

Wolf Leslau

Reference Grammar
of Amharic

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INTRODUCTION

Amharic, the national language of Ethiopia, belongs to the Semitic language family of which the other languages are Gəʿəz (at present the liturgical language of the Ethiopian Orthodox church), Tigre and Tigrinya in the north (closely related to Gəʿəz). The languages of the center and of the south are Amharic, Argobba (closely related to Amharic), Harari (or Adare, spoken only in the city of Harar), Gurage (a cluster of at least twelve dialects), and Gafat (for which the present writer found only four speakers in 1946).

The first Amharic grammar was published by H. Ludolf, *Grammatica linguae amharicae* (1698). The grammar compiled by F. Praetorius, *Die amharische Sprache* (1879), a penetrating study of Amharic, also important from comparative and etymological points of view, is based on the relatively few texts that were known at that time. Marcel Cohen's *Traité de langue amharique* (1936) broke new ground in the study of Amharic. Supplementary information on Amharic was published by the same author in his *Nouvelles études d'éthiopien méridional* (1939). Other grammars that contributed to our knowledge of the language are those by I. Guidi, *Grammatica elementare della lingua amarica* (1889; 3d ed., 1924); by C. H. Armbruster, *Initia amharica: An introduction to spoken Amharic, Part I: Grammar* (1908); by C. H. Dawkins, *The fundamentals of Amharic* (1960); and by J. Hartmann, *Amharische Grammatik* (1980).

This grammar differs from the above-mentioned grammars in the application of a different methodology, and in a much more detailed description of the phonology, morphology and syntax. Moreover, nearly every grammatical feature is illustrated by sentences referring to incidents of everyday life.

The grammar describes the literary language as well as the language spoken in the region of Shoa. Isolated features in the speech of Wollo, Milnz, Gojjam, and Gondar are occasionally noted.

This grammar is not intended for the beginner as the examples illustrating various grammatical features require a basic knowledge of Amharic. Rather, it is addressed to advanced students of the language and to scholars specializing in Amharic studies. Inasmuch as all the grammatical features, as well as all the sentences, are transcribed phonetically, this grammar should also be of benefit to the general Semitist who might

be interested in a specific feature of the language and yet not be familiar with the Amharic script.

Like any other author of an Amharic grammar, I was confronted with the problem of how to indicate gemination and the vowel of the 6th order which, as is well known, indicates either the vowel *a* or *zero*. In traditional grammars written in Amharic, gemination is often marked by the letter ጥ, an abbreviation of ጥ-ብጥ ጥጥ 'tight', placed above the letter, while non-gemination is marked by the letter ላ, an abbreviation of የላ ላላ *yälalla* 'what is loose, slack', in the same position. In some grammars written by Western scholars gemination is marked by two dots placed above the letter. Be that as it may, usage of the above-mentioned procedures for the marking of gemination is likely to disfigure the character of the Amharic alphabet. Furthermore, the absence of a generally accepted procedure to indicate the value of the 6th order brought me to the conclusion that phonetic transcription would elucidate both the question of gemination and the value of the 6th order, and additionally facilitate the utilization of the book by the general Semitist.

I should add that for the sake of convenience gemination is marked by two dots placed above the letter in the indexes and in the grammatical tables at the end of the book.

Note that the optional occurrence of the auxiliaries is indicated by parentheses. At times it may seem that some lexemes mentioned in the index are superfluous, but in fact they nearly always refer to a grammatical feature mentioned in the body of the book.

Many colleagues and students helped me greatly with advice and suggestions. I mention only Hailu Fulass, the late Abraham Demoz, Gideon Goldenberg, Olga Kapeliuk, and Monica Devens. I am particularly indebted to Getachew Haile whose willingness to help and whose profound knowledge of the language were extremely useful in solving numerous thorny problems.

This grammar would not have had its present form without the indirect and direct help of two colleagues and friends, Thomas Kane and Yonas Admasu. Thomas Kane's invaluable *Amharic-English Dictionary* (1990) facilitated my finding, without tediously going through previously published Amharic dictionaries, of all the necessary references for nouns and verbs with all their ramifications, as well as idiomatic expressions. In addition, Thomas Kane graciously agreed to read the first draft of the entire grammar and made useful suggestions.

In particular, I am indebted to Yonas Admasu who has a keen understanding of the Amharic language and literature. Having penetrated into the intricacies of the Amharic language, he generated most of the examples cited in this grammar. He took a personal

interest in helping to solve the many problems from grammatical as well as from practical point of view of the learner. It was a challenge to work so closely with him through all these years. In this connection I fondly remember the late Yohannes Admasu, the brother of Yonas, who helped me greatly when I compiled the *Amharic Textbook* in 1968.

Fekade Selassie Mesfin conscientiously, and with noteworthy professionalism took care of the difficult typesetting of the manuscript.

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Once again, words fail me in expressing the deep gratitude I owe to my wife Charlotte, whose devotion, patience, and love helped me endure the hardships of the five stressful years required for the compilation of this book.

While working on this grammar I always had at the back of my mind the image of Marcel Cohen, my teacher and friend who initiated me into the study of Amharic and who guided me through all the years I lived in Paris. It is to his memory that I dedicate all my work in the field of Ethiopian studies.

LIST OF ABBREVIATIONS

AB	Africana Bulletin
AE	Annales d'Ethiopie
AF	Afrikanskaya Filologiya
AION	Annali dell'Istituto Orientale di Napoli
ALS	African Language Studies
AO	Archiv Orientalni
AUÜ	Afrika und Übersee
BEO	Bulletin d'études orientales de l'Institut Français de Damas
BES	Bulletin of the Ethnological Society, University College of Addis Ababa
BO	Bibliotheca Orientalis
BSL	Bulletin de la Société de linguistique de Paris
BSOAS	Bulletin of the School of Oriental and African Studies
FL	Folia linguistica
FO	Folia orientalia
GLECS	Comptes rendus du groupe linguistique d'études chamito-sémitiques
GSAI	Giornale della Società asiatica italiana
IOS	Israel Oriental Studies
JAL	Journal of African Languages
JALL	Journal of African Languages and Linguistics
JES	Journal of Ethiopian Studies
JSS	Journal of Semitic Studies
JTEE	Journal of Teachers of English in Ethiopia
LS	Language in Society
LL	Language Learning
MSL	Mémoires de la Société de linguistique de Paris
MSOS	Mitteilungen des Seminars für orientalische Sprachen
PAL	Papers in African Linguistics
RO	Rocznik Orientalistyczny
RQL	Revue Québécoise de linguistique
RSE	Rassegna di studi etiopici

RSO	Rivista degli studi orientali
SAL	Studies in African Linguistics
SJ	Semitiskij Jazyke
SPAGI	Supplementi periodici all'Archivio glottologico italiano
TIE	Trudy Instituta Etnografii. Africana
ZA	Zeitschrift für Assyriologie
ZES	Zeitschrift für Eingeborenen-Sprachen
ZPS	Zeitschrift für Phonetik und allgemeine Sprachwissenschaft

ETHIOPIAN STUDIES=Ethiopian Studies dedicated to Wolf Leslau on the occasion of his seventy-fifth birthday. Edited by Stanislav Segert and András J. E. Bodrogligeti. Wiesbaden: Otto Harrassowitz, 1983.

SEMITIC STUDIES=Semitic Studies in honor of Wolf Leslau on the occasion of his eighty-fifth birthday. Edited by Alan S. Kaye. Wiesbaden: Otto Harrassowitz, 1991.

"CONGRESS" refers only to international congresses dealing with Ethiopian studies whereas "PROCEEDINGS" refer to other congresses whose proceedings treat an Amharic subject.

CONGRESS 1=Atti del convegno internazionale di studi etiopici. (Roma, 2-4 april, 1959). Roma: Accademia Nazionale dei Lincei, 1960.

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CONGRESS 3=Proceedings of the third international conference of Ethiopian studies. (Addis Ababa, 1966). Institute of Ethiopian Studies. Haile Selassie I University. First volume published in 1969; 2d and 3d volumes in 1970.

CONGRESS 4=IV Congresso internazionale di studi etiopici. (Roma, 10-15 april, 1972). 2 volumes. Roma: Accademia Nazionale dei Lincei, 1974.

CONGRESS 5a=Proceedings of the fifth international conference of Ethiopian studies. (Nice, 19-22 December, 1977). *Modern Ethiopia from the accession of Menilek II to the present*. Edited by Joseph Tubiana. Rotterdam: A. A. Balkema, 1980.

CONGRESS 5b=Proceedings of the fifth international conference of Ethiopian studies. Session B. (Chicago, 13-16 April, 1978). Edited by Robert L. Hess. Office of Publications Services, University of Illinois at Chicago Circle, 1979.

- CONGRESS 6=Ethiopian studies. Proceedings of the sixth international conference. (Tel-Aviv, 14-17 April, 1980). Edited by Gideon Goldenberg. Rotterdam: A. A. Balkema, 1986.
- CONGRESS 7= Proceedings of the seventh international conference of Ethiopian studies. (University of Lund, 26-29 April, 1982). Edited by Sven Rubenson. Arlöv: Berlings, Sweden 1984.
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- CONGRESS 9=Proceedings of the ninth international congress of Ethiopian studies. (Moscow, 26-29 August, 1986). Nauka Publishers, 1988. 6 volumes.
- CONGRESS 11=Proceedings of the eleventh international conference of Ethiopian studies. Addis Ababa, April 1-6, 1991. Edited by Bahru Zawde, Richard Pankhurst, Taddese Beyene. Institute of Ethiopian studies. Addis Ababa University, 1994, 2 volumes.
- CONGRESS 12=New trends in Ethiopian studies. Papers of the 12th international conference of Ethiopian studies. Michigan State University, 5-10 September 1994. Edited by Harold G. Marcus. The Red Sea Press, 1994, 2 volumes.
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- PROCEEDINGS 1= Proceedings of the international conference on Semitic studies held in Jerusalem, 19-23 July, 1965. The Israel Academy of Sciences and Humanities, 1969.
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- PROCEEDINGS 4= Proceedings of the fourteenth international congress of linguists. Berlin, 10-15 August 1984.
- PROCEEDINGS 5= Proceedings of the first national conference of Ethiopian studies. (Addis Ababa, 11-12 April, 1990). Edited by Richard Pankhurst, Ahmed Zekaria, and Taddese Beyene. Institute of Ethiopian Studies, Addis Ababa University, 1990.
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AFRICANISTS' CONGRESS 1=Proceedings of the first international congress of Africanists. (Accra, 11-18 December, 1962). Published by Longmans, 1964.

AFRICANISTS' CONGRESS 2=Congrès international des africanistes. Deuxième session. (Dakar, 11-20 décembre, 1967). Editions Présence Africaine, 1972.

Abbreviations of grammatical terms

c.=common; f.=feminine; fem.=feminine; G.= Ge'ez (Gə'ez) intr.=intransitive; m.=masculine; masc.=masculine ; pl.=plural; resp.=respect; sg.=singular; tr.=transitive; trans.=transitive; vi=intransitive verb; vt.=transitive verb.

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PHONOLOGY

1. ALPHABET

1.1. The Amharic alphabet, which runs from left to right, uses the Ge'ez alphabet. The symbols that do not exist in Ge'ez are ከ *hā*, those of the prepalatals ከ *ḥā*, ከ *čā*, ከ *ṣā*, ከ *žā*, ከ *ḡā*, ከ *čā*, the rarely used ከ *ā*, and ከ *ḥ* which is used in loanwords. The Amharic alphabet has thirty-three basic symbols, not counting the four labiovelars. Each symbol has seven different shapes, traditionally called "orders", depending on the vowel with which the basic symbol is combined. Using the consonant *b* as an example, the orders are: በ *bä*, ቡ *bu*, ቢ *bi*, ባ *ba*, ቤ *be*, ብ *bə* (or *b*), and ቦ *bo*. The labiovelars have five different shapes: ቡ *q^wä*, ቡ *q^wi*, ቡ *q^wa*, ቡ *q^we*, ቡ *q^wə* (or *q^w*). The shape of the labiovelars with the 4th order (ቡ *q^wa*) is also used for all the other consonants (thus, ቢ *b^wa*, ቢ *l^wa*, ቢ *d^wa*, and so on)¹. Not counting this last symbol, the alphabet has 251 letters.

It should be kept in mind that each graphic symbol represents a consonant together with its vowel. Indeed, the vocalic symbol cannot be detached from the consonantal element. The Ethiopic script is therefore a syllabary rather than an alphabet, but for the sake of convenience it is designated here as alphabet.

The reason for the sequence of the seven vowels and for the letter order is unknown. The Ethiopic script, in its unvocalized shape, is derived from the South Arabian alphabet. The vocalic system was developed in the third and fourth centuries A. D. The traditional order of the Amharic alphabet is different from that of the other Semitic languages. Besides the traditional order, the students in church schools use the order of the Hebrew alphabet known as አቡ-ጊዳ *abugida* representing the letters *alef*, *bet*, *gimel*, *dalet*.

Numerals have special symbols derived from Greek letters. A horizontal stroke above and below is added to the letters.

No distinction is made between capital and lowercase letters. There is no standard handwriting for quick writing of Amharic.

For details on the variations in shape occasioned by the various vowel markers, see the author's *Amharic Textbook* (1968), pp. 12-24.

¹ Note also ቡ and ቡ; ቡ and ቡ

1.2. Observations on the alphabet

1.2.1. $\mu \div \acute{\eta}$. These two symbols have the same pronunciation, namely, *sā*, although historically they go back to different sounds.

$\aleph \div \theta$. These two symbols also have the same pronunciation, namely, *sā*, although historically they go back to different sounds. As noted below (2.3.4), the original \aleph has most frequently become *ʃ*.

1.2.2. $\upsilon \div \aleph \div \imath \div \tilde{\eta}$. These four symbols represent the same consonant, namely, *h*. The symbols $\upsilon \div \aleph \div \imath$ are pronounced *ha*, that is, *h* followed by the vowel *a* even when written in the first order. Their pronunciation is therefore the same as it is with the 4th order, that is, Ψ , \aleph , and \imath .

The symbol $\tilde{\eta}$ is pronounced *hā*. It goes back to *k*.

Note that historically the symbols $\upsilon \div \aleph \div \imath$ represent different sounds: υ -laryngeal *h*, \aleph -laryngeal *h*, \imath -velar *h*.

$\aleph \div \theta$. These two symbols, when written in the 1st order, are pronounced *a* and not *ā*. Their pronunciation is therefore the same as that of the 4th order, $\aleph \div \theta$, that is, *a*. The only exception for the initial *ā* is *ārā*, written $\aleph \aleph$, with a special symbol for \aleph . Whereas the symbols $\aleph \div \theta$ originally represented two different laryngeal consonants, namely, \aleph was the glottal stop ʔ and θ was the laryngeal ʕ , in Amharic they lost the consonantal value of ʔ and ʕ and now function as vowel carriers. The quality of the vowel depends on the "order" of the symbol. The pronunciation of the vowels is *a*, *u*, *i*, *e*, *ə*, *o*. For the pronunciation of ʕ , see 2.3.1.

1.2.3. The original laryngeals and the velar *h* disappeared in initial position in Amharic and are represented as *vowels*. Indeed, initial Amharic \aleph goes back to an original \aleph (Amh. $\aleph \aleph$ *assārā* 'tie, bind', Ge'ez $\aleph \aleph$ *asārā*), θ (Amh. $\theta \theta \aleph$ *aṭṭāfā* 'bend', Ge'ez $\theta \aleph \aleph$ *asāfā*), υ (Amh. $\aleph \aleph$ *allā* 'be', Ge'ez $\upsilon \aleph \aleph$ *hallāwā*), \aleph (Amh. $\aleph \aleph \aleph$ *addāsā* 'renew', Ge'ez $\aleph \aleph \aleph$ *haddāsā* 'renew'), \imath (Amh. $\aleph \aleph \aleph$ *allāfā* 'pass', Ge'ez $\imath \aleph \aleph$ *halāfā*).

The original laryngeals and the velar *h* as 2d or 3d radical became *zero*. Only the verbs are given here.

As second radical: Amh. $\aleph \aleph$ *lakā* 'send' (Ge'ez $\aleph \aleph \aleph$ *lāakā*); $\imath \aleph \aleph$ *sāmā* 'kiss' (Ge'ez $\aleph \theta \aleph \aleph$ *sā'amā*); $\aleph \imath$ *laqā* 'be more' (Ge'ez $\aleph \upsilon \imath$ *lāḥqā*); $\aleph \aleph$ *lasā* 'lick' (Ge'ez $\aleph \aleph \aleph$ *lāḥasā*); $\aleph \imath$ *raqā* 'be far' (Ge'ez $\aleph \imath \imath$ *rāḥqā*).

As third radical: Amh. $\imath \aleph$ *gāzza* 'buy, dominate' (Ge'ez $\imath \imath \aleph$ *gāza* 'dominate'); $\aleph \aleph$ *bālla* 'eat' (Ge'ez $\aleph \aleph \theta$ *bāl'a*); $\aleph \aleph$ *fārra* 'fear' (Ge'ez $\aleph \aleph \upsilon$ *fārha*); $\aleph \aleph \aleph$ *mārra* 'guide' (Ge'ez $\aleph \aleph \aleph$ *mārha*); $\aleph \aleph$ *bāzza* 'be numerous' (Ge'ez $\aleph \imath \imath$ *bāzha*).

1.2.4. The correct spelling is indicated in traditional schools by special names given to symbols that cause confusion. Thus,

ሠ is called ንጉሠ: ሰ *nəgusu sä*, that is, ሠ with which the word ንጉሥ *nəgus* 'king' is written.

እሳተ: ሰ *əsatu sä* (እሳት *əsät* 'fire' in Ge'ez and Amharic).

ሃሌታው: ሀ *halletaw ha* (ሃሌታ *halleta* 'chanting hallelujah' in Ge'ez).

ሐመሩ: ሐ *hamäru h* (ሐመር *hamär* 'boat' in Ge'ez).

ብዙኅነ: ኀ *bəzuhanu ha* (ብዙኅን *bəzuhan* 'many' in Ge'ez).

አሌፍ: አ *alefu a* (አሌፍ, Hebrew name of the letter).

ዐይነ: ዐ *aynu a* (ዓይን *ayn*, Hebrew name of the letter).

ጸሎተ: ጸ *šälotu šä* (ጸሎት *šälot* 'prayer' in Ge'ez and Amharic).

ፀሐይ: ፀ *šähayu šä* (ፀሐይ *šähay* 'sun' in Ge'ez and Amharic).

As several letters have the same pronunciation, the 37 alphabetic symbols are reduced to 30 sounds or consonants.

1.3. Deficiencies of the Amharic alphabet

The deficiencies of the Amharic alphabet are:

1. Lack of a special symbol for gemination. Thus a word such as አለ may be read either *alä* 'he said' or *allä* 'there is'; ገሰ may be read *gäna* 'still' or *gännä* 'Christmas'. In writings of Western scholars gemination is marked by two dots placed above the letter.

For the marking of the gemination or the non-gemination in the traditional grammars, see 5.

2. The 6th order designates both a consonant followed by the vowel *ə* and a consonant without a vowel. Unless the word or the principles underlying the syllabic structure are known, one does not know how to pronounce it properly. Thus a word such as ደንገር, whose actual pronunciation is *yəngär*, may be read mistakenly *yəngär*, or *yənnəggär*, or a word such as መንግሥት may mistakenly be read *mänəgst*, *männəgst*, *mängəsət*, or *mänəgsət*, whereas its correct pronunciation is *mängəst*.

1.4. Orthography

1.4.1. On the whole, no real problems exist in Amharic orthography, as there is, more or less, a one-to-one correspondence between the sounds and the graphic symbols. Since, however, a few sounds are expressed by more than one symbol, some confusion occasionally arises in the spelling. As noted above (1.2.1; 1.2.2.), sounds that are represented by more than one symbol are: *s* (ሰ: ሠ), *ʃ* (ጸ: ፀ), *h* (ሀ: ሐ: ኀ: ኸ), and the vowel carriers (አ: ዐ). Moreover, ሀ: ሐ: ኀ: አ: ዐ written in the 1st order are pronounced as ሃ: ሐ: ኃ: አ: ዓ, that is, with the vowel *a*.

Thus, the word *səyyum*, proper name, may be spelled ሥዩም or ሰዩም.

The word *šāhay* 'sun' may be spelled ፀሐይ፣ ፀሓይ፣ ጸሐይ or ጸሓይ.

The word *hamle* 'July' may be spelled ሀምሌ፣ ሐምሌ፣ ሓምሌ.

The word *haylu*, proper name, may be spelled ኃይሉ፣ ኅይሉ፣ ሃይሉ፣ ሀይሉ.

The word *hazān* 'grief' may be spelled ሐዘን፣ ኅዘን, and so on.

1.4.2. For certain words, however, there is a traditional spelling that favors one symbol over another. The reason is that the traditional spelling goes back to the way these words were spelled in Ge'ez, the language from which they have either survived or have been borrowed. Thus *nəgus* 'king' is almost always spelled ንጉሥ. Some writers may prefer one spelling over another because they have erroneous ideas about the connection between the Amharic root and the Ge'ez root. To give an extreme example, the verb ለየ 'he saw' is occasionally spelled with ፀ, thus ፀየ, because of an erroneous connection with the word for ፀይን 'eye'.

The orthographic principles applied in this grammar are based on etymology using Ge'ez, Tigre, Tigrinya, and the other Semitic languages as guidelines. For more details, see my *English-Amharic Context Dictionary* [1973], pp. xii-xiii.

1.5. Punctuation marks

The individual words in a sentence are separated by two dots (:), although this practice is now being discontinued. The end of a sentence is marked by a square formed by four dots (::), which is used as a period. The symbols ÷ and † correspond roughly to a comma and a semicolon respectively. The usage of these last two signs, however, may not necessarily conform to English usage.

2. CONSONANTS

2.1. There are 30 consonants and 7 vowels in Amharic.

		CONSONANTS				
		Labials	Dentals	Palatals	Velars	Laryngeals
Stops	Voiceless	p	t	ç	k	(ʔ)
	Voiced	b	d	ğ	g	
	Glottalized	p̣	ṭ	ç̣	q	
	Rounded				kʷ, gʷ, qʷ	
Spirants	Voiceless	f	s	ʃ		h
	Voiced		z	ʒ		
	Glottalized		ʃ̣			
	Rounded					hʷ
Nasals	Voiceless					
	Voiced	m	n	ɲ		

Liquids	Voiceless				
	Voiced		l, r		
Semivowels		w		y	

The sounds *s*, *ʃ*, *z*, *ʒ*, *ʒ* are also called "sibilants".

For the rounding of consonants other than the labiovelars, see 4.3. — For the phonemic status of the labiovelars, see 3.1.2.— For the alternation of labials, see 9.1. — For the alternation of velars, see 9.2. — For the alternation of liquids, see 9.3. — For the alternation of sibilants, see 9.4. — For the alternation of palatals, see 9.5.

2.2. Pronunciation of Amharic consonants

2.2.1. Some Amharic sounds are the same, or nearly the same, as the English sounds, whereas others have no counterpart 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, some sounds that are the same or nearly the same as English sounds are rendered in the phonetic script by special symbols. These are:

č ʧ corresponding to *ch* in 'church';

š ʃ corresponding to *sh* in 'shoe';

ǰ ʒ corresponding to *j* in 'joke';

ž ʒ corresponding to *s* in 'pleasure';

ñ ɲ corresponding to *ni* in 'onion'.

The Amharic sounds that are found in English but are pronounced somewhat differently are *d* and *t*. In Amharic they are of the dental type, that is, the tip of the tongue touches the upper part of the teeth, whereas in English they 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, 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 the 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* that in other positions is of the "dark" type, that is, the back of the tongue is depressed.

The Amharic *r* is a flap as in Spanish or in Italian¹, the tip of the tongue striking the gum ridge behind the upper teeth.

The glottal stop ʔ corresponds to the pronunciation of English 'uh-uh' used as a negation or 'oh-oh', as an expression of surprise or warning.

¹ The geminated *r* is a trill.

2.2.2. The sounds that are characteristic of Amharic and are not found in English are $\text{ጠ } t$, $\text{ጨ } \zeta$, $\text{ጸ } p$, $\text{ቀ } q$, and $\text{ጸ } s$ ¹. These sounds are called "glottalized" or "ejectives". These glottalized sounds have their counterpart in nonglottalized sounds as follows:

- glottalized t — nonglottalized t
- glottalized q^2 — nonglottalized k
- glottalized p — nonglottalized p
- glottalized ζ — nonglottalized ζ
- glottalized s — nonglottalized s

The difference between glottalized and nonglottalized consonants is best described as follows:

1. Nonglottalized consonants are aspirated as in English, whereas glottalized consonants are not.

2. Nonglottalized consonants are pronounced as described above, whereas in pronouncing 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 along the vocal organ. The stricture is at the lips for $\text{ጸ } p$, at the teeth for $\text{ጠ } t$, $\text{ጸ } s$, at the palate for $\text{ጨ } \zeta$, and at the velum for $\text{ቀ } q$.

2.3. Observations on the consonants

2.3.1. $\text{አ } \text{ʰ}$ may be pronounced in initial pre-vocalic position, and in medial position between vowels, as is $\text{አገተ } \text{antä}$ or ʰantä 'you', $\text{ሰዓት } \text{säʰat}$ and säat 'hour', $\text{ብዕር } \text{bäʰar}$ and bäar 'pen'. It is also pronounced in the position V:C (V=vowel, C=consonant), as in $\text{ምዕራብ } \text{mərʰab}$ 'west', $\text{ማእዘን } \text{mazzän}$ 'angle'.

For ʰ pronounced regionally instead of q , see 2.3.5.

2.3.2. $\text{ሀ } h$ (going back to h , h , h) occurs in words borrowed from Gəʿəz: e.g., $\text{ሃይማኖት } \text{haymanot}$ 'belief', $\text{ኃይል } \text{hayl}$ 'power', $\text{አገ ኃገ } \text{həgg law}$ '.

It occurs in free variation with *zero*: thus, $\text{ሀገር } \text{hagär}$ and $\text{አገር } \text{agär}$ 'country', $\text{ሐሳብ } \text{hassab}$ and $\text{አሳብ } \text{assab}$ 'thought', $\text{ኃሙስ } \text{hamus}$ and $\text{አሙስ } \text{amus}$ 'Thursday'.

An original laryngeal is *zero* in the verb, but it appears in the noun. Thus, $\text{አዘን } \text{azzänä}$ 'be sad', but $\text{ሐዘን } \text{hazän}$ 'sadness'; $\text{አለመ } \text{allämä}$ 'to dream', but $\text{ሐላም } \text{həlm}$ 'dream'; $\text{አመመ } \text{ammämä}$ 'be sick', but $\text{ሐመም } \text{hamäm}$ 'disease'; $\text{አገጠ } \text{annäjä}$ 'build', but $\text{ሐንጻ } \text{hənṣa}$ 'building'.

¹ These sounds are also transcribed as t^h , ζ^h , p^h , k^h , and s^h .

² The transcription with k^h would be more consistent, but because q is available in the Latin alphabet, it has been used for the glottalized k .

In initial position *ʊ* may be derived from *h k*. Examples: *ሆነ honä* 'be' (G. *ኮነ konä*), *ሆድ hod* 'stomach' (G. *ከ-ብድ käbd*), *ሂደ hedä* 'go' (G. *ኪደ kedä* 'tread'), *ሁለት hulätt* 'two' (G. *ከሌኤ käl'e*), *ሁሉ hullu* 'all' (G. *ከሉ k'wällu*).

2.3.3. Medial *d* in contact with a following consonant may occasionally be pronounced like *r*: thus, *ቀድሞ qädmo* 'before' pronounced *qärmo*; *ሂድኩ hedku* 'I went' pronounced *herku*; *ጉድጎድ gud näw* 'it is extraordinary' pronounced *gur näw*; *ጎድቶ nädto* 'he driving' pronounced *nätto* and also *närto*.

Variants of *d* and *r* occur in: *ግድግዳ gädgädda* and *ግርግዳ gärgädda* (by dissimilation) 'wooden wall'; *ጉድጓድ gudg'ad* and *ጉርጓድ gurg'ad* (by dissimilation) 'pit, hole'; *መድኅን mädhän* 'savior' > *መርከን märkän* (with *k* as false reconstruction; see 9.2.1.3.).

An original *rn* of Gəʌz (passing though *nr*) may become *nd* in Amharic. Thus, *ቀርን qärn* 'horn' > **qänr* > Amharic *ቀንድ qänd*; *ሥርናይ sərnaɪ* 'wheat' > **sənrəɪ* > Amh. *ሰንዴ sände*; *ቅርንብ qərnb* 'eyebrow' > **qənrəb* > Amh. *ቅንድብ qəndəb*; *ኮርናዕ k'ərna* 'cubit' > **k'ənra* > ከንድ *känd*.

2.3.4. The glottalized *ʌ ɟ* normally became *m ɟ*, though it is still preserved in the region of Gojjam and Gondar; in the dialect of Wollo only *m ɟ* is used¹. Whenever palatalization occurs (see 6.1), *ʌ ɟ* is palatalized into *ጩ ç* as is the case of *m ɟ*.

ʌ ɟ is preserved in expressions dealing with religion and culture. Thus, *ጸመ ʃomä* (also *ጠመ tomä*) 'fast', *ጸድቅ ʃadəq* 'just', *መጽሐፍ mäʃhaf* 'book', *ጸሐይ ʃähay* 'sun', *ጽጌ ʃəgge* 'flower', *ጸጋ ʃägga* 'grace', and others. In the rural areas these words are pronounced with *ɟ*: thus, *ጠሐይ ɟähay*, *ጣይ ɟay* 'sun', *መጣፍ mäɟaf* 'book', *ጣድቃን ɟadq-an* 'righteous, pious' (pl.), *ጥጌ ɟəgge* 'flower', and so on.

2.3.5. The glottalized *q* has a regional variant of a glottal stop: thus, *bä'lo* 'mule' for *ቦቅሎ bäqlo*; *bä'ela* 'bean' for *ባቂላ baqela*; *mä'äs* 'scissors' for *መቀብ mäqäs*; *tällä* 'big' for *ትላቅ tälləq*. There are also spelling variants with *h* used for *q*: thus, *ኡርዝ urz* 'uncircumcised' for *ቁርዝ qurz*; *አርፋፋ (ʔ)arɟaffa* 'tall, clumsy and ungainly' for *ቀርፋፋ qärɟaffa*; *ቡላ bu'a* 'hernia' for *ቡቃ buqa*; *ሀለታ hə'əta* 'hiccup' for *ሀቅታ həqəta*.

2.3.6. Medial *ʈ* in contact with a following consonant may be pronounced like a glottal stop or *y*: e.g., *አፏጭታላ aɟ'at'əll* pronounced *aɟ'at'əll* or *aɟ'ayt'əll* 'he has whistled'; *ተጋጭታላ təgəɟ'əll* also pronounced *təgəyt'əll* 'it collided'; *ነጭ፣ ሽንኩርት näçç ʃənkuɾt*, also pronounced *nä ʃənkuɾt* 'garlic'.

For weakening of *ʌ ç*, see 7.1.

¹ By hypercorrectness some words are written with *ʌ ɟ* instead of *m ɟ*: e.g., *ሉብ* 'quarrel' instead of *ጠብ*; *ፀባይ* 'nature' instead of *ጠባይ*.

2.3.7. *ʾ p* appears in Greek loanwords borrowed through Ge'ez: **Ἀἴθ** *pappas* 'bishop', **ἄρῆ** *ṯäräppeza* (also pronounced *ṯäräbbeza*) 'table'. For **ኢትዮጵያ** *it-yoppəya* 'Ethiopia' pronounced *ṯobhəya*, see 11.3.

ʾ p appears in modern loanwords: **ፖሊስ** *polis* 'police', **ፖስታ** *posta* 'mail', **ፓርላመንት** *parlamänt* 'parliament', **ፖለቲካ** *polätika* 'politics'. In the rural areas this letter is pronounced *b* (occasionally *f*): thus, *bosta*, *bolätika*, *bolis* (also *folis*).

ቨ *v* appears in modern loanwords: e.g., **ቨዛ** *viza* 'visa', **ቨኖ** *vino* (also *binö*) 'wine'.

3. Phonemic status of consonants

3.1. All consonants except *ʾ* are phonemes, that is, the unit of a sound when contrasted with another unit within the same environment brings about another meaning. Thus, a word such as **በሰለ** *bässälä* has a meaning other than **መሰለ** *mässälä* simply because of the different sounds *b* and *m*, all other sounds being equal. Indeed, **በሰለ** *bässälä* means 'be cooked', and **መሰለ** *mässälä* means 'be like'. Only minimal pairs of glottalized versus nonglottalized, of labiovelars versus plain velars, and of palatals versus nonpalatals are given below.

3.1.1. Glottalized versus nonglottalized:

t-tʼ: **ተላ** *tälla* 'become wormy': **ጠላ** *ṯälla* 'hate'; **መታ** *mätta* 'hit': **መጣ** *mätta* 'come';

s-š: **ሰለለ** *sällälä* 'become paralyzed': **ጸለለ** *šällälä* 'become clear'; **ነሣ** *nässa* 'take': **ነጸ** *näšša* 'be clean';

č-čʼ: **መቸ** *mäčči* 'one who hits': **መጪ** *mäčči* 'one who comes';

k-q: **ከመመ** *kämmämä* 'trim': **ቀመመ** *qämmämä* 'season, spice'; **(ተ)ዋካ** (*tä*)-*wakka* 'shout at one another': **(ተ)ዋቃ** (*tä*)-*waqqa* 'thrash one another'.

3.1.2. Labiovelars versus plain velars:

g-gʷ: **ገደለ** *gäddälä* 'kill': **ጉደለ** *gʷäddälä* 'be incomplete, miss'; **ደገመ** *däg-gämä* 'repeat': **ደጉመ** *däggʷämä* 'be beneficial, help';

k-kʷ: **ከሰሰ** *kässäsä* 'accuse': **ከ-ሰሰ** *kʷässäsä* 'become meager'; **ለከፈ** *läkkäfä* 'sniff, scent': **ለከ-ፈ** *läkkʷäfä* 'strike gently';

q-qʷ: **ቀጠረ** *qäṯṯärä* 'hire': **ቄጠረ** *qʷäṯṯärä* 'count'; **ጠነቀለ** *ṯänäqqälä* 'touch something sticky': **ጠነቄለ** *ṯänäqqʷälä* 'foretell the future'.

3.1.3. Palatals versus nonpalatals

t-tʼ: **ተረተረ** *tärätärä* 'unravel': **ቸረቸረ** *čäräččärä* 'sell at retail'; **ተበተበ** *tä-bättäbä* 'intertwine': **ቸበቸበ** *čäbäččäbä* 'thresh with a stick';

ፋ-ፋ: ጣረ *ṭarā* 'try very hard': ጫረ *ṣarā* 'scrape'; ጠፋጠፋ *ṭäqäṭṭäqä* 'trample': ጫፋጫፋ *ṣäqäṣṣäqä* 'argue';

s-š: ሰለለ *sällälä* 'spy': ሸለለ *šällälä* 'sing a war song'; ሰለሰለ *sälässälä* 'be thin': ሸለሸለ *šälässälä* 'cleave in half'.

3.1.4. Minimal pairs of *z-ž* and of *d-ğ* are more difficult to establish, as *ž* and *ğ* normally alternate. As a result, a verb such as ጸመጸመ *ṣämägğämä* 'collect objects one by one' might be considered a counterpart of ዘመዘመ *zämazzämä* 'decorate' as well as of ጸመጸመ *dämäddämä* 'end, finish', or ጸመረ *ṣämmärä* 'begin' might be considered a member of the minimal pair of ዘመረ *zämmärä* 'sing' or ጸመረ *dämmärä* 'sum up'.

4. Rounding

4.1. Nearly all the consonants may be pronounced with a slight rounding of the lips, which is expressed by the phonetic symbol of a slightly raised *w*, as in *m^w*, *š^w*, *k^w*, *q^w*, *f^w*, and so on. Only the velars, however, that is, *g*, *k*, *q*, and *h* (representing *h^w*)¹, have a complete set of graphic symbols for rounding, as, for instance, ቈ *q^wä*, ቑ *q^wi*, ቒ *q^wa*, ቃ *q^we*, ቄ *q^wə* whereas the other consonants have a set only for the vowel *a*, as in ቧ *b^wa*, ቡ *f^wa*, ባ *s^wa*. For the labiovelars as phonemes, see 3.1.2.

4.2. A labiovelar in any position followed by *ä* may become a plain velar followed by the labial round vowel *o*. Thus, ቈጠረ *q^wättärä* or ቆጠረ *qoṭtärä* 'count'; ጉረፊ *g^wärräfä* or ጎረፊ *gorräfä* 'flood, overflow'; ኩነነ *k^wännänä* or ኮነነ *konnänä* 'condemn'. As 2d or 3d radical: ጸቁሰ *däqq^wäsä* or ጸቆሰ *däqqosä* 'grind to a fine powder'; ጸጉሰ *dägg^wäsä* or ጸጎሰ *däggosä* 'make designs on a book cover with a metal tool'; መኩንን *mäk^wännän* or መኮንን *mäkonnän* 'governor, noble'; ብርኩት *bärk^wät* or ብርኮት *bärkot* 'leather-bound wooden headrest'.

A labiovelar in any position followed by *ə* usually becomes a plain velar followed by the labial rounded vowel *u*. Thus ቑርሰ *q^wərs* or ቆርሰ *qurs* 'breakfast'; ቑር *q^wərr* or ቆር *qurr* 'cold'; ጉዳይ *g^wədday* or ጉጋይ *gudday* 'affair'; ጉብት *g^wəbbät* or ጉብት *gubbät* 'liver'; ኩላብ *k^wəllab* or ኮላብ *kullab* 'hook of iron'; ነኩላላ *näk^wəlalla* or ነሀላላ *nähulalla* 'foolish'. Note that the *-u* form is the more usual.

4.3. As stated above, the consonants other than the velars may also be pronounced rounded, the rounding being expressed in writing only when the consonants are followed by the vowel *a*, as in ቧ *b^wa*. It so happens that the labials *b*, *m*, *f*, the

¹ *h^wa* is written only ጸ, originally *h^wa*, pronounced *h^wa*.

dental *d*, and the palatal *ʃ* are followed by the vowel *o* in the verb or in the noun: thus, ሞላ *molla* (and መላ *mälla*) 'be full', ሞገገ *moggägä* 'become thin, meager', ሞነነ *monnäna* 'become simple, foolish', ቦነነ *bonnäna* 'rise (dust)', ቦረቦረ *boräbborä* 'hollow out', ፎቶፎቶ *foqäffoqä* 'be fat', ሸለክ *šolläkä* 'slip out', ሸለቀ *šolläqä* 'do something in secret', ሸጠጠ *šoyätä* 'be tapered', እንሸከሸከ *anšokäššokä* 'whisper', ዶመዶመ *domäddomä* 'be dull', ዶፈዶፈ *dofäddofä* 'be fat, heavy', and others. Although the roundlabial vowel *o* following a labial may be owing to the preceding labial by assimilation, the vowel *o* preceded by *d*, *ʃ* cannot be explained by assimilation to the preceding consonant. Neither in writing nor in pronunciation is there any indication that the above-mentioned consonants may be variants for original rounded consonants, that is, *b^w*, *m^w*, *ʃ^w*, *d^w*, *ä*, and so on, but the imperfect or jussive of the above-mentioned verbs is a clear indication that these consonants were rounded. As was with the labiovelars, any of the above-mentioned consonants with *o* when followed or not by *ə* are pronounced rounded and may be written *Cu* (*C* = consonant). Indeed, the jussive of these verbs is pronounced rounded: thus, *yəm^wla*, *yəm^wgäg*, *yəb^wnän*, *yəs^wläk*, *yəs^wläq*. The consonants are followed by *ə* in the quadriradicals *yəborb^wər*, *yəfoq^wəq*, *yədof^wəf*. The imperfect of the quadriradicals is likewise pronounced *yəboräbb^wərall* or *yəboräbburall*, *yədofädd^wəfall* or *yədofäddufall*, *yədomäd^wd^wəmall* or *yədomädumall¹*.

As Amharic has no way to express in writing the rounded consonant+*ə* for consonants other than the labiovelars, it uses the spelling of the plain consonant+*u*: thus, ዶመላ *yəmula*, ዶመገግ *yəmuḡäg*, ዶዶምዶም *yədomdum*, ዶሸለክ *yəšuläk*, ዶቦረቦረ *yəboräbburall*, ዶዶመዶማ *yədomäddumall*, and so on. In fact, there are also spellings with *u* for the perfect, as in (ተ)መለጨለጨ to be pronounced (tä)*m^wläččälläččä* 'become slippery', (ተ)መነሽነሽ to be pronounced (tä)*m^wnäšännäšä* 'be very wealthy', ተብለቀለቀ to be pronounced (tä)*b^wläqälläqä* 'come out in bellows (smoke)', and others.

4.4. At times a labiovelar or any rounded consonant may lose its rounding; it is transferred to the preceding consonant which is then followed by the round vowel *o* or *u*, depending on the vowel of the labiovelar or on the vowel of the consonant preceding the labiovelar.

Examples: for *o* transferred to the preceding consonant: ቤቋልት *bäqq^wält*, ቤቋልት *bäqqolt* > ቤቋልት *boqqält* 'sprout'; ነጉዶ *nägg^wädä* > ነጉዶ *noggädä* 'thunder'; ፋጎረ *faggorä* or ፋጉረ *fagg^wärä* > ፍጎረ *foggärä* 'paw the ground'; መነሱ *mänäk^wse* > መናሱ *mänokse* 'monk'; መጉዘት *mäg^wzit* > ሞገዘት *mogzit* 'nursemaid'; መከሻም *mäk^wšam* > ሞከሻም *mokšam* 'homonym'.

¹ Note that in the West Gurage cluster all the labials and velars may be rounded.

Examples for *u* transferred to the preceding consonant: ልጎም *ləgʷam* > ሉጎም *lu-gam* 'bridle'; original *yəsläk* written ይሹለክ is also written and pronounced ዩሽለክ ለክ *yušlāk*.

The vowel *u* transferred to the following consonant occurs in ብሉቅ: አለ *bəlluq alä* 'gush out' going back to ቡሉቅ: አለ *bulləqq alä* from ቦለቀ *bolläqqä*.

For ብጉር *bəgʷər* > ቡጉር *bugur* 'furuncle'; ብጉንጅ *bəgʷənǰ* > ቡጉንጅ *bugunǰ* 'boil (sore)' see 19.4.1.

The rounding (resulting in *u*) may also be transferred to the following consonant: thus, አኩሰም *akʷsəm* 'Axum' became አክሱም *aksum*.

An inverse process is seen in ነቅጣ *n qʷta* 'dot' with the rounded vowel *u* of Arabic *nuqta* being transferred to the velar *q*; ሙከት *mukkət* 'castrated sheep' > ምከት *məkkʷət*.

4.5. Occasionally a labiovelar alternates with a labial *w* or *b*. Thus, ጉረፋ *gʷäräfa* and ወረፋ *wäräfa* 'turn'; ቋጠጠ *qʷattätä* and ቧጠጠ *bʷattätä* 'scratch'; ኩፍታ *kufia* and ቡፍታ *bufia* 'calico'. Note that the meaning of ተገደነ *tägʷaddänä* 'form two teams' coincides with the meaning of ተቧደነ *täbʷäddänä* 'join in pairs'.

By an inverse process one finds ረዋት *rəwat* 'waterskin' and ርኮት *rəkot*; ቡችላ *bučəlla* (also ውችላ *wəčəlla*) and ጉችላ *gučəlla* 'puppy'.

5. Gemination

5.1. All the consonants except *ɔ* and *h*¹ may occur in either a geminated or a nongeminated form. Gemination is most conveniently described as lengthening of the consonant. An example of gemination in English is the geminated 'n' in 'pen-knife', or the geminated 'k' in 'bookcase'.

In traditional grammars written in Amharic the gemination is often marked by the letter ጥ, an abbreviation of ጥብቅ *ṭəbq* 'tight', placed above the letter; the non-gemination is marked by the letter ላ, an abbreviation of የላላ *yälalla* 'that is loose, slack', placed above the letter. In some grammars written by Western scholars the gemination is marked by two dots placed above the letter.

Gemination permeates every aspect of the morphology; hardly a sentence lacks a geminated consonant. There may be as many as five geminated consonants in one word: ለምንተግሥንት *lämmənnəttämmänəbbät* 'to the one in whom we have confidence'.

Words with two, three, or four geminated consonants are frequently seen in the language: ወታደር *wättaddär* 'soldier', ጠፋብኝ *ṭəffabbənā* 'it disappeared to my

¹ For the gemination of **hh* going back to *k* and becoming *kk*, see 9.2.1.1.

detriment', በምትደርሱበት *bämmättädärsubbät* 'in that you will arrive at it', የማያጋባኝ *yämmiyaggabbaññ* 'he who weds me', ያሜውቱኛል *yaččawwatuññall* 'they tell me'.

Gemination or nongemination is sometimes differently used in the speech of Gojjam, Gondar, and Wollo. Thus, ያሉናል *yalunnall* 'they say to us' in Gojjam as against *yalunall* in Addis Ababa; እዩብኝ 'formula for making someone one's witness' pronounced *ayubbəññ* in Shoa and *ayubbəññ* in Gojjam-Gondar. The verbs ቀባ *qäbba* 'anooint', and አሰሰ *assäbä* 'think' are of type B in Shoa but of type A in Gojjam. For more details, see 53.2.4.

5.2. Gemination occurs only in medial or final position.

Examples for medial and final position: ለሰሰ *läbbäsä* 'wear (a garment)', አለ *allä* 'there is', ያመታል *yämmättall* 'he is hit'.

For the final position, note the contrast between the nongeminated and the geminated consonants in ልጅ *läǰ* 'child' as against እጅ *əǰǰ* 'hand'; ነዎ *näč* 'one who plucks' as against ነዎ *näčč* 'white'; በግ *bäǰ* 'sheep' as against ደግ *däǰǰ* 'kind'; ጅብ *ǰəb* 'hyena' as against ልብ *ləbb* 'heart'.

Gemination is at times optional: thus, አትሰብርም 'you will not break' is pronounced *attäsäbrämm* or *atsäbrämm*; አንሰብርም 'we will not break' is pronounced *annäsäbrämm* or *ansäbrämm* (see 55.2.1).

5.3. Note that ኝ is geminated in forms in which the gemination is not expected: e.g., መክደኛ *mäkdäñña* 'lid' as against መክፈኛ *mäkfäčä* 'key'; ከዳኝ *kädäññ* 'he who covers', ለማኝ *lämmaññ* 'beggar' as against ከፋኝ *käfač* 'he who opens'; ዳኝ *daññ* 'judge!' as against ላዎ *lač* 'shave!'. The verb አገኘ *agäññä* 'find' is of type A (thus gerund አገኝኩ *agñəto* or *agəñto*, and also *agəññəto*), but imperfect ያገኛል *ya-gäññall*, with unexpected geminated *ññ*.

5.4. The gemination of a final consonant which at times may hardly be audible becomes evident when the consonant is followed by a vowel: thus ወንድም *wändəm(m)* 'brother', but ወንድሜ *wändəmme* 'my brother'. Likewise the gemination of the final *m*, as in እሱም *əssum(m)*, is less audible than in እሱም: አወቀም *əs-summ* *alawwäqəmm* 'he didn't know either'. The gemination of the final *l* in the compound imperfect (as in ያነግራል *yənägrall*) is more audible when followed by a vowel (as in ያነግራል *yənägrallu*).

5.5. Gemination is phonemic in Amharic. The following minimal pairs illustrate this feature: ገና *gäna* 'still': ገና *gänna* 'Christmas'; አለ *alä* 'he said': አለ *allä* 'there is'; ዋና *wana* 'swimming': ዋና *wanna* 'chief'; ሸፍታ *šəfta* 'outlaw': ሸፍታ *šəffəta* 'rash'; ጥብቅ *əbbəq* 'tight, tied': ጥብቅ *əbbəq* 'guarded, watched'; ፍራሽ *faraš* 'matress': ፍራሽ *faraš* 'remains, ruin'; ሸባ *šaba* 'lame': ሸባ *šabba* 'bride of leather or

rope'; ገረት *gərät* 'effort': ገረት *gərrät* 'burning heat'; ገፍ *gəf* 'wrong': ገፍ *gəff* 'stripped'; ዱቤ *dube* 'credit': ዱቤ *dubbe* 'chick-pea'; ደመታል *yəməttall* 'he hits': ደመታል *yəmməttall* 'he is hit'.

Minimal pairs with nouns and verbs: በራ *bära* 'bald': በራ *bärra* 'it lit up'; ለጋ *läga* 'young shoot': ለጋ *lägga* 'bat (a ball)'; ስሜ *səme* 'my name': ስሜ *səmmə* 'I having kissed'; ወጥ *wät* 'stew': ወጥ *wäff* 'all of a piece, solid, homogenous'.

5.6. Gemination also results from the assimilation of one consonant to another: thus, ደሰበር *yəssäbbär* 'it is broken', from **yətsäbbär*; ለዘመተ *azzämmätä* 'have someone go on campaign', from **aszämmätä*; ለሱ *əssu* 'he' and ለርሱ *ərsu*; ለረሳም *arrässamm* 'he didn't forget', from *al-rässamm*, written ለረሳም (for more details, see 10.).

5.7. When two identical consonants are in contact, that is, with no vowel between them, only one consonant is written, but it is pronounced with gemination: thus, *yəwäddall* 'he loves', written ደወዳል instead of ደወድዳል; ምነው? *männäw?* 'what is it?' instead of ምን: ነው *mən näw*.

5.8. Gemination is either a lexical or a morphological feature. Gemination as a lexical feature cannot be predicted. Thus, ሞና may be read *wanna* meaning 'main, principal' or *wana* meaning 'swimming'.

As a morphological feature gemination manifests itself in the verb but less so in the noun. Thus, the 2d radical of a triradical verb or the 3d radical of a quadriradical verb is always geminated in the perfect (ሰበረ *säbbärä*, መሰከረ *mäsäkkärä*). Likewise, the gemination or the nongemination of the 2d radical in the imperfect is predictable when the type of the verb is known. Indeed, in type A the 2d radical is not geminated (ደሰበር *yəsäbr*), whereas in a type-B verb the 2d radical is geminated (ደረሳም *yəfälläg*; see 55.1).

The situation with the noun is less clear. In a primary noun there is no way of knowing whether any one of the radicals is geminated or not. Thus, ሻረረት could be read *šärärit*, *šärrärit*, *šärärrit*, or even *šärrärrit*.

In some patterns of the derived nouns the gemination of a radical is predictable, whereas in other patterns this is not. Thus, whereas in the pattern ቅትትል the 3d letter is geminated regardless of whether the noun derives from a type-A or a type-B verb; in the pattern ቀተል of type type A, ሰነፍ *sänäf* 'lazy' has no gemination, but ለደግ *addäg* 'one who has grown' has gemination.

For the dissimilation of gemination, see 11.2.

6. Palatalization

6.1. As noted above (3.1.3), the palatals are phonemic. The process of palatalization is also a phonetic feature. Indeed, the dentals *ḍ*, *ṭ*, *ṣ*, *ṣ̣*, *ṣ̣̣*, and *ṣ̣̣̣*, and the sibilants *š*, *ṣ̣*, and *ṣ̣̣* are palatalized when followed by the vowel *-i*, *-e*, or *-iy* (*a*). The resulting sounds are: *di>ḡ*, *ti>ḡ*, *ṣ̣i* (*ṣ̣i*)>ḡ, *li>y*, *ni>ḡ*, *si>ḡ*, *zi>ḡ*.

Palatalization occurs in verbs and in verbals, that is, the active participle and the instrumental, nouns that are derived from the verb (see 61; 63).

6.2. The forms that end in *-i* are the imperfect, jussive, and imperative, the singular 2d person feminine, and the active participle; the form that ends in *-e* is the gerund, 1st person singular; and the form that ends in *-iy(a)* is the verbal noun.

The vowel *i* following the above-mentioned consonants may either be kept with the palatal or, more usually, be absorbed¹. Thus,

- ወ-ሰጅ *wasäḡ* or ወ-ሰጅ, *wasäḡi* 'take!' from ወሰደ *wässädä*;
 ከፈች *kəfäč* or ከፈች, *kəfäči* 'open!' from ከፈተ *käffätä*;
 ብለጭ *bäläč* or ብለጭ, *bäläči* 'exceed!' from ብለጠ *bällätä*;
 ከፈይ *kəfäy* or ከፈይ, *kəfäyi* 'pay!' from ከፈለ *käffälä*²;
 ለምኝ *lämməñ(ñ)* or ለምኝ, *lämməññi* 'beg!' from ለመነ *lämmänä*;
 መልኸ *mälləš* or መልኸ, *mälləši* 'return!' from መለሰ *mälläsä*;
 መርዥ *märrəž* or መርዥ, *märrəži* 'poison!' from መረዘ *märräzä*.

In the active participle the final *-i* is normally absorbed in the palatal: አራሽ *aräš* (from አረሰ *arräsä*) 'he who ploughs'. In some isolated participles, however, the final dental or sibilant is not palatalized. The participles ደራሲ, *därasī* 'author, writer' and perhaps አናሺ, *anaši*, አናጢ, *anaṭi* 'carpenter' may be borrowed from Ge'ez, but the same is not true of አድሊ, *adli* 'one who is partial' (from አደላ *a-dälla*). Note, however, አፍሊ, *afli* and አፍይ, *afyi* 'one who boils' (from አፈላ *a-fälla*), አስጠሊ, *asṭälli* and አስጠይ, *asṭäyyi* 'detestable' (from አስጠላ *as-tälla*), ደጅ: ጠኒ, or ጠኝ *däḡḡä ṭäni* or *ṭäñ(ñ)* 'one who waits at the gate of an influential person's house to obtain his intervention'.

6.3. The expected vowel *e* in the gerund, 1st singular, may be pronounced and written *ä* after the palatals: thus, መልኸ *mälläḡḡe* or መልኸ *mälläḡḡä* 'I having returned'; ከፍቺ *kəfäččē* or ከፍቺ *kəfäččä* 'I having opened' (see 19.2).

¹ In the dialect of Wollo the suffix *-i* is more frequently dropped than maintained.

² In the dialect of Mänz *l* is not palatalized in these conditions: thus, *balle* 'I having said' (Addis Ababa *bäyye*), *m'älyä* 'one who fills up' (Addis Ababa *moyi*). In the dialect of Shoa *-iyä* may likewise remain: thus, መከሊያ *mäkliya* or መከያ *mäkya* 'means for preventing' (from ከላ *källa* 'prevent'); ግፍሊያ *mafliya* or ግፍያ *mafya* 'means for boiling' (from አፈላ *a-fälla* 'boil').

6.4. The instrumental is መልቀሚያ *mälqäm-iyā* or መልቀምያ *mälqäm-ya*. The sequence *-iya* or *-ya* causes palatalization of the sibilants and dentals and is absorbed in the palatal. Examples: መክፈኛ *mälkäčä* 'key' from *መክፈቲያ *mälkätiya*; ማረሻ *maräšä* 'plow' from *ማረሲያ *maräsiya*. In a verb ending in *l*, *-liya* becomes *-ya*; thus, መንቀያ *mänqäya* 'instrument for pulling out', from መንቀሊያ *mänqäliya*. Note that *ä* is geminated: thus, መክደኛ *mäkdäñä* 'lid' from *መክደኒያ *mäkdäniya* (see 5.3).

For the palatalization of dentals and sibilants, see also Class ቀረ፥ ነጫ (82)

6.5. The final vowel *e* in a noun does not cause palatalization of a dental or a sibilant: thus, ቤቴ *bete* 'my house'. Some nominal patterns, however, bring about palatalization, such as the patterns *qäṭtil*, *qəṭtali*, *qəṭtali*, *qəṭləya*, *qəṭləyya*, and the pattern ending in *-yo*.

Examples for *qäṭtil*: አጧር *aččir* 'short' (usually written አጭር *aččər*, from አጠር *aṭṭāra*), ረጅም *räggim* 'long' (from ረዘመ *räzzämä*), ቀጧን *qäččün* 'thin' (from ቀጠነ *qäṭṭänä*), but without palatalization in አዲስ *addis* 'new', ቀሊል *qällil* 'light' (see 45.3.3).

Examples for *qəṭtali*, *qəṭṭattali*: ምላሽ *mallaš* 'answer' (from መለሰ *mälläsä*), ፍራሽ *ferraš* 'ruin' (from ፈረሰ *färräsä*), ርካሽ *rəkkaš* 'cheap' (from ርከሰ *rəkkäsä*), ጉዳይ *gʷədday*, ጉዳይ *gudday* 'incomplete, wanting' (from ጉደለ *gʷəddälä*), ፍቺ *fäčči* or ፍቺ *fäčč* 'interpretation, divorce' (from ፈታ *fäṭta*), ግዢ *gəzzi* or ግዢ *gəzz* 'purchase' (from ገዛ *gäzza*), ክትካኝ *kətəkkač* 'chopped up' (from ከተከተ *kätäkkätä*), ቀርጥራጭ *qʷəṭṭərač* 'small pieces' (from ቀርጥርጥ: አለ *qʷəṭṭəraṭṭ alä* 'cut into small pieces'); see 45.3.11.

Examples for *qəṭləya*, *qəṭləyya*: ምርጫ *mərča* 'choice' (from መረጠ *märrätä*), ውርጃ *wərǧa* 'miscarriage' (from ወረደ *wärrädä*), እርሻ *ərša* 'field' (from አረሰ *ar-räsä*), ግብዣ *gəbza* 'banquet' (from ጋበዘ *gabbäzä*), እርምጃ *ərməǧǧa* 'step, pace' (from ተራመደ *tärammädä*), ግድያ *gədəyya* 'killing' (from ገደለ *gäddälä*); see 45.3.19.

Examples for nouns ending in *-yyo*: መላሽ *mäläšo* 'salt given to cattle to lick' (from ላሰ *lasä*), መቀጫ *mäqäqəčö* 'fine' (from ቀጣ *qäṭta* 'punish'); see 45.5.20.

6.6. Palatalization also occurs in other parts of speech. Thus, አንቺ *anci* 'you' (fem.) from አንቲ *anti*; መቸ *mäčä* 'when?', from *mätiy, and the verbal class ነጫ *näččä* for which see 82.

6.7. Outside the special nominal patterns there are also regional (Gojjam, Gondar, Wollo) occurrences of palatalization of consonants followed by the vowel *i*, *e*, or *ə*.

ኦረ: ከ.ገን *kidan* 'pact' > ቸ.ገን *čidan*; ከ.ሩቤል *kirubel* 'cherub' > ቸ.ሩቤል *čirubel*;
እንከ. *ənki* 'take!' > እንቸ *ənči*; ግንኪ.ራ *dankira* 'dance' > ግንቸራ *dančira*.

Note also Amh. ቸር *čär* 'good, generous' from **ker*, from Arabic *ḥayr*.

ግሩ: ቄስ *qes* 'priest' > ጩ.ስ *čes*; ባቄላ *baqela* 'bean' > ባጩ.ላ *bačela*; ዱቂት *duqet* 'flour' > ዱጩት *dočät*.

ጸጸ: ጊደር *gidär* 'heifer' > ጸ.ር *gidär*; ጊዜ *gize* 'time' > ጸዜ *gize* (Gojjam);
አሮጌ *aroge* 'old' > አሮጾ *arogē*; ድንጋይ *dəngay* 'stone' > ድንጻ *dəngä*; probably እንጌ
ራ *əngera* 'bread' > እንጾራ *əngära*.

ደጸ: ድንጉላ *dəngula* 'stallion' > ጸንጉላ *gəngula*.

ቦሩ: አጤጌ *ətege* 'head of the Ethiopian monks' > አጩጌ *əčege*.

In the speech of Wollo *d* is slightly palatalized not only before *e* but also before
a, *ä*, and *a*. Examples: ድግስ *dəggəs* 'banquet' > *dʲəggəs*; ደግ *dəgg* 'fine, good' >
dʲəgg, *dʲegg*; ግጎት *dağät* 'slope' > *dʲagät*.

In the dialect of Mänz *d* is palatalized before *ä*: thus, ደሞ *dämmo* 'also, too' >
dʲemmo; ደግ *dəgg* 'good, fine' > *dʲegg*; ደሞዝ *dämoz* 'salary' > *dʲemoz*.

6.8. By an inverse process *ğ* may become *g* in various regions: እጅታ *əğğeta* and
እጌታ *əgeta* 'sleeve'; ጆርባ *ğärba* and ጌርባ *gerba* 'back'; ጆሮ *ğoro* and ጌሮ *gero*
'ear'.

7. Weakening of consonants

7.1. The palatal *ğ* may occasionally become *y*. Examples: ዳውጃ *dawğa* and ዳውያ
dawya 'mat woven of reeds', ተዘጋጅተዋል *täzägağtəwall* and ተዘጋይተዋል *täzä-
gaytəwall* 'they are ready', ተወዳጅተዋል *təwädağtəwall* and ተወዳይተዋል *təwäday-
təwall* 'they fraternized'.

For *ç* becoming *y* or *y*, see 2.3.6.

By an inverse process *y* may become *ğ*: thus, እዩብኝ *əyubbəññ* and እጁብኝ *əğubbəññ*,
formula for making someone one's attorney; ሞያሌ *moyale* and ሞጃሌ *moğale* 'a small flea'.

In the regions of Wollo and Mänz the word-final palatals are reduced to *y*: thus,
ወዳጅ *wädağ* 'friend' > ወዳይ *wäday*; ታች *tačč* 'down' > ታይ *tay*; ነኝ *näññ* 'I am' >
ነይ *näy*; ስጠኝ *səṭəññ* > ስጠይ *səṭəy* 'give me'.

7.2. The labial *w* may become *y*. Examples: ሰራዊት *särawit* and ሰራይት *särayət*
'army', ዳዊት *dawit* and ዳይት *dayət* 'Psalter', መስታወት *mästawät* and መስታዮት
mästayät 'mirror'.

The labial *b* passing through the spirantized *h* may become *y*: thus, ጠብብ *täbib*
and ጠይብ *täyəb* 'smith', ዘብብ *zäbib* and ዘይብ *zäyəb* 'raisin'.

8. Spirantization

8.1. A nongeminated intervocalic *b* is spirantized and pronounced *ɸ*: thus, ሰበር *səḥār* 'break!' The city of አዲስ: አበባ is pronounced *addis əḥāḥa* and, by haplology, *addisəḥa*.

The alternate forms of ወቦ *wābo* and ወዎ *wāwo* 'rear guard' (perhaps by assimilation), of ስልባቦት *səlbabot* and ስልባወት *səlbawät* 'film on the surface of hot milk' (perhaps by dissimilation of *b-b>b-w*; see 11.1.1), and of አጊራ *ab^wara* and አዋራ *awwara* 'dust' are also examples of spirantization.

Historically Amh. ሰው *sāw* 'man, person' goes back to Ge'ez ሰብላ *sābə*, and ጥዋት *ɸwat* 'morning' goes back to Ge'ez ጽብሐት *səbhat*.

An inverse process of *w* becoming *b* occurs in አበል *abol* 'first infusion of coffee' from Arabic *awwal* 'first'.

8.2. A nongeminated intervocalic *k* may likewise regionally become a spirantized *h*. This is the case of ንካ *nəka* 'touch!' becoming ንዣ *nəha*; ደነካል *yənəkall* 'he touches' becoming *yənəhall*; ከበደ *kəbbädä* 'be heavy', but የኸበደ *yähəbbädä* 'that which is heavy' in the dialect of Mänz. For the alternation of *k:h*, see 9.2.1.1; 9.2.1.2.

9. SPORADIC ALTERNATION

This feature refers to the unpredictable substitution of one phoneme for another. It occurs with labials, velars, liquids, and palatals versus nonpalatals. Although some occurrences of sporadic alternation might be explained through regional or colloquial usage, in other occurrences assimilation might have played a role. Sporadic alternation also occurs in loanwords. For regular alternation, see 10, 11.

9.1. Alternation of labials

9.1.1. *m-b, b-m*

m instead of *b*: ምንተ *məntä* 'for the sake of' instead of *ብንተ *bəntä* (from Ge'ez በእንተ *bä'əntä*).

Arabic loanwords: ቃሊብ *qalib* and ቃሊም *qalim* 'mold' (Ar. *qālib*); ጠበንጃ *ṭəbənǰa* and ጠመንጃ *ṭəmənǰa* 'rifle' (Ar. *ṭabanǰa*, of Turkish origin); በጣጢስ *bəṭaṭis* and መጣጢስ *məṭaṭis* 'sweet potato' (Ar. *baṭāṭis*); አቡነዘለብ *abunəzäləb* and አሙነዘለብ *amunəzäləb* 'tail strap' (Ar. *ḥabl ḍanab*).

b instead of *m*: ማጎተብ *maḥṭəb*, ማተብ *maṭəb* 'seal' instead of ግጎተም *maḥ-täm*; ዝናብ *zənab* 'rain' instead of ዝናም *zənam*; ዘበን *zäbän* 'time' instead of ዘመን *zämän*; ጋነብ *gannäb*, ጁሀነብ *ǰähannäb* 'hell', for ገሀነም *ǰähannäm*.

Arabic loanwords: ቢሊቃጥ *bilqaṭ* 'perfume bottle' (Ar. *milqaṭ*); እልጣት *allamat* and እልባት *allabat* 'bookmark' (Ar. *ilāma*).

Of unknown origin: ብስና *bəsəna* and ምስና *məsəna* 'bad breath'; ብንዳ *bənda* and ምንዳ *mənda* 'wages'; መጣብር *māṭabər* and መጣምር *māṭamər* 'ornamental saddle'; ወጠብሻ *wätäbša* and ወጠምሻ *wätämša* 'big fellow'; በኬ *bäke* and መኬ *mäke* 'kind of bean'; ቧሽሽ *bʷaššäšä* and ጧሽሽ *mʷaššäšä* 'wilt, wither'.

For *m-n*, see 9.3.2.

9.1.2. *b-f-m*

b instead of *f*: ነፍስ *näfs* and ነብስ *näbs* 'soul'; ቡላድ *bulad* 'flint, steel', from Arabic *fūlād*.

f instead of *b*: ኩረብታ *kʷäräbta* and ኩረፍታ *kʷäräfta* 'hill'.

m instead of *f*: እፋኚት *affuññit* and እመኚት *əmmuññit* 'viper'; አቁማዳ *aqu-mada* and አቁፋዳ *aqufada* 'beggar's wallet', from Ar. *qafadān*.

Of unknown origin: ቅንጭልብት *qənčələbt* and ቅንጭልፍት *qənčələft* 'kind of game'.

9.1.3. *b-f-p-p-q*

These alternations occur in loanwords.

p instead of *b*: ላምባ *lamba* and ላምፓ *lampa* 'lamp' (from Arabic *lamba* or perhaps from Italian *lampa*).

b instead of *p*: ፓኮ *pakko* and ባኮ *bakko* 'pack (of cigarettes)' from Italian *pacco*; ፖለቲካ *polätika* and ቦለቲካ *bolätika* 'politics'.

f instead of *p*: ዞኦ *zopi* and ዞቦ *zobi* 'ebony'.

For ኢትዮጵያ *ityoppəya* and ጦቦያ *ṭobbija* 'Ethiopia', see 11.3.

f instead of *p*: ፖሊስ *polis*, ቦሊስ *bolis*, and ፎሊስ *folis* 'police'.

Glottalized *q, p, t*: ጥባኑግ *ṭəbanuḡ* (also ጥናቡግ *ṭənabuḡ*) instead of ቅባኑግ *qə-banuḡ* 'oil from the *nug*-seed'. In ቋጣሜ *qʷagme* instead of አጉሜ *pagʷme* 'five- or six-day intercalary month (5-10 September)', the passage of *p* to *q* is perhaps owing to assimilation: *p-g* becoming velar-velar, that is, *q-g*.

9.2. Alternation of velars

9.2.1. *k-h, h-k*

Amharic *h* goes back to *k, h*, and *ḥ*. In fact, these letters are used in the orthography, but they are pronounced as *h* (see 2.3.2). Examples: ሀኪት *haker* 'indolence' (Ge'ez ሀክየ *hakäyā* 'be indolent'); ሀገር *hagär* 'country' (G. ሀገር *hagär*); ሕያው *həyaw* 'immortal' (G. ሕያው *həyaw*); ሐቅ *haqq* 'truth' (G. ሐቅ *haqq*); ሐውልት *hawəlt* 'column, statue' (G. ሐውልት *hawəlt*); ሐዋርያ *hawarya* 'apostle' (G. ሐዋርያ

hawarya); ገሊና *hallina* 'conscience' (G. ገሊና *hallina*); ገብረት *həbrät* 'union' (G. ገብረት *həbrät*); ብዙኃን *bəzuhan* 'many' (G. ብዙኃን *bəzuhan*).

The verbal suffixes of the perfect *-hu* (1st person), *-h* (2d person) go back to *-tu*, *-k*, as in ገርሁ *nəggärhu*, *nəggärh*¹ 'I said', from ገርኩ; ገርህ *nəggärh* 'you said', from ገርከ.

9.2.1.1. Some lexemes with Amharic *h* go back to *k*¹. Examples: ሁሉ *hullu* 'all' (G. ኩሉ *kʷəllu*); ሁለት *hulätt* 'two' (G. ከሌኦ *kəɮe*)²; ኋላ *hʷala* 'after' (G. ከወላ *kə-wāla* 'behind, back'); ሆነ *honä* 'be' (G. ኮነ *konä*); ሆድ *hod* 'stomach' (G. ከብድ *käbdä*); ሄደ *hedä* 'go' (G. ኬደ *kedä* 'tread'); ለላህ *əlləh* 'stubborn resistance to pressure', from ለለከ *alläkä*; ኩዳዬ *kudade* and ሁዳዬ *hudade* 'Lent'.

Note that in ሆነ *honä* and ሄደ *hedä* the original *k* reappears whenever it is geminated: thus, አኳኋን *akkʷahʷan* 'condition', but also አኋኋን *ahʷahʷan* (with a nongeminated *hʷ*), ተሆነ *təhonä* and the imperfect ይካን *yəkkon* 'it is to be'. With nongeminated *kʷ* in ተኳኋን *təkʷakʷanä* and also ተኳኋን *təkʷahʷanä* 'be suitable for each other'.

In ሄደ *hedä*, the original *k* reappears when geminated, as in አካሄደ *akkahedä* 'manage', አካሄድ *akkahed* or አከያሄድ *akkäyahed* 'manner, way of walking', ተሄደ *təhedä*, but ይኬድ *yəkked* 'one goes' (from a passive stem); also in a nongeminated form, as in ተካሄደ *təkahedä* 'be administered', አሰኬደ *askedä* and አሰሄደ *ashedä* 'cause to go'.

Note also ጮከ: አለ *çokk alä* 'speak loud' going back to ጮኸ *çohä* 'shout' even though ጮኸ *çohä* goes back to a root *çwh*, *çw*.

9.2.1.2. In Amharic itself there are several lexemes with an etymological *k* which have variants with *h*. Thus, initial: ኩመጠጠ *kʷämätätä* 'be sour, acid' and ሆመጠጠ *homätätä*; ኩዳዬ *kudade* 'Lent' and ሁዳዬ *hudade*. In medial position: ግቡታ *makutta* 'vow' and ግሁታ *mahutta*; ምክንያት *məknəyat* 'cause, reason' and ምህንያት *məhnəyat*; መለከት *mäläkät* 'trumpet' and መለኸት *mälähät*; ሸኮና *səkona* 'sole of the foot' and ሸሆና *səhona*; በኮር *bəkər* 'firstborn' and በኸር *bəhər*; በኮር *bəkər*; ቸካላ *çəkal* 'peg' and ሸሃላ *çəhal*; ሸከም *səkəm* 'burden, load' and ሸሆም *səhəm*. In final position: አሾክ *əçok* 'thorn' and አሾኸ *əçoh*; መድረክ *mädäräk* 'stage, platform' and መድረኸ *mädäräh*.

¹ In the dialect of Mänz an intervocalic *k* may become *h* thus, ነካ *nəkka* 'touch', but ንካ *nəka* 'touch!'; ከበደ *kəbbädä* 'be heavy', but ኸበደ *kəbbädä* 'that which becomes heavy'.

² Note that for 'twenty' the normal form is ኃያ: ካያ *kəya*, from **həya*, but the less frequent form ካያ *kəya* with the original *k* also appears.

A noteworthy case is **አከለ** *akkälä* with an etymological *k*, but with a non-geminated *k* becoming *h*, as in **ያህል** *yahäl* 'about, approximately', **መሃል** *mähäl* 'middle', **ማን: አሁሉህ?** *man ahloh?* 'who is equaling you?' and with a geminated *k* remaining *k*, as in **መሃከል** *mähakkäl* and **መካከል** *mäkakkäl* 'center'.

9.2.1.3. It also happens that a false reconstruction of an original *h* becomes *k*, as in **ሆመር** *homär* (from Arabic *humar*) and **ኮመር** *komär* 'tamarind'; **ሀያር** *həyar* (from Ar. *hiyār*) and **ከያር** *kəyar* 'cucumber'; **ቡሆ** *buho* (going back to a root *bḥ*) and **ቡኮ** *buko* 'fermented dough'; **ካምሳ** *kamsa* 'fifty' for the existing **ኅምሳ** *hamsa*; **መድኅን** *mädhan* 'savior' and **መርከን** *märkan* (colloquial expression; for *d:r*, see 2.3.3)

A false reconstruction also occurs in **ከብረ: ሰማያ** *kəbrä sämay* 'vitriol blue' for **ሕብረ: ሰማያ** *həbrä sämay*, and probably in **ካብት** *kabi* 'cattle' in relation to **ሀብት** *habt* 'wealth'.

9.2.2. *k-q*

ካራ *karra* and **ቃራ** *qarra* 'steel knife'; **አምቧካ** *əmbʷaka* and **አምቧቃ** *əmbʷaqa* 'coward'.

For *q-p*, see 9.1.3.

9.2.3. *g-k, k-g*

ጉረተ *gʷärrätä* and **ከረተ** *kʷärrätä* 'make a pile of stones'; **ተንጅረገገ** *tängä-räggägä*, **ተንደረገገ** *tändäräggägä* and **ተንደረከከ** *tändäräkkäkä* 'bear much fruit'; **ገውጋዋ** *gäwəwə* and **ከውካዋ** *käwəwə* (also **ቀውቃዋ** *qäwəwə*) 'who wanders about aimlessly'; **ከራታ** *kufeta* 'skullcap' (from Arabic *kūfiya*) and **ጉፍታ** *gufta* 'scarf'.

9.3. Alternation of liquids

9.3.1. *l, n, r*

l instead of *n*: **መነሱ** *mänäkʷse* and **መለሱ** *mäläkʷse* 'monk'; **ጃንጫ** *ǰänmeda* and **ጃለጫ** *ǰälmeda* 'racecourse in Addis Ababa'; **ገንዳ** *ǰända* and **ገልዳ** *ǰälda* 'tub'; **እንተኔ** *əntäne* and **እንተሌ** *əntäle* 'what's his name'; **ኒሻን** *nišan* and **ሊሻን** *lišan* 'medal' (from Arabic *nišan*); **ዘለብ** *zäläb* 'tail', from Arabic *zanab*.

n instead of *l*: **ቅማል**: **ጅር**: *qəmal ǰər* and **ቅማንጅር**: *qəmanǰər* 'licelike body parasite'; **ለገር**: *ləṭr* (obsolete) and **ነገር**: *näṭr* 'measure of twelve ounces' (from Arabic *raṭl*); **ለቀምት** *läqämt* and **ነቀምት** *näqämt*, city in the Wollega region.

Of unknown origin: **ሸቀል** *šäqäl* and **ሸቀን** *šäqän* 'ailment of the skin'; **ሰልቦት** *səlbəbət* and **ሰንባቦት** *sənbəbət* 'scum on the surface of a liquid'; **ሎፊሳ** *lofisa* and **ኖፊሳ** *nofisa* 'long-haired skin pelt'.

9.3.2. *n* instead of *m*: ሸምቀቆ *šämqäqo* and ሸንቀቆ *šänqäqo* 'snare for trapping animals'.

m instead of *n*: ኮንሶ *konso* and ኮምሶ *komsso* 'a kind of handmade cotton blanket'.

From Turkish-Arabic: ባርኔጣ *barneṭa* and ባርሜጣ *barmeṭa* 'European-style hat'.

9.3.3. *r* instead of *l*: ግልምቢጥ *gələmbiṭ* and ግርምቢጥ *gərəmbiṭ* 'opposite, contrary' (from ገለበጠ *gäläbbäṭä* 'turn upside down').

Of unknown origin: ጉረንዳ *g'ärända* and ጉለንዳ *g'älända* 'snake'; መንደርቶ *mändärto* and መንደልቶ *mändälto* 'club, cudgel'; አልቃሾ *alqaššo* and አርቃሾ *arqaššo* 'goad'.

Note that in some occurrences assimilation or dissimilation may have brought about the alternance of the liquids.

9.4. Alternation of sibilants

9.4.1. *s-š*

ሰኩና *säk'äna* and ሸኩና *šäk'äna* 'hoof, foot'; ሾተል *šotäl* and ሶተል *sotäl* 'straight sword'; ሰንጥር *sənṭər* and ሸንጥር *šənṭər* 'splinter'; መስቀቅ *mäsqäq* and መሸቀቅ *mäšqäq* 'drawstrings for trousers'; ማሰት *mist* and ምሽት *mišt* 'wife'; ማሰንቆ *masənqo* and ማሸንቆ *mašənqo* 'one-stringed violin'; ወጌላ *wägessa* and ወጌሻ *wägešša* 'traditional medical practitioner'; ሰላላ *sälala* and ሸላላ *šälala* 'crippled'.

From Arabic: ሰምቡቅ *sämbuq* and ሻምቡቅ *šambuq* 'small sailing vessel with sail'; ሰርጣን *särṭan* and ሸርጣን *šärṭan* 'crab'; ቅርጣሽ *qərṭas* and ቅርጣሽ *qərṭas* 'piece of paper'; ሰይጣን *säyṭan* and ሸይጣን *šäyṭan* 'Satan'; ሰኦር *səkk'ar* and ሸኦር *šəkk'ar* 'sugar'; ሰረፈ *särräfä* and ሸረፈ *šärräfä* 'change money' (Ar. *šarafa*).

9.4.2. *z-ž-(ǧ)*

መዝገር *māzgär* and መሻገር *māžgär* 'cattle tick'; ምዝራት *məzrat* and ምሻራት *məžrat* 'long iron rod'; (አ)መነዘሽ *(a)mänäzzähä* and (አ)መነዠሽ *(a)mänäzzähä* 'chew'; ማዜ *mize* and ምንጆ *mənǧe* 'best man' (for inserted *n*, see 13); ምንዝላት *mənžallat* and ምንሻላት *mənžallat* 'great-grandparents'; ዝግራ *zəǧra* and ሻግራ *žəǧra* 'guinea hen'; ዘለዘለ *zäläzzälä* and ዠለገለ *žäläzzälä* 'cut meat into strips'.

9.5. Alternation of palatals

9.5.1. *š:č*: ሸፋል *šəfal* and ችፋል *čəfal* 'eyebrow'; ችግኝ *čəǧəñ* and ሸግኝ *šəǧəñ* 'seedling, plant shoot'; ችግር *čəǧəɾ* and ሸግር *šəǧəɾ* 'trouble, difficult y'; ኮቸር *kočäro*

and ኮሸር *košāro* 'dried hay, dried *ənḡāra*-bread'; (አ)ሸነፈ (*a*)ššānnäfä and (አ)ቸነፈ (*a*)čānnäfä 'overcome'.

፣ጸ: ሸግል *šəgəl* and ጅግል *ǰəgəl* 'gonorrhoea'.

9.5.2. *š* is in free variation with *ǰ* in any position. Initial: ሸግራ *šəgra* and ጅግራ *ǰəgra* 'guinea hen'; ሸርባ *šärba* and ጅርባ *ǰärba* 'back (part of the body)'; ሸመረ *šämmärä* and ጅመረ *ǰämmärä* 'begin'; ሸሮ *šoro* and ጅሮ *ǰoro* 'ear'.

Medial: በሸጅ *bäšād* and በጅጅ *bäǰād* 'abdomen'; ማሸራት *mašrat* and ማጅራት *maǰrat* 'nape of the neck'; አሸገት *ašät* and አጅገት *aǰät* 'bowels'; (አ)መነገሽ (*a*)mänäzzähä and (አ)መነጅሽ (*a*)mänäǰǰähä 'chew, masticate'.

Final: ጎጅ *goǰgo* and ጎሮ *goššo* 'small hut'; ጐመጅ *gʷämäǰǰä* and ጐመሸ *gʷämäššä* 'desire eagerly'; ሞጅሞጅ *moǰammoǰä* and ሞሸሞሸ *moššammoššä* 'rub, wipe'.

10. ASSIMILATION

10.1. Total regressive assimilation

10.1.1. Total assimilation occurs when two consonants are in contact. It affects the dentals *d*, *t*, *ḥ*; the liquids *l*, *r*; the sibilants *s*, *z*; and the velars *g*, *q*.

10.1.2. The morpheme *t* of the imperfect, jussive, and of the verbal noun of the *tä*-stem is assimilated to any consonant with which it is in contact: thus, from ተከፈተ *täkäffätä* 'be opened': imperfect ይከፈት *yäkkäffät* for *yätkäffät*, jussive ይከፈት *yäkkäffät* for *yätkäffät*, verbal noun መከፈት *mäkkäffät* for *mätkäffät*, instrumental መከፈቻ *mäkkäffäčä* for *mätkäffäčä*.

The derived stem አኗገረ *annaggärä* likewise derives from **atnaggärä* (see 76.1). Note that the prefix *t* is preserved in Tigrinya and in the reduplicative stem of Amharic verbs with vocalic initial: thus, አተሳሰበ *attäsassäbä* 'cause to settle financial accounts' (from አሰበ *assäbä* 'calculate').

10.1.3. The liquid *l* of the negative morpheme *al* preserved in the 1st person singular of the imperfect (አልሰብር *alsäbr*) may be assimilated to the prefixes *t-*, *n-* of the imperfect and jussive: thus, imperfect አትሰብርም *attäsäbrəmm* or *atsäbrəmm* 'you don't break', አንሰብርም *annäsäbrəmm* or *ansäbrəmm* 'we don't break' (see 10.1.3).

The liquid *l* may be assimilated to an initial *r* of the verb: thus, አረዳም *arräd-damm* 'he didn't help' (for *alräd-damm*), but also አረዳም *alräd-damm*; አገጠንም *ar-räṭṭäbämm* 'it was not wet' (for *alräṭṭäbämm*), but also አረገጠንም *alräṭṭäbämm*.

The liquid *r* may be assimilated to *s* in እሱ *əssu* 'he', እሷ *əssʷa* 'she', but also እርሱ *ərsu*, እርሷ *ərsʷa*.

10.1.4. The glottalized *t* is assimilated to the following *t* in the gerund: thus, *mätto* 'he coming' for *መጥቶ mätto*; *wätta* 'she going out' for *ወጥታ wätta* (but also *mätto*, *wätta*, for which see 10.2).

The dental *d* becomes assimilated to the following *t* in the gerund: thus, *ጎድቶ nädto* 'he driving', pronounced *nätto*; *ከድቶ kädto* 'he betraying', pronounced *kätto*; *ጸድቶ šädto* 'it being clean', pronounced *šätto*.

For *ጎድቶ nädto*, *ከድቶ kädto* becoming *närto*, *kärto*, see 2.3.3.

The dental *d* is assimilated to the following *g*: thus, *ትወድጅ tawädg* 'you (fem.) love' (from *ወደደ wäddädä*) becomes *ትወጅ tawäggi* or *ትወጹ tawäggi*.

10.1.5. The final *s* of the morpheme *as-* becomes assimilated to the initial *z*, *š*, or *ʃ* of the verb: thus, *አዘመቱ azzämmätä*, for *asazzämmätä* 'have someone go on campaign'; *አዘለፈ azzälläfä*, for *asälläfä* 'cause to reproach'; *አሸለመ aššällämä*, for *asšällämä* 'have someone decorated'; *አሸነፈ aššännäfä*, for *asšännäfä* 'defeat'; *አሸሸ aššäššä*, *አሸሸሸ aššäššä* 'cause to run away'; *አጸየፈ aššäyyäfä*, for *aššäyyäfä* 'fill with disgust'; *አጸፈ aššäddäqä*, for *aššäddäqä* 'have someone declare somebody innocent'; *አጸፈ aššafä*, for *aššafä* 'have someone write'.

In the verbs that begin with *s*, the *s* of the morpheme *as-* and the *s* of the root are in contact. Although the resulting *s* is geminated, only one *s* is written: thus, *አሰለጠ* is to be pronounced *assällät* 'cause to be successful'.

In other occurrences, too, the succession *sš* becomes *šš*, *zš* becomes *žž*, and *ʃš* becomes *šš*: thus, *ትከሽ təkäšš* or *ትከሽ təkäšši*, from *təkäsš* 'you (fem.) accuse' (from *ከሰሰ kässäsä*); *ለበሰሽ läbbäsš* becomes *läbbäšš* 'you got dressed'; *ታዥ tažž* or *ታዥ tažži* 'you (fem.) command' (from *አዘዘ azzäzä*); *መረዝሽ marräzš* becomes *marräšš* 'you poisoned'.

Note that a noun such as *ቀሚሽን* 'your (fem.) dress' is to be pronounced either *qämiššän* (with assimilation) or *qämišəšän*, with the vowel *ə* separating *s* from *š*. Likewise *ሸሚዝሽን* 'your (fem.) shirt' is to be pronounced *šämiššän* (with assimilation) or *šämišəšän*, separating *z* from *š*.

10.1.6. In the frequently used verbs *ገደለ gäddälä* 'kill', *ጉደለ g'äddälä* 'be missing', *d* is assimilated to the following *l*: thus, *ገሎ gällo* 'he killing', for *ገድሎ gädlo* (written *ገድሎ* and *ገሎ*); *ይገላ ዓገällall* 'he kills', for *ይገድላ ዓገädlall* (written *ይገላ* and *ይገድላ*); *ሲገላ sigäll* 'when he kills', for *ሲገድላ sigädl* (written *ሲገላ* and *ሲገድላ*); *ጉሎ g'ällo* 'it missing', for *ጉድሎ g'ädlo* (written *ጉሎ* and *ጉድሎ*); *ይጉላ ዓገ'ällall*, for *ይጉድላ ዓገ'ädlall* (written *ይጉላ* and *ይጉላ*).

Likewise the frequently used ደግሞ *dägmo* 'again, furthermore' is pronounced ደሞ *dämmo*.

For the frequently used አደረገ *adärrägä*, see 16.

10.1.7. The velars *q*, *g* become assimilated to the suffix pronoun *-k* of the 1st and 2d singular: thus, *särräkk* 'you stole', for ሰረቅክ *särräqk*; *fälläkk* 'you wished', for ፈለግክ *fälläqk*; *altäyyäkkumm* 'I didn't ask', for አለጠየቅኩም *altäyyäqkumm*.

10.1.8. Isolated occurrences of assimilation: ጡንቻ *tunča* becoming ጡቻ *tučča* 'shoulder blade'; ምንቸት *mənčät* becoming ምቸት *məččät* 'jar, pot'; *ድግድግ *dəg-dəg*, reduplicated noun of ድግ *dəgg* (also ድጋድግ *dəgadəg*) becoming ድድግ *dəddəg* 'wide sash'; ሥልሳ *səlsa* and ሥህ *səssa* 'sixty'; ብረት: ድስት *brät dəst* 'saucepan' becoming *bräddəst*; እንዴት: ነው? *əndet nəw?* 'how is he?' becoming *əndennəw*; *yä-tabbakk* (said to a man), *yätabbašš* (said to a woman) expressing an insult, contempt, or scorn (lit. 'where is your father?', i. e. 'bastard') comes from የት: አባትህ *yät abbat-k*, የት: አባትሽ *yät abbat-š*.

10.2. Total progressive assimilation

Total progressive assimilation occurs in contact of *t* of the gerund with the final *t* of the verb: thus *mätto*, for መጥቶ *mätto* 'he coming'; *wätta*, for ወጥታ *wätta* 'she going out' (but also *mätto*, *wätta*, for which see 10.1.4).

It also occurs in አማጣጫ *ammaqəto* and አምባጫ *ambaqəto* (with *mb* becoming *mm*) 'a kind of weed'; and in ፋፍሪካ *fafrika* and ፋብሪካ *fabrika* 'factory' (with *fb* becoming *ff*).

10.3. Partial assimilation

10.3.1. **Contiguous assimilation:** *nb* may become *mb*, the nasal dental *n* becoming the labial *m* in contact with the labial *b*. Thus, ሽንብራ *šənbəra* and ሽምብራ *šəmbəra* 'chickpea'; አንበሳ *ənəbssa* and አምበሳ *əmbəssa* 'lion'; አንብርት *ənəbart* and አምብርት *əmbart* 'navel'; ዝንብ *zənb* and ዝምብ *zəmb* 'fly'; ጥንብ *tənb* and ጥምብ *təmb* 'carcass'; ግንብ *gənb* and ግምብ *gəmb* 'wall'; ወንበር *wənbär* and ወምበር *wəmbär* 'chair'; አንበጣ *ənəbätta* and አምበጣ *əmbəätta* 'locust'; ግልንቢጥ *gələnbiṭ* and ግልምቢጥ *gələmbiṭ* 'contrary, opposite', from ገለበጠ *gäläbbätä* 'tum upside down' (for the insertion of *n*, see 13); እንቢ *ənbi* 'no' and አምቢ *əmbi*.

Likewise *nf* may become *mf*: ቅርንፉድ *qərənʃud* and ቅርምፉድ *qərəmʃud* 'clove'; ገንፎ *gənfo* and ገምፎ *gəmfo* 'porridge'; ላንፋ *lanfa* and ላምፋ *lamfa* 'husk'; ወሽንፍር *wəšənʃər* and ወሽምፍር *wəšəmʃər* 'downpour'; አንፋር *anfa* and አምፋር *amfa* 'kind of bush'.

The morpheme *tän-, an-* becomes *täm-, am-* in contact with a following labial *b* or *f*: thus, ተንበረከከ *tänbäräkkäkä* and ተምበረከከ *tämbäräkkäkä* 'kneel'; አንበረከከ *anbäräkkäkä* and አምበረከከ *ambäräkkäkä* 'cause to kneel'; ተንበሸበሸ *tänbäsäbbäsä* and ተምበሸበሸ *tämbäsäbbäsä* 'be abundant'; አንበሸበሸ *anbäsäbbäsä* and አምበሸበሸ *ambäsäbbäsä* 'offer in abundance'.

In contact with following *f*: ተንፈራጠጠ *tänfäraffätä* and ተምፈራጠጠ *tämfäraffätä* 'sit with legs spread apart'; አንፈራጠጠ *anfäraffätä* and አምፈራጠጠ *amfäraffätä* 'spread the legs when sitting down'.

The nasal-dental *n* in contact with the velar *g* becomes slightly velarized in መንገድ *mängäd* 'road', ድንግል *dəngəl* 'virgin'.

10.3.2. Assimilation of voicing: voiced-voiceless > voiceless-voiceless in ተዝካር *täzkar* and ተሰካር *täskar* 'memorial service held on the 40th day after death'; ጉጉስ *guḡs* and ጉከስ *guks* 'kind of polo'; ማግሰኛ *magsäñño* and ማክሰኛ *maksäñño* 'Tuesday'; መድኃኔ: ዓለም *mādhane alām* 'savior of the world' > መድካኔ: ዓለም *mādkane alām* (for *h:k*, see 9.2.1.1.) > መትካኔ: ዓለም *mātkane alām*.

Voiceless-voiced > voiced-voiced in አትቅጃ. **attəqǧi* pronounced *attəqǧgi* 'don't pour' (but not written).

10.3.3. Isolated occurrences of partial assimilation:

mʃ may become *nʃ* (the labial *m* in contact with the dental *ʃ*) in አምጣ *amʃa* and አንጣ *anʃa* 'bring!'

md may become *nd*: e.g., ጥምድ *ʔəmd* and ጥንድ *ʔənd* 'pair, couple'.

ʃm became *ʃn* in አጥንት *aʃənt* 'bone', from *ʃm*, *ʃm*.

10.3.4. Noncontiguous assimilation of voicing: ጉትቻ *gutəččä* and ኩትቻ *ku-təččä* 'earrings'; አልማስ *almas* (from Arabic *al-mās*) and አልማዝ *almaz* 'diamond'; ሰጋጃ *səgaǧǧä* (from Arabic *saǧǧāda*) and ዝጋጃ *zəgaǧǧä* 'prayer rug' (also ሰጃጃ *səǧǧǧä*); ተመረኩዝ *tämäräkk'äzä* and ተመረጉዝ *tämärägg'äzä* 'lean upon'.

Of labials *m-b* > *m-m*: ማበር *mabär* and ማመር *mamär* 'association'.

Of liquids *l, n*: ኩንታል *kuntal* and ኩንታን *kuntan* 'quintal' (*n-l* > *n-n*; the original form is ቁንጣር *qinṭar*, from Arabic *qinṭār*); *ln* > *nn* in ትላንትና *təlantənna* and ትናንትና *tənantənna* 'yesterday'.

Of glottalization: *k-l* > *q-l*: ክረጢት *kärütit* (from Arabic *ḥariṭa*) and ቀረጢት *qärütit* 'pouch'.

q-l > *q-q* in ቀርጠም *qärätəm* > ቀርቀም *qärqəm* 'kind of plant resembling cress'; ቅንጥሽ *qənṭəš* > ቅንቅሽ *qənqəš* (also ጥንቅሽ *ʔənqəš*) 'kind of sorghum'.

Of palatals: ሳንጃ *sanǧa* and ሻንጃ *šanǧa* 'bayonet'; ሰልቻ *sələččä* and ሸልቻ *šələččä* 'bag'; ሰለቸ *säläččä*- and ሸለቸ *šäläččä*- 'be bored'.

11. DISSIMILATION

11.1. **Contiguous dissimilation** of voicing: (ʒg>ʒg in) መኸገር *māṣṣgār* and መሽገር *māṣṣgār* 'tick'; (qɾ>gɾ in) አቅጣጫ *aqtaččä*, and አገጣጫ *agtaččä* 'direction toward something'.

m-b may be dissimilated into *n-b*: thus, ዝም: በል *zəmm bäl* and ዝን: በል *zənn bäl* (only in pronunciation) 'be quiet'.

11.1.1. **Noncontiguous dissimilation.** The labial *m* of a noun expressing an instrument becomes *w* if there is a labial *b*, *m*, or *f* in the noun: thus, ወምበር *wəmbär* 'chair' (from *መንበር *mānbär*), ዋግምት *waggəmti* 'cup used for drawing blood' (from አገመ *aggämä* 'draw blood by cupping'), ወጥመድ *wätmäd* 'snare, trap', ወቅለምት *wäqlämt* and መቅለምት *mäqlämt* 'small knife', ወስፊ *wäṣfe* 'awl', ወናፍ *wənaፍ* 'bellows', ወንጠፍት *wənṣäft* 'strainer', ወንፊት *wənፊti* 'sieve', ወፍጮ *wäፍčo* 'grindstone', መሳፊቻ *mässafäčä* and ወሳፍቻ *wäsafäččä* 'awl', ወስፊንጥር *wäṣfänṣər* 'springy stick which is made into a snare' (from ፈነጠረ *fänätärä* 'spring out').

In the region of Gondar many of these nouns are pronounced with an initial *m*: thus, መስፊ *mäṣfe* 'needle', መፍጮ *mäፍčo* 'grindstone', መንጠፍት *mənṣäft* 'strainer, sieve', and others.

Note that *m-b* became *m-w* in መርወጥ *märwət* 'gun with a large bore', a variant of መርቡጥ *märbuṭ*.

b-b may become *b-w*, as in ስልባቦት *səlbəbət* and ስልባወት *səlbəwät* 'film on the surface of stagnant water'. See also 8.1.

m-m may become *m-b*, as in ማጎተብ *mahtäb*, ማተብ *matäb* 'seal' instead of ማጎተም *mahtäm*; መሐረም *māharäm*, መሐረብ *māharäb* 'handkerchief', from Arabic *maḥrama*.

Of two labials: ፈለሰፈ *fälässäfä* and ፈለሰመ *fälässämä* 'philosophize, discover, invent'; አንቦልጎ *anboləp* and አንቦልክ *anboləkk* 'envelope'.

n-n>l-n, or *n-l*: ኒሻን *nišan* 'medal' (from Arabic *nišān*) became ሊሻን *lišān*, ጋኔን *ganen* 'demon' became ጋኔል *ganel*.

11.1.2. Of voicing: ጉብታ *gubbəta* and ቁብታ *qubbəta* 'hill, hillock'; ሰናግ *sə-nag* and ሰናቅ *sənaq* 'palate'.

Of glottalization (a voiceless glottalized becomes voiceless nonglottalized): ቀር ቀኻ *qärqäha* and ቀርከኻ *qärkäha* 'bamboo'; ቃውጥ *qawit* and ቃውት *qawit* 'kind of tree used for plow beams'; ቀርምባጥ *q'ərəmbəṭ* and ከርምባጥ *k'ərəmbəṭ* 'short'.

Of glottalization and voicing (a voiceless glottalized becomes voiced nonglottalized): ቅንጣር *qənṣar* and ግንጣር *gənṣar* 'quintal'; ቁንጥጦ *qunṣəto* and ቁንድዶ *qundədo* 'top of a tree, top of the head'; ጠረዲዛ *täräppeza* and ጠረቤዛ *täräbbeza* 'ta-

ble'; ላጣስ *paṭos*, in ሰፀ: ላጣስ *əṣä paṭos* 'raspberry bush' and ባጣስ *baṭos*; ወቀጠ *wäqqätä* and ወገጠ *wäggätä* 'pound'.

11.2. Dissimilation of gemination.

The intensive action of type A of the composite verbs is expressed by ክፍት: አደረገ *kəffətt adärrägä* 'open completely and suddenly', with gemination of the 2d radical (see 97.2.1). In the 1.2.2 verbs, however, the form is ውድድ: አለ *wəddä alä*, with a nongeminated 2d radical. The identity of the last two radicals brings about the dissimilation of gemination and, as a result, the 2d radical is not geminated. The situation is the same in type-B verbs in which the attenuative action is expressed by the gemination of the 2d radical: thus, ለዘብ: አለ *läzzäbb alä* 'be somewhat soft'. In 1.2.2 verbs, again by the dissimilation of gemination, the 2d radical is simple: thus, ለጠጥ: አለ *läṭṭṭ alä* 'stretch somewhat'.

11.3. Reciprocal assimilation and dissimilation

ቅርጣስ *qarṭas* 'piece of paper' > *ክርጣስ *kərṭas* (by dissimilation) > ክርታስ *kər-tas* (by assimilation); ጥንቸላ *ṭənčäl* 'hare, rabbit' > *ጥንቸላ *ṭənčäl* (by assimilation) > ጥንተላ *ṭənätä* (by dissimilation); ኢትዮጵያ *ityoppäya* > *ኢጥጵያ *ityoppäya* (by assimilation) > ጦብያ *ṭobbäya* (by dissimilation); ጨቀጨቀ *čäqäččäqä*, and ቸከቸከ *čäkäččäkä* 'pester'.

12. METATHESIS

12.1. Because of the small number of occurrences with metathesis it is difficult to explain the reason for this feature. In the majority of occurrences the liquids *l*, *n*, *r* are involved.

With *r* in the 2d or in the 3d place: ስፍራ: ስርፋ *səfra, sərfa* 'place'; መብራት: መርባት *mäbrat, märbat* 'light'; መጥረቢያ: መርጠቢያ *mäṭräbiya, märṭäbiya* 'axe'; ዘፈር: ዘርፍ *zäfar, zärf* 'fringe'; ከበር: ከረቦ *käbäro, käräbo* 'drum'; ግርሽጥ: ግሽርጥ *gəršəṭ, gəšrəṭ* 'kind of henna-plant'; ቅንብስ: ቅንብስ *qərənbus, qənburs* 'dung maggot'; በርተ: ታታን: በትረ: ታታን *bärtä qaqaṇ, bätär qaqaṇ* 'iron bar'; ቅርፍንዶ: ቅርፍንዶ *qərፍəndo, qəfrindo* 'kind of plant'; ገረዘ: ገዘረ *gärräzä, gäzzärä* 'circumcize'; አብራዩ: አረባዩ *abärayyä, aräbayyä* 'thresh with animals'.

From Arabic: መርብጥ: መብሩጥ *märbuṭ, mäbruṭ* 'kind of rifle'; መገጠር: መረጠገ *mä-näṭṭär, mäṭṭäṭän* 'telescope'; ክብራት: ክርቢት *kəbrüt, kərbit* 'matches'.

With *n*: ቅባጉግ ፥ ቅናጉግ *qəbanug, qənanug* 'oil from the *nug*-seed'; ቅንጥሽ ፥ ጥንቅሽ *qənጥጅ, ጥንቅጅ* 'kind of sorghum'; ሰኩና ፥ ሳንኳ *säk'wana, sank'wa* 'hoof, ankle'; ሸነጠ ፥ ሸሽጠ *šännätä, näššätä* 'arouse great enthusiasm'.

From Sindhi through Arabic: ባይናን ፥ ባኒያን *baynan, baniyan* 'group of Indian traders'.

With *l*: ሰሌን ፥ ሰኔላ *sälen, sänel* 'palm mat'; በለጠገ ፥ በጠለገ *bälätገägä, bäätälägä* 'become rich'; ማንጃሌሎ ፥ ማንጃሊፎ *manq'afilo, manq'alifo* 'wooden hook'.

12.2. With the sibilants *s* and *z*: ማከሰኛ ፥ ማከከኛ *maksänḥo, maskänḥo* 'Tuesday'; ቤተክሲያን ፥ ቤተሰክያን *betäksiyan, betäskiyan* 'church'; ራሰጌ ፥ ራግሴ *rasge, ragse* 'place of the head'; ሰመጠ ፥ ሰጠመ *sämmätä, säጥämä* 'get drowned, sink'.

With *z*: ለግዜር ፥ ለዝጌር *əgzer, əzger* 'God'; ምን ፥ ገዜ ፥ ምነዝጌ *mən gize, mənəzge* 'at what time?'; ሀ-ለገዜ ፥ ሀ-ለዝጌ *hullägize, hulläzge* 'always'.

12.3. Metathesis at a distance: ቅምብርስ ፥ ቅርምብሰ *qəmburs, qərəmbus* 'kind of white grub'; ቅንጥሽ ፥ ጥንቅሽ *qənጥጅ, ጥንቅጅ* 'kind of sorghum'; ጳንጠቆስጤ ፥ ቆንጳጠጤ *pänጥäqostē, qonጥäpästē* 'Pentecost' (of foreign origin).

12.4. Metathesis of labialization: በኋላ *bäh'ala* 'after', also pronounced *bäh'hala*.

The suffix pronoun: -*aččəhu* (as in ቤታችሁ *betaččəhu*, ሰበራችሁ *säbbäaraččəhu*) pronounced -*aččəh'w*, -*aččəw'h*: thus, *betaččəh'w*, *säbbäaraččəh'w* and *betaččəw'h*, *säbbäaraččəw'h*, with metathesis of the *w*. Note that the final vowel -*u* of -*aččəhu* may also be transposed and then the pronunciation is -*aččəuh*: thus *betaččəuh*, *säbbäaraččəuh*.

Metathesis in Amharic roots in relation to Ge'ez roots: Amh. ለወጠ *läwwätä* 'change', Ge'ez ወለጠ *wälätä*; Amharic ለነሰ *annäsä* 'be little', Ge'ez ንለሰ *nəəsä*; Amharic ትላንት *talant* 'yesterday', from ትላምት *talam-t*, Ge'ez ትግልም *təmal-əm*; Amharic አወራ *awre* 'wild animal', Ge'ez አርዌ *arwe*.

13. INSERTION OF *n, r*

13.1. The dental-nasal *n* is occasionally intercalated between two radicals. This process of nasalization occurs most frequently when the root contains a velar *g, q, or k*.

In quadriradicals of the pattern 1.2.1.2 with a velar following the dental-nasal *n*: ገረገሬ *gärägäre* and ገረንገሬ *gärängäre* 'resinous bush'; ጉረጉሬ *g'äräg'äre* and ጉረንጉሬ *g'äräng'äre* 'quiver'; ግርግሪት *gərgərit* and ግርንግሪት *gərəngərit* 'tying the hands behind the back'; ጉዳጉድ *gudagud* and ጉዳንጉድ *gudangud* 'bad fellow, rotten'; ግድግዲ *gədgədi* and ግድንግዲ *gədəngədi* 'kind of hawk'; ዱቅዱቅ *duquduq* and ዱቅንዱቅ *duqənduq* 'dung worm'.

With other consonants: ድብልብል *dəbəlbal* 'round', and ድንብልብል *dənəbəlbal* 'sphere, ball'; ጅላጅላ *ḡəlaḡəl* and ጅላንጅላ *ḡəlanḡəl* 'imbecile'; ዘራንዘር *zəranzər*

'the whole family' (also **ዘርግንዘር** *zärmanzär*) from **ዘር** *zär* 'offspring'; **ወንጭፍ** *wänčəf* 'sling' from **ወጨፈ** *wäččäfä* 'hurl with a sling' (cp. Ge'ez **ሞፀፍ** *moፀፍ* 'sling', from *መውፀፍ *mäwdäፍ*, without *n*).

13.2. With other patterns of the quadriradicals involving a velar: **ወቀራብ** *wäqärab* and **ወንቀራብ** *wänqärab* 'snare'; **ዳረጎት** *darägot* and **ዳረንጎት** *darängot* 'a morsel of bread'; **ባለጋራ** *balägara* and **ባላንጋራ** *balangara* 'opponent'; **ሸሁራራ** *šähurra* (also **ሸውራራ** *šäwrra*) and **ሸንኩራራ** *šänk'ärara* 'cross-eyed'; **ሸንኩርት** *šänkurt* 'onion' (Ge'ez **ሰጉርድ** *səg'ärd*, Tigrinya **ጃግግግ** *šəg'arti*, *songurti*); **ግልንቢጥ** *gälänbiጥ* 'contrary, opposite', from **ገለበጠ** *gäläbbätä* 'turn upside down'; **አንጓጉቸር** *ang'agučär* and **አንጓጉንቸር** *ang'ag'ənčär* (also **ንጉንቸር** *g'agunčär*) 'toad'.

With other consonants: **ማጅራት** *mağrat* and **ማንጃራት** *manžərat* 'nape of the neck'; **ሰረበት** *säräbät* and **ሰረንበት** *säränbät* 'kind of bread made of chickpea flour'; **ምዝላት** *məzəllat* and **ምንዝላት** *mənzəllat* 'great-great-grandparents'; **ግላግስ** *gəsagəs* and **ግላንግስ** *gəsangəs* 'junk'; **አንትፍ**: **አለ** *əntəff alä* 'spit' (cp. **አትፍ**: **አለ** *ətəff alä*, **ተፋ** *äffa* 'spit').

13.3. With biradicals and triradicals involving a velar: **ቁግ** *qug* and **ቁንግ** *qung* 'snapper of a whip'; **ሮቄ** *roqe* and **ሮንቄ** *ronqe* 'marsh'; **ደቀ**: **መዝሙር** *däqqä mämzur* and **ደንቀ**: **መዝሙር** *dänqä mämzur* 'student, disciple'; **ደቀል** *däqäl* and **ደንቀል** *dänqäl* 'mast of a ship'; **ቦረቅ** *boräq* and **ቦረንቅ** *boränq* 'earth mixed with white and red colors'; **ሸከፍ** *šəkəff* and **ሸንከፍ** *šänkəፍ* 'drizzle'.

With other consonants: **ደፍ** *däፍ* and **ደንፍ** *dänፍ* 'threshold'; **ሚኔ** *mize* and **ምንጅ** *minጅ* 'best man'; **ቅፍድ** *qəፍəd* and **ቅፍንድ** *qəፍänd* 'pus in the eye owing to inflammation'; **ቀበጥ** *qəbät* and **ቀንበጥ** *qənbäጥ* 'bud'; **ወላሳ** *wäsasa* and **ወላንሳ** *wäsansa* 'litter'; **ገዘረ** *gäzzärä* 'circumcise' and **ገነዘረ** *gänäzzärä* 'cut'.

Amharic **ወንድ** *wänd* 'male' is derived from ***ወልድ** *wäld* becoming ***ወድ** *wädd* by assimilation (cp. Tigrinya *wäddi*) > **ወንድ** *wänd*, with inserted *n*.

13.4. A few roots with inserted *n* in relation to Ge'ez or to the other Semitic languages: **አነጠሰ** *anäጠsäsä* 'sneeze', Ge'ez **ዐጠሰ** *atäsäsä*; **ዕንጨት** *ənčät* 'wood', G. **ዕፅ** *əፅ*; **አነቀፈ** *anäqəፈä* 'stumble', G. (**አ**)**ዕቀፈ** (*-a*)*qəፈä*; **አነከሰ** 'limp', Ar. *ḥakasa*; **ወንዝ** *wänz* 'river' from ***ወዝ** *wäz* (Ge'ez **ውሕዝ** *wəḥzä* 'flow'); **አንድ** and 'one' from ***አድ** *ad* (Ge'ez **አሐዱ** *ahädu*).

13.5. A few nouns have an inserted *r*: **ቁርቁምባ** *qurqumba* and **ቁርቁርምባ** *qurquramba* 'bottle-shaped container', **ቁምቡስ** *qumbus* and **ቅርንቡስ** *qərənbus* (also **ቅንቡርስ** *qənburs*) 'dung maggot'.

14. ABBREVIATIONS

Frequently used nouns are abbreviated: እግዚር *əgzer* (also እዝር *əzger*) for እግዚአብሔር *əgziabəher* 'God'; ቤተክሰ.ያን *betäksiyan* and ቤተሰኪ.ያን *betäskiyan* for ቤተ: ክርስቲያን *betä krastīyan* 'church'; ሻቃ *šaqa*, or የሻቃ *yäšaqa* for ሻለቃ *šalāqa* 'captain'; ብላታ *blatta* for ብላቴንጌታ *blattengeta*, honorific title; ደጃች *däggäčč* for ደጃዝማች *däggəzmačč*, honorific title; ቀኛች *qänñäčč* (rare), or ቀኛማች *qänñämačč* for ቀኛዝማች *qänñazmačč*, honorific title; ለው ጳጳሮ for ለውጌ ጳጳሮ *əጳጳሬ* 'head of the Ethiopian monks'.

ወቴ *wäte* emphasizes the attributes of the ወታደር *wättaddär* 'soldier'; ደብቴ *däbte* emphasizes the attributes of the ደብተራ *däbtära* 'unordained member of the clergy'; ሸሜ *šəme* is used by children to make fun of the ሸማግሌ *šəmagälle* 'old man'; ሸርሜ *šärme* is used to make fun of the ሸርሙግ *šärmuግ* 'prostitute'.

In proper names the abbreviation has an endearing connotation: ታደ. *tadde=* ታደሰ *taddäsä*; አቤ *abbe=* ለቤ *abbäbä*.

15. HAPLOLOGY AND LOSS OF SYLLABLES

አዲሳባ *addis aba* for አዲስ: አበባ *addis abäba* 'Addis Ababa'; የኔታ *yäneta*, የንታ *yänta* for የኔ: ጌታ *yäne geta* 'my master', term used by traditional church students in addressing teachers; and probably also እሜቴ *əmmete*, እመ ይቴ *əmmäyte*, for እመይቴ *əmmä bete* 'madam', lit. 'mother of the house'; ፊለፊት *filäfit* and ፊት: ለፊት *fit läfit* 'directly in front of'; ትላማታ *təlammata* for ትላንት: ማታ *təlant mata* 'last night'.

Loss of syllables: ማዘያ *maziya* for ሚያዝያ *miyazəya* 'April'; ማይም *mayyäm* for መሃይም *mähayyäm* 'layman, illiterate'; ሃጅ *haጅ* for ሀያጅ *hayaጅ* 'he who goes'.

For final *Vya>a* (*V=vowel*), see 18.3.2.

16. LOSS OF CONSONANTS

The frequently used verb አደረገ *adärrägä* 'do, make' loses the dental *d* without leaving a trace in the verb: thus, perfect አረገ *arägä* (note the nongemination of the *r*), imperfect ያረጋል *yarägall* for ያደርጋል *yadärgall*, imperative አርግ *arg* for አድርግ *adräg*, gerund አርጎ *argo* for አድርጎ *adrəgo*, and so on.

The *d* is likewise lost in ቅማያት *qəmayat* for ቅድማያት *qədmayät* 'great-grandfather'.

The nasal-dental *n* is lost in ምድጃ *mədəጃጃ* 'fireplace', from ነደደ *näddädä* 'burn'.

In the frequently used verb **ዐወቀ** *awwäqä* 'know', the consonant *w* may be omitted: thus, **ያቃል** *yaqall* for **ያውቃል** *yawqall* 'he knows', **አያቅም** *ayaqəmm* 'he doesn't know' for **አያውቅም** *ayaawqəmm*, **የሚያቅ** *yämmiyaq* 'he who knows' for **የሚያውቅ** *yämmiyawq*, **የማያቅ** *yämmaayaq* 'he who doesn't know' for **የማያውቅ** *yämmayawq*.

The consonant *y* is lost in **አዶለም** *adollämm*, **አደለም** *adällämm* for **አይደለም** *aydollämm*, **አይደለም** *aydällämm* 'he is not'.

17. VOWELS

17.1. There are seven vowels in Amharic. The traditional order is: *ä, u, i, a, e, ə*, *o*. The names of the "orders" are:

ግዕዝ *gəʔez* 'gəʔez', or 'first order'

ካዕብ *kaʔəb* 'second'

ሣልስ *saləs* 'third'

ራብዕ *rabə(ʔ)* 'fourth'

ኃምስ *haməs* 'fifth'

ሳድስ *sadəs* 'sixth'

ሳብዕ *sabə(ʔ)* 'seventh'

The following table illustrates the position of the vowels:

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

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

17.1.1. The vowel *i* is pronounced somewhat like the 'ee' in 'feet' but without the */y/* glide of English: **ፈት** *fit* 'face', **አንቺ** *andzi* 'you' (fem.), **ኢትዮጵያ** *ityoppəyā* 'Ethiopia'.

In a final palatal the expected *i* may be omitted in certain forms in writing and in pronunciation: thus, **ክፈቺ** *kafäci* and **ክፈች** *kafäč* 'open!' (fem.); **ለበሽ** *ləbäši* and **ለበሽ** *ləbäš* 'get dressed!' (fem.; see 6.2).

17.1.2. The pronunciation of the vowel *e* is approximately like that of the vowel 'a' in 'state' but without the */y/* glide of English: **ቤት** *bet* 'house', **ኑዛዜ** *nuzaze* 'will', **ኢሊ** *eli* 'turtle'. Note that in regions outside Addis Ababa all the consonants have

slightly palatalized allophones when preceding the vowel *e*: thus, ቤቱ *bʷetʷe* 'my house'¹. See also the vowel *o*, 17.1.5.

In palatals and with *y* the expected *e* may be written and pronounced *ä*²: thus, ከፍቼ *käfäčče* and ከፍቸ *käfäččä* 'I opening'; ጅሌ *ǰelä* and ጅለ *ǰälä* 'be foolish'; ሥራዬ *səraye* and ሥራዮ *sərayä* 'my job' (see 19.2).

17.1.3. The vowel *ä* is pronounced like the sound one makes while hesitating in speaking; it is represented in writing by 'uh': ነገ *nägä* 'tomorrow', ገረድ *gäräd* 'servant'. It is a mid-low central vowel, halfway between [ə] and [a].

No word in Amharic begins with *ä* except 'ኧረ *ärä* 'then, so then, really?'

As noted above (1.2.2), the letters ሀ : ሐ : ኀ : አ : ዐ written in the 1st order are pronounced with the vowel *a*. Only the letter ኸ is pronounced *hä*, as in ይኸው *yähaw* 'here it is', ሰጠኸኝ *sättähänn* 'you gave me', and ኧረ *ä* in 'ኧረ *ärä* 'why!'

17.1.4. The vowel *a* is pronounced like the vowel *a* in 'father': አደረ *addärä* 'spend the night', ና *na* 'come!', አሳት *asat* 'fire'.

17.1.5. The vowel *o* is pronounced approximately like the English 'a' in 'also': ጮ *rojä* 'run', የፍ *of* 'bird', ድር *dəro* 'formerly'. Note that in some regions outside Addis Ababa all consonants are pronounced with rounded lips, resulting in a slight *w* off-glide: thus, መኖር *män^wor* 'existence, presence', ሞተ *m^wotä* 'die', ሦስት *s^wost* 'three'. See also the vowel *e*, 17.1.2.

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

17.1.7. The vowel *ə* is pronounced approximately like the English 'e' in 'roses': እሱ *ässu* 'he', ስንት *sənt* 'how much?'

The vowel *ə* is phonemic: thus, አለቆ, the gerund of አለቀ *alläqä* 'come to an end', is pronounced *alqo*, but አለቆ, the gerund of አላቀ *a-laqä* 'make more, increase', is pronounced *aləqo*; (likewise አርሶ *arso*, the gerund of አረሰ *arräsä* 'plough', is pronounced *arso*, but አርሶ, the gerund of አራሰ *a-rasä* 'wet, drench', is pronounced *arəsə*); ይሰማቸው is pronounced *yəsmäččäw* 'may he listen to them', but

¹ This statement is in contradiction with some grammars which state that the vowel *e* is diphthongized as *ʷe*. In fact, even in regions where ቤቱ is pronounced *bʷetʷe*, the vowel is never diphthongized after a prepalatal (thus, ደርጌ *därəšše*, not *därəšʷe*) or initially, as in ኢሊ *eli* 'tortoise'.

² In the dialect of Wollo and Mänz only the form ከፍቸ *käfäččä* (with the vowel *ä*) is used: መጥቸ *mätäččä* 'I having come', ለሰርኸ *čärrəššä* 'I having finished'. In the Mänz variety also ልጅ *ləǰä* 'my child', ወጻጽ *wädagä* 'my friend'.

yəsəmaččäw näbbär 'he used to kiss them'; ጦፃፃፃ 'you fasted' is pronounced *ʔomh* or *ʔoməh*, but ጦፃፃፃ 'your fast' is pronounced only *ʔoməh*.

17.1.8. No Amharic word ends in the vowel *a* except the interrogative particle -ን -nə, which is pronounced with a rising intonation, and the interjection እህ *aħə* used by a listener to encourage the speaker to continue talking. Likewise in poetry, for reasons of prosody, if the final word of a line ends in a consonant, a vowel *a* may be added.

For a prothetic *a*, 17.3.

17.1.9. Vocalic length

The Amharic vowels are short. Vocalic length occurs only occasionally. Thus, the combination of a final *-a* with the enclitic *-a* results in *ā*: e.g., ከበደ: የናቱን: ሞት: ተረዳ *käbbädä yännatun mot täräddä* (from *tärädda-a*) 'so, finally Käbbädä learned of his mother's death'.

The vowel is likewise long in ነዩ *näyi*, the equivalent of ነው: እንጂ. *näw ənǰi* 'so it is!'; in a form such as ሰሙ: ወይ *sämmü wäy* 'you, there!, do you hear me!'; and in አይ *äy* 'no', as in ምሳሌን: በላህ? አይ *masahən bällah? äy* 'have you had lunch?' (lit. 'have you eaten your lunch?'). No.

A long vowel is also connected with a special tone in the occurrences of a verbal noun at the end of the sentence. Examples: ዝናም: ለመጣ: ነው: ምን: ይኸ ላል? ቶሎ: ቶሎ: መሄድ *zanam limäta näw, mən yəššalall? tolo tolo mähed* 'it is starting to rain. What is best (to do)? Walk fast'; ሰፍራ: ለማግኘት: በገዜ: መነሣት *səfra lämaqñät bägize männäsät* 'to get a seat one should start out early'; ጸሓፊዋ: ሥራ: ፈታ: ስትጫወት: አለቃዋ: ከተፍ: ማለት *šaha fiwa səra fätta səttəččawwät aläqawa kätəf malät* (with long *ä*) 'when the secretary was idly playing about, the boss suddenly showed up'.

17.2. Allophonic vowels

17.2.1. The vowel *ä* has a phonetic variant *ä* (that is, a sound tending toward *o*) when preceded by a *w* or by a labialized consonant ending in *ä*, such as *q^wä*: thus, ወንድም *wändəmm* 'brother', ወምበር: *wəmbär* 'chair', ተወለደ *təwällädä* 'he was born', ቁረጠ *q^wärrätä* as against ለበሰ *läbbäsä*.

This feature is also expressed in the orthography. Indeed, one finds numerous words spelled with the vowel *o* after *w*. Examples: ወባ *wäba* and ዎባ *woba* 'malaria mosquito', ወቦ *wäbo* and ዎቦ *wobo* 'rear guard', ወፍ *wäf* and ዎፍ *wof* 'bird', ወሞ *wämo* and ዎሞ *womo* (also ኣሞ *omo*) 'Omo River', ወሎ: አለ *wälo alü* and ዎሎ: አለ *wolo alä* 'stand aside', ወማይ *wämav* and ዎማይ *womav* 'a bird of the hot lowlands'.

ወደማ *wädoma* and **ዎደማ** *wodoma* 'plant that causes a goiterlike swelling in the necks of sheep', **ራወት** *rawät* and **ራዎት** *rawot* 'large waterskin'.

17.2.2. Likewise, the vowel *ə* has a variant *ü* (that is, a sound tending toward *u*) when preceded by a *w*: e.g., **ውሰድ** *wüsääd* 'take!' as against **ልበስ** *läbäs*. The final *ə* of a labiovelar (such as **ቅጥ** *qʷə*) also has a variant *ü*: e.g., **ቅጥረጥ** *qʷüräi* 'cut!' as against **ልበስ** *läbäs*.

Some words are written either with the vowel *ə* or with the vowel *u*: thus, **ውማ** *wəma* and **ወማ** *wuma* 'symbol', **ውኃ** *wəha* and **ወህ** *wuha* 'water'.

17.3. Prothetic *ə* and loss of initial *ə*

17.3.1. A prothetic *ə* often occurs before initial *r*, rarely before the sibilants *s*, *ʃ*, *z*, and occasionally before other consonants.

The prothetic *ə* precedes *r* mostly if the initial *r* has the vowel *ə*. Examples for *r*: **ርሳስ** ÷ **እርሳስ** *rasas, ərsas* 'lead, pencil', **ርግብ** ÷ **እርግብ** *rəgb, ərgəb* 'dove', **ርጉዝ** ÷ **እርጉዝ** *rəguz, ərguz* 'pregnant', **ርኩስ** ÷ **እርኩስ** *rəkus, ərkus* 'unclean', **ርጥብ** ÷ **እርጥብ** *rətəb, ərətəb* 'wet', **ርቦ** ÷ **እርቦ** *rəbo, ərbo* 'quarter, fourth part', **ርጎ** ÷ **እርጎ** *rəgo, ərgo* 'coagulated milk', **ርምጃ** ÷ **እርምጃ** *rəməḡḡa, ərməḡḡa* 'step, pace', **ርፍድ** ÷ **እርፍድ** ÷ **አለ** *rəffədd alä, ərfədd alä* 'become late in the forenoon'.

Note that while most normally the above-mentioned nouns are written without the initial *ə* (as **ርሳስ** ÷ **ርግብ** ÷ **ርጉዝ**) they are pronounced with the prothetic *ə*.

It also occurs with *r* having a vowel other than *ə*: thus, **ራብ** ÷ **እራብ** *rəb, ərəb* 'hunger', **ራስ** ÷ **እራስ** *ras, əras* 'head', **ሪቅ** ÷ **እሪቅ** *riq, əriq* 'a small granary'.

A prothetic *ə* without an alternate form occurs in **እርሱ** *ərsu* 'he', **እርሷ** *ərsʷa* 'she', **እርሳቸው** *ərsacčəw* 'they'.

17.3.2. Examples for *s*: **ሣር** ÷ **እሣር** *sar, əsar* 'grass', **ሴት** ÷ **እሴት** *set, əset* 'woman'.

Examples for *ʃ*: **ሸትት** ÷ **እሸትት** *ʃəkokko, əʃəkokko* 'rock hyrax', **ሸት** ÷ **እሸት** *ʃät, əʃät* 'almost mature grain', **ሾክ** ÷ **እሾክ** *ʃok, əʃok* 'thorn', **ሻ** ÷ **እሻ** *ʃa, əʃa* 'desire'.

Before other consonants such as *f*, *l*, and *m*. Examples for *f*: **ጡብ** ÷ **እጡብ** *tub, ətub* 'brick', **ጢይ** ÷ **እጢይ** *tiy, əti* 'gland'.

Example for *l*: **እልቅምሽ** *əlqəmoʃ* 'game consisting in catching stones tossed up in the air' (from **ለቀመ** *ləqqämä* 'collect').

Examples for *m*: **መበለት** ÷ **እመበለት** *məbällät, əməbällät* 'elderly widow', **መር** ÷ **እመር** *märr, əmmärr*, exclamation to urge one's mount to jump over a n obstacle.

17.3.3. Loss of original ə (going back to ɤ, ɛ) occurs in ጣት *fat* 'finger' for እጣት *əfat* (going back to Ge'ez አጽባዕት *asbā'ət*, Semitic root *šb*); ሳት *sat* 'fire' for እሳት *əsət*; ዛብ *zab* 'reins' for እዛብ *əzab*; ራት *rat* 'dinner' for እራት *ərat*; ምስ *məs* for እምስ *əms* 'vagina'; ውነት *wənät* for እውነት *əwnät* 'truth'; ግርጌ *gərge* 'foot of the bed' for እግርጌ *əgər-ge*; ጣን *tan* 'incense' for እጣን *ətan*; ቁባት *qubat* 'concubine' for ዕቁባት *əqubat*; ባክህን *bakkəh-ən* 'please!' for እባክህን *əbakkəhən*.

The original እ ə may be lost when preceded by a noun ending in a consonant or in a vowel: thus, በቀደም: ለት *bäqädäm lät* 'recently, the other day', for በቀደም: ዕለት *bäqädäm əlät*; የገብርኤል: ለት *yägäbräel lät* 'the day of Gabriel'; ያንለት *yannälät* 'that day'.

18. MEETING OF VOWELS

As a rule, Amharic 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 semivowel *w* or *y* between the two vowels.

3. In words with *h* or *θ* occurring between two vowels, these laryngeals may be kept as glottal stop ɤ, or there is no glottal stop and the two vowels are pronounced in succession. Thus, ሰዓት 'hour' is transcribed and pronounced *sä'at* or *säat*; ምዕራብ 'West' is transcribed and pronounced *mə'ərab* or *məərab*, also ምዕራብ *mərab*.

A preposition with a final vowel combined with a noun beginning with a vowel is transcribed here most often as vowel-vowel without the elision of one of the vowels: thus, 'in the fire' is written በእሳት and transcribed *bäəsət* rather than *bäsət*. This procedure is followed here for the benefit of the reader.

18.1. 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 2d vowel is other than a back vowel.

18.1.1. Same vowels:

a-a: **sämma-aččäw* 'he heard them' > ሰማቸው *sämmaččäw*; *asa atmağ* 'fisherman' > ሳሳተማጅ *asaatmağ*.

ə-ə: **lə-əsäbər* 'so that I break' > ለሰብር *ləsäbər*.

A form such as ሽግር *šəgər* 'millipede' arose from an original *šī-əgər* 'thousand feet' becoming **šā-əgər* > ሽግር *šəgər*.

o-o>: either elision of one *o* (**bāqlo-očč* 'mules' > በቅሎች *bāqločč*) or a semivowel *w* is produced (በቅሎዎች *bāqlo^wočč*); see 40.1.1; 40.1.2.

18.1.2. Different vowels: If the 1st vowel is a central vowel *ä*, *a*, or *ə*, and the 2d vowel is a vowel other than a back vowel *o* or *u*, one of the vowels is elided. Thus,

ä->ä: **yä-əğğ* 'of the hand' > የጅ *yäğğ*; written also የእጅ.

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

a->a: *አምሳ*: *አግር* *amsa əgər* or *አምሳግር* *amsagər* 'centipede'.

a->ä: *ጅና-ጅንጅ* 'healthy' > ጤነኛ *ጅንጅ* (see 45.5.9).

ə->a: **sə-alf* 'while I pass' > ሳልፍ *salf*; **yə-awqall* 'he knows' > ያውቃል *yawqall*: **ə-alläbbät* እለለበት becomes አለበት *alläbbät* 'that which is in it'.

A form such as ሻለቃ *šaläqa* 'major' arose from an original *ši-aläqa* becoming **šə-aläqa* > ሻለቃ *šaläqa*.

18.1.3. In a plural noun, any final vowel of a singular noun may be elided when the plural marker *-očč* is added to it. Thus, **tāmari-očč* 'students' > ተማሮች *tāmaročč*; **wəššə-očč* 'dogs' > ውሾች *wəššočč*. Note, however, that the vowel may be kept and a semivowel is then produced (see 40.1.1; 40.1.2).

The original vowel of the noun is dropped when a nominalizer is added to it. Examples: አማርኛ *amarəñña* 'Amharic', from *amara-əñña*; ትግርኛ *təgrəñña* 'Tigrinya', from *təgre-əñña*; ኦሮሞኛ *oroməñña* 'Oromo', from *oromo-əñña*; ሸዌ *šäwe* 'a native of Shoa', from *šäwa-e*; ከተማ *kätäme* 'city dweller', from *kätäma-e*; ቆንጆቹ *qonǰəyye* 'cute', from *qonǰo-əyye*; ሌቦ *lebo* 'O thief!' from *leba-o*.

18.2. Insertion of a semivowel *w*, *y*

18.2.1. A semivowel *w* or *y* is inserted under the following conditions:

1. If the 1st vowel is a back vowel *u* or *o*, the semivowel *w* is inserted.
2. If the 1st vowel is a front vowel *i* or *e* and the 2d vowel is the central vowel *a*, the semivowel *w* is inserted.
3. If the 1st vowel is a front vowel *i* or *e* and the 2d vowel is the back vowel *o*, a semivowel *w* or *y* is inserted.
4. If the 1st vowel is a central vowel and the 2d vowel is the back vowel *o*, a semivowel *w* is inserted.

When a semivowel is inserted, the vowel preceding it may remain or may be elided: thus, **bāqlo-aččən* 'our mule' > በቅሎዎችን *bāqlo^waččən*, or በቅሏችን *bāqlo^waččən*, with the loss of *o*.

18.2.2. Examples for various situations:

o-a>o^wa, or *wa* (without *o*): **nāgro-at* 'he having told her' > ነግሮዋት *nāgro^wat* or ነግሩት *nāgr^wat*; **bāqlo-aččən* 'our mule' > በቅሎዋችን *bāqlo^waččən* or በቅሊችን *bāql^waččən*; **tāsəbo-am* 'afflicted with typhus' > ተስቦዎም *tāsbo^wam*.

o-o>o^wo, or *o*: **bāqlo-očč* 'mules' > በቅሎዎች *bāqlo^wočč*, or with the elision of one *o*: በቅሎች *bāqločč*.

o-e>o^we: **wollo-e* 'one of Wollo' > ዎሎዩ *wollo^we*.

u-a>u^wa, or *wa* (without *u*): **nāggāru-aččāw* 'they told them' > ነገሩዋቸው *nāggāru^waččāw*, or ነገሩቸው *nāggār^waččāw*.

u-o>u^wo: **bärtu-očč* 'strong' (pl.) > ብርቱዎች *bärtu^wočč*.

i-a>i^wa, or *ya* (without *i*) or *-əya*: **nəgāri-aččāw* 'tell them' > ንገሪያቸው *nəgāri^waččāw*, or ንገርያቸው *nəgāryaččāw*, *nəgārə^waččāw*; **tāmari-aččən* 'our student' > ተማሪያችን *tāmari^waččən*, or ተማርያችን *tāmaryaččən*; **ginni-am* 'possessed by a spirit' > ጁ ነገዳም *ginni^wam*; **mānfāsawi-an* 'spiritual' > መንፈሳዊያን *mānfāsawiyān* > መንፈሳውያን *mānfāsawāyan*.

i-o>i^wo, *i^wo*: **tāmari-očč* 'students' > ተማሪዎች *tāmari^wočč*, *tāmari^wočč*, written ተማሪዎች. The *-i* may also be elided, and then the form is ተማሮች *tāmaročč*.

e-a>e^wa (or *ə^wa* by dissimilation) or *ya* (without *e*): **nəgərre-aččāw* 'I having told them' > ነገራያቸው *nəgərre^waččāw*, or ነገርያቸው *nəgərre^waččāw*; **bäre-aččən* 'our ox' > *bäre^waččən*, or *bäryaččən*, normally written በራያችን; **gize-awi* 'temporary' > ገዜያዊ *gize^wawi*; **wəsəğğə-all^wh* 'I having taken them' > ወስጃለሁ *wəsəğğall^wh*.

e-o>e^wo, *e^wo*: **bäre-očč* 'oxen' > *bäre^wočč*, *bäre^wočč*, written በራዎች. The vowel *e* may also be elided and then the plural is formed without a semivowel, the form being በሮች *bäročč*.

a-o>a^wo: **geta-očč* 'masters' > ገታዎች *geta^wočč*. Note that the vowel *a* may also be elided and the plural is then formed without a semivowel, the form being ገቶች *getočč* meanings also 'master, Sir!'

18.3. Contraction of syllables

18.3.1. The succession *-Cäy-¹* becomes *Ce*: thus, ወዴት *wädet* 'where to?' from *wädä-yät*; እንዴት *ändet* 'how?' from *ändä-yät*.

Cäy-² becomes *Ci*: e.g., እንዲህ *ändih* 'such' from *ändä-yäh*, lit. 'like this'; እንዲች *ändičč* 'like this' (fem.) from *ändä-yäčč* (*yähäčč*).

The syllable *Cäy-* may be contracted in pronunciation and in spelling into *Ce-*: e.g., ሰይፍ *säyf* and ሲፍ *sef* 'sword'; ወይዘሮ *wäyzäro* and ዌዘሮ *wezäro* 'madam, lady'.

¹ C=consonant; V=vowel.

Cyā becomes Ce: e.g., ግደለሽ *gaddellāš* and ግድየለሽ *gəddyällāš* 'carefree, unworried'¹.

Cya becomes Ci: e.g., አሲሳ *asizo* 'he having someone seized' from *asyəzo*; (in proper names) በሪሁን *bärrihun* (from *bärr yəhun*) 'may he be the defense'.

Cəyā becomes Ci: e.g., ሲሰብር *sisäbär* 'when he breaks' from *səyäsäbär*; በነግሩ *binägru* 'if they tell' from *bəyənägru*; ሲይዝ *siyaz* from *səyəyaz* 'while he seizes'.

Ciyā becomes Ci in a proper noun: ሺፊራው *šifāraw* 'thousands fear him' from *ši yəfāraw*.

Cāw becomes Co: e.g., ለውዝ *läwz* and ሎዝ *loz* 'almond'; መብረድ *mäbräd* 'file' (from Arabic) > *መውረድ **mäwräd* > ሞረድ *moräd*; ሰውተል *säwtäl* and ሾተል *šotäl* 'straight sword'.

Cāwā may become Co: e.g., ደመወዝ *dämawüz* and ደሞዝ *dämoz* 'salary' (lit. 'blood and sweat'); ዘወትር *zäwätar* and ዞትር *zotar* 'always'.

Cwā may become Co: e.g., ትልወት *talwät* and ትሎት *talot* 'dowry'; ልብ: ወለድ *läbb wälläd* and ልቦለድ *läbbolläd* 'fiction'; አሰወሰደ *aswäsädä* and አሰሰደ *asossädä* 'have someone take'; የለምወይ? *yällämmwäy?* and የለምይ? *yällämmoy?* 'is there not?'; በጅሮንድ *bäḡərond* 'treasurer', from *bäḡərwänd* > *bäḡərond*.

Cāw may become Cu: thus, ሙላድ *muläd* 'place of origin' (from *məwlad*); ሀውከት *hawkäät* and ሁከት *hukät* 'disturbance'.

aw may become u: e.g., እውነት *əwnät* and ኡነት *unät* 'truth'.

18.3.2. Final Vya (V=vowel)>a: በዚያ *bäzziya* and በዛ *bäzza* 'there'; ለዚያ *läzziya* and ለዛ *läzza* 'for that'; ማንክያ *mankiya* and ማንካ *manka* 'spoon'; ጣሪያ *tarīya* and ጣራ *ṯara* 'roof'; ማውኸያ *mawžəya* and ማውኸ *mawžə* 'means for anointing the skin'; ማልደያ *maldäya* and ማልዳ *malda* 'brass arm bracelet'; ማሻያ *mažəya* and ማሻ *mažə* 'place where liquid oozes'; ዋልያ *waləya* and ዋላ *wala* 'Walia ibex'; ፍርምቢያ *frəmbiya* 'cow's chest' and ፍርምባ *frəmba*.

18.4. Syncope

18.4.1. In the negative imperfect formed with *a-* or *al-* (see 55.2.1) the vowel of the affirmative prefix is elided. Thus, sg. 3d masc. ያሰብር *yäsäbär*, but አይሰብርም *ay-säbrəmm* 'he doesn't break'; 2d sg.masc. or 3d sg. fem. ትሰብር *täsäbär*, but አትሰብርም *atsäbrəmm* 'you don't break', or 'she doesn't break'; 1st sg. com. አሰብር *äsäbär*, but አልሰብርም *alsäbrəmm* 'I don't break'; 1st pl. com. እንሰብር *ənnäsäbr*, but አንሰብርም *ansäbrəmm* 'we don't break'.

¹ Used in proper names: አቻጫለሽ *aččəmmelläš* 'you have no equal' (for አቻም: የለሽ *aččəmm yälläš*); ወሰኔለሽ *wäsənəlläš* 'you have no limit' (for ወሰን: የለሽ *wäsən yälläš*).

The syncope of *ə* also occurs when a conjunction such as *ñ sə-* is used with the simple imperfect. Thus *ñṭ-ñ-ñC satsäbär* 'while she breaks' as against *ṭ-ñ-ñC täsäbär*.

18.4.2. If in the negative imperfect the consonant of the prefix is geminated there is no elision of *ə*: thus, *ḥṭ-ñ-ñCṽ attäsäbrämm* 'she does not break' as against *ḥṭ-ñ-ñCṽ atsäbrämm* from *ṭ-ñ-ñC täsäbär*; *ḥṅṅ-ñ-ñCṽ annäsäbrämm* 'we don't break' as against *ḥṅṅ-ñ-ñCṽ ansäbrämm* from *ḥṅṅ-ñ-ñC ənnäsäbr*. Likewise with the conjunction *ñ sə*, as in *ñṭ-ñ-ñC sattäsäbr* 'while she breaks' with the preservation of the vowel *ə* of *ṭ-ñ-ñC täsäbr*.

Note that if in the imperfect the consonant following the prefix is geminated, the vowel *ə* is preserved: thus, *ḥḷḷ-ḷḷ-ḷḷC ayəççawwätəmm* 'he will not converse', from *ḷḷḷ-ḷḷ-ḷḷC yəççawwät*.

18.4.3. If a noun is preceded by a preposition and the first consonant of the noun has the vowel *ə*, the vowel may or may not be elided: thus, *ṅṅṅ-ṅṅṅ nəgusu* 'the king': *Ḉṅṅṅ-ṅṅṅ länəgusu*, or *längusu* 'to the king'; *ḈḈḈ-ḈḈḈ bəfafu* 'the scroll': *ḈḈḈḈ-ḈḈḈ bäləfafu*, or *bäləfafu* 'in the scroll'.

19. ALTERNATION OF VOWELS

19.1. Alternation *i-ə*

These two vowels are occasionally in free variation, particularly with the palatal *ʃ* and occasionally with other palatals: thus, *ñḈ ṣəro* and *ñḈ ṣiro* 'stew made from the flower of parched beans'; *ñḈ ṣəl* and *ñḈ ṣil* 'embryo'; *ñḈ ṣəh* and *ñḈ ṣih* 'thousand'; *ḈḈ ḡənn* and *ḈḈ ḡinn* 'spirit'; *ḈḈ ḡər* and *ḈḈ ḡir* 'followers of a nobleman'; *ḈḈ ḡəge* and *ḈḈ ḡige* 'communal work'; *ḷḷḷḷ ṁäññəta* and *ḷḷḷḷ ṁäññita* 'sleep, slumber'.

The forms of the perfect 2d fem. singular ending in *-ʃ*, or 3d fem. singular ending in *-äçç*, are combined with the object suffix pronouns through the vowel *i* or *ə*: thus, and *ñḈ-ñḈḈ ṣäddäbṣəññ* and *ñḈ-ñḈḈ ṣäddäbṣiññ* 'you (fem.) insulted me'; *ñḈ ḈḈḈ ṣäddäbäççəññ* 'she insulted me' and *ñḈ ḈḈḈ ṣäddäbäççiññ*.

With other consonants: *ñṽṽ ṣəmməza* and *ñṽṽ ṣəmmiza* 'a shrub used in making fences'; *ḈḈ ḍəda* and *ḈḈ ḍida* 'dumb, mute'; *ḈḈḈḈ ṁəngəççə* and *ḈḈḈḈ ṁəngiççə* 'kind of rush'; *ṽṽṽ ṁəst*, *ṽṽṽ ṁəšt* and *ṽṽṽ ṁist* 'wife'; *ṽṽṽḈ ṁəsanqo* (also *ḷḷḷḷ ṁəsanqo*) and *ṽṽṽḈ ṁəsinqo* 'one-stringed violin'; *ṽṽṽḈ ṁəyazəya* and *ṽṽṽḈ ṁəyazəya* 'May'; *ḈḈḈ ḅəje* and *ḈḈḈ ḅije* 'sort of, kind, type'.

The instrumental is also written and pronounced *ḷḷḷḷ ṁəṅṅəriya* and *ḷḷḷḷ ṁəṅṅəriya*.

In Arabic loanwords or in loanwords coming through Arabic: መሃንዲስ *māhandīs* and መሃንዲስ *māhandās* 'engineer'; ቢልቃጥ *bilqaṭ* and ብልቃጥ *balqaṭ* 'perfume bottle' (Ar. *milqaṭ*).

19.2. Alternation *e-ä*

In the gerund 1st person singular, the regular final vowel *-e* (as in ነግራ *näḡarre*) alternates with *ä* in verbs ending in a prepalatal or in *y*. Thus, ከፍቺ *käfaččē* and ከፍቻ *käfaččä* 'I opening'; ለብሽ *läbäšše* and ለብሽ *läbäššä* 'I getting dressed'; ለምጅ *lämäḡḡe* and ለምጅ *lämäḡḡä* 'I getting used', ብዩ *bäyye* and ብዩ *bäyyä* 'I saying'.

19.3. Initial *e, i, ä, o, u*

Some nouns with an initial vowel *e, i, or ä* have variants with initial *y*+vowel. Examples: ኤሊ *eli* 'tortoise' and የሊ *yäli*; ኤዳ *eččē*, expression of disgust, and የዳ *yäččē*; ኢቶት *itot* 'nun' and ይቶት *yätot*; ኢምንት *imant* 'a nobody' and ይምንት *yəmənt*; ኢንሽ *inšu* 'kind of small gazelle', ኤንሽ *enšu* and የንሽ *yänšu*; ለተጌ *ätäge* 'empress', ለቴጌ *ätege* and ይተጌ *yätäge*.

In Arabic loanwords: ይማማ *yəməma* 'turban', from Ar. *imāma*; ይማም *yəməm* (also ኢማም *imam*) 'leader of the Friday service', from Ar. *imām*; ይማና *yəməna* 'money left in trust', from Ar. *imāna*; ይላማ *yələma* 'target', and ኢላማ *ilama*, from Ar. *ilāma*.

A few nouns with initial *o*, or *u* have variants with *w*: ለና *ona* 'bare place without any people', ወና *wāna*; የፍ *of* 'bird', and ወፍ *wäf*, ዎፍ *wof*; ለሮሞ *oromo* 'Oromo', and ወረሞ *wärämo*; ዑቃቤ *uqabe* 'guardian spirit', and ውቃቤ *wəqabe*, ውቃቤ *wəqabi*.

19.4. Vowel harmony

19.4.1. When a rounded vowel *u* or *o* occurs in the root, the tendency is to harmonize the vowels *ə* and *ä* with the rounded vowels. Thus, the sequence *ə-u* may become *u-u*: ቅምብርስ *qəmburs* and ቁምብርስ *qumburs* 'fat white grub'; ቡሩክ *buruk* 'blessed' instead of ብሩክ *bəruk*; ሰሉሴ *səlluse* and ሱሉሴ *sulluse* 'ornamental collar for mules'; ብጉንጅ *bəḡunḡ* and ቡጉንጅ *bugunḡ* 'boil (sore)'; ብጉር *bəḡur* > ቡጉር *bugur* 'furuncle'.

ə-o may become *u-o*: ምሽ *məšo* and ሙሽ *mušo* 'dirge'; ሽሮ *šəro* and ሹሮ *šuro* 'flour of roasted peas, sauce made from such flour'.

u-ə may become *u-u*: ሽሉዳ *šəllədə* and ሹሉዳ *šulluda* 'flesh of the thigh'; ሹርባ *šurrəbba* and ሹሩባ *šurrubba* 'braided hairdo'; ቡልኮ *buləkko* 'blanket' and ቡሉኮ *bulukko* (also ብሉኮ *bəlukko*, ብልኮ *bələkko*).

ä-o may become *u-o* or *o-o*: መጎጎ *mägogo* and መጎጎ *mugogo* (also ምጎጎ *magogo*) 'griddle'; ሰምቦ *sämbö* and ሰምቦ *sombö* 'a kind of tree'; ተሎ *tälo* and ተሎ *tolo* 'soon'.

o-ä may become *o-o*: ወረታ *wärräta* (pronounced *worräta*) and ምረታ *worrotä* 'benefit, favor'.

19.4.2. Note that, because for some of the above-mentioned examples the origin is unknown, it is quite possible that the rounded vowel *u* or *o* was the original one and it became dissimilated into *ə* owing to the preceding or following *u*: thus, an original ሸሉዳ *šulluda* may have become ሸሉዳ *šulläda*.

In the following examples the original vowel was the round one: thus, the original ቁሩንፉድ *qurunfud* 'clove' is used beside ቅርንፉድ *qərənfuld*, ጉምሩክ *gumruk* 'customs' beside ግምሩክ *gəmrük* (also ጅምሩክ *ǰəmrük*), and probably also መሉ *məlu* 'full' beside ምሉ *məlu*.

19.4.3. Vocalic assimilation in *-əya* becoming *-iya* occurs in ሊያልፍ *liyalf* 'in order that he passes' instead of ሊያልፍ *läyalf*.

20. Syllabic structure

20.1. To illustrate the syllabic structure, the symbol C is used for a consonant, C̄ for a geminated consonant, and V for a vowel.

The following syllables occur in Amharic:

V: ኡ *u*, exclamation of surprise

VC: አፍ *af* 'mouth'

VĀ: እጅ *əǰǰ* 'hand'

VCC: ዕርፍ *ərɸ* 'plow beam and handle of the plow'

CV: ና *na* 'come!'

CVC: ሞት *mot* 'death'

CVĀ: ልክ *ləkk* 'correct, size'

CVCC: ስልጣን *səlt* 'method'.

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

An Amharic word may begin with any consonant, although initial *n̄* is very rare. As for *p* and *p̄*, they are rare and are usually of foreign origin.

An Amharic word may begin with any vowel except *ä*. The only exception to this rule is the word አረ *ärä* 'oh, really!'.

An Amharic word may end in any vowel. A final *ə* occurs only in the interrogative particle ን *nə* (see 17.1.8) and in poetry for reasons of rhyme.

20.2. Consonant cluster

A consonant cluster is a succession of two consonants not separated by a vowel. Treatment of a consonant cluster is different in nouns and verbs.

20.2.1. Initial consonant cluster

Amharic has no initial consonant clusters. A word such as ንጎሥ is to be read *nə-gus*; ክቡር is *kəbur*; ልብስ is *ləbäs*. If, however, the 1st consonant is *k* or *g* and the 2d consonant is *r*, and rarely *l*, or if the 1st consonant is *b* and the 2d consonant is *l* or *r*, or if the 1st consonant is *f* and the 2d consonant is *r*, there may or may not be a consonant cluster: thus, ክርስትና *krəstənnä* 'Christianity', ክረምት *krämt* 'rainy season', ክራር *krar* 'six-stringed lyre'; ግራኝ *gräññ* 'left-handed'; ግርምቦጥ *g(ə)rəmbiṭ* 'contrary (person)', ግላስ *glas* 'brightly colored cloth saddle cover'; ብላታ *b(ə)latta*, honorific title, ብሌን *b(ə)len* 'pupil of the eye', ብርሌ *b(ə)rälle* 'small carafe', ብረት *b(ə)rät* 'iron', ብርንጾ *b(ə)rəndo* 'meat eaten raw', but ብላት *bəlat* 'stratagem', ብላህ *bələh* 'clever'; ፍርምባ *f(ə)rəmba* 'cow's chest', ፍሪዳ *frida* 'young gelded steer fattened for slaughter', but ፍሬ *färe* 'fruit'.

Non-clustering is retained even if a particle ending in a vowel precedes the original word. Thus, የክቡር *yä-kəbur* without the clustering of *k* and *b*; ብድካም *bä-dəkam* in which *d* and *k* are not clustered.

20.2.2. Final cluster

Amharic has final clusters of two consonants in verbal forms regardless of the nature of the consonants.

Only a few principles will be discussed here.

In the verbs with identical 2d and 3d radical there is clustering: e.g. ሊወድ *liwädd*.

If the 2d radical is a liquid *l, r, n*, there is clustering: ሊወልድ *liwäld*, ብልጥ *bəlt*, ሊወርድ *liwärd*, ሊዘንብ *lizänb*.

If the 2d radical is a labial there is clustering: ሊነፍስ *linäfs*, ሊለምድ *lilämd*, but if the 3d radical is a liquid there may or may not be clustering: ሊሰብር *lisäbr* or *lisäbar*.

If the 2d radical is a liquid and the 3d radical is a labial there is clustering: ሊከርም *likärm*.

If the 2d radical is a velar and the 3d radical is a labial, there is hesitation: ይረግም *yärəgm* and *yärägəm*.

If the last radical is a sibilant there may or may not be clustering: ሊለብስ *liläbs* or *liläbəs*.

¹ Note that an initial consonant cluster in a foreign word is avoided by a prothetic ə: thus, እስፖርት *əspört* from *sport*; እስፕል *əspil* 'pin' from Italian *spillo*.

If the last radical is a dental there is clustering: ይበልጥ *yəbält*, ከብት *käbt*, ፍርድ *fərd*.

One would have to investigate whether there is a difference between nouns and verbs.

No word in Amharic has a cluster of three or more consonants. Thus, መቅደም, ending in three consonants in the 6th order, can be read only *mäqdam* and not *mäqdm*; nor can it be read *mäqadm* because of exclusion of the pattern CVCəCC.

A geminated consonant is considered double. A word such as ልቅም, with geminated *q*, cannot, therefore, be read *ləqqm*, with the final cluster *-qqm*. It has to be read *ləqqəm*.

If a noun ends in three consonants written in the 6th order, the last consonant being *t*, the final CCr has to be read CəCt. Thus, መንግሥት is to be read *mängəst*, and not *mängst* (see above) or *mänəgst*, because, as noted above, no final cluster of three consonants exists.

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

20.2.3. Medial cluster

In medial position Amharic has clusters of two consonants. When two consonants meet in the middle of a word, the 1st consonant closes the syllable and the 2d consonant opens the next syllable. Thus, ይንገር reads *yən-gär*, መንግሥት *män-gəst*. In writing, the 1st consonant is written in the 6th order, the second one either in the 6th order or in any other order.

Whatever the order of the two consonants, the pattern CVCəCV/C is excluded; that is, the vowel *ə* in the above pattern is eliminated. As a result, a noun such as መቅደስ can be read only *mäqdäs* and not *mäqədäs*, and ዝገባ can be read only *zəgəba* and not *zəgəba*.

The excluded syllabic pattern mentioned above is helpful in reading words that have consonants in the 6th order. Thus, for instance, ድንገል can be read only *dəngəl* and not *dənəgəl*, nor can it be read *dəngl* as no final cluster of three consonants exists. A word such as መጥፎ can be read only *mätfo* and not *mätəfo*. A word such as ብርቱ can be read only *bərtu* and not *bərtu*.

This clustering in medial position is valid only for nouns; for verbs the clustering depends on the verb form. Thus, ይስማል 'he kisses' is to be read *yəsəmall* and not *yəsmałl*; or አድርጎ 'he having done' is to be read either *adərəgo* or *adrəgo*; አብልጦ *abləto* or *abəlto*; አብዝቶ *abzəto* or *abəzto*.

There are no clusters of three consonants in medial position. The word መንግሥት cannot, therefore, be read *māngsət*. For its reading *māngast*, see 20.2.2.

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

A consonant in the 6th order preceding a geminated consonant is to be followed by *ə*. Thus, ምልክት is to be read *mälakkət*. Indeed, a reading such as *malkkət* 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.

There are no definite rules covering all the possibilities. Thus, for instance, while ለአሰከሰ is to be read *läkäsəkäs*, there is no valid rule that it should not be read *läksäks*.

20.2.4. Clustering in phrases

All the examples of syllabic structure have dealt with words in isolation. Modifications, however, occur when words constitute a phrase. For instance, ልብስ is pronounced *läbs* in isolation, the last consonant having no vowel. In the phrase ልብስ ነው, however, a vowel *ə* is intercalated between the last consonant of ልብስ and the initial *n* of ነው, and the phrase is then read *läbsə näw*; ነጭ: ነው *näççə näw* 'it is white'; አንድ: ብር *andə bərr* 'one dollar'. Indeed, these two words form a unit that would then have a medial cluster of three consonants, a clustering not found in Amharic.

Note, however, that a geminated final consonant is not necessarily separated from the following consonant by *ə*. Thus, ዝም: ብሉ is to be read *zəmm bəlo* and not *zəmmə bəlo*, but ውድ: ነው may be read *wədd näw* or *wəddə näw*.

21. ACCENT

21.1. In general Amharic has an almost even distribution of stress on each syllable.

It is safe to state that the last syllable is not stressed: thus, ሥጋ *səga* 'flesh' (and not *səgə*); ወምብር *wämbär* 'chair' (and not *wämbär*). Note, however, that while in ተማሪ the stressed syllable is *tämarī* 'student', in the combination ተማሪ: ነው the stressed syllable is *tämarī näw* 'he is a student'.

In bisyllabic nouns the stress is on the 1st syllable: thus ሰኞ *sähəno* 'Monday', ስንዴ *sənde* 'wheat'.

In trisyllabic nouns the stress seems to vary: thus, ሳሙና *samuna* 'soap', but ተረኪ *täräküz*, ዝንጎርጎር *zəng'ərg'ər* 'variegated'.

In quadrisyllabic nouns the stress is on the penultimate syllable: thus, ዘነዘና *zä-näzäna* 'pestle', አረንጓዴ *aräng'ade* 'green'.

The syllable preceding a geminated syllable is likely to be stressed: thus, ፈለገ *fäl-lägä*, ፈለገ ፈለገ *fälallägä*, ይፈልጋል *yäfällägäl*; መስከረ *mäsökkärä*, ይመስክር *yämäsökkär*.

While in principle the stress is connected with the root and not with the affixes, as, for instance, in ደፈረች *däffäräčč* 'she was intrepid', one also finds occurrences such as ደፋርነት *däffarännät* 'temerity' where the syllable preceding the suffix -ነት *-nnät* is stressed.

The question of the accent in Amharic still awaits a thorough investigation.

21.1.2. Intonation plays a important role in the language. A few examples will illustrate its occurrence. Thus, A+imperfect with a rising tone may express surprise: e.g., ልትሂደ? *lättähd?* 'are you really going to leave?'

The gerund at the end of a sentence may be uttered with rising-falling tone: e.g., ከበደ: የት: አለ? ሂዶ *käbbädä yät allä? hedo* 'where is Käbbädä? Why, he has already left'.

The vocative may be expressed by a rising tone: e.g., ልጆች: ይህን: ያህል: አትንጫጩ *läğöčč, yəhan yahäl attənčaču* 'children, don't make so much noise'.

ምን *mən* or የምን *yəmən* followed by a noun has a wide variety of meanings depending on the intonation: e.g., ዛሬ: ደግሞ: ምን: (or የምን): ሰው: ነው? *zare dägmo mən* (or *yəmən*) *säw näw?* 'what kind of strange (unwanted, unexpected) person came today?'; ይህ: የምን: ሥራ: ነው? *yəh yəmən səra näw?* 'what sort of job is this?' (with a shade of contempt or mock amazement). See 30.1.6.

The syllable *-hu* of የበላሁትን *yäbällahutən* in (A) ምሳ: እንብላ, (B) የበላሁትን (A) *məsa ənnəbla*, (B) *yäbällahutən* (A) 'let's eat lunch, (B) But I have already eaten' has a special tone.

The ተ-stem may have an overtone of irony or sarcasm. The utterance is then spoken with a rising intonation. Thus, ሱና: ተሰበሰባ: ይኩራል *suf täläbbäsänna yək-k'ärrall* '(look at him), he puts on a wool suit and is all vain' (71.14).

For the expression of an attenuative or an intensive meaning of the reduplicative stem according to the tone, see 70.1.11.

PRONOUN

This section deals with some elements that function only as pronouns and others that may be used as adjectives, depending on the grammatical context.

Individual sections are as follows: independent personal pronouns (22); possessive pronouns and adjectives (23); reflexive pronouns (24); pronouns of insistence (25); pronouns of reciprocity (26); demonstrative pronouns and adjectives (27); interrogative pronouns and adjectives (28-32); relative pronouns (33); indefinite pronouns, adjectives, and adverbs (34); pronouns of totality and isolation (35); distributive pronouns (36).

22. INDEPENDENT PERSONAL PRONOUNS

22.1. The independent personal pronouns are

Sg.	1c.	እኔ	<i>ane</i>	'I'
	2m.	አንተ	<i>antä</i>	'you'
	2f.	አንቺ	<i>anči</i>	'you'
	3m.	እሱ	<i>əssu</i>	'he, it'
		እርሱ	<i>ərsu</i>	
	3f.	እሷ	<i>əss^wa</i>	'she'
		እርሷ	<i>ərs^wa</i>	
Pl.	1c.	እኛ	<i>əñña</i>	'we'
	2c.	እናንተ	<i>ənnantä*</i>	'you'
	3c.	እነሱ	<i>ənnässu</i>	'they'
		እነርሱ	<i>ənnärsu**</i>	
Rs.	2c.	እሰዎ***	<i>əssəwo</i>	'You' ¹
		እርሰዎ****	<i>ərsəwo***</i>	
	3c.	እሳቸው	<i>əssaččəw</i>	'He, She'
		እርሳቸው	<i>ərsaččəw</i>	

*Also እላንተ *allantä*, እናንት *ənnant*, እላንት *allant*.

**Also እነርሳቸው *ənnärsaččəw* (obsolete, regional), formed from the marker of plurality እነ *ənnä* (see 40.10) and of the plural እርሳቸው *ərsaččəw* 'they'.

***In "country" Amharic also አንቱ *antu*.

****Also እርሰዎ *ərsəwo*.

¹ A form of respect is rendered with a capital letter.

The 2d plural *ənnantä* is formed from the marker of plurality *እነ-* *ənnä-* (see 40.10) and the singular *አንተ* *antä*. The 3d plural *እነሱ* *ənnässu* or *እነርሱ* *ənnärsu* is formed from the marker of plurality *እነ-* *ənnä-* and *ሱ* *əssu* or *ራሱ* *ərsu* 'he'.

For the 3d person, the most frequent forms in speech are: *ሱ* *əssu*, *እሷ* *əss'wa*, *እነሱ* *ənnässu*.

22.1.1. *አንተዬ* *antäyye*, *አንቺዬ* *ančiyye* 'you!', familiar and affectionate terms of address; *አንተዬ* *antuyyä*, polite term of address, endearing, or calling one's attention.

22.1.2. Personal pronouns have a special form of respect for the 2d and 3d persons, regardless of gender. For the 2d person (when speaking to someone), the form is *እርስዎ* *ərsəwo* (also *እርስዎ* *ərsäwo*) 'You', also pronounced *ərsə*. For the 3d person (when speaking of someone), the form is *እሳቸው* *əssaččäw* or *እርሳቸው* *ərsaččäw*.

The pronoun of respect is used with the plural form of the verb or of the copula. Examples: *እሳቸው*: *ይመጣሉ* *əssaččäw yəmətallu* 'He will come'; *እሳቸው*: *ጥሩ ሰው*: *ናቸው* *əssaččäw ʔəru säw naččäw* 'He is a good man'; *እርስዎ*: *ይንገሩኝ* *ərsəwo yəngäruññ* 'You tell me'.

The pronoun *አንቱ* *antu* is a form of address more formal than *አንተ* *antä* but less so than *እርስዎ* *ərsəwo*. In the countryside it is more frequently used and is equivalent to *እርስዎ* *ərsəwo*. Note that while *አንቱ* *antu* may also serve as a vocative, *እርስዎ* *ərsəwo* does not.

22.1.3. As noted below (54; 55.1) the suffixes of the perfect and imperfect express the subject. The subject-pronoun may also be expressed by independent pronouns. This is particularly true with two different subjects. Examples: *እኔ*: *ትምህርት*: *ጀመርኩ*: *ሌሉ*: *ግን*: *እምቢ*: *አለ* *əne təmhərt gəmmärku, əssu gən əmbi alä* 'I started going to school, but he refused'; *እሷ*: *ሻይ*: *አዘዘች*: *አንተ*: *ምን*: *ትፈልጋለህ?* *əss'wa šay azzäzäččə, antä mən təfälləgalläh?* 'she ordered tea; what would you like?'; *እኔና*: *ሌሉ*: *ሰለጉዳዩ*: *ተነጋገርን* *ənenna əssu sələguddayu tänägaggärən* 'he and I discussed the matter' (lit. 'I-and he about-the matter we-discussed'), as against *ሰለጉዳዩ*: *ተነጋገርን* *sələguddayu tänägaggärən* 'we discussed the matter'.

22.1.4. *ሌሉ* may be placed at the end in an interrogative and in an affirmative clause: e.g., *እውነተኛ*: *ወርቅ*: *ነው*: *ሌሉ?* *əwnätäñña wärq näw əssu?* 'is that real gold?'; *እውነተኛ*: *ወርቅ*: *ነው*: *ሌሉ* *əwnätäñña wärq näw əssu* 'it is real gold'.

ሌሉ *əssu*, *እሷ* *əss'wa* may also serve as neuter: e.g., *ሌሉን*: *ከመጣልህ*: *በፊት*: *አሳዩኝ* *əssun kəmətaləh bəfit asayyāññ* 'before you throw that away (lit. 'before your throwing away') show (it) to me'. If the object is small, the feminine *እሷ* is used.

22.1.5. Pronouns of the 3d person may also serve as demonstrative pronouns/adjectives indicating persons/items relatively far from the speaker and closer to the

addressee. Examples: እሱ: ወንድሜ: ነው *assu wändämme näw* 'he/this here (or 'that there') is my brother'; እሱ: ወዳጄ: ያረዳሃል *assu wādaḡe yarādahall* 'this friend of mine (or 'my friend here') will help you'; እሱ: እውነተኛ: ወርቅ: ነው? *assu awnätāñ-ñā wārq näw?* 'is that real gold?'; እሱ: በግ: የኔ: ነው *assu bāḡ yāne näw* 'that sheep there (or 'this sheep here') is mine'; እሷ: እገቱ: ነች *assw'a aḡte näččē* 'she/that one is my sister'; እነሱ: ወንድሞቼ: ናቸው *annässu wändammoččē naččēaw* 'they/those are my brothers'; እንደሱ: አትብላ *andässu attäbla* 'don't eatlike that' (or 'him'); እሱ: ላይ *assu lay* 'in that regard'.

Note the usage of እሱ-ማ *assu-mma* in a sentence such as ለምን: አይብ: አታመጣም: ነበር? እሱ-ማ: ሱቅ: መሄድ: ሆነብኝ *lämän ayb attamätamm näbbär? assu-mma suq mähed honäbbäññ* 'why didn't you bring cheese? That would have meant I would have to go to the market'.

እነሱም *annässumm*, that is, እነሱ+ም *annässu+mm* 'they indeed' may also mean 'namely': e.g., ሦስት: ሰዎች: መጡ: እነሱም: ታደሱ: 'ነዶሉና: ተፈራ: ናቸው *sost säwočč mäṯtu annässumm taddäsä haylunna täfärra naččēaw* 'three people came, namely, Taddäsä, Haylu, and Täfärra'.

22.1.6. The personal pronouns may be used with the marker ን -n of the direct complement: e.g., ማንኛውን: ትፈልጋለህ? እሱን *mannäññawən täfälləgalläh? assun* 'which one do you want? That one'; እሱን: ማንም: ተማሪ: ያውቃል *assun mannəm tāmari yawqall* 'any student knows that'; እሱን: መጽሐፍ: ታቀብለኝ *assun mäḡḡaf taqäbbäläññ* 'would you hand me over that book, please'.

The personal pronoun as direct complement is resumed in the object suffix pronouns of the verb that follows: e.g., በሩን: ከመክፈቱ: እሷን: አየኋት *bärrun kämäkfäte assw'an ayyähw'at* 'no sooner did I open the door than I saw her' (lit. 'her I-saw-her').

22.1.7. The element -ኑ -nu, that is, the marker ን -n of the direct object with the article -u suffixed to the personal pronouns expresses emphasis. Note that እሱኑ *assu-n-u* is also rendered 'the same one, the same thing'. Examples: ተፈራ: ቡና: ያፈልጋል: እኔም: እሱኑ: ልጠግ *täfärra bunna yäfälləgall, ənemm assu-n-u laṯṯa* 'Täfärra wants coffee, and I will drink the same'; እሱኑ: ብላ *assu-n-u bəla* 'eat the same (food)'; በውንም: ሆነ: በሌላም: እሷኑ: ታስባለህ *bäwənəḡəmm honä bähəlməḡ assw'a-n-u tassəballäh* 'whether you are awake or asleep (lit. 'whether in your real life or in your dreams') you always think of her'; እኔኑ: ያጠብቃል *əne-n-u yäṯäbbəqall* 'he is waiting for me (as usual, or naturally)'; ማየት: የሚፈልጉት: አንተነ: ነው *mayäi yäm-mi fälləḡut antä-n-u näw* 'the one they want to see (talk to) is you (and nobody else)';

የማሰላሰለው፡ አንቺኑ፡ ነበር *yāmmassällassälāw anči-n-u näbbär* 'it was of you that I was thinking'.

22.1.8. Personal pronouns may also be used with the article to express insistence, with the meanings 'oneself, only, own'. It may also be augmented by ራስ *ras* with suffix pronouns. Examples: እኔው፡ እመጣለሁ *əne-w əmətalläw* 'I myself will come'; አንተው፡ (ራስህ)፡ ነህ፡ ገንዘቡን፡ የሰጠኸኝ *antä-w (rasəh) näh gänzäbun yäsättähänn* 'it is you yourself (and no other) who gave me the money'; ይህ፡ ላንተው፡ ደገንነት፡ ነው *yəh lantä-w dāhnännät näw* 'this is for your own safety'; የራሴ፡ አዛዥ፡ እኔው፡ ነኝ *yärase azzaʾ əne-w näññ* 'I am my own boss'; ሃይማኖትህ፡ ምንድር፡ ነው? እንደ፡ እርስዎው *haymanotəh mändər näw? əndä ərsəwo-w* 'what is your religion? Same as yours'; ይህ፡ መጽሐፍ፡ የሱው፡ ነው? ሀብቱ፡ ነው፡ እንጂ *yəh məšhaf yässu-w näw? habtu näw əñgi* 'is this really his book? It certainly is his own' (for ሀብት *habt*, see 25.2); ምንገዜም፡ ያንተው *mən gizemm yantä-w* 'very truly yours' (at the conclusion of a letter).

Note that the feminine singular of personal pronouns likewise uses the masculine article -w: e.g., የአያቷ፡ ጧራ፡ እሷው፡ ናት *yāyatʾa ʾwari əssʾa-w nat* 'she is the (only) one who supports her grandmother'; ይህንን፡ የእጅ፡ ሽራብ፡ የጠለፍሽው፡ አንቺው፡ ነሽ? *yəhənnən yäəğ šurraḅ yäʾälläffšəw anči-w näš?* 'did you knit (lit. 'is it you who knit?') these gloves yourself?'; አንቺው፡ ነሽ፡ ያለሽን *anči-w näš yalläšin* 'only you are all we have', or 'all we have is you' (lit. 'only-you you-are who-you-are-for-us').

22.1.9. The personal pronoun is also used in a cleft sentence: e.g., አንቺ፡ ነሽ፡ የመጣሽ *anči näš yämättas* 'it is you who came'; መኪናውን፡ አንተ፡ ነህ፡ የሰበርከው? *mākinawən antä näh yäsäbbärkäw?* 'is it you who broke the car?' (freely, 'did you damage the car?'). For the cleft sentence, see 33.9.

22.1.10. Personal pronouns may be combined with any preposition. In the contact between the final vowel -ä of the preposition and the initial vowel of a personal pronoun the following elisions occur: ä-ə>ä, ä-a>a (see 18.1). Examples: ለኔ *läne* (from *lä-əne*) 'for me' (lit. 'for-I', see below), እንደሱ *əndässu* (from *əndä-əssu*) 'like him, like that, according to him', ካንተ፡ ጋራ *kantä* (for *kä-antä*) *gara* 'with you'.

Note that a pronoun governed by a preposition is not used as an indirect object, as it is in English: thus, 'to me, for me' is ለኔ *läne*, lit. 'to-I'.

22.1.11. The verb form agrees with the personal pronoun: e.g., አንተ፡ ምን፡ ትፈልጋለህ? *antä mən təfalləgalläh?* 'what would you like?' (lit. 'you, what would you like?'); እርስዎ፡ ይንገሩኝ *ərsəwo yəngärühñ* 'You tell me' (እርስዎ, a form of respect combined with the verb in the plural).

22.1.12. The combination of two personal pronouns with a verb is as follows:

Whenever a pronoun in the 1st person singular or plural in any position is involved, the verb is used in the 1st person, plural; thus: **እኔና፡ አንተ፡ በላን** *ənenna antiä bällan* 'I and you (sg.) ate'; **እኔና፡ እናንተ፡ በላን** *ənenna ənnantä bällan* 'I and you (pl.) ate'; **እኔና፡ እነሱ፡ በላን** *ənenna ənnässu bällan* 'I and they ate'; **እሱና፡ እኔ፡ በላን** *əssunna əne bällan* 'he and I ate'; **እኛና፡ እናንተ፡ በላን** *əññanna ənnantä bällan* 'we and you (pl.) ate'; **እነሱና፡ እኛ፡ በላን** *ənnässunna əñña bällan* 'they and we ate'. In all the examples the literal translation of the verb is 'we ate'.

In the combination of a pronoun in the 2d person, singular or plural, with a pronoun in the 3d person in any position, the verb is used in the 2d person plural: thus, **አንተና፡ እሱ፡ በላችሁ** *antännna əssu bälläččəw* 'you (sg.) and he ate', **እሱና፡ አንተ፡ በላችሁ** *əssunna antiä bälläččəw* 'he and you ate', **እናንተና፡ እሳቸው፡ በላችሁ** *ənnantännna əssaččəw bälläččəw* 'you (pl.) and He ate'. In all the examples the literal translation of the verb is 'you (pl.) ate'.

In the combination of a pronoun in the 3d person, singular or plural, with a pronoun in the 3d person, the verb is used in the 3d person plural; thus: **እሱና፡ እነሱ፡ በሉ** *əssunna ənnässu bällu* 'he and they ate'.

Note that while in a compound sentence English uses the same verb twice, Amharic uses it only once: thus, **እኔ፡ እንጂራ፡ እሷ፡ ጻቦ፡ በላን** *əne ənğära əss'a dabbo bällan* 'I ate *ənğära*-bread while she ate *dabbo*-bread' (lit. 'I *ənğära*-bread, she *dabbo*-bread we ate').

For **የ**+personal pronouns, see 23.3.

For the derogatory meaning of the 2d and 3d person preceded by **ምን** *mən*, see 30.1.5.

23. POSSESSIVE PRONOUNS AND ADJECTIVES

Possessive pronouns and adjectives may be expressed by possessive suffixes attached to the noun (23.1) or by personal pronouns preceded by **የ** (23.3).

23.1. Possessive suffixes

23.1.1. Possessive suffixes serve to express a possessive adjective. They are called "possessive suffix pronouns", or "suffix pronouns". Basically these suffixes are the same for all types of nouns. If, however, a noun ends in a vowel, slight changes are made.

	Final consonant	Final vowel
Sg.	1c. -e	-ye
	2m. -əh	-li
	2f. -əʃ	-ʃ
	3m. -u	-w

	3f.	-wa	-wa
Pl.	1c.	-aččən	-ččən, -ʎaččən, - ^w aččən
	2c.	-aččəhu	-ččəhu, -ʎaččəhu, - ^w aččəhu
	3c.	-aččəw	-ččəw, -ʎaččəw, - ^w aččəw

For the forms of respect, see below.

23.1.2. SINGULAR

1st com. 'my'.

After a consonant, -e: thus, *bet-e* 𐌆𐌵𐌰 'my house'.

After a vowel, -ʎe, written 𐌶, more rarely 𐌷: thus, *wəʃsa-ʎe* 𐌳𐌰𐌶𐌰 'my dog', *bəqlo-ʎe* 𐌆𐌰𐌵𐌰𐌶𐌰 'my mule'. The ʎ is weakly articulated.

2d masc. 'your'.

After a consonant, -əh: thus, *bet-əh* 𐌆𐌵𐌰𐌺 'your house'.

After a vowel, -h: thus, *wəʃsa-h* 𐌳𐌰𐌶𐌰𐌺 'your dog', *bəqlo-h* 𐌆𐌰𐌵𐌰𐌺𐌰 'your mule'; written also with 𐌺 (𐌆𐌰𐌵𐌰𐌺𐌰).

2d fem. 'your'.

After a consonant, -əʃ: thus, *bet-əʃ* 𐌆𐌵𐌰𐌺𐌰 'your house'.

After a vowel, -ʃ: thus, *wəʃsa-ʃ* 𐌳𐌰𐌶𐌰𐌺𐌰 'your dog', *bəqlo-ʃ* 𐌆𐌰𐌵𐌰𐌺𐌰 'your mule'.

3d masc. 'his'.

After a consonant, -u: thus, *bet-u* 𐌆𐌵𐌰𐌺𐌰 'his house'.

After a vowel, regardless of its quality, -w: thus, *wəʃsa-w* 𐌳𐌰𐌶𐌰𐌺𐌰 'his dog', *bəqlo-w* 𐌆𐌰𐌵𐌰𐌺𐌰 'his mule'.

3d fem. 'her'.

The suffix is -wa, regardless of whether the noun ends in a consonant or in a vowel: thus, *bet-wa* 𐌆𐌵𐌰𐌺𐌰 (also written 𐌆𐌵𐌰𐌺𐌰) 'her house', *wəʃsa-wa* 𐌳𐌰𐌶𐌰𐌺𐌰 'her dog', *bəqlo-wa* 𐌆𐌰𐌵𐌰𐌺𐌰 'her mule'.

Note that if a noun ends in a consonant, the consonant is followed directly by the ending -wa. The consonant, however, is normally written in the form it takes when used with the -wa symbol. Thus, *bet^wa* 𐌆𐌵𐌰𐌺𐌰 'her house', *ləbs^wa* 𐌳𐌰𐌶𐌰𐌺𐌰 'her clothes'.

If a noun ends in -o, the vowel may be elided; thus, pronounced *bəqɫ^wa* (instead of *bəqlowa*), but written 𐌆𐌰𐌵𐌰𐌺𐌰¹.

PLURAL

All the plural suffix pronouns begin with -a: thus, 1st common -aččən, 2d common -aččəhu (also pronounced -aččuh, -aččə^wh), 3d common -aččəw.

¹ The situation is the same in all the nouns ending in -o: thus, 𐌳𐌰𐌶𐌰𐌺𐌰; 𐌳𐌰𐌶𐌰𐌺𐌰.

If the final vowel of the noun is *-a* (e.g., ውሻ *wəṣṣa* 'dog'), the meeting of the vowel *a* of the noun and the vowel *a* of the suffix (e.g., *-aččən*) results in the elision of one *a*: thus, ውሻችን *wəṣṣaččən* (see 18.1.1).

If the final vowel is *-i* or *-e* (e.g., ተማሪ *tāmari* 'student', በሬ *bäre* 'ox'), there is a semivowel glide *y* between the final vowel of the noun and the initial vowel of the suffix pronouns: thus, ተማሪያችን: በሬያችን *tāmariyāččən, bäreyaččən*. The final vowel *i* or *e* may also be elided, and the form is ተማርያችን: በርያችን *tāmariyāččən, bāryāččən*.

If the final vowel of the noun is *-o* or *-u* (e.g., በቅሉ *bäqlo* 'mule', ጅብዱ *ǧäbdu* 'adventure'), there is a semivowel glide *w* between the final vowel of the noun and the initial vowel of the suffix pronouns: thus, በቅሉዎችን *bäqloʷaččən, ጅብዱዎችን ǧäbduʷaččən*. The final vowel *o* or *u* may also be elided, and the form is በቅሏችን *bäqloʷaččən, ጅብዱችን ǧäbduʷaččən*.

1st common 'our'.

If the noun ends in a consonant (e.g., ቤት *bet*), the ending is *-aččən*: thus, ቤታችን *betaččən*. If the noun ends in *-i* or *-e* (e.g., ተማሪ *tāmari*, በሬ *bäre*), the form is ተማሪያችን *tāmariyāččən*, በሬያችን *bäreyaččən*, or ተማርያችን *tāmariyāččən*, ባርያችን *bāryāččən*. If the noun ends in *-o* or *-u*, the form is በቅሉዎችን *bäqloʷaččən*, ጅብዱዎችን *ǧäbduʷaččən*, or በቅሏችን *bäqloʷaččən*, ጅብዱችን *ǧäbduʷaččən*.

2d common 'your'.

If the noun ends in a consonant, the form is ቤታችሁ **betaččəhu* (pronounced *betaččəh, betaččəhʷ*). If the noun ends in *-i* or *-e*, the form is ተማሪያችሁ *tāmariyāččəhu*, በሬያችሁ *bäreyaččəhu*, or ተማርያችሁ *tāmariyāččəhu*, ባርያችሁ *bāryāččəhu*. If the noun ends in *-o* or *-u*, the form is በቅሉዎችሁ *bäqloʷaččəhu*, ጅብዱዎችሁ *ǧäbduʷaččəhu*, or በቅሏችሁ *bäqloʷaččəhu*, ጅብዱችሁ *ǧäbduʷaččəhu*.

3d common 'their'.

If the noun ends in a consonant, the form is ቤታቸው *betaččəw*. If the noun ends in *-i* or *-e*, the form is ተማሪያቸው *tāmariyāččəw*, በሬያቸው *bäreyaččəw*, or ተማርያቸው *tāmariyāččəw*, ባርያቸው *bāryāččəw*. If the noun ends in *-o* or *-u*, the form is በቅሉዎቸው *bäqloʷaččəw*, ጅብዱዎቸው *ǧäbduʷaččəw*, or በቅሏቸው *bäqloʷaččəw*, ጅብዱቸው *ǧäbduʷaččəw*.

In nouns ending in *-i*, *-e*, or *-o*, the plural suffix pronoun is also written *-ሏቸው*: thus, ተማሪሏቸው: በሬሏቸው: በቅሉሏቸው. The pronunciation is the same as that with the semivowel *y* or *w*. Note that the orthography with *ሏ* also appears with the suffix pronouns of the 1st and 2d persons.

23.1.3. A form of respect is used in the 2d and 3d persons. For the form of respect in the 2d person, Amharic uses a special form *-ዎ* *-wo*, *ዎት* *-wot* regardless of whether the noun ends in a consonant or in a vowel. Thus, *ቤትዎ* *bet-wo* (also *ቤተዎ* *betäwo*), or *ቤትዎት* *betwot* 'Your house', *ወሻዎ* *wəšša-wo* 'Your dog', *በትሉዎ* *bä-qlo-wo* 'Your mule'.

There is also a regional form *-ሁ* *-hu*, *-ኅ* *-h*: *ቤትሁ*: *ቤትኅ*, pronounced *be-tə^h*.

For the form of respect in the 3d person, Amharic uses the suffix pronoun of the 3d plural: thus, *ቤታቸው* *betaččäw* 'His house', *ወሻቸው* *wəššaččäw* 'His dog', *በትሉዎቻቸው* *baqlo^waččäw* 'His mule'.

With nouns having the plural marker *-očč*, the suffix pronouns are those of the nouns ending in a consonant: e.g., *ፈረሶቹ* *färäsočč-e* 'my horses', *ፈረሶቹ* *färäsočč-u* 'his horses'.

23.2. Usage of possessive suffixes

The possessive suffixes normally express a possessive adjective: *ቤቴ* *bete* 'my house', *ቤቱ* *betu* 'his house'.

The suffix of the 1st person may be used as a term of endearment or of address: thus, *ልጄ* *läḡe* 'my child (endearment), dear'; *አባቴ* *abbate* 'Father!' (title of address for monks or priests); *እናቴ* *annate*, form of address in praying to the Virgin, also used as a form of endearment for a male (husband, father, or son), as in *ብላ*: *እናቴ* *bəla annate* 'eat, my dear!' (addressing a male).

23.2.1. In a compound noun the suffix pronouns are normally placed after the second noun: e.g., (የ)ጫማ: *ማሰሪያዬ* (*yä*)*čamma masäriya-ye* 'my shoelace' (but also የጫማዬ: *ማሰሪያ* *yäčamma-ye masäriya*). In pairs: *ለናት*: *አባቱ*: *ጫማ*: *ገዛ* *lännat abbat-u čamma gäzza* 'he bought shoes for his parents'.

The marker *-ን* of the direct object is placed after the possessive suffixes: *መስኮቴን*: *ዝጋ* *mäskot-e-n zəga* 'close my window!'

23.2.2. The possessive suffixes are attached to the noun but not to the adjective. As for the adjective, it may take the article: thus, in *ትልቁ*: *ቤቱ* *təlləq-u* *bet-u* 'his big house', the *-u* of *ትልቁ* *təlləqu* is the article, and the *-u* of *ቤቱ* *betu* is the possessive suffix; in *በትንሹ*, ተ: *ቤታቸው* *bätənnəšii-u* *bet-aččäw* 'in their small house', the *-u* of *በትንሹ*, ተ is the article, and *-aččäw* of *ቤታቸው* is the suffix pronoun.

Note that 'his big house' may also be expressed by *ትልቅ*: *ቤቱ* *təlləq* *bet-u*. This structure may be used in a context when the owner has only one house, which is big,

whereas ትልቁ፡ ቤቱ *talləq-u bet-u* is logically used when the owner has more than one house and is referring to the big one among his houses.

For the active participle used with the possessive suffix pronouns, see 61.1.1.

23.2.3. The noun with the suffix pronoun may also be preceded by a personal pronoun corresponding to the suffix pronoun of the noun to emphasize the meaning of the possessive. Note that there is a pause after the personal pronoun. Thus, እርሱ፡ ሐሳቡ፡ ባዲሱ፡ አበባ፡ ለመኖር፡ ነበረ. *arsu, hassabu haddis abäha lämānor näbbärä* 'his idea was to live in Addis Ababa'.

23.2.4. The suffix pronouns may also be rendered by 'of'+pronoun, or by 'belong to'. Examples: ፊት፡ ፊቱ *fit fite* 'in front of me'; ጥሩ፡ ወዳጁ፡ ነው *ጥሩ wädaḡu näw* 'he is a good friend of his'; አንድ፡ ወዳጅ፡ ይህንን፡ ሰጠኝ *and wädaḡe yəhännən säṭṭāññä* 'a friend of mine (lit. 'one my friend') gave me this'; እነዚህ፡ ትልቅ፡ ቤቶች፡ ያጉቱ፡ ናቸው *ännäzzih taləlləq betoččə yagg'äte naččäw* 'these big houses belong to my uncle'.

The suffix pronouns may have the meaning 'of' in combination with demonstrative, interrogative or indefinite pronouns. Examples: ይህ፡ ልጄ *yəh ləḡe* 'this child of mine'; ይህን፡ ልጅህን፡ መርከቶ፡ አየሁት *yəhən ləḡəhən märkato ayyähut* 'I saw this child of yours at the market'; ይህ፡ የየትኛው፡ ጓደኛህ፡ ቤት፡ ነው? *yəh yäyätāññaw g'addāññah bet näw?* 'to which of your friends does this house belong?' (lit. 'this house is of which of your friends?'); አንዳንድ፡ ጓደኞቹ፡ ቆቅ፡ ያድናሉ *andand g'addāññoččə goq yaddanallu* 'some of my friends hunt partridge'.

Rendered as a pronominal indirect object: e.g., ጉኔ፡ ተቀመጥ *g'anne tāqämät* 'sit down next to me' (lit. 'sit at my side').

23.2.5. The suffix pronouns are also used for rendering 'for'+ appropriate pronoun: e.g., ከርሰዎ፡ ይህን፡ ሽልማት፡ መቀበል፡ ክብረ፡ ነው *kärsəwo yəhən šəlləmat mäqqäbäl kəbr-e näw* 'it is an honor for me to receive this reward from You'.

The meaning 'for' also occurs in the combination of a demonstrative pronoun with a noun+suffix pronouns. In this structure the demonstrative pronoun loses its demonstrative value. Examples: ለዚህ፡ ዕድሜው፡ ረጁም፡ ነው *läzzih ədme-w räḡḡim näw* 'he is too tall for his age' (lit. 'for this age of his'); በዚህ፡ ዕድሜዬ፡ ራሴን፡ አለመቻል፡ ወርደቱ፡ ነው *bäzzih ədme-ye rasen alämäčal wərdä-e näw* 'it is a disgrace for me not to support myself at my age' (lit. 'at this my age').

23.2.6. The suffix pronoun with the article may express 'too': e.g., ቤቱ፡ የግን፡ ነው? ያባቱ፡ መራቱስ? ያባቱው *betu yäman näw? yabbate, märetuss? yabbat-e-w* 'whose is the house? My father's. And the land? That too' (lit. 'of my father too').

A noun with a possessive suffix pronoun+article is often used in a cleft sentence. Examples: ያባቲው፡ መራት፡ ነው፡ ጠፍ፡ የየነው *yabbat-e-w bet nāw ṯāf yāhōnāw* 'it is my father's land (and not anyone else's) that is undeveloped'; ልብሴው፡ ነው፡ የጠፋ *ləbs-e-w nāw yāṯāffa* 'it is my clothes that are lost'; ቤቴው፡ ነው፡ የተቃጠለ፡ ምን፡ አገባህ? *bet-e-w nāw yātāqaṯālā, mən agābbah?* 'it is mine own house that burned down. What business is it of yours?'

23.2.7. If an active participle is used as a predicate it may take the possessive suffix pronouns rendering 'for'. Example: የሰጠሁ፡ ገንዘብ፡ በቂህ፡ ነው? *yāsāṯṯāhuh gānzāb bāqi-h nāw?* 'is the money that I gave you sufficient for you?'

Also used without the meaning 'for', as in ዛሬ፡ ደግሞ፡ ፈላጊዬ፡ በዛ *zare dāgmo fällagi-ye bāzza* 'how many are my seekers today!', (also 'too many people are looking for me'); የትስ፡ ብሄድ፡ ማነው፡ ጠያቂዬ? *yātəss bəhed mannāw ṯāyyaqi-ye?* 'I can go anywhere I like' (lit. 'wherever I go, who's to ask me?').

Some active participles may be interpreted as nouns; in this case the usage of the suffix pronoun is normal. Thus, አውሮፕላን፡ ጣቢያ፡ በሰዓቱ፡ መድረስ፡ አስፈላጊዬ፡ ነው *awroplan ṯabiya bāsāatu mādrās asfällagi-ye nāw* 'it is important for me (lit. 'it is my necessary [thing]', or 'my necessity') that I get to the airport on time'. The same interpretation applies to active particles such as አሳዳጊ *asaddagi* 'foster parent', lit. 'he who brings up'; አሳሳቢ *asassabi* 'worry', lit. 'that which worries'.

23.2.8. Possessive suffixes may also be attached to various pronouns, numerals, and adverbs. Thus, ማናቸው? *mann-aččāw?* 'who of them?' (from ማን *man* 'who?'); ምኑ *mən-u* 'which of...?', as in ምኑን፡ ላምጣ? *mən-un lamṯa?* 'which part of it (or 'what among many things') should I bring?' (from ምን *mən* 'what?'); አንዳንዳቸው *andand-aččāw* 'some of them'; ሁላችሁ *hull-aččəw* 'all of you'; ሁለታችን *hulātt-aččən* 'both of us, we both'.

With adverbs: እንደ፡ ትናንትናህ፡ ከሠራህ፡ ይደክምሃል *əndä tənāntənna-h kāsərrah yədākməhall* 'you will be tired if you work as (you did) yesterday' (lit. 'like your yesterday').

Nouns designating 'day, month, or year' combined with a numeral may take suffix pronouns agreeing with the verb. Examples: ከተፈቱ፡ አምስት፡ ወራቸው፡ ነው (also አምስት፡ ወር፡ ሆነ) *kāṯāṯtu amməst wəraččāw nāw* (also *amməst wər honā*) 'it has been five months (lit. 'their five months') since they were released'; ወደ፡ ዓሥራ፡ ሁለት፡ ዓመቱ፡ (also ዓሥራ፡ ሁለቱ፡ ዓመት)፡ ስለተጠጋ፡ ግዕዙን፡ ቢጀምር፡ ይበጃል *wādä asra hulātt amātu* (also *asra hulāttu amāt*) *səlātätägga gəzūn biğəmmər yəbāğ-ğall* 'since he has reached the age of twelve (lit. 'his twelve years') it would be good if he started Gəz'.

23.2.9. As a rule there is agreement in person and number between the suffix pronoun attached to the subject and the verb. In modern Amharic, however, the verbs may be in the 3d person, singular. Thus, 'which one of you wants to go with me?' ግንኛችሁ: ከኔ: ጋር: ልትሄዱ: ትፈልጋላችሁ? *mannāññaččəʷh kāne gar ləttəhedu təfälləgallaččəʷh?*, lit. 'which-one-of-you with-me in-order-that-you (pl.)-go you (pl.)-want?', but also ግንኛችሁ: ከኔ: ጋር: ሊሄድ: ይፈልጋል? *mannāññaččəʷh kāne gar lihed yəfälləgall?*, lit. 'which-one-of-you with-me in-order-that-he-goes he-wants'; ለንዳችንም: ልናነጣው: አንችልም *andaččəənəmm lənnanäsaw annəčələmm* 'none of us can lift it', lit. 'none-of-us in-order-that-we-lift-it we-can-not', or ለንዳችንም: ሊያነጣው: አይችልም *andaččəənəmm liyanäsaw ayčələmm*, lit. 'none-of-us in-order-that-he-lift-it he-can-not'.

With the suffix pronoun of the 1st person, the agreement is more normal: thus, ወደገበያ: ግንኛችን: እንሂድ? *wädägäbäya mannāññaččəən ənnəhid?* 'which one of us should go to the market?' (lit. 'to-the-market which-one-of-us we-should go?') rather than ወደገበያ: ግንኛችን: ይሂድ? *wädägäbäya mannāññaččəən yəhid?*, lit. 'to-the-market which-one-of-us he-should-go?'.

If the predicate is the copula ነው there may or may not be agreement. Thus, የሙፊረሻው: ልጅ: ግናችሁ: ናችሁ or ነው? *yämäččərräsaw ləğ mannaččəʷh naččəʷh or näw?* 'which one of you is the baby in the family?' (lit. 'the last one').

23.3. Personal pronouns to express possession

23.3.1. Personal independent pronouns preceded by the element የ- *yä-* express the possessive adjective or pronoun.

In the contact between the final vowel *-ä* of የ-*yä-* and the initial vowel of the personal pronoun the following elisions occur: *ä-ə>ä, ä-a>a* (see 18.1.2). The forms are as follows:

Sg. 1c.	የኔ	<i>yäne</i>	'my, mine'
2m.	ያንተ	<i>yantä</i>	'your, yours'
2f.	ያንቺ	<i>yanči</i>	'your, yours'
3m.	የሱ	<i>yässu</i>	'his'
	የርሱ	<i>yärsu</i>	
3f.	የሷ	<i>yässʷa</i>	'her, hers'
	የርሷ	<i>yärsʷa</i>	
Pl. 1c.	የኛ	<i>yänña</i>	'our, ours'
2c.	የናንተ	<i>yännantä</i>	'your, yours'
3c.	የነሱ	<i>yännässu</i>	'their, theirs'
	የነርሱ	<i>yännärsu</i>	

The possessive adjective may take the article: e.g. የኔው ቤት፡ ትልቅ፡ ነው *yä-ne-w bet täläq näw* 'my house is big'.

Examples for the use of P+personal pronoun as a possessive adjective: የሱ፡ መጽሐፍ፡ አዲስ፡ ነው *yässu mäshaf addis näw* 'his book is new'; የነሱ፡ ቤት፡ ትልቅ፡ ነው *yännässu bet täläq näw* 'their house is big'; ያንኛ፡ ልብስ፡ ቆንጆ፡ ነው *yanči labs qon-ጎ näw* 'your (fem.) dress is pretty'.

P+pronoun preceded by አንድ has the meaning 'a, an of'+possessive pronoun: e.g., አንድ፡ የሷ፡ ወዳጅ፡ ነገረኝ *and yäss'a wädag näggäränñ* 'a friend of hers told me'.

23.3.2. P+personal pronoun when not followed by a noun is a possessive pronoun. Examples: እነዚያ፡ መጻሕፍት፡ የኛ፡ ናቸው *ännäzziya mäshafät yänña naččäw* 'those books are ours'; የኛ፡ ከነርሱ፡ ይተልቃል *yänña kännärsu yätälläqall* 'ours is larger than theirs'; ይህ፡ የሱ፡ ነው *yäh yässu näw* 'this is his'.

It may also express 'one's own': e.g., ቤተ፡ የኔው፡ ነው *yäne-w näw* 'the house is my own'.

23.3.3. P+pronoun may also take the article and the marker -ን of the direct object. Examples: የኔ፡ ፈረስ፡ ትንሽ፡ ሲሆን፡ ያንተው፡ ደግሞ፡ ኮሳሳ፡ ነው *yäne färäs tännäš sihon yantä-w dägmo kosasa näw* 'my horse is small (lit. 'while my horse is small') and yours is sickly'; ካንተ(ው)፡ ይልቅ፡ የሱ፡ ቤት፡ ለኔው፡ ይቀርባል *kantä(w) yäläq yässu bet läne-w yaqärball* 'his house is nearer to mine than yours is'; የኔይቱ፡ የት፡ ናት? *yäne-ytu yät nat?* 'where is mine?' (fem.); የኔ፡ መጽሐፍ፡ አሮጌ፡ ነው፡ ስለዚህ፡ ያንተውን፡ እወስዳለሁ *yäne mäshaf aroge näw säläzzih yantä-w-ən əwäsdallä* 'my book is old, therefore I will take yours'.

23.3.4. As in the expression of possession (43.1.3), P- is omitted if the P+personal pronoun complex is preceded by a preposition. Thus, ወደሱ፡ ቤት፡ አመራ *wä-dässu* (for *wädä-yä-ässu*) *bet amärra* 'he went in the direction of his house'; ባንተ፡ መኪና፡ መጣን *bantä* (for *bä-yä-antä*) *mäkina mäñtan* 'we came in your car'.

24. REFLEXIVE PRONOUNS

24.1. The reflexive pronoun as direct object 'myself, himself', and so on, is expressed by ራስ- *ras-* (lit. 'head') with the possessive suffix pronouns referring to the person and followed by the marker -ን -*n* of the direct object, or by ራስ- with possessive suffix pronouns preceded by የገዛ *yägäzza* (lit. 'that he possessed'). Thus, ራስን፡ ገደለ *rasun gäddälä*, or የገዛ፡ ራሱን፡ ገደለ *yägäzza rasun gäddälä* 'he killed himself', or 'he committed suicide'; ራሱን፡ ሰቀለ *rasun säqqälä* 'he hanged himself'; የገዛ፡ ራሳ

ኾንን፡ ጉዳን *yägäzza rascēənən g'addan* 'we hurt ourselves' (note that የገዛ is frozen); ግንም፡ ሰው፡ ራሱን፡ ለመጉዳት፡ አይፈልግም *mannəmm säw rasun lämäg' dat ayyälləgəmm* 'no one wants to hurt himself'.

See also 71.5.

25. PRONOUNS OF INSISTENCE

25.1. 'Myself, himself', and so on

Pronouns of insistence 'myself, himself' as subjects, and so on, are expressed by the personal pronoun with the article, or by the independent personal pronoun with or without the article followed by ራስ *ras*- (lit. 'head'), or by በገዛ፡ እጅ- *bägäzza əḅḅ-*, or by የገዛ፡ ራስ- *yägäzza ras-*, or by ግል *gəll-*, or by ቅል *qəl-*, or by ባለቤት *baläbet*, all these elements being followed by possessive suffix pronouns referring to the person. The personal pronoun or ራስ *ras* may have the article for emphasis.

Examples: 'I myself will come tomorrow' is expressed by እኔው፡ ነገ፡ እመጣለሁ *əne-w nägä əmətallä'w*, or by እኔ፡ ራሴ፡ ነገ፡ እመጣለሁ *əne rase nägä əmətallä'w*, or by እኔ፡ ራሴው፡ ነገ፡ እመጣለሁ *əne rase-w nägä əmətallä'w*, or by እኔው፡ ራሴው፡ ነገ፡ እመጣለሁ *əne-w rase-w nägä əmətallä'w*.

25.1.1 Other examples: ወሬውን፡ እሱ፡ ራሱ፡ ነገረኝ *wärewən əssu rasu näggä-wärən* 'he himself told me the news'; ኅላፊነቱን፡ ሁሉ፡ ራሱ፡ መቻል፡ አለበት *halafin-nätun hullu rasu mäčal alläbbät* 'he has to bear the whole responsibility himself'; ልብ ሷን፡ ራሷ፡ ሰፋችው *ləbs'w an ras'w a säffaččəw* 'she made (lit. 'she sewed') her dress herself'; እሱ፡ በገዛ፡ እጁ፡ አደረገው *əssu bägäzza əḅḅu adärrägäw* 'he did it himself'; ጊዜው፡ ሲደርስ፡ እኔው፡ ባለቤቴ፡ እነግርኻለሁ *gizew sidärs əne-w baläbete ənəg-rasallä'w* 'when the time comes I myself will tell you'; ስብሰባው፡ ላይ፡ እኔው፡ (or እኔው፡ ባለቤቴ)፡ እገኛለሁ *səbsäbaw lay ənew* (or *əne-w baläbete*) *əggän'ñalläh'w* 'I shall be present at the meeting myself'.

For more examples of the personal pronoun with the article, see 22.1.8.

25.1.2. 'Self-' as a combining form is expressed by የግል *yägəll*, or ራስ- *ras*- with suffix pronouns. Examples: የኛው፡ ዓላግው፡ የግል፡ ጥቅም፡ ነው *wannaw alamaw yägəll ləqm näw* 'his motive (lit. 'his main goal') is self-interest'; በግል፡ ሥራ፡ ይተዳደራል *bägəll səra yəttädäddärall* 'he is self-employed' (lit. 'he makes a living by his own work'); ራሱን፡ በራሱ፡ ያስተማረ፡ ሰው፡ ነው *rasun bərasu yästəmarä säw näw* 'he is a self-educated man' (lit. 'he educated himself by himself'); ራሱን፡ የቻለ፡ ነው *rasun yäčalä näw* 'he is self-sufficient' (that is, 'he manages himself'). Note also ራሱን፡ ወዳድ *rasun wäddad* 'selfish'.

Note በፍገል *bäyyägäll* 'individually': e.g., ልጆቹ፡ በፍገላቸው፡ በሉ- *ləḵočču bäyyägällač-čäw bällu* 'the children ate individually' (or, 'separately').

ፍገል *yägäll* 'personal', as ፍገል፡ ንብረት፡ እንኳ፡ ላይቀር፡ ሁሉንም፡ ነገር፡ ወረሱ *yägäll nəbrät ənkw* *a sayqär hullunəmm nəgär wərräsu* 'they confiscated everything, even personal property'.

25.1.3. With ቅል *qəl* 'oneself, in person', the personal pronouns may be used with the article. Examples: እሱው፡ ቅል፡ ይመጣል *əssu-w qəlu yəmätall* 'he himself will come'; እሱ፡ ቅል፡ ያደርገዋል *əssu qəlu yadärgəwall* 'he himself will do it (on his own)'; አንተው፡ ቅልህ፡ ብትመጣ፡ ይሻላል *antä-w qəlah bəttəmāta yəššalall* 'it's better that you come in person'.

For ቅል-, see also 35.4.1; 113.2.1; 116.15.

25.1.4. With prepositions or postpositions: ሰው፡ ስለራሱ፡ ብቻ፡ (or ስለገሉ፡ ብቻ)፡ ማሰብ፡ የለበትም *səw səlärasu bəčča* (or *səlägəllu bəčča*) *massəb yälləbbätəmm* 'one shouldn't think only of oneself'; በገሉ፡ ይኖራል *bägəllu yənorall* 'he lives by himself'; አለማዝ፡ ለራሷ፡ አታስብም *almaz lərasw* *a attasəbəmm* 'Almaz doesn't think of herself' (that is, 'she is unselfish'); ምግብን፡ በሙሉ፡ ለገሉ፡ አደረገው *məgbun bämulu lägəllu adärrägəw* 'he made all the food for himself'; ራሴ፡ ላይ፡ ዕዳ፡ አመጣሁ *rəse lay əda amäṭṭa* *h* 'I put myself in that situation' (lit. 'I brought debt/trouble upon myself').

25.1.5. 'In person, personally, in itself' is expressed by ራስ- *ras-* (originally 'head'), or by ባለቤት *baläbet* (originally 'owner') with suffix pronouns, or by the personal pronoun with the article. Examples: ስብሰባው፡ ላይ፡ እኔው፡ (or ራሴ, or እኔው፡ ራሴ, or እኔው፡ ባለቤቴ)፡ እገኛለሁ *səbsəbaw lay ənew* (or *rəse*, or *əne-w rəse*, or *əne-w baläbete*) *əggäññalläh* 'I shall be present at the meeting in person'; ባለቤቴቷ፡ ራሳቸው፡ እንግዶቹን፡ ተከባከቡ *baläbetiw* *a rasəččəw əngədoččun təkəbakkäbu* 'the hostess personally saw to the comfort of her guests'; እሱን፡ ራሱን፡ ለማነጋገር፡ እፈልጋለሁ *əssun rasun lämannägəgär əfälləgallä* *h* 'I would like to speak to him personally' (or, 'directly to him').

Note ይህ፡ ራሱ *yəh rasu* 'this same one, the very same, the very', ይኸው፡ ራሱ *yəhəw rasu* 'the precise (one)'. Examples: የምፈልገው፡ ጠረጴዛ፡ ይህ፡ ራሱ፡ ነው *yəmməfälləgəw tärəppeza yəh rasu nəw* 'this is the very same table I want'; የፈለገችው፡ ልብሰ፡ ይኸው፡ ራሱ፡ ነው *yəfälləgəččəw ləbs yəhəw rasu nəw* 'this is the precise (or

¹ Note the meaning of ቅል in እሱ፡ ቅል፡ ለእንጂራ፡ ገድ፡ የለውም *əssu qəlu läməḵāra gədd yälləwəmm* 'as for him, he doesn't care for *əməḵāra*-bread'.

'same') dress she wanted'; ያህ: ራሱ: እኔ: የጣልኩት: ባርኔጣ: ነው *yah rasu ane yātkult barneṭa nāw* 'this is the very hat I lost' (or, 'I threw away').

25.2. Possessive pronoun of insistence 'my own'

25.2.1. The possessive 'my own, his own', and so on, is expressed by (1) የገዛ *yä-gäzza* (lit. 'that he possessed') used in a frozen form, followed by the possessed object with possessive suffix pronouns referring to the possessor; (2) የራሱ- *yäras-* with possessive suffix pronouns referring to the possessor followed by the possessed object which may or may not be used with possessive suffix pronouns; (3) የገዛ: ራሱ- *yä-gäzza ras-*, የገዛ: እጅ- *yä-gäzza äḡḡ-* with possessive suffix pronouns followed by the possessed object; (4) የ+personal pronoun with the article followed by የራሱ- *yäras-* with suffix pronouns referring to the possessor followed by the possessed object; (5) የግል *yägəll*; (6) ሀብት- *habt-*, or የገዛ: ሀብት- *yägäzza habt-* with suffix pronouns.

Examples: የገዛ: ቤት: ነው *yägäzza bete nāw* (or የራሱ: ቤት: ነው *yärase bet nāw*, or የገዛ: ራሱ: ቤት: ነው *yägäzza rase bet nāw*, or የኔው: የራሱ: ቤት: ነው *yä-new yärase bet nāw*) 'it is my own house'; የራሱም: ሥራ: አያረካህም *yärasəhəmm səra ayarākəhəmm* 'even your own work (that is, 'even when you yourself do it') does not satisfy you'; የራሱ: ፈረስ: ነው *yärasu färäs nāw* 'it is his own horse'; ፈረሱ: የራሱ: ነው *färäsu yärasu nāw* 'the horse is his own'; ቤተን: ለማንም: አልለቅም ፣ (የገዛ): ሀብት: ነው *betun lämannəmm alläqqəmm, (yägäzza) habte nāw* 'I won't relinquish the house to anyone; it is my own (house)'; ያህ: መጽሐፍ: የሱው: ነው? ሀብት: ነው: እንጂ, *yah mäshaf yässu-w nāw? habtu nāw ənጅi* 'is this book really his? It certainly is his own'.

የራሱ+noun 'one's own': e.g., የራሱን: ቤት: የመሰለ: ነገር: የለም *yäras-ən bet yämässälä nägär yälləmm* 'nothing like one's own house' (lit. 'there is nothing that resembles one's own house').

25.2.2. With the marker -ን -n of the direct object: የራሳችንን: ጠላ: እንጠምቃ ለን *yärasəčənən tālla annətamqallän* 'we shall brew our own beer'; የገዛ: ፍላጎቱን: ብቻ: ያግጣል *yägäzza fəlləgotun bəčča yamm* 'allall' 'he furthers only his own interest'; የገዛ: ራሷን: ወንድም: ገደለች *yägäzza ras^wan wändəmm gäddäläčč* 'she killed her own brother'.

25.2.3. The sentence 'he killed himself with his own sword' is expressed by ራሱን: በገዛ: ሰይፋ: ገደለ *rasun bägäzza säyfu gäddälä*, or by ራሱን: በራሱ: ሰይፍ: ገደለ *rasun bārasu säyf gäddälä*.

Note that 'he killed himself' is also expressed by በገዛ: እጁ: ሞተ *bägäzza äḡጅu motä*, lit. 'he died by his own hand'.

25.2.4. The meaning 'of one's own' is expressed by የራስ- *yāras-*, ከራስ- *kāras-*, የግል- *yägall-*, with possessive suffix pronouns, or by በገዛ *bägäzza*+noun with suffix pronouns. Examples: ልብስ: ሰላስፈለጋት: ከራሴ: አንዱን: ሰጠኋት *läbs sälasfällägat kārasedun sättäh* 'at 'because she needed a dress I gave her one of my own'; የራሳቸው: (or የግላቸው): ባህል: አላቸው *yārasaččäw* (or *yägallaččäw*) *bahäl allaččäw* 'they have a culture of their own'; ያደረገው: በገዛ: ፈቃዱ: ነው *yadärrägäw bä-gäzza fäqadu näw* 'he did it of his own volition'.

25.2.5. 'On one's own': (1) ብቻ: ለብቻ *bəčča läbäččä*, or ብቻ *bəčča*- with suffix pronouns; (2) በግል- *bägall-*, የግል- *yägall-* with suffix pronouns; (3) በገዛ: እጅ- *bägäzza ägğ-* with suffix pronouns.

Examples: ሴትየዋ: ባሏ: ከሞተ: በኋላ: ኑሮዋን: ብቻ: ለብቻ: (or ብቻዋን): ገፋችው *setayyowa ba* 'a *kämotä bäh* 'ala *nurowan bəčča läbäččä* (or *bəččawan*) *gäfaččəw* 'the woman provided for her livelihood on her own after her husband died'; ቤቱን: በግሉ: ሠራው *betun bägallu särraw* 'he built the house on his own'; (የ)ግለጉ: አደረገው (yä)gallun *adärrägäw* 'he did it on his own'; በገዛ: እጁ: መጣ *bägäzza ägğü mäffa* 'he came on his own'.

25.2.6. 'By one's own' በገዛ: እጅ- *bägäzza ägğ-* with suffix pronouns: ነፍሱን: በገዛ: እጁ: አጠፋ *näfsun bägäzza ägğü atäffa* 'he destroyed his life by his own hand' (freely, 'he put an end to his life'); በገዛ: እጄ: ከሥራ: ተባረርኩ *bägäzza ägğe käsəra tābarräрку* 'I was fired from my job by my own fault' (or 'owing to my own fault').

25.2.7. 'Each their own' የየራሳቸው *yäyyārasaččəw*, የየግላቸው *yäyyägallaččəw*. Example: ቅድስት: ማርያምና: ቅዱስ: ጴጥሮስ: የየራሳቸው: (or የየግላቸው): ከብረ: በዓል: አላቸው *qəddəst maryaməna qəddus petros yäyyārasaččəw* (or *yäyyägallaččəw*) *kəbrä baäl allaččəw* '(both) Saint Mary and Saint Peter have their own holidays'.

26. PRONOUNS OF RECIPROCITY

26.1. Usually reciprocity is expressed by the reciprocal stem, that is, *tä+C*-type: e.g., ተጋደሉ *tägaddälu* 'they killed each other'; ሕዝቡ: ተላለቁ *həzbu tālalläqu* 'the people destroyed one another' (see 72.5).

Reciprocity ('each other, one another') may also be expressed by እርስ: በርስ- *ərs bərs-* (< *bä-ərs*), and occasionally by እርስ: በራስ- *ərs bəras-*, with the plural suffix pronouns followed by the reciprocal stem, that is, *tä+C*-type in the plural. Examples: እርስ: በርሳቸው: እንኳን: አይሰማሙም *ərs bərasaččəw ənkm* 'an *ayəsmammum* 'they don't even agree among themselves'; ሰዎቹ: እርስ: በርሳቸው: ተላለቁ *säwočču ərs bərasaččəw tālalläqu* 'the people destroyed one another'; ሁለቱ: ሰዎች: እርስ: በር

ሳቸው፡ ደደባደባሉ *hulattu säwoččə ərs bərsaččəw yəddäbaddäballu* 'the two men are fighting each other'; እርስ፡ በርሳችን፡ እንረዳዳለን *ərs bərsaččən ənnərrädaddallän* 'we help each other'; እርስ፡ በራሳችን፡ አንግላ *ərs bərsaččən annəttala* 'let us not fight among ourselves' (or 'each other').

26.1.1. If the subject is a collective noun, the reciprocity is expressed by እርስ፡ በርስ- *ərs bərs-* with the singular suffix pronouns combined with the reciprocal stem in the singular: e.g., ሕዝቡ፡ እርስ፡ በርስ፡ (or በርስ)፡ ተላለቅ *həzbu ərs bərsu* (or *bärs*) *tälläläqä* 'the people destroyed one another'; but እርስ፡ በርስ *ərs bərs* only in እርስ፡ በርስ፡ መተላለቅ፡ ጥሩ፡ አይደለም *ərs bərs mäitaläläq tərū aydällämm* 'it is not good to destroy one another'.

26.1.2. Reciprocity ('among themselves', etc.) may also be expressed by the plural personal pronoun combined with the same personal pronoun preceded by በ- and followed by the *tä+C* type (or by the reciprocal stem): thus, እኛ፡ በኛ፡ ተጣላን *əñña bəñña täfallan* 'we quarreled among ourselves'.

Note የርስ፡ በርስ፡ ጦርነት *yärs bərs* (from *yä-ərs bə-ərs*) *torənnät* 'civil war'.

27. DEMONSTRATIVE PRONOUNS AND ADJECTIVES

27.1. For near objects

27.1.1. 'This, this one': sg. masculine, ደሀ *yəh*, or ደሄ፥ ደኼ *yəhe*. Examples: ደሀ፡ (or ደሄ)፡ ሰው፡ ጥሩ፡ ነው *yəh* (or *yəhe*) *səw tərū nəw* 'this man is good'; ደሀ፡ ጥሩ፡ ነው *yəh tərū nəw* 'this is good'.

If an adjective-noun complex is determined by a demonstrative pronoun, the order is: demonstrative pronoun-adjective-noun: e.g., ደሀ፡ ጥሩ፡ ተግሪ *yəh tərū tämari* 'this good student'.

With the marker of the direct object the forms are: ደሀን *yəhən*, ደሀንን *yəhənnən*, ደሀንን *yəhənnən*; combined with the article in ደሀንኑ *yəhənnānu*, when referring to a preceding sentence.

27.1.2. The demonstrative may be combined with the article and rendered as a presentative pronoun or an adverb: ደኸው *yəhāw*, ደኸው *yəhāw*, ደሂውና *yəhəwanna*, ደኸውና *yəhāwanna* 'this thing here, this one here, this same, here is, here it is, here, there you are!, just', ደኸው፡ ራሱ *yəhāw rasu* 'the precise, the same one', ደኸው፡ ለሁን *yəhāw ahun* 'just', ደኸውም *yəhāwəmm*, ደሂውም *yəhəwəmm* 'namely, and that is'.

Examples: መጽሐፍ፡ ደኸው *məshafu yəhāw* 'here is the book'; ደኸው፡ ለውቶ ቡስ፡ መጣ *yəhāw awtobus mäjja* 'here comes the bus'; የፈለገችው፡ ልብስ፡ ደኸው፡

ራሱ: ነው *yäfallägäččəw ləbs yähaw rasu näw* 'this is the precise (or 'same') dress she wanted'; የልጅ: ፎቶግራፍ: ይሄው: (or ይሄውና) *yäləğə fotograf yähew (or yähewanna)* 'here is my child's photo'; ይኸው: አሁን: መጣ *yähaw ahun mäṭta* 'there he comes'; አንድ: ምኞት: ብቻ: አለኝ፥ ይኸውም: ወደ: አገራ: መመለስ: ነው and *məññot baččə alläññ; yähawəmm wädä agäre mämmäläs näw* 'I have only one wish, and that is, to return to my country'. For the plural, see 27.1.13.

ይኸው *yähaw* may also be rendered 'behold!'. Examples: ይኸው: መሄዴ: ነው *yähaw mähede näw* 'behold, I am just about to go'; ምሳ: አልደረሰም? ይኸው: መቅረቡ: ነው *məsa aldärräsəmm? yähaw mäqräbu näw* 'isn't lunch ready? Behold, it is on it's way to being served'.

27.1.3. With the preposition **ለ** *lä* combined with the prepositional suffix pronouns with the meanings that follow according to the suffix 'here you are!, here it is!, here it is for you!, and behold!' (see also 27.1.14; 66.1.2). Examples: መጽሐፈን: አይተሃል? ይኸው-ላህ *māšhafən aytähall? yähawälläh* 'have you seen my book? Here it is!'; ይኸው-ላህ: ሦስት: ወታደሮች: ብቅ: አሉ- *yähawälläh sost wättaddäroččə bəqq alu* 'and, behold, three soldiers appeared!'; ይኸው-ልዎት: እንዲህ: ሆነ *yähawälləwot andäh honä* 'so you see, this is what happened'; combined with the emphatic -a in ይኸው-ልኻ *yähawälläs-a* 'here is for you' (fern.).

27.1.4. With the suffix -ኛው -*ññaw* (that is, -ኛ+article) in ይህኛው *yähəññaw*, ይኸኛው *yähəññaw*, ይኼኛው *yähəññaw* 'this one, this one here': e.g., ይህኛው: ውሻ: ነው *yähəññaw wəšša näw* 'this one is a dog'; የትኛው: ነው: መጽሐፍህ? ይኸኛው *yähəññaw näw māšhafəh? yähəññaw* 'which one is your book? This one'.

27.1.5. Adverbial expressions formed with ይህ *yäh*: ይህን: ጊዜ *yähən gize*, ይሄኔ *yähenne*, ይህኔ *yähənnə*, ይኼኔ *yähenne*, ይኸኔ *yähänne* 'at this time, at this very time, by now, probably, in all likelihood', ይኸውና *yähawənnə* 'here it is, and so', ይህን: ያህል *yähən yahəl*, ይህንን: ያህል *yähənnən yahəl* 'this much, so much, such a, such as' (for ያህል *yahəl*, see 158.40.1); ይህም: (also ይሄም): ያም: ይሆናል *yähəmm* (also *yähəmm*) *yamm yəhonall* 'either will do, both will do'; ይህም: ያም: ያስኪድሃል *yähəmm yamm yaskədəhall* 'you can go either way' (lit. 'this or that makes you go'); ይህማ *yähəmma*, that is, ይህም *yähəmm* augmented by -a (as in ይህማ: አሳብህን: እቀበላለሁ: የማለት: ያህል: ነው *yähəmma assabəhən əqqäbbälalläw h yämalät yahəl näw* 'well, that would mean that I accept your idea').

Examples: እርሱ: ይህኔ: እዚያ: ይደርሳል *əssu yähənnə əzziya yädärsall* 'he will have arrived there by now'; መጽሐፉን: የሰረቀው: ይኼኔ: በቀለ: ነው *māšhafun yäsärräqāw yähənnə bäqqälä näw* 'it is probably (or 'in all likelihood') Bəqqälä who stole the book'; ይኼኔ: በላቶታል *yähənnə bältotall* 'he has probably eaten it'; ይኸ

ውና፡ ዛሬ፡ ሦስት፡ ሰዎች፡ በተሰበ፡ ምክንያት፡ ሞቱ *yahawwanna zare sost säwoččä bätäsbo mäknəyat motu* 'and so, today three men died from typhus'.

27.1.6. Whenever this demonstrative is preceded by a preposition it takes the base -*ዘ*,*ሀ* -*zzih*. Thus: *ለዚህ* *läzzih* 'for this, therefore, to this end', *ሰለዚህ* *säläzzih* 'therefore, because of this, about this', *በዚህ* *bäzzih* 'in this, through here, by these means', *በዚህ፡ በኩል* *bäzzih bäkkul* 'this way', *በዚህም፡ ሆነ፡ በዚያ* *bäzzihəmm honä bäzziya* 'one way or another', *እዚህ* *əzzih* 'here', *እንደዚህ* *ändäzzih* 'like this', *እንደዚህ፡ ያለ* *ändäzzih yallä* 'such a, such', *አለዚህ* *aläzzih* 'other than this, without this', *እስከዚህ* *askäzzih* 'until this, all that' (ነገሩ፡ እስከዚህ፡ መጥፎ፡ አይደለም *nägäru askäzzih mäifo aydällämm* 'it isn't all that bad'), *ከዚህ* *käzzih* 'from here', *ከዚህ፡ በኋላ* *käzzih bäh'ala* 'after this, from here', *ወደዚህ* *wädäzzih* 'toward here'.

Note *ለዚህ፡ ለዚህ፡ ባለገበት፡ እንቆይ* *läzzih läzzih ballänəbbär ənnəqoyy* 'well, in that case we may as well stay where we are'.

With the article: *እንደዚህ* *ändäzzihu* 'just so, without any reason, the same way, likewise', *እንደዚህም* *ändäzzihumm* 'similarly, likewise', *ለዚህ* *läzzihu* 'for this (particular purpose)', *በዚህ፡ አኳኋን* *bäzzihu akk'ah'an* 'in this same situation'.

27.1.7. With the preservation of -*yəh* > *ih* in *እንዲህ* *əndih* (from *əndə-yəh*) 'like this, such, thus', *እንዲህ፡ ያለ* *əndih yallä* 'such', *እንግዲህ* *əngədih* 'thus, so then', *ወዲህ፡ ወዲያ* *wädih wädiya* 'to and fro'. Regionally also *ለይህ* *läyəh* 'for this, therefore', *በይህ* *bäyəh* 'in this, through here, by these means', *ሰለይህ* *säläyəh* 'therefore, because of this', *እይህ* *əyəh* 'here'.

With the article: *እንዲህ* *əndihu* 'just so, for nothing, without any reason, without anything else' (as in *እንጅራውን፡ እንዲህ፡ እበላዋለሁ* *əngärəwən əndihu əbälə-wallä'əh* 'I shall eat the bread plain, without anything else'), *እንዲህም* *əndihumm* 'similarly'. See also 158.22.

27.1.8. The demonstrative may also be used with a noun combined with the suffix pronouns; the demonstrative pronoun then loses its demonstrative value. Thus, *ለዚህ፡ ዕድሜው፡ ረጅም፡ ነው* *läzzih ədmew räḅḅəm näw* 'he is tall for his age' (lit. 'for this his age'). See also 23.2.5.

27.1.9. 'This, this one': sg. fem.: *ይህች* *yəhəččə*, *ይህቺ* *yəhəččəi*, *ይች* *yəččə*, *ይቺ* *yəččəi*, *እች* *əččə*, *እቺ* *əččəi*. Examples: *ይህች፡ ሴት፡ ደግ፡ ናት* *yəhəččə set dāgg nat* 'this woman is good', *ይህች፡ ደግ፡ ናት* *yəhəččə dāgg nat* 'this one is good'.

As direct object: *ይህችን* *yəhəččən*, *ይችን* *yəččən*.

ይችኛዋ *yəččənñəwə* (fem.) 'this one': e.g., *ይችኛዋ፡ የፋርስ፡ ድመት፡ ናት* *yəččənñəwə yäfars dəmmät nat* 'this one is a Persian cat'.

27.1.10. **ይችን፡ ሆህላ** *yäččən yahəl* 'so little, a bit'. Examples: **ይችን፡ ሆህላ፡ የሰጠኸኝ፡ ምን፡ ታደርግልኝ፡ ነው?** *yäččən yahəl yäsättähähññ män tadärgällähññ näw?* 'to what avail (lit. 'what will it do for me?') did you give me so little?'; **እሱ፡ ለዘመዶቹ፡ ይችን፡ ሆህላ፡ አይጨነቅም** *əssu läzämädočču yäččən yahəl ayäččännäqəmm* 'he doesn't care a bit about his relatives'. Note that the feminine **ይችን** in **ይችን፡ ሆህላ** *yäččən yahəl* expresses a small quantity. For the feminine expressing a small quantity, see 39.8.1.

ይቻትና *yäččətənnə*, **እቻትና** *äččətənnə* 'here she is, here is (fem.), this (fem.) is the one'.

27.1.11. When preceded by a preposition it takes the form **-ዘች** *-zzičč*, **-ዘሂች** *-zzihičč*: e.g., **እንደዘች** *ändäzzičč* 'like this one', **ከዘሂች** *käzzihičč* 'with this one'.

27.1.12. 'These, these ones': masc. and fem. **እነዚህ** *ənnäzzih*, **እነሂህ** *ənnähññih*, **እነኝህ** *ənnähññəh*. Examples: **እነዚህ፡ ሰዎች፡ ጥሩ፡ ናቸው** *ənnäzzih säwoččə tərū naččəw* 'these people are good', **እነዚህ፡ ጥሩ፡ ናቸው** *ənnäzzih tərū naččəw* 'these ones are good'.

These plural forms derive from **እነ** *ənnä*-, **እለ** *əllä*- (for which see 40.10), and **-ዚህ** *-zzih* (for which see 27.1.6).

Regional demonstratives for 'these' are: **እለህ** *əllih*, **እለዚህ** *əlläzzih*, **እነህ** *ənnih*, **እኚህ** *əññih*.

Form of respect: **እኚህ** *əññih*, **እነህ** *ənnih*, **እለህ** *əllih*. Examples: **እኚህ፡ አባቴ፡ ናቸው** *əññih äbbatə naččəw* 'this is my father'; **እኚህ፡ አጎ፡ ገንዘብ፡ ሰጡኝ** *əññih ägg"äte gänzäb sättuññ* 'this uncle of mine gave me money'.

As a direct object: **እነዚህን** *ənnäzzihən*, **እነኝህን** *ənnähññəhən*, and so on.

27.1.13. Derived forms: pl. **እነኚህና** *ənnähññihunna*, **እነህና** *ənnihunna*, **እኚህና** *əññihunna* 'here they are, here are': e.g., **የልጆቹ፡ ፎቶግራፎች፡ እነኚህና** *yäləğoččə fotografoččə ənnähññihunna* 'here are the photos of my children'. For the derived forms of the singular, see 27.1.6.

27.1.14. With the preposition **ለ** *lə* combined with prepositional suffix pronouns: **እነህ-ለህ** *ənnihulləh*, **እኚህ-ለህ** *əññihulləh*, **እነኝህ-ለህ** *ənnähññihulləh* 'here are': e.g., **ነጠላ፡ ጫማዎችህ፡ እነህ-ለህ** *nätäla çammawoččəh ənnihulləh* 'here are your sandals'. For the singular, see 27.1.3.

For **ምን** *mən* followed by a demonstrative for the expression of a derogatory meaning, see 30.1.5.

27.2. For distant objects

27.2.1. 'That, that one': sg. masc., *ያ* *ya*. Examples: *ያ: ሰው: ደግ: ነው* *ya säw dägg näw* 'that man is good', *ያ: ደግ: ነው* *ya dägg näw* 'that one is good'.

With the article: *ያው* *yaw* 'the same, all the same, over there, there he is': e.g., *ለኔ: ሁሉም: ያው: ነው* *läne hullumm yaw näw* 'it is all the same to me'; *አባትህ: የት: አለ?* *ያው:* (also *ያውኛ*) *abbatäh yät allä? yaw* (also *yawänna*) 'where is your father? Over there'.

For *ያውኛ* *yawänna* 'behold, there is', see 27.2.10.

With the marker of the direct object: *ያን* *yan*; with augmented -ን as *ያንን* *yannän*, *ያነን* *yannän*.

With the article in *ያንን* *yannänu* 'the same, the very same'. Examples: *ያንን: ስሕተት:* *ደገምከው* *yannänu səhtät däggämkäw* 'you made the very same mistake again'; *ልክ: ያንን: መልስ: ሰጠ* *läkk yannänu mäls sättä* 'he gave exactly the same answer'.

ያው+ል- *yaw+ll*+prepositional suffix pronouns: *ያውላህ* *yawalläh* 'here you are!' (masc., offering something to someone), *ያውልሽ* *yawalläs* 'here you are!' (fem.). See also pp. 27.1.3.

27.2.2. Note the combination of the demonstratives with -ን, -ኔ or -ም in *ያን*: *ጊዜ* *yan gize* 'then, by then, at that moment, at that time, thereupon', *ያን: ያህል* *yan yahäl* 'that much, so much, that long', *ያንን: ያህል* *yannänu yahäl* 'a like amount', *ያኔ* *yanne* 'then, by then, at that time, at which time, thereupon', *ያኔው* *yannew* 'right at that time', *ያኔውን* *yannewnu* 'immediately, at once, at the same time, outright', *ያም: ሆኖ* *yamm hono* 'that being so, even so', *ያም: ሆነ:* (or *ሆኖ*): *ይህ* *yamm honä* (or *hono*) *yäh* 'in any case, at any rate, anyway, anyhow, one way or another, no matter what, be that as it may, whichever way it happens' (as in *ያም: ሆነ: ይህ: ቃሉን: አከበረ* *yamm honä yäh qalun akäbbärä* 'anyway he kept his word'), *ያም: ሆነ: ያ* *yamm honä ya* 'whichever way, needless to say', *ያም: ቢሆን* *yamm bihon* 'even at that, even then'.

27.2.3. Whenever this demonstrative is preceded by a preposition it takes the base -ዚያ -*zziya*. Thus, *በዚያ* *bäzziya* 'through there, by there', *በዚያ: በኩል* *bäzziya bäkkul* 'that way', *እዚያ* *äzziya* 'there, over there', *እዚያ: ቦታ* *äzziya bota* 'in that place', *እዚያ: ላይ* *äzziya lay* 'over there, on top of that', *ከዚያ* *käzziya* 'there, from there', *ከዚያ: ወዲህ* *käzziya wädih* 'thereafter', *ወዲያ* *wädäzziya* 'thereto', *እንዲያ* *ändäzziya* 'that way, thus', *እንዲያ: ያለ* *ändäzziya yallä* 'such as', *ሌላዚያ* *aläzziya* (or *ያሌላዚያ* *yaläzziya*) 'otherwise, or else, without that'.

With a suffixed -ን in *በዚያን*: *ጊዜ* *bäzziyan gize* 'then', *ከዚያን: ጊዜ: ወዲህ* *käzziyan gize wädih* 'from then on, since then'.

27.2.4. There is also a form **-ዛ(ው)** *-zza(w)* preceded by a preposition: e.g., **በዛው፡ በተለመደው፡ ድምፅህ፡ ተናገር** *bäzza-w bätälämmädäw dämṣəh tānagär* 'speak in your natural voice' (lit. 'in-that in-the-natural'); **በዛው** *bäzzaw* 'at the same time', as in **በዛው፡ አባትህን፡ እንጠይቃለን** *bäzzaw abbatəhən ənnəṣṣəyṣqallän* 'at the same time we will visit your father'. For the feminine **-ዛች** *-začč*, see 27.2.7.

27.2.5. With preservation of **-ያ** *ya*: **ታዲያ** *tadiya* 'well then', **እንዲያ** *əndiya* 'in that case, that way, thus', (with the article) **እንዲያው** *əndiyaw* 'for no reason, to no purpose, for nothing, just, merely, for that matter, incidentally, empty-handed', **ወዲያ** *wädiya* 'there, toward there', (with the article) **ወዲያው** *wädiyaw* 'then and there', **ወዲያውኑ** *wädiyawnu* 'soon after, quickly, shortly afterward, immediately', **ወዲያና፡ ወዲህ** *wädiyanna wädih* 'to and fro, back and forth'.

27.2.6. 'That, that one': sg. fem., **ያች** *yačč*, **ያቺ** *yačči*. Examples: **ያች፡ ሴት፡ ደግ፡ ናት** *yačč set dägǝ nat* 'that woman is good', **ያች፡ ደግ፡ ናት** *yačč dägǝ nat* 'that one is good'.

With the marker of the direct object: **ያችን** *yaččən*, **ያቺን** *yaččin*.

27.2.7. When preceded by a preposition it takes the base **-ዘያች** *-zziyyačč*: e.g., **እዘያች** *əzziyyačč* 'that one over there', **እዘያች፡ ልጅ፡ ምና፡ ነው?** *läzziyyačč ləǧ mən^w a näw?* 'what is he to that girl?'

There is also a form **-ዛች** *-zzačč*, with or without article. Examples: **ቡናውን፡ በዛቸ፡ (or በዘያቸ)፡ በትንሿ፡ ሲነ፡ ሰጠኝ** *bunnawən bäzzačču (or bäzziyyačču) bätənnəṣ^w a sini səṣṣäññ* 'give me the coffee in that same small cup'; **በዛቸ፡ ባነስተኛ፡ (or እነስተኛ)፡ ደሞዙ፡ ሊኖር፡ አይችልም** *bäzzačč banästäñña (or anästäñña) dämozū linor ayčələmm* 'he cannot live on that measly salary of his'.

27.2.8. 'That' for respect: **እነያ** *ənniya*, **እኚያ** *əñṣiya*; regionally **እሊያ** *əlliya*, **እኛ** *əñña*.

27.2.9. 'Those, those ones': masculine and feminine, **እነዘያ** *ənnäzziya*, **እነዝያ** *ənnäzzəya*, **እነዛ** *ənnäzza*, **እነኛ** *ənnäñña*, **እነኚያ** *ənnäñṣiya*, **እነያ** *ənniya*, **እኛ** *əñña*. Regional demonstratives are: **እለዘያ** *əlläzziya*, **እሊያ** *əlliya*. For **እነ** *ənnä-* as plural marker, see 40.10.1.

With the article: **እነዘያው** *ənnäzziyaw* 'the very' (pl.).

27.2.10. **ያውና** *yawənnä* 'behold, there is (masc.), there he is, over there'; **ያቻት** *yaččət*, **ያቻትና** *yaččətənnä*, **ያችትና** *yaččətənnä*, **ያችውና** *yaččəwənnä* 'there it/she is'; pl. **እነኛውና** *ənnäñṣawənnä*, **እኚያውና** *əñṣiyawənnä* (also polite), **እኛውና** *əñṣawənnä*, **እነዘያውና** *ənnäzziyawənnä* 'there they are'.

Examples: ገለሙ፡ የሚባለው፡ ልጅ፡ ያውና *alāmu yāmmibbalāw ləḡ yawəanna* 'there is the boy called Alāmu'; አባትህ፡ የት፡ አለ? ያውና *abbatəh yātallā? yawəanna* 'where is your father? Over there'; አለማዝ፡ የምትባለው (or የምትባለዋ)፡ ልጅ፡ ያቻትና *almaz yāmmattəbbalāw* (or *yāmmattəbbalāwa*) *ləḡ yaččətəanna* 'there is the girl called Almaz'; ስነግርግ፡ የነበሩት፡ ልጆች፡ እኛውና *sənāgrəh yänəbbäurut ləḡoččə əññawəanna* 'there are the children I was telling you about'.

27.2.11. The demonstrative pronouns and adjectives with the suffix *-ኛው -ññaw* (that is, *-ኛ -ñña* with the article) are used for singling out 'this one, this one here, this particular one, that one here'.

Examples: ይህኛው፡ ሰው *yəhəññaw säw* 'this man here (and not the other)'; ይህኛው፡ ይሻባል *yəhəññaw yəššalall* 'this one is better'; ይህኛውን፡ አልልልግም *yəhəññawən əfällagəmm* 'I don't want this one here'; ያኛው፡ ፈረስ፡ ነው *yaññaw fāräs nəw* 'that one is a horse'; ያኛውን፡ ልብስ፡ እልልጋለሁ *yaññawan ləbs əfällagallāw* 'I want that dress (and not this one)'; አንደኛው---ያኛው *andəññaw---yaññaw* 'this one...that one'.

Feminine: ያችኛዋ *yaččəññawa*, or ያችኛይቱ *yaččəññaytu* 'that one (and not another one)'.

27.2.12. With the base *-ዚያ -zziya*: *-ዚያኛው -zziyaññaw* 'that one, that particular one, the other one'. Examples: መጽሐፉ፡ የትኛው፡ ሳጥን፡ ውስጥ፡ ነው? *እዚያኛው፡ ውስጥ፡ ነው māšhafu yätəññaw saṭən wəst nəw? əzziyaññaw wəst nəw* 'in which box is the book? In that one' (or 'in the other one'); ወደዚያኛው፡ ከፍል፡ እንሂድ *wädəzziyaññaw kəfəl ənnəhid* 'let's go to the other room'.

27.2.13. For the expression of a demonstrative in the plural, this element has the form *-ኞቹ-(ə)ññawočču* or *-ኞዎቹ -(ə)ññawočču* combined with a plural demonstrative. Thus, እነዚህኞቹ *ənnäzzihaññawočču*, እነዚህኞቹ *ənnäzzihaññawočču* 'these ones here'; እነዚያኞቹ *ənnäzziyaññawočču*, እነዚያኞቹ *ənnäzziyaññawočču* 'those ones'.

27.2.14. A demonstrative adjective-noun complex with a preposition, such as 'with this (or 'that') new griddle', is expressed by በዚህ፡ አዲስ፡ ምጣድ *bäzzih addis məṭad*, or by the repetition of the preposition with both the demonstrative and adjective in በዚህ፡ (or በዚያ)፡ ባዲስ፡ ምጣድ *bäzzih (or bäzziya) baddis məṭad*. With the article: በዚህ፡ ባዲሱ፡ ምጣድ *bäzzihu baddisu məṭad* 'on the same new griddle'.

28. INTERROGATIVE PRONOUNS AND ADJECTIVES

28.1. ማን *man*

28.1.1. The particle ማን *man* as a direct question means 'who?'. Example: ማን፡ መጣ? *man mäṭṭa?* 'who came?'. For the indirect question, see 137.

Note the gemination of the *n* when followed by a vowel; thus, ግን: አየ? *mann ayyā?* 'who has seen?'

The expression ግን: ነው? *man nāw?* 'who is it?' is also written ግነው *mannāw*.

ግን *man* preceded by ከቶ *kätto* means 'whoever?'. Examples: እንዲሁ: ያለ: ነገር: ከቶ: ግን: ነገረሁ? *andih yallä nägär kätto man näggäräh?*, or እንዲሁ: ያለ: ነገር: የነገረሁ: ከቶ: ግን: ነው? *andih yallä nägär yänäggäräh kätto man nāw?* 'whoever told you such a thing?'; ይህንን: የሠራ: ከቶ: ግን: ሊሆን: ይችላል? *yähannän yäsärra kätto man lihon yäčälall?* 'whoever could have done this?'

ግን with an affirmative verb may also have a negative meaning: e.g., ተወኑ: ቢሉዎቸው: ግን: ቢሰማ? *tāwun biluwaččāw man bisāma?* 'no one would listen (lit. 'who would listen') when they say [to them] "leave us alone"'.

The meaning 'whoever' may also be expressed by ግን in the structure of the gerund+ያው ቃል *yawqall*: e.g., እንዲሁ: ያለ: ነገር: ግን: ሰምቶ: ያውቃል? *andih yallä nägär man sānto yawqall?* 'whoever heard of such a thing?'

28.1.2. For 'whom?' in the singular one uses either ግን *man* or ግንን *mannän* (that is, ግን *man* with the marker -ን of the direct object), or regionally ግነን *mannän*. Thus, ትላንትና: ግንን: (or ግን): አየህ? *talantänna mannän (or mann) ayyäh?* 'whom did you see yesterday?'

28.1.3. 'Who else?' is expressed by ሌላ: ግን *lela man*: e.g., ሌላ: ግን: መጣ? *lela man mäṭṭa?* 'who else came?'

28.1.4. For the plural one uses either ግን *man*, or እነግን *ännäman*, regionally እለ ግን *älläman* (that is, ግን *man* preceded by እነ *ännä*, እለ *ällä*, for which see 40.10), or ግን: ግን *man man*, or ግና: ግን *manna man*, or ግንና: ግን *mannänna man*. When a form other than ግን *man* is used, the verb is normally in the plural. Thus, 'who (pl.) came?' is rendered by ግን: መጣ? *man mäṭṭa?*, or by እነግን: (or ግና: ግን, or ግንና: ግን): መጡ? *ännäman (or manna man, or mannänna man) mäṭṭu?*; እናትና: አባትህ: ግን: ግን: ይባላሉ? *ännatänna abbatäh man man yäbbalallu?* 'what are the respective names of your mother and father?'; የዘመናችን: ታላላቅ: ጠቢባን: እነግን: ናቸው? *yäzämänaččän talallaq ṭäbiban ännäman naččāw?* 'who are the great minds (lit. 'wise men') of our time?'

ግን: ግን *man man* may be used with a singular or a plural noun or verb. Examples: እዚህ: ቀበሌ: ያለ: ደብር: ግን: ግን: ይባላሉ? *əzzih qäbäle yallä däbr man man yäbbalall?*, or እዚህ: ቀበሌ: ያለ: ደብርች: ግን: ግን: ይባላሉ? *əzzih qäbäle yallu däbročč man man yäbbalallu?* 'what are the names of the churches in this locality?'

As an answer to ማን፡ ማን one expects an enumeration: thus, እሰርግህ፡ ማን፡ ማን፡ መጡ? ከበደ፡ አየለ፡ አበራ-ሽ *əsärgəh man man mäṯtu? käbbädä, ayyälä, abärraš* 'who came to your wedding? Käbbädä, Ayyälä, Abärraš'. The answer to እሰርግህ፡ እነ ማን፡ መጡ? *əsärgəh ənnāman mäṯtu?* 'who came to your wedding?' may be እነከበደ፡ መጡ *ənnäkäbbädä mäṯtu* 'Käbbädä and company', or ከበደ፡ አየለ፡ አበራ-ሽ *käbbädä, ayyälä, abärraš* 'Käbbädä, Ayyälä, Abärraš'.

28.1.5. 'Whom?' in the plural is expressed by እነማን *ənnāman*, or እነማንን *ənnāmannən*, or እነማንን *ənnāmannän*: e.g., እነማን፡ (or እነማንን፡ እነማንን፡) አየህ? *ənnāman* (or *ənnāmannən*, or *ənnāmannän*) *ayyäh?* 'whom (pl.) did you see?'.

28.1.6. The particle ማን *man* is used when asking for the name of a person or of a thing. Thus, 'what's your name?' is rendered by ስምህ፡ ማን፡ ነው? *səməh man nəw?*, or by ማን፡ ነው፡ (ማነው)፡ ስምህ? *man nəw (mannäw) səməh?*, or ስምህ፡ ማን፡ ይባላል? *səməh man yəbbalall?* (lit. 'your-name who it-is-said?'), or ማን፡ ይሉሃል? *man yəluhall?* (lit. 'who they-say-to-you?'), or ማን፡ ትባላለህ? *man təbbalalläh?* (lit. 'who are-you-called?').

When asking for the name of a third person, that is, 'what's his name?' one uses the expressions ማን፡ ይሉታል? *man yəlutall?* (lit. 'who they-call-him?'), or ስሙን፡ ማን፡ ይሉታል? *səmun man yəlutall?* (lit. 'his-name who they-call-him?'), or (ስሙ)፡ ማን፡ ይባላል? (*səmu*) *man yəbbalall?* (lit. 'who he-is-called?').

When asking for the name of inanimate things: እዚህ፡ ቀበሌ፡ ያሉ፡ ደብርች፡ ማን፡ ማን፡ ይባላሉ? *əzzih qäbäle yallu däbročč man man yəbbalallu?* 'what are the names of the churches in this village?'

Speaking of someone whose name one does not recall, one uses the expression ማነው፡ ስሙ፡ ስሙን *səmu* 'what's-his-name': e.g., ማነው፡ ስሙ፡ ጋ፡ መሄድ፡ ነው *man-nəw səmu ga māhede nəw* 'I'm going to-what's-his-name'.

ማን *man* is also used when asking for the name of the days of the week, of the month, or of a country. Examples: ቀኑ፡ ማን፡ ነው? (or ቀኑ፡ ማን፡ ይባላል?) *qānu man nəw?* (or *qānu man yəbbalall?*) 'what day is it?' (it is possible that ማን *man* refers to the name of the saint who is celebrated on that particular day); ዛሬ፡ ማን፡ ነው? *zare man nəw?* 'what day is it?, what date is it?, what holiday is it?'; ወፋ፡ ማን፡ (or ምንድን)፡ ነው? *wāru man* (or *məndən*) *nəw?* 'what month is it?'; አገሩ፡ ማን፡ (or ምን)፡ ይባላል? *aḡāru man* (or *mən*) *yəbbalall?* 'what's the name of the country?' (lit. 'the-country who it-is-said?').

The expression ማን፡ ለበል? *man ləbäl?* means 'who is speaking?' (when answering the telephone), 'who's there?' (answering a knock at the door).

28.1.7. Note ማንነት *mannännät* 'identity'; ማንነቱን: የማያውቅ *mannännätun yämmayawq* 'a nonperson, a nobody', ማንነቱ: የማይታወቅ: ነው *mannännātu yämmayəttawwäq näw* 'he is insignificant'.

28.1.8. The particle ማን *man* is used with various prepositions: ለማን *läman* 'for whom?, to whom?', ስለማን *säläman* 'for whose sake?, about whom?', ከማን *käman*, or ከማን: ጋራ *käman gara* 'with whom?', and others.

For ማንም *mannəmm*, see the various indefinite pronouns.— For ማን: እንደ *man əndä*, see 137.— For ማን with an affirmative verb having a negative connotation, see Clauses 28.1.1.

28.1.9. 'Whose?' የማን *yäman*. Example: ይህ: መጻሕፍ: የማን: ነው? *yəh mäṣ-haf yäman näw?* 'whose book is this?'

For the expression of 'whose', see 33.8.5.

28.2. ማንኛ - *mannəñña*- 'which?, which one?'

The concept of 'which?, which one?, which one of...?', sg. masc. is expressed by ማንኛ - *mannəñña*- (that is, ማን *man* and the adjectival suffix -ኛ -*ñña*) with suffix pronouns. Examples: ማንኛው: ልጅ: መጣ? *mannəññaw laḅ mäñña?* 'which child came?'. For 'which?', see also የትኛው (32.1.3).

ማንኛ- (also ማን-) 'who of...?, which one of...?' with plural suffix pronouns is used with a verb in the plural in agreement with the suffix pronouns, but in modern Amharic the 3d person singular may likewise be used. Examples: ማንኛቸው: መጡ? *mannəññaččəw mäñña?* 'which one of them came?'; ማንኛችሁ: (or ማናችሁ): ከኔ: ጋር: መሄድ: ትፈልጋላችሁ? *mannəññaččəw h (or mannaččəhu) kāne gar māhed təfalləgal-laččəw h?* 'which one of you wants to go with me?', but also ይፈልጋል *yəfalləgall*.

If the predicate is ነው *nəw*, there may or may not be agreement; thus, የመጨረሻው: ልጅ: ማንኛችሁ: ናችሁ? (or ነው) *yämäččərrəšaw laḅ mannəññaččəw h nač-čəw h?* (or *nəw*) 'which one of you is the youngest in the family?' (lit. 'the last child'); ለመሆኑ: ማንኛችን: ነን: ቤት: የምንገባው? *lämähonu mannəññaččəñ nän bet nän yämmənnəgäbaw?* 'by the way, which one of us is going into the house?'

28.2.1. The base ማንኛ - *mannəñña*- is used adverbially in ለማንኛውም *läman-nəññawəmm* 'in any case, anyway': e.g., ለማንኛውም: ኮቱን: መግዛቱ: እይቀርም *lämannəññawəmm kotun mägzatu ayqärəmm* 'he will buy the coat anyway'.

For 'which?', see also የትኛው *yätəññaw* 32.1.3.

28.2.2. The fem. sg. 'which? which one?' is expressed by ማንኛዋ *mannəññawa*, ማንኛይቱ *mannəññaytu* (that is, ማንኛ - followed by the feminine article -ዋ -*wa*, or -ይት -*y(ə)t+u*).

The plural 'which? which ones?' is expressed by ማንኛዎቹ *mannāññawoččū* (that is, ማንኛ- *mannāññā-* with the plural marker -ዎቹ -*woččə*+ article -*ū*), or by ማንኛቻው *mannāññoččəččəw* (that is, *mannāññ(a)*+plural -*oččə*+suffix pronoun -*əččəw*).

There is also a regional form ማንላቸው *mannallaččəw* 'which of them?'

For ማንኛውም *mannāññawəmm*, see 'Any, anybody, whoever, whatever, everything'. — For 'which?', see also የት *yät* (32). — For the base of ማን- *man-* in expressing the indefinite, see "Indefinite pronouns" (34). — For an indirect question with ማን *man*, see 137.1.

29. ማን *ma*

The question 'who?' is also expressed by ማን *ma*, especially in the spoken language. Examples: ማን መጣ? *ma mäṭṭa?* 'who came?'; ማን ይያዝኛል? *ma yəyazzāññall?* 'who is going to catch me?'; ይህ ሴት የማን ነው? *yəh bet yäma näw?* 'whose house is this?'

30. ምን *mən*

30.1. The particle ምን *mən* in a direct question means 'what?, what ever?' as a subject and direct object. Examples: ምን ሆነ? *mən honä?* 'what happened?, what became of it?'; ሰውዬው ምን ሁኖ ሞተ? *səwəyyew mən huno motä?* 'due to what (causes) did the man die?'; ምን ትፈልጋለህ? *mən təfalləgalläh?* 'what do you want?, what would you like?'; ይህ ምን ማለት ነው? *yəh mən malät näw?* 'what does this mean?'; ምን አገኛት? ለብዙ ዓመታት አላየህትም *mən agāññat? läbəzu amätat alayyäh'atəmm* 'what ever happened to her? I haven't seen her for years'. For the indirect 'what', see 137.1.

30.1.1. The plural is expressed either by ምን *mən* or by ምን ምን *mən mən* (that is, repeated ምን) or by ምንና ምን *mənənna mən* (that is, repeated ምን with intercalated -ና -*nna* 'and') or by ምንች *mənəčč* (for which see below) 'what (items)?'

Examples: ምን ምን (or ምንና ምን): ወሰደ? *mənəmən* (or *mənənnamən*) *wəs-sädä?* 'what items did he take?'; ሰርገጉ ላይ ምን ምን በላችሁ? *särgu lay mən mən bällaččəw'h?* 'what (items) did you eat at the wedding?'; ለበዓሉ ምን ምን ገዛህ? *läbäalu mən mən gəzzah?* 'what items did you buy for the holiday?'; የጨረቃ ለካል ምን ምን ለንዳለበት ለሁን ታውቋል *yäččäräqqa akal mən mən əndalläbbät ahun tawq'əll* 'the physical constitution of the moon is now known' (lit. 'of-the-moon body what what that-is-in-it now is-known').

30.1.2. ምን ምን *mən mən* also means 'what exactly?, what kinds?, how!': e.g., ምን ምን ደረሰበት? *mən mən dərräsäbbät?* 'what exactly happened to him?'; ምን:

ምን፡ ጨዋታ፡ ነበረ? *mən mən çäwata näbbärä?* 'what kinds of games were there?';
ይኼ፡ ቤት፡ ምን፡ ምን፡ ይሸታል! *yähe bet mən mən yäšätall!* 'how this house smells!'

ምን፡ ምን፡ አድርጎ *mən mən adrəgo* 'how?, as in ምን፡ ምን፡ አድርጎ፡ ገደለው?
mən mən adrəgo gäddäläw? 'how did he kill him?' (lit. 'what-what he-doing did-he-kill-him?'). For አድርጎ, see 59.3.19.

Note also ምግብ፡ ምን፡ ምን፡ ይላል? *məgbu mən mən yəlal?* 'how does the food taste?'

With a repeated preposition: የሳይንስ፡ ሊቆች፡ አፈሩ፡ ከምን፡ ከምን፡ እንደ፡ ተሠራ፡ በማጥናት፡ ላይ፡ ናቸው *yäsayəns liqočč afäru kāmən kāmən əndätäsärra bāmānat lay naččäw* 'the scientists are studying the composition (lit. 'from-what from-what that-it-is-made') of the soil'; ከምን፡ ከምን፡ ብለህ፡ አገኘህው! *kāmən kāmən bäläh agäññähäw?* 'how did you manage to find it?'

30.1.3. The plural ምናች *mənočč* means 'which ones?, which things?, what things?'; also 'what kind?', as in እነዚህ፡ ሰዎች፡ ምናች፡ ናቸው? *ənnəzzih säwočč mənočč naččäw?* 'what kind of people are they?, what are these people?, what is their origin?'. With the marker -ን -n of the direct object: ምናቸን፡ ወሰደ? *mənoččun wässäddä?* 'what objects did he take?'

With the article for the expression of an exclamation: ምናቸ፡ ናቸው! *mənoččəu naččäw!* 'what useless people they are!'

30.1.4. ምን is reinforced by ምንድን *məndən* 'what?': e.g., የምትወደውና፡ የምትጠላው፡ ነገር፡ ምን፡ ምንድን፡ ነው? *yəmməttəwəddəwənnə yəmməttəäləw nəgär mən məndən nəw?* 'what are your likes and dislikes?' (lit. 'that-you-like-it-and that-you-dislike-it what is-it?').

ሌላ፡ ምን *lela mən* 'what else?, what other?'. Examples: ሌላ፡ ምን፡ ይዘህ፡ ልትሄድ፡ ትፈልጋለህ? *lela mən yəzäh ləttəhed təfälləgəlläh?* 'what else do you want to take along?' (lit. 'what else you-taking in-order-that-you-go you-wish'); ሌላ፡ ምን፡ መጽሐፍ፡ ገዛህ? *lela mən məšhaf gəzzah?* 'what other book did you buy?'; ሌላ፡ ምን፡ ፍጹህ፡ አለው? *lela mən fəssəha alläw?* 'what other joy does he have?'

30.1.5. ምን followed by a personal pronoun or a demonstrative may have a derogatory meaning; it also expresses anger, irritation, or disgust. It often serves to express a vocative. Examples: ምን፡ አንተ፡ የሚነግሩህን፡ አትሰማ *mən antä, yəmmīnäg-ruhən attəsäma* 'why you! you don't listen to what people tell you'; ምን፡ እሷ፡ ሲያማት፡ አትናገር *mən əss'wa, siyammət attənnaggär* 'she is strange (lit. 'what is she?'), she does not tell people when she is sick'; ምን፡ ይህ፡ የማይረባ! *mən yəh yəmmayrāba!* 'what a useless person he is!'; ምን፡ ይኼ፡ ለሰው፡ የማያሰብ *mən yəhe lāsəw yəmma-yassəb* 'what an inconsiderate (lit. 'who does not think of people') person he is!'

30.1.6. The particle **ምን** *mən* or **የምን** *yəmən* followed by a noun has a wide variety of meanings depending on the intonation. Examples: **ዛሬ: ደግሞ: ምን:** (or **የምን**): **ሰው: መጣ?** *zare dägmo mən* (or *yəmən*) *sāw māfta?* 'what kind of strange (unexpected, unwanted) person came today?'; **ይህ: የምን: ሰው: ነው!** *yəh yəmən sāw nāw?* 'who is this stranger (and what does he want)?'; **እደጅ: ሰው: ቆግሏል ቀየምን: ሰው: ነው?** *ədäğğ sāw qom'all; yəmən sāw nāw?* 'there is someone at the door. Who is it?'; **ይህ: የምን: ሥራ: ነው?** *yəh yəmən sərə nāw?* 'what sort of job is this?' (with a shade of contempt or mock amazement), or, according to the context, 'this is not a good job'; **ይህ: ደግሞ: የምን: ቦሬ: ነው?** *yəh dägmo yəmən bäre nāw?* 'what ox is this?' ('where does it come from?'); **የምን: ሐኪም: ነው!** *yəmən hakim nāw!* 'you call him a doctor!'; **የምን: ምግብ: ነው: የምትጠይቁኝ?** *yəmən məgəb nāw yämmətəṯäy-yəqāññ?* 'what food are you asking me for?' (freely, 'don't ask me for any food'); **ይህ: የምን: ሻንጣ: ነው!** *yəh yəmən šanṯa nāw?* 'what luggage is this?', that is, 'where did it come from?'; **ሻንጣው: የእንግዳ: ነው: የምን: እንግዳ?** *šanṯaw yāəngada nāw; yəmən əngəda?* 'the luggage belongs to a guest. What guest?' (with a connotation of surprise); **መደብሩ: የምን: ነጋዴ: ነው!** *mädäbbəru yəmən näggade nāw?* 'to what merchant does this store belong?' (that is, 'what does the merchant deal in?').

30.1.7. **ምን** *mən*, pl. **ምኖች** *mənočč*, with possessive suffix pronouns expresses a partitive meaning or a relationship. Thus, **በምኑ: ነው:** *ለምንስማግው?* *bämənu nāw əmmənnəsmammaw?* 'on what are we supposed to agree?'; **ለዚያች: ልጅ: ምኖ: ነው?** *lāzziyačč ləğ mən'a nāw?* 'what is he to that girl?' (that is, 'what is his relationship to her?'); **ለኔ: ምኔ: ነው?** *läne mənə nāw?* 'what is it to me?' (i.e., 'I don't care'); **ይህ: ለምኔ: ነው?** *yəh lāmənə nāw?* 'what should I do with it?', or 'what am I to do with it?'; **እንቅልፍ: ለምኔ? ጸባልፍለምኔ?** *ənqəlf lāmənə?* 'what do I need sleep for?, what good is sleep for me?'; **ይህ: ሰውየ: ላንተ: ምንህ: ነው?** *yəh sāwəyye lantä mənəh nāw?* 'this man, what is his relationship to you?'; **ምኖቹ: ናቸው?** *mənočču nəččəw?* 'what is their relationship to him?'

ምኑን *mənun* with the jussive or the perfect is used for 'how?'. Examples: **ምኑን: ልሂረ:** (or **ሂረኩ**): **ዝናብ: እየዘነበ?** *mənun ləhid* (or *hedku*) *zənb əyyäzännäbä?* 'how can I go since it is raining?'; **መኪና: ሳይኖረኝ: ምኑን: ልምጣ?** *mākina saynorāññ mənun ləmṯa?* 'how can I come since I have no car?'

Note that while **ምን** as direct object does not take the marker **-ን** (see 30.1), **ምን** with suffix pronouns may take the marker **-ን**. Examples: **ከበን: (or የበንን): ምኑን: ላምጣ?** *käbbägu* (or *yäbbägun*) *mən-u-n lanṯa?* 'which part of the sheep should I bring?'; **እባትህ: ምኑን: ነው: ያመመው?** *abbatəh mən-u-n nāw yammämaw?* 'what ails your

father?' (lit. 'your-father which-[part]-of-him-it-is that-he-is-sick'); ምንህን? መታህ? *mən-əh-ən mättah?* 'where did he hit you?' (lit. 'which part of you did he hit?').

30.1.8. ምን with suffix pronoun combined with ነው may have a negative connotation. Examples: ለንጉሥ: ገንዘብ: ምን: ነው *länegus gänzäb mənū näw* 'money means nothing to a king'; ለሱ: ለኔ: ምን: ነው! *ässu läne mäne näw!* 'he is nothing to me!', i.e., 'I have nothing to do with him'; ለትጉህ: ገበሬ: ትንሽ: ማላ: ምን: ናት *lätaguh gäbäre tännäs masa mənū nat* 'for a diligent farmer a small plot is not a big deal' (that is, 'plowing the field in question will not take much time', or 'it is too small to make anything out of it'); ምን: ለሰጥህ! *mənūn ləstəh!* 'what should I give you!', (with the understanding) 'there is nothing for me to give you'.

With a negative verb and a negative meaning: ገንዘብ: ምን: ለይደለም *gänzäb mənūmm aydällämm* 'money means nothing to him'; ለሷ: ምን: ለይደለች *äss'wä mənūmm aydälläčč* 'she is not related to him'; ምናም: ለያምርም *mən'amm ayamrəmm* 'no aspect of her is attractive, there is nothing attractive about her'; ምናም: ለያሳዝነኝ *mən'amm ayasazzänāññ* 'I have no sympathy whatever for her' (lit. 'what-of-her does-not grieve-me').

ምን also has a negative connotation in expressions such as ምን: ቸገረኝ *mən čäg-gärāññ!* 'I don't care' (lit. 'what does it bother me?'); ምን: ከፋኝ *mən käffāññ!* 'I don't mind'; ለኔ: ምን: ጨነቀኝ *əne mən čännäqāññ* 'why should I care? It doesn't matter to me'; ለኔ: ምን: አውቃለሁ *əne mən awqallä'w* 'I know nothing' (lit. 'what do I know?'); ምን: ይደረግ! *mən yəddäräg!* 'nothing can be done' (lit. 'what can be done?').

30.1.9. ምን used with the simple imperfect of certain verbs or with the perfect may express an exclamation 'how!, what!'. Examples: ጥሩ: ብትለብሰ: ምን: ትመስል! *ጥሩ bəttäläbs mən təmäśəl!* 'if she dressed nicely, how beautiful she would look!'; ምን: ያምር! *mən yamər!* 'how nice it would look!'; ምን: ያድግ! *mən yadäg!* 'how he/it would grow!'; ይህ: ጋን: ምን: ይይዝ! *yəh gan mən yəyaz!* 'I wonder how much this crock would hold!'; ምን: መከራ: መጣብኝ! *mən mäkära mättabbəññ!* 'what misfortune befell me!'. See also 30.1.17.

With ነው *näw*: ምን: ለህያው: ነው! *mən ahəyyaw näw!* 'what an ass he is!'; ምናቸ: ናቸው! *mənəččəu näččəw!* 'what useless people they are!'

30.1.10. ምን+conjugated ብሎ *bəlo* +jussive 'why should...?'. Examples: ምን: ብዩ: ላድርገው? *mən bəyye ladrəgəw?* 'why should I do it?', or, 'how am I supposed to do it?'; ምን: ብሎ: ይሂድ? *mən bəlo yəhid?* 'why should he go?' or, 'how does one expect him to go?' (when conditions are not in his favor to go).

30.1.11. Note also **ምን** with the simple imperfect of **አደረገ** *adärrägä* 'make, do', or **ሠራ** *särra* 'make', or **ሆነ** *honä* 'be, become', or with **ል**+simple imperfect of the above-mentioned verbs combined with a main verb means 'why?'. Examples: **እዚያ፡ ሰፈር፡ ምን፡ ታደርግ፡ ጎረቤታችን?** *əzziya säfär män tadärgi təheğalläs?* 'why are you going to that neighborhood?' (or, 'what business do you have to do in that neighborhood?'; actually, 'you had no business to go to that neighborhood'); **ምን፡ ታደርግ፡ (or ትሆን)፡ መጣህ?**, or **ምን፡ ለታደርግ፡ (or ለትሠራ)፡ ነው፡ የመጣሽው?** *mən tadärg (or təhon) mäñtah?*, or *mən lattadärg (or lattäsära) näw yämäñtahaw?* 'why did you come?' (lit. 'to do what did you come?').

ምንስ፡ ቢሆን *mənəss bihon* 'after all': e.g., **ምንስ፡ ቢሆን፡ ወልጄ፡ የለም?** *mənəss bihon wäləğğe yällämm?* 'after all, haven't I given birth to children?'

30.1.12. The particle **ምን** is combined with prepositions: **ለምን** *lämən* 'why?, what for?', **ስለምን** *sälämən* 'why?', **በምን** *bämən* 'with what?, by what?, on account of what?, how?, why?' (e.g., **የመጣ፡ መሆኑን፡ በምን፡ ታውቃለህ?** *yämäñta mähonun bämən tawqalläh?* 'how do you know that he has come?'), **በምን፡ ጊዜ** *bämən gize* 'when?', **እስከምን** *askämən* 'up to what?, how far?', **እንደምን** *ändämən* 'how? like what?', **ከምን፡ ጋር** *kämən gar* 'with what?', **ወደ፡ ምን** *wädä mən* 'where to?'. See also "Ad-verb" (158.19).

ለምን፡ ነው *lämən näw* in a cleft sentence 'why?': e.g., **ለምን፡ ነው፡ የማይበላ?** *lämən näw yämmayabäla?* 'why doesn't he eat?'

30.1.13. Idiomatic expressions with **ምን** are: **ምን፡ አለ** *mən allä* 'why not? I have no objection' (lit. 'what is-there?'); **ምን፡ አለበት?** *mən alläbbät?* 'what does it matter?, what's wrong with it?'; **ምን፡ አለብኝ?** *mən alläbbəññ?* 'what do I lack?, what problems do I have?'; **ምን፡ ሆነክ?** *mən honk?* 'what happened to you?', or 'what is bothering you?'; **ምን፡ ሁኑህ፡ መጣህ?** (or **ምን፡ ሁኑህ፡ ነው፡ የመጣሽው?**) *mən hunähmät-tah?* (or *mən hunäh näw yämäñtahaw?*) 'why did you come?, for what reason did you come?'; **ምን፡ ነው?** *mən näw?* (or **ምንው?** *məñnaw?*) 'what is it?, what do you want?'; **በምን፡ የመጣ?** *bämən yämäñta?* 'for what reason?' (lit. 'why that-it-came?'); **በምን፡ የተነሣ?** *bämən yätänässa?* 'for what reason?' (lit. 'why that-it-arose?'); **ምን፡ በላው?** *mən bällaw?* 'whatever happened to him?', where did he disappear?' (lit. 'what ate him?'); **ምን፡ ወሰደው?** *mən wässädaw?* 'how come he is so late?' (lit. 'what took him?').

¹ The non-contracted form also occurs in a sentence such as **ያ፡ ሰው፡ ምን፡ ነው?** *ya säw mən näw?* 'what is that person?', but the form is always contracted in a sentence such as **ምንው፡ ቀረህ?** *məñnaw qärräh?* 'why did you fail to come?'. For **ምንው?** *məñnaw* 'why?', see 30.1.15.

For ምን: ቃላት, see 55.6.3.

30.1.14. ምን: ዐይነት *mən aynät*, plural ምን: ምን: ዐይነት *mən mən aynät* 'what kind of?'. Examples: ምን: ዐይነት: ቤት: ነው? *mən aynät bet nāw?* 'what kind of a house is it?'; ምን: ዐይነት: ሰው: ነው? *mən aynät säw nāw?* 'what kind of a person is he?'; ሌሎችስ: ኢትዮጵያ: ውስጥ: የሚገኙት: ሃይማኖቶች: ምን: ምን: ዐይነት: ናቸው? *leloččäss ityoppəya wəst yämmiggäññüt haymanotočč mən mən aynät naččäw?* 'what (kind of) other religions are there (found) in Ethiopia?'

በምንም: ዐይነት *bämənəmm aynät* in an answer to a question may mean 'never, no way': e.g., መከናወን: ታውሰኛለህ? በምንም: ዐይነት *mäkinahən tawəsäññallah?* *bämənəmm aynät* 'will you lend me your car? No way (never)'.

በምንም: ዐይነት: በሆን: ሥራውን: ተቀበል *bämənəmm aynät bihon sərawan täqäbäl* 'by all means take the job'.

30.1.15. ምንው *männäw*¹ (from ምን: ነው *mən nāw* 'what is it?') 'why?, why!, why ever?, what's the matter?, yes?, how come?'. Examples: ምንው: አስተማሪህ: ተኩርፎ: ነበር? *männäw astämarih täk'ärrəfo näbbär?* 'why was your teacher sulking?'; ምንው: ዘንጋሽኝ? *männäw zänäggahäññ?* 'how come you forgot me? Why did you forget me?'; በፈተናው: ወደቅህ? ምንው: ነገራህ *bäfatänaw waddäq?* *männäw näggarreh* 'you failed your exam? Why! I already told you'. Reinforced by -a: ምንዎ: አላምንህ? *männäw-a alamnah?* 'why should I not believe you?'

ምንው *männäw* with a negative interrogative verb may have an affirmative connotation. Examples: ይመጣሉ? ምንው: አይመጡም? *yemätallu? männäw aymätum?* 'will they come?' 'Why would they not come?' (freely rendered, 'of course, they will come'); ሥጋ: ብሰጠው: ይበላ: ይመስላሃል? ምንው: አይበላ(ም)? *səga basätaw yäbäla yämäləhal? männäw aybäla(amm)?* 'do you think he would eat meat if I gave him some? Why wouldn't he eat (it)?' (that is, 'of course, he would').

Sometimes ምንው is combined with the verbal noun; note that the verbal noun is rendered as a finite verb. Examples: አባያውን: በሬ: ትተህ: ምንው: ደገናውን: መግረፍህ? *abayawən bäre tətäh männäw dahnawən mägräfəh?* 'why are you beating (lit. 'why your beating') the good ox while sparing the lazy one?'; ይህን: ችግር: ለማስወገድ: ምንው: መንግሥት: አንድ: ማሻሻያ: አለማበጀት? *yəhən təggər lämaswäggäd männäw mängəst and maššašaya alämäbäğğätu?* 'why doesn't the government develop reforms (lit. 'its-not-developing reforms') in order to remove these difficulties?'. For more examples, see 62.1.5.

ምንው: ብተጠጥር, or ምንው: ብተጠጥር 'what (is it) if, if only'. Examples: ምንው: ብትመራና: (also ብትመራኝና): ብትወስደኝ *männäw battämāranna* (also

¹ In Gojjam and Gondar the form is also ምን *männä*.

bəttəməraññā-anna *bəttəwäsäññā* 'what if you guide (me) and take me' (freely 'do guide me and take me'); *ይህ፡ ሕመም፡ ምነው፡ በለቀቀኝ* *yəh hāmāf mənnāw bäläq-qäqāññā* 'if only this pain would leave me'. With the negative perfect or imperfect: *ምነው፡ ካፈር፡ ባልሆነ፡* (or *ባይሆን*) *mənnāw kafir balhonā* (or *bayhon*) 'why, if only he were not an infidel'. For more examples see 147.

*ምነው፡ ብ+*imperfect expresses an attenuated order: e.g., *ምነው፡ በበሉ* *mənnāw bibālu* 'would You eat, please', or 'why don't You eat?' (lit. 'what-is-it if-You-eat').

ምነው-ማ *mənnāwəmma* means 'because' in an answer to the question *ምነው* *mənnāw* 'why?' Example: *ምነው፡ አስተማሪህ፡ ተኩርፎ፡ ነበር? ምነው-ማ፡ የቤት፡ ሥራ ቱን፡ አልሠራሁም፡ ነበር* *mənnāw astāmarih tāk'arrafo nābbār? mənnāwəmma yābet sərayen alsərrahumm nābbār* 'why did your teacher sulk? Because I didn't do my homework'; cf. also *ስለምንማ* *sələmənnəmma* in relation to *ስለምን* *sələmən* (131.9).

30.1.16. *ምኔው* *mənnəw* 'how quickly, how fast!': e.g., *ምኔው፡ ሄደ* *mənnəw he-dä* 'Oh, how quickly (fast) he left!'; *ምኔው፡ ተመለስክ* *mənnəw tāmälläsk* 'Oh, how soon you came back!'

30.1.17. *ምንኛ* *mənəñña* in *በምንኛ፡ ይናገራል?* *bämənəñña yənnaggärall?* 'in what language is he speaking?'; *ምን፡ ምንኛ* *mən mənəñña*, as in (A) *እንግሊዝኛ፡ ይችላል።* (B) *ሌላስ፡ ምን፡ ምንኛ፡ ይችላል?* (A) *ənglizəñña yäčälall*; (B) *lelass mən mənəñña yäčälall?* (A) 'he knows English'; (B) 'What else does he know?'

It also serves for the expression of 'how!, what!, what a!'. Examples: *ምንኛ፡ ይፈራ* *mənəñña yəfära* 'how afraid he is going to be!'; *ምንኛ፡ ጥሩ፡ ጥሩ፡ ባደኞች፡ አሉኝ* *mənəñña tərū tərū g'addäññočč alluññā* 'what good friends I have!'; *ሀብታም፡ መሆን፡ ምንኛ፡ መልካም፡ ነው* *habtam māhon mənəñña mälkam näw* 'how good it is to be rich!'; *ምንኛ፡ ያሳዘናል* *mənəñña yasazzəññall* 'what a pity!' (lit. 'how it saddens!'); *ምንኛ፡ ጥቁር፡ ነው* *mənəñña təqur näw* 'how exceedingly dark he/it is!' See also 30.1.9.

Combined with *እንጃ*, *ənǧi*: e.g., *የደጃን፡ ተራራ፡ አያስደንቅም? ምንኛ፡ እንጃ* *yädäǧǧän tārara ayasännəqəmm? mənəñña ənǧi* 'isn't Mount Däǧǧän awesome? And how!'

For the base of *ምን-* to express the indefinite, see 34.2. — For *ምን* with an affirmative verb having a negative connotation, see 136.2. — For *ምን(ም)*: *ብ+*imperfect, see 116.19.3. — For *ምን* combined with *ገ.ዜ* to form adverbs, see 158.19. — For *ምንም*, see the various indefinite pronouns. — For *እንደምንም*: *ብሉ* 'anyhow', see 106.9. — For *ምነው*: *ለምን* with a negative verb having an affirmative meaning, see 136.3. — For *ምን፡ እንደ* *mən əndä* in the indirect interrogative, see 137.1. See also "Index", under *ምን*.

31. ምንድር *məndər*, ምንድን *məndən*

31.1. The interrogative ‘what?, whatever?’ may also be expressed by ምንድር *məndər*, ምንድን *məndən*. It is used frequently with the copula ነው but also with verbs. Examples: ምንድን: (or ምንድር): ነው? *məndən (or məndər) nəw?* ‘what is it?; ይህን: እንድታደርግ: ያስገደደህ: ምንድን: ነው? *yəhən əndəttadärg yasgäddädäh məndən nəw?* ‘whatever made you do that?; እነዚያ: ሰዎች: ምንድር: (or ምን): ናቸው? *ənnäzziya säwočč məndər (or mən) naččəw?* ‘who are those people?’ (meaning ‘what is their business?’); እንተ: ምንድር: ነህ? ክርስቲያን: ነኝ *antä məndər nəh? krəstiyən nəññ* ‘what are you? I am a Christian’; ምንድን: አመጣህ? *məndən amäṭṭah?* ‘what did you bring?’, also ‘what brings you (here)?’; ምንድን: ትፈልጋለህ? *məndən təfälləgal-läh?* ‘what would you like?’; ምንድን: (or ምንድር): አየህ? *məndən (or məndər) ay-yäh?* ‘what did you see?’; ምንድን: ሰው: ነው? *məndən säw nəw?* ‘what kind of a person is he?’, or ‘who is he?’

Plural: ምንድኖች *məndənnočč*: e.g., ምንድኖች: ናቸው? *məndənnočč naččəw?* ‘what are they?’

31.1.1. Combined with ምን, as in የምትወደውና: የምትጠላው: ነገር: ምን: ምን ድነው? *yəmmətəwəddäwənnə yəmmətəṭälaw nəgär mən məndənnəw?* ‘what are your likes and dislikes?’ (lit. ‘what is the thing that you like [it] and that you dislike [it]’).

31.1.2. With prepositions: እንደምንድን: ነህ? *əndäməndən nəh?* ‘how are you?’; ለምንድር *ləməndər*, ለምንድን *ləməndən* ‘why?’, as in ለምንድነው: የተናደድክ? *ləməndənnəw yätənadädək?* ‘what are you angry about?’; ገንዘብ: ለምንድን: ነው? *gän-zäb ləməndən nəw?* ‘what’s the use of money?’ (lit. ‘money for-what it-is?’).

32. የት *yät*, የቀ *yätu*

32.1. የት *yät* ‘which?’ occurs only when preceded by የ *yä*; thus, የየት: አገር: ሰው: ነህ? *yäyät agär säw nəh?* ‘where are you from?, what country (or ‘what district of Ethiopia’) do you come from? (lit. of-which country a-person are-you?). It also serves as base of the feminine የቲቀ *yätitu*, of the plural የቶች *yätočč*, and of የትኛው *yätəññaw* ‘which?’

32.1.1. The regular expression for ‘which?, which one?’ is የቀ *yätu*, that is, የት *yät* with the article (or formally also the suffix pronoun of the 3d person). Examples: የቀ: ነው: የመጣው? *yätu nəw yämäṭṭaw?* ‘which one came?’; ቤቱ: የየቱ: ወንድ ምህ: ነው? *betu yäyätu wändəmməh nəw?* ‘to which one of your brothers does the house belong?’.

As direct object: የተገ: መኪና: ገዛህ? *yätun mäkina gäzzah?* 'which car did you buy?'; የተገ: ትመርጣለህ? *yätun tämärṭalläh?* 'which one do you choose?'

Sg. fem. የትቱ የገዛህ, የት የገዛህ. Example: የትቱ: (or የት): ናት: የመጣችው? *yätitu (or yät'w) nat yämaṭṭaččəw?* 'which one came?'

Pl. com. የቶቶ የገዛህ, እየተ ገዛህ, reduced to እኔቱ ገዛህ. Examples: የገ.ሽ ርሲቲ: የሚገናኙት: ልጃገረዶች: የቶቶ: (or የት-ኞቶ): ናቸው? *yuniversiti yämmimarut läḡagärädoččə yätočču (or yätəññočču) naččəw?* 'which are the girls who study at the university?'; የቶቶ: ትፈልጋለህ? *yätoččun täfälləgalläh?* 'which ones do you want?'

32.1.2. Note የተገ: ያህል: ትፈልጋለህ? *yätun yahäl täfälləgalläh?* 'how much do you want?'; የተገ: ያህል: እርባሃል? *yätun yahäl ərbəhal?* 'how hungry are you?'; የተገ: ያህል: ያምራል! *yätun yahäl yamrall!* 'how beautiful it is!'

For more details on የተገ: ያህል, see 158.12.

32.1.3. 'Which? which one?' is also expressed by:

sg. masc. የትኛው *yätəññaw*.

sg. fem. የትኛዋ *yätəññawa*, የትኛይቱ *yätəññaytu*.

pl. com. የትኞች *yätəññoččə*, የትኞቶ *yätəññočču*, የትኞዎቶ *yätəññawočču* 'which ones?'

Examples for the pronoun: የትኛው: ይሻልሃል? *yätəññaw yaššaləhal?* 'which one is better for you?'; ትከለኛው: የትኛው: ነው? *təkakkəlāññaw yätəññaw nəw?* 'which (one) is the correct one?'; አልማዝ: የምትባለው: ልጅ: የትኛዋ: (or የት): ናት? *almaz yämməttəbbaləw läḡ yätəññawa (or yät'w) nat?* 'which girl is the one called Almaz?' (lit., 'the girl who is called Almaz which one is she?'); መጽሐፍቶህ: የትኞቶ: ናቸው? *māšhafoččəh yätəññočču naččəw?* 'which ones are your books?'; የትኞቶን: አረድካቸው? *ነጮቶን: በጎች: ነው: ያረድኳቸው? yätəññoččun arrädkaččəw? nəččəoččun bəgoččə nəw yarrädk'w aččəw* 'which ones did you slaughter? It is the white sheep that I slaughtered' (lit. 'that I slaughtered them').

As an adjective: የትኛው: ልጅ: መጣ? *yätəññaw läḡ mäṭṭa?* 'which child came?'

32.1.4. As an adjective with prepositions: ለየትኛው: አስተማሪ: ነገር? *läyätəññaw astəmari näggärk?* 'which teacher did you tell (it) to?'; ወደ: የትኛው: ክፍል: ገባህ? *wädä yätəññaw kəfəl gəbbah?* 'which room did you enter?'; ጠላውን: ከየትኛው: ጠርመሱ: ነው: የቀዳሽው? *(ällawən käyätəññaw iärmus nəw yäqäddašəw?* 'from which bottle did you pour (lit. 'that you poured it') the beer?'; የየትኛው: አገር: ሰው: ነህ? *yäyätəññaw agär säw nəh?* 'of what country are you a national?'; በየትኛው: መኪና: እንዲሁ? *höyätəññaw mäkina ənnəhid?* 'in which car shall we go?'; በየትኛው: ቀን: ትመጣለህ? *bäyätəññaw qän tämätalläh?* 'on which day will you come?'

32.1.5. የትኛ- *yätəñña-*, የትኛች- *yätəññaočč-* with the possessive suffix pronouns of the plural expresses the meaning 'which one of...?'. As a subject it is used with a verb in the plural in agreement with the suffix pronouns. Thus, የትኛችን: እንሄዳለን? *yätəññaoččən ənnəhedallən?* 'which one of us will go?' (lit. 'we will go'). As a direct object የትኛቸውን: ትፈልጋለህ? *yätəññaoččəəccəwən təfälləgalläh?* 'which of them do you want?'

Note የትኛውም: ቢሆን *yätəññawəmm bihon* 'either, anyone', (with a negative verb) 'neither one'. Examples: በየትኛውም: በኩል *bäyätəññawəmm bakkul* 'on either side'; የትኛውም: ቢሆን: ይሆናል *yätəññawəmm bihon yəhonnal* 'either one will do'; የትኛውም: ቢሆን: አይሆንም *yätəññawəmm bihon ayhonəmm* 'neither one will do'.

For the interrogative adverb የት *yät* 'where?', see 98.1, and 158.12. See also 'any, anybody, whatever; either'. See also ግንኛ (28.2).

33. RELATIVE PRONOUNS

33.1. 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- *yämma-* or እም- *əmma-* with the simple imperfect for the expression of the present-future. The element የ ÷ የም is designated as a relative marker.

The verb form used with the relative marker is called "relative qualifier" (or occasionally "relative verb"). The noun qualified by the relative qualifier is called "qualified noun".

The relative qualifier agrees in person, gender, and number with the qualified noun. Examples: የመጣ: ሰው *yämätta säw* 'a person who came'; የመጣች: ሴት *yämättačč set* 'a woman who came'; የመጡ: ሰዎች *yämättu säwočč* 'people who came'; የመጣሽዋ: አንቺ: ነሽ? *yämättaš-wa anči näš?* 'was it you (fem.) who came?'

An interrogative pronoun may likewise be qualified: e.g. ያልጠየቅሁት: ምን: ቀረኝ *yaläyyäqhut mən qärränñ* 'what haven't I asked for?', or 'what haven't I asked him?' (lit. 'what remained for me that I didn't ask?', meaning, 'there isn't anything I didn't ask for') where ምን *mən* is qualified by ያልጠየቅሁት *yaläyyäqhut*.

33.1.1. The relative qualifier behaves like a noun (substantive or adjective). Indeed, it may take the definitive article (for its form, see below); the article is in agreement in gender and number with the qualified noun. It may also be preceded by a preposition. For the marker -ን of the direct complement used with the relative qualifier, see 33.7.

For 'whom, whose', see 33.8.3: 33.8.5.

In a negative clause, የ- is prefixed to the negative perfect, and የም- *yämma-* or እም- *amma-*, to the negative imperfect. Note that the suffixed -ም-(ə)mm is omitted. For more details on the affirmative and negative relative perfect and imperfect, 54.5.1; 55.3.3.

In the speech of Gondar-Gojjam the affirmative relative marker with a verb in the 3d person is ሚ- *mi-*, the negative is ማ- *ma-*: e.g., ሚፈለግ፡ ይብላ፡ ማይፈለግ፡ ይሚወት *mifällæg yabla, mayafällæg yäččawät* 'he who wants (to eat) let him eat, and he who doesn't want (to eat) let him play'.

33.1.2. The relative verb as a qualifier precedes the qualified word, as is true of all qualifiers, such as the adjective (see 44.3), and the expression of possession (see 43.1). In fact, a clause such as የመጣ፡ ሰው *yämätta säw* 'a person (someone) who came' may be described as an adjectival clause.

33.2. The relative marker with the perfect and the imperfect

33.2.1. As noted above, the relative marker is የ preceding the perfect regardless of the form of the perfect: thus, የሰረቀ፡ ሰው *yäsärräqä säw* 'a person who stole', የሰረቀች፡ ሴት *yäsärräqäčč set* 'a woman who stole', የሰረቁ፡ ሰዎች *yäsärräqu säwočč* 'people who stole'.

For the negative past, the relative marker የ precedes the negative perfect, without the final -ም- *mm*. 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 person who did not steal'; ያልሰረቀች፡ ሴት *yalsärräqäčč set* 'a woman who did not steal'; ያልሰረቁ፡ ሰዎች *yalsärräqu säwočč* 'people who did not steal'.

With the imperfect the relative marker is የም- *yämma-* or እም- *amma-* regardless of the form of the imperfect. The form of the affirmative relative imperfect in the 3d sg. is የሚሰብር *yämmisäbr* (from *yämma-yäsäbbär*); the form of the negative relative imperfect of the 3d sg. is የማይሰብር *yämmaysäbr* (from *yämma-aysäbr*). For more details on the relative imperfect, see 55.3.1.

33.2.2. The relative verbs in the perfect or imperfect often serve for the formation of adjectives. Thus, የበሰለ *yäbässälä* 'ripe', የቂየ *yäq'äyyä* 'old, long-standing', የሚከተል *yämmikkätäl* 'following', የሚታይ *yämmittay* 'visible'. For more examples, see 44.1.

Relative phrases: ሰሚት፡ የሚነካ *səmmet yämminäka* 'touching, emotional' (lit. 'that touches the feelings'), ሊታመን፡ የማይችል *littammän yämmayäččäl* 'incredible, unreliable' (lit. 'which is not possible to rely on'). For more examples, see 44.1.5.

33.2.3. The meaning of the relative imperfect is normally that of the present or future: e.g., የሚመጣ፡ ሰው *yāmmimāṭa sāw* 'a person who comes', or 'a person who will come'; ዐይኔን፡ የሚከፍትልኝ፡ ወንድም፡ አጣሁ *aynen yāmmikāftallēññ wāndamm aṭṭa* 'I lost a brother who showed me the right way to do things' (lit. 'who would open my eyes').

In the speech of Gojjam the relative perfect and imperfect may take the nominal marker -očč of the plural: thus, ቅድም፡ የመጡኝ፡ ወንድሞቼ፡ ናቸው *qəddam yāmāṭtočč wāndammooččē naččāw* 'those who came a moment ago are my brothers'; ማሂዖች *mihedočč* 'those who go'.

For the conjunctions with the relative imperfect, see ከ፡ እንደ፡ እስከ፡ ስለ. —. For the relative perfect or imperfect in the conditional, see 146; 149.— For some relative verbs used in the elative, see 144.14; 144.18.

33.3. The elements of determination with the relative qualifier

33.3.1. As pointed out above, if the noun is preceded by a qualifier, the article is attached to the qualifier, not to the qualified (for the adjective, see 44.4; for the element of possession, see 43.1.4). Likewise the relative clause in its role as a 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. For the sake of simplicity, however, this element is called "article" (occasionally "relative article") because it plays the same role as the article with a qualifier such as an adjective.

33.3.2. The form of the article with the relative qualifier is conditioned by the endings of the verb forms. The verb forms of the perfect and the imperfect end in vowels or in consonants.

The final vowels that occur are *ä, a, i, u,* and *o*. The verb form that ends in *ä* is the perfect sg. 3d masc. (ሰበረ *säbbärä*); the verb forms that end in *a* are the perfect sg. of the ሰማ *sämma*-class (see 81) and the various imperfect forms of this class, such as ይሰማ *yäsäma*, ትሰማ *täsäma*; the verb form that ends in *-i* is the simple imperfect 2d fem. sg. (ትሰብረ *täsäbr-i*); the verb forms ending in *-u* are those of the 3d pl. perfect (ሰበሩ *säbbär-u*) and of the 2d and 3d pl. simple imperfect (ትሰብሩ *täsäbr-u*; ይሰብሩ *yäsäbr-u*); the verb form that ends in *o* is that of the gerund, 3d masc. sg. (ሰብሮ *säbro*). The article with these vowels is as follows:

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

ት -t (allomorph) in the forms that end in *-u, -o* (that is, rounded vowels) as in the perfect ሰበሩት *säbbäru-t*, the gerund ሰብሮት *säbro-t*.

Examples: የሰበረው፡ ሰው *yäsäbbärä-w sāw* 'the person who broke (it)'; የመጣው፡ ሰው *yāmāṭta-w sāw* 'the man who came'; አንቺ፡ እንጂት፡ የምትለቅሚው፡ ሲትቶ

anči ančät yämmättäläqmi-w setäyyo 'O you woman who is gathering wood!'; *የሰረቁት*: *ሰዎች yäsärräqu-t säwočč* 'the people who stole'; *ሰፈተና*: *የሚወድቁት*: *ተማሮች*: *ክፍል*: *ይደግማሉ-bäfätäna yämmiwädqu tamaročč kəfəl yädägmallu* 'the students who fail (lit. 'who fall in the exam') will repeat (the same) grade'; *ትናንትና*: *ተማሪ*: *ቤት*: *ያልመጡት*: *ተማሪዎች*: *እነዚህ*: *ናቸው tənantənna tāmari bet yalmäṯtu-t tāmariwočč ənnäzzih naččəw* 'these are the students who didn't come to school yesterday'.

33.3.3. Occasionally, mostly in the speech of Gojjam and Gondar, one finds the nominal masculine article *-u* suffixed to the *-t*, used especially for emphasis. Examples: *ሰዎች*: *የት*: *ሂዱ?* *የቶች?* *ጧት*: *የመጡት säwočču yet hedu? yätočču? ሩat yämäṯtu-t-u* 'where did the people go? Which ones? Those who came in the morning'. Also without special emphasis, as in *የሚበልጡት*: *ተመራቁዎቻችን*: *ጥሩ*: *ሥራ*: *አገኙ*: *yämmibälṯu-t-u tāmārraqiwoččəččən ṯəru səra aḡāññu* 'the majority of our graduates found good jobs'; *የሚወለዱት*: (or *የሚወለዱት*): *ቁጥር*: *ሰጪዎር*: *የሚሞቱት*: (or *የሚሞቱት*): *እያነሰ*: *ያሄዳል yämmiwwallädu-t-u* (or *yämmiwwallädu-t*) *quṯər sičəmmər yämmimotu-t-u* (or *yämmimotu-t*) *əyyannäsə yəhedall* 'while the birth-rate (lit. 'the number of those that are born') increases the death rate (lit. '[of]-those that die') decreases'; *ትናንት*: *የመጣችት*: *ጉብል*: *የት*: *ሂደች?* *tənant yämättəčč-it-u gubəll yät hedəčč?* 'where did the young girl that came yesterday go?'

With the marker of the direct object: *ትናንት*: *የመጣችትን*: *ጉብል*: *ከተማ*: *ይዘዋት*: *ሂዱ tənant yämättəčč-it-u-n gubəll kätäma yəzəwat hedu* 'they took the young girl that came yesterday to town'.

For the article *-u* added to the object suffix pronouns, see 65.1.4.

33.3.4. With regard to the consonant endings a distinction has to be made in the nature of the consonants.

In the verb forms that end in the palatal *ች č* or *ሽ š*, the element of determination is *-ው -(ə)w*. With all the other consonant endings, the article is *-ው -w* and the final vowelless consonant takes a connecting vowel *ä*. In writing, a final 6th-order consonant changes into the 1st order. For examples, see below.

The form ending in *-č* is the 3d fem. sg. perfect (*ሰረቀች särräqäčč*); with the article: *የሰረቀችው*: *ሴት yäsärräqäččəw set* 'the woman who stole'.

The form ending in *-ሽ š* is the 2d fem. sg. perfect (*ሰረቅሽ särräqš*); with the article: *የሰረቅሽው*: *አንሻ*: *ሃሽ yäsärräqšəw anči näš* 'you are the one who stole (it)'.

With any other consonant, whether a suffix or a radical of the root, the article is *-ው -w* and the consonant takes a connecting vowel *-ä*. Examples: *የሰበርከው*: *አንተ*: *ነህ yäsäbbärk-ä-w anä näh* 'you are the one who broke (it)' (from *ሰበርክ säbbärk*); *የሰ*

በርነው፡ እኛ፡ ነን *yäsäbbärnä-w añña nān* 'we are the ones who broke (it)' (from ሰበርን *säbbärn*); የሚሰብረው፡ ሰው *yämmisäbr-ä-w säw* 'the man who breaks' (from የሚሰብር *yämmisäbr*) .

When the relative qualifier refers to a feminine it also has the forms **-ዋ** *-wa*, **-(ä)ዋ** *-(ä)wa* (also **-äው** *-äw*), or **-ቱ** *-itu*, **-ይቱ** *-yätu* regardless of whether the verb is in the perfect or imperfect. Examples: ልብሱን፡ የሰረቀቺቱ፡ ሴትዮ፡ ተይዛለች *läbsun yäsärräqäččitu setäyjo täyzalläčč* 'the woman who stole the clothes was arrested'; ለብዙ፡ ዘመን፡ ነጻ፡ ሆና፡ የቂየቺቱ፡ አገር፡ ዛሬ፡ ከሁሉም፡ ደገይታለች *läbäzu zämān näṣa hona yäq"äyyäčč-itu agär zare kähullumm dähəyalläčč* 'the country that has been independent for many years is today the poorest of all'; የመጣችሁት፡ ሴት *yämäṭṭačč-ə-y(ə)tu set* 'the woman who came'; ትላንት፡ የመጣሽዋ፡ አንቺ፡ ነሽ *təlant yämäṭṭaš-wa anči näš* 'the one who came yesterday is you'; አለማዝ፡ የምትባለዋ፡ (or የምትባለው)፡ ልጅ፡ ያችትና *almaz yämmättəbbalä-wa* (or *yämmättəbbal-ä-w*) *läḡ yaččətənnä* 'there is the girl who is called Almaz'; ወጥ፡ የምትሠራዋ፡ ሴት፡ ሚስቴ፡ ናት *wäṭyäm-mätəsära-wa set miste nat* 'the woman who is preparing the stew is my wife'; እጎቴ፡ ወደዚህ፡ የምትመጣይቱ፡ ናት *əhəte wädäzzih yämmättəṡta-y(ə)tu nat* 'my sister is the one coming this way'.

33.3.5. TABLE OF THE ARTICLE WITH THE RELATIVE QUALIFIER

Ending of the relative qualifier	Article
ä	ው <i>w</i>
a	ው <i>w</i>
i	ው <i>w</i>
u	ት <i>t</i>
č	(ə)ው (ə)w or (ə)ዋ (ə)wa (for the fem.)
š	(ə)ው (ə)w or (ə)ዋ (ə)wa (for the fem.)
other consonants	(ä)ው (ä)w or (ä)ዋ (ä)wa (for the fem.)

33.3.6. The article is omitted if the relative qualifier has direct or indirect suffix pronouns; the suffix pronouns implicitly indicate the existence of the article: thus, ትላንት፡ የገረፍኳቸው፡ ልጆች፡ ወንድሞቹ፡ ናቸው *təlant yägärräfk"äččäw läḡočč wändämmočču naččäw* 'the boys whom I flogged (lit. 'who I flogged them') yesterday are his brothers' (where የገረፍኳቸው has no article); ስንት፡ ውለታ፡ የሠራለህን፡ ሰው፡ እንዴት፡ መጠለያ፡ ትከለክለሃለህ? *sənt wälata yäsärralləhan säw əndet mättäläya təkäläkkäläwalläh?* 'how can you refuse shelter to the man who did so much (lit. 'how many favors') for you?' (where የሠራለህን has no article); ወራውን፡ የነገራት፡ ልጅ፡ ከቀበሌያችን፡ አይደለም *wärewən yänäggärat läḡ käqäbäləyaččən aydällämm*

'the boy who told her the news is not from our neighborhood' (where የገገራት has no article).

33.3.7. Note that if the qualified noun is the subject of the relative qualifier, regardless of whether the relative verb is intransitive or transitive, the determination or the indeterminateness of the qualified noun is clearly marked. Thus ሊያይህ፡ የመጣ፡ አንድ፡ ልጅ፡ እዚያ፡ ማዶ፡ ተቀምጧል *liyayəh yämäṯta and ləḅ əzziya mado täqämmat* 'all 'a certain boy who came to see you is sitting over there', as against ሊያይህ፡ የመጣው፡ ልጅ፡ እዚያ፡ ማዶ፡ ተቀምጧል *liyayəh yämäṯta-w ləḅ əzziya mado täqämmat* 'all 'the boy who came to see you is sitting over there'; or እዚያ፡ ሰፈር፡ ልብስ፡ የሰረቀ፡ ልጅ፡ አለ *əzziya säfär ləḅs yäsärräqä ləḅ allä* 'in that village there is a boy who stole clothes', as against እዚያ፡ ሰፈር፡ ልብስ፡ የሰረቀው፡ ልጅ፡ አለ *əzziya säfär ləḅs yäsärräqä-w ləḅ allä* 'the boy who stole the clothes is in that village'. Indeed, the indetermined noun is not marked by a determined relative qualifier (thus, የመጣ *yämäṯta*, የሰረቀ *yäsärräqä*) as against the determined noun marked by a determined relative qualifier (thus, የመጣው *yämäṯta-w*, የሰረቀው *yäsärräqä-w*). Confusion arises, however, if the relative verb is transitive and the qualified noun is the direct object of the relative verb. Thus, a sentence such as እዚያ፡ ሰፈር፡ የግውቀው፡ ልጅ፡ ያውና *əzziya säfär yämmawqäw ləḅ yawənnä* may mean 'there is a boy that I know from that village', and 'there is the boy that I know from that village'. Indeed, while the suffix *-əw* of የግውቀው *yämmawqäw* is the object suffix pronoun (that is, 'that I know him'), it also has the appearance of the relative article.

33.3.8. If a determined noun is qualified by a relative qualifier and by an adjective, the article is attached only to the relative qualifier; thus, 'the good student who came yesterday' is rendered by ትላንትና፡ የመጣው፡ ጥሩ፡ ተማሪ *ገለጠንጠን yämäṯta-w ገጽru tämari* (note the article is attached only to የመጣ *yämäṯta*).

Even if the qualified noun is determined by suffix pronouns the relative qualifier may take the article: e.g., በጉርና፡ የፈረሰው፡ ቤቴ፡ በጉረቤቶቼ፡ እርዳታ፡ ተሠራልኝ *bäg"ärf yäfärräsä-w bet-e bäg"äräbetočče ərdäta täsärralləññ* 'my house, which was destroyed by the flood, was rebuilt (lit. 'was made for me') with the help of my neighbors'.

Needless to say, with an indetermined qualified noun the relative qualifier has no article: e.g., በፈተና፡ የሚወድቁ፡ ተማሮች፡ ክፍል፡ ይደግማሉ *bäfätäna yämmiwädqu tämaročč kəfəl yädägmallu* 'students who fail (lit. 'who fail in the exam') will repeat the (same) class'; ለጥምቀት፡ አዲስ፡ ልብስ፡ ያልለበሰች፡ ሴት፡ አትታይም *läṯəmqaṯ addis ləḅs yalläbbäsäčč set attəttayyämm* 'no woman is seen who does not wear

(lit. 'who did not wear') new clothes on the feast of Epiphany' (freely, 'every woman wears new clothes on Epiphany').

33.3.9. If the statement is of general nature (saying or proverb), the relative qualifier does not have the article. Examples: ሥጋ፡ የሰጠ፡ በላዋ፡ መስጠት፡ አለበት *səga yäsättä billawa mäštät alläbbät* 'he who gives meat must give a knife (as well)'; ያመነ፡ የተመቀ፡ ይድናል *yammänä yätäṯämmäqä yəḍənnall* 'he who believes and is baptized will find salvation'; አስታሙ፡ የተራበን፡ አብሉ *yätammämän astammu, yätärabän ablu* 'take care of the sick, feed the hungry!'

33.4. The relative with compound verb forms

33.4.1. The relative marker may also be used in the compound verb forms. The term "compound verb" refers to the verbs in the imperfect, and gerund combined with the auxiliary ነበረ፡ (or ነበር). In a compound verb the relative marker is normally used with the auxiliary, but it may also be used with the main verb.

Examples: መኪናውን፡ ይነዳ፡ የነበረው፡ ልጄ፡ ከጓደኛው፡ ጋር፡ ያወጋ፡ ነበር *mäkinawən yənāda yänäbbärāw ləḅe käg^w addäññaw gar yawäga näbbär* 'my son, who was driving, was talking to his friend'; ልጆቹን፡ በጎይል፡ ይገርፍ፡ የነበረው፡ አስተማሪ፡ ይኸውና *ləḅoččun bähayl yəḅärf yänäbbärāw astämarī yəhāwənnā* 'here is the teacher who used to beat the children severely'; ተዘርቶ፡ ያልነበረ፡ አይታረከም *täzärto yalnäbbärä ayəṯtaffäsəmm* 'that which was not sown cannot be reaped'; ልጁ፡ ይበላው፡ የነበረ፡ (or ይበላ፡ የነበረው)፡ እንጂራ፡ ትኩስ፡ ነበር *ləḅu yəbälaw yänäbbärä* (or *yəbäla yänäbbärāw*) *ənḅära təkkuṣ näbbär* 'the bread that the boy was eating was warm'; መጽሐፉን፡ ያነበው፡ የነበረው፡ ተማሪ፡ ይዘት፡ ሂዶ *məṣḥafun yanäbbäw yänäbbärāw tāmari yəzot hedä* 'the student who was reading the book took it with him' (lit. 'taking it he left'); መጽሐፍ፡ ያነብ፡ የነበረ፡ ተማሪ፡ ይሸለማል *məṣḥaf yanäbb yänäbbärä tāmari yəṣṣälləmall* 'students who were reading books will be rewarded' (note the collective usage).

33.4.2. It is also the auxiliary verb that takes the article and the marker -ን of the direct object, whereas the object suffix pronouns are attached to the main verb (for the article with the relative, see 33.3.2; for the object suffix pronouns, see 65). The auxiliary may agree in person with the main verb, or it may remain frozen. Examples: ትመክረኝ፡ የነበረውን፡ (or የነበርከውን)፡ ሁሉ፡ እከተላለሁ *təməkränä yänäbbärāwən* (or *yänäbbärkäwən*) *hullu əkkättälallä^wh* 'I will follow everything you used to advise me (to do)'; ይነድፉት፡ የነበሩትን፡ ንቦች፡ ለማባረር፡ ሞክረ *yənəḍfut yänäbbärurən nəbočč lämabbärär mökkärä* 'he tried to beat off the bees that were stinging him'. For the agreement or non-agreement of the auxiliary with the main verb, see 55.8.7.

If the main verb is preceded by a conjunction, the marker **የ** is used only with the auxiliary, and the suffix pronouns are attached to the main verb. Examples: **ትናንትና፡ ማታ፡ ስታናግረው፡ የነበረው፡ ሰው፡ ማን፡ ነው!** *tənantənnə mata səttannaggərəw yänəbbärəw säw man näw?* 'who was the man you were talking to last night?'; **ስትፈልገው፡ የነበረው፡ ተሸጧ፡ ተሸጠ** *səttəfalləgəw yänəbbärəw qəmis təššətä* 'the dress for which she was looking was sold'.

33.4.3. The prepositional suffixes may be attached to the auxiliary or to the main verb: **ብዙ፡ ጊዜ፡ ስናልፍ፡ የነበርንበት፡** (or **ስናልፍበት፡ የነበረው፡**) **ድልድይ፡ በዶቶ፡ ጊዜ፡ ተደረመሰ** *bəzu gize sənnalf yänəbbärnəbbät* (or *sənnalf əbbät yänəbbärəw*) *dəldəy bədofu gize tədärämmäsä* 'the bridge over which we often used to pass collapsed in the storm'.

For more examples on the imperfect+ነበረ or the gerund+ነበረ, see 55.8; 59.4. For the prepositional suffixes, see 33.8.9; 66.1.1.

33.5. Observations on the relative clause

33.5.1. Like the ordinary verb, the relative verb takes the object suffix pronouns (direct or indirect), and the prepositional suffixes: thus, **የገረፈኝ** *yägərrəfāññ* 'he who flogged me'; **የነገረኝ** *yänəggärāññ* 'he who told me'; **ያደርኩበት** *yaddärkubbät* 'that I spent the night in it'; **የመለስኩለት** *yämälläskullät* 'that I answered him', or 'that I returned (it) to him'.

Example with prepositional suffix pronouns attached to the relative qualifier: **ዐይኔን፡ የሚከፍትልኝ፡ ወንድም፡ አጣሁ** *aynen yämmikäftälləññ wändəmm aṭṭəh* 'I lost a brother who used to show me the way (in life)', lit. 'who would open my eyes for me'.

33.5.2. When the relative qualifier is to be clarified as an afterthought, it is placed at the end of the sentence. In this situation the relative qualifier usually has a suffix pronoun that refers to a noun placed within the sentence. This structure is used for emphasis and is best rendered by 'the one'. Examples: **ያንን፡ ጠላ፡ ቅጂላቸው፡ በጠርመሱ፡ ያኖርሽውን** *yannan ṭälla qəḡillaččəw; bätärmus yanoršiwən* 'serve them (lit., 'pour for them') that ṭälla-beer--the one you put in a bottle' (where **ያኖርሽውን** refers to **ጠላ**); **እስቲ፡ አዲሱን፡ ልብስ፡ ልልበሰ፡ ትናንትና፡ የገዛሁትን** *əsti addisun ləbsəl-bäs; tənantənnə yägəzzahutən* 'well, let me wear my new clothes--the ones I bought yesterday' (where **የገዛሁትን** refers to **ልብስ**); **መጽሐፉን፡ ቀሎ፡ መልሰ፡ ትናንት፡ የወሰድኩውን** *məšhafun tolo mälləs, tənant yəwässädkäwən* 'return the book right away--the one you took yesterday'.

For the position of the relative qualifier placed at the head of a clause as a topic, see Pronoun (33.6.6).

33.5.3. If a noun is qualified by two relative qualifiers combined with -ና, both of them are used with the relative marker. Examples: እንደሱ -ብዙ: የሚበላና: የሚጠጣ: ሰው: የለም *əndässu bəzu yämmibälanna yämiṭāṭta säw yällämm* 'there is no one who eats and drinks as much as he does'; ገንዘቡን: የወሰደውና: መኪናዬን: የሰረቀው: ሰው: አንድ: ሆኖ: ተገኘ *gänzäben yäwässädäwanna mäkinayen yäsärräqäw säw and hono tāgäññä* 'the man who took my money and the man who stole my car were discovered to be the same one'.

33.5.4. If the relative qualifier-qualified noun complex is preceded by a preposition, the preposition is prefixed to the relative verb and the relative marker የ of the perfect and the marker የ (or እ) of the relative marker የም- *yämma-* (or እም- *əmma-*) of the imperfect are omitted. While in the imperfect the relative construction is still evident, as the -ም of የም remains (as in ለሚጨርሱት *lämmiçärrəsut* for *ለየሚጨርሱት **läyämmiçärrəsut*), this is not the case in the perfect (as in ለጨረሱት *läçärrəsut* for *ለየጨረሱት **läyäçärrəsut*). In fact, an Amharic preposition may at times be wrongly conceived as a conjunction in the English rendering of an Amharic sentence (see 116.1).

Examples: ሥራቸውን: ለጨረሱት: ሠራተኞች: ደኖዝ: ክፍል *səraçčäwən läçärrəsut särratäññoččä dämoz kafäl* 'pay the wages to the workers who have finished their work' (ለጨረሱት *läçärrəsut* instead of *ለየጨረሱት **läyäçärrəsut*); ሥራቸውን: ለሚጨርሱት: ሠራተኞች: ደኖዝ: እከፍላለሁ *səraçčäwən lämmiçärrəsut särratäññoččä dämoz akäflalläh* 'I will pay the wages to the workers who finish their work' (ለሚጨርሱት *lämmiçärrəsut* for *ለየሚጨርሱት **läyämmiçärrəsut*); ስለሞቱት: ወታደሮች: ተናገረ *sälämotut wättaddäroçčä tänaggärä* 'he spoke about the soldiers who died' (ስለሞቱት *sälämotut* instead of *ስለየሞቱት **säläyämotut*); በጣም: ጠባብ: በሆነው: መንገድ: ላይ: ብዙ: አደጋ: ይደርሳል *häqam ṭäbbab bä-honäw mängäd lay həzu adäga yədärsall* 'there are (lit. 'it occurs') many accidents on the road that is very narrow' (በሆነው *bähonäw* for *በየሆነው **bäyähonäw*); ተራራማ: ወደሆኑ: (instead of ወደ: የሆኑ: ከተማዎች: መድረስ: አስቸጋሪ: ነው *täraramma wädä honu kätämawoçčä mädräs asçäggarä näw* 'it is difficult to reach mountainous cities' (lit. 'arrive to cities that are mountainous').

For the omission of the relative marker የ when preceded by a preposition, see also the complement of possession የ (43.1.3).

33.5.5. With a relative qualifier the preposition is repeated: e.g., አባቴ: ወደ: ሥራው: አጠገባችን: ከሚኖረው: ካለሙ: ጋር: ይሄልል *abbate wädä saraw atägä-*

baččən kāmminorāw kalāmu gar yəhedall 'my father goes to work with Alāmu, who lives next door to us' (note the repetition of the preposition **h**). See 98.5.

33.5.6. Note the position of the preposition in a compound tense: **ጠፍተው: ስለህ ስት: ሦስት: ነገሮች: ተናገረ** *ǰäfiāw salānābbāru sost nāgäroččē tānaggārā*, or **ስለሦስት: ጠፍተው: የነበሩ: ነገሮች: ተናገረ** *salāsost ǰäfiāw yānābbāru nāgäroččē tānaggārā*, or **ጠፍተው: ስለነበሩ: ስለሦስት: ነገሮች: ተናገረ** *ǰäfiāw salānābbāru salāsost nāgäroččē tānaggārā* 'he spoke about three things that were lost'. The preposition **ስለ** is placed either with **ሦስት** or with the auxiliary **ነበረ**, or repeated.

If there is more than one preposition in the sentence, the first preposition is prefixed to the relative verb and the other preposition is expressed by prepositional suffixes attached to the verb. Examples: **መጽሐፎቼን: ትላንትና: ለወሰድኩባቸው: ልጆች: መልኬ: ሰጠኋቸው** *māšhafōččun talantanna läwässädakubbaččāw ləğōččē mäl-ləšše sāṭṭāh^w aččāw* 'I gave back the books to the students from whom I took (them) yesterday'; **ትናንትና: ወደመጣሁበት: ከተማ: ተመልኬ: ሄድኩ** *tanantanna wädä-māṭṭahubbāt kätāma tāmmäl-ləšše hedku* 'I went back to the city from which I came yesterday'; **ትምህርት: በሌለበት: ቀን: ማለፍ: ተነሣን** *təmhart bälellābbāt qān malāda tānässan* 'we got up early on the day on which there was no school' (for the prepositional suffix pronouns, see 66).

33.5.7. For the idiomatic phrases **እንዲህ**: (or **እንደዚህ**): **ያለ** *əndih* (or *əndäzzih*) *yallā* 'one like this', **እንዴት**: **ያለ** *əndet yallā* 'what kind of?', there are alternatives for placing the preposition. Thus, **እንዲህ: ካለ**: (or **ከእንዲህ: ያለ**): **ሰው: ጋር: እንዴት: ትኖራለህ?** *əndih kallā* (or *käəndih yallā*) *sāw gar əndet tənorallāh?* 'how could you live with such a person?'; **እንዴት: ላለ**: (or **ለእንዴት: ያለ**): **ጌታ: አደረ?** *əndet lallā* (or *läəndet yallā*) *geta addārā?* 'what kind of master did he serve?'

The same alternative occurs with a numeral; thus, **ስለጠፉ**: (for **ስለየጠፉ**): **ሦስት: ነገሮች: ተናገረ** *sälätä ffu* (for *säläyätäffu*) *sost nāgäroččē tānaggārā*, or **ስለ: ሦስት: የጠፉ: ነገሮች: ተናገረ** *sälä sost yätä ffu nāgäroččē tānaggārā* 'he spoke about three things that were lost'.

33.5.8. In a preposition-postposition structure the postposition is placed after the qualified noun: e.g., **የምናረው: በዕድሜ: ከገፉ: ባለና: ሚስት: ጋር: ነው** *yāmmānorāw bādme kāgäffu balanna mist gar nāw* 'I am living with an elderly couple', lit. 'with a husband and wife who were advanced in age' (instead of ***ከየገፉ: *kāyägäffu**).

33.5.9. Normally in an adjectival clause with the copula **ነው** there is agreement between the copula and the relative qualifier, but the relative verb may also be used in the 3d person regardless of the person of the copula. Examples: **እዚህ: የነበረሰቲ: ውስጥ: አግርኛ: ለመግር: የመጣሁ: (or የመጣ): ተግራ: ነኝ** *əzzih yunivärsiti wäst*

amarəñña lāmāmmar yāmāṭṭa^h (or *yāmāṭṭa*) *tāmari nāññ* 'I am a student who [I] came (or 'he who came') to this university to study Amharic'; **ለምሳ: የመጣህ:** (or **የመጣ:**) **እንግዳ: ነህ?** *lāməsa yāmāṭṭah* (or *yāmāṭṭa*) *əngəda nāh?* 'are you a guest who [you] came (or 'he who came') for lunch?'; **ጡት: የምጠባ:** (or **የሚጠባ:**) **ሕፃን: አይደለህም** *tut yāmməṭāba* (or *yāmmiṭāba*) *həšan aydällāhum* 'I am not an infant who [I] suck[s] (or 'he who sucks') the breast' (freely, 'I am not a child'); **እናንተ: ክፉና: ደጉን: የማትለዩ:** (or **የማይለዩ:**) **ሕፃናትን: አይደላችሁም** *ənnantä kafunna dāggun yāmmattäläyyu* (or *yāmmayäläyyu*) *həsanatən aydällaččəhum* 'you are not children who [you] cannot distinguish (or 'they who do not distinguish') between good and bad'; **እኔ: ደግና: ክፉውን: የምለይ:** (or **የሚለይ:**) **ጉልግላ: ነኝ** *əne dāggəna kafuwən yāmmäläyy* (or *yāmmiläyy*) *g'älmassa nāññ* 'I am a mature person who [I] distinguishes[s] (or 'he who distinguishes') between good and bad'. In all these examples the verb agrees either with the copula or with the qualified noun.

Needless to say, for the 3d person there is only one structure possible: thus, **እግርኛ: ለመማር: የመጣ: ተማሪ: ነው** *amarəñña lāmāmmar yāmāṭṭa tāmari nāw* 'he is a student who came to study Amharic'.

33.5.10. Whereas normally the verb combined with **መሰለ** *mässälä* in the basic stem as well as in the derived stems in the meanings 'think, seem, appear, look' is used in the relative perfect or imperfect, it may also be used in the simple imperfect.

Examples with the relative perfect or imperfect: **የሚዘንብ: ይመስላል** (also **ይዘንብ: ይመስላል**) *yāmmizānb yəməslall* (also *yəzānb yəməslall*) 'it seems that it will rain, it looks like rain'; **በጣም: የታመመ: ይመስላል** *bəṭam yātammämä yəməslall* 'he appears to be very sick'; **ደብዳቤው: ወደ: ቤት: ስመጣ: የጠፋብኝ: ይመስለኛል** *däbdabbew wädä bet səməṭa yätəffabbəññ yəməsläññall* 'I think that I lost the letter on my way home' (lit. 'while coming home'); **የማንበሩ: አባል: የምሆን: አይመስለኝም** *yəmahbäru abal yāmməhon ayməsläññəmm* 'I don't think that I will become a member of the association'; **በልቶ: የሚጠግብ: አይመስለውም: ነበር** *bälto yāmmiṭəgb ay-mäslāwəmm nəbbär* 'it didn't seem to him that he would get his fill by eating' (i.e., 'that he will have his fill'), or **በልቶ: የማይጠግብ: ይመስለው: ነበር** *bälto yāmmay-təgb yəməslāw nəbbär* 'it seemed to him that he would not be satiated while eating' (i.e., 'that he would have enough to eat'); **የሚመጣ: አይመስለኝም** *yāmmiməṭa ay-mäsläññəmm* may mean 'I don't think that he will come', but it may also mean 'I think that he will not come' (where in English the negation is applied to the verb 'come'); **ከከተማ: ውጭ: የሄድክ: መሰሉኝ: ነበር** *käkätäma wəçç yähedk məsloññ nəbbär* 'I was under the impression that you were out of town'. See also 54.5.3; 55.3.5.

With the non-relative perfect or imperfect: ገንዘብ፡ ያገኙ፡ መስሎኝል *gänzāb ya-gāññu mäsloññall* 'I think that they have come into some money'; ሥጋ፡ ብሰጠው፡ ይባላ፡ ይመስላሃል? *səga basāṭaw yəbāla yəməsləḥall?* 'do you think he would eat meat if I gave him some?'; ይህን፡ ጥያቄ፡ ይጠይቁህ፡ አይመስላኝም *yəhan təyyaqe yəṭāyyaqūh aymäsläññämm* 'I don't think that they will ask you this question'; በግር፡ መሄድ፡ ከበቅሎ፡ ይሻል፡ መስሎኝ፡ ነዋ *bägar mähed kābāqlo yəššal mäsloññ näw-a* 'why, it seemed to me that it was better to go on foot than to take a mule'.

33.5.11. Note the special meaning 'when' in the structure of P+perfect or relative imperfect+ጊዜ 'time'. Examples: ከገበያ፡ የመጣሁ፡ ጊዜ፡ እሱ፡ ተኝቶ፡ ነበር *kägäbäya yämätta^h gize əssu tāññəto nəbbär* 'he was asleep when I came from the market'; ገንዘብ፡ ከሥልጣን፡ የወረዱ፡ ጊዜ፡ የሦስት፡ ዓመት፡ ልጅ፡ ነበርኩ *nəgusu käsəltanu yäwärrädä gize yäsost amät ləḅ nəbbärku* 'I was three years old when the king was deposed'; የሚመጣ፡ ጊዜ፡ እነግረዋለሁ *yämmimäta gize ənəgrəwallä^h* 'I will tell him when he comes'.

The perfect with the relative marker የ may also have the meaning 'although'. Examples: ጠላ፡ የፈለግሁትን፡ ወይን፡ ጠጅ፡ ቀዳችልኝ *ṭalla yäfälläghuətan wäyn tāḅḅ qäddaččəlləññ* 'although I wanted beer she served (lit. 'poured me') wine'; ቤ፡ የጠየቅሁትን፡ ጠቦት፡ ሰጠኝ *bäre yäṭāyyāquətan ṭəbbot säṭṭäññ* 'although it was an ox that I asked him for, he gave me a lamb'; ስንት፡ ሀብት፡ ያለውን፡ አንድ፡ በግ፡ እንኳ፡ ነፈገኝ *sənt habt yallāwən and bəḅ ənk^wa nəffägäññ* 'although he is wealthy (lit. 'how much wealth that he has'), he grudged me even a single sheep'.

33.5.12. The relative imperfect with object suffix pronouns referring to the qualified noun may be rendered as an infinitive. Examples: የግንባቸው፡ መጻሕፍት፡ ሰጠኝ *yämmaṅbäbäččəw məšhafočč səṭäññ* 'give me some books to read' (lit. 'that I read them'); የምበላው፡ ምንም፡ የላኝም *yämməbälaw mənəmm yälläññəmm* 'I have nothing to eat' (lit. 'that I eat it'); የምሸጠው፡ ቤት፡ አለኝ *yämməšāṭaw bet alläññ* 'I have a house to sell' (lit. 'that I sell it').

33.5.13. In formal speech and in writing, Amharic may use a simple imperfect when one would expect a relative imperfect. Examples: እበላውን፡ እህል፡ እጠጣውን፡ ውጋ፡ ሰጠኝ (instead of የምበላውን፡ የምጠጣውን) *əbälawən əḥəl əṭäṭṭawən wəḥa sə-ṭäññ* 'give me something to eat and drink', lit. '(that)-I eat-it food, (that)-I-drink-it water give-me'; እሉበሰውን፡ ልብስ፡ ሰጠኝ *ələbsäwən ləbs səṭäññ* 'give me some clothes to wear', lit. '(that)-I-wear-it clothes give-me'; እሄድበት፡ ቦታ፡ የላኝም *əhedəb-bät bota yälläññəmm* 'I have no place to go', lit. '(that)-I-go-to-it place I-don't have'.

33.5.14. In clauses where English may not use an explicit relative pronoun Amharic does. Examples: 'is this the book he wanted?' የፈለገው፡ መጻሕፍት፡ ይህ፡ ነው?

yäfallägāw māshaf yəh nāw? (lit. 'that-he-wanted-it book this is?'); — 'that man you see is my teacher' ያ: የምታየው: ሰው: እስተማሪዬ: ነው ya yāmmattayāw sāw *astāmarye nāw* (lit. 'that that-you-see-him man my-teacher is'); — 'this is the shop Hailu opened' ይህ: ነይሉ: የከፈተው: ስቅ: ነው yəh haylu yākāffātāw suq nāw (lit. 'this Hailu that-he-opened-it shop is').

For የበለጠ *yābällätä* 'more, further', የባለ *yābasä*, የባሰውን *yābasāwən* 'more, further', ከ--የተሻለ *kä---yäräṣalä* 'more than, better than', ከ--ያነሰ *kä---yannäsä* 'less than', see 144.

For the conjunctions እንደ *ändä*, እስከ *əskä*, ከ *kä*, ስለ *sälä* with the relative imperfect, see "Conjunctions".

For the indirect question expressed by a question word followed by እንደ *ändä*+perfect or imperfect, see 137.

33.6. Lack of antecedent

33.6.1. The qualified noun (called antecedent in English) may be omitted, as it often is in English. In this situation, unless the statement is of general nature (a saying or a proverb), the relative qualifier may or may not have the article. Thus, እዚህ: የመጣው: ወንድሜ: ነው *əzzih yämätta-w wändämme nāw* 'the one who came here is my brother'; የሚለው: ዋጋ: ያለው: ነገር: አይደለም *yämmil-āw waga yallāw nägär ay-dällämm* 'what he says has no value', lit. 'that (what) he-says importance that-has a-thing it-is-not'; በኢትዮጵያ: ክርስትና: ደንብ: በጾም: የታረደ: አይበላም *bäityoppa-ya krästenna dānb bāšom yätarrädä ayəbbällämm* 'according to Ethiopian Christianity, anything butchered on a fast day cannot be eaten'; ተዘርቶ: ያልነበረ: አይታፈስም *tāzarto yalnäbbärä ayəttaffäsəmm* 'that which was not sown cannot be reaped'.

33.6.2. The relative qualifier without qualified noun may also be the equivalent of the verbal noun and be rendered by a 'that', or 'how' content clause. Examples: ከሰው: ፊት: የመታችኝን: አልረሳም *käsaw fit yämättäččəññən arräsamm* (for *alräsamm*) 'I won't forget that (how) she hit me in public' (the relative qualifier may be replaced by እኔን: መምታትን *ənən mämtat'an* 'her hitting me'); ገንዘብ: ስጠዬቅህ: የከለከለኝን: ረሳህ? *gänzäb səjəyyəqəh yäkäläkkälkäññən rässah?* 'did you forget that you refused me when I asked you for money?' (may be replaced by መከለከላህን *mäkälkäləhən* 'your refusal'); ሳጠፋ: ከሥራ: የተባረርኩት: ትዝ: ይለኛል *salaəfa käsəra yätäbarrärkut təzz yäläññall* 'I remember that I was fired from (my) job for no fault of my own' (may be replaced by መባረሪ *mäbbaräre* 'my being fired'); ዛሬ: አራቴ: የበላሁትን: ነገርኩህ? *zare aratte yäbällahutən näggärkuh?* 'did I tell you that I ate four times today?'. In the foregoing examples the verbal noun is understood to be used without antecedent: thus, 'I won't forget the hitting that she hit me in public';

'I remember the firing that I was fired from my job without being at fault'; 'did you forget the refusal that you refused me when I asked you for money?', and so on.

In fact, the meaning 'that' may also be expressed by the verbal noun መሆን 'the being', or 'the fact that' preceded by a relative verb. Examples: ነገ: የምትመጣ: መሆኑን: ሰምቻለሁ- *nāgā yāmməttəməta māhonun sāməččallāw* 'I have already heard that you are coming tomorrow'; መኪናው: በየጊዜው: ካልታደሰ: ብዙ: የማይቆይ: መሆኑ: የታወቀ: ነው- *mākinaw bāyyāgizew kaltaddāsā bəzu yāmmayəqoyy māhonu yātawwä-qā nāw* 'it is obvious that the car won't last long unless it is serviced' (lit. 'repaired') regularly'; ኮሌጅ: የተቀበለት: መሆኑን: መስማቱ: ደስ: አሰኘው- *koleğ yätäqäbbälu māhonun məsmatu däss assāññāw* 'the news that he was admitted to college pleased him' (lit. 'his-hearing-of-his-being-that-they-accepted-him-to-college exhilarated-him'); የገበያው: ገርገር: ዓመት: በዓል: የደረሰ: መሆኑን: ያመለክታል- *yägäbäyaw gərrə-gərr amät bāal yädärräsā māhonun yamäläkkətal* 'the commotion in the market place indicates that a holiday is at hand'.

33.6.3. The relative qualifier with the direct object: የሚፈልጉትን: አላገኙም- *yā-mifälləgətən alagāññumm* 'they didn't find what they wanted'; ትናንትና: የተናገረውን: ዐጠፈ- *tanantenna yätānaggärāwən atṭāfä* 'he retracted the promise that he made (lit. 'that-(what)-he-said-it') yesterday'; ቅድም: የነገርኩሽን: አለመዘንጋት: ነው- *qəddəm yānəggärkušən alāmāzāngat nāw* 'you must not forget what I told you earlier'; እመጣለሁ: ያልኩትን: ቀረሁ- *əmätallāw* 'I had said (lit. 'that what I had said') that I would come but I didn't' (lit. 'I stayed away'); አላጩም: ያለውን: አሁንም: ያጫል- *alačäsəmm yalāwən ahunəmm yačäsall* 'he had said (lit. 'that what he had said') that he wouldn't smoke but he still smokes'.

33.6.4. It may also be rendered by 'whatever, whichever'. Examples: የመረጥከውን: ውስድ- *yāmārrātkāwən wəsād* 'take whichever (or 'whatever') you choose'; ገንዘብ: ደስጠኝ: እንጂ: የፈለገውን: እገዛለታለሁ- *gänzāb yəstāññ əngi yäfällägāwən əgäzällällāw* 'just let him give me the money and I will buy him whatever he wants'; የምትፈለገውን: ውስድ- *yāmməttəfällägāwən wəsād* 'take whichever you like'. See also 34.12.

33.6.5. With prepositional suffixes without expressions of place: ጠረጴዛውን: በፊት: ወደነበረበት: ገፋው- *täräppezawən bäfit wädānəbbärəbbät gäffaw* 'he pushed the table to its original position', lit. 'toward-(that)-it-was-in-it-(the place) he-pushed-it'; ጥንብ: ባለበት: ጆራዎች: ደሰበሰባሉ- *ənəb balləbbät ḡoffewočč yəssäbäsəballu* 'vultures gather where there is carcass' (lit. 'to-(that)-there-is-in-it'). On this structure. see 66.1.20.

With the direct object and prepositional suffixes: ሸፍቶቹ፣ የተደበቁበትን፣ መንደርተኛው፣ አመለከተ *šəftočču yätädäbbäqu-bbät-ən määndärtäññaw amällakkätä* 'the villagers pointed out where the bandits were hiding', lit. 'bandits that-they-hid-in-it-n (place) the-villagers pointed-out'.

33.6.6. The relative qualifier without an antecedent may also be placed at the beginning of a sentence as a topic. Note that there is a pause after the relative qualifier. Examples: እኔ፣ የምነግርሁ፣ ይህን፣ ሥራ፣ ጨርሶ፣ አትልቀኝ *əne yämmänägrəh yəhən sərə çärrəso attälqäq* 'what I tell you is: "don't ever leave this job"'; አሁን፣ የሚያሳስበው፣ ሕዝቡ፣ ረጋብ፣ ላይ፣ ወድቋል *ahun yämmiyasassəbäw həzbu rāhab lay wädq* 'all 'what causes concern now is: people are starving' (lit. 'the people have fallen into famine'); የምለው፣ ጦርነት፣ መጥፎ፣ ሆኖ፣ ሳለ፣ ሰዎች፣ አሁንም፣ ይዋጋሉ *yämmäləw, torənnät mäifo hono sallä säwoččə ahunəmm yəwwaggallu* 'what I am saying (is): "though war is bad, people are still fighting"'; ግራ፣ የሚያጋባኝ፣ ይህ፣ ሁሉ፣ ሕዝብ፣ ሲያልቅ፣ ጦርነቱ፣ ለምን፣ አይቆምም? *gəra yämmiyaggabbaiñ, yəh hullu həzb siyalq torənnätu lāmən ayqoməmm?* 'what confuses me (is): Why doesn't the war stop when all these people are dying?'

This structure may be used as direct speech and indirect speech. Example for direct speech: ያልገባኝ፣ እሁሉን፣ ምን፣ ዋጠው? *yalgäbbaññ, əhlun mən wətäw?* 'what I don't understand is: "What became of the grain?" (lit. 'what swallowed the grain?'). The same sentence may also be expressed through indirect speech: ያልገባኝ፣ እሁሉን፣ ምን፣ እንደዋጠው፣ ነው *yalgäbbaññ, əhlun mən əndəwətäw nəw* 'what I don't understand is what became of the grain' (note እሁሉን፣ ምን፣ ዋጠው in the direct speech as against እሁሉን፣ ምን፣ እንደዋጠው፣ ነው in the indirect speech).

33.7. The place of the direct object marker -n in a relative qualifier

33.7.1. If the determined qualified noun is the direct object of the main clause, the marker -ን of the direct object is suffixed to the relative qualifier and the main verb may take object suffix pronouns referring to the direct object. Examples: ዓለሙ፣ ካገር፣ ቤት፣ የመጣችዋን፣ ኮሪዳ፣ በጣም፣ ይወዳታል *alämu kagär bet yämāñqäččəwə-n korädda bätam yəwäddatall* 'Alämu very much likes the girl who came from the country' (lit. 'Alämu from-the-country who-came-the-n girl very he-loves-her'); በጠላት፣ ጊዜ፣ የቀበርናቸውን፣ ዕቃዎች፣ ሌባ፣ ወሰዳቸው *bätälät gize yäqäbbärnaččəwə-ən əqawoččə leba wässädaččəw* 'a thief took (lit. 'he took them') the things that we buried (lit. 'that we buried them') during the Italian occupation'; የረዳኝን፣ ሰው፣ አየሁት *yäräddaññ-ən säw ayyähui* 'I saw (lit. 'I saw him') the man who helped me'; ካንድ፣ ዓመት፣ በፊት፣ የገዛሁትን፣ መኪና፣ ሸጥኩት *kand amät bäfit yägəzzahui-ən mäkina*

sātkut 'I sold (lit. 'I sold it') the car that I bought (lit. 'that I bought it') a year ago'; **ግለሙን፡ አግኝቼ፡ የሆነውን፡ ሁሉ፡ ሰግሁ** *alāmun agñāččē yāhonāw-ən hullu sām-ma^mh* 'I met Alāmu and heard about everything that happened to him' (or 'everything that took place'), lit. 'Alāmu-n I-having-found that-happened-to-him-n all I-heard'.

With an indetermined direct object the marker -ን is normally not used. Examples: **አንድ፡ ቅኔ፡ የሚማር፡ ተማሪ፡ ይረዳል** and *qəne yāmmimmar tāmari yərādall* 'he supports a (or 'a certain') student who studies *qəne*-poetry'; **ነገ፡ የምሰጥህ፡ አንድ፡ ብር፡ አበድረኝ** *nägā yāmməsāṭəh and hərr abāddārāññ* 'lend me a dollar that I will give (back) to you tomorrow'.

33.7.2. If the main verb has an indirect object, it is only the indirect object suffix that is attached to it: e.g., **ቤተ፡ መጻሕፍት፡ ፈልጌ፡ ያጣሁትን፡ መጽሐፍ፡ አዋሰኝ** *betā māšahəfti fälləgge yaṭṭahutən māšhaf awasā-ññ* 'he lent me the book that I couldn't find (lit. 'I-looking-for that-I-didn't-find-it') in the library'; **የፈረሰውን፡ ቤት፡ እንደገና፡ ለመሥራት፡ ረዳኝ** *yəffārräsāwən bet əndägāna lāmāsrat radda-ññ* 'he helped me restore the demolished house'.

33.7.3. In compound tenses the marker -ን is placed with the auxiliary. Examples: **ይነድፋት፡ የነበሩትን፡ ንቦች፡ ለማባረር፡ ሞከረ** *yənādfut yänābbārut-ən nəboččə lā-mabbarār mōkkārā* 'he tried to beat off the bees that were stinging him'; **ሌባው፡ ሰርቆ፡ (or ሰርቆት)፡ የነበረውን፡ እቃ፡ ሁሉ፡ በፈቃዱ፡ መለሰ** *lebaw sārqo (or sārqot) yänāb-bārāw-ən əqa hullu bāfāqadu mālläsā* 'the thief voluntarily returned all the things he had stolen'.

33.7.4. If the direct object is determined by the possessive suffix pronouns, both the qualified and the relative qualifier take the marker -ን. Thus, in the sentence **የወሰድካቸውን፡ መጽሐፎቼን፡ ለምን፡ አትመልስም?** *yāwässādkaččāw-ən māšhafōččē-n lāmən attəmālləsəmm?* 'why don't you return my books that you took?', the marker -ን occurs both with the relative qualifier **የወሰድካቸውን** *yāwässādkaččāw-ən* and with the direct object **መጽሐፎቼን** *māšhafōččē-n*.

33.7.5. If the direct object is a proper noun, both the proper noun and the relative qualifier take the marker -ን: e.g., **ግምና፡ አስተማሪ፡ የነበረውን፡ ዛሬ፡ ግን፡ አስተዳዳሪ፡ የሆነውን፡ ከበደን፡ ሰው፡ ጠላው** *amna astāmari yänābbārāwən zare gən astāda-dari yāhonāw-ən kābbādā-n sāw ṭāllaw* 'people disliked Kābbādā who was a teacher last year but who is a governor (now)'.

33.7.6. If the direct object is determined and is qualified by a possessor who, in turn, is qualified by a relative qualifier with የ-, the article and the marker -ን are suffixed to the relative qualifier. Thus in the sentence **የወደቀውን፡ ልጅ፡ እጅ፡ አከመው**

yäwäddäqä-w-ən ləḡ əḡḡ akkämāw 'he treated the hand of the child who fell', the article and the object marker -ን are successively attached to the relative qualifier የወደቀ *yä-wäddäqä*. Note that the object suffix pronoun is also marked in አከመው *akkämāw* 'he treated it'.

33.7.7. A nominalized relative qualifier, that is, a relative qualifier without antecedent (33.6) when determined through the article likewise takes the marker -ን. Examples: የጠፋውን: አገኘሁ *yätäffaw-ən agäññäw* 'I found the one that disappeared'; የልሽውን: አልሰማሁም *yalšaw-ən alsämmahumm* 'I did not hear what you said'; ከዳቦው: ትንሽ: ስጧኝና: የቀረውን: አንቺ: ብይው *kädabbow tännəš səḳiññanna yä-qärrāw-ən anči häyəw* 'give me a little piece of the bread and you eat the rest' (lit. 'that which remained').

33.8. Role of the qualified in the relative clause

33.8.1. When a noun-subject of the main clause is qualified by a relative clause, the noun may be taken up in the verb of the relative clause as a subject, object, or prepositional object. In all these instances it is preceded by the relative qualifier with the marker የ- attached to the perfect, and የም-*yämmä-* or እም-*əmmä-* to the imperfect forms of the verb of the relative clause.

33.8.2. If the qualified subject of the main clause is taken up in the relative clause as a **subject**, it is referred to in English as 'who, that, which', and there is agreement in number and gender between the qualified noun-subject and the relative qualifier. Thus, 'the child **who** fell is my brother' is expressed in Amharic by የወደቀው: ልጅ: ወንድሜ: ነው *yäwäddäqäw ləḡ wändəmmə näw* (lit. 'who-fell-the child my-brother he-is'). Here 'child', the qualified noun, is taken up in the relative clause as the subject, and there is agreement between ልጅ *ləḡ* 'child', the qualified noun, and የወደቀው *yäwäddäqäw*, the relative qualifier. Both of these elements are in the singular masculine.

The sentence 'the children **who** fell are my brothers' is expressed by የወደቁት: ልጆች: ወንድሞቼ: ናቸው *yäwäddäqut ləḡočč wändəmmočče naččəw* (lit. 'who-fell (pl.)-the children my-brothers they-are'). Here again the qualified noun 'children' is taken up as the subject in the relative clause. Therefore, there is agreement in gender and number between the qualified noun ልጆች *ləḡočč* 'children' and the relative qualifier የወደቁት *yäwäddäqut*, both being in the plural.

33.8.3. If a qualified noun 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 ob-

ject suffix pronouns attached to the relative qualifier which agree in gender and number with the qualified noun. Note that in this instance the qualified noun has no article in Amharic, but the article of the noun is implicitly expressed through the object suffix pronouns of the relative verb referring to the qualified noun (see 33.3.6).

Examples: ትላንትና፡ የገረፍኩት፡ ልጅ፡ ወንድሙ፡ ነው *talantanna yägärräfkut laḅ wändammu näw* 'the boy **whom** I flogged yesterday is his brother', lit. '(the) boy, who I flogged him yesterday, is his brother' or, more literally, 'yesterday that-I-flogged-him (the)-boy his-brother is'. 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 -ት in የገረፍኩት *yägärräfkut* 'that I flogged him', this object suffix pronoun being in agreement in gender and number with 'boy', the qualified noun.

The sentence ትላንትና፡ የገረፍኩት፡ ልጆች፡ ወንድሞቹ፡ ናቸው *talantanna yägärräfk'acčäw laḅöčč wändammočču naččäw* 'the boys **whom** I flogged yesterday are his brothers', lit. '(the) boys, who I flogged them yesterday, are his brothers' or, more literally, 'yesterday that-I-flogged-them (the)-boys his-brothers are'. 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 -ላላት in የገረፍኩት *yägärräfk'acčäw* 'who-I-flogged-them', this object suffix pronoun being in agreement with 'boys', the qualified noun.

Another sentence: ዓለሙ፡ ለመንገድ፡ ላይ፡ ያገኛቸው፡ ልጆች፡ ጥሩ፡ ባልንጆሮቹ፡ ናቸው *alämu amängäd lay yaḅännaččäw laḅöčč řaru balängäročču naččäw* 'the boys **whom** Alämu met in the street are his good friends', lit. 'Alämu on-the-road who-he-met-them boys good his-friends are'.

With the omission of 'whom' in English: ይህ፡ ትናንትና፡ መንገድ፡ ላይ፡ ያየሁት፡ ሰው፡ ነው *yäh tanantanna mängäd lay yayyähut säw näw* 'this (person) is the man I saw in the street yesterday', lit. 'this yesterday in-the-street that-I-saw-him (the)-man is'.

33.8.4. Examples for 'that, which': ትላንትና፡ የገዛኋቸው፡ ለርሳላች፡ ጠፉ *talantanna yägäzzah'acčäw arsaöčč äffu* 'the pencils **that** I bought yesterday are lost' (lit. 'yesterday that-I-bought-them (the)-pencils 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 -ላላት in የገዛኋቸው *yägäzzah'acčäw* 'that-I-bought them', this object suffix pronoun being in agreement in number with 'pencils', the qualified noun.

Other examples: ብዙ፡ የምናውቃቸው፡ ተማሪዎች፡ በትርፍ፡ ገዜያቸው፡ ይህ ራሱ *bazu yämunanawqaččäw tämariwočč bätärf ḡizeyaččäw yasärallu* 'many students

that we know work in their spare time', lit. 'many that-we-know-them students in-spare their-time work'; የምትበሉት፡ ብርቱካን፡ የሚመጣው፡ ከካሊፎርኒያ፡ ነው *yām-mätəbälut bərtukan yāmmimätaw kākaliiforniya nāw* 'the oranges which you are eating come from California', lit. 'that-you-are-eating-it orange from-California that-it-comes it-is'.

In all these examples the qualified noun is the object of the relative qualifier and the subject of the main clause. There is, therefore, no marker of the direct object -ን suffixed to the relative qualifier. For the marker of the direct object ን suffixed to the relative qualifier, see 33.7.1.

33.8.5. 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'. The concept 'whose' is expressed by the possessive suffix pronouns attached to the possessed, these suffix pronouns being in agreement in gender and number with the qualified noun. Usually the possessed noun with the suffix pronouns is placed at the head of the sentence. As for the relative qualifier, it is the predicate of its own subject with which it agrees in number and gender.

Examples: ወንድሞቹ፡ እዚህ፡ የነበሩት፡ ልጅ፡ ተማሪ፡ ነው *wändəmmočču əzzih yänəbbärut ləḡ tāmari nāw* 'the boy whose brothers were here is a student', lit. '(the)-boy who, his brothers were here, is a student', more literally, 'his-brothers here who-were-the boy a-student is'. The qualified noun 'boy' is the possessor; the element 'whose' that refers to the 'boy' (possessor) is expressed by the suffix pronoun in the possessed ('brothers'). The suffix pronoun 'his' is in agreement in gender and number with the qualified noun or the possessor 'boy'. As for the relative qualifier (የነበሩት), it is the predicate of its subject (ወንድሞቹ), with which it agrees in number.

Other examples: ልጇ፡ ታሪኩን፡ የነገራት፡ ሴት፡ እንጥ፡ ናት *ləḡ a tarikun yänəggārat setəyyo əhəte nat* 'the woman whose child told her the story is my sister', lit. 'the-woman-who, her-child told-her the-story-n, is-my-sister' or, more literally, 'her-child the-story-n she-who-told-her the-woman my-sister she-is' (here የነገራት *yänəggar(ā)-at* 'he-who-told-her' being the predicate of the subject 'her child' is in the singular masculine); እናቷ፡ ነርስ፡ የሆነችው፡ ልጅ፡ ይቺ፡ ናት *ənna፡ a nārs yāhonäddeaw ləḡ yäčči nat* 'this is the girl whose mother became (or 'is') a nurse', lit. 'her-mother nurse who-she-is-it girl this she-is'; መጽሐፉን፡ የገዛኸው፡ ደራሲ፡ ጉረቤታችን፡ ነው *māṣhafun yägəzzahāw dārasi ḡäräbetaččən nāw* 'the author whose book you bought (or, 'the author from whom you bought the book') is our neighbor', lit. 'his-book-n that-you-bought-it author our-neighbor he-is'; ሚስቱ፡ ያናገረችን፡ ሰውዬ፡ ጻፏ፡ ነው *mistu Yannaggäräččən säwəyye dañña nāw* 'the man whose wife spoke to us is a judge', lit.

'his-wife who-she-spoke-to-us man judge he-is'; ፍቶግራፊን፡ የምታየው፡ ልጅ፡ እንተ፡ ናት *fotograf'an yämmattayāw laḡ əhəte nat* 'the girl whose picture you are looking at is my sister', lit. 'her-picture that-you-are-looking-at girl my-sister she-is'.

33.8.6. If the subject of the main clause is taken up in the relative clause as a **prepositional object**, it is referred to in Amharic by the preposition -በ -*bbä* or -ለ -*llä* with the prepositional suffix pronouns (see 66). These suffix pronouns are in agreement in gender and number with the qualified noun. The prepositional suffixes refer to expressions of time, place, instrument, and so on, and are translated into English according to the context by 'in which, at which (also translated by 'where' when signifying place), on which, with which, from which, from whom'. In all these cases the preposition -በ -*bbä* (with the prepositional suffix as -በት -*bbät*) is used. The meaning 'for whom' is expressed by -ለ -*llä* (with the prepositional suffix as -ለት -*llät*).

Thus, 'the train on which I traveled is very slow' is expressed by የሄድኩበት፡ ባሉር፡ ቀርፋ፡ ነው *yähedkubbät babur qärfajfa näw*, lit. 'that-I-went-on-it (the)-train is very slow'.

Or, 'the tool with which I made a hole in the wall is pointed' is expressed by ግድግዳውን፡ የበሳቀት፡ መሣሪያ፡ ሹል፡ ነው *gədgəddawən yäbässahubbät mässa-riya šul näw*, lit. 'the-wall (object) that-I-pierced-with-it (the)-instrument sharp is'.

In all these examples the equivalent of the English prepositions is expressed by -በ -*bbä* with prepositional suffix pronouns.

For -በት, -ለት used with the article, see 66.1.11.

33.8.7. The meanings of 'where, when, while' are likewise expressed by the preposition and the prepositional suffix followed by the noun denoting place or time. Examples: ጨዋታውን፡ በውል፡ ሊያይ፡ በሚችልበት፡ ስፍራ፡ ተቀመጠ *čäwatawən bə-wal liyay bəmmičələbbät səfra tāqämmätä* 'he sat where he could see the game clearly', lit. 'the-game-n clearly in-order-that-he-sees in-that-he-can-in-it place he-sat-down'; ሰውዬው፡ ራቅ፡ ብሎ፡ ወደቆመበት፡ ስፍራ፡ ሄድኩ *səwəyyew raq(q) bəlo wädäqo-mäbbät səfra hedku* 'I went to the place where the man was standing aloof', lit. 'the-man aloof toward-that-he-stood-in-it place I-went'; ትላንት፡ ማታ፡ ያደርኩበት፡ (ስፍራ)፡ ካዲስ፡ አበባ፡ በጣም፡ ፋቅ፡ ነው *ɪəlant mata yaddärkubbät (səfra) kaddis abä-ba bätam ruq näw* 'the place where (=in which) I stayed last night is very far from Addis Ababa', lit. 'yesterday evening which-I-spent-the-night-in-it (the)-place from-Addis Ababa very far is'. Note that ስፍራ *səfra* may be omitted.

The noun for 'place' may also be expressed by ዘንድ፡ e.g., ፈረሱን፡ ካለበት፡ ዘንድ፡ ወሰድኩላቸው *färasun kallubbät zänd wässädkullaččäw* 'I took the horse to where they were', lit. 'the-horse to-(that)-they-are-in-it place I-took-for-them'.

For more examples, see 66.1.19.

Examples for 'when, while': ከረምት፡ ብዙ፡ ዝናብ፡ የሚዘንብበት፡ ወራት፡ ነው *krämt bəzu zənab yämmizānəbabbät wārat nāw* 'krämt is the season when we have lots of rain', lit. 'krämt much rain that-it-rains-in-it season is'; የደረሰኩበት፡ ሰዓት፡ ዘጠኝ፡ ሰዓት፡ ነበር *yāḍarrāskubbät sāat zāṭāññ sāat nābbār* 'it was three o'clock when I arrived', lit. 'that-I-arrived-in-it time nine o'clock was'.

The noun (with the article) denoting time may be placed in extraposition at the head of the sentence: e.g., ቀነ፡ ዓለሙ፡ ከቢሰከሌት፡ የወደቀበት፡ ነው *qānu alāmu kābisiklet yāwāddāqabbät nāw* 'it was the day when Alāmu fell off a bicycle', lit. 'the-day Alāmu from-a-bicycle that-fell-off-it is'.

33.8.8. With the preposition and the prepositional suffix: ወንድሜ፡ በሚመጣበት፡ ጊዜ፡ ምሳ፡ እጋብዘዋለሁ *wändəmmē bāmmimätabbät gize məsa əgabbəzəwallä* 'when my brother comes I will invite him for lunch', lit. 'my-brother in-that-he-comes-in-it time (for)-lunch I-will-invite-him'; እኔ፡ በምናገርበት፡ ጊዜ፡ እሱ፡ ምንም፡ አልተናገረም *əne bāmmənnaggärəbbät gize əssu mənəmm altānaggärəmm* 'while I was speaking he didn't say anything', lit. 'I in-I-that-I-speak-in-it time he anything he-did-not-say'.

With nouns denoting time, such as ጊዜ 'time', ሰዐት 'hour', the adverbs of time 'when, until' may also be expressed without prepositional suffixes. Examples: ተማሪ፡ ቤት፡ በነበርኩበት፡ ጊዜ፡ (or በነበርኩ፡ ጊዜ)፡ ጫማ፡ አልነበረኝም *tāmari bet bānəbbār-kubbät gize (or bānəbbārku gize) čamma alnābbārāññəmm* 'at the time (or 'when') I was in school I had no shoes'; ገበያ፡ በሄድኩበት፡ ጊዜ፡ (or በሄድኩ፡ ጊዜ)፡ አየኋት *gābäya bāhedkubbät gize (or, bāhedku gize) ayyäh* 'at 'I saw her when I went to the market'; እስከምትመጣበት፡ ሰዐት፡ ድረስ፡ እቁያለሁ *əskämməttəmätabbät sāat dəräs əq* 'äyyallä 'I will wait until you come'.

Note that -በት may be used with the article: e.g., ስፍራው፡ ይኼ፡ ነው፡ ሲዋጉ፡ የወደቁቱ *səfraw yahe nāw; siwwaggu yāwāddāqubätt-u* 'this is the spot where they fell while fighting'; የመጣንበቱ፡ መንገድ፡ ይህ፡ ነው *yāmāṭṭanəbbät-u māngäd yəh nāw* 'the path by which we came is this one'. See also 66.1.11.

33.8.9. The Amharic preposition -ለ -llä- with prepositional suffixes is used for the meanings 'for whom, to whom, of which, from which'. Thus, መጽሐፉን፡ የወሰድኩለት፡ ልጅ፡ እዚህ፡ ነው *māšhafun yāwässādkullät ləḂ əzzih nāw* 'the boy for whom I took the book is here', lit. 'the-book (object) who-I-took-for-him (the)-boy here is'; የመለሱለት፡ አስተማሪ፡ በመልሴ፡ አልተደሰተም *yāmällāshullät astāmari bāmālse altādässätəmm* 'the teacher to whom I answered' (lit. 'that-I-answered-to-him (the)-teacher') was not happy with my response'; ትናንትና፡ ትንሽ፡ የደረገኩለት፡ ሥጋ፡

ለምሳጣ፡ ተበላ *tənantəna tənnaš yäq^wärrätkullät səga läməsa tābällä* 'the meat **from which** (or 'of which') I cut a small piece yesterday was served (lit. 'was eaten') for lunch'.

In compound verbs the prepositional suffixes may be placed either with the main verb or with the auxiliaries. If the prepositional suffixes are placed with the main verb, the form of the auxiliary verb is frozen; if they are placed with the auxiliary verb, there is agreement in person, number, and gender between the auxiliary verb and the main verb. Examples: ይኖርበት፡ የነበረውን፡ (or ይኖር፡ የነበረበትን)፡ ቤት፡ ሲፈለግ፡ ቂ የ *yənorəbbät yänäbbärəwən* (or *yənor yänäbbärəbbätən*) *bet sifälləg q^wäyyä* 'he spent some time looking for the house **in which** he used to live'; እንሠራ፡ የነበርንበት፡ (or እንሠራበት፡ የነበረው)፡ ቤት፡ ተቃጠለ *ənnəsära yänäbbärənəbbät* (or *ənnəsərəbbät yänäbbärəw*) *bet tāqaṭṭälä* 'the house **in which** we were working burned down'; እገበይበት፡ የነበረው፡ (or እገበይ፡ የነበርኩበት)፡ ሱቅ፡ ተሸጠ *əgäbäyyəbbät yänäbbärəw* (or *əgäbäyy yänäbbärkubbät*) *suq täšätä* 'the store **where** I used to shop was sold'.

33.8.10. TABLE OF THE QUALIFIER IN THE RELATIVE CLAUSE

Subject 'who': የመጣው፡ ሰውዬ፡ ወንድሜ፡ ነው *yämättaw säwəyye wändəmmə näw* 'the man **who** came is my brother', lit. 'who-came-the (the)-man my-brother is'.

Object 'whom': የመታሁት፡ ሰውዬ፡ ወንድሜ፡ ነው *yämättahut säwəyye wändəmmə näw* 'the man **whom** I hit is my brother', lit. 'who-I-hit-him (the)-man my-brother is'.

Possessor 'whose': ወንድሙ፡ የመጣው፡ ሰውዬ፡ ተማሪ፡ ነው *wändəmmu yämättaw säwəyye tāmari näw* 'the man **whose** brother came is a student', lit. 'his-brother who-came-the (the)-man a-student is'; ሜስቱ፡ ያናገረችን፡ ሰውዬ፡ ዳኛ፡ ነው *mistu yannaggäräččən säwəyye danña näw* 'the man **whose** wife spoke to us is a judge', lit. 'his-wife that-she-spoke-to-us (the)-man a-judge he-is'.

'About which' (referring to the subject): የነገርኸኝ፡ ከተማ፡ ተቃጠለ *yänäggärhännä kätäma tāqaṭṭälä* 'the city **about which** you told me burned down', lit. 'that-you-told-me (about)-the-city burned-down'; (referring to the direct object) ንግግር፡ ያደረገበትን፡ አርእስት፡ አላውቅም *nəgəggər yadärrägäbbätən arəst alawqəmm* 'I don't know the topic **about which** he spoke', lit. 'that-he-spoke-about-it-n topic I-don't-know'.

- 'At which (when)': የደረሰሁበት ሰዓት፡ ዘጠኝ፡ ሰዓት፡ ነበር *yädärräshubbät säat zä-fännä säat näbbär* 'the hour **at which** I arrived was three o'clock', lit. 'that-I-arrived-in-it time nine o'clock was'.
- 'At which (where)': ሁልጊዜ፡ የምንገበይበት ሱቅ፡ የጣጣሪያ፡ ሽያጭ፡ ያደርጋል *hulgize yämmännägäbäyyäbbät suq yämaṭṭariya šəyyaḩ yadärgall* 'the store **at which** (where) we always shop is holding a clearance sale', lit. 'always that-we-shop-in-it store-of-clearance-a-sale-it-makes'.
- 'By which (whereby)': ሊያመልጥ፡ የሚችልበትን፡ ዘዴ፡ ፈጠረ *liyamält yämmičä-läbbätən zäde fättärä* 'he devised a plan **by which** (whereby) he might escape', lit. 'in-order-that-he-escapes that-he-is-able-by-it-n a-plan he-devised'; ሲትየዋ፡ የወጣችበት፡ በር፡ ያ፡ ነው *setəyyowa yäwättacčəbbät bärr ya näw* 'that is the gate **by which** the woman left', lit. the-woman that-she-left-by-it gate that is'.
- 'Forwhich': አንድ፡ ብር፡ የከፈለሁበት መጽሐፍ፡ ይህ፡ ነው *andbərr yäkəffälhubbät mäšhaf yəh näw* 'this is the book **forwhich** I paid one dollar', lit. 'one dollar that-I-paid-for-it book this is'.
- 'From which (wherefrom)': የመጣሁበት ከተማ፡ አዲስ፡ አበባ፡ ነው *yämättahubbät kätäma addis abäba näw* 'the city **from which** I came is Addis Ababa', lit. 'that-I-came-from-it city Addis Ababa is' (also 'the city to which I came is Addis Ababa').
- 'From which (of which)': ጧት፡ የበላሁለት፡ ሥጋ፡ ለምሳ፡ ቀረብ *əwat yäbällahullät səga läməsa qärräbä* 'the meat **from which** (=of which) I ate in the morning was served for lunch', lit. '(in the) morning that-I-ate-from-it (the)-meat for-lunch was-served'; ታሪኩን፡ ያነበበበት፡ መጽሐፍ፡ የኔ፡ ነው *tarikun yanäbbäbbäbbät mäšhaf yäne näw* 'the book **from which** he read the story is mine', lit. 'the-story-n that-he-read-from-it (the)-book mine is'.
- 'In which': የመጣሁበት፡ መኪና፡ የኔ፡ ነው *yämättahubbät mäkina yäne näw* 'the car **in which** I came is mine', lit. 'that-I-came-in-it car mine is' (also 'the car for which I came is mine').
- 'In which (where)': ያለሁበት፡ ከተማ፡ አዲስ፡ አበባ፡ ነው *yallahubbät kätäma addis abäba näw* 'the city **where** (in which) I live is Addis Ababa', lit. 'that-I-am-(live)-in-it city Addis Ababa is'.
- 'In which (when)': ከረምት፡ ብዙ፡ ዝናብ፡ የሚዘንብበት፡ ወራት፡ ነው *krämt bəzu zə-nab yämmizänbəbbät wərat näw* 'krämt is the season **when** there is a lot of rain', lit. 'krämt much rain that-it rains-in-it season is'.
- 'On which': የመጣሁበት፡ በቅሉ፡ ብርቱ፡ ነው *yämättahubbät bäqlo bərtu näw* 'the mule **on which** I came is strong', lit. 'that-I-came-on-it mule strong is'; አዲሱ፡

ቢታቸው፡ የገቡበት፡ ቀን፡ ፀሐያማ፡ ነበር *addisu betaččäw yägäbbubbät sä-hayamma näbbär* 'the day on which they moved into their new house was sunny', lit. 'new their-house that-they-entered-in-it day sunny was'.

'Over which': ብዙ፡ ጊዜ፡ ስናልፍ፡ የነበርንበት፡ ድልድይ፡ በደፉ፡ ጊዜ፡ ተደረመሰ *bəzu gize sännalf yänäbbärənəbbät dəldəy bədofu gize tädärämmäsä* 'the bridge over which we had often driven collapsed in the storm', lit. 'many times when-we-had-passed-on-it bridge in-(of)-storm time collapsed'.

'Through which': የፖሊስ፡ መኪና፡ ሲከተለው፡ ያየበትን፡ መስታወት፡ ሲመለከት፡ ቁዩ *yäpolis mäkina sikkätäläw yayyäbbätən mästawät simmäläkkät q"äyyä* 'he kept looking at the mirror (i.e., 'rear-view mirror') through which he saw a police car following him', lit. 'of-police a-car while-it-follows-him that-he-saw-through-it-*n* mirror he-kept-looking'.

'To which': የምሄድበት፡ ከተማ፡ ፋቅ፡ ነው *yämməhedəbbät kätäma ruq näw* 'the city to which I am going is far away', lit. 'that-I-go-to-it city faraway is'.

'With which': የጻፍሁበት፡ እርሳስ፡ ሹል፡ ነው *yäšafhubbät ərsas šul näw* 'the pencil with which I wrote is sharp', lit. 'that-I-wrote-with-it pencil sharp is'.

'Against whom': ዳኛው፡ የፈረደበት፡ ሰውዬ፡ ወንድሜ፡ ነው *daiñaw yäfärrädəbbät säwäyye wändəmmə näw* 'the man [against] whom the judge sentenced is my brother', lit. 'the-judge that-he-judged-against-him (the)-man my-brother is'.

'By whom': አጠገቧ፡ ቆሜ፡ የነበርኩት፡ ሴትዮ፡ በርሳዋን፡ ተሰረቀች *aṭägäb"wa qom-me yänäbbärkut setəyyo borsawan täsärräqäčč* 'the woman by whom I was standing had her purse stolen', lit. 'near-her I-standing that-I-was-it woman her-purse was-stolen'.

'For whom, to whom': ወረቀት፡ የጻፍሁለት፡ ሰውዬ፡ ወንድሜ፡ ነው *wäräqät yäšaf-hullät säwäyye wändəmmə näw* 'the man for whom (or 'to whom') I wrote the letter is my brother', lit. 'letter that-I-wrote-for-him (the)-man my-brother is'.

Note also the rendering 'for whom' in the sentence አስተማሪው፡ በጣም፡ የሚያከብረው፡ ዓለሙ፡ አባቴ፡ አጠገብ፡ ተቀምጦ፡ ነበር *astämariw bäjam yämmiyakäbräw alämu abbate aṭägäb täqämməṣo näbbär* 'Alämu, for whom the teacher had great respect, was sitting beside my father', lit. 'the-teacher very that-he-respects-him Alämu my-father near he-sitting was'.

'From whom': መጽሐፍ፡ የወሰድኩበት፡ ሰውዬ፡ ወንድሜ፡ ነው *mäšhaf yäwässädkubbät säwäyye wändəmmə näw* 'the man from whom I took a book is my brother', lit. 'a-book that-I-took-from-him (the)-man my-brother-is'.

'In whom', the relative qualifier being preceded by a preposition: e.g., ምን፡ ጊዜም፡ ለመሸቀጥ፡ የምንሻው፡ ከምንተማመንበት፡ ሰው፡ ጋር፡ ነው *mən gizemm lä-*

māšāqqät yāmānnašaw kāmānattāmāmānābbät säw gar näw ‘we always like to trade with a man **in whom** we have confidence’, lit. ‘always to-trade that-we-wish-it with-that-we-have-confidence-in-him man [with] is’; **ቤተን፡ ለምንተማመንበት፡ ሰው፡ ማከራየት፡ ይሻላል** *betun lämmānattāmāmānābbät säw makkārayät yāššalall* ‘it is better to rent the house to someone **in whom** we have confidence’, lit. ‘the-house-n to-that-we-have-confidence-in-him man to-rent is-better’.

‘On whom’: **እናቱ፡ ትተማመንበት፡ የነበረው፡ ሥጋ፡ ሻጭ፡ ዛሬ፡ አሞኛት** *annate tāt-tāmāmānābbät yānābbārāw sāga šač zare amohāat* ‘the butcher **on whom** my mother used to rely (i.e., ‘whom she trusted’) cheated her today’, lit. ‘my-mother she-used-to-rely-on-him that-was-it butcher today cheated-her’.

‘To whom’: **የጻፍሁለት፡ ሰውዬ፡ ወንድሜ፡ ነው** *yāšafullät säwäyye wāndamme näw* ‘the man **to whom** I wrote is my brother’, lit. ‘that-I-wrote-to-him (the)-man my-brother is’. See also ‘For whom’.

With verbs in which the indirect object is expressed by object suffix pronouns, ‘to whom’ is expressed by the suffix pronouns. Thus, **ወሬውን፡ የነገራት፡ ቤት፡ እናቱ፡ ናት** *wārewān yānāggārat set əhate nat* ‘the woman **to whom** he told (lit. ‘he who told her’) the news is my sister’; **ፖሊሱ፡ ብዙ፡ ቲኪት፡ የሰጠውን፡ አባቴን፡ ሲያየው፡ አወቀው** *polisu bazu tiket yāsāṭṭāwān abbaten siyayāw awwāqāw* ‘when the policeman saw my father, **to whom** he had given several tickets, he recognized him’, lit. ‘the-policeman many tickets he-who-gave-him my-father-n when-he-saw-him he-recognized-him’.

‘With whom’: **አብሬው፡ ገበያ፡ የሄድኩት፡ ልጅ፡ ወዳጄ፡ ነው** *abarrew gābāya yāhed-kut laḡ wādaḡe näw* ‘the boy **with whom** I went to the market is my friend’, lit. ‘I-joining-him (to the) market who-I-went-it (the) boy my-friend he-is’. For more examples, see Gerund አብሮ (59.3.2); ይዞ (59.3.3).

33.9. Cleft sentence

33.9.1. Amharic makes extensive use of a structure called “cleft sentence”. It consists of converting the verb of a plain sentence into a relative verb combined with the copula. Depending on the focus of the component of the underlying sentence, the copula ነው *nāw* and its equivalents (for which see 33.9.10) will either agree in person, gender, and number with the relative verb of the cleft sentence or remain frozen. Thus, if the verb of the plain sentence is focused, the relative verb of the cleft sentence becomes nominalized and the copula agrees in person, gender, and number with the relative verb. The nominalized verb may be rendered by ‘the one who does’. If any other component of the underlying plain sentence is focused, the copula is frozen, and the

sentence may be introduced by 'the fact that he does'. As an illustration of the foregoing statement, the plain sentence **እንቲ፡ ትላንትና፡ መጣች ልላቴ ጠለብኩን** 'my sister came yesterday' may be converted into (1) 'the one who came yesterday was my sister'; (2) 'it was my sister who came yesterday'. For more examples, see 33.9.2.

The meaning (1) is rendered by **እንቲ፡ ናት፡ ትላንትና፡ የመጣችው ልላቴ ጠለብኩን** *təlantanna yämä[[aččəw* 'it is my sister who came yesterday'. In this sentence, the verb is focused and the copula **ናት** *nat* agrees in person, gender, and number with the verb **የመጣችው**. The meaning (2) is rendered by **እንቲ፡ ትላንትና፡ ነው፡ የመጣችው ልላቴ ጠለብኩን** *näw yämä[[aččəw* 'it was (lit. 'it is') yesterday that my sister came', where **ነው** *näw* is frozen.

Note that the difference in the agreement or nonagreement of the copula with the relative verb depends on the element to be focused: **የሰደብኩት፡ እነሱን፡ ነው** *yäsäddäbkaččəw ännässun näw* 'it is them that you insulted' (with **ነው**), but **የሰደብኩት፡ እነሱ፡ ናቸው** *yäsäddäbkaččəw ännässu naččəw* 'the ones you insulted are they' (with **ናቸው**).

33.9.2. The following plain sentence **ተማሮች፡ ነገ፡ እግር፡ ኳስ፡ ጨዋታ፡ ይሄዳሉ** *tämaročču nägä əgər kʷas čäwata yəhedallu* 'the students will go to a soccer game tomorrow' may be converted into cleft sentences as follows: **ነገ፡ እግር፡ ኳስ፡ ጨዋታ፡ የሚሄዱት፡ ተማሮች፡ ናቸው** *nägä əgər kʷas čäwata yämmihedut tämaročču naččəw* 'the ones who will go tomorrow to a soccer game are the students' (note the plural **ናቸው** *naččəw* in agreement with the focused plural **የሚሄዱት** *yämmihedut*); **ተማሮች፡ እግር፡ ኳስ፡ ጨዋታ፡ የሚሄዱት፡ ነገ፡ ነው** *tämaročču əgər kʷas čäwata yämmihedut nägä näw* (note the copula **ነው**) 'it is tomorrow that the students go to a soccer game'; **ተማሮች፡ ነገ፡ የሚሄዱት፡ እግር፡ ኳስ፡ ጨዋታ፡ ነው** *tämaročču nägä yämmihedut əgər kʷas čäwata näw* 'it is to a soccer game that the students go tomorrow' (note the copula **ነው**).

The copula directly follows the focused part of the sentence: thus, **የሚሄዱት፡ ተማሮች፡ ናቸው** *yämmihedut tämaročču naččəw* 'it is the students who go' in the first sentence; **የሚሄዱት፡ ነገ፡ ነው** *yämmihedut nägä näw* 'it is tomorrow that they go' in the second sentence; **የሚሄዱት፡ እግር፡ ኳስ፡ ጨዋታ፡ ነው** *yämmihedut əgər kʷas čäwata näw* 'it is to the soccer game that they go' in the third sentence.

The same arrangement occurs in the sentence **እናትየዋ፡ ትናንትና፡ ወደ፡ ገበያ፡ አላሄደችም** *ännatəyyäwa tənantanna wädä gäbäya alhedäččəmm* 'the mother didn't go to the market yesterday'. This sentence may be converted to the following cleft sentences: **ትናንትና፡ ወደ፡ ገበያ፡ የሄደችው፡ እናትየዋ፡ አላሄደችም** *tənantanna wä-*

dä gäbäya yähedäččəw ənnatəyyäwa aydälläččəmm 'it wasn't the mother who went to the market yesterday' (note *አይደለችም aydälläččəmm*); *እናትየዋ: ወደ፡ ገበያ፡ የሄደችው፡ ትናንትና፡ አይደለም* *ənnatəyyäwa wädä gäbäya yähedäččəw tənantənna aydällämm* 'it wasn't (lit. 'it isn't') yesterday that the mother went to the market' (note *አይደለም aydällämm*); *እናትየዋ: ትናንትና፡ የሄደችው፡ ወደ፡ ገበያ፡ አይደለም* *ənnatəyyäwa tənantənna yähedäččəw wädä gäbäya aydällämm* 'it is not to the market that the mother went yesterday' (note *አይደለም aydällämm*).

The plain sentence *ብርጭቆውን፡ ሰበርከ* *bərčəqqowən säbbärk* 'you broke the glass' may be converted to the following cleft sentences: *ብርጭቆውን፡ የሰበርከው፡ ለንቱ፡ ነህ* *bərčəqqowən yäsäbbärkäw antä näh* 'it was you who broke the glass'; *ብርጭቆውን፡ ነው፡ የሰበርከው* *bərčəqqowən näw yäsäbbärkäw* 'it was the glass that you broke'.

For examples with conjugated *ነው* and cognates, see 33.9.8.

33.9.3. It should be pointed out, however, that the position of the relative qualifier and of the copula may be free. Thus, 'she goes to Däbrä Libanos every year' in the form of a cleft sentence may be expressed by *ደብረ፡ ሊባናስ፡ የምትሄደው፡ በያመቱ፡ ነው* *däbrä libanos yämmätəhedəw bäyyamätu näw*, or by *በያመቱ፡ ነው፡ ደብረ፡ ሊባናስ፡ የምትሄደው* *bäyyamätu näw däbrä libanos yämmätəhedəw*, or by *ደብረ፡ ሊባናስ፡ በያመቱ፡ ነው፡ የምትሄደው* *däbrä libanos bäyyamätu näw yämmätəhedəw*.

As soon as *ነው* precedes *በያመቱ* the meaning is different. Indeed, *ደብረ፡ ሊባናስ፡ ነው፡ በያመቱ፡ የምትሄደው* *däbrä libanos näw bäyyamätu yämmätəhedəw* means 'it is to Däbrä Libanos that she goes every year'.

'It is probably because he was in a hurry that he left without saying good-bye' is expressed by *ቢቸኩል፡ ነው፡ ሳይሰናበት፡ የሄደው* *bičäkk'əl näw sayässänabbät yähedəw*, or *ሳይሰናበት፡ የሄደው፡ ቢቸኩል፡ ነው* *sayässänabbät yähedəw bičäkk'əl näw*.

In the sentence 'it is not *əngära*-bread that I ate for lunch' the word order does not seem to play a role. The order may be: *ለምሳዩ፡ የበላሁት፡ ለንጅራ፡ አይደለም* *läməsaye yäbällahut əngära aydällämm*, or *ለንጅራ፡ አይደለም፡ ለምሳዩ፡ የበላሁት* *əngära aydällämm läməsaye yäbällahut*, or *ለምሳዩ፡ ለንጅራ፡ አይደለም፡ የበላሁት* *läməsaye əngära aydällämm yäbällahut*, or *ለንጅራ፡ አይደለም፡ የበላሁት፡ ለምሳዩ* *əngära aydällämm yäbällahut läməsaye*.

'Is it for a salary or for free that you work?' may be expressed by *በደሞዝ፡ ነው፡ ወይንስ፡ በነጻ፡ የምትሠራው?* *bädämoz näw wäyənəss bänäša yämmätəsärəw?*, or by *የምትሠራው፡ በደሞዝ፡ ነው፡ ወይንስ፡ በነጻ?* *yämmätəsärəw bädämoz näw wäyənəss bänäša?*, or by *በደሞዝ፡ ነው፡ የምትሠራው፡ ወይንስ፡ በነጻ?* *bädämoz näw yämmätəsärəw wäyənəss bänäša?*

Note that ነው cannot be placed at the beginning of the sentence.

33.9.4. Usually the relative qualifier serving as the subject of the cleft sentence with transitive or intransitive verbs has an optional suffixed element that is difficult to interpret. Consider the following sentences:

(1) መጽሐፍ፡ የገዛውት፡ (but also የገዛው)፡ እኔ፡ ነኝ *māṣḥaf yägāzzahut* (but also *yägāzzahu*) *əne nāññ* 'I am the one who bought a book';

(2) መጽሐፉን፡ የገዛውት፡ (but also የገዛው)፡ እኔ፡ ነኝ *māṣḥafun yägāzzahut* (but also *yägāzzahu*) *əne nāññ* 'I am the one who bought the book';

(3) እኔ፡ ነኝ፡ የመጣውት፡ (but also የመጣው) *əne nāññ yämäṭṭahut* (but also *yämäṭṭahu*) 'I am the one who came';

(4) በቀለ፡ የመጣው፡ (or የመጣ)፡ ለመሥራት፡ ይህኛል *bäqqälä yämäṭṭa-w* (or *yämäṭṭa*) *lämäsrat yəhonal* 'Bäqqälä may have come in order to work';

(5) ትናንትና፡ እዚህ፡ የመጣችዋ፡ እንቴ፡ ናት *tənantienna əzziḥ yämäṭṭaččəwa* (but also *yämäṭṭaččə*) *əhote nat* 'it is my sister who came here yesterday';

(6) ትላንት፡ የመጣሽዋ፡ (but also የመጣሽ)፡ አንቺ፡ ነሽ *talant yämäṭṭaš-ə-wa an-čī nāš* 'it is you who came yesterday';

(7) ልጆቹ፡ ብርቶቆዎቹን፡ ነው፡ የሰበሩት *lağōčču bərčəqqowōččun nāw yäsäbbäru* 'it is the glasses that the children broke'.

While the ending *-t* in sentences 1, 2, and 3 and the ending *-w* in sentence 4 might be interpreted as the marker of the direct object, that is not the case in sentences 5 and 6, where the ending *-wa* is not that of a direct object. Note that sentence 7 likewise excludes the possibility of the ending *-t* as being that of the direct object; indeed, the relative verb would have to be የሰበሩዎቹው *yäsäbbäru^waččəw*. A supplementary difficulty in interpreting the endings mentioned above as markers of the direct object is the fact that the endings *-t*, and *w* of the sentences 3 and 4 occur with an intransitive verb and there is no reason for an intransitive verb to be used normally with the marker of the direct object.

Morphologically the endings mentioned above might be interpreted as being the article in sentences 1-6. This interpretation is not, however, without difficulties, as the relative verb of the above-mentioned sentences is not adjectival, especially not in the sentences 3 and 4 and there is no reason for a nonadjectival form to be combined with the article. This hesitation, added to the fact that the endings of the relative verbs in all the above examples are optional, may perhaps lead to the conclusion that these endings are stylistic and not grammatical.

The above sentences are not to be confused with a sentence such as መጽሐፍ፡ የገዛውት፡ ተግራ፡ እኔ፡ ነኝ *māṣḥaf yägāzzahu-t tāmari əne nāññ* 'the student who bought a book (it) is I'.

or 'I am the student who bought a book', where የገዛሁት *yägəzzahu-t* is adjectival and -*t* is the article referring to ተማሪ *tāmari* 'student'.

33.9.5. If the direct or indirect object is focused, the suffix of the relative qualifier is that of the direct or indirect object. Thus, -*t* of የሚረዱት *yämmifälləgu-t*, in ማንን: ነበር: የሚረዱት? *mannən näbbär yämmifälləgu-t?* 'whom werethey looking for?' is the suffix of the direct object; የማስተዋወቁት: ደብዳቤ: የሰጠሁት: ተማሪዬ: ነበር: *yämästāwawāqiya däbdabbe yäsättāhu-t tāmariye näbbär* 'the one to whom I gave (lit. 'that I gave to him') a letter of recommendation was my student', where *t* of የሰጠሁት is the indirect object; አሁን: የምናየው: መኝታ: ቤቱን: ነው *ahun yämmānāy-āw māññata betun nāw* 'it is the bedroom that we are looking at (lit. 'that we see it') now'; ምንድን: ነው: የምትበላው? *mənun nāw yämmatābāla-w?* 'what is it that you are eating?' (lit. 'that you eat it'), or 'what do you want to eat?'

The relative qualifier is also used with prepositional suffixes. Examples: አደጋው: የደረሰበት: ወደ: ሐረር: ሲሄድ: ነው *adəgaw yädärräsä-bbät wädä harär sihed nāw* 'he got into an accident while he was on his way to Harar'; እኔ: የተወለድሁበት: (also የተወለድሁት): ሐረር: ነው *əne yätāwällädhu-bbät* (also *yätāwällädhut*) *harär nāw* 'it was in Harar that I was born' (for the omission of the noun designating time or place, see 66.1.20).

33.9.6. The cleft sentence also resumes the verb of the preceding sentence by adding supplementary information. Examples: አባቱ: መሞቱን: አልሰማሁም: የሰማሁት: መታመሙን: ነው *abbatu mämotun alsämmahumm, yäsämmahut mättamämun nāw* 'I didn't hear that his father died; I heard only that he was ill'; ሲሠራ: አይቺው: አላውቅም: ሁልጊዜ: በየቦታው: ሲያውደለድል: ነው: የማየው *sisära ayäččew alaw-qəmm, hulgize bäyyäbotaw siyawdäläddäl nāw yämmayāw* 'I have never seen him work; I always see him loafing about from place to place'.

33.9.7. The cleft sentence is used in questions, in answers to questions, in exclamatory sentences, in expressions of emphasis, in contrastive statements, in an alternative, and also in plain statements.

For questions, see below. For plain statements, see 33.9.2.

In a sentence which involves ብቻ *bəčča* there seems to be a predilection for a cleft sentence. Examples: ይህንን: የማድርገው: አንተን: ለማስደሰት: ብቻ: ነው *ya-hənnən yämmadärgäw lämasdäsät bəčča nāw* 'I am doing this just to please you'; በመኪና: የምንሄደው: ለመዝናናት: ብቻ: ነው *bämäkina yämmənəhedāw lämäznanat bəčča nāw* 'we drive solely for pleasure'.

33.9.8. Example for a contrastive statement: ወደ፡ ሥራ፡ ስሄድ፡ የወሰድኩት፡ መከ፡ ናዩን፡ ነው waddā sara səhed yāwässädkut mäkinayen näw 'it was my car that I took when I went to work', with the understanding 'but not my bicycle'.

The conjunction እንጂ, is often used to mark the contrast. The copula, which is mostly in the negative (አይደለም), is placed at the end of the sentence. Examples: ኪላው፡ የተቀመጠው፡ ለጊዜው፡ እንጂ፡ ለዘላቂታው፡ አይደለም kellow yātäqämmä-taw lägizew ənጅi läzäläqetaw aydällämm 'the checkpoint was placed there temporarily, not permanently'; ሹመቱን፡ ያገኘው፡ በአድልዎ፡ እንጂ፡ በሥራው፡ አይደለም šumätun yagäññāw bäadläwo ənጅi bäsəraw aydällämm 'he obtained his position by favoritism, not by merit'.

With ነው placed at the end of the sentence: አልተሳካለትም፡ እንጂ፡ ሐሳቡ፡ ምስጋና፡ የሚገባው፡ ነው altäsakkallätəmm ənጅi hassabu məsgana yämmiggäbbaw näw 'he was not successful (lit. 'it was not successful for him'), but his intentions are praiseworthy' (lit. 'praise was-proper-for-it').

Both ነው and አይደለም occur in the sentence and ነው may be replaced by እንጂ. Examples: ትናንት፡ ለቁርስ፡ የበላሁት፡ ገንፎ፡ ነው፡ (or እንጂ)፡ እንቁላል፡ አይደለም tenant läqurs yäbällahut gänfo näw (or ənጅi), ənqulal aydällämm 'what I had (lit. 'ate') for breakfast yesterday was porridge, not eggs'; ትናንት፡ ለቁርስ፡ የበላሁት፡ ገንፎ፡ አይደለም፡ እንቁላል፡ ነው፡ (or እንጂ), tenant läqurs yäbällahut gänfo aydällämm, ənqulal näw (or ənጅi) 'what I ate for breakfast yesterday was not porridge, (but) it was eggs'.

Example for emphasis: ያለትን፡ ቢሉ፡ አልግዝን፡ ነው፡ የሚያገባው yalutən bilu almazən näw yämmiyagäbbaw 'no matter what they say, he is going to marry Almaz'.

33.9.9. In an alternative, the relative verb refers to the preceding noun and does not have to be repeated. Examples: እናቱ፡ ናት፡ የሞተች፡ ወይስ፡ አባቴ? ənnate nat yämotäčč wäyäss abbate? 'was it my mother who died or my father?'; አባቴ፡ ነው፡ የሞተ፡ ወይስ፡ እናቱ? abbate näw yämotä wäyäss ənnate? 'was it my father who died or my mother?'. If the verb is repeated, it must agree in gender and number with the alternate noun: thus, እናቱ፡ ናት፡ የሞተች፡ ወይስ፡ አባቴ፡ ነው፡ የሞተ? ənnate nat yämotäčč wäyäss abbate näw yämotä?

33.9.10. The copula is ነው näw and its equivalents, that is, the negative አይደለም aydällämm, the affirmative and negative ነበረ (or ነበር) näbbärä (or näbbär), ሆነ honä, and ኖረ norä. These elements may be either frozen or conjugated, depending on the nature of the cleft sentence.

Note that ነው is interchangeable with ነበረ. Examples: ለመሆኑ፡ በምን፡ ምክንያት፡ ነው፡ (or ነበረ)፡ ዐሥር፡ ዓመት፡ ታስረህ፡ የነበረው? lämähonu bämən məknə-

yat nāw (or *nābbārā*) *assər amät tasrah yänābbārāw*? 'by the way, why were you imprisoned for ten years?'; ማንን፡ ነው፡ (or ነበረ)፡ የሚረዱት? እርሰዎን፡ ነበር፡ (or ነው) *mannən nāw* (or *nābbārā*) *yämmifälləgūt*? *ərsəwon nābbār* (or *nāw*) 'whom are You looking for? For You'.

While normally the past is expressed by the relative verb in the past together with the copula in the past, the relative verb in the past, together with the copula in the present also marks the past. Examples: ወደ፡ ሥራ፡ ሰሄድ፡ የወሰድኩት፡ መኪናዬን፡ ነው *wädä səra səhed yāwässädkut mäkinayen nāw* 'when I went to work it was my car that I took'; አደጋው፡ የደረሰበት፡ ወደ፡ ሐረር፡ ሰሄድ፡ ነው *adəgaw yädärräsäbbät wädä harär sihed nāw* 'the accident occurred when he was on his way to Harar'. In a compound tense with ነበረ in ልጁን፡ ይገርፍ፡ የነበረው፡ (or የሚገርፍ፡ የነበረው)፡ አስተማሪው፡ ነው *ləḡun yəgärf yänābbārāw* (or *yämmigärf yänābbārāw*) *astämariw nāw* 'the one who was beating the boy was the teacher'.

The present is expressed by the relative verb in the imperfect (present or future) combined with the copula in the present: e.g., ምንድን፡ ነው፡ የምትበላው? *mändən nāw yämmättəbälaw?* 'what is it that you are eating?'

If two relative verbs are connected with -ና -*na*, the copula ነው is used only once: ያየሁትና፡ የሰማሁትም፡ ይኸው፡ ብቻ፡ ነው *yayyähutenna yäsämmahutəmm yəhāw bəččä nāw* 'this is all I saw and heard'.

33.9.11. The negative አይደለም is placed directly after the focused part of the sentence. It may therefore be placed at the end or in the middle of the sentence. Examples: አንተ፡ ዘንድ፡ የመጣው፡ ገንዘብ፡ ፈልጎ፡ አይደለም *antä zänd yämmäṭṭaw gänzäb fälləgo aydällämm* 'he didn't come to you looking for money'; የሚመጡት፡ ነገ፡ አይደለም *yämmimäṭut nägä aydällämm* 'it is not tomorrow that they will come'; ገንዘብ፡ ያልጠየቀህ፡ ሳይቸግረው፡ ቀርቶ፡ አይደለም *gänzäb yalṭäyṭäqäh sayəčəggəṛāw qärto aydällämm* 'it is not because he didn't need it that he didn't ask you for money'; እኔ፡ የቀረሁት፡ አስተማሪውን፡ ፈርቼ፡ አይደለም *əne yäqärrähut astämariwən fä-rəččə aydällämm* 'it was not because I was afraid of the teacher that I was absent'; ጫት፡ የሚበቅለው፡ ሐረር፡ አይደለም፡ እንዴ? *čət yämmibäqlāw harär aydällämm ənde?* 'isn't it in Harar that the čət-plant grows?'

In the middle of the sentence: በርብህ፡ አይደለም፡ ያን፡ ሁሉ፡ ምግብ፡ የበላኸው? *birəbəh aydällämm yan hullu məgəb yäbällahāw?* 'is it not because you were hungry that you ate all that food?'

33.9.12. Examples with ነበረ *nābbārā*, አልነበረም *alnābbārāmm*: የማሳሰለው፡ አንቺን፡ ነበር *yämmassälässäləw ənčinu nābbār* 'it was you I was thinking of'; ሳረ፡

ጣጁት፡ የተገናኘነው፡ እንዲጋጣሚ፡ ነበር፡zare fwat yätägänāñhänāw əndagaftami nāb-bār 'it was purely by coincidence that we met this morning'.

In the middle of the sentence: አዲስ፡ አበባ፡ ሳለሁ፡ በመኪና፡ ነበር፡ ወደ፡ ሥራ፡ የምመጣለሁ addis abābā .sallā^h hāmākina nābhār wādā sara yāmməmmūlallās 'when I was in Addis Ababa, it was by car that I commuted to work'.

In a compound tense the relative marker is attached to ነበረ nābbārā. Example: ለመሆኑ፡ በምን፡ ምክንያት፡ ነበር፡ ዓሥር፡ ዓመት፡ ታሰረህ፡ የነበረው? lāmāhonu bā-mən məknayət nābhār assər amūt tsaräh yānābbārāw? 'by the way, why were you imprisoned for ten years?' (lit. 'for what reason was it that you were imprisoned for ten years?').

If two relative verbs are combined with -ና -na, ነበር is used only once: አገረ፡ ገዢው፡ በሕዝቡ፡ ዘንድ፡ በጣም፡ የተከበረና፡ የተወደደ፡ ነበር aḡärā ḡäziw bāhəzbu zänd hütam yütākāhhārāna yätāwāddādā nābbār 'the governor was very much respected and loved by the people'.

With አልነበረም alnābbārāmm: ወዳንተ፡ የመጣህት፡ እንድትረዳኝ፡ ልጠይቅህ፡ ብቻ፡ አልነበረም wādantā yāmmāttahut əndattərādāññ lətäyyaqəh bəččəa alnāb-bārāmm 'I didn't come to you only to ask you to help me' (lit. 'it wasn't only to ask you to help me that I came to you'); ያልመጡት፡ ፈርተው፡ አልነበረም yalmāttut färtāw alnābbārāmm 'it wasn't because they were afraid that they didn't come'.

33.9.13. Examples with conjugated ሆነ honā: ጦርነቱ፡ የሚያሳሰብ፡ ሆኗል forən-nātu yāmmiyasassəb hon^{all} 'the war has become worrisome'; ዛሬ፡ ሕፃኑን፡ የምጠብቅ፡ በተራዩ፡ እኔ፡ ሆኛለሁ zare həsənun yāmməttəbbəq bātārəy əne hoññallā^h 'I am (lit. 'I have become') the one who is to look [in my turn] after the baby today'; ዛሬ፡ ልብሱን፡ እጠብብ፡ ሳምንት፡ ደግሞ፡ የማጥብ፡ እኔ፡ እሆናለሁ zare labsun ətəb, sanmənt dägmo yāmmatəb əne əhonallā^h 'you do the laundry (lit. 'you wash the clothes') today, and next week! I will be the one to do it' (lit. 'who will wash'); በቀለ፡ የመጣው፡ ለመሥራት፡ ይሆናል hāqqälā yāmāttaw lāmäsrat yəhonall 'Bäqqälä may have come in order to work'²; ልጄን፡ ይሆናል፡ የገረፈው፡ ለጄን yəhonall yägərräffāw 'it might be his child that he whipped'; የቀረው፡ አሞት፡ ይሆን? ይሆናል yäqärrāw ammot yəhon? yəhonall 'is it perhaps because he was sick that he didn't come? It is possible'; መቼ፡ ይሆን? ገዢው፡ ጋብ፡ የማለው? mäčə yəhon zənabu gabb yāmmilāw? 'when [perhaps]

¹ Note the meaning of ሳምንት sanmənt 'next week' with a verb in the imperfect, as in መቼት መጣለህ? ሳምንት፡ እመጣለሁ mūčə tsəmätalläh? sanmənt əmätallā^h 'when will you come? I will come next week'. Likewise ዓመት amūt 'year' may mean 'next year' with a verb in the imperfect, as in ሳመት፡ እመጣለሁ lamät əmätallā^h 'I will come next year'.

² For ይሆናል፡ ይሆን፡ expressing probability, see 55.13; 55.16.

will the rain ever let up?' (freely, 'will the rain ever let up?'); አማኛ፡ ሆኜ፡ የመጣሁ፡ የሚያስፈልግ፡ ስለመሰለኝ፡ ነው *amጠalaḡ hoññe yämmaṯṯa* 'h, yämmiyasfällag sälämäs-sälälñä näw 'I came here as an intercessor because I deemed it to be necessary'; የምንሄደው፡ ነገ፡ ይሁን፡ ዛሬ፡ አላውቅም *yämmännähedäw nägä yahun zare alawqamm* 'I don't know whether we will go tomorrow or today'; የመጣሁት፡ ገንዘብ፡ ልጠይቅህ፡ ሳይሆን፡ ላይህ፡ ነው *yämmaṯṯahut gänzäb laṯäyyəqəh sayhon layəh näw* 'it is not to ask you for money that I came, but to see you'; ወደ፡ ድሬ፡ ዳዋ፡ የሄድኩት፡ በባቡር፡ ሳይሆን፡ በመኪና፡ ነው *wädä däre dawa yähedkut bäbabur sayhon bämäkina näw* 'it was not by train that I went to Dire Dawa, but by car'; combined with ብቻ *bäčča* in የሚሄደው፡ እሱ፡ ብቻ፡ ሳይሆን፡ እኔም፡ ጭምር፡ ነኝ *yämmihedäw əssu bäčča sayhon ənemm čəmmər näññ* 'it's not only him who goes but me too'.

33.9.14. Examples with ናረ *norä*: ለመሆኑ፡ ያ፡ ሁሉ፡ ሰው፡ በዳቤ፡ ኖሏል፡ የሚመገበው? *lämähonu ya hullu säw bädube nor* 'all yämmimmäggäbäw' 'by the way, were all those people eating on credit?'; መጽሐፍቼን፡ ኑኗል፡ የወሰዳችሁት! *mäshafoccen nur* 'all yäwässädaččəhut! 'so it was my books that you took!'; በጉን፡ ያሞከተው፡ ላማችኛ፡ ሊወስድ፡ ኖሏል፡ (or ነበረ) *bägun yamokkätäw lamačöčču liwäsd nor* 'all (or *näbbärä*) 'he gelded the ram (in order) to take it to his in-laws' (lit. 'it is in order to take to his in-laws that he fattened the ram'); አባትህን፡ በቆይታ፡ ያነጋገራቸው፡ ምናልባት፡ ምስጢር፡ ቢኖረው፡ ነው *abbatəhan bäqoyyeta yannägaggäraččəw mənəlbat məšṯir binoräw näw* 'he spoke to your father privately probably because he had a secret (to share)'.

33.9.15. As stated above, the copula agrees in person, gender, and number with the relative verb if the verb is focused. Examples with conjugated ነው *näw* and its equivalents: መጽሐፍ፡ የገዛሁት፡ እኔ፡ ነኝ *mäshaf yägəzzahut əne näññ* 'I am the one who bought a book'; አንተው፡ ራሱህ፡ ነህ፡ ገንዘቡን፡ የሰጠኸኝ *antəw rasəh nəh gänzäbun yäsäṯṯähäññ* 'it is you yourself who gave me the money'; የማስታዎቂያ፡ ደብዳቤ፡ የሰጠሁህ፡ አንተ፡ ነህ *yämastawawäqiyā däbdabbe yäsäṯṯähuh antä nəh* 'it is you to whom I gave a recommendation'; ትላንት፡ የመጣሽዋ፡ አንቺ፡ ነሽ *ገለant yämmaṯṯəwə anči näs* 'it is you (fem.) who came yesterday'; የሕዝብ፡ ልማዶች፡ እንደየገዢ፡ የተለያዩ፡ ናቸው *yähəzb ləmodoččə əndäyyähagäru yätäläyayyu naččəw* 'social customs vary from country to country'; መጽሐፋችን፡ የወሰዱት፡ ጓደኞቼ፡ ናቸው *mäshafun yäwässäduṯ ḡ'addäññöčče naččəw* 'it is my friends who took the books'; እዚያ፡ ጥግ፡ ያሉት፡ ሰው፡ ማናቸው? *əzziya ṯəgg yallut säw mannaččəw?* 'who is the gentleman in that corner?' (lit. 'who is the man in the corner?'); ጥፋት፡ የሠራሽው፡ አንቺ፡ አይደለሽም፡ ወንድምሽ፡ ነው *ṯəfat yäsärrašiw anči aydälläšəmm, wändəmməs näw* 'it wasn't you who made a mistake; it was your brother'; የቀረች፡ አንዲት፡ የሰንዴ፡ ፍሬ፡ ብቻ፡ ነበረች

yäqärräččē andit yäsände fre bæčča näbbäräččē 'it was only a grain of wheat that was left'; በስብሰባው፡ የነበሩት፡ ይበልጡን፡ ሴቶች፡ ነበሩ *bäsabsäbaw yänäbbäurut yäbäl-tun setoččē näbbäuru* 'it was mostly women who were at the gathering'; ከመኩንኖቹ፡ ቀጥለው፡ ግብር፡ የሚገቡት፡ ወታደሮች፡ ይሆናሉ *kämäk'ännänočču qäffäläw gabar yämmigäbut wättaddäroččē yəhonallu* 'it is the privates who will enter the banquet (room) after the officers' (lit. 'following the officers'). See 33.9.1.

33.9.16. Question sentences and answers are often expressed by cleft sentences. Note that the verb may be at the end. Examples for questions: ይህን፡ መጽሐፍ፡ የጻፈው፡ ማኑ? *yəhən mäshaf yäšafäw mannäw?* 'who wrote this book?' (lit. 'who is it who wrote this book?'); በከረምት፡ ምን፡ ሥራ፡ ነው፡ የሚሠሩት? *bäkrämt mən sərə näw yämmisäuru?* 'what do they do during the rainy season?'; በልተሀ፡ ሳሕኑን፡ የማታጥቡው፡ ለምንድን፡ ነው? *bältäh sahnun yämmattaṭbäw läməndən näw?* 'why is it that you don't wash the plate after you have eaten?'; የትኛው፡ እንጂራ፡ ነው፡ ያመመህ? *yätäññaw ənğära näw yämmämäh?* 'which bread made you sick?'. Also without a question particle: ሳለበላ፡ የመጣኸው፡ በአውሮፕላን፡ ነው? *lalibäla yämät-ṭahäw bäawroplan näw?* 'did you come to Lalibäla by plane?'

33.9.17. The answer to a question may likewise be expressed by a cleft sentence. In this case the verb is the same as that of the question sentence, and the copula ነው appears in a frozen form. Examples: መኛ፡ ትመለሳለህ? የምመለሰው፡ ቅዳሜ፡ ነው (but also ቅዳሜ፡ እመለሳለሁ-) *mäče tämmälläsalläh? yämmämmälläsäw qədame näw* (but also *qədame əmmälläsalläh*) 'when will you come back? I will come back on Saturday'; ምሳህን፡ አሁን፡ ትበላለህ? ሥራዬን፡ ከጨረሰከ፡ በኋላ፡ ነው፡ የምበላ *məsahən ahun təbälalläh? sərəyen kächärräsku bäh'ala näw yämməbäla* 'will you have (lit. 'eat') your lunch now? I will eat after I finish my work' (or 'it is after I finish my work that I will eat'); ለምን፡ አብረኸኝ? አትሄድም? አብራህ፡ የማሄደው፡ በለማልረግ፡ ብቻ፡ ነው *lämən abrahänñ attəhedəmm? abərreh yämmalhedäw səlämmalfälläg bæčča näw* 'why don't you go with me? (lit. 'why you joining me'). It is simply because I don't want to that I am not going with you' (lit. 'I joining you').

If the answer is stressed, the copula has the form ነዋ *näwa* (that is, ነው+*a*, for which see 161). Examples: አገር፡ ቤት፡ የምንሄድ፡ መኛ፡ ነው? በከረምት፡ ነዋ *agär bet yämmənəhed mäče näw? bäkramt näwa* 'when are we going to the country? Of course, in the rainy season' (or, 'in the rainy season. Didn't you know?'); ቁርስ፡ የሚበላው፡ መኛ፡ ነው? ጧት፡ ጧት፡ ነዋ *qurs yämmibbällaw mäče näw?* [wat [wat näwa 'when does one eat (lit. 'that it is eaten') breakfast? In the morning, of course'. For the omission of the relative verb in the answer, see 33.9.18.

33.9.18. At times the relative verb of the answer is understood and does not appear. The answer may then be considered truncated. It is the copula that serves as a criterion for classifying the answer as a cleft sentence. Examples: መኛ፣ ነው፡ የመጣኸው? ቅዳሜ፡ ዕለት፡ ነው *māče nāw yāmāffahāw?* *qədame əlat nāw* 'when did you come? It was on Saturday'; በምን፡ መጣህ? በመኪና፡ ነው *bāmən qūffah?* *bāmākina nāw* 'how did you come? It was by car(that I came)'; ማን፡! መታሀ? አባቱ፡ ነው *man māttah?* *abbate nāw* 'who hit you? It was my father'; የትኛውን፡ ኮት፡ ነው፡ የምትመለከተው? ነጭን፡ ነው *yätəññawən kot nāw yāmməttəmmnäläkkätāw?* *näččun nāw* 'which coat are you looking at? The white one'. Note that since the verb of the question was in the past, ነው of the answer is rendered 'was'.

If there is a subordinate structure in the answer, the verb of the answer is likewise omitted. Examples: ለምን፡ መጣህ? አባትህን፡ ለማነጋገር፡ ስለሻሁ፡ ነው *lämən māttah?* *abbatəhən lämannägagär səläšəʷh nāw* 'why did you come? It is because I wanted to speak with your father (that I came)'; ለምን፡ በአውቶቡስ፡ አትሄድም? ንፋስ፡ ለመቀበል፡ ስለምፈልግ፡ ነው *lämən bäawtobus attəhedəmm?* *nəfas lämāqqäbäl səläm-məfalləg nāw* 'why don't you go by bus? It is because I want some fresh air'; ለምን፡ ጠራኸኝ? አብረኸኝ፡ እንድትሄድ፡ ነው *lämən řərrahāññ?* *abrähāññ əndəttəhed nāw* 'why did you ask me over? So that you would go with me' (lit. 'you joining me').

The relative qualifier is also omitted in an answer consisting of a gerund+ነው. Examples: እንዴት፡ ነው፡ ሳይጠይቅ፡ የወሰደው? ሰርቆ፡ ነው *əndet nāw saytäyyəq yä-wässädāw?* *särqo nāw* 'how is it that he took it without asking (for it)? It is by stealing (that he took it)'; ለምንድን፡ ነው፡ ሳትበላ፡ የሄድከው? ቸኮዩ፡ ነው *läməndən nāw sattəbäla yāhedkäw?* *čäkkʷəyye nāw* 'why did you leave without eating? It is because I was in a hurry'.

The relative qualifier may also be omitted in a contrastive clause. Examples: ትናንትና፡ ለቁርስ፡ የበላሁት፡ ገንፎ፡ አይደለም፣ እንቁላል፡ ነው *ənantənna läqurs yä-bällahut gänfo aydälläm, ənqul nāw* 'what I ate yesterday for breakfast was not porridge; it was eggs' ('that I ate' not expressed); አንተን፡ አልጠየቅሁሁም፡ እነሱን፡ ነው *antən altäyyäqhuhəmm, ənnässun nāw* 'I didn't ask you; it was they (whom I asked)'.

33.9.19. The copula may likewise be omitted in a dialogue. Example: (A says) ምላ፡ እንብላ፡ (B replies) የበላሁትን (A) *məsa ənnəbla*, (B) *yäbällahuən* (with a special tone on *hu*) (A) 'let's eat lunch, (B) 'but I have already eaten'.

The omission of ነው also occurs in a structure with two parallel clauses. Examples: እኛ፡ የምንጨነቀው፡ ስለዛሬው፡ ሁኔታ፡ እንተ፡ የምታወራ፡ ስለትናንት፡ ማታላን *yämmənnəččənnäqäw səläzəwə hunetə; antä yämmətiawära səläzənanə məta* 'we are worrying about today's situation, yet you are (still) talking about last night'; (an

Amharic saying) እኔ፡ የምጥ ት፡ ዛሬ፡ ማታ፡ ኅመን፡ የሚደርስ፡ በፍልስታ *əne yäm-məmot zare mata, gommän yämmidärs bäfälsäta* 'I'm going to die tonight, (and yet you are telling me that) cabbage will be ready by fasting season' (this saying describes the urgency of the situation).

33.9.20. The expression ለምንድን፡ ነው *lämändən näw* 'why is it?', or ምነው *mən-näw* 'why?' seems to be understood in the following sentences that have a negative interrogative relative: ሆኖን፡ ከሚያመው፡ ጉመን፡ መብላተን፡ የማይተው (or ለማይተው)? *hodun kämmiyammäw g'ämmän mäblatun yämmayätäw* (or *əmmayätäw*)? 'rather than suffer stomachache, why doesn't he stop eating cabbage?' (the full sentence being መብላተን፡ የማይተው፡ ለምንድን፡ ነው? *mäblatun yämmayätäw lämändən näw?* 'why is it that he doesn't stop eating?')

For more sentences, see 55.4.4.

33.9.21. The cleft sentence also occurs when a subordinate clause is involved. Examples: የምነግርህ፡ እንድታውቀው፡ ብዬ፡ ነው *yämmänägräh ändəttawqäw bayye näw* 'I am telling you so (with the intention) that you will know' (or, 'the reason that I am telling you is so that you will know'); በጧት፡ የተነሣሁት፡ ቤተ፡ ክርስቲያን፡ ልሄድ፡ ነው *bätwat yätänässahut betä krəstiyān ləhed näw* 'it is in order to go to church that I rose so early'; ልጁ፡ የሚበርቀው፡ አጉተ፡ ስለመጣ፡ ነው *lägü yämmiborraqäw agg'ātu salämätta näw* 'the child is frolicking about because his uncle has come'; ትናንት፡ የጠራሁህ፡ ስለናፈቅሁህ፡ አይደለም፡ ሥራ፡ (or በሥራ)፡ እንድታግዘኝ፡ ነው *tənant yätärrahuh salänaffäqhuḥ aydällämm səra* (or *bäsəra*) *ändəttaggəzänñ näw* 'I called you yesterday not because I missed you, but so that you will help me with my work'; ምሳ፡ የሚቀርበው፡ አባትህ፡ ሲመጣ፡ ነው *masa yämmiqärbäw abbatəh simäta näw* 'lunch will be served (only) when your father comes'; እሱ፡ የመጣው፡ እኔ፡ ስጽፍ፡ ነበር (or ነው) *əssu yämättaḥ əne səşəf näbbär* (or *näw*) 'he came while I was writing' (where ነበር seems to refer to የመጣው as well as to ስጽፍ); ፈጥኛ፡ የመጣሁት፡ መታመምክን፡ ብሰማ፡ ነው *fätəññe yämättaḥut mättamämknən bəsäma näw* 'I came running because I heard you were sick'; የመጣነው፡ ብድር፡ እንጠይቅዎ፡ ዘንድ፡ ነው *yämättanäw bəddər ənnaṣäyṣəqəwo zänd näw* 'we came in order to ask You for a loan'.

Also rendered by 'the reason that': ያልመጣሁት፡ ሥራው፡ አላዳርስ፡ ብሎኝ፡ ነው *yalmättaḥut səraw aladdarrəs bəloññ näw* 'the reason I didn't come is because the work couldn't give me a break' (lit. 'the work because it said to me "I will not make [you] reach"'); የደዥየው፡ ሰነፍ፡ ስለሆነ፡ ነው *yädähäyyäw sänäf sələhonä näw* 'the reason he is poor is that he is lazy'.

33.9.22. The structure of ብ+imperfect followed by ነው or its equivalent expresses cause. Examples: በቸቸል፡ ነው፡ ሳይሰናበት፡ የሄደው *bičäkk'al näw sayəs-*

sänabbät yähedäw 'he left without saying good-bye because he was in a hurry'; ሰላምታ፡ ያልሰጠው፡ ቢቸገሉ፡ ይሆናል *sälamta yalsäñtāw bičäkk'äl yəhonall* 'he didn't greet him probably because he was in a hurry'; ቢሰላ፡ ይሆናል፡ ከኛ፡ ጋር፡ ገበታ፡ ያልቀረበው *bibāla yəhonall kāñña gar gäbāta yalqärräbāw* 'he didn't sit at the table with us because he has probably eaten'; ቢያመው፡ ይሆን፡ የቀረው? ÷ ይሆናል *biyammāw yəhon yäqärrāw? yəhonall* 'is it because he is sick that he didn't come? It is possible'; ቢርብህ፡ አይደለም፡ ያን፡ ሁሉ፡ ምግብ፡ የበላኸው? *birəbəh aydällämm yan hullu məgəb yäbällahāw?* 'is it not because you were hungry that you ate all that food?'; ክፉ፡ ነገር፡ ቢኖር፡ ነው፡ (or ይሆናል)፡ የዘገየ *kəfu nəgär binor näw (oryəhonall) yäzägäyyä* 'it may be because something bad happened that he is late'.

33.9.23. The gerund in a cleft sentence with ነው and its equivalents expresses cause or reason, or circumstance. Examples: ያልመጣሁት፡ (አንድ)፡ ዘመድ፡ ሙቶብኝ፡ ነው *yalmäññahut (and) zämäd mutobbəññ näw* 'I didn't come because a relative of mine died'; ደክሞ፡ ነው፡ የወደቀ *däkmə näw yäwäddäqä* 'he fell down because he was tired'; የቀረው፡ አምት፡ ይሆን? *yäqärrāw ammot yəhon?* 'could it be because he was sick that he didn't come?'; እኔ፡ የቀረሁት፡ አስተማሪውን፡ ፈርቼ፡ አይደለም *əne yäqärrähut astämariwəñ färəčče aydällämm* 'it is not because I was afraid of the teacher that I stayed away' (i.e., 'I didn't come'). See also 59.5.3.

In a question and answer: አስተማሪህ፡ ስለምን፡ ተኩርሮ፡ ነበር? የመጣ፡ ጊዜ፡ ሳለነሣለት፡ ቀርቼ፡ ነበር *astämarih səlämən täk'ärrəfo nəbbär? yämätta gize salənnässallät qärəčče nəbbär* 'why did your teacher sulk? Because I didn't stand up to honor him (lit. 'because I remained without that I got up for him') when he arrived'.

33.9.24. The cleft sentence may also be rendered as a 'that'-clause. Thus, አሁን፡ ነው፡ ምሳ፡ በላተን፡ ያበቃነው *ahun näw məsa bältän yabäqqanāw* 'it is just this moment that we finished having lunch'; ስለዚህ፡ ነው፡ የያዝኩውን፡ ሥራ፡ እንዳትለቅ፡ የምመክርህ *sələzzih näw yäyazkəwən sərə əndattələqq yämməməkrəh* 'it is for this reason that I advise you not to quit your present job' (lit. 'that you hold'); ከጥቂት፡ ቀን፡ በፊት፡ ነው፡ የአያተን፡ ሞት፡ የተረዳው *kätəqit qän bəfit näw yäayatur mot yätäräddaw* 'it is just a few days ago that he was informed of his grandfather's death'. With a gerund: ልብሱን፡ ለውጦ፡ ነው፡ እኛ፡ ቤት፡ የደረሰው *ləhsun läwwəfo näw əñña het yädärräsāw* 'it was after having changed his clothes that he arrived at our house'; ምሳዩን፡ አብዝቼ፡ መብላቴ፡ ነው፡ እንቅልፍ፡ እንቅልፍ፡ ያሰኘኝ *məsayen abzəčče məblate näw ənqəlf ənqəlf yassāññāññ* 'it was my overeating (lit. 'making in excess') at lunch that made me (so) sleepy'.

Without 'that': እንዴት፡ ነው፡ ያልመጣኸው? *əndet näw yalmäññahāw?* 'how is it you didn't come?'

For እየ+perfect+ሄደ in a cleft sentence. see 111.11.

34. INDEFINITE PRONOUNS AND ADJECTIVES

Because some indefinite adverbs are formed with the same elements as indefinite pronouns and adjectives, they are included in this section.

The indefinite elements are: someone, somebody (34.1); any (34.2); anybody, anyone (34.3); nobody, no one, none (34.4); a certain, certain (34.5); some (34.6); something (34.7); several (34.8); anything (34.9); nothing, not anything, not a thing (34.10); whoever, whosoever (34.11); whatever, whatsoever, whichever, no matter what (34.12); other, another (34.13); one, one of, no one, none (34.14); one...the other, the one...the other (34.15); on the one hand...on the other hand (34.16); either, neither (34.17); so-and-so, such-and such (34.18); such, such a (34.19). Pronouns of totality and isolation: all (35.1); the whole, entire (35.2); alone, only, by oneself (35.3); apart, separately (35.4). Distributive: each, each one' (36.1); every, everyone, everybody, everything (36.2).

34.1. 'Someone, somebody'

34.1.1. The pronouns 'someone, somebody' are expressed by (1) አንድ: ሰው *and säw*; (2) ሰው *säw*; (3) የሆነ: ሰው *yähonä säw*.

Examples: ሰው: (or አንድ: ሰው): ሊያይህ: መጥቶ: ነበር *säw* (or *and säw*) *liyayäh mäṭto* (*formäṭto*) *näbbär* 'someone came to see you'; ውሾቹ: ተናካሽ: እንደ ሆኑ: አንድ: ሰው: አመለከተ *wəššo'čču tənakaš andähonu and säw amäläkkätä* 'someone reported that the dogs were vicious'; እዚያ: የሚቀበልህ: ሰው: እንዳለ: እርግ ጠኛ: ነህ? *əzziya yämmiqqäbbäläh säw andallä argəjäñña näh?* 'are you sure that someone will be there to meet you?'; የሆነ: ሰው: በኑ: ላይ: ቆሟል *yähonä säw bärru lay qom* 'all' 'someone is (lit. 'stands') at the gate'; የሰው: ዕቃ: ሳይጠይቁ: መውሰድ: የሰርቆት: ያህል: ይቁጠራል *yäsäw əqa sayəṭäyyaqu mäwsäd yäsərqot yahäl yaqq'ät-tärall* 'taking somebody's possessions without asking is considered as stealing'.

In a relative clause, 'someone' may remain untranslated: e.g., ፒያኖ: መጫወት: የሚችል: አለ? *piyano mäččawät yämmičäl allä?* 'is there someone who can play the piano?'

34.1.2. 'Someone or other' የሆነ: ሰው *yähonä säw*: e.g., የሆነ: ሰው: ሳይረዳህ: አይቀርም *yähonä säw sayrädah ayqärəmm* 'someone or other will help you'.

'Someone else' ሌላ: ሰው *lela säw*: e.g., ሌላ: ሰው: እዚህ: አለ? *lela säw əzziäh allä?* 'is someone else here?'

'Someone else's' የሰው *yäsäw*: e.g., ይህ: መጽሐፍ: የሰው: ነው *yäh mäshaf yäsäw näw* 'this book is someone else's' (or, this book belongs to someone other than the speaker).

34.2. 'Any'

34.2.1. The pronoun and adjective 'any' is expressed by (1) ማንም *mannəmm*; (2) ምንም *mənəmm*; (3) ማንኛውም *mannəññawəmm*; ማንኛ- *mannəñña-* with suffix pronouns 'any of'; (4) ማናቸውም *mannacčəwəmm*; (5) አንዱ *andū*; (6) አንዳች *andačč*; (7) የትኛውም *yätəññawəmm*¹; (8) የትም *yätəmm*; (9) የሆነ *yāhonā*.

Examples: ማንም : መካኒክ: ሊጠግነው : ይችላል *mannəmm mākanik liṭəggənəw yəčəlall* 'any mechanic can fix it'; ያለ : ምንም : እርዳታ : ሠራው *yalä mənəmm ərdata sārrow* 'he did it without any assistance'; በምንም : ምክንያት : አይ መጣም *bämənəmm məknəyat aymätəmm* 'he will not come for any reason'; ኬኩን : ላንተ : አድርገው ÷ ምንም : አልፈልግም *kekun lantä adrəgəw, mənəmm alfalləgəmm* 'eat the cake for yourself; I don't want any'; ውኃው : ጥልቅ : እሆነበት : ማንኛውም : ቦታ : መዋኘት : ደስ : ይሰዋል *wəhaw ʔəlq əhonəbbät mannəññawəmm bota māwəññät däss yäləwall* 'he likes to swim any place where the water is deep'; ያ : ልጅ : ከማንኛውም : ችግር : ውስጥ : በዘዴ : ሊያመልጥ : ይችላል *ya ləg kəmannəññawəmm čəggər wəst bəzəde liyamälṭ yə-čəlall* 'that boy can escape any difficulty by means of some scheme'; ማንኛችሁም : ልትመጡ : ትችላላችሁ *mannəññacčəhummm ləttəmətu təčəlallacčəw* 'any of you may come'; ማናቸውንም : ዓይነት : የኤሌክትሪክ : መሣሪያ : ይሸጣሉ *mannacčəwəwəmm aynät yäelektrik məssariya yəšəʔallu* 'they sell any kind (or 'all kinds') of electric appliances'; ከነዚህ : ቀለማት : አንዱንም : አልወድም *kännəzzih qäləmat andunəmm al-wəddəmm* 'I don't like any of these colors'; ከአንገሩህ : አንዳች : ጥፋት : ብታጠፋ : ከት ምህርት : ቤት : ትባረራለህ *kəngədih andačč ʔəfət bəttəʔəfa kätəmhərt bet təbbar-räralläh* 'if you (ever) make any mistake from now on, you will be expelled from school'; የትም : አገር : ሂጅ : እሠራለሁ *yätəmm agər hegğə əsāralləw* 'I will go to any country (lit. 'I going') and work'; በሆነው : (or በየትኛውም) : ቀን : ና *bəhonəw (or bəyätəññawəmm) qān na* 'come any day'.

ምንም *mənəmm* with a negative verb may be rendered 'no'; በምንም *bämənəmm* 'in no way'. Examples: እንር : ምንም : ሳር : አልነበረም *əgʷaro mənəmm sar alnəb-bärəmm* 'there was no grass in the backyard'; ይህ : በፊት : ከነበረህ : በምንም : አይሻ ልም *yəh bəfiṭ kənəbbäräh bämənəmm ayəššəsaləmm* 'this is in no way better than what you had before'.

34.2.2. 'Any' may also remain without an equivalent in Amharic: e.g. ደብዳቤዎች : አሉኝ? *dəbdəbbewočč alluññ?* 'do I have any letters?'; እኪህ : መጽሐፍ : አይተሃል?

¹ የትኛውም *yätəññawəmm* has different meanings: ሁህ : የትኛውም : ቦታ : አስቀምጠው *yätəññawəmm bota asqəmənəw* 'put in 'anywhere', or 'put it in either one of the places'; የትኛውም : ሰፈር : አትሂድ *yätəññawəmm səfər atəhid* 'don't go to any of the villages'; የትኛውም : ቀን : ና *yätəññawəmm qān na* 'come on any of the days', or 'come any day'.

əzzih māshaf aytāhall? 'did you find (lit. 'see') any book here?'; *ምስክሮች: ካሉሁ: አትርባቸው* *māsakkəročč kalluh aqrəbaččəw* 'if you have any witnesses produce them' (lit. 'bring them forward').

34.2.3. 'Anytime, at any moment' *ምን: ቢሆን* *mən gizemm bihon*, *ምን: ቢሆን* *mən gizemm*. Examples: *ምን: ቢሆን: ቤቴ: መምጣት: ትችላለህ* *mən gizemm bihon bete məmīṭat təčəlallah* 'you may come to my house anytime'; *ገድግዳው: ምን: ቢሆን: ሊፈርስ: ይችላል* *gədgəddaw mən gizemm lifərs yəčəlall* 'the wall could collapse at any moment'.

With a negative verb: *ምን: ቢሆን: ሳትደውል: አትምጣ* *mən gizemm bihon sattədəwwəl attəmṭa* 'don't ever come without calling' (or 'don't come anytime without calling').

34.2.4. 'Without any, without a' *ያላንዳች* *yalandačč*; *ካላንዳች* *kalanadačč*; *ካለምንም* *kalāmənəmm*; *ያለምንም* *yalāmənəmm*. Examples: *ሥራውን: ያላንዳች: ችግር: ፈጸምን* *sərawən yalandačč čəggər fəššəmm* 'we did the work without any difficulty'; *ያላንዳች: ምክንያት* *yalandačč məknəyat* 'without any reason'; *ያላንዳች: ጥርጥር* *yalandačč tərəttər* 'without a doubt'; *ጦሩ: ካላንዳች: (or ካለምንም, or ያለምንም): ተቃውሞ: ከተማው: ውስጥ: ገባ* *toru kalandačč (or kalāmənəmm, or yalāmənəmm) tāqawmo kätəmmaw wəst ǧəbba* 'the army made its entry into town without any resistance'.

'Not any' *ምንም* +negative verb: e.g., *ምንም: ዳቦ: የለኝም* *mənəmm dabbo yäl-lāññəmm* 'I don't have any bread'.

34.2.5. 'Any other' *ሌላ* *lela*; *ማናቸውም*: *ሌላ* *mannaččəwəmm lela*; *ምንም*: *ሌላ* *mənəmm lela*. Examples: *ሌላ: ጥያቄ: አለህ?* *lela təyyaqe alläh?* 'have you any other questions?'; *ከዚህ: ሥራ: ማናቸውም: ሌላ: ሥራ: ይሻላል* *kəzzih səra mannaččəwəmm lela səra yəššalall* 'any [other] job is better than this one'; *ማናቸውም: ሌላ: ሰው: ይሆናል* *mannaččəwəmm lela säw yəhonall* 'any other person will do'; *ምንም: ሌላ: መውጫ: መንገድ: አይታየኝም* *mənəmm lela mäwča mängəd ayattayyāññəmm* 'I don't see (lit. 'it is not seen to me') any other way out'.

34.2.6. 'Any more' (1) *ሌላ* *lela*; (2) *ምንም*: *ከዚህ: በላይ* *mənəmm kəzzih bäləy*. Examples: *ሌላ: በርቦሬ: አለህ?* *lela bərbərrə alläh?* 'have you any more pepper?'; *ሌላ: ትግሥት: የለኝም* *lela təgast yälläññəmm* 'I don't have any more patience'; *ምንም: ሥቃይ: ከዚህ: በላይ: ሊሸከም: አይችልም* *mənəmm səqay kəzzih bäləy liššəkkäm ayčələmm* 'he can't bear any more pain'.

Note *ምግቡ: ምንም: አይል* *məǧbu mənəmm ayəl* 'the food is tolerable' (lit. 'the food doesn't say anything'); *ምንም: አይደል* *mənəmm aydäll* 'don't mention it, it's nothing, it doesn't matter, never mind'.

በምንም፡ **ምክንያት** *bāmənəmm məknəyat*, **በምንም**፡ **ዐይነት** *bāmənəmm aynät*, with a negative verb 'on no account': e.g., **በምንም**፡ **ምክንያት**፡ (or **ዐይነት**)፡ **ይህንን**፡ **መሳቢያ**፡ **መክፈት**፡ **የለብህም** *bāmənəmm məknəyat (oraynät) yəhənnən mäsabiya mäk-fät yälläbbəhəmm* 'on no account must you open this drawer' (lit. 'you should not open on any account').

ከምንም፡ **ከምንም**፡ **(ብሉ)** *kāmənəmm kāmənəmm (bəlo)* with various meanings: **ከምንም**፡ **ከምንም**፡ **ብለህ**፡ **አምጣው** *kāmənəmm kāmənəmm bələh amṭaw* 'bring it by whatever means you can!'; **ከምንም**፡ **ከምንም**፡ **(ብዩ)**፡ **አመጣዋለሁ** *kāmənəmm kāmənəmm (bəyye) amāṭawallāw* 'h (leave the worry to me) I will bring it one way or another'; **ከምንም**፡ **ከምንም**፡ **ብላ**፡ **ኑሮዋን**፡ **ገፋችው** *kāmənəmm kāmənəmm bəla nu-rowan gäffacčəw* 'she somehow managed to make ends meet'.

See also 'anybody (34.3), anything (34.9), nothing' (34.10).

34.3. 'Anybody, anyone'

34.3.1. 'Anybody, anyone' is expressed by (1) **ሰው** *sāw*; (2) **ማንም** *mannəmm*; (3) **ማንም**፡ **ሰው** *mannəmm sāw*; (4) **ምንም**፡ **ሰው** *mənəmm sāw*; (5) **ማንም**፡ **ቢሆን** *mannəmm bihon*; (6) **ማንኛውም** *mannəññawəmm*; (7) **ማንኛውም**፡ **ሰው** *mannəññawəmm sāw*; (8) **ማናቸውም**፡ **ሰው** *mannaččəwəmm sāw*; (9) **ማንኛ**- *mannəñña*- with plural suffix pronouns; (10) **ማናቸውም**፡ **ሌላ** *mannaččəwəmm lela*, (regionally, **ማንላቸውም** *mannallaččəwəmm*); (11) **የትኛውም**፡ **ሰው** *yätəññawəmm sāw*; (12) **አንዳችም**፡ **ሰው** *andaččəmm sāw*; (13) relative verb+ሁሉ *hullu*.

Examples: **እዚህ**፡ **ኣስ**፡ **መጫወት**፡ **የሚችል**፡ **ሰው**፡ **አለ?** *əzzih k'as mäččəwät yämmičəl sāw allä?* 'is there anyone here who knows how to play ball?'; **ማንም**፡ (or **ማናቸውም**፡ **ሰው**)፡ **ቢመጣ**፡ **እቤት**፡ **የለም**፡ **በል** *mannəmm (or mannaččəwəmm sāw) bimāṭa əbet yälləmm bäl* 'if anyone comes, tell him that I am not at home' (lit. 'say "he is not at home"'); **ማንም**፡ **ሰው**፡ (or **ማንም**፡ **ቢሆን**)፡ **ይህን**፡ **ሊበላ**፡ **ይችላል** *mannəmm sāw (or mannəmm bihon) yəhən libāla yəčəlall* 'anyone may eat this'; **አማርኛ**፡ **ከማንም**፡ **ይበልጥ**፡ **እናገራለሁ** *amarəñña kāmānnəmm yəbällt ənnaggärallāw* 'I speak Amharic better than anybody'; **ተጨማሪ**፡ **እርዳታ**፡ **የሚፈልግ**፡ (or **የሚፈልግ**፡ **ማንም**፡ **ሰው**, or **የሚፈልግ**፡ **ሁሉ**)፡ **ከከፍላ**፡ **በኋላ**፡ **ሊቆይ**፡ **ይችላል** *täččəmmari ərdəta yämmifälləg (or yämmifälləg mannəmm sāw, or yänmifälləg hullu) kākəfəl bəh'ala li-qoyy yəčəlall* 'anyone who needs extra help may stay after class'; **በሩን**፡ **ለማንም**፡ (or **ለምንም**፡ **ሰው**, or **ላንዳችም**፡ **ሰው**)፡ **አትክፈት** *bärrun lämannəmm (or lämannəmm sāw, or landaččəmm sāw) atəkfär* 'don't open the door to anyone'; **ማንኛውም**፡ **ሰው**፡ **ሊሠራው**፡ **ይችላል** *mannəññawəmm sāw lisärəw yəčəlall* 'anybody can do it'; **ማንኛችሁም**፡ **ልትመጡ**፡ **ትችላላችሁ** *mannəññaččəhummi ləttəmāju təčəllallaččəw* 'anyone of you may come'. With the direct object: **ማንንም**፡ **ጥራ** *mannənnəmm təra* 'call any-

one you want'; **እዚህ**: **ማንንም**: **አላውቅም** *əzzih mannənəmm alawqəmm* 'I don't know anybody here'; **አዲሱ**: **ትምህርት**: **ቤት**: **ማመልከቻ**: **የሚያስገባ**: **ማንኛውንም**: **ሰው**: **ይቀበላል** *addisu tamhərt bet mamälkäcä yämmiyasgäbba mannəññawənəmm säw yaqqäbbälall* 'the new school will accept anyone who applies' (lit. 'who puts in an application').

34.3.2. 'Anybody else' **ሌላ**: **ሰው** *lela säw*: e.g., **እዚህ**: **ሌላ**: **ሰው**: **አለ?** *əzzih lela säw allä?* 'is anybody else here?'

'Not anyone, not anybody' is expressed by the above-mentioned pronouns with a verb in the negative: e.g., **እዚህ**: **ማንንም**: **አላውቅም** *əzzih mannənəmm alawqəmm* 'I don't know anybody (anyone) here'.

'Anyone of...' is expressed by (1) **ማንኛ**- *mannəñña*- with the appropriate suffix pronouns; (2) **ከ---** **የትኛውም**: **ቢሆን** *kä---yätəññawəmm bihon*. Examples: **ማንኛቸውንም**: **ጥራ** *mannəññaččəwənəmm ɾəra* 'call anyone of them'; **ከነዚህ**: **በሬዎች**: **የትኛውም**: **ቢሆን**: **ለእርሻ**: **ይሆናል** *kännəzzih bärewoččə yätəññawəmm bihon läərša yəhonall* 'anyone of these oxen is good for ploughing'.

34.4. 'Nobody, no one, no, not one, not a single, none'

34.4.1. These meanings are expressed by (1) **ሰው** *säw*; (2) **አንድ**- *and-* with suffix pronouns; (3) **አንድም** *andəmm*, **አንዱም** *andumm*; (4) **አንድም**: **ሰው** *andəmm säw*; (5) **ማንም** *mannəmm*; (6) **ምንም** *mənəmm*; (7) **ማንም**: **ሰው** *mannəmm säw*; (8) **ምንም**: **ሰው** *mənəmm säw*; (9) **ማንም**: **ማን** *mannəmm man*; (10) **ማንኛ** *mannəñña*; (11) **ማናቸውም** *mannəččəwənəmm*. In all these cases, the verb is in the negative, with or without suffix -ም.

Examples: **ሰው**: **አልመጣም** (or **ሰውም**: **አልመጣ**) *säw almätṭamm* (or *säwəmm almätṭa*) 'nobody (no one) came'; **ባለፈው**: **ሳምንት**: **ቤተ**: **ክርስቲያን**: **ማንም**: (or **ማንም**: **ሰው**, or **ምንም**: **ሰው**, or **ማንም**: **ማን**, or **አንድም**: **ሰው**): **አልሂደም** *balläfäw sammənt betä krəstiyān mannəmm* (or *mannəmm säw*, or *mənəmm säw*, or *mannəmm man*, or *andəmm säw*) *alhedämm* 'no one (nobody) went to church last week'; **ሰባት**: **ፈልጌ**: **ነበር**: **ግን**: **ከቤት**: **ውስጥ**: **ምንም**: **አልነበረም** *sibago fälləgge näbbär gən kəbet wəst mənəmm alnäbbärəmm* 'I needed some string, but there was none in the house'; **ከፍሉ**: **ውስጥ**: **አንድም**: **ወምበር**: **የለም** *kəflu wəst andəmm wämbär yällämm* 'there is not a single chair in the room'; **ከንደኞቹ**: **አንዱም**: **ሊረዱኝ**: **አልቻለም**, or **ከንደኞቹ**: **አንዳቸውም**: **ሊረዱኝ**: **አልቻሉም** *käg^w addäññoččə andumm lirädāññ al-čalämm*, or *käg^w addäññoččə andaččəwənəmm lirädūññ alčalumm* 'none of my friends could help me'; **ሰው**: (or **ማንም**: **ሰው**, or **ማንም**): **ራሱን**: (or **የገዛ**: **ራሱን**): **መጥፋት**:

አይፈልግም *sāw* (or *mannəmm sāw*, or *mannəmm*) *rasun* (or *yägäzza rasun*) *mäg*⁹ *dat ayfälləgəmm* 'nobody wants to hurt himself'; ያለ: ውብቱ: ማናቸውም: ዘፈን: አይደምትም *yalä wəbitu mannaččəwəmm zäfän aydämqəmm* 'without Webitu, no singing is lively'.

Note that ማንም in answer to a question may also mean 'nobody' (without being combined with a negative verb): e.g., ይህን: ማን: (or ምን: ሰው): ነገረህ? ማንም *yəhən man* (or *mən sāw*) *nəggäräh?* *mannəmm* 'who told you that? Nobody'.

34.4.2. 'Nobody else' ሌላ: ማንም: ሰው *lela mannəmm sāw*: e.g., በቀለ: እንጂ: ሌላ: ማንም: ሰው: አልረዳኝም *bäqqälä ənጅi lela mannəmm sāw arräddanḥəmm* 'nobody else but Bäqqälä helped me'.

34.4.3. 'None of..., no one of...' is expressed by (1) አንድ- *and-* with the appropriate suffix pronouns; (2) አንዱም *andumm*; (3) ምንም *mənəmm*, ምኑም *mənumm*, with the verb in the negative.

Examples: እስካሁን: አንዳቸውም: አልተመለሱ *əskahun andaččəwəmm altä-mälläsu* 'none of them has yet come back'; አንዳችሁም: ልታነሡት: አትችሉም *andaččəḥumm lattanäsut attəčəlumm* 'none of you can lift it'; የኢትዮጵያ: ወንዞች: አንዳቸውም: ትልልቅ: መርከብ: አያስኬዱም *yäityoppəya wänzoččə andaččəwəmm tələləq märkäb ayaskedumm* 'none of the Ethiopian rivers is navigable for (lit. 'they don't make go') big vessels'; ይህ: ገንዘብ: ምኑም: (or አንዱም): የኔ: አይደለም *yəh gänzäb mənumm* (or *andumm*) *yäne aydällämm* 'none of this money is mine' (for ምኑም, see 34.9.1); ከነገረተኞቹ: አንዱም: ፍርድ: ቤት: አልቀረበም *känägärätänḥočču andumm fərd bet alqärräbämm* 'none of the litigants appeared at the trial'; ከገንዘቡ: ምንም: አልተረፈም *kägänzäbu mənəmm altärräffämm* 'none of the money was left'.

'No one at all' is expressed by ማንም: ቢሆን *mannəmm bihon*: thus, ዛሬ: ማንም: ቢሆን: አልሠራ *zare mannəmm bihon alsärra* 'no one at all worked today'.

34.5. 'A certain, certain (plural)'

34.5.1. 'A certain person (man)' is expressed by አንድ: ሰውዬ: (or ሰው) *and säwəyye* (or *sāw*). Example: አንድ: ሰውዬ: (or ሰው): መጥቶ: ነበር *and säwəyye* (or *sāw*) *mätto näbbär* 'a certain man was here' (lit. 'had come').

'A certain woman' is expressed by አንድ: (or አንዳት): ሴት: (or ሴትዮ) *and* (or *andit*) *set* (or *setəyyo*). Example: ገበያ: ሰሄድ: አንድ: (or አንዳት): ሴት: ገንዘብ: ለመነቸኝ *märkato səhed and* (or *andit*) *set gänzäb lämmänäččəḥḥ* 'while I was going to the market a certain (or 'some') woman begged me for money'.

34.6. 'Some'

34.6.1. 'Some' is expressed by (1) አንድ *and*; (2) አንዱ *andu*; (3) አንዳንድ *andand*; (4) አንዳንዱ *andandu* (with the noun in the plural, but also in the singular), pl. አንዳንዶቹ *andandočcu*; (5) እኩል *akkul*; (6) ጥቂት *ጅqit*; (7) ትንሽ *tənnəs* 'a little, a few' when a small quantity is referred to; (8) ቢጤ *biṭe*.

Examples: ሊያነጋግርህ፡ የሚፈልግ፡ አንድ፡ ሰው፡ ላይ፡ ቆሟል *liyannā-gaggərah yämmifällag and säw bäruru lay qom* 'all 'some man is at the door asking to speak with you'; አንድ፡ ቀን፡ እጠይቅሃለሁ *and qän əäyyəqəhalläw* 'I will visit you someday' (or, 'one of these days'); አንዱ፡ ተማሪ፡ ወሰዶት፡ ይሆናል *andu tämari wäsdot yəhonall* 'perhaps some student took it'; አንዳንድ፡ ሰዎች፡ ጫጫታ፡ አይወዱም *andand säwoččə čačata aywäddumm* 'some people can't stand commotion'; በበጋ፡ እንኳ፡ አንዳንድ፡ ቀን፡ (or አንዳንዴ)፡ ይዘንባል *bäbäga ənk* 'a *andand qän* (or *andande*) *yazänball* 'even in the dry season it rains on some days'; አንዳንዶቹ፡ መስማማታቸውን፡ ገልጸዋል *andandočcu mäsmammataččəwən gälsəwall* 'some have given their consent'; በገንዘብ፡ እኩል-ም፡ ለበሰ-በት፡ እኩል-ም፡ ጠጡበት *bägänzäbu əkkulumm läbbäsübbät əkkulumm fättübbät* 'some used the money for clothes, some for drinking' (lit. 'with-the-money some dressed-with-it, some drank-with-it'); ጥቂት፡ (or ትንሽ)፡ ጨው፡ ጨምርበት *ጅqit* (or *tənnəs*) *čəw čämmərəbbät* 'add (lit. 'add to it') some salt' (also 'add a little bit of salt'); ጥቂት፡ ሰዎች፡ እደጅ፡ ቆመዋል *ጅqit säwoččə ədäggə qoməwall* 'some people are standing outside'; ገና፡ የምፈጽማቸው፡ ጥቂት፡ ጉዳዮች፡ አሉኝ *gäna yämməfäsšəməččəwən ጅqit guddayöččə alluññ* 'I still have some things to attend to'; ትንሽ፡ ገንዘብ፡ ቢከፍለኝ፡ እንኳ፡ አልጋውን፡ እሰጠው፡ ነበር *tənnəs gänzäb bisäññənk* 'a *algawən əsäññəw näbbär* 'if he had at least paid me some money, I would have given him the bed'; ምግብ፡ ቢጤ፡ ስጠኝ *məgəb biṭe səññəñ* 'give me some food'; ገበያ፡ ሂጅ፡ ልብሰ፡ ቢጤ፡ ገዛሁ *gäbäya heggə läbs biṭe gäzza* 'h I went to the market and bought some clothes'; ሰው፡ ቢጤ፡ በሩ፡ ላይ፡ ቆሟል *səw biṭe bäruru lay qom* 'all 'some individual (with a demeaning connotation) stands at the door'.

34.6.2. 'Some' may also remain untranslated in Amharic. Examples: ቫይ፡ ትጠጣህ? *አዎን፡ ትንሽ፡ እጠጣሁ-ኋሃ* *yəññəñ (tənnəs) əññəñ* 'will you have (lit. 'drink') some tea? Yes, I will have (lit. 'drink') some'; ነብሪት፡ (or ዳቦ)፡ ስጠኝ *kəbrüt* (or *dabbo*) *səññəñ* 'give me some matches' (or 'bread'); እርሳሶች፡ አሉኝ *ərsasöččə alluññ* 'I have some pencils'; ልገሄድ፡ ስንል፡ አንግዶች፡ መጡ *lənnəhed sənnəl əngədoččə mäññu* 'when we were on the point of leaving some guests arrived'.

'Some' in the meaning 'about' is rendered by ያህል *yahäl*: e.g., ሁለት፡ ሰዓት፡ ያህል፡ ቆየን *hulätt sost säat yahäl qoyyän* 'we stayed some two or three hours'.

34.6.3. 'Some people': (1) ሰዎች *säwoččē*; (2) የሆኑ: ሰዎች *yāhonu säwoččē*: e.g., ሰዎች: (or የሆኑ: ሰዎች): ሊያነጋግሩህ: መጥተዋል *säwoččē* (or *yāhonu säwoččē*) *li-yannägaggəruh mäṭṭäwall* 'some people have come to speak to you'.

'For some time' ለጥቂት: ጊዜ: ያህል *läṭəqit gize yahəl*. Example: ስርቆቱ: ለጥቂት: ጊዜ: ያህል: አልታወቀም *sərqotu läṭəqit gize yahəl altawwäqämm* 'the theft was not discovered for some time'.

34.6.4. 'Some of...': (1) አንዳንዶቹ *andandoččē*; (2) ከ---አንዳንዶቹ *kä---andandoččē*; (3) ግማሾች *gəmmašoččē*- with the suffix pronouns; (4) ግማሽ *gəmmaš*; (5) ከፊል *käfil*; (6) ከ+plural noun+ጥቂቶቹ *kä---ṭəqitoččē*; (7) ከ+singular noun+ጥቂቱ *kä---ṭəqitu*.

Examples: አንዳንዶቹ: ደከመው: ወደቁ *andandoččē däkəmw waddäqu* 'some of them dropped from exhaustion'; ከተማሪዎቹ: አንዳንዶቹ: ጭራሽ: ማጥናት: አይወዱም *kätəmariwöččē andandoččē čərraš maṭnat aywäddumm* 'some of my students do not like to study at all'; ግማሾቻችን: በባቡር: ግማሾቻችን: ደግሞ: በጆልባ: እንሄዳለን *gəmmašoččəččən bābabur gəmmašoččəččən dāgmo bāğälba ənnəhedallän* 'some of us are going by train and some by boat' (for the agreement between the verb እንሄዳለን and the suffix pronoun of ግማሾቻችን, see ማነኛ 28.2); ከባህቱ: ጥቂቶቹ: ጠፍተውብኛል *käbägoččē ṭəqitoččē ṭəṭṭəwəbbəññäl* 'some of my sheep have wandered away'; ከብርቱካነ: ጥቂት: ስጠኝ *käbərtukanu ṭəqit səṭäññ* 'give me some of the oranges'; አንተ: በምትለው: ባንዳንዱ: (or በግማሹ, or በከፊል): እስማግላሁ *antä bəmməttäləw bandandu* (or *bägəmmašu*, or *bäkäfil*) *əsmammalläw* 'I agree with some of what you say'.

34.6.5. 'Some day or other' አንድ: ቀን and *qän*, አንዱን: ቀን *andun qän*, በሆነው: ቀን *bəhonəw qän*. Examples: አንድ: (or አንዱን): ቀን: ተመልኼ: እመጣለሁ *and* (or *andun*) *qän təməlləššə əməṭalläw* 'I will come again some day (or other)'; በሆነው: ቀን: እመጣለሁ *bəhonəw qän əməṭalläw* 'I will come some day or other'. Note also በሆነው: ቀን: ና *bəhonəw qän na* 'come any day'.

34.6.6. 'Some---others' አንዳንዶች---ሌሎች *andandoččē---leloččē*: e.g., አንዳንዶች: በቅንጦት: ሲኖሩ: ሌሎች: ይራባሉ *andandoččē bəqənət sinoru leloččē yərraballu* 'while some live in luxury others starve'.

'Some---some' is rendered by (1) ግማሾቹ: (ገሚሶቹ)---ግማሾቹ: (ገሚሶቹ: የቀሩት) *gəmmašoččē (gəmisəččē)---gəmmašoččē (gəmisəččē, or yäqərrut)*; (2) አንዳንዶቹ---ሌሎቹ *andandoččē---leloččē*; (3) አንዳንዶቹ---አንዳንዶቹ *andandoččē---andandoččē*. Examples: 'some went to the game, some went to church' ግማሾቹ: (or ገሚሶቹ): ጧዋታ: ግማሾቹ: (or ገሚሶቹ, or የቀሩት): ቤተ: ክርስቲያን: ሄዱ *gəmmašoččē* (or *gəmisəččē*) *čəwata gəmmašoččē* (or *gəmisəččē, or yäqərrut*) *betä krəstiiyan hedu*,

or አንዳንዶቹ፡ ዉታታ፡ ሌሎች፡ (or አንዳንዶቹ)፡ ቤተ፡ ክርስቲያን፡ ሂዱ andandočču
 čəwəta leločču (or andandočču) betä krəstiyān hedu.

Adverb: አንዳንድ andande 'sometimes, at times'.

34.7. 'Something'

34.7.1. 'Something' is expressed by (1) አንድ፡ ነገር and nāgär, አንዱ፡ ነገር andu nāgär; (2) የሆነ፡ ነገር yāhonā nāgär; አንድ፡ የሆነ፡ ነገር and yāhonā nāgär; (3) ምና ምን mənāmən; (4) አንዳች andačč, or አንዳች፡ ነገር andačč nāgär; (5) a relative structure.

Examples: አንድ፡ ነገር፡ ሰጠው and nāgär səṭəw 'give him something'; አንዱን፡ ነገር፡ እግራለሁ andun nāgär əmmaralləw 'I will study something'; ላዲሱ፡ ሆስፒታላችን፡ አንድ፡ ነገር፡ (or የሆነ፡ ነገር)፡ ልትሰጥ፡ ትፈቅዳለህ? laddisu hospitalaččən and nāgär (or yāhonā nāgär) ləttəsət təfəqdalläh? 'do you wish to donate something to our new hospital?'; እዚህ፡ ላይ፡ አንድ፡ የሆነ፡ ነገር፡ ተሳስቷል əzzih lay and yāhonā nāgär təsasw 'all 'something is wrong here'; ከምግብህ፡ ጋር፡ ምና ምን፡ ለመጠጣት፡ ትፈልጋለህ? kəməḡbəh ḡar mənāmən ləmätätət təfälləgalläh? 'do you want something to drink with your meals?'; ቆይ፡ እስቲ፡ የምነገርህ፡ አለኝ qoyy əsti yəmmənəḡrəh allāññ 'wait awhile, I have something to tell you'.

Expressions used when a child misbehaves or in curses: አንዳች፡ ይውሰድህ andačč yəwsādəh 'may something take you!', or አንዳች፡ ይጨህብህ andačč yəçəuhəbbəh, lit. 'may something scream at you!'

34.7.2. 'Something or other': (1) አንድ፡ ነገር and nāgär; (2) አንዳንድ፡ ነገሮች andand nāgäročč; (3) አንዳች፡ ነገር andačč nāgär; (4) የሆነ፡ ነገር yāhonā nāgär; (5) ምና ምን mənāmən; (6) ቢጤ biṭe.

Examples: አንዳንድ፡ ነገሮች፡ እሱን፡ አስታወሱኝ andand nāgäročč əssun astaw wəsuññ 'something or other reminded me of him'; ልጄ፡ ጓር፡ ሲጫወት፡ አንዳች፡ (or አንድ)፡ ነገር፡ መታው ləḡu ḡ'aro sičçəwəwət andačč (or and) nāgär məttaw 'when the child was playing in the backyard something (or other) struck him'; እግሩን፡ የሆነ፡ ነገር፡ ፋቀው əḡrun yāhonā nāgär faqəw 'something (or other) scratched his leg'; የሚበላው፡ ምና ምን፡ ሰጠው yəmmibälaw mənāmən səṭəw 'give him something (or other) to eat'; እህል፡ ቢጤ፡ ሰጠኝ əhəl biṭe səṭəññ 'give me something (or other) to eat'; ውኃ፡ ቢጤ፡ ሰጠኝ wəha biṭe səṭəññ 'give me something (or other) to drink'.

With preceding ስለ salä: (A) ስለምንድን፡ ነው፡ የሚያውሩት? (B) እንጃ፡ ስለሆነ፡ ነገር፡ ነው (A) sələməndən nəw yəmmiyawäru? (B) əñḡ, sələhonā nāgär nəw (A) 'what are they talking about? (B) 'I don't know; it's about something or other'.

34.7.3. 'Something else' ሌላ: ነገር *lela nāgär*: e.g., እርሳስ: አሌሌግም ÷ ሌላ: ነገር: ስጠኝ *ərsas alfällägəmm, lela nāgär səṯäññ* 'I don't want a pencil; give me something else'.

34.8. 'Several, several of'

34.8.1. 'Several' as adjective or pronoun is expressed by (1) ብዙ *bəzu*, ብዙዎች *bəzuwočč*; (2) አያሌ *ayyale*; (3) በርከት: ያሉ *bärkätt yalu*; (4) አንዳንድ *andand*; (5) ጥቂት *ṯəqit*.

Examples: መጽሐፉን: ብዙ: ጊዜ: አሳየሁት *məšhafun bəzu gize asayyähut* 'I showed him the book several times'; ብዙዎች: መስማማታቸውን: ገልጸዋል *bəzuwočč mäsmammataččəwəwən gälšəwall* 'several have given (lit. 'revealed') their consent'; በዚያ: መንደር: ውስጥ: ብዙዎቹ: ቤቶች: ነጭ: ናቸው *bäzziya mändär wəṣṯ bəzuwočču betočč nəčč nəččəw* 'in that village, several of the houses are white'; ባምባጌ ርው: አያሌ: ሰዎች: ቂሰሉ *bambag'arow ayyale säwočč q'ässälu* 'several men were wounded in the brawl'; እናቴን: ካየኋት: አያሌ: ቀን: ሁኖኛል *ənnaten kayyäh* 'at ayyale qän hunoññall 'it's been several days (or 'quite a few days were for me') since I saw my mother' (or, 'it's been quite some time since I saw my mother'); በርከት: ያሉ: ሰዎች: ጥሩ: ትዘፍናሉህ: ብለው: ነግረውኛል *bärkätt yalu säwočč ṯəru təzäfnalläh bäləw nəgrəwəññall* 'several (or 'quite a few') people have told me I sing well' (lit. 'they told me, saying "you sing well"'); በርከት: ያልነው: ቤታችን: በግራችን: ለመሄድ: ወሰንን *bärkätt yalnəw betaččən bəgräččən läməhed wässənən* 'several (or 'a good number') of us decided to walk home' (lit. 'to go by foot'); (A) ኒው: ዮርክ: ሳለህ: ምን: ምን: አየህ? (B) ትዝ: አይለኝም ÷ ግን: ጥቂት: ነገሮች: አይቻሉህ (A) *niw york salläh mən mən ayyäh?* (B) *təzz ayläññəmm, gən ṯəqit nəgäročč ayəččalläw* (A) 'what did you see while you were in New York?' (B) 'I don't remember, but I saw several things'.

34.9. 'Anything'

34.9.1. 'Anything' is expressed by (1) ነገር *nägär*; (2) ምንም: ነገር *mənəmm nəgär*; (3) ምንም *mənəmm*; (4) ምኑም *mənumm*; (5) ምናምን *mənəmmən*; (6) ማንኛውም: ነገር *männəññawəmm nəgär*; (7) ማናቸውም: ነገር *männäččəwəmm nəgär*; (8) አንዳች: ነገር *andačč nəgär*; (9) የሆነውን: ነገር *yəhonəwən nəgär*; (10) ይህንንም: ያንንም *yəhənnənəmm yännəmm* as direct object; (11) ያገኘው(ን) *yagäññəw(ən)*.

Examples: የተረፈ: ነገር: አለ? *yätərrafä nəgär allä?* 'is there anything left over?'; በጣም: ስለራሴች: ምንም: ነገር: እበላሁ *bätəm səlärabəññ mənəmm nəgär əbälalläw* 'I will eat anything because I am hungry'; እዚህ: የሚቀመስ: ምናምን:

አለ? *əzzih yämmiqämmäs mənəmən allä?* 'is there anything to eat (lit. 'that is to be tasted') here?'; ግንኛውንም: (or ግናቸውንም, or የሆነውን): ነገር: ሰጠኛ *mannāhā-wənəm* (*mannāččāwənəm*, or *yāhonāwən*) *nägär səjāññ* 'give me anything' (or 'no matter what'); አንዳች: ነገር: ከግድረጋችን: በፈት: የውገያውን: ውጤት: መጠ በቅ: አለብን *andačč nägär kāmadrägaččən bäfit yāwəggiyawən wəfjet mäābbäq alläbbən* 'we will have to await the issue of the battle before we can do anything'; ይህንንም: ያንንም: (or ያገኘውን): ይበላል *yəhənnənəm yannənəm* (or *yagāññāwən*) *yəbälall* 'he eats anything' (lit. 'he eats this and that', or 'he eats what he find indiscriminately').

34.9.2. 'Anything else' ሌላ: ነገር *lela nägär*; ሌላ: ምን *lela mən*; ምንም: ሌላ: ነገር *mənəm lela nägär*. Examples: ሌላ: የምትፈልገው: ነገር: አለ? *lela yämmət-əfälləgāw nägär allä?* 'would you like anything else?', lit. 'is there another thing that you would like?'; ሌላ: የተረሳ: ምን: አለ? *lela yätärässa mən allä ?* 'is there anything else that has been forgotten?'; ጸቦ: እስካልሆነ: ምንም: ሌላ: ነገር: መብላት: ትችላላህ *dabbo əskalhonä mənəm lela nägär mäblat təcəlalläh* 'as long as it is not the bread, you can eat anything else'.

'Not...anything', see 'Nothing' (34.10).

34.9.3. 'Not for anything' ለምንም: ነገር: ብሎ *lämənəm nägär bəlo*: e.g., ለምንም: ነገር: ብዩ: ያንን: አላደርገውም *lämənəm nägär bəyye yannən aladär gəwəm* 'I wouldn't do that for anything'.

Note conjugated ምንም: አይል *mənəm əyəl* 'so-so', lit. 'it does not say anything'. Examples: አዲሱ: መኪናህ: ጥሩ: ነው? ምንም: አይል *addisu mäkinah tərū näw? mənəm əyəl* 'is your new car all right? Not bad'; ዛሬስ: እንደምን: ነህ? ምንም: አልል *zəress əndämən nəh? mənəm ələl* 'and how are you today? Not bad' (or, 'So-so')..

See also 'Any' (34.2).

34.10. 'Nothing, nothing at all, not anything, not anything at all, not a thing, not any, not in any way, no, no...at all'

34.10.1. These meanings are expressed by (1) ምንም *mənəm*; (2) ምንም: ነገር *mənəm nägär*; (3) ምንም: ምን, or ምንምን *mənəm mən*, or *mənəmən* (to express emphasis); (4) ምነ-ም *mənumm*; (5) አንድም: ነገር *andəm nägär*; (6) አንዳችም *andaččəm*; (7) አንዳችም: ነገር *andaččəm nägär*. In all the cases the verb is in the negative, with or without -ም.

¹ The relative ፈለገ is also used in an expression such as ከመደብሩ: የፈለገኸውን: ነገር: መግዛት: ትችላላህ *kämädəbbəru yəfälləghəwən nägär mägzat təcəlalläh* 'you could buy anything at the market'.

Examples: ምንም፡ ማድረግ፡ አይቻልም? *mənəmm madräg ayəččäləmm?* 'can nothing be done?' (also 'can we do something?'); ምንም፡ ዳቦ፡ የለኝም *mənəmm dabbo yälläññəmm* 'I don't have any bread'; ኬኩን፡ ላንተ፡ አድርገው፥ ምንም፡ አልፈልግም *kekun lantä adrəgäw, mənəmm alfalləgəmm* 'eat the cake for yourself! I don't want any'; እንር፡ ምንም፡ ሳር፡ አልነበረም *əg'aro mənəmm sar alnəbbärəmm* 'there was no grass in the backyard'; ምንም፡ ገንዘብ፡ የለኝም *mənəmm gänzəb yälläññəmm* 'I have no money at all'; ምንም፡ ነገር፡ አያመልጣትም *mənəmm nägär ayamäl[ətəmm* 'nothing escapes her'; ምንም፡ ምን፡ የለኝም *mənəmm mən yälläññəmm* 'I have absolutely nothing'; ምንም፡ ምን፡ አልፈልግም *mənəmm mən alfalləgəmm* 'I don't want anything at all'; ምኑም፡ አላገባኝም *mənəmm algəbbaññəmm* 'I did not understand a thing'; ሰውየው፡ ምኑም፡ አላማረኝም *səwəyyəw mənəmm alamaräññəmm* 'I don't like anything about the man' (lit. 'the-man anything-of-him is-not-pleasing-to-me'); ሳምን ቱን፡ ሙሉ፡ አንድም፡ ነገር፡ አልሠራንም *samməntun mulu andəmm nägär alsär-ranəmm* 'we haven't done a thing all week long'; ልጄ፡ የሞተባት፡ እናት፡ አንዳችም፡ ነገር፡ አልበላችም *ləg'w a yämotəbbat ənnat andaččəmm nägär albälləččəmm* 'the bereaved mother (lit. 'the mother to whom the child died') didn't eat anything at all'; ሙጽ ሐፉ፡ አንዳችም፡ ነገር፡ አልፈየደኝም *məşhafu andaččəmm nägär alfəyyädäññəmm* 'the book was not useful to me in any way'.

34.10.2. 'Nothing else': (1) ሌላ *lela*; (2) ሌላ፡ ምንም *lela mənəmm*; (3) ሌላ፡ (ምንም)፡ ነገር *lela (mənəmm) nägär*, or ምንም፡ ሌላ፡ ነገር *mənəmm lela nägär*, with a negative verb.

Examples: ዛሬ፡ ሌላ፡ (or ሌላ፡ ምንም)፡ የምሠራው፡ ሥራ፡ የለኝም *zare lela (or lela mənəmm) yänməsärəw sərə yälläññəmm* 'I have nothing else to do today'; ላሰብነው፡ ጉዳይ፡ ሌላ፡ ምንም፡ ነገር፡ አያዋጣም *lassəbnəw gudday lela mənəmm nägär ayaw-wəttəmm* 'nothing else will do for what we plan to do'; ሌላ፡ ምንም፡ ነገር፡ አልሰጣትም *lela mənəmm nägär əlsəttəmm* 'he gave her nothing else'.

34.11. 'Whoever, whosoever, no matter who'

34.11.1. These meanings are expressed by (1) ማንም፡ (ሰው)፡ ይሁን *mannəmm (səw)yəhun*; (2) ማንኛውም፡ ሰው *mannəññawəmm səw*; (3) ማናቸውም *mannəččəwəmm*, all the preceding pronouns used with a relative verb; (4) ማንም+jussive+ማን *mannəmm+jussive+man*; (5) ማንም *mannəmm* followed by the same affirmative and negative imperfect.

Examples: የነገረህ፡ ማንም፡ (ሰው)፡ ይሁን፡ ውሸቱን፡ ነው *yänəggärəh mannəmm (səw)yəhun wəšätun nəw* 'whoever told you that is lying' (lit. 'it is his lie'); እርሳሱን፡ የሚፈልግ፡ ማንኛውም፡ ሰው፡ ሊወሰደው፡ ይችላል *ərsasun yəmmifälləg*

mannəññawəmm säw liwäsdäw yəčəlall 'whoever wants the pencil may have it' (lit. 'may take it'); *ምግቡን፡ ማንም፡ ይብላው፡ ማን፡ እርቦት፡ መሆን፡ አለበት* *məgbun mannəmm yəblaw man ərbot māhon alləbbät* 'whoever ate the food must have been hungry' (for this structure, see also "Index", under 'whatever, whenever'); *ማንም፡ ይደውል፡ አይደውል፡ እዚህ፡ የሰሀ-ም፡ በሌላኝ* *mannəmm yədäwwəl aydäwwəl əzzih yällähumm bäləlləññ* 'no matter who calls (or 'regardless of who calls') tell him (lit. 'tell for me') I am not here'.

የፈለገው---ቢሆን *yəfällägäw---bihon* 'no matter (who, what)'. Examples: *የፈለገው፡ (ሰው)፡ ቢሆን* *yəfällägäw (säw) bihon* in *የፈለገው፡ ሰው፡ ቢሆን፡ በልኩን፡ አታንግ* *yəfällägäw säw bihon səlkun attansa* 'no matter who it is, don't answer the phone' (lit. 'don't lift the phone'); *የፈለገው፡ ቢሆን፡ ከዚህ፡ አትሂድ* *yəfällägäw bihon kəzzih attahid* 'no matter what (or 'whatever') happens don't leave here'.

34.11.2. 'Whoever?' *ማን*+gerund+*የውቃል*: e.g., *እንዲህ፡ ያለ(ውን)፡ ነገር፡ ማን፡ ሰምቶ፡ ያውቃል?* *əndih yallä(wən) nəgär man sämtə yawqall?* 'whoever heard of such a thing?'

'Whoever it may be, no matter who' *ማንም፡ ቢሆን* *mannəmm bihon*: e.g., *ማንም፡ ቢሆን፡ በሩን፡ እንዳትከፍት* *mannəmm bihon bärrun əndattəkäft* 'whoever it may be (or, 'no matter who it is'), don't open the door'.

'Whomever, to whomever' is expressed by the relative perfect or imperfect followed by *ሰው* 'person'. Example: *ለፈለግኸው* (or *ለምትፈለገው*): *ሰው፡ ንገር* *läfä-läghäw* (or *lämmatəfälləgäw*) *säw nəgär* 'tell it to whomever you like'.

'Whosoever' is expressed by a relative clause: e.g., *የሚሻ፡ ያገኛል* *yämmiša ya-gäññall* 'whosoever seeks shall find'.

34.12. 'Whatever, whatsoever, any person whatsoever, whichever, no matter what'

34.12.1. 'Whatever (person), any person whatsoever' is expressed by (1) *ማንም፡ ሰው* *mannəmm säw*; (2) *ማንላቸው* *mannəllacčäw* ('anyone whatever'); 'whatever (thing), whatsoever, whichever' is expressed by (3) *ምንም* *mənəmm*, or *ምንም፡ ነገር* *mənəmm nəgär*+*ብ*+imperfect; (4) *ምንም*+jussive+*ምን* *mənəmm*+jussive+*mən*; (5) *ምነ-ም* *mənumm*; (6) *ማንኛውም* *mannəññawəmm*, or *ማንኛውም* *mannacčäwəmm*, or *ማንኛውም* *mannəññacčäwəmm*, or *ማንኛውም፡ ነገር* *mannəññawəmm nəgär*; (7) *የትኛውም* *yätəññawəmm*; (8) relative construction with or without *ሁሉ* *hullu*; (9) *ይህንንም፡ ያንንም* *yəhənnənəmm yannənəmm* (direct object). See also 33.6.4

Examples: *ማንም፡ ሰው፡ መንገዱን* *ሊያሳይህ፡ ይችላል* *mannəmm säw mängädun liyasayyäh yəčəlall* 'any person (whatsoever) can show you the way'; *ጋዜጣ፡ ላይ፡*

የሚጻፈውን፡ ማንኛውንም፡ የማይረባ፡ ነገር፡ ያምናል gazeፉ lay yāmmiṣṣafāwən mannəññawənəmm yāmmayrāba nāgār yammall 'he believes whatever nonsense is written in the newspapers'; ማንኛውንም፡ (or የምትፈልገውን)፡ ውስድ mannəññawənəmm (or yāmmattəfalləgāwən) wasād 'take whichever you like'; ማንኛውም፡ ለሆነ፡ ቦታ፡ ሂዳችሁ፡ መጫወት፡ ትችላላችሁ mannəññawənəmm əhonä bota hedaččəw h mäččəwät təčələlläččəw h 'you may go and play in any place (lit. 'you going to any place') whatsoever'; የምታነበውን፡ ማንኛውንም፡ ነገር፡ ትወዳለች yāmməttanəbbāwən mannəññawənəmm nāgār təwəddalläčč 'she likes whatever she reads'; ምንም፡ ነገር፡ ብትሠራ፡ አትቸቸለል mənəmm nāgār bəttəsāra attəččəkkəl 'whatever you do, don't hurry'; ዓለሙ፡ የሚያነበው፡ ሁሉ (or ማንኛውም፡ ነገር)፡ ደስ፡ ይለዋል aləmu yāmmiyānəbbāw hullu (or mannəññawənəmm nāgār) dəss yələwall 'Alämu enjoys whatever he reads'; ለፈለግሽው፡ (for ለ-የፈለግሽው)፡ መቀመጫ፡ ላይ፡ ተቀመጥ əfalləghāw mäqqāmāčə lay təqqāmät 'sit down on whichever seat you want [it]'; የመረጥሽውን፡ ውስድ yāmarrätkəwən wəsād 'take whichever/whatever you choose'; ይህንንም፡ ያንንም፡ ለየበላ፡ የረራቡን፡ ጊዜ፡ ተወጣ yəhənnənəmm yannənəmm əyyäbälla yärāhabun gize təwättə 'he survived the famine by eating whatever he could find'.

In a sequence of two clauses, the first clause has a conditional structure, that is, ብ+imperfect. Examples: ምንም፡ ነገር፡ ብትሠራ፡ አትቸቸለል mənəmm nāgār bəttəsāra attəččəkkəl 'whatever you do (lit. 'if you do'), don't hurry'; ምንም፡ ቢሰርቅ፡ አያሰሩትም mənəmm bisərq ayasrutəmm 'whatever (or 'no matter what, no matter how much') he steals, they will not jail him'; የትኛውንም፡ (or ማንኛውንም)፡ ብትመርጥ፡ ለገዛዋለሁ yätəññawənəmm (or mannəññawənəmm) bəttəmārt əgəzawalləw h 'whichever you choose (lit. 'if you choose'), I will buy it'.

A relative construction with the repetition of the verb, the repeated verb being preceded by the conjunction ቢ likewise expresses 'whatever'. Examples: ያሉትን፡ ቢሉ፡ እሱ፡ አልማዝን፡ ነው፡ የሚያገባው yalutən bilu əssu almazən nāw yāmmiyagəbaw 'whatever they say, he is going to marry Almaz'; የሚሠራውን፡ ቢሠራ፡ በኔ፡ በኩል፡ ግድ፡ የለኛም yāmmisārawən bisāra bāne bəkkul gədd yälləññəmm 'whatever he does, I don't mind'.

34.12.2. 'Whatever happens, no matter what (happens)': (1) ምንም፡ ቢሆን mənəmm bihon; (2) ምንም፡ ነገር፡ ቢሆን mənəmm nāgār bihon; (3) ምንም፡ ነገር፡ ብ+mənəmm nāgār bə+imperfect; (4) ምንም፡ ቢመጣ mənəmm bimāta.

Examples: ምንም፡ ቢሆን፡ ቁርስ፡ ሳይበላ፡ አይሄድም mənəmm bihon qurs saybāla ayhedəmm 'no matter what happens, he doesn't leave without having (lit. 'eating') breakfast'; ምንም፡ ቢሆን፡ (or ምንም፡ ቢመጣ)፡ ይህን፡ መጽሐፍ፡ አልሰጥህም mənəmm bihon (or mənəmm bimāta) yəhən māšhaf əlsətəhəmm 'no matter what, I will

not give you this book'; **ምንም**: **ነገር**: **ቢሆን**: **ላይሊያዩ**: **ተማግሌ** *mənəmm nāgār bihon layallāyayyu tāmamalu* 'they vowed not to part [from one another] no matter what happens'.

Note **ሕንጻው**: **ምን(ም)**: **ቢረዝም**: **የነው**: **ዮርኩን**: **አያህልም** *hanšaw mənə(mm) birāzm yāniw yorkun ayahləmm* 'no matter how tall the building is, it is not as tall as the one in New York'.

34.12.3. 'No matter what happens, whatever happens' is also expressed by **የሆነ**: **ቢሆን** *yāhonā bihon*, or **የመጣ**: **ቢመጣ** *yämäṭta bimāta*. Examples: **የሆነ(ው)**: **ቢሆን**: **አልማዝ**: **ዓለሙን**: **አትገባም** *yāhonā(w) bihon almaz alāmun attagābamm* 'whatever happens, Almaz will not marry Alāmu'; **የመጣ**: **ቢመጣ**: **ከዚህ**: **ንቅንቅ**: **አልልም** *yämäṭta bimāta kəzzih nəqnəqq alələmm* 'no matter what happens, I will not budge from this spot'.

34.12.4. 'Whatever the reason (may be), whatever it is': (1) **ምንስ**: **ቢሆን** *mənəss bihon*; (2) **ምንም**: **ቢሆን**: **ምን** *mənəmm bihon mən*; (3) **ምንም**: **ይሁን**: **ምን** *mənəmm yəhun mən*.

Examples: **ምንስ**: **ቢሆን**: **የተራብ**: **ሰው**: **እህል**: **ይከለከላል?** *mənəss bihonyä-tārabā säw əhəl yəkkäläkkälall?* 'whatever the reason may be, should a hungry person be denied food?'; (**ምክንያት**): **ምንም**: **ቢሆን**: **ምን**: **ለመሄድ**: **አትፈልግም** (*mək-nəyatu*) *mənəmm bihon mən lāmāhed attafälləgəmm* 'whatever the reason, she does not want to go'; **ምንም**: **ይሁን**: **ምን**: **የሚነግርህን**: **ሰማው** *mənəmm yəhun mən yäm-minägrəhən səmaw* 'whatever it is, listen to what he tells you'.

ምንስ: **ቢሆን** *mənəss bihon*, **ምንም**: **ቢሆን** *mənəmm bihon* may also be rendered 'after all': e.g., **መጥታ**: **ልትጠይቀኝ**: **ይገባ**: **ነበር**: **ምንስ**: **ቢሆን**: **ሥጋዬ**: **አይደለችም(ን)?** *māṭta* (for *māṭta*) *lättäṭäyyəqāññ yəggäbba näbbär, mənəss bihon səgaye aydälläččəmmə(nə)?* 'she should have (lit. 'it would have been proper that she') come to see me; after all, isn't she of my flesh?'; **ምንም**: **ቢሆን**: **ወንድምህ**: **ነው** *mənəmm bihon wändəmməh näw* 'after all (or 'no matter what'), he is your brother'.

34.12.5. 'Any person whatever' **ማንኛውም**: **የሆነ**: **ሰው** *mannəññawəmm yāhonā säw* : e.g., **ማንኛውም**: **የሆነ**: **ሰው**: **ለሠራው**: **ይችላል** *mannəññawəmm yāhonā säw lisärəw yəččəllal* 'any person whatever can do it'.

'No.. whatever (whatsoever)' is expressed by (1) **ምንም** *mənəmm*; (2) **ጭራሽ** *čərraš*; **ምንም**: **ጭራሽ** *mənəmm čərraš*, with a negative verb: e.g., **ምንም**: (or **ጭራሽ**, or **ምንም**: **ጭራሽ**): **ገንዘብ**: **ሰለሌለኝ**: **ይህን**: **መጽሐፍ**: **መግዛት**: **አልችልም** *mənəmm* (or *čərraš*, or *mənəmm čərraš*) *gänzäb sələlləlläññ yəhən māšhaf mägzat alčə-ləmm* 'I can't buy this book because I have no money whatever'.

34.13. 'Other, another'

34.13.1. 'Other, another (pronoun or adjective), any other' is expressed by (1) ሌላ *lela*, pl. ሌሎች *leločč*; 'the other' ሌላው *lelaw*; (2) ያኛው *yāñhaw* (if there is a choice between two items).

Examples: ሌላ: ጊዜ *lela gize* 'another time'; ይህ: የኔ: ነው: ሌላው: ግን: (or ሌላው: ደግሞ): የእኅቴ: ነው *yəh yāne nāw, lelaw gən* (or *lelaw dāgmo*) *yāhəte nāw* 'this one is mine, but the other one is my sister's'; ሌላ: መጽሐፍ: እፈልጋለሁ *lela māshaf əfälləgallāw* 'I would like another book'; ይህን: መጽሐፍ: አልፈልግም: ሌላ: ስጠኝ *yəhən māshaf əfälləgəmm lela sətāññ* 'I don't want this book, give me another one'; ሌሎች: (or ሌሎች): ጓደኞቹ: ገና: ትምህርት: ቤት: ናቸው *leloččəu* (or *leločč*) *g'addāññəččəu gāna təmhərt bet naččəw* 'his other friends are still in school'; እሱና: ሦስት: ሌሎች: (or እሱና: ሦስት): ሰዎች: ሊጠይቁን: መጡ *əssunna sost leločč* (or *əssunna sost*) *səwočč liṭāyyaqun māṭtu* 'he and three other people came to visit us'; ዓለሙ: ይህኛውን: ተረት: ይወዳል: ተስፋዬ: ደግሞ: ያኛውን *alāmu yəhəññawən tārət yəwāddall, tāsfaye dāgmo yāññawən* 'Alāmu likes this story and Tāsfaye likes the other one'.

Notethe meaning of ሌላ in: ጠላው: ጥሩ: ነው: ምግቡስ? ምግቡማ: ሌላ: ነበር *ṭəllaw ṭəru nāw, məgbuss? məgbumma lela nəbbār* 'the beer was good; how about the food?. As for the food, it was simply great' (lit. 'it is something else'), See also 121.

'Another' may also be expressed by conjugated ጨመረ *čämmärä* 'add': e.g., አንድ: ብር ጭቆ: ውኃ: ጨምርልኝ *and bərcəqqo wəha čämmərəlləññ* 'give me another glass of water' (lit. 'add for me a glass of water').

34.13.2. ሌላ *lela* also means 'further', as in ባንኩ: ለንግዱ: ድርጅት: ሌላ: (or ተጨማሪ): ብድር: ከለከለ *banku länəgdu dəwəḅḅət lela* (or *täčämmari*) *bəddər käläk-kälä* 'the bank refused the firm further credit'.

ሌላ *lela*, ሌሎች *leločč* followed by numerals means 'more'. Examples: ሌላ: ሦስት: ጫጩቶች: ተፈለፈሉ *lela sost čačutočč əfäläffälu* 'three more chicks hatched'; ሌሎች: ሁለት: በሽተኞች: ውጭ: ይጠብቃሉ *leločč hulät bəssətāññəčč wəčč yətəbbəqallu* 'two more patients are waiting outside'.

Reduplicated ሌላ in ሌላ: ሌላውን *lela lelawən* (as direct object): e.g., ይህን: ትታችሁ: ሌላ: ሌላውን: ብሉ *yəhən tətaččəw* *lela lelawən bəlu* 'leave this (portion) and eat the rest'; ድሮውን: ለእንግዶች: ትተን: ሌላ: ሌላውን: እንብላ *dorowən läəngədočč tətən lela lelawən ənnəbla* 'let's save the chicken for the guests and let's eat the other items'.

ሌላ *lela* in combination with other elements also means 'else'; thus, ሌላ: ሰው *lela səw* 'anybody else, someone else', ሌላ: ምን? *lela mən?* 'what else?' (also 'what

other?', as in ሌላ: ምን: መጽሐፍ: ገዛህ? *lela mən māšhaf gāzzah?* 'what other book did you buy?'), ሌላ: ቦታ *lela bota* (with a negative verb) 'nowhere else, no other place' (ሌላ: የምሄድበት: ቦታ: የለኝም *lela yämməhedabbāt bota yälläññəmm* 'I have no other place to go to'), ሌላ: ጋ *lela ga* 'anywhere else, elsewhere, somewhere else', ሌላ: ጋ: የት? *lela ga yät?* 'where else?'

34.13.3. 'Other than, in addition to, except, what's more': ከ---ሌላ *kä--lela*; ካልሆነ *kalhonä*. Examples: ከበጎ: ነገር: ሌላ: አትሥሩ: እያለ (or ሲል): ሰበከ *käbäggo nägär lela attəsru əyyalä* (or *sil*) *säbbäkä* 'he preached saying, "don't do other than good (things)"; ከመደበኛ: ደሞዞ: ሌላ: ኮሚሽኑን: ያገኛል *kämädäbāñña dämozu lela komisyon yagäññall* 'in addition to (or 'other than') his salary he gets a commission'; ከዚህ: ሌላ *käzzih lela* 'outside of this'; ከዚህ(ም): ሌላ *käzzih(əmm) lela* 'more-over, besides' (lit. 'other than this'); ተከራዩን: በመክሰስ: ካልሆነ: ኪራዩን: መቀበል: አንችልም *täkärayun bämäksäs kalhonä kirayun mäqqäbäl annəčələmm* 'we can't collect the rent except by suing the tenant'; ከዚህም: ሌላ: እርሱን: አላምነውም *käzzihəmm lela ərsun alamməwəmm* 'what's more, I don't trust him'.

34.13.4. 'Any other' ሌላ *lela*; ሌላ: ማንም *lela mannəmm*. Examples: ሌላ: ጥያቄ: አለህ? *lela təyyaqe alläh?* 'do you have any other question?'; ሌላ: ማንም: ሰው: ሊሠራው: ይችላል *lela mannəmm säw lisärəw yəčələll* 'any other person can do it'. With a negative verb ሌላ: ማንም or ሌላ: ማንም: ሰው mean 'nobody else, no other person', as in ሌላ: ማንም: ሰው: ሊጠይቀኝ: አልመጣም *lela mannəmm säw liṭəyyaqäññä almätəttəmm* 'nobody else came to see me'; ሥራዬን: ሌላ: ማንም: ሊሠራ: አይችልም *sərayen lela mannəmm lisärə ayčələmm* 'no other person can do my work'.

ሌላ: ምንም: ነገር *lela mənəmm nägär* 'anything else': e.g., ዳቦውን: እስካልሆነ: ሌላ: ምንም: ነገር: መብላት: ትችላለህ *dabbowən askalhonä mənəmm lela nägär mäblat təčələlläh* 'as long as it is not the bread, you can eat anything else'.

'The other day' (or 'night'): በቀደም: ዕለት: (or ማታ): አየሁት *bäqäddäm əlät* (or *mata*) *ayyähut* 'I saw him the other day' (or 'night').

For the expression 'he and three other people came to see me', see 48.2.2

See also 'one...the other, each other, one another' (34.15).

34.14. 'One, one of, no one, none'

34.14.1. 'One' (pronoun) ሰው *səw*, አንድ: ሰው *and səw*. Examples: ለገንዘብ: የሚጠነቅ: ሰው: አይደለም *lägänzäb yämmiçčännäq səw aydälləmm* 'he is not one to worry about money'.

'One of...' is expressed by (1) አንዱ *andu* (fem. አንዷ *and'ā*, አንዷቷ *andī'ā*); (2) አንድ- *and-* with the appropriate suffix pronouns; (3) አንደኛው *andāññaw* (fem. አንደኛይቱ *andāññaytu*), preceded or not by *h*.

Examples: ከንደኛቹ: አንዱ: ዘግይቶ: ደረሰ *käg' addāññoočče andu zägyəto dār-räsä* 'one of my friends arrived late'; አንደኛውን: ጥራ (or አንዳቸውን: ጥራቸው) *andāññawən təra* (or *andaččāwən təraččāw*) 'call one of them'; ያገሩ: ችግር: አንዱ: የመሬት: ሥሪት: ጉዳይ: ነው *yagāru čəggər andu yämāret sərriit gudday nāw* 'one of the country's problems is the matter of landholding'; ከወንዶቹ: አንዳቸውን: (or አንደኛውን: አንዱን): ጥራ *kāwāndočču andaččāwən* (or *andāññawən*, or *andun*) *təra* 'call one of the men'; ከሴቶቹ: አንዳቸውን: (or አንደኛይቱን: አንዷን): ጥራ *kä-setočču andaččāwən* (or *andāññaytun*, or *and'ān*) *təra* 'call one of the women'; አንዳችሁም: ለታነሁት: አትችሉም *andaččəhumm ləttanäsut attəčəlumm* 'none of you can lift it'.

'The one' in a cleft sentence: e.g., የምፈልጋት: ቡችላ: ጥቁኗ: ናት *yämməfāl-ləgat buččəlla təqur'ā nat* 'the puppy that I want is the black one' (ጥቁር *təqur* with the article).

34.14.2. 'No one' is expressed by ማንም *mannəmm* followed by a negative verb: thus, ታምሜ: ሳለሁ: ማንም: አልጠየቀኝ *taməmmə sallā' h mannəmm al[äyyäqāññ* 'no one came to see me while I was sick'.

34.14.3. 'None' is expressed by (1) አንዱም *andumm*, አንድም *andəmm*; (2) ማንም *mannəmm*; (3) ምንም *mənəmm* with a negative verb. Examples: ከአባሎቹ: አንዱም: (or ማንም): ወደ: ስብሰባው: አልመጣም *käabaločču andumm* (or *mannəmm*) *wädä səbsäbaw almäittamm* 'none of the members came to the meeting'; ስመጣ: አንድም: (or ምንም): አልተረፈም: ነበር *səməta andəmm* (or *mənəmm*) *altärräfəmm näbbär* 'none was left when I came'. Note ምንም: አያገባህም *mənəmm ayağəbahəmm* 'that (or 'it') is none of your business'.

For the numeral 'one' see 48.1.1.

34.15. 'One---the other, the ones---the others'

34.15.1. 'One...the other, the one...the other' is expressed by (1) አንዱ---አንዱ *andu---andu* (fem. አንዷ---አንዷ *and'ā---and'ā*); (2) አንዱ---ሌላው *andu---lelaw*; (3) አንደኛው---ሌላኛው *andāññaw---lelaññaw*; አንደኛው---ሌላው *andāññaw---lelaw*; አንደኛው---ሁለተኛው *andāññaw---huläittäññaw*.

Examples: 'One says "I saw it", and the other says "I did not see it"' አንዱ: አየሁት: አንዱ: አየሁትም: ይላል *andu ayyähut andu alayyähutəmm yəllal*, or አንዱ: አየሁት: ሌላው: አየሁትም: ይላል *andu ayyähut lelaw alayyähutəmm yəllal*, or አን

ደኛው፡ አየሁት፡ ሌላኛው፡ አየሁትም፡ ይላል *andäññaw ayyähut lelaññaw alayyähutämm yälall*; አንደኛው፡ ጨዋታ፡ ሁለተኛው፡ (or ሌላው)፡ ቤተ፡ ክርስቲያን፡ ሄዶ *andäññaw çäwata hulättäññaw (or lelaw) betä krastiyān hedu* '(the) one went to the game, the other to church'.

Note 'one over the other' in a sentence such as አባት፡ አንዱን፡ ልጅ፡ ካንዱ፡ (or አንዱን፡ ከሌላው)፡ ማበላለጥ፡ የለበትም *abbat laḅoçčün andun laḅ kändu (or andun kälelaw) mabbälalät yälläbbätämm* 'a father should not favor any of his children (one child over the other(s))'.

34.15.2. 'The ones....the others, some....others' is rendered by (1) ግግሾቹ (or ግግሶቹ)---የቀሩት *gəmmašoçču (or gämisoçču)---yāqärrut*; (2) አንዳንዶቹ---ሌሎቹ *andandoçču---leloçču*; (3) የ+verb+የቀሩት (or ሌሎቹ) *yāqärrut (or leloçču)*.

Examples: ግግሾቹ፡ (or ግግሶቹ)፡ ጨዋታ፡ የቀሩት፡ ቤተ፡ ክርስቲያን፡ ሄዶ *gəmmašoçču (or gämisoçču) çäwata yāqärrut betä krastiyān hedu*, or አንዳንዶቹ፡ ጨዋታ፡ ሌሎቹ፡ ቤተ፡ ክርስቲያን፡ ሄዶ *andandoçču çäwata leloçču betä krastiyān hedu* 'some went to the game, others to church'; ፈተና፡ ያለፉት፡ ይሸለማሉ፡ የቀሩት፡ (or ሌሎቹ)፡ የምስክር፡ ወረቀት፡ ብቻ፡ ይሰጣቸዋል *fätäna yalläfuf yäššällämallu yāqärrut (or leloçču) yämäsəkkər wäräqät bəçča yässättäçčäwall* 'the ones (or 'those') who passed the exam will receive prizes; the others will receive only certificates' (lit. 'only a certificate will be given to them').

34.16. 'On the one hand---on the other hand'

34.16.1. 'On the one hand---on the other hand' is expressed by (1) ባንድ፡ በኩል---በሌላው)፡ በኩል *band bäkkul---bälela(w) bäkkul*; (2) ባንድ፡ ፊት---በሌላው፡ ፊት፡ *band fit---bälelaw fit*.

Example: ባንድ፡ በኩል፡ (or ባንድ፡ ፊት)፡ ሥራውን፡ ስወደው፡ በሌላው)፡ በኩል፡ (or በሌላው፡ ፊት)፡ ደግዘው፡ ትንሽ፡ ስለሆነ፡ ደስ፡ አይለኝም *band bäkkul (or band fit) sarawən sawäddaw bälela(w) bäkkul (or bälelaw fit) dämozu tanmäš səlähonä däss ayäläññämm* 'on the one hand I like the work (lit. 'while I like the work'), on the other hand I'm not happy because the pay is small'.

It may also be expressed by ባንድ፡ በኩል፡ ደግሞ *band bäkkul dägmo* in the second part only: e.g., ተስፋዬን፡ ለመምረጥ፡ አልፈላግም፡ ባንድ፡ በኩል፡ ደግሞ፡ እንዳ ስቀይመው፡ አልፈላግም *täsfayen lämämrät alfällägamm band bäkkul dägmo ändasqäyyämaw alfällägamm* 'I don't want to vote for Täsfaye, but on the other hand (or 'yet') I don't want to hurt his feelings'.

For more examples with በኩል *bäkkul*, see 109.22.

34.17. 'Either, either one, neither'

34.17.1. The adjective 'either' and the pronoun 'either one' is expressed by (1) ሁለቱም *hulättumm*; (2) ማንኛውም *mannəññawəmm*; (3) ማንኛቸውም *mannəññāččāwəmm*; (4) ከ---ማንኛቸውም *kä---mannəññāččāwəmm*; (5) የሆነው *yāhonāw*; (6) የትኛው(ም) *yätəññaw(əmm)*; (7) የትኛውም: ቢሆን *yätəññawəmm bihon*; (8) አንዱ(ንም) *andu(nəmm)*; (9) አንደኛ *andəñña*.

Examples: ሁለቱም: (or ማንኛውም): መጽሐፍ: ይጠቅማል *hulättumm* (or *mannəññawəmm*) *māšhaf yətəqmall* 'either book is useful'; ሁለቱም: ልክ: ነው *hulättumm ləkk nāw* 'either one is correct', also 'both are correct'; ሁለቱንም: አልወዳቸውም *hulättunəmm alwaddaččāwəmm* 'I don't like either' (or 'I like neither'); በሁለቱም: እጁ (or በየትኛውም: እጁ, or በማንኛውም: እጁ, or በሆነው: እጁ): መጻፍ: ይችላል *bā-hulättumm əğǧū* (or *bāyätəññawəmm əğǧū*, or *bāmannəññawəmm əğǧū*, or *bāhonāw əğǧū*) *māšaf yəčəlall* 'he can write with either hand'; ማንኛቸውም: ቀቂ: ነው *mannəññāččāwəmm bāqi nāw* 'either one will do'; የትኛውም: ቦታ: ለመሄድ: አልፈልግም *yätəññawəmm bota lāmāhed alfälləgəmm* 'I don't want to go to either place' (also 'to any of the places'); የትኛውም: ቢሆን: (or የትኛውም): ይሆነኛል *yätəññawəmm bihon* (or *yätəññawəmm*) *yəhonəññall* 'either one suits me' (or 'will do'); ባንደኛው: መጽሐፍ: ጀምር *bandəññaw māšhaf ḡəmmər* 'begin with either book'.

With the direct object: ወደ: ከተማው: የሚወሰዱ: ሁለት: መንገዶች: አሉ: ሁለቱንም: (or ማንኛውንም: or ማንኛቸውንም, or የሆነውን): መከተል: ትችላላህ *wādä kätāmaw yəmmiwəsdu huläit māngədoččə allu, hulättunəmm* (or *mannəññawənəmm*, or *mannəññāččāwənəmm*, or *yāhonāwən*) *mäkkätäl təčəlalläh* 'there are two roads into the town and you may take (lit. 'follow') either'; ሁለት: መኪናዎች: ተመለከተ: ግን: አንዱንም: አልገዛ *huläit mäkinawoččə tāmäläkkätä gən andunəmm algäzza* 'he looked at two cars but didn't buy either one'; ሁለቱንም: (የፈለግኸውን): መጽሐፍ: ልትወስድ: ትችላላህ *hulättunəmm (yäfälläghāwən) māšhaf ləttəwäsd təčəlalläh* 'you may take either of the books'; ሁለቱንም: አልወዳቸውም *hulättunəmm alwaddaččāwəmm* 'I don't like either' or 'I like neither'; ከልጆቹ: ማንኛቸውንም: አላየንም: (or ልጆቹን: ማናቸውንም: አላየናቸውም) *käləḡoččəu mannəññāččāwənəmm alayyänəmm* (or *ləḡoččəun mannaččāwənəmm alayyānaččāwəmm*) 'we didn't see either child'.

34.17.2. 'Either of...' (1) ከ---አንደኛው *kä---andəññaw*; (2) የትኛውም *yätəññawəmm*.

Examples: ከነዚህ: ብርቱካኖች: አንደኛውን: መውሰድ: ትችላላህ *kännəzzih bərtukanəččə andəññawən māwsäd təčəlalläh* 'you can take either of these oranges'; የትኛውም: ቦታ: ለመሄድ: አልፈልግም *yätəññawəmm bota lāmāhed alfälləgəmm* 'I don't want to go to either one (or 'to any of') of the places'.

'Either of them' (1) ሁለቱም *hulättumm*; (2) ከሁለቱ፡ ባንዱም *kähuläitu bandumm*; (3) ማንኛቸውም *mannəññaččäwəmm*.

Examples: ከሁለቱ፡ ባንዱም፡ አልስማማም *kähuläitu bandumm alasmammamm* 'I can't agree with either (or 'anyone') of them'; ማንኛቸውም፡ ይሆናል *mannəññaččäwəmm yəhonnall* 'either of them will be satisfactory'.

34.17.3. 'On either side' (1) በሁለቱም፡ በኩል *bähulättumm bäkkul*; (2) በየትም (or በየትኛውም)፡ በኩል *bäyätəmm* (or *bäyätəññawəmm*) *bäkkul*; (3) በሆነው፡ በኩል *bähonaw bäkkul*.

Examples: ወንዙ፡ ላይ፡ በሁለቱም፡ በኩል፡ ዛፎች፡ አሉ *wänzu lay bähulättumm bäkkul zafočč allu* 'there are trees on either side of the river'; ገበታው፡ ላይ፡ በየትም፡ በኩል፡ (or በየትኛውም፡ በኩል, or በሆነው፡ በኩል)፡ መቀመጥ፡ ትችላላህ *gäbätaw lay bäyätəmm bäkkul* (or *bäyätəññawəmm bäkkul*, or *bähonaw bäkkul*) *mäqqämätä təcčalal-läh* 'you may sit on either side of the table'.

Note 'on either hand' ግራና፡ ቀኝ *garanna qāññ*: e.g., በመንገድ፡ ስንሄድ፡ ግራና፡ ቀኝ፡ ዛፍ፡ አየን *bämängäd sənnəhed garanna qāññ zaf ayyän* 'walking down the road we saw trees on either hand' (or, 'on both sides').

34.17.4. 'Neither' (adjective, pronoun) is expressed by (1) ሁለቱም *hulättumm*; (2) አንዱም or ከሁለቱ፡ አንዱም *andumm* or *kähuläitu andumm*; (3) አንድም *andəmm*; (4) አንዳቸውም *andaččäwəmm*; (5) የትኛውም *yätəññawəmm*; (6) ማንኛውም፡ በሆን *mannəññawəmm bihon*; (7) ማንኛቸውም *mannəññaččäwəmm*, all these expressions being combined with a negative verb.

Examples: ሁለቱም፡ (or ከሁለቱ፡ አንዱም, or የትኛውም)፡ መልስ፡ ልክ፡ አይደለም *hulättumm* (or *kähuläitu andumm*, or *yätəññawəmm*) *mäls ləkk aydällämm* 'neither answer is correct'; ሁለቱንም፡ አልወዳቸውም *hulättunəmm alwäddaččäwəmm* 'I like neither'; ሁለቱንም፡ አልወዳቸውም፡ ቀለም፡ በሆን፡ (or ከሁለቱ፡ ቀለሞች፡ አንዱም)፡ ለከፍሉ፡ ተስማሚ፡ የሚሆን፡ አይደለም *mannəññawəmm qäläm bihon* (or *kähuläitu qälämočč andumm*) *läkäflu täsmami yämmihon aydällämm* 'neither color seems right (lit. 'is not which is suitable') for the room'; ማንኛቸውም፡ (or አንዳቸውም)፡ አይታመኑም *mannəññaččäwəmm* (or *andaččäwəmm*) *ayəttammänumm* 'neither is to be trusted'.

34.17.5. 'Neither of...' (1) አንዱም *andumm*; (2) ከ--አንዱም *kä--andumm*; (3) ከሁለቱ፡ ባንዱም *kähuläitu bandumm*; (4) አንድ- *and-* with plural suffix pronouns; (5) አንዳቸውም *andaččäwəmm*; (6) ከ+plural noun+አንድኛውም *andəññawəmm*; (7) ሁለቱም *hulättumm*; (8) ሁለቱም፡ በሆን *hulättumm bihon*; (9) ማንኛቸውም *mannəññaččäwəmm*, all these expressions combined with a negative verb.

Examples: አንዱም፡ (or ሁለቱም፡ ቢሆን)፡ አጥጋቢ፡ አይደለም *andumm* (or *hulättumm bihon*) *atgabi aydällämm*, or አንዳቸውም፡ አጥጋቢ፡ አይደለም *andaččäwəmm atgabi aydällumm* 'neither of them is satisfactory' (note አይደለም *aydällumm* in the plural agreeing with the plural suffix pronoun in አንዳቸው *andaččäw*); (ከሁለቱ)፡ ባንዱም፡ አልስማማም (*kähulättu*) *bandumm aləsmammamm* 'I can agree with neither of them'; ከሁለቱም፡ ነገረተኞች፡ አንዱም፡ ፍርድ፡ ቤት፡ አልቀረበም *kähulättumm nägäraitännöčč andumm fərd bet alqärräbämm* 'neither of the litigants appeared at the trial'; ለወንድሜና፡ ለእናቱ፡ ደብዳቤ፡ ጽፎ፡ ነበር፡ ግን፡ ማንኛቸውም፡ (or አንዳቸውም)፡ አልመለሱልኝም *läwändəmmenna läəhəte däbdabbe səfe näbbär gəñ mannəññäččäwəmm* (or *andaččäwəmm*) *almälläsuälləññəmm* 'I wrote a letter to my brother and sister, but neither of them replied' (lit. 'answered me'); አንዳቸውንም፡ (or ሁለቱንም)፡ አልወድም *andaččäwəñəmm* (or *hulättunəmm*) *alwäddəmm* 'I like neither of them'; ከነዚህ፡ መንገዶች፡ አንደኛውም፡ ወደ፡ ሐረር፡ አይወስድም *kännəzziḥ mängädočč andäññawəmm wädä harär aywäsdəmm* 'neither (or 'none') of these roads leads to Harar'.

34.17.6. 'In neither case': በሁለቱም፡ በኩል (or በማንኛውም፡ ረገድ ÷ or በማንኛውም፡ በኩል)፡ ልስማማ፡ አልችልም *bähulättumm bäkkul* (or *bämannəññawəmm rä-gäd*, or *bämannəññawəmm bäkkul*) *ləsmamma alčələmm* 'in neither case can I agree'.

For the adverb 'neither, not...either', see 162.6. For 'either...or, neither...nor', see 135.5; 135.6.

34.18. 'So-and-so, such-and-such'

34.18.1. 'So-and-so, such-and-such a person, what's-his name', or when one does not wish to mention the name of the person or the thing: ማነው፡ ስሙ *mannäw səmu*, or እንትን *əntən*, እንተን *əntän*, እንትና *əntəna*, እንተኔ *əntäne*, እንቶን *ənton*, እከሌ *əkäle* for the sg. masc. and fem., እንትና *ənnäntəna* for the plural.

Examples: ሽማግሌው፡ ማነው፡ ስሙ፡ ይፈልግህ፡ ነበር *šəmagəlləw mannäw səmu yəfalləgəḥ näbbär* 'the old man what's-his-name was looking for you'; እንተን፡ (or እንትና)፡ ሊጠይቅህ፡ መጥቶ፡ ነበር *əntän* (or *əntəna*) *liḳäyyəgəḥ mäḳto* (for *mäḳto*) *näbbär* 'what's-his name came to visit you'.

34.18.2. 'Such and such a thing, what's-its-name' እንትን *əntən*. Example: በዚያን፡ ጊዜ፡ በእንትን፡ ከተማ፡ ነበሩ *bəzziyan gize bəəntən kätəma näbbäru* 'at thattime they were in the town what's-its-name'.

34.18.3. እገሌ *əgäle*, or እከሌ *əkäle* for the sg. masc., እገሊት *əgälit*, or እከሊት *əkälit* for the sg. fem., እነገሌ *ənnägäle*, እነከሌ *ənnäkäle* for the pl. masc. and fem., እነገሊት *ənnägälit*, or እነከሊት *ənnäkälit* for the pl., fem. has a wide variety of

meanings. The underlying connotation is that of derogation, cynicism, skepticism, unacceptable behavior, and so on.

Examples: **እገሌ**: **የግደሉት** *əgäle yämmayəlut* 'an insignificant person, a nobody' (lit. 'they do not say of him "he is so-and-so"'); **እገሌ**: **እንኳ**: **የሚባል**: **ሰው**: **እደደለም** *əgäle ənkw'a yämmibbal säw aydällämm* 'he is not important enough', or 'he is a person of no account' (lit. 'əgäle even who-is-called person he-is-not'); **እንገሊት**: **መንደር**: **ሄጅ**: **መጠሀ**: **ənnägälit mändär heğge mäta 'I went to the village' (whose inhabitants the speaker does not want to mention, possibly because it is inhabited by blacksmiths, a despised social class; or to the village of people whose names he doesn't remember); **እንገሊን**: (or **እንገሊትን**): **አየኸው?** *ənnägälen* (or *ənnägälitan*) *ayyāšaččāw?* 'did you see those....?' (any number of derogatory adjectives may be used); **ይህ**: **ደንገ**: **ተበሰቷል**: **እንገሊት**: **ሰበሉት**: **ቴይተው**: **ይሆናል** *yəh donəyya tābäst'all; ənnägälit sibälu q'äyyatāw yəhonall* 'this sack has a hole in it; the mice must have been eating it for some time' (where the 'mice' are not explicitly mentioned).**

The above mentioned meanings do not apply to a sentence such as **እገሌ**: **የምሰው**: **ሰው**: **የለኝም** *əgäle yämmälāw säw yällāññəmm* 'I have no one to turn to'.

34.18.4. The story is told about a man in whose trap a gazelle was caught. As he did not want his neighbors to know about it, he asked his wife to bring him a knife to slaughter the gazelle. He expressed himself as follows: **እንትናችን**: **ውስጥ**: **እንትን**: **ገብቶበት**: **እንትን**: **አምጧልኝ**: **እንትን**: **እልበት**: **አንቺም**: **ነይልኝ**: **እንትን**: **ትዩልኝ** *əntənəcčən wəst'əntən gäbtobbät əntən amčilləññ'əntən ələbbät ančimm näyälləññ'əntən təyilləññ* 'in our እንትን əntən (snare) an እንትን əntən (gazelle) got in; bring me an እንትን əntən (knife) with which I will say እንትን əntən (slaughter the gazelle); you come to me and help me (lit. 'say for me') to slaughter እንትን əntən (the gazelle)'. Note that in እንትን: **ትዩልኝ** *əntən təyilləññ*, lit. 'you will say forme እንትን əntən', **አለ** *alä* has many meanings according to the context (see 93.3).

34.19. 'Such, such a, such as'

34.19.1. 'Such, such a' as subject or direct object is rendered by (1) **እንደዚህ** *əndəzzih*, **እንደዚህ**: **ያለ** *əndəzzih yallä*, **እንደዚያ**: **ያለ** *əndəzziya yallä*, **እንዲህ**: **ያለ** *əndih yallä*; (2) **ይህን**: **ያህል** *yəhən yahəl*, **ይህን**: **የሚያህል** *yəhən yämmiyahəl*; (3) **ይህን**: **የመሰለ** *yəhən yämässälä*, **ይህን**: **የሚመሰል** *yəhən yämmimäsl*; (4) **ይህ**: **ዐዮነት** *yəh aynät*, **እንዲህ**: **ዐዮነት** *əndih aynät*; 5) -ና -*nna* suffixed to the verb.

Examples: **እንደዚህ**: **ፈሪ**: **አትሁን** *əndəzzih färi attəhun* 'don't be such a coward'; **እንደዚህ**: **ያለ**: **ጥሩ**: **ሠራተኛ**: **የበለጠ**: **ደሞዝ**: **ይገባዋል** *əndəzzih yallä tərū*

särranäbäla yäbällätä dämoz yəggäbbawall 'such a good worker deserves more pay'; **እንደዚህ**: **ያሉትን**: **አባባሉች**: (ለ)ግረጋገጥ: **አስቸጋሪ**: **ነው** *ändäzzih yallutən ab-babaločč (lä)marrägagät asčäggarī nāw* 'such statements are hard to ascertain'; **እንዲህ**: **ያለ**: (or **እንዲህ**: **ዐይነት**): **ሥራ**: **ብዙ**: **ጊዜ**: **አይፈጅም** *ändih yallä* (or *ändih aynät*) *səra bəzu gize ayfäğəmm* 'such a job as this will not require much time'; **እንደዚህ**: **ያለ**: **መቀባጠር**: **ሰምቼ**: **አላውቅም** *ändäzzih yallä mäqäbaṭär sämāččēe alaw-qəmm* 'I have never heard such nonsense'; **አንተ**: **እንደምትገምተው**: **ይህን**: **ያህል**: **ቲል**: **አይደለም** *antä ändämmätgämmätāw yəhən yahəl qil aydällämm* 'he is not such a fool as you suppose him to be'; **ይህን**: **የሚያህል**: **ረጅም**: **ሕንጻ**: **አይተህ**: **ታውቃለህ?** *yəhən yämmiyahəl räğğəm hənša aytäh tawqalläh?* 'have you ever seen such a tall building?'; **ይህን**: **በመሰለ**: **ጥሩ**: **ቀን**: **እቤት**: **መዋል**: **ነጠሊት**: **ነው** *yəhən bämässälä tərū qän əbet māwal haṭiat nāw* 'it's a sin to stay indoors on such a nice day'; **ይህ**: **ዐይነት**: **ተግባር**: **አለመግባባትን**: **ይፈጥር**: **ይሆናል** *yəh aynät täğbar alämägbabatən yəfätr yəhonall* 'such conduct might give rise to misunderstanding'; **ሐረር**: **በጣም**: **ጥሩ**: **ጊዜ**: **አሳልፈዋልና**: **መቸም**: **በሆን**: **አይረሱት** *harär bätəm tərū gize asalləfəwallənnä mäčäm bihon ayräsut* 'they had (lit. 'spent') such a good time time in Harar that they will never forget it'.

34.19.2. 'Such a!' **እንዴት**: **ያለ** *əndet yallä*, **ምን**: **ያለ** *mən yallä*, **ምን**: **የመሰለ** *mən yämässälä*. Examples: **እንዴት**: **ያለ**: (or **ምን**: **ያለ**): **ውሽታም**: **ነው!** *əndet yallä (or mən yallä) wəšätam nāw!* 'he is such a liar!, What a liar he is!'; **ሐረር**: **እንዴት**: **ያለ**: **ጥሩ**: **ጊዜ**: **አሳለፍን!** *harär əndet yallä tərū gize asalləfən* 'we had (lit. 'we spent') such a good time in Harar!'

34.19.3. 'Such as' is expressed by **እንደ**+noun+(**ያለ** *yallä*). Examples: **እንደ**: **ቅቤ**: **እንደ**: **በርበሬ**: (or **እንደ**: **ቅቤና**: **በርበሬ**): **ያለ**: **ነገር**: **ገዛ** *əndä qəbe əndä här-bärre* (or *əndä qəbenna härbärre*) *yallä nägär gəzza* 'he bought things such as butter, pepper (and so on)'; **እንደ**: **ጨው**: **እንደ**: **ቡና**: **እንደ**: **ሰኳር**: **ያለውን**: (or **ያሉትን**): **ማለቴ**: **ነው** *əndä čəw əndä bunna əndä səkk'är yalləwən* (or *yallutən*) *maläte nāw* 'I mean things such as (or 'like') salt, coffee, and sugar'.

For 'such, such a, such as', see "Index".

PRONOUNS OF TOTALITY AND ISOLATION

35. 'All'

35.1. 'All' is expressed by (1) **ሁሉ** *hullu* (originally a noun, ***ሁል** **hull*, with various suffix pronouns) placed before or after the noun; the plural number may be used with or without the article; (2) **ሙሉ** *mulu*+noun; (3) noun+**ን**+**ሙሉ** *mulu*; (4) **ሙላው** *mällaw*+noun; (5) noun+**በሞላ** *bämolla* or **በሙሉ** *bämulu*.

Examples: ሁሉም: ሰው: መጣ *hullumm säw mäffa*, or ሰዎቹ: ሁሉ: መጡ *säwočču hullu mäfftu*, or ሁሉም: ሰዎች: መጡ *hullumm säwočče mäfftu* 'all the people came' (or 'everyone came'); ሁሉንም: ተማሪዎች: አየኋቸው *hullunəmm tämariwočče ayyäh^m aččäw*, or ተማሪዎቹን: ሁሉ: አየኋቸው *tämariwoččeun hullu ayyäh^m aččäw* 'I saw all the students'; ወታደሮቹ: ሁሉ: አሁኑኑ: ወደየሰፈራቸው: እንዲመለሱ *wät-taddäročču hullu ahununu wädäyyäsäffäraččäw ändimmälläsu* 'all soldiers are to return to their quarters at once'; ሁብቱን: ሁሉ: በጦርነት: አጣ *habtun hullu bätorənnäitu affa* 'he lost all his wealth in the war'; መላው: ኢትዮጵያ: የነጻነት: በዓል: አከበረ *mäl-law ityoppəya yänäsannät bäal akäbbärä* 'all Ethiopia celebrated Independence Day'; ጻኞቹ: በሞላ: በውሳኔው: ተስማሙ *daññočču bämolla bäwässanew täsmammu* 'all the judges agreed in the verdict'; ሹማዎንቱ: በሙሉ: ካጣ: ደለብሳሌ *šumaməntu bämulu kabba yäläbsallu* 'all dignitaries wear capes'; ምግቡን: በሙሉ: በልቶት: ኖሮ: ምንም: የሚቀመስ: አላገኘሁም *məgbun bämulu bältot noro mənəmm yämmiqqəmmäs alagännähumm* 'as he had eaten all the food, I didn't get anything to eat' (lit. 'anything that is to be tasted'); ገንዘብ: በሙሉ: (or እንዳለ): ተሰረቀብኝ *gänzäbe bämulu* (or *əndallä*) *täsärräqäbbəññ* 'all my money was stolen' (lit. 'was stolen from me'); ሦስተኛቹ: በሙሉ: ለብቸቸው: ቁመዋል *sostäññočču bämulu läbəččəaččäw qumäwall* 'third graders (or, 'those who came in third'), all of them are standing separately from the others'.

35.1.1. ሁሉም *hullumm* also in the meaning 'everything' is treated as a noun. Examples: ሁሉም: መጣ *hullumm mäffa* 'all came'; ሁሉንም: አምጣ *hullunəmm amta* 'bring all of it'; ሁላችሁም: ሂዳችሁ: ነበር? *hullaččəhum hedaččə^m h näbbär?* 'did you all go?' (or 'did all of you go?'); የሚለውን: ሁሉ: እንዳለ: መቀበል: የለብህም *yämmiläwən hullu əndallä mäqqäbäl yälläbbəhəmm* 'you can't accept everything he says without reservation' (lit. 'as is'; for እንዳለ, see 18.12); እስከንመለስ: ሁሉንም: በልቶት: ይቆይ: ይሆናል *əskənnəmmälläs hullunəmm bältot yaqooy yəhonall* 'he will probably have eaten everything by the time we come back'.

Note the article with a collective noun: ሴቱ: ሁሉ: ገበያ: ሄደ *setu hullu gäbäya hedä* (masc. singular with a collective fem. noun; see 40.12.3) 'all the women (folk) went to the market'; ሰጧ: ሁሉ: መጣ *säwu hullu mäffa* 'everybody came'.

With the marker *-n* of the direct object: ሁሉንም: ወምበር: ወሰደ *hullunəmm wəmbär wässädä*, or ወምበሩን: ሁሉ: ወሰደ *wəmbärün hullu wässädä*, or ወምበሩን: ሁሉንም: ወሰደ *wəmbärün hullunəmm wässädä* 'he took all the chairs'; ሁሉንም: ሰው: ጠራ *hullunəmm säw țarra* 'he invited all the people'; ሰጧን: ሁሉ: ጠራ *səwun hullu țarra* 'he invited everyone (everybody)'.

Adverbially: ሌሊቱን: በሙሉ (or ሌሊቱን: ሙሉ, or ሞላውን: ሌሊት) *lelitun bāmulu* (or *lelitun mulu*, or *mollawən lelit*) 'all night, all night long, the whole night'; ቀኑን: ሙሉ: (or ቀኑን: በሙሉ, or ሙሉ: ቀን, or ሞላውን: ቀን) *qānun mulu* (or *qānun bāmulu*, or *mulu qān*, or *mollawən qān*) 'all day long'; ምሽቱን: በሙሉ *māššətatun bāmulu* 'all evening, the whole evening'.

Examples: ቀኑን: ሙሉ: እዚያው: ቁጭ: ብሎ: አለቀሰ *qānun mulu əzziyaw quččə bəlo alāqqāsā* 'all day long he sat there and cried'; ፖሊሱ: ሌሊቱን: ሙሉ: ሲመረምረው: አደረ *polisu lelitun mulu simārāmmərəw addārā* 'the police questioned him all night long'; የሙዚቃው: ኃይ: ምሽቱን: በሙሉ: ተሜወተ *yāmuziqaw g'add māššətatun bāmulu tāčəwəwätā* 'the band played all night'.

35.1.2. The meaning 'all of...' may be expressed either by ሁል - *hull*-with the possessive suffix pronouns or by the plural ሁሉች *hulloččə*. Thus, 'I have seen all of them' is rendered either by ሁሉንም: አይቻቸዋለሁ *hullunəmm ayəččəččəwallä'w*h, or by ሁላቸውንም: አይቻቸዋለሁ *hullaččəwəwənəmm ayəččəččəwallä'w*h, or by ሁሉችንም: አይቻቸዋለሁ *hulloččənəmm ayəččəččəwallä'w*h.

Note the special usage of ሁሉ in the structure እንደ+perfect+ሁሉ 'as though, as if': e.g., እዚያ: እንደነበረ: ሁሉ: ያወራል *əzziya əndänəbbārā hullu yawəral* 'he talks as if he had been there'. For more examples, see 118.24.

35.1.3. 'In all, all in all, altogether' በጠቅላላው *bätäqallaw*, ባጠቃላይ *baṭṭāqalay*. Examples: በጠቅላላው: ስንት: አሉ? *bätäqallaw sənt allu?* 'how many are there in all?'; በጠቅላላው: ሠላሳ: መጽሐፎች: አሉ *bätäqallaw sālasa māšhəfoččə allu* 'altogether there are thirty books'; በጠቅላላው: መጥፎ: ሰው: አይደለም *bätäqallaw māifo säw aydälləmm* 'all in all, he is not a bad fellow'.

35.1.4. 'All over' በሙሉ *bāmulu*, በመላው *bāmällaw*, መላውን *mällawən*. Examples: አገሩን: በሙሉ: (or በመላው: አገር, or መላውን: አገር): ዞረ *agärün bāmulu* (or *bāmällaw agär*, or *mällawən agär*) *zorä* 'he traveled all over the country'; የወንጌል: ሰባኪዎች: የክርስቲያንን: እምነት: በመላው: ዓለም: ያሰራሚሉ *yəwāngel säbakiwoččə yäkrəstiyənən əmnät bāmällaw aləm yassərəččəallu* 'missionaries disseminate the Christian faith all over the world'; አንተን: ፍለጋ: በከተማው: በሙሉ: ተናኗጥሁ *antän fölläga bākätəməw bāmulu tär'ar'aṭhu* 'I ran all over town looking for you'.

35.1.5. 'All kinds of' (1) ማናቸውም: ዐይነት *mannəččəwəwəmm aynät*; (2) ማንኛውም: ሁሉ *mannəñḥawəwəmm hullu*; (3) በያይነት *bäyyaynätu*. Example: ማናቸውንም: ዐይነት: (or ማንኛውንም: ሁሉ: or በያይነት): የኢሌክትሪክ: መሣሪያ: ይሸጣሉ *mannəččəwəwəwəmm aynät* (or *mannəñḥawəwəwəmm hullu*, or *bäyyaynätu*) *yäelektrik mäsəsarīya yəššəqallu* 'they sell all kinds of electrical appliances'.

35.1.6. 'All the time, at all times, always' (1) ምን፡ ጊዜም *mən gizemm*; (2) ዘወትር *zāwātar*; (3) ሁልጊዜ *hulgize*, ሁለዜ *hulläzze*, ሁሌ *hulle*, ሁሌም *hullemm*; (4) ጧት፡ ማታ *rwat mata*, lit. 'morning (and) evening'; (5) ነጋ፡ ጠባ *nägga ṭäbba*, lit. 'it became dawn, it became morning' (freely, 'incessantly, without break', and so on). For the suffix *-e*, see 50.1.

For the meaning of ሁሉ 'every, everybody, everything', see 36.2. See also "Everywhere" (160.7).

35.2. 'The whole, entire'

35.2.1. 'The whole, a whole' is expressed by ሙሉ *mulu*. Example: ሦስት፡ ሢሶ፡ አንድ፡ ሙሉ፡ ይሆናል *sost siso and mulu yəhonall* 'three thirds make a whole'.

With another noun '(the) whole' is expressed by በሙሉ *bāmulu*, በሞላ *bāmolla*, ሙላ *mälla* preceding the noun. As a subject: ከተማው፡ በሙሉ፡ ሊቀበለው፡ ወጣ *kätämaw bāmulu liqābbälāw wāṭta* 'the whole city came (out) to receive him'; ሕንጻው፡ በሙሉ፡ በእሳት፡ ተያይዘ፡ ነበር *hənṣaw bāmulu bāṣat tāyayəzo nābbār* 'the whole building was ablaze'; ደገ፡ ሸማግሌ፡ ገደፈቻ፡ ሰላደረገው፡ የልጁ፡ ሙላ፡ ሕይወት፡ ተለወጠ *däggu šəmagälle gudifäčča səladärrägaw yäləḡu mälla haywät tālāwwätä* 'the boy's whole life changed because he was adopted by the kind old man'. As a direct object: ቤቴን፡ በሙሉ፡ አፈረሰኩት *beten bāmulu afärräskut* 'I tore down my whole house'; አስተማሪው፡ አገሪቷን፡ በሞላ፡ አያት *astāmariwagārit* 'an *bāmolla* *ay* 'the teacher saw the whole country'.

Used adverbially (from the point of view of English): ሙሉ *mulu*, በሙሉ *bāmulu*, በሙላ *bāmälla* is used before or after the noun. Thus, ቀን፡ (or ቀኑን)፡ ሙሉ፡ ጨፈረ *qän* (or *qänun*) *mulu čäffära*, or ሙሉ፡ ቀን፡ ጨፈረ *mulu qän čäffärä*, or ቀኑን፡ በሙላ፡ ጨፈረ *qänun bāmälla čäffärä* 'he danced the whole day'; ሌት፡ ሙሉ፡ (or ሌሊቱን፡ በሙሉ፡, or ሙላውን፡ ሌሊት)፡ ሲጮህ፡ አደረ *let mulu* (or *lelitun bāmulu*, or *mällawən lelit*) *sičoh addärä* 'he spent the whole night screaming' (or, 'he screamed the whole night', or 'all night'); አንድ፡ ሰዓት፡ ሙሉ፡ ጠበቅሁ *and sāat mulu ṭäbbāqhu* 'I waited a whole hour'.

'The whole of' is expressed by noun+በሙሉ *bāmulu*: e.g., የጥንታዊት፡ እከሱም፡ የባህል፡ ጥራት፡ በሙሉ፡ አልተቃኘም *yäṭəntawit aksum yäbahəl ərət bāmulu altäqaññämm* 'the whole cultural treasure of ancient Axum has not been explored' (also, 'the cultural treasure of ancient Axum has not been fully explored').

35.2.2. 'On the whole በጠቅላላው *bätäqallaw*. Example: በጠቅላላው፡ ካንተ፡ ጋር፡ እስማማለሁ *baṭäqallaw kantä gar əsmammalläw* 'on the whole I agree with you'.

'Wholly, throughout' (1) መ-ሉ: በመ-ሉ *mulu bāmulu*; በመ-ሉ *bāmulu*; (2) በጠቅላላው *bätäqlallaw*. Examples: ካንተ: ጋር: መ-ሉ: በመ-ሉ: እስማግሊሁ- *kantä gar mulu bāmulu əsmammalläw* 'I agree with you wholly'; በእንጨት: የተሠራው: የቤት: ወገን: በመ-ሉ: በስብሰታ *bäənčät yätäsərraw yäbetu wägän bāmulu bäsbəs* 'all 'the wooden part of the house is rotten throughout'.

35.2.3. 'Entire' መላ *mälla*, ድፍን *dəfən*. Examples: አደጋው: መላ: (or ድፍን): ቤተ: ሰቡን: አሳጣው *adägaw mälla* (or *dəfən*) *betä säbun asaṭaw* 'the accident bereaved him of his entire family'; መላ: ሕይወት: ተለወጠ *mälla həywātu täläwwätä* 'his entire life changed'; ድፍን: ከተማው: ሊሸኘው: መጣ *dəfən kätämaw lišähñaw mäṭṭa* 'the entire town came to see him off'.

'Entirely' (1) በመላ *bämälla*; (2) በመ-ሉ *bāmulu*; (3) መላውን *mällawən*; (4) ጨርሶ *čärrəso*. Examples: እህሉ: በመላ: ነቅዟል (or እህሉ: ጨርሶ: ነቅዟል) *əhəlu bämälla näqz* 'all (or *əhəlu čärrəso näqz*) 'all' 'the grain was entirely eaten by worms'; ቤተ: ሰቡን: በመላ: አርቋል *betä säbun bämälla arq* 'al' 'he alienated his entire (lit. 'entirely') family'; የነገረኝ: መላውን: ውሸት: ነው *yänəggärähñ mällawən wəšät näw* 'what he told me is entirely false'; ሀብቱን: በመ-ሉ: አጣ *habtun bāmulu aṭṭa* 'he lost his entire (lit. 'entirely') fortune'.

For እንዳለ 'whole, entire, intact', see 118.12.1.

35.3. 'Alone, only, by oneself'

35.3.1. The idea of 'alone, only, by oneself, single-handedly' is expressed by ብቻ *bəčča* with the suffix pronouns followed by -ን, or by ለብቻ *läbəčča* with the suffix pronouns.

Examples: ብቻዬን: (or ለብቻዬ): እመጣለሁ *bəččayen* (or *läbəččaye*) *əmätal-läw* 'I will come alone', or 'I will come by myself'; ተግረዎቹ: ብቻቸውን: (or ለብቻቸው): መጡ *tāmariwočču bəččəaččəwən* (or *läbəččəaččəw*) *mäṭṭu* 'the students came by themselves (just them)'; ሥጋ: ብቻውን: ለልጆች: ጥሩ: ምግብ: አይደለም *səga bəččəwən läləğoččə tərū mägəb aydällämm* 'meat alone is not good food for children'; መሬቷን: ብቻዋን: ተግግታ: አስመለሰች *märet* 'an *bəččəwan täm* 'aggəta *asmäl-läsäččə* 'she litigated for the restoration (lit. 'litigating she restored') of her land single-handedly'; ለብቻቸው *läbəččəaččəw* 'on their own, apart from the rest, for themselves alone' (e.g., ለብቻቸው: በሉ *läbəččəaččəw bällu* 'they ate alone' or 'by themselves').

The element የብቻ *yəbəčča-* with the suffix pronouns expresses the idea of something belonging to only one person. Example: ቤት: የብቻዬ: (or የኔ: ብቻ): ነው *betu yəbəččaye* (or *yäne bəčča*) *näw* 'the house is mine alone'.

35.3.2. ብቻ *bəčča* is used adverbially with the meaning 'only, just, solely, alone'. Examples: ተግራዎቹ: ብቻ: መጡ *tamarwočču bəčča māttu* 'only the students came'; እዚህ: ቦታ: ብቻ: ይገኛል *əzzih bota bəčča yəggāññall* 'it is found only in this place'; መጽሐፉን: ውሰድ: ደብተሩን: ብቻ: ተውልኝ *məshafun wəsād dəbtārūn bəčča tā-wəlləññ* 'take the book; leave me just (or 'only') the notebook'; እዚህ: ግን: እለ? እኔ: ብቻ: ነኝ *əzzih man allā? əne bəčča nəññ* 'who is here? It is just me' (or, 'it is only me'); በመከናዎ: የምንሄደው: ለመዝናናት: ብቻ: ነው *bāmākina yāmmənnəhedāw lāmāznanat bəčča nəw* 'we drive solely for pleasure'; ቤቱ: የኔ: ብቻ: ነው *betu yāne bəčča nəw* 'the house is mine alone'. See also 158.10.

In the following examples ብቻ is rendered 'the only, the only one, the only person'. Examples: እዚህ: ያለሁት: ሴት: እኔ: ብቻ: ነኝ? *əzzih yallāhut set əne bəčča nəññ?* 'am I the only woman here?'; ሊሠራው: የሚችል: አብርሃም: ብቻ: ነው *lisāraw yāmmičəl abraham bəčča nəw* 'Abraham is the only person able to do it' (or, 'only Abraham can do it').

ለ-ብቻ *läbəčča-* with suffix pronouns also means 'in private': e.g., ለ-ብቻህ: ላኅጋግርህ: እፈልጋለሁ *läbəččah lannägaggərah əfalləgalläw* 'I'd like to talk to you in private'. In this sentence, 'in private' may also be rendered by በግል *bägall*, በቆይታ *bäqoyyətä*.

ብቻ: ለብቻ *bəčča läbəčča* 'one-on-one, single-handedly'. Example: ታጋዮቹ: እመኻል: ሜዳ: ላይ: ብቻ: ለብቻ: ተጋጠሙ *tagayočču əməhal meda lay bəčča läbəčča tāgattämu* 'the fighters fought each other one-on-one in the field'.

35.3.3. 'Only' in the meaning 'but' is also rendered by ብቻ *bəčča*: e.g., እጠይቃችኋለሁ: ብቻ: አሁን: አልችልም *əyyäqəččəññ alläw* 'I will visit you, only I can't for the moment'.

Note ብቻኛ *bəččəñña* 'solitary, lonely' (for the ending *-ñña*, see 45.5.9).

For ብቻ *bəčča*, see also 158.10.

35.4. 'Apart, separately'

35.4.1. The meaning of 'apart, separately' is expressed by (1) repeating እየ-ብቻ *əyyäbəčča*; (2) ለየ-ብቻ - *läyyäbəčča-* with suffix pronouns; (3) ለ-ብቻ - *läbəčča-* with suffix pronouns; (4) ብቻ: ለ-ብቻ *bəčča läbəčča*; (5) ለ-ብቻ: ለ-ብቻ *läbəčča läbəčča*; (6) በግል: (or በግል: በግል, or በየግል, or እየግል) *bägall* (or *bägall bägall*, or *bäyyägall*, or *əyyägall*); (7) በየቅል (or እየቅል or ለየቅል) *bäyyäqəl* (or *əyyäqəl*, or *läyyäqəl*).

Thus, the sentence 'the boys sit apart from the girls' is expressed by ወንዶቹ: እየ-ብቻ: ሴቶቹም: እየ-ብቻ: ይቀመጣሉ *wāndočču ənnäbəčča setoččumm əyyäbəčča*

yəqqämmätallu, or ወንዶቹና ሴቶቹ ለየብቻቸው፡ ይቀመጣሉ *wāndoččunna setočču läyyäbäččäččäw* *yəqqämmätallu*, or ወንዶቹም፡ በግል፡ ሴቶቹም፡ በግል፡ ይቀመጣሉ *wāndoččunna bəgəll setoččunna bəgəll* *yəqqämmätallu*, or ወንዶቹና ሴቶቹ፡ በግል፡ በግል፡ (or በየግል, or ለየግል, or ለየግላቸው)፡ ይቀመጣሉ *wāndoččunna setočču bəgəll bəgəll* (or *bäyyägəll*, or *əyyägəll*, or *əyyägəlläččäw*) *yəqqämmätallu*.

Other sentences: በየቅል፡ (or ለየቅል, or ለየቅል)፡ ተኙ *bäyyäqəl* (or *əyyäqəl*, or *läyyäqəl*) *täññu* 'they slept separately'; ሁለታችሁም፡ ለየቅል፡ (or ለየቅላችሁ)፡ ብሉ *huläntäččəhumma əyyäqəl* (or *əyyäqəläččəʿh*) *bəlu* 'both of you, eat separately'; ለያንዳንዱን፡ ሐሳብ፡ ለየብቻው፡ መረመሩት *əyyandandun* *hassab läyyäbäččəw māräm-märut* 'they examined each proposal separately'. For ቅል, see also 25.1.3.

DISTRIBUTIVE

36. 'Each, each one, every'

36.1. The distributive 'each, each one, every' is expressed in different ways.

It is expressed by the repetition of one of the elements in the sentence. This element is not necessarily the one to which the English element refers. Examples: ጧት፡ ጧት፡ ባሥራ፡ ሁለት፡ ሰዓት፡ ለንነሣለን *ɸwat ɸwat basra hulänt säat ənnənnässallän* 'we get up every morning at eight (lit. 'two') o'clock'; በቀን፡ በቀን፡ (or በየቀኑ)፡ አትክልት፡ ያመጣል *bäqän bäqän* (or *bäyyäqänu*) *atkəlt yamätəll* 'he brings in vegetables each day'; ገንዘቡን፡ በሦስት፡ በሦስት፡ ቀን፡ ይቀበላል *gänzəbun bäsost bäsost qän* *yəqqäbbälall* 'he receives his money every three days'; ስንት፡ ስንት፡ ልስጣቸው? *səntə sənt ləstəččäw?* 'how much shall I give to each of them?'; ሦስት፡ ሦስት፡ ፈረስ፡ ስጣቸው (also ለያንዳንዳቸው፡ ሦስት፡ ፈረስ፡ ስጣቸው) *sost sost färäs sətaččäw* (also *läyyandandaččäw sost färäs sətaččäw*) 'give three horses to each of them', lit. 'three three horse(s) give-them'; ተግሪው፡ ሁሉ፡ ደብተር፡ ደብተሩን፡ በጠረጴዛው፡ ላይ፡ ለገኘ *təmariw hullu däbtär däbtärün bätärəppezaw lay agəññä* 'each student found his notebook on his desk'; መልእክተኞቹ፡ ለንደገና፡ ሰፍራ፡ ሰፍራቸውን፡ ያዙ *mäl-əktäñ-ñočču əndägäna səfra səfraččäwən yazu* 'the delegates resumed (lit. 'seized again') their respective places' (lit. 'their places each'); ላሞቹ፡ ለበረታቸው፡ ውስጥ፡ ለየገቡ፡ ቦታ፡ ቦታቸውን፡ ያዙ *lamočču əbärätaččäw wəst əyyägəbbu bota botaččäwən yazu* 'the cows entered their stable, and each occupied its place' (lit. 'they occupied [each] their places').

¹ ቀን፡ ቀን *qän qän* means 'by day': e.g., ቀን፡ ቀን፡ ደሠራና፡ ግታ፡ ግታ፡ ደግራል *qän qän yəsə-rarñä mata mata yəmmarall* 'he works by day and goes to school evenings'; ቀን፡ ቀኑን *qän qə-nun* 'during the day'.

Note that the repetition of the noun also serves for specificity. Thus, ግታ፡ ግታ፡ ከመንደራችን፡ ዙሪያ፡ ያውራ፡ ድምጽ፡ እስግላሁ- mata mata kāmāndāraččān zuriya yawre dāms asāmallāh 'every night (but not in daytime) I hear the noise of beasts around our city'; ተማሪውን፡ ጠርቶ፡ ሠራተኞቹን፡ ተዋቸው (or ሠራተኛውን፡ ተወ) tāmari tāmariwān (tāro sār-ratāññooččūn tāwwoččāw (or sār-ratāññā sār-ratāññāwān tāwā) 'he invited the students and left out the workers'; ሰውዬው፡ ወምበር፡ ወምበሩን፡ ወስዶ፡ ጠረጴዛውን፡ አስተረፈኝ sāwəyyew wām-bār wāmbārūn wāśdo (ārāppezawān asqārrällāññā 'the man took the chairs and left me only the tables'.

The repeated nouns may also be rendered as a plural or as an adverb: e.g., እሱ-ድ፡ እሱ-ድ፡ ብዙውን፡ ጊዜ፡ ጸጥ፡ ያለ፡ ቀን፡ ነው- əhud əhud bəzuwān gize sāññ yalā qān nāw 'generally Sunday days are quiet day(s)'; ሱቱ፡ ግታ፡ ግታ፡ እስከ፡ ሁለት፡ ሰዓት፡ ድረስ፡ ክፍት፡ ነው- suqu mata mata əskā hulātī sāat dārās kəfti nāw 'the shop is open evenings until eight o'clock'; ሌሊት፡ ሌሊት፡ ይበርዳል lelit lelit yəbārdall 'it is cold at night'.

Idiomatic expressions with a repeated noun: አፍንጫ፡ አፍንጫውን፡ አልኩት afənča afən-čāwən alkut 'I beat the hell out of him'; ምግቡን፡ ዓይን፡ ዓይኑን፡ አልኩት məgbun ayn aynun alkut 'I ate all of it until nothing was left'; በገዛ፡ ዳቦዬ፡ ልብ፡ ልቡን፡ አጣሁት bəgāzza dabboye ləbb ləbbun aṭṭahut 'I got nothing of what by right belongs to me'.

For the repetition of the nouns or adjectives, see 40.5; 40.7. For the repetition of a noun preceded by a preposition, see ለ፡ በ፡ ከ (158.15).

36.1.1. The distributive may also be expressed by እየ- əyyä- preceding the noun. Examples: ተማሪ፡ ሁሉ፡ እያገሩ፡ ሄደ tāmari hullu əyyagāru hedä 'every student went (each) to his country'; ሁሉም፡ እየማገበሩ፡ ሄደ hullumm əyyāmāhbāru hedä 'every-one went (each) to his respective association'.

The element እየ- əyyä- may be preceded by any preposition. Note that in the contact between the final ā of the preposition and the initial ə of እየ əyyä, the ə is omitted. The noun is determined either by the article or by the suffix pronouns. The various prepositions may be rendered in various ways, but these meanings go back to the distributive or to frequency. Examples: በየንመደሩ፡ ቤተ፡ ክርስቲያን፡ አለ bəyyā-māndāru (for bā-əyyāmāndāru) betā krəstiyān allā 'there is a church in every village'; ሠራተኞቻቸውን፡ በየሳምንቱ፡ ይከፍሏቸዋል sār-ratāññooččāččāwān bəyyāsammāntu yəkəffl'ooččāwāll 'they pay their employees by the week' (or 'every week'); በየጫዳውና፡ በየጫዳው፡ ይዘዋወራል bəyyāmedawənnā bəyyāčakkaw yəzzāwawwārall 'he roams over the fields and through the woods'; መድኃኒቱን፡ በየሰንት፡ ጊዜ፡ ይዋጥ? mādhānitun bəyyāsənt gize yəwəf? 'how frequently should he take (lit. 'swallow') the medicine?'; ዐቃቤ፡ መጻሕፍቱ፡ መዛግብቱን፡ በየመጠናቸው፡ ደረደረ aqqabe mā-sahāftu māzagəbtun bəyyāmāṭānāččāw dārāddārā 'the librarian arranged the docu-

ments by size' (that is, individually by the various sizes); ሰውቶው ሰነፍ ስለሆነ፡ በየ መንደሩ፡ እየዞረ፡ ሲለምን፡ ይኖራል *sawəyyew sənəf sələhonā bäyyämändäru əyyä-zorä silämmən yənorall* 'because the man is lazy he always goes begging from village to village'; መንግሥት፡ ለየተማሪው፡ ገንዘብ፡ ይሰጥ፡ ነበር *mängəst läyyätāmariw gänzäb yəsät näbbär* 'the government used to give money to each student' (or, 'to all the students'); ለያንዳንዳቸው፡ ሦስት፡ ፈረስ፡ ስጣቸው *läyyandandaččəw sost färäs sə(a)ččəw* 'give three horses to each of them'; ከየቦታው፡ መጡ *käyyäbotaw mäṯtu* 'they came from all over' (lit. 'from every place'); ፖሊሶቹ፡ ሽፍቶቹን፡ ከያቅጣጫው፡ ከበቧቸው *polisočču šəftoččun käyyaqtaččəw käbbäb" aččəw* 'the police closed in on the rebels from all sides'; ሰው፡ ሁሉ፡ እንደያመሉ፡ ይኖራል *səw hullu əndäyyamälu* (for *əndä-əyyä-amälu*) *yənorall* 'everyone lives (each) according to his character'; የሕዝብ፡ ልማዶች፡ እንደየሀገሩ፡ የተለያዩ፡ ናቸው *yähəzb ləmodočč əndäyyähagäru yätäläyayyu naččəw* 'people's customs vary from country to country' (lit. 'according to each country'); የያንዳንዱ፡ ሰው፡ ክፍያ፡ እንደየሥራው፡ ይወሰናል *yäyyandandu* (for *yä-əyyä-andandu*) *səw kəfəyya əndäyyäsəraw* (for *əndä-əyyä-səraw*) *yəwwässänall* 'each man's pay will be determined in accordance with (or 'in proportion to') his work'; ጋዜጠኛው፡ የየቀኑን፡ ድርጊቶች፡ ያዛግባል *gəzətəññaw yäyyäqänun dərgitočč yaz-zaggəball* 'the reporter compiles the events of each day'; ባንድ፡ ሰዓይወቱ፡ ውለው፡ ግታ፡ ሁሉም፡ ወደየቤታቸው፡ ተመለሱ *band siččəwwātu wäləw mata hullumm wädäyyäbetaččəw təməlläsu* 'during the day they played together (lit. 'they spending the day while they played') and in the evening everyone returned to his house' (or 'each to their houses'); ፓርቲው፡ ሲያልቅ፡ ወደየክፍላችን፡ ሄድን *partiw siyalq wädäyyä-kəflaččən hedn* 'when the party ended, we went to our respective rooms'.

Note that with nouns in apposition the preposition is repeated: e.g., እቃዎችን፡ እንደየመጠናቸው፡ እንደየክብደታቸውና፡ እንደየቀለማቸው፡ ለያያቸው *əqawoč-čun əndäyyämätānaččəw əndäyyäkəbdätaččəwənnə əndäyyäqälāmaččəw läyayyaččəw* 'he classified the objects according to size (lit. 'their size'), weight, and color'.

36.1.2. በየ- 'every, in every' with a noun followed by the article is used as an adverb or as an adverbial phrase: በየወቅቱ *bäyyəwäqu* 'periodically, frequently', በያመቱ *bäyyamätu* 'annually, every year', በየቀኑ *bäyyäqānu* 'daily, every day', በየጊዜው *bäyyägizew* 'frequently, every so often, every time, from time to time, throughout a given period of time', በየቦታው *bäyyäbotaw* 'everywhere, here and there, all over the place', በየገለ- *bäyyägəll-* with suffix pronouns 'individually' (as in እስተማሪው፡ በየገላችን፡ ይረዳናል *astāmariw bäyyägəllaččən yəradanall* 'the teacher helps us individually'), በያለበት *bäyyalləbbät* 'in all directions, everywhere, all over the place' (as in እትዮቱያ፡ ውስጥ፡ ጤፍ፡ በያለበት፡ ይበቅላል *ityoppaya wəsə tef bäyyalləbbät yəbäqlall* 'the tef-grain grows everywhere in Ethiopia'), ብርጭቆው፡ ሲበበር፡ በያለበት፡ ተበ

ተነ ኮረጃጋግግ ስላይ ስለሚጠጠር ስለሚጠጠር 'when the glass broke it flew all over the place'; በየጋዜጣው ላይ ጽሑፍ ይጻፋል *bäyyägazeṭaw lay sähuf yäsafall* 'he writes articles in all sorts of papers'.

This structure may also be rendered as a plural. Thus, የሙቱ ልጅ በየሙንገዳ ይለምን፡ የነር *yämutu läḡ bäyyämängädu yalämmän näbbär* 'the orphan was begging in the streets'.

For the conjunction እየ *äyyä*, see 111. For በየ-in the formation of adverbs, see 158.24.6.

36.1.3. 'Each, each one, every, each of' is also expressed by እያንዳንዱ *äyyandand* (that is, *äyyä-andand-u*), or by እያንዳንድ- *äyyandand*- with possessive suffix pronouns of the plural. With እያንዳንዱ *äyyandand* the verb is in the singular; with እያንዳንድ- *äyyandand*+ suffix pronouns in the plural the verb is in the plural. Thus, 'each one decorated his house' is expressed either by እያንዳንዱ ቤቱን ለሰጌጠ *äyyandand* *betun asgeṭä*, lit. 'each-one his-house he-decorated', or እያንዳንዳቸው ቤታቸውን ለሰጌጡ *äyyandandaččäw betaččäwän asgeṭu*, lit. 'each-of-them their-house they-decorated'.

Other examples: እያንዳንዱ ልጅ ለምስት ሳንቲም ተቀበለ *äyyandand* *läḡ ammäst santim täqäbbälä* 'each boy received five cents'; እያንዳንዳችን ባኮ፡ ሲጸራ፡ ተቀበልን *äyyandandaččän bakko sigara täqäbbälän* 'we each (or 'each of us') received a pack of cigarettes'.

እያንዳንዱ *äyyandand* or እያንዳንድ- *äyyandand*- with suffix pronouns may be preceded by any preposition. Examples: የያንዳንዱ ፖም ጋ፡ አምስት ሳንቲም ነው *yäyyandand* (for *yä-äyyä-andand*) *poṃ waga ammäst santim näw* 'the price of each apple is five cents'; ለያንዳንዱ ልጅ አንዳንድ (or ለንድ) ስጥ *läyyandand* *läḡ andand* (or *and*) *səṭ* 'give one to each child'; ስለያንዳንዱ ተማሪ ጠየቅኝ *saläyyandand* *tämari täyyäqänñ* 'he asked me about each (or, 'every') student'.

With the repetition of the numeral: ለያንዳንዳቸው ሦስት ሦስት ብር ስጣቸው *läyyandandaččäw* (for *lä-äyyä-andandaččäw*) *sost sost bərr saṭaččäw* 'give three dollars to each of them'.

36.1.4. The notion of 'each of, each-noun' may also be expressed by እያንዳንዱ *äyyandand*+noun, or እያንዳንድ-*äyyandand*- with suffix pronouns followed by አንዳንድ (or አንድ) *andand* (or *and*)+noun. Examples: እያንዳንዱ ተማሪ አንዳንድ (or አንድ) ደብተር ጠረጴዛው ላይ አገኘ *äyyandand* *tämari andand* (or *and*) *däbitär täräppezaw lay aḡännä* 'each student found a notebook on his desk'; እያንዳንዳችን አንዳንድ (or አንድ) ባኮ፡ ሲጸራ፡ ተቀበልን *äyyandandaččän andand* (or *and*) *bakko sigara täqäbbälän* 'each of us (or 'we each') received a pack of cigarettes'.

36.1.5. 'Each' is also expressed by በነፍስ: ወከፍ *bänäfs wäkkäf*: e.g., ለወታደሮቹ: በነፍስ: ወከፍ: ግሥር: (ግሥር): ብር: ሰጣቸው *läwäpnaddäročču bänäfs wäkkäf assär (assär) bär säftaččäw* 'he gave the soldiers ten dollars each'.

'Each and every one' ለያንዳንድ- *ayyandand-* with possessive suffix pronouns: e.g., በያንዳንዳችን: ልትተማመንብን: ትችላላህ *bäyyandandaččän* (for *bä-ayyāandandaččän*) *lättättāmmänābbən təčälalläh* 'you may rely on each and every one of us'.

36.1.6. The distributive meaning may be used for each noun of the sentence by the combination of the various elements mentioned above. Example: ለያንዳንዱ: ተማሪ: በየጠረጴዛው: ላይ: ደብተር: ደብተሩን: አገኘ *ayyandandu tämari bäyyätäräppezaw lay däbtär däbtärün agänñä* 'every student found each his notebook on each desk'. See also 'every one of' (36.2.3).

36.2. 'Every, everyone, everybody, everything'

36.2.1. The notion of 'every' is expressed by (1) ሁሉ- *hullu* placed before or after the noun; (2) ማንኛው(ም) *mannäññaw(əmm)*; (3) ማናቸው(ም) *manñaččäw(əmm)*; (4) ማንኛቸው(ም) *mannäññäččäw(əmm)*; (5) ለያንዳንዱ *ayyandandu*.

Examples: ለዚሁ: ቤተ: መጻሕፍት: ያለው: መጻሕፍ: ሁሉ: ቀይ: ነው *əzzih betä mäšahəft yalläw mäšhaf hullu qäyy näw* 'every book (or 'all the books') that is (are) in this library is (are) red'; ተማሪው: ሁሉ: ደብተሩን: በጠረጴዛው: ላይ: አገኘ *tämariw hullu däbtärün bätäräppezaw lay agänñä* 'every student found his notebook on his table', or 'all the students found their notebooks on their tables'; ቁርሴን: ሁለቀን: ዕንቁላል: ለበላሁ- *qursen hulləqän ənqulal əbälalläw* 'I eat eggs every day for breakfast' (lit. 'my breakfast'); ማንኛውም: (or ማናቸውም): ሠራተኛ: ሥራውን: መሥራት: አለበት *mannäññawəmm (or manñaččäwəmm) särratänñä sərawən mäsrat alläbbär* 'every employee must do his work'; በማንኛውም: ረገድ: የኛ: ዕቅድ: ከናንተ: የተሻለ: ነው *bāmannäññawəmm räqäd yänñä əqqəd kännantä yätäsalä näw* 'our plan is better than yours in every way'; ማንኛቸውም: ብድር: በበንድ: ዋስትና: የተጠበቀ: ነበር *mannäññäččäwəmm həddär bäbond wastənna yätäqäbbäqä näbbär* 'every loan was secured by bonds'; ለያንዳንዱ: ልጅ: ለንዳንድ: ስጥ *läyyandandu läğ andand sət* 'give every child one', or 'give one to each child'.

As a direct object: ወምበሩን: ሁሉ: ወሰደ *wämbärün hullu wässädä* 'he took every chair' (the marker -n of the direct object is placed with the first element).

36.2.2. 'Everyone, everybody' is expressed by (1) ሰው *hullu säw*, or by ሰው: ሁሉ *säw hullu*; (2) ሁሉም *hullum*; (3) ለያንዳንዱ: ሰው *ayyandandu säw*; (4)

ገንጾ *mannam*, or ገንጾ: ሰው *manuwan saw*, (5) ገንጾታ: ሰው *mannāwaw saw*, (6) የገንጾታ: ሰው *yāntāhawawam saw*.

Examples: ሰው: (ሁሉ) መጣ *sāw hullu māta*, or ሁሉ: ሰው: መጣ *hullu saw māta* 'everybody came' (also 'all the people came'); የገንጾታ: ሰው: ጤና: መሆን: ይወዳል *yāntāhawawam saw tena māhon yawāddall* 'everybody wants to be healthy'; ሁሉም: እየግጠኑ: ሄደ *hullumm ayāmāhhāru hedā* 'everyone went to his association' (note the distributive *ayyā*); እያንዳንዱ: ሰው: ለሃገሩ: ያለበትን: ግዴታ: መፈጸም: አለበት *ayyandandu saw lāhagāru yallāhhātān gāddeta māfāssām allābbāt* 'everyone has to fulfill his duty toward his country'; ሰለ: ኢ:ገ:ዮ:ሱ: ጉዳይ: አዋቂ: መሆኑን: ማንም: ያውቅለታል *salā ityoppaya gudday awaqi māhonun mannamm yawāqallātall* 'everyone recognizes him as (lit. 'knows for him') an authority on Ethiopian matters'; ማንኛውም: ሰው: ጦርነት: የሚያስከትለውን: አይጋ: ሊገነዘብ: ይችላል *mannāñhawam saw torānnāt yāmmiyaskāttālawān adāru liggānāzzāb yāčalall* 'everyone can appreciate the danger that war brings about'; ማንኛውም: ሰው: በሰዓቱ: መምጣት: አለበት *mannāñhawam saw bāsāatu māmtat allābbāt* 'everyone is obliged to come on time'.
ሁሉ *hullu* may also be used in the plural, as in ሁሉችንም: አይቻቸዋለሁ *hulloč-čānam am ayāčāčāčāwallāw* 'I saw every one of them'.

With the direct object: የጦርነት: ጦራ: ሁሉንም: አሸበረ *yātorānnāt wāre hullunamm aššāhhārā* 'the news of war alarmed everybody'.

36.2.3. 'Everyone of ...' ሁሉም *hullumm* with suffix pronouns. Examples: ሁላችንም: አንዳንድ: መጽሐፍ: ተቀበልን *hullawččannamm andand māshaf tāqābbālān* 'every one of us received a book'; ሁሉም: በርትተው: ያጠናሉ *hullumm bārtatāw yafānallu* 'everyone of them studies hard'.

36.2.4. 'Everybody else' (1) ሌላው: ሁሉ *lelaw hullu*; (2) ሌላው: ሰው: ሁሉ *lelaw saw hullu*; (3) የተተሩት: ሁሉ *wāddāqāttat hullu*. Examples: ሌላው: ሰው: ሁሉ: (or ሌላው: ሁሉ): እንዳንተ: ያርበዋል *lelaw saw hullu (or lelaw hullu) wāddāqāttat yāddāqāttat* 'everybody else gets hungry like you'; ለተተሩት: ሁሉ: ከተገኘ: እኔ: ገደለኝም *lātāqārru hullu kētāsmamma me gāddāddābbātāmma* 'I don't mind if it is all right with everybody else'.

36.2.5. 'Mosteverybody' እላላኞቹ *ahzammūwū* e.g. እላላኞቹ: ወደቤታቸው: ሄደዋል *abzāñhočču wāddāyāthetāččūw* 'hulluhull' 'most everybody thus gone home', or 'most of them have gone home'.

32.2.6. 'Everything' is expressed by: (1) ሁሉ (ምን): ሃህር (um ሃህር: ሁል) *hullu(mm) nāgār* (or *nāgār hullu*); (2) ማንኛውም: ሃህር *manmāñhūwamm: nāgār*; (3) ይህንም: ያንም *vāhānnamm vannamm*.

Examples: የሚያስፈልገውን: (ነገር): ሁሉ: አደርጋለሁ- *yämmiyasfälləgäwən* (*nägär*) *hullu adärgallä* 'I will do everything that is necessary'; ሁሉም: ነገር: ይበልጥ: እየተወደደ: ሂደት *hullumm nägär yəbält äyyätawäddädä hed* 'all 'everything is getting more expensive'; ሁሉንም: ነገር: ያምታታል *hullunəmm nägär yamtattall* 'he mixes up (or, 'he confuses') everything'; ይህ: መደብር: ለሽርሽር: የሚያስፈልገውን: ማንኛውንም: ነገር: ይሸጣል *yəh mädäbbər läšərrəšərr yämmiyasfälləgäwən mannəññawəmm nägär yəšätall* 'this store sells everything needed for camping'; ሁሉንም: ነገር: ማየት: አለባችሁ- *hullunəmm nägär mayät alläbbaččə* 'you must see everything'; የምታነበውን: ነገር: ሁሉ: ትወዳለች- *yəmməttanəbbäwən nägär hullu tawäddalläčč* 'she likes everything she reads'; እንደ: ጅብ: ይህንንም: ያንም: ይበላል *ändä gəb yəhənnənəmm yannəmm yəbälall* 'he eats everything like a hyena'.

36.2.7. 'Everything else' የተረፈው: ሁሉ- *yätärräfäw hullu*. e.g., የተረፈው: ሁሉ: ይጣላል *yätärräfäw hullu yəttalall* 'everything else will be thrown away'; የተረፈውን: ሁሉ: እኔ: እወስዳለሁ- *yätärräfäwən hullu ənə əwäsdallä* 'I will take everything else' (lit. 'what remained').

'Everywhere', see 160.7.

NOUN

37. Survey

37.1. Amharic nouns are either primary or derived. They are primary if they are not derived or derivable from verbs or nouns. They are derived if they are related in their root consonants (radicals) and meaning to verbs, adjectives, nouns, and words of other parts of speech.

A noun such as **እግር** *əgər* 'foot, leg' is primary, but **እግረኛ** *əgrāñña* 'pedestrian' is derived from the nominal base **እግር** *əgər* by adding the nominalizing morpheme **-ኛ** *-äñña*. A noun such as **እርጥበት** *ərṭabät* 'wetness' is likewise a derived noun because it is derived from the verb **ረጠበ** *rättäbä* 'be wet'.

The noun is marked for gender, number, determinedness (expressed either by the article or by the suffix pronouns), and for the direct object. All these morphemes are suffixal. The sequence for these morphemes is: base-gender-number-determiner (article or suffix pronouns)-direct object. Thus, from **እሮጌ** *aroge* 'old' we have for 'the old women' as direct object **እሮጌ ቶቸን** *arog-it-očč-u-n*, where *-it* is the feminine marker, *-očč* is the plural marker, *-u* is the article, *-n* is the direct object marker.

The prepositions are prefixed to the noun: thus, **በመኪና** *bä-mäkina*, **በለመኪና** *sälä-mäkina*, **ለመኪና** *lä-mäkina*, **የመኪና** *yä-mäkina*. For the enclitics, see 161ff.

38. DETERMINATION

38.1. Article

A noun may be either indetermined or determined.

Indetermination has no special marker. Thus **ፈረስ** 'horse, a horse', **ጌታ** *geta* 'master, a master'.

Occasionally, when the noun is indetermined, the element **አንድ** *and*, lit. 'one' may precede the noun. This ensures that the noun is not used in a plural sense and that it is indetermined. Thus, **አንድ ልጅ**: **መጣ** *and læḡ mäṭta* 'a child came'. Note that **አንድ** *and* is also used when the noun is intended to be a singulative taken out of the collective: e.g., **አንድ ወምበር**: **አምጣ** *and wāmbär amṭa* 'bring a chair' (also 'bring one chair', or 'bring a particular chair' when the noun is stressed), while **ወምበር**: **አምጣ** *wāmbär amṭa* means 'bring some chairs' (also 'bring a chair').

38.1.1. The determination of the noun, translated into English by the definite article 'the', is expressed in Amharic by the article consisting of 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 the feminine.

The article also means 'the particular one'. Examples: ጠጅ: ደጣፍጣል + ጠላው: ግን: ጥሩ: አይደለም [äggü yəʔafʃall, ʔällaw gən ʔər u aydällämm 'the mead ('the particular one') tastes good, but the beer ('the particular one') is not good', as against ጠጅ: ደጣፍጣል ÷ ጠላ: ግን: ጥሩ: አይደለም [ägg yəʔafʃall, ʔälla gən ʔəru aydällämm 'mead (as a rule) tastes good, but beer is not good'.

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

If the singular noun treated as a masculine ends in a vowel, the marker of determination is *-w*. Examples: 'corpse' ሬሳ *resa*: 'the corpse' ሬሳው *resa-w*; 'ox' በሬ *bäre*: 'the ox' በሬው *bäre-w*; 'adventure' ጅብዳ *gäbdu*: 'the adventure' ጅብዳው *gäbdu-w*.

38.1.3. If the singular noun treated as a feminine ends in a consonant, the marker of determination is *-ጥ* *-wa*, *-ት* *-itu*, or *-ት* *-itʷa* (or *-ት* *-ətʷa*), used interchangeably. Examples: 'child, boy' ልጅ *läg*: 'the girl' ልጅ, ት *lägitu*, ልጅ, ቷ *lägitʷa* (also written ልጅትጥ), or ልጅ, ቷ *lägətʷa* (also written ልጅትጥ);

'maid' ገረድ *gäräd*: 'the maid' ገረዷ *gärädʷa* (also written ገረድጥ), ገረዳ ት *gäräditu*, ገረዳ ቷ *gäräditʷa* (also written ገረዳትጥ);

'cow' ላም *lam*: 'the cow' ላሟ *lamʷa*, ላሟ ት *lamitu*, ላሟ ቷ *lamitʷa*;

'sun' ፀሐይ *šähay*: 'the sun' ፀሐይ ት *šähayitu*, ፀሐይ ቷ *šähayitʷa*.

Note that *-wa* is expressed in writing either by *-ጥ* or by the *wa* symbol of the preceding consonant: thus, ልጅትጥ *lägətʷa*, ልጅ, ቷ *lägətʷa*.

If the singular noun treated as a feminine ends in a vowel, the marker of determination is *-ጥ* *-wa*, *-ይ* ት *-yätu* (*-ytu*), or *-ይ* ቷ *-yätʷa* (also written ደትጥ *yätwa*). Examples: 'hen' ዶሮ *doro*: 'the hen' ዶሮጥ *dorowa*, ዶሮይ ት *doroyätu*, or ዶሮይ ቷ *doroyätʷa* (also written ዶሮይትጥ);

'mule' በቅሎ *bäqlo*: 'the mule' በቅሎጥ *bäqlowa*, or በቅሎይ ት *bäqloyätu*, or በቅሎይ ቷ *bäqloyätʷa*;

'skillful' ባለሙያ *balämuya*: 'the good housewife' ባለሙያይ ት *balämuyäyätu* (also ባለሙያጥ *balämuyawa*, ባለሟያይ ት *balämʷayäyätu*).

For *-w* used with the feminine personal pronoun, see 22.1.8.

38.1.4. The plural marker for all nouns is *-očč*, *-ዎች* *-wəčč* (see 40.1.1). Regardless of whether the noun is treated as masculine or feminine in the singular, the marker of determination is *-u* placed after the plural marker. Examples: 'kings' ንጉሥቶች *nəgusəčč-u*, 'queens' ንግሥቶች *nəgəstočč*; 'the kings' ንግሥቶች *nəgusəčč-u*, 'dogs' ወሽቶች *wəššočč*, ወሻዎች *wəšša-wəčč*; 'the dogs' ወሽቶች *wəššočču*, ወሻዎች *wəšša-wəčču*.

Note that the form of the article *-u*, *-wa* is the same as that of the suffix pronoun of the 3d person singular (see 23.1.1). The feminine article *-itu* is composed of the feminine marker *-it* and the article *-u*.

38.1.5. From the form of the article it appears that the article may mark not only determination, but also gender. Indeed, while a noun such as እንግዳ *əngəda* 'guest' may be masculine or feminine, the article used with the noun indicates the gender: እንግዳው *əngəda-w* 'the guest' is masculine, and እንግዳይቱ *əngəda-ytu* 'the guest' is feminine.

The article may also be used for the vocative or as an exclamation: e.g., ጌታው *ge-ta-w* 'o master!'; አይ: እሱ: ጉበዙ! *ay əssu g'əbāz-u!* 'what a courageous man he is!' (see 152.3).

It should be pointed out that the article is not the only marker of determination. Indeed, a noun with possessive suffix pronouns (ቤቴ *bet-e* 'my house'), with demonstrative pronouns (ይህ: ቤት *yah bet* 'this house'), and proper nouns, are likewise considered determined.

38.1.6. The Amharic definite article is not always used in the same situations as the English definite article. As in English, however, it is used to indicate that the noun has been previously mentioned. For example, when speaking about a house, the Amharic noun ቤት *bet* 'house' is used with the article *-u* (ቤቱ *bet-u*) if the same house is mentioned again.

At times English uses the article while Amharic has no article. Examples: ከገጠር: ብዙ: ነገርተኛ: መጣ *kägätär bəzu nəgärtänña mätta* 'a lot of litigants came from the country' (ከገጠር without article); ከቤት: አንድ: ወምበር: አምጣልኝ *käbet and wäm-bär amṭalləññ* 'bring me a chair from the house' (ከቤት without article).

38.1.7. The article, wherever used, is placed after the possessive suffix pronoun. Examples: የተሸጠው: መሬት: ያባቴው: ነው: የኔው: አይደለም *yätäsätaw märet yabbat-e-w näw, yäne-w aydällämm* 'the plot that was sold is my father's, it is not mine'. It is placed before the marker *-ን* of the direct object: e.g., ወሻው: በቅሎዋን: ነክሰ *wəšša-w bəqlə-wa-n näkkäsä* 'the dog bit the mule'.

38.1.8. In an adjective-noun complex the article is suffixed to the adjective only: thus, ትልቁ፡ ቤት *talləq-u bet* 'the big house'. In ትልቁ፡ ቤት *təlləq-u bet-u* 'his big house', *-u* of ትልቁ *təlləq-u* is the article, and *-u* of ቤት *bet-u* is the suffix pronoun of the 3d person.

For more details on the article in connection with the adjective, see 44.4.

An adjective with the article followed by a noun with or without suffix pronouns also expresses the superlative. Examples: ትልቁ፡ እንክኑ፡ ራስ፡ ወዳድነቱ፡ ነው *təlləq-u ənkanu ras wəddadännätu näw* 'his biggest flaw is his selfishness' ('his love of himself'); በግብርና፡ ውስጥ፡ ቀላሉ፡ ሥራ፡ ዘር፡ መዝራት፡ ነው *bägəbrənnä wəst qällal-u səra zär mäzrat näw* 'in farming the easiest task is sowing'. For more examples, see 145.4.

The article may be used to nominalize an adjective: e.g., ትልቁ፡ የኔ፡ ነው *təlləq-u yāne näw* 'the big one is mine'; መጀመሪያ፡ የሩቆቹን፡ ሸኝ *mägämməriya yāruqoč-č-u-n šäññ* 'first see off those from far away' (lit. 'of the distant ones').

38.1.9. In a succession of several nouns, the article is normally used with all the nouns when uttered with a pause between the nouns: e.g., ወምበሩን፥ አልጋውንና፡ ጠረጴዛውን፡ አምጡ *wämbär-u-n alga-w-ən-ənna țäräppeza-w-ən amtu* 'bring the chair, the bed, and the table' (-ን is the marker of the direct object). If the sentence is uttered without pause between the nouns, only the last noun takes the article and the marker -ን; thus, ወምበር፡ አልጋና፡ ጠረጴዛውን፡ አምጡ *wämbär alganna țäräppeza-w-ən amtu*.

In a succession of two nouns considered a compound, the article is added to the second noun: e.g., ልጅ፡ ዐዋቂው *ləğ awaqi-w* 'young and old' (freely, 'everybody'); ሴት፡ ወንድ *set wänd-u* 'women and men' (freely, 'everybody').

In a succession of two nouns combined with -ና *-nna* 'and', the article is used either with the second noun only or with both nouns. Examples: መጽሐፍና፡ ደብተር፡ (or መጽሐፍና፡ ደብተር)፡ እከፍል፡ ውስጥ፡ ነው *məşhaf-ənna däbtär-u* (or *məşhaf-u-nna däbtär-u*) *əkəfəl wəst näw* 'the book and the notebook are in the room'; ተማሪና፡ አስተማሪው፡ (or ተማሪውና፡ አስተማሪው)፡ እከፍል፡ ውስጥ፡ ናቸው *tāmari-nna astämari-w* (or *tāmari-w-ənna astämari-w*) *əkəfəl wəst naččäw* 'the student and the teacher are in the classroom' (note the plural አሉ-); አባትና፡ ልጅ፡ *abbat-ənna ləğ-u* 'the father and the child'. The same situation occurs in pairs with a repeated preposition for each noun, as in ለናትና፡ ላባት *lännat-ənna labbat-u* (also ለናት፡ ላባት *lännat labbat-u*, ለናት፡ አባት *lännat abbatu*, ለናትና፡ አባት *lännatənna abbatu*) 'for his parents' (lit. 'for-mother-and for-his-father'). For more details on the combination with -ና *-(ə)nna*, see 125.

38.1.10. Personal pronouns may also be used with the article to express insistence. They may also be augmented by ራስ *ras* with suffix pronouns. Examples : እኔው : እመጣለሁ *əne-w əmətallāw* 'I myself will come'; ይህ : ላንተው : ደገንነት : ነው *yəh lantā-w dāhnənnāt nāw* 'this is for your own safety'. For more examples, see 25.1.

The possessive pronoun used with the article is a pronoun and not an adjective: e.g., ይህ : የኔው : ነው *yəh yāne-w nāw* 'this is mine' (or, 'mine own'); ይህ : መጽሐፍ : የርሱው : ነው? *yəh māshaf yārsu-w nāw?* 'is this book his?' (or, 'is this his book?').

The personal pronoun with ራስ (lit. 'head') may be used with the article suffixed to either one of the elements, or to both of them, for the expression of emphasis: e.g., እኔው : ራሴ : (or እኔ : ራሴው, or እኔው : ራሴው) : ነገ : እመጣለሁ *əne-w rase* (or *əne rase-w*, or *əne-w rase-w*) *nägā əmətallāw* 'I myself will come tomorrow' (see 25.1); ለንተው : ራስህ : ነህ : ገንዘቡን : የሰጠኸኝ *antā-w ras-əh nāh gänzəbun yāsāttāhāññ* 'it is you yourself who gave me the money'.

38.1.11. The article is also used with the demonstrative, interrogative, indefinite pronouns, and with numerals: e.g., ያው *ya-w*, ያኛው *yañña-w* 'that one', ይኸው *yəhā-w* 'this thing here, here it is', ይሄውም *yəhe-w əmm* 'namely', እነዚያው : ሰዎች *ənnāziya-w säwočč* 'those very people', ማንኛው *mannəñña-w* 'which one?' (masculine), ማንኛዋ *mannəñña-wa*, ማንኛ ይቱ *mannəñña-ytu* 'which one?' (feminine), ማንኛዎች *mannəññawočč-u* 'which ones?', የቱ *yät-u* 'which?', ሌላው *lela-w* 'the other', የትኛው *yätəñña-w* 'which?', እያንዳንዱ *əyyandand-u* 'each one'. See also 27.1.2; 32.1.1.

With a numeral: ሁለቱ : ቂመኞች : አንድ : ግብዣ : ላይ : ተገኙ *hulätt-u qimāññočč and gəbza lay tāgəññu* 'the two enemies came to (lit. 'were found at') the same party' (see 48.4.2).

Note that the article with the demonstrative pronoun and with the adjective in a phrase such as በዚህ : ባዲሱ : ምጣድ *bāzzih-u baddis-u mətad* means 'in this same new griddle' (lit. 'in-this-u in-the-new').

38.1.12. The article is used with adverbial expressions formed from nouns, adjectives, or verbs, such as ይበልጡ *yəbālt-u* 'most of', በትንሹ *bätənnəs-u* 'just a little, slightly', ባጭሩ : ሌላችሁም *baččər-u alčələmm* 'in short, I cannot', በቀጫጭኑ : ቂረጠው *bäqāčəččən-u q'ərrätāw* 'he cut it into thin strips', እዚህ *əzzih-u* 'here, in this same place', ባሁኑ : ጊዜ *bahun-u gize* 'nowadays', ወዲያው *wādiya-w* 'right away, right then', በመላው *bämālla-w* 'all over', ደግነቱ *dəggənnär-u* 'luckily, happily', ከፋቱ *kəfat-u* 'unfortunately'. For more examples, see 158.22; 158.23; 158.24.2.

With expressions of time in the relative qualifier: ባለፈው ሳምንት *balläfä-w sammänt* 'last week' (lit. 'in the week that passed'), በሚመጣው ሳምንት *bämmimäṯa-w sammänt* 'next week' (lit. 'in the week that will come'). Note that the ending *-w* after the verb is the article of the relative, for which see 33.3.2.

In some adverbial expressions the article is followed by *-ን* (*-ə*)*n*, as in ብዙውን *ጊዜ* *bəzu-w-ən gize* 'most of the time', ዙሪያውን *ደብዳቤ* *huriya-w-ən* 'all around', ባዶውን *bado-w-ən* 'empty'¹. Occasionally the marker *-ን* is itself combined with the article: e.g., ዛሬውኑ *zäre-wə-n-u* 'this very day' (where *-w* and *-u* are the articles), ወዲያውኑ *wädiya-wə-n-u* 'immediately'. For more examples, see 158.27; 158.29.

Adverbs formed by nouns preceded by በየ- *bäyyä-* (for *bä-əyyä*; see 18.1.2) likewise use the article: e.g., በየወቅቱ *bäyyäwäqt-u* 'periodically', በየቀኑ *bäyyäqän-u* 'daily', በየጊዜው *bäyyägize-w* 'periodically' (see 158.24.6).

38.1.13. It is also used with እየ+noun preceded by any preposition: e.g., መንግሥት: ለየተማሪው: ገንዘብ: ደስጥ: ነበር *mängəst läyyätämari-w* (for *lä-əyyä-tämari-w*) *gänzäh yəsät näbbär* 'the government used to give money to every student'; ከየቦታው: መጡ *käyyäbota-w* (for *kä-əyyä-bota-w*) *māṯtu* 'they came from every place'; በየመንደሩ: ቤተ: ክርስቲያን: አለ *bäyyämändär-u* (for *bä-əyyä-mändäru*) *betä krəstīyan allä* 'there is a church in every village'.

For የ+pronoun, see 23.3. — For the article in the qualifier (adjective or የ+noun)-qualified complex, see 43.1.4; 44.4. — For the article with the relative clause used as a qualifier, see 33.3. — For the article with 'every', see 36.1.1. — For the article *-u*, added to the relative article *-t*, see 33.3.3. — For the feminine article *-wa*, with the relative perfect, see 33.3.4. — For the article *-u* used with the prepositional pronoun *-bbär*, see 33.8.8; 66.1.11. — For the article used occasionally with the imperfect in the plural, see 55.6.1. — For the article with object suffix pronouns, see 65.1.4.

TABLE OF THE ARTICLE

Noun endings:	Consonant	Vowel
Article: sg. masc.	<i>-u</i>	<i>-w</i>
sg. fem.	<i>-wa, -itu, -irwa (-ərwä)</i>	<i>-wa, -yätu, -yərwa</i>
pl. com.	<i>-u</i>	

¹ e.g., ቤት: ባዶውን: ነው *betu bado-w-ən näw* 'the house is empty'. It is possible that the suffix *-w* is that of the suffix pronoun and not that of the article. Note also ባዶ: እጅን *bado əḡḡ-u-n* '(he) empty-handed', ባዶ: ሆኗን *bado hod-u-n* '(he) on an empty stomach', ባዶ: እግሩን *bado əḡru-n* '(he) bare-footed'.

38.2. The definite article with 'man, woman' and kinship terms

38.2.1. The collective nouns ሰው *sāw* 'man, person' (as in አንድ፡ ሰው፡ መጣ and *sāw māṭta* 'a person [man or woman] came'), and ሴት *set* 'woman' use the suffixes -ጾዩ -ጻሃይ (-ጾዩ -ጻሃሃይ), -ጾዮ -ጻሃሃዮ respectively for the expression of a particular man or woman. Thus, ሰውዬ *sāwəyye* 'a man, an individual man, a male' (as against ሰው *sāw* 'man, people'); ሴትዮ *setəyyo* 'a woman, a particular woman', as in ያች፡ ሴትዮ *yačči setəyyo* 'that woman, that lady', አንዲት፡ ሴትዮ፡ (or ሴት)፡ መጣች and *setəyyo* (or *set*) *māṭtačč* 'a certain woman came'. Note that the nouns with the suffixes mentioned above may be used as vocatives: thus, ሰውዬ *sāwəyye* 'hey you (man)!', ሴትዮ *setəyyo* 'hey you (woman)!'

ሰው as a collective takes the article -u: e.g., ሰወ፡ ወደ፡ በዓሉ፡ በግር፡ በፈረስ፡ ሄደ *sāw-u wädä bäalu bägar bāfāräs hedä* 'the people went to the festival by every means of transport' (lit. 'by foot and by horse', freely, 'everybody came').

38.2.2. These endings are also used as terms of address and may express **endearment**: e.g., ልጅዬ *lağəyye* 'child dear!', ወንድምዬ *wändamməyye* 'brother dear!, my dearest brother!', እናትዬ *əhətəyye* 'sister dear!, my dearest sister!', እትዮ *ətəyye*, title of address for an elder sister, an aunt or an elderly woman, መግሥዬ *mamməyye*, term of address to a small child (also used to ridicule a grown-up for his childish behavior, like whining), ጋሽዬ *gāššəyye*, term of endearment addressed to an older brother or male who is older than the speaker. For more examples, see 45.5.21.

Note that disparaging qualities with the ending -ጻሃይ likewise become an endearing expression: thus, ፋንጋ *funga* 'person who is snub-nosed' (considered not-perfect), but ፋንጋዬ፡ ናት *fungəyye nat* 'she is cute'.

38.2.3. The ending (-ጻሃይ) is also used with an adjective, as in ቆንጆዬ፡ ናት *qonǰəyye nat* 'she is really pretty'. The pronoun አንተዬ *antəyye* 'you' (masc.), እንኛዬ *ančiyye* 'you' (fem.) likewise has an affectionate connotation.

The numeral አንድዬ *andəyye* means 'an only one' (also 'the only one' being the name of Christ): e.g., ለቤተ፡ ሰቦጁ፡ አንድዬ፡ ናት *läbetä säbočč'w a andəyye nat* 'she is the only daughter' (lit. 'to-her-family the-only-one she-is').

38.2.4. The definite article for these nouns is -ው -w for the masculine, -ዋ -wa (and occasionally -ዮት -yitu) for the feminine. Thus, 'the man' ሰውዬው *sāwəyye-w*, ሰውዮ *sāwəyyä-w*; 'the woman' ሴትዮዋ *setəyyo-wa*, ሴትዮዬ *setəyye-wa*, ሴትዮዋ *setəyyä-wa*, and ሴትዮዮት *setəyyo-yitu*.

¹ ሴት *set* 'woman in general', as in እግዚአብሔር፡ ወንድና፡ ሴት፡ ፈጠረ *əgziabəher wändanna set fätärä* 'God created man and woman'.

The determinatives -ጳዕው -*əyyew*, -ጳየው -*əyyäw*, -ጳየው -*əyyow* for the masculine, -ጳየዋ -*əyyowa*, -ጳየዋ -*əyyewa*, -ጳየዋ -*əyyäwa* for the feminine, are also used with other nouns expressing persons and terms of kinship. Thus,

ልጅዩው *laǰəyyew* 'the son, the boy', ልጅዮዋ *laǰəyyowa* 'the daughter, the girl';

ገረድዮዋ *gärädəyyowa*, ገረድዮዋ *gärädəyyäwa* 'the maid';

አባትዮው *abbatəyyew*, አባትዮው *abbatəyyow* 'the father';

እናትዮዋ *ənnatəyyowa*, እናትዮዋ *ənnatəyyäwa* 'the mother';

ባልዮው *baləyyew*, ባልዮው *baləyyow* 'the husband';

ሚስትዮዋ *mistäyyowa*, ሚስትዮዋ *mistäyyewa* 'the wife';

ወንድምዮው *wändəmməyyew*, ወንድምዮው *wändəmməyyow* 'the brother';

እናትዮዋ *əhatəyyewa*, እናትዮዋ *əhatəyyowa* 'the sister'.

All these nouns may also have the feminine suffix -ዮይቲ -*yoyətu*, -ዮይቲ -*yoyitu*: e.g., ገረድዮይቲ *gärädəyyoyətu*, እናትዮይቲ *ənnatəyyoyətu* (also እናትዮይቲ *ənnatəyyäyətu*, እናትዮይቲ *ənnatəyyeyətu*), and so on.

The same formation is used with አጎት *agg'ät* 'uncle', አክሰት *əkəst* 'aunt', አያት *ayət* 'grandparent', and occasionally with other nouns referring to human beings, as in አሽከርዮው *aškərəyyew* 'the servant'.

If the noun ends in -a, the vowel is dropped and the ending -*əyyew* is added: thus, ጌትዮው *getəyyäw* 'the master' (from ጌታ *geta*); ዓደኝዮው *g'addänñəyyew* 'the companion' (from ዓደኛ *g'addänña*); አለቅዮው *aläqəyyew* 'the chief' (from አለቃ *aläqa*).

38.2.5. Adjectives having this form of the article are treated as nouns: thus, የትኛውን፡ በሬ፡ ሸጠላህ? ትልቅዮውን *yätəññawən bäre šäälləh? təlləqəyyew-ən* 'which of the oxen did he sell you? The big one', ታናሽዮው *tannašəyyew* 'the younger one', ትንሽዮው *tənnəšəyyew* 'the small one', ነጭዮው *näççəyyew* 'the white one', ጥቁርዮው *ጉqurəyyew* 'the black one', and so on.

39. GENDER

39.1. Amharic nouns are treated as masculine or feminine. Nouns referred to by the neuter 'it' are usually treated as masculine. The masculine-feminine treatment is normally not marked by a gender marker attached to the noun. Instead, the distinction in gender is indicated by the gender of the definite article (see 38.1.5), by the gender of the demonstrative pronoun (see 27.1), by the gender of the verb referring to the noun (see 39.1.1), or by the gender specifier (see 39.5).

Thus a lexical item such as **ፈረስ** *fārās* 'horse' or **በቅሎ** *bāqlo* 'mule' has no marker to indicate whether it is masculine or feminine. It is the form **ፈረሱ** *fāräs-u* 'the horse', that is, the masculine article *-u*, or **በቅሎዋ** *bāqlo-wa* 'the mule', that is, the feminine article *-wa* which indicates the masculine treatment of **ፈረስ** *fārās* 'horse' and the feminine treatment of **በቅሎ** *bāqlo* 'mule'; or **ሙሽራው** *mušarra-w* 'the bridegroom', **ሙሽራዋ** *mušarra-wa* 'the bride', **ሐፃኗ** : **ልጅህ** *haṣsan-w* 'a laḡəh 'your baby (girl)'

Note that the article indicating gender may also be attached to the adjective; thus, **መልካሙ** : **ሐኪም** *mälkam-u hakim* 'the good male doctor', **መልካሟ** : **ሐኪም** *mälkam-w* 'a hakim 'the good woman doctor'.

39.1.1. The gender treatment of the nouns is also indicated through the gender of the demonstrative pronoun or through the gender of the verb referring to the noun, as in **ይህ** : **ፈረስ** *yəh fāräs* 'this horse' (**ይህ** *yəh* being the demonstrative masculine), or **ይህች** : **በቅሎ** *yəhəčč bāqlo* 'this mule' (**ይህች** *yəhəčč* being the demonstrative feminine); **ፈረሰ** : **ይጋልባል** *fāräs yəgalləball* 'a horse gallops' (**ይጋልባል** *yəgalləball*, a verb in the masculine), or in **በቅሎ** : **ትራገጣለች** *bāqlo tarraggätalläčč* 'mules kick habitually' (**ትራገጣለች** *tarraggätalläčč*, a verb in the feminine; the singular is rendered as a plural).

39.2. Feminine marker -ት

39.2.1. Nouns and adjectives ending in *-aዊ -awi* form the feminine with *-ት*. Thus, **ኢትዮጵያዊ** *ityoppəyawi* 'Ethiopian': fem. **ኢትዮጵያዊት** *ityoppəyawi-t*; **ሰማያዊ** *sämayawi* 'heavenly': fem. **ሰማያዊት** *sämayawi-t*; **መንፈሳዊ** *mänfäsawi* 'spiritual': fem. **መንፈሳዊት** *mänfäsawi-t*.

39.2.2. In some nouns the Ge'ez feminine *-ት* is preserved in Amharic, as in **ንጉሥ** *nəgus* 'king': fem. **ንግሥት** *nəgəst* 'queen'; **ቅዱስ** *qəddus* 'holy': fem. **ቅድስት** *qəddəst*; **ክቡር** *kəbur* 'honored': fem. **ክብርት** *kəbart*.

Some active participles likewise preserve the Ge'ez feminine *-ት*. Thus, **ዐቃቤ** *aq-qabi* 'custodian, one who grinds grain for the Host': fem. **ዐቃቤት** *aqqabit*; **መጋቢ** *mäg-gabi* 'monk responsible for the administration of food in a monastery': fem. **መጋቢት** *mäggabit* 'nun responsible for the administration of food in a monastery'.

39.2.3. Both **ኩማሪ** *k'ämmari* and **ኩማሪት** *k'ämmarit* refer to 'a woman mead seller'. Note that **ኩማሪ** *k'ämmari* used for a man is considered an insult.

The noun **ሞግዚት** *mogzit* is used for either 'the male or female guardian in a school, guardian who takes care of a minor, wet nurse'.

39.3. Feminine marker -iት

39.3.1. For a number of nouns and adjectives the feminine is formed with the suffix *-iት*, the final vowel of the masculine being omitted. It should be stressed that whenever the suffix *-iት* occurs with an adjective, not only is feminine grammatical gender denoted but also nominalization of the adjective with the meaning 'the one, this one, the well-known one'.

Nouns with the suffix *-iት*: ልጅ *laǧ* 'child, boy': ልጅት *laǧit* 'girl'; በግ *bāg* 'sheep': በጊት *bāgit* 'ewe'; አንድ *and* 'one': fem. አንዲት *andit*.

If a noun ends in a vowel, the vowel is omitted and the feminine marker *-it* is added: thus, አሮጌ *aroge* 'old (object)': አሮጊት: ሴት *arogit set* 'old woman'; መነሱ *mā-nāk^wse* 'monk': መነሱት *mānāk^wsit* 'nun'; ሸማግሌ *šomagalle* 'elder, old man': fem. ሸማግሊት *šomagallit*; ሙሽራ *mušarra* 'bridegroom': ሙሽራት *mušarrit* 'bride'; ጦጣ *toṭa* 'monkey': fem. ጦጢት *toṭit*; እገሌ *əgāle* 'so-and-so': fem. እገሊት *əgālit*.

39.3.2. Used in an exclamation: አይ: እሷ: ጉበዘት! *ay əss^wa g^wābāziti!* 'what a courageous woman!'

The nouns ማሞ *mammo* 'little boy', fem. ማሚት *mammit*, ማሚት *mammitu* 'little girl' may be used as forms of address to little children: thus ማሞ *mammo* 'hey, little boy!', ማሚት *mammitu* 'hey, little girl!'

39.3.3. Some adjectives also have the ending *-it*. Thus, ደግ *dāgg* 'generous': ደጊት *dāggit*; ጥቁር *ṭəqur* 'black': ጥቁራት *ṭəqurit*; ነጭ *näčč* 'white': ነጨት *näččit*; ደግሞ *dāmam* 'of good complexion': ደግሚት *dāmamit*. With omission of the final vowel of the masculine: ቆንጆ *qonǧo* 'pretty, handsome, good-looking': ቆንጂት *qonǧit*; ዘንጣፊ *zānaffa* 'well-balanced (figure)': ዘንጣፊት *zānaffit*.

The suffix *-it* of these adjectives seems to have a connotation that signifies smallness and/or cuteness rather than the feminine gender (see also 39.8.1).

Note that *-it-u* (that is, *-it* with *-u*) is used as a feminine article: ሴት *set-it-u*, ልጅ *laǧ-it-u*.

-itu with an endearing meaning is added to nouns and adjectives to form proper nouns: thus, ማራት *maritu* 'the sweet one', ወብት *wəbitu* 'the pretty one', ደብራት *dābrinu* 'my mountain'.

39.4. Suffix -ት, iት used with masculine or feminine nouns

A number of nouns ending in *-ት*, *-iት* are normally treated as masculine: e.g., መድኃኒት *mādhanit* 'medicine', ሰራዊት *sārawit* 'army', ነጋሪት *nāgarit* 'large drum', ትምህርት *təmhart* 'lesson, study', ትግስት *təggəst* 'patience', ዕውቀት *əwqät* 'knowledge', ሥርዐት *sərat* 'regulation', ፍርሃት *fəhət* 'fear', ቁመት *qumät* 'length, height',

ክፋት *kəfat* 'evil, meanness', and many others! For the nominal patterns with the suf. fix *-t*, see 45.5.6.

Other nouns ending in *-it* are normally treated as feminine: e.g., እንሽላሊት *ənšəlalit* 'lizard', ሸረራት *šārārit* 'spider', እዙራት *azurit* 'whirlpool', ቧሂት *b'ahit* 'small tornado', and others.

39.5. Gender specifiers

39.5.1. Amharic also has gender specifiers for the male and female sex of human beings and animals. The specifiers for human beings are: ወንድ *wänd* for males, ሴት *set* for female.

Examples: ወንድ: ልጅ *wänd laǧ* 'boy'; ሴት: ልጅ *set laǧ* 'girl'; ወንድ: አያት *wänd ayat* 'grandfather'; ሴት: አያት *set ayat* 'grandmother'; ወንድ: ሐኪም *wänd hakim* 'male doctor'; ሴት: ሐኪም *set hakim* 'female doctor'.

39.5.2. The specifiers for animals are: ተባት *täbat*, አውራ *awra*, ወንድ *wänd*, and ወደል *wädäl* for males; አንስት *anəst*, ሴት *set*, and እናቲት *ənnatit* for females. Examples: ተባት: ጥጃ *täbat təǧǧa* 'he-calf'; አንስት: ጥጃ *anəst təǧǧa* 'she-calf'; ተባት: (or ወንድ, or ወደል): አሀያ *täbat* (or *wänd*, or *wädäl*) *ahəyya* 'male donkey'; አንስት: አሀያ *anəst ahəyya* 'she-donkey' (also እናቲት: አሀያ *ənnatit ahəyya* used when the female donkey has offspring); አውራ: (or ወንድ): ዶሮ *awra* (or *wänd*) *doro* 'cock'; ሴት: ዶሮ *set doro* 'hen', እናቲት: ዶሮ *ənnatit doro* 'mother hen'.

With other animals አውራ *awra* is used mainly to designate a male that has not been castrated. For this concept there is no female counterpart. Thus, አውራ: ፍፃል *awra fəyyäl* 'a noncastrated male goat', አውራ: በግ *awra bäg* 'a noncastrated male sheep'.

The specifier ሴት *set* may also be used with a noun having the feminine marker *-it*: e.g., ሴት: ወሽት *set wəššit* 'bitch'; ሴት: አሀዩት *set ahəyyit* 'she-donkey'; ሴት: ፈረሴት *set färäsit* 'mare'.

አሀዩት *ahəyyit*, ወሽት *wəššit* without ሴት *set* are used as an insult.

39.5.3. Note ወንድ *wänd* 'he'², ሴት *set* 'she' for humans and animals: e.g., ሐፃት: ወንድ: ነው: ሴት? *haṣanu wänd näw set?* 'is the baby a he or a she?'; ያ: አንበሳ: ወንድ: ነው: ወያሴ: ሴት? *ya anbässa wänd näw wäyäss set?* 'is that lion a he or a she?'

¹ Note particularly ተባት *täbat*, ተባፅት *täbaət* 'male' formed with a final *-t*, normally considered a feminine marker.

² ወንድ also means 'man' (= 'male'), as in ባሏ: ከጥተ: ጃምሮ: ሌላ: ወንድ: ሳታውቅ: ትናራላች *baግa kämotä ḡämməro lela wänd sattuawq tənoraläčč* 'ever since her husband died she hasn't seen (lit. 'she lives without knowing') another man'.

The above-mentioned gender specifiers used by themselves, that is, without being followed by another noun, designate either male or female: thus, ይህ፡ የቅርጫት፡ ኳስ፡ ቡድን፡ ሦስት፡ ወንዶችና፡ ሁለት፡ ሴቶች፡ አሉበት ሃክ *yäqərçat kʷas budən sost wāndoččänna hulätt setočč allubbät* 'this basket ball team consists of (lit. 'they are in it') three boys and two girls'.

The expression አውራ *awra* normally designating the male is also used for expressions of 'big, important, main'. Thus, አውራ፡ መንገድ *awra mängäd* 'main road', አውራ፡ ጉዳና *awra gʷä-dana* 'highway', አውራ፡ ጣት *awra jat* 'thumb, big toe', አውራ፡ ሌሊት *awra lelit* 'the dead of night, midnight', አውራ፡ ምስክር *awra məsəkkər* 'chief witness', አውራ፡ ከተማ *awra kätäma* 'capital city', የንብ፡ አውራ *yänəb awra* or አውራ፡ ንብ *awra nəb* 'queen bee' (so called because the queen bee is the most important and the largest bee), የቤቱ፡ አውራ፡ እሷ፡ ናት *yäbetu awra assʷa nat* 'she is the "man" of the house'.

Note ተባዕታይ፡ ጾታ *täbətay şota* 'masculine gender', አንስታይ፡ ጾታ *anəstay şota* 'feminine gender'.

39.5.4. ወንዴ *wände* and ሴቲ *sete* are also used as gender specifiers for the names of plants and birds or for other nouns (for the ending *-e*, see 45.5.19). Note that in the case of plants or soil, the features of hardness and toughness (for ወንዴ *wände*) as against those of softness and tenderness (for ሴቲ *sete*) are involved. Thus, ወንዴ፡ እንጨት *wände ənçät* 'solid wood': ሴቲ፡ እንጨት *sete ənçät* 'soft wood';

ወንዴ፡ መሬት *wände märet* 'very fertile soil' as against ሴቲ፡ መሬት *sete mä-ret* 'light soil that dries out quickly';

ወንዴ፡ አበባ *wände abäba* 'a flower that produces pollen' as against ሴቲ፡ አበባ *sete abäba* 'a flower that receives the pollen';

ወንዴ፡ ማሽላ *wände mašalla* 'a kind of millet' as against ሴቲ፡ ማሽላ *sete ma-šalla*;

ወንዴ፡ ብርጉድ *wände bərgʷəd* 'a strong variety of *bərgʷəd*-resin' as against ሴቲ፡ ብርጉድ *sete bərgʷəd* 'a mild variety of *bərgʷəd*-resin';

ወንዴ፡ ሬት *wände ret* 'kind of aloe with thorns' as against ሴቲ፡ ሬት *sete ret* 'a thornless variety of aloe';

ወንዴ፡ ጭሪ *wände çərri* 'kind of bird (male)' as against ሴቲ፡ ጭሪ *sete çərri* (female);

ወንዴ *wände* 'positive (electric charge)': ሴቲ *sete* 'negative (electric charge)'.

39.5.5. The gender specifier has the role of a qualifier and as such it takes the article regardless of whether the unit is in the singular or in the plural: thus, እናቱቱ፡ ዶሮ *ənnaṭit-u doro* 'the mother hen', ወንዱ፡ ልጅ *wänd-u ləğ* 'the male child', ወንዶቹ፡ ልጆች *wāndoččə-u ləğočč* 'the boys, the male children'.

The possessive suffixes used with a singular or plural noun may be attached to the main noun or to both the gender specifier and the main noun: thus, 'his son' ወንድ: ልጁ wänd ləg-u, or ወንድ: ልጁ wänd-u ləg-u; 'his sons' ወንድ: ልጆቹ wänd ləgoc-ē-u, or ወንዶቹ: ልጆቹ wändocē-u ləgocē-u, or ወንዶች: ልጆቹ wändocē ləgocē-u..

39.6. Gender treatment of animals, geographical names, and abstract nouns

39.6.1. Some animals are treated as masculine, others as feminine, unless the sex of the animal is specifically known, as with ሳም lam 'cow' or it is marked by a gender specifier (39.5).

Treated as masculine are: ፈረስ fārās 'horse', አንበሳ anbässa 'lion'.

Treated as feminine are: በቅሎ bāqlo 'mule', ቀበሮ qābāro 'jackal', አይጥ ayī 'mouse', ንብ nāb 'bee' (except the queen bee).

Treated as either masculine or feminine are: ወሻ wəšša 'dog', ደመት dämmät 'cat', አሀያ ahəyya 'donkey', በግ bāg 'sheep'.

39.6.2. With geographical names and with names of heavenly bodies the choice of gender is not fixed.

Treated as masculine (but also as feminine determined by context) are: ተራራ tā-rara 'mountain', ወንዝ wānz 'river', ሜዳ meda 'plain, meadow'.

Treated as feminine are: ምድር mādṛ 'earth', ጨረቃ čārāqa 'moon'.

Treated as either masculine or feminine are: ኮከብ kokāb 'star', ዓለም alām 'world', ፀሐይ šāhay 'sun', አገር agār when meaning 'nation, country' is treated as feminine but in the meaning 'countryside' is treated as masculine.

Names of countries are most often treated as feminine. This is the case of: ኢትዮ ጵያ ityoppəya 'Ethiopia', ኢጣልያ italya 'Italy', አሜሪካ amerika 'America', ብሪታንያ britanya 'England', and others.

39.6.3. Abstract nouns are mostly treated as masculine: ሞት mot 'death', ፍርድ fərd 'judgment', ክብር kābr 'honor', ጽድቅ šədq 'righteousness'.

39.7. Different roots for gender

The differentiation between male and female in reference to specific human beings or animals is often expressed by different lexical items. Thus,

ሰው sāw 'man, human being, person': ሴት set 'woman';

ባል bal 'husband': ሚስት mist 'wife';

ጌታ geta 'master': አመቤት əmmābet 'mistress of the house';

አባት abbat 'father': እናት ənnat 'mother';

ወንድም *wändəmm* 'brother': እጎት *əhət*, እት *ət* 'sister'¹;
 አጎት *agg'ät* 'uncle': አባት *akəst* 'aunt';
 ጎረምሳ *g'ärämsa* 'adolescent (male)': ተረዳ *korädda* 'adolescent girl';
 ጎብዝ *g'äbäz* 'young man': ቆንጆ *qonǰo* 'young girl' (when used as a noun contrastively)²;
 በሬ *bäre* 'ox': ሳም *lam* 'cow';
 ፈረስ *färäs* 'horse, stallion': ባዝራ *bazra* 'mare';
 ወይፈን *wäyfän* 'young bullock': ጊደር *gidär* 'heifer'.

39.8. Various meanings of the gender marker

39.8.1. The feminine marker with nouns or verbs has meanings other than that of gender. It may be used to express **smallness** or **diminutiveness**. These features may be marked by the suffix *-ት* of the noun, by the feminine article, by a feminine qualifier, or by the feminine form of the verb. Thus, ቤተት *betitu* 'the small house'; መንደሪት *mändäritu* 'the small village'; አንዲት: መኪና *andit mäkina* 'a small car'; ያች: ደሞዝ *yacč dämoz* 'that (small) salary'; ይችን: መታሰቢያ: እንዲቀበሉኝ *yäččən mä-tasäbiya ändiqäbbäluññ* 'please accept this modest memento from me'; ይችን: ያህል: የሰጠኸኝ: ምን: ታደርግልኝ: ነው? *yäččən yahəl yäsättähäññ mən tadärgälläññ näw?* 'to what avail did you give me so little?', lit. 'what will it do for me?' (as against the masculine usage in ይህን: ያህል: የሰጠኸኝ: ምን: ያደርግልኝ: ነው? 'what am I going to do with this much that you gave me?')³; ይህች: የተባረከች: ምግብ *yəhəčč yä-täbarräkäčč məgəb* 'this modest (lit. 'that was blessed') meal'; ቤታችን: አጠገብ: አንዲት: መንገድ: አለች *betaččən atägäb andit mängäd alläčč* 'near our house there is a small lane'; እንደ: አንተ: መኪና: በስተቀር: የኔዎ: ፈጣን: ናት *ändä anti mäkina bästäqär yäne-wa fäṭan nat* 'my little car is as fast (as any other) except yours' (where the feminine article in የኔዎ and ናት indicates the smallness); አንድ: ሦስት: ሊትር: የምትሆን: ቤንዚን: አለችኝ *and sost litro yämmətəhon benzin alläččəññ* 'I have [just] some three litres of gasoline'.

39.8.2. The feminine marker also expresses **endearment** or **affection**. Thus, speaking of or to a little boy onemay say: ትምህርትሽን: ያጠናሽ: እንደሆነ: ደብተር: እገዛሻለሁ *təmhərtəšən yaṭännaš ändähonä däbtär əgəzalləšalləw'h* 'if you study your

¹ For እት *ət*, see 168.

² When used as an adjective ቆንጆ 'pretty' may also be used for a young man.

³ The small amount in the first sentence is expressed by the feminine ይችን *yäččən* and ታደርግልኝ *tadärgälläññ*, and the big amount in the second sentence is expressed by the masculine ይህን *yəhən* and ያደርግልኝ *yadärgälläññ*.

lesson, I will buy you a notebook' (using the feminine suffix -ሽ); ግለሙ: ጉበዝ: ልጅ: ነች *alāmu g'ābāz ləḡ nāčč* 'Alāmu is a clever child' (using the feminine ነች); አንቺ: ሌባ *anči leba* (when said to a boy) 'Oh you little rascal!' (አንቺ *anči* is feminine); የተወለደባት: ከተማ: በጦርነት: ጊዜ: ጠፋች *yätawällädäbbat kätäma bāḡorannātu gize iäffačč* 'the town in which he was born was destroyed during the war'. Speaking of countries, the feminine ሀገሪት *haḡäritu* 'the country' may be used.

As a vocative the feminine is also used as an affectionate way of insulting someone, the insult being mitigated by the ending-*it*: thus, ሌቢት *lebit* (from *leba-it*) 'O you thief!'; አህዪት *ahäyyit* (from *ahäyya-it*) 'O you ass, fool, idiot'.

For endearment expressed by the suffix -*yye*, see 38.2.2.

Disparaging qualities with the feminine ending -*it* likewise have an endearing connotation: thus, ፋንጋ *funga* 'person who is snub-nosed' (considered ugly), but ፋንገት: ናት *fungit nat* 'she is cute'; ጉራዳ *g'ärada* 'being short or snub-nosed', but ጉራዳት: ናት *g'äradiit nat* 'she is cute'.

39.8.3. **Admiration** for males is sometimes expressed by use of the feminine gender. Examples: ይች: ጉበዝ: እኮ: ሥራዋን: ሁሉ: አጠናቀቀች *yəčč g'ābāz akko sərawan hullu aṭṭanaqqäqäčč* 'this clever young man has thoroughly done all his work' (ይች *yəčč* and አጠናቀቀች *aṭṭanaqqäqäčč* are feminine forms); የኔ: ልጅ: ጮሌ: ናት: የሚያህላት: የለም *yäne ləḡ çolle nat; yämmiyahlat yällämm* 'my child is smart indeed; there is no one who equals him' (note the feminine forms ናት *nat*, የሚያህላት *yämmiyahlat*).

For females, the masculine with the ending -*it* or -*wa* is used: thus, ወንዲት *wänd-it* or ወንዲ *wänd'wa* 'brave, fearless' (woman), ጉበዝት *g'ābāz-it* or ጉበዛ *g'ābāz'wa* 'woman who displays courage and strength', አንበሳት *anbäss-it* 'brave, courageous woman', ጦጣት *toṭ-it* 'cute' (from ጦጣ *toṭa* 'monkey').

39.8.4. The feminine gender may also express **contempt** or belittling when used for males or females. Examples: አንቺም: ሰው: ሆነሽ: ትኩረያለሽ *ančimm säw honäs tak'äriyalläs* 'you think that you are somebody and so you are vain'; ገበሬ: ነኝ: ትያለሽ: ምን: ያህል: ሰበሰብሽ? *gäbäre näññ tayalläs män yahal säbässäbs?* 'you say you are a good farmer (lit. 'I am a farmer'), (so) how much did you harvest?'; ደንቄሪት *dänq'ärit* 'stupid head!'; ማሚቱ *mammitu*, originally 'baby girl, little girl' is used to ridicule women for childish behavior (such as whining).

A masculine form may be used to express contempt when referring to females. Examples: እናቲቱ: ልጅቷ: ሰላናደደቻት: አንተማ: ከወንዶቹ: ጋር: ዋል: አለች *annatitu ləḡor'wa səlannaddädäččät antämma käwändoččü gar wal aläčč* 'because the mother was irritated by her daughter she said, "you (masc.) go and stay (masc.) with

the boys"; ግሞ፥ ምገ፥ ስትሠራ፥ ዋልከ? *gəmo, mən səttəsära walk?* 'you bad one (lit. 'you stinky one'), what did you do the whole day?'

39.8.5. **Familiarity** among equals, be they young or old, is expressed by the feminine. Thus, when speaking to a close friend, onesays: ታዴ፥ መኛ፥ ትመጫለሽ፥ ታዲያ? *tadde mäče təmāčallāš tadiya?* 'Tadde (endearing form of Taddäsä), so when are you coming?' (ትመጫለሽ *təmāčallāš* is feminine).

For the masculine form (article or verb) used with a feminine collective, see 40.12.3.

Summary of the elements marking the gender.

1. the definite article (39.1)
2. the demonstrative pronoun (39.1.1)
3. the verb referring to the subject (39.1.1)
4. the feminine marker (39.2)
5. gender specifier (39.5)
6. lexical items (39.7)

40. PLURAL

40.1. External plural

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

If a noun ends in a consonant, the plural is formed by suffixing *-oች* *-očč*. In the script, the *-o* of the ending *-oች* *-očč* is expressed by putting the final consonant in the 7th order. Examples: ቤት *bet* 'house': pl. ቤቶች *bet-očč* 'houses' (also 'family, parents'); ሴት *set* 'woman': pl. ሴቶች *set-očč*.

The plural ቤቶች *getočč* of ቤታ *geta* may mean 'lords', but it is also used as a polite form of address, 'sir!'. Note ቤቶች: (or ቤታዎች): ናቸው *getočč* (or *getawočč*) *naččäw* 'they are rich people'.

40.1.1. If the noun ends in a vowel, the plural may be formed in either of two ways:

1. The final vowel of the noun may be omitted in most cases and the plural marker *-oች* *-očč* is then added to the last consonant. Examples:

ተማሪ *tāmari* 'student': pl. ተማሮች *tāmar-očč* 'students' (with the loss of the vowel *-i* of the singular);

ውሻ *wəšša* 'dog': pl. ውሻች *wəššočč* 'dogs' (with the loss of the final vowel *-a* of the singular);

በጎሎ *bāqlo* 'mule': pl. በጎሎች *bāqločč* 'mules' (with the loss of the final *-o* of the singular).

2. The final vowel may be retained. In this instance a distinction must be made in the quality of the vowel.

If the final vowel is *-a*, *-u*, or *-o*, the plural is formed by the ending *-ዎች* *-wočč*, that is to say, a barely audible semiconsonant glide *w*, transcribed as *ʷ*, occurs between the final vowel of the noun and the plural marker *-očč*. In the script, this is expressed by *-ዎች* *-wočč* added to the noun. Examples:

ወሻ *wəšša* 'dog': pl. ወሻዎች *wəššaʷočč* 'dogs';

ከተማ *kätäma* 'city': pl. ከተማዎች *kätämaʷočč* 'cities';

ጥሩ *ṣəru* 'good': pl. ጥሩዎች *ṣəruʷočč*;

ከበር *käbäro* 'drum': pl. ከበርዎች *käbäroʷočč* 'drums'.

Note that the plural of ባርያ *barya*, ባሪያ *bariya* 'slave' is ባሮች *baročč*, ባሪያዎች *bariyawočč*, ባርያዎች *baryawočč*.

40.1.2. If the final vowel of the singular is *-i* or *-e*, the plural is also formed by the ending *-ዎች* *-wočč* or *-ዮች* *-yočč*. A semiconsonant glide *w* or *y* is used between the final vowel of the noun and the plural marker *-očč*. These semiconsonants are barely audible. The most normal spelling is that with *-ዎች* *-wočč*. Examples: ጸሐፊ *ṣähafi* 'scribe': pl. ጸሐፊዎች *ṣähafiʷočč*, or ጸሐፊዮች *ṣähafiʸočč*; ምሳሌ *mässale* 'proverb': pl. ምሳሌዎች *mässaleʷočč* and ምሳሌዮች *mässaleʸočč* 'proverbs'.

The plural of ፍሬ *färe* 'fruit' is ፍሬዮች *färeʸočč*, ፍሬዎች *färeʷočč*, or ፍሬያት *färeyat* (archaic).

The active participle ending in *-i* uses the various procedures mentioned above. Thus, ጠራጊ *tärägi* 'he who sweeps': pl. ጠራጊዎች *tärägiʷočč*, ጠራጊዮች *tärägiʸočč*, and ጠራጎች *tärägočč*.

Occasional imperfect forms may take the plural marker to which the article *-u* is added: thus, ይበልጡዎቹ: ተመራጭዎቻችን: ደገና: ሥራ: ያገኛሉ *yəbälltu-wočč-u tämərraqiwoččacčən dähna sərə yagäññallu* 'the majority of our graduates will find good jobs'; ከነዚያ: በጎች: አገድ: ዐሥር: ያህሉን። (or ያህሉ): ዩኑ: ናቸው *kännäzziya bägočč and assər yahl-očč-u (oryahlu) yäne naččəw* 'of those sheep about ten are mine'.

40.1.3. A proper noun may likewise take the plural marker: e.g., ሁለት: ቴዎድሮስ: ነበሩ: የፊተኛው: አገድ: ዓመት: ሲነግሥ: የኋለኛው: (or ሁለተኛው): ዐሥራ ምስት: ዓመት: የገዢዎ አሁን *hulätt tewodros-očč näbbäru; yäfüññaw and amät sinägs yähʷaläññaw (or hulättäññaw) asrarat amät gäziʷall* 'there were two Tewodroses; while the former reigned one year, the latter ruled for fifteen years'.

A proper noun with a plural marker may also mean 'those of': e.g., ደብረ: ብርሃኖች *däbrä bərhanočč* 'those of (the people of/from) Däbrä Barhan'.

On the plural marker of the adjectives and on the agreement in number between the noun and the adjective, see 44.5. For the plural of compound nouns, see 40.11.

TABLE OF THE PLURAL

Nouns endings	Consonant	-a, -u, -o*	-e, -i*
Plural marker	-očč	- ^w očč	- ^y očč, - ^w očč

*Note that nouns ending in a vowel may also simply drop the vowel and then add -oች -očč to the final consonant.

40.2. ARCHAIC PLURAL

40.2.1. External archaic plural

As noted above, the regular plural marker is -oች -očč (see 40.1). There are, however, many nouns that have plural markers other than -očč. These plural markers come from Ge'ez and may be either external or internal. The external plural consists in suffixing -an, -at, or -t to the singular. The internal plural consists of a vocalic change for which compare English *man*: *men*, or *goose*: *geese*. Many nouns that have an archaic plural (external or internal) are learned words.

Nouns with the suffix -an for the masculine only: መምህር *māmhar* 'teacher': pl. መምህራን *māmharan*; ጠቢብ *tābib* 'wise person': pl. ጠቢባን *tābiban*; መዘምር *mā-zämmər* 'cantor': pl. መዘምራን *māzämməran*.

Nouns with the suffix -at for both the masculine and the feminine: ካህን *kahən* 'priest': pl. ካህናት *kahənat*; ሕፃን *həšan* 'baby': pl. ሕፃናት *həšanat*; ነቢይ *nābiyy* 'prophet': pl. ነቢያት *nābiyat*; ገዳም *gādam* 'monastery': pl. ገዳማት *gādamat*; ነፍስ *nāfs* 'soul': pl. ነፍሳት *nāfsat* 'souls', also 'small insects'; ዓመት *amät* 'year': pl. ዓመታት *amätat*; ዕለት *älät* 'day': pl. ዕለታት *älätat*; ቀን *qän* 'day': pl. ቀናት *qänat*; ቀለም *qäläm* 'color': pl. ቀለማት *qäləmat*; ወር *wär* 'month': ወራት *wärat* 'season' (lit. 'months', also 'season').

40.2.2. Adjectives with -an for the masculine plural, with -at for the feminine: ከቡር *kəbur* 'honored, respected': pl. masc. ከቡራን *kəburan*, fem. ከቡራት *kəburat*; ቅዱስ *qəddus* 'holy': pl. masc. ቅዱሳን *qəddusan*, fem. ቅዱሳት *qəddusat*; የዋህ *yəwwah* 'meek': pl. masc. የዋሃን *yəwwahan*, fem. የዋሃት *yəwwahat*.

Adjectives and nouns ending in -awi form the plural by adding -ያን -yan for the masculine and -ያት -yat for the feminine, the complete forms being masc. -ላያን -awīyan (also -ላውያን -awəyan), fem. -ላያት -awiyat (also -ላውያት -awəyat). Examples: ኢትዮጵያዊ *ityoppəyawī* 'Ethiopian': pl. masc. ኢትዮጵያዊያን *ityoppəyawīyan* (also ኢትዮጵያውያን *ityoppəyawəyan*), fem. ኢትዮጵያዊያት *ityoppəyawiyat* (also ኢትዮጵያውያት *ityoppəyawəyat*); መንፈሳዊ *mānfāsawī* 'spiritual': pl. masc. መንፈሳውያን *mānfāsawīyan*, fem. መንፈሳዊያት *mānfāsawiyat*.

40.3. Internal and external archaic plurals

40.3.1. Quite a few nouns have an internal plural, and also both the internal and external plural markers, i.e., a prefix *a-* and/or a suffix *-r* in addition to vocalic changes. It should be pointed out that the suffix *-r* is not necessarily a feminine marker.

Thus, an internal plural: ድንግል *dəngəl* 'virgin': pl. ደናግል *dənaḡəl* 'nuns, celibates'. An internal plural combined with the prefix *a-*: ማድ *amad* 'column': pl. አዕማድ *amad*; አገር *agär*, ሀገር *hagär* 'country': pl. አሀገር *ahgur* 'countries' (also 'continent').

Note that አሕዛብ *ahzab* (plural of ሕዝብ *həzb* 'people') means 'barbarians, pagans, mob'; አምሳል *amsal* (pl. of ምስል *məsl* 'likeness, image') means 'likeness, image' (as in እግዚአብሔር: ሰውን: በአምሳሌ: ፈጠረ *əgziabəher säwən bäamsalu fäṭṭärä* 'God created man in His image').

Internal plural combined with the suffix *-r*: ንጉሥ *nəgus* 'king': pl. ነገሥት *nəgäst*, መጽሐፍ *məšəf* 'book': pl. መጻሕፍት *məšəhəft*; መንፈስ *mänfäs* 'spirit': pl. መናፍቅ *mänafəst*; መነተሪ *mänäk'se* 'monk': pl. መነኩሳት *mänäk'äsət* 'clergy, monks as a class' (also መነተሪዎች *mänäk'sewočč* 'individual monks'); ሕግ *həgg* 'law': pl. ሕግጋት *həggəgat*; መላክ *mälak*, መልአክ *mäl'ak* 'angel': pl. መላእክት *mäləakt*; ኮከብ *kokäb* 'star': ከዋክብት *kəwakəbt*.

Internal plural with the prefix *a-* and the suffix *-r*: ጋኔን *ganen* 'demon': pl. አጋንንት *aganənt*; ልብስ *ləbs* 'garment', pl. አልባሳት *albasat* 'sacerdotal garments'.

40.3.2. Some archaic plurals are formed with an augmented *w* and with a suffixed *-r* combined with internal changes: ሊቅ *liq* 'learned man': pl. ሊቃውንት *liqawənti* (also ሊቃውንቶች *liqawəntočč*); ኮከብ *kokäb* 'star': pl. ከዋክብት *kəwakəbt*; ቄስ *qes* 'priest': pl. ቀሳውስት *qəsawəst* (also ቄሶች *qesočč*).

Some nouns have both an external plural with *-očč* and an archaic plural: ዘመድ *zämäd* 'relative': pl. ዘመዶች *zämädočč* and አዝማድ *azmad*; አባል *abal* 'member of a group': pl. አባሎች *abaločč* and አባላት *abalat*; ደብር *däbr* 'main church': pl. ደብሮች *däbročč* and አድባራት *adbarat*.

Occasionally an archaic plural is augmented by *-očč*: ቃል *qal* 'word': pl. ቃላት *qalat* and ቃላቶች *qalatočč*; ተክል *täkl* 'plant': pl. አትክልት *atkəlt*, and አትክልቶች *atkətočč* (also ተክሎች *täklöchč*); መጽሐፍ *məšəf* 'book': pl. መጻሕፍት *məšəhəft* and መጻሕፍቶች *məšəhəftočč*.

40.3.3. The archaic plural may express a collective: እንስሳት *ənsəsət* 'fauna', pl. of እንስሳ *ənsəsə* 'animal'; ዕዕዋት *əšəwat* 'flora, vegetation', pl. of ገጽ ዕዕ *əš* 'tree'. The noun አሀገር *ahgur* 'continent', originally a plural of ሀገር *hagär* 'country', is considered a singular; its plural is አሀገሮች *ahguročč*, and አሀገራት *ahgurat*, with the archaic suffix *-at*.

40.4. Plural of nouns of kinship

40.4.1. Some nouns of kinship and relationship have two plural forms with different meanings. Examples: ወንድም *wändəmm* 'brother': pl. ወንድሞች *wändəmmočč* 'brothers', and ወንድማማች *wändəmmamačč* (also ወንድማማችች *wändəmmamaččöčč*) 'brothers in relation to one another'¹; እጎት *əhət* 'sister': pl. እጎቶች *əhətočč*, እቶች *ətöčč* 'sisters', and እትማማች *ətəmmamačč* (also እጎትማማችች *əhətəmmamaččöčč*) 'sisters in relation to one another'; ወንድማማችችና፣ እጎትማማችች *wändəmmamaččöččənnə əhətəmmamaččöčč* 'siblings'; ገደኛ *gʷaddäñña* 'companion, friend': ገደኞች *gʷaddäññočč* 'friends', ገደኞሞች *gʷaddäñnamočč* 'good friends, friends in relation to one another'; ዘመድ *zämäd* 'relative': pl. ዘመዶች *zämädočč* 'relatives', ዘመዳሞች *zämädamočč* 'relatives in relation to one another' (as in ዘመዳሞች: ነን *zämädamočč nəñ* 'we are related'); ባለንጅራ *baləngära* 'companion': pl. ባለንጅሮች *baləngäročč* 'companions', ባለንጅራሞች *baləngäramočč* 'companions in relation to one another'; ወዳጅ *wädağ* 'friend': pl. ወዳጆች *wädağöčč*, ወዳጃሞች *wädağamočč*; እጮኛ *əččəñña* 'fiancé, fiancée': pl. እጮኞች *əččəññočč*, and እጮኞሞች *əččəñnamočč* 'engaged couple'.

40.4.2. Note ቤቶች *betočč* 'parents, family', ሙሽሮች *mušərročč* 'newly married couple', ቤተሰቦች *betäsäbočč* 'family', ጋብቾች *gabəččöčč* 'related through marriage, in-laws'.

40.5. Plural of nouns with total reduplication

40.5.1. Two identical nouns, combined or not with -ና -*nna*, may have the meaning of a plural: e.g., ጫፍና፣ ጫፍ *čaf-ənnə čaf* 'ends'; ጸጉሩ፣ ጉንና፣ ጉኑ፣ ሽብቷል *šägʷəru gʷänn-ənnə gʷännu šäbbət* 'all 'his hair is getting gray at the temples'; እና ቲቱ፣ ልጁን፣ ጉንጭና፣ ጉንጨን፣ ሳመችው *ənnatitu ləgʷan gunč-ənnə gunčun samäččəw* 'the mother kissed her child on the cheeks'; ጥንድ፣ ጥንድ፣ ሆነው፣ መጡ *ənd tänd honāw māttu* 'they came in pairs'.

40.5.2. With names referring to topographical features, the repetition of the nouns has an adverbial function and meaning. Examples: ሰማይ፣ ሰማይ፣ አየች *səmay səmay ayyäčč* 'she looked upward' (also used, for instance, when a student does not answer out of shyness or of not knowing the answer); ጋራ፣ ጋራውን፣ ሂደ *gara gara-w-ən hedä* 'he went by way of the hills'; በጫካው፣ ዳር፣ ዳር፣ አጋዘን፣ ዶታያል *bäčəkkaw dar dar agazän yəttayyall* 'one sees (lit. 'is seen') deer at the edges of the forest'; ዳር፣ ዳርን፡

¹ Note 'we are brothers' ከሱ፣ ጋር፣ ወንድማማች፣ (or ወንድማማችች)፣ ነን *kässu gar wändəmmamačč* (or *wändəmmamaččöčč*) *nən*, or ከሱ፣ ጋር፣ ወንድም፣ ነን *kässu gar wändəmm nən* (lit. 'we are brother[s] with him').

ተኩለኩለ- *dar dar-u-n tāk'äläkk'älu* 'they filed along the edges'. For the reduplication of the nouns, see also the prepositions **ለ፥ በ፥ ከ**.

Repetition of a relativequalifier: **ጠገት፡ የተማረ፡ የተማረውን፡ ገደለ** *ṭālat yätāmarä yätāmarāwən gäddälä* 'the enemy killed the educated (class)'.
 Repeated nouns serving for the distributive (see 36.1) may also express the plural. Examples: **ሱቁ፡ ማታ፡ ማታ፡ እስከ፡ ሁለት፡ ሰዓት፡ ከፍት፡ ነው** *suqu mata mata əskä hulātt säat kəft näw* 'the shop is open evenings (lit. 'every evening') until 8 o'clock' (lit. '2 o'clock'); **እሱድ፡ እሱድ፡ -በዙ፡ ሰው፡ ከቤት፡ ይውላል** *əhud əhud bəzu säw käbet yəwəlall* 'many people spend Sundays at home'; **ሮብ፡ ሮብ፡ እሠራለሁ** *rob rob əsäralläw* 'I am at work Wednesdays' (or 'every Wednesday').

በየ *bäyyä*+noun+article serving for the distributive (see 36.1.2) may also express the plural: e.g., **ያ፡ የሙት፡ ልጅ፡ በየመንገዱ፡ ይለምን፡ ነበር** *ya yämut laḡ bäyyämängädu yälämmän näbbär* 'that orphan was begging in the streets'.

40.6. Plural of nouns with partial reduplication

Nouns as well as adjectives may form their plural with reduplication of one of the radicals. Nouns: **ወይዘሮ** *wäyžaro* 'lady': pl. **ወይዘሮች** *wäyžaročč*, **ወይዘሮ** *wäy-zazər*, **ወይዘሮት** *wäy-zazərt*, and **ወይዘሮች** *wäy-zazəročč*; **ጉበዝ** *g'wäbäz* 'young man': pl. **ጉበዝት** *g'wäbäzət*; **ሹም** *šum* 'official': pl. **ሹማንት** *šumənənt* (as a class of officials), and **ሹማንቶች** *šumənətočč*, also **ሹሞች** *šumočč* (several of officials taken individually); **ቀንጃ** *qonḡo* 'young girl': pl. **ቀንጃች** *qonḡagäḡḡət*. Less commonly used are the plural forms of **ወይፊን** *wäyfan* 'young bullock': **ወይፋፍን** *wäyfafən*; **ሞግዝት** *mogzät* 'nurse': **ሞግዝት** *mogzazət*; **ዶሮ** *doro* 'hen': **ዶራርት** *dorarət* (also **ዶሮች** *doročč*, **ዶሮዎች** *dorowočč*); **ገደር** *gidär* 'heifer, calf': **ገዳድር** *gidädər* (also **ገደሮች** *gidäročč*).

40.7. Total reduplication of adjectives

40.7.1. Total reduplication of adjectives expresses either a large number or selectivity. Examples: **ከተማው፡ ውስጥ፡ ጥሩ፡ ጥሩ፡ ቲያትሮች፡ ይታያሉ** *kätämaw wəst ʔəru ʔəru tiyatročč yəttayyallu* 'there are (lit. 'they are seen') many (several) good plays in the city'; **ጥሩ፡ ጥሩውን፡ መጽሐፍ፡ ለራሱ፡ ወሰዶ፡ መጥፎ፡ መጥፎውን፡ ለኔ፡ ተወልኝ** *ʔəru ʔəruwən məšhaf lārasu wäsdə mäfə mäfəwən läne täwälləñ* 'he took the good books (that is, 'of the books he took the good ones') for himself and left the bad ones for me'; **ሰፊ፡ ሰፊ፡ ቤቶች፡ እሠራለሁ** *säffi säffi betočč əsäralläw* 'I will build several big houses'.

Examples for selectivity or being taken individually: **ረጁም፡ ረጁሙን፡ ወሰድ** *rägḡim rägḡimun wəsäd* 'take just/only the long ones!' (or 'identify the tall ones and

take'); ከፍሬው፡ ደገና፡ ደገናውን፡ ብላ *käfərew dähna dähna wən bəla* 'eat only the good fruit!'; ቆንጆ፡ ቆንጆ፡ አበባ፡ ልቀም *qonጅo qonጅo abäba laqäm* 'pick beautiful flowers!'

40.7.2. The second adjective may also be used with the plural marker: e.g., ዋና፡ ዋናዎቻ፡ (or ዋና፡ ዋና)፡ ኢንዱስትሪዎች፡ በጦርነቱ፡ ምክንያት፡ ተዘገተዋል *wanna wannawoççu* (or *wanna wanna*) *industriwoçče bātorənnātu məknəyat täzəgtäwall* 'the principal industries were closed because of the war'.

40.7.3. A collective noun is used in the singular and the verb will likewise be in the singular. Example: የጦርነቱ፡ መሣሪያ፡ ጥሩ፡ ጥሩ፡ ነውን? እንዴታ፡ ግን፡ ከባድ፡ ከባድ፡ ነው *yātorənnātu mässariya tərū tərū näwəna? əndeta, gən käbbad käbbad näw* 'are the weapons good? And how!, but they (item by item) are heavy'.

40.7.4. Note that the reduplication of the adjective may simply express a plural, as is the case in the previous sentences as well as in the following one: አብረን፡ በነበርንበት፡ ጊዜ፡ የሠራነውን፡ ጥሩ፡ ጥሩ፡ ነገር፡ ሳላነሣ፡ አላልፍም *abrən bänäbbärnəbbät gize yäsərranəwən tərū tərū nägär salanäsa alalfəmm* 'I will not fail to mention the nice things that we did while we were together'.

40.8. Partial reduplication of adjectives

40.8.1. In the adjectives the 2d radical may be reduplicated and geminated. The patterns are: *qətəttəl*, as in ትላልቅ *təlləlaq*, from ትልቅ *təlləq* 'big'; ትንንሽ *tənənnəs*, from ትንሽ *tənəš* 'small' (see also below).

Pattern *qətəttəl*, *qətəttəl*: ረጅኛም *rəጅəጅəm*, from ረጅም *rəጅጅim* 'long, tall'; ቀጭን *qəçəçən*, from ቀጭን *qəççin* 'thin'; ጠያይም *təyayyəm*, from ጠያም *təyyəm* 'tan'. With initial *α*: አዳዲስ *adaddis*, from አዲስ *addis* 'new'; አረጭር *açəçər*, from አጭር *aççər* 'short'. From biradicals: ቀያይ *qəyayy*, from ቀይ *qəyy* 'red'; ነጭ *nə-çəçç* (referring to things), from ነጭ *nəçç* 'white'; ሰፊ *səffāfi*, from ሰፊ *səffi* 'wide'; ደግ *dəgagg*, from ደግ *dəgg* 'good'.

Pattern *qətəttəl*: ጥቁር *təqəç* [əq^wər], from ጥቁር *təqur* 'black'; ትላልቅ *təlləlaq*, from ትልቅ *təlləq* 'big'; ትንንሽ *tənənnəs*, from ትንሽ *tənəš* 'small' (see above); ጥቅን *təqəqqən* 'diminutive, tiny, fine' (from the root ጠቀነ *təqqənä* 'be tiny').

40.8.2. In adjectives with the ending *-am* the reduplicated radical is not geminated: thus, መልካም *mälkəmm*, from መልካም *mälkam* 'pretty'; ወፍራም *wəfəram*, from ወፍራም *wəfram* 'thick'.

In the speech of Gojjam this formation is more frequent than in Shoa: thus, also ሽግግሌ *šəmagəlle* 'old man': pl. ሽግግሌ *šəmagəlle*; ግለጫ *maläfiya* 'good, acceptable': pl. ግለጫ *maläläfiya*.

Not all adjectives have the patterns mentioned above. Indeed, adjectives such as ጠብብ *tābbab* 'narrow', and ቀላል *qállal* 'light' do not have a pattern with a reduplicated radical.

40.8.3. The reduplicated adjective may also take the plural marker -oččē: thus, ትልልቆች: ድንጋዮች *tələllaqoččē dāngayoččē* 'big stones'; with the article ትልልቆቹ: ድንጋዮች *tələllaqoččē-u dāngayoččē* 'the big stones'.

40.8.4. The singular form of the reduplicated adjective may be combined with the singular form of the noun, indetermined or determined: thus, ትልልቅ: ድንጋይ *tələllaq dāngay* 'big stones', ትልልቁ: ድንጋይ *tələllaq-u dāngay* 'the big stones', and with the plural form of the noun only if it is indetermined: thus, ትልልቅ: ድንጋዮች *tələllaq dāngayoččē* 'big stones'; አዳዲስ: ሕንጻዎች: የመሬተን: ዋጋ: ያስወድዳሉ *adaddis hanṣawoččē yāmāretun waga yaswāddədallu* 'new buildings appreciate the value of the land'. If the unit is determined, the noun is used in the plural and the reduplicated adjective with the article is likewise in the plural: thus, ትልልቆቹ: ድንጋዮች *tələllaqoččēu dāngayoččē*.

40.8.5. Adjectives with partial repetition normally express the plural, but also selectivity, or opposition to another part of the sentence. Examples: ትልልቁን: ድንጋይ: አቀብለኝ *tələllaqun dāngay aqābbəläññ* 'hand me just the big stones'; ትንንሾቹ: ልጆች: ያጫወታሉ *tənənnašoččēu ləḡoččē yaččəawwätallu* 'the small children are playing'; የከብር: ዘበኛ: ወታደሮች: ረጃጅም: ናቸው *yākəbər zābāñña wāttaddāroččē rā-ḡaḡḡəm naččəw* 'the soldiers of the Imperial Guard are (generally) tall'; ሴቶች: ለጥም ቀት: አዳዲስ: ልብስ: ለብሰው: ያወጣሉ *setoččē läṭəmḳāt adaddis ləbs läbsəw yəwä-tallu* 'women (in general) go out wearing new clothes at Epiphany'; የተፈራ: ወላጆች: አጫጭር: (or አጫጭሮች): ናቸው: እሱ: ግን: ረጃጅም: ነው *yätä färä wäləḡoččē ačə-čər* (or *ačəčəčəroččē*) *naččəw əssu gən rāḡḡim nəw* 'Täfarra's parents are short, but he is tall'.

40.9. 'All kinds of..., various kinds of...'

40.9.1. The meaning of 'all kinds of..., various kinds of...' may be obtained through repetition of the noun, the first noun being followed by -a. Thus, ጨርቃ: ጨርቅ *čärqa čärq* 'all kinds of cloth, fabrics, textiles', ቅመማ: ቅመም *qəmāma qəmām* 'all kinds of spices', ሸቀጣ: ሸቀጥ *šäqäta šäqät* 'all kinds of merchandise', ጌጣ: ጌጥ *geṭa geṭ* 'all kinds of ornaments, jewelry', መልካ: መልክ *mälka mälk* 'all sorts of መልክ *mälk-poetry*, ፍራ: ፍራ *fərafəre* 'all kinds of fruit', ቅጠላ: ቅጠላ *qəṭälä qəṭäl* 'all kinds of leaves, vegetables', ሥራ: ሥር: *səra sər* 'roots', ትላ: ትላ *təla təl* 'various kinds of worms', ብረታ: ብረት *b(ə)räta b(ə)rät* 'all kinds of metals, a metal' (as in ወርቅ:

የብረታ፡ ብረት፡ ዐይነት፡ ነው wärq yäb(ə)rāta b(ə)rät aynät näw 'gold is a kind of metal').

Note that this combination is considered a unit and the plural marker is added to the second noun: thus, ጨርቃ፡ ጨርቆች čärqa čärqočč 'textiles', ሸቀጣ፡ ሸቀጦች šäqäta šäqätočč 'assortment of merchandise', ቅርጻ፡ ቅርጾች qərša qəršočč 'pieces of sculpture', መዳብ፡ ከብረታ፡ ብረቶች፡ አንዱ፡ ነው mädab käbräta brätočč andu näw 'copper is a metal' (lit. 'is one of the metals').

40.9.2. It also has the meaning 'full of': e.g., ገደላ፡ ገደል gädäla gädäl 'full of precipices, rugged terrain', አገሩ፡ ወንዛ፡ ወንዝ፡ ነው agäru wänza wänz näw 'the region is full of rivers'.

40.9.3. This construction occasionally has other meanings, as in ወንዳወንድ wändawänd 'masculine-like' (speaking of a woman), ሴታ፡ ሴት seta set 'effeminate (man)', ገራገር gäragär 'trusting, naive, kind-hearted', ደጋደግ däggadägg 'good-hearted', ጅላጅል ጅላጅል 'inane, imbecile' (also ጅላንጅል ጅላንጅል, with inserted *n*; see 13), ጉዳጉድ gudagud 'something really strange', ጥጋጥግ ጥጋጥግ 'edge, space close to the foot of a wall, corner'.

With adjectives or nouns, the repetition expresses the meaning 'adjective-ish, sort of, somewhat, rather': ነጫነጭ näččanäčč 'whitish', ወርቃ፡ ወርቅ wärqä wärq 'yellowish', ቀያቀያ qäy-yaqäy 'reddish', ቀላቀል qilaqil 'foolish', ጉጣጉጥ ግ'äqag'äi 'rather hilly', ሞኛሞኛ moññamoññ 'sort of stupid, gullible, foolish person'.

Note also the combination of two different nouns, the first nouns having the enclitic *-a*: ወንዳገረድ wänd-a gäräd 'hermaphrodite', ልጃገረድ laጃ-a gäräd 'girl, maiden'.

For the repetition of nouns in the formation of adverbs, see 158.29. — For the repetition of the identical noun combined with prepositions, see 99.5; 100.4; 101.8. ለ፡ በ፡ ከ. — For identical noun with *-ን* attached to the second noun, see 166.7.

40.10. Marker of plurality እነ- ännä-, እለ- ällä-

40.10.1. The elements እነ- ännä-, እለ- ällä- prefixed to a proper noun have the meaning 'X, or X and his followers, X and those who are with him, such as, like, including, together with'. Examples: እነራስ፡ የሉንስ ännäras Yohannäs may mean 'Ras Yohannes', and 'Ras Yohannes and his followers'; እነጅምስ፡ ብሩስ ännäḡäms brus '(travelers) like James Bruce' (also 'even James Bruce'); እነሱም፡ እነሊራቅ፡ እነኩዊትና፡ እነሊራን፡ ናቸው ännäsumm ännäiraq ännäkuwetänna ännäiran naččäw 'and they are the likes of Iraq, Kuwait, and Iran'; የናቶ፡ (for የ-እነ-አቶ)፡ ከበደ፡ ሆቴል፡ እዚህ፡ ይገኛል yännato käbbädä hotel äzzih yəḡḡäñall 'the hotel of Mr. Käbbädä (and his associates) is here'; እነራስ፡ አበበ፡ ያሳዩት፡ ጃግንነት፡ ምን፡ ጊዜም፡ አይረሳም ännäras äbbäbä yasayyut ḡägnännät män gizemm ayərrässamm 'the heroism that Ras Äbbäbä (and those like him) showed will never be forgotten'.

The verb referring to the subject with **እነ-** is used in the plural: e.g., **እነግህለ፡ ሥላሴ፡ መጡ ጸንሰሳሐሊ ያረሰሰ ማህፍረስ** 'Sahlä Sellase and his company came'; **እነብቀለ፡ እንደነሰበ፡ ለብሰዋል ጸንሰሰ** *ännäbäqqälä ändännäabbäbä läbsäwall* 'Bäqqälä and his gang are dressed like Abbäbä and his gang'.

40.10.2. **እነ- ännä-, አለ- ällä-** also indicate the plural of pronouns: e.g., **እነሱ ጸንሰሰ** 'they' from **እነ፡ እሱ ጸንሰሰ** *ännä ässu*, that is, 'ännä (of) he'; **እናንተ ጸንሰሰ** 'you' (pl.), from **እነ፡ እንተ ጸንሰሰ** *ännä antä*, that is, 'ännä (of) you' (sg.); **እነዚህ ጸንሰሰ** 'these', from **እነ፡ ዚህ ጸንሰሰ -zzih, that is, 'ännä (of) this'; **እነማን ጸንሰሰ** 'who?' (pl.), that is, 'plural of ማን man'.**

እነ ጸንሰሰ may also be prefixed to an abstract noun: e.g., **እነሰንፍፍ፡ እነትዕቢት ጸንሰሰ** *ännänsənፊጥጥ ጸንሰሰ* 'laziness, arrogance, and similar vices'.

40.10.3. **እነ- ännä-, አለ- ällä-** may be used with various prepositions.

With **ከ**, (variant **ተ**) as **ከነ- kännä-, ከለ- källä-** 'including, along with, together with, pertaining to': e.g., **ንጉሥ፡ ከነሰራዊቱ** *nəgus kännäsärawitu* 'the king together with his army'; **ከነገደኛቹ፡ መጣ ከከንፍሽ** *addäññočču mäṭta* 'he came along with his friends'; **ፈረስ፡ ከነኮርቻው** *färäs kännäkoräččaw* 'the horse together with its saddle'; **እርሻው፡ ከነከብቱ፡ ተሸጠ** *äršaw kännäkäbtu täšätä* 'the farm was sold with all its livestock'; **ወታደሩ፡ ከነጠመንጃው፡ ተማረከ** *wätaddäru kännätämängaw tämarrakä* 'the soldier was captured along with his rifle'; **ከነጉርሻው፡ ደሞዙ፡ ሠላሳ፡ ብር፡ ነው** *kännäguršaw dämozu sälasa bərr näw* 'he earns (lit. 'his salary is') thirty dollars including tips'; **መሬቱን፡ ከነዛፉ፡ ገዛ** *māretun kännäzafu gəzza* 'he bought the land together with the trees on it'.

It also has other meanings, as in **ከነሕይወቱ ከከንፍሽ** *kännähəywätu* 'alive'; **ጆን፡ ለፍ፡ አርከ፡ ከነፍሷ፡ ተቃጠለች** *ḡon of ark kännänäፊፍ'a täqattäläčč* 'Joan of Arc was burnt alive'.

40.10.4. With **እስከ፡ (እስተ) ጸኔ (ästä)**: **ቦታውን፡ እስከነ፡ ዛሬቹ፡ በሺህ፡ ብር፡ ገዛው** *botawən äskännä zafočču bäših bərr gəzzaw* 'he bought the land, along with the trees, for a thousand dollars'; **እስከነልጅቹ፡ መጣ** *äskännäləḡočču mäṭta* 'he came along with his children'; **እስከነጭራሹ፡ ሄደ** *äskännäččərrašu hedä* 'he went for good'; **እስከነጭራሹ፡ አላየሁትም** *äskännäččərrašu alayyähutəmm* 'I haven't seen him at all'; **እስከነካቴው** (from **እስከ-እነ-አካቴው**) *äskännakkattew* 'completely, wholly, altogether', with a negative verb, 'never, at all' (from **ከተተ ከከንፍሽ** 'gather').

40.10.5. With **እንደ ጸንሰሰ**: **እንደነአሜሪካ፡ ካናዳ፡ እንግሊዝ፡ ያሉ፡ አገሮች፡ ነገሩ ለኖች፡ ናቸው** *ändännäamerika kanadanna engliz yallu agäročč hayläññočč näččəw* 'countries such as America, Canada, and England are powerful'; **እንደነጎረ፡ እንደ ነው**

ተት፡ ያሉ፡ ነገሮች፡ ሁሉ፡ ርካሽ፡ ናቸው *əndännäqəbe əndännäwätät yallu nägäroččə hullu rakkas naččəw* 'things like butter and milk are all cheap'.

40.11. Plural of compound nouns

In compound nouns the plural marker is added to the second noun: thus, መኪና፡ ነጂዎች *mākina näğiwoččə* 'drivers', ቡና፡ ቤቶች *bunna betoččə* 'bars', ባለቤቶች *balä betoččə* 'owners', ልብ፡ የለሹች *läbb yälläšoččə* 'forgetful'.

Some compounds receive a different treatment. Examples: ቤተ፡ ክርስቲያን *betä krəstiyān* 'church' the plural of which is either ቤተ፡ ክርስቲያናት *betä krəstiyānat*, ቤተ፡ ክርስቲያኖች *betä krəstiyānoččə*, አብያተ፡ ክርስቲያናት *abyatä krəstiyānat*, አብያተ፡ ክርስቲያኖቶች *abyatä krəstiyānoččə*, አብያተ፡ ክርስቲያኖች *abyatä krəstiyānoččə*, አብያተ፡ ክርስቲያን *abyatä krəstiyān*, ደቀ፡ መዝሙር *däqqä məzmur* 'disciple, traditional religious scholar': pl. ደቀ፡ መዝሙርት *däqqä məzāmurt*.

In pairs connected or not by -(ə)ና -*ənnä*, the plural marker is attached to the last noun: e.g., ባልና፡ ሚስቶች *balənnä mistoččə* 'married couple' (lit. 'husband and wife'; note that -*oččə* indicates the husband and wife as a married couple, not as a plural); እናትና፡ አባቶች *ənnatənnä abbatoččə* 'parents' (lit. 'mother and father'+*oččə*).

'Married couple' also ባልና፡ ሚስት *balənnä mist*, 'parents' also አባት፡ እናት *abbat ənnat*, እናት፡ አባት *ənnat abbat*, እናትና፡ አባት *ənnatənnä abbat*. For compound nouns, see 47.

For the plural marker with a gender specifier, see 39.5.4.

40.12. Usage of the plural

40.12.1. The concept of the plural is not necessarily expressed by a plural marker. Thus, ልጁ፡ መጽሐፍ፡ ወሰደ *läğu māšhaf wässädä* may mean 'the child took a book' or 'the child took some books'; ወምበርና፡ አልጋ፡ አምጣ *wämbärənnä alga amጥa* 'bring a chair and a bed', or 'bring (some) chairs and beds'. The sentence 'bring the chairs and the beds' may be rendered by ወምበርቶንና፡ አልጋዎቶን፡ አምጣ *wämbärənoččəunənnä algawoččəun amጥa*, or by ወምበርና፡ አልጋውን፡ አምጣ *wämbärənnä algawən amጥa* (the article used with the 2d noun), or by ወምበርና፡ አልጋዎቶን፡ አምጣ *wämbärənnä algawoččəun amጥa*.

If the singular is to be specified, the numeral አንድ *and* 'one' is used: thus, አንድ፡ ወምበር፡ አምጣ *and wämbär amጥa* 'bring a chair'.

For ብዩ *bäyyä*+noun used as a plural, see 40.5.2.

40.12.2. The verb agrees in number with the subject noun. Thus, when the noun has the plural marker, the verb is likewise used in the plural: e.g., ሁለት፡ ሰዎች፡ መጡ *hulät säwoččə mäጥu* 'two men came' (the verb መጡ *mäጥu* is a plural agreeing with

ሰዎች *säwoččē*). If the noun has no plural marker, the verb is in the singular: thus, ሁለት፡ ሰው፡ መጣ *hulätt säw mäṯta* 'two people came'.

When a noun is preceded by a quantifier (such as 'many, two', and so on), the noun may be used in the singular. In this instance the verb is likewise used in the singular. The noun as well as the verb, however, may also be in the plural. Thus, ሦስት፡ ሰው፡ መጣ *sost säw mäṯta* 'three people came', but also ሦስት፡ ሰዎች፡ መጡ *sost säwoččē mäṯtu*; ብዙ፡ ሰው፡ መጣ *bəzu säw mäṯta* 'many people came', but also ብዙ፡ ሰዎች፡ መጡ *bəzu säwoččē mäṯtu*; ስንት፡ ሰው፡ መጣ? *sənt säw mäṯta?* 'how many people came?', but also ስንት፡ ሰዎች፡ መጡ? *sənt säwoččē mäṯtu?*

40.12.3. If the collective is a masculine, the noun is in the singular and the verb is in the singular, masculine. Examples: ሰራዊት፡ ጎንደር፡ ሰፈረ *sərawitu gondār säffärä* 'the army camped at Gondar'; ሰው፡ አለቶ *säw alläqä* 'people perished'; እንግዳዎ፡ በሙሉ፡ ገብቷል *əngədaw bämulu gäbī* 'all 'all the guests have entered'; መጽሐፍ፡ በሙሉ፡ ተቃጠለ *məšhafu bämulu tāqat-älä* 'all the books burnt up in the fire'.

If the collective is a feminine, the noun is in the singular and the verb is in the singular, masculine: e.g., ሴት፡ ሁለ፡ ገበያ፡ ሄደ *setu hullu gäbäya hedä* 'all the women went to the market' (masculine *ሄደ hedä*, not the feminine *ሄደች hedäččē*); ልጃገረዳ፡ ሁለ፡ ሰዞና፡ ዋለ *ləḡagärädu hullu sizäfn walä* 'all the girls spent the day singing'; ላሙ፡ በሙሉ፡ ነጥፏል *lamu bämulu näṯf* 'all 'all the cows went dry'.

40.12.4. If two subjects in the singular are combined with *-(ə)ኛ -(ə)ንna* 'and', a distinction is made between indetermined and determined, animate and inanimate, in connection with the number of the verb.

If the inanimate nouns are indetermined, the verb is in the singular: e.g., አንድ፡ ብርቆቆና፡ ሳሕን፡ ተሰበረ *and bərcəqqo-anna saḥən täsäbbärä* 'a glass and a dish broke'. Note that ብርቆቆና፡ ሳሕን፡ ተሰበረ (without አንድ and 'one') *bərcəqqonna saḥən täsäbbärä* means 'some glasses and dishes broke', the verb being in the singular.

If the inanimate nouns are determined, the verb is in the singular or in the plural: e.g., ብርቆቆውና፡ ሳሕኑ፡ ተሰበረ (or ተሰበሩ) *bərcəqqo-w-anna saḥn-u täsäbbärä* (or *täsäbbäru*) 'the glass and the dish broke'.

40.12.5. If the animate nouns are indetermined, the verb is in the plural: e.g., አንድ፡ አስተማሪና፡ ተማሪ፡ መጡ *and astämarinna tämari mäṯtu* 'a teacher and a student came'. Note that አስተማሪና፡ ተማሪ፡ መጣ *astämarinna tämari mäṯta* is considered a collective and the sentence means 'some teachers and some students came', or 'teachers and students came', the verb being in the singular.

If the animate nouns are determined by the article, they may also be treated as a collective, the verb being in the singular: thus, አስተማሪውና ተማሪው ወደ በዓሉ ሄደው ለመገናኛት ለመገኘት ይወዳሉ *wəšanna dəmmūt wātāt yəwāddal* 'dogs and cats like milk'.

40.12.6. If the noun is determined by suffix pronouns, the verb is in the plural: e.g., አባቴና እናቴ ወተት አይወዱም *abbat-e-nna ənnat-e wātāt aywāddumm* 'my father and mother do not like milk'.

When nouns denoting animals are determined by suffix pronouns, the verb is likewise in the plural: e.g., ወሻዬና ድመቴ ወተት ይወዳሉ *wəšša-ye-nna dəmmūt-e wātāt yəwāddallu* 'my dog and my cat like milk'.

For the plural of the adjective, see 44.5.

41. DIRECT OBJECT

41.1. If the direct object is a pronoun, it is expressed by the object suffix pronouns (see 65.1). Examples: መታሽ *mätta-š* 'he hit you', አዩኝ *ayyu-ññ* 'they saw me'.

If the direct object is a noun, the presence or absence of a direct object marker depends on whether the noun is determined or not. If the direct object is determined either by the article, by a possessive pronoun, by a demonstrative pronoun, by a determined relative qualifier, by an adjective, or by being a proper noun, the direct object is expressed by the suffixed element -ን *-(ə)n*. The order of the sentence is normally: subject-direct object-verb (SOV).

41.2. The marker ን is placed after the article and after the suffix pronoun.

Examples: አዳኙ አንበሳውን ገደለ *addaññu anbässa-w-ən gäddälä* 'the hunter killed the lion'; መስኮቱን ዝጋ *māskotu-n zəga* 'close the window'; ወሻው በቅሎዋን ነክሰ *wəššaw bäqlo-wa-n näkkäsä* 'the dog bit the mule'; ጉረቤቱ ቤቱን ሸጠ *g'äräbete bet-u-n šätä* 'my neighbor sold his house'; ወንድሙን ገረፈው *wändamm-u-n gärräfaw* 'he whipped his brother' (lit. 'his-brother he-whipped-him'); for the direct object also expressed by the object suffix pronoun, see below); በቀለን ገረፈው *bäqqälä-n gärräfaw* 'he whipped Bäqqälä'; ትናንት የገዛውን በቅሎ ጅብ በላው *tənant yägəzzaw-ən bäqlo gəb bällaw* 'a hyena ate the mule he bought yesterday'.

41.3. The marker of the direct object is -ən when following a consonant; it is -n when following a vowel. Thus, from ቤታው *geta-w* 'the master' (from ቤታ *geta*), the direct object is ቤታውን *geta-w-ən*; from እግርህ *əgr-əh* 'your foot' (from እግር *əgar*), the direct object is እግርህን *əgr-əh-ən* 'your foot'; from ቤቱ *bet-u* 'the house' (from ቤት *bet*), the direct object is ቤቱን *bet-u-n*.

If the direct object is not determined, the marker -ን is generally not used: e.g.,
 ውሻ፡ በቅሎ፡ ነክሰ *wəšša bāqlo nākkäsä* 'a dog bit a mule'.

Note that even when there is no marker -ን the function of the noun as direct object becomes clear because of its position in the sentence, as mentioned above. Indeed, the normal order of the sentence is: subject-object-verb (S-O-V), as exemplified in the sentence ውሻ፡ በቅሎ፡ ነክሰ *wəšša bāqlo nākkäsä* 'a dog bit a mule'. If, however, the direct object is marked by -ን, it may be placed in extraposition, that is, before the subject, and is then resumed by object suffix pronouns attached to the verb. Thus, በቅሎ-ዋን፡ ውሻ፡ ነክሳት *bāqlo-wa-n wəšša nākkäsət* 'a dog bit the mule', lit. 'the-mule (direct object) the-dog bit-her'; ሸፍቶቹን፡ ጭለማ፡ ዋጣቸው *šəftočč-u-n čəl-lāma waṭaččāw* 'darkness enveloped the bandits', lit. 'the bandits (direct object) darkness swallowed-them'; ከሓዲውን፡ ሰው፡ ጉረቤቶቹ፡ በድንጋይ፡ ወገኑት *kähadi-w-ən säw g"äräbetočču bādangay wāggäru* 'the neighbors stoned the ungodly man', lit. 'the ungodly-n man the neighbors with stones struck-him'.

For extraposition, see 157.12ff.

41.4. In a general statement the marker -ን is quite often used with the noun that is not determined. Examples: ክትባት፡ በሽታን፡ (also በሽታ)፡ ለመከላከል፡ ይረዳል *kəttəbat bəššəta-n* (also *bəššəta*) *lämäkkälakäl yərädall* 'vaccines help to combat disease'; ዋትን፡ የማይፈሩ፡ ጥቂት፡ ሰዎች፡ ናቸው *mot-ən yämmafjāru* *ʔəqit säwočč naččāw* 'very few people don't fear death'; ክፋን፡ በክፋ፡ አይመልስም *kəfu-n bəkəfu aymällasəmm* 'he does not return evil for evil'; እግዚአብሔር፡ ሰውን፡ በእምሳሉ፡ ፈጠረ *əgziabəher säw-ən bäamsalu fäjjärä* 'God created man in His image'; የሰው፡ ልጅ፡ ተፈጥሮን፡ በድላል *yäsäw ləḅ täfätro-n bäddəl* 'all' 'mankind has abused nature' (or 'has committed crimes against nature'); ጅብ፡ አህያን፡ ይበላል *ḅəb ahayya-n yəbälall* 'hyenas eat donkeys'; የታመመን፡ አስታሙ፡ የተራብን፡ አብሉ *yätammämän astamnu, yätärabän ablu* 'take care of the sick ones, feed the hungry!' See also 44.6.1.

The marker -ን with a non-determined direct object is also used with abstracts, and with nouns that are conceptually determined. Examples: መቀለድና፡ መቀጠርን፡ (also መቀጠር)፡ ይወዳል *mäqällädenna mäqäbaṭär-ən* (also *mäqäbaṭär*) *yəwäddall* 'he likes to tease and to babble on'; ውጭ፡ አገር፡ ሲማር፡ ሳለ፡ ብዙ፡ ዕውቀትን፡ ገበየ *wəčč agär simmar sallä bəzu əwqätən gəbäyyä* 'he acquired a lot of knowledge while studying abroad'; ሊቃውንት፡ ጨረቃን፡ ሲመረምሩ፡ ቈይተዋል *liqawənti čäräqa-n simärrämməru q"äyyätəwall* 'scientists have been studying the moon for a long time'; ሰኞን፡ አሳልፈ፡ እመጣለሁ *säñño-n asalləffe əmətallä"ə* 'I will come after Monday' (lit. 'I having made pass')

41.5. The marker **-ን** may also play the role of an indirect complement: e.g., **ጌታው፡ ሠራተኞቹን**: (also **ለሠራተኞቹ**): **ገንዘብ፡ ከፈላቸው** *getaw sarratāññočč-u-n* (also *lāsarratāññočč-u*) *gänzāb kāffālaččāw* 'the master paid money to the workers' (note **ከፈላቸው** *kāffālaččāw* 'he paid them'); **ልጁን፡ ምሳውን፡ ሰጧው** *ləḅ-u-n mäsaw-ən səčiw* 'give the child his lunch'.

41.6. The element **-ኑ**, *-nu*, that is, the marker **ን** of the direct object with the article *-u* suffixed to the personal pronouns expresses emphasis. Examples: **ተፈራ፡ ቡና፡ ይፈልጋል፥ እኔም፡ እሱኑ፡ ልጠጣ** *täfarra bunna yəfalləgall, ənemm assu-nu ləjättä* 'Täfarra wants coffee, and I will drink the same'; **ማየት፡ የሚፈልጉት፡ እንተኑ፡ ነው** *mayät yämmifälləgūt antä-n-u näw* 'the one they want to see is you (and nobody else)'. For more examples, see 22.1.7.

41.7. In a succession of several determined nouns connected or not by **-ና** *-na* or by **-ም** *-mm*, the marker **-ን** is normally used with all the nouns if they are determined by the article or the possessive suffix pronoun, or by being a proper noun. Examples: **ወምበሩን፡ አላጋውንና፡ ጠረጴዛውን፡ አምጡ** *wāmbāru-n algaw-ən-ənna täräppezaw-ən amtu* 'bring the chair, the bed, and the table' (but also **ወምበሩን፡ አላጋና፡ ጠረጴዛውን፡ አምጡ** *wāmbāru-n alga-nna täräppezaw-ən amtu*, or **ወምበርና፡ አላጋውን፡ ጠረጴዛውን፡ አምጡ** *wāmbār-ənna algaw-ən täräppeza-w-ən amtu*); **ሴተንም፡ ወንድንም፡ ስግግርንም፡ ጋበዘ** *setu-n-əmm wändu-n-əmm haşanu-n-əmm gabbäzä* 'he invited the men, the women, and the children' (freely, 'everybody'); **መጽሐፉ፡ ሐሳቡንና፡ ልቡን፡ ማረከው** *māşafu hassabu-n-ənna ləbbu-n marrākāw* 'the book engaged (lit. 'captivated it') his attention and interest'; **ተሰፋዩንና፡ በቀለን፡ (or ተሰፋዩና፡ በቀለን)፡ አስተማሪዎቻችንን፡ እንጠይቅ፡ ብላቸው፡ አምቢ፡ አሉ** *täsfaye-n-ənna bäqqälä-n* (or *täsfaye-nna bäqqälä-n*) *astämariyaččən-ən ənnaṭäyyäq bəlaččāw ambi alu* 'when I asked Täsfaye and Bäqqälä to go visit our teacher (lit. 'when I said to them, "let us visit our teacher") they refused'.

If in a succession of determined nouns connected with **-ና** *-na* not all the nouns have a determiner (article or demonstrative) in Amharic, the marker **-ን** is attached only to the noun that has the determiner. Examples: **ወምበርና፡ አላጋውን፡ (but also ወምበሩንና፡ አላጋውን)፡ አምጣ** *wāmbār-ənna alga-w-ən* (also *wāmbāru-n-ənna alga-w-ən*) *amta* 'bring the chair and the bed'; **የዚያን፡ ሃብታም፡ ሰው፡ ስምና፡ አገሩን፡ (also ስሙንና፡ አገሩን, or ስምና፡ አገር)፡ ጠየቀ** *yäzziya-n habtam säw səm-ənna agär-u-n* (also *səm-u-n-ənna agär-un*, or *səm-ənna agär*) *ṭäyyäqä* 'he inquired after the name and the country of that rich man'. Note the marker **-ን** also with the demonstrative.

In a succession of two indetermined nouns connected with **-ና** the marker of the direct object is attached to the 2nd noun: e.g., **ሒሳብና፡ ቋንቋን፡ እየተማረ፡ ቄዩ** *hisə-*

bənna qʷanqʷa-n əyyätāmarā qʷəyyä 'he spent his time studying mathematics and language'; *ጦርነት፡ ችግርና፡ ጥፋትን፡ ያስከትላል* [*torannät čəggər-ənnə ɪʃat-ən yas-kättəll*] 'war breeds (lit. 'makes follow') misery and ruin'.

41.8. In an answer to a question-clause in which there is a direct complement with -ን, the answer likewise has the marker -ን referring to the direct complement of the question-clause. Example: *የትኛውን፡ ኮት፡ ነው፡ የምትገዛው? ነጩን፡ (ነው) yä-təññaw-ən kot nəw yämməttəgəzaw? nəčč-u-n (nəw)* 'which coat are you buying? The white one'.

41.9. In a qualifier-qualified complex, the marker -ን -n is placed with the qualifier, that is, either with the adjective, the relative qualifier, or with *yä*+noun.

Examples for the adjective: *ጡሻው፡ ትልቁን፡ በትሉ፡ ነክሰ* (or *ነክሰው*) *wəšša-w təlləq-u-n bəqlo nəkkäsä* (or *nəkkäsəw*) 'the dog bit (or 'bit it') the big mule'; *ሰነፋን፡ ተማሪ፡ ቀጣ sənəf-u-n təmari qättä* 'he punished the lazy student'. With two nouns connected by -ና -nna: *ነጩን፡ ወምበርና፡ አልጋ፡ አምጣ nəčč-u-n wəmbär-ənnə alga amta* 'bring the white chair and bed'. For more details, see 44.6.

If a noun with possessive suffix pronouns is qualified by an adjective, the marker -ን preceded by the article is used only with the noun or with the adjective and the noun; in this case the adjective takes the article. Examples: *መካን፡ ባዝራውን፡ ሸጠ məkkan bazra-w-ən šätä*, or *መካኗን፡ ባዝራውን፡ ሸጠ məkkanʷa-n bazra-w-ən šätä* 'he sold his barren mare'; *የተኳሰችው፡ ከ-ል፡ ትላልቅ፡ (or ትላልቆቹን)፡ ዐይኖቿን፡ የበለጠ፡ አጎላቸው yätäkʷaläččəw kul təlləlləq* (or *təlləlləqočč-u-n*) *aynoččʷa-n yäbäl-lätä agʷəlläččəw* 'the antimony dust she used accented her big eyes even more'.

Examples for the relative qualifier: *አስተማሪው፡ ጥሩ፡ ያልነበረውን፡ ተማሪ፡ ሁሉ፡ ቀጣ astāmariw ɪru yalnəbbärä-w-ən təmari hullu qättä* 'the teacher punished all the students who were not good'. Without antecedent: *ያለውን፡ ለማረጋገጥ፡ ወንጌልን፡ ጠቀሰ yalä-w-ən lämarrägagät wängel-ən ɪəqqäsä* 'he cited the Gospel to prove his statement' (lit. 'that what he said').

If the direct object is qualified by a demonstrative, it is the demonstrative that takes the marker -ን: e. g., *ይህን፡ መጽሐፍ፡ የጻፈው፡ ማነው? yəh-ən məšhaf yəšə-fəw mannəw?* 'who wrote this book?' (lit. 'this book who-wrote-it who-is-it?').

If a noun with a possessive suffix pronoun is qualified by a demonstrative, both the demonstrative and the noun take the marker -ን: e.g., *ይህን፡ መኪናህን፡ ብትሸጥ፡ ይሻልሃል yəh-ən məkinah-ən həttəšät yəššəlaləhall* 'you better sell this car of yours' (lit. 'if you sell this car of yours it is better for you').

In a *f*+noun-noun complex the marker -ን is placed with the possessor: *ያስተማሪውን፡ ቤት፡ ጠረጎ yastāmariw-ən bet ɪərrägä* 'he swept his teacher's house'.

In a P+noun-noun complex qualified by a demonstrative, the P+demonstrative takes the marker -ን of the direct object: e.g., የዚያን: ሰው: ስም: (or ስሙን): አያውቅም *yäzziya-n säw säm* (or *säm-u-n*) *ayawqəmm* 'he doesn't know the name of that man'.

41.10. In a compound noun the marker -ን -n may be placed either with the first or with the second noun. Examples: ትምህርት: ቤቱን: አየሁት *təmhərt betu-n ayyähut* 'I saw the school' (lit. 'the-school I-saw-it'); የዶሮ: ወጡን: (also ዶሮ: ወጡን, or ዶሮ ውን: ወጥ, or የዶሮውን: ወጥ): ቀመስኩ-(ት) *yädoro wäṭu-n* (also *doro wäṭu-n*, or *dorow-ən wät*, or *yädoro-w-ən wät*) *qämmäsku(t)* 'I tasted the chicken stew'; የክርስትና: ሃይማኖትን: (also የክርስትናን: ሃይማኖት): ሰበከ *yäkrəstənnə haymanotən* (also *yäkrəstənnə-n haymanot*) *säbbäkä* 'he preached the Christian faith'; የቤት: እቃውን: ሰበረ *yäbet əqa-w-ən säbbärä* 'he broke the furniture' (but የቤቱን: እቃ: ሰበረ *yäbetu-n əqa sabbärä* could also mean 'he broke everything that is in the house').

41.11. Amharic also uses two direct objects with the marker -ን. Examples: መጽሐፉን: መሰረቱን: አመነ *məṣhafu-n mäsräqu-n ammäna* 'he admitted stealing the book'; ተማሪውን: የሚከተለውን: ጥያቄ: ጠየቀው *tämariw-ən yämmikkättäläw-ən təyyaqə təyyäqäw* 'he asked (lit. 'he asked him') the student the following question' (for the -ን placed with the qualifier, see 33.7.1). If one of the direct objects is indetermined, it does not take the marker -ን: e.g., ልጆቹን: ቁጥር: አስተማረ *läğočč-u-n quṭər astämarä* 'he taught the children arithmetic'.

Two direct objects depending on two different verbs: አስተማሪው: ተማሮቹን: መጽሐፎቹን: እንዲመልሱ: ጠየቀ *astämariw tämaročč-u-n mäṣhafočč-u-n ändimälläsu təyyäqä* 'the teacher asked the students to return the books' where ተማሮቹን is the direct object of 'the teacher asked'. In the sentence አስተማሪው: ተማሮቹ: መጽሐፎቹን: እንዲመልሱ: ጠየቀ *astämariw tämaročč-u mäṣhafočč-u-n ändimälläsu təyyäqä*, the noun ተማሮቹ is the subject of the subordinate verb እንዲመልሱ.

41.12. With certain verbs of movement, such as ወረደ *wärrädä* 'go down', ወጣ *wäṭta* 'go up, go out', ገባ *gäbba* 'enter', ሄደ *hedä* 'go, leave', ተመለሰ *tämälläsä* 'return', ዞረ *zorä* 'encircle', the noun takes the marker -ን. Examples: ተራራውን: መወጣት: ብዙ: ጥረት: ይጠይቃል *tärara-wə-n mäwṣat bəzu tərät yəṯäyyäqall* 'going up the mountain requires much effort'; ቤቱን: (also ቤቱ): ገባ *bet-u-n* (also *betu*) *gäbba* 'he entered his house'; አገሩን: (also አገሩ): ተመለሰ *agär-u-n* (also *agäru*) *tämälläsä* 'he returned to his country'; እኔ: መንገዴን: ሄድኩ: እሱም: መንገዱን: ሄደ *əne mängäde-n hedku əssumn mängädu-n hedä* 'I went my way and he went his way'; መራት: ፀሐይን: ትዞራለች *märet šəhay-ən təzoralläčč* 'the earth goes around the sun'.

41.13. The marker -ን is also placed with the noun governed by conjugated ሆነ *honä* 'be, become'; regionally also by ነው *näw* and አይደለም *aydällämm*. Examples:

እሱን፡ ብሆን፡ አላደርገውም፡ ነበር *assu-n bahon aladärgäwamm näbbär* 'if I were him, I wouldn't have done it'; ሆኖ፡ ሆኖ፡ የሚላውተው፡ ማነው? *hamlet-an ho-no yämmiççawwätaw mannaw?* 'who is playing Hamlet?'; ያ፡ አውራ፡ ተከላን፡ ሳይሆን፡ ጅብ(ን)፡ ነው *ya awre täk^wla-n sayhon ḡəb(ən) näw* 'that wild animal is not (lit. 'without that it is') a jackal, it is a hyena'; ደግና፡ ከፋን፡ የማይለዩ፡ ሕፃናትን፡ አይደላችሁም *dägganna kafun yämmayäläyüu həṣanat-an aydälläççəhum* 'you are not children who cannot tell (lit. 'distinguish') good from bad' (freely, 'you are not little children; you are mature').

41.14. As stated above (41.1), when the direct object is determined, it is expressed by the marker -ን. Note that the direct object may also be expressed at the same time by resumptive object suffix pronouns, agreeing in gender, number, and person with the direct object. Examples: በትሉዋ፡ ልጁን፡ ረገጠችው *bäqlo-wa läḡ-un räggäätäççəw* 'the mule kicked the boy', lit. 'the-mule the-boy (direct object) she-kicked-him'; ንቧ፡ ፊትን፡ ነደፈችው *nəh^wa fitu-n näddäfäççəw* 'the bee stung him in his face', lit. 'the-bee his-face (direct object) she-stung-it'; ጨው፡ መሳሰ፡ ከብቶቹን፡ ያሰባቸዋል *çäw mälas käbtoççun yasäbaççəwall* 'licking salt fattens (lit. 'fattens them') cattle'; ይህን፡ ቃል፡ ይደገሙት *yəh-ən qal yadgämu-t* 'repeat this word', lit. 'this word (direct object) repeat-it'; ካንድ፡ ዓመት፡ በፊት፡ የገዛሁትን፡ መኪና፡ ሸጥኩት *kand amät bäfit yägəzzahu-t-ən mäkina šätku-t* 'I sold (lit. 'sold-it') the car that I bought (lit. 'that I bought it') a year ago'.

Also with or without object suffix pronouns, as in ልብሉን፡ የወሰደ፡ (or የወሰደው)፡ ወዮለት *ləbsen yäwässädä* (or *yäwässädäw*) *wäyyollät* 'woe unto him who took (or 'who took it') my clothes'; መጽሐፉን፡ የወሰድሁ፡ (or የወሰድሁት)፡ እኔ፡ ነኝ *məṣhafu-n yäwässädhu* (or *yäwässädhu-t*) *əne näññ* 'it is I who took (or 'who took it') his book'.

The direct object may also be resumed by prepositional suffix pronouns: e.g., እንግሊዝኛ፡ ለመማር፡ ይህን፡ አጋጣሚ፡ ተጠቀምበት *ənglizəñña lämämmar yəhən aggaṭami tāṭäqäm-əbbät* 'take this opportunity to learn English!' (lit. 'this-n opportunity make-use -of-it').

It would seem that the structure with resumptive suffix pronouns serves for the expression of emphasis, as illustrated in the following sentences: አዲሱ፡ አበባ፡ ሳለሁ፡ አዲሱን፡ ፓርላማ፡ አየሁ *addis abäba sallä^wh addisu-n parläma ayyä^wh* (without resumptive pronouns) 'when I was in Addis Ababa I saw the new parliament building', but አዲሱ፡ አበባ፡ ሂጅ፡ አዲሱን፡ ፓርላማ፡ አየሁት፡ እንደት፡ ያምራል! *addis abäba heḡḡe addisu-n parläma ayyähu-t, əndet yamrall!* 'having gone to Addis Ababa I saw (lit. 'I saw it') the new parliament. How beautiful it is!'

41.15. If the direct object is indetermined, the verb normally does not have resumptive object suffix pronouns: thus, አንድ ቤት፡ እንደገባ፡ አውቃለሁ- and *bet ən-dägäzza awqalläw* 'I know that he bought a house', as against ይህን፡ ቤት፡ እንደገባዎት፡ አውቃለሁ- *yəh-ən bet əndägäzza-w awqalläw* 'I know that he bought (it) this house'; በቅሉዋ፡ ልጅ፡ ረገጠች *bäqlowa laǰ räggätäčč* 'the mule kicked a child'.

41.16. In a cleft sentence the verb may or may not have direct object suffixes even if it refers to an indetermined direct object: e.g., መጽሐፍ፡ የፈለገው፡ (or የፈለገ)፡ ግን፡ ነው? *māšhaf yäfällägä-w* (or *yäfällägä*) *man nāw?* 'who wanted a book?' (lit. 'a-book who-wanted-it who is-it?'); መጽሐፍ፡ የፈለግሁት፡ (or የፈለግሁ)፡ እኔ፡ ነኝ *māšhaf yäfälläghu-t* (or *yäfälläghu*) *əne nāññ* 'I am the one who wanted a book' (lit. 'a-book I-who wanted-it I I-am').

41.17. Occasionally verbs with the †-morpheme (an original passive morpheme) govern the direct object marker -ን, without a resumptive pronoun. This marker, normally used with transitive verbs in the basic stem, is transferred to the passive stem. It is also possible to interpret -ን as having the meaning 'as for'. Examples: መ-ግ ቴን፡ ተረታሁ- *muggət-e-n tārätta* 'I lost my lawsuit' (with a possible literal translation, 'as-for-my-lawsuit I lost'); ሻንጣዩን፡ ተሰረቅሁ- *šanጥa-ye-n tāsərrāqhu* 'I was robbed of my suitcase' (or freely, 'my suitcase has been stolen'); ዐሥር፡ አለቃው፡ ባለ መታዘዙ፡ ግዕረን፡ ተገፈፈ *assər alāqaw balāmättazäzu mə-räg-u-n tägəffäfä* 'the corporal was demoted for insubordination' (lit. 'his-rank [direct object] he-was-stripped', or 'as-for-his-rank he-was-stripped'); ገብሱን፡ ተዘረፈ *gäbs-u-n tāsərräfä* 'he was robbed of his barley'; ራሱን፡ ከተመታ፡ ወዲህ፡ ግስታውስ፡ አቃተው *ras-u-n kätämä-ta wädih mastawäs aqatäw* 'since he was hit on the head he found it difficult to remember things'.

41.18. If there is an agent in the situation of verbs taking a part of the body as a direct object, the noun designating the body part uses possessive suffix pronouns followed by -ን -ን and the verb has either object suffix pronouns, both kinds of suffix pronouns agreeing in gender, number, and person, or the verb may have the object suffix pronoun of the 3d person referring to the direct object. As for the English translation, one may either disregard the object suffix pronouns and render only the possessive suffix pronouns, or the marker -ን may be interpreted as meaning 'as for'.

Examples: 'the door pinched my finger' በሩ፡ ጣቴን፡ ቀረጠፈኝ *bärru tat-e-n qäräiffä-ññ*, lit. 'the-door (as for) my-finger-n it-pinched-me', or በሩ፡ ጣቴን፡ ቀረጠፈው *bärru tat-e-n qäräiffä-w*, lit. 'the-door my-finger-n it-pinched-it'; — 'the door pinched your finger' በሩ፡ ጣትህን፡ ቀረጠፈህ *bärru tat-əh-ən qäräiffä-h*, lit. 'the-door (as for) your-finger-n it-pinched-you', or በሩ፡ ጣትህን፡ ቀረጠፈው *bärru tat-əh-ən qäräit-*

ǰäǰä-w, lit. 'the-door your-finger-n it-pinched-it'; — 'the door pinched his finger' is rendered only by በሩ፡ ጣቀን፡ ቀረጠፈው *bärru ǰat-u-n qäräǰǰäǰä-w* since ቀረጠፈው means both 'he pinched him' and 'he pinched it'; — 'her brother pinched her arm' ወንድሟ፡ ከንዳን፡ ቂነጠጣት *wändämm" a känd-" a-n q" ännäǰǰät*, lit. 'her-brother (as for) her-arm-n he-pinched-her', or ወንድሟ፡ ከንዳን፡ ቂነጠጠው *wändämm" a känd-" a-n q" ännäǰǰä-w*, lit. 'her-brother her-arm-n he-pinched-it'.

Other examples: እግርሀን፡ የጠርመ-ሰ፡ ሰባሪ፡ ይቁርጥሃል (also ይቁርጠዋል) *əgrä-h-ən yäǰärmus səbbari yəq" ärtəhall* (also *yəq" ärtəwall*) 'the bottle splinter will cut your foot' (lit. 'your-foot-n of-the-bottle splinter will-cut-you', also 'will cut it'); እንደን፡ እንቅፋት፡ መታት (also መታው) *əgr-" a-n ənqəfat mättat* (also *mättaw*) 'a stumbling block hit her foot', lit. 'her-foot-n a-stumbling-block hit-her' (also 'hit-it'); ሰውነትህን፡ ድንጋጤ፡ ወረረህ? (also ወረረው?) *säwənnät-əh-ən dənəggaṭe wärräräh?* (also *wärräräw?*) 'did fright overrun your body?', lit. 'your-body-n fear overran-you' (also 'overran-it').

The structure is the same if the agent is a personal pronoun. Examples: 'I stabbed your rib' ጉንህን፡ ወጋሁህ ልግ *änn-əh-ən wäggahu-h*, lit. '(as for) your-rib I-stabbed-you', or ጉንህን፡ ወጋሁት ልግ *änn-əh-ən wäggahu-t*, lit. 'your-rib I-stabbed-it'; — 'I stabbed her on the rib' ጉዳን፡ ወጋኋት ልግ *änn-" a-n wäggah-" at*, lit. '(as for) her-rib I stabbed-her', or ጉዳን፡ ወጋሁት ልግ *änn-" a-n wäggahu-t*, lit. 'her-rib I-stabbed-it', and so on.

41.19. In some sentences of that kind the marker ን may be replaced by ላይ *lay* 'on, upon' and the noun+ን could then be interpreted as having an adverbial meaning. Examples: በከርኑ፡ ጉኔን፡ (or ጉኔ፡ ላይ)፡ ጉሸመኝ *bäkərnü g" änn-e* (or *g" änn-e lay*) *g" äššämāññ* 'he poked me in the ribs (lit. 'he-poked-me my-ribs-ን') with his elbow'; ጠጠሩ፡ ራሴን፡ (or ራሴ፡ ላይ)፡ መታኝ *ǰätäru rase-n* (or *rase lay*) *mätta-ññ* 'the pebble hit me on my head', lit. 'my-head-n (or 'on-my-head') it-hit-me'; ወንድሟ፡ ከንዳን፡ (or ከንዳ፡ ላይ)፡ ቂነጠጣት *wändämm" a känd-" a-n (orkänd" a lay) q" ännäǰǰät-at* 'her brother pinched her arm', lit. 'her-brother (as for) her-arm-n he-pinched-her'.

41.20. If there is no explicit agent with an impersonal verb, the object suffix pronouns of the verb agree only with the possessive suffix pronouns of the noun. Thus, ሆዴን፡ ቂረጠኝ *hod-e-n q" ärrätä-ññ* (and not ቂረጠው *q" ärrätä-w*) 'I have stomach ache'; ሆድህን፡ ቂረጠህ *hodə-h-ən q" ärrätä-h* 'you have stomach ache'; ሆድን፡ ቂረጠጣት *hod-" a-n q" ärrät-at* 'she has stomach ache'; ሆዴን፡ ሰላመመኝ፡ ትምህርት፡ ቤት፡ መሄድ፡ አልችልም *hod-e-n sələmmämä-ññ təmhərt bet mähed alčələmm* 'I will not be able to go to school because I have stomach pain', lit. 'my-stomach-n (or 'as-for-my-stomach because-it-pained-me)'; ብዙ፡ ጊዜ፡ ስለተቀመጥኩ፡ ወገሌን፡ አሞኛል *b-*

zu gize səlätäqämmätku wägäb-e-n ammo-ññ-all 'my back aches because I had been sitting a lot'; ራሴን: አዞረኝ ras-e-n azorä-ññ 'I feel dizzy' (lit. 'it made my head turn').

If there is an explicit agent, both object suffix pronouns may be used as with any agent (see 41.18). Thus, 'the beer made my head dizzy' ጠላው: ራሴን: አዞረኝ ṭällaw ras-e-n azorä-ññ, lit. 'the-beer (as for) my-head it-made-me-turn', or ጠላው: ራሴን: አዞረው ṭällaw ras-e-n azorä-w, lit. 'the-beer my-head-n it-turned-it'; — 'the cheese I ate this morning upset my stomach' ጧት: የበላሁት: አይብ: ሆዴን: ጉረበጠኝ ሞተ yäbällahut ayb hod-e-n g'äräbbäṭäññ, lit. 'in-the-morning that-I-ate-it cheese (as for)-my-stomach it-upset-me', or ጧት: የበላሁት: አይብ: ሆዴን: ጉረበጠው ሞተ yäbällahut ayb hod-e-n g'äräbbäṭäw, lit. 'in-the-morning that-I-ate-it cheese my-stomach it-upset-it'.

41.21. In self-referential statements (such as 'I---my, you---your') the object suffix pronouns of the verb refer to the direct object only, that is to say, the object suffix pronouns will be those of the 3d person. Note that these suffixes may be omitted. Examples: ጉኔን: ወጋሁት: (or ወጋሁ)ግ g'änn-e-n wäggahu-t (or wäggähu) 'I stabbed my rib'; ጉንህን: ወጋኸው: (or ወጋህ) g'änn-əh-ən wäggahāw (or wäggah) 'you stabbed your rib'; ጉኗን: ወጋችው (or ወጋች) g'änn-w-a-n wäggacčəw (or wäggacč) 'she stabbed her rib'.

In the following sentences -ን is used adverbially and is to be rendered as 'by': thus ልጁን: ያዘኝ (also ያዘ) ləḡu əḡḡe-n yazä-ññ (also yazä) 'the child clutched my hand', lit. 'the-child by-my-hand clutched-me'; ወንበሩን: ልትሰብር: ስትል: እጁን: ያዘኩት wänbärün ləttasäbr səttəl əḡḡ-a-n yazk-at 'when she was about to break the chair, I seized her hand' (lit. 'by-her-hand I seized-her').

For the usage of the *tä*-stem with an active meaning where parts of the body are involved, see 71.6.

41.22. The activities connected with the parts of the body are often normally expressed by the verb in the *tä*-stem, the noun having the marker of the direct object. As for the verb, it may be used without or with an object suffix pronoun. Examples: እጁን: ታጠበች: (or ታጠበችው) əḡḡ'an taṭṭäbäcčə (or taṭṭäbäcčəw) 'she washed her hands'; ዓይኗን: ተኳለች: (or ተኳለችው) ayn-a-n täk'aläcčə (or täk'aläcčəw) 'she put on the Kohl on her eyelids'; ለበዓሉ: ጸጉሩን: ሹሩባ: ተሠራች: (or ተሠራችው) läbä-alu şäḡur-a-n şurruḡba täsäräcčə (or täsäräcčəw) 'she had her hair braided for the festival' (lit. 'her-hair-n she-was-made-it'); ጸጉራን: ተላጨሁ: (or ተላጨሁት) şäḡure-n täläcčəhu (or täläcčəhu-t) 'I shaved my hair'; እጄን: ሸቱ: ተቀባሁ: (or ተቀባሁት)

¹ Also ወጋሁኝ wäggahuññ. This suffix -ሽ, however, does not have the function of the direct complement; see 54.1.4.

əḡḡe-n ʒənu tāqäbba^wh (or tāqäbbahu) 'I applied perfume to my hand'; ኢንገቴን: ተነ ቀስኩ: (or ተነቀስኩት) angäte-n tänäqqäsku (or tänäqqäskutu) 'I had my neck tattooed'.

For -ን in the meaning 'as to, as for', see 166.2.

41.23. Amharic also uses an "internal" or a "cognate" direct object with transitive and intransitive verbs in the basic or in the derived stems. Examples: ቁርስ: ቂረሰ qurs q^wärräsä 'he ate breakfast'; ግጥም: ገጠመ gəṭəm gätätämä 'he composed a poem'; ምግብ: ተመገበ mägəb tämäggbä 'he ate food'; ቃየል: አቤልን: ከገደለ: በኋላ: እግዚአብሔር: ሲጠራው: ታላቅ: ፍርሃት: ፈራ qayäl abelən kägädälä bäh^wala əgzər siṭəraw tallaq fərhat färra 'after Cain had killed Abel and God called him, he was very frightened' (lit. 'he feared a fear'); ብርቱ: ሕመም: ታመመ bərtu həməm tammämä 'he was gravely sick' (lit. 'he was sick a strong sickness'); ደረቅ: ሣቅ: ሣቀ dārāq saqsaqä 'he laughed somewhat drily' (lit. 'he laughed a dry laughter'); መጥፎ: ሞትን: ሞተ mäfo motən motä 'he died a bad death'; ጉዞ(ን): ተጓዘ guzo(n) täg^wazä 'he took a journey'; ልቅሰ(ን): አለቀሰ ləqsə(n) aläqqäsä 'he mourned' (lit. 'he mourned a mourning').

If the "internal" direct object is a verbal noun, it is placed at the beginning of the sentence especially if it refers to the preceding statement: thus, መምጣቱንስ: እመጣለሁ: ብቻ: ብዙ: አልቂደም mämṭatu-n-əss əmäṭallä^wh bəcčä bəzu alq^wäyyəmm 'come, I certainly will, but I can't stay long' (lit. 'the coming-indeed I will come'); ማጥፋቱንስ: አጠፋች: ታላይቶ: ትመታታለህ: እንዴ? maṭfu-n-əss aṭäffäčč, tadiya təmətatalläh ənde? 'true, she erred (lit. 'an erring indeed she erred'), but is that reason enough to beat her?' (lit. 'then, should you beat her?'). See also 62.1.11.

For -ን having various other meanings, see 166. — For -ን serving for the creation of adverbs, see 158.27; 158.29.

42. INDIRECT OBJECT

42.1. The indirect object is expressed by *ለ* *lä-* prefixed to the noun or to the pronoun. Examples: ለገበሬው: ደብዳቤ: ጻፍኩ lägäbärew däbdabbe ṣafku 'I wrote a letter to (also 'for') the farmer' (note that this sentence may also be rendered in English 'I wrote the farmer a letter'); መጽሐፉን: ለማን: ልስጥ? mäṣhafun läman last? 'to whom should I give the book?'

If the indirect object is a pronoun, it may be expressed with certain verbs through the object suffix pronouns: e.g., ነገረኝ näggäränñ 'he told me', ሰጠኝ säṭṭänñ 'he gave me', መሰለኝ mässälänñ 'it seemed to me', አበደረህ abäddäräh 'he lent you', አሳየው asayyāw 'he showed him' (for more details, see Verb 65.1.1). These object suffix pronouns for the expression of the indirect object may be replaced by the preposition *ለ* *lä* normally used for the indirect object: e.g., መጽሐፉን: ለኔ: እንጂ: ሳንተ: አልሰጠም mäṣhafun läne ənጎi lantä älsätämm 'he gave the book to me, not to you'.

42.2. Outside of this special class of verbs, Amharic always renders the indirect object by **ለ** while in English the preposition 'to, for' may not be expressed; instead, the pronouns 'me, him' are used, but these pronouns are ambiguous since they serve in English for the direct and indirect object. Thus, **ደብዳቤ፡ ላከችለት** *däbdabbe lakäč-čällät* 'she sent him a letter' (lit. 'a-letter she-sent-to-him'); **ቡና፡ አናላልኝ** *buwna aḥlal-läññ* 'make me some coffee' (lit. 'boil for me'); **ምግብ፡ አቂዩልኝ** *məgəb aq'äyyulläññ* 'leave (save) me (lit. 'for me') some food'.

42.3. The indirect object may also be expressed by **ለ** and at the same time be resumed by the object suffix pronouns attached to the verb: e.g., **ለኔ፡ መጽሐፍ፡ ይሰጠኛል** *läne mäṣhaf yasätäññall* 'he will give me a book', lit. 'to-me a-book he-will-give-me'.

The sentence 'she gave the child to his mother' may be expressed either by **ልጁን፡ ለእናቱ፡ ሰጠችት** *läḡun läännatu säṯṯäččət*, lit. 'the-child-(direct object) to-his-mother she-gave-her' (that is, 'to her'), or by **ልጁን፡ ለእናቱ፡ ሰጠችው** *läḡun läännatu säṯ-ṯäččəw*, lit. 'the child- (direct object) to-his-mother she-gave-it' (that is, 'the child'). In the first sentence the indirect object is resumed; in the second sentence the direct object is resumed.

Note that the sentence **ልጁን፡ ለአባቱ፡ ሰጠችው** *läḡun läabbatu säṯṯäččəw* 'she gave the child to his father' is ambiguous. It can mean literally 'the-child-(direct-object) to-his-father she-gave him' (that is, 'to him'), or 'the-child-(direct-object) to-his-father she-gave-it' (that is, 'the child').

42.4. The indirect object may also be expressed by **-ን**: e.g., **ልጁን፡ ምሳውን፡ ሰጠው** *läḡun məsawən säṯṯəw* 'he gave the child his lunch' (lit. 'to-the-child [or, 'as to the child'] the-lunch-*n* he-gave-him'). For more examples, see 166.3.

43. COMPLEMENT OF POSSESSION AND OTHER COMPLEMENTS

የ-structure

In Amharic there is a structure consisting of **የ+noun+noun**. This structure has different meanings depending on the meanings of the nouns that constitute it. Some of the meanings of the **የ**-structure are: possession, material, time, measure, kind, and so on. Both nouns may have the article or the suffix pronouns.

43.1. Expression of possession

43.1.1. Possession is expressed by the element **የ yä-** 'of' followed by the possessor. The **yä+possessor** structure functions as a qualifier and as such it precedes the

possessed (see 44.3). Example: የተማሪ፡ መጽሐፍ *yä-tāmari māšhaf* 'a student's book', or 'a book of a student'.

If F+possessor is a predicate it may be rendered by 'belongs to' and it follows the subject: e.g., እነዚህ፡ ትልላቅ፡ ቤቶች፡ ያጉቴ፡ ናቸው *ännäzzih talallaq betoččä yag-g'äte naččäw* 'these big houses belong to my uncle'; መጽሐፉ፡ ያንድ፡ ተማሪ፡ ነው *mäs-hafu yand tāmari näw* 'the book belongs to a student', lit. 'the book is that of a student'; ይህ፡ መጽሐፍ፡ የሰው፡ ነው *yäh māšhaf yäsäw näw* 'this book is someone else's' (or 'this book belongs to someone else').

In the F-noun-noun structure, the possessed may take a resumptive pronoun referring to the possessor. Examples: የኒያ፡ መነተሱ፡ ዕድሜያቸው፡ ስንት፡ ይሆን? *yänniya mänäk^w se admeyaččäw sänt yəhon?* 'I wonder how old this monk might be?' (lit. 'of-this monk His-age how-much it-might-be'); ያዲሱ፡ አበባ፡ ወህኒ፡ ቤት፡ ስሙ፡ ምንድን ነው? *yaddis abäba wähni bet sämu mändännäw?* 'what is the name of the Addis Ababa jail?' (lit. 'of-Addis Ababa (of)-the jail its-name what-is-it?'); የዚህ፡ ደብተር፡ ዋጋ፡ (or ዋጋው)፡ ስንት፡ ነው? *yäzzih däbtär waga (or wagaw) sänt näw?* 'what is the price of this notebook?' (lit. 'of-this notebook price (or, 'its price') how-much is?').

The element F may also be used with an adverb followed by a noun: e.g., የትናንትና፡ ወረ *yätənantənna wäre* 'yesterday's news'¹.

43.1.2. If there are two possessors connected with -ና, the marker F- is repeated: e.g., የወንድና፡ የሴት፡ ልብስ፡ ይሸጣል *yäwändənna yäset läbs yäšä'tall* 'he sells men's and women's clothes'.

If the possessed consists of two nouns connected by y-ና 'and', both nouns may take a suffix pronoun referring to the possessor: e.g., የቤተ፡ ክርስቲያን፡ ጣሪያውና፡ መሠረቱ፡ የሥላሴ፡ ምሳሌ፡ ነው *yäbetä krästiyān țariya-w-ənna mäsarät-u yäsällase məssale näw* 'the roof and foundation of a church (lit. 'of-a-church its-roof-and-its-foundation') are symbols of the Trinity'.

The sentence የቤተ፡ ክርስቲያኖች፡ ጣሪያቸውና፡ መሠረታቸው፡ የሥላሴ፡ ምሳሌ፡ ነው *yäbetä krästiyanoččä țariya-ččäw-ənna mäsarät-aččäw yäsällase məssale näw* 'the roofs and the foundations of churches are symbols of the Trinity' (lit. 'of churches their roofs-and their foundations') proves that the endings -u of ጣሪያውና፡ መሠረቱ ፡ የሥላሴ፡ ምሳሌ፡ ነው of the above-mentioned sentence are suffix pronouns and not the article.

For the expression of possession by suffix pronouns or by F+independent personal pronoun, see 23.1; 23.3. — For the possession expressed by compounds of the archaic type (such as ቤተ፡ ክርስቲያን *betä krästiyān* 'church'), see 47.4. — For F prefixed to nouns and relative verbs for the formation of adjectives, see 44.1.2-4. — For F used to form adverbs, see 158.31.

¹ Note ያገር፡ ሸክም፡ ሆኖ፡ ይተራል *yagär šäkəm hono yəqärall* 'he will remain a burden to the country' (F having the meaning of ለ).

43.1.3. If the complex F+possessor-possessed is preceded by a preposition, the preposition is placed before the complex. In this case the element F- is omitted. Examples: በተስፋዩ፡ መኪና፡ እንሄዳለን *bätäsfaye mäkina ännähedallän* 'we will go in Täs-faye's car' instead of *በFተስፋዩ *bä-yä-täsfaye* 'in-of-Täsfaye'; ለተማሪው፡ እናት፡ ገንዘብ፡ ከፈለኩ *lä-tämariw ännat gänzäb käffälk* 'I paid money to the student's mother' instead of *ለFተማሪው *lä-yä-tämariw* 'to-of-the-student'; ወደሹሙ፡ ቤት፡ ሄድኩ *wädäšumu bet hedk* 'I went toward the chief's house' instead of *ወደFሹሙ *wädä-yä-šumu* 'to-of-the-chief'.

For the omission of F when preceded by a preposition, see also the omission of the relative marker F (33.5.4).

43.1.4. If the possessor-possessed complex is determined, the F+possessor takes the article: የልጁ፡ ደብተር፡ ቀይ፡ ነው *yä-ləḡ-u däbtär qäyy näw* 'the boy's notebook is red'; የልጁ፡ ቀይ፡ ደብተር *yä-ləḡ-u qäyy däbtär* 'the boy's red notebook'; የገበሬው፡ ልጅ፡ ትጉህ፡ ነው *yä-gäbäre-w läḡ təguh näw* 'the farmer's son is diligent'.

In a compound the article may be placed with the first or with the second noun: thus, 'the post office' የፖስታ፡ ቤት *yäposta bet-u* or የፖስታው፡ ቤት *yäposta-w bet*; 'the police station' የፖሊስ፡ ጣቢያ *yäpolis tabiya-w* or የፖሊሱ፡ ጣቢያ *yäpolis-u tabiya*. For the other occurrences of the article with the various kinds of compound nouns, see 47.1.

43.1.5. If the possessor (ተማሪ *tämar*)² is qualified by an adjective, the element of possession F- precedes the adjective: የትጉህ፡ ተማሪ፡ ደብተር *yä-təguh tämari däbtär* 'a notebook of a diligent student'.

If the possessor qualified by an adjective is determined by the article, the article is attached either to the adjective or to the noun. Thus, የትጉህ፡ ተማሪ፡ ደብተር *yä-təguh-u tämari däbtär* or የትጉህ፡ ተማሪው፡ ደብተር *yä-təguh tämari-w däbtär* 'the notebook of the diligent student'.

If the possessor (ቤት *set*) has more than one qualifier, the element F and the article are normally prefixed to the first qualifier only: e.g., የረጅሟ፡ ቆንጆ፡ ቤት፡ መጽሐፍ፡ እዚህ፡ ነው *yä-räḡḡim-w a qoṅṅo set mäshaf äzzih näw* 'the book of the tall, pretty woman is here'.

If, however, the qualifiers are connected with -(ə)ና -(ə)anna 'and', the element F and the article are prefixed to both qualifiers: e.g., የቆንጆዋና፡ ያስተዋይዋ፡ ተማሪ፡

¹ Note that ለFተማሪው pronounced *läyyätämariw* means 'to each student' and comes from *lä-äyyä-tämariw*.

² The noun following "possessor" or "possessed" in this section refers to the particular sentence under discussion.

አባት፡ መግ *yā-qonḡo-wa-nna y-astāway-wa tāmari abbat māḷḷa* 'the father of the pretty and intelligent student came'.

43.1.6. If the possessor (ዛፍ *zaf*) is qualified by a demonstrative, የ is placed before the demonstrative and the possessor may or may not have የ: e.g., የዚያን፡ የዛፍ፡ ስም፡ አላውቅም *yā-zziyan yā-zaf səm alawqəmm*, or የዚያን፡ ዛፍ፡ ስም፡ አላውቅም *yā-zziyan zaf səm alawqəmm* 'I don't know the name of that tree'.

If the possessor (ሰው *sāw*) is qualified by a demonstrative and by an adjective, የ is placed with the demonstrative or with both the demonstrative and the adjective: e.g., የዚያን፡ ሀብታም፡ (or የዚያን፡ የሃብታሙን)፡ ሰው፡ ስሙንና፡ አገሩን፡ ጠየቀ *yā-zziyan habtam* (or *yā-zziyan yā-habtamun*) *sāw səmunənnna agərūn ṭäyyäqä* 'he inquired after the name and the country of that rich man'. Note that if the adjective is determined by the article, የ is required.

43.1.7. If the possessor is determined by either the article or a demonstrative or by its nature as a proper noun, the possession may or may not be expressed by the *yä*-structure. In this case the possessor is placed in extraposition and is referred to by the possessive suffix pronouns attached to the possessed.

Thus, 'Where is the boy's father?' is expressed by ልጁ፡ አባት፡ የት፡ ነው? *ləḡ-u abbat-u yät näw?*, lit. 'the-boy his-father where he-is?', or by የልጁ፡ አባት፡ የት፡ ነው? *yäləḡ-u abbat yät näw?*, lit. 'of-the-boy father where he-is?', or by የልጁ፡ አባት፡ የት፡ ነው? *yäləḡ-u abbat-u yät näw?*, lit. 'of-the-boy his-father where he-is?'. The last structure also occurs in a sentence such as የዚህን፡ ስሙን፡ አላውቅም *yäzzihən səm-u-n alawqəmm* 'I don't know the name of this one' (lit. 'of-this-n his-name-n I-don't-know').

The sentence, 'What is the price of this notebook?', is rendered by ይህ፡ ደብተር፡ ዋጋው፡ ስንት፡ ነው? *yäh däbtär waga-w sənt näw?*, lit. 'this notebook its-price how-much it-is?', or by የይህ፡ ደብተር፡ ዋጋ፡ (or ዋጋው)፡ ስንት፡ ነው? *yäzzih däbtär waga* (or *waga-w*) *sənt näw?*, lit. 'of-this notebook price (or 'its-price') how-much it-is?'

The sentence, 'Where is Täsfaye's house?' is rendered by የተስፋዩ፡ ቤት፡ የት፡ ነው? *yätäsfaye bet yät näw?*, lit. 'of-Täsfaye house where is-it?', or by የተስፋዩ፡ ቤት፡ የት፡ ነው? *yätäsfaye bet-u yät näw?*, lit. 'of-Täsfaye his-house where is-it?', or by ተስፋዩ፡ ቤት፡ የት፡ ነው? *täsfaye bet-u yät näw?*, lit. 'Täsfaye his-house where is-it?' (with a pause after ተስፋዩ).

Other examples of extraposition: ቤት፡ ከመሥራት፡ በፊት፡ የሕንጻ፡ መሣሪያዎች፡ መወደዳቸውን፡ አለላ *bet kämäsratu bäfit yähənṣa mässariyawoḪ mäwwädädaḪäwən asällä* 'before building a house he took into account the increased cost of material' (lit. 'of-the-building materials their-increases-cost'); ዛሬ፡ ዓለም፡ ከብንቷ፡ በጠቅላላው፡ ታምኗል *zare aläm kabännänä'a bāṭäq-*

lallaw tamm^wall 'it is now generally believed that the world is round' (lit. 'today world its-roundness generally is-believed').

If the indetermined possessed (ደብተር *däbtär*) is qualified by an adjective, the phrase is preceded by ያንድ *yand* (from *yä-and* 'of one') referring to the indetermined possessed; thus, ያንድ፡ ትገህ፡ ተግሪ፡ ቀይ፡ ደብተር፡ ጠፋ *yand təguh tämari qäyy däbtär täffa* 'a red notebook of a diligent student disappeared'; also 'the red notebook of a diligent student disappeared'.

43.1.8. A determined adjective that qualifies the possessed (ልጅ *läḡ*) in the F+ noun+noun complex may be placed either at the beginning of the F-complex or before the possessed (ልጅ *läḡ*): e.g., ትንሹ፡ የገበሬ፡ ልጅ፡ ወደ፡ ገበያ፡ ሄደ *tännäs-u yä-gäbäre läḡ wädä gäbäya hedä* 'the farmer's little son went to the market', or የገበሬው፡ ትንሹ፡ (or ትንሹ)፡ ልጅ፡ ወደ፡ ገበያ፡ ሄደ *yä-gäbäre-w tännäs-u (or tännäs) läḡ wädä gäbäya hedä*. Note that የገበሬው፡ ትንሹ፡ ልጁ *yägäbäre-w tännäs-u läḡ-u* (that is, ልጅ *läḡ* with the article) means 'the littlest son of the farmer'.

The sentence 'we will go in the director's new car' (that is, the determined possessed [መኪና *mākina*] is qualified by an adjective) may be expressed either by በዲረ ከተሩ፡ አዲሱ፡ መኪና፡ እንሄዳለን *bädiräktär-u addis mākina ännəhedallän* or by በዲሱ፡ የዲረከተሩ፡ (or በዲሱ፡ የዲረከተር)፡ መኪና፡ እንሄዳለን *baddis-u yädiräktär-u (or bad-dis-u yädiräktär) mākina ännəhedallän*.

A sentence such as 'the red notebook of the diligent student disappeared' (that is, the possessor qualified by an adjective is determined, and the possessed qualified by an adjective is determined) is rendered by የትገህ፡ ተግሪ፡ ቀይ፡ (or ቀይ)፡ ደብተር፡ ጠፋ *yätəguh-u tämari qäyy-u (or qäyy) däbtär täffa* (note the article in የትገህ *yätəguh-u*, ቀይ *qäyy-u*, but also ቀይ *qäyy*).

43.1.9. If the possessed (ርስት *räst*) is qualified by a demonstrative pronoun and by an adjective, F may be placed before both the demonstrative and the adjective. Examples: የዚያ፡ (የ)ትልቅ፡ ርስት፡ አስተዳዳሪ፡ ነው *yä-zziya (yä)-təlləq räst astädadari näw* 'he is the steward of that great estate'; የዚያ፡ (የ)ሐሰተኛ፡ (የ)ዲያብሉስ፡ ልጅ፡ መሆንህን፡ ረገሽውን? *yä-zziya (yä)hassätäñña (yä)diyablos läḡ māhonəhən rässa-häwənə?* 'did you forget (lit. 'did you forget it') that you are the son of that liar, Satan?' (lit. 'of-that of-liar of-Satan'). Note that if the adjective is determined by the article, F is required; thus, የትልቁ *yätəlləq-u*, የሐሰተኛው *yähassätäññaw*.

43.1.10. If the possessor-possessed complex stands in a possessive relation to a noun (F-noun-noun-noun), the element of possession F- may either be used only once at the beginning of the whole structure or be placed before the first two nouns. In the

example የነጋዴው፡ ቤት፡ መስኮት፡ ተሰብኗል *yä-näggadew bet mäskot täsäbr^wall* 'the window of the merchant's house is broken', the possessor-possessed complex የነጋዴው፡ ቤት *yä-näggadew bet* 'the house of the merchant' is followed by another possessed element, namely, መስኮት *mäskot* 'window'. The English sentence may also be rendered by የነጋዴው፡ የቤቱ፡ መስኮት፡ ተሰብኗል *yä-näggade-w yä-bet-u mäskot täsäbr^wall*, lit. 'of-the-merchant of-his-house window is-broken', or by የነጋዴው፡ ቤት፡ መስኮቱ፡ ተሰብኗል *yänäggade-w bet mäskot-u täsäbr^wall*, lit. 'of-the-merchant house its-window is-broken'.

This structure is also applicable for the sentences that follow. Thus, የኬኔዲ፡ መገደል፡ ዜና፡ መላውን፡ ዓለም፡ እስደነገጠ *yä-kenedi mäggädäl zena mällawän aläm asdänäggätä* 'the news of Kennedy's assassination shocked the whole world' (lit. 'of-Kennedy assassination news the-whole world it-shocked'), or የኬኔዲ፡ የመገደላቸው፡ ዜና... *yä-kenedi yä-mäggädäl-aččāw zena...*, lit. 'of-Kennedy of-his assassination news' ..., or የኬኔዲ፡ መገደል፡ ዜናው... *yä-kenedi mäggädäl zena-w...*, lit. 'of-Kennedy assassination its-news...; የነርሷ፡ የሥራ፡ ልብስ፡ እርጅቷል *yänärs^wa yäsära läbs ar-ğə^wall* 'the uniform of the nurse is worn out' (lit. 'of-the-nurse of-work clothes'), or የነርሷ፡ ሥራ፡ ልብስ... *yänärs^wa sära läbs...*, or የነርሷ፡ የሥራ፡ ልብሷ... *yänärs^wa yäsära läbs^wa...*; የክንፋን፡ የደም፡ ሥር፡ (or የክንፋን፡ ደም፡ ሥር)፡ ቁረጠው *yäkandun yädäm sar* (or *yäkandun däm sar*) *q^wärrätāw* 'he cut (lit. 'he cut it') a blood vessel in his arm'; ጦርነት፡ የሀገርን፡ የውጭ፡ (or ውጭ)፡ ንግድ፡ ይጎዳል *torännät yähagärän yāwəčč* (or *wəčč*) *nəgd yəg^wädall* 'war affects a nation's external trade'; የዓሣው፡ የሆድ፡ እቃ፡ (also የዓሣው፡ ሆድ፡ እቃ)፡ ወለሉ፡ ላይ፡ ነበር *yāasaw yähod əqa* (also *yāasaw hod əqa*) *wälälu lay näbbär* 'the fish's guts were on the floor'.

43.1.11. If in the complex (F)+noun+noun+noun the second noun (ነጋዴ *näggade*) is qualified by an adjective, F may be placed before the first noun: e.g., የሀብታሙ፡ (F)ቡና፡ ነጋዴ፡ ቤት፡ ፈርሷል *yä-habtamu (yä)-bunna näggade bet färs^wall* 'the house of the rich coffee merchant is demolished', or የሀብታሙ፡ ቡና፡ ነጋዴ፡ ቤቱ... *yä-habtamu bunna näggade bet-u...*, lit. 'of-the-rich coffee merchant his-house...', or የሀብታሙ፡ ቡና፡ ነጋዴ፡ ቤቱ... *habtamu bunna näggade bet-u...*, lit. 'the-rich coffee merchant his-house...'

If in the F-noun-noun-noun complex the first noun is determined by possessive suffix pronouns, the second noun may also have a possessive suffix pronoun referring in gender and number to the first noun. In this case the second noun also takes the particle F- *yä*. Thus, 'the window of my mother's house' may be expressed by የናቴ፡ ቤት፡ መስኮት *yä-nnate bet mäskot*, lit. 'of-my-mother house window', or by የናቴ፡ የቤቷ፡ መስኮት *yä-nnate yä-bet^wa mäskot*, lit. 'of-my-mother of-her-house window',

or by እናቴ፡ የቤቷ፡ መስኮት *annate yä-bet^wa mäskot*, lit. 'my-mother of-her-house window'.

If the F-noun-F-noun complex is determined by the article, the article is attached to the first noun: thus, የተማሪው፡ የቁጥር፡ መጽሐፍ *yätämary-w yäquṭar mäshaf* 'the arithmetic book of the student', or 'the student's arithmetic book' (lit. 'of-the-student of-arithmetic book'), or የተማሪው፡ ቁጥር፡ መጽሐፍ *yätämary-w quṭar mäshaf*, lit. 'of-the-student arithmetic book', or ተማሪው፡ የቁጥር፡ መጽሐፍ *tämary-w yä-quṭar mäshaf-u*, lit. 'the-student of-arithmetic his-book'.

43.1.12. If in a possessor-possessed structure the possessor is qualified by a relative qualifier, the marker F of the possessor is omitted. Example: የመጡት፡ ሰዎች፡ ዕቃ *yämäṭṭut säwočč əqa* 'the things of the people who came' (instead of *የመጡት፡ የሰዎች፡ ዕቃ **yämäṭṭut yäsäwočč əqa*).

If, however, in a possessor-possessed structure the possessed is qualified by a relative qualifier, the F of the possessor is retained. Example: የወደቀው፡ የሰው-ዮው፡ ፈረሰ፡ ነው *yäwäddäqaw yäsäwəyyew färäs näw* 'it is the horse of the man that fell' (where F is used with the qualifier የወደቀው *yäwäddäqaw* and with the possessor የሰው-ዮው *yäsäwəyyew*).

43.1.13. In **summing** up the principles concerning F it is safe to state that there is considerable flexibility regarding its position within the sentence; thus, there is only one F in የውጭ፡ ጉዳይ፡ ሚኒስቴር፡ ዲሬክተር *yäwəččə gudday minister direktär* 'the director of the Ministry of Foreign Affairs'.

43.1.14. If the possessor-possessed complex is a **direct object** and is indetermined, there is no marker -ን, or the possessed (that is, the second noun) takes the marker ን. Example: የቤት፡ መስኮት፡ ይሠራል, or የቤት፡ መስኮትን፡ ይሠራል *yäbet mäskot yäsärall*, or *yäbet mäskot-ən yäsärall* 'he makes windows' (lit. 'he makes windows of [for] houses').

If the the possessor-possessed complex is a direct object and is determined, the marker -ን of the direct object is placed with the F+possessor unit, that is to say, with the qualifier. Examples: የተማሪውን፡ መጽሐፍ፡ ወሰድኩ *yä-tämary-w-ən mäshaf wäs-sädk^w* 'I took the student's book', the element -ን being suffixed to የተማሪው *yätämary-w*; የነጋዴውን፡ ቤት፡ መስኮት፡ ሰበርኩ *yä-näggade-w-ən bet mäskot säbbärk^w* 'I broke the window of the merchant's house'; የትናንትናውን፡ ወሬ፡ እነግርሃለሁ *yä-tənantən-na-w-ən wäre ənägrəhallä^wh* 'I will tell you yesterday's news'. This is in agreement with what is pointed out below (see 44.6.2) concerning the marker -ን -n of the direct object being suffixed to the qualifier.

The same structure occurs if the **F** *yä*+possessor has suffix pronouns: e.g., **የአሽ ከሬን**: **ጫሰት**: **ጠራሁ** *yä-aškär-e-n mist färä* 'I called my servant's wife'.

If the possessor-possessed complex is a direct object and the possessed (that is, the second noun) has possessive suffix pronouns, the marker **-ን** is placed with the noun that has the suffix pronouns: e.g., **የበዓል**: **ልብሴን**: **ለበሰሁ** *yäbäl labse-n läbbäshu* 'I put on my best clothes' (lit. 'of-holiday my-clothes I-put-on').

For **F**-*yä*- used with the independent personal pronouns for the expression of possession, see 23.3.1.

43.1.15. It should be pointed out that there are several instances of the **F**+noun+noun structure occurring in free variation with noun+noun, that is, **F** may be omitted and the structure noun+noun has the same meaning as **F**+noun+noun. In fact, this structure may be considered a compound noun: (**የ**)**እጅ**: **ጽሕፈት** (*yä*)*əgğ səhfät* 'handwriting', (**የ**)**እጅ**: **ጥበብ** (*yä*)*əgğ təbäb* 'handicraft', (**የ**)**ምስክር**: **ወረቀት** (*yä*)*mäsəkkär wäräqäi* 'certificate', (**የ**)**መንጃ**: **ፈቃድ** (*yä*)*mänğä fäqad* 'driver's license', (**የ**)**ፖሊስ**: **ጣቢያ** (*yä*)*polis tabiya* 'police station', (**የ**)**ትውልድ**: **አገር** (*yä*)*təwlədd agär* 'native country', (**የ**)**ደም**: **ሥር** (*yä*)*däm sər* 'blood vessel'; and particularly with **ቤት** *bet* as the second noun: (**የ**)**ወጥ**: **ቤት** (*yä*)*wät bet* 'kitchen', (**የ**)**ቡና**: **ቤት** (*yä*)*bunna bet* 'bar', (**የ**)**መድኃኒት**: **ቤት** (*yä*)*mädhanit bet* 'pharmacy', (**የ**)**መብል**: **ቤት** (*yä*)*mäbäl bet* 'dining room', (**የ**)**ፍርድ**: **ቤት** (*yä*)*fərd bet* 'tribunal, law court'.

Note that if the compounds with **ቤት** *bet* are proper nouns, **F** is omitted: e.g., **ሐረር**: **ቡና**: **ቤት** *harär bunna bet* 'Harar bar', **ጊዮርጊስ**: **መድኃኒት**: **ቤት** *giyorgis mädhanit bet* 'St. George pharmacy'.

43.1.16. In some instances the structure is: **F**+adjective+noun, or **F**+noun+adjective, or **F**+adjective+adjective. This structure has the meaning of an adjective and does not necessarily express possession. Examples: **የልጅ**: **አዋቂ** *yäləğ awaqi* 'a child who is precocious'; **ያጭር**: **ወፍራም**: **አያምርም** *yaččär wäfram ayanrəmm* 'a person who is short and fat at the same time is unattractive'; **የለግኝ**: **ጎሶበተኛ** *yälämmaññ təbi-täñña* 'a conceited beggar, a beggar who is a chooser'; **የብርቅዩ**: **ልጅ** *yäbarqəyyä ləğ* 'an only child'; **የሴት**: **አጭር** *yäset aččär* 'a short woman'; **የበክር**: **ልጅ** *yäbäkar ləğ* 'firstborn'; **የብሉ**: **ዐይን**: **ደረቅ** *yäleba aynä dəräq* 'an impudent thief'.

Note the expression **የሰው**: **ልጅ** *yäsəw ləğ* 'mankind'.

43.2. Expression of material

43.2.1. The structure of **F** with a noun designating material followed by a noun indicating an object expresses the material from which the object is made. Examples:

(F)-ብረት: ምጣድ (*yä-brät məṭad* 'a griddle made of iron', or 'an iron griddle'; የወርቅ: ሰዓት *yä-wärq sāat* 'a watch made of gold', or 'a gold watch'.

Note that in this structure F is optional: thus 'an iron griddle' is also ብረት: ምጣድ *brät məṭad*; 'a gold watch' is ወርቅ: ሰዓት *wärq sāat*.

The two nouns in the F-noun-noun structure may be transposed, but the meanings will be different. Thus, የእንጨት: ጠረጴዛ *yänṅät täräppeza* 'table made of wood', but የጠረጴዛ: እንጨት *yätäräppeza ənṅät* 'wood used for tables'.

43.2.2. This structure may also be expressed by h+material+ የተሠራ *yätäsärra* 'that was made': e.g., ከወርቅ: የተሠራ: ሰዓት *käwärq yätäsärra sāat* 'a golden watch' (lit. 'a watch that was made of gold'); ከሱፍ: የተሠራ: ሱሪ: ዝ *käsuf yätäsärra surri gäzza* 'he bought woolen trousers'; ከነሐስ: የተሠራ *känahas yätäsärra* 'brazen' (lit. 'that was made of brass').

43.3. Expression of 'something made or used for'

The structure of F+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 *yä-*. Examples: የጠላ: ጋን *yätälla gan* 'a crock used for beer'; የገብስ: ቁና *yägäbs qunna* 'a barley measure' (or 'a measure used for barley'); የወተት: ብርጭቆ *yäwätät bärčəqqo* 'a glass for milk, a glass used for milk' (for 'a glass of milk', see 43.4); የዝናብ: ልብስ *yäznab läbs* 'raincoat' (lit. 'coat used for the rain'); የገልገል: ልብስ *yagälgäl läbs* 'covering for the basket'.

The two nouns in the F-noun-noun structure may be transposed, but the meanings will be different. Thus, የሥራ: ልብስ *yäsəra läbs* means 'work clothes', that is, 'clothes used for work', but የልብስ: ሥራ *yäləbs səra* means 'making clothes'.

43.4. Expression of measure and kind

43.4.1. As noted above (43.3), the F-structure serves for the expression of 'something made or used for', as in የወተት: ብርጭቆ *yäwätät bärčəqqo* 'a glass used for milk'. Amharic may transpose the two terms to express the idea of 'something in or from'. Thus, የብርጭቆ: ወተት *yäbärčəqqo wätät* 'milk in (or 'from') a glass', የቁና: ገብስ *yäqunna gäbs* 'barley from a *qunna*-measure', የጋን: ጠላ *yägan fälltä* 'beer brewed in a big clay jar'.

Sometimes F is dropped and we obtain a structure such as ብርጭቆ: ወተት *bärčəqqo wätät* 'a glass of milk', that is, 'a quantity or a measure 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 bärčəqqo wä-*

tāt 'four glasses (of) milk'; ሰድስት: ሜትር: ጨርቅ *səddas met ar çäraq* 'six meters (of) cloth'; ሁለት: ነጥር: ስኳር *hulätt nätr sakkʷar* 'two pounds of sugar'; ቁራሽ: ዳቦ: በላ *qurraš dabbo bälla* (also የዳቦ: ቁራሽ: በላ *yädabbo qurraš bälla* 'he ate a small piece of bread'; ብዙ: ዓይነት: ሰው *bəzu aynät säw* 'many kinds (of) people' (ብዙ: የሰው: ዓይነት *bəzu yäsaw aynät* is also possible); አንድ: ቁራጭ: መራት: ገላ *and qurraç mä-ret gäzza* 'he bought a small plot of land'. In all these instances, the English 'of' is not expressed by a particular element in Amharic.

43.4.2. Note that an expression such as 'four milk glasses' is rendered in Amharic by አራት: የወተት: ብርጭቆ *aratt yäwätät bərçəqqo*, lit. 'four of-milk glasses'. This is so because 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.

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

The structure of *Ƒ*+noun designating a commodity (e.g., tea, grain, coffee) followed by a noun designating a specific place expresses the place where the commodity is sold or made. Examples: የቡና: ቤት *yäbunna bet* 'bar', that is, 'place where coffee is sold or made' (note የቤት: ቡና *yäbet bunna* 'homemade coffee'); የሻይ: ሱቅ *yäšay suq* 'tea shop', lit. 'shop where tea is sold' (note የሱቅ: ሻይ *yäsuy šay* 'tea that tastes like one served in a tea shop'); የወጥ: ቤት *yäwät bet* 'kitchen', lit. 'a place where stew is made' (note የቤት: ወጥ *yäbet wät* 'home-made stew'); የዕቃ: ቤት *yäəqa bet* 'place where one stores things of the house' (note የቤት: ዕቃ *yäbet əqa* 'furniture').

In this structure *Ƒ* may be omitted: thus, ቡና: ቤት *bunna bet*, ወጥ: ቤት *wät bet* (see 47.3).

43.6. Expression of time and duration

43.6.1. The structure *Ƒ*+noun designating a period of time followed by a particular task or place expresses the time in which the action is performed. Examples: የሦስት: ቀን: መንገድ *yäsost qän mängäd* 'a three-day journey, a journey of three days'; ይህ: የሁለት: ሰዓት: ሥራ: ነው *yəh yähulätt säat sara näw* 'this is a two-hour job'; የሮብ: ገበያ *yärob gäbäya* 'Wednesday market', that is, 'market held on Wednesday'.

Duration: በቶሴና: ምክር: ፈርዖን: የሰባት: ዓመት: ቀለብ: አከማቸ *bäyosef məkər fär-onu yäsäbat amät qälläb akkämäččä* 'on the advice of Joseph, the Pharaoh stored provisions enough for seven years'.

43.6.2. Note የቀን: መንገድ *yäqän mängäd* 'journey done (or performed) in daytime', but የመንገድ: ቀን *yämängäd qän* means 'the day set for a journey'; የሰዓት:

ሥራ *yäsäat sära* 'work done in an hour' (also 'watch making'), but የሥራ: ሰዓት *yäsära säat* 'time set for work'.

The meaning 'enough for' is likewise expressed by F+noun: e.g., አለ: ገዙፍ: ስለሆነ: ባንድ: ጊዜ: የሦስት: ሰው: ምግብ: ይበላል *ayyälä gəzūf səlähonä band gize yäsost säw məgab yəbälläl* 'because Ayyälä is huge he eats food for three people at one sitting'.

43.7. Expression of geographic names

The structure of F+noun designating a geographic proper noun followed by a noun designating the class to which the proper noun belongs merely means that which is designated by the proper noun. Examples: ያዲስ: አበባ: ከተማ *yaddis abäba kätäma* 'the city of Addis Ababa', የጣና: ባሕር *yätana bahär* 'Lake Tana'. The marker F may also be omitted: thus, አዲስ: አበባ: ከተማ *addis abäba kätäma*; ጣና: ባሕር *tana bahär*.

For F+proper noun+ሰው expressing the inhabitant of a place, see 45.5.19.

43.8. Expression of location

The structure of F+noun designating a geographical area followed by a noun designating an object (animate or inanimate) expresses the location or the origin of the object. Examples: የቂላ: አውራ *yäq'älla awre* 'wild animal living in the lowlands', የከተማ: ሰው *yäkätäma säw* 'a city man', that is, 'a man coming from the city'.

43.9. Expression of the superlative

The structure F+noun+noun in which the two nouns are identical expresses the superlative. Examples: የወታደር: ወታደር *yäwättaddär wättaddär* 'the best soldier, a soldier's soldier' (as in English); የወንድ: ወንድ *yäwänd wänd* 'a man's man' (courageous); የደግ: ደግ *yädägg dägg* 'one extremely generous'; የጆግና: ጆግና *yägägna gägna* 'a real brave person'; የሴት: ሴት *yäset set* 'a most cowardly (or, 'effeminate') man', የሞት: ሞት *yämot mot* 'the worst of deaths'.

Note that የሰው: ሰው *yäsäw säw* is ambiguous. It may mean 'a most worthy person', but it may also mean 'someone who does not belong to the family, a stranger'.

44. ADJECTIVE

44.1. Form of the adjective

44.1.1. There are few primary adjectives in Amharic of the type ደግ *dägg* 'kind, generous', በጎ *bäggo* 'good', ድዳ *däda* 'dumb, mute', ብጫ *bəč'a* 'yellow', and a few others. Most adjectives are derived from nouns, verbs, adverbs, or even from other

adjectives. Adjectives derived from nouns include those having the ending *-awi* (ፆፍ ራዊ *mādrawi* 'earthly', from ፆፍፍር *mādr* 'earth'), *-am* (ሆዳፆ *hodam* 'corpulent', from ሆድ *hod* 'belly'), *-āñña* (ቂመኛ *qimāñña* 'vengeful', from ቂፆ *qim* 'grudge'), and many others (see the various patterns). Derived from verbs are the active participles (ፈሳሽ: ውጋ *fāsaš wəha* 'running water', በቂ *hāqi* 'sufficient', ነጭ *nāčč* 'white', ታጋሽ *taggaš* 'patient', ዐዋቂ *awaqi* 'wise, adult', አስፈላጊ *asfallagi* 'necessary, appropriate'), and the passive participles, without having the meaning of the passive participle (ከፋ *kə-fu* 'bad, evil, mean', from ከፋ *kāffa* 'be bad'; ጥቁር *ṭəqur* 'black', from ጠቂረ *lāqq'ärä* 'be, become black'; ብዙ *bəzu* 'many, much, numerous', from በዙ *bāzza* 'be numerous'; ንቁ *nəqu* 'vigilant, alert', from ንቃ *nāqqa* 'be vigilant'). For more details see 45.

44.1.2. Adjectives may be formed by the element *የ*-prefixed to a noun, adverb, adjective, or preposition. Thus, የሰው *yäsaw* 'human', የከተማ *yäkätäma* 'urban', የጦር *yātor* 'military', የቅርብ *yäqərb* 'recent', የውሸት *yəwəšät* 'false', የክርስትና *yäkrä-tənna* 'baptismal, Christian', የመጨረሻ *yämäččärräša* 'last', የመጀመሪያ *yämägğäm-märiya* 'first, original' (from a verbal noun), የደግነት *yädäggənnät* 'kind, kindly', የመናቅ: ጠባዩ *yämänaq ṭəbayu* 'his disdainful attitude', የጋርዮሽ *yägarəyyoš* 'collective', የላይ *yälāy* 'upper', የጋራ *yägara* 'common, collective', የቀድሞ *yäqädmo* 'early, earlier, old', የድሮ *yädəro* 'former', የሁን *yahun* 'present' (from አሁን *ahun* 'now'), የገና *yägäna* 'future'.

With *yä--(ä)ñña*, *yä--(ə)ñña*, *yä--awi* (a kind of double adjectivization): የፊተኛ *yäfuṭäñña* 'former, the one at the forefront', የላይኛ *yälāyāñña* 'upper', የኋለኛ *yähw'aläñña* 'last, latter', የወንጀለኛ *yəwängäläñña* 'penal, criminal', የውነተኛ: ሰው *yäwnä-ṭäñña* (from *yä-əwnäṭäñña*) *sāw* 'a truthful person', ያግርኛ: ቋንቋ *yamarəñña q'an-q'wä* 'the Amharic language'.

With *yä+*preposition: የበታች *yäbätačč*, from *yä-bä-tačč* 'lower (in military rank)', የበፊት *yäbäfit*, from *yä-bä-fit* 'earlier', የበላይ *yäbälāy*, from *yä-bä-lāy* 'superior (in military rank)', የወደፊት *yäwädäfit*, from *yä-wädä-fit* 'prospective, future'.

44.1.3. Adjectives formed by this kind of procedure may be used with all the morphemes of a regular noun, that is, with the plural marker *-očč*, with the article *-u*, and so on: thus, የቀድሞዎቹ: ሰዎች *yäqädmo-w očč-u säwočč* 'people of old'; የመጀመሪያዎቹ: ነፃሪዎች *yämägğäm-märiya-w očč-u näwari-w očč* 'the original inhabitants'; መጀመሪያ: የሩቆቹን: ሸኝ *mägğäm-märiya yä-ruq-očč-u-n šäññ* 'first see off the distant ones' (note የሩቅ *yäruq*, formed from *yä+*adjective *ruq*); እንደትናንትናው: ሳይሆን: የዛሬው: ምግብ: ጥሩ: ነው *ändätənantənna-w sayhon yäzare-w məgəb ṭəru näw* 'unlike yesterday's, the food of today is good', lit. 'like-the-of-yesterday (for *ändä-yä-tənantənna*, with *məgəb* 'food' understood) without-that-it-is of-the-today food good it-is'.

44.1.4. A relative perfect or imperfect, and occasionally a simple imperfect, may also be rendered as an adjective. Examples: የበለሰ *yābässälä* 'ripe, cooked, mature (person)', የቆየ *yāqoyyā* 'old, long-standing', የታመነ *yātammänä* 'reliable, loyal', የታወቀ *yätawwäqä* 'known', የተበላሸ *yätäbäläṣṣä* 'defective, contaminated (food)', የተማረ *yätämärä* 'educated', የሰከረ *yäsäkkärä* 'drunken', የተሻለ *yätäṣälä* 'better', የተግግላት *yätäwaffallät* 'successful, perfect' (lit. 'that came out in his favor'), ያለፈው: ሳምንት *yalläfäw sammänt* 'last week' (lit. 'the week that passed'), የሚመጣው: ሳምንት *yämmimätaw sammänt* 'next week' (lit. 'the week that will come'), የሚታይ *yämittay* 'clear, visible' (from ታየ *tayyā* 'be seen'), የሚከተል *yämmikkättäl* 'following', የግዴታመን *yämmayattammän* 'dishonest, unreliable, incredible', ፈርቶ: የነበረው: ሕፃን *färto yänäbbäräw ḥəṣan* 'the frightened child' (formed from the relative of the auxiliary ነበረ *näbbärä* in the combination of the gerund+ነበረ).

The adjective የእየልኝ *yäyulläññ* 'pretentious' (lit. 'of-look-in-favor-of-me') is formed from *yä-* 'of'+*əyu* 'look!'+*ll* 'in favor of'+(ə)*ññ* 'me'.

With composite verbs: ጭቅ: ያለ *moqq yalä* 'warmish', ቀላ: ያለ *qälä yalä* 'red-dish', በርከት: ያለ *bärkätt yalä* 'abundant, numerous', ሕፃን: ድምቡጭ: ያለ: ፊት: ለላው *ḥəṣanu dəmbučč yalä fit alläw* 'the baby has an attractive round face'.

44.1.5. Relative phrases as well as other phrases likewise form adjectives. Examples: ምሳሌ: የሆነ: እርሻ *mässale yāhonä ərṣä* 'a model farm' (lit. 'a farm that is a model'); ስሜት: የሚነካ *səmmet yämminäka* 'sentimental thing' (lit. 'that touches the feeling'); ሕይወት: የሚያጠፋ *ḥəywät yämmiyatäfa* 'fatal' (lit. 'that which destroys life'); የጦር: መሣሪያ: የታጠቀ *yätor mässariya yätattäqä* 'armed' (lit. 'who is equipped with arms'); ሊታመን: የማይችል *littammän yämmayəčäl* 'unreliable, unbelievable, incredible' (lit. 'that which is not possible to rely on'); በዘር: የተላለፈ *bäzär yätälalläfä* 'hereditary' (lit. 'that passes through generations'); ከሰው: የተለየ *käsäw yätäläyyä* 'peculiar, strange' (lit. 'that is different from people'); ካንንት: በላይ: የሆነ *kangät bälay yāhonä* 'insincere' (lit. 'that is above the neck').

44.1.6. Adjectives may be reinforced by affirmative or negative conjugated የሆነ *yāhonä* 'that which is' following the adjective or the noun. Examples: በጣም: ሰፊ: የሆነ: ክፍል: ላላቸው *bätam säffi yāhonä kafäl alläččäw* 'they have a very spacious room' (lit. 'spacious that-is a-room'); በጣም: አድካሚ: የሆነው: ትግል: ሰውነቱን: ለደቀቀው *bätam adkami yāhonäw təggäl säwənnätun adäqqäqäw* 'the grueling contest left him exhausted' (lit. 'pulverized his body'); ድመቲቷ: ሰማያዊ: የሆኑ: ቆንጆ: ዓይኖች: አሏት *dəmmätii^w a sämayawi yāhonu qonḡo aynočč all^wat* 'the cat has beautiful blue eyes'; ጠበቃው: አጥጋቢ: ያልሆነ: ክርክር: አቀረበ *iäbäqaw atgabi yāhonä kərəkər aqärräbä* 'the lawyer presented an ineffective argument'; ጥልቅ: ያልሆነ

ገታገ ያልከሰ ስላለው 'shallow' (lit. 'that which is not deep'); ለመኖሪያ የሚሆን ስፍራ *lāmā-noriya yāmnihon safra* 'habitable place'; ለመኖሪያ የሚሆን ቀቁ ገንዘብ ስለሆነ *lāmānoriya yāmnihon hāqi gānzāb allāhā* 'I have sufficient (lit. 'that is sufficient') money for my survival'.

With a preposition attached to የሆነ *yāhonā* 'that which is': ቀሚሷን ጠርቅማ በሆነ ጥለት ለሰጠችው *qāmis* 'an *wärqanma* *bāhonā* ገለገለት *asgejāččaw* 'she embellished (lit. 'she embellished it') her dress with a golden border'; ጉዳዩን ግልጽ በሆነ መንገድ ለቅርበት *guddayun gəls bāhonā māngād aqrəbāhəwall* 'you presented (lit. 'you presented it') the case in a clear way'. For ያልሆነ, see 44.1.10.

Adjectives may also be formed by ለንደ *andā* 'like'+noun: thus, ለንደ ሕልም *andā həlm* 'dreamlike'.

44.1.7. Adjectives are also formed by a combination of verbs and verbs, verbs and nouns, nouns-*ā*+adjective, adjective and adjective. Examples: ጠጣ ገባ (also ጠጣ ገብ) *wāṭta gābba* (also *wāṭta gābb*) 'irregular' (lit. 'it went out, it went in'), በቃኝ የማይል *bāqqānā yāmmayəl* 'rapacious, ravenous, exacting' (lit. 'who does not say "it is enough for me"'), ወደ ጓላ የማይል *wädā h'ala yāmmayəl* 'resolute' (lit. 'who doesn't say "backwards"'), ለሰሙ ያህል *lāsəmu yahəl* 'nominal, skimpy' (meal) (lit. 'the equivalent of the name only'), ዐይን ለውጣ *ayn awta* 'impudent, aggressive' (lit. 'bring out an eye!'), ዓለም ለቀፍ *aləm aqqāf* 'international, global' (lit. 'embracing the world'). With ባይ -ባይ in ገም ባይ ጋሙን *bay* 'taciturn'; ለኔ ያልኩት ይሁን ባይ *əne yal-kul yəhun bay* 'stubborn, obstinate' (lit. 'one who says "let it be what I said"'). ጥልቅ ባይ ገለገል *bəyye* 'nosy'. See also 44.1.13.

44.1.8. There is a pattern which is produced by the combination of noun-*ā*+adjective (or active participle). This complex is primarily adjectival and expresses a quality that the head noun possesses. Examples: ልብ ሰፊ *labbā sāffī* 'generous, big-hearted, patient', ልብ ቅን *labbā qən* 'kind, gentle' (specifically, 'X is the one who has a large heart'), ሰሙ መልካም *səmə mālkam* 'of good reputation', ሰሙ ጥር *səmə tər* 'famous', ዐይን ሰውር *aynə səwəwər* 'blind', ለጅ ጥብቅ *əggā təbq* 'thrift', አፈ ዲዳ *afā dida* 'dumb, mute', ራስ መላጣ *rasā mālaya* 'bald-headed', ሆደ ከተ *hodā kəfu* 'mean', ለን ገተ ረጅም *angātā rāggim* 'long-necked' (considered a sign of beauty), መልካም *mālkā mālkam* 'handsome'. Note that this complex may be qualifying or predicative: thus, መልካም ጥፋ ሴት *mālkā təfu set* 'an ugly woman', መልካም ጥፋ ሴት ስት *mālkā təfu set* 'she is an ugly woman'.

Adjectives are also formed through the combination of ባለ *balā* ('owner of')+noun: thus, ባለ ጸጋ *balā sāgga* 'rich', ባለጌ *balāge* 'rude, ill-mannered', ባለ መያ *balā murya* 'skillful'. See also 47.5.

The combination of a noun and an active participle likewise forms adjectives. Examples: **ሰው**: **ኖቂ** *sāw naqi* 'arrogant' (lit. 'one who despises people'), **ሰው**: **አከባሪ** *sāw akbari* 'polite, respectful' (lit. 'one who respects people').

44.1.9. Repeated adjectives as echowords: **አባጣ**: **ጉርባጣ** *abaṭa g'ārbaṭa* 'bumpy (road)', **አጥር**: **ምጥን** *aṣṣar maṣṣan* 'compact, concise', **አራራ**: **መራራ** *arara mārara* 'completely bitter', **ሰላላ**: **መላላ** *sälala mäla* 'skinny and long', **ላጢ**: **መላጢ** *laṭi mä-laṭi* 'cunning, crafty'.

44.1.10. Adjectives with the prefixes 'in' (as in 'incompetent'), 'un' (as in 'unfortunate'), and 'dis' (as in 'disobedient') are formed with: (1) noun+**ላ**+**ቢስ** *bis* 'without, lacking in'; (2) noun+**የሌለው** *yälälläw* 'who does not have, who lacks'; (3) noun+**የለሽ** *yälläṣ* 'you (fem.) don't have'; (4) noun+**የጉደለው** *yäg'äddäläw* 'who is missing it, who lacks'; (5) adjective+**ያልሆነ** *yalhonä* 'who is not'; (6) relative negative perfect or imperfect.

Examples: (1) **ሀይማኖተ**: **ቢስ** *haymanotä bis* 'irreligious' (lit. 'lacking in belief, devoid of belief'), **ዕድለ**: **ቢስ** *äddälä bis* 'unfortunate, unlucky' (lit. 'lacking in luck'), **ገደ**: **ቢስ** *gäddä bis* 'unlucky', **ይሉኝታ**: **ቢስ** *yäluṣṭa bis* 'one who does not care for public opinion, one who lacks modesty, prudence, propriety', **መልክ**: **ቢስ** *mälkä bis* 'ugly'.

(2) **ኛሉታ**: **የሌለው** *čalota yälälläw* 'incompetent' (lit. 'who does not have the abilities'), **ወደር**: **የሌለው** *wädär yälälläw* 'incomparable', **ምክንያት**: **የሌለው** *mək-nəyat yälälläw* 'ungrounded' (lit. 'who does not have a cause'), **ግምባር**: **የሌለው** *gəmb-ar yälälläw* 'unlucky' (lit. 'who doesn't have a forehead');

(3) **ወደር**: **የለሽ** *wädär yälläṣ* 'incomparable';

(4) **ታማኝነት**: **የጉደለው** *tammaṣṣänät yäg'äddäläw* 'disloyal' (lit. 'who is lacking in loyalty');

(5) **ትክክለኛ**: **ያልሆነ** *təkəkälähña yalhonä* 'incorrect, unjust';

(6) **ያልተማረ** *yaltämarä* 'uneducated', **ያልታሰበ** *yaltassäbä* 'unexpected', **የግይ** *nəṣ yämmayəbäqä* 'insufficient' (from **በቃ** *bäqqa*), **የግይሆን** *yämmayəḥon* 'impossible, unsuitable', **የግይካድ** *yämmayəkkad* 'undeniable', and others.

Another meaning with the negative relative: **ያልሞላ** *yälwälä yaladdärä atkalt* 'fresh vegetables' (lit. 'vegetables that didn't spend the day, that didn't spend the night').

The Gerez negative particle **አ** *ä* is likewise used, as in **አብላጭ** *isäbawwi* 'inhuman', **አውሉን** *iwässun* 'unlimited', **አምንት** *imənt* 'person or thing of no account'.

'In--(a)ble, un--(a)ble' as in 'invulnerable' is expressed by the negative imperfect of the *tä*-stem: thus, **የማይቻል** *yämmayəččäl* 'impossible', **የማይታመን** *yämmayəntəm*

mān 'unreliable, dishonest, unbelievable', የግግሉልወጥ *yāmmayallāwawät* 'immutable', የግግሉገር *yāmmayabbäggär* 'impregnable'. For more details, see 71.7.

44.1.11. The adjectives with the suffix 'less' (as in 'childless') are formed by: (1) noun+**ቢስ** *bis* 'without, devoid of, lacking in'; (2) noun+ የሌለው *yälellāw* 'who does not have'; (3) noun+የሌለበት *yälelläbbät* 'who does not have' (lit. 'who there is not in it'); (4) አለ *alä*, or ያለ *yalä* 'without'+noun; (5) noun+አልባ/አለቦ *alba/albo* 'without' (from Ge'ez)¹ (6) noun+ የለሽ *yälläš* 'you don't have (fem.)'; (7) relative negative imperfect.

Examples: (1) አፍረተ: ቢስ *afrätä bis* 'shameless' (lit. 'lacking in shame'), ጣመ: ቢስ *ṭamä bis* 'tasteless, insipid', ደንታ: ቢስ *dänta bis* 'careless';

(2) ወሰን: የሌለው: (or የለሽ) *wäsän yälellāw* (or *yälläš*) 'boundless' (lit. 'who does not have a boundary'), ሰፍር: ቁጥር: የሌለው (or የለሽ) *safär quṭar yälellāw* (or *yälläš*) 'countless' (lit. 'who does not have a number');

(3) እንክን: የሌለበት (or የለሽ) *ənkan yälelläbbät* (or *yälläš*) 'blameless, perfect' (lit. 'who does not have a blemish'), ደስታ: የሌለበት *dässata yälelläbbät* 'joyless' (lit. 'who does not have joy');

(4) አለ: ልክለኝ *läkk* 'boundless, excessive', ያለ: ልጅ: ቀረች *yalä läḡ qärräčč* 'she remained childless' (lit. 'without child');

(5) ስም: አልባ (or አለቦ) *səm alba* (or *albo*) 'nameless' (lit. 'without a name'), አባት: አልባ *abbat alba* 'fatherless' (lit. 'without a father');

(6) ሕግ: የለሽ *həgg yälläš* 'lawless' (lit. 'you don't have law'), ግድ: የለሽ *gədd yälläš* (ግዴለሽ *gəddelläš*) 'careless' (lit. 'you don't have care'), ደንታ: የለሽ *dänta yälläš* 'careless', ስም: የለሽ *səm yälläš* 'nameless' (lit. 'you don't have a name').

A noun+የለሽ *yälläš* also forms adjectives with any kind of a negative connotation: e.g., ድሉት: የለሽ *dəlot yälläš*, or ምቹት: የለሽ *məččot yälläš* 'austere, uncomfortable', lit. 'you don't have comfort', ልብ: የለሽ *ləbb yälläš* (also ልብ: አልባ *ləbb alba*) 'forgetful', lit. 'you don't have a heart'.

(7) የግግሉገር *yāmmayəṭəm* 'tasteless', የግግሉገርም *yāmmayəṭəqm* 'useless', የግግሉገር *yāmmayəṭəba* 'senseless, worthless'.

44.1.12. Adjectives ending in -y (e.g., 'spicy') are expressed in various ways, namely, through የበዛበት *yäbäzzabbät*, የሚበዛበት *yämmibäzabbät* 'that there is a lot in it' (ሜጫታ: የሚበዛበት *čaçata yämmibäzabbät* 'noisy', ሥጋ: የበዛበት *səga yäbäzzabbät* 'meaty', በርብረ: የበዛበት *bärbärre yäbäzzabbät* 'peppery'), ዝናብ: የሚበዛበት *zəṇab yämmibäzabbät* 'rainy'); የሞላበት *yämollabbät*, lit. 'that there is full in

¹ For a noun+Ge'ez አልባ *alba*, cp. ባላልባ *balalba* 'widow', for ባል: አልባ *bal alba* 'without husband'.

it' (አቧራ: የሞላበት *ab^w ara yāmollabbät* 'dusty'); የሚመስል *yämmimäsl* 'that resembles', መሳይ *mäsay* 'which is like' (ብር: የሚመስል *bərr yämmimäsl* 'silvery', ሰም: መሳይ *säm mäsay* 'waxy'); ያለው *yalläw* 'that has' (ሰው-ና: ያለው *samuna yalläw* 'soapy', ብዙ: ጫስ: ያለው *bəzu çis yalläw* 'smoky').

Some of these formations have also other meanings: ቅመም: የበዛበት *qəmäm yäbäzzabbät* 'too spicy', ብርሃን: የበዛበት *bərhan yäbäzzabbät* 'luminous', ሐዘን: የተሞላበት *hazän yätämollabbät* 'mournful', ትሕትና: የተሞላበት *təhtənna yätämollabbät* 'modest, respectful', ችሎታ: ያለው *çəlotə yalläw* 'able'; ብቃት: ያለው *bəqat yalläw* 'competent', ጥራት: ያለው *tərat yalläw* 'pure'; ሙያ: ያለው *muya yalläw* 'skilled'.

44.1.13. Adjectives may also be formed by a combination of a noun+ verb with object suffix pronouns of the 2d feminine, singular. Examples: ፍርድ: ቀረሽ *fərd qār-räs* 'practically settled' (lit. 'the verdict remained for you'), ዘመን: አመጣሽ *zämän amättaš* 'fashionable' (lit. 'time brought you'), ሰው: ሠራሽ *səw sārraš* 'manmade' (lit. 'man made you'), ረጋ: ሠራሽ *rəgə sārraš* 'drab, poorly made, bland, unrefined' (lit. 'person who is not properly instructed in a skill made you').

Some adjectives of this kind are treated like the regular adjectives. Thus, for instance, they may take the plural marker -oçč: e.g., ሰው: ሠራሾች *səw sārrašoçč*.

44.1.14. The verb in a direct speech may occasionally be rendered as an adjective: e.g., በገይለኛው: ዝናብ: ምክንያት: መንገዶቹ: ሀሉ: አሳሳፍ: አሉ *bähay-läññaw zənab məknəyat mängädoçču hullu əlasalləf alu* 'as a result of the heavy rain-fall, the roads became impassable' (lit. 'they said, "I will not let pass"').

44.1.15. Some nouns may be rendered in English freely as adjectives. Thus, የምትለው: ነገር: አብዛኛው: እውነት: ነው *yämmättäləw nəgär əbzalññaw əwnät nəw* 'much of what you say is true' (or 'the truth'); ባሌ: ለካ: እውነታቸውን: ነው *bale läkka əwnätəçčəwən nəw* 'why, my husband is right after all' (lit. 'it is his truth'); በትምህርት: ቀን: ትምህርት: ቤት: መገኘት: ግዴታ: ነው *bätəmhərt qän təmhərt bet mäggähät gaddeta nəw* 'attendance (lit. 'being in school') on school days is compulsory' ('is an obligation'); በየትኛውም: አንጻር: ብትመለከተው: መልሱ: ስሕተት: ነው *bäyätəññawəmm ənsər bəttəmmäləkkätəw məlsu səhtät nəw* 'the answer is wrong (lit. 'a mistake') any way you look at it'; የነገረሀ: ግንም: ሰው: ይሁን: ውሸቱን: ነው *yänəggäräh mannəmm səw yəhun wəšätun nəw* 'whoever told you that is lying' (lit. 'it is his lie+n'); ሕፃናት: ራቁታቸውን: ይኗኗጣሉ *ħəsanatu raqutaçčəwən yərr^w ar^w a-tallu* 'the children are running around naked' (lit. 'in their nakedness+n').

Note also እንግዳ *əngəda* 'stranger' (as a noun), but ይህ: ለኔ: እንግዳ: ነገር: ነው *yəh läne əngəda nəgär nəw* 'this is a strange thing to me'; ወጣት *wəttat* 'youth' (as a noun), as in ዛሬ: ጊዜ: ወጣት: ሽግግሌ: አያከብርም *zərə gize wəttatu šəmagəlle*

ayakābrəmm 'these days the young don't respect their elders', but ወጣቷ፡ ልጅ፡ ሸጣ ገሌ፡ አገባች *wāṡṡatʷa ləḡ šəmagalle agābbacē* 'the young girl married an old man'; ለገን፡ ልጅ *hašan ləḡ* 'young child'; ጉረቤት፡ አገሮች *gʷārabet agāročē* 'neighboring countries'.

44.1.16. Adjectives may be nominalized through the article: thus, ትልቁ፡ የኔ፡ ነው *təlləq-u yāne nāw* 'the big one is mine'; የትኛውን፡ በሬ፡ ሸጠላህ? ትልቅውን *yāṡəñ-ñawən bāre šāṡālləh? təlləqayyewən* 'which ox did he sell you? The big one'; ትልልቆች፡ ልጆች፡ ትንንሾችን፡ አስቸገኙቸው *təlləqqočēu ləḡočē tənənnəšočēun asčəggār-ʷaččəw* 'the older boys persecuted the younger ones'; አዲሱ፡ ደንብ፡ የቀድሞዎችን፡ ሁሉ፡ ይሸራቸዋል *addisu dānb yāqādmowočēun hullu yəšəraččəwall* 'the new rule overrides all previous ones'.

Nominalized adjectives may be used with possessive suffixes, with the marker -*n* of the direct object, and with the plural marker -*očē*: thus, ወፍራሙን፡ ስጠኝ *wāfram-u-n səṡāññ* 'give me the fat one'; ያየሁት፡ ቤት፡ ትልቁን፡ ነው *yayyāhut bet təlləq-u-n nāw* 'it is the big house that I saw'; ወፍራሞች፡ ጥቂት፡ ናቸው *wāfram-očē-u ṡəqit naččəw* 'the fat ones are few'.

44.1.17. A succession of adjectives may be expressed either by juxtaposition or by connecting them through -(ə)ና -(ə)*nna*. Examples: ትልቅ፡ ጥቁር፡ ፈረስ፡ ገዛን *təlləq ṡəqur fārās gāzzan* 'we bought a big black horse'; የረጅሟ፡ ቆንጆ፡ ልጅ፡ መጽሐፍ፡ ለዚህ፡ አለ *yārəḡḡəmʷa qonḡo ləḡ māšhafəzzih allā* 'the book of the tall, pretty girl is here'; ረጅምና፡ ጥቁር፡ ጸጉኗ፡ ጀርባዋ፡ ላይ፡ ተንዠርግጓል *rəḡḡəmənna ṡəquru šəḡurʷa ḡārbawa lay tānzārḡḡ* 'all 'her long, black hair flows down her back'.

For the plural of the adjectives with reduplication, see 40.7 — For the various adjectival patterns, see 45.

44.2. Treatment of the adjectives

This section deals with the position of the adjective, the article, and the marker -ን of the direct object in relation to the plural marker with either the adjective or the noun.

44.3. Position of the adjective

The adjective always precedes the noun. Examples: ክፉ፡ ቤታ *kəfu geta* 'a wicked (or 'bad') master'; ጥሩ፡ ተማሪ *ṡəru tāməri* 'a good student'; ትልቅ፡ ቤት፡ ሠራተኛ *təlləq bet sārra* 'he built a big house'. It also precedes the የ-possessor-possessed com-

plex: e.g., አዲሱ፡ ያስተማሪዎች፡ ቤት *addisu yastāmariwočč bet* ‘the new residence of the teachers’¹.

If the adjective is part of the predicate, it is placed after the noun: e.g., ተማሪው፡ ጥሩ፡ ነው *tāmariw tǝru nāw* ‘the student is good’.

44.4. The adjective+noun and the article

44.4.1. If the adjective+noun complex in the singular is determined by the article, the **article** is suffixed to the adjective and not to the noun. Thus, ትልቁ፡ ቤት *talləq-u bet* ‘the big house’.

The same principle applies to a qualifier other than the adjective: thus, (gender specifier) ወንዱ፡ ልጅ *wänd-u lağ* ‘the boy’; (a nounqualifying a noun) እንግዳው፡ መንገድኛ *əngəda-w mänd-gädännä* ‘the stranger’.

For the **F+noun-noun** structure, see 43.1.5. For the **F+verb-noun** structure, see 54.5.1; 55.3.1.

44.4.2. If the adjective+noun complex in the singular is determined by a possessive suffix pronoun, the adjective has the article and the noun is used with the suffix pronoun: e.g., ትልቁ፡ ቤቴ *talləq-u bet-e* ‘my big house’, or ‘the big house of mine’; ትልቁ፡ ቤቷ *talləq-u bet-w* ‘her big house’.

44.4.3. If the adjective+noun complex is determined by a demonstrative pronoun, the adjective may be used with or without article and the order is: demonstrative-adjective-noun. Example: ያ፡ ትልቅ፡ ቤት *ya talləq bet*, or ያ፡ ትልቁ፡ ቤት *ya talləq-u bet* ‘that big house’.

The situation is the same with other qualifiers. Thus, ይህ፡ የብረት፡ (or የብረቱ)፡ ምጣድ *yäh yäbrät* (or *yäbrät-u*) *məṭad* ‘this iron griddle’; ይህ፡ የተማሪው፡ የቁጥር፡ መጽሐፍ *yäh yätāmari-w yäquṭar məšhaf* ‘this arithmetic book of the student’; ይህ፡ የሹመው፡ ትልቅ፡ ቤት *yäh yä-šumu-t talləq bet* ‘this big house of the chief’.

The article is placed with the relative qualifier: ትናንትና፡ የመጡት፡ ተማሪዎች *tənanənnä yämätṭu-t tāmariwočč* ‘the students who came yesterday’ (see 33.3).

44.4.4. If the clause is determined and there are two or more adjectives, the article is generally placed with the first adjective: e.g., ትልቁ፡ ጥቁር፡ ፈረስ *talləq-u tǝqur färäs* ‘the big black horse’; የረጁጫ፡ ቆንጆ፡ ቤት፡ መጽሐፍ፡ እዚህ፡ ነው *yäräg-ğim-w a qonḡo set məšhaf əzzih nāw* ‘the book of the tall, pretty woman is here’. It may be suffixed to both adjectives if the first adjective is not preceded by **F**: thus,

¹ In Ge'ez borrowings the adjective follows the noun: thus, መጽሐፍ፡ ቅዱስ *məšhaf qəddus* ‘Holy Scripture’; መንፈስ፡ ቅዱስ *mənfäs qəddus* ‘Holy Ghost’.

ትልቁ፡ ጥቁሩ፡ ፈረስ፡ ረገጠኝ ገላገላ-*u* ገላገላ-*u* fārās rāggāāññ 'the big, black horse kicked me'.

44.4.5. If the adjectives are connected with -ና -(ə)nna 'and', both adjectives take the article: የቆንጆዋና፡ ያስተዋይዋ፡ ልጅ፡ አባት፡ መጣ yāqonǝo-wa-nna yastāway-wa lāǧ abbat māñña 'the father of the pretty and intelligent girl came'.

44.4.6. If the plural adjective+noun complex is determined by the article, the adjective as well as the noun has the plural marker and the article is placed with the adjective. Thus, ጥሩዎቹ፡ ተግሪዎች ገሩ^wočč-u tāmar^wočč 'the good students'; ትልቆቹ፡ ቤቶች ገላገላዎች^wočč-u betočč, or ትልልቆቹ፡ ቤቶች ገላገላዎች^wočč-u betočč 'the big houses'.

For the adjective+article for the expression of the superlative, see 38.1.8. — For the article serving to nominalize an adjective, see 38.1.8.

44.5. The adjective+noun and the number

44.5.1. With an indetermined adjective+noun in the plural, the noun is in the plural and the adjective may be used in the singular or in the plural. Thus, 'diligent students' is ትጉ፡ ተግሪዎች ገጸጸ tāmar^wočč, and also ትጉዎች፡ ተግሪዎች ገጸጸ^wočč tāmar^wočč; — 'big houses' ትልቅ፡ ቤቶች ገላገላ betočč, or ትልልቅ፡ ቤቶች ገላገላ betočč, or ትልልቆች፡ ቤቶች ገላገላዎች^wočč betočč.

With adjectival expressions: የቀድሞ፡ ሰዎች yä-qādmō sāwočč 'the ancients' and የቀድሞዎቹ፡ ሰዎች yäqādmō^wočč-u sāwočč 'the former people'.

If the adjective is part of the predicate, it may be in either the singular or the plural: e.g., ተግሪዎቹ፡ ሰነፍ፡ ናቸው tāmar^wočč-u sänāf naččäw, or ተግሪዎቹ፡ ሰነፍ፡ ናቸው tāmar^wočč-u sänāf-očč naččäw 'the students are lazy'. The structure is the same if the noun is indetermined: e.g., ተግሪዎች፡ ሰነፍ፡ ናቸው፡ ብሎ፡ ያምናል tāmar^wočč sänāf-očč (or sänāf) naččäw bəlo yammall 'he believes that students are lazy' (lit. 'he believes saying "students are lazy"').

44.5.2. If the plural adjective+noun is determined by a possessive suffix pronoun, both the adjective and the noun take the plural marker and the adjective may or may not have the article. Thus, 'my good students' is ጥሩዎቹ፡ ተግሪዎቹ ገሩ^wočč-u tāmar^wočč-e, or ጥሩዎች፡ ተግሪዎቹ ገሩ^wočč tāmar^wočč-e, but also ጥሩ፡ ተግሪዎቹ ገሩ^wočč tāmar^wočč-e (that is, the adjective is in the singular); — 'his big houses' ትልቆቹ፡ ቤቶች ገላገላዎች^wočč-u betočč-u, or ትልልቆቹ፡ ቤቶች ገላገላዎች^wočč-u betočč-u, or ትልቅ፡ ቤቶች ገላገላ betočč-u, or ትልልቅ፡ ቤቶች ገላገላ betočč-u.

44.5.3. If the plural adjective+noun complex is determined by a demonstrative pronoun, the adjective may be in the singular or plural, and the noun is in the plural:

e.g., እነዚህ፡ ጥሩ፡ ተማሪዎች *ännäzzih tərū tāmari^wočč*, or እነዚህ፡ ጥሩዎች፡ ተማሪዎች *ännäzzih tərūwočč tāmariwočč* 'these good students'.

In the sentence that follows, note the article with the numeral, but no plural marker, since, as a rule, the numerals do not have a plural marker: e.g., ሦስቱ፡ ሰዎች፡ ይደባደባሉ *sostu säwočč yəddäbaddäballu* 'the three men are fighting with one another'.

44.6. The adjective+noun and the direct object

44.6.1. If the adjective+noun complex in the singular or in the plural is a **direct object** and is indetermined, either there is no marker -ን or the marker -ን is suffixed to the noun only. Thus, አዳኙ፡ ትልቅ፡ አንበሳ፡ (or አንበሳን)፡ ገደለ *addäññu tälləq an-bässa* (or *anbässa-n*) *gäddälä* 'the hunter killed a big lion'; ሰነፍ፡ ተማሪዎች፡ (or ተማሪዎችን)፡ ይቀጣል *sänäf tāmariwočč* (or *tāmariwočč-ən*) *yəqäṭall* 'he punishes lazy students'; ጠቃሚ፡ እውቀትን፡ አገኘ *täqami əwqät-ən agännä* 'he acquired useful knowledge'; ተላላኪው፡ ጥቃቅን፡ ሥራዎችን፡ ያከናውናል *tälalakiw təqaqqən sərəwočč-ən yakkänawwənal* 'the office boy takes care of minor things'.

If a relative qualifier+noun is a direct object and is indetermined, either the noun has the marker -ን or the relativequalifier. Example: መሃሪያ፡ ያልያዘ፡ ሰውን፡ (or ያልያዘን፡ ሰው)፡ መገደል፡ ነውር፡ ነው *mässariya yalyazä säw-ən* (or *yalyazä-n säw*) *mägäl näwr näw* 'to kill an unarmed man is a dishonor'.

For -ን with the adjective to express the meaning 'in the state of', see 166.6.

44.6.2. If the adjective+noun complex in the singular is a direct object and is determined by the article, both the article and the element -ን of the direct object, in that order, are suffixed to the adjective only. Example: ውሻው፡ ትልቁን፡ በቅሎ፡ ነክሰ (or ነክሰው) *wəšša-w tälləq-u-n bäqlo näkkäsä* (or *näkkäsäw*) 'the dog bit (or 'bit it') the big mule', the direct object ('the big mule') being expressed by the -ን attached to ትልቅ *tälləq* with the article; — ሰነፍን፡ ተማሪ፡ ቀጣ *sänäf-u-n tāmari qäṭta* 'he punished the lazy student'.

Note that in such cases the direct object may be placed before the subject: thus, ትልቁን፡ በቅሎ፡ ውሻው፡ ነክሰው *tälləq-u-n bäqlo wəšša-w näkkäsä-w* 'the dog bit the big mule', lit. 'the-big-(obj.) mule the-dog he-bit-him' (note the verb with the object suffix pronouns referring to the direct object; see 41.14).

If the adjective+noun complex in the plural is a direct object and is determined by the article, both the noun and the adjective are in the plural and the marker -ን is suffixed to the adjective: e.g., አዲሶቹን፡ መጽሐፍት፡ ወሰደ *addisočč-u-n mäšəfočč wäs-sädä* 'he took the new books'; ትልቆቹን፡ ቤቶች፡ ጠገነ *tälləqočč-u-n betočč tägänä* 'he repaired the big houses'.

44.6.3. The situation is the same with other qualifiers, such as **F+noun-noun**, or **relative verb+noun**.

Examples with **F+noun**: **የክርስቲናን ሃይማኖት**: (also **የክርስቲና ሃይማኖትን**): **ሰበክ** *yä-krastänna-n haymanot* (also *yäkrastänna haymanot-ən säbbäkä* 'he preached the Christian faith'; **የመስቀልን በዓል**: (also **የመስቀል በዓልን**): **አዲስ አበባ**: **እና ከብራሌን** *yämäsqäl-ən bäal* (also *yämäsqäl bäal-ən*) *addis abäba ännakäbrallän* 'we will celebrate the Feast of the Cross in Addis Ababa'; **ከፍተኛው ፍርድ ቤት የበታቸን ፍርድ ቤት ውሳኔ**: (also **የበታች ፍርድ ቤቱን ውሳኔ**): **አደደቀ** *käffätäñña-w färd bet yäbätačču-n färd bet wässane* (also *yäbätačč färd betu-n wässane*) *ašäddäqä* 'the higher court affirmed the lower court's decision'; **ብዙ የመከራ ቀኖችን አሳልፏል** *həzu yämäkära qänočč-ən asalləf* 'all' 'he has known (lit. 'he passed') many days of adversity'.

The marker -ን of the direct object is likewise suffixed to the second noun in a compound without **F**-, as in **ትምህርት ቤቱን ጉበኘው** *təmhərt bet-un g'äbähñäw* 'he visited (lit. 'visited it') the school'.

Examples with the relative qualifier: **የምትወስደውን መድኃኒት መጠን**: (or **መጠኑን**): **ቀንስ** *yännmätəwäsäw-ən mädhānit mäñän* (or *mäñän-u-n*) *qännəs* 'reduce the dosage of the medicine that you take'; **የሰጠውን ውሳኔ ትክክለኛነት**: **እጠራጠራሁ** *yäsäññaw-ən wässane təkəkäläññännät äññäräññäralläw* 'I doubt the correctness of the decision that he gave'.

For more details on the direct object in the **F-noun-noun** structure, see 41.9.

If in the relative qualifier+noun the noun has suffix pronouns, the marker -ን may be used with both the relative qualifier and the noun or only with the noun: thus, **እኛ ቤት ያለውን ቀሚስቸን**: (or **ያለ ቀሚስቸን**): **ለምን አትወስጁም?** *əñña* (for *ə-əñña*) *bet yallä-w-ən qämisəs-ən* (or *yallä qämisəs-ən*) *lämən attəwäsğimm?* 'why don't you pick up your dress that is in our house?'; **የሚያመኝን ጆርባዬን እንዲሻለኝ**: **እታሻሁ** *yännmuyammäññ-ən ġärbaye-n ändiššäläññ ättäššälläw* 'I am going to get a massage to help my aching back' (lit. 'so-that-it-should-be-better-for-me [for]-my-back-n that aches-me-n').

If the relative qualifier is a compound verb, the relative marker **F**, the article, and the marker -ን are placed with the auxiliary verb: e.g., **ይቀመጥበት የነበረውን ከተማ**: **እናውቃለን** *yəqəmmätəbbät yänäbbärä-w-ən kätäma ännawqallän* 'we know the city where he used to live' (lit. 'he-stays-in-it that-he-used-to-ən city we-know').

44.6.4. If the adjective+noun complex in the singular is a **direct object** and the noun is determined by suffix pronouns, either only the noun takes the marker -ን of the direct object, or both the adjective and the noun take the marker -ን, but the adjective

must then have the article. Examples: ትልቅ፡ ቤቱን፡ ሸጥኩ *təlləq bet-e-n šätk* 'I sold my big house', or ትልቁን፡ ቤቱን፡ ሸጥኩ *təlləq-u-n bet-e-n šätk* (note that the adjective has the article, and the noun has the suffix pronoun); ታላቅ፡ ወንድሙን፡ አነገሡ *təlləq wändəmm-u-n anäggäsu* 'they crowned his big brother'.

If the adjective+noun complex in the singular or plural is a direct object and is determined by a demonstrative, the demonstrative takes the marker -ን: e.g., ያንን፡ ደግ፡ ተግሪ፡ እረጋጋለሁ *yann-ən dägq təmari əfälləgälläw* 'I am looking for that kind student'; እነዚህን፡ ጉብዝ፡ ተግሪዎች፡ ሸለምኳቸው *ənnəzzih-ən g'äbäz təmariwoččə šäl-lämk'äččäw* 'I rewarded these good students'.

44.6.5. If *F*-noun in a possessor-possessed structure has a possessive pronoun, it takes the marker -ን: e.g., ያስተግሪዋን፡ ቤት፡ ጠረገች፡ (or ጠረገችው) *yastəmari-wa-n bet iärrägäččə* (or *iärrägäččəw*) 'she swept (or 'she swept it') her teacher's house'.

If the *F*-possessor-possessed complex stands in a possession relation to a direct object, the marker -ን may be attached either to the first or to the second noun of the *F*-noun-noun complex, or to the direct object: e.g., የጠላትን፡ ሰላዮች፡ አድራጎት፡ ያውቅ፡ ነበር *yätälät-ən sällayoččə adragot yawq näbbär*, or የጠላት፡ ሰላዮችን፡ አድራጎት፡ ያውቅ፡ ነበር *yätälät sällayoččə-ən adragot yawq näbbär*, or የጠላት፡ ሰላዮች፡ አድራጎትን፡ ያውቅ፡ ነበር *yätälät sällayoččə adragot-ən yawq näbbär* 'he was aware of the activities of enemy spies'.

In the structure *F*-determined adjective+noun+possessive suffixes, both the adjective and the noun take the marker -ን, or the noun only. Examples: ዓውሎ፡ ነፋሱ፡ የትልቁን፡ (also የትልቁ)፡ ዛፋችንን፡ ጫፍ፡ ገነጠለው *awlo näfasu yätəlləq-u-n* (or *yätəlləq-u*) *zafaččən-ən çaf gänätäläw* 'the storm ripped off the top of our big tree'; የዛሬውን፡ (or የዛሬ)፡ ሥራዬን፡ ጨርቻለሁ *yä-zare-w-ən* (or *yä-zare*) *səra-ye-n çär-rəšalläw* 'I have finished my work for today'.

44.6.6. If a determined nominalized adjective (that is, an adjective without a noun) or a relative qualifier is used as a direct object, it takes the marker -ን: e.g., ጥቁሩን፡ ግዛልኝ *iqur-u-n gəzalləññ* 'buy me the black one'.

If there are two nominalized adjectives, and they are determined and used as direct objects, both of them take the article and the -ን of the direct object. Example: ትልቁን፡ ጥቁሩን፡ ግዛልኝ *təlləq-u-n iəqur-u-n gəzalləññ* 'buy me the big, black one'.

For the meaning of reduplicated adjectives, see 40.7. — On the comparative, the elative, and the superlative, see 143; 144; 145. — On the repetition of the adjective, see 40.7. — For adjectives used in the formation of adverbs, see 158.24; 158.24.4.

ABBREVIATED TABLE OF THE ADJECTIVE-NOUN COMPLEX
AND THE POSITION OF THE VARIOUS MORPHEMES

(-u=article; -n=direct object marker)

Singular indetermined		adjective-noun
Singular determined by article		adjective-u-noun
Singular determined with two adjectives		adjective+u-adjective-noun
	or	adjective+u-adjective+u-noun
Singular determined by a demonstrative		demonstrative-adjective-noun
Direct object determined by the article		adjective+u+n-noun
Direct object determined by suffixes		adjective+u+n-noun+suffix+n
Direct object determined by relative qualifier		qualifier+u+n-noun+suffix+n
Direct object with determined adjective		adjective+u+n
Direct object indetermined		adjective-noun
	or	adjective-noun+n
Plural indetermined		adjective-noun+očč
	or	adjective+očč-noun+očč
Plural determined by the article		adjective+očč+u-noun+očč
Plural determined by suffix pronouns		adjective+očč+u-noun+očč+suffix
	or	adjective+očč-noun+očč+suffix
	or	adjective, sg.-noun+očč+suffix
Plural determined by demonstrative		demonstrative-adj. sg.-noun+očč

45. NOMINAL PATTERNS

Amharic has a wide variety of nominal patterns serving for the expression of various meanings. The nominal patterns refer to nouns and adjectives. Whereas some patterns are formed through different vowels within the root, others are formed through gemination of one of the consonants while still others have various prefixes and/or suffixes.

The patterns illustrated by Q-T-L are those of the triradicals; those illustrated by Q-R-T-L are the quadriradicals. The biradical patterns are enumerated in the individual sections. Thus, for instance, the reader will find that the triradical pattern ቅታሊ, *qattali* (45.3.11) is represented as ቅቲ *qatti* for the biradical verbs of the class ሰግ *samma*, and so on. For the verbal classes and the types A, B, C mentioned here the reader is referred to the section dealing with the verb.

Note that not all the patterns occurring in the language are mentioned in the sections that follow.

The individual sections are as follows: nominal patterns (45); primary nouns (45.1); derived patterns (45.2); patterns with various syllabic structures (45.3); ቀተል *qätäl*, ቀረተል *qärätäl* (45.3.1); ቀታል *qätäl* (45.3.2); ቀጉል *qätäl*, *qättil* (45.3.3); ቀተላ *qätäla*, ቃተላ *qatäla*, ቀረተላ *qärätäla* (45.3.4); ቀታላ *qätala*, ቃታላ *qatala* (45.3.5); ቀታላ *qättala*, *qättalla*, ቀርታላ *qärtalla*, ቀተልታላ *qärtältalla* (45.3.6); ቀተላ *qätäl* (45.3.7); ቅተላ *qättäla*, ቆተላ *qotäla*, ቁተላ *quttäla*, ቅርተላ *qörtäla* (45.3.8); ቅታል *qätäl*, *qättäl* (45.3.9); ቅታሌ *qätale*, *qättale*, ቁታሌ *qutale*, ቅርታሌ *qörtale*, *qörtätle* (45.3.10); ቅታሊ *qättali*, ቅርታሊ *qörtälli*, ቅትልታሊ *qörtältali* (45.3.11); ቅትል *qätäl*, *qättäl*, ቅርትል *qörtäl*, *qörtältäl*, ቅትልትል *qörtältäl*, ቅርትልትል *qörtältäl* (45.3.12); ቅትትል *qätättäl* (45.3.13); ቅትል *qätul*, *qättul*, ቅርትል *qörtul*, ቅርቱ *qörtu*, *qörtutu* (45.3.14); ቅትለት *qätläät* (45.3.15); ቅትሎት *qätlot*, ቅታሎት *qättalot*, ቃትሎት *qatlot* (45.3.16); ቅትሊት *qätliit* (45.3.17); ቅትላት *qättällät*, ቅርትላት *qörtälät* (45.3.18); ቅትሊያ *qätliya*, ቃትሊያ *qatliyya* (45.3.19); prefix ከ- *h-* (45.4.1); prefix መ- *mä-*, ማ- *ma-*, ም- *mə-* (45.4.2); prefix ተ- *tä-*, ት- *tə-* (45.4.3); prefix እን- (45.4.4); prefix ነ- *nä-* (45.4.5); prefixed and suffixed ት *t* (45.4.6); prefix ወ *wä* (45.4.7); nominalizers (45.5); -*aም* -*am* (45.5.1); -(*ə*)ማ- (*ə*)*mma*, -*aማ* -*amma* (45.5.2); -ታ -*ta* (45.5.3); -*ታ* -*itta* (45.5.4); -*ን* -*an* (45.5.5); -(*ə*)ኛ -(*ə*)*nna*, -ትኛ -*tənnä* (45.5.6); -ኛ -*na*, (*u*)*na*, (*o*)*na* (45.5.7); -(*ə*)ነት -(*ə*)*nñät* (45.5.8); -ላኛ -*älñä* (45.5.9); -(*ə*)ኛ -(*ə*)*nñä* (45.5.10); -ተኛ -*tälñä* (45.5.11); -ላ -*lla*, -ሎ -*llo*, -ሌ -*lle* (45.5.12); -ጅ -*äčča*, -*aጅ* -*ačča*, -*oጅ* -*očča*, -*uጅ* -*učča* (45.5.13); -*aዌ* -*awe* (45.5.14); -*aዌ* -*awi* (45.5.15); -*aይ* -*ay* (45.5.16); -*a* (45.5.17); -*i* (45.5.18); -*e* (45.5.19); -*o*, -*ኮ* -*yyo* (45.5.20); -*ጳ* -*äyye*, -*ጳ* -*äyyä* (45.5.21); -*oሽ* -*oš*, -*ኮሽ* -*yyoš* (45.5.22).

Summary of the various patterns

qätäl (45.3.1), *qätäla* (45.3.4), *qättäl* (45.3.2), *qätala* (45.3.5), *qättala*, *qättalla* (45.3.6), *qättil*, *qättil* (45.3.3), *qatäla* (45.3.4), *qatala* (45.3.5), *qätäl* (45.3.7), *qättäla* (45.3.8), *qätäl*, *qättäl* (45.3.9), *qätale*, *qättale* (45.3.10), *qättali* (45.3.11), *qätäl*, *qättäl* (45.3.12), *qätul*, *qättul* (45.3.14), *qotäla* (45.3.8), *quttäla* (45.3.8), *qutale*, *quttale* (45.3.10), *qätläät* (45.3.15), *qätliit* (45.3.17), *qörtälät* (45.3.18), *qatlot* (45.3.16), *qättalot* (45.3.16), *qätlot* (45.3.16), *qatliya* (45.3.19), *qätliya*, *qätliyya* (45.3.19), *qörtältäl* (45.3.13), *qörtältalla* (45.3.6), *qörtältali* (45.3.11), *qörtältäl* (45.3.12), *qörtu* (45.3.14), *qörtutu* (45.3.14), *qörtät* (45.3.18), *qärätäl* (45.3.1), *qärätäla* (45.3.4), *qärtalla* (45.3.6), *qörtäla* (45.3.8), *qörtale*, *qörtätle* (45.3.10), *qörtäl*, *qörtältäl* (45.3.12), *qörtälli* (45.3.11), *qörtul* (45.3.14), *qörtälät* (45.3.18), *qörtältäl* (45.3.12).

The patterns of the **biradicals** are: *qət*, *qətt* (45. 3. 12), *qətti* (45. 3. 11), *qətu* (45. 3. 14), *qut* (45. 3. 14), *qətāt* (45. 3. 15), *qəttāt* (45. 3. 15), *qətat* (45. 3. 15), *qətet* (45. 3. 15), *qəttet* (45. 3. 15), *qəttat* (45. 3. 12; 45. 3. 15), *qəttit* (45. 3. 17), *qətot*, *qəttot* (45. 3. 16), *qətota* (45.5.3), *qutāta* (45.5.3), *qəttātat* (45. 3. 13), *qutāt* (45. 3. 15), *qətiya*, *qətiya* (45. 3. 19), *qəttiya* (45. 3. 19), *qutiya* (45. 3. 19).

As noted above (see 37), nouns are either primary or derived. Primary nouns have no connection with a nominal or verbal base, whereas derived nouns have a connection with either a nominal or a verbal base. Thus, *ራስ ras* 'head' is primary, but *ራሳም ras-am* 'one who has a large head' is derived; *ሰው sāw* 'person' is primary, but *ሰውነት sāw-ənnät* 'personality, body' is derived. The root *rṭb* 'be humid' is that from which *ርጥበት rəṭbät* 'wetness' is derived. Likewise a noun such as *ሰባሪ səbbari* 'a part that is broken' is derived from the root *sbr* 'break'.

45.1. Primary nouns

The patterns of primary nouns vary greatly. Only a small selection of primary nouns will be given below without classifying them into specific patterns.

Biradicals: *ሰው sāw* 'person', *ሙዝ muz* 'banana', *ኳስ kʷas* 'ball', *ዱቤ dube* 'credit', *ጢም ṭim* 'beard', *ዳር dar* 'border, edge', *ጌታ geta* 'master, Lord' (as in *ጌታ: ኢየሱስ geta lyäsus* 'Jesus the Lord'), *ጌሾ gešo* 'kind of plant used in brewing beer', *ማታ mata* 'evening', *ሥጋ səga* 'meat', *ቀጥራ qʷəra* 'raven', *ቅቤ qəbe* 'butter', *ዶሮ do-ro* 'chicken', *ገሮ gʷaro* 'backyard'.

With geminated last radical: *ዱላ dulla* 'club', *ጋሻ gašša* 'shield', *ዳቦ dabbo* 'bread', *ውሻ wəšša* 'dog', *ችቦ čəbbo* 'torch made of twigs'.

Triradicals: *ከብት kābt* 'cattle', *ሰሜን sämen* 'north', *ጸጉር šəgʷər* 'hair', *አካል akal* 'body', *ዙፋን zufan* 'throne', *ፋኖስ fanos* 'lantern', *ባሕር bahr* 'sea, lake', *ሳንቃ sanqa* 'board', *ቋንቋ qʷanqʷa* 'language', *ገደር gidär* 'heifer', *ቅጠል qəṭäl* 'leaf', *ዝሆን zəhon* 'elephant'. With gemination: *ጉመን gʷämmän* 'greens', *አጉት aggʷät* 'uncle'.

Quadriradicals: *ከንፈር kənfär* 'lip', *ቀንበር qənbär* 'yoke', *ተረከዝ täräküz* 'heel', *ሉካንዳ lukanda* 'butcher shop' (Italian loanword), *ግንባር gənbär* 'forehead', *ብርንዶ bərəndo* 'raw fatless meat'. With gemination: *ሰረገላ särägälla* 'carriage', *ሽብል ቅ ስəbälləq* 'wedge'.

Quinquiradicals: *ደንገጠር dəngəṭur* 'lady-in-waiting', *አገልግል aḡəlgəl* 'basket covered with leather', *አስከራን askären* 'corpse', *ሽንኩርት šənkʷərt* 'shallot, onion', *ብርቱካን bərtukan* 'orange', *ቅርንፉድ qəranfud* 'clove'.

45.2. Derived patterns

Patterns that are derived automatically from any verb are: the active participle (48), the verbal noun (49), the instrumental (50), and the noun of manner (65.1). They are discussed in the appropriate sections.

Before discussing the various patterns in detail, it is useful to provide a convenient listing of examples, with and without affixes.

Without affixes: ጥበብ *ṭəbāb* 'wisdom', ጥቅም *ṭəqəm* 'benefit, use', ጥቁር *ṭəqur* 'black', ጠማማ *ṭāmama* 'bent, crooked', ከባድ *kābbad* 'heavy, difficult', ክምር *kəmmər* 'heap', ልመና *ləmmāna* 'begging', ውፋራ *wəffara* 'fatness' (also ውፋረት *wəfrät*), ትራፊ *tərrafi* 'remainder, leftover'.

With prefixes: አእምሮ *a-məro* 'mind', መቀነት *mä-qännät* 'belt', ተግባር *tä-gbar* 'action, vocation'.

With prefixes and suffixes: ትምህርት *t-əmhər-t* 'teaching, education', ተቃውሞ *tä-qawəm-o* 'opposition'.

With suffixes (nominalizers): መርዛም *märz-am* 'poisonous', ድንጋያማ *dəngay-amma* 'stony', አመድማ *amäd-amma* 'ashen', ኪዳን *kid-an* 'treaty', ዝምድና *zəmd-ənnā* 'relationship', ልጅነት *ləǧ-ənnät* 'childhood', ኅይለኛ *hayl-äñña* 'vigorous, powerful', አማርኛ *amar-əñña* 'Amharic', ሰፈርተኛ (also ሰፈረተኛ) *säfar-täñña* (also *säfarätäñ-ña*) 'resident of a locality', ውፋረት *wəfr-ät* 'fatness, thickness', ፍላጎት *fəllag-ot* 'desire', ደስታ *dässə-ta* 'joy', በሊታ *bäll-itta* 'one who eats things that shouldn't be eaten' (as in አሳማ: በሊታ *asama bällitta* 'pork-eater, derogatory'), ፍራጅ *fəra-čča* 'fear', ምድራዊ *mədr-awi* 'earthly, secular', ቅድሚያ *qədm-iya* 'precedence', ጎጃማ *goǧgam-e* 'a native of Godjam', እርጎ *ərg-o* 'curdled milk', ጥሎሽ *ṭəl-oš* 'dowry'.

Some patterns are formed with two or more nominalizers: ውሽተኛነት *wəš-ät-äñña-nnät* 'condition of being a liar', ሆዳምነት *hod-am-ənnät* 'corpulence', ሥሥታምነት *səss-ət-am-ənnät* 'state of being stingy, greediness', አምላካዊነት *amlak-awi-nnät* 'divinity'.

Derived nouns may be used with all the morphemes that occur with primary nouns; e.g., ሰውነቱን *səw-ənnät-u-n* 'the personality, the body' where *-u* is the article, and *-n* is the marker of the direct object.

45.3. Patterns with various syllabic structures

For the sake of simplicity, *qtl*, *qrtl* is used as a model. Not all the patterns are enumerated here. Special attention is given to triradicals and quadriradicals.

45.3.1. Pattern ቀተል *qätäl*, ቀረተል *qärätäl*

The pattern ቀተል *qätäl* is that of triradicals of type A, whereas ቀረተል *qärätäl* is the pattern for quadriradicals. It serves for the formation of nouns and adjectives, mostly with a passive meaning. In the 4-radicals, it also denotes the meaning of the verbal noun.

Examples for ቀተል *qätäl*: ነገር *nägär* 'thing', ገደብ *gädäb* 'barrier, restriction'; ሰነፍ *sänäf* 'lazy', ደረቅ *däräq* 'dry', ደነዝ *dänäz* 'blunt'.

Examples for ቀረተል *qärätäl*: ደዘደዝ *däzädäz* 'one who idles about', ገጫገጭ *gäčgäč* 'rattling', ገለፈጥ *gälöfät* 'one who laughs without reason'.

For *qätäl* forming nouns and adjectives and derived from a shortened perfect, see 54.1.3.

45.3.2. Pattern ቀታል *qätäl*

The pattern ቀታል *qätäl* is that of triradicals, types A and B. It is mostly an adjectival pattern.

Examples of type A: ገባር *gäbbar* 'taxpaying peasant farmer, tenant farmer, serf', ከባድ *käbbad* 'heavy', ቀላል *qällal* 'light, easy', ፈጣን *fäṭtan* 'rapid, fast', ደፋር *däffar* 'bold', ቁራጥ *q'arraṭ* 'decisive, daring', ወላድ *wällad* 'fertile'.

Examples of type B: ለጋስ *läggas* 'generous', ወፋር *wäffar* 'fat', ቁላፍ *q'ällaf* 'uncircumcised'.

45.3.3. Pattern ቀተል *qätäl*, *qättil*

This pattern is adjectival. Examples: ረቂቅ *räqiq* 'subtle, fine (of texture)', ጠቢብ *ṭäbib* 'wise' (also as a noun 'artisan'), ደቂቅ *däqiq* 'fine, minute', ጦሪር *märir* 'bit-ter'. With the palatalization of the 2d radical before the vowel *a*, *i*: አጭር *aččär* 'short', ረጅም *rägǧim* 'long', ቀጫን *qäččän* 'thin'.

Adjectives without the expected palatalization: አዲስ *addis* 'new' (due to its connection with አዲስ: ኪዳን 'New Testament'); ቀሊል *qällil* 'light' (instead of the expected ቀይል *qäyyäl*, probably by analogy with ቀላል *qällal*).

45.3.4. Pattern ቀተላ *qätäla*, ቃተላ *qatäla*, ቀረተላ *qärätäla*

The pattern ቀተላ *qätäla* is that of 3-radicals of type A; the pattern ቃተላ *qatäla* is that of 3-radicals of type C; the pattern ቀረተላ *qärätäla* is that of 4-radicals. It expresses an abstract or the act of doing what the verb denotes.

Examples of type A: ሰበራ *säbära* 'act of breaking', ሰበካ *säbäka* 'act of preaching', ለቀጣ *läqäma* 'act of picking', ከደና *kädäna* 'act of thatching, of covering', ከበባ *käbäba* 'act of surrounding', አሰራ *asära* 'tying', አቀፋ *aqäfa* 'hugging'.

Examples of type C: ጋለባ *galäba* 'act of galloping', ጋገራ *gagära* 'act of baking', ቋጠራ *qʷafära* 'act of tying', ዳመጣ *damäta* 'act of pressing out cotton seeds with a roller'.

Quadriradicals: ከመጠጣ *kʷämätäta* 'becoming sour', ሰረሰራ *särsära* 'piercing, boring', ሰቅሰቃ *säqsäsa* 'removing something adhering' (also ከምጠጣ *kʷäm-täta*, ስርሰራ *särsära*, ስቅሰቃ *säqsäsa*).

45.3.5. Pattern ቀታላ *qätala*, ቃታላ *qatala*

The pattern ቀታላ *qätala* derives from 3-radicals of types A and B; the pattern ቃታላ *qatala* is that of type C. It forms adjectives having an active or a passive meaning.

Examples of type A: ሰባራ *säbara* 'broken down', ሸራፋ *šärafa* 'chipped', ጠግግ *tämama* 'bent, crooked', ከራራ *kärara* 'stunted, tense (of string)', ገናና *gänana* 'abundant, famous', ጉባጣ *gʷäbata* 'curved, crooked', ቀዳዳ *qädada* 'hole, torn'.

Examples of type B: ጉታታ *gʷätata* 'one who walks slowly, slow-moving', ቂሻሻ *qʷäšaša* 'dirty, trash, rubbish', ከሰማ *käsama* 'withered'.

Examples of type C: ሻካራ *šakara* 'rough (surface), coarse (cloth)', ግጋጣ *magata* 'fallow, indolent', ቋጣራ *qʷafara* 'kinky, bushy (hair)'.

45.3.6. Pattern ቀታላ *qättala*, *qättalla*, ቀርታላ *qärtalla*, ቀተሌታላ *qätältalla*

Pattern ቀታላ *qättala* (but also *qättalla*) derives from 3-radicals of type A; pattern ቀታላ *qättalla* derives from 3-radicals of type B; pattern ቀርታላ *qärtalla* is that of 4-radicals; pattern ቀተሌታላ *qätältalla* derives from 5-radicals. These patterns denote adjectives, mostly with a passive meaning. Note that they may also express the idea of attenuation, i. e., 'somewhat, rather'.

Examples of type A: ለማዳ *lämmada* 'tame, trained, accustomed', ደካማ *däkkama* 'weak, tired'; also with gemination of the last radical: ወራዳ *wärradda* 'lowly, disgraceful, dishonorable', ወዛፋ *wäzzaffa* 'idle', ነፋሻ *näffässa* 'windy', ሰዋራ *säwwarra* 'hidden' (for the English adjectives ending in -y, see 44.1.12).

Type B: ከላፋ *källaffa* 'restless', ወፋራ *wäffarra* 'fat', ጨባጣ *čäbbaṭṭa* 'hunched over'.

Examples of 4-radicals: ነገናዛ *näznazza* 'nagger, pestering', ቀልቃላ *qälqalla* 'impudent, tactless', ለሰላላ *läslassa* 'soft', ቀንቃዛ *qäzqazza* 'cold, cool', ደንዳና *dän-danna* 'stout', ጠንካራ *fänkarra* 'strong', ሰንጣቃ *sänṭaqqä* 'somewhat cracked, slightly split', ጠቅላላ *täqlalla* 'total, overall, integral', ለንካላ *ankassa* 'lame, limping'.

Examples of 5-radicals (of the type 1.2.3.2.3): ቀበገባዛ *qäbäzḥazza* 'restless person', ለገገጋዛ *lägäzḡazza* 'vacillating', ለከሰካላ *läkäskassa* 'one whose behavior is unbecoming', ከበሰባላ *käbäsḥassa* 'who is unworthily honored', ከለብላባ *käläbḥabba* 'restless person', ቀለብላባ *qäläbḥabba* 'restless'. See also ቅተሌትላ *qäḥäläḥ*.

45.3.7. Pattern ቅተላ *qətäl*

This pattern forms abstract nouns and occasionally concrete nouns. Examples: ጥበብ *təbāb* 'wisdom', ሕመም *həməm* 'illness, disease', እክክ *əkək* 'scabies', እክጅ *əkəy* 'evil', ክፈፍ *kəfəf* 'rim (glasses), frame'.

45.3.8. Pattern ቅተላ *qəttäla*, ቆተላ *qotäla*, ቁተላ *quttäla*, ቅርተላ *qərtäla*

This pattern forms abstract nouns and comes close to the meaning of the verbal noun.

The pattern ቅተላ *qəttäla* is that of 3-radicals of type B. Examples: ፍለጋ *fälläga* 'searching', ጥበቃ *təbhäqa* 'guarding, waiting, looking after', ልመና *lämmäna* 'begging', ምረቃ *mərräqa* 'blessing, graduation', ቅንታ *qənnäta* 'putting on a girdle', ስለቃ *sälläqa* 'act of grinding fine'.

The pattern ቆተላ *qotäla* is that of the ቆተላ *qottälä*-class, type A. Example: ሾላካ *šoläka* 'slipping through'.

The pattern ቁተላ *quttäla* is that of the ቆተላ *qottälä*-class, type B: ሙከራ *mukkära* (from ሞከራ *mokkärä*) 'trying, attempt', ፉከራ *fukkära* 'boasting', ቁፈራ *quffära* 'digging', ፉከታ *fukkäta* 'scratching'.

The pattern ቅርተላ *qərtäla* is that of nouns derived from 4-radicals. Examples: ምንዘራ *mənžära* 'changing money', ግልበጣ *gəlbäta* 'act of overturning', ጥንቄላ *tənqäla* 'fortune-telling, magic', ጥቅለላ *təqläla* 'rolling up', ንከነካ *nəznäza* 'nagging', ጥምጦግ *təmtäma* 'act of putting on a turban', ከጥምጦግ *kəmtäta* 'becoming sour'.

45.3.9. Pattern ቅታላ *qətäl*, *qəttäl*

This pattern forms abstract and concrete nouns. The pattern ቅታላ *qətäl* is that of nouns derived from type A. Examples: ልፋፍ *ləfəf* 'scroll', ልባስ *ləbas* 'covering', ግጣም *gətam* 'lid, cover', ልጋግ *ləgag* 'drool', ልማድ *ləmad* 'habit, custom', ንባብ *nəbab* 'reading'.

The pattern ቅታላ *qəttäl* is that of nouns derived from type B. Examples: ምሳግ *məssaḡ* 'resting place for cattle or goats', ልጓጥ *ləggəʿat* 'stopping up, obstruction'.

Primary nouns: ምሳር *məssar* 'large ax', ዝናር *zənnar* 'cartridge belt'.

45.3.10. Pattern ቅታሌ *qətälä*, *qəttälä*, ቁታሌ *qutälä*, ቅርታሌ *qərtälä*, *qərtättälä*

This pattern forms nouns denoting physical activities (bodily movements, sounds), abstract nouns, and qualities of a passive connotation.

The pattern ቅታሌ *qətälä* is that of type A. Example: ቅዳሜ *qədäme* 'Saturday, Sabbath', that is, 'being the first day'.

The pattern ቅታሌ *qəttälä* is used for type B verbs, but also for type A verbs. Examples: ጥያቄ *təyyäqe* 'question', ፍጻሜ *fəṣṣäme* 'end', ውፋራ *wəffära* 'fainness', ሥላሴ

səllase 'Trinity', ጭካኔ *ṣəkkane* 'cruelty', ምሳሌ *məssale* 'proverb, example' (from መሰለ *məssälä*, type B, 'speak in proverbs').

From Ge'ez: ሀላዊ *həllawe* 'existence', ልባዊ *ləbbawe* 'observing, becoming intelligent'.

The pattern ቁታሌ *qutale* is formed from type C. Examples: ቡራኬ *burake* 'blessing' (from ባረከ *barräkä*), ኑዛዜ *nuzaze* 'last will, confession' (from ተናዘዘ *tänazzä*); ጉባኤ *gubəe* 'assembly' is taken from Ge'ez.

The pattern ቅርታሌ *qərtale*, ቅርጽታሌ *qərəttale* is formed from 4-radicals. There are few examples for ቅርታሌ *qərtale*, such as ትርጉሜ *tərg'ame* 'interpretation' (borrowing from Ge'ez).

Examples for ቅርጽታሌ *qərəttale*: ስልጣኔ *sələttane* 'civilization', ጥርጣሬ *təṛəttare* 'doubt', ውዝዋዜ *wəzəwəze* 'bodily movement', ንቅናቄ *nəqənnəqe* 'movement', ድንጋጌ *dənəggəge* 'decree, ordinance', ድንጋጤ *dənəggəte* 'fright, scare'.

45.3.11. Pattern ቅታሊ, ቅርታሊ, ቅርጽታሊ, ቅትልታሊ. For biradicals, see below.

This pattern denotes a portion or a segment (mostly an object) which results from the action expressed by the verb. There is a passive connotation attached to these words.

The pattern ቅታሊ *qəttali* derives from verbs of both types A and B. Examples of type A: ሰባሪ *səbbari* 'broken-off piece, fragment', ትራፊ *tərrafi* 'leftover', ላላቂ *əllaqi* 'something worn out', ጭማቂ *ṣəmmaqi* 'juice', ለጣቢ *əttabi* 'dirt removed by washing, waste water'.

Examples of type B: ጭማሪ *ṣəmmari* 'increment, increase', ምራቂ *məraqi* 'something given as a bonus by the seller when the purchase is made', ውራፊ *wərrafi* 'insulted', ሰላቂ *səllaqi* 'ground fine, left from grinding fine', ብሜቂ *bəččəqi* 'scrap of paper'.

With the last radical palatalized because of the vowel *-i*: ምላሽ *məllas* (from መሰለ *məlläsä*) 'answer', ቀራጭ ፡ ቁራጭ *q'ərrač, qurrač* (from ቁረጠ *q'ərrätä*) 'piece, scrap', ፍራሽ *fərras* (from ፈረሰ *fərräsä*) 'ruin', ርካሽ *rəkkas* (from ረከሰ *rəkkäsä*) 'cheap', ልባሽ *ləbbas* 'worn out', ጭራሽ *ṣərras* 'end, entirely', ጉዳይ ፡ ጉዳይ *g'ədday, gudday* (from ጉደለ *g'əddälä*) 'something lacking, affair', ግዳይ *gədday* (from ገደለ *gəddälä*) 'something killed, spoils', ክፋይ *kəffay* 'segment, portion' (from ከፈለ *kəffälä*).

From biradicals of the ሰማ *səmma*-class the pattern is *qətti*: ጥሪ *tərrä* 'call, summons, invitation', ግፊ *gəffi* 'pushing'; with the last radical palatalized: ፍች *fəččə*, ፍቺ *fəččə* (from ፈታ *fäta*) 'interpretation, explanation, divorce', ግገር *gəzzä*, ግዥ *gəzzä* (from ገዛ *gəzza*) 'purchase, bargain', ቅጂ *qəğgi* (from ቀዳ *qädda*) 'copy'.

The pattern ቅርታሊ *qəṛətali* is that of 4-radicals: ስንጣሪ *sənəṭtari* 'splinter', ምንዛሪ *mənəzzari* 'change of money', ፍንጣሪ *fənəṭtari* 'splinter', ፍንጣቂ *fənəṭtaqi* 'spark, gleam (of light)', ፍርፋሪ *fəṛəffari* 'crumbs, scraps', ስንጣቂ *sənəṭtaqi* 'splinter, split wood'. With the last radical palatalized: ክትካች *kətəkkač* (from ክተክተ *kətəkəttä*) 'chopped up (of wood)'.

The pattern ቅትሉታሊ *qəṭəltali* is that of 5-radicals of the type 1.2.3.2.3 : ስብርባሪ *səbərbari* 'something broken to pieces', ሽርፍራፊ *šəṛəfrafi* 'the thing that is chipped, fragment'. With the last radical palatalized: ቀርጥራጭ *qərərəṭrač* 'small pieces' (from ተቂራረጠ *täq'ärarrätä*), ፍርስራሽ *fəṛəsraš* 'debris, wreck' (from ፈራረሰ *fäṛär-räsä*).

45.3.12. Pattern ቅትሉ *qəṭəl*, ቅትሉ *qəṭəl*, ቅርትሉ *qəṛṭəl*, ቅርትሉ *qəṛṭəl*, ቅትሉትሉ *qəṭəltəl*, ቅርትሉትሉ *qəṛṭəltəl*. For the biradicals, see below.

These patterns form nouns and adjectives and have a great variety of meanings. They may denote abstract concepts (insult, love), have a passive connotation (clothing, that is, something worn), or denote entities with an active meaning (barley grain that germinates).

The pattern ቅትሉ *qəṭəl* denotes nouns and adjectives from 3-radicals of type A. Nouns: ስድብ *sədəb* 'insult, abuse', ፍቅር *fəqər* 'love', ፍርድ *fərd* 'judgment, justice', ጥቅም *ṭəqəm* 'benefit, use', ምስል *məsəl* 'image, picture', ልግም *ləgəm* 'unwillingness to work', ሕልም *həlm* 'dream', ድምፅ *dəməš* 'voice, sound'.

Adjectives with an active and passive connotation: ብሉህ *bəlah* 'intelligent', ድንቅ *dənq* 'marvel, marvelous', ምርጥ *mərṭ* 'chosen', እብድ *əbd* 'foolish, crazy', ቅርብ *qərb* 'close', ብርድ *bərd* 'cold (of weather)', ክፍት *kəfi* 'open', ግልጥ *gəli* 'clear, evident'.

From the verbs 1.2.2: ውድ *wədd* 'expensive', ክስ *kəss* 'suit', ክብ *kəbb* 'round'.

The pattern ቅትሉ *qəṭəl* derives from 3-radicals of type B: ድምር *dəmmər* 'sum' (originally 'put together'), ክምር *kəmmər* 'heap', ክሉ *kəlləl* 'limit (border), zone, that which is set apart', ድብቅ *dəbbəq* 'hidden', ልውስ *ləwwəs* 'kneaded, dough', ጭምት *čəmmət* 'quiet, taciturn'.

From the biradicals of the ስግ *səmna*-class the pattern is *qət*, *qətt*. Nouns: ግፍ *gəf* 'violence, injustice' (from ገፋ *gəffa*), ግብ *gəb* 'objective, aim, goal (in soccer)', ጥም *ṭəm* 'thirst', ብሉ *bəl* 'cloth-eating vermin'. Adjectives: ዝግ *zəg* 'closed', ብስ *bəs* 'punctured, puncture'.

From type B: ክክ *kəkk* 'coarsely ground'.

From the ሳመ *samä*-class the pattern is *qər*: ዝግ *zəg* 'rusted' (from ዛግ *zəgä*), ድስ *dəs* 'ground parched grain'.

From the ቀረ *qärrä*-class the pattern is *qəttət*: **ሸሸት** *šəššət* 'flight' (from **ሸሸ** *šäššä*), **ፍጅት** *fəḡḡət* 'massacre, tumult' (from **ፍጅ** *fäḡḡä*), **ግጭት** *gəččət* 'clash' (from **ግጭ** *gäččä*).

The pattern **ቅርትል** *qərtal, qərəttal* is that of 4-radicals (1.2.1.2) and is primarily adjectival with a passive connotation. Examples: **ከለከለ** *kəlkəl* 'prohibited', **ብሰብሰ** *bəsbəš* 'rotten', **ጥምጥም** *təmtəm* 'twisted', **ብጥብጥ** *bətbət* 'stirred', **ዝርዝር** *zər-zər* 'list, small change'.

The pattern *qərəttal* is primarily a nominal pattern of the 4-radicals. Examples: **ምልክት** *mələkkət* 'sign', **ምስክር** *məsəkkər* 'witness, testimony', **ምርምር** *mərəmmər* 'inquiry', **ድብልቅ** *dəbəlləq* 'mixed, hybrid'. Of the 1.2.1.2 type: **ጭቅጭቅ** *čəqəččəq* 'dispute', **ብጥብጥ** *bətbəttət* 'disturbance, altercation, fight'. Note patterns with gemination and non-gemination of the 3d radical: **ድርድር** *dərdər* 'arranged in a sequence', *dərəddər* 'peace negotiations'; **ክርክር** *kərkər* 'notched', *kərkəkkər* 'argument'.

Pattern **ቅትልትል** *qəttəttal* from verbs 1.2.3.2.3: **ልክስክስ** *ləkəskəs* 'dissolute', **ቅብዝብዝ** *qəbəzbəz* 'restless', **ከብስብስ** *kəbəsbəš* 'over-caring', **ብጥስጥስ** *bətasətəs* 'thing torn in many places', **ዝልፍልፍ** *zələfləf* 'limp, exhausted', **ቅብልብል** *qəbləbləb* 'restless', **ግትልትል** *gəttəttal* 'disorderly group of people, junk'. This pattern seems to denote more intensity than **ቀትልታላ** *qəttəttalla* (45.3.6).

Pattern **ቅርትልትል** *qərtəttal* from verbs 1.2.3.4.3.4: **ድንግዝግዝ** *dəngəzəz* 'twilight', **ሸንትርትር** *šəntərtər* 'cut in strips', **ትርምስምስ** *tərməsməs* 'disorder, confusion'.

45.3.13. Pattern ቅትትል *qəttəttal*

This pattern derives from *tä*+reciprocal stem (**ተቀታተለ** *tä-qəttəttälä*; see 72.5) and as such it denotes occasions and events involving participation. For the biradicals, see below.

Examples: **ለውውጥ** *ləwəwəwət* 'exchange', **ንግግር** *nəgəgəgər* 'speech, negotiations', **ለምምድ** *ləməmməd* 'practice, drill'.

For verbs with initial *a*- the form is: **ትውውቅ** *təwəwəwəq* (from **ለውቀ** *awwäqä*) 'getting acquainted with one another', **ትብብር** *təbəbbər* (from **አበረ** *abbärä*) 'cooperation', **ትስስር** *təsəssər* (from **አሰረ** *assärä*) 'link, connection', **ትልልፍ** *tələlləf* (from **አለፈ** *alläfä*) 'transgression, violation of a law', **ትከክል** *təkəkkəl* 'correct' (from **አከለ** *akkälä*).

From the ሰግ class: **ስምም** *səməmm* 'agreement', **ንክክ** *nəkəkk*, **ንክኪ** *nəkəkki*, **ንክኪት** *nəkəkkit* 'contact, contamination, contagious illness'.

From the ቀረ *qärrä*-class the pattern is *qəttəttət*: **ፍጅጅት** *fəḡḡḡət* 'mutual slaughter' (from **ተፈጅጅ** *tä-fäḡḡḡä*), **ሸኝኝት** *šəššəšət* 'act of accompanying one another' (from **ተሸኝኝ** *tä-šäššəšä*).

From the ቆመ-class: ዝውውር *zəwəwwər* 'transfer, circulation'.

45.3.14. Pattern ቅተል *qətul*, *qəttul*, ቅርተል *qərtul*, ቅርቱ *qərtu*, *qərəttu*

Originally a passive participle, it usually forms adjectives with an active connotation and only occasionally with a passive connotation. For the biradicals, see below. This pattern is eliminated in favor of *qətəl*.

The pattern ቅተል *qətul* is formed from triradicals of type A. Examples: ንጉሥ *nə-gus* 'king', ጥቁር *ṭəqur* 'black', ክቡር *kəbur* 'respectful, honorable', ንጹሕ *nəṣuḥ* 'pure, clean', ግዙፍ *gəzūf* 'large, gigantic', ድኩም *dəkum* 'sick, ailing', ርኩስ (እርኩስ) *rəkus* (*ərkus*) 'unclean', ልዑል *lə'ul* 'prince', ትሑት *təhuṭ* 'humble, modest'. Some adjectives of this pattern are taken from Ge'ez.

The pattern ቅተል *qəttul* is formed from triradicals of type B: ቅዱስ *qəddus* 'holy', ትስብ *təkkus* 'hot, fresh', ዕዉር፥ ዕውር *əwwur*, *əwwər* 'blind'.

Note that the vowel *u* in the pattern *qətul*, *qəttul* becomes *ə* when the feminine marker *-t* is added: thus, ክብርት *kəbərət*, ቅድስት *qəddəst*, and so on.

By vocalic assimilation also ቁተል, as in ቡሩክ *buruk* 'blessed'.

From biradicals of the ሰግ *sämma*-class the pattern is *qətu*: ብዙ *bəzu* 'abundant, numerous', ክፉ *kəfu* 'bad, wicked', ትጉ *təgu* 'diligent', ንቁ *nəqu* 'vigilant, watchful, alert', ጥሩ *ṭəru* 'good', ብቁ *bəqu* 'competent', ጥኑ *ṭənu* 'strong, sturdy'.

From the ቀረ *qarrä*-class: ለጩ *əčču* 'candidate' (from ለጩ *aččä* 'choose someone as a candidate').

From the ሳመ *samä*-class the pattern is *qut*: ፍቅ *ruq* 'far, distant'.

From the ሞተ *motä*-class the pattern is *qut*: ሙት *mut* 'dead', ሙቅ *muq* 'warm', ሸል *šul* 'pointed'.

The pattern ቅርቱል *qərtul* is that of the 4-radicals: ድንገተ *dəngut* 'one who is easily frightened', ምስገን *məsgun* 'praised'.

The pattern of abbreviated 4-radicals is *qərtu*, *qərəttu*: ብርቱ *bərtu* (from ቦረታ *bärätta*) 'strong', ዝንጉ *zəngu* (from ዘንጋ *zänägga*) 'forgetful', ሰንዳ *sənaddu* (from ተሰናዳ *tä-sänadda*) 'prepared', ዝግጁ *zəgəggu* (from ተዘጋጀ *tä-zägaḡḡä*) 'ready', ብልሹ *bələššu* (rom ተበላሽ *tä-bälaššä*) 'spoiled'.

45.3.15. Pattern ቅትለት *qətlät*

This pattern forms abstracts. For the biradicals, see below.

Examples: (ጥበት) *rətbät* 'humidity, wetness', ድርቀት *dərqät* 'dryness', ውፍረት *wəfrät* 'fatness', ፍጥነት *fəṭnät* 'speed', ዕውቀት *əwqät* 'knowledge', ለውነት *əwnät* (or ኡነት *unät*) 'truth', ሕይወት *ḥəywät* 'life'.

From 1.2.2 the pattern is *qəttät*, *qəttet*: ቅለት *qəllät*, ቅሌት *qəllət* 'lightness, impropriety' (from ቀለል *qällälä*).

The ሳመ *samä*-class has the pattern ቅተት *qätät*. Examples: ሰለት *sälät* 'edge (of knife)', ሸረት *šärät* 'dismissal from an office', ጭረት *čärät* 'a scratch', ርቀት *raqät* 'distance', ንቀት *nəqät* 'contempt, scorn', ጭነት *čənät* 'load'.

The ቆመ *qomä*-class has the pattern ቁተት *qutät*. Examples: ቁመት *qumät* 'size', ጩኸት *čuhät* 'scream, shout', ሹመት *šumät* 'appointment to an office', ዑነት *hunät* 'essence', ሹለት *šulät* 'sharpness of point'.

The ሰማ *sämma*-class from an original last radical laryngeal has the patterns ቅታት *qətat*, ቅቴት *qəttet*.

Pattern ቅታት *qətat*: ጥናት *tənat* 'study, perseverance', ብዛት *bəzat* 'quantity, abundance', ጥፋት *təfat* 'error, mistake', ክፋት *kəfat* 'wickedness', ከራት *kurat* (ከራት *kʷərat*) 'pride, vanity', ጥማት *təmat* 'thirst'.

Pattern *qəttet*: ሰሜት *səmmet* 'feeling', ውጤት *wəttet* 'result'.

The ነፋ *näffa*-class from an original last radical y has the patterns ቅቴት *qətet*, *qəttet*.

Pattern *qətet*: ስፊት *səfet* 'sewing, stitch' (from *sfy*).

Pattern *qəttet*: ንፊት *nəffet* 'chaff remaining in the sieve' (from *nfy*), ንደት *nəddet* 'anger' (from *ndy*).

The ቀረ *qärrä*-class has the pattern ቅትት *qəttät*; type C ቅተት *qätät*. Examples: ሸሸት *šəšət* 'flight' (from ሸሸ *šäššä*), ምሽት *məššət* 'evening' (from መሸ *mäššä*). Examples of C-type of the ቀረ *qärrä*-class: ውሸት *wəšət* 'lie' (from ሞሸ *moššä*), ቅዠት *qəzät* 'nightmare' (from ቃዠ *qazžä*).

45.3.16. Pattern ቅትሉት *qəttot*, ቅታሉት *qəttalot*, ቃትሉት *qəttot*

This pattern forms abstracts and verbal nouns from triradicals, biradicals, and 4-radicals. For biradicals, see below.

The pattern is ቅትሉት *qəttot* in triradicals, type A, ቅታሉት *qəttalot* in type B, and ቃትሉት *qəttot* in type C. Examples of type A: ስርቆት *sərqot* 'theft', ቅንጦት *qənətot* 'luxury'; type B: ፍላጎት *fəllagot* 'desire'; type C: ናፍቆት *naፍqot* 'nostalgia, longing'.

From biradicals with the ending *-ot* of different origin the patterns are: *qəttot*, *qəttot*: ምኞት *məññot* 'wish' (from ጠመኘ *tä-mäññä*), ምቾት *məččot* 'convenience, comfort' (from ጠመቸ *tä-mäččä*), ድሉት *dəlot* 'luxury' (from ደላ *dälla*), ግዞት *gəzot* 'banishment' (from አጋዘ *a-gazä*).

From 4-radicals: ግልጋሉት *gəlgəlot* 'service, benefit' (from ለ-ገለገለ *a-gäläg-gälä*).

From Ge'ez: ሃይማኖት *haymanot* 'faith, religion'.

There are also primary nouns with the ending *-ot*: thus, ኪንታሮት *kintarot* 'wart, tumor'.

45.3.17. Pattern ቅትሊት *qətlit*

This pattern denotes abstract nouns and occasionally concrete nouns. For the biradical pattern *qəttit*, see below.

Examples of triradicals: ቅርፊት *qərfit* 'peel, crust', ድርገት *dərgit* 'action', ለልቂት *əlqit* 'destruction'.

From the ሰግ *sämma*-class the pattern is *qəttit*: ግፊት *gəffit* 'impulse, pressure', ንፊት *nəffit* 'blowing up, inflating', ስራት *sərrit* 'system, organization'.

From a reduplicative stem: ንክክት *nəkəkkit* 'contagious illness'.

45.3.18. Pattern ቅትላት *qəttalat*, ቅርትላት *qərtalat*

This pattern denotes abstract nouns and verbal nouns.

The pattern ቅትላት *qəttalat* is that of 3-radicals of types A and B; the pattern ቅርትላት *qərtalat* is that of 4-radicals.

Triradicals, type A: ለሰራት *əssərat* 'imprisonment', ጥብሳት *təbbəsat* 'scorch mark', ስብራት *səbbərat* 'fracture', ስቅላት *səqqəlat* 'hanging'.

Type B: ምርቃት *mərraqat* 'blessing', ትኩሳት *təkk'əsət* 'fever'.

Quadriradicals: ስርሰራት *sərsərat* 'piercing, groove, hole', ቍርጥግት *q'ərətəmat* 'rheumatism', ለንቅፋት *ənqəfat* 'hindrance, obstacle'.

The pattern of abbreviated 4-radicals is *qərtat*: ብርታት *bərtat* 'strength, endurance' (from ብረታ *bäräitta*), ግርጣት *gərtat* 'paleness due to sickness' (from ግረጣ *gäräitta*).

45.3.19. Pattern ቅትሊያ *qətlīya*, ቃትሊያ *qatliya*

This pattern forms abstract and concrete nouns as well as nouns denoting 'the act of doing something'. The pattern ቅትሊያ *qətlīya* is that of type A; the pattern ቃትሊያ *qatliya* is that of type C. For the biradicals, see below.

Examples of type A: ቅድሚያ *qədmīya* 'precedence, priority', ንጥቂያ *naṭqīya* 'snatching away', ጥርቢያ *tərbīya* 'act of carving', ግልቢያ *gəlbīya* 'galloping', ቅርሚያ *qərmīya* 'act of gleaning', ጥርገያ *tərgīya* 'act of clearing, cleared (road), highway', ኩርፊያ፥ ኩርፊያ *k'ərḫīya*, *kurfīya* 'snoring, snore', ዕውቂያ *əwəqīya* 'acquaintance'.

Type C *qatliya*: ቃርሚያ *qarmīya* 'place where cows graze but don't have much to eat'; also *qatliya* as in ግልቢያ *gəlbīya* 'gallop' (from ጋለበ *galläbä*), ቅርሚያ *qərmīya* 'act of gleaning' (from ቃረመ *qarrämä*).

With the last radical palatalized: ምርጫ *mərçä* 'choice, selection' (መረጠ *mrt*), ብልጫ *bəlçä* 'superiority (በለጠ *blt*)', ፍርጃ *fərǧä* 'punishment (by God), disaster' (ፈረደ *frd*), ውርጃ *wərǧä* 'miscarriage' (ወረደ *wrd*), ውርሻ *wəršä* 'will' (ወረሰ *wrs*), ጉርሻ *güršä* 'morsel, mouthful, tip' (ጉረሰ *g'rs*), ለርሻ *əršä* 'farm' (አረሰ *arräsä*),

ድርሻ *dərša* 'share' (ደረሰ *drs*), ግብዣ *gəbza* 'banquet, feast, invitation' (ጋበዘ *gbz*), ቅምሻ *qəmša* 'taste, a bite of food' (ቀመሰ *qms*).

With the last radical geminated: ርምጃ *rəmǝǧǧa*, እርምጃ *ərmaǧǧa* 'step, pace' (ረመደ *rmd*).

There are a few occurrences with a geminated *-yya* representing the palatalization of the last radical *l*: ክፍያ *kəfayya* 'payment, share' (ክፈለ *kfl*), ግድያ *gədəyya* 'killing' (ግደለ *gdl*).

There is a series of nouns with initial *h*, the last radical of the root being geminated: አቅራቢያ *aqrabbiya* 'neighborhood, vicinity', አግዳሚያ *agdammīya* 'direction, whereabouts', አዝማሚያ *azmammiya* 'tendency, direction'.

In the verbs of the ሰማ *samma*-class the pattern is *qattīya*: thus, ውቂያ *wəqqīya* 'threshing', ውጊያ *wəggiya* 'battle, combat', ግፊያ *gəffīya* 'pushing, shoving', ድሪያ *dərriya* 'flirting', ቅሚያ *qəmmīya* 'robbery'. From the C-type *qattīya*: ካፊያ *kaffīya* 'drizzle' (from አ-ካፋ *a-kaffa*).

The pattern of the ቆመ *qomā*-class is *qutiya*: ዙሪያ *zurīya* 'border, around, direction'.

The pattern of the ሳመ *samā*-class is *qatiya*: ቃሚያ *qamiya* 'crumbled bread held in the hand for eating', ላቂያ *laqiya* 'superiority'.

The numerals and a few nouns likewise have the ending *-əyya*, but they keep the form of the base noun without conforming to the ቅትሊያ *qattīya*-pattern. Numerals with the ending *-əyya* express a fraction: ሦስትያ *sostəyya* 'a third' (from ሦስት *sost* 'three'), አራትያ *arattəyya* 'a fourth' (from አራት *aratt* 'four'). Some nouns with this ending are: ቅጠልያ *qəṭäləyya* 'green, leaf-like' (from ቅጠል *qəṭäl* 'leaf'), ደረቅያ *däräqəyya* 'dried crumbled bread' (from ደረቀ *drq* 'be dry').

45.4. Nominal patterns with prefixes

45.4.1. Prefix *h* (ʔ)a, *h* (ʔ)ə

h (pronounced *zero*) is the prefix of the noun of manner አቀታተል *aqqätätäl* (for which see 76.11). It also occurs in learned words taken from Ge'ez, such as አርእስት *ar-əst* 'subject matter, title (of book, article)', አንጻር *anṣar* 'direction', አእምሮ *aməro* 'reason, intellect', አክብሮት *akbərət* 'respect', አክፍሎት *akfəlot* 'fasting from Holy Friday until Easter', አድገሮት *adhərət* 'reaction (politics)', አርአያ: አራያ *ar-aya*, *ar-aya* 'example, model', and others. Occasionally it also occurs in nouns of Amharic origin, as in አዙሪት *azurīt* 'whirlpool', አድራጎት *adragot* 'act, action'.

Nouns with initial *r*, *s*, *š* may take a prothetic *h*: thus, እርግብ *ərǧəb* and ርግብ *rəǧb* 'pigeon', እርያን *ərjən* and ርያን *rəjən* 'perfume', እርብራብ *ərəbrəb* and ርብ

ራብ *rabrabo* 'lattice', እራት *eret* and ሬት *ret* 'aloe', እርካብ *erkab* and ርካብ *rakab* 'stirrur', እራት *erat* and ሬት *rat* 'dinner', እሣር *asar* and ሣር *sar* 'grass', እሴት *aset* and ሴት *set* 'woman', እሾህ *šoh* and ሾህ *šoh* 'thorn', እሸት *šät* 'almost mature grain' (from ሸተ *šätä* 'be ripe enough to eat but still be green'). See 17.3.

45.4.2. Prefix መ- *mä-*, ማ- *ma-*, ም- *mə-*

The instrumental is automatically formed from the pattern መቅተሊያ *mäqtäliya* (see 63). In addition, some roots exhibit other patterns constructed with these prefixes: e.g., መቀነት *mäqännät* 'girdle', መስቈር *mäsq'är* 'awl', መርፌ *märfe* 'needle', መስነቅ *mäsnaq* 'bag for provisions', ማጭድ *mačäd* 'scythe', ምላጭ *mälacč* 'razor', ምጣድ *mätad* 'clay griddle', ምንጣፍ *məntaf* 'carpet', ምላሰ *məlas* 'tongue', መሳል *mäsal* 'whetstone'.

In some nouns that contain a labial *f, b, m*, the noun of instrument is formed with the prefix ወ- *wä-* by dissimilation. Thus, ወፍራ *wäfčo* 'grinding stone', ወምበር *wämbär* (for ወንበር *wänbär*) 'chair, seat', ወስፌ *wäsf* 'awl', ወንፊት *wänfü* 'sieve', ወንጭፍ *wänčəf* 'sling', ወንጠፍት *wänčəft* 'sieve', ወናፍ *wänaf* 'bellows', ወጥመድ *wät-mäd* 'trap', ዋግምት *wag(g)əmti* (from አገመ *aggämä*) 'horn for drawing blood'. See also 11.1.1.

The prefix መ- ÷ ም- also serves to express place. Examples: መቅደስ *mäqdäs* 'sanctuary', መቃብር *mäqabər* 'grave, tomb', መንገድ *mängäd* 'road', ምጥማቅ *mät-maq* 'place where baptizing is done', ምስራቅ *mäsraq* 'east', ምዕራብ *mərab* 'west', ምስክር *məḥwar* 'orbit', ምእላይ *məšlay* 'oratory in a church'. Note that some nouns of this pattern are taken from Ge'ez.

The prefix መ- also expresses an agent. Examples: መከንን *mäk'ännən* 'officer, governor, dignitary', መዘምር *mäzämmər* 'cantor', መምህር *mämḥər* 'teacher', መድኅን *mädhən* 'savior', መዘክር *mäzäkkər* 'something that reminds, museum', ምክትል *məkattal* 'deputy' (from ተከተላ *täkättälä* 'follow').

The prefix መ- also has a wide variety of other meanings. Thus, መጽሐፍ *məšəf* 'book', መብረቅ *mäbräq* 'lightning', መገመር *mäzmur* 'canticle', መብል *mäbal* 'food', መጠጥ *mätätt* 'beverage', መድኅነት *mädhanit* 'remedy, medicine', ማሳበር (or ማበር) *mahbär* (or *mabär*) 'association', መንግሥት *mängəst* 'government', መረጃ *märräğä* (from ተረዳ *tä-rädda*) 'information, evidence', ምግባር *məğbar* 'practice, conduct'.

45.4.3. Prefix ተ *tä-*, ት *tə-*

The prefix ተ- ÷ ት- serves mostly for the expression of abstract nouns. Examples: ተዝክር *täzkar* 'commemoration of a person's death', ተግሣድ *tägsəš* 'reprimand', ተግባር *täğbar* 'action, work', ተቅማጥ *täqmat* 'diarrhea, dysentery', ተውሳክ *täwsak* 'supplement', ተጋድሎ *täğadlo* 'crusade', ተስፋ *täsfä* 'hope', ተደላ *tädla* 'comfort, ease'

(from ደላ *dälla*), ትእዛዝ *təzaz* 'commandment, order', ትንሣኤ *tənsəwe* 'resurrection', ትዳር *tədar* (from ዳር *darä*) 'married life', ትውስት *təwwəst* 'remembrance' (from ኢስታወሰ *astawwäsä*). Note that some nouns of this pattern are taken from Ge'ez.

45.4.4. Prefix እን- *ən-*

Nouns and adjectives with the prefix እን- are either derived or primary. The derived nouns go back to a verb with the prefixed morpheme ተን- *tän-*, or ኢን- *an-* (for which see 79). Thus, እንቅስቃሴ *ənqəsəqqasə* 'movement', from ተንቀሳቀሰ *tänqäsaq-qäsä* 'move'; እንሸላሊት *ənšəlalit* 'lizard', from ተንሻለለ *tänšəllälä* 'crawl'; እንቅልፍ *ənqəlf* 'sleep', from ኢንቀላፋ *ənqälaffa* 'be sleepy'; እንብልብል *ənbəlbəl*, in እንብልብል: ወጣ *ənbəlbəlu wätta* 'go up in flames', from ተንበለበለ *tänbəlläbbälä* 'emit flames'; እንቡሽቡሽ *ənbusbuš* 'thick, unfermented beer', from ተንበሸሸ *tänbošəbbošä* 'ferment'; እንክብል *ənəkəbəl* 'round', from ተንከበለለ *tänkəbällälä* 'be round'; እንጎልቻ *ənጎልčä* 'dozing off', from ኢንጎልቻ *ənጎልččä* 'nod sleepily'; እንግርግር *ənግግግር* 'quarreling', from ኢንገርገር *ənገገገር* 'argue'; እንጭፍር *ənčəfərr* 'long unkempt hair', from ተንጨፈፈፈ *tänčəfərrärä* 'become long'.

Primary nouns with the prefix እን- occur in the names of animals, plants, and others. Animals: እንስሳ *ənsəsä* 'animal', እንቀራራት *ənqərərät* 'frog', እንጭራር *ənčərər* 'a kind of cricket', እንዘዝ *ənziz* 'a black and green beetle', እንዳሞድ *ənጎጎጎ* 'a baboon which has a gray mane', እንቃቅላ *ənqəqəlla* 'a small lizard'.

Plants: እንቆቆ *ənqoqqo* 'a tree-kind of purgative', እንቧጭ *ənጎጎጎ* 'a plant the tender buds of which are eaten by children', እንጣጢት *ənጣጣጣ* 'a ground creeper', እንክርዳድ *ənክጎጎጎ* 'a kind of grass', እንጆራ *ənጎጎጎ* 'raspberry', እንጉዳይ *ənጎጎጎ* 'mushroom', እንቅርብጭ *ənቅጎጎጎ* 'edible potato-like tuber'.

Varia: እንጆራ *ənጎጎጎ* 'bread', እንቁላል *ənቅጎጎጎ* 'egg', እንቆቅልሽ *ənቅጎጎጎጎ* 'riddle, enigma', እንጥል *ənጣጣ* 'uvula', እንጢሉሽ *ənጣጣጎጎ* 'seesaw'.

45.4.5. Prefix ነ-*nä-* (pattern ነቀርታል *näqärtal*)

This pattern goes back to verbs with the prefixed morpheme *tän-* or *an-* (for which see 79). Examples: ነጹብራቅ *nəšəbraq* 'spark, flash of light', from ተንጸባረቀ *tänšəbar-räqä* 'sparkle'; ነቀጥቃጥ *näqätqət* 'shivering', from ተንቀጠቀጠ *tänqätqäqätä* 'shiver'; ነበልባል *nəbälbəl* 'flame', from ተንበለበለ *tänbəlläbbälä* 'blaze'; ነጉድጎድ *näጎጎጎ* 'thunder', from ተንጉደጉደ *tänጎጎጎ* 'to thunder'.

45.4.6. Prefixed and suffixed ት *t*

The prefixed and suffixed ት that serves in the formation of abstracts occur mostly in archaic nouns. Examples: ትምህርት *təmhərt* 'teaching, study, lesson', ትምክሕት *təmkəht* 'vanity, boasting', ትስብእት *təsbəət* 'incarnation (in reference to Christ), humanity', ትዕግሥት: ትግሥት *təጎጎጎ* 'patience' (from ታገሠ *t-aggäsä*), ትርእይት

təɾəyt 'exhibition, scene', ትንቢት *tənbit* 'prophecy' (from ተ-ነበየ *t-nby*), ትእቢት *təwbit* 'pride, arrogance' (from ህby, ህby), ትውልድ *təwlad* 'race, generation' (from *təw-ləd-t*), ትንግርት *təngart* 'miracle', ትውዝፍት *təwzəft* 'sexual desire', ተምሳሌት *təm-salit* 'example, proverb'.

45.4.7. Prefix *wä*

For nouns of the pattern *wəwəNC wämbär*, see 45. 4. 2.

45.5. Nominalizers

The nominalizers are suffixes (consonants or vowels) that form nouns or adjectives. They are suffixed mostly to nouns and only occasionally to verbs.

45.5.1. Nominalizer *-aṣ* *-am*

The nominalizer *-aṣ* *-am* suffixed to a noun forms nouns and adjectives with the meaning 'full of the thing denoted by the base-noun, having in large quantity or in good quality the thing denoted by the noun'. Examples: መርዛም *märzam* 'full of poison, poisonous' (from መርዛ *märz* 'poison'), ሀብታም *habtam* 'wealthy' (from ሀብት *habt* 'wealth'), መልካም *mälkam* 'having a good appearance' (from መልክ *mälk* 'appearance'), አንደበታም *andäbätam* 'well-spoken, articulate' (from አንደበት *andäbät* 'tongue'), አፋም *afam* 'wide-mouthed' (from አፍ *af* 'mouth'), ጢማም *ṭimam* 'bearded' (from ጢም *ṭim* 'beard'), ሆዳም *hodam* 'voracious, one who eats a lot, greedy for food' (from ሆድ *hod* 'belly'), ልባም *läbbam* 'mindful, who learns fast and well' (from ልብ *läbb* 'heart'), ቅማላም *qəmalam* 'having lice' (from ቅማላ *qəmal* 'louse'), ውሸታም *wə-šätam* 'liar' (from ውሸት *wəšät* 'lie').

If the noun ends in *-e*, *-i*, *-o*, or *-u*, the vowel remains and the semivowel *y* or *w* appears. Thus, ፍሬያም *fəreṣam* (also ፍርያም *fəryam*, ፍሬያማ *fəreyamma*) 'having much fruit, fruitful' (from ፍሬ *fəre* 'fruit')¹, ደዌያም *däweṣam* 'ill person' (from ደዌ *däwe* 'sickness'), ጁኒያም *ḡinniṣam* 'possessed by a spirit' (from ጁኒ *ḡinni* 'spirit'). Notethat *-oṣam* becomes *-wam*, as in ቡትታም *butətṣam* 'shabby' from ቡትቶ *butətto* 'rags'. See also *-(ə)mma* (45.5.2).

45.5.2. Nominalizer *-(ə)ṣ* *-(ə)mma*, *-aṣ* *-amma*

The nominalizer *-(ə)mma*, *-amma* suffixed to a noun forms nouns and adjectives with the same meanings as the nouns and adjectives formed with *-am* (see 45. 5. 1).

Nouns ending in a consonant have either *-(ə)ṣ* *-(ə)mma* or *-aṣ* *-amma*. Examples with *-(ə)ṣ* *-(ə)mma*: አመድግ *amädemma* 'ashen, ash gray' (from አመድ *amäd* 'ashes'), ወርቅግ *wärqemma* 'golden, gilded' (from ወርቅ *wärq* 'gold'), ጨውግ *čä-*

¹ Also written *-ḥṣ*, as ጠኔ ገንኔ *ṭänneṣ* 'feeling of weakness resulting from hunger': ጠኔያም *ṭänneyam*, and ጠኔአም *ṭänneam* 'one who is weak and dizzy from hunger'.

wamma 'containing salt' (from **ጨው** *čäw* 'salt'). Examples for *-a* *-amma*: **ዐይናማ** *aynamma* 'who has large and beautiful eyes' (from **ዐይን** *ayn* 'eye'), **ድንጋያማ** *dəngayamma* 'rocky' (from **ድንጋይ** *dəngay* 'stone'), **እሾካማ** *əšoamma* 'thorny' (from **እሾክ** *əšoḥ* 'thorn'), **መርዛማ** *märzamma* 'poisonous', **አቧራማ** *ab'aramma* 'dusty'.

Primary nouns: **ብርከትማ** *bərk'amma* 'wooden headrest', **ትርሽማ** *təršamma* 'conical military tent'.

Nouns ending in *-a* add *-amma*: thus, **አበባማ** *abäbamma* 'flowery, full of flowers' (from **አበባ** *abäba* 'flower'), **እሸዋማ** *ašəwamma* 'sandy, full of sand' (from **እሸዋ** *ašəwa* 'sand'), **ጭቃማ** *čəqamma* 'muddy, miry' (from **ጭቃ** *čəqa* 'mud'), **ተራራማ** *täramma* 'mountainous' (from **ተራራ** *tärara* 'mountain'), **ጤናማ** *tenamma* 'healthy' (from **ጤና** *tena* 'health').

For adjectives ending in *-y* (e.g., 'spicy'), see 44.1.12.

Nouns ending in *-e*, or *-o* retain the vowel and the semivowel *y*, *w* appears: e.g., **ፍሬያማ** *fəreɣamma* (also **ፍርያማ** *fərɣamma*) 'having much fruit' (from **ፍሬ** 'fruit'), **ዕድሜያማ** *ədmeɣamma* 'that lasts long' (from **ዕድሜ** *ədme* 'age'), **ቀንጮዋማ** *q'ənčəwamma* (also **ቀንጭዋማ** *q'ənčəwamma*) 'crested bird' (from **ቀንጮ** *q'ənčə* 'crest').

This nominalizer also has the meaning 'having the capacity of producing the thing denoted by the noun'. Examples: **ወተታማ**: **ላም** *wätätamma lam* 'a cow that gives much milk', but also 'a cow that is considered able to produce milk'; **ፍሬያማ**: **ዛፍ** *fəreɣamma zaf* 'a fruit-bearing tree'.

It also means 'resembling the thing or having the color denoted by the noun': thus, **ወይናማ** *wäynamma* 'of the color of grapes, purple' (from **ወይን** *wäyn* 'grape, grapevine'), **ቡናማ** *bunnamma* 'coffee-colored, brown, brownish' (from **ቡና** *bunna* 'coffee'), **ወተትማ** *wätätamma* 'having the color of milk, whitish' (from **ወተት** *wätät* 'milk'), **ቀይማ** *qäyyamma* 'reddish' (from **ቀይ** *qäyy* 'red').

45.5.3. Nominalizer *-ታ -ta*

The nominalizer *-ታ* is formed from the fixed element of the composite verbs (see 97.1.13), and from regular verbs. It serves to form nouns with an abstract meaning.

In the composite verbs in which the fixed element is a biradical and ends in a geminated consonant, the nominalizer is *-ጻታ -ጻta*. Examples: **ዝምታ** *zəmməta* 'silence' (from **ዝም**: **አለ** *zəmm alä*), **ዝግታ** *zəggəta* 'calmness, slowness' (from **ዝግ**: **አለ** *zəgg alä*), **ዝቅታ** *zəqqəta* 'being low, depression, slope' (from **ዝቅ**: **አለ** *zəqq alä*), **ቅርታ** *qərrəta* (also **ቅሬታ** *qərreta*) 'discontent' (from **ቅር**: **አለ** *qərr alä*), **ደስታ** *dässəta* 'joy' (from **ደስ**: **አለ** *däss alä*), **ከፍታ** *käffəta* 'height' (from **ከፍ**: **አለ** *käff alä*).

Nouns derived from the verbal class **ተንጋጋ** *təngagga* likewise have the ending *-ታ*. Examples: **ሻሻታ** *šašata* 'rustling' (from **ተንሻሻ** *tənšašša* 'rustle'), **ጋጋታ** *gagata*

'clamor' (from ተንጋጋ *tāngagga* 'make noise'), ኳኳታ *k'wak'ata* 'clatter' (from ተን ኳኳ *tānk'akk'wa*), ጫጫታ *čačata* 'clamor' (from ተንጫጫ *tānčačča* 'make a racket').

In the composite verbs in which the fixed element ends in a vowel, the nominalizer is -ታ -*ta*. Examples: ለምቢታ *əmbita* 'refusal' (from ለምቢ: አለ *əmbi alā*), ለሸታ *əššita* 'agreement, consent' (from ለሸ: አለ *əšši alā*).

In the composite verbs in which the fixed element is a triradical or a 4-radical with a geminated final consonant, the last consonant becomes simple and -ታ is added. Examples: ወለምታ *wälāmta* 'a sprain' (from ወለም: አለ *wälāmm alā*), ለዘብታ *läzzābita* 'softness (of speaking)' (from ለዘብ: አለ *läzzābb alā*), ለልልታ *ələlta* 'ululation' (from ለልል: አለ *ələll alā*), ግርግርታ *gərgərtā* 'commotion' (from ግርግር: አለ *gərralā*).

For some regular verbs and occasionally for composite triradical verbs the nominalizer is -ታ -*ta*. Examples: ነቀፌታ *näqäfeta* 'reproach' (from ነቀፌ *näqqäfä*), ለዘኔታ *azäneta* 'sympathy, empathy' (from ለዘነ *azzänä*), ከበሬታ *käbäreta* 'honor' (from ለከበሬ *a-käbbärä*), ጠቀሜታ *täqämeta* 'benefit' (from ጠቀመ *täqqämä*), ዘለቂታ *zäläqeta* 'perpetuity' (from ዘለቀ *zälläqä*).

The nominalizer is likewise -ታ -*ta* in the 1.2.2. verbs: ግዴታ *gəddeta* 'obligation' (from ተገደደ *tä-gäddädä*), ወደታ *wəddeta* 'willingness' (from ወደደ *wäddädä*).

From a noun: ለኩሌታ *əkkuleta* 'half, equal part' (from ለኩሌ *əkkul*); ለንቱታ *antuta* 'use of the polite form ለንቱ *antu*'.

From a noun with a concrete meaning: ለጆታ *əgğäta* 'handle' (from ለጆ *əgğä* 'hand').

Note -*u*ታ in ለቤተታ *abetuta* 'a plea' (from ለቤት: አለ *abet alā*).

In the biradicals of the ሰማ *sämma*-, ሳመ *samä*-, and ቀረ *qärrä*-classes the pattern is ቅቶታ *qətotā*; in the ቆመ -*qomä*- class the pattern is ቁተታ *qutāta*. Examples: ሰሞታ *səmotā* 'a complaint' (from ሰማ *sämma*), ችሎታ *čəlotā* 'ability' (from ችሎ *čə-lā*), ስጦታ *səjotā* 'a gift, talent' (from ስጠ *säjjä*), ችሮታ *čərota* 'charity' (from ችረ *čärä*), ጡረታ *tuṛätā* 'support, pension' (from ጡረ *tuṛä*), ሁነታ *hunätā*, ሁኔታ *huneta* (also ሁኖታ *huneta*) 'condition, manner' (from ሆነ *honä*).

From the ሰማ *sämma*-class in verbs that begin with *r*, the nouns are: ለርዳታ *ərdatā* 'help, assistance' (from ረዳ *rädda*), ለርጋታ *ərgatā* 'calmness' (from ረጋ *rägga*), ለርባታ *ərbatā* 'usefulness, conjugation' (from ረባ *räbba*). The base is similar to the 2d person, singular, imperative, with a prothetic *ə*.

Of interest are the following nouns that go back to a verb form: ለላኝታ *alläñtā* 'expectation of obtaining something, backing, support' (from ለላኝ *alläñ* 'I have'); ይቅርታ *yəqərtā* 'pardon' (from ይቅር: አለ *yəqəralä* 'to pardon' going back to the jussive

ይቅር *yəqər* 'let it be'; ይሉኝታ *yəluñta* 'concern for public opinion, sense of propriety' (from ይሉኝ: አለ *yəluññ alā* 'have concern for public opinion, observe the proprieties' going back to ይሉኝ *yəluññ* '(that) they say to me'). For *-te*, see 45.5.19.

Note also አዎንታና: አሉታ *awon-ta-nna alu-ta* 'the affirmative and the negative, the pro and con' (from አዎን *awon* 'yes', and አሉ- *al-u*, particle of negation).

A primary noun: ኮረብታ *koräbta* 'hill'.

45.5.4. Nominalizer *-i*ታ *-itta*

This nominalizer forms adjectives and expresses the qualities denoted by the underlying root. It seems to occur mostly with biradicals. The base of the ሰማ *sämma*- and ቀረ *qärrä*-class is ቀት- *qätt-*; the base of the ሳመ *samä*-class is ቃት- *qatt-* (note the gemination of the second consonant).

Examples from the ሰማ *sämma*-class: በሊታ *bällitta* 'one who eats things that shouldn't be eaten' (as in አሳማ: በሊታ *asama bällitta* 'one who eats pork'), ሰፊታ *säffitta* 'woman who sews, tailor', ከሰታ *kässitta* 'lean, meager', ረሲታ *rässitta* 'absent-minded', (ተ)ቁጢታ *(tä)q"äffitta* 'hot-tempered, choleric'.

From an abbreviated 4-radical of the በረታ *bärättä*-class: ዘንጊታ *zängitta* 'forgetful' (from ዘንጋ *zänägga*).

From the ቀረ *qärrä*-class: ፈጪታ *fäččitta* 'woman whose job is to grind grain into flour' (from ፈጪ *fäččä*); of the C-type: ዋሽታ *waššitta* 'one who lies' (from ዋሽ *waššä*).

From the ሳመ *samä*-class: ሳቂታ *saqqitta* 'jocund, continually laughing' (from ሳቂ *saqä*).

45.5.5. Nominalizer *-a*ን *-an*

Several nouns with this suffix, taken mostly from Geez, serve for the expression of abstract nouns, but sometimes also of concrete nouns. Examples: ብርሃን *bərhan* 'light', ስልጣን *səlṭan* 'power, authority', ከ.ዳን *kidan* 'pact, treaty', ድርሳን *dərsan* 'homily', ቁርባን *qurban* 'holy communion', እርግግን *ərgəman* 'malediction, curse', ዕርቃን *ərqaṇ* 'nakedness'. The nominalizer *-an* also occurs in Amharic nouns, as in ቅልጣን *qəlṭan* 'softness, effeminacy'.

Primary nouns with this ending are: ጉንፋን *gunfan* 'common cold', ጉንዳን *gundan* 'kind of black ant'.

45.5.6. Nominalizer *-(ə)*ና *-(ə)anna*, *-ት*ና *-tanna*

This nominalizer is suffixed to nouns and adjectives to form nouns with an abstract meaning. The form of the pattern is ቅትልና *qətlanna* for triradicals and ቅርትልና *qərtəlanna* for the quadriradicals, regardless of the form of the original noun or adjective.

From nouns: ዝምድና *zəmdənnā* 'relationship' (from ዘመድ *zəməd* 'relative'), ሽምግልና *šəmgəllānna* 'old age, mediation' (from ሽማግሌ *šəmagalle* 'old man'), ድንግልና *dəngəllānna* 'chastity, celibacy' (from ድንግል *dəngəl* 'chaste'), ግብርና *gəbrənnā* 'agriculture, farming' (from ገበሬ *gəbäre* 'farmer'), ቀሞጥና *qəməṭṭānna* 'leprosy' (from ቂማጣ *qəməṭṭā* 'leper'), ጎርብትና *gə'ərbətənnā* 'state of being a neighbor' (from ጎረቤት *gə'äräbet*), ውትድርና *wəttəddərənnā* 'military service' (from ወታደር *wəttəddär* 'soldier'), ክርስትና *krəstənnā* 'Christianity, baptism' (from ክርስቲያን *krəstiyān* 'Christian').

From a biradical root: ቅስና *qəssənnā* 'priesthood' (from ቄስ *qes* 'priest').

From adjectives: ቅድስና *qəddəsənnā* 'holiness' (from ቅዱስ *qəddus* 'holy'), ሰና *sənfaṇna* 'laziness' (from ሰነፍ *sənəf* 'lazy'), ትሐትና *təhətənnā* 'humility' (from ትሐት *təhut* 'humble'), ድንቀርና *dənq'ərənnā* 'deafness, ignorance' (from ደንቂር *dənq'äro* 'deaf'), ቀንጅና *qə'nǝǝnnā* 'beauty' (from ቆንጆ *qonǝo* 'beautiful').

The original nominal pattern is preserved in ሁለንተና *hulläntənnā* 'every part of something, total' (from ሁለንታ *hullänta*, with loss of final *-a*). From a biradical: ሊቅና *liqənnā* 'headship' (from ሊቅ *liq*).

From a verb: እርጅና *ärǝǝnnā* 'old age' (from እረጅ *äräǝǝ* 'be old').

The nominalizer is -ትና -tənnā in ዋስትና *wästənnā* 'guarantee' (from ዋስ *wäst* 'guarantor').

45.5.7. Nominalizer -ና -na, -(u)ና -(u)na, -(o)ና -(o)na

There are isolated occurrences of nouns with the suffix -ና *-na* for the expression of an abstract. They are: ልብና *ləbbūna*, ልቦና *ləbbōna* 'perspicacity', ጥሙና *ṭəmmūna*, ጥሞና *ṭəmmōna* 'patience, calm', and probably also ሁለመናው *hullä-mä-na-w* 'all of his body, all of it'.

45.5.8. Nominalizer -(ə)ነት -(ə)nnät

This nominalizer may be suffixed to any part of speech. It expresses an abstract, an attribute, a quality, a fact or a state of being of what the underlying noun denotes. If the underlying noun ends in a consonant, the nominalizer is -ነት *-ənnät*: e.g., ልጅ *läǝ* 'child': ልጅነት *läǝǝnnät* 'childhood, childishness'. If the underlying noun ends in *-a*, or *-e*, the final vowel may drop and the nominalizer is -ነት *-ənnät* (e.g., ሌባ *leba* 'thief': ሌብነት *lebənnät* 'stealing'; ዘበኛ *zäbäñña* 'watchman': ዘበኛነት *zäbäññännät* 'job of a watchman'), or the final vowel may remain and the nominalizer is -ነት *-nnät* (e.g., ከንቲባ *käntiba* 'mayor': ከንቲባነት *käntibännät* 'being a mayor'; ሚዜ *mize* 'groom's companion, best man': ሚዜነት *mizənnät* 'the state of being the groom's companion').

The other vowels remain and the nominalizer is then *-ነት* *-nnät*: e.g., ከፋ *kəfu* 'bad': ከፋ-ነት *kəfu-nnät* 'the state of being bad'; በጎ *bäggo* 'good': በጎነት *bäggo-nnät* 'the state of being good'.

Examples for nouns ending in a consonant: ሰው *sāw* 'person': ሰው-ነት *sāwənnät* 'personality, state of being a human, body'; ወንድ *wänd* 'male': ወንድ-ነት *wändənnät* 'manhood, manliness'; እናት *ənnat* 'mother': እናት-ነት *ənnatənnät* 'motherhood'; ምግብ *məgəb* 'food': ምግብ-ነት *məgəbənnät* 'the nurturing quality, food value'; ሰማዕት *sä-məwat* 'martyr': ሰማዕት-ነት *säməwatənnät* 'martyrdom'; ነቢይ *näbiyy* 'prophet': ነቢይ-ነት *näbiyyənnät* 'attributes of a prophet'.

From a proper noun, such as ዮሐንስ *Yohannäs* 'John': ዮሐንስ-ነት *yohannäsənnät* 'the qualities of John (the Baptist)'. Note the colloquial expression ዮሐንስነት: የለኝም *yohannäsənnät yällänñəmm* 'I am no visionary'.

The nominalizer added to adjectives: ትሑት *təhut* 'humble': ትሑት-ነት *təhutənnät* 'humility'; ደግ *dägg* 'kind': ደግ-ነት *däggənnät* 'kindness'; ልዑል *ləul* 'lofty, prince': ልዑል-ነት *ləulənnät* in ልዑል-ነትዎ *ləulənnätwo* 'Your Highness'; ሀብታም *habtam* 'rich': ሀብታም-ነት *habtamənnät* 'being wealthy'; ልዩ *ləyyu* 'different': ልዩ-ነት *ləyyunnät* 'divergence, difference'; ቁጡ *quṭtu* 'angry': ቁጡ-ነት *quṭtunnät* 'state of being angry'.

This nominalizer may be added to any active participle: ተማሪነት *tāmari-nnät* 'state of being a student', ዐዋቂነት *awaqi-nnät* 'knowledgeability', አላዋቂነት *alawaqi-nnät* 'ignorance', ጠባቂነት *ṭabbaqi-nnät* 'state of being a guardian', ወዳጅነት *wädağ-ənnät* 'friendship', ፈዋሽነት *fäwwaši-nnät* 'medicinal value, healing power'.

The nominalizer *-ነት* *-(ə)nnät* is also suffixed to derived nouns and compound nouns. Examples: ሆዳምነት *hod-am-ənnät* 'corpulence, gluttony', እንጉልፋምነት *ən-qəlf-am-ənnät* 'sleepiness', ከፍተኛነት *käffä-täñña-nnät* (also ከፍተኝነት *käffä-täñña-nnät*) 'magnitude, height', ዓለማዊነት *alām-awi-nnät* 'worldliness', ፈረሰኝነት *färäs-äññ-ənnät* 'horsemanship', ሥጋዊነት *səga-wi-nnät* 'carnality, corporality', ሕገ: ወጥነት *həggä wäṭṭ-ənnät* 'lawlessness' (from ሕገ: ወጥ *həggä wäṭṭ* 'illegal'), ልቦ: ርገፋነት *ləbbä rəhruh-ənnät* 'generosity', ግብረ: ገብነት *gəbrä gäbb-ənnät* 'morals, morality', ግድ: የለሽነት *gədd yälläši-nnät* 'negligence, carelessness'.

It may also be added to other parts of speech; thus, ማን *man* 'who?': ማንነት *mann-ənnät* 'identity, personality'; ምን *mən* 'what?': ምንነት *mən-ənnät* 'essence, substance'; ሁለት *hulät* 'two': ሁለት-ነት *hulät-ənnät* 'state or condition of being two, duality'.

The suffix *-nnät* added to a plural: ወንድማማችነት *wändəmmaməč-ənnät* 'brotherhood' (from ወንድማማች *wändəmmaməč*).

Of foreign words: አምባሳደርነት *ambasadārännät* 'post of ambassador, ambassadorship', ፕሬዝዳንትነት *prezidantännät* 'presidency'.

Note ባርነት *bar-ännät* 'slavery' (occasionally ባርያነት *barya-nnät*) 'the fact of being a slave', from ባርያ *barya* 'slave'.

Some nouns in this category are used as proper nouns: ቸርነት *čärännät* 'kindness', ነጻነት *näšännät* 'freedom', ጌትነት *getännät* 'lordship', ሰውነት *säwännät* 'personality'.

45.5.9. Nominalizer -äč -äñña

The nominalizer -äč -äñña suffixed to nouns forms nouns and adjectives. The nominals thus formed acquire the meaning of a permanent or a provisional quality (a good or a bad one), a profession or an occupation of whatever the underlying noun expresses (see also -ተč -täñña, 45. 5. 11). This suffix is also used for making ordinals from cardinal numbers (see 49).

Examples for nouns: ቤተč *betäñña* 'friend of the family, insider', ፈረሰč *färäsäñña* 'horseman, cavalry', ግምብč *gämbäñña* 'builder in stone, mason', በረč *bärräñña* 'gatekeeper', እግረč *ägräñña* 'pedestrian, infantry', መንገደč *mängädäñña* 'traveler, passer-by', ነገረč *nägäräñña* 'troublemaker', ምላሰč *məlasäñña* 'talkative, sharp-tongued person', ቤተč : (also ቤትč) : አዳሪ *setäñña* (also *sətäñña*) *adari* 'a woman of ill repute, prostitute'.

Examples for adjectives: እውነተč *awnätäñña* 'truthful', ኩራተč *kuratäñña* 'proud', ከፋተč *kəfatäñña* 'malicious', ነገላሰč *hayläñña* 'strong', ፊተč *fitäñña* 'first', መርዘč *märzäñña* 'poisonous (snake)'.

It expresses a pejorative connotation in the noun such as ስመč *səmännä* 'slanderer, one who blames others for his faults' (from ስም *səm* 'name').

The ordinal numerals are formed by adding -äč -äñña to the cardinal numerals: e.g., አንደč *and-äñña* 'first' (from አንድ *and* 'one'), ሁለተč *hulätt-äñña* 'second' (from ሁለት *hulätt* 'two'), and so on. From ስንት *sənt* 'how much?': ስንተč *sənt-äñña*, interrogative ordinal, as in ስንተč : ወር : ነው? *səntäñña wär näw?* 'what month is it?'

For other meanings of አንደč *andäñña*, see 49.2. — For *hulättäñña*, see 49.4. — For the adverbial meanings of the numerals with -äñña, see 158.32.

Note that in the above-mentioned examples the base noun ends in a consonant. In writing, this consonant takes the vowel of the 1st order to express -ä of -äñña.

Lexemes ending in -a drop the vowel when -äč -äñña is suffixed (for cardinal numbers, see below). Thus, ጤና *tena* 'health': ጤነč *tenäñña* 'healthy'; ቁጣ *qufta* 'anger': ቁጣč *quftäñña* 'hot-tempered'; አደጋ *adäga* 'danger': አደገč *adägäñña* 'dangerous'; ጳላ *hʷala* 'behind': ጳለč *hʷaläñña* 'last, latter'.

From nouns ending in *-ta* formed from composite verbs: ዝቅተኛ *zəqqətāñña* 'humble, low' (from ዝቅታ *zəqqata* 'being low, depression'); ደስተኛ *dässətāñña* 'joyful, happy' (from ደስታ *dässəta* 'joy'); ዝምተኛ *zəmmətāñña* 'silent, quiet' (from ዝምታ *zəmməta* 'silence').

With cardinal numerals ending in *-a*, however, the *-a* remains and the nominalizer is *-ኛ -ñña*: e.g., ሃያ *haya* 'twenty': ሃያኛ *haya-ñña* 'twentieth'; ሰባ *säba* 'seventy': ሰባኛ *säbañña* 'seventieth'.

The suffix *-ኛ -ñña* is added to the form of the perfect: ቀማኛ *qämmañña* 'robber' (from ቀማ *qämma* 'rob'). See also 45.5.11.

In nouns that end in any other vowel, the vowel remains and the suffix is *-ñña*; thus, ለቅሶ *läqso*, ለቅሶ *läqso* 'mourning': ለቅሶኛ *läqso-ñña* (also ለቀሰተኛ *läqqästāñña*) 'who participates in the mourning'; ወሬ *wäre* 'news': ወሬኛ *wäre-ñña* 'who spreads gossip'.

While *-äñña* is normally added to a noun, it may also be added to an adjective: e.g., ደገ *dägg* 'good, kind': ደገኛ *dägg-äñña* 'good' (as in ደገኛ: ነገር: ሰማሁ *däggäñña nägär sämma* 'I heard good news').

45.5.10. Nominalizer *-(ə)ኛ -(ə)ñña*

Names of languages are formed with *-ኛ -ñña*. Examples: እንግሊዝኛ *ənglizəñña* 'English' (from እንግሊዝ *əngliz*), ጉንደርኛ *g'ändärəñña* 'the Gondar speech of Amharic', ፈረንጅኛ *färängəñña* 'any foreign language, language spoken by *färäng'*, ፈረንሳይኛ *färänsayəñña* 'French', ዕረብኛ *aräbəñña* 'Arabic'.

If the name of the country or region ends in *-a*, *-e*, the final vowel is omitted and *-ኛ -ñña* is added for the name of the language. Examples: አማርኛ *amarəñña* 'Amharic' (from አማራ *amara*), ትግርኛ *təgrəñña* 'Tigrinya' (from ትግሬ *təgre*), ጉራግኛ *guragəñña* 'Gurage' (from ጉራጌ *gurage*).

If the name of the country or region ends in *-o*, either the final *-o* is deleted and *-ኛ -ñña* is added, or *-o* is retained and *-ኛ -ñña* is added: e.g., ኦሮሞኛ *oroməñña* or ኦሮምኛ *oroməñña* 'Oroməñña' (from ኦሮሞ *oromo*), ሶዶኛ *soddəñña* or ሶድኛ *soddəñña* 'Soddo' (from ሶዶ *soddo*).

The nominalizer *-(ə)ኛ -(ə)ñña* also expresses the idea of 'that of, in the manner of, in the attitude as, acting as, like'. Examples: ጉጃምኛ: ይጨፍራል *g'äggəməñña yəçäffəral* 'he dances in the Gojjamite manner', or 'he dances a dance of Gojjam', አኳኋኑ: ሴትኛ: ነው *akk'ah'anu setəñña näw* 'his behavior is like that of a woman, he is effeminate'.

When attached to some adjectives, it expresses an adverb of manner: e.g., ከፋ *kəfu* 'bad': ከፋኛ *kəfuñña* 'badly, seriously, severely' (note that *-u* is retained); ውብ *wəb*

'beautiful': ውብኛ *wəbənña* 'beautifully'. Note also አብዛኛው *abzaññaw* 'most of it, the majority', with the article -w (from አብዛ *abza*, imperative of አበዛ *abazza* 'make numerous').

The suffix -(ə)ኛው -(ə)ññaw, that is, -(ə)ኛ with the article, specifies some demonstratives, interrogatives, and adverbs. Thus, ይህኛው *yəhəññaw* 'this one here' (from ይህ *yəh* 'this'), ያኛው *yaññaw* 'that one there' (from ያ *ya*), ያችኛው *yaččəññawa* 'that one there' (from ያች *yaččə*, feminine), ማንኛው *mannəññaw* 'which?, which one?', የትኛው *yätəññaw* 'which?, which one?'

The structure may also be prefixed by የ- (see "Adverb") as in የወዲህኛው *yäwädihəññaw* 'the nearer one' (from ወዲህ *wädih*; note የወዲህኛው: ቅዳሜ *yäwädihəññaw qadame* 'this Saturday'); የወዲያኛው *yäwädīyaññaw* 'that one over there' (from ወዲያ *wädīya*; note የወዲያኛው: ቅዳሜ *yäwädīyaññaw qadame* 'the next Saturday', that is, 'the Saturday after', also 'the previous Saturday', that is, 'the Saturday before the last one'); ታችኛው *taččəññaw*, የታችኛው *yätaččəññaw* 'the lower one' (from ታች *taččə*); ላይኛው *layəññaw*, የላይኛው *yälayəññaw* 'the upper one' (from ላይ *lay*).

45.5.11. Nominalizer -ተኛ -täñña

Nouns and adjectives may also be formed with the suffix -ተኛ -täñña coming close in meaning to that of -(ä)ññaw. The nominalizer -ተኛ is normally added to a noun and occasionally to an adjective. Examples: ነገርተኛ *nägäritäñña* 'who has a case pending in court, litigant' (from ነገር *nägär* 'word'), ሰፈርተኛ *säfäritäñña* 'people of the same area' (from ሰፈር *säfar* 'village'), ማኅበርተኛ *mahbäritäñña* 'associate, member' (from ማኅበር *mahbär* 'association'), ወሰንተኛ *wäsäntäñña* 'one who shares a boundary' (from ወሰን *wäsän* 'boundary'), ዓለምተኛ *älämtäñña* 'secular' (from ዓለም 'world'), ገበያተኛ *gäbäyatäñña* 'marketgoer, shopper' (from ገበያ *gäbäya* 'market'), ዋናተኛ *wanätäñña* 'swimmer'.

Occasionally the suffix is -ätäñña: e.g., ነገረተኛ *nägäritäñña* 'litigant', ማኅበረተኛ *mahbäritäñña* 'member of an association', ሰፈረተኛ *säfäritäñña* 'villager'.

The nominalizer -ተኛ is also added to a verbal base, mostly with verbs of the ሰማ- *sämma*-class. Examples: ሠራተኛ *särratäñña* 'worker' (from ሠራ *särra* 'work'), በላተኛ *bällatäñña* 'consumer' (from በላ *bälla* 'eat'), ቀናተኛ *qännatäñña* 'jealous' (from ቀና *qänna* 'be jealous'), ከዳተኛ *käddatäñña* 'traitor, one who goes back on his word' (from ከዳ *kädda* 'betray'). As for ለቀስተኛ *läqqästäñña* 'mourner', it may go back either to the noun ለቅሶ *läqso*, ለቅሶ *läqso* 'mourning', or to the verb ለቀስ *a-läq-qäsä* 'mourn'. See also 45.5.9.

Formed from a noun ending in -ta: ዘገምተኛ *zägämtäñña* 'one who walks or talks slowly', from ዘገምታ *zägämta* 'slowness'.

45.5.12. Nominalizer -*ā* -*lla*, -*ā* -*llo*, -*ā* -*lle*

Nouns with the suffix *-lla* going back to nouns without this suffix: ቡችላ *buččalla* (with a variant ጉችላ *guččalla*) 'puppy' (ቡቺ *bučči*, ቡች *buččo*, ቡች *bučči* 'puppy', also 'cry for calling dogs'); ወንዲላ *wändilla* (also ወንዲሎ *wändillo*) 'romantic woman' (it is considered an insult, from ወንድ *wänd* 'male'); ገንደላ *gändilla*, ገንደላ *gändella* 'large log' (ገንድ *gänd* 'log'); ውርንዊላ *wərənčalla* 'ass's foal, colt' (ውርንዊ *wərənča*, same); ወንቃፊሎ *wänqafillo* 'wooden hook used for pulling down branches from trees' (ወንቃፍ *wänqaf*, same).

Nouns with the suffix *-lla* for which no basic noun is attested: ቀረንደላ *qärändilla* 'charred or burned grain', መንገዊላ *mängäčalla* 'jaw and chin', ጦጭጦላ *močmočalla* 'genet (small insect)', ገንደፊላ *gändäfilla* 'large, stocky person', ሽንፍላ *šənfalla* 'second stomach of the animal', ጉግምላ *gumamalla* 'plant which grows by a body of water', ቃንዲላ *qandilla* 'whip', ቀሌላ *q'abbella* 'young female elephant which is ready to be covered', ቀሌላ *q'arilla* 'oxhide', ውሽሽላ *wäššalla* 'kind of lilly'.

Nouns with the suffix *-lle*, *-llo* for which no basic noun is attested: ገርዳሌ *gärodalle*, ገራዶሌ *gäradolle* 'robust young man', ቀረንጠሎ *qärantällo* 'rag, scrap'.

45.5.13. Nominalizer -*ə*ቻ -*əčča*, -*a*ቻ -*ačča*, -*o*ቻ -*očča*, -*u*ቻ -*učča*

This nominalizer added to a nominal or possibly to a verbal base forms abstract and concrete nouns.

From nouns: ዳርቻ *darəčča* 'extremity, edge' (from ዳር *dar* 'limit, border'), ኮርቻ *korəčča*, *korračča* 'saddle' (from ኮር *kor* 'saddle'), ስርቻ *sərrəčča* 'nook along the wall' (from ስር *sər* 'root, bottom'), አፈርቻ *afärəčča* 'dark, dusty color' (from አፈር *afär* 'earth, dust'), ወሳፍቻ *wəsafəčča* 'awl' (from ወሳፊ *wäsfə*).

From verbs: ጋብቻ *gabəčča* 'marriage' (from አገባ *a-gäbba* 'marry'), ፍራቻ *fəračča* 'fear' (from ፈራ *färra*), ጥላቻ *ələčča* 'hatred' (from ጠላ *šälla*), ቋቋቻ *q'əq'əčča* (also ቋቋታ *q'əq'əta*) 'feeling of nausea due to food disagreeing with one' (from ቋቋ: አለው *q'əq'ə alə-w* 'feel nausea').

Primary nouns: ስልቻ *səlləčča* 'small skin used as a bag or sack', ቦረንትቻ *borän-təčča* 'black sheep slaughtered in the cattle pen at the beginning of May'.

45.5.14. Nominalizer -*a*ዊ -*awe*

The nouns having this nominalizer are abstracts and are taken from Ge'ez; the pattern is ቅትላዊ *qətlawe*. Examples: ብሕታዊ *bəhtawe* 'seclusion', ሥራዊ *sərrawe* 'uprooting', ገዳዊ *gəššawe* 'collection of the lives of saints'. Note the vowel *ə* after the 1st radical even though the vowel of the underlying noun is not *ə*, as, for instance, in ምንታዊ *məntawe* 'being a twin' going back to መንታ *mänta* 'twin'.

45.5.15. Nominalizer *-a* *-awi*

The nominalizer *awi* is added to common nouns for the formation of adjectives expressing a quality or a characteristic in reference to the underlying noun. It is often translated 'pertaining to'.

Examples: **ልብ** *labb* 'heart': **ልባዊ** *labbawi* 'intelligent, sincere'; **ምድር** *mədr* 'earth': **ምድራዊ** *mədrawi* 'earthly'; **ሰማይ** *sāmay* 'heaven': **ሰማያዊ** *sāmayawi* 'heavenly, blue'; **ሰላም** *sālam* 'peace': **ሰላማዊ** *sālamawi* 'peaceful'; **አየር** *ayyār* 'atmosphere': **አየራዊ** *ayyārāwi* 'atmospheric'; **ዕለት** *əlät* 'day': **ዕለታዊ** *əlätawi* 'daily'; **ዘመን** *zāmān* 'time': **ዘመናዊ** *zāmānawi* 'fashionable, modern'; **ሃይማኖት** *haymanot* 'religion': **ሃይማኖታዊ** *haymanotawi* 'religious'; **መንፈስ** *mānfās* 'spirit': **መንፈሳዊ** *mānfāsawi* 'spiritual'; **ሕግ** *həgg* 'law, rule': **ሕጋዊ** *həggawi* 'legitimate, rightful'.

With nouns ending in *-a* the nominalizer is *-wi*: e.g., **ሥጋ** *səga* 'flesh': **ሥጋዊ** *səgawi* 'carnal'; **ሁኔታ** *huneta* 'circumstance': **ሁኔታዊ** *hunetawi* 'situational, referring to a situation or condition'; **ሐዋርያ** *hawarya* 'apostle': **ሐዋርያዊ** *hawaryawi* 'apostolic'.

With nouns ending in *-e* the nominalizer is *-yawi*: e.g., **ጊዜ** *gize* 'time': **ጊዜያዊ** *gizeyawi* 'temporary'.

The name of a people is likewise expressed by *-awi* suffixed to the name of the country if it ends in a consonant, and by *-wi* suffixed to the name of the country if it ends in a vowel. Examples: **እንግሊዛዊ** *ənglizawi* 'English' (from **እንግሊዝ** *əngliz*), **ፈረንሳዊ** *fārānsawi* 'French' (from **ፈረንሳይ** *fārānsay*), **ኢትዮጵያዊ** *ityoppəyawi* 'Ethiopian' (from **ኢትዮጵያ** *ityoppəya*), **አሜሪካዊ** *amerikawi* 'American' (from **አሜሪካ** *amerika*), **ኢጣልያዊ** *ityalyawi* 'Italian' (from **ኢጣልያ** *ityalya*).

The feminine is formed by *-awit* (**እንግሊዛዊት** *ənglizawit*), the pl. masc. by *-awəyan* (**እንግሊዛውያን** *ənglizawəyan*), the pl. fem. by *-awəyat* (**እንግሊዛውያት** *ənglizawəyat*).

The same meaning can be expressed by **የ**+country+**ሰው** *sāw*: thus, **የእንግሊዝ** *yəəngliz sāw* 'Englishman', **የሞሮኮ** *yəmoroko sāw* 'Moroccan'.

Note **የሰው**: **አገር** *yā-sāw agär* 'foreign country'. — For *-awi* in the titles of monarchs, see 49.7.

45.5.16. Nominalizer *-a* *-ay*

There are isolated occurrences of adjectives with the suffix *-ay*. The adjectives with the nominalizer *-ay* most often have the same meaning as those with *-awi*. Examples: **ዘመናይ** *zāmānay* 'excessively modern, pretentious' (from **ዘመን** *zāmān* 'time'), **ማእከላይ** *ma-kälāy* 'mean, medium' (from **ማእከል** *ma-käl* 'middle'), **ቀዳማይ** *qādamay* 'first', **ዳግማይ** *dagmay* 'second', **ምድራይ** *mədray* 'earthly', **እሳታይ** *əsatay* 'fiery color' (from **እሳት** *əsät* 'fire'). From Ge'ez: **ከብዳይ**: **ሥር** *kābdāy sər* 'ventral root' (ne-

ologism, from ከብድ *käbd* 'belly'), ዳኅራይ *dahray* 'posterior' (neologism), ደኃራይ *däharay* 'the hind part of the saddle'.

45.5.17. Nominalizer -a

See the patterns ቀተላ *qätäla*, ቀታላ *qätala*, qättala, qättalla, ቃተላ *qatäla*, ቃታላ *qatala*, ቁተላ *qotäla*, ቁተላ *qutäla*, ቅተላ *qätäla*, qättäla, ቀረተላ *qärätäla*, ቀርታላ *qär-talla*, ቅርተላ *qərtäla*, ቀተላተላ *qätältäla*.

45.5.18. Nominalizer -i

A non-productive nominalizer *-i* denotes a people of a country or an adherent to a religion. Examples: አረሚ *arämi* 'pagan', ይሁዲ *yəhudi* 'Jew'.

See also ቀታሊ *qätali*, ቅታሊ *qəttali*, ቅትላታሊ *qəttältali*.

45.5.19. Nominalizer -e

The nominalizer *-e* added to the name of a place denotes someone who is a native of that place. Examples: መንዝ *mänz* 'Mänz': መንዜ *mänze* 'a native of Mänz'; ጎጃም *goḡgam* 'Gojjam': ጎጃሜ *goḡgame* 'a native of Gojjam'; ወልቃይት *wälqayit* 'Wolqayt': ወልቃይት *wälqayite* (also ወልቃታይ *wälqatay*) 'native of Wolqayt'.

If the underlying noun ends in *-a*, the vowel is dropped and the nominalizer *-e* is then added to the noun: e.g., ወለጋ *wällägga* 'Wollega': ወለጌ *wällägge* 'a native of Wollega'; ሸዋ *šäwa* 'Shoa': ሸዌ *šäwe* 'a native of Shoa, Shoa'.

If the vowel is *-e*, *-i*, *-o*, the vowel remains and no nominalizer is added to it: thus, ጉራጌ *gurage* 'the region of Gurage': ጉራጌ *gurage* 'who is ethnically a Gurage'; ትግሬ *təgre* 'the province of Tigre': ትግሬ *təgre* 'a native of Tigre'; አሩሲ *arusi* 'the province of Arusi': አሩሲ *arusi* 'a native of Arusi'; ሲዳሞ *sidamo* 'the province of Sidamo': ሲዳሞ *sidamo* 'a native of Sidamo', but also ወሎዬ *wällo-yye* 'one from Wollo'.

The above mentioned meanings may also be expressed by የ+name of the province+ሰው *säw*: thus, የትግሬ: ሰው *yätəgre säw* 'a native of Tigre', የከፋ: ሰው *yäkäfa säw* 'inhabitant of Kafa'.

For an inhabitant of a city the structure የ+name of the city+ሰው *säw* is used. Examples: ያዲስ: አበባ: ሰው *yaddis abäba säw* 'an inhabitant of Addis Ababa'; የጅማ: ሰው *yägimma säw* 'an inhabitant of Djimma'.

Note also ከተማ *kätäma* 'city': ከተሜ *kätäme* 'urban dweller'; ገጠር *gätär* 'countryside, suburb': ገጠሬ *gätäre* 'rural'; አገር *agär* 'country': አገሬ *agäre* 'native(s), inhabitant(s) of a region'.

This nominalizer also denotes 'something that has what the noun denotes': thus, አገሬ *ab'are* 'dusty place' (from አገራ *ab'ara* 'dust'), ጥቁራ *taq'are* 'belonging or having the characteristics of blackness', ሴቴ *sete* 'female (of species, indicating that

a given substance is softer or smaller than a similar substance), ዝሆኔ *zəhone* 'elephantiasis' (from ዝሆን *zəhon* 'elephant').

Various kinds of barley or of bread end in *-e* most often going back to a noun: thus (of barley) ገንበቲ *gənbote*, ማውኔ *mauwe*, ጋሜ *gamme*; (of bread) ቂራራ *q'ä-rafe*, ደንገሌ *dängäle*, ዳቤ *dabbe*.

Formed from a verb: መጤ *mäfte* 'immigrant, alien, newcomer, settler' (from መጣ *mätta* 'come'), ጮሌ *çolle* 'quick, cunning, schemer' (from ጮለ *çolä* 'be quick, clever'), ጫራ *çarre* 'animal that is believed to unearth corpses and eat them' (from ጫረ *çarä* 'scratch'), አይቀሪ *ayqäre* 'unavoidable' (from አይቀር *ayqär* 'it does not remain', from ቀረ *qärrä* 'remain').

In the numerals it expresses the process of multiplying: e.g., ሁለቲ *hulätte* 'twice', ሦስቲ *soste* 'thrice'.

In a few occurrences the suffix *-ቲ -te* goes back to *-ታ -ta* to denote a thing that performs the action of the noun ending in *-ታ -ta*. Examples: ኳኳቲ *k'ak'ate* 'thing that rattles' (from ኳኳታ *k'ak'ata* 'clatter, knocking sound'), ካካቲ *kakate* 'one who laughs often' (from ካካታ *kakata* 'cackling'), ኋኋቲ *f'af'ate* 'cascade, waterfall' (from ኋኋታ *f'af'ata* 'sound of rushing water').

Primary nouns ending in *-e*: በርበሬ *bärbärrē* 'pepper', ጉማራ *gumarre* 'hippopotamus', ደብዳቤ *däbdabbe* 'letter'.

For *-e* in ወንድ *wände*, ሴቲ *sete* (from ወንድ *wänd*, ሴት *set*), see 49.5.5. See also ቅታሌ *qətaale*, ገገታሌ *qəttale*, ቅታሌ *qutale*, ቅጥታሌ *qəttale*, ቅጥታሌ *qəttale*.

45.5.20. Nominalizer *-o*, *-ቶ -yyo*

A considerable number of nouns have the nominalizer *-o*. They are mostly triradicals, but there are also biradicals and quadriradicals. Although most of them are derived from a nominal or verbal base, others are not. They designate the quality of a person or an animal expressed by the nominal base, and they often have an expressive (denigrating, pejorative, or caritative) meaning.

Examples: ጢሞ *timo* 'bearded one' (from ጢም *tim* 'beard'), ለምጦ *lämto* 'horse that has a pinkish nose and muzzle' (from ለምጥ *lämጥ* 'leprosy'), ወንድ *wände* 'man-nish woman' (from ወንድ *wänd* 'male'), ዝምቦ *zəmbo* 'a person who has no celerity' (insult used in hockey games, from ዝምብ *zəmb* 'fly'), ቂሎ *qilo* 'foolish' (from ቂል *qil*), ሴቶ *seto* 'womanly, coward' (from ሴት *set*, insulting term for a man), አመድ *amädo* 'ashen' (from አመድ *amäd* 'ashes').

The nominalizer *-o* also forms nouns that have in abundance that what is designated by the original noun: thus, ጥርሶ *ərsso* 'person with protruding teeth' (from ጥርሶ *ərs*), እንቅርቶ *ənqərtso* 'one who has a prominent goiter' (from እንቅርት *ənqərt* 'goiter'), ቀንድ *qändso* 'long-horned animal' (from ቀንድ *qänd* 'horn').

The suffix *-o* is added to the root of the noun without suffix in ጅንቅሎ *ženqallo* 'big-headed' (from ጅንቅላት *ženqallat* 'head').

The following nouns give the impression as if they were formed from a verb form: ሸቡቶ *šabbatto* (also ሸቡቲ *šabbätte*) 'having gray hair' (from ሸቡተ *šabbätä* 'have gray hair'), ዋሽ *waššo* 'liar' (from ዋሽ *wašša* 'to lie').

If the noun ends in *-a*, the *-a* is dropped and the nominalizer *-o* is added. Thus, አሀዖ *ahayyo* 'the stupid one, you stupid one!' (from አሀዖ *ahayya* 'donkey'), ውሽ *wəššo* 'who snifles around like a dog' (from ውሽ *wəšša* 'dog'), ሌቦ *lebo* 'the thief, you thief!' (from ሌባ *leba* 'thief'), አፍንጮ *afənčo* 'short-nosed' (from አፍንጫ *afənča* 'nose').

For the ending *-o*, see also 152.3.

The nominalizer *-o* also expresses the product or the result of an action: ርጎ *rəgo* (or ለርጎ *ərgo*) 'curdled milk', ምታር *mattaro* 'small piece, small section', ጉዞ *g'əzo* 'journey', ልቅሶ *laqso* 'mourning', በረዶ *bärädo* 'hail', ቀጣር *q'əttaro* 'prayer said when telling one's beads', ሮጂጦ *rəmmiṭto* 'bread baked in the ashes' (from ረመጥ 'ashes').

Nouns of action may be expressed through the ending *-o*. Examples: ለብላቦ *ləb-labo* 'burning' (from ለበለበ *ləbälläbä* 'burn slightly'), ብርባር *bərbaro* 'act of tossing the threshed grain' (from በረበረ *bäräbbärä* 'turn the threshed grain'), ቀጥፋር *q'əffaro* 'the act of digging'.

The numerals are used with the suffix *-ፑ -yyo* to express multiplicity: e. g., ሁለት *hulättəyyo* 'double, double-layered bread' (also ሁለቶ *hulätto* 'doubled'), ሦስት *sostəyyo* 'triple-layered bread' (also ሦስቶ *sosto* 'group of three items'), አራት *arat-təyyo* 'quadruple' (also አራቶ *aratto* 'quadruple'), and so on.

With palatalization of the last radical: መላሽ *mäləšo* 'salt given to cattle to lick' (from ላሰ *lasä* 'lick'), መቆጭ *mäqqäčo* 'fine, penalty' (from ቀጣ *qäṭta* 'punish').

The nominalizer *-o* is also retained in learned and archaic words taken from Ge'ez. Examples: ተዋሕዶ *təwähädo* 'Monophysitism', ተዛምዶ *təzämdo* 'relationship', ተቃዋሚ *täqawəmo* 'opposition', አምላክ *amläko* 'cult, worship', አለምድ *aməro* 'reason, intellect', ገልፅ *halləyo* 'theory, mind, thought'.

There are also primary nouns (names of animals or others) with the ending *-o*. Thus, ቀበር *qäbäro* 'jackal', በቅሎ *bäqlo* 'mule', ዘንዶ *zändo* 'serpent, python', ዶር *doro* 'chicken'. Other nouns: ሚዶ *mido* 'wooden comb', ጎጆ *gogǝo* 'small hut', ቡሉኮ *bullukko* 'heavy bedspread', ሸንጎ *šängo* 'forum, council', ከበር *käbäro* 'drum', ሸምብቆ *šämbäqqo* 'bamboo', አክንባሎ *akənbalo* 'lid for the griddle'.

45.5.21. Nominalizer *-ጻይ -əyye*, *-ጻየ -əyyä*

The nominalizer *-ጻይ -əyye*, *-ጻየ -əyyä* expresses endearment with nouns, adjectives, and pronouns. Examples: ወንድምጼ *wändəmməyye* 'my dearest brother', እንትጼ (also

እትዬ *əhatəyye* (also *ətəyye*) 'my dearest sister' (also, when addressing an elder sister or an elder acquaintance), **ብርቅዬ** *bərqəyye* 'darling' (as in **ለናተ**: **ብርቅዬ**: **ነው** *län-natu bərqəyye nəw* 'he is his mother's darling', **የብርቅዬ**: **ልጅ**: **ነው** *yäbərqəyye laḡ nəw* 'he is an only child'), **እንተዬ** *antäyye*, fem. **እንቺዬ** *ančiyye* 'you' (sg.), a familiar and affectionate form.

The final vowel is omitted and **-əዬ** is added to the noun or to the adjective, as in **ጋሽዬ** *gaššəyye*, term of address to an older brother or male who is older than the speaker (from **ጋሽ** *gašša* 'shield'), **ቆንጅዬ**: **ናት** *qonḡəyye nat* 'she is cute' (from **ቆንጅ** *qonḡo* 'pretty').

For forms of address ending in *-əyye*, see 152.4; 152.5.

Another concept of the suffix *-əyye* is found in **ዱርዬ** *durəyye* 'vagabond, hoodlum' (lit. 'one who lives in the forest') from **ዱር** *dur* 'forest'.

The suffix *-yye* also expresses a quality in **ድንክዬ** *dänkəyye* 'dwarfish, very short person' (from **ድንክ** *dänk* 'dwarf').

For various names of barley ending in *-yye*, cp. **ወርቅዬ** *wärqəyye*, **ደሞዬ** *dämooye*.

For the suffix *-əyye*, see 38.2.

45.5.22. Nominalizer **-oሽ** -*oš*, **-የሽ** -*yyoš*

The names of several children's games are formed with this nominalizer. As for the root itself, it has the vowel *ə* in all the constituting syllables. Examples: **ልቅሞሽ** *laqqəmoš* 'game with pebbles', **ሽሽጎሽ** *šəššəgoš* 'hiding game', **ቅምጦሽ** *qəmmətoš* 'a ball game', **ድብብቆሽ** *dəbəbbəqoš* 'game of hide-and-seek', **ቅልልጦሽ** *qəlləlləboš* 'game played with cloth balls', **ቅብብሎሽ** *qəbəbbəloš* 'relay'; also **እንጢሎሽ** *ənṯilloš* 'seesaw', with a slight deviation from the pattern *qəttəloš*, *qəttəttəloš*.

Outside of this class of nouns there are several nouns with the ending *-oš* whose varied meanings cannot be summed up in a specific value. As with the games with the ending *-oš*, all the other nouns with *-oš* also have the vowel *ə* in all the syllables. Some of the nouns are: **ድርቆሽ** *dərqoš* 'straw, hay, dried *əngära*-bread', **ስርቆሽ** *sərqoš* 'theft, private door', **ጎንዶሽ** *gəndoš* 'one who has lost his fingers and toes', **ጥሎሽ** *təloš* 'dowry', **ግርዶሽ** *gərdəš* 'awning, alcove, eclipse'.

Passive meaning: **ግጦሽ** *gətoš* 'grazing place, pasture'.

With the meaning 'act of doing something': **ድብልቆሽ** *dəbləqoš* 'mixing', **ግድሞሽ** *gəddəmoš* 'manner of lying down'.

The original form of the base noun is kept in **ሁለትዮሽ** *hulättəyyoš* 'game having two players' (from **ሁለት** *hulätt* 'two'), **ሦስትዮሽ** *sostəyyoš* 'whip made of three plaited strands' (from **ሦስት** *sost* 'three'), **የጋርዮሽ** *yä-garəyyoš* 'collective' (recent coinage from **ጋራ** *gara* 'with').

46. VARIOUS FORMATIONS

46.1. Nouns and adjectives are also formed by using various verb forms and by various combinations of nouns with nouns and with verbs.

From verb+verb: **ውጣ**: **ውረድ** *wəṭa wəräd* 'haggling' (lit. 'go up, go down!'), **ወርባ** *wärrobälla* 'vagabond, ruffian' (lit. 'by-raiding he-made-a-living'), **ወጣ**: **ገባ** (also **ገብ**) *wätta gäbba* (also *gäbb*) 'jagged' (lit. 'it went out, it entered'), **ባወጣ**: **ያውጣ** *bawätta yawṭaw* 'by hit-or-miss, taking a chance' (lit. 'by what he made go out let him make go out'), **የሚላስ**: **የሚቀመስ** *yämmillas yämmiqqämmäs* 'food' (lit. 'that which is licked, that which is tasted'). Note also **ቆጣ**: **ቀረኝ** *qoma qärräčč* 'unmarried woman, old maid' (lit. 'she-standing she-remained').

Verbs with objectsuffix pronouns: **ዳምጠው** *damṭaw* 'steamroller' (lit. 'crush it/him!'), **ይግባኝ** *yəgbāññ* 'court appeal, petition' (lit. 'may it enter into me'), **ወረርሽኝ** *wärrär-šəññ* 'plague, epidemic' (lit. 'you [fem.] invaded me'), **ደረሰኝ** *därräsāññ* 'receipt' (lit. 'it reached me'), **አካርሚኝ** *akkarmiññ* 'a temporary building built for shelter' (from **አካረመ** *akkarrämä* 'stay with someone during the rainy season').

Verbs with the preposition *b* with prepositional suffix pronouns: **መጡብሽ** *mät-tubbəš*, or **መጡብኝ** *mät-tubbəññ* 'a small earthenware griddle for making bread quickly' (lit. 'they [guests] came against me'), **ውርጅብኝ** *wərgəbbəññ* 'calamity, disaster, volley of angry words' (lit. 'the **ውርጅ** *wərg*-calamity is against me'), **ፍጅብኝ** *fəḅb-bəññ* 'lawyer, legal representative', **ማን**: **አሰብኝ**: **ባይ** *man alläbbəññ bay* 'despot' (lit. 'who is over me?').

Jussive or imperative preceded by **የ**- or **ለ**-: **የይምሰል** *yäyəmsäl* 'pretense, for show, put on' (lit. 'of-let-it-be-like'); **ለይምሰል** *läyəmsäl* 'pretense' (as in **ለይምሰል**: **ነው** *läyəmsäl näw* 'it is a put on, it is for pretense, it is for appearance's sake'; **ንዴቱ**: **ሁሉ**: **ለይምሰል**: **ነበር** *naddetu hullu läyəmsäl näbbär* 'his anger was all a pretense'); **ለይሰሙላ** *läyəsmulla* 'a pose, for show, lip service' (lit. 'for may-they-listen-for-it'); **የአየልኝ** *yäyulləññ* 'pretentious, for show' (lit. 'of-see-for-me!').

Jussive+perfect: **ይሙት**: **በቃ** *yəmut bäqqa* 'death penalty, death sentence' (lit. 'let him die, it's final').

Several combinations with **ገብ** *gäbb* (shortened form of **ገባ** *gäbba* 'enter'), as in **ሁሉ**: **ገብ** (or **ሁሉ**: **ገብ**: **ሁሉ**: **ገብ**) *hullu gäbb* (or *hullə gäbb*, *hullä gäbb*) 'busy-body, all-purpose', **ግብረ**: **ገብ** *gəbrä gäbb* 'morals', **ዓይነ**: **ገብ** *aynä gäbb* 'vividcolors', **አዲስ**: **ገብ** *addis gäbb* (also **አዲስ**: **መጥ** *addis mäṭṭ*) 'newcomer', **ሰርጎ**: **ገብ** *särgo gäbb* 'infiltrator', **ወዶ**: **ገብ** *wäddo gäbb* (also **ወዶ**: **ገባ** *wäddo gäbba*) 'volunteer, one who voluntarily submits'. See also 54.1.3.

46.2. Noun+noun: ሱት: በደረቱ *suq bādārāte* 'itinerant peddler' (lit. 'the store is on my chest'), መገቢያ: መውጫ *māgbiya māwṣa* 'the ins and outs of a place' (lit. 'entrances and exits').

የ+repeated noun: የወሬ: ወሬ *yāwāre wāre* 'rumor, hearsay', የሰሚ: ሰሚ *yä-səmmi səmmi* 'hearsay' (lit. 'of-hearing-hearing').

Noun, or adjective, or gerund+shortened perfect: ግብረ: አበር *gabrä abbär* 'accomplice, collaborator', ብረት: ለበስ *brät läbbäs* 'armored', ዓለም: አቀፍ *aläm aq-qäf* 'global, international', ትምህርት: ነክ *təmhərt näkk* 'educational' (from ነክ *näkkä* 'touch'), አዲስ: መጥ *addis mäṭṭ* 'newcomer', ሠርቶ: አደር *sārto addär* 'working class' (lit. 'who gets a living by working'), አብሮ: አደግ *abro addäḡ* 'childhood friend' (lit. 'with whom one grew up together'), ዐውቆ: አበድ *awqo abbäd* 'who acts crazy' (lit. 'who wittingly is crazy'), ልብ: ወለድ *labb wälläd* 'imagination, fiction' (lit. 'something that the heart creates'), ሥራ: ፈት *səra fätt* 'loafer, unemployed' (lit. 'who is out of work'), ሥጋ: በል *səga bäll* 'carnivorous' (lit. 'who eats meat').

Noun+imperative: ጥንብ: አንሣገጥ *ansa* (or አንሽ, *ansī*) 'vulture, scavenger' (lit. 'carry away the corpse!'), ገልገል: አንሣ *gəlgäl ansa* 'large bird of prey' (lit. 'carry away the young of domestic animals!'), ደበናንሣ *däbānansa* 'smith, tanner' (derogatory expression, for ደበን: አንሣ *däbān ansa* 'carry the sepulcher!'), ዐይን: አውጣ *a yn awṭa* 'impudent, aggressive' (lit. 'take out the eye!'), ቀንድ: አውጣ *qänd awṭa* 'snail' (lit. 'bring out the horn!').

Nouns are likewise formed by the combination of a noun with የለሽ *yälläs* 'you (fem.) don't have', or of a noun followed by the perfect with the object suffix pronouns of the 2d feminine, singular. Examples: አርባን: የለሽ *arban yälläs* 'nonsense, useless', ዋስ: የለሽ *was yälläs* 'untrustworthy person'¹.

From verbs with the object suffix pronoun, 2d fem. sg.: ወፍ: አራሽ *wäf arras* 'kind of plant' (lit. 'a bird defecated on you'), ወፍ: ዘራሽ *wäfzärras* 'a kind of plant' (lit. 'a bird sowed you'), ማን: ዘራሽ *man zärras* 'illegitimate person, person of no family' (lit. 'who sowed you?'), ጭራ: ቀረሽ *ṣəra qärräs* 'tailless monkey (insult), crazy (person)' (lit. 'the tail is missing for you'), ጥይት: ቀረሽ *ṭəyyət qärräs* '[a quarrel] short of gunfire' (lit. 'the bullet was missing for you').

Without a noun: ቀማሽ *qämmas* 'a poisonous plant' (lit. 'it took you by force').

The nouns of that kind may also be used in the plural: e.g., ዋስ: የለሾች *was yälläšočč* 'untrustworthy persons'.

For adjectives formed by the same combination, see 44.1.10.

¹ Used in proper nouns: e.g., ወሰኔለሽ *wäsänelläs* (for *wäsän yälläs*, for the contraction, see 18.3) 'you have no limits'; ጠገሊለሽ *ṭəgfelläs* 'you have no limits'; አቻሜለሽ *aččəmmelläs* 'you have no equal'.

46.3. Adjective+መሆን *māhon* forms an abstract, as in ብልህ: መሆን *bələh māhon* 'sagacity' (lit. 'the being sagacious').

ይሆናል *yəhonall* preceded by የ- or a preposition 'conjecture, supposition, probability' (lit. 'it will probably be'), as in ማስረጃው: ሁሉ: የይሆናል: ነው *masrāḡḡaw hullu yəyāhonall nāw* 'the whole explanation is only supposition'.

ምናልባት *mənalbat* 'perhaps' preceded by ለ 'as a precaution': e.g., ለምናልባቱ: ጃንጥላ: ያዝ *lāmənalbatu ḡaṅṅəla yaz* 'take an umbrella as a precaution!'

Other combinations: ለስሙ: ያህል *lāsəmu yahəl* 'skimpy (meal)', lit. 'nominally, in name only'; አለሁ: አለሁ: ማለት *alläwəh alläwəh malät* 'showing off, pretending to be so-and-so' (lit. 'to say "I am, I am"').

47. Compound nouns

47.1. Amharic has a considerable variety of compound nouns. Only a selection is given here.

In compound nouns all the suffixes (e.g., the article, the possessive suffixes, the direct object marker, the plural marker), and the various nominalizers are normally added to the second noun. Examples: እርሳስ: መቅረጫው *ərsas māqrāḡa-w* 'the pencil sharpener'; ቡና: ነጋዴው *bunna näggade-w* 'the coffee merchant'; መጽሐፍ: ጻፈዎቹ: መጡ *māšhaf šafi-wočču mäṭtu* 'the writers [of the books] came'; ሕግ: የለሾች: ናቸው *həgg yälläš-oččə naččəw* 'they are lawless'; መኪና: ነጂውን: ፖሊስ: አቆመው *mākina näḡi-w-ən polis aqoməw* 'the police stopped the driver'; ጫማ: ሥራችን: በጣም: ጥሩ: ነው *čamma sərə-ččən bätam řəru nāw* 'our shoemaking is very good'; ባለጠግነት *balätəgg-ənnät* 'state of being wealthy' (from ባለ: ጠጋ *balä təgga* 'wealthy').

The functioning of the compound noun is not consistent: thus, ፖስታ: ቤቱን: (or ፖስታውን: ቤት, or የፖስታ: ቤቱን, or የፖስታውን: ቤት): ሠርተው: ጨረሱ *posta betun (orposta-wən bet, or yäposta betun, or yäpostawən bet) särtəw čärräsu* 'they finished building the post office'.

For the plural of compound nouns, see also 40.11.

47.2. The combination of two nouns belonging to the same sphere of meanings may be used with or without -ና *-ənna* 'and'. This combination is considered a compound: e.g., አባት: እናት *abbat ənnat*, or እናት: አባት *ənnat abbat*, or እናትና: አባት *ənnatənnat abbat*, or አባትና: እናት *abbatənnat ənnat*, or እናት: አባቶች *ənnat abbat-očč* 'parents'; ባልና: ሚስት *balənnat mist*, or ባልና: ሚስቶች *balənnat mistočč* 'married couple'; ኩታና: ቀሚሳ *kutanna qāmis* 'a' 'her dresses' (lit. 'her *kuta*-shawl and her dress'); እጅ: እግር *əḡḡ əgr*, እጅና: እግር *əḡḡənnat əgr*, እጅና: እግሮች *əḡḡənnat əgročč* 'limbs', lit. 'hands and feet' (used in the expression ሐሳቡ: እጅ: እግር: የለውም *hassabu əḡḡ əgr yälləwəmm* 'his idea makes no sense'). Note the plural marker with the second noun.

When the two nouns are combined with *-əṣ -anna*, the complement of possession *ፍ* may be added to both the 1st and 2d noun: thus, *ፍፍተፍ : ፆባቱ ሁኔታ yännatunna yabbatu hureta* 'the condition of his parents'. The marker *-ን* of the direct complement is attached to the last noun: e.g., *ባልፍ : ሚስቱን፡ እጣላ balanna mistun aṭṭalla* 'he made the husband and wife quarrel'.

47.3. A frequent compound is noun+noun from an original *ፍ*+noun+noun (43.1.15). Indeed, the structure *ፍ*+noun+noun is often a free variant of noun+noun: thus, *(ፆ)ፖሊስ : ጣቢያ (yä)polis ṭabiya* 'police station', *(ፆ)ብረት : ምጣኔ (yä)brät maṭad* 'an iron griddle', *(ፆ)ቡና : ቤት (yä)bunna bet* 'coffeehouse', *(ፆ)ወጥ : ቤት (yä)wät bet* 'kitchen' (also 'cook'). Other compounds with or without *ፍ* are: *ፍርድ : ቤት färd bet* 'tribunal', *ትምህርት : ቤት tamhart bet* 'school', *መኝታ : ቤት mäññata bet* 'bedroom', *ፖስታ : ቤት posta bet* 'post office', *ጭቃ : ሹም ṣəqa šum* 'village headman', *ሸህላ : ሠራ šähla säri* 'potter', *ዶሮ : ወጥ doro wät* 'stew made from chicken', *እንግዳ : ቤት angada bet* 'living room, parlor', *ማረፊያ : ክፍል maräfiya käfal* 'room for resting', *ማረፊያ : ቤት maräfiya bet* 'place of detention, prison', *ማተሚያ : ቤት mattämiya bet* 'printer's, press (printer)', *ብርድ : ልብስ bärd läbs* 'blanket' (lit. 'cloth for the cold'), *መንጃ : ፈቃድ mäñgä fäqad* 'driver's license'. For other examples, see 43.1.15.

47.4. In the compound noun-*ä*+noun, the final *ä* of the first noun represents the construct state morpheme of Ge'ez. The formation is equivalent in meaning to Amharic *ፍ*+second noun+first noun. The resulting meaning of this combination is either that of a noun or of an adjective.

Examples for the meaning of a noun: *መካነ : መቃብር mäkanä mäqabär* 'cemetery', *መንፈስ : ጠንካራነት mäñfäsä tänkarrannät* 'perseverance, fortitude', *ምድረ : በዳ madrä bäda* 'desert', *ልብስ : ተክህፍ läbsä täkəhno* 'clerical robes', *እንደበተ : ርቱ ዕነት andäbätä räṭwännät* 'eloquence', *እኩስ : ሌሊት äkkulä lelit* 'midnight', *ቤተ : መንግሥት betä mängəst* 'palace', *ቤተ : ክርስቲያን betä krəstiyan* 'church', *ቤተ : መጻሕፍት betä mäṣahafi* 'library', *ቤተ : ሰብ betä säb* 'family', *ሕገ : መንግሥት häggä mängəst* 'constitution', *ሊቀ : መላእክት liqä mälaəkt* 'archangel', *ሥነ : ሥርዓት sənä sərət* 'ceremony, ritual', *ንጉሠ : ነገሥት nəgusä nägəst* 'emperor' (lit. 'king of kings').

This compound is often used in baptismal names: *ገብረ : ክርስቶስ gäbrä krəstos* 'Servant of Christ', *ወልደ : ገዮርጊስ wäldä giyorgis* 'Son of Giyorgis', *ሣህለ : ሥላሴ sahlä sällase* 'Mercy of the Trinity'.

Examples of the Amharic word order preserving the *-ä* of Ge'ez: *አገረ : ገዢ agärä gäzi* 'governor' (equivalent of the Amharic regular form *ያገር : ገዢ yaḡär gäzi*), *እጅ : ሥራ äḡḡä sərə* 'embroidery', *አፈ : ታሪክ afä tarik* 'oral tradition' (also 'fiction' in the sense of 'not true'), *ዐይነ : ሕሊና aynä həllina* 'imagination', *ቤተ : ሰብ betä säb* 'household, family'.

47.5. A noun commonly used in this structure is ባለ *balä* (from ባል *bal* 'master'): ባለቤት *baläbet* 'owner, proprietor', also 'husband, wife', ባለ: ዕዳ *balä äda* 'debtor', ባለ: ብድር *balä bäddär* 'indebted', ባለ: ውለታ *balä wäläta* 'one who has done a person a favor', ባለ: መሬት *balä märet* 'landowner', ባለ: ንብረት *balä näbrät* 'owner, proprietor', ባለ.መ.ያ *balämuya* 'skilled person', ባለጅ *balägg* (from *balä ägg*) 'skilled artisan, craftsman', ባለ: ቅኔ *balä qəne* 'poet'.

ባለ *balä* is also used with inanimate objects: ባለ: ሀለት: አልጋ: ክፍል *balä hullät alga kafl* 'a room with two beds' (that is, 'a room that has two beds'); ባለ: መያዣ ውን: አፈልጋለሁ *balä mäyazawän äfallägalläh* 'I want the one with a handle' (that is, 'that has a handle'); የሱ: ቤት: ባለ: ቆርቆር: ጣሪያው: ነው *yässu bet balä qorqorro tariyaw näw* 'his house is the one with corrugated iron roof'.

Examples of the meaning of an adjective: ባለ: ቀለም *balä qäläm* 'colored, colorful' (also 'learned', as in የቀለም: ሰው *yäqäläm säw*), ባለ: ጸጋ *balä sägga* 'rich', ባለጌ *baläge* 'ill-mannered', ባለ: ገዜ *balä gize* 'one whom fortune has favored, nouveau-riche'.

47.6. There is a pattern which is produced by the combination of noun-ä+adjective or active participle. In this combination the noun-ä may either play the role of a direct object (as in ነገረ: ሠሪ *nägar-ä säri* 'plotter, troublemaker', lit. 'one who makes arguments'), or have the meaning 'of, concerning' (as in ልብ: ሰፊ *läbbä säffi* 'generous', lit. 'large of heart', ልብ: ሰነፍ *läbbä sänäf* 'dull (of mind), indecisive', ጠባየ: መልካም *ṭäbayä mälkam* 'good-natured', አንገተ: ረጁም *angätä räggim* 'long-necked', lit. 'long of neck', 'ነፍረተ: ቢስ *hafrätä bis* 'brazen', ራስ: ቦራ *rasä bära* 'bald', አንደበተ: ርቱዕ *andäbätä ratw* 'eloquent', አካለ: ጉደሎ *akalä g'ädälo* 'invalid').

47.7. In the combination noun+noun or noun+active participle, the first noun plays the role of a direct object or of circumstance.

Examples for noun+noun: ሰዓት: ሥራ *sä'at sära* 'watchmaking' (where ሰዓት *sä'at* has the role of a direct object, that is, 'making watches'), ሥጋ: መቀጥሪ *səgga mäq'äräça* 'meatcutter, instrument for cutting meat', ደብዳቤ: መጻፊያ *däbdabbe mäšajya* 'letter-writing instrument', መጽሐፍ: መደብር *mäshaf mädäbbär* 'bookstore' (that is, 'a store where one sells books'). For a similar structure, see 62.1.1.

Examples for noun+active participle: መኪና: ነጂ *mäkina nägi* 'driver' (lit. 'who drives a car'), መጽሐፍ: ጸሓፊ *mäshaf sähafi* 'writer', ልብስ: አጣቢ *läbs atäbi* 'laundryman' (lit. 'who washes clothes'), ሕግ: ሠሪ *həgg säri* 'legislator' (lit. 'who institutes laws'), ነገር: ፈላጊ *nägar fällagi* 'troublemaker' (lit. 'who looks for trouble'), ጠብ: ጫሪ *ṭäb çari* 'aggressive, troublemaker, instigator'.

For compounds of the type **ᄃᄆᄇ**: **ᄃᄆᄇ** *čärqa čärq* and of the type **ᄆᄇ**: **ᄆᄇ** *qäyqa qäyy*, see 40.9.

For the plural of compound nouns, see 40.11. — For the marker **ᄆ** of the direct object with compound nouns, see 44.6.3. — For the nominal forms derived automatically from verbs, see Active participle (61), Verbal noun (62), Instrumental (63), Noun of manner (76.11).

NUMERALS

48. Cardinal numerals

48.1. The numerals of Amharic have special symbols. The numerals and their symbols are:

1	፩	አንድ <i>and</i>
2	፪	ሁለት <i>hulätt</i>
3	፫	ሦስት <i>sost</i>
4	፬	አራት <i>aratt</i>
5	፭	አምስት <i>amməst</i>
6	፮	ስድስት <i>səddəst</i>
7	፯	ሰባት <i>säbatt</i>
8	፰	ስምንት <i>səmmənt</i>
9	፱	ዘጠኝ <i>zätäññ</i>
10	፲	ዐሥር <i>asser</i>
20	፳	ሀያ <i>haya</i> (also ሃያ <i>haya</i> ÷ ሀያ <i>həya</i> ፣ ኻያ <i>haya</i> ፣ ካያ <i>kaya</i>) ¹
30	፴	ሠላሳ <i>sälasa</i>
40	፵	አርባ <i>arba</i> [*]
50	፶	አምስ <i>hamsa</i> , አምሳ <i>amsa</i> (also ካምሳ <i>kamsa</i>)
60	፷	ሥልሳ <i>sälsa</i> (also ሥድሳ <i>sədsa</i> , ሥሳ <i>səssa</i>)
70	፸	ሰባ <i>säba</i>
80	፹	ሰማንያ <i>sämanya</i> [*]
90	፺	ዘጠና <i>zätänä</i>
100	፻	መቶ <i>mäto</i>
1,000	፲፪	ሺ <i>ši</i> , ሺህ <i>ših</i> (also ሺ ና, ሺህ ናክ)
10,000	፱፻	አልፍ <i>əlf</i>
'zero'		ዜሮ <i>zero</i> (rarely used አልቦ <i>albo</i>) ²
'dozen'		ደርዘን <i>därzän</i>

¹When one counts items and reaches 20 one utters ዐሥራሥር *asrəsrə* (equivalent of 20) making it follow by the numeral ሀያ *haya*

²In some old texts ስፍር *səfir* is used for 'zero'.

*አርባ *arba* and ሰማንያ *sāmanya* also refer to the commemoration of the 40ieth or 80ieth day of a person's passing away.

48.1.1. The numerals are placed before the noun. Thus, አንድ: ሰው *and sāw* 'one man' (also 'someone'), ሁለት: ቤት *huläit bet* 'two houses'.

The numeral አንድ *and* 'one' is the only numeral that has a feminine form, namely አንዲት *andit* also in the meaning 'a, some'.

The numeral አንድ *and* also means 'same, identical, a certain'. Examples: ሁለቱ ቀመኞች: አንድ: ግብዣ: ላይ: ተገኙ *huläitu qimāññočč and gəbza lay tägāññu* 'the two enemies met at the same party'; ሁለቱም: ድርጊቶች: ባንድ: ዕለት: የተደረጉ: ናቸው *huläitumm dargitočč band əläit yäädärrägu naččəw* 'both events happened on the same day'; አተራራው: ሜና: አንድ: ባሕታዊ: ይኖራል *ətärawaw çaf and bahtawi yənorall* 'a certain hermit lives at the top of the mountain'.

For 'about, approximately', see 48.4.7. For 'some', see 34.6. For አንድ: ሁለት: አንዴ: ሁለቱ, see 48.2.1.

አንድ, feminine አንዲት followed by a noun with suffix pronouns also means 'only' (adjective), as in ያንድ: ልጅ: መሞት: ቤት የዋገ: አሳዘናት *yand läğw a mämot setay-yowan asazzänat* 'the death of her only child embittered the woman'; አንዲት: ልጇን: ወደ: ውጭ: አልልክም *andit läğen wädä wəçč alləkəmm* 'I will not send my only daughter abroad'.

For አንድዬ *andäyye* 'only', see 48.1.5.

አንድ *and* is also used when the noun is intended to be a singulative taken out of the collective: e.g., አንድ: ወምበር: አምጣ *and wämbär amta* 'bring a (single) chair'.

For አንድ as the indefinite article, see 38.1; for አንድ *and*, አንድም *andəmm* to express the indefinite pronoun, see 34.1.

አንዴ (also አንደዬ) *ande* (also *andäye*) 'once, sometime' (as in በግንቦት: አንዴ: አይቼዋለሁ *bägenbot ande ayəččewalläw* 'I saw him sometime in May'; also 'I saw him once in May'); አንዴ: ደግሞ *ande dägmo* 'once more, at other times, and then'; አንዴ: ቆይ *ande qoyy* 'just a minute'; አንዴም: በሆን: ና *andəmm bihon na* 'come, even if only (or 'just') once' (for -e, see 48.1.2).

አንድ: ብቻ and *bəčča* 'single' (lit. 'only one'); አንድ: ጋ *andəga*, or አንድ: ላይ *andə lay* 'together', አንዱ: ጋ *anduga* 'somewhere'; አንድ: ቀን *and qän* 'one day, some day, one of these days, sometime'; አንዱ: ን: ቀን *andun qän* 'sometime, one of these days'; አንድ: ሰሞን *and sāmon* 'sometime, one day, once (in the past)'; ከዕለታት: አንድ: ቀን (or ከዕለታት: ባንደኛው: ቀን) *kälätat and qän* (or *kälätat bandäññaw qän*) 'once upon a time, one day' (lit. 'of-the-days one day').

48.1.2. አንድ: ጊዜ *and gize*, or አንደዜ *andäzze*, አንድዜ *andəzze* 'one time, once, just once' (አንድ: ጊዜ: ስሙኝ *and gize səmuññ* 'listen to me just once, your attention please!'); ካንድም: ጊዜ: በላይ *kandəmm gize bälāy*, also ካንዴም: ሁለት: ሦስት *kandəmm hulāitt soste* 'more than once'.

አንድ: ጊዜም: ቢሆን *and gizəmm bihon* 'even once': e.g., አንድ: ጊዜም: ቢሆን: አቋርጠን: አናውቅም *and gizəmm bihon aqq^warñān annawqəmm* 'we never stopped, even once'.

ጊዜ is also shortened into *-e*, as አንዴ 'once' (see 48.1.1); ሁለቱ *hulāite* 'twice'; ሦስቱ *soste* 'three times' (50.1), and so on.

አንድ: ጊዜ---አንድ: ጊዜ *and gize---and gize* 'now---now': e.g., አንድ: ጊዜ: ቁጭ: አንድ: ጊዜ: ብድግ: እያለ: ሲናገር: ነበር *and gize quçç and gize bəddəgg əy-yalä sinnaggär näbbär* 'he was speaking now sitting, now standing'.

48.1.3. ባንድ *band* 'together, at the same time'; ባንዴ *bande* 'at the same time, at once, immediately' (for *-e*, see above); አንድ: ባንድ *and band* 'one at a time, one after the other, one by one'; ባንድ: ጊዜ *band gize* 'at the same time, at once'; ባንድ: መሥመር *band məsmär* 'in single file'; ባንድ: ድምጽ *band dəməṣ* 'unanimously'.

ባንድ: በኩል: ደግሞ *band bäkkul dəgmo* 'on the other hand' (as in ተስፋዬን: ለመምረጥ: አልፎላግም ÷ ባንድ: በኩል: ደግሞ: እንዳስቀይመው: አልፎላግም *təsfayen läməmrät əlfälləgəmm; band bäkkul dəgmo əndasqäyyəməw əlfälləgəmm* 'I don't want to vote for Täsfaye, but on the other hand I don't want to hurt his feelings').

48.1.4. አንዱ(ም) *andu(mm)* with the negative, አንድ *and-* with the suffix pronouns of the plural and with the negative verb means 'neither, neither of, not either of, none of'. Examples: አንዱም: አጥጋቢ: አይደለም *andumm aṭgabi aydällämm* 'neither is satisfactory'; ከነዚህ: ቀለሞች: አንዱንም: አልወድም *kännəzzih qäləmočč andunəmm alwəddəmm* 'I don't like any (or 'either') of these colors'; አንዱንም: አልገዛ *andunəmm algəzza* 'he didn't buy either'; አንዳቸውንም: አልወድም *andaččəwənəmm alwəddəmm* 'I like neither of them', or 'I don't like either of them'.

አንድም *andəmm* with a negative verb 'no one, nobody, not a single'.

አንድም---አንድም *andəmm---andəmm* 'either---or': e.g., አንድም: ተቀመጥ: አንድም: ሂድ *andəmm tāqəməṭ andəmm hid* 'either sit down or go'. It is also used in Biblical exegesis to introduce an opinion (lit. 'and [there is] one [who says]').

48.1.5. አንደዬ *andäye* 'once', አንደዬም *andäyemmi*+negative 'not even once'. See also አንዴ *ande* (48.1.1).

አንድዬ *andäyye* 'an only one, the only one' (name of Christ); ያንድዬ: እናት *yandäyye ənnat* 'Mary' (lit. 'the mother of Christ'); ለቤተ: ሰባቶ: አንድዬ: (or አንድ):

ናት *läbetä säbočč'ä andäyye* (or *and*) *nat* 'she is an only daughter' (lit. 'to-her-family the-only-one she-is').

For አንዳንዴ 'sometimes', አንዴ---አንዴ 'some time---some time', አንዳንዴ---አንዳንዴ 'sometimes---sometimes', see 160.16; 160.17.

For 'one---the other, the ones.... the others', see 34.15.

48.2. ሁለት *hulätt* 'two'; also 'double, dual': e.g., ሁለት: ድርሻ: ፍዝ: ላገኝ: እችላ ለሁ? *hulätt dərša ruz lagänn äč'alallä'ä?* 'may I have a double portion of rice?'; ዕቅዱ: ሁለት: ዓላማ: አለው *əqədu hulätt alama alläw* 'the plan has two objectives' (or 'a double purpose').

ሁለቱም *hulättumm*, ሁለቱንም *hulättəmm*, or ሁለት *hulätt*+suffix pronouns+ም 'both, both of'. Examples: ሁለቱም: ወንድማማቾች: ወታደሮች: ናቸው *hulättumm wändəmmamačöčč wättaddäročč näččäw* 'both brothers are soldiers'; እቤት: ስደርስ: ሁለቱም: (or ሁለቱንም): ምሳ: ሲበሉ: አገኘኋቸው *əbet sədärs hulättumm* (or *hulättəmm*) *məsa sibälu agännäh'ä* 'when I got home I found both of them eating lunch'; ሁለታችንም: ጠየቅነው *hulättäččənəmm täyyäqnäw* 'we both visited him'; ሁለታችንም: ወደ: ሲሂማ: እንሄድ: ነበር *hulättäččənəmm wädä sinima ənnəhed näbbär* 'both of us were going to the movies' (also 'both of us would have gone to the movies').

ሁለቱም *hulättum* also 'either (one), both': e.g., ሁለቱም: ልክ: ነው *hulättumm läkk näw* 'either(one) is correct, both are correct'; በሁለቱም: እጅ: ሊጽፍ: ይችላል *bä-hulättumm əğğ lišəfyəčč'all* 'he can write with either hand'.

በሁለቱም: በኩል *bähulättumm bäkkul* 'on both sides, on either side, either way'. Examples: ወንዙ: ላይ: በሁለቱም: በኩል: ዛፎች: አሉ *wänzu lay bähulättumm bäkkul zafočč allu* 'there are trees on both sides (or 'on either side') of the river'; ሐሳቡ: በሁለቱም: በኩል: ያስኬዳል *hassabu bähulättumm bäkkul yaskedall* 'the idea works either way'; በየሁለት: ሳምንት: እሁድ: እሁድ: ስብሰባ: ይደረጋል *bäyyähulätt sam-mənt əhud əhud säbsäba yəddärrəgall* 'meetings are held every other Sunday'.

(ከሁለቱ): አንዱም (*kähulättu*) *andumm* with a negative verb means 'neither': e.g., (ከሁለቱ): አንዱም: መልስ: ልክ: አይደለም (*kähulättu*) *andumm mäls läkk ay-dälləmm* 'neither answer is correct'.

English 'both---and' is rendered either by -ም attached to each noun or by -ና placed between the two nouns: e.g., አጥሩም: ገደሉም *aṭrumm gädälumm* 'both the fence and the ditch'; የከብት: እርባታ: ዕውቀትንና: ገንዘብን: (or ዕውቀትም: ገንዘብም or ዕውቀት: ከገንዘብ): ይጠይቃል *yäkäbtərbata əwqätənenna gänzäbən* (or *əwqätəmm gänzäbəmm*, or *əwqät kägänzäb*) *yə-täyyəqall* 'animal husbandry requires both knowledge and money'; እኔ: ገበሬም: ሠግሊም: ነኝ *əne gäbärenum säalimm näññ* 'I am both a farmer and a painter'.

48.2.1. እንድ: ሁለት *and hulätt* 'a couple, a few, some'. Examples: አንድ: ሁለት: ብር: ሰጠኝ *and hulätt bərr sətäññ* 'give me a couple of dollars'; አንድ: ሁለት: ጊዜ: አይኛዋለሁ *and hulätt gize ayəččewalläw* 'I saw him a couple of times'.

አንድ: ሁለት: እያሉ: መጡ *and hulätt əyyallu mäftu* 'they came in gradually', or 'they came in by ones and twos'; አንድ: ሁለቱ *and hulätte*, or አንዴ: ሁለቱ *ande hulätte*, or አንድ: ሁለት: ጊዜ *and hulätt gize* 'a few times, a couple of times, once or twice'; ካንዴም: ሁለቱ *kandemm hulätte*, or ካንድ: ሁለት: ጊዜ *kand hulätt gize* 'more than once, several times' (e.g., ካንዴም: ሁለቱ: ነገራሃለሁ *kandemm hulätte nägər-rehalläw* 'I have told you several times').

48.2.2. 'He and three otherpeople came to see me' እሱና: ሦስት: ሌሎች: ሰዎች: ሊጠይቁኝ: መጡ *əssunna sost leločč səwočč liṭäyyəquññ mäftu*, or አራት: ራሱን: ሆኖ: ሊጠይቁኝ: መጣ *aratt rasun hono liṭäyyəqäññ mäfta*, lit. 'four including himself came to see me'.

48.2.3. ዐሥር: ዓመታት *assəramäta* 'decade'; መቶ: ዓመት *mäto amät*, ምእት: ዓመት *məəət amät*, ክፍለ: ዘመን *kəflä zämən* 'century'; መቶኛ: ዓመት *mätəñña amät* 'centenary'; ሺ: ዓመታት *ši amätat*, also ሺ *ši* 'millenium', as in ስምንተኛው: ሺ *səmməntäññaw ši* 'the eighth millenium', i.e., 'doom'sday'.

48.3. The numerals from 11 to 19 are formed from ዐሥራ *asra* (from ዐሥር *assər* with the ending *-a*) followed by the unit numeral. Thus

- | | | |
|----|----|---|
| 11 | ፫ | ዐሥራ: አንድ <i>asra and</i> , ዐሥራ-ንድ <i>asrand</i> |
| 12 | ፬ | ዐሥራ: ሁለት <i>asra hulätt</i> |
| 13 | ፭ | ዐሥራ: ሦስት <i>asra sost</i> |
| 14 | ፮ | ዐሥራ: አራት <i>asra aratt</i> , ዐሥራ-ራት <i>asraratt</i> |
| 15 | ፯ | ዐሥራ: አምስት <i>asra amməst</i> , ዐሥራ-ምስት <i>asramməst</i> |
| 16 | ፰ | ዐሥራ: ስድስት <i>asra səddəst</i> |
| 17 | ፱ | ዐሥራ: ሰባት <i>asra säbatt</i> |
| 18 | ፲ | ዐሥራ: ስምንት <i>asra səmmənt</i> |
| 19 | ፲፱ | ዐሥራ: ዘጠኝ <i>asra zätäññ</i> |

ዐሥራ: አምስት: ቀን *asra amməst qän* 'fortnight' (lit. 'fifteen days').

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 with 'twenty' are followed by the unit: thus, 34 ሠላሳ: አራት *säləsa aratt* 'thirty-four'; 56 አምሳ: ስድስት *amsa səddəst* 'fifty-six'.

48.3.1. The way of expressing hundreds is by placing the required unit before the word for 'hundred': thus, 200 ሁለት: መቶ ካህላት *hulātt māto* 'twohundred'; 500 አምስት: መቶ ለምስት *ammast māto* 'five hundred'; 1800 ዐሥራ ስምንት: መቶ ስምንት (also አንድ ሺ: ስምንት: መቶ) *asra sammānt māto* (also *and šī sammānt māto*) 'eighteen hundred' (also 'one thousand eight hundred'); 1860 ዐሥራ ስምንት: መቶ ሥልሳ *asra sammānt māto salsā* 'eighteen hundred sixty' (also ሺ: ስምንት: መቶ: ከሥልሳ *šī sammānt māto kāsalsā* 'thousand eight hundred and sixty').

The tens follow the hundreds. Thus, 345 ሦስት: መቶ አርባ አምስት (or አርባ ሦስት) *sost māto arba ammast* (or *arbaumast*) 'three hundred forty-five', but also ሦስት: መቶ ከአርባ አምስት (or ካርባ ሦስት) *sost māto kāarba ammast* (or *karbaumast*) 'three hundred and forty-five'.

The thousands precede the hundreds: thus, 2345 ሁለት: ሺ: ሦስት: መቶ አርባ አምስት *hulātt šī sost māto arba ammast*.

'Hundreds' or 'thousands' are expressed by በ-በዙ: መቶ (or በሺ): የሚቁጠሩ: ሰዎች *bābazu māto* (or *bāši*) *yāmmiqq'āttāru sāwočč* 'hundreds (or 'thousands') of people', lit. 'in-many hundreds (or 'thousands') that-are-counted people'.

48.3.2. With dates the cardinal numeral is used. Thus, የካቲት: ዐሥራ ሁለት *yākkatit asra hulātt* 'the 12th of Yākkatit'; መጋቢት: አራት: ቀን *māggabit aratt qān* 'the 4th of Māggabit'. The same structure is also used when no name of month or ቀን *qān* 'day' is given: e.g., ማመልከቻው: እስከ: አምስት: መግባት: አለበት *mamālkā-čaw askā ammast māgbat allābbāt* 'the application must be turned in by the fifth of the month' (the month not being specified).

48.3.3. Note that for the expression 'of the X of the month' one finds an expression such as ወር: በገባ: ባምስተኛው: ቀን *wär bāgäbba bammastāññaw qān* 'on the fifth of the month' (lit. 'after the month entered on the fifth day', that is, ordinal numeral+'day'), but also ወር: በገባ: ባምስት *wär bāgäbba bammast* (lit. 'after the month entered, on-five', that is, cardinal numeral without 'day').

'What is the datetoday? June sixth' ዛሬ: ቀን: ስንት: ነው? ሰኔ: ስድስት *zare qānu sant nāw? sāne saddäst*, lit. 'today the-day how-much is-it? June six'.

Nouns designating 'day, month or year' combined with a numeral take the suffix pronouns agreeing with the person of the verb. Examples: ከተፈተ: አምስት: ወራቸው: ነው *kātāfāttu ammast wāraččāw nāw* 'it has been five months (lit. 'their five months') since they were released'; አሜሪካ: በመጣሁ: በሁለት: ሳምንቷ: መከና:

ገዛሁ-amerika bāmāṭṭa^w h bāhulātt sammānte mākina gāzza^w h 'two weeks (lit. 'in my two weeks') after I came to America I bought a car'; ባራት፡ ዓመተ፡ ማንበብና፡ መጻፍ፡ እችል፡ ነበር *baratt amāte manbābanna māṣaf əčəl nābbār* 'at the age of four (lit. 'at-four my-age') I could read and write'; በወኗ፡ ክርስትና፡ ተነሣች *bāwāw^w a krəstanna tā-nāssaččə* 'she was baptized when she was a month old' (lit. 'in her month').

For the meaning of a sentence such as አዲስ፡ አበባ፡ በመጣ፡ በሦስተኛ፡ ዓመተ፡ ጥሩ፡ ሥራ፡ አገኘ *addis abāba bāmāṭṭa bāsostāñña amātu ʔəru sərə agāññā* 'three years after he came to Addis Ababa he found a good job', see 116.5.

Likewise the verb ሆነ 'be, become' as the principal verb takes the suffix pronouns (expressing an indirect object) that agree with the subject. Examples: ቁርሱን፡ ከበላ፡ ሁለት፡ ሰዓት፡ ሆነው *qursun kābālla hulātt sāat honāw* 'it has been (lit. 'it has been for him') two hours since he ate breakfast'; ወደ፡ ኢትዮጵያ፡ ከመጣሁ፡ ብዙ፡ ዓመት፡ ሆነኝ *wādā ityoppaya kāmāṭṭa^w h bəzu amāt honāññā* 'it has been (lit. 'it is for me') many years since I came to Ethiopia'; ከተያያን፡ ብዙ፡ ጊዜ፡ ሆኖናል *kātāyayyān bəzu gize hononall* 'it has been (lit. 'it has been for us') a long time since we saw each other'. Note ቤቴን፡ ካሳደሰሁት፡ ሦስት፡ ዓመት፡ ሆኖታል፡ (or ሆኖኛል) *beten kasaddāshut sost amāt honotall* (or *honoññall*) 'it's been three years since I had my house repaired' (lit. 'it is to it three years' [referring to the house], or 'it is to me three years' [referring to the subject]).

48.4. The numerals may be used with possessive suffix pronouns of the plural to indicate possession or 'totality of'. The verb agrees in number with the suffix pronoun attached to the numeral. Examples: ሦስታችሁ፡ መጣችሁ *sostaččə^w h māṭṭaččə^w h* 'three of you came, the three of you came, you-three came'; አራታችን፡ ሄድን *arattaččəⁿ hedn* 'the four of us went (lit. 'we went'), we-four went'; አንዳችን፡ ጥኪቶቹን፡ ልንገዛ፡ እንችላለን *andaččəⁿ tiketoččəⁿ lənnəgāza ənnəčəlallān* 'one of us can (lit. 'we can') buy the tickets'; እስከ፡ ሦስት፡ ሰዓት፡ አንዳችሁም፡ አልተመለሳችሁ *əskā sost sāat andaččəⁿ altāmällāsəččə^{hu}* 'none of you returned (lit. 'you returned') until nine o'clock' (lit. 'three o'clock'); ሁለታችሁም፡ ሂዱ *hulāttāččə^{humn} hidu* 'the both of you go' (lit. 'you go'); ሁለታችን፡ ስናርስ፡ ሁለታችን፡ (ደግሞ)፡ እንዘራ፡ ነበር *hulāttāččəⁿ sən-nars hulāttāččəⁿ (dāgmo) ənnəzāra nābbār* 'while (the) two us were ploughing (lit. 'we were ploughing') two (of us) were sowing' (lit. 'we were sowing').

48.4.1. The counted objects or persons may be in the singular or in the plural. Thus, ሁለት፡ ሰው *hulātt sāw* or ሁለት፡ ሰዎች *hulātt sāwoččə* 'two people'. As noted above (40.12.2), there is agreement in number between the noun and the verb. Thus, ሁለት፡ ሰው፡ መጣ *hulātt sāw māṭṭa* 'two people came' (both ሰው *sāw* and መጣ *māṭṭa*

in the singular), but ሁለት ሰዎች መጡ *hulätt säwoččë mäffu* (both ሰዎች and መጡ in the plural).

The construction is the same with ብዙ *bəzu* 'many, several': thus, 'I have many books' ብዙ መጽሐፍ አለኝ *bəzu mäshaf allāñā*, or ብዙ መጽሐፎች አሉኝ *bəzu mäshafoččë alluñā*.

With a demonstrative plural, the noun and the following verb are likewise in the plural: e.g., እነዚህ ሦስት ሰዎች ሥራ ይሻሉ *ənnəzzih sost säwoččë səra yəšallu* 'these three people are looking for a job'.

48.4.2. If a numeral is followed by a noun, it is treated as a qualifier and may take the article, the possessive suffix by pronouns, and the marker -ን of the direct object. Examples: ሁለቱ ሰዎች መጡ *hulättu säwoččë mäffu* 'the two people came' (also 'two of the people came'); አበበ ባለትዳር ነው ሦስቱ ጓደኞቹ ግን ወንድላጤ (or ወንድላጤዎች) ናቸው *abbäbä balätədar näw, sostu g'addāññoččë gən wändälaffe* (or *wändelaffewoččë*) *naččəw* 'Abbäbä is a married man, but his three friends are bachelors'; ሁለቱን ሰዎች አየኋቸው *hulättun säwoččë ayyäh' aččəw* 'I saw the two people'.

48.4.3. The numeral with or without a noun may take the plural marker: e.g., አራቶቹ ሄዱ *arattoččü hedu* 'the four went'.

Combined with a noun: የነምሳዎቹን ግዛቶች ዋና ዋና ከተማዎች ዘረዘረ *yä-hamsawoččün gəzatoččë wanna wanna kätäma zärəzzärä* 'he named the capitals of the fifty states'; መቶዎቹም በጎች ተሸጡ *mätowoččümm bägoččë täšäitu* 'all the hundred sheep were sold'.

48.4.4. When preceded by h+plural noun or collective noun in the singular, the numerals take the article and mean 'one of, any of, a(n) of, two of', and so on. Examples: ጦርነት ከታላላቅ መቅሠፍቶች አንዱ ነው *torənnät kätalallaq mäqsäftoččë andu näw* 'war is one of the great calamities'; ለንደን ከዓለም ታላላቅ ከተሞች አንዷ ነች *ländän kälām talallaq kätämoččë and' a näččë* 'London is one of (or 'among') the important cities of the world'; ከነዚህ ቀለሞች አንድንም አልወድም *kännəzzih qälämoččë andunəmm alwäddəmm* 'I don't like any of these colors'; ከተማሪዎች ሁለቱ ሽልማት ተሰጧቸው *kätämariwocčü hulättu šälləmat täsäffaččəw* '(the) two of the students received an award' (lit. 'an award was given to them'); ለሮም መውደቅ ምክንያት ከሆኑት ነገሮች አንዱ የሞራል መላሸቅ ነበር *lärom mäwdäq məknəyat kähonut nägäroččë andu yämoral mälašäq näbbär* 'moral decadence was one of the causes of the fall of Rome'; ደም መላሹ ከቤተ ሰቡ አንዱ ነበር *däm mällašu kəbetä säbu andu näbbärä* 'his avenger was one of the family'.

A numeral with the article without **h** is either determined or it has the meaning 'of--'. Examples: አንዱ ተማሪ፡ መጣ *andu tämari mäffa* 'one of the students came'; ሦስቱ፡ ንደኞች፡ አብረው፡ ይኖራሉ *sostu g"addäññoččä abräw yänorallu* 'the three friends live together'.

The numerals with the article may also be used without a noun. Examples: ሦስቱ፡ ሲመጡ፡ ሁለቱ፡ ቀሩ *sostu simätu hulätu qärru* 'while the three came two didn't' (lit. 'stayed away'); አራቱ፡ ትጉሞች፡ ናቸው *arattu təguwoččä naččäw* 'four of them are diligent'; ሁለቱ፡ መጡ *hulätu mäffu* 'the two came', or 'two of them came'.

48.4.5. The numeral with the article may refer to a noun that was previously mentioned. Examples: ለግብዣው፡ ጥሪ፡ ከደረሳቸው፡ ህያ፡ ሰዎች፡ ሰንቱ፡ መጡ? አምስቱ (or አምስት)፡ መጡ *lägəbžaw fərri kädärräsäččäw haya säwoččä səntu mäffu? amməstu (or amməst) mäffu* 'how many of the twenty people who received the invitation (lit. 'from the people that the invitation reached them') came to the banquet? Five came'; ሠራተኞች፡ እንዴት፡ ናቸው? ሁለቱ፡ ጉበዝ፡ ናቸው፥ ሁለቱ፡ ግን፡ አይረቡም *särratäññoččə əndet naččäw? hulätu g"äbäz naččäw, hulätu gən ayräbumm* 'how did you find the laborers? (lit. 'how are the laborers?'). Two of them are good, but the other two are useless'; ብርቱካኖች፡ እንዴት፡ ናቸው? ሁለቱ፡ ይጣፍጣሉ፥ ሌሎች፡ ግን፡ አልበሰሉም (or ሁለቱ፡ ይጣፍጣሉ፡ ሌላው፡ ግን፡ አልበሰለም) *bərtukanəččə əndet naččäw? hulätu yətaftallu leloččə gən albässälumm (or hulätu yətaftall lelaw gən albässälämm)* 'how did you find the oranges? Two of them are delicious, therest are not ripe'; አቶ፡ ኅይሉ፡ ከወሰዷቸው፡ ወምበርች፡ ሁለቱ፡ ተመለሱ *ato haylu käwässäd"äččäw wämbäroččä hulätu tämälläsə* 'two of the chairs that Mr. Haylu took were returned'.

Note that since a numeral may also be used with a noun in the singular, the first sentence may also read ለግብዣው፡ ጥሪ፡ ከደረሰው፡ ሃያ፡ ሰው፡ ሰንቱ፡ መጣ? *lägəbžaw fərri kädärräsəw haya säw səntu mäffa?* The answer will then be አምስት፡ መጣ *amməst mäffa* (in agreement with the singular ሰው). The last sentence may also read አቶ፡ ኅይሉ፡ ከወሰዱት፡ ወምበር፡ ሁለቱ፡ ተመለሱ *ato haylu käwässädut wämbär hulätu tämälläsä* (in agreement with ወምበር).

48.4.6. The repetition of the numeral with or without a preposition has various meanings. Thus, አንድ፡ ባንድ *and land* 'one-to-one', አንድ፡ ባንድ *and band* 'singly, one by one, individually'; ሁለት፡ በሁለት (or በሁለት፡ በሁለት) *hulätt bähulätt (or bähulätt bähulätt)* 'two by two, in twos' (as in ልጆች፡ በሁለት፡ በሁለት፡ ተሰለፉ *läğoččə bähulätt bähulätt täsälläfu* 'the children lined up in twos'); መቶ፡ በመቶ *mäto bämäto* 'hundred per cent, decidedly, fully, wholly' (as in ሥራዎ፡ መቶ፡ በመቶ፡ ከሱ፡ የተሻለ፡

ነው *sərawa mato bāmato kāssu yātāṣalā nāw* 'her work is one hundred per cent better than his'); ሁለት: ሁለቱን: ስጠኝ *hulätt hulättun səjāññ* 'give me two at a time'.

Combined with ሆነው or እየሆኑ, as ሁለት: ሁለት: ሆነው: መጡ *hulätt hulätt honāw māṭṭu* 'they came two by two', or 'in twos' (lit. 'two by-two they-being they-came'); እንግዶች: ሁለትና: ሦስት: እየሆኑ: መጡ *əngədočču hulättanna sost əyyā-honu māṭṭu* 'the guests came (lit. 'while they were they came') by twos and threes'.

The repetition is also used for the distributive: e. g., ሦስት: ሦስት: ፈረሰ: ስጧቸው *sost sost fāräs səjaččāw* 'give three horses to each of them'.

The distributive is also expressed by በየ- *bäyyä-* followed by the numeral. Examples: በየሦስት: ሰዓት *bäyyäsost sāat* 'every three hours'; እውቶሱ: በየሙሉ: ሰዓት: ይመጣል *awtobus bäyyāmulu sāat yəmāṭall* 'the bus comes every hour on the hour'.

48.4.7. The concept of 'approximately, about, around, some' is expressed by

(1) አንድ *and*: e.g., አንድ: ዐሥር: መጽሐፍች: አሉኝ *and assər məṣḥafočč al-luññ* 'I have about [or, 'some'] ten books';

(2) ያህል *yahəl*, ያህሉ *yahlu* 'they are equal': e.g., ሀያ: ያህል: አፈልጋለሁ *haya yahəl əfälləgallāw* 'I would like twenty or so'; ከነዚያ: በጎች: ዐሥር: ያህሉ: የኔ: ናቸው *kännäzziya bāgöčč assər yahlu* 'yäne naččāw' 'of those sheep about ten are mine';

(3) አንድ *and*+numeral+ያህል *yahəl*: e.g., አንድ: ዐሥር: ያህል *and assər yahəl* 'about ten'; አንድ: ሦስት: መቶ: ያህል: ነገሩ *and sost mato yahəl nəbbāru* 'some three hundred were present', or 'they numbered about 300';

(4) ወደ *wädä* 'toward': e.g., ወደ: ስድስት: ሰዓት: እመጣለሁ *wädä səddast sāat amāṭallāw* 'I will come around twelve (lit. 'six') o'clock'; ልጄ: ወደ: ሰዓት: ግመት: ይሆናታል *ləḂe wädä säbatt amät yəhonatall* 'my daughter is (lit. 'it is to her') about seven years old';

(5) ይሆናል *yəhonall* 'there is', ይሆናሉ *yəhonallu* 'they are': e.g., የመርከብ: ክብደት: ሰዓት: ሺ: ቶን: ይሆናል *yämärkäbu kəbdät säbatt ši ton yəhonall* 'the weight of the ship is about seven thousand tons'; ዐሥር: ይሆናሉ *assər yəhonallu* 'they are about ten';

(6) ይደርሳሉ *yədərsallu* 'they reach', ወደ---ይደርሳሉ *wädä--yədərsallu*: e.g., ዐሥር: ይደርሳሉ *assər yədərsallu* 'they are about ten'; የቁጠርኳቸው: እቃዎች: ወደ: ሠላሳ: ይደርሳሉ *yäq" äṭṭärk" aččāw əqawočč wädä sälasa yədərsallu* 'the things that I counted are about thirty' (lit. 'they reach about thirty');

(7) የሚሆኑ *yämmihonu* 'they who are': e.g., ዐሥር: የሚሆኑ: ሰዎች: ባደጋ: ጥቀ *assər yämmihonu säwočč badäga motu* 'about ten people died in an accident';

¹Also ያህሉቹ *yahločču*, that is, ያህል with the plural marker- *očč*+article. For ያህል, see 158.40.

(8) አንድ---የሚሆን or የሚሆኑ and ---yämmihon, or yämmihonu: e.g., አንድ: ፀሥር: የሚሆኑ: መጽሐፍች: አሉኝ or አንድ: ፀሥር: የሚሆን: መጽሐፍ: አለኝ and *assər yämmihonu mäṣhafočč alluññ* or *and assər yämmihon mäṣhaf alläññ* 'I have about ten books';

(9) ይጠጋሉ *yəttäggallu*, lit. 'they are close': e.g., ፀሥር: ይጠጋሉ *assər yəttäggallu* 'they are about ten';

(10) ወደ--ግድም *wädä--gädəm*: e.g., ወደ: መቶ: ግድም: ሞቱ *wädä mäto gädəm motu* 'about a hundred died';

(11) ገደማ *gädäma*: e.g., ዕድሜው: አርባ: ዓመት: ገደማ: ነው *admew arba amät gädäma näw* 'he is around forty years old'; በዘጠኝ: ሰዓት: ገደማ: እጠብቅሃለሁ *bä-zätäññ säat gädäma əṭəbbəqəhalläw* 'I shall wait for you at about three [lit. 'nine'] o'clock'.

48.4.8 'Odd' is expressed by አንድ *and*, or ጉደሉ *g'ädälo*: e.g., አንድ: ሠላሳ: ብር: ፈጅቶብኛል and *sälasa bərr fäḡtobbəññall* 'it cost me thirty-odd dollars'; ሰባትና: ዓሥራ-ንድ: ጉደሉ: ቁጥርች: ናቸው *säbattənna asrand g'ädälo qutročč naččəw* 'seven and eleven are odd numbers'.

'Even' is መ-ሉ *mulu*; በየመ-ሉ: ሰዓት *bäyyämulu säat* 'every hour on the hour'.

49. Ordinal numerals

49.1. Ordinal numerals are formed by the addition of -*äññ* to cardinal numerals ending in a consonant, and of -*ñña* to numerals ending in a vowel. Thus ሁለተኛ *hulätt-äñña* 'second' (from ሁለት *hulätt*), ሦስተኛ *sost-äñña* 'third', ሠላሳኛ *sälasa-ñña* 'thirtieth', and so on. The ordinal numerals are:

'First'	አንደኛ	<i>andäñña</i>
'Second'	ሁለተኛ	<i>hulättäñña</i>
'Third'	ሦስተኛ	<i>sostäñña</i>
'Fourth'	አራተኛ	<i>arattäñña</i>
'Fifth'	አምስተኛ	<i>amməstäñña</i>
'Sixth'	ስድስተኛ	<i>səddəstäñña</i>
'Seventh'	ሰባተኛ	<i>säbattäñña</i>
'Eighth'	ስምንተኛ	<i>səmməntäñña</i>
'Ninth'	ዘጠኝኛ	<i>zätäññäñña</i> , or <i>ዘጠኘኛ zätäññäñña</i> , or <i>ዘጠኝኛ zätäññäñña</i>
'Tenth'	ዓሥራኛ	<i>asräñña</i>

Note that the suffix of the ordinal is also -ገኛ -*əñña*, and regionally -ገያ -*əyya*: thus, ሁለተኛ *hulättəñña*, አራተኛ *arattəñña*, or ሁለት ያ *hulättəyya*, አራት ያ *arattəyya*, and so on.

Ordinal numerals may also be formed by የ+ordinal numeral+ነት followed by a noun: e.g., አበበ: የሁለተኛነት: ስፍራ: ያዘ *abbäbä yähulättəññannät səfra yazä* 'Ab-bäbä came in second' (lit. 'he held a second place').

The ordinal numeral may also be rendered as a cardinal numeral: e.g., ዓሥረኛው: መልመኛ: ከባድ: ነው *asrəññaw mälmägä käbbad näw* 'exercise ten is difficult'.

'The state of being an ordinal numeral' is expressed by an ordinal numeral+the abstract morpheme -ነት -*nnät*: thus, ሁለተኛነት *hulättəñña-nnät* 'the state of being second'; ሦስተኛነት *sostəñña-nnät* 'the state of being third'.

49.2. አንደኛው may also be rendered 'one, either'. Examples: ከሁለቱ: ሌቦች: አንደኛው: (or አንዱ): ሰ.ያ መልጥ: ሌላው: ተያዘ *kähulättu lebočč andəññaw (or-andu) siyamält lelaw täyazä* 'while one of the thieves escaped, the other one was caught'; አንደኛው: የጠረጴዛ: አገር: ወለቀ *andəññaw yätäräppeza əgər wälläqä* 'one of the legs of the table came off'; ባንደኛው: መጽሐፍ: ጀምር *bandəññaw məšhaf gəmmär* 'begin with book one', or 'begin with either book'.

አንደኛ *andəñña*, አንደኛው *andəññaw* also means 'the most important, first-rate, unique, the principal'. Examples: አንደኛ: ቀጣፊ: ነው *andəññu qətafi näw* 'he is a first-rate scoundrel'; በጉራጌ: አገር: መስቀል: አንደኛ: በዓል: ነው *bäguraḡe agär məsqäl andəñña bäal näw* 'the Feast of the Cross is the most important festival among the Gurage'.

ከ *kä*+plural noun+አንደኛውም *andəññawəmm* 'either'; with a negative verb it means 'neither': e.g., ከነዚህ: መንገዶች: አንደኛውም: ወደ: ሐረር: አይወስድም *kännäzzih mängädočč andəññawəmm wädä harär aywäsdəmm* 'neither (or 'none') of these roads leads to Harar' (lit. 'either of these roads doesn't lead to Harar').

አንደኛ *andəñña* also means 'first' as an adverb: e.g., አንደኛ፥ ቤቱን: መጥረገ: አለብህ፥ ዳግመኛ፥ እቃውን: ማጠብ: አለብህ *andəñña betun mäträg alläbbəh, dag-məñña əqawən maṭəb alläbbəh* 'first you have to clean the house, second(ly), you have to wash the utensils'.

አንደኛ- (also አንድኛ-) or አንድያ- *andəyya-* with suffix pronouns followed by -የን -*yän* or -ውን -*wən* means 'for good, all done', and so on. Examples: መስከረም: ባይ: ወደ: ኢትዮጵያ: አንደኛየን: (or አንድኛየን, or አንድያየን): እመለሳለሁ *mäskäram lay wädä ityoppəya andəñña-yä-n (or andəñña-yä-n, or andəyyayä-n) əmmällä-salläw* 'in September I will go back to Ethiopia for good'; አንደኛውን: ሀገሪቱን: ለቆ:

መሄዱ፡ ነው *andäññawən* *hagäritun läqqo mähedu näw* 'he is leaving the country for good'; ሥራውን፡ ሲጨርስ፡ አንደኛውን፡ (or አንድያውን)፡ ይበላል *sərawən sičärras andäññaw-w-ən* (or *andəyya-w-ən*) *yəbälall* 'he will eat when he is all done with his work'; አንድኛውን፡ አብዷል *andäññawən abdʷ* 'all 'he's gone stark mad'.

49.3. 'First' is also expressed by መጀመሪያ *mägämmäriya*, መጀመርያ *mägäm-märəya*, የመጀመሪያ *yämägämmäriya*, የፊተኛ *yäfitäñña* (also 'former'). Examples: ካሳየኸኝ፡ ሦስት፡ ሸሚዞች፡ የፊተኛውን፡ ሰጠኝ *kasayyähäññə sost sämizočč yäfitäñ-ñawən səjätäññə* 'of the three shirts you showed me give me the first one'; ሁለት፡ ቴዎድሮሶች፡ ነበሩ፡ የፊተኛው፡ አንድ፡ ዓመት፡ ሲነገሥ፡ የኋለኛው፡ (or ሁለተኛው)፡ ዐሥራራት፡ ዓመት፡ ገዝቷል *hulätt tewodrosočč näbbäru; yäfitäññaw and amät sinägs yä-hʷaläññaw* (or *hulättäññaw*) *asraratt amät gäztʷ* 'all 'there were two Tewodroses; while the former reigned one year, the latter ruled for fourteen years'.

'The first of the month' ልደታ *lədäta* (lit. 'her birth', that is, of the Virgin Mary): e.g., ደግሜን፡ የግገኛው፡ በልደታ፡ ነው *dämozen yämmagäññaw bälädäta näw* 'I get paid the first of the month'. Note 'the thirtieth of the month' is called አርጌዋ፡ ልደታ *arogewa lädäta*, lit. 'her old birth', that is 'the end of the month'.

49.4. 'A second time' is expressed either by the ordinal numeral followed by ጊዜ *gize* 'time' (that is, ሁለተኛ፡ ጊዜ *hulättäñña gize*), but also by ሁለተኛ *hulättäñña* alone, or by ዳግመኛ *dagmäñña*, or ዳግም *dagəm* (an archaic form).

'Secondly' (also 'ever, again' with a negative verb) is also expressed by ሁለተኛ *hulättäñña*, ዳግመኛ *dagmäñña*. Examples: ሁለተኛ፡ አትምጣ *hulättäñña attəmጣ* 'don't come again', or 'ever again'; ሁለተኛ፡ እዚያ፡ አልደርሰም *hulättäñña əzziya al-därsəmm* 'I'll never set foot there again'; ምሳውን፡ ዳግመኛ፡ በላ *məsawən dagmäñña bälla* 'he ate his lunch again'; ዳግመኛ፡ አትምጣ *dagmäñña attəmጣ* 'don't ever come again'; ዳግመኛ፡ መምጣት፡ አያስፈልግህም *dagmäñña mämጣt ayasfälləgəhəmm* 'you need not come again' (or, 'a second time'); አንደኛ፡ ቤቱን፡ መጥረግ፡ አለብህ፡ ዳግመኛ፡ እቃውን፡ ግጠብ፡ አለብህ *andäñña betun mätrəg alläbbəh, dagmäñña əqawən maጣb alläbbəh* 'first you have to clean the house, second(ly), you have to wash the utensils'.

49.5. From 'eleventh' to 'nineteenth', the ending -ኛ-(*ä*)*ñña* is added to the unit. Thus, 'eleventh' ዐሥራ፡ አንደኛ *asra andäñña*, or ዐሥራ-ንደኛ *asrandäñña*; 'twelfth' ዐሥራ፡ ሁለተኛ *asra hulättäñña*. and so on.

From 'twentieth' on, the ending *-ኛ-ሽላ* is added to the cardinal numeral. Thus,

'Twentieth'	ሃያኛ	<i>hayaሽላ</i>
'Thirtieth'	ሠላሳኛ	<i>sālasaሽላ</i>
'Fortieth'	አርባኛ	<i>arbaሽላ</i>
'Hundredth'	መቶኛ	<i>mātoሽላ</i>

For the ordinal numerals 'twentieth, thirtieth' and so on, with a number of the unit, the ending *-ኛ-(ሽ)ሽላ* is added to the unit. Thus, 43rd አርባ: ሦስተኛ *arba sos-tāሽላ*, 75th ሰባ: አምስተኛ *sāba ammastāሽላ*.

49.6. ስንተኛ *səntāሽላ* (from ስንት *sənt* 'how much?') 'which in rank or in sequence?': e.g., ስንተኛ: ወር: ነው? *səntāሽላ wār nāw?* 'which month of the year is it?'; (note 'what month is it?' ወሩ: ምንድን: ነው? *wāru mändən nāw?*, or የትኛው: ወር: ነው? *yätəññaw wār nāw?*); ከወሩ: ስንተኛ: ቀን? *kāwāru səntāሽላ qān?* 'which day of the month?'; ስንተኛ: ክፍል: ነህ? *səntāሽላ kəfl nāh?* 'what grade are you in?'; ስንተኛ: ሆንክ? *səntāሽላ honk?* 'where did you finish (in class, game)?'

Note ዛሬ: ቀኑ: ስንት: ነው? *zare qānu sənt nāw?* 'what is the date today?'

49.7. In titles, the archaic ordinal numerals that end in *-ጊ* *-awi* (but also *-ጊ* *-ay*) are used. Thus, 'first' ቀዳማዊ *qādamawi*, as in ቀዳማዊ: ነይሉ: ሥላሴ *qādamawi haylā səllase* 'Haile Sellase I'.

'Second' ዳግማዊ *dagmawi*, as in ዳግማዊ: ምኒልክ *dagmawi mənīlək* (and also ዳግማይ: ምኒልክ *dagmay mənīlək*) 'Menelik II'.

'Third' ሣለሳዊ *sal(ə)sawi*, as in ሣለሳዊ: ዳዊት *sal(ə)sawi dawit* 'Dawit III'.

'Fourth' ራብዓዊ *rabawi*, as in ራብዓዊ: ዮሐንስ *rabawi yohannəs* 'Yohannes IV'.

The suffix *-awi* is the archaic (Ge'ez) form whereas *-ay* is the modern form.

49.8. The traditional "orders" of the Ethiopian alphabet beginning with 'second' are designated by the Geez ordinal numerals of the pattern ቃትል *qatəl*. Thus,

ካዕብ	<i>kaəb</i>	2d order
ሣልስ	<i>saləs</i>	3d order
ራብዕ	<i>rabə</i>	4th order
ኃምስ	<i>haməs</i>	5th order
ሳድስ	<i>sadəs</i>	6th order
ሳብዕ	<i>sabə</i>	7th order

The first order is ግዕዝ *gəʷəz* (ge'əz).

49.9. The ordinal numeral may be used as a qualifier or as a substantive.

As a qualifier it takes the article and the marker -ን of the direct object. Examples: ሦስተኛው፡ ልጅ፡ የመጽሐፍ፡ ሽልማት፡ ደረሰው *sostāññaw ləḡ yämāshaf šallamat dārrāsāw* 'the third child (in rank) received a book as a prize'; ሦስተኛውን፡ ልጅ፡ አባት የው፡ መረቀው *sostāññawən ləḡ abbatəyyāw mārraqāw* 'the father blessed the third child'.

As a substantive it may take the plural marker -ዕሮ and the possessive suffix pronouns. Examples: ሦስተኞቹ፡ በሙሉ፡ ለብቻቸው፡ ቁመዋል *sostāññoččū bāmulu läbäččäččäw qumāwall* 'the third graders (or, 'those who came in third'), are all standing by themselves'; ከተማሪዎቹ፡ አንድ፡ አራተኛዎቹ፡ (also ከተማሪዎቹ፡ ሩቡ or ሩቦቹ)፡ ብቻ፡ ቀደም፡ ብለው፡ መጡ *kätāmariwocčū and arattāññawocčū* (or *kätāmariwocčū rubu or rubocčū*) *bəčča qädämm bälāw mättu* 'only one fourth of the students (lit. 'of-the-students one fourth-of-it') came early'; ይህ፡ ቡና፡ ሦስተኛዬ፡ ነው *yəh bunna sostāññaye nāw* 'this coffee is my third one' (or 'this is my third cup of coffee').

For a special meaning of the ordinal numeral preceded by ቤተperfect, see 116.5.

50. VARIA

50.1. Multiples ('times')

የጊዜ፡ ቤት *yägize bet* 'multiplication table'.

Multiples (as in 'three times') are expressed by (1) ጊዜ *gize* 'time', abbreviated to -ዜ -zze or -e; (2) እጅ *əḡḡ* (originally 'hand> share'). Thus, አንድ፡ ጊዜ *and gize* (also አንድዜ *andəzze*, አንደዜ *andäzze*, አንደዬ *andäye*), or አንዴ *ande* 'once, at once, once more'; ሁለት፡ ጊዜ *hulätt gize*, or ሁለቴ *hulätte* 'twice'; ሦስት፡ ጊዜ *sost gize*, or ሦስቱ *soste* 'thrice, three times'; ፀሥሬ *assəre*, or ፀሥር፡ እጅ *assər əḡḡ* 'ten times as much' (e.g., ፀሥር፡ እጅ፡ ሰጠኝ *assər əḡḡ səjāññ* 'give me ten times as much', or 'give me ten percent'); ሁለት፡ ጊዜ፡ ሁለት፡ አራት፡ ነው *hulätt gize hulätt aratt nāw* 'two times two is four'.

Note that ፀሥሬ *assəre* cannot always be interchanged with ፀሥር፡ እጅ *assər əḡḡ*; thus, ፀሥሬ፡ መጣ *assəre māffa* 'he came ten times', but not ፀሥር፡ እጅ፡ መጣ *assər əḡḡ māffa*; ፀሥር፡ እጅ፡ ሰጠኝ *assər əḡḡ səjāññ* 'give me a tenth!', but not ፀሥሬ፡ ሰጠኝ *assəre səjāññ*.

For እጅ in the expression of 'percentage', see 50.3.

For the ending -e, see also ሁሉ *hulle* 'always', ይህንኑ *yəhänne* 'at this time', ያኔ *yanne* 'at that time', አንዳንዴ *andande* 'sometimes', አንዴ---አንዴ *ande---ande* 'sometimes---sometimes, now---now, by turns' (አንዴ፡ ሲሥቁ፡ አንዴ፡ ሲያለቅቡ፡ ነበር *ande sisəqu ande siyaləqsu nəbbär* 'now they were laughing and now they were

crying'); ካንዴም: ከሁለቱም: በላይ *kandemm kähulättemm bälay*, or ካንዴም: ሁለቱ *kandemm hulätte* 'more than once, time and again', ስንቱ (or ስንት: ጊዜ or ስንተዬ) *sänte* (or *sänt gize*, or *säntäye*) 'how often?', ከስንት: አንዴ *käsänt ande* 'once in a while, once in a blue moon'. See also 48.1.2.

50.1.1. 'Fold, -times as much, -times as many' is expressed either by እጅ *əḅḅ*, or by ዕጥፍ *ətəf*, or by ድርብ *dərrəb*. Examples: አምስት: እጅ (or አምስት: ዕጥፍ): እመ ልሳላሁ *amməst əḅḅ* (or *amməst ətəf*) *əməlləsalläw* 'I will give back fivefold'; ከሱ: (or የሱን): ዐሥር: እጅ: በላሁ *kässu* (or *yässsun*) *assər əḅḅ bälla^wh* 'I ateten times as much as him'; ሦስት: ዕጥፍ *sost ətəf* 'triple, threefold'; የሱ: ደሞዝ: የኔን: ሦስት: ዕጥፍ: ነው *yässu dämoz yänen sost ətəf näw* 'his salary is tripple mine'; መቶ: ዕጥፍ *mäto ətəf* 'hundredfold'.

ዕጥፍ: ሆኖ *ətəf hono* 'twofold' used as an adverb. Example: ገንዘቡ: ዕጥፍ: ሆኖ: ተመለሰለት *gänzäbu ətəf hono täməlləsällät* 'the money was given back to him twofold'.

ዕጥፍ: *ətəf* as a noun means 'double', also 'twice as much': e.g., ዐሥር: ያምስት: ዕጥፍ: ነው *assər yamməst ətəf näw* 'ten is the double of five', ለዚህ: መጽሐፍ: ዕጥፍ: ከፈለኩ *läzzih mäshaf ətəf käffälku* 'I paid twice as much for this book'.

ዕጥፍ: (ጊዜ) *ətəf* (*gize*) 'twice as long': e.g., እግረኛው: ከፈረሰኛው: ዕጥፍ: (ጊዜ): ይፈጅበታል *əgräññaw käfärsäññaw ətəf* (*gize*) *yäfäḅəbbätäl* 'the pedestrian takes twice as long as the person on horseback'.

ሦስት: ዕጥፍ *sost ətəf* 'triple', አራት: ዕጥፍ *aratt ətəf* 'quadruple', and so on.

ሁለት: ቅጅ *hulätt qəḅ* 'duplicate', ሦስት: ቅጅ *sost qəḅ* 'triplicate'.

50.1.2. A meaning close to 'multiples' is formed by the suffix *-əፆ -əyya*, *-əቶ -əyyo*. Most of the words occurring with these suffixes also designate specific items.

With the suffix *-əፆ -əyya*: ሁለትፆ *hulättəyya* 'second child born after the death of the first child'; ሦስትፆ *sostəyya* 'third, one-third, skein of 300 threads'; አራትፆ *arattəyya* 'one fourth, cloth 400 threads wide'; አምስትፆ *amməstəyya* 'loom having 500 threads'; ሰባትፆ *säbattəyya* 'seventh, skein of 700 threads'.

With the suffix *-əቶ -əyyo*: ሁለትቶ *hulättəyyo* 'double, double-layered bread'; ሦስትቶ *sostəyyo* 'triple-layered bread'; አራትቶ *arattəyyo* 'quadruple'; አምስትቶ *amməstəyyo* 'five-strand braid, five-layered'; ሰባትቶ *säbattəyyo* 'the seventh degree of blood relationship'. See also 45.5.20.

-ቶቭ *-(ə)yyoፍ* suffixed to a numeral means 'in (number)', as in ሁለትቶቭ *hulättəyyoፍ* 'in pairs', ሰባትቶቭ *sostəyyoፍ* 'in threes'. See also 45.5.22.

50.2. Fraction *kəfəlfay*

Fractions are expressed by using a cardinal numeral followed by an ordinal numeral, or by the cardinal numeral with the suffix *-iṣ -iyya*. Thus, አንድ፡ አምስተኛ and *amməstāñña* 'one-fifth', ሁለት፡ አምስተኛ *hulätt amməstāñña* 'two-fifths', ሦስት፡ ስድስተኛ *sost saddəstāñña* 'three-sixths'; ሦስቲያ *sostiyya* 'one-third', አምስቲያ *amməstiyya* 'one-fifth', ሰባቲያ *səbattiyya* 'one-seventh'.

For '(a) half, (a) third, and (a) quarter' there are special expressions.

ገሚስ *gəmis* 'half, some of'.

ግማሽ *gəmmaṣ* 'half, portion of, part, some of, semi-': e. g., ግማሽ፡ ሰዓት *gəmmaṣ sāat* 'half an hour', ዳቦውን፡ ግማሹን፡ አንተ፡ ብላ፥ ግማሽ፡ ደግሞ፡ ለኔ፡ ስጠኝና፡ የቀረውን፡ ለሷ፡ አስቀምጥላት *dabbowən gəmmaṣun antä bəla, gəmmaṣ dägmo läne səṭāññənnə yäqərrāwən ləss'a asqəmməṭəllat* 'you (yourself) eat a portion of the bread (lit. 'as for the bread'), give a portion to me and keep the rest for her'; አጥሩ፡ ግማሹ፡ ዕንጨት፡ ግማሹ፡ ግምብ፡ ነው *aṭru gəmmaṣu ənčāt gəmmaṣu gəmb nəw* 'the fence is part wood part stone'; ግማሽ፡ ብርሃን *gəmmaṣ bərhan* 'dim light, semi-darkness'.

እኩል *əkkul* 'half, middle'; እኩል፡ ሰዓት *əkkul sāat* 'half an hour'; እኩል፡ ቀን *əkkul qān*, እኩለ፡ ቀን *əkkulä qān* 'noon'; እኩለ፡ ሌሊት *əkkulä lelit* 'midnight' (also መንፈቅ፡ ሌሊት *mānfäq lelit*); አንድ፡ ተኩል and *täkkul* 'one and one-half'.

እኩሌታ *əkkuleta* 'half, equal part, equal portion'.

መንፈቅ *mānfäq* 'half a year'.

ሲሶ *siso* 'one-third' (also ሦስትያ *sostəyya*), ሁለት፡ ሲሶ *hulätt siso* 2/3, but also ሁለት፡ ሦስተኛ *hulätt sostāñña*.

ሩብ *rub* 'one-fourth', ሁለት፡ ሩብ *hulätt rub* 2/4, but also ሁለት፡ አራተኛ *hulätt arattāñña*.

For measurement of grain: ሲሶ *siso* 'one-third'; ለርቦ *ərbo* 'one-fourth of the harvest'; አምሾ *amšo* 'one-fifth of the harvest due to the government'; ዐሥራት *asrat* 'one-tenth of the crop, tithe'.

50.3. Percent

ከመቶ *kämäto*, ከመቶ...እጅ *kämäto...əḅḅ* 'percentage'. Examples: ከኢትዮጵያ፡ ሕዝብ፡ ከመቶ፡ ሰንቀ፡ እጅ፡ ነው፡ ከተማ፡ የሚኖረው? *käityoppəya həzb kämätow sən-tu əḅḅ nəw kätäma yämmīnorəw?* 'what percentage of Ethiopians live in towns?'; ጭስኞች፡ ከምርቱ፡ ከመቶ፡ የተወሰነ፡ እጅ፡ ይደርሳቸዋል *čəsäññočč kämärtu kä-mäto yä-täwässänä əḅḅ yədärsäččəwall* 'tenant farmers get a fixed percentage of the crop'.

1% አንድ: በመቶ and *bāmāto*, ከመቶ: አንድ *kāmāto and*; 3% ሦስት: በመቶ *sost bāmāto*, ከመቶ: ሦስት *kāmāto sost*. Examples: የኑሮ: ዋጋ: ዐሥር: በመቶ: ከፍ: ብሏል *yānuro waga assar bāmāto käff bəl* 'all 'the cost of living has risen 10 percent'; ገንዘብ: አምስት: በመቶ: ወለድ: ያስገኛል *gänzäbu ammäst bāmāto wällädya-gännäll* 'the money bears 5% interest'.

50.4. Telling the age

50.4.1. Examples of asking and telling age: ስንት: ዓመትህ: ነው? *sənt amätəh näw?*, or ዕድሜህ: ስንት: ነው? *ədmeh səntə näw?* 'how old are you?'

When telling the age, the tens less 'one' are expressed by **ለ**+numeral+(አንድ): **ፊሪ** (*and*)*färi*: e.g., **ለሠላሳ**: (አንድ): **ፊሪ** *läsälasa (and)färi* 'twenty-nine', lit. 'thirty less one'; **ለርባ**: (አንድ): **ፊሪ** *larba (and)färi* 'thirty-nine', lit. 'forty less one'¹.

50.4.2. Note that quite often either the noun or the verb referring to age is used with suffix pronouns indicating the person (see also 48.3.3). Examples: **ለሱ**: **ሠላሳ**: ዓመት: ነው *əssu sälasa amätu näw* 'he is thirty years old', lit. 'he thirty his-year/age is'; **በስልሳ**: ዓመት: ጡረታ: ወጣሁ *bäsäləsa amäte turäta wätta* 'I was pensioned at sixty', lit. 'at-sixty my-year/age into-retirement I-went-out; **በስማንያ**: ቀኗ: ከርስትና: ተነሣች *bäsämänya qän* 'a *krästenna tänässačč* 'she was christened when she was eighty days old' (lit. 'in-eighty her-days'); **ባራት**: ዓመት: ማንበብና: መጻፍ: እችል: ነበር *baratt amäte manbäbänna mäsaፍ əčəl näbbär* 'at the age of four (lit. 'at-four my-year') I could read and write'.

The verb **ሆነ** may be used in connection with age. Examples: **ሠላሳ**: ዓመት: ሆነው *sälasa amät honäw* 'he just turned thirty', lit. 'thirty year(s) is-to-him'; **ሠላሳ**: ዓመት: በሆነውም: ገና: ጉረምሳ: ይመስላል *sälasa amät bihonäwəmm gäna g'ärämsa yämälall* 'even though he is thirty years old' (lit. 'thirty years even-though-it-is-to-him') he looks like a young man'; መቶ: ዓመት: እስኪሆነው: ኖረ *mäto amät aski-honäw norä* 'he lived to be a hundred' (lit. 'hundred years until-it-is-to-him'); ዕድሜው: ወደ: አርባ: ዓመት: ይሆናል *ədmew wädä arba amät yəhonall* 'he is about forty', or 'he is in his late thirties'; ሃያ: ዓመት: ሊሆን: ነው (or ሃያ: ዓመት: ሊሆነው: ነው) *haya amätu lihon näw* (or *haya amät lihonäw näw*) 'he is going on twenty'.

50.4.3. Various expressions in connection with age: (በዕድሜ): እኩያዬ: ነው (*bä-ädme*) *əkkuyaye näw* 'he is the same age as I', lit. 'in age he is my equal';

አንድ: ያሥር: ዓመት: ልጅ: ሊጠይቀኝ: መጣ *and yassar amät läጅ liṭäyyəqänñ mäñta* 'a boy aged ten (lit. 'of ten years') came to see me';

¹For **ፊሪ** *färi* 'fearful, timid', cp. the English expression 'he is a year shy of thirty'.

ባሥር: ዓመቱ: እናቱ: ሞቱ *bassər amātu ənnatu motu*, or ዓሥር: ዓመት: ሲሆነው: እናቱ: ሞቱ *assər amätsihonaw ənnatu motu*, or ያሥር: ዓመት: ልጅ: ሆኖ: ሳለ: እናቱ: ሞቱ *yassər amät ləḅ hono sallä ənnatu motu* 'his mother died when he was ten years old';

ዕድሜው: አርባ: ውስጥ: ነው *ədmew arba wəst nāw* 'he is in his forties';

ዕድሜው: ወደ: አርባ: አምስት: ነው *ədmew wädä arba ammästu nāw* 'he is in his mid forties';

ልጁ: ሦስተኛ: ዓመቱን: ይህል *ləḅu sostänña amätun yəz' all* 'the child is going into his third year'.

50.5. Telling the time

50.5.1. There is six hours' difference between Ethiopian and Western time reckoning. Midday or midnight is Ethiopian six o'clock.

'What time is it?' ሰንት: ሰዓት: ነው? *sənt säat nāw?* when the hour is to be specified; ምን: ጊዜ: ነው? *mən gize nāw?* when speaking of time in more general terms, as in ምን: ጊዜ: ነው: የምንበላው? *mən gize nāw yämmənəbälaw?* 'what time do we eat?', or 'when are we going to eat?'

'How much time? how long? how often?' ሰንት: ጊዜ *səntə gize?*, or ምን: ያህል: ጊዜ *mən yahəl gize?*, or የቱን: ያህል: ጊዜ *yätun yahəl gize?*. Examples: በአውሮፕላን: ሰንት: ጊዜ: (or ምን: ያህል: ጊዜ, or የቱን: ያህል: ጊዜ): ይፈጃል? *bäawroplan sənu gize* (or *mən yahəl gize*, or *yätun yahəl gize*) *yəfäḅall?* 'how long does it take by plane?'; ምን: ያህል: ጊዜ: አብራችሁ: ስትሠሩ: ነበር? *mən yahəl gize abraččə' h sättəsäru näbbär?* 'how long were you working together?'. For ሰንት *sənt*, see 158.13.

ዐሥራንድ: ሰዓት: መሆኑ: ነው *asrand säat mähonu nāw* 'it is going on five'.

50.5.2. ሰዓት *säat* 'noon': e.g., በሰዓት: እንገናኝ *bäsäat ənnəggännanñ* 'let's meet at noon';

አንድ: ሰዓት *and säat* 'one o'clock' (=Western time 7:00);

ሁለት: (ሰዓት): ካሥር: (ደቂቃ) *hulätt (säat) kassər (dəqiqa)* 'ten minutes past two' (=8:10);

ሦስት: (ሰዓት): ተሩብ *sost (säat) tärub* 'a quarter past three' (=9:15);

አራት: (ሰዓት): ተኩል *aratt (säat) täkkul* 'half past four' (=10:30);

ላምስት: (ሰዓት): ሃያ: (ደቂቃ): ጉዳይ *lammäst (säat) haya (dəqiqa) gudday* 'twenty minutes to four', lit. 'twenty minutes lacking to four' (=10:40);

ለስድስት: (ሰዓት): ሩብ: ጉዳይ *läsəddäst (säat) rub gudday* 'a quarter to six', lit. 'a quarter lacking to six' (=11:45);

ተሰያት *täsiyat* 'the ninth hour, noon, midday, period of 11:00 to 3 p.m., high noon';

ከሰዓት: በኋላ *käsäat bäh'ala* 'afternoon'.

For more precision ከጊት *käpwat*, ከጊቱ *käpwtu* is added for the morning hours (7-11); ከቀኑ *käqänu* for the afternoon hours (12-5); ከምሽቱ *kämäššetu*, or ከማታው *kämataw* for the evening hours (6-11); ከሌሊቱ *kälelitu* for the night hours (12-4); ከንጋቱ *känəgatu* (from 4-6). In speech, ሰዓት *säat* and ደቂቃ *däqqa* may be omitted.

ከሌሊቱ: (or ከንጋቱ): ዐሥራንድ: ሰዓት *kälelitu* (or *känəgatu*) *asrandsäat* 'five o'clock in the morning'.

The watch in connection with time: ሰዓቱ: ጥቂት: ወደ: ኋላ: ይቀራል *säate taqit wädä h'ala la yaqärall* 'my watch is slightly behind'; ሰዓቱ: ይቀድጣል (or ይፈጥናል, or ይሮጣል) *säate yaqädmall* (or *yaḥätnall*, or *yaṛotall*) 'my watch is fast'.

50.5.3. The days of the week are: እሁድ *əhud* 'Sunday', ሰኞ *sähño* 'Monday', ማክሰኞ (or ማግሰኞ, or ማስከኞ) *maksähño* (or *magsähño*, or *maskähño*) 'Tuesday', ሮብ *rob*, or ረቡዕ *räbu* 'Wednesday', ጥመስ *hamus* (or *አመስ amus*) 'Thursday', ዐርብ *arb* 'Friday', ቅዳሜ (or ቀዳሜት) or ቀዳሚት: ሰንበት *qadame* (or *qädami*) or *qädamit sänbät* (used by the clergy) 'Saturday, Sabbath'.

50.5.4. The year and the months. The Ethiopian year has 12 months of 30 days each and an intercalary month of 5 days (6 days in leap year). The Ethiopian year is called ዓመተ: ምሕረት *amätä məhrät* 'Year of Grace', abbreviated ዓ: ም. The Ethiopian calendar is 7 years and 8 months behind the Western calendar.

The names of the months are:

መስከረም *mäskäräm* September 11-October 10

ጥቅምት *taqəmt* October 11-November 9

ኅዳር *hadar* November 10-December 9

ታኅሣሥ: (ትሣሰ: ታሣሰ) *tahas* (*təsas* or *tasas*) December 10-January 8

ጥር *ṭərr* January 9-February 7

የካቲት *yäkkatit* February 8-March 9

መጋቢት *mäggabit* March 10-April 8

ሚያዝያ: (ማዘያ) *miyazəya* (*maziya*) April 9-May 8

ግንቦት *gənbət* May 9-June 7

ሰኔ *säne* June 8-July 7

ሐምሌ *hamle* (also *አምሌ amle*) July 8-August 6

ነሐሴ *nähase* (also ናሴ *nase*) August 7-September 5

ኋጉሜ(ን), or ቋግሜ *pag'me(n)*, *q'agme* September 6-September 10.

COPULA

51. Affirmative copula

51.1. The Amharic equivalent of the verb 'to be', hereinafter called the 'copula', is expressed by the particle **n* used with various suffixes indicating person, gender, and number. The copula expresses quality and identity.

Singular	3m.	ነው	<i>nāw</i>	'he is, it is'
	3f.	ነች	<i>nāčč</i>	'she is'
	or	ናት	<i>nat</i>	
	2m.	ነህ	<i>nāh</i>	'you are'
	2f.	ነሽ	<i>nāš</i>	'you are'
Plural	1c.	ነኝ	<i>nāññ</i>	'I am'
	3c.	ናቸው	<i>naččäw</i>	'they are'
	2c.	ናችሁ	<i>naččəhu¹</i>	'you are'
Respect	1c.	ነን	<i>nān²</i>	'we are'
	3c.	ናቸው	<i>naččäw</i>	'He ³ is'
	2c.	ነዎት	<i>nāwot⁴</i>	'You are'
	or	ነዎ	<i>nāwo</i>	

There is also a rural form of semi-respect, namely, ነኑ *nā^wh* 'you are'.

The suffix *-äčč* is that of the subject suffix pronoun of the perfect; the suffixes *-h*, *-š*, *-aččäw*, and *-aččəhu* occur with subject or object markers; *-ññ*, *-n* are object markers.

51.1.1. The copula, which is placed at the end of the sentence, agrees in number and gender with the explicit subject. When there is no explicit subject, the subject is inherent in the form of the copula.

Examples: እሱ: ቡብዝ: ነው *əssu g^wäbäz nāw* 'he is a smart fellow'; ብርድ: ነው *bərd nāw* 'it is cold'; የኔ: ነው *yäne nāw* 'it is mine'; እሷ: ደግ: ናት *əss^wa dägg nat* 'she is kind'; በጣም: ጠንካራ: ነኝ *bätam tänkarra nāññ* 'I am very strong'; እኛ: ባልና: ሚስት: ነን *əñña balənna mist nān* 'we are husband and wife'.

¹ Note that, whereas the form is written *naččəhu*, the actual pronunciation is *naččəuh*, *naččə^wh*.

² There is also a dialectal pronunciation ነን *nānnä*.

³ The pronouns of respect are written in capital letters.

⁴ Also pronounced *nowot*.

ነው may also be placed in the middle of the sentence, particularly in a question: e.g., **የት፡ ነው፡ ለገርሀ?** *yät näw agäräh?* 'where is your country?, where do you come from?'. Note, however, that a sentence such as **ተማሪ፡ ነው፡ ካላ** *tāmari näw kasa* simply means 'Kasa is a student' without any special meaning due to the inversion.

51.1.2. The copula **ነው** may be combined with the suffix *-a* (see 161) to express emphasis: **ነዋ** *nāw-a* 'it is indeed, why then, it certainly is'; **አዲስ፡ መጥረጊያ፡ መግዛት፡ ነዋ** *addis mäträgiya mägzat näw-a* 'why then, one should buy a new broom'; **ይህን፡ ወጥ፡ ማን፡ ሠራው?** **እኔ፡ ነኝ** *yəhən wät man särraw? əne näññ-a* 'who cooked (lit. 'made') this stew? I, of course'.

ነው as an auxiliary may also be used in a frozen form: e.g., **ምን፡ ትሠራለህ?** **እየሰላሁ፡ ነኝ** (or **ነው**) *mən täsäralläh? əyyähälla^wh näññ* (or *nāw*) 'what are you doing? I am eating'; **ሥራውን፡ ልጨርስ፡ ነው** (or **ነኝ**) *sərawən lačärras näw* (or *näññ*) 'I am about to finish the job'; **በሚመጣው፡ ሳምንት፡ ሊሠሡ፡ ነው** (or **ናቸው**) *bännimätaw sam-mənt linnässu näw* (or *naččäw*) 'they are about to set out next week'; **ሁልጊዜ፡ እንደሠራህ፡ ነህ** (or **ነው**) *hulgize əndäsärrah näh* (or *nāw*) 'you are always working'.

51.1.3. In the expression 'it is I, you', and so on, there is agreement between the copula and the pronoun: e.g., 'it is I' **እኔ፡ ነኝ** *əne näññ*, lit. 'I I-am'; 'it is you' **አንተ፡ ነህ** *antä näh*, lit. 'you you-are'.

Note **ማለት፡ ነው** *malät näw* 'it means': e.g., **ቅጠል፡ ሰረገፍ፡ ክረምት፡ ተቃርቧል፡ ማለት፡ ነው** *qəṭäl sirägf krämt täqarb^w all malät näw* 'when the leaves fall it means the rainy season is near'.

The combination of the interrogative **ማን** *man* 'who?' with the copula **ነው** *nāw* is written **ማነው** *mannāw* or **ማን፡ ነው** *man näw* 'who is he/it?'

51.1.4. The conjugated forms of **ነው** may be used in answer to a question in which **ነው** is involved, and it means 'yes': e.g., **ወንድማማች፡ ናችሁ፡ ወይ? ነን** *wändamma-maččə naččə^wh wäy? nən* 'are you brothers? Yes [we are]'.

The copula **ነው** also indicates agreement with a statement: e.g., **ጊዜ፡ ወርቅ፡ ነው፥ ነው** *gize wärq näw; näw* 'time is golden. (Yes) it is'.

For the expression of probability in the interrogative **ነው** is followed by **ይሆን** *yəhon*: e.g., **ወንዙ፡ ጥልቅ፡ ነው፡ ይሆን?** *wänzu ṭalq näw yəhon?* 'is the river perhaps deep?' (but also **ወንዙ፡ ጥልቅ፡ ይሆን?** *wänzu ṭalq yəhon?*). For **ይሆን** *yəhon*, see 55.6.4.

51.1.5. The copula is also used in forms of greeting: **እንደምን፡ (or እንደት) ነዎት?** *əndämən* (or *əndet*) *nāwot?* 'how are You?'; **ደገና፡ ነኝ** *dähna näññ* 'I am fine' (in reply to the former); **ብርቱ፡ (or ደገና)፡ ነዎት?** *bärtu* (or *dähna*) *nāwot?* 'are You fine?'

51.1.6. The copula ነው may also have the meaning of the past in a sentence in which the action takes place in the past, or according to the context. Examples: ትናንትና: ማታ: ስታናግረው: የነበረው: ሰው: ማን: ነው? *tanantanna mata sattannaggärāw yänäbbärāw säw man näw?* 'who was the man you were talking to last night?'; ስድስተኛ: ክፍል: የነበርኩ: ጊዜ: ነው *saddastäñña kəfəl yänäbbärku gize näw* 'it was at the time when I was in the sixth grade'; ለመንግሥቱ: ምንጊዜም: ታማኝ: ነው *lä-mängəstu mængizemm tammaññ näw* 'he has always been loyal to the government'.

51.1.7. The copula ነው may be interchangeable with ነበር: e.g., ማንን: ነበር: (or ነው): የሚፈልጉት? እርስዎን: ነበር: (or ነው) *mannən näbbär (or näw) yämmifälləgu?* *ərsawon näbbär (or näw)* 'whom are you looking for? For you' (lit. 'it was/is you-n'); ለመሆኑ: በምን: ምክንያት: ነው: (or ነበረ): ዐሥር: ፍጹም: ታሰረህ: የነበረው *lämähonu bämən məknəyat näw (or näbbärä) assər amät tasräh yänäbbärāw?* 'by the way, why were you imprisoned for the last ten years?'; ሲጠባበቀው: የነበረው: አጋጣሚ: ይህ: ነበረ: (or ነው) *siṭṭäbabbäqāw yänäbbärāw aggaṭami yəh näbbärä (or näw)* 'this was the chance he was waiting for'.

The copula ነው may be used instead of አለ *allä* wherever አለ means 'be present'. Examples: ነገ: ቤት: ነህ? *nägä bet näh?* (instead of አለህ *alläh*) 'are you going to be home tomorrow?'; አሁን: ቤት: ነኝ *ahun bet näññ* (instead of አለሁ *alläw*) 'I am at home at present'!

51.1.8. The particle ና (-ə) *nna* suffixed to ነው has the meaning 'consequently': e.g., እዚህ: ጋ: መራቱ: አታላይ: ነውና: እያየህ: ርገጥ *əzzih ga märetu attalay näw-ənnä əyyayyäh rəgät* 'the ground here is treacherous, so (or 'consequently') watch your step' (lit. 'step while looking'). It may also be rendered by 'since the ground here is treacherous watch your step'. For more examples, see 167.4.1.

As an answer to a question, ነው+ና *näw-ənnä* means 'precisely, of course'. Example: መምጣት: አትችልም: ማለት: ነው? ነውና *mämṭat attäʿələmm malät näw? näwənnä* 'do you mean you cannot come? Precisely'.

ነው is used as an auxiliary with the simple imperfect (55.10), with the verbal noun (62.4), and with the gerund (see 59.5). — For ነው having a negative meaning with ነና: እም-ብዛም: አጅግም, see 154.10; 158.38.1; 158.39.1. — For ብ+imperfect+ነው, see 55.14. — For ል+imperfect+ነው/አያ.ደለም to express an imminent action, see 55.10. — For ስ+imperfect+ነው/ነበር, see 55.11. — For ነው in a cleft sentence, see 33.9. — For the verb of existence 'there is', see አለ (83). See also "Index" under ነው.

¹Wherever አለ *allä* means 'there is', it is not interchangeable with ነው *näw*: e.g., መርካቶ: ብዙ: ሰው: አለ *märkato bəzu säw allä* 'there are many people at the market' (but not ነው).

51.2. Negative copula

51.2.1. The negative of the copula ነው is አይደለም *aydällämm* or አይደለም *aydöllämm* 'he is not, it is not'; also አደለም *adällämm*, አይደል *aydäll*, አይደል *aydoll*. Note that አይደለም *aydällämm* (አይደለም *aydollämm*) is composed of አይደለ *aydällä* (አይደል *aydollä*) and of the suffix -ም *-mm*, a suffix that is used in the negative verb (see 162.2).

The initial *a-* is the negative particle used in the imperfect of the regular verb (see 55.2.1). The suffixes of አይደለ(ም) *aydällä(mm)* are those of አለ *allä* (see 83), that is, subject markers.

The forms are:

Sg.	3m.	አይደለም	<i>aydällämm</i>	'he/it is not'
	3f.	አይደለችም	<i>aydälläččämm</i>	'she /it is not'
	2m.	አይደለህም	<i>aydällähämm</i>	'you are not'
	2f.	አይደለሽም	<i>aydälläsämm</i>	'you are not'
	1c.	አይደለሁም	<i>aydällähumm</i>	'I am not'
Pl.	3c.	አይደሉም	<i>aydällumm</i>	'they are not'
	2c.	አይደላችሁም	<i>aydälläččähumm</i>	'you are not'
	1c.	አይደሉንም	<i>aydällänämm</i>	'we are not'
Rs ¹	3c.	አይደሉም	<i>aydällumm</i>	'He is not'
	2c.	አይደሉም	<i>aydällumm</i>	'You are not'

The negative copula አይደለም *aydällämm* is placed at the end of the sentence. Examples: እሱ፡ በጣም፡ ጠንካራ፡ አይደለም *assu bätam tänkarra aydällämm* 'he is not very strong'; እሷ፡ ደግ፡ አይደለችም *ass'a dägga aydälläččämm* 'she is not kind'; ይህ፡ ሰው፡ ሸግኔ፡ አይደለም *yäh säw sämmän aydällämm* 'this man is not a weaver'.

51.2.2. In answer to a question in which ነው *näw*, አይደለም *aydällämm*, or a verb is involved, the conjugated አይደለም *aydällämm* means 'no, not so'. Examples: ይህ፡ ከተማ፡ ትልቅ፡ ነው? አይደለም *yäh kätäma tälläq näw? aydällämm* 'is this city big? No'; ያንተ፡ ወዳጅ፡ አይደለህም? አይደለህም *yantä wädağ aydällähumm? aydällähämm* 'am I not your friend? No [you are not]'.

አይደለም፡ ይህን *aydällämm yähon* expresses probability; e.g., በገርህ፡ ግሣ፡ መብላት፡ አይደለም፡ አይደለም፡ ይህን? *bagäräh asa mäblat mälkam aydällämmyähon?* 'is it probably not right to eat fish in your country?'; also rendered as an affirmative, 'is it all right to eat fish in your country?'

51.2.3. If another element of the sentence has the suffix -ም *-mm*, the form of the negative copula is አይደል *aydäll* (without -ም *-mm*; see also 54.4.3; 55.2.3). Exam-
¹=Respect.

ples: ምንም፡ አይደል *mənəmm aydäll* 'it does not matter, never mind, (it is) nothing' (lit. 'it isn't anything'); የምሰማው፡ ድምፅ፡ ምንድን፡ ነው? ምንም፡ አይደል *yämma-sämaw dəmṣ mändən näw? mənəmm aydäll* 'what is that noise I hear? 'It is nothing'; ለኔ፡ ምንም፡ አይደል *läne mənəmm aydäll* 'it means nothing to me' (or, 'he is nothing to me as relative'); በጣም፡ አመሰግናለሁ፡፡ ምንም፡ አይደል *bätam amäsäggəñalläw* *h, mənəmm aydäll* 'thank you very much! Not at all' (used in modern Amharic).

አይደል *aydällä* without final *-mm* may also be combined with the relative marker or with a conjunction. Examples: እጅ፡ ሰፊ፡ ያይደል፡ ቀሚስ *əḡḡä säffi yaydällä qä-mis* 'a shirt that is not wide-sleeved'; ግልጽ፡ ያይደል፡ ሐሳብህን፡ መረዳት፡ ይቸግራል *gəṣ yaydällä hassabəhən mǝrrädät yəččəggəral* 'it is difficult to understand your unclear idea' (lit. 'your idea that is not clear'); አሁን፡ ክረምት፡ አይደለም፡ ሰላይደል፡ ግን፡ ገበሬው፡ መሀን፡ አለበት፡ ማለት፡ አይደለም *ahun krämt aydälläm, səlaydällä gən gäbärew mäbozzän alläbbät malät aydällämm* 'it is not the rainy season now; but because it is not, it doesn't mean the farmer should be idle'.

The meanings of ያይደል *yaydällä*, ታይደል *taydäll*, ታይደል *taydällä*, and so on, may be replaced by the more common ያልሆነ *yalhonä*, ታልሆነ *talhonä*, and so on. Examples: ክርስቲያን፡ ያይደል፡ (or ያልሆነ)፡ ሰው፡ አይቁር-በም *krəstiyān yaydällä* (or *yalhonä*) *sāw ayq'ərbəmm* 'one who is a non-Christian does not take communion'; በዓል፡ ታይደል፡ (or ታልሆነ)፡ ለምን፡ አያፍር፡ሰም? *bāal taydällä* (or *talhonä*) *lämən ayarsəmm?* 'since it is not a holiday, why doesn't he plough?'

For the imperfect+አይደለም, see 55.9. — For A+imperfect+አይደለም, see 55.10. — For the gerund+አይደለም, see 59.5. — For the verbal noun+አይደለም, see 62.7.

51.3. The copula in the other verb forms

51.3.1. The affirmative of ነው in the past is expressed by ነበረ *näbbärä* 'he was' (also abbreviated as ነበር *näbbär*), conjugated as a regular triradical verb (see 54).

Examples: እሱ፡ በጣም፡ ደግ፡ ነበረ *ässu bätam dāgg näbbärä* 'he was very kind'; እሷ፡ በጣም፡ ደግ፡ ነበረች *ässwä bätam dāgg näbbäräčč* 'she was very kind'. In a cleft sentence: የመጣው፡ ወንድሜ፡ ነበር፡ *yämäjjaw wändəmmə näbbär* 'it was my brother who came'.

The negative of ነበረ *näbbärä* is expressed by the negative አልነበረም *alnäbbärämm* 'he was not', conjugated as a regular triradical verb in the perfect. Example: እሱ፡ በጣም፡ ደግ፡ አልነበረም *ässu bätam dāgg alnäbbärämm* 'he was not very kind'.

ነበረ *näbbärä* in the affirmative, አልነበረም *alnäbbärämm* in the negative, also serve for the past of the verb of existence አለ *allä* 'there is', የለም *yällämm* 'there is not' (see 83).

ነበረ *nābbāra* (**ነበር** *nābbār*) also means 'he was around, he was present, he was there'; **አል ነበረም** *alnābbārāmm* 'he was not around, he was not present'. Examples: **እሱ: ነበረልኝ** *əssu nābbārälləññ* 'fortunately for me, he was around', or 'he was there for me' (for **-ልኝ**, see 66); **ይህ: ሰሆን: ባሏ: አል ነበረም** *yəh sihon hal'a alnābbārāmm* 'while this was going on, her husband was not there (was not around)'; **ቤቱ: ውስጥ: ምንም: አልነበር** *betu wəst mənəmm alnābbār* 'there was nothing in the house'; **የመጣ: ገዜ: አልነበርኩም** *yämäṭta gize alnābbār kumm* 'I wasn't present when he came'.

51.3.2. Note the expression of the present in **ምን: ነበረ:** (or **ነበር**)? *mən nābbārā* (or *nābbār*)? 'what can I do for you?, what do you want?'; **ምን: ነበር: የሚረዱት?** *mən nābbār yämmifälləgət?* 'what might you be looking for?' (or, 'what are you looking for?').

Within a context in the present, **ነበረ/ነበር** may also be rendered as present: e.g., **ሐሳብህ: ጥሩ: ነበር: ብቻ: ከሥራ: ላይ: ለማዋል: ዐቅሙ: የለኝም** *hassabəh tərū nābbār bəčča kəsəra lay lāmawal aqmu yälläññəmm* 'your idea is good, but I don't have the means to put it into practice'.

51.3.3. **ነበረ ÷ ነበር** as an independent verb or as an auxiliary verb may be used in a frozen form. Examples: **በዐድማው: ግብረ: አበሩ: ማን: ነበር?** *bāadmaw gəbrā abbāru man nābbār?* 'who was the accomplice in the plot?'; **በየቀኑ: እንዋኝ: ነበር** *bäy-yäqānu ənnəwəññ nābbār* 'we used to go swimming every day'; **ሊያሰናብቱት: አበው: ነበር** *liyassānabbətut assəbāw nābbār* 'they had thought of dismissing him'.

For **ነበረ:** (**ነበር**) with the perfect, see 54.8; with the imperfect, see 55.8; with the gerund, see 59.4; with the verbal noun, see 62.4.— For **ነበረ: አልነበረም** used in the expression of possession, see 68.1.8; 68.3. See also "Index", under **ነበረ**. — For **ነበር** in a conditional clause, see 149.

51.3.4. The affirmative form of **ነው** *nāw* in the future is expressed by the imperfect of **ሆነ** *honä*, that is, **ይሆናል** *yəhonall*, conjugated as a verb in the imperfect (see 55.1). Example: **ይህ: ልጅ: ሰያድግ: ሐኪም: ይሆናል** *yəh ləḡ siyadg hakim yəhonall* 'when this boy grows up he will be a doctor'.

Note that in a cleft sentence, the relative verb being in the imperfect, **ይሆናል** means 'probably': e.g., **የሚመጣው: ወንድሜ: ይሆናል** *yämmimätaw wändəmmə yəhonall* 'it is probably my brother who will come'.

For the perfect+**ይሆናል**, see 54.10. — For **ይሆናል** 'approximately', see 48.4.7. — For the imperfect+**ይሆናል**, see 55.13; 55.14; 55.15; 55.16. — For the gerund+**ይሆናል**, see 59.8.

The negative quality in the future is expressed by the negative simple imperfect of **ሆነ** *honä*, that is, **አይሆንም** *ayhonəmm*, conjugated in the imperfect. Example: **እሱ: ሐኪም: አይሆንም** *əssu hakim ayhonəmm* 'he will not be a doctor'.

አይሆንም by itself also means 'it wont do, it's not a good idea'.

51.3.5. In an affirmative subordinate clause (including the relative clause), the equivalent of the copula is expressed by the conjugated ሆነ *honä* or by ይሆን *yəhon* for the present, by the simple imperfect of ሆነ *honä* (ይሆን *yəhon*) for the future, and by the perfect ነበረ *näbbärä* or ሆኗል *hon^wall* 'he has become, it has happened' for the past, all combined with the elements of subordination.

Examples for the present: ጥሩ፡ የሆነ፡ አስተማሪ፡ እንፈልጋለን *ጥሩ yəhonä astä-mari ənnəfälləgallän* 'we want a teacher who is good'; እንደዚህ፡ ከሆነ፡ አትሂድ *əndäzzih kəhonä attəhid* 'if it is like this (or, 'if that is the case'), don't go'; ዝንጉ፡ ስለሆነ፡ ሁሉ ሊዘዙ፡ ለቀጠሮ፡ ዘገይቶ፡ ይደርሳል *zəngu sələhonä hulləgize (or hulgize) läqätäro zəgəyto yədärsall* 'he always arrives late to the appointment because he is absent-minded'; እንዲች፡ ባለች፡ ትንሽ፡ ቤት፡ ውስጥ፡ መኝታ፡ ቤቱ፡ ትልቅ፡ ሊሆን፡ አይችልም *əndičč balläčč tənəš bet wəst mənñata betu tälləq lihon ayčələmm* 'in a small house like this the bedroom could not be big' (or, 'it couldn't possibly be big').

Note that with እንደ *əndä* and with forms combined with እንደ *əndä*, such as እንዲህ *əndih* 'such', እንደዚህ *əndäzzih* 'such', and so on, the form ሆነ *honä*, የሆነ *yəhonä* may be substituted by አለ *allä* or ያለ *yallä* (that is, የ+አለ *yä+allä*). Examples: እንደ፡ ሊትዮጵያ፡ ያለ፡ (or የሆነ)፡ አገር *əndä iryoppəya yallä (or yəhonä) agär* 'a country such as (or 'like') Ethiopia'; እንደሱ፡ ያለ፡ (or የሆነ)፡ አስተማሪ *əndässu yallä (or yəhonä) astämari* 'a teacher like him' (lit. 'who is like him'); እንደዚህ፡ ያለ፡ (or የሆነ)፡ ወምበር፡ *əndäzzih yallä (or yəhonä) wəmbär* 'a chair like this' (lit. 'that is like this'), but እንዴት፡ ያለ፡ (not የሆነ)፡ ሰው፡ ነው? *əndet yallä (not yəhonä) säw näw?* 'what kind of person is he?'; አባቴ፡ እሴት፡ እንደሆነ፡ (or እንዳለ)፡ አውቃለሁ *abbate əbet əndəhonä (or əndallä) awqallä^wh* 'I know that my father is at home' (or, 'in the house').

Example for the past: ዱሮ፡ ተማሪ፡ የነበረው፡ ልጅ፡ አሁን፡ ዲረክተር፡ ሆኗል *duro tāmari yänäbbäräw läğ ahun diräktär hon^wall* 'the boy who was formerly a student has now become a director'.

Example for the future: አገረ፡ ገዢያችን፡ የሚሆነው፡ የፕሬዚዳንቱ፡ አማኝ፡ ነው፡ ይባላል *agärä gäziyaččən yämmihonäw yäprezidantu amač näw yəbbalall* 'they say (lit. 'it is said') that the one who will be our governor is the president's son-in-law'.

51.3.6. In a negative relative clause the copula is expressed by the negative perfect of ሆነ *honä* (አልሆነ *alhonä*) for the present, by the negative perfect of ነበረ *näbbärä* (አልነበረ *alnäbbärä*) for the past, and by the negative simple imperfect of ሆነ

¹Note that in a sentence such as እንደሱ፡ ጥሩ፡ የሆነ፡ ሰው *əndässu ጥሩ yəhonä säw* 'a man as good as he' የሆነ cannot be substituted by ያለ *yallä*.

honä (አይሆን *ayhon*) for the future, all combined with the relative marker. With any other conjunction of subordination, the choice of the verb is dictated by the conjunction. As for the tense of the subordinate clause, it depends on the tense of the main clause (see 110.3).

Examples with the relative marker. For the present: ጥሩ፡ ያልሆነ፡ መጽሐፍ፡ አልፈልግም *ጥሩ yalhonä mäshaf alfällägəmm* 'I don't want a book that is not good'.

For the past: አስተማሪው፡ ጥሩ፡ ያልነበረውን፡ ተማሪ፡ ሁሉ፡ ቀጣ *astämariv ጥሩ yalnäbbäräwən tämari hullu qäffa* 'the teacher punished all the students who were not good'.

For the future: የማይሆን፡ ነገር፡ ነገረኝ *yämmayəhon nägär näggäräññ* 'he told me an unlikely (lit. 'that may not come to pass') story'.

Examples with conjunctions: ጥሩ፡ ስላልሆነ፡ አልገዛሁትም *ጥሩ səlahonä algəzahutəmm* 'since it was not good, I didn't buy it'; ወንድሜ፡ ጻያቆን፡ ሳይሆን፡ አይቀስም *wändəmmə diyaqon sayəhon ayqässəmm* 'my brother will not be ordained before becoming a deacon', (ሳይሆን *sayəhon* has the meaning of the future because of the imperfect አይቀስም *ayqässəmm* of the main clause). In the sentence ወንድሜ፡ ጻያቆን፡ ሳይሆን፡ እረኛ፡ ነበረ *wändəmmə diyaqon sayəhon ərräñña näbbärä* 'before my brother was a deacon he was a shepherd', ሳይሆን *sayəhon* has the meaning of the past because of the perfect ነበረ *näbbärä* of the main clause.

51.3.7. TABLES OF THE COPULA

PRESENT		
Main affirmative	ነው	<i>näw</i>
Main negative	አይደለም	<i>aydälləmm</i>
Subordinate affirmative	የሆነ	<i>yəhonä</i>
Subordinate negative	ያልሆነ	<i>yalhonä</i>
or	ያይደለ	<i>yaydällä</i>
PAST		
Main affirmative	ነበረ	<i>näbbärä</i>
Main negative	አልነበረም	<i>alnäbbärämm</i>
Subordinate affirmative	የነበረ	<i>yänäbbärä</i>

¹It also means 'my brother was a shepherd, not a deacon', or 'my brother was not a deacon but a shepherd'. For the various meanings of ሳይሆን, see 113.9.

Subordinate negative	ያላነበረ	<i>yalnäbbärä</i>
	FUTURE	
Main affirmative	ይሆናል	<i>yəhonall</i>
Main negative	አይሆንም	<i>ayhonəmm</i>
Subordinate affirmative	የሚሆን	<i>yämmihon</i>
Subordinate negative	የማይሆን	<i>yämmayhon</i>

VERB

52. Survey

In a given verb the basic meaning is expressed by the consonants, the vowels serving to express shades of meaning. The consonants that constitute the elements of the root are called 'radicals'.

The Amharic verb includes the following classes of verb types: triradicals (53); abbreviated triradicals called here biradicals (81); quadriradicals (87); abbreviated quadriradicals (89); and pluriradicals, that is, those consisting of more than four radicals (92). There is also a particular group formed by the composite verbs (97).

The masculine, singular, 3d person, perfect is used as the citation form and is translated by the English infinitive without 'to': e.g., ሰበረ *säbbära* 'break'. Examples for two, three, four, and five radicals: ሰማ *SäMma* 'hear', ገደለ *GäDDälä* 'kill', መስከረ *MäSäKKärä* 'testify', ተለረከረከ (*tä*)BRäKäRRäKä 'tremble'.

52.1. BASIC STEM

52.1.1. TRIRADICALS

Based on the vocalic structure and the absence or presence of gemination of the 2d radical, the verb has three types: A, B, and C. Regardless of the type, the 2d radical is always geminated in the perfect.

Type A: ሰበረ *säbbärä*, characterized by the lack of gemination of the 2d radical in the verb forms other than the perfect.

Type B: ፈለገ *fällägä*, characterized by the gemination of the 2d radical in all the verb forms.

Type C: ማረከ *marräkä* characterized by the vowel *a* after the 1st radical. For the gemination or the nongemination of the 2d radical, see 53.3.

A special class of triradicals comprises verbs beginning with *a-* (80). This class has only two types:

Type A: አለፈ *alläfä* 'pass'

Type B: አሰበ *assäbä* 'think, calculate'.

For other special classes of the triradicals, see 69.

52.1.2. BIRADICALS

In the biradicals the 2d consonant is geminated in the perfect if it is the 2d radical of the root. This is true of the classes ḥṣṣ *sämma* (from **smi*; where *i* represents any laryngeal), and ḥḥḥ *qärrä* (from **qry*). These are the only biradical classes that have three types.

Class ḥṣṣ *sämma* (81)

Type A: ḥṣṣ *sämma* 'hear'

Type B: ḥṣṣ *täṭṭa* 'drink'

Type C: ḥṣṣ *qatṭa* 'attempt'

Verbs beginning with ḥ: ḥṣṣ *amma* 'calumniate'.

Class ḥḥḥ *qärrä* (82)

Type A: ḥḥḥ *qärrä* 'remain behind'

Type B: ḥḥḥ *läyyä* 'distinguish, separate'

Type C: ḥḥḥ *laççä* 'shave'

A verb beginning with ḥ: ḥḥḥ *ayyä* 'see'.

The other biradicals have only one type. These classes are:

Class ḥṣṣ *samä* 'kiss' (84)

Class ḥṣṣ *qomä* 'stand, stop' (85)

Class ḥḥḥ *hedä* 'go, leave' (86)

A special verb is ḥḥḥ *alä* 'say' (93), derived from *bhl*.

52.1.3. QUADRIRADICALS

In the quadriradicals the 3d radical is geminated in the perfect. The quadriradicals have two types:

Type 1: ḥḥḥḥ *mäsäkkärä* 'testify' (87).

Type 2: ḥḥḥḥ *qälaqqälä* 'mix', characterized by the vowel *a* after the 2d radical. The gemination or the nongemination of the 3d radical in the verb forms other than the perfect is the same in both types (87).

52.1.4. ABBREVIATED QUADRIRADICALS

In the abbreviated quadriradicals the 3d radical is geminated. The classes are ḥḥḥḥ *bärätta*, and ḥḥḥḥ *säläččä*.

Class ḥḥḥḥ *bärätta* (89)

Type 1: ḥḥḥḥ *bärätta* 'be strong'

Type 2: (ḥ)ḥḥḥḥ *(tä)sänadda* 'be prepared'

Class ḥḥḥḥ *säläččä* (90)

Type 1: ḥḥḥḥ *g'amäggä* 'crave for'

Type 2: (†)ዘጋጅ (*tä*)zägaḡḡä 'be prepared'

Quadriradicals abbreviated into biradicals

ላላ *lalla* 'be loose' (91).

52.1.5. OTHER CLASSES

For pluriradicals, see 92; for composite verbs, see 97; for unclassified verbs, see 93.

52.2. DERIVED STEMS

52.2.1. The Amharic verb has various stems derived from the "basic" stem. They are: the reduplicative stem and the stems formed with prefixed morphemes.

The reduplicative stem is characterized by the repetition of the 2d radical in triradicals (ሰበረ ÷ ሰባበረ *säbbärä: säbabbärä*), and of the 3d radical in quadriradicals (መሰከረ ÷ መሰካከረ *mäsäkkärä: mäsäkkäkkärä*). For meaning and conjugation, see 70. For biradicals, see 81ff.

The reduplicative stem has also stems with prefixed morphemes.

The stems derived with prefixed morphemes are

ተ- *tä*-stem (71)

አ- *a*-stem (73)

አሰ- *as*-stem (74)

*አት- **a(t)*-stem (76)

There are other morphemes with limited usage and meaning. They are: አሽ- *aš*-, ተሽ- *täš*- stem (75), አሰተ- *astä*-, ተሰተ- *tästä*- (77), አን- *an*- and ተን- *tän*- (79).

52.3. VERB FORMS

The verb forms are: perfect (54), simple imperfect (55.1), compound imperfect (56), jussive (57), imperative (58), gerund (59), and compound gerund (60). Many of the verb forms may be combined with auxiliaries.

52.4. VERBALS

The verbals, that is, nouns that can be derived from any verb with a special function are the participle (61), the verbal noun (62), the instrumental (63), and the noun of manner (80.7.9).

53. TRIRADICALS

Basic stem

Types

The triradicals have three types: type A, type B, and type C. These types are not conditioned either by the nature of the consonants or by the meaning of the verb. Indeed, the verbs in any one of these types may be active, transitive, verbs of state, and so on, and may consist of any kind of consonants. The types are therefore to be considered lexical items and are not predictable. There are, however, a few verbs in which one type coexists with another type (see below).

Note that in some Semitic languages the stems that correspond to the types B and C in Amharic are derived stems with a special connotation, but not in the Ethiopian languages.

The types differ in the vowel after the 1st radical and in the gemination or non-gemination of the 2d radical in the verb forms other than the perfect. In the perfect, the 2nd radical is geminated regardless of the type.

53.1. Type A: ሰበረ *säbbärä*

This type is characterized by the vowel *ä* after the 1st and 2d radicals. The vowel *ä* after the 3d radical is a marker of the person, gender, and number, and it is the same in all the types. The 2d radical is geminated in the perfect only¹.

The verbs of this type may be transitive (ሰበረ *säbbärä* 'break'), intransitive (ዘለለ *zällälä* 'jump'), and stative (ረዘመ *räzzämä* 'be long'). Including the verbal class with initial *አ* (such as አበረ *asärä* 'bind, tie') there are about as many triradical intransitive verbs as there are transitive verbs.

A few intransitive verbs: ወረደ *wärrädä* 'descend', ዘነበ *zännäbä* 'rain', ፈረሰ *färäsä* 'fall apart', ቀለጠ *qällätä* 'melt', በረረ *bärrärä* 'fly'.

Verbs of state or statives: መረረ *märrärä* 'be bitter', ሰከረ *säkkärä* 'be drunk', ረጠበ *rätäbä* 'be damp', ደረቀ *därräqä* 'be dry', ጉደለ *g'äddälä* 'be incomplete, be missing', ከበደ *käbbädä* 'be heavy'.

A few transitive verbs: መረገ *märrägä* 'plaster', ሰረቀ *särräqä* 'steal', ቋረጠ *q'är-rätä* 'cut', ቀረፈ *qärräfä* 'peel', ተከለ *täkkälä* 'plant', ነቀለ *näqqälä* 'uproot', ወሰደ *wäs-sädä* 'take', ገረዘ *gärräzä* 'circumcise', ገደለ *gäddälä* 'kill', ጠረበ *tärräbä* 'hew wood', ፈለጠ *fällätä* 'split', ቀበረ *qäbbärä* 'bury'.

¹The only exception for the non-gemination of the 2d radical seems to be አረገ *arägä* 'make', syncretized form of አደረገ *adärrägä* (see 16).

53.1.1. Type A occasionally expresses denominatives: thus, ከሰለ *kässälä* 'become charcoal' (from ከሰለ *käsäl* 'charcoal'); መረቀ *märräqä* 'become broth' (from መረቀ *märäq* 'broth'); ለሰነ *lässänä* 'utter sounds' (from ለሰነ *lässan* 'tongue'); ቀጠለ *qäṯṯälä* 'send out leaves' (from ቀጠለ *qajäl* 'leaf'); ገረጸ *gärrädä* 'become a servant' (from ገረጸ *gäräd* 'servant'). See below, type B.

For verbs of type A which also occur in types B and C, see 53.2.2; 53.3.2.

53.2. Type B: ፈለገ *fällägä*

53.2.1. This type is also characterized by the vowel *ä* after the 1st and 2d radicals, but the 2d radical is geminated in all the verb forms. Whereas most of the triradical verbs of type B are transitive, there are also intransitive verbs. Indeed there are about 235 transitive verbs and about 55 intransitive verbs.

A few transitive verbs: ለወሰ *läwwäsä* 'knead', መረቀ *märräqä* 'bless', ሰቁረ *sä-q'ärä* 'bore', ሸሸገ *šäššägä* 'hide', ቁለፈ *q'älläfä* 'lock', ሸመተ *šämmätä* 'buy grain', በተነ *bättänä* 'scatter', ነጠለ *näṯṯälä* 'detach, separate', ከመረ *kämmärä* 'pile up', ወጠረ *wäṯṯärä* 'stretch', ጀመረ *gämmärä* 'begin', ጠበቀ *ṯäbbäqä* 'guard', ጨጠ *čäbbäṯä* 'grasp', ፈለቀ *fälläqä* 'split'.

A few intransitive and stative verbs: ጨለመ *čällämä* 'get dark', ከለመ *kässämä* 'wither', ጉተተ *g'ättärä* 'be worn out', ተከዘ *täkkäzä* 'be sad', ወፈረ *wäffärä* 'be fat', ቁሸሸ *q'äššäšä* 'be dirty', ጉጠጠ *g'äbbäṯä* 'bend, be bent'.

Verbs with final *ፆ* *yä*: ጸለየ *šälläyä* 'pray', አበየ *abbäyä* (from Gəʔz) 'disobey', ዐበየ *abbäyä* (from Gəʔz) 'obtain height, greatness' (with the prefix *tä-* in ታበየ *tab-bäyä* 'be proud'), አከየ *akkäyä* 'be evil, be wicked'.

53.2.2. A few roots have both types A and B with a different shade of meaning. Thus, ረመሰ *rämmäsä* (A) 'be damp'; (B) 'keep damp';

ጠበቀ *ṯäbbäqä* (A) 'be firm, tight'; (B) 'protect, guard';

ፈለሰ *fälläsä* (A) 'be uprooted'; (B) 'paw the ground, tear the ground with its horns (angry bull)';

አደፈ *addäfä* (A) 'become dirty'; (B) 'clean with a towel' (that is, 'remove the dirt').

53.2.3. There are also roots that have both types A and B without any relation between the meanings. Thus,

ሰለለ *sällälä* (A) 'become paralyzed': (B) 'spy';

ሰለተ *sällärä* (A) 'be withered': (B) 'thatch scantily';

ዘለፈ *zälläfä* (A) 'insult': (B) 'chop, fell a tree';

ሰረገ *särrägä* (A) 'sink, go down': (B) 'give a wedding' (probably a denominative from ሰርግ *särg* 'wedding');

ለሰነ *lässänä* (A) 'utter sounds': (B) 'plaster';

መተረ *mättärä* (A) 'slice': (B) 'measure' (denominative of ሜትር *metär*);

ወገጠ *wäggätä* (A) 'pound in a mortar': (B) 'put into difficulty'.

53.2.4. Type B forms denominatives more frequently than type A. Examples from type B: ሸበተ *šäbbätä* 'have grey hair' (from ሸበት *šäbät* 'grey hair'); ገደመ *gäddämä* 'found a monastery' (from ገዳም *gädam* 'monastery'); ከተመ *kättämä* 'found a city' (from ከተማ *kätäma* 'city'); ለበመ *läbbämä* 'understand, be intelligent' (from ልባም *läbbam* 'intelligent', from ልብ *läbb* 'heart'); ቀሰተ *qässätä* 'make a bow' (from ቀስት *qäst* 'bow'); መቀሰ *mäqqäsä* 'cut with scissors' (from መቀስ *mäqäs* 'scissors'); ኮረጅ *koräğä* 'put in a leather bag' (from ኮረጅ *koräğö* 'canvas bag'); ተለቀ *tälläqä* 'become large' (from ትልቅ *tälläq* 'big'); ተመነ *tämmänä* 'put a price' (from ተመን *tämən* 'price'); ቀተረ *qättärä* 'be midday' (from ቀትር *qätär* 'midday').

Out of 26 denominatives in the letters ለ፥ ሰ፥ ሸ፥ ቀ፥ በ there are 17 denominatives in type B and 9 denominatives in type A.

For the denominatives in the verbs that begin with ለ only, see 73.15; for the verbs that begin with ተ only, see 71.16.

In the speech of Gojjam (marked G) and of Wollo (marked W) there are some verbs that are of type A whereas in the speech of Shoa they are of type B. Thus, the verbs ለሰበ *assäbä* 'think', ለገዘ *aggäzä* 'help', ቀባ *qäbba* 'anoint', ተገዘተ *tä-gäzzätä* 'take an oath', and others, are of type A in Gojjam and Wollo, and of type B in Shoa.

53.3. Type C: ማረከ *marräkä*

53.3.1. This type is characterized by the vowel *a* after the 1st radical; the vowel of the 2d radical is *ä*. The 2d radical is geminated only in the perfect and the imperfect. The verbs of type C may be transitive (ጋገረ *gaggärä* 'bake bread') and intransitive (ጣፈጠ *taffätä* 'taste sweet'). Out of the 140 triradicals of type C, 90 are intransitive verbs and 50 are transitive verbs. Not included are verbs that do not occur in the basic stem. The basic meaning is then expressed either by the *tä*-stem (as in ተራቂት *tä-raqq'ätä* 'be naked'), by *an*+verb (as in አንባረቀ *an-barräqä* 'make a very loud sound'), or by *tän*+verb (as in ተንኳለለ *tän-k'allälä* 'drop, flow').

For the type C of labiovelars and of rounded consonants, see 69.1.1; 69.1.9. — For the verbs of the form ታገለ: ታገሠ, see 80.2.2.

A few transitive verbs in type C: **ማረረ** *marrärä* 'gather the harvest', **ማረከ** *mar-räkä* 'take prisoner', **ቃረመ** *qarrämä* 'glean grain', **ባረከ** *barräkä* 'bless', **ባዘተ** *bazzätä* 'gin cotton', **ናበተ** *nabbätä* 'snatch', **ዳሰሰ** *dassäsä* 'touch, caress, pet'.

A few intransitive verbs in type C: **ማሰነ** *massänä* 'become exhausted', **ማለደ** *mal-lädä* 'rise early', **ሻከረ** *šakkärä* 'be rough, coarse', **ሻገተ** *šaggätä* 'become moldy', **ቃበዘ** *qabbäzä* 'move about restlessly', **ባከነ** *bakkänä* 'dash about frantically', **ታተረ** *tattärä* 'be industrious', **ታጸረ** *taḡḡärä* 'boast, brag' (from Arabic *tāḡīr* 'merchant').

For the usage of the base of type C in the expression of reciprocity, see 72.4.— For the type 2 of the verbs 1.2.1.2 for the expression of the reduplicative stem, see 87.2.

Historically some triradicals of type C go back to a quadriradical with a laryngeal as a 2d radical: thus, **ማረከ** *marräkä* 'take prisoner', from the root *mhrk*.

53.3.2. A few roots of type C also occur in type A or type B. Here there is a shade of meaning attached to type C in relation to the same verb in type A or type B. Thus,

ለቀቀ *läqqäqä* (A) 'let go, release': **ላቀቀ** *laqqäqä* (C) 'release the debtor after surety has been given';

ቀጣ *qäṭṭa* (A) 'punish': **ቃጣ** *qatṭa* (C) 'raise the hand in a threatening gesture';

ወከበ *wäkkäbä* (Type A) 'be in a hurry': **ዋከበ** *wakkäbä* (type C) 'be anxious to have something';

ለቂጠ *läqq'ätä* (B) 'make damp, moisten': **ላቂጠ** (C) *laqq'ätä* 'be completely wet';

ለከከ *läkkäkä* (B) 'fasten, attach': **ላከከ** *lakkäkä* (C) 'seal, plug up';

መቀቀ *mäqqäqä* (B) 'become sticky, become rotten': **ማቀቀ** *maqäqäqä* (C) 'become emaciated'.

53.3.3. Verbs in type A and C with different meanings: **መረረ** *märrärä* 'be bitter': **ማረረ** 'glean'; **ቀዘነ** *qäzzänä* 'have diarrhea': **ቃዘነ** *qazzänä* 'wanderabout'; **ቀሰተ** *qässätä* 'make a bow': **ቃሰተ** *qassätä* 'have difficulty in breathing'; **ዝዘ** *näzzäzä* 'come out one's mouth (food)': **ናዘዘ** *nazzäzä* 'console'.

Verbs in type B and C with different meanings: **ለወሰ** *läwwäsä* 'knead': **ላወሰ** *law-wäsä* 'wander'; **ሸመተ** *šämmätä* 'buy grain or cereal': **ሻመተ** *šämmätä* 'ferment (batter)'; **ተረበ** *tärräbä* 'joke, jest': **ታረበ** *tarräbä* 'dine'; **ቀተተ** *qättätä* 'become distended (stomach)'; **ቃተተ** *qattätä* 'be short of breath'.

Variants of verbs of type A, and C with the same meaning: **ለፈፈ** *läffäfä* and **ላፈፈ** *laffäfä* 'tear the surface'; **መለገ** *mällägä* and **ማለገ** *mallägä* 'be sticky'; **ባረቀ** *bärräqä* and **ባረቀ** *barräqä* 'lighten'; **ቀረመ** *qärrämä* and **ቃረመ** *qarrämä* 'glean'; **በነነ** *bännänä* and **ባነነ** *bannänä* 'wake up with a start'.

53.3.4. Quadriradicals (particularly of the 1.2.1.2 type) have a vowel *a* after the 2d radical and express the various meanings of the reduplicative stem (for which see 70). Examples: መረመረ *märämmärä* 'examine': መራመረ *märammäärä* 'examine to a great extent, examine somewhat'; መለመለ *mälämmälä* 'pick out, select': መላመለ 'select here and there, select much'; ለበለበ *läbälläbä* 'scorch': ለባለበ *läballäbä* 'scorch somewhat'; ለፈለፈ *läfälläfä* 'chatter, prattle': ለፋለፈ *läfalläfä* 'talk about all sorts of things'; ሰረሰረ *särässärä* 'bore a hole': ሰራሰረ *särässärä* 'bore somewhat, bore considerably, bore right through'.

VERB FORMS

54. PERFECT

54.1. The perfect has only suffixes. They serve for the expression of person, gender, and number. They are the same for the three types.

The bases are: type A: *SäBBär-*; type B: *FällLäG-*; type C: *MaRRäK-*.

The suffixes of the perfect are:

Sg.	3d m.	-ä	Pl.	3d c.	
	3d f.	-äčč			
	2d m.	-h, or -k*		2d c.	-äččəhu***
	2d f.	-š			
	1st c.	-hu, ku**		1st c.	-(ə)n****

The forms of the verb in the perfect are:

Sg.	3d m.	ሰበረ	<i>säbbärä</i>	'he broke'
	3d f.	ሰበረች	<i>säbbäräčč</i>	'she broke'
	2d m.	ሰበርክ	<i>säbbärk*</i>	'you broke'
		or ሰበርህ	<i>säbbärh</i>	
	2d f.	ሰበርሽ	<i>säbbärš</i>	'you broke'
	1st c.	ሰበርኩ	<i>säbbärku**</i>	'I broke'
		or ሰበርሁ	<i>säbbärhu</i>	
Pl.	3d c.	ሰበሩ	<i>säbbäru</i>	'they broke'
	2d c.	ሰበሩችሁ	<i>säbbäräččəhu***</i>	'you broke'
	1st c.	ሰበርን	<i>säbbärn****</i>	'we broke'

The 3d plural is also used as the form of respect for the 2d and 3d persons, that is, regardless of whether one addresses a person or speaks about him.

There is also a form of respect for the 2d person rarely used (at least in urban centers): ሰበርኩ፡ ሰበርሁ *säbbärəh**, *säbbärə*”h 'You broke'; መጣኩ *mätta*”h 'You

came'. Example for the gerund: ምሳሁን፡ በልተሁ፡ ነበር? *mäsahun bältäw'h näbbär?* 'had You eaten your lunch?'

*The most used orthography is that with final *U*. In pronunciation, however, the suffix is mostly *-k*. After a vowel, the orthography as well as the pronunciation is *-h*: e.g. መጣህ *mätta-h* 'you came' (see 81.1.2). In the speech of Mänz the suffix is always *-U* *h*.

**Whatever the orthography may be, that is, either with final *-U* or *-h*, the final consonant is pronounced with a voiceless or whispered *u*; i.e., *säbbärk^w*, *säbbärh^w*. The pronunciation *-hu*, *-ku* is kept whenever an element is added to it: thus, ሰበርሁት *säbbärhu-t* 'I broke it'. After a vowel the orthography as well as the pronunciation is *-hu*: e.g., መጣሁ *mättahu*, *mätta^wh*. In the speech of Mänz the suffix is always *-hu*. For the pronunciation with final *-hum*, *-kum* in the negative perfect, see 54.4.2.

***Usually this form is pronounced *säbbäraččəw'h* or *säbbäraččəuh*. The final *-hu* is kept whenever another element is added to it: thus *säbbäraččəhu-t* 'you broke it'. For the pronunciation with final *-hum* in the negative perfect, see 54.4.2.

****In the North the form is also ሰበርኅ *säbbärnä*.

54.1.1. The vowel *-a* may be added to the perfect for emphasis: e.g., ተመልሰህ፡ መጣህ *tämälläsäh mättah-a* 'so you are back again'. For the enclitic *-a*, see 161.

If the last radical of the verb is *g*, it is assimilated to the suffix *-k* of the perfect: thus, *fälläkk* 'you wanted, wished' for ፈለግክ *fällägk*.

If the last radical is *q*, it is assimilated to the suffix *-k* of the perfect: thus, *särräkk* 'you stole' for ሰረቅክ *särräqk*.

If the last radical is *s*, it is usually assimilated to the suffix *-š* of the 2d. fem. singular: thus, *läbbäšš* 'you dressed', written ለበሰሽ.

54.1.2. The 3d plural may occasionally be rendered as a passive: e.g., ከሓዲውን፡ ሰው፡ ጉረቤቶቹ፡ በድንጋይ፡ ወገሩት *kähadiwän säw g^wäräbetočču bädängay wäg-gäruu* 'the ungodly man was stoned by his neighbors', lit. 'the neighbors stoned (him) the ungodly man-*n*'.

It may also be used as an impersonal 'one': e.g., እየበሉ፡ መሄድ፡ ነውር፡ ነው *əy-yäbällu mähed näwr näw* 'it is unmannerly to walk while eating' (or 'while one eats'); በእንዲሁ፡ ሁኔታ፡ የበሉት፡ ምግብ፡ አያረካም *bäändih huneta yäbällut mägəb aya-räkamm* 'food that one eats (lit. 'that one ate') under such conditions won't satiate'; በሽተኛ፡ ከሆኑ፡ በጾም፡ ቀን፡ ሥጋ፡ ይበላል *bäššətäñña kähonu bāšom qän səgayəb-bällall* 'if one is sick, it is permissible to eat meat on fasting days'.

For the impersonal in the imperfect, see 55.1. — For the ways of expressing the impersonal 'one', see 67.3. — For the singular or plural of the verb with *h---*ጋር in the sentence, see 109.56.

54.1.3. Variant forms. Auxiliary verbs or verbs that at times are not independent, such as ነበረ *näbbära* 'he was', ጀመረ *gämmärä* 'he began', አለ *allä* 'he is, he is present', are usually abbreviated into ነበር *näbbär*, ጀመር *gämmär*, አለ *all* in compound verb forms: thus, አልፎረሰም: ነበር *alčärräsämm näbbär* 'he had not finished'; ይሠሩበት: ጀመር *yäsärubbät gämmär* 'they started using it' (also ጀመሩ *gämmäru*); ይመጣል *yämäṭall* 'he will come' (from ይመጣ: አለ *yämäṭa allä*).

The verb ነበረ *näbbärä* may also be abbreviated as a main verb: e.g., በዐድማው: ግብረ: አበሩ: ማን: ነበር? *bäadmaw gəbrä abbäru man näbbär?* 'who was the accomplice in the plot?'

Note that ነበረ and ጀመረ may be used in a frozen form, that is, not agreeing with the subject. Examples: ትመክረኝ: የነበርከውን (or የነበረውን): ሁሉ: እስተላ ለሁ *tamäkräññ yänäbbärkäwən* (or *yänäbbäräwən*) *hullu äkkäntälalläw* 'I will follow all the advice you used to give me'; ከዛሬ: ጀምራ: (or ጀምር): በትጋት: እሠራለሁ *kä-zare gämmärre* (or *gämmäro*) *bätəgat əsäralläw* 'beginning today I will work diligently'.

A few other abbreviated verbs are: ተርቶ *qär* in በተር *bäqär*, በስተተር *bästäqär* 'outside of, except', እያደር *əyyaddär* (from *əyyä-addär*) 'little by little, gradually, by and by' (see 111.18), በተለይ *bä-ä-läyy* 'especially', ከዋላ: ጉደል *kämolla g'addäl* 'more or less', and several verbs used in the formation of adjectives or nouns, as ሁሉ: ገብ *hullu gäbb* 'busybody', ሥራ: ፈት *səra fätt* 'loafer', ሥጋ: በል *səga bäll* 'carnivore', አዲስ: መጥ *addis mäṭt* 'newcomer', ልብ: ወለድ *läbb wälläd* 'imagination, fiction', ድጋ: አደግ *dəha addäg* 'orphan', ግብረ: አበር *gəbrä abbär* 'accomplice', ሠርቶ: አደር *särto addär* 'one who lives by working, working class'. For more examples with ገብ, see 46.1.

The perfect is abbreviated in proper nouns: e.g., ሸዋ: በገድ *šäwa säggäd* 'Shoa prostrated', ሸዋ: ረገድ *šäwa räggäd* 'Shoa trembled'.

54.1.4. In the 1st person, singular, the element *-ññ* is occasionally added: thus, እየ *u-ጃ* *əyyähu-ññ* 'I saw', መጣሁ-ጃ *mäṭṭahu-ññ* 'I came', ደብዳቤው: ላይ: ፈርማዬን: አኖርኩ-ጃ *däbdabbew lay firmayen anorku-ññ* 'I affixed my signature to the letter'. While formally *-ññ* functions as the object suffix pronoun of the 1st person, this is not the case of the suffix *-ññ* mentioned above.

The 1st person singular may also be augmented by *-ት*. Examples: ልጁ: እያለ ቀለ: ምኑን: ገበያ: ሄድኩት? *läḡu əyyaläqqäsä mənun gäbäya hedku-t?* 'how could I

possibly go to the market while the child is crying?'; ምኑው: በሞትኩት! *männāw bāmōt-ku-t!* 'I wish I were dead'. Formally -*t* has the appearance of the object suffix pronoun of the 3d person (see 65.1.4)¹.

The particle -ኝ-ሽሽ may also be added to the 1st person, singular, perfect preceded by the marker -ት of the direct object: thus, በላሁትኝ *bällahu-t-əññ* 'I ate it'.

For -ኝ added to the 1st person, compound imperfect and compound gerund, see 56.1.3; 60.1.

54.2. Meanings of the perfect

The perfect normally expresses the past. Example: ልጁ: እርሳስ: ወሰደ *ləḡu ərsas wässādä* 'the boy took a pencil'.

ለለ *allä* is the only verb that has the form of a perfect, but its meaning is that of a present 'there is'.

This verb form may also express the pluperfect: e.g., ቀደም: ብሉ: የተናገረውን: ካደ *qädämm bəlo yätānaggärəwən kadä* 'he repudiated what he had said earlier'.

54.2.1. With certain intransitive verbs or with verbs that have the meaning of becoming a condition, or with "impersonal" verbs, or in general statement, the perfect may express the present, especially if the action occurs at the moment of speaking. Thus, ጠገብሁ *tägəbbhu* 'I am full'; መጣሁ *mättə^wh* 'I am coming, I will be right there, here I am!'; ይኸው: አውቶብስ: መጣ *yəhāw awtobus mättä* 'here comes the bus'; ሄድኩ *hedku* 'I am leaving' (used by a person as he rises to leave); አየህ? *ayyäh?* (as a rhetorical question) 'don't you see?, you see?'; ቦሩ: በጣም: አልተዘጋም *bärru bätam altäzäggamm* 'the door isn't closed properly'; በእንደዚህ: ሁኔታ: የበሉት: ምግብ: አያረካም *bäändäzzih huneta yäbällu mägəb ayaräkamm* 'food that one eats (lit. 'that one ate') under such conditions will not satiate'.

Impersonal verbs: መሰለኝ *mässälä-ññ* 'it seems to me'; ገባኝ *gäbba-ññ* 'I understand'; ራብኝ *rabä-ññ* 'I am hungry'; ጠማኝ *tämmaññ* 'I am thirsty'; ቦቃኝ *bäqqaññ* 'I have enough' (see 67).

54.2.2. Note also the meaning of the imperative in ሰማህ *sämmah*, or ሰማህ: ወይ *sämmah wäy*, ሰማህ: አንቶ: ሰው *sämmah antä säw* 'listen!, listen here!, hear me out!' used to attract attention to what one wishes to say; ሰማህ: (pause) አንቶን: ነው *sämmah*

¹These endings also occur with some interjections: thus, እምቢ *ambi* and እምቢኝ *ambiññ* expressing refusal, unwillingness; አረግ *äräg* and እረገኝ *ärägäññ*, exclamation of amazement or disdain; እነሆ *ənnäho*, እነሆኝ *ənnähoññ*, and እነሆት *ənnähot* 'he is!, behold!'

(pause) *antän nāw* 'listen, it is you that I mean'; ሰፊ: ወይ *sāmmu wäy* (also ሰፊ- *sāmmū*, with long *ū*) 'you there!, hey, Mr.!'

54.2.3. With ምኑን *mənun* the perfect is to be rendered by 'could+verb': e.g., ልጁ: እያለቀሰ: ምኑን: ገበያ: ሂድኩ? *ləḡu əyyaläqqäsä mənun gäbäya hedk?* 'how could I go to the market while the child is crying?'

54.2.4. The perfect with -ኛ may have the function of the gerund: thus, በቃኝ: አለኛ: ተነሥቶ: ሂደ *bäqqaññ alänna tänästo hedä* 'having said "I have enough" he got up and left'. Indeed, it can be replaced by በቃኝ: ብሎ: ተነሥቶ: ሂደ *bäqqaññ bəlo tänästo hedä* (see 59.2.5).

Perfect+ኛ+perfect expresses a sequential action. Examples: አለቀሰኛ: ሳቀ *aläqqäsänna saqä* 'he cried and then he laughed'; ዘነበኛ: አበራ *zännäbänna abärra* 'it rained and then it cleared up'.

This structure also expresses 'because', or 'while'. Examples: ልጁ: አለቀሰኛ: እናቱ: አባበለችው *ləḡu aläqqäsänna ənnatu ababbäläččəw* 'because the child cried, the mother cajoled him'; እኔ: እንጂራ: በላሁኛ: እሷ: ዳቦ: በላች *əne ənḡära bällahunna əss" a dabbo bälläčč* 'while I ate *ənḡära*-bread, she ate *dabbo*-bread'.

54.2.5. As shown later (111; 120), certain conjunctions may be used with the perfect only, but the tense of the perfect is conditioned by the main verb. Indeed, in certain conditions the conjunction+perfect may express the past or the future.

The perfect is used in the main clause or in the subordinate clause, subordination being expressed by conjunctions. It may be affirmative or negative, negation being expressed by negation elements (for the negation particles, see 54.4). It is also used with auxiliaries (see 54.7).

For the conditional expressed by ከ+perfect, የ+perfect, የ+perfect+እንደሆነ in the meaning of the present, see 146.

54.3. The perfect in a question sentence

A question is expressed either by suffixing the element ወይ *wäy*, or by *-ን na*, or by raising the voice at the end of the sentence. In either instance the verb in the sentence does not change. Example: በሩን: ከፈተ: ወይ? *bärrun käffätä wäy?*, or በሩን: ከፈተን? *bärrun käffätänə?*, or በሩን: ከፈተ! *bärrun käffäta?* (with a raised voice) 'did he open the door?'

Whenever an interrogative particle is used, it precedes the verb. Thus, በሩን: ማን: ከፈተ? *bärrun man käffätä?* 'who opened the door?'; አሸከሩ: የት: ሂደ? (also የት:

ሄደ፡ አሽኩ? (*aškāru yet hedä?* (also *yät hedä aškāru?*) 'where did the servant go?'. The same principle applies to any verb form.

For the question particles, see 136.

54.4. Negative perfect

54.4.1. The negative perfect is expressed by prefixing **አል** *al-* and suffixing **-ም** *-(ə)mm* to the affirmative perfect regardless of person, gender, and number. The suffix **-ም** *-(ə)mm* may, however, be omitted in certain circumstances (see below). The vowel *a* is used only when the verbal form ends in a consonant: thus, **አለበረችም** *al-säbbäräcč-əmm* 'she did not break'. If the verbal form ends in a vowel, the suffix is **-mm**, as in **አለበረም** *al-säbbärä-mm* 'he did not break'.

54.4.2. The forms of the negative perfect are as follows:

Sg.	3d m.	አለበረም	<i>alsäbbärämm</i>	'he did not break'
	3d f.	አለበረችም	<i>alsäbbäräcčəmm</i>	'she did not break'
	2d m.	አለበርህም	<i>alsäbbärhəmm</i>	'you did not break'
	or	አለበርከም	<i>alsäbbärkəmm</i>	
	2d f.	አለበርሽም	<i>alsäbbäršəmm</i>	'you did not break'
	1st c.	አለበርሁም	<i>alsäbbärhum*</i>	'I did not break'
	or	አለበርኩም	<i>alsäbbärkumm</i>	
Pl.	3d c.	አለበሩም	<i>alsäbbärumm</i>	'they did not break'
	2d c.	አለበሩችሁም	<i>alsäbbäräcčəhum*</i>	'you did not break'
	1st c.	አለበርንም	<i>alsäbbärnəmm</i>	'we did not break'

*Notice that these forms keep the final *-u* whenever an element is added to it. Thus, **አለበርሁም** *alsäbbärhu-mm*, **አለበርኩም** *alsäbbärku-mm* (with *-mm* after the *-u*) as against the affirmative *säbbär^wh*, *säbbärk^w*; **አለበሩችሁም** *alsäbbäräcčəhum* as against *säbbäräcč^wh*, *säbbäräcč^wuh*. The pronunciation with the final *-u* is also kept in a form such as **አለበርሁትም** *alsäbbärhu-təmm* 'I did not break it' because of the addition of *-t* after *alsäbbärhu*.

54.4.3. The consonant *l* of **አል** *al-* may be assimilated to a following *r*: thus, **አልረዳም** *al-räddamm*, pronounced *arräddamm* 'he did not help'; **አልረሳም** *al-rässamm*, pronounced *arrässamm* 'he didn't forget'.

54.4.4. The final **-ም** *-mm* is omitted in a subordinate clause introduced by a conjunction or by the relative marker. Examples: **ከራዩን፡ ካለከረለ፡ ቤቱን፡ ይልቀቅ** *kira-*

¹The *l* also assimilates to the following *r* in the negative imperfect 1st person: **አልረሳም** pronounced *arrässamm* 'I won't forget'.

yun kalkäffälä betun yälqäq 'if he doesn't pay the rent, let him vacate the house' (**ካል ከፈለ** *kalkäffälä* without the final *-mm*); **ያልመጣ**: **ተማሪ**: **ፈተናውን**: **አያልፍም** *yalmäṯta tämari fätänawən ayalfəmm* 'students who don't show up will not pass the test' (**ያልመጣ** *yalmäṯta* without the final *-mm*).

If the conjunction of insistence *-ም* is attached to an element of the sentence other than the verb, the negative perfect may as a rule drop the final *ም*. Examples: **ልጁም**: **አልመጣ** *ləḡu-mm almäṯta*, but also **ልጁም**: **አልመጣም** *ləḡu-mm almäṯtam* 'even the child didn't come' (or, 'the child too didn't come'); **ባለፈው**: **ሳምንት**: **ቤተ**: **ክርስቲያን**: **ማንም**: **አልሄደ**: (or **አልሄደም**) *balläfäw sammənt betä krəstiyān manna-mm alhedä* (or *alhedä-mm*) 'last week no one went to church'; **የሱ**: **ታሪክ**: **ብዙም**: **ጠቃሚነት**: **የለው**: (or **የለውም**) *yässu tarik bəzu-mm ṯäqaminnät yälläw* (or *yälläw-əmm*) 'his story is of little importance' (lit. 'his story does not have much usefulness').

In a question, *-ም* may likewise be omitted: e.g., **አልሰማህን?** *alsämmaha-nə?* 'haven't you heard?'; **አልሰማ**: **ይሆን?** *alsämma yəhon?* 'is it possible that he didn't hear?'

The suffix *-ም* may be used with the negative perfect and with the personal pronoun; in this instance the *ም* of the personal pronoun has the meaning 'either, too': e.g., **እሱም**: **አሳወቀም** *əssu-mm alawwäqä-mm* 'he did not know either', or 'he too didn't know'.

With **ምንም** *mənəmm* 'anything', in the negative 'nothing' there are occurrences of the negative verb with or without *-ም*. Examples: **ከሁሉ**: **የሚያንሰው**: **ልጅ**: **ምንም**: **አሳገኘም**: (or **አሳገኘ**) *kähullu yämmiyansäw ləḡ mənəmm alagäññäm* (or *alagäññä*) 'the littlest child got nothing'; **እሱ**: **ከጥያቄው**: **ጋር**: **ምንም**: **ማንኛነት**: **የለውም**: (or **የለው**) *əssu kätəyyaqew gar mənəmm gənəññunnät yälläwəmm* (or *yälläw*) 'that has nothing to do (lit. 'has no connection') with the question'.

The interjection *-ም* may be added to the particle *-ም* of the negative verb: e.g., **አልማዝ**: **አልተደሰተችምም**: **አላዘነችምም** *almaz altädässätäččəmməmm alazzänäččəmməmm* 'Almaz was neither happy, nor sad'.

54.4.5. The interrogative particle *-ን -nə* may be intercalated between the negative perfect and the particle *-ም* (**አልሰማህንም?** *alsämmaha-nnə-nm?* 'haven't you heard?') or between the affirmative perfect and *-all* (**መሸናል?** *mäššä-n-all?* 'is it getting dark?').

For the negative perfect expressing the meaning of the compound gerund in the negative, see 60.2.6.

54.5. SUBORDINATE PERFECT

The subordinate perfect is used with the relative marker and with conjunctions.

54.5.1. Relative perfect

The form of the relative perfect in the affirmative is የሰበረ *yä-säbbärä*, that is, the relative marker የ - *yä-* is prefixed to the verb. The marker የ- is invariable in person, gender, and number. The relative perfect being a qualifier precedes the qualified (see 33.1.2). Examples: የሰረቀ: ሰው *yäsärräqä säw* 'a person who stole', የሰረቀች: ሴት *yäsärräqäčč set* 'a woman who stole', የሰረቁ: ሰዎች *yäsärräqu säwočč* 'people who stole'.

The form of the relative perfect in the negative is ያልሰበረ *yalsäbbärä* for *yä-al-säbbärä* (for the elision of *ä* in *yä-al*, see 18.1.2). Note that the final *-mm* of the negative relative perfect is omitted, as is also the case in the negative relative imperfect (see 55.4.1).

54.5.2. የ+perfect may also be rendered as 'whatever, whichever'. Examples: ገንዘብ: ይሰጠኝ: እንጂ: የረገገውን: እገዛለታሁ *gänzäb yästänñ ənጅi yäfallägäwən əgəzällätalläw* 'let him only give me (or, 'as long as he gives me') some money, I will buy for him whatever he wants'; የመረጥከውን: ውስድ *yämärrätkäwən wəsäd* 'take whichever one you choose' (or, 'like'). Note that the perfect is rendered by the present.

54.5.3. Normally the perfect combined with conjugated መሰለ *mässälä* in the meaning 'think, seem, appear, look like' appears in the relative perfect. Examples: በጣም: የታመመ: ይመስላል *bätam yätammämä yämäslall* 'he seems to be very sick'; ያዘነ: ይመስለኛል *yazzänä yämäslänñall* 'I think he is sad'; ደብዳቤው: ወደ: ቤት: ስመጣ: የጠፋብኝ: ይመስለኛል *däbdabbew wädä bet samätayätäffabbänñ yämäslänñall* 'I think that I lost the letter on my way home' (lit. 'when I was coming home'); ወደ: ውጭ: የሄድክ: መሰሉኝ: ነበር *wädä wəčč yähedk mäslönñ näbbär* 'I was under the impression that you were out of town'; ገንዘብ: ያገኙ: መሰሉኛል *gänzäb yagänñu mäslönñall* 'I think that they got some money'.

For the main verb in the imperfect combined with መሰለ, see 33.5.10; 55.3.5.

In the speech of Gojjam the relative perfect may be used with the nominal plural marker: e.g., ቅድም: የመጡት: ወገኖቼ: ናቸው *qəddəm yämättolčč wändəmmoččə nəččəw* 'those who came a moment ago are my brothers'. For the relative imperfect, see 55.3.4.

For more details on the relative clause, see 33. — For the markers of determination with the relative perfect, see 33.3.

54.6. Subordinate perfect with conjunctions

The following conjunctions are used with the perfect: በ *bä*, ከ *kä*, እ *ə*, እየ *əyyä*, እንደ *əndä*, እስከ *əskä*, ስለ *sälä*. Note that some of the conjunctions are also used with the imperfect, having the form ብ *bə*, እንድ *ənda*, እስከ *əskə*. For more details on the meanings of the perfect used with these conjunctions, see 110ff.

54.7. PERFECT WITH AUXILIARIES

The auxiliaries are: ለለ: (ለል) *allä* (*all*), ነበረ: (ነበር) *näbbärä* (*näbbär*), ኑኛል *nur^wall*, ይሆን *yəhon*, ይሆናል *yəhonal*.

54.7.1. Perfect+ለለ *allä*, ለል *all*

Regionally the perfect is also combined with the question particle -ን followed by ለለ. The particle -ን is intercalated between the main verb and ለለ: thus, ሰበረናለ? *säbbärä-nə-allä?* > *säbbäränallä?* 'has he broken?'; መሸናል? *mäsšä-n-all?* 'is it getting dark?'; መጣችናለች? *mättäččənalläčč?* (from *mättäčč(ə)-nə-alläčč*) 'has she come?'

A form such as ሰበረናለ? is equivalent in meaning to the compound gerund+nə, that is, ሰብኛልን? *säbr^wallənə?* 'has he broken?'

54.8. Perfect+ነበረ: (ነበር)/ነው

54.8.1. The affirmative perfect with ነበረ *näbbärä* occurs only if it is preceded by a conjunction including እየ *əyyä*, or in a conditional interrogative clause with a negative connotation. This structure expresses a continuous activity in the past, or an habitual past. Examples: ያሰሩት: ሰው: ስለገደለ: ነበር *yassäruṭ säw səlägäddälä näbbär* 'the reason they imprisoned him was that (lit. 'because') he had killed a man'; ገደኛዬ: ሲመጣ: እየበላሁ: ነበር *g^waddähñaye simäta əyyäbällä^wh näbbär* 'when my friend arrived I was eating'; ቤቱ: ስደርሰ: ስልክ: እየተነጋገረ: ነበር *betu sadärs səlk əyyätänägaggärä näbbär* 'when I got to his house he was talking on the phone'; ያ: ሰው: በጣሊያን: ጊዜ: ለጠላት: ያደረ: ነበር *ya säw bätaliyan gize lätälat yaddärä näbbär* 'that man was loyal to the enemy during the Italian occupation'.

54.8.2. In an interrogative conditional clause the structure has a negative connotation. Examples: እንዲሁ: ባይሆን: ኖሮ: ምን: አመጣው: ነበር? *əndih bayhon noro*

mən amāḥaw nābbār? 'if this were not the case, why would he have come?' (lit. 'what would have brought him?', with the understanding, 'he wouldn't have come'); ባይረገግ ረው፡ ኖሮ፡ ምን፡ አስኪደው፡ ነበር? *baycäggärāw noro mən askedāw nābbār?* 'if he hadn't been in need, why then did he leave?' (lit. 'what would have made him go?', with the understanding 'he wouldn't have gone'); ወንድሜ፡ ባይሆን፡ ኖሮ፡ እኔ፡ እስከ ዚህ፡ ምን፡ አስጨነቀኝ፡ ነበር? *wändämme bayhon noro әне askäzzih mən asčännä-qäññ nābbār?* 'if he were not my brother what should have made me worry so much?' (that is, 'I wouldn't have worried so much were he not my brother').

In a conditional structure without protasis, *fi+perfect+ነበር* means 'would have been': e.g., ለሰው፡ ከገንዘብ፡ ዘመድ፡ በተሻለ፡ ነበር *läsäw kägänzäb zämäd bätäšalä nābbār* 'rather than money, friends would have been better for a person' (freely, 'friends are more valuable to people than money').

In a cleft sentence: ይህን፡ ማስታወሻ፡ የሰጠኝ፡ ማን፡ እንደነበረ፡ (or ማን፡ እንደ ነበረ፡ የሰጠኝ)፡ ተረሳኝ *yəhən mastawäša yäsäṯṯäññ man ändänäbbärä* (or *man ändänäbbärä yäsäṯṯäññ*) *tärässaññ* 'I forgot who it was that gave me this memento'.

54.8.3. The negative perfect may be combined with *ነበረ nābbärä* (shortened also into *ነበር nābbār*) to express a negative pluperfect. Examples: ትናንትና፡ እቤት፡ በመጣ፡ ሥራውን፡ አልጨረሰም፡ ነበር *tənantənnä əbet səmäta sərawən alcärräsämm nābbār* 'when I came home yesterday he (still) had not finished his work'; ከቤት፡ በመጣ፡ ቁር ሴን፡ አልበላሁም፡ ነበር *käbet səwäta qursen albällahumm nābbār* 'when I left the house I hadn't had breakfast'. Note that the corresponding affirmative action is expressed by the gerund+ነበር (see 59.4.2).

For *fi+perfect+ነበር nābbār* in the hypothetical condition, see 149.1 — For *እንደ+ perfect+ቀረ*, see 118.11. — For the imperfect+ነበር, see 55.8. — For the gerund+ነበር, see 59.4.

54.9. Perfect+ኑሩል

The affirmative perfect+ኑሩል *nur^wall* (that is, the compound gerund of ኖረ *norä*) occurs in a cleft sentence: e.g., መጽሐፎቼን፡ ኑሩል፡ የወሰዳችሁት *māšhafoččen nur^wall yäwässädaččəhut* 'so it was my books that you took'.

The negative perfect with ኑሩል *nur^wall* is normally used in the interrogative and expresses the pluperfect. Examples: አልመጣም፡ ኑሩል? *almäṯṯamm nur^wall?* 'hadn't he come?'; ምሳውን፡ አልበላም፡ ኑሩል? ምነው፡ የራብው፡ ይመሰላል? *məsawən albällamm nur^wall? mənnäw yärabäw yämäslall?* 'hadn't he had his lunch? How come he looks hungry?'; አላወቅህም፡ ኑሩል፡ እንዴ? *alawwäqəhəmm nur^wall ənde?* 'hadn't

you known (it)?' (also, 'didn't you know?'). The answers to these questions may be in the affirmative or in the negative (see 138.3)

For እየ+perfect+ኖረ, see 54.12.2. — For the imperfect+ኖረ, see 55.12. — For the gerund+ኖረ, see 59.9.

54.10. Perfect+ይሆናል: ይሆን

54.10.1. The perfect with conjugated or frozen ይሆናል *yəhonall*, ይሆን *yəhon* in a frozen or in a conjugated form expresses probability.

ይሆናል *yəhonall* is used with a negative perfect or with an affirmative perfect preceded by a conjunction. Examples: ምን: ያጉረመርግላ? ቁርሱን: አልበላ: ይሆናል *mən yagʷrämārrəmall?* *qursun albälla yəhonall* 'what is he grumbling about? Maybe he didn't eat his breakfast'; ዓለሙ: የጀመረውን: ሥራ: እስካሁን: አልጨረሰ: ይሆናል *alämu yägəmmärəwən sərə əskahun alçärräsä yəhonall* 'Alämu may not yet have finished the work that he had started'; በቀለና: ዓለሙ: ይኸኔ: አልመጡም: ይሆናል: (or ይሆናሉ) *bäqqälänna alämu yəhänne almätümm yəhonall* (or *yəhonallu*) 'Bäqqälä and Alämu might not have come by now' (or, 'probably'); አባቱ: እንደሄደ: ይሆናል *abbatu ändähedä yəhonall* 'his father may still be away'.

ይሆናል is also used in a cleft sentence. Examples: ወንድሜ: የመጣው: በባቡር: ይሆናል *wändamme yämätüw bababur yəhonall* 'my brother may have come by train'; የታሰረው: የመንገደኛውን: ገንዘብ: ስለቀማ: ይሆናል *yätassärəw yämängädäänñawən gänzäb salä qämma yəhonall* 'he was imprisoned probably because he stole the traveler's money'. For more examples, see 33.9.13.

54.10.2. In an affirmative or in a negative question ይሆን is used. Examples: እንግዲቶ: ጠፉ: ይሆን? *əngadočču iäffu yəhon?* 'could it be that the guests didn't find their way?'; አልሰማ: ይሆን? *alsämma yəhon?* 'could it be that he hasn't heard?' (that is, 'maybe, he didn't hear').

For the imperfect+ይሆናል, see 55.13. — For the gerund +ይሆናል: ይሆን, see 59.8.

54.11. Perfect+ና+አረፈ

The perfect+ና, followed by አረፈ *arräfä* 'rest, be set at rest', expresses a permanent situation that has resulted from the completion of the action of the main verb. Examples: ምክራችንን: አልሰማ: በማለቷ: ባሏ: ሌላ: ሚስት: አገባላትና: አረፈ *mak-räččənən alsäma bämaläwʷa balʷa lela mist aqäbballatənna arräfä* 'because she didn't heed our advice (lit. 'as-for-our-advice "I-will-not-listen-to" because-of her-saying) her husband married another wife (to her chagrin)'; መኪናውን: መንገድ: አታሳድር:

ብለን፡ እያሰጠነቀቅነው፡ ሌባ፡ ሰረቀለትና፡ አረፈ *mākinawən māngäd attasaddər bälän əyyasṯänäqqäqñāw leba särräqällätənna arräfä* 'while we warned him not to park his car on the street (lit. 'we saying "don't park your car on the street")', thieves stole it away' (he had it coming)'; እንደ፡ ይሁዳ፡ ጌታውን፡ ካጅ፡ ሆነና፡ አረፈ *ändä yəhuda getawən kağ honänna arräfä* 'he ended up becoming a traitor to his master like Judas'; ይድና ል፡ ሲባል፡ እስከነጭራሹ፡ ሞተና፡ አረፈ *yədənall sibbal əskännäṣərəraṣu motänna arräfä* 'when everyone thought he would get better, on the contrary he died'; ገና፡ ነግግሽ፡ ቀላድ፡ እንኳ፡ ሳያርስ፡ ደከመውና፡ አረፈው *gäna gəmmaṣ qäläd ənək* 'a sayars dākkämāwənnā arräfäw' even before ploughing half a plot he tired himself out'; አዲስ፡ አባባ፡ አትሂድ፡ ስንለው፡ ሄድ፡ ታሰረና፡ አረፈው *addisabäba attəhid sənnäläw hedo tassäränna arräfäw* 'we told him not to go to Addis Ababa (lit. "'don't go to Addis Ababa" while we said to him)', but he went and there he landed himself in jail' (he got what's coming to him).

Note that the verbs ቁጭ፡ አለ *quçç alä*, ዝም፡ አለ *zəmm alä*, or ቀረ *qärrä* may be used instead of አረፈ *arräfä* with the same meaning. In all these occurrences the essential element is -ና -*nna* suffixed to the main perfect.

54.12. እየ+perfect with various auxiliaries

54.12.1. እየ *əyyä*+perfect+ሳለ *sallä* 'when, while'. Examples: ምሳውን፡ እየበላ፡ ሳለ፡ ደረሰኩ *məsawən əyyäbälla sallä därräsku* 'I arrived when he was eating his lunch'; ወደ፡ ሥራ፡ እየሄደ፡ ሳለ፡ አደጋ፡ ደረሰበት *wädä sərə əyyähedä sallä adäga därräsäbbät* 'he had an accident while going to work'.

54.12.2. A constant, durative or habitual action is expressed by እየ+perfect+ኖረ, or ይኖር፡ ነበር, or ቁየ, or ተቀመጠ.

Example with ኖረ *norä*: ካንዱ፡ አገር፡ ወዳንዱ፡ አገር፡ እየዞርሁ፡ እኖራለሁ *kan-du agär wädandu agär əyyäzorhu ənoralä*^h 'I am constantly moving from one country to another'.

Example with ነበር *näbbär*: ከጥንት፡ ጀምሮ፡ ክርስቲያንና፡ እስላም፡ እየተዋጋ፡ ነበር *käjänt gəmməro krəṣṯiyanənna əslam əyyätəwagga näbbär* 'since ancient times Christians and Muslims used to fight one another'.

Examples with ቁየ *q"äyyä*: እሷን፡ እያየ፡ ቁይቶ፡ ሥራውን፡ አስታውሶ፡ ወደ፡ ቢሮው፡ ገባ *əss"an əyyayyā q"äyyəto sərawən astawwəso wädä birow gäbba* 'after gazing at her for some time he remembered (lit. 'remembering') he had work to do (lit.

^hFor the unexpected --ላት+ ለት in the first two sentences, see 66.1.8.

'his job') and he went into his office'; እያነበበ: ቁየኝ ማገለገልታልላ ባህሪ ለመገንባት 'he waited for me reading'.

Example with ተቀመጠ *täqämmätä*: ከሰርጌ: በፊት: ጠላ: እየጠመቀች: ቅመም: እያዘጋጀች: ተቀመጠች *käsärg'a bäfit tälla ማሳተፍታልላ ባህሪ ለመገንባት ተቀመጠች* 'before her wedding she spent the time brewing beer and preparing spices'.

54.12.3. The verb ሄደ *hedä* 'go', or መጣ *mätta* 'come' in any verb form preceded by ለየ+perfect expresses a progressive action ('getting so-and-so, becoming so-and-so, increasing or diminishing gradually'). Examples: አዲስ: አበባ: እያደገ: ሄደ *addis abäba ማሳተፍታልላ ሄደ* 'Addis Ababa kept on growing' (freely, 'Addis Ababa is growing'); ያማርኛው: ትምህርት: እየከበደ: መጣ *yamaräñhaw tämhärt ማሳተፍታልላ ሄደ* 'the Amharic lessons are getting more and more difficult'. For more examples, see 111.11; 111.16.

54.13. እንደ+perfect+ነው/ነበረ/ኖረ/ቁየ

54.13.1. እንደ with the perfect+ነው/ነበረ/ኖረ/ቁየ is used with adverbial expressions to signify duration of time and continuity. Note that ነው and ነበረ may be frozen or conjugated.

Examples with ነው *näw*: ያባይ: ኗኗቴ: ምን: ጊዜም: እንደማረከኝ: ነው *yab-bay f'af'ate män gizemm ändämarräkänñ näw* 'the waterfalls of the Blue Nile have always fascinated me'; ሁልጊዜ: እንደሠራህ: ነህ: (or ነው) *hulgize ändäsärrah näh* (or *näw*) 'you are always working'; ገንዘብ: አባካኝነቱ: ሁልጊዜ: ዕዳ: ውስጥ: እንደ ከተተው: ነው *gänzäb abakänñännätu hulgize äda wäst ändäkättätäw näw* 'his extravagance has always kept him in debt'; በጉንፋን: የተነሣ: ካለፉት: ሁለት: ሳምንቶች: ጀምሮ: እንደተኛች: ነች: (or ነው) *bägunfan yätänässa kalläfut huläit sammantöcö gämmära ändätänñäcö näcöc* (or *näw*) 'she has been in bed for two weeks now (lit. 'since two weeks that passed') on account of her cold'. For more examples, see 118.15.

54.13.2. Examples with ነበር for the past (conjugated or frozen): ጽጌረዳዎች: በጋውን: መለሱ: እንዳበሉ: ነበሩ *ጽጌረዳዎች በጋውን መለሱ እንዳበሉ ነበሩ* *ጽጌረዳዎች በጋውን መለሱ እንዳበሉ ነበሩ* 'the roses bloomed all last summer'; ሁልጊዜ: እንደጠረጠርነው: ነበር *hulgize ändätärätärnäw näbbär* 'we had suspected him all along'; በዓለም: እድገት: ደስ: እንዳለው: ነበር *bäg'addänñaw ädgät däss ändaläw näbbär* 'he had always been happy for his friend's success'.

Note the special meaning of እንደ+perfect+ነበር in the following sentence: ግታ: ቤቴ: ስገባ: እንግዳዬ: ቁርሱን: እንደበላ: ነበር *mata bete sägäba ängädaye qursun*

ändähälla näbbär 'when I came home in the evening (I found) that my guest hadn't eaten since breakfast', lit. 'he was in a state that he had eaten breakfast (and nothing else)'. See also 118.11.1.

54.13.3. Examples with ኖረ *norä*: ተማሪዎቹ፣ ነጋ፣ ጠባ፣ ሰላማዊ፣ ሰልፍ፣ እንዳደረጉ፣ ይኖራሉ *tāmariočču nägga (äbba sälamawi sälf ändadärrägu yənorallu* 'the students demonstrate (or 'keep demonstrating') day in day out' (freely: 'always'); የበቀለ፣ ጠባይ፣ ወላጆቹን፣ እንዳስቸገረ፣ ይኖራል *yäbäqqälä täbay wäläğoččun ändas-čäggarä yənorall* 'Bäqqälä's conduct has always bothered (or 'continues to bother') his parents'.

54.13.4. The verb ቈየ *q'äyyä* could be interpreted either as an auxiliary or as having its original meaning 'wait, remain, stay'. Examples: ከተማዎቹ፣ ከጦርነቱ፣ በኋላ፣ ብዙ፣ ዓመታት፣ እንደፈራረሱ፣ ቈየ *kätāmawočču kätorännātu bäh'ala bəzu amätat ändäfärrärsu q'äyyu* 'the towns lay in ruins (or 'remained in the state of being ruined') for years after the war'; መከናወ፣ አንድ፣ ሳምንት፣ ሙሉ፣ እንደተሰበረ፣ ቆየ *mäkinaw and sammənt mulu ändätäsäbbärä qoyyā* 'the car stayed broken for a week'; ልጆቹ፣ እንደተቀመጡ፣ ቆየ *läğočču ändätäqämmätu qoyyu* 'the children remained seated'.

54.13.5. This structure also has the meaning 'still' with or without an expression such as አሁንም *ahunəmm* 'now, still', or ገና *gäna* 'still'. Examples: ደንቦቹ፣ (አሁንም)፣ እንደጸጉ፣ ናቸው *dänbočču (ahunəmm) ändäšännu naččäw* 'the rules are still in effect'; ቤቱ፣ ሰሄድ፣ እንደተኛ፣ ነበር *betu səhed ändätäñña näbbär* 'when I went to his house he was still asleep'.

55. 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 types A, B, and C, but the bases of the various types are different.

55.1. Simple imperfect

The bases are: *-SäB(ə)R-* for type A; *-FäLLəG-* for type B; *-MaRRək-* for type C.

Note that in type A verbs the 2d radical is simple whereas in types B and C the 2d radical is geminated and is followed by the vowel *ə*. In type A the 2d radical may or may not have the vowel *ə*, depending on the nature of the 2d and 3d radicals. Thus, ያረግም *yärägəm* (also *yärəgm*), ያሰብር *yəsäbr* (also *yəsäbər*), but ያበልጥ *yəbält*.

The simple imperfect expresses the present and the future in the main negative clause, and both affirmative and negative in subordinate clauses, including the relative clause. For the present-future in the main affirmative clause, see 56.2.1.

For other usages of the simple imperfect, see 55.6. For the combination of a simple imperfect with a compound imperfect, see 55.6.10.

55.1.1. The prefixes and suffixes of the simple and compound imperfect are as follows:

Sg.	3d m.	yə-	Pl.	3d c.	yə--u
	3d f.	ɪə-			
	2d m.	ɪə-	2d c.	ɪə--u	
	2d f.	ɪə--i			
	1st c.	ə-	1st c.	ənnə-, or ən-	

The 3d plural is also used as the form of respect for the 2d and 3d persons, 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 <i>yəsäbr*</i>	ይፈልግ <i>yəfälləg</i>	ይግርክ <i>yəmarrak</i>
3f.	ትሰብር <i>təsäbr</i>	ትፈልግ <i>təfälləg</i>	ትግርክ <i>təmarrak</i>
2m.	ትሰብር <i>təsäbr</i>	ትፈልግ <i>təfälləg</i>	ትግርክ <i>təmarrak</i>
2f.	ትሰብሪ <i>təsäbri</i>	ትፈልገ <i>təfälləgi</i>	ትግርክ <i>təmarraiki</i>
1c.	እሰብር <i>əsäbr</i>	እፈልግ <i>əfälləg</i>	እግርክ <i>əmarrak</i>
Pl.			
3c.	ይሰብሩ <i>yəsäbru</i>	ይፈልጉ <i>yəfälləgu</i>	ይግርኩ <i>yəmarraaku</i>
2c.	ትሰብሩ <i>təsäbru</i>	ትፈልጉ <i>təfälləgu</i>	ትግርኩ <i>təmarraaku</i>
1c.	እንሰብር <i>ənnäsäbr</i>	እንፈልግ <i>ənnəfälləg</i>	እንግርክ <i>ənnəmarrak</i>
	or <i>ənsäbr</i>	<i>ənfalləg</i>	<i>ənmarrak</i>

*The final two consonants may also be disjoined by ə: thus, *yəsäbər*, *təsäbər*, and so on.

If in the verbs 1.2.2 (such as ነደደ *näddäda* 'burn') the last two consonants are in contact, that is, there is no vowel between them, only one consonant is written but it is pronounced geminated: thus, written ያ.ነድ (instead of ያ.ነድድ) and pronounced *yənädd*. The compound imperfect is likewise written ያ.ነዳ (instead of ያ.ነድዳ) and pronounced *yənäddall*.

The 3d plural may also be used as an impersonal 'one': e.g., እንደግሉት *əndämiltu* 'as one says', lit. 'as they say'; በዚህ ጅልጅ ዋይ: ላይ ስያልፉ: የኪላ: ቀረጥ: መክፈል: ያስፈልጋል *bä-zih däldəy lay siyalfu yäkella qäräi mäkfäl yəsfälləgall* 'one has to pay toll when one crosses (lit. 'when they cross') this bridge'; እርዳታ: ሲለምኑት: ለነገ: የግዳ: ነው *ərdata silämmənu länägä yämmayəl näw* 'when one asks him (lit. 'when they ask him') for help, he is one who

does not make one wait [until tomorrow]'. — For the expressions of the impersonal 'one', see also 56.3.

55.1.2. The final vowel *-i* of the sg. 2d feminine brings about the palatalization of any dental, sibilant, and *l, n*. The palatal sound may either preserve the vowel *i* (thus *ši* instead of *si*) or the vowel *i* may be absorbed by the palatal sound in pronunciation as well as in writing (thus, *š*).

The palatalizable consonants are:

ዲ *di* > ጃ, ጃ*i*, or ጅ ጅ

ቲ *ti* > ቺ, ቺ*i*, or ቻ ቻ

ጢ *ti* > ጢ ጢ*i*, or ጣ ጣ

ኒ *ni* > ኒ ኒ*i*, or ኝ ኝ

ሊ *li* > ሊ ሊ*i*, or ላ ላ

ሲ *si* > ሲ ሲ*i*, or ስ ስ

ዚ *zi* > ጊ ጊ*i*, or ግ ግ

ሺ *ši* > ሺ ሺ*i*, or ሾ ሾ

Examples: ትመልሽ *təmälläš*, or ትመልሽ *təmälläši*, from መለሰ *mälläsä* 'return'; ትከፍች *təkäfcč*, or ትከፍቺ *təkäfcči*, from ከፈተ *käffätä* 'open'; ትከፍዩ *təkäfəyi*, or ትከፍይ *təkäfəy*, from ከፈለ *käffälä* 'pay, divide into parts'.

55.2. NEGATIVE IMPERFECT

55.2.1. Main negative imperfect

The negative imperfect expresses the present and the future in the main negative clause. The negation of the simple imperfect is formed by prefixing *አ a-* and by suffixing *-ም -(ə)mm*. The suffix is *-mm* whenever the form of the simple imperfect ends in a vowel; it is *-əmm* whenever the simple imperfect ends in a consonant: thus, አትሰብርም *atsäbrī-mm* 'you (fem.) will not break', but አትሰብርም *atsäbr-əmm* 'you (masc.) will not break'.

For the 1st pers. singular, the form is አል---ም *al--əmm* with loss of the prefixed vowel *አ ə* of አሰብር *äsäbr*. The form is thus አልሰብርም *alsäbrəmm* instead of *አል-አሰብርም **al-äsäbrəmm*. Note that the *አ* of አሰብር *äsäbr* is not indicated in script.

In all the other persons the prefix is *አ a-*. In the 1st pers. plural, the combination of the negative element *አ a-* with the prefix አን- *ənnə-* (or *-ən*) of the simple imperfect (አንሰብር *ənnəsäbr*, or *ənsäbr*) becomes አን- *ənnə-* or *ən-* with disappearance of the vowel *አ ə* of the prefix አን- *ənnə-* (or *-ən*). The form is thus አንሰብርም *ənnəsäbrəmm* or *ənsäbrəmm* for **a-ən(nə)säbrəmm*.

In the forms that have a **ት-** *tə-* prefix, this *t-* is pronounced either simple without the *ə* of the original *tə*, or geminated with preservation of the *ə* in the negative imperfect: thus, **አትሰብርም** is either *atsäbrəmm* or *attäsäbrəmm* ‘you don’t break’, or ‘she does not break’.

In the forms in which the prefix is **ይ-** *yə-*, the vowel *ə* is elided: thus, **ይሰብር** *yäsäbr* (with *ə* after the *y*), but **አይሰብርም** *aysäbrəmm* ‘he will not break’; **ይሰብሩ** *yäsäbru*, but **አይሰብሩም** *aysäbrumm* ‘they will not break’. If, however, the consonant following *yə-* is geminated, the vowel *ə* is preserved: thus, **አይጫወትም** *ayaččawwätəmm* ‘he will not converse’.

The prefixed element **አ** *a* goes back to an element **አል-** *al-*, a negative element used in the perfect (see 54.4.1) and in the 1st person of the imperfect.

55.2.2. The forms of the negative imperfect of type A are as follows:

Sg.	3m.	አይሰብርም	<i>aysäbrəmm</i>	‘he does not (will not) break’
	3f.	አትሰብርም	<i>atsäbrəmm</i>	
		or	<i>attäsäbrəmm</i>	
	2m.	አትሰብርም	<i>atsäbrəmm</i>	
		or	<i>attäsäbrəmm</i>	
	2f.	አትሰብሪም	<i>atsäbrimm</i>	
		or	<i>attäsäbrimm</i>	
	1c.	አልሰብርም	<i>alsäbrəmm</i>	
Pl.	3c.	አይሰብሩም	<i>aysäbrumm</i>	
	2c.	አትሰብሩም	<i>atsäbrumm</i>	
		or	<i>attäsäbrumm</i>	
	1c.	አንሰብርም	<i>ansäbrəmm</i>	
		or	<i>annäsäbrəmm</i>	

The forms are the same for types B and C except for the gemination of the 2d radical: thus, type B: **አይፈልግም** *ayfälləgəmm*, **አትፈልግም** *atfälləgəmm* or *attafälləgəmm*; type C: **አንግርክም** *annəmarəkəmm* or *anmarəkəmm*, and so on.

55.2.3. There are various circumstances in which the final **-ም** may be omitted. If the conjunction of insistence **-ም** or the indefinite suffix **-ም** is attached to any element of the sentence, the **-ም** of the negative imperfect may be omitted: e.g., **አግርኛም**: **አያውት?** *amarəñña-mm ayawq?* ‘doesn’t he know Amharic?’, or, ‘doesn’t he know Amharic as well?’ (note **-ም** with **አግርኛ** *amarəñña*, but not with **አያውት** *ayawq*); **ከሲታዎ**: **ልጅብዙም**: **አትበላ** (but also **አትበላም**) *kässittawa ləğ bəzu-mm attəbä la* (also *attəbälamm*) ‘the skinny girl does not eat much’.

With the indefinite pronoun with final *-ፎ*, the negative imperfect is used with or without final *-ፎ*. Examples: የትፎ: አልሄድ *yätəmm alhed*, or የትፎ: አልሄድፎ *yätəmm alhedəmm* 'I am not going anywhere'; ፎንፎ: አልፈልግ *mənəmm alfalləg*, or ፎንፎ: አልፈልግፎ *mənəmm alfalləgəmm* 'I don't want anything'.

The final *-ፎ* may or may not be dropped in direct speech: e.g., አላሠራ(ፎ): ሰ.ል: ነው: የመታሁት *alsāra(mm) sil nāw yämättahut* 'it is when he refused to work that I hit him' (lit. 'it is when he said "I will not work" that I hit him'); እንጨቱ: አለደርቅ(ፎ): አለ *ənçätu aldärq(əmm) alä* 'the wood wouldn't dry' (lit. 'the wood said "I will not dry"'); በረኛው: አላሰገዘ(ፎ): አለ *bärräññaw alasgäbba(amm) alä* 'the gatekeeper wouldn't let (me, him, us, and so on) in' (lit. "'I-shall-not-let-in" he said'). For the direct speech, see 142.

It is also omitted in proverbs, especially when they consist of two hemistichs: thus, አንድ: አይነድ: አንድ: አይፈርድ *and aynädd, and ayyärd* '(only) one piece (of wood) does not burn, (only) one person does not judge'; ሰማይ: አይታረስ: ንጉሥ: አይከሰስ *sämay ayyattarräs, nägus ayökkässäs* 'the sky cannot be ploughed, a king cannot be sued'.

The interjection *-ፎ* added to the particle *-ፎ* of the negative verb means 'neither... nor': e.g., አይዘፍንፎፎ: አይደንስፎፎ *ayzäfnəmməmm aydännasəmməmm* 'he neither sings nor dances'.

55.2.4. The negative simple imperfect preceded by an interrogative pronoun may mean 'why (or 'who') wouldn't?', with the understanding, 'of course one would'. The negative suffix *-mm* may or may not be used. Examples: በዋጋ: ተተሰማማን: ፎነው: አንጭን? *bäwaga tätäsmamman mənñaw annəçən?* 'if we agree on the price, why shouldn't we load it up?' (i.e., 'of course, we will'); ፎነው: አልችል? *mənñaw alcäl?* 'why can't I?' (freely, 'of course I can'); ይመጣሉ? ፎነው: አይመጡፎ? *yəmätallu? mənñaw aymätumm?* 'will they come? why wouldn't they come?' (that is, 'of course, they would'); ገንዘብ: በደንብ: ከተሰጠው: እዚህ: ማን: አይሠራፎ? *gänzäb bädänb kätäsäññaw əzzih man aysäramm?* 'if one is paid well (lit. 'if he is given money as it should be') who wouldn't work here?'; ሥጋ: ብሰጠው: ለፎን: (or ፎነው): አይበላፎ? *səga basätäw lämän (or mənñaw) aybälamm?* 'why wouldn't he eat meat if I gave him some?'

For other examples, see 136.3.

55.2.5. The negative imperfect also has the meaning 'can't'. Examples: በሽተኛ: ሰለሆነ: ራሱን: አይረዳፎ *bäššətäñña salähonä rasun ayrädamm* 'because he is sick he can't help himself'; ማንኛውፎ: ውል: ባንድ: ፈርማ: ብቻ: አይጸናፎ *mannəñña-*

wəmm wəl band firma bəččə aysānamu 'no contract can take effect on only one signatory' (lit. 'signature').

55.2.6. Note that in situations where in English a verb is replaced by an auxiliary, in Amharic the verb has to be repeated. Thus, ግለሰብ፡ ለግር፡ ኳስ፡ ይጫወት፡ ነበር፥ አሁን፡ ግን፡ አይጫወትም *alāmu əgər kʷas yəččəawwāt nəbbār ahun gən ayəččəawwātəmm* 'Alāmu used to play soccer, but he doesn't any more' (lit. 'he doesn't play'); ለመሄድ፡ አልፈለገም፡ ግን፡ ሄደ *lämähed alfällägämm gən hedä* 'he didn't want to go, yet he did' (lit. 'he went'); አንተ፡ እንደሚርብህ፡ ሁሉ፡ ዕፅዋትም፡ ይርባችሁልን *antä əndämmirəbəh hullu əšəwat yərəbəččəawwāl* 'plants get hungry just as you do' (lit. 'as you get hungry'); እሱ፡ የረዳኝ፡ አንተ፡ ለምን፡ አትረዳኝም *əssu yäräddaññ antä läməñ at-tərədaññəmm* 'if he helped me, why can't you?' (lit. 'why don't you help me?'); አንተ፡ ያልሰማኸኝ፡ ማንም፡ አይሰማኝ *antä yalsämmahāññ mannəmm aysāmaññ* 'if you don't listen to me, no one will' (lit. 'no one will listen to me').

In an interrogative: ለምና፡ ትጠይቃት፡ አልነበረም? አይ፡ አልጠይቃትም፡ ነበር *amna təṣäyyəqat alnəbbärəmm? a y! alṣäyyəqatəmm nəbbār* 'didn't you used to visit her last year? No, I didn't' (lit. 'I didn't used to visit her').

For the simple negative imperfect instead of the relative negative imperfect, see 55.4.3; 55.6.11. — For ን intercalated between the verb form and the particle -ም, see 138.1.

55.3. SUBORDINATE IMPERFECT

55.3.1. Affirmative subordinate imperfect

The subordinate imperfect for the present-future is expressed by the simple imperfect. The subordination is brought about by the prefixed relative marker የም- *yämma-* (or እም- *əmma-*) as well as by the prefixed conjunctions ስ ላ 'while, when, whenever', ብ ከ 'if, when, even though', ል ነ 'in order that, so that', እንድ ለንድ 'in order that, so that', እስከ ለስክ 'until', ዘንድ ለንድ 'in order that' (following the verb). The conjunctions ከ ካ and ስ ለ ለ are used only with the relative imperfect (ከሚሄድ፡ በፊት *kämmihed bäfit* 'before he goes'; ስላሚሄድ *sälämmihed* 'because he goes'). Notice that while the conjunctions ብ ከ, እንድ ለንድ, እስከ ለስክ have a final ላ when combined with the simple imperfect (ብትመጣ *bəttəməṣā*), they have the form ስ ከ, እንድ ለንድ, እስከ ለስክ, with a final ላ, when combined with the relative imperfect: thus, እንደሚሉት *əndämmilut* 'as they say (it)', እስከሚመጣ፡ ድረስ ለስክ *əskämmimä-ja dəräs* 'until he comes'. For more details on these conjunctions, see 110ff.

Note that these conjunctions with the negative subordinate imperfect have different meanings (see 113ff).

55.3.2. In the combination of the conjunctions and of the relative marker prefixed to the simple imperfect, various changes occur. These changes are the result of the meeting of the final vowel *a* of these conjunctions with either the vowel *λ* *a* of the 1st sg. and plural, or with the prefix *ʃ-* *ya-* of the sg. 3d masculine and pl. 3d common.

In the combination of *a+a*, one *a* is elided (18.1.1): thus, **ḥλḥ-NC sə+əsäbr* becomes *ḥḥ-NC səsäbr* 'while I break' and written without the *λ* of *ḥḥ-NC*; **ʃḥλḥ-NC *yämmə+əsäbr* > *ʃḥḥ-NC yämməsäbr* 'I who break'; or **ḥλḥḥ-NC sə+ənnə-säbr* is pronounced *ḥḥḥ-NC sənnəsäbr* 'while we break' and written without the *λ* of *ḥḥḥ-NC*; **ʃḥḥḥ-NC *yämmə+ənsäbr* > *ʃḥḥḥ-NC yämmənsäbr* 'we who break'.

The combination of *a* of the final vowel of the conjunction or of the relative marker *ʃḥ* *yämmə-* with the prefix *ʃ-* *ya-* results in contraction into the vowel *i* (see 18.3.1): *əya>i*. Thus, **ḥḥḥ-NC sə-yəsäbr* becomes *ḥḥḥ-NC sisäbr* 'while he breaks'; **yämmə-yəsäbr* becomes *ʃḥḥḥ-NC 'I who break'*. See also 3d plural.

When preceded by a conjunction such as *ḥ sə* or by the relative marker *ʃḥ* *yämmə-*, the imperfect prefix *ḥ-* *ta-* is pronounced either with loss of its vowel (*ḥḥḥ-NC sətsäbr* 'while she breaks', *ʃḥḥḥ-NC yämmətsäbr* 'she who breaks') or with a geminated *ḥ* *t* followed by *a* (*ḥḥḥḥ-NC səttsäbr*, *ʃḥḥḥḥ-NC yämməttəsäbr*). The prefix *ḥḥḥ-* *ən-* of the 1st plural is pronounced either *ən-* or *ənnə-* (*ḥḥḥḥ-NC sənsäbr* or *sənnəsäbr* 'while we break'; *ʃḥḥḥḥ-NC yämmənsäbr* or *yämmənnəsäbr* 'we who break').

55.3.3. The forms of the subordinate imperfect used with the conjunction *ḥ sə* or with the relative marker *ʃḥ* *yämmə-* are as follows:

		With conjunctions		With the relative marker	
Sg.	3m.	<i>ḥḥ-NC</i>	<i>sisäbr</i>	<i>ʃḥḥ-NC</i>	<i>yämmisäbr</i>
	3f.	<i>ḥḥḥ-NC</i>	<i>sətsäbr</i>	<i>ʃḥḥḥ-NC</i>	<i>yämmətsäbr</i>
		or	<i>səttsäbr</i>	<i>yämməttəsäbr</i>	
2m.	<i>ḥḥḥ-NC</i>	<i>sətsäbr</i>	<i>ʃḥḥḥ-NC</i>	<i>yämmətsäbr</i>	
		or	<i>səttsäbr</i>	<i>yämməttəsäbr</i>	
	2f.	<i>ḥḥḥḥ-NC</i>	<i>sətsäbri</i>	<i>ʃḥḥḥḥ-NC</i>	<i>yämmətsäbri</i>
		or	<i>səttsäbri</i>	<i>yämməttəsäbri</i>	
1c.	<i>ḥḥ-NC</i>	<i>səsäbr</i>	<i>ʃḥḥ-NC</i>	<i>yämməsäbr</i>	
Pl.	3c.	<i>ḥḥḥ-NC</i>	<i>sisäbru</i>	<i>ʃḥḥḥ-NC</i>	<i>yämmisäbru</i>
	2c.	<i>ḥḥḥḥ-NC</i>	<i>sətsäbru</i>	<i>ʃḥḥḥḥ-NC</i>	<i>yämmətsäbru</i>
		or	<i>səttsäbru</i>	<i>yämməttəsäbru</i>	
1c.	<i>ḥḥḥḥ-NC</i>	<i>sənsäbr</i>	<i>ʃḥḥḥḥ-NC</i>	<i>yämmənsäbr</i>	
		or	<i>sənnəsäbr</i>	<i>yämmənnəsäbr</i>	

Examples: የሚጸሙ፡ ልጆች፡ ወተት፡ አይጠጡም *yämmiṣomu læğočč wätät aytäṭṭum* 'children who fast don't drink milk'; ዝናብ፡ ሲዘንብ፡ ቩራብ፡ አይለብስም *zənb sizānb šurraḅ ayläbsəmm* 'when it rains he does not put on a sweater'; ዝናብ፡ ቢዘንብም፡ ቩራብ፡ አይለብስም *zənb bizānbəmm šurraḅ ayläbsəmm* 'even if it rains he does not put on a sweater'; ሌባው፡ እቃ፡ ሊሰርቅ፡ መስኮት፡ ሰበረ *lebaw əqa lisärq mäskot säbbärä* 'the thief broke a window in order to steal things'; ሥራውን፡ በፍጥነት፡ እንዲጨርስ፡ ለሠራተኛው፡ ብዙ፡ ገንዘብ፡ ይከፍላል *sərawən bäfəṭnät ändičär-rəs läsərratäññaw bəzu gänzəb yəkäffall* 'he pays a lot of money to the worker so that he will finish his work quickly'; ትምህርቱን፡ እስክትጨርስ፡ እጠብቃለሁ *təmhərtun əskəttəčərrəs əṭäbbəqalläh* 'I will wait until she finishes (or, 'you finish') the lesson'.

55.3.4. The relative imperfect is also used with conjunctions or with በየ *bäyyä*, in which case the የ- *yä-* of የም- *yämma-* (for the loss of *yä*, see 33.5.4), or እ- *ə-* of እም- *əmma-* is elided. Examples: ጠንክር፡ ስለሚሠራ፡ ብዙ፡ ይከፈለዋል *tänkəro salämmisära* (from *sälä-yämmisära*) *bəzu yəkäffäläwall* 'because he works hard he gets paid (lit. 'it is paid to him') a lot'; በየምህደበት፡ ችግር፡ ያጋጥመኛል *bäyyäməhedəbbät* (from *bäyyä-əmməhedəbbät čəggər yaggəṭṭəmāññall* 'wherever I go (lit. 'in every [place] that I go to it') I meet with problems' (lit. 'problems encounter me').

In the speech of Gojjam the relative imperfect may be used with the nominal plural marker: e.g., ሚሄዶች *mihedočč* 'those who go'. For the relative perfect, see 54.5.3.

55.3.5. While normally the verb combined with መስለ *mässälä*¹ in the meanings 'think, seem, appear, pretend, look like' is used in the relative imperfect, it may also be used in the simple imperfect. Examples: የማሳበሩ፡ አባል፡ የምሆን፡ አይመስለኝም *yəmahbäru abal yämməhon aymäsläññəmm* 'I don't think that I will become a member of the association'; ለመምጣት፡ የሚፈልግ፡ አይመስለኝም *lämämṭat yämmifälləg aymäsläññəmm* 'it seems to me that he doesn't want to come' (also 'it doesn't seem to me that he wants to come'); በልቶ፡ የሚጠግብ፡ አይመስለውም፡ ነር *bälto yämmifälləg aymäsläwəmm nəbbär* 'it didn't seem to him that he would ever be satiated while eating' (also, 'it seemed to him that he would not be satiated while eating'); የሚዘንብ፡ ይመስላል (also ይዘንብ፡ ይመስላል) *yämmizənb yəməslall* (also *yəzənb yəməslall*) 'it seems that it will rain, it looks like rain'; ሥጋ፡ ብሰጠው፡ ይበላ፡ ይመስላል? *səga basätəw yəbälä yəməstəhall?* 'do you think he would eat meat if I gave him some?'; በግር፡ መሄድ፡ ከበቅሎ፡ ይሻል፡ መስሎኝ፡ ነዋ *bägərməhed kəbəqlo yəššal məsloññ*

¹Note that መስለ may also be rendered as an impersonal: thus, አይመስለኝም *aymäsläññəmm* 'it does not seem to me'. also 'I don't think'.

nāw-a 'well, it seemed to me that it was better to go on foot than to take a mule' (lit. 'than by mule').

With the relative negative (for which see below): ዝም፡ በለው፥ ሕጉን፡ የማያውቅ፡ ሲመስል፡ ነው *zəmm bälāw! həggun yāmmayawq simäsl nāw* 'ignore him, he is just pretending not to know the law' (lit. 'it-is while-he-thinks that-he-doesn't-know the-law').

For the perfect, see 54.5.3.

55.3.6. The conjunctions **ል** *la*, **እንድ** *ənda*, and **ዘንድ** *zänd* with the simple imperfect or with the relative imperfect of verbs meaning 'wish, like, desire, ask, tell', and others, often express the English infinitive. Thus, ሥራውን፡ ቶሎ፡ ሊጨርስ፡ ይፈልጋል *sərawən tolo ličərrəs yəfalləgall* 'he wants to finish his work quickly'; ሊሸገገ፡ ተስማማ *lišāhān iāsmamma* 'he agreed to see us off'; ይህ፡ ከፍ፡ ያለ፡ ችግር፡ ሊፈጥር፡ ይችላል *yəh kəff yalä čəggər lifäṭr yəčəlall* 'this may (or 'is likely to') create serious problems'; ሥራውን፡ ቶሎ፡ እንድትጨርስ፡ ማንም፡ አይጠይቅህም *sərawən tolo əndətəčərrəs mannəmm ayṭäyyaqəhəmm* 'no one will ask you to finish the work in a hurry'; ምን፡ እንደምታደርግ፡ ነግራሃለሁ፡ *mən əndämməttädərg nəgərrehalläw* 'I have told you what to do'; ጉዳዩን፡ በፍጥነት፡ ትጨርስ፡ ዘንድ፡ እለምንሃለሁ፡ *gud-dayun häfəjnät təčərrəs zänd əlämmənəhalläw* 'I beseech you to finish the matter quickly'.

55.3.7. The conjunction **ል** with the simple imperfect spoken with a rising intonation is used for a question: thus, **ልትሂድ** *ləttəhed* 'are you already leaving?'. The rising intonation also implies surprise: thus, **ልትተኛ** *ləttətāñña* 'you're going to bed now?'

-**ብ**+imperfect with or without final -**ብ** may express an attenuated order. Examples: በበለ-ብ *bibäluss* 'please eat!' (lit. 'and how if you eat'); የምግቡን፡ ዝርዝር፡ ብትሰጡኝ *yäməgbun zərzər bəttəsäjäññ* 'please let me have the menu' (lit. 'and if you give me the menu').

For more examples, see 58.1.2; 114.4; 116.10. — For more details on the conjunctions combined with the imperfect, see "Conjunctions".

55.4. Negative subordinate imperfect

55.4.1. The negative subordinate imperfect is used with a conjunction or with the relative marker. The suffix -**ም** -*mm* that is used in the main negative imperfect is omitted in the negative subordinate imperfect, as is the case in the perfect.

The vowel *a* of the conjunctions or of the relative marker የም- *yämma-* coming in contact with the vowel *ä-* of the negative element of the imperfect is elided; thus,

*ሰአይሰብር *sə-aysäbr* > ሳይሰብር *saysäbr*, *የምአይሰብር *yəmmə-aysäbr* > የማይሰብር *yəmmaysäbr*.

The forms of the subordinate negative imperfect with a conjunction such as ስ- *sə*- or with the relative marker are as follows:

	With a conjunction		With the relative	
Sg. 3m.	ሳይሰብር	<i>saysäbr</i>	የማይሰብር	<i>yəmmaysäbr</i>
	3f.	ሳትሰብር	<i>satsäbr</i>	የማትሰብር
	or	<i>sattäsäbr</i>		<i>yəmmattäsäbr</i>
2m.	ሳትሰብር	<i>satsäbr</i>	የማትሰብር	<i>yəmmatsäbr</i>
	or	<i>sattäsäbr</i>		<i>yəmmattäsäbr</i>
2f.	ሳትሰብሪ	<i>satsäbri</i>	የማትሰብሪ	<i>yəmmatsäbri</i>
	or	<i>sattäsäbri</i>		<i>yəmmattäsäbri</i>
1c.	ሳልሰብር	<i>salsäbr</i>	የማልሰብር	<i>yəmmalsäbr</i>
Pl. 3c.	ሳይሰብሩ	<i>saysäbru</i>	የማይሰብሩ	<i>yəmmaysäbru</i>
	2c.	ሳትሰብሩ	<i>satsäbru</i>	የማትሰብሩ
	or	<i>sattäsäbru</i>		<i>yəmmattäsäbru</i>
1c.	ሳንሰብር	<i>sansäbr</i>	የማንሰብር	<i>yəmmansäbr</i>
	or	<i>sannäsäbr</i>		<i>yəmmannäsäbr</i>

55.4.2. The English translation of some of the conjunctions in the negative subordinate imperfect is different from that in the affirmative subordinate imperfect. Thus, ስ *sə* with the negative imperfect means 'without, before' (see 113.8); ል *lə* with the negative imperfect means 'without ever, even though' (see also 114.7); እንድ *əndə* with the negative imperfect means 'in order that not, so as not, so that one cannot, lest' (see 118.1).

Examples: ሥራውን፡ ሳይጨርስ፡ ደዋዙን፡ ወሰደ *sərawən sayçərrəs dəmozun wässädä* 'he got his wages without (or 'before') finishing the work'; ሌባ፡ ሳይከብር፡ ይሰርቃል *leba laykäbr yəsärqall* 'thieves steal without ever becoming rich', or 'thieves steal even though they will not become rich' (ሌባ used here as a collective); ቁልቁለቱ፡ ሲደርስ፡ እንዳይወድቅ፡ ከበቅሎ፡ ወረደ *qulqulātu sidärs əndayəwädq käbäqlo wär-rädä* 'when he reached the slope, he dismounted the mule so as not to fall'. For more examples, see "Conjunctions".

55.4.3. The simple negative imperfect is used instead of the relative negative imperfect in proverbs. Example: አይጽፍ፡ ደብተራ፡ ከንፍ፡ የለው፡ አዋራ *ayəsəf däbtära kənf yällaw amora* 'a *däbtära* (unordained member of the clergy) who does not know how to write, is like an *amora*-bird that has no wings'.

For the affirmative simple imperfect instead of the relative simple imperfect, see 33.5.13.

55.4.4. A truncated cleft sentence (ለምንድን: ነው *lāmāndān nāw* missing) with a relative imperfect occurs in ሆዱን: ከሚያመው: (ይልቅ): ጎመን: መብላቱን: እማይ ተው?! (for እማይተው: ለምንድን: ነው) *hodun kāmmyammāw (yäləq) gommān māb-latun əmmayətāw?* (for *əmmayətāw lāmāndān nāw*) 'rather than suffer stomach ache why doesn't he stop eating greens?'; ወንድሙ: ድርሻዋን: ሲወስድባት: ላባቷ: የማትናገረው? *wāndāmmu dāršawan siwāsdəbbat labbat'a yāmmattānnaggārāw?* 'when the brother takes away her share, why doesn't she tell her father?'; አብራችሁ: የማትሄዱ: (ምነው)? *abraččə'h yāmmattāhedu (männāw)?* 'why aren't you going together?'; (A says) በቀለ: ርቦኛል: ይላል ÷ (B replies) ታዲያ: ምሳውን: የማይበላ (A says) *bāqqälä rəboññal yälall;* (B replies) *tadiya məsawən yāmmayəbāla* (A says) 'Bāqqälä says "I am hungry"'; (B replies) 'so why doesn't he eat his lunch?', or also 'so let him eat his lunch'.

For the conjunctions such as እንደ *əndə* and ስለ *sälä*, and others combined with the negative relative imperfect, see 118.6; 121.2.

55.5. Position of the subordinate clause

The subordinate clause precedes the main clause. The different elements of the main clause may vary in their positions. Thus, ዓለሙ: መከናወን: ሊወስድ: አይፈልግም *alāmu mākinawən liwäsd ayfälləgəmm*, or መከናወን: ዓለሙ: ሊወስድ: አይፈልግም *mākinawən alāmu liwäsd ayfälləgəmm* 'Alāmu doesn't want to take the car'. The sentence 'the teacher asked the students to return the books' is rendered by አስተማሪው: ተማሮች: መጽሐፍቶን: እንዲመልሱ: ጠየቀ *astāmariw* (with a pause) *tāmaročču māšhafoččun əndimälləsu täyyäqä*, lit. 'the-teacher (with a pause) the-students the-books-n in-order-that-they-return he-asked', or ተማሮች: መጽሐፍቶን: እንዲመልሱ: አስተማሪው: ጠየቀ *tāmaročču māšhafoččun əndimälləsu astāmariw täyyäqä*, lit. 'the-students the-books-n in-order-that-they-return the-teacher asked', or መጽሐፍቶን: እንዲመልሱ: አስተማሪው: ተማሮች: ጠየቀ *māšhafoččun əndimälləsu astāmariw tāmaroččun täyyäqä*, lit. 'the-books-n in-order-that-they-return the-teacher the-students-n asked'. Note that in the first two sentences the direct object ('students') is the subject of the subordinate clause.

¹Within a given context the first sentence may also mean 'it is not Alāmu who wants to take the car (but somebody else)'.

55.6. Various usages of the simple imperfect

55.6.1. As stated above (see 55.1), the simple imperfect expresses the present-future in a negative main clause and the present-future in the affirmative and in the negative subordinate clause.

The simple imperfect has also other usages. It is used in a limited number of verbs that take the meaning of adverbs, such as **ይበልጥ** *yəbälṭ* 'more' (from **በለጠ** *bällä-jä* 'exceed'), **ከሁሉም**: **ይበልጥ** *kähullumm yəbälṭ* 'above all', **ይልቅ** *yələq* 'more, rather' (from **ላቀ** *laqä* 'grow, become big'), **ከሁሉም**: **ይልቅ** *kähullumm yələq* 'above all', **ይብስ** *yəbəs* 'more' (used for unfavorable circumstances), **ይብሱን(ም)** *yəbəsun(əmm)* 'more, worse'.

Examples: **ካባቱ**: **ይበልጥ**: **እናቱን**: **ይወዳል** *kabbatu yəbälṭ ənnatun yəwäddall* 'he loves his mother more than [he does] his father'; **ከዲሮ**: **ይልቅ**: **አሁን**: **ውድ**: **ነው** *käduro yələq ahun wädd näw* 'it is more expensive now than before'; **መጽሐፉ**: **ላንተ**: **አይጠቅምህም** ÷ **ይልቅ**: **ለኔ**: **ስጠኝ** *māshafu lantä aytäqməhəmm, yələq läne sətäññ* 'the book is of no use to you, give it to me instead' (or, 'you better give it to me'); **ከኔ**: **ይብስ**: **እሱ**: **እርቦታል** *käne yəbəs əssu ərbotall* 'he is hungrier than I am'; **ዓለሙ**: **ገንዘብ**: **የለውም** ÷ **ይብሱን**: **ደግሞ**: **ሥራ**: **ማግኘት**: **አልቻለም** *alämu gänzäb yäl-läwəmm, yəbəsun dägmo səra magñät alč'alämm* 'Alämu has no money (at all). Worse yet, he couldn't find a job'.

For further treatment of the usage of these forms, see "Elativ" (144).

The imperfect **ይበልጡ** *yəbälṭu*, **የማይበልጡ** *yəmmibälṭu* may be nominalized; indeed, it takes the nominal plural marker and the article: e.g., **ይበልጡዎቹ** (or **የማይበልጡቱ**): **ተመራጭዎቻችን**: **ደገና**: **ሥራ**: **ያገኛሉ** *yəbälṭuwoččū* (or *yəmmibälṭu-u*) *tämmarraqiwocčəččən dähna səra yagäñ-ñallu* 'the majority of our graduates will find good jobs'.

55.6.2. The simple imperfect **ይመስል** *yəmäsl* (from **መስለ** *mässälä* 'resemble') comes to mean 'like, as if': e.g., **ሌባ**: **ይመስል**: **ሌሊት**: **ሌሊት**: **ይሄዳል** *leba yəmäsl lelit lelit yəhedall* 'he moves in the night as if he were a thief' (or, 'like a thief').

55.6.3. The simple imperfect **ያህል** *yahəl* (from **እከለ** *akkälä* 'be equal') preceded by **የ**+noun (or the equivalent of a noun) means 'is equivalent'. Examples: **የሰጠው**: **አሰ** **ተያየት**: **የሰድብ**: **ያህል**: **ነጠር** *yäsäññaw astäyayät yəsədəb yahəl näbbär* 'the remark that he made was the equivalent of an insult'; **ራስን**: **ጉምበስ**: **ቀና**: **ማድረግ**: **እሽ**: **የማለት**: **ያህል**: **ነው** *rasən g"ämbäss qāna madräg əšši yämalät yahəl näw* 'nodding the head (lit. 'bend and raise the head') is equivalent to saying "yes"'.
It also means 'as...as, as good...as, as well...as, as much...as' (note the structure with **የ**-, **የም**- and **-ን**, the marker of the direct complement). Examples: **የወንድሙን**:

ያህል: ደግ: ነው *yāwāndammun yahal dāgg nāw* 'he is as kind as his brother'; ምንም: እንኳ: መኪናዎ: አርጌ: ብትሆንም: ያዲስ: **ያህል**: ናት *mənəmum ənkw'a mākinawa aroge battəhonəm yaddis yahal nat* 'even though the car is old, it is as good as new'; አማርኛ: የኔን: **ያህል**: ይናገራል *amarəñña yānen yahal yənnaggərall* 'he speaks Amharic as well as I do'; የሚቻለኝን: **ያህል**: አነባለሁ *yämmiċċalāññan yahal anābbal-läw'h* 'I shall read (or, 'I read') as much as it is possible [for me]'; የምታውቁትን: **ያህል**: መልሱ *yämmattawqutən yahal mälləsu* 'answer to the best of your knowledge' (lit. 'as much as you know').

The form **ያህል** *yahal* also expresses approximation: e.g., መቶ: **ያህል** *māto yahal* 'about a hundred'.

Notice the expressions ምን: **ያህል** *mən yahal* 'how much?'; also 'how!' (as in ሰርጉ: ምን: **ያህል**: ደማት: እንደነበር: ልነግርህ: አልችልም *sārgu mən yahal dām-maq ändänəbbār lanāgrəh alċələmm* 'I can't tell you how colorful the wedding was'; ምን: **ያህል**: ግሩም: ናት! *mən yahal gərum nat!* 'how wonderful she is!'); ይህን: **ያህል** *yəhən yahal*, ይህንን: **ያህል** *yəhənnən yahal* 'that much, so much, all that' (as in ይህን: **ያህል**: ብርድ: አይደለም *yəhən yahal bərd aydälləmm* 'it is not all that cold'); የቱን: **ያህል** *yätun yahal* 'how much?, how!' (as in የቱን: **ያህል**: ትረፈህህ? *yätun yahal təfälləgalläh?* 'how much do you want?'; የቱን: **ያህል**: ያምራል! *yätun yahal yamrall!* 'how beautiful it is!').

The simple imperfect is also used when followed by **ያህል**. It would seem that **ያህል** is considered an auxiliary: thus, መቱ: ይበላ: **ያህል**: አልበሰለም *muzu yəbbälla yahal albässäləmm* 'the banana isn't ripe enough to eat' (or 'in order to be eaten'). For the simple imperfect when used with auxiliaries, see 55.7.

For the various meanings of **ያህል** *yahal*, see 158.40–40.3. — For የሚያህል *yämmiyahal*, see 143.1; 143.2.

55.6.4. The simple imperfect ይሆን *yəhon* (from ሆነ *honä* 'to be') expresses probability in a question: e.g., ትላቅ: ሰው: ይሆን? *təlləq säw yəhon?* 'would he be an important man?'; አንተ: ትሆን? *antä təhon?* 'would it be you?'; ምን: ይሆን? *mən yəhon?* 'what could it be?'; የነ.ያ: መነኩሴ: ዕድሜያቸው: ስንት: ይሆን? *yänniya mā-nāk'wə se ədme'əċċāw sənt yəhon?* 'I wonder how old that monk might be!' (lit. 'of-this monk his-age how-much would-it-be?').

For ይሆን as an auxiliary of the imperfect or of the gerund, see 55.15; 59.8.

55.6.5. The simple imperfect in a direct speech introduced by conjugated ብሎ *bəlo* or ሲል *sil* expresses intention, or 'in the hope of'. Examples: ጻቦ: እገዛ: ብቼ: ሱቅ: ሄድኩ *dabbo əgəza bəyye suq hedk'w* 'I went to the store to buy (with the inten-

tion of buying) bread' (lit. 'I saying', or 'when I say "I will buy bread"'); አተርፍ: ሲል: አጎደለ *atärf sil ag'addälä* 'while he thought that he would make a profit (lit. 'while he said, "I will make a profit"'), he ended up losing'.

In a cleft sentence: ከዚህ: ተቀምጦ: የዋለው: ሥራ: አገኝ: ብሎ: ነው *käzzih tä-qämmäto yäwäläw sära aqäññ bälö näw* 'he sat here all day long (lit. 'he spent here all day long [sitting]) in the hope of finding a job' (lit. 'saying "I may find a job"').

The simple imperfect is used in an alternative in a direct speech where the same verb is repeated in the affirmative and in the negative. Examples: ቡሩ: ላይ: ቆሞ: እገባ: አልገባ: ሲል: አቅማማ *bärru lay qomo ägäba algäba sil aqamma* 'he hesitated at the door (trying to decide) whether he should go in' (lit. 'by saying "should I go in [or] should I not go in"'); የተረፈውን: ብስኩት: እበላ: አለበላ (or እበላ: አትበላ): በማለት: ተጣሎ *yätärräfwän baskut äbäla albäla (or äbäla atäbäla) bämalät täqallu* 'they fought about who was going to eat the remaining cookie' (lit. 'they fought by saying "I eat I won't eat" [or "I eat, you won't eat"]').

55.6.6. Probability, doubt, astonishment, or any other emotion may be expressed by the simple imperfect. Examples: እኔ: እበልጥ: እኔ: እበልጥ: በማለት: ተረካክሩ *äne äbälä äne äbälä bämalät täfokakkäru* 'they boasted by saying to one another "I am superior, I am superior"'; ይህ: ሁሉ: ዘፈን: የደስታ: ነው: ወይስ: ሰርግ: ይኖር? *yäh hullu zäfwän yädässäta näw wäyäss särg yänor?* 'is all this singing just for fun or is there possibly a wedding?'

55.6.7. The simple imperfect is used in rhetorical exclamations or questions with question particles such as እንዴት *ändet* 'how?, how much!', ምንኛ *mänäñña* 'how!, how much!', ምን *män* 'what!, how!, what a lot!' for the expression of various emotions and feelings such as disappointment, anger, and so on. Examples: ጥሩ: ብትለብስ: ምን: ትመስል! *!äru bättäläbs män tämäs!* 'how beautiful she would look if she dressed nicely!'; ምንኛ: ይፈራ! *mänäñña yəfära!* 'how afraid he will be!'; ምንኛ: (or ምን): ያድግ! *mänäñña (or män) yadäg!* 'how he/it is going to grow!, how he/it would grow!'; ይህን: ሲሰማ: እንዴት: ይጮህ! *yähän sisäma ändet yäçoh!* 'how mad he would get (lit. 'how he would shout') when he hears this!'; ይህ: ጋን: ምን: ይይዝ! *yäh gan män yäyaz!* 'what a lot this crock would hold!'; ምን: ያምር! *män yamär!* 'how nice it would look!'; ምን: ታደርግ? *män tadärg?* 'what can you do?' (implying that nothing can be done); ምን: ይደረግ? *män yäddäräg?* 'what is there to be done?', or 'what is one to do?' (the expected answer is 'nothing'); የገዛ: እናትህ: ታማ: እንዴት: ሳትጠይቃት: ትቀር! *yägäzza ännatäh tamma ändet sätätäyyäqat täqär!* 'how could you not

visit your own mother when she was sick!' (expresses reproof). The same sentence ending in ትቀር: ለባከሀ *taqār əbakkəh* expresses anger; in ትቀር: ልጅ *taqār laǧe* it expresses disappointment.

The simple imperfect, when used with a rising intonation (as is used in questions) or when used with ወይስ *wəyäss*, implies a suggestion. Examples: ትቆይ: ወይስ: ትበላ? *taqooy wəyäss təbəla?* 'would you rather wait or eat now?'; ለዚያኛው: ከፍል: ትሄድ? *əzziyañəw kəfal təhed?* 'would you rather go to the other room?'

55.6.8. The simple imperfect is also used in proverbs and sayings. Examples: ምን: ይሰማ: ጆሮ: ምን: ይውጥ: ጉርሮ! *mən yasāma ǧoro; mən yəwəʔ ǧʷərorro!* 'what (strange) things the ear hears, what (strange) things the throat swallows!' (said about strange times); ዝናብና: ልጅ: ሲጠሉት: ያከብር *zanabənnə laǧ siṭālu yakəbər* 'rain and child, when one hates it (the rain or the child), it (the rain) makes you rich (or 'he [the child] brings one respect')'; ድር: ቢያብር: ለንበሳ: ያስር *dərr biyabbər anbässa yasər* 'if the warp joins up, it will bind a lion' (unity is strength).

55.6.9. An attenuated order may be expressed by the simple imperfect. Examples: በሩን: ትከፍተው *bərrun təkäftəw* 'would you please open the door?' (or 'would you mind opening the door?'); ለርሳሴን: ትቀርጽልኝ *ərsasən taqərşalləññ* 'please sharpen my pencil'.

For an attenuated order or for 'be sure to' expressed by ለንድ+imperfect, see 58.1.1. — For an attenuated order expressed by ብ+imperfect, or by ምነው: ብ+imperfect, see 58.1.2.

55.6.10. Note that -ኛ suffixed to the simple imperfect may have the function of a gerund: e.g., በቃኝ: ይልና: ተነሥቶ: ይሄዳል *bäqqaññ yələnna tənästo yəhedall* 'saying "I have enough" he rises and leaves'. Indeed it may be replaced by በቃኝ: ብሎ: ተነሥቶ: ይሄዳል *bäqqaññ bəlo tənästo yəhedall* (see 59.2.5). The alternance between the imperfect+(ə)ኛ and the gerund also occurs in ይቅርና *yəqərənna* and ቀርቶ *qārto*, as in ለዚህ: ለንበሳ: ይቅርና: (or ቀርቶ): ጅብም: (ለንኳን): የለም *əzzih anbässa yəqərənna* (or *qārto*) *ǧəbəmm (ənkʷan) yälləmm* 'let alone lions, there are not even hyenas here'.

In a question-exclamation sentence -ኛ may be attached to a simple imperfect; it is then considered the equivalent of the auxiliary -all: e.g., ድሬ: ዳዋ: ከለግት: በኋላ: ሥራ: የለም: መቀቱ: መኙ: ያላውስና? (or ያላውሳል?) *dərre dawa käsāat bähʷala sərə yälləmm; muqātu mäč yallawwəsənna* (or *yallawwəsall?*) 'there is no work in the afternoon in Dire Dawa. When will the heat allow one to move about?' (freely: 'the heat simply doesn't allow one to move about').

If two verbs in the present-future are connected with -ና, the first verb is used in the simple imperfect and the second verb in the compound imperfect. The meaning of ና is 'and', or 'and then'. Examples: መጽሐፎቹን፣ ይይዝና፣ ከሌሎች፣ ተማሪዎች፣ ጋር፣ ወደ፣ ትምህርት፣ ቤት፣ ይሄዳል *māshafocčün yəyaz-anna käleloččē tāmariwoččē gar wädä təmhərt bet yəhedall* 'he picks up his books and goes to school with the other students'; ጧት፣ ጧት፣ ያርስና፣ ከሰዓት፣ በኋላ፣ ዕንጨት፣ ይቁርጣል *ፆwat ፆwat yarsəna kāsāat bäh'ala ənčät yəq'ärčall* 'he ploughs in the morning and then cuts wood in the afternoon'; ግግሽ፣ ቀን፣ ያርስና፣ ያርፋል *gəmmaš qän yarsəna yarfall* 'he ploughs half a day and then he rests'.

With different subjects: ሰኞ፣ ሰኞ፣ አርፍጅ፣ እነሣና፣ አውቶቡስ፣ ያመልጃል *säñ-ño säñño arfəğğe ənnessa-anna awtobus yamäliṭäññall* 'on Mondays I wake up late and I miss the bus' (lit. 'the bus evades me').

55.6.11. In formal speech or in writing the simple imperfect may be used instead of the relative imperfect. Examples: እበላውን፣ እህል፣ እጠጣውን፣ ውኃ፣ ስጠኝ (instead of የምበላውን፣ የምጠጣውን) *əbälawən əhəl əṭäṭṭawən wəhə səṭäññ* 'give me food to eat, water to drink', lit. '(that)-I eat-it food, (that)-I-drink-it water give-me' (freely, 'give me something to eat and drink'); እሄድበት፣ ቦታ፣ የለኝም *əhedəbbät bota yälläññəmm* 'I have no place to go', lit. '(that)-I-go-in-it place I-don't have'.

For the simple negative imperfect instead of the relative negative imperfect, see 55.4.3.

For an occasional imperfect form used with the nominal plural marker to which the article - u is added, see 40.1.2.

For a succession of actions in the present-future, see 56.2.3.

55.7. SIMPLE IMPERFECT WITH AUXILIARIES

The auxiliaries are: ነበረ *näbbärä*, የለም *yällämm*, ነው *näw*, ሆነ *honä*, አይደለም *aydällämm*, ኖረ *norä* (ኑሩል *nur'al*), ይሆን *yəhon*, ይሆናል *yəhonall*, እንደሆነ *ändä-honä*, ሳለ *sallä*, ሲል *sil*, ብሎ *bəlo*, በማለት *bämalät*, ጆመረ *ğəmmärä*, ገበ *gäbba*, ቁየ *q'äyyä*, ቀረ *qärrä*, አልቀረም *alqärrämm*, አይቀርም *ayqärəmm*, መቅረት *mäqrät*. The conjunctions with the imperfect are: ል፣ ስ፣ ብ.

The simple imperfect preceded by conjunctions only, without auxiliaries, is treated under "Conjunctions".

The sections below are arranged in the order of the auxiliaries, not according to the conjunctions combined with the imperfect.

55.8. Imperfect+ነበረ/ነበር

55.8.1. The simple imperfect followed by ነበረ *nābbärä* or ነበር *nābbär* (usually in a frozen form, but it may also agree with the main verb) expresses a habitual action or a continuous or durative action in the past.

Examples: በጥንት: ጊዜ: በመቃ: -በዕር: ይጽፉ: ነበር *bāṭant gize bāmāqa bəər yəsəfu nābbär* 'they used to write with reed pens in the old days'; የዱር: ሰዎች: ዘመዶቻቸውን: ይረዱ: ነበረ *yāduro säwočč zämädoččäččäwən yärädu nābbärä* 'the people of ancient times used to help their relatives'; በየቀኑ: እንዋኝ: ነበር *bäyyäqānu ən-nəwwāñ nābbär* 'we used to go swimming every day'; የገበሬው: ሚስት: እህል: ትሰበስብ: ነበር *yägäbärew mist əhəl təsäbässəb nābbär* 'the farmer's wife was gathering grain'; የተራቡት: ውሾች: በቁራጭ: ሥጋ: ይናከሱ: ነበር *yätärabut wəššoččä bā-qurračč səga yännakkäsu nābbär* 'the famished dogs were fighting over a scrap of meat'; ባዲስ: አበባ: ይኖር: ነበር *baddis abäba yənor nābbär* 'he used to live in Addis Ababa', or 'he was living in Addis Ababa'.

It may also express a progressive action: e.g., ስትደውል: ቁርስ: እበላ: ነበር *sət-tädäwwäl qurs əbäla nābbär* 'I was eating breakfast when you phoned'.

The direct object marker is placed with the auxiliary: e.g., ይሸሽ: የነበረውን: ሌባ: ደረሰበትና: መትቶ: ጣለው *yəššš yänābbäräwən leba dārräsäbbätənna mätto talāw* 'he overtook (lit. 'he came upon him') the running thief and knocked him down' (lit. 'hitting he threw him down').

55.8.2. The combination of the simple imperfect +ነበር in the affirmative, negative, and interrogative also has the meaning 'would, would have, could, could have'. Examples: ልጆቹ: በመናፈሻው: ቦታ: ለብዙ: ሰዓት: ይጫወቱ: ነበር: ግን: መሸ *ləğoččəu bāmännafäšaw bota läbəzu säat yəččəawwätu nābbär gən mäššä* 'the children would have played for hours in the park, but it got dark'; ተገቢ: ጥንቃቄ: ማድረግ: አደጋውን: ለማስቀረት: ይችል: ነበር *tägäbi ṭənaqqaqe madräg adägawən lämasqärrät yəččəl nābbär* 'appropriate caution would have prevented the accident'; ካንተ: ጋር: ለመሄድ: እፈልግ: ነበር: ግን: አልችልም *kantä gar lämähed əfalläg nābbär gən alčələmm* 'I would like to go with you, but I can't'; ያለበለዚያ: ምን: ታደርግ: ነበር! *yäläbäläzziya mən tadärg nābbär?* 'what would you have done otherwise?'; ዓለሙ: መሃንዲስ: ይሆን: ነበር? *የለም: አይችልም: ነበር* *alämu māhandis yəhon nābbär? yällämm ayčələmm nābbär* 'would Alämu have been an engineer? No, he couldn't have'; ገበያ: ያየሁትን: በግ: እንዴት: አድርጌ: እበላው: ነበር *gäbäya yäyyähutən bäg əndet adrägge əbälaw nābbär* 'what good a feast I would have made (lit. 'how I would have eaten')

of the sheep I saw in the market!'; ልጆቹ: ሲገቡ: ኩቲያቸውን: ከሩት: እሰማ: ነበር *laḡočū sigābu kotteyaččāwən kārūq əsāma nābbār* 'I could hear from a distance the footsteps of the children returning'; ባራት: ዓመቲ: ማንበብና: መጻፍ: እችላ: ነበር *baratt amāte manbābanna māšaf əčəl nābbār* 'I could read and write at the age (lit. 'at my age') of four'; ፈረንሳይኛ: ልማር: እችላ: ነበር: ነገር: ግን: ሁኔታው: አልፈ ቀደልኝም *fārānsayāñña ləmmar əčəl nābbār nāgär gən hunetaw alfāqqādällāññəm* 'I could have studied French but the circumstances did not allow me to'.

For the imperfect+ነበር *nābbār* in a hypothetical condition, see 149.1. For the imperfect+ነበር in a sentence where እንጂ, is involved, see 122.8.

55.8.3. The meaning of 'should' is expressed by ይገባ: ነበር *yəggäbba nābbār* either in a frozen form or in agreement with the verb. Examples: እንደኔሰ: ቢሆን: በሰው: አገር: እየሄዱ: እንዳይሰብኩ: በሩዱም: መከላከል: ይገባ: ነበር *əndāness bihon bäsaw agär əyyāhedu əndayəsäbku bäfəššum mākalkäl yəggäbba nābbār* 'in my opinion one should definitely have prevented them from going to a foreign country and preach'; መጥታ: ልትጠይቀኝ: ይገባ: ነበር: ምንስ: ቢሆን: ሥጋዬ: አይደለችም? *mätta* (for *mätta*) *lettatäyyaqāññ yəggäbba nābbār; manəss bihon səgaye aydälläččəm* 'she should have come to see me (lit. 'it should have been appropriate that she comes to see me)'; after all, isn't she of my flesh and blood?'; መታመሟን: እንደሰማህ: ወዲያው: ልትጠይቃት: ይገባህ: ነበር *mättamäm* 'an *əndäsəmmah wādiyaw lettatäyyaqat yəggäbbah nābbār* 'you should have gone to see her as soon as you heard she was sick'; (A says) አንቺሰ: ለምን: አስቀድመሽ: በሩን: አታንኳኪም: ነበር?; (B replies) ይገባኝ: ነበር *ančiss lāmən asqāddaməs bārrun atank* 'akkimm nābbār? *yəggäbbaññ nābbār* (A) 'and you, why didn't you knock at the door first? (B) I should have'.

55.8.4. In a combination of several actions, the auxiliary ነበር is used only with the last verb. Examples: በውቢቱ: ሰርግ: ገዜ: ሰርገኞቹ: ይዘፍኑ: ይጨፍፍ: ነበር *bāwəbitu särg gize särgāññočū yəzāfnu yəčəffəru nābbār* 'at Webitu's wedding the (wedding) guests were singing and dancing'; የበላዮቹ: ይወዱኝ: ሥራዬም: ያጠግባቸው: ነበር *yäbälayočče yəwādduñ sərayemm yaṭəgbaččāw nābbār* 'my superiors used to like me and my work satisfied them'.

55.8.5. In a negative situation, the negative element is placed either with the imperfect or with the auxiliary. Examples: የዱር: ሰዎች: ዘመዶቻቸውን: አይረዱም: ነበረ? (or ይረዱ: አልነበሩም?) *yäduro säwočč zämädoččäččāwən ayräduumm nābbār?* (or *yärädu alnābbärumm?*) 'didn't people of ancient times used to help their relatives?'; እርሱ: ጥቂትም: እንኳ: አይፈራትም: ነበር: (or ይፈራትም: አልነበር) *ərsu* (aqitəmm

ənkw'a ayfāratəmm nābbār (or *yəfāratəmm alnābbār*) 'he didn't fear her in the least' (lit. 'not even a little bit').

The simple imperfect followed by the negative **አልነበረም** *al-nābbārä-mm* is used for asking a negative question to which an affirmative or a negative answer may be given. Examples: **ጥሩ፡ ሥራ፡ ትይዝ፡ ይሆናል፡ እላህ፡ አልነበረም?** *ገሩህ ሰራ ገሳህ ሃክብረህ ለእኔ ለሥራ ትይዝ? 'didn't I use to tell you that you would probably find a good job?'; አምና፡ ትጠይቃት፡ አልነበረም? አይ! አልጠይቃትም፡ ነበር ልሙን ገሳህ ሃክብረህ ለእኔ ለሥራ ትይዝ? 'didn't you used to visit her last year? No, I didn't [used to visit her]'*.

In a tag question: **ይረሩ፡ አልነበረም?** *yəfāru alnābbārəmm?* 'they used to be afraid, didn't they?'

55.8.6. The combination of the simple imperfect with **ነበረ** may also occur in a subordinate clause, affirmative or negative. In this instance the conjunctions of subordination, as well as the negative element **አል** *al-*, are prefixed to **ነበረ**. This combination likewise expresses a habitual action in the past or a continuous or durative action in the past.

Examples of an affirmative subordinate clause with conjunctions: **ይሰርቅ፡ ስለነበረ፡ አሰሩት** *yəsārq səlanābbārä assäru* 'because he was stealing, they imprisoned him'; **ድሮ፡ ይመጣ፡ ከነበረ፡ አሁን፡ ለምን፡ ቀረ?** *duro yəməṯa kənābbārä ahun läməṯ qärrä?* 'if he used to come in the past why does he not come now?'

Example of a negative subordinate clause: **ይሰርቅ፡ ስላልነበረ፡ አሳሰሩትም** *yəsārq səlanābbārä alassäru* 'as he was not stealing, they did not imprison him'.

55.8.7. The relative marker is likewise prefixed to **ነበረ**. As for the principal verb, it is frequently used in the simple imperfect, but the relative imperfect is also used. The object suffix pronouns are attached to the main verb. Examples: **አጃቸን፡ በነይል፡ ይገርፍ፡ የነበረው፡ አስተማሪ፡ ይኸውና** *läḡoḥun bähayl yəgärf yänābbārāw astāmari yəhāwanna* 'here is the teacher who used to beat the children severely'; **የሚሮጥ፡ የነበረውን፡ (or ይሮጥ፡ የነበረውን)፡ ሰው፡ አየሁት** *yämmiroṯ yänābbārāwən* (or *yəroṯ yänābbārāwən*) *säw ayyähut* 'I saw the man who was running'; **ይነድፋት፡ የነበሩትን፡ ንቦች፡ ለማባረር፡ ሞከረ** *yänābbārūtən nəboḥḥ lämabbārär mokkärä* 'he tried to beat off the bees that were stinging him'; **ያነጋግሩት፡ የነበረችው፡ ሴትዮ፡ ጥሩ፡ ዳቦ፡ ትጋግራለች** *yannägaggär* 'at yänābbāräččəw setəyyo ገሩህ dabbo təgaggäralläččə' 'the woman to whom they were speaking bakes good bread'; **አያቴ፡ ይይዙት፡ የነበረ፡**

ነፍጥ: አለኝ *ayate yəyəzūt yänäbbärä näft alläññ* 'I have a rifle that my grandfather used to carry'.

55.8.7.1. Note that ነበረ with the relative marker may or may not agree with the main verb. If the relative clause qualifies the subject or the object of the main clause, and if the direct object of the main clause is the subject of the relative clause, የነበረ agrees with the main verb. Thus, with a subject: እኛ: ዘንድ: ትመጣ: የነበረችው: ሴት: ትናንት: ሞተች *əñña zänd təmätə yänäbbäräččəw set tənant motäčč* 'the woman who used to come to our house died yesterday'; ከኛ: ጋር: ያርሱ: የነበሩት: ገበሮች: የራሳቸው: መሬት: ተሰጣቸው *käñña gar yarsu yänäbbärut gäbäročč yärasäččəw märet täsäffaččəw* 'the farmers who used to till with us were given (lit. 'it was given to them') their own plots'.

With a direct object being the subject of the relative clause: ትሮጥ: የነበረችውን: ሴት: አየሁ *tərot yänäbbäräččəwən set ayyäw* 'I saw the woman who was running'; ያርሱ: ያልነበሩትን: ገበሮች: ከግንባሩ: አሰወጧቸው *yarsu yänäbbärutən gäbäročč kämahbär aswäffw* 'they dismissed the farmers who were not tilling (the land) from the association'.

With a direct object not being the subject of the relative clause: ትመክረኝ: የነበረውን: (or የነበርከውን): ሁሉ: እከተላለሁ *təmkränñ yänäbbärəwən* (or *yänäbbär-kəwən*) *hullu əkkättälalläw* 'I will follow all the advice you used to give me'; ሲጫወቱ: ታያቸው: የነበሩትን: (or የነበረውን): ተግሮች: ቀጣኋቸው *siččawwātu tayaččəw yänäbbärutən* (or *yänäbbärəwən*) *tämaročč qäffa* 'I punished the students whom you saw loafing around'.

If the relative clause does not qualify the subject or the object of the main clause, የነበረ may or may not agree with the main verb. Examples: እዚህ: ትመጣ: የነበረች: (or የነበረ): ገዜ: ትዝ: አይላህም? 'don't you remember when she used to come here?'; አያቴ: ይይዙት: የነበሩትን: (or የነበረውን): ነፍጥ: ሸጥኩት *ayate yəyəzūt yänäbbärutən* (or *yänäbbärəwən*) *näft šätkut* 'I sold the rifle that my grandfather used to own'.

55.8.8. The auxiliary is used with a preposition with omission of the relative marker የ. Examples: ይሸሽ: በነበረው: ወንጀለኛ: ላይ: ተኩሰ *yəšäš bänäbbärəw* (for *bä-yä-näbbärəw*) *wängäläñña lay täkkw* 'äsä 'he fired at the fleeing criminal' (lit. 'the-criminal at-(that) was fleeing'); ሀብታሙ: ሰው: ይሳለሙ: ስለነበረው: ቤተ: ክርስቲያን: መጽሐፍ: ጻፈ. *habtamu säw yəssalläməw səlänäbbärəw betä krästiyān mäšhaf šafä* 'the rich man wrote a book about the church he used to pray at'.

With the negative auxiliary: ያሠራ: ያልነበረውን: (or ባልነበረው): ሰው: ደግሞ: ሰጡት *yāsāra yalnābbārāwən* (or *alnābbārāw*) *sāw dāmoz sāttut* 'they gave the man who was not working his salary'.

55.8.9. The prepositional suffix pronouns may be used either with the main verb or with the auxiliary. Examples: ይኖርበት: የነበረውን: ቤት: ሲፈልግ: ቁየ *yənorābbāt yānābbārāwən bet sifälləg q'äyyä* 'he looked for some time for the house in which he used to live' (lit. 'that he used to live in it'); እንሠራ: የነበርንበት (or እንሠራበት: የነበረው): ቤት: ተቃጠለ *ənnäsāra yānābbārənəbbāt* (or *ənnäsārabbāt yānābbārāw*) *bet tāqaṭṭälä* 'the house in which we used to work (lit. 'that we were working in it') burned down'.

55.8.10. In the polite expression of a wish, the simple imperfect of ፈለገ *fällägä* 'want' or ወደደ *wäddädä* 'love' with ነበረ is used. Thus, ጌቶች: ምን: ይፈልጋሉ? ሦስት: ብርቱካን: እፈልግ: ነበር *getočč mən yəfälləgallu? sost bərtukan əfälləg nəbbār* 'what would you like, sir? I would like three oranges'; ካንተ: ጋር: ለመሄድ: እፈልግ: ነበር: ግን: አልችልም *kantä gar lämähed əfälləg nəbbār gən alčələmm* 'I would like to go with you, but I can't'; ይህን: ለማስረዳት: እወድ: ነበር: ግን: አልችልም *yəhən lämasräddat əwädd nəbbār gən alčələmm* 'I would like to explain this, but I can't'; አብረህ: ብሄድ: እወድ: ነበር *abərreh bəhed əwädd nəbbār* 'I would have liked to go with you' (lit. 'I joining you if I go I would like').

For ስ+imperfect+ነበረ, see 55.11. — For ለ+imperfect+ነበረ, see 55.10.

55.9. Imperfect+የለም፥ አይደለም

The simple imperfect followed by የለም *yällämm* (that is, the negative of አለ *allä*) with a rising pitch is used for the negative interrogative present or future. Although the sentence has the tone of a question, the questioner thinks he knows the answer; in fact, he expects confirmation or corroboration. Note that የለም serves as a tag question (for a tag question, see 139.10).

Examples: ያመጣ: የለም? *yəmāṭa yällämm?* 'is it not the case that he is coming?', or 'he is going to come, isn't it so?' (the expectation being that he is coming); ትመለስ: የለም? *təmmälläs yällämm?* 'aren't you coming back?', or 'you are coming back, aren't you?' (the expectation being that you are coming back); እንቴን: ታውቃት: የለም? *əhəten tawqat yällämm?*, or እንቴን: ታውቃታለህ: አይደለም? *əhəten tawqatalläh aydällämm?* 'don't you know my sister?', or 'you know my sister, don't you?'; ነገ: ለናትህ: ደብዳቤ: ትጽፍ: የለም? *nägä lännatəh däbdabbe taşşaf yällämm?* 'aren't you going to write a letter to your mother tomorrow?', or 'you are

writing a letter to your mother tomorrow, aren't you?'; ከመሄድህ: አስቀድሞ: እንገናኝ: የለም? *kāmāhedəh asqāddəmo ənnəggānaññ yällämm?* 'will we not meet before your leaving?'

With the enclitic -ን, as in ይጨነቁብኝ: የለምን? *yəççännäqubbəññ yälləmmənə?* 'will they not be worried about me?'

55.10. A + imperfect+ነው/አይደለም/ነበር

55.10.1. The imperfect with A followed by ነው/አይደለም/ነበር expresses an action that is about to be accomplished or an action that is imminent in the present with the meanings 'be about to, be at the point of, going to', or a definite occurrence. It also expresses purpose. As for ነው or ነበር, it has either a frozen form or it agrees in gender, person, and number with the subordinate verb.

Examples: በሚመጣው: ሳምንት: ሊካሙ: ነው: (or ናቸው) *bāmmimāṭaw sam-mənt linnāssu nāw* (or *naččāw*) 'they are (about) to set out next week'; ትናንት: የጀመረውን: ሥራ: አሁን: ሊጨርስ: ነው *tanant yäğämmärāwəwən sərə ahun liçārrəs nāw* 'he is about to finish the work that he started yesterday'; ዝናም: ሊመጣ: ነው: ምን: ይሻላል? ቶሎ: ቶሎ: መሄድ *zanam limāṭa nāw, mən yəššalall? tolo tolo māhed* (pronounced *māhēd*, with a special tone) 'it is going to rain. What is best (to do)? Walk fast'; ጻኛው: ጠበኞቹን: ሊያስታርቅ: ነው *daññaw tābāññoččun liyastarraṣ nāw* 'the judge is going to arbitrate (the dispute between) the litigants'; ያ: አሮጌ: ቤት: ሊፈራርስ: ነው *ya aroge bet liffārarrəs nāw* 'that old house is falling to pieces'; በርበሬ: አብ ዝቼበት: ይህ: ወጥ: ሊያቃጥል: ነው: መሰለኝ *bārbärre abzaččēbbāt yəh wät liyaq-qattəl nāw mässälāññ* 'because I put too much pepper in it, I'm afraid the stew is going to be too hot'; ሊሞት: ነው *limot nāw* 'he is at the point of death'.

This combination also expresses the future: e.g., ወየው: ዛሬም: ለዘገይ: ነው: አለኝ *wäyyāw zaremm læzägäyy nāw aläčč* 'oh dear! I am going to be late today too' she said'.

In a question: በሩን: ሊከፍትልኝ: ነው? *bārrun likäfälləññ nāw?* 'is he going to open the door for me?'; ያንተ: መሆራት: የት: ሊያደርስህ: ነው? *yantä mäk"rat yät liyadärsəh nāw?* 'where will your arrogance get you?'; አንተ: ያልሰማኝኝ: ማን: ሊሰማኝ: ነው? *antä yalsämmahāññ man lisāmaññ nāw?* 'if you don't listen to me who will [listen to me]?'; እነህን: ጫማዎች: ልትጥላቸው: አይደለም? *ənnihən çamma-woččə lattəṭaläččəw aydällämm?* 'aren't you about to throw these shoes away?'

With **ነው** augmented by *-a* (see 161) as **ነዋ** *nāw-a*: e.g., **እልልታው፡ ምንድን፡ ነው?፡ ንጉሡ፡ ሊመጡ፡ ነዋ!** *əǝltaw mǝndən nāw? nəgusu limātu nāw-a!* 'what is the ululation about? Why, the king is about to appear!'

Imminence is also expressed by **ል**+imperfect+**ነና**: e.g., **ዝናም፡ ሊዘንብ፡ ሆነና፡ ተመለስን** *zənam lizānb honāna tǝmǝllāsn* 'since it was going to rain, we came back'.

55.10.2. Imminence in the past is expressed by **ል**+imperfect +**ነበረ** *nābbār(a)*. Examples: **እስተማሪው፡ ሰነፉን፡ ተማሪ፡ ሊገርፈው፡ ነበር** *astāmariw sǝnǝfun tǝmari li-gǝrfǝw nābbār* 'the teacher was about to whip the lazy student'; **በማግብቱ፡ ልንመለስ፡ ነበር** (or **ነበርን**) *bāmagǝstu lǝnnǝmmǝllās nābbār* (or *nābbārñ*) 'we were about to return the next day'; **ጉተራው፡ በእህል፡ ብዛት፡ ሊፈነዳ፡ ነበር** *g'ätǝraw bǝǝhǝl bǝzat lifǝnǝdda nābbār* 'the granaries were bursting (or 'almost burst') with [the abundance of] grain'; **እሱ፡ ከለከለኝ፡ እንጂ፡ ልገዛው፡ ነበር** *ǝssu kǝlǝkkǝlǝññ ǝngi lǝgǝzaw nābbār* 'I was going to buy it, but he forbade me' (lit. 'he-forbade-me otherwise I-would-have-bought-it').

In the negative: **እስተማሪው፡ ተማሪውን፡ ሊቀጣው፡ አልነበረም** *astāmariw tǝmariwǝn liqǝtaw alnābbārǝmm* 'the teacher was not going to punish the student'.

With the omission of the auxiliary: **ሊደበድበኝ?** *lidǝbbǝddǝbǝññ?* 'is he going to hit me?'

55.10.3. The combination of **ል**+imperfect+**ነው** *nāw* or **ነበር** *nābbār* has also the meaning 'nearly, almost'. Examples: **ስድስት፡ ሰዓት፡ ሊሆን፡ ነው** *sǝddǝst sǝat lihon nāw* 'it is nearly (or 'close to') six'; **ተራራው፡ ጫና፡ ልንደርስ፡ ነው** *tǝrǝraw ǝǝflǝnnǝdǝrs nāw* 'we have almost reached the top of the mountain'; **እስር፡ ቤት፡ ልንገባ፡ ነበር** *ǝsǝr bǝt lǝnnǝgǝba nābbār* 'we were nearly put in (lit. 'entered') jail'; **ባደጋው፡ ዓይኑ፡ ሊጠፋ፡ ነበር** *hadǝgaw aynu liǝǝfa nābbār* 'he nearly lost his eyesight in the accident' (lit. 'his eyesight was nearly lost'); **አዳልጦት፡ ሊወድቅ፡ ነበር** *adalǝt liwǝǝdq nābbār* 'he almost slipped and fell'; **በሕዝብ፡ ጭንቅንቅ፡ ልንታፈን፡ ነበር** *bǝhǝzb ǝǝnǝqnaq lǝnnǝtǝffǝñ nābbār* 'we nearly suffocated in the crowd'.

For the meaning of 'almost' see also 55.22, and Index under 'almost'.

55.10.4. The conjunction **ል**+imperfect+**ነው** or **ነበር** also expresses purpose. Examples: **ትናንትና፡ ማታ፡ ስደውልልህ፡ ለሰርጌ፡ ልጋብዝህ፡ ነው** (or **ነበር**) *tanǝntǝnna mata sǝdǝwwǝlǝllǝh lǝsǝrge lǝgabbǝzǝh nāw* (or *nābbār*) 'the reason I called you (lit. 'while I called you') yesterday evening was to invite you to my wedding'; **ሲፈልገው፡ የነበረው፡ ገንዘቡን፡ ሊመለስለት፡ ነበር** *sifǝllǝgǝw yǝnābbǝrǝw gǝnzǝbun limǝllǝsǝllǝt nābbār* 'he was looking for him (in order) to return the money to him'.

In a cleft sentence: ቤተ መጻሕፍት፡ የሄደው፡ መጽሐፉን፡ ሊመልስ፡ ነው *betä mäṣḥaft yähedäw mäṣḥafun limälläs näw* 'he went to the library (in order) to return the book'.

55.10.5. In a subordinate clause the conjunction of subordination including the relative marker is placed with the auxiliary. Examples: ወንበሩን፡ ሊሰብር፡ ስለነበረ፡ እጁን፡ ያዝኩት *wänbärun lisäbr sälännäbbärä ägğun yazkut* 'since he was going to break the chair, I grabbed his hand'; ሊሰጥም፡ የነበረው፡ ሰው፡ ገመዱን፡ ያዘ *lisätm yä-näbbäräw säw gämädun yazä* 'the drowning man (lit. 'the man who was about to drown') seized the rope'; ምሳውን፡ ሊበላ፡ እንደነበረ፡ ስልኩ፡ ተደወለ *masawän libäla ändänäbbärä sälku tädäwwälä* 'when he was about to eat lunch the phone rang'.

The imminence in a subordinate clause is expressed by A+imperfect+ ስል; see 55.19.

55.11. ሰ+imperfect+ነበር/ነው

55.11.1. The simple imperfect preceded by ሰ *sə* and followed by a frozen or a conjugated form of ነበረ (or ነበር) expresses a continuous or a durative action in the past, an action being in the process of being performed, or a continuous progressive action. This structure has the same meaning as that of the simple imperfect+ነበር (see 55.8.1).

Examples: ስድስት፡ ዓመት፡ መሉ፡ ሰንጻጻፍ፡ ነበር፡ (or ነበርን) *səddəst amät mulu sənnəṣṣəṣaf näbbär* (or *näbbärn*) 'we were corresponding with each other for six years'; ምን፡ ያህል፡ ጊዜ፡ አብራችሁ፡ ስትሠሩ፡ ነበር? *mən yahəl gize abraččəʷh səttəsäru näbbär?* 'how much time (or, 'how long?') have you been working together?' (lit. 'you being together'); እፍራካ፡ በነበሩ፡ ጊዜ፡ በየሳምንቱ፡ ዝሆን፡ ሲያድኑ፡ ነበር *afrika bänäbbäru gize bäyyäsamməntu zəhon siyaddənu näbbär* 'they used to hunt elephants every week when they were in Africa'; ስታገኘኝ፡ ወደ፡ ቤተ፡ ክርስቲያን፡ ሳመራ፡ ነበር *səttagäññäññ wädä betä krəstiyān samära näbbär* 'when you met me I was on my way to church'.

With a negative form of ነበረ, as in ጧት፡ ሰደውል፡ ቁርስ፡ ስትበላ፡ አልነበር ከም? አይ፡ (or, አይ፡ አልነበርኩም, or አይ፡ ስበላ፡ አልነበርኩም) *ገwat sədäwwäl qurs səttəbäla alnäbbärkəmm?* *ay*, (or *ay alnäbbärkumm*, or *ay səbäla alnäbbärkumm*) 'when I called you this morning weren't you eating breakfast?' No (or, 'no, I wasn't', or 'no, I wasn't eating').

In a succession of ሰ+imperfect, the auxiliary ነበር is used only once: e.g., (without pause) ሲሰክሩ፡ ሲሰርቁ፡ ሲገድሉ፡ ነበር *sisäkrū sisärqu sigädlu näbbär* 'they used

to get drunk, plunder and kill'. With a pause after ሲሰክሩ, the sentence means 'when they got drunk they used to steal and kill'.

55.11.2. The same meaning is also expressed by ስ+imperfect followed by the auxiliary ነበረ with the relative marker. Examples: ሲጠባበቅው: የነበረው: ዕድል: ይህ: ነበር: (or ነው) *siṭābabbāqāw yānābbārāw addal yeh nābbār (or nāw)* 'this was the chance he was waiting for'; ትላንትና: ግጥ: ስታናግረው: የነበረው: ሰው: ግን: ነው? *təlantanna mata səttannaggəṛāw yānābbārāw sāw man nāw?* 'who was the man you were talking to last night?'; ሰብላ: የነበረው: ምግብ: ጥራ: ሥጋ: ነው *səbāla yānābbārāw məጃፅ təre səga nāw* 'the food I was (or 'had been') eating was raw meat'; ሲሮጥ: የነበረውን: (or ይሮጥ: የነበረውን, or የሚሮጥ: የነበረውን): ሰው: አየሁት *siroṭ yānābbārāwən (or yəroṭ yānābbārāwən, or yāmmiroṭ yānābbārāwən) sāw ayyāhūt* 'I saw the man who was running'; ብዙ: ጊዜ: ስናልፍ: የነበርንበት: ድልድይ: በደቶ: ተደረመሰ *bəzu gize sənnalf yānābbārənābbāt dəldəy bādofu tədārəmmāsā* 'the bridge which we used to go through many times collapsed in the storm'; ተሳሰተው: በውድድር: ሲሮጥ: ያልነበረውን: ሸለሙት *tāsastāw bāwədəddəru siroṭ yalnābbārāwən šällāmūt* 'by mistake (lit. 'they making a mistake') they awarded (a prize to) the one who had not run in the race'.

A conjunction is likewise attached to ነበረ. Examples: ሲጽፍ: ስለነበረ: ሊመጣ: አልቻለም *siṣəf səlānābbārā limāta alčalāmm* 'because he was writing he could not come'; ሲጽፍ: ከነበረ: ለምን: አቋረጥከው? *siṣəf kənābbārā lāmən aqq'arrātkāw?* 'if he had been writing why did you interrupt him?'; ሲባላ: እንደነበረ: ደረሰኩበት *si-bāla əndānābbārā dərrāskubbāt* 'I came upon him while he was eating'.

55.11.3. ስ+imperfect+ነው has the meaning of the present. Examples: የዛሬው: ሙቀት: ለጸደይ: ይቅርና: ለበጋም: (እንኳን): ሲባላ: ነው *yəzarew muqāt lāsādāy yəqərənna lābāgamm (ənk'an) sibāza nāw* 'today's heat is too much even for summer, let alone for spring'; ልብሱ: እንኳን: ለልጄ: ለኔም: ሲተልቅ: ነው *ləbsu ənk'an lā-ləጅ lānəmm siṭallaq nāw* 'the clothes are too big even for me, let alone for my child'; ፈረሱ: እንኳን: ለኔ: ለሱም: ሲፈጥን: ነው *fārāsu ənk'an lāne lāsəmm siṭātən nāw* 'the horse is too fast even for me, let alone for him'; ለዚህ: ወንጀል: ቅጣቱ: ሲያንስ: ነው *lāzzih wāngāl qəṭatu siyans nāw* 'the punishment is too light for this crime'; ገም: በለው: ሕጉን: የማያውቅ: ሲመስል: ነው *zəmm bālāw! həggun yāmmayawq simāsl nāw* 'ignore him, he is just pretending not to know the law'.

Note the concept of 'too big, too little, too fast', and so on, in the above-mentioned sentences.

55.12. Imperfect, ስ/ብ/ል+imperfect+ኖረ/ኖሩ

55.12.1. The simple imperfect, which may or may not be preceded by ስ and followed by an affirmative or negative conjugated ኖረ *norä*, expresses a durative, continuous, or a habitual action extending to the present¹. Note that in many instances ኖሩ is replaced by ነበር.

Examples: እኔ፡ ሰገባ፡ ይሠራ፡ (or ሰ.ሠራ)፡ ኖሩልል *əne səgäba yəsära* (or *sisära*) *nor*^w*all* 'when I entered he was working'; በዚህ፡ አሳብ፡ መሠረት፡ ዓለምን፡ ላርባ፡ ዓመት፡ ሲገዙ፡ ኖሩ *bäzzih assab mäsärät alämən larba amät sigäzu noru* 'for forty years they ruled the world in keeping with this idea'; ሲረኛው፡ የገዛ፡ ጓደኞቹን፡ ሊያስገድላቸው፡ ኖሩል (or ነበር) *seräññaw yägäzza g^waddäññoččun liyasgäddalacčəw nor*^w*all* (or *näbbär*) 'the plotter was going to have his own friends killed'; ስንፍናህን፡ ለመሸፈን፡ ልብ፡ በሽተኛ፡ ነኝ፡ ስትል፡ ትኖራለህ *sənfənnahən lämäsäffän labbä bäššəṭäñña näññ səttəl tanoralläh* 'in order to cover up your laziness you always claim you have heart trouble' (lit. 'you always say "I have a heart disease"'); ይህ፡ ጠበል፡ ሙት፡ ሲያስነሣ፡ ኖሩል *yəh ṭäbäl mut siyasnässa nor*^w*all* 'this holy water has been resuscitating the dead'; ሰውዬው፡ ሰነፍ፡ ሰለሆነ፡ በየመንደሩ፡ እየዞረ፡ ሲለምን፡ ይኖራል *säwəy-yew sänäf sələhonä bäyyämändäru əyyäzora silämmən yənorall* 'because the man is lazy he always goes from village to village begging'; የዛሬ፡ ዘመን፡ ሰው፡ ብዙም፡ አይታመን፡ እያልኩ፡ ስነግርሀ፡ አልኖርሁም? (or አልነበርኩም?) *yäzara zämän säw bə-zumm ayəttammän əyyalku sənəgrəħalnorhumm?* (or *alnäbbärkumm*) 'had I not been telling you that people nowadays are not to be much trusted?'

55.12.2. In a negative interrogative the meaning may be rendered by 'should'. Examples: ምሳ፡ እንዳያመልጥህ፡ በሰዓቱ፡ አትደርስም፡ ኖሩል(?) *məsa əndayamäl-ṭəh bäsäatu attədärsəmm nor*^w*all(əna)?* 'shouldn't you have come on time in order not to miss lunch?' (lit. 'in order that lunch would not escape you'), freely, 'you should have come'; ከመቀዝቀዙ፡ በፊት፡ ምሳህን፡ አትበላም፡ ኖሩል? (or ነበር) *kämäqəzqäzu bəfit məsahən attəbäləmm nor*^w*all?* (or *näbbär?*) 'shouldn't you eat your lunch before it gets cold?'; ድርድሩ፡ በሰዓቱ፡ አይመጣም፡ ኖሩል? *dərowənu bäsäatu aymätəmm nor*^w*all?* 'shouldn't he have come on time, to begin with?' (freely: 'he should have come on time').

¹Conjugated ኖረ also has the independent meaning 'live, spend the time, be'. Examples: ባሏ፡ ከሞተ፡ ወዲህ፡ ለብዙ፡ ጊዜ፡ ሳታገባ፡ ብቻዋን፡ ትኖር፡ ነበር *ba^wa kəmotä wädih läbəzu gize sattagäba bəččəwan tənor näbbär* 'after her husband died she lived alone for a long time without remarrying'; ጡረታ፡ ከወጣ፡ ወዲህ፡ በጉ፡ አድራጎት፡ እየሠራ፡ ይኖራል *juräta käwäṭta wädih bägo adragot əyyäsärra yənorall* 'after being pensioned he spends his time doing charitable work'.

55.12.3. With \bar{n} +imperfect followed by conjugated ይኖር: ነበር. Examples: የጥንት: ዘመን: ሰዎች: ለጣዖት: ሲሰግዱ: ይኖሩ: ነበር *yätant zämän säwočč läta-ot si-sägdü yənoru näbbär* 'people of ancient times used to worship idols'; መነኩሴው: በዓል: ባይኖርም: ሲጸልዩ: ይኖሩ: ነበር: *mänäk^w sew bāal baynorəmm sišälläyü yənoru näbbär* 'even when there were no holidays the monk constantly prayed' (note the form of respect ይኖሩ).

With \bar{n} +negative imperfect+ይኖራል: e.g., ባሏ: ከሞተ: ጀምሮ: ሌላ: ወንድ: ሳታውቅ: ትኖራለች *ba^wa kämotä gəmməro lela wänd sattawq tənoralłčč* 'ever since her husband died she hasn't seen (lit. 'she hadn't known') another man'.

55.12.4. Imperfect+ኖር+ይሆናል expresses probability: e.g., በጥንት: ጊዜ: ኢትዮጵያውያን: ዘንድ: ሲያመልኩ: ኖረው: ይሆናል: (ግን: በርግጥ: አይታወቅም) *bätənt gize ityoppəyawəyan zāndo siyamälku norāw yəhonal (gən bārgəṣ ayəttawwəqəmm)* 'in ancient times, Ethiopians probably worshipped serpents (but it is not known for certain)'.

\bar{n} +imperfect+ኖር expresses a wish: e.g., አዩ: እሱ: እዚህ: ቢሆን: ኖር *ayi əssu əzzih bihon noro* 'oh, that he were here!'. Combined with ምነው *männāw*, as in ምነው: ቢያዳምጣት: ኖር *männāw biyaddammətat noro* 'if only he had listened to her'.

For the expression of a wish, see also 147.

\bar{A} +imperfect+ኖሏል in an interrogative expresses a surprise. Examples: ለገድ ለው: ኖሏል? *ligädlāw nor^wall?* 'was he going to kill him?', also 'so, he was going to kill him?'; ከኔ: ባለቤት: ጋር: ትተዋወቁ: ኖሏል? *kāne baläbet gar tattāwawwäqu nor^wall?* 'have you really known my husband?' (lit. 'did you know each other?').

Reinforced with ለካ *läkka*: e.g., ለካ: ለመታኘት: ኖሏል *läkka limätaññ nor^wall* 'so, he was going to hit me!'; ለካ: ለሄድ: ኖሏል *läkka lihəd nor^wall* 'so, (incidentally) he was going to leave!'

Note that in the above-mentioned examples ኖሏል may be replaced by ነበረ.

For \bar{n} +imperfect+ኑር: ኖር, see 149.1. —For the gerund+ኖር, see 59.9.

55.13. Imperfect+ይሆናል/ይሆን

55.13.1. The simple imperfect in the affirmative or in the negative followed by ይሆናል in a frozen form or in agreement with the main verb expresses possibility or probability in the present-future in a main clause.

Examples: ዕቅዳችንን: መለወጥ: ይኖርብን: ይሆናል *əqqadaččənən mälāwwät yənorəbbən yəhonal* 'we may have to change our plans'; የልጁን: ጥፋት: ላባቱ: ይነግሩ: ይሆናል (or ይሆናሉ) *yäləḡun təfat labbatu yənəgru yəhonal (oryəhonalḡu)* 'they

may report the child's mischief to his father'; ይህ፡ መርዝ፡ ይገድለው፡ ይሆናል *yäh märz yägädläw yähonall* 'this poison might kill him'; ግፋ፡ ቢል፡ ይሰድብህ፡ ይሆናል *gəfa bil yasädbäh yähonall* 'at the worst he might insult you'; የመንገደኛውን፡ ገንዘብ፡ ስለቀጣ፡ ይታሰር፡ ይሆናል *yämängädäññawən gänzäb säläqämma yättassär yähonall* 'he will probably be imprisoned because he stole the traveler's money'; ጥፋ፡ ሥራ፡ ትይዝ፡ ይሆናል፡ ብየ፡ ሰነግርህ፡ ነበር *təru sərə təyaz yähonall bəyyä sənāgräh näbbär* 'I used to tell you [saying] that you would probably get a good job'; በመንገድቀ፡ ሌሊት፡ ላይ፡ ይመጣ፡ ይሆናል *bämänfäqä lelit lay yämäta yähonall* 'he is apt to (he probably will) come at midnight'.

In a cleft sentence: ወንድሜ፡ የሚመጣው፡ በባቡር፡ ይሆን፡ ይሆናል *wändämme yämmimätaw bābabur yəhon yähonall* 'my brother may come by train' (lit. 'it is probably by train that my brother may come').

55.13.2. The imperfect+ይሆናል also expresses the future perfect. Examples: ይህ፡ ሳምንት፡ ከማለቁ፡ በፊት፡ ሦስት፡ ቲያትር፡ ያዩ፡ ይሆናሉ *yäh sammənt kāmäläqu bäfit sost tiyatar yayu yähonallu* 'before this week has passed they will probably have seen three plays'; ግለሙ፡ የጀመረውን፡ ሥራ፡ እስካሁን፡ ይጨርስ፡ ይሆናል *alämu yägämmäräwən sərə əskahun yəçərrəs yähonall* 'by now Alämu will probably have finished the work that he had started'; እዚያ፡ ስንደርስ፡ ሁሉን፡ በላቶት፡ ይቆይ፡ ይሆናል *əzziya sännädärs hullun bältot yəqoyy yähonall* 'by the time we get there he will probably have eaten everything'.

ይሆናል *yähonall* by itself means 'he/it will be'. As an answer to a question or as a confirmation of a statement it means 'it is possible, possibly, it is perhaps'. Examples: የቀረው፡ ላዎት፡ ይሆን? ይሆናል *yäqärräw ammot yəhon? yähonall* 'is it perhaps because he was sick that he didn't come? Possibly' (or, 'it is possible').

See also "Gerund+ይሆናል", 59.8; and gerund+ቆየ. 59.10. — For ይሆናል፣ ይሆን with the perfect, see 54.10.

The structure may be augmented by ምናልባት *mənalbat*. Examples: ምናልባት፡ እንፈለግህ፡ ይሆናል፡ አትራቅ *mənalbat ənnəfälləgəh yähonallənna attəraq* 'we will probably need you, so don't go far'; ምናልባት፡ አንድ፡ ቀን፡ ኢትዮጵያ፡ እመለስ፡ ይሆናል *mənalbat and qän ityoppəya əmmälläs yähonall* 'I shall perhaps return to Ethiopia someday'.

55.13.3. With a negative imperfect: ወደ፡ ኢትዮጵያ፡ እሄድ፡ ወይም፡ አላሄድ፡ ይሆናል *wädä ityoppəya əhed wäyəmm alhed yähonall* 'I may or may not go to Ethiopia'; ይህ፡ መርዝ፡ አይገድለው፡ ይሆናል *yäh märz aygädläw yähonall* 'this poison might not kill him'; ዛሬ፡ ማታ፡ አይመጡም፡ ይሆናል *zare mata aymätumun yähonall*

'they will probably not come this evening'; መልስ፡ ያልጻፉት፡ ደብዳቤው፡ ባይደርሳ ችው፡ ይሆናል mäls yalsafu däbdabbew haydärsacčäw yəhonall 'they did not respond possibly because they have not received the letter' (lit. 'possibly because it did not reach them').

55.13.4. In an interrogative clause, the simple affirmative or negative imperfect is followed by ይሆን yəhon pronounced in a rising pitch or by ይሆንን yəhonənə. Examples: ዛሬ፡ ከሰዓት፡ በኋላ፡ ይዘንብ፡ ይሆን፡ (or ይሆንን)? zare käsāat bāh^wala yəzānb yəhon? (or yəhonənə?) 'is there any likelihood of rain this afternoon?' (or 'might it rain this afternoon?'); ሰለተቄጣ፡ ይመታኝ፡ ይሆን፡ ብላ፡ ወደ፡ አያቷ፡ ቤት፡ ሸሸች səlätäq^wäŋga yəmätāññ yəhon bəla wädä ayat^wa bet šäššäcčē 'thinking that he would beat her (lit. 'she saying "will he perhaps hit me?") because he was furious, she fled to her grandmother's house'; በቀለ፡ ቤት፡ ይኖር፡ ይሆን? bäqqälä bet yənor yəhon? 'would Bäqqälä be at home by any chance?'; እዚህ፡ ቤት፡ የሚላስ፡ የሚቀመስ፡ ይኖር፡ ይሆን? əzzih bet yämmillas yämmiqqämmäs yənor yəhon? 'is there anything to eat in this house by any chance?' (lit. 'in-this house that-is-licked that-is-tasted is-there-possibly?'). With a negative imperfect: ቶሎ፡ አይመጣ፡ ይሆን? tolo aymäta yəhon? 'might he not perhaps come soon?' (that is, 'do you think that he won't be here soon?').

With an interrogative pronoun: ዛሬ፡ ማን፡ ያሸንፍ፡ ይሆን? zare man yaššännəf yəhon? 'who is likely to win today?', or, 'I wonder who would win today'; ወደፊት፡ ምን፡ ይመጣ፡ ይሆን? wädäfit mən yəmätä yəhon? 'what will the future bring?' (lit. 'what might come in the future?'); አባቱ፡ በኩዛዜያቸው፡ እንዳላስገቡት፡ ሲሰማ፡ ምን፡ ይል፡ ይሆን? abbatu bānuzazeyacčäw əndalasgäbbut sisäma mən yəl yəhon? 'what would he say (probably) when he finds out (lit. 'when he hears') that his father did not include him in his will?', or, 'I wonder what he would say if he found out that his father did not include him in his will'.

In an interrogative clause with two verbs in the imperfect, ይሆን may be used either after each verb or after the first or second verb only. Examples: ይመጣ፡ ይሆን፡ ይቀር፡ ይሆን? yəmätä yəhon yaqär yəhon? or ይመጣ፡ ወይስ፡ ይቀር፡ ይሆን? yəmätä wäyäss yaqär yəhon? 'will he come or won't he?' (lit. 'or will he stay away?'); እኚ፡ ትል፡ ይሆን፡ (ወይስ)፡ እምቢ፡ (ትል፡ ይሆን)? əšši təl yəhon (wäyäss) əmbi (təl yəhon)? 'will she perhaps agree or will she refuse?'; ራቱን፡ በላቶ፡ ይተኛ፡ ይሆን፡ ወይስ፡ ይሠራ? ratun bälto yätāñña yəhon wäyäss yäsära? 'would he go to bed after eating his dinner or work?'

55.13.5. An English indirect question may be expressed in Amharic by a direct question: ምን፡ ይመጣ፡ ይሆን? የሚል፡ ሐሳብ፡ አሸበራት mən yəmätä yəhon yämmil

hassab aššābbārat 'the thought of what might happen frightened her' (lit. 'the-thought that-said "what might happen?"', that is, a direct question, and therefore not ምን: እንደ ሚመጣ as one would expect; see 137).

For the imperfect+እንደሆነ, see 55.17; 146. — For A+imperfect+ይሆናል, see 55.15. — For the perfect+ይሆናል, see 54.10. — For the gerund+ይሆናል, see 59.8.

55.14. -ብ+imperfect+ነው/ይሆናል

55.14.1. -ብ+imperfect+ነው expresses causality or probable causality. With ይሆናል it expresses probable causality. Examples: ለምን: መታው? በሰድበው: ነው *lä-mən mättaw? bisädbāw näw* 'why did he hit him? Because he insulted him'; ለምን: አለ በላህም? ባይርበኝ: ነው *lämən albällahəmmi? bayrabāññ näw* 'why didn't you eat? Because I wasn't hungry'.

In a cleft sentence: ትልቅ: እርሻ: ቢኖረው: ነው: ቶሎ: ሃብታም: የሆነው *tallaq arša binorāw näw tolo habtam yəhonāw* 'it is owing to his having (or 'because he has', or 'it is in all likelihood because he has') a big farm that he became rich so quickly'; ክፉ: ነገር: ቢኖር: ነው: (or ይሆናል): የዘገየ *kəfu nägär binor näw* (or *yəhonall*) *yäzä-gäyyä* 'it may be because something bad happened that he is late'; ሰላምታ: ያልሰጠው: ቢቸኩል: ነው: (or ይሆናል) *sälamta yalsäittāw bičäkk'al näw* (or *yəhonall*) 'he didn't greet him because he (probably) was in a hurry'.

55.14.2. This structure also expresses probability. Examples: ቢበዛ: ሐሳቡ: ሃያ: -ብር: ቢሆን: ነው *bibāza hisabu haya bərr bihon näw* 'at most the bill will come to twenty dollars'; ግፋ: ቢል: ዝናቡ: አንድ: ሳምንት: ቢቆይ: ነው *gəfa bil zənabu and samnənt biqoyy näw* 'at most the rain may last a week'; ለሰርጌ: ግፋ: ቢል: (or ቢበዛ): ሦስት: መቶ: ሰው: ቢመጣ: ነው *läsärg'a gəfa bil* (or *bibāza*) *sost māto säw bimāta näw* 'at the most three hundred people may come to her wedding'; ከዚህ: እኛ: ቤት: መንገዱ: አጭር: ነው: ያሥር: ደቂቃ: መንገድ: ቢሆን: ነው *käzzih əñña bet māngädu aččər näw, yassər däqīqa māngäd bihon näw* 'the trip from here to our house is a short one; at most it is (only) a ten minute trip'.

With a negative verb: ባይሰማ: ነው: እንጂ: ያመጣ: ነበር *baysäma näw əñği yəmāta näbbär* 'he probably didn't hear (or 'it must be that he didn't hear'), else he would have come'.

55.15. A+imperfect+ሆነ/ይሆናል/ይሆን

55.15.1. The simple imperfect preceded by A and followed by conjugated ሆነ expresses imminence. Examples: ፀሐይ: ስለገረረ: በውኃ: ጥም: ሊኖት: ሆነ *səhaya s-*

lāgārrārā būwaha řam limot honā 'because the sun was burning hot he was about to die of thirst' (or 'he almost died of thirst'); ዝናም፡ ለዘንብ፡ ሆነና፡ ተመለሰን *zənam lizānb honānna tāmällāsn* 'as it was going to rain, we came back'; ጎጆዋ፡ በጣም፡ ሰላ ረጅኙ፡ ልትወድቅ፡ ሆነኛ *goḫḫowa hātam salarāḫḫāččē ləttəwādq honāččē* 'because the hut was very old it was about to fall down'; በሞት፡ ለቀጣ፡ ሆኖ፡ ነበር፡ ነገር፡ ግን፡ ንጉሡ፡ ምሕረት፡ ሰላደረገለት፡ ተፈታ *bāmot liqqāfta hono näbbārnägār gən nəgusu māhrāt səlādārrāgällāt tāfatta* 'he was going to be executed (lit. 'he was going to be punished by death'), but because the king pardoned him he was released'.

The simple imperfect preceded by **A** and followed by **ይሆናል** in a frozen form expresses imminence with an element of probability. Examples: አባትህ፡ ሻንጣውን፡ ሲሸ ክፍ፡ አቦትህ፡ ዛሬ፡ ማታ፡ ሊኮሃ፡ ይሆናል *abbatah řantawən siřakkəf ayyāhur; zərə mata linnāssa yəhonall* 'I saw your father packing [his suitcase]; he may be going to leave tonight'; ፈረንሳይኛ፡ ሊማር፡ ይሆናል *fārānsayəñña limmar yəhonall* 'maybe he is going to study French'.

In a cleft sentence, with an element of causality: e.g., ልጁ፡ ደስ፡ ያለው፡ አያቱ፡ ለመጡ፡ ይሆናል *ləḫu däss yaləw ayatu limātu yəhonall* 'the child is happy probably because his grandmother is going to come'.

55.15.2. With subordinate conjugated ሲሆን *sihon* (that is, ስ+ይሆን *sə+yəhon*) it expresses imminence. Examples: ሥራውን፡ ሊጨርስ፡ ሲሆን፡ መለገም፡ ጀመረ *sə-rəwən ličārrəs sihon mäləggām ḫämmārā* 'when he was nearly finished with his work, he started to slow down'; በክርክር፡ ልረታት፡ ሲሆን (or ስሆን)፡ ሰደበኝኛ *bākərəkkər lərātat sihon (or səhon) sādābāččəññ* 'when I was about to win the argument with her, she insulted me'.

In the interrogative, the auxiliary **ይሆን** is used for imminence with an element of probability. Examples: ነገ፡ ቅባትግ፡ ሊያወጡ፡ ይሆን? *nägā qəbanug liyawātu yəhon?* 'is it possible that tomorrow they are going to make (lit. 'extract') oil from the *nuḡ*-seed?'; ሰማዩ፡ ጠቀኗል፡ ዝናም፡ ሊመጣ፡ ይሆን? *sāmayu (āq^wr^wall; zənam li-māta yəhon?* 'the sky is dark; is it perhaps going to rain?' (freely: 'I wonder if it is going to rain', or 'do you think that it is going to rain?'); ሴትዮዋ፡ ከሃገር፡ ሴት፡ የመ ጣችው፡ ከተማ፡ ልትኖር፡ ይሆን? *setəyyowa kāhagār bet yāmāftaččəw kätāma lət-tənor yəhon?* 'did the woman come from the country probably to settle in the city?'

55.16. ስ+imperfect+ይሆናል

The simple imperfect with ስ followed by **ይሆናል** expresses probability. Examples: በመንገዱ፡ ላይ፡ ማን፡ እያፏጨ፡ ይሄዳል? *ገበሬው፡ ወደ፡ አውድማ፡ ሲሄድ፡ ይሆናል*

bāmāngādu lay man əyyaf^w aččä yəhedall? gäbärew wädä awdamma sihed yəhonall 'who is walking down the road whistling? It may be the farmer going to the threshing grounds'; ከማዶ፡ የሚሰማው፡ ጫጫታ፡ ምንድን፡ ነው? ልጆቹ፡ ከዕንጨት፡ ለቀማ፡ ሲመለሱ፡ ይሆናል *kāmado yämmissämmaw čačata mändən näw? lağoččü kääñčät lä-qāma simmälläsu yəhonall* 'what is the uproar (that) we hear over yonder? It is perhaps the children returning from wood gathering'.

Probability in a negative question is expressed by አይደል+ይሆን *aydäll yəhon*: e.g. ለበሽተኛው፡ ጠላ፡ መስጠት፡ ጥሩ፡ አይደል፡ ይሆን? *läbäššəṭäññaw ṭälla mäšṭät ṭəru aydäll yəhon?* 'would it be wrong to give beer to the patient?' (lit. 'is it probably not good to give beer to the patient?').

55.17. Imperfect+እንደሆነ፥ እንደሁ

55.17.1. The simple imperfect followed by እንደሆነ expresses 'if (in the meaning of 'whether'), whether', mostly referring to the present or future. Examples: አማርኛ፡ አውቅ፡ እንደሆነ፡ ጠየቀኝ *amarəñña awq əndāhonä ṭäyyäqäññ* 'he asked me if I knew Amharic'; ትመጣ፡ እንደሆነ፡ በቅድሚያ፡ አስታውቀኝ *təməṭa əndāhonä bə-qədmiya astawqäññ* 'let me know in advance if you are coming'; አሳ፡ መምጣት፡ ትችል፡ እንደሆነ፡ አላውቅም *əss^wa məmṭat təčəl əndāhonä alawqəmm* 'I don't know whether she will be able to come'; አውቶቡስ፡ ለማግኘት፡ በሰዓቱ፡ እንደርስ፡ እንደሆነ፡ አላውቅም *awtobus lämagñät bäsäatu ənnədärs əndāhonä alawqəmm* 'I don't know whether we will be in time for the bus' (lit. 'whether we will arrive in time to get the bus').

'Whether' is also expressed by the repetition of the affirmative imperfect followed by the negative imperfect+እንደሆነ. Examples: ሹም፡ ትሆን፡ አትሆን፡ እንደሆነ፡ አላውቅም *šum təhon attəhon əndāhonä alawqəmm* 'I don't know whether you are going to be (or, 'whether you are') an official'; ንደኛዬ፡ ሳይ፡ ማታ፡ ይመጣ፡ አይመጣ፡ እንደሆነ፡ ማወቅ፡ እፈልጋለሁ *g^w addäññaye zare mata yəmāta aymāta əndāhonä mawāq əfälləgall^wh* 'I want to know whether my friend will come tonight'.

55.17.2. A conditional structure is also expressed by the imperfect+እንደሁ *ən-dahu*+conjugated ብሎ *bəlo*. Examples: ቁርስ፡ ይበላ፡ እንደሁ፡ ብዬ፡ ጠራሁት *qurs yəbāla əndāhu bəyye ṭərrahu* 'I invited him thinking he might want (lit. 'eat') breakfast'; የእሁል፡ ዋጋ፡ ይረከስ፡ እንደሁ፡ ብዬ፡ እጠብቃለሁ *yāḥəl waga yəräks əndāhu bəyye əṭəbbəqall^wh* 'I am waiting (hoping) to see if the price of grain will go down'; ገበሬው፡ ዝናም፡ ይጥል፡ እንደሁ፡ ብሎ፡ ሰማይ፡ ሰማዩን፡ ሲያይ፡ ዋለ *gäbärew zənam*

yəʔəl əndāhu bəlo sāmāy sāmāyūn siyay walā 'the farmer kept on (lit. 'he spent the day') looking at the sky hoping it would rain'.

For the simple imperfect+እንደሆነ and for the relative imperfect+እንደሆነ, see 146.

55.18. Imperfect+ሳለ, ስ+imperfect+ሳለ

The simple imperfect (usually preceded by ስ *sə-*) followed by ሳለ *sallā* (that is, *sə-allā*) conjugated or not serves to express a continuous action or a durative action, the tense depending on the main verb. The form ሳለ *sallā* is often frozen. It describes the state of a person at the time something happens and is rendered by 'while, as'.

Examples: እባላገር: ይኖሩ: ሳለ: (or ሳለ): አይሠሩም: ነበር *əbalagār yənoru sallu* (or *sallā*) *aysārūmm nāhbār* 'while they were staying in the country they were not working'; ይበሉ: ሳለ: (or ሳለ): ደረሰኩባቸው *yəbālu sallu* (or *sallā*) *dārrāskubbač-čāw* 'I came upon them while they were eating' (or, 'I arrived while they were eating'); ቤት: ሲለሰን: ሳለ: ጣራው: ወደቀበት *bet silässən sallā taraw wāddāqābbāt* 'while (or 'as') he was plastering the house, the roof fell in on him' (the past of the continuous action depending on the past ወደቀበት *wāddāqābbāt* 'it fell in on him' of the main verb); ተራራ: ሲወጣ: ሳለ: ወደቀ *tārara siwāta sallā wāddāqā* 'while climbing the mountain he fell down'.

55.19. A+imperfect+ሲል/ብሉ

55.19.1. The combination of A with the simple imperfect followed by the conjugated ሲል *sil* (that is, ስ *sə*+imperfect of አለ *alā* 'say') or ብሉ *bəlo* expresses imminence ('be about to, be on the point of, going to'), or purpose, intention, attempt. The tense of the subordinate clause depends on the tense of the main clause.

Examples for imminence: ልንሄድ: ስንል: እንግዲች: መጡ *lənnəhədsənnəl əngadočč məttu* 'when we were on the point of leaving some guests arrived'; ቤት: ሊገባ: ሲል: ድንጋይ: አደናቀፈው *bet ligāba sil dəngay addānaqqāfāw* '(just) as he was going (or 'while starting') to enter the house he stumbled (lit. 'it made him stumble') over a stone'; ትናንትና: ማታ: አምሸቶ: ገባ: እንዲያውም: ሊነጋጋ: ሲል: ነው *tənan-tənnə mata amšəto gābba; əndiyawənim linnägagga sil nəw* 'he came in late last night, in fact, it was almost at dawn'; ወደ: ቤት: ሊሄድ: ሲል: ይዘንብ: ጀመረ *wādā bet lihed sil yazānb ḡammārā* 'when he was about to go home, it started to rain'; በድብድብ: ልሸነፍ: ስል: ደረሰልኝ *bādəbəddəb ləššənnəf səl dārrəsällāññ* 'when I was just losing (or 'about to lose') the fight he came to my help'; ልተኛ: ስል: የፈላ: ወተት: እጡ *ጣሉ- lətāñña səl yāfälla wātāt ətəttallā* 'when I am about to go to sleep I drink

hot (lit. 'that boiled') milk'; ፊንጫት፡ ልሰብር፡ ስል፡ እጅን፡ ፎረጥኩት *ənçät ləsäbər səl əḡḡen q"ärrätkut* 'while attempting to cut wood, I cut my hand'; ፊንጫት፡ ልሰብር፡ ስል፡ ከለከለኝ *ənçät ləsäbər səl käläkkäläññ* 'I was going to cut some wood, but he stopped (or 'prevented') me'; ልትመጣ፡ ስትል፡ ደውል *lattämäṭa sətäl däwwäl* 'call when you are about to come'.

Examples for expressing purpose, intention, trying: ድንጋዩን፡ ልታነሣ፡ ስትል፡ ጀርባህ፡ ተጉዳ? *dəngayun lattanäsa sətäl ḡärbah täḡ"ädda?* 'did you hurt your back (lit. 'was your back hurt') while you were trying to lift the rock?'; ሲግር፡ ብሉ፡ ኢውሮፓ፡ ሂደ *limmar bəlo ewropa hedä* 'he went to Europe with the intention of studying'; ዳቦ፡ ሊገዛ፡ ብሉ፡ ሱቅ፡ ሂደ *dabbo ligäza bəlo suq hedä* 'he went to the store to buy bread'; በሰዓቱ፡ ተግሪ፡ ቤት፡ ልደርሰ፡ ብዩ፡ መኪናውን፡ ተዋሰኩ *bäsäatu tämari bet lädärs bəyye mäkinawən täwasku* 'I borrowed his car in order to arrive at school on time'; የተቀበረውን፡ ቅርስ፡ ሊያገኙ፡ ብለው፡ ብዙ፡ ዝግጅት፡ አደረጉ *yätäqäbbäräwən qərs liyagäññu bäläw bəzu zəgəḡḡət adärräḡu* 'they made a lot of preparation in order (intending, attempting, meaning) to find the buried treasure'.

In a cleft sentence: የመጣሁት፡ የወንድሜን፡ ሰርግ፡ ልነግርህ፡ ብዩ፡ ነው *yämät-ṭahut yäwändəmmen särg lənägrəh bəyye näw* 'I came meaning to tell you about my brother's wedding'.

Note that in many occurrences the conjugated ብሉ may be omitted.

55.19.2. With the direct speech where the compound imperfect is used: ሲነግሠውን፡ እናያለን፡ ስንል፡ ማሳያው፡ ተበላሽ *sinimawən ənnayallän sənnəl masayyaw tä-bälaššä* 'when we were about to watch the movie (lit. 'when we were saying "we will watch the movie"'), the projector broke down'; መጽሐፉን፡ እመልሳለሁ፡ ብሉ፡ (or በማለት)፡ ቤተ መጻሕፍት፡ ሂደ *māšhafun əmalləsallä"ḥ bəlo* (or *bämalät*) *betä māšhafət hedä* 'he went to the library with the intention of returning the book', lit. 'the book I will return saying (or 'to say') he went to the library'; ዳቦ፡ እገዛለሁ፡ ብዩ፡ ሱቅ፡ ሂድኩ *dabbo əgäzallä"ḥ bəyye suq hedk"* 'I went to the store to buy bread' (lit. 'I saying "I will buy bread"')²

For other means of expressing intention or purpose, see "Index".

¹ The meanings of the last two sentences may also be expressed by the compound imperfect+conjugated ስ.ል: thus, ፊንጫት፡ እሰብራለሁ፡ ስል፡ እጅን፡ ፎረጥኩት *ənçät əsäbrallä"ḥ səl əḡḡen q"ärrätkut*; ፊንጫት፡ እሰብራለሁ፡ ስል፡ ከለከለኝ *ənçät əsäbrallä"ḥ səl käläkkäläññ*.

² In a direct speech the simple imperfect followed by conjugated ብሉ *bəlo* or ስል *sil* likewise expresses intention: e.g., ዳቦ፡ እገዛ፡ ብዩ (or ስል)፡ ሱቅ፡ ሂድኩ *dabbo əgäza bəyye* (or *səl*) *suq hedk"* 'I went to the store to buy bread' (lit. 'I saying' or 'when I say "I will buy bread"').

55.20. Imperfect+ጅመረ/ጅመር/ገባ/ያዘ

55.20.1. The verb ጅመረ *gāmmārä* 'he began' may be used as an auxiliary following the simple imperfect to express the beginning of an action. In this case the auxiliary is used mostly in a frozen form ጅመር *gāmmār*, but also in a form that agrees with the principal verb. This structure is rendered by the infinitive or through the participle *-ing*.

Examples: ሥራ: ሲቀጠር: አዳዲስ: ልብስ: ይለብስ: ጅመር *səra siqqäffär adaddis läbs yäläbs gāmmār* 'when he got a job he began wearing new clothes'; መሬቱን: አርሶ: ከጨረሰ: በኋላ: ይዘራ: ጅመረ *māretun arso kăčärräsä bäh'ala yəzära gāmmārä* 'after he finished ploughing, he began sowing'; እያወቅሁት: ስሄድ: ይበልጥ: እወደው: ጅመር *əyyawwāqhut səhed yəbälṭ əwäddäw gāmmār* 'the more I knew him the more I liked him' (lit. 'I began to like him').

Occasionally there is agreement between the principal verb and ጅመረ, as in አዳዲስ: ልብስ: ይለብስ: ጅመሩ *adaddis läbs yäläbsu gāmmäru* 'they started to wear new clothes'.

The same meaning may also be expressed by A+imperfect+ጅመረ: e.g., ሲጻፉ: ጅመሩ *lişəfu gāmmäru* 'they started to write'; ጸደይ: ሲደርስ: ዕፀዋት: ሁሉ: ሊያብቡ: (or ያብቡ): ይጀምራሉ *şädäy sidärs əşəwat hullu liyabbäbu (or yabbäbu) yəgāmmärallu* 'when spring approaches, all the plants start to bloom'.

55.20.2. The beginning of an action is also expressed by ገባ *gäbba* (originally 'enter'). Examples: ልጁ: ሳይጠየቅ: ጥፋቱን: ይደረድር: ገባ *laḡu sayəṭṭäyyäq ṭəfatun yədäräddər gäbba* 'the boy started to enumerate his mistakes without being asked'; እንጅራ: ጋግራ: ስትጨርስ: ወጥ: ትሠራ: ገባች *əngära gagra sətṭəčärrəs wäṭ təsära gäbbačč* 'when she finished making *əngära*-bread she started making stew'.

The beginning of an action may also be expressed by the verbal noun followed by ያዘ. Examples: በጋው: ሲቃረብ: ዕፀዋቱ: ሁሉ: መድረቅ: ያዘ *bägaw siqqarräb əşəwatu hullu mädräq yazu* 'as the dry season approached all the plants started withering'; ከበደ: ሥራ: ከያዘ: ወዲህ: በየቡና: ቤቱ: መዞር: ያዘ *käbbädä səra käyazä wädih bäyyäbunna betu mazor yazä* 'since Käbbädä began working he started frequenting the bars' (also 'he made a habit of frequenting the bars').

55.21. ስ+imperfect+ቁየ

55.21.1. The simple affirmative or negative imperfect with ስ followed by conjugated ቁየ *q'äyyä* (originally 'wait') expresses a durative or a continuing action. Ex-

amples: ወታደሮቹ ሦስት ሳምንት ሙሉ ሲዘርፉ ቂዩ wättaddäročču sost sam-mənt mulu sizärfu q^wäyyu 'the soldiers looted for three weeks'; አንዳንዴ በመጮኸ፡ አንዳንዴ በሽ-ከሽ-ከታ ሲጨቃጨቁ ቂዩ andande bämäčoh andande bäšukšukta siččäqäččäqu q^wäyyu 'they continued to argue, now in shouts, now in whispers'; ይኛ ርበት የነበረውን ቤት ሲፈልግ ቂዩ yənorəbbät yänəbbärəwən bet sifälləg q^wäyyä 'he took some time looking (or 'he kept looking') for the house in which he used to live'; የጋራ፡ ጠላታቸውን ሲመልሱ ቂዩ yägara tālataččəwən simälləsu q^wäyyu 'they went on repelling (or, 'they repelled for quite a while') their common enemy'; ስመለከተው ቆይቼ ነበር səmmäläkkätəw qoyyəcčə nəbbär 'I had been watching him for some time'; ከቅዳሜ አንሥቶ ሲያስለው ቂዩ ታል kāqədame ansəto siyassäləw q^wäyyəw^w 'all 'he has been coughing since Saturday'; እስካሁን ድረስ ስንከፍልልህ፡ ቂዩ ተናል əskahun dəräs sənnəkəfləlləh q^wäyyətānall 'heretofore, we have always been paying for you'; ሌቱን ሙሉ ስሠራ፡ መቂዩ ቴን አላወቀኝም letun mulu səsära mā-q^wäyyäten alawwāqäččəmm 'she didn't know that I had been working all night long'.

Note ስትሄድ ቂዩኝ səttəhed q^wäyyäññ 'keep going (I will catch up with you)', lit. 'wait for me (or 'remain for me') in the state while you walk'.

Followed by ይሆናል yəhonall: ይህ ዶንያ ተበሳስቷል፤ እነገሊት ሲበሉት፡ ቂዩ ተው፡ ይሆናል yəh donyaya tabäsast^wall; ənnägälit sibälut q^wäyyətəw yəhonall 'this sack has a hole in it; the mice must have been eating it for some time' (for እነገሊት, see 34.18.3).

55.21.2. ቂዩ with a preposition: መከናወን ሲጠብቅ ለቂዩው ልጅ ስሙነ፡ ስጠው mākinawən siṭəbbəq läq^wäyyäw¹ ləğ səmuni sājtəw 'he gave a quarter to the kid who had been watching the car'.

ቂዩ with a conjunction: ሁለት ሰዓት ያህል መጽሐፍ ሲያነብ እንደቂዩ ደክሞት፡ አንቀላፋ ካህላት sāat yəhəl māšhaf siyanəbb əndäq^wäyyä dəkmot anqälaffa 'after reading a book for about two hours he got tired and dozed off'.

With the negative imperfect: ሁለት ሰዓት ሳይበላ ቢቆይ ሆዱን አመመው ካህላት sāat saybāla biqoyy hodun amməməw 'his stomach ached just because he went without eating for two hours'; በገንዘብ ምክንያት መጽሐፍ ሳይታተም ቂዩ bəgān-zāb məknəyat māšhafu sayəttattäm q^wäyyä 'because of budgetary reasons the book could not get published (for a while)'.

For the gerund+ቂዩ, see 59.10.

¹The particle ለ of ለቂዩው is a preposition since it refers to ልጅ.

55.22. A+imperfect+conjugated ትንሽ: ቀረ, or ምንም: አልቀረ with object suffix pronouns

This structure expresses imminence with the meanings 'nearly, almost, come to the point of, be on the verge of, be ready to'. Examples: **ለቡ: ሊፈነዳ: ትንሽ: ቀረው:** (or **ምንም: አልቀረው:**) *labbu lifānādda tannās qārrāw* (or *mənəmm alqārrāw*) 'his heart was on the verge of bursting' (or 'almost exploded'), lit. 'in order that his heart explodes little remained for it' (or 'nothing remained for it'); **ልታፈን: ምንም: አልቀረኝም** *lattaḥān mənəmm alqārrāññəmm* 'I nearly suffocated'; **ከትባት: ፈንጣጣን: ሊያጠፋ: ምንም: አልቀረው** *kəttəbat fāntātan liyaṭāfa mənəmm alqārrāw* 'vaccination has nearly eradicated smallpox'; **ባጣም: ተበሳጭታለች: ልታለቅስ: ምንም: አልቀራት** *bəṭam tābəsəṭtalläčč. ləttalāqs mənəmm alqārrat* 'she is very upset; she is ready to cry'; **ፈረንሳይኛ: ልክ: እንደ: ተወላጆች: ልትናገር: ምንም: አልቀረህም** *fārānsayəñña ləkk əndä tāwəlağöččəu ləttənnaggār mənəmm alqārrāhəmm* 'you speak French almost like a native'; **ቦምብ: ሊፈነዳ: ትንሽ: ሲቀረው: አከሸፉት** *bombu lifānādda tannās siqārəw akāššəḥfu* 'they diffused the bomb when it was about to explode'; **ትምህርቱን: ሊጨርስ: ትንሽ: ሲቀረው: በችግር: ምክንያት: አቆመ** *təmhərtun liččərras tannās siqārəw bəčəggər məknəyat aqomä* 'due to poverty he stopped his education when he was about to finish school'; **ቦራ: (በ: ልሞት: ምንም: አልቀረኝም: ነበር** *bərab ləmot mənəmm alqārrāññəmm nəbbār* 'I nearly died of hunger'; **ሊደባደቡ: ምንም: አልቀራቸው: ነበር:** *liddābaddābu mənəmm alqārraččəw nəbbār* 'they almost came to the point of exchanging blows'.

Note also A+imperfect+expression of time+ሲቀረው/ሲቀራት *siqārəw/siqarat*, as in **መርከቧ: ልትሄድ: አንድ: ሰዓት: ሲቀራት: ተሳፈርን** *märkäb*ə ləttəhed and säat siqarat tāsaḥərn* 'we boarded an hour before the ship sailed' (lit. 'the-boat in-order-that-it-goes one hour when-it-was-left-to-it we-boarded').

55.23. ስ+negative imperfect+conjugated ቀረ./በመቅረት

55.23.1. This structure expresses the meaning 'fail to perform the action of the principal verb', or 'not perform the action of the principal verb'. Examples: **ጠበቃው: በቀጠር: ቀን: ሳይቀር: ብ: ቀረ** *ṭəbbəqaw bəqəṭəro qān sayqərb qərrä* 'the attorney failed to show up on the day of the appointment'; **ምክራችንን: ሳትቀበል: ቀረች** *məkračč. čənən sattaqqəbbäl qārräčč* 'she failed to follow our advice' (or 'she didn't follow our advice'); **ተሳስተው: የሰዎቹን: ስም: በሙሉ: ሳይጽፉ: ቀሩ** *təsastəw yəsəwöččun*

ትንሽ: ቀረው *tannās qārrāw* may be replaced by **ደረሰ** *dərräsü*, **ቀረበ** *qārräbä*, or **ተቃረበ** *təqərräbä*.

səm bāmulu sayşafu qärru 'they blundered and failed to write down the names of all the people'; ስልፉ: ስለበዛብኝ: ሲነግግ: ሳልገባ: ቀረሁ *sälifu səlābāzzabbəññ sinima salgäba qärrä*¹ 'because the queue was too long [against me], I couldn't get into the theater'; ዳኛውን: ስለሚፈራ: ሳይመጣ: ይቀራል: ብዩ: እገምታለሁ *daññawən sə-lämmifära sayəmāta yaqärall bəyye əgämmətallä*¹ 'I suspect that he will not show up (come) because he is afraid of the judge'; ወደ: ወንድምህ: ቤት: ሳትመጣ: ትቀራለህ? *wädä wändemmäh bet sattəmāta taqärallähənə?* 'do you think that perhaps you won't come to your brother's house?'; ሳይጋበዝ: በመቅረቱ: ቅር: ብሎት: ነበር *sayəggabbāz bämäqrātu qərr bəlot näbbär* 'he was cross because he hadn't been invited' (lit. 'because of his remaining without being invited').

This structure also expresses 'never'. Examples: ምኞቱ: ሳይፈጸምለት: ቀረ *məñ-ñotu sayəffäşšämällät qärrä* 'his wishes were never realized'; ያ: ሰው: ሳይመለስ: ቀረ *ya säw sayəmmälläs qärrä* 'that person never came back'.

55.23.2. ስ+negative imperfect+ይቀራል in the tone of a question expresses a possibility or likelihood in the affirmative. Examples: ሳይመጣ: ይቀራል? *saymāta yaqärall?* 'I think that he has come' (or, 'that he will come'); እንግባ፥ እስካሁን: ምሳ: ሳይደርስ: ይቀራል? *ənnəgba, əskahun masa saydärs yaqärall?* 'let's go in. By now lunch must be ready'.

55.23.2. ቀረ *qärrä* with conjunctions: ሳታጠና: ስለቀረኝ: ውጤቷ: ዝቅ: አለ *sataṭāna səlāqärräččə wəttet*^a *zaqq alä* 'her grades were low because she didn't study' ('she failed to study'); ነገ: ሳትመጡ: ብትቀሩ: ትቀጣላችሁ *nägä sattəmātu bəttəqäru taqqäṭṭallaččə*¹ 'if you fail to come tomorrow you will be punished'; ቶሎ: ሳይመለስ: ቢቀር: ሰው: ላከሁብት *tolo sayəmmälläs biqär säw lakhubbät* 'I sent someone after him when he failed to return soon'; ንስሐ: ሳትገቡ: ብትቀሩ: ወዮላችሁ *nəssəha satagäbu bəttəqäru wäyyollaččə*¹ 'woe unto you if you don't repent'; ንደኞችህ: እዚህ: ሳይመጡ: ቢቀሩስ? *g'addäññoččəh əzzih saymātu biqäruss?* 'what if your friends don't come here at all?'

55.24. ስ+negative imperfect+አይቀር/ም: አልቀረም

55.24.1. The structure of ስ+negative imperfect followed by አልቀረም *alqärrämm* expresses probability or likelihood ('likely, liable') of the action in the past; with አይ

¹In an affirmative statement ሳይመጣ: ይቀራል *saymāta yaqärall* means 'he will not come': e.g., ገንዘብ: ካላሸለት: ሳይመጣ: ይቀራል *gänzäh kallakəšällät saymāta yaqärall* 'if you don't send him money he will not come'. The sentence ሳይመጣ: አይቀርም *saymāta ayqärəmm* means 'he is likely to come'.

ቀርፎ *ayqärəmm* ('he will not miss') it expresses probability or likelihood of the action in the present or future (for this structure also referring to the past, with the meaning 'must', see below).

Examples for the past: ደ-በዳቤው: ሳይጠፋ: አልቀረም *däbdabbew sayäfa al-qärrəmm* 'it is likely that the letter was lost'; ከበደ: መጥቶ: ይሆን? ሳይመጣ: አልቀረም *käbbädä mäṭto* (for *mäṭto*) *yəhon?* *saymäta alqärrəmm* 'might Käbbädä have possibly arrived? (freely, 'do you think Käbbädä is back?'). It is likely that he has arrived' (freely, 'I believe he has'); ያንን: ሰው: ሳሳስቀይመው: አልቀረሁም *yannən säw salasqäyyämäw alqärrähumm* 'I have probably offended that person', or 'I believe I have offended that person'.

55.24.2. Note, however, that even in the structure of ሰ+negative imperfect+አልቀረም the meaning may be that of the present or future: thus, ነገ: ሳላሄድ: አልቀረሁም *nägä salhed alqärrähumm* 'it is more likely (than not) that I will go tomorrow'; እንግዳዋ: አልተመለሰችም: መንገድ: ሳይጠፋት: አልቀረችም: (or አልቀረም, or አይቀርም) *əngədawa altämälläsäččəm, mängäd sayäfat alqärräččəmm* (or *alqärrəmm*, or *ayqärəmm*) 'the guest did not return; she's probably lost'; ሳጥኛቸ: ሳይወድቁ: አይቀሩም *saṭnočču saywädu ayqärumm* 'the boxes are liable to fall' (or, 'have probably fallen').

Examples for the present or future with አይቀርም *ayqärəmm*, but also for the past: ጭጋጉ: በብዙ: በታዎች: እንዳለ: ሳይቆይ: አይቀርም *čəgagu bäbəzu botawočč əndallä sayqoyy ayqärəmm* 'the fog is likely to persist in most areas' (lit. 'the-fog will-not-remain without-that-it-lasts'); የማይጠነቀቅ: ሰው: ስሕተት: ሳይሠራ: አይቀርም *yämmayəṭṭänäqqäq säw səhtät saysära ayqärəmm* 'a careless person is apt (likely) to make mistakes'; ትልቅ: ጦርነት: ቢነሣ: ሥልጣኔን: ሳያወድም: አይቀርም *talləq torənnät binnässa səlatənən sayawädəm ayqärəmm* 'a major war will probably put an end to civilization'; ጥፋተኛው: እርሱ: ሳይሆን: አይቀርም *ṭəfatəññaw ərsu sayhon ayqärəmm* 'it is probable that he is at fault'; ዛሬ: ማታ: ሲገማ: ሳላሄድ: አልቀርም *zare mata sinima salhed alqärəmm* 'I think that I will go to the theater tonight' (expressing probability); ሬዲዮንዋ: መጠገን: ሳያስፈልገው: አይቀርም *rediyonwa mäṭ-tägän sayasfälləgəw ayqärəmm* 'her radio probably needs repairing' (lit. 'the being repaired of her radio is likely to be necessary'); እንዲያውም: ሳይሞት: አይቀርም *əndiyawəmm saymor ayqärəmm* 'for all I know, he may be dead'. Note ወዳጅ: ዛሬ: ሳይቀር: አይቀርም *wədəğə zare sayqär ayqärəmm* 'my friend will probably not come today' (lit. 'he will not remain without being absent', that is, 'he will probably be absent').

The above-mentioned structure may also express the past. Examples: በቅርቡ: ሳያመልጡ: አይቀሩም *bāqərbu sayamāltu ayqārumm* 'they will most probably escape soon' (also, 'they have probably escaped recently'); ሣጥኖቹ: ሳይወድቁ: አይቀሩም *saṭnočēu saywāddu ayqārumm* 'the boxes are likely to fall' (also 'the boxes have probably fallen'); የሆነ: ሰው: ሳይረዳህ: አይቀርም *yāhonā säw sayrādah ayqārəmm* 'surely someone is likely to help you' (also, 'surely someone must have helped you').

55.24.3. This structure for the present and past also expresses 'must' (=probably). Examples: እኔ: እንደሚመስለኝ: ፕሬዚዳንቱ: ሳይሳሳት: አልቀረም *əne ən-dämmimäsläññ prezidantu sayəssasat alqärrämm* 'it seems to me that the president has made a mistake'; እስካሁን: ምሳ: ሳይደርስ: አልቀረም ÷ እንግባ *əskahun məsasay-därs alqärrämm, ənnəgəba* 'by now lunch must be ready; let's go in'; እስካሁን: ሳይመጣ: አልቀረም *əskahun saymäta alqärrämm* 'he must have come by now', or 'he might have come by now'; በዚያን: ጊዜ: ኢትዮጵያ: ውስጥ: ሳይሆን: አይቀርም *bäz-ziyān gize ityoppəya wəst sayhon ayqārəmm* 'he must have been (or 'he most likely was') in Ethiopia at that time'; እግራ: ደንዝዚል ÷ ጅምቱ: ሳይነካ: አይቀርም *əgre dän-zəz"all, ḡəmmate sayənnəkka ayqārəmm* 'my foot is numb; I must have hurt the nerve' (lit. 'my nerve must have been adversely affected'); ቅር: ብሉታል ÷ በፈተና: ሳይወድቅ: አይቀርም *qarr bəlotall, bāfātāna saywādq ayqārəmm* 'he looks gloomy, he must have failed the exam'.

55.24.4. ስ+negative imperfect followed by እንድ+negative imperfect of ቀረ expresses 'be sure to, not fail to': e.g., ሥራህን: ከጨረስክ: በኋላ: እኔጋ: ሳትመጣ: እንዳትቀር *sərahən kāčärräsk bäh"ala ənega sattəmāta əndattəqär* 'be sure to come to me after you have finished your work'; እዚያ: ሳትሄድ: እንዳትቀር *əzziya sattəhed əndattəqär* 'don't fail to go there'.

With certain verbs of enunciation, perception, such as ጠቀስ *ṭəqqäsä* 'mention', አስታወስ *astawwäsä* 'remember', አመሰገነ *aməsəggänä* 'thank', the meaning 'not fail to' may also be expressed by ስ+negative imperfect followed by the negative imperfect of አለፈ *alläfä* 'pass': e.g., አብረን: በነበርንበት: ጊዜ: የሠራነውን: ጥሩ: ጥሩ: ነገር: ሳላነሣ: አልፍም *abrən bänəbbärə-nəbbät gize yäsərrānəwən ʔəru ʔəru nəgär salanäsä alalfəmm* 'I will not (or 'never') fail to mention the nice things we used to do while we were together'.

For the verbal noun+የግደቀር: ነው see 62.6. See also 128.13.

55.25. ስ+Imperfect with verbs expressing time

55.25.1. With verbs expressing the spending of a certain time of day, or a longer period, such as ዋለ *walä* 'spend the day', አረፈደ *arəffädä* 'spend the morning', አመሸ

amäššä 'spend the evening', *አደረ* *addärä* 'spend the night', *ከረመ* *kärrämä* 'spend the rainy season', *ባጆ* *bağğä* 'spend the dry season', *ሰነበተ* *sänäbbätä* 'stay a long time', the simple imperfect of the principal verb is preceded by the conjunction *ሰ* and the auxiliary verb is conjugated in agreement with the principal verb. This structure expresses the spending of time designated by the auxiliary verb (such as *ዋለ* *walä* 'spend the day', *አመሽ* *amäššä* 'spend the evening', and the others mentioned above) while performing the action of the main verb.

Examples: *ልጁ*: *ሰ.ያለቅሰ*: *ዋለ* *laḡu siyaläqs walä* 'the child cried all day long'; *ሰ.ያካፋ*: *ዋለ* *siyakaffa walä* 'it's been drizzling all day'; *ምን*: *ሰትሠራ*: *ዋለክ?* *mən səttəsära walk?* 'what were you doing all day?'; *ገበሬው*: *ሁ-ልገ.ዜ*: *ቀኑን*: *ሙሉ*: *ሰ.ያርስ*: *የሚውለው*: *መሬት*: *የማን*: *ነው?* *gäbärew hulgize qänun mulu siyars yämmiwäläw märet yäman näw?* 'whose is the land that the farmer always ploughs all day long?'; *ሰ.በላና*: *ሰ.ጠጣ*: *ይውላል* *sibälanna siṭäṭta yəwəlall* 'all day long he eats and drinks'; *ካርታ*: *ሰ.ሜወቱ*: *አመሹ*: *karta siččawwātu amäššū* 'they played cards all evening'; *ሰንሜወት*: *አመሽን* *sənnəččawwät amäššän* 'we spent a good part of the evening chatting'; *ሲዘናኑ*: *አመሹ*: *sizäfnu amäššū* 'they sang late into the evening'; *ወባ*: *ሌሊቱን*: *ሙሉ*: *ሲነክሰኝ*: *አደረ* *wäba lelitun mulu sinäksänñ addärä* 'the mosquitos bit me all night long'; *ሰበላ*: *ሰጠጣ*: *አድራሉሁ* *səbäla səṭäṭta adralläw* 'I will spend the night eating and drinking'; *ሲያጠና*: *አነጋ* *siyatäna anägga* 'he stayed up all night studying'; *የቤተ*: *ክርስቲያን*: *ደወል*: *ሰ.ደወል*: *አረፈደ* *yäbetä krastiyān dāwāl siddāwwäl aräffädä* 'the church bells rang all morning'; *ቄሱ*: *ጸሎት*: *ሲያደርሱ*: *አረፈዱ* *qesu sälot siyadärsu aräffädu* 'the priest prayed well into the morning'; *ሰነቱ*: *ገበሬ*: *ከረምቱን*: *ሰ.ያውደለድል*: *ከረመ* *sänäfu gäbäre krämtun siyawdäläddäl kärrämä* 'the lazy farmer spent the rainy season idly', or 'the lazy farmer idled away the rainy season'; *አዲስ*: *አበባ*: *ወጥቶ*: *አማሾቹ*: *ዘንድ*: *ሲያገግም*: *ባጆ* *addis abäba wäṭto* (for *wäṭto*) *amačöčö zänd siyagäggam bağğä* 'he went to Addis Ababa and spent the dry season with his in-laws recuperating'; *ሰፋሲካ*: *የሚሆን*: *ምግብና*: *መጠጥ*: *ሰናዘጋጅ*: *ሰነበትን* *läfasika yämmihon mäğbanna mäṭäṭt sənnazzäğəğğ sänäbbätən* 'we spent the past few days preparing food and drinks for Easter'.

Note that *ተቀመጠ* *taqämmätä* originally 'sit' also has the meaning 'spend the time doing something', as in *ከሰርጌ*: *በፊት*: *ልጁ*: *ቱ*: *ጠላ*: *እየጠመተች*: *ቅመም*: *እያዘጋጀች*: *ተቀመጠች*

¹ሰ+simple imperfect followed by *ዋለ* also expresses the meaning of 'keep on doing something': e.g., *ገበሬው*: *ገናም*: *ይጥል*: *እንደሁ*: *ብሎ*: *ሰግይ*: *ሰግዩን*: *ሲያይ*: *ዋለ* *gäbärew zənam yəṭal əndähu bolə sämay sämayun siyay walä* 'the farmer kept on looking at the sky hoping it would rain'.

käsärg^wa bäfit ləḡitu tälla əyyätämmäqäčč qəmäm əyyazzägaḡḡäčč tāqämmätäčč ‘before her wedding the girl spent the time brewing beer and preparing spices’.

55.25.2. The verb expressing time may also be used in the gerund and the principal verb in any verb form. Examples: *አምሽቱ: ይመጣል amšəto yəmätall* ‘he will come late in the evening’; *አምሽቱ: ተኛሁ amšəčče tāñña^wh* ‘I went to bed late’; *ባንድ: ሲጫወቱ ውለው: ግታ: ሁሉም: ወደየቤታቸው: ሂዱ band siččawwātu wələw mata hullumm wädäyyäbetaččəw hedu* ‘they spent the day playing together and they all went to their respective homes in the evening’.

56. COMPOUND IMPERFECT

56.1. The compound imperfect is formed by combining the simple imperfect with the verb *አለ allä* (for which see 83). Because of this composition the term “compound imperfect” would be appropriate.

The bases of types A, B, and C are the same as those of the simple imperfect, that is, *-SäB(ə)R-* for type A, *-FäLLəG-* for type B, and *-MaRRək-* for type C.

The prefixes are the same as those of the simple imperfect, regardless of the type, but the vocalic suffix *-u* of the 2d and 3d plural is treated differently. The conjugated *አለ allä* is added to the above-mentioned base. Note, however, that in the sg. 3d masculine the original *አለ allä* is abbreviated to *አል all¹*.

56.1.1. The prefixes and suffixes of the imperfect are:

Sg.	3d masc.	<i>yə---all</i>
	3d fem.	<i>tə---alläčč</i>
	2d masc.	<i>tə---alläh</i>
	2d fem.	<i>tə---i^yalläš</i>
	or	<i>tə---ə^yalläš</i>
	1st com.	<i>ə---allähu</i> (pronounced <i>-allä^wh</i>)
Pl.	3d com.	<i>yə---allu</i>
	2d com.	<i>tə---allaččəhu</i> (pronounced <i>-allaččə^wh</i>)
	1st com.	<i>ənnə---allän</i> (or <i>-allänä</i> , rare)
	or	<i>ən---allän</i>

The 3d pl. common is also used as the form of respect for the 2d and 3d persons.

¹The independent *አለ allä* and the negative *የለ(ም) yällä(mn)* may likewise be shortened into *አል all*, *የለ yäll*: thus, *የት: አል? yät all?* ‘where is he?’; *ያገኘ: የለ? yaḡäññ yäll?* ‘will he not find?’

In the script, the initial vowel *a* of the auxiliary verb አለ *allä* is obtained by putting the final consonant of the base in the 4th order: thus, ይሰብራል *yäsäbrall*.

In the sg. 2d feminine ትሰብራለሽ *täsäbrīʔalläš* (instead of ትሰብራ-አለሽ *täsäb-ri-alläš*), the semi-consonant *ʔ* is used to avoid the hiatus *i-a*; the form ትሰብራለሽ *täsäbrəʔalläš* results from the dissimilation of *-iʔa* into *-əʔa*. In spelling there are three variants that reflect either the pronunciation or the origin of the form. These variants are: ትሰብራለሽ, reflecting the pronunciation *täsäbrīʔalläš*; ትሰብራለሽ, reflecting the pronunciation *täsäbrəʔalläš*; ትሰብራለሽ, reflecting the origin of the form.

56.1.2. The forms of the imperfect are as follows:

SINGULAR

3d m.	ይሰብራል	<i>yäsäbrall</i>	'he breaks, he will break'
3d f.	ትሰብራለሽ	<i>täsäbralläčč</i>	'she breaks, she will break'
2d m.	ትሰብራለህ	<i>täsäbralläh</i>	'you break, you will break'
2d f.	ትሰብራለሽ	<i>täsäbrīʔalläš</i>	'you break, you will break'
	ትሰብራለሽ	<i>täsäbrəʔalläš</i>	
1st c.	እሰብራለሁ	<i>əsäbrallähu**</i>	'I break, I will break'

PLURAL

3d c.	ይሰብራሉ	<i>yäsäbrallu***</i>	'they break, they will break'
2d c.	ትሰብራላችሁ	<i>täsäbrallaččəhu****</i>	'you break, you will break'
1st c.	እንሰብራለን	<i>ənsäbrallän</i>	'we break, we will break'
	or	<i>ənsäbrallän*****</i>	

RESPECT

2d & 3d	ይሰብራሉ	<i>yäsäbrallu</i>	'You break, He breaks'
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*The meaning of the imperfect is also 'I am+ participle': e.g., 'I am breaking, he is breaking', and so on.

**Pronounced *əsäbralläw*h, *əsäbrallähw*.

***In speech ይሰብሩአሉ *yäsäbruallu* is likewise used.

****Pronounced *täsäbrallaččəw*h, *täsäbrallaččəw*, *täsäbrallaččəh*. Also occasionally written ትሰብሩላችሁ, pronounced *täsäbru*allaččəh.

*****Also እንሰብራለን *ənsäbrallänä*, rare.

There is also another form of respect for the 2d person: ትሰብራሉኑ *täsäbrallähw* or *täsäbralläw*h 'You break'.

For 1.2.2 verbs, such as ነደደ *näddädä*, the compound imperfect is ይነዳል instead of ይነድዳል, pronounced *yənäddall*, see 55.1.1.

56.1.3. In the 1st person, singular, the particle ኝ-ሽ is occasionally added: thus, እበላላሁኝ *əbälallähunñ* 'I will eat', እሄዳሁኝ *əhedallähunñ* 'I will go'.

This particle is also added when the imperfect has the marker of the direct object, as እበላዋሁኝ in *əbälawallähunñ* 'I will eat it'.

For the particle -ኝ added to the 1st person, perfect and to the compound gerund, see 54.1.4; 60.1.

56.1.4. Types B and C have the same pattern except for the gemination of the 2d radical in both types: thus, type B ይፈልጋል *yəfälləgall*, ይፈልጋሉ *yəfälləgallu*; type C ይማርካል *yəmarrakall*, ይማርካሉ *yəmarrakallu*.

Since, as we know, the Ethiopic script has no special mark for indicating the gemination of a consonant (see 1.3) or for the pronunciation of the 6th order (see 1.3), type A is not written differently from type B in script. Indeed, in writing, ይሰብራል looks like ይፈልጋል, that is, ይ in both cases, followed by the 1st radical in the 1st order, 2d radical in the 6th order, 3d radical in the 4th order, and ል. It is only from the pronunciation that we know that ይሰብራል does not have a geminated 2d radical and is pronounced *yəSäBRall* and that ይፈልጋል is pronounced *yəFälləGall*, with gemination of the 2d radical. Note that the root consonants are capitalized.

56.1.5. As with the simple imperfect in the sg. 2d feminine, a final dental, a sibilant, and *l, n* of the root being followed by *-i* is palatalized. Examples:

ትወልጁያለሽ	<i>təwəlǧiʔalläs</i>	from	ወለደ	<i>wällädä</i>	'give birth'
ትከፍቺያለሽ	<i>təkäfcʔiʔalläs</i>	from	ከፈተ	<i>käffätä</i>	'open'
ትበልጧያለሽ	<i>təbälǧiʔalläs</i>	from	በለጠ	<i>bällätä</i>	'exceed'
ትለምኝያለሽ	<i>tälämməñiʔalläs</i>	from	ለመነ	<i>lämmänä</i>	'beg'
ትመልሽያለሽ	<i>təmälləšiʔalläs</i>	from	መለሰ	<i>mälläsä</i>	'answer'
ትመርገርያለሽ	<i>təmärǧiʔalläs</i>	from	መረዘ	<i>märräzä</i>	'poison'
ትገልጧያለሽ	<i>təǧälǧiʔalläs</i>	from	ገለጠ	<i>ǧällätä</i>	'disclose'
ትከፍያለሽ	<i>təkäfʔalläs</i>	from	ከፈለ	<i>käffälä</i>	'pay, divide'

Note that in the palatalization, the palatal sound may either preserve the vowel *i* (thus ሽ, *xi* instead of ሰ, *si*) or may lose the vowel *i* in pronunciation as well as in writing (thus ሽ *ʃ* instead of ሰ, *si*). In the preservation of the vowel *i* with the palatalized consonant, the pronunciation is *tələbʃiʔalläs* or *tələbʃəʔalläs*, written ትለብሽያለሽ: ትለብሽያለሽ 'you (fem.) put on a dress'. In the loss of the vowel *i* in the palatal, the pronunciation is *tələbʃalläs*, *təmərǧalläs*, *təkäfʃalläs*, written ትለብሻለሽ: ትመርጫለሽ: ትከፍቻለሽ. From ከፈለ *käffälä* the form is ትከፍሉያለሽ *təkäfliyalläs* or ትከፍያለሽ *təkäfyalläs*.

56.1.6. In a given context, ስ (see 60.1) and in olden texts also -ም, may be intercalated between the simple imperfect and the auxiliary -all: thus, ይመጣላል *yəmätā-ss-all* for ይመጣልስ *yəmätāll-əss* 'will he indeed come?'; ይነግሩማል *yənäggru-mm-all* for ይነግራሉም *yənäggrallu-mm* 'and they will speak'.

56.2. Meaning of the compound imperfect

56.2.1. The compound imperfect expresses the present or future in the main clause: ይሰብራል *yəsäbrall* 'he breaks, he is breaking, he will break'. Examples: ትንሹ፡ ልጅ፡ እ.ቃ፡ ይሰብራል *tənnəšū laḅ əqa yəsäbrall* 'the little child will break things'; ሽማግሌዎች፡ ልጆችን፡ ይ.መ.ር.ቃሉ *šəmagallewoččə laḅəoččən yəmārrəqallu* 'old men bless children'; ንገዝብ፡ እንፈልጋለን *gänzäb ənnəfälləgallän* 'we want money'.

The compound imperfect may also have the meaning of a future perfect: e.g., እቤት፡ በምትደርሱበት፡ ሰዓት፡ ዓለሙ፡ ሥራውን፡ ይጨርሳል *əbet bämmattadärsubbät säat alämu sərawən yəčərrəsall* 'by the time you get home (lit. 'by the time you arrive in it'), Alämu will have finished his work'.

It also expresses 'would': e.g., እሱን፡ ማንም፡ ተማሪ፡ ያውቃል *əssun mannəmm tāmari yawqall* 'any student would know that'.

Conjugated ይፈልጋል *yəfälləgall* may mean 'would like to': e.g., ነገ፡ እንድትመጣ፡ እፈልጋለሁ *nägä əndəttəmāta əfälləgalläw* 'I would like you to come tomorrow'; አዲስ፡ መኪና፡ እፈልጋለሁ፡ ነገር፡ ግን፡ አሁን፡ መግዛት፡ አልችልም *addis mākina əfälləgalläw* 'nägär gən ahun māgzat alčäləmm 'I would like to have a new car; however, I can't afford to buy (one) just now'.

56.2.2. The interrogative affirmative in the present-future is likewise expressed by the compound imperfect, either (1) by interrogative elements; (2) by a rising tone; (3) or by a suffixed -ን -nə likewise with a rising tone.

Examples: (1) ምስጢር፡ ለምን፡ ለልጅ፡ ትነግራለሽ? *məstir lämən läləḅ tənägriyalläs?* 'why do you tell secrets to a child?'; ሥራውን፡ መቸ፡ ትጀምራላችሁ? *sərawən mäčä təḅämmərallaččəh?* 'when will you start the work?'; (2) በመኪና፡ ይሄዳሉ? *bä-mākina yəhedallu?* 'will they go by car?'; (3) ይበቃልን? *yəbbəqalla-nə?* 'is it enough?'

56.2.3. A succession of two actions in the present-future may be expressed as follows: 'all day long he eats and drinks' ቀኑን፡ ሙሉ፡ ይበላል፡ ይጠጣል *qänun mulu yəbälall yəṯäṯtall*; or ቀኑን፡ ሙሉ፡ ይበላልም፡ ይጠጣልም *qänun mulu yəbälall-əmm yəṯäṯtall-əmm*; or ቀኑን፡ ሙሉ፡ ይበላል፡ ይጠጣልም *qänun mulu yəbälall yəṯäṯtall-əmm*.

56.2.4. The structure of two verbs in the compound imperfect separated by *-ና* *-nna* expresses 'because, since, for (cause), as (cause)'. Examples for two different subjects: በጣም: ያጠናልና: ፈተናውን: እንደሚያልፍ: እውቃለሁ- *bätam yaätanall-ännna fätänawän endämmiyalf awqalläw* 'as he studies a lot, I know that he will pass his exam'; አባቴ: ይመጣልና: ወንድሜ: ይጠብቅዋል *abbate yämätall-ännna wändämm- me yaätäbbaqäw* 'since my father is coming, my brother will wait for him'; ይህ: ነገር: ብዙ: ጊዜ: ይፈጃልና: እስከዚያው: ድረስ: እዚህ: ይቆያሉ *yäh nägär bəzu gize ya-fäǰall-ännna əskäzziyaw dəräs əzzih yəqoyyallu* 'as this matter requires a lot of time, they will remain here for the duration'.

The particle *-ና* *-nna* suffixed to the compound imperfect and followed by a verb form other than the compound imperfect expresses 'consequently, since, because, as (=since)'. Examples: በረዶ: ይጥላልና: መስኮቱን: ዝጋ *bärädo yaätall-ännna mäskotun zəga* 'it is hailing, so (consequently) shut the window', or 'since it is hailing, shut the window'; ምናልባት: እንፈልግህ: ይሆናልና: አትራቅ *mənalbat ənnəfälləgəh yə-honall-ännna attəraq* 'we will probably be needing you, so don't go far', or 'since we will be needing you, don't go far'; በጣም: ያጠናልና: ፈተናውን: ማለፍ: አይቀርም *bätam yaätanall-ännna fätänawän maläfu ayqärəmm* 'because he studies a lot, he will certainly pass the exam'; ወንድሜ: ይመጣልና: ጠረጴዛውን: ይጠግነው *wändämm- me yämätall-ännna täräppezawän yaätəggənaw* 'as my brother is coming let him fix the table'.

A simple imperfect+ና followed by a compound imperfect expresses 'then', as well as a simultaneous action. Examples for the same subject: መጽሐፎቼን: ይይዝና: ከሌሎች: ተማሪዎች: ጋር: ወደ: ተማሪ: ቤት: ይሄዳል *məšha foččün yəyaz-ännna käle-ločč tämariwočč gar wädä tämari bet yəhedall* 'he takes his books and then goes to school with the other students'; የሚጥለው: በሽታ: ሲነሣበት: ይወድቅና: አረፋ: ይደፍቃል *yämmiätäləw häššəta sinnässabbät yəwädq-ännna aräfa yädäfqall* 'when he has a fit (lit. 'when a disease that throws him down arises against him') he falls to the ground and foams at the mouth'; ቀን: መላ: ይበላና: ይጠባል *qän mulu yəbäla-nna yaätäfall* 'all day long he eats and then he drinks'.

56.3. Impersonal compound imperfect

56.3.1. Amharic uses an impersonal imperfect 'one' that consists of the simple imperfect, 3d person plural (ይነግሩ *yənägru*) combined with the auxiliary *-all*. In the contact between the final vowel *-u* of *ይነግሩ yənägru*, and the initial vowel *-a* of *-all*, a semi-vowel *w* is produced and the final *-u* may be omitted (see 18.2.2). The resulting form is *ይነግሩዋል yənägru^wall* or *ይነግሩል yənägr^wall*. This form expresses an in-

junction, an admonition, an exhortation, and a habitual action. It is best rendered by 'one should do something', or 'one habitually does something'. It is most often used in proverbs, in sayings, and in charms, but also in everyday speech.

Note that this structure may be replaced by the verbal noun+ነው for which see 62.4.

Examples: ለቁላ፡ ቁሰል፡ የሽረራት፡ ድር፡ አሳርሮ፡ በማር፡ ለውሶ፡ ይቀቧል፡ (or መቀባት፡ ነው) *läq'älla qusl yäsärärit dər asarrəro bāmar läwwəso yaqäbb'alla* (or *mä-qäbbat näw*) 'for cancerous wounds, one should burn a cob-web, mix it with honey and apply (to the wound)'; ይታደላል፡ እንጂ፡ ይታገላል? *yättaddäl'alla ənጂ, yättaggäl'alla?* 'one is born lucky, does one struggle?' (or 'one does not struggle for it'), that is to say, 'you have to be born lucky, you can't make it on your own by struggling for it' (free equivalent: 'one is born with a silver spoon in one's mouth'); ከቶ፡ ቀን፡ ሰመጣ፡ ይጸልይዋል፡ እንጂ፡ ይዘፍኗል? *kəfu qān simāta yəsälləy'alla ənጂ, yəzäfn'alla?* 'when bad days come, one prays, not sing' (lit. 'does one sing?'); በልጅ፡ አመካኝቶ፡ ይበላል፡ አንጉቶ *bäləጅ ammākāñəto yəbäl'alla ang'əto* 'one uses children as a pretext in order to eat (for oneself) the *ang'əto*-bread'; የእግዚአብሔርን፡ ጸጋ፡ ለመቀዳጃት፡ በየቀኑ፡ ይማጸናል? *yäəgzä-abəherən šägga lämäqqādaḡät bäyyäqqānu yəmasšān'alla* 'one should make daily supplications in order to attain God's grace'; አይጣል፡ ነው፡ እንጂ፡ ከጣለ፡ ምን፡ ይላል? *aytal näw ənጂ kätalä mən yəl'alla?* 'one hopes that calamity won't come, if it does what can one say?' (lit. 'may He [God] not throw [calamity], if he throws, what can one say?'); ወጥ፡ ከሠሩ፡ አይቀር፡ እንደ፡ አልማን፡ ይሠሩል *wät käsärru ayqär əndä almaz yəsär'alla* 'if one goes on to make stew, one should do it like Almaz' (freely: 'Almaz really knows how to cook'); ነገሩን፡ በደንብ፡ ለመረዳት፡ አባሪውን፡ ይመለከታል *nägärun bädānb lämärrādat abariwən yəmmäläkkät'alla* 'to understand the matter well, see the appendix'; በትክክል፡ ለመመለስ፡ ጥያቄዎችን፡ በጥንቃቄ፡ ያነባል *bätəkəkkəl lämämalläs təyyaqewoččən bätənəqqaqe yanäbb'alla* 'in order to give the correct answers one should read the questions carefully'.

Note the expression: ወጥ፡ ይላል፡ እንዲህ፡ ነው *wät yəl'alla əndih näw* 'this is what I really call stew'.

56.3.2. The impersonal imperfect is not used in the negative. A negative meaning is expressed either by the negative imperfect in the 3d person, plural, or by the negative imperfect in the 3d person, singular, in the *tä*-stem: thus, 'even if one is sick one does not eat meat on a fasting day' is expressed by በሽተኛ፡ ቢሆኑም፡ በጾም፡ ቀን፡ ሥጋ፡ አይበሉም *bäššətiāñña bihonumm bəšom qān səga aybälumm*, or by በሽተኛ፡ ቢሆ

ኑም፡ በጾም፡ ቀን፡ ሥጋ፡ አይበላም *bäššätäñña bihonumm bäšom qän səga ayəbbäl-lamm* (lit. 'it is not eaten').

56.3.3. With prepositional suffixes one uses the simple imperfect with prepositional suffixes, not the impersonal imperfect. Examples: ለሆድ፡ ቁርጠት፡ ይበሉበት ÷ ለራስ፡ ምታት፡ ይጮሁበት *lähod qurtät yəbälubbät; läras mətat yəçohubbät* 'one eats (lit. 'one eats against it') for bellyache; one shouts (lit. 'one shouts against it') for headache'; በሰው፡ ቁሰል፡ ዕንጨት፡ ይሰጉበት *bäsaw qusl ənçät yəsäddubbät* 'one sticks (lit. 'one sticks into it') a stick in a person's wounds', that is, 'rubbing salt into one's wounds'.

The impersonal imperfect may be used in Gondar and Gojjam as the regular simple imperfect: thus, ይነግሩል *yənägr^wall* is the equivalent of ይነግራሉ *yənägrallu*.

JUSSIVE and IMPERATIVE

For the expression of a command or of a prohibition, Amharic uses two forms: the jussive and the imperative. The jussive is formed with prefixes and suffixes; the imperative has suffixes only.

The affirmative jussive expresses an affirmative command or order for the 1st and 3d persons (rendered in English by 'lets+verb': e.g., 'let him break, let me break') whereas the negative jussive expresses a prohibition for all persons. The imperative is used only for the 2d person and only for the expression of an affirmative command or order.

57. JUSSIVE

57.1. Affirmative jussive

The prefixes and suffixes are the same as those of the simple imperfect except for the 1st person singular, which has ል *la-* (for the 1st singular in the negative jussive, see 57.2). As for the base of the root, it is *-SBäR-* for type A, *-FäLLəG* for type B, and *-MaR(ə)K* 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.	<i>yə-</i>
	3f.	<i>la-</i>
	1c.	<i>la-</i>
Pl.	3c.	<i>yə---u</i>
	1c.	<i>ənna-. or ən-</i>

The third person plural is also used as a form of respect when speaking to a person or when speaking of a person.

The forms are as follows:

		Type A			
Sg.	3m.	ዩሰበር	<i>yəsbär</i>	'let him break'	
	3f.	ትሰበር	<i>təsbär</i>	'let her break'	
	1c.	ለሰበር	<i>ləsbär</i>	'let me break'	
Pl.	3c.	ዩሰበሩ	<i>yəsbäru</i>	'let them break'	
	1c.	እንሰበር	<i>ənnəsbär</i>	'let us break'	
		Type B		Type C	
Sg.	3m.	ዩፈሊግ	<i>yəfälləg</i>	ዩግርክ	<i>yəmark</i>
	3f.	ትፈሊግ	<i>təfälləg</i>	ትግርክ	<i>təmark</i>
	1c.	ለፈሊግ	<i>ləfälləg</i>	ለግርክ	<i>ləmark</i>
Pl.	3c.	ዩፈሊግ	<i>yəfälləgu</i>	ዩግርኩ	<i>yəmarku</i>
	1c.	እንፈሊግ	<i>ənnəfälləg</i>	እንግርኩ	<i>ənnəmark</i>

Note that the forms of the 2d person are not given in the table because, as noted above, the 2d person is used only with the negative jussive (for which see below).

As in the imperfect, a final dental, sibilant, *l*, or *n* in the 2d fem. singular ending in *-i* is palatalized (see 55.1.2).

For the combination of an affirmative jussive with a negative jussive, see in the alternative (135.9).

57.2. Negative jussive

The negative jussive is used to express a prohibition or a negative command for all persons.

The negative element of the jussive is *አ a-* for all persons. While in type A the prefixes *t*, *n* are geminated, they occur in a geminated or in non-geminated form in the types B and C. The 1st person plural, **እንሰበር** *ənnəsbär*, comes from **አ-እንሰበር** *a+ənnəsbär*, with elision of the vowel *ə* (see 8.1).

The negative jussive does not have a final *-ፆ*.

The forms of the negative jussive are:

		Type A	Type B	Type C
Sg.	3m.	አይሰበር	አዩፈሊግ	አዩግርክ
	3f.	አትሰበር	አትፈሊግ	አትግርክ
		<i>ayəsbär</i>	<i>ayfälləg</i>	<i>aymark</i>
		<i>attəsbär</i>	<i>attəfälləg</i>	<i>attəmark</i>
			or	or
			<i>afälləg</i>	<i>amark</i>

2m.	አትሰበር	<i>attəsbär</i>	አትፈልግ	<i>attəfalləg</i>	አትግርክ	<i>attəmark</i>
			or	<i>afälləg</i>	or	<i>atmark</i>
2f.	አትሰበሪ	<i>attəsbäri</i>	አትፈልገ	<i>attəfalləgi</i>	አትግርክ.	<i>attəmarki</i>
			or	<i>afälləgi</i>	or	<i>atmarki</i>
1c.	አልሰበር	<i>aləsbär*</i>	አልፈልግ	<i>afälləg</i>	አልግርክ	<i>almark</i>
Pl.	3c.	አይሰበሩ	አይፈልጉ	<i>ayfälləgu</i>	አይግርኩ	<i>aymarku</i>
	2c.	አትሰበሩ	አትፈልጉ	<i>attəfalləgu</i>	አትግርኩ	<i>attəmarku</i>
			or	<i>afälləgu</i>	or	<i>atmarku</i>
	1c.	አንሰበር	አንፈልግ	<i>annəfalləg</i>	አንግርክ	<i>annəmark</i>
			or	<i>anfälləg</i>	or	<i>anmark</i>

*አልሰበር *aləsbär* is composed of the negative element አል *al-* and the jussive form *አሰበር **əsbär*. It may also be analyzed as *h*-affirmative ልሰበር. Notice that the 1st sg. of the affirmative jussive is ልሰበር *ləsbär*, with initial *l*, not to be identified with the *l* of አል *al-*.

57.3. Meanings and usages of the jussive

The jussive is not a subordinate verb form, which means that it is not used with conjunctions as are the perfect and the imperfect.

The affirmative jussive expresses an affirmative command or order for the 1st and 3d persons, whereas the negative jussive expresses a prohibition for all persons. Examples: መጽሐፉን፡ ወደ፡ መጻሕፍት፡ ቤት፡ ይመልስ *məsha fun wädä məsahaft bet yəmalləs* 'let him return the book to the library'; ሥራውን፡ አሁን፡ እንጀምር *sərawən ahun ənnəğämmər* 'let us start the work now'; የመጣ፡ ይምጣ *yämätta yəmṭa* 'come what may' (lit. 'that-which-came let-it-come'); መጀመሪያ፡ ፒፓዬን፡ ልሰበር *mägäm-märiya pipayen lələkk'əs* 'let me light my pipe first' (or, 'I want to light my pipe first'); መስኮቱን፡ አትሰበር *mäskotun attəsbär* 'don't break the window' (also, 'let her not break the window'); መስኮቱን፡ አይሰበሩ *mäskotun ayəsbäru* 'let them not break the window'.

Augmented by *-a* with a rising pitch: e.g., አበበ፡ ሊሄድ፡ ነው። ይሂጻ *abbäbä lihed näw, yəhid-a* 'Abbäbä is about to leave. So let him go!'. For *-a*, see 161.

57.3.1. The jussive is also used to express 'should, would' in an affirmative clause; in an interrogative clause it is rendered by 'may, should, would, can'. Examples: ገንዘብ፡ እንዲኖረው፡ ይሥራ *gänzäb əndinoräw yəsrä* 'if he wants to have money (lit. 'in order for him to have money'), he should work' (or 'let him work'); ገንዘቡን፡ አሁን፡ ልውሰድ፡ ወይስ፡ ጿላ? *gänzäbun ahun ləwsäd wäyäss h'w'ala?* 'should I take the money now or later?'; በሩን፡ ይክፈት? *bärrun yəkfät?* 'should he open the door (or not)?';

ከበቅሉ፡ ለምን፡ ልውረድ? *käbäqlo lämän läwräd?* 'why should I get off the mule?';
 እጁን፡ ከመስጠት፡ ይልቅ፡ በረኃብ፡ ልሙት *əḡḡen kämästät yələq bärähab lamut*
 'I would starve to death (lit. 'die by hunger') rather than surrender'; ሌባም፡ አይደለሁ፡
 ብሉ፡ በጭኸ፡ ማን፡ ይሰማው? *lebamm aydällä^wh bəlo bičoh man yəsmaw?* 'who
 would listen to him when he proclaimed (lit. 'shouted'), saying "I am not a thief?"';
 ቡና፡ ልስጥህ? *bunna lasṯəh?* 'may I offer you a cup of coffee?'; ምን፡ ይደረግ፡ መቸሰ?
mən yəddäräg mäčäss? 'what can be done?' (freely, 'well, after all, nothing can be
 done'); ይህንን፡ የት፡ ልጣለው? *yəhännən yät laṯalāw?* 'where can I dispose of this?';
 ምን፡ ላድርግልዎት? *mən ladərgəlləwot?* 'what can I do for you?'

57.3.2. The meaning of 'should' is also expressed (1) by the jussive with the fixed form ይሆን; (2) by (ለ)ምን+conjugated ብሉ+jussive.

Examples: (1) ይሂድ፡ ይሆን? *yəhid yəhon?* 'should he go?'; ለሂድ፡ ይሆን? *ləhid yəhon?* 'should I go?'; (2) (ለ)ምን፡ ብሉ፡ ይምጣ? *(lä)mən bəlo yəmṯa* 'why should he come?'; (ለ)ምን፡ ብለው፡ ይሂዱ? *(lä)mən bəläw yəhidu?* 'why should they go?'

The idea of 'I, you, etc., should not, may not' is expressed by the negative jussive. Examples: ልጆች፡ አዋቂዎችን፡ አይስደቡ *ləḡoččə awaqiwöččən ayəsädabu* 'children should not insult (their) elders'; አዋቂን፡ አትስደብ *awaqin attəsäb* 'you should not insult (your) elders'.

57.3.3. ምኑን *mənun*, or እንደምን *əndämän*, or እንዴት *əndet*+jussive, expresses the meaning 'how can': e.g., ምኑን፡ ለሂድ፡ ዝናብ፡ እየዘነበ? *mənun ləhid zənab əyyäzännäbä?* 'how can I go when it is raining?'; ምኑን፡ ለምጣ፡ መኪና፡ የለኝም?
mənun ləmṯa mäkina yällänñəmm? 'how can I come, (when) I have no car?'; ይህን፡ ሸጧዝ፡ እንደምን፡ ላጽዳው?
yəhən šämiz əndämän lašdaw? 'how can I clean this shirt?'; ይህን፡ ሥጋ፡ እንዴት፡ እንብላው?
yəhən səga əndet ənnəblaw? 'how best can we eat this meat (i.e., 'cooked or raw)?'

57.3.4. The jussive is also used to express 'may' in fixed forms, as in እግዚአብሔር፡ ይመስገን *əgziabəher yəmmäsgän* 'may God be praised!' (freely, 'I am fine, thank you' in answer to the question እንደምን፡ ነዎት? *əndämän näwot?* 'how are you?'); እግዚአብሔር፡ ይስጥልኝ *əgziabəher yəstəllənñ* 'thank you!' (lit. 'may God give (you) on my behalf!'); ጤና፡ ይስጥልኝ *ṯena yəstəllənñ*, greeting of welcome or of parting (lit. 'may He grant (you) health for my sake').

In the domain of 'may', a frequent formula for an oath is an expression such as ይሙት *yəmut* (also imperative ሙት *mut*, lit. 'die!') 'really, I give you my word of honor', lit. 'may he die!' (referring normally to the father); እናቴ፡ ትሙት *ənnate ṯəmut* 'may my mother die!' (freely, 'I swear on my mother's life'); ኅይለ፡ ሥላሴ፡ ይሙት

haylä sellase yämut 'may Haile Sellase die!'. This statement is intended to show that what the speaker affirms is true, since he goes as far as to wish the death of a person whom he loves in the event his statement is false.

A variety of verbs in the 3d person, jussive, is used referring to to God or to a spirit: thus, *ያኑርህ yanuräh* 'may He keep you!'; *ያሳድግህ yasaddägäh* 'may He make you grow! (said to a child)'; *ይግርዎ yamaräwo* 'may He make you well!' (lit. 'may he pardon you', formula used when wishing health to a sick person); *ያንሣህ yansah* 'may He (or a spirit) kill you' (lit. 'may he remove you'); *ይነቀኝ yänäqänñ* 'may He choke me in your stead', and many others.

57.3.5. The jussive in the 3d person plural is also used as an order given to a person whom one addresses in a form of respect or when speaking of a person in a form of respect. Thus, *ይሂዱ yähidu* 'go, please!', or 'let him go, may He go!' (in a form of respect); *ደገና: ደደሩ* (or *ደገና: እደሩ*, imperative) *dähna yädäru* (or *dähna ädäru*) 'good night!' (lit. 'may You spend the night well!'). It should not be inferred that the imperative when used in the singular implies disrespect or impoliteness.

57.3.6. The jussive in a direct speech introduced by conjugated *-ብሎ* expresses intention. Examples: *ዳቦ: ልግዛ: -ብሎ: ሱቅ: ሂደ* *dabbo lägza bälo suq hedä* 'he went to the store to buy bread' (lit. 'he saying "let me buy bread"'); *ዳቦ: ልግዛ: -ብዬ: ሱቅ: ሂድኩ* *dabbo lägza bäyye suq hedk'* 'I went to the store to buy bread' (lit. 'I saying "let me buy bread"').

57.3.7. The alternative 'whether, or, whether...or' may also be expressed (1) by the jussive followed by *ወይስ wäyäss* 'or'; (2) by the jussive placed between the two nouns; (3) by *ይሁን yähun*; (4) by the juxtaposition of an affirmative and a negative jussive of the same verb; (5) by contrasting two jussives of different verbs of the same semantic area.

Examples: (1) *ገንዘቡን: አሁን: ልውሰድ: ወይስ: ጎላ?* *gänzäbun ahun läwsäd wäyäss h'w'ala?* 'should I take the money now or later?';

(2) *ሥጋም: ይብላ: አትክልት: ሁልጊዜ: ያግርራል* *səgamm yəbla atkält hul-gize yammarrəral* 'whether he eats meat or vegetables he complains all the time';

(3) *የሚመጣው: ዛሬ: ይሁን: ነገ: አይታወቅም* *yämmimätaw zare yähun nägä ayəttawwäqəmm* 'it is not known whether he is coming today or tomorrow';

(4) *አለቃው: እቢር: ይሁኑ: አይሁኑ: ጠይቀው* *aläqaw əbiro yəhunū ayhunū jāyyäqäw* 'ask him whether his boss is in the office'; *ይብላ: አይብላ: አላውቅም* *yəbla ayəbla alawqəmm* 'I don't know whether he has eaten or not' (or 'whether he eats or

not'); እኔን፡ ይፈልግ፡ አይፈልግ፡ አላውቅም *ənən yafälləg ayfälləg alawqəmm* 'I don't know whether he wants me or not';

5) አክሰቱ፡ ትኑር፡ ትሙት፡ አላውቅም *akəste tənur təmut alawqəmm* 'I don't know whether my aunt is alive or dead'; ይምጣ፡ ይሂድ፡ ግዴላኝም *yəmṯa yəhīd gəddəllāñnəmm* 'I don't care whether he comes or goes'.

For other means of expressing the meaning 'whether...or', see 135.7.

57.3.8. The indefinite pronouns 'whoever, whatever, whenever' are also expressed by the corresponding pronoun or adverb +ም+jussive+ pronoun. Thus, ምግቡን፡ ማንም፡ ይብላው፡ ማን፡ እርቦት፡ መሆን፡ አለበት *məgbun mannəmm yəblaw man ərbot māhon allābbāt* 'whoever ate the food must have been hungry'; ምንም፡ ይሁን፡ ምን፡ የሚነግርህን፡ ሰማው *mənəmm yəhun mən yəmmīnāgrəhan səmaw* 'whatever he tells you, pay heed' (lit. 'listen to him'); መኘም፡ ይምጣ፡ መች፡ እራቱን፡ ሳይበላ፡ አይተኛ *māčəmm yəmṯa māč əratun saybāla aytäñña* 'no matter what time he comes, he shouldn't go to sleep without eating dinner' (or, 'make sure he has his dinner'). For other means of expressing these pronouns, see "Index".

57.3.9. The jussive is also used when እንጂ, *ənጅi* is involved for the expression 'may, even though, although'. Examples: ልየው፡ እንጂ፡ አልነግረውም *ləyəw ənጅi al-nəgrəwəmm* 'I may see him, but I will not tell him'; ይቀሳል፡ እንጂ፡ ብዙ፡ አልተገዳም *yəq'säl ənጅi bəzu altəg'əddamm* 'although he was wounded he wasn't hurt seriously'; አይሙት፡ እንጂ፡ በጣም፡ ቁስሏል *aymut ənጅi bəṯam q'äsl'əll* 'even though he was not killed (lit. 'he didn't die'), he was severely wounded'; ከበደ፡ ዓለሙን፡ በብሉህት፡ ይብለው፡ እንጂ፡ በደግነት፡ አይበልጡም *kəbbädä aləmun bəbəlhat yəblätəw ənጅi bədäggənnät aybälätəwəmm* 'even though Kəbbädä is smarter than Alämu (lit. 'he excels him in cleverness'), he is not kinder' (lit. 'he does not excel him in kindness').

For 'rather than' or for the reinforcement of the meaning of the verb, the jussive followed by እንጂ, is used. Examples: ይራብኝ፡ እንጂ፡ አሳማ፡ አለበላም *yərrabāññl ənጅi asama albälamm* 'I would rather go hungry than eat pork'; ልሙት፡ እንጂ፡ ሃይማኖቴን፡ አልክድም *ləmut ənጅi haymanoten alkədəmm* 'I would rather die than deny my faith'; የግረፋኝ፡ እንጂ፡ መጽሐፉን፡ አልመልስም *yəgräfuññl ənጅi məšhafun almäl-ləsəmm* 'I would rather they beat me than return the book'.

The combination of the jussive+እንጂ, has also the meaning 'as long as, if only': e.g., ገንዘብ፡ ይስጠኝ፡ እንጂ፡ የፈለገውን፡ እገላታለሁ *gənzäb yəsätännl ənጅi yäfäl-lägəwən əgəzallätällä'w* 'as long as he gives me the money, I will buy for him what-

ever he wants' (or 'just let him give me the money and I will buy for him whatever he wants').

For ደ.ሁ.ን: እንጂ, *yəhun ənǰi*, አ.ደ.ሁ.ን: እንጂ, *ayhun ənǰi*, see 122.4.

57.3.10. Note some expressions with the jussive: ደ.በዛም: ደነሰ *yəbzamm yənäs* 'more or less' (jussive of በዛ *bāzza* 'be numerous', አነሰ *annäsä* 'be little'); ደ.ሙ-ት: በቃ *yəmut bäqqa* 'death sentence, death penalty' (lit. 'let him die! it is the final word'); ማንን: ልበል? *man ləbäl?* (jussive of አለ *alä* 'say') 'who's calling?' used when answering the telephone (lit. 'who should I say [is calling]?'), or when one hears someone knocking at the door. Note the jussive ደ.ሁን *yəhun* (of ሆነ *honä*) with various meanings: ምን: ልሁን? *mən ləhun?* 'what should I do?'; ደ.ሁንና *yəhunənna* 'nevertheless' (at head of phrase). For ደ.ቅርና *yəqərənna*, see 126.4.1.

58. IMPERATIVE

58.1. The imperative expresses an order or a command in the 2d person, singular and plural.

The bases of the imperative are: *SəBär-* for type A; *FälləG-* for type B; *MaR(ə)K* for type C. Note that the bases of the imperative are the same as those of the jussive with the exception of type A which has a vowel *ə* after the 1st radical (ሰበር *səbär*), as against the jussive ትሰበር *təsbär*.

The imperative has no prefixes and its suffixes are the same as those of the simple imperfect or of the negative jussive.

The forms are

	Type A	Type B	Type C
Sg. 2m.	ሰበር <i>səbär</i>	ፈለግ <i>fälləg</i>	ማርክ <i>mark</i>
2f.	ሰበሪ <i>səbäri</i>	ፈለገ <i>fälləgi</i>	ማርከ <i>marki</i>
Pl. 2c.	ሰበሩ <i>səbäru</i>	ፈለጉ <i>fälləgu</i>	ማርኩ <i>marku</i>

As with the imperfect and the jussive, a dental, a sibilant, *l*, or *n* when followed by the vowel *i* (that is, in the sg. 2d feminine) is palatalized: thus ልበሽ, *ləbäši* or ልበሽ *ləbäš* for ልበሰ, *ləbäsi* 'get dressed!' (see 6.2).

There is no negative imperative; a negative order or prohibition is expressed by the negative jussive (57.2).

The imperative may be augmented by *-a*: ሰበራ *səbär-a* 'go ahead and break (it)!'; ግቡና: እዩታ *gəbunna əyu-t-a* 'well, come in and look at it'.

¹Also በዛም: እነሰ *bāzzamm annäsä*.

58.1.1. The imperative expresses an affirmative order. Examples: መጽሐፉን፡ መልሰ *māshafun mälläs* 'return the book!'; ሽራቡን፡ ልበሽ, *šurabun labäši* 'put on the sweater!'; ወደ፡ ታች፡ ውረዱ *wädä taččä wärädu* 'go down!'

Example for a succession of imperatives: መኝታ፡ ቤት፡ ሂድና፡ ኩቴን፡ አምጣልኝ *māññəta bet hidənna koten am[alləññ* 'go to the bedroom and bring me my coat!'

The respect form of the imperative is expressed by the jussive, 3d plural: e.g., ቄሱን፡ ይፍቱኝ፡ አላቸው *qesun yəftuññ alaččəw* "'please, give me absolution"', said he to the priest', lit. 'as for the priest, "give me the absolution" he said to him'.

An attenuated order, a prohibition, or a statement with the meaning 'be sure to, please!' is expressed by እንድ *əndə-* with an affirmative simple imperfect and may be followed or not by ይሁን *yəhun*. Examples: ከጨረሰክ፡ በኋላ፡ እኔ፡ ጋ፡ እንድትመጣ፡ (ይሁን) *käčarräsk bäh'ala əne ga əndəttəmätə (yəhun)* 'after you are finished, be sure to come to me'; ይችን፡ መታሰቢያ፡ እንዲቀበሉኝ፡ (ይሁን) *yəččən mättasäbiya əndiq-qäbbäluññ (yəhun)* 'please accept this modest memento from me' (for the feminine ይችን expressing a diminutive, see 39.8.1).

In a negative sentence without ይሁን, as in ልጆች፡ ነገ፡ ተማሪ፡ ቤት፡ እንዳት መጡ *ləğöčč nəgä tämari bet əndəttəmätu* 'children, do not come to school tomorrow'.

58.1.2. An attenuated order is expressed by ብ- with the imperfect with or without ሰ, or by ምነው፡ ብ *mənnəw bə+*imperfect, originally 'and if'. Examples: ላንድ፡ ሰዓት፡ ያህል፡ እዚህ፡ ብትቆይ *land säat yahəl əzzih bəttəqooy* 'please wait around for an hour!' (originally, 'and if you wait around for an hour'); በሩን፡ ብትዘጋው *bärrun bəttəzägaw* 'would you be kind enough to close the door?'; ጨውን፡ ብታቀብለኝ *čäwwun bəttəqäbbäləññ* 'please pass me the salt!'; የምግቡን፡ ዝርዝር፡ ብትሰጠኝ *yäməgbun zərzər bəttəsätäññ* 'please let me have the menu!' (lit. 'and if you give me the menu'); በቤት *bibäluss* 'please eat!' (lit. 'and how if you eat'); ምነው፡ ቢበሉ *mənnəw bibälu* 'would you eat, please!', or 'why wouldn't you eat?'

58.1.3. The imperative preceded or followed by እስቲ *əsti* or እስከ *əski* expresses an order with a tone of impatience or authority. Examples: እስቲ፡ ቆይ *əsti qooy*, or ቆይ፡ እስቲ *qooy əsti* 'wait, be patient'; እስከ፡ መታወቂያ፡ ወረቀትህን፡ አላየኝ *əski mättawäqiyə wäräqätəhən asayyāññ* 'show me (or, 'let me see') your identification card!'

The imperative with እንጂ, the verb being in the singular or in the plural, expresses urging: e.g., ተቀመጥ፡ እንጂ, *täqämät əñgi* 'come on, have a seat!'

¹Normally a succession of imperatives is expressed by the gerund with only the final verb in the imperative (see 59.2.8).

A repeated imperative followed by *alä* አለ 'say' with object suffix pronouns expresses the impulse or urge of performing the action of the imperative: e.g., ፋፕ: ፋፕ: አለኝ *ruṭ ruṭ aläññ* 'I felt the impulse to run' (lit. 'run, run, it says to me'); ንገረው: ንገረው: አለኝ *nəgäräw nəgäräw aläññ* 'I felt the urge to tell him off' (lit. 'tell him, tell him, it says to me').

For መ-ት *mut*, see above.

59. GERUND

59.1.1. The base of the gerund is *SäBRä-* for type A, *FälləGä-* for type B, and *MaRKä-* for type C, for all persons except the 1st person singular where the 3d radical is geminated in all three types. The gerund is used with the possessive suffix pronouns, even though it may not be evident for all the persons. Morphologically the gerund belongs to the class of verbals discussed below (61ff); syntactically, however, it behaves like a verb (see 59.1.2).

The suffix pronouns of the gerund are

Sg.	3m.	-o	Pl.	3c.	-(ä)w
	3f.	-a			
	2m.	-h	2c.	-aččəhu	
	2f.	-š			
	1c.	-e	1c.	-n	

The 3d person plural is used as the form of respect for the 2d and 3d persons.

An archaic or regional form of respect of the 2d person is also ሰ-ብረሁ *säbrä^wh*.

The forms are as follows:

	Type A	Type B	Type C
Sg.			
3m.	ሰ-ብሮ <i>säbro</i>	ፈለጎ <i>fälləgo</i>	ግርኩ <i>marko</i>
3f.	ሰ-ብራ <i>säbra</i>	ፈለጋ <i>fälləga</i>	ግርካ <i>marka</i>
2m.	ሰ-ብረሀ <i>säbräh</i>	ፈለገሀ <i>fälləgäh</i>	ግርከሀ <i>markäh</i>
2f.	ሰ-ብራሽ <i>säbräš</i>	ፈለገሽ <i>fälləgäš</i>	ግርከሽ <i>markäš</i>
1c.	ሰ-ብሬ <i>säbərre</i>	ፈለገ <i>fälləgge</i>	ግርኬ <i>marəkke</i>
Pl.			
3c.	ሰ-ብረው <i>säbräw</i>	ፈለገው <i>fälləgäw</i>	ግርከው <i>markäw</i>
2c.	ሰ-ብራችሁ <i>säbraččəhu</i>	ፈለጋችሁ <i>fälləgaččəhu</i>	ግርካችሁ <i>markaččəhu</i>
1c.	ሰ-ብረን <i>säbrän</i>	ፈለገን <i>fälləgän</i>	ግርከን <i>markän</i>

If in the verbs 1.2.2 (such as ብረረ *bärrärä* 'fly') the last two consonants are in contact, that is, there is no vowel between them, they are written only once, but are pronounced geminated: thus, ብሮ (instead of ብርሮ), pronounced *bärrö*; መቶ (instead of መትቶ), pronounced

mätto, from መታ *mätta* 'hit'. If there is a vowel between the last two consonants, the two consonants are written: thus, በርቶ *bärtato*, from በረታ *bärätta* 'be strong'.

59.1.2. As stated above, the gerund belongs to the class of verbals, that is, it is a form of nominal origin. Indeed, a form such as ሰብሮ *säbro* attained its present meaning and function through a process such as 'his breaking>he breaking>he having broken'. The suffix pronouns are likewise possessive suffix pronouns used with nouns. They express the subject of the gerund base. Although in appearance some suffix pronouns used with the gerund seem to differ from the suffix pronouns attached to the noun (see 59.1.3), these differences may be explained through the coming together of the final vowel *-ä* of the gerund and the original vowel of the possessive suffix pronoun. Thus, the vowel *-o* of the 3d masc. sg. ሰብሮ *säbro* derives from *säbrä-u*, with *ä-u* contracted into *o*. The 3d fem. ሰብራ *säbra* goes back to *säbrä-a* with elision of *ä* (see 18.1.2). Note, however, that the possessive suffix of the 3d sg. fem. in the noun is *-^wa* (ቤቷ *bet-^wa* 'her house') which is undoubtedly a secondary formation in Amharic, to be judged from the Ge'ez suffix *-a* (ቤታ *bet-a* 'her house'). The suffixes of the 2d masc. *-h*, fem. *-š*, are those of the noun ending in a vowel (ጌታ *geta-h* 'your [masc.] master', ጌታሽ *geta-š* 'your [fem.] master'). The difference between the suffix of the 3d plural *-äw* used with the gerund and *-aččäw* of the suffix used with the noun is attributable to the fact that *-ačč* of *-aččäw* is secondary. The absence of *-ačč* is also evident in the 1st plural *-n* in ሰብረን *säbr-än*, as against ቤታችን *bet-ačč-ən*. It is, however, preserved in the 2d plural *-aččəhu* (ነግራችሁ **nägr-aččəhu*, pronounced *nägr-aččə^wh*, *nägr-aččəhu*), like ቤታችሁ *bet-aččəhu*.

For the possessive suffix pronouns, see 23.1.— For the object suffix pronouns, see 65.1.4.— For the gerund with the object suffix pronouns, see 65.2.2.

59.1.3. TABLE OF SUFFIXES

	Possessive suffixes	Gerund markers	Object suffix pronouns
Sg.			
3d m.	<i>-u, -w</i>	<i>-o</i>	<i>-(ä)w*</i>
3d f.	<i>-^wa</i>	<i>-a</i>	<i>-a</i>
2d m.	<i>-(ə)h</i>	<i>-h</i>	<i>-h</i>
2d f.	<i>-(ə)š</i>	<i>-š</i>	<i>-š</i>
1st c.	<i>-e, -ye</i>	<i>-e</i>	<i>-n</i>
Pl.			
3d c.	<i>-aččäw</i>	<i>-w</i>	<i>-aččäw</i>
2d c.	<i>-aččə^wh</i>	<i>-aččə^wh</i>	<i>aččə^wh</i>

Ist c.	-aččən	-n	-än
Rs 3c.**	-aččäw	-w	-aččäw
2c.	-wo, -wot	-w	-wo, -wot

*The object suffix pronouns are those of the perfect, 3d masc. singular. **Respect.

59.1.4. As noted above (6) the dentals *d, t, f, l, n* and the sibilants *z, s, ʃ* are palatalized when in contact with *-i, -e, or -ya*. Because the gerund in the 1st singular ends in *-e*, the dentals and sibilants are palatalized in this form. Examples: ደርሼ *däräšše* from ደርሰ *därräsä* 'arrive', ከፍቼ *käfəčče* from ከፈተ *käffätä* 'open', በለጩ *bäləčče* from በለሙ *bällätä* 'be superior', ወለጁ *wäləğge* from ወለደ *wällädä* 'give birth', ከፍቱ *käfəyye* from ከፈለ *käffälä* 'pay', ከድኝ *kädəññe* from ከደነ *käddänä* 'cover'. Note that the last palatalized consonant is also written with the vowel *-ä*: thus, ደርሽ *däräššä*, በለጪ *bäləččä*, ከድኻ *kädəññä* (see 19.2), and so on.

In the speech of Wollo the final vowel is always *-ä*.

59.1.5. The gerund has no negative form except in the speech of Gondar and Gojjam. The negative meanings of the affirmative gerund are expressed by the negative perfect or imperfect. Thus, the negative gerund of Gondar in a sentence such as መድኃኒት፡ አልጠጥታ፡ ከሆነች፡ እንዴት፡ ጻነች? *mädhanit alṭäṭṭata kähonäččə əndet danäččə?* 'if she didn't take (lit. 'drink') the medicine, how did it happen that she got well?' is expressed elsewhere by the negative perfect: መድኃኒት፡ አልጠጣች፡ እንደሆነ፡ እንዴት፡ ጻነች? *mädhanit alṭäṭṭaččə əndähonä əndet danäččə?* The negative answer to ምሳ፡ ደርሷል? *mäsä därs'wall?* 'is lunch ready?' (compound gerund) is አልደረሰም *aldärräsämm* 'it is not ready' (negative perfect). Whereas the affirmative pluperfect in the main clause is expressed by the affirmative gerund+ነበር *näbbär* (see 59.4), the negative pluperfect in the main clause is rendered by the negative perfect+affirmative ነበር *näbbär*: thus, እኔ፡ እሴት፡ ስደርሰ፡ ገና፡ መጽሐፉን፡ አልመለሰም፡ ነበር *əne əbet sədärs gäna məšhafun almälläsämm näbbär* 'he had not yet returned the book when I arrived home'. Similarly, whereas the affirmative meaning in a sentence such as የት፡ ሄዶ፡ ይሆን? *yät hedə yəhon?* 'where could he have gone?' is expressed by the affirmative gerund, the negative meaning in አልሄደ፡ ይሆን? *alhedä yəhon?* 'didn't he go?', or 'is it possible that he didn't go?' is expressed by the negative perfect of the main verb.

¹But not in ደምሴ *dämässe*, masc. proper name (from ደመሰሰ *dämässäsä* 'destroy'), abbreviation of ደምሰው *dämässäw* 'destroy him' (the enemy), or ደምሳቸው *dämässäččäw* 'destroy them'.

59.2. Usage of the gerund

59.2.1. There are various ways of rendering the Amharic gerund into English, but the closest is the past participle: e.g., ምሳውን፡ በልቶ፡ ወደ፡ ገበያ፡ ሄደ *mäsawän bälto wädä gäbäya hedä* 'having eaten (or 'after having eaten') his lunch, he went to the market'. It may also be rendered as a present participle in certain circumstances : e.g., ፋጦ፡ ሄደ *rufo hedä* 'he went running' (see 59.2.6)

The Amharic gerund expresses an action preceding the action of the verb that follows it (termed here 'principal verb'), regardless of the tense or mood of the principal verb. The subjects of the gerund clause and of the principal clause are either the same or different.

59.2.2. If the subjects are the same, the gerund agrees in person, number, and gender, with the principal verb. Thus (the principal verb in the perfect) መሰብ፡ ከፍቶ፡ ዳቦ፡ ወሰደ *mäsob käfto dabbo wässädä* 'having uncovered (or 'after having uncovered') the basket, he took (out) bread'; (the principal verb in the compound imperfect) መሰብ፡ ከፍቶ፡ ዳቦ፡ ይወስዳል *mäsob käfto dabbo yəwäsdall* 'having uncovered the basket, he will take (out) some bread'; (principal verb in the jussive) ምሳውን፡ በልቶ፡ ይሂድ *mäsawän bälto yəhid* 'let him go having had his lunch'; (the principal verb in the imperative) መጽሐፉን፡ ከቤቴ፡ ወሰደህ፡ ቤተ፡ መጻሕፍት፡ መልሰው *māshafun kəbete wäsdäh betä māshəft mälləsäw* 'take the book from my house and return it to the library!'; (the principal verb in the compound gerund) ሥራ፡ አጥቶ፡ ተቸግሮዋል *səra aṭto* (for *aṭto*) *täččäggərowall* 'not having found work, he is in a difficult situation'; (principal verb in subordination) እናቴን፡ ጠይቄ፡ ለመጣ፡ አገር፡ ቤት፡ እሄዳለሁ *ənnaten ṭäyyəqqe ləmāta agär bet əhedallä^wh* 'I will go to the countryside to visit my mother' (ለመጣ *ləmāta* 'in order that I come' remains untranslated); በፋን፡ ከፍቼ፡ ሰገባ፡ ስልክ፡ ተደወለ *bärrun käfəčče səgäba səlk tädäwwälä* 'as I opened the door and entered, the telephone rang'; (principal verb in the negative imperfect) ለምን፡ መጥቶ፡ አይካገረኝም? *lämən mäṭto aynägräññəm?* 'why doesn't he come and tell me?'; (principal verb in the relative imperfect) መጥቶ፡ የሚሠራ፡ ደኞዝ፡ ይቀበላል *mäṭto yämmisära dämoz yəqqäbbälall* 'he who comes and works will receive wages'; (principal verb in the relative negative imperfect) በልተህ፡ ሳሕኑን፡ የማታጥበው፡ ለምንድን? *ኑው? bältäh sahnun yämmattaṭəbäw läməndən näw?* 'why don't you wash the plate after you have eaten?'; (principal verb in the verbal noun+ነበረ) ልብሲን፡ ሸው፡ ዕዳዬን፡ መክፈል፡ ነበረብኝ *läbsen šäčče ədayen mäkfäl näbbäräbbəññ* 'I had to sell my clothes to pay my debt', or 'I should have sold my clothes and paid my debt'.

It should be pointed out that the gerund structure of Amharic may also be translated into English by coordinate clauses. Thus, the above-mentioned sentences may be translated as 'he uncovered the basket and took out the bread'; 'he will uncover the basket and take out the bread'; 'take the book from my house and return it to the library!', and so on. From these translations it is evident that the tense and mood of the gerund are determined by the tense and mood of the principal verb.

59.2.3. If the subjects of the gerund clause and of the principal clause are different there is no agreement. Examples: ሰርቆ፡ ያዙት *sārqo yazut* 'they arrested him for stealing' (lit. 'he having stolen, they captured him'); ዘንቦ፡ ቀረን *zänbo qärrän* 'having rained (or 'because it rained'), we could not go'; ወምበር፡ ላይ፡ ተቀምጦ፡ ውኃ፡ አፈሰሰችበት *wämbär lay täqämməto wəha afässäsäččəbbät* 'she poured water on him while he was sitting in a chair' (lit. 'he having sat on the chair, she poured water on him'); ልብሱን፡ እኔ፡ አጥቤ፡ እሱ፡ ተከሰ *ləbsun əne aṭəbbe əssu täkk'äsä* 'I washed the clothes and he ironed them'.

59.2.4. If the gerund and the principal verb have the same grammatical object, the object suffix pronoun is attached to the principal verb. Examples: መጽሐፉን፡ ከወንበሩ፡ ላይ፡ አንሥታ፡ ጠረጴዛው፡ ላይ፡ አኖረችው *məṣḥafun käwänbaru lay ansəta iäräppezaw lay anoräčc-əw* 'she picked up the book from the chair and placed it on the table'¹ (lit. 'she-picking-up she-placed-it'); ከሆስፒታል፡ ወስደው፡ ሥላሴ፡ ቤተ፡ ክርስቲያን፡ ቀበሩት *kəhospital wäsdaw səllase betä krəstiyān qäbbäru-t* 'after taking him from the hospital, they buried him in Trinity church' (lit. 'after taking from the hospital they buried him'); ሦስት፡ ወር፡ አሰረው፡ ለቀቁት *sost wär asrāw läqqäqu-t* 'they released him after imprisoning him for three months' (lit. 'they-imprisoning they-released-him'). Note that if there is a pause after the gerund, the object suffix pronouns may also be attached to the gerund: thus, ሦስት፡ ወር፡ አሰረውት፡ ለቀቁት *sost wär asrāw-ət läqqäqu-t*.

If the principal verb is intransitive, it is the gerund that takes the suffix pronoun: e.g., አንሥታው፡ ሂደች *ansəta-w hedäčč* 'she took it with her and went'.

59.2.5. The meaning of the gerund is occasionally expressed by the verb forms ተና *nna* that have no auxiliaries, that is, the jussive/imperative, perfect or simple im-

¹Note that with certain verbs the conjugated gerund አንሥቶ *ansəto* remains untranslated: thus, አንሥታ፡ አመጣችው *ansəta amätaččəw* 'she brought it' (lit. 'picking up she brought it'); ሙዙን፡ አንሥታ፡ በላችው *muzun ansəta bälläččəw* 'she ate the banana' (lit. 'the -banana she-picking-up she-ate-it'), but አንሥታ፡ ጣለችው *ansəta iäläččəw* means 'she picked it up and threw it away' (where አንሥታ has its original meaning).

perfect. Examples: አለና፡ መለሰለት *alänna mälläsällät* 'he answered him saying' (lit. 'he said-and he answered'); አሽከሩ፡ ሻይ፡ አመጣላቸውና፡ ጠጡ *aškäru šay amätta-lacčäwänna tättu* 'the servant brought them tea and they drank', or 'the servant having brought them tea, they drank (it)'; በቃኝ፡ አለና፡ (or ብሎ)፡ ተነሥቶ፡ ሄደ *bäqqaññ alänna* (or *bəlo*) *tänästo hedä* 'saying "I have enough" he rose and left'; በቃኝ፡ ይልና፡ (or ብሎ)፡ ተነሥቶ፡ ያሄዳል *bäqqaññ yälänna* (or *bəlo*) *tänästo yähedall* 'saying "I have enough" he will rise and leave'. Note the agreement of the tense of the gerund with that of the principal verb.

59.2.6. Another function of the gerund clause is that of a circumstantial or adverbial usage. A convenient way of translating this type of gerund is by 'through, by' or by a present participle. The gerund in this case qualifies the action of the main verb. The most usual adverbial or circumstantial function occurs if the two verbs are in a semantic relationship, as in ፍጡ፡ ሄደ *rufo hedä* 'he went off running', or 'he went off by running'; ዘሎ፡ ወረደ *zällo wärrädä* 'he jumped off' (lit. 'having jumped he descended'); ዘሎ፡ ገባ *zällo gäbba* 'he entered suddenly' (lit. 'having jumped he entered'); ተቀምጠን፡ እንሠራለን *iäqämmätän ännäsärrällän* 'we work sitting down'; አንቀው፡ ገደለት *anqaw gäddälat* 'they killed him by strangling (him)'; ርቆ፡ ሰለቆመ *rəqo səläqomä* 'because he stood some distance away' (lit. 'being-far-away because he stood'); አርሰው፡ የማያፈሩትን፡ ከየት፡ ያገኛሉ? *arsäw yämmayafärutän käyät yagäññallu?* 'where does one (lit. 'where do they') find things that one does not produce by farming?'; ነቅታ፡ መቄየት፡ አልቻለችም *näqta mäq"äyyät alčäläččäm* 'she couldn't stay awake' (lit. 'being awake'); አነሰም፡ በዛም፡ የሚሰጡህን፡ አመስግነህ፡ ተቀበል *ännäsämm bäzzamm yämmisätuhän amäsgənah iäqäbäl* 'whether it is much or little take what they give you with gratitude' (lit. 'you by being grateful').

An adverbial function also occurs if the verb of the gerund is a verb of quality or state: e.g., ደክሞ፡ ወደቀ *däkmə wäddäqä* 'he fell exhausted'; አርፈህ፡ ቁጭ፡ በል *arfäh qučč bäl* 'sit quietly'.

The adverbial or circumstantial function is also predictable if the principal verb expresses a durative or a continuous action. Examples: ልጆችዎን፡ ጥጥ፡ ፈትላ፡ ታሳ *äḥōččəwan tət fätlä tasaddəgalläččə* 'she raises her children by spinning cotton'; እንጅራ፡ ጋግራ፡ ልጄን፡ አስተምራለሁ *ənğära gagərre läğen astämralläh"'* 'I give my child an education by baking bread' (as an occupation). Note the contrast between the sentences just cited in which the verbs 'bring up' and 'give an education' express a durative or a continuous action, and the sentence እንጅራ፡ ጋግራ፡ ልጄን፡ አጠባለሁ *ənğära gagərre läğen atäballäh"'* 'after baking bread I will feed my child'.

In this sentence the verb 'feed' is not a continuous action and the gerund, therefore, has a temporal function and not a circumstantial one. Note, however, that the adverbial or the principal verb function cannot always be predicted.

59.2.7. The gerund may also have a causal connotation. Examples: ሰድቦኝ: መታሁት *sādboñ mättahut* 'I hit him because he insulted me'; ዳኛውን: ፈርቶ: ላይመጣ: ቀረ *daññawən fārto saymāta qārrā* 'he didn't show up (come) because he was afraid of the judge'; መሬቱ: ጠፍ: ሆኖ: ቆይቶት: በድኸነት: ላይ: ወድጿል *māretu tǎfhono qoyyətət bādāhännät lay wādqʷall* 'because his land had been left uncultivated for quite a while, he fell into poverty'; ዝናብ: ዘንቦ: መሬቱ: ረጥቦ: ነበር: *zəṇab zənbo māretu rāṭbo nəbbār* 'because it had rained the ground was wet'; ለምን: አልደወልክም? እውነቱን: ለመሰማት: ፈርተህ: ነው? *lämən aldäwwalkəmm? əwnätun lämäsmat färtäh näw?* 'why didn't you call? Is it because you were afraid to learn (lit. 'hear') the truth?'

In a cleft sentence: ያልመጡት: ፈርተው: አልነበረም *yalmäṭṭut färtäw alnəbbärəmm* 'it is not because they were afraid that they didn't come'; የቀረው: አሞት: ይሆን? ይሆናል *yäqārrāw ammot yəhon? yəhonall* 'is it perhaps because he was sick that he didn't come? Perhaps' (or, 'it is possible'). See also 131.5; 131.6.

59.2.8. There may be a series of several gerunds with the principal verb at the end. Examples: ቤቱን: ጠርገሽ: ልብሱን: አጥብሽ: ወጥ: ሥሪ *betun tǎrgās läbsun atbäs wät səri* 'having swept the house and washed the clothes, make the stew'; ጉንደር: ደርሼ: ዘመዶችን: ጠይቄ: አዲስ: አበባ: ተመለስኩ: ጸጋ *ändär dārəšše zämādoč-čən tǎyyəqqe addis abāba tāmälläsku* 'having gone to Gondar and having visited my relatives, I returned to Addis Ababa', freely 'I went to Gondar, visited my relatives, and returned to Addis Ababa'; ዳቦ: በሉተን: ወተት: ጠጥተን: ጠግባን: ተንዝን *dabbo bältän wätät tǎṭṭätən tǎgbän tǎgʷəzn* 'after having eaten bread, drunk milk, and being satiated, we started out'.

Examples for the structure of two gerunds used in succession, the first one being used adverbially: አዳራሹ: ጠጠመ: ብሎ: ሞልቶ: ነበር: *addarašu ṭimm bəlo molto nəbbār* 'the hall was filled to capacity' (ጠጠመ: ብሎ *ṭimm bəlo* is here used adverbially); ምርርር: ብሎ: አልቅሶ: ዝም: አለ *mərərr bəlo alqəso zəmm alä* 'he cried bitterly and then kept quiet'; ሙትት: ብዩ: ደክሞኝ: ተኛሁ: *mutətət bəyye dākmoñ tǎññaw* 'being dead tired, I fell asleep'.

59.2.9. The gerund is not used with conjunctions. Instead, the conjunctions are used with the main verb. Example: ስልክ: ደውላችሁ: እንደፈለጋችሁኝ: ነገሩኝ *səlk*

däwwalaččəh əndäfällägaččəhuññ näggäruññ 'they told me that You called looking for me' (lit. 'You-having-called that-you-looked-for-me').

59.2.10. As pointed out above, morphologically the gerund has a nominal structure. Syntactically, however, it behaves like a verb, and as such it may have a direct object. The direct object may be expressed by -ን of the direct object, or by both the object suffix pronoun and the marker -ን of the direct object. Examples: መጽሐፉን: መልሱ: ና *māshafun mälläsäh na* 'return the book and come' (freely: 'go and return the book'), lit. 'the-book-n you-returning come'; ሰውዬውን: ውሻ: ነክሶት: ወደ: ሐኪም: ቤት: ወሰዱት *säwəyyewən wəšša näksot wädä hakim bet wässädu* 'because a dog bit the man, they took him to the hospital' (lit. 'the man-ን the-dog having-bitten-him to-the-hospital they-took-him'); ልጁን: መቶት: ሮጦ *ləḡun mättot roṭä* 'having beaten the child, he ran away', or, 'he hit the child and ran away' (lit. 'the-child-n he-having-beaten-him he-ran-away'); ዓለሚቱን: ጎርፉ: ወሰዷት: ወንድሟ: ደረሰላት *alämitu gorfu wäsdu* 'at wändəmmä *därräsällat* 'the flood carried away Alämitu, (but) her brother rescued her' (lit. 'Alämitu-n the-flood having-carried-her-away her-brother arrived-in-her-favor'). For the object suffix pronouns, see 65.

59.2.11. The gerund preceding verbs meaning 'to finish' is rendered in English by the present participle. This occurs with transitive verbs such as ጨረሰ *čärräsa* 'finish, terminate', ፈጸመ *fäššämä* 'complete', አበቃ *abäqqa* 'cease' (particularly with ስ+imperfect), አቆመ *aqomä* 'cause to stop, finish', and with አለቀ *alläqä* 'come to an end' combined with verbs of the ተ-stem. Examples: መርፌ: ወግተው: ጨረሰዋል *märfe wäḡtäw čärrasäwall* 'they have finished giving injections'; ተናግሮ: እንደጨረሰ: አዳራሹ: በድድብጨባ: ሞላ *tänagro əndäčärräsä addarašū bäčəbčäba molla* 'as soon as he finished speaking the hall was filled with applause'; ጉበዙ: ገበሬ: ዘርቶ: ጨረሰ፥ ሰነፉ: ግን: አርሶም: አላበቃ *g'äbäzu gäbäre zärto čärräsä, sänäfu gən arso-mm alabäqqa* 'the diligent farmer has finished sowing, but the lazy one has not even finished ploughing'; ጸሎታቸውን: ደግመው: እንዳበቁ: ትምህርታቸውን: ጀመሩ *šälotaččəwən däḡmäw əndabäqqu təmhərtaččəwən ḡämmäru* 'as soon as they finished reciting their prayers, they started their lessons'; አገሩን: ዘሮ: ሲያበቃ: ጉንደር: ተቀመጠ *agärün zuro siyabäqqa g'ändär täqämmätä* 'after he finished traveling about the country, he settled in Gondar'; ተናግሮ: ሲያቆም: አዳግጧ: በሙሉ: አጨበጨበ *tänagro siyaqom addamaçu bämulu aččäbäččäbä* 'the whole audience applauded when he finished speaking'; ይህ: ሥራ: ተሠርቶ: አያልቅም *yəh sərə täsäro ayalqəmm* 'one cannot finish this work' (lit. 'this work being-donedoes-not-finish'); ምግቡ: ብዙ: ስለሆነ:

ተበሉቶ፡ አያልቅም *məgbu bəzu səlähonä täbälto ayalqəmm* 'because the food is abundant, it cannot be used up' (lit. 'being-eaten it-is-not-finished').

59.2.12. At times the gerund stands alone at the end of the sentence without a principal verb. It then behaves like a finite verb. This usage of the gerund occurs when it refers to, or is a continuation of, a thought expressed in the preceding statement, or in an answer to a question. The gerund is then uttered with a rising-falling tone of the last syllable.

Examples: ከበደ፡ የት፡ አለ? ሄዶ *käbbädä yet allä?* *hedo* 'where is Kebede? Why, he has already left'; አያትህ፡ እንደምን፡ ናቸው? ሞቶ *ayatah əndämən naččəw?* *moto* 'how is your grandfather? Why, he died?'; ምግብ፡ አለ? ሞልቶ *məgab allä?* *molto* 'is there any food? (There is) plenty indeed!'; ምግብ፡ የት፡ አለ? ዓለሙ፡ ጨርሶት *məgbu yät allä? alämu čärrəsot* 'where is the food? Why, Alämu ate it all' (lit. 'finished it'); ማን፡ ነገራት? የወሬ፡ ወሬ፡ ሰምታ *man näggärat? yäwäre wäre sämta* 'who told her? She heard rumors'; ልጁ፡ ምን፡ ሆኖ፡ ያለቅሳል? ገበያ፡ ካልሄደኩ፡ ብሎ *läğu man hono yaläqsall? gäbäya kalhedku bəlo* 'why is the child crying? He insists on going to the market' (lit. 'unless-I-go he-saying'; for the meaning of 'insist', see 120.7); ሰውዬው፡ ሆስፒታል፡ ነውና፡ ና፡ እንጠይቀው። እኔማ፡ ጠይቂው *səwəyyew hospital näwənnā na ənnəčäyyəqäw; ənemma čäyyəqqew* 'since the man is in the hospital, let us visit him. Why, I have already visited him'; ስለናትህ፡ ሳልጠይቅህ፡ ዘንግኼ *sälännatah salčäyyəqəh zängəččə* 'Why, I forgot to ask you about your mother' (lit. 'about-your-mother without-(that)-I-ask-you I-forgetting').

In the expression of a wish: e.g., ይህ፡ ምስኪን፡ (ምነው)፡ በደንብ፡ በሉቶ፡ አይቸው! *yəh məskin (mənnəw) bädānb bälto ayəččəw!* 'poor fellow! I wish I could see him well nourished'.

With the meaning of a jussive, ብቻ *bəččə* being at the end: e.g., እዚያ፡ ደርቼ፡ ብቻ *əzziya dārəššə bəččə* 'just let me get there!' could be replaced by እዚያ፡ ልድረስ፡ ብቻ *əzziya lədräs bəččə*; ገንዘብ፡ አግኝቼ፡ ብቻ *gänzāb aghäččə bəččə* 'let me just have my hand on some money!'

In an interrogative clause: እዚያ፡ ማዶ፡ የሚታየው፡ ደብር፡ ቁልቢ፡ ነው፡ ብለህ? *əzziya mado yāmmittayyāw dābər qulləbbi nāw bäläh?* 'do you think the church that we see (lit. 'that-is-seen-the') yonder is Qulləbbi?'; ቢያመው፡ ነው፡ የቀረው፡ ብለህ? *biyammāw nāw yäqärrāw bäläh?* 'do you think (believe) he didn't come because he was sick?' (or, 'he might have been sick?').

59.2.13. The gerund also occurs at the end of the sentence with an interrogative particle, but the meaning of the statement is a negative one. Examples: ሙግትማ፡ ማን፡

ለሁሉህ? *muggatamma man ahloh?* 'who is your equal in argumentation?' (the real message is 'no, there is no one who equals you in argumentation'); ለምን? አለመጣህም? ማን? ጠርቶኝ? *läman almäññahəmm?* *man tärtoññ?* 'why didn't you come? Who invited me?' (with the negative meaning 'no one invited me'); ብድርዎን? የምመልሱልዎት? ገንዘብ የት? አግኝቼ? *bəddarəwon yämmämälləsəlləwot gänzäb yät aḡñäččē?* 'where will I find money to repay your loan?' (the message being 'I just couldn't get the money'); መኪናውን? አንተ? ነህ? የሰበርከው? እንዴት? አድርጌ? *mäkinawən antä näh yäsäbbärkäw?* *əndet adrəgge?* 'did you wreck the car? How could I have done it?' (freely, 'certainly not'); በፈተናው? ወደትህ? ምነው? ነግረህ *bäfatānaw wäddäqñ?* *männaw näḡrreh!* 'you failed the exam? Why, I already told you!' (or 'didn't I tell you?'); አይ: ወንድሜ: መሬት: ፊት: ነበር: እንጂ: ዛሬማ: የት: ተገኝቶ? *aye wändämme märet fit näbbär ənḡi zəremma yät täḡäñto?* 'oh my brother! formerly there used to be land (here), but where is it today?'; እዚህ: ቤት: ማር: አለ? ከየት: መጥቶ? *əzzih bet mar allä? käyät mäñño?* (for *mäñño*) 'is there any honey in this house? Where could we get it?' (i.e., 'there is no way we could have acquired it'), lit. 'from-where it-coming?'. Note also ምን? ከፍቶኝ *mən käftoññ*, or ምን? ገዶኝ *mən gäddoññ* 'I don't mind'¹.

With the enclitic -*ñ* it expresses either a finite interrogative or an emphatic statement: e.g., ገድለህሳ? *gädlähəssa?* 'and (what happened) after you killed?'; ወፍረህሳ! *wəffərähəssa!* 'my, my, haven't you gained weight!'

59.2.14. When a gerund is followed by another verb form of the same root it reinforces the meaning of the verb. Examples: የዛሬ: ጊዜ: ኑሮ: ሞልቶ: አይሞላም *yəzare gize nuro molto aymolamm* 'nowadays it is very difficult to make ends meet' (lit. 'life of today is never full'); በልቶ: ላይበላ: ብዙ: ወጥ: ያወጣል *bälto laybäla bəzu wät yawäññall* 'even though he knows that he is not going to eat it (lit. 'eating he-is-not-going-to-eat'), he scoops up a lot of stew'.

59.3. Adverbial function of the gerund

As noted above, the gerund at times has an adverbial or a circumstantial connotation (see 59.2.6). Besides of these isolated occurrences, the gerund of several verbs

¹ ምን? ገዶኝ *mən gäddoññ* also means 'what needdo I have?': e.g., እነሱ: ቤት: ምን? ገዶኝ: እሄላሁ? *ənnässu bet mən gäddoññ əhedalläw?* 'why would (or 'should') I go to their house?' (lit. 'what need do I have to go to their house?'). Another meaning is: A (says) ይመታኛል: አላሄድም; B (replies) ምን? ገዶት! A (says) *yamütaññall, alhedəmm*; B (replies) *mən gäddo!* (A) 'I won't go; he'll hit me; (B) 'he wouldn't dare'.

has come to have the meaning of an adverb. Such gerunds may have a frozen form or may agree with the principal verb.

59.3.1. The gerund ጃምሮ *ǰämməro* (from ጃመረ *ǰämmärä* 'begin') may be translated 'starting, beginning, since, ever since, as of (with dates)'. Any part of speech preceding ጃምሮ has the preposition ከ-*kä*-. Examples: ከልጅነቴ፡ ጃምሮ፡ (ጃምራ)፡ እስከ፡ ዛሬ፡ ድረስ፡ ትምህርት፡ አልወድም *käləǰənnäte ǰämməro (ǰämmərre) askä zare dəräs tämhərt alwäddämm* 'ever since my childhood I have never liked school' (lit. 'studies'); ከብዙ፡ ቀን፡ ጃምሮ፡ አላነጋገርኩትም *käbəzu qän ǰämməro alannägag-gärkutəmm* 'I haven't spoken to him for quite some time'; ሚስቱ፡ ከሞተች፡ ጃምሮ፡ በኑሮው፡ ደስተኛ፡ አይደለም *mistu kämotäčč ǰämməro bänurow dässətäñña aydäl-lämm* 'ever since his wife died he has not been happy with his life'; ከመቼ፡ ጃምሮ? *kä-mäčē ǰämməro?* 'since when?', or 'beginning when?'

Note ከጥንት፡ ጃምሮ *käጥnt ǰämməro* 'ever since', or 'since early on'.

59.3.2. The gerund አብሮ *abro* (from አበረ *abbärä*¹ 'be united, join up, consort') means 'together, along with', mostly with persons but also with objects. Thus, አብረን፡ እንሄዳለን *abrän ənnəhedallän* 'we will go together'; ምን፡ ምህል፡ ጊዜ፡ አብራችሁ፡ ስትሆኑ፡ ነበር? *mən yahäl gize abraččəʿh səttəsäru näbbär?* 'how long were you working together?' (lit. 'you joining'); አብሮት፡ መጣ *abrot mäጥta* 'he came with him' (lit. 'he-joining-him he-came').

With object suffix pronouns: አባቴ፡ ብዙ፡ ጊዜ፡ ወደ፡ ሥራ፡ አብሮት፡ የሚሄደው፡ ዓለሙ፡ መሃንዲስ፡ ነው *abbate bəzu gize wädä sərə abrot yämmihedäw alämu mähandis näw* 'Alämu, with whom my father often goes to work (lit. 'he joining-him that-he goes'), is an engineer'; ቫንጣውም፡ ሳንዱቁም፡ አብሮኝ፡ ሂያጅ፡ ነው *šanጥa-wəmm sanduqumm abroññ hiyaǰ näw* 'I will take both the suitcase and the box with me' (lit. 'the suitcase-and-the-box-and-it-joining-me going it-is'); ብዙውን፡ ጊዜ፡ ወደ፡ ሥራ፡ አብራው፡ የምሄደው፡ ሰውዬ፡ ዛሬ፡ አሞታል *bəzuwən gize wädä sərə abərrew yämməhedäw säwəyye zare ammotall* 'the man with whom (lit. 'I joining him') I usually go to work is ill today'; አብረኸኝ፡ ምሳህን፡ ትበላህ *abrähäññ məsəhən təbälalläh* 'you are going to have lunch (together) with me' (lit. 'you joining me').

The gerund may also be combined with ከ---ጋር *kä---gar* 'with': በቀለ፡ ከፈለቀ፡ ጋር፡ አብሮ፡ ሄደ *bäqqälä käfälläqä gar abro hedä* 'Bäqqälä went together with Fälläqä'.

Note the expression አብሮ፡ ይስጠን *abro yəsጥän* 'you are welcome!' (lit. 'may He [God] give us [our reward] together') used in answer to እግዚአብሔር፡ ይስጥልኝ

¹Note that አበረ *abbärä* is a type B verb, but the gerund አብሮ *abro* is of type A.

əgzivabəher yəstəlləññ 'thank you' (lit. 'God may-he-give-for-me'). For 'with', see also *ይዞ ሃሯዐ* (59.3.3).

59.3.3. The gerund *ይዞ ሃሯዐ* (from *ያዞ ሃሯዐ* 'take, hold') means 'with' objects and persons when used with verbs of motion. Examples: *መጽሐፉን፡ ይዞ፡ ሂደ ማሻገሪያ ሃሯዐ ከደህንነት* 'he took the book with him'; *እንግዳ፡ ይዞ፡ መጣ ጎረቤት ሃሯዐ ማሻገሪያ* 'he came with a guest'; *ልጁን፡ ይዘው፡ ተጓዙ ለገቢ ሃሯዐ ማሻገሪያ* 'they took the child along on the trip'. For 'with', see also *አብሮ abro* (59.3.2).

59.3.4. The gerund *ደግሞ ልገም* (also written and pronounced *ደሞ ልገም*), *ደግሞስ ልገም-ss* (from *ደገመ ልገም* 'repeat, do again') means 'also, again, too, yet, but, but still, repeatedly, besides, furthermore, moreover', *ባንድ፡ በኩል፡ ደግሞ band bakkul ልገም* 'on the other hand', *ደጋግሞ ልገም* 'over and over again, time after time, constantly'. Examples: *ገንዘብ፡ ደግሞ፡ ይፈልጋል ገንዘብ ልገም ማሻገሪያ* 'he also wants money'; *ሻይ፡ ደግሞ፡ ሰጠኝ ሻይ ልገም ማሻገሪያ* may mean 'he gave me tea again (a second time)' or, 'he also gave me tea'; *ሁላችንም፡ ያለን፡ ገንዘብ፡ ጥቂት፡ ነው፡ እኔ፡ ደግሞ፡ ከሁሉ፡ ያነሰ፡ ነው፡ ያለኝ ከሁሉም ልገም ማሻገሪያ* *yallän gänzäb taqit näw, əne ልገም kāhullu yannäsä näw yalläññ* 'all of us have little money, but I have the least'; *የኔ፡ አመል፡ ማጠቃለያ፡ ሲሆን፡ የሱ፡ ደግሞ፡ መጠጥ፡ ነው ሃይሎ ልገም ማሻገሪያ* *amäl mačes sihon yässu ልገም ማሻገሪያ* 'while smoking is my vice, drinking is his'; *ያንኑ፡ ጥያቄ፡ ደጋግሞ፡ ጠየቀ ማሻገሪያ* *yannənu tayyəaqe ልገም ማሻገሪያ* 'he asked the same question over and over again'.

ደግሞ is also used as opposition in the second of two parallel clauses. Examples: *መጀመሪያ፡ ነገር፡ ገዢ፡ የለኝም፡ ሁለተኛ፡ ደግሞ፡ ለመሄድ፡ አልፎም ልገም ማሻገሪያ* *mäggäm-märiya nägär gize yälläññəmm, hülättäñña ልገም ማሻገሪያ* 'in the first place I have no time and, second (also) I don't want to go'; *ግንባታችን፡ በባቡር፡ ግንባታችን፡ ደግሞ፡ በጽልባ፡ እንሄዳለን ልገም ማሻገሪያ* *gəmmašočəačəən bābabur ልገም ማሻገሪያ* 'some of us are going by train and some by boat'; *ሌላ፡ ቡና፡ አምጣለት፡ ለኔ፡ ደግሞ፡ (or ግን)፡ ሻይ ልገም ማሻገሪያ* *lässu bunna am[allät] läne ልገም ማሻገሪያ* 'bring him coffee, and (or 'but') for me some tea'; *ተስፋዬን፡ ለመምረጥ፡ አልፎ ልገም፡ ባንድ፡ በኩል፡ ደግሞ፡ እንገባለን ልገም ማሻገሪያ* *hassab ልገም ማሻገሪያ* 'I don't want to vote for Täsfaye, but on the other hand I don't want to hurt his feelings'.

The gerund *ደግሞ ልገም* also serves for rendering 're+verb': thus, *ለመሄድ፡ ያለውን፡ ሐሳብ፡ ደግሞ፡ አረጋገጠ ልገም ማሻገሪያ* *hassab ልገም ማሻገሪያ* 'he re-affirmed his intention to leave'. See also *መልሶ*, below.

The meaning of 're+verb' is normally expressed by እንደገና *ändägäna* 'again' followed by the verb: thus, እንደገና ፡ ብቱ ፡ አለ *ändägäna baqq alä* 'he/it reappeared'; ቤቱን ፡ እንደገና ፡ ሠራ *betun ändägäna särra* 'he rebuilt his house' (see 158.8). See also 59.3.5.

59.3.5. In the use of the gerund መልሶ *mälläso* 'again, back, time and again' (from መለሰ *mälläsä* 'return' [tr.]), ተመልሶ *tämälläso* 'back, again' (from ተመለሰ *tämälläsä* 'return' [intr.]), and መላላሶ *mälälso* 'again and again, repeatedly', there is agreement between the gerund and the principal verb. Examples: መልሶ ፡ ነገረኝ *mälläso näggäräñ* 'he told me again'; መልሼ ፡ መታሁት *mälläšše mättahut* 'I hit him again', or 'I hit him back'; መጽሐፍቶን ፡ ለተማሪዎቹ ፡ መልሼ ፡ ሰጠኋቸው *mäšha foččün lätämarriwočču mälläšše sättäh" aččäw* 'I gave back the books to the students'; ትናንትና ፡ ወደ ፡ መጣችበት ፡ ከተማ ፡ ተመልሳ ፡ ሂደች *tənantənnä wädä mättäččəbbät kätäma tämälläsa hedäčč* 'yesterday she went back to the city from which she came'; የወደቁ ትን ፡ ችካሉች ፡ መልሰሁ ፡ ትከላቸው *yäwäddäqutən čakaločč mälläsäh təkäläččäw* 're-set (lit. 'set up again') the stakes that were knocked down'; መላላሼ ፡ ሞከርኩት ፡ ነገር ፡ ግን ፡ በከንቱ ፡ ነበር *mäläläšše mōkkärcut nägär gən bākäntu näbbär* 'I tried it time and again, but it was in vain'.

Note the expression: ፊቱን ፡ መልሶ ፡ ሂደ *fitun mälläso hedä* 'he went without looking back'.

The gerund መልሶ *mälläso* also renders 're+verb': thus, መልሶ ፡ ያዘ *mälläso yazä* 'rehabilitate', መልሶ ፡ አቋቋመ *mälläso aq"aq"amä* 'reconstitute', መልሶ ፡ አሳተመው *mälläso asattämäw* 'he reprinted it'. See also ደግሞ (59.3.4), እንደገና (158.8).

59.3.6. ቀጥሎ *qättälo* (from ቀጠለ *qättälä* 'continue, go on') means 'next, later on, subsequently': e.g., ከመኩንናቹ ፡ ቀጥለው ፡ ግብር ፡ የሚገቡት ፡ ወታደሮቹ ፡ ይሆናሉ *kämäk"ännənočču qättäläw gəbər yämmigäbut wättaddäročču yəhonnallu* 'next to the officers it is the privates who (will) go into the banquet (hall)'.

59.3.7. The gerund ቀድሞ *qädmo* (from ቀደመ *qäddämä* 'advance, be first'), አስቀድሞ *asqäddämo* (from አስቀደመ *asqäddämä* 'cause to precede, anticipate') means 'before, first of all, formerly, already'. Examples: ቀድሞ ፡ (or ቀድሜ ፡) ፡ ፀውቀው ፡ ነበር *qädmo* (or *qädemme*) *awqäw näbbär* 'I knew him (from) before'; ቀድሜ ፡ መጣሁ *qädemme mättah"m* 'I arrived first, I came ahead'; ስለ ፡ ጉዳዩ ፡ ሳንማከር ፡ አስቀድመን ፡ እንጸልይ *sälä guddayu sannəmmakkär asqäddämän ənnəšälləy* 'before we discuss the matter let us first pray'. Note የቀድሞ *yäqädmo* 'earlier, former, of old'.

59.3.8. The gerund ጨረሰ *čärräso* (from ጨረሰ *čärräsä* 'finish, complete') means 'completely, thoroughly, through and through'; with a negative principal verb or in

answer to a negative principal verb, **ጩርሶ** *čärräso* comes to mean 'never, not at all'. Examples: **ዳቦውን**: **ጩርሶ**: **በላ** *dabbowən čärräso bälla* 'he ate all the bread'; **ጩርሳ**: **ሂደች** *čärräsa hedäččē* 'she left for good'; **ጩርኼ**: (or **ጩርሶ**): **አላየሁትም** *čärräšše* (or *čärräso*) *alayyähutämm* 'I haven't seen him at all', or 'I have never seen it'; **አላሄድክም?**: **ጩርሶ**: (or **ጩርኼ**) *alhedkämm?* *čärräso* (or *čärräšše*) 'didn't you go? Never'.

59.3.9. The gerund **ፈጽሞ** *fäššämo* (from **ፈጸመ** *fäššämä* 'finish') means 'completely, utterly, absolutely, entirely'; with a negative principal verb or in answer to an affirmative principal verb it means 'not at all, never'. Examples: **ሰለሱ**: **ያለኝ**: **አስተያየት**: **ፈጽሞ**: **የተሳሳተ**: **መሆኑን**: **አምናለሁ**: *sälässu yallänñ astäyayät fäššämo yätäsasatä mähonun amnallä^wh* 'I admit that the opinion I have of him is completely wrong'; **ሥጋ**: **ፈጽሞ**: (or **ፈጽሜ**): **አልበላም** *səga fäššämo* (or *fäššämmē*) *albalämm* 'I don't eat meat at all'; **ይህ**: **ነገር**: **ፈጽሞ**: **አንዳይደገም** *yəh nəgär fäššämo ändayädäggämm* 'this must never happen again' (lit. 'should not ever be repeated'); **ደክሞሃል?**: **ፈጽሞ** *däkmohall?* *fäššämo* 'are you tired? Not at all'.

59.3.10. The gerund **ፈጥኖ** *fätño* (from **ፈጠነ** *fätñänä* 'be fast') means 'hurriedly, fast' (also 'so fast'). Examples: **ፈጥኖ**: **ወደ**: **ቤት**: **አስገባቸው** *fätño wädä bet asgäbbaččäw* 'he hurriedly let them into the house'; **በቂ**: **ጸሐይ**: **ካልነበረ**: **ሰንዴው**: **አንዴት**: **ፈጥኖ**: **በቀለ?** *bäqī šähay kalnäbbärä sändew ändet fätño bäqqälä?* 'if there hasn't been enough sunshine how could the wheat grow so fast?'

59.3.11. The gerund **ወደ** *wäddo* (from **ወደደ** *wäddädä* 'love, like') means 'willingly, voluntarily'. Example: **አገር**: **ወደ**: **መረጠው** *agär wäddo märrätäw* 'the people (lit. 'the country') willingly (or 'with no reservation') elected him'. Note the expression **ወደ**: **ገብ** *wäddo gäbba* (also **ወደ**: **ገብ** *wäddo gäbb*) 'volunteer, one who voluntarily submits'.

59.3.12. The gerund **ዐውቆ** *awqo* (from **ዐወቀ** *awwäqä* 'know') means 'deliberately, knowingly, on purpose, on its own'. Examples: **ዐውቆ**: **ሰበረው** *awqo säbbäräw* 'he broke it deliberately'; **የኮኩ**: **ዛፍ**: **ዐውቆ**: **ይረገፋል** *yäkoku zafawqo yärägfäll* 'the peach tree sheds its leaves on its own'; **ሳታውቅ**: **ይሁን**: **ዐውቃ**: **ከራዙን**: **ደፋችው** *sattawq yəhun awqa kurrazun däffaččəw* 'whether by accident or design (lit. 'without knowing or knowingly'), she overturned the lamp'; **መጽሐፍህን**: **የደበቅሁት**: **ዐውቄ**: **ነው** *məšhafəhən yädäbbäqhut awəqqe näw* 'I hid your book deliberately'.

59.3.13. The gerund **ከቶ** *kätto* (from **ከተተ** *kättätä* 'assemble, insert') means 'fully, completely, in general, absolutely, really, so then, whatever'; with a negative verb it means 'never, not at all'. Examples: **ያች**: **ልጅ**: **ከቶ**: **ምን**: **ሆነች?** *yaččē lağ kätto*

mən honäčč? 'whatever happened to that girl?'; *ከቶ፡ እንዲህ፡ ነው? kätto ändih näw?* 'is that really so?', also 'so then, that's how it is'; *ጦርነቱ፡ ከቶ፡ አልተደረገም ገጽ-
nātu kätto altädärrägämm* 'the battle never took place'.

In a question *ከቶ kätto* means 'ever': e.g. *ከቶ፡ አይደከምህም? kätto aydäkmä-
həmm?* 'don't you ever get tired?'. In answer to a negative question, *ከቶም kättomm*
means 'never': e.g., *አይርብህም? ከቶም ayrəbəhəmm? kättomm* 'don't you (ever) get
hungry? Never'. Note *ከቶውንም kättowənnəmm* 'not at all' (with a negative verb).

59.3.14. The gerund *ቀርቶ qārto* (from *ቀረ qärrä* 'remain behind, stay behind')
means 'let alone, aside'. Examples: *እንባ፡ ቀርቶ፡ ድመት፡ ትፈራለች anbässa qārto
dämmät təfäralläčč* 'let alone lions, she is even afraid of cats'; *አማርኛ፡ መናገር፡
ቀርቶ፡ አይገባውም amarəñña männagär qārto aygəbawəmm* 'he doesn't even under-
stand Amharic, let alone speak it'; *ቀላዱ፡ ቀርቶ፡ ገንዘቤን፡ እፈልጋለሁ qäldu qārto
gänzäben əfälləgalläw* 'all joking aside, I want my money'. For more details on *ቀርቶ*,
see 123.5; 126.4.1.

59.3.15. The gerunds *ውሎ፡ አድሮ wəlo adro* (from *ዋለ walä* 'spend the day',
አደረ addära 'spend the night') mean 'sooner or later'. Example: *ሀገሪቷ፡ ያለችበት፡
ሁኔታ፡ መጥፎ፡ ነው። ውሎ፡ አድሮ፡ ዐመፅ፡ መነሣቱ፡ አይቀርም hagäriw'a yalläč-
čəbbät huneta mäfə näw, wəlo adro amäs männäsatu ayqärəmm* 'the situation in the
country is bad, but sooner or later there will be a revolt' (lit. 'the rising of the noise').

አድሮ adro by itself means 'finally': e.g., *ምን፡ ግለቱ፡ እንደሆነ፡ አድሮ፡ ተገ
ለጸልኝ mən malātu ändəhonä adro tāgälläsälləññ* 'it finally dawned on me what he
meant' (lit. 'what his saying was').

Also with other expression of spending the time, as with *አርፍዶ arfədo*, *አምሽቶ amšəto*
and *አሰንብቶ asənbəto*: e.g., *ወደ፡ ሥራ፡ የመጣው፡ አርፍዶ፡ ነው wädä səra yämättaw arfədo
näw* 'he was late coming to work in the morning'; *አምሽቶ፡ መጣ amšəto mäitta* 'he stayed out
late'; *ዝናም፡ አሰንብቶ፡ ጣለ zənam asənbəto jalä* 'the rain was late in coming'.

'Sooner or later' may also be expressed by *ዋለም አደረም waləmm addärəmm*: e.g., *ዋለም፡
አደረም፡ መምጣቱ፡ አይቀርም waləmm addärəmm mämətu ayqärəmm* 'he will come sooner or
later'.

Note also *አድሮ፡ ጥራ adro ʔəre*, *አድሮ፡ ጥጃ adro ʔəgga* 'always immature (person, idea),
never growing up, never making sense'.

59.3.16. The gerunds of some composite verbs are also used adverbially: e.g.,
ዝም፡ ብሎ፡ ተቀመጠ zəmm bəlo tāqəwənəjjä 'he simply (lit. 'staying quiet') sat down',
or 'he quietly sat down'; *ደስ፡ ብሎኝ፡ እሸ፡ አልኩ däss bəloññ əssi alku* 'I gladly (lit.

'it being pleasing for me') agreed', also 'because I was happy, I said "yes"'; መጽሐፉን፡ ቶሎ፡ ብለህ፡ መልስ *māshafun tolo bālāh mällās* 'bring the book back soon'; ቀጥ፡ ብለህ፡ ቁም *qāṭṭ bālāh qum* 'stand erect' (or, 'still'); ቀደም፡ ብሎ፡ የተናገረውን፡ ካደ *qāddāmm bəlo yātānaggārāwən kadā* 'he repudiated the statement that he had made earlier'; ድው፡ ብሎ፡ ወደቀ *dəww bəlo wāddāqā* 'it fell down with a bang'.

Note that conjugated ብሎ *bəlo* 'saying' is used with verb forms expressing intention, purpose or belief. Examples: ሊማር፡ ብሎ፡ አሜሪካ፡ አገር፡ ሄደ *limmar bəlo amerika agār hedā* 'he went to America (intending) to study'; የወጣ፡ በሽታ፡ እንዳይዘኝ፡ ብዬ፡ መድኃኒት፡ ጥጥሁ *yāwāba bāššəta əndayəzāññ bəyye mādhanit waṯhu* 'I took (lit. 'swallowed') some medicine so as not to catch malaria'.

59.3.17. The gerund with an adverbial meaning may be repeated. In this instance there is agreement between the gerund and the principal verb. Examples: ደጋግሞ፡ ደጋግሞ፡ (also ደግሞ፡ ደጋግሞ፡) መታት *dāgagmo dāgagmo* (also *dāgmo dāgagmo*) *mät-tat* 'he struck her repeatedly' (or 'over and over again'); ደግሜ፡ ደግሜ፡ (also ደግሜ፡ ደጋግሜ፡) ነገርኩት *dāgəmmə dāgəmmə* (also *dāgəmmə dāgagəmmə*) *nāggärkut* 'I told him again and again'.

Note that አልፎ *alfo* may be used repeatedly only as አልፎ፡ አልፎ *alfo alfo* 'every now and then, every few days, infrequently, occasionally, every once in a while, here and there'. Examples: አልፎ፡ አልፎ፡ ይጠጣል *alfo alfo yəṭāṭṭall* 'he drinks every now and then' (or 'every once in a while'); ችግኞቹን፡ አልፎ፡ አልፎ፡ (also አልፈህ፡ አልፈህ)፡ ትከላቸው *čəggəññoččun alfo alfo* (also *alfäh alfäh*) *təkäləččəw* 'plant the seedlings at intervals!' (or 'here and there'); ልጁ፡ አልፎ፡ አልፎ፡ ብቻ፡ ትምህርት፡ ቤት፡ ይሄዳል *ləḡu alfo alfo bəččə təmhərt bet yəhedall* 'the child goes to school only occasionally'.

59.3.18. Needless to say, all the gerunds in a conjugated form also function with their original meaning as gerunds. The form of the gerund is then in agreement with the principal verb. Thus, ሥራውን፡ ጨርሼ፡ ወደ፡ ቤት፡ ተመለስኩ *sərawən čärrəšše wāda bet tāmälläsku* 'having finished the work, I returned home'; ሥራውን፡ ጨርሶ፡ ተኝቷል *sərawən čärrəso tāññət* 'all' 'he has finished his work and he is (now) asleep'; ከገበያ፡ ተመልሳ፡ ልብሷን፡ አጠበች *kägäbäya tāmälləsa läbs* 'an aṭṭäbäčč' 'having returned from the market, she washed her laundry' (or, 'she returned from the market and did her laundry').

59.3.19. The two gerund forms that require special attention are አድርጎ *adrəgo* and ሆኖ *hono*.

Conjugated አድርጎ *adrəgo* (from አደረገ *adärrägä* 'make, do') makes adverbs of adjectives or of relative verbs. Examples: ግልጽ: አድርገው: ተናገር *gəls adrəgäh tä-nağär* 'speak clearly'; ድር: ጥሩ: አድርጋ: መዘመር: ትችሉ: ነበር *dəro jəru adrəga määzämmär täčəl näbbär* 'before, she could sing beautifully'; ጸገር: አስተካከዩ: ጸገራን: መጥፎ: አድርጎ: ቂረጠኝ *šəgur astākakayu šəguren mäfjo adrəgo q"ärrätäññ* 'the barber cut (lit. 'cut me') my hairbadly'; ከጥቂት: ልምምድ: በኋላ: የተሻለ: አድርገው: ሠሩት *kätəqit ləmməməd bäh"ala yätäšsalä adrəgäw särru* 'they did it better after some practice'.

ለንደምንም: አድርጎ (conjugated) 'somehow, somehow or other, no matter how'. Examples: ለንደምንም: አድርገው: አምጣው *ändämənəmm adrəgäh amጥaw* 'bring it by whatever means you can'; ለንደምንም: አድርገው: ሥራው *ändämənəmm adrəgäh säraw* 'do it somehow'.

አድርጎ *adrəgo* is also used redundantly on various occasions. Examples: በጣም: አድርጌ: ተደስቻለሁ *bätam adrəgge tädässäččallä"h* 'I am very happy'; 'ኧረ: ለመሆኑ: ያንን: ትልቅ: ቋጥኝ: ለንደት: አድርገው: ታነቃንቀዋለህ? *ärä lämähonu yan-nən təlləq q"ä"äññ ändet adrəgäh tannäqannəqäwalläh?* 'how on earth are you going to move that big boulder?'; ለንደምን: አድርጎ: ለንደሚከፍለው: ሳያሰብ: ገንዘብ: ተበደረ *ändämən adrəgo ändämmikäfläw sayässəb gänzäb täbäddärä* 'he borrowed money without stopping to think how he would repay him' (or, 'pay it back').

It may also be rendered by 'as': e.g., ለንደ: አስፈላጊ: ነገር: አድርጌ: ለቂጥረዋለሁ *ändä asfällagi nägär adrəgge əq"ätrəwallä"h* 'I regard it as important'.

Note ምን: ምን: አድርጎ *mən mən adrəgo* 'how?': e.g., ምን: ምን: አድርገው: ገደለት? *mən mən adrəgäw gäddälut?* 'how did they kill him?'

59.3.20. Conjugated ሆኖ *hono* (from ሆነ *honä* 'be, become') also makes adverbs out of adjectives: e.g., ተራራው: ግልጽ: ሆኖ: አይታይም *täraraw gəls hono ayəttayəmm* 'the mountain cannot be seen clearly' (lit. 'being clear'); -በርቱካን: በሞቃት: ስፍራ: ጥሩ: ሆኖ: ይበትላል *bərtukan bəmoqqat səfra jəru hono yəbəqllal* 'oranges grow well in a warm climate'.

ሆኖ *hono* expresses a state or a quality; it may be translated by 'as' or it may remain untranslated. Examples: በምድረ: በዳው: ባሕታዊ: ሆኖ: ኖረ *bämədrä bädaw bahtawi hono norä* 'he lived in the desert as a hermit'; ጉባጣው: ሰው: የቤተ: ክርስቲያን: ዘበኛ: ሆኖ: ያገለግላል *g"äbətaw säw yäbetä krəstiyān zäbäñña hono yagäläg-gəlall* 'the hunchback serves as a guard in the church'; አግላጅ: ሆኖ: የመጣሁ: የሚያስፈልግ: ስለ: መሰለኝ: ነው *ammalağ hoñne yämäñta"h yämmiyasfällag sələ mä-s-*

sälänñ näw 'I came here as an intercessor because I deemed it to be necessary'; በተማ ራዎቹ፡ ሁሉ፡ ስምምነት፡ አለቃ፡ ሆኖ፡ ተመረጠ *bätämarwočču hullu sāmammännät aläqa hono tämärrätä* 'by common consent of the students he was chosen monitor'; ደንቆሮ፡ ሆኖ፡ ነው፡ የተወለደችው *dänqoro hona näw yätäwällädäččəw* 'she was born deaf'; ሁለት፡ ሁለት፡ ሆነው፡ መጡ *hulätt hulätt honäw mäñtu* 'they came two by two' (lit. 'being two by two').

With አገኘ *agänñä*, ተገኘ *tägänñä*: የማይታመን፡ ሆኖ፡ አገኘው *yämmayättam-män hono agänñäw* 'he found him to be untrustworthy' (lit. 'dishonest he-being'), or 'he found it unbelievable'; የውጭ፡ ጉዳይ፡ ፖሊሲው፡ ለሀገሪቱ፡ ጎጂ፡ ሆኖ፡ ተገኘ *yäwäččə gudday polisiw lähağäritu goği hono tägänñä* 'his foreign policy proved harmful to the country'.

እንደምንም፡ ሆኖ *ändämənəmm hono* (conjugated) 'somehow': e.g., እንደምንም፡ ሆኜ፡ እደርሳለሁ *ändämənəmm hoññe ädärsalläw* 'I'll get there somehow'.

59.3.20.1. Different translations are possible for the various occurrences of ሆኖ ፥ ሆነው. Examples: ካደጋው፡ በኋላ፡ ስንኩል፡ ሆኖ፡ ቀረ *kadägaw bähwala sänkul hono qärrä* 'after the accident he remained crippled' (lit. 'crippled he-being he-remained')¹; ከወንድምህ፡ ጋር፡ ሆናችሁ፡ ሥሩት፡ (or ሁነህ፡ ሥራው) *käwändəmməh gar honäč-čəw* *sərut* (or *hunäh səraw*) 'do it together with your brother' (lit. 'with-your-brother you-being'); ብቻህን፡ ሆነህ፡ ሥራው *bəččəhan honäh səraw* 'do it alone' (lit. 'you being alone do it'); በቀለ፡ አራት፡ ራሱን፡ ሁኖ፡ ሊጠይቀኝ፡ መጣ *bäqqälä aratt rasun huno litäyyaqänñ mäñta* 'Bäqqälä came with three other people to see me' (lit. 'he-being himself the-four[th]').

With optional ሆኖ in ንስር፡ በብዙ፡ አገሮች፡ እንደ፡ ብሔራዊ፡ አርማ፡ (ሆኖ)፡ ይሁራበታል *nəsr bābazu agäročč ändä bəherawi arma hono yässärrabbätäl* 'the eagle is used in many countries as a national symbol'.

Note the expression በ--ስም፡ ሆኖ *bä--səm hono* 'in the name of, on behalf of': e.g., በተማራዎቹ፡ ሁሉ፡ ስም፡ ሆኜ፡ ስለ፡ መጻሕፍቱ፡ ላመሰግንህ፡ እውዳለሁ *bätämarwočču hullu səm hoññe sälä mäšahəñtu lamäsäggənəh əwädalläw* 'in the name of all the students (or 'on behalf of all the students') I want to thank you for the books'.

59.3.21. There are many more examples in which the gerund has an adverbial connotation. Thus, ዘገይቶ፡ መጣ *zägyəto mäñta* 'he came late' (lit. 'being-late he-came'); አሻቅቦ፡ ዋኝ *äššaqəbo waññä* 'he swam against the current' (lit. 'ascending

¹ It seems to reinforce the meaning of the adjective in a sentence such as ይህ፡ ልጅ፡ ከንቱ፡ ሆኖ፡ ቀረ *yəh lağ kántu hono qärrä* 'this child has become totally hopeless'.

-[the slope] he-swam'); ታግሶ: ቁየ *taggaso q'äyyä* 'he waited patiently' (lit. 'being-patient he-waited'); ቆይታ: ነቃኝ *qoyyeta näqqačč* 'she woke up late' (but ነቅታ: ቆየኝ *näqta qoyyächč* 'she stayed awake for a while'); አሳጥር: ቁረጠው *asattaro q'är-rätaw* 'he cut it short' (lit. 'shortening he-cut-it'); አጥብቆ: ተቃወመ *atbaqo täqawwämä* 'he dissented strongly' (lit. 'making-tight he-dissented'); ደፍር: ተናገረ *däfro tä-naggärä* 'he spoke boldly' (lit. 'daring he-spoke'); አድርጠ: መጣ *aaqq'arto mäṭta* 'he took a shortcut' (lit. 'cutting-across he-came')¹; ጮኾ: ተናገረ *çoho tännaggärä* 'he spoke loudly' (lit. 'shouting he-spoke'); አምርር: አለቀሰ *amraro aläqqäsä* 'he cried bitterly' (lit. 'making bitter he-cried'); ሰዓቱን: አሳልፎ: መጣ *saatun asalläfo mäṭta* 'he came late' (lit. 'the-hour he-letting-pass he-came').

Note the special meaning of ቁይቶ *q'äyyato* in a sentence such as ፀሥር: ደቂቃ: ቁይተን: እንጀምራለን *assar däqīqa q'äyyätän ännäggämmarallän* 'we will begin in ten minutes' (lit. 'ten minutes we-waiting').

59.3.22. From the point of view of English, the gerund seems to convey the principal meaning and the finite verb describes more closely the action of the gerund. In fact, the gerund and the finite verb together make up one verbal meaning. Examples: ሰብር: ከፈተው *säbro käffätaw* 'he broke it open', that is, 'he broke opening it' (lit. 'breaking he-opened-it'); ተናግር: እንደጨረሰ: አዳራሹን: ለቆ: ወጣ *tänagro ändä-çärräsä addarasun läqqa wätta* 'as soon as he finished speaking he left the hall'; ደብዳቤውን: ጨርሳ: አነበበች *dädbabbewən çärräsa anäbbäbächč* 'she read the letter to the end'²; የአገዳዥ: ሕዝብ: መዝሙር: ተዘምር: ሲያልቅ: ጨዋታው: ተጀመረ *yäityoppäya hazb mäzmur täzämməro siyalq çawataw täggämmärä* 'after the Ethiopian national anthem was sung the game started', or, 'at the end of the national anthem the game started' (lit. 'the national anthem being-sung when-it-finished the game started'); ከፋት: ተነቅሎ: መጣል: አለበት *kəfat tänäqlo mäṭal alläbbät* 'evil must be eradicated' (lit. 'being-eradicated it must be-thrown-away').

59.3.23. The gerund combined with a main verb is also used in verb-particle constructions of the kind 'bring along'. Examples: አዳኙ: የሜዳ: ፍየሉን: ተነገሶ: ጣለው *addañu yämeda fayyälun täk'wo falaw* 'the hunter brought down the mountain goat' (lit. 'shooting he-threw-him-down'); ኳሱን: አውጥተህ: ማምጣት: አትችልም? *k'wasun awṭatäh mamṭat attäčələmm?* 'can't you bring the ball out?' (lit. 'you-taking-out

¹In its original meaning: ንግግሩን: አደርጠ: ወጣ *nəgəggərun aaqq'arto wätta* 'he interrupted his speech and walked out'.

²Note the difference between ምሳዋን: ጨርሳ: በላች *məsawan çärräsa bälläčč* 'she ate all of her lunch' and ምሳዋን: በልታ: ጨረሰች *məsawan bälla çärräsäčč* 'she finished eating her lunch'.

to-bring'); መምህሩ፡ ጠባዩ፡ መጥፎ፡ የሆኑትን፡ ተማሪዎች፡ መርጦ፡ እስወጣቸው *mām-hæru řäbayä mäifo yāhonutæn tämariwoččë märto aswäffaččäw* 'the teacher weeded out the students of bad character' (lit. 'he-choosing he-expelled'); ገረዳችን፡ ጥገን፡ ሄደች *gäradaččæn řalan hedäččë* 'our maid walked out on us' (lit. 'she-leaving-us she-went'); ሳላየው፡ ሹልክ፡ ብሎ፡ ወጣ *salayäw řullakk bəlo wäřta* 'he sneaked out when I wasn't looking' (lit. 'he-sneaking he-left'); ሕንጻው፡ ተቃጥሎ፡ ወደመ *hənřaw täqaflo wäd-dämä* 'the building was burned down' (lit. 'it-burning it-was-destroyed').

The construction is the same with prepositions that keep their original meaning. Examples: ከብቶቹ፡ አጥሩን፡ ጥሰው፡ ወጡ *käbtoččü ařrun řäsaw wäřtu* 'the cattle broke through the fence' (lit. 'breaking-through they-went-out'); ይህን፡ ዓይነት፡ ትል፡ ዕንጨቱን፡ ሰርሰር፡ ይገባል *yəhan aynät řal ənčätun särsəro yəgəball* 'this kind of worm bores into the wood' (lit. 'it-boring it-enters'); ከተደረመሰው፡ ጉድጉድ፡ ውስጥ፡ ቁፍረው፡ አወጡት *kätädärämmäsaw gudgʷad wəř qʷäřraw awäřtu* 'they dug him out of the collapsed hole' (lit. 'they-digging they-brought-him-out'); ደፋሩ፡ ልጅ፡ ሕፃኑን፡ ለማትረፍ፡ የተቀጣጠለው፡ ቤት፡ ውስጥ፡ ሮጦ፡ ገባ *däffaru řəğ həřanun lämaträř yätäqätařäläw bət wəř rořo gäbba* 'the courageous boy rushed into the burning house to save the child' (lit. 'he-running he-entered').

With two gerund forms followed by a finite verb: ሮጦ፡ ገብቶ፡ ወሬውን፡ ዘከከከ *rořo gäbto wärewən zäkəzzäkä* 'he rushed in and blurted out the news'.

GERUND WITH AUXILIARIES

The auxiliaries are: ነበረ/ነበር *näbbäräl/näbbär*, ነው *nəw*, አይደለም *aydällämm*, የለም *yällämm*, እንደሆነ *ändähonä*, ቢሆን *bihon*, ይሆን *yəhon*, ይሆናል *yəhonall*, ኖረ *norä*, ኑሩል *nur* 'all, ቁየ *qʷäyyä*, ሳለ *sallä*, ያውቃል *yawqall*, አያውቅም *ayawqəmm*.

59.4. Gerund+ነበረ/ነበር

59.4.1. The combination of the gerund with ነበረ/ነበር *näbbäräl/näbbär* expresses the pluperfect, that is, a past action or state preceding another action or state in the past; occasionally 'already' is added. Note that ነበረ may either be frozen or may agree with the gerund. Examples: እኔ፡ እቤት፡ ከመድረሱ፡ በፊት፡ መጽሐፉን፡ ለባለቤቱ፡ መልሰ፡ ነበር *əne əbet kämädräse bəřit mäřhafun läbaläbetu mälləso näbbär* 'before I arrived at the house, he had already returned the book to the owner'; ቤቱ፡ ሰደርሰ፡ ምሳውን፡ በልቶ፡ ነበር *betu sädärs məsawən bälto näbbär* 'when I arrived at his house, he had already eaten his lunch'; ልናሰናብተው፡ አሰበን፡ ነበር *lännasänabbətäw əssa-*

bän näbbär 'we had thought of dismissing him'; *ደብዳቤውን፡ ልኮት፡ ነበር፡ አልፎ ረሰም* *däbdabbewän lakot näbbär, aldärräsämm* 'he had sent the letter, but it didn't get there'; *ከቤት፡ ሰንደርስ፡ ጩልሞ፡ ነበር* *käbet sännädärs çällämo näbbär* 'by the time we reached home it was already dark'.

For the pluperfect, see also 59.10.2.

59.4.2. The negative pluperfect in the main clause is expressed either by the negative perfect followed by the affirmative ነበር or by the gerund followed by the negative ነበር. Examples: *እኔ፡ እቤት፡ ሰደርስ፡ ነና፡ መጽሐፉን፡ አልመለሰም፡ ነበር* *əne əbet sədärs gäna mäshafun almälläsämm näbbär* 'he had not returned the book when I arrived home'; *ለእገትህ፡ ደብዳቤ፡ ጽፏህ፡ አልነበረም?* *läəhətəh däbdabbe səfəh al-näbbärämm?* 'hadn't you written your sister?'; *ለበዓሉ፡ አባታችሁ፡ መጥቶ፡ አልነበረም?* *läbäalu abbataččəw h mäṯto (for mäṯto) alnäbbärämm?* 'hadn't your father come for the holiday?'

59.4.3. The interrogative pluperfect is expressed by the gerund followed by ነበር: e.g., *ምሳ፡ ደርሶ፡ ነበር?* *masa dārso näbbär?* 'was lunch ready?' (lit. 'has lunch arrived?'). An affirmative answer is expressed by the gerund+ነበር: thus, *ደርሶ፡ ነበር* *dārso näbbär* 'it was ready'. A negative answer is expressed by the negative perfect+ነበር: thus, *ደርሶ፡ አልነበረም* *dārso alnäbbärämm* 'it was not ready'.

In the interrogative with *ወይ wäy* or *እንዴ ənde*: e.g., *ያኔ፡ ስትመጣ፡ እሱ፡ ሄደ፡ አልነበረም፡ እንዴ?* (or *ወይ*)? *yanne səttämäta əssu hedo alnäbbärämm ənde* (or *wäy*)? 'when you arrived then, had he not yet left?'; *ትናንትና፡ ሄጄ፡ ጠይቄው፡ አልነበረም፡ እንዴ?* *tənantənna heğğə täyyəqqew alnäbbärämm ənde?* 'hadn't I gone to see him yesterday? (that is, 'but I had gone to see him yesterday')'.

59.4.4. In an affirmative or a negative subordinate clause the pluperfect is expressed by the gerund followed by the affirmative or negative ነበረ combined with the conjunctions or with the relative marker.

Examples for the affirmative subordinate pluperfect: *ገንዘብ፡ ሰርቆ፡ ስለነበረ፡ እሱ ፍትህን* *gänzäb särqo səlännäbbärä assäru* 'as he had stolen money, they imprisoned him'; *ከባሏ፡ ጋር፡ ተጣልታ፡ ስለነበር፡ ዛሬ፡ ተበሳጭታ፡ ነበር* *käbalw a gar täqalta səlännäbbär zərə täbäsäçta näbbär* 'she was irritated today because she had a quarrel with her husband'; *ማርያም፡ በድንግልና፡ ልጅ፡ ወልዳ፡ እንደነበረች፡ መጽሐፍ፡ ቅዱስ፡ ይነግረናል* *maryam bädəngələnna läğ wälda əndännäbbäräččə mäshafqəddus yənəgränall* 'the Bible tells us that Mary had given birth to a son while a virgin'; *ትናንትና፡ የቱን*

ያህል፡ ደክሞኝ፡ እንደነበረ፡ በተረዳህልኝ *tanantanna yätun yahäl däkmoññ ändänäb-härä bäitäräddahalläññ* 'if only you knew how tired I was yesterday'; **ወንበሩን፡ ሰብሮ፡ ከነበረ፡ አይዋሽም፡ ነበር** *wänbärun säbro känäbbärä aywaššamm näbbär* 'he wouldn't have lied about it if he had really broken the chair'.

Examples for the negative subordinate pluperfect: **እሱ፡ መጽሐፉን፡ መልሶ፡ እንዳልነበረ፡ ዐውቃለሁ** *ässu mäšhafun mälläso ändalnäbbärä awqallä* 'I know that he hadn't returned the book'; **ቤቱን፡ ጠርጎ፡ ሰላልነበረ፡ አባቱ፡ ተቈጣ** *betun iärgo salalnäbbärä abbatu täq* 'äffa' 'his father chided him because he hadn't cleaned the house'.

59.4.4.1. If the gerund+የነበረ is a qualifier either of the subject or of the object of the main clause, there is agreement between የነበረ and the subject or object.

Examples for the subject: **ትናንትና፡ መጥታ፡ የነበረችው፡ ሴት፡ የት፡ ሄደች?** *tanantanna mäffa yänäbbäräččē set yät hedäččē* 'where did the woman who had come yesterday go to?'; **ትናንትና፡ መጥተው፡ የነበሩት፡ ተማሮች፡ የት፡ ሄዱ** *tanantanna mäfftäw yänäbbärut tämaroččē yät hedu* 'where did the students who had come yesterday go to?'

Examples for the direct object, in the affirmative: **ሠርተው፡ የነበሩትን፡ ተማሮች፡ አስተማረው** *šartäw yänäbbärutän tämaroččē astämariw šällämäččäw* 'the teacher rewarded the students who did their work'.

In the negative: **መጽሐፉን፡ መልሰው፡ ያለነበሩትን፡ ተማሮች፡ አስተማረው** *ተቈጣቸው mäšhafun mälläsäw yalnäbbärutän tämaroččē astämariw täq* 'äffaččäw' 'the teacher rebuked the students who hadn't returned the books'; **መጥታ፡ ያልነበረችውን፡ ሴትየ፡ ምን፡ አደረግህ ት?** *mäffa yalnäbbäräččäwän setäyyo män adärräghat?* 'what did you do the woman who hadn't come?'

If the gerund+የነበረ does not have the role of a qualifier, then የነበረ may be either frozen or conjugated. Examples: **መጥተው፡ የነበሩትን፡ (or የነበረውን)፡ ለምን፡ አልነገርከኝም?** *mäfftäw yänäbbärutän (or yänäbbäräw) lämän alnäggärkäññäm?* 'why didn't you tell me that they had been there?'; **መጥተው፡ የነበሩ፡ (or የነበረ)፡ ጊዜ፡ የት፡ ነበርከ?** *mäfftäw yänäbbäru (or yänäbbärä) gize yät näbbärk?* 'where were you at the time they had come?' (or 'when they had come').

For the meanings of የ 'when, that', see 33.5.11; 33.6.2.

59.4.5. When the auxiliary ነበረ is a relative qualifier, the prepositions are attached to it. Examples: **ናፖሌዎን፡ ተግዞ፡ በነበረበት፡ ደሴት፡ ላይ፡ ሞተ** *napolewon tägəzo bänäbbäräbbät (for bā-yä-näbbäräbbät) däset lay motä* 'Napoleon died on the

island to which he was exiled' (lit. 'on the island that he was exiled on it'); ሠርቶ፡ ላል ነበረው፡ ሰው፡ በብላሽ፡ ገንዘብ፡ ሰጡት *sārto lalnābbārāw* (for *lā-yä-alnābbārāw*) *sāw bābalaš gänzāb sāṭṭu* 'they gave money for nothing to the one who had not worked'.

59.4.6. The gerund+ነበር also expresses the simple past or the past participle. Examples: በሕመም፡ ምክንያት፡ ሦስት፡ አባሎች፡ ቀርተው፡ ነበር *bāhamām məknyat sost abaloč qārtāw nābbār* 'three members were absent because of illness'; በእክሱም፡ የካህናት፡ ጉባኤ፡ ተደርጎ፡ ነበር *bāksum yākahnat gubaw tādārgo nābbār* 'there was (or 'there had been') a convocation of clergymen in Aksum'.

59.4.7. The gerund combined with ነበር *nābbār* expresses 'almost'. Examples: ምግቡ፡ አንቆኝ፡ ነበር *məgbu anqoññ nābbār* 'the food almost choked me, I almost choked on the food'; መብላሽቱን፡ ሳላውቅ፡ ይህን፡ ፍሬ፡ በልኛው፡ ነበር *mābbālašāṭun salawq yəhən fəre bālāččew nābbār* 'I almost ate this fruit without knowing that it was bad' (lit. 'its being bad'); ጠሊቁ፡ ውኃ፡ ውስጥ፡ ሊዋኝ፡ ሊሞክር፡ ሰጥሞ፡ ነበር *ṭāliqu wəha wəṣṭ liwaññ simokkər sāṭmo nābbār* 'he almost drowned trying to swim in the deep water'.

59.4.8. With action-state verbs* the gerund +ነበረ *nābbār(ä)* also expresses a continuous state in the past. Examples: አንዳንድ፡ ልጃገረዶች፡ የፈረንጅ፡ ልብስ፡ ሰብሰው፡ ነበር *andand ləgagärädočč yäfäräng ləbs läbsāw nābbār* 'some girls were wearing European clothes'; የሰሓራ፡ ምድረ፡ በዳ፡ ለገገድ፡ መሰናክል፡ ሆኖ፡ ነበር፡ አሁን፡ ግን፡ አይደለም *yäsähara mədrä bäda länəgd mäsanakəl hono nābbārahum gən aydäl-lämm* 'the Sahara desert used to be a barrier to trade, but now it isn't any more'; እኔ፡ ስመጣ፡ በራፍ፡ ተቀምጦ፡ ነበር *əne səmäta bərraf täqämməto nābbār* 'when I came, he was sitting by the door'.

*An 'action-state' verb is a verb that expresses an action and a state. Examples: ቆመ *qomä* 'stand and remain standing', ተቀመጠ *täqämmätä* 'sit down and remain sitting', ለበሰ *läbbäsä* 'put on clothes and wear them', ደረሰ *därräsä* 'arrive and be there'.

59.5. Gerund+ነው/ተገኘ/አይደለም

59.5.1. The gerund combined with the conjugated ነው *näw* or with the conjugated አይደለም *aydällämm* expresses a resultative action. Examples: ለመሄድ፡ አልፈለገም፡ ግን፡ ገድ፡ ሆኖበት፡ ነው *lämähed əlfällägämm gən gadd honobbät näw* 'he didn't want to go, but he had to'; ምሳውን፡ ሲበላ፡ አጠገቡ፡ ውኃ፡ አስቀምጦ፡ ነው *mäsawən sibäla aṭägäbu wəha əsqämməto näw* 'when he eats his lunch, he always keeps

some water by his side'; ውድስ: አይደለም ፣ ገንዘብ: አጥኛ: ነው *waddäss aydällämm gänzäb atəčče näw* 'expensive it was not, I just didn't have the money (to buy it)'.

Interrogative: ይህን: ቤት: ተከራይተኸው: ነው: ወይስ: ገዝተኸው? *yähən bet täkärayähäw näw wäyäss gäztähäw?* 'did you rent this house or did you buy it?'

This construction may also be used with እንጂ: e.g., ፈለቀ: ጤና: በሆን: አይቀርም: ነበር: ታሞ: ነው: እንጂ. *fälläqä tēna bihon ayqärämm näbbär, tammo näw ənǧi* 'Fälläqä would have come if he were well, he must be sick'.

59.5.2. In answer to a question the gerund may be followed by ነው *näw*. Example: በምን: ገንዘብ: ገዛኸው?: ተበድራ: ነው *bämən gänzäb gäzzähäw? täbäddärre näw* 'where did you get the money to buy it? I borrowed some' (lit. 'with what money did you buy it? It is by borrowing'). In a cleft sentence: እንዴት: ነው: ሳይጠይቅ: የወሰደው? ሰርቆ: ነው *əndet näw saytäyyäq yäwässädäw? särqo näw* 'how is it that he took it without asking? He stole it'. Both these sentences may be considered truncated in the sense that the relative verb is missing, that is, የገዛው *yägäzzaw* in the first sentence, and የወሰደው *yäwässädäw* in the second sentence. For the cleft sentence, see 33.9.

59.5.3. The gerund in a cleft sentence with ነው *näw* 'it is', አይደለም *aydällämm* 'it is not', ነበረ *näbbärä* 'it was', አልነበረም *alnäbbäräm* 'it was not' indicates cause or reason. Examples: ያልመጣሁት: አንድ: ዘመድ: መቶብኝ: ነው *yalmäṯṯahut and zämäd mutobbəññ näw* 'I didn't come because a relative of mine died'; ደከሞ: ነው: የወደቀ *däkmo näw yäwäddäqä* 'he fell down because he was tired'; መጽሐፌን: ወሰደ: ነው: የከሰሰኩት *māshafen wäsdo näw yäkässäskut* 'I sued him because he took my book'; የቀረሁት: አሞኝ: አይደለም: አስተማሪውን: ፈርኛ: ነው *yäqärrähut ammoññ aydällämm, astämariwən färäčče näw* 'I stayed away not because I was sick, but because I was afraid of the teacher'; አስተማሪህ: ስለምን: ተኩርፎ: ነበር? የመጣ: ጊዜ: ሳልነሣለት: ቀርኛ: ነበር *astämarih sälämən täk'arrafo näbbär? yämäṯṯa gize salännässallät qäräčče näbbär* 'why was your teacher sulky? Because I didn't get up to honor him (lit. 'because I remained without that I got up for him') when he arrived'; ያልመጡት: ፈርተው: አልነበረም *yalmäṯṯut färtäw alnäbbärämm* 'it is not because they were afraid that they didn't come'. See also 33.9.23.

With the verb in the imperfect: አሞት: ነው: የሚያቃስት *amot näw yämmiyaqassət* 'he is moaning because he is sick'; መጽሐፌን: ወሰደ: ነው: የምከሰው *māshafen wäsdo näw yämməkässäw* 'I am suing him because he took my book'.

59.5.4. It may also express a resultative action. Examples: ልብሱን: ለውጦ: ነው: እኛ: ቤት: የደረሰው *ləbsun läwwəto näw əñña bet yädärräsäw* 'it was after he

changed his clothes that he arrived at our house'; አንተ: ዘንድ: የመጣው: ገንዘብ: ፈልጎ: አይደለም *antä zänd yämättaw gänzäb fälltägo aydällämm* 'he didn't come to you looking for money' (lit. 'that he came to you is not looking for money').

59.5.5. Occasionally conjugated ተገኘ 'be found' is used as an auxiliary having the function of ነው¹. Examples: የዘንድሮ: ምርት: ከገመትነው: በላይ: ሆኖ: ተገኝ ቷል *yäzändäro märt kägämmätinäw bälay hono tägäñt' all* 'this year's harvest is bigger (lit. 'is found more') than we had projected'; ልጆች: እንግዶቹ: ሲመጡ: ጤዋ: ሁናችሁ: እንድትገኙ *lağočč, əngadočču simäfu čäwa hunaččə' h əndättəggäññu* 'children, when the guests arrive (you must) behave' (lit. 'that you may be found being in good behavior').

59.6. Gerund+የለም

59.6.1. The structure of the gerund followed by የለም *yällämm* or የለ *yällä* is used for the expression of a negative interrogative. The following sentences may also be rendered by a tag question. Thus, ምሳ: ደርሶ: የለም? *masa dərso yällämm?* 'isn't lunch ready?', or 'lunch is ready, isn't it?'. The affirmative answer is expressed by ደርሷል *därs' all* (that is, the compound gerund) 'yes, it is ready'; the negative answer is expressed by አልደረሰም *aldärräsämm* (that is, the negative perfect).

For the expression of the past: ትናንትና: ለናትህ: ደብዳቤ: ጽፈህ: የለም? *tə-nantəna lännatəh däbdabbe şəfəh yällämm?* 'didn't you write a letter to your mother yesterday?', or 'you have written a letter to your mother yesterday, haven't you?'; ቁርስህን: ጥብስ: እንቁላል: በላተህ: የለም? *qursəhən təbs ənqulal bältəh yällämm?* 'didn't you have (lit. 'eaten') fried eggs for breakfast?', or 'you had fried eggs for breakfast, didn't you?'; ከበደ: መጽሐፍ: ደርሶ: የለም? *käbbädä məşhaf dərso yällämm?* 'hasn't Käbbädä written a book?', or 'Käbbädä wrote a book, didn't he?'

59.6.2. A rhetorical question is likewise expressed by the gerund+የለም *yällämm*. Examples: ምንስ: ቢሆን: ወልጄ: የለም? *mənəss bihon wäləğge yällämm?* 'after all, haven't I given birth to children?' (the inference being, 'I deserve respect as a parent',

¹ Conjugated ተገኘ *tägäññä* is occasionally the equivalent of ነው *nəw* without its being an auxiliary verb. Examples: በሊኮኖጊው: ዝግመት: የተነሣ: ብዙ: ሥራ: አይገኝም *bäikonomiw zəg-mät yätänässa bəzu sara ayəggäññəmm* 'because of the [economic] recession there are not many jobs' (lit. 'many jobs aren't to be found'); ሠራተኛው: ሁሉ: በሰዓቱ: ይገኛል *sərratäññaw hulgize bäsəaru yəggäññall* 'the employee is (lit. 'is found') always on time'; ጠንክሮ: ለግሥራ: ሰው: ብዙ: ገንዘብ: ይገኛል *tänkarə ləmmisərə säw bəzu gänzäb yəggäññall* 'for one who works hard there is (lit. 'is found') a lot of money'.

or 'with regard to having children I have more experience'); እርሱንግ፡ ዐውቀው፡ የለም፡ እንዴ? *arsunamma awqāw yällām ande?* 'as for him, don't I know him?' (that is, 'of course I know him').

59.7. Gerund+እንደሆነ፡ ቢሆን

59.7.1. The gerund+እንደሆነ (or እንደሆን, or እንደሁ) *ändāhonā* (or *ändāhon*, or *ändāhu*) is used for the expression of a real condition in the affirmative, normally in the past. Examples: መድኅኒቱን፡ ጠጥታ፡ እንደሆነ፡ ምሳዋን፡ ስጣት *mādhaniṭun iät-təta ändāhonā məsawan sətat* 'if she has taken (lit. 'drank') her medicine, give her her lunch'. Note that for the negative, the negative perfect+እንደሆነ *ändāhonā* is used, or the gerund+conjugated negative እንዳልሆነ፡ e.g., መድኅኒቱን፡ አልጠጣች፡ እንደሆነ፡ (or ጠጥታ፡ እንዳልሆነች)፡ ምሳዋን፡ አትስጣት *mādhaniṭun alṭäṭəččə ändāhonā* (or *iätṭəta ändalhonāččə*) *məsawan attəsət* 'if she has not taken (lit. 'drunk') the medicine, don't give her her lunch' (see also 146; 149.1).

This structure also expresses 'whether'. Examples: እናታችው፡ መጥታ፡ እንደሆነ፡ ጠየቅሃቸው? *annataččəw məṭṭa ändāhonā iäyyäqhaččəw?* 'did you ask them whether their mother has come?'; ሁሉን፡ አንብቦህ፡ እንደሆነ፡ ንገረኝ *hullun anbabäh ändāhonā nəgäräññ* 'tell me if you read everything'.

59.7.2. The gerund+ቢሆን *bihon* (ኖሮ *noro*) is used to express a hypothetical condition, the apodosis being expressed by the gerund+ነበር፡ e.g., አጥንተህ፡ ቢሆን፡ (ኖሮ)፡ ፈተናውን፡ አልፏህ፡ ነበር *aṭnatäh bihon (noro) fätānawən alfäh näbbär* 'had you studied you would have passed the exam'.

For other expressions of 'whether', see 118.21; 135.13. — For the conditional, see 149.1.

59.8. Gerund+ይሆናል፡ ይሆን

59.8.1. The gerund followed by a frozen or a conjugated form *ይሆናል* *yəhonall* expresses the idea of possibility, uncertainty, probability, doubt, or prediction for the past in the main clause rendered by 'probably, possibly, may have, will have, must have'. For *ይሆን* *yəhon* in the interrogative and in the subordinate, see below.

Examples: ይህ፡ መርዝ፡ አይጣን፡ ገድሏት፡ ይሆናል *yəh märz ayṽ an gādṽ at yəhonall* 'this poison may have killed the mouse', or 'this poison probably killed the mouse'; ወደ፡ አዲስ፡ አበባ፡ ሄደው፡ ይሆናል፡ (or ይሆናሉ) *wädä addis abäba hedäw yəhonall* (or *yəhonallu*) 'they have probably gone to Addis Ababa'; የፈለገውን፡ መጽ

ሐፍ፡ ገዝቶ፡ ይሆናል *yäfallägawän mäshaf gäzto yəhonall* 'he might have (or 'may have') bought the book he wanted'; በርሳዬን፡ አንዱ፡ ጋ፡ ትኛው፡ ይሆናል (or እሆናለሁ) *borsayen andu ga təcčew yəhonall* (or *əhonalläw*'h) 'I must have left my briefcase somewhere'; ስትደውል፡ ተኝኛ፡ ይሆናል *səttädäwwäl täññäcčē yəhonall* 'I must have been asleep when you called'.

Augmented by ምናልባት *mənalbat*: e.g., በቀለ፡ ምናልባት፡ በመከና፡ መጥቶ፡ ይሆናል *bäqqälä mənalbat bämäkina mäṭto* (for *mäṭto*) *yəhonall* 'Bäqqälä might have come by car'.

59.8.2. This structure with or without እስካሁን *əskahun* expresses a future perfect. Examples: ይህ፡ ሳምንት፡ ከግለቁ፡ በፊት፡ ሦስት፡ ቲያትር፡ አይተው፡ ይሆናል *yəh sammənti kāmäläqu bäfit sost tiyatər aytäw yəhonallu* 'before this week is over they will have seen three plays'; ዓለሙ፡ የጀመረውን፡ ሥራ፡ እስካሁን፡ ጨርሶ፡ ይሆናል *alämu yägämmäräwən sərə əskahun cčärräsə yəhonall* 'by now Alämu may have finished the work that he started'; በቀለና፡ ዓለሙ፡ እስካሁን፡ መጥተው፡ ይሆናል (or ይሆናል) *bäqqälänna alämu əskahun mäṭṭäw* (for *mäṭṭäw*) *yəhonall* (or *yəhonallu*) 'Bäqqälä and Alämu might have come by now'. In the above-mentioned examples the gerund may be replaced by the imperfect (see 55.13.2).

Note እስከንመለስ፡ ሁሉንም፡ በልቶት፡ ይቁይ፡ ይሆናል *əskənnəmmälläs hullunəmm bältot yəq'äyy yəhonall* 'he will probably have eaten everything by the time we come back' (where 'by the time+verb' is expressed by the gerund+imperfect of ቁየ+ይሆናል).

See also "Imperfect+ ይሆናል (55.13.2), and Gerund+ቁየ(59.10.3).

59.8.3. The negative of the future perfect is expressed by the negative perfect+ ይሆናል. Examples: ዓለሙ፡ ይኸኔ፡ አልመጣም፡ ይሆናል *alämu yəhänne almäṭṭamm yəhonall* 'Alämu might not have come yet'; ዓለሙ፡ የጀመረውን፡ ሥራ፡ እስካሁን፡ አልጨረሰ፡ ይሆናል *alämu yägämmäräwən sərə əskahun alcčärräsä yəhonall* 'Alämu may not have finished the work that he had started'.

In a conditional structure: ያንን፡ ከጨረሱ፡ እስካሁን፡ ሌላ፡ ጀምረው፡ ይሆናል *yannən kəcčärräsü əskahun lela gčämmäräw yəhonall* 'if they have finished that one, they will have started another one by now'.

It is reinforced by ምናልባት *mənalbat* 'perhaps': e.g., ምናልባት፡ ጠፍቶ፡ ይሆናል *mənalbat jäfto yəhonall* 'maybe he is lost'; ምናልባት፡ መጽሐፉን፡ አግኝታ፡ ይሆናል *mənalbat mäshafun agčəta yəhonall* 'perhaps she might have found the book'.

59.8.4. In an affirmative question the gerund is followed by ይሆን for the past. Examples: ከበደ፡ መጥቶ፡ ይሆን? ሳይመጣ፡ አልቀረም *käbbädä mäṭto* (for *mäṭto*)

yəhon? *saymäta alqärrämm* 'might Käbbädä have possibly come? I think he has' (lit. 'it is likely that he has arrived'); *ወደጌት፡ ሂዳ፡ ትሆን?* *wädet heda təhon?* 'where could she have gone?'; *ጉት፡ ደርሰ፡ ይሆን?* *yet darsə yəhon?* 'where could it be?'; *ምን፡ ደርሰበት፡ ይሆን?* *mən darsobbät yəhon?* 'what might have happened to him?'

In a negative question the structure is: negative perfect + *ይሆን*: e.g., *አልሰማ፡ ይሆን?* *alsämma yəhon?* 'is it possible that he did not hear (it)?'

59.8.5. With *ይሆን* in a subordinate form: *የማይወደውን፡ መጽሐፍ፡ ገዝቶት፡ ሊሆን፡ አይችልም* *yämmayewäddäwən mäshaf gäztot lihön ayčälämm* 'he couldn't possibly have bought the book he doesn't like'.

For the imperfect+*ይሆናል*: *ይሆን*, see 55.13.— For the perfect+*ይሆን*: *ይሆናል*, see 54.10.

59.9. Gerund+ኖረ፡ ኖሮ፡ ኑሩል

59.9.1. The gerund followed by conjugated or frozen ኖረ *norä* expresses a durative or a habitual action or a description. Examples: *አዲስ፡ ቤት፡ እንግባ፡ በዚች፡ ደሳሳ፡ ጎጆ፡ ተቀምጠን፡ እንኖራለን?* *addis bet ənnəgba, bäzzičč däsasa goğgo täqämmätän ənnənorallän?* 'let us move into a new house; are we to go on living in this run-down hut?'; *ማርቆስ፡ አባታችን፡ ብለን፡ እንኖራለን* *marqos abbatäččən bälän ənnənorallän* 'we habitually invoke the name of our father Marqos'; *ጸሐይ፡ ጠፍታ፡ ኑራ፡ ብቅ፡ አለች* *šähay täfta nura baqqa aläčč* 'the sun (re)appeared after having disappeared for a long time'; *ልጁ፡ ቱ፡ ቆንጆ፡ ሁኖ፡ ኖሮ* (or *ኖራ*): *የሰፈሩ፡ ወንድ፡ ሁሉ፡ ከመንደሩ፡ ይሄድ፡ ነበር* *läğitu qonጃo huna noro* (or *nora*) *yäsäfaru wänd hullu kämändärwä yəhed näbbär* 'as the girl was so beautiful, all the men in the vicinity used to go to her village'; *ታዋ፡ ኑሮ፡ በጣም፡ ከሰቷል* *tammo nuro bätam kästwal* 'having been sick for a long time, he has lost weight'; *የጀርመን፡ መንግሥት፡ ከሁለት፡ ተከፍሎ፡ ሲኖር፡ በዚህ፡ ዓመት፡ ተዋሐደ* *yäğärmän mängəst kähulätt täkäflo sinor bäzzih amät täwahadä* 'after being divided into two, the German state was reunited this year'; *ውጭ፡ አገር፡ ሁለት፡ ዓመት፡ ተቀምጧ፡ ኖራ፡ ወደ፡ ሀገሬ፡ ተመለስኩ* *wəččə agär hulätt amät tä-qämməččə norre wädä hagäre tämälläsku* 'after staying abroad for two years, I returned home'.

59.9.2. This structure also expresses a pluperfect: e.g., *ምግቡን፡ በሙሉ፡ በልቶት፡ ኖሮ፡ ምንም፡ የሚቀመስ፡ አላገኘሁም* *məgbun bämulu bältot noroməmməm yämiqqämmäs alagänñähumm* 'as he had eaten all the food, I didn't get anything to eat' (lit. 'anything that can be tasted').

Note that ኑሩል may be replaced by ነበረ or ነበር.

The negative is expressed by the negative perfect+ቂፆ (see 54.9)

59.10. Gerund+ቂፆ ÷ ጠበቀ

59.10.1. The gerund with conjugated ቂፆ *q^wäyyä* expresses a durative and continuous action. Note that whenever ቂፆ is used with object suffix pronouns it may be replaced by ጠበቀ *ṭəbbäqä*. Examples: ነቅታ: ቂፆች *näqta q^wäyyäčč* 'she stayed awake a long time'; እስከ: ሕይወታቸው: መጨረሻ: ድረስ: ትልቅ: ጋዜጠኛ: ሁነው: ቂፆ *askä häywätaččäw mäčäräša dəräs təlləq gazetäñña hunäw q^wäyyu* 'He continued to be a great reporter until the end of His life'; ጥቂት: ጊዜ: ዝም: ብሉ: ይቂይና: (or ቂይቶ): እንዲህ: ብሉ: ይቀጥላል *ṭəqit gize zəmm bəlo yəq^wäyyanna* (or *q^wäyyato*) *ən-dih bəlo yəqäṭṭəlall* 'he would remain quiet for a short while and [then] resume speaking' (lit. 'he will continue saying like-this'); መሬቱ: ጠፍ: ሆኖ: ቂይቶት: (or ጠብቆት): በድህነት: ላይ: ወድቋል *märetu ṭəf hono q^wäyyətot* (or *ṭəbbəqot*) *bädəhännät lay wädq^wall* 'because his land had been uncultivated for some time, he was reduced to poverty'; እሄደበት: ቦታ: ተቀምጦ: ቂፆ *əhedäbbät bota tāqämməto q^wäyyä* 'he remained sitting at the place he went to'; ሁኔታው: ነጻነቷን: ይዛ: ለቂፆችውም: አገር: የሚበጅ: አልሆነም *hunetaw näšannät^wan yəza läq^wäyyäččəwəmm agär yämmibägğə alhonämm* 'the situation has not been beneficial even for the country that maintained (lit. 'holding for a long time') its independence'; ስመለስ: ቤቱን: ጠርጎ: ለቂፆች: (or ለጠበቆች): ተማሪ: ደብተር: እገዛለታለሁ *səmmälläs betun ṭərgo läq^wäyyäññ* (or *lä-ṭəbbäqäññ*) *tāmari däbtär əgəzallätallä^wh* 'when I come back I will buy a notebook for the student who has cleaned (lit. 'cleaning for-whom-he-waited-for-me') the house'; ሆያ: ዓመት: ጸንቶ: የቂፆው: ገደኝነታቸው: በገንዘብ: ምክንያት: ፈረሰ *haya amät šänto yəq^wäyyaw g^waddäññənnätaččäw bəgänzäb məknəyat fərräsä* 'their friendship, which had remained firm for twenty years, was broken off because of money matters'; ነርሷ: በጣም: በመድከሟ: ነቅታ: መቂፆት: አልቻለችም *närs^wa bəṭam bämäd-käm^wa näqta mäq^wäyyät alčaläččəmm* 'the nurse couldn't stay awake because she was very tired' (or 'too tired'); ይህንን: ሥራ: ይዘህ: ለመቂፆት: ከፈለግህ: ጠንክረህ: መሥራት: ይኖርብሃል *yəhənnən sərə yəzäh lämäq^wäyyät käfälləgh ṭənkərəh məsrat yənorəbbəhall* 'it behooves you to work hard if you want to keep this job' (lit. 'if you want to remain holding this job').

59.10.2. It also expresses the pluperfect reinforced by 'already'. Examples: ፈለቀ: ወንድሙን: ለማየት: ሲመጣ: ሄዶ: ቂፆው: (or ጠበቀው) *fälläqä wändəmmun lämayät siməta hedo q^wäyyaw* (or *ṭəbbäqäw*) 'when Fälläqä came to visit his brother he

had already left' (or 'he found him gone')!; ከገበያ፡ ስትመለስ፡ ልጆቹ፡ ምሳቸውን፡ በልተው፡ ቁዩ *kägäbäya sätämmälläs laḡoçčew məsaçčäwən bältaw q"äyyu* 'when she returned from the market the children had already eaten their lunch'; ስመለስ፡ ቤቱን፡ ጠርጎ፡ ቁዩኝ፡ (or ጠበቀኝ) *sämmälläs betun țärgo q"äyyäññ* (or *täbbäqäññ*) 'by the time I returned he had already cleaned the house'; ምሳ፡ ሠርታ፡ ቁዩኝኝ (or ጠበቀኝኝ) *mäsa sarta q"äyyäçčäññ* (or *täbbäqäçčäññ*) 'she had already prepared lunch by the time I came' (lit. 'having prepared lunch she waited for me').

For the expression of the pluperfect, see also "Gerund+ነበረ (59.4).

59.10.3. With the imperfect of ቁዩ *q"äyyä* the structure expresses a future perfect action. Examples: እዚያ፡ ስንደርስ፡ ሁሉን፡ በልቶት፡ ይቁያል፡ (or ይቆይ፡ ይሆናል) *ezziya sännädärs hullun bältot yäq"äyyall* (or *yäqoyy yähonall*) 'by the time we get there he will have eaten everything'; እስከ፡ ቅዳሜ፡ ድረስ፡ ገብተው፡ ይቁያሉ *askä qädame dāräs gäbtäw yäq"äyyallu* 'they will have arrived (or 'they are sure to arrive') by Saturday'; ቤቱ፡ ስትመጣ፡ ገብቶ፡ ይቁይሃል (or ይጠብቅሃል) *betu sätmäta gäbto yäq"äyyähall* (or *yätäbbäqähall*) 'when you come to his house he will already be there' (lit. 'he-entering he-will-wait-for-you').

For this meaning, see also "Gerund+ይሆናል (59.8); Imperfect+ይሆናል (55.13). — For the imperfect+ ቁዩ, see 55.21.

59.11. Gerund+ሳለ

59.11.1. The combination of the gerund+frozen or conjugated ሳለ *sallä* (that is *sə+allä*) expresses the meaning 'although, though, even though'. Note that in many occurrences ሳለ is optional. Examples: እርቦት፡ (ሳለ)፡ ምግብ፡ ከለከሉት *ərbot* (*sallä*) *məgəb käläkkälut* 'hungry though he was, they denied him food'; ጠግቦ፡ ሳለ፡ አጎረ ሰኘው *tägbo sallä aḡ"ärräsäçčəw* 'even though he was full, she put a morsel of food into his mouth'; መጽሐፈን፡ ወሰዱ፡ (ሳለ)፡ አልወሰድኩም፡ አለ *məshafen wäsdə* (*sallä*) *alwässädikum alä* 'even though he took my book, he said that he did not take (it)', lit. 'he said "I didn't take"'; ቡና፡ ጠጥቶ፡ ሳለ፡ ደገመኛው *bunna tättəto sallä däggämäçčəw* 'although he already had some coffee she gave him another (cup)'.

For other ways of expressing 'even though', see 127.1.

¹ The same meaning can be expressed by ሂዶ፡ አገኘው *hedo aḡälläw* (lit. 'he found him') instead of ሂዶ፡ ቁዩው *hedo q"äyyäw*, but, whereas in the sentence with ቁዩው the subject of ቁዩ is the brother, in the sentence with አገኘው the subject of the principal verb is Fälläqä.

59.11.2. With action-state verbs (59.4.8), the subordinate clause (that is, the gerund followed by ሳለ *sallä*) expresses a continuous simultaneous action or state ('while'), the tense depending on the tense of the main clause.

Examples for the main action in the past: እዚያ፡ ቆሜ፡ (ሳለሁ, or ሳለ): አውቶ ቡሱ፡ አለፈ ጸዥሃ ሞሜ (*sallä*h, or *sallä*) *awtobusu alläffä* 'while I was (in a state of) standing there, the bus passed'; ዓለሙ፡ ለምሳ፡ ወጥቶ፡ (ሳለ): ባለቤቱ፡ ቢሮ፡ ደወለኝ *alämu lämäsa wäṭto (sallä) baläbetu biro däwwäläčč* 'while Alämu was out for lunch, his wife telephoned his office'; በሐሳብ፡ ተውጦ፡ (ሳለ): የሌላ፡ ሰው፡ ባርኔጣ፡ ወሰደ *bähassab täwṭo (sallä) yälela säw barneṭa wässädä* 'because he was submerged in thought, he took someone else's hat'; ታምሜ፡ ሳለሁ፡ ማንም፡ አልጠየቀኝ *tamemme sallä*h *mannamm aläyyäqäññ* 'no one came to see me while I was sick'; ወንጌሩ፡ ላይ፡ ተቀምጦ፡ ሳለ፡ ውኃ፡ አፈሰሰኝበት *wänbäru lay täqämmṭo sallä wəha afässäsäččəbbät* 'she poured water on him while he was sitting in a chair'.

Example for the main action in the future: አውቶ-ብሱ፡ ቁሞ፡ ሳለ፡ እደርስበታለሁ *awtobäsu qumo sallä ədärsəbbätalläh* 'I will catch the bus while it is still stopped'. Note the difference between the above-mentioned sentence and ሲቆም፡ እደርስበታለሁ *siqom ədärsəbbätalläh* 'I will catch it when it stops'.

Note the difference between the sentence ቁሞ፡ ሳለ፡ ጣራው፡ ወደቀ *qumo sallä taraw waddäqä* 'the roof fell in while he was standing', that is to say, the action of standing continues until the time the roof fell, and a sentence such as ሲቆም፡ ጣራው፡ ወደቀ *siqom taraw waddäqä* 'the moment he stood up the roof fell in'. In the latter example 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).

59.11.3. With two gerunds ሳለ is used only once: e.g., ከባሏ፡ ተፋታ፡ ከልጆቿ፡ ተለይታ፡ ሳለች፡ የቀራትን፡ ንብረት፡ ተዘረፈች *käbal^a täfatta, käləğöčč^w a täläyyəta salläčč, yäqärratən nəbrät täzärräffäčč* 'on top of being divorced from her husband and being separated from her children, she was robbed of what little she had' (lit. 'she was robbed of the property that remained to her'); note the special meaning of the gerund+ሳለ.

For the imperfect+ሳለ, see 55.18.

59.12. Gerund+ያውቃል፡ አያውቅም

59.12.1. The conjugated ያውቃል *yawqall* preceded by the gerund expresses the past with the meaning 'ever'. There is agreement in gender, person, and number be-

tween the gerund and ያውቃል. Examples: ወደ ጉንደር ሄደህ፡ ታውቃለህ? wädä g'ändär hedäh tawqalläh? 'have you (sg.) ever been (lit. 'gone') to Gondar?'; በረዶ፡ አይታችሁ፡ ታውቃችሁ? bärädo aytäččəhu tawqaläččəhu? 'have you (pl.) ever seen snow?'; እንዲህ ያለ፡ ነገር፡ ማን፡ ሰምቶ፡ ያውቃል? əndih yallä nägär man sänto yawqall? 'who ever heard of such a thing?'

This structure is also used with inanimate objects. Examples: ኢትዮጵያ፡ በረዶ፡ ጥሉ፡ ያውቃል? ityoppəya bärädo təlo yawqall? 'has it ever snowed in Ethiopia?'; ቤቱ፡ ቀለም፡ ተቀብቶ፡ ያውቃል? betu qäläm täqäbbəto yawqall? 'has the house ever been painted?'

59.12.2. The conjugated negative imperfect አያውቅም *ayawqəmm* preceded by the gerund expresses the past with the meaning 'never, hardly ever'. Examples: እንደ ዘህ፡ ያለ፡ ነገር፡ ሰምቼ፡ አላውቅም *əndəzzih yallä nägär sämāččə əlawqəmm* 'I have never heard of such a thing'; አንድ፡ ጊዜም፡ ቢሆን፡ አጻርጠን፡ አናውቅም *and gizemm bihon aqq'aritän annawqəmm* 'we never stopped, even once'; ከእኩለ፡ ሌሊት፡ በፊት፡ ተኝቶ፡ አያውቅም *käakkulä lelit bäfit täññəto ayawqəmm* 'he never goes to bed before midnight'; የሰው፡ እጅ፡ አይቶ፡ ባለማውቁ፡ ይከራል *yäsəw əğğ ayto balāmawäqu yəkorall* 'he prides himself in never having been dependent on anybody' (lit. 'of-a-person hand he-having-seen without-his-knowing he-prides-himself').

Reinforced by ፍጹም *fəšsum*: e.g., እሱ፡ ፍጹም፡ መጥቶ፡ አያውቅም *assufašsum mäitto* (for *mäitto*) *ayawqəmm* 'he has never been (lit. 'come') here'.

With a preceding preposition (referring to the noun): ልጆቹ፡ ሄደው፡ ከማያውቁ ቦት፡ (or ከማያውቁት)፡ ሰፈር፡ ጠፋ *ləğöččəu hedəw kəmmayawqubbät* (or *kəmmayawqut*) *səfär iäffu* 'the children got lost in a/the village to which they never went before'.

Note -ም in the gerund: ወታደሮቻችን፡ ተዋግተውም፡ አያውቁ *wättaddäroččäččən täwagtäwəmm ayawqu* 'our soldiers have never been in combat'.

59.12.3. With inanimate items: ከዚህ፡ ቀድሞ፡ ታይቶም፡ ተሰምቶም፡ አያውቅም *kəzzih qädmo taytomm täsämtomm ayawqəmm* 'it has never been seen or heard before'; ለደብዳቤቱ፡ መልስ፡ ደርሶኝም፡ አያውቅ *lädəbdabbeye mäls dərsoññəmm ayawq* 'an answer to my letter never reached me' (freely, 'I never received an answer to my letter').

With the passive አይታውቅም፡ e.g., ይህ፡ ምግብ፡ ታይቶ፡ አይታውቅም *yəh məgəb tayto ayattawwäqəmm* 'this food is out of this world' (lit. '[such] food as this has never been seen').

60. COMPOUND GERUND

60.1. The compound gerund is formed by the combination of the gerund with the verb **አለ** *allä*. In this combination **አለ** *allä* keeps its original suffixes only in the singular 1st common (**አለሁ** *alläh^w*) and in the singular 3d feminine (**አለች** *alläčč*). In all the other forms it has the shortened form **አል** *-all^l*. The bases of the various types are the same as those of the gerund (see 59.1.1).

The forms of the compound gerund are:

	Type A	Type B	Type C
Sg. 3m.	ሰብሩል <i>säbr^wall</i>	ፈልጻል <i>fälləg^wall</i>	ግርጋል <i>mark^wall</i>
3f.	ሰብራለች <i>säbralläčč</i>	ፈልጋለች <i>fälləgalläčč</i>	ግርካለች <i>markalläčč</i>
2m.	ሰብረሃል <i>säbrähall</i>	ፈልገሃል <i>fälləgähall</i>	ግርከሃል <i>markähall</i>
2f.	ሰብረሻል <i>säbräšall</i>	ፈልገሻል <i>fälləgäšall</i>	ግርከሻል <i>markäšall</i>
1c.	ሰብረያለሁ <i>säbərre^yalläh^w</i>	ፈልጊያለሁ <i>fälləgge^yalläh^w</i>	ግርኪያለሁ <i>marəkke^yalläh^w</i>
Pl. 3c.	ሰብረዋል <i>säbräwall</i>	ፈልገዋል <i>fälləgäwall</i>	ግርከዋል <i>markäwall</i>
2c	ሰብራችንል <i>säbräččəh^wall</i>	ፈልጋችንል <i>fälləgäččəh^wall</i>	ግርካችንል <i>marəkččəh^wall</i>
1c.	ሰብረናል <i>säbränall</i>	ፈልገናል <i>fälləgänall</i>	ግርከናል <i>markänall</i>

60.1. Remarks on the various forms

The 3d masc. singular comes from *säbro-all* and is pronounced and written **ሰብሩል** *säbr^wall*, with insertion of *w* and loss of *o* of **ሰብሮ** *säbro*. Note that the radical of the verb is written with the *-wa* symbol. It is also written **ሰብሮአል**, keeping the original composition of **ሰብሮ**+**አል**.

For the 3d fem. sg. note the elision of the *a* vowel, the combination of *säbra-alläčč* becoming *säbralläčč*, written **ሰብራለች**.

The 2d masc. sg. **ሰብረሃል** *säbrähall* has the normal derivation from *säbräh-all*, written **ሰብረሃል**.

The 2d fem. sg. **ሰብረሻል** *säbräšall* has the normal derivation from *säbräš-all*, written **ሰብረሻል**.

In the 1st common singular, a glide semivowel *y* introduced in the pronunciation as well as in writing comes between the final vowel *-e* of the gerund and the initial vowel *a* of the verb **አለሁ** *alläh^w*. The form is thus **ሰብረያለሁ** *säbərre^yalläh^w* from *säbərre+alläh^w*. It is also pronounced and written **ሰብሮያለሁ** *säbərre^yalläh^w* with *-əya* from *-eya*. The orthography **ሰብራአለሁ** *säbərreallähu*, **ሰብራ**: **አለሁ** *säbərre allähu* keeps the original composition.

¹ Regionally it has the form *-allä* instead of *-all*.

The vowel *e* of the 1st sg. common after a palatal consonant is elided in the pronunciation. Thus, with a palatal consonant the forms are: ወሰኝ ለሁ- *wəsəǧǧalläh* from *wəsəǧǧe-alläh*; ለምኛ ለሁ- *lämməññalläh* from *lämməññe-alläh*; ከፍያ ለሁ- *käfəyyalläh* from *käfəyye-alläh* from ከፈለ *käffälä*. The forms with a palatal consonant are also written ወሰኝ ለሁ- : ለምኛ ለሁ- : ከፍያ ለሁ-, keeping the original composition; its pronunciation, however, is *wəsəǧǧalläh*, *lämməññalläh*, and so on. Note the gemination of the 3d radical in all the types.

The 3d com. pl. ሰብረዋ ለሁ *säbräwall* has the normal derivation from *säbräw-all*.

In the 2d com. pl. the form *säbraččəhu*, *säbraččəh*, *säbraččuh* is followed by *-all*, thus *säbraččəhall*, also pronounced *säbraččəh* *all*. The normal spelling ሰብረኝ ለሁ expresses the last pronunciation. A variant spelling is ሰብረኝ ሁ ለሁ, keeping the original composition.

The 1st com. pl. ሰብረና ለሁ *säbränall* has the normal derivation from *säbrän-all*.

In the 1st person, singular, the particle *-ኝ* may be added without having the mark-er of the direct object: thus, በለኛ ለሁ-ኝ *bäləččəllähunñ* 'I have eaten'.

For the particle *-ኝ* added to the 1st person, perfect and compound imperfect, see 54.1.4; 56.1.3.

Regionally and in older texts *-ም* as well as *-ስ* may be intercalated between the simple gerund and the auxiliary *-all*; thus, ነግሮማ ለሁ *nägro-mm-all* for ነግሩልም *nägr^rall-əmm*; ነግሮሳ ለሁ *nägro-ss-all* for ነግሩልስ *nägr^rall-əss*.

For the compound gerund with the object suffix pronouns, see 65.2.1.

60.2. Meanings of the compound gerund

60.2.1. Although the compound gerund is composed of the simple gerund and of ለሉ *allä*, the meaning of the compound gerund has no relationship to that of the simple gerund.

In order to understand the meaning of the compound gerund, it is convenient to refer back to the meaning of the perfect. Both the compound gerund 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 gerund expresses an action that may have started in the past but whose outcome continues into the present. A convenient term for this kind of action is "resultative", that is to say, the results of the action that started in the past are evident at the time of speaking. In fact, the term "present-perfect" was also suggested for this form. Thus, for instance, in a sentence such as ወንድሜ፡ የዛሬ፡ ሳምንት፡ አዲስ፡ አበባ፡ ደረሰ ወንድሜ ሳምንት ሳምንት ሳምንት *wändämme yäzäre sammənt addis abäba därräsä* 'my broth-

er arrived in Addis Ababa last week', the perfect ደረሰ *därräsä* indicates that the action took place a week ago without any implication for the present. In the sentence ወንድሜ፡ እዲስ፡ አበባ፡ ደርሷል *wändamme addis abäba däs'w all*, the compound gerund indicates that the results of the action that started in the past are still evident at the time of speaking, that is to say, 'my brother is still in Addis Ababa'; ይህ፡ በቅሉ፡ እግሩ፡ ተሰበረ *yäh bäqlo əgru täsäbbärä* 'the leg of this mule was broken either in the past, or broke just now', but ይህ፡ በቅሉ፡ እግሩ፡ ተሰብኗል *yäh bäqlo əgru täsäbr'w all* 'the leg of this mule is broken'; አባቴ፡ ሞተ *abbate motä* 'my father died', but አባቴ፡ ሞቷል *abbate mot'w all* 'my father is dead'; ከበደ፡ መጣ *käbbädä* 'Käbbädä came', but ከበደ፡ መጥቷል *käbbädä mäṭṭ'w all* 'Käbbädä is here'; ወደ፡ እናቱ፡ ቤት፡ ሄዷል *wädä ənnatu bet hed'w all* 'he has gone to his mother's (and he is still there)'; ያባቴን፡ ወሬ፡ ሰምቻለሁ *yabbaten wäre säməččallä'w h* 'I have heard the news of my father' (the hearing is still relevant to the present situation).

The compound gerund is often used in conversation: thus, መጽሐፌን፡ አይተሃል? *ይኸውላህ mäshafen aytähall? yähawälläh* 'have you seen my book? Here it is'.

60.2.2. The compound gerund also expresses the past+'already': e.g., መከናወ፡ ታጥሷል *mäkinaw taṭb'w all* 'the car has already been washed'; ዓለሙ፡ ምሳውን፡ በሌቷል፡ ተስፋዩ፡ ግን፡ ገና፡ ነው *alämu məsawən bält'w all täsfaye gən gäna näw* 'Alämu has already eaten his lunch, but Täsfaye hasn't had his yet'.

60.2.3. In verbs expressing a quality or a continuing state such as ደክመ *däkkäma* 'be tired', ቆመ *qomä* 'stand and remain standing', ተቀመጠ *täqämmätä* 'sit down and remain sitting', ደረሰ *därräsä* 'arrive and be there', the compound gerund is translated into English by the verb 'is' (or 'has') and the expression appropriate to the Amharic verb, or by the present. Examples: ምሳ፡ ደርሷል *mäsa däs'w all* 'lunch is ready'¹; ቡናው፡ በርዷል *bunnaw bärd'w all* 'the coffee has cooled down'; ፈረሴ፡ በጣም፡ ደክሟል *färäse bätam däkm'w all* 'my horse is very tired'; እሱ፡ አሁን፡ ቆሟል *əssu ahun gom'w all* 'he is standing now'; መከናው፡ ተበላሽቷል *mäkinaw täbäläš'w all* 'the car has broken down'; ወረቀት፡ ሞላቷል *wäräqät molt'w all* 'there is plenty of paper'; የበሽተኛው፡ ልጅ፡ ሆኖ፡ ተነፍቷል *yäbäsšätäññaw ləḅ hod tänäṭṭ'w all* 'the sick child's abdomen is bloated'; ደብዳቤው፡ ጥሩ፡ ወሬ፡ ይዟል *däbdabbew ṭəru wäre yəz'w all* 'the letter bears good news'.

¹ The past tense of this structure is expressed by the gerund followed by ነበረ *näbbär(ä)*: e.g., በስድስት፡ ሰዓት፡ ምሳ፡ ደርሶ፡ ነበረ፡ ግን፡ አለባንም *bäsaddäsi säut mäsa däs'w näbbär gən albäl-lanəmm* 'lunch was ready at 12 o'clock (lit. 'six o'clock'), but we didn't eat'.

With the object suffix pronouns: ጥልቅ፡ የሆነ፡ ዕውቀቱ፡ ለኛ፡ በጣም፡ ጠቅሞናል *ጥልቅ yāhonä əwqātu läñña bātam iäqmonall* 'his expert knowledge has been very useful to us'.

60.2.4. In a relative clause, the simple gerund is separated from the auxiliary አለ *allä*. Examples: ቀድመን፡ ደርሰን፡ ያለነው፡ እኛ፡ ነን *qādmän dārsän yallänaw əñña nän* 'it is us who arrived first' (lit. 'we preceding'); ሥራውን፡ ጨርሰው፡ ያሉት፡ ምሳ፡ ይብሉ *sərawən çärrasaw yallut məsa yablu* 'let those who have finished the work eat lunch'.

60.2.5. The particle -ኛ *-(ə)nna* with the compound gerund has the meaning 'as, since' (also 'consequently, therefore'). Examples: ወፍኗልና፡ ሊሮጥ፡ አይችልም *wäffəw all-ənnä liroṭ ayčələmm* 'as he has gotten fat, he cannot run' (or 'he has gotten fat and consequently he cannot run'); እንግዶቹ፡ መጥተዋልና፡ ምሳ፡ አቅርቢ *əngədōčču mäṭṭəwallənnä məsa aqrəbi* 'the guests have arrived, so serve lunch'.

60.2.6. The compound gerund has no negative form. The negative for the above-mentioned meanings is expressed by the negative perfect¹. Note also that the compound gerund cannot be used in a subordinate clause.

For the gerund+የለም *yälläm*, see 59.6.

VERBALS

Some forms derived from the Amharic verb take nominal morphemes. These forms are called "verbals". The verbals are: the active participle (or 'participle'), the verbal noun, the instrumental, and the noun of manner (for which see 76.11). For the nominal origin of the gerund, see 59.1.2.

61. PARTICIPLE

The participle is derived from the basic stem as well as from the derived stems.

The form of the participle of the triradicals for type A of the basic stem is ሰባሪ *SäBaRi*, for type B ፈላጊ *FäLLaGi* (with gemination of the 2d radical), for type C ምራክ *MaRaKi*.

The vowel *i* of the 3d radical causes palatalization of a final radical dental, sibilant, *l*, or *n*. The vowel *i* is usually absorbed in the palatal. Thus, ከሳሽ *käsas* from

¹ The negative of ምሳ፡ ደርሷል *məsa dārsaw all* is ምሳ፡ አልደረሰም *məsa aldärräsämm*. Regionally, the negative is expressed by the negative gerund: thus, አልደርሰም *aldärsomm* 'he has not arrived'.

*ከሳሲ *kāsasi* ‘plaintiff’, ሰቃይ *sāqay* from *ሰቃሊ *sāqali* ‘who hangs’, ከፋች *kāfač* from *ከፋቲ *kāfati* ‘who opens’, ለሳዥ *azzaž* from *ለሳዘ *azzazi* ‘commander’.

In verbs that end in a palatal, the participle is used most often with a final *-i*. Thus, ተነጪ *tānāčči* from ተነጪ *tānāččä*, ለምሽ *amši* from ለምሽ *amāššä*, ለበጃጃ *abäğagä* from ለበጃጃ *abäğagǧä*.

There are, however, participles without palatalization of a final dental or sibilant. Thus, ደራሲ *dārasi* ‘author’ (but ደራሽ *dāraš* ‘writer, composer’), ለናጢ *anaጥi* ‘carpenter’, ከሐዲ *kāhadi* ‘traitor’, ሠዓሊ *sāvāli* ‘painter’ (also ስዕል: ሳይ *se’el say*), and others. Most of these participles are of Ge’ez origin, and it is that origin that precludes palatalization.

The meaning of the participle depends on the stem from which the participle is derived; thus, it assumes the role of an active participle when it is derived from the basic stem, or from the *a*-stem, and of a passive participle when it is derived from the *tä*-stem (e.g., ተወዳጅ *tāwādağ* ‘loved’).

61.1.1. Use of the participle

The participle is rendered by *-ing* (as in ፈሳሽ: ውኃ *fāsaw wəha* ‘running water’), or by *-er* expressing an agent (as in ጸፊ *ṣafi* ‘writer’, ጀግሪ *ğämmari* ‘beginner’).

The participle may also be used as an adjective. Thus: ጠቃሚ: ምክር *tāqami mākar* ‘useful advice’, አስፈላጊ: ነገር *asfallagi nāğār* ‘a necessary thing’, ዐዋቂ: ሰው *awaqi sāw* ‘a learned man’, ሰፊ *sāffi* ‘wide’, ነጭ *nāčč* ‘white’, ተገቢ *tāgābi* ‘appropriate, proper, seemly’.

This form also expresses an agent and is then rendered as a noun. Thus, ፈጣሪ *fātari* ‘creator’, ከሳሽ *kāsas* ‘plaintiff’, ወዳጅ *wādağ* ‘friend’, ዐዋቂ *awaqi* ‘expert, magician’, ለማካሪ *ammakari* ‘advisor’, ጋጋሪ *gagari* ‘baker’.

For the meanings of the participle of certain verbs of the *tä*-stem, see 71.7; 71.9.

The participle may be qualified by an adjective or by a noun: e.g., ጥሩም: ፍካሪ *ğarum fokkari* ‘a wonderful performer of war songs’, ወጣት: ታጋይ *wāጥat tagay* ‘young fighter’.

The participle may be used with an adverb. Examples: ፈረሱ: ቶሎ: ቶሎ: ሃያጅ: ነው *fārāsu tolo tolo hiyağ nāw* ‘the horse is (lit. ‘one who goes’) very fast’; ይህ: ጉዳይ: እጅግ: አሳሳቢ: ነው *yəh gudday əğğəg asassabi nāw* ‘this matter is very serious’.

Some participles preserve the feminine marker *-t* whenever the activity refers to a woman: ዐቃቤት *aqqabit* ‘woman who grinds grain for the Host’, ሙጋቤት *māggabit* ‘nun responsible for the administration of food in the monastery’.

The plural is *-očč* or *-iwočč*. Thus, ወላጆች *wālaǰočč* 'parents' (from ወላጅ *wālaǰ*), ሰፍኞች *säfočč* and ሰፊዎች *säfiwočč* 'tailors' (from ሰፊ *säfi*).

The participle is used with possessive suffix pronouns. Examples: ለሚያስፈልገኝ: ነገር: ሁሉ: ደጋፊዬ: እሱ: ነው *lämmiyasfälläǰänñ näǰär hullu däggäfiye əssu näw* 'in all my needs (lit. 'in-that-is-necessary-for-me'), he is my supporter'; ከሳሾቻችን: በቀጠሮ: አልቀረቡም *käsašoččäččən bäqätäro alqärräbumm* 'our plaintiffs did not come at the appointed time'.

The participle is combined with the negation *al-* as in አላዋቂ *alawaqi* 'ignorant'.

The participle may govern a direct object. Thus, ሰው: ወዳጅ *säw wädaǰ* 'friendly, sociable', lit. 'one who likes people'; ሸማ: ሠሪ *šamma säri* 'weaver' (lit. 'one who weaves the *šamma*-garment'); ሸክላ: ሠሪ *šähla säri* 'potter' (lit. 'one who works clay'); ገንዘብ: ፈላጊ: ነኝ *gänzäb fölläǰi näññ* 'I need money' (lit. 'I am one who needs money').

It is also used in the construct state of the Ge'ez pattern, as in ዐቃቤ: ሕግ *aqqabe hägg* 'attorney-general' (lit. 'keeper of the law'); and in the Amharic pattern with the *yä*-marker, as in የወሀኒ: አዛዥ *yäwähni azzaz* 'warden' (lit. 'commander of the prison').

With the indirect object: ላባቱ: ታዛዥ: ነበር *labbatu tazaz näbbär* 'he was obedient to his father'.

61.1.2. With ነው *näw* the participle expresses an event that will happen, is likely to happen, is to be. Examples: ይህ: ቤት: ፈራሽ: ነው *yäh bet färäs näw* 'it is inevitable that this house will crumble', or 'this house has been condemned to be demolished'; ይህ: መንግሥት: የሕዝቡን: ፍላጎት: ካላሟላ: አንድ: ቀን: ወዳቂ: ነው *yäh mängəst yähəzbun föllagot kalamm^w alla* (from *kä-al-amm^w alla*) and *qän wädaqi näw* 'unless this government fulfills the demands of the people, it is likely to come down one of these days'; አባቷ: ዛሬ: ደራሽ: ነው *abbat^w a zare däraš näw* 'her father arrives today'; ይቺ: ሴትዮ: እህል: ካልበላች: ሟች: ናት *yäčči setəyyo əhəl kalbälläčč m^wač nat* 'unless this woman eats food, she will die one of these days'; ሰው: ሟች: ነው *säw m^wač näw* 'man is mortal', originally 'man is sure to die'; ሂያጅ: ነህ: ቀሪ? *hiyaǰ näh qäri?* 'are you going or are you staying?'; ምን: ጠጪ: ነህ? *mən täčči näh?* 'what are you going to drink?', or 'what would you like to drink?'; ጠጪ: ነው *täčči näw* 'he drinks a lot'.

61.1.3. From the *tä*-stem: ይቺ: አሮጌ: መከፍ: ተሰባሪ: ናት *yäčči aroge mäkina täsäbari* (or *täsäbbari*) *nat* 'this old car is likely (or 'sure') to fall apart'; ሰው: ተሰባሪ:

ነው *sāw tāsābari nāw* 'man is fragile' (lit. 'breakable'); ቤትህን፡ ሳትቂል፡ ለየሄድክ፡ ለንድ፡ ቀን፡ እቃህ፡ ሁሉ፡ ተወሳጅ፡ ነው *betəhən sattəq'älləf əyyāhedk andqān əqah hullu tāwəsag' (or tāwässag') nāw* 'the way you constantly leave your house unlocked (lit. 'without that you lock'), one of these days all your property will be carried away'; ተርብ፡ ተናዳ፡ ነው *tərb tənadafi nāw* 'the hornet (habitually) stings'; ጦርነቱ፡ ካልቆመ፡ ሁላችንም፡ ተሰዳጅ፡ ነን *forənnātu kalqomä hullaččənəmm tāsādağ' (or tāsādadağ) nən* 'if the war doesn't stop, all of us are likely to become refugees'; ይህ፡ ደብዳቤ፡ ዛሬ፡ ተሰዳጅ፡ ነው *yəh däbdabbe zare tāsādağ' (or tāsāddağ) nāw* 'this letter is to be mailed today'; ይህ፡ ዶር፡ ተጠባሽ፡ ነው *yəh doro tätäbaš nāw* 'this chicken is fit for roasting', or 'this chicken is to be roasted'; ወረቀቱ፡ በቀላሉ፡ ተቀዳጅ፡ ነው *wä-räqātu bäqällalu tāqādağ' nāw* 'the paper tears easily'; ዓለሚቱ፡ ተወዳጅ፡ ጠባይ፡ አላት *alämitu tāwādağ' tābay allat* 'Alämitu has a likable character'; ተገዳዩ፡ የት፡ አለ? *tägädayu yät allä?* 'where is the person who is to be executed?'

Note that the 2d radical of the participles of verbs of type A may also be geminated: thus, *tāwāddağ, tāsābbari, tāgädayu*, and so on.

For the meaning of the participle of the *tä*-stem with the meaning 'able' as in 'breakable', see 71.7.

61.1.4. Although the participle is productive, it cannot automatically be formed from any verb to express an agent. Thus, for instance, from ሰረቀ *särräqä* 'steal', the agent is expressed by ቤብ *leba* 'thief', whereas ሰራቂ *säraqi* means 'he who steals' (not necessarily a professional thief), or ዳኛ *darña* means 'judge' (by profession)¹, but ፈራጅ *färağ* (participle of ፈረደ *färrädä*) means 'he who renders a judgement' without his being a professional judge.

62. VERBAL NOUN

62.1. The verbal noun of a regular triradical is formed with the prefixed element *ፀ*- *mä*-. The base for type A is *-SBäR*; for type B *-FällLäG*; for type C *-MaRäK*. Thus, from ሰበረ *säbbära* (type A), the verbal noun is ፀሰበር *mäsbar*; from ፈለገ *fällägä* (type B), the verbal noun is ፀፈለግ *mäfälläg*; from ማረከ *marräkä* (type C) it is ፀማረከ *mamaräk*.

For verbs that begin with *a*, the prefixed element of the verbal noun is *ma*-. e.g., ማወቅ *ma-wäq* from ፀወቀ *awwäqä* (see 80.1.2)

¹ ዳኝ *darña* is likewise possible, as in ሁሉንም፡ ዳኝ፡ እግዚአብሔር፡ ብቻ፡ ነው *hullunəmm darña əgziabəher bæčca nāw* 'only God can serve justice', or 'only God can have the last word'.

As stated above, this form is originally a nominal form. It is best translated into English by the participle ending in *-ing* or by the abstract noun of action ('the act of...'). Thus, መሰበር *mäsbar* may mean 'the breaking' or 'the act of breaking'. In syntax, however, this form has taken on some verbal features and may be translated into English by the infinitive.

The abstract noun of action is either active or passive according to the meaning of the verbal stem from which it is derived: e.g., ከብታችንን: በመሰረቱ: ምክንያት: ታሰረ *käbtaččänän bämäsräqu mäknəyat tassärä* 'he was imprisoned because of his theft (lit. 'his stealing') of our cattle', from the basic stem ሰረቀ *särräqä* 'steal'; የከብታችን: መሰረቱ: በጣም: አሳዘነን *yäkäbtaččän mäsäräq bätam asazzänän* 'the theft (lit. 'the being stolen') of our cattle saddened us', from the *rä*-stem ተሰረቀ *täsärräqä* 'be stolen'.

62.1.1. In its function as a noun, the verbal noun may serve as a subject or as a direct object. It also takes the article, the possessive suffix pronouns, the relative marker የ *yä*, as well as various prepositions. It is never used with object suffix pronouns (see below), nor is it used in the plural as it is an abstract noun.

Examples of the verbal noun as a subject: መግደል: ጎጠአት: ነው *mägdäl haqiat näw* 'killing is a sin', or 'to kill is a sin', or 'it is a sin to kill'; ሕፃን: መምታት: የጭካኔ: ድርጊት: ነው *haşan mämatä yäččakkane dər git näw* 'hitting a baby is a cruel act' (or more appropriately, 'it is a cruel act to hit a baby'); ዝናብ: ሲዘንብ: መንዳት: ጅል: ነገር: ነው *zənab sizānb mämdat gəl nägär näw* 'it is foolish to drive when it rains' (or 'driving when it rains is foolish'); የልጃቸው: መፈታት: ሲሰማ: ቤታቸው: ውስጥ: ደስታ: ሆነ *yäləğäččäw mäffätat sissämma betaččäw wəst dässəta honä* 'when their son's release became known (lit. 'was heard') there was rejoicing in their house'; በውትድርና: ሙያ: ለሰላይ: ታዛዥ: መሆን: የግድ: ነው *bäwəttəddərənna muya läbäläy tazzaž mähon yägədd näw* 'in the army being obedient to one's superior is a must'.

The verbal noun may also be used with a prefixed ለ: e.g., በጊዜ: (ለ)መተኛት: መብት: ለህገ *bägize (lä)mätänñat mäbt alläh* 'you have the right to go to bed early'; ያለ: ፓስፖርት: ወደ: ውጭ: አገር: (ለ)መጓዝ: አይቻልም *yälä pasport wädä wəččə agär (lä)mägğ'az ayəččäləmm* 'it is not possible to travel abroad without a passport'.

With ነው the particle ለ may not be used; thus, only በጊዜ: መተኛት: መብትህ: ነው *bägize määtänñat mäbtəh näw* 'it is your right to go to bed early'.

Subject with possessive suffix pronouns: ስልክ: ማጣቱ: ከሌሎች: አለያየው *salk maṭat-u käleločč alläyayyāw* 'his lack of a telephone isolated him from others' (lit.

'his lacking of a telephone separated him from others'); ምን፡ ጉብዝ፡ ቢሆን፡ መሸነፉ፡ አይቀርም *mən g'ābāz bihon māssānāf-u ayqārəmm* 'however brave he is, he will eventually be vanquished' (lit. 'his being vanquished will not be left out'); ፈተና፡ መውደቱ፡ አብሳጫኝ *fātāna māwdāq-e abbāsaččāññ* 'my failing the exam upset me'.

With suffix pronouns it also expresses an action that is done: ምነው፡ ሳጠፋ፡ መቀጣቱ? *männaw salaገfa māqqāገate?* 'why (is it) that I am being punished without ering?'. Used in proverbs: ፍየል፡ ከመድረሷ፡ ቅጠል፡ መበጠሷ *fəyyäl kāmādrās'a qəገäl mābāገās'a* 'no sooner does the goat arrive than it munches on leaves' (said of hastiness).

62.1.2. The marker -ን is required with a determined direct object. Examples: ባስ ፈራራውም፡ ትእዛዜን፡ መጣሱን፡ ቀጠለ *basfārarrawəmm təzaze-n māገasu-n qāገገälä* 'even though I warned him, he continued to violate my orders' (lit. 'he continued his violating'); እናቱቱ፡ የልጇን፡ ፈተና፡ (or በፈተና)፡ መውደቅ፡ ሰማች *ənnatitu yäləḅ-ə-n fātāna* (or *bāfātāna*) *māwdāq sāmāčč* 'the mother heard about her son's failing the exam' (the marker ን is placed with the qualifier).

Examples of the verbal noun as an indetermined direct object, with or without -ን: ማካፈልን፡ መማር፡ ለሌግናት፡ ያስችግራል *makkafäl-ən mämmar lähəḵənan yasčäg-gərall* 'it is difficult for children to study division'; መቀለድና፡ መቀጠርን፡ ይወዳል *mäqällädənnā māqābatär-ən yəwāddall* 'he likes to joke and to chatter'; አዳዲስ፡ ልብስ፡ መልበስ፡ ይወዳል *adaddis läbs mälbäs yəwāddall* 'he likes wearing new clothes' (or, 'he likes to wear new clothes').

62.1.3. The verbal noun as a direct object with the article: ለብቻሽ፡ መሆኑን፡ ታልሰጋሽ፡ እኔ፡ ከሱ፡ ጋር፡ ብሄድ፡ ደስ፡ ይለኛል *läbəččəš māhon-u-n talsäggaš əne kässu gar bəhed däss yäläññall* 'if you are not afraid of being alone, I would be happy to go with him'; አገርህ፡ መቅረቱን፡ ብትወድ፡ አልስለክላህም *agärəh māqrät-u-n bəttəwādd alkäläkkələhəmm* 'if you want to stay (lit. 'the-staying-n) in your country I will not prevent you'; ዛሬ፡ በጧት፡ መነሣቱን፡ አልፈላግሁም *zare bärwat männäsət-u-n alfälläghumm* 'I didn't want to get up early (lit. 'the getting up early') today'.

The verbal noun as a direct object with suffix pronouns: ቀይ፡ ሹራብ፡ መልበሱን፡ አልወደደችም *qäyy šurrab mälbäs-e-n alwāddädäččəmm* 'she didn't like my wearing a red sweater' (or, 'she didn't like me to wear a red sweater'); አባያውን፡ በሬ፡ ትተህ፡ ደገናውን፡ መግረፍህን፡ አልወደድኩትም *abayawən bäre tətäh dāhnawən mägräf-əh-ən alwāddädkutəmm* 'I didn't like your beating the good ox instead of (lit. 'you-leaving') the refractory one'.

The verbal noun at the beginning of a sentence may also be used as an internal object. Example: መብላቱን: ትብላ: እንጂ: አልጠገበችም *māblat-un ṭabla ənḡi alāḡ-gābāččəmm* 'although she has eaten, she is not full' (note the jussive of the verb followed by እንጂ.). For more examples, see 41.23.

62.1.4. The verbal noun as a direct object may, in its function as a verb, govern a direct object or an indirect object. As for the verbal noun, it may be rendered by the infinitive preceded or not by ለ. Examples: ልጁን: መምታት: ይወዳል *laḡ-u-n māmtat yəwāddall* 'he likes to hit the child'; የቀደደውን: መጽሐፍ: (ለ)መመለስ: አልደፈረም *yäqāddādāw-ən māshaf (lā)māmälläs aldäffärämm* 'he did not dare to return the book he tore'; ይህን: (ለ)ማንበብ: ትችላለህ *yəh-ən (lā)manbāb təcčalallāh* 'you can read this'; በሩን: መቀርቅር: ረሳ *bārr-u-n māqārḡār räsä* 'he forgot to bar the door'; አዳኙ: ዝሆንን: ማደን: አይፈልግም *addañū zəhon-ən maddän ayffäləḡəmm* 'the hunter does not wish to hunt elephants'; መጽሐፉን: መስረቱን: አመነ *māshafu-n mäs-rāqu-n ammānā* 'he admitted stealing the book'.

Note that in standard spoken Amharic the direct complement of the verb ጀመረ *ḡämmärä* and ያዘ *yazä* 'begin' is not introduced by the element ለ. Thus, መዘፈን: ጀመሩ *māzfän ḡämmäru* 'they began to sing'; በጋው: ሲቃረብ: ዕዕዋቱ: ሁሉ: መድረቅ: ያዙ *bāḡaw siqqarrāb ašəwatu hullu mādrāq yazu* 'as the dry season approached all the plants started withering'; ከበደ: ሥራ: ከያዘ: ወዲህ: በየቡና: ቤቱ: መዞር: ያዘ *kābbādä sərə kāyazä wādih bäyyäbunna betu māzor yazä* 'since Kābbādä began working he started frequenting the bars'.

62.1.5. Sometimes the affirmative or negative verbal noun is combined with ምነው *mənnāw* 'why?, how come?'; note that the verbal noun is placed at the end and is rendered as a finite verb. Examples: አባያውን: በሬ: ትተህ: ምነው: ደገናውን: መግረፍህ? *abayawən bäre tətāh mənnāw dāhnawən māḡrəf-əh?* 'why do you beat the good ox instead of the refractory one?' (lit. 'leaving the refractory one'); በሩ: እያለ: ምነው: በመስኮት: መግባትህ? *bärru əyyallä mənnāw bāmāskot māḡbat-əh?* 'why did you enter through the window instead of the door?' (lit. 'while there is the door?'); ይህን: ችግር: ለማስወገድ: ምነው: መንግሥት: አንድ: ማሻሻያ: አለማበጅቱ? *yəhən čəḡḡär lämaswəḡḡäd mənnāw māḡḡst and maššašəya alāmabäḡḡät-u?* 'why doesn't the government institute reforms in order to remove these difficulties?' (lit. 'its-not-developing reforms'); ዛሬ: አለመጣም:: ምነው: አለመምጣትህ? *zare almäḡamm, mənnāw alämāḡat-əh?* 'I will not come today; why wouldn't you come?'; ምግብ: እያለ: ምነው: አለመብላትህ? *məḡab əyyallä mənnāw alämāblat-əh?* 'there is food, so why didn't you eat?' (lit. 'why your not eating?').

Note also the verbal noun+ነው as an interrogative finite verb placed at the end of the sentence in እንዴው፡ መጽሐፉን፡ መልስ፡ ብለህ፡ እምቢ፡ ማለትህ፡ ነው? *ən-dew māshafun mälləs bäläh əmbi malätäh näw?* 'I asked you to return (lit. 'when I said to you "return!") the book and you are still refusing?' See also 62.1.9.

62.1.6. With verbs of saying, perceiving, or knowing, the verbal noun as a direct object may be rendered by 'that', and occasionally by 'how'. Examples: ቤቷ፡ በደገና፡ መድረሷን፡ ነገረኝ *bet'a bädähna mädräs'an näggärännä* 'he told me that she had arrived home safely'; እግሩ፡ መሰበሩን፡ እስከሚቀጥለው፡ ቀን፡ አልተገነዘበውም *əgru mässäbärun əskämmiqäṯṯäləw qän altägänəzzäbäwəmm* 'he didn't realize that his leg was broken until the next day'; ቤቱን፡ መሉ፡ ስሠራ፡ መቁየቱን፡ አላወቀኝም *letun mulu səsära mäq'äyyäten alawwäqäččəmm* 'she didn't know that I had been working all night long'; መሄድሽን፡ አልሰማሁም *mähedšən əlsəmmahumm* 'I didn't hear that you had left'; ልጃቸው፡ በጦርነት፡ ላይ፡ መሞቱን፡ ተረዱ *ləğäččəw bätorənnät lay mə-motun täräddu* 'they were informed that their son had died in the war'; ገንዘቡን፡ መስረቁን፡ በምን፡ ታረጋግጣለህ? *gänzäbun mäsräqun bämən tarrägaggəṯalläh?* 'how can you prove that he stole the money?'; ልጁ፡ ሱቁን፡ መዘረፉን፡ በተናዘዘ፡ ጊዜ፡ እናቱ፡ በጣም፡ አዘነች *ləğū suqun mäzräfun bätänəzzäzä gize ənnatu bätam əzzänäččə* 'the mother was grieved when her son confessed that he had robbed the store' (also, less idiomatically, 'his robbing the store').

Rendered by 'how': መኪና፡ መንዳት፡ አላውቅም *mākina mändat alawqəmm* 'I don't know how to drive a car'; ቤት፡ መሥራት፡ ይችላል *bet mäsrat yəčəlall* 'he knows how to build a house' (or, 'he can build a house', i.e. 'he is free to build a house'); የባላገር፡ ሰዎች፡ አሀያ፡ መጫን፡ ያውቃሉ *yäbalagär säwoččə ahəyya mäčən yawqallu* 'country people know how to load a donkey'.

62.1.7. The verbal noun may also be rendered 'that' in a sentence with ነው or its equivalent. Example: ዓመት፡ በዓል፡ በሆን፡ ይሆናል፡ ገበያው፡ መጣበቡ *amät bäal bihon yəhonal gäbäyaw mäṯṯabäbu* 'it might be because it is a holiday that the market is crowded'.

The meaning 'that' may also be rendered by the verbal noun መሆን 'the being', or 'the fact that' preceded by a relative verb. Examples: ነገ፡ የምትመጣ፡ መሆኑን፡ ስምቻለሁ *nägä yämməttämäqta māhonun säməččəlläw'h* 'I have already heard that you are coming (lit. 'the fact of that you are coming') tomorrow'; መኪናው፡ በየጊዜው፡ ካልታደሰ፡ ብዙ፡ የማይቆይ፡ መሆኑ፡ የታወቀ፡ ነው *mākinaw bäyyägizew kaltaddäsä bəzu yämmayqooy māhonu yätawwäqä näw* 'it is obvious that the car wouldn't last long

unless it is serviced (lit. 'renovated') regularly'; የመጣ፡ መሆኑን፡ በምን፡ ታውቃለህ? *yāmāṭṭa māhonun bāmān tawqallāh?* 'how do you know that he has come?'

For the expression of 'that', see also "Content Clause" (130).

62.1.8. Repetition of the verbal noun of two different roots or of the same root in the affirmative and negative expresses the alternative. Examples: መምጣት፡ መቅረቱን፡ (ለ)ማወቅ፡ እሌልጋለሁ- *māmṣat māqrätun (lä)mawäq afällägallä* 'I would like to know whether he is coming or not' (lit. 'coming his-staying-away I-would-like to-know'); መዝነ-ብም፡ አለመዝነ-ብም፡ ይችላል *māznābəmm alāmāznābəmm yəč'alall* 'it might rain or again it might not (rain)'. For the repetition of the affirmative and negative verbal noun, see also 62.8.2.

62.1.9. For emphasis, the possessive pronoun may be used: e.g., የኔ፡ ብቻ፡ ማወቅ፡ ምን፡ ያደርጋል? *yäne bəčča mawäq mən yadärgall?* 'what's the use if I alone know?' (lit. 'only my knowing what does it do?'); የሱ፡ አዲስ፡ አበባ፡ መሄድ፡ አይጠቅመንም *yässu addis abäba mähed aytäqmänəmm* 'his going to Addis Ababa will not benefit us'.

Emphasis on either the subject or on the direct object may also be achieved by using an independent personal pronoun corresponding to the suffix pronoun of the verbal noun. Examples: እኔ፡ ብቻ፡ ማወቁ፡ ምን፡ ያደርጋል? *əne bəčča mawäqe mən yadärgall?* 'what's the use if I alone know?' (lit. 'I only my-knowing what will-it-do?'); አንተ፡ ፈቃደኛ፡ መሆንህን፡ አለመሆንህን፡ (or መሆን፡ አለመሆንህን)፡ ሳያማክሩ፡ ቤቱን፡ ሸጡት *antä fäqadänña māhonəhən alāmāhonəhən (or māhon alāmāhonəhən) sayammakkəru betun šätut* 'without consulting you as to whether you are willing or not, they sold the house'.

For emphasis or for other emotions the verbal noun may be placed at the end of the sentence with a suspending tone. Examples: ጸሓፊዋ፡ ሥራ፡ ፈታ፡ ስትጫወት፡ አለቃዋ፡ ከተፍ፡ ማለት *šəhafiwa səra fätta sətəččawwät aläqawa kätäf malät* 'while the secretary was idly playing about, her boss suddenly showed up'; ሰነፉ፡ ገበሬ፡ ከዛሬ፡ ነገ፡ ሲል፡ የርሻው፡ ወራት፡ ማለፍ *sänäfu gäbäre kəzərə nägä sil yäršaw wärat maläf* 'while the lazy farmer procrastinated (lit. 'while he said from today tomorrow'), the farming period came and went'; ፈተና፡ ለማለፍ፡ በርትቶ፡ ማጥናት *fätäna lämaläf bārtəto maṭnat* 'one should study hard to pass an exam'.

Note that in the above-mentioned examples the final vowel of the verbal noun is long.

For the verbal noun at the end of the sentence, see also 62.1.5; 62.4.4.

62.1.10 ማለት by itself means 'that is'. Example: በጣም፡ ወፍራም፡ ነው፥ ማለት፡ ሁለት፡ መቶ፡ ጎምሳ፡ ኪሎ፡ ይመዝናል *bātam wāfram nāw, malät hulätt mato hamsa kilo yamāzzanall* 'he is very heavy, that is, he weighs 250 kilos'.

ማለት፡ ነው *malät nāw* 'it means'. Examples: ቅጠል፡ ሰረገፍ፡ ከረምት፡ ተቃርቧል፡ ማለት፡ ነው *qəṭäl sirəgf krämt tāqarb* 'all *malät nāw* 'falling leaves (lit. 'when leaves fall') mean winter is approaching'; ከዚህ፡ የሚብስ፡ ጊዜ፡ አለ፡ ማለት፡ ነው? *kāzzih yāmmibās gize allä malät nāw?* 'does it mean that there would be a worse time than this?'

In the negative: ማለት፡ አይደለም *malät aydällämm*: e.g., ስለማናየው፡ ብቻ፡ እግዚር፡ የለም፡ ማለት፡ አይደለም *sälämmāyāw bəččə əgzer yällämm malät aydällämm* 'just because we can't see Him it doesn't mean that there is no God'.

ማለት *malät* with suffix pronouns has however the original meaning 'saying': e.g., ምን፡ ማለትህ፡ ነው? *mən malätəh nāw?* 'what do you mean?' (lit. 'what is your saying?'); የወሰድከውን፡ ገንዘብ፡ አልመልስም፡ ማለትህ፡ ነው? *yāwässädkäwən gän-zāb almälləsəmm malätəh nāw?* 'are you saying (or, 'do you mean to say?') you won't return the money you took?' (lit. 'are you saying "I will not return?")'.

For በማለት *bāmalät*, see 62.2.1.

62.1.11. A verbal noun used with the particles of reference -ስ -ss, -ማ -ma, -ህን -un 'as to' may be placed at the beginning of the sentence referring to the verb of the preceding sentence. Examples: ዛሬ፡ ማታ፡ ትሂዳለህ? መሂድስ፡ አልችልም *zare mata təhedalläh? māhedäss alčäləmm* 'will you go tonight? I cannot go' (lit. 'as for going I cannot'); አባትህ፡ ምን፡ ሆኑ? መሆንህ፡ (or መሆኑንስ)፡ ምንም፡ አልሆነም፡ ግን፡ ትኩሳት፡ ቢጤ፡ አለበት *abbatah mən honu? māhon-əss (or māhonunəss) mənəmm alhonämm gən təkkuṣat biṭe alläbbät* 'what happened to your father? Nothing really happened to him (lit. 'as-to-happening nothing happened'), but he is somewhat feverish'; ነገ፡ ትረዳለህ? መርዳቱን፡ (or መርዳትማ)፡ አረዳችኋለሁ፡ ነገር፡ ግን፡ ዘግይቼ፡ ነው፡ የምደርስ *nägä tərādanalläh? mārdat-un (or mārdat-əmma) ərādaččəh* 'alläh' *nägär gən zägyəččə nāw yāmmədärs* 'will you help us tomorrow? I shall indeed help you, but I will be late in arriving'; ከማገብሩ፡ ሦስት፡ ጊዜ፡ ያህል፡ አልመጣህም፡ መምጣቱንስ፡ አልመጣሁም፡ ግን፡ ወክል፡ ልኬያለሁ *kāmāhbäru sost gize yaḥal almāṭṭahəmm, mām-tatun-əss almāṭṭahumm gən wäkkil lakkeyalläh* 'you didn't come to the association three times. It is true that I didn't come (lit. 'as for coming, I didn't come'), but I sent a representative'; ተጠምተሃልን? መጠማትስ፡ አልተጠማሁም፡ ግን፡ አንድ፡ ብርጭቆ፡ ጠላ፡ ብትሰጭኝ፡ አልጠላም *täṭämtähallənə? māṭṭämat-əss altäṭämmahumm gən and bərčəqqo tālla bəttəsäččəññ alčäləmm* 'are you thirsty? I am not really thirsty (lit.

'as for being thirsty I am not thirsty'), but I wouldn't mind if you gave me a glass of beer'.

62.2. Prepositions+verbal noun

62.2.1. The verbal noun with or without possessive suffixes is used with various prepositions (and postpositions).

Examples with *ñ* **ታገሰጠ**: **ጠመግደለ**: ተከሰሰ *mistun bāmāgdāl tākässäsä* (without suffix pronoun attached to the verbal noun) 'he was accused of murdering his wife'; **ወንድሜ**: **በደብዛዛ**: **ብርሃን**: **በግንብብ**: **ዓይኑን**: **ይጉዳል** *wändämme bādäbazzā bərhan bāmanbāb aynun yəgʷādall* 'my brother abuses his eyes by reading in dim light'.

ñ+verbal noun+suffixes expresses cause. Examples: **ሚስቱን**: **ጠመግደለ**: ተከሰሰ *mistun bāmāgdāl-u tākässäsä* 'he was accused because he murdered his wife'; **ሌባው**: **ብዙ**: **ከብት**: **በመሰረቱ**: **ዳኛው**: **ፈረደበት** *lebaw bəzu kābt bāmāsrāq-u dañ-ñaw fārrādābbāt* 'because of the thief's stealing many cattle, the judge convicted him', or, freely, 'the judge convicted the thief because he rustled many cattle'; **ነርሷ**: **በጣም**: **በመድከሟ**: **ነቅታ**: **መቄየት**: **አልቻለችም** *nārsʷa bātam bāmādkām-ʷa nāqta mā-qʷāyyät alčaläččəmm* 'the nurse couldn't stay awake because she was very tired' (or 'too tired'); **ፈተናውን**: **በግለፍህ**: **እንኳን**: **ደስ**: **አለህ**: **አልሃለህ** *fätənanəwən bāmaläf-əh ənəkʷan däss aläh ələhalləʷh* 'I congratulate you on (because of) your passing the examination'; **ዳኛው(ን)**: **ጉቦ**: **በመቀበሉ**: **ከወምብሩ**: **አወረዱት** *daññaw(ən) gubbo bāmāqqābäl-u kāwāmbāru awärrādut* 'they impeached (lit. 'they brought him down from the bench') the judge for taking bribes'.

Note **በግለት** *bāmalät* 'with the intention': e.g., **አባራ**: **እንዳይነካው**: **በግለት**: **ሥዕሉን**: **በጨርቅ**: **ሸፈኑት** *abʷara əndayənākaw bāmalät səʷlun bāččärq šäffänut* 'they covered the picture with cloth so that it would not get dusty' (lit. 'with the intention that dust should not touch it').

For *ñ*+verbal noun+*ላይ*, see 62.7. — For *ñ*+verbal noun+**ፈንታ**, see 109.65.

62.2.2. The composition **ከ---በፊት** *kä---bäfit* 'before': e.g., **ከመግባትህ**: **በፊት**: **አንኳኳ** *kämāgbatəh bəfit ənəkʷakʷa* 'knock before you come in' (lit. 'before your coming in').

62.2.2.1. **ከ---በቀር** *kä---bāqär*, **ከ---መለስ** *kä---mälläs* 'except for, short of'. Examples: **መጽሐፉን**: **ሳይጠይቅ**: **ከመውሰዱ**: **በቀር**: **ምን**: **አደረገህ?** *məšhafun sayə-täyyəq kāmāwsädu bāqär mən adärrägäh?* 'except for taking the book without asking, what did he do to you?' (that is, 'how did he offend you?'); **ነፍስ**: **ከግጥፋት**: **መለስ**:

(or በቀር): **ሁሉንም፡ ዓይነት፡ ወንጀል፡ ይፈጽማሉ** *näfs kamaḡat mälläs* (or *bäqār*) *hullunamm aynät wänğäl yəfäsšmallu* 'they commit every crime short of murder'. For more examples, see 109.16.

62.2.2.2. The preposition **ከ**+verbal noun with or without **ይልቅ** *yələq* means 'rather than, instead of'. Examples: **ጌታቸውን፡ ከመካድ፡ ሞትን፡ መረጡ** *getacčəwən kāmākad motən marrāfu* 'they preferred death to betraying (lit. 'rather than betraying') their master'; **ከመሄድ፡ ይልቅ፡ ብቆይ፡ ይሻላል** *kāmāhed yələq baqoyy yəššalall* 'I'd rather wait than leave'; **ገዜህን፡ ከማባከን፡ ይልቅ፡ ላንድ፡ ወርም፡ ቢሆን፡ ሥራ** *gizehan kāmabakän yələq land wärəmm bihon sərə* 'work, if only for a month, instead of wasting your time'. For more examples, see also 101.4.

62.2.2.3. **ከ**+verbal noun+possessive suffix pronouns preceded or not by **ገና** means 'no sooner---than, as soon as, hardly, right after'. Examples: (**ገና**)፡ **በሩን፡ ከመከ ፈቱ፡ እሷን፡ አየኋት** (*gāna*) *bārrun kāmākfāt-e əssʷan ayyähʷat* 'no sooner did I open the door than I saw her' (or 'as soon as I opened the door I saw her', or 'hardly had I opened the door when I saw her'); (**ገና**)፡ **ከመምጣቱ፡ ገበታ፡ ላይ፡ ጉብ፡ አለ** (*gāna*) *kāmāmḡat-u gābāta lay gubb alä* 'no sooner did he come than he pounced on the food', lit. 'on the table'; **ከመድረሳችን፡ ስልኩ፡ ተደወለ** *kāmādräs-aččən səlku tädāwwälä* 'no sooner did we arrive than the telephone rang'; **በሩን፡ ከማለቱ፡ ጩኸት፡ ሰማ** *bārrun kāmäläf-u čuhät sämma* 'no sooner did he pass the gate than he heard a scream'. See also 101.4.

62.2.2.4. **ከ**+verbal noun+suffix pronouns+**የተነሣ** *yätänässa*, originally 'because of, due to'; also renders 'too...to, so...(with the result) that, such a...(with the result) that'. Examples: **ልጁ፡ ከመናራቱ፡ የተነሣ፡ መርፌውን፡ ሊወጋ፡ አልደፈረም** *läጅu kāmāfrat-u yätänässa mārfewən liwwägga aldäffärəmm* 'the boy was too frightened to let himself be given the injection' (lit. 'because of his fear the boy did not dare be given an injection'); **አልጋዎቹ፡ ደረቅ፡ ከመሆናቸው፡ የተነሣ፡ አይመቹም** (or **ምቹት፡ የላቸውም**) *algawočču dārāq kāmāhon-aččəw yätänässa ayəmmäččəumm* (or *məččot yälläččəwəmm*) 'the beds are too hard to be comfortable' (lit. 'because of their being hard the beds are not comfortable'); **አደጋው፡ የደረሰው፡ ተጠንቅቆ፡ ካለመን ዳቱ፡ የተነሣ፡ ነው** *adəgaw yädärräsəw tātənqəqo kalāmāndat-u yätänässa nəw* 'the accident was due to his careless driving' (lit. 'due to not-his-driving carefully'); **በጣም፡ ከመድከሙ፡ የተነሣ፡ ወዲያው፡ መተኛት፡ ግድ፡ ሆነበት** *bāṭam kāmādkām-u yätänässa wādiyaw mätāññat gədd honābbāt* 'he was so tired that he had to go to bed right away'; **ብዙ፡ ጩኸት፡ ከመናሩ፡ የተነሣ፡ ሊተኙ፡ አልቻሉም** *bəzu čuhät kāmānor-u yätänässa litāññu alčalum* 'there was so much noise that they couldn't sleep'.

For more examples, see ከ--የተነሣ *kä---yätänässa* (109.48). — For ከ with verbs expressing preventing or prohibiting, see 101.2.

62.2.3. እስከ+verbal noun 'to the point of, so far as'. Examples: በመናደዱ፡ ሁሉንም፡ ነገር፡ እስከ፡ መስበር፡ ደረሰ *bāmānnadādu hullunāmm nägär askä mäsbär dārräsä* 'he was so angry that he got to the point of breaking everything' (lit. 'because of his being angry he arrived at a point of breaking everything'); ሥራቸውን፡ ሰላጩ ረሱ፡ አስተማሪው፡ ተማሮቹን፡ እስከ፡ መገረፍ፡ ደረሰ *sarāččāwən salalččärräsü astämariw tāmaroččün askä māgräf dārräsä* 'since the students didn't finish their work, the teacher got to the point of whipping them'; ላራ፡ ጊዜ፡ ገንዘብ፡ ለማግኘት፡ ሲባል፡ እስከ፡ መገደልም፡ ያደረሰላ *zare gize gänzäb lämagñät sibbal askä mägdälāmm yäddärräsall* 'these days one would even go as far as killing in order to get money' (lit. 'to the point when it is said to get money').

62.2.4. ስለ+verbal noun 'about, concerning'. Examples: ኢትዮጵያ፡ ስለ፡ መሆንህ፡ ነገሮች፡ ነበር *ityoppäya sälä māhonəh nägroññ näbbär* 'he had told me that you were in Ethiopia' (lit. 'about your being in Ethiopia'); ለመጋባት፡ ስለመወሰናቸው፡ የሰማሁት፡ ነገር፡ የለም *lämāggabat sälämäwässānaččāw yäsāmmahut nägär yällāmm* 'I have heard nothing about (or, 'as to') their decision to get married'.

62.2.5. እንደ+verbal noun followed or not by ሁሉ has the meaning 'instead of'. Examples: እንደ፡ መሥራት፡ (ሁሉ)፡ ቁጭ፡ ይላል *ändä mäsrat (hullu) qučč yəlall* 'instead of working he sits (idle)'; እንደ፡ መሄድ፡ (ሁሉ)፡ ቆመ *ändä māhed (hullu) qomä* 'instead of going on he stopped'; ለነገሩ፡ መፍትሔ፡ እንደ፡ ማግኘት፡ (ሁሉ)፡ ወደ፡ ጉን፡ አሉት *länäğäru mäftəhe ändä magñät (hullu) wädä g'änn alut* 'they shelved the problem instead of finding a solution' (lit. 'for-the-matter a-solution instead-of-finding to-the-side they-put-it'); ለፈተና፡ እንደማጥናት፡ (ሁሉ)፡ ሲያውደለድል፡ ዋለ *läfätāna ändāmaṭnat (hullu) siyawääläddäl walä* 'instead of studying for the exam he spent his day fooling about'.

62.2.5.1. እንደ+verbal noun with suffixes+ሁሉ *hullu* or መጠን *mätän* 'inasmuch as'. Examples: የቦርዱ፡ አባል፡ እንደ፡ መሆኑ፡ ሁሉ፡ የወር፡ ገቢው፡ ከመደበኛው፡ ደምዘ፡ ዕጥፍ፡ ነበር *yäbordu abal ändä māhon-u hullu yäwär gäbiw kämädäbāññaw dämozu əɣəf näbbär* 'inasmuch as he was a member of the board, his monthly income was double his regular salary' (lit. 'of his regular salary'); ከንቲባ፡ እንደመሆኑ፡ መጠን፡ ልናማክረው፡ ይገባል *käntiba ändämāhon-u mätän lännammakkäräw yəggäbball* 'inasmuch as he is the mayor, he must be consulted' (lit. 'it is appropriate that we consult him').

62.2.5.2. እንደ+verbal noun+conjugated አለ *alä* 'say' or አደረገ *adärrägä* 'make' with object suffix pronouns means 'somewhat, sort of, almost, have the tendency to, have the intention, make an attempt, make as if, look as though, have the urge to'. Examples: ዕንጨት: ሲረጉብ: እንደ: መነፋት: ይላል: (or ያደርገዋል) *ənčät sirätb ändä männäfat yälall* (or *yadärgäwall*) 'wood has a tendency to swell when it gets wet'; እንደ: ማንከስ: ይላል: (or ያደርገዋል) *ändä mankäš yälall* (or *yadärgäwall*) 'he is limping somewhat, he has a tendency to limp'; እንደ: መጉተት: ይላል: (or ያደርገዋል) *ändä mägg'ätät yälall* (or *yadärgäwall*) 'he is somewhat slow' (lit. 'like dragging'); ጉርግጥ: እንደ: መድረቅ: ብሏል: (or አድርጎታል) *g'ərorrow ändä mädräq bəl'all* (or *adrəgotall*) 'his throat is somewhat parched'; እንደመቆም: ብሎ: ሄደ *ändä mäqom bəlo hedä* 'he stopped somewhat and walked on'; እንደ: መሄድ: አልኩ *ändä mähed alku* 'I made as if to go'; እንደ: መሄድ: አደረገኝ *ändä mähed adärrägäññ* 'I had the urge to go'; ጽጌረዳው: እንደ: ማበብ: ብሎ: (or አድርጎት): ጠወለገ *səggerädaw ändä mabbäb bəlo* (or *adrəgot*) *täwällägä* 'the rose looked as though it would blossom but withered'; ስበላ: እንደ: ማነቅ: አደረገኝ (or አለኝ) *səbäla ändä manäq adärrägäññ* (or *aläññ*) 'when I ate I almost choked'.

Note the difference in meaning between እንደ: መጻፍ: አለ (or አደረገ) *ändä mä-səfaf alä* (or *adärrägä*) 'he made as if to write', and እንደ: መጻፍ: አደረገው *ändä mä-səfaf adärrägäw* 'he felt like writing'.

See also 93.6; 118.19.

62.2.5.3. እንደ+verbal noun+ያህል 'as, as though, as if'. Examples: አስተማሪን: አለማክበር: ጎጠአተኛ: እንደመሆን: ያህል: (or የመሆን: ያህል): ይቁጠራል *astämarin alämäkbär hačiatätäñña ändämähon yahäl* (or *yämähon yahäl*) *yəqq'ättärall* 'being disrespectful to a teacher could be regarded as being sinful'; የሰውን: ዕቃ: ሳይጠይቅ: መውሰድ: የሰርቆት: ያህል (or እንደ: ሰርቆት: ያህል): ይቁጠራል *yäsəwən əqə sayäyyəyqu mäwsäd yäsərqot yahäl* (or *ändä sərqot yahäl*) *yəqq'ättärall* 'taking somebody's possession without asking is considered as stealing'.

62.2.6. ወደ+verbal noun+*u* followed by conjugated ነው expresses a state that is in the process of being accomplished, from the original meaning 'toward, leaning toward, being inclined to'. The structure is most normally rendered by the participle *-ing*. Examples: የቤቱ: ቀለብ: ወደ: ማለቅ: ነው *yäbetu qälläb wädä maläq-u näw* 'the supplies are running low' (that is, 'are on their way of being used up'); ሥራው: ወደ: ማለቅ: ነው *səraw wädä maläq-u näw* 'the work is about done'; ስጋጃው: ወደ: ማርጅቱ: ነው *səgağğaw wädä marğät-u näw* 'the rug is wearing out'; የውኃው: ማጠራቀ

ጫያ፡ ወደ፡ መድረቁ፡ ነው *yāwəhaw maṭṭāraqāmiya wādā mādrāq-u nāw* 'the reservoir is nearly dry'; ወደ፡ መዳኑ፡ ነኝ *wādā mādan-u nāññ* 'I am almost healed'.

62.2.7. With the marker of possession *የ*:- e.g., ጉዳቱን፡ ያደረሰው፡ ሰው፡ የመክፈል፡ ግደጋታ፡ አለበት *gudatun yadārrāsāw sāw yämäkfäl ḡaddeta allābbāt* 'the one who did (lit. 'who made it arrive') the damage is under an obligation to pay for it' (lit. 'of-paying the-obligation is-upon-him'); መከና፡ የመጠገን፡ ችሎታው፡ ሥራ፡ ቶሎ፡ ለማግኘት፡ ረዳው *mākina yāmätāggān čəlotaw səra tolo lāmaqñāt rāddaw* 'his ability to fix cars helped him find a job quickly'; ይህን፡ መጽሐፍ፡ እንዳያነብ፡ የመከልከል፡ (or ለመከልከል)፡ መብት፡ የለህም *yəhən māšhaf əndayanəbb yämäkälkäl* (or *lāmākälkäl*) *mābt yällähəmm* 'you have no right to forbid him to read (lit. 'so that he should not read') this book'.

Example with *የ*+verbal noun+suffix pronoun: ያገራ፡ ሕዝብ፡ ሆይ፡ አንድ፡ የመሆኑን፡ ጊዜ፡ አሁን፡ ነው *yaḡäre həzə hoy, and yāmāhoññāččən gize ahun nāw* 'fellow countrymen, now is the time for us to unite' (lit. 'of our being one').

Note the adjectival meaning of *የ* *yä*+verbal noun in ሰውን፡ የመናቅ፡ ጠባቦ፡ ብዙ፡ ጠላት፡ አፈራለት፡ እንጂ፡ ምንም፡ አላደረገለትም *səwən yāmānaq təhəyū həzu ṭəlat əfārrallāt ənḡi mənəmm aladārrəgällätəmm* 'his disdainful attitude (lit. 'his attitude of disdain') made him many enemies; it didn't do him any good' (lit. 'it didn't do anything for him').

62.3. *ለ*+verbal noun

62.3.1. Purpose ('in order that, with the intention of, out of') rendered by the infinitive is introduced by *ለ*+verbal noun. Note that *ለ*+verbal noun may be replaced by *ለ*+imperfect.

Examples: ይቅርታ፡ ለመለመን፡ (or ለለምን)፡ ተንበረከከ *yəqərta lāmälämmän* (or *lilämmən*) *tānbäräkkäkä* 'he dropped to his knees to beg forgiveness'; አንተን፡ ለማየት፡ (or ላይ)፡ ጉንደር፡ መጣሁ *antän ləmayät* (or *lay*) *gʷəndär mättəʰ* 'I came to Gondar to see you'; ደሞዝ፡ ጭማሪ፡ ለመጠየቅ፡ (or ለጠይቅ)፡ ወደ፡ አለቃው፡ ሄደ *dāmoz čəmmari lāmätäyyäq* (or *liṭäyyäq*) *wādā aləqaw hedä* 'he went to his boss to ask for a raise [in the salary]'; የመጣሁት፡ መጽሐፉን፡ ለሱ፡ ለመስጠት፡ (or ለሰጥ)፡ ነው *yāmät(təhut māšhafun ləssu ləməstət* (or *ləsət*) *nāw* 'I came in order to give him the book'.

62.3.2. *ለ*+verbal noun reinforced by conjugated ሲል *sil* or ብሎ *bəlo* or ሲባል *sib-bal* ('while it is said') serves as the expression of purpose ('in order to'), or intention ('with the intention of, intending to'). Examples: ጉዳዩን፡ ለማሰናከል፡ ሲል፡ (or ብሎ)፡

እንደዚህ: አለ *guddayen lämassänakäl sil* (or *bəlo*) *ändäzzih alä* 'he spoke thus in order to spoil my business'; ልብሰ: ለመግዛት: ስል: (or ብዩ): ብቻ: ከፓሪስ: ለንደን: አልሂድም *ləbs lämägzat səl* (or *bəyye*) *bəčča käparis ländän alhedämm* 'I will not go from Paris to London just to buy clothes'; ሥራ: ለማግኘት: ሲል: ሚኒስትሩን: ደጅ: ይጠና: ነበር: *səra lämagñät sil ministrun däggə yəāna näbbär* 'he was courting the minister's favor in the hope of getting a job'; ይህን: ነገር: ለማረጋገጥ: ስል: በየቦታው: ጠይቁ: ነበር: *yəhən nägär lämarrägagät səl bäyyäbotaw fəyyäqqe näbbär* 'I had made inquiries everywhere in order to confirm this matter'; ዛሬ: ጊዜ: ገንዘብ: ለማግኘት: ሲባል: እስከ: መግደልም: ይደረሳል *zare gize gänzäb lämagñät sibbal əskä mägdäləmm yəddärräsall* 'these days one would go even as far as to kill in order to get money'.

Note that in all these examples purpose may also be expressed by A+ simple imperfect, or by እንድ+simple imperfect.

A+verbal noun+conjugated ሲል *sil* may also express imminence ('be about to'), but is not to be interchangeable with conjugated ብሎ: e.g., ነገሩን: ለማረጋገጥ: ስል: ምስክሩ: ጠፋ: *nägärün lämarrägagät səl məsəkkəru fäffa* 'when I was about to confirm the matter the witness disappeared'.

62.3.3. A negative purpose ('in order that not') is expressed by A+negative verbal noun. Note that the verbal noun is at the end of the sentence. Examples: ላለመኩንን: ኃጢአት: አለመሥራት *lalämäkk^wänän haṭiat alämäsrat* 'one shouldn't sin (lit. 'not committing a sin') so as not to be damned'; ላለመሰረቅ: ቤትን: ክፍት: አለመተው *lalämässäräq betən kaft alämätaw* 'in order not to be robbed (the obvious thing is) not to leave one's house open'.

For the verbal noun at the end of the sentence, see 62.1.9; 62.4.4. — For a negative purpose, see also 62.8.4.

62.3.4. With the preposition A+verbal noun and the postposition ያህል *yahəl* 'so as, like, (in order) to, just to'. Examples: እርጌ: ሸሚዙን: ለመደበቅ: ያህል: ነጠላውን: አጣፋ *aroge šämizun lämädäbbäq yahəl näṭälawən atfaffa* 'he arranged his *näṭäla*-shawl so as to hide his old shirt'; ይህን: ሥራ: የምሠራው: አንተን: ለማስደሰት: ያህል: ነው *yəhən səra yämmäsəraw antän lämasdässät yahəl näw* 'I am doing this work simply to please you'; ሕመሙን: ለማስታገስ: ያህል: ኪንን: ጥኮብት *həməmun lämastagäs yahəl kinin waṭkubbät* 'I took (lit. 'I swallowed against it', that is 'the pain') a pill just to alleviate the pain'. In all these occurrences A+verbal noun is rendered as an infinitive. See also 109.46.

62.3.5. The preposition **ለ**+verbal noun+suffix pronoun means 'for, as to, about'.

Examples: **ለመግደሉ: ማስረጃ: የላችሁም** *lämägädäl-u masräǧǧa yällaččəhum* 'you have no proof that he committed murder' (lit. 'for his killing'); **መጽሐፈን: ለመውሰድህ: ምንም: ጥርጥር: የለም** *məšhafen lämäwsäd-əh mənəmm tərəttər yälläm* 'there is no doubt whatever as to (or 'about to') your taking my book' (freely, 'there is no doubt whatever that you took my book').

In the above-mentioned sentences **ስለ** may be substituted for **ለ**+verbal noun.

62.4. Verbal noun with **አለ allä**, **ነው**: **ነበረ**: **ኖረ**

62.4.1. The verbal noun followed directly by **ነው** *näw* expresses an admonition, an exhortation, or an obligation. This composition is best rendered by 'should, must'. It also expresses a statement of fact. For the present **ነው** or **አለ**+**ብ**+prepositional suffix pronouns is used. For the past **ነበረ**+**ብ**+prepositional suffix pronouns is used. For the future it is **ይኖራል** with the infix **ብ**+prepositional suffix pronouns. Note that this structure may be replaced in certain circumstances by the impersonal imperfect (see 56.3).

Examples with **ነው** *näw*: **ዕዳ: ካለብህ: ቶሎ: መክፈል: ነው** *əda kalləbbəh tolo mäkfäl näw* 'if you have a debt, you should (or 'you might as well') pay it quickly' (lit. 'quickly to-pay is'); **የሰጠናችሁን: ምክር: መከተል: ነው** *yäsäṯṯānəččəhun məkər mäkkätäl näw* 'it behooves you to follow the advice we gave you'; **ይህን: ሁሉ: ጨርሱ: ማወቅ: ነው** *yəhən hullu čärrəsə mawäq näw* 'one must clearly understand all of this'; **ከመጠን: በላይ: መብላት: መታመም: ነው** *kämäṯän bäləy mäblat mättamäm näw* 'eating too much is inviting sickness'; **ለዚህ: መንግሥት: መሥራት: መሠቃየት: ነው** *läzzih māngəst məsrat məssäqayät näw* 'working for this government is torture'.

The copula **ነው** *näw* may be augmented by **-a** as **ነዋ** *näwa*: e.g., **አዲስ: መጥረጊያ: መግዛት: ነዋ** *addis mätrəǧiya mägzat näw-a* 'why then, one ought to buy a new broom'.

Reinforced by **እንጂ**, *ənǧi*, as in **እንግዲህ: የሰርጉን: ቀን: ብቻ: ተነጋግረህ: መሄድ: ነው: እንጂ** *əngadih yäsär gun qän bəčča tänəgagräh mähed näw ənǧi* 'all you have to do is discuss the wedding date and go'.

62.4.2. Examples with **አለ allä** and **ነበረ näbbärä**: **ባለ: መሬት: ግብር: መክፈል: አለበት** *balä märet gəbr mäkfäl alləbbär* 'landowners must pay tax'; **ስለጤንነቷ: መጠንቀቅ: አለባት** *səla tənənnät^a mäṯəngäq alləbbat* 'she has to look out for her health'; **ድል: የተመታው: ጦር: መሣሪያውን: ማስረከብ: ነበረበት** *dəl yätämättaw tər məssariyawən masräkkäb näbbärəbbät* 'the defeated army had to hand over its

arms'; የወታደሮቹ፡ ተለእኮ፡ ቀማኞቹን፡ መያዝ፡ መሆን፡ ነበረበት *yäwättaddäročču täläəko qammaññoččun mäyaz mähon näbbäräbbät* 'the mission of the troops should have been (limited) to catching the robbers'; ገንዘብ፡ ባይኖረኝም፡ ተበድረ፡ ልብሱን፡ ለልጄ፡ መግዛት፡ ነበረብኝ *gänzäb baynoräññamm täbäddärre läbsun läläğe mägzat näbbäräbbäññ* 'although I didn't have money, I should have borrowed some and bought the clothes for my child'; ገንዘብህን፡ ለማግኘት፡ መጣጣር፡ ነበረብህ *gänzäbähən lämagñät mäñtafar näbbäräbbäh* 'you should have made an effort to get your money'.

For more examples, in the present, past, future, in the affirmative and negative, see 66.1.12ff; 151.1.

Note the meanings of the verbal noun+ነበረ -ብ+suffix pronouns according to the context in the following examples: ለምን፡ አለመጣህም? መሥራት፡ ነበረብኝ *lämən almäññahəmm? mäsrat näbbäräbbäññ* 'why didn't you come? I had to work'; ለምን፡ አለመጣህም? እውነትህን፡ ነው፡ መምጣት፡ ነበረብኝ *lämən almäññahəmm? əwnätəhən näw, mäñtat näbbäräbbäññ* 'why didn't you come? You are right, I should have come'.

62.4.3. An admonition or an obligation in the future is expressed by the verbal noun+ይኖራል *yənorall* with infixed ብ+suffix pronouns (or አለብ *allä+bä* with suffix pronouns): e.g., ነገሩ፡ እንዲህ፡ ከሆነ፡ በጣም፡ ጠንክረህ፡ መሥራት፡ ይኖርብሃል (or አለብህ) *nägäru əndih kähonä bäñam tänkəräh mäsrat yənorəbbəhall* (or *alläbbäh*) 'if this is the case, you will have to work harder'. For more examples, see 151.

For the negative admonition, see 62.8.6. — For አለ+verbal noun, see 62.8. — For the expression of obligation, see also 66.1.12.

62.4.4. The verbal noun in the affirmative or in the negative may come at the end of the sentence in a truncated form, that is, with omission of ነው, a falling tone being involved. Examples: ዝናም፡ ሊመጣ፡ ነው፡ ምን፡ ይሻላል? ቶሎ፡ ቶሎ፡ መሄድ (instead of መሄድ፡ ነው) *zənam limäta näw, mən yəššalall? tolo tolo mähed* 'it is starting to rain; what is best (to do)? Walk fast'; ሰፍራ፡ ለማግኘት፡ በገዜ፡ መነሳት *safrä lämagñät bägize männəsət* 'to get a seat one should start out early'.

62.5. Verbal noun+suffix pronouns+ነው፡ አይደለም፡ ነበረ

62.5.1. The verbal noun with possessive suffix pronouns followed by ነው *näw* for the affirmative and by አይደለም *aydällämm* for the negative expresses an action that is being done at the moment of speaking or is about to be done with the meanings 'be about to, going to, be at the point of'. It also expresses a present event. Examples:

የቤት፡ ከራይ፡ እንዴት፡ ትከፍላለህ? አሁን፡ ሥራ፡ መጀመሪያ፡ ነው *yābet kiray an-det təkāftallāh? ahun səra māḡämmär-e nāw* 'how are you going to pay your rent? I am about to start working now'; ጨው፡ ለመሰብሰብ፡ ወደ፡ ቁላው፡ መውረዳቸው፡ ነው *čāw lāmäsāhsāh wādā q"allaw māwrad-aččāw nāw* 'they are going to the lowlands to gather salt'; ሦስተኛ፡ ጊዜ፡ መደወሉ፡ ነው *sostāñña gize mādāwwäl-u nāw* 'he is calling for the third time'; እሳቱን፡ ቁስቀሰው፡ መጥፋቱ፡ ነው *əsatur q"asq"əsāw, mātfat-u nāw* 'stir the fire! It's dying out'; የሆነው፡ ቢሆን፡ (or ያም፡ ሆነ፡ ይህ)፡ እኔ፡ አዲስ፡ አበባ፡ መሄዴ፡ ነው *yāhonāw bihon (or yam honā yāh) əne addis abāba māhed-e nāw* 'whatever the case, I am going to Addis Ababa'; ባልና፡ ማሰት፡ መሆናችሁ፡ ነው! *balanna mist māhonaččā" h nāw!* 'so you are playing house!' (lit. 'husband and wife', refers to children playing house)¹; እነዚህ፡ ላሞች፡ ያቶ፡ ደመቀ፡ መሆናቸው፡ ነው? *ənnāzih lamočč yato dämmāqā māhon-aččāw nāw?* 'are these cows Ato Dämmāqā's?' (or, 'so these are Ato Dämmāqā's cows!'); ቅቤው፡ መቅለጡ፡ አይደለም፡ እንዴ? ከጸሓይ፡ ላይ፡ አንሽው *qəbew māqlät-u aydällämm ənde? kāsāhay layanšiw* 'can't you see the butter is melting? Keep it out of the sunlight'.

Reinforced by *ይኸው yəhāw* or *እንግዲህ əngədih*. Examples: *ይኸው፡ መሄዴ፡ ነው yəhāw māhed-e nāw* 'I am just about to go', also 'OK!, I'm leaving'; ምሳ፡ አልደረሰም? *ይኸው፡ መቅረቡ፡ ነው məsa aldärräsämm? yəhāw māqrāb-u nāw* 'isn't lunch ready? It is on its way (to being served)'; እንግዲህ፡ ትምህርቷን፡ መጨረሷ፡ ነው *əngədih təmhərt" an māččärräs- a nāw* 'she is finishing her education'; እንግዲህ፡ በሚመጣው፡ ሳምንት፡ መነሣታቸው፡ ነው *əngədih bämmimätaw sammənt männəsət-aččāw nāw* 'they are to set out next week'.

62.5.2. An action in the past is expressed by *ነበረ nəbbär(ä)*. Examples: *እርሱም፡ እኔ፡ መሄዴ፡ ነበር ərswo simātu əne māhede nəbbär* 'when you came I was just leaving'; ከረምቱ፡ ማለፍ፡ ነበረና፡ ዝናሙ፡ እያነሰ፡ ወንዙ፡ እየጉደለ፡ ሄዶ፡ ነበር *krämtu maläf-u nəbbäränna zənamu əyyannäsä wänzu əyyägg"äddälä hedo nəbbär* 'as the rainy season was ending, the rain was lessening, and the rivers were going down'.

In a conditional structure: *ባትጠይቀኝም፡ ዛሬ፡ መክፈሌ፡ ነበር battəjəyyəqāñ- nām zəre mākfäl-e nəbbär* 'even if you hadn't asked me I was going to pay (you) today'; *ባትመጣ፡ ኖር፡ መሄዴ፡ ነበር battəmāta noro māhed-e nəbbär* 'if you hadn't come, I almost left' (or 'I was about to go').

¹Without the exclamation, as a normal question, it means 'so then, you are husband and wife'.

62.6. Verbal noun+አልቀረም ÷ አይቀርም ÷ የማይቀር: ነው

62.6.1. The verbal noun+suffix pronoun followed by the auxiliaries mentioned above expresses 'certainly, definitely, sooner or later, undoubtedly, likely, probably'. Examples: ምንም: እንኳ: ሥራ: ቢበዛበት: መምጣቱ: አይቀርም *mənəmən ənək'a sərə bibāzabbāt māmṭatu ayqārəmm* 'even though he has a lot of work, he is sure to come' (lit. 'his coming will not be left'); ምን: ጉብዝ: ቢሆን: መሸነፉ: አይቀርም *mən g'ābāz bihon māššānāfu ayqārəmm* 'however brave he is, he will eventually be vanquished'; ለማንኛውም: ኩቱን: መግዛቱ: አይቀርም *lāmānəññawəmm kotun māgzatu ayqārəmm* 'he would buy the coat anyway'; ዛሬ: መዝነቡ: አይቀርም *zare māznābu ayqārəmm* 'it will certainly rain today'; ሰውዬው: ሲጫወት: አንዳንዴ: ችክ: ይላል ÷ ሆኖም: መሳቅህ: አይቀርም *sāwəyyew siččawwāt andande čəkk yəllal, honomm māsa-qəh ayqārəmm* 'when the man converses he is sometimes obnoxious, yet you can't help laughing' (lit. 'your laughing is not left out'); ወደድክም: ጠላህም: እሷ: እንደ ሆነ: መምጣቷ: አልቀረም: (or አይቀርም) *wāddādkəmm ṭallahəmm əss'a əndāhonā māmṭat'a alqārəmm* (or *ayqārəmm*) 'like it or not (lit. 'you-liked-*mm* you-didn't-like-*mm*'), she will definitely come' (lit. 'her coming will not fail'); ጆማሪዎች: ስሐተት: መሥራታቸው: የማይቀር: ነው *ğəmmariwočč səhtāt məsrataččəw yəmmayqār nəw* 'novices are sure to make mistakes'.

62.6.2. **n+verbal noun+conjugated አልቀረም *alqārəmm*** expresses certainty: e.g., በዘንብም: ከመሄድ: አልቀረሁም *bizānbəwən kāmāhed alqārəhum* 'I will have to go even if it is raining', and 'even when it rained I had to go'.

Verbal noun with suffix pronouns+ካልቀረ *kalqārə* expresses insistence or obligation: e.g., መሄዳችን: ካልቀረ: ሳይመሽ: -በንሄድ: ይሻላል *māhed-aččən kalqārə sayəməš bənnāhed yəššalall* 'if we must go, we might as well leave before it gets dark'.

62.7. n+verbal noun+ᐱᑭ: ነው/ነበር/+ᐅᐅ/አይደለም

62.7.1. The combination of **n+verbal noun+ᐱᑭ: ነው** *lay nəw* for the present, and **ነበር** *nāhbār* for the past, expresses an action that is in the process of being done, or a continuous present. Examples: መንግሥቱ: የገበሬዎችን: ሁኔታ: ለማሻሻል: በመሞከር: ᐱᑭ: ነው *māngəstu yəgābārewoččən huneta lāməššašal bāmāmokkār lay nəw* 'the government is trying to better the farmers' condition'; ድልድዩ: ገና: በመሠራት: ᐱᑭ: ነው *dəldəyyu gāna bāmāssārat lay nəw* 'the bridge is still under construction'; ይህ: ልማድ: ቀስ: በቀስ: እየቀረ: በመሄድ: ᐱᑭ: ነው *yəh ləmad qās bəqāss əyyəqār-rā bāmāhed lay nəw* 'this custom is gradually dying out'; ሌላ: ዐይነት: ሥራ: በመፈለግ: ᐱᑭ: ነኝ *lela aynāt sərə bāmāfälləg lay nəññ* 'I am looking for another kind

of job'; ሰለ: ደዋዛችን: ካሠሪዎቻችን: በመነጋገር: ላይ: ነን *sälä dämozaččēn kas-säriwoččäččēn bämännägagär lay nän* 'we are negotiating with our employers about our wages'; ሰገባ: ጢሙን: በመላጨት: ላይ: ነበር *səgäba ṭimun bämällaččät laynäb-bär* 'when I came in he was shaving [his beard]'; ምን: ማድረግ: እንደሚገባ: በመምከር: ላይ: ነበርን *mən madräg ändämmiggäbba bämämär lay näbbärn* 'we were delib-erating (as to) what to do'; በመብላት: ላይ: አይደለሁም *bämäblat lay aydällähuunn* 'I am not eating'.

The same meaning occurs in the structure N+verbal noun+ይገኛል *yəggäññall*. Ex-amples: ከጧት: እስከ: ማታ: በርትተው: በማጥናት: ላይ: ይገኛሉ *kätwat əskä mata bärṭətəw bəmatnat lay yəggäññallu* 'they are studying hard from dawn to dusk'; ተማሪው: የቃል: ፈተናውን: ጨርሶ: የደክተርነት: ማሟያ: ጽሑፉን: በመጻፍ: ላይ: ይገኛል *tamariv yäqal fätānawən čärreso yädoktärəññät mamni'aya šəhufun bämäsaf lay yəggäññall* 'the student, having finished his orals, is in the process of writing his dissertation'.

62.7.2. In a subordinate clause, *አለ allä* with conjunctions of subordination is used instead of *ነው näw*. Examples: በመታደስ: ላይ: ያለው: ቤት: ፈረሰ *bämättadäs lay yalläw bet färräsä* 'the house that was being renovated tumbled down'; ገባኤው: አሁን: በመነጋገር: ላይ: እንዳለ: ታውቋል *gubaew ahun bämännägagär lay əndallä tawq'all* 'it has been learned that the conference is now in session'; በመናገር: ላይ: እያለሁ: መልስ: ሰጠች *bämännagär lay əyallä'h mäls säṭṭäčč* 'she answered even as I spoke'; ደክሞት: በመተኛት: ላይ: ስላለ: አትረብሹት *däkmot bämätäññat lay səllallä attärəbbəšut* 'because he is tired and he is sleeping, do not disturb him'.

62.8. አለ *alä* (ያለ *yalä*)+verbal noun

62.8.1. The verbal noun is also used with the negative *አለ alä* (or *ያለ yalä*), with or without suffix pronouns, in the meaning of 'without, not', or any expression of negation. Note that *አለ alä* is never used with a verb.

As subject: ወላጆችን: አለመጠር: (or *ያለመጠር*): ለኢትዮጵያውያን: ባህል: ባዕድ: ነው *wäləğoččēn alämätor* (or *yalämätor*) *läiryoppəyawəyan bahäl baəd näw* 'refusing to support (lit. 'a no-supporting') one's parents is alien to Ethiopian culture'; ነገሩ: ባይታመንም: ያስከራኑ: አለመፍረስ: ሊቃውንትን: አላስገረመም *nägäru bayəttammänämm yaskärenu alämäfräs liqawəntən alasgärrämämm* 'strange though it seems (lit. 'even though it is not believable'), the intact condition (lit. 'the not-being-decomposed') of the corpse did not surprise scientists'.

Rendered as a finite verb: ምግብ: እያለ: ምነው: አለመብላት? *məgab əyyallā mənnāw alāmāblatah?* ‘while there is food, how come that you didn’t eat (it)?’ (lit. ‘your-not-eating’).

As object: የፈጸማቸው: በሕተቶች: አለመማሩን: አጋለጡበት *yäfäṣṣāmaččāw səhiātoččē alāmāmmarun aggallätubbāt* ‘his mistakes betrayed his lack of education’ (lit. ‘that-he-performed-them mistakes his-no-education revealed-against-him’); ዕዳውን: አለመክፈሉን: አልሰማሁም *ədawən alāmākfälun alsämmahumm* ‘I heard nothing of his not paying his debt’, or, ‘I didn’t hear that he didn’t pay his debt’; አለመተኛቴን: አውቃ: ነበር. *alāmätāññat-e-n awqa näbbär* ‘she knew that I was not asleep’ (lit. ‘my not being asleep’).

62.8.2. Note the repetition of the same verbal noun in the affirmative and in the negative to express ‘whether...or’. Examples: እንደመሄድም: እንዳለመሄድም: አለ *əndāmāhedəmm əndalāmāhedəmm alā* ‘he hesitated as to whether he should go or not’; እዚያ: ያሉት: ሰዎች: የጦር: መሣሪያ: መያዝ: አለመያዛቸውን: አያውቅም: ነበር *əzziya yallut säwoččē yätor məssariya mäyaz alāmāyazaččəwən ayawqəmm näbbär* ‘he didn’t know whether the people there were armed or not’ (lit. ‘the-holding their-not-holding arms’); ይህ: እውነት: መሆን: አለመሆን: ይችላል *yəh əwnät mähon alāmāhon yəčəlall* ‘this may or may not be true’; መዝነብ: አለመዝነብ: ይችላል *məznäb alāmāznäb yəčəlall* ‘it might rain and again it might not’. See also 62.1.8.

62.8.3. The negative አለ *alä* may also be preceded by the preposition በ in the form of ባለ *balä* ‘by not, with not, for not, of not’. Examples: ሕጉን: ባለማክበር: ተከሰሰ *həggun balāmākbär täkässäsä* ‘he was accused of not respecting the law’; ባለማወቅ: የሚሠራ: ሁሉ: ይቅርታ: ይገባዋል *balāmawäq yämmissärra hullu yəqərtä yəggäbbawall* ‘everything that is done inadvertently (lit. ‘by not knowing’) deserves forgiveness’; የገዛው: ሹራብ: ቀለሙ: ጥሩ: ባለመሆኑ: ሌላ: ሹራብ: ገዛ *yägəzzaw šurrab qälämu jəru balāmāhonu lela šurrab gäzza* ‘he bought another sweater because the sweater that he had bought (earlier) did not have a nice color’ (lit. ‘the color nice by-its-not-being’); ባለመምጣቱ: በጣም: ተገረምኩ *balāmāmätu bätam tägärrämmku* ‘I was very astonished that he did not come’ (lit. ‘by-his-not-coming’); ባለማጥናቱ: ፈተናውን: ወደቀ *balāmānatu fätānawən wäddäqä* ‘because he didn’t study he failed his exam’; ለሰርጉ: ባለመምጣቴ: ተቀየመኝ *läsärgu balāmāmätē täqäyyāmāññä* ‘he was offended (lit. ‘he held a grudge against me’) by my not coming (or, ‘because I didn’t come’) to his wedding’.

62.8.4. The negative verbal noun preceded by **ለ** expresses the meaning 'in order that not'. Examples: **አልጋውን፡ የያዘው፡ መደብ፡ ሥልጣኑን፡ ላለመልቀቅ፡ ይታገላል** *algawən yäyazäw mädäb sältanun lalämälqäq yättaggälall* 'the class that holds power (lit. 'that holds the throne') fights in order not to give it up' (lit. 'for not abandoning its power'); **ዕዳውን፡ ላለመክፈል፡ (ሰ.ል)፡ አገር፡ ጥሎ፡ ሂደ** *ädawən lalämäkfäl (sil) agär təlo hedä* 'he left the country in order not to pay his debt'; **ሥራውን፡ ላለመሥራት፡ ይሸሻል** *sərawən lalämäsrat yəššäfall* 'he runs away so as not to do his work'.

For the negative purpose, see also 62.3.3.

62.8.5. With verbs expressing wishing, desiring, deciding, and so on, **ላለ**+verbal noun is to be rendered as an infinitive. Examples: **ውፍረቱን፡ ለመቀነስ፡ ሰ.ል፡ ምሳ፡ ላለመብላት፡ ይሞክራል** *wəfrätun lämäqännäs sil mesa lalämäblat yəməkkəral* 'he tries not to eat lunch in order to lose weight' (lit. 'in order to decrease his fatness'); **ባልና፡ ሚስቱ፡ ላለመፋታት፡ ወሰኑ** *balənna mistu lalämäffat wässänu* 'the husband and wife decided not to divorce' (lit. 'for not divorcing'); **ለርሱ፡ ላለመጻፍ፡ ቄረጥኩ** *lärsu lalämäšaf q'ärrätku* 'I decided not to write (lit. 'for the not writing') to him'; **ቃል፡ ላለመግባት፡ መብት፡ አለው** *qal lalämägbat mäbt alläw* 'he has the right not to make promises' (lit. 'for not making promises').

62.8.6. A negative admonition is expressed by **አለ** *alä*+verbal noun+ነው. Examples: **ቅድም፡ የነገርኩሽን፡ አለመዘንጋት፡ ነው** *qəddəm yänäggärkušən alämäzāngat näw* 'you should not forget what I told you a while ago'; **ከዚህ፡ ቅቤ፡ አለመግዛት፡ ነው** *፡ ስለምን፡ ውድ፡ ነው* *käzzih qəbe alämägzat näw; səlämən wədd näw* 'one shouldn't buy butter here because it is expensive'.

62.8.7. **አለ** *alä* (**ያለ** *yalä*)+verbal noun renders English 'dis-, mis-, un-, in-' referring to the noun: thus, **አለመደሰት** *alämäddäsät* 'displeasure, unhappiness', **አለመታዘዝ** *alämättazäz* 'disobedience', **አለመግባባት** *alämägbabat* 'misunderstanding', **አለመረዳት** *alämärrädat* 'misconception', **አለመስማማት** *alämäsmamat* 'disagreement', **አለማመን** *alämamän* 'disbelief, unbelief', **አንግዳን፡ አለመቀበል** *əngədan alämäqqäbäl* 'inhospitality', **ያለመቻል** *yalämäčäl* 'inability, intolerance', **አለውትሮው** *aläwät-row* 'unusually' (lit. 'not his/its usual').

For **ያለ** *yalä*+noun for the formation of adjectives with suffixed '-less', see 44.1.11. — For the preposition **አለ** *alä*+noun, see 107. — For **አለ** used for the formation of adverbs, see 107.5.

63. INSTRUMENTAL

63.1. Another verbal is the “instrumental”. Although in the majority of cases the instrumental expresses the instrument or means with which one performs an action, it may also express the place where or the time when the action occurs, and the reason for the action.

The instrumental is formed from the base of the verbal noun to which *-iṣ* *-iya* (more rarely *-ya*) is suffixed. Thus, from verbs of type A: መጥረገ፣ *mātrāgiya* (also መጥረገ፣ *mātrāgya*) ‘broom’, from the base መጥረገ *mātrāg*, from ጠረገ *ṭarrāgā* ‘sweep’; መጻፊ፣ *māṣafiya* ‘writing material’, from መጻፍ *māṣaf*, from ጻፊ *ṣafā* ‘write’. From type B: መጀመሪያ *māḡāmmāriya* ‘beginning’, from the base መጀመር *māḡām-mār*, from ጀመረ *ḡāmmārā* ‘begin’; መደበቅ፣ *mādābbāqiya* ‘hiding place, a place for hiding something’, from the base መደበቅ *mādābbāq*, from ደበቅ *dābbāqā* ‘hide’. From type C: መግረኩ፣ *māmarākiya* ‘means, or place, or time of taking prisoners’, from the base መግረኩ *māmarāk*, from ግረኩ *marrākā* ‘take prisoners’; መጋለቢያ *māgalā-biya* ‘means for galloping, place where galloping is done’, from ጋለቢ *gallābā* ‘gallop’. From *tā*+type C: መላወሻ *māllawāša* ‘space for moving’, from ጠላወሻ *tālawwāšā* ‘be moved’. For the instrumental of the derived stems and of the various verbal classes, see below.

63.1.1. The final *-iṣ* *-(iya)* causes palatalization of the preceding dental, sibilant, *l*, and *n* (see 6.4) with the absorption of the *(i)y*. Examples:

መሄጃ *māheḡa* ‘means for going somewhere, place where one walks’, for መሄጃ፣ *māhediya*, from ሄደ *hedā*;

መክፈቻ *mākfäčā* ‘key’ for መክፈቱ፣ *mākfātiya*, from ክፈተ *käffatā* ‘open’;

መውጫ *māwčā* ‘exit’ for መውጫ፣ *māwṭiya*, from ወጣ *wāṭta* ‘go out’;

መወገ፣ *māwāggāza* ‘means for authority to excommunicate’, for መወገ፣ *māwāggāziya*, from ወገዝ *wāggāzā* ‘excommunicate’;

መድረሻ *mādrāša* ‘arrival, time or place of arrival’, for መድረሱ፣ *mādrāsiya*, from ደረሰ *dārrāsā* ‘arrive’;

መክደኛ *mākdāñña* (notice the geminated *ñ*)¹ ‘lid’, for መክደኑ፣ *mākdāniya*, from ክደኑ *kāddānā* ‘cover’;

መንቀያ *mānqāya* ‘instrument for pulling out things’, for መንቀሉ፣ *mānqāliya*, from ነቀለ *nāqqālā* ‘pull out’.

It should be pointed out that the instrumental is formed from the base of the verbal noun to which the *-iṣ* is suffixed so long as the last consonant of the verbal noun

¹ For the gemination of *ñ*, see 5.3.

is a radical. If the last consonant is a suffixed *-t*, as in መብላት *mābla-t* 'to eat', መሰለኝት *māsälčä-t* 'to get bored', then the *-t* and the vowel preceding it (which is either *ä* or *a*) are dropped and *-i,ʃ* is added to the remainder. If the consonant to which *-i,ʃ* is added is a dental or a sibilant, it is palatalized: thus, from መምታት *mämta-t* 'to hit, to strike' (from መታ *mätta*) the instrumental is መምታች *mämčä* 'instrument for striking'; from መቅዳት *mäqda-t* 'to draw water' (from ቀዳ *qädda*) the instrumental is መቅዳች *mäqğä* 'pail'. If, however, the last radical preceding the secondary *-t* is a liquid *l*, the suffix *-i,ʃ* is added with no resulting palatalization of the liquid *l*, or the liquid *l* is palatalized. Thus, from ቆላ *qolla* 'parch grain', the verbal noun is መቆላት *mäqʷla-t* and the instrumental is either መቆላሲ,ʃ *mäqʷliya* or መቆላ,ʃ *mäqʷya*.

63.2. Meanings and usages of the instrumental

63.2.1. The instrumental denotes both specialized instruments with which one performs an action and any object that serves as a means of performing an action.

Examples for a specialized instrument: መክፈኛ *mäkfäčä* 'key' (from ክፈተ *käffätä* 'open'), ማረሻ *maräša* 'plough' (from አረሰ *arräsä* 'to plow'), መክፈኛ *mäkdänña* 'lid' (from ክፈነ *käddänä* 'cover'), መጥሻ *mätbäša* 'frying pan' (from ጠሰ *täbbäsä* 'fry'), መጥሪጊ,ʃ *mätträgiya* 'broom' (from ጠረገ *trärrägä* 'sweep').

Examples for unspecialized objects used to perform an action: መሸፈኛ *mäšäff-fänña* 'cover made of cloth' (from ሸፈነ *šäffänä* 'cover'), መልቀሚ,ʃ *mälqämiya* 'any object used for picking up things' (from ለቀመ *läqqämä* 'pick up'), ማጠራቀሚ,ʃ *mat-täraqqämiya* 'something serving to collect things' (from አጠራቀመ *attäraqqämä* 'collect'), ማጠራቀሚ,ʃ *mabäyttäriya* 'means for combing, winnowing' (from አጠራ *abäyttärä* 'comb').

Expression of means: መግዣ *mägza* 'means of buying' (e.g., ምስክን፣ ለደብተር፡ መግዣ፡ እንኳ፡ ፍራንክ፡ የለውም *mäskin, lädäbitär mägza ənkw'a frank yällä-wəwum* 'poor fellow! He doesn't even have a penny to buy a notebook'), መሄጃ *mäheğa* 'means for going somewhere', also 'place to go' (for the other meanings, see below), መከላከያ *mäkkälakäya* 'means of defense' (from ተከላከለ *täkkälakkälä* 'defend').

63.2.2. The instrumental also expresses the place where or the time when an action occurs. Thus: መውጫ *mäwčä* 'exit, time of leaving, means of leaving' (from ወጣ *wätta* 'go out'), መገቢ,ʃ *mägbiya* 'entrance, introduction, time of entering, means of entering' (from ገባ *gäbba* 'enter'), ማተሚ,ʃ *matämiya* 'printing shop, printing press' (also 'seal, stamp', from አተመ *attämä* 'print'), መድረሻ *mädärša* 'time or place of

arrival' (from ደረሰ *därräsä* 'arrive'), መሄጃ *mäheጃ* 'time of going, place on which one walks, place where one walks' (from ሄደ *hedä* 'go'), መነሻ *männäጃ* 'departure' (from ተነሣ *tänässa* 'depart').

Other expressions of time are መጀመሪያ *mäጀmmäriya* 'beginning' (from ጀመረ *ጀammärä* 'begin'), and መጨረሻ *mäççärräጃ* 'the end' (from ጨረሰ *çärräsä* 'end').

63.2.3. At times, according to the context, the instrumental has to be introduced by 'as'. Thus, ቀዳዳውን: መውተረያ: ቡትቶ: ፈልጊ *qädadawän mäwättäfiya butatto föllägi* 'look for a rag to plug the hole with' (lit. 'as a means of plugging the hole'); ቁም: ሳጥኑን: የክፍል: መከፋፈያ: አደረጉት *qum saṭənun yäkäfl mäkkäfafäya adär-rägu* 'they used the wardrobe as a room divider'.

63.2.4. The instrumental may have a nominal function. It may take the article (መውጫው *mäwça-w* 'the exit'), the possessive suffix pronoun (መመሪያዬ *mämmäriya-ye* 'my policy'), the direct object (መመሪያውን: ተከተለ *mämmäriya-w-ən täkä-tälä* 'he followed the directions'), the plural (መጫወቻዎች *mäççawäçawoçç* 'play-things'), the *yä*-marker (የመንጃ: ፈቃድ *yämänጃ fäqad* 'driver's license'), የማጠቢያ: መክፍ *yämaṭäbiya mäkina* 'washing machine'). It may also be qualified by an adjective or any other qualifier, as in ጥፋ: መለማመጃ *ጥru mällämamäጃ* 'good exercise (of lessons)', የልብስ: መስቀያ *yä-läbs mäsqäya* 'clothes hanger'.

63.2.5. The instrumental may also have a verbal function. Indeed, it may govern the direct object with or without -ን, and the indirect object: e.g., አርሳሱን: መቅረጫ: የሚሆን: ምላጭ: ስጠኝ *arsas-u-n mäqräça yämmihon mälaç saṭänñ* 'give me a razor that would serve as a pencil sharpener'; ቤቴን: መክፈቻ: የለኝም *bet-u-n mäkfäça yäl-länñämm* 'I have no way to open the house'; ብረት: ለምድጃ: መሥሪያ: የገለግላል *brät lämädaጃጃ mäsiya yagäläggälal* 'cast iron is used for making stoves'.

63.2.6. The instrumental preceded by *yä*- may become adjectival: e.g., (የ)መጻፊያ: ወረቀት: እፈልጋለሁ. (*yä*)mäጃfiya wäräqät əfälləgalläw 'I want some writing paper'. Also without *yä*:- ማረፊያ: ክፍል *maräfiya käfl* 'waiting room'; ማተሚያ: ቤት *matämiya bet* 'printing house'.

64. TABLE OF THE MAIN VERB FORMS

	Type A	Type B	Type C
Perfect	ሰበረ <i>säbbärä</i>	ፈለገ <i>fällägä</i>	ግረከ <i>marräkä</i>
Simple imprf.	ይሰብር <i>yäsäbər</i>	ይፈልግ <i>yəfälləg</i>	ይግርክ <i>yamarrək</i>
Imperfect	ይሰብራል <i>yäsäbrall</i>	ይፈልጋል <i>yəfälləgall</i>	ይግርካል <i>yamarrəkall</i>

Jussive	ያሰበር፡	<i>yäsübär</i>	ያፈለገ	<i>yəfälləḡ</i>	ያግርከ	<i>yəmark</i>
Imperative	ሰበር፡	<i>səbär</i>	ፈለገ	<i>fälləḡ</i>	ግርከ	<i>mark</i>
Gerund	ሰብር፡	<i>səbro</i>	ፈለጎ	<i>fälləḡo</i>	ግርኩ	<i>marko</i>
Comp. ger.	ሰብር፡ል	<i>säbr^wall</i>	ፈለጎል	<i>fälləḡ^wall</i>	ግርኩል	<i>mark^wall</i>
Participle	ሰባሪ	<i>säbari</i>	ፈለገ	<i>fälləḡi</i>	ግራከ	<i>maraki</i>
Verbal noun	መሰበር፡	<i>mäsübär</i>	መፈለገ	<i>mäfälləḡ</i>	መግራከ	<i>mämark</i>
Instrumental	መሰበሪያ	<i>mäsübäriya</i>	መፈለገያ	<i>mäfälləḡiya</i>	መግራኪያ	<i>mämarkiya</i>

65. THE VERB WITH OBJECT SUFFIX PRONOUNS

65.1. If the direct object, or occasionally the indirect object, is a pronoun, it is recalled by suffixes attached to the verb. These suffixes are called “object suffix pronouns”.

Object suffix pronouns are used mainly to express the direct object: ሰበረው *säb-bärä-w* ‘he broke it’, አየኝ *ayyā-ññ* ‘he saw me’. With certain verbs, however, the object suffix pronouns also express the indirect object. Thus, for instance, ነገረኝ *näggärä-ññ* ‘he told me’, ሰጠኝ *sättä-ññ* ‘he gave me’, አሳየው *asayyā-w* ‘he showed him’, አበደረኝ *abäddärä-ññ* ‘he lent me’¹. The above-mentioned suffix pronouns indeed do serve to express the indirect object, for they may be replaced in Amharic itself by the preposition ለ *lä* used with the indirect object. Thus, መጽሐፉን፡ ለኔ፡ አንገኝ፡ ላንተ፡ አልሰጠም፡ (or አልሰጠህም) *mäṣhafun läne ənḡi lantä alsättämm* (or *alsättähämm*) ‘he gave the book to me, (but) not to you’.

65.1.1. Object suffix pronouns are also used to express ‘for, to, about’ with intransitive verbs: thus, ቁየኝ *q^wäyyä-ññ* ‘he waited for me’, መሰለኝ *mässälä-ññ* ‘it seemed to me’, በቃኝ *bäqqa-ññ* ‘it is enough for me’ (or, ‘I had enough’), ደሰ፡ አለው *däsalä-w* ‘he was pleased’ (lit. ‘it was pleasant for him’), ተሳነው *täsanä-w* ‘it was impossible for him’, ተቻለው *täčalä-w* ‘it was possible for him’, ተሻለው *täšalä-w* ‘it is better for him, he feels better’, ጠቀመኝ *taqqämä-ññ* ‘it was useful to me’, ገንዘብ፡ ጨምረኝ *gänzäb čämmär-äññ* ‘give me some more money’ (lit. ‘add for me’), አለኝ *allä-ññ* ‘I have’ (lit. ‘there is to me’), ጉደለኝ *g^wäddälä-ññ*, as in ሀምር፡ ብር፡ ጉደለኝ *assär bərr*

¹ Note that ሆነ ‘be, become’ as principal verb (when a noun expressing time is involved) takes the object suffix pronouns (expressing an indirect object) in agreement with the subject. Examples: ቁርሱን፡ ከበላ፡ ሁለት፡ ሰዓት፡ ሆነው *qursun käbälla hulätt säat honäw* ‘it has been (lit. ‘it was for him’) two hours since he had eaten breakfast’; ወደ፡ ኢትዮጵያ፡ ከመጣሁ፡ ብዙ፡ ዓመት፡ ሆነኝ *wädä iryoppäya kämäṭta^wh bəzu amät honäññ* ‘it is (lit. ‘it is for me’) many years since I came to Ethiopia’. See also 50.4.2.

gʷäddälänñ 'I am ten dollars short', *መረረው mǝrrǝw* 'he was bitter about it' (or 'it tasted bitter to him').

With certain verbs the object suffix pronouns also express the preposition 'from, of', as they do with some verbs denoting acquisition, such as ተቀበለ *tǝqǝbbälä* 'receive' (as in **ለመናዩን**: **አለ ተቀበለኝም** *lǝmmānāyēn altǝqǝbbälä-ññǝmm* 'he did not accept my request', lit. 'he didn't accept my request from me', **ይኝን**: **መታሰቢያ**: **እን ዲቀበለኝ** *yǝččən mättasäbiya andiǝqǝbbäluññ* 'please accept this modest memento from me'); **ደበቀ** *däbbäqä* 'conceal' (**ማንኛውንም**: **ሐሳብ**: **ልደብቅሽ**: **አልፎ** *mannǝññawǝnǝmm hassab lǝdäbbäq-š alfällǝgǝmm* 'I don't want to conceal any ideas from you'); **ተበደረ** 'borrow money' (**ገንዘብ**: **ተበደረኝ** *gǝnzäb täbäddärä-ññ* 'he borrowed money from me'); **ተሰሰ** 'borrow things' (**እርሳስ**: **ተሰሰኝ** *tǝwasä-ññ* 'he borrowed a pencil from me'); **ገዛ** *gǝzza* 'buy' (as in **ዋጋውን**: **ካለቀነሰክ**: **መብራቱን**: **አልገዛም** *wagawǝn kalqǝnnäsk mäbratǝn algǝza-ǝmm* 'I won't buy the lamp from you unless you lower the price'); **ሰረቀ** *sǝrräqä* 'steal' (as in **ገንዘቤን**: **ሰረቀኝ** *gǝnzäben sǝrräqä-ññ* 'he stole my money', lit. 'he stole my money from me'); **ዘረፈ** *zǝrräfä* 'rob' (as in **እንድ**: **ሰው**: **ቤታችንን**: **ሰብሮ**: **ንብረታችንን**: **ዘረፈን** *and säw betäččǝnǝn säbro näbratäččǝnǝn zǝrräfä-n* 'someone broke into our house and stole [from us] our belongings'); **ወጣ** *wǝtta* 'go out' (as in **ውሽት**: **አይወጣኝም** *wǝšät aywǝta-ññǝmm* 'no lie will come out of me'); **ጥሩ**: **አናጢ**: **ይወጣሃል** *ጥruanati yǝwǝta-h-all* 'you will make a good carpenter', lit. 'a good carpenter will come out from you'); **ወረደ** *wǝrädä* 'go down', **ፈሰሰ** *fǝssäsä* 'flow' (as in **ብዙ**: **ደም**: **ወረደው**, or **ፈሰሰው** *bǝzu dǝm wǝrrädä-w*, or *fǝssäsä-w* 'a lot of blood flowed out of it').

65.1.2. Direct object suffixes and indirect object suffixes may not be used at the same time. Thus, **ሳገኛቸው**: **እሰጣቸዋለሁ** *sagǝññäččǝw ǝsätaččǝwalläw* 'I will give it to them when I meet (or 'see') them' (lit. 'when-I-meet-them I-will-give-to-them', the direct object 'it' not being expressed); **እሱን**: **ከመጣለሁ**: **በፈት**: **አሳዩኝ** *ǝssun kä-mǝtalǝh bǝfit asayyǝññ* 'before you throw it away, show it to me' (lit. 'it before-your-throwing-away show-to-me', the direct object 'it' being expressed by the pronoun **እሱን** *ǝssu-n*, but not by a suffix pronoun).

65.1.3. The suffix **-ም** *-mm*, whether used as a negative suffix or as an interjection, is placed after the object suffix pronoun: thus, **አልነገረኝም** *alnǝggärä-ññǝmm* 'he didn't tell me'.

65.1.4. The following table illustrates the object suffix pronouns for all the persons:

Singular	1c.	'me'	-ññ, -əññ, -äññ
	2m.	'you'	-h, -əh
	2f.	'you'	-š, -əš
	3m.	'him'	-w, -əw, -äw, -t, -ət
	3f.	'her'	-at, -yat, - ^w at
Plural	1c.	'us'	-n, -ən, -än
	2c.	'you'	-aččəhu, - ^y aččəhu, - ^w aččəhu
	3c.	'them'	-aččəw, - ^y aččəw, - ^w aččəw
Respect	2c.	'You'	-wo, -wot, -əwo, -əwot
	3c.	'Him'	-aččəw, - ^y aččəw, - ^w aččəw

For the object suffix pronoun of the 2d person, feminine, serving to form nouns or adjectives in combination with a noun, see 46.2.

65.1.5. Here are a few general remarks on the object suffix pronouns.

Whenever the object suffix pronoun is -C (C=consonant) or -əC (as in -h: -əh; -š: -əš; -w: -əw), the -C is attached to a verb form ending in a vowel (1), whereas the -əC suffix is attached to a verb form ending in a consonant (2). See TABLE I.

TABLE I

Object	Endings of verb forms	
	vowel (1)	consonant (2)
'you' (sg. m.)	ᶃᶃᶃ nāggārā-h	ᶃᶃᶃ nāggārāčč-əh
	'he told you' (m.)	'she told you' (masc.)
'you' (sg. f.)	ᶃᶃᶃ nāggārā-š	ᶃᶃᶃ nāggārš-əññ
	'he told you' (f.)	'you (f.) told me'

Whenever the object suffix pronoun is -C, -əC, or -äC (as in -ññ: -əññ: -äññ; -n: -ən: -än; -w: -əw: -äw), the suffix -C is attached to a verb form ending in a vowel (3), the suffix -əC is attached to a verb form ending with the subject suffixes -č, -š (4), and the suffix -äC is attached to a verb form ending in any other consonant (5).

Note that if the verb form ends in -u, -o, the object suffix pronouns of 3d masc. 'him' has the allomorph -ᶃ-t; thus ᶃᶃᶃ-ᶃ nāggāru-t 'they told him', ᶃᶃᶃ-ᶃ nāgro-t 'he telling him' (6). If the verb form ends in -w, the object suffix pronouns of the 3d masc. 'him' has the allomorph -ət; thus ᶃᶃᶃ-ᶃ nāgrāw-ət 'they telling him' (7). See TABLE II.

TABLE II

Object	Endings of the verbal form		
	vowel (3)	-č-, -š (4)	other consonants (5)
'me'	ገረኝ <i>nāggārā-ññ</i> 'he told me'	ገረችኝ <i>nāggārāčč-əññ</i> 'she told me'	ገርከኝ <i>nāggārək-əññ</i> 'you (m.) told me'
'us'	ገረን <i>nāggārā-n</i> 'he told us'	ገርሽን <i>nāggārš-ən</i> 'you (f.) told us'	ገርከን <i>nāggārək-ən</i> 'you (m.) told us'
'him'	ገረው <i>nāggārā-w</i> 'he told him'	ገረችው <i>nāggārāčč-əw</i> 'she told him'	ገርከው <i>nāggārək-əw</i> 'you (m.) told him'
	ገሩት <i>nāggāru-t (6)</i> 'they told him'		ገረውት <i>nāgrāw-ət (7)</i> 'they telling him'
	ገርት <i>nāgro-t (6)</i> 'he telling him'		

Whenever the suffix pronoun begins with a vowel, or with -*y* followed by a vowel, or with -*w* followed by a vowel (as in *-at*, *-yat*, *-w at*; *-aččəhu*, *-yaččəhu*, *-w aččəhu*; *-aččəw*, *-yaččəw*, *-w aččəw*), the object suffix pronoun beginning with a vowel (*-at*, *-aččəhu*, *-aččəw*) is attached to a verb form ending in a consonant: thus, *ይገረት ገሩት* *yəngār-at* 'let him tell her', *ይገረችሁ ገሩት* *yəngār-aččəhu* 'let him tell you (pl.)', *ይገረችው ገሩት* *yəngār-aččəw* 'let him tell them'.

Note that if a verb form ends in *-ä*, *-a* (as in *nāggār-ä*, *sämm-a*), these vowels are elided (thus *nāggār-*, *sämm-*) and the object suffix pronouns *-at*, *-aččəhu*, *-aččəw* are attached to *nāggār-*, *sämm-*. See TABLE III.

TABLE III

Object	Endings of verb forms		
	consonant	-ä (<i>nāggārä</i>)	-a (<i>sämmä</i>)
'her'	ገርከት <i>nāggārək-at</i> 'you told her'	ገራት <i>nāggār-at</i> 'he told her'	ሰገት <i>sämm-at</i> 'he heard her'
'you (pl.)'	ገረችሁ <i>nāggārāčč-aččəhu</i> 'she told you'	ገራችሁ <i>nāggār-aččəhu</i> 'he told you'	ሰገችሁ <i>sämm-aččəhu</i> 'he heard you'
'them'	ገርከችው <i>nāggārək-aččəw</i> 'you told them'	ገራችው <i>nāggār-aččəw</i> 'he told them'	ሰገችው <i>sämm-aččəw</i> 'he heard them'

The suffixes *-yat*, *-yacčəhu*, *-yacčəw* are added to verb forms ending in *-i*, *-e*. The suffixes *-wat*, *-wacčəhu*, *-wacčəw* are added to verb forms ending in *-u*, *-o*. See TABLE IV.

TABLE IV
Endings of the verb forms

Object	<i>-i</i>	<i>-u</i>
'her'	ትነገሪያት <i>tənägri-yat</i> '(that) you tell her'	ነገኗት <i>näggäru-wat</i> 'they told her'
'you' (pl.)	ነገሪያችሁ <i>nägərre-yacčəhu</i> 'I having told you'	ነገኗችሁ <i>nägro-wacčəhu</i> 'he having told you'
'them'	ትነገሪያቸው <i>tənägri-yacčəw</i> '(that) you tell them'	ነገሩቸው <i>näggäru-wacčəw</i> 'they told them'

In the speech of Gojjam and Gondar, the article *-u* may be added to the direct object suffixes. Examples: የትኛው: እንጂራ: ነው: ያመመሀ? ጧት: የበላሁቱ *yätəñāw ənğāra nāw yammāmāh?* [wat yäbällahu-t-u 'which bread made you sick? The one I ate this morning'; የመታሁቱ: ሰውየ: ወንድሜ: ነው *yämättahu-t-u säwəyye wändämme nāw* 'the man whom I hit is my brother'; የነገሩቱ: ነገር: ልክ: አይደለም *yänäggär-wat-u nägär lekḥ aydällämm* 'what they told her is not correct'; የገዛኙ: ሀብታም: በነጻ: ሊለቀኝ: አልፈለገም: ነበር *yägəzzaññ-u habtam bänä-ጻ läläqqāññ alfallägämm näbbär* 'the rich man who bought me did not want to let me go free'.

See also 33.3.3.

65.1.6. While normally the object suffix pronouns are used with transitive verbs, they are also occasionally used with intransitive verbs. They then express special emotions depending on the context. Thus, ዛፉ: ሥር: ሂደኛ: ተቀመጠው *zafu sər hedänna täqämmätä-w* 'he went to the foot of the tree and sat down' (lit. 'sat down-it'), possibly by being angry or disappointed; ዝናም: እየዘነበ: ምኑን: ወደ: ገበያ: ሂደው? *zanam əyyäzännäbä mänun wädä gäbäya hedä-w?* 'since it is raining how could he go to the market?'; ዝናም: እየዘነበ: ምኑን: ወደ: ገበያ: እሂደዋለሁ? *zanam əyyäzännäbä mänun wädä gäbäya əhedäwallä-w* 'since it is raining how can I go to the market?'; ፀሐይ: ሳይኖር: ልብሱ: ምኑን: ደረቀው? *ṣähay saynor læbsu mänun därräqä-w?* 'how could the clothes dry when there is no sunshine?'; በሞትከውና: ባረፍከው *bä-motkä-w-ənna barräfkä-w* 'I wish you were dead'.

65.1.7. With a verb in the *tä*-stem: አዲስ: አበባ: አትሂድ: ስንለው: ሂዶ: ታሰረኛ: አረፈው: (or ታሰረውና: አረፈ) *addis abäba attähid sännäläw hedo tassärä-anna arräfä-w* (or *tassäräw-ənna arräfä*) 'in spite of the fact that we told him not to go

to Addis Ababa' (lit. 'don't go to Addis Ababa') he went, and there he landed himself in jail' (he got what's coming to him).

65.2. OBJECT SUFFIX PRONOUNS WITH COMPOUND VERB FORMS

In the compound verb forms, that is, the compound imperfect and the compound gerund, the object suffix pronouns are placed between the principal verb and **አለ** *allä*.

In the compound verb forms with **ነበር** *näbbär* it is the main verb that carries the object suffix pronouns: thus, **ይነግረኝ**: **ነበር** *yänägräññ näbbär* 'he used to tell me', **ነግሮኝ**: **ነበር** *nägroññ näbbär* 'he had told me' (or 'he would have told me').

65.2.1. Compound imperfect with object suffix pronouns

As stated above, in the compound imperfect the object suffix pronouns are placed between the simple imperfect and **አለ** *allä*. The forms of the object suffix pronouns follow the same pattern as in the simple imperfect, that is to say, the suffix pronouns vary depending on the consonantal or vocalic endings of the verbal forms (see 65.1.5).

Special attention should be given to the 3d and 2d plural. Indeed, in the 3d plural common, **ይነግራሉ** *yänägrallu*, there are two features to be noted when the verb form is used with suffix pronouns. These are: (1) **-አሉ** *-allu* becomes **-አል** *-all*; and (2) the principal verb preserves the original ending *-u* of the simple imperfect. The suffix pronouns are then added to **ይነግሩ** *yänägru* followed by **-አል** *-all*. Thus, for instance, 'they tell him' **ይነግሩታል** *yänägrutall* from *yänägru-t-all*; 'they tell you' **ይነግሩሃል** *yänägruhall* from *yänägru-h-all*.

In the 2d plural common, **ትነግራላችሁ** *tänägrallaččəhu*, the principal verb likewise preserves the original ending *-u* of the simple imperfect. The suffix pronoun is then added to **ትነግሩ** *tänägru* followed by **-ላችሁ** *-allaččəhu*. Thus, for instance, 'you (pl.) will tell him' **ትነግሩታላችሁ** *tänägrutallaččəhu* from *tänägru-t-allaččəhu*; 'you (pl.) will tell her' **ትነግሩታላችሁ** *tänägratallaččəhu* from *tänägru-at-allaččəhu*.

SUFFIX PRONOUNS WITH THE COMPOUND IMPERFECT

	ይነግራል*	ትነግሪያለሽ	ይነግራሉ**
	<i>yänägrall</i>	<i>tänägrī'alläš</i>	<i>yänägrallu</i>
	'he tells'	'you (f.) tell'	'they tell'
'me'	ይነግረኛል	ትነግሪኛለሽ	ይነግሩኛል
	<i>yänägräññall</i>	<i>tänägrīññalläš</i>	<i>yänägruññall</i>
	'he tells me'	'you (f.) tell me'	'they tell me'

'you' (m.)	ይነገርሃል <i>yənāgrəhall</i> 'he tells you' (m.)		ይነገሩሃል <i>yənāgruhall</i> 'they tell you' (m.)
'you' (f.)	ይነገርሻል <i>yənāgrəšall</i> 'he tells you' (f.)		ይነገሩሻል <i>yənāgrušall</i> 'they tell you' (f.)
'him'	ይነገረዋል <i>yənāgrəwall</i> 'he tells him'	ትነገረዋለሽ <i>tənāgriwalläš</i> 'you (f.) tell him'	ይነገሩታል <i>yənāgrutall</i> 'they tell him'
'her'	ይነገራታል <i>yənāgratall</i> 'he tells her'	ትነገረያታለሽ*** <i>tənāgriyatalläš</i> 'you (f.) tell her'	ይነገሩዋታል <i>yənāgruwatall</i> 'they tell her'
'us'	ይነገረናል <i>yənāgränall</i> 'he tells us'	ትነገረናለሽ <i>tənāgrinalläš</i> 'you (f.) tell us'	ይነገሩናል <i>yənāgrunall</i> 'they tell us'
'you' (pl.)	ይነገራችኋል <i>yənāgraččəh"all</i> 'he tells you' (pl.)		ይነገሩዋችኋል <i>yənāgruwaččəh"all</i> 'they tell you' (pl.)
'them'	ይነገራቸዋል <i>yənāgraččəwall</i> 'he tells them'	ትነገረያቸዋለሽ*** <i>tənāgriyāččəwalläš</i> 'you (f.) tell them'	ይነገሩዋቸዋል <i>yənāgruwaččəwall</i> 'they tell them'
'You'	ይነገር፡ዎ፡ታል <i>yənāgrəwotall</i> 'he tells You'		ይነገሩዎታል <i>yənāgruwotall</i> 'they tell You'
'Him'	ይነገራቸዋል <i>yənāgraččəwall</i> 'he tells Him'	ትነገረያቸዋለሽ*** <i>tənāgriyāččəwalläš</i> 'you (f.) tell Him'	ይነገሩዋቸዋል <i>yənāgruwaččəwall</i> 'they tell Him'

*The object suffix pronouns used with ይነገራል *yənāgr-all* (going back to a simple imperfect ይነገር *yənāgr* ending in a consonant) are the same with ትነገራለህ *tənāgralläh* (sg. 2d masc.), ትነገራለች *tənāgralläčč* (sg. 3d fem.), እነገራለሁ *ənāgrallähu* (sg. 1st com.), እንነገራለን *ənnāgrallän* (pl. 1st com.), as all these verbal forms go back to a simple imperfect base -ነገር -*nāgr* ending in a consonant.

**The object suffix pronouns with ይነገራለሁ *yənāgrallu* (going back to a simple imperfect ይነገሩ *yənāgru* ending in -u) are the same with ትነገራላችሁ *tənāgrallaččəhu* (pl. 2d com.), as this last form also goes back to a simple imperfect ትነገሩ *tənāgru* ending in -u.

***The vowel after the last radical may also be *a*; thus, ትገረጽታለሽ *təṅgrəyattalläš*.

65.2.2. Compound gerund with object suffix pronouns

In the compound gerund the object suffix pronouns are placed between the simple gerund and *ለለ allä*. Example: መጽሐፉን፡ እንደሚመልስ፡ ገረጽታ *māšhafun ən-dämmimälläs nägro-n-all* 'he has told us that he would return the book'.

The compound gerund of the 3d masc. sg. with the various suffix pronouns serves as an illustration for the usage.

ሰብረታል	<i>säbrotall</i>	'he has broken him'	from <i>säbro-t-all</i>
ሰብረታል	<i>säbr^watall</i>	'he has broken her'	from <i>säbro-at-all</i>
ሰብረሃል	<i>säbrohall</i>	'he has broken you' (m.)	from <i>säbro-h-all</i>
ሰብረኻል	<i>säbrošall</i>	'he has broken you' (f.)	from <i>säbro-š-all</i>
ሰብረኛል	<i>säbroññall</i>	'he has broken me'	from <i>säbro-ññ-all</i>
ሰብረኸዋል	<i>säbr^waččäwall</i>	'he has broken them'	from <i>säbro-aččäw-all</i>
ሰብረኸሳል	<i>säbr^waččəhu^wall</i>	'he has broken you' (pl.)	from <i>säbro-aččəhu-all</i>
ሰብረናል	<i>säbronall</i>	'he has broken us'	from <i>säbro-n-all</i>

65.3. Usage of the object suffix pronouns

65.3.1. Amharic frequently expresses the direct object by suffixing the element *-ን* of the direct object to the noun and by using at the same time the object suffix pronouns with the verb. Example: ሹ-ሙን፡ በቅሎ፡ ረገጠኸው *šumu-n bäqlo räggä-täččə-əw* 'a mule kicked the official' (lit. 'the-official-*n* a-mule she-kicked him'), the direct object being expressed by the element *-ን* (ሹ-ሙን *šum-u-n*) and by the object suffix pronoun (ረገጠኸው *räggätäččə-əw*). Note that the same meaning may also be expressed by በቅሎ፡ ሹ-ሙን፡ ረገጠኸ *bäqlo šumun räggätäčč* (lit. 'a-mule the-official-*n* she-kicked').

65.3.2. Likewise the indirect object is expressed by the preposition *ለ* *lä* of the indirect object prefixed to the noun and by using at the same time the (indirect) object suffix pronoun with the verb. Thus, ሁለት፡ ሹ-ራብ፡ ስለነበራት፡ አንዱን፡ ለእግጽ፡ ሰጠኸኝ *hulätt šurrah səlänäbbärat andun lä-əhərwə säñäččət* 'since she had two sweaters, she gave one to her sister', lit. 'two sweater(s) because-was-to-her one to-her-sister she-gave-to-her'.

For the parts of the body with the direct object and the verb with object suffix pronouns, see 41.18.

The object suffix pronoun *-ññ* is used in the formation of various parts of speech. Nouns: **ወረርሽኝ** *wärräršəññ* 'plague, epidemic' (lit. 'you [fem.] invaded me'); **ወርጅብኝ** *wərgəbbəññ* 'calamity, disaster' (lit. 'the *wərg*-calamity is against me'); **ደረሰኝ** *därräsəññ* 'receipt' (lit. 'it reached me'); **መጡብኝ** *mätubəññ* 'a small earthenware griddle for making bread quickly' (lit. 'they [guests] came against me'); **አኝፈረኝ** *asəffärəññ* 'absolutely not, I won't do it' (the verb **አኝፈረ** *asəffärä* in itself is not attested). For the element *-ኝ* added to the 1st sg. perfect, see 54.1.4.

66. PREPOSITIONAL SUFFIX PRONOUNS

66.1. The prepositions **ለ** *lä* and **በ** *bä* are the only prepositions that are used with the suffix pronouns. They are placed after the verb. The suffix pronouns that are used with these prepositions are called "prepositional suffix pronouns".

One of the meanings of these prepositions is: **ለ** *lä* 'to the advantage of, on behalf of, in favor of', and **በ** *bä* 'to the disadvantage of, against'. Good illustrations of these meanings are: **ፈረደለት** *färrädä-ll-ät* 'he acquitted him' (lit. 'he judged in his favor'); **ፈረደበት** *färrädä-bb-ät* 'he convicted him' (lit. 'he judged to his disadvantage'); **መሰከረለት** *mäsäkkärä-ll-ät* 'he testified for him'; **መሰከረበት** *mäsäkkärä-bb-ät* 'he testified against him'.

The prepositional suffix pronouns are

Sg.	1st c.	-əኝ	-əññ	Pl.	1st c.	-əኝ	-əጠ
	2d m.	-əሀ	-əከ		2d c.	-əኝሀ	-əረረሀከ
	2d f.	-ኝሽ	-ኝኝ				
	3d m.	-ኝት	-ኝተ		3d c.	-ኝኸው	-ኝረረኝ
	3d f.	-ኝት	-ኝተ				

When used with the suffix pronouns, *lä* and *bä* are geminated; thus, **ፈረደለት** *färrädä-ll-ät*, **ፈረደበት** *färrädä-bb-ät*.

If the verb form ends in a vowel, these prepositions are attached directly to the vowel: thus, **ፈረደለት** *färrädä-llät*. If the verbal form ends in a consonant, there is a connecting vowel *ə* between the final consonant of the verb form and these prepositions: thus, **ይፍረድለት** *yəfräd-ə-llät*, **ይፍረድበት** *yəfräd-ə-bbät*.

66.1.1. The following table illustrates the prepositional suffix pronouns added to verb forms ending in a vowel and in a consonant.

With **ፈረደ** *färrädä* 'he judged':

Sg.	1c.	ፈረደለኝ	<i>färrädä-ll-əññ</i>	'he judged in my favor'
	2m.	ፈረደለህ	<i>färrädä-ll-əḥ</i>	'he judged in your (m.) favor'

	2f.	ፈረደልሽ	<i>färrädä-ll-əš</i>	'he judged in your (f.) favor'
	3m.	ፈረደልት	<i>färrädä-ll-ät</i>	'he judged in his favor'
	3f.	ፈረደላት	<i>färrädä-ll-at</i>	'he judged in her favor'
Pl.	1c.	ፈረደልን	<i>färrädä-ll-ən</i>	'he judged in our favor'
	2c.	ፈረደላችሁ	<i>färrädä-ll-aččəhu</i>	'he judged in your (pl.) favor'
	3c.	ፈረደላቸው	<i>färrädä-ll-aččəw</i>	'he judged in their favor'

With ይፍረድ *yəfräd* 'may he judge, let him judge'

Sg.	1c.	ይፍረድብኝ	<i>yəfräd-əbb-əññ</i>	'may he judge against me'
	2m.	ይፍረድብህ	<i>yəfräd-əbb-əh</i>	'may he judge against you (m.)'
	2f.	ይፍረድብሽ	<i>yəfräd-əbb-əš</i>	'may he judge against you (f.)'
	3m.	ይፍረድበት	<i>yəfräd-əbb-ät</i>	'may he judge against him'
	3f.	ይፍረድባት	<i>yəfräd-əbb-at</i>	'may he judge against her'
Pl.	1c.	ይፍረድብን	<i>yəfräd-əbb-ən</i>	'may he judge against us'
	2c.	ይፍረድባችሁ	<i>yəfräd-əbb-aččəhu</i>	'may he judge against you (pl.)'
	3c.	ይፍረድባቸው	<i>yəfräd-əbb-aččəw</i>	'may he judge against them'

Examples for -ለ -ll- with the prepositional suffix pronouns with the meaning 'to the advantage of': በድብድብ፡ ልሸነፍ፡ ስል፡ ደረሰልኝ *bädäbbädəb läšännäfsəl dār-räsälləññ* 'when I was losing the fight he came to my aid'; የኃመምኩ፡ ጊዜ፡ እሱ፡ ነበረልኝ *yätammämku gize əssu näbbärälləññ* 'when I was sick, he was around for me' (lit. 'he was present to my advantage'); ሆነልኝ *honälləññ* 'I succeeded' (lit. 'it was in my favor').

66.1.2. It is also used with ና *na* 'come!' (masc.), ነይ *näy* 'come!' (fem.): thus, ናለት *nallät* 'come (masc.) for him!'; ነይለት *näyallät* 'come (fem.) for him'.

The preposition ል is also used with demonstratives and interjections. Thus, ያው ልህ *yawalləh* 'here you are, there he is' (lit. 'here he/it is for you'), as in አባትህ፡ የት፡ ነው? ያው ልህ *abbatəh yät näw?* *yawalləh* 'where is your father? There he is'; ያው ልሽ *yawalləš* 'here you are' (fem.); መጽሐፌን፡ አየሽው? ይሽ ውላህ *məšhafən ayyähəw?* *yəhəwəlləh* 'have you seen my book? Here it is'; ነጠላ፡ ጫግዎችህ፡ እነሁ ልህ *nätäla čammawoččəh ənnihulləh* 'here are your sandals'; ወየህ ልህ *wəyyolləh* 'woe unto you!'; እንጃህ ልህ *əngəlləh* 'don't bother me'; ወንድምህ፡ ወዴት፡ ነው? እንጃለት *wändəmməh yät näw?* *əngəllät* 'where is your brother? I don't know and I don't care'.

66.1.3. In addition to the meaning 'to the advantage of', the preposition ለ -ll- in the meaning 'to, for' also occurs with the prepositional suffix pronouns. Examples: አንድ፡ ብርጭቆ፡ ውኃ፡ አምጣልኝ and *bərcəqqo wəha amtəlləññ* 'bring me a glass

of water'; ምን: መለሰለት? *mən mälläsällät?* 'what did he reply to him?'; እግዚር: ይስ ጥልኝ *əgzər yəsṯalləññ* 'thank you' (lit. 'may God give [you] for my sake').

66.1.4. In the following examples the meaning 'to the advantage of' is not evident in the English translation: እናትህ: ጸጉርህን: አበጠረኛልህ? *annatah sāgurhan abäṯṯäräččəlläh?* 'did your mother comb [for you] your hair?'; ባትሪዩን: ሙላልኝ *hatriyen mulalləññ* 'charge [for me] my battery!'; ሐኪ.ሙ: እባጩን: አፈረጠለት *hakimu əbbačun afärrätällät* 'the doctor cut [for him] his abscess'; የጠየቀውን: ተጨማሪ: ገንዘብ: ፈቀደለት *yätäyyäqəwən täčämmari gänzäh faqqädällät* 'he approved [for him] his request for additional money'; ወገቤን: ቀስ: ብለሽ: እሺልኝ: አታላም *əgəbən qäss bäläš əšilləññ, attasamməmiññ* 'massage [for me] my back carefully; don't hurt me'; ምግቡ: ጥሩ: ባይሆንም: ራባችንን: አስታገሠልን *məgbu ṯəru bayhonəmm rabaččənən astaggäsällən* 'although the food was not good, it alleviated [for us] our hunger'; ሰብሉ: ወጣለት *säblu wäṯṯallät* 'he had a successful (lit. 'it went out for him') harvest'; በቀለ: የወጣለት: አስተማሪ: ነው *bäqqälä yäwäṯṯallät astämari nəw* 'Bäqqälä is an excellent (lit. 'it went for him') teacher'. See below for the occurrences with -ብት in the same situation.

66.1.5. With ላክ *lakä* 'send' there are occurrences with ለ-*ll-* and በ-*bb-*. It seems that ላክለት *lakällät* refers to sending a written message or an object, whereas ላክበት *lakəbbät* refers to sending a messenger with a verbal message. Examples: በጠየቅሽው: መሠረት: ሦስት: መጽሐፍ: ልክንላሃል *bätäyyäqəhaw məsärät sost məšhafləkänələhall* 'in accordance with your request, we have sent you three books'; ደብተርህን: ላክልኝ *däbtərəhən lakəlləññ* 'send me your exercise book'; ለጻፍኩለት: ደብዳቤ: አጉል: መልስ: ላክልኝ *läšafkullät däbdabbe agul mäls lakəlləññ* 'he sent me an acrimonious reply to my letter', but ስለ: ስብሰባው: ማስታወሻ: ላክበት *sälä səbsäbaw mastawäša lakəbbät* 'send him a reminder (through a messenger) about the meeting!'; አሽኩን: ላክብኝ *aškərun lakəbbəññ* 'send me a message with the servant!'. Note እንድትመጣ: ሰው: ልልክብህ: ነበር *əndattamäta säw lələkəbbəh nəbbär* 'I was about to send for you' (lit. 'I was about to send someone for you that you may come'); ወሬውን: እንደሰማሁ: ወዲያው: ላክብህ (or ላክሁብህ) *wərewən əndässamma^wh wädīyaw lakkubbəh (or lakhubbəh)* 'I sent for you as soon as I heard the news'.

66.1.6. According to the following examples it would seem that the usage of ለ-*ll-* or በ-*bb-* depends occasionally on the verb of the sentence. Thus, ጭቅጭቅ: ወዳጅነቱ: ብዙ: ጠላት: አተረፈለት *čəqəččəq wadağənnātu bəzu ṯälät atärräffällät* 'his love of arguing (only) made him many enemies' (with ለ-*ll-*), but ሰውን: የመናቅ:

ጠባዩ፡ ብዙ፡ ጠላት፡ አፈራብት *sāwən yämānaq jābayu bəzu jālat afārrabbāt* 'his disdainful attitude made him many enemies'¹ (with ብ -bb).

66.1.7. As noted above, ብ+prepositional suffix pronouns expresses an action or an event that occurred to the **detriment or disadvantage** of the person or contrary to his will or intention. This meaning is not always evident in the English translation. Examples: ባጠገቡ፡ ለማለፍ፡ ሰዎክር፡ መንገዱን፡ ዘጋብኝ *baṭägäbu lāmalāf səmökkär mängädun zäggabbəññ* 'when I tried to get by him, he blocked my path' (lit. 'he closed to my detriment'); ልጄ፡ የሞተባት፡ እናት፡ እንዳችም፡ የሥቃይ፡ ምልክት፡ አላሳየችም *ləgə'a yämotäbbat ənnat andaččəmm yäsəqay mələkkət alasayyäččəmm* 'the bereaved mother (lit. 'the mother to whose sorrow her child died') showed little sign of affliction'; መጥፎው፡ ያየር፡ ሁኔታ፡ በሽታዋን፡ አባሰባት *māfəw yayyär huneta bäs-šətatəwan abasäbbat* 'the bad weather made her (lit. 'against her') illness worse'; እርሳሴ፡ ጠፋብኝ *ərsase tāffabbəññ* 'I lost my pencil' (lit. 'unfortunately was lost to me'); እኔማ፡ ሥራ፡ በዝቶብኛል *ənemma sərə bāztobbəññall* 'as for me, I have too much work' (lit. 'it is too much against me'); መንግሥት፡ ቀለቡን፡ ቀነሰበት *māngəst qälläbun qännäsäbbāt* 'the government reduced (lit. 'cut against him') his stipend'; ዐቀብቱን፡ መውጣት፡ ሁለት፡ ሰዓት፡ ወሰደብን *aqäbätun mäwṭat hulätt säat wässädäbbən* 'the climb (lit. 'the climbing the ascent') took us (lit. 'took against us') two hours'; ሰዎች፡ እንዳይጠቀሙብህ *säwoččə əndayəttäqqämubbəh* 'don't let people take advantage of you'; ጉማዩን፡ ምስግር፡ በሳብኝ *gə'əmmayen məsmar bäsäbbəññ* 'a nail punctured (against me) my tire'; ቁጠኛ፡ ሚስቱ፡ ሁልጊዜ፡ ትሮሽበታለች *quṭṭäñña mistu hulləgize təčəhəbbätalläččə* 'his quick-tempered wife is always shouting at him'; ዛሬ፡ ማታ፡ እንግዶች፡ ይመጡብናል *zare mata əngədöččə yəmətubbəññall* 'we are having visitors tonight (whom we have to entertain, an obligation being involved)'; ጥፋት፡ አለብህ፡ ካላችሁም፡ እየብኝ *ṭəfat alləbbəh kalaččəhummə əyubbəññ* 'if you say (believe) I am guilty (lit. 'fault is against you'), find me guilty' (lit. 'see [or 'judge'] against me'); ለሆድ፡ ቁርጠት፡ ብላበት *lähod qurṭät bələbbät* 'if you have a stomach ache (lit. 'for a stomach ache') counter it by eating'. Note ባሏ፡ የሞተባት፡ ሴት *bal'a yämotäbbat set* 'widow' (lit. 'her-husband who-died-to-her-sorrow a-woman'); ሚስቱ፡ የሞተችበት፡ ሰው *mistu yämotäččəbbät säw* 'widower' (lit. 'his-wife who-died-to-his-sorrow a-man').

¹But also ክፉ፡ ጠባዩ፡ ብዙ፡ ጠላት፡ አፈራለት፡ እንጂ፡ ምን፡ አደረገለት? *kəfu jābayu bəzu jālat afārrallät əñgi mən adärrägällät?* 'how did his ill temper benefit him except multiplying his enemies?' (lit. 'his ill temper except making for him many enemies, what did it for him?') where one would expect አፈራብት *afārrabbät*.

66.1.8. There are several occurrences where the prepositional suffixes **-ለት፡ ቦት** do not have the expected meanings. Thus, **አባትህ፡ መጣህ፡ ሸሽ** *abbatəh mäṯṯalləh*, *፳፭* is a threat, 'your father came at you, run away'; **አባትህ፡ መጣብህ** *abbatəh mäṯṯabbəh* has the expected meaning, 'your father surprised you, your father arrived while you were doing something that you were not supposed to do'; **ምክራችንን፡ አልሰማ፡ በማለቷ፡ ባሏ፡ ሌላ፡ ሚስት፡ አገባላት፡** (or **አገባላትና፡ አረፈ**)¹ *məkraččənən alsäma bəmalär* 'a bal' 'a lela mist aḡəbballat (or *aḡəbballatənna arräfä*) 'because she didn't heed our advice (lit. 'as-for-our-advice because-of-her-saying "I will not hear") her husband married another wife [to her chagrin]', while **ሌላ፡ ሚስት፡ አገባባት** *lela mist aḡəbbabbat* means 'he married another wife' (and she does not deserve it); **መከናውን፡ መንገድ፡ አታሳድር፡ ብለን፡ ብናስጠነቅቀውም፡ ሌባ፡ ሰረቀለትና፡ አረፈ** *məkinawən mängäd attasaddər bälän hənnasṯänäqqəwəmm leba särräqällätənna arräfä* 'even though we warned him not to park his car on the street (lit. 'we saying "don't park your car on the street"'), thieves stole it away' (he had it coming); **ጎማውን፡ ምስማር፡ በሳበት** *gommawən məsmar hässabbät* 'a nail pierced his tire' (to his detriment), while **ጎማውን፡ ምስማር፡ በሳለት** *gommawən məsmar hässallät* also means 'a nail pierced his tire', but he should have known better not to drive where it happened; **እግዜር፡ ይይህ** *əgzer yəyälləh* 'may God punish (or 'judge') you!'; **በሽተኛው፡ መድኃኒት፡ አለቀበት** *bäṣṣətännəw mädhanit alläqäbbät* 'the patient is out of drugs', while **በሽተኛው፡ አለቀለት** *bäṣṣətännəw alläqällät* 'the sick man is done and over with it', that is, 'he is dying'; **ማሞ፡ ዓለሙን፡ ሠራለት** *mammo alämun särrallät* 'Mammo tricked (or 'played a joke on') Alämu' (perhaps with a sarcastic tone); **ልጁ፡ ስለመሰለለት፡ አባትዬው፡ ቀጣው** *ləḡu səlämalläsällät abbatəyyew qäṯṯaw* 'the father punished his son for answering him back' (lit. 'because he answered him back'); **ለርሷ፡ ከትዳሩ፡ ይልቅ፡ ሥራዋ፡ ይበልጥታል** *lärs* 'a *kätədaru yələq sərawa yəbältəbbatall* 'her career is more important to her than her marriage'.

In the sentence **ዘመዶችሽ፡ ከበለጡብሽ፡ ሂጁ** *zämädoččəṣ kəbällätubbəṣ hi ḡi* 'if your relatives are worthier for you (than I), go then', the unexpected preposition **ብ** in **ከበለጡብሽ** expresses the disappointment from the point of view of the speaker.

66.1.9. Beyond the meaning 'to the disadvantage of', **ቦ** *-bbä-* with the prepositional suffix pronouns also has the meanings 'at, on, in, to, by, by means of, through, from, of, about, wherein, whereon, whereby', also rendered freely by 'when, where' (for other ways of expressing 'when, where', see 137.1.).

¹Note the structure of the perfect+ና followed by **አረፈ** *arräfä* (originally 'rest, be set at rest') to express the completion of the action of the main verb (see 54.11).

Examples: ሳጥኑን፡ ምን፡ ላድርገው? ልብሰህን፡ አስቀምጥበት *saṭnun mən ladragāw?* *ləbsəhən asqämmaṭabbät* 'what should I do with the box? Keep your clothes in it'; አውሮፕላኑ፡ በምብ፡ ጣለብን *awroplanu bomb ṭaləbbən* 'the plane dropped a bomb on (lit. 'against') us'.

For more examples, see 100.

Examples for a relative clause structure: ሐውልቱ፡ የቆመበት፡ ስፍራ፡ ከዚህ፡ ሩቅ፡ አይደለም *hawaltu yäqomäbbät səfra kəzzih ruq aydällämm* 'the spot on which (or 'whereon') the statue stands (lit. 'that it stands on it') is not far from here'; ትናንት፡ የሄድንበት፡ መኪና፡ ተሰበረ *tənant yähedənəbbät mäkina täsäbbärä* 'the car by (means of) which we went yesterday broke down'; ታሪኩን፡ ያነበበበት፡ መጽሐፍ፡ የኔ፡ ነው *tarikun yanäbbäbäbbät məšhaf yäne näw* 'the book in which (or 'wherein') he read (lit. 'that he read in it') the story is mine'; ከረምት፡ ብዙ፡ ዝናብ፡ የሚዘንብበት፡ ወራት፡ ነው *krämt bəzu zənab yämmizənəbəbbät wərat näw* 'krämt is the season when we have a lot of rain' (lit. 'the season that rain rains-in-it'); ክበብ፡ በብሰባ፡ የሚያደርግበት፡ ክፍል፡ ያስፈልገዋል *kəbäbu səbsäba yämmiyädärgəbbät kəfl yasfälləgəwall* 'the club needs a room where it can hold meetings' (lit. 'a room meetings that-can-be held-in-it'); በረዶ፡ ፍጹም፡ በማይጥልበት፡ ሀገር፡ ለመኖር፡ ትፈልጋለች *bärädo fəፃ-ፀum bämmayəṭəlabbät haḡär lämänor təfälləgalläčč* 'she wants to live in a country where it never snows' (lit. 'that it does not snow in it'); ልጄን፡ በምድርበት፡ ጊዜ፡ ሰርግ፡ ጠርጅህ፡ ነበር *ləḡen bämmədərəbbät gize särg täräččəh nəbbär* 'I had invited you to the wedding when I married off my daughter'; ሊያመልጥ፡ የሚችልበትን፡ ዘዴ፡ ፈጠረ *liyamälṭ yämmičələbbätən zäde fäṭṭärä* 'he devised a plan whereby he might (lit. 'that he can by it') escape'; ያጋጠመውን፡ ዕድል፡ በደንብ፡ ተጠቀመበት *yag-gaṭṭäməwən əddəl bädənb täṭəqqäməbbät* 'he made good use of the opportunity' (lit. 'of the luck that he encountered-it').

Examples with the elided relative marker: ወደ፡ መጣበት፡ አገር፡ ይመለስ *wädä mäṭṭəbbät* (for *wädä yämäṭṭəbbät*) *agär yəmmäläs* 'let him return to the country from which he came'; ሌት፡ እተኛበት፡ አልጋ፡ ላይ፡ ተጋድሞ *ዋለ* *let əṭṭəṭṭəbbät* (for *ə-yä-təṭṭəṭṭəbbät*) *alga lay təgadmə walä* 'he stayed lying down on the bed on which he slept the night'; በሰጠኸኝ፡ እህል፡ ላይ፡ ሊላ፡ ጨምርበት *bäsäṭṭəḥäṭṭ* (for *bä-yäsäṭ-ṭəḥäṭṭ*) *əḥəl lay lela čəmmarəbbät* 'add more grain to what you (already) gave me'.

For the position of -በት in the composition of a simple imperfect combined with the auxiliary ነበር, see 33.8.9.

66.1.10. The prepositions -ለ -ll-, -በ -bb- occur with recalling or resumptive pronouns. Examples: እናትዮዎ፡ ለልጆችዎ፡ ሸንኮራ፡ አገዳ፡ ገዛችላቸው *ənnatəyyowa lä-*

laḡoččəwə šānkora aqāda gāzzaččəllaččəw 'the mother bought sugar cane for her children' (lit. 'for-her-children she-bought-for-them'); ላገረ፡ ገዢው፡ የጋለ፡ አቀባበል፡ አደረጉለት *laḡärä gäziw yägalä aqqäbabäl adärrägullät* 'they extended a warm welcome to the governor' (lit. 'to-the-governor they-extended-to-him'); ገንበው፡ ላይ፡ ምልክት፡ ለጥፍብት *gänbow lay mäläkkät lättəfəbbät* 'stick a label on the jar' (lit. 'to-the-jar a-label affix-to-it'); ባዲሱ፡ መከናኛው፡ ወደ፡ ጉንደር፡ ሄዱበት *baddisu mäkinäččəw wädä gondär hedubbät* 'they went to Gondar in their new car' (lit. 'in-their-new-car they-went-in-it'); አልማዝ፡ ባዲሱ፡ እርሳሰዋ፡ ጸፈችበት *almaz baddisu ərsasəwə səfäččəbbät* 'Almaz wrote with her new pencil' (lit. 'with-her-new-pencil she-wrote-with-it'); በሰጠሁት፡ ገንዘብ፡ ከረሜላ፡ ገዛበት *bäsättähut gänzäb kärämella gāzzabbät* 'he bought candies with the money I gave him' (lit. 'with-the-money he-bought-with-it').

66.1.11. The verb forms with -በት, -ለት may also take the article. Examples: የትኛው፡ አልጋ፡ ነው፡ የተሸጠው? ትናንትና፡ የተኛንበቱ፡ ነው *yätəññaw alga näw yätäšätəw? tənantənna yätəññanəbbät-u näw* 'which bed was sold? The one we slept in yesterday'; የሄድንበቱ፡ መንገድ፡ ረገግም፡ ነው *yähedənəbbät-u mängäd räzzim näw* 'the route we took was long'; የትኛው፡ ልብስ፡ ነው፡ የጠፋው? ለበግሉ፡ የገዛላቱ *yätəññaw läbs näw yätäffaw? läbbälu yägəzzallat-u* 'which dress disappeared? The one he bought her for the festival'. See also 33.8.8.

66.1.12. The notion of **obligation** is connected with that of detriment or disadvantage. Indeed, obligation ('must, have to, should, is supposed to') in the present is expressed by the verbal noun+አለ (or ሆነ)+በ - *allä* (or *honä*)+*bbä*-with prepositional suffix pronouns for the affirmative; in the negative it is expressed by የለ+በ - *yällä*+*bbä*-with prepositional suffix pronouns. The obligation in the past is expressed by ነበረ-በ+*näbbärä*-*bb*+prepositional suffix pronouns; in the future, by *ይኖራል **yənorall* with infixed -*bb*+ prepositional suffix pronouns.

Examples for the affirmative present: ነገ፡ ወደ፡ ሐኪም፡ መሄድ፡ አለብኝ *nägä wädä hakim mähed alläbbəññ* 'I have to go to the doctor tomorrow'; ባለመራት፡ ግብር፡ መክፈል፡ አለበት *balämäret gəbr mäkfäl alläbbät* 'landowners must pay tax'; ስለጤንነቷ፡ መጠንቀቅ፡ አለባት *sälätənənnät'a mätanqäq alläbbat* 'she has to look out for her health'; ሱቁ፡ እሑድ፡ እሑድ፡ ክፍት፡ መሆን፡ (or መክፈት)፡ አለበት *suqu əhud əhud kaft məhon* (or *mäkkäfät*) *alläbbät* 'the store should be open on Sundays'; ለምን፡ አይብ፡ አታመጣም፡ ነበር?፡ አሉማ፡ ሱቅ፡ መሄድ፡ ሆነብኝ *lämən ayb attamätamm näbbär? əssumma suq mähed honäbbəññ* 'why didn't you bring cheese? That

have would have meant that I would have had to go to the market' (note the meaning of ሆነብኝ *honäbbəñä* 'I would have to').

Negative present: ወደ፡ ጳፋ፡ መመለስ፡ የለብንም *wädä h^w ala mämmäläs yälläbbəñəm* 'we should never turn back'; ነጂያች፡ ሆስፒታል፡ ጋ፡ ጥሩም፡ ማሰማት፡ የለባቸውም *näǧiwočč hospital ga řarumba massämmat yälläbbaččəwəmm* 'drivers must not blow their horns near a hospital'.

66.1.13. For a subordinate or a relative clause, an appropriate conjunction or the የ-marker is used with አለበት *alläbbät*. Examples: መመለስ፡ እንዳለባት፡ ዐውቀች *mämmäläs ändalläbbat awwäqäčč* 'she knew that she had to return'; እነዚህ፡ መፍረስ፡ ያለባቸው፡ አሮጌ፡ ቤቶች፡ ናቸው *ənnäzzih mäfräs yälläbbaččəw aroge betočč nəččəw* 'these are the old houses that have to be knocked down'; እንግዳው፡ ነገ፡ መመለስ፡ ስላለበት፡ ቅዱስ፡ አዘጋጅሎት *əngədaw nägä mämmäläs səlalläbbät g^wazun azzägaǧällät* 'as the guest has to go back tomorrow get his luggage ready for him'.

66.1.14. For the past ነበረበት *näbbäräbbät* is used. Examples: ድል፡ የተመታው፡ ጦር፡ መሣሪያውን፡ ማሰረኩብ፡ ነበረበት *dəl yätämättaw řor mässariyawən masräkkäb näbbäräbbät* 'the defeated army had to hand in its arms', or 'should have laid down its weapons'; ባለፈው፡ ዓመት፡ ወደ፡ ኢትዮጵያ፡ መሄድ፡ ነበረበት *balläfaw amät wädä ityoppəya mähed näbbäräbbät* 'he had to go to Ethiopia last year', or 'he should have gone to Ethiopia last year'; ገንዘብህን፡ ለማግኘት፡ መጣጣር፡ ነበረብህ *gänzäbä-hən lämagñät mäñtařar näbbäräbbəh* 'you should have tried to get your money'; ሐኪም፡ ቤት፡ መሄድ፡ ነበረብኝ፡ ግን፡ አላሄድኩም *hakim bet mähed näbbäräbbəñən gən alhedkumm* 'I was supposed to go to the hospital, but I didn't'; ዓለሙ፡ ለፈተናው፡ ማጥናት፡ ነበረበት፡ ራዲዮ፡ መስማት፡ አልነበረበትም *alämu läfätānaw mañtat näbbäräbbät; rediyo mäsmat alnäbbäräbbätəmm* 'Alämu should have studied for the test; he shouldn't have been listening to the radio'.

In a subordinate clause the conjunction is prefixed to ነበረ፡ e.g., ትላንትና፡ መሥራት፡ ስለነበረብኝ፡ ልመጣ፡ (or መምጣት)፡ አልቻልኩም *təlantəna mäsrät səlanäbbäräbbəñən ləməta (or məmñtat) alčalkumm* 'I could not come yesterday because I had to work'; መሥራት፡ ስላልነበረብኝ፡ አላሄድኩም *mäsrät səlanäbbäräbbəñən alhedkumm* 'I didn't go because I didn't have to work'.

66.1.15. Examples for the future: ለምታደርገው፡ ነገር፡ ኅላፊ፡ መሆን፡ ይኖርብህህ *lämmətadärgiw nägär halafi māhon yənoräbbəšall* 'you will have to be accountable for your actions' (lit. 'for the things that you do'); ያዋቂ፡ አስተያየት፡ ማግኘት፡ ይኖርብናል *yawaqi astäyayät magñät yənoräbbəñall* 'we will have to get the opinion of an expert'; ይህንን፡ ሥራ፡ ይዘህ፡ ለመቂየት፡ ከፈለግህ፡ መሥራት፡ ይኖርብህ

ሃል *yəhənnən səra yəzāh lāmāq* 'āyyāt *käfällāgh mäsrat yənorəbbəhall* 'it behooves you to work if you want to keep this job' (lit. 'if you want to remain holding this job').

With ይኖር-ብ with pronominal suffixes+ይሆናል for the meaning of 'may': e.g., ሰቅዳችንን: መለወጥ: ይኖርብን: ይሆናል *əqqadacčənnən mäləwwät yənorəbbən yə-honall* 'we may have to change our plans'.

66.1.16. At times መሆን is added to the verbal noun for the meaning 'should be, must be, should have been'. Examples: ያስተማራው: ተግባር: ተማሮችን: ማስተማር: መሆን: አለበት *yastāmariw tāgbar tāmaroččənnən mastāmar māhon alləbbāt* 'the teacher's task should be (or 'must be') teaching the students'; የወታደሮቹ: ተለአኮ: ቀማኛችን: መያዝ: መሆን: ነበረበት *yəwättaddäročču tāləəko qəmmaññoččənnən māyaz māhon näbbärəbbāt* 'the mission of the troops should have been limited to catching the robbers'.

66.1.17. 'Must, have to' is also expressed by the verbal noun+ግድ: (or ግዴታ): ሆነ-ብ-*gədd* (or *gəddeta*) *honä+bb-* with prepositional suffix pronouns, or by የግድ *yä-gədd*+verbal noun+ነበረ-ብ- *näbbärä-bb-*, or by the verbal noun+የግድ: ነበር *yägədd näbbär*, or by ግዴታ: አለ-ብ-*gəddeta allä-bb-* with prepositional suffix pronouns, or by ተገባ- *tägäbba-* with object suffix pronouns.

Examples: ከሐኪሙ: ጋር: የነበረኝን: ቀጠር: ማፍረስ: ግድ: ሆነ-ብኝ *kähakimu gar yänäbbäräññən qäqäro mafräs gədd honäbbəññ* 'I had to cancel my doctor's appointment'; ልብስ: ለመግዛት: ሱቅ: መሄድ: ግድ: ሆነ-ብኝ *ləbs lāməgzat suq māhed gədd honäbbəññ* 'I had to go to the store to buy clothes'; በሽተኛው: መድኃኒቱን: የግድ: መዋጥ: ነበረበት *bäššətiññaw mädhanitun yägədd māwəq näbbärəbbāt* 'it was necessary for the patient to take (lit. 'to swallow') the medicine'; ጠበቃ: ማማከር: የግድ: አስፈላጊ: ነበር *täbäqa mammakär yägədd asfällagi näbbär* 'it was essential to consult a lawyer'; ነገ: ወደ: ሐኪም: ቤት: የመሄድ: ግዴታ: አለብኝ *nägä wädä hakim bet yämāhed gəddeta alläbbəññ* 'I have to go to the hospital tomorrow'; ስለታመመ: ልታስታምመው: ይገባሃል *sələtammämä ləttastammäməw yəgəbbəhall* 'you will have to care for him because he is ill'.

የግድ: ነው *yägədd näw* 'it is a must': e.g., በውትድርና: መያ: ለበላይ: ታዛዥ: መሆን: የግድ: ነው *bəwəttəddərənna muya läbäləy tazzaž māhonyägədd näw* 'in the army (lit. 'in military service') to be obedient to one's superior is a must'.

For the expression of obligation, see also 151.

66.1.18. Note also ምን: አለበት? (also written ምናለበት) *mən alläbbät?* 'what does it matter?, What is wrong?' (lit. 'what [bad] is in it?', i.e., 'there is nothing [bad]

in it'), as in **እዚህ: ብቆም: ምናለበት?** *əzzih baqom mənalläbbät?* 'what is wrong if I stand here?'; also 'would it be all right if I stood here?' This combination is not to be confused with **ምን: አለበት** *mən alläbbät* in a sentence such as **ድስቱ: ምን: አለበት?** *dəstu mən alläbbät?* 'what is in the saucer?'

66.1.19. If a structure "Verb+bb+prepositional suffix pronouns" refers to a place, time, or reason and is preceded by various prepositions, the noun designating the place, the time, or the reason (cause) may or may not be used.

Examples for nouns designating place or time being used: **በረዶ: ፍጹም: በማይጥለበት: ሀገር: ለመኖር: ትፈልጋለች** *bärädo faššum bämmyayəḷəbbät hagär lämä-nor tafälləgalläčč* 'she wants to live in a country where it never snows' (lit. 'a country that it does not snow in it'); **ወንዝ: ያለበት:** (or **አለበት**, for **እአለበት**): **የትኛውም:** (or **ማንኛውም**): **ቦታ: ሽርሽር: መሄድ: ደስ: ይለዋል** *wänz yalläbbät (or alläbbät) yätəñ-ñawəmm (or mannəññawəmm) bota šərrəšərr mähed däss yäləwall* 'he likes to hike wherever there is a river'; **ዓለሙ: ጨዋታውን: በውል: ሊያይ: በሚችልበት: ሰፍራ: ተቀመጠ** *alämu čəwatawən bəwəl liyay bämmičəḷəbbät səfra tāqəmmäjä* 'Alämu sat where he could see the game closely'; **እኔ: በሌሊት: ገዜ: ነገር: ፈጅ: ሁን** *əne bäl-ləllähubbät gize nägärä fäḡe hun* 'be my agent during my absence' (lit. 'at the time that I am not in it'); **እሴት: በምትደርሱበት: ሰዓት: ዓለሙ: ሥራውን: ይጨርሳል** *əbet bämmitədärsubbät säat alämu sərəwən yəčərrəsall* 'by the time you get home, Alämu will have finished his work'.

The noun for 'place' may also be expressed by **ዘንድ** *zänd*: e.g., **ፈረሱን: ካለበት: ዘንድ: ወሰኑት** *färəsun kallubbät zänd wässädkut* 'I took the horse to where they were', lit. 'the-horse to-(that)-they-are-in-it place I-took-it'.

66.1.20. Examples for nouns designating place or time not being used: **ልጆች: ባለበት: የብልግና: ቃላት: አትናገር** *ləḡočč ballubbät yäbəlḡanna qalat attənnaggär* 'don't use foul language with children around', lit. 'in (a place) that children are in it'; **እዚህ: እዚህ: ባለንበት: እንቆይ** *läzzih läzzih ballänəbbät ənnəqooy* 'well, in that case (or 'in that case)', we may as well stay where we are'; **ጥንብ: ባለበት: ጆራዎች: ይሰበሰባሉ** *ጥንብ balläbbät ḡoffewočč yässäbässäballu* 'vultures gather where there are corpses', lit. 'in-(that)-there-is-in-it'; **ወደነበረበት: ገፋው** *wädä näbbärəbbät ḡəffaw* 'he shoved it back to where it was'; **ፍርሃት: እነበረበት: አስቀረው** *fərhat ənəb-bärəbbät asqärrəw* 'fear rooted him to the spot', lit. 'fear caused him to remain (in the place) that he was in it'; **እሄድክበት: እሄዳለሁ** *əhedkəbbät əheddalläh* 'I will go wherever you go', lit. 'to-[that]-you-went-to-it (place)'; **የተሰበሰበው: ሕዝብ: አተቀመጠበት: እንዲቆይ** *ተቀመጠ yätäsäbässäbəw həzb ittāqəmmäjäbbät əndiqooy tāገy-*

yäqä 'the audience (lit. 'the people who were gathered') was asked to remain seated', lit. 'was asked to stay (in the place) in which it was seated'; መነጽራን: የጣልኩበትን: ምነው: (ጣቅዮ) mänäššären yätalkubbätän männaw bawwäqhu 'if only I knew where I lost my glasses', lit. ('the place) that I lost [in it] my glasses'; የቅርብ: ወዳጁ: በሌላ በት: እሱን: ማማቱን: ፈጽሞ: አይተውም yäqarḥ wädaḡu bälelläbbät ässun mamatun fäššamo aytäwämm 'when his best friend is away, (lit. 'in-that-he-is-not-in-it (time)') he neverstops backbiting him'; ትምህርት: በሌላበት: ጧት: ተነሥታ: የት: ሂደች? tәмһәrt bälelläbbät fwat tänästa yät hedäčč? 'where did she go so early, (lit. 'she getting up early') when there is no school (today)?'; እኔ: በሌላሁበት: የተለወጠ: ነገር: አለ? äne bälellähubbät yätäläwwätä näḡär allä? 'have there been any changes in my absence?', lit. 'at-(time) I-was-not-in-it'; የተጣሉበትን: ሳታውቅ: ጣልቃ: አትገባ yä-tätallubbätän sattawq talqa attäḡba 'don't intervene without knowing why they were fighting' (that is, 'the reason for which they fought'); የቀረሀበትን: ልትነግረን: ትች ላለህ? yäḡärrähhäbbätän lätänäḡrän täččälalläh? 'can you tell us the reason for your absence?' (with omission of ምክንያት mäknəyat 'reason').

Note አለበት alläbbät for እላለበት älläbbät with omission of ä, as in እሱ: አለበት: (or ባለ በት): ብድሩን: እከፍለዋለሁ ässu alläbbät (or balläbbät) bäddärün äkäfläwalläw 'I will pay him the loan in his presence'; እሱ: አለበት: አትሂድ ässu alläbbät attähid 'don't go where he is'.

The noun may also be omitted in a structure that has no -bb-: e.g., በተቻላት: ሁሉ: ገንዘብ: ለመቁጠብ: ትምክራላት bäiäččalat hullu gänzäb lämäq'äittäb tēmokkäralläčč 'she tries to save in every way she can'.

66.1.21. The above-mentioned concept may also be expressed by the verb without -በት. Examples: የመጣሁት: እነሱ: በሂዱ: ቀን: ነው yämättahut ännässu bähedu qän näw 'I came the day they left' (lit. 'it was on the day they left that I came'); ክርስቶስ: በተሰቀለ: ቀን: ፀሐይ: ጨልማ: ነበር krəstos bätäsäqqälä qän šahay čäl-ləma näbbär 'the sun darkened the day Christ was crucified'; ስድስተኛ: ክፍል: በነበርኩ: (or በነበርኩበት): ጊዜ: ነው (also ስድስተኛ: ክፍል: የነበርኩ: ጊዜ: ነው) säd-dästääña käfal bänäbbärku (or bänäbbärkubbät) gize näw (also saddasätääña käfal yänäbbärku gize näw) 'it was at the time when I was in the sixth grade'; ልጆች: ሂደው: ከግያውቁት: (or ከግያውቁበት): ሰፈር: ጠፋ ləḡočč hedäw kämmayawqut (or kämmayawqubbät) säfär äffu 'the children got lost in a/the village to which they never went before'.

66.1.22. The notion for place may also be expressed by በየ -bäyyä-, ከየ -käyyä- (from bä-äyyä, kä-äyyä)+verb. Examples: ገጉሁ: ሲሞት: በየለበት: ለቅሶ: ተሰማ nə-gusu simot bäyyälläbbät läqso täsämma 'when the king died lamentation was heard

everywhere' (lit. 'in each that is in it [the place]'); በየሂደብት፡ ሕዝብ፡ በጭብጫባ፡ ይቀበላዋል *bäyyähedäbbät hazb bäçabçäba yäqqäbbäläwall* 'crowds hail him (lit. 'receive him with clapping of hands') everywhere he goes' (lit. 'in each [place] that he went in it'); ተማሪዎቹ፡ በየተቀመጡበት፡ ሥራ፡ በመሥራት፡ ላይ፡ ናቸው *tämariwocçu bäyyätäqämmätubbät sära bämäsrat lay naççäw* 'the students are busy, each one in their respective places' (lit. 'at the [desks] at which they sit'); ውኃው፡ በየለበት፡ ይረጫል *wəhaw bäyyalläbbät yərräççall* 'the water splashes in all directions'; ለገጉሁ፡ ቀብር፡ ሰው፡ ከየለበት፡ መጣ *länegusu qäbr säw käyyalläbbät mäffa* 'people came from all over for the king's funeral'; የተራራውን፡ ስብስት፡ ለመስማት፡ ሰዎች፡ ከየለበት፡ መጡ *yätärarawən säbkät lämäsmat säwoçç käyyallubbät mäffu* 'people came from far and near (lit. 'from each that he is in it [the place]') to hear the Sermon on the Mount'.

Combined with ሁሉ *hullu*: በየሂደብት፡ ሁሉ፡ ሊቃ፡ ይገዛል *bäyyähedäbbät hullu äqa yägäzall* 'he shops (lit. 'he buys things') wherever he goes'.

66.1.23. Examples for 'wherever' expressed by በ(የ)+perfect or imperfect+ሁሉ *hullu*: በሂደብት፡ ሁሉ፡ ልጆቹን፡ ይዞ፡ ይሂዳል *bähedäbbät hullu läğocçun yəzo yähedall* 'he takes his children wherever he goes'; በሚሂዱበት፡ ሁሉ፡ ይሰብካሉ *bämmihedubbät hullu yäsäbkallu* 'they preach wherever they go' (lit. 'in all [places] to which they go').

67. IMPERSONAL VERB 'IT'

67.1. A series of verbs in Amharic are used only in the 3d person, masculine, singular. The grammatical subject of these verbs is 'it', and the logical subject is expressed by the object suffix pronouns: e.g., ራብኝ *rabä-ññ* 'I am hungry' (lit. 'it hungers me'); ለመመው *ammämä-w* 'he is sick' (lit. 'it pained him'). Verbs of this kind are termed "impersonal verbs". (Note that the use of the Amharic impersonal verbs differs from the normally accepted English usage of impersonal verbs, such as 'it rains, it thunders', and so on). These verbs rendered into English are intransitive, whereas in Amharic impersonal verbs are rendered literally as transitive verbs because they are combined with the object suffix pronouns.

The impersonal verb may also be reinforced by the personal pronoun; thus, እኔ፡ ራብኝ *əne rabäññ* 'I, I am hungry' (lit. 'I, it hungered me'), or also እኔን፡ ራብኝ *əne-n rabäññ* 'I-n (or 'me'), it hungered me'.

Occasionally these verbs have a cognate subject (as in ራብ፡ ራብኝ *rab rabä-ññ* 'I am hungry', lit. 'hunger hungered me'), or any noun serving as subject (as in ምስ

ጢሩ: ገባኝ *məstiru gābba-ññ* 'I understood the secret', lit. 'the-secret entered-into-me').

67.1.1. Some of these verbs may be used both as regular verbs with subject suffix pronouns and as impersonal verbs with object suffix pronouns, whereas others are used only as impersonal verbs, that is, with object suffix pronouns. The perfect of the impersonal verbs has the meaning of the present.

Verbs that are used as regular and impersonal verbs are:

ገባ *gābba* 'enter' with subject suffix pronouns (e.g., ገባህ *gābbah* 'you entered'); with object suffix pronouns it means 'understand' (e.g., የነገርከኝ: ነገር: አልገባኝም *yänäggaräkänñ nägär algābba-ññəmm* 'I did not understand what you told me', lit. 'that-you-told-me-the-thing-it-did-not-enter-into-me').

The verb ደከመ *däkkämä* may be used with subject suffix pronouns with the meaning 'become tired': e.g., በቅሎዎቹ: ስለደከሙ: (also ስለደከማችሁ): ገዙውን: አንቀጥል *bāqlowočču sələdäkkämu* (also *sələdäkkämaččəw*) *guzowən annəqäʾtəl* 'as the mules have become tired, let's discontinue (lit. 'let's not continue') the journey'. It may also be used with object suffix pronouns with the same meaning: e.g., በሥራ: ብዛት: ደከሞኛል: (also ደከሜያለሁ) *bäsəra bəzat dākmo-ññall* (also *däkəmmeyal-ləʾh*) 'I am tired because of an excess of work'.

The verb መሰለ *mässälä* originally means 'resemble, be like, look like': e.g., ውሻ: ይመሰላል *wəšša yəməslall* 'it resembles a dog'; እሱ: አባቱን: ይመሰለዋል *əssu abbat-un yəməsləwall* 'he resembles his father', lit. 'he his-father-*n* he-resembles-him'. For the expressions 'it seems that, I think that' the verb መሰለ *mässälä* (in the perfect or imperfect) is used impersonally, that is, with object suffix pronouns. Note that the direct object clause (that is, the 'that-clause') is normally expressed by a relative verb.

Examples: የተነሳ: ጩኸት: የሰማሁ: መሰለኝ *yätäkʾla çuhät yäsəmmahu məssälə-ññ* 'I thought (lit. 'it seemed to me') that I heard the howl of a jackal'; የምንጠግብ: አልመሰለንም *yəmmənnəʾəgb almässälə-nəmm* 'it didn't seem to us that we would have enough food'; እሱ: አባቱ: የሚሞቱ: ይመሰለዋል *əssu abbatu yəmmimotu yəməsləwall* 'he thinks that his father is going to die (soon)'; ነገ: የሚመጣ: ይመሰለኛል *nägä yəmmimäta yəməsləññall* 'I think he is coming tomorrow'.

The imperfect of መሰለ *mässälä* 'look like' may be used either as an impersonal 'it looks like' or it may agree with the verb that preceded it. Thus, ነገ: ለመሄድ: የተዘጋጁ: ይመሰላል (or ይመሰላሉ) *nägä ləməhed yätəzəgağgu yəməslall* (or *yəməslallu*) 'it looks like (or 'they look like') they are ready to go tomorrow'; የራባት: ይመሰላል (or ትመሰላለች) *yərabat yəməslall* (or *təməslalläčč*) 'it looks like (or 'she looks like') she is hungry'.

For more examples of መሰለ with a relative verb preceding it, see 54.5.3. — For the occurrences of the ‘that-clause’ without the relative marker, see 33.5.10; 54.5.3.

Other verbs of that kind are: አሰፈለገ *asfällägä* ‘cause to want’: impersonal አሰፈለገ- *asfällägä-l* ‘need’ (as in ምግብ: ያሰፈለግሃል *məgəb yasfälləgəhall* ‘you need food’);

ተሰማ *täsämma* ‘be heard, be felt’: ተሰማ- *täsämma-* ‘feel’ (as in ብርድ: ይሰማኛል *bərd yäsämmaññall* ‘I feel cold’);

በረደ *bärrädä* ‘be cold’: በረደ- *bärrädä-* ‘feel cold’ (as in በውርጫ: ምክንያት: በጣም: በረደው *bäwərcəu məknəyat bətam bärrädäw* ‘he feels very cold because of the frost’);

አመመ *ammämä* ‘cause pain, make ill’ (as in አመምክኝ *ammämkäññ* ‘you hurt me, you caused me pain’, ሥጋ: ያመኛል *səga yammäññall* ‘(eating) meat makes me sick’), and አመመ- *ammämä-* ‘be sick, feel pain’ (as in ከመኪና: ሰለወደቅሁ: አመመኝ *kämäkina səlawəddäqhu ammämäññ* ‘I am in pain because I fell from the car’);

ጉደለ *g’addälä* ‘miss, lack’: ጉደለው *g’addälä-w* ‘he lacks, he is wanting in’;

አጋጠመ *aggaṭäma* ‘join together, connect’: አጋጠመ- *aggaṭämä-* ‘encounter, experience, meet with’ (as in በየምሥድበት: ችግር: ያጋጥመኛል *bäyyämməhedəbbät čəggər yaggaṭämäññall* ‘wherever I go I meet with (or ‘experience’) problems’);

ተሻለ *täšalä* ‘be better’ (as in ከበቀለ: ሥራ: የአልማዝ: ይሻላል *käbäqqälä sərə yäalmaz yəššalal* ‘Almaz’s work is better than Bäqqälä’s), ተሻለ- ‘feel better’ (as in በሽተኛው: ተሻለው ‘the patient is feeling better’).

67.1.2. Some verbs that are only impersonal are:

ራብ *rabä-* ‘be hungry’. Examples: ምግብ: ከቀመስኩ: ብዙ: ጊዜ: ነውና: ርብኛል *məgəb käqämmäsku bəzu gize näwənnə rəboññall* ‘it is a long time since I tasted food and consequently I am hungry’; እንጆራ: ርብሻል? *ənğära rəbošall?* ‘are you hungry?’ (lit. ‘are you hungry for bread?’).

ጠማ *tämma-* ‘be thirsty’. Examples: ሙቀት: ሰለበዛ: በጣም: ጠምተኛል *muqät sələbäzza bətam tämtəññall* ‘I am very thirsty because it is hot’; ውኃ: ጠምተኛል *wəha tämtəññall* ‘I am thirsty’ (lit. ‘I am thirsty for water’).

ነሰረ *nässärä-* ‘have a nosebleed’. Example: በሙቀቱ: ምክንያት: ነሰረኝ *bämuqätu məknəyat nässäräññ* ‘I had a nosebleed because of the heat’.

Note the expressions: ምን: ችግሩኝ *mən čəggäräññ* ‘I don’t mind, what do I care?’ (lit. ‘what it-bothered-me?’); ምን: ከፋኝ *mən käffäräññ* ‘I don’t mind’ (lit. ‘what it-was-bad-for-me?’)

¹An impersonal verb is marked by a dash (-) following the verb: thus, በረደ- *bärrädä-*.

67.2. Impersonal verbs in usage with parts of the body

With impersonal verbs whose action refers to a part of the body, the noun designating the part of the body has the possessive suffix pronouns followed by *-ን* and the impersonal verb has the object suffix pronouns. The possessive suffix pronouns of the noun and the object suffix pronouns of the verb agree in gender, number, and person. Examples: ራሴን: አመመኝ *rāse-n ammāmā-ññ* 'I have a headache' (lit. 'my-head-*n* it-pained-me'); ራሱን: አመመው *rasu-n ammāmā-w* 'he has a headache' (lit. 'his-head-*n* it-pained-him'). See also 41.18.

67.3. Impersonal "one"

67.3.1. The impersonal "one" is expressed by the 3d person, plural of the perfect or imperfect of the basic stem, by the 2d person, plural of the imperfect of the basic stem, and by the 3d person, singular or plural of the *tā*-stem.

Examples of the basic stem, 3d person: በሽተኛ: ከሆኑ: በጾም: ቀን: ሥጋ: ይበላል *bäššätäñña kāhonu bāšom qān sāga yəbbällall* 'if one is sick, it is permissible to eat meat on fasting days' (for the meaning 'permissible to eat', see 71.8); በእንዲህ: ሁኔታ: የበሉት: ምግብ: አያረካም *bäändih huneta yäbällut mägəb ayarākamm* 'food that one eats under such conditions won't satiate'; እየበሉ: መሄድ: ነውር: ነው *əyyä-bällu mähed näwr näw* 'it is unmannerly to walk while one eats' (or 'while 'eating'), or more normally, 'it is unmannerly to eat while one walks'; በዚህ: ድልድይ: ላይ: ሲያልፉ: ቀረጥ: መከፈል: ያበፈልጋል *bäzzih dəlday lay siyalfu qärät mäkfäl yäsfälləgall* 'one has to pay toll when one crosses this bridge'; የትም: የት: ቢሄዱ: ከእግዚር: አያመልጡ *yätəmm yät bihedu käägzer ayamälltu* 'no matter where one goes, one cannot escape God' ('God's wrath'); የሰውን: ዕቃ: ሳይጠይቁ: መውሰድ: የበርቆት: ያህል (or እንደ: በርቆት: ያህል): ይቁጠራል *yäsəwən əqa sayəṭäyyəqu mäwsäd yäsərqot yahəl* (or *əndä sərqot yahəl*) *yəqq"äṭṭärall* 'taking somebody's possession without asking' (lit. 'without one asks') is considered as stealing'.

Example for the 2d person: ኢትዮጵያ: ስትሄድ: ሮብና: ዐርብ: ትጽግለህ *ityoppaya səttəhed robəna arb təšomalläh* 'when one goes (lit. 'when you go') to Ethiopia one fasts (lit. 'you fast') Wednesdays and Fridays'.

67.3.2. With the *tā*-stem: በሜካው: ዳር: ዳር: አጋዘን: ይታያል *bäčakkaw dar dar agazän yəttayyall* 'one sees (lit. 'it is seen') deer on the fringes of the forest'; ኢትዮጵያ: ውስጥ: ጥሬ: ሥጋ: ይበላል *ityoppaya wəst ṭərə sāga yəbbällall* 'in Ethiopia one normally eats raw meat'.

67.3.3. With intransitive verbs: ሦስት ቀን ይኬድና ባራተኛው ደደረሳል *sost qān yəkkeḍanna barattāññaw yəddärräsall* 'one travels for three days and arrives on the fourth'; መጀመሪያ፡ ወደላይ፡ ይወጣና፡ ከዚያ፡ ወደታች፡ ይወረዳል *mäğammäriya wädäläy yəwwäññanna kazziya wädätaččə yəwwärrädall* 'one ascends (the hill) first and then comes down'; እዚሁ፡ አገር፡ ያልተደሰቱ፡ የትም፡ አይደሰቱ *əzzih agär yaltä-dässātu yätəmm ayəddässātu* 'if one is not happy in this country one will not be happy anywhere'. See also 71.10.

68. EXPRESSION OF THE VERB 'TO HAVE'

68.1. Amharic has no specific verb 'to have'. Possession is expressed by various verbs of existence combined with the object suffix pronouns. Thus, for the present the verb አለ *allä*¹ 'there is, it 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 and for the present, the imperfect of ኖረ *norä*, that is, ይኖራል *yənorall*, is used with the object suffix pronouns.

The object suffix pronouns attached to the verb of existence refer to the possessor, and they are here rendered in the literal translation 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 grammatical subject of the sentence, the object suffix pronoun with አለ *allä* referring to the possessor. Since the thing possessed is always the subject of the sentence, the verb አለ *allä* is in agreement in gender and number with the possessed thing. As for the object suffix pronouns, they refer to the possessor and express the person, gender, and number of the possessor.

68.1.1. 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 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፡ አጅ፡ አለኝ *wänd läğ alläññ* 'I have a son' (lit. 'a son he-is-to-me'); ልጆች፡ አሉኝ *läğočč alluññ* 'I have children' (lit. 'children are-to-me'); አራት፡ መጽሐፍ፡ አለኝ *aratt mäšhaf alläññ* 'I have four books', lit. 'four book is-to-me' (አለ *allä* of አለኝ *alläññ* in the singular since it is in agreement with መጽሐፍ *mäšhaf* 'book', a noun without the plural marker -*očč* even though it expresses a plural). For the fem-

¹Note that አለ *allä* has the form of a perfect, but its meaning is that of the present.

inine singular, the masculine may be used: thus, **ቤት፡ ልጅ፡ አለችኝ፡** (or **አለኝ**) *set laḡ alläcčəññ* (or *alläññ*) 'I have a daughter' (lit. 'a-daughter she-is-to-me').

As an answer to a question **አለኝና** *alläññ-anna* means 'of course, I have': e.g., **ሰ.ነ.ግ፡ እንዴት፡ ሄድኩ፡ ገንዘብ፡ የለህ? አለኝና** *sinima andet hedk gänzäb yälläh? alläññ-anna* 'how did you manage to go to the movie, as you have no money? Of course, I have'.

68.1.2. If the possessor is explicitly expressed by a noun or by 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. Examples: **አስተማሪው፡ ሦስት፡ ልጆች፡ አሉት** *astāmariw sost laḡočč allu* 'the teacher has three children' (lit. 'the-teacher three children are-to him'); **እኔ፡ ሦስት፡ ልጆች፡ አሉኝ** *ane sost laḡočč alluññ* 'I have three children' (lit. 'I three children are-to me').

68.1.3. The compound imperfect or the compound gerund is likewise used to express possession. Examples: **አባትህን፡ በቆይታ፡ ያነጋገራችው፡ ምናልባት፡ ምስጢር፡ ይኖረዋል** *abbatəhən bäqoyyata yannäggaggäraččəw mənabat məstir yənoräwall* 'he spoke to your father in private probably because he has a secret (to share)'; **ምን፡ ችግር፡ ኑሮሃል?** *mən čəggər nuroha?* 'what are your problems?' (lit. 'what problems do you have?').

68.1.4. For the subordinate affirmative including the relative in the present or future, either the verb **አለ** *allä* or the perfect or imperfect of **ኖረ** *norä* with the appropriate conjunction is used. Thus, **ያለኝ፡ ቤት፡ ትንሽ፡ ነው** *yalläññ* (for *yä-alläññ*) *bet tənnaš näw* 'the house that I have is small'; **መኪና፡ ያለው፡ የሌጅ፡ ናይኛ፡ የሚኖረው፡ ሐረር፡ ነው** *mäkina yalläw yäləḡe gʷaddäñña yäminoräw harär näw* 'my son's friend, who owns a car, lives in Harar'; **ልጅ፡ እንዲኖረው፡ ይፈልጋል** *laḡ ändinoräw yəfalləgall* 'he wants to have a child'; **ገንዘብ፡ ሊኖረው፡ ከሌለ፡ ይሥራ** *gänzäb li-noräw käfällägä yəsra* 'if he wants money, he should work'; **ገንዘብ፡ ይኖረኝ፡ አይኖረኝ፡ እንደሆን፡** (or **ይኖረኝ፡ እንደሆነ**, or **ይኑረኝ፡ አይኑረኝ**)፡ **አላውቅም** *gänzäb yə-noräññ aynoräññ ändähon* (or *yənoräññ aynoräññ*, or *yənuräññ aynuräññ*) *alawqəmm* 'I don't know if I am going to have any money' (or, 'I don't know if I have money').

68.1.5. In a conditional, **ኖረ** *norä* or **አለ** *allä* 'have' with the appropriate conjunction is used: thus, **ገንዘብ፡ ካለኝ፡ እስጥሃለሁ** *gänzäb kalläññ əsətəhalläw* 'if I have any money, I will give you (some)'; **ጊዜ፡ ከኖረህ፡ ጠይቀኝ** *gize kənoräh täyyəqäññ* 'if you have some time come to see me'; **ጊዜ፡ ቢኖረኝ፡ እጠይቅህ፡ ነበር** *gize binoräññ ətäyyəqəh näbbär* 'if I had the time I would have visited you'.

68.1.6. Note also the use of **አገኘ** *agäññä* 'have', originally 'find'. Examples: **ጊዜ፡ ባገኘህ፡ ቁጥር፡ ጠይቀኝ** *gize baḡäññäh quṭər täyyəqäññ* 'visit me whenever you

have the time'; ብር: በምታገኝበት: ጊዜ: ትከፍላለች *bərr bämmattagäññəbbät gize takäfləhalläčč* 'she will pay you when she has money'; ገንዘብ: ካገኘህ: እሰጥታሉህ *gänzäb kagäññä^wh əsäṭəwotallä^wh* 'if I get money, I will give You some'.

68.1.7. EXPRESSIONS OF 'TO HAVE' IN THE PRESENT

Thing possessed	Verb		Possessor
Masc. sg.	አለ	<i>allä</i>	
Fem. sg.	አለች	<i>alläčč</i>	Object Suffix pronouns
Plural	አሉ	<i>allu</i>	

A complete table for the expression 'to have' follows.

THING POSSESSED

Verb	For masc. sg.		For fem. sg.	
	አለ	<i>allä</i>	አለች	<i>alläčč</i>
'I have'	አለኝ	<i>alläññ</i>	አለችኝ	<i>alläččəññ</i>
'you (m.) have'	አለህ	<i>alläh</i>	አለችህ	<i>alläččəh</i>
'you (f.) have'	አለሽ	<i>alläš</i>	አለችሽ	<i>alläččəš</i>
'he has'	አለው	<i>alläw</i>	አለችው	<i>alläččəw</i>
'she has'	አለት	<i>allät</i>	አለችት	<i>alläččət</i>
'we have'	አለን	<i>allän</i>	አለችን	<i>alläččən</i>
'you (pl.) have'	አላችሁ	<i>alläččəhu</i>	አለችችሁ	<i>alläččəččəhu</i>
'they have'	አላቸው	<i>alläččəw</i>	አለችቸው	<i>alläččəččəw</i>
'He (resp.) has'	አላቸው	<i>alläččəw</i>	አለችቸው	<i>alläččəččəw</i>
'You (resp.) have'	አለዎ(ት)	<i>alläwo(t)</i>	አለችዎ	<i>alläččəwo</i>

For the plural

Verb	አሉ <i>allu</i>	
'I have'	አሉኝ	<i>alluññ</i>
'you (m.) have'	አሉህ	<i>alluh</i>
'you (f.) have'	አሉሽ	<i>alluš</i>
'he has'	አሉት	<i>allut</i>
'she has'	አሏት	<i>all(u)^wät</i>
'we have'	አሉን	<i>allun</i>
'you (pl.) have'	አሏችሁ	<i>all(u)^wäččəhu</i>
'they have'	አሏቸው	<i>all(u)^wäččəw</i>
'He (resp.) has'	አሏቸው	<i>all(u)^wäččəw</i>
'You (resp.) have'	አሉዎ(ት)	<i>alluwo(t)</i>

68.1.8. Past

The idea of possession in the past for the affirmative in the main clause is expressed by ነበረ *nābbārā* with object suffix pronouns. Example: ትናንትና፡ ዐሥር፡ ብር፡ ብቻ፡ ነበረኝ *tanantanna assar barr bæčča nābbārāññ* 'yesterday I had (lit. 'was-to-me') only ten dollars'.

For the subordinate affirmative, the conjunctions of subordination precede the verb ነበረ *nābbārā* followed by the object suffix pronouns. Example: ሁለት፡ ሹራብ፡ ስለነበራት፡ አንዱን፡ ለእናቷ፡ ሰጠችት *hulätt šurrah səlānābbārat andun lähəṭwa sätṭäččət* 'as she had (lit. 'since-it-was-to-her') two sweaters, she gave one to her sister'.

In the conditional, either ኖረ or ነበረ may be used. Example: ገንዘብ፡ በኖረኝ፡ (or በነበረኝ)፡ በሰጠሁ *gänzāb hänorāññ* (or *bānābbārāññ*) *bäsätṭāhuh* 'if I had money I would have given you some'.

68.1.9. Future

The idea of possession in the future is expressed by the conjugated compound imperfect of አገኘ *agāññä* 'find', or of ኖረ *norä* 'exist' with the object suffix pronouns. Thus, 'I will have money tomorrow' is expressed by ነገ፡ ገንዘብ፡ አገኛለሁ *nägä gänzāb agāññällä^mh* (lit. 'tomorrow money I-will-find'), or by ነገ፡ ገንዘብ፡ ይኖረኛል *nägä gänzāb yənorāññäll* (lit. 'tomorrow money will-be-to-me'). Another sentence: ወደ፡ ፊት፡ ሁሉም፡ ሰው፡ መከና፡ ይኖረዋል *wādä fit hullumm säw mäkina yənorāwall* 'in the future everyone will have a car' (lit. 'there will be to him').

In the subordinate, the conjunctions of subordination are prefixed to the verbs አገኘ *agāññä* or ኖረ *norä*. Examples: ነገ፡ ገንዘብ፡ ስለግገኝ፡ (or ስለሚኖረኝ)፡ ሲኒማ፡ እወስዳታለሁ *nägä gänzāb səlāmmagāññ* (or *səlāmmīnorāññ*) *sinima əwäsdatalall^mh* 'since I will have (lit. 'because I will find', or 'because there will be to me') money tomorrow, I will take her to the movies'; ገንዘብ፡ በኖረኝ፡ እሰጥሁ፡ ነበር *gänzāb binorāññ əsätəh nābbār* 'if I had money, I would have given (it) to you'.

68.2. EXPRESSION OF 'NOT TO HAVE'

68.2.1. Present

The idea of 'not to have' in the present is expressed by የለም *yällämm* 'there is not, it is not present' (the negative of አለ *allä*) combined with the object suffix pronouns, or by አይኖር *aynor-* with the object suffix pronouns. These object suffix pronouns

refer to the possessor and are here rendered in the literal translation by the indirect object. Note that the suffix pronouns are placed before the suffix *-ም*. Thus, ቤት: የለኝም *bet yälläññ-əmm* 'I don't have a house' (lit. 'a-house there-is-not-to-me'). As with the affirmative አለ *allä* (see 68.1), the verb የለም *yälləmm* agrees in number and gender with the thing possessed because it is the grammatical subject of the sentence. The suffix pronouns refer to the possessor and consequently express the person, number, and gender of the possessor.

Examples: ወንድ: ልጅ: የለኝም *wänd ləḅ yälläññəmm* 'I have no son' (lit. 'a-boy is-not-to-me'); ሴት: ልጅ: የለኝኝም *set ləḅ yälläččəññəmm* 'I have no daughter' (lit. 'a-daughter is-not-to-me'); ልጆች: የለኝም *ləḅoččə yällüññəmm* 'I have no children' (lit. 'children are-not-to-me'); ብዙ: መጽሐፍ: የለኝም *bəzu məšhaf yälläññəmm* 'I don't have many books' (lit. 'many book is-not-to-me').

In an interrogative sentence the final *-ም* of የለም may be omitted: e.g., ሲኒማ: እንዴት: ሄድክ: ገንዘብ: የለህ? አለኝና *sinima əndet hedk gänzəb yälläh?, alläññəmma* 'how did you go to the movies (when) you have no money? Of course I have'.

Note the expression ግድ: የለኝም *gədd yälläññəmm* 'I don't mind' (lit. 'obligation is-not-to-me'): e.g., አብሬያት: ሲኒማ: ብሄድ: ግድ: የለኝም *abərreyat sinima bəhed gədd yälläññəmm* 'I don't mind going to the movies with her' (lit. 'I joining her').

68.2.2. For the subordinate negative, the base *-ሌለ* *-lellä* 'there is not' with object suffix pronouns is used. Thus, የሌለኝ: ቤት *yälelläññ bet* 'the house that I don't have'; ቤት: ስለሌለኝ *bet sələlelläññ* 'because I don't have a house'; ያለኝ: የሌለኝ: ሀብቴን: ተዘርፌያለሁ *yälläññ yälelläññ habten təzərəffeyallä^wh* 'I was robbed of all (lit. 'that-I-have that-I-don't -have') my belongings'.

68.2.3. Depending on the conjunctions, the various negative verb forms (perfect or imperfect) of ኖረ *norä* 'exist' with object suffix pronouns or of አገኘ *agäññä* 'find' with subject suffix pronouns are used. Examples: ገንዘብ: ሳይኖረኝ: ሲኒማ: አልሄድም *gänzəb saynoräññ sinima alhedəmm* 'I don't go to the movies unless I have money'; ነገ: ገንዘብ: ካገኘሁ: (or ካልኖረኝ): ሲኒማ: አልወስዳትም *nägä gänzəb kalagäññä^wh* (or *kalnoraññ*) *sinima alwäsdətəmm* 'if I don't get some money tomorrow I will not take her to the movies'.

68.2.4. A complete table for the expression 'not to have' in the present is as follows:

THING POSSESSED

Verb	For masc. sg.		For fem. sg.	
	የለም	yällämm	የለችም	yälläččämm
'I don't have'	የለኝም	yällänñämm	የለችኝም	yälläččänñämm
'you (m.) don't have'	የለህም	yällähämm	የለችህም	yälläččähämm
'you (f.) don't have'	የለሽም	yälläšämm	የለችሽም	yälläččäšämm
'he doesn't have'	የለውም	yälläwämm	የለችውም	yälläččäwämm
'she doesn't have'	የላትም	yällatämm	የለችትም	yälläččätämm
'we don't have'	የለንም	yällänämm	የለችንም	yälläččänämm
'you (pl.) don't have'	የላችሁም	yälläččähumm	የለችችሁም	yälläččäččähumm
'they don't have'	የላቸውም	yälläččäwämm	የለችቸውም	yälläččäččäwämm
'He (resp.) doesn't have'	የላቸውም	yälläččäwämm	የለችቸውም	yälläččäččäwämm
'You (resp.) don't have'	የለዎም	yälläwomm	የለችዎም	yälläččäwomm
or	የለዎትም	yälläwotämm	የለችዎትም	yälläččäwotämm

For plural

Verb	የለ-ም yällumm	
'I don't have'	የለ-ኝም	yälluñämm
'you (m.) don't have'	የለ-ህም	yälluhämm
'you (f.) don't have'	የለ-ሽም	yällušämm
'he doesn't have'	የለ-ትም	yällutämm
'she doesn't have'	የለ-ዋትም	yälluwatämm
'we don't have'	የለ-ንም	yällunämm
'you (pl.) don't have'	የለ-ዎችሁም	yälluwaččähumm
'they don't have'	የለ-ዎቸውም	yälluwaččäwämm
'He (resp.) doesn't have'	የለ-ዎቸውም	yälluwaččäwämm
'You (resp.) don't have'	የለ-ዎትም	yälluwotämm

68.3. Past

The idea of 'not to have' in the past of the main clause is expressed by **አልነበረ-ም** *alnäbbärä-mm* with the object suffix pronouns placed before *-mm*. Examples: **ትላን ትና፡ ገንዘብ፡ አልነበረኝም** *talantänna gänzäb alnäbbäränñämm* 'yesterday I had no money'; **መጽሐፍች፡ አልነበሩኝም** *mäṣhafočč alnäbbäruñämm* 'I didn't have books'.

For the subordinate negative in the past, the conjunctions of subordination precede **አልነበረ** *alnäbbärä-* (note the absence of the final *-mm*) followed by the object suffix pronouns. Example: **ገንዘብ፡ ሰላልነበረው፡ ከሲኒማ፡ ቀረ** *gänzäb salnäbbäräw*

käsinima qärrä 'because he had no money he did not go to the movies' (lit. 'he stayed away from the movies').

68.4. Future

The idea of 'not to have' in the future is expressed by the negative imperfect of conjugated ኖረ *norä* 'exist' with object suffix pronouns or by the negative imperfect of አገኘ *agännä* 'find' with the subject suffixes and/or prefixes. Thus, ነገ፡ ገንዘብ፡ አይኖረኝም *nägä gänzäb aynorännämm*, or ነገ፡ ገንዘብ፡ አላገኝም *nägä gänzäb alagännämm* 'I will not have money tomorrow'; ዓይኛ ፋር፡ ልጃገረድ፡ ብዙ፡ ጓደኞች፡ አይኖሩትም *aynaffar lağagäräd bəzu g^waddännöčč aynor^w atämm* 'a shy girl will not have many friends'.

For the subordinate negative, the negative imperfect of ኖረ *norä* or of አገኘ *agännä* is used with the appropriate conjunctions. Examples: ገንዘብ፡ እንደማይኖረኝ፡ (or እንደማላገኝ)፡ እንዴት፡ ዐወቅህ? *gänzäb ändämmayənoränn* (or *ändämmalagänn*) *əndet awwäqəh?* 'how did you know that I wouldn't have any (get some) money?'; ገንዘብ፡ ስለማላገኝ፡ (or ስለማይኖረኝ)፡ የፈለግኩትን፡ ቤት፡ መግዛት፡ አልችልም *gänzäb səlämmalagänn* (or *sələmmayənoränn*) *yäfälläkkutən* (for *yäfällägkutən*) *bet mägzat alčəlämm* 'I can't buy the house that I want because I won't have the money'.

68.5. TABLE FOR THE EXPRESSION 'TO HAVE'

Only the masculine singular of the thing possessed is given. The dash after the verb indicates the position of the object suffix pronouns used with the verb. The relative marker የ - *yä-*, የም - *yämmä-* is taken as the representative for the conjunction of subordination.

	Present
Main affirmative	አለ- <i>allä-</i>
Main negative	የለ-ም <i>yällä-mm</i>
Subordinate affirmative	ያለ- <i>yällä-</i> , የሚኖር- <i>yämmīnor-</i>
Subordinate negative	የሌለ- <i>yällä-</i>
	Past
Main affirmative	ነበረ- <i>näbbärä-</i>
Main negative	አልነበረ-ም <i>alnäbbärä-mm</i>
Subordinate affirmative	የነበረ- <i>yünäbbärä-</i>
Subordinate negative	ያልነበረ- <i>yalnäbbärä-</i>

Future

Main affirmative	ያኖራል <i>yānor-all</i> , ያገኛል <i>yagāññall</i>
Main negative	አይኖር - <i>aynor-</i> , አያገኝ <i>ayagāññ</i>
Subordinate affirmative	የሚኖር - <i>yāmmīnor-</i> , የሚያገኝ <i>yāmmiyagāññ</i>
Subordinate negative	የማይኖር - <i>yāmmayānor-</i> , የማያገኝ <i>yāmmayagāññ</i>

69. SPECIAL TRIRADICAL VERBAL CLASSES

Within the triradical verbal system there are classes in which certain orthographic and phonetic changes occur owing to the nature of the consonants. These verbal classes are:

- ቁረጠ *q^wārrätä*, ቦለደ *bollädä*, that is, labiovelars and rounded consonants;
- አሰረ *assärä*, verbs with initial *a*;
- ወረደ *wärrädä*, verbs with initial *w*;
- ለቀቀ *läqqäqä*, verbs with identical 2d and 3d radicals (or 1.2.2);
- ቀቀለ *qäqqälä*, that is, verbs with identical 1st and 2d radicals (1.1.2).

69.1. Verbs with labiovelars and rounded consonants

There are verbs of type A or type B with the vowel *o* after the 1st radical. This form occurs mostly with verbs 1st radical velar *g*, *k*, or *q*, or 1st radical labial *b*, *m*, or *f*, and also with *š*, *d*, *t*.

The velars with the vowel *o* after the 1st or 2d radical go back to verbs with an original 1st or 2d radical labiovelar followed by the vowel *ä*. A labiovelar+*ä* (such as *q^wä*) became reduced to a velar+*o* (*qo*) passing through a *q^wä* (owing to *w* for which see 17.2.1) > **q^wo* > *qo*.

Note that whereas graphically these consonants are written with ቁ ÷ ት ÷ ኩ, the pronunciation is mostly *qo*, *go*, *ko*. It has been suggested that the retention of the labiovelars in urban areas is a socio-dialectal phenomenon, correlated with higher social status (literacy, acquaintance with Ge'ez, and so on).

Examples: ቁለፈ *q^wälläfä* and ቆለፈ *qolläfä* (B) 'lock', ቁረጠ *q^wärrätä* and ቆረጠ *qorrätä* (A) 'cut, amputate'; ትተተ *g^wättätä* and ኅተተ *gottätä* (B) 'drag, pull', ጉደለ *g^wäddälä* and ኅደለ *goddälä* (A) 'be deficient in, be incomplete'; ኩረፈ *k^wärräfä* and ኮረፈ *korräfä* (A) 'froth at the mouth (animal)', ኩነነ *k^wännänä* and ኮነነ *konnänä* (B) 'punish, condemn to Hell'.

69.1.1. The labiovelar+*a* (-*q^wa*, -*k^wa*, -*g^wa*), or labiovelars followed by a consonant may become velar+*u* (-*qu*, -*ku*, -*gu*), as it does in the jussive in type A (ይቀጠር *yäq^w-*

tär, *yəq^wətär*, written also *ḌḌḌC yəquṭär* but pronounced *yəq^wtär*), imperative (*ḌḌḌC q^wətär*, or *ḌḌḌC quṭär*), and verbal noun (*ḌḌḌC mäq^wtär*, written also *ḌḌḌC mä-quṭär*). The negative *ḌḌḌC attəq^wtär* is also written *ḌḌḌC*.

Type C of the verbs with labiovelars has the form *ḌḌḌC q^warrätä*. Thus, *ḌḌḌC q^wallälä* 'look here and there', *ḌḌḌC q^waṭtärä* 'tie'; *ḌḌḌC k^wattänä* 'toil, exert oneself', *ḌḌḌC k^wamwätä* 'waste away, wither'; *ḌḌḌC g^wagg^wärä* 'bellow', *ḌḌḌC g^waṭtätä* 'reap short grain'.

Note that the type C *ḌḌḌC q^warrätä* relates to type A *ḌḌḌC q^warrätä*, like type C *ḌḌḌC laqqäqä* in relation to type A *ḌḌḌC läqqäqä*.

Examples with 2d radical labiovelar: *ḌḌḌC ḌḌḌC äkk^wälä* and *ḌḌḌC ḌḌḌC äkkolä* (B) 'hurry', *ḌḌḌC ḌḌḌC läkk^wäsä* and *ḌḌḌC ḌḌḌC läkkosä* (B) 'ignite'; *ḌḌḌC ḌḌḌC čäqq^wänä* and *ḌḌḌC ḌḌḌC čäqqonä* (B) 'oppress, suppress', *ḌḌḌC ḌḌḌC säqq^wärä* and *ḌḌḌC ḌḌḌC säqqorä* (B) 'bore'; *ḌḌḌC ḌḌḌC lägg^wämä* and *ḌḌḌC ḌḌḌC läggomä* (B) 'bridle', *ḌḌḌC ḌḌḌC sägg^wädä* and *ḌḌḌC ḌḌḌC säggodä* (B) 'hit hard'.

The 2d radical of these verbs has the vowel *ə* in the imperfect: *ḌḌḌC ḌḌḌC yəčäkk^wəl*, *ḌḌḌC ḌḌḌC yəčäqq^wən*, *ḌḌḌC ḌḌḌC yəlägg^wəm*. Here again the syllable *-k^wə*, *-q^wə*, *-g^wə* may become *-ku*, *-qu*, *-gu*, and the forms are: *ḌḌḌC ḌḌḌC yəčäkkul*, *ḌḌḌC ḌḌḌC yəčäqqun*, *ḌḌḌC ḌḌḌC yəläggum*.

69.1.2. CONJUGATION

	Type A		Type B		Type C	
Perfect	<i>ḌḌḌC</i>	<i>q^wäṭtärä</i>	<i>ḌḌḌC</i>	<i>k^wännänä</i>	<i>ḌḌḌC</i>	<i>q^waṭtärä</i>
or	<i>ḌḌḌC</i>	<i>qoṭtärä</i>	<i>ḌḌḌC</i>	<i>konnänä</i>		
Imperfect	<i>ḌḌḌC</i>	<i>yəq^wätir</i>	<i>ḌḌḌC</i>	<i>yək^wännən</i>	<i>ḌḌḌC</i>	<i>yəq^waṭtər</i>
or	<i>ḌḌḌC</i>	<i>yəqoṭir</i>	<i>ḌḌḌC</i>	<i>yəkonnən</i>		
Jussive	<i>ḌḌḌC</i>	<i>yəq^w(ə)ṭär</i>	<i>ḌḌḌC</i>	<i>yək^wännən</i>	<i>ḌḌḌC</i>	<i>yəq^waṭ(ə)r</i>
or	<i>ḌḌḌC</i>	<i>yəquṭär</i>	<i>ḌḌḌC</i>	<i>yəkonnən</i>		
Imperative	<i>ḌḌḌC</i>	<i>q^wətär</i>	<i>ḌḌḌC</i>	<i>k^wännən</i>	<i>ḌḌḌC</i>	<i>q^waṭ(ə)r</i>
or	<i>ḌḌḌC</i>	<i>quṭär</i>	<i>ḌḌḌC</i>	<i>konnən</i>		
Gerund	<i>ḌḌḌC</i>	<i>q^wätiro</i>	<i>ḌḌḌC</i>	<i>k^wännəno</i>	<i>ḌḌḌC</i>	<i>q^waṭro</i>
or	<i>ḌḌḌC</i>	<i>qoṭiro</i>	<i>ḌḌḌC</i>	<i>konnəno</i>		
Participle	<i>ḌḌḌC</i>	<i>q^wätari</i>	<i>ḌḌḌC</i>	<i>k^wännänḥ</i>	<i>ḌḌḌC</i>	<i>q^waṭari</i>
or	<i>ḌḌḌC</i>	<i>qoṭari</i>	<i>ḌḌḌC</i>	<i>konnänḥ</i>		
Verb.noun	<i>ḌḌḌC</i>	<i>mäq^wətär</i>	<i>ḌḌḌC</i>	<i>mäk^wännän</i>	<i>ḌḌḌC</i>	<i>mäq^waṭär</i>
or	<i>ḌḌḌC</i>	<i>mäquṭär</i>	<i>ḌḌḌC</i>	<i>mäkonnän</i>		

69.1.3. Verbs with velar+ä and labiovelar+ä with different meanings: ቀለላ *qällälä*(A) 'be light': ቁለላ *q^wällälä* (B) 'pile, heap up';ቀለጠ *qälläyä* (A) 'melt': ቁለጠ *q^wälläyä* (B) 'pull out';ከለላ *källälä* (B) 'demarcate': ከለላ *k^wällälä* (A) 'roll, spin (wheel)';ከረረ *kärrärä* (A) 'twist tightly': ከረረ *k^wärrärä* (B) 'pile one atop the

other':

ገደላ *gäddälä* (A) 'kill': ጉደላ *g^wäddälä* (A) 'be incomplete';ገለበ *gälläbä* (A) 'denude, uncover': ጉለበ *g^wälläbä* (A) 'be shelled, husked'.

In medial position:

ጠቀመ *ṭäqqämä* 'benefit, be beneficial': ጠቁመ *ṭäq^wämä* 'give a hint';(ተ)ነቀረ *(tä)näqqärä* 'be dipped out (water from a container)': (ተ)ነቁረ*(tä)näqq^wärä* 'be pecked';ዘገነ *zäggänä* 'take a handful of grain': ዘጉነ *zägg^wänä* 'have sores all over the

body';

ደገመ *däggämä* 'repeat, do again': ደጉመ *dägg^wämä* 'be useful, beneficial, give additional help';ለከፈ *läkkäfä* 'sniff, scent': ለኩፈ *läkk^wäfä* 'strike gently';ቸከለ *čäkkälä* 'drive a stake into the ground': ቸኩለ *čäkk^wälä* 'hurry, rush'.A variant of *g* and *g^w* in (አ)ግተመተመ *(a)gtämättämä* and (አ)ጉተመተመ *(a)g^w-tämättämä* 'grumble, mutter'.

69.1.4. The situation with labials and others with the vowel *o* is the same as that of the labiovelars: that is to say, they go back to original rounded labials with the vowel *ä*. The original rounded labial with *ä* (that is, **b^wä*, **m^wä*, **f^wä*) became labial-*o*, as with the labiovelars. True, the rounded nature of the velars does not appear in writing, but, as we will see below, the rounded pronunciation of these consonants appears in the various forms.

Examples for labials with the vowel *o* in type A: ቦከነ *bokkänä* 'be afraid', ቦለላ *bollälä* 'be wide (trousers, sleeves)', ጞለላ *mollälä* 'be oval', ጞጩረ *moččärä* 'scratch', ፎገላ *foggälä* 'boast, menace', ፎረሽ *forräšä* 'fail, be unsuccessful'.

Type B: ቦቀረ *boqqärä* 'make furrows in the ground', ቦረቀ *borraqä* 'frisk, frolic', ቦለደ *bollädä* 'live apart from others', (አ)ጞገሰ *(a)moggäsä* 'hold in esteem', ጞገተ *moggätä* 'quarrel, argue, debate', ጞሽረ *moššärä* 'marry, adorn in preparation for marriage', ጞረደ *morrädä* 'file, rasp', ፎከረ *fokkärä* 'boast', and a biradical ቦካ *bokka* 'ferment'.

For type C, see 69.1.9.

69.1.5. There is also a series of verbs of labial+*ä* and labial+*o* with different meanings. Examples:

ቦረቀ *bärräqä* (A) 'lighten, thunder': **ቦረቀ** *borräqä* (B) 'jump with joy' (also **ቧረቀ** *b^warräqä*);

ቦደነ *bäddänä* (B) 'be lifeless': **ቦደነ** *boddänä* (B) 'form a team';

ቦለደ *bällädä* (B) 'strike fire with flint and steel': **ቦለደ** *bollädä* (B) 'live apart from others';

መከረ *mäkkärä* (A) 'advise': **ጭከረ** *mokkärä* (B) 'try, test';

መዘዘ *mäzzäzä* (A) 'draw the sword': **ጭዘዘ** *mozzäzä* (B) 'persist in asking or begging';

መከተ *mäkkätä* (B) 'fend off': **ጭከተ** *mokkätä* (B) 'castrate, become fat (cattle)';

ፈለለ *fällälä* (B) 'split cleanly': **ፍለለ** *follälä* (B) 'walk indecently';

ፈተተ *fättätä* (B) 'break bread': **ፍተተ** *fottätä* (B) 'slander';

ፈደደደ *fädäffädä* 'exceed': **ፍደፍደ** *fodäffädä* 'tremble with fear'.

In medial position: **ጸቦደ** *gäbbädä* 'strike gently with a stick': **ጸቦደ** *gäbbodä* 'cover over';

ጸቦነ *gäbbänä* 'make a coffee pot': **ጸቦነ** *gäbbonä* 'cover over (with a piece of cloth)';

ጠመረ *tämmärä* 'put one atop another': **ጠጭረ** *tämmorä* 'plait, braid'.

69.1.6. Other labials with *o* have variants of labials with *ä*. In these occurrences it is quite possible that the original *ä* became *o* by assimilation to the labial. Thus,

ቦጫቀ *bäččäqä* and **ቦጫቀ** *boččäqä* (B) 'tear, rend';

ቦነነ *bännänä* and **ቦነነ** *bonnänä* (A) 'dissipate (dust, clouds)';

መለለ *mällälä* and **ጭለለ** *mollälä* 'be oblong';

ፈከረ *fäkkärä* and **ፍከረ** *fokkärä* (B) 'boast of one's exploits';

ፈነነ *fännänä* and **ፍነነ** *fonnänä* 'cut the end of the nose';

a biradical **መላ** *mälla* and **ጭላ** *molla* (A) 'be full';

quadriradicals and quinquiradicals: **ፈቀፈቀ** *fäqäffäqä* and **ፍቀፍቀ** *foqäffoqä* 'smooth by scraping';

(**ኣ**)**ፈነፈነ** *fänäffänä* and (**ኣ**)**ፍነፍነ** *fonäffonä* 'sniff'.

In medial position:

ጸቦነ *gäbbänä* and **ጸቦነ** *gäbbonä* 'cover over'.

69.1.7. A few verbs with **ሰ**: **ሸ**: **ደ**: **ጸ**: **ጠ** likewise have the vowel *o* after the 1st radical. Type A: **ሶከሶከ** *sokässokä* 'roam around'; **ሾለከ** *solläkä* and **ሾለቀ** *solläqä* 'slip away', **ሾከከ** *sokkäkä* 'be sharp, be pointed, act slyly'. **ሾጠጠ** *soṯṯätä* 'be narrow

at the apex'; a quadriradical with different meanings: ሸከሸከ ስokäṣṣokä 'rustle (dry leaves)', and ሸከሸከ ስäkäṣṣäkä 'pound lightly in order to remove the chaff'. With the stem morphemes: አ-ሸተለ *a-ṣottälä* 'protrude', ተን-ሸካሸከ *tän-ṣokäṣṣokä* 'whisper'.

Examples with *ጾ do*, in type A: ጾቀረ *doqqärä* 'not respond when called'; type B: ጾለተ *dollätä* 'conspire, plot'; quadriradicals: ጾለጾመ *doläddomä* 'become blunt (point)', ጾገጾገ *dogäddogä* 'scrawl'.

With different meanings: ጾለዘ *dälläzä* (A) 'delete a word by lining over': ጾለዘ *dolläzä* (B) 'become very fat, hit hard'; quadriradicals: ጾለጾለ *däläddälä* 'level': ጾለ ጾለ *doläddolä* 'be generous with one's money'.

Examples with *ጠ to*, in type A: ጠለበ *tolläbä* 'snatch away', ጠመገ *tommägä* 'be emaciated'; quadriradicals: ጠነጠነ *tonättonä* 'become worm-eaten (wood)', ተንጠዘጠዘ *tänṣozättozä* 'move about here and there'.

69.1.8. As noted above, the rounded pronunciation of these consonants appears in the various verb forms, whereas the syllable C^w, C^{wə} is expressed in writing by Cu.

Examples: ቦነነ *bonnänä* 'rise (dust from the wind)', jussive *yəb^wnän*, written ጸቡነን, imperative *b^wənän* or *bunän* ቡነን, verbal noun *mäb^wnän*, written መቡነን;

ቦካ *bokka* 'ferment', juss. *yəb^wka* ጸቡካ, imper. *b^wəka*, or *buka*, written ቡካ, verbal noun *mäb^wkat*, written መቡካት;

ቦረቦረ *boräbborä* 'hollow out', juss. *yəborb^wər* or *yəborbur* ጸቦርቦር, imper. *borb^wər* or *borbur* ቦርቦር;

ሞላ *molla* 'be full', juss. *yəm^wla* ጸመላ;

ሞገገ *moggägä* 'become thin', juss. *yəm^wgäg* ጸመገግ;

ጾፈጾፈ *dofäddofä* 'be fat, be heavy', juss. *yədofä^wəf* ጸጾፍጾፍ;

ጾመጾመ *domäddämä* 'be dull', juss. *yədomä^wəm* ጸጾምጾም;

ሶከሶከ *sokäṣṣokä* 'roam around', juss. *yəsoks^wək* ጸሶከሶከ;

ሸለከ *ṣolläkä* 'slip away', juss. *yäṣ^wläk* ጸሸለከ.

The imperfect of ጸቦነ *gäbbonä* (type B) 'cover over with a piece of cloth' is *yəgäbb^wənall* or *yəgäbbunall* ጸጸቡናል; of ቦረቦረ *boräbborä* 'hollow out' it is *yəborräbb^wərall* or *yəboräbburall* ጸቦረቡራል; of ጠሞረ *ṣämmorä* 'plait, braid' it is *yəṣämm^wərall* or *yəṣämmurall* ጸጠመራል.

It is in the same way that the pattern *tä+1.2.3.2.3* is expressed in writing, as in *täm^wläččälläččä* 'become slippery', written ተመለጠለጠ; *täm^wnäšännäšä* 'be very wealthy, be slippery', written ተመነሸነሸ; *täṣ^wläkälläkä* 'pass unnoticed', written ተሸለከለከ.

The originally rounded labials behave in the same way as do the labiovelars in composite verbs. Indeed, the intensive form of a rounded labial such as ሞከተ *mokkätä*

'become fat' is **ጠ-ከ-ት**: **አለ** *mukkətt* (pronounced also *m^wəkkətt*) *alä*; similarly, the composite form of a labiovelar such as **ቁለረ** *q^wälläffä* 'lock' is **ቀ-ል-ፍ**: (or **ቁልፍ**): **አደረገ** *q^wälläff* (or *qulläff*) *adärrägä*.

The rounding in the syllable *-əC^w* may be transferred and become *-uC*, as in *yäs^w-läk* becoming **ዩሽለክ** *yušläk*, *yəb^wnän* becoming **ዩ-በ-ነጎ** *yubnän*, *yəm^wla* becoming **ዩምላ** *yumla* in pronunciation, but not in writing.

69.1.9. The verbs that begin with the labials *b, m, f* followed by *o* likewise have a type C corresponding to the type C of the labiovelars (**ቋረጠ** *q^warrätä*) mentioned above. Examples: **ጸረጠ** *m^warrätä* 'shrink', **ጸሸሸ** *m^waššäššä* 'subside, shrivel', **ጸሰሰ** *m^wassäsä* 'wipe'; **ቧለተ** *b^wallätä* 'tell a joke', **ቧጠጠ** *b^waṭṭätä* 'scratch'; **ፏቀቀ** *f^waqäqä* 'work hard, toil', **ፏጫረ** *f^waččärä* 'scratch', **ፏለለ** *f^wallälä* 'frolic, idle', and so on. This feature is an additional proof that the verbs with an initial labial having the type C pattern go back to a type A in which the vowel *o* following the labial goes back to a rounded labial followed by *ä* (that is, *b^wä*), just as velars followed by *o* go back to a labiovelar followed by *ä* (that is, *q^wä*).

Note that for the verbs with initial *š, d, t* followed by *o* there is no attested type C of the pattern **ቋረጠ** *q^warrätä*, **ጸረጠ** *m^warrätä*, mentioned above. Note, however, **ሾለከ** *šolläkä* 'slip away', but **ተሾለከ** *täš^walläkä* 'slip past each other', and **መሾለከ** *mäšš^waläkiya* 'underpass, tunnel'.

69.2. Verbs with initial *a*

This triradical verbal class begins with the vowel *a*, which is expressed in writing by **አ** or **ዐ**: e.g., **አሰረ** *assärä*, **ዐወቀ** *awwäqä*. This verbal class has two types only: type A and type B.

		Type A		Type B	
Perfect					
Sg.	3d masc.	አለረ	<i>alläfä</i>	አሰበ	<i>assäbä</i>
Imperfect					
Sg.	3d masc.	ያልፍ	<i>yalf</i>	ያስብ	<i>yassəb</i>
	3d fem.	ታልፍ	<i>talፍ</i>	ታስብ	<i>tassəb</i>
	2d masc.	ታልፍ	<i>talፍ</i>	ታስብ	<i>tassəb</i>
	2d fem.	ታልፈ	<i>talፍi</i>	ታስቡ	<i>tassəbi</i>
	1st com.	አልፍ	<i>alf</i>	አስብ	<i>assəb</i>
Pl.	3d com.	ያልፉ	<i>yalfu</i>	ያስቡ	<i>yassəbu</i>
	2d com.	ታልፉ	<i>talፍu</i>	ታስቡ	<i>tassəbu</i>

	1st com.	ለኅልፍ	<i>ənnalf</i>	ለኅሱብ	<i>ənnassəb</i>
Jussive					
Sg.	3d masc.	ያለፍ	<i>yələf</i>	ያሱብ	<i>yassəb</i>
	3d fem.	ተለፍ	<i>tələf</i>	ተሱብ	<i>tassəb</i>
	1st com.	ለለፍ	<i>lələf</i>	ለሱብ	<i>lassəb</i>
Pl.	3d com.	ያለፉ	<i>yələfu</i>	ያሱቡ	<i>yassəbu</i>
	1st com.	ለጎለፍ	<i>ənnələf</i>	ለኅሱብ	<i>ənnassəb</i>
Imperative					
Sg.	2d masc.	ለለፍ	<i>ələf</i>	ለሱብ	<i>assəb</i>
	2d fem.	ለለፈ	<i>ələfi</i>	ለሱቢ	<i>assəbi</i>
Pl.	2d com.	ለለፉ	<i>ələfu</i>	ለሱቡ	<i>assəbu</i>
Gerund		አልፎ	<i>alfo</i>	አሱቦ	<i>assebo</i>
Comp. gerund		አልፏል	<i>alf^wall</i>	አሱቧል	<i>assəb^wall</i>
Participle		አለፈ	<i>alafi</i>	አሳቢ	<i>assabi</i>
Verbal noun		ማለፍ	<i>maləf</i>	ማሱብ	<i>massəb</i>
Instrumental		ማለፈያ	<i>maləfiya</i>	ማሱቢያ	<i>massəbiya</i>

Note that in the imperfect, 3d person, sg., pl. the forms with a conjunction, such as **ል**, -*əya* becomes -*iya*: thus, **ሊያልፍ** *liyalf*, **ሊያልፉ** *liyalfu* instead of **ልያልፍ** *ləyalf*, **ልያልፉ** *ləyalfu*.

69.2.1. 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 *ʾ*, *ɸ*, *h*, *ħ*, or velar *ħ* (see 2.3.2), these consonants being reduced to *zero* in pronunciation. As stated above (see 1.2.2), an original vowel *ä* preceded by any of these consonants is pronounced *a*. It is therefore clear that a verb such as **አሰረ** *assärä* going back to *ä* *assärä* (the *ä* representing an ancient laryngeal or a velar) is to be identified with the triradical verbal class such as **ገረ** *näggärä*.

The imperfect *yalf* goes back to **yəɸalf* (*ɸ*=any laryngeal) the equivalent of **ይገር** *yənägr*. Since the laryngeal *ɸ* or the velar *ħ* is reduced to *zero*, the form becomes **yəalf*, and with the elision of the vowel *ə* (see 18.1.2), the form of the imperfect is **ያልፍ** *yalf*.

The jussive **ያለፍ** *yələf* goes back to **yəɸləf*, the equivalent of **ይገር** *yəngär*, and with *ɸ* being reduced to *zero* in pronunciation as well as in writing, the resulting form of the jussive is **ያለፍ** *yələf*.

The imperative **ለለፍ** *ələf* corresponds in vocalization to **ገር** *nəgär*.

Because of other developments in connection with laryngeals, the verbal noun of this class is **ማለፍ** *maləf* as compared with **መገር** *mängär*, and the instrumental is **ማለፈያ** *maləfiya*.

In verbs in which the identical 2d and 3d radicals are in contact only one consonant is written, but it is pronounced geminated: thus, **ያዛላ** *yazzal* (for **ያዝላ**), from **እዘዘ** *azzäzä* 'order, command'.

69.3. Verbs with initial *w*

There is a series of verbs with initial *w*.

Examples of type A: **ወለደ** *wällädä* 'engender', **ወረሰ** *wärräsä* 'inherit, confiscate', **ወረደ** *wärrädä* 'go down, flow', **ወሰደ** *wässädä* 'take', **ወቀጠ** *wäqqätä* 'pound', **ወደቀ** *wäddäqä* 'fall'; 1.2.2 verbs: **ወረረ** *wärrärä* 'invade', **ወደደ** *wäddädä* 'love'.

Examples of type B: **ወሰነ** *wässänä* 'delimit, decide', **ወጠረ** *wätärä* 'pull tight', **ወከለ** *wäkkälä* 'substitute for someone', (**አ**)**ወገዘ** (*a*)*wäggäzä* 'excommunicate', **ወጠነ** *wätänä* 'start from scratch, plan', **ወፈረ** *wäffärä* 'be fat, be thick'; 1.2.2 verbs: **ወነነ** *wännänä* 'be proud', **ወፈፈ** *wäffäfä* 'be angry like a madman'.

Examples of type C: **ዋለገ** *wallägä* 'slip away from work', **ዋዘቀ** *wazzäqä* 'totter, wobble', **ዋተተ** *wattätä* 'wander, roam', **ዋለለ** *wallälä* 'roll (ship), undulate, be unstable'.

69.3.1. Except for the following phonetic changes owing to the labial *w* the conjugation is the same as that of a regular triradical verb.

An original *ä* following the rounded labial *w* is rounded and pronounced *ǟ*: thus, **ወሰደ** **wässädä* is pronounced *wässädǟ*.

An original vowel *ə* following a *w* is pronounced *ǖ*: thus, **ወሰድ** **wəsäd* is pronounced *wüsäd̄*, with a vowel coming close to *u*.

An original vowel *ə* followed by a *w* in a closed syllable may be pronounced *ū*, or *ǖ* (coming close to *u*): thus, **ያወሰድ** *yəwsäd* may be pronounced *yüwsäd* or *yusäd̄*. For *əw>u*, *u*, see 18.3.1.

A contraction occurs in **አሰወሰደ** *aswässädä* 'have someone take' becoming **አሰሰደ** *asossädä* (see 18.3.1).

69.4. Verbs with identical 2d and 3d radicals (1.2.2)

There are verbs in Amharic in which the 2d and 3d radicals are identical.

Examples for type A: **መረረ** *märrärä* 'be bitter', **ረቀቀ** *räqqäqä* 'be fine', **ቀለለ** *qällälä* 'be light', **በረረ** *bärrärä* 'fly', **ከሰሰ** *kässäsä* 'accuse', **ፈሰሰ** *fässäsä* 'spill out, flow'.

With initial **አ**: **አረረ** *arrärä* 'be scorched', **እዘዘ** *azzäzä* 'order, command', **አበበ** *abbäbä* (type B) 'flower, bloom'.

With initial **ፀ**: **ፀደደ** *wäddädä* 'love', **ፀረረ** *wärrärä* 'invade'.

Examples for type B: **ለበበ** *läbbäbä* 'put the headstall on a donkey or a mule', **መነነ** *männänä* 'retire from the world', **ሰተተ** *sättätä* 'be level', **ቁለለ** *q'ällälä* 'heap, pile up'.

Examples for type C: **ለቀቀ** *laqqäqä* 'release the debtor after the guarantor assures that the debtor will pay the debt', **ላከከ** *lakkäkä* 'seal, plug', **ማረረ** *marrärä* 'gather the harvest', **ዳሰሰ** *dassäsä* 'pet, feel'. With initial **w**: **ዋለለ** *wallälä* 'roll (ship), undulate'.

69.4.1. The type of this class behaves in pronunciation and inflection as does a regular type-A verb. If, however, in verb forms such as the imperfect or the gerund, the 2d radical is in contact with the 3d radical, that is, the 2d radical is vowelless, both the 2d and 3d radicals are represented by one symbol. This consonant is then geminated in pronunciation. Thus ***ይሰድዳል** **yəsäddall* (corresponding to **ይሰብራል** *yäsäbrall*) is written with one *d* (**ይሰዳል**) but is pronounced *yəsäddall*; or the gerund ***ሰድዶ** *säddo* (corresponding to **ሰብሮ** *säbro*) is written with one *d* (**ሰዶ**) but pronounced *säddo*.

In type B the 2d radical, which is geminated, is not in contact with the 3d consonant because it has a vowel that separates it from the 3d consonant. Therefore the last two radicals are expressed in writing: imperfect **ይመንናል** *yəmənnänall*, gerund **መንኖ** *männəno*.

In the imperfect of type C, the 2d radical is likewise structurally geminated, as in the regular verb **ይማርካል** *yəmarəkall*. It is therefore not in contact with the 3d radical and, as a result, both the 2d and the 3d radicals are expressed in writing: thus **ይዳሰሰ** *yədassəsall*. In the gerund, however, the structurally non-geminated 2d radical is in contact with the 3d radical and is therefore written only once, but it is pronounced geminated because of the contact with the 3d radical: thus, **ዳሰ** *dasso*.

69.5. Verbs with identical 1st and 2d radicals (1.1.2)

A limited number of verbs in type B and C have identical 1st and 2d radicals. They have the appearance of triradicals, but some of them go back to 1.2.2 or to 1.2.1.2 verbs. Examples are: **ቀቀለ** *qäqqälä* 'cook by boiling' (**ተን-ቀለቀለ** *tän-qäläqqälä* 'burn strongly'), **ቀቀረ** *qäqqärä* 'prick the ears' (**ቀረቀረ** *qäräqqärä*, same), **ቀቀበ** *qäqqäbä* 'be avaricious' (**ተን-ቀበቀበ** *tän-qäbäqqäbä*, same), **ቀቀተ** *qäqqätä* 'be stingy' (**ቀተተ** *qättätä*, same), **ተተገ** *tättägä* 'scorch' (**ተገተገ** *tägättägä* 'cauterize'), **ደደቀ** *däddäqä*

'pound the ground' (ደቀደቀ *däqäddäqä* 'stamp on the ground'), (አ)ገገመ (*a*)*gäggämä* 'be convalescent' (ገመምተኛ *gämämtänña* 'convalescent', from *gmm*).

69.5.1. The following verbs are denominatives: ሠሠተ *sässätä* 'be greedy' (from ሠሠት *sässat* 'greed', from ሣሣ *sassa* 'become greedy'), በበተ *bäbbätä* 'put under the armpit' (from ብብት *bəbbət* 'armpit').

Verbs that cannot be traced to another root: ሰሰለ *sässälä* 'be removed', ሰሰነ *sässänä* (also ሴሰነ *sessänä*) 'be lascivious', ሸሸገ *šäššägä* 'hide', ደደረ *däddärä* 'become hard (abscess)', ደደበ *däddäbä* 'be dull, obtuse', ጃጃረ *gägğära* 'refuse food', ጃጃበ *gägğäbä* 'lose one's appetite', ጉጉመ *g"ägg"ämä* 'poke out (the eye)', ገገረ *gägğärä* 'be unable to speak', ጠጠረ *tättärä*, and ጨጨረ *čäččärä* 'become hard, strong', ጸጸተ(ው) *šäššätä(w)* 'he regretted it'.

69.5.2. Verbs of type C going back to a 1.2.1.2 root: ቋቋረ *q"aaq"ära* 'have scurf on the scalp' (ቋረቋር *q"äräq"är* 'scurf of the scalp'), ከከረ *kakkärä* 'be very strong' (perhaps ከረረ *kärrärä* 'twist tightly'), ንጉረ *g"agg"ärä* 'bellow, cry out' (አን-ጉረ ጉረ *an-g"ärägg"ära* 'grumble, mutter'), ንጉጠ *g"agg"ätä* 'prod with a stick' (ጉጠ ጉጠ *g"ätägg"ätä* 'dig out with a sharp instrument'), ዛዘነ *zazzänä* 'lust after a woman' (ዘና *zänna* 'flirt, indulge in suggestive play').

Verbs of type C that do not go back to another root: ሻሻረ *šäššärä* 'be empty (ear of grain)', ማመዘ *mammäzä* 'be sour (batter)', ዛዘለ *zazzälä* 'be drawn out', ጋገረ *gag-gärä* 'bake bread'.

DERIVED STEMS

The derived stems are the reduplicative stem and the stems formed by prefixing various morphemes to express the causative, passive, reflexive, reciprocal, and various other meanings.

70. Reduplicative stem

70.1. The reduplicative¹ stem is an internal derived stem. In the triradical verb the reduplicative stem has the form symbolized by $R_1R_2RR_2R_3$ where R_1 , R_2 , and R_3 represent the first, second, and third radical, respectively. Thus the 1st radical has

¹ In the existing grammars this stem is called "frequentative stem". As the frequentative action, however, is only one of the meanings expressed by this stem, the term "reduplicative stem" (which refers to the form rather than to the meaning) seems more appropriate.

the vowel *ä*, the 2d radical has the vowel *a*, the 2d radical geminated has the vowel *ä*, and the 3d radical has the vowel *ä*.

The reduplicative stem is the same for the perfect of the triradical verbs of types A, B, and C. From type A, ሰባበረ. *sābbärä*: ሰባበረ. *sābbärä*; from type B, ፈለገ *fällägä*: ፈለገ *fällägä*; from type C, ማረከ *marräkä*: መራረከ *mārräräkä* (note the loss of *a* in the 1st radical, but also ማራረከ *mararräkä*).

The reduplicative expresses an intensive action, reduplication, repetition, frequency, multiplicity of action, multiplicity of objects, completion of an action, action performed in a hurry, and attenuated action. It does not mean that any verb in the reduplicative form may have all these meanings. It so happens that, according to the context, the same reduplicative verb may have different meanings. Thus, ገድገዳውን: መራረገ *gədgəddawən mārrärägä* 'he plastered the wall here and there with mud', but ተሰባስቶ: የነበረውን: ገድገዳ: መራረገ-ት *täbäsasto yänäbbäräwən gədgədda mārrärägut* 'they completely plastered the wall which was full of holes with mud' (for more examples see below).

70.1.1. Intensive action inherent in the meaning of the verb: ጥይቱ: መስታውቱን: ሰባበረው *ገጃጃጢ mästawätu sābbärärw* 'the bullet shattered the glass'; ቀማኞቹ: የገደሉትን: ሰው: ገላ: ቁራረጡት *qämmaññoočçu yägəddälutən säw gäla q'ärarrätut* 'the robbers mutilated the body of the victim' (lit. 'the man whom they killed'); ያኔውነት: እንድመልስ: ገፋፋኝ *yannəwənu əndəmalləs gəfaffaññ* 'he urged me to give an answer right away'; የመራቱ: መንቀጥቀጥ: ብዙ: ቋጥኞችን: ፈነቃቀለ *yämāretu mänqätqät bəzu q'atəññooččən fänäqaqqälä* 'the earthquake dislodged many rocks'; መብረቁ: ዛፋን: ሰነጣጠቀው *mābräqu zafun sänätatqäqäw* 'lightning split the tree asunder'; መጽሐፉን: ገነጣጠለው *māšhafun gänätatqäläw* 'he tore the book apart'; የወጥ: ቤቱ: ደሮውን: ገነጣጥሎ: ድስት: ውስጥ: ጨመረው *yäwät betu dorowən gänätatqälo dəst wəst čämmärärw* 'the cook cut up the chicken and put it in the pot' [cutting up a chicken requires a special skill]; ፈንጃው: ፋብሪካውን: አረረሰው *fänjiw fabrikawən afärarräsäw* 'the explosion wrecked the (whole) plant'; ቀጭኑ: የሽራራት: ድር: ተሰጣጠለ *qäččənu yäsärarit dər täbätatqäsä* 'the fragile web of the spider was destroyed'.

Intensity of emotion is expressed in a sentence such as ልጆቹ: የዕረፍት: ገዜያ ችውን: ይጠባበቃሉ *ləgəčču yääräft gizəyəččəwən yəttäbabbäqallu* 'the children eagerly await their vacation'.

Intensity of action or emphasis is also expressed in verbs that have the meanings of **dispersing, scattering**, dividing, distributing among many people and in various

places: መጽሐፍቶ፡ በወለሉ፡ ላይ፡ ተበታተነው፡ ነበር *māshafocčū bāwālālu lay tābātātānw nābbār* 'the books were scattered all over the floor'; የጠላት፡ ሬሳ፡ በጦር፡ ሜዳው፡ ላይ፡ ረጋግፎ፡ ይታይ፡ ነበር *yāṭalat resa bāṭor medaw lay rāgagfo yattay nābbār* 'the enemy dead (lit. 'corpses') were seen scattered all over the battlefield'; ጠረጴዛዎቹን፡ ለያያቸው *iārāppezawoččūn lāyayyaččāw* 'he moved the tables apart'; ነፋሱ፡ ጭሱን፡ በታተነው *nāfasu čəsun bātattānw* 'the wind completely dissipated the smoke'; እናትዮዋ፡ እሻንጉሊቶቹን፡ ለልጆቹ፡ እከፋፈለች *ənnatəyyowa ašangulitoččūn lāləḡoččū akkāffāffäläčč* 'the mother distributed the toys among the children'; መሬቱ፡ ለገበሬዎች፡ ተከፋፈለ *māretu lāgābārewočč tākāffāffälä* 'the land was divided among the peasants'.

70.1.2. **Repetition and frequency of an action:** ይህን፡ ተያታር፡ በመለማመድ፡ ላይ፡ ነን *yəhən tiyatər bāmällāmamād lay nən* 'we are rehearsing this play'; ሰውዮው፡ ሚስቱን፡ ይመታታታል *səwəyyew mistun yəmāitattall* 'the man beats his wife every now and then'; ሐኪሙ፡ የትርፍ፡ እንጀት፡ በሽታ፡ እንዳለብኝ፡ ለማወቅ፡ ሆዴን፡ ደባ በሰ *hakimu yātərɸ anḡät bāššəta əndallābbəññ lāmawāq hoden dābabbāsä* 'the doctor palpated my abdomen to find out whether I have appendicitis'; ትናንትና፡ ማታ፡ ስለገጠመው፡ ችግር፡ ሲያሰላሰል፡ አደረ *tənantəna mata səläḡäṭtāmāw čəggər siyas-sälässəl addärä* 'he spent last night pondering (going over again and again) the difficulties he met with'; ከብት፡ እርቢዎች፡ እየተጓጓዙ፡ የሚኖሩ፡ ሕዝብ፡ ናቸው *kābt arbiwočč əyyätägʷagʷazu yāmmīnoru həzə naččāw* 'cattle breeders are people who live by constantly moving'; ያየሩ፡ ሁኔታ፡ በየቀኑ፡ ይለዋወጣል *yayyāru huneta bāyyäqānu yällāwawwāṭall* 'the weather varies from day to day'; አሞ ጋባ *amogaggäsä* 'speak well of someone often'.

70.1.3. **Infrequency of action ('seldom, off and on'):** ዱሮ፡ ይመጣጣ፡ ነበር *duro yəmāṭaṭta nābbār* 'before he used to come off and on (now he never comes)'; እያዘው ታተረ፡ ይዘንባል *əyyazawātattärä yəzānball* 'it rains off and on'; እዚህ፡ ከራርሞ፡ ሂደ *əzzih kārarmo hedä* 'he spent a few days here and then left'.

70.1.4. The reduplicative may be rendered by 'completely, constantly, all over, all around, all'. Examples: በቃጠሎው፡ የተነሣ፡ ቆዳው፡ ተመላልጧል *bāqatālow yätānəssa qodaw tāmālalṭʷall* 'his skin has peeled all over (his body) as a result of the fire'; ነጋዴው፡ ከላሰፍል *nəggadew kāsasʷall* 'the merchant has gone completely bankrupt'; ልብስ፡ ይለዋወጣል *ləbs yällāwawwāṭall* 'he changes clothes constantly (every day)'; ዝሆኑ፡ አንባሳውን፡ ረጋገጠው *zəhonu anbässawən rāggaggätāw* 'the elephant trampled the lion'; ልጁ፡ ልብሱን፡ በጭቃ፡ ለዋወሰው *ləḡu ləbsun bāčəqa lāwawwäsəw* 'the child soiled his clothes all over with mud'; በብዙ፡ አምባገነር፡ የተነሣ፡ ፊቱ፡

ተቦላጭኗል *bäbäzu ambaḡ^waro yätänässa fitu tāboḷačr^wall* 'his face was scarred all over from his many fights'; አይጧ: ዳቦውን: ሸራረፈችው *ayl^wa dabbowən šārarrä-fäččəw* 'the mouse nibbled the bread all over'; ልጆቹን: በበሰበሰና: እከተማ: ገባ *läḷoč-čün säbassäbännä əkätäma gäbba* 'he gathered all his children together and left for the city'; የሚለቅመው: አተቶ: ፍሬው: ረጋግፏል *yämmiläqmäw aṭto (foraṭto) fərew rägagf^wall* 'because there is no one to gather it, all the fruit has fallen (off the trees)'; ተመራመረ *tämärammära* 'study deeply, research into something'.

70.1.5. **Completion of an action expressed in English by a particle+verb structure:** ደ-በዳቤውን: አጣጥፎ: በከሰ: ከተተ *däbdabbewən aṭafo bākisu kättätä* 'he folded up the letter and put it in his pocket'; ጠረጴዛውን: ማን: አዘበራረቀው? *ṭäräp-pezewən man azzäbärarräqäw?* 'who messed up the tables?'; ወሬው: ተደፋፈነ *wärew tädäffänä* 'the news was hushed up'; የሱ: ምስጋና: አነቃቃት *yässu məsgana annä-qaqqat* 'his compliment perked her up'; እንግዶቹ: ከመምጣታቸው: በፊት: ብትለ ባብሽ: ይሻላል *əngədočču kāmämṭataččəw bəfit bəttäläbbäṣi yəššalall* 'you'd better tidy up (lit. 'it is better if you tidy up') before the guests arrive'; ሥጋውን: ቁራርጣ: ጠበሰችው *səgawən q^wärarṭa ṭäbbäsäččəw* 'she cut up the meat and grilled it'.

70.1.6. **Performance of action in various places ('here and there'):** አጋዘኖች: በአ ትዮሉያ: ሚዳዎች: ላይ: ይዘዋወራሉ *agazānočč bāityoppəya medawočč lay yəzzä-wawwārallu* 'gazelles roam over the plains of Ethiopia'; መውጫ: ፍለጋ: ተፈጠ *māwčə fälläga tä^war^waṭä* 'he ran about looking for an exit'; መኪናዋን: በለነካካት: አልነሣ: አለች *mākinawan səlänäkakkat alənnässa aläčč* 'he tampered with (lit. 'touched here and there') the car and now it won't run' (lit. 'it said "I will not start"'); የኔ: በጤው: ሲለማምን: ውሉ: ቤተ: ክርስቲያን: ያድራል *yäne biṭew siləmməwən wəlo betä krəstiyən yadrall* 'the beggar spends the day begging from place to place and spends the night in a church (yard)'; ዕቃውን: በሞነት: መኪና: አንጓዘ *əqawən bə-čənät mākina agḡ^wag^wazä* 'he transported the goods by truck'; በእንፋሉት: የሚንቀሳ ቀስ: ጆልባ: በወንዙ: ላይ: ይመላለሳል *bäənfaṭol yəmminqäsaqqäs gälba bāwänzu lay yəmmälälläsall* 'a steamboat travels up and down the river'; በጣቶቹ: ጉኔን: ወጋ ጋኝ *bätatočču g^wannen wägaggaññ* 'he poked me (here and there) in the ribs with his fingers'; ጧቱን: በሙሉ: ስላላክ: ነበር *ṭwatun bāmulu səllalak nəbbär* 'I've been running errands all morning'; ነጣጠቀ *nəṭaṭṭäqä* 'he robbed from several people'; ተሸራረፈ *täšārarräfä* 'be chipped in several places'; ተላወሰ *tälawwäsä* 'move about'.

70.1.7. **Multiplicity of objects:** ዳቦውን: ከፈለው *dabbowən käffäläw* 'he cut the bread into two (pieces)', but ዳቦውን: ከፋፈለው *dabbowən käffäläläw* 'he cut the bread

¹For the reduplicative of the 1.2.1.2 verbs, see 87.2.

into several pieces'; **ዕንጨቱን፡ ቁረጠው** *ənčätun q^wärrätäw* 'he cut the wood', but **ዕንጨቱን፡ ቁራረጠው** *ənčätun q^wärarrätäw* 'he cut up the wood'; **አለቱን፡ ገመሰው** *alätun gämmäsäw* 'he split the rock in two', but **አለቱን፡ ገማመሰው** *alätun gämmämäsäw* 'he broke up the rock'.

70.1.8. The reduplicative stem also expresses an **action that is done in a hurry**. Examples: **ድኃው፡ በማለፍ፡ ለማምና፡ ተመለሰ** *dəhaw bämäläda lämamno tämälläsä* 'the poor man did his begging quickly early in the morning [and returned (to his abode)]'; **ልብሴን፡ ለዋውጥ፡ እመጣለሁ** *läbsen läwawəççe amätallä^wh* 'I'll change my clothes quickly and come'; **ሹሮ፡ ሆራርታ፡ ምሳዋን፡ በላች** *šuro sārarta masawan bällačč* 'she quickly fixed some *šuro*-sauce and ate her lunch'.

In the following examples the element of haste may also be stressed by the particle -ና *-nna* attached to the verb: **በሉ፡ ቀማምሱና፡ እንሂድ** *bälu qämaməsunna ənna^hid* 'OK, have a quick bite and let's go'; **ምሳውን፡ በላላና፡ ሂደ** *masawən bällallanna hedä* 'he hurriedly ate his lunch and left'; **ለባብሰና፡ እንሂድ** *läbabsənna ənna^hid* 'dress quickly and let us move'; **ማገደውን፡ ሰባብሩና፡ እንሂድ** *magädowən säbabrunna ənna^hid* 'hurry up and gather the firewood and then let's go'.

70.1.9. The multiplicity of an action may also comprise the **prolongation of or the slackening** of an action. The action is then, so to say, diluted and the reduplicative expresses an attenuated action. It may also be rendered by 'sort of, somewhat, somehow, some, rather'. Examples: **ልጁ፡ በክፍሉ፡ ውስጥ፡ ተኗኗጠ** *läḡu bākəflu wəst tär^war^watä* 'the child pattered about the room'; **ልጃገረዲቱ፡ ፊቷን፡ በፑድር፡ ቀባባች** *läḡagäräditiu fit^wan bäpudər qäbabbäčč* 'the girl dabbed her face with powder'; **ራሱን፡ ደባብሶ፡ መልሰ፡ ሰጠ** *rasun däbabso mäls sättä* 'he sort of scratched his head and replied'; **ትላንት፡ አይመልስም፡ ነጠሮ፡ ግን፡ ይመላልሳል፡ በሰ፡ ነው፡ ማለት፡ ነው** *təlant aymäl-ləsəmm näbbär, zare gən yämälalləsall, bäggo näw malät näw* 'yesterday he was not responding; today, however, he responds somewhat; it means he is better'; **ውሻውን፡ አሻሽው** *wəššawən ašaššäw* 'he patted the dog'; **መጽሐፍ፡ ይገላልጣል** *məšhaf yəḡälallətall* 'he is leafing through a book'; **በርቦራና፡ ቅቤ፡ ለዋውሳ፡ በዳቦ፡ በላች** *bärbärrenna qəbe läwawsa bädabbo bällačč* 'she mixed pepper and butter and ate it with bread' (it implies casual or hurried eating); **እንግዶቹ፡ መመጣጣት፡ ይዘዋል** *əngədoččəu mämätatət yəzäwall* 'the guests are slowly arriving' (lit. 'they have begun the slow arriving'); **የማገደ፡ ዕንጨት፡ ሰባብሪ** *yəmagädo ənčät säbabri* 'gather (lit. 'break') some firewood'; **ቁርስ፡ ቀማምሳ፡ ልብስ፡ አጠባ፡ ያዘች** *qurs qämamsa läbs atäba yazäčč* 'she ate some breakfast and started doing the laundry'; **ልጁ፡ ቢያስችግር፡ ጊዜ፡ መታታሁት** *läḡu biyasčäggar gize mätattahu* 'because the child misbehaved I

hit him a little'; ልብሴ: አዳድፏል *lahse adadj* 'all 'my clothes are rather dirty' (or 'getting somewhat dirty', but also 'all my clothes are soiled'); አነባበበ *anäbabbäbä* 'he read a few lines or casually'; አዘጋገመ *azägaggämä* 'walk rather slowly'.

70.1.10. With verbs designating the time of day, the reduplicative expresses the meaning 'it is getting [expression of time]'. Thus, ነጋ *nägga* 'it dawns': ነጋጋ *nägagga* 'it is beginning to dawn, it is dawning'; መሽ *mäššä* 'it is dark': መሽሽ *mäššäššä* 'it is getting dark (in the evening)'; ረፈደ *räffädä* 'it is midmorning': ረፋፈደ *räffäffädä* 'it is getting late in the morning, it is approaching forenoon'; አረፋፍዶ: መጣ *aräfafdo mäṯṯa* 'he came rather late (in the morning)'.

The same meaning is expressed with colors: ጨለመ *čällämä* 'it is dark': ጨላለመ *čällallämä* 'it is getting dark'; ቀላ *qälla* 'be red': ቀላላ *qälalla* 'it is reddening, it is beginning to get red'.

70.1.11. According to the context, the tone, the attitude, or the structure of the verb or noun (object suffix pronouns, determination, and so on), the reduplicative of the same verb may express an **attenuated** or an **intensive action**. Thus, ዶሮዋ: ገብ ሱን: ለቃቀመችው *dorowa gäbsun läqaqämäččəw* 'the hen ate up (pecked up) all the barley', but ማገዶ: ለቃቅሜ: መጣሁ *magädo läqaqəmmə mäṯṯa* 'I gathered some wood and came back' (also, 'I'll be back'); ከብቶቹ: ለሁሉን: በላሉት *käbioččəw əhlun bälallu* 'the cattle ate up all the grain', but ከብቶቹ: ለሁሉ: በላሉት *käbioččəw əhəl bälallu* 'the cattle fed'; የእሳት: ገሞራው: ፍላት: በአቅራቢያው: የነበረች: አንዲት: መንደርን: ቀባበረ *yäsət gämoraw fəlat bäaqrabbiyaw yänäbbäräčč andit määndärən qäbabärä* 'the lava from the volcano completely buried a nearby village', but ምስኪኑን: ከቤተ: ክርስቲያን: ንድ: ቀባብረው: ተመለሱ *məskinun käbetä krastiyən g'aro qäbabrəw tämälläsu* 'they buried the poor man in the back of the church rather unceremoniously (or 'in a shallow grave') and returned'; ትንሽ: በዘንብ: ጊዜ: ዕጻዋቱ: ለማማ *tənnəs bizänb gize əšəwatu lämma* 'as soon as it rained a little, all the plants blossomed', but ትንሽ: በዘንብ: ጊዜ: ደርቆ: የነበረው: ዕጻዋት: ለየለማማ: ነው *tənnəs bizänb gize dərqo yänäbbärəw əšəwat əyyälämma näw* 'as soon as it rained a little, the plants that were once dry are becoming somewhat green' (the attenuated action because of ለየለማማ); ሰውዬው: ሚስቱን: ይመታታታል *səwəyyew mistun yəmətattatall* 'the man is always beating his wife', but ሚስቱ: ስታስቸግረው: ይመታታታል *mistu səttasčəggəw yəmətattatall* 'when his wife bothers him he sometimes beats her' (not violently, i.e., 'disciplines her'); ዛሬ: ማታ: ለየለ: ሰካክኗል *zare mata əyyälä säkakar* 'all 'Ayyälä is somewhat tipsy this evening', but ሰርገኛው: ሰካክሮ: ነበር *sərgäñəw säkacro näbbär* 'everybody in the wedding party was drunk'; አካፍቶ:

ኑር: መሬቱ: ረጣጥቧ *akkafto nuro märetu rätaṭb* 'all 'as it has drizzled a little, the soil is rather damp', but ሰዘንብ: አድር: መሬቱ: ረጣጥቧ *sizänb adro märetu rätaṭb* 'all 'as it was raining all night, the soil has become soaked; መጋዘኑ: ውስጥ: የነበረውን: እቃ: መንደርተኞቹ: ሰራረቁት *mägazānu wəst yänäbbärəwən əqa mändä-rätännöčču sārarräqut* 'the villagers stole all the things that were in the storage', but ሒሳብ: ሹሙ: ገንዘብ: ሳይሰራርቅ: አልቀረም *hisab šumu gänzäb saysārarrəq al-qärräm* 'the accountant probably pilfered some money' (perhaps 'a small amount'); ቀለብ: ስትገዛዛ: ዋለች *qälläb səttägäzazza waläčč* 'she spent the day (intensively) shopping for food items', but ቀለብ: ልትገዛዛ: ሂዳለች *qälläb lættägäzazza hedalläčč* 'she's gone to buy some items of food' (attitude of the speaker is somewhat casual); አሁንስ: እግራ: ነቃቃ *ahunəss əgre näqaqqa* 'well, my feet are all cracked up', but አይ! እግኗ: ነቃቃ *ay! əgr'a näqaqqa* 'a pity! Her feet are cracking up'; ቲማቲሙ: ቀላላ *timatimu qälalla* 'the tomatoes are turning red', but አልማዝ: ቀላልታለች *almaz qälaltalläčč* 'Almaz has reddened' (that is, 'she has a very healthy look'); መጽሐፍ: መመራመር: ይወዳል *məšhaf mämäramär yəwäddall* 'he likes looking into (or 'examining') books as a matter of course (habitually and with interest)', but መጽሐፍ: ስመራምር: ዋለሁ *məšhaf səmārammar walh* 'I spent the day browsing through books (with purpose, but without a specific aim)'; የሐረር: አካደሚ: መኩንኖች: በየተማራ: ቤት: እየዘሩ: ወጣቶቹን: መሳምለው: ተመለሱ *yäharär akadämi mäkw ännənočč bäyyätämari bet əyyäzoru wättatoččun mämläw tämalläsu* 'the officers from the Harar Military Academy went to schools to recruit (rather hastily) youth'², but ደርግ: ወጣቱን: መሳመለው *därḡ wättatun mämläw* 'the junta carried out a mass conscription'.

Other isolated meanings: ሉሚ: መራርጣ: ገዛች *lomi mārərta gäzzačč* 'she bought limes selectively' (i.e., 'she selected only the good ones'); እየሠራራ: ራሱን: ችሏል *əyyäsärarra rasun čəl* 'all 'he has managed (to take care of himself) by doing odd jobs'.

70.1.12. A transferred meaning is expressed in ሸፋፋነ *šəfəfəni* 'cover up, whitewash', from ሸፈነ *šəfəni* 'cover': e.g., መንግሥቱን: ሳለማሳፈር: ሰለ: የሚነስትሩን: ሥልጣን: ዘለልነት: ሸፈኑስት *mängəstun läləmasaffär silu yäministrun səltan zällälənnät šəfəfänüllät* 'in order not to embarrass the government they covered up the minister's abuse of power'.

¹For the form of the reduplicative in the verbs 1.2.1.2, see 87.2.

²Note that ተመለሱ is not translated.

The reduplicative stem *i* is used with all the morphemes of the derived stems. Note especially its usage with the prefix *tä-* for the expression of reciprocity (see 72.4)

For the reduplicative stem of the quadriradicals 1.2.1.2, see 87.2.

70.1.13. CONJUGATION

The reduplicative of type A is ነጋገረ *nägaggärä*; of type B it is ፈላለገ *fälallägä*; of type C it is መራረከ *märarräkä*. The conjugation is the same for types A, B, and C.

Perfect	ነጋገረ	<i>nägaggärä</i>
Imperfect	ይነጋገር	<i>yanägaggär</i>
Jussive	ይነጋገር	<i>yanägag(ə)r</i>
Imperative	ነጋገር	<i>nägag(ə)r</i>
Gerund	ነጋገሮ	<i>nägagro</i>
Participle	ነጋገሪ	<i>nägagari</i>
Verbal noun	መነጋገር	<i>mänägagär</i>
Instrumental	መነጋገሪያ	<i>mänägagäriya</i>

The reduplicative of the ሞገሰ *moggäsä*-class (that is, the rounded labials *b, m, f* (for which see 69.1.5) is ሞጋሰ *mogaggäsä*, also pronounced *m^wägaggäsä*. The reduplicative of the labiovelars of type C ቋጠረ *q^waṭṭärä* (for which see 69.1.1) is ቋጠረ *q^wäṭṭärä*. The reduplicative of the rounded labials of type C ማረጠ *m^warrätä* (for which see 69.1.9) is *m^wärarrätä*, written ሞራረጠ.

71. *tä*-stem

71.1.1. The *tä*-stem is the normal expression of the **passive** of transitive verbs. Examples: ገደለ *gäddälä* (type A) 'he killed': ተገደለ *tägäddälä* 'he was killed'; ጨመረ *čämmärä* (type B) 'he added': ተጨመረ *täčämmärä* 'it was added'; ማረከ *marräkä* 'he took prisoners': ተማረከ *tämarräkä* 'he was taken prisoner'; ላመ *samä* 'he kissed': ተላመ *täsamä* 'he was kissed'; ሰባረ *säbabbärä* 'he smashed to bits': ተሰባረ *täsäbabbärä* 'it was smashed to bits'.

The morpheme *tä-* is added to verb forms that have no prefix. Thus, perfect ተሰበረ *täsäbbärä*, imperative ተሰበር *täsäbär*, gerund ተሰብሮ *täsäbro*, participle ተሰባሪ *täsäbari*.

For the assimilation of the morpheme ተ to the following consonant in the imperfect, jussive, and verbal noun, see 71.17.

For the *tä*-stem of the verbal class አሰረ *assärä* and of the quadriradicals አነከሰ *anäkkäsä*, see 80.2.1; 88.4.

71.2. Another important function of the *tä*-prefix is to change a transitive verb into an **intransitive** one. Thus, መጽሐፉን: መለሰ *māshafun mälläsä* 'he returned the book', but ከተማሪ: ቤት: ተመለሰ *kätāmari bet tämälläsä* 'he returned from school'; ልብሱን: ለወጠ *lābsun läwwätä* 'he changed his clothes', but በጣም: ተለወጠ *bätam tällawwätä* 'he changed a lot'; ልጁ: ልብሱን: ደበቀ *läḡu lābsun däbbäqä* 'the child hid his clothes', but ልጁ: ተደበቀ *läḡu tädäbbäqä* 'the child hid'; ሰዎቹ: ዕንጨት: ሰበሰቡ *säwočču ənčät säbäsäbu* 'the people gathered wood', but ሰዎቹ: ተሰበሰቡ *säwočču täsäbbäsäbu* 'the people gathered together, assembled'.

Needless to say, all the above-mentioned verbs in the *tä*-stem have also a passive meaning: thus, ተመለሰ *tämälläsä* 'it was returned', ተለወጠ *tällawwätä* 'it was changed', and so on.

71.3. Occasionally, if the intransitive verb has an *a*-stem, the *tä*-stem is formed from the *a*-stem and not from the basic stem. Thus, ተፈላ *tä-fällä* 'it was boiled, it was made to boil' does not go back to ፈላ *fälla* 'it boiled' (intransitive), but to አፈላ *a-fälla* 'he boiled' (transitive); ተብራ *tä-bärrä* 'it was lit, lighted' does not go back to ብራ *bärrä* 'be alight, be lit' (intransitive), but to አብራ *a-bärrä* 'turn on the light' (transitive).

71.4. For verbs whose basic meaning is expressed by the *a*-stem (see 73.12), such as አነበበ *anäbbäbä* 'read', አደረገ *adärrägä* 'do', አበጠረ *abäṯṯärä* 'winnow', አጠፈ *anäṯṯäfä* 'spread out', the passive meaning is expressed by the prefix *tä*- added to the basic stem. Thus, the passive of አነበበ *a-näbbäbä* is ተነበበ *tä-näbbäbä* 'be read' (from *ነበበ *näbbäbä); the passive of አደረገ *adärrägä*, is ተደረገ *tä-därrägä*.

71.5. The concept of the intransitive comes close to that of the **reflexive** rendered by 'oneself, himself, by himself, by itself'. Thus, ለየ *läyyä* 'he separated' (trans.): ተለየ *täläyyä* 'he/it separated (intr.), he dissociated himself'; ሰበረ *säbbärä* 'he broke' (trans.): ተሰበረ *täsäbbärä* 'it broke, it broke by itself'; አጠበ *aṯṯäbä* 'he washed' (trans.): ታጠበ *taṯṯäbä* 'he washed himself'; ቀደደ *qäddädä* 'he tore' (trans.): ተቀደደ *täqäddädä* 'it tore (intr.), it tore by itself'; ሸሸገ *šäššägä* 'conceal' (trans.): ተሸሸገ *täšäššägä* 'he concealed himself'; ደባለቀ *däballäqä* 'he mixed' (trans.): ተደባለቀ *tädäballäqä* 'he merged himself (with others), he mingled' (intr.).

Here again, all the above-mentioned verbs may be rendered as passive verbs: 'it was separated, it was broken', and so on.

Note that the meaning of the reflexive may also be expressed by the basic verb followed by ራሱ- *ras-* with the appropriate suffixes: thus, ሲሰሩ *rasun säddäbä* 'he insulted himself'. For more details, see 24.1.

71.6. The activities connected with the parts of the body are often expressed by the verb in the *tā*-stem, the noun having the marker of the direct object. As for the verb, it may be used with or without an object suffix pronoun. Examples: እጁን፡ ታጠበች (or ታጠበችው) ጻጀጃጃጃጃጃጃ (or *taṭṭāhācēcē*) 'she washed her hands'; ለበዓሉ፡ ጸጉሩን፡ ሹሩባ፡ ተሠራች (or ተሠራችው) *lāhāalu šāgur* 'an *šurrubba* *tāsarra*cēcē (or *tāsarra*cēcē) 'she had her hair braided for the festival'. For more examples, see 41.22.

71.7. The *tā*-stem in the imperfect, affirmative and negative, in the relative imperfect, and in the participle of transitive and intransitive verbs may also render the meaning '-ible, -able'. Examples: አንጻንድ፡ ዓላዎች፡ የሚበሉ፡ ናቸው *andand asa-wocē yāmmibbällu načēcāw* 'some fish are edible'; እነዚህ፡ አትክልቶች፡ የሚበላሹ፡ ስለሆኑ፡ በግብርናው፡ ውስጥ፡ አስቀምጧቸው *ənnāzzih atkətočē yāmmibbālaššu səlāhonu bāmaqāzqāzaw wəst asqāmməciyačēcāw* 'as these vegetables are perishable, keep them in the refrigerator'; ደብረ፡ በዘን፡ በቀላሉ፡ የሚደረስ፡ ገጽም፡ አይደለም *dābrā bizān bāqällalu yāmmiddārräs gādām aydällämm* 'Dābrā Bizen is not an easily accessible (or 'reachable') monastery' (lit. 'easily that-it-is-accessible it-is-not'); ይህ፡ መጽሐፍ፡ የሚነበብ፡ ነው *yəh māšhaf yāmminnābbāb nāw* 'this book is readable' (or, 'is to be read' as an assignment).

In the negative: እነዚህ፡ ዕጽዋት፡ አይበሉም *ənnāzzih əšāwat ayabbällumm* 'these plants are not edible'; የንጉሠ፡ ነገሥት፡ ስልጣን፡ የማይደረር፡ ነው *yānəgusā nāgəst səlān yāmmayəddāffār nāw* 'the emperor's power is inviolable'; የማይነበብ፡ ጽሑፍ፡ ጸሓፊዋን፡ በጣም፡ አስቸገራት *yāmmayənnābbāb šəhfātu šāha fiwan bātam asčəggərat* 'his illegible writing gave the secretary a lot of trouble'; የማይለወጥ *yāmmayəllāwwāṭ* 'immutable'; የማይበላሽ *yāmmayəbbālašš* 'imperishable'; የማይበገር *yāmunayəbbāggār* 'impregnable'.

71.8. It also has the meaning 'permissible' in the affirmative or negative. Examples: በሽተኛ፡ ከሆኑ፡ በጾም፡ ቀን፡ ሥጋ፡ ይበላል *bāššətānānā kāhonu bāšom qān səga yəbbällall* 'if one is sick it is permissible to eat meat on fasting days'; ቤተ፡ ክርስቲያን፡ ውስጥ፡ ሲደከም፡ ይቀመጣል *betä krəstiyān wəst siddākkām yəqqāmmätall* 'it is permissible to sit in a church when one is tired'; ሆስፒታል፡ ውስጥ፡ ሲጋራ፡ አይጠጣም *hospital wəst sigara ayəttāttamm* 'it is not permissible to smoke in a hospital'.

71.9. The affirmative or negative imperfect in the *t*-stem also has the meanings 'is to do, is to be done, can be, cannot be'. Examples: የሚፈተል፡ ጥጥ፡ የለም *yāmmiffätäl ṭəṭ yällämm* 'there is no cotton to spin'; የሚነበብ፡ ስጠኝ *yāmminnābbāb səlāññ* 'give me something to read' (lit. 'that can be read'); ምግብን፡ በሙሉ፡ በልቶት፡

ኖሮ፡ ምንም፡ የሚቀመስ፡ አላገኘሁም *məgbun bāmulu bāltot noro mənəmm yämmiq-qämmäs alagāññāhum* 'as he had eaten all the food, I didn't find anything to eat' (lit. 'that can be eaten, that is to be eaten'); የሚለበስ፡ ምንም፡ የለኝም *yämmillābbās mənəmm yällāññəmm* 'I have nothing to wear' (lit. 'that can be worn' or 'that is wearable'); የሚሸጡ፡ -በብ፡ መጽሐፍች፡ አሉን *yämmiṣṣātu bəzu māšhafōčč allun* 'we have many books for sale' (lit. 'that are to be sold'); ዕንጨቱ፡ አይፈለጥም *ənčātu ayəffäl-lätəmm* 'the wood cannot (easily) be split'.

In the structure of the relative imperfect+ነው *nāw*: ይህ፡ ቤት፡ የሚቀባ፡ ነው *yəḥ bet yämmiqqābba nāw* 'this house is to be painted'; እነዚህ፡ ዶሮዎች፡ የሚጠበሱ፡ ናቸው *ənnāzzih dorowočč yämmiṭṭābbäsu naččəw* 'these chickens are for roasting' (that is, 'meant for roasting, not for broiling').

With the participle: ወረቀቱ፡ በቀላሉ፡ ተቀዳጅ፡ ነው *wäräqātu bäqällalu tāqādağ nāw* 'the paper tears easily'; ዓለሚቱ፡ ተወዳጅ፡ ጠባይ፡ አላት *alämitu täwädağ ṭäbay allat* 'Alämitu has a likable character'; ሰው፡ ተሰባሪ፡ ነው *səw täsäbari nāw* 'man is fragile' (lit. 'breakable'); ተገዳዩ፡ የት፡ አለ? *tägädayu yät allä?* 'where is the person who is to be executed?'; ጦርነቱ፡ ካልቆመ፡ ሁላችንም፡ ተሰዳጅ፡ ነን *torənnātu kalqomä hulaččənəmm täsädağ nən* 'if the war doesn't stop, all of us are likely to become refugees'; ተለዋዋጭ *täləwawəč* 'changeable'.

Note that the 2d radical of the participles may also be geminated: thus, *täqāddağ*, *täsäbbari*, *tägäddayu*, and so on.

71.10. The *tā*-stem also expresses a **generalized impersonal** meaning ('one') or a normative meaning with the implication that the action is the normal thing to do. It is used with transitive or intransitive verbs, in the 3d person, affirmative or negative, with any verb form. See also 67.3.2; 67.3.3.

Examples: ሦስት፡ ቀን፡ ይኬድና፡ ባራተኛው፡ ይደረሳል *sost qän yəkkeḍanna barattāññaw yəddärrəsäl* 'one travels for three days and arrives on the fourth'; ኢትዮጵያ፡ ውስጥ፡ ጥሬ፡ ሥጋ፡ ይበላል *ityoppaya wəst ṭərə saga yəbbällall* 'in Ethiopia one normally eats raw meat' (or, 'it is customary to eat raw meat in Ethiopia'); መጸመሪያ፡ ወደላይ፡ ይወጣና፡ ከዚያ፡ ወደታች፡ ይወረዳል *mägğämmäriya wädälaj yəwwäṭṭanna kəzziya wädätačč yəwwärrädall* 'one ascends (the hill) first and then comes down'; በደንብ፡ ሳይበሉ፡ ጤነኛ፡ ይኮናል? *bädənb sayəbälu ṭenāñña yəkkonall?* 'can one be healthy without eating well?'

In the negative: እንግሊዝ፡ በቀኝ፡ አይነዳም *əngliz bäqāññ ayənnäddamm* 'in England one doesn't drive on the right' (or, 'it is not permissible to ride on the right'); እህል፡ የቅምጥ፡ አይፈጭም *əhəl yäqəmməṭ ayəffäččəmm* 'one doesn't grind grain sit-

ting down'; **እዚህ፡ አገር፡ ያልተደሰቱ፡ የትም፡ አይደሰቱ** *əzzih agär yaltädässātu yä-təmm ayəddässātu* 'if one is not happy in this country, one will be happy nowhere else' (lit. 'where will one be happy?'); **አንድ፡ እንጆራ፡ በሌቶ፡** (or **ተበሌቶ፡ አይጠገብም** and **əñğära bälto** (or **täbälto**) *ayəttägğäbəmm* 'one is not satiated eating (only) one *əñğära*-bread'.

71.11. With the other verb forms the *tä*-stem has a **descriptive** meaning. Examples: **ቁልቁለት፡ ተወረደና** (or **ተወርዶ**)፡ **አዳር፡ ሆነ** *qulqulät täwärrädänna* (or *täwärdö*) *adar honä* 'we went down (lit. 'one went down', or 'being gone down') the hill and camped for the night'; **ከምሽቱ፡ ሁለት፡ ሰዓት፡ ሲሆን፡ ራት፡ ተበሌቶ፡** (or **ተበላና**)፡ **አራት፡ ሰዓት፡ ላይ፡ ተተኛ** *kämässätu huläit säat sihon rat täbälto* (or *täbällanna*) *aratt säat lay tätäñña* 'dinner was eaten at eight (lit. 'two') o'clock and at ten (lit. 'four') everybody went to bed' (lit. 'one went'); **ተኑር፡ ተኑር፡ ይሞታል** *tänuro tänuro yəmmotal* 'one lives and eventually dies'; **ዛሬ፡ ተሂዶ፡ ነገ፡ ይገባል** *zare tähido nägä yəggäbball* 'one journeys today and arrives tomorrow' (lit. 'it is traveled today and it is arrived tomorrow'); **ዛሬ፡ ጥሩ፡ ቅዳሴ፡ ተቆመ** *zare tərū qəddase täqomä* 'today a good Mass was performed' (lit. 'was stood'); **ከዛሬ፡ ጀምሮ፡ እዚህ፡ አይተኛ፡ ብያለሁ** *käzare gəmmaro əzzih ayättäña bayalläh* 'I have proclaimed that henceforth one may not sleep here' (**አይተኛ** *ayättäña*, jussive).

71.12. With conjunctions: **ሦስት፡ ሰዓት፡ ከሄዱ፡** (or **ከተሄደ**)፡ **በኋላ፡ ሞሻው፡ እየተቀረበ፡ ይሄዳል** *sost säat kähedu* (or, *kätähedä*) *bäh'ala wasšaw əyyätäqärräbä yähedall* 'after traveling (or, 'after one has traveled') for three hours the cave gets nearer' (freely, 'one approaches the cave'); **ትናንት፡ ሲለቀስ፡ ውሎ፡ ዛሬ፡ ደግሞ፡ ሲሣቅ፡ ሞለ** *tanant silläqqäs wəlo zare dägmo sissaq walä* 'yesterday people were mourning and today they were all laughing' (lit. 'yesterday spending the day while one mourned, today he spent the day while one laughed'); **ሕይወት፡ አንዴ፡ እየተለቀሰ፡ አንዴ፡ እየተሣቀ፡ ይገፋል** *həywät ande əyyätäläqqäsä ande əyyätäsaqä yəggäffall* 'life goes on now by crying, now by laughing', or 'in life one is now crying, now laughing' (freely, 'life has its ups and downs'); **እህል፡ ሲጠፋ፡ ምን፡ ሊኮን፡ ነው?** *əhal siqäfa mən likkon näw?* 'what would one do when there is no more food to eat?' (lit. 'when food is missing').

71.13. Note that in the normative expression (that is, 'something is normally done'), the subject is indetermined. Thus, **ነፍሱ፡ ገዳይ፡ ይገደላል** *näfsä gäday yəggädälall* (*gäday* without the article) 'a murderer is usually executed' as against **ነፍሱ፡**

ገዳዩ፡ ደገደላል *näfsä gäday-u yaggäddälal* (ገዳይ *gäday* with the article) 'the murderer will be executed'. In a saying: ንጉሥ፡ አይወቀስ፡ ሰግይ፡ አይታረስ *nəgus ayəw-wäqqäs sämay ayəttarräs* 'a king cannot be reprimanded, (just as) the sky cannot be ploughed', as against ንጉሡ፡ አይወቀስም *nəgus-u ayəwwäqqäsəmm* 'the king is never criticized'.

71.14. The *tä*-stem may also have an overtone of **irony and sarcasm**. The utterance is then spoken with a rising intonation. The verb may be transitive or intransitive, and it is used in the 3d person. Examples: ሱፍ፡ ተለበሰ፡ ደኩራል *suf täläbbäsänna yəkk'ärrall* '(look at him), he puts on a wool suit and is all vain (arrogant)'; ይህም፡ ኑሮ፡ ተባለ! *yəhəmm nuro täbalä!* 'so this is what they call life!' (or, 'you really call this life?'); አሃ፡ ተሰለጠነ! *aha täsälättänä!* 'so you think that you are civilized!'; መስቲካ፡ ታኘኸና፡ ሊሰለጠን! *mästika taññäkänna lissälättän!* 'so you chew gum and you think you are civilized!'; ሊተኛ!, or ሊተኛ፡ ነው!, or መተኛቱ፡ ነው! *littäñña!*, or *littäñña näw!*, or *mättäññatu näw* 'so you are going to bed!'; ሥራ፡ አለቀና፡ ሊታረፍ፡ (or መታረፍ፡ ነው) *səra alläqänna littarräf* (or *mättaräfu näw*) 'so you think that your work is finished and that you are going to rest?'; (ብዙ)፡ መንገድ፡ ተሂዶ፡ (or ተሂደና)፡ መደከሙ፡ ነው *(bəzu) mängäd tähido* (ortähedänna) *mäddäkämu näw* 'so you think that you walked a long way and you are already tired!'

71.15. There is a series of verbs for which the **basic** meaning is expressed by the *tä*-stem only.

Triradicals of type B: ተሸበረ *täšäbbärä* 'become panicky', ተሸከመ *täšäkkämä* 'carry a load', ተቀመጠ *täqämmätä* 'sit down', ተቀየመ *täqäyyämä* 'hold a grudge', ተከተለ *täkätälä* 'follow', ተደሰተ *tädässätä* 'enjoy, be happy', ተጠየረ *tätäyyäffä* 'loathe'. The causative of these verbs is formed with *as-* (see 74.9).

For ተበደረ *täbäddärä* 'borrow money', ተዋሰ *täwasä* 'borrow an object', ተቀበለ *täqäbbälä* 'receive', and ተጉነጢ *täg'änäččä* 'take a gulp', see *a*-stem (see 73.13).

For the verbs ታገህ *taggäsä*, ታገለ *taggälä*, going back to verbs beginning with *h*: *θ*, see 80.2.2.

71.16. Denominatives formed from the verbs with the *tä*-stem: ተደሰተ *tädässätä* 'rejoice' (from ደስታ *dässəta* 'joy'); ተጉነጢ *täg'änäččä* 'take a gulp' (from ጉንጭ *g'ənč* 'mouthful [of liquid]'); ተዘወተረ *täzäwättärä* 'be frequent' (from ዘወተር *zäwätər* 'frequently').

For passive verbs with the *tä*-stem governing the direct object *-n* (as in ጃንግዬን፡ ተሰረቅሁ *šanጃye-n tä-särräqhu* 'I was robbed of my suitcase'), see 41.17.

71.17. CONJUGATION

In the forms in which the *t* of the prefix *t(ä)* is in contact with the 1st radical it is assimilated. As a result, the 1st radical is geminated in the imperfect **ዩነገር** *yännäggär* for **yätnäggär*, in the jussive **ዩነገር** *yännäggär* for **yätnäggär*, in the verbal noun **መነገር** *männägär* for **mätinägär*, and in the instrumental **መነገሪያ** *männägäriya* for **mätinä-gäriya*.

In type A the 2d radical is geminated in the perfect and imperfect. In type B the 2d radical is geminated in the perfect, imperfect, gerund, and participle.

The vowel of the 2d radical is *ä* in the perfect, imperfect, jussive, imperative, and verbal noun.

The prefixes in the 6th order preceding the geminated 1st radical are pronounced with the vowel *a*. Thus, **አይገደልም** *ayəggäddäləmm* 'he won't be killed', **አትገደልም** *attəggäddäləmm* 'she won't be killed', **አላገደልም** *aləggäddäləmm* 'I will not be killed'.

	Type A		Type B	
Perfect	ተነገረ	<i>tänäggärä</i>	ተፈለገ	<i>täfällägä</i>
Imperfect	ዩነገር	<i>yännäggär</i>	ዩፈለገ	<i>yəffälläg</i>
Jussive	ዩነገር	<i>yännäggär</i>	ዩፈለገ	<i>yəffäläg</i>
Imperative	ተነገር	<i>tänägär</i>	ተፈለገ	<i>täfäläg</i>
Gerund	ተነገሮ	<i>tänägro</i>	ተፈለጎ	<i>täfälləgo</i>
Participle	ተነጋሪ	<i>tänägari</i>	ተፈለገ	<i>täfällagi</i>
Verbal noun	መነገር	<i>männägär</i>	መፈለገ	<i>məffälläg</i>
Instrumental	መነገሪያ	<i>männägäriya</i>	መፈለገያ	<i>məffällägiya</i>

From **ነገረ** *näggärä* 'say, tell, speak'; from **ፈለገ** *fällägä* 'seek, want'.

Note that the gerund of **ተቀመጠ** *täqämmätä* is *täqämməto* or *täqämməto*, but the 1st person is **ተቀምጤ** *täqämmäççe* (with geminated *m*).

72. *tä*-stem with type C

72.1. The verb of type C preceded by *tä*- expresses the **passive**, as is true of any type preceded by *tä*- (see 71.1.1). Examples: **ማረከ** *marräkä* 'he took prisoners': **ተማረከ** *tä-marräkä* 'he was taken prisoner'; **ማሰሰ** *m^wassäsä* 'wipe away': **ተማሰሰ** *täm^was-säsä* 'be wiped away'; **ቋጠረ** *q^waftärä* 'tie': **ተቋጠረ** *täq^waftärä* 'be tied'.

For *tä*+type C of verbs other than the triradicals, see the various verbal classes.

72.2. There are verbs in the triradicals as well as in the other verbal classes which occur only in the *tā*-stem having a basic meaning, and not a passive one. Thus, ተማኩተ *tāmak* 'vow', ተሻገረ *tāšaggärä* 'cross, cross over', ተቃጠለ *tāqattälä* 'burn, be on fire', ተናፈጠ *tānaffätä* 'blow one's nose', ተጋደመ *tägaddämä* 'lie down', ተጣደፈ *tätaddäfä* 'hasten', ተማጠነ *tāmaṭṭänä* 'appeal, supplicate', ተሳለቀ *tāsalläqä* 'jest, laugh at', ተጫረተ *täčarrätä* 'make a bid'. For the other verbal classes, see below.

The causative of these verbs is formed with the prefix *at- (see 76.9).

72.3. The following verbs are denominatives: ተራቂተ *tāraqqätä* 'be naked' (from ተራቂት *raqut* 'nakedness'); ተሻረከ *tāšarräkä* 'become a partner' (from *šarik* ሻረክ 'partner', from Arabic); ተሻረጠ *tāšarrätä* 'establish rules' (from ሻርጥ *šärt* 'condition', an Arabic loanword).

72.4. Any verb of type A or B may be converted into a type C. When preceded by *tä*- (the paradigm being ተቃተለ *tāqattälä*) it expresses **reciprocity or participation**, that is, 'do something against one another, to one another, with one another, together, for one another, among one another, each other'.

Examples for triradical transitive verbs: ተጋደሉ *tägaddälu* 'they killed each other' (from ገደለ *gäddälä* 'kill'); ተማኩሩ *tāmakäru* 'they consulted one another'; ተሳመዱ *tälammädu* 'they got used to one another' (or, 'they got used to something'); ዳዕውን: ተካፈሉ *dabbowan tākaffälu* 'they divided the bread among themselves'; ተቃመሱ *tāqammäsu* 'they partook of food'; ተቃረጡ *tāqarrätu* 'they shared in an ox bought in common'.

From quadriradicals: ተፈናከቱ *täfanakkätu* 'they broke each other's heads' (from ፈነከተ *fänäkkätä* 'split someone's head'), ተደባደቡ *tädäbaddäbu* 'they hit each other' (from ደበደበ *däbäddäbä* 'hit'), ተለፋለፉ *täläfalläfu* 'they argued' (from ለፈለፈ *läfalläffä* 'chatter').

From the *a*-stem of intransitive verbs: ውለ: ተፋረሱ *wäl täfarräsu* 'they breached each other's contractual obligation' (from አፈረሰ *a-färräsä* 'destroy, breach' going back to the intransitive ፈረሰ *färräsä* 'be destroyed'); ደም: ተፋሰሱ *däm täfassäsu* 'they shed each other's blood' (from አፈሰሰ *a-fässäsä* 'spill', from ፈሰሰ *fässäsä* 'be spilled'); ተቋሰሉ *täq'ässälu* 'they wounded each other' (from አቋሰለ *a-q'ässälä* 'wound', from ቋሰለ *q'ässälä* 'be wounded').

72.5. **Reciprocity and participation** may also be expressed by the prefix *tä*- with the reduplicative stem. Thus, ተነካከሱ *tänäkakkäsu* 'they bit each other', ተሰዳደቡ *täsäddäbu* 'they insulted each other', ተሰዳደዱ *täsäddädu* 'they sent one another', ተመካከሩ *tämäkakkäru* 'they discussed a problem together'.

†+reduplicative stem may also be combined with *h*---*ɟC*: e.g., ከኔ፡ ባለቤት፡ ጋር፡ ትተዋወቁ፡ ናኗል? *kāne baläbet gar tattäwawwäqu nor^wall?* 'did you know my husband?' (lit. 'with my husband did you know one another?'). For more examples, see 72.10; 109.56.

Note that the verbs of the class 1.2.2 normally use only the *tä*+*C* type and not *tä*+reduplicative stem. Thus, from ከሰሰ *kässäsä* 'accuse': ተካሰሱ *täkässäsu* 'they accused each other' (but not *ተካሰሱ **täkässäsäsu*); from ለተተ *läqqäqä* 'let go': ተላተቱ *täläqqäqu* 'they let go of one another' (but not *ተለቃተቱ **täläqqäqäqu*).

From quadriradicals: ተደበላለቁ *tädäbälalläqu* 'they mingled with one another' (also 'they got confused'), ተመሰካከሩ *tämäsäkakkäru* 'they testified against one another'.

Examples for reciprocity in other verbal classes: ተዋወቁ *täwawwäqu* 'they became acquainted with each other' (from ዐወቀ *awwäqä* 'know'), ተጻፉ *täṣafu* 'they corresponded with one another' (from ጻፈ *ṣafä* 'write'), ተማማሩ *tämamaru* 'they forgave each other' (from ማረ *marä* 'forgive'), ተነካኩ *tänäkaku* 'they came in contact with each other' (from ነካ *näkkä* 'touch'), ተጠጋጉ *tätägaggu* 'they came close to each other' (from ተ-ጠጋ *tä-tägga* 'be near'), ተለያዩ *täläyayyu* 'they were separated from one another' (from ለየ *läyyä* 'separate').

72.6. When there is a concurrence of the two forms, different meanings are expressed even though the two forms derive from the same root. Thus, 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' (from አገባ *a-gäbba* 'marry', from ገባ *gäbba* 'enter'), but ተገቡ *tägäbabbu* 'they married among themselves'. See also 81.3.1.

72.7. While occasionally the meaning of reciprocity may be understood in English, but not necessarily expressed by 'one another, with one another', Amharic uses the reciprocal stem. Thus, ሁለቱ፡ አገሮች፡ ውል፡ ተፈራረሙ *hulätu agäročč wäl täfä-rarrämu* 'the two countries signed a treaty'; ልብስ፡ ተለዋወጡ *läbs täläwawwämu* 'they exchanged clothes'; ስለ፡ ጉዳዩ፡ ተነጋገርን *sälä guddayu tänäggägn* 'we discussed the matter'; ተፎካከሩ *täfokakkäru* 'they competed'; ተባቡ *täbabbäru* 'they cooperated' (from አበረ *abbärä* 'join up'); ተሸለሙ *täšälallämu* 'they exchanged medals'; ተገበያዩ *tägäbäyayyu* 'they exchanged commodities'.

72.8. With verbs occurring in *tä*- only with a meaning of reciprocity: ተቃረነ *tä-qarränä* 'contradict, conflict with', ተካየደ *täkayyädä* 'enter into a treaty', ተጫወተ *tä-*

ḥawwätä 'converse, play', ተሳተፉ *täsattäfu* 'they ate together sharing food', ተዛመዱ *tāzammädu* 'they became related to one another'.

The causative or the transitive of these verbs is formed by *at*: thus, አዲወተ *aččawwätä* 'amuse, entertain', አካየደ *akkayyädä* 'cause to make a pact', and so on.

72.9. Some verbs of that kind are denominatives: ተወዳጅ *täwädağğä* 'fraternize' (from ወዳጅ *wädağ* 'friend'), ተጎራበተ *täg"ärabbätä* 'be neighbors' (from ጎራቤት *g"äräbet* 'neighbor'), ተኩናተረ *täk"änattärä* 'enter into a contract' (from ኮንትራት *kontrat* 'contract'), ተመሳጠረ *tämäsattärä* 'conspire, share secrets' (from ምስጢር *mäsṭir* 'secret').

72.10. Because more than one person is involved in a reciprocal action, the action is expressed by a reciprocal verb in the plural. Examples: ከበደና፡ ዓለሙ፡ ቅድም፡ ተጣለ- *käbbädänna alämu qäddäm täṭallu* 'Käbbädä and Alämu fought a while ago'; ሰውዬውና፡ ሌባው፡ ተናነቁ *säwäyyewänna lebaw tännannäqu* 'the man and the thief struggled'.

If ከ---ጋር 'with' occurs in the sentence, the reciprocal verb normally in the singular, but also in the plural. Examples: ወንድምዬው፡ ከእጎቱ፡ ጋር፡ ተጨቃጨቀ *wändämmäyyew käähätu gar täččäqaččäqä* 'the brother argued with his sister'; ሰውዬው፡ ከሌባው፡ ጋር፡ ተናነቀ *säwäyyew kälebaw gar tännannäqä* 'the man struggled with the thief', ዓለሙ፡ ከከበደ፡ ጋር፡ ለምን፡ ተጣላ? *alämu käkabbädä gar lämän täṭalla?* 'why did Alämu fight with Käbbädä?'; ሳሕናቸን፡ ግን፡ እንደሚያጥብ፡ እንደግያ ጥብ፡ ከእጎቱ፡ ጋር፡ ተጨቃጨቁ፡ (or ተጨቃጨቁ) *sahnöččun man ändämmiyatəb ändämmayatəb käähätu gar täččäqaččäqu (or täččäqaččäqä)* 'he argued with his sister as to who should wash the dishes'; ከኔ፡ ባለቤት፡ ጋር፡ ትተዋወቁ፡ ኖኗል? *käne baläbet gar tättäwawwäqu nor"all?* 'have you really known my husband?' (lit. 'did you know one another?'). For more details, see 109.56.

With a collective in the singular the verb is used in the singular: e.g., የሰው፡ ልጅ፡ ካለተቀረ፡ ደስታ፡ አያገኝም *yäsäw ləğ kaltäfaqqärä dässəta ayagänhəmm* 'unless people (lit. 'man') love each other they (he) cannot find happiness'.

72.11. The verbs in the *iä+C* type also express an action that one is likely to do or an **action that one does habitually or normally**. These verbs, even though preceded by *iä-*, remain transitive and take the marker of the direct object whenever required. They are used only in the imperfect or in the participle. In fact, all the imperfect forms may be replaced by the participle.

Examples: የሣህሌ፡ ውሻ፡ ይናከሳል *yäsahle wəšša yənnakkäsall* 'Sahle's dog has the habit of biting, Sahle's dog is likely to bite'; ይህ፡ ውሻ፡ ተናካኸ፡ ነው *yəh wəšša*

tānakaš nāw 'this dog is a biter', or 'he is likely to bite'; ከበደ: ደጣላ *kābbādā yəṯṯal-lall* (or ከበደ: ተጣዩ: ነው *kābbādā tāṯayi nāw*) 'Kābbādā is a belligerent type'; ትንሹ: ልጅ: ለዋቂ: ደሳደላ *tənnəṣu ləḡ awaqi yəssaddāball* 'the little child has the habit of insulting adults', or 'the little child is likely to insult adults'; ለሷ: ተሳታፊ: ናት *əss'wa tāsadabi nat* 'she is an insulting type'; ለሱ: ደግታልና: አትሰደበው *əssu yəmmat-tallənna attasdābāw* 'he is in the habit of hitting, so don't insult him'; ያ: በሬ: ከበደን: ደውጋዋ *ya bäre kābbādān yəwāgawall* 'that bull will gore Kābbādā', but ያ: በሬ: ደዋጋል: ተጠንቀቅ *ya bäre yəwwaggall tāṯānqāq* 'watch out! That bull is in the habit of goring'; ደራገግላ *yərraggāmalla* 'he curses people (right and left)'; ተናጋሪ *tānagari* 'one who talks a lot, a talker'; ተራጋጭ *tāraḡač* 'an animal that kicks'.

Needless to say, these verbs may express reciprocity in another context.

72.12. The *tä+C* type may also express the various meanings of the reduplicative stem. Thus ተቃረብ *tāqarrābā* 'approach gradually, come very close' (from ቀረብ *qārrābā* 'be near'); ተራዘመ *tārazzāmā* 'keep on dragging out, be overlong' (from ረዘመ *rāzzāmā* 'be long'); ተፋጠነ *tāfaṭānā* 'be speeded up, be accelerated' (from ፈጠነ *fāṭṭānā* 'be quick'); ተቃለለ *tāqallālā* 'be simplified, be made light by degrees' (from ቀለለ *qāllālā* 'be light'); ተዋጣ *tāwawṭa* 'come out well' (from ወጣ *wāṭṭa* 'go out'); ተጣራ *tāṭarra* 'be purified by degrees' (from ጠራ *tārrā* 'be pure'); ሥራው: ተዳ *CṗA səraw tādars'aw* 'the job is almost done'; ተሳክረ *tāsakkārā* 'get drunk, go on a drinking binge' (as in ፈተናው: ሲያልቅ: ተግራው: ተሳክረ *fāṭānaw siyaq tāmariv tāsakkārā* 'when the exams were over the students got drunk').

For the nominal pattern *qəṯətət* derived from *tāqəṯətətā*, see 45.3.13.

72.13. CONJUGATION

In the forms in which the *t* of the prefix *tā* is in contact with the 1st radical of the verb it is assimilated to it.

In type C and in the reduplicative, the 2d radical is geminated in the perfect and in the imperfect.

	<i>tā</i> +type C	Reduplicative	
Perfect	ተግረከ <i>tāmarrākā</i>	ተሰባበረ	<i>tāsābabbārā</i>
Imperfect	ይግረከ <i>yəmmarrāk</i>	ይሰባበር	<i>yəssābabbār</i>
Jussive	ይግረከ <i>yəmmarāk</i>	ይሰባበር	<i>yəssābabār</i>
Imperative	ተግረከ <i>tāmarāk</i>	ተሰባበር	<i>tāsābabār</i>
Gerund	ተግርኮ <i>tāmarko</i>	ተሰባብሮ	<i>tāsābabro</i>

Participle	ተማራኪ	<i>tāmaraki</i>	ተሰባሪ	<i>tāsābabari</i>
Verbal noun	መማረክ	<i>māmmarāk</i>	መሰባቦር	<i>māssābabār</i>
Instrumental	መማረኪያ	<i>māmmarākiya</i>	መሰባቦሪያ	<i>māssābabāriya</i>
From ማረክ <i>marrākā</i> 'take prisoner'; from ሰበረ <i>sābbārā</i> 'break'.				

73. a-stem

73.1. This morpheme may be added to any type or to any verbal class except to verbs beginning with **አ** (for the verbs of the **አሰረ** *assärä*-class, see 80.4). In the perfect, the form of the basic stem remains unchanged when the prefix **አ**- is added. Thus, from type A **ለበሰ** *läbbäsä*, the *a*-stem is **አለበሰ** *aläbbäsä*;
 from type B **ጠጣ** *tätta*, the *a*-stem is **አጠጣ** *atätta*;
 from type C **ማሰነ** *massänä*, the *a*-stem is **አማሰነ** *amassänä*;
 from the reduplicative stem **ለባበሰ** *läbabbäsä*, the *a*-stem is **አለባበሰ** *aläbabbäsä*.

73.2. The *a*-stem serves mainly to express the **causative**. Although the causative relationship between the basic stem and the *a*-stem is best rendered by 'make to..., cause to, render..., let do..., give the concept expressed in the basic stem', the variety of possible translations of the *a*-stem is wide. Thus, for instance, **አወረደ** *awärrädä* (from **ወረደ** *wärrädä* 'go down') may be rendered according to the context 'put down, take down, bring something down, set down, hand down, unload, lower', all these renderings going back to the basic meaning 'make go down, cause to go down'.

Examples for the causative meaning of intransitive verbs: **በቀለ** *bäqqälä* 'grow': **አበቀለ** *abäqqälä* 'make or cause to grow', also 'grow', transitive (as in **መራቱ**: **አረፀ**: **አበቀለ** *märetu aräm abäqqälä* 'the land grew weeds'); **ደረሰ** *därräsä* 'arrive': **አደረሰ** *adärräsä* 'make or cause to arrive, deliver'; **ዘነበ** *zännäbä* 'rain': **አዘነበ** *azännäbä* 'make rain'; **ደነዘዘ** *dänäzzäzä* 'be numb': **አደነዘዘ** *adänäzzäzä* 'render numb'; **ጣመ** *tamä* 'have taste': **አጣመ** *atamä* 'make tasteful'; **ጠጣ** *tätta* 'drink': **አጠጣ** *atätta* 'give to drink'; **በላ** *bälla* 'eat': **አበላ** *abälla* 'give to eat, feed'.

Examples for the causative of verbs of state or stative¹: **ሰከረ** *säkkärä* 'be drunk': **አሰከረ** *asäkkärä* 'make drunk, render drunk'; **ላላ** *lalla* 'be loose': **አላላ** *alalla* 'render loose' (also 'loosen'); **ለፋ** *läffa* 'get tired': **አለፋ** *aläffa* 'to tire'; **ቀጠነ** *qätänä* 'be thin': **አቀጠነ** *aqätänä* 'make thin'; **ጃገተ** *ጃggätä* 'be moldy': **አጃገተ** *aጃggätä* 'make moldy'.

73.3. The causative may also be expressed by the morpheme *as-* (for which see 74). On the basis of the occurrence of the morpheme *a-* or *as-* it is safe to assume that

¹Verb of state or stative is an intransitive verb consisting of 'be, become, get' followed by an adjective: e.g., 'be thin'.

the morpheme *a-* is used for intransitive verbs and verbs of state or stative, and the morpheme *as-* is used for transitive verbs. Indeed, of about 135 triradical **intransitive** verbs of type A (excluding verbs beginning with **አ**) there are 120 with the morpheme *a-* and 15 with the morpheme *as-*. Of about 120 triradical **transitive** verbs there are about 90 with the morpheme *as-* and 30 with the morpheme *a-*.

Of about 235 triradical **transitive** verbs of type B that were examined there are 225 with the morpheme *as-* and 10 with the morpheme *a-*. Of about 55 **intransitive** verbs of type B there are 45 with the morpheme *a-* and 10 with the morpheme *as-*.

In the triradicals of type C, 62 **intransitive** verbs have either the *a-* or the *as-* morpheme. Of these verbs, 61 have the morpheme *a-*, and 1 (**ዳቂኅ** *daqq'änä*, also **ዴቂኅ** *deqq'änä* 'become a deacon') has the morpheme *as-*. Of the 33 **transitive** verbs that have either the *a-* or the *as-* stem, 28 have the morpheme *as-* and 5 have the morpheme *a-*.

In the class **ሰግ** *sämma*, in type A, 42 **intransitive** verbs express the causative through the *a-* stem, and 3 verbs through the *as-* stem. The *as-* stem expresses the causative in 30 **transitive** verbs, and 2 transitive verbs (**በላ** *bälla* 'eat', **መላ** *mässa* 'eat the noon meal', for which see 73.4) use the *a-* stem.

In type B, 8 **transitive** verbs express the causative through the *as-* stem; the verb **ጠጣ** *täftta* 'drink' uses the *a-* stem, and possibly **ነሣ** *nässa* 'take', **አነሣ** *a-nässa* 'raise, lift up', and **አስነሣ** *as-nässa* 'make rise, make be raised'. The intransitive verb **ተኛ** *täñña* 'sleep' uses the *as-* stem.

73.4. Of special interest are a few transitive verbs whose causative is formed with the morpheme *a-*. These verbs have to do with eating, drinking, and related activities. The verbs are: **በላ** *bälla* 'eat': **አበላ** *abälla* 'feed'; **ጠጣ** *täftta* 'drink': **አጠጣ** *aṭäftta* 'give to drink'; **ቀመሰ** *qämmäsä* 'taste': **አቀመሰ** *aqämmäsä* 'give to taste'; **ጉረሰ** *g'ärräsä* 'take a mouthful': **አጉረሰ** *ag'ärräsä* 'put a morsel of food in another's mouth'; **ጠጣ** *täbba* 'suck': **አጠጣ** *aṭäbba* 'suckle'; **ቃመ** *qamä* 'eat large mouthfuls of parched grain': **አቃመ** *aqamä* 'give animals a mouthful of grain to eat'; **ዋጠ** *waṭä* 'swallow': **አዋጠ** *awaṭä* 'give something to someone to swallow'; **ጋጠ** *gaṭä* 'graze (intr.)': **አጋጠ** *agaṭä* 'let graze'. The reason that the morpheme normally used with intransitive verbs is used with the above-mentioned verbs may be that they are closely related to the doer and that they affect the doer as much as the object.

Although this reasoning may also explain the morpheme *a-* of **አለበሰ** *aläbbäsä* 'clothe someone' going back to **ለበሰ** *läbbäsä* 'he dressed himself', it does not explain other verbs such as **ወረሰ** *wärräsä* 'inherit': **አወረሰ** *awärräsä* 'give an inheritance'.

73.5. Verbs of state become **transitive** in the *a*-stem. Examples: ቁሰለ *q'ässälä* 'be wounded': አቁሰለ *aq'ässälä* 'wound'; ረጠበ *rätṭäbä* 'be wet': አረጠበ *arätṭäbä* 'wet, moisten'; ፈረሰ *färräsä* 'be demolished, tumble down': አፈረሰ *afärräsä* 'demolish'; ደኸየ *dähäyyä* 'be poor': አደኸየ *adähäyyä* 'impoverish'; ለሰለሰ *läsälläsä* 'be soft': አለሰለሰ *aläsälläsä* 'soften'; ረዘመ *räzzämä* 'be long': አረዘመ *aräzzämä* 'lengthen'; ወፈረ *wäffärä* 'be fat': አወፈረ *awäffärä* 'fatten'; ጠበቀ *ṭäbbäqä* 'be tight': አጠበቀ *aṭäbbäqä* 'tighten'; ቀና *qänna* 'be straight': አቀና *aqänna* 'straighten'; ሰፋ *säffa* 'be large, be broad': አሰፋ *asäffa* 'enlarge, broaden'; በለጸገ *bäläṣṣägä* 'be rich': አበለጸገ *abäläṣṣägä* 'enrich'.

73.6. The change from an intransitive in the basic stem to a transitive in the *a*-stem of the non-state verbs likewise occurs. Thus,

ነደደ *näddädä* 'burn' (intr.) as in ዐንጨቱ: ነደደ *ənčätu näddädä* 'the wood burned', as against አነደደ *anäddädä* 'burn' (trans.) in ዐንጨቱን: አነደደ *ənčätun anäddädä* 'he burned the wood';

ፈላ *fälla* 'boil' (intr.) as in ውኃው: ፈላ *wəhaw fälla* 'the water boiled', as against አፈላ *afälla* 'boil' (trans.) in ውኃውን: አፈላ *wəhawən afälla* 'he boiled the water';

ቀለጠ *qälläta* 'melt' (intr.) as in ቅቤው: እጸሓይ: ላይ: ሆኖ: ቀለጠ *qəbew əsä-hay lay hono qällätä* 'the butter melted in the sun', as against አቀለጠ *aqällätä* 'melt' (trans.) in ቤትዮቶ: ቅቤውን: በላሕን: አቀለጠኛው *setəyyowa qəbewən bäsəhan aqällätäččəw* 'the woman melted the butter in the pan';

ቆመ *qomä* 'stop' (intr.) as in በድንገት: ቆመ *bädəngät qomä* 'he stopped suddenly' as against አቆመ *aqomä* 'stop' (trans.) in ዘበኛው: አቆመው *zäbäññaw aqomäw* 'the guard stopped him';

ዳነ *danä* 'heal' (intr.), as in ቁሰሉ: ዳነ *quslu danä* 'the wound healed' as against አዳነ *adanä* 'heal' (trans.) in የልጁን: ቁሰል: ሓኪሙ: አዳነው *yäləḅun qusl hakimu adanäw* 'the doctor healed the child's wound';

ረባ *räbba* 'breed' (intr.), as against አረባ *aräbba* 'breed' (trans.);

ሸመ ገለ *šämäggälä* 'age' (intr.), as against አሸመ ገለ *ašämäggälä* 'make old, age' (trans.);

ጉለመሰ *g'älämmäsä* 'mature, develop' (intr.), as against አጉለመሰ *ag'älämmäsä* 'mature, develop' (trans.).

Consequently verbs such as 'heal, boil, burn, melt' may be correctly rendered as a basic stem or as an *a*-stem only in a context.

The same situation occurs when the intransitive or passive is expressed by a verb that occurs with ተ only in quinquiradicals and the transitive is then expressed by አ. Examples: 'twist' (intr.) ተጥመዘመዘ *tätmäzämzäzä*, as against 'twist' (trans.) አጥመዘ

መዘ *aṣmāzāmmāzā*; 'roll' (intr.) ተሽከረከረ *täškäräkkärä*, as against 'roll' (trans.) አሽከረከረ *aškäräkkärä*.

73.7. In isolated occurrences the *a*-stem has an **estimative** meaning, that is, 'consider something so and so': e.g., አከፋፋ *akfaffa* 'consider worthless, unclean', from a non-existing *ከፋፋ **kaffa*, from ከፋ *käffa* 'be bad, be wicked'; አጠፋፋ *aṭäyyäffä* 'consider disgusting'; አጥላላ *aṭlalla* 'hold in low esteem', from ጠላ *ṭälla* 'abhor'.

73.8. The *a*-stem occurring with some verbs denoting time of day has the meaning 'to spend the particular time of day'. Thus, from ነጋ *nägga* 'dawn': አነጋ *anägga* 'stay up until dawn doing something'; ጠዘ *ṭäbba* 'become day, dawn': አጠዘ *aṭäbba* 'stay until dawn'; ሰረፈደ *räffädä* 'become late in the morning': አረፈደ *aräffädä* 'stay a good part of the morning somewhere, be late in the morning'; መሽ *mäššä* 'be evening': አመሽ *amäššä* 'spend the evening, stay out until late in the evening'. Also አከረመ *akärrämä* and አሰነበተ *asänäbbätä* 'let (or 'make') someone spend several days' (or, 'a long time'), አዋለ *awalä* 'let (someone) spend the day'. Examples: ልጆቹን፡ ከቤቱ፡ አከረመዋቸው፡ (or አሰነበታቸው) *läḡoččün käbetu akärrämaččäw* (or *asänäbbätaččäw*) 'he let (made) the children spend several days (or 'a long time') at his house'; ከብቶቹን፡ ለግጦሽ፡ ማዶ፡ ካለው፡ ሜዳ፡ አዋላቸው *käbtoččün läḡtoš mado kalläw meda awalaččäw* 'he let the cattle graze all day on yonder meadow'.

For these verbs in combination with the imperfect, see 55.25.

73.9. As noted above, there is no lexical connection in English between the Amharic basic stem ወረደ *wärrädä* 'go down' and the *a*-stem አወረደ *awärrädä* 'unload'. In fact, there are many other words of that kind. Thus, Amh. በላ *bälla* 'eat', but አበላ *abälla* 'feed' (that is, 'cause to eat, make someone eat'); መጣ *mätta* 'come', but አመጣ *amätta* 'bring' (that is, 'cause to come, make someone come'); ገባ *gäbba* 'enter', but አገባ *aḡäbbä* 'bring in, put in, marry'; ወጣ *wätta* 'go out', but አወጣ *awätta* 'take out'; ቆመ *qomä* 'stand up', but አቆመ *aqomä* 'set up'; ቋየ *q"äyyä* 'wait', but አቋየ *aq"äyyä* 'delay, keep'; ደረሰ *därräsä* 'arrive', but አደረሰ *adärräsä* 'deliver, make ready' (lit. 'cause to arrive'), and many others. It should be stressed, however, that the English lexeme goes back to the Amharic original meaning 'cause to do the action of the basic meaning'.

73.10. There are also verbs in Amharic in which the *a*-stem has both an intransitive and a transitive meaning: e.g., አበራ *a-bärra* 'kindle, shine' (intrans.), as in ዐይ

¹ Note also መስከረም፡ ጠዘ *mäskäräm ṭäbba* 'it's new year'; መስከረምን፡ አጥብቶ፡ ይሄዳል *mäskärämən aṭḡto yähedall* 'he will leave after new year'.

ፍጅ፡ በደስታ፡ አቡሩ *aynočč^wa bādässəta abärru* 'her eyes kindled with joy'; ደስታ፡ ዓይኗን፡ አበራው *dässəta ayn^wan abärraw* 'joy kindled her eyes'.

73.11. In some verbs the basic stem and the *a*-stem have the same meaning. Examples: ግላጫ *m^walläčä* and አግላጫ *am^walläčä* 'be slippery'; ተኩረ *täkk^wära* and አተኩረ *atäkk^wärä* 'stare, look attentively at'; ለቀለቀ *läqälläqä* and አለቀለቀ *aläqälläqä* 'rinse out'.

The same is true with verbs that begin with ተ only. Examples: ተገራመረመ *tä-g^wrämärrämä* and አገራመረመ *ag^wrämärrämä* 'grumble, mutter'; ተልገመገመ *täl-g^wämäggämä* and አልገመገመ *alg^wämäggämä* 'murmur, grumble'.

73.12. There are verbs whose basic meaning is expressed by the *a*-stem. In this case the *a*-stem has no causative meaning. The basic meaning of these verbs may be either transitive or intransitive.

Examples for the intransitive, type A: አለቀሰ *aläqqäsä* 'mourn', አረዝኙ *arä-gzä-čč* 'be pregnant', አዘገመ *azäggämä* 'amble, move slowly'.

Examples for the transitive, type A: አደረገ *adärrägä* 'make, do', አበጠረ *abäṭṭärä* 'winnow, comb the hair', አበሰረ *abässärä* 'tell, announce good news', አሰመረ *asäm-märä* 'rule paper, line'.

Type C: አጋደለ *ağaddälä* 'incline', አሻመደ *ašammädä* 'crunch, munch', አሻወዘ *ašawwäkä* 'spy', አባደመ *abaddämä* 'destroy', አግረተ *am^warrätä* 'foretell evil'.

A few examples from the other verbal classes: አገኘ *agäññä* 'find', አወራ *awärra* 'tell news, talk', አሞኘ *amoññä* 'deceive', አሰጣ *asäṭṭa* 'spread out', አሴረ *aserä* 'conspire', አኩላሽ *ak^wäläsšä* 'castrate', አመሰገነ *amäsäggänä* 'praise', አርከፈከፈ *arkä-fäkkäfä* 'sprinkle water'. For more examples, see the various verbal classes.

Most of these verbs may be used with the *tä*-stem to express the passive: thus, ተለቀሰ *täläqqäsä* 'be mourned', ተበጠረ *täbäṭṭärä* 'be winnowed', ተግረተ *täm^warrätä* 'be foretold (evil)', ተገኘ *tägäññä* 'be found', ተሰጣ *täsäṭṭa* 'be spread', and others.

Whenever a causative from these verbs is used, it is formed with *as*- attached to the root: thus, አሰገኘ *as-gäññä* 'produce, provide' (lit. 'make find'), አዘገመ *azzäggämä* (for *as-zäggämä*) 'cause to walk slowly', አሰለቀሰ *as-läqqäsä* 'cause to mourn, make someone cry', አሰመሰገነ *as-mäsäggänä* 'cause to praise or to be praised, make one proud', አሰጣ *as-säṭṭa* 'cause to be spread out'.

73.13. In some verbs it is difficult to decide whether the basic meaning is expressed by the verb with the morpheme አ only or with the morpheme ተ only. So it is with አበደረ *abäddärä* 'lend money' and ተበደረ *täbäddärä* 'borrow money'; አዋሰ *awasä* 'loan an object' and ተዋሰ *täwasä* 'borrow an object'; አቀበለ *aqäbbälä* 'hand

over' and ተቀበለ *täqäbbälä* 'receive'; አጉነጪ *ag'änäččä* (also አስጉነጪ *asg'änäččä*) 'give to sip' and ተገነጪ *täg'änäččä* 'take a sip'. Indeed, both the *a*-stem and the *tä*-stem have basic meanings and are to be considered as being on the same level. See also 87.3.3.

73.14. For some verbs the *a*-stem has a different meaning from that of the basic stem. Examples: አመለጠ *amällätä* 'escape' (but መለጠ *mällätä* 'decorticate'), አነጠፈ *anätäffä* 'spread a mat' (but ነጠፈ *nätäffä* 'dry up'), አፋቀ *afaqä* 'sob, sigh, gasp' (but ፋቀ *faqä* 'scrape').

73.15. Some of the verbs occurring with አ only are denominatives: አሾተለ *asot-tälä* (type B) 'make into a sword' (from ሾተል *šotäl* 'curved sword'), አቀጠለ *aqättälä* (type B) 'send out leaves' (from ቅጠል *qätäl* 'leaf'), አከለለ *akällälä* (type B) 'crown someone' (from አከለል *aklil* 'crown'), አቦየ *aboyyä* 'dig a canal' (from ቦይ *boy* 'small irrigation ditch'), አባደመ *abaddämä* 'make into a desert' (from ባድማ *bademma* 'desert'), አቋተ *akwat* 'put grain in the *q'at*-reservoir' (from ቋት *q'at* 'grain reservoir'), አዘወተረ *azäwättärä* 'have the habit of doing something frequently' (from ዘወትር *zäwätär* 'frequently, usually'), አዜመ *azemä* 'sing the *zema*-hymn' (from ዜማ *zema* 'church hymn').

73.16. The prefix አ should not be confused with verbs that begin with አ, that is, verbs in which the አ is the initial radical of the root, as it is with triradicals such as አሰረ *assärä* 'tie, bind', ዐወቀ *awwäqä* 'know', or quadriradicals such as አነከሰ *anäk-käsä* 'limp', አነጠሰ *anätäsä* 'sneeze'. Indeed, the conjugation clearly indicates that the initial አ is not the አ of the *a*-stem but the radical of the root. The causative of the verbs with initial አ is formed with the morpheme አሰ-, for which see 80.4.

73.17. SPECIAL FORMS OF አደረገ *adärrägä*

The frequently used verb አደረገ *adärrägä* 'do' has the regular conjugation, but *d* may likewise be omitted. Thus,

Perfect አደረገ *adärrägä* or አረገ *arägä*

Imperfect ያደርጋል *yadärgall* or ያረጋል *yarägall*

Jussive ያድርግ *yadræg* or ያርግ *yarg*

Imperative አድርግ *adræg* or አርግ *arg*

Gerund አድርጎ *adrægo* or አርጎ *argo*

Verbal noun ግድረግ *madræg* or ግረግ *maræg*

For the special meaning of አድርጎ, see 59.3.19.

73.18. THE a-STEM OF THE VERBS 1.2.2

Whenever the identical 2d and 3d radicals are in contact (that is, with no vowel between them), only one consonant is written, but it is pronounced geminated. Thus, from አፈሰሰ *afässäsä* 'pour, spill', the imperfect is *yafässall*, written ያፈሳለ (instead of ያፈሰሳለ); the imperative is አፍስ *afäs* beside አፍሰስ *afäs*; the gerund is አፍሶ *afäso* beside አፍሰሶ *afässo*. The same structure is seen in አንደደ *anäddädä* 'ignite', juss. ያንድድ *yandäd*, or ያንድ *yandäd*, gerund አንድዶ *andädo*, or አንዶ *andädo*; አደ ቀቀ *adäqqäqä* 'render fine', juss. ያድቅቅ *yadqəq*, or ያድቅ *yadəqq*, and others.

73.19. CONJUGATION

	Triradicals		
	Type A	Type B	Type C
Perfect	አደከመ <i>adäkkämä</i>	አበደረ <i>abäddärä</i>	አግሰነ <i>amassänä</i>
Imperfect	ያደከም <i>yadäkm</i>	ያበድር <i>yabäddär</i>	ያግሰን <i>yamassən</i>
Jussive	ያድከም <i>yadkəm</i>	ያበድር <i>yabäddär</i>	ያግሰን <i>yamasən</i>
Imperative	አድከም <i>adkəm</i>	አበድር <i>abäddär</i>	አግሰን <i>amasən</i>
Gerund	አድከሞ <i>adkəmo</i>	አበድሮ <i>abäddäro</i>	አግሰኖ <i>amasno</i>
Participle	አድካሚ <i>adkami</i>	አበዳሪ <i>abäddäri</i>	አግሳኝ* <i>amasañ</i>
Verb. noun	ግድከም <i>madkəm</i>	ግበደር <i>mabäddär</i>	ግግሰን <i>mamasən</i>
Instrument	ግድከሚያ <i>madkämiya</i>	ግበደሪያ <i>mabäddäriya</i>	ግግሰኛ* <i>mamasäñña</i>

From ደከመ *däkkämä* 'be tired'; (+)በደረ (*tä*)*bäddärä* 'borrow (money)', አበደረ *abäddärä* 'lend'; ግሰነ *massänä* 'become exhausted'.

*For *amasani, mamasäniya*.

Reduplicative

Perfect	አረጋገፈ	<i>arägaggäfä</i>
Imperfect	ያረጋገፍ	<i>yarägaggəf</i>
Jussive	ያረጋገፍ	<i>yarägagf</i>
Imperative	አረጋገፍ	<i>arägagf</i>
Gerund	አረጋገፎ	<i>arägagfo</i>
Participle	አረጋገፊ	<i>arägagafi</i>
Verbal noun	ግረጋገፍ	<i>marägagəf</i>
Instrumental	ግረጋገፊያ	<i>marägagäfiya</i>

From ረገፈ *rägäffä* 'drop (fruit), fall off'.

In the imperfect of the reduplicative stem, types B and C have the same gemination: type B: አበዳደረ *abädaddärä*, imperf. ያበዳድር: *yabädaddär*; type C: አመሳሰነ *amäsassänä*, imperf. ያመሳሰን *yamäsassän*.

74. *as*-stem

74.1. The morpheme አሰ- *as*- may be added to any biradical, triradical, or quadriradical verb; it may not be added to verbs consisting of five or six radicals. In the perfect, the form of the basic stem remains unchanged. Thus, from type A ቀመሰ *qämmäsä*, the *as*-stem is አሰቀመሰ *asqämmäsä*; from type B ፈለገ *fällägä*, the *as*-stem is አሰፈለገ *asfällägä*; from type C ግረከ *marräkä*, the *as*-stem is አሰግረከ *asmarräkä*.

The *s* of *as*- is assimilated to the following *z*, *ጅ*, or *ፍ*. The *s* is not expressed in writing: thus, *aጅällätä* for *asጅällätä* 'have a sheep shorn', written አሸለተ; *azzämmätä* for *aszämmätä* 'have someone go on campaign', written አዘመተ; *aጅጃddäqä* for *asጅጃddäqä* 'have someone declared innocent, have someone affirm something', written አጸደቀ. Note that in all the verbs containing one of the above-mentioned initial consonants, the consonant *s* of the morpheme *as* may be written, but in pronunciation it is always assimilated to the 1st consonant.

In a verb beginning with *s*, the pronunciation is normal, but only one *s* is written, as in *assäqqälä* 'cause to suspend', written አሰቀለ.

74.2. The *as*-stem expresses the **causative** of transitive verbs and occasionally of intransitive verbs.

Examples for the transitive verbs of type A or B: ወሰደ *wässädä* (A) 'he took': አሰወሰደ *aswässädä* 'he caused to take';

ቋረጠ *q'ärrätä* (A) 'he cut': አሰቋረጠ *asq'ärrätä* 'he caused to cut';

መለሰ *mälläsä* (B) 'he returned' (trans.): አሰመለሰ *asmälläsä* 'he caused to return';

ጠበቀ *ጎbbäqä* (B) 'he guarded': አሰጠበቀ *asጎbbäqä* 'he caused to guard'.

Some of the above-mentioned verbs may also express the causative of a passive: thus, 'cause to be cut, cause to be returned, cause to be guarded' (see 74.5).

For the intransitive verbs that follow, the *as*-stem is a **causative of the intransitive concept**. Thus, of type A: ተከዘ *täkkäzä* 'be sad': አሰተከዘ *astäkkäzä* 'cause to be sad'; ጫመተ *čämmätä* 'behave': አሰጫመተ *asčämmätä* 'cause to behave'¹;

Type B: ከሰመ *kässämä* 'wither': አሰከሰመ *askässämä* 'cause to wither';

¹ Note the expressions ምን: አሰተከዘው? *mən astäkkäzäw?* 'why is he sad?' (lit. 'what made him sad?'), ምን: አሰጫመተው? *mən asčämmätäw?* 'why is he quiet?' (lit. 'what made him be quiet?').

ተረበ *tärräbä* 'joke': አስተረበ *astärräbä* 'cause to joke';

ተኛ *täñña* 'sleep': አስተኛ *astäñña* 'put to bed' (as in ልጁን: አስተኛኝ *läḡun astäññačč* 'she put the child to bed'), 'cause to fall asleep' (as in ጠላው: አስተኛኝ *lällaw astäññaññ* 'the beer caused me to fall asleep').

74.3. A few examples of intransitive or stative verbs with the *a*-stem expressing a transitive meaning and the *as*-stem a **factitive** meaning: ነፈረ *näffära* 'boil' (intr.), አነፈረ *anäffära* 'boil' (trans.), አስነፈረ *asnäffära* 'have something boiled' (also 'have someone boil something'); ነጣ *nätta* 'be white', አነጣ *anätta* 'whiten, make white', አስነጣ *asnätta* 'have something whitened or purified'; ሞቀ *moqä* 'be warm', አሞቀ *amoqä* 'warm up', አስሞቀ *asmoqä* 'have something warmed or heated'.

74.4. From an intransitive verb or from a verb of state in the basic stem, the *as*-stem may also express the **causative of a transitive concept**. In fact, this transitive concept does not go back to the basic stem, but to the *a*-stem of the verb in question, that is, a transitive stem. Thus, አስረዘመ *asräzzämä* 'cause to lengthen' does not go back to the basic stem ረዘመ *räzzämä* 'be long', but to the *a*-stem አረዘመ *aräzzämä* 'lengthen';

አስመጣ *asmätta* 'cause to bring' does not go back to the basic stem መጣ *mätta* 'come', but to the *a*-stem አመጣ *amätta* 'bring';

አስቆመ *asqomä* 'cause to stop' does not go back to the basic stem ቆመ *qomä* 'stop' (intr.), but to the *a*-stem አቆመ *aqomä* 'stop' (tr.);

አስጠፋ *astäffa* 'cause to extinguish' does not go back to the basic stem ጠፋ *täffa* 'be extinguished', but to the *a*-stem አጠፋ *atäffa* 'extinguish'. Note that in the meaning of ጠፋ *täffa* 'disappear', አስጠፋ *astäffa* is the causative of the basic stem in a sentence such as ልጁን: እያስፈራሩ: አስጠፋት *läḡun äyyasfärarru astäffut* 'they threatened the child into disappearing', that is, 'by threatening him they made him disappear'.

For the factitive meaning of these verbs, see below.

74.5. Depending on the structure of the sentence, the *as*-stem also expresses a **factitive**, (1), that is, an action performed through the intermediary of someone else, translated as 'have or let someone perform the action of the basic stem'; (2) a passive concept rendered as 'have the action of the basic stem performed by someone'. It is thus a factitive of the active and a factitive of the passive.

If there is one explicit direct object and the verb has an object suffix pronoun, the factitive may have the two meanings mentioned above. Examples: ቤቱን: አስጠበቀው *betun astäbbäqäw* (1) 'he had him guard the house'; (2) 'he had the house guarded':

ልብሱን: አስወሰደው *ləbsun aswässädäw* (1) 'he made him take away the clothes' (or, 'he caused him to take away the clothes'); (2) 'he had the clothes taken away';

ልጁን: አስያዘው *ləḡun asyazäw* (1) 'he had him hold the child'; (2) 'he had the child held';

ጠላቱን: አስገደለው *ṯälätun asgäddäläw* 1) 'he had him kill the enemy'; (2) 'he had his enemy killed';

እኔን: አስጠበቀኝ *ənən asṯäbbäqäññ* (1) 'he had me guard someone or something'; (2) 'he had me guarded by someone';

በሽተኛውን: ልጅ: ወደ: ሆስፒታል: አስወሰደው *bäššətäññawən ləḡ wädä hospital aswässädäw* (1) 'he had him take the child to the hospital'; (2) 'he had the sick child taken to the hospital';

ልብሱን: አስቀለኝ *ləbsun ässäqqäläññ* 'he made me hang up the clothes', but
ሰውዮውን: አስቀለው *säwəyyäwən assäqqäläw* (1) 'he had him hang the man'; (2) 'he had the man hanged';

Needless to say, a sentence such as **ቤቱን: በበቀለ: አስጠበቀው** *betun bäbäqqälä asṯäbbäqäw* may mean only that 'he had the house guarded by Bäqqälä' (that is, factitive of the passive) because of **በበቀለ** *bäbäqqälä* 'by Bäqqälä'. A passive of the factitive is also evident in **ለፖሊስ: ነግሮ: ሽጉጡን: አስወሰደበት** *ləpolis nägro šəḡutun aswässädäbbär* 'he told the police and had his pistol taken away from him' (because of **-በት** *-bbät*).

74.6. If the verb has no object suffix pronoun, only the factitive of the passive is expressed. Thus, **ቤቱን: አስጠበቀ** *betun asṯäbbäqä* 'he had the house guarded'; **ልብሱን: አስወሰደ** *ləbsun aswässädä* 'he had the clothes taken away'; **ልጁን: አስያዘ** *ləḡun asyazä* 'he had the child caught'; **ጠላቱን: አስገደለ** *ṯälätun asgäddälä* 'he had the enemy killed'.

If the object suffix pronouns express a person other than the third, the factitive is that of the active. Thus, **ቤቱን: አስጠበቀኝ** *betun asṯäbbäqäññ* 'he had me guard the house'; **መጽሐፉን: አስያዘኝ** *məšhafun asyazäññ* 'he had me hold the book'.

Note, however, **መጽሐፉን: አስነጠቀኝ** *məšhafun asnäṯṯäqäññ* (1) 'he made me snatch the book'; (2) 'he made the book be snatched from me'. This is so, because **-ሸ** in this sentence is not the direct object 'me', but 'from me'.

If there are two direct objects (expressed or not by **-n**) and the verb has a direct object suffix, the meaning of the *as*-stem is that of a factitive of the transitive. Examples: **ልጁን: ሥራውን: አስጨርሰዋለሁ** *ləḡun sərəwən asčärrəsəwalläw* 'I will

get the boy to finish the work'; **ልጁን፡ ድመቱን፡ አስያዘው** *laḅun dämmätun asyazäw* 'he had the child hold the cat'; **ከበደን፡ ቤቱን፡ አስጠበቀው** *käbbädän betun asṯäbbä-qäw* 'he had Käbbädä guard the house'; **ከበደን፡ እንጆራ፡ አስበላሀ-ት** *käbbädän ənḅära asbällahut* 'I made Käbbädä eat bread'.

74.7. According to the context the *as*-stem may be **causative or factitive**. Examples: **ልጆቻን፡ ጠርተህ፡ እህሉን፡ እጎተራ፡ አሰገባ** *laḅoṣṣän tärtäh əhlun əgotära asgäbba* 'call the children (together) and have the grain stored in the silo' (or, 'have them store the grain in the silo'), where **አሰገባ** is a factitive, but in **እህሉን፡ ጎተራ፡ አሰገባ** *əhlun gotära asgäbba* 'store the grain in the silo' **አሰገባ** *asgäbba* is a causative; **ገመዱን፡ አሰረዘመው** *gämädun asrəzzämäw* may mean 'he lengthened the rope' (like **ገመዱን፡ አረዘመው** *gämädun arəzzämäw*), and also 'he had the rope lengthened', or 'he made someone lengthen the rope'.

74.8. The quadriradical verbs that begin with **አ** (see 88) likewise form the causative or factitive with the prefix *as-* attached to the verb without the initial **አ**. Thus, **አነ ከሰ** *anäkkäsä* 'limp'; **አስነከሰ** *asnäkkäsä* 'cause to limp, make someone hop on one foot'; **አነጠሰ** *anäṯṯäsä* 'sneeze'; **አስነጠሰ** *asnäṯṯäsä* 'cause to sneeze'; **አነገተ** *anäggätä* 'shoulder a gun, wear something around the neck'; **አስነገተ** *asnäggätä* 'have someone shoulder something, have something carried around the neck'.

74.9. In the intransitive verbs for which the basic meaning is expressed only by the *a*-stem (see 73.12), the causative is expressed by the *as*-stem. The *as-* is added to the basic stem without the prefix *a*. Examples: **አለቀሰ** *a-läqqäsä* 'weep, mourn for a dead person'; **አስለቀሰ** *asläqqäsä* 'cause to weep, have someone be mourned for'; **አመለጠ** *a-mällätä* 'escape'; **አስመለጠ** *asmällätä* 'cause to escape'; **አገሣ** *agässä* 'belch'; **አስገሣ** *asgässä* 'cause to belch'.

The transitive verbs for which the basic active meaning occurs with *a*- only and the passive meaning with *tä-*, the causative is likewise expressed by *as-* added to the basic stem without the prefix *a*. Examples: **አገኘ** *a-gäññä* 'he found', **ተገኘ** *tä-gäññä* 'it was found', **አስገኘ** *as-gäññä* 'he caused to find, he caused to be found, result in'; **አደረገ** *a-därrägä* 'he did', **ተደረገ** *tä-därrägä* 'it was done', **አስደረገ** *as-därrägä* 'have someone do something, have something done'; **አበጠረ** *a-bäṯṯärä* 'he winnowed', **ተበጠረ** *tä-bäṯṯärä* 'it was winnowed', **አስበጠረ** *asbäṯṯärä* 'have grain winnowed'.

74.10. For verbs for which the basic meaning, intransitive or transitive, is expressed by the *tä*-stem only (see 71.15) the causative is expressed by *as-*. The mor-

pHEME *as-* is added to the basic stem without the prefix *tä-*. Examples: ተቀመጠ *tä-qämmätä* 'sit down', አስቀመጠ *as-qämmätä* 'seat, have someone sit down, put down'; ተመቸ *tä-mäččä* 'be suitable, convenient', አስመቸ *as-mäččä* 'make comfortable, convenient'; ተቈጣ *tä-q'äṭṭa* 'be angry', አስቈጣ *as-q'äṭṭa* 'make angry, enrage, have someone rebuked'; ተሸበረ *tä-šäbbärä* 'become panicky', አሸበረ *aššäbbärä* (for አስሸበረ *aššäbbärä*) 'fill with panic'; ተሸከመ *tä-šäkkämä* 'carry', አሸከመ *aššäkkämä* (for አስሸከመ *aššäkkämä*) 'load, put a load on' (lit. 'cause to carry'); ተከተለ *tä-kättälä* 'follow', አስከተለ *as-kättälä* 'cause to follow, have someone or something followed'; ተደሰተ *tä-dässätä* 'enjoy', አስደሰተ *as-dässätä* 'make happy, delight'.

74.11. The *as-*stem also conveys the meaning of **forcing**, or of making someone do something that he is unwilling to do. Examples: የግዶወደውን፡ ግሣ፡ አስበላሁት *yämmaywäddäwän asa asbällahut* 'I made him (or 'I forced him to') eat fish which he does not like'; ጻጁን፡ ኮሶ፡ አስጠጣሁት *ləḅun koso asṭäṭṭahut* 'I made the child (or 'I forced the child to') drink the *koso*-anthelmintic'; ከቤት፡ አስወጣሁት *käbet aswäṭṭahut* 'I forced him out of the house' (but used as a factitive in the sentence ጠረጴዛውን፡ አስወጣሁት *täräppezawän aswäṭṭahut* 'I had the table taken (brought) out'); ተግራ፡ ቤት፡ አስኬድኩት *tämari bet askedkut* 'I forced him to go to school' (also 'I made him go to school'); ልብስ፡ አሳጠብኩት *läbs asatṭäbku* 'I forced him to wash clothes'; ከሱቅ፡ ሱቅ፡ ሰብር፡ አስመሸኝ *käsuq suq sizor asmäššänñ* 'he forced me to stay out late by going from one store to another!'

74.12. In verbs with initial *አ*, the *as-*stem also has an **adjutative** meaning, that is, to help someone perform the action: አሳዘለ *asazzälä* (from አዘለ *azzälä*) 'help someone put a baby on one's back, help carry the baby', ሸከሙን፡ አሳርፉኝ *šäkmun asarrafuññ* 'help me lay down my burden!'

74.13. 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: ዶሀ፡ መንገድ፡ ወደ፡ ግቢ፡ ያስኬዳለ *yäh mängäd wädä gəbbi yaskedall* 'this road leads to the palace' (lit. 'lets one go to the palace' or 'enables one to go to the palace'); ዶሀ፡ በር፡ ጠባብ፡ ነው፡ ወፍራም፡ ሰው፡ አያስወጣም *yäh bärr ṭäbbab näw; wäfram säw ayaswäṭṭamm* 'this passage is narrow, it will not let a fat person pass through'; ከገናቡ፡ የተነሣ፡ መልካው፡ አያሻግርም *käzənanu yätänässa mälkaw ayaššaggəramm* 'this ford is impassable because of the rain' (lit. 'it does not let go through'); ጥርሴ፡ ቆሎ፡ አያስበላኝም *ṭərse qolo ayasbälläññamm* 'my teeth do not permit me to eat roasted grain'; የደከሙት፡ ግዴናቸው፡ አያሰነብቡትም *yädäkkämut aynoččəu bəzu ayasnäbbəbutəmm* 'his weak eyes do not allow him to read much'; ሥራዬን፡ ለምን፡ አታሠራኝም? *sərayən läməñ attassär-*

raññāmm? 'why don't you let me do my work?'; **ᄡᄣᄤᄥᄧᄨᄩᄪᄫᄬᄭᄮᄯᄰᄱᄲᄳᄴᄵᄶᄷᄸᄹᄺᄻᄼᄽᄾᄿ** *čuhātu aya-siāññāññāmm* 'the noise doesn't let me sleep'.

For the *as*-stem of verbs beginning with **ᄡ**, see 80.4.

74.14. CONJUGATION

Types A and B have the same conjugation. The 2d radical is geminated throughout, thus behaving like a type B.

	Triradicals			
	Types A, B		Type C	
Perfect	ᄡᄣᄤᄥ	<i>asnāggārā</i>	ᄡᄣᄤᄥᄨ	<i>asmarrākā</i>
Imperfect	ᄴᄣᄤᄥ	<i>yasnāggār</i>	ᄴᄣᄤᄥᄨ	<i>asmarrāk</i>
Jussive	ᄴᄣᄤᄥ	<i>yasnāggār</i>	ᄴᄣᄤᄥᄨ	<i>asmarrāk</i>
Imperative	ᄡᄣᄤᄥ	<i>asnāggār</i>	ᄡᄣᄤᄥᄨ	<i>asmarrāk</i>
Gerund	ᄡᄣᄤᄥ	<i>asnāggāro</i>	ᄡᄣᄤᄥᄨ	<i>asmarrāk</i>
Participle	ᄡᄣᄤᄥ	<i>asnāggārī</i>	ᄡᄣᄤᄥᄨ	<i>asmarrākī</i>
Verbal noun	ᄴᄣᄤᄥ	<i>masnāggār</i>	ᄴᄣᄤᄥᄨ	<i>masmarrāk</i>
Instrumental	ᄴᄣᄤᄥᄴ	<i>masnāggārīya</i>	ᄴᄣᄤᄥᄨᄴ	<i>masmarrākīya</i>

From **ᄣᄤᄥ** *nāggārā* 'say, tell, speak'; from **ᄴᄣᄤᄥᄨ** *marrākā* 'take prisoner'.

Note that the gerund of **ᄡᄣᄤᄥᄨ** *asqāmmātā* 'seat' is **ᄡᄣᄤᄥᄨᄴ** *asqāmṭo* and *as-qāmmṭo*, but the 1st person **ᄡᄣᄤᄥᄨᄴᄴ** is only *asqāmmaččē*.

Reduplicative

Perfect	ᄡᄣᄤᄥᄣᄣᄣᄣ	<i>asmāsassālā</i>
Imperfect	ᄴᄣᄤᄥᄣᄣᄣᄣ	<i>yasmāsassāl</i>
Jussive	ᄴᄣᄤᄥᄣᄣᄣᄣ	<i>yasmāsassāl</i>
Imperative	ᄡᄣᄤᄥᄣᄣᄣᄣ	<i>asmāsassāl</i>
Gerund	ᄡᄣᄤᄥᄣᄣᄣᄣ	<i>asmāsassālo</i>
Participle	ᄡᄣᄤᄥᄣᄣᄣᄣ	<i>asmāsassāy</i>
Verbal noun	ᄴᄣᄤᄥᄣᄣᄣᄣ	<i>masmāsassāl</i>
Instrumental	ᄴᄣᄤᄥᄣᄣᄣᄣᄴ	<i>mamāsassāyā</i>

From **ᄣᄣᄣᄣ** *māsassālā* 'be like, look like'.

75. aš-, tāš-stem

There is a limited number of verbs that seem to have an *aš-*, *tāš-* stem. Indeed, the verbs having this prefixed morpheme go back to verbs that have a basic stem or a

derived stem. A most obvious verb of this class is ተሸቀዳደመ *täšqädaddämä* 'try to go ahead of, compete in doing something', causative አሸቀዳደመ *ašqädaddämä*, from ቀደመ *qäddämä* 'be ahead of'. The other verbs are: ተሸቋጠጠ *täšq"attätä* 'be restless', compared with ቀጥጥ: አለ *q"ətət alä* 'sit tensely, being always ready to rise, squat'; አሸጓበጠ *ašg"abbätä* 'bend, bow', and ጉበጠ *g"abbätä* 'bend, be bent'; አሸገጠጠ *ašg"attätä* 'speak contemptuously to someone, laugh ironically', and አጉጠጠ *a-g"attätä* 'laugh ironically'; ተሸካካ *täškakka* 'do something noisily', and አሰካካ *as-kakka* 'cluck, laugh heartily'; ተሸከፈከፈ *täškäffäkkäffä* 'dress up, put on fancy clothes', causative አሸከፈከፈ *aškäffäkkäffä*, and ከፈከፈ *käffäkkäffä* 'cause to look nice or smart, beautify the hair'; ተሸሞነሞነ *täšmonämmonä* 'be dressed up in one's best', causative አሸሞነሞነ *ašmonämmonä*, and ተሞነሞነ *tä-monämmonä* 'be adorned'; ተሸቂለቂለ *täšq"äläqq"älä* 'go downhill', and ተቂለቂለ *tä-q"äläqq"älä* 'follow a slope down', denominative of ቀላቀላት *q"älq"älät* 'downhill'; አሸቀበ *ašaqqäbä* 'ascend a slope', denominative of ዐቀበት *aqäbät* 'upward slope'; ተሸቀነደረ *täšqänäddärä* 'be decked out in ornaments', causative አሸቀነደረ *ašqänäddärä*, and ቀነደረ *qänäddärä* 'be haughty in gait and in dress'.

The consonant that follows the prefix *aš-*, *täš-* is mostly a velar *k*, *g*, *q* (but also *m*). It is doubtful, however, that the velar may have brought about the change of *as-* into *aš-*.

76. *a(t)*-stem

76.1. The *at*-stem goes normally back to ተቃተለ *täqattälä* or ተቀታተለ *täqätattälä* of the triradicals, the form being **a-tä-qattälä*>*atqattälä* (with elision of *ä*)>አቃተለ *aqqattälä* (with assimilation of *t* to the 1st radical of the verb), or አቀታተለ *aqqätattälä* from ተቀታተለ *täqätattälä*. It is also used as a derived stem of any basic stem in the meaning 'help to perform the action of the basic stem' (see below). It is therefore justifiable to designate this stem as *a(t)*-stem or even *at*-stem even though the *t* does not appear either in writing or in pronunciation. In fact, *t* appears in a geminated form in verbs beginning with *a*, as in አተሳበበ *attäsassäbä* (from አሰበ *assäbä*, see 80.7.7)

76.2. This stem has various meanings. It expresses the causative of reciprocity. Examples: ከበደ: ሁለቱን: ገደኞች: አጋደላቸው *käbbädä hulätun g"addäññooččä ag-gaddäläččäw* 'Käbbädä had the two friends kill each other'; በዎችን: ምን: አጋደላቸው? (or አገዳደላቸው) *säwoččun män ag-gaddäläččäw?* (or *aggä-daddäläččäw*, when it implies more than two people) 'what made the people kill one another?'; በነገር: አፈላለጋቸው *bänägär affälallägaččäw* 'he made (caused) them to go after each other in a quarrel'; ነጋዴዎችን: ሸቀጥ: አለዎወጣቸው *näggadewoččun šäqüt alläwawwätäč-*

čāw 'he made (also 'helped') the merchants exchange commodities'¹; አካሰሰ *akkassāsä* 'cause to bring suit against each other' (from ተካሰሰ *täkassāsä* 'bring suit against each other'); አሰራረቀ *assärräqqä* 'make steal from each other' (from ተሰራረቀ *täsärräräqqä* 'steal from one another').

The reciprocity is also expressed in the perfect, 2d feminine, singular followed by the direct object suffix of the 1st singular -ለሽ or of the plural -n. It is most normally used with the *yä* marker and followed by ጊዜ *gize* 'time'. Thus, ያኖጠጠኝ: ጊዜ *yannaṭṭäqqäsiñä gize* 'times are such that people snatch things from each other' (expression of selfishness); ያባላሸኝ: ጊዜ *yabbal-lašiiñä gize* 'times are such that people eat each other'; ያፋጀሸኝ: ጊዜ *yaffäggäsiñä gize* 'times are such that people destroy each other'.

76.3. The *at*-stem also expresses the **causative of the reduplicative stem**. Examples: አላላከ *allalakä* 'cause to send repeatedly' (from ተላላከ *tälalakä* 'be sent repeatedly', from ላከ *lakä* 'send'); አረሳሳ *arräsassa* 'cause to forget somewhat' (from ተረሳሳ *täräsassa* 'be somewhat forgotten'), freely 'console', as in ሐዘኗን: አረሳሳት *ha-zän'an arräsasat* 'he consoled her', lit. 'he made her forget her sorrow' (from ረሳሳ *räsä* 'forget').

The *at*-stem shares with the reduplicative the meaning of participation: e.g., ቡና: ላጣጣው: ሄጅ: ነበር *bunna laṭṭaw heḅḅe näbbär* 'I went to join him for coffee'.

76.4. An intransitive or a stative verb in the ተቃተለ *täqattälä* or ተቀታተለ *täqätattälä* stem becomes **transitive** in the አቃተለ *aqqattälä* or አቀታተለ *aqqätattälä* stem. Examples: አላወሰ *allawwäsä* or አለዋወሰ *allawawwäsä* 'move', tr. (from ተላወሰ *tälawwäsä* or ተለዋወሰ *tälawawwäsä* 'move about', intr.); አላቀቀ *allaqqäqä* 'separate', tr. (from ተላቀቀ *tälaqqäqä* 'separate', intr.); አባዛ *abbazza* or አበዛዛ *abbäzazza* 'multiply', tr. (from ተባዛ *täbazza* 'multiply', intr.); አቃኛ *aqqanna* 'straighten out' (from ተቃኛ *täqanna* 'be straight').

76.5. The አቃተለ stem also conveys the meaning of the subject **having the habit of inducing** the direct object to perform an action. Examples: ከብቶችህን: ለዘ.ያ: እረኛ: አትስጥ፥ በጎችን: ያጋጋል *käbtoččəhan läzziya ərräñña attəsəḅ bəgöččən yaw-waggall* 'don't leave your herd to that shepherd, (for) he likes to have rams ram each other'; ብርጭቆ: ሲያጥብ: ያጋጫል *bərčəqqo siyaṭəb yaggäččall* 'when he washes glasses he is always (is in the habit of) clinking (them)'; ከብደ: በየሄደበት: ሰው: ያጣ

¹ አለዋወጠ *allawawwätä* also means 'exchange one for another, substitute one for another': e.g., መጽሐፍን: አለዋወጣቸው *məḅəfoččun allawawwätäččəw* 'he substituted one book for another'.

ባል: (or ያሳድባል) *käbbädä bäyyähedäbbät säw yattallall* (or *yassaddəball*) 'Käbbäda habitually makes (or 'is in the habit of making') people fight wherever he goes' (or 'makes them insult one another'). For *tä+C* type (*täqattälä*) expressing a habitual action, see 72.11.

76.6. The **አቃተለ** *aqqattälä* stem has also an **estimative** meaning, that is, 'consider as, treat as'. Examples: **አቃለለ** *aqqallälä* 'consider of low value', also 'lighten, alleviate' (from **ቀለለ** *qällälä* 'lack prestige or respect', **ተቃለለ** *täqallälä* 'be held in low esteem'); **አራከሰ** *arrakkäsä* 'hold of little value, declare of little value, cheapen' (from **ረከሰ** *räkkäsä* 'lose value, become cheap'); **አኳሰሰ** *akk'assäsä* 'belittle' (from **ኩሰሰ** *k'ässäsä* 'be inferior to others in possessions'); **አተላለቅ** *attälalläqä* 'favor' (lit. 'consider one bigger than another', as in **አባት**: **ልጆቹን**: **ማተላለቅ**: **የለበጉም** *abbat läjoc'ün mattälaläq yälläbbätəmm* 'a father should not favor (lit. 'should not consider bigger or more important') one child over the other'.

76.7. A very frequent value of the **አቃተለ** *aqqattälä* stem is the **adjutative**, that is, 'help to perform the action of the basic stem'. It may be formed from nearly every verb. Examples: **የጠፋውን**: **መጽሐፈን**: **አፋለገኝ**: (or **አፈላለገኝ**) *yätäffawən mäs-hafen affallägänñ* (or *affallallägänñ*) 'he helped me look for my lost (misplaced) book'; **የመከናዩን**: **ሳጣ**: **አለዋውጥኝ**: **አባከህ** *yämäkinayen gomma alläwawwəṣänñ əbakkəh* 'please help me change my tires!'; **ዖን**: **ቤት**: **አሳርቀኝ** *yan bet assaraqänñ* 'help me rob that house!'; **ዶሀን**: **አህል**: **አጫጭነኝ** *yəhən əhəl aččəačənänñ* 'help me load this grain!'; **ዶሀን**: **ጻቦ**: **አባላኝ**: (or **አበላላኝ**) *yəhən dabbo abbalaññ* (or *abbälalaññ*) 'help me eat this bread!'; **አካፈተ** *akkaffätä* 'help to open' (from **ከፈተ** *käffätä* 'open'); **አዋለደኝ** *awwallädä-čč* 'act as a midwife', lit. 'help to give birth' (from **ወለደ** *wällädä* 'give birth'); **አማሽ** *ammaššä* 'keep company for the evening'.

76.8. The adjutative meaning may go back to the *a*-stem rather than to the basic stem. Examples: **አማጣ** *amatta* 'help to bring', from **አመጣ** *amätta* 'bring' rather than from **መጣ** *mätta* 'come'; **አፋላ** *affalla* 'help to boil' (trans.) from **አፈላ** *afälla* 'boil' (trans.) rather than from **ፈላ** *fälla* 'boil' (intr.); **አፋረሰ** *affarräsä* 'help to demolish', from **አፈረሰ** *afärräsä* 'demolish' rather than from **ፈረሰ** *färräsä* 'be demolished'.

76.9. Verbs of the **አቃተለ** *aqqattälä* stem for which no basic stem is attested express the causative or the transitive through **ተቃተለ** *täqattälä*. Thus, **አማኩተ** *ammakk'ätä* 'bind by a vow' (from **ተማኩተ** *tämakkk'ätä* 'make a vow'); **አቃጠለ** *aqqattälä* 'bum', tr. (from **ተቃጠለ** *täqattälä* 'bum', intr.); **አሳለቀ** *assalläqä* 'cause to mock' (from **ተሳለቀ** *täsalläqä* 'jest'); **አጋደመ** *aggaddämä* 'lay down' (from **ተጋደመ** *tägad-*

dämä 'lie down'); አዛመደ *azzammädä* 'relate, connect' (from ተዛመደ *tāzammädä* 'be related to one another'); አራቴተ *arraqq'ätä* 'denude' (from ተራቴተ *tāraqq'ätä* 'be naked').

On the basis of these examples one may safely assume that አሻገረ *aššaggärä* 'cause to cross' and አሻማ *aššamma* 'cause to scramble' go back to አትሻገረ *atsaggärä*, አትሻማ *atšamma* rather than to *አሰሻገረ **asšaggärä*, *አሰሻማ **asšamma*.

76.10. CONJUGATION

There is only one type for the *at*-stem. The forms are:

	Triradicals			
	Simple <i>at</i> -stem		Reduplicative	
Perfect	አናገረ	<i>annaggärä</i>	አነጋገረ	<i>annägaggärä</i>
Imperfect	ያናግር	<i>yannaggər</i>	ያነጋግር	<i>yannägaggər</i>
Jussive	ያናግር	<i>yannag(ə)r</i>	ያነጋግር	<i>yannägag(ə)r</i>
Imperative	አናግር	<i>annag(ə)r</i>	አነጋግር	<i>annägag(ə)r</i>
Gerund	አናግር	<i>annagro</i>	አነጋግር	<i>annägagro</i>
Participle	አናጋሪ	<i>annagari</i>	አነጋጋሪ	<i>annägagari</i>
Verbal noun	ማናገር	<i>mannagär</i>	ማነጋገር	<i>mannägagär</i>
Instrumental	ማናገሪያ	<i>mannagäriya</i>	ማነጋገሪያ	<i>mannägagäriya</i>

From ገገረ *näggärä* 'say, tell, speak'.

76.11. Noun of manner

Amharic forms a noun of manner, that is, 'manner of..., way of...', using the verbal root. The stem *at*- in a reduplicative form is used for this purpose. According to circumstances, the concept of this noun may be active or passive. The form is that of the perfect, but with the penultimate radical simple and the final vowel dropped. Thus, from ለቀመ *läqqämä* 'pick', the noun of manner is አለቃቀም *alläqaqäm* 'way of picking, way of being picked';

from ለበሰ *läbbäsä* 'dress': አለባበስ *alläbabäs* 'way of dressing, way of being dressed';

from መለሰ *mälläsä* 'answer': አመላለስ *ammäläläs* 'way of answering';

from ተመለሰ *tämälläsä* 'come back, return': አመላለስ *ammäläläs* 'way of coming back';

from ናፈቀ *naffäqä* 'long for': አነፋፈቅ *annäfafäq* 'manner of longing for';

from ተናገረ *tänaggärä* 'speak': አነጋገር *annägagär* 'manner of speaking' (note the expression አነጋገር: ያውቃል 'he is a good speaker', lit. 'he knows the manner of speaking').

For the other verbal classes, see below.

77. አስተ-*astä-*, ተስተ-*tästä-* stem

An አስተ-*astä-* stem, that is, a stem composed of *as-* and *tä-*, is used mostly in verbs that begin with አ: Ø: thus, ዐወቀ *awwäqä* 'know': አስታወቀ *astawwäqä* 'inform'. For more details, see 80.7.5.

There are a few isolated verbs in the *astä-* stem in the other verbal classes. Examples: አስተናበረ *astänabbärä* 'direct people to their proper places' (from አነበረ *anäbbärä* 'place'); አስተናገደ *astänaggädä* 'entertain guests' (from እንግዳ *ängäda* 'guest'); አስተማረ *astämarä* 'teach' (from ተማረ *tä-marä* 'study'); አስተዋለ *astäwalä* 'be attentive, pay attention' (from አዋለ *awalä* 'devote one's time to something'); አስተናናቀ *astänanaqä* 'cause to scorn one another' (from ናቀ *naqä* 'despise'); አስተጋባ *astägabba* 'echo, reverberate, resound; bring together' (from ተጋባ). For the conjugation, see below.

The only examples of the *tästä-* stem with a passive meaning are: ተስተካከለ *täs-täkakkälä* 'be made even, be level' (from አስተካከለ *astäkakkälä* 'make even'); ተስተማረ *tästämarä* 'be taught, study' (from አስተማረ *astämarä* 'teach'); ተስተናገደ *tästänaggädä* 'be entertained' (from አስተናገደ *astänaggädä* 'entertain'); ተስተዋለ *tästäwalä* 'be observed, be discerned' (from አስተዋለ *astäwalä* 'be attentive, pay attention').

77.1. CONJUGATION

Perfect	አስተናበረ	<i>astänabbärä</i>
Imperfect	ያስተናብር	<i>yastänabbär</i>
Jussive	ያስተናብር	<i>yastänabr</i>
Imperative	አስተናብር	<i>astänabr</i>
Gerund	አስተናብሮ	<i>astänabro</i>
Participle	አስተናብሮ	<i>astänabari</i>
Verbal noun	ማስተናበር	<i>mastänabär</i>
Instrumental	ማስተናበሪያ	<i>mastänabäriya</i>

From (አ)ነበረ (*a)näbbärä* 'place'.

78. Summary of triradical stems

ለቀመ *läqqämä* 'pick up', basic stem

ተለቀመ *täläqqämä*, passive

***ተግረከ** *tāmarākā*, passive of type C **ግረከ** *marrākā* 'take prisoner'; also reciprocal of other verbs

አለቀመ *aläqqämä*, causative, 'take to pasture'

አላቀመ *allaqqämä*, causative of reciprocal, adjectival

አስለቀመ *asläqqämä*, factitive

***አስተናበረ** *astänabbärä*, causative, 'direct people to their places' from **አነበረ** *anäbbärä* 'place' (rare)

ለቃቀመ *läqqaqämä*, reduplicative

ተለቃቀመ *täläqqaqämä*, passive of reduplicative

***ተቀራረበ** *täqarräbä*, reciprocal 'be close to one another', from **ቀረበ** *qärräbä* 'be near'

አለቃቀመ *aläqqaqämä*, causative of reduplicative

አለቃቀመ *alläqqaqämä*, causative of reciprocal, adjectival

Noun of manner: **አለቃቀም** *alläqqaqäm*

An asterisk (*) in this summary as well as in the other summaries refers to a verb that is different from the verb that is used as a paradigm.

79. Verbs with **ተን-** *tän-* and **አን-** *an-*

79.1. There is a series of verbs in Amharic that have either the prefix **ተን-** or the prefix **አን-** or both. These prefixes are not productive in the sense that one cannot form automatically a verb with these prefixes from the basic stem. The verbs with these prefixes are lexical items. They denote expressivity of movement (walk in a special way, run, pace about, creep), of noise (shout, cry, sob, cluck, hiss, gurgle), of light (glitter, blaze, gleam, burn), of space (width, length), of emotions (sulk, be proud, be stubborn), and so on.

79.2. Note that the *n* of *an-* or *tän* may become a labial *m* in contact with a following labial *b* of the verb: thus, **ተምበረከከ** *tämbäräkkäkkä* 'kneel', for **ተንበረከከ** *tänbäräkkäkkä*, **አምቧተረ** *amb"attärä* 'boast falsely', for **አንቧተረ** *anb"attärä*. For this partial assimilation, see 10.3.1.

79.3. These prefixes occur with a limited number of triradicals that have the appearance of types A and B. They are more frequent in triradicals of type C, that is,

with the vowel *a* after the 1st radical. As for the quadriradicals, the above-mentioned prefixes occur either with type 1 or type 2 (for which see below), most normally in 1.2.1.2 or 1.2.3.3 verbs. They also occur with abbreviated quadriradicals of the classes በረታ *bāratta* (mostly type 2), ሰለቸ *säläččä* (mostly type 2), and ላላ *lalla*.

There are about 140 quadriradicals of type 1; about 30 quadriradicals of type 2; about 15 triradicals of type C; about 15 triradicals of the ተንቋረረ *tän-q'arrärä* class; about 10 of type 2 of the በረታ *bāratta*-class; 3 of type 2 of the ሰለቸ *säläččä*-class; about 15 of the ተንላላ *tän-lalla*- and ተንኳኳ *tän-k'akk'a*-class.

79.4. Wherever there is a concurrence of a form with *tän-* and *an-*, the form with *tän-* expresses an intransitive or a verb of state, whereas the form with *an-* expresses a transitive or a causative.

79.4.1. Verbs with ኣን-, ተን- of triradicals: ኣንቁለጠ *anq'ällätä* (and ኣንቋለጠ *anq'allätä*) 'make a spasmodic movement', ኣንቁረረ *anq'arrärä* 'groan, moan', ኣንገገበበ *anzäbbäbä* (and ኣንገገበበ *anzäbbäbä*) 'glide, hover', ተንበሸሽ *tänbäššäsä* 'be spoiled', ተንፈሰሰ *tänfässäsä* 'stretch oneself out'.

Verbs of type C of triradicals 1.2.2: ተንሳተተ *tänsattätä* 'be flat, level', ተንጋለለ *tängallälä* 'lie on the back', ተንጣለለ *tänጣallälä* 'spread out', ተንቃረረ *tänqarrärä* 'lean to one side', ተንጣረረ *tänጣarrärä* 'be cut with a single blow', ተንጫረረ *tänčarrärä* 'sizzle', ኣንቃጩጩ *anqaččäččä* 'gnash, grit the teeth'.

Verbs of type C of triradicals with initial rounded consonant: ተንጂጠጠ *tänጅጠጠ* 'be cone-shaped', ተንኳፈፈ *tänk'affäfä* 'rise (dough)', ኣንኳረፈ *ank'arräfä* 'snore', ተንቋለፈ *tänq'alläfä* 'be entangled', ተንገሰሰ *täng'assäsä* 'become gaunt', ተንገለለ *täng'allälä* 'be gleaned (grain)', ተንገቀቀ *tänገ'aqqäqä* 'drag oneself along the ground'.

79.4.2. The most frequently represented verbs in the quadriradicals are those of the 1.2.1.2 or 1.2.3.3 class of type 1 or type 2. The verbs of the 1.2.3.4 class are limited in number. Nearly all of them are of type 2.

79.4.3. Examples of 1.2.3.4 verbs of type 1: ተንዘረፈጠ *tänzäräffätä* and ተንዘራፈጠ *tänzäräffätä* 'sit on the ground with legs apart' (also ዘረፈጠ *zäräffätä* 'fling down'), ተንበጩረቀ *tänboččärräqä* (also ተንበጫረቀ *tänboččärräqä*) 'splash about' (also በጫረቀ *boččärräqä*).

Examples of 1.2.3.4 verbs of type 2: ተንፈራገጠ *tänfäräggätä* 'wriggle, writhe' (also ተፈራገጠ *täfäräggätä*), ኣንቀባጆረ *anqäbağğärä* 'rave' (also ቀባጆረ *qäbağğä-*

rä), ተንከላወሰ *tänkälawwäsä* 'wander here and there', አንከራብቶ *ankärrabbätä* 'mistreat', ተንገላወደ *tängälawwädä* 'be idle', ተንከራወተ *tänkärawwätä* 'be subjected to hardship', ተንደባረከ *tändäbarräkä* 'roll on the ground (mourner)', ተንገላወደ *tängälawwädä* 'be idle'.

79.4.4. Examples of 4-radical verbs of the class 1.2.1.2, type 1: ተንቀጠቀጠ *tänqätäqqätä* 'tremble', ተንቀላቀላ *tänqäläqqälä* 'burn strongly, brightly, move about restlessly', ተንበደበደ *tänbädäbädä* 'the skin has hives all over', ተንተሰተሰ *täntäsättäsä* 'sizzle', ተንኮረኮረ *tänk^wäräkk^wärä* 'roll', ተንቄረቄረ *tänq^wäräqq^wärä* 'trickle down', ተንገደገደ *tängädäggädä* (also ተንገዳገደ *tängädaggädä*) 'stagger', ተንጠበጠበ *tänṭäbättäbä* (also ተንጠብጠብ *tänṭäbattäbä*) 'drip, fall drop by drop'.

Form 1.2.1.2, type 2: ተንቀሳቀሰ *tänqäsaqqäsä* 'move', ተንከባከበ *tänkäbakkäbä* 'care for'.

Form 1.0.2. [0.2: ተንሰላሰላ *tänsolässolä* 'go here and there, be an idler', ተንሰከሰከ *tänsokässokä* 'trot', ተንበገበገ *tänbogäbbogä* 'burn, blaze brightly', ተንበጃበጃ *tänboḡäbboḡä* 'get scared', ተንደቀደቀ *tändoqäddoqä* 'gurgle', ተንጠላጠላ *tänṭolätṭolä* 'wander about'.

79.4.5. Form 1.2.3.3, type 1: ተንሰለጃጃ *tänsäläggägä* 'be dazed', ተንቀፈረረ *tänqäffärrärä* 'dry out (leaf), become hard', ተንበረከከ *tänbäräkkäkä* 'kneel', ተንገረበበ *tängäräbbäbä* 'be ajar', ተንጉብደደ *täng^wäbädädädä* 'be bent over', ተንከረተተ *tänkärättätä* (also ተንከራተተ *tänkärättätä*) 'wander from place to place', ተንቀረፈፈ *tänqäräffäffä* 'lag, crawl like a snail', ተንገረገገ *tänžäräggägä* 'spread out'.

Form 1.2.3.3, type 2: ተንሰራፈፈ *tänsäräffäffä* 'lie down comfortably', ተንሸራተተ *tänsärättätä* 'slide, glide', ተንበላጠጠ *tänbälattätä* 'open the eyes wide'.

79.4.6. Type 1 of በረታ *bärätta*: ተንተረፋ *täntäräffa* 'collapse', ተንዘረጋ *tänzärägga* 'stretch out' (also ተንዘራጋ *tänzärägga* and ዘረጋ *zärägga*).

Type 2 of በረታ *bärätta*: ተንሰራፋ *tänsäräffa* 'spread out, extend', ተንገላታ *tängälatta* 'be tossed about', ተንቄራባ *tänq^wärabba* 'make a rustling noise', አንቀላፋ *anqälaffa* 'be sleepy, doze'.

With the identical 2d and 3d consonants: ተንሰራራ *tänsärarra* 'rise (smoke in the air)', አንሰራራ *ansärarra* 'rebound (as from depression), gain consciousness', ተንጠራራ *tänṭärarra* 'stretch out (arms)'.

79.4.7. Type 1 of ሰለቸ *säläččä*: ተንጉለቸ *täng^wäläččä* 'fall asleep sitting up', አንገረጫ *angäräččä* 'nibble'.

Type 2 of ሰለቸ *säläččä*: ተንቀራጫ *tänqäraččä* 'be gnashed (teeth)', ተንጉላጀ *täng"äläğğä* 'hang the head (as in sleepiness)'.
 79.4.8. Class ላላ *lalla*: ተንጋጋ *tänggga* 'come in a large group', ተንዛዛ *tänzazza* 'be numerous, be too much', ተንቻቻ *tänčäččä* 'be noisy', አንቃቃ *anqaqqa* 'dry something damp by the fire'. With rounded consonants: ተንኳኳ *tänk"akk"ä* 'clatter, knock', ተንፏፏ *tänf"aff"ä* 'make a rushing noise', ተንጂጂ *täns"äšš"ä* 'gurgle'.

79.4.9. Isolated example: ተንተራሰ *täntärasä* 'lay one's head on a pillow' (denominative of ትራሰ *təras* 'pillow').

The frequentative stem is only occasionally formed: thus, አንቀሳፋ *anqäläffä* 'nod (who is falling asleep)', from አንቀላፋ *anqälaffä*; ተንሰረፋፋ *tänsäräffä* 'spread out somewhat', from ተንሰራፋ *tänsäräffa*.

79.5. In verbs that occur with the prefix *an* and *tän*, the verb with the prefix *an-* is active and the verb that appears with the prefix *tän-* may be passive or intransitive.

Examples for *an-* active, *tän-* passive: አንክራበተ *ankärrabbätä* 'mistreat': ተንክራበተ *tänkärrabbätä* 'be mistreated'; አንበሽበሽ *anbäsäbbäsä* 'supply one with abundance of something': ተንበሽበሽ *tänbäsäbbäsä* 'be supplied with lots of anything'; አንዝረገገ *anzärägğä* 'knock down fruit too high to be picked': ተንዝረገገ *tänzärägğä* 'be knocked down (fruit that is too high to be picked)'.
 Examples for *an-* active (or transitive), *tän-* intransitive: አንሰረተተ *ansärättätä* 'trail (tr.) garment on the ground': ተንሰረተተ *tänsärättätä* 'trail (intr.) on the ground'; አንቸረፈፈ *ančäräffä* 'fill to the brim': ተንቸረፈፈ *tänčäräffä* 'be full to overflowing'; አንቁረቁረ *anq"äräqq"ärä* 'pour slowly in a thin stream': ተንቁረቁረ *tänq"äräqq"ärä* 'flow in a thin stream'.

79.6. There are verbs that appear either as type 1 or as type 2, that is, with the vowel *a* after the 2d radical, but there does not seem to be any clear difference in meaning. They are regional variations. This is the case of ተንክረፈፈ *tänkärräffä* and ተንክራፈፈ *tänkärräffä* 'be awkward, clumsy', ተንሰፈሰፈ *tänsäffässä* and ተንሰፋሰፋ *tänsäffässä* 'tremble, shiver', ተንሸቀሸቀ *tänšäqäššäqä* and ተንሸቃሸቀ *tänšäqäššäqä* 'be afraid, be frightened', ተንቀጠቀጠ *tänqätäqqätä* and ተንቀጣቀጣ *tänqätäqqätä* 'tremble, shiver', ተንተበተበ *tänäbättäbä* and ተንተባተባ *tänäbättäbä* 'stammer', አንጉረጉረ *ang"ärägğ"ärä* and አንጉራጉረ *ang"ärägğ"ärä* 'hum', ተንጠበጠበ *tänጠäbättäbä* and ተንጠባጠባ *tänጠäbättäbä* 'trickle, drip'.

79.7. There are verbs that occur with the morpheme *an-* only. They are mostly transitives, causatives, but also intransitives. Thus, አንገረገረ *angärägğärä* 'cause to

stagger, throw down, knock down', አንገራገረ *angäraggärä* 'argue, be willful', አንጉራጉረ *ang'äragg'ärä* 'sing to oneself', አንሰቃጠጠ *ansäqattätä* 'cause to grind the teeth', አንጸባረቀ *ansäbarräqä* 'gleam', አንጋረረ *angarrärä* 'snore', አንባረቀ *anbarräqä* 'scream at the top of one's lungs', አንቀላፋ *anqälaffa* 'be sleepy, doze', አንኩራፋ *ank'äraffa* 'snore', አንገረጪ *angäräççä* 'nibble', አንጂጠጠ *ans'attätä* 'make something cone-shaped', አንፏሽረ *anf'asšärä* 'bluster'.

79.8. There is a small number of verbs in the basic stem or in the *a*-stem that also have the morpheme *tän-* or *an-*. Examples: ከተከተ *kätäkkätä* 'cut in little pieces', and አንከተከተ *an-kätäkkätä* 'smash'; ከበለለ *käbällälä* 'throw someone down in wrestling', and አንከበለለ *an-käbällälä*, same meaning; ከፈረረ *käfärrärä* 'become dry', and ተንከፈረረ *tän-käfärrärä* 'dry out'; አከረፈ *a-k'ärräfä* 'snore', and አንኣረፈ *an-k'ärräfä* 'snore'; አቃጩለ *a-qaççälä* and አንቃጩለ *an-qaççälä* 'ring the hand bell'; አፏጩ *a-f'aççä* and አንፏጩ *an-f'aççä* 'whistle'.

79.9. The verbs with the morphemes *tän-, an-* also appear as a verbal root+አለ *alä* (or አደረገ *adärrägä*) or as *ən+*verbal root+አለ *alä*¹. Thus, from ተንደገደገ *tändägäd-dägä* 'boil slightly in water (grain)': ድግድግ: አለ *dəgdəgg alä* and አንድግድግ: አለ *əndəgdəgg alä* 'crackle'; from ተንበገበገ *tänbogäbbogä* 'blaze brightly, sparkle': ቦግ ቦግ: አለ *bogbog alä* 'burn, blaze'; from ተንሸቀሸቀ *tänšäqäššäqä* 'shake with fear': ሸቅሸቅ: አለ *šəqšəq alä* 'be greatly afraid'; from ተንከተከተ *tänkätäkkätä* 'laugh heartily': አንከትከት: አለ *ənkətətt alä* 'burst out laughing'; from ተንከወከወ *tänkä-wäkkäwä* 'move about restlessly': ከውከው: አለ *kəwkəww alä* 'run about in a frenzy'; from ተንቀጠቀጠ *tänqättäqättä* 'tremble': ቅጥቅጥ: አለ *qətqətt alä* 'tremble much', or አንቅጥቅጥ: አለ *ənqətqətt alä* 'shiver'; from ተንቈጠቈጠ *tänq'ättäq'ättä* 'be stingy, parsimonious': ቀጥቀጥ: አለ *q'ətq'ətt alä* 'be stingy, be mean'.

79.10. Some nominal patterns may derive either from the *tän-, an-* verb, or from the base verb, without *tän-, an-*. Thus,

ተንጠጠጠ *tänäbbättäbä* 'fall drop by drop': ጥብጣቤ *təbətəbe* 'dripping', ነጠብጣብ *nätäbətəb* 'drop(s) of water', አንጥብጣብ *ənətəbətəb* 'dripping';

ተንቀጠቀጠ *tänqättäqättä* 'tremble, shake': ቀጥቃጥ *qätqəttä* 'one who trembles', አንቅጥቅጥ *ənqətqəttä* 'trembling';

ተንከረተተ *tänkärättätä* 'wander from place to place': ከርታታ *kärtatta* 'one who wanders from place to place, one who is helpless';

ተንሰፈሰፈ *tänsäffässäffä* 'tremble, shiver': ሰፍሳፍ *säfsäffa* 'coward', ሰፍሰፍ *səfsəfə* 'trembling';

¹ For the composite verbs with አለ: አደረገ, see 97.

ተንከወከወ *tānkāwākkāwā* 'move about restlessly': **ከውካዋ** *kāwkawwa* 'one who is restless';

ተንከረፈፈ *tānkārāffāfā* 'be awkward': **ከርፈፍ**: **አለ** *kārāff alā* 'appear somewhat awkward', **ከርፋፋ** *kārāffā* 'awkward';

ተንተገተገ *tāntägättägä* 'glitter, glare': **ትግትግ**: **አለ** *təgtəg alā* 'burn, blaze', **እንትግትግ** *əntəgtəg* 'glitter, sparkling'.

79.11. A regular nominal pattern with the suffix ታ *-ta* formed from the base verb occurs in the verb form **አንጋጋ** *angagga* 'make noise' whose derived noun is **ጋጋታ** *gagata* 'clamor'. Other examples: **ተንጫጫ** *tānčəččə* 'make a racket': noun **ጫጫታ** *čəčətə* 'clamor'; **ተንቻቻ** *tānčəččə* 'be noisy': noun **ቻቻታ** *čəčətə* 'noise'; **ተንኳኳ** *tānkakka* 'clatter': noun **ኳኳታ** *kakka* 'clatter'; **ተንሻሻ** *tānšašša* 'rustle': noun **ሻሻታ** *šašətə* 'rustling'.

79.12. CONJUGATION

In the verbal and nominal forms that are formed with prefixes the *t* disappears without bringing about the gemination of the *n*.

Quadriradicals

	Prefix <i>tān-</i>		Prefix <i>an-</i>	
Perfect	ተንጠለጠለ	<i>tāntälätälä</i>	አንጠለጠለ	<i>antälätälä</i>
Imperfect	ያንጠለጠል	<i>yəntälätäl</i>	ያንጠለጠል	<i>yantälätäl</i>
Jussive	ያንጠልጠል	<i>yəntälätäl</i>	ያንጠልጠል	<i>yantälätäl</i>
Imperative	ተንጠልጠል	<i>tāntälätäl</i>	አንጠልጠል	<i>antälätäl</i>
Gerund	ተንጠልጠሎ	<i>tāntälätəlo</i>	አንጠልጠሎ	<i>antälätəlo</i>
Participle	ተንጠልጠያ	<i>tāntälätəy</i>	አንጠልጠያ	<i>antälätəy</i>
Verbal noun	መንጠልጠል	<i>māntälätäl</i>	ግንጠልጠል	<i>mantälätäl</i>
Instrumental	መንጠልጠያ	<i>māntälätəy</i>	ግንጠልጠያ	<i>mantälätəy</i>

Noun of manner: **አንቀጣቀጥ** *anqätaqät* 'manner of trembling'.

ተንጠለጠለ *tān-tälätälä* 'be suspended'; **አንጠለጠለ** *antälätälä* 'suspend'.

Triradicals, type C

	Prefix <i>tān-</i>		Prefix <i>an-</i>	
Perfect	ተንጋጠጠ	<i>tāngatätä</i>	አንጋጠጠ	<i>angatätä</i>
Imperfect	ያንጋጠጥ	<i>yəngatätäl</i>	ያንጋጥጥ	<i>yāngatätäl</i>
Jussive	ያንጋጠጥ	<i>yəngatätäl</i>	ያንጋጥጥ	<i>yāngatätäl</i>
Imperative	ተንጋጠጥ	<i>tāngatätäl</i>	አንጋጥጥ	<i>angatätäl</i>

Gerund	ተንጋጦ	<i>tängaŋŋo</i>	አንጋጦ	<i>angaffo</i>
Participle	ተንጋጦጭ	<i>tängatač</i>	አንጋጦጭ	<i>angatač</i>
Verbal noun	መንጋጦጥ	<i>mängatät</i>	ግንጋጦጥ	<i>mangatät</i>
Instrumental	መንጋጦጫ	<i>mängatäčä</i>	ግንጋጦጫ	<i>mangatäčä</i>

ተንጋጦጦ *tän-gaŋŋätät* 'be lean, not to be straight (column)'; አንጋጦጦ *angatätät* 'look up'.

Abbreviated quadriradicals

	Prefix <i>tän-</i> , type 2		Prefix <i>an-</i> , type 2	
Perfect	ተንገላጵ	<i>tängälatta</i>	አንቀላፋ	<i>anqälaffa</i>
Imperfect	ያንገላጵ	<i>yängälatta</i>	ያንቀላፋ	<i>yanqälaffa</i>
Jussive	ያንገላጵ	<i>yängälata</i>	ያንቀላፋ	<i>yanqälafa</i>
Imperative	ተንገላጵ	<i>tängälata</i>	አንቀላፋ	<i>anqälafa</i>
Gerund	ተንገላፍ	<i>tängälatto</i>	አንቀላፍቶ	<i>anqälaffto</i>
Participle	ተንገላፍ	<i>tängälac</i>	አንቀላፊ	<i>anqälafi</i>
Verbal noun	መንገላጵት	<i>mängälatat</i>	ግንቀላፋት	<i>manqälafat</i>
Instrumental	መንገላፍ	<i>mängälacä</i>	ግንቀላፊያ	<i>manqälafiya</i>

ተንገላጵ *tän-gälatta* 'be thrown around, suffer'; አንቀላፋ *an-qälaffa* 'be sleepy, doze'.

Prefix *an-*, type 2

Perfect	አንጉላጅ	<i>ang^mälaggä</i>
Imperfect	ያንጉላጅ	<i>yang^mälagg</i>
Jussive	ያንጉላጅ	<i>yang^mälag</i>
Imperative	አንጉላጅ	<i>ang^mälag</i>
Gerund	አንጉላጅቶ	<i>ang^mälagto</i>
Participle	አንጉላጅጅ	<i>ang^mälaggi</i>
Verbal noun	ግንጉላጅት	<i>mang^mälagät</i>
Instrumental	ግንጉላጅያ	<i>mang^mälaggiyu</i>

አንጉላጅ *ang^mälaggä* 'doze'.

Prefix *tän-*

	Prefix <i>tän-</i>	Prefix <i>an-</i>		
Perfect	ተንጅላጅ	<i>tänčäčä</i>	አንጅላጅ	<i>ančäčä</i>
Imperfect	ያንጅላጅ	<i>yänčäčä</i>	ያንጅላጅ	<i>yančäčä</i>
Jussive	ያንጅላጅ	<i>yänčäčä</i>	ያንጅላጅ	<i>yančäčä</i>
Imperative	ተንጅላጅ	<i>tänčäčä</i>	አንጅላጅ	<i>ančäčä</i>
Gerund	ተንጅላጅቶ	<i>tänčäčto</i>	አንጅላጅቶ	<i>ančäčto</i>
Participle	ተንጅላጅ	<i>tänčäč</i>	አንጅላጅ	<i>ančäč</i>

Verbal noun	መንግሥት	<i>mānṣaʿat</i>	ማንግሥት	<i>manṣaʿat</i>
Instrumental	መንግሥ	<i>mānṣaʿa</i>	ማንግሥ	<i>manṣaʿa</i>

ተንግሥት *tānṣaʿta* 'make a racket'; ለንግሥት *anṣaʿta* 'cause an uproar'.

VERBAL CLASSES

80. TRIRADICAL VERBS WITH INITIAL *a*

80.1. The triradical verbs that begins with *a* are expressed in writing by **አ** or **ዐ**: e.g., **አሰረ** *assärä*, **ዐወቀ** *awwäqä*. This verbal class has two types only: type A and type B. Indeed, a type C such as **ማረከ** *marräkä* with an initial *a* would result for phonetic reasons (see 1.2.2) either in **አሰረ** *assärä* (type A) or in **ዐቀደ** *aqqädä* (type B).

The verbs with initial **አ** go back to an original **አ** (Amh. **አሰረ** *assärä* 'tie, bind', Geez **አሰረ** *asärä*), **ዐ** (Amh. **ዐጠፈ** *aṭṭäfä* 'bend', Geez **ዐጸፈ** *aṣṣäfä*), **ሀ** (Amh. **አለ** *allä* 'be', Geez **ሀለወ** *hal-läwä*), **ሐ** (Amh. **አደሰ** *addäsä* 'be new', Geez **ሐደሰ** *ḥaddäsä* 'renew'), **ጎ** (Amh. **አለፈ** *alläfä* 'pass', Geez **ጎለፈ** *ḥaläfä*).

80.1.1. Some verbs of type A: **አለቀ** *alläqä* 'come to an end', **አለፈ** *alläfä* 'pass, go beyond', **አሰረ** *assärä* 'tie, imprison', **አነሰ** *annäsä* 'be less, diminish', **አደረ** *addärä* 'spend the night', **አዘነ** *azzänä* 'be sad', **አደገ** *addägä* 'grow', **አመነ** *ammänä* 'believe'.

Some verbs of type B: **አለመ** *allämä* 'dream', **አረመ** *arrämä* 'weed, correct', **አሰሰ** *assäsä* 'sweep', **አሰበ** *assäbä* 'think', **ዐቀደ** *aqqädä* 'plan', **ዐጀበ** *aḡḡäbä* 'accompany', **ዐረቀ** *arräqä* 'straighten', **ሐተመ** *attämä* 'seal, print', **አደነ** *addänä* 'hunt', **አደሰ** *addäsä* 'renew'.

A verb with initial *a* and 2d radical *w*, type A: **ዐወቀ** *awwäqä* 'know'.

Verbs with initial *a* and 2d radical *w*, type B: **አወከ** *awwäkä* 'cause a disturbance', **ዐወደ** *awwädä* 'fill the air with smell (good or bad)', **ዐወጀ** *awwäḡä* 'issue an edict'¹.

Verbs with initial *a* and 2d radical *y*, type B: **አየለ** *ayyälä* 'become strong', **አየመ** *ayyämä* 'plough a second time', **ዐየረ** *ayyärä* 'mix, combine'.

Verbs of 1.2.2 class, type A: **አመመ** *ammämä* 'be painful, hurt', **አረረ** *arrärä* 'be scorched', **አዘዘ** *azzazä* 'order', **አከከ** *akkäkä* 'scratch'.

Verbs of the 1.2.2 class, type B: **አበበ** *abbäbä* 'flower', **አሰሰ** *assäsä* 'scout, sweep', **አተተ** *attätä* 'comment'.

¹ Except **ዐወቀ** *awwäqä* 'know', all the verbs with 2d radical *w* are of type B.

80.1.2. CONJUGATION

	Type A		Type B	
Perfect	ለለፈ	<i>alläfä</i>	ለሰበ	<i>assäbä</i>
Imperfect	ያልፍ	<i>yälf</i>	ያሰብ	<i>yassäb</i>
Jussive	ይለፍ	<i>yäläf</i>	ያሰብ	<i>yassäb</i>
Imperative	ለለፍ	<i>äläf</i>	ለሰብ	<i>assäb</i>
Gerund	ለልፎ	<i>älfo</i>	ለሰቦ	<i>assäbo</i>
Participle	ለላፈ	<i>älafi</i>	ለላቢ	<i>assabi</i>
Verbal noun	ማለፍ	<i>maläf</i>	ማሰብ	<i>massäb</i>
Instrumental	ማለፊያ	<i>maläfiya</i>	ማሰቢያ	<i>massäbiya</i>

ለለፈ *alläfä* 'pass'; ለሰበ *assäbä* 'think'.

From 1.2.2 verbs: perfect ለዘዘ 'comand', imperfect ያዝ yazz, compound imperfect ያዛA *yazzal*, gerund ለዘ azzo, compound gerund ለዛA *azz'all*.

80.2. *tä*-stem

80.2.1. The perfect is ታሰረ *tassärä* resulting from *tä-assärä*, with elision of *ä* for which see 18.1.2.

Contrary 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 verbal and nominal forms that have prefixes (such as ይነገራል *yännäggärall* for ይትነገራል *yətnäggärall*, መነገር *männägär* for መትነገር *mätnägär*), the initial *ta* of ታሰረ *tassärä* is preserved everywhere; thus, ይታሰራል *yəttassärall*, መታሰር *mättasär*. Note that except for the vowel *a* following the *t*, ይታሰራል *yəttassärall* has the form of the regular verb ይነገራል *yännäggärall*. It is indeed by analogy with the regular verb in which the 1st radical is geminated that the preserved *t* of ታሰረ *tassärä* is geminated in the same forms. Thus, simple imperfect ይታሰር *yəttassär* like ይነገር *yännäggär*; jussive ይታሰር *yəttasär* like ይነገር *yännägär*; verbal noun መታሰር *mättasär* like መነገር *männägär*. It is as if the *t* of ታሰረ *tassärä* were the 1st radical of the verb.

80.2.2. Verbs for which the basic meaning is expressed by the *tä*-stem are:

Type A: ታረበ *tarräbä* 'dine', ታቀበ *taqqäbä* 'be protected, prevented', (impersonal) ታከተ(ው) *takkätä(w)* 'be tired', ታከከ *takkäkä* 'rest against', ታገለ *taggälä* 'struggle', ታጠቀ *tattäqä* 'gird oneself'.

Type B: ታዘበ *tazzäbä* 'make critical observations', ታደገ *taddägä* 'save, deliver', ታገዛ *taggäsä* 'be patient', (impersonal) ታወሰ(ው) *tawwäsä(w)* 'think of, re-collect'.

The causative of these verbs is formed with *as-* thus giving the impression as if the stem were *astä-* for which see 80.5.

80.2.3. CONJUGATION

	Type A		Type B	
Perfect	ገሰረ	<i>tassärä</i>	ገረመ	<i>tarrämä</i>
Imperfect	ደገሰር	<i>yattassär</i>	ደገረም	<i>yattarrämä</i>
Jussive	ደገሰር	<i>yattasär</i>	ደገረም	<i>yattarräm</i>
Imperative	ገሰር	<i>tasär</i>	ገረም	<i>tarräm*</i>
Gerund	ገሰር	<i>tasro</i>	ገርም	<i>tarrämo</i>
Participle	ገሰሪ	<i>tasari</i>	ገራማ	<i>tarrami</i>
Verbal noun	መገሰር	<i>mättasär</i>	መገረም	<i>mättarräm</i>
Instrumental	መገሰሪያ	<i>mättasäriya</i>	መገረማያ	<i>mättarrämiya</i>

From ለሰረ *assärä* 'bind, tie'; ለረመ *arrämä* 'weed, correct'.

*Also *taräm*. Note that the imperative in Shoa of ገደሰ *taddäsä* (type B) 'be renovated' is only *taddäs*

80.3. *a*-stem

The verbs beginning with *a* have no *a*-stem for phonetic reasons. Indeed, a form such as *አ-አሰረ **a-assärä* would have become ለሰረ *assärä* because of elision of one *a* (see 18.1.1). As a result of this phonetic structure, the *a*-stem resulting in the form ለሰረ *assärä* would not show the marker of the *a*-stem. The function of the *a*-stem is taken over by the *as*-stem.

80.4. *as*-stem

80.4.1. Intransitive verbs beginning with *h* form their **causative** with ለሰ-, and a form such as *አሰ-አደገ **as-addägä* results in ለሰደገ *asaddägä*. It may be rendered by 'cause to, let', or by various expressions going back to 'cause to'. Examples: ለበጠ *abbätä* 'swell'; ለሰበጠ *asabbätä* 'cause to swell'; ለከከ *akkäkä* 'have an itch'; ለሰከከ *asakkäkä* 'cause itching'; ለረፈ *arräfä* 'rest'; ለሰረፈ *asarräfä* 'let rest' (as in ለሰሰርፍ: ለሰኝ *alasarräf aläññ* 'he wouldn't let me rest', lit. 'he said to me "I will not let rest"'); ለሰፈ *alläfä* 'pass'; ለሰለፈ *asalläfä* 'let pass' (as in በፊቱ: ለሰለፈኝ *bäfitu asalläfäññ* 'he let me pass in front of him'); ዝናሙን: ለሰለፈን: ለንመጣለን *zanamun asalläfän annämäqallän* 'we will come when the rain passes', lit. 'we will come letting the rain pass'); ለደገ *addägä* 'grow'; ለሰደገ *asaddägä* 'cause to grow, raise, rear'; ለደረ *ad-*

därä 'spend the night': አሳደረ *asaddärä* 'take someone in for the night' (that is, 'cause to spend the night'), let something (e.g., food) stay overnight'.

The *as*-stem may also be rendered by 'induce, incite', as in አበረ *abbärä* 'join up': አሳበረ *asabbärä* 'cause to join together, incite people to unite against someone'; አደመ *addämä* 'conspire, plot': አሳደመ *asaddämä* 'form a plot, incite a conspiracy'.

80.4.2. Within a given context the *as*-stem of an intransitive verb may be rendered as a **factitive**: e.g., ሰውየው: ጸጉር: ቁራጭ: ዘገድ: ሂዶ: ጸጉሩን: አሳጠረው *säwäyyäw šägur q'ärač zänd hido šägurun asaṭṭäräw* 'the man went to a barber and had his hair shortened' (as against the causative in ሰውየው: ጸጉሩን: አሳጠረው *säwäyyäw šägurun asaṭṭäräw* 'the man shortened his hair').

This is particularly the case if within a sentence a verb other than an *a*-verb has a factitive meaning; the *a*-verb is then likewise rendered as a factitive. Examples: ሰግዕ ቱን: በጦር: አስወግቶ: ዐይኑን: አሳወረው *säma'tun bätor aswäggəto aynun asawwäräw* 'he had the martyr's eyes pierced with a spear and made him blind' (as against the causative meaning in ፈንጣጣ: ዐይኑን: አሳወረው *fänta'a aynun asawwäräw* 'smallpox blinded him', lit. 'blinded his eyes'); ሰውየውን: መድኅኒት: አስጠጥተው: አሳበዱት *säwäyyäwən mädhaniṭ aṣṭäṭṭätäw asabbäduṭ* 'they had the man poisoned (lit. 'they had him drink poison') and had him go crazy' (as against the causative meaning in ሰውየውን: መድኅኒት: አጠጥተው: አሳበዱት *säwäyyäwən mädhaniṭ aṭäṭṭätäw asabbäduṭ* 'they gave the man poison (lit. 'they made him drink poison') and made him crazy').

80.4.3. Verbs of state in the basic stem become **transitive** in the *as*-stem. Examples: አዘነ *azzänä* 'be sad': አሳዘነ *asazzänä* 'sadden', also 'cause sadness' (as in ያለ ጊዜዎ: መሞቷ: አሳዘነኝ *yalägizewa mämot'a asazzänänñ* 'her untimely death saddened me'; የተበደረውን: ገንዘብ: ባለመመለሱ: አሳዘነኝ *yäräbäddäräwən gänzäb balämämälläsu asazzänänñ* 'because he did not pay back the money he borrowed he caused me sadness'); አጠረ *aṭṭärä* 'be short': አሳጠረ *asaṭṭärä* 'shorten'; አፈረ *affärä* 'be ashamed, be shy': አሳፈረ *asaffärä* 'shame, humiliate' (note ምን: አሳፈረህ? *mən asaffäräh?* 'why are you acting shy?').

80.4.4. The *as*-stem of a verb of state may also have a causative and a factitive meaning: thus, እህሉን: አሳረሩት *əhlun asarrärut* 'they scorched the grain', or 'they had the grain scorched' (from አረረ *arrärä* 'be scorched, burn').

The factitive of transitive verbs may have an active or a passive meaning depending on whether the direct object of the verb refers to the object or to the person. Thus, ላግቱን: አሳለባት *lamitun asalläbat* 'he had the cow milked', but ላግቱን: አሳ

ለበኝ *lamitun asalläbäññ* 'he had me milk the cow'; ሌ-በሱን: አሳጠበው *ləbsun asaṭ-ṭäbäw* 'he had his clothes washed', but ሌ-በሱን: አሳጠበኝ *ləbsun asaṭṭäbäññ* 'he had me wash his clothes'. See also 74.5.

With two direct objects of the person and of the object, the factitive has an active meaning: thus, ሌጁ ተጎን: ላግኝን: አሳለባት *ləጅit'an lam'an asalläbat* 'he had the girl milk the cow', as against ላግኝን: አሳለባት: *lam'an asalläbat* 'he had the cow milked' with one direct object only.

80.4.5. The *as*-stem may also have an **adjective** meaning, that is, 'help to perform the action'. Examples: አዘለ *azzälä* 'carry a baby on the back': አሳዘለ *asazzälä* 'have someone carry a baby on the back, have a baby carried on the back, help someone carry a baby on the back'; አሰረ *assärä* 'tie': አሳሰረ *asassärä* 'help to tie up'; ሸከሙን: አሳርፋኝ *šäkmun asarräfwäñ* 'help me lay down my burden'.

80.4.6. CONJUGATION

Perfect	አሳወቀ	<i>asawwäqä</i>
Imperfect	ያሳውቅ	<i>yasawwäq</i>
Jussive	ያሳውቅ	<i>yasawwäq</i>
Imperative	አሳውቅ	<i>asawwäq</i>
Gerund	አሳውቆ	<i>asawwäqo</i>
Participle	አሳዋቂ	<i>asawwäqi</i>
Verbal noun	ማሳወቅ	<i>masawwäq</i>
Instrumental	ማሳወቂያ	<i>masawwäqiya</i>

From **ዐወቀ** *awwäqä* 'know'.

80.5. *astä*-stem

80.5.1. The *astä*-stem is most normally used in verbs beginning with *a*-. For verbs other than *a*-verbs having the *astä*-stem, see 77. While the *astä*-stem going back to the basic stem is used in a limited number of verbs, it may be used for nearly every verb with initial *a* in the reduplicative stem. The meaning brought about by the *astä*-stem is that of the causative of the basic stem, of the causative of the passive, of the causative of the reciprocal. It also expresses the factitive, and the adjective.

Examples for the causative: አስታቀፈ *astaqqäfä* 'cause to hug or clasp' (from አቀፈ *aqqäfä* 'hug'); አስተካከለ *astäkkäälä* 'render equal to' (from አከለ *akkälä* 'be equal').

Examples for the causative of the passive: **አስታወከ** - *astawwākā*- ((impersonal) 'vomit' (from **አስታወከ** *astawwākā* 'cause to be disturbed', from **ታወከ** *tawwākā* 'be disturbed', from **አወከ** *awwākā* 'disturb'); **አስተያየ** *astäyayyā* 'compare' (from **ተያየ** *täyayyā* 'face one another, be equal', from **አየ** *ayyā* 'see').

Example for the causative of the reciprocal: **አስታረቀ** *astarräqä* 'reconcile' (from **ታረቁ** *tarräqu* 'be reconciled with each other').

Example for the factitive: **አስታጉለ** *astagg'älä* 'have some activity be put off' (from **አጉለ** *agg'älä* 'put off', **ታጉለ** *tagg'älä* 'be put off').

Examples for the adjectutive: **አስታጠበ** *astattäbä* 'help to wash, bring water to elders before meals' (from **አጠበ** *attäbä* 'wash clothes, person', **ታጠበ** *tattäbä* 'wash up'); **አስታመመ** *astammämä* 'nurse', lit. 'help one in sickness' (from **ታመመ** *tammämä* 'be sick').

80.5.2. The *astä*-stem is also used in verbs for which the basic meaning is expressed by the *tä*-stem. Examples: **አስታረበ** *astarräbä* 'serve food' (from **ታረበ** *tarräbä* 'dine').

80.5.3. CONJUGATION

Perfect	አስታረቀ	<i>astarräqä</i>
Imperfect	ያስታርቅ	<i>yastarräq</i>
Jussive	ያስታርቅ	<i>yastarq</i>
Imperative	አስታርቅ	<i>astarq</i>
Gerund	አስታርቆ	<i>astarqo</i>
Participle	አስታርቅ	<i>astaraqi</i>
Verbal noun	ማስታረቅ	<i>mastaräq</i>
Instrumental	ማስታረቂያ	<i>mastaräqiya</i>

From **ዐረቀ** *arräqä* 'straighten out'.

80.6. *at*-stem

Verbs beginning with *a*- have no *at*-stem. This stem occurs only in the reduplicative stem (see 80.7.7)

80.7. Reduplicative stem

The meanings of the reduplicative stem of the class **አሰረ** *assärä* are the same as those of the regular triradical verbs (see 70). The following stems are used for the reduplicative of the *a*-verbs.

80.7.1. Basic stem. The form is **አሳሰረ** *asassärä*.

80.7.2. *tä*-stem. The form is **ተሳሰረ** *täsassärä*. 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-asassärä>*tä-sassärä*. In the conjugation the *t* remains and is geminated in all the verbal and nominal forms that have prefixes. Thus, simple imperfect **ይተሳሰር** *yättäsassär*, verbal noun **መተሳሰር** *mättäsasär*.

This stem expresses mainly reciprocity. Examples: **ተላለፉ** *tälalläfu* 'they passed each other', **ተግመኑ** *tämammänu* 'they trusted each other', **ተናነቁ** *tänannäqu* 'they strangled one another, they struggled', **ተሳሰሩ** *täsassäru* 'they were entangled with one another'.¹

80.7.3. *a*-stem. This stem does not exist for the verbs of the *a*-class (see 80.3).

80.7.4. *as*-stem. This stem is not used for the reduplicative stem. A form such as **asasassärä* does, therefore, not exist.

80.7.5. *astä*-stem. This stem represents the prefix *as-* added to the basis of the *tä*-stem of the reduplicative stem. It expresses mainly the causative of the reciprocal and the adjutative.

Examples for the causative of the reciprocal: **አስተናነቀ** *astänannäqä* (also **አተናነቀ** *attänannäqä*) 'cause to fight with one another' (from **አነቀ** *annäqä* 'kill by strangling'); **አስተላለፈ** *astälalläfä* 'cause to pass from one to the other', but also 'allow to pass, transmit' (from **ላለፈ** *alläfä* 'pass'); **አስተዋወቀ** *astäwawwäqä* 'cause to become acquainted with each other', but also 'inform, notify' (from **ወወቀ** *awwäqä* 'know'); **አስተላለቀ** *astälalläqä* 'cause to kill each other off' (from **ላለቀ** *alläqä* 'come to an end, perish'), **አስተዛዘነ** *astäzazzänä* 'cause to have compassion for one another', also 'console, commiserate' (from **አዘነ** *azzänä* 'be sad, sorrowful').

It also expresses a transitive meaning: **አስተግመነ** *astämammänä* 'convince' (from **አመነ** *ammänä* 'believe, trust'), **አስተጻጸረ** *astädaddärä* 'administer', also 'keep company at night' (from **አጸረ** *addärä* 'stay overnight, dwell'), **አስተባበረ** *astäbabbärä* 'coordinate', that is, 'get people join together in an enterprise' (from **አበረ** *abbärä* 'join up'), **አስተናነሰ** *astänannäsä* (also **አተናነሰ** *attänannäsä*) 'despise' (from **አነሰ** *annäsä* 'be less, insufficient').

Examples for the adjutative: **አስተራረመ** *astärarrämä* 'help to weed' (from **አረመ** *arrämä*); **አስተሳሰረ** *astäsassärä* 'help to tie', but also 'cause to be linked together'.

¹ Note the singular **ተሳሰረ** *täsassärä* 'get entangled', as in **ጸገሩ** : **ተሳሰሩል** *säg^mru täsas^mall* 'his hair is all entangled'.

er' (from አሰረ *assärä*); አስተጣጠፈ *astätattäffä* 'help to fold' (from አጠፈ *attäffä*), አስተዛዘለ *astäzazzälä* 'help to carry on the back' (from አዘለ *azzälä*).

80.7.6. *tästä*-stem. There seems to be only one verb that has the prefix *tästä*- which serves as the the passive of *astä*-. The verb is ተስተካከለ *tästäkakkälä* 'be adjusted, be equal to', passive of አስተካከለ *astäkakkälä* 'make equal, level' (from አከለ *akkälä*).

80.7.7. *at*-stem. This stem represents the prefix *at*- added to the basis of the *tä*-stem of the reduplicative. It expresses mainly the causative of reciprocity and the adjectutive.

Examples: አተናነቀ *attänannäqä* 'cause to strangle one another' (from ተናነቁ *tännänäqu* 'they strangled one another', from አነቀ *annäqä* 'strangle'); አተማመነ *attämammänä* 'cause people to have confidence in one another' (from ተማመኑ *tämammänu* 'they had confidence in one another', from አመነ *ammänä* 'believe'); አተሳሰበ *attäsassäbä* 'cause to settle financial accounts, help to settle financial accounts' (from ተሳሰቡ *täsassäbu* 'they settled accounts', from አሰበ *assäbä* 'calculate').

80.7.8. CONJUGATION

	Basic stem		<i>tä</i> -stem	
Perfect	አሳሰረ	<i>asassärä</i>	ተሳሰረ	<i>täsassärä</i>
Imperfect	ያሳሰር	<i>yasassar</i>	ይተሳሰር	<i>yättäsassar</i>
Jussive	ያሳሰር	<i>yasas(ə)r</i>	ይተሳሰር	<i>yättäsasär</i>
Imperative	አሳሰር	<i>asas(ə)r</i>	ተሳሰር	<i>täsasär</i>
Gerund	አሳሰሮ	<i>asasro</i>	ተሳሰሮ	<i>täsasro</i>
Participle	አሳሳረ	<i>asasari</i>	ተሳሳረ	<i>täsasari</i>
Verbal noun	ማሳሰር	<i>masasär</i>	መተሳሰር	<i>mättäsasär</i>
Instrumental	ማሳሰሪያ	<i>masasäriya</i>	መተሳሰሪያ	<i>mättäsasäriya</i>

From አሰረ *assärä* 'bind, tie'.

	<i>astä</i> -stem		<i>at</i> -stem	
Perfect	አስተላለፈ	<i>astälalläffä</i>	አተሳሰበ	<i>attäsassäbä</i>
Imperfect	ያስተላልፍ	<i>yastälalləf</i>	ያተሳሰብ	<i>yättäsassəb</i>
Jussive	ያስተላልፍ	<i>yastälalf</i>	ያተሳሰብ	<i>yättäsasb</i>
Imperative	አስተላልፍ	<i>astälalf</i>	አተሳሰብ	<i>attäsasb</i>
Gerund	አስተላልፎ	<i>astälalfə</i>	አተሳሰቦ	<i>attäsasbo</i>
Participle	አስተላለፈ	<i>astälalafi</i>	አተሳሰቢ	<i>attäsasabi</i>
Verbal noun	ማስተላለፍ	<i>mastälaləf</i>	ማተሳሰብ	<i>mättäsasəb</i>
Instrumental	ማስተላለፊያ	<i>mastäläləfiya</i>	ማተሳሰቢያ	<i>mättäsasäbiya</i>

From **ለለፈ** *alläfä* 'pass'; **ለሰበ** *assäbä* 'think, calculate'.

80.7.9. Noun of manner

The noun of manner of the *a*-verbs is formed from the *astä*-stem, or from the *at*-stem. The form is **አስተላለፍ** *astälaläf*, or **አተላለፍ** *attälaläf* and it may have an active or a passive meaning. Thus, **አስተራረፎ** *astäraräm* 'way of correcting, way of being corrected', **አስተራረድ** *astäraräd* 'manner of slaughtering, manner of being slaughtered', **አስተሳሰር** *astäsasär* 'way of tying, way of being tied'.

Examples for the passive meaning: **የፈተናው**: **አስተራረፎ**: **አልገባኝም** *yäfätänaw astäraräm algäbbaiwimm* 'I don't understand the way the test is scored'; **የዘሀ**: **ኬሻ**: **አስተሳሰሩ**: **መጥፎ**: **ሰለሆነ**: **መፍታት**: **አቃተኝ** *yäzzih keša astäsasäru mäffo sälähonä mäftat aqqattäñiri* 'because this mat is badly tied (lit. 'because the manner of its being tied is bad') I cannot untie it'.

Noun of manner formed with **አተ-** *attä-*: **አተናነቅ** *attänanäq* 'the way of being strangled', **አተያየት** *attäyayät* 'the way a person looks, the way a person looks at things' (also **አተያያ** *attäyay* 'countenance', **አስተያየት** *astäyayät* 'point of view'), **አተሳሰብ** *attäsasäb* 'manner of reckoning', **አተባበር** *attäbabär* 'manner of joining', **አቶዳደግ** *attädadäg* 'manner of bringing up'.

80.7.10. Observations on some verbs of ለሰረ-class.

The verb **አመመ** *ammämä* 'be painful' is also used as an impersonal verb (e.g., **አመመኝ** *ammämäñi* 'I am sick').

አረፈ *arräfä*. For the perfect+ፍ+አረፈ *arräfä*, see 54.11.

አበረ *abbärä*. For the gerund **አብሮ** *abro*, see 59.3.2.— Note also **አብሮ**: **ዶስጠን** *abro yästän* 'don't mention it!' (lit. 'may He give us together').

አነሰ *annäsä*. For **አነሰ** *annäsä* 'be less, be little' used in the comparative, see 144.13; 145.10.— Note also **ቢያንስ** *biyans* 'at least', and **ዶነስ**: **ዶብዛ** *yänäs yäbza* 'more or less'.

አከለ *akkälä*. For **ያህል** *yahäl*, the imperfect of **አከለ** *akkälä* 'be equal', see 158.40.

ዐወቀ *awwäqä*. For this verb as an auxiliary of the gerund, see 59.12.— For the gerund **ዐውቆ** *awqo*, see 59.3.12.— It also means 'by itself', as in **ዐውቆ**: **ተሰበረ** *awqo täsäbbärä* 'it broke by itself'. — In the frequently used verb **ዐወቀ** the *w* is elided when in contact with the following *q*; thus **አያቅም** *ayaqəmm* 'he doesn't know' for **አያውቅም** *ayawqəmm*; **ያቃል** *yaqall* 'he knows', for **ያውቃል** *yawqall*.

አዘዘ *azzäzä* 'order, command'. Note the expression ምን፡ ልታዘዝ? *mən lattazäz?* 'what can I do for you?, may I serve you?, lit. 'what should I be ordered (to do)?'.

አደረ *addärä*. This verb is used in greetings: e.g., እንደጉ፡ (or እንደምን፡) አደረ ርሀ? *ändet* (or *ändämən*) *addärh?* 'good morning!', lit. 'how did you pass the night?'; ደጎና፡ አደረ *dähna adär* 'good night', lit. 'spend the night well!'. — For አድሮ *adro*, the gerund of አደረ. *addärä* 'spend the night', see 59.3.15. — እያደረ *əyyaddärä* or እያደረ *əyyaddär* expresses a progressive action 'little by little, gradually', see 111.17; — ጡሎ፡ አድሮ *wəlo adro* 'sooner or later'.

አጠበ *aṭṭäbä* 'wash an object'; ታጠበ *taṭṭäbä* 'wash a part of the body' (as in ከእራጉ፡ በፊት፡ ፊትህን፡ ታጠብ *kärrat bäfit fithan taṭṭäb* 'wash your face before dinner!').

80.7.11. Summary of the stems of አሰረ

አሰረ *assära*, basic stem 'bind, tie'

ታሰረ *tassärä*, passive

አሳሰረ *asassärä*, causative, factitive

*አስታረቀ *astarräqä*, causative of the passive, of the reciprocal, adjutative, of ሀረቀ *arräqä* 'straighten out'

አሳሰረ *asassärä*, reduplicative

ተሳሰረ *täsassärä*, passive of the reduplicative, reciprocal

አስተሳሰረ *astäsassärä*, causative of the reciprocal, causative of the reduplicative, adjutative

*ተስተካከለ *tästäkakkälä*, passive of አስተካከለ *astäkakkälä* 'equalize, trim', from አከለ *akkälä* 'be equal'

*አተናነቀ *attänannäqä*, causative of the reciprocal, from እነቀ *annäqä* 'strangle'

*ተተካከለ *tätäkakkälä* 'be leveled', passive of a non-existent *አተካከለ *attäkakkälä*, from አከለ *akkälä* 'be equal'

Noun of manner: አስተሳሰር *astäsasär*, or አተሳሰር *attäsasär*.

BIRADICALS

Amharic has different classes of biradical verbs. These verbal classes go back to a triradical root in which one of the radicals was a laryngeal, the velar *ħ*, or the semi-vowel *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 are termed “biradicals”.

The biradical verbal classes are:

- class ሰጣ *sämma* ‘hear’
- class ቀረ *qärrä* ‘remain behind, be absent’
- class ሳመ *samä* ‘kiss’
- class ቆመ *qomä* ‘stand’
- class ሄደ *hedä* ‘go’.

81. VERBAL CLASS ሰጣ *sämma*

81.1. This verbal class consists of verbs that have two consonants, the first consonants 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 *h*. Examples: መራ *märra* ‘to guide’, from the root *mrh*; በላ *bälla* ‘to eat’, from the root *bl*; ገዛ *gäzza* ‘to buy’, from the root *gz*; ፈራ *färra* ‘to fear’, from the root *frh*; በዛ *bäzza* ‘to be numerous’, from the root *bzh*. Since the laryngeals and the velar *h* were reduced to zero, a root such as **sämmäa* (for the pronunciation of a vowel *a* after a laryngeal, see 1.2.2) became **sämmäa* (with the loss of the laryngeal), and then became *sämma* after the elision of the *ä* (see 18.1.2).

It is important to keep in mind the triradical origin of this biradical class in order to understand the difference in the conjugation between this class and the triradical class.

81.1.1. This verbal class has types A, B, and C.

Examples for type A: መራ *märra* ‘guide’, መታ *mätta* ‘hit’, መጣ *mätta* ‘come’, ረሳ *rässa* ‘forget’, ረታ *rätta* ‘win a case at court’, ረጋ *rägga* ‘coagulate, be calm’, ሠራ *särra* ‘work’, ቁላ *q’älla* ‘parch’, በላ *bälla* ‘eat’, በቃ *bäqqa* ‘be sufficient, be competent’, ነካ *näkka* ‘touch’, ዘራ *zärra* ‘sow’, ገባ *gäbba* ‘enter’, ገዛ *gäzza* ‘buy, govern’, ገዳ *g’ädda* ‘damage, hurt’.

Examples for type B: ለቃ *läqqa* ‘lend money’, ለካ *läkka* ‘measure’, ቀጣ *qämma* ‘rob, pillage’, ቀባ *qäbba* ‘anoint’, ተኛ *täñña* ‘sleep’, ተካ *täkka* ‘substitute’, ከካ *käkka* ‘grind coarsely’, ጠጣ *tätta* ‘drink’.

Examples for type C: ቃጣ *qaṭta* ‘raise the hand in a threatening gesture, attempt’, ካፋ *kaffa* (and ኣካፋ *a-kaffa*) ‘drizzle’, ጋዳ *gadda* ‘hobble’.

Verbs with initial *h*: ኣጣ *amma* ‘calumniate’, ኣራ *arra* ‘defecate’, ኣጣ *aṭta* ‘lack something’.

There are some verbs in this class that go back to two or three different roots. This is the case of ኣፋ *näffa* ‘blow’ (root *nfh*), ‘sift’ (root *nfy*); ጠራ *iärra* ‘call’ (root *srh*), ‘be pure’ (root *stry*);

ሰፋ *sǎffa* 'be broad' (root *sfh*), 'sew' (root *sfy*); ጠባ *ǎbba* 'suck' (root *tbw*), 'become dawn' (root *sbh*), 'dismember' (root *tbh*); ፈራ *fǎrra* 'fear' (root *frh*), (አ)ፈራ *a-fǎrra* 'bear fruit' (root *frh*).

The following verbs of this class go back to verbs with last radical *w* or *y*: ቁላ *q'ǎlla* 'parch' (Ge'ez *qlw*), ካ *nǎkka* 'touch' (Ge'ez *nky* 'injure'), አግ *amma* 'calumniate' (Ge'ez *hmy*).

For ሸና *šǎnna* 'urinate', see ሸን *šǎnä* (86.1).

81.1.2. CONJUGATION

PERFECT

Sg. 3d m.	ሰግ	<i>sǎmma</i>	Pl. 3d c.	ሰፀ-	<i>sammu</i>
3d f.	ሰግች	<i>sǎmmaččē</i>			
2d m.	ሰግሀ	<i>sǎmmah</i>	2d c.	ሰግችሀ-	<i>sǎmmaččēǎhu</i>
2d f.	ሰግሽ	<i>sǎmmaš</i>			(<i>sǎmmaččēǎh'</i>)
1st c.	ሰግሀ-	<i>sǎmmahu</i>	1st c.	ሰግን	<i>sǎmman</i>
		(<i>sǎmmah'</i>)			

Note that the final vowel *a* remains in all the persons except in the 3d person, plural. As for the consonant suffix of the singular 2d masc. and 1st commun, it is *-h* and not *-k* as was the case with the triradicals (see 54.1).

Types B and C are conjugated in the perfect in the same way.

IMPERFECT

	Type A	Type B	Type C
Sg. 3d m.	ደሰግ <i>yǎsäma</i>	ደሰካ <i>yǎläkka</i>	ደቃግ <i>yǎqǎffa</i>
3d f.	ትሰግ <i>tǎsäma</i>	ትሰካ <i>tǎläkka</i>	ትቃግ <i>tǎqǎffa</i>
2d m.	ትሰግ <i>tǎsäma</i>	ትሰካ <i>tǎläkka</i>	ትቃግ <i>tǎqǎffa</i>
2d f.	ትሰጂ <i>tǎsämi</i>	ትሰከ <i>tǎläkki</i>	ትቃጭ <i>tǎqǎčč'</i> *
1st c.	አሰግ <i>ǎsäma</i>	አሰካ <i>ǎläkka</i>	አቃግ <i>ǎqǎffa</i>
Pl. 3d c.	ደሰፀ- <i>yǎsämu</i>	ደሰኩ- <i>yǎläkku</i>	ደቃጡ- <i>yǎqǎffu</i>
2d c.	ትሰፀ- <i>tǎsämu</i>	ትሰኩ- <i>tǎläkku</i>	ትቃጡ- <i>tǎqǎffu</i>
1st c.	አንሰግ <i>ǎnnǎsäma</i>	አንሰካ <i>ǎnnǎläkka</i>	አንቃግ <i>ǎnnǎqǎffa</i>
or	<i>ǎnsäma</i>	<i>ǎnläkka</i>	<i>ǎnqǎffa</i>

*From *tǎqǎffi*.

Note that the final vowel *a* remains in all persons except in the 2d fem. sg. (ትሰጂ *tǎsämi*) and the 2d and 3d pers. pl. (ትሰፀ- *tǎsämu*, ደሰፀ- *yǎsämu*).

COMPOUND IMPERFECT

Type A: ደሰግል *yǎsämall*, ትሰግለች *tǎsämalläččē*, and so on.

Type B: ደሰካል *yǎläkkall*, ትሰካለች *tǎläkkalläččē*, and so on.

Type C: ይቃጣል *yəqattall*, ትቃጣለች *təqattalläččē*, and so on.

JUSSIVE

	Type A	Type B	Type C
Sg. 3d m.	ይሰጣ <i>yəsma</i>	ይለካ <i>yäläkkä</i>	ይቃጣ <i>yəqata</i>
3d f.	ትሰጣ <i>təsma</i>	ትለካ <i>täläkkä</i>	ትቃጣ <i>təqata</i>
*2d m.	ትሰጣ <i>təsma</i>	ትለካ <i>täläkkä</i>	ትቃጣ <i>təqata</i>
*2d f.	ትሰጧ <i>təsmi</i>	ትለከ <i>täläkki</i>	ትቃጧ <i>təqač**</i>
1st c.	ለሰጣ <i>läsma</i>	ለለካ <i>läläkkä</i>	ለቃጣ <i>ləqata</i>
Pl. 3d c.	ያለሙ <i>yəsmu</i>	ይለኩ <i>yäläkku</i>	ይቃጡ <i>yəqatu</i>
*2d c.	ትሰሙ <i>təsmu</i>	ትለኩ <i>täläkku</i>	ትቃጡ <i>təqatu</i>
1st c.	እንሰጣ <i>ənnəsma</i>	እንለካ <i>ənnäläkkä</i>	እንቃጣ <i>ənnəqata</i>

*The starred form are used only with the negation.

** For *təqati*.

IMPERATIVE

	Type A	Type B	Type C
Sg. 2d m.	ሰጣ <i>səma</i>	ለካ <i>läkkä</i>	ቃጣ <i>qata</i>
2d f.	ሰጧ <i>səmi</i>	ለከ <i>läkki</i>	ቃጧ <i>qač'i*</i>
Pl. 2d c.	ሰሙ <i>səmu</i>	ለኩ <i>läkku</i>	ቃጡ <i>qatu</i>

*For *qati*

GERUND

In the gerund of this class, a ት is added.

Type A: sg. 3d m. ሰጦቶ *sämtə*, 1st c. ሰጦች *säməččə* (with palatalized *t*).

Type B: ለከቶ *läkkətə*

Type C: ቃጥቶ *qattə* (pronounced *qattə* or *qatto*).

COMPOUND GERUND

Type A: sg. 3d m. ሰጦቷል *sämtə'all*, 1st sg. ሰጦችለሁ *säməččə'allə'w*

Type B: ለከቷል *läkkət'all*

Type C: ቃጥቷል *qattə'all* or *qättə'all*.

PARTICIPLE

Type A, ሰጧ *sämi*; type B, ለከ *läkki*; type C, ቃጧ *qač'i**

*For *qati*.

VERBAL NOUN

As in the gerund, the verbal noun is formed by adding a *t*.

Type A, መሰጣት *mäsmat*; type B, መለካት *mäläkkat*; type C, መቃጣት *mäqatat*.

INSTRUMENTAL

While in principle the instrumental is formed from the verbal noun (see 63.1), the instrumental of this class has no *t* added to the base.

Type A, መሥርያ *mäsraya* 'tool' (from ሠራ *särra* 'make'); type B, መለክያ *mälkäya* 'small glass for drinking liquor' (from ለክ *läkka* 'measure'); type C, መቃቋ *mäqqača** (from ቃጣ *qatta*).

*For *mäqqaṭiya*.

NOUN OF MANNER. In the noun of manner the reduplicative stem serves as basis. Thus, አሠራር *assärar* 'manner of doing, procedure', አመጣጥ *ammäṭaṭ* 'manner or cause or reason for coming, place from which something comes', አለክክ *alläkak* 'manner of measuring or being measured, measurement', አወክክ *awwäkak* 'manner of being noisy'.

81.1.3. Rounded labials

The rounded labials of this class are: ጥላ *molla* (also መላ *mälla*) 'be full, fill', and ቦካ *bokka* 'ferment'. The jussive is *yam"la* (written ደ.መ.ላ), *yab"ka* (written ደ.ቡ.ካ), imperative *m"äla* (written መ.ላ), *b"äka* (written ቡ.ካ), verbal noun *mäm"lat* (written መ.መ.ላት), *mäb"kat* (written መ.ቡ.ካት). The other verb forms are regular.

a-stem: አቦካ *abokka* 'knead'; *at*-stem: አቧካ *abb"akka* 'help to knead', አጂላ *amm"alla* 'make complete, help fill'.

DERIVED STEMS

81.2. Reduplicative

In the reduplicative the 2d radical is repeated. The forms are:

Perfect	ሰግግ	<i>sämamma</i>
Imperfect	ደ.ሰግግ	<i>yäsämamma</i>
Jussive	ደ.ሰግግ	<i>yäsämama</i>
Imperative	ሰግግ	<i>sämama</i>
Gerund	ሰግግቶ	<i>sämamito</i>
Participle	ሰግግኚ	<i>sämami</i>
Verbal noun	መሰግግት	<i>mäsämamat</i>
Instrumental	መሰግግያ	<i>mäsämamiya</i>

From ሰግ *sämma* 'hear'.

Types B and C have the same conjugation.

81.3. *tä*-stem

	Type A		Type B	
Perfect	ተመራ	<i>tämärra</i>	ተለካ	<i>täläkkä</i>
Imperfect	ያመራ	<i>yämmärra</i>	ያለካ	<i>yälläkkä</i>
Jussive	ያመራ	<i>yämmära</i>	ያለካ	<i>yälläka</i>
Imperative	ተመራ	<i>tämära</i>	ተለካ	<i>täläka</i>
Gerund	ተመርቶ	<i>tämärto</i>	ተለከቶ	<i>täläkkəto</i>
Participle	ተመሪ	<i>tämäri</i>	ተለከ	<i>täläkki</i>
Verbal noun	መመራት	<i>mämmärat</i>	መለካት	<i>mälläkat</i>
Instrumental	መመሪያ	<i>mämmäriya</i>	መለካያ	<i>mälläkiya</i>

From መራ *märra* 'guide'; ለካ *läkka* 'send'.

	Type C	Reduplicative
Perfect	ተማራ	<i>tämärra</i>
Imperfect	ያማራ	<i>yämmärra</i>
Jussive	ያማራ	<i>yämmärra</i>
Imperative	ተማራ	<i>tämärra</i>
Gerund	ተማርቶ	<i>tämärto</i>
Participle	ተማሪ	<i>tämäri</i>
Verbal noun	መማራት	<i>mämmärrat</i>
Instrumental	መማሪያ	<i>mämmäriya</i>

From መራ *märra* 'guide'.

For the absence of *r* in the instrumental in relation to the verbal noun, see 81.1.2.

81.3.1. The reduplicative in the *tä*-stem has two different forms. The forms are: ተመራራ *tämärra*, that is, with the vowel *ä* after the 1st radical, and ተሰማማ *täsamma*, that is, without vowel after the 1st radical. Some verbs have either one or the other form while others have both forms. Wherever there is concurrence of both forms, there is a difference in meaning. Thus, ተሰማማ *täsamma* 'hear one another', but ተሰማማ *täsmamma* 'agree with one another'; ተገባባ *tägäbäbba* 'intermarry', but ተገባባ *tägäbäbba* 'understand one another'; ተበላላ *täbälälla* 'devour each other', but ተበላላ *täblälla* 'be digested (food)'; ተመታታ *tämätatta* 'strike one another', but ተምታታ *tämtatta* 'be tangled up, be confused'; ተሰፋፋ *täsäffäffa* 'be broadened somewhat', but ተሰፋፋ *täsäffa* 'expand' (intr.). See also 72.6.

From a non-existent basic stem: ተከላላ *täklalla* 'resound', ተጉማማ *täg^wmamma* 'slander'.

For the causative of these variants, see 81.4.3.

81.3.2. Verbs for which the basic meaning is expressed by the *tä*-stem: ተመክ *tämäkkä* 'boast, be vain' (type B), ተቋጣ *tä-q^wäffa* 'be angry' (type B).

While ተነባ *tänäbba* 'prophecy' is a *tä*-stem of a non-existing ነባ *näbba*, its passive ተተነባ *tä-tänäbba* would indicate that ተነባ *tänäbba* is considered a root with integrated *tä*. The verb used at present is ተነበዩ *tänäbbäyä*.

81.3.3. In a form of the type C either for the basic meaning or for the expression of reciprocity: ተማላ *tä-malla* 'go off with something', ተሳካ *tä-sakka* 'be successful', ተሻማ *tä-šamma* 'struggle to obtain things', ተናጋ *tä-nagga* 'become loose (tooth)', ተዋካ *tä-wakka* 'shout at one another', ተዋዛ *tä-wazza* 'joke', ተጋራ *tä-garra* 'share something with one another'. Denominative: ተጫማ *tä-čamma* 'put on shoes'.

81.4. a-stem

	Type A		Type B		Type C	
Perfect	አገባ	<i>agäbba</i>	አጠጣ	<i>aṭäffa</i>	አባራ	<i>abarra</i>
Imperfect	ያገባ	<i>yagäba</i>	ያጠጣ	<i>yaṭäffa</i>	ያባራ	<i>yabarra</i>
Jussive	ያገባ	<i>yagba</i>	ያጠጣ	<i>yaṭäffa</i>	ያባራ	<i>yabara</i>
Imperative	አገባ	<i>agba</i>	አጠጣ	<i>aṭäffa</i>	አባራ	<i>abara</i>
Gerund	አግብቶ	<i>agbäto*</i>	አጠጥቶ	<i>aṭäffäto</i>	አባርቶ	<i>abarto</i>
Participle	አገቢ	<i>agbi</i>	አጠጪ**	<i>aṭäččä</i>	አባሪ	<i>abari</i>
Verbal noun	ማገባት	<i>magbat</i>	ማጠጣት	<i>maṭäffat</i>	ማባራት	<i>mabarat</i>
Instrumental	ማገቢያ	<i>magbiya</i>	ማጠጫ***	<i>maṭäččä</i>	ማባሪያ	<i>mabariya</i>

From ገባ *gäbba* 'enter'; ጠጣ *iṭṭa* 'drink'; ባራ *bärra* 'shine'.

*Also *agbäto*; **from አጠጢ *aṭäffä*; ***from ጠጫ *maṭäffä*.

Reduplicative

Perfect	አቅናና	<i>aqnanna</i>
Imperfect	ያቅናና	<i>yaqnanna</i>
Jussive	ያቅናና	<i>yaqnana</i>
Imperative	አቅናና	<i>aqnana</i>
Gerund	አቅናንቶ	<i>aqnantä</i>

Participle	አቅናኝ	<i>aqnañ</i>
Verbal noun	ግቅናናት	<i>maqnanat</i>
Instrumental	ግቅናኛ	<i>maqnañña</i>

From ቀና *qānna* 'be straight'.

81.4.1. Verbs for which the basic meaning is expressed by the *a*-stem: አሰላ *a-sälla* 'consider, ponder, calculate', አሰጣ *a-sätta* 'spread out grain to dry in the sun', አወጋ *a-wägga* 'tell stories', አደላ *a-dälla* 'favor, be partial', አጉራ *a-g'arra* 'roar'.

Are denominatives: አወራ *a-wärra* 'tell news, converse' (from ወራ *wäre* 'news'), አደራ *a-därra* 'form webs' (from ድር *där* 'web'), አፈራ *a-färra* 'produce fruit' (from ፍሬ *färe* 'fruit').

81.4.2. There are verbs in which there is no clear causal relationship between the basic stem, the *a*-stem and the *as*-stem. This is the case of መራ *märra* 'guide', አመራ *a-märra* 'lead toward (road), head toward', አሰመራ *as-märra* 'cause to guide or be guided'; of ረዳ *rädda* 'help', አረዳ *arädda* 'inform of and condole with on the death of a relative', and አሰረዳ *asrädda* 'cause or allow to help', and a few others. These verbs are not taken into consideration when one attempts to decide which verbs express the causative by the *a*-stem or by the *as*-stem.

81.4.3 For the reduplicative stem there is a variant አሰፋፋ *asäffaffa* 'broaden somewhat', and አሰፋፋ *asfaffa* 'develop, expand'; አበላላ *abälalla* 'give food to several people (implies casualness)', and አብላላ *ablalla* 'ponder a matter thoroughly, digest a matter'; አጠናና *atänanna* 'study somewhat, encourage half-heartedly' and አጥናና *atnanna* 'comfort, console'. See also 81.3.1.

Reduplicative verbs from a non-existing basic stem: አሰላላ *aslalla* 'calculate', አቅራ *aqrarra* 'sing war songs', አክላላ *aklalla* 'resound', አገማማ *ag'mamma* 'matter'.

81.4.4. In the verbs where the relationship between the basic stem, the *a*-stem and the *as*-stem is clear, the situation is as follows.

In type A, 42 **intransitive** verbs express the causative through the *a*-stem, and 3 verbs through the *as*-stem. The *as*-stem expresses the causative in 30 **transitive** verbs, while በላ *bälla* 'eat' uses the *a*-stem.

In type B, 8 **transitive** verbs express the causative through the *as*-stem; the verb ጠጣ *tätta* 'drink' uses the *a*-stem, and possibly ነሣ *nässa* 'take', አነሣ *a-nässa* 'raise, lift up', and አሰነሣ *as-nässa* 'rouse'. The intransitive verb ተኛ *täñña* 'sleep' uses the *as*-stem.

81.4.5. *as-stem*

CONJUGATION

	Type A, B		Type C	
Perfect	አስመራ	<i>asmärra</i>	አስቃጣ	<i>asqaṭṭa</i>
Imperfect	ያስመራ	<i>yasmärra</i>	ያስቃጣ	<i>yasqaṭṭa</i>
Jussive	ያስመራ	<i>yasmärra</i>	ያስቃጣ	<i>yasqaṭa</i>
Imperative	አስመራ	<i>asmärra</i>	አስቃጣ	<i>asqaṭa</i>
Gerund	አስመር፡ቶ	<i>asmärrato</i>	አስቃጥ፡ቶ	<i>asqaṭto</i>
Participle	አስመሪ	<i>asmärrī</i>	አስቃጭ	<i>asqaṭ</i>
Verbal noun	ግስመራት	<i>masmärrat</i>	ግስቃጣት	<i>masqaṭat</i>
Instrumental	ግስመሪያ	<i>masmärriya</i>	ግስቃጫ	<i>masqaṭa</i>

From መራ-märra 'guide'; ቀጣ *qäṭṭa* 'punish'.

Reduplicative

Perfect	አስፈራራ	<i>asfärara</i>
Imperfect	ያስፈራራ	<i>yasfärara</i>
Jussive	ያስፈራራ	<i>yasfärara</i>
Imperative	አስፈራራ	<i>asfärara</i>
Gerund	አስፈራር፡ቶ	<i>asfärarto</i>
Participle	አስፈራሪ	<i>asfärari</i>
Verbal noun	ግስፈራራት	<i>masfärrat</i>
Instrumental	ግስፈራሪያ	<i>masfärariya</i>

From ፈራ-färra 'fear'.

81.5. *at-stem*

	Single type*		Reduplicative	
Perfect	አግራ	<i>ammarra</i>	አመራራ	<i>ammärrara</i>
Imperfect	ያግራ	<i>yanmarra</i>	ያመራራ	<i>yammärrara</i>
Jussive	ያግራ	<i>yammarra</i>	ያመራራ	<i>yammärrara</i>
Imperative	አግራ	<i>ammarra</i>	አመራራ	<i>ammärrara</i>
Gerund	አግር፡ቶ	<i>ammarro</i>	አመራር፡ቶ	<i>ammärrato</i>
Participle	አግሪ	<i>ammari</i>	አመራሪ	<i>ammärrari</i>
Verbal noun	ግግራት	<i>mammarrat</i>	ግመራራት	<i>mammärrat</i>
Instrumental	ግግሪያ	<i>mammariya</i>	ግመራሪያ	<i>mammärriya</i>

From መራ-märra 'guide'.

*'Single type' refers to the types A, B, and C.

81.5.1. The *at*-stem of the variant forms ተሰማማ *täsämma*, ተሰማማ *täsmamma* mentioned above (see 81.3.1) likewise has variants. Thus አሰማማ *assämma* 'cause to hear one another', and አሰማማ *asmamma* 'cause to agree with one another'; አሰፋፋ *assäffa* 'broaden somewhat or a great deal', አሰፋፋ *asffa* 'develop'; አመታታ *ammätatta* 'cause to strike one another', and አምታታ *amtatta* 'confuse'.

The *at*-stem of the rounded labials is as follows: ቦካ *bokka* 'ferment'; አቧካ *abba* 'help to knead or make batter'; ሞላ *molla* 'be full': አሟላ *amm'alla* 'make complete, make fill'.

A verb for which the basic meaning is expressed by the *at*-stem is አጣፋ *attaffa* 'wear the *sämma*-garment in a special way'.

81.6. VERBS WITH INITIAL አ

Verbs with initial አ of the class ሰማ *sämma* are: አማ *amma* 'calumniate, slander', አራ *arra* 'defecate', አባ *abba* 'hide, conceal', አጣ *aṭta* 'lack something, be wanting'.

Basic stem of አማ: imperfect ያማል *yamall*, jussive ይማ *yäma*.

tä-stem: perfect ታማ *tamma*, imperfect ይታማል *yättammall*.

as-stem: perfect አሳማ *asamma*, imperfect ያሳማል *yasammall*.

Reduplicative: አማማ *amma*; tä-stem ተማማ *tämma* 'backbite one another'.

Noun of manner: አተማም *attämam*.

81.7. Observations on some verbs of the class ሰማ

መላ: ሞላ *mälla*, *molla* 'be full': ከሞላ: ጉደል *kämolla g'äddäl* 'by and large, more or less, approximately'.

መጣ *mätta* 'come': መጣሁ *mätta'ha* 'I have come, here I am, I am coming';— የመጣው: ይምጣ *yämätta'awyəm'ta* 'let comewhat may';— በምን: የመጣ? *bämən yämätta?* 'for what reason?';— የሚመጣው: ዓመት *yämmimätaw amät* 'next year';— እንዳመጣለት *ändamätallär* 'without thinking'. — For አየ *äyyä*+perfect+መጣ expressing a progressive action, see 111.16. — For the imperative the language uses ና *na* 'come!' (sg. masc.), ነይ *näy* (sg. fem.), ኑ *nu* (pl.).

ሰማ *sämma* 'hear': ሰማህ *sämmah* 'listen, hey you!'; — ተሰማ- *täsämma-* may be used as impersonal, as in ይሰማኛል *yässämmaññäl* 'I feel, I perceive it' (lit. 'it is audible to me').

ሸና *sänna* 'urinate' also appears as ሸነ *sänä*, see 86.1.

ቀና *qänna* 'be straight': ይቅናህ *yəqnaḥ* 'good luck!, I hope it goes well with you'.

በቃ *bäqqa* 'be sufficient': በቃ *bäqqa* 'enough, no more!'; — በቃኝ *bäqqaññ* 'I have enough', lit. 'it is enough for me'; — ያብቃኝ *yabqaññ* 'may He (God) help me'; — ይ.ሙት: በቃ *yamut bäqqa* 'death penalty'.

በዛ *bäzza* 'be numerous, abundant': በ.በዛ *bibäza* 'at most'; — በ.በዛ: በ.በዛ *bibäza bibäza* 'at the most'; — የሚበዛው *yämmibäzaw* 'most, the majority'; የሚበዛውን: ገ.ዜ *yämmibäzawən gize* 'most of the time'; — አብዛኛው *abzaññaw* 'mostly, chiefly'; — ይ.ብዛ: ይ.ነስ *yəbza yənäs* 'more or less'.

ተኛ *täñña* 'sleep': while the regular imperfect is ይተኛል *yätäññall* and the verbal noun is መተኛት *mätäññat*, there are also the forms ይኛል *yäññall* and መኛት *mäññat*. The noun of manner is አስተኛኝት *astäññañt*, or አተኛኝ *attäññañ*.

ቻለ *čalä* 'have the ability': ራሱን: ቻለ *ras-un čalä* 'be self-reliant'; በተቻለ: መጠን *bätäčalä mäṭän* 'as much as possible'.

ነህ *nässa* 'take': ከ---አንሥቶ *kä---ansəto* 'beginning from, starting from', as in ከዛሬ: አንሥቶ *käzərə ansəto* 'from today on' (see 109.28); በ---የተነህ *bä---yätä-nässa*, ከ---የተነህ *kä---yätänässa* 'on account of' (see 109.48); — ከመሬት: ተነሥቶ *kämäret tänästo* 'without any reason'. — The imperative of ተነህ *tänässa* 'get up' is ተነህ *tänäsa* or ተነሥ *tänäs*.

ከፋ *käffa* 'be bad, be wicked': ምን: ከፋኝ *mən käffaññ* 'I don't mind, I see no objection'; አይከፋኝም *aykäfaññəmm* 'I don't mind'; አይከፋም *aykäfanəm* 'not bad, satisfactory'.

ወጣ *wäṭta* 'go out': with object suffix pronouns 'turn out to be', as in ጥሩ: ሐኪም: ይወጣዋል *ፉጥህ ḥakim yəwäṭawall* 'he will make a good doctor' (lit. 'a good doctor will come out of him'); ውሸት: አይወጣውም *wəṣät aywäṭawəmm* 'he never lies' (lit. 'lies do not go out of him'); — የወጣለት *yəwäṭallät* 'accomplished'; — ባወጣ: ያውጣ *bawäṭta yawṭa* 'hit or miss (method), we will take a chance'; — ወጣ is also used in the *tä*-stem, as in ብድሩን: ተወጣ *bəddərun täwäṭta* 'he got out of his debt'; የብቻዬን: እወጣለሁ *yäbəcčayən əwwäṭawalläw* 'I will manage by myself'; — ተወጣለት *təwäṭallät* 'it came off well for him'.

ወጣ preceded by *qəṭəltəlu* or *qərtəltəlu* (that is, a partially reduplicated 3-radical or 4-radical) reinforces the meaning of the root. Thus, ውልቅልቅ: ወጣ *wələqləqu wäṭta* 'it fell apart', ፍልስልሱ: ወጣ *fələsləsə wäṭta* 'it was completely uprooted', ብትንትኑ: ወጣ *bətəntənu wäṭta* 'it was scattered about in disarray', ዝብርቅርቅ: ወጣ *zəbrəqrəqu wäṭta* 'it was in complete disorder', ንፍርቅርቅ: ወጣ *nəfrəqrəqu wäṭta* 'it was completely lacerated', but also in the expression ሙልጩን: ወጣ *mulčun wäṭta* 'he went completely broke'.

ገባ *gäbba* 'enter, come in': is also used as an impersonal verb, as in **ገባኝ** *gäbbañ* 'I understand'. — The imperfect of **ተገባ** *tägäbba* means 'he ought to, he should': e.g., **ለወላጆቹ: ስልክ: መደወል: ይገባዋል** *läwälaǰočču salk mädäwwäl yaggäbbawall* 'he should telephone his parents'; **በዚህ: ዕድሜህ: ከዚህ: የበለጠ: ማወቅ: ይገባሃል** *bä-zih ädmeh käzzih yäbällätä mawäq yaggäbbahall* 'at your age you ought to know more'; — **የሚገባ** *yämmiggäbba* 'appropriate'; **በሚገባ** *bämmiggäbba* 'well, rightly, properly, of course'; **ከሚገባ: በላይ** *kämmiggäbba hälay* 'too much'; **አይገባም** *ayaggäbbamm* 'it is improper'. — For **ገባ** *gäbba* 'begin' when preceded by an imperfect, see 55.20.2.

ገፋ *gäffa* 'push': **በገፋ** *bigäfa* 'at most, at the utmost'; **በገፋ: በገፋ** *bigäfa bigäfa* 'at most'.

ጠፋ *täffa* 'be lost': **ጠፋበት** *täffabbät* 'he lost it'; **የት: ጠፋህ?** *yät täffah?* 'where have you been?'; **አይጠፋም** *ayätäfamm* 'there is some, there is plenty'.

ፈራ *färra* 'fear, be scared': **ሲፈራ: ሲቸር** *sifära sičär*, or **ሲፈር: ሲቸር** *sifär sičär* 'hesitantly', that is, **ሲፈር** *sifär* 'while he fears' followed by the echo-word **ሲቸር** *sičär*. For tens less 'one' using **ፈራ** when telling the age, see 50.4.1.

ፈታ *fäta* 'untie, absolve': **ዕድሜ: ይፍታህ** *ädme yəftah* 'be sentenced to life imprisonment'.

81.8. Summary of the stems of ሰማ

ጠራ *tärra*, basic stem 'call'

ተጠራ *tätärra*, passive

ተጣራ *tätarra*, reciprocal

***ተቃጣ** *täqatta*, passive of type C **ቃጣ** *qatta* 'attempt'

***አወጣ** *awätta*, causative of **ወጣ** *wätta* 'go out'

አጣራ *attarra*, causative of reciprocal stem, adjutative

አስጠራ *astärra*, causative or factitive of type A, B

***አስቃጣ** *asqatta*, factitive of type C **ቃጣ** *qatta* 'attempt'

***አስተዋጣ** *astäwätta* (rare) 'contribute', adjutative of **ወጣ** *wätta*

ጠራራ *tärrarra*, reduplicative stem

ተጠራራ *tätärrarra*, passive of reduplicative, reciprocal

(**ተጥራራ** *tätarra*, slightly different meaning)

***አገባባ** *agäbabbä*, causative of reduplicative 'let few persons enter', of **ገባ** *gäbba* 'enter'

***(አግባባ** *agbabbä*, different meaning 'persuade')

አጠራራ *attärrarra*, causative of reduplicative, of reciprocal stem, adjutative

*አስፈራራ *asfārarra*, causative of reduplicative of ፈራ *fārra* 'fear'
Noun of manner: አረዳድ *arrādad* 'manner of helping'.

82. VERBAL CLASS ቀረ *qārrä*, ነጩ *näççä*

82.1. This verbal class consists of two consonants, the first consonant having the vowel *ä* and the second consonant, which is geminated, also having the vowel *ä* of the subject suffix of the 3d person, masculine, singular.

With the exception of two verbs (see below), the second radical is a prepalatal. In a few other verbs the second radical is *y*.

The palatalization is due to the fact that these verbs originally consisted of three radicals, the last radical having been *y*. This consonant was lost in Amharic, but caused palatalization of the preceding consonant if it was a sibilant or a dental (see 6). Some verbs, such as ቀረ *qārrä* 'remain', likewise consisted originally of three consonants, the last consonant of which was *y*, but since the consonant preceding the *y* is not a dental or a sibilant, there is no palatalization.

There is a verb in this class which has a dental as second consonant, but this dental is not palatalized. This is the verb ሰጠ *säṯṯä* 'give'. The lack of palatalization of ሰጠ *säṯṯä* is due to the fact that this verb goes back to a root *ṣṣw*, and the *w* does not cause palatalization.

For the verbs ending in *y*, see below.

82.1.1. This verbal class have types A, B, and C.

Examples for type A, transitive verbs: ረጩ *räççä* 'sprinkle, spray', ነጩ *näççä* 'pull out', ፈጅ *fäggä* 'burn (pepper), scorch', ፈጩ *fäççä* 'grind grain'. Without palatalization of the last radical: ሰጠ *säṯṯä* 'give'.

Intransitive verbs: መሽ *mäššä* 'become evening', ሸሽ *šäššä* 'flee', ጉሽ *g"äššä* 'be turbid', ቀረ *qārrä* 'remain behind'.

Type B, transitive: ሸኘ *šāññä* 'escort, see off', ተቸ *täççä* 'make critical comments'.

With last radical *f*: ለየ *läyyä* 'distinguish, separate', ቁየ *q"äyyä* 'wait, last'.

Intransitive: ቀኘ *qāññä* 'walk in procession', በጅ *bäggä* 'turn out well'.

Type C, transitive: ላጩ *laççä* 'shave', ቃኘ *qaññä* 'tune a musical instrument', ናኘ *naññä* 'scatter', ዳኘ *daññä* 'arbitrate', ዋጅ *waççä* 'purchase'; ግጩ *m"aççä* 'brush the teeth'.

Intransitive: ቃዠ *qazzä* 'rave, have a nightmare', ባጅ *baççä* 'spend the dry season', ጃጅ *gagçä* 'be senile', ዋሽ *waššä* 'lie', ዋኘ *waññä* 'swim', ጋጩ *gaççä* 'stamp the hooves (horse)'.

With last radical **F**: **ፈፍ** *wayyā* 'lament', **ገገ** *ḡayyā* 'burn too strongly'.

For verbs with initial **h**, see below.

For **hA allā**, see 83.

82.1.2. CONJUGATION

PERFECT

Sg. 3m.	ቀረ	<i>qārrā</i>	Pl. 3c.	ቀሩ	<i>qārru</i>
3f.	ቀረች	<i>qārrāčč</i>			
2m.	ቀረህ	<i>qārrāh*</i>		ቀሩችሁ	<i>qārrāččə*h</i>
2f.	ቀረሽ	<i>qārrāš</i>			
1c.	ቀረሁ	<i>qārrā*h</i>		ቀረን	<i>qārrān</i>

*Note the suffix *h* as against the variants *k*, *h* in the other verbal classes.

The perfect of types B and C is conjugated like type A.

	Type A	Type B	Type C
IMPERFECT			
Sg. 3m.	ይቀር <i>yəqār</i>	ይለይ <i>yələyy</i>	ይላረር <i>yəlačč</i>
Pl. 3c.	ይቀሩ <i>yəqāru</i>	ይለዩ <i>yələyyu</i>	ይላሩ <i>yəlačču</i>
COMPOUND IMPERFECT			
Sg. 3m.	ይቀሩል <i>yəqārall</i>	ይለዩል <i>yələyyall</i>	ይላሩል <i>yəlaččall</i>
JUSSIVE			
Sg. 3m.	ይቅር <i>yəqər</i>	ይለይ <i>yələyy</i>	ይላረ <i>yəlač</i> ¹
	ይስጥ <i>yəsɿ</i>		
Pl. 3c.	ይቅሩ <i>yəq(ə)ru</i>	ይለዩ <i>yələyyu</i>	ይላሩ <i>yəlaču</i>
	ይስጡ <i>yəsɿu</i>		

Except for *yəqər* (from **ቀረ** *qārrā* 'remain') and **ይሽሽ** *yəššəš* (from **ሸሸ** *šəššä* 'flee') which do not have a final consonant cluster, all the other verbs have a final consonant cluster. Thus, **ይንጭ** *yənč* (from **ነጩ** *näččä* 'pluck out'), **ይፍጭ** *yəfč* (from **ፈጩ** *fäččä* 'grind') and **ይስጥ** *yəsɿ* (from **ስጠ** *säɿtä* 'give').

IMPERATIVE

Sg. 2m.	ቅር	<i>qər</i>	ለይ	<i>läyy</i>	ላረ	<i>lač</i>
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¹ But **ይዳኝ** *yədaññ* (with gemination because of **ኝ**, and imperative **ዳኝ** *daññ* against **ላረ** *lač* (see 5.3).

GERUND. In the verbs of this class, a ት is added to the base.

Sg. 3m.	ቀርቶ	<i>qārto</i>	ለይቶ	<i>läyyato</i>	ላቸቶ	<i>laçto</i>
Ic.	ቀርኹ	<i>qāračče</i>	ለይኹ	<i>läyyačče</i>	ላቸኹ	<i>laçəčče</i>

COMPOUND GERUND

Sg. 3m.	ቀርቷል	<i>qārt' all</i>	ለይቷል	<i>läyyat' all</i>	ላቸቷል	<i>laçt' all</i>
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PARTICIPLE

ቀረ	<i>qāri</i>	ለዩ	<i>läyyi</i>	ላጪ	<i>laçi</i>
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VERBAL NOUN: as in the gerund, it is formed by adding *t* to the base

መቅረት	<i>māqrät</i>	መለየት	<i>mäläyyät</i>	መላጫት	<i>mäləçät</i>
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The verbal noun of ሸሽ *šäššä* 'flee' is መሸሽ *mäsšäs*.

INSTRUMENTAL: although the instrumental is in principle formed from the verbal noun, no *t* is added to the base.

መቅሪያ	<i>māqriya</i>	መለያ	<i>mäläyya</i>	መላጫ	<i>mäləça</i>
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DERIVED STEMS

82.2. Reduplicative

In the reduplicative the 2d radical is repeated. The forms are:

Perfect	ለያየ	<i>läyayä</i>
Imperfect	ይለያይ	<i>yäläyayy</i>
Jussive	ይለያይ	<i>yäläyay</i>
Imperative	ለያይ	<i>läyay</i>
Gerund	ለያይቶ	<i>läyayto</i>
Participle	ለያዩ	<i>läyayi</i>
Verbal noun	መለያየት	<i>mäläyayät</i>
Instrumental	መለያያ	<i>mäläyaya</i>

From ለየ *läyyä* 'distinguish'.

82.3. *tä*-stem

	Type A	Type B
Perfect	ተነጩ <i>tänäççä</i>	ተለየ <i>täläyyä</i>
Imperfect	ይነጩ <i>yännäçç</i>	ይለየ <i>yälläyy</i>
Jussive	ይነጩ <i>yännäç</i>	ይለየ <i>yälläyy</i>
Imperative	ተነጩ <i>tänäç</i>	ተለየ <i>täläyy</i>

Gerund	ተነጭቶ	<i>tānāçto</i>	ተለያቶ	<i>täläyyato</i>
Participle	ተነጪ	<i>tānāçi</i>	ተለዩ	<i>täläyyi</i>
Verbal noun	መነጪት	<i>männāçät</i>	መለየት	<i>mälläyät</i>
Instrumental	መነጫ	<i>männāça</i>	መለያ	<i>mälläya</i>

From ነጪ *näççä* 'pull out'; ለየ *läyyä* 'distinguish'.

	Type C		Reduplicative	
Perfect	ተላጪ	<i>tälaççä</i>	ተለያየ	<i>täläyayyä</i>
Imperfect	ያላጭ	<i>yällaççä</i>	ያለያይ	<i>yälläyayy</i>
Jussive	ያላጭ	<i>yällaç</i>	ያለያይ	<i>yälläyay</i>
Imperative	ተላጭ	<i>tälaç</i>	ተለያይ	<i>täläyay</i>
Gerund	ተላጭቶ	<i>tälaçto</i>	ተለያዩቶ	<i>täläyayto</i>
Participle	ተላጪ	<i>tälaçi</i>	ተለያዩ	<i>täläyayi</i>
Verbal noun	መላጪት	<i>mällaçät</i>	መለያየት	<i>mälläyayät</i>
Instrumental	መላጫ	<i>mällaça</i>	መለያያ	<i>mälläyaya</i>

From ላጪ *laççä* 'shave'; ለየ *läyyä* 'distinguish'.

82.3.1. Biradicals of this verbal class that occur only in the *tä*-stem are:

Type A: ተቀኘ *täqänñä* 'compose poetry' (denominative of ቅኔ *qane* 'poetry, religious poem').

Type B: ተመኘ *tämäññä* 'wish, desire', ተመኘ *tämäççä* 'be suitable, be comfortable'.

82.3.2. There are two different *tä*+reduplicative stems of the root *ሰኘ **säññä*. The form *ሰኘ **säññä*^I, ተሰኘ *tä-säññä* 'be named, be called' has a *tä*-reduplicative stem ተሰኛኘ *täsäññäñä* 'say to one another', while *ሰኘ **säññä*^{II} (perhaps from Geez *sännäyä* 'be good') has the form ተሰኛኘ *täsäññäñä* 'be well made (poem, rhyme), be well-arranged'.

The *tä*+reduplicative stem of ተመኘ *tämäññä* 'wish, desire' is ተመኛኘ *tämäññäñä*: of ተሸኘ *täšäññä* 'be escorted' it is ተሸኛኘ *täšäññäñä*, but of ተገኘ *tä-gäññä* 'be found' it is ተገኛኘ *tägäññäñä*. It is possible that the *n* is the original radical of the root **gny*.

82.4. *a*-stem

	Type A		Type B	
Perfect	ለመሸ	<i>amäššä</i>	ለቈየ	<i>aq^uäyyä</i>
Imperfect	ያመሸ	<i>yamäš</i>	ያቈይ	<i>yaq^uäyy</i>

Jussive	ያምሽ	yamš	ያቂይ	yaq'äyy
Imperative	አምሽ	amš	አቂይ	aq'äyy
Gerund	አምሽቶ	amšato	አቂይቶ	aq'äyyato
Participle	አምሽ	amši	አቂዩ	aq'äyyi
Verbal noun	ማምሽት	mamšät	ማቂየት	maq'äyyät
Instrumental	ማምሻ	mamša	ማቂያ	maq'äyya

From አመሽ *amäššä* 'spend the evening'; አቂየ *aq'äyyä* 'cause to wait'.

	Type C		Reduplicative	
Perfect	አቃገጥ	aqazä	አበጃጅ	abäğəğä
Imperfect	ያቃዥጥ	yaqazä	ያበጃጅ	yabäğəğä
Jussive	ያቃዥጥ	yaqaz	ያበጃጅ	yabäğəğ
Imperative	አቃዥጥ	aqaz	አበጃጅ	abäğəğ
Gerund	አቃዥጥቶ	aqazto	አበጃጅቶ	abäğəğto
Participle	አቃዥጥ	aqazi	አበጃጅ	abäğəği
Verbal noun	ማቃዥጥት	maqazät	ማበጃጅት	mabäğəğät
Instrumental	ማቃዥጥ	maqaza	ማበጃጅ	mabäğəğa

From ቃገጥ *qazä* 'rave'; በጅ *bäğəğä* 'turn out well'.

82.4.1. The three intransitive verbs, type A, of this class (መሽ *mäššä* 'become evening', ሸሽ *šäššä* 'flee', ጉሽ *g'äššä* 'be turbid') form the causative with *a*. The verb ቀረ *qärrä* 'remain' form the causative with *as*-.; it seems, however, to behave like a transitive verb since it may be combined with object suffix pronouns, as in ቀረኝ *qärrä-nä* 'it remained for me'.

The six transitive verbs (such as ነጪ *näččä* 'pull out', ፈጪ *fäččä* 'grind grain') form the causative with *as*-.

The intransitive verbs, type B, of this class, such as በጅ *bäğəğä* 'turn out well', ቀኘ *qännä* 'walk in procession', ቂየ *q'äyya* 'wait' (note, however, the object suffix pronouns used with this verb, as in ቂየኝ *q'äyyä-nä* 'he waited for me') form the causative with *a*-.

The four transitive verbs of type B form their causative with *as*-.

The situation is the same in type C. The seven intransitive verbs (such as ቃገጥ *qazä* 'rave, have a nightmare', ኢሽ *k'äššä* 'joke', ዋየ *wayyä* 'lament') form their causative with *a*. The nine transitive verbs (such as ኅጪ *laččä* 'shave', ቃገጥ *qanä* 'tune a musical instrument') form their causative with *as*.

82.4.2. Verbs for which the basic meaning is expressed by the *a*-stem are: **አገኘ** *a-gäññä* 'find', **አሞኘ** *a-moññä* 'fool someone', **አፏጨ** *a-f^waččä* 'whistle'.

82.5. *as*-stem

	Type A, B		Type C	
Perfect	አስቀረ	<i>asqärrä</i>	አስላጩ	<i>aslaččä</i>
Imperfect	ያስቀር	<i>yasqärr</i>	ያስላጩ	<i>yaslačč</i>
Jussive	ያስቀር	<i>yasqärr</i>	ያስላጩ	<i>yaslač</i>
Imperative	አስቀር	<i>asqärr</i>	አስላጩ	<i>aslač</i>
Gerund	አስቀር፡ቶ	<i>asqärräto</i>	አስላጩ-ቶ	<i>aslačto</i>
Participle	አስቀረ	<i>asqärrä</i>	አስላጩ	<i>aslačä</i>
Verbal noun	ማስቀረት	<i>masqärrät</i>	ማስላጩት	<i>maslačät</i>
Instrumental	ማስቀረያ	<i>masqärräya</i>	ማስላጩ	<i>maslačä</i>

From ቀረ *qärrä* 'remain behind, be left'; ላጩ *laččä* 'shave'.

82.6. *at*-stem

	Single type		Reduplicative	
Perfect	አናጩ	<i>annaččä</i>	አነጩጩ	<i>annäččäččä</i>
Imperfect	ያናጩ	<i>yannačč</i>	ያነጩጩ	<i>yannäččäčč</i>
Jussive	ያናጩ	<i>yannač</i>	ያነጩጩ	<i>yannäčäč</i>
Imperative	አናጩ	<i>annač</i>	አነጩጩ	<i>annäčäč</i>
Gerund	አናጩ-ቶ	<i>annačto</i>	አነጩጩ-ቶ	<i>annäčäčto</i>
Participle	አናጩ	<i>annač(i)</i>	አነጩጩ	<i>annäčäčä</i>
Verbal noun	ማናጩት	<i>mannaččät</i>	ማነጩጩት	<i>mannäčäčät</i>
Instrumental	ማናጩ	<i>mannačä</i>	ማነጩጩ	<i>mannäčäčä</i>

From ነጩ *näččä* 'pull out'.

82.7. Verbs with initial *a*

Verbs with initial *a* of the class ቀረ are: አየ *ayyä* 'see', አጩ *aččä* 'select a future wife', አሸ *aššä* 'rub'.

For the special treatment of the verbs beginning with *አ*, see 80.

The forms of a verb such as አየ *ayyä* are:

Perfect አየ *ayyä*; simple imperfect ይይ *yay*, 1st person አይ *ay*; compound imperfect ያያል *yayall*; jussive ይይ *yəy*; imperative አይ *əy*; gerund አይቶ *ayto*, 1st person

son አይኛ *ayāčče*; compound gerund አይቷል *ayīʿall*; participle *አይ *ayi* (not used in the language); verbal noun ማየት *mayät*; instrumental ማያ *mayā*

Derived stems: ታየ *tayyā* 'be seen, be visible, be apparent', imperfect ይታያል *yät-tayyall*; አሳየ *asayyā* 'show'; አስታየ *astayyā* 'allow to be seen (e.g. a mirror)'; አያየ *ayayyā* 'look about'; ተያየ *tāyayyā* 'look at one another'; አተያየ *attāyayyā* 'confront'; አስተያየ *astāyayyā* 'compare'. Noun of manner: አስተያየት *astāyayät* 'point of view, opinion', አተያየት *attāyayät*, አተያይ *attāyay* 'manner of looking, countenance'.

82.8. Observations on some verbs of the class ቀረ

ለየ *läyyä* lost its final *ä* in the expression በተለይ(ም) *bätäläyy(əmm)* 'chiefly, especially' beside በተለየ *bätäläyyä*.

(አ)መሽ *a-mäššä* is used in greetings: እንዴት (or እንደምን): አመሽህ! *ändet (or ändämən) amäššäh?* 'good evening!' (lit. 'how did you spend the evening?'); — አመሻሽ *amäššäššä* 'stay somewhat late in the evening', አመሻሽ *ammäšäššä* 'keep some-one company in the evening'.

ሸሸ *šäššä* 'flee' has an irregular verbal noun መሸሽ *mäššäš*.

ቀረ *qärrä*. For Δ +imperfect+conjugated ትንሽ: ቀረ *tənnäš qärrä*, or ምንም: አልቀረ- *mənəmm alqärrä*- meaning 'nearly, almost, be on the verge of', see 55.22. — For $\hat{\Delta}$ +negative imperfect+conjugated ቀረ or በመቅረት *bämäqrät* meaning 'fail to perform an action of the main verb', see 55.23. — For $\hat{\Delta}$ +negative imperfect+አይቀርም *ay-qärəmm*, አልቀረም *alqärrämm* to express possibility or likelihood, see 55.24. — For the verbal noun+አልቀረም *alqärrämm*, አይቀርም *ayqärəmm*, የማይቀር: ጎው *yämma-yəqär näw* expressing 'certainly, definitely, sooner or later', and so on, see 62.6. — For ይቅርና *yəqərənna*, or እንኳን---ይቅርና *ənkʷan---yəqərənna*, or ቀርቶ *qärto* for the expression of 'not only ...but also', see 126.4.1. — For እንደ *ändä* +perfect+ቀረ 'remain in a state or in a condition', see 118.11. — For $\hat{\Delta}$ +perfect+negative perfect+በቀር *bäqär* 'unless, if...not', see 126.2. — For $\hat{\Delta}$ +አይቀር *ayqär* 'since, if, as long as', see 120.3.1. — For ቀርቶ *qärto* 'let alone', see 123.5. — ሳይቀር *sayqär*, and አንድም: ሳይቀር *andəmm sayqär*: e.g., ቤተን: እንኳን: ሳይቀር: ማንኛውንም: ነገር: ወረሱት *betun ənkʷan sayqär mannəññawənəmm nägär wärräsut* 'they confiscated everything, even his house'; ተማሪው: በሙሉ: አንድም: ሳይቀር: እዚያ: መገኘት: አለበት *tämar-riw bämulu andəmm säyqär əzziya mäggäñät alläbbät* 'every student, without exception, must be there'; የጠፋውን: ወረቀት: ለማግኘት: ቤተን: አንድም: ሳይቀር: በርብራቃላው: *yätäffawən wäräqät lämaññät betun andəmm säyqär bärbərreyalläwʰ* 'I have searched the whole house to find the lost paper'; እህሉን: አንድም: ሳይቀር:

በሉት *əhlun andəmm sayqār həllut* 'they ate every little bit of food'; — የቀረው: በቀር: በርሳዬን: መልሰልኝ *yäqärräw biqār borsayen məlləsəlləññ* 'if nothing else give me back my wallet' (or 'at least give me back my wallet'); — ይቅር: አለ *yəqar alä* 'to pardon', ይቅርታ *yəqarta* 'pardon, I beg your pardon', ይቅርታ: ተደረገልኝ *yəqarta tädärrägälləññ* 'I was forgiven'. — The verb lost its final *ä* in the postposition በቀር *bäqär*, በተቀር *bätäqär*, በስተቀር *bästäqär* 'except', see 109.16, and ለየ above. See also 'Index', under ቀረ.

ቂየ *q'äyyä*. For ለየ *äyyä*+perfect+ቂየ to express a durative action, see 54.12.2. — For እንደ *ändä*+perfect+ቂየ used either as an auxiliary or in its original meaning 'remain, stay', see 54.13.4. — For ስ+imperfect+ቂየ to express a durative or a continuous action, see 55.21; — For the gerund+ቂየ to express a durative action, see 59.10. — ቂይቶ *q'äyyəto* 'later', as in ግብረ: አበሩ: ቂይቶ: በፖሊስ: ተያዘ *gəbrä abbäru q'äyyəto bāpolis täyazä* 'his partner in crime was later arrested by the police'.

በጆ *hägğä* 'turn out well, suit': jussive ይበጅ *yəbägğ* or ይብጅ *yəbğ*. — አበጅ+ object suffix pronouns, as in አበጅ-ሀ/ሽ 'good for you!'

አየ *ayyä*: አየህ? *ayyäh?* 'you see?' (a rhetorical question) — እዩልኝ *əyulləññ* 'be my witness' (lit. 'see for me'), እዩብኝ *əyubbəññ*, formula for making someone one's attorney', lit. 'be my judge (even if it is against me)'.

(አ)ገኘ *a-gäññä* is a verb of type A, but there is a tendency of geminating the *ñ* in the imperfect ያገኛል *yagäññall* 'he finds' (see 5.3); gerund አገኘቶ *agñəto* or *agñəto*, 1st person አገኘኛ *agñəččə*, *agñəččə*, also *agäññäččə*; verbal noun ማገኘት *magñät* or *magäññät*. — አገኘ in the main clause or in the subordinate clause has also the meaning 'have': e.g., ነገ: ገንዘብ: አገኛለሁ *nägä gänzäb agäññalləw* 'I will have some money tomorrow'; ጊዜ: ባገኘህ: ቁጥር: ጠይቀኝ *gize bagäññäh qutər täyyəqäññ* 'come to visit me whenever you have time'. For more examples, see 68.1.9; 68.2.3. — ተገኘ *tägäññä*, particularly in the imperfect may be the equivalent of አለ *allä* 'there is, it exists': e.g., የማሉ: ይገኛሉ *yämmilu yəggäññallu* 'there are some who say'; ሠራተኛው: ሀልጊዜ: በሰዓቱ: ይገኛል *sərratäññaw hulgize bäsäatu yəggäññall* 'the employee is always on time'; ባምስት: ሰዓት: ተገኘ *bamməst säat tägäññu* 'be there at eleven (lit. 'five') o'clock!'; ጠንከር: ለሚሠራ: ሰው: ብዙ: ገንዘብ: ይገኛል *ጎጠኛ ləmmisära säw bəzu gänzäb yəggäññall* 'for one who works hard there is (will be) a lot of money'; እንዳባቱ: ያለ: ሰው: አይገኝም *əndabbatu yallä säw ayəggäññəmm* 'there is no person like (lit. 'who is like') his father'; ያልተረዳ: አይገኝም *yaltärädda ayəggäññəmm* 'there is no one who hasn't understood'. — For በ+verbal noun+ተገኘ (in the imperfect) expressing an action that is in the process of being done, see 62.7.1.

— The conjugated ተገኘ may be preceded by the conjugated gerund ሆኖ *hono* or by any other gerund, as in የኢትዮጵያ፡ ኢኮኖሚ፡ ከመቼውም፡ ይልቅ፡ ዛሬ፡ ዝቅ፡ ብሎ፡ ይገኛል *yäityoppäya ikonomi kämäčewamum yələq zare zəqq bəlo yəğğäññall* ‘Ethiopia’s economy is today at its lowest ever’ (lit. ‘it is found being low’).

82.9. Summary of the stems of ቀረ

ነጩ *näččä*, basic stem ‘pull out’

ተነጩ *tänäččä*, passive

ተኖጩ *tänaččä*, reciprocal

*ተላጩ *tälaččä*, passive of type C ላጩ *laččä* ‘shave’

*አሸሸ *ašššä*, causative of ሸሸ *šššä* ‘flee’

አኖጩ *annaččä*, causative of type C or of reciprocal, adjectival

አሰነጩ *asnäččä*, causative or factitive of type A, B

*አሰላጩ *aslaččä*, causative or factitive of type C ላጩ *laččä* ‘shave’

ነጫጩ *näččäččä*, reduplicative stem

ተነጫጩ *tänäččäččä*, passive of reduplicative, or reciprocal

አነጫጩ *annäččäččä*, causative of reduplicative, adjectival

Noun of manner: አነጫጭ *annäččäč*, አነጫጩት *annäččäčät*.

83. Verb አለ *allä*

83.1. The verb of presence ‘he is, there is, he is present, he is around’ is expressed by አለ *allä*. This verb has the form of the perfect, but it expresses the present. The conjugation is that of ቀረ *qärrä* (see above).

አለ *allä* may be shortened into አል *all*: e.g., የት፡ አል? *yät all?* ‘where is he/it?’

The negative of አለ is የለም *yällämm* ‘he is not, he is not present, there is not’, composed of የለ *yällä* and of the suffix -ም *-mm*, a suffix that is used in the negation (see 54.4.1). Example: አል ማዝ፡ የለችም፡ እንዴ? አለች *almaz yälläččämm ände? alläčč* ‘isn’t Almaz here? She is’. As for የለ, it is conjugated like አለ (see below).

If an element of the sentence has the suffix -ም, the form የለ (without -ም) is used: e.g., እቤት፡ ውስጥ፡ ቁራሽ፡ እንጀራም፡ የለ *əbet wəst qurraš əngäramm yällä* ‘there is not a bit of bread in the house’.

The omission of the final -ም also occurs in other circumstances, as in ያገኛ፡ የል፡ (ወይ) *yagäññ yäll (wäy)* ‘will he not find?’. Note the shortening of የለ *yällä* into የል *yäll*.

The subordinate form of የለም *yällämm* is -ሌለ *-lellä* preceded by the elements of subordination.

83.1.1. The forms are as follows:

	አለ <i>allä</i>	የለም <i>yällämm</i>	-ሌለ <i>lellä</i>
Sg. 3d m.	አለ <i>allä</i>	የለም <i>yällämm</i>	-ሌለ <i>-lellä</i>
3d f.	አለች <i>alläčč</i>	የለችም <i>yälläččämm</i>	-ሌለች <i>-lelläčč</i>
2d m.	አለህ <i>alläh</i>	የለህም <i>yällähämm</i>	-ሌለህ <i>-lelläh</i>
2d f.	አለሽ <i>alläš</i>	የለሽም <i>yälläšämm</i>	-ሌለሽ <i>-lelläš</i>
1st c.	አለሁ <i>allähu*</i>	የለሁም <i>yällähumm</i>	-ሌለሁ <i>-lellähu</i>
Pl. 3d c.	አሉ <i>allu</i>	የሉም <i>yällumm</i>	-ሌሉ <i>-lellu</i>
2d c.	አላችሁ <i>allaččəhu**</i>	የላችሁም <i>yälläččəhumm</i>	-ሌላችሁ <i>-lellaččəhu</i>
1st c.	አለን <i>allän***</i>	የለንም <i>yällänämm</i>	-ሌለን <i>-lellän</i>

*Pronounced *allä*^w*h*. **Pronounced *allaččə*^w*h*. ***Also *allänä*.

83.2. Like any other verb, አለ 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'; እዚህ: ልጆች: አሉ *əzzih ləğöčč allu* 'there are children here'.

The verb አለ is also used in forms of greeting: thus, እንደምን: አለህ? *əndämən alläh?* 'how are you?'. The answer may be አለሁ? *allä*^w*h* 'I am all right'.

In informal greetings one may simply say አለህ? *alläh?* አለሁ-(ኝ) *allähu(ጎሽ)* 'is everything all right with you?' 'I am all right, I am fine' (for -ኝ, see 54.1.4).

Note the expression ምን: አለ? *mən allä?* 'why not? I have no objection'.

83.3. Even though አለ has the form of the perfect it may be used with the conjunction ሰ, a conjunction that is used only with the imperfect (see 113.1): e.g. እቤት: ሳለ: ፖሊሶች: መጡ *əbet sallä polisöčč mättu* 'police came while (or 'when') he was in the house'.

For the imperfect+ሳለ *sallä*, see 55.18. For the gerund+ሳለ *sallä*, see 59.11.

Like any other verb in the perfect, አለ *allä* is used with the other conjunctions including the relative marker. Thus, ልጆች: እና ታቸው: እስካለች: ድረስ: አይቸገሩም *ləğöčču ənnataččəw əskalläčč dəras ayəččəggärumm* 'the children won't have any problems as long as their mother is alive'; ወጥ: ቤት: ውስጥ: እስካለሁ: ብርብቆ: አቀብለኝ *wät bet wəṣj askalläh bərčəqqo aqäbbäläññ* 'as long as you are in the kitchen hand me a glass'; ወንድሜ: በቤቱ: ስላለ: ጥራው *wändämme bäbetu səllä järəw* 'since my brother is in the house, call him'; እቤት: ያሉት: ልጆች: ተማሮች: አይደሉም *əbet yallut ləğöčč tämaröčč əydällumm* 'the children who are in the house are

not students'; እንደርሰዎ፡ ያለ፡ አስተማሪ፡ የትም፡ የለም *ändärs'w'o yallä astämari yä-ræmm yällämm* 'there is no teacher like You' (lit. 'there is not anywhere').

83.4. Note the special meanings of እንዳለ *ändallä* in the following sentences: ብጥ ብጡ፡ እንዳለ፡ ቁይቷል *bəṭəbbətu ändallä q'äyyar'all* 'the riot has been going on unabated'; ቤተ፡ ሰቡን፡ እንዳለ፡ ኢንፍሉዌንዛ፡ ይዞታል *betä säbun ändallä influwenza yəzotal* 'influenza has struck the whole family'; የሐውልቱ፡ መሠረት፡ እንዳለ፡ ነበር *yähawaltu mäsärät ändallä näbbär* 'the base of the statue was intact'; አረፍተ፡ ነገሩን፡ እንዳለ፡ ሰርዘው *arəftä nägärun ändallä särrəzaw* 'strike out the whole sentence'. For more sentences, see 106.

እንዳለ---እንደሌለ *ändallä---ändälellä* 'in its entirety': e.g., ቤቱን፡ እንዳለ፡ እንደሌለ፡ ዘረፉት *betun ändallä ändälellä zärrəfaw* 'they burglarized the house in its entirety'.

83.5. Examples with subordinate -ሌለ -lellä: የሌለውን፡ ዕቃ፡ ለምን፡ ትፈልጋለህ? *yälləwən əqa lämən təfälləgalläh?* 'why do you look for something that is not there?', or, 'when it doesn't even exist (to begin with)'; መጽሐፎቹ፡ እዚህ፡ ስለሌለ፡ ሌላ፡ ቤተ፡ መጻሕፍት፡ እንሄዳለን *məshəfočču əzzih salälelu lela betä məsahəft ən-nəhedallän* 'since the books are not here, we will go to another library'.

83.6. The copula ነው *näw* is occasionally used instead of አለ *allä*: e.g., ነገ፡ ቤት፡ ነህ? (instead of አለህ) *nəgä bet nəh?* (instead of *alläh*) 'are you going to be home tomorrow?'; አሁን፡ ቤት፡ ነኝ (instead of አለሁ) *ahun bet nəññ* (instead of *allə'w'h*) 'I am at home at present'; አባቱ፡ የሞተበት፡ ልጅ፡ እዚህ፡ ሰፈር፡ አለ? (or ነው) *abbatu yamotäbbät ləḅ əzzih säfär allä?* (or *näw*) 'is the boy whose father died in this village?'

83.7. The verbal noun followed by አለ *allä* (or የለ *yällä*)+በ+ prepositional suffix pronouns expresses obligation in the present. Examples: ያለ-ህን፡ መሥራት፡ አለ ብህ *yaluhən mäsrat alləbbəh* 'you must do as they tell you'; ምን፡ ማድረግ፡ እንደሚቻል፡ ማለብ፡ አለብን *mən madrəg ändämmičč'al massäb alləbbən* 'we must see (lit. 'think') what can be done'; መዘንጋት፡ የለባችውም *mäzəngat yälläbbačč'äwəmm* 'they must not forget'. In subordination: መመለስ፡ እንዳለባት፡ ታውቃለች *mämmäläs ändalləbbat tawqalläčč'* 'she knows that she has to return'.

For more examples with አለ *allä*, የለም *yällämm*, as well as for the equivalents of አለ, such as ነበረ *näbbärä* or ኖረ *norä* for the past or future, see 68.

83.8. አለ *allä* (or የለም *yällämm* or ሌለ *lellä*)+bb+prepositional suffix pronouns also refers to a place, time or reason without the noun being explicitly expressed. Examples: ልጆች፡ ባለብት፡ የብልግና፡ ቃላት፡ አትናገር *ləḅöčč' ballubbät yäbəlḅənnä*

qalat attənnaggār 'don't use foul language with children around' (lit. 'in (a place) that children are in it'); ትምህርት፡ በሌለበት፡ ጧት፡ ተነሥታ፡ የት፡ ሄደች? *təmhərt bəlelləbbāt fəwat tənəsta yāt hedäčč?* 'where did she go so early (lit. 'she getting up early') when there is no school?' (lit. 'in (a day)) that there is no school in it'). See 66.1.19; 66.1.20.

83.9. Note the expressions: የሱ፡ አምሳ፡ ብር፡ አለብኝ *yässu amsa bərr alləbbəññ* 'I owe him fifty dollars' (lit. 'his fifty dollars are on me'); ያለበትን፡ ይከፍላል *yälləbbətən yəkäffall* 'he will pay what he owes'; ምን፡ አለበት? *mən alləbbət?* 'what does it matter?, what's wrong with it?'; ምን፡ አለብኝ? *mən alləbbəññ?* 'what do I lack?, what problems do I have?'; ምንው፡ እዚህ፡ ብቆም፡ ምን፡ አለበት? *məñnāw əzzih bəqom mən alləbbət?* 'what does it really matter if I stood (or 'stopped') here?'; እኔ፡ የለሁበትም *əne yälləhubbətəmm* 'I have nothing to do with it, I am not involved in it, I am not responsible' (lit. 'I am not in it').

ያለ፡ የሌለውን 'everything imaginable': e.g., ያለ፡ የሌለውን፡ ሰብስባ፡ ወሰደች *yällä yälləwən säbsəba wässädäčč* 'she gathered and took away everything there was' (or 'everything imaginable').

83.10. የለም also means 'no' in an answer to an affirmative question: e.g., ሥራውን፡ ጨረስክ? የለም ÷ አልጨረስኩም *sərawən čärräsk? yälləm, alčärräskumm* 'did you finish the work? No, I didn't finish'. See also 139.5; 139.6.

የለም has also the meaning 'there is no one, he is not around'. Examples: ውብ ቱን፡ የሚያህል፡ ቆንጆ፡ የለም *wəbitun yəmmiyahəl qonǧo yälləmm* 'there is no one who is as pretty as Webitu'; ይህን፡ ሥራ፡ ቶሉ፡ ለመጨረስ፡ የሚችል፡ የለም *yəhən sara tolo ləməčärräs yəmmičəl yälləmm* 'there is no one who can finish this work quickly'.

የለም in the meaning 'not be present, not be available' may be replaced by አይገኝም *ayəggəññəmm* 'it is not found': e.g., ዛሬ፡ ገበያ፡ ቅቤ፡ የለም፡ (or አይገኝም) *zare gəbəya qəbe yälləmm* (or *ayəggəññəmm*) 'today there is no butter in the market'.

A tag question may be expressed by the imperfect+የለም *yälləmm* or by the gerund+የለም *yälləmm*. Examples: ትመለስ፡ የለም? *təmmälläs yälləm?* 'aren't you coming back?', or 'you are coming back, aren't you?'; ምሳ፡ ደርሶ፡ የለም? *məsa dərsə yälləm?* 'isn't lunch ready?', or 'lunch is ready, isn't it?'. For more details, see 55.9; 59.6.

83.11. Adjectives with the suffix '-less' are formed by the noun+የለሽ *yälläš* 'you (fem.) don't have' (lit. 'there is not to you'), or የሌለው *yälləw* 'who does not have'

(lit. 'who there is not to him'), or የሌለበት *yälelläbbät* 'who does not have' (lit. 'who there is not in it'). Examples: ወሰን: የሌለው (or የለሽ) *wäsän yälelläw* (or *yälläs*) 'boundless', ሕግ: የለሽ *həgğ yälläs* 'lawless', ግድ: የለሽ *gədd yälläs* 'careless', እንከን: የለሽ: (or የሌለበት) *ənkan yälläs* (or *yälelläbbär*) 'blameless, without blemish', ስም: የለሽ *səm yälläs* 'nameless' (44.1.11).

Note also ግድ: የለም *gədd yällämm* or ግድም: የለ *gədaməm yäll* 'never mind, it's O. K.'; ግድ: የለኝም *gədd yällännəm* 'it doesn't matter to me', or 'I don't care'.

83.12. አለ *allä*, የለም *yällämm* and -ሌለ -*lellä* with object suffix pronouns express possession or lack of possession. Examples: ወንድ: ልጅ: አለኝ *wänd lağ allänn* 'I have a son'; ልጆች: አለኝ *lağoččə allänn* 'I have children'; ቤት: ልጅ: የለኝኝም *set lağ yälläččəännəm* 'I have no daughter'; የሌለኝ: ቤት *yälellänn bet* 'the house that I don't have'; መርከቧ: ጥላቀት: በሌለው: ውኃ: ውስጥ: ስትሂድ: ከአለት: ጋር: ተጋጭኝ *märkäb'a təlqät bälelläw wəha səttəhed kälät gar tāgəççäččə* 'the ship hit a rock while moving in shallow water' (lit. 'the-ship depth in-that-there-is-not-to-it water').

ከንተ: ምን: አለኝ? *kantä mən allänn?* 'what have I to do with you?'; በችግርሀ: ገዜ: አትሥጋ: እኔ: አለሁ-ላህ *bäččəgğərəh gize attasəga, əne allähulləh* 'don't worry in time of [your] needs, I'll be there for you'.

83.13. Presence or existence in the past is expressed by ነበረ *näbbärä* 'he was', or by ኖሩል *nor^wall*, compound gerund of ኖረ *norä* 'exist, live' for the affirmative; by አልነበረም *alnäbbärämm* for the negative.

Examples: ትላንትና: ገበያ: ብዙ: ሰው: ነበረ *tələntənnə gäbäya bəzu säw näbbärä* 'there were many people in the market yesterday'; ትላንትና: ልጆቹ: እዚህ: ነበሩ *tələntənnə lağoččə əzzih näbbäru* 'the children were here yesterday'; (እ)ልቅሶ: ቤት: ብዙ: ሰው: ኖሩል? (ə)laqso bet bəzu säw nor^wall? 'were there many people at the wake?'; ትላንትና: ገበያ: ብዙ: ሰው: አልነበረም *tələntənnə gäbäya bəzu säw alnäbbärämm* 'there were not many people in the market yesterday'.

In a subordinate clause in the past, the verb of presence or existence is expressed by ነበረ *näbbärä* (for the affirmative), አልነበረ *alnäbbärä* (for the negative) with the conjunctions of subordination.

Examples: ትናንት: እዚህ: የነበረው: ልጅ: ወንድሜ: ነው *tənant əzzih yänäbbäräw lağ wändəmmə näw* 'the boy who was here yesterday is my brother'; ትናንት: ትምህርት: ስለነበረ: ተማሪ: ቤት: ሂድኩ *tənant təmhərt səlanäbbärä tāmari bet hedku* 'because there was class yesterday I went to school'; ተማሪው: እክፍል: በሰዓቱ: ስላልነበረ: አስተማሪው: ወቀሰው *tāmariw əçfəl bäsäatu səlanäbbärä astāmariv wäqqäsäw* 'since the student was not in class on time, the teacher scolded him'.

83.13.1. Possession in the affirmative or negative in the past: ሁለት፡ ሹራብ፡ ስለ ነበራት፡ አንዱን፡ ለእናቷ፡ ሰጠችት *hulätt šurrab səlänäbbärat andun läähət' a säf-täččət* 'as she had (lit. 'since it was to her') two sweaters, she gave one to her sister'; ገንዘብ፡ ሰላላነበረው፡ ከሲ.ኒ.ማ፡ ቀረ *gänzäb səlänäbbäräw käsinima qärrä* 'because he had no money he didn't go to the movies' (lit. 'he stayed away from the movies').

83.13.2. Presence or existence in the future is expressed by the conjugated ይሆናል *yəhonall* (imperfect of ሆነ *honä* 'be, exist'), or by ይኖራል *yənorall* (imperfect of ኖረ *norä* 'exist, live'). Examples: ነገ፡ ተማሪ፡ ቤት፡ እሆናለሁ *nägä tämari bet əhonallä' h* 'I shall be in school tomorrow'; እቤቱ፡ ይኖራል፡ ብለህ፡ ነው? *əbetu yənorall bäläh näw?* 'do you think, maybe, he is at home??'

The negative presence or existence in the future is expressed by conjugated አይሆንም *ayhonəmm* (negative imperfect of ሆነ *honä*), or by conjugated አይኖርም *aynorəmm* (negative imperfect of ኖረ *norä*). Examples: ሥርዓት፡ አዲስ፡ አበባ፡ አይሆንም *särgu addis abäba ayhonəmm* 'the wedding will not take place in Addis Ababa'; እቤት፡ አይኖርም *əbet aynorəmm* 'he will not be at home' (also 'he doesn't live at home').

83.13.3. In a subordinate clause in the future, the verb of existence is expressed in the affirmative by ይሆን *yəhon* (the simple imperfect of ሆነ *honä*), in the negative by አይሆን *ayhon* (negative imperfect of ሆነ *honä*), or by አይኖር *aynor* (negative imperfect of ኖረ *norä*) combined with the conjunctions of subordination. Examples: የሚሆነው፡ ይሆናል *yämmihonäw yəhonall* 'what will happen will happen'; ለክትፎ፡ የማይሆን፡ ሥጋ፡ አትግዝ *läkäfə yämmayəhon säga attəgza* 'don't buy meat that is not good for hash'; እቤት፡ ባትኖር፡ መልእክት፡ ትቼ፡ ልሃድ? *əbet battənor mäläkt täččə lähid?* 'if you are not home should I leave a message [and go away?]'.

83.13.4. Possession in the affirmative or negative in the future is expressed by the conjugated compound imperfect of አገኘ *agäññä* 'find', or of ኖረ *norä* with object suffix pronouns. Example: ነገ፡ ገንዘብ፡ አገኛለሁ *nägä gänzäb agäññallä' h*, or ነገ፡ ገንዘብ፡ ይኖረኛል *nägä gänzäb yənoräññall* 'I will have some money tomorrow'. For more examples, see 68.1.6; 68.1.9.

83.13.5. The idea of 'not to have' is expressed by the conjugated negative imperfect of አገኘ *agäññä* or of the negative imperfect of ኖረ *norä* with object suffix pronouns. Examples: ነገ፡ ገንዘብ፡ አላገኛም *nägä gänzäb alagäññəmm* or ነገ፡ ገንዘብ፡ አይኖረኛም *nägä gänzäb aynoräññəmm* 'I will not have money tomorrow'.

For more examples, see 68.2.3; 68.4.

84. VERBAL CLASS ሳመ *samä*

84.1. 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* of the subject suffix pronoun of the 3d person, masculine, singular. 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 *h* or a laryngeal. Examples: ሳሰ *lasä* 'lick', from the root *lhs*; ሳቀ *laqä* 'be more, excel', from the root *lhaq*; ራቀ *raqä* 'be far', from the root *rhaq*; ሳከ *lakä* 'send', from the root *bh*; ሳመ *samä* 'kiss', from the root *sm*.

Since in Amharic the velar *h* and the laryngeals were reduced to zero, a root such as *säamä* (for the pronunciation of the vowel *a* after a laryngeal, see 1.2.2) became **säama*, with the loss of the laryngeal, and then *samä* with the elision of the vowel *ä* (see 18.1.2).

This verbal class has only one type. As we know, the difference between types A and B consists in the gemination or the 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 type C, likewise, it cannot be distinguished in this verbal class from types A and B. We know indeed that type C is characterized by the vowel *a* after the 1st radical (see 53.3.1) and since this verbal class, for phonetic reasons explained above, always has the vowel *a* after the 1st radical, no distinction can be made between these types.

84.1.1. Some verbs of this class are: ሳከ *lakä* 'send', ማረ *marä* 'have pity, forgive', ራቀ *raqä* 'be far', ማቀ *saqä* 'laugh', ቻለ *čalä* 'be able', ናቀ *naqä* 'despise', ናደ *nadä* 'demolish (a wall)', ዋለ *walä* 'spend the day', ያዘ *yazä* 'seize', ዳረ *darä* 'give in marriage', ዳነ *danä* 'be saved, heal (intr.)', ጣለ *talä* 'throw down, loose', ጫነ *čanä* 'load', ጻፈ *šafä* 'write'.

84.1.2. CONJUGATION

Perfect	Sg. 3m. ሳመ <i>samä</i> ; 2d m. ሳምህ <i>samh</i> , or more frequently ሳምከ <i>samk</i> ; 1st c. ሳምሁ <i>samhu</i> , <i>samh^w</i> , or more frequently ሳምኩ <i>samk^w</i> .
Simple imperfect	sg. ይሰም <i>yəsəm</i> , pl. ይሰሙ <i>yəsəmu</i>
Compound imperfect	sg. ይሰማል <i>yəsəmall</i> , pl. ይሰማሉ <i>yəsəmallu</i>
Jussive	ይሳም <i>yəsam</i>

Imperative	ሳም <i>sam</i>
Gerund	ስሞ <i>səmo</i> , 1st pers. ስሜ <i>səmmə</i>
Compound gerund	ስሚል <i>səm^wall</i>
Participle	ሳሚ <i>sami</i>
Verbal noun	መሳም <i>mäsam</i>
Instrumental	መሳሚያ <i>mäsamiya</i>

DERIVED STEMS

84.2. Reduplicative

Perfect	ሳሳመ	<i>sasamä</i>
Imperfect	ይ.ሳስም	<i>yäsasəm</i>
Jussive	ይ.ሳስም	<i>yäsasəm</i>
Imperative	ሳስም	<i>sasəm</i>
Gerund	ሳስሞ	<i>sasamo</i>
Participle	ሳሳሚ	<i>sasami</i>
Verbal noun	መሳሳም	<i>mäsasam</i>
Instrumental	መሳሳሚያ	<i>mäsasamiya</i>

From ሳመ *samä* 'kiss'.

84.3. *tä*-stem

	Single type		Reduplicative	
Perfect	ተላከ	<i>tälakä</i>	ተላላከ	<i>tälalakä</i>
Imperfect	ይ.ላከ	<i>yällak</i>	ይ.ላላከ	<i>yällalak</i>
Jussive	ይ.ላከ	<i>yällak</i>	ይ.ላላከ	<i>yällalak</i>
Imperative	ተላከ	<i>tälak</i>	ተላላከ	<i>tälalak</i>
Gerund	ተልከ	<i>täləko</i>	ተላልከ	<i>tälalakə</i>
Participle	ተላከ.	<i>tälaki</i>	ተላላከ.	<i>tälalaki</i>
Verbal noun	መላከ	<i>mällak</i>	መላላከ	<i>mällalak</i>
Instrumental	መላከ.ያ	<i>mällakiya</i>	መላላከ.ያ	<i>mällalakiya</i>

From ላከ *lakä* 'send', ተላላከ *tälalakä* 'run errands'.

Verbs of this class that occur in the *tä*-stem only are: ተማረ *tä-marä* 'study', ተሟረ *tä-m^warä* 'become mad', ተሳለ *tä-salä* 'make a vow (religious)', ተዋሰ *tä-wasä*

'be a guarantor, borrow objects', ተዋበ *tä-wabä* 'be adorned', ተጓዘ *tä-g'azä* 'travel, go on a trip'.

Impersonal verbs: ተሳነ *tä-sanä*- 'be unable', ተሻለ *tä-šalä*- 'get better, be better' (as in ከወተት፡ ቡና፡ ይሻለኛል *käwätät bunna yaššaläññall* 'I'd rather have coffee than milk', lit. 'it is better for me').

84.4. a-stem

As is the case in the basic stem, there is only one type in the *a*-stem.

Perfect	ለላቀ	<i>alaqä</i>
Imperfect	ያለቅ	<i>yalaq</i>
Jussive	ያለቅ	<i>yalaq</i>
Imperative	ለለቅ	<i>alaq</i>
Gerund	ለለቆ	<i>alaqo</i>
Participle	ለላቂ	<i>alaqi</i>
Verbal noun	ማላቅ	<i>malaq</i>
Instrumental	ማላቂያ	<i>malaqiya</i>

From ላቀ *laqä* 'be more, surpass'.

84.4.1. There are about 30 intransitive verbs with the morpheme *a-* to express the causative. The following intransitive verbs have the morpheme *as-*: ሳተ *satä* 'em', ሳለ *salä* 'cough'.

There are about 35 transitive verbs with the morpheme *as-* for the expression of the causative. Some transitive verbs that have the morpheme *a-* refer to eating and drinking (see 73.4): ዋጠ *waṭä* 'swallow', ጋፈ *gafä* 'take water in the cupped hands', ሳለ *lasä* 'lick', ቃመ *qamä* 'take a large mouthful of cereals', ጋጠ *gaṭä* 'graze, chew a bone'.

84.4.2. Some verbs in the *a*-stem of this class are:

ለራሰ *a-rasä* 'wet', from ራሰ *rasä* 'be wet';

ለራቀ *a-raqä* 'put at a distance', from ራቀ *raqä* 'be far';

ለላቀ *a-laqä* 'make excel, prefer', from *laqä* ላቀ 'excel';

ለዋለ *a-walä* 'make spend the day', from ዋለ *walä* 'spend the day';

ለሳለ *a-lasä* 'make lick', from ሳለ *lasä* 'lick';

ለጋለ *a-galä* 'make red-hot', from ጋለ *galä* 'be red-hot'.

Impersonal: ለቃራ *a-qarä*- 'have indigestion'.

For *amarä* 'be beautiful'. see 94.

84.5. *as-stem*

This stem is derivable only from the basic stem; there is no *as-stem* of the reduplicative stem.

Perfect	አስናቀ	<i>asnaqä</i>
Imperfect	ያስንቅ	<i>yasnaq</i>
Jussive	ያስንቅ	<i>yasnaq</i>
Imperative	አስንቅ	<i>asnaq</i>
Gerund	አስንቆ	<i>asnaqo</i>
Participle	አስናቂ	<i>asnaqi</i>
Verbal noun	ማስናቅ	<i>masnaq</i>
Instrumental	ማስናቂያ	<i>masnaqiya</i>

From ናቅ *naqä* 'scorn, hold in contempt'.

84.6. *at-stem*

This verbal class has no *at-stem* formed from the basic stem. Indeed, the *at-stem* uses the base of the type C (see 76.1). Since this verbal class has no type C, no *at-stem* may be formed from this verbal class. The *at-stem* is formed from the reduplicative stem.

The forms are:

Perfect	አላላቀ	<i>allalaqä</i>
Imperfect	ያላልቅ	<i>yallaləq</i>
Jussive	ያላልቅ	<i>yallaləq</i>
Imperative	አላልቅ	<i>allaləq</i>
Gerund	አላልቆ	<i>allaləqo</i>
Participle	አላላቂ	<i>allalaqi</i>
Verbal noun	ማላላቅ	<i>mallaqə</i>
Instrumental	ማላላቂያ	<i>mallaqəya</i>

From ላቅ *laqä* 'be more, surpass'.

84.7. *astä-stem*

There are only isolated occurrences of the *astä-stem*.

The form አስተዋለ *astäwalä* 'observe closely, pay attention' seems to be in connection with አ-ዋለ *a-walä* 'devote one's time to something'.

The form አስተማረ *astämarä* 'teach' seems to be an *as-stem* from ተማረ *tä-marä* 'study' (from a non-existent ማረ *marä* with this meaning). The language also uses ተማረ *tästämarä* 'study'.

84.8. Observations on some verbs of the class ሳመ

ላቀ *laqä* 'be more': ይልቅ *yäläq* 'more'; ከ+noun+ይልቅ *kä+noun+yäläq* 'more than, rather than' (144.18; 144.23); ከሁ-ሉም: ይልቅ *kähullumm yäläq* 'above all'; ይልቁንም *yäläqunamm* 'especially'.

ማረ *marä* 'have mercy': እግዚአብሔር: ይማርም *əgziabəher yamarəwo* 'may God make You well!' (formula used when wishing recovery to a sick person).

ራብ- *rabä-*, used impersonally, as in (እኔ): ራብኝ *(əne) rabä-ññ* 'I am hungry'; እንጂራ: ራብኝ *ənḡära rabäññ* 'I am hungry [for ənḡära-bread]'.

ሳለ *salä* goes back to three different roots: ሳለ *salä* 'cough' (roots:ላ); ሳለ *salä* 'sharpen' (root *shl*); ማለ *salä* 'sketch' (root *ś:l*).

(ተ)ሻለ *(tä)šsalä: ምን: ይሻላል mən yəššalal?* 'what should be done?'; የተሻለ *yä-täšsalä* 'better, best, preferable'.

ባለ *basä* 'be bad': ከ---የባለ *kä---yābasä*, ከ---ይብስ *kä---yābas* 'more than, even more', used for an unfavorable situation (144.10; 144.18); — የባለ *yābasä*, የባለውን *yābasāwan* 'more', ይብሱን(ም) *yābusun(əmm)* 'especially', አብሶ *abaso* 'especially, the more so'.

ቻለ *čalä* 'be able': በተቻለ: መጠን *bätäčalä mäñän* 'as much as possible'; አማርኛ: ትችላህ? *amarəñña täččalläh?* 'can you speak Amharic?'; ራሱን: ቻለ *rasun čalä* 'be self-supporting'; የማይቻል *yämmayəččall* 'impossible'.

ዋለ *walä* 'spend the day': እንዴት: ዋለክ? *əndet walk?* 'how are you?, good afternoon!'; ደኅና: ዋለ *dähna wal* 'have a good day!'; እየዋለ: እያደረ *əyyäwalä əy-yaddärä* 'eventually, finally, in the long run', ያልዋለ: ያላደረ *yalwalä yaladdärä* 'fresh (food)', ውሎ: አድር *wəlo adro* 'in the long run, sooner or later'.

ያዘ *yazä* 'seize, hold' conjugates like ሳመ *samä*. Note ስይያየይ *səyayəz* is contracted into ስይያየ *siyəz*; a variant of አስያዘ *as-yazä* is አሰያዘ *asiyazä*; the gerund አሰይዞ *asyəzo* is usually contracted into አሰይዞ *asizo*. — Various expressions: ጉዳይ: ይዞኛል *gudday yəzoññall* 'I am busy with something', እንቅልፍ: ያዘኝ *ənqəlf yazäññ* 'I am (becoming) sleepy'. — It also has the meaning 'with', particularly in the conjugated gerund ይዞ *yəzo*+verbs of motion, as in መጽሐፉን: ይዞ: ሄደ *māšhafun yəzo he-dä* 'he took the book with him' (lit. 'he went holding the book'), ቤት: የሚከራዩ: ሰዎች: ይገርጻልም: መጥቻለሁ *bet yämmikkärayyu säwoččə yəzzelləwo mäjəččalläw* 'I brought some people with me (lit. 'I have come holding for You') who want to rent (your) house', መጽሐፉን: አልያዝኩም *māšhafun alyazkumm* 'I don't have the book with me', or 'I didn't bring the book' — For the imperfect+ያዘ with the meaning 'be-gin', see 55.20.

84.9. Summary of the stems of ḥī *samā*

ቃመ *qamā* 'take a mouthful of cereals'

ተቃመ *tāqamā*, passive

አቃመ *aqamā*, causative

አሰቃመ *asqamā*, factitive

ቃቃመ *qaqamā*, reduplicative

ተቃቃመ *tāqaqamā*, passive of the reduplicative, reciprocal

*አዳዳነ *addadanā*, causative of reduplicative of ዳነ *danā* 'be saved'

*አሰተዋለ *astāwalā* 'observe'

*ተሰተዋለ *tāstāwalā* 'be observed'

Noun of manner አላላክ *allalak* ('send')

85. VERBAL CLASS ቆመ *qomā*

85.1. 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* of the subject suffix of the 3d singular, masculine. This verbal class has only one type.

Some of the verbs are: ሆነ *honä* 'be, become, come to pass', ሞቀ *moqä* 'be warm, be heated', ሞተ *motä* 'die', ሮጠ *roṭä* 'run', ሾመ *šomä* 'appoint to an office', ጦረ *torä* 'support someone in old age', ጦረ *toṭä* 'rage', ሮከ *çohä* 'shout'. It is interesting to note that there are about 20 intransitive verbs as against 5 transitive verbs.

85.1.1. The original second radical *w* appears in the participle (as in ነዋሪ *nāwari*, also ኗሪ from ኖረ *norä* 'live'), and in some derived stems. This is the case of ቆመ *qomā* in ተቃወመ *tāqawwāmā* 'oppose', and of ሮጠ *roṭä* in ተራወጠ *tārawwātä* 'run in all directions', አረዋወጠ *arrāwawwātä* or አራወጠ *arrawwātä* 'cause to run around, chase'. As for the verbs ጠረ *zorä* 'go around' and ጦረ *torä* 'support one's parents in old age', they have also forms with second radical *w* in all the stems: thus, ዘወረ *zāwwārä* (type B) 'turn around', and ጠወረ *tāwwārä* (type B) 'cause to endure'. These two verbs have the regular derived stems of the triradicals: thus, ዘዋወረ *zāwawwārä*, ተዘወረ *tāzāwwārä*, ተዛወረ *tāzawwārä*, አዘዋወረ *azzāwawwārä*, and so on. Besides, there are several verbs that have a second radical *w* in all the stems without having a contracted form of the class ቆመ. This is the case of verbs such as ለወጠ *läwwātä* 'change', ሰወረ *sāwwārä* 'hide', ዐወቀ *awwāqä* 'know', ደወለ *dāwwälä* 'ring', and others. All these verbs, except ዐወቀ *awwāqä*, are of type B. A verb of type C is ናወዘ *nawwāzä* 'go from place to place'.

The root *čwr is preserved only in the derived stems: thus, ተጫወተ *täčawwätä* 'converse', ተጫዋወተ *täčäwawwätä* 'converse with one another', አጫወተ *aččawwätä* 'talk with someone, entertain'.

85.1.2. CONJUGATION

Perfect	Sg. 3d m. ቆመ <i>qomä</i> ; 2d m. ቆምከ <i>qomk</i> or (less frequently) ቆምሀ <i>qomh</i> ; 1st ቆምኩ <i>qomku</i> or (less frequently) ቆምሁ <i>qomhu</i> ; pl. 3d c. ቆሙ <i>qomu</i>
Imperfect	ይቆም <i>yəqom</i>
Comp. impf.	ይቆማል <i>yəqomall</i>
Jussive	ይቆም <i>yəqum</i>
Imperative	ቆም <i>qum</i>
Gerund	ቆሞ <i>qomo</i> , ቁሞ <i>qumo</i> ; 1st c. ቆሜ <i>qomme</i> or ቁሜ <i>qumme</i>
Comp. ger.	ቆማል <i>qom'all</i> , or ቁማል <i>qum'all</i>
Verbal noun	መቆም <i>mäqom</i>
Instrumental	መቆሚያ <i>mäqomiya</i>

For the variants in the gerund, see also verbal class ሂደ *hedä* (86).

DERIVED STEMS

85.2. Reduplicative

Perfect	ቋቋመ	q ^w aq ^w amä
Imperfect	ይቋቋም	yəq ^w aq ^w əm
Jussive	ይቋቋም	yəq ^w aq ^w əm
Imperative	ቋቋም	q ^w aq ^w əm
Gerund	ቋቋሞ	q ^w aq ^w əmo
Participle	ቋቋሚ	q ^w aq ^w ami
Verbal noun	መቋቋም	mäq ^w aq ^w am
Instrumental	መቋቋሚያ	mäq ^w aq ^w amiya

From ቆመ *qomä* 'stand'.

The reduplicative of *moqä* ሞቀ 'be warm' is ሚሚቀ *m^wam^waqä*.

85.3. *tä*-stem

The form is ተሾመ *tä-šomä*. In the *tä*+C type a *w* appears; thus, ተቃወመ *tä-qaw-wämä*. The reduplicative stem is formed by the addition of *tä-* to the basic reduplicative stem: ተቋቋመ *tä-q^waq^wamä*.

	Single type		<i>tä+C</i>	
Perfect	ተሾመ	<i>täšomä</i>	ተቃወመ	<i>täqawwämä</i>
Imperfect	ያሾም	<i>yäššom</i>	ያቃወም	<i>yäqqawwäm</i>
Jussive	ያሾም	<i>yäššom</i>	ያቃወም	<i>yäqqawäm</i>
Imperative	ተሾም	<i>täšom</i>	ተቃወም	<i>täqawäm</i>
Gerund	ተሾሞ	<i>täšomo*</i>	ተቃወሞ	<i>täqawmo</i>
Participle	ተሾሚ	<i>täšami</i>	ተቃወሚ	<i>täqawami</i>
Verbal noun	መሾም	<i>mäššom</i>	መቃወም	<i>mäqqawäm</i>
Instrumental	መሾሚያ	<i>mäššomiya</i>	መቃወሚያ	<i>mäqqawämiya</i>

From ሾመ *šomä* 'appoint'; ቃወመ 'oppose', from ቆመ *qomä* 'stand'.

*or ተሾሞ *täšumo*.

	Reduplicative	
Perfect	ተቋቋመ	<i>täq^waq^wamä</i>
Imperfect	ያቋቋም	<i>yäqq^waq^wam</i>
Jussive	ያቋቋም	<i>yäqq^waq^wam</i>
Imperative	ተቋቋም	<i>täq^waq^wam</i>
Gerund	ተቋቋሞ	<i>täq^waq^wämo</i>
Participle	ተቋቋሚ	<i>täq^waq^wami</i>
Verbal noun	መቋቋም	<i>mäqq^waq^wam</i>
Instrumental	መቋቋሚያ	<i>mäqq^waq^wamiya</i>

ተቋቋመ *täq^waq^wamä* 'resist, withstand', from ቆመ *qomä* 'stand'.

85.3.1. The imperfect of ተሆነ *tähonä* 'become' from ሆነ *honä* is ይኮናል *yäkonall* with the original *k* (of ኮነ *konä*) reappearing: e.g. ለህል፡ ሲጠፋ፡ ምን፡ ሊኮን፡ ነው? *əhəl siṭäfa män likkon näw?* 'what would one do when there is nothing to eat?' (lit. 'when food is missing').

A verb of this class that occur in the *tä+C* type is ተጫወተ *täčawwätä* 'play, converse'.

85.4. *a*-stem

	Basic		Reduplicative	
Perfect	ለቆመ	<i>aqomä</i>	ለቋቋመ	<i>aq^waq^wamä</i>
Imperfect	ያቆም	<i>yaqom</i>	ያቋቋም	<i>yaqq^waq^wäm*</i>
Jussive	ያቆም	<i>yaqum</i>	ያቋቋም	<i>yaqq^waq^wäm*</i>
Imperative	ለቆም	<i>aqum</i>	ለቋቋም	<i>aq^waq^wäm*</i>

Gerund	አቁሞ	<i>aqumo</i>	አቋተሞ	<i>aq^waq^wəmo*</i>
Participle	አቋሚ	<i>aq^wami</i>	አቋቋሚ	<i>aq^waq^wami</i>
Verbal noun	ማቆም	<i>maqom</i>	ማቋቋም	<i>maq^waq^wam</i>
Instrumental	ማቆሚያ	<i>maqomiya</i>	ማቋቋሚያ	<i>maq^waq^wamiya</i>

From ቆመ *qomä* 'stand'; አቋቋመ *aq^waq^wamä* 'establish', from *qomä* 'stand'.

*Also ያቋቋም *yaq^waqum*; the syllable--*qum* occurs in all the starred forms.

Verbs in the *a*-stem of this class are:

አርጠ *aroṭä* 'make run', from ርጠ *roṭä* 'run';

አሞቀ *amoqä* 'heat', from ሞቀ *moqä* 'be warm';

አኖረ *anorä* 'place, save, keep, make live', from ኖረ *norä* 'be, become, live';

አሰረ *azorä* 'make tum', from ሰረ *zorä* 'tum'.

85.4.1. Without basic stem: አሞረ *a-morä* 'walk ahead alone', አሾፈ *a-šofä* 'mock, tease', አጦላ *a-ṭolä* 'remove chaff'.

85.5. *as*-stem

Perfect	አስቆመ*	<i>asqomä</i>
Imperfect	ያስቆም	<i>yasqom</i>
Jussive	ያስቁም	<i>yasqum</i>
Imperative	አስቁም	<i>asqum</i>
Gerund	አስቁሞ	<i>asqumo</i>
Participle	አስቋሚ	<i>asq^wami</i>
Verbal noun	ማስቆም	<i>masqom</i>
Instrumental	ማስቆሚያ	<i>masqomiya</i>

*'oppose', from ቆመ *qomä* 'stand, stop'.

85.6. *at*-stem

In this stem a *w* appears as 2d radical: አቃወመ *aqqawwämä*. The reduplicative is formed by adding *at-* to the basic form of the reduplicative.

	Single type		Reduplicative	
Perfect	አቃወመ	<i>aqqawwämä</i>	አቋቋመ	<i>aqq^waq^wamä</i>
Imperfect	ያቃውም	<i>yaqqawwəṁ</i>	ያቋቋሞ	<i>yaqq^waq^wəṁ</i>
Jussive	ያቃውም	<i>yaqqawəṁ</i>	ያቋቋሞ	<i>yaqq^waq^wəṁ</i>
Imperative	አቃውም	<i>aqqawəṁ</i>	አቋቋሞ	<i>aqq^waq^wəṁ</i>
Gerund	አቃውሞ	<i>aqqawmo</i>	አቋቋሞ	<i>aqq^waq^wəmo</i>

Participle	አቃዋግ	<i>aqqawami</i>	አጽጽግ	<i>aqq'aq'ami</i>
Verbal noun	ግቃወም	<i>maqkawām</i>	ግጽጽም	<i>maq'q'aq'am</i>
Instrumental	ግቃወግያ	<i>maqkawāmiya</i>	ግጽጽግያ	<i>maq'q'aq'amiya</i>

አቃወመ *aqqawwāmā* 'cause to resist', From ቆመ *qomā* 'stand'.

85.7. Observations on some verbs of the class ቆመ *qomā*

ሆነ *honā*. For ሆነ, see 51.3.4-6. For the imperfect+ይሆን: ይሆናል, see 55.13.— For the imperfect+እንደሆነ: እንደሁ, see 55.17. — For ለ+imperfect+ሆነ: ይሆን: ይሆናል, see 55.15.— For ስ+imperfect+ይሆናል, see 55.16.— For the perfect+ይሆን: ይሆናል for the expression of probability, see 54.10.— For ብ+imperfect+ ይሆን: ይሆናል, see 55.14.— For the gerund+ እንደሆን: ቢሆን, see 59.7.— For the gerund+ ይሆን: ይሆናል, see 59.8. — For the various forms of ሆነ for the expression of the present or future, see 83.13.2; 83.13.3.— For the gerund ሆኖ *hono* that make adverbs out of adjectives, see 59.3.21.

ሆነ in the *tā*-stem: በደንብ: ሳይበሉ: ጤነኛ: ይከናወናል? *bādānb sayəbālu tenāñña yəkkonall?* 'how can one (expect to) be healthy without eating well?'

Only a limited number of idioms will be given: ሆኖም *honomm* 'nevertheless, at any rate, anyhow, yet'; ሆን: ብሎ *hon bəlo* 'intentionally'; ሆነልኝ *honällāññ* 'I succeeded' (lit. 'it turned out well for me'); ለመሆኑ *lämāhonu*, ለመሆኑስ *lämāhonuss* 'by the way'; ምን: ሆኑ? *mən honu?* 'what happened to them?'; ምንም: ቢሆን *mənəmm bihon* 'in any event, whatever happens, no matter what'; ምንስ: ቢሆን *mənəss bihon* 'after all' (as in ምንስ: ቢሆን: ወልጁ: የለም? *mənəss bihon wäləğğə yällämm?* 'after all, didn't I give birth to children?'); ቢሆንም *bihonəmm* 'all the same, notwithstanding, nevertheless, even so'; እሱስ: ቢሆን *əssuss bihon* 'as for him'; አሁንም: ቢሆን *ahunəmm bihon* 'even now'; እንዲህ: ከሆነ *əndih kāhonā* 'if this is so'; እንደኔ: ከሆነ *əndāne kāhonā* 'according to me'; ካልሆነ *kāhonā* 'unless'; የሆነው: ቢሆን(ም) *yāhonāw bihonā(mm)* 'at all events, whatever happens'; የሆነ(ው): ሆኖ *yāhonā(w) hono* 'after all, even so, nevertheless, anyway, however'; ያም: ሆነ: ይህ *yamm honā yəh* 'be that as it may'; ያም: ሆነ: ያ *yamm honā ya* 'at any rate, whatever happens'; የማይሆን *yām-mayəhon* 'impossible'.

Sentences with ሆነ *honā*: ወንድ: ሆነ: ሴት: እንግዳ: ሰው: አያስገቡም *wänd honā set əngəda säw ayasgäbbumm* 'they won't let strangers in, be they men or women'; የሆነውን: አሳይኝ *yāhonāwən asayyūññ* 'show me either one'; ትልቅ: ሰው: ይሆን? *tälləq säw yəhon?* 'would he be an important man per chance?'; ወንዙ: ጥልቅ: ይሆን? *wänzu təlq yəhon?* 'might the river be deep?'; ሰንት: ሰዓት: ይሆን *sənt säat yəhon* 'I

wonder whattime it is'; ቅድም፡ የመታሁት፡ እሱን፡ ይሆናል *qəddam yämättahut əs-sun yəhonall* 'it is possible that he is the one whom I hit earlier'; ወታደሮች፡ ይሆናሉ *wättaddäroččə yəhonallu* 'they are probably soldiers'; የተሰበሰቡት፡ ሰዎች፡ ሃያ፡ ይሆናሉ *yätäsäbbäsäbu säwoččə haya yəhonallu* 'the people who gathered are about twenty'; ምንም፡ ብለኛ፡ እንኳ፡ ልጁ፡ በጫዋታው፡ ተከፋይ፡ ሳይሆን፡ ቀረ *mənəmm bälä-fa ənkw a ləğ'u bäččəwataw täkäjjay sayhon qärrä* 'in spite of my efforts (lit. 'even though I tried hard') the boy wouldn't participate (lit. 'remained without being a participant') in the game'; እዚህ፡ አይሁን፡ እንጂ፡ የትም፡ እንገናኝ *əzzih ayhun ənği yätəmm ən-nəggänänän* 'let's meet anywhere else but here'; በተያትሩ፡ ውስጥ፡ እንደ፡ ንጉሥ፡ ሆኖ፡ ሠራ *bätiyatru wasṭ ändä nəgus hono särra* 'he played the king in the play'; ስለ፡ ወሰኑ፡ ጉዳይ፡ አስታራቂ፡ ሆኖ፡ ተመረጠ *sälä wäsänu gudday astaraqī hono tämär-rätä* 'he was chosen arbiter for the border problems'; ፕሬዚዳንቱ፡ ላፈ፡ ያቀረበው፡ ሐሳብ፡ ከፊተኛው፡ ጠቃሚ፡ ሆኖ፡ ተገኝቷል *prezidantu zare yaqärräbäw hassab käfi-täññaw täqami hono täggäññ* 'all 'the proposal presented by the president today has been found to be more useful than the previous one'; ዓለሚቱ፡ እሺ፡ ብትል፡ ታገባታለህ? ሆኖልኝ፡ (or ሆኖልኝ፡ ነው) *alämitu əšši bəttäl tagäbatalläh? honolləññ (or honolləññ näw)* 'would you marry Alämitu if she consented? Of course, I would'. See also "Index", under ሆኅ.

የተ *motä*: መት *mut*, ይመት *yəmut*, a mild oath 'I swear it!'; affirmed by adding a name, as in ነይሉ፡ ሥላሴ፡ ይመት *haylä səllase yəmut*, lit. 'may Haile Sellassie die (if I don't tell the truth)'; ይመት፡ በቃ *yəmut bäqqa* 'death penalty', ይመት፡ በቃ፡ ተፈረደበት *yəmut bäqqa täfärrädäbbät* 'he was sentenced to death'.

ኖረ *norä* 'be, exist, live, lead an existence', as in መበለቷ፡ ሸክላ፡ እየሠራች፡ ትኖራለች *mäbällät'a šähla əyyäsärraččə tənoraläččə* 'the widow lives by making pottery'; ኖር፡ ነዎር፡ ይኑሩ *nor, näwor, yənurū* is a form of welcome said to one who joins a group.

It is also used as an auxiliary. For the perfect+ኑኋል, see 54.9. — For እንደ+perfect+ኖረ, see 54.13.3. — For the imperfect+ኖረ፡ ኖኋል, see 55.12. — For the gerund+ ኖረ፡ ኖር፡ ኑኋል, see 59.9. — For possession or lack of possession in the future expressed by conjugated ኖረ, see 68.1.4-5; 68.1.9; 68.2.3.

85.8. Summary of the stems of ቆመ

ቆመ *qomä*, basic stem 'stand'

*ተሾመ *täšomä*, passive, 'be appointed', from ሾመ *šomä*

አቆመ *aqomä*, causative

አስቆመ *asqomä*, factitive

- ተቃወመ *tāqawwämä*, reciprocal 'oppose (one another)'
 አቃወመ *aqqawwämä*, causative of reciprocal
 ቋቋመ *q^waq^wamä*, reduplicative
 ተቋቋመ *tāq^waq^wamä*, passive, reciprocal
 አቋቋመ *aq^waq^wamä*, causative of reduplicative
 *አሟሟቀ *amm^wam^waqä*, causative of reciprocal, of reduplicative, adjunctive of
 ሞቀ *moqä* 'be warm, warm'
 *አረዋወጠ *arrāwawwätä*, causative of reduplicative (rare), from ሮጠ *roṭä* 'run'
 *አስሟሟቀ *asm^wam^waqä*, causative of reduplicative, adjunctive, of ሞቀ *moqä* 'be
 warm, warm'
 Noun of manner: አጎሩጥ *arr^war^wat*. From ሆነ *honä*: አኳኋን *akk^wah^wan*, አኳሆን
akk^wahon, አኳኳን *akk^wak^wan*.

86. VERBAL CLASS ሂደ *hedä*

86.1. This verbal class consists of verbs that have two consonants, the first consonant having the vowel *e*, and the second consonant has the vowel *ä* of the subject suffix of the 3d person, masc. singular. There is only one type in this class.

The few verbs are: ሂደ *hedä* 'go', ቁለ *qelä* 'be foolish', ዜገ *zegä* 'be poor'.

In this verbal class the vowel of the 1st radical is *ä* in writing and in pronunciation (but also *e*) if the 1st radical is a prepalatal. The vowel *ä* is due to the prepalatal nature of this consonant (see 19.2). These verbs are: ሸተ *šätä* 'be ripe enough to eat but still be green (grain, chickpea)', ሸጠ *šätä* (also ሸጠ *šeṭä*) 'sell', ቸረ *čärä* (also ቸረ *če-rä*) 'be good, be generous', ቸክ *čäkä* 'be stubborn', ጆለ *ğälä* (also ጆለ *ğelä*) 'be foolish', ጨሰ *čäsä* (also ጤሰ *ṭesä*) 'smoke' (vi.), ጨቀ *čäqä* (also ጤቀ *ṭeqä* and ጨቀ *čä-qäyyä*) 'be soiled'.

Note that ሸና *šänna* 'urinate' (of the ሰማ *sämma*-class) also appears as ሸነ *šänä*: thus, imperfect ይሸን *yəšän* and ይሸና *yəšäna* (like ይሰማ *yəsäma*); jussive ይሸን *yəšän* and ይሸና *yəšna* (like ይሰማ *yəsma*), imperative ሸና *šäna*.

In the basic stem, these verbs remain biradical. In the participle and in some derived stems (see below), the original *y* appears as a second radical.

86.1.1. CONJUGATION

Perfect	ሂደ <i>hedä</i> ; 1c. ሂድኩ- <i>hedk^w</i>
Imperfect	ይሂድ <i>yəhed</i>
Comp. imperf.	ይሂዳል <i>yəhedall</i>

Jussive	ይሂድ <i>yəhid</i>
Imperative	ሂድ <i>hid</i>
Gerund	ሂዶ <i>hedo</i> (southern), ሂዶ <i>hido</i> (northern); 1c. ሂጅ <i>heḡḡe</i> (and ሂጅ <i>hiḡḡe</i>)
Comp. gerund	ሂዷል <i>hedʷall</i> (also ሂዷል <i>hidʷall</i>)
Participle	ሃያጅ <i>hayaḡ</i> , or ሂያጅ <i>hiyaḡ</i> (also ሃጅ <i>haḡ</i>) from ሸጠ <i>ṣätä</i> : ሻጭ <i>šač</i> , ሸያጭ <i>ṣayač</i> , ሸያጭ <i>ṣiyač</i>
Verbal noun	መሂድ <i>māhed</i>
Instrumental	መሂጅ <i>māheḡa</i>

86.1.2. Since mention was made that in the verbal class ፯፯ *hedä* a *y* appears in the conjugation, it should be pointed out that there are verbs in which a *y* regularly appears as a second radical throughout the whole conjugation. This is the case of verbs such as: ጠየቀ *täyyäqä* 'ask, visit', ቀየረ *qäyyärä* 'change', በየነ *bäyyänä* 'decide a case', ቀየሰ *qäyyäsä* 'measure', ደየነ *däyyänä* (also ዳኘ *daññä*) 'judge', ጠየመ *täyyämä* 'be tan (skin)', አየለ *ayyälä* 'become strong', አየደ *ayyädä* 'determine', and others. All these verbs are of type B.

DERIVED STEMS

86.2. Reduplicative

In the reduplicative the 1st radical is repeated. The forms are:

Perfect	ሻሻጠ	ṣaṣatä
Imperfect	ይሻሻጥ	yəṣaṣət
Jussive	ይሻሻጥ	yəṣaṣət
Imperative	ሻሻጥ	ṣaṣət
Gerund	ሻሻጦ	ṣaṣatə
Participle	ሻሻጭ	ṣaṣač
Verbal noun	መሻሻጥ	mäṣaṣət
Instrumental	መሻሻጫ	mäṣaṣača

From ሸጠ *ṣätä* 'sell'.

86.3. *tä*-stem

	Single type	Reduplicative
Perfect	ተጌጠ <i>tägeṭä</i>	ተጌጌጠ <i>täčačasä</i>
Imperfect	ይጌጥ <i>yäggeṭ</i>	ይጌጌጥ <i>yäččačas</i>

Jussive	ዶጊጥ	yaḡgeጥ	ዶጫጫስ	yačč'ačas
Imperative	ተጊጥ	tägeጥ	ተጫጫስ	täč'ačas
Gerund	ተጊጦ።	tägeጥo	ተጫጫሶ	täč'ač'aso
Participle	ተጊያጭ	täḡ(i)yač'	ተጫጫሽ	täč'ač'aš
Verbal noun	መጊጥ	mägggeጥ	መጫጫስ	mäčč'ačas
Instrumental	መጊጫ	mägggeč'a	መጫጫሻ	mäčč'ač'aša

From (ተ)ጊጦ (tä)geጥä 'be adorned'; ጫስ čäsä 'smoke'.

*Also ተጊጦ tägiጥo.

86.3.1. The *tä*-stem of ሄደ *hedä* is ተሄደ *tähedä* or ተከደ *täkedä* (with the original *k*). In all the forms that have prefixes (such as the imperfect, jussive, verbal noun), the original *k* comes back: thus, ዶከዳል *yäkkedall*, መከድ *mäkked*.

The reduplicative of ተሄደ *tähedä* is ተካሄደ *täkahedä* or ተከያሄደ *täkiyahedä* or ተከያከያደ *täkiyakiyadä* 'be administered, be managed, be carried out'.

86.3.2. The following verbs have another reduplicative form: ተጊጦ *tä-geጥä* 'be well-adorned' has the form ተጊያጊያጦ *tägiyagiyaጥä*, ተግያግያጦ *tägyagyayä*, ተጊያጊጦ *tägiyayeጥä* 'adorn oneself with several things'; ጤስ *tesä* 'smoke' has ተጤያጤስ *täጥiyatesä* 'be in flames', ተጤያጤያስ *täጥiyatiasä* 'smoke together (two pieces of wood)'; ተሴራ *tä-serä* 'be plotted' has ተሴያሴራ *täsiyasiyarä*, ተሴያሴያራ *täsyasyarä* 'plot together'; አፊዝ *a-fezä* 'mock' has ተፊያፊያዝ *täfiyafiyazä* 'make good-natured fun of one another'.

86.4. *a*-stem

Perfect	አጤስ	aጥesä
Imperfect	ያጤስ	yaጥes
Jussive	ያጤስ	yaጥis
Imperative	አጤስ	aጥis
Gerund	አጤሶ	aጥiso
Participle	አጤያሽ	aጥiyasš
Verbal noun	ግጤስ	maጥes
Instrumental	ግጤሻ	maጥeša

From ጤስ *tesä* 'smoke'.

The reduplicative of አጊጦ *ageጥä* 'be well-dressed' is አጋጊጦ *agagetä* 'decorate', or አጊያጊያጦ *agiyagiyaጥä*; of አጤስ *aጥesä* 'smoke' (vt.) it is አጤያጤስ *aጥiyatesä* 'smoke slightly', አጥያጤያስ *aጥiyatiasä* 'cause to smoke'.

86.4.1. Verbs whose basic meaning is expressed by the *a*-stem only: አሴረ *a-serä* 'plot', አቄመ *a-qemä* 'hold a grudge', አዜመ *a-zemä* 'sing the *zema*-song', አጌጠ *a-ge-tä* (but also ተጌጠ *tä-ge-tä*) 'be well-dressed', አረዘ *a-fezä* 'mock'.

All the intransitive verbs whose basic meaning is expressed by the basic stem form their causative with *a*-

86.5. *as*-stem

The forms are:

Perfect	አሰጌጠ	<i>asgeṭä</i>
Imperfect	ያሰጌጥ	<i>yasgeṭ</i>
Jussive	ያሰገጥ	<i>yasgiṭ</i>
Imperative	አሰገጥ	<i>asgiṭ</i>
Gerund	አሰገጠ	<i>asgiṭo</i>
Participle	አሰገያጭ	<i>asgiyač*</i>
Verbal noun	ግሰጌጥ	<i>masgeṭ</i>
Instrumental	ግሰጌጫ	<i>masgečä</i>

*Also አሰገያጪ *asgiyačä*.

From (ተ)ጌጠ (*tä*)*ge-tä* 'be adorned'.

The *as*-stem of ፯፫ *hedä* 'go' is አሰ፯፫ *ashedä* or አሰኬ፫ *askedä*. From ጩሰ *čäsä* it is አሰጩሰ *asčäsä*. The transitive verb ሸጠ *šätä* 'sell' has the factitive *as*- (አሸጠ *aš-šätä*, for *asšätä*).

86.6. *at*-stem

This stem occurs only with the reduplicative. There are three variants: (1) with the non-prepalatals, such as አካ፯፫ *akkahedä* 'accompany someone' (also 'manage, administer'), አጋጌጠ *aggagetä* 'help to decorate'; (2) with initial prepalatals, such as አሻሻጠ *aššašatä* 'help to sell, cause to sell out', አጫጫሰ *aččačasä* 'help to smoke, cause to smoke exceedingly', አጃጃለ *ağğagalä* 'make fun of, ridicule'; (3) variant of the non-prepalatals with appearance of the original 2d radical *y*, such as አጊያጊያጠ *ag-giyagiyatä* 'help someone dress or adorn himself', አጠያጠሰ *aṭṭiyatesä* 'help to smoke', አዘያዘያመ *azziyaziyamä* 'help sing a *zema*-melody', አሰያሴረ *assiyaserä* 'help to plot', አከያሂ፫ *akkayahedä* 'help to walk'.

86.6.1. Only the pattern አካሂደ *akkahedä* is given below.

Perfect	አካሂደ	<i>akkahedä</i>
Imperfect	ያካሂድ	<i>yakkahid</i>
Jussive	ያካሂድ	<i>yakkahid</i>
Imperative	አካሂድ	<i>akkahid</i>
Gerund	አካሂዶ	<i>akkahido</i>
Participle	አካሂድ	<i>akkahaḡ*</i>
Verbal noun	ግካሂድ	<i>makkahed</i>
Instrumental	ግካሂጃ	<i>makkaheḡa</i>

አካሂደ *akkahedä* 'manage, administer', from ሂደ *hedä* 'go'.

*Also አካሂዶጅ *akkahiyag*

86.7. Summary of the stems of ሂደ

ሂደ *hedä*, basic stem 'go', ሸጠ *sätä* 'sell'

ተሂደ *tähedä*, ተኬደ *täkedä* 'be threshed', ተሸጠ *täsätä*, passive

አሂደ *ahedä* 'thresh' (lit. 'make go the oxen over the grain'), causative

አሰሂደ *ashedä*, አሰኬደ *askedä*, አሸጠ *asätä* (for *asätä*), factitive

አካሂደ *akkahedä* (adjutative) 'help to go forward, manage'

ሻሻጠ *šašaṭä*, reduplicative

ተሻሻጠ *täšašaṭä*, ተካሂደ *täkahedä*, *ተገያገጠ *tägiyagetä* (from ገጠ *getä* 'a-
dom'), passive of reduplicative, reciprocity

አሻሻጠ *aššašaṭä*, አካሂደ *akkahedä*, *አገያገጠ *aggiyagiyatä*, causative of pre-
ceding

Noun of manner: አካሂድ *akkahed*, አሻሻጥ *aššašaṭ*, አገያገጥ *aggiyagiyat*.

87. QUADRIRADICALS

87.1. Amharic has a series of quadriradical verbs. These verbs are divided into two types: type 1 and type 2. In type 1, all the radicals have the vowel *ä* in the perfect and the third (or penultimate) radical is geminated: thus, መረመረ *märämmärä* 'examine'. In type 2, all the radicals except the second one have the vowel *ä*, while the second radical has the vowel *a*. As in type 1, the third radical is geminated: thus, ደባለቀ *däballäqä* 'mix, confuse'.

87.1.1. Note that in contrast to the triradical and biradical verbs, the types of the quadriradical verbs are designated as types 1 and type 2, whereas in the other verbal

classes 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, the imperfect of መስከረ *mäsäkkärä* is ይመስከር *yämäsäkkär*, with gemination of the penultimate radical which corresponds to the imperfect of type B ይፈልግ *yäfällög* where the penultimate is likewise geminated. However, the quadriradical jussive is ይመስከር *yämäskär* where the penultimate radical is not geminated in contrast to the type B jussive ይፈልግ *yäfällög* which has a geminated penultimate radical. In comparison with type A, the imperfect ይመስከር *yämäsäkkär* with a geminated penultimate radical is in contrast to the non-geminated penultimate radical of type A ይነግር *yänägär*. Consequently, the gemination of the quadriradical verbs does not correspond to either type A or type B of the triradical verbs. For this reason a terminology such as types 1 and 2 is more appropriate for the quadriradicals.

87.1.2. As for the consonant pattern of the quadriradicals, it consists of the following: a root of four different radicals (symbolized by 1.2.3.4), such as መስከረ *mäsäkkärä* 'testify', ተረጎመ *tärəgg'ämä* 'translate', ሰነከለ *sänäkkälä* 'trip up', በረከተ *bäräkkätä* 'abound'; a root in which the first two radicals are reduplicated (symbolized by 1.2.1.2), such as መረመረ *märämmärä* 'investigate', ነቀነቀ *näqännäqä* 'shake', ሰረሰረ *särässärä* 'bore', ከተከተ *kätäkkärä* 'chop (wood)'; a root in which the third radical is repeated (symbolized by 1.2.3.3), such as ጠቀለለ *taqällälä* 'roll up', ጠመዘዘ *tamazzazä* 'twist', ፈለቀቀ *fäläqqäqä* 'split with a wedge', ሸለቀቀ *šäläqqäqä* 'dehusk'.

87.1.3. Some verbs of type 2: ገላገለ *gälaggälä* 'separate people who are fighting', ገላመጠ *gälammätä* 'look at with disapproval', ቀላቀለ *qäläqqälä* 'mix', ቀገገረ *qäbazzärä* 'talk nonsense', ቀላመደ *qälammädä* 'make false promises'.

Type 2 may also be derived from type 1. This is the case of the 1.2.1.2 verbs. This form expresses then the various shades of the reduplicative. Thus, ለቀለቀ *laqälläqä* 'smear, rinse': ለቃለቀ *laqälläqä* 'smear a little'; ለበለበ *läbälläbä* 'scorch': ለባለበ *läballäbä* 'scorch somewhat'; መረመረ *märämmärä* 'investigate': መራመረ *märammārä* 'investigate here and there'; ለፈለፈ *läfälläfä* 'chatter': ለፋለፈ *läfalläfä* 'talk about all sorts of things'; መለመለ *mälämmälä* 'select': መላመለ *mälammälä* 'select here and there'.

87.1.4. As was the case with triradical verbs, there is a series of verbs having the vowel *o* after the 1st radical. The majority of these verbs have a velar as first radical. The velar with the vowel *o* originates from a labiovelar with the vowel *ä* as was the case

with with the triradical verbs (see 69.1.4). Some examples are: ቆነጠረ *qonäñtärä* 'take a small quantity of grainy material', ቆነጠጠ *qonäñtätä* 'pinch the body', ኮመጠጠ *komäñtätä* (also ሆመጠጠ *homäñtätä*) 'be sour', ጎመዘዘ *gomäzzäzä* 'set one's teeth on edge, become sour'. All these verbs also have a form with a labiovelar followed by the vowel *ä*: thus, ቄነጠረ *q^wänäñtärä*, ቄነጠጠ *q^wänäñtätä*, ኮመጠጠ *k^wämäñtätä*, ጎመዘዘ *g^wämäzzäzä*.

A quadriradical with *o* after the 3d radical: ሸረዋጦ *šärämtoä* 'be a prostitute' (denominative from ሸር.መ.ጣ *šärmuṭa* 'prostitute').

87.1.5. As much as the labiovelars are phonemic (see 3.1.2), there are minimal pairs of quadriradicals with an initial velar and an initial labiovelar having different meanings. Thus, ከለከለ *käläkkälä* 'prevent, prohibit': ከ-ለከ-ለ *k^wäläkk^wälä* 'line up'; ከመከመ *kämäkkämä* 'trim, make even': ከ-መከ-መ *k^wämäkk^wämä* 'eat avidly'; ገመደደ *gämäddädä* 'frown': ገ-መደደ *g^wämäddädä* 'set the teeth on edge'; ቀረቀረ *qäräq-qärä* 'insert a wedge': ቄረቄረ *q^wäräqq^wärä* 'bother, annoy'; ቀበቀበ *qäbäqqäbä* 'drive a stake into the ground': ቄበቄበ *q^wäbäqq^wäbä* 'form lumps'.

87.1.6. The situation is the same with labials and occasionally with other consonants followed by *o* going back to rounded consonants followed by the vowel *ä* (see 69.1). Thus, quadriradicals with initial *bo*: ቦለቦለ *boläbbolä* 'fade (beauty), be threadbare (cloth)', ቦገቦገ *boḡäbbogä* 'shine, glitter'.

Variants with initial *bo* and *bä*: ቦረቦረ *boräbborä* 'bore', and ቦረቦረ *bäräbbärä* 'search carefully, frisk'; ቦተቦተ *botäbbotä* and ቦተቦተ *bätäbbätä* 'eat greedily'.

Minimal pairs: ቦጠቦጠ *boṭäbboṭä* 'pluck off': በጠበጠ *bätäbbätä* 'mix by stirring vigorously'; ቦከቦከ *boḡäbbokä* 'rot': በከበከ *bäkäbbäkä* 'boil'.

Quadriradicals with initial *mo*: ሞለፈፈ *moläffäfä* 'strip, peel', ሞቀሞቀ *moqämmoqä* 'be overripe (fruit), be full of pus (wound)'.

Variants with initial *mo* and *mä*: ሞለኩስ *moläkk^wäsä* and መለኩስ *mäläkk^wäsä* (variant of መነኩስ *mänäkk^wäsä*) 'become a monk'; ሞነተፈ *monäñtäfä* and መነተፈ *mänäñtäfä* 'snatch, grab'.

Minimal pairs: (አ)ሞደሞደ *(a)modämmodä* 'protrude': መደመደ *mädämmädä* 'make level'; ሞነጨረ *monäççärä* 'scribble, scratch': መነጨረ *mänäççärä* 'scatter'.

With *mo* as 3d radical: ገለሞተ *gälämmoṭä* 'be dissolute (divorced woman)'; ሸረዋጦ *šärämtoä* 'be a prostitute'; ሰረዋደ *särämmodä* and ሰረመደ *särämmädä* 'render concave'.

87.1.7. Quadriradicals with initial *fo*: ፎለፎለ *foläffolä* 'be well-mannered', ፎደፎደ *fodäffodä* 'tremble with fear'.

Variant with initial *fo* and *fä*: **ፍነፍነ** *fonäffonä* and **ፈነፈነ** *fänäffänä* 'sniff'.

Minimal pairs with *lo* and *lä*: **ሉ-ከሉ-ከ** *lokällokä* 'be ripe: ለከለከ *läkälläkä* 'lap';
ሉ-ጠሉ-ጠ *loṭällloṭä* 'wander about': ለጠለጠ *läṭällläṭä* 'crush oil seeds'.

Variant with *lä* and *lo*: **(ተሽ)ለከለከ** (*täṣ*)*läkälläkä* and **(ተሽ)ሉ-ከሉ-ከ** (*täṣ*)*lokäll-*
lokä 'slip through'.

Minimal pairs with *so* and *sä*: **ሰከሰከ** *sokässokä* 'roam around': ሰከሰከ *säkässäkä*
'cram'; **አሰለሰለ** *a-solässolä* 'pry about': አሰለሰለ *a-sälässälä* 'cause to be thin'.

Quadriradicals with initial *šo*: **አንሾከሾከ** *anšokäššokä* 'whisper'.

Variant with *šo* and *šä*: **ሾለቀቀ** *šoläqqäqä* and **ሽለቀቀ** *šäläqqäqä* 'peel'.

Quadriradicals with initial *to*: **ቶፈቶፈ** *toṫätoṫä* 'swell', **አቶከቶከ** *a-tokättokä*
'prattle'.

Quadriradicals with initial *do*: **ዶለዶለ** *doläddolä* 'be generous with one's mon-

ey', **ዶመዶመ** *domäddomä* 'be blunt'.

Quadriradical with *no*: **ኖሽለለ** *nohällälä* and **ነ-ኖለለ** *nähollälä* 'fade, droop'.

87.1.8. CONJUGATION

The quadriradicals have the same prefixes and suffixes of the other verbal classes.

BASIC STEM

	Type 1		Type 2	
Perfect	መስከረ*	<i>mäsäkkärä</i>	ደባለቀ**	<i>däballäqä</i>
Imperfect	ይመስከር	<i>yämäsäkkär</i>	ይደባለቅ	<i>yädäballäq</i>
Jussive	ይመስከር	<i>yämäsakar</i>	ይደባለቅ	<i>yädäbalq</i>
Imperative	መስከር	<i>mäsakar</i>	ደባለቅ	<i>däbalq</i>
Gerund	መስከር	<i>mäsakaro</i>	ደባለቆ	<i>däbalqo</i>
Participle	መስከሪ	<i>mäsakari</i>	ደባለቂ	<i>däbalaqi</i>
Verbal noun	መመስከር	<i>mämäsakar</i>	መደባለቅ	<i>mädäballäq</i>
Instrumental	መመስከሪያ	<i>mämäsakariya</i>	መደባለቂያ	<i>mädäballäqiya</i>

Noun of manner: **አመራ-መር** *ammäramär*.

መስከረ** *mäsäkkärä* 'testify'; *ደባለቀ** *däballäqä* 'mix'.

For certain verbs of the 1.2.3.3 pattern such as **ጠቅለለ** *täqällälä* 'roll up', **ጠመዘዘ** *tämmäzzäzä* 'twist', the syllabic structure of the gerund is either **ጠቅሉሉ** (*täqlälo*) or **tä-qällo** written **ጠቅሉ**; **ጠምዝዞ** *tämmäzzo* or *tämäzzo*, written **ጠምዞ**.

The imperfect and the jussive of verbs with 3d radical labial+o, such as **ቦረቦረ** *bo-räbborä* 'search carefully', **ፍለፍለ** *foläffolä* 'be well-mannered' are: *yäboräbb*^w*är*, written **ይቦረቦር**, *yäfoläff*^w*äl*, written **ይፍለፋ**; jussive *yäborb*^w*är*, written **ይቦርቦር**, *yä-fol*^w*äl*, written **ይፍለፋ** (see 69.1.8).

87.2. Reduplicative

In the quadriradicals the penultimate radical 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 *mānāzzārä*: መነዛዘረ *mānāzazzārä*; from type 2 ደባለቀ *däballäqä*: ደበላለቀ *däbälalläqä*.

The quadriradicals of the 1.2.1.2 pattern have no special form for the reduplicative. The meaning of the reduplicative stem for this kind of verbs is rendered by giving the verb a form of the type 2. Thus, መረ.መረ. *märämmärä* 'investigate': መራ-መረ. *märam-märä* 'investigate this and that'; በረ.በረ. *bäräbbärä* 'rummage': በራ-በረ. *bärabbärä* 'rummage here and there'; ወረ.ወረ. *wäräwwärä* 'throw': ወራ-ወረ. *wäräwwärä* 'throw repeatedly but casually'. Note that this formation is also occasionally used for 1.2.3.4 verbs: thus, ሰረ.መደ *särämmädä* 'hollow out': ሰራ-መደ *särammädä* 'hollow out a little'.

Single type

Perfect	መነዘረ	<i>mānāzazzārä</i>
Imperfect	ይ.መነዛዘር	<i>yāmānāzazzär</i>
Jussive	ይ.መነዛዘር	<i>yāmānāzazär</i>
Imperative	መነዛዘር	<i>mānāza(ə)r</i>
Gerund	መነዛዘር	<i>mānāzazro</i>
Participle	መነዛዘሪ	<i>mānāzazari</i>
Verbal noun	መመነዛዘር	<i>māmānāzazär</i>
Instrumental	መመነዛዘሪያ	<i>māmānāzazäriya</i>

From መነዘረ *mānāzzārä* 'exchange money'.

87.3. *tä*-stem

	Type 1		Type 2	
Perfect	ተመሰከረ	<i>tämäsäkkärä</i>	ተደባለቀ	<i>tädäballäqä</i>
Imperfect	ይ.መሰከር	<i>yämmäsäkkär</i>	ይ.ደባለቀ	<i>yäddäballäq</i>
Jussive	ይ.መሰከር	<i>yämmäskär</i>	ይ.ደባለቀ	<i>yäddäbaläq</i>
Imperative	ተመሰከር	<i>tämäskär</i>	ተደባለቀ	<i>tädäbaläq</i>
Gerund	ተመሰከር	<i>tämäskäro</i>	ተደባለቀ	<i>tädäbaläqo</i>
Participle	ተመሰከሪ	<i>tämäskari</i>	ተደባለቀ	<i>tädäbalaqi</i>
Verbal noun	መመሰከር	<i>mämmäskär</i>	መደባለቀ	<i>mäddäbaläq</i>
Instrumental	መመሰከሪያ	<i>mämmäskäriya</i>	መደባለቀ	<i>mäddäbaläqiya</i>

From መስከረ *mäsäkkärä* 'testify'; ደባለቱ *däballäqä* 'mix'.

Reduplicative

Perfect	ተመሰጋገነ	<i>tämäsägaggänä</i>
Imperfect	ይመሰጋገን	<i>yämmäsägaggän</i>
Jussive	ይመሰጋገን	<i>yämmäsägaggän</i>
Imperative	ተመሰጋገን	<i>tämäsägaggän</i>
Gerund	ተመሰጋገኖ	<i>tämäsägagno</i>
Participle	ተመሰጋገኛ	<i>tämäsägagañ</i>
Verbal noun	መመሰጋገን	<i>mämmäsägaggän</i>
Instrumental	መመሰጋገኛ	<i>mämmäsägaggäñña</i>

From (ተ)መሰገነ (*tä*)*mäsäggänä* 'be praised'.

The *tä*-stem of type 2 and of the reduplicative expresses reciprocity outside of the passive.

87.3.1. There are some verbs for which the basic meaning is expressed by the *tä*-stem only.

Quadriradicals of type 1: ተመለከተ *tämäläkkätä* 'look on, observe', ተገነዘበ *tägänäzzäbä* 'comprehend, remember', ተጠነቀቀ *tätänäqqäqä* 'be careful', ተመረከዘ *tämäräkk'äzä* 'lean on a stick'.

Quadriradical verbs of type 2: ተሰናበተ *täsänabbätä* 'bid farewell', ተደናቀፈ *tädänaqqäfä* 'stumble', ተገናበሰ *täg'änabbäsä* 'walk bent over', ተተራመሰ *tätärammäsä* 'be in disorder', ተቋላመጠ *täq'älammätä* 'be cajoled', ተቀራመተ *täqärammätä* 'join with several people to consume an ox, eat speedily', ተሞናሞነ *tämonammonä* 'beautify oneself'.

87.3.2. Note that a verb such as ተከናተረ *täk'änattärä* may have a basic meaning or express reciprocity depending on whether the verb is used in the singular or in the plural. Thus, አየለ: ቤት: ለመሥራት: ተከናተረ *ayyälä bet lämäsrat täk'änattärä* 'Ayyälä drew up a contract to build a house', but አየለና: አየለኙ: ተከናተሩ (also ተከነታተሩ) *ayyälänna ayyäläčč täk'änattäru* (also *täk'änattätäru*) 'Ayyälä and Ayyäläčč drew up a contract with each other'.

87.3.3. The causative of the above-mentioned verbs is normally formed through the *at*-stem. With some verbs, however, the *tä*-stem and the *a*-stem are on the same level inasmuch as both stems express the basic meaning: thus, ተመለከተ *tä-mäläkkätä* 'look on, observe', አመለከተ *a-mäläkkätä* 'signify, give evidence, submit an application'.

87.4. *a*-stem

	Type 1		Type 2	
Perfect	አበለጸገ*	<i>abäläššägä</i>	አቀራመተ**	<i>aqärammäta</i>
Imperfect	ያበለጸግ	<i>yabäläššæg</i>	ያቀራምት	<i>yaqärammäta</i>
Jussive	ያበለጸግ	<i>yabälšæg</i>	ያቀራምት	<i>yaqäram(ə)t</i>
Imperative	አበለጸግ	<i>abälšæg</i>	አቀራምት	<i>aqäram(ə)t</i>
Gerund	አበለጸጎ	<i>abälšəgo</i>	አቀራምቶ	<i>aqäramto</i>
Participle	አበለጸገ	<i>abälšəgi</i>	አቀራማኛ	<i>aqäramac(i)</i>
Verbal noun	ማበለጸግ	<i>mabälšäg</i>	ማቀራመት	<i>maqäramät</i>
Instrumental	ማበለጸገ.ያ	<i>mabälšəgiya</i>	ማቀራመቻ	<i>maqäramäca</i>

*አበለጸገ *abäläššägä* 'enrich, develop'; **አቀራመተ *aqärammäta* 'divide up an ox bought in common'.

Reduplicative

Perfect	አበለጸጸገ*	<i>abäläššəššägä</i>
Imperfect	ያበለጸጸግ	<i>yabäläšəššæg</i>
Jussive	ያበለጸጸግ	<i>yabäläšəššæg</i>
Imperative	አበለጸጸግ	<i>abäläšəššæg</i>
Gerund	አበለጸጸጎ	<i>abäläšəššəgo</i>
Participle	አበለጸጸገ	<i>abäläšəššəgi</i>
Verbal noun	ማበለጸጸግ	<i>mabäläšəššäg</i>
Instrumental	ማበለጸጸገ.ያ	<i>mabäläšəššəgiya</i>

*From አበለጸገ *abäläššägä* 'enrich, develop'.

87.4.1. There are some transitive and intransitive for which the basic meaning is expressed by the *a*-stem only: አጨበጨበ *ačäbäččäbä* 'clap the hands together rhythmically, applaud', አሸበረቀ *ašäbärräqä* 'be ablaze', አጉነበሰ *ag'änäbbäsä* 'bend down, stoop', አመሰገነ *amäsäggänä* 'praise, thank', አሰለሰለ *asolässolä* 'pry about'.

87.5. *as*-stem

	Type 1		Type 2	
Perfect	አስመነዘረ	<i>asmänäzzärä</i>	አስቀጠጠረ	<i>asqäbaṭṭärä</i>
Imperfect	ያስመነዘር	<i>yasmänäzzär</i>	ያስቀጠጥር	<i>yasqäbaṭṭär</i>
Jussive	ያስመነዘር	<i>yasmänzär</i>	ያስቀጠጥር	<i>yasqäbaṭär</i>
Imperative	አስመነዘር	<i>asmänzär</i>	አስቀጠጥር	<i>asqäbaṭär</i>
Gerund	አስመነዘር	<i>asmänzəro</i>	አስቀጠጥር	<i>asqäbaṭro</i>

Participle	አስመንዛሪ	<i>asmānzari</i>	አስቀጣጣሪ	<i>asqābaṭari</i>
Verbal noun	ግስመንዘር	<i>masmānzār</i>	ግስቀጣጠር	<i>masqābaṭār</i>
Instrumental	ግስመንዘሪያ	<i>masmānzāriya</i>	ግስቀጣጠሪያ	<i>masqābaṭāriya</i>

From መነዘሪ *mānāzzārā* 'exchange money'; ቀጣጠሪ *qābaṭṭārā* 'speak incoherently'.

87.6. *at*-stem

The *at*-stem is formed from the base of type 2, that is, with a vowel *a* after the 2d radical.

	Type 1, 2		Reduplicative	
Perfect	አመናዘሪ*	<i>ammānazzārā</i>	አመሰጋገኑ**	<i>ammāsāgaggānā</i>
Imperfect	ያመናዘር	<i>yammānazzār</i>	ያመሰጋገን	<i>yammāsāgaggān</i>
Jussive	ያመናዘር	<i>yammānazār</i>	ያመሰጋገን	<i>yammāsāgaggān</i>
Imperative	አመናዘር	<i>ammānazār</i>	አመሰጋገን	<i>ammāsāgaggān</i>
Gerund	አመናዘር	<i>ammānzār</i>	አመሰጋገኖ	<i>ammāsāgaggāno</i>
Participle	አመናዛሪ	<i>ammānazari</i>	አመሰጋገኛ	<i>ammāsāgaggāñ</i>
Verbal noun	ግመናዘር	<i>manmānazār</i>	ግመሰጋገን	<i>manmāsāgaggān</i>
Instrumental	ግመናዘሪያ	<i>manmānazāriya</i>	ግመሰጋገኛ	<i>manmāsāgaggāñña</i>

*'help to exchange money'; **'allow to praise one another'.

87.7. Summary of the stems of መሰከረ *māsākkārā*

መሰከረ *māsākkārā*, basic stem 'testify'

*መራመረ *mārammārā* 'examine', reduplicative

ተመሰከረ *tāmāsākkārā*, passive

ተመሳከረ *tāmāsākkārā*, reciprocal

*አመሰገን *amāsāggānā* 'thank', *a*-stem with basic meaning

*አመሳገን *amāsāggānā*, reduplicative

አመሳከረ *ammāsākkārā*, adjunctive

አስመሰከረ *asmāsākkārā*, factitive

መሰካከረ *māsākakkārā*, reduplicative

ተመሰካከረ *tāmāsākakkārā*, passive, reciprocal

*ተመለካከተ *tāmälākakkätä*, reduplicative 'look at occasionally'

*አመለካከተ *amälākakkätä*, causative of reduplicative

አመሰካከረ *ammāsākakkārā*, adjunctive of reduplicative

Noun of manner: አመሳከር *ammāsākār*, አመሰካከር *ammāsākākār*; from 1.2.1.2 verbs: አመራመር *ammāramār*.

88. QUADRIRADICALS WITH INITIAL Ḥ

88.1 There are several quadriradicals with initial Ḥ. Examples: ḤḤḤḤ *anäṭṭäsä* 'sneeze', ḤḤḤḤ *anäkkäsä* 'limp', ḤḤḤḤ *anäggätä* 'shoulder a gun'. While they have the appearance of an *a*-stem of a triradical (e.g., ḤḤḤḤ *a-bäṭṭärä* 'winnow, comb', from *ḤḤḤ), there are various indications that point to a quadriradical origin of these verbs.

Some of them are original triradicals augmented by *n*: thus, ḤḤḤḤ *anäṭṭäsä* 'sneeze' from the root ḤḤḤ (Ge'ez ḤḤḤ *ḥäṭṭä*), ḤḤḤḤ *anäqqäfä* 'stub one's toe, cause one to stumble' from ḤḤḤ (Ge'ez ḤḤḤ *ḥä-qäfä*), ḤḤḤḤ *anäkkäsä* 'limp, be lame' from ḤḤḤ (Arabic of Daḥina ḤḤḤ *ḥakas*), ḤḤḤḤ *anäzzäzä* 'come out of the nose (food or drink)' from ḤḤḤ (Ge'ez ḤḤḤ *ḥanzäzä* and ḤḤḤ *ḥazäzä*).

The forms of the imperfect ḤḤḤḤ *yanäkkəs*, jussive ḤḤḤḤ *yänkəs*, are likewise indications that these verbs are quadriradicals. Indeed, these forms correspond to the imperfect ḤḤḤḤ *yämäsäkkər*, jussive ḤḤḤḤ *yämäskər*. There is hesitation, however, for some of the verbs: thus, ḤḤḤḤ *yanäggət* and *yanägt*. This hesitation arises owing to the fact that most of these verbs are rarely used.

The other forms are: imperative ḤḤḤḤ *änkəs*, gerund ḤḤḤḤ *änkəsə*, participle ḤḤḤḤ *änkäš*, verbal noun ḤḤḤḤ *mänkäs*, instrumental ḤḤḤḤ *mänkäša*.

88.2. The denominative nature of some of the verbs going back to a noun with initial Ḥ would likewise be an indication that they are quadriradicals. This is the case of ḤḤḤḤ *anäggätä* 'shoulder a gun', from ḤḤḤḤ *ängät* 'neck'; ḤḤḤḤ *anäggärä* 'milk the first milk of the cow which is going to calve', from ḤḤḤḤ *ängär* 'colostrum'; ḤḤḤḤ *anäggärä* 'make the *äng*^w *äčča*-bread'; ḤḤḤḤ *änkärä* 'make the *änk*^w *əro*-cake for beer'.

88.3. The way in which the composite verbs of this class coming from the regular verbs are formed would likewise indicate that these verbs are quadriradicals. Indeed, most of the composite verbs keep the initial Ḥ. Thus, ḤḤḤḤ: ḤḤ *änkəs* *älä* from ḤḤḤḤ *anäkkäsä* 'limp'; ḤḤḤḤ: ḤḤ *änk*^w *ət* *älä* from ḤḤḤḤ *anäkk*^w *ärä* 'make the *änk*^w *əto*-cake'; ḤḤḤḤ: ḤḤ *änk*^w *əšš* *älä* from ḤḤḤḤ *anäṭṭäsä* 'sneeze'. This is not the case of the verbs whose basic meaning is expressed by the *a*-stem. Thus, ḤḤḤḤ: ḤḤ *änk*^w *əmm* *älä* from ḤḤḤḤ *anäṭṭärä* 'winnow'; ḤḤḤḤ: ḤḤ *änk*^w *ämä* 'move slowly'; ḤḤḤḤ: ḤḤ *säta* *älä* 'spread' from ḤḤḤḤ *a-säṭṭa*.

It should be pointed out that all the verbs of this class have the nasal *n* as a second radical. On the basis of the above-mentioned verbs whose *n* is secondary it is temp-

ting to suggest that in all the other verbs of this class the *n* is likewise secondary. On the intercalated *n*, see 13.

88.4. The derived stems are formed from the root without the initial *h*. Thus, ተነገሮ ገብሮ *tā-nāggātā* (instead of the expected *tanāggātā*); አስነጠሰ *asnāttäsä* (instead of the expected *asanāttäsä*); reduplicative ተነቃቃቆ *tānāqqaqqāfā* (instead of the expected *tanāqqaqqāfā*). Noun of manner: አነካከሰ *annākakäs*.

For a similar treatment of አረጅ *aräggä* 'grow old', see 90.1.1.

ABBREVIATED QUADRIRADICALS

Quadriradicals with an original last radical laryngeal (or velar *h*) or with an original last radical *y* become abbreviated and have the appearance of verbs with three consonants. The verbal classes of this type are: ቦረታ *bärätta*, and ሰለቸ *säläččä*. There are also quadriradicals with an original 2d and 4th radicals laryngeals. Since the laryngeals became *zero*, the original quadriradicals have the appearance of verbs with two consonants: class ላላ *lalla*.

89. VERBAL CLASS ቦረታ *bärätta*

89.1. This class consists 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 *h*. Thus, a verb such as ቦረታ *bärätta* goes back to *brt*, a root that exists in Tigrinya ቦርት *bärtæ*. In Amharic this verb would have theoretically the structure **bärättäa* becoming *bärätta* with loss of the laryngeal *ç* (**bärättäa*) and elision of *ä* in the sequence *ä-a* (*bärätta*). This class is, therefore, to be considered an abbreviated quadriradical class.

The class ቦረታ *bärätta* is in the same relation to መሰከረ *mäsäkkärä* as is the class ሰማ *samma* in relation to ነገረ *näggärä*.

Like in the regular quadriradicals, the ቦረታ *bärätta*-class has types 1 and 2. However, no type 2 exists in the basic stem. Instead, the basic meaning is expressed by the *tä*-stem.

Examples for type 1: ሰነጋ *sänägga* 'fatten an animal by special feeding', ቦረታ *bärätta* 'be strong', ከነዳ *känädä* 'measure with the forearm', ዘረጋ *zärägga* 'stretch out', ዘነጋ *zänägga* 'forget', ደነፋ *dänäffa* 'boast', ጉረና *g'äränna* 'burn (for stew)', ፈነዳ *fänädä* 'burst, explode'.

Denominatives of this class are: ገነባ *gänäbba* 'make a wall of stones', from ገንብ *gənb*, ግምብ *gəmb* 'wall of stones'; ጠነባ *jänäbba* 'rot, smell foul', from ጥንብ *jänb*, ጥምብ *jämb* 'corpse of an animal'.

Examples for type 2, with prefix *tä*-only: ተሰማራ *tä-sämarra* 'go to pasture, set out (on a task)', ተሰናዳ *tä-sänadda* 'be prepared, be arranged', ተቀናጣ *tä-qänaጥta* 'be proud in a showy manner, be spoiled'. Denominative: ተወላዳ *tä-wäladda* 'do deeds of valor, be manly'.

With the morpheme *tän*-: ተንሰራራ *tän-särrarra* 'rise (smoke in the air)', ተንሰራራ *tän-säraffa* 'spread out, extend'. With the morpheme *an*-: አንቀላፋ *an-qälaffa* 'be sleepy, doze', አንቄራራ *an-q'äraffa* 'boast', አንኩራራ *an-k'äraffa* 'snore'.

89.1.1. CONJUGATION

	Basic		Reduplicative	
Perfect	ዘረጋ	<i>zärägga</i>	ዘረጋጋ	<i>zärägagga</i>
Imperfect	ይዘረጋ	<i>yəzärägga</i>	ይዘረጋጋ	<i>yəzärägagga</i>
Jussive	ይዘርጋ	<i>yəzärga</i>	ይዘረጋጋ	<i>yəzärägaga</i>
Imperative	ዘርጋ	<i>zärga</i>	ዘረጋጋ	<i>zärägaga</i>
Gerund	ዘርግቶ	<i>zärgəto</i>	ዘረጋግቶ	<i>zärägagto</i>
Participle	ዘርገ	<i>zärgi</i>	ዘረጋገ	<i>zärägagi</i>
Verbal noun	መዘርጋጋት	<i>məzärəgat</i>	መዘረጋጋት	<i>məzärägagat</i>
Instrumental	መዘርገያ	<i>məzärgiya</i>	መዘረጋገያ	<i>məzärägagiya</i>

From ዘረጋ *zärägga* 'spread, stretch'.

89.2. *tä*-stem

For the verbs of type 2 whose basic meaning is expressed by the *tä*-stem, see above.

	Type 1		Type 2	
Perfect	ተዘረጋ	<i>täzärägga</i>	ተሰናዳ	<i>täsänadda</i>
Imperfect	ይዘረጋ	<i>yəzzärägga</i>	ይሰናዳ	<i>yəssänadda</i>
Jussive	ይዘርጋ	<i>yəzzärga</i>	ይሰናዳ	<i>yəssänada</i>
Imperative	ተዘርጋ	<i>täzärga</i>	ተሰናዳ	<i>täsänada</i>
Gerund	ተዘርግቶ	<i>täzärgəto</i>	ተሰናድቶ	<i>täsänadto</i>
Participle	ተዘርገ	<i>täzärgi</i>	ተሰናጅ	<i>täsänäḡ</i>

Verbal noun	መዘርጋት	<i>māzzārgat</i>	መሰናዳት	<i>māssānadat</i>
Instrumental	መዘርጊያ	<i>māzzārgiya</i>	መሰናጃ	<i>māssānaጃ</i>

From ዘረጋ *zārägga* 'spread, stretch'; (ተ)ሰናዳ (*tā*)*sānadda* 'be prepared.'

Reduplicative

Perfect	ተዘረጋጋ	<i>tāzārägagga</i>
Imperfect	ያዘረጋጋ	<i>yəzzārägagga</i>
Jussive	ያዘረጋጋ	<i>yəzzārägaga</i>
Imperative	ተዘረጋጋ	<i>tāzārägaga</i>
Gerund	ተዘረጋግቶ	<i>tāzārägagto</i>
Participle	ተዘረጋገ	<i>tāzārägagi</i>
Verbal noun	መዘረጋጋት	<i>māzzārägagat</i>
Instrumental	መዘረጋገያ	<i>māzzārägagiya</i>

From ዘረጋ 'spread'.

89.3. *a*-stem

	Basic		Reduplicative	
Perfect	አበረታ	<i>abārätta</i>	አበረታታ	<i>abārätatta</i>
Imperfect	ያበረታ	<i>yabārätta</i>	ያበረታታ	<i>yabārätatta</i>
Jussive	ያበርታ	<i>yabārta</i>	ያበረታታ	<i>yabārätata</i>
Imperative	አበርታ	<i>abārta</i>	አበረታታ	<i>abārätata</i>
Gerund	አበርትቶ	<i>abārtao</i>	አበረታቶ	<i>abārätatto</i>
Participle	አበርኛ	<i>abärč(i)</i>	አበረታኛ	<i>abārätac</i>
Verbal noun	ማበርታት	<i>mabärtat</i>	ማበረታታት	<i>mabārätatat</i>
Instrumental	ማበርቻ	<i>mabärča</i>	ማበረታቻ	<i>mabārätatača</i>

From በረታ *bārätta* 'be strong'.

89.4. *as*-stem

	Basic	
Perfect	አሰገነባ	<i>asgänäbba</i>
Imperfect	ያሰገነባ	<i>yasgänäbba</i>
Jussive	ያሰገነባ	<i>yasgänba</i>
Imperative	አሰገነባ	<i>asgänba</i>

Gerund	አስገገብቶ	<i>asgänhəto</i>
Participle	አስገገቢ	<i>asgänhi</i>
Verbal noun	ግስገገባት	<i>masgänhat</i>
Instrumental	ግስገገቢያ	<i>masgänbiya</i>

From ገነባ *gänäbba* 'build a wall'.

89.5. *at*-stem

	Basic, type 2		Reduplicative	
Perfect	አበራታ	<i>abbäratta</i>	አዘረጋጋ	<i>azzärägagga</i>
Imperfect	ያበራታ	<i>yabbäratta</i>	ያዘረጋጋ	<i>yazzärägagga</i>
Jussive	ያበራታ	<i>yabbärata</i>	ያዘረጋጋ	<i>yazzärägaga</i>
Imperative	አበራታ	<i>abbärata</i>	አዘረጋጋ	<i>azzärägaga</i>
Gerund	አበራቶ	<i>abbäratto</i>	አዘረጋግቶ	<i>azzärägagto</i>
Participle	አበራኛ	<i>abbärač</i>	አዘረጋገ	<i>azzärägagi</i>
Verbal noun	ግበራታት	<i>mabbäratat</i>	ግዘረጋጋት	<i>mazzärägagat</i>
Instrumental	ግበራቻ	<i>mabbärača</i>	ግዘረጋገያ	<i>mazzärägagiya</i>

From በረታ *bäratta* 'be strong'; ዘረጋ *zärägga* 'spread'.

89.6. Summary of the stems of በረታ *bäratta*

ዘነጋ *zänägga*, basic stem 'forget'

ተዘነጋ *täzänägga*, passive

*ተከናዳ *täkänadda*, reciprocal of ከነዳ *känädda* 'measure by cubits'

አዘነጋ *azänägga*, causative

*አስገነባ *asgänäbba*, factitive of ገነባ *gänäbba* 'build a wall'

አዘናጋ *azzänägga*, causative of reduplicative, adjectival

ዘነጋጋ *zänägagga*, reduplicative

ተዘነጋጋ *täzänägagga*, passive of reduplicative, reciprocal

አዘነጋጋ *azzänägagga*, causative of reciprocal

Noun of manner አዘነጋግ *azzänägag*.

90. VERBAL CLASS ሰለቸ *säläččä*

90.1. In this verbal class there are three consonants followed by the vowel *ä*. The last consonant that is geminated 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 ጉመጅ *gʷāmāggä* 'lust after, desire' goes back to **gʷāmāddäyā*; ጉበኘ *gʷābāññä* 'visit' goes back to **gʷābān-näyā*, and so on.

The class ሰለቸ *säläččä* is in the same relation to መሰከረ *mäsäkkärä* as is the class ቀረ *qärrä* (or መሽ *mässšä*) to ነገረ *näggärä*.

90.1.1. Like in the regular quadriradicals, the ሰለቸ *säläččä*-class has types 1 and 2. No type 2, however, is attested in the basic stem. Instead, it occurs either in the *tä*-stem, the *a*-stem, or with the morpheme *tän*-.

Examples for the basic stem, type 1: ሰለቸ *säläččä* 'be tiresome, boring', ቀረሽ *qäräššä* 'regurgitate', ቦረጅ *boräggä* 'tend to turn to yellow'; ጉመጅ *gʷāmāggä* 'lust after, desire', ጉበኘ *gʷābāññä* 'visit, inspect'.

With the initial *a* in አረጅ *aräggä* 'grow old'. Note that the derived stems are formed without the initial *a*: thus, አሰረጅ *asräggä* 'age (vt.), cause to grow old'. For a similar treatment of an original initial *h*, see 88.4.

With final *y*: ቦረቶ *bäräyyä* 'bolt and flee (mount)', ዘገቶ *zägäyyä* 'be late', ጉረቶ *gʷäfäyyä* 'be lean and unpleasing (meat)', ነገቶ *nädäyyä* (from *Gə-əz*) 'be poor', ሠቀቶ *säqäyyä* 'torment' (the Geez form ሠቀቶ *saqqäyā* is likewise used). For denominatives with final *y*, see below.

90.1.2. Examples for type 1 with the morpheme *tä*: ተመቀኘ *tä-mäqāññä* 'be-grudge, be jealous of', ተጉነጩ *tä-gʷänäččä* 'take a gulp' (denominative, from ጉንጭ *gʷənč* 'mouthful of liquids').

With the prefix *tän*-, *an*-: ተንጉለቸ *tän-gʷäläččä* 'nod sleepily', አንገረጩ *an-gäräččä* 'nibble'.

With the morpheme *a*-: አገረሽ *a-gäräššä* 'recur (illness), relapse', አጠለሽ *a-täläššä* 'blacken'.

Examples for type 2 with *tä*- or *a*- or *at*- only: ተመካኘ *tä-mäkaññä* 'be given as an excuse', ተሠቃቶ *täsäqayyā* 'be in pain, distress, suffer', ተቀዳጅ *täqädağgä* 'put on the crown, achieve', ተበላሽ *tä-bäläššä* 'be spoiled', ተበላጩ *tä-bäsaččä* 'be annoyed', ተከላሽ *tä-kʷäläššä* 'be crushed (testicles of an animal)', ተከማቸ *tä-kämaččä* 'be stored in one place', ተከራቶ *tä-kärayyā* 'rent', ተዘጋጅ *tä-zägağgä* 'be ready'. With the meaning of reciprocity: ተቁራኘ *tä-qʷäraññä* 'be tied (prisoner to guard)'.

With *tän*-, *an*-: ተንጉላጅ *tän-gʷäläggä* 'doze off', አንገራጩ *an-gäräččä* 'gnash one's teeth'.

With a-: አበራየ *a-bārayyā* (and አረባየ *a-rābayyā*) 'have grain threshed by being trampled by oxen' (perhaps denominative of ቤራ *bāre* 'ox').

With at-: አደፋጫ *ad-dāfaččä* (from *atdāfaččä*) 'moisten'.

90.1.3. Denominatives: መነጫ *mānāččä* 'gush out' (from ምንጭ *mənč* 'spring'), ጠረኝ *ṭäräññä* 'resemble musk' (from ጥርኝ *ṭərəñ* 'musk'), ተወዳጅ *tä-wādaḡḡä* 'fraternize' (from ወዳጅ *wādaḡ* 'friend'), ተጉዳኝ *tä-g'ādāññä* 'associate with others' (from ጎደኛ *g'addāñña* 'companion'). With the final y: ጫቀየ *čäqäyyä* 'turn to mud' (from ጭቃ *čəqa* 'mud'), ገበየ *gäbäyyä* 'do business in the market' (from ገበያ *gäbäya* 'market'), ደኸየ *dähäyyä* 'become poor' (from ድኻ *dəha* 'poor').

90.1.4. CONJUGATION

	Basic		Reduplicative	
Perfect	ሰለኸ	<i>säläččä</i>	ሰለኸኸ	<i>säläčcaččä</i>
Imperfect	ይሰለኸ	<i>yäsäläččē</i>	ይሰለኸኸ	<i>yäsäläčcaččē</i>
Jussive	ይሰለኸ	<i>yäsälč</i>	ይሰለኸኸ	<i>yäsäläčcač</i>
Imperative	ሰለኸ	<i>sälč</i>	ሰለኸኸ	<i>säläčcač</i>
Gerund	ሰለኸኑ	<i>sälčəto</i>	ሰለኸኸኑ	<i>säläčcačto</i>
Participle	ሰለኸ፣	<i>sälči</i>	ሰለኸኸ፣	<i>säläčcači</i>
Verbal noun	መሰለኸት	<i>mäsälčät</i>	መሰለኸኸት	<i>mäsäläčcačät</i>
Instrumental	መሰለኸኛ	<i>mäsälča</i>	መሰለኸኸኛ	<i>mäsäläčcača</i>

From ሰለኸ *säläččä* 'be tiresome, be boring, be bored'.

90.2. *tä*-stem

	Type 1		Type 2	
Perfect	ተሰለኸ	<i>täsäläččä</i>	ተበላሸ	<i>täbälaššä</i>
Imperfect	ይሰለኸ	<i>yäsäläččē</i>	ይበላሸ	<i>yəbbälaššē</i>
Jussive	ይሰለኸ	<i>yäsälč</i>	ይበላሸ	<i>yəbbälaš</i>
Imperative	ተሰለኸ	<i>täsälč</i>	ተበላሸ	<i>täbälaš</i>
Gerund	ተሰለኸኑ	<i>täsälčəto</i>	ተበላሸኑ	<i>täbälaštəto</i>
Participle	ተሰለኸ፣	<i>täsälč(i)</i>	ተበላሸ፣	<i>täbälaši</i>
Verbal noun	መሰለኸት	<i>mäsälčät</i>	መበላሸት	<i>mäbbälašät</i>
Instrumental	መሰለኸኛ	<i>mäsälča</i>	መበላሸኛ	<i>mäbbälaša</i>

From ሰለኸ *säläččä* 'be tiresome, be boring'; (+)በላሸ (*tä*)*bälaššä* 'be spoiled'.

	Reduplicative	
Perfect	ተሰለቻቸ	<i>täsäläčacčä</i>
Imperfect	ያሰለቻች	<i>yässäläčacčē</i>
Jussive	ያሰለቻች	<i>yässäläčacčē</i>
Imperative	ተሰለቻች	<i>täsäläčacčē</i>
Gerund	ተሰለቻችቶ	<i>täsäläčacčito</i>
Participle	ተሰለቻችኛ	<i>täsäläčacčäci</i>
Verbal noun	መሰለቻቸት	<i>mässäläčacčät</i>
Instrumental	መሰለቻቸ	<i>mässäläčacčä</i>

From ሰለቸ *säläččä* 'be tiresome, be boring'.

For the verbs whose basic meaning is expressed by the *tä*-stem, see 90.1.2.

90.3. *a*-stem

	Basic		Reduplicative	
Perfect	አሰለቸ	<i>asäläččä</i>	አሰለቻቸ	<i>asäläčacčä</i>
Imperfect	ያሰለች	<i>yasäläččē</i>	ያሰለቻች	<i>yasäläčacčē</i>
Jussive	ያሰለች	<i>yasäläč</i>	ያሰለቻች	<i>yasäläčacčē</i>
Imperative	አሰለች	<i>asäläč</i>	አሰለቻች	<i>asäläčacčē</i>
Gerund	አሰለችቶ	<i>asäläččito</i>	አሰለቻችቶ	<i>asäläčacčito</i>
Participle	አሰለችኛ	<i>asäläč(i)</i>	አሰለቻችኛ	<i>asäläčacčäci</i>
Verbal noun	ግሰለቸት	<i>masäläčät</i>	ግሰለቻቸት	<i>masäläčacčät</i>
Instrumental	ግሰለቻ	<i>masäläčä</i>	ግሰለቻቸ	<i>masäläčacčä</i>

From ሰለቸ *säläččä* 'be tiresome, be boring'.

90.4. *as*-stem

	Basic		Reduplicative	
Perfect	አሰገብኻ	<i>asg^wäbänhā</i>	አዝገጃጀ*	<i>azzägägäggä</i>
Imperfect	ያሰገብኻ	<i>yasg^wäbänhā</i>	ያዝገጃጅ	<i>yazzägägäggē</i>
Jussive	ያሰገብኻ	<i>yasg^wäbänhā</i>	ያዝገጃጅ	<i>yazzägägäggē</i>
Imperative	አሰገብኻ	<i>asg^wäbänhā</i>	አዝገጃጅ	<i>azzägägäggē</i>
Gerund	አሰገብኻቶ	<i>asg^wäbänhāto</i>	አዝገጃጅቶ	<i>azzägägäggēto</i>
Participle	አሰገብኻኝ	<i>asg^wäbänhā(i)</i>	አዝገጃጅ	<i>azzägägäggē(i)</i>
Verbal noun	ግሰገብኻት	<i>masg^wäbänhät</i>	ግዝገጃጀት	<i>mazzägägäggät</i>
Instrumental	ግሰገብኻኛ	<i>masg^wäbänhā</i>	ግዝገጃጅ	<i>mazzägägäggä</i>

From ጉብኘ ለግግግግግግ 'visit'. *For ለስደት ለግግግግግግ 'prepare'.

90.5. *at*-stem

The *at*-stem is formed from the base of type 2.

	Basic		Reduplicative	
Perfect	ለዘጋጀ	<i>azzägağğä</i>	ለጉብኘኝ	<i>agg^wäbäñañä</i>
Imperfect	ያዘጋጅ	<i>yazzägağğ</i>	ያጉብኛኝ	<i>yagg^wäbäñañ</i>
Jussive	ያዘጋጅ	<i>yazzägağ</i>	ያጉብኛኝ	<i>yagg^wäbäñañ</i>
Imperative	ለዘጋጅ	<i>azzägağ</i>	ለጉብኛኝ	<i>agg^wäbäñañ</i>
Gerund	ለዘጋጅቶ	<i>azzägağto</i>	ለጉብኛኝቶ	<i>agg^wäbäñañto</i>
Participle	ለዘጋጅ/ጃ	<i>azzägağ(i)</i>	ለጉብኛኝ/ኘ	<i>agg^wäbäñañ(i)</i>
Verbal noun	ማዘጋጀት	<i>mazzägağät</i>	ማጉብኛኝት	<i>magg^wäbäñañät</i>
Instrumental	ማዘጋጃ	<i>mazzägağa</i>	ማጉብኛኛ	<i>magg^wäbäñañä</i>

From (ተ)ዘጋጀ (*tä*)*zägağğä* 'be ready'; ጉብኘ ለግግግግግግ 'visit'.

90.6. Summary of the stems of ሰለቸ *säläččä*

ጉብኘ ለግግግግግግ, basic stem, 'visit, tour, inspect'

ተጉብኘ *täg^wäbäñañä*, passive

ተጉብኘ *täg^wäbaññä*, reciprocal

*ለደረጀ *adäräğğä*, causative (transitive) of ደረጀ *däräğğä* 'be built up, get stronger'

አጉብኘ *agg^wäbaññä*, adjunctive

አስጉብኘ *asg^wäbäññä*, factitive

*ሰለቸቸ *säläčäččä*, reduplicative of ሰለቸ *säläččä* 'be tiresome'

ተጉብኛኝ *täg^wäbäñaññä*, *tä*-stem of reduplicative, reciprocity

አጉብኛኝ *agg^wäbäñaññä*, *at*-stem of reduplicative, adjunctive

Noun of manner: አመነጫጭ *ammänäčäč*, አመነጫጭት *ammänäčäčät*.

91. VERBAL CLASS ላላ *lalla*

91.1. This class consists of two identical consonants followed by the vowel *a*, the 2d consonant being geminated. Examples: ላላ *lalla* 'be loose', ራ-ራ *rarra* 'be merciful, have pity', ሳሳ *sassa* 'be thin', ማላ *sassa* 'be greedy, be insatiable', ባባ *babba* 'feel anxious for someone's safety', ታታ *tatta* 'interlace'. With rounded consonants: ማጫ *m^wamm^wa* 'melt, dissolve', ንጎጎ ለግግግግግግ *a* 'yearn'.

There are verbs of this class that have the prefixed morpheme ተጉ-, አጉ-: ተጉሻሻ *tän-šašša* 'be numerous', ተጉታታ *tän-tatta* 'crackle', ተጉጋጋ *tän-gagga* 'come in a large group making a thunderous noise', ተጉጫጫ *tän-čačča* 'make a racket', ተጉዛዛ *tän-zazza* 'be numerous'. With rounded consonants: ተጉኳኳ *tän-k^wakk^wa* 'clatter, snap', ተጉጃጃ *tän-g^wagg^wa* 'make a thunderous noise'.

The verbs of this class go back to quadriradicals with an original 2d and 4th radicals laryngeals or velars. Thus, 44 *lalla* 'become loose' goes back to Ge'ez ላገላገ *laḫlaha*, with loss of the velars; ራራ *rarra* goes back to ራገርገ *raḫraha*; ጃጃ *g^wagg^wa* 'yearn' goes back to Ge'ez ጃገፀ *g^wagg^wa* (from *g^wig^wi*) 'be solicitous'; ተጉኳኳ *tän-k^wakk^wa* 'clatter' goes back to Ge'ez አስካሕካሕ *as-kaḫkaḫa* 'neigh', and so on.

91.1. CONJUGATION

	Basic stem		<i>tä</i> -stem	
Perfect	ራራ	<i>rarra</i>	ተላላ	<i>tälalla</i>
Imperfect	ዶራራ	<i>yərarra</i>	ዶላላ	<i>yəllalla</i>
Jussive	ዶራራ	<i>yəraara</i>	ዶላላ	<i>yəllala</i>
Imperative	ራራ	<i>rara</i>	ተላላ	<i>tälala</i>
Gerund	ራርቶ	<i>rarto</i>	ተላልቶ	<i>tälal to</i>
Participle	ራራ	<i>rari</i>	ተላይ*	<i>tälay</i>
Verbal noun	መራራት	<i>mārarat</i>	መላላት	<i>mällalat</i>
Instrumental	መራራያ	<i>mārariya</i>	መላላያ	<i>mällaliya</i>

ራራ *rarra* 'be merciful'; ላላ *lalla* 'be loose'

*For *tälali*

	<i>a</i> -stem		<i>as</i> -stem.	
Perfect	አራራ	<i>ararra</i>	አስራራ	<i>asrarra</i>
Imperfect	ያራራ	<i>yararra</i>	ያስራራ	<i>yasrarra</i>
Jussive	ያራራ	<i>yarara</i>	ያስራራ	<i>yasrara</i>
Imperative	አራራ	<i>arara</i>	አስራራ	<i>asrara</i>
Gerund	አራርቶ	<i>ararto</i>	አስራርቶ	<i>asrarto</i>
Participle	አራራ	<i>arari</i>	አስራራ	<i>asrari</i>
Verbal noun	ማራራት	<i>mararat</i>	ማስራራት	<i>masrarat</i>
Instrumental	ማራራያ	<i>marariya</i>	ማስራራያ	<i>masrariya</i>

From ራራ *rarra* 'be merciful'.

91.2. Summary of the stems of ሳላ *lalla*

ሳላ *lalla*, basic stem 'be loose'

*ተታታ *tātatta*, passive of ታታ *tatta* 'interlace'

አሳላ *alalla*, causative

*አታታ *attatta*, adjutative

አሰሳላ *aslalla*, factitive

*ሰሳሳ *sāsassa*, reduplicative of ሳሳ *sassa* 'be thin'

አሰሳሳ *asāsassa*, causative of reduplicative

አሰሳሳ *assāsassa*, adjutative

Noun of manner: አሥሣሥ *assāsas*, also አሥሣሣት *assāsasat* 'manner of being greedy'.

From a rounded verb such as ሚሚ *m^wamm^wa*

ሚሚ *m^wamm^wa* 'dissolve' (intr.)

ተሚሚ *täm^wamm^wa* 'be soluble'

አሚሚ *amm^wamm^wa* 'dissolve' (tr.)

አሰሚሚ *asm^wamm^wa*, factitive

ሞሚሚ *mom^wamm^wa*, reduplicative

አሞሚሚ *amom^wamma*, causative

አሰሞሚሚ *asmom^wamm^wa*, factitive

92. PLURIRADICALS

Amharic has also verbs consisting of five or six consonants. With the exception of very few verbs, however, none of these pluriradicals consist of five or six different radicals, that is to say, of the pattern 1.2.3.4.5 or 1.2.3.4.5.6. The normal structure of the quinquiradical verbs is of the 1.2.3.2.3 pattern, that is, verbs consisting of the repeated last two radicals. As for the verbs that consist of six consonants, they are of the 1.2.3.4.3.4 pattern, that is, verbs consisting of four different radicals with repetition of the last two radicals. It should be stressed that a verb of the 1.2.3.2.3 pattern does not necessarily go back to an existing 1.2.3 verb, nor is the 1.2.3.4.3.4 pattern necessarily derived from a 1.2.3.4 verb.

Quinquiradical verbs of the 1.2.3.4.5 pattern are: ወሸነገረ *wāšānāggārā* 'interlace, interweave', ወሸነፈረ *wāšānāffārā* 'fall (rain with a strong wind)', ወሸነቀረ *wāšā-nāqqārā* 'put in, insert'.

Note that all the above-mentioned verbs have initials ወሽ-. They seem to be derived from a root without ወ as is the case with ወሽነቀረ and ሸነቀረ, same meaning, or from a noun with initial ወ- as is the case with ወ-ሽንፍር *wəʃəmfər* 'torrential rain'.

A verb 1.2.3.2.3 other than with initial ወ is በለቀለቀ *bäläqälläqä* 'be very tired, drooping'.

The derived stems of this class are: ተወሸናገረ *täwäšänaggärä* 'be crossed (arms, legs)', ለወሸናገረ *awwäšänaggärä* 'cross the eyes, the arms', አወሸነጋገረ *awwäšänaggärä* 'look cross-eyed, cross the arms or legs'.

92.1.1. CONJUGATION

	Basic		<i>tä</i> -stem of type 2	
Perfect	ወሸነገረ	<i>wäšänäggärä</i>	ተወሸናገረ	<i>täwäšänaggärä</i>
Imperfect	ይወሸነገር	<i>yəwäšänäggər</i>	ይወሸናገር	<i>yəwwäšänaggär</i>
Jussive	ይወሸነገር	<i>yəwäšängər</i>	ይወሸናገር	<i>yəwwäšänagär</i>
Imperative	ወሸነገር	<i>wäšängər</i>	ተወሸናገር	<i>täwäšänagär</i>
Gerund	ወሸነገር	<i>wäšängəro</i>	ተወሸናገር	<i>täwäšänagro</i>
Participle	ወሸነጋሪ	<i>wäšängari</i>	ተወሸናጋሪ	<i>täwäšänagari</i>
Verbal noun	መወሸነገር	<i>mäwäšängär</i>	መወሸናገር	<i>mäwwäšänagär</i>
Instrumental	መወሸነገሪያ	<i>mäwäšängäriya</i>	መወሸናገሪያ	<i>mäwwäšänagäriya</i>

From ወሸነገረ *wäšänäggärä* 'interlace, interweave'.

at-stem

Perfect	አወሸናገረ	<i>awwäšänaggärä</i>
Imperfect	ያወሸናገር	<i>yawwäšänaggər</i>
Jussive	ያወሸናገር	<i>yawwäšänagər</i>
Imperative	አወሸናገር	<i>awwäšänagər</i>
Gerund	አወሸናገር	<i>awwäšänagro</i>
Participle	አወሸናጋሪ	<i>awwäšänagari</i>
Verbal noun	ግወሸናገር	<i>mawwäšänagär</i>
Instrumental	ግወሸናገሪያ	<i>mawwäšänagäriya</i>

From ወሸነገረ *wäšänäggärä* 'interlace, interweave'.

92.1.2. With the exception of the above mentioned verbs all the other quinquiradicals do not occur in the basic stem. Indeed, they occur either in the *tä*- or in the *a*-stem, the 1st radical of the verb not having a vowel of its own. The most normal meaning of the prefix *tä*- is intransitive as against the transitive or causative meaning of the

prefix *a-*; or a transitive verb with the prefix *a-* becoming passive through the prefix *tä-*. Thus, ተብለዉለዉ *tä-bläçälläçä* 'glitter', አብለዉለዉ *abläçälläçä* 'cause to glitter' (also 'glitter', as in ወርቅ: ያብለዉሉላ *wärq yabläçälläçall* 'gold glitters'). No other stem morphemes are used with this verbal class.

92.1.3. Verbs in the ተ-stem of the 1.2.3.2.3 type going back to a 1.2.3 type: ተምሽሽሽ *tämššäkššäkä* 'go about giving at the knees', from መሽሽ *mäššäkä* 'totter, give at the knees'; ተርመመመ *tärmätämmätä* 'be turned over and over in the embers', from ረመጥ *rämäṭ* 'embers'; ተርገፈገፈ *tärgäffägäffä* 'fall, drop (leaves from a tree)', from ረገፈ *rägäffä* 'drop'; ተርጠጠጠ *tärṭähättähä* 'become wet', from ረጠጠ *rättähä* 'be wet'; ተቅበዘዘዘ *täqəbähähä* 'wander about aimlessly', from ቃበዘ *qabbäzä* 'move about restlessly'; ተገመመመ *tägṃmätämmätä* 'gargle', from ገመመ *gṃämmätä* 'rinse the mouth'; ተመለመለ *tätmälämmälä* 'wriggle, roll up', from መለለ *tämlälä* (1.2.3.3) 'roll up'.

Note that ተብለዉለዉ *täbläçälläçä* 'glitter, sparkle' goes back to ብለዉ *bäläçčä*, same.

Verbs that do not go back to a 1.2.3 pattern: ተርበደበደ *tärbäddäbä* 'be tremulous', ተቅረሽረሽ *täqräššärräšä* 'peel', ተውተረተረ *täwätärättärä* 'stagger', ተዘለገለገ *täzlägällägä* 'flow', ተዘረከረከ *täzräkärräkä* 'be littered', ተዘቀቀቀ *täzboqäbboqä* 'gurgle, rumble', ተድሞነሞነ *tädmonämmonä* 'tremble', ተግተረተረ *tägṭärättärä* 'stand out (veins)'.

As mentioned above, the causative is expressed by the prefix *a-*: thus, አርገፈገፈ *argäffägäffä*, አውተረተረ *awtärättärä*, and so on.

92.1.4. CONJUGATION

	<i>tä</i> -stem		<i>a</i> -stem	
Perfect	ተብለዉለዉ	<i>täbläçälläçä</i>	አብለዉለዉ	<i>abläçälläçä</i>
Imperfect	ይብለዉሉዮ	<i>yäbläçälläç</i>	ያብለዉሉዮ	<i>yabläçälläç</i>
Jussive	ይብሉዮሉዮ	<i>yäbläçläç</i>	ያብሉዮሉዮ	<i>yabläçläç</i>
Imperative	ተብሉዮሉዮ	<i>täbläçläç</i>	አብሉዮሉዮ	<i>abläçläç</i>
Gerund	ተብሉዮሉዮ	<i>täbläçläço</i>	አብሉዮሉዮ	<i>abläçläço</i>
Participle	ተብሉዮላዉ	<i>täbläçläçi</i>	አብሉዮላዉ	<i>abläçläçi</i>
Verbal noun	መብሉዮሉዮ	<i>mäbläçläç</i>	ማብሉዮሉዮ	<i>mabläçläç</i>
Instrumental	መብሉዮሉዮ	<i>mäbläçläçiya</i>	ማብሉዮሉዮ	<i>mabläçläçä</i>

Noun of manner: አብሉዮሉዮ *abläçäläç*.

ተብለዉለዉ *täbläçälläçä* 'glitter'.

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.

92.2. A verb of six consonants of the 1.2.3.4.5.6 pattern is (†)ḫṽṽṽṽṽṽ (*tä*)*pä-laq*ʷ*älattäsä* ‘be spoken of lightly’, (ḫ)ḫṽṽṽṽṽṽ *appälaq*ʷ*älattäsä* ‘speak lightly of someone’ (considered a tongue twister), and, with metathesis, in (ḫ)ṽṽḫḫḫḫḫḫ *aq*qʷ*äläpälättäsä* ‘sing one’s own praises’; cp. also (†)ṽṽḫḫḫḫ (*tä*)*q*ʷ*älappäsä* ‘praise one another’.

A verb of six consonants of the 1.2.3.4.3.4 pattern going back to 1.2.3.4 is: †ṽṽḫḫḫḫ *täw(ə)lgädäggädä* ‘sway, lurch from side to side’ (as if the original form were †ḫḫḫḫḫḫ *tolgädäggädä*) going back to (†)ṽṽḫḫḫḫ (*tä*)*wälaggädä* ‘walk lurching from side to side’. Note that in speech nearly every 1.2.3.4 verb may become a 1.2.3.4.3.4. verb: thus, ṽṽḫḫḫḫ *tänäbbäzä* ‘be dead drunk’ may become ṽṽḫḫḫḫḫḫ *tänäbäzäbbäzä*.

92.3. The pluriradicals are especially frequent in the composite verbs (see 97.15). Thus, a 1.2.3 root becomes 1.2.3.2.3, and a 1.2.3.4. root becomes 1.2.3.4.3.4.

Examples for 1.2.3.2.3: ḫḫḫḫḫḫḫḫ: ḫḫ *dəkəmkəmm alä* ‘be very exhausted’, from ḫḫḫḫ *däkkämä*; ḫḫḫḫḫḫ: ḫḫ *səkərkərr alä* ‘become very drunk’, from ḫḫḫḫ *säkkärä*; ḫḫḫḫḫḫḫḫ: ḫḫ *qʷərəṽṽṽṽ alä* ‘be cut into pieces’, from ḫḫḫḫ *qʷärrätä*.

Examples for 1.2.3.4.3.4: ḫḫḫḫḫḫḫḫ: ḫḫ *sənkəlkəll alä* ‘be hampered, talk nonsense’, from ḫḫḫḫ *sänäkkälä*; ḫḫḫḫḫḫḫḫḫ: ḫḫ *qəbğərgərr alä* ‘rave’, from ḫḫḫḫḫḫ *qəbağğärä*; ḫḫḫḫḫḫḫḫḫ: ḫḫ *wəlkəfkəff alä* ‘walk clumsily’, from ḫḫḫḫḫḫ *tä-wälak-käffä*; ḫḫḫḫḫḫḫḫḫ: ḫḫ *dəngərgərr alä* ‘be confused’, from ḫḫḫḫḫḫ *tä-dänaggärä*.

In the women’s speech these verbs may become lengthened at will so as to become 1.2.3.2.3.2.3 (ḫḫḫḫḫḫḫḫḫḫḫ: ḫḫ *dəkəmkəmkəmm alä*), 1.2.3.4.3.4.3.4 (ḫḫḫḫḫḫḫḫḫḫḫḫḫḫḫḫ: ḫḫ *sənkəlkəlkəll alä*). The degree of lengthening depends on the attitude of the speaker.

93. IRREGULAR AND UNCLASSIFIED VERBS

93.1. Verb ḫḫ *alä* ‘to say’

In order to understand the conjugation of the verb ḫḫ ‘to say’,¹ one should keep in mind that ḫḫ goes back to *bhl*. Indeed, *b* appears in the jussive, imperative, gerund, participle, and in the derived stems. The forms are:

¹ Note the distinction between ḫḫ *alä* ‘he said’ and ḫḫ *allä* ‘he is present’.

PERFECT

Sg. 3m.	ለለ	<i>alä</i>	Pl. 3c.	ለሉ	<i>alu</i>
3f.	ለለች	<i>aläčč</i>			
2m.	ለለክ	<i>alk</i>	2c.	ለለችሁ	<i>allaččəw'h</i>
or	ለለህ	<i>alh*</i>			
2f.	ለለሽ	<i>alš</i>			
1c.	ለለኩ	<i>alk^w</i>	1c.	ለለኝ	<i>alən</i>
or	ለለሁ	<i>alh^{w*}</i>			

*Note the difference between **ለለህ** *alh* 'you say' and **ለለህ** *alläh* 'you are', and between **ለለሁ** *alh^w* 'I say' and **ለለሁ** *allä^wh* 'I am'.

IMPERFECT

Sg. 3m.	ይለ	<i>yəl</i>	Pl. 3c.	ይሉ	<i>yəlu</i>
3f.	ትለ	<i>təl</i>			
2m.	ትለ	<i>təl</i>	2c.	ትሉ	<i>təlu</i>
2f.	ትይ	<i>təy*</i>			
1c.	ለለ	<i>əl</i>	1c.	ለንለ	<i>ənnəl</i>

*ትይ *təy* coming from ትለ, *təli*, with palatalization of *-li* (see 6.1)

COMPOUND IMPERFECT

Sg. 3m.	ይላለ	<i>yəll</i>	Pl. 3c.	ይላሉ	<i>yəllu</i>
3f.	ትላለች	<i>təlläčč</i>			
2m.	ትላለህ	<i>təlläh</i>	2c.	ትላለችሁ	<i>təlläččəw'h</i>
2f.	ትያለሽ	<i>təyälläš</i>			
1c.	ለላለሁ	<i>əllä^wh</i>	1c.	ለንላለኝ	<i>ənnəllän</i>

JUSSIVE

Sg. 3m.	ይበለ	<i>yəbäl</i>	Pl. 3c.	ይበሉ	<i>yəbälu</i>
3f.	ትበለ	<i>təbäl</i>			
2m.	ትበለ	<i>təbäl*</i>	2c.	ትበሉ	<i>təbälu*</i>
2f.	ትበይ	<i>təböy*</i>			
1c.	ለበለ	<i>ləbäl</i>	1c.	ለንበለ	<i>ənnəbäl</i>

*These forms occur only with the negation (see 57.1); ትበይ *təböy* comes from *təbäli*, with palatalization of *-li* (see 6.1).

IMPERATIVE

Sg. 2m.	በለ	<i>bäl</i>	Pl. 2c.	በሉ	<i>bälu</i>
2f.	በይ	<i>bäy(i)</i>			

GERUND

Sg. 3m.	ብሉ	<i>bəlo</i>	Pl. 3c.	ብለው	<i>bəläw</i>
3f.	ብላ	<i>bəla</i>			
2m.	ብለህ	<i>bəläh</i>	2c.	ብላችሁ	<i>bəlaččəh</i>
2f.	ብለሽ	<i>bəläš</i>			
1c.	ብዬ	<i>bəyye</i>	1c.	ብለን	<i>bəlän</i>

COMPOUND GERUND

Sg. 3m.	ብሏል	<i>bəll'all</i>	Pl. 3c.	ብለዋል	<i>bəläwall</i>
3f.	ብላለች	<i>bəllälläčč</i>			
2m.	ብለሃል	<i>bəlähall</i>	2c.	ብላችኋል	<i>bəlaččəh'all</i>
2f.	ብለሻል	<i>bəläšall</i>			
1c.	ብያለሁ	<i>bəyyallä'h</i>	1c.	ብለናል	<i>bəlänall</i>

PARTICIPLE ብይ *bəy*VERBAL NOUN ማለት *malät*

93.2. DERIVED STEMS

The only derived stems of this verb are the *tä*-stem of the basic and of the reduplicative form, and the *at*-stem of the reduplicative stem.

	<i>tä</i> -stem		<i>tä</i> -reduplicative	
Perfect	ተባለ	<i>täbalä</i>	ተባባለ	<i>täbabalä</i>
Imperfect	ይባል	<i>yəbbal</i>	ይባባል	<i>yəbbabal</i>
Jussive	ይባል	<i>yəbbal</i>	ይባባል	<i>yəbbabal</i>
Imperative	ተባል	<i>täbal</i>	ተባባል	<i>täbabal</i>
Gerund	ተብሉ	<i>täbəlo</i>	ተብብሉ	<i>täbabəlo</i>
Participle	ተባይ	<i>täbəy</i>	ተባባይ	<i>täbabəy</i>
Verbal noun	መባል	<i>mäbbal</i>	መባባል	<i>mäbbabal</i>
Instrumental	መባያ	<i>mäbbaya</i>	መባባያ	<i>mäbbabaya</i>

The *at*-stem አባባለ *abbabalä* is conjugated like አላላቀ *allalaqä*, *at*-stem of ላቀ *laqä* (see 84.6).

93.3. Usages of አለ

93.3.1. Direct speech

Outside of its many usages, the verb አለ serves to introduce the direct speech. Examples: ሥራችንን፡ ዛሬ፡ ጀመርን፡ አሉ *səraččənən zare gämmärn alu* 'they said

that they had started their work today', lit. "'our-work today we-began" they-said'; ባሥር: ደቂቃ: ውስጥ: እመጣለሁ: አለ *bassər dəqīqa wəst əmətalläw h alä* 'he said that he would come in ten minutes', lit. "'in-ten minutes within I-will-come" he-said'.

If the main verb is a verb other than አለ *alä*, the direct speech is introduced by the conjugated gerund ብሎ *bəlo*, or by the conjugated ሲል *sil*, or by እያለ *əyyalä* coming from እየ+አለ *əyyä+alä*. Examples: ቤቱን: ደገና: ጠብቂ: ብላ: አዘዘችት *betun dähna tähbəqi bəla a-z-zäččət* 'she ordered her to guard the house well', lit. "'the-house well guard" she-saying she-ordered-her'; ከበጎ: ነገር: ሌላ: አትሥሩ: እያለ (or ሲል): ሰበከ *kähäggo nägär lela attəsrü əyyalä (or sil) säbbäkä* 'he preached saying, "don't do other than good (things)"; ንሱሓ: ገብታችሁ: ክርስቶስን: ተቀበሉ: እያለ: ሰበከ *nəssəha gəbtaččəw h krəstosən tāqəbälu əyyalä säbbäkä* 'he preached saying "repent and receive Christ"'.

In the sentence ምን: ብዩ: ልመ ልሰላችው? *mən bəyye lamällasallaččəw?* 'how shall I answer them?', or 'what answer should I give them?' (lit. 'what I-saying should-I-answer-them?'), ምን *mən* takes the place of a reported direct speech.

With inanimate objects: ዕንጨቱ: አልደርቅ: አለ *ənčätu aldärq alä* 'the wood wouldn't dry' (lit. 'wood "I-wouldn't-dry" it-said').

For the direct speech with inanimate objects, see 142.18.1.

93.3.2. The conjugated ብሎ *bəlo* or ሲል *sil* also introduces a content clause. Examples: እንግዳ: ይመጣል: ብሎ: ዘበኛቹን: አሰጠነቀቃቸው *ənğada yəmätall bəlo zäbänñoččün asätänäqəqəččəw* 'he alerted the guards that a visitor would be coming' (lit. 'he saying "a visitor will come"'); ፖስታ: አመላላች: በሰዓቱ: ይደርሳል: ብላ: አሰባ: ነበር *posta ammälalašu bäsəatu yədärsall bəla assəba näbbär* 'she assumed that the postman would be on time' (lit. 'she thought saying "the postman will arrive on time"'); ገመዱ: ተበጥሷል: ሲል: አስታወቀኝ *gämädu täbätəṣ all sil astaw-wəqäññ* 'he informed me that the rope was broken'.

For more examples on the direct speech, see 142.

93.4. The verbal noun ማለት *malät*

93.4.1. Outside of its regular meaning, the verbal noun ማለት 'the fact of saying' also means 'that is, that is to say, namely, it means'. Examples: ለጉበዙ: ተማሪ፥ ማለት: ለተስፋዩ: አስተማሪው: መጽሐፍ: ሸለመው *läg wəbäzu tämari, malät lätsəfayə astämariw məshaf šälläməw* 'the teacher awarded a book to the outstanding student, namely (or 'that is to say') to Täsfayə' (note that a pause is made before ማለት); በጣም: ወፍራም: ነው፥ ማለት: ሀላት: መቶ: ነምሳ: ነጥር: ይመዘናል *bätam wəf-ram näw, malät hulät mätə hamsa näṭər yəmāzzənnall* 'he is very fat, that is, he weighs

250 pounds'; ይህ፡ ምን፡ ማለት፡ ነው? *yəh mən malät näw?* 'what does this mean?'; ቅጠላ፡ ቅጠል፡ ሲረገፍ፡ ክረምት፡ ተቃርቧል፡ ማለት፡ ነው *qəṭāla qəṭāl sirägf krämt täqarb* 'all malät näw 'falling leaves (lit. 'when leaves fall') means winter is near'; እንዲህ፡ ስትል፡ ምን፡ ማለትህ፡ ነው? *əndih səttəl mən malätəh näw?* 'what do you mean by that?' (lit. 'thus when-you-say what your-saying it-is').

The negative is expressed by ማለት፡ አይደለም *malät aydällämm*: e.g., ያማርኛ፡ ግጥም፡ ዐይነት፡ ይኸው፡ ብቻ፡ ነው፡ ማለት፡ አይደለም *yamarəñña gəṭəm aynät yə-hāw bəčča näw malät aydällämm* 'this doesn't mean that this is the only kind of Amharic poetry'.

Note ጠረጴዛ፡ ማለት፡ በእንግሊዝኛ፡ ምን፡ ማለት፡ ነው? *ṭäräppeza malät bāənglizäñña mən malät näw?* 'what does the Amharic word *ṭäräppeza* mean in English?' (lit. 'in-Amharic *ṭäräppeza* to-say in-English what to-say it-is?').

93.4.2. Free renderings: ይህ፡ ምን፡ ማለት፡ ይመስልሃል? *yəh mən malät yəməs-ləhall?* 'what do you understand by that?' (lit. 'this what to-say it-seems-to-you?'); እለምርዮን፡ ስኛ፡ ነበር፡ ማለት፡ ነው *aṃəroyen səčče nəbbär malät näw* 'I must have been out of my mind' (lit. 'it-means-indeed that I lost my senses').

See also 62.1.10.

93.5. ል፡ እንድ+imperfect+conjugated ሲል sil

or ብሎ *bəlo*

93.5.1. The structure mentioned above expresses imminence ('be about to, be on the point of'), or intention, purpose, attempt. Examples: ባቡሩ፡ ሊሄድ፡ ሲል፡ ደረሰኩ *baburu lihəd sil dārräsku* 'I arrived when the train was about to leave'; ልንሄድ፡ ስንል፡ እንግዮች፡ መጡ *lənnəhed sənnəl əngədočč mäjfu* 'some guests came when we were about to leave'; ድንጋዩን፡ አነሣለሁ፡ ስትል፡ ጀርባህ፡ ተጉዳ? *dəngayun anäsalläw h səttəl gärbah täg'adda* 'did you hurt your back (lit. 'was your back hurt') trying to lift the rock?'; ዳቦ፡ ሊገዛ፡ ብሎ፡ ወደ፡ ሱቅ፡ ሄደ (or ዳቦ፡ ለመግዛት፡ ሲል፡ ወደ፡ ሱቅ፡ ሄደ) *dabbo ligäza bəlo wädä suq hedä* (or *dabbo läməgzat sil wädä suq hedä*) 'he went to the store to buy bread' (or 'intending to buy bread'); አዲስ፡ አበባ፡ እንዲሄድ፡ ሲል፡ ገንዘብ፡ አጠራቀመ *addis abäba əndihəd sil gänzäb aṭṭäraqqämä* 'he saved some money so that he could go (or 'with the intention of going') to Addis Ababa'; እንዳይታይ፡ በማለት፡ ሥዕሉን፡ በጨርቅ፡ ሸፈኑት *əndayəttay bämälät sə-lun bäčärq šäffänut* 'they covered the picture with cloth so that it couldn't be seen (lit. 'with the intention that it couldn't be seen').

93.5.2. In a direct speech, attempt is expressed by the direct speech followed by ሲል *sil*, or by ብዬ *bəyye*: e.g., እነሣላሁ፡ ሲል፡ አደናቀፈው *ənnässalläw h sil ad-dänaqqäfw* 'while he tried to get up he tripped' (lit. "I will get up" while he says, he tripped'); ከባዱን፡ ሳጥን፡ እነሣላሁ፡ ብዬ፡ እጄን፡ ወለም፡ አለኝ *käbbadun saʾən an-ässalläw h bəyye əḫḫen wälämmaläñ* 'I dislocated my wrist trying to lift the heavy box' (lit. "'the-heavy box I-will-lift" I-saying (trying, intending) of-my-hand the-wrist dislocated-to-me').

93.5.3. Intention is also expressed by ለ+verbal noun+ሲል፡ e.g., መጽሐፉን፡ ለመመለስ፡ ሲል፡ መጣ *məṣḥafun lämämälläs sil mäṭṭa* 'he came with the intention of returning the book'. For more examples, see 55.19; 62.3.2.

In a direct speech, intention is expressed by the direct speech followed by በማለት፡ e.g., መጽሐፉን፡ እመልሳለሁ፡ በማለት፡ ቤተ፡ መጻሕፍት፡ ሄደ *məṣḥafun əmälläsal-läw h bämälät betä məṣahəft hedä* 'he went to the library with the intention of returning the book' (lit. "'the book I will return" by-saying he went to the library').

93.5.4. A negative intention (with the meanings 'lest, so that not') is expressed by እንድ *əndä* with the negative imperfect combined with the various forms of አለ *alä*. Examples: እንዳይገኝ፡ ብሎ፡ ተደበቀ *əndayəggäñ bəlo tädəbbäqä* 'he hid lest he be discovered'; ግብር፡ እንዳይከፍል፡ ሲል፡ ነጋዴው፡ የሒሳብ፡ ሰነዱን፡ ደለለ *gəbr əndayəkäfl sil näggadew yähisab sänäduñ dälläzä* 'the merchant altered his books so as not to pay taxes' (or, 'with the intention of not paying taxes').

For more examples, see 118.4.

93.6. እንደ+verbal noun+conjugated አለ

This structure means 'somewhat, sort of, have the tendency to, make an attempt, make as if'. Examples: ዕንጨት፡ ሲረጥብ፡ እንደ፡ መነፋት፡ ይላል *ənčät siräṭb əndä männəfat yəlall* 'wood has a tendency to swell when it gets wet'; ትናንት፡ እንደ፡ መዝነብ፡ ብሎ፡ ነበር *tənanə əndä məznəb bəlo nəbbär* 'yesterday it rained somewhat'; መስኮቱን፡ እንደ፡ መከፈት፡ አሉ *mäskotun əndä mäkfät alu* 'they made as if to open the window'; እንደ፡ መሄድ፡ አለ *əndä məhed alä* 'he made as if to go'.

For more examples, see 62.2.5.2.

93.7. ከ+negative perfect+conjugated አለ

This structure may express the meaning 'persist, insist, be determined'. Examples: አልጋ፡ ላይ፡ ካላነበብኩ፡ ይላል *alga lay kalanəbbäbku yəlall* 'he insists on reading in

bed', lit. 'he says "unless I read lying down in bed"' (with a possible suppressed apodosis 'I am not pleased'); ምንም፡ እንኳ፡ ቢዘገብ፡ ካልሄድኩ፡ ብሉ፡ ድርቅ፡ ስለ *mānāmū ank"ā bizānb kalhedku bəlo dərraqq alä* 'in spite of the rain (lit. 'even though it was raining') he insisted on leaving'(lit. 'saying "unless I go")'.

For more examples, see 120.7.

93.8. ወደ+verbal noun with suffixes+ለ

This structure means 'getting+adjective': e.g., ወደ፡ መድከሙ፡ ስለ *wädä mäd-kämu alä* 'he is getting tired'; ወደ፡ መተኛቱ፡ ስለ *wädä mätäññatu alä* 'he is getting sleepy'. Note ወደ፡ መጥጡ፡ ስለ *wädä mätgäbu alä* 'he was about to be full'.

93.9. Expressions of 'have the taste of'

ለ *alä* or ደላል *yälall* preceded by a repeated noun means 'have the taste of, give the sensation of'. Examples: ማር፡ ማር፡ ደላል *mar mar yälall* 'it has the taste of honey' (lit. 'honey, honey, it says'); ጨው፡ ጨው፡ ደላል *čäw čäw yälall* 'it has the taste of salt, it tastes salty'; ውኃ፡ ውኃ፡ ደላል *wəha wəha yälall* 'the taste is watery' (that is, 'it is tasteless'); ይህ፡ ሾርባ፡ ሉሚ፡ ሉሚ፡ ደላል *yəh šorba lomi lomi yälall* 'this soup has a smack of lemon'; እራት፡ እራት፡ ስለ *eret eret alä* 'it is bitter' (lit. 'it has the taste of aloes'); እጅ፡ እጅ፡ ደላል *əğğ əğğ yälall* 'it tastes spoiled', or 'it tastes stale, it is stale' (lit. 'it says (from) hand (to) hand', consequently, 'it loses its freshness'); ምግቡ፡ ምን፡ ምን፡ ደላል? *məgbu mən mən yälall?* 'how does the food taste?'

The same meaning is also expressed by ስለ *alä*+object suffix pronouns: e.g., ጠላ፡ ጠላ፡ ስለኝ *ገሌላ ገሌላ aläññ* 'it tastes like ገሌላ-beer to me' (also 'I feel like having ገሌላ-beer').

93.10. Expression of 'feel like having something, feel

(or 'have the sensation of') something, feel the impulse of doing something'

The meaning 'feel like having something' is expressed by the repeated noun followed by ስለ *alä* or ደላል *yälall* with object suffix pronouns, or by ስለኝ *assäññä* with object suffix pronouns. Examples: ማር፡ ማር፡ ስለው *mar mar aläw*, or ማር፡ ማር፡ ስለኝ *mar mar assäññäw* 'he felt like having honey'.

Example for 'feel (or 'have the sensation of') something': ብርድ፡ ብርድ፡ ደለኛል፡ (or ስለኝ) *bərd bərd yäläññall* (or *aläññ*) 'I feel cold'.

The meaning of 'feel the impulse of doing something' is expressed either by a repeated noun followed by ስለ *alä* with object suffix pronouns, or by a repeated im-

perative followed by **አለ** *alā* with object suffix pronouns. Examples: **እንባ፡ እንባ፡ አለኝ** *ənba ənba alāññ* 'I felt like crying'; **እንቅልፍ፡ እንቅልፍ፡ አለው** *ənqəlf ənqəlf alāw* 'he felt like sleeping, he is sleepy'.

With the repeated imperative: **ንገረው፡ ንገረው፡ አለኝ** *nəgärāw nəgärāw alāññ* 'I feel an impulse (or 'urge') of telling him off'; **ሩጥ፡ ሩጥ፡ አለኝ** *ruṭ ruṭ alāññ* 'I felt an impulse to run'; **በጠፈ፡ በለው፡ በለው፡ አለኝ** *bätəffī bälāw bälāw alāññ* 'I felt an impulse to slap him' (lit. 'it says to me, "hit-him, hit-him by a slap"').

93.11. 'For the sake of, for the benefit of, on account of, because of'

The above mentioned meanings are expressed by **ለ** *lä*+noun+ conjugated **ሲል** *sil*, or conjugated **ብሉ** *bəlo*. Examples: **ወታደሩ፡ ላገሩ፡ ሲል፡ ይዋጋል** *wättaddäru laḡäru sil yəwəwaggall* 'the soldier fights for the sake of his country'; **እሱስ፡ ቢሆን፡ እንዴት፡ ለገንዘብ፡ ሲል፡ ንደኛውን፡ ይከፋል?** *əssuss bihon əndet lägänzəb sil g"addāññawən yəkəḍall?* 'as for him, how could he betray his friend for the sake of money?'; **ኋላ፡ ላሉት፡ ስትል፡ ጮክ፡ ብለህ፡ ተናገር** *h"ala lallut səttəl çokk bəläh tānagär* 'speak louder for the benefit of those who are in the back'; **ላኔ፡ ብለህ፡ ምንም፡ አትቸገር** *läne bəläh mənəmm atəçčägär* 'don't go to any trouble on my account'; **ብንመክርህ፡ ላንተ፡ ብለን፡ ነው** *bənnəmākrəh lantä bəlän nəw* 'it is for your sake that we give you advice' (lit. 'if we give you advice'); **ሰሷ፡ ብዬ፡ አደረግሁት** *läss"ə bəyye adärräghut* 'I did it for her sake'; **ለትሕትና፡ ብዬ፡ መሄድ፡ አለብኝ** *lätehitənnə bəyye mähed alläb-bəññ* 'I have to go out of courtesy'; **ለመሳቅ፡ ሲል፡ ይስቃል** *lämäsaq sil yasaqall* 'he laughs just for the sake of laughing'.

93.12. The meaning 'how?, why?'

The meanings 'how?, why?' with regard to an action may be expressed by **ምን** *mən*+conjugated **ብሉ** *bəlo* followed by the jussive. Examples: **ምን፡ ብዬ፡ ላድርገው፥ አንጅተም፡ የለኝ** *mən bəyye ladərgäw, anğätumm yälläññ* 'how could I do it; I don't have the stomach for it'; **አባቷ፡ በጠና፡ ታመመ፡ ምን፡ ብዬ፡ ለሂድ?** *abba"ə bāqänna tammämä mən bəyyä lähid?* 'how could I leave when her father is so sick?'; **ምን፡ ብለው፡ ይሂዱ?** *mən bälāw yəhidu?* 'why should they go?, or 'how should they go?'

93.13. Usage of **ባይ** *bay*

The active participle **ባይ** is used in the formation of adjectives. Thus, **ነኝ፡ ባይ** *näññ bay* 'conceited' (lit. 'one who says "I am"'); **እኔ፡ ስለኩት፡ ይሁን፡ ባይ** *ənə yal-*

kuṭ yəhun bay 'stubborn, obstinate' (lit. 'one who says "let it be what I said"'); ይቅር: ባይ *yəqər bay* 'merciful, forgiving', as in እግዚር: ይቅር: ባይ: ነው *əgzer yəqər bay näw* 'God is merciful'.

93.14. Various meanings of አለ

According to the context አለ has a variety of meanings. It may mean 'hit': thus, በለው *bäläw* 'hit him!, let him have it!'; በዱላ: አላት *bädulla alat* 'he hit her with a club'.

The same sentence may have various meanings according to circumstances: thus, ወዲያ: ወዲህ: አለ may mean 'he walked back and forth', and also 'he struggled to make a living'.

አለ means 'put' in ወደ: ጉን: አለ-ት 'they put it to the side' (or, 'they ignored it').

The imperative በለ *bäl* may express the meaning 'come, well then, so then': thus, በለ: እንሂድ *bäl ənnəhid* 'come on, let's go'; በለ: መጽሐፉን: መልስ *bäl məshafun mällas* 'well then, give back the book'. With an emphatic -a (see 161): በላ: እንግዲህ *bäl-a əngədih* 'well, go ahead and...(do whatever)'.

ማን: ልበለ *man labäl* (that is, the jussive, 1st sg.) means 'who is speaking?' (when conversing over the telephone). It is also used in a respectful form for 'what is your name? used in conversation or when a servant asks the visitor to announce him to the master of the house.

Note the meaning of ምን: አለኝ *mən aläññ* in the following sentence: A says: አለጋው: ላይ: ተኛ *algaw lay täñña* 'sleep in the bed'; B answers: መሬቱ: ምን: አለኝ *māretu mən aläññ* 'I am comfortable on the floor' (that is, 'nothing wrong with sleeping on the floor').

ምግቡ: ምን: ምን: ይላል? *məgbu mən mən yəllal?* 'how does the food taste?'

ምንም: አይል *mənəmm ayəl* 'that's all right, so-so' (lit. 'it does not say anything'); ምግቡ: ምንም: አይል *məgbu mənəmm ayəl* 'the food is tolerable'; እንደምን: አለህ? ምንም: አልል *əndämən alläh? mənəmm aləl* 'how are you? I'm all right' (or 'not bad').

ሳይል *sayəl* 'without exception' (lit. 'without that he/it says'), as in ሕፃን: ሽማግሌ: ወንድ: ሴት: ሳይል: ሁለ: ደስ: ብሎት: ዋለ *həşan šəmagälle wänd set sayəl hullu däss bəlot walä* 'children, old men, and women, all without exception, spent the day pleasantly'.

The form ሳይል has also its original meaning in a sentence such እግዚአብሔር፡ ሳይል፡ ምንም፡ ነገር፡ አይሆንም *əgziabəher sayal mənəmm nəgär ayhonəmm* 'without God's saying (that is, without God's will) nothing takes place'.

ሳይባል *sayəbbal*, in እገሌ፡ ስእገሌ፡ ሳይባል *əgäle kəəgäle sayəbbal* 'from all walks of life' (lit. 'without differentiating one from another'); እገሌ፡ ስእገሌ፡ ሳይባል፡ ሁሉም፡ መሥራት፡ አለበት *əgäle kəəgäle sayəbbal hullum mäsrat alləbbät* 'every-one (without any differentiation in age, class, gender) must work'.

Conjugated ብሎ *bəlo* in ከምን፡ ከምን፡ ብለህ፡ አገኘኸው? *kəmən kəmən bəläh agänähäw?* 'how did you manage to find it?'

ይህ፡ ነው፡ አይባልም *yəh näw ayəbbaləmm*, in የልጅቷ፡ ውበት፡ ይህ፡ ነው፡ አይባልም *yäləḡir'a wəhät yəh näw ayəbbaləmm* 'the beauty of the girl is indescribable'; ያለፈው፡ መንግሥት፡ በደል፡ ይህ፡ ነው፡ አይባልም *yalläfäw mängast bädäl yəh näw ayəbbaləmm* 'the injustice of the past government is unspeakable'.

ሲል፡ ሲል 'gradually': e.g., ሕፃኑ፡ ሲል፡ ሲል፡ በእግሩ፡ መሄድ፡ ጆመረ *həṣanu sil sil bəəgru mähed ḡämmä rä* 'gradually the child started walking'.

ይሉ---(ይሉ) *yəlu---*(*yəlu*) with የለም *yälləmm* means 'neither---nor': e.g., እዚህ፡ አገር፡ እባብ፡ ይሉ፡ ጌንጥ፡ (ይሉ)፡ የለም *əzzih agär əbab yəlu ginq (yəlu) yälləmm* 'there are neither snakes nor scorpions in this country'.

Conjugated አለ expresses 'charge, ask' in the sentence: ይህን፡ ሸሚዝ፡ ስንት፡ ትላለህ? *yəhən šämiz sənt təlalläh?* 'what do you ask for this shirt?'

Conjugated አለ, or the *tä*-stem may mean 'call': e.g., ተሰፋዩ፡ ይሉ-ታል *täsfaye yəlutall* 'they call him Täsfaye'; ይህን፡ ባማርኛ፡ ምን፡ ትለዋለህ? *yəhən bamarəñña mən təläwalläh?* 'what do you call this in Amharic?'; ይህ፡ ምን፡ ይባላል? *yəh mən yəb-balall?* 'what is this called?'

In the gerund: ከምን፡ ከምን፡ ብለህ፡ አገኘኸው? *kəmən kəmən bəläh agän-ähäw?* 'how did you manage to find it?'

አለ *alä* may be combined with interjections, nouns, or verbal forms to express a verb. Thus, እምቢ፡ አለ *əmbi alä* 'refuse', እሸ፡ አለ *əšši alä* 'consent, agree', አደራ፡ አለ *adära alä* 'implore, entreat', ይቅር፡ አለ *yəqər alä* 'forgive, pardon' (with the derived stems of አለ, as in ይቅር፡ ተባለ *yəqər täbalä* 'be excused, pardoned', ይቅር፡ ተባለ *yəqər täbäbalä* 'forgive each other').

For አለ used in the composite verbs, see 97.

94. Verb አግረ *amarä*

The verb አግረ *amarä* 'look handsome, look good' goes back to a quadriradical verb **ṁhr* (with *ḥ* becoming zero); cp. Tigrinya አምሐረ *amḥarä*. The verb has also an impersonal usage: አግረኝ *amaräññ* 'it pleases me, I feel like'. In the conjugation it behaves like a triradical verb with initial *a-* (see 80). Thus, imperfect ያምር *yamär* (like ያሰር *yasär*, from አሰረ *assärä*), jussive ይመር *yämär* (like ይሰር *yäsär*), gerund አምር *amro* (like አሰር *asro*).

Derived stems: *as*-stem: አሳመረ *asammärä* 'embellish' (like አሳሰረ *asassärä* from አሰረ *assärä*); reduplicative አማመረ *amammärä* (like አሳሰረ *asassärä*), ተማመረ *tä-mammärä* 'be dressed up' (like ተሳሰረ *täsassärä*), አሰማመረ *asä-mammärä* 'embellish'. Noun of manner: አተማመር *attämamär* 'manner of embellishing' (like አተሳሰር *attäsasär*, from አሰረ *assärä*).

95. Verb ተወ *täwä*

ተወ *täwä* 'leave, leave off, cease doing something, abandon, let go'.

Perfect

Sg. 3d masc.	ተወ <i>täwä</i>
1st com.	ተወ-ኩ <i>täwku</i>
Pl. 3d com.	ተወ. <i>täwu</i> (or <i>täwwu</i>)

Imperfect

Sg. 3d masc.	ይተወ <i>yätäw</i>
2d fem.	ትተዩ <i>tätäyi</i> or ትተይ <i>tätäy</i>

Compound imperfect

Sg. 3d masc.	ይተዋል <i>yätäwall</i>
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Jussive

Sg. 3d masc.	ይተወ <i>yätäw</i>
3d fem.	ትተወ <i>tätäw</i>

Imperative

Sg. 2d masc.	ተወ <i>täw</i> , pl.
2d fem.	ተዩ <i>täy</i>
Pl. 2d com.	ተወ. <i>täwu</i>

Gerund

Sg. 3d masc.	ትቶ <i>təto</i>
1st com.	ትቼ <i>təčče</i>

Compound gerund

Sg. 3d masc.	ትታል <i>tətʷall</i>
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Participle

ተዩ. *täyi* or ተዶ. *täy*

Verbal noun መተው *mätaw*

Derived stems: ተተው *tätawä* 'be left, be abandoned'; አስተው *astawä* 'make someone stop doing something'; ተውት: አደረገ *täwätt adärrägä* 'let up'; noun of manner: አተዋው *attawaw*.

Various expressions: ተው *taw* 'is it (really) so?, stop!, quit it!, enough of that!'; ተው: እባክህ *taw əbakkəh* 'come on!, is it really so?, please stop!'; ተው: እንግዲህ *taw əngədih* 'please stop!'; ተው: ሂድ *taw hid* 'you better go'. For ተውና 'not only---but also', see 126.4.1.

96. Verb ሻ *ša*

ሻ *ša* 'want, look for'

Perfect ሻ *ša*; imperfect ዶሻ *yəša*; compound imperfect ዶሻል *yəšall*; jussive ዶሻ *yəša*; imperative ሻ *ša*; gerund ሽቶ *šəto*; participle ሻዶ *šay* (in ሌባ: ሻዶ *leba šay* 'thief seeker'); verbal noun መሻት *məšət*.

Derived stems: ተሻ *täša* 'be sought, be looked for'; አሻ *ašša* 'be necessary' (አሻኝ *aššaññ* 'I feel the urge of doing something'); reduplicative ተሻሻ *tä-šašša* 'look for one another'; አሻሻ *aššašša* 'help to look for'.

97. COMPOSITE VERBS

97.1. Verbal concepts may also be expressed in Amharic by certain fixed roots followed by the conjugated form of አለ *alä* 'to say'. The fixed root may consist of 1, 2, 3, 4 or more radicals. While some of the fixed elements are primary, others are derived from verbs.

The conjugated verb is አለ *alä*, አደረገ *adärrägä*, ተደረገ *tädärrägä*, አስደረገ *as-därrägä*, አሰኘ *assäññä*, and ተሰኘ *täšäññä*. For details, see below.

97.1.1. The fixed roots consisting of one consonant are onomatopoeic. Examples: ሺ: አለ *š^wa alä* 'fizz', ቋ: አለ *q^wa alä* 'snap, make a click', ቧ: አለ *b^wa alä* 'crackle (fire)', ታ: አለ *t^wa alä* 'pop', ቋ: አለ *d^wa alä* 'crack, crackle', ቋ: አለ *g^wa alä* 'crash'.

97.1.6. Primary composite verbs consisting of more than two consonants: ከተፍ: **አለ** *kätäff alä* 'appear suddenly, appear fast', ቀላጭ: **አለ** *q^walläčč alä* 'be clear (sky)', ብድግ: **አለ** *haddägg alä* 'rise, stand up', ሱልል: **አለ** *sulall alä* 'run here and there (like a dog)', ሸረር: **አለ** *šärärr alä* 'move in a zigzag', ለምበጥ: **አለ** *lämbätt alä* 'yield to pressure slightly'.

97.1.7. Examples for fixed elements that are derived from verbs: ወድቅ: **አለ** *wäd-däqq alä* 'fall hard, fall suddenly' (from ወደቀ *wäddäqä* 'fall'), ሰበር: **አለ** *säbärr alä* 'be broken somewhat' (from ሰበረ *säbhärä* 'break'), ራቅ: **አለ** *raqq alä* 'be at a certain distance' (from ራቀ *raqä* 'be far'). For more details, see below.

97.1.8. The composite verbs derived from a basic verb express two kinds of action or states: (1) an attenuative action with all possible shades of meaning; (2) an intensive action with all possible shades of meaning. 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: **አደረገ** *käffät adärrägä* 'open slightly', whereas the intensive action is expressed by ከፍት: **አደረገ** *käffät adärrägä* 'open completely and suddenly'. The difference of form in the triradicals lies (1) in the vocalization of the first two radicals: vowel *ä* in the verb expressing an attenuative action (*käffät*), as against the vowel *ə* in the verb expressing an intensive action (*käffät*), and (2) in the gemination or non-gemination of the 2d radical: non-gemination in the verb expressing an attenuative action (*käffät*), as against gemination in the verb expressing an intensive action (*käffät*). In both kinds the last radical is geminated.

In the verbs of type B, the 2d radical is also geminated in verbs expressing an attenuated action: e.g., በተገ: **አደረገ** *bättänn adärrägä* 'scatter somewhat'.

For the verbs of type C, see 97.4.

In the 1.2.2 verbs the 2d radical is not geminated neither in the attenuated nor in the intensive form. This feature is to be explained by the dissimilation of gemination (see 11.2). Thus, in type A, an intensive action in ወድድ: **አለ** *wädädd alä* 'be very expensive'; in type B, an attenuated action in ቁሽሽ: **አለ** *q^wäsäsš alä* 'be slightly dirty', an intensive action ቀሽሽ: **አለ** *q^wäsäsš alä* 'be very dirty'.

The meaning of the attenuated form comes close to that of the reduplicative. Thus, ሰላ: **አለ** *sälä alä* 'become somewhat sharp' has the same meaning as ሰላላ *sälalla* (from ሰላ *sälla* 'be sharp'); ሠራ: **አደረገ** *sära adärrägä* 'work somewhat' has the same meaning as ሠራራ *särrarra* (from ሠራ).

97.1.9. The composition with **ለለ** *alä* is used for intransitive verbs. Examples: **ብቅ**: **ለለ** *bəqq alä* 'appear suddenly', **ብድግ**: **ለለ** *bəddəgg alä* 'rise', **ከፍ**: **ለለ** *käff alä* 'be elevated'.

A transitive action is expressed by **አደረገ** *adärrägä*. Thus, **መታ**: **አደረገ** *mäta adärrägä* 'hit slightly', **ፍጭት**: **አደረገ** *fəççətt adärrägä* 'grind thoroughly', **ሸጠት**: **አደረገ** *šätətt adärrägä* 'sell a small amount of merchandise'.

The verb **አደረገ** *adärrägä* is also used as causative of **ለለ** *alä*; it also serves for transforming an intransitive into a transitive.¹ Examples: **መለሰ**: **ለለ** *mälläss alä* 'tum around slightly'; **መለሰ**: **አደረገ** *mälläss adärrägä* 'make someone tum around (by an action)'; **ከፍ**: **ለለ** *käff alä* 'be elevated (for instance, a story of a house)'; **ከፍ**: **አደረገ** *käff adärrägä* 'elevate'; **ብድግ**: **ለለ** *bəddəgg alä* 'rise'; **ብድግ**: **አደረገ** *bəddəgg adärrägä* 'pick up'.

The passive of the verb **አደረገ** *adärrägä* is expressed by **ተደረገ** *tädärrägä*. Examples: **ሰበር**: **አደረገ** *səbärr adärrägä* 'break slightly'; **ሰበር**: **ተደረገ** *səbärr tädärrägä* 'be broken slightly'; **ነካ**: **አደረገ** *näka adärrägä* 'touch slightly'; **ነካ**: **ተደረገ** *näka tädärrägä* 'be touched slightly'.

If the basic meaning is expressed by **አደረገ** *adärrägä*, the causative is expressed by **አሰደረገ** *asdärrägä*. Examples: **ብድግ**: **አደረገ** *bəddəgg adärrägä* 'pick up'; **ብድግ**: **አሰደረገ** *bəddəgg asdärrägä* 'cause to pick up'; **ጥጨር**: **አደረገ** *moççärr adärrägä* 'scratch slightly'; **ጥጨር**: **አሰደረገ** *moççärr asdärrägä* 'cause to scratch slightly'.

If the basic meaning is expressed by **ለለ** *alä* and the causative by **አደረገ** *adärrägä*, the verb **አሰደረገ** *asdärrägä* expresses the factitive. Thus, **ዝቅ**: **ለለ** *zəqq alä* 'be low', **ዝቅ**: **አደረገ** *zəqq adärrägä* 'lower, cause to be low', **ዝቅ**: **አሰደረገ** *zəqq asdärrägä* 'have something lowered'. Example: **መንግሥት**: **የሸቀጥ**: **ዋጋን**: **ዝቅ**: **አደረገ** *māngəst yäšäqətt wagan zəqq adärrägä* 'the government lowered the price of commodities'; **ሰላተኛው**: **ለመንግሥት**: **ነገር**: **የሸቀጥ**: **ዋጋ**: **ዝቅ**: **አሰደረገ** *bällatəññaw lä-māngəst-nägro yäšäqəttən waga zəqq asdärrägä* 'the consumers petitioned the government and had the price of commodities lowered'.

¹Note that this is not the case in all the verbs. Thus, while **ውድድ**: **ለለ** *wədədd alä* means 'be very expensive', **ውድድ**: **አደረገ** *wədədd adärrägä* means 'love intensely or at first sight' with the understanding the both these meanings go back to the same root. Indeed, **ተወደደ** *təwəddädä* means both 'be loved, be expensive'. The same differentiation of meanings may also occur in other roots.

97.1.10. It was stated above that the composite verbs with **አለ** serve for the expression of an intransitive. Indeed, if the fixed element of an attenuated as well as of an intensive action is intransitive, it is combined with **አለ** *alä*; if it is transitive, it is combined with **አደረገ** *adärrägä*. Thus, **ከፈት**: **አለ** *käffät alä* 'open somewhat' (vi.), **ከፈት**: **አደረገ** *käffät adärrägä* 'somewhat open' (vt.); intensive **ከፍት**: **አለ** *käffät alä* (vi.), **ከፍት**: **አደረገ** *käffät adärrägä* (vt.); **ለወጥ**: **አለ** *läwwät alä* 'change somewhat' (vi.), **ለወጥ**: **አደረገ** *läwwät adärrägä* 'change somewhat' (vt.); intensive, **ለውጥ**: **አለ** *läwwät alä* (vi.), **ለውጥ**: **አደረገ** *läwwät adärrägä* (vt.).

97.1.11. Some primary composite verbs form their causative either with **አደረገ** *adärrägä* or with **አሰኘ** *assäññä*.

The composite verbs that form the causative with **አደረገ** *adärrägä* are: **ለብ**: **አለ** *läbb alä* 'be lukewarm', **ቀጥ**: **አለ** *qätt alä* 'stand erect', **ሰጥ**: **አለ** *sätt alä* 'be quiet, be calm', **ከፍ**: **አለ** *käff alä* 'be tall, be high', **ዝቅ**: **አለ** *zəqq alä* 'be low', **ቀስ**: **አለ** *qäss alä* 'be slow', **ቁጭ**: **አለ** *qu cč alä* 'sit down', **ብቅ**: **አለ** *bəqq alä* 'appear'. Causative: **ከፍ**: **አደረገ** *käff adärrägä* 'lift, raise', **ለብ**: **አደረገ** *läbb adärrägä* 'make tepid', **ቀጥ**: **አደረገ** *qätt adärrägä* 'straighten', and so on.

The composite verbs that form their causative with **አሰኘ** *assäññä* are: **ዝም**: **አለ** *zəmm alä* 'be quiet', **ዝቅ**: **አለ** *zəqq alä* 'be low', **ደስ**: **አለ** *däss alä* 'be pleasing', **ብቅ**: **አለ** *bəqq alä* 'appear', **ቅር**: **አለ** *qərr alä* 'be displeased', **ጸጥ**: **አለ** *šätt alä* 'be tranquil, be quiet'. Causative: **ዝም**: **አሰኘ** *zəmm assäññä* 'cause to be quiet', **ቀስ**: **አሰኘ** *qäss assäññä* 'cause to go slow', and so on.

The passive of **አሰኘ** *assäññä* is **ተሰኘ** *täsäññä*: e.g., **ደስ**: **ተሰኘ** *däss täsäññä* 'he was happy, he rejoiced' (lit. 'he was made to be happy'); **ቅር**: **ተሰኘ** *qərr täsäññä* 'he was disappointed' (lit. 'he was made to be disappointed').

አሰኘ *assäññä* preceded by the verbal noun means 'feel up to': e.g., **ወደ**: **ተግራ**: **ቤት**: **መሄድ**: **አላሰኘውም** *wädä tämari bat mähed alassäññawəmm* 'he doesn't feel up to going to school'.

Note the free translations with **አሰኘ** *assäññä* in **ምን**: **ቁጭ**: **አሰኘው?** *mən qu cč assäññaw?* 'why is he sitting down?', lit. 'what made him sit down?'; **ምን**: **ዝቅ**: **አሰኘው?** *mən zəqq assäññäh?* 'why are you stooping?', lit. 'what makes you go down?'

97.1.12. As stated above, the composite verbs consists of a fixed element and of the conjugated verbs **አለ** *alä*, **አደረገ** *adärrägä* and **አሰኘ** *assäññä*. Thus, **ቁጭ**: **አለ** *qu cč alä* 'he sat down', **ቁጭ**: **አለኝ** *qu cč alä cč* 'she sat down', **ቁጭ**: **ይላል** *qu cč yälall* 'he sits, he will sit', **ቁጭ**: **ብሏል** *qu cč bäl* 'all' 'he is sitting down', **ቁጭ**: **ያለ**: **ሰው** *qu cč yälä säw* 'the person who is sitting down', **በጅ**: **አይልም** *bäggə ayäləmm* 'it is not

suitable', ዝም: ሊላ: አልጅለም *zəmm lil alčalämm* 'he couldn't keep quiet', ዝም: በለው *zəmm bälāw* 'ignore him!'

The imperative is often used: thus, ዝም: በላ *zəmm bäl* 'be quiet!', ቁጭ: በላ *qučč bālu* 'sit down!', ቀስ: በላ *qäss bäl* 'go slow!, take it easy!'

ለለ with prepositional suffixes: e.g., ዓለሙ: ትኩሳቱ: ቀነሰ: አለለት *alämu tək-kusatu qänäss alällät* 'Alämu's fever subsided' (lit. 'diminished for him').

Reciprocity: ዝም: ተባባሉ *zəmm tābābalu* 'they stopped talking to one another', ብድገ: ተባባሉ *bəddəgg tābābalu* 'they rose for each other to pay respect to one another', ሞጫር: ተደራረጉ *moččärr tādärarrägu* 'they scratched one another slightly'.

The gerund of the composite verbs with አለ or አደረገ (but not with አሰኘ) is often used with an principal verb and it has an adverbial or circumstantial function. Examples: መጽሐፉን: ጥሉ: ብለህ: መልስ *māšhafun tolo bäläh mälläs* 'bring back the book fast', ቁጭ: ብሉ: ይበላል *qučč bəlo yəbälall* 'he eats sitting down', ደስ: ብሉት: ዋለ *däss bəlot walä* 'he spent the day happily', ቁልጭ: አድርጎ: ይናገራል *qulləčč adrəgo yənnaggärall* 'he speaks distinctly', ከፍ: አድርገህ: ያዘው *käff adrəgäh yazāw* 'keep it high!'

ዝም: ብሉ *zəmm bəlo* has a great variety of meanings: ዝም: ብሉ: ይናደዳል *zəmm bəlo yənnaddädall* 'he gets mad for no reason'; ዝም: ብሉ: ይበላል *zəmm bəlo yəbälall* 'he eats continuously (he does nothing but eat)'; ዝም: ብሉ: በላ *zəmm bəlo bälla* 'he ate quietly'; ዝም: ብሉ: ይናገራል *zəmm bəlo yənnaggärall* 'he speaks incessantly'; ዝም: ብሉ: ይታመግል *zəmm bəlo yəttammämäll* 'he gets sick easily'; ሕፃናቱ: ዝም: ብለው: አለቁ *həšanatu zəmm bälāw al-läqu* 'the children died like flies'; እሱን: እንዳየ: ሆኖ: ዝም: ብሉ: አለፈው *əssun əndalayyā hono zəmm bəlo alläfāw* 'he passed him without saying anything as though he didn't see him' (or, 'pretending not to have seen him').

97.1.13. Adjectives are formed with the relative of አለ *alä*, with the active participle of አለ, or with the 1st person of the gerund of አለ. Examples: ለብ: ያለ *läbb yalä* 'lukewarm', ራቅ: ያለ *raqq yalä* 'somewhat distant', በዛ: ያለ *bäza yalä* 'considerable', በርከት: ያለ *bärkätt yalä* 'abundant, numerous', ዝም: ባይ *zəmm bay* 'taciturn', ጥልቅ: ብዩ *ṭallaqq bəyye* 'nosy'.

The abstract noun that is frequently formed from the fixed element has the suffix *-ta*: ደስታ *dässəta* 'joy, happiness', ዝምታ *zəmməta* 'silence', ጸጥታ *sättəta* 'quiet, calm', ከፍታ *käffəta* 'height'.

97.1.14. In the verbs in which the basic meaning is expressed by the *a*-stem (see 73.12), the *tä*-stem (see 71.15), or the *tän*- or *an*-morpheme (see 79.5), the composite verb is formed from the basic stem.

Thus, for verbs in the *a*-stem, such as አበጠረ *a-bättärä* 'winnow': attenuative በጠር: አደረገ *bättärr adärrägä*, intensive ብጥር: አደረገ *bätt ärr adärrägä*; from አሰመረ *a-sämmärä* 'rule paper, line': attenuative ሰመር: አደረገ *sämmärr adärrägä*, intensive ስምር: አደረገ *sämmärr adärrägä*; from አጋደለ *a-gaddälä* 'incline': attenuative ጋደል: አለ *gadäll alä*; from አሰጣጣ *a-sättä* 'spread out': attenuative ሰጣ: አደረገ *sättä adärrägä*, intensive ስጥት: አደረገ *sättätt adärrägä*; from አፈየ *a-fezä* 'make fun of': attenuative ፈየ: አደረገ *fezz adärrägä*; from አሰፈሰፈ *a-säffässäffä* 'be anxious to do something': ሰፍሰፍ: አለ *säfsäff alä* 'be rather unwilling to part with something, be somewhat fearful', intensive ሰፍሰፍ: አለ *säfsäff alä*.

For verbs in the *tä*-stem, such as ተቋጣ *tä-q'ättä* 'be angry': attenuative ቋጣ: አለ *q'ättä alä*, intensive ቍጥት: አለ *q'ättätt alä*; from ተመቸ *tä-mäččä* 'be convenient': attenuative መቸት: አለ *mäččätt alä*, intensive ምቸት: አለ *mäččätt alä*; from ተሻገረ *tä-šaggärä* 'cross': attenuative ሻገር: አለ *šaggärr alä*; from ተሰራጨ *tä-säraččä* 'spread': attenuative ሰርጨት: አለ *särčätt alä*, intensive ሰርጭት: አለ *särčätt alä*; from ተቀናጣ *tä-qänättä alä* 'walk ostentatiously, put on airs': ቀንጣ: ቀንጣ: አለ *qänጥä qänጥä alä* or ቀንጠት: ቀንጠት: አለ *qänጥätt qänጥätt alä* 'show off'.

For verbs in the *tä n-*, *an*-stem, such as ተንሰራፋ *tä n-säraffa* 'spread out': attenuative ሰርፋ: አለ *särfa alä*, intensive ሰርፍት: አለ *särfätt alä*; from ተንደገደገ *tä ndä-gäddägä* 'crackle': attenuative ደገድግ: አለ *dägdägg alä*, intensive ድገድግ: አለ *dägdägg alä* (but also አንድገድግ: አለ *ändägdägg alä*); አንጠለጠለ *anጥälläጥällä* 'suspend, hang': attenuative ጠለጠለ: አለ *tälltäll alä*, intensive ጥለጥለ: አለ *tälltäll alä* (but also አንጥለጥለ: አለ *anጥälltäll alä*).

97.2. TRIRADICALS. TYPE A

97.2.1. In the triradical verbs of type A, the attenuative action is expressed by *CäCäCC alä* or *adärrägä*, the intensive action by *CəCCəCC alä* or *adärrägä*. In 1.2.2 verbs the intensive action is expressed by *CəCəCC alä* with non-gemination of the 2d radical.

Examples: ሰበር: አደረገ *säbärr adärrägä* 'break somewhat', ሰብር: አደረገ *səb-bərr adärrägä* 'smash'; ከደን: አደረገ *kädänn adärrägä* 'cover somewhat', ከድን: አደረገ *kaddänn adärrägä* 'close quickly, abruptly'; ከፈት: አደረገ *käffätt adärrägä* 'open a little', ከፍት: አደረገ *käffätt adärrägä* 'open suddenly, open all the way'.

In 1.2.2 verbs: ወደድ: አለ *wädädd alä* 'become somewhat dear', ወደድ: አደረገ *wädädd adärrägä* 'like somewhat, begin to like', ውድድ: አለ *wədädd alä* 'become very expensive', ውድድ: አደረገ *wədädd adärrägä* 'like intensely'.

The 1.2.2 verbs may also be used in a contracted form: thus, **-fIC**: **አለ** *bərr alä* (from **በረረ** *bärrärä*) 'fly suddenly, run away speedily'; **-fIጉ**: **አደረገ** *bənn adärrägä* (from **አበነ** *abännänä*) 'dissipate'; **ለሰ**: **አለ** *läss alä* (from **ለሰሰ** *lässä*) 'become lukewarm'.

97.2.2. In the intensive form of verbs that begin with *r*, a prothetic *ə* appears and the 2d radical is not geminated. Thus, **ረዘፆ**: **አለ** *räzämm alä* 'be somewhat long'; **እርዝፆ**: **አለ** *ərzəmm alä* 'become very long'; **ረገጥ**: **አደረገ** *rägäጥ adärrägä* 'trample somewhat'; **እርገጥ**: **አደረገ** *ərgəጥ adärrägä* 'trample strongly'; **ረጠብ**: **አለ** *rätəbb alä* 'be slightly wet'; **እርጥብ**: **አለ** *ərtəbb alä* 'be very wet'.

97.3. Type B

In the verbs of type B, the attenuative action is expressed by **CäCCäCC alä** or **adärrägä**, the intensive action is expressed by **CəCCəCC alä** or **adärrägä**. In the verbs 1.2.2, the 2nd radical is not geminated.

Examples: **ለዘብ**: **አለ** *läzzäbb alä* 'be somewhat smooth'; **ልዝብ**: **አለ** *läzzəbb alä* 'be very smooth'; **በተጉ**: **አደረገ** *bättänn adärrägä* 'scatter somewhat'; **-በትጉ**: **አደረገ** *bəttänn adärrägä* 'scatter all over'; **ለወጥ**: **አደረገ** *läwwäጥ adärrägä* 'transform a little'; **ልወጥ**: **አደረገ** *läwwəጥ adärrägä* 'transform completely'.

In 1.2.2. verbs: **ለጠጥ**: **አደረገ** *läጥጥ adärrägä* 'stretch somewhat'; **ልጥጥ**: **አደረገ** *läጥጥ adärrägä* 'stretch strongly'; **ቁሽሽ**: **አለ** *q'äsšš alä* 'be slightly dirty'; **ቁሽሽ**: **አለ** *q'əsšš alä* 'be very dirty'.

97.4. Type C

In the verbs of type C, the attenuated action is expressed by **CaCäCC alä** (or **adärrägä**), the intensive action by **CəCCəCC alä** (or **adärrägä**). In the verbs 1.2.2, the 2d radical is not geminated.

Examples: **ሻከር**: **አለ** *šakərr alä* 'be somewhat coarse'; **ሸከር**: **አለ** *šəkkərr alä* 'be totally coarse'; **ቃበዝ**: **አደረገ(ው)** *qabəzz adärrägä(w)* 'be restless, fidgety'; **ቅብዝ**: **አደረገ(ው)** *qəbbəzz adärrägä(w)* 'move about restlessly (e.g., a mentally deranged person)'; **ባለግ**: **አለ** *baləgg alä* 'be somewhat rude'; **-ባለግ**: **አለ** *bəlləgg alä* 'be very rude'.

In 1.2.2 verbs: **ጋፈፍ**: **አደረገ** *gəfäff adärrägä* 'gather something indiscriminately'; **ግፍፍ**: **አደረገ** *gəfəff adärrägä* 'remove, takeoff'; **ባነጉ**: **አለ** *banänn alä* 'wake up somewhat but go back to sleep'; **-ባነጉ**: **አለ** *bənänn alä* 'wake up suddenly'.

97.5. LABIOVELARS AND ROUNDED CONSONANTS

97.5.1. In the labiovelars and in the rounded labials, type A has $C^w\ddot{a}C\ddot{a}CC$ (or $CoC\ddot{a}CC$) *alä* for the attenuated action, $C^w\ddot{e}CC\ddot{e}CC$ (or $CuCC\ddot{e}CC$) *alä* for the intensive action.

Examples: **ቁመጥ**: **አለ** $q^w\ddot{a}m\ddot{a}t\ddot{t}$ *alä* 'break off somewhat (intr.)', **ቀምጥ**: **አለ** $q^w\ddot{a}mm\ddot{a}t\ddot{t}$ *alä* 'break down completely'; **ጉረስ**: **አደረገ** $g^w\ddot{a}r\ddot{a}ss$ *adärrägä* 'put casually a morsel in one's mouth', **ጉርስ**: **አደረገ** $g^w\ddot{a}rrass$ *adärrägä* 'put a piece of *ənğära*-bread into one's mouth either quickly or completely'; **ቦለቅ**: **አለ** $bol\ddot{a}qq$ *alä* 'gush out somewhat', **ቡልቅ**: **አለ** $bull\ddot{a}qq$ *alä* 'gush out suddenly'; **ሾለክ**: **አለ** $\ddot{s}ol\ddot{a}kk$ *alä* 'sneak away somewhat', **ሹልክ**: **አለ** $\ddot{s}ull\ddot{a}kk$ *alä* 'sneak away suddenly'.

97.5.2. Type B has $C^w\ddot{a}CC\ddot{a}CC$ (or $CoCC\ddot{a}CC$) *alä* for the attenuated action, $C^w\ddot{e}CC\ddot{e}CC$ (or $CuCC\ddot{e}CC$) *alä*, for the intensive action. In 1.2.2 verbs the intensive is expressed by $C^w\ddot{e}C\ddot{e}CC$ (or $CuC\ddot{e}CC$) *alä*.

Examples: **ቁለፍ**: **አለ** $q^w\ddot{a}ll\ddot{a}ff$ *adärrägä* 'curve or form a hook somewhat', **ቁልፍ**: **አለ** $qull\ddot{a}ff$ *adärrägä* 'curve or form a hook completely'; **ጉነጥ**: **አደረገ** $g^w\ddot{a}nn\ddot{a}t$ *adärrägä* 'poke with the finger slightly', **ጉንጥ**: **አደረገ** $gunn\ddot{a}t$ *adärrägä* 'poke hard with the finger'; **ሞከር**: **አደረገ** $mokk\ddot{a}rr$ *adärrägä* 'try out somewhat', **ሙከር**: **አደረገ** $mukk\ddot{a}rr$ *adärrägä* 'try out intensely'; **ቦጨቅ**: **አደረገ** $bo\ddot{c}\ddot{c}\ddot{a}qq$ *adärrägä* 'pull up here and there', **ቡጭቅ**: **አደረገ** $bu\ddot{c}\ddot{c}\ddot{e}qq$ *adärrägä* 'pull up suddenly or intensely'.

For 1.2.2: **ጉብብ**: **አለ** $g^w\ddot{a}b\ddot{a}bb$ *alä* 'bow somewhat', **ጉብብ**: **አለ** $g^w\ddot{e}b\ddot{a}bb$ *alä* 'bow completely'; **ቁሽሽ**: **አለ** $q^w\ddot{a}\ddot{s}\ddot{a}\ddot{s}\ddot{s}$ *alä* 'get somewhat dirty', **ቀሽሽ**: **አለ** $q^w\ddot{e}\ddot{s}\ddot{a}\ddot{s}\ddot{s}$ *alä* 'get very dirty'; **ሞለል**: **አለ** $mol\ddot{a}ll$ *alä* 'become somewhat oblong', **ሙለል**: **አለ** $mul\ddot{a}ll$ *alä* 'become quite oblong'; **ሾጠጥ**: **አለ** $\ddot{s}ot\ddot{a}t\ddot{t}$ *alä* 'be somewhat narrow at the apex', **ሹጠጥ**: **አለ** $\ddot{s}ut\ddot{a}t\ddot{t}$ *alä* 'become very narrow at the apex'.

97.5.3. In type C, $C^w\ddot{a}C\ddot{a}CC$ or $CoC\ddot{a}CC$ *alä* or *adärrägä* for the attenuated action, $C^w\ddot{e}CC\ddot{e}CC$ *alä* or *adärrägä* for the intensive action.

Examples: **ቋጠር**: **አደረገ** $q^w\ddot{a}t\ddot{a}rr$ *adärrägä* 'tie slightly', **ቀጥር**: **አደረገ** $q^w\ddot{e}t\ddot{a}rr$ *adärrägä* 'tie tightly'; **ሟጨር**: **አደረገ** $m^w\ddot{a}\ddot{c}\ddot{c}\ddot{a}rr$ *adärrägä* or **ሞጨር**: **አደረገ** $mo\ddot{c}\ddot{c}\ddot{a}rr$ *adärrägä* 'scratch somewhat', **ሙጭር**: **አደረገ** $mu\ddot{c}\ddot{c}\ddot{e}rr$ *adärrägä* 'scratch a great deal'.

In the 1.2.2 verbs the 2d radical is not geminated: **ሟሽሽ**: **አለ** $m^w\ddot{a}\ddot{s}\ddot{a}\ddot{s}\ddot{s}$ *alä* or **ሞሽሽ**: **አለ** $mo\ddot{s}\ddot{a}\ddot{s}\ddot{s}$ *alä* 'shrivel up slightly', **ሙሽሽ**: **አለ** $mu\ddot{s}\ddot{a}\ddot{s}\ddot{s}$ *alä* 'shrivel up a great deal'; **ሟድድ**: **አደረገ** $m^w\ddot{a}d\ddot{a}d$ *adärrägä* or **ሞድድ**: **አደረገ** $mo\ddot{d}\ddot{a}d$ *adärrägä* 'cut somewhat or here and there (grass)', **ሙድድ**: **አደረገ** $mu\ddot{d}\ddot{a}d$ *adärrägä* 'cut completely'.

97.6. CLASS ሰግ *sämma*

The attenuative action of type A and B of the ሰግ *sämma*-class is *CäCa alä* or *adärrägä*; the intensive action is expressed by *CäCCätt alä* or *adärrägä*.

Examples of type A: ሰፋ: አደረገ *säfa adärrägä* 'sew here and there', ሰፍት: አደረገ *säffät adärrägä* 'sew completely'; በዛ: አለ *bäza alä* 'become somewhat numerous', ብዙት: አለ *bäzzätalä* 'become very numerous'; ወጣ: አለ *wäta alä* 'step out for a while', ውጥት: አለ *wätät alä* 'come out suddenly'; ገባ: አለ *gäba alä* 'come in a little way', ግብት: አለ *gäbbät alä* 'enter quickly'.

From ግላ *molla* 'be full': attenuative ግላ: አለ *mola alä*, intensive ግላት: አለ *mullät alä*.

Examples for type B: ሰካ: አደረገ *säka adärrägä* 'insert somewhat or slowly', ሰክት: አደረገ *säkkät adärrägä* 'insert completely and/or suddenly'; ከካ: አደረገ *käka adärrägä* 'split peas or beans casually', ከክት: አደረገ *käkkät adärrägä* 'split peas or beans intensely'; ጠጣ: አደረገ *täta alä* 'drink slowly or at interval', ጥጥት: አደረገ *tätät alä* 'drink fast or completely'.

97.7. CLASS ቀረ *qärrä*

97.7.1. The attenuative action of type A of the ቀረ *qärrä*-class is expressed by *CäCätt alä* or *adärrägä*; the intensive action is expressed by *CäCCätt alä* or *adärrägä*.

Examples for type A: አሸት: አደረገ *ašt adärrägä* 'rub lightly', እሸት: አደረገ *äštät adärrägä* 'rub well'; ፈጫት: አደረገ *fäčätt adärrägä* 'grind lightly', ፍጭት: አደረገ *fäččätt adärrägä* 'grind thoroughly'; ረጫት: አደረገ *räčätt adärrägä* 'sprinkle slightly', ርጭት: አደረገ *räččätt adärrägä* (or አርጭት: አደረገ *ärčätt adärrägä*) 'sprinkle considerably or suddenly'.

The attenuated action of type B of the ቀረ *qärrä*-class is *CäCCätt alä* or *adärrägä*; the intensive action is expressed by *CäCCätt alä* or *adärrägä*.

Examples for type B: ለየት: አለ *läyyät alä* 'be somewhat different', ለየት: አደረገ *läyyät adärrägä* 'distinguish somewhat', ለይት: አለ *läyyät alä* 'be separated completely', ለይት: አደረገ *läyyät adärrägä* 'separate completely'; ቁየት: አለ *q^wäyyät alä* 'wait a little bit', ቀይት: አለ *q^wäyyät alä* 'wait a long time'.

The attenuative action of type C is *CaCätt alä* or *adärrägä*; the intensive action is expressed by *CäCCätt alä* or *adärrägä*.

Examples: ላጫት: አደረገ *lačätt adärrägä* 'shave lightly', ላጭት: አደረገ *laččätt adärrägä* 'shave thoroughly'; ጥኘት: አደረገ *wäštät adärrägä* 'swim a little', ውኝት: አደረገ *wänštät adärrägä* 'swim to one's fill'.

97.7.2. With a labiovelar and rounded labial: from ቋጩ *q^waččä* 'twist threads on the edge of a garment to keep it from unraveling': attenuative ቋጩት: አደረገ *q^waččätt adärrägä*, intensive ቀጩት: አደረገ *q^waččätt adärrägä*; from (አ)ግሽ (a)m^waššä 'oil a new griddle before trying to bake bread on it': attenuative ግሽት: አደረገ *m^wašätt adärrägä* 'oil slightly', intensive ሙሽት: አደረገ *mušätt adärrägä* 'oil intensively'.

97.8. CLASS ሳመ *samä*

97.8.1. The attenuative and the intensive actions of the ሳመ *samä*-class have the same form, namely *CaCC alä*. According to the context this form may express either the attenuative action or the intensive action or both.

Examples: ሳም: አለ *lamm alä* 'become completely smooth'; ሳቅ: አለ *laqq alä* 'excel absolutely'; ራብ: አደረገ *rass adärrägä* (1) 'make something somewhat wet', (2) 'make something wet quickly and completely'; ራቅ: አለ *raqq alä* 'be somewhat far'; ሙከናው: ዳጥ: አደረገው *mäkinaw datt adärrägäw* 'the car hit him suddenly and badly'; ጋም: አለ *gamm alä* 'become rather warm', አንደነገሩ: ጋም: ብሏል *ändä-nägäru gamm bäl^wall* 'it became somewhat warm'; ጋት: አደረገ *gatt adärrägä* 'make the child drink quickly'; ሳብ: አደረገ *sabb adärrägä* 'pull somewhat', also 'jerk'; ቃም: አደረገ *qamm adärrägä* (1) 'eat powdery food casually', (2) 'eat powdery food quickly'.

97.8.2. The repetition of the verb may express according to the context an attenuative, an intensive action, or a repeated action. Thus, ቀጥ: አደረገ *waṭṭ adärrägä* 'gulp down', ቀጥ: ቀጥ: አደረገ *waṭṭ waṭṭ adärrägä* 'swallow quickly'; ያዝ: አደረገ *yazz adärrägä* 'grab quickly, or somewhat', ያዝ: ያዝ: አደረገ *yazz yazz adärrägä* 'grab here and there'; ሳቅ: አለ *saqq alä* 'laugh a little, laugh slightly', ሳቅ: ሳቅ: አለ *saqq alä* 'show a smiling face'.

97.9. CLASS ቆመ *qomä*

There is only one form of the class ቆመ *qomä*, namely *CoCC*. It expresses mostly an attenuative action. The intensive action may be expressed by combining this form with an adverb. Thus, ቆም: አለ *qomm alä* 'stop for a while'; ሮጥ: አለ *rott alä* 'run somewhat'; ሞቅ: አለ *moqq alä* 'be somewhat warm'. The intensive action in all these verbs may be expressed by adding an adverb such as በጣም *bätam* 'very': thus, በጣም: ሞቅ: አለ *bätam moqq alä* 'be very warm'.

Note that ሞተ *motä* 'die' has the form ሙትት: አለ *mutätt alä*, but with the meaning 'be completely exhausted'. It is possible that due to frequency of usage this form adopted the regular form of the biradicals.

As for ዞረ *zorä* 'go around, turn around', the form ዞር: አለ *zorr alä* 'turn around' exists, used particularly in ዞር: በለ *zorr bäl* 'step aside!, scram!', but the original root *zwr* also occurs in ዘወር: አለ *zäwärralä* 'turn away, aside', and in ዝውር: አለ *zäwwärr alä* 'turn around fast, spin around'.

97.10. CLASS ሂደ *hedä*

97.10.1. The attenuative action of this class is expressed by *CeCC* or *CeCätt*, the intensive action is expressed by *CäCC* or *CiCCätt*.

Examples: ሂድ: አለ *hedd alä* or ሂደት: አለ *hedätt alä* 'go away a short distance and stop', ሂድት: አለ *hiddätt alä* 'walk away for good, walk away all of a sudden'.

With the reduplicated root: ጌጥ: ጌጥ: አደረገ *gett gett adärrägä* 'decorate rather quickly or somewhat'; ዜም: ዜም: አደረገ *zemm zemm adärrägä* 'sing rather quickly or somewhat'.

With initial prepalatals: ቸክ: አለ *čäkk alä* 'be stubborn, obstinate'; ቸክ: አደረገ *čäkk adärrägä* 'render importunate'; ሸጥ: አደረገ *šätt adärrägä* 'be somewhat indifferent to the action of selling'; also ሸጠት: አደረገ *šättätt adärrägä* as in ላሙን: ሸጠት: አድርጎ: ዕዳውን: በከፍል: አይሻለውም? *lamun šättätt adrəgo ədawən bikäfl ayəššäläwəmm?* 'wouldn't it be better for him to (rather) sell his cow and pay his debt?'; ንብረ ቱን: ሸጥት: አድርጎ: ባዶ: እጁን: ቀረ *nəbrätun šättätt adrəgo bado əğğün qär-rä* 'he sold off his property and remained empty-handed'.

97.10.2. In the B type the original *y* appears and the verbs behave like the B-type verbs: thus, ቀየር: አለ *qäyyärr alä* 'change somewhat', ቅይር: አለ *qəyyärr alä* 'change radically'; ጠየም: አለ *täyyämm alä* 'darken somewhat', ጥይም: አለ *təyyämm alä* 'darken suddenly'.

97.11. QUADRIRADICALS

97.11.1. The attenuative action of the quadriradicals is expressed by *CäCCäCC*; the intensive action is expressed by *CäCCäCC*.

Examples: ቀጥቀጥ: አደረገ *qätqätt adärrägä* 'pound somewhat', ቅጥቅጥ: አደረገ *qəጥqətt adärrägä* 'pound strongly'; ሸምገል: አለ *šəmgäll alä* 'be somewhat old', ሸምግል: አለ *šəmgäll alä* 'age quickly'; በሸቀጥ: አለ *bäšqätt alä* 'become messy, un-

tidy'. ብሽቅጥ: አለ *bašqatt alä* 'be very messy'; ሰርጠር: አደረገ *särsärr adärrägä* 'bore a little', ሰርጠር: አደረገ *särsärr adärrägä* 'bore right through'.

97.11.2. From verbs with the vowel *o* after the 1st and 3d radical: ሞቅሞቅ: አለ *moqmoqq alä* 'become rather overripe', ሙቅሙቅ: አለ *muqmuqq alä* 'become completely overripe'; ሶምሶም: አለ *somsomm alä* 'trot somewhat', ሱምሱም: አለ *sumsum alä* 'trot with rapid, ungraceful steps'.

97.12. ABBREVIATED QUADRIRADICALS

97.12.1. CLASS ሰለቸ *säläččä*

The attenuated action of this class is expressed by *CäCCätt alä*; the intensive action is expressed by *CäCCätt alä*.

Examples: ሰለቸት: አለ *sälčätt alä* 'be slightly boring', ሰለችት: አለ *sälčä ስ alä* 'be very boring'; ጨቅየት: አለ *čäqyätt alä* 'be slightly muddy', ጭቅይት: አለ *čäqyätt alä* 'be very muddy'; from (ተ)ሰራጫ (*tä*)*säraččä* 'spread' (intr.): ሰርጨት: አለ *särčätt alä* 'spread somewhat', ሰርጭት: አለ *särčätt alä* 'spread a great deal or all over'.

97.13. CLASS በረታ *bärätta*

The attenuated action is expressed by *CäCCa alä* or *adärrägä*; the intensive action is expressed by *CäCCätt alä* or *adärrägä*.

Examples: በርታ: አለ *bärtä alä* 'be somewhat strong', ብርትት: አለ *bärtätt alä* 'be very strong'; ከርፋ: አለ *kärfä alä* 'smell somewhat bad', ከርፍት: አለ *kärfätt alä* 'stink'.

The following verbs have also another form for the attenuated action: ፈንዳ: አለ *fändä alä* and ፈንድት: አለ *fändätt alä* 'explode slightly', ፍንድት: አለ *fändätt alä* 'explode suddenly'; ቀርፍ: አለ *qärna alä* and ቀርነት: አለ *qärnätt alä* 'smell bad somewhat', ቅርንት: አለ *qärnätt alä* 'smell very bad'.

97.14. CLASS ሳላ *lalla*

97.14.1. The attenuated action is expressed by *CaCa alä* or *adärrägä*; the intensive action is expressed by *CäCCätt alä* or *adärrägä*.

Examples: ሳላ: አለ *lala alä* 'be somewhat loose', ልልት: አለ *lällätt alä* 'be loose completely'; ሳላ: አለ *sasa alä* 'be rather thin', ሰሰት: አለ *sässät alä* 'be very thin'; ባባ: አለ *baba alä* 'fear somewhat', ብብት: አለ *bäbbätt alä* 'fear greatly'; ፋፋ: አለ *fafa alä* 'grow slightly fat', ፍፍት: አለ *fäffätt alä* 'grow very fat'; from ሚሚ *m^wam-*

mʷa 'dissolve': attenuative ማሟ: ስለ *mʷamʷa alä*; intensive መ-መ-ት: ስለ, pronounced *mʷəmmʷətt alä*.

97.14.2. Onomatopoeic verbs of the ሳሳ type, with or without ተን-, have an attenuative form without having an attenuated meaning. Indeed, they have the same meaning as the regular verb. Thus, ቋቋ *qʷaqʷa* 'crack, knock': ቋቋ: ስለ *qʷaqʷa alä* 'rattle, knock'; ዳዳ *dadda* 'speak with effort': ዳዳ: ስለ *dada alä* 'speak with effort'; ተንታታ *tän-tatta* 'crackle, pop': ታ-ታ: ስለ *tata alä* 'rattle (machine gun)'; ተንጫጫ *tän-čačča* 'make a racket': ጫጫ: ስለ *čača alä* 'twitter, screech'; ተንንን *tän-gʷaggʷa* 'make a rumble, a thundering noise': ንን: ስለ *gʷaggʷa alä* 'resound, make a noise'.

97.15. Reduplication of the fixed element

97.15.1. Partial or total reduplication of the fixed element is a regular feature of the composite verbs. This reduplication serves for the expression of various shades of meanings, or sometimes even denotes a slight change of meaning. Continuous, or frequent action, speed of action, gradation and progression are some of the meanings resulting from the reduplication.

97.15.2. Examples of partial reduplication: ብልጭ: ስለ *bəlləčč alä* 'flash suddenly'; ብልጭልጭ: ስለ *bəlaččləčč alä* 'glitter'; ንቅል: ስለ *nəqəll alä* 'be suddenly uprooted'; ንቅልቅል: ስለ *nəqəlləll alä* 'be completely uprooted'; ዝግት: ስለ *zəgət* *zəgət adärrägä* 'close the doors suddenly and tightly'; ዝግትግት: ስለ *zəgət* *zəgət adärrägä* 'close or bar all around'; ብስት: ስለ *bəssətt adärrägä* 'pierce completely'; ብስትስት: ስለ *bəssətt adärrägä* 'riddle (with bullets)'; መ-ጭርጭር: ስለ *mučərčər adärrägä* 'scratch once and intensively'; መ-ጭርጭር: ስለ *mučərčər adärrägä* 'scratch all over'; ሸፍን: ስለ *šəffən adärrägä* 'wrap up, cover completely'; ሸፍንፍን: ስለ *šəffən adärrägä* 'cover suddenly and completely'.

97.15.3. Total reduplication occurs mostly with fixed elements consisting of two consonants. Examples: ጠብ: ስለ *təbb alä* 'drop' (vi.); ጠብ: ጠብ: ስለ *təb təbb alä* 'drip'; ዝቅ: ስለ *zəqq alä* 'be low'; ዝቅ: ዝቅ: ስለ *zəq zəqq alä* 'get lower and lower'; ከፍ: ስለ *kəff alä* 'rise up'; ከፍ: ከፍ: ስለ *kəf kəff alä* 'rise gradually and higher'; ጠጣ: ስለ *təta adärrägä* 'drink slowly, sip'; ጠጣ: ጠጣ: ስለ *təta təta adärrägä* 'drink rather hurriedly'; ጫር: ስለ *čar adärrägä* 'scratch somewhat or abruptly'; ጫር: ጫር: ስለ *čar čar adärrägä* 'scratch here and there'; ፈጠን: ስለ *fätänn alä* 'hurry somewhat'; ፈጠን: ፈጠን: ስለ *fätänn fätänn alä* 'hurry along (con-

tinually and fast)'; **ብልጭ**: **አለ** *bəlləçč alä* 'flash suddenly'; **ብልጭ**: **ብልጭ**: **አለ** *bəlləçč bəlləçč alä* 'keep flashing continually'; **መልጭ**: **አለ** *mulləçč alä* 'slip out, slip off'; **መልጭ**: **መልጭ**: **አለ** *mulləçč mulləçč alä* 'become slippery'.

In a reduplicated construction the final vowelless consonant of the initial fixed element may also be geminated. Thus, *təbb təbb alä*, *käff käff alä*, and so on.

97.16. Combination of two fixed elements

19.16.1. The language also uses a combination of two fixed elements (or components) followed by **አለ** *alä*. The second fixed element is termed "echo-word". The two components are either primary or derived from a verb. While most normally the final consonant of the components is the same, there are also occurrences in which the final consonant is not the same.

Examples for primary components: **ቁጭ**: **ብድግ**: **አለ** *quçč bəddəgg alä* 'be restless, uneasy' (lit. 'sit down and stand up'); **ከፍ**: **ዝቅ**: **አለ** *käffzəqqalä* 'heave (waves)', lit. 'rise and be lowered'; **ለጥ**: **ለበጥ**: **አለ** *lätt läbätt alä* 'be submissive'.

97.16.2. Examples for components derived from verbs: **አፍን**: **ጭፍን**: **አደረገ** *əffənn çəffənn adärrägä* 'cover up completely so as to suffocate someone' (from **አፈነ** *af-fänä* 'gag', **ጨነ** *çäffänä* 'close'); **ብልጭ**: **ድርገም**: **አለ** *bəlləçč dərgəmm alä* 'blink on and off' (from **በለጨ** *bäläçčä* 'shine', **ደረገመ** *därəggämä* 'extinguish').

The components are:

biradicals-biradicals: **ወጣ**: **ገባ**: **አለ** *wəta gäba alä* 'move to and fro' (lit. 'go-out go-in'); **ሰጥ**: **ለጥ**: **አለ** *sätt lätt alä* 'be disciplined, submit completely';

biradicals-triradicals: **ዛል**: **ድክም**: **አለ** *zal dəkkəmm alä* 'be completely exhausted'; **ሳብ**: **ረገብ**: **አለ** *sabb rägəbb alä* 'become relaxed';

biradicals-quadriradicals: **ችክ**: **ምንችክ**: **አለ** *çəkk mənçəkk alä* 'be very stubborn'; **ደፋ**: **ዘንባል**: **አለ** *däfa zənbäll alä* 'try (or 'work') to make ends meet';

triradicals-triradicals: **አፍን**: **ጭፍን**: **አደረገ** *əffənn çəffənn adärrägä* 'cover up completely so as to choke someone'; **መለሰ**: **ቀለሰ**: **አለ** *mälläss qälläss alä* 'move about to and fro';

triradicals-quadriradicals: **በጠሰ**: **ቀንጠሰ**: **አደረገ** *bätäss qänätäss alä* 'tum around, look back again and again'; **ብልጭ**: **ድርገም**: **አለ** *bəlləçč dərgəmm adärrägä* 'flicker';

quadriradicals-quadriradicals: **ቅልጥጥ**: **ብልጥጥ**: **አደረገ** *qəltətt bəltətt adärrägä* 'expose something in an immodest manner'.

97.16.3. The two components have opposed or slightly opposed meanings and the combination of the two components has a unified meaning. In general one may state that the echo complex serves for the reinforcement of the meaning of each of the components or for the generalization of the meaning. Examples: **ከፍ**: **ዝቅ**: **አለ** *käff zäqq alä* 'heave (waves)', lit. 'rise and go down'; **ከፍት**: **ዝግት**: **አደረገ** *käffät zäggät adärrägä* 'blink the eyes' (lit. 'open and close'); **ዋል**: **አደር**: **አለ** *wäl adärr alä* 'spend a few days' (lit. 'spend the day, spend the night'); **ወጣ**: **ገበ**: **አለ** *wäta gäba alä* 'move to and fro' (lit. 'go-out, go-in'); **ያዝ**: **ለቀቅ**: **አደረገ** *yazz läqäqq adärrägä* 'do something intermittently' (lit. 'seize and let go'); **ደፋ**: **ቀና**: **አደረገ** *däfa qäna adärrägä* 'nod the head' (lit. 'bend and raise').

97.16.4. The second component may have a meaning close to that of the first component and serves for giving a specific meaning to the phrase as a whole. Examples: **ልቅም**: **ጥርቅም**: **አደረገ** *läqqämm tärqämm adärrägä* 'clean up everything' (lit. 'gather and hold tight'); **ብጥስ**: **ቅንጥስ**: **አለ** *bätäss qənäss alä* 'break abruptly and/or completely, die prematurely' (lit. 'break and snap off with the fingers'); **እርር**: **ድብን**: **አለ** *ärarr däbbänn alä* 'be angered, be worked up' (lit. 'be scorched and turn black'); **እርግፍ**: **ዝርግፍ**: **አደረገ** *ärgäff zärgäff adärrägä* 'spill out all over' (lit. 'let fall and empty out'); **አብስ**: **ጥርግ**: **አደረገ** *äbbäss tärregg adärrägä* 'clean a container completely' (lit. 'wipe clean and sweep').

97.16.5. The original meaning of both components may also be kept: **ሳብ**: **ረገብ**: **አለ** *sabb rägäbb alä* 'contract and stretch, pull and slacken'; **ብልጭ**: **ድርግም**: **አለ** *bälläçç därgämm alä* 'blink on and off', also 'flicker'; **ብቅ**: **ጥልቅ**: **አለ** *bäqq tälläqq alä* 'appear and disappear repeatedly'; **ያዝ**: **ለቀቅ**: **አደረገ** *yazz läqäqq adärrägä* 'squeeze and release' (but also 'do something intermittently'); **ቁጭ**: **ብድግ**: **አለ** *quçç bäddägg alä* 'sit down and get up repeatedly'.

97.16.6. It also occurs that neither component in isolation has meaning. It is only the combination of the two components that produces the meaning of the phrase. Thus, **ክምብስ**: **ምምብስ**: **አለ** *kämbäss mämbäss alä* 'utter words having no logical connection, speak incoherently'.

97.16.7. Most normally the second component is to be considered an echo word of the first component. In a biradical-biradical, or triradical or quadriradical combination, the last consonant is the same in both components. In a triradical-triradical or in triradical-quadriradical combination, the last two consonants are the same.

Example for biradical-biradical combination: **ÓT: AT: ʰA sät̥t̥ lät̥t̥ alä** 'be overcome and pacified, be ruled with an iron hand';

for biradical-triradical: **ÓT: AOT: ʰA sät̥t̥ lät̥bät̥t̥ alä** 'be submissive';

for biradical-quadriradical: **ʰh: ʷʷʰh: ʰA čəkk mənčəkk alä** 'be very stubborn';

for triradical-quadriradical: **ʷʰA: ʰʷʰA: ʰA mäläll sämläll alä** 'be well-built but not fat'; **-OT: ʰʷʰT: ʰRŁŋ bət̥t̥əss qənt̥əss adärrägä** 'snap off'; **Aʰʷ: TCʰʷ: ʰRŁŋ ləqqəmm qərt̥əmm adärrägä** 'clean up everything'. Note that the last radical only may be the same, as in **ʰAʷ: ŁC:ʷʷ: ʰA əlləmm dərgəmm alä** 'disappear suddenly, vanish'.

The most frequent combination is the triradical-triradical one: **ʷʰŌ: ʰŌŌ: ʰA mälläss qälläss alä** 'turn around, look back again and again'; **ŌŌA: ʷŌŌA: ʰA sät̥äll mät̥äll alä** 'seep away (water into the soil)'; **ʰCC: ʷCC: ʰA ərərr mərərr alä** 'be utterly grief-stricken'; **ʰCT: ʷCT: ʰRŁŋ qʷərrət̥t̥ fərrət̥t̥ adärrägä** 'cut a wound and let it burst'; **ʷŋŋ: ʰŋŋ: ʰA fəzəzz qəzəzz alä** 'be stunned, stupefied'.

97.16.8. There are also combinations in which the last consonant is not the same: **ʰŌC: ʰC: ʰA šərr ɡʷədd alä** 'bustle about, run here and there'; **hʷʰ: hʷʰ: ʰA kəffət̥t̥ kəddənn alä** 'blink' (intr.); **Ł-Ōŋ: hCC: ʰA dəbbənn kərərr alä** 'drop dead'; **Aʰʷ: ʰʰŌ: ʰRŁŋ ləqqəmm nəqqəss adärrägä** 'clean up cereals completely'; **-ŌAʷ: ŁC:ʷʷ: ʰRŁŋ bəlləčč dərgəmm adärrägä** 'turn on and off the light'.

The composition of the two components may have either a attenuated form or an intensive form. Examples for an attenuated form: **ʷŌŌ: ʰŌŌ: ʰA wət̥a ɡəba alä** 'move to and fro' (lit. 'move out and in'); **Ł-Ō: ʰŌ: ʰA dəfa qəna alä** 'move about, hassle about to make a living'; **ŌŌ: ʰŌŌ: ʰA həla tət̥a alä** 'eat casually'; **ʷŌʷ: ʰŌʷ: ʰA wäləmm zäləmm alä** 'loaf, idle about'; **ʷŌŌ: ʰŌŌ: ʰA mälläss qälläss alä** 'move about, move to and fro'.

Examples for an intensive form: **-Ōʰ: ʰAʰ: ʰA bəqq tələqq alä** 'move in and out'; **-ŌT: ʰʰT: ʰA bət̥t̥əss qənt̥əss alä** 'break abruptly'; **hʷʰ: hʷʰ: ʰA kaf-fət̥t̥ kəddənn alä** 'open and close quickly'; **ʰ-ŌŌ: ʰCT: ʰA əbbəss tərəgg alä** 'leave abruptly'; **Aʰʷ: ʰʰŌ: ʰRŁŋ ləqqəmm nəqqəss adärrägä** 'clean up completely'.

POSITIONAL RELATIONS

98. Prepositions

98.1. The term 'positional relations' indicates elements that are used in Amharic as prepositions, postpositions, or both. The positional relations are rendered in English by prepositions.

The prepositions are: **ለ** *lä*, **በ** *bä*, **ከ** *kä*, **እ** *ə*, **ወደ** *wädä*, **እስከ** *əskä*, **ስለ** *sälä*, **እንደ** *ändä*, **አለ** *alä*, **በስተ** *bästä*. For the prepositions combined with the postpositions, see 109ff.

The prepositions are attached to nouns, pronouns, and adjectives. A preposition consisting of one letter is never written as a separate word: thus, **በቤት** *bäbet*. Prepositions consisting of more than one letter may be written as separate words: thus, **ወደ**: **ቤት** *wädä bet*. For the sake of convenience the prepositions are written in this section as separate words.

The prepositional concept may be expressed by more than one preposition: e.g., **ቤተክርስቲያኑ**: **ከወደ**: **ሴቶቹ**: **መቋሚያ**: **በኩል**: **መፈራረስ**: **ጅምሩል** *betäkrastiyānu kāwädä (kā-wädä) setočču mäq'ämiya bäkkul mäfararäs gämmər'* all 'the church has starting falling apart on the side where the women stand'.

Since all the prepositions (except **እ ə**) end in *ä*, the rules for the meeting of two vowels (18) apply: thus, **ለኔ** *läne* for ***ለእኔ** **läəne*; **ላንተ** *lantä* for ***ለእንተ** **lääntä*.

98.2. The preposition is placed before the noun: **እንደ**: **ሥራው**: **ክፈለው** *ändä sərāw kafälāw* 'pay him according to his work'.

In a qualifier-qualified complex the preposition precedes the qualifier: thus, before an adjective, as in **በትልቁ**: **ቤት**: **ብዙ**: **ወምበር**: **አለ** *bä-tallaqu bet bəzu wämbär allä* 'there are many chairs in the big house'.

Before the complex of possession the marker **የ** is omitted: e.g., **በገበሬው**: **እርሻ**: **ልዩ**: **ልዩ**: **ተክል**: **ይበትላል** *bägäbärew* (for *bä-yä-gäbärew*) *ərša löyyu löyyu täkl yəbäqlall* 'different kinds of plants grow in the farmer's field'.

Before the relative qualifier (with omission of **የ**): **የምኖረው**: **በዕድሜ**: **ከገፉ**: **ባልና**: **ሚስት**: **ጋር**: **ነው** *yämmānorāw bädme kägäffu* (for *kä-yägäffu*) *balənna mist gār näw* 'I am living with an elderly couple' (lit. 'with a couple that [is] advanced in

age'); ተራራማ፡ ወደ፡ ሆኑ፡ ከተማዎች፡ መድረስ፡ አስቸጋሪ፡ ነው *tārarama wädä honu* (for *wädä yāhonu*) *kätāmawoçč mädräs asčäggari näw* 'the access to mountainous towns (lit. 'towns that are mountainous') is difficult'; አዲስ፡ አበባ፡ ወደሚባል፡ ከተማ፡ መጣ *addis abäba wädämmibbal* (for *wädä yämmibbal*) *kätäma mäṭṭa* 'he came to a city called (lit. 'that is called') Addis Ababa'.

Note that in appearance the above-mentioned prepositions are placed before the verbs and may thus be interpreted as being conjunctions, but in fact they belong to the nouns that follow the verbs.

98.3. In a composite verb, the preposition is attached to **ለለ** *alä*. Examples: ጸጥ፡ ባለ፡ አካባቢ፡ እኖራለሁ *šäṭṭ balä* (for *bä-alä*) *akkababi ənoralläw* 'I live in a quiet neighborhood'; ቀረብ፡ ወዳለው፡ የወንዝ፡ ዳርቻ፡ ሄደ *qäräbb wüdaläw* (for *wädä-aläw*) *yäwänz daräčča hedä* 'he went toward the nearer bank of the river'.

In a composition of an adjective+ሆነ *honä*, the preposition is attached to ሆነ፡ e.g., በጣም፡ ሩቅ፡ ወደ፡ ሆነው፡ ጠቅላይ፡ ግዛት፡ ተጋዝ *bäṭam ruq wädä honäw šäqlay gəzat tägəzä* 'he was banished to the remotest province'.

In verb forms combined with an auxiliary verb, the preposition is placed before the auxiliary verb. Examples: መኪናውን፡ ሲጠብቅ፡ ለቄየው፡ ልጅ፡ ሰሙኒ፡ ሰጠው *mäkinawən siṭäbbəq läq"äyyäw läğ səmuni säṭṭäw* 'he gave a quarter to the boy who had been watching the car'; ሀብታሙ፡ ሰው፡ ይሳለመው፡ ስለነበረው፡ ቤተ፡ ክርስቲያን፡ መጽሐፍ፡ ጻፈ *habtamu säw yəssallämäw salänäbbäräw betä krəstiyän mäšhaf šafä* 'the rich man wrote a book about the church he used to attend'.

For more examples, see the imperfect or the gerund combined with auxiliaries.

98.4. The prepositions በ *bä*, ለ *ə*, and ወደ *wädä* in situations dealing with place or time¹ may be omitted. Examples: ልጆቹ፡ ተማሪ፡ ቤት፡ ናቸው *läğöčču tämari bet naččäw* 'the children are at school'; አዲስ፡ አበባ፡ ይኖራል *addis abäba yənorall* 'he lives in Addis Ababa'; አዲስ፡ አበባ፡ መጣ *addis abäba mäṭṭa* 'he came to Addis Ababa'; ባቡሩ፡ ድሬ፡ ደዋ፡ (or እድሬ፡ ደዋ)፡ ደረሰ *baburu dəre dāwa* (or *ədere dāwa*) *därräsä* 'the train arrived at Dire Dawa'; ሰዎቹ፡ (ወደ)፡ ዓለም፡ ገና፡ ወረዱ *säwočču (wädä) aläm gāna wärrädu* 'the people went down to Aläm Gäna'; በሰዓተ፡ ተማሪ፡ ቤት፡ ልደርስ፡ ብዬ፡ መኪናውን፡ ተዋስኩ *bäsäatu tämari bet ladärs bəyye mäkinawən täwasku* 'I borrowed his car in order to arrive (lit. 'I saying "let me arrive") at school on time'; የሆነው፡ ሌሊት፡ ነው *yāhonäw lelit näw* 'it hap-

¹For the days of the week, see 100.3.

pened at night', lit. 'that-it-happened night it-is'; ቀን: ይተኛል *qān yətāññall* 'he sleeps in the day'.

Sometimes Amharic uses a positional relation that is absent in English: e.g., ወደ: ቤቱ: ገባ *wādä betu gäbba* (also ቤቱ: ገባ *betu gäbbä*) 'he entered his house' (lit. 'toward his-house he-entered').

98.5. If various elements stand in apposition to each other, the preposition is normally repeated for each of the elements, as it seems to be the case if the noun is determined by the article, by suffix pronouns, by a demonstrative pronoun, or by its being a proper noun. Examples: አባቴ: አጠገባችን: ከሚኖረው ÷ ከሽማግሌው: ጋር: ወደ: ገበያ: ሄደ *abbate atägäbaččən kāmminoräw, käšəmagallew gar wādä gäböya hedä* 'my father went to the market with the old man who lives near us', lit. 'with the one who lives near us, with the old man' (but with an indetermined noun: አባቴ: አጠገባችን: ከሚኖር: ሽማግሌ: ጋር: ወደ: ገበያ: ሄደ *abbate atägäbaččən kāmminor šəmagalle gar wādä gäböya hedä* 'my father went to the market with an old man who lives near us'); ከዚህ ÷ ከረጁም: ጉዞ: (or ከዚህ: ረጁም: ጉዞ): ወዲህ: በፍጹም: ደክሜያለሁ- *käzzih käräggim guzo* (or, *käzzih räggim guzo*) *wädih bäfəššum däkəmmeyalläw* 'I am totally exhausted after this long trip'; ከምትበላው ÷ ከዳቦህ: (or ከምትበላው: ዳቦህ): ስጠኝ *kämməttəbälaw, kädabboh* (or *kämməttəbälaw dabboh*) *sətäññä* 'give me some of what you are eating, namely, of your bread', or 'give me some of the bread (lit. 'your bread') that you are eating'; ለወዳጄ ÷ ለዋና: ጸሓፊው ÷ ለአቶ: በለጠ: ጽፏለሁ- *läwädağe, läwanna šəhafiw, läato bälläta šəffeyalläw* 'I have written to my friend, the chief clerk, Ato Bäällätä' (lit. 'to-my-friend, to-the chief-clerk, to-Ato Bäällätä'); but also በዛች ÷ ባነስተኛ: (or በዛች: አነስተኛ): ደዋዙ: ሊኖር: አይችልም *bäzzaččə banästāñña* (or *bäzzaččə anästāñña*) *dämozu linor ayčələmm* 'he cannot live on that measly salary of his'.

98.6. If two nouns are connected with -ና 'and', the preposition may be repeated without pause between the nouns. Examples: ከጎመኑና: ከዳባው: አምጣልኝ *kägomänunna kädubbaw amšalläññä* 'bring me some of the cabbage and (some) of the pumpkin'; በቅንነትና: በታማኝነት: ያገለግላል *bäqənnänätanna bätammaññännät*

¹With ገባ *gäbba* 'enter' one also uses the noun by itself or the noun followed by ውስጥ or the noun with the article followed by -ን: e.g. ጠላት: ከተማ: (or ከተማ: ውስጥ or ከተማውን): ገባ *(älä) kätäma* (or *kätämä wəst*, or *kätämäwən*) *gäbba* 'the enemy entered the city'. Note 'he entered into the house' ወደ: ቤት: ገባ *wādä bet gäbba*.

yagäläggälall 'he serves with constancy and devotion'; በወንዶችና፡ በሴቶች፡ መካከል፡ እኩልነት፡ ለመፍጠር፡ አስቸጋሪ፡ ነው *bäwändoččänna bäsetočč mäkkäl äk-kulännät lämäftär asčäggarä näw* 'equality between men and women is hard to bring about'; በኔና፡ በገተ፡ መካከል፡ ይቅርና፡ (or ይቅር፡ እንጂ)፡ ጥፋቱ፡ የራሱ፡ ነው *bänenna bantä mähal yaqaränna (or yaqar ənxi) tǫfatu yärasu näw* 'between you and me (lit. 'let it remain between me and you'), it is his own fault'.

The situation is the same with nouns in pairs connected with -ና, as in ለናትና፡ ላባቱ፡ በርኅስ፡ አመጣ *lännatänna labbatu bärnos amäitta* 'he brought a cloak to his mother and father'.

98.7. The preposition is repeated in a sentence in which a n expression of time is involved. Examples: አገር፡ ቤት፡ በሄደች፡ በሦስተኛው፡ ወር፡ አገባች *agär bet bähe-däčč bäsostännaw wär agäbbačč* 'she married three months after she went to the country', lit. '(to)-the country in-(that)-she-went in-the-third month she-married'; መጽሐፉ፡ በታተመበት፡ ባራተኛው፡ ዓመት፡ ደራሲው፡ ተሸለመ *mäshafu bätatämäbbät baratännaw amät dārasiw täšällämä* 'the author got an award four years after the book was printed', lit. 'the-book in-(that)-it was-printed-in-it in-the-fourth year the-author was-awarded'.

98.8. The prepositions በ and ለ are also resumed in the verb with prepositional suffix pronouns. Examples: በመኪናው፡ ዕቃዬን፡ አመጣሁበት *bämäkinaw aqayen amäittahubbät* 'I used the car to bring (lit. 'I brought by it') my things'; ገበያ፡ በሄድኩበት፡ ጊዜ፡ ይዘንብ፡ ነበር *gäbäya bähedkubbät gize yəzänb näbbär* 'when I went to the market it was raining' (lit. 'to-the-market in-I-went-to-it time it-was raining'); እናትዮዋ፡ ለልጆችዋ፡ ሸንጎራ፡ አገዳ፡ ገዛችላቸው *annatəyyowa läläğoččəwa šänkora agä-da gäzzaččəllaččəw* 'the mother bought sugarcane for her children' (lit. 'the-mother for-her-children sugar-cane she-bought-for-them'); ላገረ፡ ገዢው፡ የጋለ፡ አቀባበል፡ አደረጉለት *lagärä gäziw yägalä aqqäbabäl adärrägüllät* 'they extended a warm welcome to the governor' (lit. 'to-the-governor a-warm welcome they-made-for-him'). For more examples, see 66.1.10.

For the repetition of the nouns in combination with the prepositions, see the various prepositions below.

¹ Note that if ለናትና፡ ላባት *annatänna abbat* is treated as a compound noun, the preposition is not repeated: thus, ለናትና፡ ላባቱ፡ በርኅስ፡ አመጣ *lännatänna abbatu bär nos amäitta* 'he brought a cloak to his parents'.

99. ለ *lä*

99.1. ለ 'to, for'. Examples: ወሬውን፡ ለወንድሙ፡ ነገረው *wärewän läwändäm-mu näggäräw* 'he told the news to his brother'; ይህ፡ ለኔ፡ እንግዳ፡ ነገር፡ ነው *yäh läne ängada nägär näw* 'this is strange to me'; ለስምንት፡ ዓሥር፡ ጉዳይ፡ ነው *läsəmmant assər gudday näw* 'it is ten to two' (lit. 'eight'); ይህ፡ ለሱ፡ ነው *yäh lässu näw* 'this is for him'; ለጥቂት፡ ጊዜ፡ (also ጥቂት፡ ጊዜ)፡ እዚህ፡ እቂያለሁ *lätäqit gize* (also *täqit gize*) *əzzih əq'äyyallä'w* 'I will stay here for a little while'; ፋብሪካው፡ ለብዙ፡ ዓመታት፡ ሥራ፡ ፈታ *fabrikaw läbazu amätat sərə fätta* 'the factory lay idle for many years'; ከብት፡ ለግገዶ፡ ጥሩ፡ ነው *kubät lämagädo tərü näw* 'dried cow dung is a good fuel' (lit. 'it is good for fuel'); ለምሳ፡ ዓሣ፡ በላሁ *lämäsa asa bälla'w* 'I ate fish for lunch' (more idiomatically ምሳየን፡ ዓሣ፡ በላሁ *mäsəyän asa bälla'w*, lit. 'as for my lunch I ate fish').

With the verbal noun+suffix pronouns ለ means 'for, of, as to, about, concerning'. Examples: ለመግደሉ፡ ግስረጃ፡ የላችሁም *lämägädlu masräggä yälläččəhum* 'you have no proof of his killing (someone)'; መጽሐፌን፡ ለመውሰድ፡ ምንም፡ ጥርጥር፡ የለም *mäshafen lämäwsädu mänəmm tərətər yälləmm* 'there is no doubt whatsoever as to his having taken my book(s)'. For more examples, see 62.3.5.

The preposition ለ *lä* may be combined with ምን *mən* 'what?' as in ለምን *lämən* 'why, for what?'

99.2. The preposition ለ *lä* with conjugated ሲል *sil*, ብሎ *bəlo*, or በግለት *bämalät* means 'for, for the sake of, on account of, out of'. Examples: ወታደሩ፡ ላገር፡ ሲል፡ ይሞታል *wättaddäru lagäru sil yəmotall* 'the soldier will die for the sake of his country'; ላንተ፡ በግለት፡ (or ብዩ)፡ ነው፡ እዚህ፡ የመጣሁት *lantä bämalät* (or *bäyye*) *näw əzzih yämättahut* 'I came here for your sake'; ለኔ፡ ብለህ፡ አትቸገር *läne bäläh attäččäggar* 'don't go to any trouble on my account'; ለተንኩል፡ ብሎ፡ አደረገው *lätänk'äl bəlo adärrägäw* 'he did it out of spite'; ለአክብርት፡ ስለ፡ መሄድ፡ አለብኝ *läakbərət səl mähed alläbbəññ* 'I have to go out of courtesy'.

99.3. The preposition ለ+verbal noun (with or without ሲል *sil*, ብሎ *bəlo*, ሲባል *sibbal*) is rendered by the infinitive to express purpose ('in order to'), intention ('with the intention of, intending to'), or imminence ('be about to'). Examples: ይቅርታ፡ ለመ

¹ In the speech of Gojjam ለ is replaced by የ. Example: ጠላውን፡ የሰውዩው፡ ነው፡ የገዛሁት *ällawən yäsəwəyyew näw yägəzzahut* 'it is for the man that I bought the beer' (Shoa: ለሰውዩው). The usage of የ in the meaning of ለ also occurs in Shoa in the expression የጌታ፡ አደረሃ *geta addärä* 'he took service, he was someone's servant'.

ለመን: (ብሉ)፡ ተንበረከከ *yaqarta lämälämmän (balo) tänbäräkkäkä* 'he dropped to his knees to beg forgiveness'; የመጣሁት፡ መጽሐፉን፡ ለሱ፡ ለመስጠት፡ (ብዩ)፡ ነው *yämäṯṯahut mäṣhafun lässu lämäsät (bəyye) näw* 'I came in order to give him the book'; ሥራውን፡ ተሉ፡ ለመጨረስ፡ ሲል፡ ነው፡ የተጣደፈ *sərawən tolo lämāčärräs sil näw yätäṯaddäfä* 'he was in haste in order to finish his work quickly'; ጉዳዩን፡ ለማሰናከል፡ ሲል፡ (or ብሉ)፡ እንደዚህ፡ አለ *guddayen lämässänakäl sil (or bəlo) əndäzzih alä* 'he spoke thus in order to foil my project'; ነገሩን፡ ለማረጋገጥ፡ ሲል፡ ምስክሩ፡ ጠፋ *nägärun lämarrägagät səl məsəkkəru ṯäffa* 'when I was about to confirm the matter, the witness disappeared'.

For more examples, see 62.3.2.

99.4. **ለ+noun+ያህል** 'just for the sake of, just enough for' (or 'to'). Examples: **ለቅምሻ፡ ያህል፡ ትንሽ፡ ጠላ፡ ሰጠኝ** *läqəmsa yahäl tannaš ṯälla səṯäññä* 'give me just enough beer to taste'; **ነገሩን፡ ግልጽ፡ ለማድረግ፡ ያህል፡ እንዲህ፡ እንበል** *nägärun gəṣ lämadräg yahäl əndih ənnəbäl* 'for the sake of clarity let us say this'. For more examples, see 158.40.

99.5. It connects two identical nouns to express 'along, in the middle of', or other meanings: e.g., **መሬት፡ ለመሬት** *märet lämäret* 'along the ground'; **መካል፡ ለመካል** *māhal lämāhal* 'right in the middle'; **ጫፍ፡ ለጫፍ** *čaf läčaf* 'end to end'; **ቁም፡ ለቁም** *qum läqum* 'lengthwise'; **ጉን፡ ለጉን** *g'änn läg'änn* 'side by side'; **እጅ፡ ለእጅ** *əğğ läəğğ* 'hand in hand, arm in arm' (also **እጅ፡ ለእጅ፡ ተያያዙ** *əğğ läəğğ täyayazu* 'they held each other's hands'); **ከንድ፡ ለከንድ፡ ተያያዙ** *kənd läkənd täyayazu* 'they linked arms'; **ውስጥ፡ ለውስጥ** *wəst läwəst* 'secretly' (also **ውስጥ፡ ለውስጥ፡ ዋኘ** *wəst läwəst waññä* 'he swam submerged'); **ቤት፡ ለቤት** *bət läbət* 'from house to house, within the house, around the house'; **ጫካ፡ ለጫካ፡ ሄደ** *čakka läčakka hedä* 'he went through the forest'; **መንገድ፡ ለመንገድ** *mängäd lämängäd* 'from one place to another'; **ሰው፡ ለሰው፡ ተፋጅ** *səw läsəw täfağğä* 'people killed each other'; **ቅርብ፡ ለቅርብ** *qərb läqərb* 'near to each other'.

For the use of **ለ lä** with the prepositional suffixes, see 66.1. — For **ለ** *la* as a conjunction, see 114.

100. በ *bä*

100.1. **በ** *bä* 'with (by means of), by, through, in, into, at, on, out of, from, against, because, on account of, owing to, of, for (with prices)'.

Examples: **በሽጉጥ፡ ገደለው** *bäšəgguṯ gäddäläw* 'he killed him with a gun'; **በበቅሉ፡ እሂዳለሁ** *bäbäqlo əhedalläw* 'I (will) go by mule'; **በሌላ፡ መንገድ፡ መጣን**

bälela mängäd mäñan 'we came by another road'; ባስተማሪው: ተጻፈ *bastamariw tä-safä* 'it was written by the teacher'; በሌሊት: መጓዝ: እንወዳለን *bälelit mägga* 'az ən-nəwäddallän 'we like to travel by night'; ባስተርጓሚ: ደስብካል *bastärg* 'ami yə-säbkall 'he preaches through an interpreter'; በመስኮቱ: ቀን *bämäskotu gäbba* 'he came in through (or 'by') the window'; ሥራውን: በሁለት: ቀን: እንጨርሳለን *sərawən bähulätt qän ənnəḥārrasəwallän* 'we will finish (lit. 'we will finish it') the job in two days'; መጽሐፍ: በሁለት: ክፍል: ተከፍሏል *məḥafu bähulätt kəfl təkäñ* 'all 'the book is divided into two parts'; በሀገር: ቤት: ተቀመጠ *bähagär bet tääqämmätä* 'he settled in the country'; በሦስት: ሰዓት: ደመግሉ *bäsost säat yəmətallu* 'they will come at nine (lit. 'three') o'clock'; ወተቱን: በብርጭቆ: አስቀምጥ *wätäitun bəbərčəqqo asqämməṭ* 'put the milk in a glass!'; በመስኮቱ: ዘለለ *bämäskotu zällälä* 'he jumped out the window'; ወንድሜ: በጉንፋን: ደሙቃያል *wändəmmə bəgunfan yəssəqayyall* 'my brother suffers from a cold'; ለጉሊስ: ነግር: ሽጉጡን: አሰወሰደበት *läpolis nägro ጿəgguṭun aswässädəbbät* 'he told the police and had his pistol taken away from him'; በሱ: እፈርዳለሁ *bässu fərdallä* 'h 'I will judge against him' (also 'I blame him'); ከሥራው: የተወገደችው: በቸልተኛነቷ: ነበር *kəsəraw yätəwəggädäččəw bəčälətəññannät* 'a nəbbär 'she was dismissed from the job on account of (or 'owing to') her negligence'; በቀማኛነት: ተከሶ: ነበር *bəqəmmaññannät təkässə nəbbär* 'he was accused of robbery'; ባራት: ብር: ገዛሁት *baratt bərr gəzzahut* 'I bought it for four dollars'. Note በማርያም *bəmaryam* 'in the name of Mary' (or any saint; expression used by mendicants or by anyone beseeching someone to do something, as in በማርያም: ትንሽ: ደብሉ *bəmaryam tənəṣ yəblu* 'in the name of Mary, eat a little more!'); በሕግ: አምላክ *bəhəgg amlak* 'in the name of the law' (lit. 'in the name of the Lord of the law').

With a relative perfect or imperfect without a relative marker followed by a noun: ባለፈው: ሳምንት: አላረፍክም *balläfəw* (instead of *bä-yalläfəw*) *sammənt alarräfkəmm* 'you didn't rest last week' (lit. 'in-[that]-passed the-week'); በሚመጣው: ሳምንት: ደመግሉ *bəmmimätaw* (instead of *bä-yəmmimätaw*) *sammənt yəmətallu* 'they will come next week' (lit. 'in-[that]-will-come week').

100.2. በ+verbal noun+suffixes expresses cause. Examples: ሌባው: ብዙ: ከብት: በመስረቱ: ዳኛው: ፈረደበት *lehaw bəzu kəbt bəməsrəqu daññaw fərrädəbbäi* 'because of the thief's stealing many cattle, the judge convicted him', or freely, 'the judge convicted the thief because he stole many cattle'; ብዙ: በመርጤ: እግራን: አመመኝ *bəzu bəməroṭe əgren amməməññ* 'my feet hurt because I ran so much' (lit. 'because of my running'); ነርሷ: በጣም: በመድከሟ: ነቅታ: መቄየት: አልቻለችም

närs“a *bätam bämädäkäm*“a *näqta mäq*“äyyät *alčaläččämm* ‘the nurse couldn’t stay awake (lit. ‘she being awake’) because she was very tired’ (or ‘too tired’).

For more examples, see 62.2.1.

100.3. With nouns indicating a place or a place-name *fi* may be omitted: e.g., **ቤት**: **ነው** *bet näw* ‘he is at home’; **አዲስ**: **አበባ**: **ዶኖራል** *addis abäba yänorall* ‘he lives in Addis Ababa’.

For more examples of an omitted preposition, see 98.4.

With names of days of the week, an expected *on* ‘on’ is never used: e.g., **ማክሰኞ**: **ዶመጣል** *maksänño yämätall* ‘he will come on Tuesday’.

Note that ‘I shall arrive by Tuesday’ is expressed by **እስከማክሰኞ**: (or **ማክሰኞ**: **ድረስ**, or **እስከ**: **ማክሰኞ**: **ድረስ**): **እገባሁ** *əskämaksänño* (or *maksänño dəräs*, or *əskä maksänño dəräs*) *əgəhallä*“h.

100.4. The preposition *fi* connects identical lexemes with the meanings ‘all over, completely, extensively’, and so on: thus, **ደም**: **በደም**: **ሆነ** *däm bädäm honä* ‘he was covered all over with blood’; **ተራ**: **በተራ** *tära bätära* ‘turn by turn’; **ነጭ**: **በነጭ**: **ለብሶ**: **ነበር** *näč(č) bänäčč läbso näbbär* ‘he was dressed all in white’; **እንባ**: **በእንባ**: **ሆነ** *ənba bäänba honä* ‘he dissolved in tears’; **አጅ**: **በጅ**: **ከፈለ** *əgğ bəgğ käffälä* ‘he paid cash’; **ሙሉ**: **በሙሉ** *mulu bämulu* ‘entirely, wholly’; **ቀይ**: **በቀይ** *qäy(y) bə-qäyy* ‘all in red’; **ትንሽ**: **በትንሽ** *tənnəs bätənnəs* ‘bit by bit, gradually’; **ቃል**: **በቃል** *qal bəqal* ‘literally’; **ቀን**: **በቀን** *qän bəqän* ‘in broad daylight’. See also **ከ**.

100.5. The preposition may also be used with both lexemes, the 2d lexeme having the article: thus, **በውል**: **በውሉ** *bəwəl bəwəlu* ‘properly, in the proper way’; **በዕለት**: **በዕለቱ** *bəälät bəälätu* ‘daily’; **በናት**: **በናቱ**: **ሰደበኝ** *banat banatu säddäbänñ* ‘he heaped insult after insult on me’ (lit. ‘on-top on-top-of-it he insulted me’); **በላይ**: **በላዩ** *bäläy bäläyu* ‘one after another’. This structure is also used to express ‘by twos, by threes’, and so on: e.g., **ሁለት**: **በሁለት**: **ወደ ክፍል**: **ገቡ** *hulätt bəhulätt wädä kafl gəbbu* ‘they came into the class by twos’ (note the absence of the article in the second word).

100.6. The repetition of *fi* occurs in **በበነጋው** *bäbänägaw* ‘the following day’; **በበኩል** - *bäbäkkul* - (from *bä-bä-əkkul*) with suffix pronouns ‘on the part of, (I) for one, as far as’: e.g., **በበኩሌ**: **የሱ**: **እንግሊዝኛ**: **አይገባኝም** *bäbäkkule yässu əngli-zəñña ayəgəbänñämm* ‘on my part, I cannot understand his English’.

The preposition *fi* combined with verb forms, pronouns, nouns, and adjectives is used in the formation of adverbs; see 158.24.

For **ከ**+verbal noun, see 62.2.1. For **ከ** *bä* with prepositional suffixes, see 66. —For **ከ** *bä* as a conjunction, see 116.

101. **ከ** *kä*, **ከ** *kännä*

101.1. **ከ** *kä* ‘from (origin, place, descent), of, out of, at, in, on, to, by, with, on account of, together, than, rather than’. There is also a variant form **ተ** *tä* with the same meanings.

Examples: **ከቤት**፡ **መጣ** *käbet mäṭṭa* ‘he came from the house’; **ከቤት**፡ **ደረሰ** *käbet dārräsä* ‘he arrived home’; **ከቤት**፡ **ወጣ** *käbetu wäṭṭa* ‘he went out of his house’; **ወሬውን**፡ **ከየት**፡ **አገኘኸው?** *wärewən käyät agännähäw?* ‘where (from where) did you get the story?’; **ከብረት**፡ **ነው**፡ **የተሠራው** *käbrät näw yätäsärraw* ‘it is made of iron’; **ከዳቦው**፡ **ትንሽ**፡ **ሰጠኝ** *kädabbow tannäs säṭänn* ‘give me a little piece of (from) the bread!’; **ከሥጋው**፡ **አቅምሰኝ** *käsəgaw aqmäsänn* ‘give me some of the meat!’ (lit. ‘of-the-meat make-me-taste’); **ከመኝታ**፡ **ቤት**፡ **ነው** *kämännäta bet näw* ‘he is in the bedroom’; **ኪኩን**፡ **ከሁለት**፡ **ቀረጠው** *kekun kähulätt qʷəṛäṭaw* ‘cut the cake in half!’ (lit. ‘two’); **ህሌ**፡ **ሲቀድ**፡ **ከከተማው**፡ **ደረሰን** *goh siqädd kākätämaw dārräsn* ‘we arrived in the city at daybreak’; **ብርድ**፡ **ልብሱን**፡ **ከመሬት**፡ **አነጠፈ** *bərd läbsun kāmāret anäṭṭäfä* ‘he spread the blanket on the floor’; **መስከረም**፡ **ከታደሰ**፡ **ሊበን** *mäskäräm kätaddäsä libän* ‘Mäskäräm (written) by Taddäsä Libän’; **ከቦርጩ**፡ **ይሁን**፡ **ካለባብሱ**፡ **አጭር**፡ **ይመስላል** *käborču yəhun kalläbabäsu aččər yəməslall* ‘on account of his paunch or on account of his way of dressing he looks short’ (freely, ‘perhaps it is his paunch or the way he is attired, (but) he looks (rather) short’); **ከዓለሙ**፡ **ተሰፋዩ**፡ **ደረዝማል** *käälämu täsfaye yäräzmall* ‘Täsfaye is taller than Älämu’ (for more examples on the elative, see 144); **ሊሰው**፡ **ከገንዘብ**፡ **ዘመድ**፡ **በተሻለ**፡ **ነበር** *läsäw kägänzäb zämäd bätäsälä näbbär* ‘friends would have been better for a person than money’.

101.2. **ከ** ‘from’ with affirmative verbs of prohibiting or preventing has a negative connotation. Examples: **መጽሐፉን**፡ **ከመታተም**፡ **አገደው** *mäšhafun kāmättatäm aggädäw* ‘he prevented the book from being printed’; **የሚውብቀው**፡ **የበጋ**፡ **አየር**፡ **ከመሥራት**፡ **አገደው** *yämmiwäbhəqäw yäbäga ayyär kāmäsrat aggädäw* ‘the sultry summer weather prevented him from working’; **ሐኪሙ**፡ **ከሥጋ**፡ **እንዲቁጠብ**፡ **አዘዘው** *hakimu käsəga ändiqqʷäṭṭab azzäzäw* ‘the doctor ordered him to abstain from meat’. These meanings may also be expressed by the conjunction **እንድ** *ändə* with the negative imperfect; thus, **መጽሐፉ**፡ **እንዳይታተም**፡ **ከለከለ** *mäšhafu ändayəttatämm*

käläkkälä 'he prohibited the book from being printed', lit. 'he prohibited (it) that the book should not be printed' (see 118.22.).

101.3. With expressions of time and quantity, and occasionally with other concepts, **h** (with a variant **†**) also means 'and'. Thus, ታታሪው: ገበሬ: በጋ: ከከረምት: ይሠራል *tatariw gäbäre bäga käkrämt yäsärall* 'the diligent farmer works summer and winter' (i.e., 'unceasingly'); አራት: ሰዓት: ካምስት: ደቂቃ *aratt säat kam-mäst däqiqa* 'five after ten' (lit. 'four hours and five minutes'); ሌት: ተቀን: ተንዝን *let täqän täg'azän* 'we traveled day and night' (lit. 'night and day', freely, 'non-stop'); ሁለት: ብር: ካምሳ: ሳንቲም *hulätt bərr kamsa santim* 'two dollars and fifty cents'; የከብት: እርባታ: ዕውቀት: ከገንዘብ: ይጠይቃል *yäkäbt ərbata əwqät kägänzäb yəṯäyyəqall* 'animal husbandry requires both knowledge and money'; ሙያን: ከጠባይ: ዐድሏታል *muyan kätäbay addäl'atall* 'He (God) has favored her with skill, together with (good) nature' (lit. 'skill-ን with-nature').

101.4. With the verbal noun, **h** *kä* followed or not by ይልቅ *yəlaq* also has the meaning 'rather than, instead of': e.g., ጌታቸውን: ከመካድ: ሞት: መረጡ *getač-čäwən kämäkad mot märräṯu* 'they preferred death rather than betray their master'; ገዜህን: ከግባክን: (ይልቅ): ላንድ: ወርም: ቢሆን: ሥራ *gizehən kämabakän (yə-ləq) land wärəmm bihon səra* 'work even if for only a month instead of wasting (or 'rather than to waste') your time'. For more examples, see 62.2.2.2; 109.47.

101.5. (ገና): ከ+verbal noun with possessive suffixes means 'no sooner...than, right after'. Examples: (ገና): በሩን: ከመክፈቱ: እሷን: አየች (gäna) *bärrun kämäkfäte əss'an ayyäh'at* 'no sooner did I open the door than I saw her'; (ገና): ከመምጣቱ: ገበታ: ላይ: ጉብ: አለ (gäna) *kämämṯatu gäbata lay gubb alä* 'no sooner did he come than he pounced on the food' (lit. 'on the table'); ቁርሱን: ከመብላቱ: ምሳ: አሰኘው *qursun kämäblatu məsa assänñäw* 'no sooner had he eaten breakfast than he wanted lunch'. See also 62.2.2.2.

101.6. The preposition **h** *kä* may also be combined with -əy -ənnä as ከነ *kännä* meaning 'along with, together with, including'. Examples: ንጉሥ: ከነሰራዊቱ *nəgus kännäsärawitu* 'the king together with his army'; ፈረስ: ከነኮርቻው: ገዛ *färäs kännäkorəččaw gəzza* 'he bought a horse along with its saddle'; አንድ: ክፍል: ከነሙሱ: እቃው: እፈልጋለሁ *and kafäl kännämulu əqaw əfalləgalläh* 'I want a furnished room' (lit. 'a room with all its furniture'). For more examples, see 40.10.3.

101.7. ከእስከ *käəskä* with a negative verb 'boundless, without bounds, limitless': e.g., የመጀመሪያ: ልጅ: ሲወለድ: ደስታው: ከእስከ: አልነበረውም *yämägäm-*

māriya laḡu siwwälläd dässəṭaw kääskä alnābbäräwəmm 'when his first son was born, his joy was without bounds'.

Note the combination ከተሰኛ: እመጣለሁ- *kätäsāñño amätallä* 'I will come around Monday'.

101.8. The preposition ከ connects identical nouns to express various meanings: ካመት: ዓመት *kamät amät* 'year in, year out'; ከቤት: ቤት *kābet bet* 'from house to house'; ከቦታ: ቦታ *kābota bota* 'from place to place'; ከዳር: ዳር *kādar dar* 'from one end to the other, completely' (as in ቤቱ: ከዳር: ዳር: ሰው: ነበረበት 'the house was filled from end to end', or 'completely'; ኑሮው: ከቀን: ቀን: ነው *nurow kāqān qān nāw* 'he lives day to day').

For ከ *kä* used in the comparison, see 143; 144.— For the conjunction ከ *kä*, see 120.

102. እ ጸ

እ 'in, on'. Examples: እከፍሉ: ነው *əkəflu nāw* 'he is in his room'; እሆሰፒታል: ሂደ *əhospital hedä* 'he went to the hospital'; ሰኛ: እተለመደው: ቦታ: ነበር *sāñño ətälämmädäw* (for *ə-yä-tälämmädäw*) *bota näbbär* 'on Monday he was in his accustomed place'.

103. ወደ wädä

103.1. ወደ *wädä* 'toward, -ward, into, to, around, about, approximately (with a numeral)'. Examples: ወደ: ተራሮቹ: ተመለከተ *wädä tāraročču tämäläkkätä* 'he looked toward the mountains'; ወደ: ምዕራብ: ሂደ *wädä mə-rab hedä* 'he went westward'; እነዚህ: መሣሪያዎች: ጥጡን: ወደ: ልብስ: ይለውጡታል *ənnəzzih məssariyawoččə tətun wädä ləbs yäləwwəṭutall* 'these machines convert (lit. 'convert it') cotton into cloth'; ወደ: ትምህርት: ቤት: ሮጠ *wädä təmhərt bet roṭä* 'he ran toward school'; ወደ: ስድስት: ሰዓት: እመጣለሁ- *wädä səddəst säät amätallä* 'I will come around twelve (lit. 'six') o'clock'; የቁጠርኳቸው: እቃዎች: ወደ: ሠላሳ: ይደርሳሉ- *yäq'ättärk'əččəw əqawoččə wädä sälasa yədärsallu* 'the things that I counted number about thirty' (lit. 'arrive at thirty'); ከቀን: ወደ: ቀን *käqān wädä qān* 'from day to day'.

103.2. The preposition ወደ may be omitted. Examples: (ወደ): ጁቡቲ: እንወርዳ ለን *(wädä) ḡibuti ənnəwärdallän* 'we will go down to Djibuti'; ሰዎቹ: (ወደ): ዓለም: ገና: ወረዱ *səwočču (wädä) aləm gāna wärrädu* 'the people went down to Aləm Gäna'.

103.3. The preposition ወደ *wädä* is combined with various elements to form adverbs: ወዲህ *wädih* 'here, toward here', ወዲያ *wädiya* 'there', ወዲያኛ: ወዲህ *wä-diyanna wädih* 'back and forth' (as in ወዲያ: ወዲህ: አለ *wädiya wädih alä* 'he walked about, he walked back and forth', figuratively 'he struggled to make a living'); ኑሮዋ: ወዲያ: ወዲህ: ነው *nurowa wädiya wädih näw* 'her life is a difficult one'; ነገኗ: ሁሉ: ወዲያኛ: ወዲህ: ነው *nägar^wa hullu wädiyanna wädih näw* 'her manners are rather uncoordinated'); ወደዚህ *wädäzzih* 'here', ወደዚያ *wädäzziya* 'there, toward there, beyond'.

It is also combined directly with other prepositions (of nominal origin) to express adverbs: ወደ: ኋላ *wädä h^wala* 'backward, later', ወደ: ላይ *wädä lay* 'upward', ወደ: ውጭ *wädä wəçç* 'toward out, outside', ወደ: ጉን *wädä g^wänn* 'sideways, aside', ከወደ: ታች *käwädä taçç* 'from below'.

Note ወዲያኛ(ው) *wädiyañña(w)* 'the one over there'. See also 62.2.6; 93.8.

104. እስከ *askä*, እስከን *askännä*

104.1. እስከ *askä* 'until, till, up to, as far as, that far, to, by, by the time, within, including'. There is also a regional form እስተ *əstä* with the same meanings.

Examples: እስካሁን: ምን: ትሠራ: ነበር? *askahun män təsära näbbär?* 'what have you been doing up to now?' or, 'all this time'; ዛሬ: ደመናው: ስለጠራ: እስከ: ተራራው: በደንብ: ይታያል *zare dämmänaw səlättarra askä täraraw bädänb yattayyall* 'because the clouds have cleared today, one can easily see as far as the mountain'; ሥራውን: እስከ: ነገ: ልትጨርስ: ትችላለህ? *sərawən askä nägä ləttä-çärrəs təçəlalläh?* 'can you finish the work by tomorrow?'; ንጉሡ: እስከ: ሦስት: ቀን: ይመለሳሉ *nəgusu askä sost qän yəmmälläsallu* 'the king will return in about three days'.

For other examples, see 158.20.

104.2. Other meanings according to the context: እስካሁን: ይሠራል *askahun yə-särall* 'he is still working'; እስከዚህ: አትፍራ *askäzzih attəftra* 'don't be so (lit. 'up to this') frightened'; ወንድሜ: ባይሆን: ኖሮ: እስከዚህ: ምን: እስጫነቶች: ነበር? *wändämme bayhon noro əme askäzzih män asçännäqäññ näbbär?* 'if he were not my brother, what would have made me worry so much?'; የሁለተኛ: ደረጃ: ትምህርት: እስከዚህ: ይከብዳል: ብሎ: አላሰበም: ነበር *yähulättäñña dəräğa təmhərt askäzzih yəkəbdall bəlo alassäbämm näbbär* 'he had no idea that [a] high school [education] would be so difficult'; ሐሳቡ: እስከዚህ: መጥሮ: አይደለም *hassabu əs-käzzih mätfə aydällämm* 'his idea isn't so bad'; እስከመቸውም: አይደን *əskämäçä-*

wəmm aydān 'he will never get well' (lit. 'until whenever?'); ከዓመት፡ እስከ፡ ዓመት *kāamāt askā amāt* 'year in, year out'; ቀለቡ፡ እስከ፡ ጥቂት፡ ጊዜ፡ ያቆየናል *qällābu askā təqit gize yaqoyyānall* 'the food will keep us (lit. 'will make us last') for a little while yet'.

104.3. With a verbal noun እስከ *askā* may have the meaning 'to the point of'. Examples: ሥራቸውን፡ ሰላጩረሱ፡ እስተግሪው፡ ተግርቸን፡ እስከመግረፍ፡ ደረሰ *səraččāwən salalčārrāsu astāmariw tāmaroččun askāmāgrāf dārrāsā* 'since the students did not finish their work, the teacher got to the point of whipping them'; ስለ፡ ተናደደ፡ እቃውን፡ ሁሉ፡ እስከመስበር፡ ደረሰ *səlā tānaddādā əqawən hullu askāmāsbār dārrāsā* 'because he became angry, he reached the point of breaking everything'.

104.4. The preposition እስከ *askā* may be combined with እነ *ənnā* (see 40.10) as እስከነ *askännā* 'including, with'. Examples: ቦታውን፡ እስከነዛፎቹ፡ (or እስከነዛፎቹ)፡ በሺህ፡ ብር፡ ገዛው *botawən askännāzəfočču* (or *askāzəfočču*) *bāših bərr gāzzaw* 'he bought the land (lit. 'place'), including the trees, for a thousand dollars'; እስከነ፡ (or ከነ)፡ ልጆቹ፡ መጣ *askännā* (or *kännā*) *ləğočču mätta* 'he came with the children'.

እስከነጭራሹ *askännāččərrašu* (or እስከጭራሹ *askäččərrašu*) with a negative verb means 'not at all': e.g., እስከነጭራሹ (or እስከጭራሹ)፡ አልዘነበም *askännāččərrašu* (or *askäččərrašu*) *alzännābām* 'it didn't rain at all'. With an affirmative verb እስከጭራሹ *askäččərrašu* means 'on the contrary': e.g., የቀረ፡ ደግሜን፡ ይከፍሉኛል፡ ስለ፡ እስከጭራሹ፡ ከሥራ፡ ተባረሃል፡ አሉኝ *yäqārrä dämozen yəkäflūññall səl askäččərrašu kəsəra tābarrāhall aluññ* 'when I expected them to pay me my remaining salary, on the contrary they told me I was fired' (lit. 'they told me "you are fired"').

104.5. Adverbs formed with እስከ *askā*: እስከዚህ *askäzzih* 'so far, that far, that much, so much'; እስካሁን *askahun* 'so far, by now, ever since, still'; እስከዚያ *askäzziya* 'in the meantime, meanwhile'; እስከዚያው *askäzziyaw dəräs* 'until then'.

For the conjunction እስከ *askā*, see 119.— For ከእስከ, see 101.7.

105. ስለ *sälä*

105.1. ስለ *sälä* 'because of, on account of, for the sake of, on behalf of, concerning, with regard to, regarding, about (concerning), instead of, in place of'.

Examples: ስለኔ፡ ምንም፡ አትቸገር *säläne mənəmm attəččäggar* 'don't go to any trouble because of me' (or, 'on my account'); መኮንን፡ ወታደሩን፡ ስለ፡ ጅብ ጁው፡ ሸለመው *mäkk'ännənu wättaddärun sälä gäbduw šällämaw* 'the officer dec-

orated the soldier for (on account of) his bravery'; አባቶቻችን: የሞተት: ስለ: ነጻነታችን: ነው *abbatoččacčən yämotut sälä näšannätaččən näw* 'our fathers died for the sake of our freedom'; ወደ: ፍርድ: ቤት: ስለኔ: ሂደ *wädä fərd bet säläne hedä* 'he went to court on my behalf'; ስለ: አሜሪካ: ሲነግረኝ: ነበር *sälä amerika sinägränñ näbbär* 'he was telling me about America'; ስለ: ዕረፍት: መኖር: (or ዕረፍት: ስለመኖር): ምንም: የተነገረ: ነገር: የለም *sälä äräft mänor* (or *äräft sälämänoru*) *mənəmm yätänäggärä nägär yällämm* 'nothing was said concerning (with regard to) vacations'; ስለኔ: አንተ: ሂድ *säläne antä hid* 'go in my place, go instead of me'; አክሱትህ: ሰገንተ: ጠየቁ *akəstəh səlantə täyyäqu* 'your aunt asked about you'.

ስለ *sälä* with the name of a saint or of God is used by mendicants when begging: ስለ: ማርያም *sälä maryam* 'for Mary's sake, in the name of Mary'.

105.2. With a relative verb, but ስለ referring to the noun: e.g., ስለጠየቅኸኝ: ሠራተኛ: ምንም: ለነግርህ: አልችልም *sälä täyyäqəhänñ* (for *sälä yä-täyyäqəhänñ*) *särratänña mənəmm lanägrəh alcäləmm* 'I can't tell you anything concerning the worker you asked me about'.

With the verbal noun: አ.ት.የ.አ.ያ: ስለ: መሆንህ: ነግሮኝ: ነበር *ityoppəya sälä māhonəh nägroññ näbbär* 'he told me that you were in Ethiopia' (lit. 'concerning your being in Ethiopia'); ለመጋባት: ስለመወሰናቸው: የሰማሁት: ነገር: የለም *lämāggabat sälämäwässānəččəw yäsəmmahut nägär yällämm* 'I have heard nothing about (or 'as to') their decision to get married'.

105.3 ስለ+verbal noun+ያህል *yahəl* 'as good as': e.g., እሷ: የምትሠራውን: ምግብ: ማሽተት: ስለ: መብላት: ያህል: ነው *əss'wä yəmmätəsärəwən məgəb məštät sälä mäblat yahəl näw* 'smelling the food she cooks is as good as eating (it)'.

105.4. ስለ *sälä* +conjugated ብሎ *bəlo*, or ስለ *sil* 'just because of, for the sake of'. Examples: ስለ ኔ: (or ለኔ): ብለህ: እንድታደርገው: አልፈልግም *säläne* (or *läne*) *bələh əndəttadärgəw əlfälləgəmm* 'I don't want you to do it just because of me'; ስለኔ: (or ለኔ): ብለህ: አድርገልኝ *säläne* (or *läne*) *bələh ədrəgəlləññ* 'do it for my sake'; ስለ: እግዚአብሔር: ብለህ: ያንን: ጫጫታ: ዝም: አሰኝልኝ *sälä əgziabəher bələh yannən čačata zəmm əssəññəlləññ* 'for heaven's sake stop that noise [for my sake]'.

105.5. ስለ *sälä* is also used with other elements to express adverbs, interrogatives, and so on: ስለዚህ *säləzziḥ* 'therefore, because of this, for this reason, that's why, hence'; ስለምን *säləmən* 'why?' (lit. 'because of what?').

105.6. ስለዚህ *sələzziḥ*, ስለዚህም *sələzziḥamm* may also render the resultative 'so' (= 'therefore'). Examples: ነጂው፡ አልራብውም፡ ነበር፥ ስለዚህ፡ ምሳውን፡ ለመብላት፡ አልቆመም *näǰiw arrabāwəmm näbbär sələzziḥ məsawən lāmāblat alqomāmum* 'the driver wasn't hungry, so (therefore) he didn't stop for lunch'; ከሰላ፡ ውድ፡ ነው፥ ስለዚህም፡ ዕንጨት፡ ብቻ፡ እናነዳለን *käsäl wadd näw, sələzziḥamm ənǰät bəčča ənmanāddallän* 'charcoal is expensive, so (therefore) we burn only wood'.

For 'so, so...that', see also 109.48; 121.3. — For ስለ *sələ* as a conjunction, see 121. — For ስለሆነም 'consequently', see 121.3. — For ስለ---ያህል, see 109.46.

106. እንደ *əndä*

106.1. እንደ 'like', as, such as, as...as, according to, in accordance with, depending on'.

Examples: ልክ፡ እንዳባቱ፡ ነው *ləkk əndabbatu näw* 'he is exactly like his father' (in looks; for similarity in size, see 143.2); እንዳንተ፡ ጉበዝ፡ የለም *əndantä g'äbāz yällämm* 'there is no one as courageous (or, 'hard working') as you'; ንስር፡ በብዙ፡ አገሮች፡ እንደ፡ ብሔራዊ፡ አርማ፡ ሆኖ፡ ይሠራበታል *nəsr bābəzu agäročč əndä bəherawi arma hono yässärrabbätall* 'the eagle is used (lit. 'it is worked by it') by many countries as a national symbol'; እንደ፡ ሥራው፡ ከፈለው *əndä səraw kəfäləw* 'pay him according to his work'; እንደ፡ አገሩ፡ ልማድ፡ ለመኖር፡ ሞከርን *əndä agäru ləmad lāmānor mōkkärn* 'we tried to live in accordance with the customs of the country'; እንደ፡ ሁኔታው፡ ነው *əndä hunetaw näw* 'it depends on the circumstances, it all depends'; እንደ፡ ጨው፡ እንደ፡ ቡና፡ እንደ፡ ስኳር፡ ማለቱ፡ ነው *əndä čəw əndä bunna əndä səkk'ar malāte näw* 'I mean things such as (or 'like') salt, coffee, and sugar'.

For 'such a, such', see also 34.19.

Note እንደ፡ ነገሩ፡ ነው *əndä nəgäru näw* 'it's so-so'. Examples: ምግቡ፡ እንደ፡ ነገሩ፡ ነው *məgbu əndä nəgäru näw* 'the food is so-so'; ጤናው፡ እንደ፡ ነገሩ፡ ነው *ጅነው əndä nəgäru näw* 'his health is so-so'.

እንደሆነ 'somehow': e.g., እንደሆነ፡ ሥራው *əndāhonä səraw* 'do it somehow'.

106.2. 'As, such as, like' is also expressed by እንደ+noun+conjugated ያለ *yallä*. Examples: እንደ፡ አዲስ፡ አበባና፡ አስመራ፡ ያለ፡ ከተማዎች *əndä addis abābanna asmāra yallu kätāmawočč* 'cities such as Addis Ababa and Asmara'; እንደ፡ አባቱ፡ ያለ፡ ሰው፡ አይገኝም *əndä abbatu yallä säw ayəggäññəmm* 'there is no person like his

¹'Like' is also expressed by የመሰለ *yämässälä*: e.g., ይህን፡ የመሰለ፡ ጉባኤ *yəhən yämässälä gu-ba'e* 'an assembly like this' (lit. 'an assembly that resembles this').

father'; እንደ፡ ቅቤ፡ እንደ፡ በርብሬ፡ (or እንደ፡ ቅቤና፡ በርብሬ)፡ ያሉ፡ ነገሮች፡ ገዛ *ändä qähe ändä härbärre* (or *ändä qäbenna härbärre*) *yallu nägäroččä gäzza* 'he bought items such as butter and pepper'; አንዳንድ፡ አበቦች፡ ለምሳሌ፡ እንደ፡ ጽጌ፡ ረዳ፡ ያሉ፡ ልዩ፡ እንክብካቤ፡ ያስፈላጋቸዋል *andand abäboččä, lämassale ändä şagge räda, yallu läyyu ankäbakkabe yasfällägaččäwall* 'some flowers, for example the rose, require special care'.

106.3. እንደ+(እ)የ+noun 'according to': e.g., ወረቀቶችን፡ እንደየመጠናቸው፡ (for እንደ፡ እየመጠናቸው)፡ ለያቸው *wäräqätoččün ändäyyämätänäččäw läyyaččäw* 'he separated the papers according to size' (lit. 'according-to-each-their-size'); የሕዝብ፡ ልማዶች፡ እንደየባህሩ፡ የተለያዩ፡ ናቸው *yähəzb ləmədoččä ändäyyähagäru yätälä-yayyu näččäw* 'social customs vary from country to country' (lit. 'according to each country').

Note እንደኔ *ändäne*, እንደኔ፡ ቢሆን *ändäne bihon*, እንደኔ፡ ከሆነ *ändäne kähonä* 'as far as I am concerned, according to me, to my mind, if it were up to me, it seems to me'. Examples: እንደኔ፡ ዕቅዱ፡ ውድቅ፡ የሆነ፡ ይመስላል *ändäne aqqädu wädq yähonä yəməsäll* 'it seems to me that (or 'to my mind') the project was a failure'; እንደኔ፡ ቢሆን፡ በሰው፡ አገር፡ እየሄዱ፡ እንዳይሰብኩ፡ በፍጹም፡ መከልከል፡ ይገባ፡ ነበር *ändäness bihon bäsäw agär əyyähedu əndayəsäbku bəfəşşum mäkkäl-käl yaggäbba näbbär* 'according to me, one should definitely forbid them from preaching in (lit. 'going to') foreign countries'; እንደኔ፡ ከሆነ፡ ከሷ፡ እኩል፡ ቆንጆ፡ የለም *ändäne kähonä käss'a əkkul qonḡo yällämm* 'in my opinion, there is no one as beautiful as she is' (lit. 'as equal to her').

106.4. እንደ *ändä*+verbal noun means 'instead of'. Examples: እንደ፡ መሥራት፡ ቁጭ፡ ይላል *ändä mäsrät quččä yəlall* 'instead of working, he sits idle'; ለነገሩ፡ መፍትሔ፡ እንደ፡ ማግኘት፡ ወደ፡ ጉን፡ አሉት *länägäru mäfrähe ändä magñät wädä g'ämm alu* 'they shelved (lit. 'they put it to the side') the problem instead of finding a solution (for it)'.

106.5. እንደ followed or not by ያህል means 'as'. Examples: አስተማሪን፡ አለማክበር፡ ኅጠአተኛ፡ እንደመሆን፡ ያህል፡ ይቁጠራል *astämarin alämakbär haqiatäñña ändämähon yahəl yəqq'ättärall* 'not respecting teachers is regarded (as being) sinful'. Without 'as' being rendered in English: የሰውን፡ እቃ፡ ሳይጠይቁ፡ መውሰድ፡ እንደ፡ ስርቆት፡ (or እንደ፡ ስርቆት፡ ያህል, or የስርቆት፡ ያህል)፡ ይቁጠራል *yäsäwən əqa saytəyyəqu mäwsäd ändä sərqot* (or *ändä sərqot yahəl, or yäsərqot yahəl*) *yəqq'ättärall* 'taking someone's possession without asking is considered stealing' (or 'considered as theft').

For more examples, see 143.1.

106.6. እንደ combined with እን *ännä* as እንደን *ändännä*+noun 'such as, like': e.g., እንደነላሜሪካ: ካናዳና: እንግሊዝ: ያሉ: አገሮች: ጎይለኞች: ናቸው *ändännäamerika kanadanna aṅgliz yallu agäročč hayläññočč naččäw* 'countries such as America, Canada, and England are powerful'; እንደነቅቤ: እንደነወተት: ያሉ: ነገሮች: ሁሉ: ርካሽ: ናቸው *ändännäqäbe ändännäwätät yallu nägäročč hullu rakkaš naččäw* 'things like butter and milk are all cheap'.

106.7. እንደ is combined with various elements. Thus, እንደምን *ändämən* 'how?', lit. 'like what?' (እንደምን: ነህ? *ändämən näh?* 'how are you?'), እንደምንም *ändämənəm* 'anyhow, somehow, one way or another', እንደዚህ *ändäzzih* 'like, like this, in this way, thus, such as', እንደዚህ *ändäzzihu* 'likewise', እንደዚያ *ändäzziya* 'that way, thus', እንደዚያው *ändäzziyaw* 'likewise', እንዲህ *ändih* 'such, such a, like this, so, thus', እንደሱ *ändässu* 'so, like it, like that' (as in ብዙ: ሰዎች: እንደሱ: ብለዋል *bäzu säwočč ändässu baläwall* 'various people have said so'), እንዲህ: ያለ *ändih yallä* 'such a, such', እንዲህ-ም *ändihumm* 'likewise, thus', እንዲያ *ändiya* 'that way, thus', እንዲያማ *ändiyamma* 'like that', እንዲያው *ändiyaw* 'for no reason, to no purpose', እንዲያውስ *ändiyawäss* 'in fact', እንዲያውም *ändiyawəm* 'as a matter of fact', እንዴት *ändet* 'how?, how else?'

Note that እንዴው *ändew*, a variant of እንዲያው *ändiyaw* has various meanings. Examples: እንዴው: (or እንዲያው): ለነገሩ *ändew* (or *ändiyaw*) *länägaru* 'by the way, incidentally'; እንዴው: ሃብታም: በሆንኩ: ገንዘብ: በሰጠሁ: ነበር *ändew habtam bähonku gänzäb bässättähuh näbbär* 'if only I had been rich I would have given you some money'; እንዴው: መጽሐፍን: መልስ: ብለህ: እምቢ: ግለትህ: ነው *ändew mäšafun mälläs bäläh ämbi malätäh näw* 'I asked you to return this book and you are still refusing!'

106.8. እንዲህ *ändihu* 'thus, likewise, like that', the basic meaning being 'as is, just so, by itself' (that is, 'without anything else'). Thus, እንጆራውን: እንዲህ: አትብላው *əngärawən ändihu attäblaw* 'don't eat the *əngära*-bread by itself', that is, 'without the *wät*-stew'; ቡና: የሚጠጣው: እንዲህ: ነው *bunna yämmiättaw ändihu näw* 'he drinks his coffee plain' (that is, without milk or sugar); ጧት: እንዲህ: ሂዶ *twat ändihu hedä* 'he left in the morning without eating breakfast'; ገበያ: ሂዳ: እንዲህ: ተመለስች *gäbäya hedä ändihu tämalläsäčč* 'she went to the market and came back without shopping (empty-handed)'.

106.9. Note እንደምንም +conjugated ብሉ or አድርጎ or ሆኖ 'somehow, one way or another, somehow or other, no matter how, anyhow'. Examples: እንደምንም: ብሉ:

አገሩ፡ ገባ *əndāmənəm* *bəlo aqāru gābba* 'one way or another (or, 'somehow or other'), he reached his country'; እንደምንም፡ አድርገህ፡ አምጣው *əndāmənəm* *adrə-gāh amṭaw* 'bring it by whatever means you can' (or freely, 'do your best and bring it'); እንደምንም፡ አድርገህ፡ ሥራው *əndāmənəm* *adrəgāh sərəw* 'do it somehow'; እንደምንም፡ ሆኜ፡ እደርሳለሁ *əndāmənəm* *hoññe ədārsälləw* 'I'll get there somehow'.

For እንደ+verbal noun+አለ *alä*, or አደረገ *adärrägä*, see 62.2.5.2. — For አንደ+verbal noun+ሁሉ, see 62. 2.5. — For እንደ+verbal noun+ያህል, see 62.2.5.3. — For እንደምንም, see also 160.1; 160.12.

107. አለ *alä*, ያለ *yalä*

107.1. አለ *alä*, ያለ *yalä*, ካለ *kalä* 'without, except, outside of, other than, against, un-, in-'.

Examples: ያለ፡ ውቢ ተ፡ ማናቸውም፡ ዘፈን፡ አይደምቅም *yalä wəbitu mannač-čəwəmm zäfän aydämqəmm* 'without Webitu, no singing is lively'; ይህን፡ መጽሐፍ፡ ያለ፡ (or አለ, or ካለ)፡ ደራሲው፡ ፈቃድ፡ መልሶ፡ ማሳተም፡ ክልክል፡ ነው *yəhən mäs-haf yalä* (or *alä*, or *kalä*) *dārasiw fāqad mälləso masattäm kalkəl näw* 'it is forbidden to reprint (lit. 'to print again') this book without permission from the author' (i.e., 'Copyrights Reserved'); መኳንንተ፡ አለዘር፡ መጋባት፡ አገል፡ ነው፡ ብለው፡ ያምናሉ *māk'w annəntu aläzär māggabat agul näw bäləw yamnallu* 'the aristocrats believe it is wrong to marry outside one's class'; አለ፡ እሁድ፡ ሁል፡ ቀን፡ እንሠራለን *alä əhud hullə qän ənnəsärallän* 'we work every day except Sunday'; ልጅቷ፡ አለ፡ እናቷ፡ አጠገብ፡ አትቀመጥም *ləğət'w alä ənnat'w a aṭägäb attəqqämmätəmm* 'the girl never sits (anywhere) except next to her mother'; አለሱ፡ ማንንም፡ አላውቅም *alässu man-nənəm alawqəmm* 'I know no one except him'; ያላንተ፡ ሁሉም፡ ዕዳውን፡ ከፍሏል *yalantä hullumm ədawən käff'w* 'all 'except you (outside of you), everyone has paid his debt'; ያለ፡ ሥጋ፡ አይበላም *yalä səga aybälamm* 'he eats only meat' (lit. 'he doesn't eat other than meat'); ያለ፡ ውደታው፡ ሊቀ፡ መንበር፡ እንዲሆን፡ ተመረጠ *yalä wəddetaw liqä mänbär əndihon tāmärrätä* 'he was chosen chairman against his will'; ያለ፡ ምክንያት *yalä məknəyat* 'for no reason'; ያለ፡ ስፍራው *yalä səfraw* 'out of its place' (e.g., ወንበሩ፡ ያለ፡ ስፍራው፡ ነው *wänbäru yalä səfraw näw* 'the chair is out of its usual place', or 'in the wrong place').

107.2. With expressions of time, አለ *alä*, ያለ *yalä* means 'contrary to (the right time), against'. Examples: አለ፡ ገዜው፡ ሞተ *alägizew motä* 'he died prematurely'; ሰርገኞቹ፡ ያለ፡ ሰዓት፡ መጡ *särgäññočču yalä säatu mäṭtu* 'the wedding guests came too

early' (lit. 'the-wedding-guests not-at-the-(right)-time came'); ያለ: ሰዓተ: አይበላም *yalä säatu aybälamm* 'he doesn't eat before it is time to eat'.

Note also አለ *alä* (ያለ *yalä*) with other circumstances: አለቤቱ: ገባ *alä betu gäb-ba* 'he entered into the wrong house, into the house that isn't his'; አለ: ባርኔጣዩ: ወሰድ *alä barneṭaye wässädku* 'I took the wrong hat'; አለድርሻው: ወሰድ *alädəršaw wässädä* 'he took more than his share' (or 'in excess of his share'); ይህ: መጽሐፍ: ያለ: (or አለ): ስፍራው: ነው: የተቀመጠው *yäh mäšhaf yalä* (or *alä*) *səḥraw näw yätäqämmätäw* 'this book is kept in the wrong place'; አለ: ፈንታው: ተጫወተ *alä fäntaw täčawwätä* 'he played out of turn'; ያለስፍራህ: ከመኳንንቱ: ጋር: ምን: ትሠራለህ? *yaläsəḥraw kämäk'annantu gar mən təsäralläh?* 'what are you doing with the nobility, where you don't belong?';

107.3. አለ *alä* is also used to negate the verbal noun: e.g., አለመሄዱ: ጥሩ: አይደለም *alämähedu tərū aydällämm* 'it is not good that he is not going' (lit. 'his-not-going good is-not'). For አለ *alä* with the verbal noun, see 62.8.

107.4. አለ *alä*, ያለ *yalä* is used with a noun or adjective to express the absence of, the lack of, or the contrary of whatever is connoted by the noun or the adjective. It may often be rendered in English by 'un-, in-, dis-': thus, አላገባብ *alaggäbab* 'unjustly, wrongly' (from አለ *alä* 'without' and አገባብ *aggäbab* 'justice, proper procedure'), አላግባብ *alagbab* 'inappropriately', አላዋቂነት *alawaqinnät* 'ignorance', አለግዴት *alämätazäz* 'unbelief', አለመታዘዝ *alämättazäz* 'disobedience'.

107.5. Combined with various elements: አለዚህ *aläzzih* 'other than this', አለዚያ *aläzziya*, ያለዚያ *yaläzziya*, አለበለዚያ *aläbäläzziya*, ያለበለዚያ *yaläbäläzziya* 'otherwise, else, or else, if not'.

አለ also serves for the formation of adverbs, as in አለመጠን *alämätän* 'extremely, too much, utterly' (lit. 'beyond measure'), አለ: (ያለ): ጊዜ *alä* (*yalä*) *gize* 'prematurely', ጊዜ: አለ: ጊዜ *gize alä gize* 'at an odd time' (as in ጊዜ: አለ: ጊዜ: ቀበቀሰኝ *gize alä gize qäsäqqäsän* 'he woke me up at an odd time').

108. በስተ *bästä*

በስተ *bästä* (from *bä-əstä*, variant of *bä-əskä*) as preposition 'to, toward, in the direction of, on the side of' is limited in usage. It occurs with expressions of direction or position and is combined with nouns or prepositions. Thus, በስተቀኝ: አትቁም *bästä-qäññ attəqum* 'don't stand on the right'; በስተፊት *bästä fit* 'in front of, ahead'; ፀሐይ: በስተምሥራቅ: ወጥታ: በስተምዕራብ: ትጠልቃለች *šəhay bästäməraq wätta* (for *wätta*) *bästämərab təälqalläčč* 'the sun rises in the east and sets in the west'; አባታችን:

ሆይ: በስተሰማይ: የምትኖር *abbataččən hoy bəstāsəmay yəmmətanor* 'our Father who art in heaven'. Note also በስተርጅናው *bəstärğənnaw* (for *bəstā ərğənnaw*) 'in his old age'.

Combined with prepositions or other elements it forms adverbs. Thus, በስተዚህ *bəstəzzih* 'toward this way, hither', በስተዚያ *bəstəzziya* 'toward that way, thither', በስተደው *bəstiyaw* 'thither, that way, while there', በስተታች *bəstātačč* 'on the bottom, down below', በስተውስጥ *bəstəwəst* 'toward the inside', መጽሐፉን: በስተላይ: አስቀምጠው *məšhafun bəstəlay asqəmmaṭəw* 'put the book on top', በስተየት *bəstəyät* 'in which direction?, whither?'. Also in ተነገ: በስተያ *tənəgə bəstiya* 'after tomorrow, the day after tomorrow, from tomorrow onward' (as in ተነገ: በስተያ: የሚሆነውን: እናየለን *tənəgə bəstiya yəmmihonəwən ənnayallən* 'we will see what happens in the coming days'), ከትላንት: በስተያ *kətəlant bəstiya* 'the day before yesterday'.

Preceded by a preposition in ከበስተኋላ *kəbəstəh'ala* 'in the back, from behind'.

For በስተ *bəstā* with the postposition በኩል *bəkkul*, see 109.22. For በስተ as a postposition, see 109.15.

109. POSTPOSITIONS

Positional relations are most frequently expressed by using both prepositions and postpositions, but in speech, as well as in writing, the postpositions may also be used alone. For this reason I am taking postpositions as a point of departure. It should be noted that postpositions standing alone or immediately preceded by a preposition may have an adverbial usage.

Most of the postpositions are of nominal origin though some are of verbal origin. Their original meaning is indicated when appropriate.

Whenever a postposition is of nominal origin it is to be understood that the noun was preceded by the የ-particle 'of'. Thus, በቤት: ውስጥ *bəbet wəst* comes from በየ ቤት: ውስጥ *bə-yə-bet wəst*, originally 'in the interior of the house' > 'in the house'; በወዳጅ: መሀከል: ነህ *bəwədəğ məhakkäl nəh* from *በየወዳጅ: መሀከል: ነህ **bəyā-wədəğ məhakkäl nəh* 'you are among friends', lit. 'you are in the midst of friends'.

The postpositions listed in alphabetical order are: ኋላ *h'ala*, ሌላ *lela*, ላይ *lay*, መሃከል *məhakkäl*, መለስ *mälläs*, መልስ *mäls*, መሠረት *məsärät*, ምትክ *mətəkk*, ምክንያት *məknəyat*, ማዶ *mado*, መጠን *mätän*, ሥር *sər*, ረገድ *rägäd*, ብሎ *bəlo* (ሲል

¹Note that በየቤት *bəyyəbet* may also come from በ-እየ-ቤት *bə-əyyə-bet* 'in each house'.

sil), በስተ *bästä*, በስተቀር *bästäqär*, ባሻገር (አሻገር) *baššaggär* (*aššaggär*), በቀር *bäqär*, ቤት *bet*, በተረፈ *bätärräjä*, በተቀር *bäätqär*, በኩል *bäkkul*, ታች *tačč*, ትከሻ *təkäšša*, ትይይ *təyayy*, አማካይነት *ammakayännät*, አቅራቢያ *aqrabbiya*, አንሥቶ *ansato*, አናት *anat*, አንጻር *anšar*, አኩል *əkkul*, አካባቢ *akkababi*, አድርጎ *adrəgo*, እጅ *əğğ*, አግድም *agdəm*, አጠገብ *aṭəgäb*, ውስጥ *wəst*, ወዲህ *wädih*, ወደዚህ *wädäzzih*, ወደዚያ *wädäzziya*, ወዲያ *wädiya*, ውጭ *wəčč*, ዙሪያ *zuriya*, ዘንድ *zänd*, ያህል *yahəl*, ይልቅ *yəlaq*, የተነሣ *yätänässa*, ዳር *dar*, ድረስ *dəräs*, ዳርቻ *darəčča*, ጀምሮ *ğämməro*, ጀርባ *ğärba*, ጋላ *ga*, ጌላ *ge*, ጋራ *gara* (ጋር *gar*), ጉን *gʷänn*, ገዜ *gize*, ገደማ *gädäma*, ግድም *gədəm*, ጥግ *ṭəgg*, ጫፍ *čaf*, ፊት *fit*, ፈንታ *fänta*.

Note that አናት *anat*, ዳር *dar*, and ጫፍ *čaf* are only marginally postpositions since these nouns may be rendered with their literal meanings.

109.1. ጳላ *hʷala*

ጳላ *hʷala*, of nominal origin, means 'the back, the back part'. The postposition ጳላ *hʷala* 'behind, in the back of, later, later on, afterward' may be used alone, without a preposition.

The prepositions with which ጳላ *hʷala* is used are the following:

እ...ጳላ *ə...hʷala* 'behind, in back of, after';

ከ...ጳላ *kä...hʷala* 'in back of, behind, after';

ከ...በስተጳላ *kä...bästähʷala* 'behind, from behind';

ከ...በጳላ *kä...bähʷala* 'behind, after (time, place), hence';

ወደ...ጳላ *wädä...hʷala* 'to the back'.

Examples: እቤታችን: ጳላ: ዛፍ: አለ *əbetaččən hʷala zaf allä* 'there is a tree behind our house'; እንጉሡ: ጳላ: ያሉት: አልጋ: ወራሽ: ናቸው *ənəgusu hʷala yal-lut alga wäraš naččäw* 'the one behind the king is the crown prince';

ከቤታችን: ጳላ: (or ከቤታችን: በስተጳላ): ዛፍ: በቅሏ *käbetaččən hʷala* (or *käbetaččən bästähʷala*) *zaf bäqʷall* 'in the back of (behind) our house a tree has grown'; ከቁርስ: በጳላ: ቡና: ጠጣ *käqurs bähʷala bunna tāṭta* 'he drank coffee after breakfast'; ከሰዓት: በጳላ: ና *käsəʔat bähʷala na* 'come in the afternoon!' (lit. 'afterthe [noon] hour'); ከጥቂት: ቀን: በጳላ: ና *kätəqit qän bähʷala na* 'come in a few days!' (lit. 'come after a few days'); ከሳምንት: በጳላ: ፈተና: ይኖረናል *käsammənti bähʷala fätəna yənorəñall* 'a week from now (lit. 'after a week') we will have an exam'; ከሳምንት: በጳላ: እረዳሃለሁ *käsammənti bähʷala əradahalləw* 'a week hence, I will help you';

በቅሎውን፡ ወደ፡ ቤቱ፡ ኋላ፡ ውስደው *bäqlowən wädä betu h^wala wəsädäw* 'take the mule to the back of the house!'

Prepositions combined directly with ኋላ *h^wala* used in the formation of adverbs: በኋላ *bäh^wala* 'later, later on, afterward, behind', ከኋላ *käh^wala* 'behind', በስተ ኋላ *bästäh^walä* 'behind, from behind, from the back, after', ወደ፡ ኋላ *wädä h^wala* 'backward, toward the back, in the back, later', ከወደ፡ ኋላ *käwädä h^wala* 'from behind, from the rear', የኋላ፡ ኋላ *yäh^wala h^wala* 'in the long run, sooner or later, finally', የኋሊት *yäh^walit* 'backward'.

Adjective ኋለኛ *h^waläñña*, የኋለኛው *yäh^waläññaw* 'last, latter, posterior'.

109.2. ሌላ *lela*

ሌላ *lela*, of pronominal origin, meaning 'another'.

ከ...ሌላ *kä...lela* 'outside of, besides, other than, in addition to, except'.

Examples: ካንተ፡ ሌላ፡ እዚህ፡ ማንንም፡ አላምንም *kantä lela əzzih mannə-nəmm alamməmm* 'I wouldn't trust anyone here except you'; ካማርኛ፡ ሌላ፡ ብዙ፡ ቋንቋዎች፡ በአትዮጵያ፡ ውስጥ፡ አሉ *kamarəñña lela bəzu q^wanq^wawočč bäityoppəya wəsʃ allu* 'there are many languages in Ethiopia other than Amharic'; ከመደበኛ፡ ደሞዙ፡ ሌላ፡ ከሚሰጥን፡ ያገኛል *kämädäbäñña dämozu lela komisyon yagäññall* 'in addition to his fixed salary he gets a commission'; ያለኝን፡ ለሷ፡ ከመስጠት፡ ሌላ፡ ምንም፡ አላውቅም *yalläññən läss^wa kämästät lela mənəmm alawqəmm* 'I know of nothing else (to do) except to give her what I have'.

When combined with another preposition, it forms adverbs: ከዚያም፡ ሌላ *käz-ziyamm lela*, ከዚህም፡ ሌላ *käzzihəmm lela* 'besides, what's more, furthermore'.

Nominalized adjective: ሌላኛው *lelaññaw* 'the other one'.

109.3. ላይ *lay*

ላይ *lay*, of nominal origin, means 'the top, the upper part'. The postposition ላይ *lay* 'on, upon, on top of, in, at, above' may be used alone without a preposition.

The prepositions with which ላይ *lay* is used are the following:

እ...ላይ *ə...lay* 'on, on top of, at, from, in';

በ...ላይ *bä...lay* 'on, upon, on top of, over, above, across, in, to, at, against, in the midst of, in the course of, in the act of, during, in regard to, concerning, about, in addition, somewhere along';

ከ...ላይ *kä...lay* 'down from, at, on, on top of, from above, from, upon, concerning';

ከ...በላይ *kä...bälay* 'over, more than, above, over and above, upward of, on top of, what's more, beyond, in addition to, besides, outside of';

ወደ...ላይ *wädä...lay* 'toward the top, up to, upward'.

Examples: ተራራው ላይ ብዙ ዛፍ አለ *täraraw lay bäzu zaf allä* 'there are many trees on the mountain'; መርከቡ ጭነቱን ምፅዋ ላይ አራገፈ *märkäbu çänätun məşəwwa lay arraggäfä* 'the ship unloaded its cargo at Massawa'; ሜዳ ላይ *meda lay* 'on a field'; እሱ ላይ ካንተ ጋር እስማማለሁ *essu lay kantä gar əsmammallä* 'I agree with you on that point'; ኮትህ ወንበሩ ላይ ተንጠልጧል *kotəh wänbäru lay täntäljälä* 'your coat is hanging on the chair';

ወፎቹ እዛፋ ላይ ተቀምጠዋል *wäfočču əzafu lay täqämiəwall* 'the birds are roosting in the tree'; እመሃል መንገድ ላይ ተዘለፍልፎ ወደቀ *əmähäl mängäd lay täzläfəfo waddäqä* 'he collapsed in the middle of the street'; እዚህ ላይ ተሳስተሃል *əzzih lay täsastähall* 'you are wrong on this point';

በምድር ላይ ብዙ ፍጥረቶች አሉ *bämədər lay bäzu fəträtöčč allu* 'there are many creatures on earth'; ባጥሩ ላይ ዘለለ *baጥru lay zällälä* 'he jumped over the fence'; ባዲስ አበባ ላይ (or አዲስ አበባ ላይ, or ካዲስ አበባ ላይ): ጦርነት ተደርጎ ነበር *baddis abäba lay* (or *addis abäba lay*, or *kaddis abäba lay*) *torənnäi tädärgo näbbär* 'war had taken place in Addis Ababa'; እውቶሱስ በሚቀጥ ለው መታጠፊያ ላይ ይቆማል *awtobusu bämmiqäjjäläw mätaätäfiya lay yaqomall* 'the bus stops at the next corner'; ካቶሊኮች አብዛኛውን ጊዜ በጳጳሴ ላይ ብዙ ጊዜ አያጠፉም *katolikočč abzaññawən gize bäqəddase lay bäzu gize ayaqäfummm* 'generally Catholics don't spend much time (in) saying mass'; ቡና ከፍቼ ሰገባ፣ በምሳ ላይ ደረሰኩ *bärrun käfəčče səgäba bäməsa lay darräsku* 'when I opened the door and entered, I arrived as the people were eating (lit. 'were at') lunch'; መምህር በንባብ ላይ ነበሩ *mämharu bänəbab lay näbbäru* 'the teacher was reading' ('in the act of reading'); በጉዞዬ ላይ ባርኔጣዬ ጠፋብኝ *bäguzoze lay barneጥayə täffabbəññ* 'somewhere along the journey (lit. 'my journey') I lost my hat'; የተባታተኑትን የጠላት ጓደኞች ወታደሮች በመለቃቀም ላይ ናቸው *yätäbätatänütən yätälät g'addočč wättaddäročču bämäläqäqäm lay naččaw* 'the soldiers are mopping up the scattered enemy units';

ከተራራው ላይ ወደቀ *kätäraraw lay waddäqä* 'he fell down the mountain' (or, 'it fell on the mountain'); ጆንያውን ከመራት ላይ አስቀምጥ *ğonəyyawən kä-märel lay asqämmət* 'put the sack on the ground!'; ክፍሌ ከወጥሴቱ በላይ ነው *käfle käwätbetu bälay näw* 'my room is above the kitchen'; ካንድ ሰዓት በላይ ተናገረ *kand säat bälay tänaggärä* 'he spoke for over (more than) an hour'; ከሱቁ በላይ ይኖራሉ *käsuqu bälay yənorallu* 'they live above the store'; ከሰማይ በላይ ምን

አለ? *käsāmay bālay mən allā?* 'what is there beyond the sky?'; ከዚህ፡ በላይ፡ ምን፡ ትፈልጋለህ? *kāzzih bālay mən təfalləgalläh?* 'what more do you want?' (lit. 'beyond this what do you want?'); ከዚህም፡ በላይ፡ በጣም፡ ቀልጣፋ፡ ነው፡ *kāzzihəmm bālay bätam qāltaffa nāw* 'what's more, he is very efficient'; መጽሐፉ፡ ከችሎታዬ፡ በላይ፡ ነው፡ *māshafu kăčəlotayē bālay nāw* 'the book is beyond me' (lit. 'above my competence'); ከመጠን፡ በላይ፡ የሆነ *kāmätān bālay yāhonā* 'excessive' (lit. 'that is beyond limit'); ከነምሳ፡ ሰው፡ በላይ፡ መጣ *kāhamsa sāw bālay māṭta* 'upwards of fifty people came';

ወደ፡ ተራራው፡ ላይ፡ ወጥተን፡ እንመጣለን *wādā tāraraw lay wāṭṭān* (for *wāṭṭān*) *ənnəmāṭallān* 'we will go up the mountain and (then) come back'.

Combined directly with other prepositions for the formation of adverbs: በላይ *bālay* 'on, upon, above, up there', በስተላይ *bāstālay* 'above, on the top', በዚህ፡ ላይ *bāzzih lay* 'in addition to this, on top of that', በዚያውም፡ ላይ *bāzziyawəmm lay* 'on top of that', እላይ *əlay* 'on (the) top, up there', ከላይ *kālay* 'on top, above, from above', ከዚህ(ም)፡ በላይ *kāzzih(əmm) bālay* 'furthermore, moreover, in addition to, besides, what's more', ከዚያም፡ በላይ *kāzziyamm bālay* 'besides', ላይ፡ ታች *lay tačč* 'up and down', ወደላይና፡ ወደታች *wādālayənna wādātačč* 'up and down', ከበላይ፡ እስከበታች *kābālay əskā bātačč* 'from the higher levels to the rank and file'.

Note ባንድ፡ ላይ *bandə lay* 'together'; በነገራችን፡ ላይ *bānəgärāččən lay* 'by the way, in passing, incidentally'.

Adjectives: የላይ *yālay*, ላይኛው *layəññaw*, የላይኛው *yālayəññaw* 'upper, the upper one', የበላይ *yābālay* 'superior'.

On *ni*+verbal noun+*ni*, see 62.7.

109.4. መሃከል *māhakkāl*

መሃከል *māhakkāl* (መካከል *mākakkāl*, መሃል *māhal*, መኻል *māhal*, ማህል *mahəl*) 'middle' (n). The postposition መሃከል *māhakkāl* may be used alone with the meaning 'in the middle of'.

The prepositions with which መሃከል *māhakkāl* is used are the following:

እ...መሃከል *ə...māhakkāl* 'between, in the middle of, in the center of, among';

በ...መሃከል *bä...māhakkāl* 'between, among, amid(st), through';

ከ...መሃከል *kä...māhakkāl* 'among, from among';

ወደ...መሃከል *wädä...māhakkāl* 'near the middle of, near the center of';

እስከ...መሃከል *əskä...māhakkāl* '(up) to the middle of, up to the center of'.

Examples: ሜዳው፡ መሃከል፡ ምንጭ፡ አለ *medaw māhakkāl mənč allä* 'there is a spring in the middle of the field'; እነሱ፡ መሃል፡ ብዙ፡ ጥሩ፡ ሰዎች፡ ነበሩ *ənnässu*

māhal bəzu ʔəru säwoččē näbbäru 'many nice people were among them'; **እጠረጴዛው**፡ **መሀከል**፡ ውኃ፡ አፈሰሰበት *əṯäräppezaw māhakkäl wəha afässäsäbbät* 'he spilled (lit. 'he spilled on it') water in the center of the table'; **አስተማሪው**፡ **እከፍሉ**፡ **መኻል**፡ ቆሟል *astamariw əkaflu māhal qom* 'all 'the teacher is standing in the center of the room'';

መከናዎ፡ በሁለት፡ ዛፎች፡ መካከል፡ ተቀረቀረች *mäkinawa bähulätt zafoččē mākakkäl täqäräqqäräččē* 'the car was jammed between two trees'; **ባስተማሪና**፡ **በተማሪ**፡ መካከል፡ የወዳጅነት፡ ግንኙነት፡ አለ *bastamarinna bätäinari mākakkäl yäwä-dağənnät gənəññunnät allä* (note the repetition of the preposition በ) 'there is a friendly relationship between teacher and pupil'; **ቤኛ**፡ **ባንተ**፡ መኻል፡ (or **ቤኛ**፡ **ባንተ**)፡ ይቆር *bänenna bantä māhal* (or *bänenna bantä*) *yəqər* 'let it remain between us' (lit. 'between me and you'); **በወዳጅ**፡ መሃከል፡ ነህ *bäwädağ māhakkäl näh* 'you are among friends'; **በፍራሹ**፡ መሃል፡ አንድ፡ ዐምድ፡ ብቻ፡ ቆሟል *bäferrašu māhal and amd bəččə qom* 'all 'only one column stood amid(st) the ruins'';

ወረቀቱን፡ **ከደብተሮቹ**፡ መሃከል፡ አገኘሁት *wäräqätun kädäbtäročču māhakkäl aḡäññähut* 'I found the paper among the notebooks'; **ከተማሮቹ**፡ መሃከል፡ ትገቡ፡ ተስፋዩ፡ ነው *kätämaročču māhakkäl təguhu täsfaye näw* 'Täsfaye is the most diligent among the students'; **ከኛ**፡ መሃል፡ ማንም፡ ወደ፡ ገጠር፡ መሄድ፡ አይፈላግም *käñña māhal mannəmm wädä ḡätär mähed ayfälləgəmm* 'no one among us wants to go to the country'';

ገበው፡ ወደ፡ እርሻው፡ መሃከል፡ ሂዶ፡ ተቀመጠ *ḡäbäreww wädä əršaw māhakkäl hedo täqämmätä* 'the farmer went toward the center of his farm and sat down'';

እስከ፡ መስኩ፡ መካከል፡ ነምሳ፡ ሜትር፡ ነው *əskä mäsku mākakkäl hamsa metər näw* 'it is fifty meters to the middle of the field'.

When combined directly with another preposition, it forms adverbs: **በመሃሉ**፡ **bämāhalu**, **በመካከሉ**፡ **bämākakkälu** 'meanwhile, in the meantime, in the interim, in the center'.

Repetition in **መሃል**፡ **ለመሃል** *māhal lämāhal* 'right in the middle'. Adjectives: **የመሃል** *yāmāhal* 'interior', **መካከለኛ** *mākakkäläñña* 'average, middle, moderate (views), mild (climate)'.

109.5. መለስ mälläs

መለስ mälläs, probably a shortened form of *መለስ mälläsä* 'return'.

ከ... (በ) መለስ አ... (ታ) mälläs 'on this side of, short of'.

Examples: **የኔ**፡ **ርስት**፡ **ከወንዙ**፡ (በ) **መለስ**፡ ነው *yäne rəst käwänzu (bä) mälläs näw* 'my land is on this side of the river'; **ነፍሱ**፡ **ከማጥፋት**፡ (በ) **መለስ**፡ **ሁሉንም**፡ **ጻይ**

ነት፡ ወንጀል፡ ይፈጽማሉ *näfs kämatfat (bä)mälläs hullunəmm aynät wəngäl yəfäs-
šəmallu* 'they commit every crime short of murder'.

109.6 መልስ *mäls*

መልስ *mäls*, a nominal pattern from መለስ *mälläsä* 'return'.

ከ...መልስ *kä...mäls* 'after' (time).

Example: ከሥራ፡ መልስ፡ ሲ.ነ.ማ፡ እሂዳለሁ *kəsəra mäls sinima əhedalläw*
'after work I will go to the movies'.

109.7. መሠረት *mäsärät*

መሠረት *mäsärät* 'foundation, basis'.

በ...መሠረት *bä...mäsärät* 'in accordance with, according to, in compliance with, in conformity with, on the basis of'.

Examples: በጥያቄህ፡ መሠረት፡ ሦስት፡ መጽሐፍ፡ እንልክላሃለን *bätəyyaqeh
mäsärät sost mäšhaf ənnələkəlləhallän* 'in accordance with your request, we will
send you three books'; በትእዛዝህ፡ መሠረት፡ ለዲረክተሩ፡ መጻፌ፡ ነው *bätəzəzəh
mäsärät lädiräktäru mäsafe näw* 'I am writing to the director in compliance with
your instructions'; የሥራ፡ እድገት፡ በችሎታ፡ መሠረት፡ መሆን፡ አለበት *yäsəra əd-
gät bäčələta mäsärät mähon alləbbät* 'promotion should be made on the basis of
merit'; በጥያቄየ፡ መሠረት፡ ሐኪ.መ.፡ እቤቴ፡ ድረስ፡ መጣ *bätəyyaqeyä mäsärät
hakimu əbete dəräs mäṭṭa* 'the doctor came to my house in answer to my call'; ከዚህ፡
በፊት፡ ባደረግነው፡ ስምምነት፡ መሠረት፡ ቼክ፡ እልክላሃለሁ *käzzih bäfit badär-
rägnäw səməmmənnät mäsärät ček ələkəlləhalläw* 'in keeping with our previous
agreement (lit. 'with the agreement that we made previously') I am sending you a
check'.

Note በመሠረተ 'basically, essentially', as in በመሠረተ፡ ታማኝ፡ ነው *bämä-
särātu tammaññ näw* 'he is basically/essentially honest'.

109.8. ምትክ *mətəkk*

ምትክ *mətəkk*, of nominal origin, has the meaning 'substitute, alternate'.

በ...ምትክ *bä...mətəkk* 'instead of, in place of';

ሰለ...ምትክ *sələ...mətəkk* 'instead of, on behalf of'.

Examples: በኔ፡ ምትክ፡ ልትሂድ፡ አትችልም? *bäne mətəkk ləttəhed attəčə-
ləmm?* 'couldn't you go in my place?'; ስላባቴ፡ ምትክ፡ አጉቴ፡ ፍርድ፡ ቤት፡ ቀረበ

səlabbate matəkk agg'āte fərd bet qärräbä 'my uncle appeared in court on behalf of my father'.

109.9. ምክንያት *məknəyat*

ምክንያት *məknəyat*, of nominal origin, means 'cause, reason, excuse, pretext'.

በ...ምክንያት *bä...məknəyat* 'because of, on account of, owing to, by reason of';

ስለ...ምክንያት *sälä...məknəyat* 'because of, on account of'.

Examples: ከ-ብታችንን: በመሰረቱ: ምክንያት: ታሰረ *käbtaččənən bämäsraqū məknəyat tassärä* 'he was imprisoned because of his theft of our cattle'; በዝናብ: ምክንያት: ጨዋታው: ተላለፈ *bäzənab məknəyat čäwataw tälalläfä* 'the game was postponed on account of (owing to) rain';

ጦርነቱ: ስለ: አለመቆሙ: ምክንያት: ወደ: አገሩ: ሊመለስ: አልቻለም *torənnätu sälä alämäqomu məknəyat wädä agäru limmälläs alčalämm* 'he couldn't return to his country because the war didn't end' (or 'on account of the war its-not stopping'); ቴዎድሮስ: በመቅደሳ: ስለመሞታቸው: ምክንያት *tewodəros bämäqdäla sälämämotaččäw məknəyat* '(the account of) how Tewodoros died at Mäqdäla'.

109.10. ግዶ *mado*

ግዶ *mado*, of nominal origin, means 'the other side (across something), the beyond'.

The prepositions with which **ግዶ** *mado* is used are:

እ...ግዶ *ə...mado* 'across, on the far side of';

በ...ግዶ *bä...mado* 'across, across from';

ከ...ግዶ *kä...mado* 'across, on the far side of, on the other side of';

ወደ...ግዶ *wädä...mado* 'toward the other side of, to the other side of, across, beyond';

እስከ...ግዶ *əskä...mado* 'up to the other side of'.

Examples: ከመንገድ: ግዶ: ደኖራሉ *kämängäd mado yənorallu* 'they live across the street'; ከናንተ: ሰፈር: ግዶ: ያለው: ተራራ: ትልቅ: ነው *kännantä säfär mado yallāw tārara təlləq näw* 'the mountain across from your area is high'; ቤታችን: ከወንዙ: ግዶ: ነው *betaččən käwänzu mado näw* 'our house is on the other side of the river';

ወደ: ባሕር: ግዶ: ሄዶ: ተመለሰ *wädä bahər mado hedo tämälläsä* 'he went abroad (lit. 'beyond the ocean') and came back';

ከዚህ፡ ጀምሮ፡ እስከ፡ ሐይቁ፡ ግድ፡ ያለውን፡ አገር፡ ወንድሙ፡ ይገዛዋል *kä-zih ġämməro əskä hayqu mado yalləwən aḡär wändəmmu yəḡəzawall* 'his brother governs the land from here up to the other side of the lake'.

With repetition of ግድ *mado* in ግድ፡ ግድውን *mado madowən* 'far beyond, way off'; ግድ፡ ለግድ *mado lämado* 'opposite, across'.

Combined directly with another preposition, it forms adverbs: በስተግድ *bästä mado* 'toward the other side, over, across'; እዚያ፡ ግድ *əzziya mado* 'on that side, yonder, over there'; ወደ፡ ግድ *wädä mado* 'across to the other side'; ወዲህ፡ ግድ *wädiḥ mado* 'on this side'; ወዲያ፡ ግድ *wädiya mado* 'beyond, on the opposite side'.

109.11. መጠን *mätän*

መጠን *mätän*, of nominal origin, means 'amount, extent, limit'.

በ...መጠን *bä...mätän* 'according to, to the extent that';

እንደ...መጠን *ändä...mätän* 'inasmuch as'.

Examples: የሚያወጣው፡ በገቢው፡ መጠን፡ ነው *yämmiyawätaw bəḡäbiw mätän näw* 'he spends according to his income'; የበርድ፡ አባል፡ እንደ፡ መሆኑ፡ መጠን፡ ከማንም፡ በፊት፡ ዕቅዱን፡ ያውቃል *yäbord abal ändä mähonu mätän kämannəmm häfit əqqədun yawqall* 'inasmuch as he is a member of the board, he knows the plans before anyone else'.

Adverbial expressions: ከመጠን፡ በላይ *kämätän bälay* 'beyond measure, too much, extremely'; በተቻለ፡ መጠን *bätäčalä mätän* 'as much as possible, as...as, to the greatest possible extent' (e.g., በተቻለኝ፡ መጠን፡ በትሕትና፡ መለስኩለት *bätä-čalähñ mätän bätəhtenna mälläskullät* 'I answered him as politely as I could').

109.12. ሥር *sər*

ሥር *sər*, of nominal origin, literally 'root, bottom'.

The postposition ሥር *sər* may be used alone in the meanings 'under, beneath, underneath, at the foot of'.

The prepositions with which ሥር *sər* is used are:

እ...ሥር *ə...sər* 'under, beneath, at the foot of, at the bottom of';

ቢ...ሥር *bä...sər* 'under, beneath, below, at the bottom of';

ከ...ሥር *kä...sər* 'under, beneath, below, behind, at the foot of';

ወደ...ሥር *wädä...sər* 'below, under, beneath, behind, toward the base of, at the foot of';

እስከ...ሥር *əskä...sər* 'to the edge of, up to the foot of, toward the bottom of'.

Examples: መጽሐፍ፡ ጠረጴዛው፡ ሥር፡ ነው *māshafu täräppezaw sər näw* 'the book is under the table'; ልጅ፡ ግድግዳው፡ ሥር፡ ቀጥጥ፡ ብሏል *laḅa laḅu gadgaddaw sər qʷəjəjɪ bəlʷ* 'all' 'the child is sitting crouched at the foot of the wall';

እዛፍ፡ ሥር፡ (or በዛፍ፡ ሥር፡) ተኝቼ፡ ሳለሁ፡ አንዲት፡ ፍሬ፡ አፍንጫዬ፡ ላይ፡ ወደቀኝ *aaʃu sər* (or *bāzafu sər*) *tāññäððe salläwʰ andit fəre afənçaye lay wäddäqäððe* 'as I was sleeping under the tree, a fruit fell on my nose'; እሳጥኑ፡ ሥር፡ እገኘው *əsafənu sər aḡäññaw* 'he found it at the bottom of the trunk';

ደብዳቤውን፡ በመዝገያ፡ ሥር፡ አሹልከው *däbdabbəwan bämäzgiya sər ašulkäw* 'slip (lit. 'slip it') the letter under the door!'; ልጆቼ፡ በድልድዩ፡ ሥር፡ ካለው፡ ኩራ፡ ይዋኛሉ *laḅoððu bädəldəyu sər kalläw kure yəwaññallu* 'the children are swimming in the pond beneath the bridge';

ከኮቴ፡ ሥር፡ ሹራብ፡ ለብሼያለሁ *käkote sər šurraḅ läbəššeyalläwʰ* 'I am wearing a sweater under my coat'; ከሌሎቹ፡ ወረቀቶች፡ ሁሉ፡ ሥር፡ አስቀመጥኩት *käleloððu wäräqätoððe hullu sər asqämmätʃkut* 'I put it beneath all the other papers'; ከተራራው፡ ሥር፡ የሚመነጨው፡ ውኃ፡ ጠበል፡ ነው፡ አሉ *kätäraraw sər yämmimä-näççäw wəha tǎbäl näw alu* 'they say that the water gushing up at the foot of the mountain is holy water';

ኳሉ፡ ወደ፡ ግድግዳው፡ ሥር፡ ተንከባለለ *kʷasu wädä gadgaddaw sər tänkäballälä* 'his ball rolled toward the base of the wall';

ከዚህ፡ አንሥቶ፡ እስከ፡ ጉብታው፡ ሥር፡ ያለው፡ ቦታ፡ የነሱ፡ ነው *käzzih ansəto əskä gubbətaw sər yalläw bota yännässu näw* 'the area from here to the edge of the hill is theirs'.

Adjective: ሥረኛው *səräññaw*, የሥረኛው *yäsəräññaw* 'the one that is below'.

109.13. ረገድ *rägäd*

ረገድ *rägäd* 'order, class, extent'.

በ...ረገድ *bä...rägäd* 'with regard to, with respect to, as far as, in the domain of'.

Examples: ጠላት፡ በመካሪያ፡ ረገድ፡ ጠንካራ፡ ነበር *ṭälät bämässariya rägäd tänkarra näbbär* 'the enemy was strong with regard to arms'; በገንዘብ፡ ረገድ፡ በጣም፡ አባካኝ፡ ነው *bägänzäb rägäd bätam abakañ näw* 'he is very wasteful as far as money is concerned'; ኤዲሶን፡ በፍልሰፋ፡ ረገድ፡ በገዜው፡ ከነበሩት፡ ሁሉ፡ ቁንጮው፡ ነበር *edison bäfəlsäfa rägäd bägizew känäbbärut hullu qunçow näbbär* 'Edison was the leader in his time in the field of invention'; በዚህ፡ ረገድ፡ አንተ፡ ተሳሰተሃል *bäzzih rägäd antä täsastähall* 'in this instance (respect) you are wrong'; በማንኛውም፡ ረገድ *bämannäññawəmm rägäd* 'in every respect'.

With a negative verb: በማንኛውም፡ ረገድ፡ አይመሳሰሉም *bämannəñhawəmm rägäd ayəmmäsassälumm* 'they are not alike in any respect'.

109.14. ብሎ *bəlo*, ሲል *sil*, በማለት *bämalät*

ብሎ *bəlo* 'he saying', gerund of አለ *alä*; ሲል *sil* 'while he says', from *ሰይል **sə-yəl*, from አለ *alä*.

ለ...ብሎ፡ ሲል፡ በማለት *lä*...conjugated *bəlo* or *sil* or *bämalät* 'for the sake of, on account of, because of, for the benefit of, out of, for, in order to';

ወደ...ሲል *wädä...sil* 'in the direction of'.

Examples: ለሰላም፡ ብዩ፡ (or ስል)፡ አደረግሁት *läsälam bəyyä* (or *səl*) *adär-räghut* 'I did it for the sake of peace'; ለገንዘብ፡ ብሎ፡ አገባት *lägänzəb bəlo agäbbat* 'he married her for the money'; ለትሕትና፡ ብዩ፡ መሄድ፡ አለብኝ *lätähtenna bəyye mähed alläbbəññ* 'I have to go out of courtesy'; ለሱ፡ ብዩ፡ አደረግሁት *lässu bəyye adärräghut* 'I did it for him'; ወታደሩ፡ ላገሩ፡ ሲል፡ ይዋጋል *wättaddäru lagäru sil yəwwaggall* 'the soldier fights for the sake of his country'; ኋላ፡ ላሉት፡ ስትል፡ ጮክ፡ ብለህ፡ ተናገር *h^wala lallut sättəl çokk bäläh tänaḡär* 'speak louder for the benefit of those who are in the rear'; ለክብሩ፡ ሲል፡ ከባለጌዎቹ፡ ተማሪዎች፡ ተገለለ *läkäbru sil käbalägewoççu tämariwoçç tägällälä* 'he stayed apart from the unruly students to keep his respect' (lit. 'for the sake of his respect'); ለኔ፡ ብለህ፡ አትቸገር *läne bäläh attäçčäggar* 'don't go to any trouble on my account'; ላንተ፡ በማለት፡ (or ብዩ)፡ ነው፡ እዚህ፡ የመጣሁት *lantä bämalät* (or *bəyye*) *näw əzzih yämätṭahut* 'I came here for your sake'; ሰው፡ ለመጠየቅ፡ ሲል፡ ሆስፒታል፡ ሄደ *säw lämäṭäyyäq sil hospital hedä* 'he went to the hospital in order to visit a patient' (lit. 'someone');

ቤተ፡ ክርስቲያናችን፡ ወደ፡ ተራራው፡ ሲል፡ ነው *beta krastiyanaçčən wädä täraraw sil näw* 'our church is in the direction of the hill';

For more examples, see ለ (99), and አለ *alä* (107).

109.15. በስተ *bästä*

በስተ *bästä* 'to, toward, in the direction of, on the side of'; derived from በ-እስተ *bä-əstä*, variant of በ-እስክ *bä-əskä*. For በስተ as preposition, see 108.

ከ...በስተ፡ በ...በስተ *kä...bästä*, *bä...bästä* 'at, in, from', depending on the noun combined with በስተ.

Examples: ከገጹ፡ በስተግርጌ፡ ማስታወሻ፡ ነበረ *kägäşşu bästägərge mastawäşa näbbärä* 'there was a note at the foot of the page'; ከዛፉ፡ በስተኋላ፡ ሲመጣ፡ አየሁት *käzafu bästäh^wala simäta ayyähut* 'I saw him coming from behind the tree'; ሰንዳቁን፡

ከክፍሉ፡ በስተኋላ፡ አደረገች *sānduqun kākāflu bāstāh'ala adārrägācē* 'she put the wardrobe in the back of the room'; ቤቴ፡ ከሆቴሉ፡ በስተጀርባ፡ ነው *bete kāhotelu bāstāgārba nāw* 'my house is at the back of (or 'behind') the hotel'; ከተራራው፡ በስተጀርባ፡ ትልቅ፡ ወንዝ፡ አለ *kātāraraw bāstāgārba tālləq wānz allā* 'beyond the mountain there is a big river';

ወንዙ፡ እንደገና፡ በተራራው፡ በስተጀርባ፡ ይወጣል *wānzū andägāna bātāraraw bāstāgārba yəwātall* 'the river reappears (lit. 'comes out again') on the other side of the mountain'; በመድረኩ፡ በስተግራ፡ ተቀምጠን፡ ነበር *bāmādrāku bāstāgra tāqāmān nābbār* 'we were seated at the left of the stage'.

109.16. በስተተር *bāstāqār*, በስተቀረ *bāstāqārrā*, በቀር *bāqār*, በተቀር *bātāqār*, በተቀረ *bātāqārrā*

በስተተር፣ በስተቀረ is composed of በስተ *bāstā* (see above) and ቀረ *qārrā* (see 82.8); በቀር is composed of በ and ቀረ; በተቀር is composed of በ-ተ-ቀረ. Although the prepositions noted below are given with በስተተር, they may also be used with በቀር and በተቀር.

ከ...በስተተር *kā...bāstāqār* 'except, except for, with the exception of, excepted, save, outside of, apart from, beside, besides, beyond, aside from, other than, none other than, but (=except)';

ለ...በስተተር *lā...bāstāqār* 'except';

ወደ...በስተተር *wādā...bāstāqār* 'except';

እ...በስተተር *ə...bāstāqār* 'except, but (=except)';

ስለ...በስተተር *səlā...bāstāqār* 'except for';

አለ...በስተተር *alā...bāstāqār* 'except';

እስከ...በስተተር *əskā...bāstāqār* 'except, as far as';

እንደ...በስተተር *əndā bāstāqār* 'except as'.

Examples: ከጀርመንኛ፡ በስተተር፡ ሁሉንም፡ ትምህርቴን፡ እውዳለሁ *kägārmā-nəñña bāstāqār hullunəmm təmharten əwāddallā'h* 'I like all my subjects with the exception of German'; ከሱ፡ በስተተር፡ ሁሉም፡ ዕቅድን፡ ደገፈ *kāssu bāstāqār hullumm əqqədun dāggəfā* 'all except him approved the plan'; ከጋዜጦች፡ በስተተር፡ ብዙም፡ አያነብ *kāgazejiočē bāstāqār bəzumm ayanābb* 'except for newspapers, he does not read much'; ከኔ፡ በስተተር፡ ግንንም፡ እዚያ፡ አልነበረም *kāne bāstāqār mannəmm əzziya alnābbārəmm* 'nobody was there but (=except) me'; ከዚህ፡ በስተተር *kāzzih bāstāqār* 'besides this, in addition to this, except here, but here'; ጻድቅ፡ በው፡ ከእውነት፡ በቀር፡ ምንም፡ አይናገርም *šadaq säw kāəwnāt bāqār mənəmm ayənnaggārəmm* 'a just man

never tells anything but the truth' (lit. 'outside of the truth'); ገንዘቡን፡ ከሱ፡ በቀር፡ ማንም፡ አልወሰደውም ጸänzäbun kässu häqär mannəmm alwässädäwəmm 'it was none other than him who took (lit. 'no one took it') the money'; ያለኝን፡ ለሷ፡ ከመስጠት፡ በቀር፡ ምንም፡ አላውቅም yallähñän läss" a kämästät häqär mənəmm alawqəmm 'I know of nothing else (to do) except give her what I have'; ከደሞዙ፡ በተቀር፡ ሌላም፡ ገቢ፡ አለው kādämozu hätäqär leləmm gäbi alläw 'he has other income besides his salary';

ለበቀለች፡ በስተቀር፡ ገንዘብ፡ ለማንም፡ አልሰጥም läbäqqäläčč bəstäqär gän-zäb lämannəmm alsätəmm 'I won't give money to anyone except (to) Bäqqäläčč';

ወደ፡ አዲስ፡ አበባ፡ በስተቀር፡ አይሮፕላን፡ አይበርም wädä addis abäba bäs-täqär ayroplan aybärrəmm 'planes are not flying except to Addis Ababa';

እሑድ፡ እሑድ፡ እቤተ፡ ክርስቲያን፡ በስተቀር፡ የትም፡ አልሄድ əhud əhud əbetä krastiyān bəstäqär yätəmm alhed 'I don't go anywhere on Sundays except to church'; እዚህ፡ በስተቀር፡ የትም፡ እንገናኝ əzzih bəstäqär yätəmm ənnəggänäññ 'let's meet anywhere else but (=except) here';

ስላንተ፡ በስተቀር፡ ይህን፡ አላደርገውም፡ ነበር səlantä bəstäqär yəhən aladär-gəwəmm näbbär 'I wouldn't do this except for your sake';

አለሱ፡ በስተቀር፡ (also ከሱ፡ በስተቀር, or አለሱ)፡ ማንም፡ አላውቅም alässu bəstäqär (also kässu bəstäqär, or alässu) mannəmm alawqəmm 'I know no one except him';

የባቡር፡ መሥመር፡ እስከ፡ አዲስ፡ አበባ፡ በስተቀር፡ አልተዘረጋም yäbabur məs-mär əskä addis abäba bəstäqär altäzärəggəmm 'railway lines have not been built (lit. 'extended') except to Addis Ababa';

እንደ፡ አንተ፡ መኪና፡ በስተቀር፡ የኔዎ፡ ፈጣን፡ ናት əndä antä mäkina bəstäqär yänəwa fäṭṭan nat 'my little car is as fast as any other except yours'.

See also በቀር፡ በተቀር.

109.17. ባሻገር *baššaggär*, አሻገር *aššaggär*

አሻገር *aššaggär*, ባሻገር *baššaggär* (from *bä-aššaggär*) 'beyond, across', an abbreviated form of አሻገረ *aššaggärä* 'cause to cross' (for the abbreviated perfect, see 54.1.3).

ከ...ባሻገር *kä...baššaggär* 'across, across from, beyond, from over';

ወደ...ባሻገር *wädä...baššaggär* 'toward, beyond';

እስከ...ባሻገር *əskä...baššaggär* 'to and beyond';

ለ...ባሻገር *ə...baššaggär* 'beyond'.

Examples: ጠላት፡ ከወንዙ፡ ባሻገር፡ በደንብ፡ መሽጎ፡ ነበር *ḥalat kāwānzu baš-šaggār bādānb māššəgo nābbār* 'the enemy was strongly entrenched on the other side of the river';

ቤተ፡ ልክ፡ ከሆስፒታሉ፡ ባሻገር፡ ነው *betu ləkk kāhospitalu baššaggār nāw* 'the house is exactly across from the hospital'; ካጥሩ፡ ባሻገር፡ ድምፅ፡ ሰማን *kaṣaru baš-šaggār dəmš sāmman* 'we heard voices from over the fence';

ወደ፡ ወንዙ፡ ባሻገር፡ ሲሄድ፡ አየሁት *wädä wānzu baššaggār sihed ayyähut* 'I saw him going toward the other side of the river'; እስከ፡ ወንዙ፡ ባሻገር፡ ያለው፡ መሬት፡ ያቶ፡ አየለ፡ ነው *əskä wānzu baššaggār yallāw märet yato ayyälä nāw* 'the land extending to the other side of the river is Ato Ayyälä's';

እገበያው፡ ባሻገር፡ ሰፊ፡ ግጦሽ፡ አለ *əgəbäyaw baššaggār säffi gətoš allä* 'there is a wide expanse of grazing land beyond the marketplace'.

109.18. በቀር *bäqär*

See also በስተቀር፣ በተቀር.

109.19. ቤት *bet*

ቤት *bet*, literally 'house'.

በ...ቤት *bä...bet* 'according to, in the opinion of' (implying a contrary opinion).

Examples: ባንተ፡ ቤት፡ ይህ፡ ትልቅ፡ መጽሐፍ፡ ነው? *bantä bet yəh talləq mäšhaf nāw?* '(so) according to you, this is an important book? (but this is not the case)', or, 'is this what you call an important book? (but this is not so)'; ባንተ፡ ቤት፡ ይህ፡ ወጥ፡ መሆኑ፡ ነው? *bantä bet yəhe wät māhonu nāw?* 'so, this is supposed to be a (good) stew?' (with a connotation of derision or mockery), or 'is this what you call stew?'

109.20. በተረፈ *bätärräfä*

በተረፈ *bätärräfä*, of verbal origin, consisting of the preposition በ *bä* and of the verb ተረፈ *tärräfä* 'remain', abbreviated into ተረፍ *tärräf* (see 54.1.3).

ከ...በተረፈ *kä...bätärräfä* 'otherwise, other than, except, anything else, (with a negative verb 'nothing else'), outside of'.

Examples: ከዚህ፡ በተረፈ፡ ሌላ፡ ነገር፡ አልፈላግም *kəzzih bätärräfä lela nägär alfälləgəmm* 'otherwise, I don't want anything else'; አንድ፡ ጻብ፡ ብቻ፡ ስጠኝ፡ ከዚያ፡ በተረፈ፡ ምንም፡ አልሻም *and dabbo bəčca saṣāññ, kəzziya bätärräfä mənəmm ala-*

šamm 'just give me one loaf of bread; I desire nothing else'; ከጠየቁህ: ተናገር፥ ከዚያ: በተረፈ: ዝም: በል *kätäyyäquh tanağär, kazziya bätärräfä zəmm bäl* 'if they ask you speak; otherwise keep silent'; እኔ: ልብስ: አጥቤ: ቤት: ጠርጌያህ: ከዚያ: በተረፈ: ያለው: ያንተ: ሥራ: ነው *əne läbs aṭəbbe bet tärəggeyalläw h, kazziya bätärräfa yalläw yantä sara näw* 'I have done (lit. 'washed') the laundry and swept the floor' (lit. 'having washed I swept the floor'); all the rest (lit. 'outside of this') is for you' (lit. 'is your work'); ከትቤና: ከበርበሬ: በተረፈ: ምን: ልግዛላህ? *käqəbenna käbärbärre bätärräfä man lægalləh?* 'what should I buy you other than (lit. 'outside of') butter and pepper?'

109.21. በተቀር: *bätäqär*, በተቀረ *bätäqärrä*

See also በስተቀር: በቀር.

109.22. በኩል *bäkkul*

በኩል *bäkkul*, from *በ-እኩል **bä-əkkul* 'in an equal part'.

The prepositions with which በኩል *bäkkul* is used are:

እ...በኩል *ə...bäkkul* 'in the direction of';

በ...በኩል *bä...bäkkul* 'in the direction of, on the side of, by, over by, in, along, by means of, by way of, via, in care of, on the part of, with regard to, as regards, -wise, in respect of, as, as for, as far as, in the matter of';

ከ...በኩል *kä...bäkkul* 'from the direction of, on the part of, up to';

ወደ...በኩል *wädä...bäkkul* 'toward the side of, in the direction of';

በስተ...በኩል *bästä...bäkkul* 'in the direction of, on the side of, over by, via, toward';

ከበስተ...በኩል *käbästä...bäkkul* 'from the direction of'.

Examples: ቤቱ: ከወንገዱ: በግራ: በኩል: ነበረ *betu kämängädu bägra bäkkul näbbärä* 'the house was on the left side of the street'; ወንዙ: ላይ: በሁለቱም: በኩል: ዛፎች: አሉ *wänzu lay bähulättumm bäkkul zafočč allu* 'there are trees on both sides (or 'on either side') of the river'; በወንዙ: በኩል: ሲሄዱ: አየኋቸው *bäwänzu bäkkul sihedu ayyäh" aččäw* 'I saw them walking over by (or 'near') the river'; በወንድሜ: በኩል: ደብዳቤ: ላክልኝ *bäwändämme bäkkul däbdabbe lakälləññ* 'he sent me a letter through (by means of, in care of) my brother'; ወደ: ትምህርት: ቤት: ስሄድ: በፖስታ: ቤት: በኩል: አልፋለሁ *wädä təmhərt bet səhed bäposta bet bäkkul əfalläw h* 'when I go to school, I go by way of the post office'; በሐረር: በኩል: ወደ: ጅቡቲ: ሄድን *bəharär bäkkul wädä ġəbuti hədən* 'we went to Djibuti via Harar'; በናቱ: በኩል:

የመኳንንት፡ ወገን፡ ነው *bännatu bäkkul yämäk* 'annənt wägän näw 'he is an aristocrat on his mother's side'; በገንዘብ፡ በኩል፡ በቂ፡ አለኝ *bägänzäb bäkkul bäqi alläññ* 'as regards money, (moneywise) I have enough'; በኔ፡ በኩል፡ ጉዳይ፡ አልጻፈ *bäne bäkkul guddayu alq* 'all 'on my part (as far as I am concerned), the business is finished'; በምግብ፡ በኩል፡ ምግብ፡ መጥፎ፡ አይደለም *bäməgbäss bäkkul məgbu mäfo ay-dällämm* 'as far as food goes, it (lit. 'the food') isn't bad'; በሥነ፡ ሥርዐት፡ በኩል፡ ጥብቅ፡ ነው *bäsənä sərət bäkkul ṣəbq näw* 'he is strict in matters of discipline'; በየት፡ በኩል፡ ሂደት *bäyät bäkkul hedä?* 'in which direction did he go?' (also 'by which route did he go?'); ገበታው፡ ላይ፡ በየትም፡ በኩል (or በየትኛውም፡ በኩል)፡ መቀመጥ፡ ትችላለህ *gäbätaw lay bäyätəmm bäkkul (or bäyätəññawəmm bäkkul) mäqqämət təcəlalläh* 'you may sit on either side of the table';

ከወንዙ፡ በኩል፡ ሲመጡ፡ አየንቸው *käwänzu bäkkul simäṭu ayyäh* 'aččäw 'I saw them coming from the direction of the river';

ወደ፡ ሐረር፡ በኩል፡ ሂደ *wädä harär bäkkul hedä* 'he went in the direction of Harar';

በስተምሥራቅ፡ በኩል፡ ያለው፡ ጫካ፡ ትልቅ፡ ነው *bästä məsraq bäkkulyalläw čakka təlləq näw* 'the forest toward the east is large' (lit. 'to-east in-the-direction that-is forest large is'); በስተግራው፡ በኩል፡ አትቁም *bästägraw bäkkul attəqum* 'don't stand at his left'; በስተ፡ ተራራው፡ በኩል፡ መጣ *bästä täraraw bäkkul mäṭta* 'he came via the mountain'; ከበስተ፡ ተራራው፡ በኩል፡ መጣ *käbästä täraraw bäkkul mäṭta* 'he came from the direction of the mountain';

ወዴት፡ በኩል? *wädet bäkkul?* 'about where?, in which direction?'; በወዴት፡ በኩል? *bäwädet bäkkul?* 'in which direction?';

ባንድ፡ በኩል፡ ደግሞ *band bäkkul dägmo* 'on the other hand': e.g., ተስፋዮን፡ ለመምረጥ፡ አልፈልግም፥ ባንድ፡ በኩል፡ ደግሞ፡ እንዳስቀይመው፡ አልፈልግም *täs-fayen lämämrät alfälləgəmm, band bäkkul dägmo əndasqäyyəməw alfälləgəmm* 'I don't want to vote for Täsfaye, but on the other hand I don't want to hurt his feelings (by abstaining)';

ባንድ፡ በኩል...በሌላ፡ በኩል፡ ደግሞ *band bäkkul...bälela bäkkul dägmo* 'on the one hand...on the other hand, in one respect...in other respects'. Example: ባንድ፡ በኩል፡ እንግሊዝኛ፡ ማጥናት፡ እፈልጋለሁ፡ በሌላ፡ በኩል፡ ደግሞ፡ ብዙ፡ ትርፍ፡ ጊዜ፡ የለኝም *band bäkkul englizəñña maṭnat əfälləgallä* 'h *bälela bäkkul dägmo bəzu tərj gize yälläññəmm* 'on the one hand, I want to study English; on the other hand, I don't have much spare time';

በበኩል- *bäbäkkul-* with suffix pronouns 'on the part of, for one's part, (I) for one, as far as': e.g., በበኩሌ፡ የሱ፡ እንግሊዝኛ፡ አይገባኝም *bäbäkkule yässu englī-*

zəñña ayəgəbaññəmm 'on my part, I cannot understand his English'; በበኩሉ: ይህን: ማድረግ: የሚያዋጣ: ይመስለኛል *bäbäkkule yəhən madräg yämmiyawwaṭṭa yəmäs-läññall* 'for my part, I feel that it is advisable (lit. 'profitable') to do this'; እኔ: በበኩሉ: ይህን: ሞድ: አልወድም *əne bäbäkkule yəhən mod alwäddəmm* 'I for one (as far as I am concerned) I don't like this fashion'; በበኩሉ: ከኛ: ጋር: ብትሆን: አልቃወምም *bäbäkkule kähña gar bəttəhon alaqqawwäməmm* 'personally ('for my part') I have no objection to your joining us' (lit. 'if you are with us').

እንደየበኩል- or እንደበኩል- *əndäyyäbäkkul-* or *əndäbäkkul-* with suffix pronouns, as in እንደየበኩላችሁ- (or እንደበኩላችሁ-): አድርጉት *əndäyyäbäkkulaččəʾh* (or *əndäbäkkulaččəʾh*) *adrəgüt* 'do as you deem necessary', or 'as you see fit', or 'as it pleases you'.

Note the adverbial expressions: በዚህ: በኩል *bäzzih bäkkul* 'this way, here'; በዚያ: በኩል *bäzziya bäkkul* 'that way, there, in that regard'.

See also እኩል *əkkul* (109.31).

109.23. ታች *tačč*

ታች *tačč*, of nominal origin, has the meanings 'the lower part, the bottom'. Note ከላይ: እስከ: ታች *käläy əskä tačč* 'from top to bottom'.

The postposition ታች *tačč* may be used alone in the meanings 'below, under, down there'.

The prepositions with which ታች *tačč*, በታች *bätačč* are used are:

እ...ታች *ə...tačč* 'below, under';

ከ...ታች *kä...tačč* 'below, under';

ከ...በታች *kä...bätačč* 'below, under';

ወደ...ታች *wädä...tačč* 'down by, to';

እስከ...ታች *əskä...tačč* 'down to'.

Examples: ሜዳው: (or እሜዳው): በታች: (or ታች): ወንዝ: አለ *medaw* (or *əmedaw*) *bätačč* (or *tačč*) *wänz allä* 'below the field there is a river';

ካንቱ: ቤት: ታች: (or በታች): ያለው: የኔ: ቤት: ነው *kantä bet tačč* (or *bä-tačč*) *yallāw yäne bet näw* 'the house below yours is mine'; ካሥር: ዓመት: በታች: ያሉ: ሕፃናት: እንዲገቡ: አይፈቀድም *kassər amät bätačč yallu həṣanat əndigäbu ayəffäqqädəmm* 'children under ten are not admitted' (lit. 'under ten who-are children in-order-that-they-enter it-is-not-permitted');

ወደ: ሜዳው: ታች: ሄደን: እንዝናና *wädä medaw tačč hedän ənnəznana* 'let's go down to the meadow and relax';

እስከ፡ ሜዳው፡ ታች፡ ያለው፡ እርሻ፡ ያቶ፡ ከበደ፡ ነው *askä medaw taččə yalläw arša yato käbbädä näw* 'the farm that extends down to the meadow belongs to Ato Käbbädä'.

ታች *taččə* may be preceded directly by prepositions to form adverbs. Thus, ከታች *kätaččə* 'beneath', ከበታች *käbätaččə* 'beneath', በታች *bätaččə* 'below, beneath', በስተታች *bästätaččə* 'down there', ወደ፡ ታች *wädä taččə* 'down, downward'. Note also እዚህ፡ ታች *əzzih taččə* 'down here, down below', ከዚህ፡ በታች *käzzih bätaččə* 'below'.

Repetition of ታች *taččə* in ታች፡ ታቸን *taččə taččəun* 'along the bottom, along the base'.

Adjective: የታች *yätaččə*, የታችኛው *yätaččəəññaw* 'lower'.

Note also ሐች፡ ሀች *haččə* 'yonder'; ከዚያ፡ ሐች *käzziya haččə* 'right down there, yonder'.

109.24. ትከሻ *təkäšša*

ትከሻ *təkäšša* 'shoulder'.

በ...ትከሻ *bä...təkäšša* 'at the expense of'.

Examples: በሌሎች፡ ትከሻ፡ ራሱን፡ አሳደገ *bäleloččə təkäšša rasun asaddägä* 'he aggrandized himself at the expense of others'; በሰው፡ ትከሻ፡ ኖረ *bäsäw təkäšša norä* 'he lived off someone else's labor'.

109.25. ትይይ *təyəyy*

ትይይ *təyəyy*, ትይዩ *təyəyyu* 'opposite'.

በ...ትይይ *bä...təyəyy* 'toward';

ከ...ትይዩ *kä...təyəyyu* 'opposite';

እ...ትይዩ *ə...təyəyyu* 'opposite'.

Example: ሆቴሉ፡ በሐይቁ፡ ትይይ፡ ነው *hotelü bähayqu təyəyy näw* 'the hotel looks toward (or 'faces') the lake';

ከሳሎን፡ (also እሳሎን)፡ ትይዩ፡ ወደሚገኘው፡ ምግብ፡ ቤት፡ ገባች *käsalonu* (also *əsalonu*) *təyəyyu wädämmiggäññaw məgəb bet gäbbaččə* 'she entered the dining room situated (lit. 'that is found') opposite the living room'.

109.26. አግካይነት *ammakayännät*

አግካይነት *ammakayännät*, of nominal origin, meaning 'means, agency'.

በ...አግካይነት *bä...ammakayännät* 'by means of, by, with'.

Examples: የሰርከሱ: ተዋና ይ: ሚዛኑን: በዘንግ: አግካይነት: ይጠብቃል *yäsär-käsu täwanay mizanun bāzāng ammakayännät yəṭäbbəqall* 'the circus clown maintains his equilibrium with a pole'; በአውሮፕላን: አግካይነት: የሚደረግ: ጉዞ: እንደ መርከብ: አድካሚ: አይደለም *bäawroplan ammakayännät yämmiddärräg guzo ändämärkäb adkami aydällämm* 'traveling (lit. 'travel made') by means of airplane is not as tiresome as (travel) by ship'.

109.27. አቅራቢያ *aqrabbiya*

አቅራቢያ *aqrabbiya*, of nominal origin, meaning 'nearness', from ቀረብ *qärräbä* 'be near'.

በ...አቅራቢያ *bä...aqrabbiya* 'near to';

እ...አቅራቢያ ጻ...*aqrabbiya* 'near to';

ከ...አቅራቢያ *kä...aqrabbiya* 'from the vicinity of';

ወደ...አቅራቢያ *wädä...aqrabbiya* 'near';

እስከ...አቅራቢያ *askä...aqrabbiya* 'as far as';

ሊ...አቅራቢያ *lä...aqrabbiya* 'almost, around'.

Examples: በቤተ: (or እቤተ): ክርስቲያኑ: አቅራቢያ: አንዲት: መነተሲት: ይኖራሉ *bäbetä* (or *əbetä*) *krəstiyānu aqrabbiya andit mänäk'wit yənorallu* 'a certain nun lives near the church';

እንግዳው: ከደሴ: አቅራቢያ: ነው: የመጡት *əngədaw kädäs(s)ə aqrabbiya näw yämäṭṭut* 'the stranger came from the vicinity of Dessie';

ወደቤተ: አቅራቢያ: ሄደ *wädä betu aqrabbiya hedä* 'he went near the house';

እስከ: ቤተ: አቅራቢያ: አረሰ *askä betu aqrabbiya arräsä* 'he ploughed (the land) as far as the house';

ሊሁለት: ሰዓት: አቅራቢያ: መጣሁ *lähulätt säat aqrabbiya mäṭṭa'h* 'I came around (or 'almost at') eight o'clock'.

As an adverb: በዚህ: አቅራቢያ *bäzzih aqrabbiya* 'near here, around here'.

109.28. አንሥቶ *ansəto*

አንሥቶ *ansəto* 'raising', gerund of አነሣ *anäsä* 'raise'.

ከ...አንሥቶ *kä...ansəto*, normally followed by እስከ *askä* 'until' has the meanings 'from, beginning from, starting from, since' (for time and place).

Examples: ከዚህ: አንሥቶ: እስከ: ዓለም: ገና: የሦስት: ሰዓት: መንገድ: ነው *käzzih ansəto askä aläm gāna yäsost sä'at mängäd näw* 'from here to Aläm Gäna is a three-hour trip'; ከዛሬ: አንሥቶ: እስከ: ሰኞ: ዕረፍት: ነው *käzare ansəto askä*

säñño aräift näw 'starting] from today until Monday is vacation'; ከዲስ: አበባ: አንሥቶ: ድሬ: ዳዋ: ድረስ: አራት: መቶ: ከሉሜትር: ነው *kaddis abäba ansäto däre dawa dāräs aratt mäto kilometr näw* 'it is 400 kilometers from Addis Ababa to Dire Dawa'; ከቅዳሜ: አንሥቶ: ሲያበለው: ቄይቷል *käqädame ansäto siyassäläw q'äyyät'* all 'he has been coughing since Saturday'.

109.29. አናት *anat*

አናት *anat*, literally 'top of the head, summit, zenith'.

ከ...አናት *kä...anat* 'on the top of, on the summit of, at the head of, from the top of';

በ/አ...አናት *bälä...anat* 'on the top of, on the summit of';

ወደ...አናት *wädä...anat* 'toward the top of';

እስከ...አናት *äskä...anat* 'to the top of'.

Examples: ከተራራው: አናት: በረዶ: እየቀለጠ: ወደ: ሜዳው: ይፈሳል *kätäraraw anat bärädo äyyäqällätä wädä medaw yäfässall* 'snow melts on the top of the mountain and (the water) flows down to the meadow';

ወፏ: በተራራው: አናት: ተቀመጠኝ *wäfw'a bätäraraw anat täqämmätäččē* 'the bird sat on the top of the mountain';

ወደ: ተራራው: አናት: ሄደ *wädä täraraw anat hedä* 'he went toward the top of the mountain';

እስከ: ተራራው: አናት: ወጣ *äskätäraraw anat wätta* 'he climbed all the way to the top of the mountain'.

Note also አናት: ላይ *anat lay* 'on top of, on': e.g., መጽሐፍ: መደርደሪያው: አናት: ላይ: ነው *mäshafu määdärdäriyaw anat lay näw* 'the book is on top of the shelf'.

109.30. አንጻር *anšar*

አንጻር *anšar*, of nominal origin, meaning 'opposite, facing, across from, in front of, direction'.

በ/አ...አንጻር *bälä...anšar* 'opposite, against, in contrast with, vis-à-vis, in respect to';

ከ...አንጻር *kä...anšar* 'opposite, in contrast with, from the point of view';

ወደ...አንጻር: ስለ *wädä...anšar sil* 'in the direction of'.

Examples: ቤታችን፡ በመጻሕፍት፡ ቤተ፡ ለንጻር፡ ነው *betaččən bāmāšahəft betu anšar nāw* 'our house is opposite the library'; በዚህ፡ ለንጻር *bāzzih anšar* 'in this respect';

ከፖለቲካ፡ ለንጻር፡ ሲታይ፡ መንግሥት፡ ጥሩ፡ አላደረገም *käpolätika anšar sittay māngəst [əru aladärrägəmm]* 'from the political standpoint (lit. 'when one looks'), the government didn't do the right (thing)';

ቤተ፡ ክርስቲያን፡ ወደ፡ ተራራው፡ ለንጻር፡ ሲል፡ ነው *betä krəstiyānu wädä tāraraw anšar sil nāw* 'the church is in the direction of the mountain'.

Combined with a preposition, it forms adverbs: በዚህ፡ ለንጻር *bāzzih anšar* 'in this respect'; ከዚህ፡ ለንጻር *kāzzih anšar* 'from this viewpoint, in this way'.

Repeated in ለንጻር፡ ላንጻር *anšar lanšar* 'opposite, facing each other'.

109.31. እኩል *əkkul*

እኩል *əkkul* 'equal, even, half, middle'.

ከ...እኩል *kä...əkkul* 'as, as...as, like, equal to, equal with';

በ...እኩል *bä...əkkul* 'equal to'.

Examples: ከልጆች፡ እኩል፡ ተራመደ *käləğöččū əkkul tärämmädä* 'he walked as fast as his children'; ለንደኔ፡ ከሆነ፡ ከሷ፡ እኩል፡ ቆንጆ፡ የለም *əndāne kāhonä käss'a əkkul qonṣo yällämm* 'in my opinion no one is as beautiful as she is'; ከሰው፡ እኩል፡ ሆኜ፡ የምኖር፡ ነኝ *käsaw əkkul hoñne yämmənor näññ* 'I live on equal footing with anybody' (i.e., 'I am no worse in living condition than the rest');

በወለሉ፡ እኩል፡ ምንጣፍ፡ አስነጠፈ *bäwälälu əkkul məntaf asnättäfä* 'he had the whole floor carpeted' (lit. 'equal to the area of the floor').

For more examples, see 143.1. See also በኩል *bäkkul* (109.22).

109.32. አካባቢ *akkababi*

አካባቢ *akkababi* 'surrounding area, surroundings, environment'.

በ/እ...አካባቢ *bälə...akkababi* 'in the vicinity of, around';

ወደ...አካባቢ *wädä...akkababi* 'toward (in) the vicinity of';

እስከ...አካባቢ *əskä...akkababi* 'to, until';

አለ...አካባቢ *alä...akkababi* 'outside the vicinity of'.

Examples: በቤታችን፡ አካባቢ፡ ሁለት፡ መደ-በሮች፡ አሉ *bäbetaččən akkababi hulätt mädäbbəroččə allu* 'there are two stores in the vicinity of our house';

ወደ፡ ቤታችን፡ አካባቢ፡ ድምፅ፡ ይሰማል *wädä betaččən akkababi dəməš yəs-səmmall* 'noise is heard toward (in) the vicinity of our house';

እስከ፡ ቢታችን፡ አካባቢ፡ ያለው፡ ቦታ፡ የመንግሥት፡ ነው *əskä betaččən akkababi yallāw bota yāmāngəst nāw* 'the land that extends to (the vicinity of) our house belongs to the government!';

ይህ፡ አውሬ፡ አለ፡ ደጃን፡ አካባቢ፡ አይገኝም *yəh awre alā dāḅän akkababi ayəggäññəmmi* 'this animal is not found outside the vicinity of Däḅän'.

Adverbs: በዚህ፡ አካባቢ *bäzzih akkababi* 'around here'; በዚያ፡ አካባቢ *bäzziya akkababi* 'thereabouts, in the vicinity, around here'.

109.33. አድርጎ *adrəgo* (*adərgo*)

አድርጎ *adrəgo* 'doing', gerund of አደረገ *adärrägä* 'make, do'.

በ...አድርጎ *bä...adrəgo*, በ...በኩል፡ አድርጎ *bä...bäkkul adrəgo* 'by way of, through'.

Example: በሐረር፡ አድርጎ፡ (or በሐረር፡ በኩል፡ አድርጎ)፡ መጣ *bäharäradrəgo* (or *bäharär bäkkul adrəgo*) *mätta* 'he came by way of Harar'. For the various meanings of አድርጎ *adrəgo*, see 158.34.

109.34. እጅ *əḅḅ*

እጅ *əḅḅ* 'hand'.

በ...እጅ *bä...əḅḅ* 'by, in custody of'.

Examples: የጠላቱ፡ ግብረ፡ አባር፡ በአርበኞቹ፡ እጅ፡ በጥይት፡ ተገደለ *yäḅälatu gəbrä abbär bə'arbahññočču əḅḅ bätəyyət tägäddälä* 'the enemy's collaborator was shot by the patriots'; መኪናዋ፡ በፖሊስ፡ እጅ፡ ትገኛለች *məkinawa bəpolis əḅḅ təg-gäññälläčč* 'the car is in the custody of the police'.

109.35. እግር *əgər*

እግር *əgər* 'foot'.

በ...እግር *bä...əgər* 'in place of': ለሰርገ፡ ባባቱ፡ እግር፡ አኔ፡ እሄዳለሁ *läsärgu babbate əgər əne əhedallä''h* 'I shall go to the wedding in place of my father'.

109.36. አግድም *agdəm*, አግዳሚያ *agdammiya*

አግድም *agdəm*, imperative of አገደመ *agäddämä* 'cross at right angles'.

በ...አግድም *bä...agdəm* 'across, along, alongside, by, via';

ከ...አግድም *kä...agdəm* 'across, horizontally';

በ...አግዳሚያ *bä...agdammiya* 'in the vicinity of';

እስከ...አገዳሚያ *askä...agdammiya* 'all the way to, along';

ወደ...አገዳሚያ *wädä...agdammiya* 'by, alongside'.

Examples: በመንገድ: አገድም: ገመድ: ዘረጉ *bämängädu agdäm gämäd zä-räggü* 'they stretched a rope alongside the road'; በተራራው: አገድም: ሄደ *bätäraraw agdäm hedä* 'he went by (or 'via') the mountain'; በተማሪ: ቤቱ: አገዳሚያ: ይኖራል *bätämari betu agdammiya yānorall* 'he lives in the school's vicinity';

እስከ: መንገድ: አገዳሚያ: ብዙ: እርሻዎች: አለ *askä mängädu agdammiya bəzu əršawočč allu* 'there are many farms all the way to the road';

ወደ: መንገድ: አገዳሚያ: ጠብቀኝ *wädä mängädu agdammiya täbbəqāññ* 'wait for me by (or 'alongside') the road'.

109.37. አጠገብ *aṭägäb*

አጠገብ *aṭägäb*, of nominal origin, meaning 'nearness'.

As a postposition alone: ያትክልቱ: ስፍራ: ቤቱ: አጠገብ: ነው *yatkəltu səfra betu aṭägäb näw* 'the garden is near the house'; ቤቱ: ወንዙ: አጠገብ: ነው *betu wānzu aṭägäb näw* 'his house is near he river'.

The prepositions with which አጠገብ *aṭägäb* is used are the following:

እ...አጠገብ *ə...aṭägäb* 'near, beside, by';

በ...አጠገብ *bä...aṭägäb* 'near, by, beside';

ከ...አጠገብ *kä...aṭägäb* 'next to, near, from the side of';

ወደ...አጠገብ *wädä...aṭägäb* 'toward the side of, close to, near to';

እስከ...አጠገብ *askä...aṭägäb* 'up to the side of, to';

አለ...አጠገብ *alä...aṭägäb* 'except next to'.

Examples: እቤታቸው: አጠገብ: ብዙ: ባሕር: ዛፍ: አለ *əbetaččəw aṭägäb bəzu bahr zaf allä* 'there are many eucalyptus trees near their house';

በባሕሩ: አጠገብ: ለመኖር: ትፈልጋለች *bābahru aṭägäb lāmānor təfallə-galläčč* 'she would like to live near the sea'; ቤኔ: አጠገብ: አለፈ *bāne aṭägäb alläfä* 'he passed by me';

ቤታቸው: ከቤተ: ክርስቲያን: አጠገብ: ነው *betaččəw kəbetä krəstiyān aṭägäb näw* 'their house is next to a church'; ጅቡ: የገባበት: ዋሻ: ከወንዙ: አጠገብ: ነው *ḡəbu yägäbbabbät wašša kāwānzu aṭägäb näw* 'the cave into which the hyena went is near the river';

እንዳትወድቅ: ወደ: ገደሉ: አጠገብ: አትሂድ *əndattəwädq wädä gädälu aṭägäb attəhid* 'do not go close to (or 'near to') the cliff so as not to fall off';

ከመርከቶ፡ አንሥቶ፡ እስከ፡ መናገሻ፡ ተራራ፡ አጠገብ፡ ያለው፡ ቦታ፡ ለጥ፡ ያለ፡
 ሜዳ፡ ነው *kāmārkato ansəto askä männagäša tārara atägäb yallāw bota lätt yalä*
meda näw 'the area from the Mercato to the Männagäša mountain is a flat plain';

ልጅቷ፡ አለ፡ እናቷ፡ አጠገብ፡ አትቀመጥም *laḅət'w a alä ənnat'w a atägäb attaq-*
qämmätəmm 'the girl never sits (anywhere) except next to her mother'.

With repetition: አጠገብ፡ ላጠገብ *atägäb laṭägäb* 'near each other'.

109.38. ውስጥ wəst

ውስጥ *wəst*, of nominal origin, has the meaning 'the inside, the interior'.

The postposition ውስጥ *wəst* 'in, inside, into' may be used alone without prepositions: e.g., ኳሲ፡ ከ-ሬው፡ ውስጥ፡ ወደቀች *k'as'w a kurew wəst waddäqäčč* 'the ball fell into the pond'.

The prepositions with which ውስጥ *wəst* is used are the following:

እ...ውስጥ *ə...wəst* 'in, at, inside, within';

በ...ውስጥ *bä...wəst* 'in (place, time), at, inside, within, through, in the course of';

ከ...ውስጥ *kä...wəst* 'within, from, from within, in, among, out of';

ወደ...ውስጥ *wädä...wəst* 'into, near the middle of';

እስከ...ውስጥ *askä...wəst* 'up to the middle of, into'.

Examples: ልብሱ፡ ሳጥን፡ (or እሳጥን)፡ ውስጥ፡ ነው *ləbsu satən (or əsatən) wəst*
nāw 'his clothes are in (inside) a box'; ጅበና፡ እገበያ፡ ውስጥ፡ ይሸጣል *ḅäbäna əgä-*
bäya wəst yəššättall 'coffeepots are sold at the market';

ባዳራሹ፡ ውስጥ፡ ምሁራን፡ ጉባኤ፡ ይዘዋል *baddarašu wəst məhuran gubae*
yəzāwall 'scholars are meeting (lit. 'hold a meeting') in the hall'; ባንድ፡ ወር፡ ውስጥ፡
 ፈጽሞ፡ ይድናል *band wär wəst fäššəmo yədənall* 'he will get completely well in
 (within) a month'; ገንዘብን፡ ቦርሳውን፡ ትቶ፡ በከሱ፡ ውስጥ፡ አኖረው *gänzäbun bor-*
sawən təto bākisu wəst anorāw 'he put his money in his pocket instead of his wal-
 let'; በዓመት፡ ውስጥ፡ ሁለት፡ ጊዜ፡ ጻፈልኝ *bāamät wəst hulätt gize šafälləññ* 'he
 wrote to me twice in the course of a year';

ወታደሮቹ፡ ካጥር፡ ግቢው፡ ውስጥም፡ ውጭም፡ ሰፍረዋል *wättaddäročču kaṭər*
gəbbiw wəstəmm wəččəmm säfrəwall 'the soldiers are camped within and outside
 the compound'; ከቤት፡ ውስጥ፡ ሰውጡ፡ እየረቸው *käbet wəst siwātu ayyäh'w aččəw*
 'I saw them coming out of the house'; እርዳታ፡ ከሚያስፈልጋቸው፡ ከብዙዎቹ፡
 ውስጥ፡ አንተ፡ አንዱ፡ ነህ? *ərdata kəmmiyasfälləgaččəw kəbəzuwočču wəst antä*
andu näh? 'are you one of the many who need help?'; ካንዲት፡ ትንሽ፡ ሆቴል፡ ውስጥ፡
 ከፍል፡ ተከራዩ *kandit tannəš hotel wəst kəfal täkərayyu* 'they rented a room in a small

hotel'; ከኛ፡ ውስጥ፡ ማንም፡ ወደ፡ ገጠር፡ መሄድ፡ እይፈልግም *kāñña wəst mannəmm wādä gätär mähed ayfälləgəmm* 'no one among us wants to go to the country';

አውሮፕላኑ፡ በምብ፡ ሲጥል፡ ወደ፡ ዋሻ፡ ውስጥ፡ ግቡ *awroplanu bomb siṭal wädä wašša wəst gəbu* 'when the plane drops bombs, go into the cave'; ወደ፡ ጫካ፡ ውስጥ፡ ስንገባ፡ አንባሳ፡ አየን *wādä ĉakka wəst sənnəgäba anhässa ayyän* 'when we went into the forest we saw a lion';

መከናወን፡ እስከ፡ ግቢው፡ ውስጥ፡ አስገባው *mākinawən əskä gəbbiw wəst asgəbbaw* 'drive (lit. 'let in') the car all the way into the compound!';

When combined directly with another preposition ውስጥ *wəst* forms adverbs: በውስጥ *bəwəst* 'inside', ከውስጥ *kəwəst* 'within, inside, from inside', ወደ ውስጥ *wādä wəst* 'toward the inside', ከወደ ውስጥ *kəwādä wəst* 'on the inside, from inside'.

With repetition: ውስጥ፡ ውስጡን *wəst wəstun* 'along the inside, inwardly, secretly'.

Adjective: የውስጥ *yəwəst*, ውስጠኛው *wəstännaw*, የውስጠኛው *yəwəstännaw* 'internal'.

109.39. ወዲህ *wədih*

ወዲህ *wədih*, from *ወደ፡ ይህ **wādä yəh* 'toward this'.

The postposition may be used alone with the meanings 'on this side of, toward here, somewhere around here'.

The prepositions with which ወዲህ *wədih* is used are the following:

እ...ወዲህ *ə...wədih* 'on this side of';

ከ...ወዲህ *kə...wədih* 'on this side of, since, thence, after';

እስከ...ወዲህ *əskä...wədih* 'up to, as far as, up to from here'.

Examples: ወንዙ፡ ወዲህ፡ (or ከወንዙ፡ ወዲህ)፡ ያለው፡ ሣር፡ ለቤት፡ ከዳን፡ ይሆናል *wänzu wədih* (or *kəwänzu wədih*) *yallaw sar läbet kədan yəhonall* 'the grass on this side of the river can be used for roof thatch';

ከመስከረም፡ ወዲህ፡ ምንም፡ አልሠራሁም *kämäskäräm wədih mənəmm alsär-rahumm* 'I haven't done anything since September'; ከጥቂት፡ ዓመታት፡ ወዲህ፡ እንደገና፡ ጥሩ፡ ጓደኞች፡ ሆነዋል *kätəqit amätat wədih əndägäna tərū g'addännočč honəwall* 'in the last few years they have become good friends again'; ከዚህ፡ ከረጁም፡ ጉዞ፡ ወዲህ፡ አዋኛል *kəzzih kärəgğim guzo wədih ammoññall* 'I have been sick since this long trip';

እስከ፡ አጥሩ፡ ወዲህ፡ ያለውን፡ ስፍራ፡ አትክልት፡ ተከሉበት *əskä aṭru wədih yallawən səfra atkəlt tākkälubbät* 'they planted (lit. 'they planted in it') vegetables in the space (extending) from here to this side of the fence'.

Combined directly with other prepositions or adverbs, it forms adverbs: ከዚህ: ወዲህ *käzzih wädih* 'since, ever since', ከዚያ: ወዲህ *käzziya wädih* 'since then, beginning there', ከዚያ: ጊዜ: ወዲህ *käzziya gize wädih* 'thenceforth', ከእንግዲህ: ወዲህ *kāngədih wädih* 'henceforth', ከትላንት: ወዲህ *kätalant wädih* 'since yesterday, beginning yesterday', ካሁን: ወዲህ *kahun wädih* 'from now on', ወዲያኛ: ወዲህ *wädiyanna wädih* 'here and there, back and forth', ከቅርብ: ጊዜ: ወዲህ *käqarb gize wädih* 'lately, recently', ከጥቂት: ጊዜ: ወዲህ *kätəqit gize wädih* 'since a short time ago, shortly, of late', ከመጅ: ወዲህ *kämäče wädih* 'since when?'

Adjectives: ወዲህኛው *wädihəññaw*, የወዲህኛው *yäwädihəññaw* 'the one that is close, the nearer one'.

Adverb: ከወዲህ- *käwädihu* 'beginning now': e.g., የከርጭው: የእርሻ: ዕቅድ: ከወዲህ: ሊታሰብበት: ይገባል *yäkärmow yärša əqqəd littassäbəbbät yəggäbball* 'the plan for next year's farming should be considered, beginning now'.

See also ወደዚህ: ወደዚያ: ወዲያ.

109.40. ወደዚህ wädäzzih

ወደዚህ *wädäzzih* 'here, toward here, somewhere around here, hither, this way', literally 'toward this'. It is a variant of ወዲህ *wädih*.

The prepositions with which ወደዚህ *wädäzzih* is used are:

ከ...ወደዚህ *kä...wädäzzih* 'on this side of';

እስከ...ወደዚህ *əskä...wädäzzih* 'up to this side'.

Examples: ከወንዙ: ወደዚህ: ያለው: ሣር: ለቤት: ክዳን: ይሆናል *käwänzu wädäzzih yalläw sar läbet kədan yəhonall* 'the grass on this side of the river is good for roof thatch';

እስከ: አጥሩ: ወደዚህ: ያለውን: ስፍራ: አትክልት: ተከሉበት *əskä aṭru wädäzzih yalläwən səfra atkəlt täkkälubbät* 'they planted (lit. 'they planted in it') vegetables in the space (extending) from here to this side of the fence'.

ወደዚህኛው *wädäzzihəññaw* 'to this one': e.g., ወደዚህኛው: ቤት: መጣ *wädäzzihəññaw bet mäṭta* 'he came to this house'.

See also ወዲህ: ወደዚያ: ወዲያ.

109.41. ወደዚያ wädäzziya

ወደዚያ *wädäzziya* 'toward there, there, beyond'. It is a variant of ወዲያ *wädiya* (see 109.42).

The prepositions with which ወደዚያ *wädäzziya* is used are:

ከ...ወደዚያ *kä...wädäzziya* 'beyond';

እስከ...ወደዚያ *əskä...wädäzziya* 'up to the other side of'.

Examples: ከቤታችን፡ ወደዚያ፡ ተማሪ፡ ቤት፡ አለ *käbetaččən wädäzziya tämari bet allä* 'there is a school beyond our house';

እስከ፡ ወንዙ፡ ወደዚያ፡ ያለው፡ ቦታ፡ የኛ፡ ነው *əskä wänzu wädäzziya yalläw bota yänña näw* 'the land extending to the other side of the river is ours'.

Note ከወደዚያ፡ በኩል፡ መጣ *käwädäzziya bäkkul mätta* 'he came from that direction'.

ወደዚያኛው *wädäzziyaññaw* 'to that one': e.g., ወደዚያኛው፡ ቤት፡ ሄደ *wädäzziyaññaw bet hedä* 'he went to that house'; ወደዚያኛው፡ ዓለም፡ ተሻገረ *wädäzziyañña aläm täšaggärä* 'he passed on (died)', lit. 'he crossed over to the other world'.

See also ወዲህ፡ ወደዚህ፡ ወዲያ.

109.42. ወዲያ *wädiya*

ወዲያ *wädiya*, literally 'toward there'. It may be used alone in the meaning 'on the other side of, beyond, there'.

The prepositions with which ወዲያ *wädiya* is used are:

እ...ወዲያ *ə...wädiya* 'on the other side of, beyond';

ከ...ወዲያ *kä...wädiya* 'beyond, on the other side of, across, after';

እስከ...ወዲያ *əskä...wädiya* 'up to, as far as, to the other side of'.

Examples: እወንዙ፡ ወዲያ፡ ትልቅ፡ ተራራ፡ አለ *əwänzu wädiya təlləq tārara 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'; ከመንገዱ፡ ወዲያ፡ አንድ፡ ቆንጆ፡ ቤት፡ አለ *kämängädu wädiya and qonጅo bet allä* 'there is a pretty house across the street';

እስከ፡ ወንዙ፡ ወዲያ፡ ያለው፡ ቦታ፡ የኛ፡ ነው *əskä wänzu wädiya yalläw bota yänña näw* 'the land that extends up to the other side of the river is ours'.

ከትላንትና፡ ወዲያ *kätəlantənnä wädiya* 'the day before yesterday', ከነገ፡ ወዲያ *känägä wädiya* 'the day after tomorrow', ከሁን፡ ወዲያ *kahun wädiya* 'from now on', ከካሬ፡ ወዲያ *käzare wädiya* 'henceforth', ከእንግዲህ፡ ወዲያ፡ (or ወዲህ) *käנגədih wädiya* (or *wädih*) 'henceforth, from now on'; (with a negative verb) ከእንግዲህ፡ ወዲያ፡ አልናገርም *käנגədih wädiya alənnaggärəmm* 'I will say no more'.

Note that ከ...ወዲያ also expresses the elative: e.g., ካልማዝ፡ ወዲያ፡ ቆንጆ፡ ማን፡ አለ? *kalmaz wädiya qonጅo man allä?* 'who can be prettier than Almaz?' (lit. 'who is pretty beyond Almaz?').

Adverbs: **ወዲያው** *wādiyaw* 'suddenly, instantly, right away, shortly afterward', **ወዲያውኑ** *wādiyawnu* 'immediately, right away, suddenly, soon after'.

Adjective: **ወዲያኛው** *wādiyañaw* 'that over there, that one there'; **የወዲያ፡ ለገር፡ ሰዎች** *yāwādiya agār sāwoččē* 'strangers, people from another country'.

See also **ወዲህ+** **ወደዚህ**; **ወደዚያ**.

109.43. ውጭ ወጃረ

ውጭ *wəččē*, of nominal origin, has the meaning 'the outside, the exterior': e.g., **ከውጭ፡ ሲመለከቱት፡ ቤቱ፡ በጣም፡ ያምራል** *kāwəččē simmäläkkätut betu bätam yamrall* 'the house looks very pretty from the outside' (lit. 'from the outside when one looks at').

ከ...ውጭ *kä...wəččē* 'outside, without, besides, after';

በ...ውጭ *bä...wəččē* 'outside of';

ወደ...ውጭ *wädä...wəččē* 'outside of';

እስከ...ውጭ *əskä...wəččē* 'all the way outside of'.

Examples: **ከከተማው፡ ውጭ፡ ብዙ፡ እርሻዎች፡ አሉ** *käkätämaw wəččē bəzu ər-šawoččē allu* 'there are many farms outside the city'; **ከደግሙ፡ ውጭ፡ ጉርሻ፡ አለው** *kädämozu wəččē gurša allaw* 'besides his salary he has tips'; **ወታደሮች፡ ከከተማው፡ ድንበር፡ ውስጥም፡ ውጭም፡ ሰፍረዋል** *wättaddäroččē kākätämaw dānbär wəstəmm wəččəmm säfrəwall* 'soldiers are camped within and outside the city borders'; **ከቃሉ፡ ውጭ፡ ምንም፡ አላደርግም** *käqalu wəččē mənəmm aladärgəmm* 'I won't do anything outside of his injunction' (lit. 'of his word'); **ከሥራ፡ ውጭ፡ እንገናኝ** *käsəra wəččē ən-nəggännəñ* 'let us meet after work';

በቤቱ፡ ውጭ፡ ልጆች፡ ይጫወታሉ *bäbetu wəččē lağoččē yəččəawwätallu* 'children are playing outside the house';

ወደ፡ መንደሩ፡ ውጭ፡ ድምፅ፡ ይሰማል *wädä mändäru wəččē dəməs yässämall* 'voices are heard toward the outskirts of the village';

ለበዓሉ፡ እስከ፡ ቤቱ፡ ውጭ፡ ሣር፡ ተጉገገዷል *läbbäalu əskä betu wəččē sar täg'əzəg'əz'* 'straw was spread all the way to the outside of the house for the festivity'.

Adverbs formed from **ውጭ** *wəččē*: **ውጪው** *wəččəiw* 'outside', **እውጭ** *əwəččē* 'outside', **በስተውጭ** *bästəwəččē* 'toward the outside', **ከውጭ** *kāwəččē* 'from the outside', **ከውጭ፡ በኩል** *kāwəččē bäkkul* 'from the outside'.

Adjective: **የውጭ** *yāwəččē*, **የውጭኛው** *yāwəččəñaw* 'external, exterior, outside' (as in 'outside help').

109.44. ዙሪያ *zuriya*

ዙሪያ *zuriya*, of nominal origin, has the meaning 'surrounding area, environs, circumference'.

The postposition ዙሪያ *zuriya* 'around' may be used alone without a preposition. The prepositions with which ዙሪያ *zuriya* is used are the following:

እ...ዙሪያ *ə...zuriya* 'around';

በ...ዙሪያ *bä...zuriya* 'around';

ከ...ዙሪያ *kä...zuriya* 'from around'.

Examples: እዛፉ፡ ዙሪያ፡ ልጆች፡ ቁጭ፡ ብለዋል *əzafu zuriya læḡoçč quçč bäläwäll* 'children are sitting around the tree';

በቤታችን፡ (or እቤታችን) ዙሪያ፡ ያለው፡ ግምብ፡ እብን፡ በረድ፡ ነው *bäbetaç-çän* (or *əbetaççän*) *zuriya yalläw gəmb əhnä häräd näw* 'the wall around our house is marble'; ንቦች፡ ባበባው፡ ዙሪያ፡ እነበነቡ *nəboçč babäbaw zuriya anäbännäbu* 'bees droned around the flowers';

ማታ፡ ማታ፡ ከመንደራችን፡ ዙሪያ፡ ብዙ፡ ያውሬ፡ ድምፅ፡ እሰማለሁ *mata mata kämändäraççän zuriya həzu yawre dəməş əsämälläw* 'every evening I hear noises of many wild animals around our village'.

Adverb: ዙሪያውን *zuriyawən* 'all around'.

109.45. ዘንድ *zänd*

ዘንድ *zänd* may be used alone with the meaning 'by, at, with, to, near to, close to, beside, from', referring most often to persons. It is used in more formal speech and in written Amharic.

The postposition ዘንድ may be used alone with the meaning 'with (a person), at, with, near'. The prepositions with which ዘንድ *zänd* is used are:

እ...ዘንድ *ə...zänd* 'close to, near to, with, to';

በ...ዘንድ *bä...zänd* 'according to, by, among, with';

ከ...ዘንድ *kä...zänd* 'from (French 'de chez'), close to, near to';

ወደ...ዘንድ *wädä...zänd* 'close to, near to, to, toward';

እስከ...ዘንድ *əskä...zänd* 'all the way to, by'.

Examples: ተሰፋዩ፡ ዘንድ፡ (or እተሰፋዩ፡ ዘንድ)፡ እሄዳለሁ *täsfaye zänd* (or *ətäsfaye zänd*) *əhedalläw* 'I am going to Täsfae's'; ልብስ፡ ሰፊው፡ ዘንድ፡ ነበርን *läbs säfiw zänd näbbärn* 'we were at the tailor's'; መጽሐፉን፡ ተሰፋዩ፡ ዘንድ፡ ትቺዋለሁ *mäs-hafun täsfaye zänd təcčewalläw* 'I have left the book with Täsfae'; ና፡ እኔ፡ ዘንድ፡ ተቀመጥ *na əne zänd täqämät* 'come, sit near me';

በተስፋዩ፡ ዘንድ፡ ድኃ፡ ሰው፡ ሰው፡ አይደለም *bätäsfaye zänd dāha säwsāw ay-dällämm* 'according to Täsfae, a poor person is not human'; በሁሉም፡ ዘንድ፡ የተወደደ፡ ነው *bähullumm zänd yätawäddädä näw* 'he is beloved by all'; በግዜር፡ ዘንድ፡ ትንሽ፡ ትልቅ፡ የለም *bägzer zänd tännäḥ tällaṣ yällämm* 'in the eyes of God everyone is equal' (lit. 'there is no large and small'); ጠባዩ፡ በሕዝቡ፡ ዘንድ፡ ዝቅ፡ አድርጎ፡ ያሰገምተዋል *ḥabayu hähäzbu zänd zəqq adrəgo yasgämmatəwäll* 'his behavior will discredit him (lit. 'cause him to be held in low esteem') with the public'; በሰዎች፡ ዘንድ፡ ልዩ፡ ልዩ፡ ልማዶች፡ አሉ *bäsəwočč zänd löyyu löyyu ləmodočč allu* 'there are various customs among people';

ከተስፋዩ፡ ዘንድ፡ ሂዳ፡ ስትመጣ፡ አየኋት *kätäsfaye zänd hi da sətəmmätä ay-yäh* 'at I saw her coming (lit. 'she-going while-she-came') from Täsfae's'; ይህ፡ ከግዜ አብሔር፡ ዘንድ፡ የመጣ፡ ነው *yäh kägziabəher zänd yämätta näw* 'this is something that came from God'; ከቤት፡ ዘንድ፡ ሰደርሰ፡ ጫጫታ፡ ሰማሁ *käbet zänd sädärs čačata sämma* 'h when I got to the house I heard some noise'; ፈረሱን፡ ካሉበት፡ ዘንድ፡ ወሰድኩት *färäsun kallubbät zänd wässädkut* 'I took the horse where they (the people) were';

ወዳንተ፡ ዘንድ፡ ነገ፡ እመጣለሁ *wädantä zänd nägä əmətallä* 'h I will come to you tomorrow';

እስከ፡ ቤታቸው፡ ዘንድ፡ ሸኛቸው *əskä betaččəw zänd šänḥəččəw* 'accompany them all the way to their house!'; እስከ፡ ነገ፡ ዘንድ፡ ዐሥር፡ ብር፡ አበድረኝ *əskä nägä zänd əssər bərr əbäddəräññ* 'lend me ten dollars until tomorrow'.

ወደት፡ ዘንድ? *wädet zänd?* 'toward what direction?'

For the conjunction ዘንድ *zänd*, see 115.

109.46. ያህል *yahäl*

ያህል *yahäl* 'it is equal' (see 55.6.3).

The prepositions with which ያህል *yahäl* is used are:

ለ...ያህል *lä...yahäl* 'for, just for, as, for the sake of';

በ...ያህል *bä...yahäl* 'equal to';

እንደ...ያህል *əndä...yahäl* 'as, as good as';

ስለ...ያህል *sälä...yahäl* 'as, as good as';

Examples: ለምሳሌ፡ ያህል፡ ኢትዮጵያን፡ እንወሰድ *lämässale yahäl ityoppəyan ənnəwsäd* 'for example, let's take Ethiopia'; እስኪጠግግ፡ ያህል፡ እንሞክረው *əsti läččəwata yahäl ənnəməkkəräw* 'let's try just for the fun of it'; ማመልከቻ፡ ማሰገገት፡ አለብህ፡ ነገር፡ ግን፡ ለደንቡ፡ ያህል፡ ነው *mamälkäčca masgəbbat alläbbəh nägər gən*

lädänbu yahäl näw 'you have to submit an application, but it is a mere formality' (lit. '[only] as formality'); ነገሩን፡ ግልጽ፡ ለማድረግ፡ ያህል፡ እንዲሁ፡ እንበል *nägärun gəls lämadräg yahäl ändih ännəbäl* 'for the sake of clarity let's say thus';

በቁመቱ፡ ያህል፡ ገመድ፡ ቁረጠ *bäqumātu yahäl gämäd q'ärrätä* 'he cut a rope (whose length is) equal to his height';

እስተማሪን፡ አለማክበር፡ 'ነጠ.አተኛ'፡ እንደመሆን፡ ያህል፡ ይቁጠራል *astämārin alämäkbär haqiatäñña ändämähon yahäl yəqq'äññärall* 'not respecting one's teachers might be considered [as] sinful';

ቤቱ፡ የኔ፡ ስለመሆኑ፡ ያህል፡ እንደፈለግሁ፡ ተዝናናበት *betu yäne salämähonu yahäl ändäffällägh täznanabbät* 'as the house is mine, relax in it as you wish';

እሷ፡ የምትሠራውን፡ ምግብ፡ ማሽተት፡ ስለመብላት፡ ያህል፡ ነው *əss'ä yäm-mattəsäräw məgəb məštät salämäblat yahäl näw* 'smelling the food she cooks is as good as eating (it)'.
For ያህል, see also 158.40.

109.47. ይልቅ *yələq*

ከ...ይልቅ *kä...yələq* 'rather than, instead of'.

ከ *kä*+verbal noun followed or not by ይልቅ *yələq* expresses 'rather than, instead of'. Examples: ጌታቸውን፡ ከመከድ፡ ይልቅ፡ ሞትን፡ መረጡ *getačč'äwəñ kämäkad yələq motən marrätu* 'they chose death rather than betray their master'; ከመቆም፡ ይልቅ፡ ቁጭ፡ ብትል፡ ጥሩ፡ ነው *kämäqom yələq qučč battäl țəru näw* 'it would be good for you to sit down (lit. 'if you sit down') instead of standing'; ጊዜህን፡ ከግባክን፡ (ይልቅ)፡ መጽሐፍ፡ አንብብ *gizəhən kämäbakän (yələq) məšhaf anbəb* 'read a book rather than wasting you time'. See also 144.3.

109.48. የተነሣ *yätänässa*

የተነሣ *yätänässa*, of verbal origin, literally 'that which arose', from ተነሣ *tänässa* 'rise, arise'.

በ...የተነሣ *bä...yätänässa* 'on account of, because of, by reason of, out of';

ከ...የተነሣ *kä...yätänässa* 'on account of, because of, owing to, out of, from'.

Examples: በርስት፡ የተነሣ፡ ከሰሱት *bärəst yätänässa kässäsur* 'they sued him on account of land inheritance'; በምን፡ የተነሣ፡ ተጣሉ? *bämən yätänässa tāfällu?* 'on account of what did they fight?' (or, 'why did they fight?'); ከዝናቡ፡ የተነሣ፡ መንገዱ፡ ሁሉ፡ ጭቃ፡ የሆኗል *kəzənabu yätänässa mängädu hullu čəqa hon' all* 'because of the rain the whole road has become muddy'; አደጋው፡ የደረሰው፡ ተጠንቅቆ፡

ካለመገዳት፡ የተነሣ፡ ነው *adägaw yädärräsäw täjänqəqo kalämändat yätänässa näw* 'the accident occurred owing to carelessness driving' (lit. 'carefully because-of-not-driving'); ከሐዘኔታ፡ የተነሣ፡ ለለማፍ፡ ጥቂት፡ ፍራንክ፡ ሰጠው *kähazäneta yätänässa lä-lämmahñu [əqit frank säññaw* 'he gave the beggar a few coins out of pity'; አንዳንዶቹ፡ ከድካም፡ የተነሣ፡ ወደቁ *andandočču kädəkam yätänässa wäddäqu* 'some of them fell from exhaustion'.

ከ+verbal noun or noun+suffix pronouns+የተነሣ *yätänässa* followed by a negative verb also renders 'too+adjective+to perform the action'.

Examples: ልጅ፡ ከመፍራተ፡ (or ከፍርሃተ)፡ የተነሣ፡ መርፈውን፡ አልደፈረም *läḡu kämäfratu (or käfərhatu) yätänässa märfewən aldäffärämni* 'the boy was too frightened to take the injection' (lit. 'the-boy because-of his-fear the-injection did-not-dare [to take]); አልጋዎቹ፡ ደረቅ፡ ከመሆናቸው፡ የተነሣ፡ አይመቹም፡ (or ምቹት፡ የላቸውም) *algawočču däraḳ kämähonaččäw yätänässa aymäčumm (or mäččot yälläččäwəmm)* 'the beds are too hard to be comfortable' (lit. 'the-beds hard because-of-their-being are-not-comfortable'); ከስንፍናው፡ የተነሣ፡ ጫማውን፡ እንኳ፡ አላወለቀም *käsəñfənnaw yätänässa čammawən ənkʷa alawälläqämm* 'he was too lazy to even take off (lit. 'he didn't take off') his shoes'. These expressions may also be rendered by 'because'.

ከ+verbal noun or noun+የተነሣ 'so...(with the result) that, such a...(with the result) that'. Examples: በጣም፡ ከመድከሙ፡ (or ከድካሙ)፡ የተነሣ፡ ወዲያው፡ መተኛት፡ ግድ፡ ሆነበት *bətam kämädkämu (or kädəkamu) yätänässa wädiyaw mätäññat gədd honäbbät* 'he was so tired that he had to go to bed right away'; ብዙ፡ ጭኸት፡ ከመኖሩ፡ የተነሣ፡ ሊተኙ፡ አልቻሉም *bəzu čuhät kämänoru yätänässa litäññu alčalum* 'there was so much noise that they couldn't sleep'; ብዙ፡ ከመብላት፡ የተነሣ፡ ታመመ *bəzu kämäblatu yätänässa tammämä* 'he ate so much that he got sick'; ሰማዩ፡ ጥርት፡ ያለ፡ ከመሆኑ፡ የተነሣ፡ ከዋክብቱን፡ ሁሉ፡ ለማየት፡ ይችሉ፡ ነበር *səmayu țərrətt yalä kämähonu yätänässa käwakəbtun hullu lämayät yəčəlu näbbär* 'it was such a clear evening (lit. 'the sky was so clear') that they could see all the stars'. These expressions may also be rendered by 'because'.

109.49. ጻር dar, ጻር፡ ጻር dar dar

ጻር dar, of nominal origin, has the meanings 'limit, edge, border, extremity'.

The postposition *ጻር dar* may be used alone in the meanings 'at the edge of, on the verge, beside'. Examples: መንገዱ፡ ጻር፡ አጥር፡ የለም *mängädu dar atəṛ yällämm*

'there is no fence at the edge of the road'; ቤቱ፡ ጫካው፡ ዳር፡ ነው *betu çakkaw dar nāw* 'the house is on the edge of the woods'.

The prepositions with which ዳር *dar* is used are the following:

ለ...ዳር *ə...dar* 'on the edge of';

በ...ዳር *bä...dar* 'on the edge of, along, by, by the side of, beside';

ከ...ዳር *kä...dar* 'on the edge of, by the bank of, beside';

ወደ...ዳር *wädä...dar* 'to the edge of';

እስከ...ዳር *askä...dar* 'up to the edge of'.

Examples: እውንዙ፡ ዳር፡ (or በውንዙ፡ ዳር፡ ከውንዙ፡ ዳር፡ ወንዙ፡ ዳር፡) ቁጭ፡ ብለው፡ አየኋቸው *əwänzu dar* (or *bäwänzu dar*, or *käwänzu dar*, or *wänzu dar*) *quçç bäläw ayyäh"acčäw* 'I saw them sitting beside the river';

በባሕሩ፡ ዳር፡ (or ዳር፡ ዳር፡) ተራመድን *bäbahru dar* (or *dar dar*) *tärammädan* 'we walked along the seashore'; በመንገዱ፡ ዳር፡ ባለው፡ ጭቃ፡ ውስጥ፡ ዱካ፡ አየሁ *bämängädu dar balläw çəqa wəst duka ayyä"ah* 'I saw footprints in the mud by the side of the road'; ከባልጩት፡ የተሠሩ፡ ሰው፡ ሠራሽ፡ ነገሮች፡ በውንዙ፡ ዳር፡ ተገኙ *käbalç'ut yätäsärru säw särras nägäroçč bäwänzu dar tägäññu* 'flint artifacts (lit. 'man-made things made of flint') were found by the river';

ከውንዙ፡ ዳር፡ አንድ፡ ዋርካ፡ አለ *käwänzu dar and warka allä* 'there is a sycamore by the riverbank';

ገበሬው፡ ወደ፡ እርሻው፡ ዳር፡ ሂዶ፡ ምሳውን፡ በላ *gäbärew wädä əršaw dar hedo məsawən bälla* 'the farmer went to the edge of the field and ate his lunch';

ከዚህ፡ እስከ፡ መንገዱ፡ ዳር፡ መቶ፡ ጫማ፡ ይሆናል *käzzih askä mängädu dar mäto çamma yəhonal* 'it is about a hundred feet from here to the edge (side) of the road'.

Adverbs: ዳር፡ ዳርን *dar darun* 'all along the edge, on the side', ከዳር፡ ዳር *kädar dar* 'along the edge' (as in እንጆራው፡ ከዳር፡ ዳር፡ ተቈርሷል *ənğäraw kädar daru täq"ärs"all* 'the bread has been nipped along the edges'), ከዳር፡ እዳር *kädar ədar* (or ከዳር፡ ዳር *kädar dar*) 'from all sides, from end to end, from edge to edge' (as in እርሻው፡ ከዳር፡ ዳር፡ ታርሷል *əršaw kädar dar tars"all* 'the farm has been ploughed from end to end'), ከዳር፡ እስከ፡ ዳር *kädar askä dar* 'throughout, all the way through, across', ዳር፡ ለዳር *dar lädar* 'along the edges'.

109.50. ድረስ *däräs*

ድረስ *däräs* is the imperative of ደረሰ *därräsä* 'arrive'. It may be used to express 'until, up to, as far as'.

The postposition ድረስ *dāräs* may be used alone.

The prepositions with which ድረስ *dāräs* is used are:

እ...ድረስ *ə...dāräs* 'up to, until, to, as far as';

ከ...ድረስ *kä...dāräs* 'from as far as';

እስከ...ድረስ *əskä...dāräs* 'until, up to, as far as, to, through, as much as, in (time), by (time), to the point of'.

Examples: ተራራው፡ ድረስ፡ እንሂድ *tāraraw dāräs ənnəhid* 'let's go as far as the mountain'; ነገ፡ ድረስ፡ እጠብቅሃለሁ *nägä dāräs əṭəbbəqəhalläw* 'I will wait for you until tomorrow'; አንተን፡ ለማየት፡ ስለ፡ ጉንደር፡ ድረስ፡ መጣሁ *antän lämayät səl g'ändär dāräs mäffa^wh* 'I came all the way to Gondar to see you';

ለውንዙ፡ ድረስ፡ እንውረድ *əwänzu dāräs ənnəwräd* 'let's go down as far as the river';

ለትምህርት፡ ከበጌምድር፡ ድረስ፡ አዲስ፡ አበባ፡ ይመጣሉ *lätməhərt kəbägem-där dāräs addis abäba yəmätallu* 'they come to Addis Ababa for an education from as far away as Begemder';

እስከ፡ መዝሙር፡ 9ሥር፡ ድረስ፡ አነባለሁ *əskä məzmur assər dāräs anəbball-lä^wh* 'I will read as far as Psalm 10'; እስከ፡ ተማሪ፡ ቤተ፡ ድረስ፡ በመኪና፡ አድርሰኝ *əskä tämari bet dāräs bämäkina adräsäññ* 'take me by car as far as the school'; በወር፡ እስከ፡ ሦስት፡ መቶ፡ ብር፡ ድረስ፡ ያወጣል *bäwār əskä sost mätö bərr dāräs yəwätall* 'he spends as much as three hundred dollars monthly'; እስከ፡ ዛሬ፡ ሳምንት፡ ድረስ፡ መጽሐፉን፡ እጨርሳለሁ *əskä zare sammənt dāräs məšhafun əčärrəsall-ä^wh* 'I will finish the book by next week'; እስከ፡ ቅዳሜ፡ ድረስ፡ ይገባሉ *əskä qədamē dāräs yəgəballu* 'they will arrive by Saturday'; እስከ፡ ቅዳሜ፡ ድረስ፡ ለንደን፡ ነን *əskä qədame dāräs ländän nän* 'we will be in London through Saturday'.

Adverbs: እዚህ፡ ድረስ *əzzih dāräs* 'up to here'; እስከዚህ፡ ድረስ *əskäzzih dāräs* 'up to here, this much, so much' (እስከዚህ፡ ድረስ፡ ምን፡ አስጨነቀህ? *əskäzzih dāräs man aščännäqäh* 'why are you worrying [lit. 'what made you worry?'] so much?'); እስከዚያ፡ ድረስ *əskäzziya dāräs* 'in the meantime, meanwhile'.

109.51. ዳርቻ *darəčča*

ዳርቻ *darəčča*, of nominal origin, meaning 'end, edge, border, limit'.

በ...ዳርቻ *bä...darəčča* 'alongside'.

Example: በመንገዱ፡ ዳርቻ፡ ያፈር፡ ከምር፡ አለ *bämängädu darəčča yafär kammər allä* 'there is a bank of earth alongside the street'.

With prepositions such as ከ፡ ወደ፡ እስከ, the noun ዳርቻ keeps its original meaning. Thus, ከገቢው፡ ዳርቻ፡ ትልቅ፡ ዋርካ፡ አለ *kägəbbiw darəčča təlləq warka allä*

'there is a big sycamore at the edge of the compound'; ወደ፡ መንገዱ፡ ዳርቻ፡ ወጣ፡ ብሎ፡ ቆመ wādä mäñgädu darəčča wäta bəlo qomä 'he drove to the side of the road and stopped'; እስከ፡ መንገዱ፡ ዳርቻ፡ አርባ፡ ሜትር፡ ነው askä mäñgädu darəčča arba metər näw 'it is forty meters to the edge of the road'.

109.52. ጀምሮ ጀämmäro

ጀምሮ ጀämmäro '[he] beginning', gerund of ጀመረ ጀämmärä.

ከ...ጀምሮ ከ...ጀämmäro 'beginning from, starting from, since (time and place), ever since'. The form ጀምሮ ጀämmäro may be used as a frozen form.

Examples: ከዛራ፡ ጀምሮ፡ (or ጀምራ)፡ በትጋት፡ እሠራለሁ kəzare ጀämmäro (or ጀämmärre) bätəgat əsäralläw 'beginning today (or 'from today on') I will work diligently'; ካራት፡ ከሉ፡ ጀምሮ፡ እስከ፡ ፒያሳ፡ ድረስ፡ ወታደር፡ ተሰልፏል karatt kilo ጀämmäro askä piyassa dəräs wättaddär täsälləf 'all soldiers are lined up [starting] from Arat Kilo up to the Piazza'; ከልጅነቴ፡ ጀምሮ፡ አውቀዋለሁ käləḡännäte ጀämmärre awqäwalläw 'I have known him since my childhood'; ከሁለት፡ ዓመት፡ ጀምሮ፡ እዚህ፡ ትሠራለች kähulätt amät ጀämmära əzzih təsäralläčč 'she's been working here since two years ago'.

Adverb: ከዚያን፡ ጊዜ፡ ጀምሮ kəzziyan gize ጀämmäro 'ever since'.

For ጀምሮ, see also 59.3.1.

109.53. ጀርባ ḡärba

ጀርባ ḡärba 'back of the body'.

The postposition ጀርባ ḡärba may be used alone in the meaning 'behind'.

The prepositions with which ጀርባ ḡärba is used are:

እ...ጀርባ ə...ḡärba 'behind';

ከ...ጀርባ ከ...ḡärba 'behind';

በ...ጀርባ bä...ḡärba 'behind, in the back of';

ወደ...ጀርባ wädä...ḡärba 'behind';

እስከ...ጀርባ askä...ḡärba 'to the back of'.

Examples: ሰቁ፡ ጀርባ፡ መጠጥ፡ ቤት፡ አለ suqu ḡärba määtətt bet allä 'behind the shop there is a bar';

ከቤተ፡ (or እቤተ, or በቤተ)፡ ክርስቲያን፡ ጀርባ፡ መቃብር፡ አለ kəbetä (or əbetä, or bəbetä) krəstiyānu ḡärba məqabər allä 'there is a cemetery behind the church'; ከትምህርት፡ ቤተ፡ ጀርባ፡ አንድ፡ ወንዝ፡ አለ kätəmhərt betu ḡärba and wänz allä 'there is a river behind the school';

ወደ፡ ቤታችን፡ ጃርባ፡ ሄደ *wädä betacčən ġärba hedä* 'he went to the back of our house';

ድምጿ፡ እስከ፡ ክፍለ፡ ጃርባ፡ ተሰማ *damsʷa askä kəflu ġärba täsämma* 'her voice carried (lit. 'was heard') to the back of the room'.

Note also በስተጃርባ *bästäğärba* 'in the back'.

109.54. ጋ *ga*

ጋ *ga* 'by (near), near to, close to'.

The postposition ጋ *ga* may be used alone with the meaning 'by (near), to, near to, close to'.

The prepositions with which ጋ *ga* is used are the following:

እ...ጋ *ə...ga* 'to, close to, near to, over, at';

ከ...ጋ *kä...ga* 'from the place of someone' (French 'de chez'), from, with';

በ...ጋ *bä...ga* 'by';

ወደ...ጋ *wädä...ga* 'to, toward'.

Examples: ተማሪ፡ ቤቱ፡ ጋ፡ ዋርካ፡ አለ *tāmari betu ga warka allä* 'there is a sycamore near the school'; ጠረጴዛው፡ ጋ፡ ሂድ *taräppezaw ga hid* 'go to the table'; ነገ፡ ተስፋዩ፡ ጋ፡ (or እተስፋዩ፡ ጋ፡) እሄዳለሁ *nägä täsfaye ga* (or *ätäsfaye ga*) *əhedalläwʰ* 'I will go to Täsfae's tomorrow'; ተራራው፡ ጋ፡ (or እተራራው፡ ጋ፡) አብረን፡ እንሂድ *täraraw ga* (or *ätäraraw ga*) *abrän ənnəhid* 'let's go to the mountain together';

እባቡር፡ ጣቢያ፡ ጋ፡ አገኘሁት *əbabur tabiya ga aḡäññähut* 'I met him near the train station'; እዚህ፡ ጋ፡ ክፍለ፡ ቀዝቀዝ፡ ያለ፡ ነው *əzzih ga kəflu qəzqəzz yalä näw* 'over here the room is cooler';

ከተስፋዩ፡ ጋ፡ ደብዳቤ፡ ደረሰኝ *kätäsfaye ga däbdabbe därräsäññ* 'I got a letter (lit. 'a letter reached me') from Täsfae'; ካንተ፡ ጋ፡ ስመጣ፡ ሀብቴን፡ አየሁት *kantä ga səməta habten ayyähut* 'when I came from your place I saw Habte';

በተራራው፡ ጋ፡ ሄደ *bätäraraw ga hedä* 'he passed by the mountain';

ወደ፡ ብሰራት፡ ጋ፡ ስሄድ፡ አየሁት *wädä bəsrat ga səhed ayyähut* 'I saw him on my way to Bəsrat' (lit. 'when I went to Bəsrat').

With or without prepositions, ጋ *ga* may 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 meaning is not clearly expressed by English prepositions. Examples: መጽሐፈን፡ ከተስፋዩ፡ ጋ፡ ትኛዋለሁ *məšəfaen kätäsfaye ga təččewalläwʰ* 'I left my book with Täsfae'; ገንዘቡን፡ ከተስፋዩ፡ ጋ፡

አወስዳለሁ *gänzäbun kätäsfaye ga əwäsällä^h* 'I will take the money from Täsfaie';
እኔ፡ ጋ፡ ሥራ፡ የለም *əne ga sərə yällämm* 'I have no job to offer' (lit. 'close-to-me job there-is-not').

Adverbs formed with ጋ *ga*: **ሌላጋ** *lelaga* 'somewhere else', **አንዱጋ** *anduga* 'somewhere', **አንድጋ** *andəga* 'together', **እዚህጋ** *əzzih ga* 'over here, right here', **እዚያጋ** *əz-ziya ga* 'over there, right there', **እሱ፡ ጋ** *assu ga* 'over there', **የት ጋ?** *yätga?* 'where?', **ወደዚያጋ** *wädäzziyaga* 'toward there, thereabouts'.

109.55. ጌ *ge*

ጌ *ge*, of nominal origin, with the meaning 'side, direction'. This element is used with nouns denoting parts of the body, such as **ራስጌ** *rasge* 'toward the head or top (of a bed, of a book), place for the head, top', **እግርጌ** *əgərgə* 'at the foot of, below, underneath, toward the foot, foot (of bed)', **አንገትጌ** *angätge* 'collar, at the neck of', **እጅጌ** *əḫḫəge* 'sleeve'. It also occurs with place-names like **ጉራጌ** *Gurage*, **ደረስጌ** *Däräsge*, and it refers to persons such as **እጩጌ** *əḫege* 'ecclesiastic officer', **ባለጌ** *ba-läge* 'rude' (corresponding in meaning to **ባላገር** *balagär*).

ራስጌ *rasge* is also used as a postposition with the meaning 'at the head of, above'; **እግርጌ** *əgərgə* (or **ግርጌ** *gərgə* after a vowel) 'at the foot of, below, beneath'. These two expressions may also be used with the prepositions **እ፣ ከ፣ በ፣ ወደ፣ እስከ**.

Examples: **ከቤታችን፡ (እቤታችን)፡ ራስጌ፡ ጉብታ፡ አለ** *käbetaččən* (or *əbetaččən*) *rasge gubbəta allä* 'there is a hill above our house'; **ብርጭቆው፡ ከጠረጴዛው፡ (እ)ግርጌ፡ ነው** *bərčəqqow kätärəppezaw (ə)gərgə näw* 'the glass is at the lower end of (or 'beneath, near the leg of') the table'; **ከገጹ፡ በስተግርጌ፡ ማስታወሻ፡ አለ** *kägäššu bästägərgə mastawäša allä* 'there is a note at the foot of the page';

ወደ፡ ራስጌው፡ አኑረው *wädä rasgew anurəw* 'place it toward the head of the bed';

እስከ፡ አልጋው፡ (እ)ግርጌ፡ ምንጣፍ፡ ተነጥፏል *əskä algaw (ə)gərgə məntaf tänäf^h* 'a mat was spread all the way to the foot of the bed'.

109.56. ጋር *gar*, ጋራ *gara*

ጋር፣ ጋራ is of nominal origin, to judge from **የጋራ** *yä-gara* 'communal, common'.

ከ...ጋር (ጋራ) አ...ጋር (gara) 'with, together with, along with, in company of'.

Examples: ከወንድሙ፡ ጋር፡ (or ጋራ)፡ ሄደ *käwändammu gar (or gara) hedä* 'he went with his brother'; ዕቅዱን፡ ከሽርካዎቹ፡ ጋር፡ አዘጋጀ *əqqədun käsərkawoēčču gar azzəgəḅḅä* 'he planned his project along with his associates'.

Adverbs: በጋራ *bāgara* 'jointly'; ለጋራ *lägara* 'alone, to oneself, for all' (as in ይህ፡ ለጋራዬ፡ ነው *yəh lägaraye näw* 'this is mine alone'; ለጋራ፡ ለጋራ፡ ብሉ *lägara lägara bəlu* 'eat by yourselves'; ቤተን፡ ለጋራ፡ ገዛሁት *betun lägara gəzzahut* 'I bought the house for myself', but ቤተን፡ ለጋራ፡ ተካፈሉት *betun lägara tākaffälut* 'they shared the property among themselves'; ቤተን፡ ለጋራ፡ ገዛነው *betun lägara gəzzanəw* 'we bought the house together').

Adjective: የጋራ *yāgara* 'collective, common, joint'.

The meaning 'with' with verbs of movement is also expressed by the conjugated gerund ይዞ *yəzo* or አብሮ *abro*. Examples: መጽሐፉን፡ ይዞ፡ ሄደ *məshafun yəzo hedä* 'he took the book with him' (lit. 'the-book he-holding he-went'); እንግዳ፡ ይገር፡ መጣሁ *əngəda yəZZe mät-ta* 'I came with a guest'; አብራህ፡ ብሄድ፡ እወድ፡ ነበር *abarreh bəhed əwadd näbbär* 'I would have liked to go with you' (lit. 'I-joining-you if-I-go I-would-like to-go'); አብራችሁ፡ ሂዱ *abarəččə* 'hidu 'go together' (lit. 'you-joining go').

In the ከ---ጋር situation the verb may be in the singular or in the plural. If the subject (pronoun or noun) is explicit, the verb agrees with the subject. If the subject is non explicit, the verb may be in the singular or in the plural.

Examples for an explicit subject: እሱ፡ ከከበደ፡ ጋር፡ ይጫወታል *əssu kəkäbbädä gar yəččəawwätall* 'he plays with Käbbädä'; እኔ፡ ከከበደ፡ ጋር፡ እጫወታለሁ *əne kəkäbbädä gar əččəawwätallä* 'I play with Käbbädä'; ሳሕኖቼን፡ ማን፡ እንደሚያጥብ፡ እንደማያጥብ፡ እኔ፡ ከእጎቲ፡ ጋር፡ ተጨቃጨቅሁ *sahnoččun man əndämmiyaṭəb əndämmayaṭəb kəəhəte gar tāččəəqəččəəqhu* 'I argued with my sister about who would wash the dishes'; ወንድምዬው፡ ከእጎቲ፡ ጋር፡ ተጨቃጨቅ *wändəmməyew kəəhətu gar tāččəəqəččəəqä* 'the brother argued with his sister'; ሰውዬው፡ ከሌባው፡ ጋር፡ ተናነቀ *səwəyyew kələbaw gar tānannäqä* 'the man struggled with the thief'.

Examples for a non-explicit subject: ካንተ፡ ጋር፡ ኳስ፡ ተጫወትክ፡ (or ተጫወትን) *kantä gar k'as tāčəawwätku (or tāčəawwätn)* 'I played (or, 'we played') ball with you'; ከሱ፡ ጋር፡ ኳስ፡ ተጫወትክ፡ (or ተጫወታችሁ) *kässu gar k'as tāčəawwätk (or tāčəawwätaččəə* 'h) 'you (sg.) played with him', or 'you (pl.) played with him'; ምሳ፡ ከበቀለ፡ ጋር፡ በላሁ፡ (or በላን) *məsa kəbäqqälä gar bällä* 'h (or bällan) 'I had lunch (or 'we had lunch') with Bäqqälä'; ሳሕኖቼን፡ ማን፡ እንደሚያጥብ፡ እንደማያጥብ፡ ከእጎቲ፡ ጋር፡ ተጨቃጨቅ (or ተጨቃጨቁ) *sahnoččun man əndämmiyaṭəb əndämmayaṭəb kəəhətu gar tāččəəqəččəəqä (or tāččəəqəččəəqu)* 'he argued (or 'they argued') with his sister about who would wash the dishes'; የትኛው፡ ቡድን፡ እንደሚያሸንፍ፡

ከበቀለ: ጋር: ተወራረድኩ: (or ተወራረድን) *yätəññaw budən əndəmmyasšännəf kă-bäqqälä gar tawärräddk* (or *tawärrädən*) 'I made (or 'we made') a bet with Bäqqälä as to which team would win'; **ዕቅዱን:** ከሸርካዎቹ: ጋር: አዘጋጀ *əqqədun kă-šerkawočču gar azzägağğä* 'he planned his project along with his associates'.

Note **ከሱ:** ጋር: ወንድም: ነን *kässu gar wändəmmn nən*, or **ከሱ:** ጋር: ወንድማማች (or ወንድማማች): ነን *kässu gar wändəmmamač* (or *wändəmmamačočč*) *nən* 'we are brothers' (lit. 'we are brother[s] with him').

109.57. ንሮ ምሎ

ንሮ ምሎ *g^waro* 'area extending from the back wall of the house to the back fence, backyard'.

ከ...ንሮ *kä...g^waro* 'behind, in back of, from the back of';

በ...ንሮ *bä...g^waro* 'behind, in back of'.

Example: ከቤተ: (or በቤተ): ንሮ: ያትክልት: ቦታ: አለ *käbetu* (or *bäbetu*) ምሎ *ro yatkält bota allä* 'there is a garden in the back of the house'.

109.58. ጉን ምሎ

ጉን ምሎ *g^wänn* 'side, side of the body, flank'.

The postposition ጉን ምሎ may be used alone with the meaning 'by, beside, alongside'.

The prepositions with which ጉን ምሎ is used are:

እ...ጉን *ə...g^wänn* 'beside, adjacent to';

ከ...ጉን *kä...g^wänn* 'beside, alongside, close to, adjacent to';

በ...ጉን *bä...g^wänn* 'alongside, adjacent to';

ወደ...ጉን *wädä...g^wänn* 'to the side of'.

Examples: እኔ: ጉን: (or ጉኔ): ተቀመጡ *əne g^wänn* (or *g^wänne*) *täqämätu* 'sit down by my side!'; መኪናውን: ሕንጻው: ጉን: አቆመ *mäkinawən hənsəw g^wänn aqomä* 'he parked the car alongside the building';

እቤታችን: (or ከእቤታችን, or በእቤታችን): ጉን: ለ-ካንዳ: አለ *əbetaččən* (or *käbetaččən*, or *bäbetaččən*) ምሎ *lūkanda allä* 'there is a butchery adjacent to our house';

በቤታችን: ጉን: አለፈ *bäbetaččən g^wänn alläfä* 'he passed alongside our house';

ወደ: ተራራው: ጉን: ሂደ *wädä täraraw g^wänn hedä* 'he went to the side of the mountain'.

Adverbs: ጉን: ለጉን ምሎ *än(n) läg^wänn* 'side by side', ወደ: ጉን *wädä g^wänn* 'aside, sideways'.

109.59. ገዜ gize

ገዜ gize 'time'.

በ...ገዜ *bä...gize* 'during, at the time of';

እስከ...ገዜ *askä...gize* 'until'.

Examples: በጦርነት፡ ገዜ፡ እገግሊዝ፡ አገር፡ ነበርኩ- *bätorännātu gize engliz agär näbbärku* 'I was in England during the war';

እስከ፡ ሰርጌ፡ ገዜ፡ ከቤት፡ አልወጣችም *askä särg'a gize käbet atwättäččəmm* 'she didn't leave the house until her wedding day'.

Adverbs: በገዜ *bägize* 'on time, early (for evening), before the sun sets', በገዜው *bägizew* 'at the right time, in its/his time', ለገዜው *lägizew* 'for the time being, at the moment', ያን፡ ገዜ *yan gize* 'at that time, then', አለገዜው *alä gizew* 'before its time, prematurely', ገዜ፡ አለገዜ *gize alägize* 'at an odd time'; እስከ፡ ገዜው *askä gizew* 'for the time being', በየገዜው *bäyyägizew* 'every so often, occasionally, constantly'.

Adjective: የገዜ *yägize* 'contemporary, current (event)'.

109.60. ገደግ gädäma

ገደግ *gädäma* 'area, location, whereabouts'.

The postposition ገደግ *gädäma* may be used alone in the meaning 'in the neighborhood of, toward, somewhere about'.

The prepositions with which ገደግ *gädäma* is used are:

በ...ገደግ *bä...gädäma* 'around, about, toward, in the neighborhood of';

ከ...ገደግ *kä...gädäma* 'from the whereabouts, around, about';

እ...ገደግ *ə...gädäma* 'around';

ወደ...ገደግ *wädä...gädäma* 'around, about, toward';

እስከ...ገደግ *askä...gädäma* 'to about'.

Examples: ዕድሜው፡ (ወደ)፡ አርባ፡ ዓመት፡ ገደግ፡ ነው *admew (wädä) arba amät gädäma näw* 'he is around forty years old'; ይህ፡ ቤት፡ (ወደ)፡ ሡላላ፡ ሺህ፡ ብር፡ ገደግ፡ ያወጣል *yəh bet (wädä) sälasa ših bərr gädäma yawätall* 'this house costs about \$30,000';

በዘጠኝ፡ ሰዓት፡ ገደግ፡ እጠብቅሃለሁ- *bäzätänn säat gädäma əḅbəqəhalläh'* 'I will wait for you at about three (lit. 'nine') o'clock'; ቃጠሎው፡ በእኩለ፡ ሌሊት፡

¹Also pronounced *gizze*.

ገደማ: ተነሣ *qaṭälaw bäakkulä lelit gädäma tänässa* 'the fire broke out toward mid-night';

ከቤተ: ገደማ: ድምፅ: ሰማሁ- *kähetu gädäma dəmṣ sämma*^h 'I heard a voice about the house';

እዚህ: ገደማ: ብዙ: ዝገቦች: አሉ- *əzzih gädäma bəzu zənbočč allu* 'there are many flies around here';

ጭጋገ: ወደ: እኩሉ: ቀን: ገደማ: ገፈፈ *čəgagu wädä əkkulä qän gädäma gäf-fäfü* 'the fog lifted toward noon'; የዘንዶው: ቁመት: ከዚህ: እስከ: አጥሩ: ገደማ: ይህ ፍል *yäzändow qumät kəzzih əskä aṭru gädäma yəhonall* 'the length of the python measures (lit. 'is') from here to about the fence'.

Adverbs: በዚህ: ገደማ *bəzzih gädäma* 'around here', እዚህ: ገደማ *əzzih gädäma* 'hereabouts'. See also ግድም.

109.61. ግድም *gədəm*

በ...ግድም *hä...gədəm* 'by around, by about, circa';

ወደ...ግድም *wädä...gədəm* 'toward, about'.

Examples: ከተማው: በጎምሳ: ሺ: ወታደር: ግድም: ተከቧል *kätämaw bəhamsa ši wättaddär gədəm täkäbb*^wall 'the city was surrounded by about 50,000 soldiers';

ወደ: ጎምሳ: ግድም: ሞተ *wädä hamsa gədəm motu* 'about fifty died' (also 'He died at the age of about fifty'); ከተማውን: የከበበው: ወታደር: (ወደ): ኃምሳ: ሺ: ግድም: ነው *kätämawən yäkäbbäbaw wättaddär (wädä) hamsa ši gədəm-naw* 'the soldiers surrounding the city number (lit. 'are/is') about 50,000'.

Adverb: በዚህ: ግድም *bəzzih gədəm* 'in this area, near'. See also ገደማ.

109.62. ጥግ *ṭəgg*

ጥግ *ṭəgg* 'corner, proximity'.

The postposition ጥግ *ṭəgg* may be used alone with the meaning 'next to, close to'.

The prepositions with which ጥግ *ṭəgg* is used are:

እ...ጥግ *ə...ṭəgg* 'close to, near to, next to, alongside';

በ...ጥግ *bä...ṭəgg* 'close to, near to, next to, along';

ከ...ጥግ *kä...ṭəgg* 'close to, near to, next to, alongside';

ወደ...ጥግ *wädä...ṭəgg* 'close to, near to, next to, along';

እስከ...ጥግ *əskä...ṭəgg* 'up to the side of'.

Examples: ገድ ግዳ: ጥግ: አትቁም *gədgədda təgg attəqum* 'don't stand next to a wall';

ወንበርቸን: በግድግዳው: (or ከግድግዳው): ጥግ: ደረደርን *wənbäroččun bə-gədgəddaw (or kəgədgəddaw) təgg dārāddärn* 'we lined the chairs up along the wall';

ወደ: ግድግዳው: ጥግ: አስተምጠው *wädä gədgəddaw təgg asqämməṭäw* 'place it next to the wall';

ከዚህ: እስከ: ቤተ: ጥግ: ቅርብ: ነው *käzzih əskä betu təgg qərbə näw* 'it is near from here up to the side of the house'.

Adverbs: ጥግ: ጥንን *təg(g) təggun* 'along the edge', ጥግ: ለጥግ *təgg lätəgg* 'side by side, along the edge'.

109.63. ጫፍ: ርፍ

ጫፍ: ርፍ 'top, edge, border, extremity'.

This postposition may be used alone with the meaning 'at the top of, on the edge of': e.g., የተቀመጠው: ወምቡና: ጫፍ: (ላይ): ነው *yätäqämmäṭäw wəmbäru ርፍ (lay) näw* 'he is sitting on the edge of the chair'.

The prepositions with which ጫፍ ርፍ is used are:

እ... ጫፍ ጃ... ርፍ 'at the top of, on the edge of';

ከ... ጫፍ *kä... ርፍ* 'from the top of';

ወደ... ጫፍ: *wädä... ርፍ* 'to the top (summit) of';

እስከ... ጫፍ: *əskä... ርፍ* 'up to the top of'.

Examples: እተራራው: ጫፍ: አንድ: ባሕታዊ: ያኖራል *ətäraraw ርፍ and bahtawi yənorall* 'a certain hermit lives at the top of the mountain'; (እ)ገደለ: ጫፍ: አንዲት: ዛፍ: በቅላለች (ጃ) *gädalü ርፍ andit ርፍ bəqlalläččə* 'a small tree has grown on the edge of the cliff';

ከተራራው: ጫፍ: ወረደ *kätäraraw ርፍ wärrädä* 'he descended from the mountaintop';

ወደ: ተራራው: ጫፍ: እንውጣ *wädä täraraw ርፍ ənnəwṭa* 'let us go up to the summit of the mountain';

ከተራራው: ሥር: እስከ: ተራራው: ጫፍ: ብዙ: ዛፍ: ያገኛል *kätäraraw sər əskä täraraw ርፍ həzu ርፍ yəggäññall* 'there are many trees (growing) from the foot of the mountain (all the way) up to its top'.

Adverbs: ጫፍ: ጫፍን *ርፍ ርፍ* 'along the top'; ጫፍ: ለጫፍ: *ርፍ ለጫፍ* 'end to end'; ጫፍ: በጫፍ: *ርፍ bəጫፍ* 'one on top of the other'.

109.64. ፊት fit

ፊት fit 'face, front'.

The postpositions ፊት fit, ፊት: ፊት fit fit, ፊት: ለፊት fit läfit 'in front of, before, opposite, across, facing' may be used alone.

The prepositions with which ፊት fit is used are:

እ...ፊት ə...fit 'in front of, before' (time, place);

በ...ፊት bə...fit 'in front of, before';

በ...ፊት: ለፊት bə...fit läfit 'in front of, facing, beside';

ከ...ፊት kə...fit 'in front of, before';

ከ...በፊት k ə...bäfit 'before, previous to, prior to, in front of, by (time), once (time), ago';

ከ...ፊት: ለፊት kə...fit läfit 'in front of, opposite, facing'.

Examples: ሰው: ፊት: (or እሰው: ፊት, or በሰው: ፊት, or ከሰው: ፊት): እት ቁም säw fit (or əsäw fit, or bäsäw fit, or käsäw fit) attəqum 'don't stand in front of people';

ሆቴሉ: ፊት: ለፊት: ሱት: አለ hotelu fit läfit suq allä 'there is a shop across from the hotel'; እዋናው: በር: ፊት: ለፊት: ቆመች əwannaw bärr fit läfit qomäčč 'she stood before (or 'in front of') the main gate';

በትክክለኛው: መልስ: ፊት: ለፊት: አስተማሪው: ምልክት: አደረገ bätəkək-käläññaw mäls fit läfit astämariw mäləkkət adärrägä 'the teacher put a mark opposite the correct answer';

ካንተ: ፊት: ያለው: ማን: ነው? kantä fit yalläw man näw? 'who is that in front of you?'; ከሰዓት: በፊት: ና kəsä'at bäfit na 'come before noon!'; ከዚህ: ከመምጣቱ: በፊት: በሩሲያ: አምባሳደር: ነበር kəzzih kāmämṯaṯu bäfit bārusiya ambasadär näbbär 'prior to his coming here, he was ambassador to Russia' (or, 'he was an ambassador to Russia before he came here'); ካራት: ሰዓት: በፊት: ተመለስ karatt sä'at bäfit tämäläs 'be back before ten (lit. 'four') o'clock!'; ከሦስት: ወር: በፊት: ተገናኘን kāsost wär bäfit tägānaññän 'we met three months ago'.

ፊት: ፊት- fit fit- with suffix pronouns 'in front of': e.g., እስከ: መጨረሻው: ፊት: ፊት: ተጓዘ askä mäčärräšaw fit fite täg'azä 'he marched in front of me all the way'.

Adjectives: የበፊት yäbäfit 'earlier, previous', የወደፊት yäwädäfit 'future', የፊት ተኛ yäfitäñña 'previous, former'.

Adverbs: ፊት: ለፊት fit läfit 'on opposite sides, face to face', ፊት: ፊት fit fit 'ahead, in front', ወደፊት wädäfit 'in the future, forward, later on, further, ahead, ever',

ለወደፊት *läwädäfit*, or ለወደፊቱ *läwädäfitu* 'for the future', በስተፊት *bästäfit* 'toward the front, ahead', በፊት *bäfit* 'before, earlier, formerly, at first', ከብዙ: ጊዜ: በፊት *käbäzu gize bäfit* 'long ago', and others.

109.65. ፊንታ *fänta*, ፋንታ *fanta*

ፊንታ *fänta*, ፋንታ *fanta* 'share, portion'.

በ...ፊንታ *bä..fänta* 'instead of, in place of';

ስለ...ፋንታ *sälä..fanta* 'instead of'.

Examples: በብርቱካን: ፊንታ: መንደሪን: ሰጠኝ *bäbärtukan fänta mändärin sättäññä* 'he gave me tangerines instead of oranges'; በዚህ: ፊንታ: ሌላ: መጽሐፍ: ልወስድ: እችላለሁ? *bäzzih fänta lela mäshaf läwäsd äčälalläw'h?* 'can I take another book in place of this one?'; ጠንክሮ: በግጥናት: ፊንታ: ሲያላግጥ: ቆየ *tänkəro bämatnat fänta siyallaggəṭ qoyyä* 'instead of studying seriously he idled away his time'; ስላንተ: ፋንታ: ቅጣቱን: እኔ: እቀበላለሁ *sälantä fanta qəṭatun äne äqqäb-bälalläw'h* 'I will take the punishment instead of you'.

Note እለፊንታው: ተጫወተ *aläfäntaw täčawwätä* 'he played out of turn'; ፊንታ: ፊንታችሁን: ብሉ *fänta fäntaččəhun bəlu* 'eat only your share'; ፊንታህን: ታገኛለህ *fäntahən tagäññalläh* 'you will get your share' (that is, 'you'll get what's coming to you').

For 'instead of'. see 62.2.5: 101.4: 109.47: 120.8.

CONJUNCTIONS

110. Survey

110.1. Each conjunction is used with a particular verb form, that is, with either the perfect, the imperfect, or the relative imperfect. Some conjunctions may be used with more than one verb form.

The conjunctions used with the various verb forms combined with an auxiliary (such as ስ+imperfect+ነው) are treated under the respective verb forms.

The conjunctions used only with the perfect are: እየ ሕይወት, እ ሕይወት (variant of ከ አገር). The conjunctions used only with the imperfect are: ስ ሕይወት, ለ ሕይወት, ዘንድ ሕይወት. The conjunctions used with the perfect and the relative imperfect are: ከ አገር, ስለ ሕይወት. The conjunctions used with the perfect, the simple imperfect, and the relative imperfect are: በ አገር, ብ ሕይወት, እንደ ሕይወት, እንድ ሕይወት, እስከ ሕይወት, እስከ ሕይወት.

It should be noted that the conjunctions used with the perfect may go back either to the conjunction+perfect or to the conjunction +relative marker የ+perfect with the elision of የ: thus, እንደመጣ ሕይወት may be a combination of እንደ+መጣ ሕይወት or of እንደ+የ+መጣ ሕይወት+yä+mätta.

Some conjunctions also function as prepositions, as is the case with በ አገር, ለ አገር, እ ሕይወት, ከ አገር, እንደ ሕይወት, እስከ ሕይወት, and ስለ ሕይወት. For a similar situation, cf. English 'since yesterday' (preposition), and 'since he came' (conjunction).

110.2. Whenever a variant has a different final vowel (as in በ አገር, ብ ሕይወት), the conjunctions with final ä occur with the perfect and the relative imperfect (በ አገር, እንደ ሕይወት, እስከ ሕይወት), and the conjunctions with final ə occur in the imperfect (ብ ሕይወት, እንድ ሕይወት, እስከ ሕይወት).

Note that whereas the conjunctions ብ ሕይወት, እንድ ሕይወት, እስከ ሕይወት have a final ə when combined with the simple imperfect, they have the form በ አገር, እንደ ሕይወት, እስከ ሕይወት, that is, with final ä, when combined with the relative imperfect. The relative imperfect loses its initial morpheme የ (or እ). Thus በሚሄድበት: ጊዜ ሕይወት (for ሕይወት-ሕይወት, or ሕይወት-ሕይወት) gize 'when he goes'; እንደሚሉት: ከሆነ ሕይወት 'if it is as they say'; እስከሚመጣ: ድረስ ሕይወት 'until he comes'.

110.3. Most often the tense expressed by the conjunction+verb form depends on the tense of the main verb. Thus in ብመጣ፡ (ገ.ዜ)፡ ተሸሸገ *bamäta (gize) täšššägä* 'he hid when I came', the main verb ተሸሸገ *täšššägä* 'he hid' is in the perfect-past, and the subordinate is also to be understood as past even though it is expressed by the subordinate imperfect ብመጣ *bamäta*.

For the listing of the English conjunctions, see below.

CONJUNCTIONS COMBINED ONLY WITH THE PERFECT

The conjunctions used only with the perfect are: ለየ *əyyä*, ለ *ə*.

111. Conjunction ለየ *əyyä*

111.1. The conjunction ለየ 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 perfect of the ለየ-clause is used only in the affirmative. The tense expressed by ለየ+perfect depends on the tense of the main verb. The 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 may be translated into English either by introducing the sentence with 'while+participle -ing', or by the participle -ing.

With the same subject: ለየፈተለች፡ ትዘፍናለች *əyyäfätäläčč təzäfnälläčč* 'she sings while spinning thread'; ለየበላ፡ ለነበበ *əyyäbälla anäbbäbä* 'he read as he ate'; ሲጻፍ፡ ለያጭሰ፡ መጽሐፍ፡ ያነባል *siğara əyyaçesä mäshaf yanäbbäl* 'he reads a book while smoking'; ሲጻፍ፡ ለያጭሰ፡ መጽሐፍ፡ ያነብ፡ ነበር *siğara əyyaçesä mäshaf yanäbb näbbär* 'while smoking he was reading a book'; ለየበላሁ፡ ለናገራለሁ፡ ስለ፡ ትን፡ ለለኝ *əyyäbälläh ənnaggäralläh säl tənn aläññ* 'while I was attempting to speak (lit. 'while-I-said "I will speak"') while eating I choked'; ለዲሰ፡ ለበባ፡ ሳለሁ፡ ለየሂድኩ፡ ለጠይቃት፡ ነበር *addis abäba salläh əyyähedku əṯəyyəqat näbbär* 'when I was in Addis Ababa I used to go to see her' (lit. 'in-Addis-Ababa while-I-am [was] I-going I-used-to-visit-her').

Note the expression ለየተባለ፡ ይወራል *əyyätäbalä yəwwärrall* 'it is rumored that', lit. 'it is rumored while it is said' (as in ንጉሡ፡ ለልጋ፡ ሊለቁ፡ ነው፡ ለየተባለ፡ ይወራል *nəgusu alga liläqqu näw əyyätäbalä yəwwärrall* 'it is rumored that the king is going to abdicate').

For በየ- *bäyyä*-, ከየ *käyyä*+verb+በት, see 66.1.22; 159.6.

111.1.1. With repeated ለየ *əyyä*, the verbs being combined with -ኛ-(ə)nna: ድጋው፡ ሲራብ፡ መኳንንቱ፡ ሥጋ፡ ለየበላኛ፡ ጠጅ፡ ለየጠጣ፡ ይንቀባረር፡ ነበር *dəhaw sirrab mäkk' annäntu säga əyyäbällä-nna täğğ əyyätäṯta yəñqäbarrär näbbär* 'while the

poor starved, the nobility lived in luxury eating meat and drinking mead'; ገበሬው፡ ሲያርስ፡ ልጆቹ፡ እንዲት፡ እየቁረጡና፡ ውኃ፡ እየቀዱ፡ እናታቸውን፡ ይረዳሉ *gäbärew siyars laḅoēētu ančät äyyäq'ärräutu-nna wəha äyyäqäddu ännataččəwən yərädallu* 'while the farmer ploughs, the children help their mother by cutting firewood and by drawing water'.

Note that a sentence such as ሕይወቱን፡ እየዘፈነና፡ እየሰከረ፡ አሳለፈ *həywätun äyyä zäf-fänänna äyyä säkkärä asalläfä* 'he spent his days singing and getting drunk' may also be expressed by እንደ፡ ዘፈነና፡ እንደ፡ ሰከረ፡ ሕይወቱን፡ አሳለፈ *ändä zäffänänna ändä säkkärä həywätun asalläfä*.

111.1.2. With two different subjects: እያነበበ፡ ጸጉሩን፡ ትቁርጠዋለች *äyyanäb-bähä sägurun təq'ärtäwalläččē* 'she cuts his hair while he is reading'; ዓለሙ፡ እየነዳ፡ በመኪና፡ ሄድን *alämu äyyänädä bämäkina hedən* 'we rode (lit. 'we went') in the car while Alämu did the driving'; በመናገር፡ ላይ፡ እያለሁ፡ አቋረጠችኝ *bämännagär lay äyyallä'w ha aq'q'arräitäččəññ* 'she interrupted me as I was still speaking'; ለቤት፡ እያለ፡ እንሂድ *əbet äyyallä ännəhid* 'let's go while he (still) is at home'.

111.2. እየ+perfect followed by another verb also expresses simultaneity of action and may be rendered by 'and'. Examples: ቀኑን፡ ሙሉ፡ እየበላ፡ ይጠጣል *qänun mulu äyyäbällä yətäittall* 'all day long he eats and drinks'; እያለቀሰ፡ ሳቀ *äyyaläqqäsä saqä* 'he cried and laughed at the same time'.

111.3. The እየ-phrase may express a circumstantial action which is rendered into English either by the participle or with 'by, through (or any other preposition)+participle'. Examples: ሣር፡ እያጨደ፡ ይኖራል *sar äyyaččädä yənorall* 'he makes a living by cutting grass'; እየሮጠ፡ ሂደ *äyyäroṭä hedä* 'he went running'; ገንዘቡን፡ ጠጅ፡ እየጠጣ፡ ጨረሰው *gänzäbun täḅḅ äyyätäṭṭa čärräsäw* 'he squandered his money drinking mead'; እየመከርከ፡ በያቅትህ፡ እየቁነጠጠክ፡ ሞክረው *äyyämäkkärk biyaqətəh äy-yäq'änäṭṭätk mokkərəw* 'if you fail by chiding (lit. 'advising'), try by spanking him' (lit. 'pinching'). With the above-mentioned meanings እየ+perfect comes close to the gerund; thus, ሣር፡ አኖዶ፡ ይኖራል *sar ačdo yənorall*, and so on.

Note እያየህ *äyyayyäh* 'watch out! pay attention!'. Examples: እያየህ፥ አለበለዘያ፡ መታጠፊያውን፡ እንስታለን *äyyayyäh aläbäläzziya mätaṭäfiyawən ännəsətallän* 'keep your eyes open, or else we will miss the turn'; ለዚህ፡ ጋ፡ መራቱ፡ አታላይ፡ ነውና፡ እያየህ፡ ርገጥ *əzzih ga märetu attalay näwənnä äyyayyäh räḅät* 'the ground here is treach-erous, so watch your step' (lit. 'step while looking').

Freely rendered in ገንዘቡን፡ የምሰጥሁ፡ ደስ፡ እያለኝ፡ ነው *gänzäbun yämmäsä-təh däss əyyalāññ näw* 'it is with pleasure (lit. 'while it pleases me') that I am giving you the money'.

111.4. ለየ+perfect also denotes a habitual state or action. Examples: አባትና፡ እና ተን፡ ለየጠየቀ፡ ይመለሳል *abbatənna ənnatun əyyätäyyäqä yəmmälläsall* 'he usually visits his parents [and comes back]' (freely rendered, 'he habitually goes to see his parents'); እግሩን፡ ለየታጠበ፡ ይሰግዳል *əgrun əyyätatäbbä yəsəgdall* 'he usually washes his feet and (then) bows down in worship'; ቤተ፡ ክርስቲያን፡ ሂዶ፡ ጠበል፡ ለየ ተጠመቀ፡ ይመጣል *betä krəstiyān hedō təbbäl əyyätätämmäqä yəmätall* 'he goes to church and bathes in holy water'; ልብስ፡ ሰፊ፡ እያለ፡ (also ሆኖ፡ እያለ)፡ አውቀው፡ ነበር *ləbs säfi əyyallä* (also *hono əyyallä*) *awqāw näbbär* 'I used to know him when he was a tailor'.

111.5. A habitual or a constant action is also expressed by ለየ+perfect+conjugated ኖረ or ይኖር፡ ነበር, or by ለየ+perfect+ነበር, or by ለየ+perfect+ቂየ or ተቀመጠ, or by ሳለ *sallä*.

111.5.1. Examples with ኖረ *norä* or conjugated ይኖር፡ ነበር *yənor näbbär*: ካንዱ፡ አገር፡ ወዳንዱ፡ አገር፡ ለየዞርሁ፡ እኖራለሁ-*kandu agär wädandu agär əyyäzoruho ənorrallä*^w 'I am constantly moving from one country to another'; ከጥንት፡ ጀምሮ፡ ክርስቲያንና፡ እስላም፡ ለየተዋጋ፡ ይኖራሉ *kätənt gəmməro krəstiyānənna əslam əyyätəwagga yənorallu* 'since ancient times (lit. 'starting some time ago') Christians and Muslims have been fighting one another'; በወላጆቿ፡ ሀብት፡ ለየተመካች፡ ትኖር፡ ነበር *bäwälağoččə*^w *habt əyyätämäkkacčə tənor näbbär* 'she used to rely on her parents' wealth'; ተግራ፡ ቤት፡ በተዘጋ፡ ቁጥር፡ ለየሠራሁ፡ እኖር፡ ነበር *tāmari bet bätəzägga quṭər əyyäsərra*^w *ənor näbbär* 'whenever school was out (lit. 'closed'), I used to work'.

111.5.2. Examples with ቂየ *qəyyə*: እሷን፡ እያየ፡ ቂይቶ፡ ሥራው፡ ትዝ፡ ብሎት፡ ወደ፡ ቤር፡ ገባ *əssən an əyyayyā qəyyəto sərəw təzz bəlot wädä biro gäbba* 'after gazing at her for some time, he remembered that he had to go to work (lit. 'he recalling his work') and went to his office'; ድመቷ፡ ትንጂን፡ አይጥ፡ እያስተዋለች፡ ቂይታ፡ ትታት፡ ሂደች *dəmmätə*^w *tənnəsən an ayṭ əyyastəwaläcčə qəyyəta tətət hedäcčə* 'the cat spent some time looking at the small mouse and left' (lit. 'went leaving it alone').

Note also እያነበበ፡ ቂየኝ *əyyanäbbäbä qəyyəññ* 'when I got there he was reading', lit. 'while reading he waited for me', or 'he waited for me reading'; ስደርስ፡ እየ

¹ይመለሳል *yəmmälläsall* in this sentence and ይመጣል *yəmätall* in the sentence below do not have their original value and remain untranslated.

ነበበ፡ ቁየኝ *sədärs əyyanäbbäbä q"äyyäññ* 'when I got there I found him reading' (lit. 'when-I-arrived he-waited-for-me reading').

111.5.3. Example with ተቀመጠ *täqämmätä*, originally 'sit': ከሰርጓ፡ በፊት፡ ጠላ፡ እየጠመቀች፡ ቅመም፡ እያዘጋጀች፡ ተቀመጠች *käsärq"ä bäfit tälla əyyätämmäqäčč qəmäm* *əyyazägağğäčč täqämmätäčč* 'before her wedding she spent the time (or, 'she engaged herself', lit. 'she sat') brewing beer and preparing spices'.

111.6. እየ has the meaning 'even though, even while, in spite of the fact that' if the meaning of the main verb expresses an unexpected consequence of the verb of the እየ-clause. Examples: እየበላሁ፡ ይርበኛል *əyyäbällä"h yərəbähñall* 'in spite of the fact that I'm eating, I still feel hungry'; ትምህርቱን፡ እያጠናም፡ ይወድቃል *təmhərtun əyyätännä-mm yəwädqall* 'even while studying he fails (his exam)'; እየቀለደም፡ ፈተናውን፡ አለፈ *əyyäqällädä-mm fätənewən alläfä* 'even while fooling around, he passed his examination'. Note that the perfect with እየ- may have a suffixed -ም -mm.

111.7. Occasionally እየ+perfect expresses 'since, as, when (=since)'. Examples: ምኑን፡ ልሂድ፡ ዝናብ፡ እየዘነበ? *mənun ləhid zənaḅ əyyäzännäbä?* 'how can I leave when it is raining?'; ልጁ፡ እያለቀሰ፡ ምኑን፡ ገበያ፡ ሄድኩ? (or ልሂድ) *ləğu əyyäläq-qäsä mənun gəbäya hedku?* (or *ləhid*) 'as (or 'since' or 'while') the child is crying, how could I possibly go to the market?'; በሩ፡ እያለ፡ ምነው፡ በመሰከት፡ መግባትህ? *bärru əyyallä mənnäw bämäskot mägbatəh?* 'why did you enter (lit. 'your entering') through the window when the door is there?'

111.8. እየ+perfect+እንደሆነ expresses 'if' (= 'whether') with an action being performed at present. Examples: ቡና፡ እየጠጣሁ፡ እንደሆነ፡ ጠየቀኝ *bunna əyyätät-ta"ḅ əndəhonä täyyäqähñ* 'he asked me if I was drinking coffee (at the present moment)'; ልብሴን፡ እየለበሰኩ፡ እንደሆነ፡ ጠየቀኝ *läbsen əyyäläbbäsku əndəhonä täyyäqähñ* 'he asked me if I was getting dressed'.

111.9. The conjunction እየ+perfect+ነው (conjugated or not) expresses an action in process, a progressive and also continuous action in the present. A progressive action in the past is expressed by እየ+perfect+ነበረ.

Examples for the present: ምን፡ ትሠራለህ? እየበላሁ፡ ነው፡ (or ነኝ) *mən təsäral-läh? əyyäbällä"ḅ nəw* (or *nähñ*) 'what are you doing? I am eating' (or 'I am in the process of eating'); በእሜሪካ፡ ጥንቸል፡ ግርባት፡ እየተስፋፋ፡ ነው *bäamerika tənčäl marbat əyyätäsfaffa nəw* 'breeding of rabbits is spreading in America'; አበቦች፡ ከዛፉ፡ ላይ፡ እየረገፉ፡ ነው፡ (or ናቸው) *abäbočč kəzafu lay əyyäräggəfu nəw* (or *naččäw*) 'the blossoms are falling off the tree'; አልግዝ፡ የለችም፡ እንደ፡ አለች፡ እየለበሰች፡ ነው

almaz yälläččəmm ende? alläčč, əyyäläbbäsäčč nəw 'isn't Almaz here? She is here; she's getting dressed'.

Examples for the past: ቤተ: ሰደርሰ: ሰልክ: እየተነጋገረ: ነበር *betu sadärs səlk əyyätänägaggärä nəbbär* 'when I got to his house he was [talking] on the phone'; ጻደኛዬ: ሲመጣ: እየበላሁ: ነበር *g'addänhəyayə simäta əyyäbällä* 'h nəbbär 'when my friend came I was eating'.

111.10. እየ+perfect+ሳለ *sallä* means 'when, while'. Examples: ምሳውን: እየበላ: ሳለ: ደረሰኩ *məsawən əyyäbällä sallä darräsku* 'I arrived when he was eating lunch'; ወደ: ሥራው: እየሄደ: ሳለ: አደጋ: ደረሰበት *wädä sərə əyyähedä sallä adäga darrä-säbbär* 'he had an accident while going to work'; ለርሳቸውን: አዲስ: አበባ: እየመጡ: ሳለ: አውቃቸዋለሁ *ərsäččəwən addis abäba əyyämättu sallu awqaččəwallä* 'I knew (lit. 'I know') Him when He used to come to Addis Ababa'.

For እየ+perfect, ከየ+perfect, see 66.1.22.

111.11. The verb ሄደ *hedä* 'go' in any verb form preceded by እየ+perfect expresses a progressive action ('getting so-and-so, becoming so-and-so, becoming more and more, increasing or diminishing gradually'). It may also be preceded by ይበልጥ *yä-bälṭ* or by በይበልጥ *bäyabälṭ*. The tense expressed by እየ+perfect depends on the tense of ሄደ. Note that the English adjective often has the elative form with *-er*. It should be pointed out that the conjugated form of ሄደ may be replaced by መጣ *mätta* 'come'. (For examples with መጣ, see 111.16.)

Examples: አዲስ: አበባ: እያደገ: ሄደ *addis abäba əyyaddägä hedä* 'Addis Ababa is growing'; ጉልበት: እየደከመ: ሄደ *gulbätu əyyädäkkämä hedä* 'his strength was flagging'; ከጦርነት: ወዲሁ: የሸቀተ: ጥጋ: እየጨመረ: ሄደ *kätörännätu wädih yä-šäqät waga əyyäččämmärä hedä* 'since the war, commodity prices have been increasing'; አንበሳው: እየተጠጋ: ሄደ *anbässaw əyyätätägga hedä* 'the lion came closer and closer'; አዲስ: አበባ: እያደገ: ይሄዳል *addis abäba əyyaddägä yähedall* 'Addis Ababa will go on growing'; በሽታው: እየባሰበት: ሄደል *bäššətau əyyäbasäbbät hedä* 'all (unfortunately for him) his illness has gotten worse'; የኑሮ: ወጪ: ከፍ: እያለ: በመሄድ: ላይ: ነው *yänuro wäçi käff əyyalä bämähed lay nəw* 'the cost of living is rising'; ወንጀል: እየበዛ: መሄዱን: ጠቀሰ *wängäl əyyäbäzza mähedun jäqqäsä* 'he reported that crime was on the increase'; ያጭር: ቀጣሪ: ወረት: እያበቃ: መሄዱ: ነው *yaččər qämis wärät əyyabäqqa mähedu nəw* 'the fad for short skirts is dying out'; ሁሉም: ነገር: ይበልጥ: እየተወደደ: ሄደ *hullumm nägär yəbälṭ əyyätäwädädädä hedä* 'everything became more and more expensive'; ይህ: ወረርሽኝ: ይበልጥ: እየባሰበት: ይሄዳል *yəh wärräršəñ yəbälṭ əyyähasäbbät yähedall* 'this epidemic will become more and more severe'.

In a cleft sentence: በግም፡ ነው፡ እየባለገ፡ የሄደው *bātam nāw əyyāballägä yähedāw* 'he has become increasingly rude'; ዘንድሮማ፡ ለህል፡ እጅግ፡ እየተወደደ፡ ነው፡ የሄደው *zändəromma əhəl əḫḫəḫ əyyätāwäddädä nāw yähedāw* 'as for (or 'particularly') this year, grains are getting increasingly expensive'.

111.12. Examples for ሄደ with conjunctions: አያታችን፡ በዕድሜ፡ እየገፋ፡ በሄደም፡ ለዛቸው፡ አልጠፋም *ayataččən häädme əyyägäffu bihedumm läzzaččäw altäffamm* 'our grandmother did not lose her charm (lit. 'her charm was not lost') even as she grew older'; ሐኪሙ፡ በሽተኛው፡ እየተሻለው፡ እንደሄደ፡ አስተዋለ *hakimu bäs-šətäññaw əyyätäšalaw əndähedä astäwalä* 'the doctor noticed that the patient was getting better'; ጊዜ፡ እየገፋ፡ ሲሄድ፡ በሽታው፡ እየጸናበት፡ ሄደ *gize əyyägäffä sihedbäs-šətaw əyyäšännabbät hedä* 'as time went by his illness got worse'; እየተሻለህ፡ ሲሄድ፡ የምትወስደውን፡ መድኃኒት፡ መጠን፡ ቀንስ *əyyätäšaläh sihed yämməttəwäsdäwən mädhaniṭ mäñän qännəs* 'decrease the dosage of the medicine that you take as you feel better' (note that ሲሄድ *sihed* 'as it goes' is in the 3d person as it refers to the 3d person of the verb ተሻለ-ህ *täšalä-h* 'it is better-for you'); ተወዳዳሪዎቹ፡ እያየሉ፡ ስለሄዱ፡ የመመረጥ፡ ዕድሉ፡ እየመነመነ፡ ነው *täwädadariwočču əyyayyālu səlähedu yämämmärät əddəlu əyyämänämmänä nāw* 'because his rivals were in the ascendant, his chances of being elected were decreasing'.

እየ+perfect+ሰሄደ፡ ቁጥር 'as': e.g., ሙቀት፡ እየበረታ፡ በሄደ፡ ቁጥር፡ መንገደኞቹ፡ ተዳከሙ *muqät əyyäbärätta bähedä muṭər mängädäññočču tädakkämu* 'as the temperature got hotter and hotter, the travelers became more tired'.

111.13. Note the expression 'the more...the more' in the sentences: ይበልጥ፡ በተናገረ፡ ቁጥር፡ ግራ፡ እየተጋባ፡ ሄደ *yəbälṭ bätänaggärä muṭər gara əyyätägabba hedä* 'the longer (more) he talked, the more confused he became'; እያወቅሁት፡ ሰሄድ፡ ይበልጥ፡ እወደው፡ ጆመር *əyyawwāqhut səhed yəbälṭ əwäddāw gämmär* 'the more (better) I knew him, the more I liked him' (lit. 'I began to like him').

For more examples for 'the more...the more', see 144.15.

Reinforced by ቀስ፡ በቀስ *qäs bāqäss* 'gradually' without ይበልጥ *yəbälṭ*: e.g., ይህ፡ ልማድ፡ ቀስ፡ በቀስ፡ እየቀረ፡ በመሄድ፡ ላይ፡ ነው *yəh ləmad qäs bāqäss əyyäqärrä bämähed lay nāw* 'this custom is gradually dying out'.

111.14. Repetition of እየ+perfect in the same sentence: ከረምት፡ ግለት፡ ነውት ዝናሙ፡ እያነሰ፡ ወንዙ፡ እየጉደለ፡ ሄደ *krämtu maläfu nāw zənamu əyyannäsä wānzū əyyäg"äddälä hedä* 'the rainy season is about to end, the rain is decreasing, and the rivers are depleted'; ከሰርጌ፡ በሬት፡ ልጁት፡ ጠላ፡ እየጠመቀች፡ ቅመም፡ እያዘጋጀች፡

ተቀመጠች *käsärg* 'a bāfiti ləḡitu fälla əyyäätämmäqäččə qəmām əyyawäəgəḡḡäččə tāqām-mäpääččə 'before her wedding the girl engaged herself brewing beer and preparing spices'.

Note that potentially ለዮ may form an endless chain: e.g., ለዮበላን፥ ለዮጠግን፥ ለዮወካን፥ ለዮተጫወትን፥ ለዮዘፈንን፥ ለነጋን əyyäbällan əyyäätäŋtan əyyawäkkān əy-yätäčəawwätān əyyäzäffänən anäggan 'we sat up all night (now) eating, (now) drinking, chatting, playing and singing'

111.15. A verb in the structure ለዮ+verb followed by any form of ሂደ may be rendered as an elative adjective. Examples: ሌሊቱ፥ ለዮበረደ፥ ይሂድ፥ ጅመር *lelitu əy-yäbärrädä yəhed ḡämmär* 'the nights are getting colder'; የዐይኑ፥ ብርሃን፥ ለዮደከመ፥ በመሄድ፥ ላይ፥ ነው *yäaynu barhan əyyädäkkämä bämähed lay näw* 'his eyesight (lit. 'the light of his eye') is getting weaker'.

111.16. As stated above, ለዮ+perfect+መጣ may likewise express a progressive action. Examples: ያማርኛው፥ ትምህርት፥ ለዮከበደ፥ መጣ *yamarəññaw təmhərt əy-yäkäbbädä mäŋta* 'the Amharic lessons are getting more and more difficult'; መራራቃቸው፥ በግልጽ፥ ለዮታየ፥ መተታል *märraraqäččäw bəḡəš əyyätayyā mäŋt* 'all (formät-r'all) 'their estrangement has become more and more (or 'gradually') obvious' (lit. 'while it was obviously noticed'); ከቅርብ፥ ገዜ፥ ወዲህ፥ የሌህል፥ ዋጋ፥ ለዮጨመረ፥ መጣ *käqərb gize wädih yäəhəl waga əyyäččämmärä mäŋta* 'of late the price of grains has increased'; የዋጋ፥ ቁጥጥር፥ ካልተደረገ፥ የሸቀጥ፥ ዋጋ፥ ለዮጨመረ፥ ይመጣል *yəwaga qufəŋəŋəŋ kaltädärrägä yäšäqät waga əyyäččämmärä yəmät'all* 'unless price control is effected, the price of commodities will increase'.

111.17. Conjugated ለዮደረ *əyyaddärä* (or ለዮደር *əyyaddär*, from ለደረ *addärä* 'spend the night, live, endure') expresses a progressive or a gradual action ('gradually, by degrees, more and more, eventually'). Examples: ለዮደረች፥ ትለምደዋለች *əyyaddäräččə tälämdäwalläččə* 'she will gradually get used to it'; ነይለኛው፥ ነፋስ፥ ለዮደር፥ በረደ *hayläññaw nəfas əyyaddär bärrädä* 'the storm gradually calmed down' (lit. 'has become cool'); ለሱ፥ የፖለቲካው፥ ሁኔታ፥ ለዮደር፥ ግልጽ፥ ለንደሚሆን፥ ለርግጠኛ፥ ነው *əssu yäpolätikaw huneta əyyaddär ḡəš əndämmihon ərgäññā näw* 'he is certain that the political situation will eventually become clear'.

111.17.1. The English adjective that renders the Amharic verb may have the form of an elative *-er*. Examples: ለዮደሩ፥ ወፈሩ *əyyaddäru wäffäru* 'they gradually grew fatter, they became fatter little by little'; የሁለቱ፥ ቀበሌ፥ ነዋሪዎች፥ ትብብር፥ ለዮደረ፥ ጠነከረ *yähulättu qäbäle näbariwoččə təbäbbər əyyaddärä tənäkkärä* 'the cooperation of the two communities (lit. 'of the residents of the two communities') became stronger'.

111.18. **እያደረ**: (**እያደረ**) may be followed by **እየ**+perfect+conjugated **ሂደ**. Examples: **ምግባችን**: **እያደረ**: **እያነሰ**: **ሂደ** *məgəbaččən əyyaddär əyyannäsä hedä* 'our food got scarcer and scarcer'; **በደንብ**: **ከበላ**: **በሽተኛው**: **እያደረ**: **እየበረታ**: **ይሄዳል** *bädänb kăbălla bäsšətiähəw əyyaddärä əyyäbäräta yəhedall* 'if he eats properly, the sick man will gradually gain strength'.

Note **እየዋለ**: **እያደረ**. *əyyäwalä əyyaddärä* followed by **እየ**+perfect+ነው: e.g., **እየዋለ**: **እያደረ**: **ሁኔታዋ**: **እየባሰ**: **ነው** *əyyäwalä əyyaddärä hunetawa əyyäbasä näw* 'her condition continues to worsen as the days go by' (lit. 'while it spends the day, while it spends the night').

112. Conjunction እ፩

The conjunction **እ**+perfect followed by **ድረስ** *dəräs* 'until' means 'as long as, so long as, until'. Note that in some occurrences **እ** may be a variant of **ከ**. Examples: **እባቱ**: **በሕይወት**: **እቁየ**: **ድረስ**: **አልሰጋም** *abbate bähəywät əq'äyyä dəräs alsägamm* 'so long as my father is alive (lit. 'as long as he stays in life'), I don't have to worry'; **እናቱ**: **ጋ**: **እነበረ**: **ድረስ**: **አልተቸገረም** *ənnatu ga ənəbbärä dəräs altäcäggarämm* 'so long as he was with his mother, he had no difficulties'; **እሂደ**: **ድረስ**: **እዚህ**: **እቁያ** **ለሁ** *əhedä dəräs əzzih əq'äyyallä'h* 'as long as he is gone (that is, 'he leaves'), I'll stay here'.

Note that in the above-mentioned examples **እ**+perfect+ድረስ may be replaced by **እስከ**+perfect+ድረስ.

CONJUNCTIONS COMBINED ONLY WITH THE IMPERFECT

The conjunctions used only with the imperfect are: **ስ** *sə*, **ል** *la*, **ከንድ** *zänd*.

113. Conjunction ስ፤

113.1. The conjunction **ስ** is used only with the simple imperfect, affirmative and negative. The verb **አለ** *allä* 'be' is the only verb in the perfect which may be used with **ስ**, as in **ሳለ** *sallä*, for which see below.

The conjunction **ስ** with the affirmative imperfect expresses the meaning of 'when, by the time, while, as (time)'. It may also be rendered in English by the participle (-ing) or by the infinitive without 'to'.

¹In Wollo and Mänz **ት** *ta* is used instead of **ስ** *sə*: e.g., **ትሂድ**: **መጣ** *təhed mäṭta* 'he came when I left'; **ታይነካ** *taynäka* 'without that he touches' (Shoa **ሳይነካ** *saynäka*).

With the meaning ‘while’, the conjunction ስ coincides with እየ *əyyä*, but contrary to the usage of the እየ-clause, ስ may be used in the negative, and the duration of the action of the two verbs may or may not be simultaneous.

113.2. The tense in the ስ-clause depends on the tense in the main clause. Thus, ሲመጡ: እሂዳለሁ *simätu əhedalläw* ‘I will go when they come’ (the ስ-clause in the present-future ‘when they come’ because of the future tense of the main verb እሂዳለሁ *əhedalläw* ‘I will go’); ሲመጡ: ሂድኩ *simätu hedku* ‘I went when they came’ (the ስ-clause in the past ‘when they came’ because of the past of the main verb ሂድኩ *hedku* ‘I went’); ትናንት: ወደዚህ: ስንመጣ: መከናወ: ተሰበረ *tənant wädäzzih sənnəmätä mäkinaw täsäbbärä* ‘as we were on our way (lit. ‘coming’) here yesterday, the car broke down’; እኔ: ሰወጣ: ክፍሉን: አናፍሰው *əne säwätä käflun ənafəsäw* ‘ventilated the room when I leave’; አውቶሱስ: ሲጠብቅ: ጋዜጣ: ያነባል *awtobus si-täbbəq gazeṭa yanäbball* ‘he reads the paper while waiting for the bus’; አውቶሱስ: ሲጠብቅ: ጋዜጣ: ያነብ: ነበር *awtobus si-täbbəq gazeṭa yanäbb näbbär* ‘he was reading the paper while waiting for the bus’; እረኛ: በግ: ሲጠብቅ: ያንጉራጉራል *ərräñña bäg si-täbbəq yang’äragg’ərall* ‘shepherds hum while tending (their) sheep’; ሌባው: ሲሰርቅ: እጅ: ከፍንጅ: ተያዘ *lebaw sisäraq əḡḡ käfənḡ täyazä* ‘the thief was caught red-handed [while stealing]’ (or ‘in the act of stealing’); አንዳንዶች: በቅንጦት: ሲኖሩ: ሌሎች: ያራባሉ *andandočč bäqənət sinorū leločč yərraballu* ‘while some people live in luxury, others starve’; ከቤት: ስንደርስ: ጨልሞ: ነበር *käbet sənnädärs čälləmo näbbär* ‘by the time we reached home, it was already dark’; ስመለስ: ቤተን: ጠርጎ: ቁየኝ *səmmälläs betun tärqo q’äyyäññ* ‘by the time I returned he had already cleaned the house’ (lit. ‘having swept the house he waited for me’); በሩን: ስከፍት: አይጣን: አየኋት *bärrun səkäft ayi’an əyyäh* ‘at ‘as I opened (or ‘on opening’) the door I saw the mouse’; ጊዜ: እየገፋ: ሲሂድ: በሽታው: እየጸናበት: ሂደ *gize əyyägäffä sihed bäs-šətaw əyyäšənnabbät hedä* ‘as time went by his illness got worse’.

Freely rendered in: ምንም: ነገር: ስትሠራ: አትቸገሩል *mənəmm nəgär səttäsära attəčäkk’əl* ‘whatever you do, don’t be in a hurry’ (lit. ‘anything when you do, don’t hurry’).

113.2.1. Examples with ሳለ *sallä*: እሱ: እቤት: ሳለ: ፖሊሶች: መጡ *əssu əbet sallä polisöčč mäṭtu* ‘the police came while (when) he was in the house’; ቤተ: መጻሕፍት: ክፍትን: ሳለ: ልመጣ: እረልጋለሁ *betä məšahəftu käṭfun sallä ləmätä əfälləgalläw* ‘I want to come while the library is still open’; አሜሪካ: ሳለህ: ምን: ተማርክ? *amerika salläh mən tämark?* ‘what did you study when you were in America?’

'When' is also expressed by \hat{N} +imperfect+ቅሉ *qəlu*: e.g., \hat{N} .ርበው: ቅሉ: ይበላል ፡ አትለም *yō sirəbāw qəlu yəbälall, attälämmänāw* 'he will eat when he is hungry; don't beg him'.

113.3. With certain verbs such as አየ *ayyā* 'see', አገኘ *agäññä* 'find', the structure \hat{N} +imperfect may also be rendered with *-ing*: ገበያ: ሲሄድ: አየሁት *gäbäya sihed ayyähut* 'I saw him going to the market'; መኪና: ሲመጣ: ስታይ: አትደንግጥ *mäkina simäta səttay attädängəṭ* 'don't be alarmed when you see a car coming'; ተማሪው: አሰተማሪውን: በደረጃው: ቁልቁል: ሲሮጥ: አየው *tämariw astämariwən bädäräḡaw qul-qul siroṭ ayyāw* 'the student saw the teacher running down the stairs'.

113.3.1. Rendered by the infinitive without 'to': በመጽሐፉ: ተመስጦ: ስለነበር: ስገባ: አልሰማኝም *hämäshafu tämässəṭo səlänäbbär səgäba alsämmaññəmm* 'he didn't hear me come in because he was absorbed in his book'; ማን: እንደነካው: አላወቀም: ብቻ: ወምቡሩ: ሲንቀሳቀስ: አየ *man ənädänäkkaw alawwäqämm bəčča wämbäru sin-qäsaqqäs ayyä* 'he didn't know who touched it, but he saw the chair move'; ምንም: ድምጽ: አልሰማም: ብቻ: በሩ: ሲዘጋ: አየ *mənəmm dəməṣ alsämmamm bəčča bärru sizzägga ayyä* 'he didn't hear a sound, but he saw the door close' (lit. 'while it is being closed'); ሌባው: በሩን: ሲከፍት: ዘበኛው: ሰማ *lebaw bärrun sikäft zäbäññaw sämma* 'the guard heard the thief open the door'.

113.4. Note the special rendering of \hat{N} +imperfect in sentences in which a verb meaning 'pass a time of the day' is involved: ሲበላና: ሲጠጣ: ይውላል *sibälanna si-täṭṭa yəwəṭall* 'all day he eats and drinks' (lit. 'he spends the day eating and drinking'); ሲጠጣ: ውሎ: ስክድል *siṭäṭṭa wəlo säkr^wall* 'having spent the day drinking, he is drunk'; ልጁ: ሲያሰቅስ: አደረ *läḡu siyaläqs addärä* 'the child cried all night' (lit. 'he spent the night crying'); ሰናወጋ: አመሸን *sənnawäga amäššän* 'we talked the whole evening' (lit. 'we spent the evening talking'). With a negative: ሳይተኛ: አደረ *sayätäñña addärä* 'he didn't sleep all night' (lit. 'he spent the night without sleeping').

113.5. The conjunction \hat{N} +imperfect is also used in a cleft sentence: አደጋው: የደረሰበት: ወደ: ሐረር: ሲሄድ: ነው *adägaw yädärräsäbbät wädä harär sihed näw* 'the accident happened to him while he was on his way to Harar'; ምሳ: የሚቀርበው: አባትህ: ሲመጣ: ነው *mäsa yämmiqärbāw abbatah simäta näw* 'lunch will be served (only) when your father comes'.

The structure \hat{N} +imperfect+ነው is also used in a non-cleft sentence to express the present. From the examples that follow it would seem that this structure occurs when 'too, more than enough' is meant, as in 'be too big, be too small', and so on.

Examples: የዛሬ፡ ሙቀት፡ ለጸደይ፡ ይቅርና፡ ለበጋም፡ (እንኳን)፡ ሲበዛ፡ ነው *yāzare muqāt läšäddäy yəqərənna läbägamm (ənkʷan) sibāza nāw* 'today's heat is too much even for summer, let alone for spring'; ለፈጸመው፡ ወንጀል፡ ቅጣቱ፡ ሲያንስ፡ ነው *lä-fäššämāw wänğäl qəratu siyans nāw* 'the sentence given him is too light (lit. 'small') for the crime he committed'; ልብሱ፡ እንኳን፡ ለልጅ፡ ለኔም፡ ሲተልቅ፡ ነው *läbsu ən-kʷan läləğe länemm sitälləq nāw* 'the clothes are too large even for me, let alone for my child'.

113.6. At times the ስ-clause is followed by a clause with ግን *gən* 'but', or ደግሞ *dägmo* 'on the other hand'. Examples: እሱ፡ ወፍራም፡ ሲሆን፡ እሷ፡ ግን፡ ቀጭን፡ ናት *ässu wäfram sihon əssʷa gən qäččən nat* 'he is fat whereas she is thin', lit. 'while (or 'whereas') he is fat, but she is thin'; የኔ፡ አመል፡ ማጭስ፡ ሲሆን፡ የሱ፡ ደግሞ፡ መጠጣት፡ ነው *yäne amäl mačes sihon yässu dägmo määtätat nāw* 'smoking is my vice, drinking is his', lit. 'while smoking is my vice, (on the other hand) his is drinking'; ሁለት፡ ሲገደሉ፡ ሁለት፡ ደግሞ፡ ተግርክዋል *hulätt siggäddälu hulätt dägmo tämarkäwall* 'two were killed and two were captured' (lit. 'while two were killed, on the other hand two were captured'). Note that English may render the above-mentioned Amharic sentences with two independent clauses. Amharic, too, may express the meaning of the above-mentioned sentences by two independent clauses, as in የኔ፡ አመል፡ ማጭስ፡ ነው፥ የሱ፡ ደግሞ፡ መጠጣት፡ ነው *yäne amäl mačes nāw, yässu dägmo määtätat nāw*.

113.7. ስ+imperfect reinforced by ልክ means 'just as, even as'. Examples: ልክ፡ ከቤት፡ ሲወጣ፡ ደረሰኩት *läkk käbet siwäta därräskubbät* 'I caught him just as he was leaving' (lit. 'as he was going out of the house'); ልክ፡ ሆሲተታል፡ ስንደርስ፡ ተገላገለች *läkk hospital sännädärs tägälaggäläčč* 'she gave birth just as we arrived at the hospital'; ልክ፡ ማስጠንቀቂያውን፡ ስናገር፡ ጉድጓድ፡ ውስጥ፡ ገባ *läkk mastänqäqiyawən sännaggär gudğʷad wəst gäbba* 'even as (or 'just as') I uttered the warning, he fell into the hole'.

113.8. The conjunction ስ with the negative imperfect means 'before, without, unless'; for 'before' it may be followed by በፊት *bäfit*. Examples: እጅህን፡ ሳትታጠብ፡ አትብላ *əğğəhən sattəttatäb attäbba* 'don't eat before (or 'without') washing your hands'; ሥራውን፡ ሳይጨርስ፡ ደሞዙን፡ አልከፍለውም *sərawən sayčärrəs dämozun alkäfläwəmm* 'I will not pay him his salary before (or 'unless') he finishes his work'; ገበያ፡ ሳትሄድ፡ ምሳህን፡ ብላ *gäbäya sattəhed məsahən bəla* 'eat your lunch before going to the market'; ሳይተኛ፡ አደረ *saytäñña addärä* 'he spent the night without

sleeping' (or 'he didn't sleep the whole night', or 'he was awake all night'); መጽሐፉን: ሳላገኛን: ከዚህ: አልሄድም *māshafun salagāññ kāzzih alhedamm* 'I will not leave here (lit. 'go from here') unless I find the book'.

With ገና *gāna* 'still, yet' a restriction is involved, as in ገና: በረኛው: ሳይመለስ: ያጥሩን: በር: ከፈቱት *gāna härrāññaw sayəmmälläs yaṣrun härr käffätu* 'they opened the gate before the gate keeper returned'.

Followed by በፊት *bäfit*: ሳይበላና: ሳይጠጣ: በፊት: ፊቱ: አይፈካም *saybälanna sayäṯta häfit fitu ayfäkamm* 'he doesn't smile (lit. 'his face doesn't light up') unless he eats and drinks'; እንጨት: ሳይጨስ: በፊት: አይነድም *ənčät sayçes bäfit aynäd-dəmm* 'wood doesn't burn before it makes smoke'.

113.8.1. A truncated structure (that is, a cleft sentence without ነው) occurs in the following sentence: ጥላ: ይዘህ: መጣህ? ወጥ: የሠራሁትን: ሳልነግርህ *pissa yazäh mäṯtah? wät yäsärrahutən salnägrəh* 'did you bring pizza? (Oh), I forgot to tell you that I made a stew', lit. '(it is) that I cooked stew without telling you', with ነው missing (freely rendered, 'Oh my, I forgot to tell you that I had cooked and here you are with pizza!')

113.9. Various meanings of ሳይሆን *sayhon*: ትናንት: ብቻ: ሳይሆን: ዛሬም: ተማሪ: ቤት: አልሄድኩም *tənant bəčča sayhon zaremm tämari bet alhedkumm* 'not only yesterday, I didn't go to school today too'; መብላት: ብቻ: ሳይሆን: መጠጣትም: እፈልጋለሁ *mäblat bəčča sayhon mäṯätatəmm əfalləgalläw* 'I would like not only to eat, but also to drink'; እንደ: ትናንትናው: ሳይሆን: ዛሬ: ምግቡ: ጥሩ: ነው *əndä tənantənnaw sayhon zare məgbu ṯəru näw* 'unlike yesterday (lit. 'without being like the yesterday'), the food today is good'; ቋንቋውን: መናገር: ብቻ: ሳይሆን: ጽሕፈቱንም: ትችላለች *qʷanqʷawəñ mäñnagär bəčča sayhon şəhfätun təcəlalläčč* 'not only can she speak the language, she can write it as well'; በዚያን: ጊዜ: ኢትዮጵያ: ውስጥ: ሳይሆን: አይቀርም *bäzzayan gize ityoppəya wəst sayhon ayqärəmm* 'he must (or 'may') have been in Ethiopia at that time'; ሰውዬው: ነጋዴ: ሳይሆን: ገበሬ: ነው *sä-wəyyew näggade sayhon gäbäre näw* 'the man is a farmer, not a merchant'; ያ: እውሬ: ተኮላ(ን): ሳይሆን: ጅብ(ን): ነው *ya awre tākʷla(n) sayhon gəb(əñ) näw* 'that wild animal is not a jackal, it is a hyena'

If ሳይሆን refers to the 3d person it may also be used for a feminine subject. For the other persons it agrees with the subject. Examples: ተስፋ: ጉብዝ: ተማሪ: ብቻ: ሳይሆን: ዝነኛ: ስፕርተኛም: ነበር *täśfa gʷäbüz tämari bəčča sayhon zənäñña sportäññamm näbbär* 'Täśfa was not only a good student, but also an outstanding athlete'; ውቢ ቱ: አስተዋይ: ብቻ: ሳትሆን: (also ሳይሆን):

ቆንጆም፡ ናት *wəbitu astāway bəčča sattəhon* (also *sayhon*) *qonqomm nat* 'Wəbitu is not only observant but also pretty'; ጥፋተኛው፡ ለሱ፡ ሳይሆን፡ ለይቀርም *[əfatāññaw əssu sayhon ayqārəmm* 'it is probable that he is the guilty one'; ጥፋተኛው፡ እሷ፡ ሳትሆን፡ ለይቀርም *[əfatāññaw əss'a sattəhon ayqārəmm* 'it is probable that she is the guilty one'; ጥፋተኛው፡ እኔ፡ ሳልሆን፡ ለይቀርም *[əfatāññaw əne salhon ayqārəmm* 'it is probable that I am the guilty one'.

113.9.1. In a cleft sentence: ሌላ፡ ጫማ፡ የምገዛልሁ፡ ይህኛው፡ ልክህ፡ ሳይሆን፡ (or ሲቀር)፡ ነው *lela čamma yämməgəzalləh yəhəññaw ləkəh sayhon* (or *siqār*) *nəw* 'I will buy you another pair of shoes only if this one does not fit' (lit. 'it is not your measure'); የመጣሁት፡ ገንዘብ፡ ፍለጋ፡ ሳይሆን፡ ልጠይቅህ፡ ነው *yämättəhah gənzəb fəlləga sayhon ləṭäyyaqəh nəw* 'it is not looking for money that I came, but to see you' (or 'to inquire after your health'); ወደ፡ ድራ፡ ጻዋ፡ የሄድኩት፡ በባቡር፡ ሳይሆን፡ በመኪና፡ ነው *wädä dəre dawa yəhedkut bəbabur sayhon bämäkina nəw* 'it is not by train that I went to Dire Dawa, but by car'.

113.10. Conjugated ሲል *sil* (that is, ስ+ይል from ስል 'say') in combination with the verbal noun or with any other verb form serves to express intention, trying, or being on the point of. Examples: አዲስ፡ ቀሚስ፡ ለመግዛት፡ ስትል፡ ወደ፡ ሱቅ፡ ገባች *addis qəmis ləməgzat səttəl wädä suq gəbbačč* 'she entered the shop with the intention of buying (or, 'in order to buy') a new dress'; አንተን፡ ለማየት፡ ስል፡ ጉንደር፡ ድረስ፡ መጣሁ *antən ləmayət səl g'ändär dəräs mättə'h* 'I came all the way to Gondar (in order) to see you' (or 'with the intention of seeing you'); ለመጣለሁ፡ ስል፡ ዘንብ ጠጠላለሁ *h səl zännäbä* 'when I was about to come (lit. 'when I said "I will come"') it rained'; ልንሄድ፡ ስንል፡ እንግዶች፡ መጡ *lənnəhed sənnəl əngədočč mättu* 'some visitors came when we were on the point of leaving'.

In direct speech: እነሆለሁ፡ ሲል፡ አደናቀፈው *ənnässallə'h sil addənaqqäfəw* 'while he tried to get up (lit. "'I will-get-up" while-he says) he tripped' (lit. 'it tripped him'); እየበላሁ፡ እናገራለሁ፡ ስል፡ ትን፡ አለኝ *əyyäbällə'h ənnaggärallə'h səl tənn aləññ* 'as I was attempting to speak (lit. 'while-I-said "I will speak"') while eating, I choked'; አተርፍ፡ (or አተርፋለሁ)፡ ስል፡ አጉደለ *atərf* (or *atərfallə'h*) *sil aq'əddälä* 'while he thought that he would make a profit (lit. 'while he said "I will gain"'), he ended up losing [his money]'. For more on ስል, see Index.

For ስ+simple imperfect+ነው/ነበር, see 55.11. — For ስ+imperfect+ኖር/ኑኗል, see 55.12. — For ስ+imperfect+ይሆናል, see 55.13; 55.16. — For (ስ)+imperfect+ሳለ, see 55.18. — For ስ+imperfect+ቁየ, see 55.21. — For ስ+negative imperfect+ቀረ, see 55.23. — For ስ+negative imperfect+አይቀርም/አልቀረም, see 55.24. — For ስ+imperfect+ነው combined with እንኳን, see 127.1.

114. Conjunction **A la**

114.1. The conjunction **A** with the simple imperfect expresses purpose, 'in order that, in order to, so that, with the intention, with the purpose'. The subjects of the main clause and of the subordinate clause may be the same or different. In English, **A la** with the imperfect may often be rendered by the infinitive. Note that **A**+imperfect may be replaced by **A**+verbal noun.

Examples: ወንድሙን: ሊያይ: (or ለማየት): ያሂዳል wändəmmun liyay (or lämayät) yəhedall 'he will go to see (in order to see) his brother'; ከርሰዎ: ጋር: ሊነጋገር: (or ለመነጋገር): መጣ kərs^wo gar linnägaggär (or lämännägaggär) mäṭṭa 'he came to speak (in order to speak) with You'; መርከቧ: ለትሄድ: አንድ: ሰዓት: ሲቀራት: ተሳ ፈርን märkäb^wa ləttəhed and säat siqərat täsäffärn 'we went aboard the ship an hour before it sailed' (lit. 'with-the-intention-that-it-goes an hour when-it-was-left-to-it'); ልሠራ: ካሰብኩት: ገሚሱን: ብቻ: ሠራሁ: ləsära kassäbkuṭ gämisun bæčča särrah^w 'I did only half of what I intended to do'.

Note that **A** is at times interchangeable with **እንድ**. Thus, ወደ: አገር: ቤት: ሊሄድ: (or also እንዲሄድ): ያፈልጋል wädä agär bet lihəd (or also ändihəd) yəfälləgall 'he wants to go to the country'. Note, however, that while the sentence ገንዘብ: ሊሰጠው: መጣ gänzäb lisätäw mäṭṭa is not ambiguous (indeed, it means 'A came in order to give money to B'), the sentence ገንዘብ: እንዲሰጠው: መጣ gänzäb ändisätäw mäṭṭa is ambiguous. It may mean 'A came to give money to B', or 'A came so that B will give him money' (this is only with the 3d person).

In a cleft sentence: የመጣው: ካንተ: ገንዘብ: ሊበደር: (also እንዲበደር): ነው yämäṭṭaw kantä gänzäb libbäddär (also ändibbäddär) näw 'he came in order to borrow money from you'.

114.2. The main verb may be reinforced by conjugated ብሎ bəlo: e.g., የመጣሁት: የወንድሜ: ሰርግ: የመጧው: ሮብ: መሆኑን: ልነግርህ: (or ልነገርህ): ብዬ: ነው yä-mäṭṭahut yäwändämme särg yämäčiw rob māhonun lanəgrəh (or ləngärəh) bəyye näw 'I came meaning (or 'in order to') to tell you that my brother's wedding will be next Wednesday'. Note that ብዬ may be omitted. See also እንድ (118).

114.3. With verbs that express wishing, liking, desiring, permitting, being able (can), possibility, intention, **A**+imperfect is rendered by the infinitive. In fact, **A**+imperfect is interchangeable with **A**+verbal noun (see 62.3.1). Examples: ተግራውን: ልትረዳ: (or ለመርዳት): ትፈልጋለች tāmariwən ləttərəda (or lämärdət) təfälləgalläčč 'she wants to help the student'; ሲነግውን: ሊያይ: ያፈልጋል sinimawən liyay yəfälləgal 'he would like to see the film'; አዲሱን: ቤትህን: ለማየት: ልመጣ: እወዳለሁ ad-disun betəhən lämayät ləməta əwäddallä^wh 'I would like to come to see your new

house'; በዚህ ወር፡ መጨረሻ፡ ሥራውን፡ ሊለቅ፡ ቂረጠ *bäzzih wär mäçärräša sara-wən liläqq q'ärrätä* 'he decided to resign his job at the end of this month'; ትክክለኛውን፡ ቁጥር፡ ልትሰጠኝ፡ ትችላለህ? *təkəkäläññawən quṭər lattäsätäññ təcälalläh?* 'can you give me the exact number?'

With ጅመረ *ğämmärä* 'begin', the subordinate verb may be used either with A /ə+simple imperfect or with the simple imperfect without A /ə: e.g., ሊዘንብ (or ይዘንብ)፡ ጅመረ *lizänb* (or *yəzänb*) *ğämmärä* 'it started to rain'. The verb ጅመረ plays here the role of an auxiliary.

114.3.1. Note that A+imperfect+ይችላል *yəcälall* also means 'it is likely to'. Examples: ካላላሻው፡ ገመዱ፡ ሊበጠስ፡ ይችላል *kalalallahäw gämädu libbätäs yəcälall* 'unless you slacken the rope, it is likely to snap'; ዘንድር፡ ሚያዝያ፡ ሞቃት፡ ሊሆን፡ ይችላል *zändäro miyazəya moqqat lihon yəcälall* 'this year, April is likely to be hot'.

114.4. The conjunction A with the simple imperfect spoken with a rising intonation is used for a question with various kinds of connotations: thus, ልትሄድ? *lattahéd?* 'are you leaving already?' (with the understanding, 'there is no way that you are going'); ልትተኛ? *lattätäññä?* 'are you going to bed (already)?'; ልትበላ? *lattabälä?* 'are you going to eat?' (with the understanding, 'you are not supposed to eat'); ልትመጣ? *lattämätä* 'are you going to come?' (with the understanding, 'I won't let you come' or 'you shouldn't come'); ሊደበድበኝ *lidäbäddäbäññ* 'he was trying (or, 'going') to hit me'.

These verb forms may also be rendered as tag questions: thus, 'you are not going to leave, are you?' you are not going to bed, are you?', and so on.

114.5. The conjunction A+negative imperfect is the negative equivalent of an affirmative imperfect. Examples: ምንም፡ ነገር፡ ቢሆን፡ ሳይለያዩ፡ ተማግሱ *mənəm nägär bihon layälläyayyu tämamalu* 'they vowed not to part, no matter what happens'; ብዙ፡ ተስፋ፡ አታሳድርበት፡ ሳይመረጥ፡ ይችላል *bəzu täsfa attasaddärəbbät layəmmärrät yəcälall* 'don't raise (lit. 'don't arouse') his hopes! He may not be elected'; ለርሱ፡ ላልጽፍ፡ ቂረጥኩ *lärsu lalsəf q'ärrätku* 'I decided never to write to him'; ከመደብሩ፡ ሳይገዙ፡ ተስማሙ *kämädäbbəru layəgəzu täsmammu* 'they agreed not to buy from the store'.

114.6. A+negative imperfect also expresses certainty of a negative statement in reference to the rest of the sentence. It is the interrogative that brings out the certainty of the statement. Examples: ሌላ፡ ደኅና፡ አገር፡ ሳይገኝ፡ ምን፡ ያታከተኛል? *lela dähna agär layəggäññ mən yatakkätäññall?* 'why should I go to a lot of trouble (lit. 'what

should it bother me?') since another good country (a country as good as ours) will never be found?'; ሞት፡ ላይቀር፡ ምን፡ ያደከማል? *mot layəqär mən yadäkmall?* 'why bother (lit. 'what should bother?') since death is inevitable?'; ላይቀጥሩህ፡ ምን፡ ደጅ፡ አስጠናህ? *layəqätruh mən däḅḅ asʾännah?* 'why should you court their favor (lit. 'what should make you court their favor?') as they are never going to hire you?'; ላይበላ፡ ለምን፡ ይገኙን፡ ሁሉ፡ ወጥ፡ አወጣ? *layəbäla lämän yəhən hullu wät awätta?* 'why did he scoop all this stew, as he is not going to eat it all anyway?'

114.7. This structure also expresses the idea of an action that one is not able to accomplish, has no intention of accomplishing, or has no chance of accomplishing. Examples: ላያመልጥ፡ ይሮጣል *layamält yəroʿall* 'he runs with no possibility of escaping', or 'he runs without having a chance to escape' (freely: 'his attempt to escape is in vain'); ላልረዳህ፡ ተስፋ፡ አልሰጥህም *lalrädah täsfa alsätəhəmm* 'I will not make you any promises as I cannot help you' (also, 'I will not promise you unless I mean to come to your aid'); ላይገዛ፡ ሱቅ፡ ገባ *laygäza suq gäbba* 'he entered the shop knowing full well that he won't buy anything'; ላይመታ፡ ይተዘላል *laymäta yətäkkʷəsal* 'he fires in vain' (lit. 'knowing full well that he will not hit the mark he shoots'); ገንዘብ፡ ላይሰጥህ፡ ደጋግመህ፡ በመጠየቅ፡ ክብርህን፡ አታጥፋ *gänzäb layəsätəh dä-gəgmäh bämätäyyäq kəbrəhən attafä* 'do not compromise your dignity by repeatedly asking for money, for he is not going to give you any'; በልቶ፡ ላይበላ፡ ብዙ፡ ወጥ፡ ያወጣል *bälto laybäla bəzu wät yawätall* 'even though he knows that he is not going to eat it all, he takes a lot of stew' (for the structure በልቶ፡ ላይበላ, see 59.2.14); በቶሎ፡ ሥራ፡ ላትጀምር፡ በማለዳ፡ በር፡ ሂደች *bätolo səra lattəḅämmər bämäläda biro he-däčč* 'she went to the office early in the morning knowing full well she won't start right away'. In all these sentences, the speaker knows that the subject of the sentence will not do what he apparently intends to do.

114.8. The repeated **A** with an affirmative and negative imperfect expresses an alternative. This structure may be replaced by the repeated verbal noun in the affirmative and negative. Examples: ይህ፡ እውነት፡ ሊሆንም፡ ላይሆንም፡ (or ለመሆንም፡ ላለመሆንም)፡ ይችላል፡ ያም፡ ሆነ፡ ይህ፡ ነገሩን፡ እናጣራለን *yəh əwnät lihonəmm layhonəmm* (or *lämähonəmm lälämähonəmm*) *yəčəʿall*; *yamm honä yəh nägärün ənnattar-rallän* 'this may or may not be true, but we will look into it anyway' (lit. 'we will clarify it'); ሊዘንብም፡ ላይዘንብም፡ ይችላል *lizänbəmm layzänbəmm yəčəʿall* 'it might rain and again it might not'.

For **A+imperfect+ነው/ነበረ**, see 55.10. — For **A+imperfect+ኖረ/ኖረኛል**, see 55.12 — For **A+imperfect+ይሆን/ይሆናል**, see 55.13. — For **A+imperfect+ሲል/ሲሉ/በግለት**, see 55.19. — For **A+imperfect+ምንም**: **አልቀረ**, see 55.22.

115. Conjunction ዘንድ *zänd*

115.1. The conjunction ዘንድ placed after the simple imperfect expresses purpose ('in orderthat, sothat'). Examples: **ፈተኛ፡ ታልፍ፡ ዘንድ፡ ማጥናት፡ አለብህ** *fätäna taf zänd maṇat alläbbäh* 'in order to pass the examination you have to study'; **ገንዘብ፡ አገኝ፡ ዘንድ፡ እሠራለሁ** *gänzäb agäññ zänd äsärralläw*h 'I work in order to make money'; **ገበሬው፡ ትራክተር፡ ይገዛ፡ ዘንድ፡** (or **መግዛት፡ ይችል፡ ዘንድ፡**) **ፈረሶቹን፡ ሸጠ** *gäbärew traktär yägäza zänd* (or *mägzat yäčäl zänd*) *färäsoččun šätä* 'the farmer sold his horses in order (or 'as to be able') to buy a tractor'.

This structure may also be rendered by the infinitive if the main verb expresses a statement or a wish. Examples: **እኔ፡ ይመጣ፡ ዘንድ፡ ነገራዋለሁ** *ənega yämäta zänd nägərrewalläw*h 'I have told him to come to me'; **ነገ፡ ትመጣ፡ ዘንድ፡ አፈልጋለሁ** *nägä tamäta zänd äfällagalläw*h 'I would like you to come tomorrow'; **እርዳታዎን፡ ያደርጉልኝ፡ ዘንድ፡ አለምንዎታለሁ** *ərdatawon yadärgulläññ zänd əlämmanəwotalläw*h 'I beg You to give me Your assistance'.

115.2. **ከ** with the affirmative or negative perfect followed by ዘንድ expresses 'since (cause), as, due to the fact that, as long as'. Examples: **ከመጣ፡ ዘንድ፡ ተዉት፡ አትውቀሱት** *kämätta zänd täwut attəwqäsut* 'since (or 'as long as') he has come (anyway), let him be; don't scold him'; **በጊዜ፡ ካልመጣ፡ ዘንድ፡ ኑ፡ እንሂድ** *bägize kalmätta zänd nu ənnəhid* 'as he has not come on time, let's go'. For more examples, see ከ (120.1).

CONJUNCTIONS COMBINED WITH THE PERFECT, RELATIVE IMPERFECT, AND IMPERFECT

The conjunctions that are combined with the perfect, relative imperfect, and imperfect are: **በ** *bä*, **ብ** *bə*, **እንደ** *ändä*, **እንድ** *ändə*, **እስከ** *askä*, **እስከ** *askə*. These conjunctions have the form **በ** *bä*, **እንደ** *ändä*, **እስከ** *askä* when combined with the perfect and the relative imperfect, and **ብ** *bə*, **እንድ** *ändə*, **እስከ** *askə* when combined with the imperfect.

Because these conjunctions may be combined with the relative imperfect, the perfect is likewise to be understood as being in the relative form in which the relative marker **የ** *yä* is omitted after a conjunction or a preposition (see 33.5.4).

116. The conjunction በ *bä*, ብ *bə*

116.1. The element **b* is used in the form በ *bä* with the perfect and relative imperfect, and ብ *bə* with the simple imperfect.

The combination of በ+perfect followed by a noun expressing time, such as ጊዜ *gize* 'time', ቁጥር *qutər* 'time' (lit. 'number'), ቀን *qän* 'day', ወር *wär* 'month', and so on, is best rendered into English by conjunctions such as 'when, whenever, while, every time that, as often as'. It should be stressed, however, that originally በ is not a conjunction but a preposition. As the verbal form that precedes the noun expressing time is a qualifier of that noun, it requires the relative element የ *yä* with the perfect or የም *yämmə-* with the imperfect. This የ-, however, being preceded by በ, is omitted (see 43.1.3). We thus obtain a clause such as በመጣ: ጊዜ *bämätta gize* 'at the time he came', or 'when he came', for *በ-የ-መጣ: ጊዜ *bä-yä-mätta gize*, lit. 'that-which-he-came the time'; or በሚመጣ: ጊዜ *bämmimäta gize* 'at the time he comes', for *በ-የሚመጣ: ጊዜ *bä-yämmimäta gize*, lit. 'at-that-he-comes time', or 'when he comes'. It is therefore evident that the element በ 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 clauses mentioned above are best translated as 'when he came' and 'when he comes'.

116.2. The element በ+perfect followed by ጊዜ 'time' expresses 'when, while, by the time', the tense of the በ-clause depending on the tense of the main clause.

Examples: ወደ አገር ሴት በሄድኩ: ጊዜ ማንንም አልጠየቅኩም *wädä agär bet bähedk' gize mannənəmm altäyyäkkumm* (for *altäyyäqkumm*) 'I didn't visit anyone when I went to the country'; አዲስ አበባ በመጣሁ: ጊዜ አይሃለሁ *addis abäba bämätta'h gize ayəhalläh* 'I will see you when I come to Addis Ababa'; ደገና መንገዶች በተሠሩ: ጊዜ የዘሀ መሪት ዋጋ ይጨምራል *dähna mängädočč bätäsärru gize yäzzih märet waga yəčämməral* 'this land will appreciate in value (lit. 'the price will increase') when good roads have been built'; አዚያ በደረሰኩ: ጊዜ ሴቱ በእሳት ተቀጣጥሎ ነበር *əzziya bädärräsku gize betu bäəsət täqätaflo näbbär* 'the house was aflame by the time I got there'.

ጊዜ may be referred to by prepositional suffix pronouns with በ attached to the relative qualifier. Examples: ሀንድ አገር በነበረበት: ጊዜ መዚቃ ተማረ *händ agär bänäbbäräbbät gize muziqa tämarä* 'while in India (or 'when he was in India', lit. 'at the time that-he-was-in-it in India') he studied music'; ገበያ በሄድኩበት: ጊዜ ደዘንብ ነበር *gäbäya bähedkubbät gize yəzänb näbbär* 'at the time I went to the market it was raining'.

'When' is also expressed by **ጊዜ**: ቡ+perfect+**ጊዜ**: e.g., **ጊዜ**: **ባገኘህ**: **ጊዜ**: **ጠይቅን** *gize bagāññāh gize tāyyaqān* 'visit us when you have the time' (or, 'anytime you can').

For 'when' also expressed by **የ**+perfect or imperfect, see 33.5.11.

116.3. ቡ+perfect preceded or not by **ምነው** *mənnāw* means 'if only'. Examples: **ይህ**: **ሕመም**: (**ምነው**): **በለቀቀኝ** *yäh hāmām (mənnāw) bäläqqäqāññ* 'if only this pain would leave me!'; **ምነው**: **አማርኛ**: **በቻለ** *mənnāw amarəñña bāčalä* 'if only he could speak Amharic!'; **መነጽሬን**: **የጣልኩበትን**: **ምነው**: **ባወቅሁ** *mänäššəren yätalkubbätən mənnāw bawwāqhu* 'if only I knew where I lost (lit. 'that-I-lost-in-it-n') my glasses'.

For more examples, see 'I wish' (147). See also -ቡ+imperfect+**ምነው** (147.1).

116.4. The combination of ቡ+perfect followed by **ቁጥር** *quṭər* (lit. 'number') means 'every time (that), each time (that), whenever, anytime, as'. Examples: **ባየኋት**: **ቁጥር**: **ሰላምታ**: **ትሰጠኛለች** *bayyäh^w at quṭər sälamta täsäññälläčč* 'every time I encounter (lit. 'see') her, she greets me'; **ትከክለኛው**: **ቃል**: **በጠፋው**: **ቁጥር**: **ቆም**: **ይል**: **ነበር** *təkakkäläññaw qal bätäffaw quṭər qomam yäl näbbär* 'he paused each time he couldn't find the right word' (lit. 'each time the word was lost to him'); **ጊዜ**: **ባገኘህ**: **ቁጥር**: **ጠይቅን** *gize bagāññāh quṭər tāyyaqān* 'visit us whenever you have the time'; **ትምህርት**: **ቤት**: **በሄድኩ**: **ቁጥር**: **አስተማሪዬን**: **አያለሁ** *təmhərt bet bähedku quṭər astämariyen ayalläh^w* 'whenever I go to school I see my teacher'; **ዓለሙ**: **ዕረፍት**: **ባገኘ**: **ቁጥር**: **ሳይንስ**: **ነክ**: **መጽሐፍ**: **ያነባል** *älämu äräft bagāññä quṭərsayənsnäkk mäšhaf yanäbball* 'Alämu reads books on science (lit. 'touching science') every time he gets the opportunity' (or, 'leisure'); **ሙቀት**: **እየበረታ**: **በሄደ**: **ቁጥር**: **መንገደኞቹ**: **ተኛከሙ** *muqät əyyäbärätta bähedä quṭər mängädäññöččü tädakkämu* 'as the temperature got hotter and hotter the travelers became more tired'.

116.4.1. The combination of **ይበልጥ**: ቡ+perfect+**ቁጥር** (or ቡ+perfect+**ቁጥር**: **ይበልጥ**) means 'the more ...the more': e.g., **ይበልጥ**: **በተናገረ**: **ቁጥር**: **ግራ**: **እየተጋባ**: **ሄደ** *yəbält bätänaggärä quṭər gəra əyyätägabba hedä* 'the more he spoke the more confused he became'; **በሰጠሁት**: **ቁጥር**: **ይበልጥ**: **እንድሰጠው**: **ይፈልጋል** *bäsäññähut quṭər yəbält əndəsätäw yəfalləgall* 'the more I give him the more he wants'. Note that **የበለጠ** (instead of **ይበልጥ**) may likewise be used. For more sentences, see 144.15.

116.5. The combination of ቡ+perfect followed by ቡ+ordinal numeral with the article and an expression of time, such as **ቀን** *qän* 'day', **ወር** *wär* 'month', **ዓመት** *amät* 'year', or ቡ+ordinal numeral and the article attached to the numeral or the possessive suffix pronoun attached to the expression of time agreeing with the subject expresses the

idea of 'after'. Examples: **አገር፡ ቤት፡ በሄደች፡ በሦስተኛው፡ ወር፡** (or **በሦስት፡ ወር፡**) **አገባች** *agär bet bähedäcč bäsostäññaw wär* (or *bäsost wär^wa*) *agäbbačč* 'she married three months after she went to the country'; **ቦታመመ፡ በሁለተኛው፡ ቀን፡** (or **በሁለት፡ ቀን፡**) **ሞተ** *bätammämä bähulättäññaw qän* (or *bähulätt qänu*) *motä* 'he died two days after he fell ill'; **መጽሐፉ፡ ቢታተመበት፡ ባራተኛው፡ ዓመት፡ ደራሲው፡ ተሸለመ** *mäshafu hätattämäbät barattäññaw amät dārasiw täšällämä* 'the author got an award four years after the book was published' (lit. 'printed'); **አስተማሪ፡ በሆንህ፡ በወሩ፡ ሌላ፡ ሥራ፡ አገኘህ** *astāmari bāhonhu bāwāru lela sara agäññä^wh* 'a month after I became a teacher I found another job'; **አሜሪካ፡ በመጣህ፡ በሁለት፡ ሳምንቱ፡ መኪና፡ ገዛህ** *amerika bāmāṭṭa^wh bähulätt sammante mākina gäzza^wh* 'two weeks after I came to America I bought a car'.

The structure is similar with **ስንተኛ** 'which?', as in **ደሞዝ፡ የሚከፈላችሁ፡ ወር፡ በገባ፡ በስንተኛው፡ ቀን፡ ነው?** *dämoz yämmikkäffälacč^wh wär bägäbba bäsantäññaw qän näw?* 'on which day of the month do you get paid?' (lit. 'after the month entered').

A similar meaning is that of a sentence such as **አበበ፡ ቃል፡ የገባልኝን፡ መጽሐፍ፡ ባመቱ፡ ላክ** *abbäbä qal yägäbballäññən mäshaf bamātu lakä* 'Abbäbä sent the book he had promised me a year later'.

Note **ወር፡ በገባ፡ በወጣ** *wär bägäbba bāwāṭṭa* 'month after month' (also 'day-in day-out', that is, 'always, everytime'), lit. 'a month after it entered after it went out'.

116.6. **በ+perfect+መጠን** means 'every time, as---as, as much as'. Examples: **በጠጣ፡ መጠን፡ ያመዋል** *bätäṭṭa mäṭän yammäwall* 'he feels sick every time he drinks'; **በሰጡት፡ መጠን፡ በላ** *bäsäṭṭut mäṭän balla* 'he ate as much as they gave him'; **በተቻለኝ፡ መጠን፡ በትሕትና፡ መለስኩለት** *bätäčaläññ mäṭän bätəhtanna mälläskullät* 'I answered him as politely as I could'.

116.7. 'When, by the time, while' is also expressed by **-በ+simple imperfect**, which may or may not be followed by **ጊዜ** *gize* 'time' (or **ሰዓት** *säat* 'hour'), or by **በ+relative imperfect** followed by **ጊዜ**, the tense depending on the tense of the main clause.

Examples for **-በ+simple imperfect**: **እቤቱ፡ ብሄድ፡ ጊዜ፡ አጣሁት** *əbetu bəhed gize aṭṭahut* 'when I went to his house I couldn't find him'; **አትግደለኝ፡ ብላ፡ ብትለም ነው፡ ተዋጎ** *attəgdäläññ bəla bəttälämmənəw tāwat* 'when she begged him not to kill her (lit. 'when she begs him saying "don't kill me"'), he spared her'.

Examples for **በ+relative imperfect**: **ወንድሜ፡ በሚመጣበት፡ ጊዜ፡ ምሳ፡ እጋብ ዘዋለሁ** *wändəmme bəmmimäṭabbät gize məsa əgabbəzəwallä^wh* 'when my brother comes, I will invite him (to stay) for lunch'; **ልጄን፡ በምድርበት፡ ጊዜ፡ ሰርግ፡ ጠርቼህ**

ነበር *laḡen bāmmadarəbbāt gize sārg tārāččeh nābbār* 'I had invited you to the wedding when I married off my daughter'; **ልጄን፡ በምድርበት፡ ጊዜ፡ ሰርግ፡ እጠራሃለሁ** *laḡen bāmmadarəbbāt gize sārg aṭarahallāw* 'I will invite you to the wedding when I marry off my daughter'; **ሲኒማ፡ በምትሄድበት፡ ጊዜ፡ ጥራኝ** *sinima bāmmattəhadəbbāt gize tərāññ* 'call me when you go to the movies'; **እኔ፡ በምናገርበት፡ ጊዜ፡ እሰ፡ ምንም፡ አልተናገረም** *əne bāmmənnaggärəbbāt gize əssu mənəmm altənnaggärəmm* 'while I was speaking, he didn't utter a word'; **እቤት፡ በምትደርሱበት፡ ሰዓት፡ ዓለሙ፡ ሥራውን፡ ይጨርሳል** *əbet bāmməttədärsubbāt säat alämu sərəwən yačärrasall* 'by the time you get home, Alämu will have finished his work'. Note that in all these examples **ጊዜ** *gize* is taken up in the relative verb through the preposition በ 'in' with the prepositional suffix pronouns referring to **ጊዜ** 'time'. It seems that a structure of that type expresses the precise moment of the action.

116.8. ብ+imperfect with or without **ጊዜ** 'time' also expresses causality. Examples: **ቤቱ፡ ብሄድ፡ ጊዜ፡ ሰደበኝ** *betu bəhed gize säddäbāññ* 'he insulted me because (also 'when') I went to his house'; **ገንዘብ፡ ብለምነው፡ አባረረኝ** *gänzəb bəlämmənəw abbarräräññ* 'he sent me away because (or 'when') I asked him for money'; **ለምን፡ መታህ? ብሰድበው፡ ጊዜ** *lämən mättah? basädbāw gize* 'why did he hit you? Because I insulted him'; **ሁለት፡ ሰዓት፡ ሳይበላ፡ ቢቆይ፡ ሆኖን፡ አመሙ** *hulätt säat saybäla biqoyy hodun ammäməw* 'his stomach ached (just) because he went two hours without eating'.

In the negative: **ለማሳተም፡ ምኞት፡ ነበረኝ፡ ዳሩ፡ ግን፡ ሁኔታው፡ ባይፈቅድ፡ ቁየ** *lämasattäm məññot nābbäräññ daru gən hunetaw bayfäqd qw'äyyä* 'I had a desire to publish (it), but because circumstances did not allow it, I (lit. 'it') had to wait'; **ባይሰማ፡ ነው፡ እንጂ፡ ይመጣ፡ ነበር** *baysäma näw ənጅi yəməṭa nābbār* 'it is because he didn't hear; otherwise he would have come' (also, 'it must be that he didn't hear, else he would have come').

Combined with **ይሆናል** it denotes probable causality. Example: **መልስ፡ ያልጻፉት፡ ደብዳቤው፡ ባይደርሳቸው፡ ይሆናል** *mäls yalṣafut dädbəbbew baydärsäččəw yəhonall* 'they did not respond possibly because they had not received the letter' (lit. 'because the letter did not reach them').

116.9. In a cleft sentence: **ቢቸገላል፡ ነው፡ ሳይሰናበት፡ የሄደው** *bičäkk'əl näw sayässänəbbāt yähedəw* 'he left without saying good-bye because he was in a hurry' (also 'it is probably because he was in a hurry that he left without saying good-bye'); **ቢርብህ፡ አይደለም፡ ያን፡ ሁለ፡ ምግብ፡ የበላኸው?** *birəbəh aydällämm yan hullu məgəb yäbällahəw?* 'is it not because you were hungry that you ate all that food?' (or as

a tag question, 'it is because you were hungry that you ate all that food, isn't that so?'); ቢበላ: ይሆናል: ከኛ: ጋር: ገበታ: ያልቀረበው *bibāla yəhonall kāñña gar gä-bāta yalqārrābāw* 'he didn't sit at the table with us probably because he had (already) eaten'.

116.10. -I+imperfect or ምነው: -I+imperfect expresses an attenuated order, originally 'if, and if'. Examples: ላንድ: ሰዓት: ያህል: እዚህ: -በትቆይ *land sāat ya-həl əzzih hättəqoyy* 'please wait around for an hour' (originally 'and if you wait around for an hour?'); በሩን: -በትዘጋው *hərrun bəttəzāgaw* 'would you be so kind as to close the door'; ምነው: ቢበሉ *männaw hibālu* 'would you eat, please'. For more examples, see 58.1.2.

This structure also serves to express 'may I?': e.g., ጌታው: አንድ: ጥያቄ: ብጠይ ቅም? *getaw, and təyyaqe bəṭəyyəqəwo?* 'Sir! May I ask You a question?'

116.11. -I+imperfect+conjugated ብሎ means 'in the hope of, hoping to': e.g., ከዚህ: ተቀምጦ: የዋለው: ሥራ: ባገኝ: ብሎ: (or አገኝ: ብሎ, or ቢያገኝ: ብሎ): ነው *kəzzih tāqəmməto yəwalāw səra baqāññ bəlo* (or *aqāññ bəlo*, or *biyaqāññ bəlo*) *nāw* 'it is in the hope of finding (lit. 'saying "if only I could find", or 'saying "I find"', or 'saying "if he finds"') a job that he hang around here all day long [sitting]'.
 116.12. The original conditional structure of -I+imperfect depending on verbs of affection (such as ወደደ *wəddədə* 'like, love', ደስ: አለ- *däss alä* 'be pleased'), wishing (ተመኘ *təməññä*), or of emotion (such as ገረመ *gərrämä* 'be surprised'), or of 'being able' (such as ቻለ *čalä*) is normally rendered by an infinitive. Note that the -I+imperfect clause might also be rendered by 'if only' (for which see 147.1). Examples:

ብሠራው: እወዳለሁ: ነገር: ግን: ገዜ: የለኝም *bəsəraw əwəddalläw h nāgär gəñ gize yälläññəmm* 'I would like to do it (lit. 'if I do it', or 'if only I could do it'), but I have no time'; አብራህ: ብሄድ: እወድ: ነበር *abərreh bəhed əwədd nəbbär* 'I would have liked to go with you' (lit. 'if I go joining you'); ላራ: ማታ: ሲነ. ማ: ትሄዳለህ? ብሄድ: ደስ: ይለኛል *zare mata sinima təhedalläh? bəhed däss yəlänñall* 'are you going to the movies tonight? I would like to' (lit. 'if-I-go it-would-please-me'); ባይዎ: ደስ: ባለኝ *bayəwo däss balänñ* 'I would be pleased to see You'; ምን: ያህል: እንደተለወጠ: ብታይ: ይገርምሃል *mən yahəl əndätäləwwätä battay yağərməhall* 'you will be surprised (lit. 'it will surprise you') to see (lit. 'if you see') how much he has changed'; ደብዳቤ: ስትጽፍ: አብረህ: ገንዘብ: ብትልክ: አይሻልም? *däbdabbe səttəşəf abrah gänzäb battələk ayəşšaləmm?* 'when you write a letter wouldn't it be better if you also (lit. 'you joining') sent some money?'

With the original meaning 'if: አዲሱን ቤቱን ሰሠራ፡ ብትረዳኝ፡ ደስ፡ ይለኛል *addisu beten sasära battarādaññ däss yälāññall* 'I would be happy if you could help me build (lit. 'when I build') my new house'. For more examples, see 146.6.

116.13. The conjunction ብ+imperfect+ነው is also used in an originally conditional structure. Examples: ለሰርን፡ በብዛ፡ ሦስት፡ መቶ፡ ሰው፡ በመጣ፡ ነው *läsārgʷa bibāza sost mätö säw bimāfa näw* 'at the most, three hundred people may come to her wedding' (lit. 'to-her-wedding if-it-is-much three hundred people if-they-come it-is'); በብስ፡ ዝናቡ፡ አንድ፡ ሳምንት፡ በቆይ፡ ነው *bibäs zənabu and sammant biqoyy näw* 'at worst, the rain may last a week' (lit. 'if-it-is-bad the-rain one week if-it-lasts it-is').

116.14. ምነው፡ ብ+imperfect 'what (is it) if, if only'. Examples: ምነው፡ በያዳም ጣት፡ ኑሮ *männāw biyaddamməjat nuro* 'if only (or 'I wish') he had listened to her'; ምነው፡ ብትመራና፡ (or ብትመራኝና)፡ ብትወስደኝ *männāw battəmāranna* (or *battəmārāññanna*) *bättawäsdāññ* 'what if you guide (me) and take me' (freely, 'why don't you take me there?, or 'would you take me there?'); የጠየቅሁህን፡ ገንዘብ፡ ምነው፡ ብትሰጠኝ? *yätäyāyāqḥuhən gänzāb männāw bättasājāññ?* 'what if you give me the money I asked you (to)?', or 'why don't you give me the money I asked you (to)?'; ምነው፡ እዚህ፡ ብቆም፡ ምን፡ አለበት? *männāw əzzih baqom mən alläbbā?* (with or without a pause after ምነው) 'what does it matter if I stood/stopped here?', or 'what is wrong if I stood/stopped here?'. With the negative imperfect: ምነው፡ ካፈር፡ ባይሆን *männāw kafir bayhon* 'why, if only he were not an infidel'.

For more examples, see also 147.1.

116.15. 'Even if, even if only' is expressed by -ም፡ በሆን *-mm bihon*, lit. 'even if it is'. Examples: አንድም፡ በሆን፡ ስጠኝ *andəmm bihon səjāññ* 'give me, even if it is only one'; አንድ፡ ጊዜም፡ በሆን፡ አርፈን፡ አናውቅም *and gizəmm bihon arfän an-nawqəmm* 'we never rested (or, 'we never took a break'), not even once' (lit. 'one time-even if-it-is we-never-rested').

'Even' (or 'as for') is also rendered by ብ and/or -ም attached to a member of the sentence and augmented by conjugated ቢሆን ('if it is') with or without ቅሉ *qəlu*. Examples: ይህንስ፡ እኔም፡ ብሆን፡ ቅሉ፡ (or እኔም፡ ብሆን)፡ አልዘነጋውም *yəhənnəss ənəmm bəhon qəlu* (or *ənəmm bəhon*) *alzänägawəmm* 'even I don't forget this' (lit. 'this-as-for I-indeed even-if-I-am I-will-not-forget-it'); ሚስቱስ፡ ብትሆን፡ ጉበዝ፡ ገበሬ፡ ናት *müstuss bättəhon gʷäbāz gäbäre nat* 'even his wife is a diligent farmer', or 'as for his wife, she (too) is a diligent farmer', or 'and what of his wife? She too is a diligent farmer' (lit. 'his-wife-indeed even-if-she-is a-diligent farmer she-is'); እንዲህ፡

ያለውን፡ ነገር፡ ለርሰዎም፡ ቢሆን፡ አላደርገውም *əndih yalləwən nəgär lärs^womm bihon aladärgəwəmm* 'I wouldn't do such a thing, even for You'.

For ቅሉ-, see also 25.1.3.

116.16. The notions 'even, even though (=even if it so), even if, although, though, however (=even though'), even as, in spite of, despite (=even though), no matter how' are expressed by: (1) ብ with the simple imperfect followed or not by -ም; (2) the noun or pronoun+ም followed by ብ with the simple imperfect; (3) ብ+simple imperfect+ም+ቅሉ; (4) ብ+imperfect+እንጃ; (5) ብ+simple imperfect+(ም) followed by እንኳ፡ (እንኳን, ስንኳ); (6) ምን(ም)፡ ብ+simple imperfect (see also below); (7) (ምንም)፡ እንኳ(ን) followed by ብ+simple imperfect; (8) ምንም followed by ብ+simple imperfect+እንኳ. The tense of the 'even though'-clause depends on the tense of the main clause. For 'even though', see also 57.3.9.

Examples for (1): አትግደለኝ፡ ብሎ፡ ቢለምነውም፡ አልግረውም *attəgdäläññi bəlo bilämmənəwəmm almarəwəmm* 'even though he begged him not to kill him (lit. 'even though he begged him saying "don't kill me"'), he did not spare him'; አፈሩ፡ ጠፍ፡ ቢሆንም፡ አረም፡ ይበቅልበታል *afäru jäf bihonəmm arəm yəbəäqləbbätall* 'even if the soil is poor weeds will grow on it'; የባርኔጣውን፡ ቀለም፡ ብወድም፡ ቅርጹን፡ አልወደድኩትም *yäbarnetawən qäläm bəwəddəmm qərşun alwəddädkutəmm* 'though I liked the color of the hat, I didn't like its shape'; አያታችን፡ በዕድሜ፡ እየገፋ፡ ቢሄዱም፡ ለዛቸው፡ አልጠፋም *ayataččən bəədme əyyägäffu bihedumm läzzaččəw alčäffamm* 'our grandmother has not lost Her charm (lit. 'Her charm did not get lost') even as She has grown older'; ከፋ፡ ቢባልም (or ሰ.ከፋ፡ ቢውል)፡ ንብረታችንን፡ መሸጥ፡ አንፈልግም *käffa bibbaləmm (or sikäfa biwəl) nəbrätaččənən mäšät annə fälləgəmm* 'even if things are bad (or 'no matter how bad things are'), we don't want to sell our property'; ምን፡ ሥራ፡ ቢበዛበት፡ ለመዝናናት፡ ጊዜ፡ አያጣም *mən sərə bibəzabbät läməznanat gize ayaṭamm* 'no matter how busy he is (lit. 'no matter how much work there is against him') he finds time (lit. 'he does not fail to find time') to relax'.

In the negative: ገንዘብ፡ ባይኖረኝም፡ አልለምንም *gänzəb baynorəññəmm alläm-mənəmm* 'although I have no money, I won't beg'; መነሱም፡ በዓል፡ ባይኖርም፡ ሲጸልዩ፡ ይኖሩ፡ ነበር፡ *mänäk^wse bəal baynorəmm sišälləyu yənoru nəbbär* 'even when there are no holidays the monk used to pray (all the time)'; ቆንጆ፡ ባትሆንም፡ የደስ፡ ደስ፡ አላት *qonḡo battəhonəmm yädäss dəss allat* 'though she is not pretty, she has (some) charm'.

(2): ሽግግሌ፡ ቢሆንም፡ (or ሽግግሌም፡ ቢሆን)፡ ልጅን፡ አይስደብ *šəmagəlle bihonəmm (or šəmagəllemm bihon) ləḡən ayəsədb* 'even though he is an old man, he

should not insult children'; ይህንን: እኔም: ብሆን: አልዘነጋሁትም *yəhənəss ənemm bəhon alzänäggaḥutəmm* 'even I did not forget this'.

(3): ሠላሳ: ዓመት: ቢሆናትም: ቅሉ: ገና: አላገባችም *sälasa amät bihonatəmm qəlu gəna alagäbbaččəmm* 'although she is thirty years old, she is not married yet'; ቢበላም: ቅሉ: የጠገበ: አይመስልም *bibälamm qəlu yätäggbä aymäsləmm* 'although he has eaten he doesn't look as if he is satiated'; የግያስገርም: ነገር: ቢመስልም: ቅሉ: የሬሳው: አለመፍረስ: ሊታውንትን: አሳስደነቀም *yämmiyasgərrəmm nägär bimäsləmm qəlu yäresaw alämäfräs liqawəntun alasdännäqəmm* 'strange though it may seem, the fact that the corpse had not decomposed did not surprise the scholars'.

(4): ብሰድበው: እንጂ: አልመታውም *bəsädbäw ənጅi almatəwəmm* '(although) I may insult him, but I will not hit him'.

(5): ጉረቤቲ: ቢሆንም: እንኳ: ብዙ: አላውቀውም *g'äräbete bihonəmm ənkw'a bəzu alawqəwəmm* 'I don't know him well even though he is my neighbor'; እንድ: ወር: ቢሠራም: የሳምንት: እንኳ: ደሞዙን: አልሰጡትም *and wär bisərəmm yäsammənt ənkw'a dämozun alsäṭṭutəmm* 'even though he worked a full month, they didn't give him even a week's salary'; ቢዘንብም: እንኳ: እሂዳለሁ *bizänbəmm ənkw'a əhedallä'w h* 'I will go even if it rains'.

(6): ይህ: አገር: ምንም: ሽፍታ: ቢበዛበት: ክፉ: አይደለም *yəh agär mənəmm šəfta bibəzabbät kəfu aydälləmm* 'this region is not bad, even though it harbors many outlaws' (lit. 'even though outlaws are numerous in it').

(7): ምንም: እንኳ: (or እንኳን): ትክክል: ቢሆን: በሰጠው: ብያኔ: ለብዙ: ሳምንት: ተጨነቀ *mənəmm ənkw'a (or ənkw'an) təkəkkəl bihon bäsäṭṭāw bəyyane läbəzu sammənt täččännäqä* 'even though he was right, he agonized for weeks over the verdict he gave'; ምንም: እንኳ: ድኃ: ቢሆን: የተከበረ: ሰው: ነው *mənəmm ənkw'a dəha bihon yätəkəbbärä säw näw* 'even though he is poor, he is a respected person'; ምንም: እንኳ: ሥራ: ቢበዛበት: መምጣት: አይቀርም *mənəmm ənkw'a sərə bibəzabbät mäm-ṭatu ayqərəmm* 'even though he has a lot of work to do, he will certainly come' (or 'he is sure to come', or 'he will eventually come', lit. 'his coming will not remain behind'); ለምኒ: እንኳ: ቢሆን: ብድራን: እከፍል: ነበር *lämmənne ənkw'a bihon bəddären əkäfl näbbär* 'I would have paid my debt even if it meant I had to beg'. For more examples, see 123.1.

(8): ምንም: ቢማር: እንኳ: ያን: ያህል: አያውቅም *mənəmm bimmar ənkw'ayan yaḥəl ayawqəmm* 'even though he is educated, he doesn't know very much'.

116.17. With various indefinite elements, several free translations are possible; they may, however, go back to the meaning 'though, even though, even if'. Examples:

ምንም፡ ያህል፡ ብትሞክር፡ አይሳካላትም *mənəmm yahəl battəmokkar ayəssakkallatəmm* 'she won't succeed (lit. 'it will not be successful to her') however hard she tries'; ምንም፡ ቢግር፡ አይገባውም *mənəmm bimmar aygəhawəmm* 'however much he studies, he never understands'; ምን፡ ጉብዝ፡ ቢሆን፡ መሸነፋ፡ አይቀርም *mən g'əbāz bihon māššānəfu ayqārəmm* 'however brave he is, he will sooner or later be vanquished' (lit. 'his being vanquished will not remain behind'); ምንም፡ እንኳን፡ ለመሄድ፡ ብፈልግ፡ እዘሁ፡ መቄየት፡ አለብኝ *mənəmm ənkw'an lāmāhed bəfälləg əzzih māq'əyyät alləbbəññ* 'much as I should like to go, I must stay here'; ምንም፡ ቢበላ፡ አይጠግብም *mənəmm bihāla ayṯəgbəmm* 'no matter how much he eats, he is never satiated'; ምንም፡ ብለፋ፡ እንኳ፡ ልጁ፡ ጽርዩ፡ ሆነ *mənəmm bəläfa ənkw'a laḡu durəyye honä* 'in spite of my efforts (lit. 'even though I made an effort'), the boy became a hoodlum'; ቤተ፡ ስንትም፡ ቢያወጣ፡ እገዛዋለሁ *betu sənəmm biyawāta əgəzawalläw'h* 'however much the house costs, I will buy it'; በጣም፡ ብወድሽም፡ ላገባሽ፡ አልችልም *bätam bəwəddəšəmm laḡəbaš alčələmm* 'much as I like you, I cannot marry you'; ወጣት፡ ብሆንም፡ ብዙ፡ አይቻለሁ *wätat bəhonəmm bəzu ayəččəlläw'h* 'young though I may be, I have had lots of experience' (lit. 'I have seen a lot'); ቢሆንም፡ ላየው፡ እፈልጋለሁ *bihonəmm layəw əfälləgalläw'h* 'all the same, I want to see it'; የሆነ፡ ቢሆን፡ ረጋ፡ በላ *yəhonä bihon räga bäl* 'keep calm whatever happens'; ቢሆንም፡ እንኳ፡ ካንተ፡ ለስጣማ፡ አልችልም *bihonəmm ənkw'a kantä ləsmamma alčələmm* 'even so (lit. 'even if it is so'), I can't agree with you'; ቢያረጅም፡ እንኳ፡ አሁንም፡ ተራራ፡ ይወጣል *biyarəḡḡəmm ənkw'a ahunəmm tārara yəwäṯall* 'in spite of his age (lit. 'even though he is old'), he still climbs mountains'; ባስፈራራውም፡ ትእዛዜን፡ መጣሱን፡ ቀጠለ *basfārarawəmm təzazen mātasun qəṯṯälä* 'despite my threats (lit. 'even though I threatened him'), he continued to violate my orders'; ዓውሎ፡ ነፋስ፡ ቢኖርም፡ እንኳ፡ መንዳቱን፡ ቀጠለ *awlo nəfas binorəmm ənkw'a māndatun qəṯṯälä* 'he drove on, notwithstanding the storm' (lit. 'he continued driving even though there was a storm'); ይዘንባል፡ ቢሆንም፡ እሄሳለሁ *yəzānball, bihonəmm əhedalläw'h* 'it is raining (lit. 'it is raining, even if it is'), but I shall still go'.

For 'while' in the meaning of 'even though', see 127.1. — For 'even though', see also 127.1.

116.18. For the negative 'even if...not' ብ is used with the negative imperfect followed or not by እንኳ, እንኳን, or by -ም. Examples: እርግጠኛ፡ ባትሆን፡ እንኳ፡ መገመት፡ ትችላለች *ərgətəñña battəhon ənkw'a māgəmmät təčəlalläččə* 'though she may not be certain, she has some idea' (lit. 'she can guess'); ባትረዳኝም፡ እንኳ፡ ጩኸ *battəradəññəmm ənkw'a čuh* 'even if you can't come to my aid, at least shout for help';

ባትገዛም፡ እቃዎቹን፡ መመልከት፡ ትወዳለች *battagāzamm əqawoččun mämmälkäät tawəddalläčč* 'even if she is not going to buy anything, she likes to window-shop' (lit. 'to look at merchandise'); ቆንጆ፡ ባትሆንም፡ የደስ፡ ደስ፡ አላት *qonǰo battəhonəmm yādäs däss allat* 'even though (or 'while') she is not pretty, she has much charm'; ደስ፡ ባይላትም፡ ወተኮን፡ መጠጣት፡ አለባት *däss baylatamm wätätun mäjäffat alläbbat* 'she has to drink the milk even though she does not like it'.

In a conditional structure: ሩዙን፡ ባይወደውም፡ እንኳን፡ ስለራብው፡ ይበላው፡ ነበር *ruzun baywəddāwəmm ənkʷan sələrabāw yəbälaw nəbbär* 'because he was hungry he would have eaten the rice even if he hadn't liked it'; ደስ፡ ባይላህም፡ እንኳን፡ ቡናውን፡ ትጠጣው፡ ነበር? *däss bayələhəmm ənkʷa bunnawən təäffaw nəbbär?* 'would you have drunk the coffee even if you hadn't liked it?'

116.19. In a sequence of two clauses, the clause with the indefinite pronoun 'whoever (it may be), whatever, whatever happens, whichever, wherever, no matter how much, no matter when' is expressed in the form of a conditional, that is, by ብ+imperfect.

116.19.1. With ማንም፡ ቢሆን 'no matter who it is': ማንም፡ ቢሆን፡ በሩን፡ እንዳትከፍት *mannəmm bihon bärrun əndattəkäft* 'don't open the door, no matter who it is'.

116.19.2. With ምንም፡ ነገር፡ ብ+imperfect 'whatever, no matter what'. Examples: ምንም፡ ነገር፡ ብትሠራ፡ አትደናገጥ *mənəmm nəgär bəttəsära attəddänagät* 'whatever you do, don't be nervous'; ምንም፡ ነገር፡ ቢበላሽ፡ አትናገር *mənəmm nəgär bibbäläšš attənnagär* 'whatever goes wrong (or 'even if something goes wrong'), don't tell (anyone)'; ምንም፡ ነገር፡ ቢሆን፡ ላይለያዩ፡ ተማማሉ *mənəmm nəgär bihon layələyayyu tāmamalu* 'they vowed not to part [from each other], no matter what'.

116.19.3. ምን፡ ብ+imperfect, ምንም፡ (or ምንስ)፡ ብ+imperfect means also 'whatever happens, whatever may happen, no matter what (happens), no matter what comes, no matter how, no matter how much, however (much, tall, and so on)'. Examples: ኡንጃው፡ ምን(ም)፡ ቢረዝም፡ የኒው-ዮርኩን፡ አያሀልም *hənşawmən(əmm) birəzəm yāniw yorkun ayahləmm* 'no matter how tall the building, it is not as tall as the one in New York'; ምንም፡ ቢመጣ፡ አልረራም *mənəmm bimäta əlfərəmm* 'no matter what happens, I will not be afraid'; ምንም፡ ቢሰርቅ፡ አያስሩትም *mənəmm bisärq ayasrutəmm* 'whatever (or 'no matter what, no matter how much') he steals, they will not jail him'; ምንም፡ ጠላ፡ ቢወድ፡ ሚት፡ አይጠጣም *mənəmm iälla biwədd fwat ayäffamm* 'no matter how much (or 'however much') he likes beer, he does not drink in the morning'.

Freely rendered by 'never': e.g., ምንም፡ ቢሆን፡ ሥራውን፡ አይቀበልም *mənəmm bihon sərəwən ayəqqābbäləmm* 'he will never take the job' (lit. 'no matter what, he will not take the job', or 'whatever the situation may be, he will not take the job').

116.19.4. With ምንም፡ ያህል፡ -ብ+imperfect 'no matter how much'. Examples: ምንም፡ ያህል፡ -ብትሞክር፡ አይሳካላትም *mənəmm yahəl bəttəmmokkər ayəssakkallātəmm* 'she won't succeed (lit. 'it will not be successful for her') no matter how much (or freely, 'however hard') she tries'; ምንም፡ ያህል፡ ብረላገው፡ መጽሐፉን፡ አልገዛውም *mənəmm yahəl həfälləgāw məšhafun algəzawəmm* 'no matter how much I want it, I will not buy the book'; ጥጋው፡ ምንም፡ ያህል፡ ቢሆን፡ እገዛዋለሁ *wəgaw mə-nəmm yahəl bihon əgəzawallāw* 'no matter how much it costs (or freely, 'regardless of the cost'), I will buy it'. See also 116.19.4; 126.3.3.

116.19.5. በምንም፡ ዐይነት፡ -ብ+imperfect 'however': e.g., በምንም፡ ዐይነት -ብትሠራው፡ አለቅየው፡ አይረከም *bəmənəmm aynät bəttəsəraw aləqəyyəw ayrəkəmm* 'however you do it, the boss will not be satisfied'.

116.19.6. ምንም፡ ጊዜ፡ ቢሆን 'no matter when' (with the verb in the affirmative), 'never' (with the verb in the negative). Examples: ምንም፡ ጊዜ፡ ቢሆን፡ መምጣት፡ ትችላለህ *mənəmm gize bihon məmṭat təcəlallāh* 'you may come at any time (or, 'no matter when)'; ዓለሙ፡ አልማገነን፡ ምንም፡ ጊዜ፡ ቢሆን፡ እንድትደውል፡ ይፈቅድላታል *alāmu almazən mənəmm gize bihon əndəttədāwwəl yəfəqdallatal* 'Alāmu allows Almaz to call (him) no matter when'.

116.19.7. With የትኛው፡ -ብ+imperfect 'whichever, whatever'. Example: የትኛውንም፡ -ብትመርጥ፡ እገዛዋለሁ *yätəññawənəmm bəttəmərṭ əgəzawallāw* 'whichever you choose, I will buy it'.

For 'whatever, whichever', see also 34.12.

116.19.8. With የትም፡ -ብ, or (for emphasis) የትም፡ የት፡ -ብ+imperfect 'wherever'. Examples: የትም፡ -ብትሆን፡ ለኔ፡ ደብዳቤ፡ መጻፍ፡ አትርሳ *yätəmm bəttəhon lāne dəbdabbe məsafattarsa* 'wherever you may be, don't forget to write to me'; በዚህ፡ ክፍል፡ ሀገር፡ ውስጥ፡ የትም፡ -ብትሄድ፡ ጥሩ፡ መንገድ፡ ታገኛለህ *bəzzih kəflā hagār wəst yätəmm bəttəhed tərū mǎngəd tagəññallāh* 'wherever you go in this part of the country, you'll find good roads'; የትም፡ የት፡ ቢሄዱ፡ ከገዢር፡ አያመልጡ *yätəmm yät bihedu kəgzer ayamāltu* 'wherever they go, they cannot escape God'.

116.20. Note the meaning of ማን፡ -ብ+simple imperfect 'who is likely to?... who would?' acquiring a negative connotation: e.g., ተዉን፡ ቢሉዋቸው፡ ማን፡ ቢሰማ? *tā-wun biluwaččəw man bisāma?* 'no one would listen when told, "leave us alone"', lit.

'who would listen (or, 'who is likely to listen?') when they are told "leave us alone"; እሷ: የሠራችውን: ወጥ: ማን: ቢቀምሰው? *əss'wa yäsärraččəwən wät man biqämsaw?* 'nobody would even taste the stew she made' (lit. 'who would taste it?', or, 'who is likely to taste it?').

116.21. In the following sentences the relative construction is used with the repetition of the verb, the repeated verb being preceded by the conjunction ብ+imperfect. This construction expresses 'however, no matter how many, whatever'. Examples: ያለቀ: ቢያልቅ: (or ያለቀውን: ቢያልቅ): ከምግቡ: ሳልበላ: አልሄድም *yälläqä biyalq* (or *yälläqäwən biyalq*) *käməgbu salbäla alhedamm* 'however scarce the food, I won't leave here without eating'; ያለቀ: ሰው: ቢያልቅ: (or ያለቀውን: ቢያልቅ): ጦርነተ: ይቀጥላል *yälläqä säw biyalq* (or *yälläqäwən biyalq*) *torännäutu yaqäṭṭalall* 'no matter how many die, the war will continue'; ያለ-ትን: ቢለ: እሱ: አልማዝን: ነው: የሚያገባው *yaluən bilu əssu almazən näw yämmiyagäbaw* 'whatever they say, he is going to marry no one but Almaz'; የሠራውን: ቢሠራ: በኔ: በኩል: ግድ: የለኝም *yäsärrewən bisära bäne bäkkul gədd yällänñəmm* 'whatever he does, [for my part] I don't care' (or, 'mind').

116.22. ብ+affirmative imperfect followed by ብ+negative imperfect of the same verb expresses 'whether...or not': e.g., በሩ: ቢዘጋ: ባይዘጋ: ላምቸ: መውጣታቸው: አይቀርም *bärru bizzägga bayazzägga lamočču mäwṭataččəw ayqärəmm* 'the cows will get out (lit. 'their going out will not remain') whether or not the gate is closed'. For more examples, see 135.10.

For ብ+imperfect, see also 146. — For ብ+imperfect+ነው: ይሆናል, see 55.14. — For ብ+imperfect+ኖረ/ኖሩል, see 55.12. See also alternative (147; 148).

117. Conjunction F

117.1. F followed by the perfect or relative imperfect+ገ.ዜ *gize* 'time' means 'when, whenever, if'. Examples: የመጣ: ገ.ዜ: አልነበርኩም: *yämäṭṭa gize alnəb-bärkumm* 'I wasn't present when he came'; የታመምኩ: ገ.ዜ: ነበረልኝ *yätammämku gize näbbärälləññ* 'when I was sick he was there for me'; ምነው: አስተማሪህ: ተኩርፍ: ነር? የመጣ: ገ.ዜ: ሳልነሣለት: ቀርቼ: ነው *männäw astämarih täk'ärəfo näb-bär?* *yämäṭṭa gize salənnässallät qärəččə näw* 'why was your teacher sulky? Because I didn't stand up (out of respect) for him when he came in'; የመጣ: ገ.ዜ: ይብላ *yämäṭṭa gize yäbla* 'let him eat whenever he comes'; የሚመጣ: ገ.ዜ: እነግረዋለሁ *yämmimäṭṭa*

gize ənägräwalläw 'I will tell him when he comes'; የሰረቅህ: ገዜ: ትታሰራለህ *yäsärräqh gize tättassärallah* 'if you steal you will go to jail'. See also 33.5.11.

117.2. A special usage of የ in a sentence such as ለእንግዳው: ምሳ: ሰጠኝው? ጧት: ቁርስ: የበሉ: ናቸው *läəngədaw məsa sättäsäččəw?* *ʔwat qurs yäbällu naččəw* 'did you give lunch to the guest? He hadn't eaten anything since breakfast' (lit. 'He is [in the state of] having eaten breakfast this morning').

118. Conjunction እንደ *ändä*, እንድ *ändə*

118.1. This conjunction may be combined with the perfect, the simple imperfect, or the relative imperfect to express various meanings. With the perfect and the relative imperfect it has the form እንደ *ändä*; with the imperfect it has the form እንድ *ändə*.

እንድ with the affirmative and negative imperfect expresses purpose with the meanings 'in order that, in order to, so that, so as to'¹, the subject of the main clause and of the subordinate clause being either the same or different. With the negative simple imperfect, እንድ expresses 'not to, in order that not, so as not, so that not, lest, should not'. Note that in these expressions እንድ with the affirmative or negative simple imperfect may be rendered by the English infinitive, with or without 'to'.

Examples with the affirmative imperfect: መኩንነ: ወታደሩን: ቤቱ: እንዲሄድ: ፈቀደለት *mäk'ännənu wättaddärün betu ändihed fäqqädällät* 'the officer permitted the soldier to go home'; ሐኪሙ: ከሥጋ: እንዲቈጠብ: ለዘዘው *hakimu käsəga əndiqq'äṯṯäb azzäzäw* 'the doctor ordered him to abstain from meat'; እውነቱን: እንድትናገር: ለለምንሃለሁ *əwnätun əndəttənnaggär əlämmənəhalläh* 'I adjure you to tell the truth'; ምን: እንዳደርግ: ትመክረኛለህ? *mən əndadärg təmäkräññälläh?* 'what do you advise me to do?'; የነሱ: ሐሳብ: ልጃቸው: ከማግባቷ: በፊት: ትምህርቷን: እንድትጨርስ: ነው *yännässu hassab lağäččəw kämagbat' a bäfit təmhərt' an əndəttəččərrəs näw* 'their idea is that their daughter (should) finish her studies before marrying'; የኛ: ተማሪዎች: አዲሱን: ትምህርት: ቤት: እንዲጉበኙ: ሐሳብ: እናቅርብ *yäñña təmariwočč addisun təmhərt bet əndig'äbäññu hassab ənnaqrəb* 'let's propose that our students visit the new school'.

Examples with the negative imperfect: ቁልቁለቱን: ሲወርድ: እንዳይወድቅ: ከበቅሉ: ወረደ *qulqulätun siwärd əndayəwädq käbäqlo wärrädä* 'he got off the mule in

¹In some regions the conjunction እንድ may be omitted; e.g., በግ: ይገዛ: (instead of እንዲገዛ): በ.ልኩት: በዘያው: ቀረ *bäg yəgäza* (instead of *əndigäza*) *biləkut bäzziyaw qärrä* 'he failed to come back when he was sent (lit. 'when they sent him') to buy a sheep'.

order not to fall while going downhill' (lit. 'while descending the slope'); እንዳላሰጠብ ቅህ: ማንኛውንም: ነገር: አዘጋጅላሃለሁ *əndalastäbbəqəh mannəññawənəmm nəgär azzägağğəlləhalläw* 'I will have everything ready for you so as not to keep you waiting'; እንዳይዘገይ: በፍጥነት: ሄደ *əndayəzägäyy bəfəñnät hedä* 'he hurried off so he wouldn't (or 'lest he') be late'.

118.2. Translated as an infinitive: መምህሩ: ተማሪው: ፈተናውን: እንዳይወስድ: ፈቀደለት *māmhəru təmariw fätənwəwən əndayəwäsd fäqqädällät* 'the teacher allowed the student not to take the test'; ዓለሙ-(ን): አሁን: እንዳይሄድ: ጠየቀችው *alämu(n) ahun əndayəhed fäyyäqäččəw* 'she asked Alämu not to leave now'; ተስፋዩን: ለመምረጥ: አልፈሉም ÷ ባንድ: በኩል: ደግሞ: እንዳስቀይመው: አልፈሉም *täsfayen lämämrät älfälləgəmm band häkkul dägmo əndasqäyyəməw älfälləgəmm* 'I don't want to vote for Täsfaye, but on the other hand I don't want to offend him (by not doing so)'.

118.3. እንድ+imperfect may be reinforced by conjugated ብሎ *bəlo* or ሲሉ *sil* or በማለት *bämalät* to express purpose or intention. Examples: እንዲቀላሁ: ብየ: ሥራውን: ጥቂት: ሠራሁ *əndiqälləh bəyyä sərəwən təqit sarrəhulləh* 'I did some of the work for you so as to make things easier for you' (lit. 'saying [intending] that it should be easy for you'); አዲስ: አበባ: እንዲሄድ: ሲሉ: ገንዘብ: አጠራቀመ *addis abäba əndiheed sil gänzäb aṭṭäraqqämä* 'he saved his money so that he could go (with the intention of going) to Addis Ababa'.

In a cleft sentence: የምነገርህ: እንድታውቀው: ብየ: ነው *yämmənəgrəh əndəttawqəw bəyyä nəw* 'I am telling you (this) for your information' (lit. 'so that you should know'); የደወለኩት¹: መጽሐፉን: ይዘህ: እንድትመጣ: ብዬ: ነው *yädəwwäkkut mäşəhafun yəzäh əndəttəmāfa bəyye nəw* 'I called (you) so that you would bring the book with you' (or, 'with the intention that you bring the book with you').

These meanings may occasionally be expressed by ል+imperfect (see 55.10.1) +ነው or by ለ+ verbal noun (62.3.1).

118.4. The conjunction እንድ with the negative imperfect is also combined with various forms of አለ *alä* 'say' (including በማለት *bämalät*) to express a negative intention and is rendered by 'lest, would not, could not, should not, so that not'. Examples: እንዳይገኝ: ብሎ: ተደበቀ *əndayəggäññ bəlo tädäbbäqä* 'he hid lest he be discovered'; እንዳይበርድህ: ብሎ: ካፖርቲን: ትቶላሃለ *əndayäbärdəh bəlo kaportun tətolləhall* 'he has left you his overcoat so that you may not feel cold'; ግብር:

¹For -ት affixed to the 1st person, see 54.1.4.

እንዳይከፍል፡ ሲል፡ ነጋዴው፡ የሒሳብ፡ ሰነድን፡ ደለዘ *gəbr andayəkäfl sil näggadew yähisah sänādun dälläzä* 'the merchant altered books (lit. 'the statements of his account') so as not to (with the intention of not to) pay taxes'; እንዳንድ፡ ጫማ፡ ሰው፡ እንዳያንሸራትት፡ ሲባል፡ ፌር፡ አለው *andand čamma säw andayanšärattət sibbal ferro alläw* 'some shoes have cleats to keep people from slipping' (lit. 'so that it should not make people slip'); እንዳይታይ፡ በግለት፡ ሥዕሉን፡ በጨርቅ፡ ሸፈኑት *andayəttay bämälät säəlun häčärq šäffänu* 'they covered the picture with cloth so that it couldn't be seen' (lit. 'with the intention that it couldn't be seen').

118.5. እንድ with the affirmative and negative imperfect may also express an attenuated command or a polite request, or it may have the meaning 'be sure to'. It may also be combined with ይሁን *yəhun*.

Examples with the affirmative imperfect: ከጨረሰክ፡ በኋላ፡ እኔጋ፡ እንድትመጣ *käčäräsk bäh"ala ənega əndəttəmāta* 'after you are finished, be sure to come to me'; ወታደሮች፡ ሁሉ፡ አሁኑኑ፡ ወደየሰፈራቸው፡ እንዲመለሱ *wätaddäročč hullu ahununu wädäyyäsäfäraččəw əndimmälläsu* 'all soldiers are to return to their respective quarters at once'; በሰዓቱ፡ እንድትገኝ *bäsäatu əndəttəggäññ* 'see to it that you are on time!', or 'be sure to be on time!'; also 'please be on time!'

Examples with the negative imperfect: ልጆች፡ እዚያ፡ ወንዝ፡ ጋ፡ እንዳትሂዱ *lä-ğöčč əzziya wänz ga əndattəhedu* 'children, be sure not to go to that river'; ከጨረሰክ፡ በኋላ፡ እኔጋ፡ ሳትመጣ፡ እንዳትቀር *käčäräsk bäh"ala ənega sattəmāta əndattəqär* 'after you are finished, be sure to come to me' (lit. 'without-that-you-come that-you-should-not-stay-away').

Combined with ይሁን *yəhun*: ጃንጥህን፡ እንዳትረሳ፡ ይሁን *ğantəlahən əndat-tərəsa yəhun* 'be sure not to forget your umbrella'; አሁንም፡ እንደ፡ በፊቱ፡ ቶሉ፡ እንድትመጣ፡ ይሁን *ahunəmm əndä häfitu tolo əndəttəmāta yəhun* 'this time too be sure to come early as (you did) before'.

118.6. With verbs denoting speech ('say, tell, ask') or marking acts of perception ('know, see, hope'), the content clause (introduced by 'that') is expressed by እንደ with the affirmative and negative perfect for the past, by እንድ with the affirmative and negative imperfect, by እንደ 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 for the affirmative perfect: ትናንትና፡ ቤታችን፡ እንደመጣ፡ አውቃ *ሁ- tənəntənna betaččən əndämāttə awqallä"ə* 'I know that he came to our house yesterday'; ገመዱ፡ እንደተበጠሰ፡ አስታወቀኝ *gämädu əndätəbäññäsä astawwäqāññ* 'he informed me that (or, 'as soon as') the rope had snapped'; ይሁ፡ የሱ፡ መጽሐፍ፡ እን

ደሆነ፡ አረጋገጥኩ- *yah yässu mäshaf ändähonä arrägaggätku* 'I ascertained that this was his book'; ባደኛቼ፡ ጥሩ፡ ተግሪ፡ ቤት፡ እንደሆነ፡ (or መሆኑን)፡ ያጫውተኛል *g'addäññöčče taru tämari bet ändähonä (or māhonun) yaččawwətuññall* 'my friends tell me that it is a good school'; እናቱ፡ እንደሞተች፡ ትናንትና፡ ሰማ *ənnatu ändämotäččə tənəntənna sāmma* 'yesterday he heard that his mother died'; ሙሉሐርቼ፡ በደገና፡ እንደደረሱ፡ ተሰፋ፡ አደርጋለሁ- *māshafočču bādähna ändädärräsu täsfa adär-galläw* 'I hope that the books arrived all right'.

Examples with the negative perfect: ጥያቄውን፡ እንዳልተረዳ፡ ግልጽ፡ ነው *(əyyaqewən ändaltärädda gəš nəw* 'it was obvious that he did not understand the question'; ገና፡ አዲስ፡ አበባ፡ እንዳልመጣች፡ ሰምቻለሁ- *gäna addis abäba ändalmättäččə säməččälläw* 'I have heard that she hasn't yet come to Addis Ababa'.

Examples with the affirmative relative imperfect: እምቢ፡ እንደሚሉ፡ አውቃለሁ- *əmbi ändämilu awqalläw* 'I know that they will refuse' (but ምን፡ እንደሚሉ፡ አውቃለሁ- *mən ändämilu awqalläw* 'I know what they will say', with ምን፡ እንደ- as an indirect question particle; see 137.1); ከኛ፡ ጋር፡ እንደምትቆይ፡ መቼስ፡ የታወቀ፡ ነው *käñña gar ändämmättəqoyy mäčess yätawwäqä nəw* 'it is well understood that you will stay with us'; ሥራውን፡ እንደሚይዝ፡ እርግጥ፡ ነው? *sərawən ändämmiyəz ərgəñ nəw?* 'is it definite that he will take the job?'; መሐላ፡ ሲያልት፡ አንድ፡ ሺ፡ ገጽ፡ እንደሚሆን፡ እገምታለሁ- *māshafu siyalq and ši gäsš ändämmihon əgəmmətalläw* 'when the book is finished, I estimate (that) it will be a thousand pages (long)'; የጠየቅንን፡ እህል፡ እንደሚልኩልዎት፡ ተሰፋ፡ አደርጋለሁ- *yätäyyäqutən əhəl ändämmiləkulləwot täsfa adär-galläw* 'I hope (that) they will send You the grain You asked for'.

Example with the negative relative imperfect: ምንም፡ ጊዜ፡ ለወላጆችህ፡ ሸክም፡ እንደማትሆን፡ ተሰፋ፡ አለኝ *mənəmm gize läwälağöččəh šäkəm ändämmättəhon täsfa alläññ* 'I hope that you will not be a burden to your parents at all' (or 'that you will never be a burden').

With the negative imperfect: የዳኛው፡ ፍርድ፡ ወንጀለኛው፡ ከሰድስት፡ ወር፡ ያነሰ፡ እንዳይታሰር፡ የሚል፡ ነበር *yadaññaw fərd wänğäläññaw käsəddəst wär yan-näsä ändayəttassär yämmil näbbär* 'the judge's decision was that the criminal should not be jailed for less than six months'.

118.7. This structure also expresses 'that...not'+infinitive without 'to'. Examples: ሱቁ፡ እሁድ፡ እሁድ፡ ክፍት፡ እንዳይሆን፡ ሠራተኞቹ፡ ሐሳብ፡ አቀረቡ- *suqu əhud əhud kəft ändayəhon sərratäññöčču hassab aqärräbu* 'the employees recommended

¹Note እናቱ፡ ትናንት፡ እንደሞተች፡ ሰማ *ənnatu tənənt ändämotäččə sāmma* 'he heard that his mother died yesterday'.

that the store not stay open on Sundays'; የሱቁ፡ ደንበኞች፡ ሱቁ፡ ከምሽቱ፡ ሦስት፡ ሰዓት፡ በፊት፡ እንዳይዘጋ፡ ጠየቁ *yäsūqu dānhäññooččə suqu kāmāṣṣətu sost säat bāfit əndayəzzägga jəyyäqu* 'the store's clientele requested that the store not close before 9:00 P.M.'.

For the expression of 'that' with the verbal noun, see 62.1.6.

118.8. እንድ with the negative imperfect may express the outcome of a situation in relation to the main clause; it may be rendered 'as a result of which, therefore, because of which'. Examples: ልጅ፡ ቤታችን፡ እንዳይመጣ፡ ውሻ፡ አለ *ləḡu betaččən əndayəməta wəṣṣa allä* 'there is a dog, (as a result of which, or 'therefore, or 'because of which') the child will not (or 'cannot') come to our house; ምሳ፡ እንዳልሰጥሀ፡ እንጂራ፡ የለም *məsa əndalsətəh əngära yallämm* 'there is no bread, (as a result of which) I cannot give you any lunch'; መጽሐፍ፡ እንዳይገዙ፡ ገንዘብ፡ የላቸውም *mäs-haf əndayəgäzu gänzəb yälläččəwəmm* 'they have no money, (as a result of which) they cannot buy a book'; በመኪና፡ እንዳልሄድ፡ ተሰብኗል *bämäkina əldalhed täsäbr-r' all* 'the car broke down so that I couldn't use it' (lit. 'go by car'); እንዳልሄድ፡ ረፈደ *əndalhed räffädä* 'it is too late for me to go', lit. 'it is late, (as a result of which) I cannot go'; ቤቷ፡ እንዳትሄድ፡ ዝናም፡ መጣ *bet'wə əndattəhed zənam mäṭta* 'the rain is here (lit. 'came'), so that she cannot go home'. Note that in present-day Amharic the sentences may begin with the main clause: thus, ውሻ፡ አለ፡ ልጅ፡ ቤታችን፡ እንዳይመጣ *wəṣṣa allä ləḡu betaččən əndayəməta*, and so on.

The above-mentioned sentences may also be translated by 'because'. Thus, 'the child cannot come to our house because there is a dog'; 'I cannot give you any lunch because there is no bread'.

118.8.1. This structure with or without በጣም *bätam* may also render 'too+ adjective'. Examples: እንዳልበላው፡ ይህ፡ ብስኩት፡ (በጣም)፡ ደረቅ፡ ነው *əndalbälaw yəh bəskut (bätam) dārāq nāw* 'this biscuit is too hard for me to eat', lit. 'this biscuit is too hard so that I cannot eat it'; እንዳልለብሰው፡ ሱራው፡ (በጣም)፡ አጭር፡ ነው *əndalläbsäw surriw (bätam) aččər nāw* 'the trousers are too short for me to wear', lit. 'the trousers are too short so that I cannot wear them'; ችሮታ፡ እንዳትቀበል፡ (በጣም)፡ ኩሩ፡ ናት *čərota əndattəqqäbbäl (bätam) kuru nat* 'she is too proud to accept charity', lit. 'she is too proud so that she does not accept charity'. This structure may be replaced by **ለ**+verbal noun: thus, the 1st sentence of this section may be replaced by ይህ፡ ብስኩት፡ ለመብላት፡ ደረቅ፡ ሆነብኝ *yəh bəskut lämäblat dārāq honäbbəññ, and so on.*

118.9. እንደ with the perfect or the relative imperfect preceded by an interrogative particle expresses an indirect question. Examples: የሚያንኳኳው ማን፡ እንደሆነ፡ ልይ. *yämmiyank^wakk^waw man ändähonä lay* 'let me see who is knocking on the door' (lit. 'let me see who it is who knocks on the door'); ለምን፡ እንደዘገየ፡ ታውቃለህ? *lä-mən ändäzägäyyä tawqalläh?* 'do you know why he was late?'; የሳይንስ፡ ሊቆች፡ አፈሩ፡ ከምን፡ ከምን፡ እንደተሠራ፡ በማጥናት፡ ላይ፡ ናቸው *yäsayəns liqočč afäru kämən kämən ändätäsärra bämaɲnat lay naččäw* 'the scientists are studying the composition of the soil' (lit. 'the-soil from-what from-whatthat-it-was-made'); ይህንን፡ ወንዝ፡ እንዴት፡ እንደተሻገረ፡ አላውቅም *yəhənnən wänz əndet ändätäsaggärä alawqəmm* 'I don't know how he crossed this river'; መምህሩ፡ የቤት፡ ሥራቸውን፡ እንዴት፡ እንደሚሠሩ፡ ለተማሪዎች፡ አሳየ *māmhəru yäbet sərəččəwən əndet ändämmisäru lätäma-riwoččə asayyā* 'the teacher showed the students how to do the homework'; የትኛው፡ እንደሚሻል፡ ንገረኝ *yätəññaw ändämmisšal nəgäräññ* 'tell me which one is better'; መቸ፡ እንደምትጀምር፡ ምልክት፡ እሰጥለሁ *mäččä ändämmättəgəmmər mələkkət əsätəhallä^wh* 'I will give you the cue when to start'.

For more details, see 'Indirect question' (137).

118.10. ነና፡ እንደ+perfect expresses the meaning 'hardly had he...than': e.g., ነና፡ እንደመጣ፡ ምግቡ፡ ላይ፡ ጉብ፡ አለ *gäna ändämätta məgbu lay gubb alä* 'hardly had he come in than (or, 'the moment he came in') he pounced on the food'.

118.11. Note the expressions of እንደ+perfect+ቀረ 'remain in a state or condition', in እንደቆመች፡ ቀረች *ändäqomäčč qärräčč* 'she remained an old maid' (lit. 'she remained standing, and not lying down'); እንደወጣ፡ ቀረ *ändäwätta qärrä* 'he left and never came back' (that is to say, 'he remained in the state of going out'); እንደ፡ ጠለቀ፡ ቀረ *ändä tälläqä qärrä* 'he drowned and he was never seen again'; እንደዋለ፡ ቀረ *ändäwalä qärrä* 'he failed to return home' (lit. 'he remained as he was spending the time'); እንደ፡ ጠፋ፡ ቀረ *ändätäffa qärrä* 'he/it got lost and was never found' (lit. 'and remained so'); ዓለሙ፡ እንደ፡ ታሰረ፡ አይቀርም *alämu ändä tassärä ayqärəmm* 'Alämu will not remain in jail', lit. 'he will not remain as in the state that he was jailed' (freely: 'he shall be released sooner or later').

118.11.1. እንደ+perfect with ነበር or ነው or ይሆናል seems to have the same pattern in the following sentences: ማታ፡ ቤት፡ ሰገባ፡ እንግዳዩ፡ ቁርሱን፡ እንደበላ፡ ነበር *mata bet səgäba əngədaye qursun ändäbälla näbbär* 'when I came home in the evening, (I found) that my guest hadn't eaten since breakfast' (lit. 'he was in the same state as when he had eaten breakfast and nothing else'); ጧት፡ ወደ፡ ሥራ፡ እንደመጣሁ፡ ነኝ *fwat wädä sərə ändämätta^wh näññ*, freely rendered 'I have been on the job since

morning', or 'I haven't been away from my job since morning' (lit. 'I am in the state since I came to work this morning'); አባቱ፡ እንደሄደ፡ ይሆናል *abbatu ändähedä yəho-nall* 'his father may still be away' (lit. 'he may be [in the same state] as he left').

Note that እንደ in the above-mentioned sentences may be replaced by የ.

118.12. እንደ with አለ *allä* (most often written እንዳለ *ändallä*) 'there is' or ነበረ 'there was' serves to express 'if' (also in the meaning of 'whether'). Examples: ብር፡ እንዳለህ፡ ስጠኝ *bərr ändalläh səjänn* 'give me money if you have some'; ደብዳቤ፡ እንዳለኝ፡ እይ *däbdabbe ändallänni ay* 'see if (or 'whether') there is any mail for me'; አዳምጠው፡ እንደነበርሁ፡ ማወቅ፡ ፈለገ *addammätəw ändänäbbärhu mawäq fälltägä* 'he wanted to know if I was listening to him'.

For 'whether', see 'Alternative' (135.12). — For 'if', see እንደሆነ *ändähonä* (146).

Note also conjugated እንዳለ *ändallä* 'while he was': e.g., ቤት፡ ውስጥ፡ እንዳለ፡ እሳት፡ ተነሣ *bet wəst ändallä əsat tänässa* 'fire broke out while he was (still) in the house'; ወጥ፡ ቤት፡ ውስጥ፡ እንዳለህ፡ ብርጭቆውን፡ አቀብለኝ *wät bet ändalläh bär-čəqqowəən aqäbbälänn* 'while you are in the kitchen hand me the glass'.

'While' is also expressed by እንደ *ändä*+perfect: e.g., እንደተኛን፡ እናውራ *ändätännən ən-nawra* 'let's talk while lying down' (that is, 'in bed').

118.12.1. The original meaning of እንዳለ 'as is, such as is' also means 'whole, entire, intact'. Examples: የሚለውን፡ ሁሉ፡ እንዳለ፡ መቀበል፡ የለብህም *yämmiläwəən hullu ändallä mäqqäbbäl yälläbbəhəmm* 'you don't have to accept everything he says without reservations' (lit. 'just as it is'); ቤተ፡ ሰቡን፡ እንዳለ፡ እንፍሉዩንዛ፡ ይዞታል *betä säbun ändallä ənfluyenza yəzotal* 'influenza struck the whole family'; መደብሩን፡ እንዳለ፡ ገዛሁት *mädäbbərun ändallä gəzzahur* 'I bought the store, lock, stock, and barrel'; ገንዘቤ፡ እንዳለ፡ ተሰረቀብኝ *gänzäbe ändallä täsärräqqäbbänn* 'all my money was stolen'; የሐውልቱ፡ መሠረት፡ እንዳለ፡ ነበር *yəhawaltu mäsarät ändallä näb-bär* 'the base of the statue was intact'; እርሻው፡ እንዳለ፡ ተሸጠ *əršaw ändallä täšätä* 'the farm was sold in its entirety'; ቤቱን፡ እንዳለ፡ ተጠቀምበት *betun ändallä tätäqqä-məbbät* 'you may use the house, including everything'; አረፍተ፡ ነገሩን፡ እንዳለ፡ ሰርዘው *aräfiä nägärun ändallä särrəzəw* 'strike out the entire sentence'.

For እንዳለ---እንደሌለ *ändallä---ändälellä*, see 83.4.

118.13. እንደሆነ preceded by a noun with or without ለ means 'as for'. Examples: ለገንዘብ፡ እንደሆነ፡ (አታስብ)፡ እኔ፡ እሰጥሃለሁ *lägänzäbu ändähonä (attas-səb) əne əsätəhalläw h* 'as for money (don't worry), I'll give it to you'; መጀመርያ፡ ሥራህን፡ ጨርሱ፡ ምሳሌ፡ እንደሆነ፡ ይጠብቅሃል *mägämäräya sarahən čärrəs, mə-sah ändähonä yəäbbəqəhall* 'first finish your work; as for your lunch, it will wait for

you'; ወንድምህን: እንደሆነ: በኋላ: እጠይቀዋለሁ- wändəmməhən əndāhonä bäh^wala əjəyyəqəwəllə^wh 'as for your brother, I will visit him later'.

ለምን: እንደሆነ: እንጂ lāmən əndāhonä əngə 'I don't know why, somehow': e.g. ለምን: እንደሆነ: እንጂ: ተወዳዳሪውን: አልወደውም lāmən əndāhonä əngə tāwä-dadariwən alwäddäwəmm 'somehow (lit. 'I don't know why') I don't like the candidate'.

118.14. እንደ with the perfect+ነው or ነበር also has the meaning 'still' with or without an expression such as አሁንም ahunəmm 'now, still', or ገና gəna 'still'. Examples: ደንበኞቹ: (አሁንም): እንደሉኑ: ናቸው- dānboččəu (ahunəmm) əndäšānnu naččəw 'the rules are still in effect'; አሁንም: እንደራብው: ነው- ahunəmm əndārabāw nəw 'he is still hungry'; ራሳቸው: አሁንም: ፍርስራሹ: ውስጥ: እንደተቀበሩ: ናቸው- resawoččəu ahunəmm fərasrašu wəst əndätäqəbbāru naččəw 'the corpses are still buried under the wreckage'; ስልኩ: እንደተያዘ: ነው- səlku əndätäyazä nəw 'the telephone is still busy'; የታጠበው: ልብስ: እንደተሰጣ: ነው- yätattābāw ləbs əndätäsättä nəw 'the wash (lit. 'the clothes that were washed') are still spread out to dry'; ቤተ: ስሄድ: እንደተኛ: ነበር betu səhed əndätäñña nəbbär 'at the time I went to his house he was still asleep'.

Also with any other verb outside the copula: e.g., እንደተከበረ: ሞተ əndätäkäb-bärä motä 'he died still respected'.

118.15. እንደ with the perfect+ነው is used with nouns expressing time. Examples: የምስራቅ: ውበት: ምን: ጊዜም: እንደማረከኝ: ነው- yäməraq wəbät mən gizemm əndāmarräkäññ nəw 'the glamor of the East always attracted me'; ሁሉ ጊዜ: እንደሠራሁ: ነህ: (or ነው) hulgize əndäsärrah nəh (ornəw) 'you are always working'; ቀኑን: ሙሉ: በሐሳብ: እንደተዋጠ: ነው- qānun mulu bəhassab əndätəwəqät nəw 'he is deep in thought all day long'; ገንዘብ: አባካኝነት: ሁሉ ጊዜ: ዕዳ: ውስጥ: እንደ ከተተው: ነው- gānzəb abakaññəntu hulgize əda wəst əndäkättätəw nəw 'his extravagance keeps him always in debt'; በጉንፋን: ሕመም: የተነሣ: ካለፉት: ሁለት: ሳምንቶች: ጀምሮ: እንደተኛ: ነው- bəgunfan həməm yätənəssa kalläfut hulätt samməntoččə gəmməro əndätäñña nəw 'he has been in bed for two weeks now (lit. 'since two weeks that passed') with his cold'.

118.16. እንደ+negative perfect followed by the gerund of the same verb, or gerund followed by እንደ+negative perfect of the same verb means 'pretend to..., behave as if'. Examples: እንዳልሰማች: ሰምታ: እንዳላየች: አይታ: ዝም: ብላቸው: ከቢቷ: ገባች əndalsämmač səmta əndalayyächčə ayta zəmm bəlaččəw kəbət^wa gəbbaččə 'she just entered the house pretending not to see them nor to hear them' (lit. 'as though she

didn't hear having heard, as though she didn't see having seen being quiet toward them she entered the house'); አይታ: እንዳላየች: ትሆናለች *ayta andalayyāččə təhonnalläččə* 'she pretends not to see' (also 'she ignores it'); በልቶ: እንዳለበለ: ይሆናል *bälto andalbälla yəhonnall* 'he behaves as if he hadn't eaten'.

118.17. እንደ+perfect preceded or not by ምን: ያህል, or እንደ preceded or not by ምንኛ and followed by the relative imperfect also means 'how!'. Examples: ምን: ያህል: ግሩም: እንደነበረች: ባየህ! *mən yahəl gərum əndänäbbäräččə bayyäh!* 'if only you had seen how wonderful she was!'; ጧት: መነሣት: (ምንኛ): እንደምጠላ: ባወቅህ! *řwat männəsət (mənäñña) əndämməřäla bawwäqhl!* 'if only you knew how I hate to get up early!'; አቤት: ጥሬ: ሥጋ: መብላት: እንደሚወድ *abet řare säga mäblat əndämmiwädd* 'my, my, how he likes to eat raw meat!'

118.18. እንደ with the perfect or the relative imperfect is also used in titles or captions: e.g., ዳዊት: ጎልያድን: እንደገደለው *dawit golyadən əndä gäddäläw* 'how David killed Goliath', or 'David killing Goliath'; ጦር: እንዴት: እንደሚወረወር *řor əndet əndämmiwäräwwär* 'how to throw spears' (lit. 'how spears are thrown').

118.19. እንደ+verbal noun+conjugated አለ *alä* 'say', or አደረገ *adärrägä* 'make' (with or without object suffix pronouns) with intransitive or transitive verbs means 'somewhat, sort of, kind of, almost, have a tendency to, make an attempt, make as if, look as if, as though'.

Examples with intransitive verbs: ዕንጨት: ሲረጥብ: እንደ: መነፋት: ይላል *ənčät sirätb əndä männäfat yälall* 'wood has a tendency to swell when it gets wet'; ሲናገር: አፋን: እንደ: መያዝ: ይለዋል *sinnaggär afun əndä mäyaz yäləwall* 'when he speaks he stutters somewhat' (lit. 'as if to hold his mouth'); ትናንት: እንደ: መዝነብ: ብሎ: ነበር *tanant əndä mäznäb bəlo näbbär* 'yesterday it rained somewhat'; ፀሐይ: እንደ: መድመቅ: ብሏል *řəhay əndä mädmäq bəl'all* 'the sun is somewhat warmer'; እንደ: ማንከስ: ይላል (or ያደርገዋል) *əndä mankäš yälall* (or *yadärgəwall*) 'he is limping somewhat'; ጎሮሮው: እንደ: መድረቅ: ብሏል (or አድርጎታል) *g'ərör- row əndä mädräq bəl'all* (or *adrəgotall*) 'his throat is somewhat parched'; እንደ: መራብ: አለኝ *əndä märab aläññ* 'I feel kind of hungry'; እንደ: መግባት: ብሎ: ወጣ *əndä mägbat bəlo wäřta* 'he made as if to come in (or 'he intended to come in') but immediately went out'; ጽጌረዳው: እንደ: ማበብ: ብሎ: (or አድርጎ): ጠወለገ *řəgge- rädaw əndä mabbäb bəlo* (or *adrəgo*) *řäwällägä* 'the rose looked as though it would blossom (and it) withered'.

With transitive verbs: ራሱን: እንደማከከ: አደረገና: (or አለና): መልሰ: ሰጠ *ra- sun əndämakäk adärrägänna* (or *alänna*) *mäls säřtä* 'he made as if to scratch his head

and replied' (or 'he sort of scratched his head and replied'); መስኮቱን፡ እንደመከፈት፡ አሉ *māskotun əndä mäkfät alu* 'they made as if to open the window'; ሰበሳ፡ እንደማ ነቅ፡ አደረገኝ *səbäla əndämanäq adärrägäññ* 'when I ate I choked somewhat'.

Note the difference in meaning between እንደ፡ መጻፍ፡ አለ፡ (or አደረገ) *əndä mäşaf alä* (or *adärrägä*) 'he made as if to write', and እንደ፡ መጻፍ፡ አደረገው *əndä mäşaf adärrägäw* 'he felt like writing'. See also 62.2.5.2.

118.20. እንደ with the verbal noun expresses 'instead of'. Examples: እንደ፡ መሄድ፡ ቆመ *əndämähed qomä* 'instead of going he stopped'; ለነገሩ፡ መፍትሔ፡ እንደ መፈለግ፡ ወደ፡ ጉን፡ አሉት *länägaru mäftəhe əndämäfalläg wädä g'änn alut* 'they shelved the problem instead of solving it' (lit. 'instead of seeking a solution to the problem they put it aside'). For other meanings of expressing 'instead', see 'rather than' (Index).

118.21. With verbs of questioning, perceiving, knowing, and so on, እንደ+perfect or relative imperfect expresses the idea of 'whether' for the past and future. The verb is normally repeated in the affirmative or in the negative.

Examples: እንደሄደ፡ እንዳሄደ፡ ማን፡ ያውቃል? *əndähedä əndalhedä man yawqall?* 'who knows whether or not he has left?'; አስተማሪው፡ እንደሚመጣ፡ እንደ ማይመጣ፡ ገና፡ አይታወቅም *astämariw əndämmimäṭa əndämmayämäta gäna ayə-tawwäqəmm* 'it is not yet known whether the teacher will come or not'. For more examples, see 135.10.

118.22. With verbs of hindering, preventing, fearing, such as ከለከለ *käläkkälä* 'forbid, prohibit, hinder', አገደ *aggädä* 'keep from', ፈራ *färra* 'fear', አስፈራ *asfärra* 'threaten', and አደረገ *adärrägä* 'make', the እንድ+negative imperfect structure is translated by the affirmative. Note that the English expressions 'keep from, prevent from' also have a negative connotation. The structure እንድ+negative imperfect may be interchangeable with ከ+noun (see 101.2).

Examples: ያገራችሁ፡ ባህል፡ ሴቶች፡ እንዳያጨሱ፡ ይከለከላሉ? (or ያገራችሁ፡ ባህል፡ ሴቶችን፡ ከማጨስ፡ ይከለከላሉ?) *yagäraččəḥ bahäl setoččə əndayačäsü ya-käläkkälal?* (or *yagäraččəḥ bahäl setoččəñ kamaçes yakäläkkälal?*) 'does the culture of your country forbid women to smoke?' (lit. 'that they don't smoke'); መጽሐፍ፡ እንዳይታተም፡ ከለከለ (or መጽሐፍን፡ ከመታተም፡ አገደው) *mäşhafu əndayəttat-tämm käläkkälä* (or *mäşhafun kämättatäm aggädäw*) 'he prohibited the book from being printed'; የሚወብቀው፡ የበጋ፡ አየር፡ እንዳይሠራ፡ አገደው (or ከመሥራት፡ አገደው) *yämmiwäbbaqəw yäbäga ayyär əndaysära aggädäw* (or *käməsrat aggädäw*) 'the humid summer weather prevented him from working' (lit. 'that he should not work');

አካለ፡ ጉደሉ-ነቱ፡ ስፖርት፡ እንዳይጫወት፡ አደረገው *akalā g^wädälonnātu sport əndayəččawwät adärrägāw* 'his physical handicap prevented him from playing games' (lit. 'made him not play games'); የው፡፡ አለመኖር፡ ዕዕዋትን፡ እንዳያድጉ፡ ያደርጋ ችዋል *yäwəha alāmānor əšəwatən əndayadgu yadärgaçčəwall* 'the absence of water keeps plants from growing'; ጩኸታቸው፡ ደብዳቤዩን፡ እንዳልጨርሰ፡ አደረገኝ *čū-hätaččəw däbdabheyen əndalčərrəs adärrägāññ* 'their noise prevented me from finishing my letter'; እንዳይመጣ፡ (or እንዳይመጣ፡ ብዩ)፡ እፈራለሁ *əndayəmāta* (or *əndayəmāta bəyye) əfäraläll^wh* 'I am afraid he will come' (lit. 'that he should not come'); እንዳይዘገይ፡ ፈርቶ፡ ቢታከሰ፡ ሄደ *əndayəzägäyy fārto bātaksi hedä* 'he took a (lit. 'he went by') taxi for fear of being late'; የፖለቲካ፡ ሴራ፡ አገሪቷን፡ እንዳይከፋፍላት፡ ያስፈራል *yäpolätika sera aqärit^wan əndaykäjəffəlat yäsfärrall* 'political intrigue threatens to disunite the country' (lit. 'that it should not disunite it').

118.23. 'As soon as, just as (=as soon as), by the time, as (=as soon as), shortly after, right after, no sooner...than, when' for the past and future is expressed by እንደ+perfect, the tense depending on the tense of the main clause.

Examples: እንደነገርከኝ፡ ቤቴ ሄድኩ *əndänäggärkäññ bete hedku* 'I went home as soon as you told me' (also 'I went home just as you told me to', or 'as you suggested to me'); እንደነገርከኝ፡ ቤቴ እሄዳለሁ *əndänäggärkäññ bete əhedall^wh* 'I will go home as soon as you tell me to'; በሩን፡ ከፍቶ፡ እንደገባ፡ ሌባውን፡ አየው *bärrun käfto əndägäbba lebawən ayyäw* 'as soon as he opened the door and entered, he saw the thief'; አግርኛ፡ መናገር፡ እንደቻልክ፡ ወደ፡ ኢትዮጵያ፡ መሄድ፡ ትችላህ *amarrəñña männagär əndäččalk wädä ityoppəya mähed täččəalläh* 'as soon as you can speak Amharic, you may go to Ethiopia'; ጠጁ፡ እንደቀረበ፡ ወጡ፡ እንደደረሰ፡ መጣ *täğğū əndäqärräbä wätu əndädärräsä mäṭta* 'he came just as the mead was being served and the stew was ready'; ሥራዬን፡ እንደጨረስኩ፡ ወንድሜ፡ መጣ *sərayen əndäččärräsku wändämme mäṭta* 'just as I finished my work my brother came'; በልተን፡ እንደጨረስን፡ መጣ *bältən əndäččärräsn mäṭta* 'he came right after we had finished eating'; ተቸዎች፡ አዳዲስ፡ መጻሕፍት፡ እንደታተሙ፡ ያገመግማሉ *täččəiwöčč əadaddis mäšahəfti əndätattämu yəgämäggəmallu* 'critics evaluate new books as they are published'; ምሳውን፡ በልቶ፡ እንደጨረሰ፡ ቡና፡ ጠጣ *məsawən bälto əndäččärräsä bunna jäṭta* 'when (also 'as soon as') he had finished eating lunch he drank coffee'; ባሏ፡ እንደሞተ፡ ገዳም፡ ገባች *bal^wa əndämotä gädam gäbbačč* 'right after her husband died she entered a convent'.

118.23.1. Reinforced by ወዲያው *wädiyaw* or ወዲያውኑ *wädiyawnu* following or preceding እንደ. Examples: ወራውን፡ እንደሰማሁ፡ ወዲያው፡ ላኩ (ብ) (or ላኩ-

-ብሀ) *wärewän ändäsämmä*“h wädiyaw *lakkubbəh* (or *lakhubbəh*) ‘I sent for you as soon as (or ‘the instant’) I heard the news’; የተራብው: ልጅ: እራቱ: እንደቀረበለት: ወዲያው: አጣደፊው *yätarabāw ləḡ əratu ändäqärräbällät wädiyaw aṭṭaddäffāw* ‘the hungry boy attacked his dinner as soon as it was served’; እንደሰማሁ: ወዲያው: እደው ልላሃሁ *ändäsämmä*“h wädiyaw *ədäwwəlalləhallä*“h ‘I will phone you as soon as I hear (the news)’; እዚያ: እንደደረሰክ: ወዲያውት: አስታውቀኝ *əzziya ändädärräsk wädiyawnu astawqāññ* ‘let me know as soon as you get there’; እንደሄድኩ: ወዲያውት: (or ወዲያውት: እንደሄድኩ): ገንዘብ: እንደሌለኝ: ተገነዘብኩ *ändähedku wädiyawnu* (or *wädiyawnu ändähedku*) *gänzäb ändälelläññ tägänäzzäbku* ‘as soon as (or ‘shortly after’) I left, I realized that I had no money’; ወዲያው: እንደደረሰን: ስለኩ: ተደወለ *wädiyaw ändädärräsn salku tädäwwälä* ‘no sooner did we arrive than (or, ‘the very moment we arrived’) the telephone rang’.

This structure may also be reinforced by ልክ *ləkk* placed anywhere in the clause, except after the verb of the clause and its subordinator; thus, ‘as soon as he opened the door and entered he was stung by cigarette smoke’ is expressed either by ቡና: ክፍቶ: ልክ: እንደገባ: የሰጋራው: ሽታ: መታው *bärrun käfto ləkk ändägäbba yäsigaraw šatta mättaw*, or by ልክ: ቡና: ክፍቶ: እንደገባ *ləkk bärrun käfto ändägäbba*, or by ቡና: ልክ: ክፍቶ: እንደገባ *bärrun ləkk käfto ändägäbba*.

118.24. ‘Just as (=just like), as (=just as, just like), as (=according to), like, just like, in the same way, in the same manner, according to’ is expressed by: (1) እንደ+perfect or relative imperfect; (2) እንደ+perfect+መጠን; (3) (ልክ): እንደ+perfect or relative imperfect; (4) እንደ+perfect or relative imperfect+ሁሉ.

Examples for (1): ይህንን: አስቀድመን: ብንሠራ: አይሻለም? እንዳልክ *yəhənnən asqäddämän bənnəsära ayəsšäləmm? ändalk* ‘wouldn’t it be better if we did this first? Whatever you say’ (or ‘as you wish’); እንደሰማሁት: ሁለተኛ: አይመጣም *ändäsämmahut hulättäñña aymätamm* ‘as (according to what) I have heard, he will not come again’; ልብሱን: እርሷ: እንደሰፋችው: (እኔ): መሰፋት: አልችለም *ləbsun ər-s“a ändäsäffaččəw (əne) mäsfat alcələmm* ‘I cannot sew the clothes as she did’ (lit. ‘as she sewed it’); በሽታው: እንደገባ: ደውጣ *bäššətatw ändägäbba yəw፣a* ‘the disease must run its course’ (lit. ‘let the disease go out as it entered’); ከጦርነቱ: በኋላ: ከተማዎች: ለብዙ: ዓመታት: እንደፈራረሱ: ቁዩ *kätorənnätu bäh“ala kätämawočču läbəzu amätat ändäfararräsu q“äyyu* ‘the towns lay in ruins for many years after the war’ (lit. ‘they remained as they were ruined’); ወፎች: እንደሚዘምሩት: ትዘምራለች *wäfočč ändämmizämmərut təzämməraläčč* ‘she sings like the birds’ (lit. ‘as the birds sing it’); እንደሚያምነው: ድምጹን: ይሰጣል *ändämmiyamnəw dəmsun yəsätall* ‘he

will vote according to his beliefs' (lit. 'he will give his vote according to what he believes-it'); መጽሐፍ፡ ቅዱስ፡ እንደሚለው፡ እግዚአብሔር፡ ዓለምን፡ በስድስት፡ ቀን፡ ፈጠረ *māshaf qaddus andämmilāw əgziabəhər alāmən bäsəddəst qān fäṭṭärä* 'according to what the Bible says (or 'according to the Bible'), God created the world in six days';

(2) በሩቅ፡ እንዳሳዩት፡ መጠን፡ በቅርቡ፡ ሆነው፡ እንዲያሳዩት፡ ለመናቸው *bä-ruq andasayyut mäṭān bāqərbu honāw andiyasayyut lämmānaččāw* 'he begged Him to show it to him from close up as (or 'just as') He had shown it (to him) from afar';

(3) ልክ፡ እንዳልኩት፡ በራሱ፡ ላይ፡ ጣጣ፡ አመጣ *ləkk andalkut bārasu lay ṭaṭa amāṭta* 'he brought trouble upon himself just as I said he would'; ድር፡ (or ልክ፡ ድር)፡ እንደሚሠራው (or ይሠራው፡ እንደነበረ)፡ ዘንድርም፡ ይሠራል *dəro* (or *ləkk dəro*) *andämmisāraw* (or *yəsāraw andänābbärä*) *zändəromm yəsārall* 'he works this year just as he used to work before';

(4) ለልጅ፡ የሥጋ፡ ወላጆች፡ እንዳሉት፡ ሁሉ፡ የመንፈስ፡ ወላጆችም፡ አሉት *läləḅ yäsəga wäləḅoččə andallut hullu yämānfäs wäləḅoččəmm allut* 'just as a child has corporeal parents, he also has spiritual parents'; ገራዚዳንቱ፡ በውድድሩ፡ ቃል፡ እንደገባ፡ ሁሉ፡ በእርሻ፡ ላይ፡ ቀረጥ፡ ሳይጨምር፡ ቀረ *prezidantu bāwədəddəru qal andä-gäbbaw hullu bāərša lay qārät sayčämmər qārrä* 'as the president promised in his campaign, he did not increase (or, 'he refrained from increasing') taxes on agriculture'; አንተ፡ እንደሚርብህ፡ ሁሉ፡ ዕፀዋትም፡ ይርባቸዋል *antä andämmirəbəh hullu əšəwatəmm yərəbaččəwall* 'plants get hungry just as you do'.

For 'like, just like, just as', see also 143.1.

118.25. 'According to' is also expressed by እንደ+relative imperfect+ከሆነ፡ e.g., እሱ፡ እንደሚለው፡ ከሆነ፡ ነገሩ፡ በጣም፡ አስደሳች፡ ነው *əssu andämmilāw kāhonä nägäru bāṭam asdässəč nəw* 'according to what he says (or 'from what he says') it must be (or, 'is') very interesting'.

118.26. 'As though, as if' is expressed by: (1) እንደ+perfect; (2) እንደ+perfect+ሆኖ; (3) እንደ+negative perfect+ሆኖ; (4) (ልክ)፡ እንደ+affirmative or negative perfect+ሁሉ; (5) እንደ+perfect+ያህል; (6) እንደሆነ+ያህል.

Examples for (1): ልክ፡ እንደሰከረ፡ ሰው፡ ተንገደገደ *ləkk andäsäkkärä säw tāngädäggädä* 'he staggered as though he were drunk' (or 'just like one who is drunk'); ሲራመድ፡ እንደደከመው፡ ሰው፡ ነው *sirrammäd andädäkkämāw säw nəw* 'he walks like a tired person' (lit. 'when he walks it is like a person who is tired'); ሁኔታው፡ እንደደከፋው፡ (ሰው)፡ ነው *hunetaw andäkāffaw (säw) nəw* 'he acts (lit. 'his behavior is') as if he were despondent';

(2) እንደሚበላው፡ መጠን፡ ስጠው *əndämmihälaw mä'tän sə'täw* 'give him as much as he can eat'; እንደማውቀው፡ ሁሉም፡ ነገር፡ ደገና፡ ነው *əndämmawqäw hullumm nägär dähna näw* 'as far as (or 'so far as') I know, everything is all right';

(3) ከንቲባ፡ እንደመሆኑ፡ መጠን፡ ልናማከረው፡ ይገባል *käntiba əndämähonu mä'tän lənnammakkäräw yəggəbball* 'inasmuch as he is the mayor, we must consult with him' (lit. 'it is appropriate that we consult him'); የቦርዱ፡ አባል፡ እንደመሆኑ፡ ሁሉ፡ የወር፡ ገቢው፡ ከመደበኛው፡ ደምዘ፡ ዕጥፍ፡ ድርብ፡ ነበር *yäbordu abal əndämähonu hullu yäwär gäbiw kämäädähäññaw dämözu ətəfdərrəb näbbär* 'inasmuch as he was a member of the board, his monthly income was quadruple his regular salary'.

'As much as' is also expressed by a relative verb+ያህል፡ e.g., የረላገውን፡ ያህል፡ ይበላል *yäfällägäwən yahəl yabälall* 'he eats as much as he wants'. For more examples, see 143.1.

For እንደ+perfect+ነው/ነበረ/ኖረ/ቄየ, see 54.13.

119. Conjunction እስከ *əskä*, እስከ *əskə*

119.1. The conjunction እስከ with the variant እስተ is used with the perfect and the relative imperfect; the conjunction እስከ is used with the simple imperfect.

The conjunction እስከ with an affirmative or negative perfect, which may or may not be followed by ድረስ, means 'until, as long as, so long as, as far as'. The tense of the እስከ -clause depends on the tense of the main clause.

Examples: ሥራው፡ እስከተሠራ፡ ድረስ፡ ግድ፡ የለኝም *səraw əskätäsərä dəräs gədd yälläññəmm* 'it does not bother me as long as the work is done'; ባሕይወት፡ እስካለሁ፡ አላረሳም *bähəywät əskallä'h alräsəmm* (or *arräsəmm*) 'I will not forget as long as I live' (lit. 'as long as I am in life'); ዝም፡ እስካልከ፡ ድረስ፡ እዚህ፡ መቄየት፡ ትችላለህ *zəmm əskalk dəräs əzzih mäq'äyyät təcəlalläh* 'as long as (or 'on condition that') you keep quiet you can stay here'; ዐይኔ፡ እስከገመገመ፡ ድረስ፡ ሁሉም፡ ነገር፡ ባሸኞ፡ ተሸፍኖ፡ ነበር *ayne əskä gäməggämä dəräs hullumm nägär bašəwa täšəf-fəno näbbär* 'as far as I could see (lit. 'as far as my eyes could appraise') everything was covered with sand'.

With a negative verb: ከባንያው፡ እስካላባረረው፡ ድረስ፡ እዚህ፡ ይቁያል *kub-banəyyaw əskalabbarräräw dəräs əzzih yəq'äyyall* 'he will stay here so long as the company does not fire him'; ዳቦውን፡ እስካልሆነ፡ ምንም፡ ሌላ፡ ነገር፡ መብላት፡ ትችላለህ *dabbowən əskalhonä mənəmm lela nägär mäblat təcəlalläh* 'as long as it is not the bread, you can eat anything else'; እዚህ፡ እስካልሆነ፡ የትም፡ እንገናኝ *əzzih əskalhonä yätəmm ənnəggänaññ* 'let's meet anywhere but (lit. 'as long as it is not') here'.

119.2. እስከ with the simple imperfect or እስከ with the relative imperfect followed or not by ድረስ expresses 'till, until, by the time (that), to the extent of, to the point of, as long as, while, when' for the present, past, or future. The tense of the subordinate clause depends on the tense of the main clause.

Examples: ፀሓይ: እስከትጠልቅ: ድረስ: ቁየ *ṣāhay askattatāḷq dāräs q^wäyyä* 'he waited until the sun had set'; እስከትመጣ: (or እስከምትመጣ): ድረስ: እቂይሃሉ-*askattämāta* (or *askämmättämāta*) *dāräs aq^wäyyahallä^wh* 'I will wait for you until you come'; እስካገኝህ: ደገና: ሁን *askagāññäh dāhna hun* 'goodbye (lit. 'be well') until I see (lit. 'meet') you (again)'; ጠላት: እስከመጣ: ድረስ: (or እስከመጣት: ጊዜ: ድረስ): ባገራችን: ብዙ: ክፉ: ነገር: አልነበረም *tālat askä mättä dāräs* (or, *askä mät-tabbät gize dāräs*) *bagāraččən bəzu kəfu nāgär alnābbärämm* 'until the moment the enemy (it refers to the Italians) came, there were not many bad things in our country'; እስከሚመጣ: (or እስኪመጣ): ድረስ: ጠበቅሁት *askämmimāta* (or *askimāta*) *dāräs tābbāqhu* 'I waited for him until he came'; ትምህርታቸውን: እስከሚጀምሩ: ድረስ: ሥራ: ይሠራሉ *təmhartaččəwən askämmiğämməru dāräs səra yəsārallu* 'they will work until they begin their studies'; እንዲህ: እስኪያመው: (ድረስ): ለምን: ጠበቅሻ? *əndih askiyammāw* (*dāräs*) *lāmən tābbāqṣ?* 'why did you wait until he became so sick?'; እስከታመም: ድረስ: አሰጠኝ *askattammām dāräs asčännāqāññ* 'it worried me to the point of getting sick'; እስኪያመው: ድረስ: በላ *askiyammāw dāräs bālla* 'he ate until he got sick' (that is, 'he ate too much'); ትግስቱን: እስኪጨርስ: ድረስ: አበሳጩት *təgəstun askičərrəs dāräs abbäsaččət* 'they annoyed him until he was at the end of his patience' (lit. 'until he finished his patience'); ፊኛው: እስኪፈነዳ: ድረስ: ተነፍቶ: ነበር *fūññaw askifänādda dāräs tānəfto nābbär* 'the balloon was inflated to bursting point'; እስቲያስመልሰው: በላ *əstiyasmälläsəw bālla* 'he ate to the point of throwing up' (that is, 'he overate'); እስከንመለስ: ሁሉንም: በልቶት: ይቆይ: ይሆናል *askannämmälläs hullunəmm bältot yəqoyy yəhənon!* 'he will probably have eaten (lit. 'he will have eaten it') everything by the time we get back'.

In the negative, the negative imperfect or the negative relative imperfect is used: e.g., ማየት: እስከማይቻለኝ: (or እስካይቻለኝ, or እስከማልችል): ድረስ: አለቀስኩ *mayət askəmmayəččəalāññ* (or *askayəččəalāññ*, or *askəmmaləččəl*) *dāräs aläqqäskū* 'I wept until I couldn't see' (lit. 'until it was impossible for me to see').

119.3. እስከ with the relative imperfect followed by መጠን *mätän* expresses 'as much as': e.g., እስከሚቻል: መጠን: እንሥራ *askämmiččəl mätän ənnəsra* 'let's do as much as possible' (lit. 'as much as it is possible').

119.4. The meaning 'to the point of' is also expressed by **እስከ** with the verbal noun+ድረስ: e.g., በጣም፡ በመናደዱ፡ ሁሉን፡ ነገር፡ እስከ፡ መስበር፡ ድረስ *bäyam bä-männadädu hullun nägär askä mäsbär därräsä* 'he got so mad he broke everything' (lit. 'because of his being angry he came to the point of breaking everything').

CONJUNCTIONS COMBINED WITH THE PERFECT AND RELATIVE IMPERFECT

The conjunctions that are combined with the perfect and the relative imperfect are **ከ** *kä* and **ሰለ** *sälä*.

120. Conjunction **ከ** *kä*

120.1. The conjunction **ከ** (with a variant ተ¹) with the perfect, most often followed by በኋላ, means 'after', the tense of the ከ-clause depending on the tense of the main clause.

Examples: ከሄደ፡ (or ከሄደ፡ በኋላ)፡ መጣሁ- *kähedä* (or *kähedä bäh^wala*) *mätta^wh* 'I came after he had left'; ከሄደ፡ በኋላ፡ እመጣለሁ- *kähedä bäh^wala ämä^wallä^wh* 'I will come after he leaves'; አባታቸው፡ ከሞተ፡ በኋላ፡ ቤቱን፡ ሸጡት *abbataččäw kämotu bäh^wala betun šätut* 'after their father died they sold the house'.

120.2. The conjunction **ከ** with the relative imperfect followed by በፊት or ከ with the verbal noun followed by በፊት (or by conjugated አስቀድሞ) means 'before'. Examples: ያንን፡ ከምትጥለው፡ በፊት፡ አሳየኝ *yannän kämmattä^wäläw bäfit asayyänⁿ* 'before you throw that away show (it) to me'; ገበያ፡ ከመሄድህ፡ በፊት፡ (or አስቀድሞ፤ አስቀድመህ)፡ ምሳ፡ ብላ *gäbäya kämähedäh bäfit* (or *asqäddämo* or *asqäddämäh*) *mäsa bälä* 'before going to the market have some lunch'.

120.3. The conjunction **ከ** with the perfect also means 'since (time), since (cause), as long as'.

Examples: ልጄ፡ አዲስ፡ አበባ፡ ከሄደ፡ ደብዳቤ፡ አልጻፈልኝም *lägē addis abäba kähedä däbdabbe alšafällänⁿäm* 'my son hasn't written me [a letter] since he left for Addis Ababa'; ከየሁት፡ ዐሥር፡ ዓመት፡ ይሆናል *kayyähut assär amät yəhonall* 'it's been ten years since I saw him'; ዝም፡ ካልክ፡ እዚህ፡ መቀመጥ፡ ትችላለህ *zəmm kalk əzzih mäqqämät täččälalläh* 'you may sit here as long as you are quiet'; ከተፈተ፡ አምስት፡ ወራቸው፡ ነው *kätäfattu amməst wäraččäw näw* 'it is five months (lit. 'their

¹In some regions, like Wollo and in Mänz ተ (rather than ከ) is used: e.g., ተሄደ፡ አላየሁትም *rähedä alayyähutäm* 'I haven't seen him since he left'.

month') sincethey were released'; ሥራው፡ ከተሠራ፡ ግድ፡ የለኝም *səraw kätäsärra gadd yälläññamm* 'I don'tmind as long as the work is done'; ከበላሁ፡ ሁለት፡ ቀን፡ ሆነኝ *käbällā^wh hulätt qän honäññ* 'it's been (lit. 'been for me') two days since I ate'.

120.3.1. For the meaning 'since (time, cause), as (cause, reason), as long as', ከ+perfect may be followed by ዘንድ *zänd*, or by ወዲህ *wädih*, ወዲያ *wädiya*, ጀምሮ *gämməro*, እንሥቶ *ansəto*, or አይቀር *ayqär*.

Examples for ከ followed by ዘንድ *zänd*: ከመጣ፡ ዘንድ፡ ተዉት፡ አትውቀሱት *kämäffa zänd täwut attəwqəsut* 'since he has come, let him be; don't scold him'; በጊዜ፡ ካልመጣ፡ ዘንድ፡ ኑ፡ እንሂድ *bägize kalmäffa zänd nu ənnəhid* 'as he has not come on time, let's go'; እዚህ፡ ካለህ፡ ዘንድ፡ እራት፡ አብረ ሽን፡ ብላ *əzzihkallähzänd əratəbrähän bəla* 'as long as you are here, have dinner with us' (lit. 'you joining us'). For 'since', see also በላ.

Examples for ከ followed or not by ወዲህ *wädih* or ወዲያ or by ጀምሮ *gämməro* (gerund of ጀመረ *gämmärä* 'begin'), or by እንሥቶ *ansəto* (gerund of አነሳ *anəssa* 'raise'): ከሄደ፡ ወዲህ፡ (or ወዲያ)፡ አላየሁትም *kähedä wädih (or wädiya) alayyähutəmm* 'I haven't seen him since he left'; ልጄን፡ ከወለደች፡ ወዲህ፡ ጤና፡ የላትም *la-gə^wan käwällädäčč wädih řena yällatəmm* 'since she gave birth to her baby she is in poor health' (lit. 'she has no health'); ከተጠመቀች፡ ጀምራ፡ ጸሎተኛ፡ ሆናለች *kätätämmäqäčč gämməra řälotänña honalläčč* 'ever since she was baptized she has been pious'; ካለፈው፡ ሰኞ፡ ጀምሮ፡ አላየሁትም *kalläfəw säñño gämməro alayyähutəmm* 'I haven't seen him since last Monday' (lit. 'since the Monday that passed'); ከትምህርት፡ ቤት፡ ከወጣ፡ እንሥቶ፡ ምንም፡ አልሠራም *kätəmhərt bet käwäffa ansəto mə-nəmm alsärramm* 'he hasn't done anything since he left school'.

120.3.2. Followed by ወዲያ, ወዲህ, the conjunction ከ+perfect also means 'after'. Examples: እሄዳለሁ፡ ካለ፡ ወዲያ፡ ቀረ *əhedallä^wh kalä wädiya qärrä* 'after saying (or 'after he said') "I will leave", he stayed'; አትብላ፡ ብዬ፡ ከነገርኩህ፡ ወዲህ፡ ለምን፡ ባላህ? *attəbla bəyye kənəggärkuh wädih lämən bällah?* 'why did you eat after I told you not to eat?' (lit. 'after I told you saying "don't eat"').

120.3.3. ከ+perfect+አይቀር *ayqär* (negative imperfect of ቀረ *qärrä*) means 'since, if, as long as, might as well', or it expresses insistence. Examples: ከመጣ፡ አይቀር፡ ጓዙን፡ ይዞ፡ ይምጣ *kämäffa ayqär g^wazun yəzo yəñña* 'since he is coming anyway (or, 'if he must come'), he may as well bring (lit. 'let him come holding') his things'; ገበያ፡ ከሄድክ፡ አይቀር፡ የወሩን፡ ሽምተህ፡ ና *gäbäya kähedk ayqär yäwärun řäm-mətäh na* 'since you are going to the market, you might as well buy a month's supply

of grain' (lit. 'for-the-month you-buying come'); ወጥ: ከሠሩ: አይቀር: እንደ: አበበች: ነው wät käsärru ayqär ändä abbäbäčč näw 'if one cooks (lit. 'one makes stew') one had better do it as Abbäbäčč does' (that is, 'no one cooks as well as Abbäbäčč').

Note the meaning of ካለቀረ kalqärrä in: መሄዳችን: ካለቀረ: ሳይመሽ: ብንሄድ: ይሻላል mähedacčän kalqärra saymäš hännähed yäššälall 'if we must go (lit. 'if our going is not left out'), we might as well leave before it gets dark'.

120.4. The conjunction ከ with the negative perfect followed or not by በቀር (or በስተቀር) häqär (or hästäqär) means 'unless, if...not'. Examples: ካለጠናህ: ፈተና: አታልፍም kalatännah fätäna attalfəmm 'you will not pass the examination unless you study', or 'if you don't study you will not pass the examination'; በሁለት: ሰዓት: ካልመጣህ: ወደ: ቤት: እሄዳለሁ bähulätti säat kalmätṭah wädä bete əhedallä^wh 'if you don't come by eight o'clock (lit. 'two o'clock') I will go home'; ፀሐይ: ካለሆነ: (or ከሌለ): ፍሬው: አይበሰልም šəhay kalhonä (or kälellä) fərew aybäsləmm 'unless the sun shines (lit. 'if there is no sun') the fruit will not ripen'; ይህን: መድኃኒት: ካልጠጣህ: በቀር: (or በስተቀር): አትድንም yəhan mädhaniṭ kalṭäṭṭah häqär (or hästäqär) attədənəmm 'unless you take (lit. 'drink') this medicine you will not get well'; ሻንጣውን: አንተው: ልትሸከም: ካላሰብክ: በስተቀር: አዋሽ: ታክሲ: አታገኝም šantəwən antəw lættäššäk-käm kalassäbk hästäqär awaš taksi attagäññəmm 'if you don't plan to carry your luggage yourself, you will not find a taxi in Awash'. For more examples, see 146.1.

120.5. ከ+noun or ከ+relative imperfect or verbal noun with or without ይልቅ means 'rather than, instead of'. Examples: ከወተት: በና: ይሻለኛል käwätät bunna yäš-šäläññall 'I'd rather have (lit. 'it is better for me') coffee instead of milk'; አገራች ውን: ከመካድ: ሞትን: መረጡ ägäraččäwən kämäkad motən märräṭu 'they preferred death to betraying (lit. 'rather than betraying') their country'; ከምትቆም: ይልቅ: (or ከመቆም: ይልቅ): ቁጭ: ብትል: ጥሩ: ነው kämməttəqom yələq (or kämäqom yə-ləq) quččə bəttəl tərū näw 'it would be good if you would sit rather than stand' (or 'instead of standing'); ከመሄድ: (or ከምሄድ): ይልቅ: ብቆይ: ይሻላል kämähed (or käm-məhed) yələq bəqooy yäššälall 'I'd rather wait than leave'. See also 62.2.2; 144.23.

120.6. ከ+verbal noun+possessive suffix pronouns preceded or not by ንፍ means 'no sooner... than, hardly, right after'. Examples: (ንፍ): በሩን: ከመክፈት: እሷን: አየ ጌት (gäna) bärrun kämäkfäte əss^wan ayyäh^wat 'no sooner did I open the door than I saw her'; ከመድረሳችን: ስልኩ: ተደወለ kämädräsaččän salku tädäwwälä 'no sooner did we arrive than the phone rang'; ንግግሩን: ከመጀመሩ: ጭብጨባው: አስተጋባ nəgəggərun kämäğgəmmäru čəbčəhaw astägabba 'he had hardly begun to speak when the applause resounded'. See also 62.2.2.3.

A free rendering in the sentence እንዴ፡ እንግዲቹ፡ ከመጡ፡ ምግብ፡ ማቅረብ፡ ትጀምራለች *ande angadočču kāmäṯtu mägəb maqräb tağämmaralläčč* 'once the guests arrive (lit. 'when they arrive' or 'if they arrive'), she will begin to serve the food'.

120.7. The combination of h+negative perfect followed by a conjugated form of አለ *alä* may express the meaning 'persist, insist, be determined' in an elliptic sentence. In fact, it could be considered a conditional with a suppressed apodosis. It may be used with any person. Examples: አልጋ፡ ላይ፡ ተጋድሜ፡ ካላነበብኩ፡ ይላል *alga lay iägadämme kalanäbbäbku yälall* 'he insists on reading (while) lying on the bed', lit. 'he says "unless I read lying down in bed"' (with a possible suppressed apodosis 'I am not pleased'); ምንም፡ እንኳ፡ በዘንብ፡ ካላሄድኩ፡ ብሎ፡ ድርቅ፡ አለ *mənəmm ənkwä bizānb kalhedku bəlo dərraqq alä* 'in spite of the rain, he insisted on leaving' (lit. 'saying "unless I go"''); ትምህርት፡ ቤት፡ ካላገባሁ፡ ብሎ፡ ችክ፡ ማለቱ፡ ያበላጃል *təmhərt bet kalgäbbah bəlo čəkk malātu yabbäsaččäññall* 'his insistence that I go to school annoys me' (lit. 'his insistence saying, "unless you go to school"''); ወደ፡ ሱቅ፡ አብረኸኝ፡ ካላሄድክ፡ ብለኸ፡ አትጫቅጭቂኝ *wädä suq abrahāññ kalhedk bäläs attäčäq-čəqiññ* 'don't pester me to go with you to the store' (lit. 'you-saying "you-joining-me unless-you-go"''); ሕፃኑ፡ ከረሜላ፡ ካልሰጣችሁኝ፡ ብሎ፡ ችክ፡ አለ *haşanu kärämella kalsäṯtaččəḥuññ bəlo čəkk alä* 'the child insisted on having candy', lit. 'the child was persistent, saying, "if you don't give me candy"' (with the non-expressed understanding 'I will not be happy'); ሁሉም፡ ነገር፡ ትክክል፡ ካልሆነ፡ ባይ፡ ነው *hullumm nägär təkəkkəl kalhonä bay näw* 'he is a stickler for perfection', lit. 'he is one who says "unless everything is perfect"' (with the suppressed apodosis "I am displeased"''); እኔ፡ ያልኩት፡ ካልሆነ፡ ይላል *əne yalkut kalhonä yälall* 'he insists on having his own way' (lit. 'I that-I-said if-it-is-not he-says'); ደብዳቤው፡ ዛሬውኑ፡ ካልደረሰ፡ አለ *däbdabbew zarewnu kaldärräsä alä* 'he insisted that the letter must be delivered today' (lit. "'the letter today unless it arrives" he said').

120.8. An archaic form is h+imperfect +(ይልቅ) 'than, rather than, instead of'. Examples: ሆኑን፡ ከሚያመው፡ (or ከ.ያመው)፡ ይልቅ፡ ጎመን፡ መብላቱን፡ እማይ ተው፡? *hodun kämmiyammāw (or kiyammāw) yəlaq gommän mäblatun əmmayätāw* 'rather than suffer stomach ache, why doesn't he stop eating cabbage?'; ከትቀር፡ መሄድህ፡ ይሻላል *kəttəqär mähedəh yəššalall* 'it is better that you go rather than remain'.

Notethe expression እንደኔ፡ ከሆነ፡ የርሱ፡ ጥፋት፡ ነው *əndāne kähonä yärsu fafä näw* 'as far as I am concerned (or, 'according to me'), it is his fault'.

For "instead of", see also "Index". — For h+perfect in the conditional, see 146. — For h+imperfect+(ይልቅ *yəlaq*), see 144.3.

121. Conjunction ስለ *sələ*

121.1. The conjunction ስለ 'because, since (reason), as (reason)' is used with the perfect for the past and with the relative imperfect for the past, present, or future, depending on the main clause.

Examples with the perfect: ስለታመመ፡ አለመጣም *sələtammämä almättamm* 'he did not come because he was sick'; ዋጋው፡ ውድ፡ ስለሆነ፡ አለገህ-ትም *wagaw wadd səlahonä algəzzahutəmm* 'I did not buy it because of the high price' (lit. 'because the price was high'); ወንድሜ፡ ካገር፡ ቤት፡ ስለመጣ፡ ልጠይቀው፡ ሄድኩ *wändəmmə kaḡär bet sələmäṯta laṯäyyəqāw hedku* 'since my brother came from the country, I went to visit him'; ብዙ፡ ገንዘብ፡ ስላሳከነች፡ ምግብ፡ እንኳ፡ መግዛት፡ አልቻለችም *bəzu gänzäb səlabakkänäčč məḡəb ənkw* 'a mägzat alčaläččəmm 'as she has squandered so much money she couldn't even buy food'; ሱቆቹ፡ ተዘግተው፡ ስለነበር፡ ወረቀት፡ ላገኝ፡ አልቻልኩም *suqočču täzäḡtäw səlänäbbär wäräqät lagäññ alčalkumm* 'as the shops were closed I couldn't get any paper'.

Note the following idiom: ስለተዋወቅሁህ፡ ደስ፡ ብሎኛል *sələ täwawwäqhuuh däss bəloññall* 'I am happy (pleased) that I made your acquaintance'.

Examples with the relative imperfect: ወንድሜ፡ ካገር፡ ቤት፡ ስለሚመጣ፡ ልጠይቀው፡ እሄዳለሁ *wändəmmə kaḡär bet səlämmimäṯta laṯäyyəqāw əheddalläw* 'since (or 'because') my brother is coming from the country, I will go to visit him'; ያገ፡ ጊዜ፡ በሐረር፡ ስለሚኖሩ፡ አልተገናኘንም *yan gize bəharär səlämmīnoru altägānəññänəmm* 'since they were living in Harar at that time we did not meet'; ነገ፡ ስለሚሄድ፡ ሄደን፡ እንየው *nägä səlämmihed hedän ənnəyāw* 'as he is leaving tomorrow, let us go to see him'.

121.2. This conjunction is used with the negative perfect for the past and with the negative relative imperfect for the present-future. Examples: ሥራውን፡ ስላልረሰ፡ ልትቂጣ፡ ይገባሃል *sərawən səlalčärräsä ləttəqqw* 'äṯta yəggäbbahall 'since he didn't finish his work, you are right to be angry'; ሥራ፡ ስለማይሠራ፡ ልትሮህ፡ ይገባሃል *səra səlämmayəsəra ləttəçoh yəggäbbahall* 'you are right to shout, as he is not working'; ገንዘብ፡ ስላልነበረኝ፡ መሄድ፡ አልቻልኩም *gänzäb səlalnäbbäräññ mähed alčalkumm* 'since I didn't have any money, I couldn't go'.

121.3. The ስለ-clause, originally a causal clause, may also render 'so...(with the result) that, so (resultative)'. Examples: በጣም፡ ስለደከመኝ፡ ምንም፡ መሥራት፡ አልቻልኩም *bätam sələädäkkämäññ mənəmm mäsrat alčalkumm* 'I was so tired I couldn't do anything'; ብዙ፡ ሥራ፡ ስላለኝ፡ ልጠይቅህ፡ አልቻልኩም *bəzu səra səlaläññ laṯäyyəqəh alčələmm* 'I am so busy (that) I can't come to visit you'. All the above-men-

tioned sentences may be rendered by 'because' ('because I was very tired I couldn't work'). See also 105; 109.48.

Note ስለሆነም *sälähonämm* 'therefore, consequently': e.g., እናቶች፡ ብዙውን፡ ጊዜ፡ ከቤት፡ ይውላሉ፥ ስለሆነም፡ ለልጆቻቸው፡ የበለጠ፡ ቅርብ፡ ናቸው *annatoččä bəzuwən gize kābet yəwəlalullu, sälähonämm läləğoččäččäw yäbälläjä qərb naččäw* 'mothers spend more time at home; consequently (or 'therefore') they are closer to their children'¹.

121.4. ስለምን *sälämən* originally 'why?' placed at the beginning of a phrase may also be rendered by 'because'. Examples: ከዚህ፡ ቅቤ፡ አለመግዛት፡ ነው፥ ስለምን፡ ውድ፡ ነው *käzzih qabe alämägzat näw, sälämən wədd näw* 'one shouldn't buy butter here because it is expensive' (lit. 'why? Butter is expensive here'); ይህ፡ መንግሥት፡ ቶሎ፡ አይወድቅም፥ ስለምን፡ (ቢሉ)፡ አሁንም፡ ጥቂት፡ ድጋፍ፡ አለው፡ (or አለውና) *yəh māngast tolo aywädqəmm, sälämən (bilu) ahunəmm təqit dəgafallāw (or allāwənna)* 'this regime will not collapse soon because it still has some support'.

For 'since, because', expressed by -ና, see -ና (167).

Note that 'since' may also be expressed without a conjunction: e.g., ምኑን፡ ልምጣ፥ መኪና፡ የለኝም? *mənun ləmጥa mākina yälläññämm?* 'how can I come since I have no car?' (lit. 'how can I come? I have no car').

For the preposition ስለ, see 105.

VARIOUS CONJUNCTIONS

122. እንጂ, *ənǧi*

122.1. The particle እንጂ connects either nouns (or noun equivalents) or verbs of a compound sentence with the meaning of 'but, on the contrary'. There is a slight pause after እንጂ.

To illustrate the usage of እንጂ, let us take two examples, one with a negative verb and one with an affirmative verb. In both examples እንጂ expresses the contrary of the verb. Thus, ብዕር፡ እንጂ፡ እርሳስ፡ የለኝም *bəʾər ənǧi ərzas yälläññämm* 'I have a pen but not a pencil', or 'I don't have a pencil, but (I have) a pen'. The negative clause placed after እንጂ, means 'I don't have a pencil'. The particle እንጂ, placed be-

¹But ስለሆነም፡ ግን *sälähonämm gən* with a negative verb 'however, nevertheless', as in እናቶች፡ ብዙውን፡ ጊዜ፡ ከቤት፡ ይውላሉ፥ ስለሆነም፡ ግን፡ ለልጆቻቸው፡ የበለጠ፡ ቅርብ፡ ናቸው፡ ግለት፡ አይደለም *annatoččä bəzuwən gize kābet yəwəlalullu, sälähonämm gən läləğoččäččäw yäbälläjä qərb naččäw malät aydällämm* 'mothers spend more time at home, nevertheless one cannot say that they are closer to their children'.

fore the negative clause contrasts the meaning of the verb and as a result ብዕር: እንጂ, *bəʔar ənǧi* means 'I have a pen' in contrast with እርሳስ: የለኝም *arsas yälläññəmm* 'I don't have a pencil'. Again with a verb in the affirmative, as in ብዕር: እንጂ: እርሳስ: አለኝ *bəʔar ənǧi arsas alläññ* 'I have a pencil but not a pen', the affirmative clause placed after እንጂ, means 'I have a pencil'. The particle እንጂ, placed before the affirmative clause contrasts the meaning of the verb and as a result ብዕር: እንጂ, *bəʔar ənǧi* means 'but I don't have a pen'.

As a rule, እንጂ, is placed between the two clauses. The clause that precedes እንጂ, is termed the *ənǧi*-clause and the clause that follows እንጂ, is termed the *but*-clause. At times እንጂ, is placed at the end of the sentence.

122.2. The particle እንጂ, is involved in a great variety of clauses. Only a selection is given here.

The እንጂ,-clause has a negative verb and the *but*-clause has an affirmative verb. Examples: አይሙት: እንጂ: ቁሰሏ *aymut ənǧi q'äsl'aw* 'he did not die, but he is wounded' (or also 'even though he did not die, he is wounded'); በጣም: አልቁሰለም: እንጂ: ተመቷል *bätam alq'ässälämm ənǧi tämätt'aw* 'he has been hit, but he is not seriously wounded'; አልጠገብኩም: እንጂ: በልቻለሁ *alčäggäbkumm ənǧi bäläčč'al-läw* 'I have eaten, but I am not full'; አልተሳካለትም: እንጂ: ሐሳቡ: ምስጋና: የሚገባው: ነው *altäsakkallätämm ənǧi hassabu məsgana yämmiggäbbaw näw* 'though not successful his idea is praiseworthy' (lit. 'it-was-not-successful-for-him እንጂ, his-intention praise that-it-is-fitting-to-it it-is').

The እንጂ,-clause has an affirmative verb and the *but*-clause has a negative verb. Examples: ብርጭቆውን: ወደ: አፉ: አስጠጋ: እንጂ: አልጠጣም *bərčəqqowən wädä afu astäggə ənǧi altättamm* 'he raised his glass (lit. 'he brought it near') to his mouth, but he did not drink'; እንደምንም: ይከርማሉ: እንጂ: ፈጽሞ: ችሮታ: አይጠይቁም *ändämänəmm yəkärmallu ənǧi fäššəmo čərota ayäyyəqumm* 'they will just scrape along (lit. 'somehow they will spend a longish time'), but they will absolutely not (or 'rather than') ask for charity'; ልብስ: ግዛ: አልኩህ: እንጂ: ጫማ: ግዛ: አላልኩህም *läbs gəza alkuh ənǧi čamma gəza alalkuhəmm* 'I told you to buy clothes, but I didn't tell you to buy shoes' (freely, 'I told you to buy clothes, not shoes').

122.3. Both the እንጂ,-clause and the *but*-clause may have verbs in the affirmative. Examples: የረጋ: ይመስላል: እንጂ: ውስጥ: ውስጡን: ተረብሷል *yärägga yəməslall ənǧi wəst wəstun tärəbbəš'aw* 'he seems calm, but inwardly he is upset'; ካንገት: በላይ: ትሥቃለች: እንጂ: ውስጥ: ውስጡን: ነዳለች *kangät bäləy təsəqalläčč*

ənḡi wəst wəstun nāddalläčč 'she is all smiles on the surface (lit. 'above the neck') but sizzling inside'.

With an affirmative cleft sentence in the እንጂ -clause and a negative verb in the *but*-clause: e.g., አጂስ፡ አበባ፡ ወደፊት፡ የምታብብ፡ ከተማ፡ ነች፡ እንጂ፡ አሁንስ፡ አበባች፡ ለማለት፡ አያስደፍርም *addis abäba wädäfit yämmätabbäb kätäma näčč ənḡi ahunäss abbäbäčč lämalät ayasädfärämm* 'Addis Ababa a city that will flourish in the future, but one dare (lit. 'it does not cause to dare') not say that it is flourishing at present' (lit. 'as-for-the-present').

The እንጂ -clause has no main verb and its meaning is contrary to that of the *but*-clause. Example: አላላፊዋ፡ ቢራ፡ ማቅረብ፡ እንጂ፡ የቢራ፡ ጠርመስ፡ መሰብሰብ፡ እጅግም፡ ነች *asallafiwa bira maqräb ənḡi yäbira řärmus mäsäbsäb äḡḡəgəmm näčč* 'the waitress is good at bringing beer but none too good at picking up the (empty) beer bottles' (for እጅግም, see 158.39).

122.4. The verb preceding እንጂ, is either the affirmative ይሁን *yəhun* (jussive of ሆነ) or the negative አይሁን *ayhun*, and the verb of the *but*-clause is in the affirmative. Examples: መብሉ፡ ተራ፡ ይሁን፡ እንጂ፡ በርከት፡ ያለ፡ ነበር *mäblu tära yəhun ənḡi bärkätt yalä näbbär* 'the food was of average quality, but it was substantial' (also 'although the food was plain it was substantial'); ጠላት፡ በመግሪያ፡ ረገድ፡ ጠንካራ፡ ይሁን፡ እንጂ፡ ባመራር፡ በትላ፡ ደካማ፡ ነበር *řälät bämässariya räḡäd tänkarra yəhun ənḡi bammärar bäkkul däkkama näbbär* 'the enemy was strong militarily (lit. 'with regard to arms') but weak in leadership' (lit. 'with regard to the manner of leading'); ራሴን፡ ማሞገስ፡ አይሁንብኝ፡ እንጂ፡ አማርኛ፡ ከማንም፡ ይበልጥ፡ እናገራለሁ *rasen mamoggäs ayhunəbbəññ ənḡi amarəñña kämannəmm yəbälč ännaggärralläw* 'I don't mean to sound immodest (lit. 'I don't mean to praise myself'), but I speak Amharic better than anybody (else)'.

አይሁን *ayhun* (that is, the negative jussive of ሆነ *honä*)+እንጂ, means 'but not, except, as long as it is not': e.g., እዚህ፡ አይሁን፡ እንጂ፡ የትም፡ እንገናኝ *əzzih ayhun ənḡi yätəmm ännəggänäññ* 'we can meet anywhere except (but not, as long as it is not) here', or 'let's meet anywhere else but (or 'except') here'. For 'but not', see also 122.6.

For እንጂ, with the jussive, see also 122.10; 127.3.

122.5. Note the jussive in the እንጂ -clause and the difference in meaning of the following clauses: የሃራን፡ ገንዘብ፡ ይሰጠኝ፡ እንጂ፡ ምን፡ ጊዜም፡ ባለ፡ ውለታው፡ ነኝ *yäzaren gänzäb yəstänñ ənḡi mən gizəmm balä wəlätaw näññ* 'as long as he gives me money this once I will be ever grateful to him'; ገንዘብ፡ ይሰጠኝ፡ እንጂ፡ የፈለገ

ውን: እገዛለታህ- *gänzāb yästāññ* ነገር እንደሆነ *yäfallägāwən əgəzallätallāw* 'let him just give me the money and I will buy for him whatever he wants'; ገንዘብ: ይሰጠኝ: እንጂ: አላመሰግነውም *gänzāb yästāññ* ነገር *alamäsäggənāwəmm* 'although he may give me money I (still) won't thank him'.

122.6. The እንጂ-*clause* has no verb and the *but*-clause has a negative verb. Examples: ዜግነት: የሌላቸው: ገዜያዊ: የይሉኛ: ወረቀት: እንጂ: ፓስፖርት: አይሰጣቸውም *zegənnät yälellaččāw gizeyawi yäyäläf wäräqät* ነገር *pasport ayässäffaččäwəmm* 'noncitizens may be granted temporary passes but not passports' (lit. 'nationality who-there-is-not-to-them temporary-pass ነገር *pasport* is-not-given-to-them'); በቀለ: እንጂ: ሌላ: ግንም: ሰው: አልረዳኝም *bäqqälä* ነገር *lela mannəmm säw arräddaññəmm* (*alräddaññəmm*) 'nobody but Bäqqälä helped me'; ወንድሜ: የሐኪም: ረዳት: እንጂ: ሐኪም: አይደለም *wändəmmə yāhakim rādat* ነገር *hakim aydälləmm* 'my brother is a medical assistant, not a doctor'; ዘመዶቼ: በሆኑ: እንጂ: ሌላ: ሰው: በሆን: በደንብ: አያስታምግትም: ነበር *zämädoččəwə bihonu* ነገር *lela säwəss bihon bädānb ayastamməmatəmm näbbär* 'if it weren't her relatives, she would not have received good care', lit. 'if it were not (for) her relatives, if it were someone else, he wouldn't have taken good care of her'.

122.7. The እንጂ-*clause* has a subject and a direct object, and the *but*-clause has a direct object and a negative verb: e.g., ጎራው: አለቃውን: እንጂ: ጓደኞቹን: አያስደንቅም *gərraw alāqawən* ነገር *gəaddāññoččəwən ayasännəqəmm* 'his bravado impresses the boss but not his colleagues'.

The እንጂ-*clause* has a direct object and the *but*-clause has a subject, a direct object, and a negative verb or a negative *yä*-clause. Examples: ጓደኛህን: እንጂ: አንተን: ግለጽ: አይደለም *gəaddāññahən* ነገር *antän malāte aydälləmm* 'I didn't mean you but your friend' (lit. 'your-friend እንጂ, you my-saying is-not'); የራሱን: እንጂ: የሌላን: ሃይማኖት: አያከብርም *yārasun* ነገር *yälelan haymanot ayakābrəmm* 'he does not respect any religion but his own'.

The እንጂ-*clause* has an adverb and the *but*-clause has an adverb and a negative verb: e.g., ነገ: እንጂ: ዛሬ: አንጨርስም *nägä* ነገር *zare annəččārrəsəmm* 'we will not finish it today, but (we will finish it) tomorrow' (freely, 'we won't finish it until tomorrow').

122.8. In sentences in which the clause after እንጂ, has an imperfect (with or without conjunctions) or a perfect+ነበር, the meaning is 'otherwise, else, but'. Examples: ግንም: ገንዘብ: የለኝም: እንጂ: አበድርህ: ነበር *mənəmm gänzāb yällāññəmm* ነገር *abäddərəh näbbär* 'I have no money; otherwise I would lend you some' (or, 'I would

lend you money except that I don't have any'); **እሱ: ከለከለኝ: እንጂ: ልገዛው: ነበር** *əssu käläkkäläññ əñgi ləgəzaw nəbbär* 'I was going to buy it, but he forbade me' (lit. 'he forbade-me, otherwise I-would-have bought-it'); **አንተ: ተቃወምክ: እንጂ: እሄድ:** **ነበር** *antä täqawwäm k əñgi əhed nəbbär* 'I would have gone, but you opposed it' (lit. 'you have-opposed, otherwise I-would-have-gone'); **ሄድኩ: እንጂ: አየው: ነበር** *hedku əñgi ayäw nəbbär* 'if I hadn't left I would have seen him' (lit. 'I-left, otherwise I-would-have-seen-him'); **ባይሰማ: ነው: እንጂ: ይመጣ: ነበር** *baysäma näw əñgi yəməjta nəbbär* 'it must be that he didn't hear (or 'perhaps because he didn't hear'), else he would have come'; **እንጂራ: የለም: እንጂ: ምሳህን: እሰጥህ: ነበር** *əñgärayällämm əñgi məsahən əsäjəh nəbbär* 'except that there is no bread, I would have given you your lunch'; **ፈለቀ: ሞቶ: ነው: እንጂ: እስከዛራ: ድምጹ: ባልጠፋ: ነበር** *fälläqä moto näw əñgi əskäzərə dəmsu balqäffa nəbbär* 'it must be that Fälläqä is dead, otherwise we would have heard from him by now' (lit. 'his voice would not have been absent'). See 150.

Note that the above-mentioned sentences may be inverted and **እንጂ** placed at the end of the sentence: thus, **ይመጣ: ነበር: ባይሰማ: ነው: እንጂ** *yəməjta nəbbär baysäma näw əñgi* 'it must be that he didn't hear, else he would have come'.

122.9. In some instances 'but' is implied in English but not expressed. Examples with a negative verb only: **የገንዘብ: እንጂ: የጊዜ: ጉዳይ: አይደለም** *yəgənzäb əñgi yägize gudday aydällämm* 'it's a question of money, not of time'; **እነሱ: አሳዳጊዎቹ: እንጂ: ወላጆቹ: አይደሉም** *ənnässu asaddagiwočču əñgi wälagočču aydällumm* 'they are his foster parents, not his (natural) parents'; **ባለ: ሱቁ: ምግብ: ብቻ: እንጂ: መድኃኒት: አይሸጥም** *balä suqu məgəb bəčča əñgi mədhanit ayšajəmm* 'the store owner sells only food items, not medicine'; **ወደ: ክፍል: ዘግይተን: አንሄድም: ቀደም: ብለን: እንጂ** *wädä kəfəl zəgyətän ənnəhedəmm qädämm bəlän əñgi* 'we don't go to class late; (rather) we go early' (note **እንጂ** placed at the end of the sentence); **ሹመቱን: ያገኘው: በአድልም: እንጂ: በሥራው: አይደለም** *šumätun yagəññäw bädäləwo əñgi bäsəraw aydällämm* 'he obtained his position by favoritism, not by merit' (lit. 'work'); **ኬላው: የተቀመጠው: ለጊዜው: እንጂ: ለዘለቂታው: አይደለም** *kellaw yätäqämmä-jəw lägizew əñgi läzäləqetaw aydällämm* 'the checkpoint was placed (there) temporarily, not permanently'.

122.10. **እንጂ**, preceded by the jussive expresses 'even though, although', the tense depending on the tense of the main clause. Examples: **አየው: እንጂ: አልነግረውም** *lə-yäw əñgi alnägräwəmm* 'even though I see him, I will not tell him' (or, 'I will see him but I won't tell him'); **አየው: እንጂ: አልነገርኩትም** *lə-yäw əñgi alnäggärkutəmm*

'even though I saw him, I did not tell him'; ትብላ: እንጂ: አልጠገበችም *təbla ənጅi al-ṭäggäbäččəmm* 'although she has eaten, she is not satiated'; ከበደ: ዓለሙን: በብላ ሀት: ይብላጠው: እንጂ: በደግነት: አይበልጠውም *käbbäda alämun bäbəlhat yəbli-ṭäw ənጅi bädäggännät aybälṭäwəmm* 'even though Käbbäda is smarter than Alämu, he is not kinder' (lit. 'even though Käbbäda excels Alämu in cleverness, he does not excel him in kindness').

The meaning of 'although' is also expressed by እንጂ, preceded by ብ+imperfect, or by the imperfect followed by እንደሆነ *ändähonä*: e.g., ብሰድበው: እንጂ: አልመታውም *basädbäw ənጅi almätawəmm*, or እሰድበው: እንደሆነ: እንጂ: አልመታውም *asädbäw ändähonä ənጅi almätawəmm* 'although I may insult him, I would never hit him'.

For እንጂ, preceded by the jussive ይሁን, see 122.4.

122.11. The opposition between the two clauses may also be expressed in English by 'rather than'. Note that in all the examples given below እንጂ, may revert to its original meaning 'but'. Examples: ጥናቱ: የተመሠረተው: በይሆናል: እንጂ: በተረገጠ: ነገር: ላይ: አይደለም *ṭənatu yätämäsärrätäw bäyähonall ənጅi bätäräggäṭä nägär lay aydällämm* 'the study is based on conjecture¹ rather than on hard evidence' (lit. 'the-study that-it-is-based-on-conjecture [is] but on-that-is-certain a-matter it-is-not'); ዓላማው: የራሱን: እንጂ: የከብንያውን: ጥቅም: ለማዳበር: አልነበረም *alamaw yärasun ənጅi yäkubbanayyawən ṭəqəm lämadabär alnäbbärämm* 'his interest was to advance his own welfare rather than the company's' (lit. 'his-purpose his-own [was] but of-the-company interest to-advance it- was-not').

For 'rather than' in an elative context, the jussive followed by እንጂ, is used. Examples: ይግረፉኝ: እንጂ: መጽሐፉን: አልመልሰም *yəgräfuñi ənጅi məšhafun almäl-ləsəmm* 'I would have them whip me rather than return the book'; ልሙት: እንጂ: ሀይማኖቱን: አልክድም *lämut ənጅi haymanoten alkədəmm* 'I would rather die than renounce my faith'.

For 'rather than', see also "Index".

122.12. እንጂ, may be placed at the end of a sentence. In some sentences that follow, እንጂ, has the meaning 'but, on the contrary'. Examples: እርሳስ: የለኝም: ብዕር: እንጂ, *arsas yälläññəmm bəʾar ənጅi* 'I don't have a pencil but a pen'; ሰላማዊ: ሰልፉ: በፈቃደኛነት: የተደረገ: አልነበረም: በትእዛዝ: እንጂ, *sälamawi sälfu bəfä-qadäññannät yätädärrägä alnäbbärämm bätəzaz ənጅi* 'the demonstration was not spontaneous (lit. 'by consent') but staged' (lit. 'by order'); መቸ: ሐኪም: ያድነዋል? እግዚር: እንጂ, *mäčä hakim yadənəwall? əgzər ənጅi* 'a doctor will not cure him (lit.

¹For ይሆናል *yəhonal* as a noun, see 46.3.

'when will a doctor cure him?'), God will'; ብቻውን፡ መሆን፡ አይወድም፡ ከሰው፡ ጋር፡ እንጂ. *bəččawən māhon aywāddəmm kāsaw gar ənጅi* 'he does not like solitude (lit. 'the being alone') but (likes) company' (lit. 'with-people but'); መጽሐፉን፡ እሱ፡ አልጻፈውም፥ አሳተመው፡ እንጂ. *māšhafun əssu alšafawəmm asattāmaw ənጅi* 'he didn't write the book, he only published it' (or, 'but he published it'); ገንዘቡን፡ አልመለሰለትም፥ እንዲያውም፡ ተጨማሪ፡ ብድር፡ ጠየቀው፡ እንጂ. *gānzābun almälläšällätəmm, andiyawəmm tāččəmmari bəddər täyyāqāw ənጅi* 'he did not return the money to him; on the contrary, he asked him for an additional loan'.

122.13. A sentence with እንጂ, at the end is also used as a definite affirmation with the meaning 'certainly, of course, indeed'. Examples for interrogative clauses: ለመሆኑ፡ ከተማው፡ እየተሻሻለ፡ ሂደል? በጣም፡ እንጂ. *lāmāhonu kätāmaw əyyātāša-šalā hed"all? bāṭam ənጅi* 'by the way, is the city getting better? Very much so, indeed'; የጉንደር፡ ሰው፡ ጦረኛ፡ ነው፡ ይባላል፥ እውነት? እንጂ. *yäḡ"ändär säw torāñña näw yəbbalall; əwnät? ənጅi* 'It is said that Gondares are good fighters. Is it so? Certainly'; ሲኒማ፡ እንዴት፡ ሄድክ፡ ገንዘብ፡ የለህ? አለኝ፡ እንጂ. *sinima əndet hedk gānzāb yäl-läh? allāññ ənጅi* 'how did you manage to go to the movies? You have no money. Of course I have'; ፈረስ፡ ከሰው፡ የበለጠ፡ ጭነት፡ መሸከም፡ አይችልም? ይችላል፡ እንጂ. *fāras kāsaw yəbällätä çənät māššākām ayčələmm? yəčələll ənጅi* 'can't a horse carry more weight than a man? Of course it can'; የደጀን፡ ተራራ፡ አያስደንቅም? ምንኛ፡ እንጂ. *yädägān tārara ayasdənnəqəmm? mənəñña ənጅi* 'isn't Mount Dägān awesome? And how!'; በሽተኛ፡ ነበረ? ነበረ፡ እንጂ. *bāššəiāñña nəbbārā? nəbbārā ənጅi* 'was he sick? Yes, indeed'.

122.14. In non-interrogative clauses: ያለንን፡ ነዳጅ፡ በሙሉ፡ አንጨርሰውም፡፡ እንጨርሰዋለን፡ እንጂ. *yallānən nədaḡ bāmulu annəčərrəsəwəmm, ənnəčərrəsəwallən ənጅi* 'we will not use up our oil. Oh, yes, we will'; ኮሶ፡ ይህን፡ ያህል፡ መራራ፡ አይደለም፡፡ ነው፡ እንጂ. *koso yəhən yahəl mārara aydälləmm, nəw ənጅi* 'the koso-medicine is not that bitter. Of course, it is'.

Confirmation is also expressed in a sentence such as ሊሠራው፡ የሚችል፡ አብርሃም፡ እንጂ.፡ ነው. *lisāraw yəmmičəl abrahām ənጅi nəw* 'only Abraham can do it'; እንግዲህ፡ የሰርጉን፡ ቀን፡ ብቻ፡ ተነጋግረህ፡ መሄድ፡ ነው፡ እንጂ. *əngədih yäsārgun qān bəččə tānəḡagrāh māhed nəw ənጅi* 'well, all you have to do is discuss the date of the wedding and leave'.

122.15. In the following sentences እንጂ, preceded by a gerund+ነው, or gerund+ይሆናል, expresses high probability: ፈለቀ፡ ጤና፡ በሆን፡ አይቀርም፡ ነበር፥ ታሞ፡ ነው፡ እንጂ. *fälläqā tēna bihon ayqārəmm nəbbār; tammo nəw ənጅi* 'Fälläqā would have

come if he were well. He must be sick' (there is no doubt about it); ግለሙ: ኳሱን: ወሰደው? ወሰደት: ይሆናል: እንጂ, *alämu k'asun wässädäw? wäsdot yəhonnall ənጅi* 'did Alämu take the ball? He must have taken it'.

122.16. እንጂ, following an imperative may also express encouragement to perform the action of the verb: e.g., ቁጭ: በሉ: እንጂ, *quçç bälü ənጅi* 'won't you sit down?' or 'sit down, please'; እንሂድ: እንጂ, *ənnəhid ənጅi* 'come on, let's go!'

122.17. In a cleft sentence with opposition between ነው and አይደለም *aydällämm*, እንጂ, may be substituted for ነው. Examples: ትናንት: ለቁርስ: የበላሁት: ገንፎ: እንጂ, (or ነው): እንቁላል: አይደለም *tənant läqurs yäbällahut gänfo ənጅi* (or *näw*), *ənqulal aydällämm* 'what I ate for breakfast yesterday was porridge; it was not eggs'; ትናንት: ለቁርስ: የበላሁት: ገንፎ: አይደለም: እንቁላል: እንጂ, (or ነው) *tənant läqurs yäbällahut gänfo aydällämm, ənqulal ənጅi* (or *näw*) 'what I ate yesterday for breakfast was not porridge; it was eggs'.

For እንጂ, see also "Index", under 'except, however, even though, if only, 'otherwise'.

123. እንኳ *ənk'ä*, እንኳን *ənk'an*, ስንኳ *sənk'ä*

123.1. እንኳ or ምንም: እንኳ(ን) combined with ብ+affirmative or negative imperfect+(ም), or እንኳ+gerund, or ከ+perfect+በኋላ: እንኳ expresses 'even though, although, even if, even so'.

Examples: ቢዘንብም: እንኳ: እሂዳለሁ *bizänbəmm ənk'ä əhedalläw* 'I will go even if it rains'; ይህ: እንኳ: ቢቀር: የዘወትር: ልብሰህን: ለብሰህ: አባቴ: አባቴ: እያልህ: ማልቀስ: ነበረብህ *yəh ənk'ä biqär yäzawätər läbsəhən läbsäh abbate abbate əyyalh malqäs näbbärəbbəh* 'even if this was omitted you should have at least mourned your father (lit. 'you should have at least mourned saying "my father, my father"') having put on your everyday clothes'; ቢሆንም: እንኳ: ካንተ: ልስማማ: አልችልም *bi-honəmm ənk'ä kantä läsmamma alčələmm* 'even so, I can't agree with you'; እርግጠኛ: ባትሆን: እንኳ: መገመት: ትችላለች *ərgəṭäñña battəhon ənk'ä mäggəmmät təčəllälläčč* 'even though she is not sure, she has some idea' (lit. 'she can guess'); ቢከለክሉኝ: ሥጋ: መብላት: አልተውም *mənəmm ənk'ä bikäläkkəluññ səga mäblat altäwəmm* 'even if (or, 'no matter how much') they forbid me, I shall not stop eating meat'; ምንም: እንኳ: ሥራ: ቢበዛበት: መምጣት: አይቀርም *mənəmm ənk'ä sərə bi-bäzabbät mämṭatu ayqärəmm* 'even though he has a lot of work to do, he will certainly come'; ሁለት: ወር: እንኳ: ሠርቼ: (or ከሠራሁ: በኋላ: እንኳ): ደሞዜን: አል

ከፈሉኝም ካህላት ወላይት ልክም ልክም (or *käsärra^wh bäh^w ala ənkw^a)* *dämozen alkäffä-luñämm* 'even though I worked for two months, they didn't pay me my salary'.

እንኳ 'just, merely': e.g., ለሱ: እንኳ (or እንኳ: እንዲያው): ወሬ: ነው ለሙ ልክም (or *ənkw^a andiyaw*) *wäre näw* 'Oh, that's just talk!' (or 'false rumor').

123.2. With free rendering of ምንም: እንኳ, the basic meaning being 'even though': ምንም: እንኳ: ጭላማ: ቢሆን: ምልክቱን: ማየት: እንችላ: ነበር *mənəmm ənkw^a a çälläma bihon mäləkkätun mayät ənnačəl näbbär* 'dark as it was, we could see the sign'; ምንም: እንኳ: ለመሄድ: ብረላግ: እዚህ: መቼየት: አለብኝ *mənəmm ənkw^a a lämähed bəfälləg əzzih mäq^wäyyät alläbbəññ* 'much as I would like to go, I must stay here'; ምንም: እንኳ: ቢዘንብ: ካልሄድኩ: ብሎ: ድርቅ: አለ *mənəmm ənkw^a a bi-zänb kalhedku balo darrəqq alä* 'in spite of (or 'despite') the rain he insisted on going' (for the structure of ካልሄድኩ *kalhedku*, see 120.7).

For more examples, see ብ+imperfect (116.6)

For the concept 'although I (you) may', see 127.4. — For 'even though', see 127.1. — For 'not only...but also, let alone...(not) even', see 126.4.

123.3. 'Even' is expressed by እንኳ: (እንኳን ÷ ስንኳ ÷ ስንኳን), or by እንኳን: ሳይቀር: (ሳይቀሩ), or by እንኳ: ቢሆን (or ቢሆን: እንኳ).

Examples: ልጆቿን: እንኳ: ትፈራሰች *läğöčč^wan ənkw^a a tafäralläčč* 'she is even afraid of her children'; ይህንን: ተራ: ሰው: እንኳን: ሊረዳው: ይችላል *yəhənnən tära säw ənkw^aan lirrädaw yəčälall* 'even a layman can understand this'; አዲሱ: ሐሳብ: ያለተማረውን: ሕዝብ: እንኳን: ዘልቆታል *addisu hassab yaltämarəwən həzb ənkw^aan zälqotall* 'the new ideas have permeated even the uneducated class'; ቤቱ: እንኳን: ሳይቀር: ማንኛውንም: ነገር: ወረሱት *betu ənkw^aan sayqär mannəññawənəmm nägär wär-räsu* 'they confiscated everything from him, even his house' (or, 'including his house'); ጠቆቹ: እንኳን: ሳይቀሩ: ያከብሩት: ነበር *čälatočču ənkw^aan sayqäru yakäbrut näb-bär* 'even his enemies respected him'.

With a negative verb: ለሱም: እንኳ: ቢሆን: እውነቱን: አያውቅም *əssumm ənkw^a a bihon əwnätün ayawqəmm* 'even he does not know the truth'.

'Even' is also expressed by (1) -ም: ብ+imperfect+ቅሶ *qəlu*; (2) እንዲያውም *andiyawəmm*. Examples: ይህንን: እኔም: ብሆን: ቅሎ: ረስቼዋለሁ *yəhənnəss ənəmm bahon qəlu räsəččewallä^wh* 'even I have forgotten this'; የበለጠ: ብትገር: እንዲያውም: የተሻለ: ልታነብ: ትችላህ *yäbälläjä bəttəṗər andiyawəmm yätäšalä ləttanäbb təččəllä^wh* 'you can read even better if you make more effort'.

123.4. 'Not even' is expressed by እንኳን, or by ስንኳ+negative verb. Examples: ባሏን: እንኳን: አትፈራም *bal^wan ənkw^aan attäfəramm* 'she is not even afraid of her

husband': ይህንን: ውሻ: እንኳን: አይበላውም *yəhənnən wəšša ənkw'an aybälawəmm* 'not even a dog would eat this'; አንድ: ብርሃቆ: ውኃ: እንኳን: አልሰጠኝም *andbər-čəqwo wəha ənkw'an əlsätt(äññəmm* 'he didn't even give me a glass of water'; አንድ: ቀን: ስንኳ: አገልግላለሁ: አታውቅም *and qän sənkw'a aqəlgəlähəw attawqəmm* '(for) not even one day have you served him'.

123.5. 'At least, if at least' coming close to the meaning 'if only' is expressed by እንኳ(ን) with a conditional structure, that is with ብ+simple imperfect or in combination with (1) ሌላው: ቢቀር: እንኳ; (2) ሌላው: እንኳ(ን): ቀርቶ; (3) የቀረው: ቀርቶ; (4) የቀረው: ቢቀር; (5) ሌላው: ቢቀር: (እንኳ); (6) ሁሉም: ይቅርና; (7) ቢሆን: እንኳ; (8) ባይሆን: እንኳ (or እንኳ: ባይሆን).

Examples: ትንሽ: ገንዘብ: ቢከፍለኝ: እንኳ: (or ከፍሎኝ: ቢሆን: እንኳ): አልጋውን: እሰጠው: ነበር *tənnəš gənzäb bikäfläññ ənkw'a* (or *käfləññ bihon ənkw'a*) *algəwən əsätəw nəbbär* 'if he had at least paid me some money, I would have given him the bed'; ለመቃብር: እንኳ: ቢደርሱ: መላክተኛ: እንላክ *lämäqabər ənkw'a bi-därsu mälaktäñña ənnəlak* 'let us send a messenger that they may at least arrive for the funeral'; ሐቀኛ: ቢሆን: እንኳ: አክብረው: (or ባከበርኩት): ነበር *haqqäñña bihon ənkw'a akäbrəw* (or *bakäbbärkuw*) *nəbbär* 'if at least he were honest, I would have respected him'; ሠርቼ: እንኳን: ቢሆን: ኖሮ: ብድራን: እከፍል: ነበር *säräččə ənkw'an bihon noro bəddären əkäfl nəbbär* 'if at least I had worked, I would have paid off my loan'; ሌላው: ቢቀር: እንኳ: ጻፍልኝ *lelaw biqär ənkw'a šafälləññ* 'at least (lit. 'even if anything else is left out') write to me'; ሌላው: እንኳን: ቀርቶ (or የቀረው: ቀርቶ, or ሁሉም: ይቅርና): ገንዘብ: በተወልኝ *lelaw ənkw'an qärto* (or *yäqärrəw qärto*, or *hullumm yəqərənna*) *gənzäbun bätəwälləññ* 'at least he should have left me the money' (or 'if only he had left me the money'); የቀረው: ቢቀር: (or ሌላው: ቢቀር): ትሕትና: ማሳየት: ይገባው: ነበር *yäqärrəw biqär* (or *lelaw biqär*) *təhtənna masayyät yəggäbbaw nəbbär* 'he could at least have been courteous' (lit. 'it would be fitting for him to show courtesy'); ሌላው: ቢቀር: እግዜር: ይስጥልኝ: ልትል: ይገባል *lelaw biqär əgzer yəšəlləññ ləttal yəggäbball* 'you could at least say "thank you"'; ባትረዳኝ: እንኳ: (or ባይሆን: እንኳ): ጠላቶቼን: አትርዳብኝ *battərədəññ ənkw'a* (or *bayhon ənkw'a*) *ፈለtoččən attardabbəññ* 'even if you won't help me (or 'even if it is not'), at least don't help my enemies'; ገንዘብ: ገሰ: አትመልስልኝ: ባይሆን: እንኳ: (or ስንኳ): ስለወሮ ታዩ: አታመሰግኝም? *gənzäbunəss attəməlləsəlləññ; bayhon ənkw'a* (or *sənkw'a*) *sələwärotaye attaməsəggənəññəmm?* 'don't give me back the money, but shouldn't you at least thank me for the favor I did you?' (lit. 'for my favor').

123.6. The sentence 'I don't mind his taking the money, but he should at least have left me the wallet' is rendered by ገንዘቡንስ: ደውሰደው: ቦርሳውን: እንኳን: ቢተውልኝ *gänzäbunäss yəwsädäw borsawən ənkw an bitäwälləññ*, lit. 'let him take the money, if only he had left me the wallet' (or 'he should at least have left me the wallet'), or by ገንዘቡ: እንኳ: ቀርቶ: ቦርሳውን: ቢተውልኝ: (or ቢተውልኝ) *gänzäbu ənkw an qärtö borsawən bitäwälləññ* (or *bätäwälləññ*), lit. 'the money even if being left out, if only he had left me the wallet', or by ገንዘቡንስ: ደውሰደው: ባይሆን: እንኳ: ቦርሳውን: በተውልኝ *gänzäbunäss yəwsädäw bayhon ənkw a borsawən bätäwälləññ*, lit. 'let him take the money; even if it is not [so], if only he leaves me the wallet'.

For more examples, see 145.10; 147.

123.7. Note that እንኳን reinforces the meaning of የለም *yällämm* 'there is not'. Examples: ለዚህ: ስብሰባ: እንኳን: በተለየ: የተዘጋጀ: ቦታ: የለንም *läzzih säbsäba ənkw an bätäläyyä yätägägağgä bota yällänämm* 'we have no place specifically arranged for this meeting'; እንደ: የኒቨርሲቲ: እንኳን: ዕረፍት: የለም *ändä yuniversity ənkw an äräft yällämm* 'there are no vacations like (those) in the university'.

እንኳን stresses a stated action: e.g., ለመሥራት: እንኳን: ፈቃደኛ: ነው: ግን: ጊዜ: የለውም *lämäsrat ənkw an fäqadäñña näw gən gize yälläwämm* 'he is willing enough to work, but he has no time'.

For እንኳን *ənkw an*, see also 'Interjections'.

124. LIST OF THE ENGLISH CONJUNCTIONS

The Amharic words in parentheses are optional, as in ከ+perfect+(በኋላ). after ከ+perfect+(በኋላ) 120.1; ከ+perfect+ወዲያ or ወዲህ 120.3.2; በ+perfect followed by በ+ordinal numeral with the article and an expression of time 116.5.

See also "right after"

although, see "even though"

anytime (that) በ+perfect+ቁጥር 116.4

as (time) ስ+imperfect 113.1; በ+perfect+ቁጥር 116.4

(=as soon as) እንደ+perfect+(ወዲያው፥ ወዲያውኑ) 118.23.6. See also "since"

as (cause, reason) እየ+perfect 111.7; ል+negative imperfect 114.7; ከ+perfect+ዘንድ 120.3.1; ስለ+perfect or relative imperfect 121.1. See also "since"

as (circumstance) እየ+perfect+በሂደት+ቁጥር 111.12

as...as በ+perfect+መጠን 116.6

as far as እስከ+perfect+(ድረስ) 119.1

as if, see “though”

as long as λ +perfect+ ጅረሰ 112; h +perfect+ $ዘንጅ$ 115.2; λh +perfect or relative imperfect+(ጅረሰ) 119.1; λh +imperfect+ ጅረሰ 119.2; h +perfect 120.3; h +perfect+ አይቀር 120.3.3. See also “so long as”

as much as n +perfect+ መጠን 116.6

as often as n +perfect+noun expressing time 116.1

as soon as $\lambdaንጂ$ +perfect+($\text{ወዲያው} : \text{ወዲያውኑ}$) 118.23; 118.23.1; Δh : $\lambdaንጂ$ +perfect 118.23.1

as though, as if $\lambdaንጂ$ +perfect; $\lambdaንጂ$ +perfect+ ሆኖ ; (Δh): $\lambdaንጂ$ +perfect+ ሁሉ ; $\lambdaንጂ$ +perfect+ $\text{ያህል} : \lambdaንጂሆነ + ያህል$ 118.26

because \neg +imperfect+ ጊዜ 116.8; \hat{n} +perfect or relative imperfect 121.1; \hat{n} + ምን 121.4

because of which (with a negative action) $\lambdaንጅ$ +negative imperfect 118.8

before \hat{n} +negative imperfect+(በፊት) 113.8; h +relative imperfect or verbal noun+ በፊት or conjugated አስቀድሞ 120.2

but $\lambdaንጂ$; $\text{ንን} : \text{ነገር} : \text{ንን}$; see 122, 126

by the time (that) \hat{n} +imperfect 113.1; n +perfect+ ጊዜ 116.2; \neg +imperfect+(ጊዜ) 116.7; $\lambdaንጂ$ +perfect+(ወዲያው) 118.23; λh +imperfect or λh +relative imperfect+(ጅረሰ) 119.2

each time, see “everytime”

even - $\text{ም} : \text{ቢሆን} + (\text{ቅሉ})$ 116.15. See also “even though”

even as \hat{n} +imperfect+ Δh 113.7

even if - $\text{ም} : \text{ቢሆን}$ 116.15

even if not \neg +negative imperfect+($\lambdaንኳ : \lambdaንኳን$) 116.18

even though \neg +imperfect+(ም); \neg +imperfect+ $\text{ም} + \text{ቅሉ}$; \neg +imperfect+ $\lambdaንጂ$; \neg +imperfect +(ም) followed by $\lambdaንኳ$; $\text{ምንም} : \neg$ +imperfect 116.16; $\lambdaየ$ +perfect 111.6

even while $\lambdaየ$ +perfect 111.6

everytime (that) n +perfect+ መጠን 116.6; n +perfect+ ቁጥር 116.4

for (=since) Δ +negative imperfect 114.7

however $n\text{ምንም} : \text{ዐይነት} : \neg$ +imperfect 116.19.5

if, see 146

if (=whether) $\lambdaየ$ +perfect+ $\lambdaንጂሆነ$ 111.8

if only (ምነው): n +perfect 116.3; $\text{ምነው} : \neg$ +imperfect 116.14. See also 147

in order that, in order to Δ +imperfect 114.1; Δ +imperfect+ \neg + ሉ 114.2; imperfect+ ዘንጅ 115.1; $\lambdaንጅ$ +imperfect 118.1

in order not, see "lest"

inasmuch as እንደ+verbal noun+መጠን or ሁሉ 118.27

just as ስ+imperfect+ልክ 113.7; እንደ+perfect+(ወዲያው) 118.23; እንደ+perfect or relative imperfect+(ሁሉ) 118.24; እንደ+perfect+መጠን 118.24; ልክ: እንደ+perfect+(መጠን) 118.24;

just like, see "just as"

lest እንድ+negative imperfect+(ካለ) 118.1; 118.4

no sooner...than እንደ+perfect+(ወዲያው) 118.23; (ገና): ከ+verbal noun+suffix pronouns 120.6

right after እንደ+perfect+(ወዲያው) 118.23; (ገና): ከ+verbal noun+suffix pronouns 120.6

shortly after, see "right after"

since (time) ከ+perfect 120.3; ከ+perfect+ወዲያ: (ወዲያ ÷ ጀምሮ ÷ እንሥቶ) 120.3.1

since (cause, reason) እየ+perfect 111.7; ከ+perfect+ዘንድ 115.2; 120.3.1; ከ+perfect+አይቀር 120.3.3; ስለ+perfect or relative imperfect 121.1

so as to እንድ+imperfect 118.1; እንድ+imperfect+ብሎ: (ሲል ÷ በማለት) 118.3

so as not to እንድ+negative imperfect 118.1

so long as እ+perfect+ድረስ 112; እስከ+perfect+(ድረስ) 119.1. See also "as long as"

so that ል+imperfect 114.1; imperfect+ዘንድ 115.1; እንድ+imperfect 118.1; እንድ+imperfect+ብሎ: (ሲል ÷ በማለት) 118.3

so that not እንድ+negative imperfect 118.1; እንድ+negative imperfect+conjugated አለ 118.4. See also "in order that not"

that እንደ+perfect or relative imperfect 118.6; እንድ+imperfect 118.6

the moment (that) ገና: እንደ+perfect 118.10

till, see "until"

to the extent that, see "to the point that"

to the point that እስከ+imperfect+(ድረስ) 119.2; እስከ+relative imperfect+(ድረስ) 119.2

unless ስ+negative imperfect 113.8; ከ+negative perfect+(በቀር ÷ በስተቀር) 120.4

until እ+perfect+ድረስ 112; እስከ+perfect+(ድረስ) 119.1; እስከ+relative imperfect+(ድረስ) 119.2; እስከ+imperfect+(ድረስ) 119.2. See also "till"

what if ምንው: ብ+imperfect 116.14

when እየ+perfect 111.7; እየ+perfect+ሳለ 111.10; ስ+imperfect 113.1; ስ+imperfect+ቅሉ 113.2.1; ሳለ 113.2.1; በ+perfect+ጊዜ or any noun expressing time 116.1; 116.2; ጊዜ: በ+perfect+ጊዜ 116.2; ብ+ imperfect+(ጊዜ) or በ+relative imper-

- fect+ጊዜ 116.7; የ+perfect or የም+imperfect+ጊዜ 117.1; እንደ+perfect+(ውዲ ያው) 118.23
- whenever በ+perfect+noun expressing time 116.1; በ+perfect+ቁጥር 116.4; የ+perfect or የም+imperfect+ጊዜ 117.1
- whereas ስ+imperfect 113.6
- wherever የትም: (or የትም: የት): ብ+imperfect 116.19.8
- whether; see 135.7
- while እየ+perfect 111.1; እየ+perfect+ሳለ 111.10; ስ+imperfect 113.1; ሳለ 113.2.1; በ+perfect+ጊዜ or any noun expressing time 116.1; 116.2; በ+relative imperfect+ጊዜ 116.7; ብ+imperfect+(ጊዜ) 116.7; እንዳለ ('while he was') 118.12
- without ስ+negative imperfect 113.8.

125. COORDINATION

125.1. The conjunction of coordination 'and' with nouns is expressed by a simple enumeration of the nouns or by connecting them with $-(ə)ና$ $-(ə)nna$ or with $-ም$ $-(ə)mm$. Either of these procedures may be used indiscriminately. The particle $-ም$ may also be rendered by 'as well'.

Thus, 'I brought salt and pepper from the market' is expressed by $ከገበያ፡ ጨው፥ በርበሬ፡ ለመጣሁ ኦገላባላ ሕገላባላ ሕገላባላ$, lit. 'from-(the)-market salt pepper I-brought', or by $ከገበያ፡ ጨውና፡ በርበሬ፡ ለመጣሁ ኦገላባላ ሕገላባላ ሕገላባላ$, lit. 'from-(the)-market salt-and pepper I-brought', or by $ከገበያ፡ ጨውም፡ በርበሬም፡ ለመጣሁ ኦገላባላ ሕገላባላ ሕገላባላ$, lit. 'from-(the)-market salt-and pepper-and I brought'; — $ሰዉ፡ ወደ፡ በዓሉ፡ በግር፡ በፈረስ፡ ሂደ ለሰዉ ወደ ሌላ ባሕር ለሌላ ሕገላባላ$ 'the people went to the festivities both on foot and on horseback' (i.e. 'by every means possible').

An example for three nouns: 'I brought salt, pepper, and butter' is rendered by $ጨው፥ በርበሬ፥ ቅቤ፡ ለመጣሁ ሕገላባላ ሕገላባላ ሕገላባላ$, lit. 'salt, pepper, butter I-brought', or by $ጨው፥ በርበሬና፡ ቅቤ፡ ለመጣሁ ሕገላባላ ሕገላባላ ሕገላባላ$, lit. 'salt pepper-and butter I brought', or by $ጨውና፡ በርበሬ፥ ቅቤ፡ ለመጣሁ ሕገላባላ ሕገላባላ ሕገላባላ$, lit. 'salt-and pepper butter I-brought', or by $ጨው፥ በርበሬ፥ ቅቤም፡ ለመጣሁ ሕገላባላ ሕገላባላ ሕገላባላ$, lit. 'salt pepper butter-too I-brought', or by $ጨውና፡ በርበሬ፡ ቅቤም፡ ለመጣሁ ሕገላባላ ሕገላባላ ሕገላባላ$, lit. 'salt-and pepper butter-too I-brought'.

The particle $-ም$ $-(ə)mm$ may also be suffixed to all the nouns: e.g., $በየዓይነቱ፡ ለውራ፡ ደገኛ ል፥ ለንባሳም፥ ዝሆንም፥ ቀጭንም፥ ጎሽም$ *bäyyäyänätu awre yəggäñ-ñall anbässa-mm zəhon-əmm qäččəne-mm gošš-əmm* 'every kind of wild animal is found - lions, elephants, giraffes, and buffaloes'.

The adverb $እንዲሁም$ *əndihumm* 'likewise, as well' may also be used. Thus, $ጨውና፡ ሥጋ፡ (also ጨው፡ ሥጋ)፥ እንዲሁም፡ በርበሬ፡ ለመጣሁ ሕገላባላ ሕገላባላ$ (also *ሕገላባላ ሕገላባላ ሕገላባላ*) *əndihumm bārbārrē amäñña* 'I brought salt, meat, and pepper as well'.

125.2. In the combination through -ና of two indetermined nouns, animate or inanimate, the verb is in the singular: thus, እክፍል፡ ውስጥ፡ አስተማሪና፡ ተማሪ፡ አለ ጳጳፈል wəst astāmari-nna tāmari allä 'there are teachers and students in the classroom'; እክፍል፡ ውስጥ፡ መጽሐፍና፡ ደብተር፡ አለ ጳጳፈል wəst mäshaf-anna däbtär allä 'there are books and notebooks in the classroom'. The nouns in the above-mentioned structure are considered collectives.

Note the indetermined expressed by አንድ and : እክፍሉ፡ ውስጥ፡ አንድ፡ ተማሪና፡ አንድ፡ አስተማሪ፡ አሉ ጳጳፈሉ wəst and tāmarinna and astāmari allu 'a student and a teacher (also 'one student and one teacher') are in the classroom'.

If the animate nouns are determined, the verb is in the plural: e.g., አስተማሪና፡ ተማሪው፡ (or አስተማሪውና፡ ተማሪው)፡ እክፍል፡ አሉ astāmarinna tāmari-w (or astāmari-w-anna tāmari-w) ጳጳፈል allu 'the teacher and the student are in the classroom'.

If the inanimate nouns are determined, the verb is normally in the singular: e.g., መጽሐፍና፡ ደብተሩ፡ (or መጽሐፉና፡ ደብተሩ)፡ እክፍል፡ ውስጥ፡ ነው mäshaf-anna däbtär-u (or mäshaf-u-nna däbtär-u) ጳጳፈል wəst näw 'the books and the notebooks are in the classroom'.

If the verb is ናቸው naččāw the sentence means 'the book and the notebook are in the classroom'.

125.3. The conjunction of coordination 'and' with verbs is likewise expressed either by a simple enumeration of the verbs or by connecting them with -(ə)ና -(ə)nna or with -(ə)ም -(ə)mm. Note, however, that -(ə)ና in the meaning of 'and' is not used with compound tenses such as the compound imperfect or the compound gerund.

Examples: ሂድና፡ አምጣው hid-anna amṭaw 'go and bring it'. The sentence 'all day long he eats and drinks' is expressed by ቀንን፡ መሉ፡ ይበላል፤ ይጠጣል qānun mulu yəbälall yəṭṭall, lit. 'day long he-eats he-drinks', or by ቀንን፡ መሉ፡ ይበላልም፤ ይጠጣልም qānun mulu yəbälall-əmm yəṭṭall-əmm, lit. 'day long he-eats-and he-drinks-also', or by ቀንን፡ መሉ፡ ይበላል፤ ይጠጣልም qānun mulu yəbälall yəṭṭall-əmm, lit. 'day long he-eats and-he-drinks'; —አይበላምም፤ አይጠጣምም aybälamm-əmm ayṭṭamm-əmm 'he doesn't eat or drink'.

For the structure አይበላምና፤ አይጠጣም aybälamm-anna ayṭṭamm 'since he doesn't eat he doesn't drink', see 167.4.

The sentence 'all day long he eats and drinks' may also be expressed by (ቀንን፡ መሉ)፡ ሲበላም፡ ሲጠጣም፡ ይውላል (qānun mulu) sibāla-mm siṭṭa-mm yəwəḥall, lit. 'while-he-eats-and while-he-drinks-and he-spends-the-day (all day long)'.

125.4. If two verbs in the present-future are connected with *-ና* 'and', the first verb is used in the simple imperfect and the second verb in the compound imperfect with or without *-ም*: e.g., መጽሐፍቸን፡ ደይዝና፡ ከሌሎቹ፡ ተግሪዎች፡ ጋር፡ ወደ፡ ትምህርት፡ ቤት፡ ይሄላል *māshafōččun yəyaz-anna käleločču tämariwočče gar wädä tämhart bet yəhedall* 'he takes his books and goes to school with the other students'; ደበላና፡ ይጠጣልም *yəbäla-nna yəšättall-əmm* 'he eats and drinks as well'.

According to the context, there is also the meaning 'and then'. Examples: እራቱን፡ ደበላና፡ ቡና፡ ይጠጣል *əratun yəbäla-nna bunna yəšättall* 'he eats his dinner and then he drinks coffee'; ቀኑን፡ ሙሉ፡ ይሠራና፡ ያርፋል *qänun mulu yəsära-nna yarfall* 'he works all day long and then he takes a rest'.

For the compound imperfect+ና followed by a compound imperfect, see 56.2.4.

Both *-ና* and *-ም* may be used in the same sentence. Examples: ያየሁትና፡ የሰማሁትም፡ ይኸው፡ ብቻ፡ ነው *yəyyähut-anna yäsämmahut-əmm yəhäw bəčča näw* 'this is all I saw and heard', lit. 'that-I-saw-it-and that-I-heard-it-also this only is'; ስንዴ፡ እሀል፡ ነው፡ ገብስና፡ ጤናም፡ እንዲሁ *sənde əhəl näw, gäbs-anna [əf-əmm əndihu* 'wheat is a type of grain, so are barley and [əf-grain'.

For more details on *-ና*, see 167.

125.5. 'Both---and' is expressed by *-ም* attached to the nouns or verbs, or by *-ና* placed between the nouns or by *ከ* added to the second noun. Examples: ወታደርም፡ ባለቅኔም፡ ነው *wättaddär-əmm baläqəne-mm näw* 'he is both a soldier and a poet'; ርቦኛልም፡ ጠምቶኛልም *rəboññall-əmm tämtioññall-əmm* 'I am both hungry and thirsty'; የከብት፡ እርባታ፡ ዕውቀትና፡ ገንዘብ፡ (or ዕውቀትንና፡ ገንዘብን, or ዕውቀት፡ ከገንዘብ)፡ ይጠይቃል *yäkäbt ərbata əwqät-əmma gänzäb* (or *əwqätən-əmma gänzäb-ən, or əwqät kägänzäb*) *yəšäyyəqall* 'cattle raising requires both knowledge and money'.

'As a---and as a' is expressed by *-ም---ም*: e.g., ይህ፡ አልጋም፡ መቀመጫም፡ ይህናል *yəh alga-mm mäqqämäčča-mm yəhonall* 'this serves as a bed and as a seat', or 'this serves both as bed and seat'.

'As well as' is expressed by *-ም--ም* or by *-ና--እንዲሁም* *əndihumm*. Examples: ገንዘብም፡ ምክርም፡ ሰጠኝ *gänzäb-əmm məkr-əmm sättäññ* 'he gave me money as well as advice'; ጀርመንኛና፡ እንዲሁም፡ ሌሎች፡ አያሌ፡ ቋንቋዎች፡ ያውቃል *gär-mänəññā-nna əndihumm leločče ayyale q'anoq'awočče yawqall* 'he knows German as well as several other languages'.

'As much---as' is likewise expressed by -ም --ም: e.g., ስሕተቱ የኔም፡ ያንተም፡ ነው səhtātu yāne-mm yantä-mm näw 'it's as much my fault as yours' (lit. 'the-fault mine-too yours-too is').

125.6. For expressions of time and quantity the prepositions ከ and ተ are used as 'and'. Examples: ይህ፡ ሥራ፡ አራት፡ ሰዓት፡ ካሥር፡ ደቂቃ፡ ፈጅብኝ yəh səra aratt sāat kassər dəqīqafäḡḡäbbəññ 'this work took me four hours and ten minutes'; ሌት፡ ተቀን፡ ተንዝን let tāqän tāḡʼazən 'we traveled night and day'; ሁለት፡ ብር፡ ካምሳ፡ ሳንቲም hulätt bərr kamsa santim 'two dollars and fifty cents'.

'And' in the meaning 'along with' may also be rendered by ከ, as in ሙያን፡ ከጠባይ፡ ዐድሏታል muyan kätəbay addəʼall 'He (God) has favored her with skill and good nature' (freely, 'she is endowed with both skill and character').

125.7. The concept of 'and' restricted to verbs is also expressed by እየ əyyä with the perfect followed by another verb. Example: እያለቀሰ፡ ሳቀ əyyaläqqäsä saqä 'he cried and laughed (simultaneously)'.

126. CONTRAST, RESTRICTION

126.1. 'But, yet, still, nonetheless, whereas, while'

These concepts are expressed by: (1) ግን gən; (2) ነገር፡ ግን nəḡär gən; (3) ዳሩ daru, ዳሩ፡ ግን daru gən (rarely); (4) ደግሞ dəḡmo; (5) የሆነ፡ ሆኖ yəhonä hono, or ሆኖም honomm.

Examples: (1, 2) መጣሁ፡ ግን፡ (or ነገር፡ ግን)፡ አላየሁትም mäʼtaʼh gən (or nə-ḡär gən) alayyāhūtəmm 'I came, but I didn't see him'; ካንተ፡ ጋር፡ መሄድ፡ እንችላለን፤ ነገር፡ ግን፡ ቀደም፡ ብለን፡ መመለስ፡ አለብን kantä gar māhed ənnəčəʼallän nə-ḡär gən qädämm bəlän məmmäläs alləbbən 'we can go with you, but we will have to come back early'; ጉብዙ፡ ገበሬ፡ ዘርቶ፡ ጨረሰ፤ ሰነፋ፡ ግን፡ ያውደለድላል ምሳሌ ለግን፡ ግን፡ ሆኖብት፡ ነው lämāhed əlfälläḡämm gən ḡədd honobbät näw 'he didn't want to go, but he had to'; ለመሄድ፡ አልፈለግም፤ ግን፡ ግድ፡ ሆኖብት፡ ነው lämāhed əlfälläḡämm gən hədä 'he didn't want to go, still he did' (lit. 'he went').

(3) ከቤተ፡ አይወጣም፡ ዳሩ፡ ግን፡ ሥራ፡ አልፈታም kābetu aywätəmm daru gən səra əlfättəmm 'he does not leave the house, but he is not idle'.

(4) ሥራህ፡ መጥፎ፡ ነው፤ የኔ፡ ደግሞ፡ የባሰ፡ ነው sərah məʼfo näw yāne dəḡmo yäbasä näw 'your job is bad, but mine is worse'; ጭልፊት፡ ፈጣን፡ ናት፤ ጎሰር፡ ደግሞ፡

የበለጠ: ደፈጥናል *čəlfīt fātṭan nat nəsr dägmo yäbällätä yəfätṅall* 'the hawk is swift, but the eagle is swifter'.

Note that **ደግሞ** may be used in Amharic without being rendered by 'but': e.g., **የምግብ: ዘይት: ለምግብ: የነጻጅ: ዘይት: (ደግሞ): ለመኪና: ያገለገላል** *yämagb zäyt lämagb, yänadağ zäyt (dägmo) lämäkina yagäläggälall* 'cooking oil (lit. 'food-oil') is used in cooking, and motor oil in cars' (lit. 'serves for cars'). This is also the case if the first part of the Amharic sentence has \hat{n} +imperfect, as in **የኔ: እርሳስ: ትንሽ: ሲሆን: ያንተ: (or ያንተው): ደግሞ: ያንሳል** *yäne ərsas tənnaš sihon yantä (or yantäw) dägmo yansall* 'whereas my pencil is small yours is [even] smaller'; **የኔ: ፈረስ: ትንሽ: ሲሆን: ያንተ: (or ያንተው): ደግሞ: ኮሳሳ: ነው** *yäne färäs tənnaš sihon yantä (or yantäw) dägmo kosasa näw* 'my horse is small (lit. 'whereas my horse is small') and yours (lit. 'yours but') is sickly'.

(5) **አዲሱን: ቤታችንን: አልወደድነውም: የሆነ: ሆኖ: እንደሆነ: እናደርገዋለን** *addisun betaččənən alwäddädnäwəmm yəhonä hono əndəhonä ənnadärgəwallän* 'we don't like (lit. 'we didn't like') our new house, but we will make the best of it' (lit. 'we will make it as it is'); **ሸቀጡን: ጨርሰናል: ሆኖም: እንደገና: አዘናል** *šəqätun čärrəsänall, honomm əndägäna əzzänall* 'we are out of the merchandise, but (or 'however') we have reordered (it)'; **ሰውዬው: ሲጫወት: አንዳንዴ: ችክ: ይላል: ሆኖም: መሳቅህ: አይቀርም** *səwəyyew siččawwät andande čəkk yəllall honomm mäsaqəh ay-qärəmm* 'when the man converses he is sometimes obnoxious, yet you (or 'one') can't help laughing' (lit. 'your laughing is not left out').

ደግሞ also means 'as for' and 'also'. Examples: **ለሱ: ሻይ: ስጠው: ለኔ: ደግሞ: (or ግን): ቡና** *lässu šay səšəw, läne dägmo (or gən) bunna* 'give him tea, as for me, (give me) coffee'; **ወታደር: ነው: ደግሞ: ባለቅኔ: ነው** *wätaddär näw, dägmo baläqənenäw* 'he is a soldier and also a poet' (or, 'and a poet, too').

See also "however" (126.3). For **ደግሞ** *dägmo*, see 59.3.4.

126.1.1. Note that **ግን** may also be rendered by 'while, whereas'. Thus, **የተፈራ: ወላጆች: አጫጭር: (or አጫጭርች): ናቸው: እሱ: ግን: ረጅም: ነው** *yätäfarra wä-lağoččə ačəččə (or ačəččəroččə) naččəw əssu gən räžžəm näw* 'Täfarra's parents are short whereas (but) he is tall'; **እሱ: ወፍራም: ሲሆን: እሷ: (ግን): ቀጭን: ናት** *əssu wäfram sihon əssə'a (gən) qəččəən nat* 'he is fat whereas she is thin' (lit. 'he fat while-he-is she but thin she-is'). For 'but', see also **እንጂ**, (122).

126.1.2. 'Only', meaning 'but', is expressed by **ብቻ** *bəččə*. Examples: **እጠይቃችኋለሁ: ብቻ: አሁን: አልችልም** *əṭäyyəqəččəh alləwə bəččə ahun alčələmm* 'I will visit you, only (=but) not now' (lit. 'I cannot now').

126.1.3. 'But', meaning 'except', is expressed by λ ---በስተቀር ə ---*bästäqär*, h ---በስተቀር *kä*---*bästäqär*, or by አይሁን : እንጂ . *ayhun ənḡi*. Examples: እዚህ : በስተቀር : የትም : እንገናኝ *əzziḥ hästäqär yätəmm ənnaḡḡānaññ*, or እዚህ : አይሁን : እንጂ : የትም : እንገናኝ *əzziḥ ayhun ənḡi yätəmm ənnaḡḡānaññ* 'let's meet anywhere else but (or 'except') here'; ከኔ : በስተቀር : ማንም : እዚያ : አልነበረም *kāne bästäqär manəmm əzziya alnəbbärəmm* 'nobody was there but (or 'except') me'. See also 'Except' (126.2).

126.1.4. 'But on the other hand' is expressed by ባንድ : (or በሌላ): በኩል : ደግሞ *band* (or *bälela*) *bäkkul dägmo*: e.g., ዮሐንስን : ለመምረጥ : አልፎልግም ÷ ባንድ : (or በሌላ): በኩል : ደግሞ : እንዳስቀይመው : አልፎልግም *yohannəsən lämämṛät al-fälləgəmm band* (or *bälela*) *bäkkul dägmo əndasqäyyəməw əlfälləgəmm* 'I don't want to vote for Yohannes, but on the other hand (or 'yet') I don't want to hurt his feelings'.

126.1.5. 'And yet' ሆኖም *honomm*: e.g., ሆኖም : የሰው : መውደድ : አለው *honomm yäsəw məwdəd alləw* 'and yet he is personable' (lit. 'the loving of people').

126.2. 'Except, with the exception of'

The idea of 'except, except that, with the exception of' is expressed (1) by the verbal noun+ እንጂ .; (2) by ከ +verbal noun followed by በስተቀር , or በቀር ; (3) by the perfect+ እንጂ , followed by a conditional structure.

Examples: 'I know of nothing else (to do) except (or 'but') to give her money' is rendered by ለሷ : ገንዘብ : መስጠት : እንጂ : ሌላ : ምንም : አላውቅም *läss^wa gänzäb mästäät ənḡi lela mənəmm əlawqəmm* (lit. 'to-her money to-give except anything-else I-don't-know'), or by ለሷ : ገንዘብ : ከመስጠት : በስተቀር : (or በቀር): ሌላ : ምንም : አላውቅም *läss^wa gänzäb kämästäät bästäqär* (or *bäqär*) *lela mənəmm əlawqəmm*.

Or '*koso* is a really good medicine except that (or 'but') it is bitter' ኮሶ : መምረፍ : ነው : እንጂ : ዋና : መድኃኒት : ነው *koso mämräru näw ənḡi wanna mädhānit näw* (lit. 'its-being-bitter except, it is a good medicine'), or by ኮሶ : መራራ : ከመሆኑ : በቀር : (or በስተቀር): ዋና : መድኃኒት : ነው *koso mārara kāmāhonu bäqär* (or *bästäqär*) *wanna mädhānit näw*; — እሱ : ከለከለኝ : እንጂ : ልገዛው : ነበር *əssu käläkkäläññ ənḡi ləgäzaw nəbbär* 'I was going to buy it, except that he prevented me (from doing it)', lit. 'he-prevented-me, otherwise I-to-buy-it it-was'; አንተ : ተቃዋምክ : እንጂ : እሄድ : ነበር *antä täqawwäm k ənḡi əhed nəbbär* 'I would have gone, except that you objected'.

For more examples for 'except', see Prepositions በስተቀር , በቀር , በተቀር (109.16), በተረፈ (109.20).

126.3. 'However, but, nevertheless, yet, be that as it may,
one way or another, no matter what'

126.3.1. The above-mentioned concepts are expressed by (1) ይሁን፡ እንጂ፡ (2) ሆኖም፡ (3) ቢሆንም፡ (4) ምንም፡ ነገር፡ ቢሆን፡ (5) አሁንም፡ ቢሆን፡ (6) የሆነ፡ ሆኖ፡ (7) የሆነው፡ ቢሆን፡ (8) ምንም፡ ቢሆን፡ (9) ይሁንና፡ (10) ያም፡ ሆነ፡ ይህ.

Examples: ያልከው፡ ነገር፡ ጥሩ፡ ይመስለኛል፡ ይሁን፡ እንጂ. (or ሆኖም, or ቢሆንም, or የሆነ፡ ሆኖ)፡ በሙሉ፡ አልገባኝም *yalkāw nāgār ʾəru yəmāslāññall yəhun ənጅi* (or *honomm*, or *bihonəmm*, or *yāhonā hono*) *bāmulu algäbbaññəmm* 'the thing you said seems good to me; however, I didn't quite understand it' (lit. 'your idea did not enter into me'); ባሏን፡ ትወደዋለች፡ ይሁን፡ እንጂ. (or ሆኖም, or ቢሆንም)፡ አትሰማውም *balʿan təwəddəwalläčč yəhun ənጅi* (or *honomm*, or *bihonəmm*) *attasāma-wəmm* 'she loves her husband; however, she does not heed him'; ልጁ፡ ኮሳሳ፡ ነው፡ ይሁን፡ እንጂ.፡ የግር፡ ኳስ፡ ጥሩ፡ ይጫወታል *ləጅu kosasa nāw, yəhun ənጅi yägər kʷas ʾəru yəččəawwätall* 'the boy is skinny, but still, he plays soccer well'; የሆነ፡ ሆኖ፡ ነገሩን፡ ሳምን፡ አልችልም *yāhonā hono nāgärün lamən alcələmm* 'nevertheless, I still can't believe it'; የሰጠኸኝ፡ ምክር፡ ጥሩ፡ ነው፡ ሆኖም፡ (or ይሁንና, or ይሁን፡ እንጂ)፡ በነገሩ፡ አልገፋበትም *yäsäññähāññ məkər ʾəru nāw honomm* (or *yəhunəmma*, or *yəhun ənጅi*) *bänägäru algäfabbatəmm* 'the advice that you gave me is good; nevertheless, I won't pursue the matter'; ያም፡ ሆነ፡ ይህ፡ እኔ፡ ወደ፡ አዲስ፡ አበባ፡ መሄዴ፡ ነው *yamm honā yəh əne wädä addis abäba mähede nāw* 'at any rate (or, 'be that as it may'), I am going to Addis Ababa'; ይህ፡ እውነት፡ ቢሆንም፡ ሳይሆንም፡ ይችላል፡ ያም፡ ሆነ፡ ይህ፡ ነገሩን፡ እናጣራለን *yəh əwnät lihonəmm layhonəmm yəčələll; yam m honā yəh nāgärün ənnatʾarrallän* 'this may or may not be true, but (however) we will look into (lit. 'we will clarify') the matter'; የሆነው፡ ቢሆን፡ ልጄ፡ ተን፡ ሳላገባ፡ አልቀርም *yāhonāw bihon ləጅitun salagäba alqärəmm* 'I will marry the girl (lit. 'I will not remain without marrying') no matter what' (or 'at any cost'); ምንም፡ ነገር፡ ቢሆን፡ ሳይለያዩ፡ ተማማሉ-መ-ጠንም *nāgär bihon layəlləyayyu tāmamalu* 'they vowed not to part [from one another], no matter what happens'.

126.3.2. 'However' is also expressed by ነገር፡ ግን *nägär gən*. Examples: ብሠራው፡ እወዳለሁ፡ ነገር፡ ግን፡ ጊዜ፡ የለኝም *bəsäraw əwädalläʿh nāgär gən gize yäl-läññəmm* 'I would like to do it; however, I have no time'; አዲስ፡ መኪና፡ እፈልጋለሁ፡ ነገር፡ ግን፡ አሁን፡ መግዛት፡ አልችልም *addis mäkina əfälləgalläʿh nāgär gən ahun mägzat alcələmm* 'I would like to have a new car; however, I can't afford to buy (one) just now'.

126.3.3. 'No matter how much' is expressed by ምንም: ያህል. Example: ምንም: ያህል: ቢሰርቅ: ሃብታም: እይሆንም *mānəmm yahəl bisärq habtam ayhonəmm* 'no matter how much he steals, he will not become rich'.

For ነገር: ግን, see also 126.1. — For the regular position of እንጂ, *ənǧi*, see 122.

126.4. 'Not only...but also, not only...but not even, even...let alone, let alone...(not) even, not even, even, let alone, much less, still less'

126.4.1. The above-mentioned meanings have a wide variety of expressions. The expressions that are used for the whole sentence are: (1) እንኳ, or እንኳን, or እንኳንስ, or ስንኳን; (2) እንኳን: ይቅርና; (3) ይቅርና; (4) ቀርቶ; (5) ተውና; (6) ብቻ: ሳይሆን; (7) ሳይቀር.

The expressions that are used in both parts of the sentence are: (1) እንኳን---ሳይቀር; (2) እንኳንስ---ስንኳ; (3) እንኳን (or ስንኳን)---+ም; (4) (እንኳን): ይቅርና---(እንኳን); (5) ቀርቶ---እንኳን; (6) ይቅርና---ስንኳ; (7) ይቅርና (or ቀርቶ)---እንኳን; (8) ተውና---እንኳን: ሳይቀር; (9) ብቻ: ሳይሆን. Note that in the second part of the sentence the noun or any other part of speech has the enclitic -ም.

Thus the sentence 'let alone his friends, even his enemies mourned at the death of the hero' is rendered by በጀግናው: ሞት: እንኳን: ወዳጆቹ: ጠላቶቹ: (ሳይቀር): እዘኑ *bäǧǧnaw mot ənkw'an wädaǧočču tälatočču (sayqäru) azzänu*; or by በጀግናው: ሞት: ወዳጆቹ: ቀርተው: ጠላቶቹ: እንኳን: እዘኑ *bäǧǧnaw mot wädaǧočču qärtäw tälatočču ənkw'an azzänu*; or by በጀግናው: ሞት: ወዳጆቹን: ተውና: ጠላቶቹ: እንኳን: ሳይቀር: እዘኑ *bäǧǧnaw mot wädaǧoččun täwənnä tälatočču ənkw'an sayqäru azzänu*.

The sentence 'let alone lions, there are not even hyenas here' is expressed by እዚህ: እንኳን: አንበሳ: ጅብ: የለም *əzzih ənkw'an anbässa ḡəb yällämm*; or by እዚህ: አንበሳ: ይቅርና: (or ቀርቶ): ጅብም: (እንኳን): የለም *əzzih anbässa yaqərənna (or qärtö) ḡəbəmm (ənkw'an) yällämm*; or by እዚህ: አንበሳን: ተውና: ጅብም: የለም *əzzih anbässa-n täwənnä ḡəbəmm yällämm*.

The sentence 'let alone bulls, she is afraid even of mice' is rendered by እንኳንስ: በሬ: አይጥም: ትፈራለች *ənkw'anəss bäre aytəmm tafäralläčč*; or by በሬ: ቀርቶ: አይጥም: ትፈራለች *bäre qärtö aytəmm tafäralläčč*; or by በሬን: ተውና: አይጥም: ትፈራለች *bäre-n täwənnä aytəmm tafäralläčč*.

126.4.2. Other affirmative examples: ልብሱ: እንኳን: ለልጅ: ለኔም: ሲተልቅ: ነው *ləbsu ənkw'an läläǧu länəmm sitälləq näw* 'the clothes are too big even for me, let alone for the child'; ይህ: ወጥ: እንኳን: ለፈረንጅ: ለሐበሻም: ሲያቃጥል: ነው *yəh wät ənkw'an läfäränǧ lähabäšəmm siyaqqatjəl näw* 'this stew is too hot even for

Ethiopians, let alone for foreigners'; የዛሬ፡ ሙቀት፡ ለጸደይ፡ ይቅርና፡ ለበጋም፡ (እንኳን)፡ ሲበዛ፡ ነው *yāzere muqāt läšādäy yəqərənna läbbägamm (ənkʷan) sibāza näw* 'today's heat is too much even for summer, let alone for spring'; ደግ፡ ሰው፡ ስለነበረ፡ እንኳን፡ ዘመድ፡ ባዕድም፡ አዘነለት *dägg säw səlännäbbärä ənkʷan zämäd baədəmm azzänällät* 'because he was a good man, let alone his kin, even strangers mourned him'; ባንተ፡ ይቅርና፡ በኛ፡ እንኳን፡ (or ስንኳ)፡ ልጅ፡ አዋቂውን፡ ይስቅብን፡ ጅመረ *bantä yəqərənna bāñña ənkʷan (or sənkʷa) ləḅ awaqiw yəsəqəbbən ḡämmärä* 'young and old started to make fun not only of you but also of us'; ቋንቋውን፡ መናገር፡ ብቻ፡ ሳይሆን፡ ጽሑፍ ተንም፡ ትችላለች *qʷanqʷ awən männagär bəčča sayhon səḥfätunəmm təčəlalläčč* 'not only can she speak the language, she can write it as well'; ሙብላት፡ ብቻ፡ ሳይሆን፡ መጠጣትም፡ አፈልጋለሁ *mäblat bəčča sayhon mäqäṭtatəmm əfülləgal-läʷh* 'I would like not only to eat but also to drink'; ጉበዝ፡ ተማሪ፡ ብቻ፡ ሳይሆን፡ ዝነኛ፡ ስፕርተኛም፡ ነበር *gʷəbbāz təmari bəčča sayhon zənnäñña sportäññamm näbbär* 'he was not only a good student but also an outstanding athlete'; የግል፡ ንብረት፡ እንኳ፡ ሳይቀር፡ ሁሉንም፡ ነገር፡ ወረሱ *yägəll nəbrät ənkʷa sayəqär hullunəmm nəgär wär-räsu* 'they confiscated everything, even personal property'.

126.4.3. Examples for negative clauses: እሱ፡ ጥቂትም፡ እንኳ፡ አይፈራትም፡ ነበር *əssu təqitəmm ənkʷa ayfəratəmm näbbär* 'he didn't fear her in the slightest' (lit. 'not even a little bit'); እንኳን፡ በሁለት፡ ባምስት፡ ብር፡ አልሠራውም *ənkʷan bā-hulätt bamməst bərr alsärəwəmm* 'I won't do it for five dollars, let alone for two'; እንኳን፡ የቀማኝነት፡ የሌብነትም፡ ወንጀል፡ አልፈጸመም *ənkʷan yəqəmmāññənnät yələbənnätəmm wängäl əlfəššäməmm* 'he didn't commit the crime of petty theft, still less of robbery'; እንኳን፡ ለተማሪዎቹ፡ ላስተማሪዎቹም፡ አልሰጣቸውም *ənkʷan lä-tə-mariwočču lastəmarivoččum əlsättaččəwəmm* 'he didn't give it even to the teachers, let alone the students'; ገንዘብ፡ ሊያበድርህ፡ ይቅርና፡ አለኝም፡ አይላህ *gənzäb liyabäddərəh yəqərənna alläññəmm ayələh* 'he will not even admit that he has money (lit. 'he will not tell you "I have money"'), let alone lending you some'; ስንኳን፡ እንግሊዝኛ፡ አማርኛም፡ አልተማረም *sənkʷan ənglizəñña amarəññamm altəmarəmm* 'he didn't study Amharic, let alone English'; ማንበብ፡ ይቅርና፡ (or ቀርቶ)፡ ፈደሉን፡ ገና፡ አለየም (for አል-ለየ-ም) *manbäb yəqərənna (or qārto) fidälun gāna alläyyämm* 'he does not yet know (note አለየም *alläyyämm* in the perfect) the alphabet, let alone (be able) to read'; አማርኛ፡ መናገር፡ ቀርቶ፡ መስማትም፡ አይችል *amarəñña männagär qārto mäsmatəmm ayəčəl* 'he couldn't even understand Amharic, let alone speak it'; የሰው፡ ሥራ፡ ቀርቶ፡ የራሱም፡ አያረካውም *yäsəw sərə qārto yārasumm ayarāka-wəmm* 'he is not satisfied (even) with his own work (lit. 'his own work does not satisfy

him'), to say nothing of anyone else's': ላናግረው: ቀርቶ: አላየሁትም *lannaggärāw qārto alayyāhutəmm* 'I didn't see him, much less speak to him'; እሷን: የመሰለች: ቆንጆ: ልጅ: በእውንህ: ቀርቶ: በሌላምህም: አታገኝም *əss^wan yämässäläččə qonḡo ləḡ bāəwnəh qārto bāhəlməhəmm attagāññəmm* 'you will not get such a beautiful girl as she in your dreams, let alone in reality'; የሱን: ሥዕሎች: ላይንቅ: ቀርቶ: (እንዲያውም): አልወዳችውም *yässun sələoččə ladānq qārto (əndiyawəmm) alwāddäččəwəmm* 'far from admiring his paintings, (in fact) I don't like them'; እንኳንስ: ላየው: ሰለሱ: ሲናገሩ: ስንኳ: አልሰማሁም *ənk^wanəss layəw səlässu sinnaggāru sənk^wa alsämma-humm* 'not only haven't I seen him, I haven't even heard people speak about him'.

For 'noteven', see 123.4.

127. CONCESSIVE CLAUSE

127.1. 'Even though, although, though, as (=even though)'

The concept of 'even though, although, though, while' (= 'even though') is usually expressed by (1) ብ+ simple imperfect+ም; (2) or in combination with ምንም ÷ እንኳ ÷ ስንኳ ÷ ምንም: እንኳ ÷ ቅሉ. Note that -ም can be added either to the verb or to the word that precedes the verb.

Examples: (1) ሽማግሌ: ቢሆንም: (or ሽማግሌም: ቢሆን): ልጅን: አይስደብ *šəmagälle bihonəmm* (or *šəmagällemm bihon*) *ləḡən ayəsədäb* 'even though he is an old man, he should not insult young people'; ነገሩ: ባይታመንም: (or ነገሩም: ባይታመን): የአስከሬኑ: አለመፍረስ: ሊቃውንትን: አላስገረመም *nägäru bayəttammänəmm* (or *nägärumm bayəttammän*) *yäaskärenu alämäfräs liqawəntən aləsgärräməmm* 'strange though it seems, the fact that the corpse had not decomposed did not surprise scientists';

(2) ጉረቤቴ: ቢሆንም: እንኳ: ብዙ: አላውቀውም *ḡ^wäräbete bihonəmm ənk^wa bəzu alawqāwəmm* 'I don't know him well even though he is my neighbor'; ምንም: እንኳ: (or ስንኳ): ሥራ: ቢበላበት: መምጣት: አይቀርም *mənəmm ənk^wa* (or *sənk^wa*) *səra bibāzabbät māmātu ayqārəmm* 'even though he has a lot of work to do (or 'he is busy'), he is sure to come' (lit. 'his coming will not be left out'); ሃያ: ዓመት: ቢሆንትም: ቅሉ: ገና: አላገባችም *haya amät bihonatəmm qəlu gəna alagäbbaččəmm* 'although she is twenty years old, she is not yet married'.

For other ways of expressing these meanings, see ብ+imperfect (116.16).

With a negative: ምንም: እንኳ: እናቱ: ባትሆንም: በጣም: ይወዳት: ነበር *mənəmm ənk^wa ənnatu battəhonəmm bätam yəwāddat nəbbär* 'even though she was not his mother he loved her dearly'.

A free rendering of 'even though' in ወጣት፡ ብሆንም፡ ብዙ፡ አይቻለሁ- wāffat *bəhōnəmm bəzu ayəččallāw* 'young as I am ('though I am'), I have experienced a lot' (lit. 'I have seen a lot'); ምንም፡ እንኳ፡ ጭሎግ፡ ቢሆን፡ ምልክተን፡ ግየት፡ እንቸል፡ ነበር *mənəmm ənək* 'a čallāma bihōn mələkkətun mayāt ənnəčəl nəbbār 'dark though it was we could see the sign'.

Note that እንኳ may express these meanings with various verb forms besides ብ+imperfect; see እንኳ (123).

127.2. The gerund+ሳለ also renders the above-mentioned meanings. Examples: መጽሐፈን፡ ወስዶ፡ ሳለ፡ አልወሰድኩም፡ አለ *məšhafen wəsdo sallā alwässädkumm alā* 'even though he took my book, he denied taking it' (lit. 'he said "I didn't take it"'); ሻይ፡ ጠይቆ፡ ሳለ፡ ቡና፡ ሰጠችው *šay šəyyəqo sallā bunna sättäččəw* 'though he asked (her) for tea she gave him coffee'.

127.3. These meanings may also be expressed by እንጂ, *ənǧi* preceded by the jussive, the tense being indicated by the main clause. Examples: ልዩው፡ እንጂ፡ አልነግረውም *ləyāw ənǧi alnäggrāwəmm* 'even though I may see him I will not tell him'; ልዩው፡ እንጂ፡ አልነገርኩትም *ləyāw ənǧi alnəggärkutəmm* 'even though I saw him I did not tell him'; አልያት፡ እንጂ፡ ቆንጆ፡ መሆኗን፡ ሰምቻለሁ- *aləyat ənǧi qonǧo māhōw* 'an *sämäččallāw* 'even though I haven't seen her, I have heard that she is beautiful'; አይሙት፡ እንጂ፡ በጣም፡ ቂሰሏ *aymut ənǧi bətam q'äsl* 'all 'even though he was not killed (lit. 'he did not die'), he was severely wounded'.

For the jussive where እንጂ is involved, see also 57.3.9.

127.4. The idea of 'although I (etc.) may, even if' is expressed by (1) ብ with the simple imperfect or the relative imperfect followed by እንጂ; (2) or by the simple imperfect followed by እንደሆነ፡ እንጂ; (3) or by the relative imperfect followed by እንኳ፡ ቢሆን, or ቢሆን፡ እንኳ.

Thus, 'although I may insult him, I would never hit him' is rendered by ብሰድበው፡ እንጂ፡ አልመታውም *basädbāw ənǧi almətawəmm*, or by እሰድበው፡ እንደሆነ፡ እንጂ፡ አልመታውም *əsädbāw əndāhōnā ənǧi almətawəmm*, or by የምሰድበው፡ እንደሆነኩ፡ እንጂ፡ አልመታውም *yämməsädbāw əndāhōnku ənǧi almətawəmm*.

The sentence 'although I may respect him, I don't fear him' is rendered by ባከብረው፡ እንጂ፡ አልፈራውም *bakäbrāw ənǧi alfürawəmm*, or by አከብረው፡ እንደሆነ፡ እንጂ፡ አልፈራውም *akäbrāw əndāhōnā ənǧi alfürawəmm*.

Note that 'even though' coincides with 'even if' (see 116.16).

For more examples with እንኳ, see 123.

128. TEMPORAL CLAUSE

The conjunctions are arranged in alphabetical order. For more examples, see the respective sections of “Conjunctions”.

128.1. ‘About, be---to’, see ‘Imminence’.

128.2. ‘After’ is expressed by **ከ**+perfect+**በኋላ**: e.g., **ከሄደ፡ በኋላ፡ መጣሁ** *kāhedä bäh^wala mäṭṭa^wh* ‘I came after he had left’. See 120.1.

128.3. ‘As’ is expressed by: (1) **ሰ**+imperfect; (2) **እየ**+perfect; (3) ‘as’ (in the meaning ‘as soon as, just as’) is expressed by **ልክ**: **ሰ**+imperfect, or by **እንደ**+perfect.

Examples: (1) **ሰትገባ፡ ሰው፡ አይተሃል?** *səttəgäba säw aytähall?* ‘did you see anyone as you came in?’;

(2) **እየበላ፡ እነበበ** *əyyäbälla anäbbäbä* ‘he read as he ate’;

(2), (3) **ልክ፡ ሆሰፒታል፡ ሰንደርሰ፡** (or **እንደደረሰን፡ ተገባገለች** *ləkk hospital sənnädärs* (or *ändädärräsn*) *tägälaggälläčč* ‘she delivered as (=‘as soon as’) we reached the hospital’. See ‘as soon as, just as’.

128.4. ‘As long as’ is expressed by: (1) **እስከ**+perfect+(**ድረስ**); (2) **ከ**+perfect.

Examples: **ሥራው፡ እስከ፡ ተሠራ፡ ድረስ፡** (or **ከተሠራ፡ ግድ፡ የለኝም** *saraw askä täsärra daräs* (or *kätäsärra*) *gədd yällänñəmm* ‘I don’t mind as long as the work is done’; **በአይወት፡ እስካለሁ፡ አልረሳም** *bähəywät askallə^wh alräsam* (*arräsamm*) ‘I will not forget as long as I live’. See also ‘so long as’.

128.5. ‘As soon as’ is expressed by: (1) **እንደ**+perfect; (2) reinforced by **ልክ፡ ወዲያው፡ ወዲያውት**; (3) **ከ**+verbal noun with suffix pronouns preceded most often by **ገና**.

Examples: (1, 2) **መታመሙን፡ እንደነገረኝ፡ መጣሁ** *mättamämun ändänäggäränñ mäṭṭa^wh* ‘I came as soon as he told me about his sickness’; **ልክ፡ በሩን፡ ከፍቶ፡ እንደገባ፡ ምሳ፡ ቀረበ** *ləkk bärrun käfto ändägäbba masa qärräbä* ‘as soon as he opened the door and came in (lit. ‘as soon as he entered, having opened the door’), lunch was served’; **ወሬውን፡ እንደሰማሁ፡ ወዲያው፡** (or **ወዲያው፡ እንደሰማሁ፡ ላኩብህ** (for **ላከኩብህ**) *wärewən ändäsämma^wh wädiyaw* (or *wädiyaw ändäsämma^wh*) *lakkubbəh* ‘I sent a messenger to you as soon as I heard the news’; **እዚያ፡ እንደደረሰክ፡ ወዲያውት፡ አስታውቀኝ** *əzziya ändädärräsk wädiyawnu astawqänñ* ‘let me know as soon as you get there’;

(3) (**ገና**)፡ **በሩን፡ ከመክፈቱ፡ እሷን፡ አየኋት** (*gäna*) *bärrun kämäkfäte əss^wan ay-yäh^wat* ‘as soon as I opened the door I saw her’. See also ‘just as, no sooner...than’.

128.6. 'Before' is expressed by: (1) \hat{n} +negative imperfect+(በፊት); (2) \hat{h} +relative imperfect+በፊት; (3) \hat{h} +verbal noun+በፊት: (or $\lambda\hat{n}\phi$ ድሞ *asqäddämo*).

Examples: (1) እጅህን: ሳትታጠብ: አትብላ *əḡḡəhən sattattattäb attəbla* 'don't eat before washing (or 'without washing') your hands';

(2) እሱን: ከምትጥለው: በፊት: አሳየኝ *əssun kämmattətälaw bäfit asayyänñ* 'before you throw that away show (it) to me';

(3) ገበያ: ከመሄድህ: በፊት: (or $\lambda\hat{n}\phi$ ድመህ): ምሳ: ብላ *gäbäya kämähedəh bäfit* (or *asqäddämäh*) *məsa bəla* 'before going (or 'before you go') to the market have some lunch'.

128.7. 'By the time' is expressed by: (1) $\lambda\hat{n}\hat{h}$ +imperfect; (2) \hat{n} +imperfect; (3) \hat{n} +perfect+ጊ.ዜ.

Examples: (1) እስከንመለስ: ሁሉንም: ይበላዋል *əskännəmmälläs hullunəmm yəbälawall* 'he will have eaten everything by the time we return';

(2) ከቤት: ሰንደርስ: ጨልሞ: ነበር *käbet sənnädärs çälləmo näbbär* 'by the time we reached home it was already dark';

(3) እኔ: እዚያ: በደረሰኩ: ጊዜ: ቤተ: በእሳት: ተቀጣጥሎ: ነበር *əne əzziya bädärräsku gize betu bəəsət täqätaṭlo näbbär* 'the house was aflame by the time I got there'.

128.8. 'Concomitance'; see 'While'.

128.9. Continuous, habitual, or durative action is expressed by: (1) imperfect+ነበረ; (2) \hat{n} +imperfect+ነው/ነበረ; (3) \hat{n} +imperfect+ኖረ; (4) \hat{n} +imperfect+ሳለ, or imperfect+ሳለ; (5) \hat{n} +imperfect+ቄዩ; (6) gerund+ኖረ/ኖረል; (7) gerund+ቄዩ; (8) እየ+perfect; (9) እየ+perfect+conjugated ኖረ or ነበረ; (10) እየ+perfect+ቄዩ; (11) እንደ+perfect+ነው/ኖረ/ነበር.

Examples for (1): የዳሮ: ሰዎች: ዘመዶቻቸውን: ይረዱ: ነበር *yäduro säwočč zämädoččəččəwən yərädu näbbär* 'the people of ancient times used to help (or, 'were helpful to') their relatives' (see 55.8);

(2) ስድስት: ዓመት: ሙሉ: ሰንጻጻፍ: ነበር: *səddəst amät mulu sənnəşşəşaf näbbär* 'we have been corresponding (with each other) for a whole six years' (see 55.11);

(3) የዛሬ: ዘመን: ሰው: ብዙም: አይታመን: እያልኩ: ስነግርሀ: አልኖርሁም? *yäzare zämän säw bəzumm ayəttammän əyyalku sənägrəh alnorhum?* 'had I not been telling you that people nowadays are not to be trusted much?' (see 55.12);

(4) ቤት: ሰለሰን: ሳለ: ጣራው: ወደቀበት *bet silässən sallä țaraw wäddäqäbbär* 'while he was plastering the house, the roof fell in on him'; ይበሉ: ሳለ: ደረሰኩ: *yəbälu sallu dārräsk* 'I arrived while they were eating' (see 55.18);

(5) ወታደሮቹ፡ ሦስት፡ ሳምንት፡ ሙሉ፡ ሲዘርፉ፡ ቁዩ wättaddäročču sost sam-mənt mulu sizärfu q^wäyyu 'the soldiers went on looting for three weeks' (see 55.21);

(6) ታዋ፡ ኑሮ፡ በጣም፡ ከስቷል tammo nuro hätam käst^wal 'having been sick for a long time, he has lost much weight' (see 59.9);

(7) መራቱ፡ ጠፍ፡ ሆኖ፡ ቁይቶት፡ በድኸነት፡ ላይ፡ ወድቋል märetu täf hono q^wäyyətot hädəhənnät lay wädq^wall 'because his land had been uncultivated for some time, he was reduced to (lit. 'he fell into') poverty' (see 59.10);

(8) አባትና፡ እናቱን፡ እየጠየቀ፡ ይመለሳል abbatənna ənnatun əyyätäyyäqä yəm-mälläsal 'he usually visits his parents [and comes back]' (freely, 'he habitually goes to see his parents') (see 111.4);

(9) ካንዱ፡ አገር፡ ወዳንዱ፡ አገር፡ እየዞርሁ፡ እኖራለሁ kandu agär wädandu agär əyyäzorhu ənorallä^wh 'I am constantly moving from one country to another'; ተማሪ፡ ቤት፡ በተዘጋ፡ ቁጥር፡ እየሠራሁ፡ ነበር tāmari bet bätäzägga quṭər əyyäsärra^wh näb-bär 'whenever school was closed (for vacation) I used to work' (see 111.5.1);

(10) እሷን፡ እያየ፡ ቁይቶ፡ ሥራው፡ ትዝ፡ ብሎት፡ ወደ፡ ቢሮ፡ ገባ əss^wan əyyay-yä q^wäyyəto sərəw təzz bəlot wädä biro gäbba 'after gazing at her for some time he recalled that he had to work (lit. 'he recalled his work') and went back into his office' (see 111.5.2);

(11) የዓባይ፡ ፏፏቴ፡ ምን፡ ጊዜም፡ እንደማረከኝ፡ ነው yäabbayf^waf^wate mən gizemm əndāmarräkäññ näw 'the waterfall of the Blue Nile has always attracted me' (see 118.15); በንደኛው፡ እድገት፡ ደስ፡ እንዳለው፡ ነበር bəg^waddäññaw ədgät däss əndaläw näbbär 'he had always been happy for his friend's success' (see 118.14);

128.10. 'Each time, every time' በ+perfect+ቁጥር.

Examples: ትከክለኛው፡ ቃል፡ በጠፋው፡ ቁጥር፡ ቆም፡ ይል፡ ነበር təkəkkäläññaw qal bätäffaw quṭər qomm yəl näbbär 'he paused each time he couldn't find the right word'; ባገኝኋት፡ ቁጥር፡ ሰላምታ፡ ትሰጠኛለኝ bagäññäh^wat quṭər sälamta täsäitäñ-ñalläčč 'every time I see (lit. 'meet') her, she greets me' (lit. 'she gives me greetings').

128.11. 'Even as'; see 'Just as'.

128.12. 'Every time'; see 'Each time'.

128.13. 'Imminence' ('be about to, be imminent, be on the verge of') is expressed by: (1) A+imperfect+ሲል/ብሎ; (2) A+imperfect+ነው/ነበር; (3) A+imperfect+ሆነ/ይሆናል/ሲሆን; (4) A+imperfect+ምንም፡ አልቀረ- mənəmm alqärrä-, or ትንሽ፡ ቀረ- tənəš qärrä- with object suffix pronouns; (5) A+verbal noun+ሲል; (6) የማይቀር፡ ነው.

Examples: (1) ቤተ: ሊሄድ: ሲል: ይዘንብ: ጀመር (or ሊዘንብ: ጀመረ) *betu lihed sil yazānb ḡāmmār* (or *lizānb ḡāmmārā*) 'when he was about to go home, it started to rain'.

(2) ሥራውን: ለጨርስ: ነኝ (or ነው) *sarawən lačārrəs nāñā* (or *nāw*) 'I am about to finish the job'; ሰነፋን: ተማሪ: ልገርፈው: ነበር: (or ነበርኩ-) *sānāfun tāmari laḡārfāw nābbār* (or *nābbārka*) 'I was about to whip the lazy student' (see 55.10);

(3) ዛሬ: ማታ: ሊነሣ: ይሆናል *zare mata linnāssa yəhəonall* 'he may be intending to leave tonight'; ሥራውን: ለጨርስ: ሲሆን: ስሕተት: መሥራቱን: ተገነዘበ *sarawən ličārrəs sihən səhtāt māsratun tāḡānāzzābā* 'when he was nearly finished with his work, he noticed that he had made a mistake' (see 55.5.15);

(4) ልነገረው: ምንም: አልቀረኝ *lanāḡrāw mənəmm alqārrāññ* 'I was on the verge of telling him' (or 'I almost told him', lit. 'in order that I tell him nothing was left for me'); ልቡ: ሊፈነዳ: ትንሽ: ቀረው *labbu lifānādda tānnəṣ qārrāw* 'his heart was on the verge of exploding' (see 55.22);

(5) ይህን: ለማረጋገጥ: ስል: ምስክሩ: ጠፋ *yəhən lāmarrāḡagāt səl məsəkkəru iǝffa* 'when I was about to confirm the matter, the witness disappeared' (see 62.3.2);

(6) የኢኮኖሚው: ውድቀት: የማይቀር: ነው: እንበል *yāekonomiw wadqāt yām-mayaqār nāw ənnəbāl* 'let us assume that collapse of the economy is inevitable'.

128.14. 'Just as, even as' is expressed by: 1) ልክ: ስ+imperfect; 2) እንደ+perfect; 3) በ+verbal noun+ላይ *lay*.

Examples: (1) ልክ: ከቤት: ሲወጣ: ደረሰኩበት *ləkk kābet siwāta dārrāskubbāt* 'I came upon him just as he was leaving the house'; ልክ: ማስጠንቀቂያውን: ስናገር: ጉድጓድ: ውስጥ: ገባ *ləkk maṣṣānqāqiyawən sənnaggār gudḡʷad wəṣṣ ḡābbā* 'even as I uttered the warning, he fell into the hole';

(2) ጠጁ: እንደቀረበ: መጣ *iǝḡḡu əndāqārrāba māñña* 'he came just as the mead was being served';

(3) በመናገር: ላይ: እያለሁ: መልስ: ሰጠኝ *bāmānnagār lay əyyallāʷh māls sāññācc* 'she answered (lit. 'gave an answer') even as I spoke'.

See also 113.7; 118.23; 118.24.

128.15. 'No sooner than' is expressed by ከ+verbal noun with suffix pronouns preceded most often by ገና.

Examples: (ገና): በሩን: ከመክፈቱ: እሷን: አየኋት *(gāna) bārrun kāmäkfāte əs-sʷan ayyāhʷat* 'no sooner did I open the door than I saw her'; ገና: ከመምጣቱ: ገበታ:

ጋይ፡ ጉብ፡ አለ *gäna kämämṣatu gäbäta lay gubb alä* 'no sooner did he come than he pounced on the food' (lit. 'on the table')¹. See also 62.2.2.2; 101.5; 118.23.

128.16. 'Right after', see 'Just as'.

128.17. 'Shortly after', see 'Just as'.

128.18. 'Since' (temporal) is expressed by (1) **ከ**+perfect; (2) **ከ**+perfect+ **ወዲህ** (or **ጀምሮ** *ḡämmäro*, or **አንሥቶ** *ansəto*).

Examples: (1) **ወደ፡ ኢትዮጵያ፡ ከመጣሁ፡ ብዙ፡ ዓመት፡ ሆኝኝ** *wädä ityoppəya kämättä^h bəzu amät honänñ* 'it has been many years since I came to Ethiopia'. See also 120.3;

(2) **ከሄደ፡ ወዲህ፡ አየሁትም** *kähedä wädih alayyähutəmm* 'I haven't seen him since he left'; **ከትምህርት፡ ቤት፡ ከወጣ፡ አንሥቶ፡ (or ጀምሮ)፡ እስከ፡ ላፊ፡ ምንም፡ አልሠራም** *kätəmhərt bet käwättä ansəto (or ḡämməro) əskä zare mənəmm alsärrəmm* 'he has not worked (or, 'done anything') since he left school'. See also 120.3; 120.3.1.

128.19. 'So long as' is expressed by: (1) **እስከ**+perfect+**ድረስ**; (2) **እ**+perfect+**ድረስ**.

Examples: (1) **ከብንያው፡ እስካላባረረው፡ ድረስ፡ ይቁያል** *kubbanəyyaw əskalabbarräräw dəräs yəq^häyyall* 'he will stay so long as the company does not fire him'. See also 119.2;

(2) **አባቴ፡ በሕይወት፡ እቁየ፡ ድረስ፡ አልሰጋም** *abbate bähəywät əq^häyyä dəräs alsägəmm* 'so long as my father stays alive, I will not have to worry'. See also 'as long as'. See also 112.

128.20. 'Soon after, shortly after' **ወዲያውኑ፡ እንደ**+perfect.

Example: **ወዲያውኑ፡ እንደሄድኩ፡ ገንዘብ፡ እንደሌለኝ፡ ተገነዘብኩ** *wädiyawnu əndähedku gänzəb əndälellänñ tägänəzzəbku* 'shortly after I left, I discovered that I had no money'. See also 118.23.

128.21. 'Until, till' is expressed by: (1) **እስከ**+perfect+**ድረስ**; (2) **እስከ**+ imperfect or **እስከ**+relative imperfect+**(ድረስ)**.

Examples: (1) **እስካገኘሁት፡ (also እስካገኘው)፡ ድረስ፡ አልነገረኝም** *əskagänñähut (also əskagänñəw) dəräs alnəggäränñəmm* 'he did not tell me until I met him'. See also 112; 119.1;

(2) **እስኪመጣ፡ (or እስከሚመጣ)፡ ድረስ፡ ጠበቅሁት** *əskimäta (or əskämmimäta) dəräs təbbəqhut* 'I waited for him until [the moment] he came'; **እስከትመጣ፡ (or እስከ**

¹This sentence may also be expressed by **መጣሁ፡ ላይል፡ ገበታ፡ ጋይ፡ ጉብ፡ አለ** *mättä^h sayəlgäbäta lay gubb alä*, lit. 'he-without-saying "I-came" he pounced on the food'.

ምትመጣ): ድረስ: እቂያሉ- *askattamāta* (or *askāmməttamāta*) *dəräs əq'äyyallä'w*h
'I will wait until you come'. See also 119.2.

128.22. 'When' is expressed by: (1) በ+perfect+ጊዜ; (2) የ+perfect or relative imperfect+ጊዜ; (3) ስ+imperfect; (4) ብ+imperfect; (5) በ+relative imperfect+ጊዜ.

Examples: (1) ወደ: አገር: ቤት: በሄድኩ: ጊዜ: ማንም: አልጠየቅኩ *wädä agär bet bähedku gize mannənəmm aljāyyäku* (for *aljāyyäku*) 'I didn't visit anyone when I went to the country'; See also 116.2;

(2) አስተማሪህ: ስለምን: ተኩርፎ: ነበረ? የደረሰ: ጊዜ: ሳልነገለት: ቀርቼ: ነው *astāmarih səlämən täk'arrafo näbbärä? yädärräsä gize salənnässallät qäräčče näw* 'why was your teacher sulky? Because I didn't stand up to honor him (lit. 'I-remaining without-standing-up-for-him it-is') when he arrived'; የሚመጣ: ጊዜ: እነገረዎህ- *yämmimāta gize anägräwallä'w*h 'I will tell him when he comes'. See also 117.1;

(3) ሲመጡ: እሄዳለሁ- *simātu əheddallä'w*h 'I will go when they come'; መኪና: ሲመጣ: ስታይ: አትደንግጥ *mākina simātu səttay attädängət* 'don't be alarmed when you see a car coming' (lit. 'when it comes'). See also 113.2;

(4) ቤት: ብገባ: ማንም: አጣሁ- *bet bəgäba mannənəmm atta'w*h 'when I got home, I didn't find anyone (there)'. See also 116.7;

(5) ወንድሜ: በሚመጣበት: ጊዜ: ምሳ: እጋ-በዘዋለሁ- *wändəmmə bəmmimätəb-bät gize məsa əgabbəzəwallä'w*h 'when my brother comes, I will invite him for lunch'. See also 116.7.

'No matter when' ምንም: ጊዜ: ቢሆን *mənəmm gize bihon*: e.g., ዓለሙ: አልግዝን: ምንም: ጊዜ: ቢሆን: አያነጋግራትም *alämu almazən mənəmm gize bihon ayannägəgəratəmm* 'Alämu will never (lit. 'no matter when') talk to Almaz'.

128.23. 'Whenever' is expressed by (1) በ+perfect+ጊዜ; (2) ጊዜ+በ+ perfect+ጊዜ; (3) በ+perfect+ቁጥር; (4) መቼም+jussive+መች.

Examples: (1) ንደኞቹንና: ጎረቤቶቹን: በረለገ: ጊዜ: ሲጋብዝ: ይችላል *g'ad-dāññōččunanna g'äräbetoččun bəfällägä gize ligabbəz yəčəlall* 'he can invite his friends and neighbors whenever he likes'. See also 116.1;

(2) ጊዜ: ባገኘህ: ጊዜ: ጠይቅን *gize bagäññäh gize jāyyəqän* 'visit us whenever you find the time'. See also 116.4;

(3) ትምህርት: ቤት: በሄድኩ: ቁጥር: ኳስ: እጫወታለሁ- *təmhərt bet bähedku quṭər k'as əččawwätallä'w*h 'whenever I go to school I play soccer';

(4) መቼም: ይምጣ: መች: እራቱን: ሳይበላ: አይተኛ *mäččəmm yəmṭa mäč aratun saybäla aytäññä* 'whenever it is that he comes (or 'no matter what time he comes'), he shouldn't go to bed without eating his dinner'.

128.24. 'While' (at the same time) is expressed by: (1) **ለየ+perfect**; (2) **ሰ+imperfect**; (3) **እንደ+perfect**.

Examples: (1) **ለየፈተለች: ትዘፍናለች** *ayyäfättäläčč təzəfnälläčč* 'she sings while spinning'; **ሲጃራ: እያጩሰ: መጽሐፍ: ያነባል** *siğara əyyaçesä məšhaf yanäbball* 'he reads a book while he smokes'; **እያነበበ: ታነጋግረዋለች** *əyyanäbbäbä tannägaggərä-walläčč* 'she talks to him while he is reading'. See also 111.1;

(2) **እኔ: ልብሰ: ሳጥብ: ክፍሉን: እናፍሰው** *əne läbs sajab kaflun annafsäw* 'ventilate the room while I do (lit. 'wash') the laundry'. See also 113.1;

(3) **እዛፍ: ሥር: እንደተጋደመ: እንቅልፍ: ወሰደው** *əzaf sər əndätägaddämä ənqəlf wässädäw* 'while he was lying under a tree, he fell asleep' (lit. 'sleep carried him off').

See also 54.12.1.

129. LOCAL CLAUSE

'Wherever' is expressed by (1) **የትም: የት: ብ+imperfect**; (2) **የትም: (ቦታ: or ስፍራ)፥ በየትም: ቦታ: (or ስፍራ): ብ+imperfect**; (3) **verb+ብት: የትም**; (4) **የትኛውም: ቦታ: (or ስፍራ)፥ ማንኛውም: ቦታ: (or ስፍራ)**; (5) **ለ+relative verb+ብት**; (6) **ብ+relative verb+ብት: ሁሉ**; (7) **በየ+perfect+ብት: (ሁሉ)**.

Examples: (1) **የትም: የት: ቢሄዱ: ከእግዚር: አያመልጡ** *yätəmm yät bihedu kä-əzger ayamältu* 'no matter where one goes, one cannot escape God'. See 116.19.8;

(2) **የትም: ብትሆን: ለኔ: ደብዳቤ: መጻፍ: አትርሳ** *yätəmm bəttəhon läne däb-dabbe mäšaf attärsa* 'wherever you may be, don't forget to write to me [a letter]'; **ውኃው: ጥልቅ: የሆነበት: የትም: ስፍራ: (or ቦታ): መዋኘት: ይወዳል** *wəhaw təlq yəhonäbbät yätəmm səfra (or bota) mäwəññät yəwäddall* 'he likes to swim wherever (or, 'at any spot') the water is deep'; **በዚህ: ክፍለ: ሀገር: ውስጥ: የትም: (or በየትም: ቦታ): ብትሄድ: ጥሩ: መንገድ: ታገኛለህ** *bəzzih kaflä hagär wəst yätəmm (or bäyätəmm bota) bəttəhed tərū mängäd tagäññalläh* 'wherever you go in this province, you will find good roads'. See 116.19.8;

(3) **እፈለግኸበት: የትም: ተቀመጥ** *əfälləghəbbät yätəmm təqəmət* 'sit wherever you like';

(4) **ወንዝ: ያለበት: (or አለበት, for እአለበት): የትኛውም: (or ማንኛውም): ቦታ: ሽርሽር: መሄድ: ደስ: ይለዋል** *wənz yalläbbät (or, alläbbät for ə-alläbbät, with elision of ə) yätəññawəmm (or mannəññawəmm) bota šərrəšərr məhed däss yäləwall* 'he likes to hike wherever there is a river'; **የዓለሙ: ወላጆች: ጸጥታ: አለበት: (or ጸጥታ: ያለበት): የትኛውም: ስፍራ: ዕረፍት: መውሰድ: ይወዳሉ** *yäälämu wäləğəčč šəttəta*

alläbbät (or *ṣāḥḥata yalläbbät*) *yätəññawaməm səfra ərəft mäwsäd yawəddallu* 'Alämu's parents like to take a vacation wherever there is a quiet place' (lit. 'any place where there is quiet');

(5) መቀመጫ፡ ያገኘበት፡ (or አገኘበት)፡ ተቀመጠ *māqqämäčə yağäññäbbät* (or *ağäññäbbät*, for *ə-ağäññäbbät*) *täqämmnä* 'he sat down wherever he could find a seat';

(6) በሚሄዱበት፡ ሁሉ፡ ይሰብካሉ *bämmihedubbät hullu yəsäbkallu* 'they preach wherever they go'; በሄደበት፡ ሁሉ፡ ልጆቹን፡ ይዞ፡ ይሄዳል *bähedäbbät hullu ləğoččun yəzo yəhedall* 'he takes his children wherever he goes'. See also 66.1.22;

(7) በየሄደበት፡ ሁሉ፡ እቃ፡ ይገዛል *bäyyähedäbbät hullu əqa yəgəzall* 'wherever he goes he buys things' (or, 'he shops'); በሌብነት፡ ያተረፈው፡ ስም፡ በየሄደበት፡ ይከተለዋል *bälebanänät yätərrəfəw səm bäyyähedäbbät yəkkättäləwall* 'his reputation (lit. 'the reputation that he gained') as a thief follows him wherever he goes'.

Note that there are many other means of expressing the above-mentioned indefinite adverbs. For the omission of a noun indicating 'place', in (5, 6), see 66.1.19.

130. CONTENT CLAUSE

130.1. The content clause introduced by 'that' is expressed by:

(1) እንደ as a complement of verbs denoting speech ('say, tell, ask') or perception ('know, see, hope') using the perfect for the past and the relative imperfect for the future; or the simple imperfect or relative imperfect; (2) the affirmative and negative verbal noun; note that with the verbal noun there is no indication of time; (3) direct speech introduced by a conjugated form of ስለ or ብሎ; (4) ስለ, conjunction or preposition.

Examples for (1): ትናንትና፡ ቤታችን፡ እንደመጣ፡ አውቃለሁ *tənantəna betač-čən əndämätta awqalläw* 'I know that he came to our house yesterday'; እናቱ፡ እንደሞተች፡ ትናንትና፡ ሰማ *ənnatu əndämotäččə tənantəna səmma* 'he heard yesterday that his mother died'; ይህ፡ የሱ፡ መጽሐፍ፡ እንደሆነ፡ አረጋገጥኩ *yəh yässu məšhaf əndəhönä arrəgəgətku* 'I ascertained that this was his book'; ሥራውን፡ እንደሚይዝ፡ እርግጥ፡ ነው? *sərawən əndämmiyəz ərgəf nəw?* 'is it certain that he will take the job?'; ወደ፡ ቤቴ፡ እንደሚመጣ፡ አውቃለሁ *wädä betə əndämmimäta awqalläw* 'I know that he will come to my house'. See also 118.6.

Note that whereas in English 'that' may be omitted, እንደ is required in Amharic: e.g., መጽሐፎቹ፡ በደጎና፡ እንደ፡ ደረሱ፡ ተሰፋ፡ እደርጋለሁ *məšhəfoččū bädähna əndä dərräsu təsfa adärgalläw* 'I hope the books arrived all right'.

130.2. Examples for (2): መቅረቱን፡ አላውቅሁም *māqrätun alawwāqhum* 'I did not know that he was not coming', or 'that he didn't come' (lit. 'I did not know his remaining behind'); ቤቱ፡ በደኅና፡ መድረሱን፡ ነገረኝ *betu bādāhna mādrāsun nāggārāññ* 'he informed me that he had arrived home safe' (lit. 'he told me of his arriving home'); ኢትዮጵያ፡ መሆንህን፡ ነግሮኝ፡ ነበር *ityoppäya māhonəhan nāgroññ nābbār* 'he had told me that you were in Ethiopia'; አልያት፡ እንጂ፡ ቆንጆ፡ መሆኗን፡ ስምቻ ለሁ- *aləyat ənጅi qonጅo māhon'an sāmāččalläw* 'even though I haven't seen her, I have heard that she is beautiful'; ዕዳውን፡ አለመክራሉን፡ አልሰግሁም *ədawən alāmākfälun alsämmahumm* 'I did not hear that he did not pay his debt' (lit. 'I did not hear his not paying'). See also 62.16.

130.3. Examples for (3): ድኸነት፡ ወንጀልን፡ ያስከትላል፡ ብዬ፡ አምናለሁ *dəhännät wänጅälən yaskättəllal həyye amnalläw* 'I believe that poverty causes crime', lit. 'I believe saying "poverty causes crime"'; ሰውዬው፡ ምንገዜም፡ አልሸነፍም፡ ብሉ፡ ፎክረ *səwəyyew mənጅizemm aləššännäfəmm bəlo fokkärä* 'the man boasted that he would never be defeated' (lit. 'the man boasted saying "I will never be defeated"'); በሳምንት፡ አንድ፡ ሺህ፡ ብር፡ አገኛለሁ፡ ሲል፡ ተጠራጠርኩት *bäsammənt and ših bərr aጅāñalläw* 'I was skeptical when he said (that) he earned \$1,000 a week' (lit. 'I was skeptical when he said "I earn \$1,000 a week"'). See also 93.3; 142.11.

Example with ይባላል *yəbbalal* 'it is said': የጥንት፡ ኢትዮጵያውያን፡ በዘንድ፡ ያመልኩ፡ ነበር፡ ይባላል *yätənt ityoppəyawəyan bāzəndo yamalku nābbār yəbbalall* 'it is said that the ancient Ethiopians used to worship a serpent'. For the direct speech, see 142.

130.4. Examples for (4): ስለታመምህ፡ እዝናለሁ *səlätammämh aznalläw* 'I am sorry that you are ill' (lit. 'I grieve because you are ill'); ኢትዮጵያ፡ ስለ፡ መሆንህ፡ (or ኢትዮጵያ፡ መሆንህን)፡ ነግሮኝ፡ ነበር *ityoppäya səlā māhonəh* (or *ityoppäya māhonəhan*) *nāgroññ nābbār* 'he told me that you were in Ethiopia' (lit. 'about your being').

131. CAUSAL CLAUSE

131.1. Cause or reason 'because, since, as, as long as' is expressed (1) mostly by ስለ with the affirmative and negative perfect for the past, the relative imperfect for the present and future; (2) by ብ+imperfect+(ገ, ዜ); (3) by ከ with the affirmative or negative perfect, followed or not by ዘንድ, or by ከ+perfect followed by አይቀር.

Examples for (1): ወንድሜ፡ ካገር፡ ቤት፡ ስለመጣ፡ ላየው፡ ሄድኩ wändämme ka-gār bet salämāṭta layāw hedkʷ 'since my brother came from the countryside I went to see him'; ወንድሜ፡ ካገር፡ ቤት፡ ስለሚመጣ፡ ላየው፡ እሄዳለሁ wändämme ka-gār bet salämmimāṭta layāw əhedallāʷh 'since my brother is coming from the countryside I will go to see him'; ስለታመመ፡ አልመጣም salätammāmā almāṭṭamm 'since he was sick he didn't come'; ገንዘብ፡ ስላልነበረኝ፡ መሄድ፡ አልቻልኩም gänzäb salalnäbbäräññ mähed alčalkumm 'since I didn't have (any) money I couldn't go'; እንግዶቹ፡ አሁን፡ ስለማይመጡ፡ ጠላውን፡ አትቅጃ. əngədoččū ahun saləmmayəmətu ṭəllawən atəqxi 'don't serve (lit. 'pour') the beer since the guests are not coming yet'. For more examples, see 121.1; 121.2.

Examples for (2): ሁለት፡ ሰዓት፡ ሳይበላ፡ በቆይ፡ ሆዱን፡ አመመው hulätt säat saybāla biqoyy hodun ammāmāw 'his stomach ached (just) because he went (lit. 'because he waited') two hours without eating'; ገንዘብ፡ ብለምነው፡ አባረረኝ gänzäb bälämmənāw abbarräräññ 'he chased me away because (also 'when') I asked him for money'; ለምን፡ መታህ? ብሰድበው፡ ገዜ lāmən mättah? basädbāw gize 'why did he hit you? Because I insulted him'. See also 116.8.

Examples for (3): እዚህ፡ ካለህ፡ እራት፡ አብረኸን፡ ብላ əzzih kalläh ərat abrähän bəla 'as long as you are here, have dinner with us' (lit. 'you joining us'); በጊዜ፡ ካልመጣ፡ ዘንድ፡ ኑ፡ እንሂድ bəgize kalmāṭta zänd nu ənnəhid 'since he has not come on time, let's go'; ከመጣ፡ አይቀር፡ ጓዙን፡ ይዞ፡ ይምጣ kāmāṭta ayqār gʷazun yəzo yəmṭa 'since he is coming anyway, he may as well bring his personal effects'. See also 120.3; 120.3.1.

131.2. 'Because' is also expressed by prepositions+verbal noun with suffix pronouns.

With the preposition በ bə: እናቱን፡ በማየት፡ በጣም፡ ደስ፡ አለው ənnatun bəməyātu bəṭam däss alāw 'he was very pleased because he saw his mother' (lit. 'by his seeing his mother'); ሚስቱን፡ በመገደሉ፡ ተከሰሰ mistun bəməgdälu tākässäsä 'he was indicted because he murdered his wife'; ብዙ፡ በመሮጤ፡ እግራን፡ አመመኝ bəzu bəməroṭe əgren ammāmāññ 'my feet hurt because I ran so much' (lit. 'because of my running'). See also 62.2.1.

With ባለ balä 'because of not': ባለማጥናት፡ ፈተናውን፡ ወደቀ baləməṭnatu fätānawən wäddäqä 'because he didn't study (lit. 'because of his not-studying') he failed his exam'; ለሰርጉ፡ ባለመምጣቴ፡ ተቀየመኝ lāsärḡu balāmāmṭate tāqäyyämāññ 'he held a grudge against me because I didn't come to his wedding' (see also 62.8.3).

131.3. With prepositions and postpositions:

n+verbal noun+ምክንያት *məknəyat*: e.g., በዝናቡ: ምክንያት: ጨዋታው: ተላለፈ *bāzənabu məknəyat çāwataw tälalläfä* 'the game was postponed because of the rain'. See also 109.9.

ከ+verbal noun+suffix pronouns+የተነሣ *yätänässa*, originally 'because of' also renders 'too...to'+negative verb expressing a resultative action. Example: ልጁ: ከመፍራት: የተነሣ: መርፌውን: ሊወጋ: አልደረፈም *laḅu kämäfratu yätänässa märfewən liwwägga aldäffärämm* 'because of his fear the boy didn't dare to have the injection'; also 'the boy was too frightened to take the injection'. See also 109.48.

131.4. Probable causality is expressed by ብ+imperfect+ነው. Example: ለምን: መታው? ቢሰድበው: ነው *lämən mättaw? bisädbäw näw* 'why did he hit him? (Probably) because he insulted him'.

In a cleft sentence probable causality is expressed by ብ+ imperfect+ነው or ይህ ናል. Example: ሰላምታ: ያልሰጠው: ቢቸከለ: ነው: (or ይህ ናል) *sälamta yalsäittäw bičäkk'al näw (or yəhonall)* 'he didn't greet him probably because he was in a hurry' (see 116.9).

While the structure of እንደ with the negative imperfect may render the result of a situation described in the main clause, it may also be interpreted as meaning 'because, since'. Thus, the sentence ልጁ: ቤታችን: እንዳይመጣ: ውሻ: አለ *laḅu betaččən ənda-yəmāta wəšša allä* 'there is a dog, (as a result of which) the child will not (or 'cannot') come to our house' may also be rendered by 'because there is a dog (or 'because of the dog'), the child will not come to our house'. For more examples, see 118.8.

131.5. The gerund in a cleft sentence with ነው 'it is', ነበረ 'it was', አይደለም 'it is not' denotes cause or reason.

Examples: ደክሞ: ነው: የወደቀ (or የወደቀው) *däkmə näw yäwaddäqä (or yä-wäddäqäw)* 'he fell down because he was tired'; አስተማሪህ: ሰላምን: ተኩርፎ: ነበር? የመጣ: ገዜ: ሳልነሣለት: ቀርጅ: ነበር *astämarih səlämən täk'arrafo näbbär? yä-mättä gize salännässallät qäräččə näbbär* 'why was your teacher sulky? Because I didn't get up to honor him when he arrived' (lit. 'because of my remaining without getting up for him'); እኔ: የቀረሁት: አስተማሪውን: ፈርጅ: አይደለም *əne yäqär-rähut astämariwən färäččə aydällämm* 'it is not because I was afraid of the teacher that I didn't come'. The above-mentioned sentences may also be translated: 'the reason that (expressed by የ+perfect)was because' (expressed by the gerund+ነው, or አይደለም). For more examples, see 59.2.7.

In a negative clause: *ያልመጡት፡ ፈርተው፡ አላነበረም* *yalmäätut färtäw alnāb-bäräm* 'it is not because they were afraid that they didn't come'.

131.6. Causal connotation is also expressed by the gerund in a non-cleft sentence. Examples: *ኛኛውን፡ ፈርቶ፡ ሳይመጣ፡ ቀረ* *daññawən färtö saymäta qärrä* 'he did not show up (lit. 'he remained without coming') because he was afraid of the judge'; *መሬቱ፡ ጠፍ፡ ሆኖ፡ ቆይቶት፡ በድኸነት፡ ሳይ፡ ወድቋል* *märetu täfhono qoyyatot bädähännät lay wädq'all* 'because his land was uncultivated for quite a while (lit. 'it waited for him being uncultivated'), he was reduced to poverty' (lit. 'he fell to poverty'); *በሰዓቱ፡ ለምን፡ አልመጣህም? ልብስ፡ ለመግዛት፡ ሱት፡ መሄድ፡ ግድ፡ ሆኖብኝ፡ ነው* (or regionally *ሆኖብኝ፡ እንጂ፡ ነው*) *bäsäatu läman almäätahämm? läbs lämgzat suq mähed gadd honobbəññ näw* (or *honobbəññ näw ənği*) 'why didn't you come on time? Because I had to go to the market to buy clothes'.

131.7. The conjunction -(ə)ኛ attached to a compound imperfect followed by another compound imperfect means 'since, because, for (because), as (since)'.
Examples: *በጣም፡ ያጠናልና፡ ፈተናውን፡ ያልፋል* *bätam yaätanallənna fätäna-wən yalfall* 'since he studies a lot, he will pass the exam'; *እኔ፡ እሄዳለሁና፡ አባቴን፡ ወንድሜ፡ ይጠብቀዋል* *əne əhedallähunna abbaten wändämme yaätəbbaqəwall* 'because I am leaving, my brother will wait for my father'; *ይህ፡ ጉዳይ፡ ብዙ፡ ጊዜ፡ ይጠይቃልና፡ እስከዚያው፡ ድረስ፡ እዚህ፡ ይቆያሉ* *yəh gudday bəzu gize yaätəyyaqallənna askäzziyaw dəräs əzzih yaqoyyallu* 'as this matter requires much time, they will stay here until then'. For more examples, see 56.2.4.

131.8. Cause or reason is also expressed by the compound imperfect+ኛ followed by any verb form. Examples: *ሆኑን፡ ያመዋልና፡ ብዙ፡ አይበላም* *hodun yammawal-lənna bəzu aybälamm* 'as he has a stomach ailment, he does not eat much'; *ይመጣልና፡ ጠብቁት* *yəməätallənna täbbəqut* 'since he is coming, wait for him'.

A compound gerund+ኛ followed by any verb form expresses cause. Example: *እራቴን፡ በልቻለሁና፡ ልተኛ* *əraten bäləččəllähunna latəñña* 'since (as) I have eaten dinner, let me go to bed'. See also 60.2.5.

With the compound gerund+ኛ at the end: *መምጣት፡ አይችልም፥ አሞታልና* *māmät ayčələmm, ammotallənna* 'he couldn't come because he is sick' (see 167).

Likewise, *ነውኛ* *nəwənnə* and *አለኛ* *allənnə* express cause. Examples: *ታክሲ፡ ወድ፡ ነውኛ፡ በግር፡ እሄዳለሁ* *taksi wədd nəwənnə bəgər əhedalläwəh* 'since a taxi is expensive I will walk'; *ዛሬ፡ አንደርሰም፥ መንገዱ፥ ፍት፡ ነውኛ* *zare annədärsəmm mängädu ruq nəwənnə* 'we will not arrive today, for the trip is a long one'; *ሰርግ፡ አለኛ፡ እንድትመጣ* *särg allənnə əndəttəmätä* 'as there is a wedding, be sure to come'; *ነገ፡*

ግልጽሀ: እንድትነሣ፣ ብዙ ሥራ አለና *nägä maldäh ändättännässa, bazu sära al-länna* 'be sure to rise early tomorrow because there is a lot to do'. For more examples, see also 167.4.1.

These sentences may also be rendered by 'therefore': thus, 'a taxi is expensive, therefore I will walk'; 'the trip is a long one, therefore we will not arrive today'.

131.9. ስለምን *sälämən*, lit. 'why?' may also be rendered by 'because'.

Examples: ከዚህ ጋር: አለመግዛት፣ ነው፣ ስለምን፣ ውድ፣ ነው *käzzih qäbe alä-mägzat näw, sälämən wədd näw* 'one shouldn't buy butter here because it is expensive'; አስተማሪዬ፣ ተኩርፎ፣ ነበር፣ ስለምን፣ የደረሰ፣ ገዜ ሳልነሣለት፣ ቀርቼ፣ ነበር *astämariye täk^wärräfo näbbär, sälämən yädärräsä gize salännässallät qäräčče näbbär* 'my teacher was sulky because I didn't get up (lit. 'I remained without getting up') when he arrived'. See also 121.4.

ስለምንግ *sälämənemma* and ምነውግ *männäwemma* mean 'because' in answer to a question ስለምን *sälämən* or ምነው *männäw* 'why?'. Example: ስለምን፣ (or ምነው)፣ አስተማሪህ፣ ተኩርፎ፣ ነበር? ስለምንግ፣ (or ምነውግ)፣ የቤት ሥራዬን፣ አልሠራሁም፣ ነበር *sälämən* (or *männäw*) *astämarih täk^wärräfo näbbär? sälämənemma* (or *männäwemma*) *yäbet sərəyen alsärrähumm näbbär* 'why was your teacher sulky? Because I didn't do my homework'.

131.10. ምክንያቱም *məknəyatu-mm* may be rendered 'it is because, the reason is that' in answer to a question or in reference to a preceding sentence. Examples: ነጋሽ፣ ዓለሟትን፣ ለምን፣ አላገባትም? ምክንያቱም፣ በዕድሜ፣ ትበልጠዋለች *nägaš alämitun lämən alagäbbatəmm? məknəyatummm bäädme təbältäwalläčč* 'why didn't Nägaš marry Alämitu? It is because (or 'the reason is that') she is older than he is'; ለገዜው፣ መሄድ፣ አይቻልም፣ ምክንያቱም፣ መንገዱ፣ ጨቅይቷል *lägizew mähed ayäččäləmm, məknəyatummm mängädu čäqyət^wall* 'it is not possible to go for the time being because the road is muddy'.

Note that ምክንያት *məknəyat* may be used in the question and repeated in the answer as ምክንያቱ(ም) 'because' combined with ስለ+verb or with በ+verbal noun+suffix pronoun: e.g., ተሰፋዬ፣ የተደሰተበት፣ ምክንያት፣ ምንድነው? ምክንያቱም፣ ገንዘብ፣ ስላገኘ፣ ነው (or ገንዘብ፣ በግግኘቱ፣ ነው) *täsfaye yätädässätäbbät məknəyat mən-dännäw? məknəyatu(mm) gänzäb səlagännä näw* (or *gänzäb bämagnätu näw*) 'why was Täsfaye happy? (lit. 'what is the reason that he was happy by it?'). The reason (or 'the cause of it') is that he got some money'.

131.11. Occasionally **ለየ** with the perfect may express 'since, as': e.g., **ምኑን፡ ልሂድ፡ ዝኖብ፡ እየዘነበ?** *manun lahid zənaḅ əyyäzännäbä?* 'how can I go since it is raining?'. See also 111.7.

For the prepositions or postpositions 'because, on account of', see **ሰለ səlä**, **ምኑንያት məknayät**, **ሰ.ል sil** or **ብሉ bəlo**, **የተነሣ yätänässa**.

132. PURPOSE, INTENTION

132.1. Purpose, 'in order that, in order to, so that, so as to, with the intention of'; negative, 'lest, in order not to, would not, should not' is expressed by:

- (1) **እንድ** with the affirmative or negative simple imperfect+ optional conjugated **ብሉ**, or **ሰ.ል**, or **በማለት**;
- (2) **ል** with the affirmative or negative simple imperfect+optional **ብሉ** or **ሰ.ል**;
- (3) **ለ**+affirmative or negative verbal noun+optional **ብሉ**, or **ሰ.ል**, or **ያህል**;
- (4) **ዘንድ** placed after the simple imperfect;
- (5) a structure of direct speech, the verb being in the jussive or in the imperfect (simple or compound).

Note that the above-mentioned structures may also be rendered by the infinitive.

132.2. Examples for (1): **እንዲቀልህ፡ ብየ፡ ሥራውን፡ ጥቂት፡ ሠራሁልህ** *əndiqälləḅ bəyyä sərəwən təqit särrahulləḅ* 'I did some of the work for you so it (the work) would be easier for you'; **መኩንኑ፡ ወታደሩን፡ ቤተ፡ እንዲሄድ፡ ፈቀደለት** *mäk'än-nənu wätaddärün betu əndihed fäqqädällät* 'the officer permitted the private to go home'.

With the negative imperfect: **ቁልቁለት፡ ሰ.ወርድ፡ እንዳይወድቅ፡ ከበቅሉ፡ ወረደ** *qulqulät siwärd əndayəwädq käbäqlo wärrädä* 'he dismounted from the mule in order not to fall when going downhill'; **ግብር፡ እንዳይከፍል፡ ሰ.ል፡ ነጋዴው፡ የሒ ሳብ፡ ሰነዱን፡ ደለዘ** *gəbr əndayəkäfl sil näggadew yähisab sänädun dälläzä* 'the merchant altered his books (lit. 'his documents of the account') so that he wouldn't have to pay (or 'with the intention of not paying') taxes'; **እንዳይታይ፡ በማለት፡ ሥዕሉን፡ በጨርቅ፡ ሸረኑት** *əndayəttay bəmalät sə'lun bäčärq šəffänut* 'they covered the picture with cloth so that it could not be seen' (or 'with the intention or purpose that it could not be seen'). See also 118.1; 118.3.

Also rendered by 'lest': **እንዳይገኝ፡ ብሉ፡ ተደበቀ** *əndayəggäñil bəlo tädäbbäqä* 'he hid lest he be discovered'. See also 118.4.

132.3. Examples for (2): **ከርሰዎ፡ ጋር፡ ሊነጋገር፡ መጣ** *kärsəwo gar linnägaggär mäñta* 'he came to speak (or 'in order to speak') with You'; **ወንድሙን፡ ሊያይ፡ (or ለማ**

የት): ይሄኛል wändəmmun liyay (or lämayät) yəhedall 'he will go to see (or 'in order to see') his brother'; ሊግር: ብሉ: ኢውሮፓ: ሂደ limmar bəlo ewropa hedä 'he went to Europe with the intention of studying'. See also 114.1; 114.2.

In a cleft sentence: የመጣሁት: የወንድሜ: ሰርግ: መሆኑን: ልነግርህ: ብዬ: ነው yämättahut yäwändəmmə säre māhonun lanəgrəh bəyye näw 'I came meaning to tell you that it is my brother's wedding'; ሲፈልገው: የነበረው: ገንዘቡን: ሊመልስ ለት: ነበር sifälləgaw yänəbbärəw gänzäbun limälləsällät näbbär 'he was looking for him (in order) to return the money to him'.

132.4. Examples for (3): አንተን: ለማየት: (or ስል, or ብዬ): ጉንደር: ድረስ: መጣሁ antän lämayät (or səl, or bəyye) g'ändär dəräs mättə^wh 'I came all the way to Gondar (in order) to see you'; ጉዳዩን: ለማሰናከል: ሲል: አሉባልታ: አሰራጫ gud-dayen lämassänakäl sil alubalta assäraççä 'he spread malicious gossip in order to spoil my project'; መጽሐፉን: ለመመለስ: ብሉ: ቤተ: መጻሕፍት: ሂደ mäshafun lämä-mälläs bəlo betä mäshafit hedä 'he went to the library to return the book'; ይህን: ሥራ: የምሠራው: አንተን: ለማስደሰት: ያህል: ነው yəhan sara yämmasärəw antän lämasdäs-sät yahəl näw 'I am doing this work simply to please you' (see 62.3).

With the negative verbal noun: አልጋውን: የያዘው: መንግሥት: ሥልጣኑን: ላለመልቀቅ: ይታገላል algawən yäyazəw mängəst səltanun lälämälqäq yəttaggällall 'the regime that holds power (lit. 'the throne') fights in order not to lose (abandon) its power'. See 62.3.3.

132.5. Examples for (4): ገንዘብ: አገኝ: ዘንድ: እሠራለሁ gänzäb agäññ zänd əsäralläh^w 'I work in order to make money'; ፈተና: ታልፍ: ዘንድ: ማጥናት: አለብህ fätəna talf zänd maṭnat alləbbəh 'in order to pass the examination you have to study' (see 115).

132.6. Examples for (5): መጽሐፉን: ለመመለስ: (or ለመልስ): ብሉ: (or በማለት): ቤተ: መጻሕፍት: ሂደ mäshafun ləmälləs (or əmälləs) bəlo (or bəmalär) betä mäshafit hedä 'he went to the library to return the book' (lit. 'saying "let me return", or "I will return" the book'); ጻቦ: ልግዛ: (or እገዛ, or እገዛለሁ): ብዬ: ሱቅ: ሂድኩ dabbo ləgza (or əgäza, or əgəzallä^wh) suq hedku 'I went to the market to buy bread' (lit. 'I saying "let me buy", or "in order that I buy", expressed here by the simple imperfect, or "I will buy" bread'); ለግር: ብሉ: ኢውሮፓ: ሂደ lämmar bəlo ewropa hedä 'he went to Europe with the intention of studying' (lit. 'he saying "let me study"').

For እንድ əndə, see 118.1. — For ለ la, see 114.1. — For ዘንድ zänd, see 115. — For the verbal noun, see 62.3.

133. RESULTATIVE CLAUSE

133.1. A resultative clause is expressed through *ñ*+verbal noun+*የተነሣ*. Examples: በጣም: ከመድከሙ: የተነሣ: ወዲያው: መተኛት: ግድ: ሆነበት *bätam kä-mädäkamu yätänässa wädiyaw mätäññat gädd honäbbät* 'he was so tired that he had to go to bed right away'; ብዙ: ጩኸት: ከመኖሩ: የተነሣ: ሊተኙ: አልቻሉም *bəzu çuhät kämänoru yätänässa litäññu alčalum* 'there was so much noise that they couldn't sleep'. See also 109.48.

133.2. እንድ with the negative imperfect may express the result of a situation in relation to the main clause. Examples: ልጁ: ቤታችን: እንዳይመጣ: ውሻ: አለ *laḡu betaččən endayəməta wəšša allä* 'there is a dog, (as a result of which or 'therefore') the child could not come to our house'; በመኪና: እንዳላሄድ: ተሰብኗል *bämäkina endalhed täsäbr* 'all 'the car broke down so that I couldn't use it' (or, 'I couldn't go by car as it was broken'). See also 118.8.

133.3. The ስለ- clause, originally a causal clause, may also render 'so...(with the result) that'. Examples: በጣም: ስለደከመኝ: ምንም: መሥራት: አልቻልኩም *bätam säläddäkkämäññ mənəmm mäsrat alčalkumm* 'I was so tired that I couldn't do anything'; ብዙ: ገንዘብ: ስላባከነች: ምግብ: እንኳ: መግዛት: አልቻለችም *bəzu gänzäb sälabakkänäčč məgəb ənkwä mägzat alčäläččəmm* 'she squandered so much money that she couldn't buy even food stuff'. See also 121.3.

134. CLAUSE OF POSSIBILITY, PROBABILITY, LIKELIHOOD

Possibility, probability or likelihood is expressed by (1) the perfect+ይሆናል; (2) ብ+imperfect+ነው; (3) imperfect+ይሆናል; (4) ስ+imperfect+ይሆናል; (5) ስ+negative imperfect+አልቀረም/አይቀርም; (6) gerund+ይሆናል; (7) verbal noun+አይቀርም/የማይቀር: ነው.

Examples for (1) ዓለሙ: የጀመረውን: ሥራ: እስካሁን: አልጨረሰ: ይሆናል *alämu yägämmäräwən sərə əskahun alčärräsä yəhonall* 'Alämu may not have finished the work that he had started'. In a question ይሆን is used: e.g., እንግዶቹ: ጠፉ: ይሆን? *əngadočču yäffu yəhon?* 'could it be that the guests couldn't find their way?' (see 54.10).

(2) ግፋ: ቢል: ዝናብ: አንድ: ሳምንት: ቢቆይ: ነው *gəfa bil zənabu and sammənt biqoyy näw* 'at most the rain may last a week'; ነገ: ብንነሣ: ነው *nägä bənnən-nässa näw* '(at the earliest) we might leave tomorrow' (see 55.14.2).

(3) ነገ: ልመጣ: እችል: ይሆናል *nägä ləməta əčəl yəhonall* 'I may be able to come tomorrow'; ይህ: መርዝ: ይገድለው: ይሆናል *yəh märz yəgädläw yəhonall* 'this

poison might kill him'. With ይሆን in an interrogative clause: e.g., ዛሬ፡ ከሰዓት፡ በኋላ፡ ይዘንብ፡ ይሆን? *zare käsāat bäh'ala yəzānh yəhon?* 'is there any likelihood of rain this afternoon?' (see 55.13).

(4) ከማይ፡ የሚሰማው፡ ጩኸት፡ ምንድን፡ ነው? ልጆቹ፡ ከዕንጨት፡ ለቀማ፡ ሲመለሱ፡ ይሆናል *kāmado yämmissämmaw çuhät mändən näw? ləğöççu kəənçät läqāma simmälläsu yəhonall* 'what is the noise that we hear over yonder? It is perhaps the children returning from gathering wood' (see 55.16).

(5) ተማሪው፡ ካልተጠነቀቀ፡ ብዙ፡ ስሕተት፡ ሳይሠራ፡ አይቀርም *tāmariw kal-tätänäqqäqä bəzu səhtät saysära ayqārəmm* 'unless the student is careful, he may make many mistakes'; ሣጥኖቹ፡ ሳይወድቁ፡ አይቀሩም *sajənoççu saywädq ayqārumm* 'the boxes are liable to fall'; ደብዳቤው፡ ሳይጠፋ፡ አልቀረም *däbdabbew sayäfa alqärrämm* 'it is likely that the letter was lost' (see 55.24).

(6) ይህ፡ መርዝ፡ ገድሎት፡ ይሆናል *yəh märz gädlot yəhonall* 'this poison may probably have killed him'; የፈለገውን፡ መጽሐፍ፡ ገዝቶ፡ ይሆናል *yäfallägäwən mäshaf gäzto yəhonall* 'he may have bought the book he wanted' (see 59.8).

In an affirmative question ይሆን is used: e.g., ምን፡ ደርሶበት፡ ይሆን? *mən dər-sohbät yəhon?* 'what could have happened to him?' (also 'what may have become of him?').

(7) ምንም፡ እንኳ፡ ሥራ፡ በብዛበት፡ መምጣቱ፡ አይቀርም *mənəmm ənkw'a sərə bibäzabbät mämtatu ayqārəmm* 'even though he has a lot of work, he will eventually come'; ጆግሪዎች፡ ስሕተት፡ መሥራታቸው፡ የማይቀር፡ ነው *ğämmariwoçç səhtät mäsrataçčäw yämmayaqär näw* 'novices are likely (or 'sure') to make mistakes' (see 62.6).

135. ALTERNATIVE

135.1. The alternative 'or, either...or' between parts of speech other than the verb in the affirmative is expressed by: (1) ወይም, ወይንም *wäyəmm, wäynəmm* (or ወይ *wäy*); (2) ሆነ *honä* or ይሁን *yəhun*, or the juxtaposition of the affirmative and negative ሆነ or አይሁን (that is, ሆነ፡ አልሆነ, ይሁን፡ አይሁን) with -ም attached either to the verb form or to any other part of speech. Note that in English the alternative may be expressed by 'or' alone or by 'either...or'.

Examples: (1) በመኪና፡ ወይም፡ በባቡር፡ ይመጣል *bämäkina wäyəmm bäbabur yəmätall* 'he will come (either) by car or by train'; ዛሬ፡ ማታ፡ ወይም፡ ነገ፡ ጧት፡ እሄዳለሁ *zare mata wäyəmm nägä fwat əhedälläw'h* 'I will leave either tonight or tomorrow morning'; በሁለት፡ ወይም፡ በሦስት፡ ሰዓት፡ ና *bähulätt wäyəmm bäsost säat na* 'come (either) at two or three o'clock';

(2) ከጦርጭ: ይሁን: ካለባበሱ: አጭር: ይመስላል *käborçu yəhun kalläbäbäsu aččər yəməslall* '(it could be perhaps) on account of his paunch or on account of his way of dressing that he looks short'; ልክ: ይሁንም: አይሁንም: (or ልክም: ይሁን: አይሁን, or ልክ: ሆነም: አልሆነ, or ልክም: ሆነ: አልሆነ): መቀጣት: ያለበት: አይመስልኝም *läkk yəhunəmm ayhunəmm* (or *läkkəmm yəhun ayhun*, or *läkk honəmm alhonä*, or *läkkəmm honä alhonä*) *mäqqäfat yalläbbät aymäsläññəmm* 'right or wrong, I don't think he should be punished'; በዚያም: ሆነ: በዚህ *bäzziyamm honä bäzzih*, or *ያም: ሆነ: ይህ yamim honä yəh* 'one way or another'.

135.2. In a cleft sentence in which the copula ነው and the relative imperfect are involved, the relative imperfect may be placed anywhere except immediately before ነው or immediately after ወይም. As for ነው, it may be placed anywhere except at the beginning or immediately after the relative; it may also be repeated. Thus, 'he will come by car or by train' is expressed by የሚመጣው: በመኪና: ወይም: በባቡር: ነው *yämmimätaw bämäkina wäyəmm bäbabur näw*, or by የሚመጣው: በመኪና: ነው: ወይም: በባቡር: ነው *yämmimätaw bämäkina näw wäyəmm bäbabur näw*, or by የሚመጣው: ወይ(ም): በመኪና: ነው: ወይ(ም): በባቡር: ነው *yämmimätaw wäy(əmm) bämäkina näw wäy(əmm) bäbabur näw*, or by የሚመጣው: ወይ(ም): በመኪና: ወይ(ም): በባቡር: ነው *yämmimätaw wäy(əmm) bämäkina wäy(əmm) bäbabur näw*.

135.3. The alternative between two nouns in a question is expressed by ወይስ *wäyäss*, ወይንስ *wäyənäss*. Example: በግራችን: እንሂድ: ወይስ: (or ወይንስ): ባውቶ ቡስ? *bägracčən ənnəhid wäyäss* (or *wäyənäss*) *bawtobus?* 'shall we walk or take the bus?' (lit. 'shall we go on foot or by bus?').

The alternative between two nouns in the interrogative with the copula ነው is expressed by: (1) ነው after the first noun; (2) or by ነው placed after each noun; (3) or by ወይስ (or ወይንስ) placed between the two nouns, with ነው used after both nouns or after only the first noun; (4) or by ይሁን *yəhun* placed after the 1st noun of the alternative; (5) or by the juxtaposition of the two different nouns. Note that the question intonation is always associated with the first ነው.

Examples: 'Is the baby a boy or a girl?' is expressed by ለፃት: ወንድ: ነው: ሴት? *həşanu wänd näw set?*, or by ለፃት: ወንድ: ነው: ሴት: ነው? *həşanu wänd näw set näw?*, or by ለፃት: ወንድ: ነው: ወይ(ን)ስ: ሴት: ነው? *həşanu wänd näw wäy(ə)näss set näw?*, or by ለፃት: ወንድ: ነው: ወይ(ን)ስ: ሴት? *həşanu wändə näw wäy(ə)näss set?*

Other examples: ጥሩ: ነው: መጥፎ? *ጥሩ näw mäfə?*, or ጥሩ: ነው: መጥፎ: ነው? *ጥሩ näw mäfə näw?*, or ጥሩ: ነው: ወይስ: መጥፎ? *ጥሩ näw wäyäss mäfə?*, or

ጥሩ፡ ነው፡ ወይስ፡ መጥፎ፡ ነው? *ṭəru nāw wäyäss mäṭfo nāw?* 'is he/it good or bad?';
የሰው፡ ሕግሳት፡ አምስት፡ ናቸው፡ ስድስት? *yäsāw hāwasat amməst naččāw səddəst?*
 'does man have five or six senses?' (lit. 'man's senses five are six?');
እቤት፡ እንተኛ፡ እውጭ? *əbet ənnatäñña əwəččə?* 'should we sleep inside or outdoors?';
ጥብቡ፡ ለጋ፡ ይሁን፡ ብስል? *ṭəbsu läga yəhun həsəl?* 'should the roast be rare or done?'

135.4. 'Or' between two verbs in the interrogative may be expressed (1) either by the juxtaposition of the two different verbs expressing an opposite meaning; (2) or by **ወይስ** placed between the identical affirmative and the negative verb.

Examples: (1) **ይሄል፡ ይቀራል?** (or **ይሄል፡ አይሄድም?**) *yəhedall yəqärall?* (or *yəhedall ayhedəmm?*) 'is he leaving or staying?';
ባንተ፡ አስተያየት፡ ዳኛው፡ በሕተተኛ፡ ነው፡ አይደለም? *bantä astäyayät daññaw səhtätäñña nāw aydällämm?* 'in your opinion, is the judge wrong or not?'

(2) **አለ፡ ወይስ፡ ሄዷል?** *allä wäyäss hed'äl?*, or **አለ፡ ሄዷል?** *allä hed'äl?* 'is he here or has he left?';
ምሳሌን፡ በላህ፡ ወይስ፡ አልበላህም? *məsahən bällah wäyäss albällahəmm?* 'did you eat your lunch or didn't you?'

'Or' in the meaning 'or else' is expressed by **አለዚያ** *aläzziya*, **ያለበዚያ** *yäläbäläzziya*: e.g., **የጽሕፈት፡ መኪናውን፡ ዘይት፡ አጠጣው፡ አለዚያ** (or **ያለበዚያ**, or **አለያ**, or **አለያ**, or **ወይም**):
ይዝጋል *yəšəḥfä mäkinawən zäyät atäṭṭaw aläzziya* (or *yäläbäläzziya*, or *aliya*, or *aläya*, or *wä-yəmm*) *yəzəgall* 'oil the typewriter or it will rust'.

135.5. 'Either...or' for nouns or verbs is expressed by repeated **ወይ** or **ወይም**. Examples: **ወይም፡ ሻይ፡ ወይም፡ ቡና፡ እፈልጋለሁ** *wäyəmm šay wäyəmm bunna əfällə-gallä'ə* 'I want (either) tea or coffee';
ወይም፡ ሂድ፡ ወይም፡ ቅር *wäyəmm hid wäyəmm qər* 'either go or stay'.

'Either...or' for verbs is also expressed by **አንድም...አንድም**: e.g., **አንድም፡ ተቀመጥ፡ አንድም፡ ሂድ** *andəmm tāqəməṭ andəmm hid* 'either sit down or go'.

The copula **ነው** in an 'either...or' structure may 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፡ ወይ፡ ጥሩ፡ ነው፡ ወይ፡ መጥፎ፡ ነው** *yəh nəgär wäy ṭəru nāw wäy mäṭfo nāw*, or by **ይህ፡ ነገር፡ ጥሩ፡ ወይም፡ መጥፎ፡ ነው** *yəh nəgär ṭəru wäyəmm mäṭfo nāw*, or by **ይህ፡ ነገር፡ ወይ፡ ጥሩ፡ ወይ፡ መጥፎ፡ ነው** *yəh nəgär wäy ṭəru wäy mäṭfo nāw*.

135.6. 'Neither---nor, no---or, nor---nor' is expressed by: (1) **-ም---ም**+negative verb; (2) negative verb+**ም**---negative verb+**ም**; (3) negative verb---**ወይም**+negative verb; (4) **-ም**+negative verb; (5) **ወይ**---**ወይ**+negative verb; (6) **ይሉ**---**ይሉ** *yəlu*---*yə-lu*+negative verb.

Examples for (1): ደጋፊም፡ ተቃዋሚም፡ አይደለሁም *däggafimm tāqawamimm aydällähumm* 'I am neither for nor against' (lit. 'adherent-ም opponent-ም I am not'); ተፈራም፡ ኅይሉም፡ እቡት፡ የሉም *täffarram haylumm äbet yällumm* 'neither Täffarra nor Hailu is at home'.

Example for (2): አልግዝ፡ አልተደሰተችም፡ አላዘነችም *almaz altädässätäč-čəmməmm alazzänäččəmməmm* 'Almaz was neither happy nor (was she) sad'.

Example for (3): አልግዝ፡ አልተደሰተችም፡ ወይም፡ አላዘነችም *almaz altädäs-sätäččəmm wäyəmm alazzänäččəmm* 'Almaz was neither happy, nor was she sad'.

Examples for (4): እሱም፡ ሆነ፡ እኔ፡ አንመጣም *əssumm honä əne annəmətam* 'neither he nor I will come' (freely, 'we will not come'); በወዲያኛው፡ ዓለም፡ ሞትም፡ ሆነ፡ ሐዘን፡ የለም *bəwädīyaññaw aləm motəmm honä hazən yälləmm* 'in the here-after, there is neither death nor sadness'; ብርም፡ ሆነ፡ ወርቅ፡ ሊገዛው፡ አይችልም *bər-rəmm honä wärq ligəzaw ayčäləmm* 'neither silver nor gold can buy it'.

Example for (5): the sentences of (1) may be expressed by ወይ---ወይ *wäy---wäy*; thus, ወይ፡ ደጋፊ፡ ወይ፡ ተቃዋሚ፡ አይደለሁም *wäy däggafi wäy tāqawami ay-dällähumm* 'I am neither for nor against (it)'.

Example for (6): እሀል፡ ይሉ፡ ውኃ፡ (ይሉ)፡ ምንም፡ አልቀመስኩም *əhal yəlu wəha (yəlu) mənəmm alqəmmäskumm* 'I had neither food nor drink' (lit. 'I didn't taste neither food nor water').

135.7. In an alternative 'whether...or' between two nouns, the verb is placed between the nouns and is expressed either by: (1) the relative imperfect followed by እንደሁ *əndähu*; (2) ብ *bə*+imperfect; (3) the jussive; (4) the perfect.

Examples: የሚመጣው፡ በመኪና፡ እንደሁ፡ በባቡር፡ ነገ፡ እነግርሃለሁ *yämmi-mätaw bämäkina əndä^wh bäbabur nägä ənägrəhallä^wh* 'I'll tell you tomorrow whether he is coming by car or by train'. The sentence 'whether he kills a man or a beast, he will still be called cruel' is rendered by ሰው(ም)፡ ቢገድል፡ (or ይገድል, or ገደለ)፡ አውራ፡ ጨካኝ፡ መባሉ፡ አይቀርም *səw(əmm) bigäd(ə)l* (or *yəgdäl*, or *gäddälä*) *awre čäkkəññ mäbbalu ayqärəmm*. In the above-mentioned examples ወይ may likewise be used: e.g., ሰው፡ ቢገድል፡ ወይ፡ አውራ፡ ጨካኝ፡ መባሉ፡ አይቀርም *səw bigäd(ə)l wäy awre čäkkəññ mäbbalu ayqärəmm*.

135.7.1. An alternative 'whether...or' between verbs may be expressed by (1) the gerund followed by እንደሆነ *əndähonä* for the past; (2) the gerund followed by ብ+imperfect; (3) the gerund followed by ብ+imperfect+ወይ; (4) ብ+imperfect+ም followed by ብ+affirmative or negative imperfect (or by two different verbs) followed by -ም; (5) the gerund followed by the perfect (or jussive).

Examples: ግለሙ: መጥቶ: እንደሆነ: አላውቅም *alämu mäṭto* (for *mäṭto*) *ändä-honä alawqəmm* 'I don't know whether Alämu has come or not'; ፍጦ: ቢሄድ: ቀስ: ብሎ: መድረሱ: አይቀርም *rufo bihed qäss bəlo mädräsu ayqärəmm*, or ፍጦ: ቢሄድ: ወይ: ቀስ: ብሎ: መድረሱ: አይቀርም *rufo bihed wäy qäss bəlo mädräsu ayqärəmm*, or ፍጦ: ሂደ: (or ይሂድ): ቀስ: ብሎ: (or ይበል): መድረሱ: አይቀርም *rufo hedä* (or *yähid*) *qäss bəlo* (or *yähäl*) *mädräsu ayqärəmm* 'whether he goes fast or slow he will (eventually) arrive (at his destination)'; ቢመጣም: ባይመጣም: በሦስት: ሰዓት: እንሄዳለን *bimäṭamm haymäṭamm bäsost säat ənnəhedallän* 'whether or not he comes, we will leave at nine (lit. 'three') o'clock'; ቢሄድም: ቢቀርም: ግድ: የለኝም *bihedəmm bi-qärəmm gədd yällänəmm* 'I don't care whether he goes or stays here'.

135.8. In indirect speech the concept of 'whether...or' for nouns, the alternative may or may not be expressed by ወይም (or ወይስ in a question) placed between the two nouns. As for the verb, it may be expressed (1) by the simple imperfect with እንደሆነ (or እንደሁ-); (2) by the relative imperfect with እንደሆነ (or እንደሁ-); (3) by the relative imperfect+ይሁን; (4) by the jussive; (5) by the verbal noun with suffix pronouns referring to the person.

The sentence 'I will tell you tomorrow whether he will come by car or by train' is rendered by (1) በመኪና: ወይም: በባቡር: ይመጣ: እንደሆነ: (or እንደሁ-): ነገ: እነግርሃለሁ *bämäkina wäyəmm bäbabur yəməṭa ändähonä* (or *ändäw^h*) *nägä ənəgrə-halläw^h*; (2) or by በመኪና: ይመጣ: እንደሆነ: ወይ: በባቡር: ነገ: እነግርሃለሁ *bämäkina yəməṭa ändähonä wäy bäbabur nägä ənəgrəhalläw^h*; (3) or by የሚመጣው: በመኪና: እንደሆነ: (or እንደሁ-): በባቡር: ነገ: እነግርሃለሁ *yämmimäṭaw bämäkina ändähonä* (or *ändäh^w*) *bäbabur nägä ənəgrəhalläw^h*; (4) or by የሚመጣው: በመኪና: ይሁን: በባቡር: ነገ: እነግርሃለሁ *yämmimäṭaw bämäkina yəhun bäbabur nägä ənəgrəhalläw^h*; (5) or by በመኪና: ይምጣ: በባቡር: ነገ: እነግርሃለሁ *bämäkina yəṃṭa bäbabur nägä ənəgrəhalläw^h*; (6) or by በመኪና: ወይም: በባቡር: መምጣቱን: ነገ: እነግርሃለሁ *bämäkina wäyəmm bäbabur mämṭatun nägä ənəgrəhalläw^h*.

135.9. 'Whether it is---or, regardless of whether' is expressed by: (1) ሆነ; (2) ይሁን; (3) ይሁን: አይሁን; (4) perfect+ም---perfect+ም.

Examples: ትልቅ: ይሁን: (or ሆነ, or ይሁን: አይሁን): ትንሽ: አናውቅም *ṭəlləq yəhun* (or *honä*, or *yəhun ayhun*) *tənnəṣ annawqəmm* 'we don't know whether it is big or small'; ወንድ: ይሁን: (or ሆነ): ሴት: የግድቁትን: ሰው: አያስገቡም *wänd yəhun* (or *honä*) *set yämmayawqutən säw ayasgäbbumm* 'whether male or female, they won't let anyone (lit. 'a person whom they don't know', freely 'strangers') in'; ሳያውቅ: ይሁን: ዐውቁ: ከራዙን: ደፋው *sayawq yəhun awqo kurrazun däffaw*

'whether deliberately or inadvertently (lit. 'without knowing or knowing'), he knocked down the lamp'; ቀሚሱ፡ ውድ፡ ደሁን፡ አይሁን፡ እገዛልሻለሁ- *qāmisu wədd yəhun ayhun əgəzalləšalləw* 'whether or not it is expensive, I will buy you the dress'; አነሰ(ም)፡ በዛ(ም)፡ የሚሰጡህን፡ አመስግነህ፡ ተቀበል *annäsä(mm) bāzza(mm) yāmmisätuhən amäsgənäh tāqäbäl* 'big or small (lit. 'whether it is little or much') accept what they give you with gratitude' (lit. 'you being grateful').

Note also በውድም፡ ሆነ፡ በግድ፡ ያለበትን፡ ይከፍላል *bəwəddəmmhonä bəgədd yalləbbätən yəkäffall* 'whether he likes it or not (lit. 'willingly or by force'), he will pay what he owes' (lit. 'that what is against him'); በዚህም፡ ሆነ፡ በዚያ፡ ብሉ፡ ሃብታም፡ መሆን፡ ይፈልጋል *bäzzihəmm honä bāzziya bəlo habtam māhon yəfälləgall* 'he plans to get rich one way or another'; ወደድከም፡ ጠላህም፡ እሷ፡ እንደሆነ፡ መምጣቷ፡ አይቀርም *wäddädkəmm ṯallahəmm əss^wa əndāhon māmṯat^wa ayqārəmm* 'like it or not (lit. 'you-liked-and you-disliked-and'), she will definitely come'; ወጣም፡ ወረደ፡ (or ወጣ፡ ወረደም, or ወጣም፡ ወረደም, or ወጣ፡ ወረደ)፡ ሥራዬን፡ ዛሬ፡ መጨረስ፡ አለብኝ *wäṯṯamm wärrädä* (or *wäṯṯa wärrädämm*, or *wäṯṯamm wärrädänun*, or *wäṯṯa wärrädä*) *sərayən zərə məččərräs alləbbəññ* 'one way or the other (lit. 'it went up-and it went down') I have to finish my work today'.

135.10. The alternative 'whether...or not' for a verb is expressed by (1) the juxtaposition of the affirmative and negative perfect (preceded or not by እንደ), of the simple affirmative and negative imperfect, of -ብ+affirmative and negative imperfect, of the affirmative and negative jussive, of the affirmative and negative verbal noun; (2) the juxtaposition of the affirmative and negative relative imperfect followed by መሆኑን *māhonun*; (3) the juxtaposition of two different verbs in the jussive; (4) the affirmative and negative verbal noun preceded or not by እንደ, the suffix pronouns being attached to the negative verbal noun; (5) the juxtaposition of verbal nouns of two different roots; (6) the gerund+እንደሆነ followed by the negative perfect+እንደሆነ; (7) the gerund+ኛ followed by the negative perfect+እንደሆነ; (8) the gerund followed by እንደሁ.

Examples: (1) በሩ፡ ተዘጋ፡ አልተዘጋ፡ (also በ.ዘጋ፡ ባይዘጋ)፡ ላሞቹ፡ መውጣታቸው፡ አይቀርም *bärru täzägga altägga* (or *bizzägga bayəzzägga*) *lamočču mäwṯataččəw ayqārəmm* 'the cows will get out (lit. 'their going will not be left out') whether the gate is closed or not'; ዓለሙ፡ እንደመጣ፡ (ወይም)፡ እንዳልመጣ፡ አላውቅም *alämu əndämäṯṯa (wäyəmm) əndalmäṯṯa alawqəmm* 'I don't know whether Alämu has come or not'; አፈሩ፡ ለም፡ ሆነ፡ አልሆነ፡ አረም፡ መብቀሉ፡ አይቀርም *afäru lām honä alhonä aräm mäbqälu ayqārəmm* 'weeds will grow whether or not the soil is fertile'; እነዚያ፡ መሣሪያዎች፡ ይበጁ፡ አይበጁ፡ እንደሆነ፡ ማወቅ፡ አለብን *ənnäzziya mäsä-*

riyawočč yəbäğğü aybäğğü əndāhonä mawäq alläbbən 'we must find out whether or not those tools (or 'weapons') are suitable'; *ቢ ማርም: ባይ ማርም:* (also *ይ ማርም: አይ ማርም*, or *ተ ማርም: አልተ ማርም:*) *አስተዋይ: ነው bimmarəmm bayəmmarəmm* (also *yəmmarəmm ayəmmarəmm*, or *tāmarəmm altāmarəmm*) *astāway nāw* 'regardless of whether he is educated or not, he is intelligent'; *ቢ ወድቁ(ስ): ባይ ወድቁ(ስ): ምን: ቸባ ረኝ biwädqu(ss) baywädqu(ss) mən čäggärāññ* 'what should I care whether they fall or not?'; *ዓለሙ: ይምጣ: አይምጣ: አላውቅም alämu yəmጣ ayəmጣ alawqəmm*, or *ዓለሙ: መምጣትንና: አለመምጣትን:* (or *መምጣት: አለመምጣትን:*) *አላውቅም alämu mämጣtatunənnä alämämጣtatun* (or *mämጣtat alämämጣtatun*) *alawqəmm* 'I don't know whether Alämu has come or not (also 'whether he will come or not)'; *ሹም: ትሁን: አትሁን: አላውቅም šum təhun attəhun alawqəmm* 'I don't know whether you are an official or not'. In the following sentence the final -ም of the imperfect or perfect may be omitted: *ብትዘጋጅም: ባትዘጋጅም:* (also *ተዘጋጅህም: አልተዘጋጅህም:*) *እሽቅድም ድሙ: ይጀምራል bəttəzzägağğəmm battəzzägağğəmm* (also *täzägağğähəmm altäzägağğähəmm*) *əṣqədəmdəmu yəğämmarəll* 'the race is starting, whether you are ready or not'.

(2) *የሚመጣ: የማይመጣ:* (or *የሚመጣና: የማይመጣ:*) *መሆኑን: አስታውቀኝ yämmimäta yämmayəmätə* (or *yämmimätənnä yämmaymətä*) *māhonun astawqäññ* 'let me know whether (or 'if') he is coming or not'.

(3) *ይኑር: ይሙት: የሚነግረኝ: ሰው: ባገሩ: አላገኘሁም yənur yəmut yämmi-nägräññ säw bagäru alagäññähumm* 'I haven't found anyone (or 'any person') here (lit. 'in the country') who could tell me whether he is alive or dead'; *ላሂድ: ልቅር: በማለት: አመነታሁ ləhid ləqər bəmalät amänättə* 'h I hesitated as to whether to go or to stay'.

(4) *አንደመሄድም: እንዳለመሄድም: አለ əndämähedəmm əndälämähedəmm alä* 'he hesitated as to whether he should go or not'; *እዚያ: ያሉት: ሰዎች: የጦር: መሣሪያ: መያዝ: አለመያዣውን: አያውቅም: ነበር əzziya yallut säwočč yätər məssariya mäyaz alämäyazaččəwən ayawqəmm nəbbär* 'he didn't know whether the people there were armed or not'.

(5) *መምጣት: መቅረትን: ለማወቅ: እፈልጋለሁ mämጣtat mąqrätun lämawäq əfälləgalləw* 'I would like to know whether he is coming or not' (lit. 'coming his-staying-away I-would-like to-know').

(6) *ዓለሙ: መጥቶ: እንደሆነ: አለመጣ: እንደሆነ: አላውቅም alämu mätto ən-dāhonä almätta əndāhonä alawqəmm* 'I don't know whether Alämu came or not'.

(7) *ጩሶና: አልጩሶ: እንደሆነ: ጠይቀው čärrəsonna alčärräsə əndāhonä* *äyyəqäw* 'ask him whether he has finished or not'.

(8) **ዓለሙ፡ መጥቶ፡ እንደሁ፡ አላውቅም** *alämu mäṭto ändähu alawqəmm* 'I don't know whether Alämu has come or not'.

135.11. The concept 'whether' without 'or not', which is, however, considered to be understood, is rendered by: (1) the gerund+እንደሆነ with various verb forms of the main verb; (2) the imperfect+እንደሆነ, or relative imperfect+እንደሆነ with various verb forms of the main verb; (3) the verbal noun with suffix pronouns referring to the person; (4) repetition of the same verb form in the affirmative and negative; (4a) imperfect-imperfect with or without እንደሆነ; (4b) ብ+imperfect-imperfect; (4c) jussive-jussive+ቢል; (4d) verbal noun-verbal noun.

Examples: (1) **ተመልሰው፡ እንደሆነ፡ አይተህ፡ ና** *tämälləsəw ändähonä aytäh na* 'go and see whether they have returned'; **ዓለሙ፡ መጥቶ፡ እንደሆነ፡ አላውቅም** *alämu mäṭto* (or *mätto*, for *mätto*) *ändähonä alawqəmm* 'I don't know whether Alämu has come'; **ልጁ ተመልሶ፡ እንደሆነ፡ አልሰማሁም** *ləḅit'a tämälləsa ändähonä alsäm-mahumm* 'I have not heard whether the girl has returned'.

(2) **ነገ፡ ቡቁ፡ ይከፈት፡ እንደሆነ** (or **የሚከፈት፡ እንደሆነ**)፡ **ታውቃለህ?** *nägä suqu yəkkäffät ändähonä* (or *yäwvikkäffät ändähonä*) *tawqalläh?* 'do you know whether (or 'if') the store will be open tomorrow?'; **እሷ፡ መምጣት፡ ትችል፡ እንደሆነ፡ አላውቅም** *əss'wa mämṭat təčəl ändähonä alawqəmm* 'I don't know whether she will be able to come'; **መጽሐፉን፡ ታገኘው፡ እንደሆነ፡ እስኪ፡ አየት፡ አየት፡ አድርግ** *məšha-fun tagäññaw ändähonä əski ayät ayätt adrəg* 'look about and see whether you can find the book'.

(3) **ዓለሙ፡ መምጣቱን፡ አላውቅም** *alämu mämṭatun alawqəmm* 'I don't know whether Alämu came', or 'will come' (also 'I don't know that Alämu came').

(4a) **ንደኛዬ፡ ዛሬ፡ ማታ፡ ይመጣ፡ አይመጣ፡ እንደሆነ፡ ማወቅ፡ እፈልጋለሁ** *g'addäññaye zare mata yəmätä aymäta ändähonä mawäq əfalləgallä'h* 'I want to know whether my friend will come tonight'.

(4b) **ብመጣ፡ ባልመጣ፡ ይገድሃል?** *bəmätä balmäta yəgəddəhall?* 'does it make any difference to you (or 'does it bother you') whether I come (or not)?'

(4c) **ልብላ፡ አልብላ፡ ስል፡ አመነታሁ** *ləbla aləbla səl amänäta'h* 'I hesitated whether to eat'.

(4d) **ዛፋ፡ ሥር፡ መስደድ፡ አለመስደዱን፡ እንዴት፡ ታውቃለህ?** *zafu sər mäsdäd alämäsdädun əndet tawqalläh?* 'how can you tell whether the tree has taken root?'

135.12. The idea of 'whether' (without 'or not') for the presence is expressed by the various verbs of presence, such as ሆነ, አለ and ኖረ with (1) እንደሆነ (or እንደሆን); (2) እንዳለ; (3) the verbal noun; (4) the repetition of the same verb in the affir-

mativ and negative: (4a) jussive-jussive; (4b) verbal noun-verbal noun, the suffix pronouns attached to the second verbal noun.

Thus, 'ask him whether the owner is at home' is rendered (1) by ባለቤቱ፡ እቤት፡ እንደሆነ፡ ጠይቀው *baläbetu äbet ändähonu täyyäqäw*; (2) or by ባለቤቱ፡ እቤት፡ እንዳለ፡ ጠይቀው *baläbetu äbet ändallu täyyäqäw*; (3) or by ባለቤቱ፡ እቤት፡ አለ፡ (or ያለ)፡ እንደሆነ፡ ጠይቀው *baläbetu äbet allu (or yallu) ändähonä täyyäqäw*; or by ባለቤቱ፡ እቤት፡ መኖራቸውን፡ ጠይቀው *baläbetu äbet mänoracčäwän täyyäqäw*; (4a) or by ባለቤቱ፡ እቤት፡ ይሁነ፡ አይሁነ፡ ጠይቀው *baläbetu äbet yəhununu ayhununu täyyäqäw*; (4b) or by ባለቤቱ፡ እቤት፡ መኖር፡ አለመኖራቸውን፡ ጠይቀው *baläbetu äbet mänor alämänoracčäwän täyyäqäw*.

For the past እንደነበረ *ändänäbbärä* is used. Example: ባለቤቱ፡ እቤት፡ (ነረው)፡ እንደነበሩ፡ ታውቃለህ? *baläbetu äbet (nuräw) ändänäbbäru tawqalläh?* 'do you know whether his master was at home?'

135.12.1. The possessive is expressed by the appropriate forms of the above-mentioned verbs of presence. Examples: ሚኒስትሩ፡ በቂ፡ ተማሪ፡ ቤት፡ እንዳለን፡ ጠየቁ *ministru bäqi tämari bet ändallän täyyäqu* 'the minister asked whether we had enough schools'; አሜሪካ፡ በነበርኩ፡ ጊዜ፡ መኪና፡ እንደነበረኝ፡ ጠየቀኝ *amerika bänäbbärku gize mäkina ändänäbbäränñ täyyäqänñ* 'he asked me whether I had a car when I was in America'; አሜሪካ፡ በሄድ፡ መኪና፡ ይኖረኝ፡ እንደሆነ፡ አላውቅም *amerika sähed mäkina yənoränñ ändähonä alawqamm* 'I don't know whether I will have a car when I go to America'; ጉረቤታችን፡ ራዲዮ፡ ይኑራቸው፡ አይኑራቸው፡ አላውቅም *g*äräbetaččən radiyo yənuraččäw aynuraččäw alawqamm* 'I don't know whether our neighbor has a radio'.

135.13. 'If' in the meaning 'whether' is expressed by: (1) the imperfect+እንደሆነ (or እንደሆን)፡ እንደነበረ *ändänäbbärä* for the past; (2) እንዳለ; (3) the gerund+እንደሆነ, or እንደነበረ; (4) the repeated imperfect+እንደሆን; (5) እየ+perfect+እንደሆነ; (6) the repeated imperfect or jussive in a direct speech.

Examples: (1) ትመጣ፡ እንደሆነ፡ በቅድሚያ፡ አስታውቀኝ *tämäta ändähonä bäqädmiya astawqänñ* 'let me know in advance if you are coming'; ቡና፡ አጠጣ፡ እንደሆነ፡ ለማወቅ፡ ይፈልጋል *bunna ätäfta ändähonä lämawäq yəfällägall* 'he wants to know if I drink coffee' (or, 'if I would like to have coffee now'); ከተናጋሪው፡ ጋር፡ ይስማማ፡ እንደሆነ፡ በጠየቅ፡ አለመስማማቱን፡ ገለጸ *kätänagariw gar yəsmamma ändähonä biṭtäyyäq alämäsmamatun gälläšä* 'he expressed his dissent when asked if he agreed with the speaker'; አዳምጠው፡ እንደነበርሁ፡ ማወቅ፡ ፈለገ *addammätäw ändänäbbär* h mawäq fällägä* 'he wanted to know if I was listening to him';

(2) ደብዳቤ፡ እንዳለኝ፡ እይ *däbdabbe ändalläññ ay* 'see if there is mail for me';

(3) ሠራ፡ ሄድ፡ እንደሆነ፡ (or እንደነበርኩ)፡ ጠየቅኝ *zare sara heḅḅe ändä-honä* (or *ändänäbbärk*) (*täyyäqäññ* 'he asked me if I had gone to work today';

(4) ንዝብ፡ ይኖረኝ፡ አይኖረኝ፡ እንደሆን፡ አላውቅም *gänzäb yänoräññ ayno-räññ ändähon alawqamm* 'I don't know if I am going to have money';

(5) ልብሴን፡ እየለበስኩ፡ እንደሆነ፡ ጠየቅኝ *läbsen äyyäläbbäsk* 'ändähonä *täy-yäqäññ* 'he asked me if I was getting dressed'; ቡና፡ እየጠጣሁ፡ እንደሆነ፡ ጠየቅኝ *bunna äyyäṯäṯta* 'h ändähonä *täyyäqäññ* 'he asked me if I was drinking coffee (at that particular moment)';

(6) በሩ፡ ላይ፡ ቆሞ፡ ልግባ፡ አልግባ፡ (or እገባ፡ አልገባ)፡ ሰል፡ አቅማማ *bärru lay qomo lägba aləgba* (or *əgäba algäba*) *sil aqamma* 'he hesitated at the door wondering whether he should go in' (lit. 'by saying "should I go in (or) should I not go in"').

136. INTERROGATIVE CLAUSE

136.1. Direct question

For a question with a 'yes' or 'no' answer, see below.

A question is expressed by various question particles placed directly before the verb. The question words are:

'Who?' ማን. Examples: ማን፡ አጠና? *mann aṯänna?* (note the gemination of *n* before the vowel) 'who studied?'. In a cleft sentence: ያጠናው፡ ማን፡ ነው? *yaṯännaw man näw?*; with emphasis: ማን፡ ነው፡ ያጠናው? *man näw yaṯännaw?*

'Whom?' ማንን, that is, ማን *man* with the marker *n*-n of the direct object. Examples: ማንን፡ አየህ? *mannən ayyäh?* 'whom did you see?'; በቀለ፡ ማንን፡ አየ? *bäq-qälä mannən ayyä?* 'whom did Bäqqälä see?'

'Whose?' የማን, that is, the element *f* *yä* 'of' preceding ማን *man*. Example: ይህ፡ መጽሐፍ፡ የማን፡ ነው? *yäh mäshaf yäman näw?* 'whose book is this?'

'What?' ምን. Example: ምን፡ ትፈልጋለህ? *mən təfälləgalläh?* 'what do you want?'

'What kind of? what sort of?' እንዴት፡ ያለ፡ እንደምን፡ ያለ፡ የትኛው. Examples: እንዴት፡ ያለ፡ (or እንደምን፡ ያለ)፡ ሰው፡ ነው? *ändet yallä* (or *ändämən yallä*) *säw näw?* 'whatsort (kind) of person is he?'; የትኛውን፡ (or ምን)፡ ምክር፡ ትመክረኛለህ? *yä-täññawən* (or *mən məkar təmäkräññallah?* 'what kind of advice will you give (advice) me?'

'Which?' የትኛው. Example: የትኛው፡ ልጅ፡ መጣ? *yätäññaw läḅ mäṯta?* 'which child came?'

'Which way? (direction), which side?' በየት፡ በኩል. Examples: በየት፡ በኩል፡ ትሄዳለህ? *bäyät bäkkul tæhedalläh?* 'which way are you going?'. Note that በየት፡ በኩል *bäyät bäkkul* also means 'toward which side? on which side?': e.g., በየት፡ በኩል፡ ትተኛለህ? *bäyät bäkkul tətäññalläh?* 'on which side of the bed would you like to sleep?' See also 'where?'

'When?' መቸ፡ መቼ፡ መቻ, or ምን፡ ጊዜ (not limited to the time of the day); በምን፡ ጊዜ, or በሰንት, or በሰንት፡ ሰዓት (limited to the time of the day). Examples: መቸ፡ ትመጣለህ? *mäcä tämätalläh?* 'when will you come?'; ኢትዮጵያ፡ ውስጥ፡ ምን፡ ጊዜ፡ ይዘንባል? *inyoppäya wäst män gize yzänball?* 'when does it rain in Ethiopia?'; በሰንት፡ (or በሰንት፡ ሰዓት)፡ ይደርሳል? *bäsant (or bäsant säat) yädärsall?* 'when (or 'at what time') will he arrive?'. For more on መቸ, see 158.11.

'Whenever?' ምን፡ ጊዜ *män gize*: e.g., ለመጻፍ፡ ምን፡ ጊዜ፡ አገኘ? *lämäsaf män gize agäññä?* 'whenever did he find time to write?'

'Where?' የት፡ ዩት፡ በየት፡ በኩል፡ ወዴት፡ ከዩት. Examples: የት፡ (or በየት፡ በኩል, or ወዴት)፡ ነው፡ ያለኸው? *yät (or bäyät bäkkul, or wädet) näw yallähaw?* 'where are you?' (lit. 'where is-it that you-are-it?'); ቀጥሎ፡ ወዴት፡ ሄደ? *qättalo wädet hedä?* 'where (lit. 'toward where?) did he go next?'; ወሬውን፡ ከዩት፡ አገኘኸው? *wärewän käyet agäññähaw?* 'where (lit. 'from where?') did you find the story?' For more on ዩት, see 158.12.

Note the expression የት፡ አባት - *yät abbat* - with possessive suffix pronouns expressing an insult: የት፡ አባትህ *yät abbat-äh* 'bastard!' (lit. 'where is your father?'); የት፡ አባቴ(ን)፡ ብየ፡ እሄ ዳለሁ? *yät abbate(n) bäyyä ähedalläw'h?* 'whom do I turn to (in time of difficulty)?'

'Where else?' ሌላ፡ ጋ፡ የት፡ ሌላ፡ ቦታ፡ የት፡ ሌላሰ፡ የት. Example: ሌላ፡ ጋ፡ (or ቦታ)፡ የት፡ ሄድክ? *lela ga (or bota) yät hedk?*, or ሌላሰ፡ የት፡ ሄድክ? *lelass yät hedk?* 'where else did you go?'

'From where? whence?' ከየት፡ ከወዴት. Example: ከየት፡ (or ከወዴት)፡ ትመጣለህ? *käyät (or käwädet) tämätalläh?* 'where are you coming from?'

'Toward where? where to? where? whither?' ወዴት. Example: ወዴት፡ ትሄዳለህ? *wädet tæhedalläh?* 'where (toward where) are you going?'

'Wherein?' የት፡ ላይ፡ እምን፡ ላይ. Example: ስሐተቴ፡ የት፡ ላይ፡ (or እምን፡ ላይ)፡ ነው? *sähtäte yät lay (or ämän lay) näw?* 'wherein is my mistake?'

'Why?' ለምን፡ ስለምን፡ ምነው፡ ምን+conjugated ብሎ+jussive, or በምን፡ የተነሣ፡ ምን፡ በመጣ (limited in usage), or ምን with the imperfect of አደረገ or ሆነ combined with a main verb. Examples: አስተማሪው፡ ተማሪውን፡ ለምን፡ ወቀሰው? *astämariw tämariwän lämän wäqqäsaw?* 'why did the teacher reprimand the student?'; አስተማሪህ፡ ስለምን፡ ተኩርፎ፡ ነበረ? *astämarih sälämän täk'äräfo näbbär?* 'why was

your teacher offended?'; ምነው: ለልጁ: ወተት: አላመጣሁትም? *männaw läləḡu wä-tät alamäñtahallätämmn?* 'why didn't you bring (lit. 'bring him') milk to the child?'; ምን: ብሉ: ይሂድ? *män bəlo yəhid?* 'why should (or 'would') he go?'; አባትና: ልጁ: በምን: የተነሣ: ተጣሉ? *abbatenna ləḡu bämən yätänässa tätallu?* 'why did the father and the son quarrel?'; ምን: በመጣ: ነው: ይህን: ያህል: የምሰደበው? *män bämät-ta näw yəhən yahəl yämmässäddäbaw?* 'why am I being insulted so?'; ምን: ታደርግ: (or ትሆን): መጣህ? *män tadärg mäñtah?* 'why did you come?'

'How?, how come?' እንዴት? እንደምን? ምኑን? እንዴት: አድርጎ: (or ብሉ). Examples: እንዴት: ሠራኸው? *əndet särrahaw?* 'how did you do it?'; እንዴት: (እንደምን): ነህ? *əndet (əndämən) näh?* 'how do you do?'; እንደምን: አደርክ? *əndämən addärk?* 'good morning!' (lit. 'how did you spend the night?'); ምኑን: ልምጣ: መከና: የለኝም: (or ሳይኖረኝ) *mənun ləmña mäkina yälläññämm (or sayənoräññ)?* 'how can I come since I have no car?' (note the jussive in this context); እስካሁን: እንዴት: እከሁ: ቁየህ? *əskahun əndet əzzih q"äyyäh?* 'how did you manage to stay here all this while?'

Note እንዴት+conjugated አድርጎ or ብሉ 'how can..., how could': e.g., መከና: የለኝ: እንዴት: አድርጌ: (or ብዩ): እመጣለሁ? *mäkina yälläññ, əndet adrəgge (or bəyye) amätallä"ñh?* 'I have no car; how could I come?'

For the various meanings of እንዴት, see 153.6.

'Howelse?' እንዴት: እንግዲያስ. Examples: ባውሮፕላን: ካልሆነ: ወደ: ኢትዮጵያ: እንዴት: መግባት: ይቻላል? *bawroplan kalhonä wädä ityoppaya əndet mägbat yəččalall?* 'how else would you get to (lit. 'is it possible to enter') Ethiopia if not by plane?'; ሳለባ: የመጣኸው: ባውሮፕላን: ነው? እንግዲያስ? *lalibäla yämätñtahaw bawroplan näw? əngədiyass?* 'did you come to Lalibela by plane? How else?' (or 'of course').

For እንዴታ *əndeta*, see 168.

'How many?' ስንት? ምን: ያህል, the noun being in the singular or in the plural. Examples: ስንት: (or ምን: ያህል): መጽሐፍ: ትፈልጋለህ? *sənt (or mən yahəl) mäshaf təfälləgalläh?* 'how many books do you want?'; ስንት: መጽሐፍት: አለህ? *sənt mäshafoččə alluh?* 'how many books do you have?'; ምን: ያህል: (or ስንት): ሰው: መጣ? *mən yahəl (or sənt) säw mäñta?* 'how many people came?'; ስንት: (or ምን: ያህል): ጊዜ: አየሃት? *sənt (or mən yahəl)gize ayyähät?* 'how many times (also 'how often?') did you see her?'. See also 158.13.

Note ስንተዜ *səntäzze*, ስንቴ *sənte* 'how many times?'. For ስንት *sənt*, see 158.13.

ስንተኝ *səntoččə*, plural of ስንት *sənt* is used as an exclamation: e.g., በጦርነት: የሞቱት: ስንተኝ: ናቸው! *bätorännät yämotut səntoččə naččəw!* 'Oh, how many people died in the war!'

As a question word in a sentence such as ራታኛውን የበሉት ሰንቶቹ ናቸው? *rataččāwən yä-bällut sántočču naččāw?* 'how many of the people had their dinner?'

'How much?' ሰንት፡ ምን፡ ያህል፡ የቱን፡ ያህል. Examples: ዋጋው፡ ሰንት፡ ነው? *waḡaw sánt nāw?* 'how much is it?' (lit. 'its-price how-much is-it?'); በአውሮፕላን፡ ሰንት፡ ጊዜ፡ ይፈጃል? *bāawroplan sánt gize yəfāǰall?* 'how much time will it take by plane?'; ለዚህ፡ መከና፡ ምን፡ ያህል፡ ያስከፍሉኛል? *läzzih mākina mən yahəl yaskäffälwīñall?* 'how much will they charge me for this car?'; ከብደትህ፡ ምን፡ ያህል፡ ነው? *kəbdätah mən yahəl nāw?* 'how much do you weigh?' (lit. 'how much is your weight?'); የቱን፡ ያህል፡ ትፈልጋለህ? *yätun yahəl təfälləgalläh?* 'how much do you want?'

ምን፡ ያህል used also as a vocative: e.g., በዚህ፡ ጋን፡ የተጠመቀ፡ ጠላ፡ ምን፡ ያህል፡ ሰው፡ ይመልስ! *bäzzih gan yätätämmäqä tälla mən yahəl säw yəmälləs!* 'oh, how many people tälla-beer brewed in this crock would serve!'

'How often?' ሰንት፡ ጊዜ (also 'how many times?')፡ በየሰንት፡ ጊዜ፡ ሰንት፡ ሰንት፡ ጊዜ. Examples: ለዚያ፡ ሳለህ፡ ሰንት፡ (or በየሰንት)፡ ጊዜ፡ ታያት፡ ነበር? *əzzih salläh sánt (or häyyäsənt) gize tayat näbbär?* 'when you were there how often did you see her?'; በኢትዮጵያ፡ በየሰንት፡ ጊዜ፡ (or ሰንት፡ ሰንት፡ ጊዜ)፡ ይከንባል? *bä-ityoppəya häyyäsənt gize (or sánt sánt gize) yəzänball?* 'how often does it rain in Ethiopia?'; በቀን፡ ሰንት፡ ጊዜ፡ ትበላለህ? *bäqän sánt gize təbälalläh?* 'how often (or, 'how many times?') do you eat in the day?'

'How far? how big? how long? (space), how high? how tall?' ምን፡ ያህል with various forms. Examples: ከባሕር፡ ምን፡ ያህል፡ ርቀናል? *kābahər mən yahəl raqänall?* 'how far have we come from the sea?'; ተራራው፡ ምን፡ ያህል፡ ረገርም፡ ነው? *tä-raraw mən yahəl räzzim nāw?* 'how high (or 'tall') is the mountain?'; ሰውዬው፡ ምን፡ ያህል፡ ትልቅ፡ ነው? *säwəyyew mən yahəl təlləq nāw?* 'how big is the man?'. The sentence 'how long is the river?' is expressed by ወንዙ፡ ምን፡ ያህል፡ ይረዝማል? *wänzu mən yahəl yärəzmall?*, or ወንዙ፡ ምን፡ ያህል፡ ርዝመት፡ አለው? *wänzu mən yahəl rəz-mät allāw?* (lit. 'how much length does it have?').

'How long (time)?' ምን፡ ያህል፡ ጊዜ፡ ሰንት፡ ጊዜ. Examples: አብራችሁ፡ ምን፡ ያህል፡ ጊዜ፡ ስትሠሩ፡ ነበር? *abraččəh mən yahəl gize səttəsäru näbbär?* 'how long have you been working together?'; ቀለባችን፡ ለምን፡ ያህል፡ ጊዜ፡ ይበቃናል? *qälläbaččən lämən yahəl gize yəbäqanall?* '(for) how long will our food supplies last us?' (lit. 'be sufficient for us?'); ድራ፡ ጻዋ፡ ሰንት፡ ጊዜ፡ ቁየህ? *dərədawa sánt gize q'äyyäh?* 'how long did you stay in Dire Dawa?'. Note that in the above-mentioned examples ጊዜ may be omitted. See also 'how soon?'

'How long ago?' ከሰንት፡ ጊዜ፡ በፊት. Example: ነገሩ፡ የሆነው፡ ከሰንት፡ ጊዜ፡ በፊት፡ ነበር? *nägäru yähonaw käsant gize bäfit näbbär?* 'how long ago did it happen?'

'How soon?' (= 'how much time?') ምን፡ ያህል፡ ጊዜ፡ ስንት፡ ጊዜ. Example: ለመዘጋጀት፡ ምን፡ ያህል፡ ጊዜ፡ (or ስንት፡ ጊዜ)፡ ይፈጅብሃል? *lämäzzägaḡät män yahal gize (or sänt gize) yafäḡäbbəhall?* 'how soon can you be ready?' (lit. 'how much time will it take you to get ready?').

'How so?', see 'Why?'

136.2. Some interrogatives with an affirmative verb have a negative connotation. Thus, ተዉን፡ ቢሉዋቸው፡ ማን፡ ቢሰማ? *täwun biluwaččäw man bisäma?* 'no one would listen if they tell them "leave us alone"' (lit. 'who would listen if..?'); መግትማ፡ ማን፡ አሁሉህ? *muggätemma man ahloh?* 'no one equals you in disputation' (lit. 'who equals you?'); እኔ፡ ምን፡ አውቃለሁ? *äne män awqalläw?* 'I don't know' (lit. 'what do I know?'); ምን፡ ቸገረኝ? *män čäggäränn?* 'I don't care' (lit. 'what does it bother me?'); ምን፡ ቸግሮኝ? *män čägroññ?* 'I don't mind'; ምን፡ ዉነቀኝ? *män čännäqäññ?* 'I don't care' (lit. 'what does it bother me?'); ምን፡ አለኝ? *män alläññ?* 'I have nothing' (lit. 'what do I have?'); ያልበላሁት፡ ምን፡ ቀረኝ? *yabällahut män qärräññ?* 'there was nothing I didn't eat' (lit. 'what was left to me that I haven't eaten?'); መቼ፡ ሐኪም፡ ያድነዋል? *mäče hakim yadənäwall?* 'doctors can't cure him/it' (lit. 'when will a doctor cure him?'); ያለንበት፡ ቤት፡ መቸ፡ ጠበቀ? *yallänəbbät bet mäčä täbbäbä* 'the house we are in is not crowded' (lit. 'when is the house we are in tight?'); መከናወን፡ አንተ፡ ነህ፡ የሰበርከው? እንዴት፡ አድርጌ? *mäkinawən antä näh yäsäbbärkäw? əndet adräge?* 'did you break the car? I didn't' (lit. 'how could I?'); ብድርዎን፡ የምመልስልዎት፡ አሁንማ፡ የት፡ አግኝቼ? *bəddərəwon yämmämälləsəl-ləwot ahunəmma yät agñəččə?* 'as for now, I will not have the money to give You back Your loan' (lit. 'where I finding?').

136.3. An interrogative with a negative verb may have an affirmative connotation. Examples: ይመጣሉ? ምነው፡ አይመጡም? *yemätallu? mənñaw aymätumm?* 'will they come? Of course, they will' (lit. 'why wouldn't they come?'); ገንዘብ፡ በደንብ፡ ከተሰጠው፡ እዚህ፡ ማን፡ አይሠራም? *gänzäb bädänb kätäsättäw əzzih män aysäramm?* 'if one is paid (lit. 'if it is given to him') well one would certainly like to work here' (lit. 'who wouldn't work here?'); ፈረስ፡ ከሰው፡ የበለጠ፡ ጭነት፡ መሸከም፡ አይችልም? ለምን፡ አይችልም? *färäs käsaw yäbälläqä čənät mäššäkäm ayčələmm?* 'can't a horse carry more weight than a man? Of course it can' (lit. 'why can't it?'); የተበደርኩህን፡ ገንዘብ፡ መቼ፡ ሳልከፍላህ፡ ቀርቻለሁ? *yätäbäddär-*

kuhan gänzäb mäče salkäflah qäräččälläḥ? 'I have always paid back the money I borrowed from you' (lit. 'when did I ever not pay back money I borrowed from you?').

For the exclamatory expression of the question words, see 153.

137. Indirect question

137.1. The indirect question is expressed by the question words mentioned above followed by **እንደ**, with the verb in the perfect for the past and in the relative imperfect for the future¹.

The question word is placed before the verb with its subordinating conjunction **እንደ**. In a structure consisting of a verb with an auxiliary, the conjunction **እንደ** is placed before the auxiliary.

'Who' **ማን**: **እንደ**. Examples: **ገንዘቡን**: **ማን**: **እንደሰጣት**: **ንገሪን** *gänzäbun man ändäsäṯṯat nəgärin* 'tell us who gave her the money'; **ሳሕኖቹን**: **ማን**: **እንደሚያጥብ**: **እንደማያጥብ**: **ከእገቱ**: **ጋር**: **ተጨቃጨቁ**: (or **ተጨቃጨቀ**) *sahnoččun man ändämmiyaṯəb ändämmayaṯəb kähətu gar täččäqaččäqu* (or *täččäqaččäqä*) 'he argued with his sister about who should wash the dishes' (lit. 'they argued [he] with his sister who should wash who should not wash')².

'Whose' **የማን**: **እንደ**. Examples: **የማን**: **ቤት**: **እንደሚበልጥ**: **ንገረኝ** *yäman bet ändämmibält nəgärän* 'tell me whose house is bigger'; **የማንን**: **መራት**: **እንደምታርሱ**: **ታውቃላችሁ?** *yämannən märet ändämməṯarsu tawqallaččəḥ?* 'do you know whose land you are ploughing?'

'What' **ምን**: **እንደ**. Examples: **ምን**: **እንደ**: **ደረሰብኝ**: **ታውቃለህ?** *mən ändädärräsäbbəññ tawqalläh?* 'do you know what happened to me?'; **ሃይማኖቱ**: **ምን**: **እንደሆነ**: **አላውቅም** *haymanotu mən ändähonä alawqəmm* 'I don't know what his religion is'; **ምን**: **ልንዎራለት**: **እንደሚፈልግ**: **በግልጽ**: **ነገረን** *mən lənnəsärällät ändämmifälləg bəgəls nəggärän* 'he told us quite clearly what he wanted us to do for him'.

For 'no matter what', see 116.19.2; 116.19.3.

'Which' **የትኛው**: **እንደ**. Examples: **ያንተ**: **ቤት**: **የትኛው**: **እንደሆነ**: **ለመለየት**: **አልችልም** *yantä bet yätəññaw ändähonä lämäläyyät alčələmm* 'I can't tell (lit. 'distinguish') which one is your house'; **ገና**: **በየትኛው**: **ቀን**: **እንደሚውል**: **አላውቅም** *gänna bäyätəññaw qän ändämmiwəl alawqəmm* 'I don't know on which day Christmas will fall'.

¹እንድ - with the imperfect is not used at present.

²For the singular or the plural of the verb in a sentence where **ጋር** is involved, see 109.56.

'When' መጅ: እንደ. Examples: መጅ: እንደሚመጣ: አላውቅም *mäčä ändäm-mimäfa alawqəmm* 'I don't know when he will come'; መጅ: እንደምትጀምር: ምልክት: እሰጥለሁ *mäče ändämmattəğämmər mələkkət əsätəhalläw* 'I will give you the cue when to start'¹. See also 33.8.7

'Where' የት: እንደ; ወዴት: እንደ, or through the relative verb+በት followed by ቦታ or ሰፍራ 'place'. Examples: የት: እንደሚኖር: አልነገረኝም *yät ändämmīnor alnəggäräññəmm* 'he did not tell me where he lives'; አንድ: ቦታ: አይቼዋለሁ፥ የት: እንደሆነ: ግን: ትዝ: አይለኝም *and bota ayəččewallähu, yät ändähonä gən təzz ayäläññəmm* 'I have seen him/it somewhere, but I don't remember where' (lit. 'where it was'); ግለሙ: በሚመጣው: ከረምት: ወዴት: እንደሚሄድ: ያሰብ: ነበር *alämu bämmimätaw krämt wädet ändämmihed yassəb nəbbär* 'Alämu was thinking where to go next rainy season'; የምትውልበትን: ቦታ: ላውቅ: አረፈሁ *yämmətəwələbbätən bota lawq əfalləgalläw* 'I would like to know where you spend your day' (lit. 'that-you-spend-in-it-ን place'); ጩዋታውን: በውል: ሊያይ: በሚችልበት: ሰፍራ: ተቀመጠ *čəwatawən bəwəl liyay bämmičələbbät səfra təqämmätä* 'he sat where he could see (lit. 'in-order-that-he-sees in-that-it-is-possible-in-it place) the game up close'. See also 33.8.7.

'From where, from whence, from which' ከየት: እንደ. Examples: ከየት: እንደ መጣ: አላውቅም *käyät ändämätta alawqəmm* 'I don't know where he came from'; ከየት: እንደሚመጣ: አላውቅም *käyät ändämmimäfa alawqəmm* 'I don't know from where he will come'; ከየት: አገር: እንደመጡ: ተጠየቁ *käyät agär ändämättu tätäy-yäqu* 'they were asked from which country (or 'region') they came'.

'Why' ለምን: እንደ; ለምን: እንደሆነ². Examples: አስተማሪው: ተማሪውን: ለምን: እንደተቋጣው: አላውቅም *astämarīw təmarīwən läməñ ändätäq'äftaw alawqəmm* 'I don't know why the teacher was angry at the student'; ለምን: እንደሆነ: እንጂ፥ ተወዳዳሪውን: አልወደደውም *läməñ ändähonä əngə, təwädadarīwən atwäd-dädäwəmm* 'I don't know why, (but) he didn't like the competitor'.

'How' እንዴት: እንደ; እንደምን: አድርጎ: እንደ; ምንኛ: እንደ; እንዴት: እንደሆነ. Examples: ይህንን: ወንዝ: እንዴት: እንደ: ተሻገረ: (or እንደ: ተሻገረው): አላውቅም *yəhənnən wänz əndet ändä täšaggärä* (or *ändä täšaggäräw*) *alawqəmm* 'I don't

¹ 'No matter when' ምንም: ጊዜ: በሆነ with an affirmative verb: e.g., ምንም: ጊዜ: ቢሆን: መምጣት: ትችላለህ *mənəmm gize bihon mämqat təcəlalläh* 'you can come no matter when' (or 'any time').

² A direct question would be: ለምን: መጡ? አይታወቅም *läməñ mäftu? ayətawwäqəmm* 'why did they come? It is not known'.

know how he crossed this river'; ይህንን ወንዝ እንዴት እንደሚሻገር አላውቅም *yəhənnən wānz əndet əndämmiṣṣaggār alawqəmm* 'I don't know how he will cross this river'; እንደምን አድርጎ እንደሚከፍለው ሳያሰብ በብድሩ ተሰማማ *əndā-mən adrəgə* 'without considering how he would pay it back, he agreed to the loan'; የሌጅነቱን ጊዜ አስታውሶ ምንኛ ዕድለኛ እንደነበረ ተገነዘበ *yäləḅənnätun gize astawso mənəñña əddələñña əndänəbbärä tāgänəzzäbä* 'he remembered his childhood and realized how lucky he was'; ምንኛ እንዳመማት ብታውቅ ብቻዋን አትተዋትም ነበር *mənəñña əndammāmat bəttawq həcčəwan attətəwatəmm nəbbär* 'if you knew (had known) how sick she was you wouldn't leave her alone' (or 'you wouldn't have left her alone'); እንዴት እንደሆነ እንጃ ከብቶቹ በረቱን ጥሰው ወጡ *əndet əndəhonä ənጃ kəbtočču bärätun ṣəsəw wäṯtu* 'I don't know how, but the cattle (somehow) broke through the cattle pen'.

'How' in the meaning 'how much' ምን ያህል እንደ ስንት እንደ ምንኛ እንደ, all followed by the perfect for the past. Examples: ምን ያህል (or ምንኛ, or ስንት): እንደሰጋን አታውቅም *mən yahəl* (or *mənəñña*, or *sənt*) *əndäsəggan attawqəmm* 'you don't know how worried we were'; ምን ያህል (or ምንኛ): እንደተለወጠ ብታይ ይገርምሃል *mən yahəl* (or *mənəñña*) *əndätäləwwätä bəttay yəgərməhall* 'you will be surprised to see (lit. 'if you see') how he has changed'.

'How many, how much' ስንት እንደ የቱን ያህል እንደ. Examples: ስንት መጽሐፍ እንደረፈገ አላነገረኝም *sənt māṣhaf əndäfällägä alnəggäräññəmm* 'he did not tell me how many books he wanted'; ባመት ውስጥ ስንት ወር እንዳለ (for እንደ አለ): ንገረኝ *bamät wəsṣənt wär əndallä nəgäräññ* 'tell me how many months there are in a year'; ያንድ ሰዓት ዕረፍት የቱን ያህል እንደሚጠቅም ያስደንቃል *yand säat əräft yätun yahəl əndämmiṣṣəmm yasdännaqall* 'it is amazing how beneficial an hour's rest can be'. See also የቱን ያህል (158.12).

An indirect question may also be expressed by other means: e.g., ምን ይመጣ ይሆን የሚል ሐሳብ አሸበራት *mən yəmāta yəhon yämmil hassab aṣṣäbbärat* 'the thought of what might happen frightened her' (lit. 'what might-happen that-says the-thought frightened-her').

QUESTION WITH A 'YES' OR 'NO' ANSWER

138. Expressions of the question

138.1. A question for which one expects a 'yes' or 'no' answer is expressed by a rising tone or by a suffix *-ን -nə*. The order of an interrogative sentence is the same

¹For the redundant usage of አድርጎ, see 59.3.19.

as that of a non-interrogative sentence. Examples: **አዲስ፡ አበባ፡ ነገ፡ ትሄዳለህ?** (or **ትሄዳለህን?**)? *addis abāba nägä təhedalläh?* (or *təhedallähänä?*) 'will you go to Addis Ababa tomorrow?'; **በቀለ፡ ወደ፡ ቤት፡ ሄደ?** *bäqqälä wädä bet hedä?* 'did Bäqqälä go home?'

The particle ን may be intercalated between the verb form and the particle -ም: thus, **አለሰ ግህንም?** *alsämmahä-nä-mm?* 'haven't you heard?'; **አይሰማንም?** *aysäma-nä-mm?* 'doesn't he hear?'; **ሰበረናለ?** *säbbärä-n-allä?* 'has he broken?' (see 54.7.1).

138.2. A question is also expressed by **ወይ** *wäy* placed at the end of the sentence. Thus, **አዲስ፡ አበባ፡ ነገ፡ ትሄዳለህ፡ ወይ?** *addis abāba nägä təhedalläh wäy?* 'are you going to Addis Ababa tomorrow?'

138.3. A negative question with an affirmative connotation is expressed either by the affirmative imperfect followed by **የለም**, or by the negative imperfect followed by **እንዴ**: e.g., **እርሱንም፡ አውቀው፡ የለም?** *ärsunämma awqäw yällämm?*, or **እርሱንም፡ አላውቀውም፡ እንዴ?** *ärsunämma alawqäwəmm ände?* 'don't I know him?' (with the connotation, 'of course, I know him').

With the negative ending -ም -*mm* of the verb, -*mm-wäy* may be contracted to -**ዎይ** -*mmoy*: e.g., **እርሱንም፡ አውቀው፡ የለዎይ?** *ärsunämma awqäw yällämmoy?* (for *yällämm wäy*) 'don't I know him?' (with the understanding, 'of course, I know him').

138.4. The simple affirmative or negative imperfect, when used with a rising tone or with **ወይስ** *wäyäss* or **ወይ** *wäy*, implies a suggestion. Examples: **እዚያኛው፡ ክፍል፡ ትሄድ?** *əzziyaññaw kafäl təhed?* 'would you rather go to the other room?'; **እዚያኛው፡ ክፍል፡ አትሄድም?** *əzziyaññaw kafäl attəhedəmm?* 'wouldn't you rather go to the other room?'; **ትቆይ፡ ወይስ፡ ትበላ?** *təqoyy wäyäss təbäla?* 'would you rather wait or eat now?'; **ምሳህን፡ ትበላ፡ ወይ?** *məsahən təbäla wäy?* 'would you have your lunch (now)?'

138.5. **እንዴ** placed at the end of the sentence is used mostly for the expression of surprise or of an unexpected action, and also to reinforce a question. Examples: **ይመጣል፡ እንዴ?** *yəmätäll ände?* 'he will come, or won't he?'; **አባትና፡ እናት፡ የላቸውም፡ እንዴ?** *abbatänna ännat yälläcčäwəmm ände?* 'they must have have parents, or do they?'; **ጫት፡ የሚበቅለው፡ ሐረር፡ አይደለም፡ እንዴ?** *çat yämmibäqläw harär aydällämm ände?* 'Is it not in Harar that çat grows?'; **አለማዝ፡ የለችም፡ እንዴ?** *አለችalmaz yälläcčäwəmm ände?* *alläcč* 'isn't Almaz here? She is here'.

Note also **እንዴ፡ አሁንም፡ ዘገየህ?** *ände, ahunəmm zügäyyüh?* 'what! You are late again?'

138.6. A question sentence may be preceded by ለመሆኑ, or ኛረ: ለመሆኑ 'by the way'. Examples: ለመሆኑ: ሴቶች: መምህራን: አሉ? *lämähonu setočč mämharan allu?* 'by the way, are there any female teachers?'; ኛረ: ለመሆኑ: ነጻነት: ምን: እንደ ሆነ: ታውቃላችሁ? *ärä lämähonu näšannät män ändähonä tawqallaččəw?* 'by the way, do you really know what freedom is?'

138.7. A follow-up question may be expressed by ኛረ, by እውን, by እውነት, by ነው, or by the repetition of the verb in the statement. Examples: (A) አንድ: ቀን: ኢትዮጵያ: መሄድ: እመኛለሁ: (B) ኛረ? (or እውነት?, or እውን?, or ነው?) (A) *and qän ityoppəya mähed əmmäññalləw* h, (B) *ärä?* (or *əwnät?*, or *əwən?*, or *nəw?*) (A) 'I'd like to go to Ethiopia someday', (B) 'Is that so?' (or 'really?');

(A) ስትናገር: የአውስትራሊያ: ዘየ: አላት: (B) ኛረ? (pause) አላት? (or, አላት: እንዴ?) (A) *səttənnaggär yäawstraliya zäyā allat*, (B) *ärä* (pause) *allat?* (or, *allat ənde?*) (A) 'she speaks with an Australian accent' (lit. 'when she speaks she has an Australian accent'), (B) 'Oh, does she?';

(A) ወንድሜ: ሲናገር: የአውስትራሊያ: ዘየ: የለውም: (B) ኛረ? (or የለውም?, or እውነት?, or እውን?) (A) *wändəmmə sinnaggär yäawstraliya zäyā yälləwəmm*, (B) *ärä?* (or *yälləwəmm?*, or *əwnät?*, or *əwən?*) (A) 'my brother doesn't speak with an Australian accent' (lit. 'when he speaks he doesn't have an Australian accent') (B) 'doesn't he?' (or 'really?'); አያቱ: በጣም: ልጅ: ናቸው: እውን? *ayatu bätam lağ nač-čəw, əwən?* 'his grandfather (or 'grandmother') is very young'; 'is it not so?'

139. Expressions of the answer

139.1. The means of expressing an affirmative or a 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 *yälləm* 'no'. The verb of the question or the copula may also be added, or the verb or copula alone may be used with አዎን, or የለም. The verb or the copula of the answer agrees in number, gender, and person with the verb of the question.

Thus, the affirmative answer to the question ወደ: ተማሪ: ቤት: ሄደ? *wädä tä-mari bet hedä?* 'did he go to school?' is:

1. አዎን *awon* (or አዎ *awo*) 'yes'.
2. አዎን: ሄደ *awon hedä* 'yes, he went' (more formal).
3. ሄደ *hedä* 'he went'.

For the adjective with ነው *nāw*, the affirmative answer to the question ትላቅ፡ ነች? *təllaq nāččə?* 'is she big?' is:

1. አዎን *awon* 'yes'.
2. አዎን፡ ትላቅ፡ ነች *awon təllaq nāččə* 'yes, she is big'.
3. ትላቅ፡ ነች *təllaq nāččə* 'she is big'.
4. ነች *nāččə* 'she is'.

139.2. With a noun or an adjective and ነበረ 'he was', the affirmative answer to a question such as ነጋዴ፡ ነበረ? *nəggade nəbbärä?* 'was he a merchant?' is:

1. አዎን *awon* 'yes'.
2. አዎን፡ ነጋዴ፡ ነበረ *awon nəggade nəbbärä* 'yes, he was a merchant'.
3. ነጋዴ፡ ነበረ *nəggade nəbbärä* 'he was a merchant'.
4. ነበረ *nəbbärä* 'he was'.

In all the occurrences, 'of course, certainly' is expressed by እንጂ. *ənጅi* which reinforces either አዎን *awon*, or the verb: thus, ነው፡ እንጂ. *nāw ənጅi*, ነበረ፡ እንጂ. *nəbbärä ənጅi*, አዎን፡ እንጂ. *awon ənጅi*, or ሂደል፡ እንጂ. *hed' all ənጅi*.

139.3. Needless to say, the form of the verb in the answer will correspond to the form of the verb in the question. Thus, for the question ሂዱ? *hedu?* 'did they go?', the answer is ሂዱ *hedu* 'they went'; for the question ትላቅ፡ ናቸው? *təllaq naččəw?* 'are they big?', the answer is ናቸው *naččəw* 'they are'; and for the question ነጋዴዎች፡ ነበሩ? *nəggadewoččə nəbbäru?* 'were they merchants?', the answer is ነበሩ *nəbbäru* 'they were'.

139.4. A negative answer to an affirmative question is also expressed by the familiar expression አይ *äy*. Examples: ምሳሌ? *ጠላህ? አይ məsahən bällah? äy* 'have you had lunch? (lit. 'your lunch'). No'; አብረኸኝ፡ ለትሄድ፡ ትፈልጋለህ? *አይ፥ ብቻ ቱን፡ መሄድ፡ ነው፡ የምፈልግ abrahänñ lættəhed təfälləgalläh? äy, bæččəyən mähed nāw yämməfälləg* 'do you want to go with me? (lit. 'you joining me'). No, not really, I want to go alone'.

139.5. For a negative answer, the expression የለም *yälläm* 'no' is used, or the verb of the question in the negative may be added to የለም, or the verb in the negative may be used alone without የለም.

Thus, the negative answer to the question ወደ፡ ተማሪ፡ ቤት፡ ሄደ? *wädä təmari bet hedä?* 'did he go to school?' is:

1. የለም *yälläm* 'no'.
2. የለም፡ አላሄደም *yälläm alhedämm* 'no, he did not go'.

3. አላሄደም *alhedämm* 'he did not go'.

4. አይ. ሳይ.

139.6. For the adjective with the copula ነው *nāw*, the negative answer to the question ትልቅ: ነው? *talləq nāw?* 'is he big?' is:

1. የለም *yällämm* 'no'.

2. የለም: ትልቅ: አይደለም *yällämm, talləq aydällämm* 'no, he is not big'.

3. ትልቅ: አይደለም *talləq aydällämm* 'he is not big'.

4. አይደለም *aydällämm* 'he is not'.

5. የለም: አይደለም *yällämm, aydällämm* 'no, he is not'.

The verb alone may be used: e.g., አለማዝ: የለችም: እንዴ? አለች *almaz yäl-läččämm ənde? alläččə* 'isn't Almaz [present] here? She is (here)'.

139.7. If the question is negative, an affirmative answer is expressed by የለም 'no' and the verb of the question is used in the affirmative; a negative answer is expressed by አዎን 'yes' and the verb of the question is used in the negative.

Question: ትናንትና: አልመጣም? *tənantənnā almätämm?* 'didn't he come yesterday?'

Answer for 'yes': የለም: መጥቷል *yällämm, mätṭʷall* 'no, he has come' (but also አዎን: መጥቷል *awon mätṭʷall* 'yes, he has come').

Answer for 'no': አዎ(ን): አልመጣም *awo(n), almätämm* 'yes, he has not come' (but also የለም: አልመጣም *yällämm, almätämm* 'no, he hasn't come').

It would seem that the answer word to a negative question is a response to the truth or falsehood of the corresponding statement. In an affirmative answer to a negative question, the negative particle የለም 'no' states that the implication of the question is false; the real answer 'yes' is then expressed by the affirmative form መጥቷል *mätṭʷall* 'he has come'. In the negative answer to a negative question, the affirmative particle አዎ(ን) 'yes' states that the implication of the question is true; the real answer is expressed by the negative verb አልመጣም *almätämm* 'he did not come'.

139.8. In a TAG question (see below) an affirmative answer may also be expressed by አዎ *awo*, or አዎን *awon*, or by the emphatic expression አዎን: እንጂ. *awon əñgi*, or by the verb followed by እንጂ. *əñgi*, or by እንዴታ *əndeta* 'of course'. Example: ነገ: ለናትህ: ደብዳቤ: ትጽፍ: የለም? አዎን: (or አዎን: እንጂ., or እጽፋለሁ., or እጽፋለሁ: እንጂ., or እንዴታ) *nägä lännatəh däbdabbe taşaf yällämm? awon* (or *awon əñgi*, or *əşəfalläw h*, or *əşəfalläw h əñgi*, or *əndeta*) 'you are going to write a letter to your mother tomorrow, aren't you?', or, 'is it not the case that you are going to write a letter to your mother tomorrow? Yes' (or, 'yes, indeed', or, 'I will write', or, 'I

will write, indeed', or 'certainly'). For 'no', the answer is አይ: አልጽፍም (or አልጽፍም, or የለም) *äy alsəfəmm* (or *alsəfəmm*, or *yällämm*) 'no, I will not write', or, 'I will not write', or, 'no'.

139.9. A negative statement with a 'why' question word may be interpreted as an emphatic affirmative statement. Examples: (A) ፈረስ: ከሰው: የበለጠ: ጭነት: መሸ ከም: አይችልም? (B) ለምን: አይችልም? (A) *färäs käsaw yäbälläqä çənät mäššäkäm ayčäləmm*; (B) *lämən ayčäləmm*? (A) 'a horse can't carry more weight than a man. (B) Yes, it can' (lit. 'why can't it?');

(A) ያለንን: ነጻጅ: በሙሉ: እንጨርሰውም? (B) ምንው: እንጨርሰውም? (A) *yällänən nädağ bämulu annəçärrəsawəmm*; (B) *männaw annəçärrəsawəmm*? (A) 'we will not use up (all) the fuel we have. (B) Why not?' (lit. 'why will we not use it up?').

Note that in these examples the statement may be expressed by an affirmative verb followed by እንጂ. *ənği*: thus, ይችላል: እንጂ *yəčəlall ənği*, or በደንብ: እንጂ, *bädänb ənği*, or እንጨርሰዋለን: እንጂ, *ännəçärrəsawallän ənği*.

139.10. Amharic also uses TAG questions as other languages do. As a rule, if the statement is affirmative, the tag is negative, and vice versa (e.g., 'he likes his job, doesn't he?', or 'he doesn't like his job, does he?'). Also, if the statement is affirmative, the tag is affirmative; and if the statement is negative, the tag is negative (e.g., 'so he likes his job, does he?', or 'so he doesn't like his job, doesn't he?').

In Amharic, the situation is as follows. If the statement is affirmative, a negative tag is introduced by አይደለ(ም) *aydällä(mm)*, or by እውን *əwən*, or by አይደለም: እንዴ *aydällämm ənde*, or by የለም *yällämm*, or by the repetition of the verb in the negative. The answer may be affirmative or negative. With አይደለም *aydällämm* or የለም *yällämm* one expects an affirmative answer; in fact, it has the meaning of English 'right?'

Examples: ፈረንሳዮች: በሙሉ: ፈረንሳይኛ: ይናገራሉ? አይደለም? (or እውን?, or አይደለም: እንዴ?, or አይናገሩም?) *färänsayočč bämulu färänsayəñña yənnaggärallu, aydällämm?* (or *əwən?*, or *aydällämm ənde?*, or *ayənnaggärummi?*) 'all Frenchmen speak French, don't they?'; አቶ: ከበደን: ታገኘው: የለም? *ato käbbädän tagäñ-ñaw yällämm?* 'you are going to see Ato Käbbädä, isn't it so?'; ዓለሙ: ትምህርቱን: አጠና? አይደለም? (or, አላጠናም?) *alämu təmhərtun aṭänna, aydällämm?* (or *aləṭän-namm?*) 'Alämu studied his lessons, didn't he?'; መጽሐፉን: አሳትሞ: ጨርሷል? አይደለም: (እንዴ)?, or እውን? *məshafun asattəmo çärrəs'all, aydällämm (ənde)?, or əwən?* 'he has already had his book published, hasn't he?'

139.11. A tag question is also expressed by the imperfect+የለም *yällämm*, or by the gerund+የለም. Examples: ማታ፡ ማታ፡ ዓሣ፡ ትበላ፡ የለም? *mata mata asa tēbāla yällämm?* 'you eat fish in the evening, don't you?'; ምሳ፡ ደርሶ፡ የለም? *məsa dārso yällämm?* 'lunch is ready, isn't it? (or, 'isn't lunch ready?)'.

139.12. As stated above, with አይደለም *aydällämm* (also with የለም *yällämm*) one expects an affirmative answer. Thus, ነገ፡ ለናትህ፡ ደብዳቤ፡ ትጽፋለህ፥ አይደለም? *nägä lännatəh däbdabbe təşəfalläh, aydällämm?*, or ነገ፡ ለናትህ፡ ደብዳቤ፡ ትጽፍ፡ የለም? *nägä lännatəh däbdabbe təşəf yällämm?* 'is it not (true) that you will write your mother tomorrow?', or 'am I not right in assuming that you will write your mother tomorrow?'. Note that the literal translation of the last sentence (expressed by the simple imperfect+የለም) is: 'aren't you going to write a letter to your mother tomorrow?'. In English, however, it may be rendered by a tag question, namely, 'you will write a letter to your mother tomorrow, won't you?'. Likewise, ማታ፡ ማታ፡ ዓሣ፡ ትበላ፡ የለም? *mata mata asa tēbāla yällämm?* 'isn't it true that you eat fish every evening?'; also rendered in English as 'you eat fish every evening, don't you?'

If the statement is negative, an affirmative tag is introduced by the repetition of the verb in the affirmative followed or not by እንዴ, or by አይደለም serving to affirm the statement. Examples: ደንታ፡ የለውም፤ አለው? (or አለው፡ እንዴ?, or አይደለም?) *dānta yällawəmm, allāw?* (or *allāw ənde?*, or *aydällämm?*) 'he doesn't care, does he?'; ትናንት፡ ተማሪ፡ ቤት፡ አላሄድክም፥ ሂደሃል? (or ሂደሃል፡ እንዴ?, or አይደለም?) *tənant təmari bet alhedkəmm, hedähall?* (or *hedähall ənde?*, or *aydällämm?*) 'you didn't go to school yesterday, did you?' (or, 'isn't that so?').

139.13. An affirmative tag question in the past is expressed by the imperfect or the gerund+ነበር; it is followed by the negative አላነበረም *alnəbbärämm*, or by አይደለም *aydällämm*, or by the affirmative imperfect followed by አላነበረም if the statement is expressed by the imperfect+ነበር, or by the negative perfect if the statement is expressed by the gerund+ነበር. Examples: ሥጋ፡ ይበሉ፡ ነበር፤ አላነበረም? (or ይበሉ፡ አላነበረም?, or አይደለም?) *səga yəbālu nəbbär, alnəbbärämm?* (or *yəbālu alnəbbärämm?*, or *aydällämm?*) 'they used to eat meat, didn't they?'; ሥጋ፡ በላተው፡ ነበር፥ አላነበረም? (or አለበሉ-ም፡ ነበር?, or አለበሉ-ም?, or አይደለም?) *səga bāltəw nəbbär, alnəbbärämm?* (or *albällumm nəbbär?*, or *albällumm?*, or *aydällämm?*) 'they have had (lit. 'have eaten') meat, haven't they?'; ፈርተው፡ ነበር፤ አላነበረም? (or አልፋ-ም?, or አይደለም?) *färtəw nəbbär, alnəbbärämm?* (or *alfärrumm?*, or *aydällämm?*) 'they were afraid, weren't they?'; እኅቴን፡ ታውቃለህ፤ አይደለም? *əhəten tawqatəl-*

läh, aydällämm? 'you know my sister, don't you?'; ትመለሳለህ፤ አይደለም? *təmmälläsal-läh, aydällämm?* 'you are coming back, aren't you?'

139.14. This structure may also be rendered as a negative question for which one expects an affirmative answer አዎን 'yes', or እንዴታ 'of course'. Examples: ነገ፡ ለናትህ፡ ደብዳቤ፡ ትጽፍ፡ የለም? አዎን፡ (or እንዴታ) *nägä lännatəh däbdabbe təṣəf yällämm?* *awon* (or *əndeta*) 'aren't you going to write a letter to your mother tomorrow? Yes' (or, 'of course'); እርሱንግ፡ አውቀው፡ የለም? አዎን፡ (or እንዴታ) *ərsu-n-əmma awqəw yällämm?* *awon* (or *əndeta*) 'don't I know him? Yes' (or, 'of course'); ደኞዝ፡ ብትጠምርላቸው፡ ሥራውን፡ ቶሉ፡ ይጨርሱ፡ አልነበረም? እንዴታ *dämoz bəttəṣəmmərəllaččəw sərəwən tolo yəčərrasə alnəbbärämm?* *əndeta* 'if you had given them a raise wouldn't they have finished the work quickly? Of course'.

For a tag question in the form such as ለትሂድ *ləttəhed* 'so you are going to leave', or, 'you aren't going to leave, are you?', see 114.4.

139.15. Other possible answers are: እርግጥ *ərgət*, በርግጥ *bərgət* 'certainly', ይህ ናል *yəhonall* 'possibly', ይሁን *yəhun* 'it's all right, let it be', አይሆንም *ayhonəmm* 'no, it is not possible', እንዲያውም *əndiyawəmm* 'no', እንዴታ *əndeta* 'and how!'

Note that (በ)ጭራሽ (*bäçərraš*, (በ)ፍጹም (*bäjəṣṣum* mean 'not at all' in answer to an affirmative or a negative question. Examples: መጽሐፈን፡ ወስደሃል? በጭራሽ, or በፍጹም *məṣḥafen wəsdəhall?* *bäçərraš* or *bäjəṣṣum* 'did you take my book? Certainly not'; መጽሐፈን፡ አልወሰድክም? በጭራሽ, or በፍጹም *məṣḥafen alwəs-sədkəmm?* *bäçərraš*, or *bäjəṣṣum* 'didn't you take my book? Not at all'.

140. Various kinds of questions

140.1. The question 'what if?' is expressed by ብ *bə*+simple imperfect followed by -ሰ -ss. Examples: በሽርሽር፡ ላይ፡ ሆነን፡ በዘንብሰ? *bäšərrəšərr lay honän bizän-bəss?* 'what if it rains when we are taking a walk?' (lit. 'we being on a walk'); ንደኛቸህ፡ እዚህ፡ ሳይመጡ፡ ቢቀሩሰ? *g'addāhənoččəh əzzih saymətu biqərus?* 'what if your friends do not get here at all?'. For more examples, see 148.

140.2. 'What about?, how about?' is expressed by -ሰ -ss, -ሳ -ssa suffixed to any member of the sentence. Examples: እኔ፡ እሂዳለሁ፡ አንተሳ? *əne əhedalläh?*, *antəssa?* 'I shall go; what about you?'; ቀጠርህሰ? *qəttərohəss?* 'what about your appointment?'; ታዲያሰ? *tadiyass?* 'how about it?, and so?, what's going on?'

140.3. The enclitic -ሳ may also be used to reinforce a question: e.g., ዛሬ፡ ወደ፡ ተግራ፡ ቤት፡ ለመሄድ፡ አልተሰናዳህምሳ? *zare wädä tāmari bet lāməhed altäsənäd-*

dahəmməssa? 'how come you are not ready to go to school today?', also 'well, I see that you are not ready to go to school today'.

The enclitic *-ñ*: *-ñ* may also be used with the simple gerund to express a finite interrogative action or an emphatic statement. Thus, *ገድላህሰ?* *gädlähassa?*, *ገድላህሳ?* *gädlähassa?* 'and what (happened) after you killed [him/it]? (or, 'and after killing, what will you do?'); *ወፍረሀሳ!* *wəffərəhəssa!* 'you have really gotten fat!', or 'how you have gained weight!'. For *-ñ*, *-ñ*, see 164; 165.

140.4. The imperfect preceded by *ሉ* and followed by *ኖረ*, or by *ነበር*, or by *ነው* with a rising tone expresses surprise: e.g., *ሊገድለው: ኖሩሉ?* (or *ነበር*) *ligädlāw nor-* 'all? (or *nəbbār*) 'did he intend to kill him?', or 'was he really going to kill him?'; *ሊገድለው: ነው?* *ligädlāw nəw?* 'is he going to kill him?'

Surprise is also expressed by the simple imperfect with a raised tone and without an auxiliary: e.g., *ሉትሄድ?* *lättəhed?* 'are you really going to leave?'; *ሉትተኛ?* *lättätännä?* 'are you going to bed already?'

140.5. A rhetorical question may be expressed by the affirmative simple imperfect followed by *የለም* *yälləm*: e.g., *እርሱንማ: አውቀው: የለም?* *ərsunəmma awqāw yälləmm?*, lit. 'don't I know him?'; freely, 'of course, I know him'. For this kind of question no answer is required.

140.6. Probability or possibility in a question is expressed by the simple imperfect or by a gerund followed by *ይሆን* *yəhon*. Examples: *ካሬ: ማን: ያሸንፍ: ይሆን?* *zare man yäššännəf yəhon?* 'who is likely to win today?' (or, 'I wonder who will win today'); *ይህ: መርዝ: ይገድለው: ይሆን?* *yəh mārɓ yəgädlāw yəhon?* 'might this poison kill him?' (or, 'I wonder if this poison will kill him'); *ምን: ደርሶበት: ይሆን?* *mən dārsobbät yəhon?* 'what could have happened to him?'. In a negative question the negative perfect+*ይሆን* is used: e.g., *አልሰማ: ይሆን?* *alsəmma yəhon?* 'is it possible that he did not hear?', or 'might he not have heard?'

For 'whether', see 135.7ff.

141. Use of *አቤት* *abet*, *እሜት* *əmmet*

A polite way of asking for a statement to be repeated is *አቤት* *abet?* 'I beg your pardon?' when addressing a man and *እሜት* when addressing a woman; also, 'here!, here I am!' during roll call, or in response to a summons. Note that it is also a cry used when appealing for justice.

For *አቤት* as interjection, see 168.

እሜት *ammēt*, እመት *ammät* 'here I am at your service!' (in response to a summons from a woman).

ወይ *wäy* with a special tone is used among equals for the expression of 'here! here I am!'

142. DIRECT SPEECH

142.1. Amharic very often uses direct speech where English would use indirect speech. It is introduced by verbs conveying the ideas of 'tell, say, answer, declare, claim, believe, allege, promise, hope, refuse, hesitate, not permit', and so on, all rendered by conjugated አለ *alä* 'say'. Note that in the examples that follow, አለ might simply be rendered by 'say', but the context becomes clearer if አለ is rendered by one of the verbs suggested above. Amharic direct speech is translated into English either by the infinitive or by 'that'.

142.2. Examples for affirmative statements in which the 1st person is the subject of the direct speech: ባሥር: ደቂቃ: ውስጥ: እመጣለሁ: አለ *bassär däqīqa wəst amätalläw h alä* 'he said (that) he would come in ten minutes' (lit. "'in-ten minutes I-will-come" he-said'); ከሰዓት: በኋላ: አግዝቻለሁ: በላት *käsäat bäh'ala aggazzä-šalläw h bälät* 'tell her that I will help her in the afternoon' (lit. "'in-the-afternoon I-will-help-you [f em.]" tell-her'); ሞተሩን: ልጠግነው: እችላለሁ: ብሎ: ነበር *motärün läggänäw äčalläw h bəlo näbbär* 'he had claimed that he could repair the engine' (lit. "'the-motor in-order-that-I-fix-it I-can" he said').

142.2.1. In the following sentences ሲል *sil* or conjugated ብሎ *bəlo* has the meaning of trying and only literally it means 'while he says': እነሣለሁ: ሲል: አደናቀፈው *ännässalläw h sil addänaqqäfäw* 'while he was trying to get up (lit. "'I-will-get-up" while-he-says) he tripped' (lit. 'it tripped him'); አተርፍ: ሲል: አጉደለሁ *atärf sil ag'äddälä* 'while he thought that he would gain (lit. 'while he said "I will gain") he ended up losing (his money)'; ከባዱን: ሳጥን: እነሣለሁ: ብዮ: እጄን: ወለም: አለኝ *käbbadun saṣən anäsalläw h bəyyä äggən wälämm aläññ* 'I dislocated my wrist when trying to lift the heavy box' (lit. "'the-heavy box I-will-lift" I-saying (trying, intending) of-my-hand the-wrist dislocated-to-me'). For more examples, see አለ (93.3).

142.3. If the subject of the sentence has the possessive suffix pronoun of the 1st person, the first person is referred to in the direct speech. Thus, የሥራ: ባደኛኛ: ከኔ: ጋር: አንሠራም: አለ *yäsəra g'addännöčče käne gar annäsäramm alu* 'my colleagues refused to work with me' (lit. 'my-colleagues "with-me we-will-not-work" they-said'). The sentence may also be interpreted to be read ከኔ: ጋር: ባደኛኛ: "አን

ሠራም: **አሉ**, lit. 'with me, my friends, "we will not work" they said' where only "we will not work" is the direct speech, all the other elements being outside of the direct speech. The same interpretation applies to the following sentence: **ወንድሜ: ከኔ: ጋር: አልበላም: አለ** *wändamme kāne gar albälamm alä* 'my brother refused to eat with me' (lit. 'my-brother "with-me I-will-not-eat", he said').

142.4. The 1st person in the direct speech is expressed by object suffix pronouns: **ለፋሲካ: አዲስ: ልብስ: ያስፈልገኛል: አለች** *läfasika addis läbs yasfällägäññall aläčč* 'she said (that) she must have a new dress for Easter' (lit. "'for-Easter a-new dress is-necessary-for-me" she said'); **ሰውዬው: ሰዓቲ: ተሰረቀብኝ: ይላል** *säate täsärräqäbbäññäl yälall* 'the man alleges that his watch has been stolen' (lit. 'the-man "my-watch has-been-stolen-from-me" says').

The direct speech is in the 2d person: **ወንጀለኛ: አስጠግተሃል: ተብሎ: ተይዞ: ነበር** *wänğäläñña asätägğətälhal täblo täyzo näbbär* 'he was arrested for allegedly harboring a criminal' (lit. "a-criminal you-harbored" having-been-said he-was-arrested').

142.5. In a negative statement, the imperfect may or may not have the final **-ም**. Examples: **ተከሳሽ: ጥፋተኛ: አይደለሁም: አለ** *täkäsäšu* (or *täkäsäsäu*) *ጥፋተኛ* *äydatäñña aydällähummm alä* 'the accused man declared that he was not guilty' (lit. 'the-accused-one "guilty I-am-not" said'); **ኩባንያው: ውሉን: አልሰርዝም: አለ** *kubbanayyaw wälun alsärrärzämm alä* 'the company refused to annul the contract' (lit. 'the-company the-contract "I-shall-not-break" said'); **አረዳህም: አለችኝ** *alrädahamm (arrädahamm) aläččäññ* 'she refused to help me' (lit. 'she said to me "I will not help you"'); **ምና ልባት: አልመጣም: ሰላለ: አልጠበቅሁትም** *mənalbat almätämm səlalä altäbbäq-hutämm* 'because he said that he might not come, I did not wait for him' (lit. "'perhaps I-will-not-come" because-he-said I-did-not-wait-for-him'); **ኩኗ: ተጣብቆ: አልሄድ: አለ** *käg"änn"ä tätabqo alhed alä* 'he hung by her side unwilling to leave' (lit. "'I-will-not-go" he said'); **ልጁን: ማገዶ: አምጣ: ብለው: ወደ: ጉር: ለመሄድ: አልደፍር: አለ** (or **አልደፍርም: አለ**) *läğun magädo amጥa bäläw wädä dur lämähed aldäfar alä* (or *aldäfrämm alä*) 'when I asked the little boy to bring firewood he wouldn't dare to go into the bushes' (lit. 'when I said to the boy "bring firewood", he said "I don't dare to go into the woods"'); **ምክራችንን: አልሰማ: በማለቷ: ባሏ: ሌላ: ሚስት: አገባላት**: (or **አገባላትና: አረፈ**) *məkraččənən alsäma bämalät"ä bal"ä lela mist agäbballat* (or *agäbballatənna arräfä*) 'because she didn't heed our advice (lit. 'as-for-our-advice because-of-her-saying "I will not hear"') her husband married another wife [to her chagrin]'.

142.6. The negative imperfect with **አለ** may also be rendered by 'refuse'. Examples: **በረኛው: አሳሰገገም: አለው** *bärräññaw alasgäbbamm aläw* 'the gatekeeper refused (or 'wouldn't') to let him in' (lit. 'the-gatekeeper "I shall-not-let-in" said-to-him'); **ፖሊሱ: አሳሳልፍ(ም): አለን** *polisu alasalləffəmm alän* 'the policeman refused to (or 'wouldn't) let us through' (lit. 'the-policeman "I-will-not-let-through" said-to-us').

142.7. In the following sentences in which the literal translation seems strange, the negative imperfect+**አለ** *alä* forms a unit with the meaning 'refuse, would not', and the object suffix pronouns are to be interpreted as belonging to **አለ alä**. Thus, **አለ ታዘዘኝ: አለ** *alattazzäññä alä* 'he refused to obey me' (lit. "'I will not obey me" he said'), to be reconstructed as **አለ ታዘዘ: አለኝ** *alattazzäz aläññä*, lit. "'I will not obey" he said to me'; **አላገዘኝ: አለች** *alaggəzäññä aläčč* 'she refused to help me' (lit. "'I will not help me" she said'); **መስኮቱ: አልከረትልኝ: አለ** *mäskotu aləkkəffätäləññä alä* 'the window wouldn't open for me' (lit. 'the window "I-will-not-be-opened-for-me" said').

142.8. A doubledirect-speech construction: **ከሰዓት: በኋላ: አገዝሻለሁ: ብሏል: በላት** *käsäat bäh'ala aggəzəšalläh bäl'al bälät* 'tell her that I said that I would help her in the afternoon' (lit. 'say-to-her "he-has-said I-will-help-you in-the-afternoon"'); **ወንድምሁ: የት: ነው: ብዬ: ብጠይቀው: አላውቅም: ብሎ: መሰለልኝ** *wändəmmah yät näw bəyye bəṭäyyəqäw alawqəmm bəlo mälläsälläññä* '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-ask-him "I-don't-know" he-saying he-answered-me'); **ከድልድዩ: እዛላለሁ: ቢል: አታደርገውም: ብለው: ገፋፉት** *kädəldəyu əzällälläh bil attadärgəwəmm bäläw gəffäw* 'they defied him to jump off the bridge' (lit. 'they challenged him saying, "you will not do it" while he says, "I will jump off the bridge"').

142.9. In the following sentences the direct speech-clause is in the imperative: **ምን: አምጣ: እንዳለኝ: አልሰግጧም** *mən amṭa əndaläññä əlsəmmahumm* 'I didn't hear what he told me to bring' (lit. 'I-didn't-hear what-he-said-to-me "bring what?"; **ምን: አድርግ: እንደምትላኝ: አርግጠኝ: አይደለሁም** *mən adərg əndämməttäläññä ərgəṭäññä aydällähumm* 'I am not clear about what you expect me to do' (lit. 'I-am-not clear about-what-you-say-to-me "do what?"); **ውሰድ: ያለኝን: ብድር: እምቢ: አልኩ** *wəsəd yäläññän bəddər əmbi alku* 'I refused the loan he offered me' (lit. "'take" that-he-said-to-me-n loan I-refused'). For **ምን: እንደ**, see 137.1; 142.15.

142.10. Amharic also uses direct speech as against indirect speech in English to report an event, an occurrence, or a content clause. In this case the verb of the direct

speech is in the 2d or in the 3d person. Examples: መምህሩ፡ ተማሪዎቹን፡ ተሰለፉ፡ አላቸው *māmhāru tāmariwoččun tāsälläfu alaččāw* 'the teacher told the students to form a line' (lit. 'the-teacher the-students "form-a-line" he-said-to-them'); ዘንድር፡ ለሀል፡ ውድ፡ ነው፡ ይላሉ *zändəro əhal wədd nəw yəllalu* 'they say that grain is dear this year' (lit. "'this-year grain dear is" they-say'); ደግ፡ ሰው፡ ነው፡ ይባላል *dəgg säw nəw yəbbhalall* 'they say that he is a kind man' (lit. "'a-kind man he-is" it-is-said'); ፖስታ፡ አመላላች፡ በሰዓቱ፡ ይደርሳል፡ -ብላ፡ አሰባ፡ ነበር *posta ammalalašu bäsäatu yadärsall bəla assəba nəbbhār* 'she assumed that the postman would be on time' (lit. 'she thought saying, "the postman will arrive on time"').

142.11. When the main verb is other than *አለ alä* 'say', the direct speech is introduced by the conjugated ብሎ *bəlo* (that is, the gerund of *አለ alä*) or ሲል *sil* (that is, *sə-yəl*, from *አለ alä*). The direct speech is often introduced by a content clause. Examples: እሰረኛውን፡ አይቼዋለሁ፡ -ብሎ፡ የምስክርነት፡ ቃሉን፡ ሰጠ *əsräññawən ayəččewalläw h bəlo yäməsəkkərännät qalun sättä* 'he attested that he had seen the prisoner' (lit. "'the-prisoner I-saw-him" he-saying of-testimony his-word he-gave'); በፍ፡ ላይ፡ ቆሞ፡ እገባ፡ አልገባ፡ ሲል፡ አቅማማ *bärru lay qomo əgäba algäba sil aqamma* 'he hesitated at the door as to whether he should go in' (lit. 'while he says, "should I go in [or] should I not go in?"); በላምንት፡ አንድ፡ ሺህ፡ ብር፡ አገኛ ሲሁ፡ ሲል፡ ተጠራጠርኩት *bäsammənt and ših bərr agäññalläw h sil tätarəttärkut* 'I was skeptical when he said that he earned \$1,000 a week' (lit. "'in-a-week one thousand dollars I-earn" when-he-said I-doubted'); ከሁብታም፡ አጉቴ፡ ገንዘብ፡ አገኛ ሲሁ፡ ብሎ፡ ተስፋ፡ ያደርጋል *kāhabitam agg'äte gänzäb agäññalläw h bəlo täsfa yadär gall* 'he hopes to get money from his rich uncle' (lit. "'from-rich my-uncle money I-will-get" he-saying he-hopes'); ባንዳንድ፡ ባህል፡ መነተሲዎች፡ በድንግል፡ እንኖራለን፡ ብለው፡ መማል፡ አለባቸው *bandand bahäl mänäk' sewočč bädəngələnna ənnənoral-län bäləw məmal alläbbəččāw* 'in some cultures monks must take a vow of celibacy' (lit. 'monks "in-celibacy we-will-live" they-saying to-vow is-upon-them'); ሰነፍ፡ ነህ፡ (or ነው)፡ ብለህ፡ ልትውቅሰኝ፡ አትችልም *sänäf nəh (or nəw) bäläh ləttəwäqsäññ at-təčələmm* 'you can't accuse me of being lazy' (lit. "'lazy you-are" [or "lazy-he-is"] you-saying in-order-that-you-accuse-me you-can't'); ገንዘብ፡ ያበድርሃል፡ ብሎ፡ የነገረህ፡ ማን፡ ነው? *gänzäb yabäddərəhall bəlo yänəggäräh man nəw?* 'who told you that I would lend you money?' (lit. "'money he-will-lend-you" he-saying who-told-you who is?'), also 'who told you that he would lend you money?'

142.12. With the direct speech in the negative: አትግደለኝ፡ -ብሎ፡ በላምነው፡ ማረው *attəgdäläññ bəlo biləmmənəw marəw* 'when he begged him not to kill him

(lit. 'saying "don't kill me"'), he spared (pardoned) him'; ገንዘቡን፡ አወሰድኩም፡ ብሎ፡ መካፋን፡ አልቀበለውም *gänzäbun alwässädkumm bəlo mäkadun aləqqäbbä-läwəmm* 'I don't accept his denial that he took the money' (lit. "'the-money I-didn't-take" he-saying his-denial I-don't-accept-it'); አትምጣ፡ ብለህ፡ ካልጻፍክልኝ፡ በስተ ቀር፡ ማክሰኞ፡ እመጣለሁ *attəmጥa bəläh kalጻፍkəlləññ bäsätqär maksäñño əməጥal-läw* 'I will come Tuesday unless you write me not to come' (lit. 'you-saying "don't come"').

142.13. In the sentences that follow እመነ *ammänä* 'believe' has the structure of direct speech introduced by conjugated ብሎ *bəlo*. Examples: ድኸነት፡ ወንጀልን፡ ያስከትላል፡ ብዩ፡ አምናለሁ *dəhənnät wəñğälən yaskättälall bəyye amnälläw* 'I believe that poverty leads to (lit. 'makes follow') crime'; መኳንንቱ፡ አለዘር፡ መጋ ባት፡ አጉል፡ ነው፡ ብለው፡ ያምናሉ *mäkwannəntu aläzär mäggabat agul näw bəläw yamnallu* 'the aristocrats believe it's wrong to marry outside one's class'; ብዙ፡ ሰዎች፡ ሰይጣን፡ አለ፡ ብለው፡ ያምናሉ *bəzu säwočč säyጥan allä bəläw yamnallu* 'many people believe in the existence of the devil'.

142.14. With ነው in the main clause: እኔን፡ ይሰርቃል፡ ብሎ፡ መጠርጠር፡ ቀልድ፡ ነው *ənən yəsärqall bəlo mäጥärጥär qäld näw* 'it is absurd to suspect that I would steal' (lit. 'concerning-me "he will steal" saying to-suspect absurdity it-is').

142.15. The direct speech may have a question particle. Examples: ምን፡ ብዩ፡ ልመልስላችው? *mən bəyye lamälləsəllaččaw?* 'what shall I answer them?' (lit. 'what I-saying should-I-answer them?') where ምን *mən* is the direct speech; ምን፡ ይመጣ፡ ይሆን፡ የሚል፡ ሐሳብ፡ አሸበራት *mən yəmāጥa yəhon yämmil hassab aššäbbärat* 'the thought of what might happen frightened her' (lit. 'the-thought that-said what-might-happen frightened-her'). See also 142.9.

142.16. Note that in the following examples ተብሎ *təbəlo* is used regardless of whether the main verb is active or passive. Examples: ተከላሹ፡ ሰው፡ ጥፋተኛ፡ ነህ፡ ተብሎ፡ ተፈረደበት *təkəsäšu säw ጥፋተኛnäh təbəlo təfärrädäbbät* 'the accused man was judged guilty' (lit. 'the-accused man guilty "you-are it-being-said" it-was judged-against-him'); ሰውዬው፡ ሌባ፡ ነህ፡ ተብሎ፡ የቀረበበትን፡ ክስ፡ ካደ *səwəyyew leba näh təbəlo yäqärräbäbbätən kəss kadä* 'the man denied the accusation that he was a thief' (lit. 'the- man "a-thief you-are" it-being-said-that-was-presented-against-him accusation he-denied').

142.17. The repetition of an imperative followed by አለኝ *aläññ* 'it said to me' expresses the impulse of performing the action of the imperative. Examples: ንገረው፡

ንገረው: አለኝ *nəḡärāw nəḡärāw alāññ* 'I felt an urge to tell him off' (lit. "'tell-him tell-him" it-said-to-me'); ፍጥ: ፍጥ: አለኝ *ruፑ ruፑ alāññ* 'I felt an impulse to run' (lit. "'run run" it-said-to-me'); በጥፈ: በለው: በለው: አለኝ *bätəffī bälāw bälāw alāññ* 'I felt an impulse to slap him' (lit. "'slap-him slap-him" it-said-to-me').

A repeated noun followed by a conjugated form of አለ *alä* means 'feel like having the meaning of the noun', or 'it tastes like the meaning of the noun'. Examples ጠላ: ጠላ: አለኝ *jaḷla jaḷla alāññ* 'I feel like having beer', or 'it tastes to me like beer'; ጨው: ጨው: ያላል *čäw čäw yälall* 'it tastes like salt'. For more examples, see also 93.10.

142.18. Direct speech is also used when animals or inanimate objects are involved. The verb of the direct speech-clause is always in the negative imperfect, usually without -ም -*mm*.

Examples for animals: በቅሉዋ: አልንቀሳቀስ: አለኝ *bäqḷowa alənqäsaqqäs aläčč* 'the mule wouldn't budge' (lit. 'the-mule "I will-not-budge" she-said'); ውሻው: አልጮሀ: አለ *wəššaw alčoh alä* 'the dog wouldn't bark' (lit. 'the-dog said, "I-will-not-bark"'); ትኼት: አልጠፋ: አለ *təh" anu alṭəfa alä* 'the bedbugs wouldn't disappear' (lit. 'the-bedbug said "I will-not-disappear"'); ወጣ: አሳስተኛ: አላት *wäba alastäñña alat* 'the mosquitoes kept her awake' (lit. 'the mosquito "I-will-not-let-sleep" said-to-her').

142.18.1. Examples for inanimate things: ዕንጨቱ: አልደርቅ: አለ *ənčätu aldärq alä* 'the wood wouldn't dry' (lit. 'the-wood "I-will-not-dry" it-said'); መስኮቱ: አልከፈት: አለ *mäskotu aləkkäffät alä* 'the window wouldn't open' (lit. 'the-window "I-will-not-be-opened" it-said'); ቁሰሉ: በደንብ: አልድን: አለ *qustu bädänb aldən alä* 'the wound is not healing properly' (lit. 'the-wound "properly I-will-not-heal" it said'); መኪናዋን: ስለነካነት: አልነሣ: አለኝ *mäkinawan səlänäkkakat alənnässa aläčč* 'he tampered with the car, and now it won't start' (lit. 'the-car because-he-touched-it-here-and-there "I-will-not-start" she-said'); እድፋ: ከሸሚዜ: አለት: (or አለለት): ብሎኛል *ədəfu käšämize alläqq bəloññall* 'the stain would not come out of my shirt' (lit. 'the-stain-of-my-shirt "I-will-not-let-go" it-said-to-me'); አሳሳቢው: ጉዳይ: እንቅልፍ: አሳስወስድ: አለኝ *asassabiw gudday ənqəlf aləswässəd alāññ* 'the serious problem kept me awake' (lit. 'the-bothersome problem "sleep I-will-not-let-take" it-said-to-me'); ረኃብ: እየሞረሞረ: አሳስጠና: አለው *rāhab əyyämorämmorä alastänna alāw* 'pangs of hunger kept him from studying' (lit. 'hunger while-it-ate-up-the-inside "I-will-not-let-study" it-said-to-him'); የጦርነቱ: ትዝታ: ከሐሳብ: አልጠፋ: አለ *yätorənnätu təz-*

zeta kāhassabu alǧāfa alā 'memories of the war haunted him' (lit. 'of-war the-remembrance from-his-mind "I-will-not-disappear" it-said').

With the negative of *ለለ alā*: *መከናዎ፡ ታገሉኝ፡ አይልም* *mākinaw tagāluññ ayalamm* 'the car handles easily' (lit. "fight-me" it-does-not-say').

142.19. A free translation with direct speech: *አንገቴ፡ አልዞር፡ ብሉኝል* *angāte alzor baloññall* 'I have a stiff neck' (lit. 'my-neck "I-will-not-turn" it-said-to-me').

For direct speech, see also 33.6.6; 55.2.3; 55.6.5.

COMPARATIVE

The comparative includes the concept of comparison ('he is as tall as his brother'), the elative ('he is taller than his brother'), and the superlative ('he is the tallest').

143. Comparison

143.1. The comparison expressed in English by 'as, the same as, like, as...as' is expressed in Amharic by:

(1) *እንደ*+noun; *እንደ*+relative imperfect preceding the compared element;

(2) *ልክ*: *እንደ*+perfect;

(3) *ከ*+compared noun followed by *እኩል*;

(4) *የመሰለ* *yāmässälā* 'that which resembled' following the compared noun.

(5) noun+ን (or የ+noun+ን, or የ+noun) followed by *ያህል* 'it is equal' (or *የሚያህል* *yāmmiyahəl* 'that is equal') following the compared noun¹.

Examples: (1) with *እንደ*+noun, or *እንደ*+relative imperfect 'like, as, as...as': *እንደ፡ ወንድሙ፡ ደግ፡ ነው* *əndä wändəmmu dāgg näw* 'he is kind like his brother'; *የወፍራም፡ ድምጽ፡ እንደ፡ አንበሳ፡ ነው* *yäwäffro dəmṣ əndä anbässa näw* 'the sound of a grain mill is like a lion's (roar)'; *እሱ፡ እንደ፡ ወንድሙ፡ ተጠንቅቆ፡ ይሠራል* *əssu əndä wändəmmu tāṭānqəqo yəsārall* 'he works as carefully as his brother'; *አንተ፡ እንደምትለው፡ አስቸጋሪ፡ ነው?* *antä əndämməttəlāw asčəggari näw?* 'is it as difficult as you say it is?'

If in English the verb of quality 'to be' ('he is') is implicit, the usage of the Amharic verb of existence *ያለ* *yallä* 'who is' is optional. Examples: *እንደሱ፡ (ያለ)፡ ረገርም፡ ሰው፡ አላየሁም* *əndässu (yallä) räzzim säw alayyāhummi* 'I haven't seen anyone as tall as he' (lit. 'who is as tall as he'); *እንደሱ፡ አባት፡ ያለ፡ ሰው፡ አይገኝም* *əndässu abbat yallä säw ayəggäññəmm* 'there is nobody like his father' (lit. 'who is like his father');

¹ *ያህል* *yahəl* is the simple imperfect of *አከለ* *akkälä* 'be equal'.

እንደሱ: (ያለ): ታታሪ: የለም *ändässu (yallä) tatari yällämm* 'there is no one as hard-working as he' (lit. 'who is as hard working as he').

Example: (2) **ልክ:** እንደሰከረ: ሰው: ተንገዳገደ *läkk ändäsäkkärä säw tängädaggädä* 'he staggered just like one who was drunk'.

Examples: (3) with **ከ---**እኩል 'as...as': እንደኔ: ከሆነ: ከሷ: እኩል: ቆንጆ: የለም *ändäne kähonä käss"ä äkkul qonḡo yällämm* 'in my opinion there is no one as beautiful as she'; ካንተ: እኩል: ይሮጣል *kantä äkkul yəroṭall* 'he runs (as fast) as you'; ከሱ: እኩል: ገንዘብ: ያለው: የለም *kässu äkkul gänzäb yalläw yällämm* 'there is no one who has as much money as he'. For the postposition **እኩል**, see 109.31.

Examples (4): የመሰለ 'that was similar' rendered by 'like': አንተን: የመሰለ: (or የሚመሰል): ሰው: ያለ: ሥራ: እንዴት: ቁጭ: ይላል? *antän yämässälä* (or *yämmimäsl*) *säw yalä sərə ändet qučč yälall?* 'how can a man like you sit around idle?' (lit. 'without work'); ዓይኗ: ከል: ይመሰል: ጥራት: አለው *ayn"ä kul yämäsl tərat alläw* 'her eyes are as clear (lit. 'it has clarity') as kohl'.

Examples: (5) with **ያህል** *yahäl* (or **የሚያህል** *yämmiyahäl*), originally 'he equals, that is equal' is coming to mean 'as, as...as, like, so...as, as (much, many, long, well) ...as'. Note that **ያህል**, or **የሚያህል** governs the direct complement of the compared noun (expressed by the marker -ን); the compared noun may or may not be preceded by **የ**. Thus, የወንድሙን: ያህል: ጉበዝ: ነው *yäwändəmmun yahäl g"äbäz näw* 'he is as brave (or 'smart') as his brother'; ይህን: ያህል: አስቸጋሪ: አይደለም *yəhən yahäl asčäggarī aydällämm* 'it is not as difficult as all that'; የሱን: ያህል: ላል ታደሉ: ሰዎች: ያዝናል *yässun yahäl laltaddälu säwočč yaznall* 'he has pity on people who are not as fortunate as he is'; እውነቱን: መደበቅ: የመዋሽትን: ያህል: ጉጁ: ነው *əwnätun mädäbbäq yämäwašätən yahäl g"äxi näw* 'covering up the truth is as harmful as the telling of lies'; ያንተን (or አንተን): ያህል: (or የሚያህል): ጥሩ: ሰው: የለም *yantän* (or *antän*) *yahäl* (or *yämmiyahäl*) *təru säw yällämm* 'there is no one as good as you' (lit. 'there is no one that equals you'); የኔ: መከና: ያዲስ: ያህል: ናት *yäne mäkina yaddis yahäl nat* 'my car is as good as new'; ያንተን: ያህል: እውራሴው: *yantän yahäl əsarallä"h* 'I work as much as you (do)'; የብርሃኑን: ያህል: መጽሐፍ: አለኝ *yäbərhanun yahäl mäšhaf allän* 'I have as many books as Berhanu'.

143.1.1. **ያህል** is also used with the relative verb. Examples: የረለግኸውን: ያህል: (ገዜ): ለታቆየው: ትችላህ *yäfalläghäwən yahäl (gize) lətaqoyyāw təččallāh* 'you may keep it as long as you wish'; የረለገውን: ያህል: ይበላል *yäfallägəwən yahäl yəbälall* 'he eats as much as he wants'; የቻልኸውን: ያህል: ሥራ *yäčalkäwən yahäl*

səra 'do as much as you can'; **ዛፋን**: የምችለውን: **ያህል**: አጥብቄ: **ያዝኩ** *zafun yāmmāčəlāwən yahał atbəqqe yazku* 'I hung on to the tree as tight as I could'; **ይህን**: አገር: እኔ: የማውቀውን: **ያህል**: አታውቀውም *yəhən agār əne yāmmawqəwən yahałattaw-qəwəmm* 'you don't know this country as well as I do'; **እኛ**: የምንከፍላችሁን: **ያህል**: ይከፍላችሁልን *əñña yāmmənnəkāflacčəhun yahał yəkāflacčəh* 'all 'he will pay you as much as we [pay you]'; **ይህ**: ቋንቋ: ከጀርመንኛ: የሚለየውን: **ያህል**: ከእንግሊዝኛም: **ይለያል** *yəh q"anq" a kəğärmənəñña yāmilläyyəwən yahał kəənglizəññamm yəlläyyall* 'this language is as different (or 'is equally different') from German as it is from English'; የምትረገገውን: **ያህል**: ተመልከተው *yāmməttəfalləgəwən yahał tə-mālkātəw* 'look at it all you want' (lit. 'as much as you want'); ሰውዬው: በንግዱ: ብዙ: ትርፍ: የሚገኘውን: **ያህል**: በገንዘቡ: ብዙ: ቁም: ነገር: ሲሠራበት: አይታይም *sə-wəyyew bənəgdu bəzu tərɸ yāmmiyagəññəwən yahał bəgənzəbu bəzu qum nəgār si-sārəbbət əyətəyyəmm* 'in as much as the man makes big profit in his business he is not known (lit. 'he is not seen') to use his money for something meaningful'.

For more details on **ያህል**, see 55.6.3; 109.46; 158.40ff.

143.2. Degree in size ('as tall as, as high as, as big as, as large as') is rendered by **ያህል**: የሚያህል with the corresponding expression of size, or by **ያህላል** with or without the corresponding expression of size. Note that the noun governed by these nouns has **-ን** and may or may not be preceded by **የ**. Thus, 'he is as tall as his father' is rendered by **ያባቱን** (or **አባቱን**): **ያህል**: ረጁም: ነው *yabbatun* (or *abbatun*) *yahał rəğ-ğim nəw*; or by **ያባቱን**: (or **አባቱን**): **ያህል**: ይረዝማል *yabbatun* (or *abbatun*) *yahał yərəzməll*; or by **አባቱን**: **ያህላል** *abbatun yahlall* (lit. 'he equals his father', that is 'in size'); or by **በቁመቱ**: **አባቱን**: **ያህላል** *bəqumātu abbatun yahlall* (lit. 'he equals his father in size').

Other examples: **ይህን**: የሚያህል: ሕንጻ: አያስረገግንም *yəhən yāmmiyahał hənša ayasfälləgənəmm* 'we don't need so large a building'; **ይህ**: ሕንጻ: ያንን: ዛፍ: **ያህል**: ይረዝማል *yəh hənša yannən zaf yahał yərəzməll* 'this building is as high as that tree'; **የኔን**: **ያህል**: አይረዝምም *yənən yahał ayrəzməmm* 'he is not as tall as I am'; የሚችለውን: **ያህል**: በፍጥነት: ነጻ *yāmmičəlāwən yahał bəfəñnət nədda* 'he drove as fast as he could'.

Degree in size may also be expressed by **እንደ** placed before the compared noun: e.g., **እንዳባቱ**: ረጅም: ነው *əndabbatu rəğğəm nəw* 'he is as tall as his father'.

¹ 'As much as' is also expressed by **እንደ**+relative imperfect+መጠን: e.g., **እንደሚበላው**: መጠን: ሰጠው *əndāmmibəllaw məjən sətəw* 'give him as much as he can eat'.

The negative is expressed by አያህልም: e.g., በቁመት: አባቱን: አያህልም *bäqu-mät abbatun ayahlämm* 'he is not as tall as his father' (also 'he does not equal his father in height').

For 'such, such as', see 34.19.

143.3. The meaning 'as if, as though, pretending to be like' is expressed by: (1) the simple imperfect ይመስል 'it is like'; (2) እንደ+perfect+(ሆኖ); (3) ልክ: እንደ+perfect; (4) እንደ+perfect+(ሁሉ).

Examples: (1) ልጅ: ይመስል: ወተት: ይጠጣል *läḡ yämäsl wätät yəṣṣṭall* 'he drinks milk as if he were (or 'like') a child'; ባለጸጋ: ይመስል: ገንዘቡን: ይዘራል *baläsägga yämäsl gänzäbun yəzärall* 'he throws his money around as if he were (or 'like') a rich man';

(2) እዚያ: እንደነበረ: (ሆኖ): ያወራል *əzziya ändänäbbärä (hono) yawärall* 'he talks as if he had been there';

(3) ልክ: እንደሰከረ: ሰው: ተንገዳገደ *läkk ändäsäkkärä säw tängädaggädä* 'he staggered as though he were drunk' (lit. 'like one that is drunk');

(4) ቁስለኛው: ወታደር: እንደሞተ: (ሁሉ): በድን: ሆኖ: ተጋደመ *qusläññaw wättaddär ändämotä (hullu) bädän hono tägaddämä* 'the wounded soldier lay inert as though he was dead'. For እንደ *ändä*+perfect+ሁሉ *hullu*, see Conjunctions.

144. Elative

144.1. 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 usually expressed in Amharic by ከ (rarely ተ) preceding the noun that is compared. As for the attribute, it may be expressed by a noun, a verb, or an adjective. The adjective has no specific ending equivalent to the English *-er*. For 'more than', see 144.18.

Examples: ከተስፋዬ: ዓለሙ: ረገርም: ነው *kätäsfaye alämu räzzim näw*, or with a change of order of the sentence ዓለሙ: ከተስፋዬ: ረገርም: ነው *alämu kätäsfaye räzzim näw* 'Alämu is taller than Täsfa'ye'; ከሷ: ውብ ተ: ቆንጆ: ነች *käss^wa wəbitu qonḡo näčč* 'Wubitu is prettier than she'; ከሁለታችሁ: ትንሽ: ማን: ነው? *kähullattačč^wh tännəṣ man näw?* 'who is the smaller of the two of you?'

Note ከኔና: ከሷ: ላንተ: ማን: ቅርብ: ነበረ? *känenna käss^wa lantä man qarəb näbbärä* 'who is (lit. 'was') closer to you, I or she?' (lit. 'closer-to-you than-I-and-than-she').

With verbs: ከዓለሙ: ተስፋዬ: ይረዝማል *kä'alämu täsfaye yärəzmall* 'Täsfaye is taller than Alämu'; ከዚህ: የረዘመ: ሱሪ: አይሆነኝም *käzzih yärəzzämä surri ayho-*

nällāmm 'pants longer than these don't fit me'; ከወንድሙ፡ የተሻለ፡ ነው *kāwāndəm-mu yātāsalā nāw* 'he is a better man than his brother'; ሴቷ፡ አሁያ፡ ከወደሉ፡ አሁያ፡ ትጠነከራለች? *sew'a ahəyya kāwādālu ahəyya taṭānākkarallāčč?* 'is a female donkey stronger than a male donkey?'

For *ከ*+perfect followed by *ሄደ*, or for *አያደር*+verb used to express an elative meaning *-er*, see 111.11; 111.17.1.

144.2. The elative *i* is also expressed by *ከ*---*ውዲያ*: e.g., ካልግዝ፡ ወዲያ፡ ቆንጆ፡ ግን፡ አለ? *kalmaz wādiya qonḡo man allā?* 'who could be prettier than Almaz?' (lit. 'who is pretty beyond Almaz?').

144.3. The elative may be reinforced by the verbs *ላቀ* *laqə* 'to be more', *በለጠ* *bāl-lätä* 'to exceed', both being used for favorable or unfavorable qualities or actions, and by *ባሰ* *basä* 'to be worse', used mostly for unfavorable qualities or actions. In all these cases the noun is preceded by *ከ*. The verb *ላቀ* is used mostly as the simple imperfect *ይልቅ* *yələq*. As for *በለጠ*, it is used either as the simple imperfect *ይበልጥ* *yəbält*, or as *የበለጠ* *yəbällätä* (that is, the relative perfect), or as *አብልጦ* *abləto* (that is, the gerund of the *a*-stem). The verb *ባሰ* is used in the form *የባሰ* *yəbasä* (that is, the relative perfect), and *አብሶ* *abaso* (that is, the gerund of *አባሰ* *a-basä*); it is used mostly for unfavorable situations.

Examples with adjectives: ከተስፋዬ፡ ይልቅ፡ (or *ይበልጥ*)፡ ዓለሙ፡ ትጉህ፡ ነው *kätäs fayə yələq* (or *yəbält*) *alāmu təguh nāw* 'Alāmu is more diligent than Täsfayə'; በቅሎ፡ ከበሬ፡ ይበልጥ፡ ውድ፡ ነው *bäqlo kābäre yəbält wədd nāw* 'mules are more expensive than oxen'; ከኔ፡ ልብስ፡ ያገተ፡ ልብስ፡ የባሰ፡ (or *የበለጠ*)፡ ቆሻሻ፡ ነው *kāne ləbs yantä ləbs yəbasä* (or *yəbällätä*) *qošaša nāw* 'your clothes are dirtier than my clothes'; አሱ፡ ከኔ፡ የባሰ፡ (or *የበለጠ*)፡ ደኃ፡ ነው *əssu kāne yəbasä* (or *yəbällätä*) *dāha nāw* 'he is poorer than I'; እናቶች፡ ብዙውን፡ ጊዜ፡ ከቤት፡ ይውላሉ፡ ስለሆነም፡ ለልጆቻቸው፡ የበለጠ፡ ቅርብ፡ ናቸው *ənnatoččə bəzuwən gize kābet yəwəllallu; sələ-honämm läləḡoččəacčəw yəbällätä qərb naččəw* 'mothers spend more time at home; consequently (or 'therefore'), they are closer to their children'. Note that in some of the above-mentioned examples the forms of *ላቀ*, *በለጠ*, and *ባሰ* may be omitted. For 'more than' with verbs, see 144.18.

Examples with a verb rendered as an adjective: ይህ፡ መጽሐፍ፡ ከኛ፡ መጽሐፍ፡ የበለጠ፡ (or *ይበልጥ*)፡ ይከብዳል *yəh məšhaf kānña məšhaf yəbällätä* (or *yəbält*) *yəkəbdall* 'this book is heavier (or 'more difficult') than ours'; እዚህ፡ መሬት፡ የበለጠ፡ ይጠብቃል *əzzih māretu yəbällätä yəṭəbqall* 'the ground is firmer here'; ጭልፊት፡

ፈጣን፡ ናት፡ ንስር፡ ደግሞ፡ የበለጠ፡ ይፈጥናል *ǧəlfit fättan nat, nəsr dägmo yäbäl-lätä yafätnall* 'the hawk is swift, but the eagle is swifter'.

Note ከሁሉም፡ ይልቅ፡ ከሁሉም፡ ይበልጥ 'above all'. Examples: ከሁሉም፡ ይልቅ፡ ተስፋ፡ አትቀረጥ *kähullumm yəlaq täśfa attaq'riit* 'above all, don't get discouraged'; ከሁሉም፡ ይበልጥ፡ በጊዜ፡ መገኘትን፡ አትርጎል *kähullumm yəbält hägize mäggäññätan attärsa* 'above all, don't forget to be on time'.

144.4. The verb በለጠ alone with ከ preceding the noun that is compared means 'bigger, greater'. Example: ከጥዱ፡ ባሕር፡ ዛፍ፡ ይበልጣል *kätädu bahr zafu yəbältall* 'the eucalyptus is bigger than the juniper'.

The various verb forms of በለጠ 'exceed' and አነሰ 'be less', when preceded by በ prefixed to an abstract noun, express an elative with reference to that abstract noun. In English the predicate may be expressed by an adjective in the elative form. Examples: በዕውቀት፡ ይበልጣቸዋል *bä'əwqät yəbältäččäwall* 'he is more knowledgeable than they' (lit. 'in-knowledge he-exceeds-them'); በዕድሜ፡ እበልጥላሁ *bä'ədme əbältə-hallä'ä* 'I am older than you' (lit. 'in-age I-exceed-you'); ከበደ፡ ዓለሙን፡ በብልሃት፡ ይብለጠው፡ እንጂ፡ በደግነት፡ አይበልጠውም *käbbädä alämun bəbəlhat yəblätäw əñgi bädäggənnät aybältäwəmm* 'although Käbbädä is more clever than Alämu he is not kinder' (lit. 'although Käbbädä excels Alämu in cleverness, he does not excel him in kindness'); በዕድሜ፡ ይበልጣል፥ በዕውቀት፡ ግን፡ ያንሳል *bä'ədme yəbältall bäwqät gən yansall* 'he is older but knows less' (lit. 'in-age he-is-greater, in-knowledge he-is-smaller'); ዓለሙ፡ በብልህነት፡ ከወንድሙ፡ ያንሳል *alämu bəbəlħənnät käwändəmmu yansall* 'Alämu is less wise than his brother' (lit. 'Alämu in-cleverness than-his-brother is-less').

144.5. The meanings of 'older, elder, bigger', or 'younger, smaller' may be expressed by ትልቅ *təlləq* 'bigger' (originally 'big'), ታላቅ *tallaq* 'older, elder', ትንሽ *tənnəš* 'smaller, younger' (originally 'small'), ታናሽ *tannaš* 'younger'. Examples: ማነው፡ ታላቅ፡ አንተ፡ ወይስ፡ ነይሉ? *mannāw tallaqa antä wäyäss haylu?* 'who is older, you or Hailu?'; ታላቅ፡ ወንድሜ *tallaqa wändəmmə* 'my elder brother'; ማነው፡ ታናሽ? *mannāw tannaš?* 'who is younger?'; ከሁለቱ፡ በሳቸ፡ ትንሹን፡ መርጠ፡ አረደ *kähulättu bəgočču tənnəšun märto arrädä* 'he selected the smaller of his two sheep and slaughtered (it)'; ከሁለታችሁ፡ ትንሹ፡ (or ታናሽ)፡ ማን፡ ነው? *kähulättäččəhu tənnəš* (or *tannaš*) *man näw?* 'who is the younger of you two?'

Note that ታላቅ+possessive pronouns by itself also means 'elder (brother or sister)' and ታናሽ 'younger (brother or sister)'. Examples: እሱ፡ ታላቁ፡ ነው *ässu tallaqa näw* 'he is my elder brother', also 'he is older than I'; እሷ፡ ታላቁ፡ ናት *äss'ä tallaqa*

nat 'she is my elder', also 'she is older than I', or 'she is my older (sister)'; እሱ፡ ታናሺ፡ ነው *assu tannaše nāw* 'he is my younger brother', also 'he is younger than I'.

The plural ታላላቅ *talallaq* also means 'the most important': e.g., የእስያን፡ ታላላቅ፡ ሰዎች፡ ስም፡ ልትጠቅስ፡ ትችላለህ? *yāsyan talallaq sāwočč səm ləttəṣqə təčəlalläh?* 'can you name the most important people in Asia?'

144.6. There is a series of verbs in which the elative concept is inherent in the root. In these cases no other verb or adjective is needed. These verbs are: ተሻለ- *tāšalä* 'to be better, it is better, to feel better' (used impersonally); በለጠ *bälläjä* 'to be more than' (outside of 'exceed'); ባለ *basä* 'to be worse' (besides meaning 'be bad'); ከፋ- *käffa* 'to be worse' (outside of 'be bad'); እነሰ *annäsä* 'be too small, be smaller, be less' (outside of 'be small, be little, decrease'); በዛ *bäzza* 'to be more, be more numerous, be too much, be excessive' (outside of 'be numerous').

Examples: ዓለሙ፡ በህ፡ ነው? አዎን፥ ተሽሎ-ታላ *alämu bäggo nāw? awon, tā-šəlotall* 'is Alämu feeling better? Yes, he is better'; የተሻለ፡ ክፍል፡ የለህም? *yätäšalä kafl yällähəmm?* 'don't you have a better room?'; ብትሄድ፡ ይሻላል *bəttəhed yəššalall* 'you better go' (lit. 'it is better if you go'); ዘመዶችሽ፡ ከበለጡ-ብሽ፡ ሂጃ, *zämädoččəs kəbälläqubbəs hiği* 'if your relatives are worthier for you (than I), go then' (or, 'if you prefer them to me', or, 'if you feel closer to them'); ሥራህ፡ መጥፎ፡ ነው፡ የኔ፡ ደግሞ፡ የባሰ፡ ነው *sarah mäfo nāw yäne dägmo yäbasä nāw* 'your work is bad, but mine is much worse'; ችግሩ፡ ብሷል *čəggaru bəsʷall* 'the famine has become worse'; ጦርነቱ፡ ተብብሷል *forənnātu tābabəsʷall* 'the war has escalated'; በሽታው፡ ከፍቷል *bäššətaw käfiʷall* 'the disease has become worse'.

144.6.1. The precise meaning of some of these verbs depends on the context. Thus, ይህ፡ የሕፃን፡ አልጋ፡ ለልጆችን፡ አንሰታል *yəh yähəšan alga läləğəččən anso-tall* 'this crib is too small for our child'; ያች፡ ጎጆ፡ ታንሳለች *yačč goğğo tansalläčč* 'that hut is too small', but ይች፡ ጎጆ፡ ትንሽ፡ ናት፥ ያችኛም፡ ደግሞ፡ ታንሳለች *yačč goğğo tənnaš nat, yaččəññawa dägmo tansalläčč* means 'this hut is small, but that one is smaller' (this is so because in the last sentence ታንሳለች *tansalläčč* is in opposition to the preceding clause). The situation is the same with በዛ *bäzza*, as in ዘንድሮ፡ ወሮበላ፡ በገቷል *zändəro wərrobälla bəztʷall* 'this year the vagabonds have increased in number', but ከፃምና፡ ዘንድሮ፡ ወሮበላ፡ በገቷል *kamna zändəro wərrobälla bəztʷall* 'this year the vagabonds have become more numerous than last year' (because ዘንድሮ *zändəro* is opposed to ከፃምና *kä-amna*).

Combined with **h kā**: **ከሁለቱ ልጆች አነስ የሚለው**: (or **የሚያንሰው**): **የኔ ልጅ**: **ነው** *kāhulāttu ləḡoċċ anäss yämmilāw* (or *yämmiyansāw*) *yāne ləḡ nāw* 'the smaller (or 'littler') of the two children is my son'.

144.7. 'Better' (adverb): **የተሻለ** *yätāšalä*, or **የተሻለ አድርጎ** *yätāšalä adrəgo*, or **በይበልጥ** *bäyabält*. Examples: **የበለጠ ብትጥር፡ እንዲያውም፡ የተሻለ ልታነብ፡ ትችላለህ** *yäbällätä bättätər ändiyawəmm yätāšalä ləttanäbb təċəlalläh* 'you can read even better if you make more effort'; **ከጥቂት፡ ልምምድ፡ በኋላ፡ የተሻለ አድርገው፡ ሠሩት** *kätəqit ləməmməd bäh^wala yätāšalä adrəḡaw särrut* 'they did it better after a little practice'; **በይበልጥ፡ እያወቃት፡ ሰሂድ፡ ጠላት** *bäyabält əyyawwəqat sihed tällat* 'he took a dislike to her when he came to know her better'.

'Better', in 'the sooner---the better': **ቶሉ፡ ብትመጣ፡ የተሻለ፡ ነው** *tolo bättämätä yätāšalä nāw* 'the sooner you come the better'.

144.8. 'Better than', see 'More than' (144.18).

144.9. 'Different from' is expressed by **ከ+noun** followed by **ተለየ** *täläyyä* 'be different' or by the adjective **ለየ** *läyyu* 'different'. Example: **የኔ መጽሐፍ፡ ካንተ፡ መጽሐፍ፡ ይለያል**: (or **ለየ፡ ነው**) *yāne māšhaf kantä māšhaf yälläyyall* (or *läyyu nāw*) 'my book is different from your book'.

144.10. 'Even more' **ከ---**(**እንኳ**): **የበለጠ፡ ከ---** **የባሰ** (with an unfavorable connotation). Examples: **አንዳንድ፡ ሰነፉ፡ ተማሪ፡ ከጉብዙ፡ (እንኳ)፡ የበለጠ፡ ያጠናል** *andande sänäfu tämari käg^wäbäzu (ənk^wa) yäbällätä yašānall* 'sometimes the lazy student studies even more than the clever student'; **ከወንድምህ፡ የባሰ፡ (or የባሰክ)፡ ጅል፡ ነህ** *kāwändəmməh yäbasä* (or *yäbask*) *ḡəl nāh* 'you are even more foolish than your brother'.

144.11. '(Ever), than ever, more than ever' is expressed by **ከመቼውም፡ የባሰ** (expresses an unfavorable meaning): **ከመቼውም፡ ይበልጥ፡ ከመቼውም፡ ይልቅ፡ ከማንኛውም፡ ጊዜ፡ ይበልጥ**: (or **ይልቅ**): **ከሌላ፡ ጊዜ፡ ይበልጥ**: (or **ይልቅ**).

Examples: **ከመቼውም፡ የባሰ**: (also **ይበልጥ**): **ይዘንባል** *kämäčewəmm yäbasä* (also *yäbält*) *yəzänball* 'it is raining harder than ever' (**የባሰ yäbasä** is used because of the unfavorable meaning attached to the event); **የዓለም፡ ሕዝብ፡ ብዛት፡ በቅርብ፡ ዓመታት፡ ውስጥ፡ ከመቼውም፡ ይበልጥ**: (or **ይልቅ**): **ጨምሩል** *yäläləm həzb bəzat bāqərəb amätat wəst kämäčewəmm yäbält* (or *yələq*) *čämmər^wall* 'the world population has increased more than ever in recent years'; **የሃገሪቱ፡ ኢኮኖሚ፡ ከማንኛውም፡ ጊዜ፡ ይበልጥ፡ ዛሬ፡ ተሻሽሏል** *yähagäritu ikonomi kämannlähawəmm gize yäbält zare täšäšəl^wall* 'the economy of the country is better today than ever'; **ከሌላ፡ ጊዜ፡ የበለጠ**:

ዛሬ: (or ማሬ: ከመጅውም: ይበልጥ/ይልቅ): ብዙ: ሴቶች: እቤተ: ክርስቲያን: መጥተዋል *kälela gize yäbällätä zare* (or *zare kämüčewamm yäbält [yələq] bazu setočč ebetä krastiyān määtəwall*) 'more women than ever have come to church today'.

144.12. 'Further', see 'More', (144.14).

144.13. 'Less than' ከ---ያነሰ; ከ---አነሰተኛ. Examples: እኔ: ካንተ: ያነሰ: ገንዘብ: አለኝ *əne kantä yannäsä gänzäb allänä* 'I have less money than you have'; አንተ: ከኔ: ያነሰ: እርሳስ: አለህ *antä käne yannäsä ərsas alläh* 'you have fewer pencils than I have' (or 'you have a pencil of lesser quality [or smaller in size] than I have'); አንተ: ከኔ: ያነሱ: እርሳሶች: አለህ *antä käne yannäsu ərsasočč alluh* means only 'you have pencils of inferior quality than I have' (or, 'you have far less pencils that I have'); የጻፍው: ፍርድ: ወንጀለኛው: ከስድስት: ወር: ያነሰ: እንዳይታሰር: (or ያሳነሰ: እንዲታሰር): የሚላ: ነበር *yädaññaw fərd wänğälänñaw käsəddəst wär yannäsä əndayəttassär* (or *yalannäsä əndittassär*) *yämmil näbbär* 'the judge's sentence was that the criminal not be jailed for less than six months' (or, 'be jailed for not less than six months'); ተሰፋዬ: ከኔ: ያነሰ: (or አነሰተኛ): ገንዘብ: አለው *täsfəye käne yannäsä* (or *anästänña*) *gänzäb alləw* 'Täsfaye has less money than I'.

For 'be less', see also 144.6.

144.14. 'More, further' followed by a verb or an adjective is expressed by በበለጠ *bäbällätä*, የበለጠ *yäbällätä*, ይበልጥ *yäbält*, በይበልጥ *bäyäbält*, or by የባለ *yäbasä*, የባለውን *yäbasəwən* (used for unfavorable circumstances).

Examples: ከወትሮው: የበለጠ: እንዴት: ቁረጠ *käwätrow yäbällätä ənčät q'ərrätä* 'he cut more wood than usual'; ትንሹ: እርሻው: ለዕለት: ያህል: እንጂ: የበለጠ: አያፈራም *tənnəšu əršaw läälät yahəl ənği yäbällätä ayafəramm* 'his small farm provides subsistence (lit. 'as much [as is needed] for the days'), but no more'; ለጤናህ: ይበልጥ: መንከባከብ: አለብህ *lätenah yäbält mänkäbakäb alläbbəh* 'you have to pay more attention to your health'; ለወደፊት: በይበልጥ: ተጠንቅቅ *läwädäfitu bäyäbält itätänqəq* 'be more careful in the future!'; ትምህርትህን: በበለጠ: ማጥናት: አለብህ *təmhərtəhan bäbällätä maṭnat alläbbəh* 'you must study your lessons harder' (lit. 'more'); ቅጣት: የባለ: ዐመፀኛ: አደረገው *qəṭatu yäbasä aməšänña adär-rägəw* 'the punishment made him more rebellious'; ደንገጠውን: ደንገጠውን: ደንገጠውን *yäbasəwən dä-näggätä* 'he became more frightened'; ወደ: ነገሩ: ይበልጥ: ጠልቅን: መግባት: አያስፈልገንም *wädä nägəru yäbält itälqän mägbat ayasfälləgänəmm* 'there is no need for us to go further into the matter'.

'More' may also be expressed by ተጨማሪ *täčämmari* (lit. 'additional'), or by a verb form of the root ጨመረ *čämmärä* 'add': e.g., ተጨማሪ: የሚጣ: ቀለም: ግዛልኝ (or የሚጣ: ቀለም:

ጫምረሀ፡ ግዛልኝ) *iäčämmari yäčamma qäläm gəzalləññ* (or *yäčamma qäläm čämmaräh gəzalləññ*) 'buy me more shoe polish'¹.

144.15. 'The more...the more' is expressed either by **በ+**perfect+ **ቁጥር** or by **እየ+** perfect+conjugated **ሂደ**, normally combined with **ይበልጥ** or **የበለጠ**. Examples: **በሰጠሁት፡ ቁጥር፡ ይበልጥ፡ እንድሰጠው፡ ይፈልጋል** *bäsäññähut qutər yəbälč ändəsätäw yəfalləgall* 'the more I give him, the more he wants' (lit. 'he wants that I give him'); **ባንበበ፡ ቁጥር፡ የበለጠ፡ ማንበብ፡ ፈለገ** *banəbbähä qutər yäbällätä manbäb fallägä* 'the more he read, the more he wanted to read'; **ይበልጥ፡ በተናገረ፡ ቁጥር፡ ግራ፡ እየተጋባ፡ ሂደ** *yəbälč bätänaggärä qutər gəra əyyätägabba hedä* 'the more he spoke, the more confused he became'; **እየወቅሁት፡ በሄድ፡ ይበልጥ፡ እወደው፡ ጀመር** *əy-yawwäqhut səhed yəbälč əwäddäw čämmär* 'the more I knew him the more I came (lit. 'began') to like him'.

144.16. 'More often' **ይበልጥን፡ ጊዜ**. Example: **ከባቡር፡ ይልቅ፡ እውቶሱስ፡ ይበልጥን፡ ጊዜ፡ መንጓገጥ፡ ሆኖ፡ ያገለግላል** *käbabur yələq awtobus yəbältun gize mä-g"ag"azä hono yagäläggəllal* 'buses are more often used than trains as transport' (or 'for transportation').

144.17. 'More or less' is expressed by **ከሞላ፡ ጉደል፡ ይብዛ(ም)፡ ይነሰ**. Examples: **ራጉሩ፡ ከሞላ፡ ጉደል፡ ትክክለኛ፡ ይመስለኛል** *rapporu kämolla g"əddäl takəkkələñña yəməsläññall* 'I believe the report is more or less true'; **በምድር፡ ቤት፡ የሚገኙት፡ ጽሕፈት፡ ቤቶች፡ ይብዛ(ም)፡ ይነሰ፡ እንደዚህኛው፡ ክፍል፡ ናቸው** *bämadər bet yämmiggäññut səhfät betočč yəbzə(mm) yənäs ändäzzihaññaw kəfəl naččəw* 'the offices on the ground floor (lit. 'the offices that are found on the ground floor') are more or less like this room'.

144.18. More than, better than' is expressed by: (1) **ከ---**የበለጠ፡ (or **ይበልጥ፡ አብልጠ፡ በይበልጥ**); (2) **ከ---**ይልቅ; (3) **ከ+noun+ይልቅ---**የበለጠ (or **ይበልጥ**); (4) **ከ---**የተሻለ (or **የተሻለ፡ እድርጎ**); (5) **ከ---**የባሰ; **ከ---**ይብስ (used for unfavorable circumstances); (6) **ከ---**በላይ; (7) **ከ+noun**, or verbal noun. For **ከ---**ይልቅ 'rather than', see 144.3.

Examples: (1) **ከኔ፡ የበለጠ፡ (or አብልጠ)፡ ይሠራል** *käne yäbällätä* (or *abləto*) *yəsərall* 'he works more than I do' (also 'he works harder than I do'); **እኔ፡ ካንተ፡ የበለጠ፡ እርሳስ፡ አለኝ** *əne kantä yäbällätä ərsas alləññ* 'I have more pencils than you have' (or 'I have better quality pencils that you have'); **እኔ፡ ካንተ፡ የበለጠ፡ እርሳሶች፡ አሉኝ** *əne kantä yäbällätu ərsasočč alluññ* means only 'I have better (-qual-
¹**በተጨማሪ** *bätäčämmari* means 'in addition': e.g., **በተጨማሪ፡ የሜማ፡ ቀለም፡ ግዛልኝ** *bätäčämmari, yäčamma qəbe gəzalləññ* 'in addition, buy me some shoe polish'.

ity)pencils than you have'; ለማርኛ: ከማንም: ይበልጥ: እናገራለሁ *amarəñña kəman-nəmm yəbālt ənnaggərrallāw* 'I speak Amharic better (or 'more often') than anybody'; ከኔ: እሱ: በይበልጥ: ዋና: ይወዳል *kāne əssu bəyəbālt wana yəwāddall* 'he likes swimming more than I do'; የዛሬው: እየር: በሙቀት: ከትናንትናው: የበለጠ: ነው *yāzərew ayyār bāmuqāt kätənantənnaw yəbāllätā nəw* 'today's weather is warmer than yesterday's' (lit. 'today's weather is more in heat than yesterday's').

(2) ካባቱ: ይልቅ: እናቱን: ይወዳል *kabbatu yələq ənnatun yəwāddall* 'he loves his mother more than his father'; ከእጎቱ: ይልቅ: እሷ: ታምራለች *kəəhate yələq əss^wa tamralläčč* 'she is more beautiful than my sister' (note that 'beautiful' is expressed by a verb);

(3) ከቁጥር: ይልቅ: ታሪክ: የበለጠ: ደስ: ይለኛል *kəquṭər yələq tarik yəbāllätā däss yələwīñall* 'I find history more enjoyable than mathematics'; ሽማግሌው: ከማታ: ይልቅ: ጧት: የበለጠ: ንቁ: ናቸው *šəmagəlləw kāmata yələq ſwat yəbāllätā naqu naččəw* 'the old man is more alert in the morning than at night'; ከሱ: ይልቅ: እሷ: አባቷን: ይበልጥ: ትወዳለች *kässu yələq əss^wa abbat^wan yəbālt təwāddalläčč* 'she likes her father even more than he does';

(4) ለማርኛ: ከእንግሊዝኛ: የተሻለ: ይናገራል *amarəñña kəənglizəñña yätāšalā yənnaggərrall* 'he speaks Amharic better than English'; ጥልፉን: ከኔ: የተሻለ: አድርጋ: ሠራችው *təlfun kāne yätāšalā adrəga sārraččəw* 'she did the embroidery better than I could (have)';

(5) ከኔ: የባሰ: (or የበለጠ): ይጠላቸዋል *kāne yābasā* (or *yəbāllätā*) *yətālač-čəwall* 'he hates them more than I do'; ከኔ: ይብስ: (or የበለጠ): እርቦታል *kāne yəbəs* (or *yəbāllätā*) *ərbotall* 'he is more hungry than I am';

(6) ከሚበቃ: በላይ: አለ *kəmmibāqa bālay allā* 'there is more than enough'; ካየሁት: ካንድ: ወር: በላይ: ሆኗል *kayyāhut kand wār bālay hon^wall* 'it's been more than a month since I saw him'; የዘንድሮ: ምርት: ከገመትነው: በላይ: ሆኖ: ተገኝቷል *yāzändəro mərt kəgəmmātnəw bālay hono təgāñ^wall* 'this year's harvest is more than we estimated';

(7) ከተማሪው: እስተማሪው: ያውቃል *kätəmariw astəmariw yawqall* 'the teacher knows more than the student'; ከመሰረቱ: አለማመኑ: ገረመኝ *kəməsrāqu alāmamānu gərrāmāññ* 'I am more astonished at his denial than at his stealing' (lit. 'his non-admitting astonishes-me more-than-his-stealing').

144.19. 'More than ever', see 'Ever'.

144.20. 'More than once' is expressed by ካንድ: ጊዜ: በላይ: ካንዴም: ሁለቴ. Example: አጼ: ቴዎድሮስ: ራስ: ዓሊን: ካንድ: ጊዜ: በላይ: (or ካንዴም: ሁለቴ):

ድል: **እድርገዋቸዋል** *aše tewodros ras alin kand gize bälay* (or *kandemm hulätte*) *däl adrəgäwacčäwall* 'King Theodore has defeated Ras Ali more than once' (or 'several times').

ካንዴም: **ሁለቱ** also means 'several times': e.g., **ካንዴም**: **ሁለቱ**: **ነገረሃለሁ** *kandemm hulätte nägərrehallä* 'I've told you several times'.

144.21. 'Get more and more', see 111.11.

144.22. 'Much more than, much+relative, very much+relative' is expressed by **ከ** *kä*+noun followed by **በጣም**, or by **እጅግ**: or by **እጅግ**: **በጣም**: and optionally by **ይልቅ**. Examples: **ድረ**: **ዳዋ**: **ካዲስ**: **አበባ**: (**ይልቅ**): **በጣም**: (or **እጅግ**: **በጣም**): **ይምቃል** *dərre dawa kaddis abäba (yäləq) bätam* (or *əğğəg bätam*) *yəmoqall* 'Dire Dawa is much warmer than Addis Ababa'; **ፈረስ**: **ከበቅሎ**: **በጣም**: (or **እጅግ**): **ይወደዳል** *färäs käbäqlo bätam* (or *əğğəg*) *yəwäddädall* 'a horse is much more expensive than a mule'; **ከተስፋዩ**: **ዓለሙን**: **በጣም**: **እወዳለሁ** *kätäsfaye alämun bätam əwäddallä* 'I like Alämu much more than I do Täsfaye'; **ከወተት**: **ይልቅ**: **ቡና**: **እጅግ**: **በጣም**: **እወዳለሁ** *käwätät yäləq bunna əğğəg bätam əwäddallä* 'I like coffee much more than milk'.

እጅግ: **በጣም**: **ጥሩ** 'excellent': e.g., **እጅግ**: **በጣም**: **ጥሩ**: **ኳስ**: **ተጫዋች**: **ነው** *əğğəg bätam tərū k* 'as *täčəwac* *näw* 'he is an excellent ball player'.

144.23. 'Rather than, than'. The meaning 'than, rather than' is expressed by **ከ**+noun, by **ከ** with the relative imperfect or the verbal noun with or without **ይልቅ**, and followed by a conjugated **ተሻለ** 'be better'. The verb in the imperfect usually has the conditional structure with **-ብ**. Note that **ከ**+verbal noun or with the relative imperfect may also be rendered 'instead of'.

Examples: **ከወተት**: **ቡና**: **ይሻለኛል** *käwätät bunna yəššaläññall* 'I'd rather have (lit. 'it is better for me') coffee than milk'; **ለሰው**: **ከገንዘብ**: **ዘመድ**: **በተሻለ**: **ነበር** *lä-säw kägänzäb zämäd bätäšalä näbbär* 'friends would have been better for a person than money' (freely, 'friends are more valuable to a person than money'); **በጠላት**: **ከምግረክ**: **መሞት**: **ይሻለኛል** *bäjalat kämməmmarräk mämot yəššaläññall* 'I would rather die than be captured by the enemy'; **እዘያ**: **እቸክ**: **ትያትር**: **ከመሄድ**: **እሌት**: **-ብቀር**: **ይሻለኛል** *əzziya əčäkä təyatr kämähed əbet baqär yəššaläññall* 'I'd rather stay home than go to that dull play'; **አሁን**: **ከምሄድ**: **ይልቅ**: **-ብቆይ**: **ይሻላል** *ahun kämməhed yäləq baqoyy yəššalall* 'I'd rather wait than leave now' (lit. 'rather than leave it is better if I stay'); **ከምትቆም**: (**ይልቅ**): **ቁጭ**: **-ብትል**: **ጥሩ**: **ነው** (or **ይሻላል**) *kämməttəqom (yäləq) quččə bəttäl tərū näw* (or *yəššaləhall*), or **ከመቆም**: (**ይልቅ**):

ቁጭ፡ ብትል፡ ጥሩ፡ ነው *kāmāqom* (yələq) *quçç battal tərü nāw* 'it would be better if you would sit rather than stand' (or 'instead of standing'); መሪያቸውን፡ ከመካድ፡ ሞትን፡ መረጡ *māriyaçčāwən kāmākad motən marrāju* 'they preferred to die (lit. 'death') rather than betray their leader'; እጁን፡ ከምስጥ፡ (or ከመስጠት)፡ ይልቅ፡ በረኃብ፡ ልሙት *əgğen kāmāsət* (or *kāmāstār*) *yələq! bārāhab ləmut* 'I would starve (lit. 'let me die by hunger') rather than surrender'.

144.23.1. The same concept may also be expressed by the jussive followed by እንጂ, or occasionally by the imperfect followed by እንጂ, the verb of the main clause being in the negative imperfect. Examples: ይግረፉኝ፡ እንጂ፡ መጽሐፉን፡ አልመልስም *yəgrəfuññ əñgi məşhafun almällasəm* 'I would rather they beat me than return the book' (lit. 'may-they-beat-me but the-book I-will-not-return'); ይርብኛል፡ እንጂ፡ (or ይራብኝ፡ እንጂ)፡ አላማ፡ አልበላም *yərəbbāññall əñgi* (or *yərrabbāññ əñgi*) *asama albälamm* 'I would rather go hungry than eat pork'; ልሙት፡ እንጂ. (or እሞታለሁ፡ እንጂ)፡ ሃይማኖቱን፡ አልከድም *ləmut əñgi* (or *əmotallä^wh əñgi*) *haymanoten alkə-dəmm* 'I would rather die than renounce my faith'. For 'rather than', see also 122.11.

144.24. 'Too' in the meaning of 'more than allowable or advisable' is expressed by በጣም. Examples: ይህ፡ ጫማ፡ በጣም፡ ሰፊ፡ ነው *yəh çamma bātam səffi nāw* 'this shoe is too wide'; ይህ፡ አልጋ፡ በጣም፡ ያንሰኛል *yəh alga bātam yansāññall* 'this bed is too small for me'; ችሮታ፡ እንዳትቀበል፡ በጣም፡ ኩሩ፡ ናት *çərota əndat-təqqəbbāl bātam kuru nat* 'she is too proud to accept charity' (lit. 'so that she does not accept'); ይህ፡ አውሮፕላን፡ በጣም፡ ዝቅ፡ ብሎ፡ ይበራል *yəh awroplan bātam zəqq bəlo yəbārrall* 'this plane is flying too low'.

Note 'too much' በጣም፡ ብዙ *bātam bəzu*; ከሚገባው፡ በላይ *kəmmiggəbbaw bəlay*. Examples: በጣም፡ ብዙ፡ ጓዝ፡ ሸክም፡ ነው *bātam bəzu g^waz šəkəm nāw* 'too much luggage is an encumbrance'; ከሚገባው፡ በላይ፡ ከብር፡ ትሰጠዋለህ *kəmmiggəbbaw bəlay kəbərətəsätəwallāh* 'you give him too much esteem'.

For 'too much, too small', and so on, see also 113.5; 118.8.1.

144.25. 'Worse' የባለ *yəbasä*; የከፋ *yəkäffa*. Examples: ሥራሁ፡ መጥፎ፡ ነው፡ የኔ፡ ደግሞ፡ የባለ፡ ነው *sarah mätfo nāw, yāne dāgmo yəbasä nāw* 'your work is bad, but mine is worse'; የዛሬው፡ አየር፡ ከትናንትናው፡ የባለ፡ (or የከፋ)፡ ነው *yə-zarəw ayyār kätənantənnaw yəbasä* (also *yəkäffa*) *nāw* 'today's weather is worse than yesterday's' (see also 144.3; 144.14).

¹ይልቅ *yələq* in another context may also mean 'rather': e.g., መጽሐፉ ላንተ፡ አይጠቅምህም፡ ይልቅ፡ ለኔ፡ ስጠኝ *məşhafu lantä aytəqməhəmm, yələq läne sətəññ* 'the book is of no use to you, rather give it to me'.

'Worse yet' ይ-በሱን፡ ደግሞ *yəḥəsun dägmo*: e.g., ዓለሙ፡ ገንዘብ፡ የለውም፥ ይ-በሱን፡ ደግሞ፡ ሥራ፡ ማግኘት፡ አልቻለም *Alämu gänzäb yälläwəmm, yəḥəsun dägmo səra magñät al'älämm* 'Alämu has no money; worse yet, he couldn't find a job'.

144.26. The alternative of the elative concept is expressed either by ወይስ placed between the two nouns that are compared, the predicate being expressed either by an adjective or by a verb, or by ከ preceding both nouns combined with the conjunction -ና 'and'.

Examples: 'who is taller, Täsfaye or Alämu?' ማን፡ ይረዝማል፡ ዓለሙ፡ ወይስ፡ ተስፋዩ? *man yəräzmall alämu wäyäss täsfaye?* (lit. 'who is-tall(er) Alämu or Täsfaye?'), or ከተስፋዩና፡ ከዓለሙ፡ ማን፡ ይረዝማል? *kätäsfayenna kälämu man yəräzmall?* (lit. 'from-Täsfaye-and from-Alämu who is-tall(er)?')

'Which is smaller, the city of Harar or the city of Dire Dawa?' ከሐረርና፡ ከድራ፡ ጻዋ፡ ከተማ፡ የትኛው፡ ያንሳል? *kāharärənna kādərre dawa kätäma yätəññaw yansall?* (lit. 'from-Harar city-and from Dire Dawa city which is smaller?').

145. Superlative

145.1. As with the elative, Amharic has no special suffix equivalent to the English adjectives for the expression of the superlative. The superlative, expressed in English by *-est* or by 'the most', is rendered in Amharic by ከ preceding the noun in the plural and is usually followed by ሁሉ-(ም) 'all', or by መካከል *mäkakkäl* (መካከል *mähakkäl*, መካከል *mähal*) 'among'; it is also reinforced by በለጠ *bällätä*, or by ይበልጥ *yəbält*, or by የበለጠ *yəbällätä*, or by ይልቅ *yələq*, or by በጣም *bätam*. The attribute can be expressed either by an adjective (usually with the article) or by a verb.

Example: ከልጆቻቸው፡ ሁሉ፡ አጭሩ፡ ሣህሌ፡ ነው *käləḡoçčəäçčäw hullu açčəru sahle näw*, or ከልጆቻቸው፡ መካከል፡ (መካከል)፡ ሣህሌ፡ አጭር፡ ነው *käləḡoçčəäçčäw hullu mähakkäl (mähal) sahle açčər näw*, or ከልጆቻቸው፡ ሁሉ፡ የሚያጥረው፡ ሣህሌ፡ ነው *käləḡoçčəäçčäw hullu yämmiyaträw sahle näw*, or ከልጆቻቸው፡ ሁሉ፡ ሣህሌ፡ ያጥራል *käləḡoçčəäçčäw hullu sahle yatrall* 'Sahle is the shortest of their children'.

145.2. A normal structure is also ካሉ-(ት)+plural noun, with or without ሁሉ. Whenever an adjective is used, it has most normally the article.

Examples with ሁሉ-*hullu*: በጊዜያችን፡ ካሉት፡ ዘፋኞች፡ ሁሉ፡ ታላቁ፡ ለሱ፡ ነው *bägizeyaçčən kallut zäfaññoçčə hullu tallaqu əssu näw* 'he is the greatest (or 'best') singer of our time'; ቴክሳስ፡ በሚሪካ፡ ውስጥ፡ ካሉት፡ ግዛቶች፡ ሁሉ፡ ትላቁ፡ ነው *teksas bamerika wəst kallut gəzatoçčə hullu təllaqu näw* 'Texas is the largest state in Amer-

ica' (lit. 'Texas is the largest of all the states that are in America'); ቤታችን፡ በዚህ፡ አካባቢ፡ ካለት፡ ቤቶች፡ ሁሉ፡ የራቀ፡ ነው፡ (or ይርቃል) *betaččən bāzzih akkababi kallu betoččə hullu yāraqā nāw* (or *yəraqall*) 'our house is the farthest of all in this vicinity'.

Examples without ሁሉ- *hullu*: ይህ፡ ገበያ፡ በኢትዮጵያ፡ ውስጥ፡ ካለት፡ ገበያዎች፡ ትላቁ፡ ነው፡ *yəh gābāya bāitoppəya wəst kallu gābāyawoččə təllaqu nāw* 'this market is the largest of all the markets in Ethiopia'; በሕይወት፡ ካለ፡ ሰዎች፡ መካከል፡ ታላቁ፡ ማን፡ ነው? *bāhəywät kallu säwoččə mākakkäl tallaqu man nāw?* 'who is the greatest person (or 'personality') alive?' (lit. 'from among the people who are in life who is the greatest?'); ከወንድሞቼ፡ አጭሩ፡ ተስፋዬ፡ ነው (or ከወንድሞቼ፡ ተስፋዬ፡ አጭር፡ ነው) *kāwändəmmoččə aččəru täsfaye nāw* (or *kāwändəmmoččə täsfaye aččər nāw*) 'Täsfaye is the shortest of my brothers'; ከሁለቱ፡ መንገዶች፡ ለቤታችን፡ ቅርብ፡ ይህኛው፡ ነው *kähulättu māngädoččə läbetaččən qarbu yəhəññaw nāw* 'of the two roads the nearest (or 'the shortest') to our house is this one'.

145.3. If there is no noun in the comparison, the superlative is expressed by ከሁለ- (ም) followed by the appropriate adjective (with or without article) or verb.

Examples: ከሁለ-ም፡ አጭሩ፡ (or አጭር)፡ እሱ፡ ነው *kähullummaččəru* (or *aččər*) *əssu nāw*, or ከሁለ-ም፡ የሚያጥር፡ እሱ፡ ነው *kähullumm yämmiyaṭər əssu nāw*, or እሱ፡ ከሁለ-ም፡ ያጥራል *əssu kähullumm yaṭrall* 'he is the shortest'; ከሁለ-ም፡ የሚያንሰው፡ (or ያነሰው)፡ ልጅ፡ ምንም፡ አላገኘም *kähullumm yämmiyansäw* (or *yannäsäw*) *läğ mənəmm alagännämm* 'the smallest (or, 'the littlest') child got nothing'; ይህ፡ እርሳስ፡ ከሁለ-ም፡ አነሰተኛው፡ ነው *yəh ərsas kähullumm anästännaw nāw* 'this pencil is the smallest'; ከሦስቱ፡ ሁሉ፡ ከባዱ፡ ይኼ፡ ነው, or ከሦስቱ፡ መኻል፡ ከባዱ፡ ይኼ፡ ነው, or ከሦስቱም፡ ከባዱ፡ ይኼ፡ ነው *käsostu hullu käbbadu yəhe nāw*, or *käsostu māhal käbbadu yəhe nāw*, or *käsostumm käbbadu yəhe nāw* 'this one is the heaviest of the three'; ይህ፡ ከሁለ-ም፡ አደገኛ፡ አውራ፡ ነው *yəh kähullumm adägännā awre nāw* 'this is the most dangerous of all wild animals'.

Reinforced by ይበልጥ *yəbälṭ*, or የበለጠ *yəbällätä*. Examples: ከሁለ-ም፡ ይበልጥ፡ ጎይለኛ፡ ነው *kähullumm yəbälṭ hayläñña nāw* 'he is the strongest' (or, 'the most aggressive'); ያ፡ ዕለት፡ ከሁሉ፡ የበለጠ፡ ደስተኛ፡ የሆነበት፡ ቀን፡ ነበር *ya əläṭ kähullu yəbällätä dəssəttännā yəhənonəbbät qən nəbbär* 'that day was his happiest day'.

Note ከሁለ-ም፡ ይበልጥ *kähullumm yəbälṭ*, ከሁለ-ም፡ ይልቅ *kähullumm yələq*, ከሁለ-ም፡ በላይ *kähullumm bälāy*, ከሁለ-ም፡ ከሁለ-ም *kähullumm kähullumm* 'above all'.

145.4. An adjective with the article followed by a noun with or without suffix pronouns (without the normal structure ከ-- -ሁሉ-) also expresses the superlative. Ex-

amples: ትልቁ፡ እንከኑ፡ ራስ፡ ወዳድነቱ፡ ነው *təlləq-u ənkanu ras wəddadənnātu nāw* 'his biggest flaw is his selfishness' (lit. 'love of himself'); የገበሬው፡ ትንሹ፡ ልጁ፡ ከብት፡ ያግዳል *yägähärew tənnaṣ-u ləḡu kābt yaggədal* 'the farmer's youngest son tends the cattle'; ያስተማሪ፡ ከባዱ፡ ሥራ፡ እክፍል፡ ውስጥ፡ ጸጥታ፡ ማስከበር፡ ነው *yastāmari kāhbad-u səra əkəfəl wəst şəttəta maskābbār nāw* 'a teacher's most difficult job is maintaining discipline in the classroom'; በግብርና፡ ውስጥ፡ ቀላሉ፡ ሥራ፡ ዘር፡ መዝራት፡ ነው *hägəbrəna wəst qällal-u səra zār mährat nāw* 'in farming the easiest task is sowing'.

145.5. The superlative may also be expressed by *የ*+repeated noun: e.g., የሞት፡ ሞት *yəmot mot* 'the worst of deaths'; የወታደር፡ ወታደር *yəwättaddār wättaddār* 'a soldier's soldier' (as in English); የወንድ፡ ወንድ *yəwänd wänd* 'a man's man'; የደግ፡ ደግ *yädägg dägg* 'one who represents the quintessence of generosity'.

Needless to say, not every structure of that kind expresses the superlative: e.g., የማታ፡ ማታ፡ እመጣለሁ *yāmata mata əmətalläw* 'sooner or later I will come'; የማታ፡ ማታ፡ እውነት፡ ይረታል *yāmata mata əwnät yərətall* 'truth will eventually prevail', but የማታ፡ ማታ፡ ደረሱ *yä-mata mata dārräsu* 'they arrived rather late in the night' comes close to the superlative meaning. For የሰው፡ ሰው *yäsāw sāw*, see 43.9.

145.6. Repetition alone may express a superlative; thus, በዘገይ፡ በዘገይ *bizägäyy bizägäyy* 'at the latest'; ካገራቷ፡ ወጣቶች፡ ውስጥ፡ ምርጥ፡ ምርጥ፡ በጦርነት፡ ላይ፡ ሞተ *kagäritw* 'a wäṯtatoččə wəst mərtu mərtu bətorənnät lay motä' 'the best of the country's youth was killed in the war'; ዋና፡ ዋናዎቹ፡ ኢንዱስትሪዎች፡ በጦርነት፡ ምክንያት፡ ተዘገተዋል *wanna wannawočču industriwoččə bətorənnät məknəyat tüzäg-təwall* 'the most important (lit. 'the best') industries are closed because of the war'.

145.7. The following expressions refer to the concept of the superlative:

'Best' አብልጦ (conjugated): ከሁሉ፡ አብልጦ፡ የበለጠ፡ ይበልጥ፡ ከሁሉ፡ የተሻለ. Examples: በእርሳስ፡ የበለጠ፡ (or አብልጦ)፡ ይሥላል *bäərsas yäbällätä* (or *abləto*) *yəsəlall* 'he draws best in pencil'; ይህን፡ መጽሐፍ፡ ከሁሉ፡ አብልጦ፡ እወደዋለሁ *yəhən məšhaf kähullu abləčče əwəddəwalläw* 'I like this book best'.

In a cleft sentence: ከሁሉ፡ የተሻለ፡ የምሠራው፡ ጧት፡ ጧት፡ ነው *kähullu yätä-šalä yämməsärəw fəwat fəwat nāw* 'I work best in the morning' (or, 'mornings').

145.8. 'The best, the foremost' ከ---ሁሉ፡ የበለጠ or conjugated በለጠ፡ ከ---ሁሉ፡ የተሻለው፡ የሚልቅ.

Examples: ከቀመስኩት፡ ቢራ፡ ሁሉ፡ ይህ፡ የበለጠ፡ ነው *käqəmmäskutbira hullu yəh yäbällätä nāw* 'this is the best beer I have tasted'; ከነጩን፡ ወጥ፡ ቤቶች፡ ሁሉ፡ ዓለ

ሚቱ፡ ትበልጣለች *känäbbärun wät betoçčë hullu alämitu tēbälqalläçčë* 'Alämitu was the best cook we ever had'; ከሁሉ፡ የተሻለው፡ ተማሪ፡ የክፍል፡ አለቃ፡ ሆኖ፡ ተመረጠ *kähullu yätäsalāw tämari yäkäfl aläqa hono tämārrätä* 'the best student was chosen monitor of the class'; በዘመኑ፡ ከነበሩት፡ ሠዓሊዎች፡ የሚረቀው፡ እሱ፡ ነበር *bäzämänu känäbbärun sä'aliwoçčë yämmiläqaw əssu näbbär* 'he was the foremost painter of his time'.

145.9. 'By far the best' ከ--ሁሉ፡ በጣም፡ የተሻለ. Example: ይህ፡ ቤት፡ ካሉት፡ ቤቶች፡ ሁሉ፡ በጣም፡ የተሻለ፡ ነው፡ (or ይሻላል) *yəh bet kallut betoçčë hullu bätam yätäsala näw* (or *yəššalall*) 'this house is by far the best of all [the houses]'.

145.10. 'At least' is expressed by ቢያንስ፥ ቢያንስ፡ ቢያንስ. Example: ደምበኛ፡ ንግድ፡ ለመጀመር፡ ቢያንስ፡ (or ቢያንስ፡ ቢያንስ)፡ ሁለት፡ ሺ፡ ብር፡ ያስፈልጋል *däm-bänña nəgd lämäğänimär biyans* (or *biyans biyans*) *hulät ši bərr yasfälləgall* 'in order to start a good business, at least two thousand dollars are necessary'.

145.11. 'The least, the fewest' ከሁሉ-(ም)፡ ያነሰ፡ ቢያንስ፥ ሌላው፡ ቢቀር፥ ከሁሉም፡ ትንሽ. Examples: ሁላችንም፡ ያለን፡ ገንዘብ፡ ጥቂት፡ ነው፥ የኔ፡ ደግሞ (or ግን)፡ ከሁሉ-(ም)፡ ያነሰ፡ ነው *hullaçčənəmm yallän gänzəb təqit näw yäne dägmo* (or *gən*) *kähullu(mm) yannäsä näw* 'all of us have little money, but I have (lit. 'but mine is') the least'; ከሁላችሁም፡ ያነሰ፡ ስሕተት፡ ያለበት፡ ግን፡ ነው? *kähullaçčənəmm yannäsä səhtät yalläbbät man näw?* 'which of you made (lit. 'which is against him') the fewest mistakes?'; ቢያንስ፡ (or ሌላው፡ ቢቀር)፡ ልታደርግላት፡ የሚገባው፡ (or የሚገባህ)፡ ሂደህ፡ መጠየቅ፡ ነው *biyans* (or *lelaw biqär*) *lattadärgällät yämmig-gäbbaw* (or *yämmig-gäbbah*) *hedäh mäṭäyyäq näw* 'the least you could do for him is to visit him' (lit. 'you-going-to-visit is'); እኔ፡ ያለኝ፡ ገንዘብ፡ ከሁሉም፡ ትንሽ፡ ነው *əne yallänñ gänzəb kähullumm tənənəš näw* 'I have the least money'.

145.12. 'In the least' ትንሽም፥ ምንም፥ አንድም with a negative verb. Examples: የሰጠኸኝ፡ ሥራ፡ ትንሽም፡ (or አንድም)፡ አያስቸግረኝም *yäsäṭṭähänñ səra tənən-šəmm* (or *andəmm*) *ayasçägğərəññəmm* 'the work that you gave me does not bother me in the least'; ለኳስ፡ ግጥሚያው፡ ውጤት፡ ምንም፡ (or አንድም)፡ ደንታ፡ የለኝም *läk'as gəṭmiyaw wəṭtet mənəmm* (or *andəmm*) *dänta yällänñəmm* 'I am not in the least interested (lit. 'I have no interest') in the outcome of the football match'.

145.13. 'At the longest' ግፋ፡ ቢል *gəfa bil*: e.g., ግፋ፡ ቢል፡ ሦስት፡ ቀን፡ ብቻ፡ እቆያለሁ *gəfa bil sost qän bəçčə əqoyyalləw'h* 'I can stay only three days at the longest'.

145.14. 'Most, most of' አብዛኛው፣ አብዛኛቹ፣ አብዛኛዎቹ፣ አብዛኛውን (time)፣ የሚበዛው፣ ብዙው፣ ይበልጡ(ን)።

Examples: አብዛኛው፡ ክርስቲያን፡ በክርስቶስ፡ መለኮተኝነት፡ ያምናል *abzaññaw krəstiyan bākərstos mäləkotənnät yamnall* 'most Christians believe in the divinity of Christ'; ከተገኙት፡ ሰዎች፡ አብዛኛቹ፡ ተቃውመውት፡ ነበር *kätägäññuut säwočč abzaññočču tāqawmäwət näbbär* 'most of those present were against him'; እዚህ፡ ካሉት፡ ወሾች፡ አብዛኛዎቹ፡ የማሽተት፡ ችሎታቸው፡ ከፍ፡ ያለ፡ ነው *əzzih kalluu wəššočč abzaññawočču yämašitət čəlotəččəw kəff yalä näw* 'most of the dogs here have a good sense of smell' (lit. 'their capacity of smelling is high'); አብዛኛውን፡ ጊዜ፡ ወደ፡ ውጭ፡ ይሄዳል *abzaññawən gize wädä wəččə yəhedall* 'he is on the road most of (much of) the time'; የሚበዛውን፡ ሥራዎን፡ እቤት፡ ነው፡ የምትሠራው *yämmibə-zawən sərawan əbet näw yämməttəsəraw* 'she does most of her work in the house'; ይበልጡን፡ (or ብዙውን)፡ ሥራ፡ የሠራው፡ ማን፡ ነው? *yəbälṭun (or bəzuwən) sərə yä-sərraw man näw?* 'who did most of the work?'; ብዙው፡ በዓል፡ የቤተ፡ ክርስቲያን፡ በዓል፡ ነው *bəzuw bəal yəbetä kəhənät bəal näw* 'most holidays are church holidays'.

145.15. 'Most' (adverb) በይበልጥ፣ ይበልጥ፣ የበለጠ፣ አብልጦ. Examples: የትኛውን፡ ልብስ፡ በይበልጥ፡ (or ይበልጥ)፡ ትወዳለህ? *yätəññawən ləbs bəyəbälṭ (or yəbälṭ) təwəddalläh?* 'which dress do you like most?'; በይበልጥ፡ የምረጣለሁ፡ ዳቦና፡ ሻይ፡ ነው *bəyəbälṭ yämməfälləgəw dabhonna šay näw* 'what I want most is bread and tea'; የትኛውን፡ አብልጦህ፡ (or የበለጠ፣ ይበልጥ)፡ ትወዳለህ፣ ጠጅ፣ ጠጅ፣ ወይስ፡ አረቄ? *yätəññawən əblətəh (or yəbällätä, yəbälṭ) təwəddalläh tälla tāğğə wəyäss arəqe?* 'which do you like most: beer, mead, or liquor?'

'Most'='very' በጣም፡ e.g., ንግግሩ፡ በጣም፡ አስደሳች፡ ነበር *nəgəggəru bəjam əsdässəč näbbär* 'the talk (he gave) was most interesting'.

'Most everything' ያንንም፡ ያንንም *yannənəmm yannənəmm*, or የሆነውን *yəhonəwən*, or ሁሉንም *hullunəmm*: e.g., ጅብ፡ ያንንም፡ ያንንም፡ (or የሆነውን, or ሁሉንም)፡ ይበላል *ğəb yannənəmm yannənəmm (or yəhonəwən, or hullunəmm) yəbälall* 'hyenas eat most everything'.

'Most everybody' ጥቂት፡ ሲቀር፡ ሁሉም፡ e.g., ጥቂት፡ ሲቀር፡ ሁሉም፡ ወደየቤታቸው፡ ሄደዋል *ləqit siqär hullumm wädäyyəbetaččəw hədəwall* 'most everybody has gone home' (lit. 'while little is left out all went, each to their house').

145.16. 'The most' ከ---ሁሉ፣ ከሁሉም፣ ከ---ሁሉ(ም)፣ ይበልጥ (or የበለጠ)፣ ከ---የበለጠ፣ ከ---ሁሉ፣ ይልቅ፣ ከሁሉም፣ ይልቅ፣ ከ---ሁሉ፣ በጣም፣ ይበልጡን፣ ብዙውን.

Examples of 'the most' preceding an adjective in English: ደሀ: ተማሪ: ከተማሪዎቹ: ሁሉ: ብላህ: ነው *yäh tāmari kätāmariwočēu hullu bələh nāw* 'this student is the most intelligent of all the students'; ደሀ: ከሁሉም: አደገኛ: አውራ: ነው *yäh kähullumm adägäñña awre nāw* 'this is the most dangerous beast of all'; ካየኝቸው: ቤተ: ክርስቲያናት: ሁሉ: ደሀ: ደበልጥ: ያምራል *kayyäh^m aččäw betä krästiyanočč hullu yäh yäbälṯ yamrall* 'of all the churches I saw this is the most beautiful church'; ከሁሉም: ይልቅ: ደሀ: ወምበር: ምቹ: ነው *kähullumm yələq yäh wämbär mäččēu nāw* 'this is the most comfortable chair'; ከማውቃቸው: ሰዎች: ሁሉ: በጣም: ብላህ: ነው *kämmawqäččäw säwoččē hullu bätam bələh nāw* 'he is the most clever man I know'.

Examples of 'the most' preceding a noun: ከሁለቱ: ባሕሮች: የትኛው: የበለጠ: ውኃ: አለበት? *kähällätu bahročč yätäññaw yäbällätä waha alläbbät?* 'which of the two seas has the most water?'; ከሁሉም: የበለጠ: (or ደበልጠን, or የሚበዛውን): ሥራ: የሠራው: ማን: ነው? *kähullumm yäbällätä* (or *yäbällṯun*, or *yämmibäzawän*) *sə-raw yäsärrew man nāw?* 'who did the most work?'

145.17. 'By far the most' (1) በይበልጥ; (2) with the structure of the superlative (see above) followed by a pronoun, or noun (+እንጂ). Example: በከተማው: ውስጥ: በይበልጥ: ሰመ: ጥር: ሰው: እሱ: ነው *bäkätämaw wašṯ bāyebälṯ sämä ṯərr säw əssu nāw*, or በከተማው: ውስጥ: ካሉት: ሰዎች: ሰመ: ጥር: እሱ: እንጂ: ነው *bäkätämaw wašṯ kallut säwoččē sämä ṯərr əssu ənḡi nāw* 'he is by far the most famous man in town'.

145.18. 'At most, at the most' ቢበዛ; ቢበዛ; ቢበዛ; ግፋ: ቢል followed by -በ+imperfect+ነው. Examples: ቢበዛ: (or ቢበዛ: ቢበዛ): ሒሳብ: ሃያ: ብር: ቢሆን: ነው *bi-bāza* (or, *bibāza bibāza*) *hisabu haya bərr bihon nāw* 'at most, the bill will come to twenty dollars'; ለሰርጌ: ቢበዛ: (or ግፋ: ቢል): ሦስት: መቶ: ሰው: ቢመጣ: ነው *lä-särg^wa bibāza* (or *gəfa bil*) *sost mäto säw bimäṯa nāw* 'at the most, three hundred people will come to her wedding'; ግፋ: ቢል: አንድ: ሺህ: መጽሐፍ: ቢሸጥ: ነው *gəfa bil and ših mäšhaf biššät nāw* 'at most a thousand copies (of the book) will be sold'.

Note that -በ+imperfect alone may likewise express the meanings 'at best, most': thus, ሒሳብ: ሃያ: ብር: ቢሆን: ነው *hisabu haya bərr bihon nāw* 'at most, the bill may come to twenty dollars', and so on.

145.19. 'Mostly' ደበልጡን. Example: በሰብሰባው: የነበሩት: ደበልጡን: (or የሚበልጡት): ሴቶች: ነበሩ *bäsəbsəbaw yänäbbäruṯ yäbällṯun* (or *yämmibälṯutu setočč näbbäru* 'the gathering (lit. 'those who were at the gathering') consisted mostly of women' (or, 'of the people at the meeting, the majority were women').

145.20. 'Utmost), in the utmost' ከምን፡ ጊዜም፡ የባሰ፡ (or የከፋ, or የበለጠ). Example: ከምን፡ ጊዜም፡ የባሰ፡ (or የከፋ, or የበለጠ): አደጋ፡ ላይ፡ ነው *kāmən gizemm yābasä* (or *yäkäffa*, or *yähällätä*) *adäga lay näw* 'he is in the utmost danger' (or, 'in greater danger than ever'). Note 'to the utmost' እስከ፡ መጨረሻው *əskä mäčärräšaw*.

145.21. 'The worst' ከ---ሁሉ፡ የከፋ፡ ከ---ሁሉ፡ በጣም፡ የባሰ. Examples: የአውቶሱሉ፡ አደጋ፡ እስከ፡ ዛሬ፡ ከደረሱት፡ አደጋዎች፡ ሁሉ፡ የከፋ፡ ነበር *yäawtobus adäga əskä zare kädärräsut adägawočč hullu yäkäffa näbbär* 'the bus accident was the worst accident in years' (lit. 'until now'); ከማስታውሰው፡ አደጋ፡ ሁሉ፡ በጣም፡ የባሰ፡ ነው *kämmastawwəsäw adäga hullu bätam yābasä näw* 'it is the worst accident I can remember'; ቆይ፡ ገና፡ የባሰውን፡ ነገር፡ አልነገርኩም *qoyy, gāna yābasäwən nägär alnäggärkuhəmm* 'but wait, I haven't yet told you the worst'.

145.22. 'At worst, at the worst' ግፋ፡ ቢል followed by ብ+imperfect+ነው. Examples: ግፋ፡ ቢል፡ ዝናቡ፡ አንድ፡ ሳምንት፡ ቢቆይ፡ ነው *gəfa bil zənabu and sammənt biqoyy näw* 'at worst, the rain may last a week'; ግፋ፡ ቢል፡ ይሰድብህ፡ ይሆናል (or ቢሰድብህ፡ ነው) *gəfa bil yəsädbəh yəhonall* (or *bisädbəh näw*) 'at the worst, he might insult you'.

145.23. 'If worst comes to worst'. Example: ከባሰ፡ (or ከባሰ፡ ከባሰ, or ከከፋ, or ከከፋ፡ ከከፋ)፡ ምን፡ ጊዜም፡ ንብረታችንን፡ ልንሸጥ፡ እንችላለን *käbasä* (or *käbasä käbasä*, or *käkäffa*, or *käkäffa käkäffa*) *mən gizemm nəbrätaččənən lənnəšät ännəčə-lallän* 'if worst comes to worst, we can always sell our property'.

Note የባሰ፡ ቢብስ፡ (or የከፋ፡ ቢከፋ)፡ ንብረታችንን፡ አንሸጥም *yābasä bibəs* (or *yäkäffa bikäfa*) *nəbrätaččənən annəšätəmm* 'come what may (or 'however bad it gets') we will not sell our property'.

CONDITIONAL

There are two basic types of the conditional:

1. The real condition.
2. The hypothetical condition.

146. Real condition

For the real condition there are various shades of probability or uncertainty of events, processes, or actions taking place, the shades being expressed through various syntactical and morphological means. It should be stressed that it is very difficult to determine precisely the shades of meanings by the procedures discussed below.

The 'if-clause', called 'the protasis', is followed by the main clause, called 'the apodosis'. The conditional elements of the protasis are: 'if, even if, unless, in case, provided that, assuming that, if at least, if only, what if'.

The morphological means of expressing the protasis are:

- (1) **ከ**+perfect, affirmative or negative (+**እንደሆነ**);
- (2) **የ**+perfect (affirmative or negative);
- (3) negative perfect+**እንደሆነ**; affirmative and negative relative perfect+ **እንደሆነ**;

ሆነ;

- (4) imperfect or relative imperfect+**እንደሆነ**;
- (5) relative imperfect+**ከሆነ**, or **ካልሆነ**;
- (6) **ብ**+simple imperfect (often followed by **-ም**);
- (7) relative imperfect+**ቢሆነ**;
- (8) gerund+**እንደሆነ** or **ከሆነ** (for the affirmative); negative perfect+**እንደሆነ**

(for the negative);

- 9) verbal noun+**እንደሆነ** or **ከሆነ**.

Note that in all the instances **እንደሆነ** or **እንደሆነ** are variants of **እንደሆነ**.

The apodosis is in the appropriate tense. It may also be in **ብ**+ perfect+(**ነበረ**, or **ነበር**).

For 'if', meaning 'whether', see 'Alternative'.

Concerning probability, the conditional may express either the probability of the action of the protasis or a more remote probability. The probability of the action, with a greater degree of certainty, is expressed either by **ከ** with the perfect, or by the relative imperfect followed by **ከሆነ**. The apodosis may be in any appropriate verb form.

146.1. Examples for (1): **ከፈለግህ: እንሂድ** *käfällägh ännähid* 'if you want, let us go' (or, 'if you want to we can go'); **ከዘነበ: መስኮቱን: ዝጋው** *käzännäbä mäskotun zəgaw* 'if it should rain, close the window'; **የተሰረቀው: ገንዘብ: ከተመለሰ: ከሱ: ይሰረዛል** *yätäsärräqāw gänzäb kätämälläsä kassu yässärräzäll* 'the charge will be dropped if the stolen money is returned'; **ውጋቱ: ከጸናብህ: ሐኪም: ጥራ** *wəgatu käşän-nabbəh hakim təra* 'if the pain becomes acute (lit. 'against you'), call a doctor'; **ቃሉን: ከጠበቀ: ገንዘቡን: እሰጠዋለሁ** *qalun kätäbbäqä gänzäbun əsätəwalläw* 'if he keeps his word, I will give him the money'; **ያንን: ከወረሱ: እስካሁን: ሌላ: ጀምረው: ይሆናል** *yannan käčärräsu əskahun lela gämmärəw yəhonall* 'if they have finished that one, they will have started another by now'.

Translated as 'provided that, as long as': **መጽሐፉን: በደንብ: ከተጠነቀቅህላት: ልትሞሰው: ትችላለህ** *məşhafun bädänb kätätännäqqähqəllät ləttəwwəsaw təcəlalläh*

'you may borrow the book as long as (provided that) you take proper care of it'; ከሂደ: እዚህ: እቂያለሁ- *kāhedä əzzih əq'äyallä'w* 'as long as he is gone, I shall stay here' (or, 'if he goes, I will stay here').

146.1.1. **ከ** with a negative perfect that may or may not be followed by በቀር, or በስተቀር 'if not, unless'. Examples: ዛሬም: ካልዘነበ: መንገዱ: እስከ: ማታ: ይደር .ቃል *zaremm kalzännäbä mängädu əskä mata yädärqall* 'if it does not rain today, too, the road will be dry by evening'; ነገ: ገንዘብ: ካልኖረኝ: ሲነግ: አልወስዳትም *nägä gänzäh kalnoräññ sinima alwäsdätəmm* 'if I don't have (or, 'get some') money tomorrow I will not take her to the movies'; በቀ: ጸሐይ: ካልነበረ: ስንዴው: እንዴት: (or እንዴት: እንዲሁ: ፈጥኖ: በቀለ?) *bäqi sähay kalnäbbärä səndew əndet* (or *əndet əndih*) *fäṅno bäqqälä?* 'if there hadn't been enough sunshine, how could the wheat have grown so fast?'; ዝም: ካላልክ: በግድ: አስወጣሃለሁ- *zəmm kalalk bägədd aswätəṭṭahallä'w* 'unless you keep quiet, I will evict you by force'; ካላጠናህ: ፈተና: አታልፍም *kalatännah fätäna attalfəmm* 'you will not pass the examination unless you study'; ይህንን: መድኃኒት: ካልጠጣህ: (በቀር): አትድንም *yəhənnən mädhaniṭ kal-ṭəṭṭah (bäqqär) attədənəmm* 'unless you drink this medicine you will not get well'; አትምጣ: ብለህ: ካልጻፍክልኝ: በስተቀር: ማክሰኛ: እመጣለሁ- *attəmtä bäläh kalšəfkäl-ləññ bästäqär maksäñño əməṭallä'w* 'I will come Tuesday unless you write to me not to come' (lit. 'you saying "don't come"').

Note the combination of **ከ**+perfect+አይቀር *ayqär* in a sentence such as ወጥ: ከሠሩ: አይቀር: እንደ: አልማዝ: ይሠሩል *wät käsärru ayqär əndä almaz yəsär'* all 'if one goes to make stew, one should do it like Almaz' (with the understanding: 'Almaz really knows how to cook').

For **ከ**+negative perfect expressing 'persist, insist' in an elliptic clause, see 120.7.

146.1.2. With **እለ** *allä*, **ሌለ** *lellä*, and **ሆነ** *honä* the conjunction is **ከ** or **እንደ**. Examples: ገንዘብ: ካለኝ: እሰጥሃለሁ- *gänzäb kalläññ əsäṭəhallä'w* 'if I have money, I will give you (some)'; ብር: እንዳለህ: (or ካለህ): ሰጠኝ *bərr əndalläh* (or *kalläh*) *səṭäññ* 'give me money if you have some'; የንግግር: ነጻነት: ከሌለ: እውነተኛ: ዲሞክራሲ: የለም *yänəgəggər nəšənnät käləllä əwnätäñña dimokrasi yälləmm* 'unless there is free speech, there is no real democracy'; ገንዘብ: ከሌለኝ: ሲነግ: አልሂድም *gänzäb käləlläññ sinima alhedəmm* 'if I have no money I will not go to the movies'; ነገሩ: እንዲሁ: ከሆነ: በጣም: ጠንክረህ: መሥራት: ይኖርብሃል *nägäru əndih kəhonä bəṭam ṭänkəräh mäsrət yənorəbbəhall* 'if this is the case, you will have to work hard'.

146.2. Examples for (2): ዛሬ: የበላሁ: እስከ: ነገ: አልበላም *zare yäbällä'w əskä nägä albäləmm* 'if I eat today, I won't eat until tomorrow' (also, 'once I eat today, I

won't eat until tomorrow'); ለሱ: የረዳኝ: አንተ: ለምን: አትረዳኝም? *essu yārāddaññ antä lämän attärādaññamm?* 'if he helped me, why can't you [help me]?'; አንተ: ያልሰማኸኝ: ማንም: አይሰማኝ *antä yalsämmahäññ mannəmm aysämaññ* (or, አንተ: ያልሰማኸኝ: ማን: ሊሰማኝ *antä yalsämmahäññ man lisämaññ*) 'if you don't listen to me no one will [listen to me]'; ለጥምቀት: ያልተለበሰ: ቀሚስ: መቼ: ሊለበሰ: ነው? *lä-təmqət yaltäläbbäsä qämis mäče lilläbbäs näw?* 'if one doesn't dress up (lit. 'if a dress is not worn') for Epiphany, one doesn't ever dress up', lit. 'when will one dress up?' (this is a saying meaning, 'if one doesn't do something on a given day, the opportunity goes'); ጥሩ: ልጅ: የሆነች: እንደሆነ: (or ከሆነች): አትቀጣም *ጥሩ ləጅ yähonäčč ändähonä* (or *kähonäčč*) *attəqqäññamm* 'if she is a good girl, she will not be punished'.

146.3. Examples for (3). If the action of the apodosis is visualized as being accomplished, or considered as accomplished, the protasis is expressed by the negative perfect+እንደሆነ, or the affirmative or negative relative perfect+እንደሆነ. Examples: መድኅነቱን: አልጠጣች: እንደሆነ: ሰጣት *mädhanitun altäññäčč ändähonä sətət* 'if she hasn't (already) taken the medicine, give (it) to her'; አልመጣ: እንደሆነ: ጥራው *almäñña ändähonä ጥሬaw* 'if he hasn't come, call him'; ምሳውን: ያልበላ: እንደሆነ: እንዲጫወት: አትፍቀድለት *məsawən yalbällä ändähonä ändiččəawwät attəqqädällät* 'if he doesn't eat his lunch don't allow him to play'; ነገ: የመጣ: እንደሆነ: ደሞዙን: ለሰጠዋለሁ *nägä yämäñña ändähonä dämozun əsätəwalläw* 'in case he comes tomorrow, I shall give him his salary'; የዘገየን: እንደሆነ: እናታችን: ትሰጋለች *yäzägäyyän ändähonä ənnataččən təsägalläčč* 'our mother will worry if we are late'; የታመምኩ: እንደሆነ: ለዘመዶቼ: ንገርልኝ *yätammämku ändähonä läzämädoččə nəgärälləññ* 'in case of illness (or, 'if I fall sick'), notify (lit. 'tell for me') my family'; መድኅነቱን: ያልጠጣች: እንደሆነ: ትሞታለች *mädhanitun yaltäññäčč ändähonä təmotalläčč* 'if she does not take (lit. 'drink') the medicine, she will die'.

146.4. Examples for (4). If there is a chance that an action may take place and this action is to be stressed, the protasis is expressed by the simple imperfect or by the relative imperfect followed by እንደሆነ: (እንደሆን). Examples: ወደ: ገበያ: ትሄድ: እንደሆነ: ዘይት: ግዛልኝ *wädä gäbbäya təhed ändähonä zäyt gəzalləññ* 'if perchance you go to the market, buy me some oil'; ትበሉ: እንደሆነ: እጋብዛችኋለሁ *tabälu ändähonä əgabbəzaččəw* 'alläw' 'if you want to eat, I will invite you'; ጠንክር: ይጣር: እንደሆነ: ወደ: አሜሪካ: ለአከዋለሁ *ጠንክር yəmmar ändähonä wädä amerika ələkəwalläw* 'only if he studies diligently will I send him to America'; ወደ: ከተማ: የምትሄድ: እንደሆነ: ጥራኝ *wädä kätäma yämmətəhed ändähonä ጥሬaw* 'if

you go to town, call me'; የሚያምሁ: እንደሆነ: ወደ: ሐኪም: ሂድ *yämmiyammah ən-dāhonä wädä hakim hid* 'if you have a health problem, go to see the doctor'.

For the imperfect+እንደሆነ (or እንደሁ) with or without following conjugated ብሉ, see also 55.17.

146.5. Examples for (5). Relative imperfect+ከሆነ (frozen or conjugated): የምትሂድ: ከሆነ: ይህን: መጽሐፍ: መልሰልኝ *yämmätahed kähonä yəhən mäṣhaf mälləsäl-ləññ* 'if you are going, return this book for me'; የምትሰጋ: ከሆነ: ልጅህን: ወደዚያ: ቦታ: አትላክ *yämmättəsäga kähonä ləğəhən wädäzziya hota attalak* 'if you are worried, you shouldn't send your child to that place'; በሜካ: ውስጥ: የምትጓዝ: ከሆነ: መሣሪያ: መያዝ: አለብህ *bäçakka wəst yämmättəg'az kähonä mässiariya mäyaz al-läbbəh* 'if you are traveling in the forest, you should take a weapon (with you)'.

In a negative structure, the negative element is attached either to ሆነ or to the imperfect: e.g., የምትሂድ: ካልሆነ: (or የማትሂድ: ከሆነ): እኔም: አልሂድም *yämmät-tahed kalhonä* (or *yämmättahed kähonä*) *ənemm alhedəmm* 'if you don't go, I will not go (either)'.

146.6. Examples for (6). A more remote possibility 'if, even if, in case' is expressed by ብ+simple imperfect in the protasis, the apodosis being in any appropriate tense. Examples: በመጣ: አንድ: ብር: እሰጠሁሁ *himäta and bərr əsäjäwalläw'h* 'if he comes I will give him one dollar'; እቤቴ: ብትመጣ: ደስ: ይለኛል: (or ይለኝ: ነበር) *əbete bəttəmāta däss yäläññall* (or *yäläññ nəbbär*) 'I would be happy if you would come to my house'; በሥራዬ: ግድፈት: ቢኖር: እንደገና: እምክራሁ *bäsə-raye gədfät binor əndägāna əmökkəraläw'h* 'if there is any error in my work, I will try again' (or 'I will make another attempt'); ነገ: አየሩ: ጥሩ: ቢሆን: ወደ: ተራራው: እሂዳለሁ *nägä ayyäru tərū bihon wädä täraraw əhedalläw'h* 'if the weather is good tomorrow, I will go to the mountains'; ጊዜ: ቢኖርህ: ወደ: ኳስ: ጨዋታ: እንሂድ *gize binorəh wädä k'as çäwata ənnəhid* 'if you have time let's go to the ball game'; ምናልባት: ብዘገይ: ጠብቀኝ *mənalbat bəzägäyy təbbəqäññ* 'wait for me in case (or 'if') I am late'; ብትልክብኝ: ምን: ቸገረህ? (or ጨነቀህ) *bəttələkəbbəññ mən cäg-gäräh?* (or *çännäqäh*) 'why didn't you send for me?' (lit. 'if you had sent for me, what would have bothered you?'); ቢሰርቅ: ይያዝ *bisärq yəyyaz* 'arrest him (lit. 'may he be arrested') if he steals'.

146.6.1. ብ+imperfect+ም, or --ም: ብ+imperfect means 'even if'. Examples: ቢዘን-ብም: እንሂዳለን *bizänbəmm ənnəhedallän* 'even if it rains we will go'; በሩን: ብንቁ ልፈውም: ሌባ: አይከላከልም *bärrun bənnəq'älläfəwəmm leba ayəkkälakkäləmm* 'even if we lock the gate, it will not stop thieves'; ወጡ: ቢያቃጥሉም: ትበላው:

ነኛል? *wāṭu biyaqqaffələmm təbālaw nurʷall?* 'would you have eaten the stew even if it had been hot?'; እንዲሁ: ያለውን: ነገር: ለርስዎም: ቢሆን: አላደርገውም *əndih yalləwən nəgār lārsəwomm bihon aladārgəwəmm* 'I wouldn't do such a thing even (lit. 'even if it is') for You'.

-ብ+imperfect+ስ expresses an attenuated order: e.g., ቢበሉስ *bibālu-ss* 'please eat!' (lit. 'and how if you eat', or 'how about eating?').

146.6.2. 'Even if, if he were...' is also expressed by the relative imperfect followed by እንኳ: ቢሆን *ənkw'a bihon*. Example: የምሰድበው: እንኳ: ቢሆን: አይቀየምም *yämməsədbāw ənkw'a bihon ayəqqəyyāməmm* 'even if I insulted him, he wouldn't be offended'.

Note the original conditional in ቢበዛ *bibāza* (lit. 'if it is abundant') coming to mean 'at most, at the most', ግፋ: ቢል *gəfa bil* (lit. 'if it advances') 'at the most, at best, at worst' (according to the context) in sentences such as ለሠርጃ: ቢበዛ: (or ግፋ: ቢል): ሦስት: መቶ: ሰው: ቢመጣ: ነው *lāsərg'a bibāza* (or *gəfa bil*) *sost mato säw bimāta näw* 'at the most, three hundred people may come to her wedding'; ግፋ: ቢል: ዝናቡ: ለንድ: ሳምንት: ቢቆይ: ነው *gəfa bil zənbu and sammənt biqoyy näw* 'at worst (also 'at most'), the rain may last a week'.

ቢበዛ or ግፋ: ቢል of the above-mentioned section may be replaced by repetition of the final verb of the sentence. Thus, ቢመጣ: ቢመጣ: ለሰርጃ: ሦስት: መቶ: ሰው: ቢመጣ: ነው *bi-māta bimāta lāsərg'a sost mato säw bimāta näw*; ቢቆይ: ቢቆይ: ዝናቡ: ለንድ: ሳምንት: ቢቆይ: ነው *biqoyy biqoyy zənbu and sammənt biqoyy näw*.

Note also 'that' with the meaning 'if': እዚያ: ብቻህን: ባትሂድ: እውዳህሁ *əzziya bəččəhən battəhed əwəḍalləw'h* 'I would prefer that you don't go there alone'.

146.6.3. The structure ብ+affirmative or negative imperfect+ conjugated ይሻላል *yəššalall* is used for the concept 'had better, be better off if... rather, rather not'. Examples: ሳይጨልም: ብትመለስ: ይሻላል፥ አለዚያ: ትጠፋህ *sayəččälləmm battəmmälläs yəššalall, aləzziya tašəfalləh* 'you had better return before dark or you will get lost'; መንገዱ: ስለሚያዳልጥ: በጥንቃቄ: ብትራመድ: ይሻላል *māngədu sələmmiyadalləš bəṭənaqqaqe battərramməd yəššalall* 'as the path is slippery (lit. 'because the road causes to slip'), you had better proceed with caution'; ቤት: ብትውል: ይሻላል *bet battəwəl yəššalahall* 'you'd better stay home' (lit. 'if you stay at home, it would be better for you'); ቤት: ብትቆይ: ይሻላል: ወይስ: ወደ: ጨዋታው: ብትሂድ? *bet battəqqoyy yəššalahall wəyäss wädä čəwataw battəhed?* 'would you rather stay home or go to the game?'; ምን: ቢሆን: ይሻላል? *mən bihon yəššalall?* 'what's better (for one to do)?'; ዛሬ: ዋና: ባትሂድ: (or አለመሄድ): ይሻላል *zare wana battəhed* (or *aläməhed*) *yəššalahall* 'you'd better not go swimming today'; ዓለሙ: ሁልጊዜ: ማታ:

ግታ፡ ያጠናል፡ ባያጠና፡ ይሻለኝ፡ ነበር *alämu hul gize mata mata yačänall, bayačäna yäššaläññ näbbär* 'Alämu studies every night. I would rather he didn't [study]'; ከኔ፡ ጋር፡ ትሄዳለህ? ባልሄድ፡ ይሻለኛል *käne gar tæhedalläh? balhed yäššaläññall* 'would you go with me? I'd rather not'; ወደ፡ አባትሽ፡ ቤት፡ ብትመለሽ፡ አይሻልሽምን? *wädä abbataš bet bätämmälläsš* (for *bätämmälläsš*) *ayaššaläsšämmänä?* 'wouldn't it be better if you returned to your father's house?'

146.6.4. With verbs of liking or of emotion, ብ+imperfect is rendered as an infinitive. Examples: ብሁራው፡ እወዳለሁ፡ ነገር፡ ግን፡ ገቤ፡ የለኝም *bäsäraw äwad-dalläh* 'nägar gän gize yälläññämm 'I would like to do it (lit. 'if I do it, I would like'); however, I have no time'; ነገ፡ ብትመጣ፡ እወዳለሁ *nägä bättemäta äwäddallä* 'h 'I would like you to come tomorrow'; ምን፡ ያህል፡ እንደተለወጠ፡ ብታይ፡ ይገርምሃል *män yahäl ändätäläwwätä bätay yägärməhall* 'you will be surprised to see how much he has changed'.

146.6.5. With a free translation of the conditional: በምንም፡ ዐይነት፡ ብትሠራው፡ አለቅየው፡ አይደሰትም *bämənəmm aynät bätäsäraw aläqayyäu äyaddässätəmm* 'however you do it (lit. 'in whatever kind if you do it'), the boss will not be pleased'; ምንም፡ ቢመጣ፡ አልፈራም *mənəmm bimäta alfäramm* 'no matter what comes (lit. 'whatever if it comes'), I am not afraid'; በጣም፡ ብወድሽም፡ አላገባሽም *bätam həwäddəsəmm alagäbašəmm* 'much as I like you (lit. 'even though I like you very much'), I will not marry you'; ወጣት፡ ብሆንም፡ ብዙ፡ አይቻለሁ *wäñtat bəhönəmm həzu ayäččallä* 'h 'young though I may be (lit. 'even if I am young'), I have seen a lot'; የትም፡ ብትሆን፡ ለኔ፡ ደብዳቤ፡ መጻፍ፡ አትርሳ *yätəmm bätəhon läne däbdabbe mäšaf attärsa* 'wherever you may be (lit. 'even if you are anywhere'), don't forget to write me a letter'; እዚህ፡ ካላችሁ፡ ዘንድ፡ ይሆንን፡ ጉዳይ፡ ብንነጋገርበት፡ መልካም፡ ነው *əzzih kallaččə* 'h *zänd yəhənnən gudday bənnənnägaggärəbbät mälikam näw* 'just as long as you are here, we might as well discuss the matter' (lit. 'if we discuss the matter it is good'); የትኛውንም፡ ብትመርጥ፡ እገዛዋለሁ *yätəññawənəmm bätəmärጥ ägəzawallä* 'h 'whichever one you choose (lit. 'if you choose'), I will buy it'.

146.6.6. (7) A more remote possibility is also expressed by the relative imperfect+ቢሆን, with or without ምናልባት. Examples: ምናልባት፡ ይህን፡ መጽሐፍ፡ ለማሳተም፡ የሚፈልጉት፡ ቢሆን፡ እልክልዎታለሁ *mənälbat yəhən mäšhaf lämasattäm yämmifälləgut bihon äləkəlləwotallä* 'h 'in case you want to publish this book, I will send it (the manuscript) to you'; (ምናልባት)፡ ወደቤተ፡ መጽሐፍት፡ የምትሄድ፡

ቢሆን፡ ደህን፡ መጽሐፍ፡ መልበልኝ (*mānalbat*) wädäbetä mäshafit yämmatähed bihon yähən mäshaf mällasallähñ 'in case you go to the library, return this book for me'.

The negative is expressed by the negative relative imperfect+ conjugated ቢሆን *bihon*: e.g., የማላነብ፡ ብሆን፡ (ኖር)፡ መጽሐፍ፡ አልጠይቅህም *yāmmalanäbb bəhon (noro) mäshaf aläyyaqəhəmm* 'I wouldn't ask you for a book if I didn't read'.

For 'even if' also expressed by እንኳ ጸኑ^a or ምንም፡ እንኳ(ን) *mənəmm ጸኑ^a(n)* combined with ብ+imperfect, see 123.1. — For 'even if' coming close to the meaning 'even though', see 127.1.

146.7. (8) The gerund followed by እንደሆነ፡ (or እንደሁ-) or ከሆነ expresses a real condition in the affirmative. Examples: መጥቶ፡ እንደሆነ፡ ግባ፡ በለው *mätto (formätto) əndāhonä gəba bälāw* 'if he has come, tell him to enter' (lit. 'tell him, "enter"'); መድኅኒት፡ ጠጥታ፡ ከሆነ፡ (or እንደሆነ)፡ ለምን፡ አልዳነችም? *mädhanit tättəta kähonä (or əndāhonä) lämän aldanäččəmm?* 'if she took (lit. 'drank') medicine, why didn't she get well?'

Note that for the negation, the negative perfect or the relative negative perfect is used since the gerund cannot take the negative (see 59.1.5). Examples: መድኅኒት፡ አልጠጣች፡ ከሆነ፡ (or እንደሆነ)፡ (or ያልጠጣች፡ ከሆነ)፡ እንደምን፡ ዳነች? *mädhanit alättäččə kähonä (or əndāhonä) (or yalättäččə kähonä) əndāman danäččə?* 'if she didn't take (lit. 'drink') medicine, how come she got well?'; ደክመህ፡ (or ደክሞህ)፡ እንደሆነ፡ ሂድና፡ ጋደም፡ በል *däkäh (or däkmo) əndāhonä hidänna gadämm bäl* 'if you are tired, go lie down!'

146.8. (9) Examples: መምጣቷ፡ እንደሆነ፡ (or ከሆነ)፡ ትንገረኝ *mämṭat^a əndāhonä (or kähonä) tängärähñ* 'if she is coming (or 'intending to come'), let her tell me'; ሱቅ፡ መሄድህ፡ እንደሆነ፡ አንድ፡ ከሉ፡ ስኳር፡ አምጣልኝ *suq mähedəh əndāhonä and kilo səkk^a ar amṭallähñ* 'if you are on your way to the store, bring me a kilo of sugar'.

For the apodosis expressed by the imperfect+ነበር *näbbär*, see also 149.1. — For 'if' in the meaning of 'whether', see 55.17.1.

147. 'If only, if at least, I wish..., would that'

147.1. The concept of 'if only, I wish that' is expressed either by (1) (ምነው, or እንዴው)፡ በ+affirmative or negative perfect +(ኖር); (2) (ምነው)፡ ብ+imperfect+(ኖር); (3) ምነው with a gerund or with a gerund+ቢሆን or በሆነ; (4) እንኳን with a conditional structure; (5) jussive followed by እንጂ.; (6) በ+perfect +(ነበር) or imperfect+(ነበር) reinforced by እንዴው.

Examples: (1) ምነው: አስተማሪ: በሆንሁ *männāw astāmari bāhonhu* 'I wish I were a teacher' (or, 'would that I were a teacher'); በእናቱ: ፈንታ: የሞትኩ(ት): ምነው: እኔ: በሆንሁ-(ት) *bānnate fānta yāmotku(t) männāw əne bāhonhu(t)* 'I wish I had died instead of my mother'; በቀረሁ-ት *bāqārrāhut*, or ምነው: በቀረሁ-ት: (ኖሮ) *männāw bāqārrāhut (noro)* 'I wish I had stayed away' (or 'I wish I didn't come/go'); የገዛ: ልብሴን: የመስፋት: ችሉታ: (ምነው): በኖረኝ *yägäzza läbsen yāmāsfat ḥlota (männāw) hānorāññ* 'if only I had the ability to sew (lit. 'of sewing') my own clothes'; ይህ: ሕመም: ምነው: በለቀቀኝ *yəh hāmām männāw bälāqqāqāññ* 'if only this pain would leave me' (freely, 'I wish this pain would go away').

In the negative: ነገ: ደዘንባል? ባልዘነበ *nägä yəzānball? balzännäbä* 'will it rain tomorrow? I hope it doesn't', or 'I wish it wouldn't' (lit. 'if only it doesn't rain'); ምነው: ይህን: ያህል: ባልሠራ *männāw yəhən yahəl balsarra* 'if only he hadn't worked so hard'; ምነው: ካፈር: ባልሆነ (or ባይሆን) *männāw kafir balhonä* (or *bayhon*) 'if only he were not an infidel'.

147.2. Examples: (2) ምነው: እውነቱን: ቢናገር: ኖሮ *männāw əwnätun binnaggär noro* 'I wish he had told the truth'; ለማኙ: ገንዘብ: ቢሰጠኝ: ብሉ: ተማጠነው *lämmāññu gānzāb bisāṭāññ bəlo tāmaṭṭānāw* 'the beggar pleaded with him for money' (lit. 'saying "if only he gave me some money"'); እንደምንም: (ብዩ): ከዚያ: ብደርስ *əndāmənəmm (bəyyä) kəzziya bədärs* 'if only I could get there somehow'; አዩ: እሱ: እዚህ: ቢሆን: ኖሮ *ayi əssu əzzih bihon noro* 'Oh, would that he were here!'; ምነው: ቢያዳምጣት: ኖሮ *männāw biyaddammaṭat noro* 'I wish he had listened to her'; ሥራ: ባገኝ: ኖሮ *səra bagāññ noro* 'if only I could find a job'.

Note that in the above-mentioned sentences ምነው *männāw* may be replaced by -ስ attached to the verb: thus ቢያዳምጣትስ: ኖሮ *biyaddammaṭatəss noro*; እውነቱን: ቢናገርስ *əwnätun binnaggärəss*.

In the negative: ምነው: ይህን: ያህል: ባይበላ(ስ) *männāw yəhən yahəl baybāla(ss)* 'I wish he wouldn't eat so much', or 'if only he didn't eat so much'.

For ብ+imperfect+ብሉ 'in the hope of', see 116.11.

147.3. Examples: (3) ይህ: ምስኪን: ምነው: በደንብ: በልቶ: አይቸው: (or ባየሁ-ት) *yəh məskin männāw bādānb bälto ayəččāw (or bayyāhut)* 'if only (or 'I wish that') I could see this poor fellow eat properly'; ምነው: ብርቱካኖቹ: በሰለው: ቢሆን: (or በሆነ) *männāw bərtukanočču bāslāw bihon (or bāhonä)* 'I wish the oranges were ripe'.

147.4. Example: (4) እንኳን with a conditional structure: e.g., ሰርቼ: እንኳን: ቢሆን: ኑሮ: (or ሰርቼ: እንኳን: በሆነ): ብድራን: እከፍል: ነበር *särəčče ənkʷan*

bihon nuro (or *sārāčče ənkw* an *bāhonā*) *bəddären əkäfl nəbbār* 'if only (or 'if at least') I had been working I would have paid my debt'.

147.5. Example: (5) ገንዘብ፡ ይሰጠኝ፡ እንጂ፡ የፈለገውን፡ እገዛለታለሁ፡ *gänzāb yəsətəhā ənጂ yäfällägəwən əgəzallätallāw*h 'if only he gives me (or 'let him just give me') the money I will buy for him whatever he wants'.

147.6. Example: (6) እንዴው፡ ሀብታም፡ በሆንኩ፡ ገንዘብ፡ በሰጠሁ፡ ነበር፡ (or እሰጥህ፡ ነበር) *əndew habtam bāhonkw gänzāb bäsättāhuw (nəbbār)* (or *əsətəh nəbbār*) 'if only I had been rich, I would have given you some money'.

147.7. With a change of tone many affirmative sentences mentioned above may also be rendered by a negative interrogative, and the negative sentences may be rendered by an affirmative interrogative. Thus, 'why didn't he listen to her?'; 'why didn't he tell the truth?'; 'why did he eat so much?'

The following sentences have a protasis expressed by ብ+perfect +(ኖር) and an apodosis likewise expressed by ብ+perfect+(ነበር). They may express either a wish or a hypothetical condition. Examples: ሥጋው፡ ትኩስ፡ በሆነ፡ ባቀረብኩት *səgaw təkkus bāhonā baqärräbku*t 'if only the meat were fresh, I could serve it' (or 'if the meat were fresh I could have served it'); ሀብታም፡ በሆንኩ፡ (ኖር)፡ ብዙ፡ ላም፡ በገዛሁ፡ ነበር *habtam bāhonku (noro) bəzu lam bägəzza*w h *nəbbār* 'if only I were rich, I could buy many cows' (or 'if I were rich I could have bought many cows'). See 149.

147.8. For the meaning 'I wish...' (also 'I would like to') the protasis is also expressed by ብ+imperfect and the apodosis by expressions such as ደስ፡ አለ- *däss alä*- 'be pleased', ተሻለ *təšalä*- 'be better', or ጥሩ፡ ነበር *ጥru nəbbār* 'it would be good'. Examples: ተናጋሪው፡ ንግግሩን፡ ቶሎ፡ በጨርሰ፡ ጥሩ፡ ነበር (or ጥሩ፡ በሆነ፡ ነበር) *tä-nagariw nəgəggərun tolo bičärrəs ጥru nəbbār* (or *ጥru bāhonā nəbbār*) 'I wish the speaker finished his speech'; አማርኛ፡ በችል፡ ነበር *amarəñña bičäl bätäšalä nəbbār* 'I wish he could speak Amharic' (lit. 'if he could speak Amharic, it would have been preferable'); ይህን፡ ያህል፡ ባይሠራ፡ ይሻለው፡ ነበር (or በተሻለው፡ ነበር) *yəhən yahäl baysära yəššalāw nəbbār* (or *bätäšalāw nəbbār*) 'if only he hadn't worked so hard' (lit. 'if he hadn't worked so hard, it would have been better for him').

147.9. Freely rendered by a structure with ተመኝ *tämāññä*, originally 'desire', or with ወደደ *wäddädä*, originally 'like'. Examples: የበለጠ፡ ችሮታ፡ ለግድረግ፡ የሚችልበትን፡ ዘዴ፡ ባገኝ፡ ብሎ፡ ተመኝ *yäbällätä čərota lämadräg yämmičäləbbätən zäde bagäññä bəlo tämāññä* 'he wished he had the means to be more charitable' (lit. 'he wished saying "if only I had the means"'); እዚያ፡ ብሆን፡ እመኛለሁ *əzziya bəhon əm-*

māññallāw 'I wish that I could be there'; ብሠራው፡ ለወዳለሁ፡-፡ ነገር፡ ግን፡ ጊዜ፡ የለ ጎም *bāsāraw əwāddallāw* *nägär gən gize yälläññamm* 'I would like to do it (lit. 'if only I did, I would like'); however, I have no time'; ከዚያ፡ ችግር፡ ብገላገል፡ ለወድ፡ ነበር *käzziya čəggər bəggäləggäl əwādd nəbbär* 'I wish I rid myself of that problem' (lit. 'I would like, if only I were free of that problem').

148. 'What if?'

The concept of 'what if?', 'suppose that' is expressed by ብ+imperfect normally followed by -ስ. In some occurrences one gets the impression that the apodosis is missing. Examples: በሽርሽር፡ ላይ፡ ሆነን፡ በዘን-በስ? *bäšərrəšərr lay honän bizānb-əss?* 'what if it rains when we are taking a walk?'; ንደኞችህ፡ እዚህ፡ ሳይመጡ፡ በቀሩስ? *gʷaddāññoččəh əz:ih saymätu biqāru-ss?* 'what if your friends don't come here at all?'

With free renderings in English, the literal meaning being 'what if'. Examples: በግራችን፡ ብንንሸራሽርስ *bägracčən bənnənšärasšär-əss* 'what would you say to taking a walk' (or, 'why don't we take a walk?', lit. 'what if we take a walk?'); እስከ፡ ነገ፡ ብትቆይስ? *əskä nägä bəttəqoyy-əss?* 'suppose you wait until tomorrow' (lit. 'what if you wait until tomorrow?'); ሚኒስትር፡ ብትሆንስ *ministər bəttəhon-əss* 'just suppose you are a minister' (also 'so what if you are a minister!', that is, 'who cares that you are a minister!').

For other meanings of ብ+imperfect, see also 116ff.

149. Hypothetical condition

149.1. In the hypothetical condition the protasis is expressed by the ብ+affirmative or negative imperfect+(ኑሮ፡ ኖሮ), by the relative imperfect+ቢሆን፡ (ኖሮ), by ብ+affirmative or negative perfect+(ኑሮ፡ ኖሮ), or by the gerund+ቢሆን or በሆነ, or በነበር. The apodosis is expressed by ብ+perfect+(ነበር), by the imperfect+ነበር, by the imperfect+ኖረል, or by the gerund+ነበር. The forms in parentheses are optional.

Protasis

Apodosis

- | | |
|---|--|
| (1) ብ+affirmative or negative
imperfect+(ኑሮ፡ ኖሮ) | ብ+perfect+ነበር or ኑረል
or imperfect+ነበር or ኑረል
or gerund+ነበር
or verbal noun+ነበር |
| (2) relative imperfect+ቢሆን፡
(ኖሮ) | negative imperfect+ነበር |

- | | |
|---|---|
| relative negative imperfect | affirmative imperfect+ነበር |
| +ብይሆን: (ኖር) | |
| (3) ብ+affirmative or negative perfect+(ኑር ÷ ኖር) | ብ+perfect+(ነበር)
or imperfect+(ነበር) |
| (4) gerund+ብሆን, or ብሆነ, or ብነበር+(ኑር ÷ ኖር) | ብ+perfect+(ነበር) or ኖሩል
or imperfect+ነበር
or gerund+ነበር |

It would seem that ነበር in the apodosis is an indication of a hypothetical condition.

149.1.1. Affirmative protasis is expressed by ብ+imperfect+ (ኑር ÷ ኖር); affirmative apodosis is expressed by ብ+perfect+(ነበር), or by the imperfect+(ነበር).

Examples: ብሰማ: ብመጣሁ: (ነበር) (or ለመጣ: ነበር) *bəsäma bämättä^wh näbbär* (or *ämätä näbbär*) 'if I had heard, I would have come'; ጠጅ: ባገኝ: ባባዶ: ሆዴም: ብጠጣሁ: (ነበር) (or ለጠጣ: ነበር) *tägğ bagänñ bābado hodemm bätättä^wh (näbbär)* (or *ätättä näbbär*) 'if I had gotten some mead, I would have drunk [it] even on an empty stomach'; ገዜ: ቢኖረኝ: (ኑር): ለጠይቅህ: ነበር (or ብጠየቅሁህ) *gize binoränñ (nuro) ätäyyäqəh näbbär* (or *bätäyyäqəhuh*) 'if I had time, I would have visited you'; ብትመጡ: ኑር: አብ ረን: ለንሄድ: ነበር *bättämätä nuro abrän ənnaħed näbbär* 'if you had come we would have gone together'; አዝመራው: ጥሩ: ቢሆን: (ኑር): ድግስ: ይኖር: ነበር: (or ብነበረ) *azmäraw tərū bihon (nuro) daggəs yənor näbbär* 'there would have been a festival if the harvest had been good'; ቢችሉ: ሽርሽር: ይሄዱ: ነበር? *bičəlu šərräšərr yəhedu näbbär?* 'would they go for a walk if they could?'; ቃሉን: ቢጠብቅ: ኑር: ገንዘቡን: ለሰጠው: ነበር *qalun biṭäbbəq nuro gänzäbun əsäṭəw näbbär* 'if he had kept his word, I would have given him the money'.

Reinforced with ለኮ *əkko*, in ገንዘብ: ቢኖረውማ: ይማር: ለኮ: ነበር *gänzäb binoräwəmma yəmmar əkko näbbär* 'if he had money, why, he would have gone to school'.

The apodosis may consist of an adjective+ነበር: e.g., ገንዘብ: ብትላክላችው: መልካም: ነበር *gänzäb bəttalakəlläččəw mälkam näbbär* 'it would have been good if you had sent them money'.

149.1.2. Affirmative protasis is expressed by ብ+affirmative imperfect followed or not by -ም; affirmative apodosis is expressed by imperfect+ኖሩል (or ነበር).

Examples: ገንዘብ: ብሰጥህ: ዘመዶችህ: ጋ: ትሄድ: ኖሩል? (or ነበር?) *gänzäb bäsätəh zämädoččəh ga təhed nor^wall?* (or *näbbär?*) 'would you have gone to your rel-

atives if I had given you some money?'; **ያ: ገንዘብ: ያንተ: ቢሆን: ምን: ታደርግበት: ኖሏል?** *ya gänzäb yantä bihon män tadärgäbbät nor^wall?* 'if that money had been yours, what would you have done with it?'; **ልጃቸው: ማርገዚን: ቢሰሙ: ምን: ይሉ: ኖሏል?** (or **ነበር?**) *laḡaččäw margäz^wan bisämu män yälu nor^wall? (or näbbär?)* 'what would they have said if they had heard that their daughter was pregnant?'; **ወጡ: ቢያቃጥሉም: ትበላው: ነበር?** (or **ኑሏል?**) *wätu biyaqaqtälämm təbälaw näbbär? (or nur^wal?)* 'would you have eaten the stew even if it was hot?'

Example for the apodosis consisting of an adjective and **ነበር**: e.g., **እውነቱን: ቢነግረን: ጥሩ: ነበር** *əwnätun binägrän tərū näbbär* 'it would be nice if he had told us the truth' (or, 'we wish he told us the truth').

149.1.3. Affirmative protasis is expressed by **ብ+**imperfect+(**ኖር**); negative apodosis is expressed by **ብ+**negative perfect+(**ነበር**), or by the negative imperfect+**ነበር**.

Examples: **ወጡን: ብታማሰለው: ኖር: ባልጉረና: (ነበር)** (or **አይጉረናም: ነበር**) *wätun bəttammassäləw noro halg^wäränna (näbbär) (or ayy^wärännamm näbbär)* 'if you had stirred the stew, it wouldn't have burned'; **አጥሩ: ጠንካራ: ቢሆን: ኖር: ሳምቸ: አይሰብሩትም: ነበር** (or **ባልሰብሩት**) *aṭru tänkarra bihon noro lamočču aysäbrutämm näbbär (or balsäbbäru)* 'if the fence had been strong, the cows wouldn't have knocked it down'; **እኔስ: ብሆን: እንዲህ: ያለ: ስሕተት: ቢሠራ: ዝም: አልላም: ነበር** *əness bəhon əndih yallä səhtät sissärra zəmm alälämm näbbär* 'if it were I (or 'as for me'), I wouldn't have kept quiet when such a mistake was committed'; **ዘመዶቿ: እንጂ: ሌላ: ሰውስ: ቢሆን: በደንብ: አያስታምማትም: ነበር** *zəmadočč^wa əngi lela säwəss bihon bädänb ayastamməmatämm näbbär* 'no one else but her relatives would have taken good care of her' (lit. 'but for her relatives, if it were some-one else they [lit. 'he'] wouldn't have taken good care of her'); **ዞር: ብትል: ኖር: አልገጭህም: ነበር** *zorr bəttəl noro algäčəhəmm näbbär* 'if you had been out of the way, I wouldn't have bumped into you'.

149.1.4. Note **ባልተሻለ** *baltäšalä* in the apodosis of the following sentences: **ሁለት: ሰዎች: ባለ: በቅሉቹን: ቢከተሉ: ባልተሻለ?** *hulät säwočč balä bäqloččun bikkättälu baltäšalä?* 'wouldn't it be better if two people followed the muleteers?'; **ዝናም: ከመምጣቱ: በፊት: እህሉን: ወደ: ኅተራ: ብታገቡት: ባልተሻለ?** *zənam kāmämṯatu bäfit əhlun wädä gotära bəttagäbut baltäšalä?* 'wouldn't it be better if you brought the grain into the granary before it rains? (lit. 'before the coming of the rain'), or 'shouldn't you rather bring the grain into the granary before it rains?'

ባልተሻለ may be omitted and the preceding **ብ+**imperfect is then replaced by **ብ+**negative perfect: thus, **ሁለት: ሰዎች: ባለ: በቅሉቹን: ባልተከተሉ?** *hulät säwočč balä*

bäqloččün baltäkätülu?; ዝናም፡ ከመምጣቱ፡ በፊት፡ ለሁሉን፡ ወደ፡ ጎተራ፡ ባላገባችሁት? *zənam kāmāmṣatu bäfiṭ əhlun wädä gotära balagäbbäččəhu!*

The following sentence in which በተሻለ፡ ነበር *bätäšalä näbbär* has the appearance of an apodosis without a protasis: ለሰው፡ ከገንዘብ፡ ዘመድ፡ በተሻለ፡ ነበር *läsäw gänzäb zämäd bätäšalä näbbär* 'rather than money, friends would have been better for a person' (freely, 'friends would have been more valuable to a person than money'); ለበሽተኛው፡ ከጎጆራና፡ ከገንጮ፡ ማንኛው፡ በተሻለው፡ ነበር? *läbäššətäññaw kängä-ranna kägänfo mannəññaw bätäšaläw näbbär?* 'which would have been better for the sick man, bread or porridge?' (lit. 'of-bread-and of porridge?').

149.1.5. Negative protasis is expressed by ብ+negative imperfect+ኑር; affirmative apodosis is expressed by በ+perfect or by imperfect+ነበር.

Examples: ትናንትና፡ ማታ፡ ዝናብ፡ ባይዘንብ፡ ኑር፡ ሽርሽር፡ በሄድን፡ ነበር (or ለንሄድ፡ ነበር) *tanantanna mata zənaḅ bayəzənb nuro šərrəšərr bähədən näbbär* (or *ənnəhed näbbär*) 'if it hadn't rained last night, we would have gone for a walk'; ሰብሉ፡ ዝናም፡ ባያገኝ፡ ኖር፡ ይበላሽ፡ ነበር (or በተበላሽ፡ ነበር) *säblu zənam bayagänñ noro yəbbäläšš näbbär* (or *bätäbäläššä näbbär*) 'if they hadn't gotten some rain, the crops would have been ruined' (lit. 'if the crop hadn't found rain'); ባይደዘው፡ ኑር፡ (also ይገርው፡ ባይሆን፡ ኖር)፡ ያመልጥ፡ ነበር (or ባመለጠ፡ ነበር) *baləyəzəw nuro (also)yəz-žew bayhon noro) yamälṭ näbbär* (or *bamällätä näbbär*) 'if I had not grabbed him, he would have escaped'.

In the exclamation: ጦርነት፡ ባይኖር፡ ይች፡ አገር፡ ምን፡ በሆነች፡ ነበር! (or ትሆን፡ ነበር!) *torənnät baynor yəčč agär mən bəhonäčč näbbär* (or *təhon näbbär*): 'if there had been no war, oh, what this country would have been like!' (lit. 'would have become!').

149.1.6. In an interrogative context, the negative protasis is expressed by ብ+negative imperfect+ኖር, and the interrogative affirmative apodosis is expressed by the perfect+ነበረ. Note that the apodosis may be replaced by a negative imperfect+ነበረ.

Examples: እንዲህ፡ ባይሆን፡ ኖር፡ ምን፡ አመጣው፡ ነበር? *əndih bayhon noro mən amätṭaw näbbär?* 'if this were not so, what would have made him come?' (freely, 'why then did he come?'; it is the equivalent of እንዲህ፡ ባይሆን፡ ኖር፡ አይመጣም፡ ነበር *əndih bayhon noro aymätəmm näbbär* 'if this were not the case he wouldn't have come'); ባይቸግረው፡ ኖር፡ ምን፡ አስኪደው፡ ነበር? *bayčəggərəw noro mən askedəw näbbär?* 'if he hadn't been in need, why would he have gone?' (lit. 'what would have made him go?', with the implication 'he wouldn't have gone'); ወንድሜ፡ ባይሆን፡ ኖር፡ እኔ፡ አስከዚሁ፡ ምን፡ አሰጩክኝ፡ ነበር? *wändəmmə bayhon noro əne əskəzzih*

mən asčännäqäññ näbbär? 'if he were not my brother, what would have made me worry so much?' (that is, 'I wouldn't have worried so much').

149.1.7. Negative protasis is expressed by **ብ**+negative imperfect+ (**ኖር**); affirmative apodosis is expressed by the affirmative imperfect+ **ኖሩል** or **ነበር**, or by the gerund+**ነበር**, or by the verbal noun+**ነበር**.

Examples: **ገንዘብ**፡ **ባይኖረኝ**፡ **ኖር**፡ **አዲስ**፡ **ልብስ**፡ **ትለብስ**፡ **ኖሩል?** (or **ለብሰህ**፡ **ነበር?**) *gänzäb baynoräññ noro addis lähs täläbs nor^w all?* (or *läbsäh näbbär?*) 'if I hadn't had the money, would you have got new clothes?'; **ገንዘብ**፡ **ባልሰጥህ**፡ **ዘመዶችህ**፡ **ዘንድ**፡ **ትሄድ**፡ **ኖሩል?** (or **ትሄድ**፡ **ነበር?**, or **ሄደህ**፡ **ነበር?**) *gänzäb balsätäh zä-mädoččäh zänd tähed nor^w all?* (or *tähed näbbär?*, or *hedäh näbbär?*) 'would you have gone to your parents if I hadn't given you money?'; **ዞር**፡ **ባትል**፡ **ኑር**፡ **መትኼህ**፡ (or **እመታህ**)፡ **ነበር** *zorr battäl nuro mätaččeh* (or *ämätah*) *näbbär* 'if you hadn't ducked, I would have hit you'; **ባትደውል**፡ **ሂጄ**፡ (or **እሂድ**)፡ **ነበር** *battädäwwäl heğge* (or *ähed*) *näbbär* 'if you hadn't called, I would have left'; **ባትመጣ**፡ **ኖር**፡ **መሂዴ**፡ **ነበር** *battämäta noro mähede näbbär* 'if you hadn't come, I would have left' (or 'I was about to go'); **ባቆሎ**፡ **ባይደርስ**፡ **ኖር**፡ **የገበሬው**፡ **ቤተሰብ**፡ **በረታብ**፡ **ማለቁ**፡ **ነበር** *bäqqollo baydärs noro yägäbärew betäsäb bärähab maläqu näbbär* 'if the corn hadn't been ready, the farmer's family would have died (lit. 'perished') from hunger'.

With an interrogative in the apodosis: **እኔ**፡ **ምግብ**፡ **ባልሠራ**፡ **ምን**፡ **ትበላ**፡ **ነበር**፡ (or **ኑሩል**)? *əne mägəb balsära mən təbäla näbbär?* (or *nur^w all?*) 'what would you have eaten if I hadn't cooked (something)?', lit. 'if I hadn't made some food?'

149.1.8. Negative protasis is expressed by **ብ**+negative imperfect+ (**ኖር**); negative apodosis is expressed by the negative imperfect+**ነበር**, or by **ብ**+negative perfect.

Examples: **አየሩ**፡ **ሞቃት**፡ **ባይሆን**፡ **ኖር**፡ **ወይን**፡ **ማብቀል**፡ **አንችልም**፡ **ነበር**፡ (or **ባልቻልን**፡ **ነበር**) *ayyāru moqqat bayhon noro wäyn mabqäl annäčäləmm näbbär* (or *balčälən näbbär*) 'if the climate hadn't been warm, we couldn't have raised any grapes'; **በቁ**፡ **ጸሐይ**፡ **ባይኖር**፡ **ኖር**፡ **ስንዴው**፡ **ይህን**፡ **ያህል**፡ **ፈጥኖ**፡ **አይበቅልም**፡ **ነበር**፡ (or **ባልበቅለ**፡ **ነበር**) *bäqi sähay baynor noro səndew yəhən yahäl fätno aybäqləmm näbbär* (or *balbäqqälä näbbär*) 'if there hadn't been enough sunshine, the wheat wouldn't have grown so fast'; **አገመራው**፡ **ጥሩ**፡ **ባይሆን**፡ **ኑር**፡ **ድግስ**፡ **አይኖርም**፡ **ነበር**፡ (or **ባልነበረ**፡ **ነበር**) *azmäraw tərū bayhon nuro daggəs aynorəmm näbbär* (or *balnäbbärä näbbär*) 'there wouldn't have been a feast unless the harvest had been good'; **ይህን**፡ **ባርኔጣ**፡ **በጣም**፡ **ባልወደው**፡ (ኑር)፡ **አልገዛውም**፡ **ነበር**፡ (or **ባልገዛሁት**፡ **ነበር**) *yəhən barneṭa bätam balwäddaw (nuro) algäzawəmm näbbär* (or *balgäzzahut näbbär*) 'I wouldn't have bought this hat if I hadn't liked it a lot'.

Note that whenever the imperfect is followed by -ም, the conditional meaning is 'even if'. Examples: ቢዘንብም፡ (ኖር)፡ እንሄድ፡ ነበር *bizānbamm (noro) annāhed nābbār* 'even if it had rained we would have gone'; ወጡ፡ ቢያቃጥሉም፡ ትበላው፡ ኖሩል? (or ነበር?) *wātu biyaqqaṭṭaləmm təbālaw nor' all?* (or *nābbār?*) 'would you have eaten the stew even if it had been hot?'. Reinforced by እንኳ in: መኩብላሊን፡ ብታውቁም፡ እንኳ፡ (or አውቀሽ፡ ቢሆንም፡ እንኳ)፡ ለኔ፡ አትነግራኝም፡ ነበር *mākoblāw an battawqimm ənkw'a* (or *awqāš bihonəmm ənkw'a*) *läne attənəgriñnəmm nābbār* 'even if you had known about her running away, you wouldn't have told me'.

149.2.(2) Affirmative protasis is expressed by the relative affirmative imperfect+ቢሆን፡ (ኖር); negative apodosis is expressed by the negative imperfect+ነበር.

Examples: የሚዘንብ፡ ቢሆን፡ (ኖር)፡ አልመጣም፡ ነበር *yəmmizānb bihon (noro) almätəmm nābbār* 'if it had been raining (or, 'if it was going to rain'), I wouldn't have come'; የሚዘንብ፡ ባይሆን፡ (ኖር)፡ እመጣ፡ ነበር *yəmmizānb bayhon (noro) amä-ta nābbār* 'if it hadn't been raining I would have come'. Preceded by እንኳ፡ e.g., የሚመጣ፡ እንኳ፡ ቢሆን፡ ይነግርህ፡ ነበር *yəmmimäta ənkw'a bihon yənəgrəh nābbār* 'if he were (planning) to come he would have told you'.

149.3. (3) Affirmative protasis is expressed by ብ+perfect+(ኑር); affirmative apodosis is expressed by ብ+perfect+(ነበር), or by the imperfect+ነበር.

Examples: በጠየቀች፡ (ኑር)፡ በነገርኋት፡ (ነበር)፡ (or እነግራት፡ ነበር) *bätäyyä-qäčč (nuro) bänəggärh'at (nābbār)* (or *ənəgrat nābbār*) 'if she had asked, I would have told her'; እንደው፡ ሀብታም፡ በሆንኩ፡ ገንዘብ፡ በሰጠሁ፡ (ነበር)፡ (or እሰጥሁ፡ ነበር) *əndew habtam bəhonk'w gänzäb bäsäṭṭähuh (nābbār)* (or *əsäṭəh nābbār*) 'if only I had been rich, I would have given you some money'; ገንዘብ፡ በኖረኝ፡ (or በነበረኝ)፡ በሰጠሁ፡ (ነበር) *gänzäb bənorāññ (or bänābbärāññ) bäsäṭṭähuh (nābbār)* 'if I had money I would have given you some'.

Negative protasis is expressed by ብ+negative perfect+(ኑር); negative apodosis is expressed by ብ+negative perfect+(ነበር), or by the negative imperfect+(ነበር).

Examples: ወሬውን፡ ባልጠየቀች፡ (ኑር)፡ ባልነገርኋት፡ (ነበር) (or አልነግራትም፡ ነበር) *wərəwən baltäyyäqäčč (nuro) balnäggärh'at (nābbār)* (or *alnəgratəmm nābbār*) 'if she hadn't asked about the news, I wouldn't have told her'; ሃብታም፡ ባልሆንኩ፡ ገንዘብ፡ ባልሰጠሁ *habtam balhonku gänzäb balsäṭṭähuh* 'if I hadn't been rich, I wouldn't have given you money'; አባቱ፡ እዚያ፡ ባልነበረ፡ ባልሰደበኝ፡ (ነበር) *abbatu əzziya balnābbärä balsäddäbāññ (nābbār)* 'if his father hadn't been there, he wouldn't have insulted me'.

149.4. (4) The protasis is expressed by the gerund+ቢሆን, or በሆነ, or በነበር+ (ኑሮ : ኖሮ); the auxiliaries occur in a fixed form. As for the gerund combined with one of the auxiliaries mentioned above, it may be interchanged with the imperfect. The apodosis may be expressed by the gerund+ነበር, by the imperfect+ነበር, by ቢ+perfect+(ነበር), or by an adjective+ነበር.

Examples: ጠይቀኸው : ቢሆን : (or ብትጠይቀው) : ኖሮ : ይረዳህ : ነበር (*äyyaqä-häw bihon* (or *battä'äyyaqäw*) *noro yärädah näbbär* 'he would have helped you if you had asked him'; ሰምቼ : ቢሆን : (ኑሮ) : እመጣ : ነበር (or በመጣሁ : ነበር, or መጥቼ : ነበር) *sämäčče bihon (nuro) amäta näbbär* (or *bämättä^wh näbbär* or *mätäčče näbbär*) 'if I had heard, I would have come'; አባታችሁ : መጥቶ : ባይሆን : ራታችሁን : ትበሉ : ኖሩል! *abbataččä^wh mäitto* (for *mäitto*) *hayəhon rataččəhun təbälu nor^wall?* 'if your father had not come, would you have eaten your dinner?'; ከዚህ : የሚበልጡትን : ዛፎች : አይተህ : በሆነ : (or ቢሆን) : በደነቀህ : (or ይደንቅህ, or ደንቆህ) : ነበር *kəzzih yämmi-bälṭuṭən zaföččə aytäh bihon* (or *bəhonä*) *bädännäqäh* (or *yädänqəh*, or *dänqoh*) *näbbär* 'if you had seen the trees that are bigger than this one, it would have amazed you'; ነግራችሁኝ : ቢሆን : ኑሮ : ሂጄ : ነበር : (or እሂድ : ነበር, or በሂድኩ : ነበር) *nägräččəhuññ bihon nuro heğge näbbär* (or *əhed näbbär*, or *bähedku näbbär*) 'if you had told me, I would have gone'; ሰምቶ : ቢሆን : ሸሽቶ : ነበር *sämtö bihon šäšto näbbär* 'if he had heard, he would have fled'.

The apodosis expressed by an adjective+ነበር: e.g., ሂዶ : ቢሆን : ጥሩ : ነበር *hedo bihon ṭəru näbbär* 'it would be nice if he had gone'.

149.5. A negative protasis is expressed either by the gerund followed by ባይሆን : (ኑሮ) or by ብ+negative imperfect+ኑሮ; an affirmative apodosis is expressed by the imperfect+ነበር: e.g., ይዠው : ባይሆን : ኑሮ : (also ባይዘው : ኑሮ) : ያመልጥ : ነበር *yəžžäw bayhon nuro* (also *balyəžžäw nuro*) *yamälṭ näbbär* 'if I had not held him, he would have escaped'.

An affirmative protasis is expressed by the gerund+ቢሆን : ኖሮ or by ብ+imperfect+ኖሮ; a negative apodosis is expressed by the negative imperfect+ነበር. Example: ወለሉን : ጠርጋው : ቢሆን : ኖሮ : (or ብትጠርገው : ኖሮ) : እናቷ : አትቁጣም : ነበር *wälälunṭär gaw bihon noro* (or *battä'är gäw noro*) *ənnat^wa attəqq^wättamm näbbär* 'if she had swept the floor, her mother wouldn't have been angry'.

A negative apodosis is expressed either by the negative imperfect+ነበር, or by ቢ+negative perfect+ነበር. Examples: ሰምቼ : ባይሆን : (ኑሮ) : አልመጣም : ነበር : (or ባልመጣሁ : ነበር) *sämäčče bayhon (nuro) almätamm näbbär* (or *balmättä^wh näbbär*) 'if I hadn't heard, I wouldn't have come'; ጠይቀኸው : ባይሆን : (ኑሮ) : አይረዳህም : ነበር

ṭäyyaqähaw bayhon (nuro) ayradahamm näbbär 'if you hadn't asked him, he wouldn't have helped you'.

For 'even if, even if...not', see 116.18. — For 'if at least, at least', see 147.

150. 'Otherwise (if, if not)'

In a compound sentence in which the apodosis is expressed by the imperfect+ነበር, the conjunction እንጂ, is to be rendered 'otherwise, but for the fact that'. This conjunction expresses the contrary of the main clause. In fact, if the main clause is in the negative, the subordinate clause is in the affirmative, or vice versa. Examples: አለመጣሁም: እንጂ: አየው: ነበር: (or ባየሁት: ነበር) *almätähumm ənḡi ayaw näbbär* (or *bayyähut näbbär*) 'I didn't come, otherwise (if I had come) I would have seen him' (or, 'but for the fact that I didn't come, I would have seen him').

Likewise, a sentence may have the affirmative in the main clause and the affirmative in the subordinate clause: ኮሰ: ፈራሁ: እንጂ: ጥሬ: ሥጋ: እበላ: ነበር: (or በበላሁ: ነበር) *koso färä^wh ənḡi ṭere səga əbäla näbbär* (or *bäbälla^wh näbbär*) 'I am afraid of tapeworm, otherwise I would have eaten raw meat' (or, 'I would have eaten raw meat except that I am afraid of tapeworm', or, 'but for fear of tapeworm I would have eaten raw meat'); ሄድኩ: እንጂ: አየው: ነበር *hedku ənḡi ayaw näbbär* 'I left, otherwise I would have seen him' (or, 'but for the fact that I left I would have seen him'). For 'otherwise', see also Index 'otherwise'.

VARIOUS CLAUSES

151. Obligation

151.1. The obligation 'must, have to' is expressed by the verbal noun+አለ-*(or ሆነ-*(+prepositional suffix pronouns for the affirmative present, by የለ-*(+prepositional suffix pronouns for the negative, by ነበረ-*(+prepositional suffix pronouns for the affirmative past, by አለነበረ-*(+prepositional suffix pronouns for the negative past, by ይኖራል *yənor-all* with the infix *n+prepositional suffix pronouns for the affirmative future, and by አይኖር-*(+prepositional suffix pronouns for the negative future.

Examples: ያሉህን: መሥራት: አለብህ *yaluhən mäsrät alläbbəh* 'you must do as you are told' (lit. 'what they say to you'); ወደ: ጎላ: መመለስ: የለብንም *wädä h^wala mämmäläs yälläbbənəmm* 'we must not turn back'; ገንዘብህን: ለግግኘት: መጣጣር: ነበረብህ *gänzäbbəhən lämagñät mäṭṭaṭar näbbäräbbəh* 'you should have made an effort to get your money'; ያዋቁ: አስተያየት: መጠየቅ: ይኖርብናል *yawaqi astä-*

yayät mätyäyq yänoräbbänall 'we will have to get (lit. 'ask') the opinion of an expert'. See also 62.4.2.

With a subordinate conjunction: ጥያቄውን: መመለስ: እንዳለባት: ነገራት *ጥያቄውን mämalläs ändalläbbat näggärat* 'he told her that she must answer the question'. For more examples, see 66.1.12ff.

151.2. Obligation may also be expressed by the verbal noun+ግድ (or ግዴታ: የግድ): ሆነ (or አለ)-*በ+prepositional suffix pronouns, or by the verbal noun followed by ተገደደ *tägäddädä*.

Examples: ልብስ: ለመግዛት: ትልቁ: ገበያ: መሄድ: ግድ: (or ግዴታ): ሆነብኝ *läbs lämäg-zat talläqu gäbäya mähed gädd* (or *gäddeta*) *honäbbänän* 'I had to go (or, 'I was forced to go') to the big market place to buy clothes'; ለመሄድ: አልፈለግንም: ነበር: ግን: ግድ: (or ግዴታ): ሆኖብን: ነው *lämähed alfällägnämm näbbär gän gädd* (or *gäddeta*) *honohbän näw* 'we didn't want to go, but we had to'; ዘመናዊ: መሣሪያ: የሌላቸው: ገበኞች: ሥራቸውን: በጃቸው: መሥራት: ይገደዳሉ *zämänawi mässiariya yällelaččäw gäbäročč sərəččäwän bäggäččäw mäsrat yägäddädallu* 'farmers who have no modern equipment are forced to do their work by hand'.

151.3. The verb አስፈለገ *asfällägä*, ያስፈልጋል *yasfällägall* with object suffix pronouns for the expression of the logical subject means 'must, need'. Examples: ይህን: ማድረግ: ያስፈልገኛል *yähän madräg yasfällägänänall* 'I need to do this'; ከብቶች: የሚበሉት: ድርቆሽ: እንዲኖራቸው: ያስፈልጋል *käbtočč yämmibälut darqoš ändinoraččäw yasfällägall* 'cattle must have (a supply of) hay to eat' (lit. 'cattle that-they-eat-it hay in-order-that-it-be-to-them is-necessary'); እረኞች: ማታ: ማታ: ከብቶችን: በገዜ: እንዲያስገቡ: ያስፈልጋል *äränänöčč mata mata käbtoččän bägize ändiyasgäbbu yasfällägall* 'shepherds must bring in the cattle (to the barn) on time every evening'.

151.4. The verbal noun+ነው (for the present), ነበረ (for the past), likewise expresses exhortation or admonition: e.g., ዕዳ: ካለብህ: ቶሎ: መክፈል: ነው *äda kalläbbäh tolo mäkfäl näw* 'if you have a debt you should (or 'it behooves you to') pay it quickly'.

Negation is expressed by አለ *alä*+verbal noun+ነው: e.g., ቅድም: የነገርኩሽን: አለመዘንጋት: ነው *qäddäm yänäggärkušän alämäzangat näw* 'you shouldn't forget what I told you earlier' (or, 'you would do well not to forget what I told you earlier').

151.5. 'Must have' in the meaning 'probably' is expressed by በ+negative imperfect+አይቀርም, or አልቀረም *alqärrämm*, or by the gerund+ይሆናል. Examples: በዚያን: ጊዜ: ኢትዮጵያ: ውስጥ: ሳይሆን: አይቀርም *bäzziyan gize ityoppäya wäst sayä-hon ayqärämm* 'he must have been (or, 'I think he was') in Ethiopia at that time';

ሳይሳሳት: አልቀረም *sayassasat alqārrāmm* 'he must have (or, 'I think he') made a mistake'; ልትጠይቅኝ: በመጣህ: ጊዜ: ተኝኛ: ይሆናል *lattaṣṣayyaqāññ bāmāttah gize tāññāčče yəhonall* 'I must have been asleep when you came to visit me'.

152. Vocative

152.1. The vocative may be expressed by the rising tone: e.g., ልጆች: ይህን: ያህል: አትንጫጩ *laḡoččə yəhən yəhal attančaçu!* 'children, don't make so much noise!'

152.2. The vocative in writing and in formal speech is expressed by ሆይ. Examples: ጌታዬ: ሆይ *getaye hoy* 'O (my) master!' (also 'O, my Lord', used for God); አባቴ: ሆይ *abbate hoy* 'O father!'; አባታችን: ሆይ: በሰማይ: የምትኖር *abbataččən hoy bāsāmay yāmmattənor* 'Our Father who art in Heaven!'; አባ: ሆይ *abba hoy* 'Father!', term of address for a monk; አማሆይ *əmmahoy*, term of address for a nun (also a title, as in አማሆይ: ወለተ: ማርያም *əmmahoy wälättä maryam* 'Mother Wälättä Maryam'). The particle ሆይ *hoy* is preserved in ጃንሆይ *ǰanhoy* 'O Majesty!' (when addressing or referring to the monarch; also used as a title, as in ጃንሆይ: መጡ *ǰanhoy māttu* 'His Majesty came').

152.3. The article also occasionally expresses the vocative: e.g., ጌታው *getaw* 'sir!'; አረፍ: ይበሉ: መምሩ *arəff yəbālu mämməru* 'sit down (lit. 'take a rest!'), Father!'; ማሚት *mammitu* 'little girl!'; ሰውዬው *səwəyyew* 'hey Mr.!' (for -əyye, see 38.2).

The ending -o is used as an affectionate way of insulting someone, the insult being mitigated by the ending -o: e.g., ሌቦ *lebo* (from *leba-o*) 'you thief!'; ሴቶ *seto* (from *set-o*) 'woman-like!, sissy!'; አህዮ *ahəyyo* (from *ahəyya-o*) 'you stupid one!; O you ass!'; ሞኞ *moñño* (from *moññ-o*) 'O, you foolish one!'; ጅሎ *ǰəlo* (from *ǰəl-o*) 'O you fool!'; ግሞ *gəmo* (from *gəm-o*) 'you bad one!'

For the feminine, the ending -it is used: ሌቢት *lebit* (from *leba-it*) 'O you thief!'; አህዮት *ahəyyit* (from *ahəyya-it*) 'O you ass, fool, idiot!'

For ጌታ *geta* 'sir' the vocative-exclamative is ጌታዬ *getaye* 'O sir!, hey sir!', (from *geta*+suffix pronoun -ye). A form of endearment ጌትዬ *getəyye* may be used of a mother addressing her child. Note that it is also an endearing abbreviation of the proper noun ጌታቸው *getaččəw*.

152.4. The independent personal pronoun of the 2d person with or without a noun may serve as a vocative: e.g., አንተ *antä* or አንተ: ልጅ *antä laḡ* 'hey you (boy)!'; አንቺ *anči* or አንቺ: ልጅ *anči laḡ* 'hey you (girl)!'; አንተ: ሰውዬ *antä səwəyye* 'hey Mr.!' ; አንተ: ከይሲ *antä käysi* 'you little devil!'

When addressing someone in an endearing form the pronouns may be augmented by *-yye*: thus masculine **አጎተዬ** *antäyye*, **አጎሯዬ** *ančiyye*.

152.5. Various forms of the roots for 'father, mother, brother, sister' serve as forms of address or endearment. Thus, from the root for 'father': **አባዬ** (also **አብዬ**) *abhayye* (also *abhäyye*) 'father dear!, daddy!' (also used for any elderly person who is not one's father but considered close enough to the speaker), **አባባ** *abbabba* 'daddy!', **አባብዬ** *abbahhāyye* 'my father! dear father!', **አባየዋ** *abbayyāwwa* 'my father! my dear father!' (also 'my dear one', said of a child particularly if sick or hungry), **አባ** *abba*, term of address to a monk, **አባቴ** *abbate* 'Father!' (term of address to monks or priests).

From the root for 'mother': **እምዬ** (also **እማዬ** ÷ **እማማዬ**) *ammäyye* (also *ammayye*, *ammammäyye*) 'mother dear!', **እማማ** *ammamma*, term of address for one's mother or for an elderly woman, **እማ** *amma*, **እማሆይ** *ammahoy*, respectful term for nuns or old women, **እምዬ** (also **እማዬ**) *ammäyye* (also *ammayye*), endearing address to a mother or to any person one loves; also used for a male, as in **እምዬ**: **ምኒልክ** *ammäyye mänilək*; **እሱ**: **እምዬ**: **ነው** *ässu ammäyye näw* 'he is as caring as a mother'.

For 'brother' and 'sister': **ወንድም** (or **የኔ**: **ወንድም**) *wändämm* (or *yäne wändämm*) 'you there!' (lit. 'brother, friend'), as in **ወንድም**: **ቦርሳህን**: **ጣልክ** *wändämm borsahän talk* 'you there, you dropped your wallet!'; **ወንድምዬ** *wändämmäyye* 'my dearest brother, brother dear!'. Note that **ወንድሜ** is also used when speaking to a woman when expressing anger, irritation, sadness: e.g., **ተይኛ**: **ባከሽ**: **ወንድሜ** *täyänñ bak-kəš wändämmne!* 'oh, leave me alone' (or, 'let me be'), **ወንድሜ** *wändämmne* not being translated.

እጎት: (or **የኔ**: **እጎት**) *əhat* (or *yäne əhat*) 'you there' (speaking to a woman); **እጎትዬ** (or **እትዬ**) *əhatäyye* (or *ətäyye*) 'my dearest sister, sister dear!' (it is also the feminine equivalent of **ጋሼ** *gašše*, see below); **እቴቴ** *ətete*, a form of address to an elder sister or to an elder female relative; **እቴዋ** *ətewa*, a form of address to a female acquaintance or a sister. Note that **እቴ** *əte* is also used to reinforce an exhortation: e.g., **ተነሡ**: **እንሂድ**: **እቴ** *tänäsü ənnəhid əte* 'come on, let's go!'; **አይ**: **ባኮቴ** *ay bakkote* (for *əbakkəwo əte*) 'oh, come on!'. It is also used when speaking to a man: e.g., **ብላቴ** *bəlate* (for **ብላ**: **እቴ** *bəla əte*) 'please eat!'

ማሞ *mammo* 'hey, little boy!', **ማሚት** *mammitu* 'hey, little girl!'

የኔታ *yāneta* is a term of respect used by traditional church students when addressing their teacher.

ባልንጆር *baləngär* 'buddy!'. With suffix pronouns it is used as an endearing form: thus, መጽሐፍ፡ እያነበብኩ፡ ሳለ፡ ባልንጆራ፡ ከተፍ፡ ማለት *māshaf äyyanäb-bäbku sallä baləngäre kätäff malät* 'while I was reading a book my buddy suddenly popped in'; ባሏ፡ ሲሞት፡ ባል፡ ብቻ፡ ሳይሆን፡ ባልንጆሩን፡ ያጣች፡ ያህል፡ ሆነች *bal'a simot bal bəčča sayhon baləngär'an yaffacēc yahəl honäcēc* 'when her husband died she felt not only as if she lost a husband but also a dear friend'.

ጋሽዬ *gaššayye*, ጋሼ *gašše*, term used by a younger brother or sister when addressing an older brother or any other person older than oneself (from ጋሻዬ *gaššaye* 'my shield, my protector').

153. Exclamation

153.1. The exclamation is expressed through the various interrogative pronouns.

With ምን with the perfect, simple or compound imperfect: ጥሩ፡ ብትለብሰሽ፡ ምን፡ ትመስል! *ጥሩ battäläbs män tәмäsäl!* 'if she dressed nicely, how beautiful she would look!'; ምን፡ ያድግ! *mən yadəg!* 'how he/it will grow!'; ምን፡ ያህላል! *mən yahlall!* 'how big it is!'; ምን፡ መከራ፡ መጣብኝ! *mən mäkära mäጥabbəññ!* 'what misfortune befell me!'. With ነው *nāw*: e.g., ምን፡ (or ምን፡ ያለ)፡ አህያው፡ ነው, or ምን፡ ያለው፡ አህያ፡ ነው! *mən* (or *mən yallä*) *ahəyyaw nāw*, or *mən yallāw ahəyya nāw!* 'what an ass he is!'; ምናቹ፡ ናቸው! *mənočču naččəw!* 'what useless people they are!'

153.2. With ምንኛ with various verb forms: ምንኛ፡ ይፈራ! *mənəñña yəfāra!* 'how fearful he is going to be!'; ዛሬ፡ ምንኛ፡ ይነፍሳል! *zare mənəñña yəñəfsall!* 'how the wind is blowing today!'; ይህችን፡ አገር፡ ምንኛ፡ እወዳታለሁ! *yəhəččən agär mənəñña əwäddatalläw!* 'oh, how much I love this country!'; ገደኞቹ፡ ምንኛ፡ ጥቂት፡ ናቸው! *g'addäññöčče mənəñña ጥቂት naččəw!* 'what few friends I have!'; ምንኛ፡ ያስገርማል! *mənəñña yəsgärrəmall!* 'what a strange coincidence!' (or, 'how wonderful/amazing it is!'); የደጆን፡ ተራራ፡ አያስደንቅም? ምንኛ፡ እንጂ! *yädäggän tārara ayas-dännəqəmm? mənəñña əngi!* 'isn't Mount Däggän amazing? And how!' (or, 'indeed, it is').

(ምንኛ፡ እንደ+relative imperfect. Examples: ጧት፡ መነሣት፡ (ምንኛ፡)፡ እንደምጠላ፡ ባወቅህ! *ጧት mənäsət (mənəñña) əndämməጥäla bawwəqih!* 'if only you knew how I hate getting up in the morning!'; አቤት፡ ጥሬ፡ ሥጋ፡ መብላት፡ እንደሚወድ! *abet ጥሬ səga mäblat əndämmiwädd!* 'my, my, how he likes to eat raw meat!')

153.3. With ምን: ያህል: e.g., ምን: ያህል: ግሩም: ናት! *mən yahəl gərum nat!* 'how wonderful she is!, how beautiful she is!'; በዚህ: ጋን: የተጠመቀ: ጠላ: ምን: ያህል: ሰው: ያመልስ! *həzzih gan yätätämmäqa tālla mən yahəl säw yamälləs!* 'oh, how many people beer brewed in this container would serve!'

With ምን: ያህል: እንደ+verb: e.g., ምን: ያህል: ግሩም: እንደነበረች: ባየህ! *mən yahəl gərum əndänäbbäräččə bayyäh!* 'if only you had seen how wonderful she was!' (or, 'how wonderful she looked!').

153.4. With የተን: ያህል: e.g., የተን: ያህል: ከባድ: ነው! *yätun yahəl käbbad näw!* 'how heavy it is!'

153.5. With ሰንተ: ሰንተን: e.g., እህል: ፍለጋ: ሰንተ: ከኢትዮጵያ: ተሰደደ! *əhəl fölläga səntu käityoppəya täsäddädä!* 'oh, how many people emigrated from Ethiopia looking for food!'; ሰንተን: ልንገርህ! *səntun ləngäräh!* 'oh, I have so much to tell you!'

153.6. With እንዴት: e.g., ልጆችህ: እንዴት: አድገዋል! *ləğöččəh əndet adgä-wall!* 'how your children have grown!'; ያንን: ቤት: እንዴት: እወደዋለሁ! *yannən bet əndet əwäddäwalläw!* 'how much I love thathouse!'; ባትክልት: ቦታህ: እንዴት: የሚያምሩ: አበቦች: አሉህ! *batkəlt botah əndet yämmiyamru abäböččə alluh!* 'what beautiful flowers you have in your garden!'; ገበያ: ያየሁትን: በግ: እንዴት: አድርጌ: እበላው: ነበር! *gäbäya yayyähutən bäg əndet adrəgge əbälaw näbbär!* 'what good a feast I would have made (lit. 'I would have eaten') of the ram I saw in the market!'

With እንዴት: ያለ: (or ምን: ዓይነት, or እንዴት: ዓይነት) *əndet yallä* (or *mən aynät*, or *əndet aynät*): e.g., እንዴት: ያለ: ጥሩ: ቀን: ነው! *əndet yallä tərū qän näw!* 'what a beautiful day it is!'; ሐረር: እንዴት: ያለ: ጥሩ: ጊዜ: አሳለፈን! *harär əndet yallä tərū gize asalläfän* 'we had such a wonderful time in Harar!'; እንዴት: ያለ(ህ): ከፉ: ሰው: ነህ! *əndet yallä(h) kafu säw näh!* 'what a wicked man you are!'; እንዴት: ያለ: (or ያለው): ውሸታም: ነው! *əndet yallä* (or *yalläw*) *wəšätam näw!* 'he is such a liar!', or 'what a liar he is!'; እንዴት: ዓይነት: ኳስ: ተጫዋች: ነበር! *əndet aynät k'as täčəwac näbbär!* 'what a soccer player he was!'

154. Expression of the negation

154.1. The negative perfect is expressed by አል- *al-* prefixed to the affirmative perfect followed by the suffixed -ም -*mm*: e.g., አልሰበረም *alsäbbärämm* 'he did not break' (see 54.4).

The negative imperfect is expressed by *ä-* prefixed to the affirmative imperfect followed by the suffixed *-mm*: e.g., **አይሰብርም** *aysäbramm* 'he does not break'. In the 1st person, singular, the prefix is **አል-** *al-*: e.g., **አልሰብርም** *alsäbramm* 'I don't break' (see 55.2).

The negative jussive is expressed by *ä-* prefixed to the affirmative jussive: e.g., **አይሰበር** *ayäsbär* 'let him not break'. In the 1st person singular the prefix is **አል-** *al-*: e.g., **አልሰበር** *aläsbär* 'let me not break' (see 57.2).

154.2. The negative of the copula **ነው** *näw* 'he/it is' is **አይደለም** *aydällämm* 'he/it is not' (see 51.2).

The negative of the verb of presence **አለ** *allä* 'he/it is' is **የለም** *yälläm* 'he/it is not' (see 83.1.1). The subordinate negative verb of presence is **-ሌለ** *-jellä* (as in **የሌለውን፡ እቃ፡ ለምን፡ ትፈልጋለህ?** *yäjelläwən əqä lämən təfälləgalläh?* 'why do you look for something that is not there?').

154.3. The negative verbal noun is formed with **አለ** *alä*, **ያለ** *yalä*: e.g., **አለመጦር** *alämätor*, **ያለመጦር** *yalämätor* 'the non-supporting' (also 'the refusal to support'); **አለመኖር** *alämānor* 'non-existence, not being (around, available)'; see 62.8.

For the preposition **አለ** *alä*, **ያለ** *yalä* 'without, except, outside of' (as in **አለዚያ** *aläzziya* 'without that'), and other meanings (as in **አለገዜው**፡ **ሞተ** *alägizew motä* 'he died prematurely'; **አለቤቱ**፡ **ገባ** *aläbetu gäbba* 'he went into a house not his own'); see 107.

The noun 'negation', or the opposite of the positive is **አሉታ** *aluta*, from **አሉ**፡ **አለ** *alu alä* 'deny' (lit. 'say **አሉ**').

154.4. English nouns with the prefix 'dis-, mis-, in-, un-' may be expressed in Amharic by the verbal noun prefixed by **አለ** *alä*, **ያለ** *yalä*. Examples: **አለመደስት** *alämäddäsät* 'displeasure, unhappiness', **አለመስማማት** *alämäsmamat* 'disagreement', **አለመረዳት** *alämärrädat* 'misconception', **አለመቻል** *alämäčal* 'inability', **አላዋቂነት** *alawaqinnät* 'ignorance' (see 62.8.7).

For the Amharic equivalent of adjectives with 'in-' (as 'incompetent'), 'un-' (as in 'unfortunate'), 'dis-' (as in 'disobedient'), see 44.1.10.

The adjectives 'in-, un-' are also expressed by the Geez negative particle **ኢ-** *i-*: **ኢሰአዊ** *isäb'awi* 'inhuman', **ኢውሱን** *iwəssun* 'unlimited'. Note that this is a recent academically inspired innovation.

For adjectives with the suffix '-less' (as in 'childless'), see 44.1.11.

154.5. Interjections of negation: እምቢ *ambi* 'no, I won't'; እኔ: እንጃ *ane anጅa* 'I don't know' (as in አባትህ: የት: ሂደ? እኔ: እንጃ *abbatəh yät hedä? ane anጅa* 'where did your father go? I have no idea'). For other meanings of እንጃ *anጅa*, see 'Interjections' (168).

The negative answer 'no' is rendered by የለም *yällämm*, አይደለም *aydällämm*, እንዲያውም *əndiyawəmm*, አይ *äy*, and by the negative verb (see 139.5).

For the negative answer to a question, see 139.5.

154.6. 'Unless' is expressed by \hat{n} +negative perfect followed or not by በቀር, or by \hat{n} +negative imperfect. Examples: ካላጠናህ: ፈተና: አታልፍም *kalatännah fätäna attalfəmm* 'you will not pass the examination unless you study'; ፀሐይ: ካልሆነ: (or ከሌለ): ፍሬው: አይበሰልም *šəhay kalhonä (or kälellä)fərew aybäsləmm* 'unless the sun shines, the fruit will not ripen' (see 113.8; 120.4).

'Lest, so as not, would not, should not' is expressed by እንድ+negative imperfect followed or not by conjugated አለ *alä*. Examples: እንዳይገኝ: ብሎ: ተደበቀ *əndayəggännä bəlo tädəbbäqä* 'he hid lest he be discovered'; ግብር: እንዳይከፍል: ሲል: ነጋዴው: የሒሳብ: ሰነዱን: ደለዘ *gəbər əndayəkäfl sil näggadew yəhisab sänädun dälläzä* 'the merchant altered the accounts so as not (with the intention of not to) pay taxes' (see 118.4).

'Fail to perform an action', or 'not perform an action' is expressed by \hat{n} +negative imperfect+conjugated ቀረ *qärrä*. Example: ጠበቃው: በቀጠር: ቀን: ሳይቀርብ: ቀረ *täbbäqaw bäqätäro qän sayqärb qärrä* 'the attorney failed to show up on the day of the appointment' (see 55.23)

'Never, hardly ever' is expressed by the gerund+conjugated አያውቅም *ayawqəmm*. Example: እንደዚህ: ያለ: ነገር: ሰምቼ: አሳውቅም *əndäzzih yallä nägär säməččə alawqəmm* 'I have never heard of such a thing' (see 59.12.2).

The conjunction 'without' is expressed by \hat{n} +negative imperfect: e.g., ምሳዩን: ሳልበላ: ትምህርት: ቤት: አልሄድም *məsayen salbäla təmhərt bet alhedəmm* 'I will not go to school without eating my lunch' (see 113.8).

An action which one is not able to accomplish or has no intention of accomplishing is expressed by \hat{A} +negative imperfect. Examples: ሳያመልጥ: ደርግል *layamält yəroṭall* 'he runs with no possibility of escaping'; ሳይገዛ: ሱቅ: ገባ *layəgäza suq gäbba* 'he entered the store knowing well that he won't shop' (see 114.7).

154.7. With verbs of preventing, hindering, fearing, and so on, the English affirmative is translated by እንድ+negative imperfect. While it is true that the English expressions 'keep from, prevent from' have a negative connotation, the verb itself does

not have a negative form, as is the case in Amharic. Examples: **ያገራችሁ፡ ባህል፡ ሲቶች፡ እንዳያውሱ፡ ይከለክላል?** *yagäračcaʿh bahäl setoččē andayačesu yakäläkkälal?* 'does the custom of your country forbid women to smoke?' (lit. 'that they don't smoke?'); **የሚውብቀው፡ የቦጋ፡ አየር፡ እንዳይሠራ፡ ከአከለው** *yämmiwäbbaqäw yä-bäga ayyär andayasära käläkkäläw* 'the humid summer air prevented him from working' (lit. 'that he shouldn't work'); see 118.22.

154.8. Some interrogatives with an affirmative verb may have a negative connotation. Thus, **ተዉን፡ ቢሉዋቸው፡ ማን፡ ቢሰማ?** *täwun biluwaččäw man bisäma?* 'no one would listen when they say [to them] "leave us alone"' (lit. 'who would listen?'); **ማን፡ አስገባህ? ማን፡ ያስገባኛል? በገዛ፡ ራሴ፡ ገባሁ** *man asgäbbah? man yasgäbbaññall? bägäzza rase gäbbäʿh* 'who let you in? No one will let me in (lit. 'who will let me in?'). I entered myself'; **ብድርዎን፡ የምመልስልዎት፡ አሁንማ፡ የት፡ አግኝቼ?** *baddarawon yämmämälläsawot ahunänmma yät agñäččē?* 'as for now, I will not find money to repay Your loan' (lit. 'where I finding?'); **መከናውን፡ አንተ፡ ነህ፡ የሰበርከው? እንዴት፡ አድርጌ?** *mäkinawän antä näh yäsäbbärkäw? ändet adrägge?* 'did you wreck the car? I didn't do it' (lit. 'how could I have done it?, I doing it?'). For more examples, see 136.2.

154.9. The gerund at the end of the sentence preceded by a question word may have a negative meaning. Examples: **ሙግትማ፡ ማን፡ አሁሱህ?** *muggätemma man ahloh?* 'who equals you in an argumentation?', that is, 'there is no one who equals you in an argumentation'; **እዩ፡ ወንድሜ፥ መሬት፡ ፈት፡ ነበር፡ እንጂ፡ ዛሬማ፡ የት፡ ተገኝቶ?** *aye wändämme, märetfit näbbär ənği zaremman yät tägäñto?* 'oh my brother! formerly there was land (here), but today where is it to be found?', that is, 'it is nowhere to be found'. See 59.2.13.

154.9.1. Note that **ምንም፡ አላቀረ** *mənəmm alqärrä* (negative of ቀረ) when combined with an affirmative imperfect serves for the expression of an affirmative meaning ('nearly, almost'), not of a negative one. Example: **ክትባት፡ ፈንጣጣን፡ ሊያጠፋ፡ ምንም፡ አላቀረው** *kattabat fän-taṭan liyayäfa mənəmm alqärräw* 'vaccination has nearly eradicated smallpox'.

154.10. In a given context **ገና** *gäna* and **እጅግም** *əğğəgəmm* with **ነው** have a negative connotation. Examples: **ዓለሙ፡ ምሳውን፡ በልቷል፥ ተሰፋዩ፡ ግን፡ ገና፡ ነው** *alämu məsawän bältʿall täsfaye gän gäna näw* 'Alämu has already had his lunch, but Täsfaye hasn't had his yet'; **ዉርሰሃል? ገና፡ ነኝ** *čärrasähall? gäna näññ* 'have you finished? not yet'; **ለገንዘብ፡ እጅግም፡ ነኝ** *lägänzäb əğğəgəmm näññ* 'I don't care much for money'; **እንዴት፡ አሉ? እጅግም፡ ነኝ** *ändetallu? əğğəgəmm näññ* 'how are you? I am not too well'. See also 158.38.1; 158.39.1.

For more examples, see 158.8; 158.39.

155. Expression of the English infinitive

155.1. The English infinitive is expressed in Amharic in various ways. The most frequent usage is the verbal noun with or without a preceding *la*. Examples: ይቅርታ: ለመለመን: ተንበረከከ *yəqarta lāmälämmän tänbäräkkäkä* 'he dropped on his knees to ask forgiveness'; ሥራውን: ቶሎ: ለመጨረስ: ተጣደፈ *sarawən tolo lāmāçärräs iätaddäfä* 'he was in great haste to finish his work quickly'; ልጁን: ማሞላቀቅ: ይወዳል *läğun mammolaqäq yəwäddall* 'he likes to spoil his child'; ይህን: መጽሐፍ: ማንበብ: ትችላለህ? *yəhən mäshaf manbäb täçälalläh?* 'can you read this book?'

155.2. The conjunctions (1) **A**+imperfect; (2) እንድ+imperfect; (3) ስ+ imperfect; (4) imperfect+ዘንድ render the infinitive.

Examples: (1) ከርስዎ: ጋር: ሊነጋገር: መጣ *kärsəwo gar linnägaggär mäṭṭa* 'he came to speak with You'; ወንድሙን: ሊያይ: ይሄዳል *wändəmmun liyay yəhedall* 'he is going to see his brother'; see 114.1;

(2) ውለታ: እንዳደርግለት: ጠየቀኝ *wälata əndadärgällät täyyäqäññ* 'he asked me to do him a favor'; ሐኪሙ: ከሥጋ: እንዲቁጠብ: አዘዘው *hakimu käsəga əndiq-q'äṭṭäb azzäzəw* 'the doctor ordered him to abstain from meat'; see 118.1;

(3) በመጽሐፍ: ተመስጦ: ስለነበር: ስገባ: አልሰማኝም *bämäshafu tāmässəto səlanəbbär səgäba alsəmmanñəmm* 'he didn't hear me come in because he was absorbed in his book'; see 113.3.1;

(4) እርዳታዎን: ያደርጉልኝ: ዘንድ: እለምንዎታለሁ *ərdatawon yadärgulləññ zänd əlämmənəwotallə'h* 'I beg You to give me Your assistance'. See also 115.1.

155.3. With verbs expressing wishing, liking, desiring, permitting, and others, the above-mentioned constructions are always rendered by the infinitive. Examples: ተማሪውን: ልትረዳ: ትፈልጋለች *təmariwən ləttəräda təfälləgalläçç* 'she wants to help the student'; መኩንኑ: ወታደሩን: ቤቱ: እንዲሄድ: ፈቀደለት *mäk'ännənu wät-taddärün betu əndihed fäqqädällät* 'the officer permitted the soldier to go home'; ነገ: ትመጣ: ዘንድ: እፈልጋለሁ *nägä təmäta zänd əfälləgallə'h* 'I would like you to come tomorrow'.

Note that with the verbs expressing liking or emotion the infinitive is also used in a structure ብ+imperfect. Examples: ብሠራው: እወዳለሁ: ነገር: ግን: ጊዜ: የለኝም *bəsəraw əwäddallə'h nägär gən gize yälläññəmm* 'I would like to do it (lit. 'if only I do I would like'), but I have no time'; ምን: ያህል: እንደተለወጠ: ብታይ: ይገርምህል *mən yahəl əndätäləwwätä bəttay yəgärməhall* 'you will be surprised to see

(lit. 'it will surprise you if you see') how much he has changed'; አዲሱን ቤትህን ለማየት፡ ብመጣ፡ እወዳለሁ *addisun betəhan lämayät bəməta əwädalläw* 'I would like to come and see your new house'; see 116.12.

155.4. The simple imperfect followed by ጅመረ (or ጅመር) *gämmärä* (or *gämmär*) 'begin' is likewise rendered by the infinitive. Examples: ወደ ቤት ሲሄድ ሲል፡ ይዘንብ፡ ጅመረ *wädä bet lihed sil yəzānb gämmärä* 'when he was about to go home, it started to rain'; ሥራ፡ እንደያዘ፡ አዳዲስ፡ ልብስ፡ ይለብስ፡ ጅመረ *sara əndäyazä adaddis läbs yələbs gämmärä* 'as soon as he got a job, he began to wear new clothes'; see 55.20.1.

155.5. The infinitive is also used with certain verbs in the direct speech structure. Examples: የሥራ፡ ኃደኞቹ፡ ከኔ፡ ጋር፡ አንሠራም፡ አለ- *yäsəra g'addäññoočče käne gar annasäramm alu* 'my colleagues refused to work with me' (lit. 'with me "we will not work" they said'); መምህሩ፡ ተማሪዎቹን፡ ተሰለፉ፡ አላቸው *māmhəru tämariwooččun täsääləfu alaččəw* 'the teacher told the students to form a line' ('he told them "form a line"'); አትግደለኝ፡ ብለ- ቢለምነው፡ ማረው *attəgdäläññə bəlo bilämmənəw marəw* 'when he begged him not to kill him, he pardoned him' (lit. 'when he begged him saying "don't kill me"'); see 142.1, and *passim*.

155.6. The English infinitive without 'to' is rendered by various conjunctions followed by the simple imperfect. Examples: ምንም፡ ድምጽ፡ አልሰማም፡ ብቻ፡ በሩ፡ ሲዘጋ፡ አየ *mənəmm dəməš əlsämmamm bəčča bärro sizzägga ayyä* 'he didn't hear a sound, but he saw the door close'; ሱቁ፡ እሱ-ድ፡ እሱ-ድ፡ ክፍት፡ እንዳይሆን፡ ሠራ ተኞቹ፡ ሐሳብ፡ አቀረቡ- *suqu əhud əhud kəft əndayəhon sərratäññoočču hassab aqärräbu* 'the employees recommended that the store not stay open Sundays' (see 113.1; 118.7)

156. Reduplication

156.1. A frequent feature of Amharic is the partial or total reduplication in nouns and verbs.

Reduplication in the verb occurs in the reduplicative stem that may be formed from all verbs and from all types. Thus, from a triradical type A ሰበረ *säbbärä* the reduplicative stem is ሰባበረ *säbabbärä*; from a quadriradical መሰከረ *mäsäkkärä* the reduplicative stem is መሰካከረ *mäsäkkakkärä*. The reduplicative stem has all the derived stems that occur in the basic stem.

The reduplicative stem expresses reduplication, repetition, frequency of action, multiplicity of action, completion of an action, action performed in a hurry, and an

attenuated action. According to the context, the tone, the attitude of the speaker, or the structure of the verb, the reduplicative of the same verb may express an attenuated or an intensive action. For details, see 70.

156.2. As for the structure of the basic verb itself, the triradicals have a class 1.2.2: መረረ *mārrārā* 'be bitter' (69.4); the quadriradicals have a class 1.2.1.2: ሰረሰረ *sārässārā* 'bore' (87.1.2); a class 1.2.3.3: ጠቀለለ *ṭäqällälä* 'roll up' (87.1.2); the quinquiradicals have a class 1.2.3.2.3: በለቀለቀ *bäläqälläqä* 'be very tired' (92.1.3); and the sexiradicals have a class 1.2.3.4.3.4: ተ-ውለገደገደ *tä-wlägäddägä* 'sway' (92). The quinquiradicals 1.2.3.2.3 and sexiradicals 1.2.3.4.3.4 are particularly frequent in the composite verbs coming from 1.2.3 verbs and 1.2.3.4. verbs respectively: thus, ደክምክም: አለ *däkəmkəmm alä* 'be very exhausted' from ደክመ *däkkämä* 'be tired', and ሰንክልክል: አለ *sənkəlkəll alä* 'be hampered' from ሰንከለ *sänəkkälä* 'hamper' (92.3).

156.3. Partial and total reduplication is particularly frequent in the composite verbs. Thus, the onomatopoeic verbs consisting originally of one consonant followed by አለ *alä* use repetition as in ቋቋ: አለ *q^waq^wa alä* 'knock, crack', ጫጫ: አለ *çaça alä* 'twitter', ሰ.ር.ሰ.ር: አለ *sirsir alä* 'chirp' (97.15)

Partial or total reduplication in the composite verbs may express according to the context an attenuated action, an intensive action, or a repeated action: Thus, ሳቅ: ሳቅ: አለ *saq(q) saqq alä* 'laugh a little, laugh slightly' (from ሳቅ: አለ *saqq alä* 'laugh'); ቀጥ: ቀጥ: አለ *zəq(z) zəqq alä* 'swallow quickly' (from ቀጥ: አለ *zəq alä* 'swallow'); ዝቅ: ዝቅ: አለ *zəq(q) zəqq alä* 'get lower and lower' (from ዝቅ: አለ *zəq alä* 'be low'); ያዝ: ያዝ: አለ *yaz(z) yazz adärrägä* 'grab here and there' (from ያዝ: አለ *yaz adärrägä* 'seize'); see 97.15.3.

Partial reduplication in the original triradicals: ብለጭለጭ: አለ *bäləçləçç alä* 'glitter' (from ብለጭ: አለ *bälləçç alä* 'flash suddenly'); ንቅልቅል: አለ *nəqəlqəll alä* 'be completely uprooted' (from ንቅል: አለ *nəqqəll alä* 'be suddenly uprooted').

Total reduplication: ፈጠን: ፈጠን: አለ *fätänn fätänn alä* 'hurry along' (from ፈጠን: አለ *fätänn alä* 'hurry somewhat').

156.4. A repeated imperative followed by አለ *alä* 'say' with object suffix pronouns expresses the impulse or urge of performing the action of the imperative: e.g., ፋጥ: ፋጥ: አለኝ *ruṭ ruṭ aläññ* 'I felt the impulse to run'; ንገረው: ንገረው: አለኝ *nəgäräw nəgäräw aläññ* 'I felt an urge to tell him off' (93.10).

156.5. Repetition of the gerund for various meanings: ደጋግሞ: ደጋግሞ: መታት *dägamo dägamo mäitat* 'he struck her repeatedly'; ቸግቾቸን: አልፈሀ: አልፈሀ: ትከላቸው *čəggəññoččun alfäh alfäh təkälacčəw* 'plant the seedlings at intervals'; ፈልጌ: ፈልጌ: አጣሁት *fälləgge fälləgge aṭahut* 'I looked for him everywhere (all over) and I couldn't find him' (59.3.17).

156.6. The gerund followed by the negative imperfect of the identical verb with or without conjunction: የዛሬ: ጊዜ: ኑሮ: ሞልቶ: አይሞላም *yəzare gize nuro molto ayamolamm* 'nowdays it is very difficult to make ends meet' (lit. 'today's existence being-full it-is- not-full'); በልቶ: ላይበላ: ብዙ: ወጥ: ያወጣል *bälto laybäla bəzu wät yawəjall* 'even though he knows that he is not going to eat (lit. 'eating knowing-that-he-is-not-going-to-eat') he scoops up a lot of stew' (59.2.14).

156.7. Repetition of an affirmative and a negative verb for the meaning 'pretend to, behave as if'. Examples: እንዳልሰማች: ሰምታ: እንዳላየች: አይታ: ዝም: ብላ ቸው: ከቤቷ: ገባች *əndalsämmaččə sämta əndalayyäččə ayta zəmm bəlaččəw käbet^wa gäbbaččə* 'she just entered the house pretending not to hear them nor to see them' (118.16).

156.8. A subordinate clause where 'whatever, however' is involved is also expressed by the repeated verb in different verb forms. Examples: የሠራውን: ቢሠራ: በኔ: በኩል: ግድ: የለኝም *yäsərrawən bisära bāne bākkul gədd yälläññəmm* 'whatever he does [for my part] I don't care' (lit. 'that-he-does if-he-does'); ያለቀ: ቢያልቅ: ከምግብ: ሳልበላ: አልሄድም *yälläqä biyalq kāməgbu salbäla alhedəmm* 'however scarce the food, I won't leave without eating' (lit. 'that-it-came-to-an-end if-it-comes-to-an-end'); see 116.21.

For ያሉትን: ቢሉ *yaluən bilu*, የመጣ: ቢመጣ *yämätta bimäta*, የሆነ(ው): ቢሆን *yəhonä(w) bihon*, see 33.9.8; 34.12.3.

156.9. The nominal patterns derived from the reduplicated verbs likewise have partial reduplication. Thus, the pattern ቅትልታሊ *qəttəltali* from triradicals in ስብርባሪ *səbərbari* 'something broken to pieces', ፍርስራሽ *fərasraš* 'debris, wreck', with palatalization of the last radical (45.3.11); the pattern ቅትልትል *qəttəltəl* in ለከስከስ *ləkəs-kəs* 'dissolute', ቅልብልብ *qələbləb* 'restless' (45.3.12); the pattern ቅትትል *qəttəttəl* in ልውውጥ *ləwəwwəṭ* 'exchange', ንግግር *nəgəggər* 'speech'; the pattern ቅርትልትል *qərtəttəl* from quadriradicals in ድንግዝግዝ *dəngəzgəz* 'semi-light (dusk or dawn)', ትርምስምስ *tərməsməs* 'disorder. confusion' (45.3.12).

156.10. A repeated noun followed by conjugated **ለለ** *alä* 'say' means 'have the taste of, give the sensation of': e.g., **ማር**: **ማር**: **ያላል** *mar mar yälall* 'it has the taste of honey', **ውኃ**: **ውኃ**: **ያላል** *wəha wəha yälall* 'it tastes watery' (93.9).

A repeated noun followed by conjugated **ለለ** *alä* 'say' with object suffix pronouns has the meaning 'feel like having something': **ማር**: **ማር**: **አለው** *mar mar aläw* 'he felt like having honey'; **እንቅልፍ**: **እንቅልፍ**: **አለው** *ənqəlf ənqəlf aläw* 'he feels like sleeping' (93.10).

156.11. The plural of nouns may be formed by partial reduplication: e.g., **ወይዘሮ** *wäy:äro* 'lady': pl. **ወያዝር** *wäyazər*; **ገደር** *gidär* 'heifer': pl. **ገዳድር** *gidädər* (40.6).

Partial reduplication of some adjectives serves for the expression of the plural: e.g., **ትልቅ** *təlləq* 'big': pl. **ትላልቅ** *təlləq*; **ረጅም** *räḡḡim* 'long': pl. **ረጃጅም** *räḡḡəḡəm*; **ጥቁር** *təqur* 'black': pl. **ጥቋጥር** *təq"aq"ər* (40.7).

156.12. Two identical nouns or adjectives with or without **-ኛ** between them may also express the plural: e.g., **ጸጉሩ**: **ጉንና**: **ጉኑ**: **ሸብቷል** *šäg"ru g"änn-ənnə g"ännu šəbbəw* 'all 'his hair is getting gray at the temples'; **ጥንድ**: **ጥንድ**: **ሆነው**: **መጡ** *tənd tänd honäw mättu* 'they came in pairs' (40.5.1)

A noun *i* in the singular or *i* in the plural may be stressed by the repeated adjective: e.g., **ሰፊ**: **ሰፊ**: **ቤቶች**: **እሠራለሁ** *səffī səffī betočč əsäralläw* 'I will build several big houses' (40.7.1); **መልካም**: **መልካም**: **እቃ** *mälkam mälkam əqa* 'several good things'.

156.13. A reduplicated noun normally used for the expression of the distributive may also express the plural. As a distributive in: **ጧት**: **ጧት**: **ባሥራ**: **ሁለት**: **ሰዓት**: **እንነሣለን** *twat twat basra hulätt säat ənnənnässallän* 'we get up every morning at six o'clock' (lit. 'at twelve o'clock'); **በቀን**: **በቀን**: **አትክልት**: **ያመጣል** *bäqän bäqän at-kəlt yamätall* 'he brings in vegetables every day' (36.1).

As a plural in: **ሱቁ**: **ማታ**: **ማታ**: **እስከ**: **ሁለት**: **ሰዓት**: **ክፍት**: **ነው** *suqu mata mata əskä hulätt säat kəft näw* 'the store is open evenings (or, 'every evening') until 8 o'clock' (lit. 'until 2 o'clock'); **ሮብ**: **ሮብ**: **እሠራለሁ** *rob rob əsäralläw* 'I am at work Wednesdays' (or, 'every Wednesday'); see 36.

The reduplication may also express specificity or selectivity. Thus, **ማታ**: **ማታ**: **ከመንደራችን**: **ዙሪያ**: **ያውራ**: **ድምጽ**: **እሰማለሁ** *mata mata kämändäräččən zuriya yawre dəms əsämälläw* 'I hear the noise of beasts around our city at night (but not in day time); **ሰውዬው**: **ወምበር**: **ወምበሩን**: **ወስዶ**: **ጠራጴዛውን**: **አስቀረልኝ** *säwəyyew wämbär wämbärün wäsdə šäräppezawən əsqärrälləññ* 'the man took the chairs and left me only the table(s)'; **ጥሩ**: **ጥሩ**: **መጽሐፍ**: **ወስዶ**: **መጥፎ**: **መጥፎውን**: **ለኔ**: **ተወልኝ** *təru tərū məšhafwäsdə mätfə mätfowən läne täwälləññ* 'the man took the good

books (that is, 'of the books he took the good ones') for himself, and left only the bad ones for me'; በሬ: በሬውን: አምጣ *bäre bärewan amṭa* 'bring only the oxen' (36.1; 40.7).

It also expresses emphasis in idiomatic expressions: e.g., አፍንጫ: አፍንጫውን: አልኩት *afənč'a afənč'awan alkut* 'I beat the hell out of him' (36.1).

156.14. A collective may be expressed by repetition of the noun: e.g., ጅግና: ጅግናው: ሞተ: ፈራ: ፈራው: ሂደ *ğäṅna ḡäṅnaw motä, fär'i fär'iw hedä* 'the brave (ones) died and the cowards left'.

156.15. The structure of two nouns of which the first one is followed by *-a* has the meaning 'all kinds of, various kinds of'. Examples: ጨርቃ: ጨርቅ *čärq-a čärq* 'all kinds of cloth'; ቅጠላ: ቅጠል *qətäl-a qətäl* 'all kinds of leaves'.

It also expresses the meaning 'full of': e.g. ገደላ: ገደል *gädäl-a gädäl* 'full of precipices'.

This structure has also the meaning 'sort of, somewhat, rather', and 'adjective-ish'. Examples: ጉጣ: ጉጥ *g'ät-a g'ät* 'rather hilly'; ሞኛ: ሞኝ *moññ-a moññ* 'sort of stupid'; ነጫ: ነጭ *näčč-a näčč* 'whitish'; ሴታ: ሴት *set-a set* 'effeminate man, womanish' (40.9).

156.16. The superlative may be expressed by *F+noun+noun*, by *F+adjective+adjective*, or by *adjective+adjective*. Thus, ወታደር: ወታደር *yä-wättaddär wättaddär* 'the best soldier, a soldier's soldier'; የደግ: ደግ *yä-dägg dägg* 'one extremely generous'; ጥሩ: ጥሩዎቹ: አንዱስትሪዎች: በጦርነት: ምክንያት: ተዘግተዋል *ṭəru ṭəruwočču industriwoččë bätörännät məknəyat täzäḡtəwall* 'the most important (or, 'the best') industries are closed because of the war' (43.9; 145.6).

The superlative expressions such as 'at the latest, at the most' may also be expressed by repeated *-n+imperfect*: thus, ቢዘገይ: ቢዘገይ *bizägäyy bizägäyy* 'at the latest'; ቢመጣ: ቢመጣ: ለሰርጉ: ሦስት: መቶ: ሰው: ቢመጣ: ነው *bimäta bimäta läsärgu sost mäto säw bimäta näw* 'at the most, three hundred people may come to the wedding'; ሒሳብ: ቢበዛ: ቢበዛ: ሃያ: -በር: ቢሆን: ነው *hisabu bibäza bibäza haya bərr bihon näw* 'at most the bill will come to twenty dollars'; ቢያንስ: ቢያንስ *biyans biyans* 'at least'.

156.17. Adverbial circumstances are likewise expressed by the reduplication of the noun. Examples: ሌሊት: ሌሊት: ደበርዳል *lelit lelit yəbärdall* 'it is cold at night'; ሰማይ: ሰማይ: አየች *səmay səmay ayyäčč* 'she looked upward' (36.1).

With the repeated element having the ending *-un*. Thus, ዳር: ዳሩን: ተኩለኩለ-*dar dar-un täk'äläkk'älu* 'they filed along the edge'; ታች: ታችን *tačč tačč-un* 'along

the bottom'; ውስጥ: ውስጡን *wəst wəst-un* 'inwardly, secretly'; ሜዳ: ሜዳውን: ሂዶ *meda meda-wən hedä* 'he went along the plain'; ሜኖ: ሜኑን *çaf çaf-un* 'along the edge'; ጠረፍ: ጠረፉን *jaräf jaräf-un* 'along the coast' (158.27; 166.7).

156.18. Combined with various prepositions. With *ለ* in መሬት: ለመሬት *märet lämäret* 'along the ground'; ቅዳሜን: ቤት: ለቤት: ሰባዝን: ዋልኩ *qadamən bet läbet səbazzən walku* 'I spent Saturday doing chores around the house'; ሜዳ: ለሜዳ *meda lämeda* 'all over the meadow'; ቁም: ለቁም *qum läqum* 'lengthwise' (99.5).

With *ከ* in ከዓመት: ዓመት *kāamät amät* 'year in, year out, the year round' (101.8).

With *በ* *bä* 'all over, fully': ነጭ: በነጭ: ለብሶ: ነበር *näçç bänäçç läbso näbbär* 'he was dressed all in white'; ደም: በደም *däm bädäm* 'all over with blood'; ሙሉ: በሙሉ *mulu bämulu* 'wholly, entirely'; ቀስ: በቀስ *qäss bäqäss* 'gradually, by degrees'; ለሁሉን: ጥቂት: በጥቂት: አስገቡት *əhlun təqit bätəqit asgäbbut* 'store the grain little by little'; ለሁሉን: ጥቂት: በጥቂት: ጨረሰነው *əhlun təqit bätəqit çärräsänaw* 'we finished the food gradually' (100.4).

156.19. The repetition of the interrogative pronoun ምን 'what?' expresses the plural: e.g., ሰርጉ: ላይ: ምን: ምን: በላችሁ? *särgu lay mən mən bällaççəh?* 'what (kinds of food) did you eat at the wedding?' (30.1.1).

The indefinite pronouns 'whoever, whatever, whenever' are also expressed by the corresponding pronoun+ም+jussive+pronoun. Thus, ምግቡን: ማንም: ይብላው: ማን: እርቦት: መሆን: አለበት *məgbun mannəmm yəblaw man ərbot māhon alläbbät* 'whoever ate the food must have been hungry'; ምንም: ይሁን: ምን: የሚነግርህን: ሰማው *mənəmm yəhun mən yämminägrəhən səmaw* 'whatever he tells you, pay heed' (lit. 'listen to him'); መቼም: ይምጣ: መች: እራቱን: ሳይበላ: አይተኛ *mäçemm yəmጥa mäç əratun saybäla aytäñña* 'no matter what time he comes, he shouldn't go to sleep without eating dinner' (or, 'make sure he has his dinner'). See 34.11.1; 34.12.4.

ሌላ: ሌላውን *lela lelawən* in ይህን: ትታችሁ: ሌላ: ሌላውን: ብሉ *yəhən tətaççəh lela lelawən bəlu* 'leave this (portion) and eat the rest'.

156.20. Adverbs may be repeated for the expression of emphasis. Thus, ለሁን: ካሁን: ይመጣል: ብላ: ስትጠብቅ: ሳይመጣ: ቀረ *ahun kahun yəmätall bəla səttə-ጥäbbəq saymäta qärrä* 'she was expecting him to come any moment soon, but he failed to come'; መቼ: መቼ: ይመጣል *mäçä mäçä yəmätall?* 'how often does he come?' (from መቼ *mäçä* 'when?'); በቶሎ: በቶሎ *bätolo bätolo* 'frequently' (from ቶሎ *tolo* 'soon'); የትና: የት *yät-ənnä yät* 'very far', as in ተማሪ: ቤቱ: ከቤታቸው: የትና: የት: ነው

tāmari betu kābetaččāw yāt-anna yāt nāw 'the school is very far from their house' (158.14)

156.21. Alternative 'whether...or, whether' (with 'or' being understood) is expressed by the identical affirmative and negative verb in various verb forms. English uses either 'not' or 'didn't'. Examples: ምሳህን: በላህ: ወይስ: አለበላህም? *məsaḥən bällah wäyäss albällahəmm?* 'did you eat your lunch or didn't you?'; ቢመጣም: ባይመጣም: በሦስት: ሰዓት: እንሄዳለን *bimāṭamm baymäṭamm bäsost säät ənnəhedallän* 'whether or not he comes, we will leave at nine (lit. 'at three') o'clock'; ዓለሙ: እንደመጣ: (ወይም): እንዳልመጣ: አላውቅም *alämu əndämäṭta (wäyəmm) əndalmäṭta alawqəmm* 'I don't know whether Alämu has come or not'; ቢማርም: ባይማርም: (or, ይማርም: አይማርም, or ተማረም: አልተማረም): አስተዋይ: ነው *bimmarəmm bayəmmarəmm (or, yəmmarəmm ayəmmarəmm, or tāmarəmm altāmarəmm) astäway nāw* 'regardless of whether he is educated or not, he is intelligent'; ገንዘብ: ይኖረኝ: አይኖረኝ: እንደሆነ: አላውቅም *gənzəb yənorāññ aynorāññ əndəhonä alawqəmm* 'I don't know whether I am going to have money'; በሩ: ላይ: ቆሞ: እገባ: አልገባ: ሲል: አቅማግ *bärru lay qomo əgäba algäba sil aqamma* 'he hesitated at the door (trying to decide) whether he should go in' (lit. 'by saying "should I go in [or] should I not go in"'); see 135.7.1, and *passim*.

For the meanings of the repeated numerals, see 48.4.6.

157. Word order

157.1 The word order would require a detailed study. Only the essential features will be mentioned here.

The qualifier is placed before the qualified. Thus, the adjective comes before the noun. Example: ትልቅ: ቤት: ሠራ *ṭəlləq bet särra* 'he built a big house'.

In the *yä*-structure (see 43.1) the possessor being the qualifier comes before the possessed (the qualified): e.g., የቤቱ: መስኮት: ተሰብኗል *yäbetu mäskot täsäbr* 'all 'the window (possessed) of the house (possessor) is broken' (lit. 'of-the-house window is-broken').

The relative qualifier is used before the qualified. Examples: የምትወስደውን: መድኃኒት: መጠን: ቀንስ *yəmmətəwäsdəwən mädhənit mäṭən qənnəs* 'reduce the dosage of the medicine that you take' (lit. 'that-you-take-it (of)-medicine dosage reduce'); አስተማሪው: ጥሩ: ያልነበረውን: ተማሪ: ቀጣ *astāmariw ṭəru yalnəbbärəwən tāmari qäṭta* 'the teacher punished the student who was not good' (lit. 'the-teacher good who-was-not student punished').

The relative qualifier without an antecedent may likewise be placed at the beginning of a sentence as a topic. Note that there is a pause after the relative qualifier. Examples: እኔ፡ የምነግርህ፡ ይህን፡ ሥራ፡ ጨርሰ፡ አትልቀኝ *ane yāmmānāgrah, yəhan sərə çärrəso attəlqāq* 'what I tell you is this: "don't ever leave this job"'; አሁን፡ የሚያሳስበው፡ ሕዝቡ፡ ረጎብ፡ ላይ፡ ወድዷል *ahun yāmmiyasassəbāw, həzbu rāhab lay wād-q^all* 'what causes concern now is: people are starving' (lit. 'the people have fallen into famine'). For more examples, see 33.6.6.

157.2. The normal word order in Amharic is: subject-direct object-verb (SOV). The subject may be explicit, that is, expressed by a noun, or non explicit, that is, expressed by the suffix of the verb. Examples for an explicit subject: አዳኙ፡ ትልቅ፡ አንበሳ፡ (or አንበሳን)፡ ገደለ *addaṅṅu təlləq anbässa* (or *anbässan*) *gəddälä* 'the hunter killed a big lion'; አስተማሪው፡ ተማሪውን፡ ለምን፡ ወቀሰው? *astāmariw tāmariwən lāmən wäqqäsəw?* 'why did the teacher reprimand the student?'

Examples for a non-explicit subject: ሰነፍ፡ ተማሪዎች፡ ይቀጣል *sənəf tāmariwoččə yəqätall* 'he punishes lazy students'; የታመመን፡ አስታሙ፡ የተራበን፡ አብሉ *yätammämän astammu, yätərabän ablu* 'take care of the sick, feed the hungry!'

157.3. If the direct object has the marker -ን it may be placed at the beginning of the sentence. In this case the verb has a resumptive object suffix: e.g., በቅሉዋን፡ ውሻ፡ ነከሳት *bäqlowa-n wəšša näkkəsət* 'a dog bit the mule' (lit. 'the-mule-n a-dog bit-her').

Note that the pause plays a role in the position of the various elements of the sentence. Thus, 'the teacher asked the students to return the books' may be expressed by አስተማሪው፡ (pause) ተማሮቹ፡ መጽሐፎቹን፡ እንዲመልሱ፡ ጠየቀ *astāmariw* (pause) *tāmaroččū məšəfoččūn əndimälləsū* *ገəyyäqä* (lit. 'the teacher [pause], the students the books-n in-order-that-they-return he-asked', where አስተማሪው *astāmariw* is the subject of the main verb ጠየቀ *ገəyyäqä*, and ተማሮቹ *tāmaroččū* is the subject of the subordinate verb እንዲመልሱ *əndimälləsū*), or by ተማሮቹ፡ መጽሐፎቹን፡ እንዲመልሱ፡ አስተማሪው፡ ጠየቀ *tāmaroččū məšəfoččūn əndimälləsū astāmariw* *ገəyyäqä*, lit. 'the-students-the-books-n in-order-that-they-return the-teacher asked', or by መጽሐፎቹን፡ እንዲመልሱ፡ አስተማሪው፡ ተማሮቹን፡ ጠየቀ *məšəfoččūn əndimälləsū astāmariw tāmarioččūn* *ገəyyäqä*, lit. 'the-books-n in-order-that-they-return the-teacher the-students asked'.

157.4. Normally the verb that is at the end of the sentence is a main verb. Likewise a verb with a conjunction may be placed at the end of the sentence. Examples: በሰዓቱ፡ እንድትገኝ *bäsäatu əndəttəggänḥ* 'see to it that you are on time'; በሩን፡ ብትዘጋው *bärrun bəttəzəgaw* 'would you be so kind as to close the door'; ምነው፡ ቢበሉ *männaw bibälu* 'would you eat, please!'

A verb used with the enclitic **-ኛ -nna** expressing cause may also be placed at the end of the sentence: thus, **ነፕ፡ ማልደሀ፡ እንድትነሣ፡ ብዙ፡ ሥራ፡ አለኛ** *nägä maldäh andattannässa bäzu sara allä-nna* 'be sure to rise early tomorrow because there is a lot to do'; **ማንም፡ ቢደውል፡ የለም፡ በሉ፡ ብዙ፡ ሥራ፡ አለኝኛ** *mannamm bidäwwäl yällämm bälu, bäzu sara allähänna* 'whoever calls, tell him I am not here, because I have a lot of work'.

157.5. When the relative qualifier is to be clarified as an afterthought, it is placed at the end of the sentence. This structure is used for emphasis and it best rendered by 'the one'. Examples: **ያንን፡ ጠላ፡ ቅጂላቸው፡ በጠርሙስ፡ ያኖርሻውን** *yannän (älla qəḡillaččäw; bätärmus yanoršiwän* 'serve them (lit. 'pour for them') the (älla-beer--the one you put in a bottle'; **እስቲ፡ አዲሱን፡ ልብስ፡ ልልበስ፡ ትናንትና፡ የገዛሁትን** *ästi addisun läbs lälbäs; tanantanna yägəzzahutän* 'well, let me wear my new clothes--the ones I bought yesterday'. For more sentences, see 33.5.2.

157.6. While as a rule, as stated above, the verb is placed at the end of the sentence, this is not always the case. Thus, in sayings or proverbs the verb may be in the middle of the sentence for the sake of rhyme: e.g., **ምን፡ ይሰማ፡ ጆሮ፡ ምን፡ ይውጥ፡ ጐሮሮ** *mən yəsäma ḡoro, mən yəwəṭ ḡorrorro* 'what (strange) things the ear hears, what (strange) things the throat swallows' (said about strange times); **እምብዛም፡ ብልሃት፡ ያደርሳል፡ ከሞት** *əmbəzamm bəhat yadärsall kəmot* 'too much cleverness delivers one to death'.

A noun in the vocative may likewise be placed at the end of the sentence: e.g., **ዐረፍ፡ ይበሉ፡ መምሩ** *arəff yəbälu mämməru* 'sit down (lit. 'take a rest'), Father!'

In a direct speech the subject may likewise be placed at the end of the sentence: e.g., **ነፕ፡ ለቅሶ፡ እንዳትቀሩ፡ ብለዋል፡ ወይዘሮ፡ አየለች** *nägä läqso andattaqäru bəläwall wäyzäro ayyäläčč* 'Mrs Ayyäläčč says, "be sure to go to the wake tomorrow"'.

This is also the case in proper nouns: thus, **ዘነበ፡ ወርቅ** *zännäbä wärq* 'gold rained'; **ታፈሰ፡ ወርቅ** *taffäsä wärq* 'a lot of wealth gathered'.

At times the gerund as an answer to a question stands alone at the end of the sentence without a principal verb. It then behaves like a finite verb. The gerund is uttered with a rising-falling tone of the last syllable. Examples: **ከበደ፡ የት፡ አለ? ሄዶ** *käbbädä yäl allä? hedo* 'where is Käbbädä? Why, he has already left'; **ምግቡ፡ የት፡ አለ? ዓለሙ፡ ጨርሶት** *məgbu yät allä? alämu čärəsot* 'where is the food? Why, Alämu ate it all' (lit. 'finished it'). For more examples, see 59.2.12.

157.7. The subordinate clause precedes the main clause. Examples: **ይህንን፡ ወንዝ፡ እንዴት፡ እንደሚሻገር፡ አላውቅም** *yəhannən wänz əndet əndämmiššaggär*

alawqəmm 'I don't know how he will cross this river' (lit. 'this river how that-he-will-cross I-don't-know'); ሰለተናደደ: ዕቃውን: እስከ: መሰበር: ደረሰ *səlatənād-dādä əqawən əskä mäshär dārräsä* 'because he was angry, he reached the point of breaking everything' (lit. 'because he-was-angry the-things until-breaking he-reached'); አዲስ: ቀሚስ: ለመግዛት: ስትል: ወደ: ሱቅ: ገባች *addis qämis lämägzat səttəl wädä suq gäbbačč* 'she entered the shop in order to buy a new dress' (lit. 'new dress to-buy while-she-said [intended] into the-shop she-entered').

With two subordinate verbs: ቁልቁለት: ሲወርድ: እንዳይወድቅ: ከበቅሎ: ወረደ *qulqulät siwärd əndayəwädq käbbäqlo wärrädä* 'he dismounted from the mule in order not to fall when going downhill' (lit. 'downward-slope when-he-goes-down in-order-that-he-shouldn't-fall from-the-mule he-descended'); ወንድሜ: ካገር: ቤት: ስለመጣ: ልጠይቀው: ሄድኩ *wändämme kagär bet səlämäṯta ləṯäyyəqāw hedku* 'since my brother came from the country I went to see him' (lit. 'my-brother from-the-country since-he-came in-order that-I-visit-him I-went').

The same principle applies to the position of the gerund. Examples: ከሆሰፒታል: ወስደው: ሥላሴ: ቤተ: ክርስቲያን: ቀበሩት *kəhospital wäsdäw səllase betä krastiyān qäbbäruṯ* 'after taking (him) from the hospital they buried him in Trinity church'; ሦስት: ወር: አስረ ው: ለቀቁት *sost wär asrāw läqqäqut* 'they released him after imprisoning him for three months' (lit. 'three months having-imprisoned they-released-him').

157.8. In interrogative clauses any inversion is possible without any change of meaning. Examples: እውነተኛ: ወርቅ: ነው: እሱ? *əwnätäñña wärq näw əssu?* 'is that real gold?'; ነገ: ደመጣል: ከበደ? *nägä yəməṯall käbbädä?* 'is Käbbädä coming tomorrow?'; አባትህ: የት: አለ? *abbatəh yät alla?*, or የት: አለ: አባትህ? *yät allä abbatəh?* 'where is your father?'; ግን: በሩን: ከፈተ? *man bärrun käffätä?*, or በሩን: ግን: ከፈተ? *bärrun man käffätä?* 'who opened the door?'; ትላንትና: ግንን: አየህ? *təlan-tənnā mannən ayyäh?*, or ግንን: አየህ: ትላንትና? *mannən ayyäh təlantənnä?* 'whom did you see yesterday?'; ምኑን: ለሂድ: ዝናብ: አየዘነበ? *mənun ləhid zənab əyyäzännäbä?*, or ዝናብ: አየዘነበ: ምኑን: ለሂድ? *zənab əyyäzännäbä mənun ləhid?* 'how can I go when it is raining?'

157.9. Within a given context inversion is also possible in an affirmative sentence. Examples: ካንተው: ይልቅ: የሱ: ቤት: ለኔው: ይቀርባል *kantäw yələq yässu bet länew yəqärbəll*, or የሱ: ቤት: ካንተው: ይልቅ: ለኔው: ይቀርባል *yässu bet kantäw yələq yəqärbəll* 'his house is nearer to mine than to yours'; ትናንት: የገዛውን: በቅሎ: ጅብ: በላው *tənant yägəzzawən bäqlo gəb bällaw*, or ጅብ: በላው: ትናንት:

የገዛውን: በቅሉ ጸፅ bällaw *tenant yägəzzawən bəqlo* 'a hyena ate the mule he bought yesterday'; ቃሉን: ከጠበቀ: ገንዘቡን: እሰጠዎለሁ qalun *kätäbbäqä gänzäbun əsä-
[əwallä]h*, or ገንዘቡን: እሰጠዎለሁ: ቃሉን: ከጠበቀ *gänzäbun əsä[əwallä]h qalun
kätäbbäqä* 'if he keeps his word, I will give him the money'.

157.10. At times, however, the change in the order of the sentence brings about a different meaning. Thus, እናቱ: እንደሞተች: ትናንትና: ሰማ *ənnatu əndämotäččē
tanantənnä sämma* 'yesterday he heard that his mother died', but እናቱ: ትናንትና:
እንደሞተች: ሰማ *ənnatu tanantənnä əndämotäččē sämma* 'he heard that his mother
died yesterday'; ዓለሙ: መኪናውን: ሊወስድ: አይፈራግም *alämu mäkinawən li-
wäsd ayfälləgəmm* 'Alämu doesn't want to take the car', but መኪናውን: ዓለሙ: ሊወ
ስድ: አይፈራግም *mäkinawən alämu liwäsd ayfälləgəmm* 'it is not Alämu who wants
to take the car (but someone else)'.

157.11. While as a rule the order in the cleft sentence the order is fixed according to the focus (see 33.9), there are also free variants without any special meaning attached to it. Examples: ደከሞ: ነው: የወደቀው *däkmo näw yäwäddäqāw* and የወደ
ቀው: ደከሞ: ነው *yäwäddäqāw däkmo näw* 'he fell because he was tired'; ያልመጣ
ሁት: አንድ: ዘመድ: ሙቶብኝ: ነው *yalmätətahut and zämäd mutobbəññ näw* and
አንድ: ዘመድ: ሙቶብኝ: ነው: ያልመጣሁት *and zämäd mutobbəññ näw yalmät-
[ətahut* 'I didn't come because a relative of mine died'; ይህን: ማስታወሻ: የሰጠኝ: ማን:
እንደነበረ: ተረሳኝ *yəhən mastawäša yäsäṯṯäññ man əndänəbbärä tärässaññ* and
ይህን: ማስታወሻ: የሰጠኝ: ማን: እንደነበረ: ተረሳኝ *yəhən mastawäša yäsäṯṯäññ man
əndänəbbärä tärässaññ* 'I forgot who it was that gave me this memento'; ደብረ: ሊባ
ኖስ: የምትሄደው: በያመቱ: ነው *däbrä libanos yämmətəhedāw bäyyamātu näw*, or
በያመቱ: ነው: ደብረ: ሊባኖስ: የምትሄደው *bäyyamātu näw däbrä libanos yämmətə-
hedāw*, or ደብረ: ሊባኖስ: በያመቱ: ነው: የምትሄደው *däbrä libanos bäyyamātu näw
yämmətəhadāw* 'she goes to Däbrä Libanos every year'.

157.12. A frequent feature of the Amharic word order is **extraposition**. It consists in a noun either as a subject or as a direct or indirect object that stands in front of a clause and is resumed by suffix pronouns or by prepositional suffix pronouns (for which see 66).

Examples for the subject resumed by prepositional suffix pronouns or by object suffix pronouns: ይህ: ድልድይ: ከባድ: መኪና: ሊያልፍበት: ይችላል? *yəh daldəy
käbbad mäkinä liyalfəbbät yəčələll?* 'is this bridge strong enough to support heavy
trucks?' (lit. 'this bridge heavy trucks! in-order-that-they-pass-on-it can-it?'); ቀኑ:

¹Note the regular plural rendering of an Amharic singular.

0ለሙ: ከቢሲክሊት: የወደቀበት: ነው *qānu alāmu kābisiket yāwaddāqābbāt nāw* 'it was the day when Alāmu fell off a bicycle' (lit. 'the-day Alāmu from-a-bicycle that-he-fell-off-from-it it-is'); በሽተኛው: መድኃኒት: አለቀበት *bāššatāññaw mā-dhanit allāqābbāt* 'the patient is out of drugs' (lit. 'the-patient drugs finished-to-his-disadvantage'); ብዙ: ሰዎች: የሀገራችን: ሀብት: የማያልቅ: ይመስላቸዋል *bəzu sāwočč yāhagāraččən haht yāmmayalq yəmāslaččəwall* 'the wealth of our country seems inexhaustible to many people' (lit. 'many people of-our-country wealth inexhaustible seems-to-them').

157.13. The possessor is resumed by the object suffix pronouns attached to the verb of possession አለ *allä*. Examples: አጉቴ: አንድ: ሴት: ልጅ: አለችው *agg^wäre and set laḅ alläččəw* 'my uncle has one daughter' (lit. 'my-uncle one daughter she-is-to-him'); እናቱ: ሦስት: ልጆች: አሏት *əhətu sost laḅəččə äll^wat* 'his sister has three sons' (lit. 'his-sister three sons are-to-her').

157.14. Extraposition also occurs where an impersonal verb is involved. Examples: ልጁ: (or ልጁን): ራብው *laḅu (or laḅun) rabāw* 'the child is hungry' (lit. 'the-child it-hungers-him'); ልጆቹ: ጠግቸው *laḅəččə tammaččəw* 'the children are thirsty' (lit. 'the-children it-thirst-them'). For the impersonal verb, see 67.

157.15. A noun with -ን -n (for its various meanings, see 166) is resumed by prepositional suffix pronouns or by object suffixes. Examples: እሳቱን: ከሰል: ጨምርበት *əsətuñ kāsäl čämmərəbbāt* 'put some coal on the fire' (lit. 'as-for-the-fire coal add-to it'); ብርቁቆውን: ወተት: ጠጣበት *bərčəqqowən wätät tättābbāt* 'use the glass for drinking milk' (lit. 'as-for-the-glass milk drink-in-it'); ጠላቱን: ደረቱ: ላይ: ጨቢ: ሰካበት *ṭälətuñ dārātu lay čubbe säkkabbāt* 'he plunged his dagger into his enemy's chest' (lit. 'as-for-his-enemy in-his-chest a-dagger he-plunged-into it'); እንግሊዝኛ: ለመማር: ይህን: አጋጣሚ: ተጠቀምበት *ənglizəñña lāmāmmar yəhən aggaṭami tä-ṭäqāməbbāt* 'use this opportunity to learn English' (lit. 'English to-study this-n opportunity make-use-of-it'); ያጋጠመውን: ዕድል: በደንብ: ተጠቀመበት *yaggaṭāmāwən əddəl bādānb täṭäqqāməbbāt* 'he made good use of the opportunity' (lit. 'that-he-experienced-it opportunity properly he-made-use-of-it'); ይህን: አልጋ: ብዙ: ቀን: ተኛበት *yəhən alga bəzu qän täññabbāt* 'he slept on this bed for many days'; ወገቤን: ቀስ: ብለሽ: እሺልኝ *wägäben qäss bäläs əsilləññ* 'massage [for me] m y back carefully!'; የሴናን: ወንድሞቹ: ጉድጓድ: ውስጥ: ጣሉት *yosefən wändəmmoččə gudg^wad wəst ṭalut* 'Joseph's brothers threw him in a pit' (lit. 'Yoseph-n his-brothers in-a-pit they-threw-him').

157.16. A noun or pronoun preceded by a preposition may likewise be resumed by prepositional suffix pronouns. Examples: ለርሷ፡ ከትዳሩ፡ ይልቅ፡ ሥራዋ፡ ይበልጥ ባታል *lärs^wa kätädaru yaləq sərawa yəbälṭəbbatall* 'her career is more important to her than her marriage'; በጠራው፡ ሰማይ፡ እንድም፡ ደመና፡ አልነበረበትም፡ *bätärraw sämay and-əmm dämmäna alnäbbäräbbätəmm* 'there was not a cloud in the clear sky'; ለሆድ፡ ቁርጠት፡ ብላበት *lähöd qurät bəlabbat* 'if you have stomach ache counter it by eating' (lit. 'for-[of]-stomach ache eat-against-it'); ላገረ፡ ገዢው፡ የጋለ፡ አቀባበል፡ አደረጉለት *lağärä gäziw yägalä aqqäbbabäl adärrägullät* 'they extended a warm welcome to the governor' (lit. 'to-the-governor a-warm reception they-made-for-him').

157.17. A noun may be followed by a verbal noun as a subject or object with resumptive possessive pronouns. Examples: ጅግሪዎች፡ ስሐተት፡ መሥራታቸው፡ የማይቀር፡ ነው *ğämmariwoččə səhtät mäsrataččəw yämmayəqär näw* 'novices are likely to make mistakes' (lit. 'novices mistakes their-making is-unavoidable'); የደፈረሰው፡ ጉርና፡ መምጣቱን፡ ያመለክታል *yädäfärräsä wəha g^wärf mämṭatun yamäläkkətall* 'turbid water shows that a flood is coming' (lit. 'turbid water flood its-coming it-indicates'); በርሷህ፡ መጥፋቱን፡ መቸ፡ ዐወቅህ? *borsah mäfatun mäččä awwäqh?* 'when did you become aware that you lost your briefcase?' (lit. 'your-briefcase its-being-lost when did-you-know?'); ልጃቸው፡ ማርገዚን፡ ቢሰሙ፡ ምን፡ ይሉ፡ ኖሏል? *läğäččəw margäz^w an bisämu mən yəlu nor^wall?* 'what would they have said if they heard that their daughter was pregnant?' (lit. 'their-daughter her-pregnancy if-they-heard what-would-they-have-said?').

157.18. The possessor-possessed structure may be expressed by the possessor without preceding የ and the possessed has resumptive suffix pronouns referring to the possessor. Examples: ወንድማማቾች፡ ጠባያቸው፡ እየቅል፡ ነው *wändəmmama-čəččə təbayaččəw əyyäqəl näw* 'the brothers have distinct personalities' (lit. 'the-brothers their-personality each-one-distinct is'); ቤት፡ ውስጡ፡ በጣም፡ ያምር፡ ነበር *betu wəstə bätam yamər näbbär* 'the interior of the house was very beautiful' (lit. 'the-house its-interior very was-beautiful'); ዛሬ፡ ዓለም፡ ከብነቷ፡ በጠቅላላው፡ ታምኗል *zare aläm kəbbənnär^w a bätäqallaw tamn^wall* 'it is now generally accepted that the earth is round' (lit. 'today earth its-roundness generally is-believed'); ያ፡ ተራራ፡ ከፍታው፡ ምን፡ ያህል፡ ነው? *ya tarära käffätaw mən yahəl näw?* 'how high is that mountain?' (lit. 'that mountain its-height how-much is?'); ሸሜዜ፡ እንገቱ፡ ጠባብ፡ ስለሆነ፡ ያንቀኛል *šämize angätu tābbab səlahonä yanqäññall* 'my shirt is choking me because its collar is tight' (lit. 'my-shirt its-collar tight because-it-is it-chokes me'); ገድግዳው፡ ሥር፡ ሥሩ፡ ሰማያዊ፡ ተቀብቷል *gədgəddaw sər səru sämayawi tāqäbbət^wall* 'the

lower part of the wall is painted blue' (lit. 'the-wall its-lower-part blue is-painted');
ዓለሙ: ትኩሳቱ: ቀነሰ: አለለት *alämu tækkusatu qänäss alällät* 'Alämu's fever sub-
 sided' (lit. 'Alämu, his-fever diminished-in-his-favor').

157.19. Extraposition likewise occurs in the examples that follow in which P+ noun+noun+suffix pronouns may be replaced by noun+noun+suffix pronouns. Thus, 'where is the child's father?' **የልጁ: አባት: የት: ነው?** *yäläḡu abbat yät näw?* (lit. 'of-the-child father where is-he?'), or **ልጁ: አባቱ: የት: ነው?** *läḡu abbatu yät näw?* (lit. 'the-child his-father where is-he?'), or even **የልጁ: አባቱ: የት: ነው?** *yäläḡu abbatu yät näw?* (lit. 'of-the-child his-father where is-he?'); 'where is Täsfaye's house?' **የተሰፋዩ: ቤት: የት: ነው?** *yätäsfaye bet yät näw?* (lit. 'of-Täsfaye house where is-it?'), or **ተሰፋዩ: ቤቱ: የት: ነው?** *täsfaye betu yät näw?* (lit. 'Täsfaye his-house where is-it?'), or **የተሰፋዩ: ቤቱ: የት: ነው?** *yätäsfaye betu yät näw?* (lit. 'of-Täsfaye his-house where is-it?').

ADVERBS

158. Primary Adverbs

For the adverbs not found in this section, the reader is advised to refer to the chapter on postpositions.

There are primary and derived adverbs. Primary adverbs are those not derived from a verbal or a nominal form; derived adverbs are based on one form or another. The primary adverbs are:

158.1. **አሁን** *ahun* 'now, at present, presently, shortly, right now, right away, at any moment, at the moment, soon', (with a negative verb) 'yet' (as in **አሁን**: **አትሂድ** *ahun attəhid* 'don't go yet');

አሁን: **ጊዜ** *ahun gize* 'these days'; **አሁን**: **ለታ** (from **ዕለታ**) *ahun läta* 'some days ago'; **አሁን**: **ገና** *ahun gāna* (or **ገና**: **አሁን** *gāna ahun*) 'just (at) this moment, just this moment, just now, only a moment ago'; **አሁን**: **አሁን** *lakk ahun* 'just now'; **ይኸው**: **አሁን**: **መጣ** *yəhāw ahun mäṭṭa* 'he just came, there he comes'; **አሁን**: **ካሁን** *ahun kahun* 'any moment soon, any time now' (as in **አሁን**: **ካሁን**: **ይዘንባል**: **ስንል**: **ሳይዘንብ**: **ቀረ** *ahun kahun yəzānball sənnəl sayzānb qārrā* 'we thought it was going to rain any time now, but it didn't'); **አሁን**: **ላሁን** *ahun lahun* 'in a wink of an eye'.

With prepositions: **ላሁን**: **ብቻ** *lahun bəčča* 'just this once, just for this moment'; **ባሁን**: (or **ባሁኑ**): **ጊዜ** *bahun* (or *bahunu*) *gize* 'nowadays, these days, at present, temporarily, currently'; **ካሁኑ** *kahunu* 'already, this early on' (**ካሁኑ**: **መረብሽ**: **ጆመረ** *kahunu mārābbāš ḡāmmārā* 'already he is making trouble'; **ካሁኑ**: **እንጅምር** *kāhunū ənnəḡāmmər* 'let us begin this early on'); **ካሁን**: **ወዲያ** *kahun wādiya* with a negative verb 'not any longer' (as in **ካሁን**: **ወዲያ**: **ነገሩን**: **አታቄዩው** *kahun wādiya nəḡārun attaq'äyyäw* 'don't delay the matter any longer'); (or **እስታሁን**) **askahun** (or *əstahun*) 'up to now, by now, thus far, so far, to date, still'; **እስካሁን**: **ድረስ** *askahun dəräs* 'as yet, hitherto, already, by now'.

Occasionally with the article, or with the enclitic -ን with or without the article: thus, **ላሁኑ** *lahunu* 'for the present, for now, just this once, this time'; **ባሁኑ**: **ወቅት** *bahunu wāqt* 'at this moment in a given period of time'; **ያሁኑን**: (**ብቻ**) *yahunun* (*bəčča*) 'just this once'; **አሁኑኑ** *ahununu* 'immediately, right away, at once, here and now'.

አሁንም *ahunəmm* 'now, even now, still, again', (with a negative verb) 'yet', (እንዴ፡ አሁንም፡ ዘገየህ? *ənde, ahunəmm zəgəyyäh?* 'what? You are late again?'); አሁንም፡ አሁንም *ahunəmm ahunəmm* 'over and over again, frequently, incessantly, continuously'; አሁንም፡ ገና *ahunəmm gāna* 'still' (አሁንም፡ ገና፡ ነው *ahunəmm gāna nāw* 'he/it is not ready yet'; አሁንም፡ ገና፡ አልመጣም *ahunəmm gāna almāttamm* 'he still hasn't come'; አሁንም፡ ገና፡ ይበላል *ahunəmm gānā yəbāllall* 'he is still eating'); አሁንም፡ ሆነ፡ ሌላ፡ ገደ *ahunəmm honā lela gize* 'be it now or later'; አሁንም፡ በሆን *ahunəmm bihon* 'even now, still'.

አሁንግ *ahunəmma* 'well, well now': e.g., አሁንግ፡ ድኗል *ahunəmma dən* 'all 'Oh, he's long been cured!'; አሁንግ፡ እንሂድ *ahunəmma ənnəhid* 'well, we better leave now'; አሁንግ፡ ይደርሱል *ahunəmma yədārsallu* 'Oh, by now they must be there'; አሁንግ፡ ጠግቧል? *ahunəmma tīg-b* 'all! 'isn't he impertinent!'

አሁንስ? *ahunəss?* 'what about now?, and now?'; አሁንስ፡ በሆን *ahunəss bihon* 'even if it is so': e.g., ማጥፋቱንስ፡ አጠፋች፡ አሁንስ፡ በሆን፡ ትመታታለህ፡ እንዴ? *mafəṭunəss aṭffācē, ahunəss bihon təmātatallāh ənde?* 'true, she did wrong, but is that any reason for beating her?' (lit. 'an erring-as-to she erred, even if it so, should you hit her?').

Note the adjective ያሁን፡ያሁኑ *yahun, yahunu* 'present'.

For the repetition of አሁን, see 158.14.

158.2. ነገ *nägä* 'tomorrow';

ነገ፡ ጣት *nägä tawt* 'tomorrow morning'; ነገ፡ ሮብ *nägä rob* 'the coming Wednesday'; ከነገ፡ ወዲያ *känägä wādiya*, ተነገ፡ ወዲያ *tänägä wādiya* 'the day after tomorrow'; ከነገ፡ በስቲያ *känägä bästiya* 'the day after tomorrow, any day after tomorrow'; የነገ፡ ሳምንት *yänägä sammənt* 'a week from tomorrow' (with the imperfect, as in የነገ፡ ሳምንት፡ ድሬዳዋ፡ እንሂዳለን *yänägä sammənt dāredawa ənnəhedallān* 'we will go to Dire Dawa a week from tomorrow'), 'a week ago from tomorrow' (with the perfect, as in የነገ፡ ሳምንት፡ ከተወለደ፡ አንድ፡ ዓመቱ፡ ነበር *yänägä sammənt kätəwāllādä and amātu nəbbār* 'he was one year old a week ago from tomorrow'); የነገ(ው)፡ ማክሰኞ *yänägä(w) maksāñho* 'this coming Tuesday'; የተነገ፡ ወዲያ፡ ሳምንት *yätänägä wādiya sammənt* 'a week from after tomorrow' (with the imperfect); ለነገ *länägä* 'for tomorrow' (ይሁን፡ ምግብ፡ ለነገ፡ እናቂየው *yəhən məgəb länägä ənnaq* 'āyyāw 'let's save this food for tomorrow'; ሥራ፡ ሲያዙት፡ ለነገ፡ ማለት፡ ይወዳል *səra siyazzut länägä malät yəwāddal* 'when one orders him to do a job, he likes to procrastinate', lit. 'he likes to say "for tomorrow"'); ለነገው፡ ብሉ *länägāw bəlo* 'for contingency' (as in ለነገው፡ ብዩ፡ ጥቂት፡ ገንዘብ፡ ቋጥፊያሁ *länägāw bayye təqit gänzāb q* 'atəreyallāw 'I have saved some money for contingency').

ነጋ *nāga* in በበነጋው *bābānāgaw* 'on the morrow, on the following day'.

158.3. ትላንትና *talantənna*, ትላንት *talant*, ትናንትና *tənantənna*, ትናንት *tənant* 'yesterday';

ትላንት፡ ግታ *ገለጠጠጠ* *mata* 'lastnight'; ትላንትና፡ ሌሊት *ገለጠጠጠጠጠጠ* *lelit* 'lastnight'; ከትላንት፡ (or ከትላንትና)፡ ወዲያ *kätəlant* (or *kätəlantənnə*) *wädäiya*, or ከትላንት፡ በቡዲያ *kätəlant bäsitiya* 'the day before yesterday' (also ሥልስትና *səlastənnə*).

With suffix pronouns: እንደ፡ ትናንትናህ፡ ከሠራሁ፡ ይደከምሃል *ändä tənənənnə-h käsərah yədəkmähall* 'you will be tired if you work as (you did) yesterday' (lit. 'like your yesterday').

158.4. ዛሬ *zare* 'today';

ዛሬ፡ ሌሊት *zare lelit* 'last night' (with a verb in the perfect, as in ዛሬ፡ ሌሊት፡ መጥፎ፡ ሕልም፡ አየሁ *zare lelit mäfo halm ayyəw* 'h 'last night I had [lit. 'I saw'] a bad dream'), 'tonight' (with a verb in the imperfect, as in ዛሬ፡ ሌሊት፡ ስንጫወት፡ እናድራለን *zare lelit sənnaççəawwät ənnadrallän* 'we will spend tonight talking'); ዛሬ፡ ግታ *zare mata* 'tonight, this evening'; ዛሬ፡ ጧት *zare fwat* 'this morning'; ዛሬ፡ ገዜ *zare gize*, በዛሬ፡ ገዜ *bäzare gize* 'these days, in these days, nowadays, today'; ዛሬ፡ ከባዓት፡ በኋላ *zare käsäat bäh'ala* 'this afternoon'; ዛሬ፡ ነገ፡ አለ *zare nägä alä* 'hesitate, procrastinate' (lit. 'say "today, tomorrow"'); ከዛሬ፡ ነገ *käzare nägä* 'any day now'; ዛሬውኑ *zarewənu* 'this very day'.

የዛሬ፡ ሳምንት *yäzare sammənt* 'a week ago' (with a verb in the perfect, as in የዛሬ፡ ሳምንት፡ ተወለዱ *yäzare sammənt täwällädu* 'they were born a week ago'), 'a week from today, in a week's time' (with a verb in the imperfect, as in የዛሬ፡ ሳምንት፡ እንደገና፡ እንሰበሰባለን *yäzare sammənt əndägāna ənnässäbässäballän* 'we will meet again in a week's time')¹; የዛሬ፡ ዓመት *yäzare amär* 'last year' (with the perfect), 'next year' (with the imperfect).

የዛሬን *yäzaren* 'this once': e.g., የዛሬን፡ ገንዘብ፡ ይሰጠኝ፡ እንጂ፡ ምን፡ ገዜም፡ ባለፈው ታው፡ ነኝ *yäzaren gänzäb yəsገänñ əñgi mən gizemm balä wälätaw näññ* 'as long as he gives me money this once I will be ever grateful to him'.

ዛሬም *zaremm* 'still' (as in ዛሬም፡ ይሠራል? *zaremm yəsäral?* 'is he still working?'), 'still today, still these days, today too, again today, now' (as in የትቢ፡ ዋጋ፡ ዛሬም፡ እንደብሉቱ፡ ነው *yäqabe waga zaremm əndäbäfitu näw* 'the price of butter is the same now as before'), (with a negative) 'today either' (as in ትናንት፡ ብቻ፡ ሳይሆን፡ ዛሬም፡ ተግሪ፡ ቤት፡ አልሄድኩም *tənnant böçca sayhon zaremm tämari bet alhedkumm* 'not only did I not go to school yesterday, I didn't go today either'); ዛሬም፡ ቢሆን *zaremm bihon* 'even today'.

እስከዛሬ *əskä zare* 'to date, until today, in a long time': e.g., እስከዛሬ፡ ከሰማሁት፡ ወራ፡ ሁሉ፡ ይኸኛው፡ የበለጠ፡ ያስደስታል *əskä zare käsəmmahut wäre hullu yäbällätä yasdässatall* 'this is the most welcome (or, 'interesting') news that I have heard in a long time'.

¹Note the meaning of ሳምንት *sammənt* (without ዛሬ) 'next week' within a given context, as in መኛ፡ ትመጣለህ? ሳምንት፡ እመጣለሁ *mäçe təmäqalläh? sammənt əmäqallä* 'when will you come? I will come next week'.

158.5. **ዘንድሮ** *yändəro* 'this year, the current year'; see **ድሮ**.

የዘንድሮ፡ጊዜ: (or **ቀን**) *yändəro gize* (or *qän*) 'these days' (as in **የዘንድሮ፡ጊዜ፡አያሰ ተግምንም** *yändəro gize ayastāmanwənəmm* 'these days are not reliable').

158.6. **ድሮ** *dəro*, **ዱሮ** *duro* 'formerly, previously, once, in olden times, long ago, already';

ገና፡ድሮ *gäna dəro* 'already', **በድሮ፡ዘመን** *bädəro zämän* 'in olden times'; see **ዘንድሮ** *yändəro*.

ድሮውኑ *dərowənu* 'to begin with, in the first place' (as in **ድሮውኑ፡ለምን፡ሄድከ? dərowənu lāmən hedk?** 'why did you go, to begin with?'; **ድሮውኑ፡በሰንቱ፡አይመጣም፡ኖሩል? dərowənu bäsāatu aymātamun nor** 'all? 'shouldn't he have come on time, to begin with?'; **አትሂድ፡ብዩ፡ድሮውኑ፡አስጠንቅቁለሁ attəhid bəyyä dərowənu asānqəqqəwallä** 'I have warned him from the beginning not (ever) to go' [lit. 'I saying "don't go"']; **ድሮውንም** (or **ድሮውኑም**) *dərowənanəm* (or *dərowənunum*) 'all along, already', with a negative verb 'never' (as in **ድሮውኑም፡የሚነገሩትን፡አይሰማም dərowənunum yämminägərutən aysāmanum** 'he never listens to what people say').

With suffix pronouns: **እባካችሁ፡ታረቁና፡እንደ፡ድሮዋችሁ፡ሁኑ** *əbakkacčə* 'h *taräqunna əndä dərowacčə* 'h *hunu* 'please make peace and become friends again' (lit. 'like your formerly').

የድሮ *yädəro* 'previous' (for time).

158.7. **ሐች** ÷ **ሃች** *hačč*, **ካች** *kačč* 'down below, yonder, over there';

አዚያ (or **ከዚያ**): **ሐች** *əzziya* (or *käzziya*) *hačč* 'rightdown there, yonder, overthere'; **ሐች፡አምና** or **አቻምና** or **ካቻምና** *hačč amna*, or *aččamna*, or *kaččamna* 'the year before last'.

158.8. **ገና** *gäna* 'still, just', (with a negative) 'still, yet'.

Examples: **ገና፡ተማሪ፡ነኝ** *gäna tāmari näññ* 'I am still a student'; **አሁንም፡ገና፡ይበላል** *ahunəmm gäna yəbälall* 'he is still eating'; **ገና፡ሐፃን፡ነው** *gäna həsan näw* 'he is but (or 'still') a child'; **ጨዋታው፡ገና፡መጀመሩ፡ነው** *čäwataw gäna mäğäm-märu näw* 'the game just started' (lit. 'its starting is just [now]'); **ገና፡ሥራዬን፡አልጨረስኩም** *gäna sərayen alčärräskumm* 'I haven't finished my work yet'.

ገና፡አሁን *gäna ahun* (or **አሁን፡ገና** *ahun gäna*) 'only now, just now, just this moment' (**ምሳውን፡አሁን፡ገና፡በላ** *məsawən ahun gäna bällä* 'he just now ate his lunch', or 'only now has he eaten his lunch'); **አሁንም፡ገና፡አልመጣም** *ahunəmm gäna almātamun* 'he still hasn't come'.

ገና፡ድሮ *gäna dəro* 'already'.

እንደገና *ändägäna* 'again, anew, once more'; also 're+verb', as in ቨቸጡን: ጨሰናል+ ሆኖም: እንደገና: አዘናል *šäqäṭun čärräsänall honomun ändägäna azzänall* 'we are out of the merchandise, but we have reordered (it)'. See also ደግሞ+ መልሶ.

ለገናው *lägänaw*, or ገና: ለገና *gäna lägäna* 'just because, for fear of, lest' (as in ለገናው: ደ.መ.ታኛል: ብቻ: መናገራን: አላቆምም *lägänaw yämätāññall bayyā männagären alaqomamm* 'just because (or, 'for fear of') he might hit me, I am not going to stop talking').

ገና: ለገና *gäna lägäna* 'expecting that, thinking that': e.g., ገና: ለገና: ዶ.መግል: ብለህ: ቀንን: መሉ: ተቀምጠህ: ትውላለህ? *gäna lägäna yämätall bäläh qänun mulu täqämṭäh täwəllallah?* 'are you going to sit down all day expecting (or 'thinking') that he would come?'

In a contrastive statement that may be expressed or not, ገና *gäna* with ነው *näw* has a negative meaning 'not yet, it is not yet time' (or 'it is too soon'). Examples: ዓለሙ: ምሳውን: በል ቷል: ተስፋዩ: ገን: ገና: ነው *alämu məsawən bält' all täsfaye gan gäna näw* 'Alämu has already had his lunch, but Täsfaye hasn't yet had his'; ተነሡ: እንሂድ::ሰዓቱ: ገና: ነው *tänäsu ən-nahid! säatu gäna näw* 'rise and let's go! It is not time yet', (or, 'it is too early'); አሁንም: ገና: ነው *ahunamm gäna näw* 'he/it is not yet ready'; እንግዳው: ገና: ነው *ängadaw gäna näw* 'the guests are not yet here'. In an answer to a question, as in ጨሰህል? ገና: ነኝ *čärräsähall? gäna näññ* 'have you finished? Not yet' (or 'I am not yet ready').

Adjective: የገና *yägäna* 'future'.

For ገና in *h*+verbal noun, see 62.2.2.3.

158.9. ቶሎ÷ ተሎ *tolo, tālo* 'quickly, soon, at once';

The English sentence 'the sooner ...the better' is rendered by ቶሎ followed by ብ+imperfact, as in ቶሎ: ብትመጣ: የተሻለ: ነው *tolo bätämäṭa yätäšalä näw* 'the sooner you come, the better'.

በቶሎ *bätolo* 'quickly, speedily, promptly, fast', ቶሎ: በል *tolo bäl* 'hurry! Come on!'

ቶሎ: አለ *tolo alä* 'be quick, hurry'.

158.10. ብቻ *bəčča* 'only, alone, solely, just, simply, but, nothing but'. Examples: ደህንን: የማደርገው: አንተን: ለማስደሰት: ብቻ: ነው *yəhənnən yämmädärgäw antän lämasdässät bəčča näw* 'I am doing it just to please you'; በመኪና: የምንሄደው: ለመዝናናት: ብቻ: ነው *bämäkina yämmənnəhedāw lämäznanat bəčča näw* 'we drive solely (only) for pleasure'; ምንም: ነገር: አላየም÷ ብቻ: ወምበሩ: ሲንቀሳቀስ: ተመለከተ *mənəmm nägär alayyämm bəčča wämbäru siñqäsaqqäs tämäläkkätä* 'he didn't see anything, but he noticed the chair move'; ገንምተኛው: ልጁ: በደንብ: ሲበላ: በማየት: ብቻ: ራሷ: እንደበላች: ያህል: ጠገበች *gägämtäññaw läggäw bädän sibäla bəmayät bəčča ras'wa ändäbälläčč yəhəl iäggäbäčč* 'by simply seeing her convalescing child eat heartily, she was satiated as though she herself had eaten'; እዚያ: ደርሼ: ብቻ!

azziya dārašše bəčča 'just let me get there!'; ቆይ፡ ብቻ! *qoyy bəčča* 'just you wait!' (threat); የተራበው፡ ለማኝ፡ ቡትቶ፡ ብቻ፡ ለብሷል *yätārabāw lāmmanāñ butatto bəčča läbs* 'all 'the starving beggar wore nothing but rags'.

ብቻ also expresses 'only' in the meaning of 'but': e.g., እጠይቃችኋለሁ፥ ብቻ፡ አሁን፡ አልችልም *ajäyyaqacčəh* 'allā'h bəčča ahun alčələmm 'I will visit you, only I can't for the moment'.

ብቻ with suffix pronouns followed by ን, or የብቻ- with suffix pronouns 'single, singly, by oneself, merely, alone, solely': e.g., ለግብዣው፡ ብቻውን፡ (or ለብቻው)፡ መጣ *lägabžaw bəč-čəwən* (or *läbəččəw*) *māffa* 'he came to the party by himself'; ብቻውን *bəččəwən* 'itself, in it-self'; ብቻህን፡ ነው፡ የምትኖር? *bəččəhən nəw yämməttənor?* 'do you live alone?'; የብቻዬ፡ ነው *yäbəččəyē nəw* 'it is mine alone'; (የ)ብቻዬን፡ (or ለብቻዬ)፡ እወጣለሁ- (yā)bəččəyən (or *läbəč-čəyē*) *əwwājjawallā* 'h 'I will manage by myself'.

ብቻ፡ ሳይሆን+noun+ም 'not only, but also' (as in ትናንት፡ ብቻ፡ ሳይሆን፡ ዛሬም፡ ተማሪ፡ ቤት፡ አልሄድኩም *tanant bəčča sayhon zarem tāmari bet alhedkum* 'not only yesterday, I didn't go to school today either'). Combined with ጭምር *čəmmər* as in የሚሄደው፡ እሱ፡ ብቻ፡ ሳይሆን፡ እኔም፡ ጭምር፡ ነኝ *yämmihedāw əssu bəčča sayhon ənemum čəmmər nāñ* 'not only him (lit. 'not only he will go') but I too will go'; የወሰደው፡ ጠረጴዛውን፡ ብቻ፡ ሳይሆን፡ ፍራቩን(ም)፡ ጭምር፡ ነው *yāwässädāw (ārəppezewən bəčča sayhon fərašun (əmm) čəmmər nəw* 'he took not only the table but the mattress as well'.

ብቻ፡ ለብቻ *bəčča läbəččə* 'one by one, separately, singly, single-handedly': e.g., ጉበቱ፡ አንበሳውን፡ ብቻ፡ ለብቻ፡ ገጠመው *g'əbbāzu anbässawən bəčča läbəččə gājjāmāw* 'the brave man faced the lion single-handedly'.

ለብቻ፡ ለብቻ *läbəččə läbəččə*, ለየብቻ *läyyäbəččə*- with suffix pronouns 'separately': e.g., ተማሪው፡ ወደ፡ ቤቱ፡ ለብቻ፡ ለብቻ፡ (or ለየብቻው)፡ ሄደ *tāmariw wädä betu läbəččə läbəččə* (or *läyyäbəččəw*) *hedä* 'the students, each went separately to their houses', ለየብቻችን *läyyäbəč-čəččən* 'we separately'.

Note the free rendering of ብቻ 'full of, nothing but' in ቤቱ፡ የሸረረት፡ ድር፡ ብቻ፡ ነው *betu yäšārārit dərr bəčča nəw* 'the room is full of spiderwebs' (lit. 'it is only spiderwebs'); ትናንትና፡ ግታ፡ ለግዮ፡ ኮከብ፡ ብቻ፡ ነበር *tanantənna mata sāmaya kokäb bəčča näbbär* 'last night the sky was full of stars' (lit. 'it was only stars'); ገላው፡ ሁሉ፡ ቁስል፡ ብቻ፡ ነበር *gälaw hullu qusəl bəčča näbbär* 'his whole body was covered with sores' (lit. 'it was only sores'); የአውቶሱ፡ ተራ፡ ሰው፡ ብቻ፡ ነበር *yāawtobusu tāra säw bəčča näbbär* 'the bus terminal was crowded' (lit. 'was only people, was full of people'); ለማኙ፡ ቡትቶ፡ ብቻ፡ ነው *lämmaññu butatto bəčča nəw* 'the beggar is all rags'; ሌሊቱ፡ ዝናብ፡ ብቻ፡ ነበር *lelitu zənab bəčča näbbär* 'it was a rainy night' (lit. 'the night was rain only').

Adjective: የ-ብቻ *yābāččā* 'own, an only', as in in የ-ብቻ: ሀ-ብቲ: ነው *yābāččā habte nāw* 'it is mine own property'; የ-ብቻ: ልጅ: ና ት *yābāččā laḅ nai* 'she is an onlychild'; የ-ብቻ: ጥፋት: ነው *yābāččā [ɸfatah nāw* 'it is your fault alone'.

For more examples on -ብቻ, see 35.3.

158.11. መኛ *māčä*, መኛ *māčē*, መኛ *māč* 'when?';

ለስከ: መኛ? *askä māčä?* 'until when? bywhen? how long?', ከመኛ: ጂም? *kämäčē ḡām-məro?* 'since when?', ከመኛ: ወዲህ? *kämäčē wādih?* 'since when?'

መኛም *māčēmm*, መኛም *māčämm* 'ever, at any rate, anyhow, anyway, anytime, of course, as usual, well, very well, after all'. Examples: መኛም: ወዳጁ: ነው *māčēmm wādaḅē nāw* 'after all, he is my friend' (also 'he is always my friend'); መኛም: መምጣት: ትችላለህ *māčēmm mām-ገat təcčalalläh* 'you may come anytime'; መኛም: ስለሱ: ምንም: ለናደርግ: የምንችለው: ነገር: የለም *māčēmm səlässu mənəmm lənnadārg yämmənnəcčälāw nāḡər yällämm* 'well, there is nothing we can do about it'; መኛም: ሌላ: ቤት: የለኝም *māčēmm lela bet yällāññəmm* 'as you well know, I have no other house'; መኛም: ለሱ: ዘገይቶ: ነው: የሚመጣው *māčämm əssu zägyəto nāw yämmimāገaw* 'as usual, he will come late'.

መኛም *māčēmm* + negative verb 'never, anyway': e.g., በዚህ: ለያያዝ: መኛም: ለንጨርስ *bəzzih əyyayaz māčēmm annəččərrəs* 'at this rate we will never get done'; ዛሬ: ያለበላህ: መኛም: ለአበላም *zare yalbällā^wh māčēmm albälamm* 'if I don't eat today I won't ever eat' (freely, 'the food is abundant, and this is the moment to eat'); ለሱ: መኛም: ሥራ: ለይደድም *əssu māčämm sərə əyywāddəmm* 'it is a known fact that he doesn't like to work'; መኛም: ለይገባው *māčēmm əy-gābaw* 'he never understands'; ለስከ: መኛም: ለሌላውም *askä māčēmm arräsawəmm* 'I will never forget it'; ለላስቀየም ኩህም: መኛም *aləsqəyyämkuhəmm māčēmm* 'I hope I haven't of-fended you'.

መኛም: ቢሆን *māčämm bihon*, መኛም: መኛ: ቢሆን *māčämm māč bihon* 'at any time, any time whatever, no matter when'; (with a negative verb) 'never': e.g., መኛም: መኛ: ቢሆን: ለይቀርም *māčämm māč bihon əyqārəmm* 'he will definitely come, he is sure to come' (lit. 'he will never stay away'); ሐረር: በጣም: ጥፋ: ጊዜ: ለላለፈዋልና: መኛም: ቢሆን: ለይረሱት *harär bəገam [əru gize əsalləfiwəllənnə māčämm bihon əyräsut* 'they had (lit. 'spent') such a good time in Harar that they will never forget it'.

መኛስ *māčäss*, መኛስ *māčäss* 'well, after all, of course': e.g., ምን: ደደረግ: መኛስ? *mən yəddärəḅ māčäss?* 'well, after all, nothing can be done' (lit. 'what can be done?'); ከኛ: ጋር: ለንደም ትቆይ: መኛስ: የታወቀ: ነው *käñña gar əndämmətəqoyy māčäss yätawwāqä nāw* 'it is well (or, 'of course') understood that you will stay with us'.

መኛውንም *māčēwənnəmm* 'always' (with an affirmative verb), 'never' (with a negative verb). Examples: ወ-ለታውን: መኛውንም: ለስታውላለሁ *wəlätawən māčēwənnəmm əstəwwəsəl-*

läw 'I shall always remember his kindness (to me)'; ውለታውን፡ መኛውንም፡ አለረሳውም *wälä-tawən mäčewənamm arräsawəm* 'I will never forget his kindness (to me)'.

መኛውንም፡ ቢሆን *mäčewənamm bihon* with a negative verb, as in መኛውንም፡ ቢሆን፡ አይሰማም *mäčewənamm bihon aysämamm* 'he never listens anyway'.

ለመቸውም *lämäčäwəmm* 'for any occasion, in case' (as in ለሁለቱ፡ ለመቸውም፡ ይሆናል *läb-su lämäčäwəmm yəhonnä* 'the garment is suitable for any occasion'; ለመቸውም፡ ቢሆን *lämäčäwəmm bihon* (with a negative) 'never, not ever' (as in ለመቸውም፡ ቢሆን፡ አትቅር *lämäčäwəmm bihon attəqər* 'don't ever stay away'); እስከ፡ ለመቸውም *əskä lämäčäwəmm* 'forever, eternally'.

ከመኛው፡ በላው *kämäčew bällaw* 'it didn't take him long to eat it'; ከመኛው፡ በላተሀ፡ ጨረሰከ! *kämäčew bältäh çärräsk!* 'my, how fast you ate!'; ከመኛው፡ መጣህ *kämäčew mättah* 'boy, you came fast'.

ከመቸውም *kämäčäwəmm* 'ever', as in ከመቸውም፡ የባለ *kämäčäwəmm yäbasä* 'worse than ever, more than ever'; ከመቸውም፡ ይበልጥ፡ (or ይልቅ) *kämäčäwəmm yəbälṭ* (or *yələq*) 'more than ever'; የኢትዮጵያ፡ ኢኮኖሚ፡ ከመኛውም፡ ይልቅ፡ ዛሬ፡ ዝቅ፡ ብሎ፡ ይገኛል *yäiryoppaya ikonomi kämäčewəmm yələq zare zəqq bəlo yəggäññäll* 'Ethiopia's economy is today at its lowest ever' (lit. 'it is found today lower than ever'); ከመቸውም፡ የባለ፡ (or ይበልጥ)፡ ይዝንባል *kämäčäwəmm yäbasä* (or *yəbälṭ*) *yəzänball* 'it is raining more (or, 'harder') than ever'; የዓለም፡ ሕዝብ፡ ብዛት፡ በቅርብ፡ ዓመታት፡ ውስጥ፡ ከመኛውም፡ ይበልጥ፡ (or ይልቅ)፡ ጨምሩል *yäläläm həzbbə-zat bäqərb amätat wəsṭ kämäčewəmm yəbälṭ* (or *yələq*) *çämmər* 'all' 'the world population has increased more than ever in recent years'.

እስከመቸውም፡ አይድን *əskämäčäwəmm ayədən* 'he will never get well', lit. 'until when-ever will he get well?'

Note that መኛ *mäčä* with an affirmative verb in a given context may express a negative. Examples: መኛ፡ ሐኪም፡ ያድነዋል? እግዚር፡ እንጂ *mäčä hakim yadənəwəll? əgzer ənጅi* 'a doctor will never cure him' (lit. 'when will a doctor cure him?'), only God will'; እኔ፡ ይህን፡ ሁሉ፡ መኛ፡ ሰማሁ *əne yəhən hullu mäčä sämma* 'h 'I haven't heard this at all' (lit. 'when did I hear all this?'); መኛ፡ አጣሁት *mäčä aṭṭahut* 'I know, of course' (lit. 'when did I miss it?').

For the repetition of መኛ, see 158.14.

158.12. የት *yät*, ዩት *yet* 'where?, whereabouts?'; variant ሂት *het*.

Examples: የት፡ ትሂዳለህ? *yät təhedalläh?* 'where are you going?'; የት፡ ነን? *yät nän?* 'whereabouts are we?'

የት፡ ላይ *yät lay* 'wherein?'

የቱን፡ ያህል? *yätun yəhəl?* 'to what extent? to what degree? how much?, how, how!' Examples: የቱን፡ ያህል፡ ከግድ፡ ነው? *yätun yəhəl käbbad näw?* 'how heavy is it?'; የቱን፡ ያህል፡

ከባድ፡ ነው! *yānun yahəl kābbad nāw* 'how heavy it is!'; ለገበሬው፡ የቀን፡ ያህል፡ ዘር፡ ሰጠኸው? *lāgābbārew yātun yahəl zār sāṯṯāhāw* 'how much seed did you give (lit. 'did you give him?') the farmer?'; ከዚህ፡ ለስከናንተ፡ ቢት፡ የቀን፡ ያህል፡ ይርቃል? *kāzzih askānnanāṯā bet yātun yahəl yoraqall?* 'how far is it from here to your house?'

As a subordinator የቀን፡ ያህል is combined with እንደ+perfect. Examples: የቀን፡ ያህል፡ ከባድ፡ ሥራ፡ እንደሆነ፡ ግንም፡ ሊገምተው፡ አይችልም *yātunyahəl kābbad sara andāhonā man-namm ligāmmatāw ayēalamm* 'nobody can imagine (lit. 'evaluate') how difficult a job it is'; ትናንትና፡ የቀን፡ ያህል፡ ደከሞኝ፡ እንደነበረ፡ በተረፋሁኝ *ṯənanānna yātun yahəl dākmoññ ən-dānābbārā bātārāddahallāññ* 'I wish you realized how tired I was yesterday'; የቀን፡ ያህል፡ ድካም፡ እንደተሰማኝ፡ ልትረፍ፡ እትችልም *yātun yahəl dəkam əndāṯāsūmmaññ ləttərrādda at-təēalamm* 'you won't be able to understand how much fatigue I feel' (or, 'how fatigued I am').

With prepositions: በየት? *bəyāt?* 'through where? in which direction?'; በየት፡ በኩል? *bəyāt bākku?* 'in which direction? which way? where?, on which side?'; ከየት? *käyāt?*, ከሄት? *kāhet?*, ተየት? *täyāt?* 'from where?'; ለስከየት? *askä yät?* 'how far?'; ከየት፡ ለስከ፡ የት? *käyāt askä yät* 'from where to where?, infinite, very huge' (as in የንጉሡ፡ ሀብት፡ ከየት፡ ለስከ፡ የት? (or የት የሌሌ)፡ ነው *yānəgusu habt käyāt askä yät* (or *yātəyyäläle*) *nāw* 'the king's wealth is infinite', lit. 'from where to where?'); በስተየት? *bästā yät?* 'in which direction?, whither?'; ሌላጋ፡ የት? *lela ga yät?* 'where else?'. Note የየት፡ አገር፡ ሰው፡ ነህ? *yäyāt agär säw nāh?* 'where are you from?' (lit. 'of which country a person are you?').

In a contracted form: ወዴት? *wädet* (from *wädä yät*) 'where?, whither?'; ከወዴት? *käwädet* 'whence?, from where?' (ከወዴት፡ መጣህ? *käwädet mäṯṯah?* 'where did you come from?'); ወዴት፡ በኩል? *wädet bākku?* 'in which direction?'

ወዴትም፡ ወዴት *wädetəmm wädet* 'anywhere, everywhere, somehow', (with a negative verb) 'nowhere'. Examples: ወዴትም፡ ወዴት፡ አትሂድ *wädetəmm wädet attāhid* 'don't go anywhere (at all)'; ወዴትም፡ ወዴት፡ ብፈልገው፡ አላገኘሁትም *wädetəmm wädet bafälləgəw ala-gāññāhutatəmm* 'though I searched everywhere I couldn't find it'; ወዴትም፡ ወዴት፡ ብቱ፡ ዕዳዬን፡ ከፈልኩ *wädetəmm wädet bayye ədayen kāffälku* 'I paid all my debt somehow' (i.e., 'I worked hard to pay it'); የጠፋው፡ መጽሐፍ፡ ወዴትም፡ ወዴት፡ (ቢባል)፡ ሊገኝ፡ አልቻለም *yäjäffaw māshaf wädetəmm wädet (bibbal) liggāññ alēaləmm* 'the lost book was nowhere to be found'.

እንዴት? *əndet?* (from *əndä yät*) 'how? how!': e.g., እንዴት፡ ብዙ፡ ቤተሰብ፡ ነው፡ ያለው! *əndet bəzu betäsāb nāw yallāw!* 'how big a family he has!'. Is used in expressions of greeting, as in እንዴት፡ አመሸህ? *əndet amāššāh?* 'good evening!', እንዴት፡ አደርክ? *əndet addārk?* 'good morning!', እንዴት፡ ዋልክ? *əndet walk?* 'good afternoon!, how are you?'

With the suffix -ም -*mm*: የትም *yätəmm* 'anywhere, anywhere else, everywhere, any place, somewhere, wherever', (with a negative verb) 'nowhere' (የትም፡ አስቀምጠው *yätəmm asqāmt-məṯəw* 'place it anywhere'; የትም፡ ሂድ *yätəmm hid* 'go wherever you want', or, 'go to hell!');

የትም፡ ቦታ *yätəmm bota* 'wherever, anywhere', (with a negative verb) 'nowhere'; የትም፡ የት *yätəmm yät* 'wherever, anywhere, everywhere'; በየትም *bäyätəmm* 'anywhere, everywhere, in any direction, any [place] whatever' (ጠገት፡ በየትም፡ ለገባ፡ አይችልም [*älät bäyätəmm ligäba ay-čäləmm*] 'the enemy cannot come in from any direction, the enemy cannot penetrate at all'); በየትም፡ በየት *bäyätəmm häyär* 'anywhere'; በየትም፡ ቦታ *bäyätəmm bota* 'wherever, in any place whatever', (with a negative verb) 'nowhere'; በየትም፡ (or በየትኛውም)፡ በኩል *bäyätəmm* (or *bäyätəññawəmm*) *häkkul* 'on either side'; ከየትም *käyätəmm* 'from everywhere, anywhere', (with a negative verb) 'nowhere'.

የት+affirmative verb may have a negative meaning: e.g., ብድርዎን፡ የምመልሰልዎት፡ አሁንግ፡ ገንዘብ፡ የት፡ አግኝቼ? *bəddərəwən yämməməlləsəlləwot ahunəmma gänzəb yät agñäččē?* 'as for now, I will not find (lit. 'where will I find?') money to repay your loan'.

For the pronoun የት, see 32.—For the repetition of የት, see 158.14.

158.13. ስንት *sənt* 'how much? how many?', pl. ስንቶች *səntoččē*;

ስንት፡ ነው? *sənt nəw?* 'how much is it?'; ስንት፡ አለ *sənt allä* 'how many are there?'; ስንት፡ ሰዓት፡ ነው? *sənt säat nəw?* 'what time is it?'; ስንት፡ ጊዜ? *sənt gize?* 'how many times?, how long?, how often?'. Examples: ባመት፡ ስንት፡ ጊዜ፡ ወደ፡ አገርሀ፡ ትሄዳለህ? *bamät sənt gize wädä agäräh təhedalläh?* 'how many times a year do you go to your place (of birth?)'; ዕድሜህ፡ ስንት፡ ነው? *ədmeh sənt nəw?* 'how old are you?' (lit. 'how much is your age?'); የጊዜ፡ መኖሪያ፡ ዕድሜያቸው፡ ስንት፡ ይሆን? *yänniya mänokse ədmeyäččəw sənt yəhon?* 'I wonder how old that monk is' (lit. 'of-this monk his-age how-much it-would-be').

ስንት also means 'much, so much'. Examples: ስንት፡ ሀብት፡ ያለውን፡ አንድ፡ በገ፡ እንኳ፡ ነፈገኝ *sənt habt yalləwən and bäg ənkwä näffägäññ* 'he has so much wealth and yet he grudged me even a sheep'; ስንት፡ ውለታ፡ የሠራለህን፡ ሰው፡ እንዴት፡ መጠለያ፡ ትከለክለሃለህ? *səntwə-läta yäsərraləhən säw əndet mäjjäläya təkäläkkäləwalläh?* 'how can you refuse shelter to a man who did so much (lit. 'how many favors?') for you?'

ስንትና፡ ስንት in sentences such as አያቴ፡ ከዋተ፡ ስንትና፡ ስንት፡ ዓመት፡ ሆኖታል *ayate kämotä səntənnä sənt amät honotall* 'it's been a very long time since my grandfather died', or 'Oh, how long it's been since my grandfather died!'; ስንትና፡ ስንት፡ መጽሐፍ፡ ጽፏል! *səntənnä sənt mäshaf şəfəwall!* 'Oh, how many books he (respect) has written!'

With prepositions: በስንት? *bäsənt?* 'when?, for how much?' (as in በስንት፡ ይደርሳል? *bäsənt yädärsall?* 'when will he arrive?, when will it be ready?'; በጉን፡ በስንት፡ ገዛኸው? *bägun bäsənt gəzzahāw?* 'for how much did you buy [lit. 'buy it'] the sheep?').

በስንት፡ ሰዓት? *bäsənt säat* 'at what time?', በስንት፡ ጊዜ? *bäsənt gize* 'in how long?', lit. 'in howmuchtime?' (as in መጽሐፍን፡ በስንት፡ ጊዜ፡ ጨረሰከው? *māshafun bäsənt gize çärräskāw?* 'how long did it take you to finish the book?').

Note the meaning of በስንት *bäsənt* in ግንብኛው: ደንጊያውን: በስንት: ችግር: ከገድግ ዳው: እናት: ላይ: አወጣው *gənbäññaw dängiyawən bäsənt čəggar kägədgəddaw anat lay awät-(aw 'the mason raised the stone to the top of the wall with a lot of (lit. 'with how much?') difficulty'.*

With reduplication of በስንት in በስንት: በስንት: ቀን: (or በየስንት: ቀን): ወደ: ለገርሀ: ትሄ ዳለህ? *bäsənt bäsənt qän* (or *bäyyäsənt qän*) *wädä agäräh təhedalläh?* 'every how many days do you go to your country?'

በየስንት? *bäyyäsənt?* 'how frequently?, how often?, every how many?'. Examples: መድኃኒቱን: በየስንት: ጊዜ: ይዋጥ? *mädhanitun bäyyäsənt gize yəwa?* 'how frequently should he take (lit. 'swallow') the medicine?'; በየስንት: ጊዜ: ይዘንባል? *bäyyäsənt gize yəzānball?* 'how often does it rain?'

ከስንት: ጊዜ: በፊት? *käsənt gize bəfi?* 'how long ago?'

ከስንት: ለንዴ: *käsənt ande* 'once in a great while, once in a blue moon, seldom'.

ስንቱ *səntu* 'how many! (as in ለህል: ፍለጋ: ስንቱ: ከሱዳን: ተሰደደ! *əhəl fəlläga səntu kəsudan täsäddädä!* 'how many people [lit. 'how many of it'] were forced to migrate from Sudan looking for food!'); ስንቱን *səntun* 'so much, how much of it?' (ስንቱን: ልንገርህ *səntun langäräh* 'Oh! I have so much to tell you'; ስንቱን: ትፈልጋለህ? *səntun təfälləgalläh?* 'how much of it do you want?').

ስንቱ? *sənte?* (for ስንት: ጊዜ *sənt gize*) 'how often?, how long?', ስንተዜ? *səntäzze?* 'how many times?, how often?'

ስንትም *səntəmm*+ብ+imperfect 'however much': e.g., ቤቱ: ስንትም: ቢያወጣ: እገዛለሁ *betu səntəmm biyawäta əgəzawalläw* 'however much the house costs, I will buy it'.

ስንተኛ? *səntäñña*, የስንተኛ *yäsəntäñña* 'which?, what?'. Examples: ላፊ: ከወሩ: ስንተኛ: ቀን: ነው? *zare käwäru səntäñña qän näw?* 'which day of the month is it today?'; ስንተኛ: ክፍል: ቀን: (or የስንተኛ: ክፍል: ተግራ: ነህ?) *səntäñña kəfal näh?* (or *yäsəntäñña kəfal tāmari näh?*) 'what grade are you in?'; ደምዝ: የሚከፈላችሁ: ከወሩ: በስንተኛው: ቀን: (or ወር: በገባ: በስንተኛው: ቀን): ነው? *dämoz yämmikkäffälacčəw h käwäru bäsəntäññaw qän* (or *wär bägäbba bäsəntäññaw qän*) *näw?* 'on which day of the month do you get paid?'

ስንት may also be used in the plural. Examples: በጦርነት: የሞቱ: ስንቶች: ናቸው! *bäjorənnät yämotu səntoččə näččəw!* 'oh, how many people died in wars!'

With the article: በጦርነቱ: ከሞቱት: ስንቶቹ: ወሳደሮች: ናቸው? *bäjorənnätu kämotu səntoččəw wäntäddäroččə näččəw?* 'of those who died in the war, how many are soldiers?'; ስንቶቹን: በጎች: ሸጥክ? *səntoččəun bəgoččə šäjk?* 'how many of the sheep did you sell?'; ራታቸውን: የበሉት: ስንቶቹ: ናቸው? *rataččəəwan yäbällu səntoččəu näččəw?* 'how many of the people had their dinner?'

For other examples with ስንት *sənt* ('how many?, how much?, how often?') see 136.1.

158.14. The above-mentioned adverbs may also be repeated for emphasis: አሁን: አሁን: አለኝ *ahun ahun alāññ* 'I have the urge to do it here and now'; አሁን: ካሁን *ahun kahun* 'any moment soon' (አሁን: ካሁን: ይመጣል: ብላ: ስትጠብቅ: ሳይመጣ: ቀረ. *ahun kahun yamätall bəla sətətäbbəq saymäta qärrä* 'she was expecting him to come any moment soon, but he failed to come'); አሁንም: አሁንም *ahunəmm ahunəmm* 'incessantly'; ቶሎ: ቶሎ *tolo tolo* 'promptly, quickly, rapidly' (ቶሎ: ቶሎ: በል *tolo tolo hä!* 'do it fast!' as against ቶሎ: በል *tolo bäl* 'hurry up!'); በቶሎ: በቶሎ *bä-tolo bätolo* 'frequently'; የት: የት? *yät yät?* 'in what places?' (as in የባሕር: ዛፍ: የት: የት: ይገኛል? *yābahar zaf yät yät yəggāññall?* 'in what places is eucalyptus found?'); የትና: የት *yätənna yät* 'very far' (ተግራ: ቤቱ: ከቤታቸው: የትና: የት: ነው *tāmari betu kābetaččəw yätənna yät näw* 'the school is very far from their house'); የትም: የት *yätəmm yät* 'wherever'; በየትም: በየት *bäyätəmm bäyät* 'whichever way, somewhere'; መቸ: መቸ? *mäčä mäčä?* 'at what times? on what occasions? how often?' (መቸ: መቸ: ይመጣል? *mäčä mäčä yamätall?* 'on what days [or 'hours of the day'] does he come?, how often does he come?'); ለመቸ: ለመቸ? *lämäčä lämäčä?* 'for what occasions?'; መቸም: መቸ *mäčəmm mäč* 'whenever', (with a negative verb) 'never' (as in መቸም: መቸ: አይመጣም *mäčəmm mäč aymätəmm* 'he will never come').

158.15. Derived adverbs

158.15.1. The adverbs that follow are formed from various parts of speech.

The repetition of an identical noun or adjective, the second noun or adjective being preceded by በ expresses the meaning 'all over, fully'. Examples: ደም: በደም *däm bädäm* 'all over with blood', ነጭ: በነጭ: ለብሶ: ነበር *näčč bänäčč läbso näbbär* 'he was dressed all in white'; ቀይ: በቀይ *qäyy bäqäyy* 'all in red'; ቀን: በቀን *qän bā-qän* 'by day, in broad daylight'; ዕይን: በዕይን *ayn bäayn* 'in broad daylight'; ተራ: በተራ *tära bätära* 'in turn'.

The structure **ከ+noun+identical noun** serves for adverbial expressions: ከዓመት: ዓመት *kāamät amät*, or ከዓመት: እስከ: ዓመት *kāamät əskä amät* 'year in, year out, the year round'; ከቤት: ቤት *käbet bet* 'from house to house'; ከቦታ: ቦታ *käbota bota* 'from place to place'.

Noun or adverb+ለ+identical noun or adverb serves for the adverbial expressions with the meaning 'along, around, -wise', and so on. Examples: ቤት: ለቤት *bet läbet* 'around the house, within the confines of the house, from house to house' (ትዳሜን: ቤት: ለቤት: ሰባዝን: ዋልኩ *qədamen bet läbet səbazzən walku* 'I spent Saturday doing chores around the house'); ሜዳ: ለሜዳ *meda lämeda* 'all over the meadow'; ጫፍ:

ለጫኛ ርታፍ ለጫኛ፣ ለጠገብ፡ ላጠገብ ለጫኛ ለጫኛ ለጫኛ 'along the top, end to end'; ለጠገብ፡ ላጠገብ ለጫኛ ለጫኛ ለጫኛ 'near each other'; ጉን፡ ለጉን ለጫኛ ለጫኛ 'side by side, sidewise'; ቁም፡ ለቁም ለጫኛ ለጫኛ 'lengthwise'; ውስጥ፡ ለውስጥ ለጫኛ ለጫኛ 'secretly, underneath (in water)'.

158.16. Adverbs are also used with suffix pronouns. Examples: ላጫ፡ ስትመጡ፡ ለንደ፡ ትናንትናችሁ፡ ሁናችሁ፡ ትንደ ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ 'when you come today, come the same way you did yesterday' (lit. 'like your yesterday'); ነገም፡ ለንደ፡ ላጫ፡ ስትመጡ፡ ነገ. ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ 'tomorrow, too, come on time as you did today' (lit. 'as your today'); ለባካችሁ፡ ታረቁ፡ ለንደ፡ ድርቆችሁ፡ ሁት ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ 'please get reconciled and become friends again!' (lit. 'like your formerly'); በቀለ፡ ይህን፡ ስጥን፡ ለንደውትሮው፡ ለይደለም ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ ለጫኛ 'these days Bäqqälä is not his usual self' (lit. 'like his usual'). Note ያለውትሮው ለጫኛ ለጫኛ 'unusually'.

158.17. Several postpositions of nominal origin (see 109) serve as adverbs with or without prepositions. Thus, ውስጥ ለጫኛ, በውስጥ ለጫኛ, ለውስጥ ለጫኛ 'inside', ከውስጥ ለጫኛ (from) within';

ውጭ ለጫኛ, ለውጭ ለጫኛ, ውጪው ለጫኛ 'outside';

ፊት ለጫኛ (originally 'face') 'before, in front', በፊት ለጫኛ 'before, earlier', ወደፊት ለጫኛ 'forward, later on, further on, in the future', ለወደፊት ለጫኛ 'in the future, later on';

ከሥር ለጫኛ 'below';

ከዳር፡ ዳር ለጫኛ ለጫኛ 'across, from end to end'.

From adverbs: ላይ ለጫኛ, በላይ ለጫኛ 'over, on top', ወደፊት ለጫኛ ለጫኛ 'upward', ለንድ፡ ላይ ለጫኛ and ለጫኛ ለጫኛ 'together, at the same time', ከዚህም፡ በላይ ለጫኛ ለጫኛ 'further, furthermore';

ታች ለጫኛ 'below', ከታች ለጫኛ ለጫኛ, ከበታች ለጫኛ ለጫኛ 'beneath, below', ወደፊት ለጫኛ ለጫኛ 'downward', ላይ፡ ታች ለጫኛ ለጫኛ 'up and down';

ኋላ ለጫኛ 'back, in the back', በኋላ ለጫኛ ለጫኛ 'later, later on, in the back', ከኋላ ለጫኛ ለጫኛ 'behind', ወደፊት ለጫኛ ለጫኛ ለጫኛ 'later on, backward';

With preposition and postposition: ከመጠን፡ በላይ ለጫኛ ለጫኛ 'too much, in excess, beyond measure'.

158.18. Some adjectives may likewise be used as adverbs: መልካም ለጫኛ 'good, well'; ደገና ለጫኛ 'good, safe, all right, well, nicely' (treated as a noun in ደገና፡ መጣህ? በደገናዬ፡ ነው ለጫኛ ለጫኛ?, bädähnayä näw 'are things all right with you? (lit. 'did you come in good health?') I am all right' (lit. 'in-my-health it-is'); ለክ ለጫኛ

'exact, precise, exactly, precisely'; ትንሽ *tənnəs* 'small, few, slightly, a little'; ትንሽ ትንሽ *tənnəs tənnəs* 'a little bit'; እኩል *əkkul* 'equal, equally, alike' (ጳውሎስ: እኩል: ከፈለው *dabbowən əkkul kəffälāw* 'he divided the bread into equal parts', or 'equally'); ጥሩ *ṯəru* 'good, well' (ጥሩ: ይጫወታል *ṯəru yəččawwätall* 'he plays well'); ፍጹም *fəššum* 'perfect, accomplished', (with a negative verb) 'never, most certainly' (አሉ: ፍጹም: እዚህ: መጥቶ: አያውቅም *əssufəššum əzzih mäṯto ayawqəmm* 'he has never been here'; መጽሐፉን: ፍጹም: አልሰጥህም *māšəfafun fəššum alsätəhəmm* 'I will most certainly not give you the book').

158.19. The interrogative ምን *mən* 'what?' is used with various elements for the formation of adverbs. Thus, ለምን *lämən*, ስለምን *sälämən* 'why?', እንደምን *əndämən* 'how?', እንደምንም *əndämənəmm* 'just so, somehow, anyhow', እንደምንም: ብሎ *əndämənəmm bəlo* 'somehow, after a fashion'; ምን: ጊዜ? *mən gize?* 'when? whenever?', ምን: ጊዜም *mən gizemm+* affirmative verb 'always', at any moment, ever, no matter when', ምን: ጊዜም *mən gizemm+* negative verb 'never' (but also 'ever' in an interrogative sentence such as ይህ: አሉባልታ: ምን: ጊዜም: አያልቅ: እንዴ? *yəh alubalta mən gizemm ayalq ənde?* 'won't this gossip ever end?'), ምንም: ጊዜ: ቢሆን *mənəmm gize bihon+* affirmative verb 'whenever, at any time whatever, always', (with a negative verb) 'never', ለምንም: ጊዜ *lämənəmm gize* (or ለምን: ጊዜም *lämən gizemm*) 'for any occasion', ምን: ያህል? *mən yahəl?* 'how much? to what degree?', ምንም: ያህል *mənəmm yahəl+* negative verb 'hardly any, that much, not of much', በምን: የተነሣ? *bämən yätänässa?*, በምን: የመጣ? *bämən yämätta?* 'why? for what reason?'. Note also ምናልባት *mənəlbət* (from *mən-al-ba-t*) 'perhaps'.

158.20. -ዚህ -*zzih* (coming from ይህ *yəh*, see 27.1.6), -ዚህ -*zzihu* with prepositions: ስለዚህ *säləzzih* (ስለዚህም *säləzzihəmm*) 'therefore, because of this', በዚህ *bäzzih* 'through here', በዚህም: ሆነ: በዚያ *bäzzihəmm honä bäzziya* 'one way or another', እዚህ *əzzih*, እዚህ - *əzzihu* 'here', እንደዚህ *əndäzzih* 'like this, so, thus', እንደዚህ - *əndäzzihu* 'just so', እንደዚህም *əndäzzihumm* 'as well as, likewise', እስከዚህ *əskäzzih*, እስከዚህም *əskäzzihəmm* 'that far, so far, so much, so, that much, that' (= 'so', as in ሁኔታው: እስከዚህ: መጥፎ: አይደለም *hunetaw əskäzzih mäfo aydälləmm* 'the situation is not all that bad'); እስከዚህም: አትቂጣ *əskäzzihəmm attəq'äṯta* 'don't be so angry'; ቤተ: ክርስቲያን: እስከዚህም: አልሰምም *betä krəstiyən əskäzzihəmm alsəməmm* 'I don't go to church (lit. 'I don't kiss the church') that much'; ግዴለሽ: መሆኑን: አያውቅህ: እስከዚህ: ምን: ያሳስብሃል? *gəddelläš māhonun əyyawwäqəh*

¹ For other ways of expressing 'always', see 35.16; 159.2.

askäzzih män yasassəbəhall? 'knowing (well) that he is careless, why do you worry so much?' (or 'that much').

For other examples with **ለስከ.ሀ** see 104.2.

With prepositions and postpositions also augmented by **-ም -mm**: **ከ.ሀ**: **በፊት** *käzzih bäfit* 'previously, before', **ከ.ሀ**: **በኋላ** *käzzih bäh'ala* 'after this, ever after', **ከ.ሀ**: (or **ከ.ሀም**): **በላይ** *käzzih* (or *käzzihəmm*) *bälāy* 'besides, further, furthermore, moreover', **ከ.ሀ**: (or **ከ.ሀም**): **ሌላ** *käzzih* (or *käzzihəmm*) *lela* 'besides, what's more, furthermore', **እ.ሀ**: **ጋ** *əzzih ga* 'here', **እ.ሀ**: **ውስጥ** *əzzih wəst* 'herein', **እ.ሀ**: **ድረስ** *əzzih dəräs* 'this far, up to this point', **እ.ሀ**: **ላይ** *əzzih lay* 'herein', **ሰለ.ሀ(ም)** *sələzzih(əmm)* 'therefore', **በ.ሀ**: **በኩል** *bäzzih bäkkul* 'this way, here', **በ.ሀም**: **ጊዜ** *bäzzihəmm gize* 'thereupon', **ከ.ሀም**: **በላይ** *käzzihəmm bälāy* 'moreover'. See also 27.1.6.

158.21. **-ከ.ያ** *-zziya* (from *ያ ya*, see 27.2.3) with prepositions: **እ.ያ** *əzziya* 'there, over there' (also **እ.ሃ** *əzza*), **በ.ያ** *bäzziya* 'through there, by there', **በ.ያውም** *bäzziyawəmm* 'at the same time', **እስከ.ያ(ው)** *əskäzziya(w)* 'meanwhile, by then', **አለ.ያ** *aläzziya*, **ያለ.ያ** *yaläzziya*, **ያለበለ.ያ** *yaläbäläzziya*, **አለበለ.ያ** *aläbäläzziya* 'or else, otherwise, or' (= 'or else') (as in **ተጠንቀቅ** ÷ **ያለበለ.ያ**: **ትጉዳህ** *tätänqäq, yaläbäläzziya təgg'äddalläh* 'be careful, or you may get hurt'), **እንደ.ያ** *ändäzziya* 'that way, thus', **ወደ.ያ** *wädäzziya* 'thereto, toward there'.

With prepositions and postpositions, also augmented by **-ም -mm** or **-ን -n**: **በ.ያ**: **መሠረት** *bäzziya mäsrät* 'on that basis, accordingly', **በ.ያ**: **በኩል** *bäzziya bäkkul* 'that way, in that regard', **እስከ.ያ**: **ድረስ** *əskäzziya dəräs* 'in the meantime, until then, up to then, as far as there', **እ.ያ**: **ጋ** *əzziya ga* 'there, over there', **እ.ያ**: **ላይ** *əzziya lay* 'there, therein, in this respect', **እ.ያ**: **ማዶ** *əzziya mado* 'yonder', **ከ.ያ** *käzziya* 'there, from there, then', **ከ.ያ**: **በኋላ** *käzziya bäh'ala* 'afterthat', **ከ.ያ**: **ወዲህ** *käzziya wädih* 'thereafter, since, ever since', **ከ.ያም**: **በላይ** *käzziyamm bälāy* 'besides', **ከ.ያም**: **ሌላ** *käzziyamm lela* 'besides, beside that, in addition, what's more', **ከ.ያን**: **ጊዜ**: **ወዲህ** *käzziyan gize wädih* 'since then', **ከ.ያን**: **ጊዜ**: **ጀምሮ** *käzziyan gize gämməro* 'ever since', **በ.ያን**: **ጊዜ** *bäzziyan gize* 'at that time', **ላክ**: **በ.ያን**: **ጊዜ** *läkk bäzziyan gize* 'the very moment'. With the article: **እስከ.ያው**: **ድረስ** *əskäzziyaw dəräs* 'until then, as far as there'. See also 27.1.6.

158.22. **-ሀ** *-ih* (reduced from **ይህ** *yəh*, see 27.1.7): **እንዲህ** *əndih* 'so, thus, such, such a', **እንዲህ**: **ከሆነ** *əndih kāhonä* 'if that is the case', **እንዲህ**: **ከሆነ** *əndihamma kā-honä* 'well, if that is the case'; **ወዲህ** *wädih* 'hither, here, toward here', **ከቅርብ**: (or **ከጥቂት**): **ጊዜ**: **ወዲህ** *käqərb* (or *kätəqit*) *gize wädih* 'lately, in recent times'; **እንግዲህ**

əngədih, **እንግዲህ** *əngədəh* 'now (introduces a statement), thus, well then, so then, so, if so, in any case', **እንግዲህስ** *əngədihəss* 'well then', (with a negative) 'not any longer', **ከንግዲህ**: **ወዲህ** *kəngədih wādih* 'henceforth, from this time forward', (with a negative) 'no longer, not any longer, not any further', **ከንግዲህ**: **ወዲያ** *kəngədih wādiya* 'from now on', (with a negative) 'not any more, not any longer'.

Note that **ይኸው**: **እንግዲህ** *yəhāw əngədih* has a great variety of meanings. Examples: **ይኸው**: **እንግዲህ**: **አትጣሉ** *yəhāw əngədih attəṭalu* 'come on, stop fighting'; **ይኸው**: **እንግዲህ**: **ምሳችሁን**: **ብሉ** *yəhāw əngədih məsacčəhun bəlu* 'okay, there's your lunch' (or 'here, eat your lunch'); **ይኸው**: **እንግዲህ**: **ሊረብሽ**: **መጣ** *yəhāw əngədih lirəbbəš māṭta* 'Oh no, here he's (come) again to cause trouble'; **ይኸው**: **እንግዲህ**: **መርከበኛ**: **ሆንኩ** *yəhāw əngədih märkäbāñña honku* 'so it was that I became a sailor' (or, 'well, here I am, a sailor').

With the article: **እንዲሁ** *əndihu* 'thus, so, for nothing, to no purpose' (**ከገበያ**: **እንዲሁ**: **መጣች** *kägäbäya əndihu māṭtačč* 'she came from the market empty-handed' [or, 'without shopping']; **ጧት**: **እንዲሁ**: **ሂድኩ** *ṭwat əndihu hedku* 'in the morning, I left without a bite'); **እንዲሁም** *əndihumm* 'likewise, as well' (as in **እንግሊዝ**: **እንዲሁም**: **ፈረንሳይ**: **ላንዳንድ**: **የአራፊካ**: **አገሮች**: **እርዳታ**: **ሰጡ** *əngliz əndihumm färānsay landand yāafrika aḡäročč ərdata sāṭtu* 'Britain as well as France gave aid to certain African countries'); **እንግዲሁ** *längədihu* 'henceforth'.

158.23. **-ያ** *-ya*, **-ያው** *-yaw* with prepositions and particles, also with the article and augmented by **-ም** *-mm*, **-ስ** *-ss*, **-ኑ** *-nu*: **እንዲያ** *əndiya* 'thus', **እንዲያው** *əndiyaw* 'merely, for nothing, purely, to no purpose, for no reason, just so, somehow', **እንዲያውም** *əndiyawəmm* 'rather, or rather, in fact, as a matter of fact, for that matter, on the contrary, even', as in: **ትናንት**: **ጣታ**: **አምሽቶ**: **ገባ** ÷ **እንዲያውም**: **ሊነጋጋ**: **ሲል**: **ነው** *tanant mata amšəto gäbba, əndiyawəmm linnägagga sil näw* 'he arrived late last night; in fact (or, 'rather'), it was almost at dawn'; **ከረባህ**: **ያውቶቡስ**: **ገንዘብ**: **አሰጥሃለሁ**: **እንዲያውም**: **ራሴ**: **በመከና**: **አወስድሃለሁ** *käffällägh yawtobus gänzäb əsä-ṭəhalläw h; əndiyawəmm rase bämäkina əwäsdəhalläw h* 'I'll give you bus fare, if you wish; as a matter of fact, I will take you by car myself'; **እንዲያውም**: **እዚያው**: **ሊቆይ**: **ይችላል** *əndiyawəmm əzziyaw liqoyy yəčəlal* 'as a matter of fact, he can stay where he is'; **መሬቱ**: **እንዲያውም**: **ተጨማሪቆ**: **ነበር** *māretu əndiyawəmm täčəmalqo näbbär* 'the ground was rather a mess'; **ያለበትን**: **ዕዳ**: **አልከፈለም** ÷ **እንዲያውም**: **ተጨማሪ**: **ገንዘብ**: **ጠየቀኝ** *yalləbbätən əda alkäffäləmm, əndiyawəmm täčəmmari gänzäb täyyäqäññ* 'he didn't pay his debt (lit. 'the debt that is against him'); on the contrary,

he asked me for an additional loan'; እንዲያውም ሳይሞት: አይቀርም *andiyawamm saymot ayqāramm* 'for all I know, he may be dead'; እንዲያውም *andiyawamm* by itself may mean 'never' in answer to a question (e.g., በጥር: ከቶ: ይሞቃል? እንዲያውም *bāṭerr kätto yəmoqall?* *andiyawamm* 'is it ever hot in January? Never').

For እንዲው *andew*, a variant of እንዲያው *andiyaw*, see 106.7.

እንግዲያ *əngədiya*, እንግዲያው *əngədiyaw*, እንግዲያውም *əngədiyawəmm*, እንግዲያማ *əngədiyamma*, እንግዲያውስ *əngədiyawəss* 'well then, so then, if so, therefore, in that case', እንግዲያስ? *əngədiyass?* (as a question) 'how else?, then what else?';

ወዲያ *wādiya* 'there, toward there, beyond, suddenly, instantly, promptly' (note ወዲያልኝ *wādiyalləññ*, expression of disgust, anguish), ወዲያው *wādiyaw* 'suddenly, instantly, soon, promptly, shortly afterward, quickly, then and there, readily', ወዲያውኑ *wādiyawənu* 'immediately, right away, outright, soon after, shortly after, promptly', ወዲያ: ወዲህ *wādiya wādih* 'back and forth, to and fro' (ወዲያ: ወዲህ: አለ *wādiya wādih alā* 'kick around, walk back and forth'; ኑሮዋ: ወዲያ: ወዲህ: ነው *nurowa wādiya wādih nāw* 'her life is a difficult one'), ወዲያ: ማዶ *wādiya mado* 'yonder, beyond', ካሁን: ወዲያ *kahun wādiya* 'from now on', ከነገ: ወዲያ *känägā wādiya* 'after tomorrow', ከትናንትና: ወዲያ *kātənantənnā wādiya* 'the day before yesterday';

በስተ:ያ *bāstiya*, in ተነገ: በስተ:ያ *tänägā bāstiya* 'the day after tomorrow', ከትላንት: በስተ:ያ *kātəlant bāstiya* 'the day before yesterday'.

Note ያውና *yawanna* 'over here': e.g., አባትህ: የት: አለ? ያውና *abbatəh yatal-lā?* 'where is your father? Over there'.

For other adverbs with -ዚያ, see 27.2.3.

158.24. Adverbs of manner are formed by prefixing the preposition በ *bā* 'with' primarily to abstract nouns, adjectives, or verb forms.

With nouns: በንይል *bāhayl* 'forcefully', በገድ *bāgədd* 'necessarily, by force', በቅርብ: (ገዜ) *bāqərb* (*gize*) 'soon, recently', በደንብ *bādānb* 'properly', በቀጥታ *bāqāṭṭata* 'directly', በንድነት *bandənnāt* 'together', በደስታ *bādässata* 'gladly, happily', በጊዜ *bāgize* 'early', በጣት *bāṭwat* 'early morning', በማለፍ *bāmalāda* 'early in the morning', በውን *bāwəñ*, with the suffix -u in በውኑ *bāwənu* (from *bā-əwəñ*) 'in actual fact, actually, really', በድንገት *bādəngāt* 'suddenly', በትንሽ *bātənnəṣ* 'gradually, bit by bit', በደፊናው *bādāfānaw* 'in general', በመጨረሻ *bāmāçərrāša* 'finally, at last, eventually', በጭራሽ *bāçərraš* (with a negative verb) 'not at all', በመጀመሪያ *bāmāğəmmāriya* 'at first, in the beginning', በአክብሮት *bāakbərot* 'respectfully', ቃል: በቃል *qal bāqal* 'verbatim'.

158.24.1. With suffix pronouns: በፈቃድ *bäfäqadu* '(he) voluntarily', በፈቃድ (bä) *fäqade* '(I) voluntarily'; በግዳ: ይሄንን *bägäddu yähedall* 'he will go whether he likes it or not'.

Note also በነገራችን: ላይ *bänäğäraččän lay* 'in passing, by the way, incidentally'.

158.24.2. With the article: በመጠኑ *bämätänu* 'modestly, with moderation, relatively, to a certain degree, fairly', በቅርቡ (or በቅርብ: ገዜ) *bäqarbu* (or *bäqarb gize*) 'recently, shortly, presently, soon, lately, before long', በመሠረቱ *bämäsäränu* 'basically, essentially', በሰዓቱ *bäsäatu*, ልክ: በሰዓቱ *läkk bäsäatu* 'on time, just on time', በውነቱ *bäwnänu* 'really, in truth'.

158.24.3. Note especially በጣም *bätam* 'very, quite, greatly, considerably, most, much, very much, too¹, so', በጣም: ብዙ *bätam bəzu* 'too much', እጅግ: በጣም *əğğəg bätam* 'extremely, immensely'. Examples: አሽከራ: (እጅግ): በጣም: ታማኝ: ስለሆነ: ደግሞ: ፈመርኩለት *askäre (əğğəg) bätam tamaññ səlähonä dämoz čämmärkullät* 'I raised (lit. 'I added for him') my servant's salary because he was very reliable'; ይህ: ቤት: ለኛ: ቤት: ሰብ: በጣም: ትንሽ: ነው *yəh bet läñña betä säb bätam tənnaš näw* 'this house is too small (also 'very small') for our family'; ችሮታ: እንዳትቀበል: በጣም: ከሩ: ናት *čərotä əndattəqqäbbäl bätam kuru nat* 'she is too proud to accept charity' (lit. 'so that she does not accept charity'); ንግግሩ: በጣም: አስደሳች: ነበር *nə-ğəgğəru bätam əsdässač näbbär* 'the discussion was most interesting'; ይዘታዎ: በጣም: ለዛ: አለው *yəzotawa bätam läzza alläw* 'her manners are so delightful' (lit. 'her behavior has a lot of pleasantness').

በጣሙን *bätamun* 'really': e.g., በጣሙን: እንደምን: ነዎት? *bätamun əndämən näwot?* 'how have You been?, Are You really in good health?'; በጣሙን: እርባኛል *bätamun ərboññall* 'I am really hungry, I am famished'; በጣሙንም *bätamunəmm*, በጣሙኑም *bätamunumm* (with a negative verb) 'greatly, very much, that much' (as in የግጥም: ምግብ: በጣሙንም: (or በጣሙኑም): አይወድም *yämmiffəgğ məgəb bätamunəmm* (or *bätamunumm*) *aywäddəmm* 'he doesn't like hot food that much' (or, 'very much'); በጣሙንም: አልቁህም? *bätamunəmm alq^w äččähəmm?* 'didn't you really regret?').

158.24.4. With adjectives and adverbs: በፍጹም *bäfəşşum* 'completely, absolutely, entirely' (as an answer to a negative question or with a negative verb it means 'absolutely not, never, by no means': e.g., ወይም: አልነበርህም? በፍጹም *wəččə alnəb-*

¹ 'Too much, too many' is also expressed by ከመጠን: በላይ *kämätän bäläy*, አለመጠን *alämätän*. For 'too, so', see also ከ --- የተነሳ *kä---yätänässa* (109.48).

bārhamm? *bāfəşşum* 'weren't you outside? Absolutely not', or 'never'; በፍጹም: ደደብ: አይደለም *bāfəşşum dāddāb aydāllāmm* 'he is by no means stupid'; በፍጹም: አልሄድም *bāfəşşum alhedəmm* 'I will never go'), በሙሉ *bāmulu* 'all over, fully, entirely', ሙሉ: በሙሉ *mulu bāmulu* 'wholly, entirely', ባያሌው *bayyalew* 'much, very much, in abundance', በትክክል *bātəkəkəl* 'exactly, equally, accurately', በገላህ *bāgu-lah* 'visibly, clearly, plainly', በርግጥ *bārgəṭ* 'certainly, definitely, positively, in reality', ባስቸኳይ *basčəkkəy* 'urgently'. With repetition of an adjective or an adverb: ሙሉ: በሙሉ *mulu bāmulu* 'completely, entirely, fully, wholly', ቀስ: በቀስ *qäss bā-qäss* 'gradually, by degrees, step by step'.

With the article: በትንሹ *bātənnəşu* 'slightly, easily, in small amounts', ባጭሩ *baččəru* 'in short, briefly', በቀጭኑ *bāqāččənu* 'thinly', በሰፊው *bäsəffiw* 'extensively, broadly', በጠቅላላው *bāṭāqlallaw* 'generally, on the whole', በደፈናው *bādāfənanaw* 'in general, by and large', በቀላሉ *bāqällalu* 'easily, readily'.

158.24.5. With verb forms: በጠና *bātānna* 'very' (as in በጠና: ታሟላ *bātānna tamm* 'all 'he is very sick')¹, በሚገባ *bämmiggābba* 'of course, properly, rightly, perfectly, duly', በይበልጥ *bäyəbälṭ* 'more', በሙላው *bāmāllaw* 'all over, totally', ግልጽ: በሆነ: መገገድ *gəṣ bəhonā māngād* 'clearly' (lit. 'in a clear way'; for the adjective+የሆነ *yəhonā*, see 44.1.6); በነጋ: በጠባ *bānəgga bātəbba* 'every day'.

158.24.6. The structure በየ- *bäyyä-* (that is, በ-አየ *bä-əyyä* serving as the expression of the distributive; see 36.1.1; 36.1.2), followed by a noun+article denoting time or place, forms adverbs. Thus, በየወቅቱ *bäyyäwəqtu* 'periodically', በያሙት *bäyyāmātu* 'annually, yearly', በየጊዜው *bäyyägizew* 'always, regularly, every so often, from time to time', በየቀኑ *bäyyäqānu* 'daily, every day, day after day', በየሳምንቱ *bäyyäsam-məntu* 'weekly, by the week, every week', በየሰዓቱ *bäyyäsāatu* 'hourly', በየቦታው *bäyyäbotaw* 'everywhere'. For በያለበት *bäyyalləbbāt* 'everywhere, all over', see 111. See also አየ- *əyyä-*

158.25. With other prepositions: አንገራው: አንገሩ *əndew länəgäru*, አንዲያው: አንገሩ *əndiyaw länəgäru* 'incidentally, by the way', አንገሩ: የሀላ *länəgäru yahəl* 'a little, not worth speaking of', ለገዜው *lägizew* 'for a while, at the moment, momentarily, temporarily, for the time being', ለዘለቄታው *läzäläqəta* 'once and for all, in the long run', ለወደፊት *läwädäfitu* 'in the future, for the future', ላመል *lamäl* 'hardly, barely, a little' (originally 'just enough for the [አመል *amäl*] habit', አንደንገሩ *əndänä-*

¹Note that while a sentence such as አባትህ: በጠና: ታመዋልና: ቱሉ: አንድትመጣ *abbatah bātānna tamməwallənna tolo əndəttəmāta* means literally 'your father is very sick, come right away', it is also a polite way of announcing the death of the father.

gäru 'indifferently, simply, somewhat, after a fashion, rather, so-so', እንዲሁም *ən-daggaṣami* 'by coincidence, accidentally', ያለጥርጥር *yalätərəṣṣər* 'undoubtedly'.

With Ge'ez prepositions: ከመቅጠት *kämäqəṣbät* 'in a moment, in no time, suddenly, in a flash', ዘወትር *zäwätər* 'always'.

158.26. Adverbs are often marked by the element *-u, -w* (article or suffix pronoun) suffixed to the noun or to the adjective.

With nouns: ከፋቱ *kəfatu* 'unfortunately', ደግነቱ *däggənnātu* 'fortunately, luckily, happily', ውጪው *wəççiw* 'on he outside', ውስጡ *wəstü* 'on the inside'.

158.27. Nouns with the elements *-u, -w* augmented by *n* may express adverbs of time, place, and manner with various meanings: ሰዎኑን *sāmonun* 'recently, lately' (with the perfect), 'in the next few days' (with the imperfect); ዳገቱን *dagätun* 'uphill'; ዙሪያውን *zuriyawən* 'around, all around in a circle'; ውስጥ: ውስጡን *wəst wəstun* 'deep inside'; ጠቅላላውን *täqllawən* 'in general, generally'; ተርታውን *tärtawən* 'in a row, continuously'; ጭራሹን: አልመጣም *çərräšun almättamm* 'he did not come at all'; ሌሊቱን: እሠራና: ቀኑን: እማራለሁ *lelitun əsäranna qānun əmmarralläw* 'I work nights and go to school in the daytime'; ነገ: ፈተና: አለሁ፣ ምን: ይሻላሃል? ሌሊቱን: አጠናለሁ *nägä fätäna alläh, mən yəṣṣaləhal? lelitun aṭännalläw* 'you've an exam tomorrow, so what will you do? (lit. 'what is best for you?'). I'm going to study the whole night'; ሌሊቱን: በሙሉ *lelitun bāmulu* 'all night long'; ዓመቱን: በሙሉ *amätun bāmulu* 'all year long'; ቀኑን: ሙሉ: ተኝቶ: ነበር *qānun mulu täññəto näbbär* 'he had been sleeping all day'; ዕድሜ: ልኩን *ədme ləkkun* 'for life, for the duration of his life, always' (with a negative verb, 'never', as in ዕድሜ: ልኩን: አይማርም *ədme ləkkun ayəmmarəmm* 'he will never learn'); ከረምት: ከረምቱን: ኗሪ: ዳዋ: እሄዳለሁ *krämt Krämtun dəre dawa əhedalläw* 'I go to Dire Dawa every rainy season'; አቀበቱን: አንድ: ማይል: ተጓዝን *aqäbätun and mayl täg'azən* 'we walked a mile uphill'.

158.28. Nouns with suffix pronouns augmented by *-ን* have the meaning 'in the state of'. Examples: ራቁቱን: ተኛ *raqutun täñña* 'he slept naked' (lit. 'in his nakedness, in the state of his being naked'); ባዶ: እጅን: ተመለስኩ *bado əgḡen tämalläsku* 'I returned empty-handed'; የነገረሁ: ማንም: ሰው: ይሁን: ውሽቱን: ነው *yänəggäräh mannəm säw yəhun wəṣṣätun näw* 'whoever told you that is lying' (lit. 'in-his-lie he is'); እውነትህን: ነው? *əwnätəhan näw?* 'are you telling the truth?, do you (really) mean it?'; የምርህን: ነው? *yəmmərəhan näw?* 'are you serious?, are you in earnest?'; ለግብዣው: ብቻውን: መጣ *lägəbbəw bəççawən mäṭṭa* 'he came to the party alone'; እከበደ: ዘንድ: የሄደው: አዳፋን: ነው *əkäbbädä zänd yähedaw adarun näw* 'he went to Käbbädä's to stay there overnight'; ቤቱ: ወናውን: ነበር *betu wānawən näbbär* 'the house

was bare' (or 'uninhabited'); ፈረሱን: ሌጣውን: ጋለበው *fārāsun leṣawən gallābaw* 'he rode the horse without a saddle'; ምስኪኑ: ልጅ: ጠሙን: አደረ *məskinu ləḡ ṭomun addārā* 'the poor child spent the night without (having had) supper' (freely, 'went to bed without supper').

Note እግረ: መገገድ *əgrā māngād*+possessive suffix+ን 'on my way, on his way, in passing, while he was at it', and so on. Examples: ወደ: ሐረር: ሲሄድ: እግረ: መገገድን: እናቱን: ጠየቀ *wādā harār sihed əgrā māngādun ənnatun ṣəyyāqā* 'he visited his mother on his way to Harar'; ስለ: መጽሐፉ: ብዙ: አላወራንም; እግረ: መገገዳችንን: ነው: የጠቀስነው *sələ məṣhafu bazu alawərranəmm; əgrā māngādaččənən nəw yätāqqəsəw* 'we didn't talk much about the book; we just mentioned it in passing'.

158.28.1. With adjectives with the elements -u, -w: ቤተ: መጻሕፍቱ: ክፍቱን: ሳለ: ልመጣ: እፈልጋለሁ- *betä məṣahafu kəṣṣun sallä ləmāta əfallagalläw* 'I want to come while the library is still open'; ጎጆዋ: ክፍቷን: ናት *goḡḡowa kəṣṣi'an nat* 'the hut is open'; ሙሉውን: አገኘሁት *muluwən agāññāhur* 'I found it full'; ደረቁን: አትብላው *därəqun attəblaw* 'don't eat it plain' (lit. 'dry'); ድንቸን: ጥሬውን: አትብላው *dənnəčun ṣərewən attəblaw* 'don't eat the potatoes raw'; ልብሱን: እርጥቡን: አታግባው *ləbsun əṣṣəbun attəḡbaw* 'don't bring in the clothes while they are still wet'; እሷን: ፍጹሙን: አላየሁትም *əss'an fəṣṣumun alayyāh'atəmm* 'I didn't see her at all'; ጠቅላላውን *ṭāqlallawən* 'generally'; ብዙውን: ጊዜ *bəzuwən gize* 'usually'.

158.29. Adverbs are also formed from demonstratives with -ን -n, -ኔ -nne, or followed by the article augmented by -ኑ -nu: ያን: ጊዜ *yan gize* 'then, at that time, thereupon', በዚያን: ዘመን *bäzzīyan zāmān* 'at that time', ከዚያን: ጊዜ: በኋላ *käzzīyan gize bāh'ala* 'after that time, ever since (then)', ያኔ *yanne* 'then, by then, thereupon', ይህኔ (or ይኼኔ) *yəhənnə* (or *yəhənnə*) 'by now' (as in ይኼኔ: ይደርሳሉ *yəhənnə yədärsallu* 'they will have arrived by now'; but also ይኼኔ: ሌባ: ነው *yəhənnə leba nəw* 'what do you know, he could be a thief'), ያኔው *yannew*, ያኔውኑ *yannewu* 'outright, at once, soon, immediately, right at that time'.

Adverbs may be augmented by the article +ን or ኑ: እጅጉን: ደጎና: ነህ? *əḡḡəḡ-un dāhna nəh?* 'are you really well?', እርግጡን *ərgəṭ-un* 'surely', ዛሬውኑ *zare-w-ənu* 'this very day', ወዲያውኑ *wādiya-w-ənu* 'right then', ድሮውኑ *dəro-w-ənu* 'formerly, previously, already, to begin with, in the first place' (ድሮውኑ: በበጎቱ: አይመጣም: ኑኗል? *dərowənu bäsātu aymāṭamm nur'al?* 'shouldn't he have come on time, to begin with?', freely, 'he should have come on time'), አሁኑኑ *ahun-u-nu* 'right away, immediately, here and now'.

With verb forms: ያልቁንም *yələq-un-əmm* 'especially, moreover, rather, on the contrary', ያልቁንስ *yələq-un-əss* 'rather', ያበልጡን: ጊዜ *yəbält-un gize* 'most of the time, often'.

With repetition of various parts of speech augmented by -un: ላይ: ላዩን *lay lay-un* 'superficially, outwardly, along the top', ታች: ታችን *tačč tačč-un* 'along the bottom', ዳር: ዳርን *dar dar-un* 'along the edge', መሬት: መሬቱን *märet märet-un* 'along the ground', ጥገ: ጥገን *ɛgɛg ɛgɛg-un* 'alongside, on the side', ውስጥ: ውስጡን *wəsɪ wəsɪ-un* 'inside, inwardly, secretly, along the inside'; ገበሬው: ገናም: ይጥል: እንደሁ: ብሉ: ሰማይ: ሰማዩን: ሰ.ያ.ያ: ቀለ *gəbärew zənam yəɪəl əndähu bəlo sämay sämayun siyay walä* 'the farmer kept on looking at the sky hoping it would rain'.

For -ን with parts of the body with the possible meaning 'as for, as to', see 41.18; 166.2.

158.30. The enclitic -ም added to a noun may likewise serve to express an adverb: e.g., እውነትም *əwnätəmm* 'truly, certainly, indeed'.

For -ም serving to express an adverbial indefinite, see 162.14.

158.31. The marker የ- prefixed to a noun or to a non-inflected element expresses adverbs: የግድ *yägədd* 'by force, by necessity' (with possessive pronouns, as in መድኃኒቱን: የግድን: ይውጠዋል *mädhanitun yägəddun yəwəɪəwall* 'he will take [lit. 'swallow'] the medicine whether he likes it or not'; ቢያመኝም: የግድን: እሄዳለሁ *biyam-männəmm yägədden əhedalläw* 'though I am sick I have to go anyway'), የግድ: ነው *yägədd näw* 'it is a must' (as in አትዮጵያ: ውስጥ: ቤተ: ክርስቲያን: ሲገቡ: ጫማን: ማውለቅ: የግድ: ነው *bäitəyoppəya wəsɪ betä krəstiyān sigəbu çanጠnan mawləq yägədd näw* 'in Ethiopia, when one enters a church it is a must that one takes off one's shoes'), የኋላት *yäh'alit* 'backward', የኋላ: ኋላ *yäh'ala h'ala* 'finally, in the long run, subsequently, sooner or later', የፊጥኝ: አሰረው *yäfiṭəññ assäräw* 'he tied his hands behind his back', የግርንግሪት: አሰሩት *yägərangərit assärut* 'they tied him hand and foot', ለህል: የቅምጥ: አይፈጭም *əhəl yäqəmmət ayəffäččəmm* 'one doesn't grind (lit. 'it is not ground') grain in a sitting position', የፈጨታ: ሠርታ: ታድራላች *yäfäččittä sārta tadralläčč* 'she makes a living by grinding flour (for people)', የእንግሊል: ወደቀ *yä-əngəlil waddäqä* 'he fell over backward', የምር *yämərr* 'serious, seriously', የጋርዮሽ *yəgarəyyoś* 'collectively, commonly, common', የጭፍን: ተኩስ *yäčəffən tākk'äsa* or የውር: ጭፍን: ተኩስ *yəwwər čəffən tākk'äsa* 'he fired blindly', የዝቅዝቅ *yəzəzəzəq* 'upside down', የጉራጥ: አየ *yäg'ärit ayyä* 'look at someone obliquely, with contempt', የማታ: የማታ (or የማታ: ማታ) *yāmata yāmata* (or *yāmata mata*) 'late at night, at long last, eventually, sooner or later'.

Note that several of these adverbs may be used with suffix pronouns: thus, የግዳን *yägəddun*, የትምህን *yäqəmmäṽan*, የምሩን *yämərrun*, and so on.

158.32. Some adjectives ending in *-(ə)ኛ* *-(ə)ኸኦ* occasionally have the meaning of adverbs; they also express the meaning 'in the manner of, in the attitude of'. Examples: ከፋኛ *kəfuñña* 'badly, severely' (as in ከፋኛ: ቂስሏ *kəfuñña q'äsiṽ* 'all 'he was badly wounded'), ጉጃምኛ: ይጨፍራል *g'äggəməñña yäčäffarall* 'he dances in the Gojjam manner'.

The ending *-ላኛ* *-äñña* added to numerals also expresses the meaning 'for...time', as in ሁለተኛ *hulättäñña* 'for the second time, again' (with a negative verb 'never, not ever', as in ሁለተኛ: እዚህ: እንዳትመጣ *hulättäñña əzzih əndattəməta* 'don't you ever come here again'), ሦስተኛ *sostäñña* 'for the third time'.

For እንደኛውን *andäññawən*, see 49.2.

158.33. Several adverbs are formed from verb forms, such as the gerund, the perfect, or the imperfect.

The gerund form is either frozen or it agrees with the principal verb. Some of the adverbs are: ጀምሮ *ğämməro* 'starting, since', አብሮ *abro* 'together', ደግሞ *dägmo* 'again, also, repeatedly, yet, but still, furthermore' (በዚህ: ላይ: ደግሞ *bäzzih lay dägmo* 'moreover'), ተመልሶ *təməlləso* 'again', ጨርሶ *čärrəso* 'completely, through and through' (with a negative verb, 'never'), አልፎ *alfo alfo* 'now and then, occasionally', ወደ *wäddo* 'willingly', ዐውቆ *awqo* 'deliberately', ከፋ *kätto* 'ever', (with a negative verb) 'never, at all' (as in ከፋ: ሥጋ: ይበላል? *kätto səga yəbälal?* 'does he ever eat meat?'; እንዲህ: ያለች: ቆንጆ: ከፋ: አላየሁም *əndih yalläččə qonḡo kätto alay-yähumm* 'I have never seen such a beautiful girl'), ወሎ: አድሮ *wəlo adro* 'sooner or later' (also ቀለም: አደረ *waləmm addärä*), ወትሮ *wätro* 'always, continually', ግልጽ *maldo* 'early in the morning', ዘግይቶ *zägyəto* 'late'. For details, see 59.3; 59.3.18.

158.34. The gerunds አድርጎ *adrəgo* and ሆኖ *hono* following an adjective or a relative verb give the adjective or the relative verb an adverbial meaning. Examples: ትምህርቱን: ደንና: አድርጎ: አጠና *təmhərtun dəhna adrəgo¹ aṽəñna* 'he studied his lesson well'; እውነቱን: ፍርጥ: አድርጎ: ነገረኝ *əwnätun fərrəṽi adrəgo nəggäräññ* 'he told me the truth bluntly'; ከጥቂት: ልምምድ: በኋላ: የተሻለ: አድርገው: ሠሩት *kəṽəqit ləməmməd bəh'ala yätäsalä adrəgəw sərrut* 'they did it better after a little practice'; ድርሰቱ: ግልጽ: ሆኖ: አልተጻፈም *dərsātu gəlš huno altäsafəmm* 'the composition was not written clearly'. For more examples, see 59.3.19; 59.3.20.

¹ For the redundant usage of አድርጎ, see 59.3.19.

The inflected form of the gerund of many verbs may have a circumstantial or an adverbial function. Examples: ፋጦ: ሂደ ሲሆን *hedä* 'he went running', ፋጦ: ሂደኩ *ruço hedku* 'I went running', አርፈህ: ቁጭ: በል *arfah quçç bäl* 'sit quietly!', አንቀው: ገደሉት *anqäw gäddälut* 'they killed him by strangling' (freely, 'they strangled him [to death]'), በርትተው: አይሠሩም *bärtätäw aysärumm* 'they don't work hard'.

The gerund of some composite verbs is likewise used adverbially. Thus, ዝም: ብሉ: ተቀመጠ *zəmm bəlo täqämmätä* 'he sat quietly'; ሳጥኑ: ድው: ብሉ: ወደቀ *sa-tənu dəww bəlo wäddäqä* 'the box fell down with a thud'; ቀደም: ብሉ: መጣ *qädämm bəlo mäitta* 'he came ahead of time'.

158.35. From the perfect: የበለጠ *yäbällätä* 'more', የባሰውን *yäbasäwən* 'more', በተረፈ *bätärräfä* 'otherwise, if not, moreover, apart from, what else', በተለየ *bätäläyyä*, በተለይ *bätäläyy* 'especially, chiefly', ከምላ: ጉደል *kämolla g'äddäl* 'more or less, by and large, approximately, on the average', ነጋ: ጠባ *nägga täbba* 'persistently, day in, day out' (lit. 'it dawned, day broke'), ወጣም: ወረደ *wättamm wärrädä* 'one way or another' (lit. 'he went up and he went down'), አነሰም: በዛም *annäsämm bäzzamm* 'more or less, whether little or much' (as in አነሰም: በዛም: በኑርው: ደስተኛ: ነው *annäsämm bäzzamm bänuraw dässätännä näw* 'he is more or less happy with his life'), አሻፈረኝ *ašaffäränn* (from አሻፈረ *ašaffärä* with the object suffix pronoun -*nñ*) 'absolutely not, definitely not'.¹

From the imperfect with or without conjunctions: ይበልጥ *yəbält* 'more, further', ይበልጡን *yəbältun* 'mostly', በይበልጥ *bäyəbält* 'mostly, more, especially', ይልቅ *yə-ləq* 'more', ይልቅንም *yələqunəmm* 'especially, rather, on the contrary', ይልቅስ *yələ-qəss* 'rather, instead' (as in ሥራ: ፈተህ: አትቀመጥ፥ ይልቅስ: ወዲያ: ወዲህ: እያልክ: ሥራ: ፈልግ *səra fättäh attəqämmät*; *yələqəss wädiya wädih əyyalk səra fälləg* 'don't sit by idly [lit. 'being idle']; instead, go about looking for a job'), ይልቅንስ *yələ-qunəss* 'rather', በያንስ *biyans*, ቢያንስ: በያንስ *biyans biyans* 'at least', ቢበዛ *bibäza*, ቢበዛ: ቢበዛ *bibäza bibäza* 'at most, at the most, at the outside', ቢዘገይ: ቢዘገይ *bizä-gäyy bizägäyy* 'at the latest', ቢሆንም *bihonəmm* 'still', ይብዛ: ይነስ *yəbza yənäs* 'more or less', ሲል: ሲል *sil sil* 'little by little', የቀረው: በቀር *yäqärrəw biqär* 'at least', በሚገባ *bämmiggäbba* 'well, perfectly, properly, appropriately', ሳያቋርጥ *sayaq-q'arrət* 'constantly', ሳያውቅ *sayaq* 'inadvertently, unawares', ሳይውሉ: ሳያድሩ *sa-*

¹ አሻፈረ- *ašaffärä*- is an impersonal verb and may be used with any object suffix pronoun: thus, ብላ: ብሉው: በለምኑት: አሻፈረው *bəla bəläw bilämmənüt ašaffäräw* '(even) when they begged him to eat (lit. 'when they begged him saying "eat" he refused' (or 'he wouldn't budge'))'; ሥራውን: ጨርስ: በሉህ: አሻፈረህ: አይደለም? *sərawən çärrəs biluh ašaffäräh aydällämm?* 'so, you simply refused when told to finish the work' (lit. 'is it not that you refused?').

yawlu sayadru 'right away' (lit. 'without-that-one-spends-the-day without-that-one-spends-the-night').

158.36. A circumstantial action rendered into English either by the participle or by 'by+participle' is expressed by the **ለየ-** *ayyā*-clause. Examples: **ለየርጠ: ሂደ** *ayyā-roṭā hedā* 'he went/running'; **ቁርቡን: ለየበላ: ወደ: ትምህርት: ቤት: ሂደ** *qursun ayyābälla wädä tāmhart bet hedā* 'he went to school eating his breakfast'; **ገንዘቡን: ጠጅ: ለየጠጣ: ጩረብው** *gänzäbun tāḡḡ ayyätäṭṭa çärräsäw* 'he used up his money by drinking mead'.

Note especially **ለያደረ** *ayyaddärä* (abbreviated into **ለያደር** *ayyaddär*) 'gradually, by degrees, little by little, by and by, slowly, eventually': e.g., **ለያደር: ትለምደዋ ለህ** *ayyaddär talämdäwalläh* 'you will get used to it by and by'; **ለያደር: ወፈሩ** *ayyaddär wäffäru* 'they became fatter little by little'. See also 111.17ff.

158.37. The various forms of **ሆነ** *honä* likewise express adverbs: **ቢሆንም** *bihonämm* 'even so, still, all the same, nevertheless', **ሆኖም** *honomm* 'yet, anyhow', **የሆነ: ሆኖ(ም)** *yāhonä hono(mm)* 'nevertheless, anyway, anyhow, after all', **ሆን: ብሎ** *hon bəlo*, **ሆነ: ብሎ** *honä bəlo*, **ይሁን: ብሎ** *yəhun bəlo*, **ይሁነኝ: ብሎ** *yəhunäññ bəlo* 'intentionally, on purpose, purposely, deliberately' (in direct speech, as in **ይሁነኝ: ብሎ: መታው** *yəhunäññ bəlo mättaw* 'he hit him deliberately'), lit. 'he hit him saying "let it be for me"', **ካልሆንም** *kālhonämm* 'otherwise, or else', **ባይሆን** *bayhon* 'at least', **ቢሆንላ** *bihonassa* 'so what if', **ይሆናል** *yəhonall* following a simple imperfect means 'probably' (as in **ይመጣ: ይሆናል** *yəməṭa yəhonall* 'he will probably come'), **ይሁንና** *yəhunənna* 'nevertheless', **ለመሆኑ(ስ)** *läməhonu(ss)* 'by the way', and others.

ቢሆን *bihon*, **ቢሆንም** *bihonämm* by itself or in combination with other elements serves for adverbial or circumstantial expressions. Thus, **ቢሆን** *bihon* 'even though, even if', **ቢሆንም** *bihonämm* 'still, even so, even if, even though, all the same, notwithstanding', **ቢሆን: ኖር** *bihon noro* 'if only, if it were that', **ቢሆን: እንኳ** *bihon ənkw'a* or **እንኳ: ቢሆን** *ənkw'a bihon* 'even', **ቢሆንም: እንኳ** *bihonämm ənkw'a* 'even though, even so', (noun)+*mm* **ቢሆን** *bihon* 'even, even if', (in a negative context) 'neither, nor', **ማንም: ቢሆን** *mannämm bihon* 'whoever, anyone, anybody', (with a negative) 'no one whatsoever, no one', **ምንም: ያህል: ቢሆን** *mən(ämm) yəhal bihon* 'however much it is', **ምንም: ቢሆን** *mənämm bihon* 'whatever happens, no matter what happens, no matter what, at any rate', **ምንም: ነገር: ቢሆን** *mənämm nägär bihon* 'no matter what happens', **ምንም: እንኳ: ቢሆን** *mənämm ənkw'a bihon* 'even though', **ምንም: ጊዜ: ቢሆን** *mənämm gize bihon*, or **ምን: ጊዜም: ቢሆን** *mən gizemm bihon* 'whenever, at any time, no matter when, always, no matter what' (as in **ምን: ጊዜም: ቢሆን: አልረሳ**

ህም *mən gizemm bihon arräsahämm* 'no matter what I won't forget you'); ምንስ፡ ቢሆን *mənäss bihon* 'after all', መቸም፡ ቢሆን *mäčämm bihon* 'at any time', (with a negative) 'never', ለመቸም፡ ቢሆን *lämäčämm bihon* 'for any time, for any occasion', ለሁንም፡ ቢሆን *ahunämm bihon* 'still, even now, even then', እንደኔ፡ ቢሆን *ändäne bihon* 'if it was up to me, as far as I am concerned', ይህም፡ ቢሆን *yəhämm bihon*, ያም፡ ቢሆን *yamm bihon* 'while this was going on, even if this is the case', የሆነ(ው)፡ ቢሆን *yähönä(w) bihon* 'whatever happens, no matter what, be that as it may'.

158.38. The following adverbs of verbal origin are of special interest: እም-ብዛም *əmbəzamm*, እጅግ *əğğəg*, እጅግም *əğğəgəmm*, and ያህል *yahəl*.

እም-ብዛም *əmbəzamm* (from በዛ *bäzza* 'be numerous'), originally 'much' developing into meanings such as 'rarely, seldom, scarcely, barely, negligible, hardly ever, of little value, so-so' with a negative verb. (For the negative meaning with the affirmative or negative copula, see below) Examples: በከተማው፡ እም-ብዛም፡ አትታወቅም *bäkätämaw əmbəzamm attəttawwəqəmm* 'she is not much known in the city', or 'she is little known in the city' (lit. 'in-the-city much she-is not-known'); ምክራን፡ እም-ብዛም፡ አይቀበልም *məkren əmbəzamm ayaqqäbbäləmm* 'he seldom accepts my advice' (lit. 'my-advice much-he-does-not-accept'); እም-ብዛም፡ አላውቀውም፡ ነበር *əmbəzamm alawqəwəmm nəbbär* 'I didn't know him all that well'; ባዎጋጉ፡ ውስጥ፡ መርከብ፡ እም-ብዛም፡ አይታይ፡ ነበር *bäčəgagu wəsṯ märkäbu əmbəzamm ayəttayy nəbbär* 'the ship was barely perceptible in the fog'; ምግብ፡ እም-ብዛም፡ አያረካም *məgbu əmbəzamm ayaräkamm* 'the food doesn't satisfy (very) much'; እም-ብዛም፡ ወደ፡ ውጭ፡ አልወጣም *əmbəzamm wädä wəččə alwätəmm* 'I hardly ever go out'; የሠራሽው፡ ሥራ፡ ከከሕይድት፡ እም-ብዛም፡ አያንስ *yäsərrahäw sərə kəkəhdät əmbəzamm ayans* 'your actions (lit. 'the work that you do-it') are little short of treason' (lit. 'are not less than treason'); ልጁ፡ ታላቆቹን፡ እም-ብዛም፡ አያከብርም *lägu tallaqoččun əmbəzamm ayakäbrəmm* 'the child is not very respectful of his elders'; እም-ብዛም፡ አይጠቅመኝም *əmbəzamm ayäqmäññəmm* 'it is of little value to me' (lit. 'much it-does-not-profit-me').

እም-ብዛም 'toomuch' in እም-ብዛም፡ -ብላሃት፡ ያደርሳል፡ ከሞት¹ *əmbəzamm bəlhat yadärsall kämot* 'too much cleverness delivers one to death'.

158.38.1. Note that with copula with እም-ብዛም, regardless of whether it has an affirmative form (ነው፥ ነበረ) or a negative form (አይደለም፥ አልነበረም), the sentence has a negative connotation. Thus, በዚህ፡ ዓመት፡ ሰብል፡ እም-ብዛም፡ ነው *bäzzih*

¹ Note that this word order is that of a saying while the regular word order would be ብዙም፡ -ብላሃት፡ ከሞት፡ ያደርሳል *bəzumm bəlhat kämot yadärsall*.

amät säbl ambəzamm näw 'the harvest this year is negligible' (lit. 'not much'); ከፍሉ፡ ውስጥ፡ ያለው፡ እቃ፡ እምብዛም፡ ነው *kəflu waṣṣ yallāw əqqa ambəzamm näw* 'the furniture that is in the room is not of good quality' (lit. 'it is not much in quality'); የሱ፡ ያግርኛ፡ ችሎታ፡ እምብዛም፡ ነው *yässu yamarəñña čəlota ambəzamm näw* 'his knowledge of Amharic does not amount to much'; ሥራዎ፡ እንዴት፡ ይመስልሃል? እምብዛም፡ ነው *sərawa əndet yəməsləhall? ambəzamm näw* 'how does her work strike (lit. 'seem to') you? It is so-so'; ሰለ፡ አዲሱ፡ መጽሐፍ፡ ያለው፡ ግምት፡ እምብዛም፡ ነው *səla addisu məshaf yallāw gəmmət ambəzamm näw* 'he doesn't think much of the new book' (lit. 'concerning the-new book that-he-has opinion not-much is'); ወጥ፡ ሥራ፡ እንዴት፡ ነሽ? እምብዛም፡ ነኝ *wät sərə əndet nəš? ambəzamm nəññ* 'how is your cooking? (lit. 'as for cooking stew how are you?'). I am not really that good'; ዘበኝነት፡ እንዴት፡ ነው? እምብዛም፡ ነው *zəbāññənnät əndet näw? ambəzamm näw* 'how is the job of being a watchman? Not that good' (i.e. 'it doesn't pay much'). In the above-mentioned sentences, the conjugated negative copula አይደለም *aydällämm* may be used instead of the affirmative copula ነው *nāw*. See also 154.10; 158.39.1.

Examples with a negative copula: ውጤቱ፡ እምብዛም፡ አልነበረ *wəṣṣetə ambəzamm alnəbbārā* 'the results were meager' (lit. 'the-result much was-not'); ያለፈው፡ መንግሥት፡ የእድገት፡ ዕቅድ፡ እምብዛም፡ አልነበረ *yallāfāw māngəst yədḡgät əqqəd ambəzamm alnəbbārā* 'the development program of the previous government was so-so' (or 'not satisfactory'); ለወንድሙ፡ ያለው፡ ፍቅር፡ እምብዛም፡ አይደለም *lāwān-dəmmu yallāw fəqər ambəzamm aydällämm* 'the love that he has for his brother is not great'.

If the predicate is an adjective only the negative አይደለም *aydällämm* is used: e.g., እምብዛም፡ ጥፍ፡ አይደለም *əmbəzamm ʾəru aydällämm* 'it is so-so'; እምብዛም፡ ቆንጆ፡ አይደለችም *əmbəzamm qonḡo aydälläččəmm* 'she really is not pretty'.

For a sentence used with a copula the same principles apply to እጅግም, for which see 158.39.

For አብዛኛውን *abzanñawən*, አብዛኛውን፡ ጊዜ *abzanñawən gize* 'chiefly, often¹, usually², commonly', አብዛኛቸውን *abzanñoččū* 'most of, much of, the majority' (likewise from በዛ *bāzza*), see 145.14.

158.39. እጅግ *əḡḡəḡ* (from አደገ *addägä* 'grow, increase') 'much, very, exceedingly, immensely', እጅግ፡ በጣም *əḡḡəḡ bätam* 'immensely, extremely, very much',

¹Often' also ብዙ፡ ጊዜ *bəzu gize*.

²Usually' also ብዙውን፡ ጊዜ *bəzuwən gize*.

እጅግ፡ ብዙ ጳጅጅጳጳ ስጌህ 'very very much', እጅግ፡ ቢያንስ ጳጅጅጳጳ *biyans* 'at a minimum'.

እጅግም ጳጅጅጳጳጳጳ has the same meanings as እጅግ, but it is normally used with a negative verb and means 'not much, not too, not well, not very well, not enough, not quite, not very'. Note that the negative verb with እጅግም may or may not have the suffixed -ም. Examples: ጣፋ፡ጭ፡ እጅግም፡ አልወድ ጠፋረ ጳጅጅጳጳጳጳ *alwädd* 'I am not very fond of sweets'; እጅግም፡ አያነብም ጳጅጅጳጳጳጳጳ *ayanäbbəmm* 'he doesn't read much'; ይህ፡ እጅግም፡ አይጣፍ፡ጥ ሃስ ጳጅጅጳጳጳጳጳ *ayṭaffəṭ* 'this is not that sweet, this is not tasty enough'; ሥራው፡ እጅግም፡ አልተገፋም *səraw* ጳጅጅጳጳጳጳጳ *altägäffam* 'the work didn't go forward very much'; አከሰቴ፡ እጅግም፡ አትሰማም *akəste* ጳጅጅጳጳጳጳጳ *attäsämm* 'my aunt is hard of hearing' (lit. 'my aunt does not hear well').

Examples with አይደለም *aydällämm*: ይህ፡ ሰፈር፡ እጅግም፡ ሰላም፡ አይደለም ሃስ *säfar* ጳጅጅጳጳጳጳጳጳ *sälam aydällämm* 'this neighborhood isn't quite safe'; ሰፈቴ፡ እጅግም፡ ጥፋ፡ አይደለም *səfetu* ጳጅጅጳጳጳጳጳጳ *təru aydällämm* 'the sewing is not so good'.

158.39.1. The predicate ነው/ነበረ *näw/näbbärä* may be used in the affirmative and in the negative, but the sentence has a negative connotation.

Examples: ለገንዘብ፡ እጅግም፡ ነኝ *lägänzäb* ጳጅጅጳጳጳጳጳ *näññ* 'I don't care very much for money'; በገንዘብ፡ በኩል፡ እጅግም፡ ነው *bägänzäb bäkkul* ጳጅጅጳጳጳጳጳ *näw* 'he is so so when it comes to (spending, giving) money'; እንዴት፡ አለ? እጅግም፡ ነኝ *ändet allu?* ጳጅጅጳጳጳጳጳጳ *näññ* 'how are You? I am not too well'; አሁን፡ ባለው፡ ሁኔታ፡ በቅርብ፡ ዕርቅ፡ የማድረግ፡ ተስፋ፡ እጅግም፡ ነው *ahun balläw huneta bäqərb ərq yä-madräg täsfa* ጳጅጅጳጳጳጳጳጳ *näw* 'under the circumstances, there is little hope for an early reconciliation' (lit. 'hope of making a settlement soon'); የሀገሪቱ፡ የተፈጥሮ፡ ሀብት፡ እጅግም፡ ነው *yähagäritu yätäffätro habt* ጳጅጅጳጳጳጳጳጳ *näw* 'the country's natural resources are meager'; አሳላፊዎ፡ ቢራ፡ ማቅረብ፡ እንጂ፡ የቢራ፡ ጠርመራ፡ መሰብሰብ፡ እጅግም፡ ነኝ *asalla fiwa bira maqräb ənጅi yäbira tärmus mäsäbsäb* ጳጅጅጳጳጳጳጳጳ *näccē* 'the waitress is good at serving beer, but none too good at picking up the (empty) bottles'. See also 154.10; 158.38.1.

Note that in the above-mentioned sentences ነው is interchangeable with አይደለም and with ነበረ ÷ አልነበረም.

እጅግም may be replaced by እምብዛም (see 158.38.1).

158.40. *ያህላ* *yahäl* (from አከለ *akkälä* 'be equal, amount to') has a wide variety of meanings: ይህን፡ ያህላ ሃስክን *yahäl* 'so, so much, so many, that much, this much, as much, that' (= 'that much, to such a degree'), ይህን፡ ያህላ፡ ጊዜ ሃስክን *yahäl gize* 'that long, so long, all that time', ይህን፡ ያህላም፡ አልራብኝ(ም) ሃስክን *yahäləmm ar-*

rabāṭīn(amm) 'I am not that much hungry', ያን: ያህል *yan yahal* 'that long, that much, that far', ያንኑ: ያህል *yannānu yahal* 'the same amount, a like amount, that much, likewise', የዘያኑ: ያህል *yāzziyanu yahal* 'at the same time, equally', የዘሁኑ: ያህል: ጊዜ *yāzzihunu yahal gize* 'just as long', የቱን: ያህል? *yātun yahal?* 'to what extent? how much? how!', ይችን: ያህል *yāččən yahal* 'so little' (the feminine ይችን indicates the small number), ምን: ያህል? *mən yahal* 'how much?, how!'; ምን: ያህል: ጊዜ? *mən yahal gize?* 'how long? how much time?'

Examples: ይህን: ያህል: በላተህ: ምን: ልትሆን: ነው? *yəhən yahal bāltāh mən lattəhon nāw?* 'what's going to happen to you after you eat this much (so much)?'; ልጆች: ይህን: ያህል: አትገጫጩ: *ləḵoččə yəhən yahal attənčəčū* 'children, don't make so much noise!'; ምን: በመጣ: ነው: ይህን: ያህል: የምሰደበው? *mən bāmāḥḥ nāw yəhən yahal yāmmassāddābāw?* 'why am I being insulted so?'; ይህን: ያህል: ባይሠሩ: በተሻለ: ነበር: *yəhən yahal baysāru bātāšalā nābbār* 'I wish they hadn't worked so hard' (lit. 'it would have been better if they hadn't worked so much'); ይህን: ያህል: ብርድ: አይደለም *yəhən yahal bərd aydālləmm* 'it isn't that cold'; ይህን: ያህል: ጊዜ: ይቂ ያል: ብለን: አሳብብንም *yəhən yahal gize yaq'āyyall bəlān alassābnəmm* 'we didn't expect him to stay that long' (lit. 'we didn't think saying "he will stay that long"'); ያን: ያህል: በእግር: ላይድ: አልችልም *yan yahal bāəgərīlhed alčələmm* 'I can't walk that far'; አንድ: ሲ: ስኳርና: ያንኑ: ያህል: ዲቂት: አምጣልኝ *andsini səkk'arənnā yannānu yahal duqet amṭalləññ* 'bring me a cup of sugar, and a like amount of flour'; የምታስደስት: ብትሆንም: አንዳንድ: የዚያኑ: ያህል: አሰልጁ: ናት *yāmmətasdässət bəttəhonəmm andande yāzziyanu yahal asālčī nat* 'although she is generally pleasant, she can sometimes be as boring'.

158.40.1. ያህል is also used for the expression 'enough to'. Examples: በሽተኛው: ክፍለ: ውስጥ: ወዲያ: ወዲህ: ለግለት: ያህል: አገግጧል *bāššətəññaw kəflu wəst wādiya wādh lāmālāt yahal agāggəm'all* 'the patient is healed enough to walk around the room'; ሙዙ: ይበሳ: ያህል: (or ለሙብሳት: ያህል): አለበሰለም *muzu yəbbālla yahal (or lāmāblat yahal) albāsālləmm* 'the banana isn't ripe enough to eat' (lit. 'it is to be eaten'); ለበዓለ: አንድ: ጠበት: ለመግዛት: ያህል: ገንዘብ: አፍርቻለሁ *lābāalu and tābbot lāmāgzat yahal gānzāb afrəččallā'h* 'I have made enough money to buy a small sheep for the holiday'.

Note also የሚፈለገውን: ያህል *yāmmiffällägāwən yahal* 'enough, as much as is necessary'. Examples: ውኃው: የሚፈለገውን: ያህል: ሙቅ: ነው *wəhaw yāmmiffällägāwən yahal muq nāw* 'the water is hot enough (for the purpose)'; የሚፈለገውን: ያህል: ምግብ: ሥራ *yāmmiffällägāwən yahal məgəb sərə* 'prepare as much food as

is necessary'; ውኃው: የሚፈለገውን: ያህል: አልቀዘቀዘም *wahaw yämmiffällägäwən yahəl alqäzäqqäzämm* 'the water isn't cold enough'; ይህ: ከፍላ: የሚፈለገውን: ያህል: ሰፊ: አይደለም *yəh kafəl yämmiffällägäwən yahəl säffi aydällämm* 'this room isn't large enough'.

There are other ways of expressing 'enough to': e.g., መድኃኒቱ: ነይለኛ: ከመሆኑ: የተነሣ: በሽታውን: ጨርሶ: አጠፋው *mādhānitü hayläñña kāmāhonu yāianāssa bäššəwəwən çärrəso aṭəffaw* 'the medicine was so powerful that it eradicated the disease completely' (lit. 'because the medicine was powerful it eradicated the disease completely').

158.40.2. ያህል is also combined with a numeral and with a quantifier (such as ብዙ *bəzu* 'much, many'). Examples: የዕረፍት: ጊዜ: ስድስት: ሳምንት: ያህል: ነው *yääräft gize səddəst sammənt yahəl näw* 'the holidays are six weeks long'; የእቃው: መሰረቅ: ለብዙ: ጊዜ: ያህል: አልታወቀም: ነበር *yäəqaw mässäräq läbəzu gize yahəl altawwäqämm näbbär* 'the theft (lit. 'the being stolen of the things') was not discovered for a long time'; ለሁለት: ሰዓት: ያህል *lähulätt säat yahəl* 'for about two hours'.

ምንም: ያህል *mənəmm yahəl*+negative verb 'hardly any, hardly any more, not enough, not much, not that much'. Examples: ምንም: ያህል: ዳቦ: አልተረፈም *mənəmm yahəl dabbo altärräfämm* 'there is hardly any bread left'; ለሰብሰባው: ምንም: ያህል: ሰው: አልመጣም *läsəbsäbaw mənəmm yahəl säw almäṭṭamm* 'not many people came to the meeting'; ቁርስ: ለመብላት: ምንም: ያህል: ጊዜ: አልነበረንም *qurs lämäblat mənəmm yahəl gize alnäbbäränəmm* 'we didn't have enough time to eat breakfast' (or, 'we hardly had enough time to eat breakfast'); ጉዞው: ምንም: ያህል: አልጠቀመንም *guzow mənəmm yahəl altäqqämänəmm* 'the trip was not of much benefit to us'; ምንም: ያህል: አይበላም *mənəmm yahəl aybälamm* 'he doesn't eat that much'.

ምንም: ያህል: (or የቱንም: ያህል): ብ+imperfect 'no matter how much, regardless of'. Examples: ምንም: ያህል: ብፈለገው: መጽሐፉን: አልገዛውም *mənəmm yahəl bəfällägäw mäshafun algäzawəmm* 'no matter how much I want it, I will not buy the book'; ጋጋው: ምንም: ያህል: ቢሆን: እገዛለሁ *wagaw mənəmm yahəl bihon əgäzawalläw* 'regardless of the cost, I will buy it'; የቱንም: ያህል: ቢቀልድ: ሊያሥቃት: አልቻለም *yätunəmm yahəl biqälləd liyassəqat alcälämm* 'no matter how much he joked, he couldn't make her laugh'.

158.40.3. A few other combinations have the original meaning of ያህል 'it is equal to': ለደንቡ: ያህል *lädänbu yahəl* 'as a matter of form, a pure formality'; ለነገሩ: ያህል *länägaru yahəl* 'just for the sake of it'; ለምሳሌ: ያህል *lämässale yahəl* 'for example'; ለሰውጥ: ያህል *läläwṭ yahəl* 'for a change'; ለጨዋታ: ያህል *läčəwata yahəl* 'just for fun'; ይህን: ሥራ: የምሠራው: አንተን: ለማስደስት: ያህል: ብቻ: ነው *yə-*

hən sərə yāmməsārāw antiān lāmasdässät yahəl bəčča nāw 'I am doing this work simply to please you'; *ይህም፣ አሳብህን፣ እቀበላለሁ፣ የማለት፣ ያህል፣ ነው* *yəhəmma as-sabāhan aqqābbälallā*^h *yāmalät yahəl nāw* 'well, that would mean I accept your idea' (or, 'that is as good as saying I concur with you').

For the various other usages of *ያህል* *yahəl*, see 109.46; 116.19.4; 118.26.

159. Adverbial phrases

Adverbial phrases refer to adverbs in which a verb with or without a conjunction is involved.

159.1. 'Almost, nearly' is expressed by: (1) **A+imperfect+ምንም**: **አለቀረው(ም)** *mənəmm alqārrāw(əmm)*; (2) **A+imperfect+ነው/ነበር**!; (3) **gerund+ነበር**; (4) **እንደ+** verbal noun+conjugated **አለ** *alā*.

Examples: (1) **ለጨርስ፣ ምንም፣ አለቀረኝ** *ləčārrəs mənəmm alqārrāññ* 'I am almost finished'; **ጢሱ፣ ሊያፍኝኝ፣ ምንም፣ አለቀረውም፣ ነበር** *ṭisu liyaffənāññ mənəmm alqārrāwəmm nəbbār* 'the smoke almost suffocated me'; see also 55.22.

(2) **ተራራው፣ ጫፍ፣ ልንደርስ፣ ነው** *tāraraw çaf lənnədārs nāw* 'we have almost reached (also, 'we are about to reach') the top of the mountain'; **እስር፣ ቤት፣ ልገባ፣ ነበር** *əsər bet ləgāba nəbbār* 'I nearly ended up (lit. 'entered') in jail'; see also 55.10.3.

(3) **ምግቡ፣ አንቆኝ፣ ነበር** *məgbu anqoññ nəbbār* 'the food almost choked me' (see also 59.4.7).

(4) **ወጡ፣ እንደ፣ መብሰል፣ ብሏል** *wätu əndä mäbsäl bəl*^w 'all 'the stew is nearly cooked'; **ሐብሱ፣ እንደ፣ መድረቅ፣ ብሏል** *ləbsu əndä mädräq bəl*^w 'all 'the clothes are nearly dry'. See also 62.2.5.2; 118.19.

159.2. 'Always' **ሁል**: **ጊዜ** *hullə gize*, **ሁለገዜ** *hulləzge*, **ሁለዜ** *hulläzge*, **ሁለየ** *hulläyā*, **ሁሌ** *hulle*, **ምን፣ ጊዜም** *mən gizemm*, **ምን፣ ጊዜም፣ በሆን** *mən gizemm bihon* (also 'at any time whatever, no matter when'). Example: **ምን፣ ጊዜም፣ በሆን፣ ልትተማመንበት፣ ትችላለህ** *mən gizemm bihon ləttəttāmmānəbbāt təcəlallāh* 'you can always count on him'.

159.3. 'Certainly' verbal noun+**አይቀርም**: (or **ፍጹም፣ አይቀርም**) *ayqārəmm* (or *fəšsum ayqārəmm*). Example: **መምጣቱ፣ አይቀርም** *māmṭatu ayqārəmm* 'he will cer-

¹ Note that **A+imperfect+ነው** also means 'be about to': e.g., **አስተማሪው፣ ሰነፋን፣ ተማሪ፣ ሊገርፈው፣ ነው** *astāmarīw sənəfun tāmarīw ligərfāw nāw* 'the teacher is about to whip the lazy student'. See also 55.10.1.

tainly come'; **ጩካኝ፡ መባሉ፡ ለይቀርም** (or **ፍጹም፡ ለይቀርም**) *čäkkaiñ mäbbalu ay-qärämm* (or *fäṣṣum ayqärämm*) 'he will certainly (or, 'anyway, regardless') be called cruel'.

159.4. 'Even, not even', see **እንኳ** *ankʷa* (123).

159.5. 'Ever' (1) gerund+conjugated **ያውቃል** *yawqall*; (2) **ምን፡ ገዜም** *mən gi-zemm*+affirmative verb; (3) **ከቶ** *kätto*.

Examples: (1) **ወደ፡ ጉንደር፡ ሄደህ፡ ታውቃለህ?** *wädä gʷändär hedäh tawqal-läh?* 'have you ever been (lit. 'gone') to Gondar?'

(2) **ይህ፡ ምን፡ ገዜም፡ ከሠራሽው፡ ሥራ፡ ሁሉ፡ የበለጠ፡ ነው** *yäh mən gizemm käsärrahäw sära hullu yähällätä näw* 'this is the best work you have ever done'.

(3) **በጥር፡ ከቶ፡ ይሞቃል?** *bätərr kätto yəmoqall?* 'is it ever hot in January?'. See also 'never, hardly ever'.

159.6. 'Everywhere' (1) **በያለበት** *bäyalläbbät*; (2) **በየ+verb+በት**. Examples: **ንጉሡ፡ ሲሞት፡ በያለበት፡ ለቅሶ፡ ተሰማ** *nəgusu simot bäyalläbbät läqso täsämma* 'lamentation was heard everywhere when the king died'; **በየሄደበት፡ ሕዝብ፡ በጭብጩ** **ጩባ፡ ይቀበላዋል** *bäyyähedäbbät həzb bächəbčäba yəqqäbbäläwall* 'crowds hail him (lit. 'receive him with clapping of hands') everywhere' (lit. 'wherever he goes').

159.7. 'Hardly ever' **እምብዛም** *əmbəzamm*+negative verb: e.g., **እምብዛም፡ ወደ፡ ውጭ፡ አልወጣም** *əmbəzamm wädä wəččə alwätamm* 'I hardly ever go out'. For more details on **እምብዛም**, see 158.38.

159.8. 'Likely, be likely to': (1) verbal noun+**የማይቀር**፡ **ነው** *yämmayqär näw*; (2) **ስ+negative imperfect+አይቀርም** *ayqärämm*; (3) imperfect+**ይሆን** *yəhon*, **ይሆናል** *yəhonal*; (4) **ል+imperfect+ይችላል** *yəčəlall*.

Examples: (1) **ጀማሪዎች፡ ስለተት፡ መሥራታቸው፡ የማይቀር፡ ነው** *ğəmmari-woččə səhtät məsrataččəw yämmayqär näw* 'novices are likely to (or 'inevitably') make mistakes' (lit. 'their making mistakes is likely'). See 62.6.

(2) **ግዴለሽ፡ ሰው፡ ስለተት፡ ሳይሠራ፡ አይቀርም** *gəddelläš säw səhtät saysära ayqärämm* 'a careless person is likely to make mistakes' (see also 55.24).

(3) **ዛሬ፡ ማን፡ ያሸንፍ፡ ይሆን?** *zare man yaššännəf yəhon?* 'who is likely to win today?' (see also 55.13).

(4) **ይህ፡ ከፍ፡ ያለ፡ ችግር፡ ሊፈጥር፡ ይችላል** *yäh kəff yalä čəggər lifätər yəčəlall* 'this is likely to create serious difficulties' (see also 'possibly, probably').

159.9. 'Nearly', see 'Almost'.

159.10. 'Never, not ever': (1) gerund+conjugated አያውቅም *ayawqəmm*; gerund+አይታውቅም *ayəttawwāqəmm* (in the passive); (2) ምንጊዜም *məngizemm* (or ምንም: ጊዜ: ቢሆን *mənəmm gize bihon*, or ምን: ጊዜም: ቢሆን *mən gizemm bihon*)+negative verb¹; (3) ፍጹም *fəṣṣum* or ጨርሶ *čərraso* with a negative verb; (4) መቼም *māčemm*, መቼም: ቢሆን *māčemm bihon*, እስከ: መቼም *əskā māčemm*+negative verb.

Examples: (1) ወደ: ጉንደር: ሄጄ: አላውቅም *wädä g'ändär heğge alawqəmm* 'I have never been (lit. 'gone') to Gondar'; ከዚህ: በፊት: እባብ: አይቶ: አያውቅም *kəzzih bəfüt əbab ayto ayawqəmm* 'he has never seen a snake before'. With inanimate objects: ቤቷ: ጸድቶ: አያውቅም *bet' a šatto* (for *šadto*) *ayawqəmm* 'her house is never clean'; ለምጽፈው: ደብዳቤ: መልስ: ደርሶኝም: አያውቅ *lämməšəfaw däbdabbe mäls dərsoññəmm ayawq* 'I have never received any replies to my letter' (lit. 'the answer to the letter that I have written never reached me'); እንደዚህ: ያለ: ነገር: ተሰምቶ: አይታውቅም: (or ተሰምቶም: አይታውቅ) *əndəzzih yallä nägär täsänto ayəttawwāqəmm* (or *täsäntomm ayəttawwāq*) 'no one has ever heard of such a thing' (lit. 'such a thing was never heard'). In a subordinate structure: ከዚህ: በፊት: ብቻውን: አድኖ: እንደማያውቅ: ተናገረ *kəzzih bəfüt bəččəwən addəno əndəmmayawq tənag-gärä* 'he said that he had never hunted alone before'; በእውርጥላን: ሄዶ: ስለማያውቅ: አቅለሽለሽው *bāawroplan hedo səlämmayawq aqläšälläšəw* 'he felt nauseous because he had never gone by plane'.

(2) ዕቅድ: ምንጊዜም: ከግብ: አይደርስም *əqqədu məngizemm kəgəb aydär-səmm* 'the project will never succeed' (lit. 'will not reach the goal!'); ምንም: ጊዜ: ቢሆን: ቁርስ: ሳይበላ: አይሄድም *mənəmm gize bihon qurs saybəla ayhedəmm* 'he never leaves without eating breakfast'.

(3) ተማሪ: ቤት: ፍጹም: አይመጣም *tāmari bet fəṣṣum ayməṭəmm* 'he never comes to school'; ጨርሶ: አይጠይቅንም *čərraso ayṭäyyəqänəmm* 'he never visits us' (or also 'he doesn't visit us at all'). Note ጨርሶ *čərraso* 'never' by itself as an answer to a question: e.g., በጥር: ከቶ: ይሞቃል? ጨርሶ: (or ፈጽሞ) *bätərr kätto yəmoqall?* *čərraso* (or *fəṣṣəmo*) 'is it ever hot in January? Never'.

(4) መቼም: (or መቼም: ቢሆን): አይመጣም *māčemm* (or *māčemm bihon*) *aymə-ṭəmm* 'he will never come'; እስከ: መቼም: አልረሳውም *əskā māčemm arrəsawəmm* 'I will never forget it' (see also 'Ever').

159.11. 'Never again' is expressed by (1) ጨርሶ *čərraso*; (2) ሁለተኛ *hulättäñña* (lit. 'second') with a negative verb. Examples: እስካሁን: ካየኸው: እበዓሉ: እንደገና:

¹ Also reinforced by conjugated ብሎ: አያውቅም *bəlo ayawqəmm*: e.g., ምን: ጊዜም: ቢሆን: ከፋ: ሥራ: ሥሩ: ብቶ: አላውቅም *mən gizemm bihon kəfu sərə səru bəyye alawqəmm* 'I have never said, "do bad things"'.

ትሂዳለህ? **ጩሮ:** (or **ሁለተኛም:** **አልሂድ**) *askahun kayyähaw abäalu ändägäna tæhedalläh?* *çärraso* (or *hulättäññamm alhed*) 'from what you have seen so far, would you go to the festivities again? Never again' (or 'I will not ever go again'); **ሁለተኛ:** **እዚያ:** **አልደርስም** *hulättäñña əzziya aldärsəmm* 'I will never go there again'.

159.12. 'Possibly, probably': (1) imperfect+**ይሆናል** *yəhonall*; (2) gerund+ **ይሆናል** *yəhonall*; (3) **ስ**+negative imperfect+**አይቀርም** *ayqärəmm*.

Examples: (1) **መንፈቀ:** **ሌሊት:** **ላይ:** **ይመጣ:** **ይሆናል** *mānfäqä lelit lay yəmätä yəhonall* 'he will probably come in the middle of the night'; see also 55.13.

(2) **ወደ:** **አዲስ:** **አበባ:** **ሂደው:** **ይሆናል** *wädä addis abäba hedaw yəhonall* 'they probably went to Addis Ababa' (see also 59.8).

(3) **ትልቅ:** **ጦርነት:** **ቢህሃ:** **ሥልጣን:** **ሳያወድም:** **አይቀርም** *təlləq torənnät binnässa sələttanən sayawädä ayqärəmm* 'a major war (lit. 'if a major war arises') will probably put an end to civilization' (see also 55.24).

159.13. 'Somewhat, sort of' **እንደ** *ändä*+verbal noun+conjugated **አለ**. Examples: **እንደ:** **ማንከስ:** **ይላል** *ändä mankäś yəlall* 'he is limping somewhat'; **ወደ:** **ኋላ:** **እንደ:** **መጉተት:** **ይላል** *wädä h^wala ändä mägg^wätät yəlall* 'he straggles somewhat'; **ቀሚሱ:** **እንደ:** **ማጠር:** **ብሏል** *qämisu ändä matär bəl^wall* 'the skirt is somewhat short'. See also 62.2.5.2.

159.14. 'Still' (1) (**አሁንም**): **እንደ** (*ahunəmm*) *ändä*+perfect+**ነው** *näw*; (2) **አሁንም:** **ቢሆን** *ahunəmm bihon*; (3) **እስካሁን** *askahun*; (4) **ዛሬም** *zaremm*.

Examples: (1) **ደንበኞ:** **አሁንም:** **እንደጸኑ:** **ናቸው** *dänbočču ahunəmm ändä-şännu naččäw* 'the rules are still in effect'; **ከተማው:** **እንደፈረሰ:** **ነው** *kätämaw ändä-färräsä näw* 'the city is still in ruins' (see also 54.13.15).

(2) **የሆነ:** **ሆኖ:** **አሁንም:** **ቢሆን:** **ነገሩን:** **ላምን:** **አልችልም** *yəhonä hono ahunəmm bihon nägärün lamən alčäləmm* 'nevertheless, I still can't believe it'.

(3) **እስካሁን:** **ይሠራል** *askahun yəsärall* 'he is still working' (freely, 'he is still at it').

(4) **ዛሬም:** **ይሠራል?** *zaremm yəsärall?* 'is he still working?'; **ቅቤ:** **ዛሬም:** **ውድ:** **ነው** *qəbe zaremm wədd näw* 'butter is still expensive'.

On the interrogative adverbs, see 136.1.

For **ስ**+imperfect followed by verbs of time, see 55.25.

160. Indefinite adverbs

160.1. 'Anyhow' (1) **ያም:** **ሆነ:** **ይህ** *yamm honä yəh*; (2) **የሆነ(ው):** **ሆኖ** *yəhonä(w) hono*; (3) **ሆኖም** *honomm*; (4) **እንደምንም:** **ብሎ** *ändämənəmm bəlo*.

Examples: **ያም፡ ሆነ፡ ይህ፡ እሄድ፡ ነበር** *yamm honä yäh əhed näbbär* 'I would have gone anyhow'; **የሆነ(ው)፡ ሆኖ፡ በእርሻህ፡ ላይ፡ አግዝሃለሁ** *yähonä(w) honobä-arsäh lay aggəzahalläw* 'anyhow (or 'be that as it may') I shall give you a hand on your farm'; **እኔ፡ አይሆንም፡ አልኩ፥ ሆኖም፡ አደረገው** *əne ayhonəmm alku honomm adärrägäw* 'I told him it won't do, but he did it anyhow'; **እንደምንም፡ ብለህ፡ በተሰበሰበው፡ ሕዝብ፡ መካከል፡ ማለፍ፡ አለብህ** *əndämənəmm baläh bätäsäbäsäbäw həzb mäkkäkal maläf alläbbəh* 'you will have to somehow make your way through the crowd'. See also "Somehow" (106.12).

160.2. 'Anyway' (or, 'in anycase') (1) **ያም፡ ሆነ፡ ይህ** *yamm honä yäh*; (2) **ለማንኛውም** *lämannəññawəmm*; (3) **በምንም፡ ዓይነት** *bämənəmm aynät*.

Examples: **ይህ፡ እውነት፡ ሊሆንም፡ ላይሆንም፡ ይችላል፥ ያም፡ ሆነ፡ ይህ፡ ነገሩን፡ እናጣራለን** *yäh əwnät lihonəmm layhonəmm yəčəlall yamm honä yäh nägärun ənnat(ərrallän* 'this may or may not be true, but we will look into it (lit. 'clear up') anyway'; **ለማንኛውም፡ ኩቱን፡ አይገዛውም፡ ነበር** *lämannəññawəmm kotun aygəzawəmm näbbär* 'he wouldn't have bought the coat anyway'; **በምንም፡ ዓይነት፡ ሥራው** *bämənəmm aynät səraw* 'do it anyway'.

160.3. 'Anywhere' (1) **የትም** *yätəmm*, **ከየትም** *käyätəmm*, **በየትም** *bäyätəmm*; (2) **የትም፡ የት** *yätəmm yät*; (3) **የትም፡ ቦታ** *yätəmm bota*; (4) **የትኛውም፡ ቦታ፡** (or **በየትኛውም፡ ቦታ**) *yätəññawəmm bota* (or *bäyätəññawəmm bota*).

Examples: **ዛሬ፡ ማታ፡ የትም፡** (or **የትም፡ ቦታ**): **ለመሄድ፡ አልፈልግም** *zare mata yätəmm* (or *yätəmm bota*) *lämähed alfalləgəmm* 'I don't want to go anywhere tonight'; **የትም፡** (or **የትም፡ ቦታ**, or **(በ)የትኛውም፡ ቦታ**): **አስቀምጠው** *yätəmm* (or *yätəmm bota*, or *(bä)yätəññawəmm bota*) *asqämmaṯäw* 'put it anywhere'. See also 158.12.

የትኛውም፡ ቦታ፡ ለመሄድ፡ አልፈልግም *yätəññawəmm bota lämähed alfalləgəmm* also means 'I don't want to go to either one of the places' (or 'to either place').

Note **የፈለግህበት፡ እሄዳለሁ** *yäfalləghəbbät əhedalläw* 'I will go anywhere you want me to' (lit. 'that-you-like-in-it [place] I-will-go').

160.4. 'Anywhere else' (also 'somewhere else') (1) **ሌላ፡ ቦታ** *lela bota*; (2) **ሌላጋ** *lelagä*; (3) **የትም፡ ቦታ** *yätəmm bota*.

Examples: **ሌላ፡ ቦታ፡** (or **ሌላ፡ ጋ**): **ልንገናኝ፡ አንችልም?** *lela bota* (or *lela gä*) *lännəggänäññ annəčələmm?* 'can't we meet somewhere else?'; **ከየትም፡ ቦታ፡** (or **አገር**): **ይልቅ፡ በቴሌፎን፡ የሚጠቀሙ፡ ሰዎች፡ በአሜሪካ፡ ይበዛሉ** *käyätəmm bota* (or *agär*) *yələq bätəlefon yämmiṯṯäqqämu säwoččä bäamerika yəbäzallu* 'there are more tel-

ephone users (lit. 'people who make use of the telephone') in America than anywhere else'. See also 'Elsewhere'.

160.5. 'Anywhere else but here', as in 'let's meet anywhere else but here' is expressed by ከዚህ፡ በቀር፡ ሌላ፡ ጋ፡ (or የትም)፡ እንገናኝ *kāzzih bāqār lela ga* (or *yātəmm*) *ənnəggānāñ*, or by እዚህ፡ አያሁን፡ እንጂ፡ የትም፡ (or ሌላ፡ ጋ፡ የትም)፡ እንገናኝ *əzzih ayhun ənḡi yātəmm* (or *lela ga yātəmm*) *ənnəggānāñ*, or by እዚህ፡ እስከ ልሆነ፡ ሌላ፡ ጋ፡ የትም፡ እንገናኝ *əzzih əskalhonā lela ga yātəmm ənnəggānāñ*.

160.6. 'Elsewhere', see 'Anywhere else, somewhere else'.

160.7. 'Everywhere' (1) ሁሉም፡ ቦታ *hullumm bota*, በሁሉም፡ ቦታ *bāhullumm bota*; (2) ሁሉም፡ ጋ *hullumm ga*; (3) በየቦታው *bäyyäbotaw*; (4) በያለበት *bäyyalläbbär*; (5) የትም *yātəmm*, በየትኛውም፡ ቦታ *bäyyätəññawəmm bota*.

Examples: ያንን፡ መጽሐፍ፡ ሁሉም፡ ቦታ፡ ፈለግሁት *yannən māṣhaf hullumm bota fällāghut* 'I looked everywhere for that book'; ሰዎች፡ በየቦታው፡ ጽሑፍ፡ ዐደሉ *säwočč bäyyäbotaw ṣəhuf addälu* 'people passed out leaflets everywhere'; ንጉሡ፡ ሲሞት፡ በያለበት፡ ለቅሶ፡ ተሰማ *nəgusu simot bäyyalläbbät läqso täsämma* 'lamentations were heard everywhere when the king died'.

160.8. 'However' የሆነ፡ ሆኖ *yāhonā hono*. Example: የሆነ፡ ሆኖ፡ መምጣት፡ አል ፈለገችም *yāhonā hono māmṭat alfällägäččəmm* 'however, she didn't want to come'.

160.9. 'Now---now' አንዳንዴ---አንዳንዴ *andande---andande*. Example: አንዳንዴ፡ በመጮኸ፡ አንዳንዴ፡ በሹክሹክታ፡ ሲጨቃጨቁ፡ ቁቶ *andande bāmāčoh andande bäsukšukta siččäqaččäqu qwäyyu* 'they spent sometime arguing, now in shouts, now in whispers'. See also 'sometimes...sometimes' (106.17).

160.10. 'Nowhere' (1) የትም *yātəmm*; (2) የትም፡ ሆነ *yātəmm honä*; (3) የትም፡ ቦታ *yātəmm bota* (with a negative verb). Example: ገንዘቡ፡ የትም፡ (or የትም፡ ሆነ, or የትም፡ ቦታ)፡ ሊገኝ፡ አል(ተ)ቻለም *gänzäbu yātəmm* (or *yātəmm honä, oryātəmm bota*) *liggāññ al(tä)čälämm* 'the money was nowhere to be found'.

160.11. 'Someday' አንድ፡ ቀን *and qān*. Example: አንድ፡ ቀን፡ በዚያ፡ ነገር፡ ሳት ጸጸት፡ አትቀርም *and qān bāzziya nägär sattəṣṣäṣṣät attəqärəmm* 'you will regret that someday'.

160.12. 'Somehow' (1) እንደምንም፡ አድርጎ *əndämənəmm adrəgo*; (2) እንደምንም፡ ብሉ *əndämənəmm bəlo*; (3) ከምንም፡ ከምንም፡ ብሉ *kämənəmm kāmənəmm bəlo*.

Examples: እንደምንም: ብለህ: አምጣው *ändämanəmm bäläh amṭaw* 'bring it somehow'; ከብቶቶ: ከበረታቸው: እንደምንም: አድርገው: ወጡ *käbtoččəw käbärä-taččəw ändämanəmm adrəgəw wäṭṭu* 'the cattle got out of their pen somehow'; እንደምንም: አድርጎ: (or ብሉ): ፈተናውን: አለፈ *ändämanəmm adrəgo* (or *bəlo*) *fätānawən alläfū* 'he somehow passed the exam'; ከምንም: ከምንም: ብላ: ኑሮዋን: ገፋችው *kämənəmm kämənəmm bəla nurowan gäffaččəw* 'she somehow (by struggling) managed to survive'. See also 'Anyhow' (106.1).

160.13. 'Somehow or other' (1) እንደምንም: (ብሉ) *ändämanəmm bəlo*; (2) በዚህም: በዚያም: ብሉ *bäzzihəmm bäzziyamm bəlo*.

Examples: እንደምንም: (ብሉ): ተራራውን: ሊወጣ: ቻለ *ändämanəmm bəlo tä-rarawən liwāta čala* 'somehow or other, he managed to climb the mountain'; እንደምንም: ብላ: (or በዚህም: በዚያም: ብላ): ትምህርቷን: ለመጨረስ: ቁርጣለች *ändämanəmm bəla* (or *bäzzihəmm bäzziyamm bəla*) *təmhərt'ən lämäččärräs q'artalläčč* 'she was determined to finish school somehow or other' (or 'no matter what').

160.14. 'Some place' (1) አንድ: ቦታ *and bota*; (2) አንዱ: ጋ *andū ga*. Example: ከዚህ: በፊት: አንድ: ቦታ: (or አንዱ: ጋ): ተገናኝተናል *käzzih bəfitand bota* (or *andū ga*) *tägānañtānall* 'we met some place before'.

160.15. 'Sometime' (1) አንድ: ጊዜ *and gize*; (2) አንዴ *ande*; (3) አንድ: ሰዎን *and sāmon*; (4) አንዱን: ቀን *andun qān*.

Examples: በግንቦት: ውስጥ: አንድ: ጊዜ: (or አንዴ, or አንድ: ሰዎን): አይቼው: ነበር *bägənbət wəsṭ and gize* (or *ande*, or *and sāmon*) *ayəččew näbbär* 'I saw him sometime in May'; በዚህ: ሳምንት: ውስጥ: አንዱን: ቀን: ትመጣለች *bäzzih sammənt wəsṭ andun qān təmäfalläčč* 'she will come sometime this week'.

160.16. 'Sometimes' (1) አንዳንድ: ጊዜ *andand gize*; (2) አንዳንዴ *andande*.

Example: አንዳንድ: ጊዜ: (or አንዳንዴ): እዚህ: በጣም: ይዋቃል *andand gize* (or *andande*) *əzzih bätəm yəmoqall* 'sometimes it gets very hot here'. Note that አንዳንድ: ጊዜ *andand gize* may also be rendered by 'occasionally, at times': e.g., ጉጉሁ: ራት: በልቶ: አንዳንድ: ጊዜ: ወይን: ይጠጣል *nəgusu rat bälto andand gize wəyn yəṭṭəll* 'occasionally, the king drinks wine after dinner' (lit. 'having eaten dinner').

160.17. 'Sometimes---sometimes' አንዴ---አንዴ: ደግሞ *ande---ande dägmo*, አንዳንዴ---አንዳንዴ *andande---andande*.

Examples: አንዴ: አንዱን: አንዴ: ደግሞ: ሌላውን: ትወዳለች *ande andun ande dägmo leləwən təwāddalläčč* 'she likes sometimes the one, sometimes the other'; አንዳንዴ: መልአኮ: ይሆናል: አንዳንዴ: (ደግሞ): ሰይጣን: (ይሆናል) *andande*

mäl·ak yəhonall andande (dägmo) säyʔan (yəhonall) ‘sometimes he is an angel; sometimes he is the devil’. See also ‘now...now’ (160.9).

160.18. ‘Somewhere’ (1) አንዱጋ *andu ga*; (2) አንድ፡ ቦታ *and bota*; (3) የሆነ፡ ቦታ *yəhonä bota*.

Examples: መጽሐፉ፡ አንዱጋ፡ ጠፋ-በጥ *mäṣhafu andu ga iäffabbät* ‘he lost his book somewhere’; እሁ-ድ፡ እሁ-ድ፡ ብዙ-ውን፡ ጊዜ፡ የሆነ፡ ቦታ፡ (or አንድ፡ ቦታ)፡ ይ.ሄ.ዳል *əhud əhud həzuwən gize yəhonä bota* (or, *and bota*) *yəhedall* ‘he usually goes somewhere Sundays’.

160.19. ‘Somewhere else’ (1) ሌላ፡ ቦታ *lela bota*; (2) ሌላጋ *lela ga*. Example: መጽሐፉን፡ ሌላ፡ ቦታ፡ (or ሌላ፡ ጋ)፡ መፈለግ፡ ይኖር-በኛል *mäṣhafun lela bota* (or *lela ga*) *mäfälläg yənorəbbənanall* ‘we’ll have to look for the book somewhere else’. See also “Anywhere else”.

160.20. ‘Wherever’, see “Local Clause” (129).

For adverbial expressions, see also prepositions combined with -ዚህ (27.1.5), with -ዚያ (27.2.3), and nearly all the postpositions combined with a preposition (e.g. በኋላ፥ ከኋላ (109.1) and so on.

161. Enclitic -a

161.1. The enclitic *-a* may be suffixed to any part of speech, including *-ም* *-mm* (as *-ማ* *-mma*) and *-ስ* *-ssa* (as *-ሰ* *-ssa*). It refers to a situation mentioned in the preceding statement, and it stresses the meaning of the word to which it is attached. It expresses a wide variety of meanings, such as affirmation, assertion, surprise, anger, contradiction, and so on. The sentence in which *-a* occurs may be affirmative, negative, interrogative, or exclamatory. This suffix has a rising-falling intonation and is longer than the regular *a*. The length is not marked in the examples that follow.

Examples: በምን፡ ያርሳሉ? በበሬ፡ ነዋ *bāmān yarsallu? bābāre nāw-a* 'with what do You plow? With oxen, of course'; ጋራው፡ ያንተ፡ አይደለም፡ እንዴ? የኔ፡ አይደለም፡፡ እንግዲህ፡ ተቀጥረህ፡ ነዋ፡ የምትሠራው (or ነው፡ የምትሠራዋ) *gariw yantā ay-dällānūm ande? yāne aydällānūm; aṅgədih tāqātrāh nāw-a yāmmattāsāraw* (or *nāw yāmmattāsāraw-a*) 'isn't the carriage yours? It is not mine. Well, then, you must be working for wages'; እንጅራውን፡ ምን፡ አረግሽው? በላሁታ *aṅgārawān mēn arägṣəw? ballahut-a* 'what did you do with the bread? I ate it, what else?'; ተመልሰህ፡ መጣሃ *tāmallāsāh māṭṭah-a* 'so you are back again!'; ለምን፡ መኪና፡ አይገዛም? ገንዘብ፡ የለውማ *lāmān mākina aygāzamm? gānzāb yāllāwāmm-a* 'why doesn't he buy a car? Well, he has no money'; ዛሬ፡ ለምን፡ አልመጣም? እሁድ፡ አይሠሩማ *zare lāmān almāṭṭamm? əhud aysārumm-a* 'why didn't he come today? Why, they don't work on Sundays' (or 'they don't work on Sunday, don't you know?'); ወደ፡ አዲስ፡ አበባ፡ ለመሄድ፡ ፈልጌ፡ ነበር፡፡ ሂዳ *wādā addis abāba lāmāhed fälləgge nābbār, hid-a* 'I would have liked to go to Addis Ababa. Well, go then'; ይህ፡ ሰው፡ ምን፡ ሁኖ፡ ይንቀጠቀጣል? ወይ፡ በርጅና፡ ወይ፡ በበሽታ፡ ይሆናላ *yəh sāw mēn huno yəṅqätāqqätal? wāy bārḅənnā wāy bābāṣṣəta yəhonall-a* 'why is this man shaking? Well, either because of old age or of sickness'; እኔን፡ ለማየት፡ ፈልጎ፡ ነበራ! *ənen lāmāyāt fälləgo nābbār-a!* 'so, he did want to see me, after all!'; መልካማ *mālkam-a* 'very good!, we are agreed!'; የጦርነት፡ መሣሪያ፡ ጥሩ፡ ጥሩ፡ ነው? እንዴታ፡ ግን፡ ከባድ፡ ነው *yātorənnātu mässariya tərū tərū nāw? əndet-a gəṅ kābbad nāw* 'are the weapons good? And how! But they are heavy'.

161.2. If a word ends in *-ä*, the vowel *ä* is dropped and *-a* is added: e.g., ከበደ፡ ለምን፡ መጣ? ሊመጣ፡ ፈለጋ ካህኔዎ ለመጣ? *käbbädä lämän mäṭta? limäṭa fälläga* (from *fällägä-a*) 'why did Käbbädä come? Because he wanted to (that's why!)', lit. 'because he wanted to come, (that's why!)'.

If a word ends in *-a*, the combination *-a-a* becomes *-ä*: e.g., ከበደ፡ የናቱን፡ ሞት፡ ተረዳ ካህኔዎ *yännatun mot täräddä* (from *tärädda-a*) 'so, Käbbädä finally learned of his mother's death'; ከበደ፡ ለምን፡ ያለቅሳል? ትናንት፡ የገዛው፡ ልብስ፡ ጠፋ ካህኔዎ *yaläqsall? tənant yägəzzaw läbs täffä* (from *täffa-a*) 'why is Käbbädä crying? Because the clothes he bought yesterday were lost'.

If a word ends in *-u*, a semivowel *w* is intercalated: e.g., ቤት፡ ገቡዋ *bet gəbu^wa* (or *gəb^wa*, from *gəbu-a*) 'well, come into the house!'

If a word ends in *-i*, a semivowel *y* is intercalated: e.g., መጽሐፉን፡ ጻፈ ያ *mäs-hafun şafi^ya* (from *şafi-a*) 'so then, write the book'.

162. Enclitic -ም -mm

162.1. The enclitic *-ም -mm* is placed at the end of the word: thus, in ማንኛውንም *mannäñña-w-ən-əmm*, *-ም* is placed after the article *-ው* and after the marker of the direct complement *-ን*; ይነገራሉም *yənägrallu-mm* 'and they will tell'. In older texts or regionally it may be interposed between the verb and the auxiliary *-all*: thus, ነገሮች ማለ *nägroññ-əmm-all* 'he told me', ይነገሩማል *yənägru-mm-all* 'they will tell'.

162.2. The enclitic *-ም*, which may be suffixed to any word, has various meanings. The most frequent usage is that of the negative in the verb. Indeed, in addition to the prefixed negative marker **-aል *al*, the negative perfect and imperfect are also expressed by a suffixed *-ም*: thus, አልነገረም *al-näggärä-əmm* 'he did not tell', አልነገርም *alnägr-əmm* 'I will not tell'. For the omission of *-ም* in the negative perfect, see 54.4.4; in the negative imperfect, see 55.2.3.

The enclitic *-ም* may be transposed to any other element of the sentence; if it is, the verb may or may not have the suffixed *-ም*: e.g., ሁለት፡ መኪናዎች፡ አየ፡ ግን፡ እንዲያውም፡ አልገዛ(ም) ኪናዎች ከሁለት፡ አይገዙም፡ በስተቀር፡ ብዙም፡ አያነብ(ም) ካገገገውም *huläit mäkinawoçč ayyä gən andun-əmm algäzza(mm)* 'he saw two cars but didn't buy either one'; ከጋዜጣ፡ በስተቀር፡ ብዙም፡ አያነብ(ም) ካገገገውም *bästäqär bəzu-mm ayanäbb(əmm)* 'except for newspapers, he does not read much'.

162.3. The enclitic *-ም* is also a marker of coordination, meaning 'and, in addition, both---and, as a---as a, as well as, as much ---as'. Examples: ጨውና፡ በርበሬ፡ ቅቤም፡ አመጣሁ *čäwanna bärbärre qəbemmm amäṭta^w* 'I brought salt, pepper, and

butter'; ደበላልም፡ ደጠጣልም *yəbälallamm yəṭāṭṭallann* 'he eats and drinks'; ጨውም + በርበሬም፡ ቅቤም፡ ለመጣሁ *çäwəmm bārbärremm qəbemm amäṭṭah^w* 'I brought salt, pepper, and butter'; ወታደርም፡ ባለቅኔም፡ ነው *wäṭṭaddäramm baläqənemm näw* 'he is both a soldier and a poet'; ልጁ፡ ርቦታልም፡ ጠም ተታልም *läḡu rəbotallamm (äm-totallamm* 'the child is hungry as well as thirsty'; ደሀ፡ ለልጋም፡ መቀመጫም፡ ደሀ ናል *yəh algamm mäqqāmāçamm yəhonall* 'this serves both as a bed and a chair'; ገንዘብም፡ ምክርም፡ ሰጠኝ *gänzäbəmm məkrəmm säṭṭāñ* 'he gave me money as well as advice'; ስሕተቱ፡ የኔም፡ ያንተም፡ ነው *səhtätu yänemm yantämm näw* 'it's as much my fault as yours'.

162.4. The enclitic -ም also means 'too, also, so'. Examples: ለሱም፡ የከበባችን፡ ለባል፡ ነው *assumm yəkəbābāçčən abal näw* 'he, too, is a member of our club'; ስንት፡ ዓመትህ፡ ነው? ዐሥራ፡ ሁለት፡ ለኔም *sənt amätəh näw? asra hulät, ənemm* 'how old are you? I am twelve. Me too'; ከዚያም፡ ትንሽ፡ ለውሰድ? *käzziyamm tənnaš läwsäd?* 'may I also take some of that?'; ኢትዮጵያ፡ ውስጥ፡ ሴቶችም፡ ይገረዛሉ *ityoppəya wəst setoçčəmm yəggärräzallu* 'women, too, are circumcised in Ethiopia'; ለኔ፡ ለሠራው፡ ከቻልኩ፡ ለንተም፡ ትችላለህ *əne ləsəraw kəçalku antämm təçəlalläh* 'if I can do it, so can you'; ዓለሙ፡ ከሄደ፡ ተስፋዬም፡ ይሄዳል *alämu kähedä täsfayemm yəhedall* 'if Alämu goes, so will Täsfaye'. Note ውቢቱም፡ ቆንጆም፡ ናት *wəbitumm qonḡo nat* 'Wubitu, too, is pretty' whereas ውቢ ቱ፡ ቆንጆም፡ ናት *wəbitu qonḡomm nat* means 'Wubitu is also pretty (and she has other qualities as well)', as in ውቢ ቱ፡ ለስተዋይ፡ ብቻ፡ ሳትሆን፡ (also ሳይሆን)፡ ቆንጆም፡ ናት *wəbitu astäway bəçčə sattəhon* (also *sayhon*) *qonḡomm nat* 'Wubitu is not only observant but also pretty'.

With a numeral, -ም has also the meaning 'all': e.g., ለምስቱም፡ ተበላ *amməstumm täbälla* 'all five were eaten'; መቶቶችም፡ በጎች፡ ተሸጡ *mätowəçčumm bägoçč təšəṭu* 'all the hundred sheep were sold'.

The structure may be augmented by ለንዳሁ *əndihu* or ደግሞ *däḡmo*. Examples: ስንዴ፡ ለህል፡ ነው፡ ገብስና፡ ጤናም፡ ለንዲሁ *səndə əhəl'näw, gäbsənnə tefəmm əndihu* 'wheat is a grain and so are barley and tef-grain'; ዓለሙ፡ ይረሳል፡ ተስፋዬም፡ ለንዲሁ *alämu yəṛäsall täsfayemm əndihu* 'Alämu forgets and and so does Täsfaye'; ለርሱም፡ ደግሞ፡ ይሄዳል *ərsumm däḡmo yəhedall* 'he too will go'.

Note ለነሱም *ənnässumm* 'namely': e.g., ሦስት፡ ሰዎች፡ መጡ፡ ለነሱም፡ ታደሰ፡ ጎይሱና፡ ተፈራ፡ ናቸው *sost säwoçč mäṭtu ənnässumm taddäsä haylunna täfärra naçčəw* 'three people came, namely, Taddäsä, Haylu, and Täfärra'.

162.6. The enclitic *-ም*, *-ም---* or *-ም---* may mean 'neither, not---neither, neither---nor, not---nor, not---either' with a negative verb. Examples: ጭንብብም: መጻፍም: አይችልም *manhābamm māṣafamm ayčälamm* 'he cannot read nor can he write'; ብርም: ሆነ: ወርቅ: ለገዛው: አይችልም *hərramm honä wärq ligāzaw ayčälamm* 'neither silver nor gold can buy it'; ገዜም: ሆነ: ገንዘብ: የለኝም *gizemm honä gänzäb yälläñnamm* 'I have neither the time nor the money'; እሱም: እኔም: ልንሠራው: አንችልም *əssumm ənemm lənnəsāraw annəčälamm* 'neither he nor I can do it' (lit. 'we cannot do it'); አንተ: ካልመጣህ: እሱም: አይመጣም *antä kalmättaḥ əssumm aymätamm* 'if you don't come, he will not come either'; ዓለሙ: ካልሄደ: ተስፋዬም: አይሄድም *alämu kalhedä täsfayemm ayhedamm* 'if Alämu doesn't go, Täsfaye won't go either'; እሱም: አያውቅውም *əssumm ayawqäwəmm* 'he doesn't know it either' (or, 'even he doesn't know it'); *-ም---* 'neither...nor' may be added to the regular suffixed *-ም* of the negative verb: e.g., አይዘፍንምም: አይደንበምም *ayzäfnəmm-əmm aydän-nəsəmm-əmm* 'he neither sings nor dances'.

162.7. Reinforced by እንዲሁ *əndihu*: e.g., 'ነይሉ: መምጣት: አይችልም ÷ እኔም: እንዲሁ *haylu mämtat ayčälamm ənemm əndihu* 'Hailu cannot come and neither can I'; ዓለሙ: አይዘገይም ÷ ተስፋዬም: እንዲሁ *alämu ayzägäyyəmm, täsfayemm əndihu* 'Alämu won't be late, and neither will Täsfaye' (or, 'and Täsfaye likewise'); ስለ: አውሮፕላን: ብዙም: አላውቅ ÷ አንተም: እንዲሁ *sälä awroplan bəzumm alawq antəmm əndihu* 'I don't know much about airplanes, and you don't either'.

162.8. 'Not---neither' may also be expressed by *-ም*: ቢሆን: እንዲሁ. Examples with two subjects: ተስፋዬ: አልታመመም ÷ ነበር ÷ ዓለሙም: ቢሆን: እንዲሁ *täsfaye altammäməmm näbbär alämumm bihon əndihu* 'Täsfaye wasn't sick. Neither was Alämu'; ዓለሙ: አደን: አይወድም ÷ ተስፋዬም: ቢሆን: እንዲሁ *alämu adän aywäddəmm täsfayemm bihon əndihu* 'Alämu doesn't like to go hunting, and neither does Täsfaye'.

Examples with identical subjects: ምሳዩን: አልበላሁም ÷ ቁርሴንም: ቢሆን: እንዲሁ *mäsayen albällahumm qursenəmm bihon əndihu* 'I didn't eat my lunch, nor did I eat my breakfast'; እዚያ: ሂጄ: አላውቅም ÷ ወደፊትም: ቢሆን: እንዲሁ *əzziya heḅḅe alawqəmm wädäfitəmm bihon əndihu* 'I have never been (lit. 'gone') there (before), nor will I ever go'; አምና: አልጸምኩም ÷ ከርሞም: ቢሆን: እንዲሁ *amna alšomkumm kärməmm bihon əndihu* 'I didn't fast last year, nor will I next year'.

162.9. With እንዲሁ *əndihu* alone: አምና: አልጸምኩም ÷ ከንድርም: እንዲሁ (or ከንድርም: አልጸምም) *amna alšomkumm zändəromm əndihu* (or *zändəromm alšo-*

məmm 'I didn't fast last year; neither will I (fast) this year'; ዘንድር፡ አልጸምኩም ፥ አምናም፡ እንዲሁ- (or አምናም፡ አልጸምኩም) *zändaronum alsomkumm annamum andihu* (or *ammamm alsomkumm*) 'I didn't fast this year; neither did I (fast) last year'.

162.10. ብ+imperfect+ም followed by ብ+affirmative or negative imperfect of the same verb+ም means 'whether...or, whether...or not'. Examples: ቢሄድም፡ ቢቀርም፡ ግድ፡ የለኝም *bihedəmm biqärəmm gədd yällänhəmm* 'I don't care whether he goes or stays'; ቢመጣም፡ ባይመጣም፡ በሦስት፡ ሰዓት፡ እንሄዳለን *bimätəmm baymätəmm bäsost säat ənnəhedallän* 'whether or not he comes, we will leave at three o'clock'. Note that -ም is optional.

For 'either...or', see "Alternative" (135).

162.11. To express the conjunction 'though, even though, although, even if, even, even so', -ም is suffixed either to ቢሆን *bihon* or to ብ+any imperfect or to the noun (or pronoun) followed by ብ+imperfect or to ምንም *mənəmm* followed by ብ+imperfect.

Examples with ቢሆን *bihon*: ሽማግሌ፡ ቢሆንም፡ (or ሽማግሌም፡ ቢሆን)፡ ልጆችን፡ አይሰደብ *šəmagəlle bihonəmm* (or *šəmagəllemm bihon*) *ləጎoččən ayəsədəb* 'even though he is an old man, he should not insult children'; ይህንንስ፡ እኔም፡ ብሆን፡ (ቅሉ)፡ አልዘንጋውም *yəhənnənəss ənəmm bəhon (qəlu) alzänəggawəmm* 'even I will not forget this'; ቢሆንም፡ ካንተ፡ ጋር፡ አልስማማም *bihonəmm kantä gar ələsmammamm* 'even so, I cannot agree with you'.

162.12. With other verbs or with verb forms other than the imperfect: ወጡ፡ ቢያቃጥሉም፡ ትበላው፡ ናኗል? *wätu biyaqqattələmm təbälaw nor'all?* 'would you have eaten the stew even if it had been hot?'; እያታችን፡ በዕድሜ፡ እየገፉ፡ ቢሄዱም፡ (or እየገፉም፡ ቢሄዱ)፡ ለዛቸው፡ አልጠፋም *ayataččən bädme əyyägäffu bihedumm* (or *əyyägäffumm bihedu*) *läzzaččəw altäffəmm* 'our grandmother did not lose her charm (lit. 'her charm did not get lost') even as she grew older'; ይህ፡ ለገር፡ ምንም፡ ሽፍታ፡ ቢበዛበት፡ (or ቢበዛበትም)፡ ክፉ፡ አይደለም *yəh agär mənəmm šəfta bibəzabbät* (or *bibəzabbätəmm*) *kəfu aydälləmm* 'this district is not bad even though many outlaws live there'; ዛሬ፡ ጊዜ፡ ገንዘብ፡ ለማግኘት፡ ሰባል፡ እስከ፡ መግደልም፡ ይደረሳል *zare gize gänzəb lämagñät sibbal əskä mägdäləmm yəddärräsall* 'these days one would even go so far as to kill in order to make money' (lit. 'in-order-to-get when-it-is-said', or 'intended').

In the negative: ምግቡ፡ ጥሩ፡ ባይሆንም፡ ራባችንን፡ አስታገሠልን *məgbu tərū bayhonəmm rabaččənən astaggäsällən* 'although the food was not good, it alleviated

(lit. 'it alleviated for us') our hunger'; ባይደርቅም፡ ልብሱን፡ አግቢው *baydärqamm läbsun aqbiw* 'though the wash (lit. 'clothes') is not dry, bring it in'; ጉብዙ፡ ገበሬ፡ ዘርቶ፡ ጨረሰ፡ ሰነፋ፡ ግን፡ አርሶም፡ አላበቃ ምግብ *g'äbäzu gäbäre zärtö çärräsä, sänäfu gän arsom alabäqqa* 'the diligent farmer finished sowing, but the lazy one has not even finished plowing'; ባትገዛም፡ ሱቅ፡ ለሱቅ፡ እቃ፡ መመልከት፡ ትወዳለች *battägäzamm suq läsuq əqa mämmälkäät tawäddalläčč* 'even if she does not buy anything, she likes to go window-shopping' (lit. 'from store to store to look at merchandise'); ቆንጆ፡ ባትሆንም፡ የደስ፡ ደስ፡ አላት *qonǰo battəhonəmm yädäs däss allat* 'even though (or 'while') she is not pretty, she has charm'; ደስ፡ ባይላትም፡ ወተቱን፡ መጠጣት፡ አለባት *däss baylatəmm wätätun määtätat alläbbat* 'she has to drink the milk even though she does not like it'. For more examples, and for other ways of expressing 'even though', see 116.16.

162.13. The enclitic -ም also has the meaning 'as for, and as for'. Examples: ከበደ፡ ቤት፡ ሠራ፡ የሠራውም፡ ቤት፡ በብዙ፡ ተሸጠ *käbbädä bet särra; yäsärrawəmm bet bäbäzu täšäätä* 'Käbbädä built a house; and (as for) the house he built, it was sold for a lot of money'; ያነበብኩትም፡ መጽሐፍ፡ አደፍርስ፡ ይባላል *yanäbbäbkutəmm mäsfadäfräs yəbbalall* 'and the book I read, is called Adäfräs'. See also -ማ (163).

162.14. Interrogative pronouns with the enclitic -ም become indefinite pronouns or adverbs. Thus, from ማን *man* 'who?': ማንም *mannəmm* 'any, anybody', ማንኛውም *mannəññawəmm* 'any, every', ለማንኛውም *lämannəññawəmm* 'at any rate, to whichever', ማንኛውም *manaččäwəmm* 'somebody, someone'. Note that the indefinite pronoun may have a negative meaning in an answer to a question, the negative verb being understood: e.g., ማን፡ መጣ? ማንም *man mäṭta?* *mannəmm* 'who came? Nobody'.

From ምን *mən* 'what?': ምንም *mənəmm* 'any, something, anything'; with a negative verb, 'nothing': e.g., በምንም፡ ምክንያት፡ አይመጣም *bämanəmm məknayət ay-määtəmm* 'he will not come for any reason whatever'.

From ምን፡ ጊዜ *mən gize* 'when?': ምን፡ ጊዜም *mən gizəmm*, ምንም፡ ጊዜ *mənəmm gize* 'at any moment, always'; with a negative verb, 'never'.

From የት *yät* 'which?': የትም *yätəmm* 'any place, anywhere, everywhere, somewhere'; with a negative verb, 'nowhere'; የትም፡ ብ+ imperfect 'wherever': e.g., የትም፡ ብትሄድ፡ ለኔ፡ ደብዳቤ፡ መጻፍ፡ አትርሳ *yätəmm battəhed läne däbdabbe mäşaf attərsa* 'wherever you go, don't forget to write me a letter'.

From እንደምን *ändämən* 'how?': እንደምንም፡ ብሎ *ändämənəmm bəlo* 'somehow or other, by any means whatever'.

From መኛ *māčča* 'when?': መኛም *māččämm* 'after all, well, at any time, at any rate, of course'; with a negative verb, 'never'; እስከ: መኛም *askä māččämm* 'ever', (with a negative) 'never'.

From ስንት *sənt* 'howmuch?': ስንትም *səntämm* 'however much'. Example: ቤቱ: ስንትም: ቢያውጣ: እገዛለሁ- *betu səntämm biyawāta əgəzawallä* 'however much the house costs, I will buy it'.

Indefinite pronouns or adverbs may also be formed by an interrogative pronoun or adverb+jussive+the interrogative pronoun or adverb. Thus, ምግብን: ማንም: ይብላው: ማን: እርቦት: መሆን: አለበት *məgbunmannəmm yəblawman ərbot māhon al-läbbät* 'whoever ate the food must have been hungry'; መኛም: ይምጣ: መኛ: እራቱን: ሳይበላ: አይተኛ *māččəmm yəmta mäč əratun sayəbāla aytāñña* 'no matter what time he comes, he shouldn't go to bed without eating dinner'.

162.15. Demonstrative pronouns+ም become adverbs: thus, from ይህ *yəh* 'this', ያሃ *ya* 'that': ይህም: ያም *yəhəmm yəmm* 'this way or that way', ያም: ሆነ: ይህ *yəmm honä yəh* 'at any rate, anyway, anyhow', ከዚያም: በኋላ *kəzziyamm bäh'ala* 'afterward, then', ያለዚያም *yaläzziyamm* 'otherwise', ስለዚህም *säläzzihəmm* 'therefore, because of this'.

162.16. In general the enclitic -ም reinforces the meaning of the word to which it is attached. Examples: አሁንም *ahunəmm* 'even now, still'; ዛሬም *zaremm* 'still today, today too'; ጥቂትም: አልጠራጠር *ጥቂትም: አልጠራጠር* *ጥቂትም: አልጠራጠር* *ጥቂትም: አልጠራጠር* *ጥቂትም: አልጠራጠር* 'I have no doubt whatever'; ንቅንቅም: አላለ *nəqnəqəmm alalä* 'he didn't even stir'; አንድም *andəmm* (with a negative verb) 'not even one'; ይዘንባል: ብለህ: ነበር ÷ እውነትም: ዘንበ *yəzänball bäläh näbbär əwnätəmm zännäbä* 'you said it would rain, and sure enough it did'; ትንሽም *tənnəšəmm* 'even a small amount', (with a negative verb) 'in the least, not at all' (e.g., ትንሽም: ቢሆን: ስጠኝ *tənnəšəmm bihon səṣäññ* 'give it to me, even if it is a small amount'; ትንሽም: አላስፈራኝ *tənnəšəmm aləsfärraññ* 'it didn't scare me in the least'); የባለም: ነገር: ሊመጣ: ይችላል *yəbasəmm nəgär limäqəmm yəčəlall* 'even worse things could happen' (freely, 'things could be much worse').

The particle ም may be intercalated between the simple imperfect or the simple gerund and the auxiliary -all: thus, ይነገሩንም *yənəgru-mm-all* 'and they will tell' for ይነገሩም *yənəgru-mm*; ነገርንም *nəgru-mm-all* 'he has told' for ነገርንም *nəgru-mm*.

The interrogative particle ን may be intercalated between the verb form and the particle -ም: ከስላሳንም? *alsəmmahə-nə-mm?* 'haven't you heard?' for አልላንም? *alsəmmahəmmənnə?*

163. ማ-*mma*

163.1. The particle -ማ (a combination of *m-a*) may be attached to any part of speech. It expresses insistence as well as the meanings 'as for, well, why of course, why, indeed'.

Examples for -ማ attached to verbs: ከመጣማ፡ ንዙን፡ ይዞ፡ ይምጣ *kāmāṭṭa-mma* *g^wazun yəzo yəmṭa* 'since he is (indeed) coming, he might as well bring his personal effects' (lit. 'let him come holding'; for ይዞ *yəzo*, see 59.3.3); ዛሬ፡ ለምን፡ አልመጡም? እሑድ፡ አይሠሩማ *zare lāmən almāṭṭumm?* *əhud aysäru-mma* 'why haven't they come today? Why, they don't work on Sunday'; እንዲህ፡ ከሆነማ፡ የተሻለ፡ ነው *əndih kähonä-mma yätäsälä näw* 'well, if that is so, all the better'; ገንዘብ፡ ቢኖረውማ፡ ይማር፡ እኮ፡ ነበር *gänzäb binoräw-əmma yəmmar əkko näbbär* 'well, if he had money he would certainly have gone to school'.

Attached to nouns: በከረምት፡ ምን፡ ሥራ፡ ነው፡ የሚሠሩት? ከረምትማ፡ የዘር፡ ወራት፡ ነው *bäkrämt mən səra näw yämmisäru?* *krämt-əmma yäzär wärat näw* 'what do You do during the rainy season? Why, the rainy season is sowing time'; ጠላው፡ ጥሩ፡ ነበር፥ ምግቡስ? ምግቡማ፡ ሌላ፡ ነበር *tällaw təru näbbär; mäguss?* *mägbumma lela näbbär* 'the beer was good. And how about the food? As for the food, it was simply great' (lit. 'the food was something else').

Attached to pronouns and adverbs: አንተ፡ ቆይ። እነሱስ? እነሱማ፡ ይሄዱ *antä qoyy; ənnässus?* *ənnässu-mma yəhidu* 'you stay. How about them? Well, as for them, they may go'; እኔማ፡ ሥራ፡ በዝቶብኛል *əne-mma səra bätobbəññall* 'well, as for me, I have too much work'; ለምን፡ አይብ፡ አታመጣም፡ ነበር? እሱማ፡ ሱቅ፡ መሄድ፡ ሆነ ብኝ *lāmən ayb attamāṭṭamm näbbär?* *əssu-mma suq mähed honäbbəññ* 'why didn't you bring cheese? In that event (or 'that would have meant that') I would have had to go to the market'; ይህማ፡ ቢሆን፡ መልካም፡ ነው *yəh-əmma bihon mälkam näw* 'why, that will be nice'; እንግዲያውማ፡ ሁሉም፡ ነገር፡ ተፈጽሟል *əngadiyaw-əmma hullumm nä-gär äfäššəm^wall* 'then everything is settled' (or, 'well then, everything is settled'); ውጭ፡ አልነበሩም? በፍጹም! እንግዲያውማ፡ ቤተ፡ ሲቃጠል፡ አልወጡማ? *wəçç al-näbbärumm?*, *bäfäšsum!*; *əngadiyaw-əmma betu siqqattäll alwäṭṭumma?* 'weren't You outside? Not at all. Well then (or 'in that case'), You didn't get out when the house was on fire?'

163.2. Note that ምነው *männäw* 'why?' and ስለምን *sälämən* 'why?' with the suffixed -ማ as ምነውማ *nännäw-əmma* and ስለምንማ *sälämən-əmma* in answer to a question mean 'because': e.g., ምነው፡ (or ስለምን)፡ አስተማሪህ፡ ተቂጥቶ፡ ነበር? ምነውማ፡ (or ስለምንማ)፡ የቤት፡ ሥራዩን፡ አልሠራሁም፡ ነበር *männäw* (or *sälämən*)

astämarih täq'äñtato näbbär? männäw-amma (or *sälämän-amma*) *yäbet sarayen alsä-rahumm näbbär* 'why was your teacher angry? Because I didn't do my homework'.

164. Enclitic -ስ-ss

164.1. The enclitic -ስ may be suffixed to any part of speech in both affirmative and interrogative sentences. It refers to a preceding statement and is rendered by 'as for, as to, why (indeed)'. Note that in an interrogative clause -ስ is interchangeable with -ሳ.

In older texts -ስ may be intercalated between the main verb and the auxiliary: thus, ሌላው፡ ሊሁራ፡ እሳ፡ ትጫወትላለች *lelaw sisära əss'a təçəawwätə-ss-alläčč* 'when others work, why indeed she is fooling around'.

Examples: ግር፡ ስጠኝ፡ ግርስ፡ የለም *mar səjänn, mar-əss yällämm* 'give me some honey; as for honey, there isn't any' (or, well, there's no honey'); ምን፡ ጥፋት፡ አገኛችሁ-ብኝ? ጥፋትስ፡ አልተገኘብህም *mən pəfat agännäččəhubbänn? pəfat-əss al-tägännäbbəhəmm* 'what fault did you discover to my detriment? As for faults, none was discovered in you'; እኔ፡ እንግሊዝኛ፡ አስተምራለሁ፡ ሚስትዎስ? ታሪክ፡ ታስተምራለች *əne englizännä astämrrallə'h, mistəwo-ss? tarik tastämrralläčč* 'I teach English. And your wife? (lit. 'and as to your wife?' or 'what about your wife?'). She teaches history'.

164.2. It may also be conceived as expressing a contrast to a preceding or a following statement. Examples: ትላንትና፡ እዚህ፡ ውኃ፡ አልነበረም፡ ዛሬስ፡ አለ *təlantənna əzzih wəha alnäbbärämm, zərə-ss allä* 'yesterday there was no water here, but today there is'; ውድስ፡ አይደለም፤ ገንዘብ፡ አጥቼ፡ ነው *wədd-əss aydällämm gänzäb atəččə nəw* 'expensive, it is not, but I have no money'.

The subject may be referred to by a verbal noun with -ስ, as in አባትህ፡ ምን፡ ሆኑ? መሆንስ፡ ምንም፡ አልሆነም *abbatəh mən honu? māhon-əss mənəmm alhonəmm* 'what happened to your father? Nothing really happened to him' (lit. 'as to happening, nothing happened'); አዲስ፡ አበባ፡ መሄድ፡ አፈልጋለሁ፡ መሄድስ፡ ትችላለህ? መሳፈሪያውን፡ ግን፡ እኔ፡ አልሰጥም *addis abäba mähed əfalləgallä'h. mähed-əss təçəlallah mässa-färiyawən gən əne alsätəhəmm* 'I would like to go to Addis Ababa. As for going, you may (go), but I shall not (be the one to) give you money for the fare'; ከግንባሩ፡ ሦስት፡ ጊዜ፡ ያህል፡ አልመጣም፤ መምጣትንስ፡ አልመጣሁም፡ ግን፡ ወኪል፡ ልኬያለሁ *kä-mähbaru sost gize yahəl almätəttəhəmm; mämätunəss almätəttəhəmm gən wäkkil lakke-yallä h* 'you didn't come to the association three times. It is true that I didn't come, but I sent a representative'. For other examples, see 62.1.11.

164.3. The enclitic *-ñ* *-ss* emphasizes or stresses a statement. Examples: ዱሮ፡ ሃበር፡ እንጂ፡ ፡ ሃረሰ፡ ቅቤ፡ ተወዷል *duro nähbär anḡi zare-ss qäbe täwäddäwall* 'unlike what it used to be (lit. 'before it was indeed'), these days butter is expensive'; ምን፡ ብለው፡ ይሂዱ? እንሱስ፡ አይሄዱም *mən häläw yähidu? ännässu-ss ayhedumm* 'why should they go? They certainly will not go'; ፀሥር፡ ዓመት፡ ቢፈጅም፡ ትምህርቲን፡ እጨርሳለሁ፡ እንጂ፡ ወደ፡ ሀገራስ፡ አሁን፡ አልመለስም *assər amät bifäḡəmm tämhärtən äčärräsalläw h anḡi wädä haḡäre-ss ahun aləmmälläsəmm* 'even if takes ten years I will finish my studies; returning to my country now is out of the question'; በምግብስ፡ በኩል፡ ምግብ፡ መጥፎ፡ አይደለም *bäməḡb-äss bäkkul məḡbu mätfə ay-dällämm* 'as far as food goes, it (lit. 'the food') isn't bad'.

164.4. A question may be reinforced by *ñ*: thus, ታዲያስ? (also ታዲያሳ?) *tadiya-ss?* (also *tadiya-ssa?*) 'what's up?, how about it?' (but also 'so then, well then'); እንግዲያስ? (also እንግዲያሳ?) *əngədiya-ss?* (also *əngədiyassa?*) 'then what else?, how else?' (but also 'then, so then, in this case'). Note that the affirmative እንግዲያስ *əngədiya-ss* may also be interpreted as expressing contrast, as in እንግዲያስ፡ እመጣለሁ *əngədiya-ss amätalläw* 'in that case I will come'. For other examples, see below.

መቸስ *mäčä-ss* (that is, መቸ *mäčä* 'when?' with *-ñ*) means 'well, after all': e.g., ምን፡ ይደረግ፡ መቸስ? *mən yəddäräg mäčä-ss?* 'well, after all, what can be done?', or 'what then can be done?'. In an affirmative sentence, መቸስ *mäčä-ss* reinforces the meaning of the statement: e.g., ከኛ፡ ጋር፡ እንደምትቆይ፡ መቸስ፡ የታወቀ፡ ነው *käñña gar əndämmättaqoyy mäčä-ss yätawwäqä näw* 'after all, it is taken for granted (or 'assumed') that you will stay with us'.

164.5. The enclitic *-ñ* also stresses the meaning of the various conjunctions, as in እንጂ *anḡi* and እንኳ *ənkwä* preceded or followed by a part of speech with *-ñ*. Examples: ካንዱ፡ አገር፡ ወዳንዱ፡ አገር፡ እየዞርሁ፡ እኖራለሁ፡ እንጂ፡ ወደ፡ ሀገራስ፡ አልመለስም *kandu agär wädandu agär əyyäzorhu ənoralähw anḡi wädä haḡäre-ss aləmmälläsəmm* 'I would rather wander (lit. 'I would rather live wandering') from place to placethan return to my country'; ጥቂትስ፡ እንኳ፡ ብትሰጠው፡ ምን፡ አለበት፡ ነበር? *ጦ-ገት-äss ənkwä bəttəsätäw mən alläbbät näbbär?* 'what would it have mattered if you gave him even a little bit?'

164.6. The conjugated form ቢሆን *bihon* may be preceded by any part of speech followed by *-ñ*. Thus, እሱስ፡ ቢሆን፡ እንዴት፡ ለገንዘብ፡ ሲል፡ ዓደኛውን፡ ይክፋል? *əssu-ss bihon əndet läḡänzäb sil g'addäññawən yəkədall?* 'and for him, how could he betray his friend for the sake of money?'; እንደኔስ፡ ቢሆን *əndäne-ss bihon* 'if it was up to me, according to me'; ምንስ፡ ቢሆን፡ ትመታታለህ? *mən-äss bihon təmətatalläh?*

'whatever the reason may be (or 'even then'), should you strike her?'; ትንጂ፡ ቤቴስ፡ ብትሆን፡ ለሁላችንም፡ አትበቃም? *tannaš'a bete-ss battəhon lähullaččənanəmm attə-bäqamm?* 'isn't even my small house enough for all of us?' (that is, 'even my small house is enough for all of us'); ሚስቱስ፡ (or ሚስተሳ)፡ ብትሆን፡ ሳበዝ፡ ገበሬ፡ ናት mistu-ss (or mistu-ssa) *battəhon gobäz gäbäre nat* 'and his wife, she too is a good farmer'.

164.7. 'What about?, how about?, so what?' is expressed by -ሰ -ss (also by -ሳ -ssa): e.g., እኔ፡ እሄዳለሁ፡ አንተሰ? (or አንተሳ?) *əne əhedalläh", antä-ss?* (or *antä-ssa?*) 'I shall go; what about you?'; ዛሬ፡ ከቤት፡ አልወጣም፡ ቀጠሮህሰ? *zare kābetal-wätamm; qät'äroh-əss?* 'I am not going anywhere today. How about your appointment?'; ባይበላሰ? *bayəbäla-ss?* 'what (or 'so what') if he doesn't eat?'

Note that in an answer to a statement with -ሰ, the particle ደግሞ or ግን may be used: e.g., ለሱ፡ ሻይ፡ ስጠው፡ ሳንቺሰ? እኔ፡ ደግሞ፡ (or ግን)፡ ቡና *lässu šaysəw; lančiss? läne dägmo* (or *gən) bunna* 'give him tea; and for you? As for me, (give me) coffee'.

164.8. 'What if?, if only, I wish' is expressed by ብ+simple imperfect+ ሰ. Examples: በሽርሽር፡ ላይ፡ ሆነን፡ ቢዘን-በሰ? *bäšərrəšərr lay honän bizānb-əss?* 'what if it rains while we are on a picnic?'; እስከ፡ ነገ፡ ብትቆይሰ? *əskä nägä battəqoyy-əss?* 'and what if you wait until tomorrow?' (freely, 'suppose that you wait until tomorrow', or 'if only you could stay until tomorrow!'); ቢቀርሰ? *biqär-əss?* 'what (or, 'so what') if he doesn't come?'; ወደ፡ አባትሽ፡ ቤት፡ ብትመለሽሰ? *wädä abbatəš betbat-təmmälläš-əss?* 'and what if you go back to your father's house?, or 'wouldn't you rather go back to your father's house?'; ቢያዳምጣትሰ፡ ኖሮ *biyaddammaṭat-əss noro* 'if only he had listened to her'; ይህን፡ ያህል፡ ባይበላሰ *yəhan yahəl bayəbäla-ss* 'if only he didn't eat so much'. See also 147.

164.9. A question with 'or?' is expressed by ወይስ *wäy-əss*: e.g., በግራችን፡ እንሂድ፡ ወይስ፡ ባውቶቡሰ? *bägräččən ənnəhid wäy-əss bawtobus?* 'shall we walk or take the bus?'. For other means of expressing 'or?' see 135.3, and *passim*.

165. Enclitic -ሳ -ssa

165.1. The enclitic -ሳ -ssa (that is, -ss+a) expresses 'what about?, how about?, as for, too'. In an interrogative clause -ሳ may be interchangeable with -ሰ -ss. Examples: እኔ፡ እሄዳለሁ፡ አንተሳ? *əne əhedalläh", antä-ssa?* 'I shall go; what about you?'; ዛሬሳ፡ ምንም፡ ምግብ፡ አትቀምስም? *zare-ssa mənanəm məgəb attəqəmsəmm?* 'how about today? Aren't you going to have some food?'; ይህሳ፡ ምንድን፡ ነው? *yəh-*

assa mändän näw? 'and this, what is it?'; ብዙ፡ ሚሊዮን፡ መሃይኖች፡ ለማስተማርሳ፡ ምን፡ ዘዴ፡ እገኛችሁ? *bəzu miliyon māhayyamočč lāmastamar-assa mən zāde agāñ-ñacčəh?* 'and to teach the millions of illiterates, what method have you found?'; ውብ፡ ተሳ፡ ቆንጆ፡ ናት? ታዲያሳ *wəbitu-ssa qonǧo nar? tadiya-ssa* 'and Wubitu, is she beautiful, too? Of course' (oh yes).

165.2. The enclitic -ሳ reinforces a question: e.g., ዛሬ፡ ወደ፡ ተማሪ፡ ቤት፡ ለመሄድ፡ አልተሰናዳህምሳ? *zare wädä tämari bet lāmähed altäsänaddahəmm-assa?* 'how come you are not ready to go to school today?', or 'I see that you are not ready to go to school today'.

165.3. The enclitic -ሳ (also -ስ) may also be used with the simple gerund to express a finite interrogative or an emphatic statement: thus, ገድለህሳ? ገድለህስ? *gädlähassa, gädlähəss?* 'and what happened after you killed (him)?'; ወፍረህሳ *wəffərəhəssa* 'you have really gotten fat!'

165.4. Note that -ሳ may also be written independently as እሳ *əssa*: e.g., ዓሳ፡ እሳ፡ ባበሻ፡ አገር፡ ለመብላት፡ ተገቢ፡ አይደል፡ ይሆን? *asa əssa babəša agär lāməblat tägäbi aydäll yəhon?* 'and fish? Is it perhaps wrong to eat fish in Ethiopia?'

166. Enclitic -ን -n

166.1. The enclitic -ን is most frequently used with the determined, and occasionally with the indetermined direct object. Examples: መስኮቱን፡ ዝጋ *mäskotun zəga* 'close the window'; እግዚአብሔር፡ ሰውን፡ በእምሳሉ፡ ፈጠረ *əgziabəher säwən bəamsalu fättärä* 'God created man in his image'. For more details on this usage, see 41.3, and *passim*.

166.2. The enclitic -ን also has the meaning 'as for, as to, concerning, for (=as for)'. Examples: እሳቱን፡ ከሰል፡ ጨምርበት *əsatuñ käsäl čämmərəbbät* 'put some coal on the fire' (lit. 'as for the fire, add some coal to it'); በእውነት፡ እንተን፡ ምን፡ እንደማደርግ፡ አላውትም *bäəwnät antän mən əndämmädärg əlawqəmm* 'honestly, I really don't know what to do with you' (lit. 'as to you'); ጤናዎንስ፡ እንደምን፡ ነዎት? *tenawonəss əndämən näwor?* 'as for Yourhealth, how are You?'; ቁርሱን፡ ጻቦ፡ ይበላል *qursun dabbo yəbälall* 'he eats bread for breakfast' (lit. 'as for breakfast, he eats bread'); ወተቱን፡ ምን፡ ያደርጉታል? *wätätun mən yadärgutall?* 'what do they do with the milk?' (lit. 'as-for-the-milk what will-they-make-it'); ብርጭቆውን፡ ወተት፡ ጠጣበት *hərčəqqowən wätät itəttabbät* 'use the glass for drinking milk' (lit. 'as for the glass, drink milk in it'); እኔን፡ ይሰርቃል፡ ብሉ፡ መጠጠር፡ ዘበት፡ ነው *əne-n yəsärqall bəlo*

mätärtär zābāt nāw 'it is absurd to suspect that I would steal' (lit. 'concerning-me "he-will steal" saying to-suspect absurdity it-is').

The meaning 'as for' for the marker -ን may also be applied to some verbs in the *tä*-stem governing a noun with -ን. Examples: መግቲን: ተረታሁ *muggate-n tārätta* 'I lost my lawsuit' (lit. 'as for my lawsuit, I lost'); ሻንጣዩን: ተሰረቅሁ *šanጣye-n tä-särräqhu* 'I was robbed of my suitcase' (lit. 'as for my suitcase, I was robbed'). For more examples, see 41.17.

166.3. The enclitic -ን may be the equivalent of the preposition ለ 'to'. Examples: ልጁን: ቤቱን: አሳየው *laḡu-n betun asayyāw* is the equivalent of ለልጁ: ቤቱን: አሳየው *läläḡu betun asayyāw* 'he showed the house to the child'; እኔን: (or ለኔ): አገበሳ: መሰለኝ *ane-n* (or *läne*) *anbässa mässälänñ* 'it looked like a lion to me'; እኔን: (or ለኔ): ጎምሳ: ሳንቲም: ሰጠኝ: አንተን? (or ሳንተን?) *ane-n* (or *läne*) *hamsa santim säṯṯänñ; antänäss?* (or *lantäss?*) 'he gave me fifty cents; how about you?'

166.4. With certain verbs of movement, such as ወረደ *wärrädä* 'go down', ወጣ *wäṯṯa* 'go up, go out', ገባ *gäbba* 'enter', and others, the noun takes the marker -ን. Examples: ተራራውን: መውጣት: ብዙ: ጥረት: ይጠይቃል *tārara-wə-n mäwṯat bəzu ṯərät yəṯäyṯəqall* 'going up the mountain requires much effort'; ቤቱን: (also ቤት): ገባ *bet-u-n* (also *betu*) *gäbba* 'he entered his house'. For more examples, see 41.12.

The marker -ን is also placed with the noun governed by ሆነ *honä* 'be, become' and አይደለም *aydällämm* 'it/he is not'. Examples: እሱን: ብሆን: አላደርገውም: ነበር *əssun bəhon aladärgəwəmm näbbär* 'if I were him, I wouldn't have done it'; ደግና: ክፉ: የማይለዩ: ሕግናትን: አይደላችሁም *dägganna kafu yämmaṯäläyṯu həṣanatan aydälläččəhum* 'you are not children who cannot tell (lit. 'distinguish') good from bad'. For more examples, see 41.13.

166.5. The marker -ን may also be used as an "internal" direct complement with intransitive verbs: thus, ጥሩ: መኝታን: ተኝሁ *ṯəru mäññəta-n täññä* 'I slept well' (lit. 'a good sleep'); ጥሩ: ሞትን: ሞተ *ṯəru mot-ən motä* 'he died a good death'; ዛሬ: ጎይለኛ: ዝናብን: ዘነበ *zare hayläñña zəṇab-ən zännäbä* 'it rained hard today' (lit. 'today a-hard rain-n it-rained'); ጎይለኛ: ራብን: ተራብኩ *hayläñña rab-ən tārabku* 'I was very hungry' (lit. 'I hungered a strong hunger').

Not also ረታብ: ካዋቂ: ይልቅ: ልጆን: ነው: የሚርብ *rāhab kawaqi yəṯəq laḡ-ən nāw yämmirəb* 'it is children who get hungry more than adults' (lit. 'it-is the-hunger that-hungers the-children'). For the impersonal ራብ- combined with the direct object, cp. ራብኝ *rabä-ññ* 'I am hungry' (lit. 'it-hungers-me'). For the impersonal verbs, see 67.

166.6. The enclitic **-ን** *-n* attached to the suffix pronouns, or to the article *-u, -w* of the noun, or of the adjective, or of verb forms, serves to express an adverb of manner, of circumstance, or of specification.

Examples with nouns in the meaning 'in the state of': **ራቁተን**: ተኛ *raqut-u-n tāñ-ña* 'he slept naked' (lit. 'in his nakedness'); **ውሽታቸውን**: ነው *wəṣāt-aččāw-ən nāw* 'they are lying' (lit. 'it-is [in] their-lie'); **ለግብዣ**: ብቻውን: መጣ *lägəbza bəččawən mättä* 'he came to the party by himself'; **ፈረሱን**: ሌጣውን: ጋለበ(ው) *färäsun leṭa-w-ən galläbä(w)* 'he rode the horse bareback' (note also the particle **ን** in **ፈረሱን**); **ባዶ**: እጁን: መጣ *bado əḅḅ-u-n mättä* 'he came empty-handed'; **ጠማቸውን**: ዋሉ *tomäččaw-ən walu* 'they didn't eat all day long' (or 'they went all day without eating', lit. 'they spent the day'); **ሙሉውን**: አገኘሁት *mulu-w-ən agäññähut* 'I found it full'; **ደረቁን**: አትብላው *däräq-u-n attəblaw* 'don't eat it without the wät-stew' (lit. 'don't eat it dry'). For more examples see 158.28.

Adverb of manner and circumstance: **መንገድ**: ሲያቋርጡ: **ልጁን**: እጁን: ያዘኛው *mängäd siyaqq'arraṭu ləḅun əḅḅun yazäččəw* 'she took the child by the hand while crossing the street'; **ሰንጠው**: በቀለን: እጁን: ቁረጠው *sänṭiw bäqqälän əḅḅun q'ärrätāw* 'the pocketknife cut Bäqqälä's hand' (lit. 'the knife cut Bäqqälä-n on-his-hand'); **በቀለ**: **ልጁን**: ጸጉሩን: ቁረጠው *bäqqälä ləḅun säg'run q'ärrätāw* 'Bäqqälä cut the boy's hair' (lit. 'Bäqqälä cut the boy-n his-hair').

With expressions of time and place: **ቀኑን**: ሙሉ: ተኝቶ: ነበር *qänun mulu täñ-ñato näbbär* 'he had been sleeping all day'; **ያን**: ጊዜ: ነበረ *yan gize näbbärä* 'it was at that time'; **ረቡዕን**: ትጸማለህ? *räbuən təšomalläh?* 'are you keeping fast on Wednesday?'; **ዶሀን**: ወር: ያልቃል *yəḥən wär yalqall* 'it will come to an end (or, 'it will be complete') this month'; **ሰሞኑን** *sämonun* 'one of these days'; **ዳገቱን** *dagätun* 'up-hill'.

Verb form: **ይልቁንም** *yələqunəmm* 'and especially, moreover'. For more details, see 158.35.

166.7. The repetition of a noun followed by **-ን** expresses the meaning 'along, through': thus, **ሜዳ**: **ሜዳውን**: ሄደ *meda medawən hedä* 'he went along the plain'; **ጋራ**: **ጋራውን** *gara garawən* 'along (or 'through') the mountains'; **ዳር**: **ዳርን** *dar darun* '(all) along the edge'; **ሜፍ**: **ሜፍን** *čafčafun* 'along the top'; **ጠረፍ**: **ጠረፍን** *ṭäräf ṭäräfun* 'along the coast'.

166.8. **-ን** is used in oaths, adjurations, and exclamations: e.g., **እግዚአብሔርን!** **እውነት**: ነው *əgziabəherən əwnät nāw* 'so help me God! It is true'; **ማርያምን!** *maryamən* 'in Mary's name (I swear)'; **ያባቴን**: ሥጋ! *yabbaten səga* 'by the life (lit. 'by

the flesh') of my father', as in እውነተኛ: ነው: የነገርኸኛ? ያባቴን: ሥጋ: (ሰላህ)! ጸ-
nāutun nāw yānāggārḥāññ! *yabbaten sāga (sələh)!* 'did you tell me the truth? I swear
 on my father's death (that I did)', lit. 'while-I-said-to-you'; ወይ: አገራን! *wāy agären!*
 'Oh, my motherland!'; እናቴን: ሰላህ! *annaten sələh!* '(while) I tell you in the name
 of my mother'; ምን: አባቴን: ልሁን! *mən abbaten ləhun!* or ምን: አባቴ(ን): ይኸ
 ለኛል! *mən abbate(n) yāṣṣalāññal!* 'what is going to become of me!'; ወዴትን: ብሉ:
 ሂደ? *wādetən bəlo hedä* 'where did he go?'; እባክህን ጸባቅክክ *əbakkəḥən* 'please!', አደራህን
adārahən 'I entreat you!'

166.9. The marker -ን is redundant in ከዚያን: ጊዜ: ጀምሮ *kāzziya-n gize ḡām-
 mərə* 'ever since, since then, beginning that time' (the preposition 'from' being expres-
 sed by ከ).

For -ን used in connection with the parts of the body, see 41.18.

For adjectives and demonstratives combined with -ን in the formation of adverbs, see
 158.2.7; 158.2.9.

For the interrogative final -ን -*nə*, see 138.1.

167. Enclitic -ና -*na*, እና - *ənna*-

167.1. The enclitic -ና is used as an element of coordination: e.g., ከገበያ: ጨውና:
 በርበሬ: አመጣሁ *kägäbäya çäwəna bərbärre amäṭṭahu* 'I brought salt and pepper
 from the market'. For more details, see 125.

167.2. At times -ና expresses a sequential action. In a perfect-perfect structure:
 አለቀሰና: ሳቅ *aläqqäsänna saqä* 'he cried and then he laughed'; ዘነበና: አባራ *zän-
 näbänna abarra* 'it rained and then it cleared up'. In a jussive-jussive structure: ይ-ብላና:
 ልብሱን: ይጠብ *yəblanna ləbsun yəṭəb* 'let him eat and then wash his clothes'. In a
 simple imperfect-compound imperfect structure: ጧት: ጧት: ያርሰና: ከሰዓት: በኋላ:
 ዕንጨት: ይቁርጣል *ṭwat ṭwat yarsənna käsäat bäh'ala ənçäṭ yəq'ärtall* 'he ploughs
 in the mornings and then cuts wood in the afternoons'.

167.3. The conjunction -ና attached to various verb forms, as well as to ነው *nāw*,
 conjugated ሆነ *honä*, አለ *allä*, የለም *yällämm*, also has the meaning 'consequently,
 therefore, so (=consequently, as a result of which)'. Several of the sentences given be-
 low may also be rendered by using 'since, because, for, as'.

Examples: በረዶ: ይጥላልና: መስኮቱን: ዝጋ *bärädo yəṭəll-ənna mäskotun zə-
 ga* 'it is hailing, so (consequently) shut the window', or 'shut the window because it is
 hailing', or 'as it is hailing, shut the window'; ከበደ: ይሂዳልና: ሳታነጋግረው: ሥራ:

አትጀምር *käbbädä yähedall-anna sattanägaggäräw sära attägämmär* 'Käbbädä is leaving, so (consequently) don't start the job without discussing (it) with him'; ከቦደ: አይመጣምና: እሱን: በመጠበቅ: ገዜህን: አታጥፋ *käbbädä aymätamm-anna assun hämäätähhäq gizehən attatfa* 'Käbbädä will not come, so don't waste your time waiting for him'; በጉ: በጣም: ደልጋልና: ሊበላ: አይችልም *bägu bätam dälb^wall-anna lib-hälla ayčälämm* 'the sheep has become too fatty and so (consequently) it cannot be eaten'; ጉዳይ: አለኝና: በቅርብ: ገዜ: ቀጠሮ: ይስጡኝ *gudday alläñ-anna bäqərb gize qätäro yəsṯuññ* 'I have something to discuss with you, so please give me an early appointment' (or 'since I have business to take care of, please give me an early appointment'); እዚህ: ጋ: መሬቱ: አታላይ: ነውና: እያየህ: ርገጥ *əzzih ga märetu attalay nä-wənnna əyyayyäh rəgät* 'the ground here is treacherous, so (or 'consequently) watch your step' (lit. 'tread looking').

167.4. With the meaning 'since, as, because': ምሳዬን: አልበላሁም: ነበርና: የቀዳልኝን: ጠላ: አልጠጣሁም *məsayen albällahumm näbbär-anna yäqäddulləññən tälla alätätahumm* 'as I had not eaten lunch, I did not drink the beer they served (lit. 'drew for') me'; በጣም: ያጠናልና: ፈተናውን: ያልፋል *bätam yažänallənnna fätänawənyal-fall* 'since he studies a lot he will pass the exam'; አባቴ: ይመጣልና: ከቤት: አልወጣም *abbate yəmətallənnna käbet alwätamm* 'since my father is coming, I will not leave the house' (that is, 'I will stay home'); አይበላምና: አይጠጣም *aybälammənnna ayätätamm* 'since he doesn't eat he does not drink'; ዝናም: ሊዘንብ: ሆነና: ተመለስን *zənam lizənb honənnna täməlläsn* 'since it was going to rain, we came back'; ልጁ: አለቀሰና: እናቱ: አባበለችው *ləḡu aləqqäsənnna ənnatu ababbäläččəw* 'because the child cried, the mother cajoled him'.

The sentences may also be inverted: thus, ወላጆችህን: አታስቂጣ: እገዜአብሔር: አይወደውምና *wäləḡoččəhən attasq^wäfta əgziabəher aywəddäwəmmənnna, እገዜአብሔር: አይወደውምና: ወላጆችህን: አታስቂጣ* *əgziabəher aywəddäwəmmənnna wäləḡoččəhən attasq^wäfta* 'do not anger your parents, for (because) God does not like it'.

167.4.1. With ነው *näw*: በጣም: ተንኩለኛ: ሰው: ነውና: ከርሱ: ጋር: ምንም: ዓይነት: ውል: አታድርግ *bätam tänk^wäläñña säw näw-anna kärsu gar mənəmm aynät wəl attadərg* 'he is a very cunning person, so consequently don't make any deals with him' (or 'since he is a very cunning person, don't make any deals with him'); ቲያትና: ሊጀምር: ነውና: እንሂድ *tiyatron liḡämmər näw-anna ənnəhid* 'the play is about to begin, so let's go'; ሕፃን: ነውና: በቀላሉ: ይደከማል *həşən näw-anna bäqällalu yädäk-mall* 'he easily gets tired, for he is a little child'; እምቢ: በማለቱ: አልደነቅም፥ ልክ:

እንዳሰብኩት፡ ነውና *ambi bāmālātu aləddännāqəmm ləkk əndassəbbkut nəw-əna* 'I am not surprised at his refusal, as it is exactly what I expected'.

167.5. As an answer to a question or in an affirmative sentence, -ና suffixed to ነው *nəw* or አለ *allā* expresses emphasis, 'precisely, exactly, of course, quite the contrary'. Examples: መምጣት፡ አትችልም፡ ማለት፡ ነው? ነውና *māmiqat attəḥəlamm malāt nəw?* *nəw-əna* 'do you mean you cannot come? Precisely!'; ሲነግግ፡ እንዴት፡ ሄድኩ፡ ነገዘብ፡ የለህ? አለኝና (or አለኝ፡ እንጂ.) *sinima əndet hedk gänzāb yälläh?*, *alläññəna* (or *alläññ əñgi*) 'how did you manage to go to the movie, as you had no money? Of course, I had'.

167.6. Verb+ና at the end of the sentence: እንግዳውን፡ አትቀስቅስው፥ በጣም፡ ደክኞታልና *əngədawən attəqəsəṣəw bəjam dəkmotalləna* 'don't wake up the guest, as he is very tired'; አላነጋግርህም፥ ወይረዳኝ፡ አርደህብኛልና *alannāgaggarəhəmm wəy-fānen ardāhəbbəññalla-əna* 'I won't speak to you, for you have slaughtered (lit. 'against me') my bullock'; በቅርብ፡ ጊዜ፡ ቀጠሮ፡ ይሰጡኝ፥ ጉዳይ፡ አለኝና *bəqərb gize qätāro yəstwiññ gudday alläññəna* 'please give me an early appointment, for I have something to discuss (with you)'; አበበ፡ (ለካን)፡ የጊሩት፡ ባል፡ ኖሩልና! *abbäbä (lākkān) yāhirut bal nor-əna* 'so Abbäbä is Hirut's husband after all!'

167.7. The conjunction-ና may be used at the end of an interrogative-exclamatory sentence for emphasis. Examples: ተነሥ፡ ተማራ፡ ቤት፡ እንሂድ፡ ቁርስ፡ መች፡ በላሁና? (or በላሁ?) *tänäs tāmari bet ənnəhid; qurs mäč bällahunna?* 'get up, let's go to school. (But) I haven't eaten breakfast yet' (lit. 'when have I eaten breakfast?'); ድራ፡ ዳዋ፡ ከሰዓት፡ በኋላ፡ ሥራ፡ የለም፥ መቀጥ፡ መች፡ ያላውስና? (or ያላውሳል?) *dare dawa kəsāat bäh-ala səra yällämm; muqātu mäč yallawwəsəna?* (or *yallawwəsall?*) 'there is no work in the afternoon in Dire Dawa. How (lit. 'when?') could the heat enable (you) to move?'

167.8. Note that -ና also has the meaning 'while': e.g., እኔ፡ እንጆራ፡ በላሁና፡ እሷ፡ ዳቦ፡ በላች *əne əñgära bällahunna əss-a dabbo bälläčč* 'while I ate *əñgära*-bread, she ate *dabbo*-bread'. The same meaning is also expressed by እኔ፡ እንጆራ፡ በላሁ፡ እሷ፡ ዳቦ፡ በላች *əne əñgärabällä-h əss-a dabbo bälläčč*, or እኔ፡ እንጆራ፡ በበላ፡ እሷ፡ ዳቦ፡ በላች *əne əñgära səbāla əss-a dabbo bälläčč*, or እኔ፡ እንጆራ፡ እሷ፡ ዳቦ፡ በላች *əne əñgära əss-a dabbo bälläčč*; also እኔ፡ እንጆራ፡ እሷ፡ ዳቦ፡ በላን *əne əñgära əss-a dabbo bällan*, lit. 'I *əñgära*-bread, she *dabbo*-bread we-ate'.

167.9. The conjunction -ና suffixed to the verb also serves for the expression 'such a...(with the result) that': e.g., ሐረር፡ በጣም፡ ጥሩ፡ ጊዜ፡ አላልፈዋልና፡ መችም፡ ቢሆን፡

እደረሱት *harär bätam taru gize asalləfəwallənna mäčəmm bihon ayräsu* 'they had (lit. 'spent') such a good time in Harar that they will never forget it'.

167.10. The perfect or the simple imperfect with the suffix *-ና* may also be rendered as a gerund: e.g., በቃኝ: አለና: (or በቃኝ: ብሎ): ተነሥቶ: ሄደ *bäqqaññ alännä* (or *bäqqaññ bəlo*) *tänästo hedä* 'saying "I have had enough", he rose and left'; በቃኝ: ይልና: (or በቃኝ: ብሎ): ተነሥቶ: ይሄዳል *bäqqaññ yälənnä* (or *bäqqaññ bəlo*) *tänästo yəhedall* 'saying "I have had enough", he gets up and leaves'. Note the alternance between ይቅርና and ቀርቶ, in a structure such as እዚህ: አንበሳ: ይቅርና: (or ቀርቶ): ጅብም: እንኳን: የለም *əzzih anbässa yəqərənnä* (or *qärto*) *ğəbəmm ənkʷan yälləmm* 'let alone lions, there are not even hyenas here'.

167.11. The element *-ና* may also function as an interjection when suffixed to demonstratives. Examples: የልጆቼ: ፎቶግራፎች: እነኚሁና (or እነኚሁ) *yäləğöččəfotoğrafoččə ənnäññihunna* (or *ənnäññihu*) 'here are the pictures of my children'; ይኸው(ና): ዛሬ: ሦስት: ሰዎች: በተሰበ: ምክንያት: ሞተዋል *yəhəw(ənnä)* *zare sost säwoččə bätäsbo məknəyat motəwall* 'and so, today three men died [here] because of typhus'; ትናንትና: ያየናት: ልጅ: ይቻት(ና) *tənəntənnä yayyānat ləğ yəččət(ənnä)* 'here is the girl we saw yesterday' (lit. 'yesterday that-we-saw-her the-girl here-she-is'). Note that *-ና* is optional in the above-mentioned sentences.

167.12. እና *ənnä* 'and, at that, well' is a variant of *-ና -nna*. It is used in initial position, right after a pause or after a consonant. Examples: እና ÷ እንዳልኩት: ከትልቅ: ቤተ: ሰብ: ይወለዳል *ənnä əndalkut kätəlləq betä säb yəwwällədall* 'well, as I was saying, he comes (lit. 'he is born') from a noble family'; በንጉስ: ክፍል: ጃ: ጃ: እና: ቪ: የተጠቀሱት *bänəus kəfl and hulätt ənnä sost yätätəqqäsut* 'those cited in sub-sections 1, 2, and 3'; የሰንደቅ: ዓላማችን: ቀላማት: አረንጓዴ ÷ ብጫ ÷ እና: ቀይ: ናቸው *yäsändəq əlaməččən qäləmat arəngʷade bəčə ənnä qəyy nəččəw* 'the colors of our flag are green, yellow, and red'; እና: ያኔ: ሄደች *ənnä yanne hedäččə* 'and, at that, she left'.

INTERJECTIONS

168. List of interjections

Interjections are isolated words, verb forms, or phrases.

ለካ *läkka*, **ለካስ** *läkkass*, **ለካን** *läkkan*, particle indicating the surprise of discovering something that is contrary to one's expectations; also 'alas, to one's surprise, really, why indeed!'. Examples: **ባሌ: ለካ: እውነታቸውን: ነው** *bale läkka aw-nätaččäwən näw* 'why, my husband is right after all!'; **አበበ: ለካን: (or ለካን: አበበ): የ'እሩት: ባል: ኖሩል** *abbäbä läkkan (or läkkan abbäbä) yähirut bal nor* 'all 'so, Abbäbä is Hirut's husband after all'.

ሙጥኝ *muṭṭəññ*, see **የሙጥኝ** *yämuṭṭəññ*.

መጭ *mäčč* 'giddyap!' (for mules).

ረገኝ *rägəññ*, see **ኸረገኝ**.

ሳድግሀ *sadəggəh*, see **የሳድግሀ** *yasadəggəh*.

ቀስ *qäss* 'slow!, careful!, easy!'.
ባል *bäl*, fem. **ባይ** *bäyi*, pl. **ባሉ** *bälu* (imperative of **አለ** *alä*), with the enclitic *-a* (for which see 161) in **ባላ** *bäl-a* 'come on!, go on!, well then!, well!, so then!, now!, oh!': e.g., **ባል: እንሂድ** *bäl ənnəhid* 'come on, let's go then!'; **ባል: ደገና: ሁን** *bäl dəhna hun* 'good-bye now!'; **ባል: ይህን** *bälyəhun* 'all right then!'; **ባል: ጤና: ይስጥልኝ** *bäl tēna yəstəlləññ* 'well then goodbye!'.

ባርታ *bārta* 'cheer up!, courage!, keep it up!' (lit. 'be strong!').

ባኩቴ *bakkote* in **አይ: ባኩቴ** *ay bakkote*, for **እባኩዎ: እቴ** *əbakkəwo əte* 'oh, come on!' (originally 'please, my sister') where **እቴ** 'my sister' has lost its original meaning!. For the usage of **እቴ** *əte*, or **-ቴ** *-te* (with the loss of the initial **እ**), see also **ንሳ(ቴ)** *nəssa(te)*, **ዉይቴ** *wuyəte*.

ቢያ *biyya*, **ብያ** *bəyya*, exclamation of emphasis or wonder, 'indeed, truly, really'.

¹Also used with other suffix pronouns, as in **ባኩቴ** *bakkəhte*, **ባክሽቴ** *bakkəšəte*, and so on. The noun **(እ)ቴ** is also used with other verbs: thus, **ብላቴ** *bəlate*, **ብላ: እቴ** *bəla əte* 'please eat!' (used when addressing a man); **ተነሡ: እንሂድ: እቴ** *tənäsū ənnəhid əte* 'come on, let's go!'. For the expression of emotions such as anger, irritation, sadness, and so on, one also uses **ወንድሜ** *wändamme*, originally 'my brother': thus, when speaking to a woman one may say **ተይው: ወንድሜ** *täyəw wändamme* 'come on, let it go!'

በጅ *bäggä*, በጅ *bäggē* 'all right!, OK, and then, go on!' (said to someone who is speaking); እሺ: በጅ *əšši bäggä* indicates assent to or acceptance of an order.

See also አበጅሀ *ahäggäh*.

-ቴ *-te*, reinforces an exhortation; see ባኮቴ. See also እቴ.

ታምር *tammər*, in ወይ: ታምር *wäy tammər* 'how marvelous!'; also 'how sad, how awful!', how amazing!

ተው *täw* 'be quiet!, enough of that!, quit it, you don't mean it!'; ተው: እባክህ *täw əbak-kəh* 'come now!'; ተው: ሂድ *täw hid* 'you had better leave!'; አያ: ተው *ayya täw* 'come on!'; ሻረ: ተው *ärä täw* 'stop it, won't you!'

ታዲያ *tadiya* 'well!, but then, so then, well then, so what then!, now then!, so!, and so!'; ታዲያ: ምን: ይሁን *tadiya mən yəhun* 'so what?'. See also ታዲያስ *tadiyass*.

ታዲያስ *tadiyass*, ታዲያሳ *tadiyass-a* 'what's up?, so what's next?, how about it?, then what?, well of course, so, well then!'; also an expression of a challenge. See also ታዲያ.

ጅ *če*, cry for urging on horses or donkeys, 'giddyup!'

ና *na*, fem. ነይ *näy* 'come!'; ና: እስቴ *na əsti*, ና: እዩ *na əyi*, ና: እንጂ *na ənǰi* 'come on!'. It also occurs with -ለ+prepositional suffix pronouns: e.g., ናለት *nallät* 'come for him!'. See also ናሂድ.

ናሂድ *nahid* (from ና: ሂድ *na hid*) 'get away!'. See also ናይድ *nayd*, ወሐድ *wähid*, ወገድ *wägid*.

ንሣ *nəsa* (masc.), ንሺ *nəši* (fem.), ንሡ *nəsu* (pl.) 'please, listen!', expression used for exhorting, encouraging.

ንሳ(ቴ) *nəssa(te)*, fem. ንሺ(ቴ) *nəšši(te)*, pl. ንሱ(ቴ) *nəssu(te)*, for *nəssa əte* 'my sister', *nəšši əte*, *nəssu əte*; also written ንሳ: እቴ *nəssa əte*, normally used with ሻረ *ärä*, exclamation of anger or disapproval. For the final -ቴ, see also ባኮቴ *bakkote*, ዉይቴ *wuyəte*, and footnote on p. 899. For the suffixes for gender and number, see also እንካ, ወገድ.

ነይ *näy*, see ና.

ናይድ *nayd* 'scram!'; see ናሂድ *nahid*.

ነዶ *näddo* 'dam it all': e.g., ወይ: ነዶ! ደኃ: መሆኔ: ነው: እንዲህ: ባደባባይ: የሚያዋርደኝ *wäy näddo! däha mähone näw əndih baddäbabay yämmiyaw-warrädäñ* 'dam it all! It is my poverty that makes me an object of public humiliation'.

አሂ *ahe*, exclamation of surprise, disdain, sorrow, or disapproval (the feeling being indicated by the tone of the voice). See also አሂሂ.

ለሀ *ah*, አሂሂ *ahehe*, exclamation of sorrow, grief, or worry; አሀ: ደብላኝ *ah yəblaññ* 'oh, woe is me!, may I die!' (lit. 'may it eat me!').

ለሀ *əh* 'so!', exclamation of sorrow, distress, or pain. See also ደብላኝ.

ለሀ *əhə*, እኸ *əhə*, exclamation made by a listener to encourage the speaker to continue talking, 'yes, go on'.

ለሆ *oho* 'oh!'

አሂሂ *ahehe*; see አሂ.

ለሌለ *ələl*, trilling sound made by women to indicate joy, ululation.

ለምበ, ላምበ, እምበ.ኝ! *əmbiññ* expresses refusal, unwillingness, disbelief: 'no, I won't' (e.g., መጽሐፈን: አምጣ:: እምበ, *māṣḥafen amta, əmbi* 'bring my book!, I won't'; it is considered a rude expression). Combined with አለ *alä*, as እምበ: አለ *əmbi alä* it means 'refuse'; እምበታ *əmbita* 'refusal'.

ለመት *əmmät*, እሜት *əmmet*, እሜቴ *əmmete* 'at your service' (in response to summons from a woman; see አቤት *abet*).

ኸረ *ärä*, አረ *ərä* expresses surprise at something unexpected, protest, or incredulity, 'why!, really!, is that so?, it's not possible!' It occurs in combinations such as ኸረባከህ *äräbakkəh* (masc.), ኸረባከሽ *äräbakkəš* (fem.) 'you don't say!'; አረ ንጃ *ärəñgə* (from *ərä əñgə*) 'I don't know'; ኸረ: ተው *ärä täw* 'stop it, won't you?, oh really!'; ኸረ: አይገባም *ärä ayəggäbbamm* 'please, you shouldn't' (lit. 'it is not appropriate'); ኸረ: ለመሆኑ *ärä läməhōnu* 'incidentally, how on earth!'; ኸረ: ጉድ *ärä gud*, exclamation of surprise. See also ኸረግ *äräg*, አረ ገና *ärägäna*, ኸረዲያ *ärädiya*.

አሮ *irro*, see ዶሮ *yərro*.

አሪ *ərri*, cry for help.

ኸረዲያ *ärädiya* 'go away!, stop fooling about!' (see ኸረ: ኤዲያ).

ኸረግ *äräg* 'why!, really!, oh my!'. See ኸረ *ärä*.

አረገና *ärägäna*, አረገኝ *ärägäññ*, ረገኝ *rägäññ*, exclamation of amazement, of disdain, or of pain; see also ኸረ *ärä*.

አረገኝ *ärägäññ*, see አረገና.

አሳ *əssa*, expression of contempt, scorn, or disapproval; word indicating a mock challenge.

እስቲ *əsti* 'come now!, please!, so then, let (me), just'; with the imperative or jussive it expresses an attenuated order or a softening of a command. Examples: እስቲ:

¹ For the final ኝ, cp. also አረገኝ *ärägäññ*, እነሆ(ኝ) *ənnəho(ññ)*; to be identified with the ኝ that occurs in the perfect, 1st person, singular መጣሁኝ *mättahuññ* (for which see 54.1.4)

ጽፍልኝ *ḥasti ṣafalləññ* 'please write to me!' (also, 'do write to me'); **ቆይ**: **እስቲ** *qoyy ḥasti* 'just a minute, please; wait and see, wait awhile, stay put!'; **ና**: **እስቲ** *na ḥasti* 'come, please, come on!'; **እስቲ**: **በል** *ḥasti bäl* 'OK, let me see you!' (daring); **እሱን**: **መጽሐፍ**: **እስቲ** *əssun mäṣḥaf ḥasti* 'give me that book!'; **እስቲ**: **ልቅመሰው** *ḥasti laqməsäw* 'I just want to taste it' (or, 'let me taste it!'); **እስቲ**: **ቅመሰው** *ḥasti qəməsäw* 'just taste it!'. See also **እስኪ**, *ḥski*.

እስኪ, *ḥski* 'please!, may I?, let me!': e.g., **እስኪ**: **መታወቂያ**: **ወረቀትህን**: **አሳዩኝ** *ḥski mättawäqiyä wäräqätəḥən asayyähñ* 'show me your identification card, please!'. See also **እስቲ** *ḥasti*.

እሰይ *əssäy*, exclamation of joy, pleasure, happiness;

እሰዮው *əssäyäu* 'what a relief!, oh no!'

አሻ *ašša*, exclamation of pleasure.

እሺ, *ašši* expresses willingness or agreement, 'yes!, OK, all right'; it indicates a positive response but does not commit the speaker to any action; **እሺ?** *ašši?* 'will you?'; also used to encourage someone to continue the conversation; **እሺ**: **ነገ** *ašši nägä* 'mañana, it will be done tomorrow'. Combined with **አለ** *alä* 'say' as **እሺ**: **አለ** *ašši alä* 'he agreed, he said OK'; **እሺ**: **አሰኝ** *ašši assäññä* 'persuade, cause to consent', **እሺታ** *aššita* 'consent, compliance'.

እሻ *əša* 'please, be quiet!'

እሽ *əšš* 'hush!'; also used to shoo away chickens or birds. See also **ኩት**: **ኩት**.

አሻፈረኝ *ašaffärähñ* 'definitely no, definitely not, I won't do it!'

አባት *abbat*, see **የታባትህ**;

አባቱ *abbatu*, in **የት**: **ሂደ? እንጃባቱ** *yät hedä? ənğabbatu* 'where did he go? I don't know and I don't care'.

አቤት *abet* 'present!' (during a roll call); cry of appeal for justice; 'at your service!' (in response to a summons from a man (see also **እመት** *ammät*); used when the speaker did not hear something accurately, roughly 'pardon?'. See also **አቤት**: **አቤት** *abet abet*.

አቤት: **አቤት** *abet abet* expresses surprise, 'heavens!, my, my!, what a disaster!'; cry of appeal for justice.

አባከህ *əbakkəḥ* (masc. sg.), **አባከሽ** *əbakkəš* (fem. sg.), **አባካችሁ** *əbakkäččəḥ* (pl.), **አባክዎ** *əbakkəwo* (pol.) 'please!, if you please, do me a favor!, I beg your pardon';

¹ **አሻፈረኝ** *ašaffärä* is an impersonal verb: thus, **ብላ**: **ብለው**: **ቢለምኑት**: **አሻፈረው** *bəla bələw bilämmənəw ašaffäräu* '(even) when they begged him to eat he refused (he wouldn't budge)'; **ሥራውን**: **ጨርስ**: **ቢሉህ**: **አሻፈረህ**: **አይደለም?** *sarawən čärrəs biluh ašaffäräh aydällämm?* 'so, you simply refused when told to finish the work' (lit. 'is it not that you refused?').

together' (freely, 'to you, too'); እንኳን: ከዘመን: ዘመን: አሸጋገረህ *ankʷan kǎzāmān zāmān aššägaggārāh*, or እንኳን: ላዲሱ: ዘመን: አደረሰህ *ankʷan laddisu zāmān adārrāsāh* 'Happy New Year!'; እንኳን: ግርያም: ግረኙሽ *ankʷan maryam marāčēəš* 'congratulations! St. Mary had mercy upon you' (said to a woman who has had a new baby); the woman answers ግርያም: ታኑርሽ *maryam tanurəš* 'may Mary keep you alive' (that is, 'may your life be long').

It is also used when the speaker expresses his personal satisfaction in connection with an unfavorable event that happened to someone else. Thus, ንብረታ ችግር: ሲያጡ: ሁሉም: እንኳን: አለ *nəbrātaččəwəwən siyaṭu hullumm ankʷan alā* 'when their fortune was lost, everyone said they had it coming' (that is, 'good!, they deserve it!'); እንኳን: ሰበረው *ankʷan səbbārāw* 'I am happy that he broke it'.

እንከያ (ስ) *ankiya(ss)*, እንኬያሰ *ankeyass*, እንከያውስ *ankiyawəss*, እንከያማ *ankiyamma* 'if so, in that case, well then, what else!, how else!, why else!'

እንዴ *ənde*, እንዴ: እንዴ *ənde ənde*, እንዴንዴ *əndende* (with a rising tone) in any position expresses surprise, reproach, discontent, unexpected action, 'what!, why!, how!, now then!, really?' Examples: እንዴ ÷ አሁንም: ዘገየህ *ənde ahu-nəmm zəgəyyāh* 'what!, you are late again?'; እንዴ ÷ ይህም: ቀላል: ነው *ənde yəhəmma qállal nəw* 'why, it's quite easy!'; ብድር: ነው: እንዴ: የሚረዳ ጉት? *bəddər nəw ənde yəmmifälləgu?* 'so, are You asking for a loan?' (i.e., 'or is it something else that you want?'); የሷ: ጠላ: እንዲህ: ነው: እንዴ! *yäs-sʷa řalla əndih nəw ənde!* 'wow! her beer is simply great!'.

As reinforcement of a question, እንዴ *ənde* is usually placed after the verb or after ነው *nəw*: e.g., ይመጣል: እንዴ? *yəmätəll ənde?* 'will he really come?, is he supposed to come?'; ይህ: አሉባልታ: (ምንጊዜም): አያልቅ: እንዴ? *yəh alubalta (məngizemm) ayalq ənde?* 'won't this gossip ever end?'; እንዲህ: ነው: እንዴ? *əndih nəw ənde?* 'is that how it is?'; በዓሉ: በዓርብ: ፈንታ: ሰኞ: ነው: አሉ:: ነው: እንዴ? *bāalu bāarb fānta səñño nəw alu, nəw ənde?* 'they say that the holiday was postponed from Friday to Monday. Is it so?' See also እንዲያ.

እንዴታ *əndeta* 'surely!, certainly!, yes, indeed!, of course!, naturally!, and how!'. It reinforces the question. Examples: ተመልሰው: ይሄዳሉ: እንዴ?: እንዴታ! *təmälləsəw yəhedallu ənde? əndeta!* 'are You going back? Of course, certainly!'; ተደስተሃል? እንዴታ! *tədässətəhall? əndeta!* 'are you happy? And how!'

እንዴት: እንዴት *əndet əndet*, exclamation of astonishment.

እንዲያ: ነው *əndiya nāw* 'bravo!, excellent!'. See also እንዴ.

እንጃ *əngā*, እረንጃ *ərāngā* (from *ərā əngā*) 'I don't know!': e.g., አባትህ: የት: ሄደ?

እንጃ *abbatəh yāt hedā?* *əngā* 'where did your father go?' 'I don't know';

ንግግርን: አዳምጠዋል፥ ምን: ያህል: እንደገባቸው: ግን: እንጃ *nəgəggəren*

addamfəwall mən yahəl əndägəbbaččəw gən əngā 'they listened to my

lecture, but I don't know how much they understood'; በእውነቱ: እንጃ *bəw-*

nātu əngā 'to tell you the truth, I don't know'; ለምን: እንደሆነ: እንጃ፥ ባየ

ሁት: ቁጥር: ተግ: አላለሁ *lāmən əndāhonā əngā bayyāhūt qufər tug*

əlalləw 'I don't know why, but every time I see him my tempers flare'; ለምን:

እንደሆነ: እንጃ፥ ተወዳዳሪውን: አልወደውም *lāmən əndāhonā əngā tāwā-*

dadariwən alwaddāwəmm 'I somehow (lit. 'I don't know why I') don't like

the candidate'.

Free rendering in ማደሩን: እንጃ *madārun əngā* 'he may not live through the

night' (lit. 'his passing the night, I don't know'); ይህ: ልጅ: መዳኑን: (or

መዳኑንም): እንጃ *yəh ləg mādānun* (or *mādānunəmm*) *əngā* 'I am not quite

sure that this child will be cured' (i.e., 'I am afraid he won't make it'); ዛሬ:

ማታ: ሲ.ኒ.ማ: ትሄዳለህ? እንጃ! የምሄድ: አይመስለኝም *zare mata sinima*

təhedalləh? *əngā, yāmməhed ayməslāññəmm* 'are you going to the movies

tonight? I don't think so' (lit. 'I don't think that I will go').

Combined with አባቱ *abbatu* 'his father': thus, የት: ሄደ? እንጃ ባቱ *yāt hedā?*

əngəbbatu 'where did he go? I don't know (and I don't care)'; እንጃ ባቱ also

'to hell with him!, I wouldn't know about him!'

This interjection is also used with ለ *lā*+suffix pronouns: የጁ አግራፊን: ትም

ሀርት: አስፈላጊነት: እንዴት: እንደምገልጽ: እንጃ ልኝ *yägiografīn təmhərt*

asfəllaginnät əndet əndämməgəls əngəlləññ 'I am at a loss (or 'I don't know')

how to explain the importance of the study of geography'; የዘንድርግ: ነገር:

እንጃ ልኝ *yäzändəron nəgär əngəlləññ* 'I don't know how life will go for me

this year'; ወንድምህ: ወዴት: ነው? እንጃ ለት *wändəmməh wädet nāw?*

əngəllät 'where is your brother? I don't know' (or, who knows?); ዛሬ: ይዘ

ንብ: ይሆን? እንጃ ለት *zare yəzānb yəhon?* *əngəllät* 'will it rain today? I

wouldn't know'; እሷ: ትድን: ይሆን? እንጃ ላት *əss'wətədən yəhon?* *əngəllät*

'will she get well? Only God knows' (or 'one can only hope'; note the suffix

-ላት *-lāt* in the feminine); እንጃ ልህ *əngəlləh* 'don't badger me with ques-

tions!, don't bother me!'; አባትህ: የመጣ: እንደሆነ: እንጃ ልህ *abbatəh yä-*

mätta andāhonā enğallāh 'woe to you when your father comes!' (said if a child misbehaves).

እኸ *əhə*, see **እሀ**.

እኮ *əkko*, -ኮ -*kko* (optionally after a vowel) 'but of course!, quite so!, yes indeed!, don't you see?, well then, after all, really'. Examples: ነው: እኮ *nāw əkko* 'it certainly is!, it is indeed!'; እኔ: እኮ: ይህ: ፈረሰ: ያንተ: መሰሉኝ: ነበር *əne əkko yəh fārās yantä mäsloññ näbbär* 'why, I thought this horse was yours'. It stresses any part of speech: ይች: ጉበዝ: እኮ: ሥራዋን: ሀሉ: አጠናቀቀች *yəčč g'äbbäz: əkko sərawan hullu aṭtänaqqäqäčč* 'this clever young man has indeed done all his work thoroughly' (for the feminine referring to the masculine noun, see 39.8.3); እዚህ: እተዘጋ: ክፍል: ውስጥ: ታፈንኩ: እኮ (or ታፈንኩኩ) *əzzih ətäzägga kəfl wasṭ taffänku əkko* (or *taffänkukko*) 'wow! I am stifling in this closed room'; ገንዘብ: ቢኖረውማ: ይማር: እኮ: ነበር *gänzäb binoräwəmma yəmmar əkko näbbär* 'why, if he had money, he would certainly have gone to school'; ውብቱ: እኮ: ቆንጆ: ናት *wəbitu əkko qonḡo nar* 'Wubitu certainly is pretty' (or 'don't you know that Wubitu is pretty?').

እከደከ: ሰይጣን *əkädäkkä säyitan* 'what a wonder extraordinary! (from Ge'ez እከሐደከ: ሰይጣን 'I deny you, O Satan!'); እከደከድዩ *əkädäkkädäyye*, እከድዩ *əkädäyye*, expression of sorrow, of grief, of surprise, or of anger.

እወይ *awwäy*, exclamation of sorrow, 'woe is me!'

እዩ *ayi* expresses disbelief, distress, sorrow, 'oh!, oh, that!': e.g., እዩ: እሱ: እዚህ: ቢሆን: ኖሮ *ayi əssu əzzih bihon noro* 'oh, if only he was here!'

እያ *ayya* expresses disbelief or surprise: e.g., እያ: ተወኝ *ayya täwäññ* 'come now!, come on!, oh, leave me be' (lit. 'come on, leave me!').

እዩ *aye* 'is that right?, really?'; እዩ: ጉድ *aye gud* 'how unfortunate!'; እዩ: እገሀሁ፥ ምንም: አልተሻለውም *aye əbakkəh, mənəmm altäsaläwəmm* 'well, I am afraid he has not recovered at all'.

እይ *ay* expresses disapproval or contempt; እይ: ወዲያ *ay wädiya*, exclamation of regret; እይ: እግኗ: ነቃቃ *ay əgr^wa näqaqqa* 'a pity! her feet are full of cracks'. See also ጉድ *gud*.

እየሀ *ayyäh* 'you see?' (rhetorical question), lit. 'you saw'; the suffix pronoun refers to the person addressed.

እይሄሄ *ayhehe*, cry of surprise, disapproval, disagreement, distress.

እይዞሀ *ayzoh*, fem. **እይዞሽ** *ayzoš* 'cheer up!, take heart!, chin up!'

እዩዩ *əyyeye*, **እየየ** *əyyäyä*, sound of lament, mourning, sorrow, fright.

እይዳ *ayda*, see **ዕዳ**.

ኤይይ *eyd*, exclamation of disgust.

ዕዳ, in አይዳ *ayda*, አይ: ዕዳ *ay ada* 'woe is me!, what an unfortunate thing!' (as in አይ: ዕዳ! ቤቴ: ተቃጠለ *ay ada bete tāqaṭälä* 'woe is me! my house burnt down!'); ወይ: ዕዳ *wäy ada* 'what a bother!'

(አደራ *adära*), አደራ-ሀን *adärahən*, (fem.) አደራ-ሽን, (respect) አደራ-ዎን *adärawon* 'I beg you!, I entreat you!'; አደራ: አለ *adära alä* 'implore, entreat, recommend to someone's care'.

ኤዲያ *ediya* 'there!, away with it!, get out!, scam!' (ኤዲያ ÷ ተመልከት: ምን: እንዳ ደረግህ *ediya, tämälkät män ändadärrägh* 'there! See what you have done!'); it also expresses disgust; ሽረዲያ *ärädiya* 'go away! stop fooling about!'. See also ወዲያ, የዲያ.

አጅብ *ağäb*, አጅብ: አጅብ *ağäb ağäb* expresses surprise, wonder, dismay, or disbelief: 'oh dear!'

ኤጭ *eçç*, expression of disgust, of impatience; see also የጭ.

አፈር: ብላ *afär bəla* 'shame on you' (lit. 'eat dirt!'); አፈር: ይብላኝ *afär yəblaññ* (lit. 'may earth eat me!'), expression of commiseration, sadness, or sorrow.

አፎይ *affoy*, sigh of relief. Example: አፎይ ÷ ይኸው: በመጨረሻ: ደረሰን *affoy yəhäw bämäçčärräša därräsn* 'what a relief, here we are at last!'

-ኮ -*ko*, see እኮ.

ኩሊ: ኩሊ *kuli kuli*, sound for calling a porter (coolie).

ኩል: ኩል *kul kul*, sound for calling chickens.

ክላ *kəla!* 'get out, go away, don't (do it)!'

ኩት: ኩት *kut kut*, sound for shooing away chickens (see also እኸ).

ዋ *wa*, exclamation of sorrow or sadness, expression of warning or threat, 'watch out!'

ዋሆ *waho*, ዎሃ *woha*, call used for driving oxen around the threshing floor.

ወሐድ ÷ ወሂድ *wähid* 'get away!, get out of the way!, go away!, scam!'; ወሂድልኝ *wähidalləññ* 'get out of here!' (see also ወይድ *wäyəd*, ወሂድ *wähid*, ናሂድ *nahid*).

ወር *wərr*, cry for calling a cat. See also ኦር.

ወሽን *wäšän*, ወሽኔ *wäšäne*, ወሽን *wəššən*, exclamation of pleasure: 'excellent, good!'

ወዩ *wäyye*, exclamation of sorrow: 'alas!'

ወይ I *wäy*, exclamation of sorrow or surprise; ወይ: ጉድ *wäy gud* 'how strange!, wonderful!, how sad!'; ወይ: ግሩም *wäy gərum* 'how wonderful!, how strange!'; ወይ: ታሪክ *wäy tarik* 'how wonderful!, how amazing!, how strange!, what a thing!'; ወይ: ዝናብ *wäy zəṅab* 'what a rain!'; ድንጋዩን: ላኑሃው: ሞከ

- ርከ፡ ወይ፡ ፍንክች!** *dəngayun lanäsaw mökkärku, wäy fənkəč* 'I tried to lift the rock, but would it budge?' (or 'to no avail!'); **ወይኔ** *wäyne* 'woe is me!'
- ወይ** *wäy* 'here, here I am!' (in response to a call or summons); **ወየ** *wäyā*, **ወዬ** *wäye*, an endearing form.
- ወዮ** *wäyyo*, **ዎዮ** *woyyo* 'alas!, woe!'; e.g., **ወዮ፡ ለወጣቶች!** *wäyyo läwäwättatočč!* 'woe unto the youth (of today)!'; with **A**+prepositional suffix pronouns: **ወዮልሀ** *wäyyolläh!* 'woe unto you!'
- ዉይ** *wuy*, **ወይ** *wäyy*, exclamation of surprise, pain, or sorrow, 'my goodness!, alas!'. See also **ዉይቴ**.
- ዎዬ** *waye* 'woe, alas!'.
ዎይ፡ ዎይ *way way*, exclamation of lamentation, pain, or sorrow.
ወዮልሀ *wäyyolläh*, see **ወዮ**.
- ዉይቴ** *wuyäte*, **ወይቴ** *wäyäte* 'oh, my goodness!', from **ዉይ** *wuy* and **ላቴ** *äte* 'my sister' for which see also **ንሳ(ቴ)** *nəssa(te)* and **ባኩቴ** *bakkote*.
- ወይኔ** *wäyne* 'alas!, woe is me!'
- ወየው** *wäyyäw*, **ወዬው** *wäyyew*, **ዎዮው** *wayyāw*, exclamation of sorrow: 'alas!, woe!, dear me!, oh dear!'; **ወየው፡ ዓለም** *wäyyäw aläm* 'woe is the world!', cry of the mendicants; **ወየው፡ ጉድ** *wäyyäw gud* 'oh, my goodness!, what a strange/sad thing!, what an amazing thing!'
- ወይድ** *wäyad*, see **ወሒድ**.
- ወዲያ** *wädiya*, as in **ሂድ፡ ወዲያ** *hid wädiya* 'get out!'; **ወዲያልኝ** *wädiyalləññ* 'get out of here!'; **አይ፡ ወዲያ** *ay wädiya*, exclamation of regret. See also **ኡዲያ**
- ወገድ** *wägid*, **ወግድ** *wägäd*, **ወገጅ** *wägiğ* (said to a female) 'get out of here, get out of the way'; **ወገድልኝ** *wägidalləññ* 'get away from me!, get out of here!'. See also **ወሒድ**; **ናሂድ**.
- ዝም** *zəmm* 'hush!', be quiet!'; **ዝም፡ ነው** *zəmmə näw* 'it is indescribable, I am overwhelmed'.
- ይሁን** *yəhun* 'all right!, let it be!, Amen!'; **ይሁና** *yəhun-a* 'well, so be it, what can be done!'
- የምስራች** *yämässərač* 'I bring you good tidings, congratulations!, good news!, hurrah!' (the person to whom **የምስራች** was said replies **ምስር፡ ብላ** *mässər bala*, lit. 'eat lentils!', probably a play on words).
- ይሙት** *yəmut* 'really, I give you my word of honor, I swear that it is true' (lit. 'may he die!'; see 57.3.4)
- የሙጥኝ** *yəmuttəññ*, **ሙጥኝ** *muttəññ* 'I seek refuge with you!'
- ይሮ** *yərro*, **ኢሮ** *irro*, interjection of disapproval.

ያሳድግህ *yasaddəgəh*, ሳድግህ *saddəgəh* 'bravo!, well done!, bless you for what you have done!' (lit. 'may God make you grow!', said to a child); the suffix pronoun changes according to the person addressed.

ይበል *yəbäl* 'good!, bravo!, amen!, so be it!, congratulations!' (lit. 'let him say').

ይብላኝ *yəblaññ*, see አፈር *afär*; also ይብላኝ: ላንተ *yəblaññ lantä* 'pity on you!'; (አሀ): ይብላኝ (*ah*) *yəblaññ* 'oh, woe is me!'

የታባትህ *yätabbatəh*, የታባከ *yätabbakk*, from *yätabbatk* (to a man), የታባትሽ *yätabbatəš*, የታባሽ *yätabbasš*, from *yätabbatš* (to a woman) expresses an insult, contempt, or scorn (lit. 'bastard!, where is your father?'). Used in different contexts: ምን: አባቴ(?) : ይሻለኛል? *mən abbate(n) yəššäläññall*, ምን: አባቴ(?) : ልሁን? *mən abbate(n) lähun?* 'what is going to become of me?, what shall I do?'; ከዚህ: ወጥተህ : የታባከ: ትሄዳለህ? *kəzzih wäññäh* (for *wäññäh*) *yätabbakk tähedalläh?* 'you may leave here, but where do you think you will find a place?' (i.e., 'let's see if you can make it', scorn is implied).

ይደንቃል *yädänqall* 'goodness me!' (lit. 'it is surprising').

የዲያ *yädiya* 'away with it!'. See also ኡዲያ.

ይገርማል *yəgärmall*, ይገረምህ *yəgräməh* 'strange!, that's odd!, that's interesting!'. See also ግሩም.

የጭ *yäčč*, see ኡጭ.

ግሩም *gərum*, ወይ: ግሩም *wäy gərum*, exclamation of approval, amazement, surprise, or sorrow: 'wonderful!'

ጎሽ *gošš*, ጉሽ *gʷäšš*, expresses approval: 'well done!, bravo!, please!'

ጉድ *gud* 'strange!'; ወይ: ጉድ *wäy gud*, exclamation of amazement, of awe, of wonder, of surprise, of shock: 'how strange!, what a wonder!'; አዩ: ጉድ *aye gud* 'how unfortunate!'; ሻረ: ጉድ *ärä gud* 'what a situation!, what a thing!, how amazing, how awful!, how sad!'

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TABLES

TABLE I
Amharic alphabet

1 order	2 order	3 order	4 order	5 order	6 order	7 order
ሀ ha	ሁ hu	ሂ hi	ሃ ha	ሄ he	ሀ ከ, ከላ	ሀ ከ ወ
ለ lä	ሉ lu	ሊ li	ላ la	ሌ le	ለ ከ, ከላ	ለ ከ ወ
ሐ ha	ሑ hu	ሒ hi	ሐ ha	ሑ he	ሐ ከ, ከላ	ሐ ከ ወ
መ mä	ሙ mu	ሚ mi	ማ ma	ሜ me	ም ሙ, ሙላ	ም ወ
ሠ sä	ሡ su	ሢ si	ሣ sa	ሤ se	ሠ ሥ, ሥላ	ሠ ወ
ረ rä	ሩ ru	ሪ ri	ራ ra	ራ re	ር ሩ, ራላ	ር ወ
ሰ sä	ሱ su	ሲ si	ሳ sa	ሴ se	ሰ ስ, ስላ	ሰ ወ
ሸ šä	ሹ šu	ሺ šī	ሻ ša	ሼ še	ሸ ሻ, ሻላ	ሸ ወ
ቀ qä	ቁ qu	ቂ qi	ቃ qa	ቄ qe	ቀ ካ, ካላ	ቀ ወ
በ bä	ቡ bu	ቢ bi	ባ ba	ቤ be	ብ ኮ, ኮላ	ብ ወ
ተ tä	ቲ tu	ቲ ti	ታ ta	ቲ te	ተ ኮ, ኮላ	ተ ወ
ቸ čä	ቹ ču	ቺ čī	ቻ ča	ቼ če	ቸ ር, ርላ	ቸ ወ
ኀ ha	ኁ hu	ኂ hi	ኃ ha	ኄ he	ኀ ከ, ከላ	ኀ ከ ወ
ነ nä	ኑ nu	ኒ ni	ና na	ኔ ne	ነ ከ, ከላ	ነ ከ ወ
ኘ nä	ኙ nü	ኚ ñi	ኛ ña	ኜ ñe	ኘ ከ, ከላ	ኘ ከ ወ
አ a	ኡ u	ኢ i	አ a	ኤ e	አ ገ	አ ወ
ከ kä	ኩ ku	ኪ ki	ካ ka	ኬ ke	ከ ካ, ካላ	ከ ከ ወ
ኸ hä	ኹ hu	ኺ hi	ኻ ha	ኼ he	ኸ ከ, ከላ	ኸ ከ ወ
ወ wä	ዉ wu	ዊ wi	ዋ wa	ዌ we	ወ ወ, ወላ	ወ ወ
ዐ a	ዑ u	ዒ i	ዓ a	ዔ e	ዐ ገ	ዐ ወ
ዘ zä	ዙ zu	ዚ zi	ዛ za	ዜ ze	ዘ ከ, ከላ	ዘ ከ ወ
ዠ žä	ዡ žu	ዢ žī	ዣ ža	ዤ že	ዠ ከ, ከላ	ዠ ከ ወ
የ yä	የ yu	የ yi	ያ ya	የ ye	የ ካ, ካላ	የ ከ ወ
ደ dä	ዱ du	ዲ di	ዳ da	ዴ de	ደ ከ, ከላ	ደ ከ ወ

TABLE I (Continued)

Amharic Alphabet

ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ
ጸ ጸጳ	ጸ ጸሀ	ጸ ጸሀ	ጸ ጸላ	ጸ ጸይ	ጸ ጸ. ጸጳ	ጸ ጸዐ

Labialized consonants

Labiovelars

1st order	3d order	4th order	5th order	6th order
ቁ ጸጳ	ቁ ጸሀ	ቁ ጸላ	ቁ ጸይ	ቁ ጸዐ
ቁ ጸጳ	ቁ ጸሀ	ቁ ጸላ	ቁ ጸይ	ቁ ጸዐ
ቁ ጸጳ	ቁ ጸሀ	ቁ ጸላ	ቁ ጸይ	ቁ ጸዐ
ቁ ጸጳ	ቁ ጸሀ	ቁ ጸላ	ቁ ጸይ	ቁ ጸዐ

Other labialized consonants

ጸ ጸጳ, ጸ ጸሀ, ጸ ጸላ, ጸ ጸይ, ጸ ጸዐ, ጸ ጸጳ, ጸ ጸሀ, ጸ ጸላ, ጸ ጸይ, ጸ ጸዐ, ጸ ጸጳ, ጸ ጸሀ, ጸ ጸላ, ጸ ጸይ, ጸ ጸዐ, ጸ ጸጳ, ጸ ጸሀ, ጸ ጸላ, ጸ ጸይ, ጸ ጸዐ

TABLE II
Possessive suffix pronouns

Suffixes		Noun endings		
		Consonant in ቤት	-a in ውሻ	-e in ጊዜ
Singular	1c.	ቤት <i>bet-e</i>	ውሻዩ፡ ውሻዮ <i>wəšša-ye</i>	ጊዜዩ፡ ጊዜዮ <i>gize-ye</i>
	2m.	ቤትሀ <i>bet-əh</i>	ውሻሀ <i>wəšša-h</i>	ጊዜሀ <i>gize-h</i>
	2f.	ቤትሽ <i>bet-əš</i>	ውሻሽ <i>wəšša-š</i>	ጊዜሽ <i>gize-š</i>
	3m.	ቤቱ <i>bet-u</i>	ውሻው <i>wəšša-w</i>	ጊዜው <i>gize-h</i>
	3f.	ቤቷ <i>bet-wa</i>	ውሻዋ <i>wəšša-wa</i>	ጊዜዋ <i>gize-wa</i>
	Plural	1c.	ቤታችን <i>bet-aččən</i>	ውሻችን <i>wəšša-ččən</i>
2c.		ቤታችሁ <i>bet-aččəʷh</i>	ውሻችሁ <i>wəšša-ččəʷh</i>	ጊዜያችሁ <i>gize-yaččəʷh</i>
3c.		ቤታቸው <i>bet-aččäw</i>	ውሻቸው <i>wəšša-ččäw</i>	ጊዜያቸው <i>gize-yaččäw</i>
Respect		2c.	ቤትዎ፣ ቤተዎ ¹ <i>bet-əwo, bet-äwo</i>	ውሻዎ ² <i>wəšša-wo</i>
	3c.	ቤታቸው <i>bet-aččäw</i>	ውሻቸው <i>wəšša-ččäw</i>	ጊዜያቸው <i>gize-yaččäw</i>

ቤት 'house'; ውሻ 'dog'; ጊዜ 'time'.

¹ Also በትዎት *bet-wor*; ²also ውሻዎት *wəšša-wor*; ³also ጊዜዎት *gize-wor*.

TABLE II (Continued)
(Possessive suffix pronouns)

Suffixes		Noun endings		
		-i in ተግሪ	o in በቅሉ	-u in ጅብዳ
Singular	1c.	ተግሪዩ፣ ተግሪዩ <i>tāmari-ye</i>	በቅሉዩ፣ በቅሉዩ <i>bāqlo-ye</i>	ጅብዳዩ፣ ጅብዳዩ <i>ǰābdu-ye</i>
	2m.	ተግሪህ <i>tāmari-h</i>	በቅሉህ <i>bāqlo-h</i>	ጅብዳህ <i>ǰābdu-h</i>
	2f.	ተግሪሽ <i>tāmari-š</i>	በቅሉሽ <i>bāqlo-š</i>	ጅብዳሽ <i>ǰābdu-š</i>
	3m.	ተግሪው <i>tāmari-w</i>	በቅሉው <i>bāqlo-w</i>	ጅብዳው <i>ǰābdu-w</i>
	3f.	ተግሪዋ <i>tāmari-wa</i>	በቅሉዋ <i>bāqlo-wa</i>	ጅብዳዋ <i>ǰābdu-wa</i>
Plural	1c.	ተግሪያችን* <i>tāmari-yaččən</i>	በቅሏችን <i>bāql-“aččən</i>	ጅብዳችን <i>ǰābd-“aččən</i>
	2c.	ተግሪያችሁ <i>tāmari-yaččə“h</i>	በቅሏችሁ <i>bāql-“aččə“h</i>	ጅብዳችሁ <i>ǰābd-“aččə“h</i>
	3c.	ተግሪያቸው <i>tāmari-yaččäw</i>	በቅሏቸው <i>bāql-“aččäw</i>	ጅብዳቸው <i>ǰābd-“aččäw</i>
Respect	2c.	ተግሪዎ ¹ <i>tāmari-wo</i>	በቅሉዎ ² <i>bāqlo-wo</i>	ጅብዳዎ ³ <i>ǰābdu-wo</i>
	3c.	ተግሪያቸው <i>tāmari-yaččäw</i>	በቅሏቸው <i>bāql-“aččäw</i>	ጅብዳቸው <i>ǰābd-“aččäw</i>

¹ Also ተግሪዎት *tāmari-wor*; ² also በቅሉዎት *bāqlo-wor*; ³ also ጅብዳዎት *ǰābd-wor*.

ተግሪ 'student'; በቅሉ 'mule'; ጅብዳ 'valor'.

*For the variants, see p. 52.

TABLE III

Object suffix pronouns with a verb

Object	Verbal endings		
	Consonant	-š, -č	-w
	ይገገር <i>yəngär</i> 'may he tell'	ነገረች <i>näggäräččē</i> 'she told'	ነገረው <i>nägräw</i> 'they having told'
'me'	ይገገረኝ <i>yəngär-änn</i>	ነገረችኝ <i>näggäräččē-änn</i>	ነገረውኝ <i>nägräw-änn</i>
'you' (sg.m.)	ይገገርህ <i>yəngär-əh</i>	ነገረችህ <i>näggäräččē-əh</i>	ነገረውህ <i>nägräw-əh</i>
'you' (sg.f.)	ይገገርሽ <i>yəngär-əš</i>	ነገረችሽ <i>näggäräččē-əš</i>	ነገረውሽ <i>nägräw-əš</i>
'him'	ይገገረው <i>yəngär-äw</i>	ነገረችው <i>näggäräččē-əw</i>	ነገረውት <i>nägräw-ət</i>
'her'	ይገገራት <i>yəngär-at</i>	ነገረችት <i>näggäräččē-at</i>	ነገረዋት <i>nägräw-at</i>
'us'	ይገገረን <i>yəngär-än</i>	ነገረችን <i>näggäräččē-ən</i>	ነገረውን <i>nägräw-ən</i>
'you' (pl.)	ይገገራችሁ <i>yəngär-aččəhu</i>	ነገረችችሁ <i>näggäräččē-aččəhu</i>	ነገረዋችሁ <i>nägräw-aččəhu</i>
'them'	ይገገራቸው <i>yəngär-aččäw</i>	ነገረችቸው <i>näggäräččē-aččäw</i>	ነገረዋቸው <i>nägräw-aččäw</i>
'You' (resp.)	ይገገረዎ ¹ <i>yəngär-äwo</i>	ነገረችዎ ² <i>näggäräččē-əwo</i>	ነገረዎ ³ <i>nägräw-wo</i>
'Him' (resp.)	ይገገራቸው <i>yəngär-aččäw</i>	ነገረችቸው <i>näggäräččē-aččäw</i>	ነገረዋቸው <i>nägräw-aččäw</i>

¹Also ይገገረዎት *yəngär-əwot*; ²also ነገረችዎት *näggäräččē-əwot*; ³also ነገረዎት *nägräw-wot*.

TABLE III (Continued)
(Object suffix pronouns with a verb)

Object	Verbal endings		
	-ä	-a	-e
	ነገረ <i>näggärä</i> 'he told'	ነገራ <i>nägra</i> 'she having told'	ነገራ <i>nägərre</i> 'I having told'
'me'	ነገረኝ <i>näggärä-ññ</i>	ነገራኝ <i>nägra-ññ</i>	
'you' (sg.m.)	ነገረህ <i>näggärä-h</i>	ነገራህ <i>nägra-h</i>	ነገራህ <i>nägərre-h</i>
'you' (sg.f.)	ነገረሽ <i>näggärä-š</i>	ነገራሽ <i>nägra-š</i>	ነገራሽ <i>nägərre-š</i>
'him'	ነገረው <i>näggärä-w</i>	ነገራው <i>nägra-w</i>	ነገራው <i>nägərre-w</i>
'her'	ነገራት <i>näggär-at</i>	ነገራት <i>nägra-t</i>	ነገራያት <i>nägərre-ʸat</i>
'us'	ነገረን <i>näggärä-n</i>	ነገራን <i>nägra-n</i>	
'you' (pl.)	ነገራችሁ <i>näggär-aččəhu</i>	ነገራችሁ <i>nägr-aččəhu</i>	ነገራያችሁ <i>nägərre-ʸaččəhu</i>
'them'	ነገራቸው <i>näggär-aččəw</i>	ነገራቸው <i>nägr-aččəw</i>	ነገራያቸው <i>nägərre-ʸaččəw</i>
'You' (resp.)	ነገረዎ ¹ <i>näggärä-wo</i>	ነገራዎ ² <i>nägra-wo</i>	ነገራዎ ³ <i>nägərre-wo</i>
'Him' (resp.)	ነገራቸው <i>näggär-aččəw</i>	ነገራቸው <i>nägr-aččəw</i>	ነገራያቸው <i>nägərre-ʸaččəw</i>

¹ Also ነገረዎት *näggärä-wor*; ² also ነገራዎት *nägra-wor*; ³ also ነገራዎት *nägərre-wor*.

TABLE III (Continued)
 (Object suffix pronouns with a verb)

Object	Verbal endings		
	-i	-u	-o
	ንገሪ <i>nəgāri</i> 'tell' (fem.)	ንገሩ <i>nəggāru</i> 'they told'	ንገሮ <i>nəgro</i> 'he having told'
'me'	ንገሪኝ <i>nəgāri-ññ</i>	ንገሩኝ <i>nəggāru-ññ</i>	ንገሮኝ <i>nəgro-ññ</i>
'you' (sg.m.)	-----	ንገሩሀ <i>nəggāru-h</i>	ንገሮሀ <i>nəgro-h</i>
'you' (sg.f.)	-----	ንገሩሽ <i>nəggāru-š</i>	ንገሮሽ <i>nəgro-š</i>
'him'	ንገሪው <i>nəgāri-w</i>	ንገሩት <i>nəggāru-t</i>	ንገሮት <i>nəgro-t</i>
'her'	ንገሪያት <i>nəgāri-ʔat</i>	ንገሩዋት <i>nəggāru-ʷat</i>	ንገሮዋት <i>nəgro-ʷat</i>
'us'	ንገሪን <i>nəgāri-n</i>	ንገሩን <i>nəggāru-n</i>	ንገሮን <i>nəgro-n</i>
'you' (pl.)	-----	ንገሩዋችሁ <i>nəggāru-ʷaččəhu</i>	ንገሮዋችሁ <i>nəgro-ʷaččəhu</i>
'them'	ንገሪያቸው <i>nəgāri-ʔaččəw</i>	ንገሩዋቸው <i>nəggāru-ʷaččəw</i>	ንገሮዋቸው <i>nəgro-ʷaččəw</i>
'You' (resp.)	-----	ንገሩዎ ¹ <i>nəggāru-ʷo</i>	ንገሮዎ ² <i>nəgro-ʷo</i>
'Him' (resp.)	ንገሪያቸው <i>nəgāri-ʔaččəw</i>	ንገሩዋቸው <i>nəggāru-ʷaččəw</i>	ንገሮዋቸው <i>nəgro-ʷaččəw</i>

¹Also ንገሩዎት *nəggāru-wot*; ²also ንገሮዎት *nəgro-wot*.

TABLE IV
Verb *ላሽ* *allā* and expression of possession

		ላሽ			Possession		
Sg.	3m.	ላሽ	የላሽም	-ሌሽ	ላሽው	ላሽችው	ላሽ-ት
	3f.	ላሽች	የላሽችም	-ሌሽች	ላሽት	ላሽችት	ላሽ-ት
	2m.	ላሽህ	የላሽህም	-ሌሽህ	ላሽህ	ላሽችህ	ላሽ-ህ
	2f.	ላሽሽ	የላሽሽም	-ሌሽሽ	ላሽሽ	ላሽችሽ	ላሽ-ሽ
	1c.	ላሽሁ	የላሽሁም	-ሌሽሁ	ላሽኛ	ላሽችኛ	ላሽ-ኛ
Pl.	3c.	ላሽ	የላሽም	-ሌሽ	ላሽቸው	ላሽችቸው	ላሽ-ቸው
	2c.	ላሽችሁ	የላሽችሁም	-ሌሽችሁ	ላሽችሁ	ላሽችችሁ	ላሽች-ሁ
	1c.	ላሽን	የላሽንም	-ሌሽን	ላሽን	ላሽችን	ላሽ-ን

For *ላሽ* 'there is, he is present', *የላሽም* 'there is not, he is not present', *-ሌሽ* (a subordinate negative), see p. 528. For *ላሽው* 'he has' (lit. 'it/he is to him'); *ላሽችው* 'he has' (lit. 'she is to him'); *ላሽ-ት* 'he has' (lit. 'they are to him'), see p. 441.

Copula *ነው* ÷ *አይደለም* and prepositional suffix pronouns

		ነው	አይደለም	Prep. suffix pronouns	
Sg.	3m.	ነው	አይደለም	ፈረደላት	ይፍረድበት
	3f.	ነች ÷ ናት	አይደለችም	ፈረደላት	ይፍረድባት
	2m.	ነህ	አይደለህም	ፈረደላህ	ይፍረድህህ
	2f.	ነሽ	አይደለሽም	ፈረደላሽ	ይፍረድህሽ
	1c.	ነኛ	አይደለኝም	ፈረደላኝ	ይፍረድህኝ
Pl.	3c.	ናቸው	አይደለቸውም	ፈረደላቸው	ይፍረድላቸው
	2c.	ናችሁ	አይደለችሁም	ፈረደላችሁ	ይፍረድላችሁ
	1c.	ነን	አይደለንም	ፈረደላን	ይፍረድላን

For *ነው* 'he is, it is', *አይደለም* 'he is not, it is not', see pp. 271, 274. For *ፈረደላት* 'he judged in his favor', *ይፍረድበት* 'let him judge against him', see pp. 424, 425.

TABLE V
Triradicals

		Perfect			Simple imperfect		
		Type A	Type B	Type C	Type A	Type B	Type C
Sg.	3d m.	ሰቨረ	ጀመረ	ጋሸበ	ይሰብር	ይጀምር	ይጋሏብ
	3d f.	ሰቨረች	ጀመረች	ጋሸበች	ትሰብር	ትጀምር	ትጋሏብ
	2d m.	ሰቨርከ/ሀ	ጀመርከ/ሀ	ጋሸብከ/ሀ	ትሰብር	ትጀምር	ትጋሏብ
	2d f.	ሰቨርሽ	ጀመርሽ	ጋሸብሽ	ትሰብሪ	ትጀምሪ	ትጋሏቢ
	1st c.	ሰቨርኩ/ሀ.	ጀመርኩ.	ጋሸብኩ/ሀ.	እሰብር	እጀምር	እጋሏብ
Pl.	3d c.	ሰቨሩ	ጀመሩ	ጋሸቡ	ይሰብሩ	ይጀምሩ	ይጋሏቡ
	2d c.	ሰቨሩችሁ.	ጀመሩችሁ.	ጋሸባችሁ.	ትሰብሩ	ትጀምሩ	ትጋሏቡ
	1st c.	ሰቨርን	ጀመርን	ጋሸብን	እኝሰብር	እኝጀምር	እኝጋሏብ

		Compound imperfect			Jussive		
		Type A	Type B	Type C	Type A	Type B	Type C
Sg.	3d m.	ይሰብራል	ይጀምራል	ይጋላባል	ይሰበር	ይጀምር	ይጋላብ
	3d f.	ትሰብራላች	ትጀምራላች	ትጋላባላች	ትሰበር	ትጀምር	ትጋላብ
	2d m.	ትሰብራላህ	ትጀምራላህ	ትጋላባላህ			
	2d f.	ትሰብራላሽ	ትጀምራላሽ	ትጋላባላሽ			
	1st c.	እሰብራላሁ.	እጀምራላሁ.	እጋላባላሁ.	ላሰበር	ላጀምር	ላጋላብ
Pl.	3d c.	ይሰብራሉ	ይጀምራሉ	ይጋላባሉ	ይሰቡሩ	ይጀምሩ	ይጋላቡ
	2d c.	ትሰብራላችሁ.	ትጀምራላችሁ.	ትጋላባላችሁ.			
	1st c.	እኝሰብራላን	እኝጀምራላን	እኝጋላባላን	እኝሰበር	እኝጀምር	እኝጋላብ

ሰቨረ 'break'; ጀመረ 'begin'; ጋሸበ 'gallop'.

For the negative jussive, see p. 348.

TABLE V (Continued)
(Triradicals)

Imperative

		Type A	Type B	Type C
Sg.	2m.	ስበር	ጃኞር	ጋልብ
	2f.	ስበሪ	ጃኞሪ	ጋልቢ
Pl.	2c.	ስበሩ	ጃኞሩ	ጋልቡ

Gerund

Compound gerund

		Type A	Type B	Type C	Type A	Type B	Type C
Sg.	3d m.	ሰብሮ	ጃኞሮ	ጋልቦ	ሰብኗሏ	ጃኞኗሏ	ጋልቧሏ
	3d f.	ሰብራ	ጃኞራ	ጋልባ	ሰብራሏች	ጃኞራሏች	ጋልባሏች
	2d m.	ሰብረሀ	ጃኞረሀ	ጋልቦህ	ሰብረሃሏ	ጃኞረሃሏ	ጋልቦሃሏ
	2d f.	ሰብረሽ	ጃኞረሽ	ጋልቦሽ	ሰብረሻሏ	ጃኞረሻሏ	ጋልቦሻሏ
	1st c.	ሰብሯ	ጃኞሯ	ጋልቢ	ሰብሯያህሁ	ጃኞሯያህሁ	ጋልቢያህሁ
Pl.	3d c.	ሰብረው	ጃኞረው	ጋልቦው	ሰብረዋሏ	ጃኞረዋሏ	ጋልቦዋሏ
	2d c.	ሰብራችሁ	ጃኞራችሁ	ጋልባችሁ	ሰብራችኋሏ	ጃኞራችኋሏ	ጋልባችኋሏ
	1st c.	ሰብረን	ጃኞረን	ጋልቦን	ሰብረናሏ	ጃኞረናሏ	ጋልቦናሏ

ሰብረ 'break'; ጃኞረ 'begin'; ጋላቦ 'gallop'.

TABLE VI
Verb forms and derived stems

Verb forms	Basic stem			†-stem (462-473)		
	Type A	Type B	Type C	Type A	Type B	Type C
Perfect	ሰቨረ	ጀመረ	ጋሸበ	ተነገረ	ተጀመረ	ተማረከ
Imperfect	ይሰብር	ይጀምር	ይጋልብ	ይነገር	ይጀመር	ይማረከ
Jussive	ይሰበር	ይጀምር	ይጋልብ	ይነገር	ይጀመር	ይማረከ
Imperative	ሰበር	ጀምር	ጋልብ	ተነገር	ተጀመር	ተማረከ
Gerund	ሰብሮ	ጀምሮ	ጋልቦ	ተነገሮ	ተጀምሮ	ተማርኮ
Participle	ሰባሪ	ጀማሪ	ጋላቢ	ተነጋሪ	ተጀማሪ	ተማራኪ
Verbal noun	መሰበር	መጀመር	መጋልብ	መነገር	መጀመር	መማረከ
Instrumental	መሰበሪያ	መጀመሪያ	መጋለቢያ	መነገሪያ	መጀመሪያ	መማረኪያ

ለ- stem (473-480)

ለሰ- stem (480-485)

Verb forms	Type A	Type B	Type C	Type A	Type B	Type C
Perfect	አደከመ	አበጀረ	አሻከረ	አሰነገረ	አሰበጀረ	አሰማረከ
Imperfect	ያደክም	ያበጅር	ያሻክር	ያሰነገር	ያሰበጅር	ያሰማርከ
Jussive	ያድክም	ያበጅር	ያሻክር	ያሰነገር	ያሰበጅር	ያሰማርከ
Imperative	አድክም	አበጅር	አሻክር	አሰነገር	አሰበጅር	አሰማርከ
Gerund	አድካሞ	አበጅሮ	አሻክሮ	አሰነገሮ	አሰበጅሮ	አሰማርኮ
Participle	አድካሚ	አበጃሪ	አሻካሪ	አሰነጋሪ	አሰበጃሪ	አሰማራኪ
Verbal noun	ማድክም	ማበጅር	ማሻክር	ማሰነገር	ማሰበጅር	ማሰማረከ
Instrumental	ማድካሚያ	ማበጅሪያ	ማሻክሪያ	ማሰነገሪያ	ማሰበጅሪያ	ማሰማረኪያ

ሰቨረ 'break'; ጀመረ 'begin'; ጋሸበ 'gallop'; ነገረ 'say, tell'; ማረከ 'take prisoner'; ደከመ 'be tired'; አበጀረ 'lend money'; ሻከረ 'be coarse'.

The numbers refer to page numbers.

TABLE VI (Continued)
(Verb forms and derived stems)

	አት- (486-489)	አስተ-(490)
Perfect	አኛኝረ	አስተናሸረ
Imperfect	ያኛኝር	ያስተናሸር
Jussive	ያኛግር	ያስተናሰር
Imperative	አኛግር	አስተናሰር
Gerund	አኛግር	አስተናሰር
Participle	አኛጋሪ	አስተናባሪ
Verbal noun	ግኛግር	ግስተናበር
Instrumental	ግኛገሪያ	ግስተናበሪያ

The conjugation of the *አት-stem is the same for types A, B, and C. The አስተ-stem is rare for the triradicals.

Reduplicative stem (455-462)

Verb forms	Basic	ተ-stem	አ-stem	አስ-stem	አት-stem
Perfect	ነጋኝረ	ተሰባሸረ	አረጋኝፈ	አስፈራረሰ	አኝጋኝረ
Imperfect	ይነጋኝር	ይሰባሸር	ያረጋኝፍ	ያስፈራረሰ	ያኝጋኝር
Jussive	ይነጋግር	ይሰባበር	ያረጋግፍ	ያስፈራረሰ	ያኝጋግር
Imperative	ነጋግር	ተሰባበር	አረጋግፍ	አስፈራረሰ	አኝጋግር
Gerund	ነጋግር	ተሰባበር	አረጋግፎ	አስፈራረሰ	አኝጋግር
Participle	ነጋጋሪ	ተሰባባሪ	አረጋጋፈ	አስፈራራሽ	አኝጋጋሪ
Verbal noun	መነጋገር	መሰባበር	ግረጋገፍ	ግስፈራረሰ	ግኝጋገር
Instrumental	መነጋገሪያ	መሰባበሪያ	ግረጋገፊያ	ግስፈራረሻ	ግኝጋገሪያ

The conjugation is the same for all the types.

ነኝረ 'say, tell'; አስተናሸረ 'usher'; ሰሸረ 'break'; ረኝፈ 'drop (fruit)'; ፈረሰ 'fall apart'.

TABLE VII
Verbs with initial **አ** (498-507)

Verb forms	Basic stem		Derived stem			
	Type A	Type B	ተ-type A	ተ-type B	አስ-stem	አስተ-stem
Perfect	አሸፈ	አሸበ	ታሸረ	ታረመ	አሳወቀ	አስታረቀ
Imperfect	ያልፍ	ያሽብ	ይቻሸር	ይቻረም	ያሳውቅ	ያስታርቅ
Jussive	ያለፍ	ያሽብ	ይቻሰር	ይቻረም	ያሳውቅ	ያስታርቅ
Imperative	አለፍ	አሽብ	ታሰር	ታረም*	አሳውቅ	አስታርቅ
Gerund	አልፎ	አሸቦ	ታሰሮ	ታረሞ	አሳውቆ	አስታርቆ
Participle	አላፈ	አሻቢ	ታላሪ	ታረሚ	አሳዋቂ	አስታራቂ
Verbal noun	ማለፍ	ማሸብ	መቻሰር	መቻረም	ማሳወቅ	ማስታርቅ
Instrumental	ማለፊያ	ማሸቢያ	መቻሰሪያ	መቻረሚያ	ማሳወቂያ	ማስታራቂያ

*Also ታረም

Types A and B of the አስ- and the አስተ- stem have the same conjugation.

Reduplicative stem (503-505)

Verbs forms	Basic stem	ተ-stem	አስተ-stem	አት-stem
Perfect	አሳሸረ	ተሳሸረ	አስተሳሸፈ	አትሳሸበ
Imperfect	ያሳሸር	ይቸሳሸር	ያስተሳሸፍ	ያትሳሸብ
Jussive	ያሳሰር	ይቸሳሰር	ያስተሳሸፍ	ያትሳሰብ
Imperative	አሳሰር	ተሳሰር	አስተሳሸፍ	አትሳሰብ
Gerund	አሳሰሮ	ተሳሰሮ	አስተሳሸፎ	አትሳሰቦ
Participle	አሳሳሪ	ተሳሳሪ	አስተሳሳፊ	አትሳሳቢ
Verbal noun	ማሳሰር	መቸሳሰር	ማስተሳሸፍ	ማትሳሰብ
Instrumental	ማሳሰሪያ	መቸሳሰሪያ	ማስተሳሸፊያ	ማትሳሰቢያ

አሸፈ 'pass'; አሸበ 'think'; አሸረ 'tie'; አረመ 'weed'; አወቀ 'know'; አረቀ 'straighten'; ታረቀ 'be straightened, be reconciled'.

All the stems have the same conjugation for type A and for type B.

TABLE VIII

Class ሰግ (508-519)

For a detailed conjugation of the verb forms of the basic stem, see 510-511.

Verb forms	Basic stem			ተ-stem		
	Type A	Type B	Type C	Type A	Type B	Type C
Perfect	ሰሻ	ለካ	ቃሻ	ተመሯ	ተለካ	ተማሯ
Imperfect	ይሰግ	ይለካ	ይቃሻ	ይመሯ	ይለካ	ይማሯ
Jussive	ይሰግ	ይለካ	ይቃግ	ይመራ	ይለካ	ይማራ
Imperative	ሰግ	ለካ	ቃግ	ተመራ	ተለካ	ተማራ
Gerund	ሰግቶ	ለካቶ	ቃጥቶ	ተመርቶ	ተለካቶ	ተማርቶ
Participle	ሰጺ	ለኸ	ቃጪ*	ተመሪ	ተለኸ	ተማሪ
Verbal noun	መሰግት	መለካት	መቃግት	መመራት	መለካት	መማራት
Instrumental	መሰጺያ	መለኸያ	መቃጫ**	መመሪያ	መለኪያ	መማሪያ

*From ቃጢ; ** from መቃጢያ.

Verb forms	ለ-stem			ለሰ-stem		ለት
	Type A	Type B	Type C	Type A-B	Type C	Single
Perfect	አገሻ	አጠሻ	አባሯ	አሰመሯ	አሰቃሻ	አሻሯ
Imperfect	ያገባ	ያጠሻ	ያባሯ	ያሰመሯ	ያሰቃሻ	ያሻሯ
Jussive	ያግባ	ያጠሻ	ያባራ	ያሰመሯ	ያሰቃግ	ያሻራ
Imperative	አግባ	አጠሻ	አባራ	አሰመሯ	አሰቃግ	አሻራ
Gerund	አግብቶ	አጠኙቶ	አባርቶ	አሰመሮቶ	አሰቃጥቶ	አሻርቶ
Participle	አግቢ	አጠጪ*	አባሪ	አሰመሮ	አሰቃጭ*	አሻሪ
Verbal noun	ማግባት	ማጠሻት	ማባራት	ማሰመሮት	ማሰቃግት	ማሻራት
Instrumental	ማግቢያ	ማጠጫ*	ማባሪያ	ማሰመሮያ	ማሰቃጫ*	ማሻሪያ

ሰሻ 'hear'; ለካ 'measure'; ቃሻ 'threaten to hit'; መሯ 'guide'; ገሻ 'enter'; ጠሻ 'drink'; በሯ 'shine'.

*For አጠጪ; for ማጠጫ; for አሰቃጢ; for ማሰቃጢያ. "Single" = same forms for types A, B, and C.

TABLE VIII (Continued)
(Class ሰማ)

Reduplicative stem (510-515)

Verb forms	Basic stem	ተ-stem	አ-stem	አሰ-stem	አት-stem
Perfect	ሰማላ	ተመራራ	አቅናኛ	አበፈራራ	አመራራ
Imperfect	ይሰማላ	ይመራራ	ያቅናኛ	ያበፈራራ	ያመራራ
Jussive	ይሰማማ	ይመራራ	ያቅናና	ያበፈራራ	ያመራራ
Imperative	ሰማማ	ተመራራ	አቅናና	አበፈራራ	አመራራ
Gerund	ሰማምቶ	ተመራርቶ	አቅናንቶ	አበፈራርቶ	አመራርቶ
Participle	ሰማሚ	ተመራሪ	አቅናኝ*	አበፈራሪ	አመራሪ
Verbal noun	መሰማማት	መመራራት	ማቅናናት	ማበፈራራት	ማመራራት
Instrumental	መሰማሚያ	መመራሪያ	ማቅናኛ*	ማበፈራሪያ	ማመራሪያ

ሰማ 'hear'; መራ 'guide'; ቀኛ 'be straight'; ፈራ 'fear'; መራ 'guide'.

*From አቅናኝ; from ማቅናኝያ.

CLASS IX

Class ቀረ (519-527)

For a detailed conjugation of the verb forms of the basic stem, see 521-522.

Verb forms	Basic stem			ተ-stem		
	Type A	Type B	Type C	Type A	Type B	Type C
Perfect	ቀረ	ለቻ	ላጂ	ተነጂ	ተለቻ	ተላጂ
Imperfect	ይቀር	ይለይ	ይላጅ	ይኾጅ	ይሸይ	ይሻጅ
Jussive	ይቅር	ይለይ	ይላግ	ይኾግ	ይሸይ	ይሻግ
Imperative	ቅር	ለይ	ላግ	ኾግ	ለይ	ላግ
Gerund	ቀርቶ	ለይቶ	ላግቶ	ተነግቶ	ተለይቶ	ተላግቶ
Participle	ቀረ	ለይ	ላጂ	ተነጂ	ተለይ	ተላጂ
Verbal noun	መቅረት	መለቻት	መላጂት	መኾጂት	መሸይት	መሻጂት
Instrumental	መቅሪያ	መለቻ	መላጂ	መኾጂ	መሸያ	መሻጂ

Verb forms	አ-stem			አሰ-stem		አት-
	Type A	Type B	Type C	Type A*	Type C	Single
Perfect	አመሸ	አቴቻ	አቃሸ	አሰቀረ	አሰላጂ	አኛጂ
Imperfect	ያመሽ	ያቴይ	ያቃሸ	ያሰቀር	ያሰላጅ	ያኛጅ
Jussive	ያምሽ	ያቴይ	ያቃሻ	ያሰቀር	ያሰላግ	ያኛግ
Imperative	አምሽ	አቴይ	አቃሻ	አሰቀር	አሰላግ	አኛግ
Gerund	አምሸቶ	አቴይቶ	አቃሻቶ	አሰቀርቶ	አሰላግቶ	አኛግቶ
Participle	አምሸ	አቴይ	አቃሻ	አሰቀር	አሰላጂ	አኛጂ
Verbal noun	ማምሸት	ማቴቻት	ማቃሻት	ማሰቀረት	ማሰላጂት	ማኛጂት
Instrumental	ማምሻ	ማቴቻ	ማቃሻ	ማሰቀሪያ	ማሰላጂ	ማኛጂ

ቀረ 'remain behind'; ለቻ 'distinguish'; ላጂ 'shave'; ኾጂ 'pull out'; መሸ 'become evening'; ቴቻ 'wait'; ቃሸ 'rave'.

*Type B has the same conjugation. "Single" = the forms are the same for types A, B, and C.

CLASS IX (Continued)

(Class ቀረ)

Reduplicative stem (521-524)

Verb forms	Basic stem	ተ-stem	አ-stem	አት-stem
Perfect	ለያቾ	ተለያቾ	አበጃጀ	አኝጫጨ
Imperfect	ይለያይ	ይሸያይ	ያበጃጅ	ያኝጫቅ
Jussive	ይለያይ	ይሸያይ	ያበጃጅ	ያኝጫጭ
Imperative	ለያይ	ተለያይ	አበጃጅ	አኝጫጭ
Gerund	ለያይቶ	ተለያይቶ	አበጃጅቶ	አኝጫጭቶ
Participle	ለያዩ	ተለያዩ	አበጃጁ	አኝጫጪ
Verbal noun	መለያየት	መሸያየት	ማበጃጀት	ማኝጫጨት
Instrumental	መለያያ	መሸያያ	ማበጃጃ	ማኝጫጫ

ለቾ 'distinguish'; በጀ 'turn out well'; ነጨ 'pull out'.

TABLE X
Class ሳመ (533-538)

For a detailed conjugation of the verb forms of the basic stem, see 533-534.

Verb forms	Basic	ተ-stem	ለ-stem	ለስ-stem
Perfect	ሳመ	ተላከ	ለላቀ	ለስናቀ
Imperfect	ይስም	ይሻከ	ያልቅ	ያስንቅ
Jussive	ይላም	ይሻከ	ያልቅ	ያስንቅ
Imperative	ሳም	ተላከ	አልቅ	ለስንቅ
Gerund	ስም	ተልኮ	አልቆ	ለስንቆ
Participle	ሳሚ	ተላኪ	ለላቂ	ለስናቂ
Verbal noun	መሳም	መሻከ	ማላቅ	ማስናቅ
Instrumental	መሳሚያ	መሻኪያ	ማላቂያ	ማስናቂያ

Reduplicative stem

Verb forms	Basic	ተ-stem	ለ-stem	ለት-stem
Perfect	ሳሳመ	ተላላከ	ለላላሰ	ለሻላቀ
Imperfect	ይላስም	ይሻላከ	ያላልሰ	ያሻልቅ
Jussive	ይላስም	ይሻላከ	ያላልሰ	ያሻልቅ
Imperative	ሳስም	ተላላከ	ለላልሰ	ለሻልቅ
Gerund	ሳስም	ተላልኮ	ለላልሶ	ለሻልቆ
Participle	ሳሳሚ	ተላላኪ	ለላላሸ*	ለሻላቂ
Verbal noun	መላላም	መሻላከ	መላላሰ	ማሻላቅ
Instrumental	መላላሚያ	መሻላኪያ	መላላሻ**	ማሻላቂያ

ሳመ 'kiss'; ላከ 'send'; ላቀ 'surpass'; ነቀ 'despise'.

*From ላላላሰ.; ** from መላላሰያ.

For the ላስተ-stem, see p. 536.

TABLE XI

Class ቆመ (539-544)

Verb forms	Basic	ተ-stem	ተ+C-stem	ለ-stem	ለበ-stem	ለት-stem
Perfect	ቆመ	ተሾመ	ተቃህመ	ለቆመ	ለበቆመ	ለቃወመ
Imperfect	ይቆም	ይሾም	ይቃህም	ያቆም	ያበቆም	ያቃውም
Jussive	ቆቱም	ይሾም	ይቃወም	ያቱም	ያበቱም	ያቃውም
Imperative	ቆም	ተሾም	ተቃወም	ለቱም	ለበቱም	ለቃውም
Gerund	ቆሞ*	ተሾሞ**	ተቃወሞ	ለቱሞ	ለበቱሞ	ለቃውሞ
Participle	ቆሚ	ተሾሚ	ተቃወሚ	ለቆሚ	ለበቆሚ	ለቃወሚ
Verbal noun	መቆም	መሾም	መቃወም	ማቆም	ማበቆም	ማቃወም
Instrumental	መቆሚያ	መሾሚያ	መቃወሚያ	ማቆሚያ	ማበቆሚያ	ማቃወሚያ

*Also ቆሞ; **also ተሾሞ.

Reduplicative stem

Verb forms	Basic	ተ-stem	ለ-stem	ለት-stem
Perfect	ቆቆመ	ተቆቆመ	ለቆቆመ	ለቆቆመ
Imperfect	ይቆቆም	ይቆቆም	ያቆቆም	ያቆቆም
Jussive	ይቆቆም	ይቆቆም	ያቆቆም*	ያቆቆም*
Imperative	ቆቆም	ተቆቆም	ለቆቆም	ለቆቆም
Gerund	ቆቆሞ	ተቆቆሞ	ለቆቆሞ	ለቆቆሞ
Participle	ቆቆሚ	ተቆቆሚ	ለቆቆሚ	ለቆቆሚ
Verbal noun	መቆቆም	መቆቆም	ማቆቆም	ማቆቆም
Instrumental	መቆቆሚያ	መቆቆሚያ	ማቆቆሚያ	ማቆቆሚያ

ቆመ 'stand'; ሾመ 'appoint to an office'.

*Also ያቆቆም.

TABLE XIII
 Quadriradicals (548-555)

Verb forms	Basic stem		†-stem		λ-stem	
	Type 1	Type 2	Type 1	Type 2	Type 1	Type 2
Perfect	መሰከረ	ደባሸቀ	ተመሰከረ	ተደባሸቀ	አበለጃገ	አቀራሙተ
Imperfect	ያመሰክር	ያደባሸቅ	ያመሰክር	ያደባሸቅ	ያበለጅግ	ያቀራምት
Jussive	ያመሰክር	ያደባላቅ	ያመሰክር	ያደባላቅ	ያበለጽግ	ያቀራምት
Imperative	መሰክር	ደባላቅ	ተመሰክር	ተደባላቅ	አበለጽግ	አቀራምት
Gerund	መሰክር	ደባላቆ	ተመሰክር	ተደባላቆ	አበለጽጎ	አቀራምቶ
Participle	መሰካሪ	ደባላቂ	ተመሰካሪ	ተደባላቂ	አበለጸገ	አቀራማቸ
Verbal noun	መመሰከር	መደባላቅ	መመሰከር	መደባላቅ	ማበለጸገ	ማቀራመት
Instrumental	መመሰከሪያ	መደባላቂያ	መመሰከሪያ	መደባላቂያ	ማበለጸጊያ	ማቀራመቻ

Verb forms	አሰ-stem		አት-stem
	Type 1	Type 2	Single
Perfect	አሰመነሽረ	አሰቀባሽረ	አመናዘረ
Imperfect	ያሰመነሽር	ያሰቀባሽር	ያመናዘር
Jussive	ያሰመንዝር	ያሰቀባጥር	ያመናዘር
Imperative	አሰመንዝር	አሰቀባጥር	አመናዘር
Gerund	አሰመንዝሮ	አሰቀባጥሮ	አመናዘሮ
Participle	አሰመንዝሪ	አሰቀባጥሪ	አመናዝሪ
Verbal noun	ማሰመንዝር	ማሰቀባጠር	ማመናዘር
Instrumental	ማሰመንዝሪያ	ማሰቀባጠሪያ	ማመናዘሪያ

መሰከረ 'testify'; ደባሸቀ 'mix'; በለጃገ 'become rich'; (አ)ቀራሙተ 'divide an ox bought in common'; ቀባሽረ 'speak incoherently'; መነሽረ 'exchange money'.

TABLE XIII (Continued)
(Quadriradicals)

Reduplicative Stem

Verb forms	Basic	ተ-stem	ለ-stem	አስ-stem*	አት-stem
Perfect	መነዘረ	ተመነዘረ	ለበለጸገ	አስመነዘረ	አሙሰጋኝ
Imperfect	ይመነዘር	ይመነዘር	ያበለጸግ	ያስመነዘር	ያመሰጋግን
Jussive	ይመነዘር	ይመነዘር	ያበለጸግ	ያስመነዘር	ያመሰጋግን
Imperative	መነዘር	ተመነዘር	ለበለጸግ	አስመነዘር	አመሰጋግን
Gerund	መነዘር	ተመነዘር	ለበለጸገ	አስመነዘር	አመሰጋግኖ
Participle	መነዘረ	ተመነዘረ	ለበለጸገ	አስመነዘረ	አመሰጋገኛ
Verbal noun	መመነዘር	መመነዘር	ግበለጸግ	ግስመነዘር	ግመሰጋገን
Instrumental	መመነዘሪያ	መመነዘሪያ	ግበለጸገያ	ግስመነዘሪያ	ግመሰጋገኛ

መነዘረ 'exchange money'; በለጸገ 'become rich'; (አ)መሰገኝ 'thank, praise'.

*This stem may be used in expressions such as ምንጥልጥልጥል? *mən asmānāzazzārāh* 'why do you bother to get change?'

TABLE XIV
Class በረቻ (557-560)

Verb forms	Basic	ተ-type 1	ተ-type 2	አ-stem	አሰ-stem	አት-
Perfect	ዘረኝ	ተዘረኝ	ተሰናኝ	አበረቻ	አሰገነሻ	አሸራቻ
Imperfect	ይዘረኝ	ይዘረኝ	ይሰናኝ	ያበረቻ	ያሰገነሻ	ያሸራቻ
Jussive	ደዘርጋ	ደዘርጋ	ደሰናጻ	ያበርታ	ያሰገንጻ	ያሸራታ
Imperative	ዘርጋ	ተዘርጋ	ተሰናጻ	አበርታ	አሰገንጻ	አሸራታ
Gerund	ዘርግቶ	ተዘርግቶ	ተሰናጽቶ	አበርትቶ	አሰገንብቶ	አሸራቶ
Participle	ዘርገ.	ተዘርገ.	ተሰናጅ	አበርጅ	አሰገንቢ	አሸራች
Verbal noun	መዘርጋት	መዘርጋት	መሰናጻት	ማበርታት	ማሰገንጻት	ማሸራታት
Instrumental	መዘርገያ	መዘርገያ	መሰናጃ	ማበርቻ	ማሰገንቢያ	ማሸራቻ

The North also uses the አሰተ-stem: e.g. አሰተሰናኝ *astāsānadda* 'prepare'.

Reduplicative stem

Verb forms	Basic	ተ-stem	አ-stem	አት-stem
Perfect	ዘረጋኝ	ተዘረጋኝ	አበረታቻ	አዘረጋኝ
Imperfect	ይዘረጋኝ	ይዘረጋኝ	ያበረታቻ	ያዘረጋኝ
Jussive	ደዘረጋጋ	ደዘረጋጋ	ያበረታታ	ያዘረጋጋ
Imperative	ዘረጋጋ	ተዘረጋጋ	አበረታታ	አዘረጋጋ
Gerund	ዘረጋግቶ	ተዘረጋግቶ	አበረታቶ	አዘረጋግቶ
Participle	ዘረጋገ.	ተዘረጋገ.	አበረታች	አዘረጋገ
Verbal noun	መዘረጋጋት	መዘረጋጋት	ማበረታታት	ማዘረጋጋት
Instrumental	መዘረጋገያ	መዘረጋገያ	ማበረታቻ	ማዘረጋገያ

ዘረጋ 'spread'; (ተ)ሰናኝ 'be prepared'; በረቻ 'be strong'; ገነሻ 'build a wall'.

TABLE XV
Class ሰለቾ (560-564)

Verb forms	Basic	ተ-type 1	ተ-type 2	ለ-stem	ለሰ-stem	ለት-
Perfect	ሰለቾ	ተሰለቾ	ተሰላሸ	ለሰለቾ	ለሰጉብኝ	ለሸጋጀ
Imperfect	ይሰለቾ	ይሸለቾ	ይሸላሸ	ያሰለቾ	ያሰጉብኝ	ያሸጋጅ
Jussive	ይሰለቻ	ይሸለቻ	ይሸላሸ	ያሰለቻ	ያሰጉብኝ	ያሸጋጅ
Imperative	ሰለቻ	ተሰለቻ	ተሰላሸ	ለሰለቻ	ለሰጉብኝ	ለሸጋጅ
Gerund	ሰለቻቶ	ተሰለቻቶ	ተሰላሸቶ	ለሰለቻቶ	ለሰጉብኝቶ	ለሸጋጅቶ
Participle	ሰለቺ	ተሰለቺ	ተሰላሺ	ለሰለቺ	ለሰጉብኚ	ለሸጋጂ*
Verbal noun	መሰለቻት	መሸለቻት	መሸላሸት	ግሰለቻት	ግሰጉብኝት	ግሸጋጅት
Instrumental	መሰለቻ	መሸለቻ	መሸላሸ	ግሰለቻ	ግሰጉብኝ	ግሸጋጂ

*Also ለሸጋጅ.

Reduplicative stem

Verb forms	Basic	ተ-stem	ለ-stem	ለሰ-stem	ለት-stem
Perfect	ሰለቻቾ	ተሰለቻቾ	ለሰለቻቾ	ለሸገጃጀ*	ለጉብኛኝ
Imperfect	ይሰለቻቾ	ይሸለቻቾ	ያሰለቻቾ	ያሸገጃጅ	ያጉብኛኝ
Jussive	ይሰለቻቻ	ይሸለቻቻ	ያሰለቻቻ	ያሸገጃጅ	ያጉብኛኝ
Imperative	ሰለቻቻ	ተሰለቻቻ	ለሰለቻቻ	ለሸገጃጅ	ለጉብኛኝ
Gerund	ሰለቻቻቶ	ተሰለቻቻቶ	ለሰለቻቻቶ	ለሸገጃጅቶ	ለጉብኛኝቶ
Participle	ሰለቻቺ	ተሰለቻቺ	ለሰለቻቺ	ለሸገጃጂ	ለጉብኛኚ
Verbal noun	መሰለቻቻት	መሸለቻቻት	ግሰለቻቻት	ግሸገጃጅት	ግጉብኛኝት
Instrumental	መሰለቻቻ	መሸለቻቻ	ግሰለቻቻ	ግሸገጃጂ	ግጉብኛኝ

ሰለቾ 'be tiresome'; (ተ)ሰላሸ 'be spoiled'; ጉብኝ 'visit'; (ለ)ሸጋጅ 'prepare'.

*For ለሸገጃጅ.

TABLE XVI
Class 4^h (564-566)

Verb forms	Basic	†-stem	ሐ-stem	አሰ-stem	አጎ-stem
Perfect	ራራ	ተታቻ	አባሻ	አሰታቻ	አጎታቻ
Imperfect	ደራራ	ደታቻ	ያባሻ	ያሰታቻ	ያጎታቻ
Jussive	ደራራ	ደታታ	ያባባ	ያሰታታ	ያጎታታ
Imperative	ራራ	ተታታ	አባባ	አሰታታ	አጎታታ
Gerund	ራርቶ	ተታቶ	አባብቶ	አሰታቶ	አጎታቶ
Participle	ራራ	ተታኙ	አባቢ	አሰታኙ	አጎታኙ
Verbal noun	መራራት	መታታት	ማባባት	ማሰታታት	ማጎታታት
Instrumental	መራራያ	መታቻ	ማባቢያ	ማሰታቻ	ማጎታቻ

Reduplicative stem

Verb forms	Basic	ሐ-stem	አሰ-stem
Perfect	ሠሣሳ	አሠሣሳ	አሠሣሳ
Imperfect	ደሠሣሳ	ያሠሣሳ	ያሠሣሳ
Jussive	ደሠሣሳ	ያሠሣሳ	ያሠሣሳ
Imperative	ሠሣሳ	አሠሣሳ	አሠሣሳ
Gerund	ሠሣሥቶ	አሠሣሥቶ	አሠሣሥቶ
Participle	ሠሣሣኙ	አሠሣሣኙ	አሠሣሣኙ
Verbal noun	መሠሣሣት	ማሠሣሣት	ማሠሣሣት
Instrumental	መሠሣሣቻ	ማሠሣሣቻ	ማሠሣሣቻ

ራራ 'be kindhearted'; ታቻ 'interlace'; ባሻ 'feel trepidation'; ሣሳ 'become greedy'.

TABLEXVII

Pluriradicals

1.2.3.4.5 verb (567)

Verb forms	Basic	+C stem	ለተ-stem
Perfect	ወሸነኝረ	ተወሸናኝረ	አወሸናኝረ
Imperfect	ይወሸነኝር	ይወሸናኝር	ያወሸናኝር
Jussive	ይወሸንግር	ይወሸናግር	ያወሸናግር
Imperative	ወሸንግር	ተወሸናግር	አወሸናግር
Gerund	ወሸንግሮ	ተወሸናግሮ	አወሸናግሮ
Participle	ወሸንጋሪ	ተወሸናጋሪ	አወሸናጋሪ
Verbal noun	መወሸንግር	መወሸናግር	ግወሸናግር
Instrumental	መወሸንገሪያ	መወሸናገሪያ	ግወሸናገሪያ

1.2.3.2.3 verbs (568-569)

Verb forms	ተ-stem	ለ-stem
Perfect	ተብለዉሸዉ	አብለዉሸዉ
Imperfect	ይብለዉሸጭ	ያብለዉሸጭ
Jussive	ይብለጭለጭ	ያብለጭለጭ
Imperative	ተብለጭለጭ	አብለጭለጭ
Gerund	ተብለጭለጭ	አብለጭለጭ
Participle	ተብለጭላዉ	አብለጭላዉ
Verbal noun	መብለጭለጭ	ግብለጭለጭ
Instrumental	መብለጭለጭያ	ግብለጭለጭያ

ወሸነኝረ 'interlace'; (ተ)ብለዉሸዉ 'glitter'.

TABLE XVIII

Verbs with ተን-, አን (491-498)

Prefix ተን-

Perfect	ተንጠለሸለ	ተንጋሸጠ	ተንገላቻ	ተንጫጫ
Imperfect	ይንጠለሸል	ይንጋሸጥ	ይንገላቻ	ይንጫጫ
Jussive	ይንጠልጠል	ይንጋጠጥ	ይንገላታ	ይንጫጫ
Imperative	ተንጠልጠል	ተንጋጠጥ	ተንገላታ	ተንጫጫ
Gerund	ተንጠልጥሎ	ተንጋጥጦ*	ተንገላቶ	ተንጫጭቶ
Participle	ተንጠልጣይ	ተንጋጣጭ	ተንገላቻ	ተንጫጭ
Verbal noun	መንጠልጠል	መንጋጠጥ	መንገላታት	መንጫጫት
Instrumental	መንጠልጠያ	መንጋጠጫ	መንገላቻ	መንጫጫ

*Also ተንጋሸ.

Prefix አን-

Perfect	አንጠለሸለ	አንጋሸጠ	አንቀላቶ	አንጉላጀ	አንጫጫ
Imperfect	ያንጠለሸል	ያንጋሸጥ	ያንቀላቶ	ያንጉላጀ	ያንጫጫ
Jussive	ያንጠልጥል	ያንጋሸ	ያንቀላፋ	ያንጉላጅ	ያንጫጫ
Imperative	አንጠልጥል	አንጋሸ	አንቀላፋ	አንጉላጅ	አንጫጫ
Gerund	አንጠልጥሎ	አንጋጥጦ*	አንቀላፍቶ	አንጉላጅቶ	አንጫጭቶ
Participle	አንጠልጣይ	አንጋጣጭ	አንቀላፊ	አንጉላጂ	አንጫጭ
Verbal noun	ማንጠልጠል	ማንጋጠጥ	ማንቀላፋት	ማንጉላጅት	ማንጫጫት
Instrumental	ማንጠልጠያ	ማንጋጠጫ	ማንቀላፊያ	ማንጉላጂያ	ማንጫጫ

(ተን)ጠለሸለ 'hang' (intr.); (ተን)ጋሸጠ 'lean (column)'; (ተን)ገላቻ 'be tossed about'; (ተን)ጫጫ 'make a loud noise'; (አን)ቀላቶ 'doze'; (አን)ጉላጀ 'cause to doze'.

*Also አንጋሸ.

