

Contents

1. An appeal to Eritrean and Tegarú refugees
2. The largest political movement of 'Tigriyna'-speaking youth abroad doomed to failure
3. Welcome! The ousted democratic government of Tigray returns to its place
4. I'm Tgraway too ከዓ አነ እየ ትግራዋይ
5. China must leave Abyssinia ቺና ይግብብአ ለቸቸ አቢስሲንያ
6. Will the Abyssinian Ruling Class Replace our ዕንዛርያ with Drones?



1

An appeal to Eritrean and Tegarú refugees

ሐዲ ጥርግን ናብ እቶም አርትራውያን እውን ተጋሩ ስድደተይናታት

An appeal to the Eritrean and Tegarú refugees, please, seems a duty to raise a new and secure future for the life and unity of our people by providing roadmaps for our steps. We are talking about a future in which the Abyssinian world only runs for a pleasant rule of law. That is, a new era in which there are not the two frightening institutions, namely the church and the state/ክርስቲያንቤት እውን መንግስቲ, of the Abyssinian ruling class. This is nothing more than trying to be the first generation to sweep and thoroughly clean the floors of poor Abyssinians who are condoned to live not only with the worst parasitic institutions but also with terrible parasitic insects such as bedbugs, fleas, moths, etc./ እዙይ አይእዩን ካልእ እንካብ አናደየ ናይ ነበረ እታ ፈላማ ትውልዲ ናብ ኩስተረ እውን አጽረየ ናብ ዕመቕ እቶም ምድሪቤታት ናይ እቶም ድኻታት ሐበሻ ናብ አየን እዩ ኩንኩን (ኩንነነ) ናይ ሐየወ አይኮነን በይኑ ምስ እተን ግዱዳት ፓራስቲክ ኢስቲቱዝዮኒ ግን ከዓ ምስ ጉዳማት ፓራሲቲክ ሐሳኹ ከም ትሺን, ቀኣጫ, ነቸዝ, እኩተ.

The vice of the church:

1 ከሊቅ እስከ ደቂቅ ኣብድዋል

2 ጅብ ከምቢበላህ ጅብ በልተህ ተቀድደስ

3 ተነግረዋል ቤትክርስቲያን ስትጠራ ኣማራ ይጠራል, ኣማራ ስጠራ ቤትክሪስቲያን ትጥራለሽ, ለምን ከ ኢትዮጵያ ታሪክ ከጥንቲ ጀምምሮ የመጣ ያና ያ ብቻ ነው

4 እንና ቁሳት በእሳት እንናተምቀቸውአለን

[`ትግራይን እናጥፋ: በሃላ ንስሃ እንገባለን` / `መጀመርያ` ሞ ትግራይ ከነጥፍኡ: ደሐር ከንናሳሕ ኢና` - OMEGA TV](#)

My dear brothers and sisters, the lower class, the majority of Abyssinia, perhaps 70-80% have suffered for so long from the barbaric administration of the upper class that they never lose their grip on power. This time the whole world is an eyewitness to the alliance of this class and to outsiders like them for one purpose only: to wipe out the people of Tigray from the face of the earth. Why? Put simply, Tigray's democratic system that builds hospitals, schools, roads, ... for the services of the people has become a great testimony to the misuse of taxpayers' money not only for our time but also for the past. This is something that the Abyssinian ruling class does not want to happen.

Is this a novelty, in terms of what happens to people, in the history of Abyssinia? The answer is No, it is not. Here is a quote that the internet offers you very easily but it is like a drop from the sea compared to what is needed. (On the left the seal of King Menelik and the signature of Pietro Antonelli)



"Treaty of Wichale, Wichale also spelled Ucciali, (May 2, 1889), pact signed at Wichale, Ethiopia, by the Italians and Menilek II of Ethiopia, whereby Italy was granted the northern Ethiopian territories of Bogos, Hamasen, and Akale-**Guzai** (modern Eritrea and northern Tigray) in exchange for a sum of money and the provision of 30,000 muskets and 28 cannons."

Plus, "On the signing of the treaty, Menelik said "The territories north of the [Merab Miles](#) (i.e. [Eritrea](#)) do not belong to Abyssinia nor are under my rule. I am the Emperor of [Abyssinia](#). The land referred to as [Eritrea](#) is not peopled by Abyssinians" (Menelik II, **Wuchale Treaty** [[edit](#)], Main article: [Treaty of Wuchale](#) From Wikipedia, the free encyclopedia)

This shows that all Eritreans, sons and daughters of survivors of crime and violence, are fighting today not only against the cruelest dictator on earth of their time, but also against the wake of King Menelik's policy of the past. Of this, we can quote the living and still with full force, the famous Treaty of Wichale, which divides a family, a village, a field, a river, ... into two parts. Owing to this and another the region is desert of peace, unity and harmony as before. This needs to be addressed now, not tomorrow.

Making the destruction of the **Mereb- River-Border-Wal** the mother of all the agreements that will exist between the Eritrean and Tigriyna people will be the true sign of peace and hope among the oppressed peoples. In this way, we must not forget that we are killing many other divisive political systems such as Isaias Afwerki's dictatorship.

So far, the resistance of the people of Tigray has not only destroyed barrier walls, but also old beliefs that have been with us for a long time. I think that doing nothing concrete in the face of this reality that is occurring in front of us is a real lack of duty and morals.

The favorable moment has therefore come not to be missed for Eritrean and Tigriyna migrants to develop a **roadmap**, under the guidance of our historians, sociologists and lawyers, to say goodbye to the old harmful system and welcome the new, in an organized international conference. These are not only the right steps against today's politics that intend to exterminate us, but also a great lesson for those who, like them, tend to open their eyes tomorrow.

There is no doubt that the roadmap, that leads our people to peaceful coexistence, love and development will focus on one:

- | | |
|--|------------------------------------|
| a) name [e.g., United People of the Western Red Sea (UP-W-RS)] | d) language [e.g., English] |
| b) nation [UP-W-RS] | e) popular system of government |
| c) flag [of those who work, learn and defend] | f) national people's Assembly, and |
| | g) people's heart. |

The roadmap conference will have two chapters. The first is to bring the roadmap to life. And the second is to select the roadmap team that deals with roadmap growth. And it seems fitting that the team is made up of a third of the conference attendees.

We need to think deeply about the roadmap that we need to implement. To make it strong and convincing, in the coming months or ..., we must make it the theme of the people concerned. In doing this we must not forget the well-sewn spies that are among us, always ready to detach us from our just and essential arguments. Closing a black hole like this or another is nothing more than extending and strengthening the struggle for justice that the Eritrean and Tigriyna people are leading.



As we witness the Eritrean people, the people who have been fighting against the state of open slavery since 1991 are being used as a tool to fight for the cleansing policy of the war in Tigray. Because of this "killing two birds with one stone", precisely to weaken the strength of the people demanding justice, it is in full effect. This barbaric act seems to be the last chapter in the life of the Eritrean dictatorship which is almost fifty years old.

While the entire population of the world stands by, the people of Tigray are fighting hard to abort the cleansing war perpetrated by the Eritrean dictatorship and his allies: the ruling class Amhara and others. In such a dark period, many Eritreans took a progressive and dutiful step to stand alongside the people of Tigriyna. Being alongside our brothers and sisters, despite the aggressor's color, if we remember the story of Abraha Deboch, Moges Asgedom and Zerai Deres, is nothing new than renewing it.

I am happy and proud of this because it is one of the elements that show who we are. And I hope that the Eritreans poisoned, blinded and misled by the policy of

divide and rule of the dictatorship change wrong path and join the fight against injustice and in favor of justice.

As a people we can only survive if we are united. As we are seeing, the cleansing policy of the Amhara ruling class has no limits. In their domestic political campaign, they have already said loud and clear that they have Eritrea in their sights. This will happen at any time when the Eritrean dictator is off the throne. Therefore, we must not be confused by the agreement between "Eritrea and Ethiopia" made by the Abyssinian ruling class in order not to lose its grip on power.

I believe that most Eritreans are aware of the lies of Eritrean dictators who have been saying for thirty years: "I am a fighter for liberation in words" to bring slavery to reality at last. He's a liar if **ever** there was one/ እንተ አልሎ ሐደ ሐሰሳዊ ናብ እቲ ዓለም እቲው እዩ ንስሱ.

The current political marriage between the 79-year-old Eritrean dictator and 45-year-old Abiy Ahmed Ali seems to guarantee two things. The first is to guard the dictator's power until his death. And in the meantime, to allow the Amhara ruling class to occupy very important strategic posts on the mainland and at the sea of Eritrea. We know the UAE base in Eritrea from which the Tigray was attacked by drones. But now we are talking about another Amhara ruling class base or bases where they can start their military operations just like the UAE has shown us. And we also know that this class has many soldiers, men and women, in or out of training centers, such as the village of Gergera, in Eritrea, thanks to the dying dictator. Now I leave it to the reader to guess what the Amhara ruling class in Eritrea can do from their key bases when things turn out in their favor.

In making judgment we must not make the mistake. That is, Eritrea has a defense force responsible for defending the Eritrean dictator, Isaias Afewerki and his old power-hungry cliques, not for the defense of Eritrea and its national interests. So, it is an army as old as Isaias at the helm. And it came to light after the defeat of the vast struggle for democracy movement, obvious of the EPLF fighters, in 1973. But the Eritrean people are misinformed about this fact. Therefore, due to the poorly studied history, the dictatorship has not only gained a long life, but also has the ability to continue in the different forms of dictatorship.



Please allow me to shed some light on the history of this killer machine according to my background in peasant life. Isaias Afewerki defence force consists of two parts: the core/ሱማ/ *suma* and the seeds/እዮም አዛርእ. The *suma*, the mafia group led by Isaias Afewerki, is the one who takes the helm. The seeds, who are doomed to serve *suma* until their death, evident in the name of Eritrea and its people, were once called liberation fighters, but are now called *warsai*, or whatever. But in reality, despite different names given, they are both slaves of Iseias Afewerki always at the helm. If there is any difference it may be a question of courage and the tactics followed to break the yoke of slavery. In this case I would like to say that the resistance of young slaves has made the world more aware of the violation of human rights in Eritrea. That is to say the death of the young slaves in prison, on the border, in the desert, at the sea, ... it did not go at all (አይእዩን ክዩድ ናብ ካን).

From its inception until today, the policy of divide and rule is one of the main guides of Iseias Afewerki at the helm. For this reason, Hamasen province was considered a friend and Ekkeleguzai an enemy from the very beginning of the game. And it remains for others not only to learn and decide from Ekkeleguzai's harsh punishment, but also from the fact that Iseias Afewerki at the helm cannot stand people who express concern. Despite this, the Kunama and other ethnic groups led the wave of resistance did not take long to grow.

In short, it is difficult to speak of the damage that Eritrea has suffered in these fifty years of life, of the regime of the dictatorship. In general, there is no real individual or family from Eritrea that is not devastated by the rule of the dictatorship, but especially the people of Ekkelguzai and Kunama, the people who have always been with their democratic system, are the most targeted and hammered people. **Asmara, which made the capital and mission control of the Eritrean-Amhara-Ruling-Class**, is with its new Campo Cintato (fenced camp).

The Eritrean-Amhara ruling class, which shines with control, power, wealth, government, authority, domination, military, ... is at the center of the fenced camp. This is walled up by many layers of people based on their relationship to the system. It goes without saying that the place of an individual, or a province or a nationality that is in the sights of the dictatorship is on the outskirts of the city. This applies not only to the capital, but also to all the regime's activities wherever it takes place due to its implementation policy. According to this, politics is always in the process of knocking out someone suspicious of his/her job, blocking his/her license, demoting his/her to military or ecclesiastical rank, making it difficult for his/her to find a rented house, etc. Of this evil act, I dare say that the Ekkelguzai people, people who paid more than anyone else to achieve the independence of Eritrea, has suffered more than anyone else. Saying it yesterday was a crime, but now it's becoming the topic of the day. This and more that is not mentioned have made Ekkelguzai and Kunama major producers and exporters of refugees from Eritrea.

When we speak broadly of young Eritrean refugees, we can say that all are with "education" and "knowledge" what the dictatorship teaches its slaves. Perhaps this is the biggest scar of dictatorship they have. For this reason, Tigriyna eight parts of the speech (noun, adjective, verb, adverb, ...), word order of Tigriyna sentence, ..., not to mention other languages, have yet to be learned. But how this will be solved remains a mystery.

Of this collective punishment, the suffering of Eritrea is unlimited and will continue for years to come. This makes it clear that the values of the Eritrean people, such as the democracy of Ekkelguzai, Kunama and others, which has the capacity to be a model for the whole of Eritrea, are in danger. But I hope that the international institutions will help the Eritrean people to recognize and restore their values according to the opinion of the natives and the documents of the Italian settlers in Eritrea of the past.



Today's population of Eritrea is fewer than four million. Before Isaias Afewerki's administration were made up of three classes such as the upper class, the middle class and the lower class. But the upper middle class after the terrible economic war with Isaias' ruling party is almost non-existent.

Many of them are known to have left their homeland to live and work in neighbouring countries such as Kenya and another. And the rest have surrendered to the ruling party's economic plan.

To sum up, the notorious aforementioned surrendered upper class is well known among the Eritrean slave workers. He makes secret agreements with the officers of the Eritrean dictatorial regime to send him some slave workers from military bases to work on his plantation, construction, ... The slaves leave, work and return accompanied by the trusted guards of the officer and employer. The action of these two perpetrators, officials and employers, shows the good relationship between the dictatorship and the upper class in Eritrea. Their relationship relies on organized crime to profit from the forced labor of innocent defenseless people. Therefore, we can clearly say that completely razing the Abyssinian ruling class means closing the wells from which crime emerges. The closure of all

wells of this kind, obvious in full compliance with the rule of law, means unity, love, coexistence and development of the oppressed Abyssinian people.



2

The largest political movement of 'Tigriyna'-speaking youth abroad doomed to failure

እቲ ብዙሕ ዓቢይ ፖሊቲካዊ ሞሽመንቶ ናይ አጉባዝ ናይ ቋንቋ 'ትግርይና' ናብ እቲ (ዓድዲ) ጓና ውስሱን ናብ እቲ ክሰራን

We are the eyewitnesses of the largest political movement of 'Tigriyna'-speaking youth abroad. As a student of the movement's propaganda, it seems to me that the mission is to bring peace to our troubled homeland. But this drum sound that has been beaten by the same failed movements is not new. The novelty is that this movement speaks and writes the broken Tigriyna, the worst of all time.

For example, I dare to say that no human being resists not saying that the worst is yet to come, after reading only one of their broken, meaningless sentences consists of the words that are misspelled as:

- 1) ህዝቢ instead of ሕዝቢ (*pl.* አሕዛብ) people *e.g.* እቲ ሕዝቢ ናይ እቲ ዓለም the people of the world
- 2) ሕገ instead of ሕግ/ law (from the verb ሓገገ) *e.g.* ባሕርያዊ ሕግ natural law
- 3) ሓድሻ instead of ሓድዲስ ጠ\ ሓድዳስ *f* (from the verb ሓድደስ) *e.g.* ሓንቲ ሓድዳስ ቅድዲ a new fashion
- 4) etc. etc. etc.

Why is the movement tearing apart the Tigriyna language worse than the dictatorship has already done? Why is this not enough? A language is the common heritage of a nation, but this does not exist for users of the Tigriyna language. How come? Does any movement like this have the ability to bring about change or does it just make things worse? This is something that needs to be proven by this article. Let's start.

In general, it sounds good because it is time for us to stand up together to continue our existence. However, even we are in this situation, it does not mean that we stand up together for nothing. As usual we get up neither less nor more than victory. It is wise to know that, today it has become difficult to solve a problem like ours with valid ways let alone wrong ways. This warns us that the things we do together, to free ourselves from the bad conditions we find ourselves in, must be carefully examined because their negative effects can be time bombs not only for us but also for generations to come. Let us not forget that we have not yet recovered from the negative effects of the bad start of the struggle for Eritrean independence.

Before proceeding, it seems appropriate that the process of verifying whether the movement is right or wrong begins with a general definition of the formula of "political movement". Doing this yesterday was difficult but not now thanks to the Internet, here it is.

“In the social science, a political movement is a social group that operates together to obtain a political goal, on a local, regional, national, or international scope. Political movements develop, coordinate, promulgate, revise, amend, interpret and produce materials that are intended to address the goals of the base of the movement.”

The above-mentioned criterion/አቲ ልዕሊ ጥቅስ ጣቅቃ helps us to judge the best. But in short, we can say that: “Political movements are usually in opposition to an element of the status quo/ እቶም ፖሊቲካል መሸመንቲ ናይ ልመድ እቶም አብ ምቅቅዎም (ተቻወመ) ናብ ሐደ አለመንት(ቶ) ናይ እቲ status quo (= አብ እቲ ሀልዋ አብ አቦን)”.

For example, let us talk about existing **Abyssinian unshakable traditions that look backward rather than ahead** ጽኑዓት ትራዲሽንሎኒ ሐበሻ ዝ ይረእዩ ድክሪ ከንዲ እንካብ ቅድሚ. With this Abyssinia is from the time since its birth. We know that Adulis (in Ekkeleguzai) is its place of birth but we do not yet know its date of birth. But now let's imagine that there is a single-purpose political movement that seeks to change unshakable Abyssinian traditions by looking forward rather than backward.

We know this is not an easy road. And we also know that it takes a lot of time and energy. But of all this and more we are not only already aware, but we are also ready to die thanks to our clear theory of our political movement which is in the interest of the oppressed peoples.

But in this arduous road of change for the better, who are the enemies and friends of the political movement for change? It is clear the two institutions, church and the state/ ክርስቲያንቤት እውን መንግስቲ, are the enemies and all the peasants, shepherds, workers, teachers, students, small traders, etc., who have nothing to do with the Abyssinian exploiting ruling class, are friends of the movement.

The true nature of the cruel Abyssinian class is hidden deep within their skin. What the oppressed Abyssinians know is what they, the upper classes, want us to know. For this reason, one of the tasks of the political movement is to learn and teach the true past and present history of the people it leads for improvement, such as the following two examples.

- 1) “ In her fourth and final marriage, Taytu Betul married King Menelik of Shewa, later Emperor Menelik II of Ethiopia. Menelik II and Taytu Betul personally owned **70,000** enslaved humans.”
- 2) “ Most significantly, Eritrea has the highest prevalence of modern slavery across Africa (and the second in the world, with North Korea coming first worldwide). In total, 9 out of every 1,000 people (9.3%) thus, nearly 1 out of every 10 people, of the Eritrean population are victims of modern slavery. In total, **451,000** Eritreans are slavery victims”. ([Report on Eritrea by the Global Slavery Index](#))

But we must know that it is not enough to learn and teach only history. Even poems, proverbs, etc. they are part of the argument that need to be addressed in the correct way. Of all the poems we have, in my judgment, any popular movement could be brighter with poems written in the Tigryna language. This is also the case with the Tigryna proverbs which serve as a proverb and law.

For example, here we have two laws of the traditional Tigryna proverb by which a case can see its closure.

- 1) ንወድዲ ርስቲ, ንጓል ገዝሚ The inheritance to the son, the dowry to the daughter
- 2) አይይወሃብን ክትቶ እክኳ ሓደ ስድሪ ናይ ምድሪ You never give in even one centimeter of land

These two proverbial laws are examples of the pros and cons of our invented political movement for true change. Number one is considered an enemy of the political movement because it is an integral part of the unshakeable Abyssinian traditions that look back rather than forward. But the second is the opposite because the tradition consists not only of negative things, but of both negative and positive things. This warns us that something is not condemned or praised because it is traditional. This is why we must be very careful when it comes to tradition.

We have already said that " Political movements are usually in opposition to an element of the status quo ማለትም ፖለቲካል መሻሻሎች ናይ ልሙድ እዮም ኣብ ምቅቓዎም (ተቋቋም) ናብ ሓደ አለመንገድ(ቶ) ናይ እቲ ኣብ እቲ ህልዎ ኣብ ኣየን". To do this the language is the key instrument of the movement. And intellectuals, obviously those who command the language and others who command other subjects, become key figures in the movement for change.

But our biggest political movement of Tigrinya-speaking youth, who can't even spell two important Tigrinya words correctly: "people" and "law", is a wilderness of Tigrinya language knowledge in an incredible way while there is an oasis around. I believe that Eritrea does not want it because it has so much thanks to the dictatorship of Isaias Afwerki and his henchmen.

It seems interesting to know the facts of the Tigriyna language. To do this it is necessary to take a short journey that takes you to the heart of this famous language.

- 1) It is a language that is waiting to be studied and reformed on the basis of the studies completed more than a hundred ago by foreigners destined to boost their careers. Even so, we have not been able to profit from their works which are always in the archive because we have no time other than to make wars. This is why no one knows its use and how to use it according to the rule of grammar.
- 2) It is a very strange thing to say, but it is true when it is said that people have yet to learn Tigrinya eight parts of speech: noun, pronoun, verb, adjective, adverb, preposition, conjunction and interjection.
 - A) Like many I have been a student and a teacher. At that time, I could not understand and interpret this " To err is human; forgive, divine " in Tigriyna as well "ሰሐተ እዩ ሰብአዊ; መሓረ, መለኮታዊ ", because I have no idea of Tigriyna eight parts of speech in general and that of the verb of Tigriyna in particular.
 - B) It seems to me that it is no longer necessary to say that I did not know how to conjugate any Tigriyna verb, how to construct a sentence with its past participle. g.e. My book was ruined by the rain እቲ ናተይ መጽሐፍ ነበረ ፍፋሱ ብ እታ ዝናብ, I had dog named Wube while I was a kid እነ አልልው ሓደ ከልቢ ስሙይ ውብ እንክ እነ ነበርኩ ሓደ ሕጻን
- 3) Long live my research and hard work, now I know the three Tigriyna modal verbs (ተገብብኻ ከአላ ደለየ) and am also able to use them. for instance. I have to work hard to win እነ ይግብብኻ ሰርሐ ብርቱዕ ምእንቲ ሰዐረ ወይ አሸንፎ.
- 4) I learned how the letter 'ም' plus a verb sounds the modal verb (*conditional tense*). she would come ንስሳ ምመጽአት verrebbe; if you asked him, he would do it እንተ ንስስኻ ትልምምኖ ንስሱ ምነበሮ se tu glielo chiedessi lo farebbe; he would have come ንስሱ ምነበረ ምጹእ sarebbe venuto
- 5) I also learned that without knowing the letter 'ዝ' well, it seems difficult to see the correct Tigrinya phrase. ዝ ፊ እቲ ኣየን/ እታ ኣየነይቲ as RELATIVE PRONOUN: all (that) I have ኩልሉ እዙ ዝ አልሎኒ tutto ciò che ho; the box (that) I put it in እታ ሳጹን ኣብ ኣየነይቲ እነ አልሎ ቅምሙጥ

la scatola in cui l'ho messo; the man (that) I saw እቲ ሰብኣይ ዝ እነ አልሎኒ ርኡይ l'uomo che ho visto; not that I know of አይኮነን ዝ እነ አልሎኒ ሰሙዕ non che io sappia

- 6) The two kinds Tigriyna articles: definite and indefinite, the order of Tigriyna sentence, punctuation marks, how to spell Tigriyna not only hard words (e.g. ተገብብኡ have to, must, should, owe, ought to) but also simple words (e.g. ረኣየ to see, ...), the word gender in Tigriyna (e.g. እቲ (እታ) ቤት il (la) casa, እቲ (እታ) ቋኝታ il (la) sguardo) etc. are waiting to be studied.

Why is it important to know the rules of grammar? 'Grammar refers to the rules and regulations that govern spoken and written language. Grammar is the code that makes language work. It is through proper grammar that we are able to communicate in a clear manner that people can understand. Good grammar is key to effective communication, whereas bad grammar leads to surprising mistakes.'

In conclusion, Eritrea is one of the richest countries in terms of the rise and fall of political movements. But all of this isn't as documented as it should be, so past mistakes have a chance to repeat themselves again. This is really one of the parts that make Eritrea and its people very weak. We can say that the goals of the Eritrean political movements of the past and the present, no matter if the enemy is external or internal, are identical because both are with the intention of seeing the rule of law in Eritrea.

The Eritrean political movement's goal of change has a lot to do with the Black Lives Matter movement's goal of eliminating systemic racism in the United States of today. The difference is that Black Lives Matter's goal is well built thanks to the leaders of the movement. But when we think of the leaders of Eritrean political movements, without saying anything about the members, they do not have the clear and correct meaning of the word 'goal' in their native language. What they say is 'ዕላማ' instead of አተገኛ ፊት ስልጣን መውደቁኦታ ፊት **fine**. This makes it clear that Eritrea has a long way to go to have movement leaders who can lead to victory by leaning and teaching other experiences in general and in particular their own history, tradition, language, poetry, proverbs, etc.



target shooting ተኸሲ ናብ እቲ ዕላማ tiro al bersaglio



Welcome! The ousted democratic government of Tigray returns to its place. And let's hope it keeps going

(Synonyms for democratic. **popular, republican, self-governing, self-ruling**)

Self-government in Tigray is not an offer from God or from friends. It is only the result of a terrible war of 1975-1991 that annihilated the Abyssinian ruling class.

And when you think of her age, the Solomonic dynasty existed for 704 years, from 1270 to 1974. And Isaias Afwerki led the Eritrean dictatorship that has emerged since 1973, it is still on foot. But our first democratic Tigray government fell into an ambush after only 29 years of its existence. Why? This advice to anyone who wants to introduce the rule of law in Abyssinia that there is no jock.

Perhaps a true democratic establishment takes more than 300 years to take permanent roots in the soil that is made to produce only for the interests of the ruling class, of formidable dynast after dynast, for thousands of years. And to do this we must not only know the rules of how to plant a democratic plant but also the rules and history of how to weed the plant that represents the old undemocratic system.

For example, the following, formulas written in Geez, are examples with which the old plant took root.

- 1) ኢትዮጵያ ታበጽሕ እደዊሃ ኅበ እግዚአብሔር (Pe. 67. 32)
- 2) ሥዩመ እግዚአብሔር "Elect of God"
- 3) ሞዓ አምበሳ ዘእምነገደ ይሁዳ

Geez had **word order** like today's developed language, just like English, Italian, etc. Here is an example that testifies what language of intellectuals it was.

ኢትዮጵያ ታበጽሕ እደዊሃ ኅበ እግዚአብሔር ገበሬ: ኢትዮጵያ ግብሬ or ቨርብ: ታበጽሕ አቕጥ: እደዊሃ (ናብ) አበይ: ኅበ እግዚአብሔር	Ethiopia shall soon stretch out her hands to God <u>Subject:</u> Ethiopia <u>Verb:</u> shall soon stretch out <u>Object:</u> her hands; <u>Where:</u> to God
---	---

I would like to ask if any of us have or have learned or know a correct democratic term made by the democratic government of Tigray in these twenty-nine years of its life with us in the Tigrinya language? If in case you are with "yes, I learned so much", the following is not true for you.

We saw that Geez was well developed and the language of intellectuals. But Tigriyna, the language we find ourselves in today, is an undeveloped language without saying anything else. It seems that peasants and shepherds were the founders of the Tigrinya language perhaps at the time of Zemene Mesafint more than 300 years ago of unknown reason. But today I doubt that its founders have yet to stick with it because the world is changing due to advanced technology. So, how democratic can a democracy built with the Tigrinya language be?

This makes clear that the popular government of Tigray has experienced an extremely hard period in its 29 years of life with the Tigrinya language, a language that not only knows the rule of grammar but also completely poor in democratic terms such as,

civil	direct democracy	regime change
citizen	elections	republic and socialism
constitution	ideology	tyranny ...
dictatorship	minority	

So, the Tigray elites have not only tried to plant democratic plant with dead language but are also vowing to go with it. Owing to the people of Tigray did not only learn one correct word but is full of terms of Tigrinya fake words of dictatorship of Eritrea like his Eritrean brother and sisters. This is indeed a crime. The elites of Tigray have completely ignored their duty to teach correct democratic terms not only to the people of Tigray but also to all their brothers and sisters who are close rather than being Tigrinya language students of the Eritrean dictatorship. This must be addressed and changed right now. The people of Tigray and their brothers and sisters deserve to learn and use correct democratic terms in their language. But this does not mean that those in power who do not have the slightest idea of Tigrinya eight parts of the speech to teach, but by those language teachers who take responsibility for a word they teach. I know this linguistics aren't present, but that doesn't mean they can't be created like the Gees-speaking society did.

For many reasons, it seems true that the Tigrinya or other similarly speaking people are unable to get a correct picture of the difference of a democratic and undemocratic regime. This is because the Eritrean dictatorship behaves as if it were a democratic government. But the democratic government of Tigray, a just government, which has yet to learn Tigrinya eight part of speech, no one knows where it is in terms of teaching correct Tigrinya word, phrase, sentence, etc. That is why people wait for it to wake up and perform a duty as required.

Of these phenomena, what drives you crazy is that the Eritreans, who have been under the terrible dictatorship for almost thirty years, cannot call the dictatorship 'dictatorship', and the dictator 'dictator', the henchmen 'henchmen'/አቶም አ(መ)ገልገልቲ አ(መ)ገልገልቲ, ... What is practiced is that everyone creates their own word without considering its harmful impact. This practice is not new and is the continuation of the practice that the two fronts (ELF and EPLF) used before but now only by the EPLF leader.

If I am allowed to talk only of EPLF, to call things as they are was and is against the principles of Isaias Afewerki. Owing to this evil act, the people of Eritrea paid what it paid. Please, due to the misreading of reality, our fight for justice has a chance to be long. For this we must do our best to try to call things the way they are.

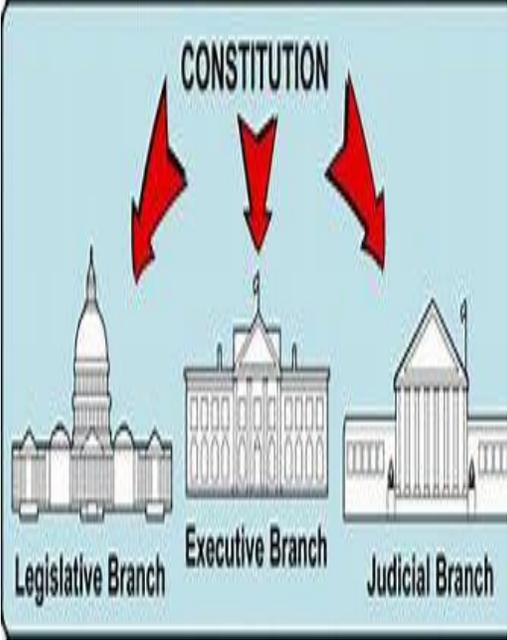
The beauty and ugliness of two systems: Democracy and Dictatorship

እታ ጽብብ-ቕንነት እውን እታ ግናይይንነት ናይ ክልትተ ቅጥዒታት: ደሞክራዥያ እውን ዲትታቲራ

Tigray/ትግራይ

Eritrea/ኦርትራ

<p>The constitutional government (or government by the people መንግስቲ ብ እቲ ሕዝቢ) of Tigray is defined by the existence of a constitution since 1991-2020</p>	<p>The dictatorial government of Eritrea is defined by the non-existence of a constitution since 1991</p>
<p>እቲ ኮስቲቲዩሽን መንግስቲ ናይ ትግራይ እዩ ድንገግ ብ እታ ህልላወ ናይ እታ ኮስቲትዩሽን ካብ እቲ 1991-2020</p>	<p>እቲ ኮስቲቲዩሽን መንግስቲ ናይ ኦርትራ እዩ ድንገግ ብ እታ ዘይህልላወ ናይ ሐንቲ ኮስቲቲዩሽን ካብ እቲ 1991</p>
<p>Image of constitutional government</p>	<p>Image of dictatorial government</p>

	
 <p>Debretsion Gebremichael democratically elected president since 2018 and the law is above him</p>	 <p>Isaias Afwerki un elected president since 1991 and the sky is only above him</p>
<p>1. Tigray, the country, is of public</p>	<p>But Eritrea is the private property of a man with his henchmen</p>
<p>2. government by the people is 'of the people, by the people, for the people'</p>	<p>In dictatorial government the people have no a voice in the matter ኣብ እቲ ዲክታቶርያል መንግስቲ እታ ሰብ ኣይኣልለዎን ድሀይ ኣብ ምዕራፍ</p>
<p>3. Democracy is a form of government in which the people have the authority to choose their governing officials</p>	<p>A dictatorship is a form of government characterized by the absolute rule of one person or a very small group of people who hold all political power</p>
<p>4. The constitutional government trys to melt all the differencs of its cityzen in its melting pot</p>	<p>The Eritrean dictator is always with divide and conquer policy እቲ ኣርትራዊ ዲክታቶር እዩ ወትሩ ምስ ከፈለ እውን ገዝእ ፖሊቲካ. Thanks to this he is where he is now.</p>
<p>5. The Democratic government makes all responsible for their acts and monitors all decisions</p>	<p>whereas there is no such situation under a dictatorship</p>



I'm Tgraway too ከዓ አነ እየ ትግራዊያይ

Ethiopian Prime Minister Abiy Ahmed and other ministers said they were "going to wipe out the Tigrayans for 100 years,"

እቲ ኢትዮጵያዊ መጀምመርያ ሚኒስትር ዓቢይ አሕመድ እውን ካልአት ሚኒስተራት አልለዎም ብሁል ዝ "ይኩስትሩ (ወይ ይጉሕፉ) ብያ እቶም ተጋሩ ምእንቲ 100 ዓመታት,"

'EU envoy: Ethiopia's leaders said they "are going to wipe out" Tigrayans



Pekka Haavisto speaks to media on September 21, 2020. (Photo by Dursun Aydemir/Anadolu Agency via Getty Images)

During closed-door talks in February, Ethiopian Prime Minister Abiy Ahmed and other ministers said they were "going to wipe out the Tigrayans for 100 years," according to a European Union special envoy, [the AP](#) reports.

Why it matters: Pekka Haavisto, Finland's foreign minister, condemned the statements this week, warning that the claims from Ethiopia's leaders "looks for us like ethnic cleansing," per AP.

Flashback: Haavisto, who has served as the EU's special envoy in Ethiopia for months, had two days of "substantive meetings" with Abiy and other ministers in February."

The plan to wipe Tigrayans off the face of the earth in a hundred years began to materialize in November 2010. Although it is very difficult to speak precisely, this man-made calamity can be said to have the speed of a whirlwind **ዘራጊቶ** and the force of an earthquake **ምሥራቅጥፋት**. Evident with great appeal to leave no stone unturned in Tigray.

But now, after 10 months, we can say that the plan has embraced its failure. The perpetrators are doomed to meet their Waterloo. Tigray has once again proved that it is the home of lions. And she will continue to live in pride thanks to her heroism. So, hundred years from November 2020, Tigray, without doubt with its more 30 million inhabitants, will celebrate its the 100th anniversary of the Victory in the Great Patriotic War against Ethnic Cleansing.

In my humble opinion, the 21st century, so far, has not seen such hard-to-describe heroism by small and poor, against powerful attackers of united reactionary governments, armed to the teeth with modern weapons.

The attackers came with a cleansing policy. As the result, they inflicted severe injuries on Tigray. But now, after a bitter struggle in defense of one's beloved country, the tide is turning its course. Tigray's lead is finding momentum.

The world is not only watching Tigray heroism, but also learning and imbibing it. Thus, until now, the resistance offered by the heroic people of Tigray shows that the word "resistance" has perhaps never been applied so well in its history, evident from the camp of the oppressed.

But who are the creators of this glorious story? And what is their background? I guess it's important to know something, just a drop from the ocean, about them. They are all sons and daughters of poor peasants. This history goes back centuries and centuries. This also applies to the story of their heroism that protects those who are born so that another generation is born.

These people, for those who know their history well, have the life to do only two things: plow their land and defend it. Anyone who does not respect these two things, no matter how big he is and what kind of weapon he has, knows he is in a sea of trouble.

I guess these two popular songs are already in the air. But if not, please do it for me.

እንተ ናብ እቲ ወዝቢ ናብ መረብ ወይ ተከከዘ ይሞላ
ትግራይ ነሽ እንደ እንድ አሞራ
ትሳገራላሽ በላይ ወይ ብኋላ

እታ ውግግእ ዝ ትሓይይል ሐንቲ ድንግል
እውን ተፍርስ እቲ ድልድል
እይትጸልቑን ከትቶ ካብ ነበረ ጭፍልቕቲ ብ እታ ድል

If in case the river Mereb or Tekkeze filled
up
Tigray is like an eagle
It will cross either from above or from
behind

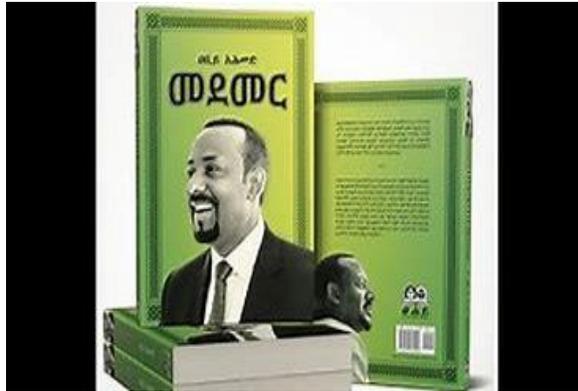
A war that rapes a virgin
And it destroys a bridge
Never run away from being overwhelmed
by the victory



CHINA MUST LEAVE ABYSSINIA ቺና ይግብብኣ ለቕቐ ኣቢሰሲንያ

Why is a Chinese at the gates of an Abyssinian? Chinese foreign policy, difficult for Washington to understand, is something that remains unsolved for an Abyssinian who has yet to learn eight parts of his native language. And there seems to be no escape before the arrival of the policy that makes it a crime to buy weapons with taxpayers' money and recruit young Abyssinians. And only then, after the problem is stopped, an Abyssinian boy will try to understand Chinese foreign policy because he will have the same education as his Chinese peer (መሰትታ\ መዘንና\ ማሕዛ).

Owing to this fact, foreign policy of China is very capable of reading, listening and reacting to how and how much the desire of the man of power of the third world wants. This policy, which knows how to open a market center, first in the mind then on the ground, perhaps finds some difficulties somewhere, but in Abyssinia it seems that everything goes smoothly for the following reasons. To understand well, it is better to speak with an example.



The newspaper headline reads: "ፕሬዚዳንት ኢሳያስን ወራሽ ዓራት አቡዛቢን አብ ክልተኣዊ ዝምድና ዘትትዮም". The literal translation of this is: "President Isaias and heir (= ወራሲ) bed Abuzabien and in two (formed as adjective) kinship advised".

And the title of the book reads: "መደመር/medemer". There is a spelling mistake. It should be መደምመር. It reads like this መ.ደም.መር /me-dem-mer. What part of the speech is the word "መደምመር"? Is it noun, or pronoun, or verb, or adjective, or adverb, or preposition, or conjunction, or interjection? The answer is none of these/ እታ ምልላሽ ኣይኣያን ሓንቲኻ ናይ እዚእን.

I'm not sure this type of writing was in Dark Age. But I'm sure Eritreans have been dragged into the dark age. Worse still, we Eritreans do not know that we have fallen thanks to the dictator in this situation.

How long has China started reading the mind of the Eritrean dictator?

When did the relationship between Eritrea and China begin? What we know for sure is the Eritrean dictator (left standing on the 5th, at the center of the image) was there for political commissar training in the 1960s.



"5. (C) Holier Than Thou: Isaias has berated (አልለዎ ግሱጽ) the Chinese ambassador in Asmara for China's embrace of market capitalism. Isaias was sent to China by the Eritrean Liberation Front for political commissar training in the 1960s, where, according to the Chinese ambassador, "he learned all the **wrong things**." Isaias was turned off by the cult of personality surrounding Mao, but apparently internalized Maoist ideology." (1)

"After having been [sued](#) by a European human rights organization and [criticized](#) by the European Parliament for [funding the procurement](#) of material for the construction of a road in Eritrea that employs conscript forced labor, the European Union announced it would fund

"no more roads." [...]. In contrast, a subsidiary of a state-owned Chinese company remains involved in building a 134-kilometer road.

[...].

Two mining companies that provide 20 percent of the country's [income](#) are 60 percent owned by Chinese firms, and 40 percent by the government." (2)



"A reception event was held at the Chinese embassy in Eritrea to celebrate the 70th anniversary of the founding of the People's Republic of China in Asmara, Eritrea, Sept. 28, 2019. (Photo by Chinese Embassy in Eritrea)

Chinese Ambassador to Eritrea Yang Zigang says China and Eritrea have become good friends and good partners and the fruitful ties will continue in the future, as 2019 marks 26 years of diplomatic ties between Eritrea and China." (3)

"More than a dozen amendments brought by China, Venezuela and Eritrea – including a crucial one that would have removed a reference to Eritrean troops – were all rejected by the council in separate votes.

Chinese delegate Jiang Duan, who voted against the EU resolution, told the council that the resolution had "major defects" and would "further complicate" the situation in Tigray." (4)

In relation to the ties between China and Ethiopia, the internet provides this:

"The most recent imports of Ethiopia are led by Planes, Helicopters, and/or Spacecraft (\$717M), Gas Turbines (\$608M), Packaged Medicaments (\$402M), Electric Filament (\$266M), and Cars (\$225M). The most common import partners for Ethiopia are **China (\$2.37B)**, India (\$828M), United Arab Emirates (\$788M), France (\$787M), and United Kingdom (\$622M)." (5)

And there doesn't seem to be any mistake in saying that the UAE drones, which bombed the Tigray from the Eritrean port of Assab in favor of the ethnic cleansing war that began in November 2020, are made in China.

This invites us to take a short journey through history to find out if the intervention as a UAE is new or not.

Budge says in his book:

"Muhammed Gran, i.e. "Muhammed the Left-handed," invaded Abyssinia with hordes of Arabs (whom the early writers, e.g. Bruce, call "Moor") and began a long series of wars against the governors of provinces and towns, in which the Abyssinians generally suffered defeat. The churches were destroyed and burnt, all Christians books were defiled and burnt, and the monks and clergy slain offhand." (6)

Tigray had many mules before the invasion, but after the devastating invasion, she had next to nothing left. Tigray of that time was the home of all Tigriyna speaking people now north and south of Mereb River.

In conclusion, it is very clear that Chinese policy in Abyssinia is to create strong dictators. With this they are demonstrating what relationship they will have with the rule of law of Abyssinia which is about to arrive someday. But I hope they start leaving before it arrives.

References

(1) [In a [leaked assessment](#) from Ronald McMullen, the American ambassador to Asmara in 2008, the president was described as "paranoid". At the time, Isaias believed that both Ethiopia and the US were attempting to kill him.]

(2) [World Report 2021: Eritrea | Human Rights Watch](#)
<https://www.hrw.org/world-report/2021/country-chapters/eritrea>

(3) [ ]

(4) UN rights council passes resolution calling for Eritrean troops to leave Tigray
 EMMA FARGE, GENEVA, REUTERS, PUBLISHED JULY 13, 2021UPDATED 8 HOURS AGO

(5) [Ethiopia \(ETH\) Exports, Imports, and Trade Partners | OEC ...](#)

(6) Sir E.A. Wallis Budge, КТ., History of Ethiopia, Nubia & Abyssinia, v.1, The Netherlands, 1970, p. 155.



6

Will the Abyssinian Ruling Class Replace our ዕንዛርያ with Drones?

For the Abyssinian ruling class, always devoid of an element of justice, violence is the only life to live. Inscription of Ezana when a Christian (Littmann, No. 11) says:

“ወቀተለ 602, ቅትለ ኣንስት ...

Men slain 602, women and children slain 156, total of slain 700 (and) 58. Total of prisoners and slain 1387. The spoil: cattle 10,500 (and) 60, sheep 51,050. And I plated (*i.e.* se up) a throne here in Shado by the might of the Lord of heaven, Who helped me and given me sovereignty” (1)

Mahatma Gandhi taught India that violence was evil and could not be justified. This is why Indians are non-violent people. But Abyssinia is still waiting for someone who can teach M. Gandhi's principles. This teaches us that the Abyssinian will never be free from violence before the elimination of the Abyssinian ruling class theory that is based on violence.

Hence, it is no wonder that the poor Abyssinians, who have nothing to gain but lose, always behind the civil war and the war songs, are just following the usual magic code of the Abyssinian ruling class that started from the dark age. The worst is yet to come as the

ruling class is on the eve of starting the drone wars. But what do we do? As we all know, we have no medicine against the poisons of our drones, wasps, etc. let alone a drone (airplane) made in China or elsewhere?

And what does the word "**drone**" mean in **Tigriyna**?

English	image ስእሊ ወይ ምስሊ	Tigriyna
drone 1 (<i>male bee</i>)		ዕንዛርያ 1 (<i>ተባዕታይ ንህቢ</i>)
2 a remote-controlled pilotless aircraft <i>or</i> small flying device		2 ድሮን • ማለት ሐደ ርሐቕ-እዝዙዝ ፓይሎትአልቦ አርየርፕላን ዐፍ ንእስቲ ምንፋር ብልሃት ወይ ጥበብ

So, it doesn't seem so far to see drones, production continues to grow, of course, made in China or other developed countries, just like wasps or other similar that enter and leave the homes of poor Abyssinian peasants at lunchtime. Undoubtedly this type of situation plays in the interest of the Abyssinian ruling classes who do not hesitate to strengthen themselves by purchasing drones or other more sophisticated ones thanks to taxpayers' money.

References

- (1) Sir E.A. Wallis Budge, KT., History of Ethiopia, Nubia & Abyssinia, v.1, The Netherlands, 1970, p. 257, 42-45.



THE END

Eyob Ghebreziabhier Bein
 Mühlematt 6
 6020 Emmenbrücke
 eyebright@bluewin.ch
 14.8.2021