ERITREAN COMMUNITY MEMBERS IN USA AND CANADA
CONDUCT ANNUAL FESTIVALS WITH ENTHUSIASM

The Eritrean Community members in Washington City, USA, and Edmonton, Canada, have conducted yearly festival with enthusiasm.

During the three-day festival in Washington DC, Eritrean nationals from 30 cities from the East Coast of the USA and friends of Eritrea took part.

The festival highlighted ethnic groups' pavilions, different cultural performances, exhibitions and children's village presentations.

A senior Eritrean government representative gave extensive briefing on the objective situation in the homeland and the region.

The event also witnessed workshop on the contribution of Eritrean nationals in the Diaspora. Different awards were presented to winners of the different sports completions.

Similarly the three-day, Eritrean community festival in Edmonton, Canada, featured the staging of different cultural shows, sports competitions as well as children's programs.

Mr. Simon Woldai, an Eritrean investor residing in Sweden, said that investing in one’s country has an added advantage. The Eritrean national is engaged in the production of modern roof and floor tiles and is keen to play due role in the nation-building process.

He explained that during the period 12 July to 11 August in which around 7 thousand students participated, more than 717 Km. of terraces have been constructed and more than 128 Km. renovated. Moreover, around 195 thousand tree seedlings have been planted.

Likewise, many participated in the streets of Asmara to ensure traffic safety while others took part in renovating desks and other school materials, he added.

PRAISEWORTHY ACCOMPLISHMENTS THROUGH STUDENTS SUMMER WORK PROGRAM

The Head of the Students Summer Work Program (SSWP) in the Central region, Mr. Abraham Berhe said that activities worth over 10 million Nakfa have been implemented in the Central region through the Program this year.

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Ministry Stresses Resort to Use of Pesticides

The Ministry of Agriculture called on farmers to practice the use of pesticides whenever they face no other alternatives.

Mr. Kaleab Haile, Expert on crop quarantine and coordinator for disposal of outdated pesticides, said that except on occasions where pests pose substantial threat, farmers should adhere to traditional control of pesticides through regular crop rotation. Mr. Kaleab further stated that the farmers should only make use of pesticides under the guidance of agricultural experts whenever they could not control it though the traditional means.

The Ministry of Agriculture has been exerting efforts to enhance farmer's know-how through providing regular training as regards usage of pesticides.

In a bid to prevent un-forecasted dangers to human and animal lives, the Ministry has been working for providing of around 400 tons of pesticides that has been stored for about 40 years in different areas of the country.

MINISTRY STRESSES RESORT TO USE OF PESTICIDES

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The “Alaide” venture has already begun supplying different tiles, in size color, and fair market price, he further explained.

Mr. Simon further called on other nationals with the capacity to invest to make avail themselves of the prevailing investment opportunity in the homeland.

INVESTING IN ONE’S COUNTRY HAS AN ADDED ADVANTAGE”, ERITREAN INVESTOR UNDERSCORES

The Eritrean Ministry of Agriculture has been working for providing of around 400 tons of pesticides that has been stored for about 40 years in different areas of the country.

At an assessment meeting conducted on 17 August, it was reported that commendable achievement has been registered in the Central region.

According to the report presented, at the meeting, out of the 150 thousand students enrolled in schools in 2015/2016 from Kindergarten to High School 87% of them passed to the next level.

Mr. Belai Habtagabir, Head of the Education Ministry’s branch in the region, noted the significance of making regular progress assessment and thereby identify the strong and weak sides. For this regards, he stated that strong relations among teachers, parents and students is vital for enhanced development in the domain of education.

The Director General of Social Services Department at the MOE, Mr. Kaleab Tesfaselassie on his part voiced expectation that the salary increment made by the Government will make significant contribution in the strengthening of the teaching-learning process.

There exist 159 Kindergartens, 115 Elementary, 48 Junior and 25 High Schools in the Central Region.

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should add value and input into the advancement of the economic and social growth of the society.

Innovation is a process of creating with a potential impact of improving the livelihood of a society. Innovation could be viewed as an application of a better solution to the needs of the society. That could be in the form of a product, services and a better solution existing challenges.

Innovators formulate ideas and produce items not only out of curiosity but also became their creations are motivated by the drone, the networking system and other products displayed at the innovators’ pavilion were highly and I, myself, found the unique compared to the innovative works displayed previously. What makes them unique was that these items mentioned earlier, are projects produced by students of the Eritrean Institute of Technology as part of their graduation’s final thesis. The projects, in their own words, are “viable but they need some investment to develop and use them for public services purposes.”

Mr. Tesfaldet Mehari, Mr. Yoel Habteab, Ms. Venus Gebretensae and others stood out with their innovative work of a drone as they call it “Tricopter based Surveillance System”. They are all final year students from the EIT’s Electrical Engineering Department. The Drone is loaded with audio and video system and its purpose is to gather information from a high altitude through a remote control. The Drone, if developed to its full capacity, could be of use to institutions engaged in agricultural activities, media, weather forecast and natural disaster preventions.

The other important item that I observed at the Expo innovation pavilion was the product displayed by Yonas Hadera (Wedi-Hadera). His product is a thresher. The thresher is not only confined to display at the Expo compound but it also developed and in use in different agricultural sites. According to Yonas Hadera, different institutions and individuals engaged in agricultural activities are using his machine for harvesting their crops.

The thresher is not the only innovative work of Mr. Yonas Hadera, he displayed different works of innovation in previous festivals. All his innovations are related to agricultural materials.

All the innovation works that were displayed at the Expo grounds might seem small. But they carry a big message and promising prospects. They need encouragement and follow up for their development so they can contribute to the nation building process.

The cable way system was introduced by the Italian colonizers way back in the 1890s linking Asmara to Massawa. The need for the construction of the cable way system was that, Asmara, about 2400 m from the sea level, was situated on the edge of the highlands and very difficult to climb and descend from Massawa. That spurred the construction of the cableway. The cable way more than doubled the commercial traffic between the sea and the interior, and in conjunction with the railway, accounted for almost the entire traffic. Unfortunately, that cableway was dismantled by the British and transported to its other colonies.

And now three students from the EIT came to display their innovative cableway. The project is, with the necessary investment and development ready for public service. I would compare it with Eritrean railway that was destroyed during the armed struggle for independence, was later made operational by the Eretrians that worked there at that time. The cable way could be revived if these young talents get an opportunity resources.

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Culture First Career Next...

Semih Saleh

What would you like to be when you grow up? This is a common probing question grownups ask children. Most of the time, it is because, people want to know the aspirations children have developed and how far their mind is able to keep pace with the rest of the world. After hearing their reply, you simply boost them so they can hopefully chase their dreams. Sometimes the children grasp your attention by some an unanticipated replies and they compel you to interview them more. “I would like to be a Pilot”, “an Engineer”, “a Teacher”, “a Writer”, “A Scientist”, “a President” are some of the replies I used to get when I ask some kids, but unlike them I wanted to be a Soccer player. I am certain you would definitely say “Ya...Sure”, given how players are getting their week salaries these days. Unlike today’s smart children, who are familiar with IT and Science from their childhood, a wide range of responses to such questions is not that hard to imagine and expect.

People toil constantly in pursuit of a better living standard and the lives of others who live around them. That could be the main reason they initially begin their life with education and then somehow changing their mindsets and perspectives towards this ever changing planet we live in. Higher standards are what they seek but few manage to reach them, because there are factors that determine their respective success. It is not a fiction to advise that passion, effort, consistency, dedication and more are determinants that are required in fields that one plans to master, but all of these elements remain key parts of what one intends to accomplish personally and collectively.

Most of the time, people strive to contribute something or make a name for their homeland. Their career path is therefore paved in advance to let them walk joyfully and with pride in later days. Muchet Yohannes Embaye, is an Eritrean young woman who has been striving on clearing her career path to put herself and her community on a smooth track. Muchet was born and raised in Asmara and I suspect in her early ages she had various replies to the above mentioned question. At a young age she managed to be an IT engineer, a model, a fashion devotee, and a poet, among many others.

Muchet studied at the Italian School here in Asmara from Kindergarten all the way up to the completion of her 12th grade. During her High School years, she studied languages and literature, and has achieved fluency in French, Latin, Spanish and English. After completing her High School, she went to Sawa with the 18th Round to perform her National Service. She was then assigned to work at the Ministry of Tourism. Her desire and with pride in later days. Muchet has become a keen fashion model who intends to create real impact and sustain the livelihood of the young generation towards the field. Muchet has been in various parts of the world and surprised people abroad, as such, Muchet managed herself in doing so in various parts of the world and surprised people and inspired them to ask where she had bought her clothes and who did make her hair style, but her reply simply was, “this is Eritrea’s traditional outfit, so get to know it first”. One against many, hard to imagine, but this reflects culture’s beauty speaking for itself anywhere anytime.

Given that fashion is one of the most highly rated trends these days, Muchet has become a keen fashion admirer and follower as well as a model who intends to create real models. With over a decade of experience in the field, fashion has changed the life of the young woman and left her conscious of what it means to be a model. In line with her studies, she has been following the fashion trend and how it is exercised or propagated by individuals outside. She had to grasp how the trend is advancing in the Eritrean society, and proudly told us that we have come a long way in fashion and we are now showing signs of progress and a change of attitude in our country.

In the course of life people are the main factors that recognize other peoples’ talents and dreams. Basically, this young woman had no intention of being a top model and fashion admirer but thanks to her mother who assisted her side by side her studies. Part of fashion is modeling and part of modeling is the cat walk and dressing up. She adopted some of these skills and let others adopt in tutors. Fashion in the words of Muchet is uniqueness, creativity to be displayed in a way that doesn’t harm the culture that it represents. We all believe traditions should be preserved and enhanced through time to meet the need of a people. All of the above mentioned experiences enabled the young woman to uniquely represent her country at various times and in different places, despite a little bit of concern because of people’s perception towards the field. May many consider being a model something simple and irrelevant, nonetheless it has been proven many times, by individuals such as Muchet, that it is a career one chooses like any other career paths.

Disseminating the local tradition abroad is the duty of every citizen abroad, as such, Muchet managed herself in doing so in various parts of the world and surprised people abroad, as such, Muchet managed herself in doing so in various parts of the world and surprised people and inspired them to ask where she had bought her clothes and who did make her hair style, but her reply simply was, “this is Eritrea’s traditional outfit, so get to know it first”. One against many, hard to imagine, but this reflects culture’s beauty speaking for itself anywhere anytime.

The young generation are fully of a capacity to be highly recognized members of the society. Entertaining yourself in various areas is a one way of creating opportunities for oneself and another way of showing your identity. As a result of her high grades this woman was able to participate in the Golden Key Society member, an International Membership Society institution, where only high profile people are the members. Again, she participated in one of the G20s summit while doing her studying in Queens Land University of Technology. Later she got an internship to the London Stock Exchange market group, located in Italy’s Borsa di Milano. At present time she is in another internship in IT.

Lest we fail to mention, that effort should be put to use, young women such as Muchet represent a wide range of perspectives aimed at nation building and complemented by particular will to gain experiences for the prosperity of a community and country. This is the earthly power that motivates them.
The Other “Fuzzy Wuzzies”: Eritrea’s Hidareb

Natnael Yehiel W.

The Beja are a group of nomadic shepherds who live scattered across the desert regions of Eritrea, Sudan, and Egypt. With a total population of nearly one million, they represent the largest non-Arabic ethnic group between the Nile River and the Red Sea. They are sometimes aloof, withdrawn, aggressive and warlike. The Beja have a uniquely huge crown of fuzzy hair, first recorded in Egyptian rock paintings (c. 2000). Rudyard Kipling gave them the famous name “the Fuzzy Wuzzies.” Kipling was specifically referring to the Hadendowa, who fought the British, supporting the “Mahdi,” a Sudanese leader of a rebellion against the Turkish rule administered by the British.

The Beja are the descendants of Noah’s grandson, Cush (son of Ham). They are a native African people who have occupied their current homelands for more than 4,000 years. During that time, they mixed with other Arab tribes, adopting their Islamic religion. The Beja in Eritrea are divided into two tribes: the Ababda and the Beni-Amer. They inhabit approximately 20,000 square miles (50,000 square km) in the northernmost region of the country.

The semi-tropical climate of Eritrea is influenced by the hot, dry air from the Sahara and Arabian Deserts. The southern part of the country only gets about four inches (100 mm) of rainfall a year. The Beja migrate with their herds of cattle and camels in search of better grazing land. They have expertise in caring for animals, which is portrayed in their tribal songs and folklore.

The Beni Amer, unlike other Beja tribes, belong to a confederation of nomadic groups that have united as a single political unit. Their social system is unusual because it resembles a “caste” system.

The Beni word for their language is To Bedawie (or To Bedawiit), and the people and language are also called Bedawiyye, Bedawiyyat (the Ethnologue name), Bedawy and Beni-Amer (with other variations). Sub groups of the Beja people do not coincide directly with the dialects of the language. The major subgroups are: Ababda, Amurar, Bisharin, Hadendoa, Beni-Amer Beja, Beni-Amer Tigre and Buhail Ukhra (“other tribes”). The Ethnologue mentions other ethnic divisions as Halengia and Arteiga.

The Halenda dialect is spoken by Beja in Eritrea and Sudan. The Bisharin dialect is spoken by Beja in Sudan and Egypt. The Hadendoa people and language are found from the Atbara River to the Red Sea, where they meet and mix with the Beni-Amer. About two-thirds of the Beni-Amer live in Eritrea, and one-third in Sudan.

As mentioned above, the language spoken by the Beni-Amer is called simply Beja (To Bedawie). The term Hidareb is used variously to refer to a language form and a people group. Ethnologue information is based on language forms only. For instance, the Beni-Amer alone have over 40 sections.

The Beni-Amer are a large group in Eritrea who include Beja-speaking and Tigre-speaking subgroups.

Some authorities indicate the Beni-Amer, despite this diversity, have retained more of the ancient Beja identity than other Beja tribes, who have intermarried more with other people. This is analogous to the Somali people’s clans, many of whom speak non-Somali languages.

There are perhaps 100,000 Beni-Amer Beja who speak only Tigre. The Halengia are former Tigre tribes. The Hidareb are a Beni-Amer group but the name is used broadly for Beja speakers in general.

The Beni-Amer (Hidareb) are found in the northwest and northeast of the country, and are prominent in towns of Keren, Agordat and Tessenei.

The Hidareb nomads live in portable tents that are built by women. The tents are rectangular in shape and are made of woven, black or gray goat hair. Their daily diet consists of dairy products (especially camel’s milk), beef, and some grain. They traditionally wore animal skin clothes; however, today it is more common to wear manufactured clothing. They are dependent on cash to purchase clothes and other desired goods. The Hidareb’s view of the “good life” is to have large herds and to live in green, well-watered pastures.

The Hidareb are divided into clans. They are named after their ancestors, and the line of descent is traced through the males. Each clan has its own pastures and water sites that may be used by others with their permission. Clans vary from one to twelve families. Disputes between clans are often settled by traditional Hidareb law; but most day-to-day decisions are made by its head of the families. The Hidareb are hospitable people, always showing kindness to other clans; however, they are not necessarily friendly to foreigners.

Rites of passage are at birth, circumcision (of males), engagement, marriage, death and remembrance or a second funeral. The Hidareb are only partially dependent upon cash, with which they buy clothing, coffee, grain and oil. Fewer than 3 percent are town dwellers.

The more sedentary Hidareb build mud-walled houses with more furnishings. All members of a family, husband and wife and all children below age seven, sleep in a large bed also made of straw mats and woven rugs, on a wooden frame. In a polygamous family the husband will sleep in the tent of each wife in turn. Unmarried men sleep in the open at the edge of camp.

The preferred marriage pattern is children of brothers (first cousins). Multiple wives are rare. Only the wealthiest Beja have more than one wife. After a marriage contract has been made, a large gift of livestock, clothing, and other goods is given to the bride’s family “bridewealth” (sadag). The mother’s brother is an important figure. The goal of young couples is to have many male children and to acquire a great number of female camels.

All of the Hidareb are Muslims; however, they practice what is known as “folk Islam.” This can be attributed to the fact that their conversion to Islam was largely motivated by their desire to retaliate against Turkish rulers. Today, their beliefs are interwoven with a rich variety of traditional superstitions. For example, the Hidareb believe that men have the power to curse others by giving them the “evil eye.” They also believe in wicked jinns (spirits capable of taking on animal forms) and other invisible spirits. The Hidareb believe that evil spirits can cause sickness, madness, and accidents. Black magic is practiced and animal sacrifices are used in sacred pagan ceremonies. They have adopted many Islamic practices such as repeating prayers, but these prayers are often not understood.

Currently there are about 206,650 Hidareb in Eritrea, they are prominently known for their locked hairs and beautiful set of teeth, this ethnic group in Eritrea is one of the many that makes Eritrea different and special, hence it is our duty to preserve them within the territories of their origin.

Q&A’s modest attempt to look ...

AUTHOR’S TRANSLATION OF THE SONG: Guma my colored cow

When autumn is through and it is summer
When there is no green for you and you fail
Blood sucking leaches lapping in your veins
So much so, giving you my blood became my prayer

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Prefoming for the people

In 1985 we organized a band called ‘Dabbat’ and we made video recordings, sort of today’s video clips, that were being played in the fields, in Khartoum, Bologna and other places where Eritreans lived.

We also were engaged in making countless of tours.

Memories from the tours

I remember of the time when we went to newly liberated Massawa. It was particularly very emotional for me, because Massawa was totally destroyed, while blood and carcasses of Deg soldiers were scattered everywhere. It was a horrifying scene that I can’t forget even to this day!

Your favorite song

Voting according to the people’s choice, because their favorite should be my favorite too, then it’s ‘Guma Hamra Lamey’ (Guma my colored cow). The Cow is portrayed as a domestic household animal, and it is a metaphor for the country and the people.
A Taste of Eritrea’s Cultural Delicacies!

Zahra Ahmed Baduri

One of the attention grasping aspects of the annual festival held at Expo Asmara is the availability of Eritrean cuisines in all their cultural and traditional varieties. The fact that Eritrean cuisine may feature interpretations of classic Italian dishes such as pasta sauces spiced with ‘berbere’, cannot beat the fine, yet exquisite groundwork of Eritrea’s traditional meals.

Although there are nine ethnic groups in Eritrea with common and different ways of preparing food and dining, the main traditional nutriment in Eritrean cuisine is ‘Tsebhi’ (Stew), served with ‘Taita’ (flatbread made from Taff, wheat, or sorghum), and Hilbet (paste made from legumes; mainly lentil and faba beans). Here, a typical traditional Eritrean dish consists of Injera accompanied by a spicy stew, which frequently includes beef, goat, lamb or fish.

On the other hand, the habits of the nutrients do vary regionally. In the highlands, Injera is the staple diet and eaten daily among the Tigirina ethnic group. When eating, family generally shares meal from a large tray placed in the centre of a low dining table. Numerous pieces of Injera are layered on the tray and topped with various spicy stews. People having dinner together break into the section of Injera in front of them, tearing off pieces and dipping them into the stews.

The stews that accompany Injera are usually presented with beef, chicken, or vegetables. Most Eritreans like hot and spicy food except the Saho ethnic group. ‘Berberé’, a spicy mixture that consists of a variety of common and unusual herbs and spices, accompanies almost all dishes. Stews including ‘Zigni’, which is made with beef such as ‘tsebhi dorho’, which is made with chicken; ‘‘alicha’, which is a vegetable dish made without berbere; and ‘Shiro’, a purée of various beans.

In the lowlands, the main dish is ‘Akelet’ (also known locally as Ga’at), a porridge dish made from wheat flour dough. A scoop is used to make an indentation in the dough, which is then filled with a mixture of berbere and melted butter, and surrounded by yogurt. When dining, a small piece of Ga’at is dipped into the berbere and the butter sauce, and then into the milk or yogurt. Usually served in occasions like traditional weddings, baptism feasts and holidays.

On account of the coastal locations, Eritrean cooking is concentrated more on seafood. Eritrean dishes are also frequently lighter and tend to employ less seasoned butter and spices and more tomatoes, as in the ‘Tsebhi dorho’ delicacy. Additionally, owing to its colonial history, cuisines in Eritrea display more of Ottoman’s and Italian’s as previously stated, including more pasta specials and greater use of curry powders and cumin. One of the Italian influence would be the ‘Panetone’, this bread is commonly served with tea or during the coffee ceremony.

However, a cuisine is not complete without a beverage, here in Eritrea ‘Sewa’ is the name for the home-brewed beer. It is made from roasted corn, barley and other grain and is flavored with ‘Geso’, a type of buckthorn leaf. The beverage is often made for celebrations; a sweet fermented honey or ‘Mies’, is also commonly served. The coffee ceremony is one of the most important and recognized beverage along with ‘Abakhe’ that is categorized under legumes.

What is amazing about ‘Tendur’, is, in the way it is cooked. Mainly the inhabitants of the mentioned area dig a hole a bit far from the coast and put the fish into the hole after fully cleaning it, and surround the fish with flaming coals until it becomes red in color. Proceeding, having already prepared a thin bread made of white wheat and laid on a surfaced wood or rock until it is a thin circle, the next step would be taking out the cooked fish. On to that, the flaming coal would be replaced with new one’s but this time they’d be placed at the bottom surface of the hole so as to heat the walls of the entire underground oven. When the walls heat up, the thin layers of the bread are placed on the walls of the shack sticking on the surface of the holes circumference until fully baked.

Finally, the fish would be served on a tray with lemon while the bread is served on another plate side by side. It is known to feed more than four people depending on the size of the fish. Although I had known that it is one of my own ancestral heritage, I was shocked to hear that, unlike the other traditional meals it is hardly consumed these days.

I have never seen it in any family occasions. Thus, I was told stories of ‘Tendur’ by my late grandmother and how it was massively consumed in Hirigo back in her childhood times. When she got married, the last time she saw it was during the Italian colonial period. No wonder the name ‘Tendur’ rang a bell in my ears as I grew up.

After years, to meet Aam Salim and to relate my grandmother’s tales of her childhood meal the ‘Tendur’ and what he has acknowledged me on the matter is that it is on a phase of complete extinction. I thought to myself that there might be many of our traditional cuisines with similar cases that need immediate salvage, in order to forward to coming generations. Culture preservation, indeed, starts from the atomic heritages, let alone a way of life. People like Am Salim and annual Festivals like Expo, strive to bring heritages back to life instead of just remaining a history. Now, I know it is not just a festival but a struggle to preserve our cultural heritage, our cuisines are a significant part of it all.
VACANCY ANNOUNCEMENT

Bisha Mining Share Company is inviting applicants for the following position at Bisha site project:

FINANCE SUPERINTENDENT

Number required – (01)

Definite Period: 02 Years

Major Duties and Responsibilities:

- Budgeting, Planning and Forecasting Processes
  - Ensure timely completion of budgeting, planning and forecasting processes for all sections.
  - Coordinate the development of the Support Division’s annual budgets with assistance of Senior Management and Head of Departments.
  - Devise and communicate timely the annual budget and forecasts to all budget holders within the Senior Management team.
  - Monitor and access the forecast compilation process within Senior Management.
  - Engage with Senior Management to ensure forecast remains within the approved budget parameters of each Department.
  - Capture approved budgets into the system to enable monthly performance monitoring.
  - Ensure to continually review budget and costs and advice on corrective measures to be implemented to action cost controls.

- Performing Month-end Closing
  - Check management accounts for errors and prepare corrective journals where necessary.
  - Check the accounts for completeness and prepare accruals where necessary in order to comply with the international financial reporting standards.
  - Ensure that reconciling items are resolved monthly.
  - Coordinate the Financial Support Services staff to ensure accurate and timely processing of financial information.

- Management Reporting and Variance Analysis
  - Prepare a timely monthly analysis report to the Support Service Management team on budget performance against actuals, trends and specify any actions required.
  - Prepare schedules prior to Annual Audit process to ease the process.
  - Provide monthly variance reports to QM.
  - Compare the budget expenditure with the actual expenditure.
  - Prepare financial reports for auditing purposes.
  - Provide management with financial information when attending operational meetings.
  - Review and follow up on variances.
  - Analyze performance and production variances to find reasons for adverse variances and issue monthly variance report to be shared with Senior Management.
  - Manage the administration of direct reports through the approval of leave and travel expenses.
  - Manage work performance of employees reporting directly into this position.
  - Identify training and development needs in line with the training needs analysis.
  - Ensure that performance is in line with departmental objectives.
  - Manage performance through counselling, training and disciplinary process.
  - Mentoring/Coaching individuals to ensure personal development.
  - Manage performance appraisal by identifying individual goals to be met and bi-annual reviews with individual employees.
  - Provide input into the development of the Department’s Succession Plan, staff retention strategy and identify a pool of potential leaders.
  - Monitor the provision on of output on the Department to ensure deliverables of the Departments are met.
  - Allocate job responsibilities amongst direct reports, ensuring that all target areas are being maintained and that there is no duplication of effort.
  - Foster an environment that promotes high performance, innovation and growth for staff.
  - Lead the recruitment of staff members aligned to the structure of the Department.
  - Manage the administration of direct reports through the approval of leave and travel expenses.
  - Lead the recruitment of staff members aligned to the structure of the Department.

KNOWLEDGE, EXPERIENCE AND SKILLS

Qualifications:

- Degree / Diploma in Accounting or equivalent
- Diploma in Business Management will be an added advantage
- Qualified Accountant (CPA, ACCA, ACA, CIMA or equivalent) preferred

Knowledge and Experience:

- 25 Years' experience in an Accounting environment
- 5 Years' experience at Managerial level

Previous experience in mining industry isodule

Technical Skills

<table>
<thead>
<tr>
<th>Computer Literacy (MS Office – Intermediate, Excel – Advanced)</th>
<th>Communication (English and local language)</th>
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<tbody>
<tr>
<td>Mathematical Ability</td>
<td>Assertiveness</td>
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<tr>
<td>Attention to detail</td>
<td>Interpersonal Relations</td>
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<tr>
<td>Analytical skill</td>
<td>Integrity</td>
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<td>Accounting Principles</td>
<td>Ethical work practices</td>
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<td>Problem solving skill</td>
<td>Ability to work towards strict deadlines</td>
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<td>Understanding of GAAP, IFRS &amp; IAS</td>
<td>High level of accuracy</td>
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<td>Business and Finance Acumen</td>
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<td>Compliance to accounting standards</td>
<td>Managerial skill</td>
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<tr>
<td>Business and Finance Acumen</td>
<td>Discretion</td>
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<tr>
<td>Compliance to accounting standards</td>
<td>Managerial skill</td>
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</tbody>
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General Information and other requirements:

- Type of contract: Definite Period (2 Years)
- Salary: As per Company salary scale.
- Place of Work: Bisha
- Address: Please send your applications to;
  Bisha Mining Share Company
  P. O. Box 4276 Asmara, Eritrea

Additional requirement for Nationals:

- Must have fulfilled his/her National Service obligation and provide evidence of release paper from the Ministry of Defense.
- Present clearance paper from current /last employer.
- Testimonial documents to be attached (CV, work experience credentials, a copy of your National Identity Card etc.).

Note to non-Eritrean applicants:

- Application documents will not be returned to sender.
- Only shortlisted applicants would be considered as potential candidates for an interview.
- Testimonial documents to be attached (CV, work experience credentials, a copy of your National Identity Card etc.).

Address: Please send a copy of your application to
  Aliens Employment Permit Affairs,
  P. O. Box 7940 Asmara, Eritrea.
Bisha Mining Share Company is inviting applicants for the following position for Bisha site project;

**SUPPLY MANAGER**

Number required – (01)

Definite Period: 02 Years

**Major Duties and Responsibilities**

- Provide Leadership of the department
  - Setting vision, planning, setting goals & strategies, motivating and monitoring work performance of the Supply Team.
  - Set and establish Work and Supervision schedules.
  - Understand the end user needs and key issues to drive supply chain performance of the team.
  - Mentor and coach team members.

- Drive standards incorporating international best practice
  - Research and find International “Best practices and standards”
  - Educate and train Supervisors & staff on Supply Chain mission, requirements, policies and procedures.
  - Ensure that team works to standard.
  - Ensure compliance with local and international legislation
  - Develop relationships with local authorities, suppliers and other stakeholders.

- Reporting (Weekly, Monthly, Quarterly)
  - Measure and report on Supply Chain activities
  - Analyse statistics to improve performance
  - Set Key Performance Indicators for department
  - Attend and report to FITS management meeting
  - Attend and report to Management Committee meeting
  - Provide Management report on daily issues, weekly activities, High Risk item issues challenges and successes including Inventory Value reporting.
  - Provide summary reporting to General Manager.

- Develop policies & procedures
  - Develop new policies and procedures in line with international standards.
  - Ensure Supply staffs follow procedures to meet performance goals.
  - Final “sign off” of all Supply Standard Operating Procedures.
  - Educating departments on relevant policies.

- Manage the Sections
  - Daily manage the workflow through each section; from Procurement to Issuing.
  - Solve problems that are escalated to Supply Manager.
  - Meet with Supervisors and staff to set work load and performance outcomes.
  - Manage and track the OSD process through meeting with key staff regularly.
  - Chair the expediting meeting especially concerning High Critical, set resolutions in place and manage the ‘high risk’ issues.
  - Check, Authorise and sign off all tasks, jobs, projects and related documentation.

- Risk and Safety Management
  - Ensure staff, contractors and visitors to Supply adhere to safety and environmental standards (e.g. wearing the correct PPE required for the Supply environment).
  - Lead and participate in the daily ‘toolbox’ / safety meeting.
  - Provide general Risk and Safety awareness.

- Performance Management

- Set vision for performance requirements.
- Implement employee performance management process to ensure optimum employee performance and take necessary corrective measures to remedy sub-standard work or behaviour.
- Train & Equip the staff in required tasks and standards.

- Administration
  - Ensure that section leaders and staff meet various administrative requirements.

**KNOWLEDGE, EXPERIENCE AND SKILLS**

**Qualifications:**

- Degree in Commerce or Business
- Additional management / Leadership courses

**Knowledge and Experience:**

- 10 Years in several international roles
  - Business and Commercial Acumen
  - Understand various cultures

**Technical Skills**

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<thead>
<tr>
<th>Technical Skills</th>
<th>Behavioural Skills</th>
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<tbody>
<tr>
<td>Strategic &amp; Planning, Organizing &amp; Execution skills</td>
<td>Communication (English &amp; local language)</td>
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<tr>
<td>Analytical skill</td>
<td>Results oriented</td>
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<td>Conflict Resolution</td>
<td>Self-discipline</td>
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<td>Decision making</td>
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<td>Delegation &amp; prioritization skill</td>
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**General Information and other requirements:**

- **Place of Work:** Bisha.
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- **Type of contract** Definite Period (2 Years)

**Additional requirement for Nationals:**

- Having fulfilled his/her National Service obligation and provide evidence of release paper from the Ministry of Defense.
- Present clearance paper from current/last employer.
- Testimonial documents to be attached (CV, work experience credentials, a copy of your National Identity Card etc.).
- Only shortlisted applicants would be considered as potential candidates for an interview.
- Application documents will not be returned to sender.
- All applications should be sent through the post office.
- Deadline for application: 10 days from the day of publication in the Newspaper.

- **Address:** Please mail your applications to; Bisha Mining Share Company, P. O. Box 4276 Asmara, Eritrea
- **Note to non- Eritrean applicants:** Please send a copy of your application to Aliens Employment Permit Affairs, P. O. Box 7940 Asmara, Eritrea.
**Billion Temesghen**

**Q&A's Modest Attempt to Look Back in to Eritrea's Music Heroes**

There is this song that celebrates a 'joyous love' and it is very commonly sung in weddings, so much so, that I can dare to say it has become some sort of taboo for the marrying couple to slice the cake prior to a dance, to this song. The song is called 'Saba Sabina' and it belongs to a legend in the Eritrean music:

**Engineer Asgedom Weldemichael.** He is also the very legend behind magical sounds of his guitar's strings, which we all know of! His legend goes back to the 1970's; time of history when national chronicle was being made into celestial melodies, so mighty and so heavenly, that have withstood the winds of time while preserving their magnificence up to present day. It is my greatest honor to share with you the Q&A I had with Engineer Asgedom.

Let's start with the nowadays wedding anthem: 'Saba Sabina'. Tell us something about the song please.

My early days as a singer debuted in clubs where we performed in bands, and during those days there was this pretty lady that frequented our gigs. I somehow got that to know her name was Saba, followed by an evening where while I was on stage, she came to dance. So, just like a good young man, I bravely, and honestly, just subconsciously came up with spontaneous lyrics on the spot, only for that girl. The lyrics and the melody are simple and not elaborate; they were unrehearsed and unplanned at that, prompting the rest of the band to follow my key; the song expresses my shyness in revealing my feelings.

**Where is the girl now?**

I don’t know. That was the last time I ever saw her. The next day I moved out of Addis Ababa to work, and that was my last encounter with her.

**Wow what a story! Should we now do a small introduction about you?**

With pleasure. I was born in 1947 in Asmara. At six years old I went to Mendefera because my father was working with *Sattaio*, the only bus company of the time. I stayed there through elementary school, then moved to Dubawra where I completed junior school and then moved to Adi Ugunt, Mendefera for high school, I was actually one of the first batch to graduate from the high school.

I then conducted my university studies in Addis Ababa and graduated in 1971. My very first job was in Asela, Ethiopia, with an agricultural development unit.

You know how things were back then; there was this burning fervor amongst the youth for liberty so I joined the Eritrean Liberation front in 1977. I went to the field where I stayed for two years. I then went to Kasala, Sudan, and later settled in Jeddah, for 36 years now.

**How did you get into music?**

While I was studying in Debubera, my father was appointed chief of Sefela town. My brother got married around that time in the summer, and for that occasion I went to Adi-Felesti, my father’s hometown. There I got introduced to the kirar, you know, in occasion like this the kirar would be just hanging for everyone to play and cheer up the mood in the honeycomber’s place. I picked the Kirar every time I could and practiced a lot.

In ninth grade I suddenly was in art and I joined the school’s art group for acting and more activities. We had American teachers and they appreciated my skills with Kirar and ultimately they taught me how to play the guitar.

In tenth grade my father found out that I was doing music, and just like I had feared, he did not like it. The administrator of the school Mr. Asir was a real good man, I actually owed him for all the things I tried to achieve later in my life; he convinced my father to just let me be.

The next day my father went to Asmara and bought me a guitar. “Prof. Asir says it’s good for you”, he told me while handing the instrument over to me, which I never let go of it ever since.

Nevertheless, even when I grew up, my father did not like the fact that I played music in Suwa places (bars).

Dawit Yifrin a good friend of mine, was a student in the music department of Kedamawi Hailesilasse School of Arts he played the piano, together we enjoyed playing and making music.

That is actually when I started working with professionals and eventually started making songs of my own.

**Back to 1975**

If I am to talk of my artistry I’d say that this was the time in which I swiftly recorded 7 or 8 songs, one after another.

But generally speaking, the youth love songs; we all had a ‘lost love of a life time’, only that way could we ever escape being imprisoned, tortured or killed even, for our songs.

**It’s interesting how you said that it was mature for young people to go to the field.**

Yes, it was common for teenagers and youngsters of early twenties to go join the front. We hated the atrocity and we were all highly disgusted and fed up!

My peers and I, we were young maybe in our early 20’s and not more than 23 years old, but very aware and mature. We spent day and night thinking of making ourselves useful and looking for ways to contribute in every possible way needed.

**Why do many people say that the songs your generations made were some sort of an awareness raising campaign for the youth to join hands in the liberation movement?**

I don’t know, so I can’t explain. But for a fact we did sing with our hearts. Moreover, youth back then were highly conscious and alert in a holistic approach. It was an accepted norm and a mature decision for young people to join the national cause.

It is common knowledge that songs have that power of penetrating deep in the heart. Our lyrics were highly metaphorical and concealed with meanings that made valuable sense exclusive to Eritreans. So the songs back then did not tell a stranger’s story, they were a narration of our own account.

Most of them were melancholic

**Who are some of the legends you worked closely with in your early days?**

For me, they were friends more than coworkers. Bereket Mengistab was working in Kahaz Theater, and his 1973 hit song ‘Meyel’ was a phenomenon.

Yemane Barya was a hero in Asmara, people loved him for his generosity as he was an extremely altruistic person. He actually helped people get out of the country and settle in safer places with documents he forged. At the same time his artistry was beyond ordinary, I mean, his songs have young fans; as young as you and even younger! He was highly patriotic… he was just great!

I worked with Alamin as well, his song ‘tsebhi tsom’ was a huge hit back then. Wedi Gebtu was shedding emotions of all kinds with ‘Ruha Anseba’ (River Anseba) and Alamin Abraham’s ‘Ab Gezana Zeleukim Seb Kiray’ (the tenants of our house) was a provocative power.

We all were almost of the same age, with the only difference of them debuting a bit earlier while I was still a university student.

These are amazing works and amazing partners I had. With Yemane Barya we even recorded a whole album of mine in my house in Jeddah. Besides it is just not easy to sing there, it is not allowed, so we had to be careful and yet we were recording all of our songs over there.

**AUTHOR’S NOTE** ‘tsebhi tsom’. ‘Tsebhi’ is the Eritrean typical dish, a soup made with highly nutritious ingredients full of proteins. ‘Tsom’ on the other hands means fasting and during fasting seasons those luxuries are not allowed, hence the food, is scanty. The song is a contrast, mirroring the inequity of those days.

**Eng. Asgedom in Bologna Festival at present time**

Continued on page 4