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Ethiopic Hieroglyphs:



*A New Study of Ethiopian-based
Ancient Egyptology*

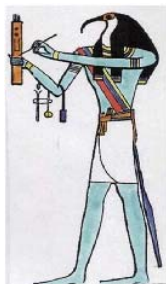
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**Publication of Selected Essays, Preliminary
Research Papers and New Investigations**

BY

AMEN RAS

(Ras Iadonis Tafari)



Preface

This little book is intended to form an easy introduction to the comparative study of the Egyptian hieroglyphics, monuments and inscriptions, their ancient Ethiopic (or, GE'EZ) origins of the Nile Valley and the Hebrew Moses, who, it has been said was, "*learned in all the Wisdom of the Egyptians.*" This, therefore, is prepared in answer to many requests made both in Africa and amongst the Diaspora concerning Ethiopian "*Egyptology,*" i.e. the study of Ancient Egypt, alongside the available Ethiopian manuscripts of the Bible, in Ethiopic and classical Amharic. Thus, this preliminary treatment contains a short account of the decipherment lists and comparative charts of Egyptian hieroglyphics, and a brief sketch of the hieroglyphic system of writing and of the general Ethiopic principles which under gird the ancient use of picture art signs and symbols used to express thought. The main facts of Egyptian grammar are given elsewhere in a series of short essays forming additional chapters to be published in another booklet along with illustrations from numerous brief extracts from related hieroglyphic texts; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation.

Initially, we will follow the example of the early Egyptologists who, it has been thought, felt that it was better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their applications.

Due to the limitations of the following pages, it would be impossible to treat Egyptian grammatical conventions or Ethiopic origins at any length. Discussions of such details would be quite out of place here presently. The chief object has been to make the beginner familiar with the most common origins of both, the Ethiopic languages and

the ancient Egyptian hieroglyphic sign and symbol system. In speaking of the Ethiopic languages it is necessary to define terms and the context; namely the ancient Ge'ez (Ethiopic proper), the Cushitic Oromo (also referred to as the various dialects of the Galla, or Hamitic, peoples), the Tigrigna (later dialects of the Queen of the South, i.e. Sabaeen) and the later Amharic (a blending of the Hamo-Semitic) of the King of Kings of Ethiopia.

Certain ancient signs, symbols and word-pictures contained herein are intended to serve as examples from known texts, papyrus and monumental illustrations from ancient Egypt and Ethiopian languages. Included in this book is a rather lengthy list of hieroglyphic characters with their Ethiopic language value equivalents, Hebrew comparisons both as phonetics and ideograms. Also included in this edition are selected extracts from an excellent Ethiopian-based study and first of a kind volume by Legesse Allyn, i.e. *Amarigna & Tigrigna: Qal Hieroglyphs for Beginners*. Legesse Allyn's study and published research represents a rare, necessary and timely development in field of Ethiopian Egyptology. "*Amarigna & Tigrigna: Qal Hieroglyphs for Beginners*" reminds the present writer of the little known, yet relevant documentation by Hailu Habtu of the Department of History, The City College, City University of New York entitled "*Preliminary Notes on Ancient Ethiopian History*." Mr. Habtu's contribution seems unbeknownst to Legesse Allyn and would have contributed much insight into a fuller view of the ancient Egyptian Hieroglyphic branches recoverable only by the comparative process to the native Ethiopian languages, i.e. Amharic, Ge'ez, Oromo, Tigre and Tigrinya. (N.B. Ge'ez is Ethiopic proper from which Tigrinya and Tigre is rooted; Oromo represents the native dialect of the E. African peoples of Cush, i.e. the Kamites or "Hamitic"; from the blending of

the Ge'ez-Tigrinya and the Oromo gave birth to the S. Amharic.)

However some of the characters, thus, have not yet been satisfactorily identified by Mr. Allyn, no doubt due to, in no small respect, the lack of inclusion of the Ethiopian Oromo dialects, i.e. the Cushitic and Hamitic (ancient Kamite) languages. The correctness of the positions of Mr. Allyn's research, in consequence of this, is therefore, sadly doubtful; but it has been best thought, at this time to follow both the traditional "Egyptologist" classifications, even when dubious at present, till further research can be made by this comparative process, following in the monumental work of one of the best and most accurate of the Englishmen Egyptologists, Mr. Gerald Massey, to whom we are greatly indebted.

R. I. TAFARI.

N.B.: More deliberation is given towards a basic exposition upon the subject of the Ancient Ethiopian origins of the primitive language, spoken (oral) and written (ancient hieroglyphs, *Abugida* and Ge'ez *fidel*) in this author's groundbreaking, "*Ethiopic: The First Language*," also published by the LOJ Society of His Majesty.

The discussion of the Old Name of "Ethiopia," namely "T'obiya" (Tobia) being the true origin rather than the assumed "Greek" derivation shall not be disseminated in the essays contained in this brief text. Also, the etymological link between Ancient Egypt (Gebts) and Ancient T'obiya (Ethiopia) identifiable in the "Horus" (H-R-U; Herui) and Ethiopic "Heruy" comparisons have been summarily disclosed in our book entitled "The Amharic Book of Ruth" published in 2011, first edition.



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Introduction

The ancient ‘*inner Africans*,’ that is to say – the pre-historic Ethiopians and their first known colony, KEMET (KMT), i.e. ancient-most Egypt, expressed their earliest or prime ideas in writing by means of a large number of picture art signs and symbols later known as hieroglyphics. They began to use them for the purpose of communication and memorialization more than 7,000 years ago. These were employed uninterruptedly until about the years 100 B.C., that is to say, till nearly the culmination of the rule of the so-called Ptolemies (Native and Greek mulattoes) in Egypt, that became “*the basest of all kingdoms.*” (Ezekiel 29:15)

It is a fact that the earliest hieroglyphic system was invented in inner Africa, that is to say, “beyond the rivers of Ethiopia,” as the Egyptologist Gerald Massey proved in his voluminous writings on the subject verify. The theory that so-called Asiatic invaders, from northeast or central Asia, brought hieroglyphics into the Nile valley has now been debunked. The true origin of the civilization, culture and the religion of the valley of the Nile, somewhere between Memphis in the north and Thebes in the south, began gradually and over time by successive waves of migrations ‘out of inner Africa’ to the south.

Little by little, and over an indefinite period of time, this uniquely African writing system spread to the north and into central Asia. Hieroglyphics were later largely employed for state and ceremonial purposes to the coasts of the Mediterranean and to the most southern portion of the Island of Meroe, an ancient tract of country over 2,000 miles long. The Ethiopian eunuch of Queen Candace, no doubt, came from this southern capital of the ancient Egyptian civilization. Hieroglyphic monuments were

found (and stolen) from the Ethiopian kingdom of Axum (or Aksum) around the time of Sir James Bruce, c. 1771.

Ethiopian Hieroglyphics is an easy guide and reference tool to the study of Egyptian writings and inscriptions, Ethiopian languages and biblical mysteries from Moses to Jesus Christ who was, “*called Out of Egypt*¹.”

The racial key for “*We, the Black people of the world,*” especially those of the Western Diaspora, is that the Mystery God of the Bible emphatically states the fact of the matter by saying outright that “*Blessed be Egypt, my people.*” (Read Isaiah 19:25) Ancient Egypt is the hidden key to truth of the Holy Bible and the mysteries of the ages. The true context of both the Old Testament Hebrew and New Testament Greek Bible is the Valley of the Nile and the African origins of the “*People of the Book.*” The details of this plain truth, hidden in plain sight, have been painstakingly disclosed and documented, in the opinion of the present writer, by the late Gerald Massey in his volumes on “Ancient Egypt, the Light of the World” *par excellence*. However, it is not easy read, at first – for most, to correctly comprehend the contextual shift, especially all at once, so be patient, diligent and prepare thyself for the reorientation, the *metanoia*², this is to say, the ‘change of mind,’ (i.e. lit. repentance) so needed and so fundamentally necessary at the very outset of this, your journey of discovery.

R. I. Tafari

¹ Hosea 11:1; cf. Matthew 2:15

² G3340 μετανοέω *metanoëo* (met-an-o-eh'-o) v.

1. to think differently or afterwards, i.e. reconsider (morally, feel compunction) [from G3326 and G3539]



(ትንቢተ ኢሳይያስ Isa 18:1 [KJV])

በኢትዮጵያ ወንዞች ማዶ ላሉት፣ ክንፍ
ያላቸው መርከቦች ላሉባት፣

*“Woe to the land shadowing with wings, which is
beyond the rivers of Ethiopia:”*

ግዕዝ Ge'ez (ግእዝ) is the first and original language that is referred to in Genesis 11/1 as *“Now the whole earth had one language and one speech.”* This Divine Truth is authenticated by the following simple and unique characteristics of Ge'ez:

1) The inherent, literal and dual meaning of the word Ge'ez is "The First" and "The Free".

2) Each of the alphabets of Ge'ez constitutes and is identified by seven characters and phonetics, based on the Divine Number of Seven.

3) The first character of the alphabet of Ge'ez, as the basis and the key for the rest of the six characters, being itself non-phonetic, i.e., without vowel or soundless like a consonant, is designated as "Ge'ez", i.e., "The first".

4) The first character of the alphabet of Ge'ez "A" was used by the Biblical God for the first time into the making of the word that related to the specific name, "Adam", the name constituting both the first male and female human beings created in the Image of the Divine Creator.

5) While all the other languages and alphabets of the humans derive their designations from the names of the peoples who speak and write them, Ge'ez is the only language that is called by its own name that relates its unique status and nature.

6) There is a universal and conventional knowledge about the initial words that virtually all babies that are born of the human beings to inhabit the face of the Earth, whatever the language spoken and the alphabet written of the family and community to which they belong and in which they are reared, utter, right at their early infancy. It is invariably: "Ab Ab Ab", in short "Ababa!", which literally means in Ge'ez, "Father Father Father" meant to address the

biological male parent, and "Im Im Im", in short "Im'ma!" which literally means in Ge'ez, "Mother Mother Mother" meant to address the biological female parent.

7) Ge'ez opens its alphabet by the first character "A", called "Aleph" in Ge'ez and closes with the "Last" character "O", called the "Seventh", both referred to as "Alpha" and "Omega" by the then contemporary Greek vernacular. When the Creator, known to and addressed by Ethiopians in their Ge'ez terminology as "Igziab'her", became Incarnate, born of the Holy Virgin Mary and revealed Himself to the world as Lord Jesus Christ, He affirmed the Divinity, Seniority and Originality of Ge'ez by assigning to Himself the same characters and nature of the Ge'ez Alphabets with His Apocalyptic Words that says, *"I am the Alpha and the Omega, the Beginning and the End, the First and the Last."* This Divine Verification of the identity of the Language of Ge'ez demonstrates the Divine Truth that Ge'ez has been, not only the Divine Language God used to communicate with Adam and Eve, but also remains the Sacred Language by which He conveyed His Messages to humanity and His Faithful Ethiopians continue to worship Him. (Rev. 22/13)

It is worth noting here that the above specifics are substantiated by series of archeological and paleontological discoveries in modern times.

Source:

N'bure-Id Ermias Kebede Welde-Yesus, Servant of Ethiopia: The Kingdom of God

Henoch wrote:

According to the beliefs of our Church, it was the era of Henos (Enos) that had witnessed the inception of the alphabet. Hence was a faithful and righteous servant of God. He was rewarded for his honest work through a divine gift of the alphabet so that this would serve him as an instrument for codifying the laws. That is, the heavens opened their gates to him and the scriptures were revealed to him. From then onwards, he had used the alphabet as a medium of literature. The script was named '*Fidel*', meaning writing.

There are 26 letters in the Ge'ez alphabet. All our ancient books and works of literature have been preserved in the Ge'ez language. Originally, the Ge'ez alphabet did not have vowel sounds but only consonant ones. for instance, one would only write the consonants to convey the sound of a word, with the reader guessing how to sound it. The ancient Ethiopian script was written from A to P (Ha-Pe) without the addition of any signs to indicate the vowel sounds. The revised alphabet is the one being still used in this country and starts with H and ends with P. The consonant sounds like Hebrew alphabet have small signs appended to their feet or sides indicating how they should read to provide a certain vowel sound. the Ethiopian vowel sounds are known as *kaib*, *salis*, *rabi*, *hamis*, *sadis* and *sabi*. The Ge'ez (First Order) alphabet is known as such because it was originally made up at only consonants.

The Ethiopian alphabet was in existence since 4500 BC. Latin and Arabic alphabet had their origin from the Ethiopian alphabet (*Fidel*), which was originally copied with no or little modification.

However, some falsely alleged that, "Only the letter "*S*" belonged to Latin." This is manifestly untrue.

One internet commentator made a rather interesting speculation based upon the above facts, asserting: *“I'm sure it predates many languages spoken today, and I'm confident you're right about its history, but I still think its highly unlikely it's the first. I am willing to bet that the first language spoken by humans extends well into prehistory, and could never be discovered, since I'm also willing to bet it was an oral only language. When that happened, I can't even imagine, but I would say 100000 years ago would be a ballpark estimate.”*

Nevertheless, the prehistoric evidence of the “First Language,” no doubt of oral usage and preserved upon the Ancient Egyptian monuments has been accurately identified and traced by Gerald Massey the 19th century poet, spiritualist and independent Egyptologist. For more, refer to his voluminous research works entitled *“A Book of the Beginnings.” “Natural Genesis”* and *“Ancient Egypt the Light of the World”* which pinpoints in detail ‘inner Africa’ and Ethiopia as the origins of both the pre-historical Genesis language and the first records, all discoverable and recoverable from the monuments.

Ethiopia is mentioned as being near or surrounding the Garden of Eden in Genesis 2:13:

የሁከተኛውም ወንዝ ለም ግምት ነው ነርሱም
የኪፋፕጵያን ምዳር ሁኩ ያካብጣል።

“And a river went out of Eden to water the garden; And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.”

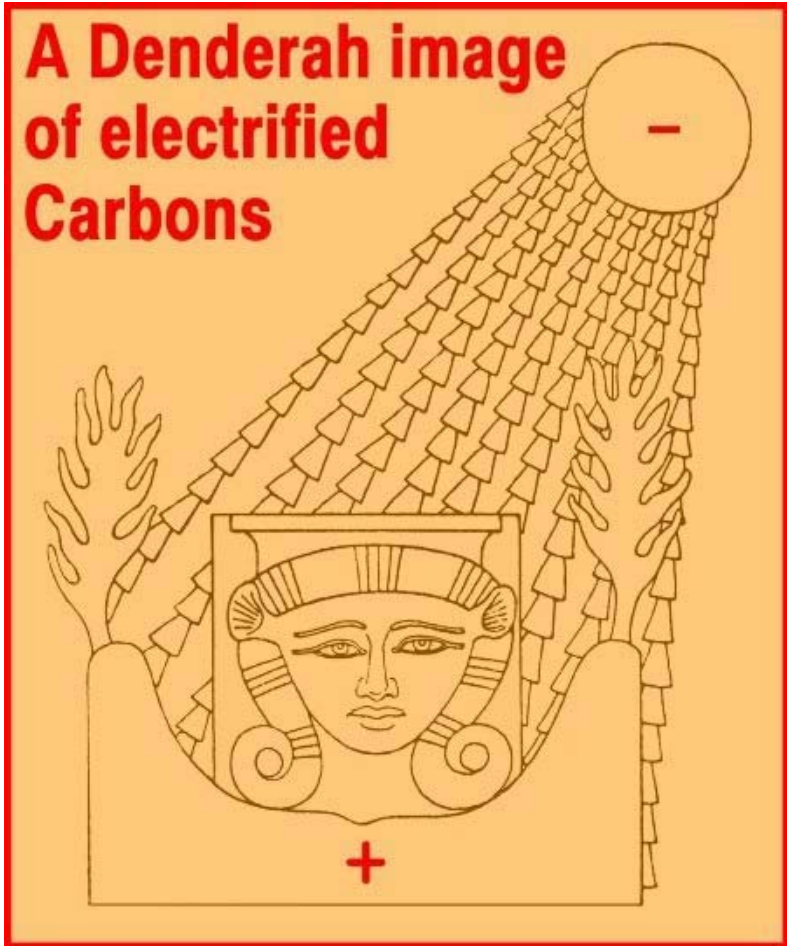
God gave Adam: knowledge, creativity, thoughtfulness, truth, power and fear of God.

Geez is the first language given to Adam (Eg. *Atum*)



1. **Approximately 5,500 Years before the Birth of Jesus Christ, Old Ge'ez or Primitive "Ethiopic" was used in Ancient Gebts (falsely called "Egypt")**
2. **About 4,400 Years ago written Akkadian was used, some scholars falsely claim that this was the "Oldest Written Semitic Language." That assumption of pseudo-scholars is simply not true since primitive "Ethiopic" called Ag'Azi and Ge'ez is one of the oldest spoken and written languages. During the first Adamic generation (Gen 1.) and before the Second Adamic generation (Gen. 2) Ag'Azi/Ge'ez was mainly spoken.**
3. **About 3,300 years ago the Moses adapted an Aperui secret priestly Hieroglyphic code into a written of "Proto-Hebrew."**

"Moses became instructed in all the wisdom of the Egyptians," which included the construction of carbon arc lights.



Moses's exposure to the Egyptian priests' magic, or wisdom, is verified by John D. Davis, in his renowned *Dictionary of the Bible*, which explains that: *"The adopted son of a princess required a princely education, and Moses became instructed in all the wisdom of the*

Egyptians (Acts VII, 22), who were then unsurpassed in civilization by any people in the world. This was designed to fit him into high office under the government, if not even for the Egyptian throne."

የሐዋርያት ሥራ (Acts) ምዕራፍ 7።

22 ሙሴም የግብፆችን ጥበብ ሁሉ ተማረ፣ በቃሉና በሥራውም የበረታ ሆነ።

Eventually, an Electric Light God’s messenger, “*a flame of fire*” supposedly appeared to Moses, and his new god YAHWEH³ allegedly instructed him to return to Egypt and terrorize the Pharaoh and his people with enough horrific plagues (likely discovered during his priestly training) to allow the enslaved Hebrews to leave Egypt permanently.

This, according to the proposed theory, was obviously a clever plan to incite a violent and cruel revolution, one that would make the seemingly evil designs of Muslim (Ishmael?) religious fanatics look like the Boston Tea Party today.

But the question still remains: What was, and *is*, the revolution all about?

To be continued...

³ The “God” (Neter; Neteru) of Moses was known as Jah-Adonai, as correctly assessed by G. Massey. Furthermore, the Egyptian mystery of ‘wisdom’ of the name, that is the Ha-Shem, is Jah stands for the Hebrew Yah that is sometime erroneously described and referred to as the “Moon-God” or Aah. The Kamite/Kemitic name “Aah” is derived from the old Egyptian word for great, Aa. Secondly, the Hebrew “Adonai” is derived from the root “Adon” that is further derived from the Kamite/Kemitic “Aten” (sometimes rendered “Aton”), the Solar orb. With all of this in mind, a simplified translation from Kemet identifies the “God of Moses,” and thus the “God of the Hebrews” as Aah-Aten, the Great Aten (Atum).

Ancient Egyptian Wisdom & Kamite Mythological Terminologies Fundamentally Explained and Clarified By Ethiopic

Etymology By The Debtera: *Ras Iadonis Tafari*

This document, and those to follow, are intended as initial entries forming a series of essays compiled and composed concisely in order to fundamentally address, in a preliminary and summary manner, the long neglect, yet often alluded to, “**Ethiopic Genesis.**” It is the present authors primary intent to clarify the basic and main commonly misunderstood ancient Egyptian terms, be they words, names and attributes or essential qualities whose true and exact ancient meanings and primordial wisdom key reference points have been, in part by racism and obscuration, lost for centuries, perhaps even for a millennia, to the majority of investigators and researchers into the field of ancient Egyptology. The well-known and oft published, by media, educational institutions and other vain and profane regurgitators of the assumed intellectuals and other “*authorities*” of the Western [white-male] *pseudo*-supremacist world, along with their modern Anglo-European academics blindly following in the footsteps of the past Victorian Egyptology establishment and companion schools of thought, for the past several decades and over the centuries since the major “*discoveries*” of Ancient Egypt were unearthed.

Psalm 85:11

እውነት ከምድር በቀለኛ፥ ጸድቅም ከሰማይ ተመለከተኛ።

Truth shall spring out of the earth; and righteousness shall look down from heaven.

It was only recently, after again reviewing and perusing certain rare books and related documents composed by

the eminent British scholar and archaeologist, Sir Ernest Alfred Wallis Thompson Budge, we could hardly resist the urgency, and long overdue need, to correct, explain and illuminate by way of this brief introductory text, in a concise series of draft essays and dissertations concerning the Southern Genesis of the Ancient Egyptian Wisdom and Kamite Mythos, originating from the source of the Nile and the headwaters springing from the Ethiopian Highland, the primordial ‘mound’ of the pre-Dynastic and Dynastic Native [Black] Egyptians.

Sir E.A. Wallis Budge and other Eurocentric “Egyptologists” have repeatedly and vainly alleged that the Egyptian Hieroglyphics “hardly” could have been invented by our ancestors, the native [Black] Egyptians. Instead, the European institutionalized and academic racists pretend that “certain invaders who came from north-east or central Asia...gradually established their civilization and religion in their new home.” Ironically these pseudo-Egyptologists are admittedly uncertain of, and continuously fail to identify these “certain invaders,” i.e. make-believe religious Asian civiliziers of the African Nile valley who never ever really existed in fact, apart from and outside of the European’s own racially challenged imagination. Evidence has proven that the opposite was true, namely, that African civiliziers established outposts of the valley of the Nile culture and religious tendencies in N. East and central Asia, i.e. the biblical post-deluge Nimrod tales and Gilgamesh legends. Budge in his “Egyptian Language: Lessons in Egyptian Hieroglyphics” gets his intellectual foot in mouth when he claims that the modification of form “suffered” due “partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions.” This is class “Egyptologist double-speak.” What is being said by Budge and other Eurocentrics is that Asians or rather Indo-Europeans and Eurasians

established a better way of life in Africa than they ever was able to attain in Asia or in Europe. Then, after they just disappeared ‘without a trace,’ the natives or “Black Egyptians” not able to maintain this imaginary “Asian civilization” allowed modifications because of inept materials and religious fundamentalism to a foreign culture lock, stock and barrel. Apparently many of these European “Egyptologists” and their deluded followers really believe their own propaganda, i.e. the non-African origins of ancient Egypt.

Nevertheless, archeological facts and documental evidence are stubborn things. Further Mr. Budge writes that the *“Babylonian and Chinese picture characters became modified at so early a period that, some thousand of years before Christ, their original forms were lost.”* Here a real question-mark must be writ large. He uses circular reasoning based upon illogical racism to assume a preconceived notion because he finally admits that, *“[t]his reference to the modified forms of the hieroglyphics brings us at once to the mention of the various ways in which they were written in [ancient] Egypt, i.e., to the three different kinds of Egyptian writing.”* Here, ‘Sir’ Budge basically returns to a semblance of truth, a knee-jerk admission to the evidence that the ancient Egyptians had three modes of writing and modified forms to express the fullness of their thought and cultural, i.e. African inclinations. How many forms did the Babylonians and the Chinese have? Where are their modifications and forms? Do these so-called ‘Asian’ forms express the breath and depth of cultural and religious thought? The collective and simple answer is no.

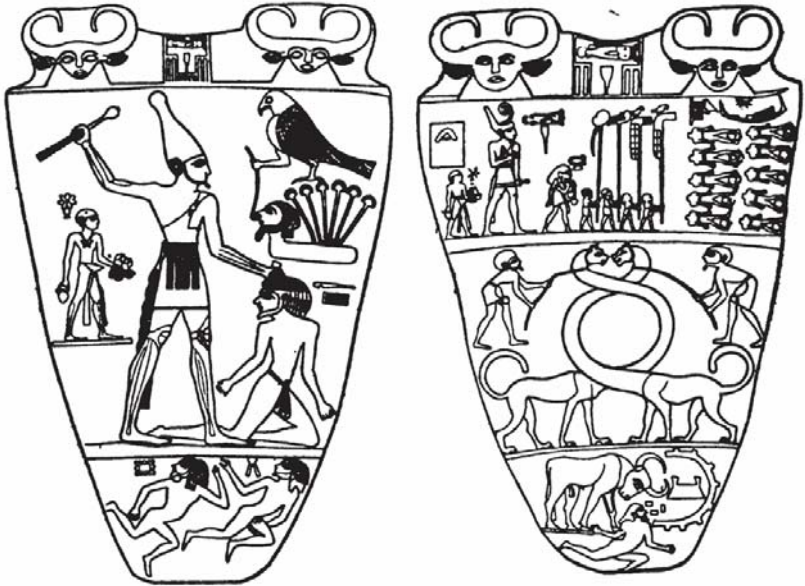
The ancient Egyptian, or rather AETHIOPIC, modes out of ‘inner Africa’ still endures to this very day in the many branches of mythological, religious and cultural traditions

from East to the West, with Africa being at the heart and the central root of this tree of written mediums of expression from Hieroglyphics to English. Clearly, even Budge is forced to acknowledge this fact, in saying, “the oldest form of writing is the Hieroglyphic.” Either oldest does not mean oldest or it means exactly what it means. Thus Babylonian and Chinese evolved from an old form of African (or, Ethiopian) Hieroglyphics and not the other way around. Various objects, African in origins and cultural indigenous to Black people, representing both animate and inanimate characters have been preserved and depicted “as accurately as possible.” No where in Asia, northeast and central, has such attention to detail been ever documented apart from its Egyptian origins that predate such archeological remains.

Our present work will provide an initial overview to a fresh and new perspective of study with Ethiopia and ‘inner Africa’ as the central point of reference and anchoring the ‘Ark of Truth.’ In spite of the useless denials of the African origin of the ancient Egyptian high culture, Sir E.A. Wallis Budge and other European “Egyptologists” still serves as a necessary point of departure for our research, study and comparative methodology that forms the discipline for the present researchers, scholars and, of course, the future Ethiopian Egyptologists whom may truly be the heirs and recipients of our labours into this missing link in African and biblical history.

Recommend Reading/ Study: *“Ethiopic: The First Language,”* by Ras Iadonis Tafari, also published previously by the LOJ Society of His Majesty and now available in print.

Ethiopic Egypt⁴-ology



Green slate " Palette " of Nārmer, a King of the First Dynasty.

ትገቢተ ኢላይያስ 37

29 ቍጣህና ትዕቢትህ ወደጆሮዬ ደርሶክልና ስለዚህ ስናጋዩን በክፍገጫህ ልጓጫገም በከገፈርህ አደርጋለሁ፤ በመጣህበትም መገገድ አመልስሃለሁ።

Isaiah 37:29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and

⁴ The Ethiopic name of "Egypt" is **ግብፅ** Gebts (G'b'ts), the oldest name of Kemet, the land of Kam (Ham) derived from the Egyptian **ግብ** "Geb," the so-called "Earth-god" or ancestor of the land from the "First-Time" with the final suffix "-Ta" or **ፅ** "-Ts" representing a land-marker. Thus, Geb-Ts signifies the land of Geb. The misnomer "Egypt" from the Greek attempt to approximate the original Ethiopic name Gebts. The linguists have ignored Ethiopic and missed the authentic ancient roots of these archaic names and places.

my bridle in thy lips, and I will turn thee back by the way by which thou camest.



ሰለዚህ ሰናጋዩን በአፍንጫህ...አደርጋለሁ፥ therefore will I put my hook in thy nose,



Was Narmer/Menes in fact the biblical “Nimrod, the mighty hunter”? (Genesis 10:8-9)

Is the Hebrew Bible an Egyptian book?

By Amen-Ras, Iadonis Tafari

The Bible, beginning with the first book of Moses, the Berasith⁵ בְּרֵאשִׁית called by the English translators/mis-translators, the [Hebrew] “**Book of Genesis**,” makes little to no sense when view from the popular worldly “Gentile” white supremacist (or Graeco-Romanist) misinterpretation and is absolutely the root of the ‘devil in the flesh’ as documented in its own past and present historical manifestation. Questions abound, as they should, as to whether the bible is in fact or fiction, history or mythology, the word of ‘G-d’ or the fables of men “cunningly devised.”

A recent series of lectures have been proposed and conducted in the pursuit of the truth entitled “*The G-d deception.*”

In order to study the facts and arrive at an informed and truthful conclusion to the Bible and Religious controversy in the Black community, I find it necessary to state and lay out a few preliminary observations to my approach to this subject matter. The first is that the Bible originally is an African story that has been translated by non-Africans. The first people that can rightly be called “*Christians*”

⁵ Various transliterations are proposed, i.e. *Bereisith*, *Beresbeith*, *Barasith* etc; and many more have been attempted in the Latin or Anglicized for the Mosaic mystery of this first “*Hebrew*” composite word for ‘the beginning’ that has been, and can only be, properly deciphered as G. Massey has done in “A Book of the Beginning,” from the Egyptian and related the Afro-Semitic roots of the primitive, originally African and ancient mythos. Note: the Hebrew characters, squared in their Babylonianish form were originally derived by the Mosaics in their Masora version from Ancient Egyptian glyphs known as “Hieroglyphs” by the Orientalist but properly referred to *Kemetically* as the “METU NETER” in the Kam-Kush civilization of the Nile Valley of East Africa-Asia.

(*Shemsu Heru*, the followers of Horus⁶) were such Africans referred to either as Ethiopians, Egyptians, Nubians and the Hebrews. This African religion was hijacked and distorted by foreigners in spirit and aliens in truth to the innate Black divinity that formed the root both the Old Testament and the New Testament.

An interesting historical and religiously significant note is that the Europeans, who had seized by lies, deceit, trickery, theft, slavery, murder and destruction the worldly reigns of this once African religion that had come “*Out of Egypt.*” However, most of the scribes and Pharisees of this ‘new order of the ages’ knew little to nothing of the Ethiopian manuscripts and scrolls that are companions to the Bible known as the King James Version. Two of these ancient writings are known as the “ETHIOPIC JUBILEES” (also called ‘Little Genesis’) and the “ETHIOPIC BOOK OF ENOCH (HENOK)” that provide additional detail to the proper and correct African interpretation of the OT and the NT. It has been noticed by many European scholars and academic who have studied these Ethiopian mss to some extent that many ideas, themes, key phrases and contexts, ancient pre-Christian doctrines and even direct quotations found especially in the New Testament can only be traced, many word-for-word, to these Ethiopic scrolls only ‘discovered’ by the Europeans as late as the 18th and 19th centuries when the first translations of any worth were made available to the public. However, these writings were commonly held and believed to be true by most Ethiopian

⁶ The term and name ‘HORUS’ is Greek for the Egyptian “HERU,” stemming as a branching of the Afro-Semitic and still found in the Ethiopic, ጥጥጥ as *Heruy* meaning the “Chosen [one],” the “Elect” and in the Ge’ez Bible corresponds with the noun otherwise translated, the elect, chosen and interpretatively, the Christ and His [true and faithful] followers.

Jews and Christians while most of Europe was abjectly ignorant of the bible and its contents.

We, "*the Black people of the world,*" must remember that most Europeans, from Roman times till Martin Luther's Reformation, did not know how even to spell the name of Christ much less read what their version of Christ was alleged to have said in their own Indo-European tongues. So, what did most European Christians beLIEve? Simply whatever the Pope and his Catholic princes, the priest told the nominal Christians to believe. In other words, most of what is called European Christianity, that is to say the "Gentiles," were blind believers of a religion that was based upon hearsay, or heresies to the real African roots of the Christianity and Judaism.

This aspect of history, the 'Black' or African contribution is often maliciously neglected, but for us, it is fundamentally necessary to have a good timeline and factually-based historical perspective of in the context of what they knew and when they got to know it. Most of Europe during the so-called "Dark Ages," and before that, were only called in name or nominally "Christians" but in reality are ignorant 'catechumen' of the Roman Catholic Church, the *Mystery Babylon*.


More upon this theme and subject matter, that anciently appears the Ethiopian (or, Kushite) 'mighty man' named Nimrod, in the Old Testament of the Bible, is expected to be presented and annexed to this study later. Suffice it to say, for now, in the words of the Hebrew (Eg. Aperiu) Preacher, whom the LXX (Greek Septuagint version of the "Bible" recension) called the *Ecclesiastes*, "*Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us*" Ecclesiastes 1:10. Therefore, the "mystery" of this 'Babylon' is not so much knew, as it is old, hidden, obscure and generally unknown, a secret. But first, we need to better understand the "God of the Hebrews" and His being "**from the land of EGYPT (Kam; Kemet)**" (Hosea 12:9; 13:4).

The name Ihuh (Yhwh; Yahweh) in Ancient Egypt.

In Dr. Ben Jochanan's "*Black Man of the Nile and his family*," in a catechism, or Q & A, on page 488:

before him. This was before the birth of his fellow African/Egyptian named "MOSES/MOSHE in ca. 1346 B.C.E. Until this period the HEBREWS/ISRAELITES/"JEWS" only reference to any form of a deity was as...

"THE GOD OF OUR [the Hbrews/Israelites] FOREFATHERS"...


[Exodus iii : 3]... since they had not yet adopted YWH/JEHOVAH [an Egyptian Hieroglyph it is  ; in Hebrew יהוה or יהוה; in Greek ΙΑΧΩΒ ; and in Latin IEO] - who in fact replaced "El Shaddai" [Exodus vi : 3] - a tribal deity without any form of a HOLY/SACRED SCRIPTURE before one was introduced in Moses' name following the latter's alleged "education in the Mysteries System" from which he learnt everything he knew up to his walk on Mount Horeb in the Sinai Peninsula during ca. 1196 B.C.E. - the XIXth Dynasty, assuming that this story of Moses has validity. Thus A. Wiedemann in his most noted book, RELIGION OF ANCIENT EGYPTIANS, page 12, stated this position best when he wrote the following:

"From the Hyksos period onwards the origin of all forms of religion was sought in sun-worship; nearly all the principal deities were therefore amalgamated with the sun-god."

Sir Godfrey Higgins said much the same thing in his own masterful work - ANACALYPSIS, Volume I, pages 62 - 63, as follows:

Q. How did the ancient Africans of Egypt write "Jehovah"?

14 The strangest chain of events in Egyptian religious history is topped by the XXVIth Dynasty's divine emblem of the figure of one of the Gods named "YWH, YAHWA, YAHWE...etc.," written in Hieroglyph

 ; in Hebrew יהוה or יהוה;

The first four [4] letters mean "DIVINITY"; the last is a picture of the God himself. Note that this Egyptian God was adopted by the Habiru [Hebrews, colloquially "Jews"] in their own mythology about the "CREATION OF THE WORLD." YWH was thousands of years before Judaism's "Ywh/Jehovah," Christianity's "Jesus" [the Christ], and Islam's "Al'lah," were the Nile Valley


Africans' Mysteries System's "Ptah, Amen-Ra, Osiris, Horus, Chnum," et al. The "Book Of The Coming Forth By Day And Night," otherwise called "Egyptian Book Of The Dead and Papyrus Of Ani," preceded the Five Books Of Moses/ or Old Testament, New Testament, and Qur'An/Koran by many thousand of years. [See Y. Ben-Jochannan's "Chronology Of The Bible: Challenge To The Standard Version," Alkebu-lan Books Associates, New York, 1972].

Dr. Ben both makes a very good point in observing the **"first four [4] letters mean "DIVINITY" but also provides an additional point-of-reference to the ancient Egyptian, and 'inner African' rigins of the lost name of the Gods of the Hebrews, who were originally African people "Out of Egypt."**

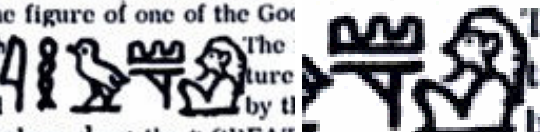
However, the good doctor should have gone to the root of the Egyptian in order to correctly decipher this *"strangest chain of events in Egyptian religious history."* We thank Dr. Ben, but must here correct certain linguistic errors based upon European ignorance in print, before continuing upon our master teacher's groundbreaking seminal research, voluminous proof texts, citations and evidences while focusing on specific details in order to build up this modern *mastaba* of ancient African truth.

The *"strangest chain of events in Egyptian religious history"* is a vital key in the so-called "Black Hebrew" and "Hebrew Israelite" mystery that reaches all the way back to ancient and prehistoric times, the very first time, in the roots of the Nile, in innermost Africa initially, at the starting or "In the beginning," and much later in the biblical story that did come, as the "Son" was called "Out of Egypt" and recording in Hebrew Hieroglyphs in the very Hebrew Bible, the Old Testament of the Christian Bible. Truly, the *"Lion of Judah shall break every chain.... And give us the victory again and again..."*

of the figure of one of the God
 glyph The
 pic- The
 opted by the
 mythology about the "CREAT




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In G. Massey's "A Book of the Beginning," Volume 1, pg 265, the best, erudite and most honest of the "Egyptologists" rightly uses the comparative process to identify the correct correspondence of the "standard" in its primitive, or first, sense: "Shu is designated the 'Youthful double force in the circle of Thebes.' Shu is the Dio, or dual god,

and in the Ritual[198]⁷ the exclamation ‘O youthful gods! Or, two youths of Shut’ appears to refer to his double character. As we have seen, he is the god of the stately stand—‘in that name which is thine of Being in thy stately stand,’ or on the standard. One form of the stand or pedestal is the *nusa*, and this word in Hebrew denotes the *standard*. The altar raised by Moses to Jehovah-Nes is called in the margin ‘the lord my standard.’[199]⁸” The marginal here refers to Exodus 17:15 highlighting the verse lastly cited in the previous quote from the Second Book of “Torah” ascribed to the ‘lawgiver’ Moses called “Exodus,” and *Shemot* ([these are] The Names) in Hebrew. Cf. Isaiah 59:19 The subject here is our better acquisition of the significance and meaning of the “standard,” as a symbol, ideograph and determinative to the hieroglyph under investigation, that may be, or has been, read as “YWH,” as Dr. Ben in his research did, actually is a Trigrammaton as distinct from the usual designation, i.e. Tetragrammaton (four-lettered; see YHWH). On this last matter I have observed and written a dissertation upon previously on this unique find that is recoverable in the Authorized H.I.M. Haile Selassie I Revised Amharic Bible, published 1961 A.D. and based upon ancient Ethiopic manuscripts, diligently compared the Hebrew and Septuagint (Greek), Old and New Testament respectively.

The Hebrew name, anglicized here in the KJV recension *pseudo-Germanically* (Ashkenasi?) as “Jehovahnessi” is said to mean “the Lord (Ihuh) is my standard”⁹ Further, in Hebrew Hieroglyphs, or post-Babylonian exile square characters, we find it rendered as : יְהוָה | נְסִי :

⁷ [198] [*Rit.* ch. 46. ‘Oh youthful Gods! or two youths of Shu, or from his way in the Gate, prevailing by his papyrus, prevailing those who see the light, I allow my arm to be ...’ Birch’s tr. Cf. [Renouf.](#)]

⁸ [199] [*Ex.* 17:15. ‘And Moses built an altar, and called [the name of] it Jehovahnessi.’]

⁹ *Ibid.*

Since *Nasu*, for the Hebrew, for “standard,” corresponds perfectly with the biblical version of “Jehovahnissi,” that is the sign and attribute of the “God of Moses,” the “Nissi.” Massey in his encyclopedic volume already mentioned in this context defines its primary definition in another place under the Hebrew “Nun” (ABOTB, Vol. 2, pg. 13) simply as follows, “**ns, a banner-pole, ensign, uplifted flag.**” The only difference being that “Nissi” has three glyphs, *a triad* or trinity-grouping of letters, namely, in this case, **the triconsonantal (Nun-Samech-Yod, or נִסִּי)** and in its supposed root is a *biconsonantal*, the two lettered glyph (Nun-Samekh, or נִס).

H3071 נִסִּי יְהוָה יֵשֶׁע׃ **Yhovah nicciy** (yeh-ho-vaw' nis-see') n/l.

1. **Jehovah (is) my banner**
2. **Jehovah-Nissi, a symbolical name of an altar in the Desert**

[from H3068 and H5251 with the pronominal suffix]

KJV: Jehovah-nissi.

Root(s): H3068, H5251 [?]

An interesting note on all this is that only the Revised Amharic Bible of the “Lion of the Tribe of Judah,” i.e. Haile Selassie I’s 1961 Authorized Version records and preserves this ancient “trigrammaton” rather than the latter “Jewish” Hebrew Tetragrammaton. In the Amharic Orit, namely the Ethiopic “Genesis” called the Orite Ze-FiT’ret, the “Torah of Creation” we find in Chapter 22, Verse 14 is written “**ያህዌ**”(YHW, Ethiopic Yemen-Hoi-Wawe; corresponding to the Hebraic Yod-Hei-Vav) under the “Jehovah Jireh” (**ያህዌ ያርኢ**, **Yahwe Y’rei**) Hebrewized version of the “Yahwe is Ra” bible story.

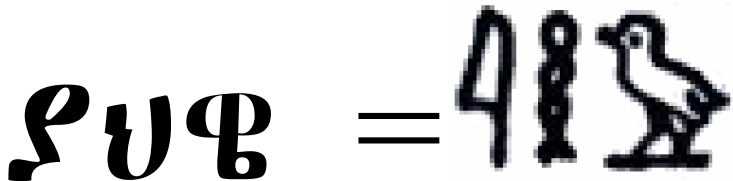
14 ኣብ ርኅዕ ስጋ ስጋ
ያህዌ ያርኢ ብሉ ጠራው

14 And Abraham called the name of that place
Jehovah-jireh: as it is said

እስከ ዛሬም ድረስ
 በእግዚአብሔር ተራራ
 ይታያል ይባላል።

to this day, In the mount of
 the Lord it shall be seen.

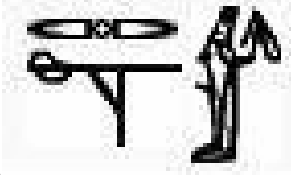
***The above quote shows this correspondence with the “ETHIOPIIC GENESIS” key to the biblical story and ancient mysteries found in the “Holy Bible.” What must change is the perspective, or point-of-view, from the falsified Eurocentric version, a “whitewashed” misinterpretation of an African, or rather, an inner African Truth preserved in the Ethiopic MSS., and fulfilled in the “Book of the Seven Seals,” the “Lion of the Tribe of Judah’s” Revised Amharic Bible. Once we re-orient the center and ‘rightly divide’ the ‘word of truth’ here in connection with the “strangest thing” Dr. Ben cited and duly noted is here subject of this comparative essay, the reality of the Ethiopian-Hebrew Israelites, both then and now, become a matter of established and evidenced fact.



... of the figure of one of the Gods
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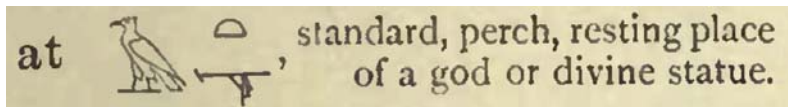


*Here compare the *Kamite* determinative and hieroglyphic ideograph with that found



in **min**, noting the standard, banner;

serekh-like; according to Budge's Hieroglyphic Dictionary is ascribed the following entry:



A larger view of the “At,” defined here as a ‘standard, perch, resting place of a god or divine statue,’ and compare with the above “Ihuh (Yhwh) found in Egypt”!



Now above Dr. Ben's cited entry and exhibit here is another symbol from the Hieroglyphs that is said to represent a “foreign land; foreigners” in one place and an ideograph to represent “mountains.” Thus if properly interpreted with all this in mind, the “*Ywh, Yhwh, Yahweh, Ihuh*” glyph from Ancient Egypt would signify that this “God,” (No doubt synonymous with the very “*God of the Hebrews*”) is in direct relationship, and corresponds with the biblical “Joseph” (Iu-Sif) on one hand, and “Moses” (Ma-Shu) on the other, whom it must

be recalled, was said to be “*learned in all the wisdom of the Egyptians.*” (Acts 7:22)

But before we can reach any full finality or holistic view to this glyph, we must scrutinize the “mountains” above the “banner” that also possess an inherit, embedded and ‘true type’ and typology from the source, i.e. Ancient Egypt and the primitive “*Source of the Nile,*” that is, the Ethiopia and ‘inner Africa,’ or more accurately, the Ethiopic rootage of *this* most ancient tree.



Is *this* the Tree of the “Garden of Eden” of Moses’ First Book named “Genesis” (*Heb. Berasith*)? Is *this* what Moses learnt from the “Wisdom of the Egyptians” (Acts of the Apostles 7:22)?

The Original YAHWEH (IHUH) in Ancient Egypt (KMT) was called Ra (Re), Roiy, Ro'i (ሮኢ and ኤልሮኢ); and later recovered in “Jehovah JiREH” by Abram the Hebrew.



HAGAR [Agar] called on YHWH by the Ethiopic-Hebraic Name [Shem] of EL ROI [Hayl-Ro'Ee] meaning the "Power of RE" [Right Eye, i.e. Vision] **Genesis Chapter 16, Verse 13-14 "Beer-Lahai-roi"**

ኤልሮኢ

First we must begin our investigation by taking a literal “look at” and “seeing” with the ‘Eye’ and the ‘Sight’ as found in the Strong’s Hebrew Concordance, for “Ro’iy,” the Hebrew “RA”:

H7210 רֹאִי ro'iy (ro-ee') n-m.

1. sight

2. (abstractly) vision

3. (concretely) a spectacle

[from H7200] *KJV: gazingstock, look to, (that) see(-th).*

Root(s): H7200 [?]

ተፈላጊው ቃል/ሐረግ ሮኢ 4 ጥቅሶችን አስገኝቷል

ኦሪት ዘፍጥረት (Amharic Genesis, Selected “RA” Verses)

16፥13 **እርስዎም ይናገራት የነበረውን የእግዚአብሔርን ስም ኤልሮኢ ብላ ጠራች የሚያየኝን በውኑ እዚህ ደግሞ አየሁት? ብላለችና።**

16፥14 **ስለዚህም የዚያ ጉድጓድ ስም ብኤርለሃይሮኢ ተብሎ ተጠራ እርሱም በቃዴስና በባሬድ መካከል ነው።**

- 24፥62 **ይሰሐቅም ብኤርላሃይሮኢ በሚሉኦት ምገጭ መገገድ መጣ በአዜብ ምድር ተቀምጦ ነበርና።**
ኦብርሃምም ከሞተ በኋላ እግዚአብሔር ልጁን
- 25፥11 **ይሰሐቅን ሳረከው ይሰሐቅም ብኤርላሃይሮኢ ተብሎ በሚጠራው ምገጭ አጠገብ ኖረ።**

ኤር, ርኢ (ሬ) and ሮኢ Compared?

ኤር Ir (ir) in Ancient Egyptian, i.e. *Kamitic* is the glyph for the Eye, fountain and the falsely-called the “Sun-god” and often mispronounced by Euro/Anglo Egyptology as "Ra." The correct pronunciation is **ሬ** *Rei, Rey* and sounds like *Ray* (**ሬ-አይ**) instead of 'Ra.' In translation, and in the KJV, the correct pronunciation is actually found in the compound **JEHOVAH JIREH**, or **ዶህዌ ይርኢ** **YAHWEH Y’REI** in the Authorized Amharic version. “Reh” in the Anglicized “Jireh” is the Hebrew “Ra” recovered and found in plain sight even in the English version of the Bible. But, we are told that this name, the “Providential” name and “Providence,”¹⁰ is translated as “The Lord will provide” and/or literally “*He will see (to it).*”

Here we find two perspectives: the first one being Hagar's and the other, that of Abraham's on this particular name of “GOD” that has its primary roots in the Valley of the Nile, and the well-known Egyptian Deity, falsely pronounced and call "RA" by the “Egyptologists.” Hagar, being an Egyptian no doubt approached her epiphany experience with the Divinity at the well and said El Roi, but not Yahweh Roi. Her description is also relevant and would be synonymous with the difference between an Old Testament Pharisaic Jew

¹⁰ Interestingly, the U.S. Constitution does not name “God” or the “Deity” but applies the concept of “Providence” in a similar sense to the meaning of “JIREH” in the OT. Also, the “Eye of Providence” actually presents in symbolic form, i.e. symbolism, the same fact that was disclosed thousands of years ago in Ancient Egypt in the central ideas associated with the so-called “Sun-God” (RA). This latter use of the “Eye” reminds us of the tale of how the evil uncle, Sut, in jealous rage and evil intent, stole violently “Horus’ eye” from him. This theft was only repaired and reconciled by the wise scribe Thoth (Tehuti)

and a New Testament Pauline Christian, if this is understandable to the reader. Another way of putting it is to say that Hagar's religion was in a more primitive sense while Abraham represents a refinement of religious, and thus spiritual maturity. Yet the relation both between the two forms and the two persons adds a dimension to the Torah narrative that has almost never been explicated till now. May the Almighty assist us in disclosing more truth on this and all related matters that we may be free from the lies, distortions and overall racist bias that has deceived the world, especially the religious world of Judeo-Christianity.

All Hebrew, Hebraic and Afro-Shemitic ancient root words are found preserved in the Ethiopic MSS, Ge'ez language parchments and encoded in the Hebrew of the *Masoretic*, i.e. Hebrew Bible.

Translations of the Bible gives people a general narrative but if one were to study, one must venture to the LXX (Septuagint) and the Hebrew *Masoretic*, for starters. The translations in non-Shemitic languages and the non-Koine Greek versions are good in the general sense of providing an overview of the Grace of God and the Salvation provided by the only Begotten Son of God. Therefore, in placing into context this important matter at the outset, we trust that the "Word" (Logos) is one and the same in the true Christian sense, not dismissing any other version in vernacular that still presents the Gospel in its basic and primary sense.

It must be remembered that the Holy Spirit, the "*Spirit of Truth*" guides those who are "Christ's (within)" into all truth. Nevertheless, a vernacular translation is not the same as the original *Shemitic* language versions and the LXX *Koine* Greek that was used by the Afro-Hebrew Jews of the intertestamental times, and later by the New Testament apostles, scribes and early Christian clerics as a highly nuanced means of sacred communication and *logoi* preservation of Holy Science and core ancient key information in a sort of literary fossilized form known as the Hebrew OT and the *Koine* (Greek) NT. The KJV provides a roadmap to the Authentic Hebrew and Greek preserved records and scrolls. Thus the order is from the English KJV

to the Koine Greek in the NT and the Hebrew *Masora* in the OT. For advanced studies we then compare our findings and conclusions with the *Revised Amharic Bible* [RAB] and the volumes of available Ethiopic and Ge'z manuscripts for further accuracy, harmony and/or dissonance that may be found within particular texts, alleged 'scribal errors' and its related translations by the scholars before our time. Our proposed system, namely the comparative method, or Ethiopic hermeneutics is based upon these kinds of linguistic checks and balances, diligently investigating and duly correcting errors, disclosing ancient knowledge¹¹, i.e. mysteries, secrets hopefully solving the host of prior problematic misinterpretations caused by European and Anglo racism, western scholarship and religious ignorance.

Hagar the Egyptian worshipped Yahweh by the name (shem) El Roi (Ro'Iy) רֹאִי

The clearest evidence of this is found in the Hebrew Torah in the scene where Sarah's handmaiden Hagar flees from her mistress and an Angel interdicts her flight and folly, she called upon the name of YHWH by the name **הַאֵלֵּי רֹאִי**. El Roi. In the 23rd Psalm that reads "*YHWH is my shepherd (Roi; Ro'ee),*" thus Hagar, the Egyptian discloses a few very interesting and hitherto overlooked facts, namely that this Egyptian worships Yahweh (Ihuh) by the name of **El Roi**, or God, the Shepherd. The Kings of the "South" and the Hebrews both share this designation, both for themselves and their "God," the "Deity" of the African and Hebrew "*Shepherd-Kings.*"

This would mean that the Eurocentric traditional view is totally wrong and anti-Afrosemite refusing to admit that the key to deciphering Ancient Egypt and the true roots of the biblical Hebrews and Israelite are, and were exactly like Mr. Gerald Massey (a rare breed, an honest whiteman and very excellent Egyptologist) summed it over a century ago when he aptly said that the Origins of the Bible was Out of Egypt

¹¹ The *Gnosis*, aka Ethiopic *Tewadedo* faith of the Ancient Church 'out of Egypt' and also referred to as the "Indwelling *Christos*."

and Ancient Egypt roots were '*Out of Inner Africa*' pointing to Ethiopia as the crux.

ብኢር B'Er and ቢር Ber Compared?

However before we go further, may we point out a few other curiosities, that have not been addressed sufficiently, that is, by the Western School of European Egyptology.

ብኢር B'eyr (B'Er) is translated as a '*well, spring*' in reference to fountains of water yet later contracted to **ቢር Beir, Beyr and Ber** with the same translated meaning, i.e. *a well, spring or fount of water* from the Hebraic Masora called the Old Testament, the Hebrew Bible. But, there is a vital link and cultural connection that has been largely overlooked by most, largely because certain Eurocentric scholars made themselves to 'make believe' that the so-called Africans, namely the Ancient Ethiopians, were excluded from their perverted view of the past and origins of the Ancients. Upon further examination, the Hieroglyphic symbol of the 'Eye' is said to be pronounced either "*Ir*" or "*Er*" by some scholars of Egyptology while others allege that the Eye refers to the "Sun God"¹² of Ancient Egypt, called "*Ra*" by the European Egyptologist. Based upon this, I began to notice that in the Ancient Hebrew, anchoring my focus and perspective upon the Ethiopic (namely the *Ge'ez* and the *Amharic* of Haile Selassie I's Bible), it became obvious that this could be read and interpreted properly not as "*Sun-god*" but rather as the "*Seeing-God*" as Hagar herself exclaimed, "*...the God who seeth me.*" ***Now, why would an Egyptian call "God"¹³, in this case of the Hebrew Bible, the "Hebrew God" by a name (shem; sem) and translatable nomenclature that clearly identifies that "Jehovah" (Ihuh; Yahweh) was also known as the [True] Egyptian "Ra"?***

¹² This term, like "Book of the Dead," (PERT-M HERU means "*Coming Forth by Day*," the actual title of the aforementioned book) are misnomers based upon European "Egyptology" and the error, envy and ignorance of the Gentiles.

¹³ To the most ancient Egyptians the "One God" was referred to by the name of *Nebertcher*, which interestingly enough, has a similarity to the Ethiopic *Igzi'Abber*.

The sound, like much in the Ancients had multiple directions that the Hieroglyphs could be written and thus interpreted or 'read.' Therefore, when it is proposed that the *Kamite* Glyph, or Hieroglyph for the "Eye" is read as "Ir" (Eyr), a reversal of sonants rendered the alternative, i.e. "Ri" (Rye) or Rey (Rei). The corresponding sound would be "Ray," as in a ray of the sunlight provides those dwelling in the dark to 'See' and the ability of sight. Culturally this fits both the context of the Hebrew Bible and the Ancient Egyptians coming from inner African roots. Instead of looking at the obvious African Roots of the "People of the Book," the Hebrews - modern Academic racism of the European School of Egyptology has deceived themselves and so many generations of both biblical and Ancient Egypt students, researchers and the public into a multitude of falsified theories based upon the vain imagination of the Eurocentric racist, or "white washed" intellectual victims of such pseudonymous and simply wrong speculations about the ancient "Black Facts" of life from the cradle of civilization, from 'inner Africa' to Egypt, the Light of the world.



“In The Beginning....”

בְּרֵאשִׁית



𐎎𐎗𐎛 𐎎𐎗

THE SOUTH SEMITIC ALPHABETS.

NORTH SEMITIC.				JOKTANITE.		ETHIOPIIC.				
Names.	Values.	ISRAELITE.	CHALDEAN & NABATHÆAN.	TRASCUDITE. (Saf.)	SABÆAN.	OLDEST ETHIOPIIC.	AXUM.	GREEK.	MODERN AMARIC	Names.
		Sec. vii. B.C.	Sec. i.	Sec. i.	Sec. ii. & i. B.C.	Sec. iv. A.D.	Sec. v.		Values.	
Aleph	'a	א	Ⲁ	𐤀	𐩀 𐩁	𐩀	ለለለ	Α	አ	'a alf
Beth	b	ב	Ⲃ	𐤁	𐩂 𐩃	𐩂	በ	Β	ቤ	b bet
Gimel	g	ג	Ⲅ	𐤂	𐩄		ገ	Γ	ገ	g gēmel
Daleth	d	ד	Ⲇ	𐤃	𐩅 𐩆		ደ	Δ	ደ	d dent
He	h	ה	Ⲉ	𐤄	𐩇 𐩈	𐩇	ሀሀሀ	Υ	ሀ	h hoi
Vau	v	ו	Ⲑ	𐤅	𐩉	∞	ሀሀ	Φ	ወ	w wawe
Zayin	z	ז	Ⲓ	𐤆	𐩊 𐩋		ዝዝዝ	Ζ	ዝ	z zai
Cheth	ch	ח	Ⲕ	𐤇	𐩌 𐩍	𐩌	ሐ 𐩎	Θ	ሐ 𐩏	ḥ haut kh kharn
Teth	t	ט	Ⲗ	𐤈	𐩎 𐩏		ጠጠጠ	Τ	ጠ	t taiṭ
Yod	y	י	Ⲙ	𐤉	𐩐	ϕ	ሃሃ	Ρ	ሃ	y yaman
Kaph	k	כ	Ⲛ	𐤊	𐩑 𐩒	𐩑	ከከ	Κ	ከ	k kaf
Lamed	l	ל	Ⲝ	𐤋	𐩓		ለ	Λ	ለ	l lawe
Mem	m	מ	Ⲟ	𐤌	𐩔 𐩕	𐩔	ግ	Μ	ግ	m mai
Nun	n	נ	Ⲡ	𐤍	𐩖	𐩖	ኘ	Ν	ኘ	n naḥas
Samekh	s	ס	Ⲣ	𐤎	𐩗	𐩗	ሐ	Ξ	ሐ	s sat
'Ayin	'a	ע	Ⲥ	𐤏	𐩘		ሀ	Ο	ዐ	'a 'ain
Pe	p	פ	Ⲧ	𐤐	𐩙		ሀ	Π	ቆ	f ef
Tsade	ts	צ	Ⲩ	𐤑	𐩚 𐩛 𐩜	𐩚	ሀ 𐩝	Σ	ሀ	ts tsadai
Q'oph	q	ק	Ⲫ	𐤒	𐩞 𐩟	𐩞	ሀ 𐩠	Φ	ሀ	q qaf
Resh	r	ר	Ⲭ	𐤓	𐩠 𐩡)	ሀሀ	Ζ	ሀ	r rees
Shin	sh	ש	Ⲯ	𐤔	𐩢 𐩣	𐩢	ሀ	Ω	ሀ	sh saut
Tau	t	ת	Ⲱ	𐤕	𐩤	𐩤	+	Τ	ተ	t tawe

Sign, Symbol and Script

Phonetic value	Old north-Semitic	Sinait script (after Grümme)	Thamudic		Şafatene		Lithyanite	Mino-Sabaeen	Old Abyssinian	Ethiopic (Ge'ez)
			Old	New	true Şafatene	Umm eg-Gim'al				
a	K𐤀	𐤀𐤁	𐤀𐤀	𐤀𐤁𐤂	𐤀𐤁𐤂𐤃	𐤀𐤁	𐤀𐤁	𐤀	𐤀	አ
b	𐤁𐤁	𐤁𐤁𐤁	𐤁𐤁𐤁	𐤁𐤁	𐤁𐤁𐤁	𐤁𐤁	𐤁𐤁	𐤁𐤁	𐤁	በ
g	𐤂	𐤂𐤂	𐤂𐤂	𐤂𐤂𐤂	𐤂𐤂𐤂		𐤂	𐤂	𐤂	ገ
d	𐤃	𐤃𐤃	𐤃𐤃	𐤃𐤃𐤃	𐤃𐤃𐤃	𐤃𐤃	𐤃	𐤃	𐤃	ደ
h	𐤄	𐤄𐤄	𐤄𐤄	𐤄𐤄	𐤄𐤄𐤄	𐤄𐤄	𐤄	𐤄	𐤄	ሀ
w	𐤅	𐤅	𐤅𐤅	𐤅𐤅	𐤅𐤅𐤅	𐤅𐤅	𐤅𐤅	𐤅	𐤅	ወ
z	𐤆	𐤆𐤆	𐤆	𐤆𐤆	𐤆𐤆𐤆	𐤆	𐤆	𐤆	𐤆	ዘ
h	𐤇	𐤇𐤇	𐤇𐤇	𐤇𐤇	𐤇𐤇𐤇	𐤇𐤇	𐤇𐤇	𐤇𐤇	𐤇	ሐ
t	𐤈	𐤈𐤈	𐤈𐤈	𐤈𐤈	𐤈𐤈		𐤈	𐤈	𐤈	ጠ
j	𐤉	𐤉	𐤉𐤉	𐤉	𐤉𐤉	𐤉	𐤉	𐤉	𐤉	የ
k	𐤊	𐤊	𐤊𐤊	𐤊𐤊	𐤊𐤊𐤊		𐤊	𐤊	𐤊	ከ
l	𐤋	𐤋	𐤋𐤋	𐤋𐤋	𐤋𐤋	𐤋	𐤋	𐤋	𐤋	ለ
m	𐤌	𐤌𐤌	𐤌𐤌	𐤌𐤌	𐤌𐤌	𐤌	𐤌	𐤌	𐤌	መ
n	𐤍	𐤍	𐤍	𐤍		•	𐤍	𐤍	𐤍	ነ
s	𐤎	𐤎	𐤎	𐤎			𐤎	𐤎	𐤎	ሠ
o	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	𐤏	ዐ
p: south-sem. f	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	𐤐	ቀ
q	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	𐤑	ቁ
r	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	𐤒	ረ
s	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	𐤓	ሠ
t	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	𐤔	ተ

Sign, Symbol and Script

Sign, Symbol and Script

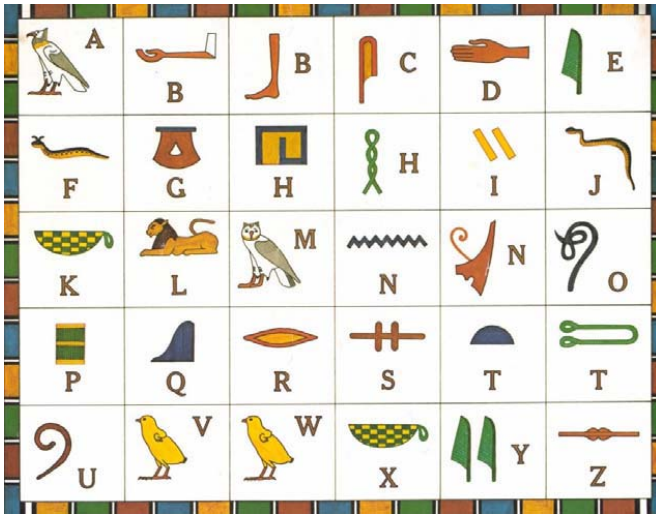
Phonetic value	Thamudic		Şafatene		Lithyanite	Mino-Sabaean	Old Abyssinian	Ethiopic (Ge'ez)
	Old	New	True Şafatene	Umm eġ-Ġimāl				
s	𐤆 𐤇	𐤇 𐤇 𐤇	𐤇 𐤇 𐤇 𐤇 𐤇	𐤇	𐤇 𐤇 𐤇 𐤇	𐤇	𐤇 𐤇	𐤇
d	𐤈 𐤈 𐤈	𐤈 𐤈 𐤈	𐤈 𐤈	𐤈	𐤈 𐤈	𐤈 𐤈		
t	𐤉 𐤉	𐤉 𐤉	𐤉 𐤉	𐤉	𐤉 𐤉 𐤉	𐤉		
h	𐤊 𐤊	𐤊 𐤊	𐤊 𐤊	𐤊	𐤊 𐤊 𐤊	𐤊 𐤊	𐤊	𐤊
d	𐤋 𐤋	𐤋 𐤋 𐤋	𐤋 𐤋 𐤋	𐤋	𐤋 𐤋	𐤋	𐤋	𐤋
z			𐤌 𐤌 𐤌	𐤌		𐤌 𐤌		
r							𐤍 𐤍	𐤍
p								𐤎
g (γ)	𐤏 𐤏 𐤏	𐤏 𐤏 𐤏	𐤏 𐤏 𐤏	𐤏	𐤏 𐤏	𐤏		

THE OLD (ETHIOPIC) ALPHA-BET (FIDEL)

𐤇	→	𐤇	𐤈	→	𐤈	𐤉	→	𐤉	𐤊	→	𐤊	𐤋	→	𐤋
𐤌	→	𐤌	𐤍	→	𐤍	𐤎	→	𐤎	𐤏	→	𐤏	𐤐	→	𐤐
𐤑	→	𐤑	𐤒	→	𐤒	𐤓	→	𐤓	𐤔	→	𐤔	𐤕	→	𐤕
𐤖	→	𐤖	𐤗	→	𐤗	𐤘	→	𐤘	𐤙	→	𐤙	𐤚	→	𐤚

HIEROGLYPHIC HEBREW EQUIVALENT LIST

	A (א)		F (פ)
	Ā (א)	or	M (מ)
	Ā (א)	or	N (נ)
or	I (י)	or	R and L (ר, ל)
or	U (ו)		H (ה)
	B (ב)		H (ה)
	P (פ)		KH (כ) (Arab. ح)



MEROITIC HIEROGLYPHS, N. ETHIOPIAN ALPHABET

	52	{ initial aleph or a		5	l
	5	e			h(kh)
	1	ê			h(kh)
	4	i			s
	44	y			š(sh)
	8	w			k
		b			q
		p			c
		m			te
		n			tê
		ñ			d
		r	:	:	

አማርኛ

አማርኛ የኢትዮጵያ መደበኛ ቋንቋ ነው። ከሴማዊ

ቋንቋዎች አንደ ዕብራይስጥ ወይም ዓረብኛ አንዱ ነው። በአፍሪካ ውስጥ ደግሞ

ከምዕራብ አፍሪካው ሐውሳና ከምሥራቅ አፍሪካው ስዋሂሊ ቀጥሎ 3ኛውን ቦታ የያዘ

ነው።^[1] አንዲያውም 62 ሚሊዮን ያህል ተናጋሪዎች እያሉት፣ አማርኛ ከዓረብኛ

ቀጥሎ ትልቁ ሴማዊ ቋንቋ ነው። የሚጻፈውም በአማርኛ ፊደል ነው። አማርኛ

ከዓረብኛና ከዕብራይስጥ ያለው መሰረታዊ ልዩነት አንደ ላቲን ከግራ ወደ ቀኝ መጻፊ

ነው።

የሐማራ * ግዛት ተብሎ የሚታወቀው ቦታ በአሁኑ መካከለኛና ደቡብ ወሎ ይገኝ

አንደነበር በታሪክ ይጠቀሳል^[2]። ከክርስቶስ ልደት በፊት ከ200-130ዓ.ዓ.

የነበረው አጋታርከስ ስለ ቀይ ባህር እና አካባቢው ሲጽፍ፣ ትሮጎይላይት ያላቸው

ሀዘቦች --τής Καμάρα λέξιςα (የካማራ Camàra ቋንቋ) ወየገምΚαμάρα

λέξιςα (ካማራ Camàra ቋንቋ) ይናገሩ አንደነበር ዘግቧል^[3]። ከዚህ ተነስተው

የተለያዩ ታሪክ አጥኝዎች የአጋታርከስ ካማራ ቋንቋ የአሁኑ አማርኛ ወላጅ አንደሆነ

ያስረዳሉ^{[4][5][6]}።

ትክክለኛው አማርኛ አንዳንድ «የገጉሥ ቋንቋ» ወይም ደግሞ «ልሳነ ገጉሥ»

በመሰየም ታወቋል። አማርኛ ልሳነ ገጉሥ የሆነው በ1272 ዓ.ም. ከዛጌ ሥርወ

መንግሥት በኋላ አጼ ይኩኖ አምላክ ስሎሞናዊውን ሥርወ መንግሥት መልሶ

ሲያቋቁም ነበር።^[1] አማርኛ ልሳነ ጽሑፍ መሆን የጀመረው በ14ኛው ክፍለ ዘመን ላይ

ሲሆን ይህንንም ያደረገው ሁሉንም የግዕዝ ፈደላትን በመውሰድና 6 አዳዲስ የላገቃ

ፊደላትን (ማለትም ሸ ፣ ሻ ፣ ኘ ፣ ዠ ፣ ጂ ፣ ጪ) እና ሽን በመጨመር ነበር።^[1] ነገር ግን

በጽሑፍ ያበልጥ መስፋፋት የጀመረው ከአጼ ቴዎድሮስ ጀምሮ ሲሆን ለዚህም በተለይ

አስተዋጽኦ ያደረገው ጸሐፊዎቻው ደብተራ ዘነብ ነው።^[1] አማርኛ በተለይ የተስፋፋው

የደግግግግዎ አጼ ምኒሊክን የግዛት ማሰፋፋት ዘመቻ ተከትሎና እንዲሁም ዘመናዊ ትምህርት ኢትዮጵያ ውስጥ ከተጀመረ በኋላ ነበር።^[1]

ደግሞ ይዩ[ለማስተካከል]

- መዝገበ ቃላት
- ቅድመ-ሴማዊ ጽሕፈት

የውጭ መያያዣዎች[ለማስተካከል]

- አማርኛ-እንግሊዘኛ መዝገበ ቃላት
- ኢትዮፕክኮም በአበራ ሞላ
- አዲስ ሳይገስ
- ዋርካ - ውይይት በአማርኛ
- ፌስ ቡክ በአማርኛ
- ግዕዝኤዲት ነፃ የአማርኛ መክተቢያ
- ጉግል በአማርኛ
- የኢትዮጵያ ፊደል
- የiPhone አማርኛ ቋንቋ መግሪያ
- ታይፕ፣ ኢጫል፣ እና ቴክስት በአማርኛ - iPhone
- itunes.com/apps/amharic [1]
- itunes.com/apps/ahaz [2]
- ስለ ነፃው ግዕዝኤዲት GeezEdit ቪዲዮ በዶ/ር አበራ ሞላ እና የአዲስ አበባ ዩኒቨርሲቲ ተማሪዎች

1. ሊ ህ ለ ሐ መ ሠ ዶ/ር አገበሴ ተፈራ፣ «የኢትዮጵያ ብሔረሰቦችና ቋንቋዎቻቸው አጭር ቅጥት»
2. ሊ የኢትዮጵያ ካርታ 1459 በዘርዘር
3. ሊ James Cowles Prichard, *Researches into the physical history of mankind: Researches into the physical ethnography of the African races, Volume 2*, Sherwood, Gilbert, and Piper, London, 1837 (page 145)(አገግሊዝኛ)
4. ሊ Amharic Language, *The national encyclopædia: a dictionary of universal knowledge*, London, 1879(አገግሊዝኛ)
5. ሊ *The Encyclopædia Britannica, or, Dictionary of arts, sciences, and general literature, Volume 13* , (1855), Page 219 (አገግሊዝኛ)
6. ሊ Louis J. Morié, *Les civilisations africaines: L'Abyssinie (Éthiopie moderne) avec un appendice diplomatique*, (1904) Page 25 (ፈረንሳይኛ)

ኢትዮጵያ

ታሪካዊ ቦታዎች -

አክሱም | ላሊበላ | ጎንደር | ነጋሽ | ሐረር | ደብረ-ዳሞ | አዲስ አበባ

አስተዳደራዊ ክልሎች -

ትግራይ | አፋር | አማራ | ኦሮሚያ | ሶማሌ | ቤንሻንጉል-ጉምዝ | ደቡብ ብሔሮች ብሔረሰቦችና

ሕዝቦች | ጋምቤላ | ሐረሪ | አዲስ አበባ | ድሬዳዋ

ቋንቋዎች -

አማርኛ | ግዕዝ | ኦሮምኛ | ትግርኛ | ጉራጊኛ | ሶማሊኛ | አፋርኛ | ሲዳምኛ | ሃዲያኛ | ከምባትኛ | ወላይትኛ | ጋሞኛ | ከፋኛ | ሃመርኛ | ሰልጢኛ | ሀደሪኛ

መልክዓ-ምድር - አባይ | **አዋሽ** | **ራስ-ዳሽገ** | **ሶፍ-**

ዑመር | **ጣና** | **ደገከል** | **ላገጋኖ** | **አቢያታ** | **ሻላ**

ከተሞች - የኢትዮጵያ ከተሞች



(ይህ ቋንቋ ነክ ጸሐፊ መሠረት ወይም መዋቅር ነው።)

እርስዎ ሲያስፋፉት ይችላሉ!

መደቦች:

- ቋንቋ ነክ መዋቅሮች
- አማርኛ

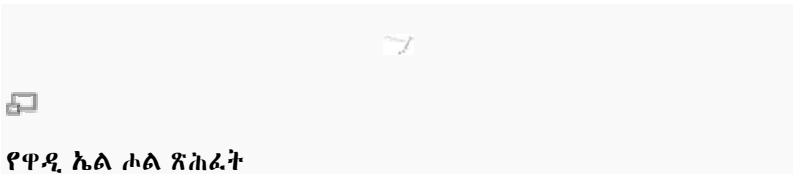
ቅድመ-ሴማዊ ጽሕፈት

ለአለም ጽሕፈቶች ወላጅ ሆነው የሚታሰቡ 2 ተመሳሳይ ጽሕፈቶች ተገኝተዋል፤ እነሱም «ጥገታዊ የሲና ጽሕፈት»ና «የዋዲ ኤል ሐል ጽሕፈት» ይባላሉ። «ዋዲ ኤል ሐል» በ1999 እ.ኤ.አ. በግብፅ ተገኝቶ ዕድሜው ከክ.በ. 1800 ዓመት የሚገመት ሲሆን፤ የጥገታዊ የሲና ጽሕፈት በ1904 እ.ኤ.አ. በደብረ ሲና በኩል ተገኝቶ ከክ.በ. 1500 ዓመት የተጻፈ ይታመናል።

ጥገታዊ የሲና ጽሕፈት[ለማስተካከል]

ከሲና ልሣነ ምድር በላይ አሁን ለዚህ ጽሕፈት በርካታ ምሳሌዎች በከነዓን (የዛሬው አስራኤል) ደግሞ ተገኝተዋል። በተለይ የሚታወቀው ደብረ ሲና አጠገብ ካለ አረንጓዴ ፈርጥ ማዕድን ቦታ ነው። ነገር ግን አሁን ከተገኘ ከ100 አመት በኋላ የቋቋ ሊቃውንት ስለ ተቀረጹት ቃላት ትርጉም በሙሉ አርግጠኛ አይደሉም።

የዋዲ ኤል ሐል ጽሕፈት[ለማስተካከል]

















የዋዲ ኤል ሐል ጽሕፈት





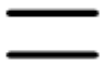















ይህ ጽሕፈት በግብጽ ውስጥ ተገኝቶ በሴማዊ ሠራተኞች እንደ ተቀረጸ ይታሰባል። የደደሎቹ ቅርጽ ከግብጽኛ ስዕል ጽሕፈት (ሀይሮግሊፍ) ጋር ተመሳሳይ ነው። እንዲሁም ከጥገታዊ የሲና ጽሕፈት ጋርም ይመሳሰላል። ስለዚህ ሰራተኞቹ ስለሎቹን ተበድረው ከቋቋቸው ጋር የሚሰማዎ ድምጽ እንደሰጡት ይታመናል።










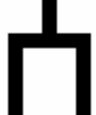
















ለምሳሌ በጥገታዊ ግብጽኛ ቋንቋ አባብ ማለት «ጀት» ነበር። ስለዚህ በግብጽ ጽሕፈት «ጀ»ን ለማመልከት የአባብ ስዕል ጠቀመ። ነገር ግን በግብጽ ለኖሩት ሴማዊ












ሰራተኞችና አገልጋዮች በቋንቋቸው የአባብ ስም በ «ነ» ስለሚጀምር የአባብ ምልክት ከ«ጀ» ወደ «ነ» ተቀየረ።

እንዲሁም ውሃ በግብጽኛ «ነት» ስለነበር የውሃ ምልክት በድምጹ «ነ» ለመጻፍ ስራ ላይ ይውል ነበር። ደግሞ ለሴማውያን የውሀ ስም በ «መ» ስለሚጀምር (ማይ) የውሀ ምልክት በጽህፈታቸው «ነ» ሳይሆን «መ» እንዲሆን ተደረገ።

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	<u>ሣባ</u>	<u>ግዕዝ</u>	
			ከ	<u>አልፍ</u>
		Π	በ	<u>ቤት</u>
			ገ	<u>ገምል</u>
			ደ	<u>ድገት (ድልት)</u>
			ሀ	<u>ሀይ</u>

			ወ	<u>ወዌ</u> (ወዌ)
			ዘ	<u>ዘይ</u>
			ሐ	<u>ሐውት</u>
			ጠ	<u>ጠይት</u>
 ("ዐ")			የ	<u>የመገ</u> (የጣገ)
 ("ደ")			ከ	<u>ከፍ</u>
			ለ	<u>ለዌ</u>

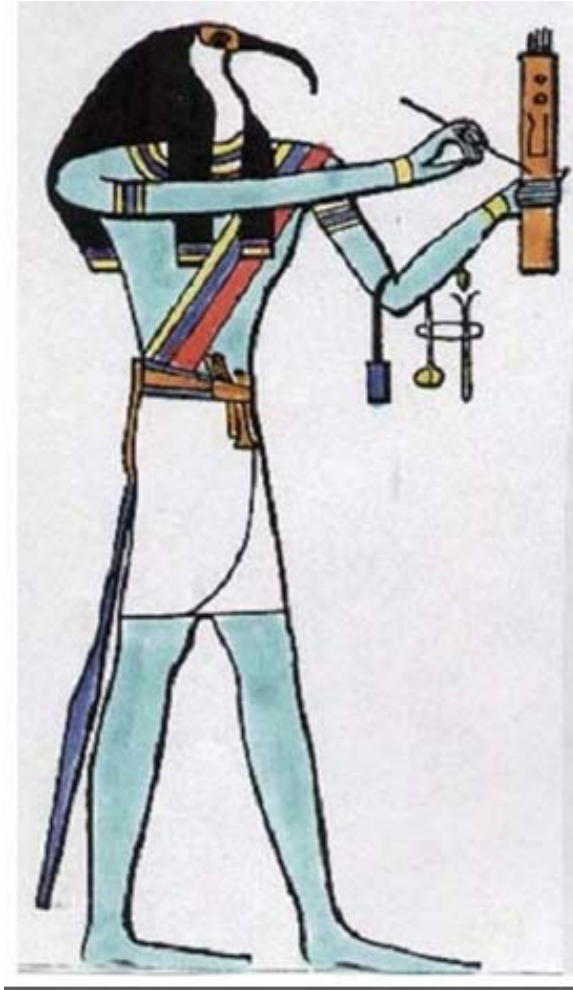
 ("ገ")				<u>ግዳ</u>
 ("ጄ")				<u>ነሐሴ</u>
				<u>ሳት</u>
				<u>ዐይን</u>
 ("ጊ")				<u>ፈፍ</u> (አፍ)
				<u>ጸደይ</u>
				<u>ቆፍ</u> (ቃፍ)

				<u>ረከሰ</u>
D279				<u>ሠውት</u>
				<u>ታው</u>

መደቦች:

- ጸሐፊቶች
- ግብፅ
- ክነዓን

ትሑት¹⁴



¹⁴ The ancient Egyptian name Tut, Tehut and Thoth, often transliterated variously, is of Ethiopic (Ge'ez) origin is found 7 times in the *Revised Amharic Bible*, three times in direct reference to old and new testament key personalities, namely Moses, Jesus Christ and the Apostle, St. Paul. According to the Egyptian Mysteries, or Wisdom Schools, Tehuti (or, Thoth) is accredited with the art and science of writing and letters. Tehut and the Ethiopic Enoch are synonymous.

አልፍ

ክ ኡ ኢ ኣ ኤ ኦ ኦ ኧ

የአቡጊዳ ታሪክ					
አ	በ	ገ	ደ		
ሀ	ወ	ዘ	ሐ	ጠ	የ
ከ	ለ	መ	ነ	ሰ	ዐ
ፈ	ጸ	ቀ	ረ	ሠ	ተ

አልፍ (ወይም **አሌፍ**) በአቡጊዳ ተራ መጀመርያው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥና በሶርያ ፊደሎች መጀመርያው

ፊደል አሌፍ ይባላል። በዓረብኛ ፊደል ደግሞ መጀመርያው ፊደል አሊፍ ሲሆን

በግሪክም አልፋ ይባላል።

በመጀመርያ የዚህ ምልክት ምክንያት ተፈናጣሪ ተናባቢ ድምጽ ለማመልከት ሲሆን

ዛሬ ግን ምንም ተናባቢ ሳይኖር አናባቢ ብቻ ሊያመለከት ይችላል። (በዘመናዊ

ዕብራይስጥም "አሌፍ" እንዲህ ይጠቅማል።) በዚህ ጥቅም በአማርኛ አጻጻፍ ብዙ ጊዜ

ከዐይን (ዐ) ጋራ ሊለዋውጥ ይችላል።



በአረብኛ ደግሞ "አሊፍ" ከጥንት ተፈናጣሪ ተናባቢ ድምጽ ነበር። በኋላ ግን 'አ'

የሚለውን አናባቢ ብቻ ሊያመልከት መጣ። ስለዚህ ተፈናጣሪ ተናባቢ ለመጻፍ ሌላ

አዲስ ፊደል "ሳምዛ" ተፈጠረ።

በመጀመርያው (ግዕዝ) ቅርጽ (አ) በልሳነ ግዕዝ እንደ ሌሎቹ ፊደላት የ"ኸ" አናባቢ ድምጽ ሆነው ነበር፤ በአማርኛ ግን ድምጹ እንደ አራተኛው (ራብዕ) ቅርጽ (አ) አንድላይ ነው። ቢሆንም አንዳንድ በባዕድ ቃላት ይህ አናባቢ በቃል መጀመርያ ሲጋጠም "አ" የሚለው ልዩ ፊደል አለ።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
		ኸ	አ

የአልፍ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታስባል። በዚህ ጽሕፈት ፊደሉ የበሬ ራስ ስዕል መስለ። በዘመናዊ ዕብራይስጥም አስካሁን "አሉፍ" ማለት "ከብት" ማለት ነው። ለዚህም ተመሳሳይ የግብጽ ሀይሮግሊፍ "ኢሕ" ነበር።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
				

የከነዓን "አሉፍ" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ "አሉፍ" የአረብኛም "አሊፍ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "አልፋ" (Α α) አባት ሆነ, እሱም የላቲን አልፋቤት (A a) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የአልፍ ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፩ ከግሪኩ α በመወሰዱ የ"አ" ዘመድ ነው።

መደብ:

- ፊደላት

ቤት

በ ቡ ቢ ባ ቤ ብ ቦ ቧ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ቤት በአቡጊዳ ተራ ሁለተኛው ፊደል ነው። አገዳሁም

በከነዓን በአራማያ በዕብራይስጥ በሶርያና በዓረብኛ ፊደሎች ሁለተኛው ፊደል "ቤት" ይባላል። በግሪክም ሁለተኛው ፊደል "ቤታ" ይባላል።

በዕብራይስጥ አገድ ነጥብ በመሃል ውስጥ ሲኖር (ጌ) ድምጽ አገደ "ብ" ቢመስልም ያለዚያ ነጥብ ግን (ጌ) አገደ "ቭ" ይሰማል። ለዚያም ደግሞ በአማርኛ ይህ ድምጽ "ቨ ቩ ቪ ቫ ቮ ቯ" በተለይ በባዕድ ቃላት ሲጋጠም ከ"ቡ..." ትገኝ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
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		Π	ጠ	
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የቤት መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የመኖርያ ቤት ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽህይርግሊፍ ነበር፤ አጠራሩ ግን "TC" ነበር። (ይህም ቃል በ"ፈርዖን" ስም ይታያል።) በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው "ቤት" ስላሉት፤ ይህ ስዕል "ብ" ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ

የከነዓን "ቤት" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ የአረብኛም "ቤት" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ቤታ" (Β β) አባት ሆነ፤ እሱም የላቲን አልፋቤት (B b) እና የቂርሎስ አልፋቤት (Б, б) እና (В, в) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ቤት" ፋቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፪ (ሁለት) ከግሪኩ β በመወሰዱ እሱም የ"ብ" ዘመድ ነው።

መደብ:

- ፊደላት

ገምል

ገ ጉ ጊ ጋ ጌ ግ ጎ ጑ ጐ ጒ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ገምል በአቡጊዳ ተራ ሦስተኛው ፊደል ነው። እገዲሁም በከነዓን በአራማያና በዕብራይስጥ ፊደሎች ሦስተኛው ፊደል "ግመል" በሶርያም ፊደል "ገመል" ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ጃም" ተብሎ በ"አብጃድ" ተራ 3ኛ ነው። (በዘመናዊ ተራ ግን 5ኛው ነው።) በግሪክም 3ኛው ፊደል "ጋማ" ይባላል። በነዚህ ቋንቋዎች አጠራሩ "ግ" ሲሆን በዓረብኛ ግን "ጅ" ሆኗል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
	└─	ገ	ገ

የገምል መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታስባል። በዚህ ጽሕፈት ፊደሉ «የሚጣል ምርኩዝ» ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ሀይሮግሊፍ ነበር፤ አጠራሩ ግገ «ቀመክ» ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው «ገምል» ስላሉት፤ ይህ ስዕል «ግ» ሆኖ እንዲሰማ መጣ። «ግመል» ደግሞ የእንስሳ አይነት ሊሆን ይችላል።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
ገ	𐤒	ג	𐤒	ج

የከነዓን «ግመል» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ግመል» የአረብኛም «ጃም» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ጋማ» (Γ γ) አባት ሆነ፤ እሱም የላቲን አልፋቤት (C c) , (G g) እና የቂርሎስ አልፋቤት (Г, г) እና (Ґ, ґ) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ገምል» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፲ (ሦስት) ከግሪኩ Γ በመወሰዱ እሱም የ«ገ» ዘመድ ነው።

መደብ:

•

ፊደላት

ድገት


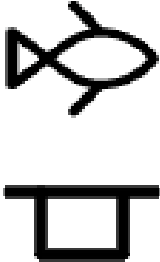


ደ ዱ ዲ ዳ ዴ ድ ዶ
ደ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	ደ		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ድገት (ወይም **ድልት**) በአቡጊዳ ተራ አራተኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያና በዕብራይስጥ በሶርያም ፊደሎች አራተኛው ፊደል «ዳሌት» ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ዳል» ተብሎ በ«አብጃድ» ተራ 4ኛ ነው። (በዘመናዊ ተራ ግን 8ኛው ነው።) በግሪክም 4ኛው ፊደል «ዴልታ» ይባላል። በነዚህ ቋንቋዎች ሁሉ አጠራሩ «ድ» ነው።

በአማርኛ ደግሞ «ጀ ጁ ጂ ጃ ጄ ጅ ጆ» ከ«ደ...» ትንሽ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
			

የድገት መነሻ ከቅድመ-ሴማዊ ጽሕፈት አገደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ ወይም የደጅ ወይም የዓሣ ስዕል መስለ። ለደጅ ተመሳሳይ የግብጽ ህይሮግሊፍ «ዐአ» ነበር።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
				

የከነዓን «ዳሌት» አገዳሚም ከዚህ ምልክት ተወስዶ በዚያ መገንድ የዕብራይስጥና የአራማያ «ዳሌት» የአረብኛም «ዳል» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ደልታ» (Δ δ) አባት ሆነ፤ እሱም የላቲን አልፋቤት (D d) እና የቂርሎስ አልፋቤት (Д, д) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ድገት» ሩቅ ዘመዶች ሊባሉ

ይቻላል። በተጨማሪ የግዕዝ ቁጥር \bar{Q} (አራት) ከግሪኩ Δ በመወሰዱ እሱም የ«ደ»

ዘመድ ነው።

መደብ:

- ፊደላት

ሀ ሁ ሂ ሃ ሄ ህ ሆ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ሆይ (ወይም ሀውይ) በአቡጊዳ ተራ አምስተኛው ፊደል ነው። እንዲሁም በከነዓን፣

በአራማያ፣ በዕብራይስጥእና በሶርያም ፊደሎች አምስተኛው ፊደል «ሄ» ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ሃእ» ተብሎ በ«አብጃድ» ተራ 5ኛ ነው።

በግሪክ አምስተኛው ፊደል «ኧፕሲሎን» ይባላል። በነዚህ ቋንቋዎች አጠራሩ «ሀ»

(ተናባቢ) ሲሆን በግሪክ ግን አናባቢ («ኧ») ሆኗል።

በመጀመርያው (ግዕዝ) ቅርጽ (ሀ) በልሳነ ግዕዝ እንደ ሌሎቹ ፊደላት የ«ኸ» አናባቢ



ድምጽ ሆነው ነበር፤ በአማርኛ ግን ድምጹ እንደ አራተኛው (ራብዕ) ቅርጽ (ሃ) አንድላይ

ነው። ይህ ስህተት እየታረመ ነው።

በአማርኛ አጻጻፍ ብዙ ጊዜ ከሐውት (ሐ) ከጎርም (ጎ) እና ከኻፍ (ኸ) ጋራ ሊለዋውጥ

ይችላል። ቀድሞ ግን ድምጾቻቸው የተለያዩ ነበሩ።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
		ሣ	ሀ

የሆይ መነሻ ከቅድመ-ሴማዊ ጽሕፈት አገደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የሚደሰት ሰው ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽህይሮግሊፍ ነበር፤ አጠራሩ ግን «ተእ» ነበር። በግብጽ የሠሩት ሴማውያን ግን በቋንቋቸው «ሄ» ስላሉት፣ ይህ ስዕል «ሀ» ሆኖ አገዳሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤄	𐤇	ה	𐤄	ه

የከነዓን «ሄ» አገዳሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ሄ» የአረብኛም «ሃእ» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ኧፕሲሎን» (Ε ε) አባት ሆነ፤ እሱም የላቲን አልፋቤት (E e) እና የቂርሎስ አልፋቤት (Е е) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ሆይ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፳ (አምስት) ከግሪኩ ε በመወሰዱ እሱም የ«ሀ» ዘመድ ነው። የነዚህ ቁጥሮች ቅርጽ ከግሪኩ ፊደላት ቢወሰዱም አስከጫቻል ድረስ ቅርሶቻቸው አገደ ግዕዝ ፊደሎች አገዳመሳሰሉ ተደረገ። ስለዚህ ቅርጹ ይደርሳል። መልክ በጥንታዊ ፊደል ጽሕፈት ለ«ሩ» የጠቀመ ቅርጽ ነበር።

መደብ:

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ፊደላት

ወ ወ. የ. ዋ ዌ ው ዎ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>





ዋዌ (ወይም **ዋው**፣ **ወዌ**) በአቡጊዳ ተራ ስድስተኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥና በሶርያ ፊደሎች ስድስተኛው ፊደል «ዋው»

ይባላል። በዓረብኛ ደግሞ «ዋው» በ«አብጃድ» ተራ 6ኛ ነው። (በዘመናዊ ተራ ፶፯ 27ኛው ነው።)

በዘመናዊ ዕብራይስጥ «ዋው» (1) ተናባቢ ሲሆን እንደ «ቭ» ይሰማል። አናባቢ ሲሆን ግን «ኡ» ወይም «ኦ» ያመለክታል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
			

የዋዌ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታስባል። በዚህ ጽሕፈት ፊደሉ የቦትር ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ህይዮግሊፍ «ሐጅ» ነበር።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
				

የከነዓን «ዋው» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ የአረብኛም «ዋው» ወለደ።

ከዚህ በላይ የከነዓን «ዋው» የግሪክ አልፋቤት «ዲጋማ» («ዋው») (**F f**) አባት ሆነ፤ የ«ው» ድምጽ ግን ቀድሞ ከቋንቋው ጠፍቶ ዲጋማ እንደ ቁጥር ብቻ ጠቀመ። በላቲን አልፋቤት ግን (**F f**) ከዲጋማ ተነሣ።

በኋላ ዘመን የከነዓን «ዋው» እንደገና የግሪክ «ኤፕሲሎን» (**Υ υ**) ወለደ። ይህም የላቲን አልፋቤት (**V v**) እና (**Y y**) እና የቂርሎስ አልፋቤት (**У, у**) ወላጅ ሆነ። እንደገና የላቲን ፊደሎች (**U u**) እና (**W w**) ከ«V» ስለተነሡ እነዚህ ሁሉ የ«ዋዌ» ሩቅ ዘመዶች ሊባሉ ይቻላል።

መደብ:

- ፊደላት

ዘይ

ዘ ዙ ዚ ዛ ዜ ዝ ዞ ዟ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ዘይ (ወይም **ዛይ**) በአቡጊዳ ተራ ሰባተኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥና በሶርያፊደሎች ስድስተኛው ፊደል "ዛይን" ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ዛይ" ተብሎ በ"አብጃድ" ተራ 7ኛ ነው።

በአማርኛ ደግሞ "ዠ ዡ ዢ ዣ ዤ ዥ ዦ" ከ"ዘ..." ትንሽ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
			ዘ

የዘይ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የመኮትኮቻ ስዕል መስለ። ለዚህም ምናልባት ተመሳሳይ የግብጽ ሀይሮግሊፍ "መር" ነበር።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤀	ا	א	𐤀	ز

የከነዓን "ዛይን" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ "ዛይን" የአረብኛም "ዛይ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ኬታ" (Ζ, ζ) አባት ሆነ፤ እሱም ላቲን አልፋቤት (Z, z) እና የቂርሎስ አልፋቤት (З, з) ወላጅ ሆነ። እነዚህ ሁሉ የ"ዘይ" ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፯ (ሰባት) ከግሪኩ ζ በመወሰዱ እሱም የ"ዘ" ዘመድ ነው።

መደብ:

- ፊደላት

ሐውት

ሐ ሐ ሐ ሐ ሐ ሐ ሐ ሐ
ሐ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ሐውት በአቡጊዳ ተራ ስምንተኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች ስምንተኛው ፊደል "ሐት"

ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ሐእ" (ح) ተብሎ በ"አብጃድ" ተራ 8ኛ ነው። "ኀእ"

የሚለው አረብኛ ፊደል (خ) ደግሞ ከዚያ ወጣ።





በመጀመርያው (ግዕዝ) ቅርጽ (ሐ) በልሳነ ግዕዝ እንደ ሌሎቹ ፊደላት የ"ኸ" አናባቢ

ድምጽ ሆነው ነበር፤ በአማርኛ ግን ድምጹ እንደ አራተኛው (ራብዕ) ቅርጽ (ሐ)

አንድላይ ነው።

በአማርኛ አጻጻፍ ብዙ ጊዜ ከሆይ (ሀ) ከጎርም (ጎ) እና ከኻፍ (ኸ) ጋራ ሊለዋውጥ ይችላል። ቀድሞ ግን ድምጻቸው የተለያዩ ነበሩ።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
			

የሐውት መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የአጥር ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽህይድግሊፍ "ሰፕአት" ነበር። በሌሎች ሊቃውንት ዘንድ ግን የግቢ ወይም የገመድ ሃይሮግሊፍ ነበር

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
				

የከነዓን "ሌት" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ "ሌት" የአረብኛም "ሐእ" እና "ኀእ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ኢታ" (Η η) አባት ሆነ። እሱም የላቲን አልፋቤት (H h) እና የቂርሎስ አልፋቤት (И и) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ሐውት" ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፳፯ (ስምንት) ከግሪኩ Η በመወሰዱ እሱም የ"ሐ" ዘመድ ነው።

መደብ:

•

ፊደላት

ጠይት

ጠ ጡ ጢ ጣ ጤ ጥ ጦ
ጧ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u> <u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u> <u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u> <u>ተ</u>

ጠይት (ወይም **ጣይት**) በአቡጊዳ ተራ ዘጠነኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥና በሶርያ ፊደሎች ዘጠነኛው ፊደል "ጤት" ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ጣእ" ተብሎ በ"አብጃድ" ተራ 9ኛ ነው። (በዘመናዊ ተራ ፡፡ 16ኛው ነው።)

በአማርኛ ደግሞ "ጨ ጩ ጪ ጫ ጬ ጭ ጮ ጮ" ከ"ጠ..." ትንሽ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል (?)	ሣባ	ግዕዝ

የጤዕት መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ቢታሰብም አስካሁን አልተገኝም። በከነዓን ጽሕፈት ፊደሉ የመገኮራኩር ስዕል መሰለ። ለዚህም ምናልባት ተመሳሳይ የግብጽ ሀይሮግሊፍ "ኒውት" ("መገደር") ነበር። አንዳንድ ሊቃውንት ግን ሌላ ስዕል "ጥሩ" ("ነፈር") እንደ ነበር ይገምታል።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ

የከነዓን "ጤት" የዕብራይስጥና የአራማያ "ጤት" የአረብኛም "ጣእ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ጤታ" (Θ, θ) አባት ሆነ። እነዚህ የ"ጤዕት" ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፱ (ዘጠኝ) ከግሪኩ θ በመወሰዱ እሱም የ"ጠ" ዘመድ ነው።

መደብ:

- ፊደላት

የመገ (ፊደል)





የ የ ዩ ያ ዩ ይ ዮ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u> <u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u> <u>ተ</u>

የመገ (ወይም **የግገ**) በጥገታዊ አቡጊዳ ተራ ዐሥረኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች ዐሥረኛው ፊደል «ዮድ» ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ያእ» ተብሎ በ«አብጃድ» ተራ 10ኛ ነው። (በዘመናዊ ተራ ግን 28ኛው ነው።)

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል («ዐ»)	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
			

የየመገ መነሻ ከቅድመ-ሴማዊ ጽሕፈት አገደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የእጅ ስዕል መሰለ። ለዚህም ተመሳሳይ የግብጽሀይርግሊፍ ነበር። አጠራሩ ግን «ዐ» ነበር። በግብጽ የሠሩት ሴማውያን ግን በቋንቋቸው «ዮድ» ስላሉት፣ ይህ ስዕል «ይ» ሆኖ እንዲሰማ መጣ። በግዕዝ ቃሉ «እድ» ሆኖ በዚሁ ድምጽ ስለማይጀመር፣ በ«ዮድ» ፊገታ የፊደል ስም «የመገ» (ማለት ቀኝ እጅ) ይባላል።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤒	𐤂	י	Ⲓ	ي

የከነዓን «ዮድ» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ዮድ» የአረብኛም «ያእ» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ኢዮታ» (Ι, ι) አባት ሆነ። እሱም የላቲን አልፋቤት (I i) እና (J j) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«የመገ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፲ (አሥር) ከግሪኩ Ι በመወሰዱ እሱም የ«የ» ዘመድ ነው።

መደብ:



- ፊደላት

ከ ኩ ኪ ካ ኬ ክ ኮ ኳ ኰ ኲ ኳ ኴ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>
				<u>ተ</u>

ካፍ በጥንታዊ አቡጊዳ ተራ 11ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች 11ኛው ፊደል "ካፍ" ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ካፍ" ተብሎ በ"አብጃድ" ተራ 11ኛ ነው። በአማርኛ "ከ ኩ ኪ ካ ኬ ክ ኮ ኳ ኰ ኲ ኳ ኴ" ትገኝ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል ("ደ")	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
		ሰ	ከ

የካፍ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታስባል። በዚህ ጽሕፈት ፊደሉ የመዳፍ ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ህይወት ስዕል፣ ነበር። አጠራሩ ግን "ደ" ነበር። በግብጽ የሠሩት ሴማውያን ግን በቋንቋቸው "ካፍ" ስላሉት፣ ይህ ስዕል "ክ" ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
כ	כ	כ, כּ	כ	ك

የከነዓን "ካፍ" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ የአረብኛም "ካፍ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ካፓ" (Κ, κ) አባት ሆነ። እሱም የላቲን አልፋቤት (K k) እና የቂርሎስ አልፋቤት (К к) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ካፍ" ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፳፻ (ሃያ) ከግሪኩ κ በመወሰዱ እሱም የ"ከ" ዘመድ ነው።

መደብ:

- ፊደላት

ላዊ

ሰ ሱ ሲ ጎ ሴ ል ሎ ሷ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ላዊ (ወይም ላዌ፣ ለው) በጥንታዊ አቡጊዳ ተራ 12ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች 12ኛው ፊደል «ላሜድ» ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ላም» ተብሎ በ«አብጃድ» ተራ 12ኛ ነው።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
		1	ላ

የላዊ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የትዝምዝም ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽህይሮግሊፍ ነበር። አጠራሩ ግን «ዐወት» ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው «ላሜድ» ስላሉት፣ ይህ ስዕል «ል» ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤀	ܐ	א	Ⲁ	ﺍ

የከነዓን «ላሜድ» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ላሜድ» የአረብኛም «ላም» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ላምብዳ» (Λ, λ) አባት ሆነ። እሱም የላቲን አልፋቤት (L l) እና የቂርሎስ አልፋቤት (Л л) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ላዊ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፱ (ሠላሳ) ከግሪኩ Λ በመወሰዱ እሱም የ«ለ» ዘመድ ነው።

መደብ:

- ፊደላት

መ መው ሚ ማ ሜ ም ሞ ሚ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ጣይ በጥንታዊ አቡጊዳ ተራ 13ኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች 13ኛው ፊደል «ሚም» ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ሚም» ተብሎ በ«አብጃድ» ተራ 13ኛ ነው።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል («ነ»)	ቅድመ-ሴማዊ	ሣባ	ግዕዝ

የማይ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታስባል። በዚህ ጽሕፈት ፊደሉ የውሃ ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ህይሮግሊፍነበር። አጠራሩ ግን «ነ» ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው «ሜም» ስላሉት፤ ይህ ስዕል «ም» ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ

የከነዓን «ሜም» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ሜም» የአረብኛም «ሜም» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ሙ» (Μ, μ) አባት ሆነ። እሱም የላቲን አልፋቤት (M m) እና የቂርሎስ አልፋቤት (М м) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ማይ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፱፯ (ዓርባ) ከግሪኩ μ በመወሰዱ እሱም የ«መ» ዘመድ ነው።

መደብ:

- ፊደላት

ነሐስ (ፊደል)

ነ ኑ ኒ ና ኔ ን ኖ ኘ



የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>

ነሐስ በጥንታዊ አቡጊዳ ተራ 14ኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች 14ኛው ፊደል «ኑን» ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ኑን» ተብሎ በ«አብጃድ» ተራ 14ኛ ነው።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል ("ጀ")	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
		ነ	ነ

የነሐስ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የአባብ ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ህይወት ስዕል፣ ነበር። አጠራሩ ግን «ጀ» ነበር። በግብጽ የሠሩት ሴማውያን ግን በቋንቋቸው «ነሐስ» ስላሉት፣ ይህ ስዕል «ነ» ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤄	ܢ	נ,ן	𐤍	ن

የከነዓን «ኑን» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ የአረብኛም «ኑን» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ኑ» (Ν ν) አባት ሆነ። እሱም የላቲን አልፋቤት (N n) እና የቂርሎስ አልፋቤት (Н н) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ነሐስ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፶ (ሐምሳ) ከግሪኩ ν በመወሰዱ እሱም የ«ነ» ዘመድ ነው።

መደብ:

- ፊደላት

ሳት

ሰ ሱ ሲ ሳ ሴ ስ ሶ ሷ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>

ሳት (ወይም ሰዓት) በጥንታዊ አቡጊዳ ተራ 15ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥ፣ በግሪክ 15ኛው ፊደል "ሳጫክ" በሶርያም ፊደል "ሲ.ምኬት" ይባላል። በዓረብኛ ግን ተመሳሳይ ፊደል የለም፤ ለዚህ ድምፅ ከ"ሺ.ገ" የተወሰደ ፊደል በሱ ፈገገ አለ።

በአማርኛ አጻጻፍ ብዙ ጊዜ "ሳት" ከ"ሠውት" (ሠ) ጋራ ሊለዋውጥ ይችላል። ቀድሞ ግን በግዕዝ የ"ሠውት" ድምጽ "ሸ" ለማመልከት ይጠቀም ነበር። በዛሬው አማርኛ "ሸ ሹ ሺ ሻ ሼ ሽ ሾ" ከ"ሰ..." ትንሽ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ሣባ	ግዕዝ
	ሰ	ሰ

የሳት መነሻ ግልጽ አይደለም። ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ቢታሰብም አስካሁን አልተገኘም። ለዚህም ምናልባት ተመሳሳይ የግብጽህይርግሊፍ ነበር። አገዳገኛ ሊቃውንት የ"ዓምድ" ("ጀድ") ስዕል እንደ ነበር ይገምታል።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤑	ܩ	ק	ק	

የከነዓን "ሳሜክ" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መገንድ የዕብራይስጥና የአራማያም "ሳሜክ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ክሲ" (Ξ, ξ) ምናልባትም የ"ክሊ" (Χ, χ) አባት ሆነ። "ክሊ" የላቲን አልፋቤት (X x) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ሳት" ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፳፯ (ሰልሳ) ከግሪኩ Ξ በመወሰዱ እሱም የ"ሰ" ዘመድ ነው።

መደብ:

- ፊደላት

ዐይን (ፊደል)

ዐ ዑ ዒ ዓ ዔ ዖ

የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ዐይን በጥንታዊ አቡጊዳ ተራ 16ኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች 16ኛው ፊደል «ዐይን» ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ዐይን» ተብሎ በ«አብጃድ» ተራ 16ኛ ነው።



በመጀመርያው (ግዕዝ) ቅርጽ (አ) በልሳነ ግዕዝ እንደ ሌሎቹ ፊደላት የ«ኸ» አናባቢ

ድምጽ ሆነው ነበር፤ በአማርኛ ግን ድምጹ እንደ አራተኛው (ራብዕ) ቅርጽ (ዓ)

አንድላይ ነው። በአማርኛ አጻጻፍ ብዙ ጊዜ ከአልፍ (አ) ጋራ ሊለዋውጥ ይችላል።

ቀድሞ ግን ድምጾቻቸው የተለያዩ ነበሩ።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
		◦	ዐ

የዐይን መነሻ ከቅድመ-ሴማዊ ጽሕፈት አገደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የዐይን ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽህይሮግሊፍ ነበር። አጠራሩ ግን «ኢር» ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው «ዐይን» ስላሉት፣ ይህ ስዕል «ዐ» ሆኖ አገዳሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
⓪	⓪	ע	ע	ع

የከነዓን «ዐይን» አገዳሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ የአረብኛም «ዐይን» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ኦሚክሮን» (ትንሹ ኦ ማለት፣ ⓪, ο) አባት ሆነ። እሱም የላቲን አልፋቤት (O o) እና የቂርሎስ አልፋቤት (О о) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ዐይን» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፳፻ (ሳባ) ከግሪኩ ο በመወሰዱ እሱም የ«ዐ» ዘመድ ነው።

መደብ:

- ፊደላት

ፊ ኑ ፊ ኑ ፊ ፍ ፎ ፍ





የአቡጊዳ ታሪክ					
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>		
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>ጠ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>	<u>ተ</u>

ፊፍ (ወይም አፍ) በጥንታዊ አቡጊዳ ተራ 17ኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥፊደሎች በሶርያም 17ኛው ፊደል "ፔ" ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ፋኦ" ተብሎ በ"አብጃድ" ተራ 17ኛ ነው።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል «ረ»	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
			

የፈፍ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታስባል። በዚህ ጽሕፈት ፊደሉ የአፍ ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ሀይሮግሊፍነበር። አጠራሩ ግን «ረ» ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው «ፔ» ስላሉት፣ ይህ ስዕል «ፕ» ሆኖ እንዲሰማ መጣ። ኋላም «ፍ» የምለውን ተናባቢ ደግሞ አሰማ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
פ	פ	פ, פ	פ	ف

የከነዓን «ፔ» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ፔ» የአረብኛም «ፋ» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት «ፔ» (Π, π) አባት ሆነ። እሱም የላቲን አልፋቤት (P p) እና የቂርሎስ አልፋቤት (П п) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ፈፍ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር 𐌱 (ሰማንያ) ከግሪኩ π በመወሰዱ እሱም የ«ፈ» ዘመድ ነው።

መደብ:

- ፊደላት

ጸደይ

ይህ መጣጥፍ ስለ ፊደሉ (ጸ) ነው። ስለ ወራቱ ለመረዳት፣ ፀደይ ይዩ።

ጸ ጸ ጸ ጸ ጸ ጸ ጸ ጸ

የአቡጊዳ ታሪክ			
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>
<u>ጠ</u>	<u>ሰ</u>	<u>መ</u>	<u>ነ</u>
<u>ሰ</u>	<u>ሰ</u>	<u>ሰ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>
<u>ሠ</u>	<u>ተ</u>		

ጸደይ (ወይም ጸዳይ) በጥንታዊ አቡጊዳ ተራ 18ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥ በሶርያም ፊደሎች 18ኛው ፊደል «ጸ» ይባላል። በዓረብኛ ግን ተመሳሳይ ፊደል «ጸ» አለ።

በአማርኛ አጻጻፍ ብዙ ጊዜ «ጸደይ» ከ«ፀጋ» (ፀ) ጋር ሊለዋውጥ ይችላል። ቀድሞ ግን ድምጻቸው የተለየ ነበሩ።

ታሪክ[ለማሰተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ሣባ	ግዕዝ
		

የጸደይ መነሻ ግልጽ አይደለም። ከቅድመ-ሴማዊ ጽሕፈት አገደ ሆነ ቢታሰብም አሰካሁን አልተገኘም። ለዚህም ምናልባት ተመሳሳይ የግብጽህይድግሊፍ «ነጎብ» ነበር። አገዳገድ ሊቃውንት የ«መቃ» ስዕል አገደ ነበር ይገምታል።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
				

የከነዓን «ጸደ» አገዳሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ጸደ» የዓረብኛም «ጸድ» ወለደ። እነዚህ ሁሉ የ«ጸደይ» ፋቅ ዘመዶች ሊባሉ ይቻላል።

መደብ:

- ፊደላት

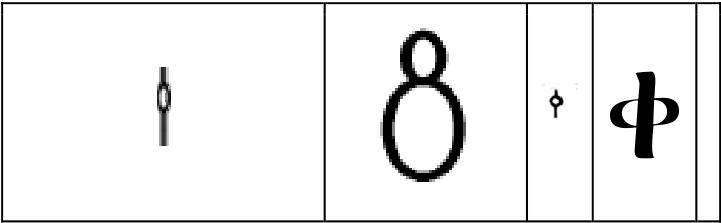
ቀ ቁ ቂ ቃ ቄ ቅ ቆ ቇ ቈ ቉

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u> <u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u> <u>ተ</u>

ቆፍ (ወይም ቃፍ) በጥንታዊ አቡጊዳ ተራ 19ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥፊደሎች በሶርያም 19ኛው ፊደል "ቆፍ" ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ቃፍ" ተብሎ በ"አብጃድ" ተራ 19ኛ ነው።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
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የቆፍ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ ከመልማሎ (የሸማኔ ዕቃ) ስዕል መስለ። ለዚህም ተመሳሳይ የግብጽ ሀይሮግሊፍ ነበር። አጠራሩ ግን "ወጅ" ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው "ቆፍ" ስላሉት፣ ይህ ስዕል "ቀ" ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
Ⓟ	𐤕	ק	Ⲡ	ق

የከነዓን "ቆፍ" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ "ቆፍ" የአረብኛም "ቃፍ" ወለደ። ከዚህ በላይ የድሮ የግሪክ አልፋቤት ፊደል "ቆፓ" (ϕ ϝ) አባት ሆነ። እሱም የላቲን አልፋቤት (Q q) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ቆፍ" ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፲ (ዘጠና) ከግሪኩ ϕ በመወሰዱ እሱም የ"ቆ" ዘመድ ነው።

መደብ:

- ፊደላት

ርእስ

ሬ ኅ ሪ ራ ሬ ር ሮ ሯ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>

ርእስ በጥንታዊ አቡጊዳ ተራ 20ኛው ፊደል ነው። እንዲሁም

በከነዓን በአራማያ በዕብራይስጥ ፊደሎች በሶርያም 20ኛው ፊደል «ሬስ» ይባላል።

በዓረብኛ ደግሞ ተመሳሳይ ፊደል «ራኦ» ተብሎ በ«አብጃድ» ተራ 20ኛ ነው።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
	)	ሬ

የርእስ መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የራስ ስዕል መሰለ። ለዚህም ተመሳሳይ የግብጽ ህይሮግሊፍነበር። አጠራሩ ግን «ተፕ» ነበር። በግብፅ የሠሩት ሴማውያን ግን በቋንቋቸው «ራስ» ስላሉት፣ ይህ ስዕል "C» ሆኖ እንዲሰማ መጣ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤀	ܐ	א	Ⲁ	ﺀ

የከነዓን «ራስ» እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ «ራስ» የአረብኛም «ራእ» ወለደ። ከዚህ በላይ የግሪክ አልፋቤት ፊደል «ሮ» (Ρ, ρ) አባት ሆነ። እሱም የላቲን አልፋቤት (R r) እና የቂርሎስ አልፋቤት (Р р) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ«ርእስ» ሩቅ ዘመዶች ሊባሉ ይቻላል። በተጨማሪ የግዕዝ ቁጥር ፻ (መቶ) ከግሪኩ ρ በመወሰዱ እሱም የ«ረ» ዘመድ ነው።

መደብ:

- ፊደላት

ሠውት


ሠ ሠ ሠ ሠ ሠ ሠ ሠ ሠ
ሠ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ዐ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u> <u>ተ</u>


ሠውት (ወይም **ሣውት**) በጥንታዊ አቡጊዳ ተራ 21ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በሶስተኛው በሶርያም ፊደሎች 21ኛው ፊደል "ሺገ" ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ሺገ" ተብሎ በ"አብጃድ" ተራ 21ኛ ነው።

በአማርኛ አጻጻፍ ብዙ ጊዜ "ሠውት" ከ"ሳት"(ሰ) ጋራ ሊለዋውጥ ይችላል። ቀድሞ ግን በግዕዝ የ"ሠውት" ድምጽ "ሸ" ለማመልከት ይጠቅም ነበር።

ታሪክ[ለማስተካከል]

ቅድመ-ሴማዊ	ሣባ	ግዕዝ
	≅	ሠ

የሠውት መነሻ ከቅድመ-ሴማዊ ጸሕፈት አገደ ሆነ ይታሰባል። በዚህ ጸሕፈት ፊደሉ የጥርስ ስዕል መስለ።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
				

የከነዓን "ሺግ" አገዳሁም ከዚህ ምልክት ተወስዶ በዚያ መገገድ የዕብራይስጥና የአራማያ የአረብኛም "ሺግ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ሲግማ" (Σ, σ/ς) አባት ሆነ። እሱም የላቲን አልፋቤት (S s) እና የቂርሎስ አልፋቤት (С с) እና (Ш ш) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ሠውት" ሩቅ ዘመዶች ሊባሉ ይቻላል።

መደብ:

- ፊደላት

ተ ቱ ቲ ታ ቴ ት ቶ ቷ

የአቡጊዳ ታሪክ				
<u>አ</u>	<u>በ</u>	<u>ገ</u>	<u>ደ</u>	
<u>ሀ</u>	<u>ወ</u>	<u>ዘ</u>	<u>ሐ</u>	<u>የ</u>
<u>ከ</u>	<u>ለ</u>	<u>መ</u>	<u>ነ</u>	<u>ሰ</u>
<u>ፈ</u>	<u>ጸ</u>	<u>ቀ</u>	<u>ረ</u>	<u>ሠ</u>
				ተ

ታው (ወይም ታዊ) በጥንታዊ አቡጊዳ ተራ 22ኛው ፊደል ነው። እንዲሁም በከነዓን በአራማያ በዕብራይስጥበሶርያም ፊደሎች 22ኛው ፊደል "ታው" ይባላል። በዓረብኛ ደግሞ ተመሳሳይ ፊደል "ታኦ" ተብሎ በ"አብጃድ" ተራ 22ኛ ነው።

በአማርኛ ደግሞ "ቸ ቹ ቺ ቻ ቼ ቾ" ከ"ተ..." ትንሽ ተቀይሯል።

ታሪክ[ለማስተካከል]

ተመሳሳይ ግብፃዊ ስዕል	ቅድመ-ሴማዊ	ሣባ	ግዕዝ
×	+	X	ተ

የታው መነሻ ከቅድመ-ሴማዊ ጽሕፈት እንደ ሆነ ይታሰባል። በዚህ ጽሕፈት ፊደሉ የመስቀል ስዕል መስለ። ይህን የመሰለው ሃይሮግሊፍ በጥንታዊ ግብጽኛ "ሰው" ነበር።

ከነዓን	አራማያ	ዕብራይስጥ	ሶርያ	ዓረብኛ
𐤄	ܰ	ת	𐤄	ت

የከነዓን "ታው" እንዲሁም ከዚህ ምልክት ተወስዶ በዚያ መንገድ የዕብራይስጥና የአራማያ ታው የአረብኛም "ታ" ወለደ። ከዚህ በላይ የግሪክ አልፋቤት "ታው" (Τ, τ) አባት ሆነ። እሱም የላቲን አልፋቤት (T t) እና የቲርሎስ አልፋቤት (T T) ወላጅ ሆነ። ስለዚህ እነዚህ ሁሉ የ"ታው" ፋቅ ዘመዶች ሊባሉ ይቻላል።

መደብ:

- ፊደላት

የአቡጊዳ ታሪክ				
አ	በ	ገ	ደ	
ሀ	ወ	ዘ	ሐ	የ
ከ	ለ	መ	ነ	ሰ
ፈ	ጸ	ቀ	ረ	ሠ

a1, B2, G3, D4,
H5, W6, Z7, H8, T9, Y10,
K11, L12, M13, N14, s15, A16,
F17, TS18, Q19, R20, SH21, t22

