

# The Disappearance of more 250,000 Inhabitants of Seraye During ...

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## 3.11.2023

The disappearance of more 250,000 inhabitants of Seraye during ...  
ንምንታይ እታ አርትራዊት ድያስገራ አልላ ትሸይም (ሾም) ብተሕ ግዳም ቤት አብ ክንዲ ናብ ቤት? Why is the Eritrean diaspora investing heavily outside the home instead of at home? Simply put the policy that Eritrea has now is just the same like that of King Yohannes IV that was many years ago. Let me show this fact with **three** historical examples.

1. The king issued a decree forbidding the people to produce 'mead/ሜስ' and 'swwa/ስውዋ'. The production of these two drinks is very old -dating back to unknown period. Of this and another they are the most popular drink after water, coffee and tea. In addition to this the king also had a ban that made dagusa/ዳጉሳ (pl.ደጉሳሱ) gussa bread, from very small and black grain, reserved only for his authority. This meant that people were free to grow it but forbidden by a rule not to use it as food and drink. How was the reaction of the people?

'... an incident occurred in the 1880's when Ras Alula of Hamasien issued a proclamation forbidding the people from preparing mead (ሜስ) either for their own use or wedding or funeral banquets on the ground that it was "the drink of the king and it was not suitable for everyone to drink it".'

2. Today it can be said that there are no people more deceived than the Eritrean people who fought for thirty years, 1961-1991, to be a free people but ended up being a slave worse than before. Quite the opposite of what has been said, preached, written, proclaimed, ... during the struggle for independence Eritrea has really sunk to the point where we find it today thanks to the mysterious man Iseias Afewerki.

But such deceit is not new, because there is history of Ras Woldemichael Solomon (abbr. RWS) that happened in 1879. In those days, RWS, just like Bahta Hegos and others, was resisting the king's rule. But in a day of deception, he accepted the peace formula sent by Alula. To do this Alula swore on the Bible. Thus, RWS left Hamasien for Axum to meet the king and settle the difference. But when he got to Ekkeleguzai he saw the chain on his hands. He was soon sent to Debre Damo Jail with his children and administrative staff, such as Kafl. After this calamity, Alula didn't take the time to sweep Hamasien of autonomy-seeking elements with the help of those who welcomed him as their leader,

in our time those who say "He is us and we are him, so his government is ours". RWS, after 9 years in prison, the death of the king and the occupation of Eritrea by the Italian colony was freed by Ras Mengesha. Later he asked the Italian colony to want to return to his homeland. But Ferdinando Martini refused the request for repatriation because he thought that, despite his advanced age, a lion is still a lion.

3. ሰራዮ “Seraye counted thirty years ago from 200 to 300, 000 inhabitants and 80,000 talers paid annual tribute, but now it does not count that roughly 10,000 inhabitants”. That is, the population of Seraye was between 200 and 300,000 in 1862 according to Werner Munzinger's study which was during King Tewodros II. The king's reign lasted from 1855 until his death in 1868, and his influence in what is now Eritrea was not as harsh as those before and since. The reign of Tewodros was followed by the reign of King Yohannes IV which lasted from 1871 to his death in 1889. Soon, Eritrea was founded in 1890 by the Italian colony. The colony that replaced the king's administration recounted the inhabitants of Seraye to reveal the disappearance of more than 250,000 inhabitants of Seraye. Most of the king's victims were Muslims and Catholics. And the roads that lead from the highland to Massawa were the burial of many of the victims. This dark story is not closed yet. Eritreans must prepare to see worse after the black blanket of dictatorship is torn from their beloved country. Of course, the people of Cunama and Ekkeleguzai, the traditional enemies of the dictatorship, will be very lucky if they are counted as Seraye of the past after the king.

Vocabulary Building (ቋንቋ ነደቕ)

**I. ቅኑዕ (ቀንዐ),**

**II. ሙስሰል ወይ ተምሳል (ሙሰለ) (syn. ባእላ, ወኪል, ምስለኔ)**

**ቅኑዕ (ቀንዐ) NOUN 1.** (አብ ጣልያን) diritto (አብ English) right; e.g.

◆ right and wrong እቲ ቅኑዕ እውን እቲ ጌጋ il bene e il male;

◆ to be in the right ነበረ አብ እቲ ቅኑዕ essere nel giusto.

2. (*claim, authority*) ቅኑዕ (አብ ጣልያን) diritto (አብ English) right; e.g.

◆ by rights ብ ቅኑዓት ወይ ናይ ቅኑዕ di diritto;

◆ I have a right to know እነ አልሎኒ እቲ ቅኑዕ ናይ ፈለጠ ho il diritto di sapere

**ሙስሰል ወይ ተምሳል** MASCULINE AND FEMININE NOUN (gen ከዓ also) (ፖሊቲክ Politics, ውራያት/ዋኒናት/ ነገራት/ ጉድዳያት/ ተግባራት Business) (አብ ጣልያን) rappresentante (አብ English) representative; e.g.

◆ il rappresentante di classe እቲ ሙስሰል ወይ ተምሳል/ባእላ, ወኪል, ምስለኔ ናይ ክለስስ the class representative

◆rappresentante di commercio ሙስሰል ወይ ተምሳል/ባእላ, ወኪል, ምስለኔ ናይ ነግዲ sales representative ◆ sales rep (informal)

17.3.2023

The fake (ጽዕደቻት) Eritrean national union for students, women, workers

My thoughts on the fake (ጽዕደቻት) Eritrean national union for students, women, workers, ... are changing course because the drums that spoil International Women's Day March 8 of this year 2023 are only fewer than the previous ones. In short, it seems that the Eritrean women who live in the civilized world Seattle USA are represented to beat the fake drum loudly, obviously as usual to attract people and collect money, which can be used for an unknown journey. The banner of this women reads:

‘መጋቢት 8 በዓል ደቂ ኣንስትዮ<sup>1</sup> ሃ/ማ/ደ/ኤ ከተማ ስያትል ብድምቐት ተባዒሉ’

And its closest English translation is:

‘March 8 holiday female tribe (or daughters or children or progenies) national/ association/ female tribe /Eritrea city Seattle ...? was celebrated’

As we see above the 3rd moth of the year is spelled wrong. The correct is ‘መግቢት’. This is followed by words spelled incorrectly like ደቂ (ደቅቂ), ኣንስትዮ (ኣንስትዮ), ሃገር (ሀገር), ኤርትራ (ኣሪትራ), ስያትል (ስያትትል), etc.

From the banner the most important point to note is that the word 'ሰበይቲ/woman' and its plural form 'ኣንስቲ/woman' are missing. Instead of this keyword there is "ደቂ ኣንስትዮ". As already mentioned, this is one of the fake words that the dictatorship has forced us to accept, use, ... and turn our backs on the right and native word. Here the matter is not one word but almost all important Tigriyna words that help us rise up against the dictatorship and bring about the desired change.

So, in conclusion, there is no person in Eritrea who has not been harmed by the dictatorship of Isaias Afwerki which has been with us for a long time. But this fact weighs more for women. But I hope the generation that writes 'እታ ሀገራዊት ሕብረት ናይ እተን ኣርትራውያን ኣንስቲ (ሀእኣኣ)/The National Union of Eritrean Women (NUEW)' will come soon.

References

ደቂ ኣንስትዮ<sup>1</sup>if this compound word is written in correct way, ደቅቂ ኣንስትዮ, it has the same form like ‘ደቅቂሕድርቲና, ደቅቂመዝሙር, ደቅቂተሽም, ...

23.3.2023

ኣሪትራዊት ሰበይቲ -Eritrean woman - donna eritrea

እታ ኣርትራዊት ኣድደ ትጻወት ሓደ መርሐ ጊደ ኣብ እታ ፍጥረት ናይ እታ ሕይወት ኣብ እቲ ናታ ማሕጸን

መአስ ውልድቲ፣ እርሩትብላ ልዕሊ እታ ናታ ዝባን ዳርጋ ምእንቲ ሰለስተ ዓመት ምስ እቲ ሓገዝ ናይ ማሕዘል<sup>1</sup>  
 እውን ድሓር፣ ምእንቲ አዕቢያ፣ ትጉልጉል፣ ትጠሕን፣ ትጠልፍ፣ ትግብብር፣ እውን ትጋደል  
 ግን ሎሚ ትርከብ ልዕሊ እቲ ክብሶ ናይ እቲ ገደል  
 ንምንታይ ንስሳ ኢያ ኩንንንቲ በይኑ ምእንቲ ሰለስተ ነገር  
 ዐደዩ እተን ግብረ፣ አሓግጎስ እቲ ተባዕታይ ሰክስዋል ሀረርታ፣ እውን ነበረ ሓደ ወትትሃድደር  
 ናብ ሰንኪ ናይ እዙይ ኢያ ክውንቲ ሓንቲ ተዛራቢት ባምቡላ  
 ከን አይትፈልጥን እታ ዕዛዛ ዝ አልላ ሞንጎ ቅንዕቲ እውን ግግይቲ ሞዓልላ  
 እቶም ሰራዕቲ ናይ እዙይ ገበን እቶም እቶም ሰለስተ ሰብአ ሰገል  
 ማለት ኢስያስ አፈውርቂ፣ የማነ ገብረአብ፣ እውን ኪሻ ወደል  
 ግን እታ ብዙሕ ግድድቲ ነገር ኢያ ዝ እታ አሪትርዊት ድያስፖራ አይኢያን አብ ሞዓርግ ናይ አልዐላ  
 ሓደ አዳብዕ ወይ ሽመል  
 ንምንታ ኢያ ብዘይ እታ ኡነት ሪቮሉዝዮናርያ ተአርያ ምስ አዩን ሓንቲ ነገር ትምሓው ወይ ትትከል.

◆ E◆N◆G◆L◆I◆S◆H◆

The Eritrean woman plays a vital role in creating life in her womb  
 When born, she lulls it on her back for almost three years with the help of  
 "mahzel"<sup>1</sup>  
 And then, to make it grow, she rakes, grinds, embroiders, pays taxes, and fights  
 But now she stands on the edge of the precipice  
 As she is often relegated to only fulfilling three roles  
 Paying taxes, satisfying male sexual desires, and performing military service  
 Thanks to this and another, she has become a talking doll  
 Completely she is unable to resolve the differences between good and bad deeds  
 The perpetrators of this crime are the three Magi  
 Namely, Iseias Aferqi, Yemane Gebreab and Kisha 'Wedel'  
 The Eritrean diaspora has also been unable to provide support  
 Lacking a clear revolutionary theory that can effectively address these issues and  
 instigate meaningful change.

Footnote

ማሕዘል/ mahzel<sup>1</sup> means: The skin (usually of a goat) within which the Abyssinian mother holds the baby

25.3.2023,

**Is "ወፍሪ/wefri", Tigriyna word, an economic term?**

The Eritrean dictator has no problem telling the world that in Eritrea there is not only the rule of law but also a grammatical rule. The Eritrean people are aware that their beloved country is being destabilized as a result. However, what they may not realize is that the regime is also actively suppressing their ability to gain knowledge and fight for their liberation by deliberately stuffing false words into the Tigriyna language.

Firstly, Tigriyna is an understudied language, which has led to a lack of knowledge regarding its eight parts of speech. This has resulted in schools not teaching the conjunction "እውን/and" or phrases as basic as "እንገራ እውን ጠስሚ/bread and butter." However, the most concerning issue is that the Eritrean dictator, a man consumed by power, appears to be oblivious to this fact. Despite his lack of awareness, he holds both the position of leadership and ownership of mass media since his rise to power.

For example, Isaias Afwerki as interviewer and interviewee, "Part 4 - March 11, 2023", is completely devoid of any correct word in Tigriyna. As a result, the nonsensical/ብዘይ ሕዋስ/ሕዋስአልቦ propaganda that lasted nearly an hour died before the show closed. To prove this we will depend on how two words, "ወፍሪ/wefri" Tigrinya word misused and "roadmap" English word is mistranslated, i.e. is to say the compound word 'መርሓ ጎደና' is just new fake word an addition to the old that are.

In that Isaias Afwerki as interviewer and interviewee, "Part 4 - March 11, 2023", the first word, "ወፍሪ/wefri", is recycled more than forty times, and the second, 'መርሓ ጎደና', more than seven times. The first word has nothing to do with the meaning of the word "investment", therefore not an economic term. And the second is misunderstood and mistranslated.

1 **ወፈሪ** i.v. (*irregular*) ወጸ, ከደ ናብ በረኻ/ሞሮር, ሰባት, እንስሳ, አናህብ, ... uscire, andare in campagna uomini, bestie, api, ... **to go out** ♦ **leave**, to go to the country men, beasts, bees, ... p.e. እነ ተሪፈ ኣብ ገዛ በይነይ ደቅቀይ ወፊሮም ናብ በረኻ/ሞሮር ናብ ጸሃየ እቶም ገራሁ Sono rimasto a casa da solo mentre i miei figli andavano in campagna a pulire i campi I was left at home alone as my children went to the countryside to clean the fields ⇒ ወጸ (ወጽእ) (in my dictionary)

**ወፋሪ/ት** MASCULINE NOUN/FEMININE NOUN campagnuolo countryman/woman

**ወፍሪ** እቲ ከደ ወይ ምኻድ ብሓደ/ ብሓባር/ ብሓንሳብ, ውጽእት ናብ በረኻ/ሞሮር l'andare insieme, l'uscita in campagna going together, going out to the countryside

**ወፈሪ** እቲ ከደ ወይ ምኻድ ብሓደ/ ብሓባር/ ብሓንሳብ ብዙሕ አካላት ናብ ሓደ ደሳ ስራሕ, ናብ ዐጸደ, ጸሃየ እቶም ገራሁ እኩተ.: ስም ናይ ግብሪ/ስራሕ/ምዓል l'andare insieme più persone ad un lavoro comune, a pulire i campi, mietere ecc.: nome di azione ....several people going together to a common job, to clear the fields, to reap, etc.: name of action

**ምውፋር** እቲ ከደ ወይ ምኻድ ናብ (እቲ) በረኻ/ሞሮር l'andare in campagna going to the countryside

- i. "roadmap" means '1. a map, especially one designed for motorists, showing the roads of a country or area. 2. a plan or strategy intended to achieve a particular goal' e.g. a road map to peace ሓደ ሕንጻጽ (ሓንጻጽ) ወይ ሓደ ፕላን ናይ ሰላም un piano di pace