











*Remembering unique Eritreans in contemporary history*

*Biography  
Of  
Tukue Yehdego*



By  
Emnetu Tesfay

## *List of content*

<p>Early life and personal data</p>	
<p>The rise of nationalism in Eritrea and early development of the Independence struggle</p>	
<p>Tukue Yehdego: member of a remarkable generation that was</p>	
<p>Tukue Yehdego: A hero with unique human character combination</p>	<p style="text-align: center;"><i>Excellence in</i> Education, courage Football and politics</p>
<p>Recollection of Tukue's life history by former classmate and workmate</p>	
<p>Family tree of martyr Tukue Yehdego. Genealogy continues unabated. A heart pounding letter to the father and grandfather they never met</p>	
<p>The famous Adulis football club in Eritrea in the 50's and 60's - Politically conscious and sportily proficient</p>	
<p>Tukue's unpublished paper <i>(ገደሊ ኤርትራ መዓለ ተጀመረ? ብመንክ?)</i></p>	
<p>A pictorial glimpse into Tukue Yihdego's past, split in four catagories</p>	
<p>End of life and the rich legacy he left. Eulogy in English and መልቀስ ንዝኸሪ ፍሉይ ጅግና 46 years after his martyrdom</p>	
<p>Appendix: video interview with older sister woizero Beletesh Yehdego June 2017 <a href="https://www.youtube.com/results?search_query=beletesh+yehdego">https://www.youtube.com/results?search_query=beletesh+yehdego</a></p>	

## The meaning of the name and its history

ቀሺ ሙሳ ኣሮን ፡ ኣብታ መዝገበ ቃላት ናይ ኤርትራውያን ኣሰማት ፡ ትብል መጽሓፍ ንትኩእ ዝብል ስም ብከምዚ ይገልጹ። ትኩእ ትግርኛ ስም ወዲ እዩ። ናይቲ ተክኤ ዚብል ስም ትግርኛ ካልእ ቅርጺ እዩ።

“ተክኤ” ዝብል ስም ተመልኮቲ። ኣዝዩ ዝወቲር ስም ኣወዳት። ተክኤ ፣ ትግርኛ ፣ ስም ወዲ እዩ። እዚ ስም እዚ ኣብቲ “ተክኤ” ዝብል ሱር ግሲ ተመሰሪቲ ከም ስም ወዲ ዝዝውተር መጻወዲ እዩ። እዚ ስም እዚ ንሓደ ዝሞቲ ኣሕዋቲ ወይ ሓው ኺትክእ ዚውለድ ወዲ ይሰመ። ወለዲ ፣ ወላድ ምስ ዝሞቶም ፣ ነቲ ድሕሪኡ ዝውለድ “ተክኤ” ብምሰማይ ፣ ኣምሳይኡ ኻልእ ወላድ ከም ዝረኸቡ ዚገልጹሉ ስም። ኣዝዩ ዝወቲር ስም ኣወዳት።

ቀጺሉ ቀሺ ሙሳ ኣሮን ንይሕደጎ ዝብል ስም ብከምዚ ይገልጹ። ይሕደጎ ትግርኛ ስም ወዲ እዩ። እዚ ስም እዚ ኣብቲ “ሓደጎ” ዚብል ሱር ግሲ ናይ ትግርኛ ተመሰሪቲ በዚ “ይሕደጎ” ዚብል ረባሕትኡ ከም ስም ወዲ እንጥቀመሉ ፍሉጥ ስም እዩ። ብትግርኛ “ሓደጎ” ክበሃል ከሎ ፡ ገደፈ ፡ ኣትረፈ ፈለየ ፡ ዚብል ሓሳባት ዘለዎ ግሲ ስለ ዝኾነ ፡ እቲ ካብዚ ግሲ እዚ ዝወጸ “ይሕደጎ” ዚብል ስም ከኣ ፡ “ይግደፎ” ወይ ከኣ “የትርፎ” ዚብል ትርጉም ይህብ። ወለዲ ፡ ዘዝወለድዎም ወላድ ብቡብዓይነቲ ምኽንያት ከከይዓቡ ምስ ዚሞትዎም ፡ “ይሕደጎ!” “እዚስ እግዚኣብሄር ይሕደጎልና” ብዚብል ምህላላ ፡ በዚ ስም እዚ ንፈጣሪኡም ይልምኑ። ጸሎቶም ክሲምዓሎም ተሰፋ እናገበሩ ከኣ ፡ “ይሕደጎ” ዚብል ስም ይሰምይዎ። ኣዝዩ ልሙድን ዝወቲርን ስም ኣወዳት።

## Early life and personal data

Tukue Yehdego was born in 18.02.1938 in the Shuq (ሹቕ) area of Asmara, the capital city of Eritrea, to his father Yehdego Ghebresellasie and mother Teebe Teferi. He had 11 siblings, 5 brothers and 6 sisters. Tukue is the 4<sup>th</sup> in the lineup of the family. Their names by birth order is as follows:

Letebrehan	Tukue	Yohannes
Ghirmay	Mebrat	Zemam
Beletesh	Menen	Araya
Mekonnen	Berhane	Meaza

## Synopsis

Tukue Yehdego was born and lived all his lifetime in Asmara until he left to the Sudan in 1967. But the family is registered as originally being from Daber in Mereta Sebene region of Akeleguzay.

Tukue started his elementary education in Geza Kenisha ገዛ ከኒሻ, then attended high school at the then Haile Selassie I secondary school. It was here where he was a leading figure in the 1957 student movement against the imposition of Amharic as the school's language of instruction. Tukue also played a key role for the participation of the student movement together with the worker's association during the nationwide workers strike in 1958. The nationwide strike combined political and economic demands that were formally submitted to the British administrator in Eritrea.

Tukue's sister, woizero Beletesh, tells that at the time between childhood and adulthood, Tukue was hyperactive. As Tukue started adulthood and maturity, many positive and unique characteristics followed him. Physically so powerful and yet enshrined by humility and kindness.

Tukue Yehdego started his political activities as a student at the then Haile Sellassie secondary school. Tukue was a charismatic, honest, energetic and dedicated revolutionary in the Haraka movement until its demise. He was recruited to the Eritrea Liberation Movement (Harakat) in 1959 and was active member of the ELM from 1959-1965. In 1967, he joined the ELF after the demise of the ELM, and he was with the ELF from 1967 to 1969. However, in 1970 he became disillusioned by the assassination of his colleagues Wolday Ghidey and Kidane Kiflu in Kassala. At that point in time Tukue left ELF and joined the Saleh Sabe group ELF-PLF. It is to be remembered that the death of Kidane and Wolday caused much disillusionment among the ELF fighters at that particular point in time.



Woizero Beletesh Yehdego

In the western lowland provinces of Eritrea, a group of men decided to launch a revolution that would enable the country "to reject federation with Ethiopia, and establish an independent state to be administered by democratic values. Thus, working for Eritrea's destiny with human dignity". Tukue Yehdego

belongs to the remarkable generation that was, who wanted to see Eritrea as an independent nation ruled by its own citizens. As revolutions are always messy Tukue simply disappeared inside Eritrea as he was travelling to attend a conference.

Tukue saw himself as a revolutionary and was one of the many young people of his generation who had the vision, commitment, determination and discipline to see an independent and truly free Eritrea. Early martyr Tukue Yehdego was an active member of Haraka, which started underground activity to organize and make the Eritreans fight against the conspiracy of the big powers to deny their country the independence it deserved. It looks like Tukue was massively engaged in numerous underground activities he considered rewarding to the fight for freedom. According to the book of Tekie Beyene, "Kab riq hifnti", at one-time Tukue Yehdego, together with his Haraka group, prepared a document describing the ongoing illegal annexation of Eritrea. It was addressed to all the foreign missions in Asmara. Paulos Sebhatu, another early martyr was responsible for the delivery of the documents.

Tukue's communication skills were impressive and he had an enormous power of persuasion. It is told that he had a close friendship with one of his foreign teachers at the Hailesellasie Secondary School. He was an Afro-American by the name of Johnson. There is no hint on what kind of help he was rendering but by becoming a close friend of Tukue there is no doubt that he was sympathetic to the popular uprising. It is also told that Tukue stayed at the home of Mr. Johnson for longer periods of time, to avoid being monitored by the police.

After Tukue was released from prison in late 1967, he fled to the Sudan to continue his struggle against the annexation of Eritrea in 1962 by its bigger neighbour. He worked with the ELM until the liquidation of its military wing in 1965. Tekie Beyene in his book mentions about Tukue's last days in Asmara. It was a closely guarded secret and only one of his friends in the group knew about his decision to leave Asmara and continue the fight from neighboring Sudan. The name of the only person who knew is given as Mehreteab Solomon, a teacher who was himself imprisoned together with Tukue and the author of the book.

Employed by the Civil Aviation, Tukue was a very popular figure in the capital. He was very often jailed under the article known as "articolo deci", which allowed the police to imprison a citizen for three months without the consent of the courts. The fact that he always participated in popular uprisings and was also a football player, have substantially contributed to his charisma. Down below in chapter 4, the reader will be able to apprehend Tukue's unique human character combination.

Tukue Yehdego, was a soccer star, playing for the Eritrean team Adulis. The team traveled to the Sudan for national matches, and it is there three ELM members who recruited members for the new organization that operated clandestinely (in groups of 7) in the highlands of Eritrea. Adulis team members, like Kahsay and Tukue played key roles in spreading the network among the youth in Asmara in 1959. Killion (1997, 53) also adds that Tukue later helped organize the ELM in Asmara. and he became a key ELM organizer when he started working for the Civil Aviation Authority.

Tukue is reported to have convinced and recruited the Eritrean Chief Police General Tedla Ogbit who was active in the assembly intimidating and interrogating ELM (Haraka) members in the late 1950's. However, it looks Tedla repented later and attempted to join the Eritrean resistance movement. This could be after he was recruited by the ELM. Because of this development (connection) when Tukue was arrested for organizing a demonstration against Eritrean annexation in late 1962 he was released by the chief police officer General Tedla Ogbit.

After Tuku left the ELF, he sent a letter to the Eritrean students and other former members of Haraka in the diaspora to inform them about the unstable political situation in the ELF and the Kiada Al Ama conspiracy to kill Kidane Kiflue and other fighters.

When Tukue was working between Aden and the Sudan in the early 1970's, he wrote an unpublished paper under the title "ገድሊ ኤርትራ መዓስ ተጀመረ : ብመንከ". The main theme of this paper was just to make aware of the Eritrea people's struggle and its background history. In this well written paper he made clear that the Eritrea people's struggle started much earlier than 1961. However, it was sad Tukue disappeared in august 1971 before transferring his experience and knowledge to the young generation.

Tukue always believed that freedom requires sacrifice and he was ready to shed his blood for Eritrea. "While freedom fighters as individuals can be murdered, their ideas and wishes can not be killed."

Tukue Yehdego was a hero with rare character combination. He was an ordinary individual with whom comes a great story that paints the picture of our history.

Read chapter 4 Tukue Yehdego: A hero with unique human character combination.



Yehdego Ghebreselassie  
Tukue's father



Teebe Teferi  
Tukue's mother



Letebrehan Yehdego



Ghirmay Yehdego



Beleteh Yehdego



Mekonen Yehdego



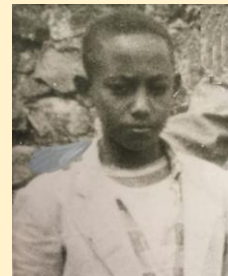
Tukue Yehdego



Mebrat Yehdego



Menen Yehdego



Berhane Yehdego



Yohanes Yehdego



Zemam Yehdego



Araya Yehdego



Meaza Yehdego

## Geospatial data and satellite images of Daber and its surrounding:

Here below is the geographical name data for Daber in Eritrea, including the geographic coordinates and location in its respective administrative division within the country.

Full Name :	Daber
Primary Country Code :	ER (Eritrea)
Region :	Akeleguzay
Sub Region :	Mereta Sebene
Population census :	No data available
Areal size :	No data available

### Geographical Coordinates

Latitude:	14° 54' 29" (14.9081°) North
Longitude:	39° 8' 59" (39.1497°) East
Average elevation:	1,782 meters (5,846 feet)

Source: <http://mapcarta.com/>

Destinations close to Daber sorted by distance.

<u>Embeito</u>	2.4 km	<u>Adi-Nebri</u>	9.9 km
<u>Berakit-Abay</u>	6.0 km	<u>Ādī Hadīd</u>	12 km
<u>Ad Mocada</u>	8.2 km	<u>Qua'atit</u>	13 km
<u>Gheniseba</u>	8.7 km	<u>Mai Aini</u>	13 km
<u>Halibo</u>	9.5 km	<u>Mayhā</u>	14 km





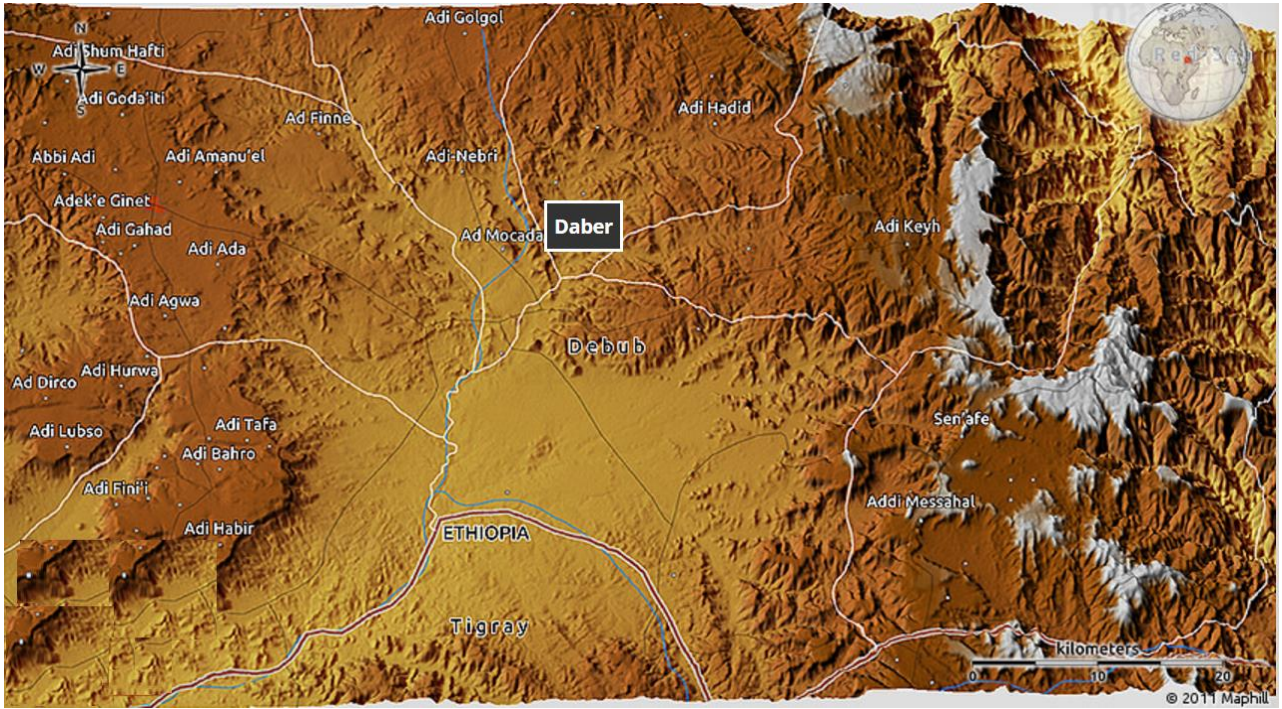
Map of Eritrea



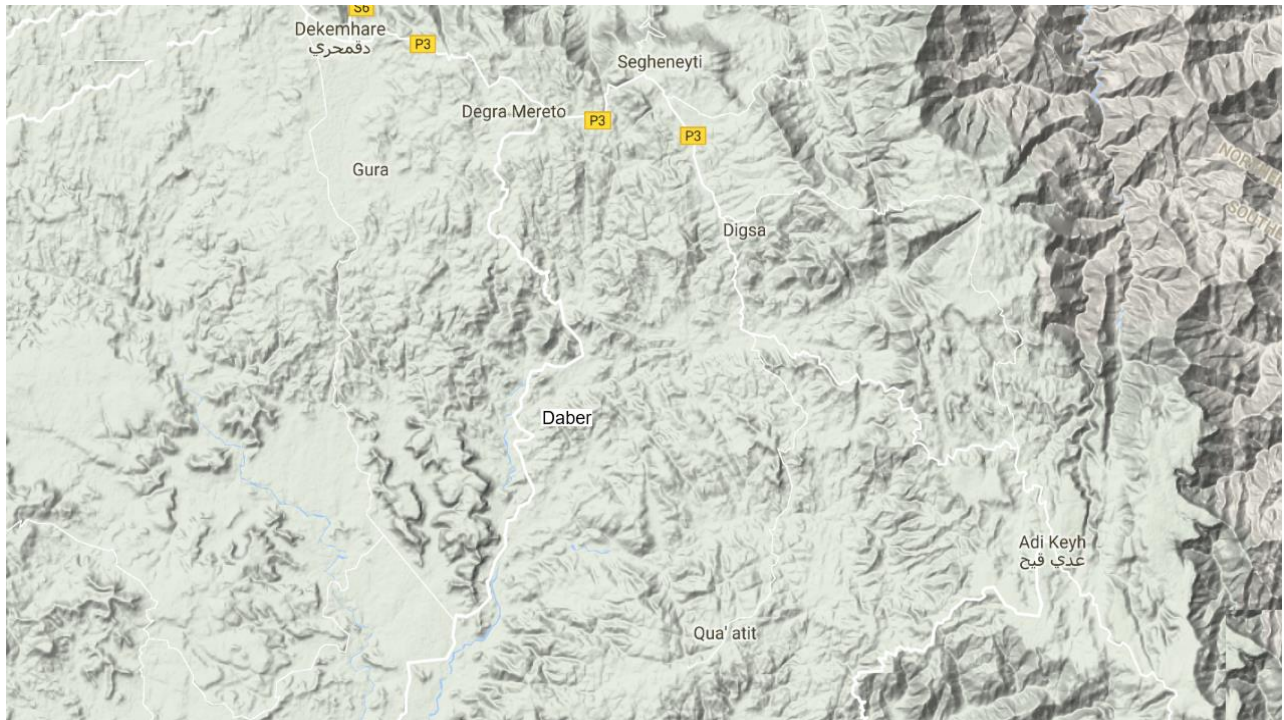
Satellite view of Daber



Adi Daber from Satellite Google earth



This view of Daber at an angle of 60° is one of them.  
Maphill is a collection of map images.



Terrain map of Mereta sebene and the greater Akele Guzai region

## The rise of nationalism in Eritrea and early development of the independence struggle

The Italian rule of Eritrea lasted from 1889 to 1941, and from 1941 to 1952 the British military administration temporarily took control of the colony. In 1941, British-led forces defeated the Italian regular army in the battle of Keren. And in the aftermath of the battle Italy surrendered to the Allied forces represented by the British. Asmara, the capital city of Eritrea was occupied on 1 April 1941 and subsequently Eritrea fell under British military administration.

Under the Italian and British rule, the rudiments of an urban social and economic order were founded, political parties and trade unions were permitted and a free press was established. During the late 1940s, the UN discussed the future of the former Italian colony. Also, during this time Ethiopia pressed its territorial interest and mobilized its support for a political union largely among the Eritrean Christian highlanders. The US, with its strategic interests in Eritrea, and with its powerful influence in the UN, resulted in a compromise in the form of a federation between Eritrea and Ethiopia. (In 1953, Eritrea was forced into a federation with Ethiopia.) However, in 1962, Ethiopian Emperor Haile Selassie, dissolved the federation and forcibly annexed Eritrea in direct violation of the UN treaty, which made Eritrea a self-governing autonomous unit federated under the sovereignty of the Ethiopian crown. This act, basically started the war between Eritrea and Ethiopia.

It can be said that the end of World War II was the start of the Eritrean nationalist appraisal which proceeded by an armed struggle. In 1941, the allied forces drove Italian forces out of Eritrea, which they had occupied since the end of the nineteenth century. Administration of the region was then entrusted to the British military until its fate could be determined by the Allies. Britain, however, sought to divide Eritrea along religious lines, giving the coast and highland areas to Ethiopia and the Muslim-inhabited northern and western lowlands to British-ruled Sudan.

With the end of the federation came a more militant Eritrean nationalism, whose political and social roots had been created during the process of the Italian rule. Radical opposition to the incorporation of Eritrea into Ethiopia had begun in 1958 with the founding of the Eritrean Liberation Movement (ELM), an organization made up mainly of students, intellectuals, and urban wage laborers. The ELM engaged in clandestine political activities intended to

cultivate resistance to the centralizing policies of the imperial state. The Eritrean liberation movement, while engaging in organizing the people in clandestine groups of 7 wherever there are Eritreans, enjoyed broad popular support. A massive campaign by the Imperial authorities to neutralize the ELM was done by hunting and imprisoning its members and by transferring active and potentially active members to various Ethiopian provinces. By 1962, the ELM was somewhat weakened in the urban communities.

In 1952 the United Nations (UN) contrary to the desire of the Eritrean people plotted to create an Ethio-Eritrean federation. In 1962, Emperor Haile Selassie unilaterally abolished the federation and imposed imperial rule throughout Eritrea.

As the ELM was struggling to fight back in creative new ways, a new organization of Eritrean nationalists was forming. In 1960 Eritrean exiles in Cairo founded the Eritrean Liberation Front (ELF). In contrast to the ELM, from the outset the ELF was bent on waging armed struggle on behalf of Eritrean independence. The ELF was mainly composed of Eritrean Muslims from the western lowlands of the country.

The ELF initiated military operations in 1961. These operations intensified in response to the 1962 dissolution of the Eritrean-Ethiopian federation. The ELF claimed that the process by which this act took place violated the Eritrean federal constitution and denied the Eritrean people their right to self-determination. By this time, the movement claimed to be multi-ethnic, involving individuals from Eritrea's nine major ethnic groups.

The ELF's first several years of guerrilla activity in Eritrea were characterized by poor preparation, poor leadership, and poor military performance. By 1967, however, the ELF had gained considerable support among peasants, particularly in Eritrea's north and west, and around the port city of Massawa. Haile Selassie attempted to calm the growing unrest by visiting Eritrea and assuring its inhabitants that they would be treated as equals under the new arrangements. Although he doled out offices, money, and titles in early 1967 in the hope of co-opting would-be Eritrean opponents, the resistance intensified. From the beginning, a serious problem confronting the ELF was the development of a base of popular support and a cohesive military wing. The front divided Eritrea into five military regions, giving regional commanders considerable latitude in carrying out the struggle in their respective zones. Perhaps just as debilitating were internal disputes over strategy and tactics. These disagreements eventually led to the ELF's fragmentation and the founding in 1971 of another group, the Eritrean People's Liberation Front (EPLF).

Tukue Yehdego: member of a remarkable generation that was.

Tukue Yehdego was a member of a remarkable generation of Eritreans who were motivated by the strong desire and aspiration to make Eritrea an independent country and the Eritreans a free people. Out of Eritrea, he was influenced by various freedom fighters in different parts of the world who rebelled to regain their sovereignty after having lived under the yoke of colonialism.

Leaders like Kwame Nkrumah, Patrice Lumumba, Ahmed Benbella and Gemal Abdel Nasser heavily influenced the young revolutionary. At that time, the era of rebellions and revolutions had engulfed in many places in Africa, the Middle East and Asia. The wind of freedom was blowing throughout the colonized countries of the third world. Locally Tukue was inspired by Abdelqadir Kebire, Woldeab Woldemariam and Ibrahim Sultan who were committed to winning freedom, and who threw themselves wholeheartedly into the freedom struggle.

Tukue Yehdego was one of the bright lights of a generation of Eritreans who met like-minds and continued working in the world of underground in spreading the need to fight for freedom. The first clandestine cells of *Mahber Shew'ate* (Association of Seven) were established by Yasin el-Gade (a tailor from Asmara). To mention a few among members of the remarkable generation that was, are the following: Saleh Eyay, Mohammed Said Nawd, the ELM co-founder-leader, Yassin Uqda, Adem Melekin, Mohammed Burhan Hassen, Ali Berhatu, Tukue Yihdego, Kahsai Bahlbi, Mohammed Omar Akito, Abdulkerim Saed Qasim, Sheikh Saddadin Mohammed, Khiyar Hassen Beyan (a rich and courageous compatriot who hosted the conference in his house) Woldenkiel Abraha, Kidane Kiflu, Wolday Ghidey and Debessay Gebresellasie.

The ELM members included Eritrean police officers, civil servants, intellectuals and merchants among many other professional categories. The ELM's priority was to first raise the Eritrean people's national political awareness that can then be used to launch a popular revolution to oust Ethiopian occupation (Arkokabay Team, 2010).

Here below are some members of the clandestine cells of Eritrean Liberation Movement ELM (in English), HARAKA (in Arabic) and Mahber Shew-ate (in Tigrinya)



Yasin el-Gade



Mohamed Said  
Naud



Saleh Eyay



Mahmud I. Al-Haj



Saeid Moh. Saleh



Mussa Araho



Abdul Salam



Teklay Haraka



Tukue Yehdego



Ahmed Bin  
Abdulqader



Weldenkiel Abrha



Mehari Debesai



Abdul Salam



Mohamed Burhan  
Negash



Kahsai Bahlbi



Debessay  
Gebresellasi

To avoid the sectarian divisions that had marked Eritrean political activities in the 1940s, the ELM activists set out to recruit within the urban Christian community, stressing, in the words of the preamble to the ELM status, that "Muslims and Christians are brothers, Mohamed Said Nawed, the principal leader, had contacts with the Sudanese Communist Party (SCP), which at that time was one of the best organized of such groups in black Africa. (Iyob, 1995:99). The goal of the movement was 'to wrest the administration of the Eritrean people from Ethiopia by various means (Markakis 1987: 107). Markakis adds that as a model for the organization they chose the cell structure used by the Sudanese Communist Party. He adds that cells of seven members were formed, and each member was instructed to recruit six others to form a new cell. Thus, the movement spread amoeba-like in the towns of Eritrea.



Alsayed (2009) states that for the first and perhaps last time in Eritrea's delicate history, the ELM managed to appeal to Eritrea's diverse society, united Eritrean Muslims and Christians, Highlanders and Lowlanders, infiltrated institutions, including Eritrea's police force, spread its organization and mobilization cells of 7 (famously known and still remembered by the highlanders as "Mahber shewatte" and in the lowlands as "Haraka or Haraket"). By April 1959 clandestine cells had been established in almost all Eritrean towns and the first conference of the ELM were held in Asmara in 1960. According to Woldeyesus Ammar (2004) there were 40 participants including: Mohammed Said Nawd, the ELM co-founder-leader, Saleh Eyay, Yassin Uqda, Adem Melekin, Mohammed Burhan Hassen, Ali Berhatu, Tuku'e Yihdego, Kahsai Bahlbi, Mohammed Omar Akito, Abdulkeri. Before the conference Salih Eyay was stationed in Keren representing Senihit, Sahel, Baraka and Gash with Saed Qasim, Sheikh Saddadin Mohammed, Khiyar Hassen Beyan. Whereas Yasin was stationed in Asmara represented Kebesa. After the conference Asmara became the center and Yasin, Tuku'e and Mohammed Birhane led the movement (Bereketeab, 2000:220)

In the process of the Eritrean struggle for independence, the *Mahber Shew'ate* or Harakat had contributed a great deal to narrowing the rift between Christian and Moslem, which had been developed by the Unionists in the 1940s, through employing the slogan "Muslims and Christian are brothers, and their unity makes Eritrea one" The founder of the ELM, all Moslems, were conscious of the harmful effects of the religious divisions which had pitted Christian against Moslem in the 1940s. (Iyob, 1995:100).

According to Killion (1998:142) the ELM started recruiting Eritreans under the policy that Moslems and Christians are brothers in Eritrea, Ethiopia, Sudan and Saudi Arabia. According to (Arkokabay Team, the ELM was a unique movement of its time. It had overcome the religious division between

Eritreans; the polarization that was instilled by the Ethiopian monarch of the time: Haile-Sellassie I and some Church leaders in Eritrea, such as the infamous "Qeshi Dimitros", who intimidated and lured Eritrean Christians towards preferring union with "Christian Ethiopia" to "Independent Eritrea composed of Christians and Muslims". The ELM challenged and defeated this fear and mistrust and managed to unite Eritrean Muslims and Christians to fight for their self-determination and independence (2010). The ELM gained a lot of support from the students and almost all professional unions and clubs. The Eritrean middle class was a dedicated supporter of the ELM. Teachers, writers, artisans, traders and merchants were all represented in the ELM whose program was so clear that a takeover from within in a swift popular uprising seemed achievable.

Iyob (1995: 102) also states that in addition to the participation of students and workers, artists and musicians joined the underground conglomerate of radical nationalism. The Mahber Theater Asmara (MTA), a cultural association, was established in 1961 by singers, composers, poets, and university students returning from the Haile Selassie I university in Addis Ababa. Plays, singers, and stand-up comics satirized the federal scheme and warned against the evils of "alien" cultures. Shigey Habuni, a popular song of the mid-1960s, is an example of the creative nationalism resonating within the population.

		<p>Shigey Habuni Ay'tetal'luni Intay Gher'e Eye?</p> <p>Shigey Zei'tbuni ?</p>	<p>Give me my torch</p> <p>How long can you deceive me</p> <p>What have I done?</p> <p>That you deny me my torch?</p>
<p>Tewolde Redda</p>	<p>Shigai habuni by Tewolde Redda Youtube</p>		

In 1959, the sectarian politics of most of the Muslim exile community in Cairo left Woldeab isolated. With the rise of the secular Eritrean Liberation Movement (ELM) whose labor-oriented political ELM sent Tahir Ibrahim to contact them, but he was met with suspicion verging on hostility, except Woldeab Woldemariam, who later agreed to become the movement's representative in Egypt (Markakis 1987:107). In connection with this, Killion (1998:433) wrote the programme coincided with Woldeab as own political vision, he returned to political activity serving as the ELM's Cairo representative.



Following is an *excerpt from The Eritrean struggle for independence by Iyob, Ruth (1995: 103).*

*The ELM* redoubled its efforts to publicize its existence and obtain outside recognition and support after it failed to obtain the backing of the exiled Eritrean politicians in Sudan, Egypt, Somalia, and Saudi Arabia. But before the ELM's coup could be mounted the establishment of a new organization in 1960 -the Eritrean Liberation Front (ELF) - by former political leaders in exile further complicated the simple strategy of liberation by coup espoused by the ELM. Thus, while the first ELM Congress was held in Asmara on September 1960 to discuss the "necessity of armed struggle" in the event of a failed coup the erosion of the fragile unity nurtured by the ELM was already well underway, spearheaded by the ELF under Idris M. Adem. All this occurred during the 1959-1961 period; in the meantime, the ELM had the political field within Eritrea much to itself. It spread all over Eritrea within a short time. In January 1961, *Mahber Showate/ELM* held its first and last conference in Asmara.

All the above-mentioned freedom fighters, product of the Eritrean freedom struggle and heroes of the revolutionary stream of the struggle with virtues of the highest order of courage, conviction, commitment and sacrifice for the cause of Eritrea's freedom from the Ethiopian colonialism seem to have been forgotten. The younger generation is not aware of the visionary aspect of their personality. The fact that they are today forgotten by the political system is shameful and scandalous. It is beyond apprehension that there is not one single monument to commemorate the remarkable generation that was. And the very many battles that collectively brought independence to Eritrea. Children are not taught in history classes about the history of the gallant Eritrean forefathers who fell defending their land from Egyptian, Turkish, Italian colonialism and Ethiopian occupation. What a pity to see the pride of a nation virtually buried.

Another category of the remarkable generation whose names and contributions almost vanished from history, are those who lost their lives behind enemy lines. Eritrea has many exemplary heroes who fought the enemy in his own backyard. By taking the risk, they spilled their blood for the ultimate goal of achieving the independence of their beloved country. They included civil servants, intellectuals, students, merchants among many other professional categories. I inquired with some compatriots who survived the Ethiopian prisons and were lucky enough to see the independence of Eritrea in 1991. Our fallen heroes and heroines behind enemy lines were countless but to mention a few of them, I was given names like Temesgen Haile, Amanuel Johannes, Hailesellasié Ghebreszghi, Melake Belay, Tesfay

Meresie and Abrehe Bemnet. It is disheartening though to witness that their sacrifices are not made known to the young generation in the form of biography books. To collect the names of all our martyrs who fell behind enemy lines and publish a book for this category of martyrs was the easiest task the revolution could have done after the Eritrean flag was hoisted in 1991.

### Tukue Yehdego: A hero with unique combination of human characteristics

My research lead me to discover that Tukue Yehdego was a hero with rare character combination in humanity. As a biographer disheartened by the lack of recorded documentation of Eritrean heroes and heroines, it was a special pleasure for me to gather information about Tukue Yehdego, and in the process to know that Eritrea had individuals like him. Sometimes it is the rare combination of characteristic in human beings, which was available to some Eritreans, that heighten my love and pride to be Eritrean. Tukue Yehdego was a unique human being who possessed qualities of courage, charisma, and most of all, selflessness.

Tukue had the talent and courage to face problems and find solutions. His mind reinforced by determination and dedication to the common good. He had the strong love of his country and readiness to sacrifice his life. All those I talked to describe Tukue in unanimity as honest and fearless. He was a gallant fighter undeterred by any situation that prevails. I am told that he was excellent at school, at work, in football and in politics.

He was consistently humble in communication with people. He was never a hypocrite or pretender. He was intelligent and a good writer but he consistently displayed humility and sought advice from others, (read his unpublished paper on pages 38-46). Early in his life he was a devoted and selfless nationalist. As a private person, he had a good job at the Civil Aviation, not easily available at the time. So early in the struggle for independence he was ready to sacrifice his job, income, support to his parents and siblings, to fight against the aggression and annexation of Eritrea by Haile Selassie's Ethiopia.

In the following pages, I have elaborated some of Tukue Yehdego's unique personal characteristics accompanied by photographs. In the absence of pictures, I have used drawing to illustrate the story.



The power of humility



"Humility is the foundation of excellence."  
Coach Sean Quinlan

### Tukue: the humble

In Eritrea, we had a wonderful custom of explicitly addressing a person at the start of a conversation. By making consideration to age one would address the person he will talk to as, my dear brother if it is a male in the same age range, my dear sister if it is a female. For a male with higher age one would address him as my dear father and my dear mother if it is a female. My dear son to a person with lower age and my dear daughter to a female. Our forefathers created this tradition so that the dialog embraces respect, harmony, closeness and proximity. It worked well for generations but disappeared in the present generation.

Tukue Yehdego was a typical product of the tradition of previous generations. He had a habit of creating better relationships with people he met. Tukue's old friends tell me that it took him only few minutes to invest in a relationship, resulting in a strong network of people around him, both near and far. I am told that he was always thankful. This is the kind of simple habit that can make or break a lifelong relationship. Cultivating gratitude instead of suspicion, he made his everyday life better and respectful.

A humble person is also a happy person. (for more information read Tukue: the social and smiley) I believe humility is often misunderstood and even viewed as a weakness. But it is the exact opposite. According to C. S. Lewis, humility is an attitude of being gentle, considerate, gracious, putting others in front of self. The process of humility begins when you realize that everything is not about you. People who honor humility don't think less of themselves, they just think of themselves less. Humility asks us to acknowledge our imperfections. It requires that we admit when we are wrong and then change course.

With humility, Tukue showed strength by drawing others into participations and decisions. Arrogance prevents people from being open to others ideas and input. Pride causes people to overestimate their own abilities and develop blind spots about their weaknesses. Tukue was the exact opposite. There is an old English saying "pride goeth before a fall."



### Tukue: the confident

The picture shows the confident Tukue smiling and counting the money he received from his employer following a court verdict.

Tukue was physically and mentally strong, but was not discourteous, as one would be expected at that time and age. He was kind, but not weak. He was bold, but not bully. He was humble, but not shy. He was confident, but not arrogant. Tukue believed in himself and didn't validate himself through comparison.

In the picture above we clearly see Tukue with the result of trust in himself and the enormous confidence he had on himself. According to information I got from a secondary source, Tukue was at one time imprisoned under Articolo Dechi, the article that gave the police the right to arrest anyone they suspect for three months, without the permission of the courts. When he was released after 90 days in prison he went to his employer and explained what has happened to him. The employer told him he can return back to his work but the three months he was away will not be paid. Tukue argued that it was not his wish to be away from work but it was the Police who caused his absence from work therefore he should be paid his salary. When the employer rejected his argument Tukue took the case to the court. The judiciary, independent as it was at the time, made its verdict for Tukue to be paid all his salary. The court based its verdict on the fact that there was no evidence presented by the Police of wrong doing. Tukue was confident in his everyday life and was able to do more of the things that really matter for his country. He realized that self-confidence works just like a muscle. He kept his mind well fed with ideas that kept his mind feeling nourished. Looking back at the way he dealt with people and events, it looks he learnt to catch himself every single time he tells himself that he is good enough to get what he wants.

Tukue always recognized that he is more than a match for any situation he might find himself in, no matter how tough the going gets. Tukue trusted his instincts. He knew what he was talking about. He was around people who made him feel like themselves so he spent more time with the people who supported and encouraged him. Tukue created a congruent environment around himself that flows and allows him to be himself. He worked on developing the skills he needed to win at the things that matter to him, the independence of his country and the freedom of his people.



### Tukue: the multi-talented

Here the picture shows Tukue performing in an open-air theater at the school-year-end festivities. On the back of the picture it is noted that the school is the Swedish Evangelical Mission widely known as Geza Kenisha and Tukue was in the 7th grade. It was a tradition for the schools to organize competitive games, organizing theater show by students and distribution of certificates at the school year end day. It was a tradition for parents and relatives of the students to attend the festivities.

The picture above, gives the impression that Tukue had all the potential to be a good artist. Carrying two big bags with Mexican-like cap on his head and a necktie, it is not easy to guess what role he is playing in the theater. His casual dressing style and artistic personality is more in keeping with today's fashion rather than of his time. Looking at the family photo album, almost in all the pictures he is smiling. In the group photos, I observed that he is the only one smiling. It would not be wrong if I say the smile has something to do with confidence. At that time and indeed at the time I was a child, I do remember persons ready to be photographed had to make their faces tight, their necks stretched up and no smile at all.

But as usual he seemed to be well confident with his actions. I did not get information from his family and friends that he had artistic inclination or hobby. But it is clear that the confidence he had enabled him to act just like a professional. (I would appreciate if people with knowledge to the picture above share the information with me). Was Tukue shy with new people? Not a problem, there's nothing wrong with being shy and it doesn't mean he was not confident. What has become clear for me is that his happiness or self-worth was not dependent on being in a relationship or being validated by someone else. It looks he has found his inherent value first, and his relationships and confidence grew well. His strengths were used to overcome any of his weaknesses. We all have weaknesses but they only undermine our confidence if we let them. Unique as he was Tukue played to the best of his ability and his confidence was always there to support him. He was good at everything he tried. No doubt or fear.



### Tukue: The compassionate and empathetic

In the picture on the left, we see Tukue with two children. These children are not family members, children of relatives or neighbors. These are orphans who were admitted to the Eritrean Children Welfare Society in Asmara.

The picture was captured at the compound of the Eritrean Children Welfare Society. The institution was not far from the Civil aviation building where Tukue used to work. His brother Araya tells me that Tukue used to visit the institution very often and played with the children. On the back of the picture a partly readable note tells the name of the child in his arm as Tedros.

Tukue was a compassionate person who unselfishly helped others. But he was much more than that. I would imagine there were rich individuals who made financial donations to the institution but I never heard of someone who spent time there playing with the children. Shambel Michael Gebrenegus remembers well how the charity organization was run. A certain amount of money was levied from every state employee in the form of a tax earmarked for the budget of the institution. It was formed immediately after the British left and the federal government in Eritrea was installed. The centre was administered by a director called Seyum Beyene Zahlay and run by a board. Shambel Michael recalls from local newspapers that the institution also received donations by big business like the Melotti family and the Aba Habeshes.

Tukue was unique in this matter and it was very few who knew about it. He understood that providing food and shelter was not enough but making the orphans experience a true sense of family belonging. Some might not even know who their parents were. I have no doubt that Tukue's contribution has made a life changing difference to the orphans. When a child loses his/her parent, becoming orphaned, the child is left alone to beg for food and has very little hope for any type of future. If one is lucky he/she may be accommodated with relatives. But regarding the orphan's emotional pain and lack of family belonging, Tukue is probably the only one who understood it.

### Tukue: the strong and furious

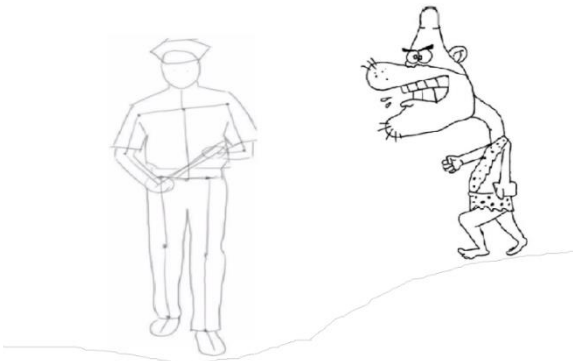


Illustration depicting the times Tukue became furious

According to old friends who were close to him they recall that Tukue had emotional response to perceived injustice. He had no patience and anger gave Tukue the energy for action. Personality wise, Tukue Yehdego was calm and humble in general, but had a tendency to feel quickly angry related exclusively to injustice, unfairness, violation of human rights and inhuman treatment of others.

Tukue was not an envious person. But he was enraged seeing someone being treated unfairly or witnessing an abuse of power, seeing fragile people get exploited by others. Tukue was generally friendly and outgoing. He has always been well appreciated by most people. Old friends I talked to describe that his anger warranted action and he couldn't control it because doing so would make him feel defeated. He wanted to teach them a lesson, to make them pay. Tukue was a respectful person who treated everyone well. He was a person of principles and did so with honor. He was not a backstabber or a manipulator. In his political fight, he tried to approach and treat everyone with respect.

Tukue strongly believed that nobody has the right to treat others inhumanely. He tried to be moral and honest. He disliked people who were dishonest, bad or tried to hurt others. It looks that Tukue always challenged unfairness, because if he didn't, it would compromise his belief of justice and fairness. He was never ready to swallow his anger. He would not accept unfair situations and people behaving unfairly and inhumanely.

In normal situations Tukue was full of enthusiasm and upbeat person. But he never was chronically angry. Tukue was very sensitive to injustice. To the perpetrators of injustice Tukue was ready to make them feel guilt and ashamed. He wanted them to feel the repercussions of their actions.

The Eritrean people at the time were routinely plagued by injustice. The Haile Sellasie government and its surrogates in Eritrea carried out atrocities against individuals and groups that demanded political independence for their country. There were painful obsessions with manipulation, intrigue and injustice.

## Tukue: the social and smiley/charming

The pictures are the ultimate evidence of how social Tukue was. In almost all his pictures he is smiling. In many of the pictures where he is captured with others he is the only one with a smile. If my memory recalls well at that time, that is in the 50's up to the 70's the normal posture for the person or persons to be shot by a camera was to stretch the neck and straighten the face with a blank or serious facial expression.

If one smiles or lean the face or lean the body sideways it was considered as catastrophe and the cameraman could ask for another shot. But Tukue alone understood at that time to relax and smile before the camera. It is an ultimate expression of confidence in himself. He had the confidence, the humility, the humanity and the strength.



Of all the persons in the above photo Tukue is the only one smiling



The confident man smiling



# Recollection of Tukue's life history by former classmate and workmate

አቶ አሰመላሽ ገብረዘጊ ብዛዕባ ቱኩእ ይሕደጎ

ዘኸበርካ ሓውና እምነቱ ተሰፋይ

አቅዲመ ዝዓበዩ ሰላምታይን ዋዕናን ሰላምን ምስ ምሉኣት ስድራቤትካ ይምነዮልካ። እቲ ብዛዕባ ቱኩእ ይሕደጎ ትፈልጦ እንተሰካ ሓበረታ ልኦኸለይ ዝበልካ፤ ቁሩብ ዝዘክረን ይልእከልካ ኣለኹ።

## ግዜ ንእስነቱ

ምስ ቱኩእ ኣብ ገዛ ከኒሻ ወንጌላዊት ቤት-ትምህርቲ ካብ ካልኣይ ክፍሊ ጀሚሩ እዩ ፍልጠትና። ከም ጠባይ መጠን ፈታው ሱብ ፡ ተጻዋታይን ሰሓቕን እዩ ነይሩ ዋዲ ነይርዎ ግን ከም ዋዲኡ ምስ ሱብ ዳርጋ ተጋጭዮ ርኤየዮ ኣይፈልጥን። ብንእሸትኡ መምህር ድሓር ፍሉጥ ጠበቓ ዝነበረ ኣቶ ጸጋይ ኢያሱ በዓል ጸዓትዘጋ ከም ወዱ ገይሩ እዩ ዝርእዮ ነይሩ። ተምሃራይ ኮይኑ ኣብ ቀዳማዊ ሃይለስላሴ ካልኣይ ደረጃ ቤት-ትምህርቲ ዋና ኮይኑ ዝመርሖን ኣብቲ ዕግርግር ዓቢ ተራ ዝነበሮን ብፖሊስ ተቐጥቂጦ ዝተኣሰረን እዩ።

## ከም ተጻዋታይ ኩዕሶ

ንፋዕ ተጻዋታይ ኩዕሶ ብምንባሩ ከኣ ቅድም ዙላ ዳሕራይ ጋንታ ኣዱሊስ ተጻዊቱ እዩ። ኣብኡ ድማ ዓላሚ እዘን ጋንታታት ካሕሳይ ወዲ ልቢ ስለ ዝነበረ ንጡፍ ናይ ፖሊቲካ ሱብ ውን ስለ ዝነበረ ኣብ ማሕበር ሾውዓተ መዲብዎ ካብቶም ኣብኣ ዝነበሩ ማሕበር ሾውዓተ ዝዘክሮም ግርማይ ገብረመስቀል ፡ ተሰፋይ ገብረኣብ ፡ ኣለም ተሰፋጋብር ነይሮም።

## ከም ሰራሕተኛ

ምስ ቱኩእ ከም ኣጋጣሚ ኣብ ሲቪል ኣብዮሽን ኣብ ሰራሕ ተጋጠሙኒ። ክልቲና ሰደቓና (offices) ጎኒ ንጎኒ ነይረን። ቡቲ ካብ ቤት-ትምህርቲ ዝነበረና ሌላ ኣቕሪቡ ዘዕልለንን ዝኣምነንን ኣነ ስለ ዝነበርኩ ዳርጋ ሓበሬታ ብዛዕባ ብዙሕ ጉዳያት የካፍለኒ ነይሩ እዩ። ሰራሕናን ሲቪል ኣብዮሽንን ቅድም ጎኒ ንጎኒ ምስ ሓይሊ ኣየር (airforce) ስለዝነበረ ደፋርን ዘይፈርህን ስለዝነበረ ንፖሊቲካ ኢሉ ነቶም ኣባላት ሓይሊ ኣየር ብሕልፊ ነቶም መራሕቲ ነፈርቲ (pilots) ተላልዩ ኣባላት ክላብ ጋንታ ኣዱሊስ ገይርዎም። ንክላብ ኣዱሊስ ድማ ማልያን ኮዓሳሱን ገዚኦም ኣበርኪቶምላ። ኣብዚኣ ግን ሓደ ነገር ተፈጠሩ። ማልያ ኣዱሊስ ቀይሕን ብጫን ኮይኑ እቲ ቀይሕ ሸራጥ እዩ ነይሩ። እቲ ሓድሻ ማልያ ምስ ሃብዎም ግን እቲ ቁጽሪ ኣብ ክንዲ ቀጠልያ ዝገብርዎ ብዓቢ ቁጽሪ ሰማያዊ ምስ ገበርዎ ፡ እዚ ቁሩብ ነቶም ሓይሊ ኣየር ተሰሚዕዎም። ኣብቲ ግዜ እቲ ድማ ጋንታ ኣዱሊስ ብዓይኒ ፖሊስ ብሕልፊ ጀነራል ተድላ ዑቕቢት ንካሕሳይ ወዲ ልቢ ይኣሰሮን ይፈትሖን ስለ ዝነበረ ክደኻሙ ጀሚሮም።

## ከም ንጡፍ ናይ ፖሊቲካ ሱብ

ሓደ እዋን ኣብ ሓይሊ ኣየር ክልተ ነታጉታት ኣብ ዋቓ ሓንቲ ነፋሪት ምስ ተረኽቦ ፖሊስ ብቐጥታ ንቱኩእ ንምርመራ ወሲደም ግን ጭብጢ ስለ ዝሰኣኑሉ ገዲፎም። ኣብ ሰሳታት ብሕልፊ ፈደረሽን ምስ ፈረሰ ፡ መንእሰያት ውን ክነቕሑ ምስ ጀመሩ ሰራሕና ድማ ብብዝሒ ኣምሓራን ፡ ካብ ሓድሻ ዓዲ ፡ ዕዳጋ ዓርቢን ዝመጹ ብብዝሒ ስለ ዝነበሩ ኣብ ቱኩእ ዋርጠራ በዚሑ። ሓደ መዓልቲ መጺኦም ድማ ወሲደም ሕጂውን ሓንቲ ክረኽብሉ ኣይከኣሉን ፡ ዓመት ኣሲሮም ጀነራል ተድላ ዑቕቢት ምስ ሞተ ፡ ነጻ ኢሎም ናይ ዓመት ደሞዝ ሂሮም። ልክዕ እዩ ኩሉ ግዜ ግን ምክትታል በዚሕዎ ፡ ሓደ መዓልቲ ሰዓት ሹዱሽተ ክትከውን ከላ ክልተ ካብ ጸዋታ መጺኦም ምስ ረኣዩ በዩን ከም ዝጠፍኦ ኣይረኣናዮን።

ካብቲ ዕላሉ ጀነራል ተድላ ዑቅቤት ኣብቲ ተአሲርናሉ ዝነበርና መጺኡ የፈራርሓና ከምኡ' ውን ኣብ ሓደ ክፍሊ ገይሩ ይምርምረና : ከእምነና ብዙሕ ነገር እዩ ዝምህዝ ነይሩ። ሓደ ግዜ ጸሓይ እንዳተጸለኹ ከለኹ ንበይነይ ገይሩ ንሰኻሰ ንእሸቶይ ኢኹ ሰለ ኤርትራ እንታይ ገደሰካ ኢሉኒ : ኣነ ኹኣ ንሰኹምሲ ኤርትራዊ ከለኹም ሰለ ኢትዮጵያ እንታይ ገደሰኩም ምስ በልክዎ ዋንዋን ኣቢሉኒ ከይዱ ብዙሕ ከይጸንሐ ሞይቲ።

ኣብ ኣሰመራ እንተዝኸውን ብዙሓት ምሓተትኩ።

ብሰላም የራኽበና  
ሓውኻ ኣሰመላሽ ገብረዝጊ  
ኣምስተርዳም : ሆላንድ።

Family tree of martyr Tukue Yehdego. He left us but family genealogy continues unabated. A heart pounding letter to the father and grandfather they never met

Here is a story of a rare and unusual opportunity encountered by a freedom fighter of that unstable time of the revolution. The Yehdego family is at least consoled and blessed by the fact that Tukue left a descendant (offspring ሓድጊ). The family ancestry did not end up without progeny by his early martyrdom. The risk for Tukue’s life was high, and it was the idea of the legendary Aboy Woldeab Woldemariam and Adey Hiwet Okbaghiorgis, who was a resident of Aden, that he leaves an offspring. To that end, Tukue was acquainted with Hadas Habte for the sole purpose of leaving behind an offspring in case martyrdom comes on the way. He agreed to the suggestion and that led to his marriage with Hadas and a quickly arranged wedding followed. Today family members, friends and admirers of Tukue are jubilant to see the continuation of the family line. That noble idea and decision enabled Tukue to leave behind a descendant. Tukue left Aden for Beirut (Lebanon) and Hadas joined him. Tukue was aware that Hadas has conceived a child but he decided to travel to the field to attend a crucial meeting. Tukue died shortly after he left Beirut.

The child was born in Beirut the 8<sup>th</sup> of September 1971 and named Kidane after the death of the gallant martyr Kidane Kiflu, according to the wish of Tukue. At that point in time Beirut was not a peaceful place to live in and following the Israeli invasion of Beirut in 1975 Hadas with her son moved to Italy. At the age of 6 Kidane left to the field accompanied by his mother. Hadas returned to Beirut but Kidane stayed in the field where he grew up at the camp known as “revolution school”. In 1991, he arrived in Asmara with the victorious liberation army. Kidane Tukue left Eritrea in 2000 and ventured to England in pursuit of higher education and also to be near his mum. He studied in Manchester and today resides in Oldham with his family. He has a wife and three children. Here below is the family tree in pictures.



Hadas and Tukue in Aden, Yemen 1970



Kidane and Muluberhan  
in Manchester, England



Grandchildren Medal, Robel and Lude

Kidane, Tukue's only son and his daughter, Medal share their feelings about the father and grandfather they never met. Below is a heart pounding letter to the national hero they only have heard about.

*Dear Father,*

*I have written the draft of this letter about ten times may be more. I realized that words are not sufficient to say what I feel. While this may not seem unusual, there has never been a time when I have been at a loss for words like I am now. People say you cannot begin writing a letter or story without knowing what to write and where to end. Until recently I did not know much, but now I do. It has taken me long time. I know I should have written you a lot sooner.*

*For 46 years you've made up half of my genetic makeup, yet my thoughts about you have been only sketchy. Your love of Eritrea has made you a father who has played no part in my life. You were in the tomb when I was growing inside my mother's womb. You have not had the chance to hug me and kiss my forehead. Your arms never had the chance to toss me up, nor did you have the chance to run with me. You never had the chance to be with me in my birthday celebrations. Nor did you have the chance to help me dress. Your hands never had the chance to rub my ears. You did not have the chance to pat my head nor did you have the opportunity to hug my shoulders. You never got the chance to hold my hand. Dear dad, you never had the chance to touch my neck, hug my shoulder, squeeze my cheek, clap my hand, or tickle my armpit.*

*The earliest memories I have are all somehow confused, and out of focus. As a child the first time I thought of you was when mum was visiting me in the field (Sahel) region, I remember, I was about 11 years of age, asking her where is my dad? Why does he not come and see me? It took some time to have a glimpse of your life and why you are not with me. But life in the field was like a school with intensive courses. The faces you see today, you don't see them tomorrow. You may see them again in another occasion or you may not see them at all. They are gone. Many of your comrades in arms were sympathetic to me. They took great care of me. So, I can say that I actually had many fathers.*

*It struck me that the idea of having and losing a father while still in the womb could happen. For that matter to me. Dear dad, because there are no memories of you, it has always been as if you didn't exist at all. But as I grew up and my mind collected information and opinion, somehow you started to exist in my mind. Ever since, have I formulated opinion and image of you?*

*As I grew older my dear father, I learnt of your sufferings and the desperate cruelty of it all like so many of us came to understand. I can barely think of more terrible fate than to disappear from the face of the earth with no one who knew you and loved you able to visit your last resting place, and grieve your loss.*

*A whole life time separates us. You disappeared 46 years ago, few weeks before I was born but I am privileged to see you every day. I have many stunning images of you in frame pictures, albums and collages. And yet to see you, reading your letters, seeing your name in several books, frozen in time, teach me something. I will try to see the best in every day, to hold on to the moments of quiet happiness.*

*Sometimes reading your story upsets me, remembering all the suffering and the sad things that happened to you. I didn't cry, I think I was prouder than I was sad. I should not be sad because I know that you had good times too. Especially during your early formative years, may be best part of your life.*

*I didn't fall apart. I managed. But I always wondered what it would have been if things were different. I'd always catch myself imagining your presence during important times in my life. My life wasn't ruined by your absence, but every now and then, I sensed the empty space that you could have filled.*

*Dear dad. I am now adult and a family man. I met Mulubrhan in London, who I chose to be my life partner. I am so thankful to have her as my partner in life. We are overjoyed by the presence of three kids in our family. Grandchildren who never got the opportunity to see their granddad. But as they grow, just like I did, they are formulating opinion and image of their grandfather. They are now aware of your heroism and your popularity in Eritrea. The image they have formulated in their minds is based on the endless love you had for Eritrea.*

*My mum told me stories how much you loved to have children, and to play with them. One night you dreamt of trying to hold a child but the child disappears. You use to write Robel Tukue under a random poster pictures of baby hanging on a wall. I have learned the name was particularly chosen with your comrades during your time in Asmara jails. After my first son was born, I thought of what it might be like to see him in his granddads arms. All my children's first competition games, dancing, sport activities and other academic achievements made me wonder what my dad would have said and done had he been around.*

*Dear dad. I respect your choice to offer your life for the country you loved so much. And we are all proud to be your descendants. Mulubrhan, Robel, Medal, Lude, Mum and myself all family and friends and generally our people are profoundly happy and proud of you and your heroism. Thank you, dad, for leaving a pride to us all. When your name is mentioned we raise our heads because we know what follows are only words of appreciation and gratitude.*

*Time has taken away the people who knew you, and we are left with fragments of your life to piece together so that we can continue the story for future generations of our family.*

*I am now very fascinated by meeting an Eritrean author who is writing your biography. He tells me that he has not met you either, but he knows your life story. Currently he is collecting more and more information about you from everywhere he could get. I am very thankful to Ato Emnetu Tesfay for documenting your life story so that your old friends can refresh their memory of you, the new generation will be introduced to you, and your grandchildren can open your biography book and tell their friends what kind of a grandfather they had. I have completed my studies in Civil Engineering BSc (Hons) in 2006. You never got the chance to see me graduate and receive my degree. Thank you for the pride you left us. Your heroism will always be a source of pride and inspiration. We are told you had endless love to your country and your countrymen. For that we are delighted and gratified. I know you will always be in our hearts and minds.*

*Dear father, here is a short poem in your memory*

*Oh, what a sacrifice you made!  
You gave your life so that we become free  
I know you were here once,  
although your body could not be found*

*We will never know where you are resting  
or the story of the end  
There is no grave upon which we could place flowers  
It must have been comfort to have you buried in a known grave  
Whatever happens to you, wherever you are?  
Your life has cut short with a sudden loss  
A moment of your life frozen in a picture I hold dear  
I am missing you as much as a son can be  
You are in my mind constantly.  
We will always be proud and grateful  
We will never forget you or  
the thousands of others that paid the ultimate price.*

*I have always wished for the impossible*

*You have been a father for 46 years and a grandfather for 13 years without knowing all about it. I have always been wondering what you would wish your son to be. Also, your wishes for your grandchildren. I will only guess and will make sure that your wishes come true. Eritrea won its independence in 1991. That I believe is the culmination of the struggle you were so much engaged in and for which you shed your blood.*

*All I hear about you is your kindness to compatriots and your burning wishes to see Eritrea as an independent state. After a long struggle that dream came true in 1991. I was part of it. I grew up in the field and as a youth I waved the flag entering the free Eritrea.*

*Dear dad, although you left so early, we will always be together and your spirit will live on in each one of us forever.*

Love and Respect

Your only Son


Kidane Tukue  
Oldham  
Manchester, U.K

Here below is a scanned letter of Medal Kidane, 12 years of age, to her grandfather.

Dear granddad


I have always known I had a granddad. Waiting here for you. Only you and none other. I pray to God to let you come and see us all.

All I know is I miss you. I can't think about anything else except you. I am told you had the heart to love your countrymen. Then I know you would love me. I know you would love us all. I love you with all my heart.

I am told how popular you were. Sometimes passersby in the streets stare at me and say "Oh, this is Tukul's ~~daughter~~ granddaughter." 

I wish you were here to share things we do, and be happy when we achieve your wishes. I hope you had the chance to laugh, play and joke around with us. I wish we had the chance to climb on your shoulders. I will always do good things that could make you happy and proud of your grandchild.

I just want you to know that I am proud to be your granddaughter and I will always carry you in my heart.

Your loving Granddaughter Medal-Tukue.xx  
Oldham, Manchester Frabnd 



This is simply a confirmation of Medal's promise to her granddad.

When I came across this picture below I didn't hesitate to link it with Medal's letter to her grandfather where she promised him to do everything she can to make him happy and proud.



Tukue's granddaughter Medal, receiving a prize (Laptop) and Tomas Wade Award at the end of year six, on her final year at Beaver primary School 2016.

The famous and legendary Adulis football club of Eritrea in the 50's and 60's: politically conscious and sportily proficient

Adulis: Derivation of name and historical background

About 6 decades ago there was a football club in Eritrea called **Adulis**. After Eritrea became independent in 1991, a new Adulis football club is formed and still active in Eritrea. Here, the information given is about the older Adulis football club where Tukue Yehdego played for.

The name **Adulis** is derived from the ancient port in the gulf of Zula, historically known for its archeological site. It was one of the metropolitan city of the Axumite empire in the Northern Red Sea region, about 40 kilometers south of Massawa.



**Map of Adulis.** an archeological site in the Northern Red Sea of **Eritrea**, situated about 30 miles south of Massawa in the Gulf of Zula.

Adulis was one of the most prominent Red Sea ports during the Roman and Byzantine periods. The site is located on the Eritrean Red Sea coast, on the crossroads for trade between the Mediterranean and the Indian Ocean, in a favorable position in the protected Gulf of Zula which is delimited to the north by the Ghedem Massif, a mountain still used today as a landmark by ships navigating in the area.



A wider Google map of Adulis and the Gulf of Zula

At present, many of the archeological findings are situated some 7 km from the coast, on the north bank of the Haddas River. The Haddas valley was a caravan track linking the coast and the Qohaito highland where the Aksumite town of Koloe was located, the stopping point for caravans heading to Aksum as their final destination.

Like the Egyptian ports of Berenike and Myos Hormos, Adulis was one of the most important ports for traders from the Red Sea area and far away ports in the Indian Ocean. Literary sources testify to the activity of the Adulis port from the 1st century AD (Periplus maris Erithraei and Naturalis historia by Pliny the Elder). Exported products from Adulis cited in the classical sources were mainly ivory, obsidian, rhinoceros horns and tortoise shells. Also mentioned among imported products are textiles from Egypt and the East, glass from Judea, metals from India, oil and wine from Italy and Syria.



Remains of the ancient port town of Adulis. Source: eritrea-chat.com

## The legendary Adulis football club of the 50's and 60's

Tukue's surviving sister Beletesh, says he showed keenness for football right from his early childhood and used to be an enthusiastic street footballer. In the first half of 1950's he played for Zula, the junior partner and later for Adulis, the senior partner. Eritrean football federation was founded in 1950 and in 1954 the Adulis football club became the champion in Serie B and as a result promoted to Serie A table league. Source: Teklit Lijam, history of football in Eritrea.

But, once in a while, a team comes along which is truly special. The Adulis team was something to behold, its political consciousness and engagement in national politics at the crucial time in our history makes it legendary and it will undoubtedly be etched in the annals of history.

Adulis was looked upon as one of the best teams of the decade. It was the dominant force in the Eritrean football federation until it was forced to dismantle by the Ethiopian occupiers. Eritrean soccer from 1950-1960 ascended to the pinnacle of greatness.

What makes the Adulis football club different from the others is because it was highly politicized and was also one of the first that started with new playing techniques of short kicks and passes among the teammates. The two men behind its politicizing were Kahsay Bahlibi and Tukue Yehdego. Both of them were active members of Haraka, the Eritrean Liberation Movement ELM. As mentioned above, the Adulis football club in Serie A and the Zula football club in Serie B were partners. Zula was the junior partner and many of the Adulis players have earlier played for Zula. Kahsay Bahlibi was not only a player in both teams but was also at one-time coach of Zula.

Towards the end of the 50's and most of the 60's, the Adulis football club gained enormous fame and popularity. It was politically conscious and sportily genius. Kahsay Bahlibi, Tukue Yehdego, Girmay Gebremeskel and Berhe Mariano were politically active and their influence at the positive image of the club cannot be underestimated. Many of the other players followed in their footsteps and became radical political activists, and engaged themselves in politics outside what they were doing in football. Some commentators interlink the start and expansion of Mahber shewate (ELM) with the travel of the Adulis football team to Port Sudan for matches against a Sudanese team. Kahsay Bahlibi and Tukue Yehdego used the opportunity to establish contact with the creators and leaders of the ELM who at that time resided in the Sudan.

The Adulis football club eventually grew into a vibrant political movement. Many of the players were either members or sympathizers of ELM. The clandestine group of 7 spread rapidly in the towns of Eritrea by recruiting many new members. As Eritreans started to feel the changes in their identity and culture, and with Haile Selassie's aggressive interference in Eritrean domestic affairs increasing by the day, the ELM reciprocated by enlarging its organization and its activities. Mohamed Berhan Hasen, the author of Haraka The Eritrean Liberation Movement, has mentioned in his book that the Adulis club premises was at times used as a meeting place for Haraka members.

Tukue Yehdego, together with his friends in the Haraka group, were devoted patriots who sought the country's independence. They were not repulsed by the power of the enemy, who had mighty supporters in the international arena, and fully loaded intrigues to make the Eritrean dream of independence absolute. And it was no surprise that the police and the federal administration branded the Adulis football club as a political movement camouflaged by the sportily name and organization.

The Eritrean football federation was high in standard and has produced talented players during this period. Looking at the Ethiopian national team that won the Africa championship 9 out of 11 players were Eritreans.



Campo Chichero was the name of the football stadium at that time (courtesy Paradizo group in facebook)

The 'golden' era of football in Eritrea by the older generation was that of 60s and 70s. During these times, football had reached into a high level both in terms of quality and popularity. The stadium in Asmara at that time was regarded as one of the best stadiums built in Africa. It was called the Chichero stadium. With the dismantling of the federation and the gradual annexation of Eritrea, the country was on the road of destruction.

The Adulis team was unique in its technical skill and devotion. Its uniqueness also extends to the fact that, at one time there were siblings from 4 family who played for the team. Kahsai and Estifanos Bahlibi (ደቂ ልቢ), Gilamichael and Berhe Tesfamariam (ደቂ ማርያም), Asgedom and Tsegay Yenie (ደቂ የኔ) and Mekonnen and Tikue Yihdego (ደቂ ይኩደጎ).



Adulis team with a trophy. Tukue sitting first on the left and Berhe sitting last

## Awards & Achievements

I was jubilant when I received two pictures of Tukue in his player's shirt. But there is ambiguity in the information gathered. One of the pictures show Tukue delivering a speech with his shirt on. The other one shows him receiving a trophy. What is known is that Tukue has not been a captain either in Zula or in Adulis. Confusing enough the shirts on him resemble very much that of the Adulis team with stripes. I circulated the pictures to former players

of the time residing in the U.S. and Europe, but have not been able to identify the time, occasion and the individuals in the two pictures below.

One guess that I received is that the occasion could be an inter secondary schools football competition or inter provincial secondary school competition. Another guess is that it could be at the end of the regional football competition in Port Sudan where Adulis club participated.



Here we see Tukue making a speech but I do not have the information for the caption.



Tukue awarded a trophy. If anyone has information about these two pictures I would appreciate if you share it with me so that I can update the caption.

## Tukue's unpublished paper ገድሊ ኤርትራ መዓስ ተጀመረ? ብመንከ?

We Eritreans, when we reflect on our history, often tend to focus just on one portion. And that is the armed struggle for independence that took 30 years to achieve. It seems for most people the Eritrean struggle for independence began after the international community decided to federate Eritrea with Ethiopia. But Tukue in his letter to the Eritrean students in diaspora dated 1971, takes us back to the beginning of the 1940's.

The Eritrean people's struggle for independence goes back to the flourishing of political parties in the 1940s, and in the 1950s. David Pool (1983) also mentioned that the political roots of the Eritrean struggle for independence from Ethiopia can be traced back to the formation of parties and organizations which sprang up during the period of British military administration which lasted from 1941 to 1952.

When Tukue was shuttling between Aden and Sudan in the early 1970s, he wrote unpublished paper under the title The Eritrean revolution: When did it start and by whom? (ገድሊ ኤርትራ መዓስ ተጀመረ? ብመንከ?) The main theme of this paper was just to make us all aware of the Eritrea people's struggle against colonialism how and when it was started.

In this well written paper he made clear that the Eritrean people's struggle was started in the 1940s and 1950s not in 1961. (ehrea.org)

Tukue had promised to write more on this subject but his life came to an end after the release of the first portion.

The type-written version of the document has 8 pages while the original hand-written has 14 pages. I have a copy of the original handwritten letter. The typewritten version below, which I got in the internet does not have the last page. The last page, which has only one paragraph has the signature of Tukue Yehdego and it is added to the paper.

In the concluding paragraph, Tukue thanks and at the same time appeals to his compatriots in diaspora. This paragraph portrays how talented a writer and how humble, diplomatic and honest a freedom fighter the author was.

Here below is the scanned copy of the unpublished paper dated 1971.



**ብትኩኦ ይሕደጎ**

አብ ሚያ ዘተጻሕፈ 1971ዓ.ም

ዝኸበርኩም አባላት ሰልፊ ሓርነት መንገስታት ኢርትራዊያን፤ ብሰም ተጋደልቲ ኢርትራዊያን ወተሃደራዊ ሰላምታያ እናቅረብኩ አብቲ ተግጢቅኩምሉ ዘለኹም ቅዱስ ዕዮ ዓወትን አሳልጦን ይምነዮልኩም። ብሰም አሕዋት ዘተጻሕፈት ብሓውና ዮሃንስ ደብዳቤ ደንጉያ መጸላትኒ እንሆ ከአ እነ ብታህዋኽ ነቲ ካብ ብዙሕ ግዜ ዚምነዮ ዚነበርኩ ናይ አሕዋት ርክብ ንምቅጻሉ ናይ መለሰይ መልእኽቲ የሕልፍ።

አብ ታለይ ዘሉ ኪዳሪቦ ዚደሊ ብዙሕ ነገራት እዩ። ከጸሕፎ ዚኸለል ግን ውሉን ስለ ዝኾነ ታል ብቻል እንዘራረቡሉ ግዜ ከላዕ ዘመጽእ ንግዚኡ ሓሓሊፈ ኪዘክር የፈተ።

**ገድሊ ኢርትራ መዓስ ተጀመረ? ብመንከ?**

እንን ብዙሓት ብጸተይ ከም እንላምና ቅድሚ 26 ዓመት(1945) በቶም አብ ውሽጢ ዚርነቡ ኢርትራዊያን እዩ ዚተጀመረ። እዚ ከአ ኢርትራ ንኢርትራዊያን ብዘብል ደምጺ ካብ ዘትንሰላሉ ግዜ ማለተይ ድላ እምበር መሰል ናይ ኢርትራዊያን ንዚሕሉ በጃ ዚሓለፉሰ ካብ ነዊሕ ግዜ እዩ። ንኣብነት ከም በዓል ደጃዝማች ባህታ ሓገስ ወ.ዘ.ተ አሉ።። ይኹን ከአ ብ1958 "Eritrean Liberation Movement" ብዘብል ሽም እትጽዋዕ ማሕበር ንኹሉ ወገን፣ ዓሌት፣ ሃይማኖት ጠርኒፈ ቅድሚ ብረት ምልዓል ሃገራዊ ግቡእ ምፍላጥ ትርጉም ነጻነት ምብራህ አብ ኩሉ አውራጃታት ናይ ኢርትራ ናይ ኢርትራ ቅኑዕ ሃገራዊ ሰምዕት ብድሕሪ ምሰራጽ ብድሕሪት ትምህርቲ መሰሪያ(ብረት) ብምግብ ስጉምቲ ምፍላግ አብ መንጎ አስላምን ክርስቲያንን ተተኪሉ ዘነበረ ጸልኢ ንዚውገድ ብምክላላ ጸቡቅ ናይ ፖለቲካ ሰምዕት ዘርግሐት። አብቲ ግዜ'ቲ አብ ኢርትራዊያን ናይ ሓድነት መንገድ ብግልጺ ይርእ ነበረ። እቲ ቀዳማይ መደብ ተጨረሱ ናብ ናይ መሳርያዊ ትምህርቲ ምስ ተበጽሐ ገለ ካብ ውሽጢ ኢርትራ ካብ መንግስቲ እምልጦም ዝኸዱ ገለ ከአ አብ ግዳም ኮይናም ነቲ ምንትሰቻሰ ዚመርሖ ዝነበሩ ነቲ መጻዋዕታ ናይ ብረት ብሉሚ ጸባሕ ብምትላል ነቲ ምዑቅ መንገድ ናይ ሕዝቢ ኪሰብር ስለ ዝኸለል ግዜ ብምፍላግ ዚላክል ከአ ምስጢር ኪገለጽ ስለ ዝተጀመረ እንሆ እቲ አብ ኢርትራ ዘሉ ወዲ ማሕበር ኩሉ ዓትሙ ብዘፍቅደሉ አብ ኩሉ አውራጃታት ናይ ኢርትራ በብዓይንቲ ሰላማዊ ሰልፊ ብምግባር ተጻይነቲ ብግልጺ ብምግላጽ ናይ ኪገብር ዝኸለል ሰምዒት ብእስራትን ሰደትን ፍርሓትን መደቡ ዓለፈ። እቶም አብ ግዳም ዝነበሩ መራሕቲ ግን ከላዕ ሕጃ እሉና እናበሉ በቲ ሰምቲ ነበሩ። ኮነ ድማ ኢድሪስ መሓመድ አደም አቦ ወንበር ናይ መንግስቲ ኢርትራ ዝነበረ ትሰዲዳ። ኢድሪስ ዓወቶ ዝተባህሰ ካብ ነዊሕ ግዜ አብ ሸፍትነት ዝነበረ ከአ ብናይ ገዛእ ርእሱ ሓሳባት (ብጉዳዩ) ሸረተ። ዑስማን ሳልሕ ሳብ አብ ሕርጊን ተጸሉ አብ ሃረር መምህር ዝነበረ "እስላም አብ ሓበሻ" ዝብል መጽሓፍ ጽሑፍ ናብ ወጻኢ ተሰደደ። ኢድሪስ ጊላውዲዎስ አብ ካይር አብ ዩኒቨርሲቲ እናወደቐ ተመሃሪ ነበረ።

ኮነ ከአ ኢድሪስ መሓመድ አደም አብ ሰቡድያ ኮይኑ ብናይ ሃይማኖታዊ መንገዲ ምስ ንጉስ ፈይሳል ጸቡቅ ዕርክነት ብምግባር ናይ ገንዘብ ረድኤት ረኽቦ እሞ ብአጋጣሚ ንዑስማን ሳብ ትምህርቲ ዘለዎ ሰብ ድሓር ከአ ብምስልምና ዝግደስ ምኡኒ ስለ ዝፈልጥ ገድሊ ንምፍጣር ተሰማምዑ እሞ ንኢድሪስ ዓወቶ ገንዘብ ብምልእኽ ብረት ዚላክል ኪንሰደልካ ኢና ብሰም "ጀብሃት ታሕረር ኢርትርያ" ዕላማ ሒዘካ ተሳዓል ብዘበልሃ በተን ዝነበርኦ ካብ 5 ዘይበዘሓ ብረትን 7 ሰባትን ምስ ወተሃደራት እናተገገዙ ዕዮ ጀመረ። ኢድሪስ መሓመድ አደም፣ ዑስማን ሳብን አብቲ ግዜ'ቲ ትምህርቲ አብይዎ ዝነበረ ጊላውዲዎስ (ሓደ በንግምር፣ ሓደ ተይሕ ባሕሪ፣ ሓደ ከአ ወዲ በጃክ) ሰለስተኦም ካልስ ይትረፍ ነቶም አብ ግዳም ዝነበሩ ሕዝቢ እኪሮም ከዮፍለጡ ንነብሶም ብምምራጽ ኢ.መ.አ ፕረሰደንቲ፣ ሳብ ሰክረተር፣ ጊላውዲዎስ ናይ ውግእ ሓላፊ ኮነ። አብ ውሽጢ ኢርትራ ብሕልፈ አብ ምዕራባዊ መታሕት "አላህ ዮንበር ዲንን ከሊ ኢሰላም" እናበሉ ልክዕ ናይ መሓመድ ስራሕ ብምግባር አተንሰለሃም። እታ ናይ ሻዓ ዘሰምዕዎ ታል ከላዕ ሕጃ ምግዳፍ አብይዎም እንሆ አንጻር ክርስቲያን አለ። አብ ሰቡድያ ከአ "ጅሃድ" (Religious war) ዚብል ጽሑፍ እናተሓተመ ኢርትራ ናይ አዕራብ፣ ናይ እስላም እያ

ዚብል ብብዙሕ ተዘርግሐ። ከምዚ'ሉ ብዙይ መትከልን ዕላማን ፕሮግራምን ብ1961 ናይ ሓይሊ ብረት ዝሓዘለ ገድሊ ተጀመረ።

እብቲ ግዜ'ቲ ሸሕ'ኳ እታ E.L. MOVEMENT ቆዩማ እንተነበረት ጌና መንፈስ ናይቶም እብ ውሽጢ ዝነበሩ ጉዳይ ኢርትራ እብ ግዳም ከምዘይፋጸም ከም ብሓድሽ Reform ጌርካ ካብ ግዳም ሓገዝ ከይተጸበኻ ብምስጢራዊ መንገዲ ብረት ተጻዲጉ እብ ውሽጢ ከተማታት ንሓይሊ ጸላሊ ምጥቃዕ ስለ ዝተመደበ ብ1961 ካብ ኢ.አበባ ንብረተኛም ሸይመም ብረት ለዊጦም እብ በለዛ ዝተታሕዙ ክርሲትያን ኢርትራዊያን ኣሎዉ። ተመሃር ንእብነት ከም ብዓል ኣማኑኤል ገረሱስ (እብ ኣልጀርያ ዚርከብ) ካብ ኣቦታቶም ብረት ስርቕም ትትለት ናይ መራሕ መንግስቲ ክፍጽመ ሕልና ዝነበርም ከምኡ'ውን የማነን እያሱን ክሳብ ፋሰን ካራን ሒዞም እብ ቤት ጽሕፈት ኣሰናሃ ውልደሚካኤል ዝተታሕዙ'ውን ኣሎዉ። እዚ ኢንታይ ዮርአዮና ንጸላሊኻ ምጥቃዕ በቲ ዘሎካ ሃብትን መሳርያን ኣጥቲዕካ ኪትማርኽ ከም ዚግባእ ኣምበር ከምቲ ጀብሃ እብ ግዳም ነቲ ካብ ነዊሕ ግዜ ብረት ዚጸበ ዝነበረ ሕዝቢ እሞ ብጉዳይ ሃገሩ ከላ ኣዚዩ ዝበሰለ ካብ ናይ ሃይማኖት ሰምዒት ሓራ ዝኾነ ሕዝቢ ንመደቡ ግዳ ከይሃቡ ብናይ ሃይማኖት መንገዲ ትድሚ ግዚኡ ስለ ዝተሓሰሉ ነቲ እብ ውሽጢ ኪገበር ተመዲቡ ዝነበረ ምስጢራዊ ዕዮ እቲ ደቲሱ ዝነበረ ጸላሊ ነቲ መትከል ዜይነበር እብ ሚዳ ዝተሰለፈ ሓይሊ ብምርእይ ናይ ሓይሊ ጦር ሰራዊት ካብቲ ዝነበር ቁጽሪ ብምውሳኽ ናይ ጸጥታ ክፍሊ እብ ከተማታት ብምዝርጋሕ ኩሉ ነገር ተጻጽዩ ካብኡ ክሳብ እዚ ቁሩብ ግዜ ብዙሕ ምስጢራት ስለ ዝተገልጸ ናይ ውሽጢ ዕዮ ኪዕጸ ከላለ። እብ ግዳም ዝነበሩ ሓለፍቲ፤ ወተሃደራት ኣሎዉና ሕዝቢ ዓረብ ተንሱቲ ቋንቋና ዓረብ ኢዩ ኣናበሉ ገንዘብ ብምድላብ ብመዓልቲ ዝገለጸ ንግደም ኣስፋሕፍሑ። እዚ ጌርም ከይእክል ከላ ንዕዮ ሚዳ ከምዚ ጌርም ከፋፈልዎ። 1<sup>st</sup> division: ማሕመድ ዲናይ (በንዓምራይ) እብ መታሕት ናይ ኢ. መ. ኣደም ጀነራል፤ 2<sup>nd</sup> division: ፀመር ኣዛዝ (ቦጃክ) እብ ክረን ናይ ኢ. ጊላዊዲዎስ፤ 3<sup>rd</sup> division: ፀመር ተይሕ ባሕረ፤ 4<sup>th</sup> division: ዓብደልክሪም (ሳሃታይ) እብ ኣክሰጉዛይ ናይ ፀቡማን ሳልሕ ሳዜ ኣውራ 3<sup>rd</sup> division።

ልክዕዮ ንሓደ ሃገር ክትከሰዎ በቲ ንዕሉ ዝመሰሉ ጌርካ ኢኻ መጀመርታ ማለት ቋንቋኡን ባህሉን ስለ ዝፈልጥ እትቀርቡ። ከምኡ ስለ ዝኾነ ኽላ እዚ ናይ ሰራሕ ኣወሃባ መደብ ን6 ጦርሒ ጥራይ መደብዎ። እንተኾነ ክሳብ 1969 ብኡኡ መሰረት ተጸለ። ማለት ኩሉ ዓሊት በብወገኑ ተሰለፉ ይጻይ ነበረ። ሓንቲ ክፍሊ ኪትጠሚ ከላ እታ ሓንቲ ጸግብቲ ትረኽባ። ሓደ ክፍሊ ኪጥጋእ ከሎ እቲ ሓደ ክፍሊ ኣማዕድዩ ይርእ። ምንም እይተሓጋገዙን። ብርቲዕ ናይ ነንሓድሕድ ትንኣትን ቲምን እብ መራሕትን ወትሃደራትን ሰረጸ። እዚ ኩሉ ከላ ካብቶም Revolutionary Command እብ ክሳላ ልክዕ ካብ ነናቶም ወገን ቀይሞም ዝነበሩ ናይ ኣድልዎ ሰራሕ ይገብሩ ስለ ዝነበሩ ዝተሓሰለ ነበረ።

ኣቲርጽ ኣቢልና ኪንሓትት ሕራይ እብ ውሽጢ ኢርትራስ ዳርጋ መብሃሕትኡ ምንቅስቃስ ማእሰርቲ ብክርስቲያን ከም ዝፍጸም ዝነበረ ንተበሎ። እብ ሚዳ ብሓይሊ ብረት ብ1961 ገድሊ ኪጀመር ከሎኽ ክርስቲያን ኣበይ ነበሩ? እንታይክ ገበሩ? ይግረምኩም እብቲ እዋን'ቲ ክርስቲያን (ሸታጦ ዝነበሩ) ዝተኻፈሉ ነይርም። ንግዚኡ ሓደ ሰረቕ እብ ገድሊ ኪካፈል ስለ ዘይተፈቲደሉ ብናይ ምስልምና ሰም ይጸዋዕ ነይሩ።

5<sup>th</sup> division ብሰም መን ቀይማ? ብድሕረኡ ዝነበረ መደብክ እንታይ ነበረ? 5ይ ክፍሊ እብ ሓማሌን ንክርስቲያን ተባሂላ ብመርሕነት ወልዳይ ካሕሳይ ተሞህበት። ምክትሉ ከላ ሕሽል ዝተባህለ ወዲ ብለን ነበረ። እብ ካልእ ክፍልታት ኩሎም ሓላፍን ምክትልን ካብ ሓደ ወገን ነበሩ። ናይ 5ይ ክፍሊ ግን ዝተፈለየ ነበረ። እዚ ዚገበረ ከላ ጊላውዲዎስ ናይ ውግእ ሓላፊ ስለ ዝኾነ ምእንቲ ጥቕመ ኢሉ ን5ይ ክፍሊ ኪትኩሎም ሓሰብ ዘቐረበ። ዝገበር ከላ እንታይ'ዩ እቲ ጥቕመ ከምቲ ዝሰማዕኩምን እትፈልጥዎን እብ ልዕሊ እቶም ናይ ክርስቲያን ክፍሊ ቆይመ ኢሎም ብዙሓት ተመሃርን ሰራሕተኛታት ዝተሓተፉሉ ክፍሊ ናይ ክፋእ መደብ ብምግባር ንኣሕዋት ብምብሰጫውን ገብን ከግብርምም እሞ እቲ ቦታ በቲ ምክትሉ ወዲ ቦጃክ ኪትሓዝ ከመይሲ 5ይ ክፍሊ ክርስቲያንን ብሉንን መንግስቱን ከምኡ'ውን ኣሰላም ብብዝሕ ስለ ዝነበሩ ናቲ ሰዓብቲ ከላ ስለ ዝኾነ ጊላውዲዎስ ን2ይ ክፍሊ 5ይ ክፍሊ ኣላጊቡ ዓቢ ግዘላት ንምፍጣር ነበረ እሞ ከምኡ ከላ ኮነሉ። መንእሰያት

ብድቄሶም ተሓርዶ። ገለ ስናተታኾሱ አምላጡ። ገለ ከአ ሞቲ። ሊሸል 5ይ ክፍለ ሓዛ። ብጠቅላላ ናይ ክርስትያን ኩባቲ ብላሹሓት ናብ ክሰላ ወሲደም ሸጠውን። ዓሶት፤ ሓረስቶት ብብዙሖ ተቸትሱ። ሕዝቢ ደምበላሰ ብብብርን ፅልልታን ንገደሊ ዝቸበል። ገንዘብ ዚወፊ፤ እንብዙ ብረት ዚግጠቕ እብ መወዳእታኡ ጀብሃ ናይ ገዛኡ ርእሳ ባንዳ ሸፍታ ጸዕዳ ክዳን ከዲና ስለ ዝገፍግቶም ኣንጻርነታ ብረት ግጠቕ። ብድሕሪኡ ከእ ምስ ብረቶም ስለ ዘይተበጹ መግቢ ይህቡ ነቡሩ። ካብ ኩሉ ዘገርም ከእ ገንዘብ ብእንስቶም እናለእኹ ይውፍዩ ነቡሩ። ጀብሃ ግን መራሕታ ስለዘቐጠግዩ ወተሃደራት እብ ልዕሊ ሰላማዊ ሕዝቢ ገበን ከቢድ ግፍፂ ሃይለስላሴ ኮነ ጦር ሰራዊት ዘይፈጽም ቡብዓይነቱ ተግባራት ተፈጸሙ። ብዙሓት ክርስትያን ንኢርትራ ጸሊእና ዘይኮነ ነቲ እካዳይና ንዲቶም ሰለሙ። ዚጸመሙኳ ዚግባእ ኦንተነበረ ዚሰልሙ ከሎጢ ንክርስትያን ጸቡቲ ብረት እይትሃብም ይብሃል እብ ገለ ቦታ ብትግርኛ ዚዛረቡ ይኸልክሱ። ምስ ከተማ ኪትራኹብ እይፈቶድን። መቸሰ እብዚ ክትጽሕር እይክእልን ብሓጺሩ መትከልን ፅላማን ብፍጹም ስለዘይነበረ ናይ ፖለቲካ ብሰለት ትምህርቲ ስለ ዘይተሃህብ መራሕቲ እና ዚብሉ ካብ ሚዳ ርሒቶም ብተሌርን ብተሌግራም ንገደሊ ዩካይድም ስለ ዝነበሩ ኣቢት ኢልካ ንስትዛረቦ ፈጸሙ ስለዘይነበረ እብ ብርቱፅ ራዕድን ፍርሓትን ግዜ ሓለፈ።

ክቡራት ኣሕዋት ልቡኹም ኣይንደድ። እዚ ዝሓለፈ ኢዩ እሞ ሰዓቡኒ ጥራይ።

ብዙሓት ካብ ወገን ክርስትያን ስለ ዝሰለሙ እብ ኩሉ ክፍልታት ንግር ንግር ክርስትያን ፋሕ ኢልና ነበርና። እብቲ ግዜ'ቲ ብ1967 እብታ እብ ክሰላ ዝነበረት Revolutionary Command ሓጢና (ሰጢ) ወልዳይ ግደ እብ መንጎ ብዙሓት ተቐርቂሩ ብድምጽ ስናገመጽም ተበላጭዩ ይነብር ነበረ። እብ 3ይ ክፍለ ዚነበሩ ኣሕዋት ተመደመደም ናብ ክሰላ ካልኣይ ኪኾና ንወልዳይ ሓሳብ ኣትርቦም ምኽንያት ጌርና ተፈቅደለይ። እብ መርሕነት ዝነበሩ እብ ኢርትራ ክሎና መሓርሕተይ (ብገደሊ) ስለ ዝነበሩ መርመራ ጌይረ ተመስኪሩለይ እብ ቤት ጽሕፈት ኪጸንሕ ተመደበለይ። መሓሪ ደብሳይ ብላዲስ እበባ እቢሉ እብ ክሰላ መጻ እሞ ካልኣይዩ ኮነ። ወልዳይ ናይ ብዙሕ ነገራት ስለ ዝፈልጥ ኩሉ ተጻወትና። ብሓደ ኮንና ከእ ካብቶም እብ ውሽጢ ኢርትራ እንእምናም ዝነበርና ብግዜ E. L. MOVEMENT ብግልጺ ተዘራረብና። ሓደ እኹባ ንግበር ኢልና ይግረምኩም ንሶም ኮነ ንሕና ነቲ ጌጋ ብሓባር ገለጽናዮ። ናይ ውሽጢ ኢርትራ መሰርፅ ዝሕደሰሉን ሕግን ስነ ሰርዓትን ኣገባብ ዝግበረሉ መደባት 7 መዓልቲ ብድሕሪ ምምይያጥ ኩላትና ሰሰራሕና ተኸፋፈልና። እነን መሓርን (ወልዳይ እብ ሰፍራኡ) ናብ 5ይ ክፍለ ኮንና ንእስመራን ኣዲስ እበባን ክንከይድ ተገላቲ ካልኣት ከእ እብ ካልእ ክፍሊ። እንተኾነ ዝገብርናዮ ስራሕ ንግባር ዝጠቅም ብምንግሩ እብ እእዛን መራሕቲ ምስ በጽሖ ጠፋእና ኢሎም ከም ዘይግበርን ከም ዚዳናንን ኦረ ነቲ ዘቅረብናዮ ጽሑፍ ከም ዘየሎ ገበርም እሞ እነን መሓርን ንሕዝቢ ኪንረክብ ንደሊ እሎና ኢልና ናብ ገዳርፍ፤ ሓለፋ፤ ክሰላ፤ መደኒ፤ እብ መወዳእታ ካርቱም ኣቶና። እብ ካርቱም ሰጢ ናይ ማሕበር ተመሃሮ እብ ኣዲስ እበባ ዝነበረ ጀግና ተጋዳሊ ኪዳን ክፍሉ (ከበደ ተገላቲ ዚጸዋፅ ዝነበረ) ሓጢና ተስፋይ ገብረስላሴ እብ Poland ዚርከብ ዘሎ እብ ኣዲስ እበባ ዚነበረ ብሓደ ምስ ኪዳን እብ ሓደ ቤት ትምህርቲ ናይ ሱዳን ተገብሮም ናብ ከተማ'ኳ ከይመጹ ተኸለክሎም (ተግዘቡ እቲ ጭቶና እብ ሚዳ ጥራይ ኣይነበረን እብ ከተማ ከእ ነበረ) ኪጋደሉ ዚመጹ ተስፋ ተርጸም መታን ኪሰልሙ ተበላጭዮም ዚሓሰብም እምነት ኣሕድርም ዝተጸመሙ ኣሕዋት ጸንሑና። በዩን ሃብተ እብ ኣስመራ ዝምሃር ዝነበረ፤ ኣቶ ብርሃን ማና ናይ ሓደ ጭፍራ ሓለቻ ዝነበረ እብ 5ይ ክፍለ ብሕማም ምኽንያት እብ ሚዳ ዝግረፈ። ኢሰደስ ኣፈወርቂ ካብ ቻይና ወተሃደራዊ ትምህርቲ ፈጸሙ ዝመጸ፤ ዓብዱ ያዲታ ዝተባህለ ወተሃደራዊ ትምህርቲ ዝፈጸመ ተእኸኹብና እሞ እብ ገደሊ ሓድሽ መልክዕ ኪንልውጥ ብድሕሪ እብ ውሽጥን ግዳምን ንዝተግብረ ጌጋታት ምእካብ ብሓደ ቃል ተሰማማዕና። መቸሰ እቲ ካብ ኩሉ ዝኸፍኡ እብ ሚዳ ውትሃደር ንሰኻን ብረትካን ጥራይ እምበር ሓሳብካ ምግላጽ ወይ ከእ መውታሰ እይፈቶድን ነበረ።

ከምኡ'ውን እብ ከተማ ሰራሖም ዝናቡሩ ሕዝቢ ወርሓዊ ውጽኢቲ እናኸፈሉ ከሎጢ እብ ክንዲ ባዕሎም ብነጻ ኮይናም ብደምክረሰድዊ መንገዲ ሓሳባኦም ዚገልጹ ንዝሓተትም ከእ መልሲ ዝረኽቡ እቶም ንግላቶም ዚመርሖ ሸማግለታት ብመራሕቲ ጀብሃ ስለ ዝምረጹ ንድልዮት ሕዝቢ እብ ግብረ ከዮውዓሉ ብምትሓል ስለ ዝጻጸውዎም ካብ ናይ ወተሃደራዊ ወሬታት ኣዝዮም ርሒቶት ነበሩ። እብ ውሽጢ ዝግበር ክፍላታት ምንም ብግልጺ ዘብርሃሎም ኣይረኽቡን። ነዚ ኩሉ ተግዚብና ማለት እምነት እብ

ሕዝቧ ጌርና በመጀመርታ ነቶም መራሕቲ ሊና ዝብሉ ላኪብና ንመጀመርታ ግዜ ኣብ ታሪኽ ናይ ጀብሃ ሕቶ ብድፍረተ ኣቕረብና። ትርር ሰለ ዝበልና ከላ ስራሕ ሓቢርና ነጻርዮ ሊሎም ተላመኑና። እንተኾነ መሊሶም ደላ ጠለሙ ማለት ኣብ መንግስቲ ሱዳን ንወተሃደራት ብላዕ ሂሮም ከእስሩና እሞ ክጠርዙና ናብ ኢትዮጵያ ፈተኑ። ኣምላኽ ቃሊዕዮም ተናገፍና። ብድሕሪኡ ካብ ሚዳ ንፃና ዜቅትሉ ሰባት ሰደዱ። እዚ'ውን ተጋለጸ። ኣውራ ክጸግመና ዝኾነላ ገንዘብ ነበረ። ኣሓትና ደቲ ኣንስትዮ ሰለ ዘይሓመቓ ግን ካብላትን እናተፃገገልና ንወረቓቕቲ ዚኸውን ሓገዝ እናተሞህበና ኣብ ካርቲም ካብ ኩሉ ወገናት ብሓላሻ እስላም ይኹኑ ክርስትያን እናላከብና እቲ ናይ ሓቲ ክፋልን ገበንን ናይ ጀብሃን መራሕታን ብምግላጽ ሽማግሌታት ባዕሎም ኪመርጹን ንወተሃደራት ከላ ባዕሎም ገንዘብ ኣጥጸለም ክመሓደሩን ክቆጸጹን ምሉእ መሰል ኪወሃሮም ዚክእሉሉ ትምህርቲ ብምሃብ ብዙሓት ደገፍቲ ሰለዝረኸበና እቲ ተፈላልዩ ዝነበረ ዓሌታት ኣሰመርናዮ (ኣብ ማእከል ሱዳን ዝነበረ)። ሓደሽ መሳርዕ ገበርና። ንሕዝቧ ነቲ ተፈላልዩ ዘሉ ክፍልታት ዚሓብረሉ፤ ክፈሊ መርሕነት ኣብ ክንዲ ኣብ ክሰላ ኣብ ሚዳ ብወተሃደራት ተትኪኑ ኪሞረር፤ ብዘይ ግቡእ ፍርዲ ሰብ ክይቅተል፤ ክይህገር፤ ላዕላዊያ ባይቶ ብድልዮት ሕዝቧ ኪሞረር፤ ኣብ ወጻኢ ሃገር ብሃይማኖት ወይ ከላ ኣዕራብ ሊና ብምባል ውዕል ክይገብሩ፤ ፍጹም ምቁጻጻር ኪገበረሎም፤ ኢረ ካብ መዝነቶም ኪወርዱ ብማለት ንመጀመርታ ግዜ ቅዳሓ ኪሰደልኩም እዩ ንሕዝቧ ኣረድእና ብጽሑፍ ብትግርኛ፤ ዓረብ፤ እንግሊዝ ናብ ኢምባሲታት ናይ ወጻኢ ሃገር Parties ናብ ኩሎም ሕዝቧ ኢርትራ፤ ወተሃደራትን ብላፍ ሕዝቧ ጌርና ኣወጅና። ሕዝቧ ተለጉሙ ዝነበረ ዓው ኢሉ ተዛረበ። ኣብ ውሽጢ ልዩም ተሓቢኑ ዝነበረ ኣንፈሶም እሞ ነቶም መራሕቲ ሊና ዝብሉ ተበለጽቲ ነጻርዮም ኢረ ኣጥመይዮም። እዚ ኣብ ከተማ ምስ ተፈጸመ ማለት ኣብ ሱዳን፤ ካይር፤ ኢወርፓ ኣብ ወተሃደራት ካባና ልኡኻት ብምሰዳድ ነቲ ብራዕዲ ተሞሒጡ ዝነበረ ወትሃደር ልክዕ ከምቲ ናይ ሕዝቧ ዓው ኢሉ ኪዛረብ መንገዲ ተፈትሓሉ እሞ ካልእ ይትረፍ ነቲ ዓብደልክሪም (ሳህ) ናይ 3ይ ክፍሊ ዝነበረ ሰርቲ ኩብቲ፤ ቅትለት ንሶት ዝፍጽም ዝነበረ ካብ ተጋደልቲ ባንዳ ብምግባር ኣሲርም ብረቲ ገፈፍም ካብ መራሒ ክፍሊ ጠሪዞም ከሰላ ኣለተውዮ። ብሓደ ድምጺ ከላ ኪተሓጥዑ ከምኡ ከላ መሪሕነት ኣብ ሚዳ ኪገብሩ ምስቲ ሕዝቧ ልኡኻት ብምሰዳድ ተመያዮጡ። በዚ ከላ ቅዳሓ ኪገልጸኩም ሊና። ናይ ወተሃደራት እኼባ ንምግባር ተአወጀ። ኣብኡ ከላ 3ይ፤ 4ይ፤ 5ይ ክፍሊ ከምኡ'ውን ሓይሊ ረድኡት፤ ክፍሊ ታዕልም ተረኸባ። 1ይ ክፍሊ (ናይ ቦንግምር) 2ይ ክፍሊ ብለንን በጅኩን ከላ ክይመጹ ተረፈ። እዚ ዝገብሩ ከላ ኢድርስ መሓመድ ኣደም፤ ኢድርስ ጊላውደዎስ ሰለ ክይሕወሱ ዝላዘዘም ነበረ። በዚ ምኽንያትዚ ኣብቲ ወፃዕቲ ተጸራ 2ይ ክፍሊ ምኽንያት ኪኾኖም ኣብ እኼባ መታን ክይርከቡ ውግእ እኼባና ክሳዕ እንወድእ ኣይንገበር ኢሎምም ክብትቡ ብፀመር እዛዝ ተመርሖም ኣብ ሓልሓል ምስጢሩ ዝተፈለጠ ወራር ገበሩ። መንግስቲ ኢትዮጵያ ኣድብያ ጸኒሓ ካብ 100 ዘይውሕዱ ተራእዩ ዘይፈልጥ ቅትለት ኣብ ልዕሊ ንጹሃት ወትሃደራትና ፈጸመት። ንርእሱ መራሒ 2ይ ክፍሊ ፀመር እዛዝ ሞተ።

እተን ዝተረፉ ክፍልታት ሓብረን ናይ ሓባር መራሕን ኣብ ሚዳ ጌይረን ተሓጥዐሳ። 1ይን 2ይን ክፍሊ ከላ ኣማዕድዮን ይርእያ ነበራ። ላዕላዊያ ባይቶ ኣብ ክልተ ተኸራሎ ተመሃር፤ ሕዝቧ ከምኡ ኩሉ ነናብ ዓሌቲ ተጸግዒ። ዝሓበራ ክፍልታት ንኢትዮጵያ ኣፍርሓላ። ሓደ ሰለ ዝኾነ ከላ ኣሰታት 7 ነፈርቲ ናይ ጸሓኢ ኣውደቓ። ኢትዮጵያ ኩሉ ሓይላ ኣውጺኦ ገለ ኣይተግዓወተትን። ስምረት ንርእሱ ሓይሊ ሰለ ዝኾነ ነዚ ብምርእይ ብዙሓት ተመሃር፤ ሓረስቶት ኣብ ገድሊ ተኸፈሉ። ካብ ፓሊሰ፤ ኮማንደሰ እውን ገለ ቁሩባት ሰባት መጹ። መብርሂ፤ ኮማንደሰ ብምሉላቶም ምተሓወሱ ነይርም ዝሓተቱ እውን ኣይተሳእኑን እቶም ጸዮቲ ግን ብሕልፊ ንኮማንደሰ ክርስትያን ጥራይ ሰለ ዝግምትም ቁጽርና ክይበዘሕን ክይብርትዕን እናተቓወመ በቲ ሕማት ኣካደይዳኦም ተሰፋ ኣቑረጸዮም። እዚ ክልተ ሓይሊ ተመቓቑሉ እናኸደ ከሉ በዓል ጊላውደዎስ ብዙሕ ናይ ክፋሊ መደባት ይሕንጸኑ ነበሩ። እዚ ከላ ጊላውደዎስ ኮነ ኢሉ ካብ ካይር ናብ ሚዳ ኣትዩ ገይርዎ ዘይፈልጥ ምስቶም ወገኑ ተመያዮጡ እንሆ 1ይን 2ይን ክፍሊ ነታ ናይ ስምረት ክፍሊ እኼባ ምላኺ ክንገብር ኣብ ኣደብሓ ወሲንና ኣሎና ዝብል ዕድመ ብዘቅረቡ ደቂ ገርሂ ልባ እንቲዕ ኣብ ልዩም ተመልሱ ኣሕዋትና ደጊም ምሉእ ስምረት ምስ ዝኸውን ኩሉ ኪተልል እዩ ዚብል ሓሳብ ሓዲሩና ኩላትና ካብቲ ዝነበርናዮ ቦታ ኣብ ጥቓ ደብ ሱዳን 8000 ትርጺ ዝወድኡ ጉባኤ ብምግባር ኣብኡ እንተትነብሩ ናይ ቅንዕና እንተዝኸውን ብፍልም እውን ይውሰድ ነይሩ እዩ ካብ 160 ዘይውሕዱ Cadres መራሕቲ ክፍልን ጭፍራን ፖለቲካዊያን ወተሃደራትን (ብቃል ክትገልጽ ኢዩ ጸቡቅ ነይሩ) ዝኾነ ኾይኑ ብሓደ ነቲ ፈላጊይምም ዝነበረ ምልክት

በብዓይነት ሕብረ ዝነበር ላብ መንኮሮም ተለጠፉ ዝነበረ ጨርቂ ደርብዮም ረገጽ፤ ተሓዋዊሶም ኮፍ ለሎም ብዘይ ባሕሰን ዕግርግርን ኦሪ ብርቱዕ ቲምን በቸልን ዝነበርም ደላ ኪመላገኑ ሪሊናን ሰሚሶናን።

ላብቲ ግዜ'ቲ ጸላሊ ተዘክረ። እዚ ኩሉ ግዜ ከመይ ጌርና ነንሓደሕደና ከም ለንተናኻል ንሰርሕ ነርና ሽዑኡ ግን ንጸላሊ ከመይ ከም እነጥቅፉ ተመያየጥና። ቅዳሕ ናይቲ ጸብጻብ ኪልእክልኩም እዮ። ይኹንምበር ብ38 ላባላት ዝቐመ ግዚያዊ መሪሕነት ላቂምና (ይገረምኩም ብኸተር እምነት፤ ናይ ሃይማኖት ሰባት ከምዘይኮናን ዘረድላኩም ካብ 38 ላባላት 2 ክርስትያን 3ይ ከላ ሓደ ካብ ክርስትያን ብለን ጥራይ ኪምረጹ ከሎ። ፍርቂ ፍርቂ ወይ ከላ ምሉእ መሰል'ውን ላይበልናን) Preparatory Committee ካብ ወትሃደራት ከምኡ'ውን ካብ ከተማ ከነቐጠም ተመደበ። FACT FINDING ኮሚቴ ቀመት። ሃገራዊ ጉባኤ ካብ ሽዑ ብድሕሪ 1 ዓመት ኪቐውም ተሰማማዕና። ወተሃደራት ከላ በብሓደ ኩሎም ተሓነፊጺም ኪወሃሃዱ ተባህሉ። ወ. ዘ. ተ.....። ላብ ሰራሕ ላቲና ድሓን ከላ ተጀመረ። ብድሕሪ 3 ወርሒ እቲ ጊላውዲዎስ ላቲዩ ዘሓንጸጸ ተጋህዶ ንሱ ከላ ከምዚ ነበረ።

38 ክፍለ መሪሕነት ላብ ሚዳ ዝተመርኡ ንወትሃደራት ከተሓናፍኹ ኪጅምሩ ከለጢ መብዛሕትሎም ካባቶም ላባላት በንዓምር፤ ብጂክ፤ ቢለን፤ ሳሆ ብብዘሂ ተመሪጸም ስለ ዝነበሩ ንሓቶም ውሽጣዊ ስምምዒ ብምግባር ካብ ዓሊቶም ዝተፈለለዩ ወተሃደራት ናይ ክፍለ ጸጥታ ሊሎም ብምፍላይ ዝበለጸ ብረታት ብምዕጣት ከበላሸጢ ምስ ጀመሩ ገለ ካብ ላባላት ነዚ ካብ ሕጊ ዝወጸ ተግባር ምስ ተቐውሎ ብኣለቶም ጌይርም ናይ ምፍራስ ዕዮን ምፍንታት ካብቲ ብዓቢ ተሰፋ ለንብርናሉ ዝነበርና ናይ ጉባኤ ዓንተጸትን ኪገብሩ ተራእዮ። ን6 ላካላት ናይ ክፍለ መሪሕነት ሓቂ ስለ ዝሓተቱ ካብ ደቂ ቀይሕ ባሕሪ ፈልዮም ላሰርዎም። እቶም ክልተ ክርስትያን ከምልጡ ከላሉ። ላብ ሚዳ ንወትሃደራት ካብ ላሰመራን ላዲስ ላበባን ከይቐበሉ ሊጋይሽ ትእዛዝ ላመሓላልፍሎም። እዚ ዚገበሩ ላይጠፋኩምን። ንቡዙሓት ከላ ዓው ለሎም ዝተዛረቡ ብሕልፈ ክርስትያን ብዘይንሕሰዮ ተተሉ። ዘይተፈልጠ ቁጽሩ ዝጠፍኡ መንእሰያት ብዙሕ ላሎ? ላብ ሚዳ ላብ ሕዝቢ ካብ ቅድም ዝገደደ መግፋዕቲ፤ ሰርቂ ከብቲ፤ ቀጸሉ። ላብ ከተማ ሱዳን ከላ ንብዙሓት ንምት ፈረዱና። ሰብ ግደ ኮይናም ከላ ብሓደ ጌርና ካብ ቅድሚያ ዓይንና ንመራሕትና ጀጋኑ ተጋደልቲ ሰማእታት ላሕዋት ወልዳይን ኪዳነን ተተሉ። ሰብ ጨወዩ። ፊንፊን በሉ። ንሕና'ውን ዓጠቅና። ኪዕወቲልና ካላ ላይከላሉን። ላብ ሚዳ ኩሉ ፋሕ በሉ። ሊሰያሰን ላብርሃን ላብ ወገን ዓላ ላምለጡ። ገለ ወተሃደራት ሕዞም ከላ ብጸገም ንግዜ ላሕልፍጥ። ሊደም ንጸላሊ (ኢትዮጵያ) ላብ ክንዲ ምሃብ ከላ ብሓዕን ተሰፋን ተጸጊሞም ጸንዑ። ደቂ ቀይሕ ባሕሪ ኩሎም ፋሕ በሉ። ላብ ሚዳ እቶም ጸዮትቲ ጎይቶት ኮን። እዚ ላብ ሕዝቢ ተሰምዒ ሕዝቢ ከላ ተሰፋሎ ተሰትኸ። እንደገና ከላ እቲ ሓቢሩ ዝነበረ ፈትሊ ተበተኸ። ላብ ኩሉ ወገን ተመቓቐለ። ላብ ሱዳን ካብ ኩሉ ወገናት ፋሕ ሊሎም ዝተላከቡ ወተሃደራት ብምእካብ ነቶም ላብ ውሽጢ ሚዳ ተጸጊሞም ዘሎ። መዕቐቢ ሰሊናም ካብ ቅድዳ ሃዲሞም ዘዕለብጡ ወተሃደራት ንምርዳእን ንበዓል ኢሰያሰ ምርኻብን ብሓጻሩ "ንምድሓን" ካብኡ ተረፈ ነቶም ጸዮትቲ ምልጋሰ ብዘብል ዓላማ ዓቢ መደብ ተገብረ።

ንሱ ከላ ብሱዳን ምእታው ኩሉ እቲ ሓይሎም ላብኡ ስለ ዝገበሩ ብዘይ ብረት ምእታው ሽግር ኮነ እሞ እቲ ዘሓሸ ካብ ሱዳን ብላዮር ናብ ዓደን ካብኡ ብባሕሪ ናብ ደንካልያ ምእታው ተባሂሉ ላሰታት 300 ወተሃደራት ላብ ዓደን ጉባኤ ብምግባር ተጸልፍ ላብ መሪት ደንክል "ሱዳሕዲላ" ላብ ዝተባህለ ቦታ ክፍለ መሪሕነት ግዚያዊ ብምቕም (እዚ'ውን እቲ ጸሕፍ ከነመሓላልፈልኩም ተሰፋ ላሎኒ ብዙሕ ኮፒ ንግዚኡ ስለ ዘዮለ) ፕሮግራም ላውጸእና። እንተኾነ ላብ ደንክል ዘይሓሰብናዮ ጸንሓና። ቀዳማይ ላዮሩ ሰሃራ ሊዩ። ማይ ላይርኩብን። ቀለብ ፈጸመ ዮለን። እመኔኒ ገመል፤ ላድጊ በረኻ ኦሪ ደም ላንቲጽካ ይብላዕ ነይሩ። እዚ ዝኾነ ኸላ MERCINERIES (ነጭ ለባሽ) ሰብ ብረት ደቂ ደንክል ካብ ጦር ሰራዊት ስለ ዝገደዱና እቲ ዘምጸእናዮ ቀለብ ከላ ኩሉ ስለ ዘጥፍኡልና ነበረ። ጸላሊ ብነፋሪት ደብደበና። ብዙሓት ካብ ወተሃደራት ብሕማም ተበላሸጡ። ሓይልና ደኸመ እሞ ተደናጎና። ላብ መንጉኡ ከላ ዘይምስምማዕ ተረኸበ። እዚ ከላ ንቐጸል ዘብል ማለት ላብቲ ጸዮትቲ ዘለውዎ ቦታ በጺሕካ ምዃት ይሓይሽ ዘብሉን ዮለን ደልዲልና ንሰጉም ዘብሉን ናይ ሓሳብ ምፍልላይ ሰሪኹ ሓይልና ተመቓቐለ። ተጎዳእና ከላ። እዚ ከላ መሪት ደንክል ስለ ጸንኩር ዝኾነ ነበረ። ላብ መወዳእታ እቲ ሓይሊ ብክልተ ወገን ከደ። ገለ ብባሕሪ ናብ ወገን ባጽዕ ገለ ከላ ናብ ሱዳን ብባሕሪ። ካብኡ ላብ ጥቓ

እታ ቅድሚያ ዘሎዎ ብምምራሕ ኮሎም ብሰላም በጽሑፍ እንሆ እዛ ኣብ ስዱሳዓላ ዝቐመት "ሕዝባዊ ሓይልታት ሰራዊት ምውጻእ ሓርነት ኢርትራ" ብክልተ ወገን ኣብ ሚዳ ተሰሊፋ ብዘኸተ ተላምራታት ፈጸመት። እሱራት ተፈትሑ። ብዙሓት ብዘይድልዮቶም ኣብ ቅድሚያ ተጸጊዖም ዝነበሩ ክላ ተዓቕቡ። ቅድሚያ ኣብ ነገሕድሕድም ተቐደዮሙ ተበታተኑ ክላ። በንዓምር ንበይናም ተፈልዩ። ገለ ካብ ሳሆ (ዝበዝሑ) ቢልን፤ ብጃክ ኣብ ሓደ ኮኑ። ሕዝባዊ ሓይልታት ሳሕል ማርያ፤ ተይሕ ባሕሪ፤ ገለ ካብ ሳሆ፤ ክርስቲያን፤ ጀበርቲ ደናክል ዘሎዎ ሊያ። ሕጂ'ውን ኣብ መወዳእታ በንዓምር ብምሉእቶም ተኻፈልቲ ኮይናም ይርከቡ ኣሎዉ።

በዓል ኢሰያስ ምስ ኣሕዋቶም ተራኸቡ። ብረት ኩሎም ዓጠቑ። ሕዝቢ ክላ ድጋፍኦም ኮነ። እቶም ገብርቲ እከይ ክላ ንሱብ ክታልሉ Preparatory ኮሚቴ ንሕፋይ ተደላ ፕረሲደንቲ ብምግባር ካብ ወገናም ፕራይ ሰብ ብምምራጽ ጉባኤ ምናልባት ኢንተንብሪ "ወዳ ሊባ ኣቡኡ ዳኛ" ዝተለምደ ጸወታኦም ኪጻወቱ እንሆ ኣዋጅ ይእውጁ ኣሎዉ። ዝተቐበሉም ሓደ'ኳ ዮልቦን። እነ ንገዛእ ርእሰይ ኣብ ጉባኤ ኣደብሓ ሓደ ኣባል ናይ Preparatory ኮምቴ ተመረጸ ነይረ። ሓደ እነ ካብ ክርስቲያን። ሕጂ'ውን እዞም ተጠፍቲ ዕደመ ገበሩለይ። እንተኾነ ኩሉ ንቅንዕና ሰለ ዘይኮነ ላይተቐበልኩምን። ሕዝባዊ ሓይልታት ሰራዊት ብወገና ኮምቴ ከተቐውም ሓሳብ ኣሎዎ። ሰለዚ መወዳእታኡ ንርእዮ። ሓቢሮም ብቅንዕና ዚማኸርሉ ግዜ እንተመጸ እቲ ግዜ'ቲ Preparatory ኮሚቴ ካብ ኩሉ ወገን እንተቐመት መን ይፈልጥ ይግበር ይኸውን እንተኾነ እነ ዝፈለጠ ጌና ጸራት ልቢ ዮልቦን። ሀርፋን ሰልጣን ዘሎዎም ክላ ላይተሳእኑን። ሰለ ዝኾኑሰ ከምኡ ክላ ቅድሚያ ሕጂ ጉባኤ ዓንሰባ፤ ዓረጃይብ፤ ላደብሓ፤ ሱዳሳዓላ፤ ቡበል፤ ዓወት ብዘበል ሰም ምቕያር እምበር ናይ ዓላማ ምቕያር ብቅንዕና ዘየተገብረሉ ኣኸባታት ሰለ ዝተፈጸመ ሕጂ'ውን ቅድሚያ ግባኤ ብሕልፈ ናይ ወተሃደራት ኣብ ሚዳ ዘሎዎ ምውሃድ እንተዘይተፈጠሩ መወዳእታኡ ኣብ ካልእ ከዮድህብ ዘፍርሕ እዩ። ሃገራዊ ጉባኤ ኪትብሎ ቀሊል እዩ ግን እዚ ጉባኤ'ዚ ንወግዒ ወይ ክላ ንምትላል ኪኸውን ሰለ ዘይግባእ ብጉያ ጉያ ዝፍጸም ላይኮነንን። መጽናዕቲ ዘድልዮ እዩ። ኣውራ ክላ ናትና ወገን ቅድሚያ ሕጂ ኣብ ዝኾነ ጉባኤ ቁጽርና ብሒደት ንካፈል ብዘይ መሰልን ግቡእን ንወጽእ ነበርና። በዚ ክላ ላይተካታተልናን ሎሚ ግን ሃይማኖታዊን ወገናዊያን ኮንና ዘይኮነ ዝእክል ትምህርቲ ካብ ምጽማም ሰለ ዘወሰድና ይብልኩም ኣሎኹ ሓይልና ኣብ ምትእኻኻብና ይኹን። ንሃገራዊ ጉባኤ ብሰምረት ንሰለፍ። ኣብ ሚዳ ዘለዉ ወገንና ሓቢሮም እዮም። ኣብ ግዳም ዘሎዎ ፖለቲከኛታት፤ ተመሃር ግን ላይመሰለንን እሞ መንገዲ ሃለው በልሉ። ግደኹም ተጻወቱ። ደጊም ይብልኩም ኣሎኹ ኣብ ኩሉ ስፍራ ኪወሃበና ኪንቆጸር ይግብላና። ዝሓበሩ ኣፍትልቲ ኣንበሳ ይላሰሩ እዮም ጸላእቲ ኤርትራ ንዝኾኑ ከነጥፍእ በጃ ሕዝብና ኪንሓልፍ ብመጀመርታ ኪንሓብር ዮድልዮና። ካብ ፖለቲከኛታት ኣቦ ኮይናም ዚመርሑና ዘሎዉ መራሒ ኣቶ ወል ወል እዮም። ብሓቲ ነቕሊም ክላ ይማገቱ ኣለዉ። ሰለዚ ካብዚ ንላዕሊ ምጽሓፍ ሰለ ሓሳብ ዝተጋጨወኒ ኣይክላልኩን እሞ ድሕሪ ቁሩብ ጊዜ ብዕለት 15-6-1971 ኣብ ሚዳ ኣኸባ ናይ ሕዝባዊ ሓይልታት ሰለ ዘሎ ኣውህሊላ ኣጸኒዒ ዚህበኩም ተጻሊ ሓሳብ ኣሎሞ ንግዚኡ በዚ ይዓጹ።

ኣጸሓፊታይ ሰለ ብንደት ዝጸሕሮ ኪርድላኩም ይትሰር። ናይ ፖለቲካ ሰብ ኣይኮንኩን። ናይ ሓይሊ ሰብ ሰለ ዝኾንኩ ኣዘራርባይ ኪርድላኩም ይምነ። ኣብ መወዳእታ ክላ ቅንዕና እዩ ከምዚ'ሉ ዘጸሕፈኒ ዘሎ'በር ንነብሰይ ወይ ክላ ንብጸተይ ክንእዲ ኢላ ኣይኮንኩን። ኩሉ ክላ ካብ መጀመርታ ኪትጅምር ክሎኻ ሊዩ ጽቡቕ። ካብ ሕጂ ናይ ዕለት ወረ ኪንጸሓሓፍ ኢና። ተጻሊ ሓሳባተይ ክላ ኪገልጸልኩም እዮ።

ተጋዳሊ  
ትኩእ ይሕደጎ

ክብራት ከሕዋቶች

በሰዎች ምስጢር ለዘላቂ የመስግን ጥምር ገንዘብ ለመስጠት  
በገራ ለገንዘብ ገቢ ለማግኘት የሚችሉ ሁሉንም ገንዘብ ለመስጠት  
ዘላቂ ለሆኑ ሰጠ ሃያ ገንዘብ ለመስጠት ታላቅ ግዴታ  
አድርጎ ለሕዝብ ሃያ ለማግኘት ለሕዝብ ለማስተካከል  
ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል  
የሰጠ ሰጠ ሃያ ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል  
ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል

ከሕዋቶች  
ሕዝብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል  
ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል  
ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል

የሕዝብ ገንዘብ



ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል  
ገንዘብ ለመስጠት ለሕዝብ ለማስተካከል ለማስተካከል

## A pictorial glimpse into Tukue Yehdego's past split in four categories

Categorization of pictures. I made a decision to include indiscriminately all the pictures I found in the photo albums of Tukue Yehdego family. My decision is based on the consideration that, many of the pictures are faded and in not long time can be unusable. By digitalizing the pictures, they will be preserved for future researchers. Subsequently I have split them in four categories. Family matters, social matters, sport activities and revolution related activities.

### Pictures related to revolutionary activities



Tukue in the middle with Mebrahtu Weldu. One unidentified. 16-04-1970.



From left to right unidentified, Tukue Yehdego and Abraham Haile. 1970





Front Unidentified, Middle Left to right Martyr Measho Embaye, Okbamichael (Denish), Martyr Solomon and Nasser. Top Left to right Unidentified, Martyr Mehary Debesay, Unidentified, Unidentified and Martyr Tukue Yehdego. Sudan.



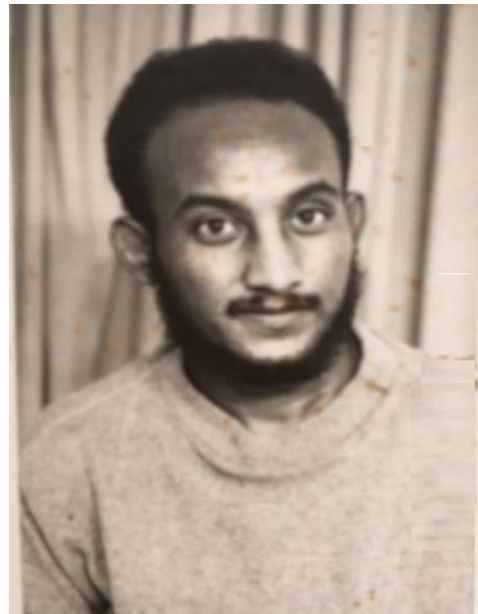
Front left to right Okbamichael (Denish), Martyr Solomon and Abraham Haile. Middle Left to right Unidentified, Martyr Mehary Debesay, Martyr Tukue Yehdego, Yosief, Unidentified. Top Left to right Name Unidentified (Barber), Gherensie (Driver), Feshaye (Adigauadad). Sudan.



Front child Nasser's son, Middle: left to right Nasser, Martyr Tukue Yehdego, Saleh, Martyr Mehary Debesay. Top left to right Unidentified, Minister Tesfay Ghebreselassie, Saleh Ibrahim, Abdu Yadeta, Yosief. Sudan.



Front left to right Martyr Kidane Kiflu, unidentified and martyr Tukue Yehdego. Top left to right Abraham Haile, unidentified and Martyr Mehary Debesay. Sudan.



Tukue, left his beard grow saddened by the loss of his galant comrades kidane Kiflu and wolday Ghidey



Front left to right Tukue Yehdego, unidentified, Martyr Mehary Debesay. Top left to right first Mesfun Hagos and the rest unidentified. Aden, Yemen, 1970.



From left to right Mesfun Hagos, Martyr Mehary Debesay, Tukue Yehdego and Martyr Measho Embaye. Aden, Yemen, 04-05-1970.



Front left to right Unidentified, Unidentified, Martyr Wolday Ghidey, Martyr Wolderfiel Sebhatu. Top Left to right Martyr Tewelde Eyob, Martyr Abdelkader Nuray, Martyr Kidane Kiflu, unidentified. Sudan.



Front left to right Major General Asmerom Gherezgher, Martyr Kidane Kiflu and the rest unidentified. Photo captured in the Sudan.



Martyr Mehary Debesay and Tukue Yehdego, Port Sudan, Sudan, 13-02-1969.



Abraham and Tukue



Front left to right Okbamichael (Denish), Martyr Solomon and Abraham Haile. Middle Left to right Unidentified, Martyr Mehary Debesay, Martyr Tukue Yehdego, Yosief, Unidentified. Top Left to right Name Unidentified (Barber), Gherensie (Driver), Feshaye (Adiguadad). Sudan.



Front from left to right Tukue Yehdego, Hiwet Okbaghiorgis, Hadas Habte Top left to right Abraham Haile, unidentified and Brig. General Mebrahtu Tekleab (Bianak)



From left to right Brig. General Mebrahtu, Tekleab (Bianak), Hiwet Okbaghiorgis, Abraham Haile, Hadas Habte, unidentified, and Tukue Yehdego



Mehari Debessay, mesfin Hagos, Measho Embaye and Tukue Yehdego



Front left to right Tsehaytu Tetmku, Hiwet Okbaghiorgis and Hadas Habte. Top left to right Martyr Asmelash Askale, Qudusan and Brig. General Ghirmay Mehary. Aden, Yemen. 18-06-1970



Photo taken after prison release. From left: Woldenkiel Abraha, unidentified, Teklai Haraka and Tukue Yehdego. Estifanos Bahlubi is sitting down but reflection from the camera distorted his image.



Front Left to right seating Minister Woldekiel Abraha the rest unidentified. Top Left to right standing Martyr Teklai (Haraka), Martyr Tukue Yehdego, Estifanos Bahlubi, the rest unidentified.



Front seating from Left to right The Legendary Aboy Weldeab Weldemariam, Woizero Hadas Habte (Tukue's wife and mother of Kidane), Current President of Eritrea (Isaias Afewerki) and Godfather to the child, now an adult Kidane Tukue.



Tukue Yehdego, unidentified, unidentified,  
Asmara, Eritrea. 22-08-1960





Considering the time of his death and the date of the photo, Tukue's son Kidane believes this is probably the last picture of Tukue before the fatal day.

Tukue sitting in the middle but the other two unidentified.

Standing left to right Brig. General Ghirmay Mehary, unidentified, and Martyr Okbankiel who disappeared with Tukue. Khartoum, Sudan 1971

## Family related pictures



Tukue Yehdego with his mother Teebe Teferi, younger brothers and sisters in Asmara, Eritrea.



Tukue at his bed room in Edaga Hamus



Tukue cycling to his work place



Letebrehan, Mekonnen Beletesh and Tukue bidding farewell to Mekonnen who was on his way to Beirut to pursue higher education.



Front Left to right Samir, Mehary Debesay, Gimja's son. Top left to right Gimja, Tukue, Rezan



Tukue with family members



Tukue with his older sister Beletesh



Kidane in Beirut



From left to right Mokonen Yehdego,  
unidentified and Tukue Yehdego.  
Asmara, Eritrea. 16-10-1960



Tukue in Campo Chichero



Geza Kenisha school, Tukue receiving prize award



Kidane at a Catholic College school for children in Rome, Italy



Martyr Foto with Kidane Tukue, Beirut, Lebanon, 1974.



Bisrat, unidentified, kidane, Hadas

Pictures related to social activities



Tukue socializing with his friends



Berhe Tesfamariam, Mr. Johnson, Tukue



From left to right front Berhe Tesfamariam and Tukue Yehdego. Top left to right Himun and Steve Johnson. Asmara, Eritrea, 07-12-1957.



Tukue, Johnson and Berhe. Others unidentified



Tukue dancing with his friend Desta. She was a member of Haraka



Tukue with his friend Desta in Asmara probably late 50's or early 1960's.





Tukue with unidentified



Petros Hadgu &  
Tukue



Tukue with an unidentified



Tukue with his American friend Mr.  
Johnson



Berhe Mariano. Mr.  
Johnson, Tukue



Tukue with Johnson



Tukue with unidentified



Petros Hadgu & Tukue



Tukue with an  
unidentified



Tukue with his American  
friend Mr. Johnson



Berhe Mariano. Mr.  
Johnson, Tukue



Tukue with Jonson



Tukue with friends in a day out garden



Picnicking with friends



Tukue at the home of his friend Mr. Johnson



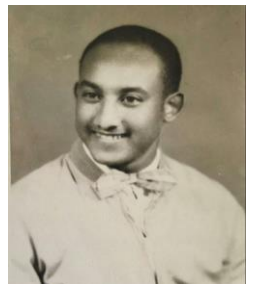
Another picture of Tukue at Mr. Johnsons house



Petros Hadgu, Tukue, unidentified



Tukue, Berhe, rest unidentified

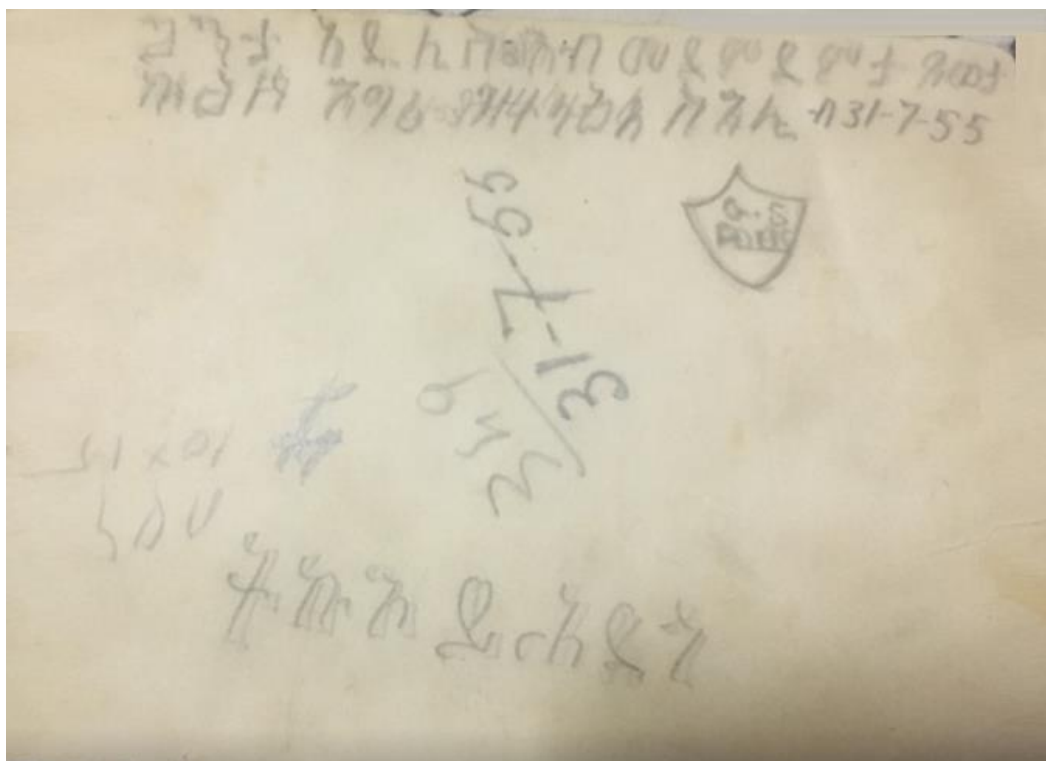


Tukue in different occasions  
While in Eritrea

Sport related activities



The Adulis football club. Third from Left Seating is Martyr Tukue Yehdego and Fifth from the left standing is Berhe Mariano. Asmara, 31-07-1955



Hand written note on the back side of picture



አዲስ 1957-1958

ደው ዝበሉ ካብ ጸጋም ፡ አለም ተስፋጋብር ፡ ኣብርሃ ገብረገርግስ ፡ ታደሰ ዑቕባጽዮን ፡ ወረደ ገብረመድህን ፡ ጊላ ተስፋጣርያም (ማርያም) ፡ ተስፋይ ገብረመድህን ፡ ሻማ ፡ አስገዶም ዩኔ ፡ ካሕሳይ ወዲ ገሬ ፡ ኮፍ ዝበሉ ካብ ጸጋም ፡ ካሕሳይ ባህልቢ ፡ ዕመር ዓገል ፡ ግርማይ ማኢል ፡ ጸጋይ ዩኔ ፡ መኮንን ይሕደጎ ፡ መቐድም ገብረጸድቕ ፡ ትኳቦ። Source: Teklit Lijam's book p 213. unfortunately, Tukue is not visible in the above photo of Adulis team players.



The Adulis football club. Far right seating is Mokonnen Yehdego (Tukue's brother). Far right standing is Kahsai Bahlibi. The rest unidentified. Year picture captured unknown.



On the right Tukue at the Adulis club bar. The other unidentified.



On the right Tukue on the Chichero ground, the other unidentified.



Tukue with Petros Hadgu



Tukue on the Chichero football ground



Tukue and close friend Petros Hadgu on the Chichero football ground.



End of life and legacy he left. Two eulogies, one in English and the other in Tigrinya (መልቀስ) ንዝኸሪ ፍሉይ ጅግና ትኩእ ይሕደጎ 46 years after his martyrdom.

On a mayday in 1971, Tukue Yehdego and 4 others simply vanished on their way to the field after crossing the border from Qarora. According to Tekie Beyene's book entitled "ካብ ሪቕ ሕፍንቲ" he was on his way to the field to meet the group that separated itself from the Quiada Al Ama. On that trip, he was accompanied by 6 others but at one place Girmay Mehari was left behind while the other 5 were well ahead.

It is told that Tukue and the other 4 were listening to a radio broadcast from Asmara and the camel he was riding on was moving slowly that it distanced itself from the other companions. After sometime they are supposed to have waited for Tukue but when considerable time passed they returned back to search for him. And they were not able to locate him.



Picture symbolizing the travel route of Tukue from Karora, a border village between the Sudan and Eritrea, to the field



The map shows the movement of Tuke Yehdego during his last days in life. Courtesy: kab riqe-hefeneti by Tekie Beyne (2009: p.133)

He was 33 years old. More than four decades after his death, I give him the tribute and the honor he deserves by writing his biography which include new eulogy in English and a (መልቀብ) in Tigrinya by his old entourage. Regardless of some missing information's and confirmations about Tuke's activities and the circumstances of his martyrdom, I will not be deterred from writing about what is known about him. Tuke Yehdego is indeed remembered as a remarkable hero and one of the selfless freedom fighters in Eritrean history.

Tuke's earnest fight and sacrifice is a testimony of his vision, which we all shared, to end the annexation of Eritrea by neighboring Ethiopia. Tuke defied the strength of the enemy and its big powers support to fight for his country in a forthright manner. The untimely loss of Tuke at an important juncture in the history of the revolution was a severe blow to our noble cause. But the Eritrean people followed his legacy and reaffirmed our obligation to continue the sacred mission to make our country free. It was through the unwavering commitment to the objective of achieving independence that the Eritrean people honored the memory of this fallen hero of struggle.

Tuke lived as a freedom fighter and died as a freedom fighter. And all freedom fighters were determined to conclude the legacy for which Tuke fell. He was a man of courage; a man of vision and he was endowed with one of the greatest virtues that any man can have. He was endowed with humility.

## Dear Tukue Yehdego

Without having ever met you,  
I, like many other compatriots  
shed tears of sorrow when I heard  
the story of your martyrdom  
And felt a deep sense of void  
and emptiness in my heart.

During the Haraka time  
Your courage and determination  
to keep the flames of struggle alive  
made us believe in ourselves  
You made us proud to be Eritreans  
Truly, you are such an extraordinary man.

You were a symbol of hope,  
You are the icon and the symbol  
of the true Eritrean struggle  
for independence and liberation.  
For choosing to sacrifice your life  
You will be forever etched in our hearts.

Your prominent virtues  
were humility and indomitable strength.  
You believed in freedom of your people  
all the time  
You rose to the cry of your people  
to tread a treacherous road  
because you believed they were worth  
dying for

You faced squarely all the  
challenges in your fight  
without fear or surrender  
When things went wrong  
you remained strong and calm  
we will cherish your legacy forever  
In our hearts and minds

And, in honoring you,  
we honor the best in ourselves  
You are a shining icon  
who didn't hesitate to die,  
Here is a legacy for future generations to  
treasure  
Tukue Yehdego, you are a national hero

You are a fighter with a pure heart.  
You're simply a model freedom fighter  
You are known for your bravery,  
integrity, honesty and sincerity  
in fighting for freedom  
Your death will be an inspiration to fight injustice

You remind me so much of an honest a person  
When darkness was to engulf us, you lit a candle.  
You are the epitome of sincerity  
You are simply a national hero  
Your gallantry and conspicuous courage  
made all the difference for our country.

You followed the true Eritrean characteristic  
to enlighten every Eritrean  
about the necessity to fight for freedom.  
You're gone, but the inspiration you brought to us  
will be the rallying point for every Eritrean.  
We salute you, our dear brother.

You will always be remembered  
For the many good things, you have done  
You will never be forgotten  
Your inspiration and pride is always with us  
May you rest in eternal peace and  
may God welcome you into His kingdom.

Emnetu Tesfay

**ገጸ በረከት**  
**ንስወእ መሪሔይ ትኩእ ይሕደጎ**

ካብ ዓባይቲ ምዕዶታትካ ..... ብዙሕ ግዜ እትብላ

ንትብዓትን ጽንዓትን ..... ክንመሃረላ

ካባኻ ተማሂርና ..... ንመጻኢ ክነውራርሰላ

ትኩእ ኣፍቅደለይ ..... ሕጂ ክገዝራ

ነቲ ዘይነበረ ..... ምእንቲ ክነግራ

ኣብቲ ሕማቕ እዋን ..... ብዝሒ ማሕለኻታት

ቃልስና ዘጋጠሞ ..... ብዙሕ ዕንቅፋታት

ተቢዕካ ክትወፍር ..... ፈቐዶ ስንጭርታት

ምህሮኻ ክትዘርእ ..... ክስራሕ ታሪኻት

ክስገር ክም ዝኸእል ..... ዘጋጠመ ኩነታት

መን ኣሎ ዘይፈልጥ ..... ንትኩእ ይሕደጎ

መን ኣሎ ዘይዝክር ..... ታሪኽ ዝሓደጎ

ትንሳኤ ንነጻነት ..... ኣብሪሁ ዘዕረጎ

ተሰዊኡ እንደ' ሞ ..... ተኸለፉ ኣብ መንጎ

ንነጻነት ግን ኣብጸሑ እዩ ..... እቲ ዝሓደጎ

ኣዶይ ዶ ክጽውዖ ..... ወይ ምዕባየይ ሓወይ

ሃገሪይ ምስ በለ ..... ፈጸሙ ዘይጥወይ

ምስ ኩሉ ዝዛመድ ..... እንተ ይንኣስ ይዕበ

ንጽንዓት ዘስመራ ..... ብግርህና ክይንልወይ

ምህሮ ዘቕሰመኒ ..... ክብረተይ ሃገሪይ

ወዲ ሰብ ተወሊዱ ..... ጸኒሑ ንቕብሪ

ኩሉ ክም ዝሓልፍ ..... ታሪኽ ግን ነባሪ

መስዋእቲ ክብሪ እዩ ..... ፍርሒ እዩ ነውሪ

ኢልካ ዝመሃርካና ..... ኣሎ ገና ዝኸሪ

ንኹሉ ዝብጽሖ ..... ተረካባይ ሕድሪ

እስኪ ምልሰ ክብል ..... ንሕሉፍ ክገዝር

ነቲ ዘይፈለጠ ..... ምእንቲ ክነግር

ክትምህረና እንክሎኻ ..... እንታይ ክም ንጉብር

ብሓቂ ዘሉብን ..... ምህሮኻ መስተንክር

ብዙሕ የሕስበኒ ..... ክገዝር ክገዝር

ቃልስና ክውለድ ..... ገና ብዕሸሉ

ኩሎም ዝገዝርዎ ..... ኣብኡ ዝወዓሉ

ጸላእቲ ክይተረፉ ..... ዝተገረምሉ

ንመጠን ጽንዓትካ ..... መዔቀን ዝተሳእነሉ

ክንደይ ዘይተሃደንካ ..... ኩሉ ግን ፈሺሉ።

ገማግም ሓሙሳታት ..... ስሳታት ዝቕልቀለሉ

ብዝኸሪ ሸውዓተ ..... ምንቅስቃስ ዝተወለደሉ

ኣዋጁ ዘስምዖ ..... ማሕላ እተገበረሉ

ትንሳኤ ዘብርህ ..... ኤርትራዊ ኩሉ

እዚ ናይ ሎሚ ዓወት ..... ንሱ እዩ ኣውዲሉ

ኣነ ምስ ኣዕሩኸይ ..... ክንጉብዝ እንክለና

ደድሕሬኻ ክንከይድ ..... ዞኸዞኸ እንዳበልና

ዋልታ ንኸንከውን ..... ክይትጭወ ሃገርና

እንኩም ዘርግሑ ኢልካ ..... መልእኽትታት ክትህበና

ንፍቕሪ ሃገርና ..... ታተ ዘበልካና

ኩሉግዜ ዝገዝረኒ ..... ክትንስእ ክድቅስ

ኣብ ከባቢ ዝውትኻ ..... ክጸናጸኑ ፖሊስ

ንዓኻ ክኣሰሩ ..... ክእትዉኻ ኣብ ማሕቡስ

ዕለታ ትገዝረኒ ..... እያ ምሸት ሰሉስ

ኣስመራ ዝመጸላ ..... ናይ ኢትዮጵያ ንጉስ

<p>ደሃይ ምንቅስቃስ ..... ከስማዕ እንከሎ</p> <p>ቀዳመይቲ ሕቶ ሰለይቲ ..... ትኩእ ናበይ አሎ</p> <p>ዓወንወን ክብሉ እንከለዉ ..... ዉቃቢአም ክቕሎ</p> <p>ስንቡድ ዉዕለት ክውዕሉ ..... ተካል ይወዓሉ</p> <p>ካርሸሊ ሞሶሊኒ ..... እንተትዛረብ ነይራ</p> <p>ቤት ማእሰርቲ ጸጸራት ..... እንተትዛረብ ነይራ</p> <p>ቤት ማእሰርቲ ማእከል ..... እንተትዛረብ ነይራ</p> <p>ክንደይ ከም እተቐመጥካየን ..... ጸብጸብ እንተዝገብራ</p> <p>ተገርሞ ምኃና ..... ነዛ ዓለም ኩላ</p> <p>ክዝክሮም ከለኹ ..... ስለያ ኢትዮጵያ</p> <p>ሓላፊአም ክምርምረካ ..... ሽዑ ዝበልካያ</p> <p>እንታውነት ኤርትራዊ ..... ኣብኡ ዝመስከርካያ</p> <p>ንኹልና ሰዓብትኻ ..... ኣብነት ዝኹንካያ</p> <p>ሓበን ዝኹንካና ..... ከም ዘሎና እያ</p> <p>እቲ ኮሎኒል ጸጥታ ..... ንኸምርምረካ</p> <p>ብቐንቁኡ ገይሩ ..... ገበን ክዝርዝረልካ</p> <p>ተገሪምካ ክትሰምዖ ..... ከምዘይተረደኣካ</p> <p>ነቲ ዝብሎ ዝነበረ ..... ከምዘይምልከተካ</p> <p>ሰሚዕካኒ ዶ ኢሉ ..... ሕቶ ክቕርበልካ</p> <p>ምምላሽ አቢኻዮ ..... ትም ኢልካ ምስ አጽቀጥካ</p> <p>አይትምልሽን ዲኻ ..... ኢሉ ክሓተካ</p> <p>መልሰኻ አምሓርኛ ..... አይፍፈልጥን ኢልካ</p> <p>ምእንቲ ክትሰምዕ ..... ተርጓሚ አምጺኡልካ</p> <p>እቲ ተርጓሚይ ከአ ..... ዘረብኡ ደጊሙልካ</p>	<p>እንካብ ተሓታታይ ..... ሓታታይ ኩንካ</p> <p>አበይ ሰሚዕኩምኒ ..... ቋንቋይ ዘይትፈልጡ ኢልካ</p> <p>ስምባደ አእቲኻሉ ..... በቲ መልሲ ናትካ</p> <p>እንጸርጸሮት ሓዊሱ ..... መልሲ ዝሃበካ</p> <p>ቋንቋኻ ዝዛረቡ ..... ነጊሮምኒ ኢሉካ</p> <p>አየ ትኩእ ሓየት ..... ትቕብል ኣቢልካ</p> <p>ከማኹም ዝአመሰለ ..... በዓል ግርማ ኢልካ</p> <p>ይኸሰስ ድዩ ሰብ ..... ነጊሮምኒ ኢልካ</p> <p>ንምኃኑ እቶም ..... ዝነገሩኻ ኢልካ</p> <p>ብዛዕባይሲ ሰሚዕካ ..... ብዛዕባኡም ከ እንታይ ሰማዕካ</p> <p>መልሲ ዘይርከባ ..... ሕቶ ምስ አቕረብካ</p> <p>ኮሎኒል አንጸርጺሩ ..... ኪድ ውጻእ ኢሉካ</p> <p>ትኩእ ሓየት ከአ ..... ሰላም ዉዓል ኢልካ</p> <p>ዘረባ ሰብ አይትስምዑ ..... ዝብል ምኽሪ ሂብካ</p> <p>ንማእሰርቲ ዝተሓሰበ ..... ንዝኻ ኬድካ</p> <p>ዝዝከረኒ ከአ ..... ንሱዳን ምስ ገሸካ</p> <p>ምስ ጋንታኻ ጋንታ ዙላ ..... ኩዕሶ ክትጻወት ኢልካ</p> <p>ቦምብ ስለ ዝተተኮሰ ..... ኣብ ትሰርሓሉ ዝነበርካ</p> <p>ትኩእ እዩ ተኩሱ ..... ዝብል ተጠቆንካ</p> <p>ብዘይ ወዓልካዮ ..... ክሲ ተመስረተልካ</p> <p>ምዖኻ ብዙሕ እዩ ..... ዘይውዳእ ታሪኽካ</p> <p>ክትጅምሮ እምበር ..... ነይውዳእ ዘርዘርካ</p> <p>አነ ሕቡን እዩ ..... ምንባሪይ ተምሃራይካ</p> <p>ዓቢ ሃብታ ኢኻ ..... ንኤርትራ ሃገርካ</p> <p>በል እዛ ሓጻር ድርሰተይ ..... ሓወልቲ ትኹንካ።</p> <p>ግርማይ ኪዳነ (ወዲ ፊሊፖ)</p>
--	---



ገዛዎዎ መንግሥት ኤርትራ (ህ.ገ.ሓ.ኤ)

الحكومة الإرتريّة المؤقتة ج.ش.ت.ا.

**ጌገና ሰዉኢ/ቲ**

الشهيد/ة البطل

ትኩሕ ዩሕዳጊ ጊጊሰሳቤ

تکوا یحداقن قبراسلاس

ገተሰሰሊሊላተሰ/ዕለተ ..... 1967 ..... ተወካዮ ሰንጠረዥ  
 ፩፻ ዳብራ-ከጊጊሰሰላይ ..... ባህሪ ዳብራ  
 ፶፻፱ ህ.ጊ ..... ሰንጠረዥ  
 ገተሰዋካላተሰ/ዕለተ ..... 1970 ..... ተወካዮ ሰንጠረዥ  
 ገተሰዋካላተሰ/ሰተ ተገባሪ መ-ሰን ..... ገዛዛ ሰንጠረዥ  
 ..... ሙባ .....  
 ሰ.ሰ.ኑ 20-06-1992 ..... ተወካዮ

Strange enough, we Eritreans are not given to celebrating our own heroes, and this has to change. During the colonial times, it was a colonial legacy that was instituted to establish the inferiority of the colonized and justify colonialism. Twenty-six years and counting after occupation ended, our attitude should change to reflect the numerous contributions, achievements and sacrifices in our history to elevate our pride and inspire the present and future generations.

It is unfortunate that in Eritrea, we do not recognize our own heroes. All we know and read is about foreign heroes. We have to learn to value ourselves and celebrate our heroes.

Few young Eritreans have ever heard of Tukue Yehdego. In reality, it is not only the loss of life of our past heroes and heroines, some of them untimely, that dealt a lethal blow to Eritrea and Eritreans, but also the loss of their history and legacy. In the lack of constant reference to their ideals and ideas by their compatriots, by those who know and those who should know, it amounts to betrayal and mortification of their heroism.



*Tukue Yehdego*

*You will not be the unsung hero*

*You are a pride to Eritrea*

*Your love of Eritrea*

*And*

*the history of your uniqueness will be told to the new*

*generation*

*and*

*it will be an inspiration*

*to*

*future generations*



*A  
Great Hero  
and  
early martyr  
Of  
the Eritrean struggle  
for  
Independence and liberation*



Tukue Yehdego

1938 – 1971

*“Rest in peace”*

Appendix: video interview with older sister of Tukue, woizero Beletesh Yehdego in July 2017

[https://www.youtube.com/results?search\\_query=beletesh+yehdego](https://www.youtube.com/results?search_query=beletesh+yehdego)



ወይዘሮ በለጠሽ ይሕደን

## ***A Wakeup Call***

Many countries in the world honor their heroes and commemorate them eternally by erecting statues, naming streets, parks, schools, universities and all sorts of institutions in their names. Eritrea has failed to remember its heroes in all spheres of life and fields including statesmanship, military, scholarships, arts, literature, religion, music and sports. It would be too long to list all the great Eritrean personalities from antiquity to the present. Even the heroes of the last 50 years who have not been recognized and honored are very many.

I believe many will agree with me that Eritrea has many amazing individuals in history who have done something unique to their country in the field of politics, culture, education, sport etc. which we need to remember them for what they have done. It is disheartening though not to see biography books of Eritreans in the library shelves. Lately I have decided to open a section in my website that will be dedicated to the biography of individual Eritreans from all walks of life in history ([www.emnetu.com](http://www.emnetu.com)).

To start with I have randomly established a list of possible candidates. I therefore ask you all to put additional names to the list and return it to me. The list has to accommodate only individuals who have passed away. In other words, we will concentrate only on post mortem biographies. I will update the list when I hear from you. The list will remain open all the time for additional names.

If you are positive about this idea and you have the time I would challenge you all to write biographical sketch or find individuals who can be interested to write a biography on any in the list. If you come across anyone who has access to information but not ready to write, you can ask him/her to supply the information to me in any format (paper, diskette, gramophone dish, cassette, videos, photographs etc.) so that I can send it to the one who is interested to write.

The size of the file is not important at all. What is important is remembering them and trying to document their history before it disappears all together. The size will be determined only by the amount of information available on these individuals. Of course, the individuals in the list must have done something positive to the cause of our country or to the wellbeing of our people and our culture.

Emnetu Tesfay