

An appeal to His Holiness Abune Mathias

Dear Holiness Abune Mathias

I trust this letter finds you in good health and stronger than ever.

Subject: To found Ge'ez language institution and to set up a permanent committee for greater peace and unity of Abyssinia (Eritrea and Ethiopia).

First, I would like to start with my successes. I just finished my two literary works. This is the Lexicon (Dictionary) of verbs for Ge'ez-Tigriyna-Amharic languages and English- Ge'ez Repertoire.

The lexicon 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 "ደብ/ salt"; the preposition "ጎበ /to", the number and the noun "አሐዱ/one or first"; እብን/stone. In total they show 585 pages on the computer.

Here are some examples in Ge'ez alphabetical order relating to verbs. The blue colored words are Ge'ez. The words in brackets are Tig (Tigriyna) and Am (Amharic). The word Amharic is yellow in color. After the parenthesis the English words take over. Exactly like this the conjugation of the verb continues. We must not forget that Ge'ez is an agglutinative language with many intricacies/ጸገማት that require careful learning."

1. **ሀለወ** [**ሀል-ለ-ወ, አልሎ** in Tig i.v., **አለ, ኖረ** in Am]: **1.** to exist.
2. **መጽአ** [**መጽአ** in Tig i.v., **መጣ** in Am]: Subj. ይምጻእ: **1.** to come or to arrive መጽአ
3. **ኮነ** [**ኮነ, ከወነ** in Tig i.t.v., **ሆነ** in Am]: Subj. ይኮን -ይኮን-; Impr. ኮነ -ኮን- **1.** to happen or to occur, often referring to events or incidents that take place unexpectedly or by chance
4. **ወሀበ** [**ሀበ** in Tig t.v., **ሰጠ** in Am]: to give.
5. **ገብረ** [**ገበረ** in Tig t.v.]: Subj. ይግበር: to do or to act. The actor will do his best to act the part of the hero. ገብረ ጽላሎተ to cast a shadow or to create a shadow
6. **ጠፍአ** [**ጠፍአ** in Tig i.v., **ጠፋ** in Am]: Subj. ይጠፋእ: **1.** to extinguish, from light, a lamp.

And when we think about English-Ge'ez Repertoire, it has 151 pages on computer. As an example:

1. to come or to arrive **መጽአ** [**መጽአ** in Tig i.v., **መጣ** in Am]: Subj. ይምጻእ:
2. to do or to act. **ገብረ** [**ገበረ** in Tig t.v.]: Subj.
3. to exist. **ሀለወ** [**ሀል-ለ-ወ, አልሎ** in Tig i.v., **አለ, ኖረ** in Am]:
4. to extinguish, from light, a lamp **ጠፍአ** [**ጠፍአ** in Tig i.v., **ጠፋ** in Am]: Subj. ይጠፋእ: **1.**
5. to give. **ወሀበ** [**ሀበ** in Tig t.v., **ሰጠ** in Am]:

6. to happen or to occur, ኮነ [ኮነ, ከወነ in Tig i.t.v., ሆነ in Am]: Subj. ይኩን -ይኩን-; Imprpt. ኩነ -ኩን-
1.

So, the work has, 585 + 151, 736 pages on computer. But after publication it is possible that the book will have round 750 or more pages.

Of the 1285 basic Ge'ez verbs, the Tigriyna language retains almost all of them. But Amharic retains only 625 verbs, just under half. The small image in the example above gives a hint about this. But when we spoke about the retaining of the mentioned verbs, it does not mean that the two languages, Tigriyna and Amharic, know and use preserved basic verbs as their mother, Ge'ez, did. For example, the Ge'ez language had its own subject-verb-object (SVO) word order, just like today's modern languages, English, and others., But unfortunately these two daughters, Tigriyna and Amharic yet to learn that order of their mother. They are just navigating with false linguistic rules and names that confuse oppressed peoples and benefits for rulers. As an example, the term "ሰዋሱው" that Tigriyna and Amharic language use as "grammar" in English has the following meaning in Ge'ez.

ሰው-ሰው subst., usual pl ሰዋስው, The Ge'ez term "ሰው-ሰው" is a substantive used in the plural form "ሰዋስው" Here are the provided meanings: **1.** Stairs, staircase, steps; stairs of a house: This refers to the steps or staircase of a building. E. g. usage includes a context where it mentions soldiers ascending stairs or steps (milites ተከሉ ሰዋስው ወፀርጉኑ). **2.** መጽሐፈ ሰዋስው vocabulary, dictionary: In this context, "ሰዋስው" is associated with a vocabulary or dictionary, and it mentions a book titled "ሰዋስው : liber scalarum vel ሰዋስው. The term seems to have a dual meaning, encompassing both physical stairs or steps and a collection of words or a vocabulary. **ሰሰው:**

To return to the thread of the discussion, what my journey into the Ge'ez language suggests to me is to share the importance of the Ge'ez language that I discovered. It is true that Ge'ez is a language for religion. But this is only when it comes to its great use. In fact, I dare say it has parts that can serve as the basis for our journey into science. Overall, a book likes to be judged after reading it from the first to the last page and not by its cover. This saying also applies to the Ge'ez language and Ge'ez literature. For example, today Abyssinia is covered in many "Ge'ez" phrases. Of these the Internet can offer the following: "ግእዝ"; "ልሣነ ግእዝ"; "ሀ ግእዝ", "ሁ-ካእብ"; "የግእዝ ትምህርት"; "የግእዝ ቋንቋ", etc. I believe that a wise man will cry after reading and understanding the meaning of the following two meanings of the Ge'ez basic verbs.

1. **ግእዝ** t.v. [also ግዕዝ] [ነበረ በዓል ጋዳ ወይ ዳዶ, ነበረ በዓል ዲብባ in Tig] **In summary,** "ግእዝ" in Ge'ez encompasses a range of meanings related to disgust, disapproval, criticism, reproach, and abuse, ግእዝ ጽንዖ ልበሙ; **ግእዝ** subst. a dispute, altercation, or argument between two or more parties **ገእዝ** n. a., **ሀ.** censurer or reproacher. It describes Sb, who criticizes, condemns, or reproaches others, often in a harsh or critical manner.

2. **ግዕዝ** rarely **ገዕዝ** [**ገዕዝ** in Tig i.v.] **In summary**, "ግዕዝ" in Ge'ez encompasses meanings related to the movement of camps, departure on a journey, migration, measuring or surveying a camp, and freedom, especially in the context of releasing slaves or attaining liberation. **ግዕዝ** ገብር እምእግዚአብሔር. **ግዕዝ** pp and adj: **1. U.** having departed or having set out. **A.** having migrated or having moved. **ግዕዝ** subst. In summary, "ግዕዝ" in Ge'ez encompasses meanings related to migration, mental states, celestial movements, attempts, ways of conducting life, conscience, nature, reason, singing modes, and the arrangement of the Ethiopian alphabet.

There is no shortage of things that demonstrate that Abyssinians are a confused people thanks to the bad system they have at their disposal. But I firmly believe that a completely new and advanced approach to the Ge'ez language can change the bad situation into a better one. For example, let us learn the following new Ge'ez terms: "ጎሬ" and "ጸታ". The first is "election" and the second "classification or disposition" in English. I am convinced that these new terms will constitute a new input to our knowledge. This serves as a little taster that helps you evaluate the rest Ge'ez language and culture. Furthermore, I worked for years in a research and documentation center without knowing the key word "ጸታ" classification or arrangement in English. We are still talking about what people who do not know their past are doing

1. **Election** ጎሬ -ሕሬ- n; E g After careful consideration, the committee announced the ጎሬ (election) of a new president for the organization [ጎሬዎ]
2. **Classification**, arrangement "In library science, the concept of 'ጸታ' involves the systematic arrangement, classification, and logical organization of books and resources based on genres, subjects, or other criteria. [ጸታ] (ሰርዓት in Tig)

There is an undeniable need for the establishment of a Ge'ez language institution. Its significance is on par with other vital community institutions, such as hospitals, universities, and banks. The primary objective of this institution is to serve as the hub for the scattered ancient Ge'ez literary languages, both within and outside Abyssinia. It should act as the headquarters for numerous branches or locations that may emerge over time. The institution will play a pivotal role in collecting, classifying, preserving, and making available to the public a rich repository of ancient Ge'ez documents, employing modern approaches. Simultaneously, the institution will foster in-depth learning and teaching of the language. Additionally, creating Ge'ez language textbooks following the subject-verb-object (SVO) word order as "ኢትዮጵያ ታቦጽሕ እደዊሃ ኅበ እግዚአብሔር (Ps.67.32)" seems imperative. There is also the possibility of establishing a Ge'ez radio station to cater/ተኸናኸነ/ሐለዎ to Ge'ez listeners, students, and researchers, presenting content in a concise manner with the language's inherent SVO structure. The establishment and success of a Ge'ez linguistic institution are crucial, as it holds incalculable importance, contributing to the development of critical thinking skills that can be applied to various aspects of life. Just like universities, hospitals, and banks require language proficiency for efficient operation, the forward trajectory of Abyssinia is intricately linked to the effective preservation and utilization of the Ge'ez language."

Overall, the closure of Asmara University and the destruction of Tigray's schools, hospitals and banks have made it clear that Abyssinia is a volcanic area for any type of institution. Reflecting on these events, my call to lay the foundation stone for such an institution arises from a critical consideration for its safety. A crucial precondition appears to be the formation of a permanent committee committed to promoting greater peace and unity in Abyssinia, including both Eritrea and Ethiopia. This committee should ideally be composed of a predominant number of Abyssinians from the diaspora, individuals endowed with the qualities and morality essential for collective harmony.

Laying the foundation stone for the creation of Ge'ez language institutions emerges as the most viable plan, serving a pivotal/ዓይነተ-ይኖ role in preserving our history, customs, traditions, knowledge, and expressions. These elements are not only instrumental in understanding our past but also in shaping our future. While the establishment of such institutions entails significant costs, it is noteworthy that Abyssinia is home to millions of people capable of contributing a nominal amount, such as one dollar a month. The collective importance of such an institution transcends the financial investment, as it plays an integral role in safeguarding our cultural heritage and ensuring a prosperous future for Abyssinia." End.

I am optimistic that the realization of these proposals will not only strengthen our cultural heritage but also contribute significantly to the broader goals of unity and cooperation within the Abyssinian community. I look forward to the opportunity to discuss these proposals further and collaborate on initiatives that will positively impact our community's future.

Thank you for your time and consideration.

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