

Which African tribes hosted the Semitic peoples who emigrated to the coastal area of ancient Abyssinia, now Eritrea?

My apology to those who share my knowledge on research, the African tribes that hosted the emigrated Semitic people from the Arab Peninsula were not Nilotic: Kunama and Nara as my first research indicates. Please compare this article with the article "Eritrea Must Read to Live" dated April 30, 2016.

"The Kunama and Nara have their own unique histories, cultural practices, and linguistic backgrounds. While they share Nilotic origins, their interactions with Semitic-speaking communities were likely limited compared to other regions."

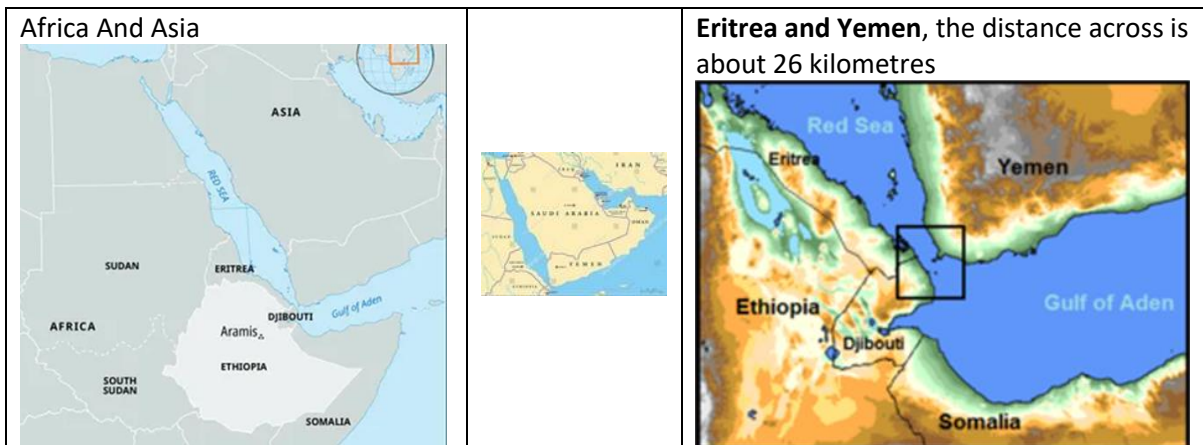
The African tribes that interacted with the Semitic peoples who emigrated from the Arabian Peninsula to the coastal areas of ancient Abyssinia (modern-day Eritrea) were predominantly (አውራ) Cushitic. The Semitic peoples, including the Sabaeans, migrated across the Red Sea and settled in the region. Over time, these Semitic migrants intermingled (አውጧሳት) with the indigenous Cushitic-speaking populations, leading to the formation of a new cultural and ethnic group known as the Habesha (ሐበሻ), or Abyssinians.

The term "Habesha" signifies a blend (አውስዋስ/ሀንፈጽ) of Semitic and Cushitic elements, reflecting the deep cultural and genetic intermixing that occurred. This blending laid the foundation for the development of the Axumite civilization, which became one of the great powers in the region.


Our understanding of these historical events has been greatly enhanced (አደሽ/ጥቅቋው) by modern archaeological discoveries, linguistic studies, and genetic research, which have provided new insights into the complex interactions between these ancient peoples.

"The Aksumite Empire, also known as the Kingdom of Aksum, was located in northern Ethiopia and Eritrea. At its height, it extended across parts of present-day Djibouti, Sudan, Yemen, and Saudi Arabia. The capital city of the empire was Aksum, situated in the highlands of northern Ethiopia." The kingdom was speaking three languages, Ge'ez, Sabian and English. Let us now present a visual depiction of a historical encounter (ታሪካዊ ጉንፋ (ጉንፈ) and its developments (ሰላዕታታት - ሰላዕበለ-)."


I. Africa and Asia; Eritrean Djibouti, and Yemen



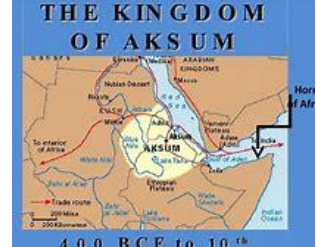
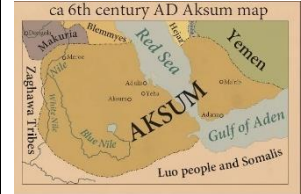



II. The Cushitic-speaking people map

<p>The Cushitic-speaking peoples primarily inhabit the Horn of Africa, with minorities in Egypt, Sudan, Kenya, and Tanzania.</p>		<p>What are some notable Cushitic tribes?</p> <ol style="list-style-type: none"> 1. Beja (in the Nile Vally). 2. Agaw (in Ethiopla). 3. Afar (in Ethio, Djibouti and Eri.). 4. Oromo (in Ethio.). 5. Somalis (Somalia Djibout). 6. Rednille in Kenya. 7. Sidama (in Ethio.). (Bilen, Saho) in Eritrea. etc
--	---	---

III. The map of the Nilotic speaking peoples



<p>The Nilotic peoples are people indigenous to the Nile Valley who speak Nilotic languages. They inhabit South Sudan, Sudan, Ethiopia, Uganda, Kenya, the eastern border area of Democratic Republic of the Congo, Rwanda, Burundi and Tanzania.</p>		<p>The Kunama and Nara of Eritrea have their own unique histories, cultural practices, and linguistic backgrounds. While they share Nilotic origins.</p>
---	---	--

IV. The extension of the Empire and its three languages (Geez, Sabean and Greek)

		 <p>Aksum k. 6th century</p>	 <p>King Ezana stone engraved /  with his story in three languages.</p>
---	---	--	---

V. The port, the towns and the cities founded by Kingdom of Aksum according to their establishments

- The port city of Adulis, in Ekkeleguzai, was the first to see the light.
- Cohaito city, in Ekkeleguzai, was the second
- Metera town, in Ekkeleguzai, was the third.
- Yeha capital city, in Tigray, was the fourth and
- Aksum, in Tigray. Askum was the core of the ancient Aksumite kingdom, the historic settlements of Aksum, and the kingdom's capital.

<p>Adulis: an ancient Christian church, specifically a Byzantine basilica from the 5th</p>	<p>Cohaito: rock art near Cohaito</p> 	<p>Metera:</p>  <p>◆ Bronze oil lamp excavated at Matara,</p>	<p>Aksum</p>
---	--	---	--------------

<p>century, located in Adulis.</p> 		<p>dating from the D'MT Kingdom</p> 	
--	--	---	---

VI. Historic Ge'ez Abjad and Abugida, Cushitic, and Nilotic word words

1. **Ge'ez Abjad (Consonants-Only Script):**
 - **Word Order:** Ge'ez Abjad followed a **VSO (Verb–Subject–Object)** word order.
 - This means that the verb typically came before the subject and object. E.g. Bite the dog the man/ነኸሰ እቲ ከልቢ እቲ ሰብ.
2. **Ge'ez Abugida (Syllabic Script):**
 - **Word Order:** Ge'ez transitioned into an **abugida**, where each symbol represents a syllable (consonant + vowel).
 - The word order in Ge'ez Abugida is **SVO (Subject–Verb–Object)**. E.g. The dog bite the man/እቲ ከልቢ ነኸሰ እቲ ሰብ.
3. **Cushitic Languages:**
 - Cushitic languages, which include languages like **Amharic, Oromo, and Somali**, generally follow an **SOV word order**. E.g. The dog the man bite/እቲ ከልቢ እቲ ሰብ ነኸሰ
4. **Nilotic Languages:**
 - Nilotic languages, spoken by Nilotic ethnic groups in East Africa, often exhibit a **VSO word order**. E.g. Bite the dog the man/ነኸሰ እቲ ከልቢ እቲ ሰብ.

VII. Ge'ez

Ge'ez, the classical language of Ethiopia and Eritrea, was influenced by the ancient Sabaeen language, but it developed independently. Similarly, Amharic, Tigre, and Tigrinya evolved from Ge'ez, just as Ge'ez was shaped by but not directly evolved from Sabaeen.

The Ge'ez script evolved from an abjad (consonants only) to an abugida (consonant-vowel combinations) after the adoption of Christianity. For example, the Tigrinya word "ንህቢ" (bee) shows this evolution: "ን" (n) and "ህ" (h) are consonants, while "ቢ" (bi) is a consonant-vowel combination. In contrast, "ንህቢ" (bee in Ge'ez) is an abjad word, consisting only of consonants. Ge'ez has many such words.

<p>An example of Ge'ez script.</p> <p>ንኡሃ፡ለእው፡ወሰዳ፡ያዕቆብ፤ ለራሱ፡ፊቅ፡ወደር፡ገብታሉ፡ወበ ክዩ፡ወዳጅሉ፡ለራሱ፡ክመ፡ ወልጁ፡እገቱ፡ለሳባ፡ወእቱ፡ወ ክመ፡ወልጁ፡ርብታ፡ወእቱ፡ ወርጅት፡ራሱ፡ወአጁ፡ደዳቱ፤ ለአቡሃ፡ዘንቲ፡ነገረ፡ወሰባ፡ ከምዳ፡ግብ፡ከመ፡ያዕቆብ፡ወ ልጁ፡ርብታ፡እገቱ፡ርጁ፡ወተቀ በሎ፡ወሐቀ፡ወሰዳ፡ወወሰ ጁ፡ቤቶ፡ወነገር፡ለሳባ፡ከሎ፡ ዘንቲ፡ነገረ፡ወደቤሎ፡ለባ፡ለ ያዕቆብ፡እም፡ኃዕጃም፡ወእም ክሰጋዩ፡አንቲ፡ወነበረ፡መስሌ ኩሀሳባ፡መዋዕሎ፡ ወደቤሎ፡ለባ፡ለያዕቆብ፡እ ከመ፡እኩ፡አንቲ፡አትቀንጂ፡ ለተ፡በክ፡ንግረ፡ኔ፡ሀሰበክ፡መ ንቲ፡ወእቱ፡ወደባ፡ለሳባ፡ክል ሌ፡አዋልጁ፡ከግ፡ለእንቲ፡ተል</p>	<p>The Ge'ez script presents a unique punctuation system that warrants closer examination, particularly its use of commas and periods. Commas, represented by two dots, appear after every word, while periods, marked with nine dots, indicate the end of a sentence. Focusing on the periods specifically, these nine dots are designed to symbolize the cross of the Ethiopian Orthodox Church. Historical documents suggest that in earlier times, Ge'ez sentences ended with eleven dots—more than the nine dots seen in examples. Today, the descendant languages of Ge'ez, including Amharic, Tigre, and Tigrinya, follow a similar pattern but use only four dots to mark the end of a sentence. In</p>
--	---

	conclusion, it may be time for Abyssinian public schools to reconsider and update their use of four dots at the end of sentences, aligning more closely with contemporary writing practices, which typically use just one period.
--	---

The end

Eyob Ghebreziabhier Bein
Mühlematt 6
6020 Emmenbrücke Tel. +41 41 534 00 39
eyebright@bluewin.ch
Sewwit.org
09.08.2024