1. Semrate Gezai, Lina’s mother’s brother’s son

Lina: What is the meaning of *sidra beit*?

Today what is the meaning of *sidra beit*? Is the meaning the same according to mama’s *sidra beit*? With her sisters How is it today with mama’s *sidra beit*? Tell me the family history.

Semrate; One is *sidra* but *beit seb* is all of them together. Berhane Gezai Mahari all are *beit seb,* there are mama’s *beita seb* (close family) there are a lot of *sidra beit* two kinds, large and close family, nuclear family (one *sidra beit*, one family) close relative is *beita seb*

Lina: Million (Ethiopia’s son) did not visit you, are you angry? Difference between *sidra beit* and Maakele (friends) what is the difference?

Semrate: From one family we were all born out of Tesba, Gezai, Zenebens Berhane, we are one family. We are one family.

Lucia bore you and Andrea,

Mahari, Ethiopia, Simon, Mesfun all in one family

Gezai, Simrate, Hadas, Gedam, Almaz and Resan and Zawdi, is another family

Berhane—Abraham, Resene, Zaid, ALem, azeib, Meharat, is another family

Why are we a family? What do we have in common? *Dem* and *zega*, with *dem* and z*ega*”, what we share is flesh and blood

The root (*mobokol*) will not change but the blood will change, change caused by marriage. Andrea and I have a different *alet,* race; from Habasha to Tilian (Ialian) we have two *mobokol* (two different roots)

(*Alet* means race). *Zega* is *mobokol* and it is ties - relation. It holds a lot in meaning. From where one comes, originates from *is mobokol*. From one *dem* we raised a family, his and Ethiopia and more connected to blood.

Iina: Abraham (son of uncle Berhane) and his family he is *zega* to me but not his wife.

L. How long have you known Lucia?

Semrate: We knew her since we went to school, or when she came to visit us,

Lina: Many people thought of my mother as being silly and not clear headed because she is always taking care of so many people outside of the family. What do you think of this?

Semrate: She (Lucia) never thought of what people say, she continued doing the work. The kids she is helping do not have relationships with her, but she had pity on them. She felt a moral obligation towards them, she raised them (the kids) she never thought of what she was doing. It was good work that she did work for those who have nothing, (*Disaane*, nothing). She told me if I don’t do it then they will die, I find them hungry and sick and with nothing.

Lina: did my mother overdo it? Coming home and finding houseful of people relatives staying over.

Semrate: That was the *bahri* (character) of that generation, welcoming all that need help-your mother’s *bahri* was that.

Maakele: Berhane (her brother) hated it, hated the way her house was full of people. He used to get angry of the way she was being used. He would ask if they have houses or places to go to, was it *zebel* (ritual) or what?

Semrate: In some way I do not agree with Lucia, many of them have no relationships with them but why is she doing this?? This is not acceptable to me really. Children of my brothers she used to call them. I am the only one who did not benefit from your mother. I am the only one that was related to her, all others were taking advantage of her.

Maakele: That Elsa, the thief who mama raised her now took us to court. Where are the others who profited from Lucia and why do they not help Elsa who was swayed to lie.

Lina: Is mama like all other Eritrean women?

Maakele: : Not like others, she was doing what she felt was needed not for herself but for others. Not to be popular but for her morality.

Semrate: The people she helped we do not even know them. Yet you raise a child and then they lie.

Maakele: Even Gezai he would visit and go back I came to know Ethiopia now. These people do not visit mama. Samira came as a witness in the court. Lucia’s sisters’ children were against us in the court. So even relatives can go against you, not surprising.

Maakele: From *sidra beit*, Semrate you are the only one who came to help. How about the rest who had their fill from Lucia’s house but no help? You were sick and still came to help. You got sick of your sister who was shocked in the court because she was swearing on the bible untruth

Lina: Are there more women like Lucia? There is none but maybe some.

Maakele: she did it for her soul, what she felt was required. When they wanted something Lucia would send it. Zenebesh’s own children would forget to send money to their mother, and Lucia covers it. Maakele did the delivery

Semrate: we did not know them (Lina and Andrea (we came to know after my aunt’s death. But the good she did for them was not respected nor paid back to her children. Lost tradition but got independence

Semrate: Our grandfather time people used to help each other, especially during starvation and difficulties, but not now, now we lost all, everything. Now if you help them, they forget it, because this is the time *bahli*- the tradition is lost, everybody is selfish (*sisou*). Now father and son are different.

Betrayal between siblings, stealing from each other, over property etc. No one recognizes pure help. (the case of sisters sending money and being stolen by close kin)

Lina: Is this Eritrea too? For my mother what was important was her family and country,

Semrate: we hear such stories in the USA and we worry about the people we know and worry about.

Maakele: In *sidra beit* we have a tradition of eating together, it is the same, we know that is different in USA. A girl or boy at 18 they separate from the family. We live life together

Semrate: AT funeral we go to it even if we are not close we attend funeral. This is bahli, not that it is sidra beit. We feel obligated to attend and pray. This can be a friend’s relative des but we go.

Maakele: At funeral we dress well and I saw this at mama’s Lucia. Why are these people dressed like that ties and jacket but this is the way they do in USA. Ties and jacket worn by Andrea, Akos and Teferri, that is the *bahli* of their country. They wear new cloths. They also dress the dead the same, that is their *bahli*

Lina: Feeling for one’s own is different since relatives are our own. We share something. I felt bad when I visited Gezai and his daughter kicked me out. I was only interested to see Gezai. He called me to see him.

Semrate: All that was said about Lucia, all that happened leave it, forget it. The more we civilize the more we know, we act accordingly to what the situation calls for. Now *Beit seb* is different they all fight, we became selfish. Semrate’s daughter is my *Zega and dem*, my *sidra beit,* but not my wife?

Lina: We are cousins but she is only your wife, no *mobokol* with her. For your daughter, you gave her *zega* and which I share with them. We have the same *mobokol*. For mother her country and family matters most. Eritrea almost becomes the family. One and the same.

Semrate: today in America when we hear of problem, we think about you, our aunt’s children, our *sidra beit*. For our *bahli* we think of family first.

Lina was shocked that mother knew all of this people. Who were they?
Our culture differs, we attend funerals not the same in the USA

Death brings people, they announce the death, they also advertise it.

Villagers go around to announce death in the rural areas. This is *bahli* (culture) not just *sidra beit*. We are informed, friends of friends we then go. During *hazan* (mourning) we go back to the house and bring food with us to help the family

Semrate’s daughter has my *zega* and *dem*, but nothing with his wife

She gave *zega, “zega amsia*”

Lina: Why when Semrate is sick I feel it, but not a friend? Explain it

Is this Eritrean or *sidra beit?*  With my cousin in Ader Ada it was bad to see her reaction when she saw me. She yelled at me and asked to leave, she said “we do not know you” but uncles Gezai told me to come inside.

Semrate: my cousins in London were angry for their loss of profit, but Lina asked them to leave because she was going back, they got mad. They did not accept this decision; they wanted to stay in the house. They made a mistake because of this matter.

Lina: One day if I see them in the street I will greet them, (Ethiopia asks how I can deny greetings my own bloood

Semrate: don not worry they are mad because they did not get what they wanted. If they come greet them. They yelled and insult me because I took your side.

I do not care; I told the truth. (The same what was by Zegge).

You won your own property, what you deserve, leave the others, but *zeg*a is still there. Despite the court, *zemed* is *zemed*

Lina: I have one *zemed* here, one in Ethiopia and one in Germany

Ethiopia: Whatever they said you cannot peel it; blood ties is unchangeable.

Semrate: Elsa and her mistakes she entered with the London cousins.

She lost out

Semrate: What do you recall of Lucia? I do not know her as much but heard about her? I was not one of those who went to her house to eat etc.

But I heard a lot about her

I heard about the kids she raised, the good deed she did.

Semrate: those who were *sedat* (exiled or in the diaspora) these escaped kids and people she could help them. She helped them.

Lina: Is *sidra beit* in rural or urban area any differences? We had few in *hagger seb*.

Lina: Let us talk more about the history of mama,

Semrate: When it started it began with Tesba, from that *mobokol towo*lidu the family

*Mobokol* is what Tesba gave birth to.

Some people they don’t ask you nor give to, others give to their close friends

Mahari, had something special, gave to people, hugs them and welcome them. We, mothers in need visited new born children.

Semrate: addds that Lucia helped especially the priests. Gezai is generous; he will share what he had. When we plough the field those who fight with us, if they ask for help, he would do so despite the anger from his children. He helped them even if they are his enemies.

He even gave away whatever money he had. We fight with our father, those kids at his sister’s house Gezai felt they should go home. My mother would object.

If *zega* drops on the sand it will carry sand, (the problem is left up to the relative to help out). But if someone falls your *zega* will bring *hamad* (Sand), but those who you (Lucia) have collected in the house (non-relatives) they will not help you. (Like Samira, and Twalde,

Semrate: I am OK with uncle Berhane now we became friends. Berhane would insist on giving Semrate food separately. It is our culture to help those in need. Yes, it is our culture to do so. Difference to help family *filili*(difference), some people need more than others who need less help. Lucia inherited Tesba (*bahriyat* character) how you handle things.

Lina: What was the character of my mother??

Semrate: With my father they had fights, what I cannot forget is the grudge I have about Berhane, how he treated me badly. About Berhane he still bears a grudge, he treated him differently, as a miser; I never went back to him again. They argued with my father. Berhane visited Ader Ad but never came to see his brother Gezai.

Lina: I told them the story of my first visit in 1991, to Eritrea after independence

Maakle: If we think about our parents and if we leave that in our hearts, we all today will not be able to get together. Let us remember the good of the past and we do not want to be like them. But Lina took her mother’s side and that is good.

Semrate’s wife: *Zega* is always like that, not easy to forgive and forget. This *zega* even if one fighting and arguing and holding it in your hearts, when it comes like this we still all come together. *Zega* sticks totogether.

*Zega zega*, is always *kibrat* (respect), because of that we reckon what *zega* one has to others. See the people who came to the funeral for Lucia, some out of respect.

Smerate: Almaz (Semrate’s sister) was one of the sweetest, no one knows what happened to her and the changes. What one does of goodness, it comes back to you.

Maakele: If one is sick, we go to visit, bury the dead, we are known of doing good. Berhane if he did not visit his sister or not do it for themselves. *Fiterana*- God created us to do good. Maakele tells Semrate we should do good things, not to pay to what others say

Semrate: We should not follow the mistakes of our forefathers.

His wife adds, all the children of Berhane and Zimam are all gone but the nephews will do the necessary to bury. Leave the past alone let us do the good we are meant to accomplish (the good - is *Senai*, good)

Wife: all the anger is temporary cannot hold it for long, *zega* is *zega* and all will reconcile one day

**2.**

**Interview with Nigisti and Alam Khsay (Friends of Lucia from Sudan days)**

Nigisti: Talking to Lina: Your mother has many friends in the Sudan. They tell me the story of mother how she almost was killed. She has many Sudanese friends, a story about Oromo woman who was bailed by mother went back to Ethiopia and now her case up and judge wanted her to come back. He mother with his son to bring her. Lucia crossed to Assosa and one woman said that Lucia was spy for EPLF and they arrested her and was condemned to death.

She had houses where she hosted Oromo and others from the field. The Sudanese army heard of this and demanded that she be returned because she is Sudanese national. Lucia did not retell what they did to her. She forgave the woman.

TO US IF WE WERE SENT TO JAIL SHE WOULD BAIL US, TELLING THE JUDGE THAT SHE is a sister or a brother.

**She is a mother to us not a friend,** adena lucia, but we called her aunti (ammoi or hatinei)

We were to her brother’s or sister’s son or daughter. She used to have a friend who had twins, but could nto feed them, she was going to kill burn them. Word reached mother, she ran to take them and they forty days old.

Twins were with mother until they got married

Ammoi raised kids did not care from where they came from, Tigrai or Sudanese or any other place. She was for all.

Question: what did it all mena for her to do all of the above good deeds? Was that being naïve? These is said by her family, but we do not complain of the people there. She dose not want us to complain in front of the kids and mama does not like it.

She does not even discriminate about religious differences or nationalities

Police comes around and collect all of the Eritrean kids to send them to the refugee camp. Goffa (collecting) kids, Lucia would challenge the police that they were picking the wrong kids. She would go to the police station and called someone to tell them that they picked the wrong women and children. She knew a colonel there who helped her

Nigisti lived 20 years under her roof. Lucia worked as a man, Mohamed wald, like a man

Judges asked me to whom the house belongs to; She replied that it belonged to the two kids. Who is responsible now, now Maakele represent her.

She was kicked out of the court could not be a witness, she made a mistake. She sould have said that her children are the inheritors

Question: How was your life then in the Sudan? In the air (ala hawa). We celebrate tighter in church, and **sheikh farah**. Share festivals together. How different were you from the Sudanese- good, we used to be refugees and they did acknowledge that and they got refugee identity.

Hanisu and Tesfaalem were married in Lucia’s house and they got papers to leave the Sudan.

Tesfaalem asked Nigisti what is her connection with Lucia? She replied that she is her mother, aunt and friend, she died as a saint, and she died an angel’s death. She died but suffered a lot. Nigisti refused to accept that answer. Nigisti said to him that Lucia had married you three times why you say such lies?

Tesfaalem asked What did she do to us?? She is the one that did more to you. I did not see anything bad that Lucia did to you, except good. She told him to get out of the house, becsaue he was talking bad about Lucia who did him good. Tesfaalem said that he know that Lucia had suffered a lot, went to hospital. to other hospital.
Nigisti contradicts him and said that Lucia died a peaceful death. But she defied Tesfalaem and his lies.

Tesfalem said that he had money and that is how he got married.

Lina: These are sidra beit, or not?? Nigisti, said that Lucia spoilt him since he was the only son to his mother Zenebesh. They told me bad news, but she replied it is not only for me but all those people who were eating there.

Maakele replied that he was the one to go to AderAd and supply them with goods.

Lina: The bad is that all of her relatives ate survived from her generosity

Nigisti: Hanisu and her sister came her to threaten L and A using a colonel retired tagalai. Since these are foreigners the house should not belong to these two kids, That they should leave the house.

This angers Berhane saying the rights to their mother’s property, are born in Eritrea. Even the husband of Lina has rights over the house.

I told them the story of my visit to Gezai, : I went to Gezai but his daughter kicked me

Nigisti: After the funeral we sat in a corner we got scared Berhane saw us going away. He stopped them and insisted that they stay and have food and coffee. They felt fearful of the relatives. When I sent money for my father, fifty was for mother and fifty to the mortgage. The Sudanese friends were told to get out of the house by Tesfaalem. But Berhane refused that they leave

The genseb was Lucia’s so we stayed. Tesfaalem and his sisters did not want anyone around. Hanisu used to send money fifty for mother and fifty for the mortgage. So she claimed share in the house. Lies and lies

Like the uncomfortable feeling that ETHIOPIA MIGHT FEEL NOW, I want to say something. Berhane told the colonel I know who you are and will report you to the police.

Ahwat addai - mother why do you Tesfalaem send them away??

Berhane told the colonel that he is fake; he is not martyr of the country.

Maakele: Money used to come for Zenebesh’s and for her Hanisu’s bank. Maakele used to deliver it and deposit in the back, he kept all the receipts. No money was deposited for Lucia nor for her house, not a penny Every moth he did so.

Hanisu did not trust her brother. Maakele tells the storyof the money/deposit into accounts, since mother did nto go to the bank, Money of Hanisu was deposited according to her wishes and Makele kept the receipts in the name of her husband Berhane.

Nigisti: One day she came to visit her, Elsa and her daughter. Nigisti”

told her I heard Lucia say “my daughter” because she raised you but we never heard that she gave birth to you. You got pregnant and left home, she was kicked out of the house by Berhane. Married and went to Saudia. Magda asked Nigisti to stop the conversation. She told Nigisti what we (L&A) did to you. Nigisti informs her that she knows that Lucia did not give birth to you. You destroyed yourself; you became pregnant and kicked her out of the house.

Her daughter told her she has no history. You are a loser left with nothing.

Maakele tells the story of my first day arrival for the funeral, half-hour I was asked to sell the house. Shocked I told Hanisu to stop; I came first to perform the funeral.

I asked Hanisu and sister why this house? Why not give your brother your house??
He repeats the colonel’s story trying to disturb you, confront you with issues.

Nigsiti: When Lucia came back she told them that she sold her house in Sudan and got gold. She wanted to give it to her son’s marriage. What you ate in this house only God knows, you ate more than all others from Lucia. She came from Sudan with gold.

Tesfalem asks what did Lucia loose. Nigisti replied only God knows. You will get it in heaven.

Maakle the family lost since the funeral and the mess that ensued. No money is forthcoming nowadays from her. Whoever takes other’s money will not succeed in life.

Nigisti we heard from her but did not see it. We have the receipt. We knew of it, but who knows.

All that we are talking about, about her relatives she would say never mind. She is blessed and will see no evil.

**She was our mother, always there when needed.**

Ethiopia chips in saying that Elsa has no zega with us. Even Zenebesh used to say that why are we concerned about Elsa SHE IS Not RELATIVE, WE HAVE NO ZEGA WITH US.

**3.**

**Maakele Interview**

Maakele: I have known mama since 2003, for 11 years. With Lucia and her friend Medina I used to take them around. She loved me like a son and she trusted me.

About the money that Zenebesh and Tesfalam received, mama always gave it to me to do the deposit for them in the bank.

Maakele: Mother did not trust her own relatives, she trusts only me. I am the one who deposited any money that was received from abroad. But when Hanisu said that she gave money to mama it was that money that we deposited for her in her bank and in her name.

Hanisu did not pay for mother’s house. Hanisu said that she owns this house, Maakele said that he asked her three times if she was sure. He said that he reminded her that it was him who deposited her money with Mama Lucia. Maakele has all of the documents with him.

So if anyone says something tomorrow, I will show them all of the documents.

He adds that Hanisu kept quiet.

Maakele: Now for Mama and all that she did good, she laughs with all, she had no enemy (*tselae*). But they could not accept it that she gave to all, that she ate and did good thing, the relatives were greedy in that they wanted all to themselves. Mama did a lot to her sister’s family.

Lina: But why only to them?

Maakele: The children of Gezai did not benefit from Lucia’s help, Almaze, and Semrate did not visit Mama’s house, only the children of her sister stayed with Lucia. Also Goi and her children, and children of Reshan (they all stayed with mama). Mebrat (Goi’s siter) has a house and yet they stayed with Lucia. They abused her hospitality and after her death, these are the ones who hurt her through their deeds, they betrayed her. Telimoma (betrayed), mama raised Elsa and she also betrayed her.

How much she betrayed her?? In Sudan she did a lot of good, I heard of what she did there. Mama used to tell me about her life in Sudan how she worked for an English family. Also how she raised so many kids (some were her relatives) who then were sent to Sweden, Italy, Germany and more. Many people here who came to know her love her a 100%, no one hates her. Now what I see is that you got her blessings Lina, she is berikhti (blessed). Mama died well, she never suffered, but died a peaceful death, no pain, nor had to ask people to help her. She left peacefully; she was successful (**ewiti)** she did all that needed to be done. She was **Keneiti** (righteous person) for all. Amlakhe person.

Zenebesh’s daughter’s Hanisu, and her husband Berhane(who never went to see her, yet Mama helped his mother and sent them whatever they needed). Berhane and all of Zenebesh’s children (all of them) came to court to witness against Lina & Andrea

**The drama AT THE COURT:**

**Lina continues**: Reshan came and witnessed, that Elsa is Lucia’s daughter. That Elsa is her daughter married by Hadar marriage. Tefatiha (born through marriage) but where did she give birth? Sudan and that Elsa is older. That Lucia divorced Fesshasian (a cousin of Lucia) and married Silvio and we two were born. (But Elsa had already given her ID to the court and all of our ages), showing the lies yet she swore on the Bible. The witness states that Lina is younger than Elsa. She was asked to sit in the court. Here Semrate who was in the court room yelled at Reshan, was shocked, and was asked to leave the court. Andrea was in the court room

Almaz, Gezai’s daughter recounted in the court:

I am witnessing my aunt’s daughter. Yes, Elsa’s and the other two kids (Andrea and Lina) have different father, they are my cousins and mama’s Lucia’s kids. Elsa is the oldest, but I am not sure how Lucia was married. If her marriage was legitimate or not, I was young then. But they used to visit us in the village and we heard and that Elsa was my aunt’s daughter. We simply heard about that. Older who is? Elsa is the oldest. According to what she was told of course) She knows that Elsa was born in Sudan. Mother said that Elsa was her daughter while visiting their village.

Where was Elsa born, she said in Sudan.

**Tawalde, another witness as recounted by Maakele:** Our guard said that he knows mama and that her father is Fessahain Habte Mariam and mother was Lucia. I do not know about Lucia’s marriage. I know Elsa as she is now an old woman but no mention of a younger Elsa. OK you are done sit.

One Zemed: Keshi Berhane witnesses for, yes Elsa, daughter of Lucia. I know her recently. God they told him.

Reshan lied in that Elsa is younger than Lina.

Maakele speaking we came to the court and we have the birth certificate. We won this level but moved to the higher court. Everybody knows that Lucia raised many kids and this the only one who went against her. She raised 21 kids.

She Elsa wrote an advertisement now we are in the higher court.

1. Zegge was our witness yes I know Lucia and Elsa. I know her, she is a sister-in-law to Berhane’s wife, Zimama. I know elsa and her mother Wunesh, I used to hold her as a child, her mother died in Mai CHolot I used to carry elsa on my back. Nigisti who was a friend of her mother, took her and raised but at age five or six she left to Sudan from Tessenei
2. Alem Berhane was one of our witnesses, she swore that Mother Lucia had tow kids and only them from an Italian father. or

Maakele tells us how much the court has cost and the hard labor of attendance, flight, Mama Lucia gave to all and never asked back for her. She had always money never shorthanded. Her kids sent her money, gave it away. God always gave her more. Amlake God sent her she is an angel of God and expected her to give it away. The more she had the more she gave, Lucia’s history ahs no end,

Alem, Zege and who else?

Godaif is beit Ferdi (people’s court) we were there for two years. After two years they did make a decision. (wosane-to decide so the case left open). From there after two years, we came to know that we won the case. Elsa took us to the higher court,

Hamadei (the women‘s association were trying to help her. She was appealing to her right as a woman, but the organization refused to help knowing the facts.

After all we finished, we were told to bring more witnesses’. She had no money she is supposed to cover the costs of my transport, court fees etc.

She is left alone; she did bad, **terrifa**, left alone.
I am left with Semrate only and Berhane. Abraham asked Semrate to help me. I offered him a total of 60, Nakfa over the years.

Fotuta- lovers, all of Lucia who loves her

I came to know her as a taxi driver, someone who used to take her around. We grew to like each other. With her I had good ties and relations. Why did you end up in prison? I was the trusted person, a son for Mama. I deposited money for even Berhane’s children. She treated me as a son.

When Mama came from Sudan she had $1,021 in her bag, Berhane came to the hospital. After her death Berhane helped me to do the preparation for the funeral.

But after I left Tesfalem accused Maakele of spending the money and illegally and he was torn in jail for three days. Berhane had opened the bad in front of them and counted the money in Lucia’s bag

I kept it with me and waited for your arrival. When I was arrested the police asked me why I took the money of others? I answered that I had it with me., I gave it to them and they gave me a receipt. His cousin came to know all of this, and released me. I was arrested on Friday and it was on Monday he was asked to prove had the money.

I told them about the story of Tesalem who informed me that the grave was not ready but Maakele found out that it was a lie, he called and found out. It simply was a way to create confusion and chaos.

Mother trusted all and the people against her was unexpected but will survive. Your mother left this world happy and left you blessings. Mama used to tell Maakle that my daughter is the son I did not have; she would and could have done more.

She understood that Andrea was less of person, but ended saying that Lina is a man and Andrea a woman.

When in trouble she would tell Maakele what am I doing to this people? She would not kick them because they were relatives.

I once asked my mother, what am I going to do with all of these people? She said ”They will all have to go home to their home”.

Mama if sick she would still help them. Berhane hated the state of her house.

After her death Tesfalem wanted to take the TV saying that he bought it. Lies, we have the receipts.

**4.**

**Wayni: Uncle Berhane’s house caretaker**

She worked with them 20 years. Mama was kind, I used to bring her **sua** and she would give me money for shoes or a sweater. She was good to me. The last time I was there, she asked me to do Kidane Mehrate sua. And gave her five hundred dollars. Berhane used to tell me go and help my sister.

From all of our family Mahari, Gezai, Berhane, Zenebesh etc. Do you think Zaid invited all of the family? I m sure she informed them. Of the Resene’s wedding they all went. If my daughter marries here, I would not invite all of the family. Is this good?
She good, but Ethiopia said you should invite all. Because they are related in blood they should be invited as well. The family must be together but the invite must go. What would I do if they all come?

Ethiopia said that these people are my “aunts born of our family, so we will have to invite them. With my aunt they share bone so they have to have to be invited” we do not have the patience (bones meaning strength) of our aunt.) But these people did bad for me. She replies Yes we want you to do good. The relatives are your own.

Before why did Gezai not come to visit his brother? Gezai was angry with Berhane, his daughters I tried so hard and many times to take him visit his brother. Hanisu and Merat did not to pay condolescenes, were they angry? Berhane in the past were angry, who is Mebrat? She is Hanisu’s sister.

Ethiopia said they should come for the funeral but they were angry.

Haddas was good once she said that Zimum helped me in the past and her child’s birth

About Lucia she was always good, no bad thing attached to her. She had many brothers and sisters, maybe that was the cause of her problems. She was kind and even if people fetl that she was silly with her multiple work, she was remember well.

Like her we cannot find others.

Lina: Now she is good and many of her Sidra beit are **rugomat, Unkind.** Bad people

Mulu said that her family are bad people. There was goodness while she was alive now chaos. Maulash came to visit and met Alem, said bad things about mother Lucia.

They left us if they were here they would give us a hard time (London, Germany, Sweden etc). Mehrate wanted to kill her (not ALem). She was a freedom fighter.

Abraham is fixing my grandfather house in Ader ad,

Sidra beit what it means? Now sidra beit is Fahfa, scattered. Adi if she sees tis she would get angry, asked mother what will help with all of this if anything happens?

They all should go to their house.

Ethiopia: said, this is yours and your brother’s house, people are greedy,

Wayni: Berhane saw the advertisement in the paper and asked Maakele to call me.

He was really angry. He called Semrate about it. Abraham came here and asked Semrate to help us. Berhane wanted me to know. I came to Eritrea, sent out a new advertisement; I even asked Juliana why she did this. I asked her if she had birth certificate. That Berhane is her father, how can you do that???
Mulasho also said the same thing, that Berhane is her father and Lucia her mother. They have no fear, shame on them

One day Elsa was sick, wanted to visit the witch for cure with her daughter. She was there with Medina, Lucia and the two. She was spitting because she was sick.

Berhane oticed that EAlsa and her daughter were sick because someone like Reshan did something bad to them from the witch. He asked Reshan to go and confess to the priest. You will not get forgiveness if you do not confess. Leave these bad habits. Senait the worker than used to send the servant to bring poison from the witch to poison Elsa and daughter. (Witch- tonqualay) Berhnae told Elsa that you are sick in mind not in the body.

Elsa, did they bring the illness from Saudi??

One day I tol Berhane what I heard regarding him and mam been parents of Elsa. He had heard about it and said that Elsa is sick in head.

All of that is gone now—Semrate stayed and helped me. Alem always calls me and asks how we are doing.

Wayni-seidra beit, one family where we are all born from the same origin. We have a Alem wanted to talk about her. Alem wanted to talk about her., until seven generations we call each other cousins. We have good bahli culture.

Tesfalem did not come to uncle Berhane’s funeral, yet he is sidra beit. Alam khasay is yes he is your cousin, but he is vile, can stub you anytime. He was in Lucia’s house in Sudan, acting like a princess.

**Continuation with Wayni:**

Wayni: is your son your own dem zega, what will happen to his wife? Is she or will she be your zdga?
Thanks will be fine; I will treat her as my son.
Lina: From my own family, will Zaid invite all of the family for the wedding of her daughter?

W: I am sure she will invite all. She will choose maybe

Lina: From my family I would choose whom to invite maybe Berhane’s family, Simon, and Semate.

Ethiopia: Said it is not good. You should invite all. Family comes first. It does not look good for the family, some might come others not.

Like we have to go to the path of good. We will greet them. Inviting them is the proper way to do, some might come others not. They put Lina through a hole, yet she succeeds and God helped her. Truth was given to her showed her the truth. They should be embarrassed.

Ethiopia: they did so many bad things to her but she ended getting what she deserved. They lied and paid witnesses but lost in the end. God saved us because of the truth. Hakahaki truth is truth. But them they will think about their deeds, their consciousness will affect them.

Maakle: the one who made the mistake must ask for forgiveness.

Maakele: Let them first ask the asked for forgiveness. Let them first to forgive, one does not invite the enemy, they need to ask forgiveness.

Mama was upset before but asked to visit him (Mahari) in Masawa. With Gezai she asked for forgiveness from her b bother Mahari. The agreed to never fight again

They made peace, creid, and hugged, and then went to the wedding. The same should apply now, the relatives should ask for forgiveness before I approach them.

Lina: I sleep well at night; I do not let the past affect me. I just do not want them in the house. I get angry when I think about it.

ETHIOPIA: BECAUSE OF WHAT THEY DID THEY WIL REGRET. **Tasa** (regret) the relatives should regret before Lina goes to see them.

Maakele: Since we are human beings, He refers to Semrate, who is here everyday and they do not approach him, why would they approach Lina? Semrate took Berhane’s death bed advice that he should look after Lina and Andrea. **Lebowa** (Tigrinya meaning advice before death). He spent five years he kept the advice. He comes with us to court and helps us. Poor Lina had to come even for three days. They hurt her through their deeds.

Ethiopia: They bought witnesses even a blind person can be a witness, for the truth.

Woyni: One day Semrate wore uncle berhane’s cloths, Reshan spoke badly about it.

Reshan, Meberat Hanisu, Goii, **biselet (maturity)** (all spoke), Reshan brought someone who was her mother’s relative to witness too.

Maakele: These people make me mad, they ate and had everything the wanted now they betrayed Lucia (betr**ayed Khidet**). The eat not Lucia’s money but Lina to whom they are giving her a hard time. Because she has good heart, she distributed the money to them. Now what do you do, to someone who betrays you while eating from your hands? What answer can you give?

They are born out of the same **mobokol**, sega is sega, when you hurt your own family that is the worst thing in the world. This is bad, you should help each other. Why the other family member interfere and make peace, they all know the truth. Only Semrate and Uncle Berhane who did not benefit from omther

Now if everything comes easy to her, when things become f**ocusila not** heavy, she might help them. Semrate the only one to help resulting in the family avoiding him except on **wray (occasion).** So Ethiopia, it does not look good on you to make insist on making peace with Andrea and Lina, first they should acknowledge for them to make peace with Semrate. Try with Semrate first who lives here, Lina and Andrea come and go. I for one do not care, I am not their family. But Semrate is their family. I already told you the situation is not as you see it. I do not want Lina to hate you but you need to know that the past with the family disturbs her. Best, if you speak with Semrate first not Lina.

Ethiopia: We do not have Zemed now, who can help us in this case. They are gone, only Semrate, how can we do this idea of getting the family together?

This generation is different, the me generation (LF Idea).

Maakele:I have nothing and not family, I am close to L&A, but I recall Mama Lucia who trusted me and I try to help. Whatever you have do not get me in, about Mama even Semrate who is her nephew I am still closer to her than her family. I am not lying. It is hard for me to hear what they were saying about me it was kebid (Hard)

Retells about the money coming and he deposits not their own relatives who they did not trust.

They have bad eyes towards Semrate. Semrate worked with us in the court, who spoke the truth.

Ethiopia: I went and visited the Aderada, because of hason, Mourning, but what the relatives did is a mistake. It has to be Semrate who should broker for peace?

Lina: I wonder what her family is thinking about now, for house for money??

Maakel used to say, the person who did bad is for him and so is the one who dose good, for himself. The judgment is in the act of doing, bad or good, it sticks for the doer. The good doer will be helped by their act

Maakle tells the story of how we found Alam Khsay in lives in Tesseni was a friend of my mother. How we spent a long time to find her.

Woyni: Lucia knew no differences between religious, nationalities, all welcomed

Alam: everyone was welcomed in her Lucia’s house, no discrimination in the house. She tells the story of the twins, Abshay (my big sister) Lucia,

WOYNI: Husna would tell others that her country is Aderada and they all laughed at her. This is the influence of Lucia, Berhane used to laugh at Hosna, Lucia raised all of these people and here is a girl (Hosna) who said that she is from Aderada. Lucia raised them to say that they were born in Aderada

Maakele tells the story of how people sent money for the funeral. Hosna especially.

Reshan’s words is bad, the on eyed. Zaid is strong, and so is Abraham. When Reshan came to the funeral of Berhane Abraham commented in that this is this woman who benefited from Lucia and nothing from Berhane and yet she cries here for Berhane.

Woyni: Aba Berhane children are close, untied and blessed family. Not like the rest. Berhane, after the deeds they did for Lucia. Abraham took all of the house responsibility.

Maakele: What you receive from God, for the good deeds.

**5.**

**Mebrac, (womanwho run the household and cared for Lucia)**

She knew my mother two years. She is related to us through Mulasho (Her father and my are brothers).

Now we are sidra beit, Letteberhane (daughter of Zenebesh) is a friend of my she is in Norway.

Lucia how do you remember her? She loves us and we did the same, she always liked us around her. She never angers? Was my mother silly to have helped them so much? Why helped her family who had people to assist them.

The people who were not sega and dem, they did not like the people coming form Sudan or friends of mom. They only want them to benefit.

Is this an Eritrean quality? No their own quality. So what they did to Maakle, he is not dem and yet Lucia trusted him.

I am with Mulasho, she knew I was here and yet now they there is nothing, they hate me. Because they fought you and yet I am on your side. I was threatened not to work with you but to leave you all. The colonel threatened me not to work here, because she did not go to Agolgolot (service military). They tried to feightenme.

The family were also against my working with Lucia especially since they recommended me to work here. (enemy of enemy must follow the rule)

They think that the stuff of mamma was taken away in a taxi. Mama used to send me by taxi to the market, Tesfalem used to suffer and go by bus, why treat well.

Lina: Why was mama scared of them? Of Tesfalem? He was like a prince but never questioned his treatment of a like a princes.

Zenebesh used to ask if any person came to the house and resented and why they were coming. They were different **fluwiat.** They are different from other Eritreans.

These relatives are different and had an agenda,

They kept saying that I am white she will not live here, but others might take it from her. (like me and Maakle or those not related) They simply wanted the house.

Mebrac: They kept saying that people are taking advantage of her. Her cloths, bedding etc. They added that she gave away everything. Because I am white I would have no idea of value.

Mebrac: They also say think that I am in the house. Tesfalem and Goii are the ones that keep gossiping about this., that Mebrac is collecting money and watching the house.

Goii is tough. Melasho’s son wanted to kill. Goii spread the news which was fake, she heard stuff at the court during the case. Now there is no one to tell me what is going on. They befriended Elsa then not now.

Mebrac: The story of how they lost cloths. These was around the time of mama’s death. Nigtedt (pilgrimage)

Elsa sued to come during Nigdet. She often visits them in Aderada. She came as a family member. Now Elsa asks Million, Simon to help her.

She did the same to Abraham and Ababa in Sudan, asegiratoum (begging) bothering them.

Lina: why is Ethiopia insisting that I make peace?

Mebrac: All the time now they are sorry for what they did.

Ethiopia went to Aderad and yet we do not know what she did there. She is insisting that I make peace.

**Lina: What kind of sega is this? They want to kill me, is this sega??**

Mebrac: Tataisome- they regret maybe but they do not know how to make peace. They forgot maybe,

Mebrac: Simon is good; his sister did not know the whole story. She did not hear much.

Lina: Zaudi rom Sudan called me when mom died, at night she had nightmare.

Mebrac: She agreed that something was done to her. Someone did something to Tesfalem and he did not pay, they came to mama’s house to get the money. Mom used to fear them. Goii and Tesalemf’s wife brought this man to help Tesfalems. Mom paid twice and tried to hide when they came. If someone is doing good then yes I will pay, I will help too. Instead they should him the house and now he keeps coming. He came often. She got sick then, nightmares.
Lina: One has to believe in this before it affect’s you.

Woyni: She fears Ethiopia, she could not talk much. Only when Maakele came did Woyni started to talk.

Mebrac: Because Ethiopia has something with them. She keeps quiet but listens. She thinks of the sega she has with them. Sega fights but not forever. But we do not want outsiders to interfere with the family. Sega is with sega, outsiders is me and Maakele, we do good things for lina or Andrea.

Mebrac: I understand that this is for us two. Not all people are good. Time will come for peace. If you like them yes make peace, we can do home, we are not advising lina not to make peace.

Lina: How come mom did not see all of this, she used to get angry about her sister but tells us that she is old do not mind her.

Hanisu snet us money for a sheep for a feast, and one for Aderada, but Zenebesh did not want the one for the sheep for Lucia’s house instead to send it to Aderada. She wanted the money to go to Aderada. Tesfalem rebuked his mother and brought the sheep to the house. She refused to eat the meat, got angry. She was difficult, had special food needs

I never see the relatives now but she verandah of Mebrat. Now Melasho though in Asmara, I never see her. Her son Filmon is married and has a kid. He is in France now. Mokonen is in Sweden. But one of her daughter is in Ethiopia.

Zenebesh’s family frequented the house of Lucia. No help for them nor fight.

The sisters do not trust each other. He slept in the hosue and so did his mother. But Lucia did not trust him

Mebrat is a better sister then Hanisu. She remembers Tesfalem’s children and sister in Aderada father dead.

One brother lives here in Asmara.

Wha does sidra beit mean: Family relatives with whom we have sega, no sega fikri (friendship). This relations is better than sega.

My sega people only want the house, not you.

They say she has a houe, money, why now should she have this house?

Tesfalem used to tell mom, that one lady before she died she gave the house for the orphans. Children of the dead soldiers. He used to test her what she would say. He used to try to get information from her. Zenebesh prefers him the best. His wife loves her too.

MAMA LUCIA used to feel bad for her sister because her son was useless.

Goii was the worst of all, rac remained in the hosue.

Mebrac: Goii did bad, during the hoson at Hanisu’s house complained that Mebrac did not come. I offered to bring them whatever is needed. The fight was about the tradition of a catholic vs the Orthodox. Mebrac remained to help Andrea and me.

Lina: Once they find out that the house will be sold, what would they say?? I would rather give it to the church instead of them.

Lina: They are family but they do not want me. What kind of family is this?? For me family is one I worry about them, like Maakele I call to enquire how they are.

Sega dem, what is this??

Mebrac, said that family is the same always. Tesfalem found a job. He is Kufoo (evil)

Lina: I cannot forget them and like to, Mebrac sad that Ethiopia DOES NOT want you to forget them. I would worry about family like I do with Maakle, Brinda.

Mebrac: If sega and dem encounters bad deeds you learn to forget, how can I forget?

Lina: Ferdi matter and Elsa was bad, she lost now. It was the work of Hanisu and Mebrat.

Are there many Eritrean women like Lucia?

Mebrac: Not at all, she was unique, I know of her work in Eritrea not Sudan. She brought Sudanese culture. Always welcomes people.

Sudanese bahri is what she brought

Aba Simon said that she was more Sudanese in culture.

Tawadaloo, welcome, Sudanese bahri not Eritrean

Samir’s used to bring her mother, brother sister her husband to the house, sister’s husband, they would sleep here, and go to the jail to visit their relative in jail. Come back and they would again come and stay here. Her daughter was pregnant and had her baby here, they all slept here. Goii comes and leaves after her Goii would come.

She would invite them to come and eat sheep.

Tesfalem, did not like Melasho nor of Filmon. He used to get angry when they came.

Tesfalem hated guests to the house. In turn they hated him.
Lina” Yet they are connected to Tesfalem and family, I was left out. They are all his sisters so yes they will connect with him

Mebrac: At times she would sit alone and think. Lucia was feeling the effect of the witch.
Did she like all of them (relatives)? I tell the story of me leaving the house because I cold not take all of the people in the house.

She would say that they all came to see me.

This book is about her history, Lucia used to say that religion and country was the same for her. For her the country was sacred, what Eritrea meant was hamed, land, earth, but the country changed a bit. Did she speak about Eritrea? Yes in that it was a good place.

She wanted me to help all, but how much could one do??? I was not fortunate to have known her more. I miss her. I used to come and visit at times before I began the work here. She loved you and loved people. Lucia refused to see the bad in people. Lucia knew the bad from the good. We could not see TV because Tesfalem wanted to be in the living room alone.

Mebrac: With Gezai mama had issues. But her preference to socialize was with her elder sister’s kids.

The children of Alganesh are in Germany

**At the cemetery: with Nigisti, Alam Khasay, Mebrac, Woyni, Ethiopia and Maakele (Visitng Lucia and Sylvio graves)**

In Damazin there was a cemetery for Christian, we buried our dead in the Southern Sudanese. When Manna died, Mama Lucia sent us cloth for the funeral. Gual Gonchi, died and lost every saving she had. When Lucia went to the Sudan, she took Gonchi’s sister and was able to sell the property and give the money to her. Gonchi was tight with money. She was a miser. She had buried the gold in her house and cemented the place. But after her death they could not find the gold.

She had no ID and feared what would happen to her.

In Damazin cemetery, Geday and Manna are left there and many Eritreans. Nigisti tells the story of the man who died in the hospital and he died but was brought to mama’s house. The man had a donkey and he e=refused to sell it, it was stolen, which saddened him and caused his death. He was sad, and had nobody, so in the absence of mama, they washed and buried him because he was Eritrean.

Zenebeash who was then living in Damazin refused the body but later we found out that she was Tigray. There was a woman who died and no one knew her. They decided to wash and bury her and went to her box to find clean cloths (which in her lifetime no one could touch).

In Damazin we used the Catholic cemetery to bury our dead.

She tells about more burying of women in Damazin who had no one to do the service.

I heard that one day after three years of drought my mother made balila, le. t us go and pray and went around the town. A princess saw and asked what are they doing? He was told these Eritrean are praying for rain, he laughed why is God going to listen, It rained at night looking for the women and gave sheep to eat. He was impressed with the Christian women. “Lord have Mercy on us” (Wgizio maharana)

We had good time, but it is gone now.

We got along with the Sudanese then, even if change of religion.

Katya and how she learned to swear. Nigisti tells story about Katya and her daughter who used to be a playmate.

Mother saw all of her grandkids except charlotte. She wanted to come to the wedding of Adriano. We held the marriage despite the issue of being in morning.

Asked about my two girls,

I remember when Lucia was getting ready to leave to American for Adriano’s son.

Lina: how did you find your country?

Nigisti we are good, what can we say, our own cannot be told in bad terms. we sold our Sudanese property and came home to Eritrea, our country. We have waters at home, given to us in the martyr’s name but we never have water.

Lina: when you came here how did you find your country? We have a new beginning now.

Sudan is it better? Waw, but here we cannot find good soap (bubble) fake soap here. The pipe has no water but we pay every year for the water, it is a bit of disappointment.
Lina: I also buy water now.

**7.**

**Woynii, (a second visit with Woynii at Uncle Berhane’s house having coffee)**

Berhane would control who was visiting Lucia in her house.In the Sudan if someone is sitting with us, she would ask why are these people sitting with you. Berhane would raise questions if he saw many Sudanese around, who they were and what they wanted??

Lina: Do Aderada people come to visit you (Berhane)?? No one comes.

Nigisti: no one told me that Zumama had died.

Lina” I am in contact with Abraham, we get along. Mama would always advise him about the life around him.

I came to my mother’s six months service, I cried and Aba Simon would get angry with me saying that she would feel sorry, she would not come back. Also she would feel bad for us the living.

Nigisti: when you cry, one’s tears burn the dead soul, her priest would say. Crying is like pouring hot water on them.

Lina talks about Abraham should give Woyni a place.

Kebedesh please give her one place, She does not have anything, She has no one after you are gone her a house. She used to be called -baria Black one, the relatives in AderAd were racists. They gave her the tough work to do. Baria a (slaves ) do. Her color defines her as a worker a servant. Mother asked her not to feel bad because she will be OK, be fed.

Nigisti: Hosna used to say I do not want to leave mama, I do not want her to curse me. But she did leave in the end to Atlanta.

Told the story about Abdallah. And how he died. The story of mom’s two houses. That the two houses left are not sold, Fouad is responsible.

Berhanae and wife buried in Aderada,

**8.**

**Aba Restom: One of mother’s priest from ST Antonio, Keren**

How do you know my mother?

Res: I knew her since she came to get your birth certificate. She used to come to Keren and one day it was very hot and I saw her. She was uncomfortable. I decided to help her immediately. It had to do with the change of names in my baptism certificate and yes he said he found the correct name in the registry and then he fixed it.

The mother was the same and so was the other information except the new added change name.

That’s how he met Lucia, and from then on he came to see her. At that time there was no birth certificates but yes to the baptismal certificate.

I helped her and she was grateful to me.

I also knew that she knew Abba Simon. I told her that I would bring the certificate to her at home. That was our introduction.

How was she as a person, a woman?? |

Restom: she would call me about this certificate, she did me good she thought so she would call me and ask about me. She always welcomed me at home, she is generous, and kind, took care of me like a mother.

Then you came to Keren and we met and got to be friends. Whenever I came to Asmara, I would never leave without seeing her. She was kind and here she had many people that she took care of. I saw many people coming and going. Her health troubles her. She seemed always tired, I remember that when she came to Keren the sun was bad and she was weak, I offered her a place to rest. Lucia did more to me than others her attempt to thank me, and we got to know each other.

She always remembered things about her children, her husband and many others. She loved to tell stories

Are there like her?

Restom: She was special filiti (different), she was different. She continually helped him many times even though she did not have to, but helping er once she does more to you.

Restom: She had different character and habit, good habit in that she never forgets people. She makes herself available to me and many others, if one is poor they can expect help form her. She put people before her.

Lina: After all of the court cases etc, I say that her own family did bad. The court is won. Five hears of work and headache. I ask why her family did not help me??

Yet her friends help me more than her family. That pains me, I never though I would find this behavior in Eritrea.

Restom: They should make peace with you because you could in fact help them. A&L we did not want anything from them. Doing bad we cannot win, if it is not yours it is not. Life is short, I will give you advice; There is not time, you did to do good, I can say find her friends and see what they have to say about her. He is mentioning about her friends from Sudan who knew her and spent time with her.

If you do well it stays, but if you do bad it stays. He agrees

Restom: her friends will inform you more about Lucia. I really do not know much about her.

Lina: I want to write her history, a short history.

Restom: Short, when I come she welcomes me into the house openly and gladly. I felt at home here. She welcomed me as if I did a huge job but not really, besides I am a priest and do help all. Yet she felt it were good and great.

I really advised her and helped her about the certificate. It was not too much trouble, the paper and it was not hard to get it.

Lina: I told him the story of the Italian priest in the Sudan and how he tried to help Eritrean/Italian children.

Lina: A name with out anything attached. This was done with the Italian embassy.

Many did leave the Sudan and went to Italy. The priest was worried that we would convert to Islam.

Lucia had no idea what the whole thing meant. I saw that it was all there and now I came to know what had happened.

Lina: I have some information already about lucia from the film now I am adding to that from the interviews. It will take time,

Erdadata (collection) of facts data and information, I cannot help you too much, it should be the people who knew her and those she helped.

You cannot get much from me., except how we met and we became friends.

I used to come and she would welcome me but always as a guest. There are others who knew her better. So for the book, you have to look for other people.

Today you cannot find all of these people, but go and ask people who knew her through Internet and ask people.

Lina: My mother was a good human being. She never asked who they were but immediately extended her hands to help. Most of all she loved her country, really loved her land.

Restom: I have family here, but I preferred to see Lucia, where I would rest and eat something. It was my preference to come to her house. I cannot leave the city without seeing her. I feel that close to her like my mom. I call her and she wants you to come and see her. I wish I could help you more.

You can hide something bad but we always remember the good since that was all that is left to tell.

**Simon, (My cousin in Germany, my mother’s brother Mahari’s son)**

**Tigrinya:** How Eritreans some of them are dead, others scarified themselves, some disabled, and some are fine. Some of the priests did help the movement. When the Ethiopians left, they did so peacefully, some of the EPLF helped them to find their way to go home and protected them from others who might attack them. There was peaceful, for this country, some freedom fighters sacrificed themselves fro the country.

Second and outside the country, the people who helped this country was the Catholic Church tegadiloo (Sacrifice), the church helped them.

Mortification, (suffering for the peace of the country) sacrifice, we all did that for the movement, for the peace in this country. All of this of what is good is (Fithi) for justice, for country, all of our fathers ad mothers worked for the country.

what IS Country and belief, how they agree Imnet and Adi (Believe and country) how did it take place? For freedom, for justice, for development of the country, because of that we all joined together and became one people. Some give life money, physical help, prayers, but shows that the strongest is the prayers. They were supposed to kill us and leave but that did not happen, by peace they got confused and left. For freedom and for justice, for the growth of the country, all of us are able to join, everybody does as he/she can, by money or by sacrifice, all did their share, and some by prayers.

The Ethiopians are **supposd** to kill and destroy them, and us but they did not know what they were doing. Some went to Abet (Keren side) others to Mendaferea, and many other places, these are the Amharas, and these was the story of Ethiopia in the last days. All Eritreans have their own share of the war, some handicapped, lost, or fine, at least the priest (Church) in this country, especially mothers and fathers, have offered their share. Not only prayers but also followed it with sacrifice, fasting, giving alms, praying.

But about Lucia, her feelings is like all Eritreans people, the same felling’s of what the peace meant. My impression is that she is **fikarit** (to love, a lover), straightforward, confident, loves guests, some of the guest are poor, (not the rich people) but for the poor, they are a lot of such people who do not have room for the poor but she did.

For an older person, she had patient, when I heard of her death, I was worried about the kids who were in her house. I remember Zenebesh, the poor and the orphans, always in her house. She was generous, not because of tradition; she was pushing these deeds from her heart. It was her natural inclination, graceful, doing the will of God. (Mathew 25) about the second coming of Jesus Christ. Everyone will come in front of him and will be judged.

**Love of God and the love of neighbor.**

We are judged by the love of neighbor, which she witnessed.

Is she typical?

I think she brought something with her from Sudan, even if Muslim’s, they have a generosity of nature. The itfadel notion of welcoming people, that was the old Sudan. Even a passer by is aknowdged and welcomed. In addition she has different nature of her own, forty years in the Sudan, she adopted some of their culture but not the religion. Itfadel welcome is a good approach to life. We help people around us, we assist each other, she is a believer.

But here you are looking about mama Lucaa but you have her heritage but you do nto see it in your self. You inherited that gift from her. Whatever I give as a pastor to Lucia, I do it for any other person. You are doing it because you are generous and give me credit but you do not need to do this. What I did for Lucia was the same for others, nothing more. You are doing more than I deserve. My conscious is clean. I went to see her when she called me, I gave her communion and I offered prayers to her. I remember her as my mother, straight, I really treated her the same as others. She welcomed all, and I had the tendency to love her for that.

I concluded the interview by telling him about the story of what I experienced at Fatima.

In this country (Hager, adi)