

Italy hosts a secret conference of the Eritrean dictatorship that ruins the Eritrean diaspora

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The Eritrean dictator's policy of divide and conquer opens another Sawa Defense Training Center in Rome

እታ ፖሊቲካ ናይ እቲ ከፈለ እውን ገዝአ ናይ እቲ አርትራዊ ዲትታቶሪ ትከፍት ሐደ ካልእ ሳዋ ሕልቆ ትራይኒንግ ማእከል አብ ሮማ

The Eritrean dictatorial government had perfected the use of fear and terror as means of controlling the Eritrean population inside and out of the country. Because of this and more, the inalienable human rights of the Eritrean people have been and are easily eroded without the necessary opposition. It is assured that Eritrea and its people never receive a drop of humanity. For example, extortion, rooted in the Eritrean diaspora for more than half a century, is still waiting to see stiff resistance leading to its end. As we all know, the Eritrean dictator is a very strong dictator thanks to the extortion he receives from the Eritrean diaspora. Literally this means that the Eritrean diaspora is maintaining Isaias Afwerki's divide and rule policy.

But if the diaspora turns the tide by being a more organized association, what will happen? First and foremost, what does it mean to be organized? As daughters and sons of peasants, it is nothing new to us when we heard news that "Eritrean peasants were fighting ruthless enemies such as locusts/አምበጣ, fire/ሐውዊ, erosion/ፍግሪ, etc. in a very organized way". These are the fights you only win by organizing yourself. It is true that there is an individual struggle against these enemies, but it weighs and benefits less when compared with that well-organized struggle.

The way Eritrean peasants fight against locusts, fire, erosion, etc.... can also be applied to fight any repressive regime by having formed a trade union or other political group, in our case, a united and progressive Eritrean diaspora movement. Here the base of our unity is our country. And to be a progressive depends on the way we teach ourselves. The more we learn about our history, culture, customs and how our traditional and international modern democracy works in a profound way, there is no reason why we cannot have new ideas and projects that will help us improve the bad situation in our country. And to be at this level it is necessary to have a weekly or monthly periodical or something like that, published by the

diaspora for the diaspora that teaches us **who we are**, in terms of history, culture, customs, value, ... and what are **our goals** we want to achieve.

So, if we are organized in what has been mentioned above, we not only shorten the life of the dictatorship in Eritrea, but we also have the possibility of being the hope and future of our beloved country and people. And it must not forget that **the Eritrean diaspora is the only redeemer of Eritrea and its people from the dictatorship and its culture**. It is true that the dictator does everything he can not only to strengthen his empire but also to weaken the Eritrean diaspora thanks to the extortion of money he collects and of spies he recruits from the diaspora. And it will also become true that a well-organized association of the Eritrean diaspora can end the rule of one man in Eritrea by using her money to build its unity and development.

Why do associations hold value? ንምንታይ እቲ ኣስሶችያዝዮኒ/ማበራት ኣልለዎን ዋጋ? For the Eritrean people in general and for the Eritrean diaspora in particular, association is the only way out not only to defeat the cruelest regime in the world, but also to lay a stone of democracy in our country.

The world has already said that the regime in Eritrea is synonymous with that of North Korea years ago. But this designation is no longer valid because it is not current. What Eritrea and its people are experiencing today is worse than before. The regime's policy of division and conquest that is tearing apart the Eritrean diaspora today is not a unique case. It is only an integral part of the overall picture of the ongoing policy in Eritrea. Despite this reality, many members of the Eritrean diaspora have turned their backs to fight for the best and have joined the divide-and-rule policy of the Eritrean dictatorship. The disunion of Eritrean refugee brothers and sisters in Europe to fight for a democracy is just a hint of what will happen after the Eritrean dictator in Eritrea. There seems to be no escape because Eritreans are far from being well organized people. This is something that cannot be tolerated because it is a great insult to the past history of Eritrea, by Mahber-shobatte (five members), Eritrean Students in North America (ESANA), Eritrean National Association for Independence in Europe (ENAE),

In the beginning, these were well-organized grassroots movements. But later they changed their mission due to the pressure of elements who do not want to see a democratic government in Eritrea. And now there is no reason why we cannot learn from our past history and create a strong and well-organized grassroots movement that cannot be hijacked by anti-democratic elements.

The SAWA Defence Training Center opens another training center in Rome

Image of the training center in Rome 14 - 18 April 2022	Image of the Sawa training center in 2016
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As we see above, we have two images the first of April 2022 and the second of 2016. Let's start with the second.

"The **SAWA** military training centre, 421 km north-west of Asmara, was established in **1994**." Thanks to this center, the dictatorial regime has led and is still leading Eritrea to wage wars with its neighbors. In these wars of violence many innocent people died, not only Eritreans but also neighbors. The main objective of this strategy is not precisely to conquer other nations, which is impossible to achieve, but to make the Eritrean people weak in every sense and deviate from their principles for which they have been fighting for years. For this and more we can say that Eritrea has become a desert of human rights more than before.

On the violations of human rights in Eritrea here is the Report of the commission of inquiry on human rights in Eritrea of 4 June 2015 as one of the testimonies.

"Summary

The commission of inquiry undertook its investigation in accordance with Human Rights Council resolution 26/24.

Although the commission was unable to visit Eritrea, it obtained first-hand testimony by conducting 550 confidential interviews with witnesses residing in third countries. It also received 160 written submissions.

On the basis of this body of evidence, the commission found that systematic, widespread and gross human rights violations have been and are being committed in Eritrea under the authority of the Government. Some of these violations may constitute crimes against humanity.

In the present report, the commission shows how the initial promises of democracy and rule of law, incarnated in the never-implemented Constitution of 1997, were progressively suppressed and then extinguished by the Government. It details how the Government has created and sustained repressive systems to control, silence and isolate individuals in the country, depriving them of their fundamental freedoms. Information collected on people's activities, their supposed intentions and even conjectured thoughts are used to rule through fear in a country where individuals are routinely arbitrarily arrested and detained, tortured, disappeared or extrajudicially executed. The commission also describes how, on the pretext of defending the

integrity of the State and ensuring its self-sufficiency, Eritreans are subject to systems of national service and forced labour that effectively abuse, exploit and enslave them for indefinite periods of time.” ⁽²⁾

But Eritrea has not only become a desert of human rights but also of its resources. Because the Dictator also works with proxy wars. As an example:

1. " Eritrea also supported the Oromo fighters with **a ship load of arms** and additional **1,500** Oromo fighters being shipped from Eritrea to the south Somalia OLF training center of Qorioli.[48]. ⁽³⁾
2. " In December 2009, the United Nations Security Council imposed sanctions on Eritrea, accusing the Horn of Africa country of arming militia groups and providing financial aid to them in southern Somalia's conflict zones, including al-Shabaab.[227] **Planeloads** of weapons which were said to be coming from Eritrea were sent to anti-government rebels in southern Somalia. AU peacekeepers also reportedly captured some **Eritrean soldiers** and **prisoners** of war.[228][229].” ⁽⁴⁾
3. "THE ETHIOPIAN SPY MOLA ASGEDOM AFTER MORE THAN TEN YEARS IN ERITREA RETURNED HOME [...] Ethiopian renegade (= ከሐጺ) general flees to Sudan: report September 12, 2015 (KHARTOUM) – [...] Undated footage photo of Mola Asgedom (YouTube) [...] The source went on to say that Asgedom and 683 of his forces handed over their weapons to the Sudanese authorities.” ⁽⁵⁾

For all the reasons mentioned above and not mentioned, Eritrea exports only refugees. In recent years, nearly half a million Eritreans have fled.

- The U.N. High Commissioner for Refugees estimates that roughly **eight percent** of the population, or **525,000** Eritreans globally, were refugees or asylum seekers at the end of 2016.
- Europe: There are approximately **321,000** Eritrean refugees living in Europe
- Ethiopia: 03.03.2022 · Hundreds of thousands of Eritreans have sought refuge in Ethiopia in recent decades, and the country currently has some **149,000** Eritrean refugees
- Sudan: Although several hundred thousand people went back after independence, there are still an estimated **142,000** Eritreans in refugee camps in Kassala and Gedaref States in Sudan.

The difficulty an Eritrean refugee encounters may be one of the worst in the world. Of these, it seems sufficient to mention report of Jaclynn Ashly, Independent multimedia journalist based in East Africa, 17 August 2020: " Aid workers say all four Eritrean refugee camps in Ethiopia አርባዕተ አርትራውያን ስድያተይና ሰፈር አብ ኢትዮጵያ, sheltering a total of about 100,000 people, are severely overcrowded, food is in short supply, and there is poor access to water – crucial for the additional sanitation needs as a result of COVID-19." But this is after many " Eritrean refugees had been "caught in crossfire, abducted and forced to return to Eritrea under duress by Eritrean forces". " Hitsats and Shimelba, two Eritrean refugee camps, which in the northern Tigray region of Ethiopia, were the hardest hit by the violence of the Eritrean armed forces. Shimelba is only **20 kilometers** away from Eritrea, "in violation of accepted global principle that refugee camps should be at least 50km away from borders". Hitsats, Shimelba, Mai-Aini and Addi-Harush were the names of the Eritrean refugee camps that were located in Tigray region before November 2021. This testifies to the fact that the Eritrean dictator never hesitates to destroy Eritrean refugees, no matter where and when by any means. Image of 14 to 18 April 2022 testifies to this fact. Let us know more.

Italy hosts a secret conference of the Eritrean dictatorship that ruins the Eritrean diaspora

ኢጣልያ ተአንግድ (አአንግድ) ሐንቲ ምስጢር ኮንፈረንስ ናይ እቲ ዲትታቲራ አርትራ ዝ ትዐንው እታ አርትራዊት ድያስፖራ

"The meeting

We are in Pomezia, 40 kilometers from Rome. A secret conference of the youth of the Eritrean regime party was held from **14 to 18** April (2022) in a **4-star hotel** overlooking Pontina. Three hundred people from all over the world, the Eritreans of the diaspora, spent **four nights**, attending seminars and conferences at the SGH (*Salute Hotel Group*) Antonella hotel in Pomezia. The participants were picked up at the airport **without knowing the destination**, on which the utmost confidentiality was kept until the last second, to celebrate the sixteenth annual congress of the YPFDJ, the youth organization of the Popular Front for Democracy and Justice (PFDJ), the single party of President Isaias Afewerki, in power in Eritrea since 1993. [...]

Secrecy must keep protesters, onlookers and journalists "in the pay of the West" away. Therefore, the entire category is forbidden to enter and, near the hall of the hotel hosting the event, some **bodyguards** equipped with **radio** and **earphones** keep away indiscreet eyes and ears. "The event is open to subscribers only" (እቲ አሸንቶ እዩ ሕዝእ ናብ እቶም ጽሑፋት), says the assistant of Mr Pietros Menghistu, the Eritrean ambassador to Italy," (6)

The story of Eritrean refugees knows the forced repatriation of Eritrean asylum seekers from Africa: Egypt, Libya, Sudan, ... to Eritrea. This could not have happened without the accomplice of the Eritrean dictatorial regime, no matter how. In effect, the Eritrean regime creates it by bribing the other side's security officials only to capture its main refugee enemy who escaped Eritrea by a miracle. To do this, the network often captures the targeted person among the many. To sum it up, abduction, kidnapping, extortion, ... the dirty old practice of Isaias Afewerki's political career, which got him where he is now, has a long history that no one can imagine. Because of this Eritrea has bled a lot for almost half a century.

Therefore, the secret conference in Pomezia is an alarm. It is a clear sign that a more serious danger (ድንገትጤንቁ) hangs over the Eritrean diaspora than before. The long arm of the Eritrean dictator, marked by divide and conquer policy, cruelty and extortion, is at the gates of every home in the Eritrean diaspora. The resolution of the United Nations Security Council, in December 2011, which called on Eritrea to "cease using extortion, threats of violence, fraud and other illicit means to collect taxes outside of Eritrea from its nationals or other individuals of Eritrean descent" has never slowed down. In fact, the regime has legitimated it since 2011.

There is no doubt that the Pomezia conference of "three hundred people from all over the world" is the fruit of deep and long studies on the Eritrean diaspora thanks to the spies, like interpreter, priest, ... and their headquarters Eritrean consular offices, that are well infiltrated into the mind of diaspora. Nicole Hirt in her article, "Eritrea's diaspora and its discontents"/"እታ አርትራዊት ድያስፖራ እውን እቶም ናታ ትካካታት", 3 June 2015, says:

" Yet, in the Eritrean case the diaspora appears to be a "toothless cash cow" in spite of its considerable contribution to the government's budget, estimated at over 30%, largely through the diaspora tax. The Eritrean diaspora is heterogeneous and split along divides of **ethnicity**, **region of origin**, and **religion**"

Is the secret conference in Pomezia, 40 kilometers from Rome, the first of its kind?

No, it is not. Milan was chosen to be the first ideal location for the start of Isaias Afewerki's secret conference in the early 1990s. In that period, *via Tallone* and *Arese*, of mass organization offices were the main facilitators. But it was only at the European level, not as much as 300 young Eritreans from all over the world, which took place in Pomezia, 40 kilometers from Rome, from 14 to 18 April 2022. And there is a hint that the Milan conference was a completely provincially-based secret conference. And I wonder if the secret conference in Pomezia (Rome) is provincial or not?

The man who was appointed and sent to lead the secret conference in Milan was a short man, namely Hebtom/ሀብቶም. He was a member of the EPLF secret service. He was therefore the right hand of Isaias Afewerki.

The true cultural festival of the Eritrean people is overwhelmed/አቲ ኡነት ኩልቱራል ፈስቲቫል ናይ እቲ ሕዝቢ አርትራ እዩ ምሉኽ (መላኽ)

Now if we were to ask some adult Eritrean, why the Eritrean dictator has hidden the constitution ከስቲትዝዮን /constitution (system of laws/rules/ቅጥሩ ናይ ሕግጊታት/ስርዓታት)", we do not take the time to listen to the answer that says: **"Because the hidden constitution only serves a democratic government (ሕዝባዊ መንግስቲ), not a dictatorial government."** Can this proverb add to our understanding, "one man's meat is another man's poison".

Without being operational even for a day, the Eritrean constitution of 1997 is still hidden by the Eritrean dictator in his hiding place. Due to this, the following basic human rights of the Eritrea people are not protected.

1. Right to life ቅነዕ ናብ እታ ሕይ.	7. Protection from unlawful detention	11. Freedom of information (e.g., of prisoners)
2. Right to education	8. Protection from labor and slavery	12. Freedom of the press
3. Right to profess religion	9. Freedom of expression	13. Right of employment
4. Right to dignity ቅነዕ ናብ እታ ከብሪ	10. Freedom of speech	etc. ቅነዕ ናይ (ናብ እቲ) ስራሕ እኩቲ.
5. Right to privacy		
6. Right to a fair trial		

Hence, it cannot be anything new when we say "the true cultural festival of the Eritrean people is overwhelmed by the cultural festivals led by Isaias Afewerki which generally took place before and especially after 1991" because it is too obvious. Because we are eyewitnesses to what is happening in troubled Eritrea, our beloved homeland. As an example, it seems enough to refresh our archives by recalling the closure of the famous annual cultural festivals of the Eritrean diaspora in Bologna (Italy) that existed from the 1970s to 1991.

What does the word 'festival' mean?

Festival ፈስቲቫል **Word forms:** plural **festivals**

1. COUNTABLE NOUN

A **festival** is an organized series of events such as [musical concerts](#) or [drama productions](#). *ሓንቲ ፈስቲቫል ኢያ ሓንቲ ኦርጋኒዝዛታ ሰንሰለት ናይ አሸንቲ (ድንገታት) ከም ሙሴካዊ ኮንፑርትስ ወይ ድራማ ፍርርያት*
Numerous Umbrian towns hold their own summer festivals of music, theatre, and dance.

I had just returned from the Cannes Film Festival. እነ አልሎኒ ክምዕዱብ ምሉስ ካብ እቲ ካንንስ ፊልም ፈስቲቫል.

2. COUNTABLE NOUN

A **festival** is a day or time of the [year](#) when people have a [holiday](#) (ሆሊዳይ/ በዓል/ ማሕጺ/ ሐወልቲ) from work and [celebrate](#) some special event, often a religious event.

... እታ ቺቪል ፈስቲቫል ናይ መስቀል ኣብ እቲ ወርሒ ናይ 17 መስከረም ... *the Hindu festival of Diwali.*

Question, why is the Eritrean diaspora fighting the development of the culture of the Eritrean dictatorial regime? In short, because they do not represent Eritrea and its people. They represent only the dictatorial regime of Eritrea which hides an Eritrean constitution and governs without the rule of law.

Let us speak for example of Eritrean literatures, which are contrary to what is written, are made up of songs, poems, proverbs, fables, ..., which people transmit through their voices, they are nowhere for lack of freedom of expression. But those of the dictatorship are everywhere thanks to the power they have at the expense of the oral literatures of the Eritrean people. **This and more testify that a great cultural war is underway in Eritrea, between the culture of the people and that of the dictatorship, as no one can imagine.**

Disobedience, minimizing the sending of money to Eritrea, the demonstration, a single person or organized group website, radio, TV,... are instruments of the Eritrean diaspora. True, it could have made more progress but for a moment it seems impossible because the problem of the Eritrean regime's spies with the aim of weakening it from within is not yet addressed. Hence, it goes without saying that Eritrea and its people are still waiting to see a progressive movement that washes away the dictatorship and cements the democratic culture.

Tigrinya language of a man in power: with which he disseminates disinformation

Even the true Tigrinya language, as a constitution and others like it, is nowhere. What we have is the Tigriyna of the dictatorship which is used to give and receive orders and messages to his army, officials, ministers, ambassadors and his subjects. Our main focus is how the dictatorial regime moves with Tigriyna number two completely devoid of Tigriyna language grammar rules. There is something worth to remember. Tigriyna has obsolete Turanian-based word order. But now it is with super obsolete Iseias Afewerki-based word order. That is "out of the frying pan into the fire" (ካብ እቲ መቐላሎ ናብ እቲ ሐውዌ). Let's find out how it goes but in a very limited and specific way. Because our aim is to know the soldier, the minister, the Ambassador, ..., do not know as their boss how to spell the word ሕዝቢ (pl. ኣሕዛብ) (people, peoples/ popolo, popoli). And there is no doubt that they cannot construct a correct sentence with this keyword because they do not know its plural form, its gender (typically masculine/እቲ/ ..., feminine/እታ ..., ...)

For example, of the soldier, minister and ambassador below:

Let's start with soldier's writing, that is of Awel. To have a better understanding of the text, which has misspelled (as ብሕቲ) and incorrectly linked words (as እንተተዓጽዮን, ብፈላም) here is the closest to its literal translation:

ጋዜጣታት ብሕቲ እንተተዓጽዮን፡ ኣብ መንገደኹ ብፈላጊ ምጽሓፍ ክጀመር'ዩ። ናይ ብርሃ ስም ከኣ ይግበረሉ።
Gazettes only if closed, in wall by carbone to write will begin is. Of pen name
also you do is.

And the minster?

I. The poster under the Minister reads:

“እንቋፅ ንመበል 61 ዓመት ምጀማር ብረታዊ ቃልሲ ብሰላም ኣብጸሐና” and its literal translation is: “
Very good for female monkey 61 year starting ብረታዊ struggle by peace let us
arrive.”

Of all these we will focus on the two highlighted two words: “ብረታዊ ቃልሲ”. The first
word, which is noun, which means rifle, is changed into an adjective which is
incorrect.

So, the meaning of the word “ብረት/bret” (its synonymous ነፍጢ/ መበንጃ/) n.m.
“in English is ‘**rifle**’ and in Italian **fucile**. E.g.

1. a good rifle ሓደ ጽብቡቕ ብረት/ ነፍጢ/ መበንጃ un buon fucile
2. Automatic rifle ኣውቶማቲክ ብረት/ ነፍጢ/ መበንጃ Fucile automatico

The Minister is also with the phrase that says “... **beginning of the armed struggle**
...” in English. Here the word ‘armed’ is an adjective. And it is also the past tense of
‘to arm’. Tigriyna does not have this verb. E.g. an armed attack ሓደ ኣርማዮ እሰረት un
attacco armato.

So, if we want to say “The **beginning of the armed struggle**” in Tigriyna, we say
“እቲ ፍልልም (ፈልለመ) ናይ እታ ኣርማታ ቃልሲ/ l'inizio della lotta armata”. This makes clear that
the word “ብረት” has nothing to do with “**armed**”. So, it not only incorrect to say
‘ብረታዊ ቃልሲ’ but it is also incorrect to say ነፍጣዊ ወይ መበንጃዊ ቃልሲ. We have been with such
misinterpretations more or less since 1961 because of the wrong men in the places
they don't deserve.

II. The word “ብረት/bret” (ኣሸሸያዮ or ኣቸቸያዮ) it also has another meaning, ‘steel’ in
English and ‘acciaio’ in Italian. E.g. 1. She has a heart like steel ንስሱ ኣልለዋ እቲ ልብቢ ከም
እቲ ብረት ha il cuore come l'acciaio 2. Raw steel ጥረ, ባሕርያዊ ብረት/ ኣቸቸያዮ acciaio gezzo,
naturale 3. Alloy (or compound) steel እሱር/ጥመር/ሕሉኽ ብረት/ ኣቸቸያዮ Acciaio legato,
speciale

What about the Ambassador?



The word ‘**ጭፍራ**’ (ጨፍፈረ) (= ሰራዊት), which means **army** (in Italian: **esercito**) is noun
and masculine. E.g.

1. to leave the army ሓደገ/ ገደፈ እቲ ጭፍራ/ ሰራዊት lasciare l'esercito
2. to go into (or to join) the army ኣተወ (ወይ ተወስከረ/ከተተ) ኣብ እቲ ጭፍራ/ሰራዊት entrare (o
arruolarsi) nell'esercito. The difference of the two words, ጭፍራ and ሰራዊት, is that the
second word is Geez. And it is spelled, “ሠራዊት”. E.g., A host (array, group, ...) of
angels ሓንቲ ሠራዊት ናይ መላእኽቲ Una schiera di angeli. And it is spelled, “ሠራዊት”. And it
means: “ሰልፊ/ረማም”. In addition to this, the writings of the soldier and the Ambassador
are devoid of any Tigriyna article. E.g. The teacher እቲ/እታ መምህር L'insegnante

Tigriyna writing of a soldier ቲግሪይና ጽሕፈት ናይ ሓደ ወትትሃድደር (in 2022)	Tigriyna writing of a minister ቲግሪይና ጽሕፈት ናይ ሓደ ሚኒተር	... of an ambassador ... ናይ ሓደ ኣምባሰሳዶር
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	 # Yemane G. Meskel @ hawelti Minister of Information Sep 1 Eritrea is commemorating today 61st Anniversary of beginning of armed struggle for national liberation. ... (in 2022)	 Tweet AMB. Beyene Russom @BeyeneRussom (in 2022)
		<p>ለባም ካብ ኔጋ ካልኣት ይመሃር! ጭፍራ ግን ኔጋታት ተራብሕ! ደጊም ግን ንካልኣ ኔጋ ውን ዕድል ኣይክትረክብንያ! ስለዘይትቐጽል! ዓወት #ሓይልታትምክልኻልኤርትራን #ህዝቢኤርትራን ዘይተርፍ እዩ። #ሰላምንህዝብታትቀርኒኣፍሪቃ 🙏</p>
<p>እርፋም ናብ በለ</p>	<p>Correct to say</p>	<p>Correct to write</p>
<p>እንተ እቶም ፕሪቫቲ ጀዮርናሊ እዮም ዕጹዋት ... If private newspapers are closed Se i giornali privati sono chiusi ...</p>	<p>መበበል not “መበል”, which means female monkey, 61th or 61st e.g., መበበል ራብዓይ The fourth Il quarto</p>	<p>ሓደ ጥበበይና ይምሃር (እንታይ?) ሓደ ስሕተት (ካብ መን?) ካብ እቶም ካልኣት A sage learns (what?) a mistake (from whom?) from others Un saggio impara (cosa?) un errore (da chi?) dagli altri</p>

It also seems important if we see this below:

 <p>ቤት ፅሕፈት ዘምድናተት ትግራይ Tigray External Affairs Office</p>	 <p>ትግራይ ጓና ነገራት (ወይ ተግባራት, ውርያት, ዋኒናት, ጉድዳያት) ኣፍፊትዮ Tigray External Affair Office Ufficio Affari Esteri del Tigray</p>
	<p>ቅኑዕ/ correct/corretto</p>

Not only is it difficult to classify the soldier's writing of Awel, whether it is a poem or a proverb or a saying, but it is also difficult to translate it literally into any language because it knows no grammar rules. (For more information, please see my Tigrinya grammar book). But below there is a poem, proverb and saying of Tigriyna as an example.

ቲግሪይና ቅኒ/Tigriyna poem	English Translation	Italian translation
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 <p>ደብተራ: "አብ አርትራ እዩ ክልኩል ጸሐፊ. እውን አንበበ እቲ ወንጌል እታ ሐንቲበይና መንገድዲ ናይ ውጽኣት ኢያ ከደ ናብ ሓደ ገደል ዝ ይፈቅድ ናብ ጸሐፊ. እውን አንበበ ሐንቲ በይና ፊደል እዙይ እዩ ሓደ ዓቢይ መርገም እውን በደል ግን እነ እትስፈው (ዝ) እታ ፍትሒ ተድሕነና ቶሎ ካብ እዙ ሲኦል."</p>	<p>Laureate: "In Eritrea it is forbidden to write and read the Gospel The only way out is to go into a ravine Which allows you to write and read a single letter This is a great sin and offense. But I hope justice will immediately release us from this limbo"</p>	<p>Laureato: "In Eritrea è vietato scrivere e leggere il Vangelo L'unica via d'uscita è entrare in un burrone Che ti permette di scrivere e leggere una sola lettera Questo è un grande peccato e offesa. Ma spero che la giustizia ci liberi immediatamente da questo limbo"</p>
<p>ተግሪይና ምስሰላታት</p>	<p>Tigriyna proverbs</p>	<p>proverbi tigrini</p>
<p>1. ሓደ ሕዝቢ ብዘይ ስነስርዓት እዩ ከም ሐንቲ ሰይፍ ብዘይ እታ ልዓት (ልሙድ ሓደ ምግቢ ብዘይ ጨው)!</p> <p>2. እቶም ሰባት ዝ ኣይክልለዎም መቼርጣምያ ኣብ እተን ናታቶም ኣባይቲ; ይከዱ ናብ እቲ ዕዳጋ ምእንቲ ዐድገ መጠምጠምያ.</p> <p>3. ይዘንንብ (ዘንበ) ምእንቲ ኩልሉ, ግን ኣይኮነን ከም ኣብ እቲ ዳዕሮ.</p>	<p>1. A people without education is like a sword without a handle!</p> <p>2. People who have nothing to eat in their home; they go to the market to buy the veil.</p> <p>3. It rains for everything, but not like in the sycamore.</p>	<p>1. Un popolo senza educazione è come una spada senza manico!</p> <p>2. Persone che non hanno niente da mangiare in casa; vanno al mercato a comprare il velo</p> <p>3. Piove per tutto, ma non come nel sicomoro.</p>
<p>ተግሪይና ብሁላት (pl. of ብሁል)</p>	<p>Tigriyna sayings</p>	<p>detti tigrini</p>
<p>1. እታ ካሪታ (ፍቕሪ) ትፍልልም ናብ ቤት.</p> <p>2. መእስ ሓደ ጋሽሻ ይቀርርብ ናብ እታ ናታ መዕጸ, ምእንቲ በለ ዝ ጎለሰሽ ኣይኢኸን ጽብቡቕምዱእ, እታ ሰበይቲ ናይ ዓድዋ ትፍልልም ናብ ኩስተረ እታ ናታ ቤት.</p>	<p>1. Charity begins at home.</p> <p>2. When the guest approaches her door, to say that you are not welcome, the woman from Adwa start sweeping her house.</p>	<p>1. La carità comincia a casa.</p> <p>2. Quando l'ospite si avvicina alla sua porta, per dire che non sei il benvenuto, la donna di Adwa inizia a spazzare la sua casa.</p>
<p>3. መን ይሰርሕ ይበልዕ. መን ኣይይሰርሕን, ይበልዕ, ይሰትትይ እውን ይድቅቅስ.</p>	<p>3. He who works, eats. He who doesn't work, eats, drinks, and sleeps.</p>	<p>3. Chi lavora mangia. Chi non lavora, mangia, beve e dorme.</p>

<p>Tweet See new Tweets Conversation AMB. Beyene Russom @BeyeneRussom</p> <p>ጸኒሑ ቃልስና ነዊሕ መሪር ክለዝብ ምእንቲ ክሓጽር</p> <p>ካብ መንዛዒ በላዒ ኣድራጋ ምውጥዋጥ ብመሸንጎጋ ኣግኣዚ ኣህዛብ ኤርትራዊ ጸጋ</p>	<p>Tweet See new Tweets Conversation AMB. Beyene Russom @BeyeneRussom</p> <p>ጸኒሑ ቃልስና ነዊሕ መሪር ክለዝብ ምእንቲ ክሓጽር</p> <p>ካብ መንዛዒ በላዒ ኣድራጋ ምውጥዋጥ ብመሸንጎጋ ኣግኣዚ ኣህዛብ ኤርትራዊ ጸጋ</p>
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አእምሮ ክድራዕ ክሰምር መሳርዕ ግድን ምትሕብባር ምስራሕ ብሓባር እፎይታ ንህዝቢ ክርህዎ ከባቢ jul. 12. 2022	አእምሮ ክድራዕ ክሰምር መሳርዕ ግድን ምትሕብባር ምስራሕ ብሓባር እፎይታ ንህዝቢ ክርህዎ ከባቢ jul. 12. 2022
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አሽሸናዩ (አሽ-ሹ-ና-የ)⁽¹⁾/ ash-she-na-ye (ልሙድ አሽንዳ Ashenda)

አሽሸናዩ (አሽ-ሹ-ና-የ)/ ash-she-na-ye is an old Tigriyna folk song. And it has many aspects (ገጽ/ወጅጅሂ\ ውቅቃብ) or ingredients in it. Generally speaking, it can be said that the authors of this song are girls. Most of the time it is sung to defend their undefended rudimentary (መሰረታዊ) rights. They were with it for centuries. Now, thanks to energetic young girls from Tigray, it has crossed the traditional local border to become only international. But not with its original name "አሽሸናዩ". This original name disappeared entirely from everyday use as many others. But now is the time to revive it and pass it on to the next generation.

Ash-she-na-ye is a short poem meant to be sung. It is a **couplet** of two lines of verse, usually in the same meter and joined by rhyme, that form a unit. E.g. (in addition to the dictionary of DA Bassano offers)

Tigriyna couplet/ቲግሪይና ኮውፕሊት	And it English translation
1. ድሓንወዐሊ ሳንዳይ, ድሓንወዐሊ! ግምጃ ክዳና ከም ደቅቂባሕሪ!	Goodbye my <i>sanday</i> (<i>respectable title</i>), Goodbye my <i>sanday</i> ! Your dress is damask like people of the sea
2. እፈልጠካ እንድየ ወድዲዓድደይ ምክዋንኳ ምስ ለቐታ ናይ ጌሐ ክትልምምን ዝ ዐበኻ	I not only know you that you are my villager But I also know you grew up begging with marmot skin
3. ፈሰሰ, ፈሰሰ ከም እታ ዝናብ ናይ ኦቴ ወርሒ ናይ ነሐሰ	It rained, it rained like the rain of the month of August

◇◇

Poster of Eritrean Regime Propaganda Festival in Europe	Image of አሽሸናዩ (አሽ-ሹ-ና-የ)/ash-she-na-ye: of the people, by the people and for the people ማለት ሐንቲ ቲግሪይና ፈሰተኻል ናይ አሽሸናዩ
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	 <p>◇ "ሐዛለይ. ሐዛለይ. ከይትሰድዳላይ". Please catch him, catch him, don't let him go. ◇ "መኸምብያ ለይለየ, መኸምብያ ለይለየ, ከብረት ይህበለየ". Swinging cover, swinging cover May God give you respect!</p>
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አሸሽናየ⁽¹⁾

ቴግሪይና	Italian	English
አሸሽናየ (አሸ-ሸ-ና-የ)/ ash-she-na-ye ማለት ናተይ ጽብብቼ! ናተይ ተድላ!	አሸሽናየ = Bella mia! Mia diletta!	አሸሽናየ = My beautiful! My beloved!
አብ አቲ ደርፊ: አሸሽናየ! ዋዩ! አሃይ ጉምቦ አሸሽናየ! ◇ F. DA Bassano, vocabolario Tigray-Italiano (p.510)	Nel canto: Oh, bella mia! Oh! Tu sei bella come una pannocchia di sorgo! ◇... (p.510)	In song: Oh, my beautiful! Oh! You are as beautiful as a sorghum cob! ◇... (p.510)

References

⁽¹⁾ Davide Tommasin: The Eritrean regime trains its young people in Rome, 7 LUGLIO 2022. Please read the entire article below.



An article by Davide Tommasin 29 Luglio 2022=29 ሐምሌ 2022



[http://tommasin.org/blog/2022-07-07/the-eritrean-regime-trains-its-young-people-in-rome ...](http://tommasin.org/blog/2022-07-07/the-eritrean-regime-trains-its-young-people-in-rome...)

The Eritrean regime trains its young people in Rome PFDJ

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Davide Tommasin



The Eritrean regime trains its young people in Rome

PUBBLICATO IL 7 LUGLIO 2022

[http://www.tommasin.org/blog/2202-07-07/the-eritrean-regime-trains-its-young-people-in-rome ...](http://www.tommasin.org/blog/2202-07-07/the-eritrean-regime-trains-its-young-people-in-rome...)



[http://tommasin.org/blog/2022-07-07/the-eritrean-regime-trains-its-young-people-in-rome ...](http://tommasin.org/blog/2022-07-07/the-eritrean-regime-trains-its-young-people-in-rome...)

Aggiornato il 29 Luglio 2022

The YPFDJ conference, the youth section of the single party ruling in Eritrea for 29 years, was held in Pomezia. Young people from the diaspora catapulted to a secret destination. Why do they meet in Rome and what do they do without the Italian government intervening?



16th YPFDJ Europe Conference - 14th to 18th April 2022

The Eritrean regime trains its young people in Rome PFDJ

The Eritrean regime trains its young people in Rome

PUBBLICATO IL 7 LUGLIO 2022

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The YPFDJ conference, the youth section of the single party ruling in Eritrea for 29 years, was held in Pomezia. Young people from the diaspora catapulted to a secret destination. Why do they meet in Rome and what do they do without the Italian government intervening?

Perennial and underpaid military service, arbitrary imprisonment, religious persecution, torture, violence against the civilian population, rape and war crimes. From all this are escaping the thousands of Eritreans who oppose a dictatorship that, from emergency to emergency, has been perpetuating for the past 29 years. There are tens of thousands of political and religious prisoners, torture is the order of the day to expose opponents or to punish those fleeing the tough training in Sawa camp, which involves all children starting from the last year of school. Freedom of expression, in the country of the Horn of Africa, is a chimera. In 2001, dozens of prominent opponents were arrested, including journalists from newspapers not aligned with the regime, held in solitary confinement in special prisons, without ever being put on trial. At least ten of them died in detention, there is no news of dozens of others. However, escaping is not enough. In early 2021, Eritrean government troops entered the Tigray region of Ethiopia and destroyed the Hitsats and Shimelbaper camps, dispersing over 20,000 Eritrean refugees.

The meeting

We are in Pomezia, 40 kilometers from Rome. A secret conference of the youth of the Eritrean regime party was held from 14 to 18 April in a 4-star hotel overlooking Pontina. **Three hundred people** from all over the world, the Eritreans of the diaspora, **spent four nights**, attending seminars and conferences at the SGH (Salute Hotel Group) Antonella hotel in Pomezia. The participants were picked **up at the airport without knowing the destination**, on which the utmost confidentiality was kept until the last second, to celebrate the sixteenth annual congress of the YPFDJ, the youth

organization of the Popular Front for Democracy and Justice (PFDJ), the single party of President Isaias Afewerki, in power in Eritrea since 1993. In July 2014, a similar initiative was contested in Bologna by the regime's opponents, gathered in democratic Eritrea. In the summer of 2018, the European gathering of the diaspora was blocked by an order from Jack Mikkers, mayor of Veldhoven, the Dutch city where the event was to take place. After a two-year break due to Covid, this time the choice fell on an isolated hotel near Rome.

Secrecy must keep protesters, onlookers and journalists "in the pay of the West" away. Therefore, the entire category is forbidden to enter and, near the hall of the hotel hosting the event, some bodyguards equipped with radio and earphones keep away indiscreet eyes and ears. "The event is open to subscribers only", says the assistant of Mr Pietros Menghistu, the Eritrean ambassador to Italy, who in turn is not available for interviews because "he does not want to show off, due to his character". The four days are attended by Eritrean ambassadors accredited to the main European chancelleries but also high-level government representatives, such as the chief of staff and deputy of the dictator, Yemane Gebreab who, a few days after the Roman meeting, on April 28, would have flown in Moscow, at the invitation of the Russian Foreign Minister Sergei Lavrov, "to agree on concrete measures with a view to strengthening relations in the political, diplomatic, commercial, investment sector, and at the educational and cultural level between the two countries".

The guests

"It is absurd that in Europe, in this case in Italy, these conferences of regime propaganda are tolerated," said Fr Mussie Zerai, priest, Eritrean activist and president of the NGO Habeshia, known on the Mediterranean route as "the angel of refugees". "These meetings serve to train the second generation, especially the children of the old guard. They are people raised in the West who are thus linked to the regime with the idea of making them its spokespersons in Europe. They must be the most presentable face of the dictatorship", explains Don Zerai. Those who flee now, in short, risk not finding the necessary support of their compatriots in arriving in the new country." The newcomers prefer not to talk about it, "says the Eritrean priest," if you expose yourself, avalanches of insults arrive online, profiles are activated from all over the world and your social message boards are flooded with pro-regime content. Often then the Eritreans in Italy are in dire economic conditions and are engaged in the battle for survival, politics becomes secondary".

"We have 300 seats, all the rooms booked for four nights, in April, stuff we haven't seen for years" a waitress giggles, intent on clearing away the leftovers from the unusual meal. Overnight stay and full board, the whole organization – Booking at hand – it cost no less than 50 thousand euros: excellent income for an accommodation facility after two years of pandemic, a decent outlay for the organization that covered an unknown percentage of the expenses. "Everyone pays a share to their national section, then there is a part covered by the YPFDJ which is financed through fundraising activities in the individual countries of origin", Rahel Weldeab Sebhatu, political science researcher at the University of Malmö, answers us, unique among the dozens of people contacted. In Sweden, a feminist and pan-Africanist militant, one of the speakers at the congress.

Rahel gave a conference on the role of the Eritrean diaspora in spreading the ideas of Pan-Africanism, on the process of identifying the Eritrean nation and on its millennial history in the Horn of Africa. "There were many 15, 16 year olds who create relationships during initiatives, lunches, dances, maintain a bond between refugees". Second generations, who have never known their parents' country of origin, educated according to the solid principles of the revolutionary party ruling in the motherland. Among other speeches, Biniam Berhe, Eritrean ambassador to the African Union, Abraham Zerai, archaeologist, former researcher at the University of Turin and the American journalist Eugene Puryear, voice of Radio Sputnik, newspaper in orbit in the Kremlin. A synergy that is not surprising, given that Eritrea is one of the five countries to have voted on March 2, 2022 against the suspension of hostilities in Ukraine, at the UN, together with Russia, Syria, North Korea and Belarus.

Among the most anticipated guests at the convention is Simon Tesfamariam, supporter of the #nomore movement, a campaign supported by Ethiopian and Eritrean activists against disinformation and Western interference in the Horn of Africa. Simon is director of the New African Institute, an "independent think tank", on whose website there is only one contribution: a report, written by Simon himself, which confusingly uses fact-checking techniques to demonstrate the non-existence of evidence of the use of violence by the Eritrean army in the conflict against the Tigray rebels. In the

pamphlet, the only contribution published by the institute's account on the Medium online platform, the author accuses the West of producing false evidence on war crimes allegedly perpetrated by Ethiopian and Eritrean military forces in Tigray. Something very different from what is claimed by numerous reports from international organizations, among the latest that of the Joint Investigation Team (JIT) of the Ethiopian Human Rights Commission (EHRC) and of the United Nations Human Rights Office (UNHR) which denounce the systematic violation of rights human beings by all parties to the conflict.

Conferences blocked

It is impossible to know who actually financed the event. The staff of SHG Antonella Hotel, on Facebook, however, declares itself proud to have hosted it. When asked who and when contacted them to organize the party meeting, the management replies that we will soon be contacted by the customer. Despite repeated requests to the embassy and members of the local branches of YPDJF, it was impossible to obtain an answer on this point. At the end of a day of meetings, outside the hotel, we see a white man, wearing a party shirt, a camera around his neck. It is Stefano Pettini, founder of **the Eritreaeritrea site**, sent to Eritrea in the early 2000s with the Italian Air Force, as part of the UN mission UNMEE. "We give a derogatory sense to the dictatorship, the Romans had already invented the concept of total delegation of power in a moment of difficulty", he explains. "It is the Eritreans who have given responsibility to Afewerki, who in fact walks quietly through the streets of Asmara, without anyone telling him anything". It is easy to imagine it, in a country that still today, every year, sees thousands of its young people take the long and dangerous road that from Sudan, passing through Libya, will lead them to democratic Europe.

This article is part of a series of investigations on the Eritrean regime, carried out as part of a project of the Permanent Journalism Center, funded by the Vitamin G call for the Lazio region.

FONTE: <https://www.romatoday.it/dossier/potere/conferenza-regime-eritreo-pomezia.html>



Davide Tommasin

Un po' nerd, un po' ciclista con la voglia di tornare a girare l' Etiopia

<http://www.tommasin.org>



[http://tommasin.org/blog/2022-07-07/the-eritrean-regime-trains-its-young-people-in-rome ...](http://tommasin.org/blog/2022-07-07/the-eritrean-regime-trains-its-young-people-in-rome...)

(²) United Nations A/HRC/29/42, General Assembly Distr.: General 4 June 2015
Original: English, Human Rights Council Twenty-ninth session Agenda item 4,
Human rights situations that require the Council's attention

(³) From Wikipedia, the free encyclopedia, Oromo Liberation Front, International links [

⁴⁸["The Biggest War in the World"](#). 25 June 1999. Archived from [the original](#) on 19 May 2000.]

(⁴) From Wikipedia, the free encyclopedia, Allegations of support by other
governments[[edit](#)], **Eritrea**

(⁵) see Sewwit.org, "THE ETHIOPIAN SPY MOLA ASGEDOM AFTER MORE THAN TEN
YEARS IN ERITREA RETURNED HOME" file 5.

(⁶) Davide Tommasin: The meeting

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