

Minimize the Impact of our Mistakes

Two of my opinions, *ሀ* and *ለ*,
sent to our deacons, Dr. Asefaw and Professor B. Habteselassie

Dear reader, before you start reading, let me say that I love and full respect these two Eritrean stars I envy. What you read is a communication between intellectuals. The goal is to guarantee the right to learn something right that I did not find as a child. Plus, to keep Tigriyna language going. And I hope this kind of connection continues because, as I think, is a power hub.

ሀ

Hello dear Dr. Asefaw!

Object: how to shine more by defending our common heritage: Tigriyna our mother tongue

You might say who is Eyob Ghebreziabhier Bein? But when we meet I don't think so that you need much energy to refresh your memory.

But for now let me return to the last day that we were together. I guess it was in 1989-90, in Naqhfä –Roma.

There we were sitting more than dozen liberation fighters and other visitors for a lunch. It was special day because you were there from the field.

One part of our discussions was, taking milk and lemon-juice together is deadly. In that critical moment you order piece of lemon and cup of milk and you took no time to put them in your digestion system. It was an exemplar step that killed traditional belief. Then I was working in Research and Documentation Center of Eritrea.

Allow me to return to the main thread of my intention. Today I am writing to you about **Reality Check** in order to boost our identity. As an identity source we will focus on Tigriyna mother tongue. My linguistic point of view is based on my study of Tigriyna tongue. The fruit is already published.

Your profession knows treatment for broken bones. I don't have any clue how to make this happen because I didn't study medicine. But I try to correct a broken Tigriyna sentence: that is a sentence that lacks grammar rule thanks to my hard work that took me more than 25 years. **This puts in evidence that in Eritrea there is no the rule of law, as well as rule of grammar.**

So, by any standard Tigriyna sentence is unfit and unacceptable to the modern world because it is not scientific. But Tigriya community doesn't know this part of its weakness. I can't answer how, but a sentence without the rule of grammar makes sense for this community. We are with this type of sense since the establishment of Tigriyna. But now it is time to shine more by correcting part of our weakness that is by reforming Tigriyna. To be at the right point the long process starts right now.

Let us start. Misspelled or misused word, wrong translation, empty compound word etc. can be part of the defects that we are talking.

Example of Tigriyana:



a) Misspelled word: ህዝብ (*pl. form ህዝቢታት*) instead of ሕዝቢ (*pl. form አሕዛብ*). ትግርኛ instead of ትግርይና ...

b) Miss used word: መደረ

c) Wrong translation: commission = ሽማግሌ instead of commission = ለበዋ (*from v. ተላበወ*)

d) Empty compound word: ደቂ-አንስትዮ

e) Broken sentence or a sentence without the rule of grammar: e.g. ኡብ ሕቡራት መንግስታት አሜሪካ ኡብ ካሊፎርኒያ እነብር :: in united governments America in California I live (?).

Before I go further I would like to underline the following point. The **speeches** that were delivered to audience in the ሃገራዊ ምምክኻር ናይሮቢ ከንዩ on Sunday, 06 December 2015 were not agreeing with rudimentary grammatical principles. For my argument I have chosen the speech of አስገደት ምሕረት-ኡብ as an example.

I beg to call your kind attention to this. Here am in the defence of Tigriyana tongue. This means the main focus lies on the rule of grammar. The rest, like political comments or remarks ... are out of the table for a moment.

The key words of ሃገራዊ ምምክኻር ናይሮቢ ከንዩ were መደረ, መደብ **and** መድረኽ. What are keywords, and why do the matter? According to internet "Keyword is a word or concept of great significance". Now let us discover if the three መ s (መደረ, መደብ **and** መድረኽ) correspond to this. In the process of discovering I will follow the methods that I was using with my students in respect of grammar rules.

I Misuse the word መደረ ኡብ ሃገራዊ ምምክኻር ናይሮቢ ከንዩ

□The word መደረ (*from v. ተማደረ*) synonymous of ድፍረት (*f.v. ደፈረ*); in English means: **arrogance**

e.g.:

- a) እይተልላምድዶም መደረ በልሎም ብ ግንደረ (ግንደር) = Not get used to arrogance, but beat them with thistle.
- b) መደረ/ድፍረት ናይ ኢሰያስ አፈ.ወርቄ ኡብ ዩን ሃልል Arrogance of Iseyas Efewerqi in UN hall

But it is used in ... ናይሮቢ ከንዩ as speech. But speech means in Tigriyana ዘረባ (*f. v. ተዛረበ*) e.g.:

- a) ዘረባ (ናይ) ግንደብርሃን speech of Andebrhan
- b) ዘረባ (ናይ) ንጉስ King's speech

II መድረኽ (*from v. ደረከ*), it is Geez. It has vague and unclear meaning. But it is clear that it has nothing to do with what is used now. Notwithstanding this it became root word of propaganda.

People as usual are taught to believe that መድረኽ means **forum** without any proof. But nobody has the right to teach false. The people have the right to learn correct words. So the right translation of the word *forum* in Tigriyana is ማጋብእያ (*from verb: ገበእ*) ወይ ፎሩም.

e.g.

a) ሐይ ኢንተርኔት መ/ፎ an internet forum

b) ሐንቲ ኢንተርናሽናል መ/ፎ an international forum

III

We are still with **REALITY CHECK** (something which shows you that the real situation is different from what you believe or hope) holds another topic. Our topic is a broadcasted program of መድረኽ. It is full of errors. Here it is my duty to reduce errors in order to attain perfection. What I ask of this is only **disponibility**.

		REALITY CHECK
Ajoutée le 17 déc. 2015		
መደብ ደምጺ መድረኽ ኤርትራውያን		X
ሐሙስ 17 ታሕሳስ 2015		
- ዜና		X
መደብ መንገደኛት	1/2	
መደብ ደቂ አንስትዮ		X

→ መደብ

In Tigriyna መደብ እውን ንእዲ are synonyms. They are concrete peasant terms or words. They are not liable to be confused. They have nothing to do with modernity. If we want to know more about these terms we go to countryside of Eritrea and we ask to their authors: the peasants. These two words have a great space in my published dictionaries.

Correct me if I a wrong. In the above big square መደብ means **program**. If this is the case allow me to say something.

It is clear that program is an abstract word. Abstract is opposite of concrete. So concrete words (like መደብ እውን ንእዲ) can't be synonymous of abstract like program, dream, love ...

In addition to this program/ፕሮግራም is imported word and when we want further information we don't go to rural Eritrea, because it is not native word, but we refer in English or Italian dictionaries ...

Program/ፕሮግራም word origin is Greek. Do we have any Tigriyna word or term Greek origin? Yes we have.

e.g.

The verb ከስተነ (*from v.t. እኸስተነ*) = *v.i.* to be or to become Christian has Greek origin. We can say the term ከስተነ (*from v.t. እኸስተነ*) is the heritage of Geez speaking society left for us.

The main point here is we have history that guides us how to introduce words into our mother tongue Tigriyna. When this history is violated there is always a confusion and identity loss or crises.

Now please let us introduce the term **program** into Tigriyna properly:

	<u>English</u>	<u>Italian</u>	<u>ትግርይና</u>
<i>verb</i>	to program	programmare	ፕሮግራምማረ
<i>part p.</i>	programmed	programmato	ፕሮግራምማቶ
<i>noun</i>	program	programma	ፕሮግራም

e.g. TV . program TV. *programma* ተብሎ ፕሮግራም

→ ድምጺ

□ድምጺ (from verb አድመጸ) ድህይ (f. v. አድህየ). These are very confusing words. But I don't think so for a person who has studied physics.

□አድመጸ v.t. to sound, ድምጺ sound, ድመጽ sounded.

e.g. a) እነ ሰሚዐ ሐደ ድምጺ ናይ ነገሩ I heard sound of thunder

b) ድምጺ ትከይድ ... sound travels ...

□አድህየ, ጸውዐ are synonyms. It means to call. ድህይ is noun form. And it means voice.

e.g.

a) ድህይ ናይ ሕዝቢ voice of the people

b) ጥዕምቲ ድህይ gentle voice

*Both in one sentence: the **sound** of the **voices** እቲ ድምጺ ናይ ሕተን ድህይት

Now let us correct the Tigriyna translation of **VOA** (Voice of America). The correct Tigriyna translation is ድህይ ናይ አመሪካ/voice of America not ድምጺ ናይ አመሪካ sound of America.

Do the Americans know what they are doing? I want to leave this open, but without any doubt the Tigriyna people are not aware of their problem. Of course not knowing is a problem but the worst is not aware or conscious of your ignorance.

→ ኤርትራውያን

□Eritrean and its plural form Eritreans is spelled; አርትራዊ/ት እውን አርትራውያን.

not አርትራዊ/ት እውን ኤርትራውያን

→ ዜና

□ዜና? If this word means news it is wrong. In Tigriyna ወረ, ከበር, እውን ባለለ means **news**. ወረ is form v. አውረየ.

e.g.

a) ወረ ኣብ ሐጺር news in brief

b) እንታይ ወረ አልሎ? what is the news?

→ ደቂ አንስትዮ

□ደቂ አንስትዮ? Does it mean women? But in Tigriyna woman means ሰበይቲ and its plural form women አንስቲ.

e.g. Tell me what he thinks about **woman** in particular and **women** in general.

ንገረኒ እንታይ ንስሱ ይሐስብ ብዛዕባ ሰበይቲ ኣብ ፍሉይ እውን አንስቲ ኣብ ገነራለ/ል.

So, the word ደቂ አንስትዮ is empty compound word like ከነሐሳብ, ከነአለምፎ, ክልስሐሳብ, ዓወት ንሓፋሽ . . . But we must be very careful. In the Eritrean ruling party empty words, phrases ...are very important. A written letter of request without these, especially of ዓወት ንሓፋሽ, has no acceptance. As many I have experienced this. It seems that there is no communication with empty words but it is not the case. A letter loaded of empty words shows that it is from a comrade or sympathizer not from *gebbar* / ገብባር (taxpayer) or other stranger.

Dear Dr. Assefaw the Eritrean people is made to follow Iseyas Efewerqi designed wrong road by **wrong**, **false**, **improper**, and **inaccurate words**. I am convinced that you are one of the guys against the road taken. But **REALITY CHECK** doesn't show that you shine in the defense of losing identity. It seems that it is forgotten that even misspelled word, or wrong phrase or broken or incorrect Tigriyna sentence needs blood analysis or check up, or X-ray, or microscope.

We are talking about the duty of an intellectual. An intellectual is the first to stand up for the right uses of a letter, word and phrase in a sentence. He is the one (not the peasants) who checks the position of subject, verb and object in a sentence. If he/she is not in this degree he/she must know that is not shining.

As it can be seen above Grammar **CHECK** has huge importance in struggle not only against dictatorship but also ignorance. It marks the line between quack and real teacher. Eritrea is devastated by quack teachers, politicians, priests ... That is why we don't see or score good points. The setbacks will continue because our society is without quack teacher detective machine. But putting in consideration my published works I am confident that the tide will change course for the interest of the Eritrean people.

You are a medical doctor who is well aware of quack doctor. From this I would like to ask you to assess alone the extent of damage that the quack teachers, journalist, reporters, politicians, writers, etc. who do not know how to spell a word (like **people, Tigriyna, Eritrea, new, province**, etc.), let alone constructing any scientific sentence in Tigriyna. We are talking about the group of people who took the development or improvement of Eritrea and its people as hostage.

The 'ዋል' has excluded Tigriyna eloquent speakers, those who know the term abstract as opposite of concrete, from the participation in ሃገራዊ ምምክኻር ናይሮቢ ከንዶ, and included those who do not know the difference that exists between the terms of abstract and concrete. To do so it is undeniable fact that the criteria was based on **haughtiness** (ትዕቢይት-ተባብሩ), **prejudice** (preconceived opinion that is not based on reason or actual experience) and **people who underestimate people**. No wonder a meeting with keywords three መደረጊ መደብ and መደረኽ followed this.

Dear brother, it is clear that without right letter there is no word and without right word there is no right sentence. And without right sentence there is no right communication. If there is any it is unhealthy because you can't make it right when it wrong. If I am not mistaken the Eritrean people deserves right letter, word and write sentences not only in Tigriyna but in all his tongues. **An intellectual stands for this.**

To come to conclusion, we talked about the elements that are fading away Tigriyna mother tongue. As the result or by virtue of this Tigriyna is disappearing gradually. It is really sad to see the loss of Eritrean Identity. To say the author of this crime is only the Eritrean dictator Iseyas Efewerqi just doesn't hold water, because opponents' radio, website, rooms, TV ... congress, workshop, meeting, program do not know basic grammar rules. Owing to this they don't speak and write correctly.

All these and others are hammering the gradual disappearance of Tigriyna. Let me put this clearly. The main threat of Tigriyna now is not the Eritrean dictatorship but the politics that is struggling to substitute him. If I am asked and allowed to tell the difference of these two politics, one disappearing the other emerging: they have the differences that exist between ሀገዛ እውን ጣይታ ዕፍፋን. So the threat, that kills Eritrean tongues or identities, is still to come. This will occur because people identities can't be defended by governments that came to satisfy the thrust of power. But I hope that Eritreans wakeup with full of national responsibility and accountability.

Our connection will continue. If you have any question or concerns please feel free to contact me.

With regards

Eyob Ghebreziabhier Bein
Gizie-Lewti.com

24 December, 2015 Swiss

መደረ ወ/ሮ አስገደት ምሕረተኛ አብ ሃገራዊ ምምክርቤት ናይሮቢ ከንዮ

Sunday, 06 December 2015 09:29 Written by አስገደት ምሕረተኛ Published in ጽሑፋት ትግርኛ Read 3096 times

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ክቡራት ኣባላት መደረኽ ሃገራዊ ዘተ

ክቡራት ዕዳማት ተሳተፍቲ

እቅዱ መደረኽ ሃገራዊ ዘተ ኣብ ሃገርና ዘሎ ዘስካሕክሕ ኩነታት ብምርዳእ ህዝብና ንምድሓን ዓቕምታት ሓርነታዊ ቃልስና ክትጥርንፉ ዝወሰድኩም ተብግሶ እናደነቕኩ። ከም ኢርትራዊት ዜጋ ኣስተውጽኦ ክበርክት ዕድል ዝሃብኩምኒ ብልቢ እመስግን። መደብኩም ብሓቂ ኣዝዩ ኣድላይን እዋናውን’ዩ። ከምዚ ዝእመሰለ ቅዱስ ዓላማ ዘበግሶ ኣኼባታት ኣብ ኩሉ ኩርናዓት ዓለም ክግበር ክተባባዕ ዘለዎ እዩ። ዕዉት መደብ ክኸነልኩም ድማ እምነ።

ኣስዲበ ነቶም ዘይትራልጡኒ ክላለየኩም፡

ኣስገደት ምሕረተኛ እበሃል። ኣብ ሕቡራት መንግስታት ኣሚሪካ ኣብ ካሊፎርኒያ እነበር። ከም ተጋዳሊት ተጋዳሎ ሓርነት ኢርትራ ኣባል ወትሃደራዊ ሕክምናን ኣባል መሪሕነት ጠቕላል ማሕበር ደቂ-ኣንስትዮ ኢርትራ (ጠ.ማ.ደ.ኤ) ኮይነ ኣገልገለ።

ኣብ ስደት ድማ ኣባል ሰውራዊ ባይቶ ጸኒሑ ሰልፊ ህዝቢ ድሒሩ’ውን ሰልፊ ዲሞክራሲ ህዝቢ ኢርትራ ዝኾነ ኮይነ ክሳብ ሒጂ እቃለስ ኣለኹ። ብዘይካ’ዚ ኣባል ቦርድ ናይ ኢርትራዊ ዲሞክራሲያዊ ማሕበር (EDA) ኮይነ እሰርሕ። ኢርትራዊ ዲሞክራሲያዊ ማሕበር ምዝገብ ናይ መክሰብ ኣልቦ (Non Profit Organization) ንኣብ መደበር ስደተኛታት ሱዳን ዝርከብ መባእታዊ ቤት-ትምህርቲ ወዲ-ሸራፊያ ምስ ኣብ ኩሉ ኩርናዓት ዓለም ዝርከብ ናይ ኢ. ደ. ማ. ማሕበራት ብምትሕብባር ይናቢ። ኣብ ሓርነታዊ ቃልስና ንዝሰንከሉ ተጋደልቲ (መደበር ውጉኣት ሓርነት ኣብ ከሰላ) ብዓቕሙ ምስ ማሕበር ኣካል ጽጉማን ኢርትራ ይተሓጋገዝ። ብተወሳኺ ናይ ማዕዶ ወላዲ (Foster Parenting) መደብ የካይድ። ኣብ ዲያስፖራ ዘሎና ኣብ ሱዳን ንዘለዉ ስደተኛታት ህጻናት ክንሕግዝ ዕድል ዝኸፍት እዩ። ኣዝዩ ዘገድሰኒ ንፍትሒ ብሓፈሻ ብፍላይ ከኣ ንመሰል ደቂ-ኣንስትዮን ህጻናትን ምቕላስ እዩ።

ኣብ’ቲ ቐንዲ ጉዳይ ክኣቱ፡

ተዋሃቡኒ ዘሎ ኣርእስቲ፡ ኣብ ግዜ ውድቀት ምልካዊ ስርዓት ኢርትራ ክመዱ ዝኸለሉ ተርእዮታትን ኣብ ምህናጽ መሰጋገሪ መንግስቲ ዝገጥሙና መኸተታት እንታይ ክኾኑ ይኸለሉ? ቅኑስ መንግዲ ክንሕዝ ክ እንታይ ክንገብር የድልየና? ካብ ናይ ካልኣት ሃገራት ተመኩሮታት እንታይ ክንመሃር ንኸለል ዝብል’ዩ።

እዚ ኣርእስቲ’ዚ ኣዝዩ ሰፊሕ ከምምጃኡ መጠን ብናይ 15 ደቓይቕ መደረ ዝምለስ ኣይኮነን። ስለ’ዚ ሓጺር መለተዊ ድሕሪ ምግባር ኣብ እንገብር ምይይጥ ክግሙቕ’ዩ።

ኩነታት ሃገርናን ሕገምን ምረትን ህዝብና ዘይርደኦ የለን። ብዛዕብኡ ክዛረብ ግዜኹም ክባኸን ኣይደልን።

ጥርኑፍን ሓያልን ናይ ተቐዋሞ ሓይሊ ኣብዘይሃለዉሉ ግዜ፡ ምልካዊ ስርዓት ኢርትራ እንተ ፈሪሰ ክመጽእ ዝኸለል ተርእዮታት ሓደ ካብኡ ኣስጋኢ ዝኾነ ኩነታት ይርኣዩ። ገለ ክመዱ ዝኸለሉ ተርእዮታት (Scenarios) ክጠቐስ

1. እቲ ዝሓሸ ተርእዮ ብደገን ብውሽጥን ዝቃለስ ዘሎ ሓይሊ ተቐውሞ ተሓባቢሩ፡ ስለሊ ህዝብና ዘንጸባርቕ ናይ መሰጋገሪ መንግስቲ ክቕውም’ዩ
2. መላኺ ኣልገሱ ብሓብ ውሽጢ ዘለዉ ኣብ ከባቢኡ ዝጸንሑ ዜጋታት ክትካእ ይኸለል’ዩ። እዚ ተርእዮ’ዚ ክልተ ኣቕጣጫ ክሕዝ ይኸለል። ኣብ ደገ ክቃለስ ዝጸንሑ ሓይልታት ዓዲሙ ንኹሉ ዘሳትፍ መንግስቲ ክተክል ይኸለል ወይ ድማ ንኹሉ ነጺጉ ኣብ ናይ ምልኪ መንግዲ ክቕጽል ይኸለል።

3. ንኹሉ ዝጥርንፍ መሰጋገሪ መንግስቲ ክቐውም እንተዘይተኸለሊ፡ ውሽጣዊ ግርጭታት ገንጫ፡ ህላውነት ሃገርና ኣብ ሓደጋ ይኣቱ። ካልኣት ሃገራት ዘሳውሩዎ ኩናት ሓድሕድ ክመጽእ ይኸእል። ዉልድ ሃገርና ካልእይቲ ሰማልያ ክትከውን ትኸእል'ያ። ፍሉይት ህዝቢ ኣይኮናን። ኣፍሪቃውያን ከም ኩሎም **ህዝቢታት** ኣፍሪቃ ኢና።

ንሕና ኢርትራውያን እቲ ዝተሰኘ ተርእዮ ከምዝመጽእ ክንገብር፡ ዓቕምን ክእለትን ኣሎና ዝብል እምነት ኣሎኒ። እቲ ዝተሰኘ ተርእዮ ብኸመይ ንበጽሖ ዝብል ሕቶ ክስዕብ ግድነት'ዩ።

ቅድሚኡ ኣብኡ ምእታወይ፡ መበገሲ ናይ ኣተሓሳስባና ክኸውን ኣለዎ ዝብሎ ካብ ተመኩሮና ክጠቅስ። ንሕና ከም **ህዝቢ** ኣብ ታሪኽና ብዙሓት ቃራና መንግሥታት ሓሊፍና ኢና። ሕማቕ ዕድል ኮይኑ ኸኣ ኣብ ነፍስወከፊን ግንባይ መንግሥቲ ክንወስድ ጸኒሕና። ገለ ንምጥቃስ፡

1. ኣብ ኣርብዓታት ማሕበር ኣንድነት ምምስራቁ
2. ኩናት ሓድሕድ
3. ድሕሪ መሬትና ሓራ ምውጻእ ኣብ 1991 ዝተወሰደ መገዳ፡ ንመጀመርያ ጊዜ ኣቶ ኢሳይያስ ኣፈወርቂ ኣብ መግርፎ ነፈርቲ ኣስመራ ምስዓለብ ኣብክንዲ ንኹሉ ዝተቀዘፍ ስርዓት ብምትካል ኣብ ስደት ፋሕ ኢሉ ዝነበረ ህዝብና ምጥርናፍ፡ “ድሕሪ ሕጂ ሓሸውዮ ናይ ውደባት ኣይፍቀድን'ዩ” ምስበለ ሽቦ'ዩ ምልኪ ተኣዊጁ

ሕጂ ድማ እናሆ ሓድሽ ቃራና መንግሥቲ ፈጠጡ ይጥምተና። ሎሚኸ ካብ ጌጋታትና ኣይንመሃርን ዶ?

ብርግጽ እቲ ኣብ ብሪታዊ ተጋድሎና ከቢድ ዋጋ ዝኸፈለ ብኣሽሓት ዝተሰወለን ዝሰንከለን ወሎዶና እዩ። ብማዕራይ ግን ደም ክንፋሰስ ዝገበረ ኩናት ሓድሕድ ክዉን ዝገበረ ኸኣ ወሎዶና እዩ። መን'ዩ በደለኛ ካልእ ሕቶ'ዩ። እዚ ሕቶ'ዚ ኣብዝለገለሉ ጊዜ ርእይቶይ ክህበሉ እኸእል'ዩ። ሕጂ ግን ብቐጽብት ህጹጽ ፍታሕ ዝሓትት ጉዳይ ሃገር ምድሓን ገጢሙና'ሎ። ንሓድሽ ወሎዶ፡ ሃገርና ቅኑዕ መንግሥቲ ኣትሒዝና ክነረክቦ ከቢድ ሓላፍነት ኣሎና።

እዚ ክብል ከለኹ ብዛዕባ መጻኢት ኢርትራ ዝህልዎ መልክዕ ኣይንዛረብ ማለቲይ ኣይኮንኩን። ብቐንዱ ኣብ'ዚ ዘሎናዮ ደልሃመት ዝሓቶና ተጋድልቲ ህዝባዊ ግንባር ባዕዳዊ ገዛኢ ምስተባረረ ሽግር ኣይክህሉን'ዩ ዝብል እምነት ብምሕዳር ንድሕሪ ነጻነት ኢርትራ ዝተኸልዎ መንግስቲ ዘይምቕራቦም'ዩ። ይኹን'ምበር ብዝተፈላለዩ ሓሳባት ምክታዕ ብሓባር ዝተወሃሃደ ቻልሲ ኣንጻር እዚ ዘሎ መላኺ ስርዓት ምክያድ ክኸልክለና ዮብሉን።

ናብ ኣርእስተይ ክምለስ።

ምልካዊ ስርዓት ሃገርና ነዊሕ ዕድመ ዝህልዎ ኣይመስልን። ብቐጽብት ተቐውሞ ሓይልና ንጥርነፊሉ ጽላል ክተክል ይደሊ። ኣተሓሳስባና ክመገራረ ወፊራ ምንቕቓሕ ብህጹጽ ክካየድ ኣለዎ። እቲ መሰሪታዊ መበገሲ ሓባራዊ ጽላል ድማ ካብ ምንጽጻግ ዝረሓቕ ሓድሕዳዊ ምፍልላጥ (Recognition) ፖሊቲካውን ማሕበራውን ውደባታትና ክኸውን ፍጹም ኣድላይነት ኣለዎ። ብዘይካ'ዚ ሓይሊ ተቐውሞ ክርደኣና ዘለዎ ገቢ ነጥቢ ኣሎ። ዲያስፖራ ኣብ ዝኸይድ ዘሎ ሓርነታዊ ቻልስና ገደና ኢና ነበርክት ዘሎና'ምበር ብቻልስና ጥራሕ ምልካዊ ስርዓት ክወድቕ ኣይኮንን። ብወንጭፍ ዝወደቐ ስርዓት ኣብ ታሪኽ ዮሎን። ስለ'ዚ ምልካዊ ስርዓት ኢርትራ ኣብ ዝፈርሰሉ ጊዜ፡ ተቐውሞ ሓይሊ ብቐጽብት ከም ሓደ ኣካል በቲ ዝተኸለሎ ጽላል ኣቢሉ ምስ'ቲ ኣብ ውሽጢ ዝጸንሐ ተቐውሞ ክራኹብን ንኩለን ሲቪካውያን ማሕበራት ዘሳተፈ ዋዕላ ከካይድ ይግባእ። ካብ'ቲ ዋዕላ ድማ ንውሱን ጊዜ፡ ብህዝቢ ዝምረጽ መንግስቲ ክሳብ ዝትከል ዝሰርሕ መልክዕ ህዝብና ዘንጸባቕ መሰጋገሪ መንግስቲ ክቐውም ይግባእ።

ህገድፍ እቲ ዝግበዩ ጌጋ ዝፈጸምዎ፡ ብዘይካ እቲ ዝምእዘምን ንኸልእ ኩሉ ዝነጸለ ሃገር ክሃንጹ ምፍታፍም'ዩ። ንሕና'ውን ገለ ሽነኻ ዝነጸለት ኢርትራ ክንሃንጽ እንተፈቲና ብርግጽ ክንፈቕል ኢና። ሓይል ጭቆና ኣፋ ስለዝግብሰ'ምበር ተቐውሚ ዘይብሉ ምልካዊ ስርዓት ዮሎን። ስለዝኸኸነ ተሳታፊነት ናይ ኣብ ውሽጢ ዘሎ ተቐውሞ ሓይሊ መሰሪታዊ ተደላይነት ኣለዎ። ስለዚ ኣቃዉማ ግዝያዊ መሰጋገሪ መንግስቲ፡ መገድና ኣብ ምንጻር ወሳኒ ተራ ኣለዎ። ተቐውሞ ሓይሊ ኣብዚ መዳይ'ዚ ገቢ ጥንቃቕ ክገብር ይግባእ።

ንሕና ኢርትራውያን ኣብ ዓለም ንመጀመርታ ጊዜ ንጭቕኤን ዘሎና ህዝቢ ኣይኮናን። ክንውግዶን ክንክተሎን ዘሎና ናይ ካልኣት ሃገራት ተኩሮታት ብዙሕ'ዩ ዘሎ። ከም መበገሲ ሓሓድ ካብ ክልቲኡ ክጠቅስ'ዩ።

ክንውግዶ ካብ ዘሎና ሓይል፡ ተመኩሮ ዒራቕ'ዩ። ሓይል ስርዓት ኣብ ዝፈርሰሉ ጊዜ ብደገ ዝጸንሐ ሓይልታት ንውሽጣዊ ተቐውሞ ነጹጉ ዕዉት ስርዓት ክተክል ከምዘይክእል ብቐረባ ኣብ ዒራቕ ርእናዮ። ቅኑዕ ዶ ነይሩ ኣይቅኑዕን ንጎድኒ ገዲፍና፡ መንግስቲ ኣሚሪካ ንስርዓት ሰዓም ሓሱን ምስኣፍረሱ፡ መጀመርያ ስጉምቲ ዝወሰዱም ንብዓስ ፓርቲ ምድምሳስ ነይሩ። ንሓደ ሽነኽ ህዝቢ ዝነጸለ ስርዓት ከኣ ብተለምዶ ክዕወት ስለዘይክእል፡ ህዝቢ ዒራቕ ኣብ ዓዘቕቲ ኣትዮ ንርእ ኣሎና። ብመሰረቱ'ውን ንሺግ ዝነጸለ ስርዓት ሰዓም ጨቋኒ እንተነይሩ፡ ንሱኒ ዝነጸለ ስርዓት ሺግ ከመይ'ሉ ፍትሓዊ ይኸውን?

ክንመሃረሉ ካብ ዘሎና ተመኩሮታት ሓይል ናይ ደቡብ ኣፍሪቃ እዩ። ኣብ ደቡብ ኣፍሪቃ ዓሊታዊ ስርዓት (Apartheid) ምስ ተሳዕሪ ህዝቢ ብመሪሕነት ነልስን ማንዴላ ኣብ ክንዲ ናብ ሕን ምፍዳይን ደም ምፍሳስን ናብ ዕርቂን ስላምን'ዩ ኣምራሕ። ናይ

ሓቅን ዕርቅን ሽማግሌ (South African Truth and Reconciliation Commission) አቅራቢ ንህዝቢ ካብ ህልቀትን ዕንወትን እድሒኦም ፡፡ ንሕና'ውን ካብ ተመኩሮ ህዝቢ ደቡብ አፍሪቃ ተማሂርና ተመሳሳሊ መንገዲ ክንወስድ ይግባእ። ከምቲ ማንዴላ “ቁምን ቅርሕንትን፡ ንጸላሊኻ ዝጎድእ ዘሎ መሲሉካ ትሰትዮ መርዚ እዩ” ዝበለ፡ ካብዚ ለባም ናይ ብቐዕ መራሒ አረአእያ ተማሂርና ንሃገርና ካብ መገዲ ጥፍኣት ነድሕን።

ገጢሙና ዘሎ መኸተ ከንብደህ ቀሊል ዕማም ከምዘይኮነ ርዳእ'ዩ። ነዚ ብአካልን ብኣተሓሳስባን ፋሕ ኢሉ ዘሎ ህዝብና ጠርኒፍና ንኹልና ትሓቁፍ ፍትሓዊት ሃገር ናብ ምህናጽ ክነምርሕ ብቐጽብት “ኣተሓሳስባና ነመግራሪ” ኣብ ትሕቲ ዝብል ጭርሖ ወፊራ ምንቕቓሕ ክድልየና'ዩ። ልክዕ ከምቲ ሓረስታይ ምህርቱ ንምክሰባት ቅድሚ ማይ ምህራሙ መራቱ ሓረሱ ደኩዑ ጎልጉሉ ዝጸንሑ፡ ንሕና'ውን ምልኪ ኣብ ዝፈርሰሉ ግዜ መገዲ ሰላምን ርግኣትን ክንመርጽ ጽዑቕ ወፊራ ምንቕቓሕ ብቐጽብት ክንጅምር ይግባእ።

ኣብ መደምደምታ፡ እዚ ኩሉ ክንገብሮ ኣሎና ዝበልኩዎ ክንትግብሮ ዓቕሚን ክእለትን ኣሎናዶ ንዝብል ሕቶ ከምልሰ ክፍትን። ብርግጽ ኣሎና። ንባዕሉ እዚ ኣኼባ'ዚ ምልክት ናይ ዓቕምና እዩ። ኣብዚ ተኣኪብና ሃገርናን ህዝብናን ንምድሓን ንዝቲ ዘሎና፡ ናይ ደም ምፍሳስ ታሪኽ ዘሎና ኢና። ነቲ መሪር ተመኩሮ'ቲ ሰጊርና ኣብ ሓይ ገዛ ኮፍ ኢልና ንሓይ ዓላማ ክንዝቲ ከሎና፡ እቲ ዝበርተዐ ዕንቅፋት ከም ዝሰገርናዮ እዩ ዘርጋግጽ።

ነዚ ዕድል'ዚ ዝሃብኩምኒ ደጊመ እመስግን። ጽን ኢልኩም ዝሰማዕኩምኒ የቐንየለይ።

ዝኸረን ክብርን ንሰማእታትና!

ክንዕወት ኢና!

ኣስገደት ምሕረትኣብ

ካሊፎርኒያ

15 ሕዳር 2015

ለ

Dear Professor Habteselassie

I would like to congratulate you for your achievements.

I am informed your success by the following advertisement and here is my comment on what I have read.

DELIVERANCE: A Tale of Colliding Passions and the Muse of forgiveness (literal translation)

- 1) ሕርሲ: ሐይ ጽዋ (ጸወየ) ናይ ተራጽዎ (ተራጸመ) ናይ እተን ሕማማት (ፓስሲዮኒ) እውን እታ ፈጠራ ናይ እቲ ምሕረት (መሐረ) or ይቕረታ (ይቕረበለ)
- 2 ድሕነት: ሐይ ዛንታ ናይ ግጭጭት (ተጋጨወ) ናይ እተን ሕማማት(ፓስሲዮኒ) እውን እታ ፈጠራ ናይ እቲ ይቕረታ
- 3 ድሕነት: ሐይ ጽዋ ናይ ተራጽዎ ናይ እቲ ሐዘን እውን እታ ፈጠራ ናይ እቲ ምሕረት
- 4 ሕርሲ: ሐይ ጽዋ ናይ ተራጽዎ ናይ እቲ ፍቕሪ እውን እታ ፈጠራ ናይ እቲ ይቕረታ

**ትርጉም ናይታ ዶር በረኽት ሃብተሰላሴ ብእንግሊዘኛ ዝደረሰ
Deliverance እትብል ኖቨል፡ ሕውየት ብዝብል ኣርእስቲ
 ናብ ትግርኛ ተተርጉማ ንመሸጣ ተዘርጊሖ ከምዘላ ነበረሒ-ም።**



**ኖቨል 'ሕውየት' ንምግዛእ ናብ ጀርመን ብቐጽሪ ቴሌፎን 004929216600100
 ተወከሱ፤ ነታ መበቆላዊት ድርሰት **Deliverance** ንምግዛእ ኣብ **Amazon** ፈትኹ**

The meaning of the word "deliverance" in Tigriyna:

Deliverance: s **1** *liberazione* (ሊበራዝዮን, ድሕነት) liberation **2** FISIO ሕርሲ (ሐረሰ) **childbirth parto** **3** statement, assertion; Opinion (expressed in a formal way)

When we write the word Tigriyna:

in Tigriyna: ትግርይና
 in Amharic: ትግርኛ

- And some of misused words that Eritrean peasants never confuse them:
- not ትርጉም but ትርጓሜ (ተርጎሙ) = translation, explanation, ሓንቲ ትርጓሜ ካብ እንግሊዝ ኣብ ትግርይና a translation from English into Tigriyna
 - not ጸጋ but ጸግጋ (ጸግግወ) = grace (ወደቐ ካብ ለታ ጸግጋ to fall from grace)
 - ኩናት means not other ... but ሕልላስ, ስንግል, ጋዞ, ጭማራ = in English: *spear*; in Italian: *lancia*; They are old Eritrean traditional weapons with a long shaft and a pointed tip that ask more studies because we don't have enough knowledge of them. I think that it is better if their meanings and spellings are well protected.

In short I have never read such a thing on a piece of paper so small full of grim bugs. The worst is you have reformed modern Tigriyna dictionaries in three languages. This is clear a factor obstructing change. I wonder why such action. Do not we have better to do?

With regards
 Eyob Ghebreziabhier Bein
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