

I'm more Tigraway now than before!  
አነ እየ ብዙሕ ትግራዊ ሕጅጂ እንካብ ቀደም!

# The world that gave noble reward to the perpetrator/ሰራዊ we hope that it also gives something similar to the people of Tigray to its victims



March 20, 2021·4 min read



Six-year-old Bethlehem Tesfaye lost both her legs in an explos

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Let's start right away

**1. My letter of request to the government and church of Tigray**

To: Government and Church of Tigray  
 From: Eyob Ghebreziabhier Bein  
 Date: 27.2.2022  
 Subject or Purpose: To start introducing Geez word order in public and church schools

My dear ናተይ ፍቱዋት:

As you might read, part of my last article said:

“I am a grammar fighter of the Tigriyina language. What I do is simply follow what my research brings me. The aim is to get to know it as much as possible in order to write a correct letter with it to the person who speaks Tigriyina.”

For example, sorting a Tigriyina word, phrase or sentence according to the grammar rule, as we see below, is part of the grammar fighter's job.

1. “ምእንቲ ክሰርሐ መጺኤ ወይ መጺኤ ምእንቲ ክሰርሐ”
2. “ንበየነ ደርሆ ሕረድ”

The first step is to know the subject (እነ መጺኤ) and second is if the sentence contains a verb (as መጽእ (ወይ መጸ) and ሕረድ), if the verb is transitive or intransitive, in the right place or not, with which verb to replace .... The third step is whether each word of the sentence is spelled correctly or not and it goes on. Finally, I must sure that the sentence (ባህሊ) ends with an ending mark this `.' of school as the following.

1. እነ መጺኤ ምእንቲ ሰርሐ I came to work.
2. ሕረድ ሐንቲ ደርሆ ምእንቲ በይይነ (በይየነ) Kill a chicken for Beyyene.

The above sentences are correct according to the grammar rules. But the Abyssinian young child deserves more than that. To do this it is necessary to conform to the SVO word order (ገባሪ + ግብሪ + አቕሓ ቃል ስርዓት). Please also see the other bigger picture of SVO below.

Subject ገባሪ	Manner* አግገባብ	Verb (or predicate) ግብሪ	Object አቕሓ	Place ስፍራ	Time ጊዜ	Why ንምንታይ	How ከመይ
1. እነ		መጺኤ			.	ምእንቲ ሰርሐ.	
<b>I</b>		<b>came</b>				<b>to work.</b>	
2. ንስሱኻ		ሕረድ	ሐንቲ ደርሆ			ምእንቲ በይይነ.	
<b>You</b>		<b>Kill</b>	<b>a chicken</b>			<b>For Beyyene.</b>	

My struggle is over thirty years old. And it is still at the beginning and not at the end partly due to the nature of the language. In addition to many articles, I have published Tigriyina dictionaries in Tigriyina, English, Italian and German and other New English-Tigriyina dictionary are forthcoming.

Unfortunately, my attempt to send copies of my dictionaries to Tigray was unsuccessful. Not only this, my plan to travel to Tigray with all the fruit of my research on the Tigriyina language that I have and to speak with the institutions above, did not go well due to the war and the coronavirus. But that doesn't mean that someday I won't be there for this case.

It has already been said that I have been fighting for more than thirty years. And I would like to add that it would take more than 300 years to write a clean sentence about Tigriyna. And be there if you start now. I say this because the history of cleaning English sentences goes back in time, beyond the Romans.

Tigriyna is sadly a dead language for any intellectual writer who wants Tigriyna as a means of communication. This means that it is only present for those who are unfamiliar with its eight parts of speech, such as verb, adverb, etc. and the importance of the grammar rule in the art of writing and speaking. But if we let Tigriyna start with new word order of her mother Geez, that is Subject + Verb + Object (SVO), just like the above that we have already seen and the following, it will start to have a new life. And I hope Tigray becomes an agent of change.

1. ንስሳ አንበበት (አልለዋ ንቡብ) ሐንቲ ፊክሽን / She read a fiction. /Ha letto una fiction.
2. ሐደ ተመሀሪ ረኼቡ (not ረኸበ) ሐንቲ ከንቲት ናይ ሐደ ጥፋእ አሞራ ኣብ ሐንቲ ዱር ትማሊ.
3. ሐንቲ ሰበይቲ ትውስሰኽ (ወስሰኽ) እታ ጽብቡቕንነት (ጽብብቕ) ምስ እቲ ናታ ኩትሻ.
4. እቶም ሐበሻ ይፈትዉ እምብዛ እታ ጤል ናይ እቲ ናታ ጸባ, ስጋ አውን ቁርባት.
5. አይተ ጃመስ ብሩስ ወሰደ (not ወሲዱ) ብዙሕ ኢድጽሒፋት ካብ አክሱም ኣብ እቶም ዓመታት 1769-1773 ምእንቲ እቲ ናቱ ሀገር እንኖ አትታልሊ.
6. አይተ ጃመስ ብሩስ ብምስጢር ወሰደ ብዙሕ ኢድጽሒፋት ካብ አክሱም ኣብ እቶም ዓመታት 1769-1773 ምእንቲ እቲ ናቱ ሀገር እንኖ አትታልሊ/ Mr. James Bruce secretly took manuscripts from Aksum in the years 1769-1773 for his country by deceiving.

Subject ገባሪ	Manner* አግገባብ	Verb (or predicate) ግብሪ	Object አቕሓ	Place ስፍራ	Time ጊዜ	Why ንምንታይ	How ከመይ
1. ንስሳ		አንበበት ወይ አልለዋ ንቡብ	ሐንቲ ፊክሽን				
2 ሐደ ተመሀሪ		ረኼቡ (not ረኸበ)	ሐንቲ ከንቲት ናይ ሐደ ጥፋእ አሞራ	ኣብ ሐንቲ ዱር	ትማሊ.		
3. ሐንቲ ሰበይቲ		ትውስሰኽ	እታ ጽብቡቕንነት				ምስ እቲ ናታ ኩትሻ.
4. እቶም ሐበሻ		ይፈትዉ እምብዛ	እታ ጤል			ናይ እቲ ናታ ጸባ, ስጋ አውን ቁርባት	
5. አይተ ጃመስ ብሩስ		ወሰደ (not ወሲዱ)	ብዙሕ ኢድጽሒፋት	ካብ አክሱም	ኣብ እቶም ዓመታት 1769- 1773	ምእንቲ እቲ ናቱ ሀገር	እንኖ አትታልሊ.
6. አይተ ጃመስ ብሩስ	ብምስጢር	>>	>>	>>	>>	>>	>>

\* Position መቐምጥ of adverbs of manner 1 After (ድሕሪ ዝ) the object of a verb. This is the most common position adverbs of manner take in a sentence. ... 2 Right before (ቀደም ናይ) the verb.

Do the Tigray government and the church have the right to say where is the well-studied Tigriyna language, scientifically not traditionally, which acts as a bridge? The answer is yes. How about the following questions: Where does Tigriyna language come from, when and with what name? What kind of language is it? What kind of word order does it have? Where do we speak? To what extent is this mother tongue, influenced by variety or lack of uniformity in the use of its words? Why is the Tigrinya language abandoned only in favor of the variation (ቁየቕ\ ክክክር)? And finally: Where is a little grammar book that our children can

start with? But is it possible that the majority will follow this reform without having a modern dictionary of the Tigriyna language in hand?

All these above questions are not only scientific, but also democratic. So, they deserve the right answer and I hope to fully fill them. What I need is simply for Tigray to become the agent of cultural change as the history of that region teaches. I just want the Democracy of Tigray to tell me to put the fruits of my research on the table not in my pocket as the Eritrean dictatorship and conservative individuals have told me, obviously for the pursuit of profit at the expense of improvement. Because the policy that seeks to improve the word order of a language to enhance the art of writing and speaking of a country is a work of popular government, not the other way around. In addition to this, Tigrinya is the language of the oppressed people, not the language of a king or one in power. Being so the language has suffered a lot. This suggests that any intellectual research work attempting to improve it has the right to be heard.

And it is good to remember that the change we are planning to root in Tigrinya, obviously with regard to the Tigrinya language, will also recommend other Semitic languages such as Amharic, Gurage, Harari, etc. to follow suit because they are all in low-grade word order.

And if relative peace comes, as a big picture of my plan that was before, I will also try to talk to the state and church of Amhara, Gurage, etc. The little English-Tigriyna grammar book that I am preparing, obviously with SVO word order, can also be used not only by the Semitic root languages but also by others, for example Oromo, Somali, ... The intention is simple and clear, to improve our art of writing and speaking only to be like the Aksumite kingdom obviously in terms of literature.

It will be very interesting to see how languages that were once destined to die slowly from the politics of the late King Haile Selassie without lifting a finger behave, obviously to make sure that Amharic, the language of a king, has ample space. And it seems wise to remember the fact that the **Tigre** language, the minority language, is better for literature than Amharic for being closer to Geez.

I firmly believe that uniformity and security of word order in different languages, as in our case, will strengthen our unity. Only to think it is a great maturity. So, let's let the Abyssinian children learn at an early stage how to correctly construct a sentence in the mother tongue and in English to be what they want to be.

### **With regards**

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## **2. Tigray then and now** ትግራይ ሻዑ እውን ስጅጂ

The policy that had been well planned in time, no doubt in a hideout of Eritrean dictator Isyas Afewerki, to eliminate the people of Tigray with the anaconda strategy, was released at midnight on 3-4 November 2020. The perpetrators dropped all their bombs in all parts of

Tigray in few days before the people of Tigray gets ready. To do this, Tigray was placed in an open container above which only allowed the bombs to pass. No question that Tigray has paid dearly for. But it was a necessity that helps one to be prepared rather than defeated.

There is a reason to believe that the perpetrators, the four undemocratic governments that attacked Tigray, were fishy of what to do with the heroism of the Tigray people. That is why they have come to the point of eliminating seven million people. But we are fortunate that history will not tell seven million deaths thanks to the heroism of the people of Tigray. But it is clear that their attack on a region whose only fault is exercising its rights is not only an assault on democracy, but also a great insult to modern civilization. In Tigriyina, እቲ ሕዝቢ ትግራይ እዩ ገበነይና, ንምንታይ እዩ ከዩድ ልዕሊ እታ ናቱ ጐደና.

But all of this is a great honor for the heroism of the people of Tigray. If this is written by the true revolutionaries, I think, Abyssinia will have another obelisk that passes from one generation to another.

But it must be understood that the Tigray People's Army was not alone. It was hand and glove with the folk songs, media and landscape of the Tigray. The wonderful unity made today's modern technology fail. Yes, it is not yet finished. We can see other waves. But they will never have the strength to overturn a kneading-trough (ሐንቲ ሐላብ), much less a ship.

But with what language is the **Tigray War Machine** fighting? Can we really learn and teach **the art of war** with the Tigriyina language that no one knows its eight parts of speech? Not only this because there are also others who ask, whether or not Tigriyina has war terms? See chapter 6, regarding the art of war and whether there are war terms in Tigriyina.

Despite all of the above, Tigrigna is the language of Tigray War Machine. That is the military or the armed force of the country speaks in Tigriyina. A military general gives orders and receives a report in Tigrinya. But what kind of order and report could it be without knowing eight parts of speech of the language you're communicating with? Just to tell the truth as far as the Tigray army is concerned it is the army that speaks and writes the most horrible Tigriyina. And it is very rare to read or hear his sentence without Amharic words. Tigriya and Amharic are sisters. But that doesn't mean taking a word from another language while it's there. Now let us correct the latest Tigriyina sentence.

	Correction	Better to say
<p>እንኳን ንላካቲት 11 መበል 47 ዓመት ምጅማር ብረታዊ ቃልሲ ህዝቢ ትግራይ ኣብፀሐና <u> Tigrai Online News</u> <u>2-18-2022</u></p>	<ol style="list-style-type: none"> <li>1. እንቋዕ</li> <li>2. መብበል</li> <li>3. ምጅምማር (ጀምመረ)</li> <li>4. ብረታዊ X</li> <li>5. ሕዝቢ</li> <li>6. ኣብፀሐና (who?)</li> </ol>	<p>We celebrate the 47th anniversary of the founding of the TPLF (18.02.2022) ንጽምበል እታ ምክንያት ናይ እቲ መብበል 47 ኣንኒሸርሳርዮ ናይ እታ መሰረት ናይ እቲ ትግራይ ሕዝባዊ ድሕነት ገምበር</p>

We have seen that the Tigray army is very weak in terms of not only written but also spoken literature. This is not the army to blame but the system. But I wonder how the people's army can be maintained in the same way that the Eritrean dictatorship maintains its slave army. Despite this people's army of Tigray is extraordinary and taught the world something never to be forgotten. Maybe he is the hero of heroes.

A hero, for me, is a brave person who rushes into a place where there is death to save people no matter who. For example, below, we have six-year-old Bethlehem Tesfaye not

only lost both legs, but also her mother in an explosion of the culprits (ገበያዪዎች). Thus, a hero, of noble qualities, is the one who fights and dies to never again happen this and another brutal act.

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Six-year-old Bethlehem Tesfaye lost both her legs in an explos

If it takes someone **one to three years** to get a master's degree. I wonder why the people of Tigray didn't learn Tigrinya grammar for beginners in the era of democracy, 1991-2019? Wasn't that possible with this developed media communication we see? This, for me, is an inexplicable thing.

As an Eritrean I know that the grammar rule and dictatorship are contrary. For this reason, the dictatorship from the beginning of its life has fought hard, (e.g., closure of the University), not the Eritrean people speak according to the rule of grammar. This is because it knows well that the grammar rule strengthens the art of writing and speaking with which to fight for one's rights. So, it is not a news to say that media of the Eritrean diaspora does not know eight parts of speech of Tigriyna. Owing to this it just tearing the language to pieces. As an example, I would like to mention just one word, ስርዓት (ሰርዓ), about how to be used in the right way. 'Law/ ኡግጊ' is synonyms for ስርዓት. The aim is only to show how not only this word but other Tigrinya words are misused.

Languages	word	e.g.
English	<b>1.</b> rule	the rules of the road
Italian	regola	le norme della circolazione stradale
Tigriyna	<b>ስርዓት</b>	እተን ስርዓታት ናይ እታ መንገድዲ
English	<b>2.</b> rule	under British rule/ majority rule ( <i>politics</i> )
Italian	dominion	sotto il dominio britannico/ governo di maggioranza
Tigriyna	<b>ግዝአት\ ሰልጣን ምልኪ</b>	ትሕቲ እታ ግዝአት\ሰልጣን\ እቲ ምልኪ ናይ ብሪቲሽ/ ግዝአት ናይ ማጅጅዮራንዝ

In such a bad situation for the Tigrinya language, where is Tigray democracy to be found? Is it in the camp of the people or in the other? And why?

When I saw the refugees from Tigray, obviously on television, in Sudan they could not express themselves in a very elementary way like their brothers and sisters refugees from Eritrea, I tell myself that these people will continue to seek a government that prioritizes their wisdom not tax collection and incessant folk dance, both of which are aimed at strengthening the government that is in power.

e.g. Not only Eritreans, but Tigrians as well have yet to learn to say the following:

What they say	instead of
ሽመይ ይብሃል ሞጎስ	እቲ ናተይ ስም እዩ ሞጎስ my name is Mogos
መንገድዲ ብጣዕሚ ብርትዕቲ ነቢራ	እታ መንገድዲ ነበረት ብዙሕ ብርትዕቲ (ጸገም) the road was very rough
ማይ ከሰተይ ደልየ	እነ እደልይ ሰተየ ማይ I want to drink water
እነ ከከይድ እየ ድሕሪ ጽባሕ	እነ እነቅል ድሕሪ ጽባሕ I will depart after tomorrow
አብ ዓድና ማይ ሀሪሙ	ዘኒቡ ወይ አልለዎ ዝኩብ አብ እቲ ናትና ዓድዲ It rained in our village
አቦይ እዩ ወዲ 70 ዓመት ግን አደይ ጓል 60 ዓመት	ናተይ አብቦ አለዎ 70 ዓማታት ግን እታ ናተይ አድደ አልለዎ 60. My father is 70 but my mother is 60.

People who speak Tigrinya also need someone to help them with such harsh Tigrinya words

ትግሪይና	English	Italian
እንቋዕ እንቃዕ ድሓን መጻእካ ጽብብቕ ምጹቕ!	I have the pleasure that welcome!	ho il piacere che benvenuto!
ብ እግሑር <i>be gzeir</i> , ብ ግዚሑር	for God's sake don't, for God's sake don't.	per amor di Dio no, per amor di Dio no.
ብሱል (በሰለ)	adjective with which it indicates without determining the dagussa / ዳጉሰላ, the taf/ ጣፍ, and the sorghum/ መሸላ	aggettivo con il quale si indica senza determinare il dagussa/ዳጉሰላ, ... il taf/ጣፍ, ed il sorgo/መሸላ

**3. Do the languages, oral literatures (like, poetry, songs, proverbs, music, fable, enigma, ...), ... attest who we are?**

The work of Professor Wolf Leslau says:

‘The Semitic languages of Ethiopia are the following: Ge’ez, Tigre, Tigriyna, Amharic, Gurage, Harari, Argobba, and Gafat. From the geographical and descriptive point of view these languages can be divide into North Ethiopic including Ge’ez, Tigre, and Tigriyna and South Ethiopic including Amharic, Gurage, Harari, Argobba, and Gafat.’ (1)

And from the point of view of the story there is also a slight difference. That's the northern Abyssinia where Tigre and Tigriyna are found, it's the place where history can find more footprints of Ethiopian ancestors. That is, if historians, anthropologists, linguists, etc. want to know more about Ethiopia's past history, they only prioritize digging in Adulis, Qohaito, Matera (around Senate town), Yeeha and Aksum not elsewhere. Because Ethiopia is born at Adulis and grew at Aksum and extended where it is now.

To be precise, the first three historical places, Adulis, Qohaito and Matera, **once sold by King Menelik to Italy**, are located in Ekkeleguzai, and the other two in the central area of Tigray. There is a reason to believe that the central area of Tigray and Ekkeleguzai was the center of the culture of the Aksumite kingdom. This part and other, today, is the heart of Tigre, Tigriyna, etc. literature, what we call in Tigriyna, ቅኔ, ደርፊ, ምስሳሌ, ሙሲካ, ጽውጽዋይ, ሕንፍቅንቅልሊተይ-ሰሰናይተይ, ...

And when we think the birth places of Tigriyina written works, Conti Rossini testifies to the following.

<p>“La letteratura tigrina o tigrāi [Tigriyina] è interamente orale: finora i manuscript etiopici non ci hanno rivelato che tre soli scritti in lingua tigrina, lo Statuo del Leggo Sarda, una breve nota in un codice Parigino, e un frammento di versione degli Evangelii in una pergamena di Debre Dammo. Quanto in tigrino è stato scritto è dovuto all’azione diretta o indiretta d’Europei.”<sup>(2)</sup></p>	<p>Tigriyina or Tigray literature [Tigriyina] is entirely oral: so far, the Ethiopian manuscripts have revealed only three writings in the Tigriyina language, the Statuo del Leggo Sarda, a short note in a Parisian codex, and a fragment of a version of the Gospels in a parchment by Debre Dammo.</p>
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Conti Rossini says “ Tigriyina or Tigray literature [Tigriyina] is entirely oral”/ እታ ለትተራቱራ ናይ ቲግሪይና ኢያ ብምልእታ ኣራላ (ስርርቲ ልዕሊ እታ ድሀይ). ወይ እታ ለትተራቱራ ናይ ቲግሪይና ኢያ ዝርብቲ ኣይኮነትን ጽሕፍቲ. For example, Statuo del Leggo Sarda is written literature/ እቲ ስርዓት ናይ ሎጎሳርዳ እዩ ጽሑፍ ለትተራቱራ. And

1. “አይተ ሳህለ አብ ቍርሪ ደም, ብዘይ ሐደ ዕድመ ይመጽእ እውን ይኸኣድም (ተኸድደመ)  
Cold-blooded Mr. Sahle Without an invitation, come and eat
2. ወይዘሮ ፋና ነፋሪት ዛግራ, ኣልለወን መዓርግ አብ ቲግሪይና ቋንቋ እውን ለትተራቱራ.  
Lady Fana Zagra flying, has degrees in Tigriyina language and literature” is part of oral literature that is not written. The following are the main elements that form Tigriyina's oral literature. Could you write an example for each below?

1. enigma ሕንፍቅንቅልሊተይ- ሰሰናይተይ	2. fable ጽውጽዋይ	3. music ሙሲካ	4. poetry ቅኔ or ፖክሲያ poesia	5. proverb ምስሳሌ	6. song ደርፊ	7. song ጨፈራጊ ማስሰ (ማስሰበለ)
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Leggosarda is in Ekkeleguzai south of Zerona/ዳሮና and Debre Dammo is in Tigray, 'located west of Adigrat' are also mentioned by Conti Rossini. About Debre Dammo, there was also a prison in its area where Ras Weldenkiel (of Hamasien of village Zeazega) and his administrative staff were imprisoned by King Yohannes IV. It is known that the prisoners, obviously the surviving ones, were released after the king's death. Weldenkiel and his son were among those who had this chance.

And it is good to remember that the story of Ekkeleguzay, despite being where it is today, is the story of the true republic and democracy. Her republic was of people for people of people, a good model for any basic government. It was just an oasis of democracy in the Aksumite kingdom. In making such a basic government, it seems that it was not possible without its old popular institution and that is the 'ሳይቶ baito'. This popular institution was just a place where a village or whatever would come together to solve their social, political, economic and other problems. But there is no doubt that the republic could have been more developed with the Geez language than with the Tigriyina. There is historical evidence that gives a clue that traditional democracy of Kunama is the source of Ekkeleguzai democracy.

In conclusion, the culture that treats our oral (as popular songs that we hear in our countryside) and written (as ስርዓት ናይ እቲ ሎጎሳርዳ) literatures well has not yet been born. This is because unfortunately we do not have a system that gives priority to our history, literature, culture, tradition, etc. This is why we do not take care of them because we



cannot be different from the system we have. And seems that there is no way out before the rise of a new system that gives priority to the preservation and protection of our values.

#### **Footnote**

- (1) Leslau, Wolf, The Amharic Language, in Ethiopia Observer, Journal of independent opinion, economic, history and art, Special Issue on Ethiopian Languages, April 1958, vol. II, N. 3, p. 116 (am sorry that Tigriyna, my mother language's name, is written according to my studies)
- (2) C. Conti Rossini, Collezione Scientifica e Documentaria dell'Africa Italiana, V, Proverbi Tradizioni e canzoni Tigrine, A cura del Minestro Dell'Africa Italiana, Italia, Ambrogio Airoldi, editore Verbania, 1942 -XX (introduzione)

#### **4. We have a natural language difference that always suffers under the authority of the cruel Abyssinian ruling class**

Abyssinia is the mother of many differences. But we will focus only on the linguistic differences.

A linguistic difference is for geographical reasons, for example where Tigre and Tigriyna are, therefore natural. But this is used as a tool to make the ruling class state work by the Abyssinian ruling class for centuries. Long story short, let's narrow down our discussion of King Haile Selassie's state machine performance.

Marcel Cohen says "From the beginning this teaching appears to have been given in Amharic, which seems to have been not only the "language of the king," but also the "language of the school." (1)

Professor Marcel Cohen was part of the group, which included Professor Enno Littmann, Professor Wolf Leslau, ..., who contributed articles concerning Semitic languages in general and Amharic in particular.

On the preparation process that had clear mission what to do in general and in particular, other Ethiopian languages, such as Afar, Oromo, Somali, etc. were out of the question. The group's work was published by the Ethiopia Observer in April 1958, Vol. II, No. 3.

Prior to the study, Tigriyna was used as the language of instruction in primary schools in Eritrea. But after the study of the above team, of course after few years, it was replaced by Amharic, which was the king's language. This testifies to the fact that languages such as Tigriyna were condemned to die slowly over time by teaching Amharic to new generations born through the school, the language of the government, the church, etc.

A few words about the difference between Tigriyna and Amharic, both they are with low-grade (ብሉይ) word order. But Tigriyna verbs, especially in perfect, part participle, are better. Tigriyna has this advantage because she is closer to her mother Geez than Amharic.

But has teamwork revealed the reality of the Amharic language? Did it say anything what kind of word order has the king's tongue? Is Amharic the language of literature or not ...? All of this I'll let my next article speak for itself. But in short, the work of the team only gave an answer to the king's policy.

But one thing I want to clarify is that word order in the Tigre language is far better than Amharic for school. Why? Because it's not as far off as Amharic from the Geez word order.

The Geez word order, even if the presence of Geez is where it is, is governed by the right word order, therefore modern. But Tigre language was the language of the minority, not of the majority like Amharic. For this she was underestimated and expelled. But that can't make the news because a monarchical government or something like that always puts its interests first over others.

When we try to consider the importance of the word orders of the three heavy languages, Amharic, Tigre and Tigriyna, it all depends on the story of their escape from their mother Geez that has subject + verb + object (SVO) and subject + object + verb (SOV) word orders. In this case Amharic was the first and Tigre was the last. That is, Amharic already developed a language from Geez and the rest from its southern neighbors, what we call low-grade word order, prior to Tigre's escape from his mother.

What I can clearly say is that with the word order of Amharic and Tigriyna we only produce a sentence that does not make sense. With it, no community can develop its art of writing and speaking. It is precisely what the Abyssinian ruling class uses for its survival. E non bisogna dimenticare che questo ceto sa bene mobilitare il ceto basso abissino a fare guerre con un ordine delle parole che non conosce regole grammaticali grazie a esperienze secolari. Of this and other perhaps can be a good example Neamin Zeleke's tweet, which follows this small article.

If we take as an example the book production of the Tigriyna -speaking community over the past 30 years, with two governments having almost identical policies towards the Tigriyna language, how many books the community has produced and how much it should be can be a good example. To do this it is important to know the production of books from Sudan that has round 45, million people, Djibouti of population round 1, million, Kenya, 54, million etc.

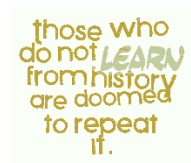
**Footnote**

(1) Cohen, Marcel, The Amharic Language, in Ethiopia Observer, Journal of independent opinion, economic, history and art, Special Issue on Ethiopian Languages, April 1958, vol. II, No.3, p. 102

**5. What makes the Amhara ruling class more agitated than before, if not Tigray's weak democracy?**

እንታይ ይመልሳ እታ አምላራ ሩሊንግ ክላስስ ብዙሕ ሕቅንቲ (ሐቕኑ) እንካብ ቀደም, እንተ አይኮነትን እታ ድኽምቲ ደሞክራሲያ ናይ ትግራይ?

The Ethiopian ruling class and the church have been teaching Ethiopia for centuries an imaginary chain, which says that all of Abyssinia came from Israel not from Adulis and Akum. Until now they have never taught that the birthplace of Ethiopia and the Ethiopians is Ekkeleguzai. The policy that responds to the need of our historic center, the city of Aksum, has yet to be born. This is why we have not only cut our umbilical cords that connect us with our history, but we have also made ourselves stupid. For this we take a plane from Aksum or a ship from Adulis to go to Jerusalem to look for our story.



'እዞም ዝ አይ-ይመሃሩ ካብ ታሪኽ እዮም ውስሱናት (ወስ-ሱ-ነ) ናብ ደገመ'.

The worst is that we are always ready to give our approval or support and also our dear life, to anyone who beats the traditional war drum, to wage the Abyssinian civil war. And this plays not to stop it but to keep it going

because the war stops only with a reflexive and not blind participation. This will continue until we start writing our history with the help of modern technology and modern scholars on the subject. But we must not forget until we study our history there are so many innocent people who are destined to suffer just like the one, we are witnessing today in Tigray thanks to the alliance of undemocratic governments.

The uncivilized mind of Neamen Zeleke (correct, Zeleqe') provides a clue as to what is on the mind of the Abyssinian ruling class in general and that of the Amharic ruling class in particular. His tweet below, written in low-grade Amharic, which knows no grammar rules, very difficult to translate literary, but represents the daydream of Amhara ruling class politics without misunderstanding. The class is clearly in an alarming state ready to take desperate steps to fall asleep as the closest translation of the tweet in English shows: **We will never sleep before the wiping of the people of Tigray from the face of the earth.**

	<p>We will never sleep before the wiping of the people of Tigray from the face of the earth.</p>			<p>Picture of a burning of Jews</p>
		<p>(around 1353). Jews are blamed for the plague epidemic in Europe and accused of poisoning the wells.</p>		

But does the Abyssinian ruling class really fight and die on the battlefield like the Abyssinian taxpayers do or is it just business as usual? I will let the story of King Menelik II and the Eritrean dictator Isaias Afewerki testify to this.

So, why is the policy of the Amhara ruling class at the forefront of the strategy to eliminate the people of Tigray?

1. Due to the weak democratic plant that began to grow in the Tigray threat
2. Because people have begun to understand that the politics of the Abyssinian ruling class are no longer needed in this age of the Internet
3. Or they are just proxy
4. Or all of the above

What we can confidently say is that all of the above reasons have not only united all undemocratic Abyssinian forces in the north and south, but also forged a link with governments outside of Abyssinia that have the same ideology as themselves. So, it is beyond question that the alliance of undemocratic forces is eradicating the democratic framework of people's government before it leads to another degree of improvement.

But after nearly 30 years of waiting, how is it possible to believe that the people's government has another hope of moving forward with no sign of a new approach to the Tigriyna language? Sounds bizarre, what's the point of language here?

In short, Tigriyna, the native language of which a civilization cannot be built in the territory in which it is located, is a pivot (ወንድወንድ). Her role in the process of establishing a people's government is just like what a mother does in her home. But having said this does not mean that the Tigriyna language, which has a low-grade word order, is to be used without being reformed or updated. Updating is fundamental not only for building the democratic system of our dream, but also for ending the dictatorial culture that has devastated us for almost 50 years.

But the government of Tigray, unfortunately, has yet to show the **terms of the democratic government** (e.g., **constitution**, organization, rule of law, majority rule, aristocracy, ...). Even so ከዓ ከምዙይ, Tigray politics ditches the false words (e.g., ቅዋም, ብሔራዊ, ክልላዊ...) introduced into the Tigriyna language and no longer practices this type. But if these words are true Tigriyna or borrowed words, please show us publicly with their origin and what part of the speeches they are.

The government of Tigray also has to give an explanation as to why they are using the letter 'ፀ' ፀሐይ instead of 'ጸ' ጸሎት. I say this according to my work which found that the words which are written 'ጸ' are more than the words which are formed by 'ፀ'.

And the most horrible thing that is happening is writing a Tigriyna word without knowing how to spell it correctly. Tigriyna word abusers are those in power, obviously devoid of language power. I believe that the government of Tigray should not only stop producing a misspelled Tigrinya word, but should also defend the language as an intangible heritage, as a tradition, of the people. Defending the language means studying it and using it well.

**Watch!**

Tigriyna	English	Italiano
መንግስቲ	government	governo
መንግስቲ	empire	impero
መንግስቲ	Kingdom	regno
መንግስቲ	state	stato

**Watch!**

What the bosses produce	What the democratic plant accepts
ህዝባዊ <sup>(1)</sup>	ሕዝቢ (pl. ኣሕዛብ) = people
ሓወልቲ <sup>(2)</sup>	ሓውልቲ = obelisk as "የአክሱም ሓውልት"
ቤት ፅሕፈት ዝምድናታት ትግራይ Tigray External Affairs Office <sup>(3)</sup>	ቤት (ገዛ, እንዳ, መኸደሪ, ...) = house, home, ... ጽሕፈት (ጸሐፊ) = writing ዝምድናታት? incomprehensible, and law-grade Tigriyna
Tigray National Regional State (Tigriyna: ብሔራዊ ክልላዊ መንግስቲ ትግራይ) <sup>(4)</sup>	It is just incomprehensible. And I propose ትግራይ ሀገራዊ ረጅኖናል ስታቶ (መንግስቲ)

**Footnote**

- (1) [Tigray People's Liberation Front - Wikipedia](https://en.wikipedia.org/wiki/Tigray_People's_Liberation_Front) , [https://en.wikipedia.org/wiki/Tigray People's Liberation Front](https://en.wikipedia.org/wiki/Tigray_People's_Liberation_Front) The Tigray People's Liberation Front (TPLF) (Tigriyina: ህዝባዊ ወያኔ ሓርነት ትግራይ, romanized: həzbawi wäyanä ḥarənnät təgray, lit.
- (2) [Obelisk of Axum - Wikipedia](https://en.wikipedia.org/wiki/Obelisk_of_Axum) [https://en.wikipedia.org/wiki/Obelisk\\_of\\_Axum](https://en.wikipedia.org/wiki/Obelisk_of_Axum), The Obelisk of Axum (Tigriyina: ሓወልቲ ኣኸሱም) is a 4th-century
- (3) ቤት ፅሕፈት ዝምድናታት ትግራይ Tigray External Affairs Office
- (4) [Tigray Region - Wikipedia](https://en.wikipedia.org/wiki/Tigray_Region) [https://en.wikipedia.org/wiki/Tigray\\_Region](https://en.wikipedia.org/wiki/Tigray_Region) The Tigray Region, officially the Tigray National Regional State (Tigriyina: ብሔራዊ ክልላዊ መንግስቲ ትግራይ,

**6. Sun Tzu's Art of War and the Abyssinian Warlords**

ኣታ ኣርተ\ብልሃት\ጥበብ ናይ ኣታ ውግእ ናይ ሳን ጺ እውን ኣቶም ኣይተታት ሓበሻ ናይ ውግእ

- 6.1. What word order should be followed to translate Sun Tzu's Art of War into Tigrinya?
- 6.2. Are there war terms in Tigriyina?
- 6.3. What does Sun Tzu's Art of War mean and what is its importance in Abyssinia?
- 6.4. 19-chapter headings of 19 practical life lessons from Sun Tzu's Art of War with translation of Tigriyina

6.1 What word order should be followed to translate Sun Tzu's Art of War into Tigrinya?

Above all, is there a word order in Tigriyina's writing other than putting 4 points at the end? Here is the latest version of the so-called "Tigrinya sentence" which cannot literally be translated into any language including English. I know it's incorrect, but I'll try to translate it into English just to show the reader how bad the art of writing is.

“ኤምባሲ ኣመሪካ ኣብ ኣስመራ፡ ንየመነ ግብርኣብ ሓሲኻ ይብሎ።” (1) Embassy America in Asmera: foryemane gbreb you lying says to him።

But what is said that "Minister Yemane is tweeting inaccurate information." እቲ ሚኒስተር የማነ ኣልሎ ይትወት (ይዝምር) ዘይርግጉጽ ኢንፎርማዥነ. And follows this below.



እቲ እርጅም እዩ "ሓንቲ ድያስፖራ ምእንቲ ሓንቲ ትግራይይቲ ስድራ ወይ ፍሚልያ", But this seems the best. [A duty of a Tgraweyti family of diaspora towards the family in Tigray ሓይ ግብቡእ ናይ ሓንቲ ትግራይይቲ ስድራ ናይ ድያስፖራ ናብ ኣታ ስድራ ኣብ ትግራይ]

Long story short, here, of course, according to my Tigrinya language study, we use subject + verb + object not low-grade Tigrinya word order.

E.g. James Bruce(S) took(V) the Abyssinian heritage (O).  
ጀመስ ብሩክ(ገበሪ) ወሰደ ወይ ኣልለዎ ውሱድ(ግብሪ) እቲ ርስቲ (ተረሰተየ) ናይ ሓበሻ (ኣቕሓ).

6.2. Are there war terms in Tigriyina?

Let's start with something the internet offers. "The Tigray War (Tigrinya: ውግእ ትግራይ; Amharic: ትግራይ ጦርነት, romanized: Tigrāy t'Orinet)" (2)

The two, ውግእ and ጦርነት, words above that we see, Tigrinya and Amharic, used as adjective and noun, are war terms, but our focus will only be on Tigrinya's war terms. And we can understand the Amharic term very well in the way we explain the Tigrinya war term.

As we see the term 'ውግእ' is misspelled. Must be written with double 'ግ', ውግግእ. Its root words are ተዋግእ and (ወግእ). And it means **war** (in English) and **guerra** (in Italian). E.g.

- 1) the war is over እታ ጐርራ (ውግግእ) ኢያ ውድድእቲ la guerra è finita
- 2) Japan declared **war** on Germany ጃፓን አልለዋ ግሉጽ፤ ቀኣሕ ውግግእ፤ ጐርራ ልዕሊ እታ ጀርመን II Giappone ha dichiarato **guerra** alla Germania.
- 3) I saw a wounded soldier. አነ ረአኩ ሐደ 'ውጉእ', ቀሳሱል, ፍጉእ ወትትሀድደር. The war term 'ውጉእ' (male), is the past participle of the verbs ተዋግእ (ወግእ).

By the way (ናብ ሸንናኔ), can we bring very few English war terms to help explain this topic? The answer is yes and here are war terms starting with B, I and W.

Barrage, Barricade, Battalion, Batter, <b>Battle</b> , Battlefield, Bayonet, Belligerent, Betray, Blast, Blindside, Blood (y), Bloodletting, Bomb,	Bombard (ment), Booby trap, Breach, Brigade, Brutal, Brutality, Bullet, Bulletproof, Bunker, Burn, Bury	Ignite. Impact. Improvise. Incident. Incite. Incontrovertible. Infantry. ...	<b>Wage, War</b> , Warheads, Warplane, Warrant, Warrior, Watchdog, Watchful, Weapon, Well-trained, Whiz, Wince, Wisdom, Worldwide, Wounds, Wreckage
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It is mentioned that ውግግእ means war (guerra). And is also true that ውግግእ means battle (battaglia). This means that the Tigrinya language has only one word for **battle** and **war**. This is not a new, because we have already seen in previous chapter the word 'መንግስቲ'. But the term battaglia\ ባትታልያ is well known even if it is not used. We welcome and give it a space as a borrowed word that enriches Tigrinya's words. E.g.

- 1) the Battle of Helai la እታ ባትታልያ (ውግግእ) ናይ ሐላይ battaglia di Helai
- 2) the Battle of Adwa la እታ ባትታልያ ናይ ዓድዋ battaglia di Adwa

This testify to the fact that Tigrinya is not only a literary language but also it is poor in many different terms. But that doesn't mean it affects the Abyssinian war machine. Despite this the machine is always active. If we think about the number of battles and wars that took place between 1961 and 2022, there is no reason why it cannot be said that Abyssinia is the first country in the world to produce civil wars. And there is also another fact. Abyssinia is one of the countries that cannot write its own history by itself. Thus, the whole history of the civil war that it leads, thanks to the weapons it buys, is not written. When we think of the number of books published on the American Civil War: "There are over **60,000** books on the war, with more appearing each month". But the Abyssinian Warlords not only can't write the names of the war machines they use, the fronts they lead, ... but they also close or destroy universities, schools where people can learn to write their stories.

For example, the Eritrean dictator wrote the name of his front which he led for years like this, 'ህዝባዊ ግንባር ሓርነት ኤርትራ' (3) instead of this ሕዝባዊ ገምበር ድሕነት ኦርትራ and the party that he is leading 'ህዝባዊ ግንባር ንደሞክራሲን ፍትሕን' (4) instead of this እኩ ሕዝባዊ ገምበር ምእንቲ እታ ደሞክራሲያ እውን እታ ፍትሒ. This testifies to the fact that Abyssinian warlords cannot write a sentence in their native language let alone a history book.

And we have seen that Tigrinya is a very poor language not only in terms of warfare, but in other areas as well. But are the Abyssinian warlords aware of this and how do they approach this matter? We will rely on the behavior of the Eritrean dictator. This man for almost half a century, thanks to his power, has generated false Tigrinya words and taught not only his henchmen, his army, his mass organizations, ... but also the entire Tigrinya-speaking society. Here the weak democracy of Tigray is also a student of him. It has to be clear that a democracy that learns and uses words from dictatorship is a great sign what kind of democracy there is in Tigray.

His teaching does not know whether a word is an abstract or not. We are eyewitnesses that the new generation Tigriyña is with the following garbage words and with thousands more like them.

- 1) ኩፍት/spear means *war*,
- 2) መትከል/peg means *principle*,
- 3) ቅልውልው ወይ ቅልውላው (ቅልውልውበለ) start means *crisis*, etc. etc.


The worst day for Eritreans and Eritrea is when he addresses the nation with a long, low-grade speech that begins with 'ዝኸበርኩንን ዝኸበርኩምን'(5). And it means more or less "expensive Eritreans". And yet he tends to think of himself as experts in Tigriyña language. For this and other Eritreans have never stopped dreaming of seeing a democratically elected president who will address them and their country saying: ናተይ ፍቱዋት ኦርትራውያን My dear Eritreans, or Miei cari eritrei.

### 6.3 What does Sun Tzu's Art of War mean and what is its importance in Abyssinia?

Here its (እንኳም) meaning according to Wikipedia, the free encyclopedia.

'The Art of War

Since the 6<sup>th</sup> century B.C. this ancient Chinese text has been used as a basis to obtain any successful victory. Sun Tzu was a high-ranking military general and a master tactician and strategist. He applied his previous experiences and superior knowledge about military strategy into a book that was divided into 13 crucial parts about warfare. Each chapter going more in-depth about taking the vital steps that leads to winning of the war. The Art of War has been very influential not only in Asian territories, but also in America and everywhere else around the world. This Famous text has been applied to almost any worldly confrontation or competition. These range from business negotiations, legal actions, and sometimes even sports; specifically, football. The Art of War is a universal book that is used by almost anyone who wants an upper hand in their certain situations. This goes From CEOs to elementary teachers and Lawyers to college group leaders. The Art of War can be your ultimate weapon if used correctly.'



'Sun Tzu's Big Ideas in his "The Art of War" continue to influence many competitive situations in the world, including culture, politics, business, and sports, as well as modern warfare.'

እተን ዓብበይቲ ኢደአ (ትርኢታት) ናይ ሱን ጺ ኣብ እቲ ናቱ "The Art of War/" ይቐጽጽላ (ቀጽጸለ) ናብ ኢንፍልወንዛሪ (መኸረ መዐደ) ብዙሕ ኮምፕቲቲቫ ሲትዋዘዮኒ (ትሕድርቲታት) ኣብ እቲ ዓለም, መንን ኣየን ኩልቱራ, ፖሊቲካ, ነገራት, እውን ስፖርት, ከምዘይ ከም እታ ሞደርን ጎርራ\ውግእ.

But all this Abyssinia still has to learn, but only for those who believe in deeds not in words. Below is the fact that it turns out to be true to what I'm saying.

	<p>ሳን ጺ. <b>"Sun Tzu</b> said: In the practical art of war, the best thing of all is to take the <b>enemy's</b> country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an <b>army</b> entire than to destroy it, to <b>capture</b> a regiment, a detachment or a company entire than to destroy them." (6)</p>		<p><b>Filipos</b> Woldeyohannes. This guy, as I have heard, has just completed eighth grade, but much better than his predecessor, (Wuchu), who died in early March 2014. "In August 2021, the United States announced sanctions against Woldeyohannes for <a href="#">war crimes in the Tigray War</a>, including the <a href="#">torture</a> and <a href="#">executio-</a> <a href="#">n</a> of <a href="#">civilians</a>, <a href="#">sexual violence</a> as a weapon of war and a <a href="#">scorched</a> <a href="#">earth</a> policy of <a href="#">looting</a> and destruction attributed to Eritrean forces." (7)</p>
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6.4. **19**-chapter headings of 19 practical life lessons from Sun Tzu's Art of War with translation of Tigriyna

[Give your ideas more depth](#) ሃብ ብዙሕ ዕምቁት ናብ ናትካ ኢደአ

**19 PRACTICAL LIFE LESSONS FROM SUN TZU'S ART OF WAR**

**19** ፕራክቲካል (ሐቕቂ) ሕይወት ለዘዮኒ ካብ ሱን ጺ ኣርት\ብልሃት\ ጥበብ ናይ ጎርራ (ውግእ)

**LESSON 1: CHOOSE YOUR BATTLES** ምረጽ\ሕረይ\መልምል እተን ናትካ ባትታሌ (ውግእኣት)

"He will win who knows when to fight and when not to fight."

"የሸንንፍ\ ይሰዕር\ ይረትዕ መን ይፈልጥ መአሰ ተዋግኦ እውን መአሰ ኣይተዋግኦን

**LESSON 2: TIMING IS ESSENTIAL** እቲ ጊዜ እዩ ዓይነተይና (መርሐ (አርሐው)\ መፍትሕ)

"The quality of decision is like the well-timed swoop of a falcon which enables it to strike and destroy its victim."

"እታ ኳሊታ ናይ እታ ውስሳኔ ኢያ ከም እቲ ወቕዒ ናይ ሐደ ሊላ ዝ ይብል እሺ ናይ ወቕዕ እውን ኣፍረሰ (ፈረሰ) እታ ናቱ ቪክቲም ወይ ቪትቲማ (ምውትቲ)."

**LESSON 3: KNOW YOURSELF, KNOW THE ENEMY** ፈልጠ ባዕሊ, ፈልጠ እቲ ጸላኢ

"It is said that if you know your enemies and know yourself, you will not be imperiled (endangered) in a hundred battles;

"ይበሃል ዝ እንተ ንስሰኻ ትፈልጥ እቶም ናትካ ጸላእቲ እውን ትፈልጥ ባዕሊኻ, ንስሰኻ ኣይትነብርን ቅምሙጥ ኣብ ድንገት\ ፕሪኮሎ ኣብ ማእቲ ባትታሌ (ውግእኣት);

if you don't know your enemies and you know yourself, you will win one and lose one; እንተ ንስሰኻ ኣይትፈልጥን ናትካ ጸላእቲ እውን ንስሰኻ ትፈልጥ ባዕሊኻ ንስሰኻ ተሸንንፍ\ ትሰዕር\ ትረትዕ ሐደ እውን ተጥፍኦ (ጠፍኦ) ሐደ;

if you do not know your enemies nor yourself, you will be imperiled in every single battle." እንተ ንስሰኻ ኣይትፈልጥን ናትካ ጸላኢ ወይ ባዕሊኻ, ትነብር ኣብ ድንገት\ ፕሪኮሎሶ ኣብ ኪልለው ሲንጎላ (በይና) ባትታልያ (ውግእኣት)."

**LESSON 4: HAVE A UNIQUE PLAN** አልሎ ሐደ በይኑ ፕላን

"All warfare is based on deception."



"ኩልላ እታ ውግጣኦ ጎርራ ኢያ ስርርቲ (ሰርረተ) ልዕሊ እቲ ስሕተት ወይ ስሕታን (ሰሐተ)."

**LESSON 5: DISGUISE YOUR PLANS** አምሰለ (መሰለ) ናትካ ጥላንስ (ፕሮግራም)

"When able to attack, we must seem unable; when using our forces, we must seem inactive;

"መአስ ንሕና ኢና አብ መዓርግ ናይ አሰረገ አትታክካረ ይግብበአና መሰለ ሰንናፋት\ ሕምማቻት; መአስ ንሕና ንለምድ ናትና ካይሊታት\ ብርታዕታት ንሕና ይግብበአና መሰለ ሀክካይት\ ዓድዲውዲል\ ዝኑባት;

when we are near, we must make the enemy believe we are far away;

መአስ ንሕና ኢና ጥቓ\ ቀረባ\ ጎረብት, ይግብበአና ገበረ አመነ ናብ እቲ ጸላኢ ዝ ንሕና ኢና ርሑቕ;

when far away, we must make him believe we are near.

መአስ ንሕና ኢና ርሑቕ ይግብበአና ገበረ አመነ ናብ እቲ ጸላኢ ዝ ንሕና ኢና ጥቓ.

**LESSON 6: THE BEST WAY TO WIN IS NOT TO FIGHT AT ALL** እቲ ብሉጽ ስርዓት\ አገባብራ (ገበረ)\ ዕልሊ ምእንቲ አሸንፎ\ ሰዕረ\ ረትዕ እዩ አይተዋግአን ካን ወይ ብፍጽጹም (ፈጽጸም)\ ብጭርራሽ (ጨርረሽ)

"To win 100 battles is not the height of skill, to subdue the enemy without fighting is."

"አሸንፎ\ ሰዕረ\ ረትዕ 100 ባትታሌ\ ውግጣኦት አይእዩን እቲ ማስሰሞ\ ልዑል ናይ እታ ኣቢሊታ (ብልሃት\ ክእለት\ ውሕላላ), መለሽ እቲ ጸልኢ ብዘይ ተዋግኦ እዩ."

**LESSON 7: CHANGE REPRESENTS OPPORTUNITY** እቲ ልውዋጦ (ለውወጦ) ይውክከል (ወክከለ) ሐንቲ ምሽውንት "In the midst of chaos, there is opportunity."

"አብ እቲ መንገ ናይ እቲ ካእስ\ ድብልቕ\ ዝርግርግ (ዘረገ), አልላ እታ ምሽውንት." (ወይ ዝርግርግ ናይ ሐደ ዕድጋ ይምሸሹው ናብ ሐደ ሰረቕ)

**LESSON 8: SUCCESS BREEDS SUCCESS** እቲ ዐወት ይወልድ እቲ ዐወት

"Opportunities multiply as they are seized." እተን ምሽውንታት ይሞልቲፕካኖ ቀስ ብቀስ ዝ ይመጸ ቅንጡባት (ቀንተብ)

**LESSON 9: NO ONE PROFITS FROM PROLONGED WARFARE** ሐደክኳ ይረብሕ\ ይነግድ\ የጥርይ ካብ እታ ጎርራ\ውግጣኦ ትጸንሕ ናብ ነዊሕ

"There is no instance of a nation benefiting from prolonged warfare."

"አይአልሎን አብነት ናይ ሐንቲ ሀገር ትቅደው\ ትድማዕ ካብ ሐንቲ ጎርራ\ ውግጣኦ ዝ ተጸንሕ ናብ ነዊሕ."

**LESSON 10: THE NATURAL FORMATION OF THE COUNTRY IS THE SOLDIER'S BEST ALLY** እታ ሕብረት (ሐበረ) ናይ እቲ ሀገር ኢያ እታ ብልጽቲ አልለአቶ ናይ እቲ ወትትሀድደር

**LESSON 11: IF THE MIND IS WILLING, THE FLESH COULD GO ON AND ON WITHOUT MANY THINGS** እንተ እታ አእምሮ\ ቀልቢ ኢያ ፍቓድ, እታ ስጋ ምክአለ ከደ ቅድሚ ብዘይ ብዙሓት ነገራት

"He who has a why to live can bear almost any how."

"መን አልለዎ ሐደ ንምንታይ ምእንቲ ሐየወ ይኸእል ተጸምመመ ኩልሉ ከመይ."

**LESSON 12:** Strategy without tactics is the slowest route to victory. Tactics without strategy is the noise before defeat. እታ ስትራቴጂያ ብዘይ ታክቲክ ኢያ እታ መንገድዲ ብዙሕ ዝንግዕቲ\ ዘናን ምእንቲ እታ ድል. እታ ታክቲካ ብዘይ ስትራቴጂያ ኢያ እቲ ሩሞረ ቀደም\ ፈለማ\ ፕሪማ ናይ እታ ስዕረት.

**LESSON 13:** The general who wins the battle makes many calculations in his temple before the battle is fought. The general who loses makes but few calculations beforehand.

እቲ ጀነራል ዝ ይሰዕር እታ ውግጣኦ\ ባትታልያ ይገብር ብዙሓት ገምግማታት አብ እታ ናቱ መታልሕ ቅድሚ እታ ባትታልያ ኢያ ትውግእቲ (ተዋግኦ). እቲ ጀነራል ዝ ይጠፍ ይገብር ሐደት ገምግማታት አብ ዕርቡን.

**LESSON 14:** "Move not unless you see an advantage; use not your troops unless there is something to be gained; fight not unless the position is critical."

"አይተወዛወዝ ትርፎ እንተ ንስሰኻ ትርእይ ሐደ ጥቅሚ\ ቫንታጅጅዮ; አይትልመድ እተን ናትካ ትሩፕፕ ትርፎ እንተ አልላ ግዛዕ ካብ አጥርየ\ ረብሐ\ ነገደ; አይኮነን ተዋግኦ ትርፎ እንተ እታ መቓምጦ ኢያ ክራቲካል\ ከባድ\ ረዝዛን."

**LESSON 15:** "Attack is the secret of defense; defense is the planning of an attack."

"እቲ እስረት(አሰረ)\ አትታክኮ እዩ እቲ ምስጢር ናይ እታ ሕልቆ (ሐልለቕ); እታ ሕልቆ ኢያ ፕላንነንግ\ ድሎት ናይ ሐደ እስረት\ አትታክኮ."

**LESSON 16:** "Victorious warriors win first and then go to war, while Defeated warriors go to war first and then seek to win."

"እቶም ሰዓርቲ\ ደለይናታት\ ሰብድሩ ተዋጋእቲ ይሰዕሩ ፈለማ እውን ድሐር ይኸዱ ናብ " አይተወዛወዝ ጎርራ\ ውግጣኦ, እንክ እቶም ስዑራት ይኸዱ ናብ ጎርራ ፈለማ እውን ሻዑ ይደልዩ ናይ ወይ ናብ ሰዕረ\ አሸንፎ."

**LESSON 17:** There are not more than five musical notes, yet the combinations of these five give rise to more melodies than can ever be heard."

አይክልለዋን ብዙስ እንካብ ሐምምብተ ሚሲካውያን ናተ\ ምልክታት, ገና እታ ኮምቢናዥኖን ናይ እዚእን ሐምምብተ ናተ ይህባ ሰሰን ናብ ብዙስ መሎዴ\ ጣዕሚታት ናይ ከንደይ እንተ ማንም ይክአል ከትቶ ሰምዑ.”

**LESSON 18:** “Let your plans be dark and impenetrable as night, and When you move, fall like a thunderbolt.”

ግበር እቶም ናትካ ፕላንስ\ ፕሮግራማት እቶም ጸልማት እውን አሰርአልቦ\ ሐፍፊስ ከም እታ ለይቲ, እውን መአስ ንስሰኻ ተወዛወዘ, ውደቕ ከም ሐደ ብርቂ.”

**LESSON 19:** “If he sends reinforcements everywhere, he will everywhere be weak.”

“እንተ ይልእኽ ሪምብርታዕ (አበርትዕ (በርትዕ)) አብኩልሉ, ይነበር አብኩልሉ ድኹም\ ሰነፍ.”


Focus is important in order to succeed.

እታ ኮንሸንትራዥኖን (ምእክካብ) ኢያ ቁምነገር ምእንቲ አልሎ ዐወት.

Concentrate on key areas of improvement, and don't try to be everything and anything at once.

ኮንሸንትራሪ ልዕሊ መርሐ ዞና ናይ ብልጺ\ ጥቅቃወ እውን አናደየ ናይ ነበረ ኩልሉ እውን ገለመለ አብ ሐንቲ ሳዕ

Footnote

- (1)  Bayto Yiaki USA, meskerem.net, 2.23.2022
- (2) Tigray War: From Wikipedia, the free encyclopedia
- (3) Eritrean People's Liberation Front, From Wikipedia, the free encyclopedia
- (4) List of political parties in Eritrea, From Wikipedia, the free encyclopedia
- (5) ሓዳስ ኤርትራ መበል 25 ዓመት ቁ. 230 25 ግንቦት 2016 - ገጽ 3
- (6) Sun Tzu's art of war has a great deal of space on the Internet, just write **Sun Tzu** on the google and click the search
- (7) Wikipedia, the free encyclopedia: Filipos Woldeyohannes

Eyob Ghebreziabhier Bein (a real change maker)

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**A reformed** Tigriyna sentence that renders/ ትመልስ Amharic, English, Geez and itself on the same page using the word order SVO (Subject + Verb + Object)

	Languages	Subject ገባሪ	Verb ቫርቦ ወይ ግብሪ	Object አቕሓ
	Amharic, English, Geez, and Tigriyna	እቲ ከልቢ The dog	ይበልዕ eats or will eat	ሕምባሽሻ hmbassha