

اسم الفاعل فى الجعزية والأمهرية

دراسة مقارنة

Participle in Ge'ez and Amharic^(**) comparative study

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الملخص العربي:

يهدف هذا البحث إلى دراسة الصيغ المختلفة لاسم الفاعل فى الجعزية والأمهرية مبينين اشتقاقه من الفعل فى أنماط مختلفة فى كل الجعزية والأمهرية. يتحقق البحث أيضاً من التغييرات الصوتية فى اللغتين من حيث الجنس والعدد، أخيراً أوجه الاختلاف وأوجه الشبة بين اللغتين. وبالإضافة إلى ذلك، فإنه سيتم توضيح العلاقة النحوية بين اللغتين، وكذلك العلاقة بين هاتين اللغتين للسامية.

تناقش هذه الورقة اسم الفاعل فى اللغتين الجعزية والأمهرية، مع التركيز على هذه

النقاط:

- ١- بناء اسم الفاعل فى اللغتين.
- ٢- الجنس والعدد فى اسم الفاعل فى باللغتين
- ٣- معنى ووظيفة اسم الفاعل فى اللغتين.

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** - ألقى هذا البحث فى المؤتمر الدولى DOT³¹. German Orientalist Congress, Marburg , Germany

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ثم عرض للاستنتاجات منها: الجعزية تمتلك أكثر من صيغة لاسم الفاعل، في حين أن الأمهرية تمتلك صيغة واحدة فقط يتكرر في كل الجذور. يشتق اسم الفاعل في الجعزية من الأفعال التي تحتوي على حروف الحلق أو حروف العلة دون أي تغيير لفظي، في حين أنه في اللغة الأمهرية، تحدث تغيرات صوتية مع بعض الحروف الساكنة (الذال، النون، التاء) عندما يلتقي مع المورفيم النهائي لاسم الفاعل المنتهي بحرف علة. أخيراً يجب دراسة اللغة الجعزية كخلفية للغة الأمهرية. ثم قائمة بالمصادر والمراجع.

The aim of this paper is to study the different forms of the present participle, or the verbal noun, in Ge'ez and Amharic languages showing its formation from the verb in various styles in both Ge'ez and Amharic. The paper will also investigate the phonetic changes in languages, the gender and the numbers and finally, the differences and the similarities in the two languages. In addition, it will clarify the grammatical connection between the two languages, as well as the relation of these two languages to the Semitic.

The study of the Present Participle presents to the investigator of syntactical constructions an especially large and fertile field. The present participle has a great variety of uses — ranging from the settled meaning of a noun up to the activity of the verb. The Participle refers to a word derived from a verb and used as an adjective or a noun, and there is 'present' and 'past' participle¹, which signifies the *one who does* (the Agent)². Moreover, it is the "description is indicative of active, ongoing movements present tense"³. These participles are inflected for gender, number and case. Arabic⁴ participles are employed syntactically in a variety of ways: as nouns, as adjectives or even as verbs. Their uses vary across varieties of Arabic. In general the active participle describes a property of the syntactic subject of the verb from which it is derived, while the passive participles describe the object. The participle is built in all Semitic languages with pattern: fā'il, and becomes in Ethiopic with pattern: fā'əl⁵, however, disyllables with long vowels or diphthong in the first syllable (qābir), of these patterns usually have the function of an active participle and are widespread throughout the Semitic languages⁶. Lastly, the present participle is one of the most important morphological and grammatical derivations, and its importance is due to its frequent use. Moreover, the present participle looks like the subjunctive form either in its formula or its meaning⁷.

This paper will be discussing the present or active participle in both languages; Ge'ez and Amharic, concentrating on these points:

- 1- The structure of the present participle in the two languages.
- 2- The gender and number of the present participle in both languages
- 3- The meaning and use of the present participle in both languages

The paper will depend on the Bible; Old Testament and New Testament.

In the Abyssinian kingdom once flourished the language commonly called Ethiopic, it gained, through the tribe by which it was spoken, the position of being the leading speech in the kingdom, starting from their country of Tigre and its chief town Axum, and keeping pace with the development of the land lived on alongside of it merely as vulgar dialects. The Amharic came into fashion as the ordinary speech of the court and of the officials of the country, but Ethiopic even then continued to retain its full importance as the literary language⁸. So Ge'ez is considered the mother language for the rest languages in Ethiopia; Amharic, Tigre, Tigrinya. Ge'ez, as it is known, is a Semitic language, while Amharic, Tigre, Tigrinya are penetrated by Cochic elements, therefore they are not considered a pure Semitic. Although, there is who considers Amharic is a Semitic language⁹.

Amharic is the main language of the central highlands of Ethiopia and is official for the Ethiopian state we can date this importance to the restoration of the Solomonic dynasty in 1270, and Ge'ez, the Latin of Ethiopia, was preserved and used from when this Dark Age began, in about 800 A.D. to the present day. From about 1270 on the language of the court was Amharic, and thus it gradually gained in status when the military camp at the site of Addis Ababa in the old kingdom of Shoa was chosen as the new capital. Amharic replaced Ge'ez entirely in administration; though full of Ge'ez words and phrases¹⁰. However, in its present state it is lacking in some characteristic Semitic features and those which it displays give one the impression of having been superimposed on an alien basis. In regard to the construction of the sentence, while Semitic languages co-ordinate phrases, Amharic subordinates them and, readily encloses a whole period between subject and verb¹¹.

I- The structure of the present participle:

Participle is derived, as it is mentioned, from the verb, and the verb in Semitic languages, as well as, in Amharic is classified to: Trilateral roots and Quadrilateral roots, and both of them are divided into: Ground stem, and Multilateral stems. But how it is derived? Is the present participle derived from all categories of the verb in the same way? Is the present participle

derived from auxiliary verbs in Amharic, or verbs of being in Ge'ez? Has the participle got one form or more? We will try to answer these questions as follows.

1- The present participle from Trilateral verb(strong verb):

Ge'ez:

- a) The original vowels of the perfect are universally lengthened, to distinguish these nouns from the verbs, and therefore the vowels \bar{i} and \bar{u} as well as \bar{a} are separately maintained, seeing that the long vowels \bar{i} and \bar{u} never lose their identity in \bar{a} ¹².

The main form of active participle, or present participle, from trilateral verb, as in Arabic, is formed from the Perfect, and it forms with \bar{a} in first syllable, and with the fugitive vowel \bar{a} in the last syllable, however, the participle form consists of two syllables:

- 1- Open syllable consists of the first consonant + the long vowel \bar{a} . 2- closed syllable consists of the second consonant + the fugitive vowel \bar{a} + the third consonant, it means that the *morpheme* of the present participle is the long vowel \bar{a} after the first radical and the fugitive vowel \bar{a} after the second radical, e.g. **ጸድቅ** $\bar{s}\bar{a}-d\bar{a}q$ “just” from the verb **ጸደቀ** $\bar{s}\bar{a}-da-qa$, **ቃተል** $q\bar{a}-t\bar{a}l$ “killer” from the verb **ቃተለ** $qa-ta-la$, and the following diagram clarifies this:

$\bar{s}\bar{a}-d\bar{a}q$

↓ ↓

The *morpheme* of the form is: *the long vowel* *the fugitive vowel*

This form can no longer be derived from every verb¹³ because this form lost the value of the rare ancient participle¹⁴, but it still occurs, as in:

ወስሙ:ለካልእ:ፈለግ:ግዮን $wa-s\bar{a}m\bar{u} la-k\bar{a}l\bar{a}' fa-lag g\bar{a}y\bar{o}n$, “The name of another river is Geyon”¹⁵. **ወኢይኩን:ጸድቅ:ከሙ:ኃጥእ** $wa-?y\bar{a}k\bar{u}n \bar{s}\bar{a}-d\bar{a}q ka-ma h\bar{a}t\bar{a}'$, “The righteous is not like the wicked”¹⁶.

Besides, this type, $\bar{s}\bar{a}-d\bar{a}q$, is commonly employed in the ordinal number, from the second number to the tenth number: **ዳግም** $d\bar{a}-g\bar{a}m$ “the second”, **ሦልሳ** $\bar{s}\bar{a}-l\bar{a}m$ “the third”, **ፊብዕ** $r\bar{a}-b\bar{a}'$ “the forth”, **ኃምስ** $h\bar{a}m\bar{a}s$ “the fifth”, **ሳድስ** $s\bar{a}-d\bar{a}s$ “the sixth”, **ሳብዕ** $s\bar{a}-b\bar{a}'$ “the seventh”, **ሳምን** $s\bar{a}-m\bar{a}n$ “the eighth”, **ታስዕ** $t\bar{a}-s\bar{a}'$ “the ninth”, **ዓሥር** $\bar{a}-\bar{s}\bar{a}r$ “the tenth”.

Although this form attributes to the present participle, we find it with another type of noun which is not derived from verbs, e.g. **ለህም** lāhəm “ox, cow”, **ማይ** māy “water”, **ባሕር** bāḥər “sea”, **ካህን** kā-hən “priest”.

1. a. a Guttural roots:

The participle from guttural roots does not differ from the strong roots, i.e. it is formed in the same formula, e. g. from first radical: **ኃጥእ** ḥāṭə’ “sinner”, from second radical: **ሃህል** šā-həl “grace”. The third radical: **ራድእ** rā-də’ “helper”.

1. a. b Roots contain vowels:

We find this type of the participle in the roots which contain vowels, without any change in the formula šā-dəq.

-The vowel in the first radical is: **ዋርስ** wā-rəs “heir” and this form still uses, like: **ነዋ፡ዝንቱ፡ዋርስ፡ንዑ** nawā zəntū wārəs nə’ū “This is the heir; come”¹⁷.

-The vowel in the second radicals: **ቃውም** qā-wəm “sponsor”.

-Finally, the language does not derive this formula from the third radical which contains vowel.

- b) The main form in used of present participle in Ge‘ez is formed by the form **ገባር** gabār +ī, which is a very ancient demonstrative root¹⁸, It is worth mentioning that *Dillmann*¹⁹ said that the form **ገባር** must be doubling in second radical because it is derived from the intensive verb **ገበረ** gab-ba-ra, but he didn’t told us if this doubling pronunciation is omitted when adding the termination ī or not!. While *Conti Rossini*²⁰ mentioned that the form is not doubled: qatālī, and we decline to this opinion to avoid the length of the syllables.

The form consists of three syllables: 1- A Short open syllable; first consonant + short vowel. 2- Long open syllable: second consonant + long vowel ā. 3- Long open syllable: third consonant+ long vowel ī. Then the *morpheme* of the form is the long vowel ā after second radical, and the long vowel ī after the third radical, i.e. two long vowels, e.g. **ገባሪ** ga-bā-rī “workman”, **ጸራቢ** ṣa-rābī “carpenter”, **ነጋሢ** na-gā-šī “king”, **ቀታሊ** qa-tā-lī “killer”, **ፈጣሪ** fa-ṭā-rī “creator”. The following diagram clarifies this:

ga-bā-rī
 ↓ ↓

The *morpheme* of the form is:

the long vowel the long vowel

For instance within the Bible:

አነ፡ ውእቱ፡እግዚአብሔር፡ ፈጣሪከ። *ʿa-na wəʔ-tū ʾəg-zī-ʾab-ḥēr*
fa-tā-rī-ka “I am the Lord, your creator”²¹. **ከሙ፡ይኩኑ፡ምስክሩ፡ለቀታሊ**
ka-ma yə-kū-nū məs-kā-ya la-qa-tā-lī “For the man slayer, that he may flee
 thither”²².

1. **b.a Guttural roots:**

The participle from guttural roots does not differ from the strong roots, i.e. it is formed in the same formula, e. g. from first radical: **ካዳጊ** *ḥa-dā-gī* “abandoned”, from second radical: **ሠሃሊ** *šā-hā-lī* “merciful”. The third radical: **ረዳኢ** *ra-dā-ʾī* “helper”.

1-b. b The roots containing vowels: The roots which contain vowels in this type of the participle do not differ from the formula *šā-dəq*, i.e. no phonetic change occurs, therefore, vowel in the first radical is: **ወራሲ** *wa-rā-sī* “heir”, the vowel in the second radicals is: **ሞዋኢ** *ma-wā-ʾī* “victor”, **ከዋኒ** *ka-wā-nī* “being” (from the verb **ኮነ** *kō-na* “be, become, exist”), **ሠያጢ** *šā-yā-tī* “merchant” and the vowel in the third radical is: **ተለዋ** *ta-lā-wī* “follower”, **ሠራዩ** *šā-yā-tī* “magician”, **ረአዩ** *ra-ʾā-yī* “seer”.

Amharic:

The present participle in Amharic is in one form only, which answers the form **ገባሪ** *ga-bā-rī* in Geʿez. But I found the form which answers the form **ዳድቅ** *šā-dəq* in Geʿez, for instance: **ዳድቅም፡እንደ፡ኃጢአተኛው፡አይሁን** *šā-də-qūm ʾən-da ḥā-tī-ʾa-ta-ngāw* “The righteous is not like the wicked”²³.

The verb in Amharic is geminated in second consonant; however, the language divided the ground stem into two classes: Type A, e.g. **ሰበረ** *sab-ba-ra* “break”, which is characterized by the lack of gemination of the second radical in the verb forms other than the perfect. Type B, e.g. **ፈለገ** *fal-la-ga* “wish”, which is geminated in the second radical in the entire verb forms²⁴.

The participle is considered the main part of the verb²⁵, and it is derived from the basic as well as from stems. The form of the participle of the tri-radicals for type A of basic stem is **ሰበረ** *sa-bā-rī*, and for type B is **ፈለገ** *fal-lāgī*²⁶. However this form of the participle is repeated for the multiple

patterns, see the diagram below. It will be seen from what has been said that the syllables of the tri-radical participle and its morpheme in Amharic are the same in Ge'ez. The following diagram clarifies this:

sa-bā-rī

The *morpheme* of the form is: *the long vowel* \bar{a} *the long vowel*

For instance within the Bible:

ፈጠሪህ፡እግዚአብሔር፡አኔ፡ነኝ *fa-tā-rīh* ሕጻን-ሕጻን ሕጻን-ሕጻን ሕጻን-ሕጻን
naññ, "I am the Lord, your creator"²⁷.

There are also: **ለቃጣ** *la-qā-mī* "picker",

Guttural roots:

Amharic abandons the gutturals in the verb, but these gutturals turn again with the derivatives such as participles, especially the root which Ge'ez origin, therefore, we find the formula of the present participle is the same in the ground formula, type *sa-bā-rī*, as the following:

First radical: the gutturals in the first radical are still in Amharic, but rarely found, so we find: **ሐታጣ** or **ገታጣ** *ha-tā-mī* "sealer, printer", from the verb **ሐተመ** *ha-ta-ma*,

Second radical: the gutturals in the second radical disappear in the verbal root and the first radical is lengthened; however, the guttural comes back again with the present participle, e.g. **ከሐደ** *ka-hā-dī* "traitor" is derived from the verb **ከደ** *kā-da* "deny", from the original **ከሐደ** *kəh-da*, **ጸሐፊ** *ṣa-ḥa-fī* "writer", **መሐሪ** *ma-hā-rī* "merciful" from the verb "forgive", for instance: **ያን፡ጊዜ፡ጌታ፡እግዚአብሔር፡ስሜ፡መሐሪ** *yān gī-zē gē-tā ሕጻን-ሕጻን ሕጻን-ሕጻን ሕጻን-ሕጻን ሕጻን-ሕጻን* "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful"²⁸.

On the other hand, the guttural can be omitted from the present participle as omitted from the verb, e.g. **ለከ** *lākī* "sender" is derived from the verb **ለከ** *lākka* "send"

Third radical: the gutturals in the third radical disappear in the verbal root and the second radical is lengthened, nevertheless, the guttural does not come back again with the derivatives, i.e. present participle, e.g. **መሪ** *ma-rī* "leader" is derived from the verb **መሪ** *mar-rā* "lead", from the original **መርሐ** *ma-rə-ḥa*, **ፈሪ** *fa-rī* "fearful" is derived from the verb **ፈሪ** *far-rā*

“fear”, from the original **ፈርሀ** *fa-rə-ha*, for instance: **ፈረ፡ሰው፡ቢኖር** *fa-rī saw bī-nōr* “Is there man fearful?”.

The roots contain vowels (w, y):

Amharic deals with the roots containing *w* and *y* in the initial and in the middle as Geʿez, while those containing *w* and *y* in the end of the root are similar to the guttural roots, i.e. the *w* and *y* are omitted and the consonant, which is preceded them, is lengthened.

Vowel in the first radical:

The verbs which have *w* in the initial are few, while there are no verbs beginning with *y*, therefore, the present participle form is: **ወራሪ** *warārī* “invader”, is derived from the verb **ወረረ** *wa-ra-ra*.

Vowel in the second radical:

The ground stem of the verb which has vowel in the middle is in the form, i.e. the *w* or *y* are diphthong in the first radical, so the present participle form is: **ቋጧ** *qʷāmī* “employee, steady”, which is derived from the verb **ቋጧ** *qōma* “stand”, **ነዋረ** *nʷārī*, or **ኗረ** *na-wārī* “dweller” is derived from the verb **ኖረ** *nōra* “dwell”, **ዐዋቂ** *ʕa-wā-qī* “wise” is derived from the verb **ዐዋቂ** *ʕa-wa-qa* “know”. While there is a verb with *y* in the middle: **ሄደ** *hēda* “go”, a phonetic change in the participle form occurs, and we will talk about it later.

Vowel in the third radical:

These roots follow the same rule of roots which terminate with guttural, i.e. the vowel, *w* or *y*, is omitted and the preceded consonant is lengthened by *ā*, however, these roots are Geʿez remnant, while they disappear in Amharic, as in: **ሰፈ** *sa-fī* “tailor”, is derived from the verb **ሰፋ** *saf-fā* “sew” (originally: **ሰፈዖ** *saf-fa-ya*).

Phonetic changes:

The Allomorph is influenced by a certain phonemes which is surrounded, therefore, the assimilation occurs for some phonemes to another²⁹.

In present participle form, phonetic changes occur with some consonants when they meet with the final participle morpheme: “the final vowel *ī* brings about the palatalization of any dental, sibilant, and *l*, *n*. The palatal sound may either preserve the vowel *ī*, or the vowel *ī* may be absorbed by the palatal sound in pronunciation as well as in writing”³⁰.

The dentals: Which are **ደ** *da*, **ተ** *ta*, **ጠ** *ta*, will be changed into rough dental sound, either they preserve the vowel *ī* or vowel less : **ጀ** *ǧ*, **ች** *č*, **ጮ** *č* with present participle form, e.g. **ወራጅ** *warāǧ*, instead of **ወራዳ** *warādī* “one who goes down”, ...**ጮ** *r^w ā čī* “runner” instead of **ጢ** *r^w ā tī*, **ሚች** *m^w āč* “mortal” instead of **ሚተ** *m^w ātī*, **ሂያጅ** *hīyāǧ* “one who goes” instead of **ሂያዳ** *hīyādī*

The sibilants: Which are **ሰ** *sa*, **ዘ** *za*, **ጸ** *ṣa* will be changed into rough dental sound, either they preserve the vowel *ī* or vowel less : **ሸ** *š*, **ዠ** *ž*, **ጮ** *č* with present participle form, e.g. **ከሰሽ** *kasāš*, instead of **ከሰሲ** *kasāsī* “accuser”, **አዛሽ** *ʾazāž* “commander” instead of **አዛሲ** *ʾazāsī*.

The liquid sounds: Which are **ለ** *la* and **ነ** *na*. The first consonant **ለ** will be changed into semi-vowel **ይ** *y*, while the second consonant **ነ** will be changed into **ኝ** *ñ*, e.g. **ሰላይ** *sallāy* “spy” instead of **ሰላሊ** *sallālī*, **መሳይ** *masāy* “similar” instead of **መሳሊ** *masālī*, **ለማኝ** *lammāñ* “beggar” instead of *lammānī*, **አማኝ** *ʾamāñ* “believer” instead of **አማኒ** *ʾamānī*, **ሣይ** *sāy* “painter” instead of **ሣሊ** *sālī* (from the root **ሣሊ** *sālla* from the original **ሥዕሊ** *šəʿla*).

2-Participle from Multilateral stems:

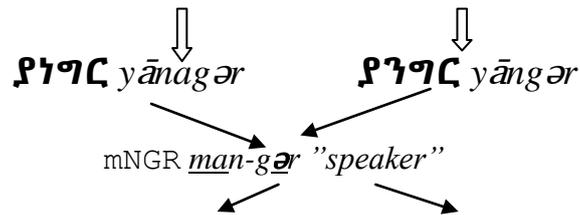
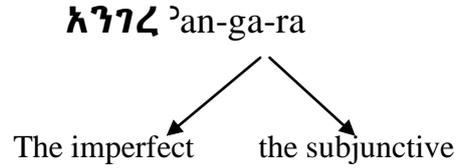
2-a Causative stems:

Ge^cez

In causative stems, the present participle has two forms:

1- The prefix **ጠ** *ma*, is always applied to the beginning of the stem, exactly like causative **አ**, and the latter is put aside, without a trace left, whenever **ጠ** has to go in front, and then **ጠ** takes its place. Owing to the fact that it is the subjunctive and imperfect forms of these stems, the last syllable has the vowel *e*³¹. Thus the morpheme of the present participle of causative stem is the prefix **ጠ** *ma* and the fugitive vowel *ə* - or sometimes the short vowel *a*³² - after second radical. Thus, the form consists of two syllables: 1- a short closed syllable consists of: the consonant (prefix) + the short vowel *a* + the consonant (first radical). 2- Semi closed syllable consists of: the consonant (second radical) + the fugitive vowel *ə* + the consonant(third radical), the following diagram clarify this:

The causative perfect:



The present participle:

The participle morpheme: open short syllable (ma) fugitive vowel (ə)

Thus, for instances, we find: **መንገሥ** *man-gəš* "tribute", **መንክር** *man-kər* "wonder", **መቅድም** *maq-dəm* "chief", **መቅተል** *maq-təl* "murderer".

Gutturals roots:

Under the influence of gutturals, the vowel of prefix *ma* is lengthened into *ā*, in the roots which begin with gutturals, for example: **ማእምን** *māḡmən* "believer, faithful", **ማእተት** *māḡtat* "witness".

While the guttural roots in the midst and at the end follow the rule without any phonetic changes, as in: **መምእር** *mam-ḡər* "one who implores", **መምጽእ** *mamṣəḡ* "one who helps to bring".

Roots containing vowels:

The causative present participle occurs with the roots which begin and end with a vowel while it does not occur with the midst vowel roots.

-Roots beginning with a vowel: According to the rule, the causative present participle formation of roots beginning with vowel must be **መውርስ** *maw-rəs* "heir". Nevertheless, it does not occur due to phonetic rule to introduce a diphthongal pronunciation, which is: a + w (vowel less) = *ō*. This rule "appears throughout in the perfect of trilateral verbs *mediae infirmae*"³³, and appears also in participle, as in **ሞረስ** *mō-ras*, **ሞቀር** *mō-qar* "drill", **ሞገር** *mō-gar* "fumigation". The following diagram will clarify this point:

- a) First form consists of: the prefix *ma* + the short vowel *a* after the second radical of the root + the termination *ī*, i.e. *man-ga-rī*, e.g. **መፍጠኒ** *māf-ta-nī* “who hastens”, **መግረሪ** *mag-ra-rī*, **መብኩሒ** *mab-k^wə-ḥī*³⁴ “who blows”.
- b) Second form consists of: the causative prefix **አ** *ʔa* + long vowel *ā* after the second radical of the root + the termination *ī*, i.e. *ʔan-ga-rī*, e.g. **አብሃሊ** *ʔab-hā-lī* “who announces”, **አግባኢ** *ʔag-ba-ʔī* “traitor”, **አክሓዲ** *ʔak-ḥā-dī* “unbeliever”, **አንሣኢ** *ʔan-šā-ʔī* “starter”.

Amharic:

The causative present participle depends on the ground stem form, and the difference between two types *sabarī* and *fallagī* disappears. Thus, the causative present participle form is composed of the causative prefix **አ** *ʔa* plus the form of the present participle type B (**ፈላጊ** *fal-lā-gī*) to generate the form: **አፈላጊ** *ʔa-fal-lā-gī*. However, all the present participle in the various patterns, ground, causative, reflexive, have the same form (... c₁ + s. v. + c₂ + l. v. *ā* + c₃ + l. v. *ī*)³⁵. The form consists of four syllables:

አፈላጊ *ʔa-fal-lā-gī* 1- short open syllable consists of causative prefix *ʔ* + short vowel *a*. 2- short closed syllable consists of the first consonant of the root + short vowel *a* + first doubling consonant. 3- long open syllable consists of the second doubling consonant + long vowel *ā*. 4- long open syllable consists of the third consonant + long vowel *ī*. For instances: **አበዳሪ** *ʔabaddārī* “creditor”, **አንሣሽ** *ʔanssāš* “agent” (from the root **ነሠሰ** *nassasa*). It should be noted that the causative present participle is rare. Furthermore, there are forms which follow the Geʿez form, i.e. the first consonant of the root is vowel-less and the causative prefix attracts the first consonant to its syllable. Besides, the second consonant is double-less. For instances: **አውራጅ** *ʔaw-rā-dǧ* “song leader” (from the root **ወረደ** *warada*), **አጥባጊ** *ʔat-bā-gī* “effective”, **አልቃሽ** *ʔal-qāš* “professional mariner” (from the root **ለቀሰ** *laqqasa*), **አንባቢ** *ʔan-bā-bī* “reader”, **አዝማሪ** *ʔaz-mā-rī* “singer”, **አዝማቸ** *ʔaz-māč* “commander” (from the root **ዘመተ** *zamata*), **አጥፊ** *ʔatf-ī* “evildoer”.

2-b The reflexive-passive stem:

Ge^{ez}

This formation is more frequently used. They do not form any participles with **ጠ** *ma*³⁶. In reflexive stems, the present participle has one form depending on the ground stem form (type 2) plus the reflexive prefix **ተ** *ta*, i.e. **ተ** + **ጸዳቂ** *ta + ṣadāqī = ተጸዳቂ. Thus, the form consists of four open syllables: 1- a short open syllable consists of the consonant of the reflexive-passive prefix *t* + a short vowel *a*. 2- a short open syllable: a first consonant + a short vowel *a*. 3- a long open syllable: second consonant + long vowel *ā*. 4- long open syllable: third consonant + long vowel *ī*. Nevertheless, this formula is rare, and it appears only as a part of the derivations. No phonetic changes occur with the gutturals, but there are not any presents participles derived from the roots which their third radical is guttural, for instances: **ተገሰሰ** *ta-ga-sā-sī* (from the root **ገሰሰ** *ga-sa-sa* “touch”), **ተካላ** *ta-ka-hā-lī* “possible”, **ተጠሃሪ** *ta-ma-hā-rī* “student”, **ተቀሃፈ** *ta-qa-šā-fī* (from the root **ቀሃፈ** *qa-ša-fa* “beat”).*

Roots containing vowel : - The present participle of reflexive-passive is derived from the roots which contain vowel in the first radical, such as: **ተወለደ** *ta-wa-lā-dī* “born”, **ተወከለ** *ta-wa-kā-lī*.

The present participle of the reflexive-passive occurs in few cases, with the roots which contain a vowel in the second radical as in: **ተጠዋኢ** *ta-ma-wā-ʔī* “conquered”,

The present participle of the reflexive-passive is derived from roots containing a vowel in the third radical without any phonetic changes, as in: **ተቀናዩ** *ta-qa-nā-yī* “servant”, **ተጠሰዋ** *ta-ma-sā-wī* (part of the root **ጠሰዋ** *ma-sa-wa* “melt”).

Amharic:

The form of the present participle of the reflexive-passive in Amharic is derived from the *ta*-stem³⁷. On the other hand, we find that “Hartmann”³⁸ distinguishes between two forms; the simple form, i.e. without doubling the second radical, e.g. **ተ** + **ሰባሪ** *ta + sa-bā-rī* (which answers the same form in Ge^{ez}), and the intensive form i.e. with doubling in the second radical **ተ** + **ፈለገ** *ta + fal-lā-gī*. While “Bai Ymmam”³⁹ and “Leslau”⁴⁰ mentioned one form only which is the intensive form **ተ** + **ፈለገ** *ta + fal-lā-gī*, and I think

the last form is right. Thus, there is one participle form of the reflexive-passive, which is intensive form, i.e. with doubling the second radical, e.g. ተ + ፈለገ *ta + fal-lā-gī*, this means that the formula composed from four syllables too, but one of them is closed syllable due to the doubling of the second radical. The following details clarify that: 1- open short syllable: prefix consonant + short vowel *a*. 2- closed short syllable: first consonant + short vowel *a* + the first consonant of the doubling (second consonant). 3- Long open syllable: the second consonant of the doubling (second consonant too) + the long vowel *ā*. 4- the long open syllable: the third consonant + the long vowel *ī*. However, this form follows the phonetic change which mentioned above, for examples: ተለማጭ *ta-lam-māč* “flexible” (from the root ለማጭ *lam-ma-ta*), ተከታይ *ta-kat-tāy* (from the root ከተለ *kat-ta-la*), ተሰባሪ *ta-sab-barī* “fragile”, ተቀዳሚ *ta-qad-dā-mī* “first”, ተደራቢ *ta-dar-rā-bī* “complementary”.

The gutturals:

Amharic abandons the gutturals in the most roots, especially which contains the second radical or the third radical. Therefore, The reflexive-passive participle is derived from the roots which begin with gutturals, especially the consonant አ ḥ, but with a phonetic change where the guttural is omitted and instead of this, the vowel of the prefix ተ has been lengthened into *ā*, e.g. ተማኝ *tām-māñ* “honest, devoted” (instead of ተአማኝ *ta-ḥam-mā-nī*), ተናሽ *tān-nāš* “younger” (instead of ተአናሽ *ta-ḥan-nā-sī*), ተዛኸ *tāz-zāz* “obedient” (instead of ተአዛዚ *ta-ḥaz-zā-zī*).

The roots containing vowels:

The participle of reflexive-passive from these roots is very rare, thus we find: ተወዳጅ *taw-wa-dāğ* “loved, dear” ተቀደረ *ta-qay-yā-rī* “relief”.

2-c The causative-reflexive stems:

Geʿez

First, the causative-reflexive pattern is not in frequently used, and not all verbs are formed with it, consequently, the derivation is fewer.

The present participle has, as causative stem, two forms, but both of them are with prefix ጠ *ma*:

consonant + the fugitive vowel ə. 4-a long open syllable: the third consonant + a long vowel ī, e.g. **መስተፍሥሐ** *mas-taf-šə-ḥī* “delightful”.

Amharic:

Amharic has two stems which express the causative meaning: ^ʔ*a*-stem, and ^ʔ*as*-stem. While the **አስተ** ^ʔ*as-ta* stem (causative-reflexive) is used mostly in verbs that begin with **አ** ^ʔ*a*, **ዐ** ^ʕ*a*. Besides, it is used in a limited number of verbs⁴². Consequently, the derivations will be limited too. Moreover, this stem in Amharic is introduced before the causative stem with ^ʔ*a* i.e. **አስተ** ^ʔ*as-ta* + **አነበረ** ^ʔ*anabbara*, and the causative prefix **አ** ^ʔ*a* will be omitted, besides, lengthening the vowel of the first radical of the root into \bar{a} , i.e. **አስተናረረ** ^ʔ*as-ta-nāb-ba-ra*, or the stem is introduced before the ground stem which is the initial consonant. In that case, after omitting the guttural, the second radical of the root will be repeated and the first one of them will be lengthened into \bar{a} , i.e. **አስተ** ^ʔ*as-ta* + **አክለ** *ak-ka-la* = **አስተካክለ** ^ʔ*as-ta-kāk-ka-la*.

Thus, the present participle is formed from this stem by the prefix ^ʔ*as-ta* + ground form of present participle, i.e. **አስተ** ^ʔ*as-ta* + **ናበረ** *nāb-ba-rī*, so the form is composed of five syllables: 1- a short closed syllable consists of: the first prefix consonant *m* + a short vowel *a* + the second prefix consonant *s*. 2- an open short syllable consists of: the third prefix consonant *t* + a short vowel *a*. 3- a long closed syllable: the first consonant + a long vowel \bar{a} + the first part of the second consonant. 4- a long open syllable: the second part of the second consonant + a long vowel \bar{a} . 5- a long open syllable: the third consonant + a long vowel $\bar{ī}$. e.g. **አስተናበረ** ^ʔ*as-ta-nāb-bā-rī* “usher” (from the causative verb **አነበረ** ^ʔ*a-nab-ba-ra*), **አስተካክይ** ^ʔ*as-ta-kāk-kāy* “hairdresser” (from the root **አክለ** ^ʔ*ak-ka-la*), **አስተናጋጅ** ^ʔ*as-ta-nāg-gā-ḡ* “host” (from the causative verb **አነገደ** ^ʔ*a-nag-ga-da*), **አስተማሪ** ^ʔ*as-ta-mā-rī* “teacher” (from the root **ማረ** *mā-ra* from the original **መሀረ** *məh-ra*), **አስተዳዳሪ** ^ʔ*as-ta-dā-dā-rī* “manager” (from the root **አደረ** ^ʔ*ad-da-ra*).

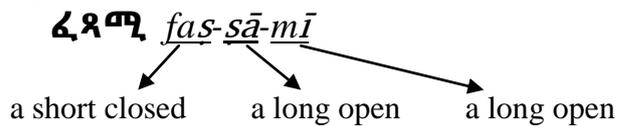
2-d The intensive stems:**Ge^cez**

The intensive stem has four patterns: 1- the first stem **ፈጸመ** *faṣ-ṣa-ma*, 2- the causative stem **አፈጸመ** ^ʾ*a-faṣ-ṣa-ma*. 3- the reflexive-passive stem **ተፈጸመ** *ta-faṣ-ṣa-ma*. 4- the causative-reflexive stem **አስተፈጸመ** ^ʾ*as-ta-faṣ-ṣa-ma*.

The present participle forms of all these patterns succeed the same rules of the present participle forms of the ground stem and its Multilateral stems, the details are as follows:

1-The first stem ፈጸመ *faṣ-ṣa-ma* :

The present participle form is as the ground stem, but with the doubling of the second radical, i.e. **ፈጸሟ** *faṣ-ṣā-mī* “completed”. The form is composed of three syllables, as the ground stem, 1- a short closed syllable: the first radical + the short vowel *a* + the first part of the second radical. 2- a long open syllable: the second part of the second radical + a long vowel *ā*. 3- a long open syllable: the third radical + a long vowel *ī*, and the form consists of three syllables, as shown below:



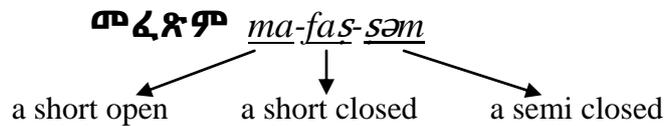
For example: **ነጻሪ** *naṣ-ṣā-rī* “inspector”, **ቀዳሲ** *qad-dā-sī* “saint”

There are not any phonetic changes that occur on the roots which contain the gutturals or **ወ፤ ሞ**, e.g. **አዛዚ** ^ʾ*az-zā-zī*, **ፈዋሲ** *faw-wā-sī* “who cures”, **ነሳሒ** *nas-sā-ḥī* “penitent”, **ቀናዊ** *an-nā-wī* “fastened”, **ረሳዩ** *ras-sā-yī* “appointed”, **ሀላዊ** *hal-lā-wī* “who exist, essential” (from the verb **ሀለወ** *hal-la-wa* “be, exist”).

Another formula of the present participle is derived from the intensive roots which is without the termination *ī* : **ገባር** *gab-bār* “workman”, **ፈራህ** *far-rāh* “fearful”, but it is rarely used.

2-The causative stem **አፈጸመ** *ʾa-faṣ-sa-ma* :

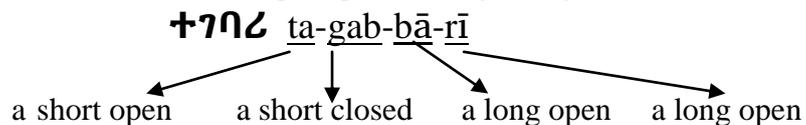
In this stem *ma* is applied too, and it takes to the subjunctive mode, exactly like the causative of the ground stem, however, the subjunctive of the causative intensive is **ያፈጸም** *yā-faṣ-səm*, and thus the present participle is **መፈጸም** *ma-faṣ-səm*.. And this participle form consists of three syllables, as in the following diagram:



Again, the roots which contain gutturals or vowels follow the stem rule without any phonetic changes, except the roots whose last radical is the semi-vowel *y*, where the present participle comes in two forms: with *y* or with the long vowel *ī*, for example: **መነጽር** *ma-naṣ-ṣər* “spectacles”, **መፈክር** *ma-fak-kər* “interpreter”, **መዐምፅ** *ma-ʿam-məd* “who acts unjustly”, **መፈውስ** *ma-faw-wəs* “physician”, **መሠርይ** *ma-šar-rəy* or **መሠር** *ma-šar-rī* “magician”, and so on.

3-The reflexive-passive stem **ተፈጸመ** *ta-faṣ-sa-ma* :

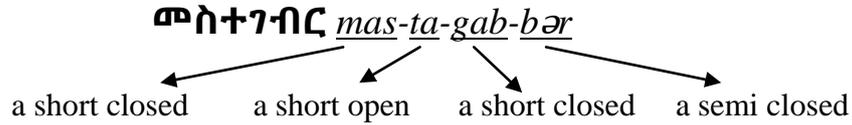
The participle form occurs in this stem, but the form comes back to the ground stem form with a number of roots i.e. without the reduplication in the second radical. The form composed of the reflexive-passive prefix and the form of the ground intensive stem, making up four syllables, e.g. **ተገባሪ** *ta-gab-bā-rī* “workman”, the following diagram clarify the syllables:



However, this form is occurs rarely, for example: **ተመያኒ** *ta-may-yā-nī* “sly”, **ተሰባሒ** *ta-sab-bā-ḥī* “praised”.

4-The causative-reflexive stem **አስተፈጸመ** *ʾas-ta-faṣ-sa-ma* :

The participle form in this stem is formed such as the causative stem, i.e. the prefix **መ** *ma* + the second prefix **ስተ** + the subjunctive form, to become **መስተገብር** *mas-ta-gab-bər*. The following diagram clarifies the syllables:



However, this form is occurs rarely too, for example: **መስተጠይር** *mas-ta-ṭay-yər* “augur”, **መስተዐግሥ** *mas-ta-‘ag-gəš* “patient”, **መስተካይል** *mas-ta-ḥay-yəl* “violent”.

Amharic:

Those intensive stems in Amharic were previously mentioned through the ground stem and its causative stem, reflexive-passive stem, and causative-reflexive stem, and that because all stems in Amharic are doubled.

2-e The reciprocal stems:

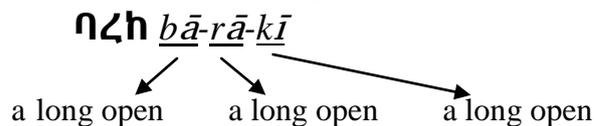
Ge^{ez}

The reciprocal stem, which contains the long vowel \bar{a} after the first radical, has four patterns such as the intensive stem: 1- the first stem **ባረከ** *bā-ra-ka*, 2- the causative stem **ኣባረከ** *ʾa-bā-ra-ka* a. 3- the reflexive-passive stem **ተባረከ** *ta-bā-ra-ka*. 4- the causative-reflexive stem **ኣስተባረከ** *ʾas-ta-bā-ra-ka*.

The present participle forms of all these patterns succeed the same rules of the present participle forms of the ground stem and its Multilateral stems. This can be explained as follows:

1-The first stem ባረከ *bā-ra-ka*:

The present participle is formed as the ground stem, and the form maintains the vowel after the first radical, i.e. **ባረከ** *bā-rā-kī* “blessed”, and the form is composed of three syllables, as the ground stem, 1- a long open syllable: the first radical + the long vowel \bar{a} . 2- a long open syllable: the second radical + the long vowel \bar{a} . 3- a long open syllable: the third radical + the long vowel \bar{i} , and the form consists of three syllables, as shown below:

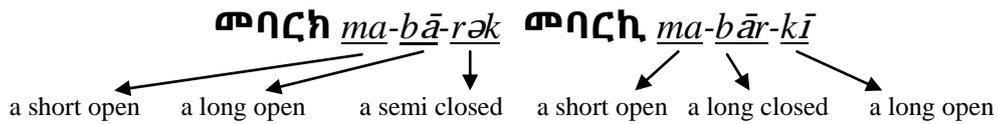


For more example: **ኖፋቂ** *ā-fā-qī* “unbelieving”, **ኖዛዚ** *nā-zā-zī* “comforter”, **ሣራሪ** *šā-rā-rī* “founder”, **ማሳኒ** *mā-sā-nī*

There is not any phonetic changes that occur on the roots which contain the gutturals or which contain **ወ** or **ዖ**, e.g. **ለሐዊ** *lā-ḥā-wī* “mourner”, **ባለሐ** *bā-lā-ḥī* “liberator”, **ሣቃዪ** *šā-qā-yī* “unhappier”, **ዛዋጊ** *zā-wā-gī* “who equals”.

2-The causative stem **አባረክ** *ʾa-bā-ra-ka*:

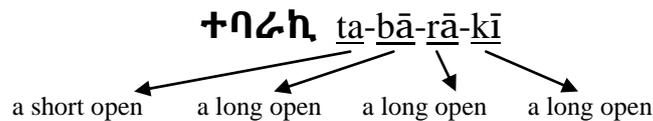
In this stem *ma* is applied too, and it is in the present mode, where this stem has one present mode without distinguishing between the imperfect mode and the subjunctive mode. However, the present mode of the causative reciprocal is **ያባረክ** *yā-bā-rək*, and thus the present participle is **መባረክ** *ma-bā-rək*. There is another formula which ends by the termination ī: **መባረክ** *ma-bār-kī*⁴³, and both of them rarely occur. On another hand, both of the two forms consist of three syllables, as shown below:



For more example: **መናዝዝ** *ma-nā-zəz* or **መናዝዚ** *ma-nāz-zī* “comforter”, **መናፍቅ** *ma-nā-fəq* “heretic”.

3-The reflexive-passive stem **ተባረክ** *ta-bā-ra-ka*:

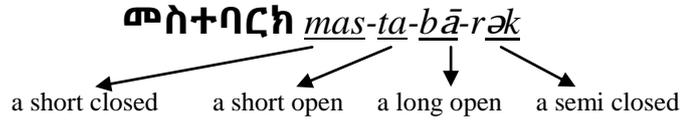
The participle form occurs in this stem, the form composed from the reflexive-passive prefix and the form of the ground reciprocal stem, thus, it consists of four syllables, e.g. **ተባረክ** *ta-bā-rā-kī*, the following diagram clarifies the syllables:



However, this form is rare too, but for more examples: **ተሰለቁ** *ta-sā-lā-qī* “mocker”, **ተዋናዪ** *ta-wā-nā-yī* “player”, **ተዋራሲ** *ta-wā-rā-sī* “co-heir”.

4-The causative-reflexive stem **አስተባረክ** *ʾa-ta-bā-ra-ka*:

The participle form in this stem is formed such as the causative stem, i.e. the prefix **መ** *ma* + the second prefix **ስተ** + the present form, to become **መስተባረክ** *mas-ta-bā-rək*, the following diagram clarifies the syllables:



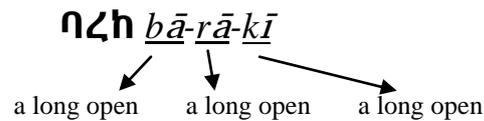
However, this form is this form is frequent in use, either with reciprocal stem, or with the ground stem, e.g. **መስተቃንይ** *mas-ta-qā-nəy* “laborer”, **መስተቃርን** *mas-ta-qā-rən* “enemy”, **መስተቃትል** *mas-ta-qā-təl* “fighter”, **መስተቃውም** *mas-ta-qā-wəm* “adversary”, **መስተራክቅ** *mas-ta-rā-ḥəq* “remover”, **መስተራትዕ** *mas-ta-rā-təʿ* “who correct”, **መስተሳልቅ** *mas-ta-sā-ləq* “mocker”, **መስተታልው** *mas-ta-tā-ləw* “follower”, **መስተግምር** *mas-ta-ḡā-mər* “who joins together”.

Amharic:

The reciprocal stem in Amharic is considered the third type of the trilateral ground stem. This type is characterized by the vowel *ā* after the first radical. The vowel of the second is geminated only in the perfect and the imperfect. Not included are verbs that do not occur in the basic stem. The basic meaning is then expressed by the *ta*-stem as in **ተራቁተ** *ta-rāq-qʷa-ta* “be naked”, by *an* + verb as in **አንባረቀ** *ʾan-bār-ra-qa* “make a very loud sound”, or by *tan* + verb as in **ተንኳለለ** *tan-kʷāl-la-la* “drop”⁴⁴. This means that the derivations are not geminated in the second radical. Furthermore, this stem is not formed by ^ʾa-stem, or ^ʾasta-stem. On the other hand, “Bei Yammam”⁴⁵ mentioned that the present participle has ten formations, only two of which of the type “c”, which: **አዳራጊ** *ʾa-dār-rā-gī*, and **ተዳራጊ** *ta-dār-rā-gī*. Although, the participle formula is derived also from the ground stem of type “c”, it is not derived from ^ʾan-stem or *tan*-stem.

1-The ground stem ባርክ bā-ra-ka:

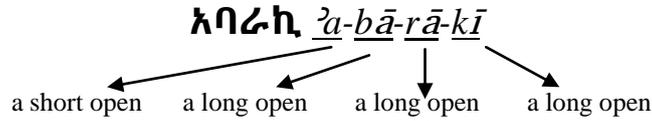
The present participle is formed as the ground stem, and the form maintains the vowel *ā* after the first radical, i.e. **ባርክ** *bā-rā-kī* “blessed”, and the form is composed of three syllables, exactly like the Geʿez form, 1- a long open syllable: the first radical + the long vowel *ā*. 2- a long open syllable: the second radical + long vowel *ā*. 3- a long open syllable: the third radical + a long vowel *ī*, and the form consists of three syllables, as follows:



For more examples: ናፋቂ *nā-fā-qī* “unbelieving”, ናዛዚ *nā-zā-zī* “confessor”, ሣራሪ *šā-rā-rī* “founder”, ማሳኒ *mā-sā-nī*, ማራኪ *mā-rā-kī* “attractive”, ገራጅ *gā-rāḡ* “hangar”, ገባኸ *gā-rāḡ* “host”.

2-The causative stem አባራኪ *ʾa-bā-rā-kī*.

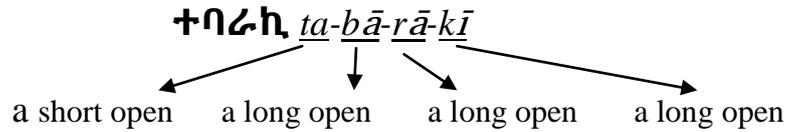
The present participle form in this stem consists of four syllables, as follows:



But it is not frequently used, e.g. አባካኝ *ʾa-bā-kāñ* “wasteful” (instead of አባካኒ *ʾa-bā-kā-nī*).

3-The reflexive-passive stem ተባራኪ *ta-bā-ra-kī*.

The present participle form in this stem consists of four syllables, as follows:



The participle in this stem is frequently used, e.g. ተሰላጫ *ta-sā-lā-mī* “pilgrim”, ተሰላቂ *ta-sā-lā-qī* “laughing stock”, ተሻገሪ *ta-šā-gā-rī* “transitive”, ተቃዋሚ *ta-qā-wā-mī* “opponent”, ተታላይ *ta-tā-lāy* “dupe” (instead of ተታላሊ *ta-tā-lā-lī*), ተካፋይ *ta-kā-fāy* “participant” (instead of ተካፋሊ *ta-kā-fā-lī*), ተገባኸ *ta-gā-bāz* “guest for a meal” (instead of ተገባዚ *ta-gā-bā-zī*).

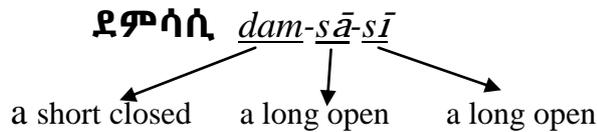
The quadrilateral stems:

Geʿez

The quadrilateral stem is like the trilateral stem; it has the ground stem, the causative stem, the reflexive-passive stem, and the causative-reflexive stem, in addition to the reciprocal stems. However, the present participle form is derived in the same way and according to the same rules which were in trilateral stems. The present participle form occurs frequently with the ground stem, and the causative stem, but it is not derived from the reflexive-passive stem:

1- The ground stem:

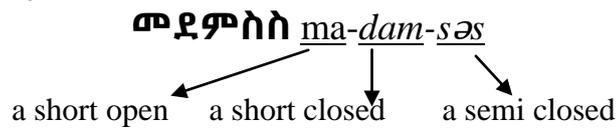
The present participle is derived from the ground stem of the quadrilateral in the type **ḡḡḡ** *ṣa-dā-qī*, i.e. the long vowel *ā* after the third radical in quadrilateral + the long vowel *ī* after the last radical, to become **ḡḡḡ** *dam-sā-sī* “destroyer”, and the form consists of three syllables, as follows:



No phonetic changes occur in the roots which contain guttural or vowels, except if the second radical is guttural, the first radical will be lengthened and this occurs with the root and its all derivations. Examples of the present participle of the ground stem are such as: **ḡḡḡ** *dan-gā-dī* “terror”, **ḡḡḡ** *dan-qā-wī* “deaf”, **ḡḡḡ** *gaf-tā-ī* “upseter”, **ḡḡḡ** *gal-bā-bī* “wrapper”, **ḡḡḡ** *māh-rā-kī* “robber”, **ḡḡḡ** *man-tā-wī* “twin”, **ḡḡḡ** *mar-ā-wī* “groom”, **ḡḡḡ** *qaṭ-qā-ī* “grinder”.

2- The causative stem:

The present participle is derived from the causative stem of the quadrilateral in the type **ḡḡḡ** *man-gar*, but with a short vowel *a* after the first radical, to become **ḡḡḡ** *ma-dam-sas* “destroyer”, and the form consists of three syllables too, as follows:



No phonetic changes occur in the roots which contain guttural or the roots which contain **ḡ** or **ḡ**, except if the second radical is guttural, the first radical will be lengthened and this occur with the root and with its all derivations. Examples of the present participle of the ground stem are: **ḡḡḡ** *ma-dan-gad* “terror”, **ḡḡḡ** *ma-fad-fad* “major part”, **ḡḡḡ** *ma-g^wan-day* “who delays”, **ḡḡḡ** *ma-gal-bab* “wrapper”.

Amharic:

The quadrilateral stem in Amharic is like in the Ge^{ez}; i.e. it has the ground stem, the causative stem (^ʿ*a*-stem and ^ʿ*a-sa*-stem), the reflexive-passive stem, and the causative-reflexive stem, in addition to the reciprocal stems. However, the present participle form is derived in the same way and the same rules which were in trilateral stems.

1- The ground stem:

The present participle is derived from the ground stem of the quadrilateral in the type **ጸዳቂ** *ṣa-dā-qī*, i.e. the long vowel *ā* after the third radical in quadrilateral + the long vowel *ī* after the last radical, to become **ክፍክፊ** *kaf-kā-fī* “compacted”, and the form consists of three syllables, similar to Ge^{ez}. Examples of the present participle of the ground stem are: **ደንባሪ** *dan-bā-rī* “bolted”, **ገርጋሪ** *gar-gā-rī* “hustled”, **ደምሳኝ** *dam-sāš* “destroyer”, **ቀጥቃጭ** *qaṭ-qāč* “blacksmith”

2- The causative stem:

The present participle is derived from the causative stem of the quadrilateral in the type **አደርራጊ**_E ^ʿ*a-dar-rā-gī*, or **አስደርራጊ**_E ^ʿ*as-dar-rā-gī*, “ and both of the two forms consist of four syllables, as follows:



Examples of the present participle of the causative stem (two forms) are: **አገርጋሪ** ^ʿ*a-gar-gā-rī* “hustled”, **አበስባኝ** ^ʿ*a-bas-bāš* “decayed”, **አስመንዛሪ** ^ʿ*as-man-zā-rī* “who changes money”, **አስከልክይ** ^ʿ*as-kal-kāy* “wrapper”, **አመስጋኝ** ^ʿ*a-mas-gāñ* “Grateful”,

3- The reflexive-passive stem:

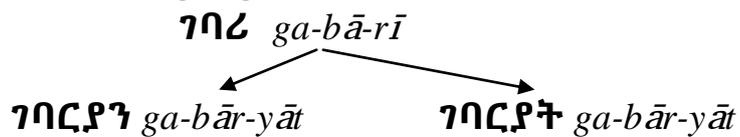
The participle form is as the previous formula in addition to the reflexive-passive prefix **ተ** *ta*, and its syllables are four in number such as the causative form, for example, **ተተርጓሚ** *ta-tar-g^wā-mī* “translator”, **ተወርዋሪ** *ta-war-wā-rī* “Thrower”, **ተወዝዋዥ** *ta-waz-wāḥ* “swing”, **ተቀስቃኝ** *ta-qas-qāš* “Arousal”, **ተሰርሳሪ** *ta-sar-sā-rī* “drill”.

II The gender and number:

Ge'ez

-The gender: Geez knows, like the rest of Semitic languages, only the two genders; masculine and feminine⁴⁶. The masculine has no specific termination, while the feminine has various terminations⁴⁷. The termination **ት** is applied to the present participle to become feminine form. It occurs in all the types of the present participle; **ነጋሪ** *na-gā-rī*, **ናግር** *nā-gər*, **ተነጋሪ** *ta-na-gā-rī*, **መንግር** *man-gər*, **አነጋሪ** *ʾan-gā-rī*, **መስተንግር** *mas-tan-gər*, **አስተነጋሪ** *ʾas-tan-gā-rī*. However, we find the feminine form as the following: **ጸዳቂት** *ṣa-dā-qū* “just (f.)”, **ገባሪት** *ga-bā-rū* “workwoman”, **ተገባሪት** *ta-ga-bā-rū*, **መግብርት** *mag-bərt*, **አግባሪት** *ʾag-bā-rīt*, **መስተግብርት** *mas-tag-bərt*, **አስተግባሪት** *ʾas-tag-bā-rīt*.

-The number: in the plural form, Ge'ez, like the singular, distinguishes between the masculine and the feminine by the termination *ān* for masculine plural, and the termination *āt* for the feminine plural. It is worth mentioning here, that these terminations occur if the participles are used as an adjective, e.g. **ጸዳቃን** *ṣa-dā-qān* “righteous (plural m.)”, and **ጸዳቃት** *ṣa-dā-qāt* “righteous (plural f.)”. However, when all formations with the termination *ī*, take the plural terminations *ān* and *āt*, the *ī* must be hardened into the semi-consonant *y* before the terminations and the *ī* will be disappeared, and that occurs according to the phonetic rule which does not allow the vowels meeting (*ī* and *ā*). The following diagram clarifies this:



Thus we find: **ተዐጋሥያን** *ta'agāšyān* (plural m.) and **ተዐጋሥያት** *ta'agāšyāt* (plural f.) “Patients”, **መፍትሕያን** *maf-təḥ-yān* (plural m.) and **መፍትሕያት** *maf-təḥ-yāt* (plural f.) “Openers” and so on.

Another plural form occurs with present participle that is called “collective form”. The collective form depends, in its structure, on the inner vowel-change in addition to the prefixes and suffixes. This collective form is applied when the participle is used as a substantive not adjective. The collective form which is applied here is the type: **ነገርት** *na-ga-rət*, e.g. **ነገሥት** *na-ga-šət* “kings”, **ጸረብት** *ṣa-ra-bət* “carpenters”, **ቀተልት** *qa-ta-*

lat “killers”. It is worth mentioning here that this plural form occurs with the ground stem only.

Amharic:

-The gender: Amharic nouns are treated as masculine or feminine, and 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, the gender of the demonstrative pronoun, the gender of the verb referring to the noun, or by the gender specifier⁴⁸. While in some nouns and adjectives the feminine termination ት is preserved from Geʿez. Some active participles likewise preserve the Geʿez feminine ት as in **ዐቃቢ** *ʿa-qā-bī* “guard”, the feminine is **ዐቃቢት** *ʿa-qā-bī*. There is also the feminine termination ḥ which occurs with an adjective, not only is the feminine grammatical gender denoted but also nominalization of the adjective with the meaning “the one, this one” is observed⁴⁹. It seems from what has been said that most of the present participles in Amharic have no a definite feminine mark, but the feminine is determined by the definite article, or the verbs, or the context.

-The number: Amharic does not distinguish between the masculine and feminine in the plural form. The plural is formed by adding ማች ማች to the last consonant of the singular⁵⁰. If the singular ends with a consonant, this last consonant will put in 7 order and then the ቸ ማች will be added, e.g. **ቤት** *bēt* in plural **ቤቶች** *bēt-ōčč* “house”⁵¹. If the singular ends with a vowel, the vowel may be omitted and be replaced by the vowel of suffix ማ, e.g. **ገታ** *ga-tā* in the plural **ገቶች** *ga-tōčč* “master”, or the vowel may be retained, e.g. **ወሻ** *wəš-šā*, the plural is: **ወሻች** *wəš-šōčč* “dog”.

It is well known fact that all the types of present participles have a vowel ending which is ማ. The plural is also formed by ማች, but a semi consonant *y* or *w* is used between the noun and the suffix, e.g. **ጻሓፊ** *ša-ḥā-fī*, the plural is: **ጻሓፊዎች** *ša-ḥā-fī-wōčč*, or **ጻሓፊዮች** *ša-ḥā-fī-yōčč* “writer”, **አጥባቢ** *ʾat-bā-gī*, the plural is: **አጥባቢዎች** *ʾat-bā-gī-wōčč*, or **አጥባቢዮች** *ʾat-bā-gī-yōčč* “effective”, **ተመሃሪ** *ta-ma-hā-rī* **ተመሃሪዎች** *ta-ma-hā-rī-wōčč* or **ተመሃሪዮች** *ta-ma-hā-rī-yōčč* “student”, and so on.

III The meaning and use the participle:

The present participle refers to who does the act⁵². Furthermore, the present participle denotes the present tense and this occurs through the context⁵³. The present participle can be denoted, like Arabic, by the passive participle or the noun type **ገቢር** *ga-bīr*. However, the present participle is used as a substantive, or an adjective.

-The present participle as a substantive:

The present participle is may be used as a substantive. If the present participle refers to a job e.g. painter, carpenter...etc. or signifies the circumstantial accusative, it will be a substantive, for instance,

- **ወነዳፍያን፡በየጣኖሙ፡ወበፀጋሞሙ፡ወወጻፍያን፡በሞጸፈ** *wa-na-dāf-yān ba-ya-mā-nō-mū wa-ba-ḍa-gā-mō-mū wa-wa-sāf-yān ba-mō-ṣa-fa* “They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow”⁵⁴. In this instance, the present participle refers to the verb “throw” and its agent “thrower”. **ወረዳእያን፡በቀጥል** *wa-ra-dā²-yān ba-qatl* “helpers of the war”⁵⁵. **ወገብረ፡ንጉሥ፡ኪያሁ፡ዕፀ** *wa-gab-ra nə-gūš kī-yā-hū ʿəḍa* “And the king made of the almug trees”⁵⁶. **ከሙ፡ኃፍረተ፡ሰራፍ፡ሰባ፡ይእገዝዎ፡** *ka-ma ḥāf-ra-ta sa-rā-qī sō-ba yə-ʿəh-zū* “As the thief is ashamed when he is found”⁵⁷. **ወይስምዕዎ፡አብያተ፡ነጋሣ፡** *wa-yə-səm-ʿə-wō ʿab-yā-ta na-gā-šī* “and give ear, O house of the king”⁵⁸. **ወእምዝ፡እፌኑ፡ብዙኃን፡ነዓውያን፡** *wa-ʿəm-zə ʿə-fē-nū bə-zū-ḥā-na na-ʿāw-yā-na* “and give ear, O house of the king”⁵⁹. **አይበል፡ፈለሲ፡ዘገብአ፡** *ʿiyə-bal fa-lā-sī za-ga-bə-ʿa* “Neither let the son of the stranger, that has joined himself”⁶⁰. **ይሚጥ፡ለከላድያን፡ውስተ፡አሊና፡ጻድቃን** *yə-mīt ... la-ka-hād-yān wəs-ta ḥə-lī-nā sād-qān* “to turn ... the disobedient to the wisdom of the just”⁶¹. **ጎበ፡አይረክቦ፡ሰራፍ** *ḥa-ba ʿī-yə-rak-bō sa-rā-qī* “where no thief approach”⁶².

-The present participle as an Adjective:

The adjective is the function which the most commonly used for the present participle, for instance: **እግዚአብሔር፡መሓሪ፡ወመስተሣህል፡** *ʿəg-zī-ʿab-ḥēr ma-ḥārī wa-mas-ta-šāhəl* “The LORD God, merciful and

gracious, longsuffering”⁶³. **ይዘኑ፡ዘና፡ወናዮ፡** *yə-zē-nū zē-nā šān-nā-ya* “that bring tidings of good”⁶⁴.

- Other forms referring to the present participle :

There are other forms used as the present participle:

-Passive participle:

The passive participle may refer to a present participle, e.g. **ወንጹሐ፡ይከውን፡** *wa-nə-sū-ha yə-ka-wən* “and shall pronounce him clean”⁶⁵. **ወመጽአ፡ጎቤሁ፡ዕዉረን፡** *wa-ma-ṣə ʾū ḥa-bē-hū ʿə-wū-rān* “And the blind came to him”⁶⁶.

-Relative pronoun **H** *za* + the imperfect:

This expression is commonly used in Geʿez. It refers to *the doer of the act*, or to the adjective, for instance: **ወጎጥኡ፡ዘይረድኡሙ፡ለእስራኤል፡** *wa-ḥəṭ-ʾū za-yə-rad-ʾō-mū la-ʾəs-rā-ʾəl* “nor any helper for Israel”⁶⁷.

ወይበዝን፡ሕዝብ፡ነፀፋ *wa-yəba-zəḥ ḥəzb na-da-fū* “And a very great multitude spread”⁶⁸.

ይመጽእ፡ዘይጸገዐኒ፡እምድኅራዮ፡ *yə-ma-ṣə ʾ za-yə-san-ʿa-nī ʾəm-dəḥ-rē-ya* “There comes one mightier than I after me”⁶⁹.

እለ፡ትጻዓኑ፡ላዕለ፡አእዱግ፡ፀዕድዋን፡ *ʾəl-la tədē-ʿā-nū lā-ʿə-la ʾa ʾ-dūg dəʿd-wān* “That ride on white asses”⁷⁰. **እለ፡ይዜምሩ፡በዕንዚራት፡** *ʾəl-la yəz-ēm-rū ba-ʿən-zī-rāt* “the singers with musical instruments”⁷¹.

Amharic:

The participle is a verbal noun, and an adjective, but commonly used as a substantive. It usually expresses an agent⁷². The present participle in Amharic may be qualified by an adjective or by a noun, e.g. **ወጣታ፡ጋይ** *waṭ-ṭāt tā-gāy* “a young fighter”⁷³. Moreover, the present participle may be qualified by the construction state either the Geʿez pattern e.g. **ልብስ፡ሰፊ** *ləb-sa sa-fī*, or the Amharic one e.g. **የልብስ፡ሰፊ፡** *ya-ləbs sa-fī* “tailor”⁷⁴. On the other hand, the present participle in Amharic may govern a direct object e.g. **ሰው፡ወዳጅ** *saw wa-dāḅ* “one who likes people”, or an indirect object e.g. **ለባቱ፡ታዛዥ፡ነበር** *lab-bā-tū tā-zāḅ nab-bar* “he was obedient to his father”. In addition, the present participle expresses an event that will be happen if it is followed by **ነው** *naw* e.g. **ይህ፡ቤት፡ፈረሽ፡ነው** *yəḥ bēt farāš naw* “this house will be destroy”⁷⁵. This means that the function of the

present participle here is parallel to the verb function; either in the present tense or in the future tense, exactly as in Arabic language.

-The present participle as a substantive:

The participle is used, as it is mentioned, as a substantive, for instance:

-እግዚአብሔርም፡ሙሴን፡ሰው፡ከወዳጅ፡እንደሚን...

ይነጋገረው፡ነበር፡ ጎጃ-ጊ፣-ጎጃ-ክ፣-ሙ-ሴ-ን-ሰ-ው-፡-ከ-ወ-ዳ-ጅ-፡-እ-ን-ደ-ሚ-ን... *yə-na-gāg-ga-raw nab-bar* “The Lord spoke unto Moses ... a man speak unto his friend”⁷⁶.

-The present participle as an Adjective:

The adjective is the function which most commonly used for the present participle, for instance: **እግዚአብሔር፡ሙላሪ** ጎጃ-ጊ፣-ጎጃ-ክ፣-ሙ-ላ-ሪ *ma-hārī* “The LORD God, merciful”⁷⁷.

-The present participle in the construction state:

This case answers the case in Geez which is composed of the relative pronoun + the imperfect, for instance: **የበዓሉን፡ዝማሬ፡ይመሩ፡ነበር** *ya-ba-‘ā-lūn zəm-mā-rē* *yəm-ma-rū nab-bar* “the singers with musical instruments”⁷⁸.

The conclusion

After this description, we conclude the following:

- 1- Ge^{ez} has more than one form of the present participle, while Amharic has only one form which is repeated in all stems.
- 2- In trilateral ground stem: The present participle forms in Ge^{ez} are the type **ጻድቅ** *ṣā-dəq* which is the simple form, the type **ገበር** *gab-bār* which is the intensive form, and the type **ገበሪ** *ga-bārī* which is the one that is commonly used.
- 3- The present participle forms in Amharic are the type **ጻድቅ** *ṣā-dəq* which seems that it is Ge^{ez} influence, and the type **ገበሪ** *ga-bārī* which is the main formula.
- 4- The formation type **ገበሪ** *ga-bārī* is still preserved in the Multitrilateral stems either in Ge^{ez} or in Amharic, for example: in Ge^{ez} **አግበኢ** *ḡag-ba-‘ī*, **ተገበኢ** *Ta-ga-ba-‘ī*, **አስተግበኢ** *ḡas-ta-g-ba-‘ī*. While in Amharic: **አዝማሪ** *ḡa-mā-ī* **ተደራቢ** *ta-dar-rā-bī*, **አስተናቢ** *ḡas-ta-nāb-bārī*.

- 5- However the main formation of the present participle of the Multitrilateral stems, in Ge'ez, which begins with the causative prefix **አ** *ʾa*, is formed by the prefix **መ** *ma* and the subjunctive mode, e.g. **መንግረ** *man-gər*, **መስተንግረ** *mas-tan-gər*.
- 6- The present participle occurs with the verbs of being in Ge'ez; **ከዋኒ** *ka-wā-nī* and **ሀላዊ** *hal-lāwī* but it does not occur with the auxiliary verbs in Amharic.
- 7- The present participle, in Ge'ez, is derived from the verbs containing gutturals or vowels without any phonetic changes.
- 8- In Amharic, phonetic changes occur with some consonants when they meet with the final participle morpheme. Where the final vowel *ī* brings about the palatalization of any dental, sibilant, and l, n. The palatal sound may either preserve the vowel *ī*, or the vowel *ī* may be absorbed by the palatal sound in pronunciation as well as in writing.
- 9- Ge'ez and Amharic agreed to the formula of the present participle, as well as the stems which the present participle is derived.
- 10- There are stems in Amharic I did not mention it because there are not stems in Ge'ez meet with. These stems are causative stem: **አስፈለገ** *ʾas-fal-la-ga*, causative-reflexive stem **አንፈለገ** *ʾan-fal-la-ga*, reflexive-passive stem **ተንፈለገ** *tan-fal-la-ga*, and the geminated stem which repeats the second radical **ፈለለገ** *fa-lal-la-ga*. But the present participles which are derived from these stems follow the same rules of the present participle formula.
- 11- Again Geez and Amharic agreed to the gender, where the masculine has no definite mark, while the feminine has a definite termination which is **ት**. However Amharic considers this feminine termination as an influence of Ge'ez. Thus the

present participle in Amharic has no definite feminine mark, but the feminine is determined by the definite article, the verbs, or by the context.

- 12- The collective in Geez distinguishes between the masculine and the feminine, as the rest of the Semitic languages. The termination of the collective masculine termination is **āḥ**, and the termination of the collective feminine is **āḥ**.
- 13- The collective in Amharic does not distinguish between the masculine and the feminine, thus the collective termination is **ወሮሻ** *wōč*.
- 14- The common use of the present participle in both Geʿez and Amharic is a substantive meaning.
- 15- Also, both Geez and Amharic use the present participle as an adjective.
- 16- Geʿez use the relative clause (the relative pronoun **ሕ** *za* + the imperfect) as a present participle, e.g. **ሕየዐቢ** *za-ya-ʿa-bī* “glorious”.
- 17- Amharic use the construction state as a present participle, e.g. **የላማላ** *ya-ma-hāl* “interior”.
- 18- Finally, it is necessary to study Amharic language according to the Geʿez background.

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- ¹ David Crystal: A first dictionary of linguistics and phonetics, Andere Deutsch, London, 1980. P. 258
- ² A. Dillmann: Ethiopic Grammar, translated by J. Crichton, London, 1907. P. 229
- ³ Ibn Hesham: Qater El-Nada wa bal El-šada, edit by Mouhammad Mohey Aldin Abdel-Hamid, Dar eltqafa, Cairo, Without date. P. 270.
- ⁴ I mentioned Arabic here for two reasons; first it is the researcher own language, second Arabic language is considered the richest among Semitic languages in all linguistic classes.
- ⁵ Karel Brocklemann: Semitic Languages Philology, translated by Ramadan Abdel tawwab, Ryad University, 1977. P. 120 . See also: Ahmad Alhamalawi: The basic of Morphology(šada alʿarf fi fan alšarf), Cairo, without date, p.74
- ⁶ Sabatino Moscati: An introduction the comparative grammar of the Semitic languages, Otto harrassowitz, Wiesbaden, 1969. P. 77
- ⁷ Saleḥ salim Alfakhry: Verbs conjugation, the infinitives and the derivations. Cairo, 1996. P. 194
- ⁸ Dillmann, p. 1, 2
- ⁹ Joseph Biddulph: Tongues of Prester John, Cymru – Wales, 2000. P. 33
- ¹⁰ Ibid, p.33
- ¹¹ C. H. Armbruster: An Introduction to spoken Amharic, part1, Cambridge, 1908. p. 3
- ¹² Dillmann, P. 226
- ¹³ Ibid, p. 229
- ¹⁴ Conti Rossini: Grammatica elemntari della lingua Ethiopic, Roma, 1941. p. 80
- ¹⁵ አረት፡ ዘልደት። ምዕራፍ ፪፡ ፲፫ (Genesis 2, 13)
- ¹⁶ ዘልደት። ምዕራፍ ፲፰፡ ፳፬ (Genesis 18, 24)
- ¹⁷ ዘማኔዎስ። ምዕራፍ ፳፪፡ ፴፰ (Matthew 22, 38)
- ¹⁸ Dillmann, p. 249
- ¹⁹ Ibid, p. 227, 231
- ²⁰ Conti Rossini, p. 79
- ²¹ ዘልደት ፲፯፡ ፩ (Genesis 17, 1)
- ²² ዘኹልታ ፴፭፡፮ (Numbers 35, 6)
- ²³ ዘልደት ፲፰፡ ፳፬ (Genesis 18, 24)
- ²⁴ Wolf Leslau: Reference grammar of Amharic, Harrassowitz, Germany, 1995.p. 282. See also: C. H. Armbruster: initia Amharica, An introduction to spoken Amharic, Part 1, Cambridge university press, 1908. p. 90
- ²⁵ ባይ፡ ይማኔ ዮአሚሮ፡ ሰዋስወ፤ ቤት፡ ማማድ፡ ታተሙ፣ 1986, p. 120 (Bāy Yammām: Amharic grammar, Bat māmād tātam, 1986. P. 120)
- ²⁶ Wolf Leslau, p. 390
- ²⁷ ዘልደት ፲፯፡ ፩ (Genesis 17, 1)
- ²⁸ ዘፀአት ፴፬፡፮ (exodus 34, 6)
- ²⁹ Mario Pei: Invitation to linguistics a basic introduction to the science of language, Published by Allen & Unwin in London, 1966. P. 128
- ³⁰ Leslau, p. 302

- ³¹ Dillmann, p. 241. See also: Conti Rossini, p. 82, and Karel Brocklemann, p. 120
- ³² It is not mentioned the phonetic reason for this short vowel *a*!
- ³³ Dillmann, p. 251
- ³⁴ Leslau, p. 391
- ³⁵ Hartmann, p. 214
- ³⁶ Dillmann, p. 252
- ³⁷ Leslau, p. 391
- ³⁸ Hartmann, p. 214
- ³⁹ Bei Yammam, p. 125
- ⁴⁰ Leslau, p. 391
- ⁴¹ Dillmann, p. 252
- ⁴² Leslau, p. 490
- ⁴³ Conti Rossini, p. 82
- ⁴⁴ Leslau, p.258
- ⁴⁵ Bei Yammam, p. 120
- ⁴⁶ Dillmann, p. 272
- ⁴⁷ For more details about the gender, see Dillmann, p. 272 – 286
- ⁴⁸ Leslau, p. 161
- ⁴⁹ Ibid, p. 162, 163
- ⁵⁰ Leslau, p. 169
- ⁵¹ Armbruster, p. 51
- ⁵² Tammam Hassan: Arabic language, its meaning and its structure, Cairo, 1979. P. 99. See also: Khalid Mahmoud Diab: forms of derivatives in groups Pre-Islamic Poetry (Aljahily), Master treatise, Cairo University, 2002. P.34
- ⁵³ Saleh Salim Fakhri: The conjunction of the verbs, the infinitive, and the derivatives, Cairo, 1996. P. 195.
- ⁵⁴ Ḥ Ḥ Ḥ: ḤḤḤ Ḥ Ḥ: Ḥ (1chronical 12 : 2)
- ⁵⁵ Ḥ Ḥ Ḥ: ḤḤḤ Ḥ Ḥ: Ḥ (1chronical 12 : 1)
- ⁵⁶ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (1king 10, 12)
- ⁵⁷ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (Jer. 2, 26)
- ⁵⁸ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Hos. 5,1)
- ⁵⁹ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (Jer. 16, 16)
- ⁶⁰ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Is. 56, 3)
- ⁶¹ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (Luk. 1,17)
- ⁶² Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (Luk. 12,33)
- ⁶³ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Ex. 34, 6)
- ⁶⁴ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Is. 52, 7)
- ⁶⁵ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Lev. 14,6)
- ⁶⁶ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (Matt. 21,14)
- ⁶⁷ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (2kings 14,26)
- ⁶⁸ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ Ḥ (Matt. 21,8)
- ⁶⁹ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Mark. 1,7)
- ⁷⁰ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ Ḥ: Ḥ (Jud. 5,10)
- ⁷¹ Ḥ Ḥ Ḥ: ḤḤḤ Ḥ Ḥ: Ḥ Ḥ (2chronical 23, 13)

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- ዜና:በረሃም:ወይዋስኛ, edited by W. Budge, Cambridge,1923.

Appendix The table of the phonetic symbols:

= The Consonants

The Ethiopian Sound	The phonetic symbol	The Ethiopian Sound	The phonetic symbol
ሀ	h	ወ	w
ለ	l	ዐ	ɔ
ሐ	ḥ	ዘ	z
መ	m	የ	y
ሠ	ʃ	ደ	d
ረ	r	ገ	g
ሰ	s	ጠ	ṭ
ኸ	ʃ̣	ጬ	č
ቀ	q	ጰ	p
በ	b	አ	ʔ
ኸ	v	ከ	k
ተ	t	ኸ	h
ቸ	č	ጸ	ʂ
ገ	ḥ	ፀ	ɖ
ገ	n	ረ	f
ኸ	ñ	ፐ	p

- The vowels

	a
	ū
	ī
	ā
	ē
Fugitive vowel	ə
	ō