A response to Mr Menghesteab Asmerom (ELF-RC)

Dear Mr Menghesteab Asmerom, even though I was not expecting a response from you, as I did not address the letter to you, I would like to thank you.

In addition to the clarifications, which I have no objection to, of the said allegations; you mentioned words and expressions that are not expected from you, as part of a leadership. And these are as follow:

1. "I have **never entertained** the idea of government in exile before and I have **not found any convincing reason** to change my mind in this regard to this date of writing my response."
2. "I am **not ready to be used as a scape goat** by any **ill intentioned individuals or organization**."
3. "**ብእግሪ ናይ ካልኦት ምሕንካስ እንተገደፍኩምዎ ዝሓሸ እዩ።**"

1. With regard to your never entertained the ideas of forming an exile government and up to date have not got any convincing reason to change your mind: - Mr Menghesteab as an individual it is your choice and right to entertain it or not, but who do you expect to convince you? Mr Menghesteab, would you like to tell your reasoning for not entertaining? As part of a leadership and as a responsible person, shouldn't you express to the people if there is any backwards or disadvantages or concerns for forming one? This is the time that I do expect a response/reply from you, not for the letter I have written to Mr Mesfin Hagos.

2. With regard to not ready to be used as a scapegoat, why do you think I have used you as a scapegoat? I am not going to argue with you but I think you have used the expression in wrong place because I had not been cornered so that to use you as a scapegoat (to put the blame on you) and to come off my trouble. As I said, I never been troubled and did not use you to come out of it. Let me tell you whether I used your case or not, it doesn't add any ingredients to the letter or it does not change the context or the strength of my letter. I had added your case just to see if Mr Mesfin will react to it or not. In fact whether you said it or not your allegation, as EDA's spokes man and to say it on behalf of EDA, was much stronger than Mr Adhanom's allegation, as an individual.

Dear Mr Menghesteab, I don't quite get you when you said ill intentioned individuals or organization. Who is ill intentioned? Which individuals or organization are you pointing your finger at? I think you are looking at your reflection in your own mirror. Or are you up to other individuals or organization? Be a gentleman and be brave, and say what ever you want to say direct to the individuals or organizations, that I don't know, but in a wise and respected way. Instead of going round and round at a roundabout with no destination, come to the point, where you and others shouldn't waste the golden time, which will never come back again.

3. ብእግሪ ናይ ካል'ኦት ምሕንካስ እንተገደፍኩምዎ ዝሓሸ እዩ ክትብል ከለኻ ሕጅ'ውን እቲ ብሂል ኣብዘይ በቲኡ ኣይተእትዎ። እግረይ እንታይ ምስኮነ'የ እግርኻ ዝጥቀም? ኩቡር ኣቶ መንግስተኣብ፡ ኣይተሓዘለይ ድኣ'ምበር ይትረፍ'ዶ ብእግርኻ ክሕንክስ ሓንካስ (ናይ ኣተሓሳስባ) ከማን ዝጸልእ ምኻነይ ክሕብረካ እፈቱ። ግን እቲ ጸገም ይመስለኒ፡ እንደገና ኣይተሓዘለይ ኩሉ ከማኻ ስለ'ትቖጽሮ እሞ በታ መስትያትካ ስለ'ትሪኦ እዩ።

ኩቡር ኣቶ መንግስተኣብ፡ ከምዝበልኩኻ መልሲ ካብ ኣቶ መስፍን ሓጎስ እንተዘይ ኮይኑ ካባኻ ኣይተጸበኹን ነይረ። እንተመለስካ'ውን ከምቲ ዝሓበርካና ነቲ ዝተዋህበካ መዚ ኣብ ኪዳንን ኢልካዮ ዝተባሃልካዮን መአረምታ ትህበሉ ወይውን ዘይቃልካ ምኻኗኑ ክትሕብር ጥራይ ነይሩካ። እንተደሊኻውን ነቲ "ናይ ኪዳን ኣፈኛ ኣብ ደገ መንግስቲ ክንምስርት ኢና ኢሉ" ዝበለካ ኣካል ብቐጥታ ክትምልሰሉ ነይሩካ። ካብ'ዚ ሓሊፉ ተሪፉ ግን ኣብ ጸርፍን ዘለፉን ዘአቱ ኣይነበራካን፡ ዝተባሃልካዮ እየ ደጊመ እምበር ኣነ ኣይበልኩኻን፡ ባሃልትኻ'ውን ትፈልጥ እኻ። ብተዘዋዋሪ ካልእ መልእኽቲ ተማሓላልፍ እንተሊኻ ግን ኣይመድረኹን። ብፍላይ ብፍላይ ድማ ካብ መራሕቲ ውድባት ባሃልትን ኣብዚ ህሞት ናይ ህዝብን ሃገር ናይ ሞትን ሕየትን ጠለብ።

ኣብ ላዕሊ ከም ዝጠቀስኩዎ ምኽንያት ዘይብሉ ኣመላልሳኻን ዝተጠቐምካዮም ቃላትን ሓረጋትን ብምዕዛብ ኣነ ብወገነይ ናዓይ ወይ ነታ ጽሕፍቲ ኣይኮንካን መልስካ። "ኣናፍራ ቆቓሕ/ዛግራ ዘይፈልጥስ ኣይሃዳናይን" ከም ዝባሃል፡ ጹኑዕ እምነት ኣለኒ ዕላማ ዝገበርካሎም ውልቀሰባት ወይ ውድባት ወይ'ውን ሰልፍታት ከምዘለዉ/ዋ። <u>እሞ ሓው መንግስተኣብ በዚ ኣጋጣሚ ተጠቒመ፡ ነቲ</u>

ኣኼባ ናይ ኪዳን ኣብዚ መጨረሻ ወርሒ መጋቢት ዝካየድ ዕውትን ሕቶ ህዝቢ ዝምልስን ድልየታት ህዝቢ ዘማልእን ንኽኸውን ትምኒተይን ጸሎተይን ምኳኑ ኣቐዲመ ክገልጽ እፈቱ።

ቅድም ኢለ ከምዝጠቐስኩዎ እዚ ዘለናዮ መድረኽ ብፍላይ ኣብ ተቓወምቲ መሪሕነት ንዘለኹም፡ ወይ ክትገብሩ ወይ ክትጠፍኡ ዝዕድም መድረኽ እዩ። ማለት ወይ ግበሩ ወይ ንኻሎኦት ክገብሩ ዝኽእሉ ዕድል ንምርካብ ኣፍደገ ክፈቱ። ንሸኹም ኣብኡ ክሳብ ዘለኹም ግን ኣይ ጽሓይ ኮንኩም ምድሪ ከይተሙቑ ወይ ደበና ኮንኩም ማይ ከይትወቕዑ፡ ግመ ብምኳን ራኢ ናይ ሰብ ተዕቡሩ ሰባት ኢኹም። እሞ ነቲ ክገብር ዝኽእል፡ ኣነጺሩ መታን ክርኢ ዕግሽግሽ ኣይትበሉ፡ ኣይትኸውልዎ፡ ኣልግሱ ካብቲ መገዲ። ሰብ ኣይትኸውሉ፡ ኣይተዐንቁፉ ተዳኺሙ ስለዘሎ ቁሩብ እዩ ዝኣኽሎ ከይተውድቕዎ ሓደራ ይብል። ስለዚ ብተዘዋዋሪ ዘይኮነ ብቐጥታ፡ ሓማዪ ዘይኮነ ባሃሊ፡ ግዜ ዝመጥጥ ዘይኮነ ዘሕጽር፡ ረብሑኡ ዘይኮነ ረብሓ ህዝቢ ዘቐድም፡ ንስልጣኑ ዘይኮነ ንስልጣን ህዝቢ ዝሙግት፡ ሰማዕን ኣርዳእን ዘይኮነ ትልኽ ንትብል ዘላ ሂወት ዘድሕን መሪሕነት ተቓወምቲ እዩ ዘድልዮ ዘሎ ሃገርን ህዝብን ኤርትራ። ከም መራሕቲ ውድባት ሎሚ እንተዘይ ገርኩም ማዓስ? ቃልሱኹም ንጥቕሚ ህዝቢ እንተዘይ ኮይኑኺ ንመን? ሓሳባት ብመን ይምጻእ ብዘየገድስ ንጥቕሚ ህዝቢ እንተኾይኑ ምቕባል። እቲ ቅድድም ምስ ውልቀሰባት ወይ ውድባት ዘይኮነ ምስ ግዜ ክኸውን ነይሩዎን ኣለዎን።

ኩቡር ኣቶ መንግስተኣብ፡ ብኣባሃህሳኻን ብኣባሃህላ ኣቶ መስፉን ሓጎስን ግን ነዚ ዝመጽእ ዘሎ ኣኼባ ኪዳን ስክፍታ ዘሕድር እዩ። ዝተፈልየ ሓሳባት/ሪኢቶ ብምህላውኩም ዘይኮነ፡ ሓሳብኩም/ሪኢቶኹም ብምዕቃብ ንሓሳባትን ሪኢቶን ናይ ካሎኦት ክትወቕሱን ክትውንጅሉን ክዕ ዘብ ከለኹ ሃገር ወይ ህዝቢ ዘይኮነ ነብሰ ጸብለልትነት ተቐኒትኩም ትኸዱ መራሕቲ ተቓወምቲ ውድባት ውሑዳት ኣይኮንኩምን። ውጽኢት ናይ'ዚ ዓይነት ባህሪ ካኣ (ካብ ቡዙሕ ሓደ ኣብነት ንምጥቃስ) ኣብ ዝሓለፈ ናይ ኪዳን ኣኼባ ተራእዩ እዩ። ግን ስክፍታታተይ ከም "ሰበይትኻ ትብሎ ዳኣ'ምበር ኣደኻ ትብሎ ኣይግበረልካ" ዝባሃል ይግበሮ።

ኩቡር ኣቶ መንግስተኣብ ካልእ ከይተንከፍኩዎ ክሓልፍ ዘይደሊ፡ ኣብ ጹሑፍካ ውልቀሰበት ወይ ውድባት እንተኣሚኖሙሉ ነብሶም/ን ብምኽኣል ናቶም መንግስቲ የቑሙ፡ ክትብል ክኮለኻ ውልቀሰብ በይኑ መንግስቲ ዘቑመሉ ክእለታትን ሕግታትን ናየነይቲ ዓለም ድኻ ትዛረብ ዘለኻ? ብዛዕባ እዛ ኩልና ንነብረላ ዘለና ዓለም ክትከውን ኣይትኽእልን፡ ብዛዕባ ውልቃዊት ዓለምካ ወይ ካልእ እንተሎ ካኣ ብድሕሪት ተሪፈ ከይህሉ ሓብረኒ እኻ ዝሓወይ። እዚ ክብል ከለኹ ከም ሓደ ኣካል መሪሕነት፡ ህዝቢ ክምህርን ክመርሕን ትጽበዮ ማለተይ እየ። ዘይከውን ኣይትዛረብ፡ ኣሽካዕ ላል እዩ። ቃላትን ሓሳባትን ከም ዝመጻኣልካ፡ ኣዎንትኡን ኣሉቱኡን ከይመዘንካ ኣይትድርብዮን ኣኻ። እንተዘይ ክኮይኑ መራሒ ክትከውን ዘብቃዓካ እንታይ እዩ?

ኩቡር ሓው ኣቶ መንግስተኣብ ኣስመሮም ኣብ ዝመጽእ ናይ ኪዳን ኣኼባ፡ ካብቶም ኣፍረስትን ተተናኾልትን ዘይኮነ፡ ካብቶም ሃነጽትን ከክንዲ ህዝቢ ታሓለቕትን ክትከውን ይትምነየልካ።

ኩቡራት ኣንበብቲ ሙሉእ ስእሊ ናይዚ ጹሑፍ እዚ ንምርካብ ምስ እትደልዩ ነዚ ዝስዕብ ተወከሱ፡

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2. http://allafrica.com/stories/200802281127.html ብዛዕባ ኣቶ መንግስተኣብ ኢሉዎ ዝተባህለ።
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http://www.selfi-democracy.com/?read=articles/articles/1204670009ResponsetoA_PDF_e.pdf
ናይ ኣቶ መንግስተኣብ መልሲ።

ኩቡር ሓው ኣቶ መንግስተእብ ኣስመሮም፡ የቐንየለይ።
ምስ ሙሉእ ክብረት

ኣ. ኣብራሃ