

# The Eritrean People Deserves Contemporary Writing

Dear ERI-PLATFORM

You told us who you are and what do you think. I would like to thank you for that.

Here's a **feedback** about our common cultural heritage, Tigriyna Tongue, but in a very limited language area where we can prove that the Tigriyna, word, phrase ... we write is far from reality.

When Geez become no longer peasant's language, writing without the rule of grammar became our habit. From here starts our regression of literature.

Our **unscientific** sentence, that shackled us to be where we are, is very proud of not knowing Tigriyna infinitives and the place of subject, verb and object in a sentence. We are with anti-progress sentence at least for more than 250 years.

Notwithstanding this, Tigriyna writers feels that is producing something and says "I have written ... in Tigriyna". But in reality, it is not because there is no literature without the rule of grammar as there is no democracy without the rule of law. As we know, Tigriyna sentence starts with any word, without the need to know the part of speech, and close with four points. This does not match modernity. As a people, I believe that we do not deserve unscientific sentence (not done in a careful, logical way) but a scientific (done in a careful, logical way) sentence.

I have learned that the long period use of unscientific sentence has a power to push back any scientific sentence. This is a real thing because I am experiencing it now. And I believe that it will deeply affect the next generation. But at the end scientific sentence be the winner.

For this the birth of scientific sentence that knows how to spell a word correctly, what part of speech is, its gender, masculine or feminine, its place in a sentence ... will not take place smoothly. This is also true for the reign of the rule of law in our country. Dictatorial culture will sabotage Eritrea for years after the dictator. For all of these Eritrea is not prepared. Very sad!

These two elements, unscientific sentence and dictatorship, enemies known and unknown, are our two bitter enemies. Both of them hate rules and attack values. They never get tired of eradicating the communication network of the Eritrean people. Despite this, they are not disarmed, they are still in an attack. Of course, we say that we are fighting against the dictatorship, enemy known, but they are just words. So, it is clear that we are leaving work to do for the next generation.

As I see it, unscientific sentence, hidden enemy number one, weights more than the dictatorship. The relationship that exists between them is like that of *ዕነ እውን ዕነ ሐሰኻ* (ልምድ, ሐሰኻ ዕነ) (= mud and mud worm). Here the mud existed first and the fat white worm next. Also, Tigriyna unscientific sentence existed before the dictator. I do not know what mud worm contributes to the mud to make it very smelly but the dictatorship has created second Tigriyna to make it more smelly the native Tigriyna Tongue. Of this his smelly sentence speaks more. This situation has transformed our communication from bad to worse.

Here is a strange thing. The Eritrean peasants know what mud and mud worm are in a very profound way. And when we think about Tigriyna linguist I dare to say that he or she is still to be born because first Eritrea must see department of native languages.

According to my living experience the Eritrean dictatorship has many enemies, friends as well. But scientific sentence is without any friend. Even the Eritrean school, mother of change, will not rally in favour of change because a teacher who believes in science is still to come.

Scientific sentence is a weapon with which you kill a dictatorship, old ideas, customs, methods ... and introduce the rule of law and modernity. Of this, I believe that Chileans have taught the world. Their smart sentence has destroyed the dictator and built the new democratic Chile.

I really feel sorry that we are prisoners of this crooked language, not for a short time, but for centuries. As I think, in the Abyssinian world, there is a mind, but there is no proper education. That is, there is a field but there is no proper seed.

In this condition, the Abyssinian farmer knows with great perfection his field and his seed, but the Abyssinian scholar, learned thanks to taxpayer peasants, his knowledge is not very deep as it should be. As result he is not able to create sharp and smart mind.

This is really true because a Tigriyna teacher who does not know Tigriyna spellings, parts of speech, infinitives, modal verbs, auxiliary verbs, articles ... is without elementary professional language skills. Here the blame is not a teacher but the system. Of this scares Eritrea is full. So, we are talking about system change.

The Italian colony was aware of our mental strength and weakness. For this reason, elementary school has been decided to be our roof of our education limit. If it were not, the Italian language could have been our national language. With this we could have been like Chileans.

Now we will leave room for feedback. My effort is to make the Eritreans on the same page of the book by telling the truth. All of this is the fruit of my research. Let's begin.

“መጻዋዕታ ንህዝባዊ ሰማናር ኣብ ከተማ ፍራንክፉርት” (= call up ... popular (?) seminar ...city Frankfurt)

ጸውዕ 1 to call 2 (*army*) to call up: 3 (*telephone*) to call up 4 ...

The dictator has called up some 150,000 military reservists  
Il dittatore ha chiamato circa 150.000 riservisti militari  
እቲ ዲትታቶር ኣልለዎ ጸውዕ ዳርጋ 150,000 ሚሊታሪ ሪሰርቪስቲ

ጸዋዕታ or

ጸውዓ or

ጸዋዒት n.f. 1 call 2 (*Military*) callup 3 note

Eg. ነዋሕ ርሕቕት ጸውዓ long-distance call, መልላሽ ሐንቲ ጸውዓ to answer a call, ጸውዓ ናይ እቲ ግብቡእ duty's call, ተዑዳዪ ናብ ጸውዓ ወይ ርእየት payable at call

መጻውዒ motive of calling

እንታይ ነበረ እቲ መጻውዒ ናይ እታ ኣምቡላንዝ ambulanza  
what was the ground for calling the ambulance

ጽዕሳ, -ውዕቲ called

ነበሩ ጽዕሳት ናብ መጻ እውን ተሳተፈ ኣብ እታ ወግዲ ናይ እቲ ባይቶ they were called to come and participate in the conversation of Baito

ዕድደመ 1 to invite 2 to ask 3 ...

ዕድመ *n.m.* 1 invitation 2 request 3 ...

ሓደ ዕድመ ናይ መርዓ a wedding invitation

ዕድመ ናብ እታ ኣርትራ ኮንፈረንዳ ፍራንክፉርት, ጀርመን 12 መስከረም 2018

Invitation to the Eritrea Conference Frankfurt, Germany 12 September 2018

ዕድዳም, -ድምቲ 1 invited 2 guest (or guests)

ኩልሎም እቶም ዕድዳማት ተመሀሮ እዮም ጽብቡቕምዲኣት!

All the invited students are welcome!

ሕዝቢ *n.m* (*pl.* ኣሕዛብ)

መንግስቲ ብ እቲ ሕዝቢ government by the people

ኣሕዛብ ዝ ይፈትዉ እታ ፍቕሪ peace-loving peoples

ኣብ in

ኣብ ሓደ ሕቡእ ስፍራ in a hidden place

Note: ጸውዕ and ዕድደመ are infinitives

In conclusion, I would like to ask if you can visit **[gizie-nab-lewwete.org](http://gizie-nab-lewwete.org)** for the matter that concerns Tigriyna sentence reform. And if there is more hunger to satisfy, a thing rare to see among Eritreans, you can read my published works: **Tigriyna Modern Dictionaries**. As I finish here is a tip:

ትግርይና	<b>Italiano</b>	<b>English</b>
መንግስቲ	governo	government
መንግስቲ	impero	empire
መንግስቲ	regno	kingdom
መንግስቲ	stato	state

**Eritrea Today: for both regime and sentence structure changes!**

**ኣርትራ ሎሚ: ምእንቲ ክልትተኣም ረገመ እውን መሸከክል ባህሊ (በለ) ልውዋጠ!**

With regards

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17.09.2017

# መጸዋዕታ ንህዝባዊ ሰሚናር ኣብ ከተማ ፍራንክፉርት

ኣምባ. ዓንደ-ብርሃን ወልደጊዮርጊስ

ፕሪዚደንት ኤራ-መድረሽ  
ደራሲ 'ኤርትራ ኣብ ቃራና መንገዲ'፡- ታሪኽ ዓወት፡ ጥልመትን ተስፋን  
ኣባል ቦርድ መድረሽ ሃገራዊ ዘተ

ብኢጋባሚ መበል 56 ዝከራ-ዓመት ምጅማር ብራታዊ ቃልሲ ሃገራዊ ሓርነት ህዝቢ ኤርትራ

## ብዛዕባ

ዕማማት መሰጋገሪ መድረሽን ተራ ፕሮ-ደሞክራሲያዊ ተቃውሞን ኣብ ኤርትራ ኣብ ዘቐርቦ መግለጺ ንኪትሳተፉ ብኣኸብሮት ንዕድም



ዕለት፡ ሰንበት 10 መስከረም 2017  
ሰዓት፡ 14:00 - 17:30 (2:00 - 5:30 ድ.ቀ.)  
ቦታ፡ Saalbau Galus  
Frankenallee 111  
60326 Frankfurt am Main  
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For more info visit  
[www.eri-platform.org](http://www.eri-platform.org)

## ብዛዕባና

ኤራ-መድረሽ AISBL ኣብ ኣገደስቲ ንኤርትራን ቀርኒ ኣፍሪቃን ዚጸልፈ ሃገራዊ፡ ዞባውን ኣህጉራውን ጥዳያትን ፍጻሜታትን ንኹሉ ዘሳትፍ መድረሽ ዘተ ዘጣጥሕ ኣህጉራዊ ዘይመኽሰባዊ ማሕበር ኢዩ። ናይ ሓባር ዕላማታት ሸቶኡ ከም ዚወቅዕ ንምግባር፡ ኣብ መንገዲ ዚተፈላለዩ ፖለቲካዊ፡ በርጌሳውን ናይ መራሽቢ ብዙሃንን ጥጅሒታት ይኹን ውልቀሰባት፡ ቅርሕንቲ ንምውጋድ፡ ፍልልያት ንምጽባብ፡ ሓባራዊ ራእይ ንምኸሰኳስ ዚጻለሙ፡ ብመንገዲ ከትዓት ኢንተርኔትን ህያው ሰሚናራትን ዚሰላሰል ኣወንታዊ ሃገራዊ ዝርርብ ንኪካየድ የተባብዕ። ንኣልኦት ነገራት ዚሕውስ፡ ብዛዕባ ግዝኣተ-ሕጊ፡ ደሞክራሲያዊ መትከላትን ሰብኣዊ መሰላትን፡ ናይ ሓባር መረጃኣታ፡ ኣኸብሮትን ተወፋይነትን ዚኸሰቡሉ ከተ-መዳያዊ ሃገራዊ ልዝብ ንኪስፋሕፍሕ ይድርኽ።

### ABOUT US



Eritrea and the Horn of Africa. It advocates positive national conversation through online discussions and in-person seminars, to help mediate conflict, bridge divides, cultivate a shared vision in the pursuit of common goals among diverse political, civic, human rights, and media groups as well as individuals. It aims to promote multifaceted national discourse to, inter alia, nurture a shared understanding of, respect for and commitment to the rule of law, democratic principles and human rights

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