

Reform of the Tigryna Tongue እርራመናይ እታ መልሐስ ትግርይና

ትግርይና in Tigryna

ትግርኛ in Amharic

1) What is a reform?

A reform is to step in the right direction. For example we reform our constitutions in order to subtract un-just and add just laws, we reform our language in order to unite more the speakers or users of that language and we send our troubled teenagers to monastery (ገዳም, ደብረ, ዲማ) in order to make them learn more moral values. All these are acts or steps of reforms. ከዓ አብ ትግርይና ንብሎም 'ግብረ/መግልላ ወይ ስጉሚናይ እርራመ'. Of these we will talk only of language or Tongue reform: that is Tigryna tongue. Let us start. ንጀምምር . First we will construct a three styled sentence.

አብ ልዕሊ ጣወላ አሎ እቲ መጽሐፍ።። in on table is the book::

መጽሐፍ አላ አብ ልዕሊ ጣወላ ።። book is in on table::

እቲ መጽሐፍ አብ ልዕሊ ጣወላ አሎ።። the book in on table is::

Now we want this sentence to be a scientific sentence. To do this what serves is the rule of grammar. With this we can know the positions (መቻምጦታት) of the subject, verb, direct or indirect object, spelling, punctuation, etc. All these have no meaning to a Tigryna traditional writing sentence. But now we are at reform process. We want to make a difference by speaking and writing correctly. The reason is very simple. Our traditional way of writing knows no rule of a grammar. Of this we have paid what we have paid. But today we want to be governed by the rule of grammar in order to produce scientific sentence. As we know the process of building a house starts with digging the ground, laying foundation ... at last the roof. Also, a sentence has the beginning and the end done according the rule of grammar. This is the wish of any language speaking society (ማሕበር).

Spelling	Article	Subject	Verb	Proposition	Punctuatio-
አላ/ሎ x	አቲ	መጽሐፍ	አልሎ	(s)	n
አልሎ ✓	እታ +			አብ x	።። x
				ልዕሊ ✓	.✓

Scientific sentence: - እቲ መጽሐፍ አልሎ ልዕሊ እታ ጣወላ . = The book is on the table.

Subject = እቲ መጽሐፍ

Verb =አልሎ

Propositional phrase = ልዕሊ እታ ጣወላ .

The four full stops (:.) indicate a finished thought. According to their history, first they were 12 dots to represent the cross. With time they were reduced from 12 to 9. I didn't find the information that tells their change from 9 to 4. In spite of this our generation is reducing them from 4 to 1. This means Tigryna sentence from now onwards ends not with four full stops but only with one.

2) Short history of Tigryna

Tigryna came into being about 700 or 500 years ago according to Carlo Conti Rossini and Budge, E.A. Wallis respectively. Amharic and Tigre are her sisters. The oldest is Amharic and the youngest is Tigre. This means the tongue of Tigre is the closest to her mother Geez. Probably Amharic is as old as Old English. These three tongues employ the same alphabet of their mother Geez. And they use many words that have the same meaning. And all have the same word order: subject + object + verb + = SOV

Since its birth, Tigryna has never stopped of being a thorny and wild language. Owing to this it was out of our control for centuries. I call these past centuries our Dark Age. It is a period where we were not able to produce a scientific sentence. Just we were groping (ነበርናንብልጠምበርበር). Our problem took such a long time because we were without right school capital asset. Lack of this our writings were always growing nonsense. Jus we were clever at producing things that have no sense to the taste of an intellectual.

While we were in that bad condition, the birth of the fronts came. Fronts taught us not how to write and read correctly but how to aim, hit and die. With this strategy thousands passed away and the rest are present not mentally but physicaly because we have never emancipated ourlives from fronts' military culture. Military culure is very rich in lies, deceits, tricks, false propaganda, etc. But now we will concentrate on EPLF'S false propaganda that went to dangerous lengths. I don't think that I am making a mistake whe I say 'the majority of the Eritrean people are hit by the false propaganda of EPLF-PFDJ. If this is true we need measures against this. We must not let thousnds die again without discovering themselves.

EPLF-PFDJ for the sake of its false propaganda has introduced many subjective and wrong meaning words. Tigryna **is at war** with these wrong introduced words. For example the term ብሔር according to their politics means 'nationality'. As the result we are taught to say ብሔረትግረ, ትግርይና, ኩናማ, etc. But all this is false because the right meaning of the term ብሔር doesn't correspond. ብሔር means universe *universo*. እግዚአብሔር = Lord of the universe *Signore dell'universo*. So the right thing to say is ትግረ, ትግርይና, ኩናማ, etc. ናዝዮናሊታ. Ethiopia is consisted of many nationalities ኢትዮጵያ እያቅወምቲናይብዙሓትናዝዮናሊታ. Of this we will talk more below, but for a moment the example invites us to start making a research on memory.

The speed of learning wrong words, and sentences made of them, translations, etc. was very fast. We were swallowing them in a great hurry because we had no time to chew them. Owing to this we grew weak and weaker as mind but having a lot of physical power. This was the sign of our gradual decline. Today we buy Heddas Eritrea a journal which brings not news or correct sentence or phrase but a series of words arranged one under the other down a page against our interests. Of this we get satisfied because we become idiots. Tigryna tongue has been in decline since in 1961, we also. The tongue needs reform, we also.

3) What is the word order of Tigryna?

The word order of Tigryna (or Amharic or Tigre or Turkey, or Korea, or Japan, etc.) is **subject + object + verb** (or **SOV**). But Geez's (or English's or Italian's, French's, Swahili, Chinese's, etc.) word order is **subject + verb + object** (or **SVO**). Examples for the two word orders:-

Sentence of old Tigryna:-

መሐመድ ነቢይ እዩ :: Mohamed prophet is::

Subject = መሐመድ

object = ነቢይ

verb = እዩ

punctuation = ::

subject + object + verb + = SOV.

verb = እ ዩ

Sentence of new Tigryna:-

object = ሐደ ነ ቢይ .

መሐመድ እ ዩ ሐደ ነ ቢይ . Mohamed is a prophet.

punctuation = .

subject = መሐመድ

subject + verb + object = SVO.

'The Statue of Loggo Sarda, which is in the Senafe region of Accheleguzai was written "alla fine del secolo XV/ ና ብ እ ታ መወድዳ እ ታ ና ይ እ ታ 15 ዘ መን' . It has the word order of SOV. Without doubt we can say that the word order of Tigryna that is still in use today is more than 500 years old. This testifies that we are with it for more than five centuries without our full knowledge of approval or disapproval. But now we arrived at the point to weigh its advantages and disadvantages. To do this is not very difficult task. In addition to the fictions that we read just we go to our archives or libraries to count Tigryna's literature productions.

Here is news from my part. I worked for 15 years at Research and Documentation Center of Eritrea before and after the Ethiopian occupation. I fled my country in 2005. Until that time there were less than 200 Tigryna fictions (not real ones) entries, not to mention of non-fiction books. The oldest was born if my memory doesn't betray me at the beginning of Italian colonialism. This means that after the Statue of Loggo Sarda Eritrea as nation has produced 200 fiction books in 500 years. I hope that Tigray tells another positive history. But all together it is a great lose. In Western world not millions but one man has the capacity to produce more than 200 fiction books during his lifetime. For example 'Isaac Asimov, Russian ... having written or edited more than 500 books and an estimated 90,000 letters and post cards. All this is not matter of chance but of a good education.

4) Advantages and disadvantages of Tigryna's old (SOV) and new (SVO) word orders

As it said above Tigryna has no modern dictionary, grammar book, etc. Nobody knows where to put a word in a sentence, or a word to which part of speech belongs, or how to spell it, not to mention word root. The speakers have spelled wrong their names for centuries and still are going on. There are many Eritrean villages, streets, etc. who don't know how to spell their names. EPLF spelled its name ህዝቢ (pl. ህዝቢታት) instead ሕዝቢ (pl. አ ሕዝ ብ) for more than 38 years and still is continuing with it. Its boss writes his name Afewerki, instead of Afewerqi.

All this teaches that when we change the word order we will not lose anything because what so far written is without the rule of grammar. And they don't convey their purpose because the words are misused and misinterpreted. The best example of this is the works of EPLF not only of the past, but also of the present PFDJ. As an example I would like to show the following empty phrase and words.

wrong⇒ ሃ ገ ረ ኤር ትራ ማኒ ስ ትሪ ጉዳያት ወጻኢ = The State of Eritrea Ministry of foreign Affairs

እ ቲ መን ግ ስ ቲ ና ይ አር ትራ ማኒ ስ ትሪ ና ይ ጓ ና ጉድዳያት = The State of Eritrea Ministry of foreign Affairs. ✓

E.g. ክርስቲያን ቤት እ ወን መን ግ ስ ቲ Church and State

wrong⇒ ማቶት = production. The word is from the basic verb transitive አተወ. It means መጻ ግ ጋ ዕ ታ shelter, refuge. ማእቶት/መጻ ግ ጋ ዕ ታ ትሕቲ መሬት dug-out. The real meaning of the word production =

ፍርርያት, ፍሬ (ፈረዩ = to produce). ✓ E.g. ጂምላ ፍርርያት mass production

wrong⇒ ጥብቆ = appendix. It is created word. There is a reason to believe that its creation is associated with the basic verb ጠበቆ, but it is not correct. This must not be confused with the word 'ጥቢቆ' which means a vest. ሐንቲ ጥቢቆ ና ይ ጠጥ a cotton vest

But appendi = *appendice*, አጥጥን ዲሸ, ተወስሳኸ (ወስሰኸ), ቅጽጽል (ቀጽጸለ). ✓ So we can say that all the sentences composed of 'ማቶት = production and ጥብቆ = appendix' are wrong. Today not only the ex-fighters say 'ማቶት = production' but the whole Eritrean young generation, school, mass media, etc. Really it is very sad to see your country bombarded by subjective translations for almost half a century. But I hope that with word order change we can emancipate ourselves from EPLF's wrong teaching.

So the reform will have huge positive impact. We will think, speak, write, learn, and teach the same as our English class. That is we will compose our sentence not in subject + object + **verb** + = SOV but in subject + **verb** + object = SVO. This means that when we translate Shakespeare's works into Tigryna it changes the language but not the structure of the sentence. Also for other translations (for example science books, encyclopedia, dictionaries, etc.) remains the same. In addition to this Habesha's history, culture, tradition, etc. are written not in word order of SOV but in SVO. To be clear there are more than 100,000 documents that concern Eritrea in Italia. Italian is a modern language. A sentence is written as the rule of grammar with word order of SVO. If Eritrea wants to have and learn them as they are, I guess 'If the mountain won't come to the **Muhammad** then **Muhammad** must go to the mountain = እንተ እታ እምባ አይትመጽእን ናብ እቲ መሐምመድ ሻዑ መሐምመድ ይግብበኦ ከደ ናብ እታ እምባ'.

The process of the reform will take 50 to 60 years. At that time the old generation will be heard saying 'አነ ብዕራይ ዐድዲገ ::; while the new generation አነ ዐድዲገ ወይ አልሎን ኒ ዕድዱግ ሐደ ብዕራይ. And the grammar school will classify them as old and modern sentences. I believe there will be a little confusion, just like that Eritrea changed to right-hand traffic after the British.

5) What is the use of Tigryna?

Tigryna's territory is north and south of river Mereb as parts of Eritrea and Ethiopia. It is extended at commerce and agricultural center of that zone. Here it doesn't teach only its tongue, but also it learns tongues of other nationalities that coexist. The process of integrating tongues is traditional and very slow. For this there is cry for change and modernization. Really the tongues want to be emancipated from being always misused by propaganda. But so far there is no positive result because the calls fell on deaf ears. Although the situation is like this the hope and the dream to see modernization and growth is always in its place.

Tigryna speakers are more than 7,500,000. This seems to me a great power of the tongue. It has a good futurity to grow and to be modern tongue or language. But only, if it keeps its door open for a reform. Her traditional way of development doesn't help any more. It must learn and teach how to compose new sentences with its basic verbs, part participles, auxiliary verbs, articles, future=the future is constructed by using 'ከወነ', etc.

Its use in church is limited because there is Geez. But its strength is growing. Even though lacks rule of grammar, the bible, religious pamphlets, etc. are written in it. It seems that Tigryna and Geez, as daughter and mother, have chosen to live side by side in harmony with division of church rite services.

Speakers can compose short poems with it. Those who can do better are the peasants or those who have peasant backgrounds. The new generation, those who grow in towns, cities, etc. who have no peasant background are really in trouble. They are left there to swallow the false words of one party's propaganda (this is when we talk about Eritrea). As the tongue is without modern dictionary, grammar book, etc. really they are cultivated to misunderstand the tongue. Their best days are passing away for in vain. Clean, slim and quick young Eritreans are condemned to be empty-headed. They became militant fighters not for social change but

changeless. This is a great lose of asset for the tongue. I hope that a young Ethiopian Tgraway linguist understands the situation.

Also Tigryna tongue has another use. It helps us to be baggers, barman/barmaid, drivers, peasants, porters, priests, shopkeepers, singers, soldiers, tailors, etc. But we can't be astronomers, chemists, economist, engineers, geographer, historians, mathematicians, mechanics, pharmacist, philosophers, physicians, scientists, etc., because it doesn't accommodate these needs. But after reform it has a future to be a modern language by introducing many thousands of new words into its dictionary according to the basic form of its verbs.

6) How many tenses have Tigryna? ከንደይ ግዝያ ት አልሎዎ ትግርይና?

The tenses (=ግዝያ ት) are past, present and the future. Tigryna verbs have two forms: past and present. The past time is classified into two: present perfect (*passato prossimo*) (አ ነ ነ ቢረ) and past tense (*passato remoto*) (አ ነ ነ ቢረ ኩ). But we compose our negative sentences or statements only with past tense (*passato remoto*) (አ ነ አይነ -ቢረ ኩን). Clearly Tigryna speaker has problem when he/she wants to talk what 'will or shall' happen: that is future. Here we have two examples.

ከ መጽእ እየ ጽባሕ ወይ አ ነ እምመጽእ ጽባሕ I will come tomorrow.

The one which is used most often is the second (አ ነ እምመጽእ ጽባሕ). It is a sentence of present time. This testifies that we compose one sentence for present and future. Here is the reform.

But 'will = ከ ወነ '

I will come tomorrow	አ ነ እ ከ ወውን መጽ ጽባሕ
You will come tomorrow	ን ስ ስ ኻ/ን ስ ስ ኺ ት ከ ወን /ኒ መጽ ጽባሕ
He/she will come tomorrow	ን ስ ሱ/ን ስ ሳ ይ/ት ከ ወን መጽ ጽባሕ
We will come tomorrow	ን ሕና ን ከ ወውን መጽ ጽባሕ
You will come tomorrow	ን ስ ስ ኻ ት ኩም/ከን ት ከ ወኑ/ና መጽ ጽባሕ
They will come tomorrow	ን ስ ሳ ቶም/ን ስ ሳ ተን ይ ከ ወኑ/ና መጽ ጽባሕ

And the verb 'አልሎ/have' has only one tense. It doesn't have 'አልሎ=*had*'. Instead of this we say 'ነ ቢረ ን ኒ = was to me, ነ ቢረ ና = was to us, ነ ቢረ ኩም was to you, etc'. All these and other testify that we have a great difficult to express ourselves in our Tigryna mother tongue. With this confusion we were for 700 years. Just we were coming with benumbed (ጠክ ኩድ) mind. We have spelled the word ትግርይና/Tigryna in Amharic (ትግረኛ) for many years. But there is no letter ኘ in Tigryna alphabet.

All together it is a grave loss. Dreams, personal stories, desires, etc. of centuries are not written. And they will continue if we are not able to speak and to write a scientific sentence.

In my dictionary is added past tense: አልሎ=*had*. Also the past participles, words from verbs, are also activated. Past participle of any Tigryna verb starts with 6th order ሳድስ and ends with it, like ብሉዕ (ብልዕ), ቅቱል (ቀተለ), ቅምመጥ (ተቐምመጠ), ጅምመር (ጀምመረ), ንጉር (ነገረ), ዕድዱግ (ዐድደገ), እኩተ.

Infinitive ነ ቢረ = to be

Present participle ነ ቢረ = being (eg. ጽብቡቕ ነ ቢረ ና ይደቅቀይ well-being of my children)

Past participle ን ቡር = been

Persons/Numbers	Present	Past	future=the future is constructed by using 'ከ ወነ '.
1 st , singular አ ነ	እ የ	ነ ቢረ/ነ ቢረ ኩ	አ ነ እ ከ ወውን ነ ቢረ ሐደ ንጉስ I will be a king.
2 nd , singular ን ስ ስ ኻ/ኺ	ኢኻ/ኺ	ነ ቢር ካ/ኪ, ነ ቢር ካ/ኪ	ን ስ ስ ኻ/ኺ ት ከ ወን /ኒ ነ ቢረ ቀጥጠዕ /ኒ you will be angry.
3 rd , singular ን ስ ሱ/ሳ	እ የ /ኢያ	ነ ቢሩ/ራ, ነ ቢረ/ት	ን ስ ሳ ቶም ይ ከ ወኑ ነ ቢረ አ ብ እ ታ ከ ላ ስ ስ they will be in the class.

3rd, plural ን ሕና ኢና ነ ቢርና /ነ በርና
 2nd, plural ን ስ ስ ኻቱ ኩም/ኩን ኢኹም/ኹን ነ ቢር ኩም/ኩን , ነ በር ኩም/ኩን
 3rd, plural ን ስ ሳ ቶም/ተን እዮም/ኢዮን ነ ቢርም/ረን , ነ በሩ/ራ

Persons/Numbers	Present	Past	Perfect	Pluperfect	Future
1 st , singular አነ	አልሎን ኒ	አልሎ-ው/had	አልሎን ኒ አልሎው	አልሎው-አልሎው	አከውን አልሎን ኒ
2 nd , singular ን ስ ስ ኻ/ኹ	አልሎካ/ኪ	አልሎ-ው/had	አልሎካ/ኪ አልሎው	አልሎው-አልሎው	ትከውን /ኒ አልሎካ/ኪ
3 rd , singular ን ስ ሱ/ሳ	አልሎዎ/ዋ	አልሎ-ው/had	አልሎዎ/ዋ አልሎው	አልሎው-አልሎው	ይ/ትከውን አልሎዎ/ዋ
3 rd , plural ን ሕና	አልሎና	አልሎ-ው/had	አልሎና አልሎው	አልሎው-አልሎው	ንከውን አልሎንና
2 nd , plural ን ስ ስ ኻቱ ኩም/ኩን	አልሎኩም/ኩን	አልሎ-ው/had	አልሎኩም/ኩን አልሎው	አልሎው-አልሎው	ትከውን /ና አልሎኩም/ኩን
3 rd , plural ን ስ ሳ ቶም/ተን	አልሎዎም/ወን	አልሎ-ው/had	አልሎዎም/ወን አልሎው	አልሎው-አልሎው	ይከውን /ና አልሎዎም/ወን

7) According to my advanced dictionary Tigryna has round 16,100 words

When we talk about 16, 100 words we mena the following:

- ◆Nouns 7875 = male 4, 429; female 3446
- ◆Verbs 3323 = *v.t.* 2 214; *v.i.* 1109
- ◆Prepositions 72
- ◆Adjectives 3881
- ◆Conjunctions 33
- ◆Adverbs 904

Of these we see examples of nouns and verbs.

a) Nouns (as ህ ወክት , ፍቕሪ , ስላም , ቀልቢ , ዛጥጋ , መንጋጋ , ዲቅቃ , ዕክኮት , etc. or እኩተ = እውን ኩልሉ ተረፍ) can be classified farther into different terms. As result we have the following selected terms.

TERM	NUMBER	% OF TGRYNA WORDS
Seashore	16	
Agriculture (ዛጥጋ)	Sport	149
Anatomy (መንጋጋ)	Surgery	316
Architecture	Technology	27
Astronomy	Textile	22
Biblical	Zoology (ሐር ማዘ)	926
Botany (ዲቅቃ)		98
Chemistry	NUMBER	470
Commerce	92	300
Economy	79	56
Ecclesiastic	202	5
Entomology (ዕክኮት)	68	261
Geology	37	115
Housing	382	
Kitchen (መኸሰ)	13	
Legal	636	1.1%
Math	7	0.5%
Mechanic (ጥዳላ)	143	1.2%
Medicine	355	0.4%
Music (መስንቆ)	13	0.2%
Ornithology	27	2.3%
Pathology (መንደፍ)	66	0.08%
Religion	907	4.5%
Reptiles	46	0.04%
Scientific	179	0.8%

2.2%	0.009 %	2.9%
0.08%	0.09%	1.2%
0.17%	1.9 %	0.03%
0.4%	0.16 %	0.002%
5.%	0.13%	1.6%
0.28%	5.1%	0.7%
1.1%	0.6%	

In Tigryna there are many infinitive verbs that serves as proper nouns, like: በርሀ OR ሰመረ OR በይየነ OR ዘርአ , etc. These and other serve also as verb branch of the 3rd masculine.

b) Now we speak about verb transitive (*abbr. v.t.*).

ሐረሰ¹, **ሐንጠጠ** (*male, senza scendere in profondità* bad, without going down in depth), **ረብብዐ** (እታ 4^ኛ ሳዕ *la 4^a volta* the 4th time), **ሰልለሰ** (እታ 3^ኛ ሳዕ *la 3^a volta* the 3rd time), **ተልለመ** (ግራት ምልኩት ምስ ትልሚ *la prese, segnato coll' aratro* campo marked with plough field), **ነቐለ** (ከምዕ ዱብ ቅደሙ *appena mietuo* as soon as it is harvested, reaped, gathered), **ነገፈ** (ሐረሰ እታ ግራት እታ ሳልሰይቲ ሳዕ *arare il campo la 3^o volta* to plough the field the third time), **አየመ** *abbr. ኤመ* (እታ 2^ኛ ሳዕ *la 2^a volta* the 2nd time), **አጉሰየ** (*dopo nata la semenza* after shot up the seeds), **ገረፈ** (ከምዕ ዱብ ዕዱድ *appena mietuo* as soon as ripped), **ጠልጠለ** (ነበረ አመና ድሐን ሕሩስ *essere arato assai* bene well done field), **ጸግአ** (አቲ ጽግአ. *il maggese* the fallow land, to plough for the 1st time) *v.t. arare: 1* (ሰርሐ እታ መሬት ምስ ሕርሰት) **to plough, to make furrows in the earth. 2** (ተልለመ) **to furrow** (ከዓ *anche fig.*) ሐደ ገጽ ሕሩስ ናይ ዕጥባራት a face furrowed with wrinkles. እታ መልሕቕ ትሐርስ the anchor comes home.

Here we have 12 synonyms words (ሐረሰ¹...ጸግአ). They are nearly the same, but the word **ሐረሰ** is commonly used. So when we speak strictly as is mentioned above Tigryna has **16.100 words**. But if we put into considerations female adjectives (like:- ከታሪት, ሰራቂት, ሕድድስቲ, ሐድዳስ, ቁንናኒት, መኸሪት, ምኽርቲ, መኸሊት, etc.), the synonyms of ሐረሰ: ሐንጠጠ, ረብብዐ, ሰልለሰ, ተልለመ, ነቐለ, ነገፈ, አየመ, አጉሰየ, ገረፈ, ጠልጠለ, ጸግአ, and other words Tigryna has the possibility to rise to round **50, 000 words**.

8) News to Tell

Hello my dear ትግርይና speaking world, how are you? Today's news is **news book**. I have finished three dictionaries. Number one is Tigryna-Italian-English that has 1420 pages; number two Italian-Titgryna-English that has 780 pages, and English-Tigryna-Italian that has 850 pages. I have one word for all: they are modern dictionaries.

So thanks to the new works Tigryna is not a wild creature anymore. When we call it; it has only one positive answer that says: 'Yes Sir or Madam I am coming'. When we open it we see a list of possible choices. If we happened to choose the term 'ሐደአፋ'; first appears its correct spelling followed by its part of speech and its synonyms and opposites in Tigryna, and it is meaning in Italian and English and how to put in sentences in these three languages.

For a simple example again let us see the word 'ሐረሰ'.

Tigryna-Italian-English Dictionary
ሐረሰ *v.t. arare: 1* to plough, to make furrows in the earth. **2** (ተልለመ) to furrow.

Italian-Tigryna-English D.
 arare: **ሐረሰ** *v.t. 1* to plough, to make furrows in the earth. **2** (ተልለመ) to furrow.

English-Tigryna-Italian D.
to plough, to make furrows in the earth **ሐረሰ** *v.t. arare.*

The words in the dictionary are in alphabetical order: from *u* to *r* (Dictionary, T-I-E). The model of producing a sentence is **SVO** not **SOV**. They are meant to close the teaching of failure and to open a new era. What I would like to emphasize more is the reborn of the infinitives or basic verb forms. Tigranya was at the verge of its disappearance. Just it was like the broken Monolith of Aksum. But now with three modern dictionaries it is like the great Monoliths which are standing. The work of any Monoliths it to take you back to its glorious past history, also one word has that power. For example let us take two words 'ሐመስ -ጽግቦ and አግባእና ግብረ'. With these two words we can travel back in time to meet group identity. A guess this is an asset for the new generation.

9) Does Tigryna speaker or writer know the infinitive or the basic form of the verb of Tigryna?

Unfortunately the school population in general and the dictator Iseyas Afewerqi in particular don't know the basic form of the verb of Tigryna. This testifies that how weak is our power of speech and how cursed we are to have a dictator who doesn't know the basic form of the verb of Tigryna.

For example the following Tigryna verbs (ሰሐተ/ተጋገየ , መሐረ , ነበረ , አይነበረን , ሐግገዘ /ረድድአ/ደግገፈ , በጽሐ) are in their infinitive or basic forms (= ቨርቢ ናይ መሰረት አብ እቲ ናቶም መልክዕ ወይ መሰረታዊ ቨርቢ አብ እቲ ናቶም መልክዕ).

- ◆To err is human, to forgive, is divine = ሰሐተ (ወይ ተጋገየ) እዩ ሰብአዊ , መሐረ , እዩ መለኮታዊ ,
- ◆To be, or not to be, that is the question = ነበረ , ወይ አይነበረን , እንነህት እታባእሲ ,
- ◆To help the poor people of the world is a noble goal = ሐግገዘ (ወይ ረድድአ/ደግገፈ) እታድኻ ሰብናይ እቲ ዓለም እዩ ሐደ ጭዋ አተንና .
- ◆We want to visit all the historic sites in Adulis = ንሕና ንደልልይ በጽሐ ኩልለን እተን ታሪኻዎን ስፍራታት አብ አዱሲ .

In addition to this, Tigryna speakers have never been able to construct a sentence with past participle used with the verb አልሎ *to have* and ነበረ *to be* because they didn't learn it.

- ◆እነ አልሎንኒ ብሉዕ ሐንቲ ደርሆ = I have eaten a chicken.
- ◆እታ ደርሆ ነበረት ሕርድቲ , ምልጥቲ እወን ብልዕቲ = The hen was cut its throat, skinned and eaten.

What are verbs? Verbs (ግብረታት ወይ ቨርቢ) are words that express an action (such as በልዕ , ጸሐፊ , ፈጽጸጸ መ , ሐለፈ ,), an event (such as ከወነ) or a state of being (such as: ሀልለወ , ነበረ) (see below). So it is an amazing story to tell that Tigryna speaking world doesn't know infinitives or the basic form of the verbs of Tigryna not to mention others. Now let us detect it. The tongue has clear and very simple basic form of the verbs but with a little shortcoming (አብር). The basic verb form (or infinitive) becomes less bright to make brighter the branch or the linking verb of the 3rd person masculine. This is just like the base of the house. As we know we see the house but not the base. The base is hidden in order to make see the house. Here is an example:

Infinitive or basic form of the verb	Branch or linking verb
(ሐለፈ , በልዕ , ጸሐፊ)	(ሐለፈ/ሐለፈት , በልዕ /በልዕት , አይጸሐፈን /ጸሐፍ)
◆ንሕና ይግብበእና ሐለፈ .	◆ንሰሱ ሐለፈ እታሕንጻጽ , ግን ንሰሳ አይሐለፈትን
We must pass.	He passed the line, but she didn't pass.
◆በልዕ አመና ዕወልወልየ ብለካ	◆ንሰሱ በልዕ , ግን ንሰሳ አይበልዕትን
To eat too much makes sick.	He ate, but she didn't eat.
◆ጸሐፊ ብኢድ	◆ንሰሱ አይጸሐፈን , ግን ንሰሳ ጸሐፍ
To write by hand	He didn't write a letter, but she wrote.

10) How many years take to tame Tigryna Tounge?

To make Tigryna my mother tongue took me 21 hard years. In these terrible years my country Eritrea, which is not under the rule of law, has contributed a lot of what it produces: chain of scandals, state of terror, fear of uncertainty, etc. In addition to this cycle of extreme poverty, the rats, the house owners, the electric light cuts, etc. of Asmara were hostile towards my work. Owing to these I was forced to transfer from Asmara to Addi-Segdo a village where there was no electric city, but by a miracle I found room (3.5 x 3) on the outskirts of Asmara. I believe that were also other Eritrean writers, especially those who were not members of the ruling party like me, who were in the condition where I was. I believe that many of them like me were the people who did their national duties in an exemplar way. But, in spite of this, I believe that all Eritreans without any kind of distinction they have the right to be helped by their country in the moment when they call for help. But this comes post the dictator Iseyas Afewerqi.

11) Making Contractions

Now we deal with contractions that concern Tigryna. Our source is ሓዳስ ኤርትራ - 7 ጥሪ 2012, - ገጽ 3 (አርፍም spelling: ሓዳስ, አርትራ, ጥርሪ). They are **Contractions** done according to the military culture of the dictator Iseyas Afewerqi.

- | | |
|---|-------------------------------|
| ◆ሕቶ'ውን አሎ = question and there is | ◆ፕርግራማት'ውን = programs and |
| ◆ምክንያት'ውን = reason and | ◆እዚ ሕቶ'ዚ = this question this |
| ◆አንተ'ልዩ = ? | ◆ሕጂ'ውን = now and |
| ◆ካልእት'ውን = others and | ◆ትምህርቲ'ውን = instruction and |
| ◆አብምንታይንጥፈት'ዩ ነጠፉ? = ? | ◆ይኸአል'ዩ = he/it can is |
| ◆ምስ ዓቕሚዝኸይድ'ዩ = (with power that goes is) ? | ◆ማለት'ዩ = that is to say is |
| ◆መንግስቲ'ዩ = government/state is | ◆ማዕረ'ዚ = equal this |

Can we make contractions in Tigryna like what the dictator is doing? Is he someone to be followed? For sure there are people who admires him, but not with a physically and intellectually strong reason, because Iseyas Afewerqi is not in the position to teach himself, let alone others. In addition to this there is no study that shows the necessity of contraction in Tigryna. What he writes is without the rule of grammar like his government without the rule of a law. All this according to his military culture nothing is wrong.

Maybe with time, after strict analysis, one can make it, but now it is not its time. But I am sure it will not be used in scholarly papers. For this I ask Tigryna scholars not to contract a word. But this must not be confused with abbreviated words like: በሀለ ⇨ በለ; መጽአ ⇨ መጽ; ከየደ ⇨ ከደ, ወጽአ ⇨ ወጽ; etc. (but not the past participles: ብሁል, ምጽአ, ክዩድ, ወጽአ).

12) መን ዝ ... = who who ...

There is great confusion between the meanings of these two words መን and ዝ. In addition to this the double meanings of the word and letter 'ዝ' is unknown to many Tigryna speakers and writers. But without understanding the word 'ዝ' is very difficult to compose a simple sentence.

መን (chī) = who, (whom, which, whose,) is **interrogative** pronoun

መን ኢኻንስስኻ? = Who are you?

መን ናይንስስኸምይፈልጥእታምልላሽ? = Which of you knows the answer?

ዝ (che) = who, (whom, whose, that, or which) is **relative** pronoun.

እዙእዩእቲብዝመጸትማለ. This is a man who came yesterday.

እዙ እዩ እቲ ሰብ ዝበልዐ እቲ ምስሐይ This is a man who ate my dish.

ብሓደ እተን ክልትተ ቃላት ኣብ ሓንቲ ባህሊ, together the two sentences in one sentence

እብ ኣርትራ **መን ዝ** ይድግግፍ ናብ እቲ ዲትታቶረ እዩ ሓደ ኣርትራዊ, ግን **መን ዝ** ኣይ-ይድግግፍን እዩ ኣረማዊ.
In Eritrea **who who** helps the dictator is an Eritrean, but **who who** doesn't is pagan.

13) Tigryna at school

Tigryna is at elementary school form more than 60 years. There is a big difference between to start with local to modern languages. Tigryna as local unstudied and unreformed language has no right to enter. But it there thanks to weakness of our intellectual capacity. Owing to this the dictator has lost no time to deprive it of the school and to make it at the service of his regime. To my testimony weak local tongue or language, without the rule of grammar, takes no time to be part and parcel of the rule without law.

After the arrival of EPLF from Sahl to Asmara, the dictator first day work was to destroy the Eritrean school. They are still fresh in our memories the disgraceful words that they were saying 'our filed school is more superior to Ethiopian school ... our field student's shine more of intelligence while the Eritreans who were with curriculum of Ethiopia For this and other reasons all classes must march back. Grade nine to grade eight, grade seven to grade six , ... all Amharic Textbooks were collected and taken to the place where the hide their victims. The curriculum was abandoned like the recommendations of their war victims. The teachers were substituted by the unskilled ex arrogant fighters. All the yes men were nominated directors, supervisors, deans, etc. The main fight was at Asmara University. But thanks to divide and rule policy Asmara University was defeated like any elementary or middle or secondary school. The fight continued to the private schools. I remember when Keren was too big and too strong to fall like other schools but at the end it surrendered to the policy of the dictator. Like all Eritrean schools it let her students to be **ragazii ballila** ባሊላ or little **warsay** of the dictator. While the dictator was doing this, he had no school curriculum but military curriculum at his disposal in addition to his two instruments not fork and knife but aggression and arrogance. Next to this the press became the victim. After this the struggle to conquest and to govern the Eritrea mind was over. A question of his survival was solved.

I remember well while the people were running to buy two, three private journals at one time while Iseyas' news paper, Haddas Eritrea, was yawing (እንከ ነበረት ተምባህቆ). The worst scenario to see was when his news paper was showing his photo at the front of its page in order to attract clients. But it was just to add salt to the wound, because the people were really aware of the false news that Journal was sowing to make them numb (ድንዙዝ). Thanks to this quickness before the closure of the private journals the relationship between the people (parents, adults, clients, etc.) and Haddas Eritrea was already interrupted. But this doesn't mean that all that make numbed (ድንዙዝ) were interrupted. In fact when the parents refused to be numbed the government has decided to make more their children numb at schools.

Now let us see what **non-real** things are preceding in the Eritrean students' mind. They are part of the things that make you go num. Really **Tigryna** of **Iseyas** is killing futurity of Eritrea.

Biology

ዋህዮ (= ለቐታ, ደልማ) = cell X
ሰልል = cell. ኡያው ሰልል Living cell. ✓
ጾታ = sex, *sessio* x
ሰሰሶ = sex, *sessio* ✓. እቲ ሰሰሶ ዓለም the
sexy world. ✓; ሰሰሰዋቶ sexed, *sessuato*
adj BIO

መባእታ (from ቦአ = አተወ) = elementary x
አለመንታሪ = elementary ✓
ባእታ = element x
አለመንት = element. እቶም ኣርባዕተ
አለመንቲ ሐውዊ, መሬት, ማይ እውን ኣየር the
our elements air, fire, earth and water ✓

History

ኩናት (= ጭማራ, ኡልላስ) = war X

ወግግእ = 1 battle. 2 war ✓. ወግግእ ናይ
 ዓድዋ Battle of Adwa, ወግግእ ኮንትሮ
 ባርንነት war against slavery.
 ብረታዊ ቃልሲ = arm struggle, *lotta armata* X
 አርማታ ቃልሲ = arm struggle, *lotta armata*
 ✓
 ሓፋሽ = mass X
 ጽቕጽቕ, ዓቢይ ወገን, ብዙሕ = mass. እታ
 ጽቕጽቕ/ዓብባይ ወገን ናይ the (great) mass
 of ...

ጂምላ = mass. ፍርርያት አብ ጂምላ mass
 production ✓
 ገድሊ = struggle X
 ገድሊ = biography. እታ ገድሊ ናይ አቡነ
 ብጹዕ አምላኽ Biography of Abune Bzué
 Amlach ✓
 ቃልሲ = struggle. ቃልሲ ምእንቲ ሓርንነት
 struggle for independence ✓

Economy

ቀረብን ጠለበን = supply and demand X
 እተን ሕግጊታት ናይ እታ ጥይያቕ እወን ናይ እታ ወፊያ = the laws of supply and demand *le leggi della
 domanda ell'offerta* ✓

Mathematics

ምድማር X
 አድዲዝዮነ, ፍቕዲ, addition, *addizione,
 somma* ✓
 አድዲዝዮናዊ additional, *addizionale* ✓
 ምምቃል = division X
 ክፍሊ = division. እታ ክፍሊ ናይ ሰልል cell
 division ✓
 ምርባሕ X
 ሞልቲፕሊካዥነ multiplication,
moltiplicazione ✓
 ሞልቲፕሊካሪ *v.t.i.* multiply *moltiplicare* ✓
 ምጉዳል X
 ጉድለት, ሱብትራክትዮን **subtraction**
sottrazione ✓

ቀጽሪ (ፍቕዲ) = math-ematics X
 ማተማቲካ = math-ematics ✓
 ቀጽሪ (ፍቕዲ) = number ✓
 ክፍሊ = class X
 ክላስስ = class. ነበርና አብ እታ ባዕላ
 ክላስስ ናይ ስኩላላ we were in the same
 class at school. ✓
 ጊዜ = times (not correct)
 ሳዕ = times. ሐምመሽተ ሳዕ five times ✓
 ማእታዊት = per cent. X
 ምእንቲ ማእቲ = per cent. ድኻታት ይክፍሉ 80
 ናብ 90 ምእንቲ ማእቲ ናይ ናቶም እቶት ልዕሊ
 ምግቢ.

Geography

ዞባ = zone, *zona* X
 ዞባ ደቡብ, ዞባ ጋሽ-ባርካ, ... = X
 ዞና = zone, *zona*. እታ ዞና ናይ ጠጥ, ስርናይ
 the cotton, wheat zone (belt). ✓
 ደቡባዊ, ምዕራባዊ, ... ዞና ናይ አርትራ =
 Southern, Western, ... zone of Eritrea. ✓
 ክባቢ = suburb *suburbio*, hinterland X

ሱቡርብዮ, ሂንተርላንድ = suburb, *suburbio*,
 hinterland. እቲ ሱቡርብዮ ናይ ምጽዋዕ the
 suburb of Massawa; እተን ስኩላላታት ናይ
 እቲ ሱ. The suburban schools ✓
 ሱቡርብዮ, ሂንተርላንድ opposite ከተማ,
 መዲና, ሸንትሮ, ማእከል.

Grammar

ስመይ ወይ ሸመይ? እቲ ቅኑዕ እዩ ስመይ (ካብ ስመየ)
 አነ ሳልሳይ ክፍሊ ይመሃር :: = I 3rd division learns (here there is no agreement between the subject and the
 verb). The correct is አነ እየ አብ 3rd መሃር ግ I am in 3rd grade.
 አነ ቀጽሪ እመሃር :: = I number learn. The correct is አነ እመሃር ማተማቲካ I learn mathematics.

Sport ስፖርት

ኩዕሶ አግሪ = football X
 አግሪ ኩዕሶ = football ✓

ጋንታ (ዓሌት, ጃንዳ, ትሪቡ) = Team, *squadra*
 X
 ሃገራዊት ጋንታ = National Team X

ስ ቋንቋ = Team, *squadra* ✓

ሀ ገ ራ ዊ ት ስ ቋንቋ = National Team ✓

The book እ ቲ መጽሐፍ

ደ ራ ሲ who praises *chi loda* = author *autore* x

ደ ራ ስ *v.t.i.* to praise *lodare*

አ ወቶረ , ስ ራ ሐ ጌ ገ በ ሪ = author *autore* እ ቲ አ ወቶረ ና ይ እ ዙ አ ር ቲ ኮ ሎ the author of this article. ✓

ቪ መት (ቮ መ) title *titolo* እ ቲ ቪ መት ና ይ ሐደ መጽሐፍ the title of a book *un titolo di un libro*. ✓

ፓ ጊ ና , ገ ጽ , ቁ ጽ ሊ = page *pagina* ✓

ምዕ ራ ፍ = chapter *capitolo* ✓

አ ር እ ስ ቲ (ና ይ እ ቶ ም መጽሐፍ ቲ) , አ ምማቲ ቶ indice (of the books) *indice (dei libri)*

Politics/politica እ ታ ፖ ሊ ቲ ካ

Meskerem net.: ስ ሉ ስ 15 ሕዳር 2011

<<ና ብ ቤት ምክር ፀ ጥታ ዝቀረበ ረ ቂቕ ማዕ ቀ ብ ን ኤርትራ ብቐጠባ ን ምክናቕ ዝዓለ መዳ ኢሎም አ ምባ ሳ ደር አ ር አ ያ ደ ስ ታ >> = (literal) << to house council ? that came close thin (ረ ቕ ቂቕ *from* ረ ቕ ቕ) ? for Eritrea by economy (ቋጥጣብ *from* ቁጥጠብ) for strangling that to mark or to train is has said Ambassador Araya Desta>>. This makes no sense. But we must see it from peasant writer's point of view.

A thing that we don't see እ ታ ነ ገ ር ዝ አ ይ ን ር እ ያ at Eritrean school is the right translation from Tigryna into English or and vice versa. For example:

- ◆ ቋንቋ ቋንቋ ስ ሊ *v.i.* pispigliare: **1 to twitter**: መላ ስ ል ራ ራ --ይ ብላ , ይ ገ ብ ራ ራ ራ ስ ን ስ ስ ት ና ይ ሐ ጸ ር ቲ በ ር ረ ኸ ቲ ድ ምጺ ታ ት when birds twitter, they make a series of short high sounds. **2** (ዘ ረ ባ speech) to talk quickly in a high excited voice, especially about that sth that is not very important. SYN1 ሕሽ ኸሽ ኸሽ ስ ሊ , ጉ ጅ መ ስ ሊ , አ ጉ ረ ምረ መ , አ ን ጉ ር ጉ ረ , ሀ ምምበ ስ ሊ , ½ 'é ½ 'ékD, ሐ መዋ OPP ምዕ በ ስ ሊ , ዓ ወብ ስ ሊ , አ እ ወዩ , እ ን ጉ ይ በ ስ ሊ , ዐ ል ስ ሊ , አ ል ል በ ስ ሊ , ቋንቋ *s.m.* **twitter** or **twittering**: - እ ተ ን ስ ን ስ ስ ት ና ይ ሐ ጸ ር ቲ በ ር ረ ኸ ቲ ድ ምጺ ታ ት ዝ አ እ ዕ ዋ ፍ /ጨ ራ ራ ይ ገ ብ ር አ a series of short high sounds that birds make. ቋንቋ በ ሀ ል *adj* **twittered** .
- ◆ እ ቲ መን ግ ስ ቲ ና ይ እ ን ስ ሳ Animal kingdom *il regno animale*
- ◆ እ ቲ መን ግ ስ ቲ ቫ ገ ታ ቢ ስ ሊ The vegetable kingdom *il regno vegetabile*
- ◆ ጸ ሐ ያ ዊ ቕ ጥዲ Solar system *sistema solare*
- ◆ ሐደ ነ በ ረ ስ ብ Human being *un essere umano*

14) Standardized spelling

Standardized spelling is important for many reasons. Few of these are it serves to capture the word by means of its sounds. It makes the word easier and consistent to read and write it, and to teach in school. Standardization begins when we start to write modern dictionaries. I guess my dictionaries have an answer for this problem.

names	double spelled verbs	double Adjectives	introduced words
◆ ገ ብ ረ እ ግ ዚ አ ብ ሐር not ገ ብ ረ እ ግ ዚ አ ብ ሄር ሕዝቢ not ህዝቢ ጊ ዜ not ግ ዜ ሕግጊ not ሕጊ	◆ ሐለቆ እ ወን ሐልለቆ ◆ ሐደረ እ ወን ሐደደረ ◆ ነ በ ረ እ ወን ነ ብ በ ረ ◆ ገ በ ረ እ ወን ገ ብ በ ረ	◆ ሮጫለ not ሮላ ◆ ጽ ብ ቡቕ not ጽ ቡቕ ◆ ሕግጉስ not ሕጉስ ◆ ሸ ፍ ፉን not ሸ ፉን	◆ ተለ not ቴለ ◆ ማክ ኪና not ማኪና ◆ ጎ ምማ not ጎ ማ

15) When did the Eritrean dictator learned to write politics with Tigryna?

For many fans *tifosi* ቲ ፎ ሲ (*sing.* ቲ ፎ ሶ) Iseyas Afewerqi is not a peasant but an intellectual writer. According to them he is like Leopold Senghor poet, teacher, and statesman. His art of writing is contemporary (መሰ ት ታ) to the Eritrean mind. But this does not correspond to the reality, because until now he doesn't know what part of speech is the word and he doesn't know where to put a verb in a sentence.

All these advise us to re-exam or to think about things that we know of EPLE in general and of its boss in particular. I guess at the first attempt of the re-examination we will assure what the monitoring group on Somalia and Eritrea has said about the present politics of Iseyas. At the second trip perhaps we may detect the day the dictatorship was born. And at that particular time we will find texts full of plagiarism not only of those who passed away but also of those who are alive. In this point we are talking about legitimate rights of intellectual property that EPLF has never respected from the day one. Thanks to this the peasant writer, Iseyas Afewerqi, a writer who doesn't know where to put a subject in a sentence, seems to be an intellectual writer. For example, for many Eritreans especially the new generation 'ን ሕናን ዕላማንና **We and our Target** (አርፍም: ን ሕናን እውን እቲናትና ዕላማ)' is written by Iseyas Afewerqi. But Iseyas' capacity of writing is still to be born. Now let us prove if this is true or not with following two examples.

ን ሕናን ዕላማንና ብሓልዮት ህዝባዊ ሐይልታት ሐርነት ኤርትራ E.P.L.E. ሕዳር 1971 (ብሓልዮት ኤርትራውያን ንናጽነት አብ ኤወድጳ ጨፈር ኢጣልያ ተቐዲሱዝተባዝሐ::)

ካብ ነዊሕ እዋን ጀማሩ ን ሕና መን ምዃናን ርእይቶና ብዛዕባ ሓደ-ሓደ ፕሊቲካዊ ኩነታት ናይ ሃገርናን ዝገልጽ ጽሑፍት ብብግዜኡ ዘርጊሖና እኳ እንተተበርና፡ ካብ ዋሕዲ ገንዘብን መሳርሕን ጽሑፍትና ናብቲ ዘድሊ ቦታታት ከምዘይበጽሕ ንርደኦን ንፈልጦን ኢና።

ሕጂ ነዚ ዓቢ ዕድልን ምቹእ ግዜን ረኹብና <<ን ሕናን ዕላማንና >> ብዝብል አርእስቲ እንቐርቦ ታሪኻዊ ጽሑፍ፡ አገዳስነቱን ጉዳይ ሃገርና ኤርትራን ህዝቢ ኤርትራን፡ ንደገፍትና ብፍላይ፡ ንህዝቢ ዓለም ድማ ብሓፈሻ፡ መዘን ዘለዎ ስለ ዝኸነ፡ ሸለልትነት ከይወሃቦ እናአዛ ካኸርናን እናአጠንቀቓናን ንሕና መን ከምዝኸናን ምፍላጥ ጥራይ ዘይኮነ ስሃገርና ኤርትራን ህዝባን ገድሉን እንታይ ከምዝኸነ ክፍለጥ፡ ንገድሊ ተገዳሲ ብሩህን አጽጋብን መልሲ ከምዘለዎ ነረጋግጽ።

ን ሕና ማለት እዞም ... ዝተፈለገ ኢና። (ገጽ 1)

ሓዳስ ኤርትራ ሰሉስ 21 ሰነ 2011 (ፈለማገጽ, 4^ይ ዓምዲ)

ቃል ጥረዚደንት ብአጋጣሚ 20 ሰነ

ዝኸበር ከምን ዝኸበር ከንን ተሳተፍቲ መዓልቲ ሰማእታት አብ ናቕፋ፡ አብ ወሽጥን ወጻኢን ሰማእታት ዝዝከር ዘሎ ሓርብኛ ህዝቢ ኤርትራ።

ህዝቢ ኤርትራ አብ መበል 20 ዓመት በዓል ናጽነቱ እብዘርአዮ መዘና ዘይርከቦ ምዕሩግ አብዓዕላ፡ ነቶም ነታ ክብርቲ ዕለት በጃ ዝኸኑ ሰማእታቱ ዝዘከረን ዝኸበረን ስለዝነበረ፡ ነዚ ሎሚ አብ ታሪኻዊት ናቕፋ ዝበዓል ዘሎ አጋጣሚ ስቲ ዘንጸፈ መቐድም እዩ ኔይሩ ክበሃል ይከአል።

መዓልቲ ሰማእታትና ወትሩ ዓመት-ዓመት ምስ በዓል ናጽነት ጠቢቕ ዘዘኸኸረና መሰረታዊ ሓቕታት አሎ።

(...)

ንኸሎም ነዚ አጋጣሚ ወዲቦም ዘማዕረጉ ልዑል ምስጋና ይብጸሓዮም።

ሰማእታትና ከቢሮም ክዝከሩ ይንበሩ! ዓወት ንሓፋሽ!

Now we must compare carefully the sentence structures of the two different texts. They have the difference of 40 years. Naturally we expect that Iseyas writes in art of writing. But he is at a standstill. Just he is clever at producing a sentence of **ጥጥቕ**. E.g. in 'ን ሕናን ዕላማንና', we see three verbs at the end of the sentence 'ከምዘይበጽሕ ንርደኦን ንፈልጦን ኢና።'. Also we see other the worst that of Iseyas 'ዘንጸፈ መቐድም እዩ ኔይሩ ክበሃል ይከአል።'. In addition to this Iseyas doesn't understand if a sentence that he composes has a subject, verb, etc. For him words on line, one after the other, make a sentence when they end with four points. E.g. 'ዝኸበር ከምን ዝኸበር ከንን ተሳተፍቲ መዓልቲ ሰማእታት አብ ናቕፋ፡ አብ ወሽጥን ወጻኢን ሰማእታት ዝዝከር ዘሎ ሓርብኛ ህዝቢ ኤርትራ።'. In short Iseyas shows clearly that he is not the author of 'ን ሕናን ዕላማንና', because he is unfamiliar with terms such as subject, verb, object. As conclusion the sentence of first text is made up of more than 34 words, while the other number two speech sentence of 40 words.

Question: dear reader, please, can you find the subject and the verb in the sentence of Iseyas Afewerqi of **ቃል ጥረዚደንት** ብአጋጣሚ 20 ሰነ ?

In order to be more familiar with subject and verb here is an example of the shortest sentence composed of two or three words.

Past	Present	Future
አዩ ሱስ ነ ቢዑ/ነ ብዑ = Jesus wept.	አዩ ሱስ ይነ ብዑ Jesus weeps	አዩ ሱስ ይከውን ነ ብዑ Jesus will weep
መን ነ ብዑ? who wept? አዩ ሱስ ነ ብዑ .		
Subject (ገባሪ) = አዩ ሱስ Jesus		

Verb (ግብረ) = ነብሶ wept

15) A culture that doesn't write double letters

It is strange that the Abyssinian writing doesn't know words made of double letters. The word double (ዕጽፊ, ድርርብ, ዶፕሎ) is not strange. It is used in our course of everyday life. For example ድርርብ ከዳን double-breasted suit; ድርርብ ዓራት double bed; ከልትት ድርርብ ቂስኪ two double whiskies; ድርርብ ማዕጾ double door; ድርርብ ፈትሊ double thread; ድርርብ ብጥጣሕ double-edged; እነ አልሎን ኒ እቲ ዕጽፊ ናይ እታ ናትካ ዕደመ I am twice your age. ዕስራ እዩ ድርርብ/ዕጽፊ ናይ ዓስሰርተ twenty is double of ten. But we never write double spelt letters. For example 'ድምሙ-dmmu = cat' is spelt with double m, but we write it with one letter 'dmu'. Just like this there thousands of misspelled words in Tigryna for centuries. My dictionary closes for ever this era. So according to my dictionary we are talking about a thing that is not in front but behind us.

ገበረ *gebere* = to do
ገበረ *gebere* = to pay tax
♦new ገበረ *ge-be-re* = to do and
ገበበረ *geb-be-re* = to pay tax

ሰገደ *segede* = to worship ሰገደ
segede = to harden
♦new ሰገደ *se-ge-de* = to worship
and
ሰግ-ገደ *seg-ge-de* = to harden.

ለገበ *legebe* = to stick
ለገበ *legebe* = to piece together
♦new ለገበ *le-ge-be* = to stick and
ለግገበ *leg-ge-be* = to piece
together

16) The importance to know the definite and indefinite articles of Tigryna

Grammar is important not only in English sentence but also in any language like Tigryna, Tigre, Saho, etc. We can't build a sentence (like what we do in general and the dictator in particular) by putting words, sentences, etc. together devoid of (ጽሑፍ/ስኩን) grammar rule. We must know the articles (definite or indefinite), the words (according their part of speech or word class) that we use in a sentence and their places in a sentence. e.g.

Definite articles: singular and plural

- ♦ እታ ሰበይቲ the woman; እተን እንስቲ the women
- ♦ እቲ መጽሐፍ the book; እቶም መጽሐፍቲ the books
- ♦ እቲ ልብቢ the heart; እቶም አልባብ the hearts

Indefinite articles: singular and plural

- ♦ ሐንቲ ሰበይቲ a woman; ብዙሓት እንስቲ many women
- ♦ ሐደ መጽሐፍ a book; ብዙሓት መጽሐፍቲ many books
- ♦ ሐደ ልብቢ a heart; ብዙሓት አልባብ many hearts

A noun that refers a person (such as Saba or doctor), a place (such as Paris, city) or a thing (ሐንቲ ነገር), quality (such as generosity ልግሲ), activity (such tennis) can be a female or male. So in my dictionary there is a division of nouns, pronouns and adjectives into masculine, feminine and sometimes neuter. And there are plurals (*sig. ኮ/ኸኹብ pl. ኮዋኹቲ*) of many names.

17) Today there are two Tigrans: Tigryan Tigryna and Iseyas Tigryna

We have already said that Tigryna is at war with EPLF'S wrong words: that is to say against **Iseyas Tigryna**. They are words that represent military culture. These started to surface from the birth of EPLF. This means that we are for 38 years with no culture growth. In this length of time the dictator changed our essence (እከካዎና/ኮንት). I believe that we are overwhelmed by the military culture. I say this because all the opposition camps, the school population, etc. speak not Tigryna Tigryna but Iseyas Tigryna. So today we witness that we are all his students. Owing to this even our *baitos*, churches, mosques, schools, common laws, markets, avenues, ports, airports, provinces, and etc. speak and read in his Tigryna. All these are caught surprisingly. Also Ethiopia in general and Tigryna in particular are deeply affected but the Iseyas Tigryna. One of the reasons is the people doesn't know the difference between genuine popular culture and military culture blended with genuine popular culture. Really I am sorry that I became refuse-dump (=ጉዳይ) of preposterous person who teaches the following.

«አዝቢን ዓለምን ከፈልጦዝ አልሎዎ ካብ ባድመ ወጻእ ና እእእእ ማለት ጸሐፊ/ሓይሎ ሞይታ ማለት ኢዩ ::

ጸ ሓይ ድሕሪ ሕጅጂ አይትበርቆን ማለት ኢዩ :: = People and world and will know that have from Badme we went out means sun dead means is. Sun after now will not rise means is>>.

But, as we know, since the birth of the quotation, Badme is under the Ethiopian occupation. And the solar system made no change. So the dictators' theory as usual not holds water. But there are many who never believe even if it flies for them it is not a bird but a tortoise. The worst is if someone differs, in other words if he/she finds guts to say it is a bird not a tortoise, he is seen as a traitor to microeconomic policy that is making Eritrea 'green and prosperous'.

Now I would like to show (አረድድአ) how simple peasant Tigryna words are translated into English and English philosophical words into Tigryna. They are examples that help to understand how we were confused. So I can say that there is a reason why believe when it is said '<< ...ካብ ባድመ ወጸ እና ... ማለት ጸ ሓ/ሓይ ... አይትበርቆን ማለት ኢዩ >>.

♦ትክክል = plant x

In stead of ተኸሊ/ፈልሲ = plant. አታኸልቲ ይደልዎ ብርሃን እውን ማይ plants need light and water✓. ጃፓናውያን ማከኪና አታኸልቲ/አፍልስቲ ወይ እተን አታኸልቲ/አፍልስቲ ናይ እተን ማከኪኒ ናይ ጃፓን Japanese car plants.

♦ዜና = news/information X

In stead of ወረ/ከበር/ባእላ = news/information. ጽብቆ/ሕምማቆ ወረ good/bad news ✓

♦ማእቶት/መጽግጋዕታ = production x

In stead of ማእቶት/መጽግጋዕታ = shelter, refuge, comfort, haunt. ንስላቶም ረኽቡ ሐደ ማ/መ. They found a safe refuge. ✓ፍሬ/ፍርርያት=production ✓ ሞጋናይፍ. (ወይ ፋብሪካ) cost of production.

English

♦materialism = ነገርንነት X

materialism = ማተርያሊስም; 1 ተጻይ ናይ መንፈሳውንነት, ኢደአሊስም/ሐሳብ, ሐስቦት. 2 ሐረጻ/ኢንተረስት. ታሪካዊ ማ. Historical materialism.✓

♦theory = ክልስሐሳብ X

theory = ተአርያ. አታ ተአርያ ናይ እታ አቮሎዥኒ the theory of evolution✓; እታ ተ. ናይ ረላቲቫታ/relatività/አድድል ዎ/አድድላውንነት the theory of relativity. The word theory is scientific term.

peg = መትከል, ሽኻል. አልሎ ሐደ ___ጥቆ እታ ማዕጸ there is a peg near the door. ✓

♦principle = መትከል, ሽኻል X

principle = መጀምመር ታ/ያ/ፈለማ/. እተን ___ታት ናይ እታ ፖሊቲካዊት አኮኖሚ the principles of political economy✓

♦program = መደብ, ንእዲ X

program = ፕሮግራም. አልሎካ ዕድዱግ ሐደ ፕሮግራም have you bought a program? ✓

♦ideology = ስነሐሳብ X

ideology = ኢደአሎግያ. ከም ናብ እተን ኢደአሎግያ ናይ ማርክስ according Marxist ideology✓

ideologist = ኢደአሎጊስቲ/ታ

We have seen errors of translations of the key words **materialism**, **theory**, **principle**, **program**, and **ideology**. The errors are not of rough translation but completely devoid of reality. So the translation of the theory was wrong. I guess we have discovered the obvious that EPLF had no ideology except military culture. What keeps them together is not an ideology but military force. The terms were introduced not to build ideology but to disguise ideology. I believe that we are victims of this.

theory

According to Iseyas the term *theory* = ክልስሐሳብ. This means the term 'ክልስሐሳብ (or ክልስ+ሐሳብ)' is coined to have the same meaning as theory. The term 'ክልስ' is from the verb 'ክልሰ' but it is not correct. To be correct it must be ክልሱስ: **a) adj** and *p.p.* boiled, e.g. ክልሱስ ጠስሚ boiled butter; **b) s.m.** butter. e.g. ምኽኽ ክልሱስ/ጠስሚ melted butter. And a term ሐሳብ is from the verb ሐሰበ and it means *thought*. አታ ሊበርታ/ሐርንነት/ነጻንነት ናይ ሐሳብ freedom of thought. So according to the teaching of the dictator a term **theory = boiled thought**.

ideology

Also here term **ideology** = ስነ ሐሳብ is coined. We know that ሐሳብ means *thought*, so ስነ ሐሳብ = ስነ - + *thought*. This has no meaning. But there is an opinion that confuses by saying ስነ - means '-logy'. Yes they are both combining forms (without considering their meanings) but they are opposite, because 'ስነ -' is as prefix, while '-logy' as suffix.

Other Terms

Now we will see three terms that are part of Eritrean essence. These are **ሕግ** *law*, **ርግጽንነት** *security*, and **ኮስቲቲዩዥን** *constitution*.

♦**ሕግ** = law X

ሕግ = law of the verb ሐግገገ = to legislate. አታናቱ ቃል ኢያ ሕግጊ what he says is law.

♦**ጥታ** = security X. There is no term 'ጥበለ' in Tigryna, but there is ሰጥበለ, ሰጥለበጥ ዝበለ which doesn't concern in this matter).

አረግገጽ *v.t.* = 1. to assure. 2 to secure. 3 to guarantee, etc. // አከአል አረግገጽ ንአኻ ዝአይለዩን ከምዚ I can assure you that it is not so. ሐደ ደመዝዝ አረጋግጽለይ ሐንቲ ምሹወቲ ሕይወት a salary that guarantees me comfortable life.

ርግጽንነት = 1 safety. 2 security. 3 assurance. 4 certainty, confidence, etc.

The Security Council አቲ ምክሪ ናይ አታ **ርግጽንነት**

In Eritrea there is no health security አብ አርትራ

The United Security Council አቶም ሕቡራት **ርግጽንነት** ንት ምክሪ

አይአልላን ጥዕንና **ርግጽንነት** ወይ አታ ርግጽንነት ናይ አታ ጥዕንና

Eritrea two generation of insecurity አርትራ 2 ትወልዲ ሰአን ናይ **ርግጽንነት**

In Eritrea there is no food security አብ አርትራ

አይአልሎን ምግብ **ርግጽንነት** ወይ አታ ርግጽንነት ናይ አታ ምግብ

Food Security ምግብ **ርግጽንነት** ወይ አታ ርግጽንነት ናይ አታ ምግብ

In Eritrea there is no water security አብ አርትራ

አይአልላን ማይ **ርግጽንነት** ወይ አታ ርግጽንነት ናይ አታ ማይ

Security of ourselves **ርግጽንነት** ናይ ባዕልና

In Eritrea there is no social security አብ አርትራ

አይአልላን ሶሻል/ማሕበራዊ **ርግጽንነት**

Computer security ኮምፕተር **ርግጽንነት**

In Eritrea there is no information security አብ አርትራ

አይአልሎን ኢንፎርማዥን **ርግጽንነት**

National Security System ሀገራዊ **ርግጽንነት** ቅጥዲ

In Eritrea there is no national security አብ አርትራ

አይአልሎን ሀገራዊ **ርግጽንነት**

Security measures **ርግጽንነት** መስፈሪታት ወይ አተን መስፈሪታት ናይ አታ **ርግጽንነት**

In Eritrea there is no security of security አብ አርትራ

አይአልላን **ርግጽንነት** ናይ ርግጽንነት ወይ አታ ርግጽንነት ናይ አታ ርግጽንነት

In Eritrea there is no business security አብ አርትራ

አይአልሎን (የለን,የልሎን,የልበን) ጉድዳይ/ነገር **ርግጽንነት**

In Eritrea there is no peace and security አብ አርትራ

አይአልላን (የላን) አታ ሰላም እወን አታ **ርግጽንነት**

♦**ቅዋም** = constitution X. I guess this word is from the root ቀወመ *abbr.* ቆመ (=ደወበለ, ጸንዐ, ዐየገ) which means to stop, to pull, to stay, to stop, to dwell. e.g. መአስ አነ ጉነ ፍክዎ አነ ቆምኩ when I met him I stopped. So this word has nothing to do with a constitution.

ሰርዐ, ኮስቲቲዩዊረ *v.t.* 1 (ሰርረተ *fondare*) to found. 2 (ነበረ/ሰርሐ *formare*) to from. 3 (ፈጠረ *creare*, ሰመየ/ቁርሐ *nominare*) to set up. 4 (*nominare*, ሐግገገ *eleggere*) to make, to appoint. 5 (ነበረ/ኮነ *essere, formare*) to be. 6. etc.

ሰሩዕ, ኮስቲቲዩዊቶ *adj* established, *costituto*.

ሰርራዕ/ኮንስቲቲዩዥን *s.f.* constitution, *costituzione*. አታ ___ ናይ አቲ ዲትታቶረ ትደጉሕ ፍርሃት the constitution of the dictator reflects fear.

♦**ማዕቀብ, እገዳ** ... = sanction, *sanzione* X

ሳንዥናረ, ወሰሰነ *v.t.* to sanction, *sanzionare*

ሳንዥነ, ወሰሰኔ *s.f.* sanction, *sanzione*. አታ ___ ኮንትሮ አቲ ዲክታቶረ ናይ አርትራ the sanction against the Eritrean dictator.

♦ **ምግንጻል** (ካብ ገንጻለ =ከፈተ ሐደ መጽሐፍ) = secession, *secessione* X

ሰሸደረ, ረሐቐ, ገለሰ, ዘበለ, ገለለ *v.t.* to secede, *secedere, separare, staccarsi*.

ሰሸስሶነ, ፍልልልይ *s.f.* scession, *secessione, scissione, separazione*.

1 adventurism = ወተተሃደራዊ ዕንደራታት X
 2 choice= ሕርያት X
 3 keywords = መፋት ሕቃላት X
 4 polarizations = ምፍትፍናን X
 5 resources = ጸግጋታት X
 6 speculator = አዋቃዕቲ X
 7 superpower = ልዕሊ ሓይይል X
 8 sustainable= ዘላቂ X

1 adventure = ድንገት
 2 choice= መልማል, ብልጽ
 3 keywords = መርሐቃላት, መፍትሕቃላት
 4 polarizations = ፖላሪዝዥን *polarizzazioni*
 5 resources = ሪሶርሳ *risorsa* = 1 ሐገዝ. 2 ቋሊታ, ገዝሚ.
 3 ሀብቲ
 6 speculator = ስፕኩላቶር *speculatore* = ሐሳቢ, ፍላጎፋ.
 7 superpower = ልዕሊ ክእለት/ዓቕሚ
 8 sustainable *adj.*; to sustain *v.t.* ቀልልበ, መግገበ, አንናበረ.

♣ More than before, in this new year of 2012, the Eritreans at home and abroad were hit mercilessly their spirits by nonsense ideas and statements of the dictator in his interview Asmara -Addis Ababa road long. He doesn't still know that we don't stand for any nonsense speech. What is to be done? How are we going to tell him that we are fed of his slaver (ልዝዛይ) without words?

So it is very difficult to make comments on his unclear ideas and statements. Owing to this I will focus only on the parts of his ridiculous (መስሐቂ) quotations. But there is a jobsharing. I will do the first quotation.

♦ <<ን ሐርገጽን ገበልን ዝብእን ሽግረይ ፍትሐላይ ክትብሎም ናይ ብሐቂ ዘተሓሳስብኹኹ >>¹

Translation (word for a word): << for crocodile and snake and hyena my difficulty solve me to say to them of to tell the truth that makes you think is>>

My answer: እቲ ሰብይክይድ ናብ እቲ ሰቡ, ከዓ እቲ ዝብእ ናብ እቲ ገረቡ, ወይ ኩልሉ ትኸክከል የፍቅር እቲ ናቲ ትኸክከል *ogni simile ama il suo simile* birds of feather flock together.

♦ <<ኩነታት መነባብሮ ን ምምሕያሽ መድረኽ ብመድረኽ ዝትግበሩ መደባት ኣልዉ>>²

♦ <<አህዛብ ዘባብ ይሕባሕሮ : ረብሓታቶም ን ምውሓስ ብሓባር ክሰርሑ ይግባእ >>³

¹ ፕረዚደንት ኢሳይያስ, ሓዳስ ኤርትራ, መበል 21 ዓመት, ቀጽሪ 118, 3 ጥሪ 2012. ሰብይክይድ ናብ ሰቡ, ከዓ እቲ ዝብእ ናብ ገረቡ
² ፕረዚደንት ኢሳይያስ, ሓዳስ ኤርትራ, መበል 21 ዓመት, ቀጽሪ 122, ቀዳም 31 ታሕሳስ 2011.
³ ፕረዚደንት ኢሳይያስ, ሓዳስ ኤርትራ, መበል 21 ዓመት, ቀጽሪ 122, ቀዳም 31 ታሕሳስ 2011.

I advise the reader to polish his brain with the following quotations.

Socrates

Envy is the ulcer of the soul
 L'invidia è l'ulcera dell'anima
 እታ ቅንአት ኢያ እታ ቀህሊ/ኡልሸራ ናይ እታ ነፍሲ

Aristotle

The only stable state is the one in which all men are equal before the law.
 እቲ በይኑ ቅወም/ጽኑዕ መንግስቲ እዩ እቲ አብ አየን ኩልሎም ሰባት እዮም ትኸክከል ቅድሚእታ ሕግጊ.

Abraham Lincoln

No man is good enough to govern another man without other's consent.
 ሐደክኳ እዩ ሕያዎይ እኹል ናብ ገዝአ ሐደ ካልእ ሰብ ብዘይካ እቲ እሺታ ናይ ካልእ.

William Shakespeare

I did never know so full a voice issue from so empty a heart: but the saying is true 'The empty vessel makes the greatest sound'.

እነ አይነ በርኩን ከትቶ እፈልልጥ ከምዚ ሐንቲ ድሀይ ትወጽእ ካብ ከንድዙይ ሐደ ጓንጓ ልብብ፡ ግን እቲ ብሁል እዩ ኡነ ት 'እቲ ጓንጓ ቁፎ ይገብር አመና ዓቢይ ድምጺ'.

Be great in act, as you have been in thought.

ነበረ ዓቢይ አብ እታ ግብሪ , ከምን ስስኻ አልሎኻን ቡር አብ ሐሳብ.

Georg Bush

Chew before you swallow. ሐይኽ ቀደምን ስስኻ ትወሕጥ.

Below we will see what the dictator says in Tigryna and what his yes-men write in English. To the left side where there is English text of the dictator there is my translation from English into Tigryna **word** for a **word**, also, from Tigryna into English.

H.E. President Isayas Afwerki will conduct extensive interview with the national media outlets **on the occasion of New Year 2012.**

♦ (Source: Meskerem Opposition Website)

The interview to be conducted in the second of December, the president would highlight in depth the following issues.

ከቡር ፕረዚደንት ኢሳያይስ አፈወርቂ፡፡ ብአጋጣሚ ሓድሽ ዓመት 2012፡፡ ከምቲ ልመድ ምስ መራኸቢ ብዙሓን ኤርትራ ስፊሕ ቃለ-መገባት ከካይድ እዩ፡ አብ ካልኣይ ክፍላ ወር ሒታሕሳስ አብ ዝካየድ ቃለ-መገባት ፕረዚደንት ኢሳያይስ አፈወርቂ፡፡ እዞም ዝስዕቡ ጉዳያት ብዕምቁት ክድህሱ እዮም፡፡

1• Eritrea's enduring choice and independent political line; ናይ አርትራ ተጻምማሚ መልማል አውን

1• ዘይምን ዛዕ ሕርያን ሓራ ፖለቲካዊ መስመር ኤርትራ፤

ኢንደፕንደንቲ/ነጻ ፖለቲካዊ ሕንጻጽ

That doesn't tears (?) free political line Eritrea

2• Effective popular participation, strong rebuff, valuable the Eritrean society's culture and values;

2• አድማዒ ህዝባዊ ሱታፌ፡፡ ልዑል መኸተ፡፡ ብሉጽ ባህልን ከብርታትን ኤርትራዊ ሕብረተሰብ፤

ጠቓሚ ሕዝባዊ ሱታፌ, ሓይያል ደረቕ አሉታ/አብያ, እቲ ከቡር አርትራዊ ኩልቱራ አውን ዋጋታት ናይ ማሕበር (?)

That benefits popular participation. Very high defence (= መኸታ). Better clause/sentence and respects Eritrean (?).

3• The bright future and tenacious strive of the Eritrean people inside the country and abroad;

3• ትስፋው መጻኢን ዕቱብ ጻዕሪን ህዝቢ ኤርትራ አብ ወሽጢን ወጻኢን፤

እቲ ብሩህ መጻኢ አውን ጽኑዕ ጻዕሪ (?) ናይ እቲ አርትራዊ ሕዝቢ ወሽጣዊ እቲ ህገር አውን አብሮድ

Hoped that comes and cut cord hard work and people Eritrea in inside and outside

4• Reward and glory to the Development Forces and their social security;

4• ሞሳን ከብርን ሰራዊት ልምዓትን ማሕበራዊ ወንሕስነቶምን፤

ካሕሳ/ጻማ አውን ምስጋና ናብ እቲ ደብሎፕመንት/ሰላዕ ታሓይሲታት አውን ናቶም ማሕበራዊ ርግጽንነት

Gratitude and respects and army prosperity and social their security and

5• Progress assessment of the integrated national development strategy; አካካይያ ገምገማ ናይ እቲ ቅምመጥ ብሐደ ናዝዮናላዊ ሰላዕ ታስትራተግያ

5• ገምጋም ግስጋስ ጥመር ስትራተጂ ሃገራዊ ልምዓት Valuation hurry tied up strategy national prosperity

6• Implementation of vital projects of economic emancipation and related freedom and sovereignty reinforcements; ኢምፕሊመንታዊ ስራዎች ናይ መሰረታዊ

6• ክወንነታውያን ዝተራቐቁን -ፕሮጀክትታት ቁጠባዊ ሓርነት መርሓ ሕንጻጽት፤

ፕሮጀክቲ ናይ ኦኮኖሚያዊ ጋዕሲ (አግዕሲ) አውን ነበረ ልጉብ ነጻንነት አውን ንግስንነት

Events that contains projects economic liberty (?) designs

7• Detailed all round future national plans, implementation guide lines and macroeconomic

7• ማክሮ ቁጠባዊ አፍፍራይነትን አድማዕነትን፤

Macroeconomic (?) (?)

productivity and effectiveness: ፍሉይ ኩልሉ ከብቢ

♦ ... (Source: Meskerem Opposition Website)

መጻኢ ናዝዮናላ ሕንጻጽት, ኢምፕሊመንታዊ ስራዎች መራሒ መስመራት አውን ማክሮኮኖሚያዊ

Things worth of Note: I don't know the reason, but the following topics don't find a space in the dictator's group of words that he calls them a sentence: a) The Tigryna sayings. b) The Tigryna proverbs. c) The Tigryna juridical terms or words of popular *Baito* and. d) Idioms

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