

My response to/ ኢታ ናተይ ምልላሽ (መልላሽ) ናብ:

Aethiopica 21 (2018)

International Journal of Ethiopian and Eritrean Studies

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Review

EYOB GHEBREZIABHIER BEIN, Tigriyna Dictionary, I: Tigriyna–Italian–English: Modern Dictionary, II: Italian–Tigriyna–English: Modern Dictionary, III: English–Tigriyna–Italian: Modern Dictionary Aethiopica 21 (2018), 277–286 ISSN: 1430-1938

International journal of Ethiopian and Eritrean studies (abbr.IJEES) what for? To mislead Abyssinians (Eritreans and Ethiopians)?

**ኢንተርናዝዮናል ጀውርናል ናይ ኢትዮጵያዊ እውን
ኤሪትራዊ ምህሮታት ናብ እንታይ አተንና? ምእንቲ
አስሐተ (ሰሐተ) ሐበሻ?**

How dare this institution to label correct work as incorrect? To do this, “A truly monumental work” is adapted as a strategy. What causes this institution to grow beyond measure when its ability to acquire expertise or skills in two languages Ge'ez and Tigrinya is only just beginning? As an example the translation competence of this intuition is: “ Wörterbuch von Gäbrä-Ǝgzi’ ’Adhanom መዝገበ ቃላት ግእዝ–ትግርይና (Mäzgäbä-qalat gə’əz–təgrəyna, ‘ Wörterbuch Gə’əz–Tigrinisch’).” Here the first three words of Tigriyna, “መዝገበ ቃላት ግእዝ” (Mäzgäbäqalat gə’əz), do not align with the typical meaning of “dictionary”. This, obviously we will delve [አዕመቁ (ዕመቁ)] into it later, clearly says at what level the competence of the institution is.

So, the name of Ethiopia and Eritrea is used to mislead Abyssinians. To shed light on these tactics and strategies here is the old Tigriyna proverb which says: “ኣም ብ ሓኸላ” means cutting down a tree using its branch as an ax handle”.

And what made it possible? As is known, the two third world countries, Ethiopia, and Eritrea, due to their anti-democratic governments, are struggling to avoid meeting the fate of Yugoslavia, which existed from 1918 to 1992. So, to get the green light, the institution, that levels correct work as incorrect, exploited this in an incredible way. Thanks to the anti-

democratic government, the two nations are unable to inform themselves about their internal issues, much less their external ones. This leads us to say that this institution seems to continue to exist under this name until the arrival of a democratic government in Abyssinia, which will obviously raise the red light on the strategy of the institution, i.e. using the names of the two nations as cover to achieve its goal.

For the need of today and tomorrow updating Lexicon linguae aethiopicae work of Dillmann, August seems crucial

Being a king of my native language, Tigrinya, has become a real threat to many in general, including the Eritrean dictatorship, those aligned with its culture, the Tigriyna spelling engine on the Internet, and especially the 'deceptive and misleading International Journal of Ethiopian and Eritrean Studies. My crime is to have introduced a reform, the SVO (Subject-Verb-Object) word order that can counter the Tigriyna user's personal grammatical rule. The objective, therefore, is not only to open the path that leads to effective communication but also to begin step by step to assert our rights by knowing and putting the right word in the right place based on its meaning.

In Eritrea, for example, I was a student and then a teacher. At that time, I had no idea about a basic Tigriyna verb let alone verb conjugation, tenses, modal verbs, etc. This testifies to the fact that Tigriyna users have yet to own a boat that they can sail in their language. My first work, which strives for the Tigriyna user to own a boat, addresses this problem well, with publishing three books: I. Tigriyna–Italian–English: Modern Dictionary, pages 1301. II. Italian–Tigriyna–English: Modern Dictionary, pages, 726, III. English–Tigriyna–Italian: Modern Dictionary, May 2015, pages 865. This step was also followed by publishing two other works namely: I. Modernes Deutches Tigriyna Worterbuch, April 2018, page 642; and number II Tigriyna grammar book titled "Tigriyna Sentences with New Word Order" April 2018, page 155. And Finally, III I just finished Lexicon of Verbs: Ge'ez-Tigriyna-Amharic with English-Ge'ez Repertoire which has more than 700 pages on my computer.

But here is the number of all my literary works put together, mentioned not mentioned, published and unpublished:

1. ቁልዑና (Our Children) Italy, 1990, p. 90 + several pictures. A book that concerns parents, child, and a teacher.
2. ፊደላይ ((My Alphabet)) Italy, 1994, p. 199. A Textbook.
3. **Tigriyna Popular Poetry as Medium of Communication**. Switzerland 2010, p. 79.
4. **Birds and Plants of My Country**. Switzerland 2010, p. 34.
5. **Tigriyna-Italian-English**. Modern Dictionary 1, Switzerland 2015, p. 1301. ISBN 978-3-9524462-0-1
6. **Italian-Tigriyna-English**. Modern Dictionary 2, Switzerland 2015, p. 726 ISBN 978-3-9524462-1-8
7. **English-Tigriyna-Italian**. Modern Dictionary 3, Switzerland 2015, p. 865 ISBN 978-3-9524462-2-5
8. ባህታ ሐጎስ/ **Bhata Hegos**. 1840-1894, Biography, Switzerland 2019, p. 292. ISBN 978-3-9524462-5-6
9. **German-Tigriyna/ትግረይና Modern Dictionary**, Switzerland, 2018, p. 642 ISBN 978-3-9524462-6-3

10. TIGRIYNA SENTENCE WITH NEW WORD ORDER to be free from more than age-old confusions Switzerland, 2018, p. 155, ISBN 978-3-9524462-7-0

Un published:

- 11. THE MOST RECENT ENGLISH-TIGRIYNA-ITALIAN DICTIONARY for more knowledge and wisdom**, Switzerland _____? p. ____? ISBN 978-3-9524462-8-7
- 12. LEXICON OF VERBS FOR GE'EZ-TIGRIYNA -AMHARIC LANGUAGES**
- 13. Fabel, etc.**

"How many of my literary works does IJEES possess? Am I the first Abyssinian to experience such an unacceptable condition or does it have deep roots in the history of Abyssinia? We can delve into the specifics later. Presently, I have a suspicion that this questionable institution may hold ownership of works ranging from number **2** to **8**, constituting seven literary pieces in both physical and digital formats, possibly stored in a flash recorder. Works number **9** and **10**, however, seem to exist solely in physical form, while works number **11** and number **13** appear to be exclusively in digital format."

But fortunately, "Lexicon of Verbs: Ge'ez-Tigrinya-Amharic with English-Ge'ez Repertoire" is the latest work and is still free from unwanted hands. My belief is rooted in the fact that I forwarded both "Modernes Deutsches Tigrinya Worterbuch" and "Tigrinya Sentences with New Word Order" to Bairu Tafla immediately after their publication in 2018. He was, in fact, the first person to receive such an honor from my world. Before this I presented him with three works, for which he expressed gratitude with a clue that his interpreter had a problem with the reformed Tigrinya sentence. But the second award sent in 2018 is still without feedback. But, long story short, it would have been better for me if I had not known him.

For me, language is like a sea. The word order, like SVO or SOV, or whatever is like a boat. Because of this nature the word order of any language is bound to be renewed, or reformed, or restructured, or changed for the better like a boat. Here is an example of my reformed Tigrinya language shining with SVO a new word order.

1. to err is human, to forgive divine/ ሰሐተ እዩ ሰብአዊ, መሐረ (እዩ) መለኮታዊ.
2. Where there's smoke, there's fire/. አበይ አልሎ ትክኪ, አብኡ አልሎ ሐውዊ.
3. Actions speak louder than words/እኛም ግብሪታት ይዛረቡ ብዙሕ እንካብ ወይ ናይ እተን ቃላት.
4. Look before you leap/ ርአየ ቅድሚ ናይ ዘለለ.
5. Haste makes waste/ እታ ተርባጽ ትፈርይ ጥፍአት.

"The provided examples are in Tigrinya, a language that typically follows a Subject-Object-Verb (SOV) word order. However, these examples showcase the effectiveness and emphasis achieved by employing a Subject-Verb-Object (SVO) word order, which is relatively less common in Tigrinya. This alternative word order enhances clarity and understanding, illustrating the flexibility of Tigrinya syntax for expressive purposes."

Am I the first Abyssinian who has attempted to introduce a reform into the native language to make or shape it better than it was? Of course, the answer is no. Indeed, the following paragraph, of course with help of Internet, shows that Abyssinians' action or reform process has a long history that goes beyond what one can imagine.

" The Ge'ez script evolved over time, and initially, it was an **abjad (አብጋድ) system** where only consonants were represented (e.g. nouns ንህብ- a bee, እርዕት - a yoke; verbs ውጎጥ to flow; ግእዝ to feel disgust), and vowels were not explicitly indicated (e.g. nouns ንህቢ- a bee, እርዐት - a yoke; verbs ውጎጠ to flow; ግእዘ to feel disgust). As the

writing system developed, additional symbols or modifications were introduced to represent vowels, transforming it into an abugida (አቡጊዳ)".

It is very difficult to deny the harshness of the struggle for reforms that brought the abjad (አብጋድ) system and the abugida (አቡጊዳ) system forever on the same wavelength (ኑሕ ናይ ማዕበል). We can say that thanks to this success the following Ge'ez sentences with the SVO (Subject–verb–object): word order is the result. Today this order, where the subject precedes the verb and the object, is prevalent in about **42%** of languages. Examples include Chinese, English, French, Hausa, Hebrew, Arabic, Italian, Malay, Portuguese, Spanish, Swahili, Thai, and Vietnamese. So, here is the old Ge'ez SVO (subject–verb–object) word order to taste.

1. ኢትዮጵያ ታበጽሕ እደዊሃ ኀበ እግዚአብሔር (Ps.67.32) = Ethiopia shall soon stretch out her hands to God. " (SVO)]
2. ተወልዱ ኩሉ ሰብእ ግዑዝን ወዕሩያን በማዕረግ ውብሕግ። በሙ ኅሊና ወዐቅል ወይትጌበሩ አሐዱ ምስለ አሀዱበሙንፈስ እኙና። "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Regarding (ፈዓራ/ሰሃሮ) word order, what word order do SVO or SOV, Amharic and Tigrinya have? Are the speakers of these languages or the systems in which they are aware of these systems? If the answer is yes, what are the grammatical terms of this system that people have learned? Do these grammatical terms correspond to my books that teach SVO Subject–verb–object) = ግላ (ገባሪ–ግብሪ–አቕላ)?

Tigrinya and Amharic speakers and writers have yet to know what the base or root of the verb is in each language. Before my linguistic journey that led me to know whether or not the Tigrinya sentence knows some kind of word order, I was part of those who don't know what the basic Tigrinya verb is. To produce a sentence in Tigrinya, as tradition teaches, I followed my instinct. With this guide I carried out my school activities. And finally, I wrote and published two of my first literal works. In doing so I have never stopped raising linguistic questions. Thanks to them my linguistic path is at the level it is now. Now we learn more about a phrase produced by a person in power and its impact on society.

An example of what I am saying here is the latest article by Eritrean dictator Isaias Afewerki. 'ጥርግን ተኹላ' (appeal wolf) is the title of the article, followed by a sentence of more than 30 words. The long sentence ends with two verbs, "የስምዑ እየም" (to make you hear they are?) written according to his personal "grammar rule" like everyone else does. And it is published on the front page of Haddas Eritrea 8 February 2024. n.13. It is something that testifies to the type of word order that the Tigrinya language has today. And when we think about the correct translation of the English term in parentheses into Tigrinya is as follows. "to mollify" is አህድክ (ሀድክ), አዝሐለ (ዘሐለ) rabbonire ♦ አጽረየ (ጸረየ) ammansire.

"ሐዳስ ኤርትራ, መበል 33 ዓመት ቁ, 138 ሓምስ 8 ለካቲት 2024.

መበል 33 ዓመት ቁ.138

ሓምስ 8 ለካቲት 2024 "

ጥርግን ተኹላ

ከዚ ናለይ ልሉኽ ሕሰራት መገላገል ኣመጣ ኣብ ቀር ኣፍሪካ ግዛኽ ያመር ድምዒን ያህረውያን ሰበሰባን ፈጠራዊነትን ኣገልግሎትን መቐስ ኣገዢኦሉ እንተ ግንባረል (mollification) እንተ ገኘል ሕሳቡ ነዎ ሕንጻይ (peace) ብዘየ ነጸቶ ብድርጋታ ብዘሰ ያውጃል ሰላም ኣርባራ 'ክከታታ' ግምድ እዩ።

“ከብ ፍሉይ ልኡክ ሕቡራት መንግስታት አመሪካ አብ ቀርኒ አፍሪቃ፡ ማይክ ሃመር ጀግርካ፡ ምዕራባውያን ሰበሰቡግንን ዲፕሎማሲኛታትን፡ መቐለ እናኸበጽሑ፡ እንተ ንምስንጋል (mollification) እንተ ንኸልእ ሕሳባት፡ ከም ሕንጻይ (parrot) ቁዘማ ነዳያት ብምድጋም፡ ብዛዕባ ምውጻእ ሰራዊት ኤርትራ ‘ብጨቕታ!’ የስምዑ እዮም።”

“F/from specified mandate (or papal nuncio) united states America in Horn Africa, Mike Hammer you started, Western men authorities diplomats, Meqele they are arriving, if to caress if to other opinion, as parrot crying poor by repeating, about (?) going out army Eritrea apology(?) they make you listen they are.”

The literal translation of an untranslatable phrase which not only does not know the articles, the basic verb, of Tigriyna, but does not even know the Tigriyna suffix ‘-ና’ because it is with that of the Amharic “-ኛታት”:

“In short, as usual, I find it understandable. That is why I brought the issue to the internet to seek a more detailed explanation. Here is the result:

“The phrase you provided appears to be a collection of words and phrases arranged in a way that does not form a coherent or grammatically correct sentence. It seems to be a mix of terms, names, and fragments that do not follow standard language structure. As a result, the meaning is unclear, and it does not convey a specific message.”

The Eritrean people have been the subject, at least since 1991, of harmful writings spread by the monopolized mass media, for the benefit of one-man rule alone. The institution in question, established since 1998, has not, to my knowledge, produced any content involving the collection of words and phrases aimed at undermining the knowledge of the Eritrean community. My work opposes the policies of the Eritrean dictatorship by enhancing the Tigriyna language as a more productive instrument than before. Therefore, any institution opposing the improvement of the Tigriyna language clearly indicates alignment with the Eritrean dictatorship, suppressing any form of reform to hinder the emergence of the Eritrean light.

As for the transition from any word order to SVO, I take the example of what happened on the street in my country, Eritrea. At that time, left-hand driving, introduced by the British administration, had been prevalent for years. But over time this system was replaced by keeping and driving on the right. This system change also appeals to the journey of changing from any word order to SVO or vice versa.

The transformation from any word order to SVO or vice versa in a language, like changing the direction of traffic, is a sociolinguistic phenomenon that requires time, effort, and adaptations on the part of the community. I believe aligning Tigriyna writing and speaking with the Ge'ez Subject-Verb-Object (SVO) word order is beyond my ability to describe. The journey to embrace this linguistic reality is difficult to articulate. In this change in word order, our writing and speaking will align with all educational textbooks in Eritrea written in English, Italian, etc. We will simply begin to think, speak, write, and act like the authors of those books in question. Likewise, we will also be on the same page with the culture and word order followed by our middle and secondary schools, colleges, universities, financial systems, industries, legal systems, national and international organizations, research centers, etc. This alignment improves our understanding of the Ge'ez scriptures and provides a better understanding of modern science and technology, as they are often presented using the same order.

But there is no need to explain that all the above changes, from left-handed to right-handed driving and from word order to another, proceed smoothly. I dare say that every time there is a change, that is, leaving the old and embracing the new, unfortunately, there are obstacles to encounter and resolve. For example, to avoid or minimize road accidents, traffic personnel on the road are either increased or reduced, and roads, traffic lights, etc., are improved.

As for word order, firstly, it is something that progresses slowly. The trend is that one generation plants, and the subsequent generation harvests. Since language belongs to the people, it cannot progress without the full participation of the people. Needless to say, a democratic government strengthens the mass media, prepares special books, and holds continuous courses for teachers and seminars to the citizens, on the subject. It also encourages villages to discuss the negative and positive aspects of the change in their meetings."

And let me add this. After the federation was abolished in 1962, King Haile Sellasie's policies meant that Amharic was spoken in Eritrean primary schools. The school left Tigrinya as its mother tongue and decided to operate in Amharic due to bad politics. The difference between these two languages is that Tigrinya is better suited for education due to its affinity with Ge'ez than with Amharic. But Amharic was the king's language. I am confident that the People's Government of Eritrea will carefully consider the path of the country and its people towards better change. It will never forget to evaluate all the changes, positive or negative, that the Eritrean people have experienced.

We bless the process of shifting the word order of Tigriyna sentences from nowhere to SVO like that of Ge'ez to be more beneficial for the people

Ge'ez, Amharic, Tigre, Tigriyna and others share a rich linguistic heritage. But unfortunately, my study is very limited and focuses only on Ge'ez, Amharic and Tigriyna which share a rich linguistic heritage.

The lexicon mentioned above contains more than 1285 key basic Ge'ez verbs as an entry. And obviously there are also very few others entry such as the noun “ጸፊ/salt,” the preposition “ኣለ /to”, the number and the noun “አሓዳ/one or first”; አብን/stone. Of the 1285 basic Ge'ez verbs, the Tigriyna language retains almost all of them, that is more 85%. But Amharic retains only 625 verbs, just under half (49.9%). So, I believe that Tigriyna with its new SVO word order will be called a little modern Ge'ez as similar as Latin and Italian.

Will the Tigriyna language be the first to move from what it was to SVO? Here is the answer according to the Internet: " In summary, Latin and Proto-Austronesian are indeed examples of languages that shifted from their original word order to SVO. However, there are other instances of word order changes in different language families".

This change for the better is the continuation of past changes such as the change in traffic direction and the reform of the language which made the consonant and vowel work together. On that occasion, the local Tigriyna language, which has around 60,000 words, of which around 10,000 verbs, could see a new development with its new word order. There is no doubt that the change for the better of Tigriyna will not only play an important role in connecting Tigriyna speakers with the two modern languages, English and Italian, but will also add life that will make it live for a long time.

Before we go any further, I would like to inform the leader that I am a self-taught linguist. This was possible because already at an early age I mastered thousands of Tigriyna words thanks in general to the area from which I come, which speaks traditional Tigriyna a little better, and in particular to my father who was obviously illiterate, but a storyteller peasant. This was the basis, for my research into the Tigriyna language. Without this, my study of my native language certainly cannot be where it is now. And if we think about my knowledge of the English and Italian languages: the first, English, is the product of what I learned from the Abyssinian school which has yet to study the word order of Tigrinya, my mother tongue. And I learned Italian not as the IJEES says but mainly from work, that is from the Eritrean research and documentation center where I worked for many years.

My journey from Tigriyna to Ge'ez

Can anyone, especially someone like me, create a verb lexicon for Ge'ez-Tigrinya-Amharic without extracting it from Dillmann's work? To me, every researcher who wants to produce Ge'ez literature is obliged to do so because not only do we lack the Ge'ez-speaking society, but we are also without their sufficient writings. I dare say that Dillmann succeeded because he was lucky enough to find Ge'ez-speaking monks intellectuals in their fields in Jerusalem.

So, my testimony to Dillmann's work is that it is the stepping stone towards progress and strengthening in the knowledge of the language one speaks. But that does not mean I did not face many problems. One of them was my experience that knows how Tigriyna words are placed in the dictionary based on their meaning and spelling was almost thrown to be seen nowhere. The problem seems to me due to the different approach to Ge'ez alphabetical order and its consequences. Let us try shed light on these two different approaches.

Therefore, the next step takes us to find the alphabetical errors of verbs and nouns that start with the number one and end with the number seventeen. Furthermore, there are also the last groups that start with 'ላእልእ' — 'ለእከ' instead of 'ለእከ' — ላእልእ' and end with "ፋል" and "ፈልሐ", instead of "ፈልሐ" and "ፋል". These examples of alphabetic errors represent the other errors that remain in the book. Overall, when we evaluate the positive and negative sides of the book, there is no doubt that the negative weighs less. But what I can say from experience is that small mistakes, not done according to meaning and spelling, as house — hour instead of hour — house in English, ሰጉየ — ሰተፈ. instead of ሰተፈ. — ሰጉየ in Ge'ez and መሐለ — መሀረ instead of መሀረ—መሐለ in Tigriyna, can ruin a book of any kind. Therefore, regardless of the weights, we are required to take corrective measures that reduce them. So, the rectangle below shows not only the small error we encounter in Dillemann's book but also the correction needed to learn.

I

XXXI

XXXII

VII. Alphabetum Aethiopicum et Amharicum.

1

ከ	ከ	ከ	ከ	ከ	2*	ቁ—ቀ—ቆ—ቆ—ቀ
ከ	ከ	ከ	ከ	ከ		ከ—ከ—ከ—ከ—?
ከ	ከ	ከ	ከ	ከ		ከ—ከ—ከ—ከ—ከ
ከ	ከ	ከ	ከ	ከ		ከ—ከ—ከ—ከ—ከ

II

1. 53 54 3
ሉለው፡ — ለለ፡

53 ----- to set on fire ♦ to be tall or high, superior ----- 54
ለለ—ሉለው
2. 93 94 4
ሐሴን፡ — ሐሰው፡

93----- possibly denoting the name of an animal ♦ 1. to lie, ----- 94
ሐሰው—ሐሴን
3. 109 110 5
ሐንከሰ፡ — ሐነጸ፡

109----- to limp or to be lame. ♦ to build or to construct ----- 110
ሐነጸ—ሐንከሰ
4. 339 340 6
ሰፖዕ፡ — ሰመዩ፡

339 ----- to listen to ♦ to give a name, call, or designate: ----- 340
5. 357 358 7
ሰብሐ፡ — ሰበረ፡

357 ----- to praise. ♦ to break. ----- 358
ሰበረ—ሰብሐ
6. 365 366 8
ሰትዮ፡ — ሰተፈ፡

365 ----- to drink, ♦ to associate, to communicate ----- 366
ሰተፈ—ሰትዮ
7. 375 376 9
ስንጸት፡ — ሲኦል፡

375 ----- ስንጸት derived from ሰነጽ? ♦ the realm (መንግስት) of the dead ----- 376
ሲኦል—ስንጸት
8. 377 378 10
ሳእር፡ — ሰከመ፡

377----- ? ♦ to carry, on the shoulders ----- 378
ሰከመ—ሳእር
9. 415 416 11
ቈለዘ፡ — ቀሐው፡

415 ----- to cut down, ♦ to contend, strive ----- 416
ቀሐው—ቈለዘ
10. 687 688 12
ነግሠ፡ — ነገረ፡

687 ----- to reign or to rule ♦ to speak or to say ----- 688
ነገረ—ነግሠ
11. 701 702 13
ነጽሐ፡ — ነጸረ፡

701 ---- to be pure, to be or become clean, ♦ to look at, to observe, or to watch -----702
ነጸረ—ነጽሐ
12. 721 722 14
አልፍ፡ — አሐዱ፡

721 ----- thousand ♦ "one" or "first. ----- 722"
አሐዱ—አልፍ
13. 851 852 15
ኮቶሊካ፡ — ከተፈ፡

851 ----- Catholic ♦ to bind tightly" or "to constrict ----- 852	
ከተፈ—ከቶሊካ	
14. 933	ወድኡ፡ — ወደዩ፡ 934 16
933-----to accomplish, to complete, ♦ to put in, to insert, or to apply ----- 434	
ወደዩ—ወድኡ	
15. 977	ዐቃር፡ — ዐቀበ፡ 978 17
977 ----- medicinal or aromatic plant, ♦ to guard or to protect ----- 978.	
ዐቀበ—ዐቃር	
16. 1325	ፃመወ፡ — ፀመደ፡ 1326 18
to work, to become weary from Labor, to exert effort, usually... ♦ to harness animals to a chariot	
ፀመደ—ፃመወ	
17. 1371	ፈንቀለ፡ — ፈነወ፡ 1372 19
1371 ----- to overturn or to turn upside down. ♦ to send, ----- 1372	
ፈነወ—ፈንቀለ	
III	

page	47	677	1215	1253	1339 20
word	ላላልኦ፡ vid. ለላመ፡ vid. 2 ለላከ፡ I, 1 [1]	ነዝሐ፡ 2238 ነዝረ፡ I, 1 I, 5 var.	ጠልሰዎ፡ i. e. <i>pauc.</i> l'Abbadie Cat. p. 48. 9 ጠለቀ፡ et ጠልቀ፡	ጸመን፡ (ጸመን፡) ጸጥያክ፡ id. in P ጸጸራ፡ i. q. ጥጥ ጸጸክ፡ subst. m., P	ፋል፡ faba, cicer [2] ቁላ፡ aliud፡ ብርስን፡ ርሂ፡ ይ፡ ፈልከ፡ I, 1 [amb. 4]

Footnote

1-20 Dillmann, August, Lexicon linguae aethiopicae cum indice latino, LIPSIAE, RAN EL G- E LL., 1865

“A truly monumental work” is the strategy adopted by IJEES to spoil my work.

Now let us start talking about the commentary of 'International Journal of Ethiopian and Eritrean Studies' of (2018) on my works I: Tigriyna–Italian–English: Modern Dictionary, II: Italian–Tigriyna–English: Modern Dictionary, III: English– Tigriyna–Italian: Modern Dictionary.

"First, I would like to start with my efforts to correctly write the name of my native language, ትግሪይና (Tigriyna). The name has been written as ትግሪኛ for centuries." But the correct suffix for Tigriyna which is indeed “-ይና” instead of “-ኛ” used in Amharic. Here are some correct examples that can be referenced in one of my three dictionaries available in three languages Tigriyna–Italian–English:

1. ፈረሰ + -ይና = ፈረሰይና (horseman).

3. በደል + -ይና = በደልይና.(guiltyl).

2. ሐቅቂ + -ይና = ሐቅቂይና (truthful).

4. መጸ + -ይና = መጸኢተይና.(strangerl).

5. ተንከፍል + -ይና = ተንከፍለይና.(clever ♦ smart).

7 ስቕታ + -ይና = ስቕተይና (silent ♦ quiet)

6. ሀረርታ + -ይና = ሀረርተይና .(longing or eager for).

I learned this as a child, as they fell from the lips of my mother and father. Furthermore, I continued to improve the word by respelling it like this ``ተግሪይና`. This observation comes after studying the roles of consonants and vowels in the Tigrinya language. In summary, I believe that the issue with spelling Tigrinya words correctly, specifically in arranging the letters, is primarily at the beginning. Orthography remains a challenging aspect that the Ge'ez language has not been able to solve.

Regarding the spelling of the name in my mother's language, **IJEES** wrote the following.

“Aber betrachten wir die vielfältigen neuen Ansätze des Verf. im Einzel-nen. Beginnen wir mit der einheimischen Sprachbezeichnung ተግሪይና Təgrəyna (oder Təgrina), der man sich anschließen sollte. Es gibt nämlich die Regel, dass die amharische Endung (ä)ñña im Tigrinischen durch (ä)yna ersetzt wird, s. dañña > dayna ‘Richter’ (d. i. ny > yn), ḥaṭi’atäñña > ḥaṭi’atäyna ‘Sünder, kriminell’, mängädäñña > mängädäyna ‘Reisender’, amh. särratäñña > halbtigr. säraḥtäñña > volltigr. säraḥtäyna ‘Arbeiter’ (alle Wörter in Kanes Wörterbuch: T. L. Kane, Tigrinya–English dictionary, I: U–ነ, II: ኘ–ጥ (Springfield: Dunwoody Press, 2000)).”¹

The nearest translation of the above passage:

"But let us consider the various new approaches of the author individually. Let us begin with the native language designation ተግሪይና Təgrəyna (or Təgrina), which one should adhere to. There is, in fact, a rule that the Amharic ending -(ä)ñña in Tigrinya is replaced by -(ä)yna, see dañña > dayna 'Judge' (i.e., ny > yn), ḥaṭi’atäñña > ḥaṭi’atäyna 'Sinner, criminal', mängädäñña > mängädäyna 'Traveler', amh. särratäñña > half-Tigr. säraḥtäñña > full-Tigr. säraḥtäyna 'Worker' (all words in Kane's dictionary: T. L. Kane, Tigrinya–English dictionary, I: ሀ–ነ, II: ኘ–ጥ (Springfield: Dunwoody Press, 2000))."

"I have a question: If the Amharic ending "ኘ" in Tigrinya is replaced by "ይና", why is the title of the dictionary written with the Amharic ending in Tigrinya/-ኘ?" It should have been written Tgriyna/-ይና. I hope that the title of dictionary is with correct spelled word. Otherwise, it is clear that IJEES had a hard time finding a tool with which to ruin my work.

But we are at the beginning of the deception and vanity of the institution because there is this and more to follow.

“EYOB GHEBREZIABHIER BEIN, Tigriyna Dictionary, I: Tigriyna–Italian–English: Modern Dictionary, II: Italian–Tigriyna–English: Modern Dictionary, III: English–Tigriyna–Italian: Modern Dictionary (Switzerland: n.pub., 2015). 1301 pp. (I), 726 pp. (II), 865 pp. (III). Price: €50.00 (I), €35.00 (II), €35.00 (III). ISBN: 9783952446201 (I), 97839524 46218 (II), 9783952446225 (III).

Der in Emmenbrücke bei Luzern lebende Erythräer ሃይዘብ ገላብረ [ገላብረ] ሃይዘብ ሃይዘብ hat mit dem fast 3000 Seiten umfassenden dreifachen Wörterbuch ein wahrhaft monumentales Werk vorgelegt.”²

The text discusses a trilingual dictionary authored by 'Eyob Ghebreziabhier Bein, an Eritrean living in Emmenbrücke near Luzern, has presented **a truly monumental work** with a nearly 3000-page trilingual dictionary.

But be careful not to be confused by the phrase "**a truly monumental work**" is just a slogan of the strategy adopted to destroy my works. In other words, it is a strategy that attempts to make the value of my work less than a dead mouse by dint of false evaluation and false examples. So, the initial praise of the work as a "monumental work" is to tell the reader step by step what the minor or significant dictionaries are. And all this is done without any evidence as seen above when dealing with Dilleman's book or work.

Furthermore, the passage reads "The pricing for each part is €50.00 (I), €35.00 (II), and €35.00 (III). The ISBNs for the respective parts are 978-3-9524462-0-1 (I), 978-3-9524462-1-8 (II), and 978-3-9524462-2-5 (III)." This is a mysterious thing because the books have ISBN but not the price.

This is a perplexing situation because books typically have ISBN numbers but not associated prices. Here is the unfortunate story of how I believe my works ended up in the possession of an institution. The books were published by the German publishing house CPI. To summarize, a deceptive individual, posing as a legitimate representative, managed to obtain 200 copies of each of my three books from the CPI publishing house. This deceiver, who is a Swiss man, was initially supposed to collaborate with me, but he had hidden motives. I suspect that the institution not only possesses the physical books but also has the texts stored digitally, possibly in a flash recorder, including my other works, all thanks to the afore mentioned individual. At the time, I sought justice, but I failed to realize that I had no grounds to accuse someone based on their identity and mine.

But here the false institution seems to offer only praise.

Es ist sinnvoll, diese Regel auch auf die einheimische Sprachbezeichnung anzuwenden. Es gibt einheimische Bücher, die dies befolgen, s. das umfangreiche altäthiopisch–tigrinische Wörterbuch von Gäbrä'Ēgzi' 'Adhanom መዝገበ ቃላት ግእዝ–ትግርይና (Mäzgäbäqalat gə'əz–təgrəyna, ' Wörterbuch Gə'əz–Tigrinisch') (Aśmära: Katolikawi säbäḳa Aśmära, 2002 AM = AD2009/2010); iv, xxiii, 764 S.³

Let us not only break down the translation and understanding of the title 'መዝገበ ቃላት ግእዝ–ትግርይና' of the dictionary but also its translation, 'Wörterbuch Gə'əz–Tigrinisch,' by the institution."

መዝገበ ቃላት ግእዝ–ትግርይና'

1. The term **መዝገበ** derived from the Ge'ez base verb "**ዝገበ**" and it means: **ሀ**. Hidden or collected wealth. E. g. The ancient tomb held a treasure trove of hidden or collected wealth, revealing the wealth and artifacts of a forgotten civilization. **ለ**. storehouse: A place where goods, supplies, or provisions are stored. apotheca - shop or store:
2. **ቃላት** (pl of **ቃል**) is Ge'ez term. It is derived from ``ቆለ''. In Ge'ez the term "ቃል" has several meanings and uses: One of these refers to a single word. As we see this Ge'ez term is also inherited from Tigrinya and Amharic. E.g. a difficult word.
3. **ግእዝ** Ge'ez term. derived from the Ge'ez base verb "**ግእዝ**" t.v. [aslo **ግዕዝ**] and it means: subst. a dispute, altercation, or argument between two or more parties. E.g. during a heated discussion, tempers flared, and a **ግእዝ** erupted between the neighbors.

4. **Wörterbuch Gə'əz–Tigrinisch'** means Wörterbuch Gə'əz– dispute, altercation Tigrinisch'

All of these, from 1 to 4, together lead you to say that the Journal of Ethiopian and Eritrean Studies has nothing to do with either Ge'ez or the Tigriyna language. But it is clear that it is used as a cover. But for me these two languages are significant languages with deep historical and cultural roots in their place. The study of these languages contributes to the preservation of cultural heritage, including literature, traditions and historical texts. Without them it seems that it is not possible to build a community.

In Nachahmung des Italienischen (und Englischen) wird die tigrinische Konstruktion አቡን ወዱን 'abbon wādd=un'der Vater und sein Sohn'auf-gegeben und stattdessen አብብ እውን ወድዱ 'abbo'əwən (nicht 'əwwən) wādd=uvorgeschlagen. Zahllos sind die stilistischen Italianismen, wieschon an bisherigen Beispielen erkennbar war. Anstelle vonnessəḵakä' unddu (m.)?' 'u nd was ist mit dir?' soll man nun'əwwən nəsəḵa'e tu?' sagen; 'ab'əti bəḥadäent spricht morphematisch genau ital.'nell'insieme'; 'abgänärä'in genere'; mə'əntişäbšab natäy'per conto mio'; 'əntä'anänəbur/kəwun'ab nəsəḵa'se io fossi inte', usw. usf.⁴

The above passage says "In emulation (ቅጽጺ/ኒስ/ቅንኢ) of Italian (and English), the Tigriyna construction "አቡን ወዱን 'abbon wādd=u-n" ('the father and his son') is abandoned, and instead, "አብብ እውን ወድዱ 'abbo'əwən" (not 'əwwən) wādd=u is suggested. Numerous stylistic Italianisms are present, as seen in previous examples." But we have already seen that the Ge'ez language had SVO word order before the establishment of the Italian and English languages. So, what the false institution is saying has no basis. But since Tigriyna is an unstudied local language, what is wrong with emulating the two modern languages, Italian (and English)? Isn't more than 60% of all English words having Greek or Latin roots? One of the main reasons could be that the fake institution is heavily affected by the few Italians added to reflect technological, cultural, and social changes. But when I say this, I do not mean that my works have all the Italian words that the Eritrean people use. For example, my works do not contain all the Italian terms that an Eritrean driver, or mechanical or mason or cook or carpenter or bartender know and use in their daily lives. Here it is very clear that the intention the institution is to dissolve the historical ties between the two languages Italian and Tigriyna, but it is not yet known what the purpose behind it is.

Regarding "አቡን ወዱን 'abbon wādd=u-n" ('the father and his son') is abandoned, and instead, "አብብ እውን ወድዱ 'abbo'əwən is suggested. Generally speaking, Tigriyna words are pronounced as they are written more or less like Italian. In other words, both Tigriyna and Italian tend to have more consistent phonetic rules, meaning that the pronunciation of words is more directly tied to their spelling. The two Tigriyna terms "አብ—ወዱ", obvious without the conjunctions "-ን —ን", are not written in their correct spelling. So, they will not be pronounced as they should. But the second "አብብ እውን ወድዱ" (father and son), is correct and updated in every sense. It is a noun phrase. It refers to the relationship between a male parent and his male child. The conjunction "(እውን/and)" joins them together. But in phrase "አቡን ወዱን" there are two conjunctions "-ን —ን". Simply put, this is traditional writing that does not know the rules of grammar. For this reason, an elementary school student who writes "አብብ እውን ወድዱ" gets credit. This leads us to say that by speaking and writing according to the rules of grammar we will not only abort false praise as a "truly monumental work" strategy adopted to destroy us but we will also be writers, like the others.

"Alle möglichen Benutzer des Wörterbuchs werden ein gewisses Trag ikempfinden, dass die lexikographische Begabung und der große persönliche Einsatz, der für die

Erstellung solch umfangreicher Wörterbücher notwendig ist, durch die abwegigen Ideen, nach der die Sprache nicht ein historisch gewachsenes Gebilde ist, das ein einzelner nicht zu ändern vermag (auch wenn es zur Stilistik und Idiomatik in gewissem Umfang etwas beitragen kann), zu einem Werk geführt haben, das nicht die gewünschte Rezeption finden wird. Rainer Voigt, Freie Universität Berlin (Emeritus)⁵

The passage discusses changes in the syntax of the Tigriyna language, where the verb now typically appears at the beginning of the sentence after the subject, similar to Italian (SVO structure). This shift is justified by referencing the word order in Old Ethiopian. The author argues that this change is often overlooked, leading to sentences starting with the copula. The author criticizes the claim that Tigriyna has not evolved in seven hundred years and questions why the author does not write in Ge'ez or switch to Italian. Additionally, the author suggests that many Tigriyna words already have Italian variants and are transcribed into the Latin script, making the transition to Italian or Latin-based writing easy. The passage concludes with a reference to the potential negative impact on Tigriyna if written similarly to English, Italian, etc., warning against a "twisted or distorted tongue."

In short it suggests caution or concern about the potential negative consequences of writing Tigriyna in a manner similar to English, Italian, or other languages. The use of the terms "twisted or distorted tongue" implies a fear that adopting certain linguistic practices might result in a language form that is somehow altered or negatively affected.

It is the person's right to comment, regardless, for or against. And there is also the right to defend oneself. But I really do not know if there is any right for a foreigner, obvious as this article testifies to those who do not have the true and correct knowledge of the Tigriyna language, to say "I am the one, not you, responsible for your mother language" because of who I am and who you are. For this reason, here is the guide to the arrangement of word order where and how to insert the subject, verb, or object to produce a sentence in your mother language". This is a clear sign that the institution is fighting to give shape and form to the sentence of the Tigrinya-speaking community. The reason is absolutely clear: the institution wants to control the communications, thoughts and ideas of the community mentioned in order to promote (ἄσπ) its strategy that safeguards its deeply hidden interests. So, this is nothing more than the dangerous updated policy of the "Berlin Conference of 1884".

"Frequently, Italian word-formation prefixes are found in numerous Italian words, but also in authentic Tigrinya words. Examples include:

ḫ.ʔ ('in) 'in' (p. 785–799): 'inwəḥlul 'inabile', 'inrəguṣ 'incerto', 'inbəlhat 'inabilità';
 ṭ.ʔ (prä) 'pre' in präinprähalläwä 'preesistere', prähənuṣ 'prefabbricato', präsem
 'prenome':

ʕ (ri) 'ri' in rirākābā 'ritrovare', rigāz'ä 'riconquistare';

አክስ ('äks) 'ex' in 'äksin' äkshəyyul 'ex forzato';

ሱብ (sub) 'sub' in subinsubsəru 'subordinato', subkāfālā 'suddividere';

ŋ-TC (supär) 'super' in supärinsupärä 'öy 'supervisione';

ᵛᵛ (sämi) 'semi' in sämiinsämikəfut 'semiaperto', sämiwärhi 'se milunare';

ᐱᐢᐢᐢᐢ ('intär) 'inter' in 'intärin' 'intärläwti' 'intercambio', 'intärmäs' ä 'intervenire';

ትራንስ (trans) 'trans' in transintranstākälä 'trapiantare';

ᄃᆫ (dis) 'dis' in disindisma 'rä, distəkəkkəl 'dispari':

ሞኖ (mono) 'mono' in monoinmonoḥəbri 'monocolore', monomälhas 'monolingue'.

ᄆᄇᄀ mikroinmikrotəlmi‘microsolco’, u. a.

Es gibt auch tigrinische 'Präfixe' in neuer Verwendungsweise, s. ሞእንተ mə'əntiinmə'əntimi 'tawit' 'percentuale'; ሐደይኩ ḥadäbäynu 'uni', 'mono' (ḥadäbäynuḥəbrinebenmonokolorä 'monocolore'), u. a."⁶

The above passage starts with: "Frequently, Italian word-formation prefixes are present in countless Italian words, but also in authentic Tigrinya ones, such as:" So what?

Tigrinya is missing all the above-twelve mentioned terms or words from ኢን to ሚከር. And it is as natural as any language in the world to borrow them and do its part as an example: here are the English words in German: Blitz, Blitzkrieg, Bratwurst, Cobalt, Dachshund, Delicatessen, Ersatz, Frankfurter, Wiener, Glockenspiel, Hinterland, etc. Here it seems that the institution is concerned with borrowed words. But this is simply a cover for not thinking about the benefits that can be obtained from borrowed words. For example, the English and German military term "blitz" NOUN (ሐደ ድንገታዊ ጸዕሪ/ቀሰብ) is also Italian. But all Eritrean languages lack this military term. And there is no reason why, as German did, it cannot be borrowed to be Afar, Bilen, Cunama, Saho, Tigre, Tigriyna, etc. Military term. But it is already said that the issue is not of borrowing of a word or words but what a new chapter can be created with them. That is to say that with Italian language Eritrea and Eritreans will not be able to know their past but will also be able to shape or build their future. Let us delve deeper into the topic to see the importance of the Italian language for Eritrea and Eritreans.

What I can affirm is that IJEES is not only foreign to Ge'ez and Tigriyna but also foreign to Eritrea's history. As evident in Eritrean history, Eritrea was an Italian colony from 1880 until the defeat of the Italians by the allies of the Second World War in 1941. Following the defeat, not only infrastructure such as roads, bridges, railroads, buildings, electricity, and schools was left behind but also the Italian language, more than 90,000 documents written with it no matter where they are, as an example "La Biografia Degiac Bata Agos 1891, Archivio Storico del Ministero degli Esteri A. SAME, F", "L'Eritreo, (giornale settimanale, ...) Massaua, Anno 1, 26 Nov. 1894", countless books like "Principles of the Customary Laws of Eritrea"; The History of Ethiopia: From Ancient Times to the Medieval Ages" works of Carlo Conti Rossini, "Etnografia e colonialismo: l'Eritrea e l'Etiopia"; "The Native Peoples of Eritrea", works of Alberto Pollera. "Di qua dal Marèb" è un'opera scritta da Ruffillo Perini, noto anche come Gabrè Negùs, nel 1905. L'Eritrea economica; prima serie di conferenze tenute in Firenze sotto gli auspici della Società di studi geografici e coloniali da Ferdinando Martini II and "Diario Eritreo" di Ferdinando Martini All of these are considered inherited properties, with linguistic heritage holding significant value. Tigrinya, despite being a local language, is not regarded as developed and modern as Italian, a sentiment that extends to other local Eritrean languages not explicitly mentioned. Therefore, Eritrea and its people have no choice but to respond in accordance with their history, recognizing the historical ties between their languages and Italian. This involves integrating Italian terms into their local languages as an essential part of their linguistic progression. Can it be said that this paragraph of IJEES teaches more than other that we covered how the institution strategy that begins with praise ends. For instance, the harmful impact of the distorted plan, represented by the false institution, not only hinders Eritreans from acquiring the Italian language—a tool essential for understanding their history, culture, customs, and land—but also opposes the widespread of the Italian language. In other words, it aims to prevent the relationship between Eritrea and the Italian language from evolving or developing into something like to the relationships between Djibouti and French or Sudan and English or Kenya and English. Therefore, Eritreans must exercise greater caution than ever before in endorsing praises that could lead them down a dangerous path."

"The truly international journal of Ethiopian and Eritrean studies, developed by German scholars for the mutual benefit of both the German and Abyssinian people, is yet to be established."

As we have gone through, the fake institution has denigrated my work on multilingual dictionaries. But the works speaks by themselves. For example, Tigriyna-Italian-English modern dictionary, one of multilingual dictionaries, has very sophisticated Ge'ez alphabetical order according to meaning and spelling what Lexicon -Linguae Aethiopice of Dillemann lacks. Almost all the base verbs as example ብለ (to say) ሰምዐ (hear, listen) ነበረ (to be) ደቅቀሰ (to sleep) are followed not only by their different detailed meanings but also by their different forms as adjective, adverb, noun, past participle that play a significant role in shaping the standard Tigriyna spelling. Furthermore, there are also opposite words and synonyms of each verb. In short, it is new in its genre. I believe that a work like this is a bridge that connects people towards a better future. It does not seem to me that you can bring about any kind of change for the better in society without being accompanied by something like my work that helps with precision of language, learning and growth. And it seems obvious to understand that such work, more suitable for the grassroots than for others, can find acceptance in all areas of life. This means that a benefit received by oppressed people may have no meaning to conservatives, or right-wingers.

The true institution that will come will give credit to the Abyssinian family and community, the only institutions that teach languages not only to their own members but also to foreigners. For this reality, each book can play a role as a disseminator but not as a creator of the language it has learned from the institutions mentioned. I believe my works are in line with what I am saying because I have already said that I am a student of Tigriyna language from my family and community.

Not only the language but also the scripts, historical finds (including human remains), and various aspects of the community deserve full respect. As is known, it is very difficult to find a European archive and library today without the ancient and rare Abyssinian scripts brought from Abyssinia (Eritrea and Ethiopia) by individual or institutional researchers, visitors, etc., in unacceptable ways. For this reason, Abyssinia has not only lost many of the ties that tie it to its past but also a roadmap for moving forward. Regarding this fact, let us analyze what Dillemann, August says in his book and what Enno Littmann did.

Then Dillemann's book, which was published in 1865, gives information of high value which says: 'መጽሐፈ ኪዳነ ዘእግዚእነ ኢየሱስ ክርስቶስ "A book in the Ethiopian language is inscribed -it exists in the Stuttgart Library and in the Abbadian_Codex LI. XC. CIC-; Mary is adorned with an epithet ኪዳነ ምሕረት; -testament. grace or mercy-, as: ሰላም ለኪ ኪዳነ ምሕረት; ኪዳነ ብሊት ወሐዳስ;⁷

The translation of the book 'መጽሐፈ ኪዳነ ዘእግዚእነ ኢየሱስ ክርስቶስ' is 'The Revelation of Jesus Christ.' Determining whether it is the only copy is challenging due to the absence of a centralized archive or library in Abyssinia. Additionally, handwritten scripts are unique productions, and the scarcity of resources, such as animal skin required for parchment, makes it rare for scripts to have identical twins. These helps how to see and value the book in the question.

But when it comes to what Enno Littmann did it is a different story. As is known, he carried out archaeological work in the territory where the Tigrinya-speaking community resides in 1906. On that occasion, according to the documents written in Italian, Enno Littmann visited the burial site of Cohaito, an ancient city of the Aksumite kingdom located in Ekkeleguzai. He opened the tomb that housed numerous human remains, intending to relocate them all to Germany.

These ancestors had rested there for centuries. However, since Enno executed his plan, Eritreans consistently find the burial site empty (see the picture below) whenever they visit, devoid of their ancestors. To carry out his mission, Enno was not only

authorized by the Italian colony in Eritrea, but also received a great welcome from King Menelik and Gebre Selassie (governor of Tigray) (see photo below). In that period there was strong local priests led resistance who knew full well that their artifacts were in danger. But this was in vain compared to the power Enno had received. Generally speaking, " Gebre Selassie, come governatore della regione del Tigray, ha giocato un ruolo importante nella collaborazione con la missione tedesca e nella ricerca di informazioni storiche e linguistiche in Etiopia". The consequences of this are something that continues to grow. For example, the absence of ancestors has severed the link between people and their heritage, leading to disconnection with the history, culture, customs, and identity of the past. Like many Eritreans I visited the tomb site one day more than twenty years ago. And I was just mercilessly struck by the disunity like everyone else.

An institution comprehends your language, it means there is a connection

I believe that my article today calls for the foundation of a new democratic institution that lives forever on the ashes of that old institution that levels correct work as incorrect, lived from 1998 to today, which is more than enough. As we know, this institution calls itself a journal of Ethiopian and Eritrean studies but after 26 years in life, it does not know the meaning and spelling of the two kye Ge'ez terms: "ግእዝ" (see above) and "ግዕዝ" (migration, alphabet, ...), derived from Ge'ez base verb ግዕዝ rarely ገዕዝ to move camp, etc. in English... Much worse, for this institution, as we have seen above, the term "መዝገብ" (shop or shop), shared by Ge'ez and Tigriyna, means dictionary. And it is no shame thanks to what it is.

The day the new democratic institution begins to take root, I dare say the deep Abyssinian wound will feel the first effects of the healing process. This means that the Abyssinians will not only know the location of the book on which shelf and box in the Stuttgart library, but will also have the certainty of being the only authors and not vice versa. And so, the ancestors' remains will return to their home. Abyssinia will meet with her ancestors. History of the returned script and remains will be case studies for democratic journal of Ethiopian and Eritrean studies.

This suggests that the democratic way is the only system that strengthens the mutual benefit of the two African and European nations, Abyssinia, and Germany. But being there studying Ge'ez, Amharic, Tigre, Tigriyna, etc. it is crucial. Furthermore, what is said, the current false institution teaches the world that "መዝገበ ቃላት ግእዝ-ትግርይና" means 'Wörterbuch Gə'əz-Tigrinisch'), the phrase "አባን ወዱን 'abbo-n w ädd=u-n " ("il father is his son") is correct but "አብሶ እውን ወድዱ 'abbo'äwä-n" is not. This, done intentionally, obviously to satisfy wrong strategy, not only to dishonor my hard work in trying to solve the problem of my people, but also to deceive and damage the people's language and culture, in my opinion is a crime.

In conclusion, I am open to further clarification or discussion on what this article focuses on." I hope to see you again soon!

The empty tomb entrance on the Qohaito plateau (1965)



German "Aksum Expedition", February 1906. From left: Theodor von Lüpke, Dr. Erich Kaschke, Gebre Selassie (Governor of Tigray), Enno Littmann and Daniel Krencker.

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- ¹ [RAINER VOIGT, Freie Universität Berlin (Emeritus), Aethiopica 21 (2018) International Journal of Ethiopian and Eritrean Studies, Reviews, page 279]
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- ⁵ [RAINER VOIGT, Freie Universität Berlin (Emeritus), Aethiopica 21 (2018) International Journal of Ethiopian and Eritrean Studies, Reviews, page 286]
- ⁶ [RAINER VOIGT, Freie Universität Berlin (Emeritus), Aethiopica 21 (2018) International Journal of Ethiopian and Eritrean Studies, Reviews, page 283]
- ⁷ [Dillmann, August, Lexicon linguae aethiopicae cum indice latino, LIPSIAE, RAN EL G- E LL., 1865, p.874]
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