

# Wikipedia, the free encyclopedia, is becoming the only reliable teacher of Tigre and Tigriyna grammar

ዊኪበድያ, እታ ሓራ ኣንሲክሎፐድያ, ኣልላ ትኩውን እቲ በይኑ መምህር ናይ ትግረ እውን ቲግ ሪይና ግራምማር (ሰዋሰው)

[The article is with correct spelling of Tigriyna/ትግሪይና (here, when we breakdown of the letters and vowels, we have three consonant and vowel combinations and one consonant)]

**W**ikipedia, the free encyclopedia, is becoming the only reliable teacher of Tigre and Tigriyna grammar thanks to her long linguistic journey which led her to visit not only the heart of the Tigre and Tigriyna languages but also Ge'ez. Here's an example of what he's talking about.

“Adjectives behave in most ways like nouns. Most Tigriyna adjectives, like those in Tigre and Ge'ez, have feminine and plural (both genders) forms.”

Such a wonderful trip not only shows the updating of linguistic travel in Tigre and Tigriyna by several researches, such as Werner Munzinger, Enno Littmann, Conti Rossini Carlo, Padre Francesco Da Bassano, etc. but also promises more to come.

This means that it will teach one day how to spell the name ቲግሪይና 'Tigriyna' language correctly, not only based on the accurate suffix of Tigriyna as the following but also on the history of Abjad and Abugida, or consonant sound and consonant plus vowel sound of Ge'ez writings.

The correct suffix for ቲግሪይና 'Tigriyna' which is indeed “-ይና” instead of “-ኛ” used in Amharic. Here are some examples of Tigriyna words with the same suffix as the name of the Tigriyna language, i.e. “-ይና”. And for their English and Italian meanings you can refer to my modern Tigriyna -Italian-English dictionary published in 2015.

ፈረሰ + -ይና = ፈረሰይና	መጻ + -ይና = ምጽእተይና	ቅበጥ + -ይና = ቅበጥይና
ሐቅቂ + -ይና = ሐቅቂይና	ተንኩል + -ይና = ተንኩለይና	ዓመጽ + -ይና = ዓመጽይና
በደል + -ይና = በደልይና	ሀረርታ + -ይና = ሀረርተይና	ጽጋብ + -ይና = ጽጋብይና

Such work not only binds the Tigriyna -speaking community with its language, but also gives strength to cultural traditions, such as the following proverb that teaches the importance of the name, of course, spelled correctly. “እታ ጥዋፍ ተብርህ እውን እቲ ስም ይመርኡ” The candle illuminates you and the name guides you.

The work carried out clearly highlights the mental and economic issues involved. Thanks to these two elements, the Tigriyna language is at the level we find it at now. And it is obvious that every time the wild language Tigriyna is studied, it is subjected to being more and more tamed, ready to communicate people with people more than before.

It is a great honour for the Tigriyna -speaking community, condemned for centuries to be only taxpayers and bearers of weapons with the chain of disinformation. It therefore seems not strange to say that the art of speaking and writing of the Tigriyna community lies between life and death. But now thanks to Wikipedia it's just to start a new area. This means that paying taxes and carrying weapons that play against the improvement of the life of the people will start to feel heat of the people. There is no doubt that all elements that benefit from a state without grammatical rules will oppose the mass teaching of Wikipedia. But it is seems a duty for every person to help Wikipedia financially to continue its mission of emancipating and enlightening people by teaching mother language in the absence of rule of law and rule of grammar.

For example, the Eritrean dictatorship has been collecting a 2% diaspora tax from Eritrean diaspora since 1995. And as mentioned above, the policy of the Eritrean dictatorship is to ensure that Eritrea and Eritreans do not experience rule of law and the rule of grammar in their beloved country. We have been in this situation since 1991. But thanks to Wikipedia we are starting to learn something based on research free from biased information. This leads us to say that we need to stop the 2% diaspora tax and start helping Wikipedia at least 0.2% once in our lifetime because it is not only teaching our generation but also preserving Ge'ez, Tigre, Tigriyna, etc. languages for future generations. This is in line with who we are.

Paying Wikipedia \$100 once in a lifetime for its service to acquire never-before-seen knowledge is completely in line with our core values. That said, this does not mean that all Wikipedia services are correct, and we need to reduce our caution when examining what we are learning. In this case, by not paying attention as we should to learning the Tigriyna language on Wikipedia, we are harming not only ourselves but also Wikipedia. Because, in my opinion, being prudent in learning means giving and receiving feedback. Let us discover how prudence and feedback go hand in hand within the large rectangle that we find under the text or section or paragraph each of Wikipedia production.

Example:

#### Tigriyna grammar

From Wikipedia, the free encyclopedia

....

Grammatical gender normally agrees with biological gender for people and animals; thus nouns such as ኣቦ *'abbo* 'father', ወዲ *wäddi* 'son, boy', and ብዕራይ *bə'əray* 'ox' are masculine, while nouns such as ኣደ *addä* 'mother', ጻል *gʷal* 'daughter, girl', and ላም *lam* or ላኡሚ *lah.mi* 'cow' are feminine. However, most names for animals do not specify biological gender, and the words ተባዕታይ *täba'tay* 'male' and ኣንስተይቲ *anəstäyti* must be placed before the nouns if the gender is to be indicated.

Feedback: ኣብቦ/ 'abbo 'father, 'ወድዲ/'son, boy', ኣድዲ/ 'mother', ኣንስተይቲ/ female.

Why? When an English teacher marks words like "book," "little," or "room" or "poll" spelled as "bok," "litle," or "rom" or "pol" as incorrect, it's because the original words are spelled incorrect or misspelled. Or when marked as incorrect, it is because the original word is without all the letters that consist it. This leads us to assert that, just as the English

language demands accurate spelling and word usage, there is no reason why Ge'ez or Tigriyna, or other language cannot uphold the same standards."

In summary, whether in English or any other language, accurate spelling is crucial for avoiding confusion and promoting effective communication and maintaining linguistic standards.

**So, let us delve deeper into the matter/ እምበኣር, ንኣዕሙቁ እታ ማትተር/ባእሲ**

Grammar[[edit](#)]

Main article: [Tigriyna grammar](#)

**Typical grammatical features**[[edit](#)]

Grammatically, Tigriyna is a typical [Ethiopian Semitic \(ES\) language](#) in most ways:

- A Tigriyna [noun](#) is treated as either [masculine or feminine](#). However, most inanimate nouns do not have a fixed gender.

**Example of inanimate/ nouns ኣብነት ናይ ሕይወትአልቦ/ብዘይ ሕይወት ኣስማት (pl. of ስም)**

**Examples:**

1. in English: Table, Chair, Book. Computer, Building, Car, Planet, Pen, Phone, Tree
2. in Italian: Oggetti inanimati: Un computer, Un orologio da pirate, Materiali inanimati: Pietra, Vetro, Plastica, Un amuleto, Una statua religiosa,
3. **in Tigriyna:** ሐይ/ሐንቲ ኮሙፑተር, ሐይ/ሐንቲ ሰደቓ/ታቦላ, ሐይ/ሐንቲ መጽሐፍ, ሐይ/ሐንቲ ኣም, ሐይ/ሐንቲ ሰዓት ናብ መደቕ, ሐይ/ሐንቲ እምኒ, ሐይ/ሐንቲ ሸትሮ, ሐይ/ሐንቲ ፕላስቲክ, ሐይ/ሐንቲ ክታብ, ሐይ/ሐንቲ ሃይማኖታዊት ምስሊ/ስታትዋ, ሐይ/ሐንቲ ህንጻ/ንድቃ, ሐይ/ሐንቲ ቆፎ. ሐይ/ሐንቲ መንገድዲ.

- Tigriyna nouns have [plural](#), as well as singular, forms, though the plural is not obligatory when the linguistic or pragmatic context makes the number clear. As in Tigre and Ge'ez (as well as Arabic), noun plurals may be formed through internal changes ("broken" plural) as well as through the addition of [suffixes](#). For example, ፈረስ *fārās* 'horse', ኣፍራስ *ʾafras* 'horses'.

- Feedback:

Singular	Plural	◆	Singular	Plural	◆	Singular	Plural
ፈረስ	ኣፍራስ	◆	ኣድጊ	ኣእዱግ	◆	ብዕራይ	ኣብዑር
ቦግጊዕ	ኣቦጊዕ ..	◆	ቦቕሊ	ኣብቕልቲ	◆	ገመል	ኣግማል
ዒልሉ	ዒላሉ ..	◆	ሰበይቲ	ኣንስቲ	◆	ሰብኣይ	ሰብኡት

- [Adjectives](#) behave in most ways like nouns. Most Tigriyna adjectives, like those in Tigre and Ge'ez, have feminine and plural (both genders) forms. For example, ጽቡቕ *ṣəbbuq* 'good (m.sg.)', ጽብቕቲ *ṣəbbəqti* 'good (f.sg.)', ጽቡቕት *ṣəbbuqat* 'good (m./f. pl.)'

- Feedback:

Singular	Plural	◆	Singular	Plural	◆	Singular	Plural	◆	Singular	Plural
ጽብቡቕ	ጽብቡቕት	◆	ጽብብቕቲ	ጽብብቕት	◆	ድምጹው	ድምጹዋት	◆	ድምጹውቲ	ድምጹዋት

- Within [personal pronouns](#) and subject [agreement inflections](#) on [verbs](#), gender is distinguished in second [person](#) as well as third. For example, ተዛረብ *tāzarāb* 'speak! (m.sg.)', ተዛረቢ *tāzarābi* 'speak (f.sg.)'.

- Feedback:  
ንስሸኻ ተዛረብ     ◆     ንስሸኺ ተዛረቢ

- [Possessive](#) adjectives take the form of noun suffixes: ገዛ *gāza* 'house', ገዛይ *gāza-y* 'my house', ገዛኺ *gāza-ki* 'your (f.sg.) house'.

- Feedback:  
ቤት, ገዛ, እንዳ, እህድሞ house: እታ ቤተይ, ... more correct እታ ናተይ ቤት ... my house/ la mia casa

- Verbs are based on consonantal [roots](#), most consisting of [three consonants](#): ህሰብ 'break', ሰበረ *sābārā* 'he broke', ይሰብር *yəsābbər* 'he breaks', ምስበር *məsbar* 'to break'.

- Feedback:  
Before the reform, the root ህሰብ might have been written only with consonants, such as ስብር, ንብር, ግእዝ, ግዕዝ. ፍጽም. The introduction of a vowel into the script, as seen in the unified script reform, resulted in the transformed representation ሰበረ, ነበረ, ገእዝ, ገዕዝ, ፈጸመ where consonants and vowels are combined. So, we can say the word ሰበረ is union of three consonants and three vowels. This observation holds true not only for Ge'ez verbs but also for verbs in other languages within the same language family that underwent similar script reforms. The union of consonants and vowels in the script is a characteristic feature of these languages, and understanding the historical context of script reforms is crucial for interpreting and analysing linguistic forms in these languages. We can also describe the Ge'ez base verb as a combination or hybrid of consonants and vowels. In the Ge'ez script, which is an abugida script used for writing Ge'ez and related languages, the basic unit of a verb is typically formed by combining consonantal radicals with vowel markings. The consonants provide the root meaning, while the vowels indicate various grammatical features and nuances.

- Within the [tense](#) system there is a basic distinction between the perfective form—[conjugated](#) with suffixes and denoting the past—and the imperfective form—conjugated with prefixes and in some cases suffixes—and denoting the present or future: ሰበሩ *sābār-u* 'they broke', ይሰብሩ *yə-sābr-u* 'they break'.

- Feedback:  
The fact that Tigriyna has two forms of perfect (remote far and not far) e.g. Perfect remote far: ንስሱ ጸሐፈ ሐንቲ ሞልእኸቲ ቅድሚ ንስሱ ይገድፍ እቲ ናቱ ዓድዲ He wrote a letter before he left his village.     ◆     Perfect remote not far ንስሱ ጸሐፈ ሐንቲ ሞልእኸቲ ትማሊ He wrote a letter yesterday.

- As in Ge'ez and Amharic, there is also a separate "gerundive" form of the verb, conjugated with suffixes and used to link verbs within a sentence: ገዲፍካ ተዛረብ *gädifka täzaräb* 'stop (that) and speak (m.sg.)'.

- Feedback: ንስሱ/ንስሳቶም, ንስሳ/ንስሳተን ... ገዲፍካ ተዛረብ

- Verbs also have a separate [jussive/imperative](#) form, similar to the imperfective: ይስበሩ *yə-sbär-u* 'let them break'.

- Feedback: "Despite our efforts to reinforce the structure, the old windows were fragile, and with a gust of wind, we had no choice but to let them break/ንሕና አይኮነን እልሉው መልማል ግን ናብ ገፈደፎም ሰበረ."

- Through the addition of [derivational](#) morphology (internal changes to verb stems and/or prefixes), verbs may be made [passive](#), [reflexive](#), [causative](#), [frequentative](#), [reciprocal](#), or reciprocal causative: ፈለጡ *fälät-u* 'they knew', ተፈልጡ *tä-fälät-u* 'they were known', አፈልጡ *'a-fälät-u* 'they caused to know (they introduced)', ተፋለጡ *tä-fälät-u* 'they knew each other', አፋለጡ *'a-f-fälät-u* 'they caused to know each other'.

- Feedback:
  - ◆ ንስሳቶም ተፈልጡ more correct ንስሳቶም ነበሩ ፍሉጣት 'they were known'/'erano conosciuti in Italian"
  - ◆ አፍለጡ ◆ አፍፋለጡ

- Verbs may take direct [object](#) and [prepositional](#) pronoun suffixes: ፈለጠኒ *fälätä-nni* 'he knew me', ፈለጠለይ *fälätä-lläy* 'he knew for me'.

- Feedback: ንስሱ ፈለጠኒ ◆ ንስሳ ፈለጠችኒ ◆ ንስሱ ፈለጠለይ ◆ ንስሳ ፈለጠችለይ

- [Negation](#) is expressed through the prefix *ay-* and, in [independent clauses](#), the suffix *-n*: አይፈለጠን *'ay-fälätä-n* 'he didn't know'.

- Feedback:
  - ◆ ንስሱ ይፈልጥ he knows. ◆ ንስሱ አይይፈልጥን he does not know [**አይ ...ን** = not]
  - ◆ ንስሱ አይፈለጠን 'he didn't know' ◆ "non lo sapeva"

- The [copula](#) and the verb of existence in the present are [irregular](#): አሎ *'allo* 'there is, he exists', እዩ *'ayyu* 'he is', የለን or የልበን *yällän* or *yälbon* 'there isn't, he doesn't exist', አይኮነን *'ayk'änän* 'he isn't', ነበረ *näbärä* 'he existed, he was, there was', ይኸውን *yə-käwwən* 'he will be', ይነብር *yə-näbbər* 'he will exist, there will be'.

- Feedback:
 

**ሀለወ** (Ge'ez) [**ሀለ-ላ-ወ**, **አልሎ** in Tigriyna i.v., **አለ**, **ኖረ** in Amhari]: to exist.  
**ሀለው** p. participle: who is, existing ◆ **ሀለዌ/ ሀለዎች** subst, m. and fem. **Existence** or being

  - ንስሱ አልሎ/ ንስሱ እዩ ሀልሉው he exists' ◆ ንስሱ አይአልሎን/ ንስሱ አይእዩን ሀልሉው/ ንስሱ አይኮነን ሀልሉው he doesn't exist'
  - ንስሱ ነበረ አብኡ he was, there ◆ ንስሱ ይነብር 'he will be'

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- The verb of existence together with object suffixes for the possessor expresses possession ('have') and obligation ('must'): ኣሎኒ 'allo-nni 'I have, I must' (lit. 'there is (to) me').

- Feedback:  
 ኣልሎ + *personal suffix* to have ♦ ንስሱ ኣልላቶ ሓንቲ ማክኪና he has a care ♦ ንስሱ ኣይኣልላቶን ሓንቲ ማክኪና he has not a car ♦ ንስሱ እልሎ-ሙ ሓንቲ ማክኪና he had a car ♦

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- [Relative clauses](#) are expressed by a prefix attached to the verb: ዝፈለጠ *zə-fälätä* 'who knew'

- Feedback:
  1. ዝ ፈለጠ 'who knew' [ዝ = who]
  2. ሞን ኢያ እታ ሰበይቲ? who is that woman? [ሞን= who]
 So, ዝ relative pronoun and ሞን= who pronoun

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- [Cleft sentences](#), with relative clauses normally following the copula, are very common: ሞን እዩ ዝፈለጠ *män 'əyyu zə-fälätä* 'who knew?' (lit. 'who is he who knew?').

- Feedback:  
 ሞን እዩ እቲ ዝ ፈለጠ? who is he who knew?

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- There is an [accusative](#) marker used on [definite direct objects](#). In Tigriyna this is the prefix *nə-*. For example, ሓጎስ ንኣልማዝ ረኺቡዎ *ḥagwäs nə'almaz räki buwwa* 'Hagos met Almaz'.

- Feedback:  
 ሓጎስ ንነፈ/ረኺቦ ኣልማዝ Hegos met Almaz'. (here the term ንነፈ is preferable)  
 ሓጎስ ኣልላዎ ጉኑፍ/ርኹብ ኣልማዝ Hegos ha incontrato Almaz'.

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- As in other **modern** Ethiopian Semitic languages, the default [word order](#) in clauses is subject–object–verb, and noun modifiers usually (though not always in Tigriyna ) precede their head nouns.

- Feedback:  
 “ቅልውላው ኣብ ዝተኸስተሉ ከባቢ፡ ገለ ሃገራትን ኣህጉራውያን ውድባትን “ፍሉይ ልኡኽ” ክምዝዘን ክልእኹን ምርኣይ ሎሚ-ሎሚ ልሙድ እናኹነ ዝመጸ ዲፕሎማስያዊ ቅዲ’ዩ። እዚ ግን፡ ንዕላማ ናይ’ቲ ለኣኺ ኣካል ኣብ ግምት ብምእታው፡ ከም ክልተ ዝብልሉ ሴፍ’ዩ ዝግለጽ። ግዜን ተመኩሮን ዘነጻሮን ዘረጋገጸን’ውን ንሱ’ዩ። ምኽንያቱ፡ ገለ ሃገራት/ውድባት ነቲ ጉዳይ ክፈትሑ ብቕንዕና ዝንቀሳቕሱ ክኹና ከለዎ፡ ገለ ግና ስቱር ኣጀንዳታት ስለዝህልዉን፡ ነቲ ኩነታት ዘብእስ ሓንካሪ ተራ ክጻወታ’ዩን ዝርኣዮ።” [The dictator Isaias Afewerki, title of the article “ ኣውሓስቲ’ዶ ሓንከርቲ?”, Heddas Eritrea, March n. 161, p. 1]

The text above has four end-of-sentence marks (:). These are:

1. ቅዲ’ዩ።
2. ዝግለጽ።
3. ንሱ’ዩ።
4. ዝርኣዮ።”

This shows that there is no order in Tigriyna writing. But the worst thing is that the text is just a combination of misspelled (like ግዜ, ሃገር, ክልተ) and misused (like ቅልውላው-) words, it is very difficult to say that there is any flavor in the Tigriyna phrase. Furthermore, the text does not know Tigriyna articles, infinitive verbs, etc.

## Innovations<sup>[edit]</sup>

Tigriyna grammar is unique within the [Ethiopian Semitic](#) language family in several ways:

- For second-person pronouns, there is a separate vocative form, used to get a person's attention: ንስኻ *nəssəḵa* 'you (m.sg.)', ኣታ *'atta* 'you! (m.sg.)'.

- Feedback:

◆ ንስስኻ (pl. ንስስኻችኩም) you (m.sg.) e.g. ንስስኻ በርኩት እውን ኣነ እኣጉድ ሓውዊ you get the burkutta paste ready and I will light the fire

◆ ኣትታ (pl. ኣትቱም) you! e.g. ኣትታ! ኣልሎካ ንስስኻ ስሙዕ እታ ወረ ብዛዕባ ጉደሎ ናይ እተን ግብረታት Or you! Have you heard the news about tax cuts?

- There is a definite article, related (as in English) to the demonstrative adjective meaning 'that': ኣታ ጓል *'əta gʷal* 'the girl'.

- Feedback:

ኣታ ጓል 'the girl' ◆ እተን ኣዋልድ the girls: e.g. ሓገቲ ጓል ናይ ሸድድሽተ ዓመታት A six-year-old girl

እቲ ወድዲ 'the boy' ◆ ኣቶም ወድዳት/ኣወድዳት the boys: e.g. ሓደ ወድዲ ምስ ነዊሕ ጎተና A boy with long hair

- The gerundive form is used for past tense, as well as for the linking function as in Ge'ez and Amharic: ተዛሪቡ *tāzaribu* '(he) speaking, he spoke'.

- Feedback:

ንስሱ ተዛሪቡ ብዛዕባ እቲ ፕሮብለም/ጸገም ናይ እታ ስኩላ He spoke about the school problem.

- Yes–no questions are marked by the particle *ዶ do* following the questioned word: ሓፍተይዶ ርኢኹኹ *ḥaftäydo rə'iki* 'did you (f.sg.) see my sister?'.

- Feedback:

እታ ናተይ ሓውቲ ዶ ረኢኹኹ? did you (f.sg.) see my sister? or

ኣልሎካ ርኢይ ሓውተይ? have you (f.sg.) seen my sister? / hai (f.sg.) visto mia sorella?

- The negative circumfix *'ay-* *-n* may mark nouns, pronouns, and adjectives as well as verbs: ኣይኣነን *'ay-anä-n* 'not me', ኣይዓብይን *'ay'abəy-ən* 'not big'

- Feedback:

The term **ኣይ ... ይ** functions as a negative marker in Tigriyna . And “ኣይኣነን” is its synonymy. E.g.

1. ኣነ **ኣይ**እኩይድን I do not go
2. ንስሱ **ኣይ**ይበልዕን. He does not eat.
3. ንስሱቶም **ኣይ**ይጻወቱን they do not play.
4. ኣነ እዩ ሰራዲ ናይ እታ ነገር.I am the author of the thing◆
5. ኣነ **ኣይ**እየን ሰራዲ ናይ እታ ነገር I am not the author of the thing

- Tigriyna has an unusually complex [tense–aspect–mood](#) system, with many nuances achieved using combinations of the three basic aspectual forms (perfect, imperfect, gerundive) and various auxiliary verbs including the copula (እዩ *'əyyu*, etc.), the verb of existence (ኣሎ *'allo*, etc.), and the verbs ነበረ *näbärä* 'exist, live', ኮነ *konä* 'become', ጸንሖ *s'änḥe* 'stay'.

- Feedback:

1. ነበረ ወይ አይነበረን to be or not to be
2. ንስሱ እዩ ተንኮለይና/ሞንቀይና He is smart
3. አልሎ ሐደ ግናይ ሞዓልቲ There is a bad day.
4. ጽናሕ ክሳዕ እታ ማክኪና ትሐልፍ Wait until the car passes
5. ንስስኻ ጽናሕ አብዚ እውን ኣነ እምለስ ቅልጡፍ you stay here and I will be back soon

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- Tigriyna has compound prepositions corresponding to the preposition–postposition compounds found in Amharic: ኣብ ልዕሊ ዓራት 'ab la'li 'arat 'on (top of) the bed', ኣብ ትሕቲ ዓራት 'ab təḥti 'arat 'under the bed'

• Feedback:

ልዕሊ እቲ ናሕሲ 'on the roof' ♦ ትሕቲ እቲ ናሕሲ under the roof

ትሕቲ እቲ ድልድል/ፖንተ 'under the bridge' ♦ ልዕሊ እቲ ድልድል/ፖንተ above the bridge

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- Unlike most Ethiopian Semitic languages, Tigriyna has only one set of [applicative](#) suffixes, used both for the [dative](#) and [benefactive](#) and for [locative](#) and adversative senses: ተቐሚጣሉ *täqämmiṭa-llu* 'she sat down **for him**' or 'she sat down **on it**' or 'she sat down **to his detriment**'.

• Feedback:

ንስሳ ተቐምመጠት/ከፍበለት ምእንቲ ንስሱ ወይ ንስሳ ኢያ ቅምምጥቲ ልዕሊ ወይ ንስሳ

ተቐምመጠት/ከፍበለት ናብ ናቱ ክስራን (ከሰረ). she sat down **for him**' or 'she sat down **on it**' or 'she sat down **to his detriment**'.

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