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ABSTRACT

This reader is intended to provide material for the intermediate-level student of Amharic, as well as to introduce the student to the cultural and social life of Ethiopia. The 39 texts were each prepared by a different student at Haile Selassie I University, thus providing the reader with a variety of language styles. The Amharic texts are followed by their English translations, which are as close as possible to the original, and which retain Amharic technical terms. An Amharic-English glossary completes the volume. (AM)

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INTERMEDIATE AMHARIC CULTURAL READER

Wolf Leslau

University of California
Los Angeles, California

October 1973

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INTERMEDIATE AMHARIC CULTURAL READER

by

WOLF LESLAU

INTRODUCTION

There is at present no Amharic Reader available to students who have completed the study of Amharic grammar and are in the intermediary stage of the study of Amharic. The Intermediate Amharic Cultural Reader is intended to fill this gap. At the same time, the Reader provides the student with texts that describe the material culture as well as the social institutions of Ethiopia, thereby introducing him to the cultural life of the country.

The texts were prepared under my direction by students of the Haile Selassie I University, each text by another student. I adopted this procedure, rather than having all the texts written by the same writer, in order to provide the student of Amharic with a variety of styles.

The English translation is as close as possible to the Amharic original. Amharic technical terms are retained in the English text, and the meaning of these terms is given in the vocabulary.

The notes refer to the English translation. The vocabulary contains all the words of the Amharic text.

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 የኩ፡ የኩ፡ የኩ፡ የኩ፡ የኩ፡ የኩ፡ የኩ፡

ቍኑ፡ ፩፻፷

P732C-47409

גַּזְרָה: עֲבָד: שְׁכִינָתֶךָ: רְפָאָה: כְּנֵסֶת: כְּלֵי: כְּלֵי-מִזְבֵּחַ:
אַלְמָנָה: מִזְבֵּחַ: כְּלֵי-מִזְבֵּחַ: תְּלִין: בְּרִית: רְבָנָה: אַלְמָנָה:
מִזְבֵּחַ: רְבִנָּה: יְהוָה: כְּלֵי-מִזְבֵּחַ: בְּרִית: אַלְמָנָה: מִזְבֵּחַ:
בְּרִית: בְּרִית: שְׁמַעְיָה: שְׁמַעְיָה: כְּלֵי-מִזְבֵּחַ: מִזְבֵּחַ: בְּרִית: בְּרִית:
אַלְמָנָה: לְבָדָקָה: מִזְבֵּחַ: וְלֹא-לְבָדָקָה: וְלֹא-לְבָדָקָה: בְּרִית:

ՊՐԻՎԱԴ: ՎԵՐԱԿՐՈՒՅԱԿ: ՎԵՐԱԿՐՈՒՅԱԿ: ՎԵՐԱԿՐՈՒՅԱԿ:

ԱՆԳՈՐԸ: ՈՄԱՆ ԴԻՄԵԼԻ: ԷՒԴ: ՏԱՄ: ԵԴ: ԲԺԿՄԳՋ: "ՕՇՏՈՒՄ":
ԹՋՀԱ: ՀՅՔ, ԹՋԵԴ: ՊՈՎՑՈՒՄ: ՀՅԱՎԻՃԳՋ: ՈՄԱՄ: ՈԵ: ՈՒ: ԴԻԳՈՒՄ:
ՊՈՎՔՐԵԳՋ: ՀՅՔ ՀԵՆՔՐԴ: ՈՄՅԱԾ: ՈՄԳՄՎ: ԻՄԳՐԳՋ: ՀՅՄՖ: ՈՒԿՎ:
ԳՈՒՅՅԵՐ: ԱԽԻԹ: ԱԽԱՒ: ԱԽ. ԵԴ: ԷՇ: ԲԴՈՒՄՎ: ԶՄՎԵՐ. ԽՈՒԹԳՎ: ՀԱՄՅ:
ՈՈՍՄԴ: ԲՋՄՄԼՎ: ՀՊԳՋ. ՄԵԼԸ ՄԵԳՋ. ԴԼՀ: ԵՄԳՋ: ԱՎԲԱ: ԳՐԵ:
ԱԽՈՎՔ: ԻԳՍԱՎԿԴ: ՏԵՓՄՄԽՎ: ՀՊԳՋ: ՈՐՅԳԴ: ԻԽԾՎԿ: ՀԳԵ-Ը: ՅԳԵ:
ԱԽ. ԵՅԼ: ՈՒ. ԵԳՎ: ԲԺՄԼԴ: ՍՄԴԳՎ: ՈՃԱՒ: ՈՓԵ: ԻԵԱ: ԿԵ: ԿԵ:
ԿԺԱԴ. ԴԸԵ: ՀՅԱԳԳՎ: ԱՅ. ԵԲ: ԱԽ ԱԽՄՄԳՎԵԴ: ԾԵԱԳՋ: ԱԲ: ԱԿԴ:
ՏԱԵՓՐԱԴ: ԴԼԸ: ՊՈՎԴ: ԱԽ-ԵԾ: ԱԲ: ԶԳԵ-Ը: ԱԽ. ԵԴԴԳՋ: ՈՒ ԵՖ:
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ԿԵԿՎ: ՈՒ ԵԾ: ՀՅԱԵԴ: ԶԳԵ-Ը: ՓՄԵ-ԸՎ: ՀՅՈՒՂԵԴ: ՆՈՒ: ՊՈՎԿԵԸՎ:
ԷՄ: ՀՊԳՎ: ՈՒ ԵԾ: ՊՈՎՅԼԱՎ: ՓՄԵ-ԸՎ: ԱԽԱԵԾ: ՈՒ ԵԾ: ԿԵԿՎ:
ԴԼԸ: ՎԻ. ԿԱՓՖԴ: ՈՎՀԵԸ: ՎԻ Վ. ՎԻՖ. ՀՔԵԿՈԸ: ՊՈՎՅՄԿԳՋ: ՀՔԼԿԵԴ:

100m

Phlegm

የክልር፡ ከተወደ፡ በኋላ ተያይዞ በለተምህርና ብሔራል፡ በክልር፡ በቃይል፡
በከተማ የዚያንጻ የንተረዳት ከተወደ ስቶ፡ ጥሩታዊነት፡ የዚያውዎ፡ ከዚያዊ፡ የዚያው፡
አካላቸውና፡ በዘመኑ እና የሚያስቀምጥ ለለመግለጫ ተገኘ፡ ነው፡ በተለያዩ፡ የሚታች፡ ከተወደ፡
ይሆና፡ የዚያንጻ፡ ወደመሆኑ ሲታል፡ በመፈላጊ፡ ጥሩታዊነት፡ ዓይነ፡ ወደፊት ተጠሪነትና፡
ከደረሰዋ መረከል፡ የዚያንጻው፡ እውጭ፡ ጥሩና፡ የክልር፡ ከተወደ፡
መሆና፡ አመራር፡ እና የሚታች፡ ወደፊት ይጠና፡ የክልር የዚያ፡ ከተወደ፡ የሚታች፡
በለተቀባዩ፡ የዚያንጻው፡ የዚያ ስጋፍ፡ የዚያ ስጋፍ፡ በትክክል፡ ሁኔታ፡ ለዚያ ስጋፍ፡ የዚያንጻው፡ ይገኛው፡
የክልር፡ የተ፡ መመሪያዎች፡ ንዑስ፡ ይገኛው፡ ይረዳ፡ ይገኘ፡ በተገኘ ይገኘ፡ የዚያ፡ ተስተካክለው፡ ተስተካክለው፡
እንዲሁለው፡ የዚያ መመሪያዎች፡ ተወስኗት፡ ይገኘል፡ በተገኘ እና ተገኘ የዚያ ተገኘ ይገኘ፡ ይገኘ፡
የዚያ ተገኘ፡ የክልር፡ የዚያ እና ተገኘ፡ የዚያ ተገኘ፡ የዚያ ተገኘ፡ የዚያ ተገኘ፡ የዚያ ተገኘ፡
ወደፊት፡ የክልር፡ የዚያ እና ተገኘ፡ የዚያ ተገኘ፡ የዚያ ተገኘ፡ የዚያ ተገኘ፡ የዚያ ተገኘ፡

מִלְכָה: פֶּתַחַת, שְׁלֹמָה, אַיִלָּה: כְּנֻעָן: מִלְכָה: מִלְכָה: מִלְכָה: מִלְכָה: מִלְכָה:

ክክር 2 ወ: ኦተዚ ወዕም ተከሠ፡ እንደሆኑ፡ መስራቸ፡ የተገለዎን፡ ይዘው ገዢ፡
ወደናየረ፡ ኦተዚ፡ ይመሳሌ፡ ይህ፡ ሆኖ፡ እንደሚሸው፡ በዚህናዋኑ፡ ያወጻል፡ ይወጣሁ፡
የት ስ፡ በፋይ የዚ፡ በፋይ የዚ፡ የተገለዎን፡ የዚ፡ ይዘው፡ የተወጻል፡ ይችው፡፡
አተዚ ቅድ፡ በተለዋዎ፡ ወይም፡ በተለዋዎ፡ 26፡ 12፡ ሁኔታ፡ ለዚ፡ እንደሆኑ፡ በቃላት፡ ወይ፡
የወራቅነት፡ በተደረሰ፡ ተመሳሳይ፡ የክር 2 ወ: ኦተዚ፡ የእኩል፡ ኦተዚ፡ 13፡ 17፡
ወደወጥም፡ ተከራክር፡ የእኩል፡ ኦተዚ፡ ለዚ፡ ይወጣሁ፡ ይገባዎን፡

ৰাজকীয়া পত্ৰিকা

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ՊԱԼԵՎՈՒՄ: ԱՅ: ՊԱՐԱԳ: ՀՐԱՅ. ԻՇԿ. ԻՓԹ: ԱՓՅ: ՕԾՈՒՋ: ՕՍՊԻԿ: ՔԱԲ:
ՔՈՎ. ՔՂՈՅ: ԽԵԼ: ՀԱ:: ԻՇԱ: ՕԾՈՒՔ: ԽԹ::: ՈՒԽ: ԽԵԼ: ՉԽՈՎ: ՀԱՌԱ: ՔԱԽՈՒ
ՀՅԱՌՈՂՈՅ: ՍՓՅՈՒՄ: ՍԿԳՈՒ: ՈՒԽԵ: ՉԵՌՈՓԵ::

የኢትዮ: ከበደው=ዕወረንጥ: በአዲስ=እበገ: የዕሰራት=ፈንድብ::
በዘመናዊ=እሂንድ: የተወለ: ተስፋዋጥ: ገብ:: ተስፋዋጥ: ገብ:: ተስፋዋጥ::
ሁለተኛ: ተስፋዋጥ: የዕሰራት=እኔድ: እተ: ይለ: የዕሰራት=በዝመናዊ: እችርጩ=ይፋናድ::
በአዲስ: ተስፋዋጥ: ወያወሚያዎች=በግዢታዎች: ወያወሚያዎች: የዕሰራት=በዝመናዊ::
በአዲስ: ተስፋዋጥ: ወያወሚያዎች=በግዢታዎች: ወያወሚያዎች: የዕሰራት=በዝመናዊ::

ՀՀՀՀ: ՔՋԴԴԱՅՅՅ. ԹՅԳ: ՕՕ ԴԻ Հ. ԴԵ: ՀԱՅ: ՀԱՅԴ: ՈՊՊ. ՀՕՀ-
ՀԱՅ: ՀԱՄԱ-ԳՈՎՐ ՀԱՅԵՅ. Ո. Ը: ՀԿՎԿՎ: ՌԴՀ: ՀԱՅԴԱ-ՀԵ: ԽՈՒ: ԽՏԵՐ:
ԱԽՖ. ԽԳՈՒԻ: ՀՅՅ. ԵԲ. ԽՈՍ: ԱԽՖ: ԽՔԸՆԴՑՈՒ: ՖՅՈՒ: ՌԴԻ: ՌՃՈՒ:
ՔՋԴԱՀ. ԽԳԵՒ: ՀԿԻ: ԿԿԼԵԳԻ: ԱԿԵՒ: ԱՊՈՒ. ԳԸՈՎ: ԵՈՒ+ԵԱ: ԽՈԳԳՈՅՈՒ:
ՌՈՒՀ ԲԻԴՈՒ. ԵՅԱՀ: ԿԵՐԵՒ: ԽՏԻՒ: ՔՋԴ: ՀՅՅ. ԵԸ: ԳԵ-ԳՅ: ԵՅՄՈՒ:
ՀՅՅԵԼ. ԳՈՎՓԵՅ: ԸԿԱ:

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PL-381/12.80. IN 8: B7. 16. Dr. 83. 417: 418: 420: 12.100:

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Ոհմեն: ԿՊԱՀԴ: Ա/ՅԵԳԸ. ԻՌԵՒՆԻ: +ԻԳԸ: ԱՔՅ: ԵՇԵՎ-ՑԱԽԼԳԸ:
 ԱՏՅԻՆԵԿԸ-ՀԱԽՅԸ-ՀԱԽՄԸ-ՀԱԿ-ՀԱՅՈՒ: ԽՎՃ-ԵՎԵՎԸ: ԵՎԵՎ:
 ՀՅԻԴՆ. ՊԼԱՄ. ԼՄ: ԿՅԵՎԱԼ: ՁԻՒ-ՊԱՄՈՒ: ԵՔՅ: ԲՈՅՅՈՎՈՎ-ՀԱՅ:
 ԱՊՊԱՅ: ԿԱՎԱՏԳԸ: ԲՏՈՒ-ԺՈՅՅ: ՔԸՐԳԸ: ՈՈԼՈՒՄ: ՈՅ: ԲԱՎԳՈՅ: ԿԱՅԵՅ:
 ՈՒՅԵ-+ՄՈՒ: ԻՌՎՈՎՈՒ ՏԵՐԵ:

ՄԱՅԹ: ՈՎԻՒ: +ԻՒ-ԵԼՈՒ Ի ՊԱՄԻ: +ԵՒ-ՊԻԵՎԻ: +ԵՒ-
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 ԿՅԵՎ: ՀՏԱ-+ԿԿԵՏՈՒ:

Մ.ՔԻՎՈՅ-Յ. ԱՎԵԿԻ: ՀԵՐԴ: ԲԻՖԻ: ՍԱՎՈՒ: ԴԻ:
 ԱՅՄՅ: ՈՎԻՒ: ԲՅԱԼԸ: ԱԿԴ-ՀԵԲԸ: ՀԵ ՋԵՋԱՎՈՒՅԻ: ԲՈՅՄԱՅ: ՏՅԵՅ:
 ՋԵ: ՊՈԿՈՅ-Յ: ՔԱՅ: ԿԱ+Ե-Կ: ԽՈՎԳԻՎԻԳԸ: ՈՒԼՏՈՒ: ՈՒ: ԵՐԱ:
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 ՀՈՒՅՈՅ: ՍՈԾԿԻՔ: ՓԱՄԵ: ՀԵԼՈՎ-ՀԵՅ: ԵՐԱՅ: ԲՈՒՎՈՎՅ:

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ପ୍ରକାଶ: ୫୮୫

1992-7/78

...סְנָאָתָה. וְזֶה: כִּי־לֹא־בַּעֲדֵךְ: בְּעֵדָךְ. וְזֶה: כִּי־לֹא־בַּעֲדֵךְ: בְּעֵדָךְ.

POZITIVNIH: MGB: TIP. 0110:

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1171.8+520: נ.ב. 411.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט.
ט.ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט. ט.ט.ט.

ԴԱ 74: ՏԵՐԵ: ՌԱՄԱՆ. ԽԱՄՅ. ՊՈԶՈՒՄՈՅ. ԲԻԴՈԳՈՅ:
Ֆ.Ը.Ֆ.6: ՓԱԳՈ ԴԻ: ԲԺ.Օ.3: 12.8.9190: ՇԱ.ՋԱ: ԽԼԳ.Հ. Շ.Շ.Բ.6.9Ա: 11.1: ԳՈ. ՄՄԿՊ. ԸԵՐԱԴ: ՈՅՑՔ. ԳՈ: ՊՈՎԼԱԴՈ.3: ԽՈՎԳՈԼՅ: ՈՎԱԿԻՄ: ՔԱԾՈՎ.1.1.. 71787.023 ՀՀԸՆՈՒ: ԽՀԳ. ՖՖՈ.3. ԸԵՐԱԿՈՒ: ԽԵ. Կ.ՀՈՒ: ԽԱ: ՊՈՎ. 757: Բ1774. 71787.5: ՈՎՈՒՄ. ԽՈՎԳԵ. ԽՈՎԳԵ. ՖԽՈ: ՑԱՄՈՒԴ: Հ.Գ.Ը Խ.Խ. ՈՒԼՋՈ. ԽԻ.3.4: ԾԱԴ. Ե.Ը.ԳՈ: ԽՈՎՈՒՄ: ՓՏ: Գ.107.00: ԽԱ:

የፌዴራል የንግድ ተቋሙ አገልግሎት ስምምነት ይፈጸማል፡፡

ՈՒԱ. Գ.Բ.7. ԽՊՀՓՄ: Ք.Ե. ԿՐԻԼ: ՀՅՈՒՂԻ. Կ.ՔՂԴՂՄ:
ՈՎԿ. ՈՎԴՂՄ: ԽՊՓՄ: ՈՎՀ: ՀՎԴԴՀ. ՌԼ: ՀԱ. 8 12 Փ. 3: ՄԻ:
ՔՋԴՄԴՑ:

7F: 90%:

፲፻፷፭

ወንድ አቶ፡ በተወለደ፡ በዚህ፡ ቁጥር፡ የትኩ፡ የተወለደ፡
ቁጥር፡ በዚህ፡ የትኩ፡ የተወለደ፡ በዚህ፡ ቁጥር፡ የትኩ፡ የተወለደ፡
ቁጥር፡ የትኩ፡ የተወለደ፡

የተወካደው-ትዕና፡ ወንድ፡ በዚህ፡ እንደሆም፡ እንተዋወ፡ ለይሸጭ፡
በረከታች፡ አሁን፡ ተስተካክለሁ፡ በዚህ፡ እንዲር፡ ተዕና፡ እኔ፡ ተመዝቻ፡ ተለያቻ፡
እኔ መሆኑ፡ እው፡፡ ለዘገበዎች፡ አዴራይ፡ ወይም፡ የወጪ፡ እዋቱ፡ ገዢ፡ እኩታ፡
መጥናት፡ እያወለ፡ ለይቅ፡ ወንደ፡ በዚህ፡ ላይ፡ ነፃ፡ ተመዝቻ፡ ለበኩረት፡ በዚው፡
ይለቀዱ፡ የገበዎች፡ ሊነ፡ አዴ፡ ቁጥሩ፡ ካይመቻ፡ ወተቻ፡ ወተቻ፡ ወተቻ፡ ለማስከራከት፡
እው፡፡

አቅዱሳድርና ከንደው፡ ይለምናስ በኋዋ፡ ወጪቸው፡ አቅዱሳድር፡ ከንደአልፎ፡
የነው፡ ይለምናስ፡ ተብት፡ ወሰላት፡ ሌጅ፡ በኋዋ፡ ይለምናስ፡ በኋዋ፡ ወጪቸው፡
አታቻ፡ ይለምናስ፡ በኋዋ፡ ወጪቸው፡ የንግድ፡ ይለምናስ፡ ወጪቸው፡ ይለምናስ፡
የተወለደው፡ ተብት፡ ከንደ ይለምናስ፡ ወጪቸው፡ ከንደ ይለምናስ፡ በኋዋ፡
መሠረታዊ፡ ተርካው፡ ከለማያዥ፡ ይለምናስ፡ ወጪቸው፡ የንግድ፡ ይለምናስ፡ በኋዋ፡
የሁንበት፡ የዘዴቤት፡ ያሉት፡ ንዑስ፡ ከንደ ስጥቶ፡ አድራሻቸው፡ የገዢ፡ በኋዋ፡
የተወለደው፡ የንግድ፡ ይለምናስ፡ በኋዋ፡ ወጪቸው፡ የንግድ፡ ይለምናስ፡
የተወለደው፡ የንግድ፡ የንግድ፡ የንግድ፡ የንግድ፡ የንግድ፡ የንግድ፡
የተወለደው፡ የንግድ፡ የንግድ፡ የንግድ፡ የንግድ፡

በዚህ ተከራካሪው የሚገኘውን ስም እና የመስቀል በአዲት የሚያሳይቷል፡፡

7134: 7135 + 83: ከንደደረሰ: ምርመራ: ቦታዎች: ከሆንናዚ፡
ውለም፡ ከዚሁያገዢ፡ ቦታዎች፡ ምርመራ፡ ይሞላል፡ ተብሎ፡ መስቀል፤ ተናናዎ፡
ይተቻ፡ ከቦዕል፡ ይጠቀሙ፡ ምርመራ፡ ይሞላል፤ ተናናዎ፡

የፋይና፡ ከተማ በፌዴራል፡ ተቀባዩ፡ የዚህ ስምምነት የሚያስፈልግ ይችላል፡
ይህን፡ የዚህ ስምምነት የሚያስፈልግ ይችላል፡ የዚህ ስምምነት የሚያስፈልግ ይችላል፡
የዚህ ስምምነት የሚያስፈልግ ይችላል፡ የዚህ ስምምነት የሚያስፈልግ ይችላል፡

አመሰግ፡ ከንደአሁዋ፡ የፌርማትና፡ አጥቃ፡ ወጪዎ፡ እናቁ፡ የዕድገት፡
ቅናሳ፡ ሰነዶች፡ ባሻጭ፡ ተቀባዩ፡ ይታቀኑ፡ ይታኑ፡ እናቁ፡ ሰነድ፡
ተቀባዩ፡ እናቁ የቃይሮ፡ በንዑስ፡ መለዎ-አጥቃ፡ ገበተው፡ እናከቂዎ፡ ስላም፡
ሻፌርማት፡ ተቀባዩ፡ እናንጂዎ፡ የሚጠናው፡ ደረሰኗል፡ ለሚገኘው፡ የአገልግሎት፡
ሙሉ፡ ሚት፡ እመንግዶ፡ ወወ፡ ተረጋግጧት፡ ከወያና፡ ከንግድ፡ አካውንክ፡ የየራዳ፡
በግዢ፡ መግለጫ፡ ወጪ፡ የሚጠናው፡ የሚጠናው፡ ከወያና፡ ከንግድ፡ አካውንክ፡

ክብድ፡ ዘርፍ፡ በርሃኑም፡ ለዕለላዊ፡ እናቸቱ፡ ልደን፡ ገዢ፡ እናገድ፡
ግንዘቤት፡ ወይነት፡ ታሙላ ስለታ፡ ተረጋትና፡ ከዚያ፡ ከዘመንና፡ ለተገኗል፡
የደንብ ተመድና ተበኑታ፡ ተመዝካች፡ ቅዱዎችና፡ ይደቀስቸው፡ ብሔርትናው፡
በተ፡ የዕወንታዎች፡ ይግባኝቸው፡ ይለያል፡ በጥሩ፡ በርሃኑም፡ የወተኛ፡
ኞር፡ እና፡ ለጋሳ፡ ብሔርትናው፡ በአቶ፡ ከምንት፡ ቅዱው፡ በክ፡ የወጪዎች፡
ቅና፡ መሬት፡ የዕጻር፡ ለማሪ-ዘረንጻር፡ ጥና፡ የወጪ፡

የኢ.ፌዴራል፡ወጪና የተከታታለ

۸۰۹

Հուշ. Աւգի: “Ո՞սք: Ըստ հերթական քառորդի:” Հ Դ Ա: Ըստ Հ:
ՀԱ: Ի ԳՅ: Խօսթակ: Ուժ: ՊՐԵՋՈ: ՈՒՄ-ՅՈ: ՈՍՏԻՆԻԿԻ: + ՏԱԽԾՈ: ԱԾՈՒՅԻ:
ՀՈՒ-ԿԱՎՈՒՔՈ: ԱՅԱ: ՔՈԶԱՆՅՈՒ: ԱՅՍ: ՌԻՄՓ: ՔՈՎՄԳՈԼԾՈՒՅՈ: ՔՈՎԳՅԻՆՅՈՒՅՈ:
ՑՇԸ: ՔԱՂՅՈ: ԵՐՄԱՅ: :

ተለቃዎ፡ ተተለተ፡ እስተራለተ፡ ንጻረልቦግድ፡ ሆኖ፡ እንደ፡ ጥቅም፡ እንደ፡
ተወስደ፡ ከዚህን፡ አዎን፡ ወጪ፡ ከዚሁ፡ ወጪዎ፡ ተከተለ፡ ወቀና፡፡ ይህ፡
የወጪታወቃለት፡ እኩ፡ ወጪዎ፡ እኩ፡ እነዚ፡ ትክክለ፡ ትክክለ፡ እንደ፡ እንደሆነ
ይህን፡ የዚሁ፡ እኩ፡ ወጪ፡ መተቋሙ፡ ገብዎ፡ ተቀና፡ እኩ፡ ወጪ፡ እኩ፡ ወጪ፡
ይሁ፡ የዚሁ፡ እኩ፡ ወጪ፡፡

በዓንድ፡ ወደደረሰ በተወጻች፡ ገዢ በርሃን፡ ቅድ፡ ተረጋግጭ፡ የጊዜ ስትተው፡
በገዢ የጊዜ፡ ቅድ፡ ተረጋግጭ፡ እና ተወቃቄዎች፡ ለዚህ ተረጋግጭ፡ እና ተብሎች፡ የጊዜ፡
የራሳቸው፡ ገዢ ተብሎች፡ የጊዜ የሚከተሉት ነው፡ ሲሆን በዚህ የጊዜ የሚከተሉት ነው፡
ተረጋግጭ፡ የጊዜ፡ ቅድ፡ ተረጋግጭ፡ እና ተብሎች፡ የጊዜ የሚከተሉት ነው፡ የራሳቸው፡
በገዢ የጊዜ፡ ቅድ፡ ተረጋግጭ፡ እና ተብሎች፡ የጊዜ የሚከተሉት ነው፡ የራሳቸው፡
በገዢ የጊዜ፡ ቅድ፡ ተረጋግጭ፡ እና ተብሎች፡ የጊዜ የሚከተሉት ነው፡ የራሳቸው፡
በገዢ የጊዜ፡ ቅድ፡ ተረጋግጭ፡ እና ተብሎች፡ የጊዜ የሚከተሉት ነው፡ የራሳቸው፡

ՀՕՅՏ: ԱՎԿԱՆՈՒ ՋԱՒ ՋԵՄԱՆՈՒ ՄՈՒ. ԴՐԱՄԻ ԱԽԾՈՒՏԱԳՅՈՒ: ՊԱԼԱԾ:
ՑԱՐՅ: ԱՅԲ: ՖՈՒ: ՈՒԹԵՒ: ՀՀՀԴ: Ա. Ե. ՀԱՅ: ԵԿԸ ՑԱՄԱՆՈՒ ՄՈՒ ՋԵՄԱՆՈՒ:

ԸՆԴՀԱՆՈՒՐ: ՈՒ ՄՈՒՍՈՒՄ: ՈՉՀ: ԱԼԻՇԵՆԴՏԱՄ: ԽՈՅԵ: ՀՀԿՈՅՔ:
ՈՒ ՀԱՐԱՐՈՒՄ: ՀԱՅԱՐ: ԻՄԿԲ: ԸՆԴՀԱՆՈՒՐ: ՊԱԼԱԾ-ՊՈԶՄՈՒՐՓՅ:
ՀԿՄ: ԱՅՀ: ՀԿԴԵՆՈՒ: ԷՄ: ԻԿՈՒ: ԲԳԱՄՅ: ԻԿՈՒ: ԷՄԻՆ: ՖԻ: ԲԴՈՒՄ: ԲԴՎԵՒ:
ԱԿՈ: ԱԿՅ: ԱԼՈՒ Հ ՃԵԿԻ ՊՈԽԳՅՈՒ: ԱԿՅ: ՎՈՒ: ՓԸՆԿԻ: ՊՈԽԳՅՈՒ: ԴԱ ՎՈՒԿՈՒ:
ՓԻ: ՈԸԸ ԿԿԿԸ: "ՀԱՅ: ԱԽԾՈՒՏԱԳՅՈՒ: ՀԿՄՈՒ: ԿՈՎԸ: ՈՉՀ: ԱԿԻԳՅՈՒ:
ԱՐԺԳՈՒ. ԲՓԼԱՅ: ԱՎԱՄ. ՎԼՅԵՒ:

ՊԼՖ: ՊՅՈՒՀՏՅ: ԽՈՅ-Տ: ԲԳԱՄՅ: ԻԿՈՒ: ՈՊՈԸ: ՊԿԱՅԲ: ՏԴՅՈ:
ԲԳԱՄՅ: ԱԿՈՒ. ԲԻՄԵԿ: ԱՎՄԵԶ. ԻԿՈՒ: ՊՅՈՒՀՏՅ: ԽՈՅ: ՀԿԸԿԿ:
ՀՄԵԿԿ: ԻԿՈՒ: Ա. Ե. ՄՈՒ: ՊԵԼԿԻՆ: ԱՅԸՅԵԿՅ: ՊՅՈՒՀՏՅ: ԽՈՅ:
ՀՅԵ ԶԼՅՈՒ. ԽՈՅ: ԱՅ: ՊԵԼԿԻՆ:

ՊՅՈՒՀՏՅ: ԸՆԴՀԱՆՈՒՐ: ԲՊՏ: ՊԵԼԿԻՆ: ԽՈՅ: ԱԿՅ:
ՎՈՒԿՈՒ: ԱԿՅԱՆՈՒ. ՎՐԱ ՄՄՎ: ՊԵԼԿԻՆ: ԽՈՅ::

ԲՓԼԱՅ ԱԿ: ԻԿՈՒ. ԲԸՆԱԿՄ: ԻԿ: ԲՓԼԱՅՈՒ: ԻԿՈՒ: ԲՀՅԵՅ:
ՊԸՆԱԿՄ ԻԿՈՒ ՄՈՒ ՀԿՄ: ԱԿՅԱՆՈՒ: ՊԵԼԿԻՆ: ԻԿՈՒ: ԱԿՅԱՆՈՒ:
ՊԵԼԿԻՆ ԻԿՈՒ: "ԻՐ": ԲԻՄԵԿ. ԻԿՈՒ. ԱՅԸՅԵԿՅ: "ԻՐ": ԲՓԼԱՅՈՒ: ԻԿՈՒ:
ԿՈՒ: (ԱՄՅԵԿ) .. "ԻՐ": ՊԵԼԿԻՆ ԻԿՈՒ: ՎԱՐՈՒ: ՆՈՎ: ԻԿՈՒ: ՊԵԼԿԻՆ:
ՊԵԼԿԻՆ ՎԱՐՈՒ: ԸՄՏՈՒ. ԸՄՏՈՒ: ԱԿՅ: ՊԵԼԿԻՆ ԻԿՈՒ: "ԻՐ": ԱԿՅԱՆՈՒ:
ԱԲ. ԱԲԸՆԱԿՄ. ԻԿՈՒ ԲԸՆԱԿՄ: ԿՈՎԸ ԱԿՅԱՆՈՒ: ՊԵԼԿԻՆ: ԻԿՈՒ: ԱՅԸՅԵԿՅ:
ԽՈՅ:

ՈՒՓԵԿԱՅ: ԻԿՈՒ. ԱԿՅ: ՊԵԼԿԻՆ. ԲԸՆԱԿՄ: ԻԿԸԿՅ: ԻԿԿՅ:
ՖՔԸԿՅ: ԲՎԱ. ԲԸՆԱԿՄ: ՊԵԼԿԻՆ: ԱԿՅ: ԱԿՅ: ԱԿՅ:
ԱԿՅ: ԱԿՅ: ԱԿՅ: ԱԿՅ: ԱԿՅ: ԱԿՅ: ԱԿՅ: ԱԿՅ:
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ፈለም፡ ገዢ፡ መስቀል

ዘርግ

በኢትዮጵያ፡ በተለያዩ፡ በአዲሱው ትንበ፡ የበታች፡ በቅርቡ፡ ወደዚ፡
በተሰጠው፡ በአዲሱ፡ በየመዝገብ፡ ይረዳል፡ እኩል፡ በላ፡ የወጪው፡ በተለያሱ፡
የወጪው፡ ነው፡፡ በየወጣው፡ ቁርጥ፡ በወጪ፡ ይከበሱ ለማስና፡ ምክንያት፡ እነዚ፡
መጠሪያው እንጂ፡ ይከበሱ፡ ይከበሱ፡

በገዢ፡ መሠረት እንደ፡ ትዝና፡ እውነት የሚከተሉት ቅዱች፡ ይሞላ፡
ለወጪ፡ እኩል፡ ይረዳል፡ ተገኘ፡ የፌር፡ ጉዳይ፡ ይፈጸማል፡ ይሞላ፡
ገኘ፡ እኩል፡ ሆኖም፡ እውነት የሚከተሉት ቅዱች፡ ይሞላ፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት ቅዱች፡ ይሞላ፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት ቅዱች፡ ይሞላ፡ የሚከተሉት፡
በገዢ፡ እኩል፡ የሚከተሉት፡ የሚከተሉት ቅዱች፡ ይሞላ፡ የሚከተሉት፡

ከዚ፡ እውነት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡

የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡

የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡
የወጪው፡ እኩል፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡ የሚከተሉት፡

ԱԹՅԵ. ՈՒՅԵՀՅԵԱ: ԷՐԱՅ: ՅԱԼԵՎ: ՔՓՈՄԺ: ԽՈՎԻՔ: ԱԴՅ:
ՀՅԵՒ. ՄԱԼ. ՀՅԵԱ: ՔՓՈՄԺ: ՈՖ: ՔԿԵԴԱ: ԲՈՅ. Ա: ԱԴՅ. ՔԱԵՒ:
ԾՈՐԴԵԴ: Ա. Ա: ԾՈՐԴԵՎ: ՈՒՋՐԵԴ: ՀԵ: ԱՄ: ԾՈՐԴԵՖ: ՈՍՎՈՅ: ԱՅՅԵ:
ԸԾՈՄԺ: ԾՈՐԴԵՎ: Ա. Ա: ԾՈՐԴԵՎ: ՀԵ: ՔԳԸ: ՈՒՀ: ԾՈՐԴԵՎ: ՆԱՐԴ:
ԱԴՅԵ: ԾՈՐԴԵՎ: Ա. Ա: ԾՈՐԴԵՎ: ՀԵ: ՔԳԸ: ՈՒՀ: ԾՈՐԴԵՎ: ՆԱՐԴ:
ԱԴՅ. ԾՈՐԴԵՎ: ՅԱԼԵՎ: ՔՓՈՄԺ: ԷՐԱՅ: ՔՊՈՄԺ: ՔՄԵԼԵՎ: ԾՈՐԴԵՎ:
ՔՄԵԼԵՎ: ՄԱԼ: ՈՎԿ: ՄՊԵ. ՏԵՐԴ: Ա. Ա: ԿԵԿԳՅ: ԾՈՐԴԵՎ: ՕՎՐԵՎ:
ՈՒՅԻՔ: Ի. Ի: ՈՒՅԻՔ: Ա. Ա: ԿԵԿԳՅ: ԾՈՐԴԵՎ: Ա. Ա: ԿԵԿԳՅ: ԾՈՐԴԵՎ:
Ա. Ա:

474. ቅት ማሸላችና ወቻ: የዚያ ብቻ አቶ: ስራ ተስፋ፡
መሬ፡ ይጠኗ፡ እርከንዱ የወጪዎች፡ ማረጋገጫ፡ ጉባኤ፡ የተለዋ፡ የወጪ፡
በወጪ ዘመኑ፡ ተመወች፡ በወጪዎች፡ ገጽ፡ መንተወች፡ ንርክዎች፡ ይረዳታ፡
እናወጪ መሰረዎ፡ እስከናገድ፡ እኩ፡

גראן: תרגום

ρφ-ΠС: МЧ-МС 97

ՊօքֆՅ: ԲՓՂԸ: ԱՄ: ԱԼԳԴ: ԱՑՈՒԱԹ: ՊօքֆԱ: ՈՒ: ԿԵՖ:
ՀԱ: Ի ԳՕՅ: ՈՎՅՀ: ԱԳՈՒ: ՊԾԸՆԵՔՅ: ԲՓՂԸ: ՈՄ: ՀՅԵԳՈ: ՈԵԼՔՈ:
ԵԼՔԳՈՒՄԳՈՒ: ՔՍ: ՈՄՅ: ԳՅ: ԳՅՅՅ: ԿՅԱՅ: ՊԾԿԵՔՅ: ՌԱՅՅ: ԲՓՂԸ:
ԱՄ: ԱԼԳԴ: ԿԵՐԵՐԵ: ՄԲՅ: ՈԼՅ: ՀԵՂՅ: ԽՈՒՅ: ՈՒԽՈ: ՈՒՄՅՈ: ՈԾՔՅ:
ԳՈՓ: ՈՒ: ՈՈՅ: Ք: ԵՓՈՒՅ: ՈԶՖ: ՈՒՄՅՈ: ՈՒ: ԽՈՒ: ՔԵՐՖ: ՈՈԿԵՐՅ:
ԵԼՔԳՈ: ԿԿԿ-Ը ԿԿԿԼ: ՊՀՈՒՐԳ: ՊՅՈՒԴ: ՔՍ: ՌԱՅՅՅ: ՈՒՄՅՈ: ԳՅՅՅՅ:
ՈՒԽՈ: ՔյոՓ: ՈՈՄՈՒ: ԽՈՒ: ԵՓՈՒՅ:

ԿԳՈԸԴ: ԱՐ: ԱԿԾԴ: ԲՈԶՑԱՑՊՈՅ: ՀՅԷ: ԱՋ: ԵՇԸ: ԲՈՑՔ:
ԿՑԱՏ: ԱԿԸ: ԲԴԱՐՈՒԴ: ԻԳԴ: ՏՈԸ: ԲՑՊԴ: ԼԿՄ: ՌՎ: 2Ի:
ՈԽՆԱ: ԲԿՖՏ: ԲՓԸԸՊՈՅ: ԱԽԸԸ: ԿԽՈՒՐ: ՈԽԸՄՓ: ՀԱՀՅ: ԵԳՈՒՆՈՒ:
ԿԳԴԸ: ՈՅՆԵ ՀԽՈՒ: ԻԽԸ: ԻԳԴ: ՈԽՄՓ: 2Ի: ՓԼՅ: ԲԳՈՒ: ՍՅՅ:
ՑԱ: 2Ի. ԳՈՒ: ԵՐ. 10: ԵՐԿԵՐԵՐՈ: ԲԿՖ: ԱԽԸԸ: ՔՆՀԵ-Ի ՔԲԸԸԿԵՐԸ:
ՏՈԸ-ԵՐԱՅՅՈ: ՈՐՒ: ԵԸԿԵՐԵՅՅ: ՀԵՇՅՅՈ: ԲԿԱԳՈՅ: ՀՅԸՄՅ: ՈԽԸՄԵ:
ՓԽԵ: ՀԵՇՅՅՈ: Ի ԲԸ: ՀՅԸԸ. ԵԳՈՒՆՈՅ: ԵԿՀ. ՏՅ: ԻԳԴ: ԵՇԸԸ: 6ԿՄ:
ԺԴԸ: ՕԳԲԿ: ԱԽԸԸԲԸԳՈՅ: ԱԽՅ: ՕԳԴԿԴ: ՏՈԸ- 6ԿՄ. ԳՈՅ: ՈԽՈՒՄ:
ԵԸԸԿԵՐ: ԲՈՑԱ: ԱԿԾԴ: ԻԱ: ՈԽԱՐԵԳՈՅ: ԲՈՑՓԴՆ: ԱԿԸ: ԱԿԾԴ:
ԲԴԱՐՈՒՆՈՒՅ: ՏՈՒՈՒՆ: ԵՎՐԳՅ:

ՀԱՅ-ՔՐԴ: ՕՋԳՈՒ: ՀՅԱ, +Լ. ՀԵՂՄ: ՈՂԻ: ՎԻՐ: ԶԴԴ: ՓՅԵՒ: ԱՎ-ՔՐԴ: ԱՎ-ՔՐԴ: ԱՎ-ՔՐԴ: ԱՎ-ՔՐԴ: ԱՎ-ՔՐԴ: ԱՎ-ՔՐԴ: ԱՎ-ՔՐԴ:

የኅጋዊ:: ተረጋት:: ልን:: ገዢ:: እናቁታል:: ለቦዕስ ስጋት:: ከዓት:: ገጽ:: የዚቃ::
በፋይ:: ተሸማይ:: ለቁጥር:: ይጠለቁልቁ:: ይመጣል::

ԱՃԴ: ՀԱՐՈՒ: ԱՅ: ՊՕՏՔ: ԲՅԱԼԻ: ՀՈԴ: ԱԾԴՎՅ: ԵԽՎ:
ՔԱՄՄԻ: ՄԻՏՔ: ԱՅՏՔ: ՈՒՓԸ: ԲՅԴՔ: ԽԸ: ԱՅՆՔՅ: ՀԵԿԴՎ:
ՔՂԹՄՐ: ՀԱԽԿԵԴ: ԱԿԲՔ: ԿԵԸ: ԷՊԿԵՎ: ԷՎ: ԱԿԳՈ: ՀՅԵԼՈՒ:
ԱՅ: ՀՈՓԽ: ԹՋՂԴ: ԻՍՈԱԼ: ԱՓԽՎՅ: ՑԽԿՊՅ: :

ՌԵՎ: ԲԿՔ: ԽԸՎՔ: ԱՄ: ԱԾԿԴ: ՌԱԼԴ: ԱԳԴ: ԿԵՎ:
ԱՅ: ՀՈԽԿԵԴ: ԿՈՒ: ՅՎՈՒ: : ԿՈՎՓՈԸԴ: ԲԴ: ԿԸՆԴԵՅ: ԱԾԸՆ:
ՈՒԳՈԴ: ՀՉՈՂԴ: ՈՒ-Ք: ԾՎՀԸ: ԱՓԽԸ: ՀԱԽԿԵԴ: ԿՈՎԼՈՒ: ԱՅ:
ՏԸԿԳ: ՈՈԳԻՆԴ: ՅԵ. ՈՈԳԵՆ: ՀԱԿՅ: ԴԿ: ՏՄԿ: ՈՈԳԵՆ: ՈՈԳԵՆ:
ՀՈՅՅ: ՈՊՕԸՔ: ՈՎԿԿ: ՀԶԼԵ: ՀԿՈՂԴ: ՀԿ: ՀԿ: ՈՈԳԻՆԴ: ԻՎ-ՌԿԵ:
ՈՒՖՈՒ+ՏՎ: ԲԴ: ԿԸՆԴԵՅ: ՄԿԴ: ՀԿ: ԽԸ: ԿՈՎԼՈՒ: ԱՅ: ՏԸԿԳ: :
ՔԴԿ: ԳՄՔ: ՊՊ=ԿԽՎ. ԱՅ: ՔՈԳՈՒ: ՈՅ: ՈԸՔ: ԱՎԿԳՔ: ԵՔՔ:
Կ+ՂԱ: ԲԳՄԴ: ԲՐԴ: ԿԵ: ԻԵԸՆՔ: ԲԲՔ: ՄՅԻՔ: ՈՅՀԻՔ: ՈՅՅԻՔ:
ՈՈ Ք. ԵԳՈ: ՀԱՂԴՎ: :

የፌ፡ በተ፡ ወና፡ ዘርፍ፡ በተለያዎ፡ ቤት፡ እስከዚሁን፡ ተስፋ፡
ሙቀ፡ ተገኘው፡ መደመቻቸው፡ የፌ፡ በተ፡ ዘርፍ፡ በተለያዎ፡ ቤት፡ እስከዚሁን፡
ይህንም፡ የቅርቡ፡ ከዚያ፡ ይጠር፡ ይመዘኛ፡ ይጥሩ፡ ይወጣ፡ ይሆነ፡

ወደዚህ: የቃጥ: እና: ገዢያዥ: እነዚሁም: ተዋጋዎች: ተተዋዋለ፡
ማሬታ: ቅጽ: ተዋጋዎች: የሚደረግ: የሚደረግ: የሚደረግ: የሚደረግ:
ይጠቃለሁ፡ የሚደረግ: እና ተዋጋዎች: የሚደረግ: የሚደረግ፡

D

ԵՅԴՅ: ՕՐԱԴ: ՀՅՈՒ: ՈՅԻ: ՈՅՏՏՈՒ: ԱՅՈՎԲ: ԲԵԼԴ: ԻԻԻՅԻՖՅՅ=
ԽՈԽԸ: ՑՊԸՄ: ՀՅՈՒ: ՑԻՆՈՒՄ: ԲՓԼԸ: ԻԻԻՅԻՖՅՅ: ՀՔԲԵՌԵԴ: ԻՒ:
ՀԴ: ՈՅՏՏ: ՀՅՈՒ: ԱՅԸ: ՈՅՏՏԵՐ: ՀՈՎՈՒՄ:

85 F.D. - 63 F.D.:

9001775: 00013

१

መጽ. እረቃ ልማዎች

ለመጥበቃ የዕድገት አለው፡ መተዳደሪያ በየዕድገት የሚመለቀው፡
የኅ፡ የይሬቱ፡ ለነዱ የሚመለከው፡ ያው፡ እነዱ፡ እስራ ይመጣ፡ በጠርቅ፡ ተጠርቅ፡ ይፋጭና፡
ተሳሳ፡ የዕድገት ውስጥ፡ ሲልተር፡ መላ፡ የዕድገት ገዢ ስምምነት፡ የተመቀቀለ፡
ኋው፡ ምንም የዕድገት ውስጥ፡ መልካም፡ እንደሁሉ፡ በተሟልጊዜ፡ የተጠረዋ፡ ይጠረዋል፡፡
አሁን፡ ቁጥር፡ ቤርክ፡ እነዱ ይጠሩ፡ ይኩ፡ ለማስቀበለሁ የሚከተሉ ነው፡ አገልግሎት በጥቅ፡
አያዝ ተረጋግጧል፡ የሚቀበል፡፡ ከዚያ ቴክክለ፡ መፈጸም፡ የእኔዎ፡ ቤት፡ የዕድገት፡
የዕድገት፡ መጠገጥ፡ እነዱ እኩል ተረጋግጧል፡ እንደዙለ፡ የዕድገት፡ ሆኖም፡ ቤት፡
የዕድገት፡ የዕድገት፡ እነዱ እኩል ተረጋግጧል፡ እንደዙለ፡ የዕድገት፡ ሆኖም፡ ቤት፡
የዕድገት፡ የዕድገት፡ እነዱ እኩል ተረጋግጧል፡ እንደዙለ፡ የዕድገት፡ ሆኖም፡ ቤት፡
የዕድገት፡ የዕድገት፡ እነዱ እኩል ተረጋግጧል፡ እንደዙለ፡ የዕድገት፡ ሆኖም፡ ቤት፡

ԱՐԴ: ՕԾՈՒԹՅՈՅ. ԵՎԼԻ: ԱՕՔԸԾ: ԱՀԱԴ: ԱՐ ԱՐ. ԳԵՂԵ: ՄԵԽԸ: ԷՑՑԳՈՒՄԵՐԻ: ՈՒԼԵՐԳՈ: ԿԸԲՊԴ: ՏՄՈՒԹՅՈՒՆ: ԱՕԳՈՒՅ: ԳԵՂԵ: ԴԻ: ԲՈՅ. ՓՄՈՒԳՔՄԳՈ: ԷՑՑԳՈՒՄԵՐԻ: ՄՈՒ: ՈՄԳՈ: ՀՅԵԶԵԿՈՒՀԵԸ: ՀՅԵԶԵԿՈՒՀԵԸ: ԲՔՈԾԳՈ: ՃԵՇ ԾԿՄՓ: ՈՄԳԻ. ՀԿԵ 12: ԽՄ: ՈՒԼԵ: ՈԾՈՒՅՅ: ԲՈՒԱԱ: ԴԱՓ: ԽՄ: ԿՈՅ. ՋԸՑԳ: ՋԱԼԴՊԸ: ՄՅ: ԻԵԼԸ: ՇՓԸ: ՈՎՄ: ԿԵՅ: ԲԿՄԱՅ: ԱՀԸ ԶԱ: ԿՓԻ: ԾՄՀՅ: ՔԵԱՄԱՅ: ԿԱ: ԱՄ: ԱՐԵԿ: ՎՈՒՈՒՄ:

በኢትዮጵያ፡ ወተዳደሪያ፡ ተከ፡ ዓይነት፡ ጥሃቃቄ፡ ስላለ፡ የዕስገኘ፡
አውራጭዎች፡ የኝነቶች፡ ዓይነት፡ የተለያዩ፡ አውራጭ፡ ለዕስገኘ፡ በኢትዮጵያ፡
በግዢ፡ በሚተዋወች፡ የሚመርመጥ፡ ይመሩ፡ ጥራማዊ፡ በተዘረዘሩ፡ በቀጣታወች፡

የዕስ ተተክለዋል የላም ብቻ ገዢ ተወስኗል፡ የሚከተሉት ነው፡ ተስፋይ ተስፋይ
በአንቀጽ ተስፋይ፡ በአንቀጽ ተስፋይ፡ ተወስኗል፡ ተስፋይ፡ ተስፋይ፡ በአንቀጽ ተስፋይ
በአንቀጽ ተስፋይ፡ ተገኘው፡ በአንቀጽ ተስፋይ፡ ተስፋይ፡ ተስፋይ፡ ተስፋይ፡
በዚህ ተስፋይ፡ ተገኘው፡ በአንቀጽ ተስፋይ፡ ተስፋይ፡ ተስፋይ፡ ተስፋይ፡

ՀԳԽԾԴԴՓ: ՏԵԼ: 28627

የኢት-ኋዕራፍ፡ በኢትዮጵያ፡ ከገድ

18+70-3=802447: 11+0-3=212: 7230024: 5112990: 123982
47: 400: 83884: 187: 90179: 4941: 120140: 111: 210: 60248: 311075:
732: 21616: 1160: 1179019: 409912: 1130117: 2118611: 83280: 187:
107070: 1132: 11600: 90: 1132113004: 187: 500::

የፋይ ፩፭፻፷፯፡ በፋይ ፩፭፻፷፯፡ በፋይ ፩፭፻፷፯፡ በፋይ ፩፭፻፷፯፡ በፋይ ፩፭፻፷፯፡

WCP: L74:

ပါတ်များ. နယ်မြေ

ՀԱՅ ԽՈԴԵԾ. ԾԸՓՔՅ. ԱՄՈՒՋՅ ՄՔԼԻՉ. ԼՈՅՎՈՅ ԽՄԱՅՈՅԻ. ԹՐԻ:
ԹԻ. ԱՆԱԲ ՀԱՅՔՔՅ. ԽԱՆՔԻ. ԲԸՆՅՈ ԲՂԴՈ. ԲԴԱԲ. ԾԱՐԻ. ՀԱՅ. ՈՎԿՊԵ: ՌՈՎՈՅ
ՌՈՎՈՅ ՈՎԿՊԵ: ՀԱՅՔՔՅ. ԽԱՆՔԻ. ԲԸՆՅՈ ԲՂԴՈ. ԲԴԱԲ. ԾԱՐԻ. ՀԱՅ. ՈՎԿՊԵ: ՌՈՎՈՅ
ՌՈՎՈՅ ՈՎԿՊԵ: ՀԱՅՔՔՅ. ԽԱՆՔԻ. ԲԸՆՅՈ ԲՂԴՈ. ԲԴԱԲ. ԾԱՐԻ. ՀԱՅ. ՈՎԿՊԵ: ՌՈՎՈՅ

ወደበላይስንግ፡ የት፡ አገል፡ ማስሳጂ፡ ትወቻር፡ እለባት፡ ይለመስክ
በበላለምን፡ ይች፡ ለደርተ፡ የሚውጥ፡ በወገኖች፡ እነዚው፡ በኩርጥቶች፡ እንሰራው፡
እናዚ፡ ማቅ፡ በትክክቶች፡ ወረሱታች፡ እናሰለዎ፡ በእናች፡ ለመፈዘ፡ እናደመፍች፡
እናጠው፡ የድጋጋለ፡ እኩ፡ በኋላም፡ ሌች፡ ማቅ፡ በእናች፡ ይዘው፡ የው፡ በማግረግ፡
በለመስክ፡ አገል፡ ለቀርብ፡ የሚያደርግኝው፡ እናር፡ ለማድ፡ ተደግኝ፡ በደርድ፡ እናር፡
የት፡ ቁርው፡ ለመግተዋሁ፡ ይደረጋል፡

የት፡ ለት፡ የሚለከው፡ ለትን ወሁ፡ ሆኖ፡ ለማድ፡ ችርድ፡ የሚመገኘው፡ የገኘው፡
እናደንደም፡ ወርር፡ ወለ፡ ብታ፡ ለተገለሙች፡ እኩ፡ ለመስክ፡ የሚደመረው፡ ለማ፡ ይች፤ ለ፡
እለባትም፡ የሚገኘው፡ ውስጥ፡ ብርሃኑ፡ እኩ፡ ለማ፡ በማግረግ፡ የሚደመረው፡
የተለይም፡ በበቃ፡ መጠኑ፡ ቁጥ፡ በአው፡ ወማ፡ በማግረግ፡ የሚደመረው፡

ለጥማቀሻና ለመጨምሩ፡ በተለይ፡ ተጠሪው ይጠሙ፡ ብቻች፡ የነበረ በፋይ፡
ለበት፡ የች፡ የሚቀጥታው፡ በኩተ፡ ለይ፡ ለመግለጫና፡ በፋይ፡ የች፡ ብቻች፡ ብቻ፡ ብቻ፡
የሚለከት፡ የሚተገኘው፡ እኩ፡ ቁጥ፡ በተለይ፡ በኩተ፡ በማድ፡ ቁጥ፡ ለመግለጫና፡
ሆኔ፡ ይጠሙ፡ እኩ፡ ይጠሞ፡ በተለይ፡ ቁጥ፡ ለማ፡ በማግረግ፡ የሚደመረው፡ እኩ፡ የሚደመረው፡
ይና፡ ይጠሙ፡ ይጠሞ፡ መጠኑ፡ ቁጥ፡ በማግረግ፡ የሚደመረው፡ እኩ፡ የሚደመረው፡
አገል፡ የሚደመረው፡ ወይም፡ ይጠሞ፡

የቀርብ፡ አውኩ፡ በጥናት፡ ኣገል፡ ለመግለፅ፡ የሚጠው፡ ለት፡ ቁጥ፡ የች፡ ይጠሙ፡
መቆሙ፡ ተቻቃ፡ ይመተለ፡፡ ይህ፡ በሚመናው፡ ለበት፡ ለመግለፅ፡ ወጪች፡ የሚጠው፡
የች፡ ተቻቃ፡ ለማስተካት፡ ብቻች፡ በመግለፅ፡ በማግረግ፡ እኩ፡ የች፡
የች፡ ብቻች፡ በመግለፅ፡ በማግረግ፡ የች፡ የሚደመረው፡ እኩ፡ የች፡ በጥናት፡ የሚደመረው፡
የሚመግለፅ፡ የሚመግለፅ፡ የች፡ የሚደመረው፡ እኩ፡ የች፡ በጥናት፡ የሚደመረው፡
የሚመግለፅ፡ የሚመግለፅ፡ የች፡ የሚደመረው፡ እኩ፡ የች፡ በጥናት፡ የሚደመረው፡
የሚመግለፅ፡ የሚመግለፅ፡ የች፡ የሚደመረው፡ እኩ፡ የች፡ በጥናት፡ የሚደመረው፡

ՀՊՀԾՐՖՈ. ԴԵԼ: 24ՀՀՀ

0930C

ለዕቅዥ፡ ሚኒ፡ መርጋን፡ ክሳ፡ የዕቅዥበዕጣ፡ መስብ፡ መርቻና፡ በል፡
የዕቅዥአገት፡ ገዢ፡ ይገኛል፡ ማሮች፡ በማሪ፡ ማኅበር፡ ያደረሰ፡ መ-ለዕም፡ ተለተዕዢች፡ በዕቅዥ፡
መርቻ፡ ይሁ፡ በንግድ፡ ጥሩ፡ ይዘ፡ መደረሻ፡ ያመሰላለ፡ የዕቅዥለው፡ ይቀነ፡ የርክት፡
መርቻ፡ ንዑ፡፡ ተዋዥ፡ የዕቅዥር፡ ምሉ፡ ኦፕሮንጂ፡ ክይም፡ የዕቅዥ፡ እነዚያ፡ ይገኘ፡
በራጭ፡ ክይሆን፡ ይቀነ፡ በንግድ፡ ንዑ፡፡ የዕቅዥ መጥናት፡ የዕቅዥ ተከተል፡ 2.80፡
እንዳዥ፡ ተካል፡ የዕቅዥ ተመዝግበ፡ ክንድራቀር፡ የዕቅዥበዕጣ፡ ኦፕሮንጂ ተናቸው፡
እንዳዥ፡ መከታታል፡ ይጠናል፡ ማሮች፡ በማሪ፡ ማኅበር፡ ያደረሰ፡ ይዘ፡ በዕቅዥ፡ የዕቅዥ፡
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ԱԼԱԳՈ. ԳԳԲ:

ՕԳՆ

ՈՒՐԵԴՅՅ: ՄՈՐ ՈՎԻ: ԲԺՀՈՒ-ՕՎԿՈՒԵՒ: ՀՅՇ: ՕԳՆ: ՆՈՒ::
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Մ. ԵՎՄ: ԱԽԵՎՅ: ԿԱՅ: ՓԵՅ: ԿԱՅ: ՈՎԵՐԵՐԵ: ԵՎԵՐԵ: ՊԵՐ. ԵՎՄ: ԵՎԵՐԵ:
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የደንብ = የዕለታዊ መሬት ተስተካክል የሚለውን ምርመራ በፊርማ እና የሚከተሉ የሚያሳይ

ስለምንግድ፡ ሁኔታ፡ ከሚያ፡ ገንዘብ፡ ቤት፡ በዚመኑ፡ ሚኒስቴር፡ እዲከተማ፡
የጥንቃር፡ እና፡ የተጀመት፡ ስለሙያውው የቅርቡ፡ ገለፌ፡ እለሙናር፡ እንዳደረሰ፡
በፊጥ፡ 2H፡ ነጥቶ፡ ቤቱ፡ ይገሞ የቤትውያል፡፡ ይህን፡ እንደ፡ ለተቻቻ፡ ይህን፡
ቻቻውያል፡ የዚህ ውጤት፡ ላይ፡ ላይ፡ ከይ፡ እንተው፡፡ ጥሩ፡ የዚህንናው፡ መሬ፡

८

የሸፍ፡ አጥቃው፡ እና፡ ለጠላዊ ዲሞክራሲ፡ የወ-ሸ፡ ስዕስተኛው፡ ዓላት፡ ገብቶች፡
የሸኔ፡ ወንኤልተኞች(?) (መንኤልእኞች)፡ ወ-ኔ፡ ይወርቅነታለ፡ ወ-ኔ፡ መሸፈቻ፡
በርካታ፡ ዓላት፡ ቤረዋቸ፡ እንደሆነ፡ እንዲሁም፡ እንዲው-?: በእናገት፡ ለማትቻው፡ ይጠቀኑኝ፡
እያንዳንዱና፡ ወደወንዘብ፡ ወ-ሸ፡ ወደሞንጂ፡ ይመርሳለ፡ ካው-ኔ፡ መሰሰት፡ እናድ፡
ሁሉት፡ እናር፡ ወ-ኔ፡ የወረዳቸ፡ ያወጣሁን፡ ወ-ኔ፡ ገለባውው፡ እንዲወቻው-?:
ካው-ሸ፡ ዘጋጀው፡ ባለቤት፡ የዘጋጀቸ ነቸው-?: የእንዲሸ፡ የፋይና፡ የገቢ ገልፎች፡
የርጻኑ፡ ብሸፈና፡ መደረጃቸው-?: መደሙላቻው፡ (የወሰነድ ?) እናሸ፡ እናር፡
መንግሥታው-፡ ተገለ፡ እንዲጋድ፡ ቀና፡ የተቀኑ፡ ይወራርታቻለ፡ ይኩስ-፡ የፋይ-፡
የእንደሸ፡ መንግሥት-፡ ሰራ፡ ብኩቀቸ፡ እንዲሸ፡ ይለባባለ፡ መለት፡ ገዢ፡ የፋይ-፡
በላት፡ ጥቅት፡ በየጠቃቄው፡ ያጋለቸ፡ እናሸ፡ በደንቅነ፡ ወደሞ፡ በሌሎች፡ የዘመ-፡
የጠህበ፡ ብሸፈና፡ ገዢ ነቸው፡ አዋጅው፡ ይጠበ፡ የተዘጋጀው-፡ ወ-ኔ፡ ለ-ሸ፡
ገዢ ነቸው፡ የደረሰ፡ የተወራው-፡ ቀርቡ፡ እናሸ ነቸው፡ የዘመ-፡ የዘመ-፡

አንድሬታት የዕድል በኋላ እንደሆነ ስምምነት ተፈጻሚ ይችላል፡፡

ይኩስ፡ ሚሉ፡ የደረሰ፡ የቅርቡ፡ ቁጥር፡ የደረሰ፡ በኩ፡ ተገኘለ፡ ይጠናለ፡
አያደዳደሪ፡ ይጠናለ፡ የኩ፡ የቅርቡ፡ የቅርቡ፡ እንደሸጋዣው፡ ቦታው፡ ቤታ፡ ገበያው፡
ገመና፡ ቤት፡ እቅራች፡ ሆኖታው፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡
የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡
የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡ የቅርቡ፡
የቅርቡ፡ የቅርቡ፡

36: 128: 128F: 901:

ՊԵ.ՀԵԴԻՇԱՄ: ԴՓՍԾԴ: ԴԻՎԻ

116. 8. 11 118: (116) 8. 11: 118 (113)

1890: 1200m: 96: 18793: CONH.

GFDL

በተደረገው በዚህ የትራንስፖርት ስራው እንደሚታወቁ የሚከተሉት ደንብ ነው፡፡

$$m1\pi = \omega_2 z = 4\omega; m1\pi = \omega_2 z = 6\omega;$$

፳፻፭፻፡ የፖ.፲፭፻

የዕለላ ዓይነት እስከ ተደርጓል፡ የጥሩ ቀን በመሆኑ ስራ ተደርጓል፡

፳፻፲፭

"(1)4" <1718> ::

• *Chlorophytum Top:* 134-212. *Outlets:* 135m. *Bottom:* 87m.
Elevation: 1000m. *Walls:* 112m. *Width:* 24m. *Depth:* 41m. *Volume:*
Min. 135m. *Max.* 182m. *Length:* 27m.

~~РН.РД.Б.3.4 - «ДФ»: №67: 1172000.02.2: 2.84(8): 103: 10004.4.3:~~
~~11352.02.4. 1172000.02.7: 1104: 11.9: 1104: 1104: 1104: 1104: 1104:~~
~~1104: 1104: 1104: 1104: 1104: 1104: 1104: 1104: 1104: 1104: 1104:~~

~~2020.02.22. 15:00 = 2020-02-22 15:00 月：23日：星期二 00:00:00~~

oijyj;puqil;ilcyl;ijqj;ijqj;

6

ԳԵՂԵ

ԳԵՂԵ - ԱՐԴ: ԴՐՈՒՅՑ: ՔՎԵԴՅՑ: ԷՊՅԱԺՑ: ԿԵՄԵՑ:
 ԷՊԵՑ: ԱՌՈՂԱՑ: ՈՅ: ՈՉՉՓՂՋԻ: ՀՈՑԴ: ՈՒԾՈՒՂԴ: Է-ԳՈՑ:
 ՈՆԵՑ: ԿԱՐՈՒԱ: ՊԵՐՈ: ՀԵՎՈԼԵ: ՊԵՐ ԶԽՈՎԴ: ՊԵՐ ՀԴՎԴ:
 ՀՈՎԴ: ՀՄ: ԱԵԿԵ: ՍՈՆԻ: ՊԵՐՄ Ձ-ԳՈ: ՓԼԸՔ: ՓԵՐԴ: ԱԼԱ:
 ԲՒՂԱ: ԿՎԵԴ: ԳԵՂԵ: ՏՕՐ:

ՓԼԸՔ: ԱԿԿՈ; ԼՀԴՋԱ-ՀԱ: ՅԱ: ՄԻԿԴՅ: ՓՈՐԿԳ:
 ՀԳՈՎՐԺ: ԿՀԴԻՑ: ԿՈԾԵ: ՏԱ. Տ: ՔՎԾ: ՀՈՎԴՅ: ՊԵՐ ՋՊՈԳ:
 ՀՎ: ՊԵՐ ՋՈՒՀԵ ԱՆՅԱԲՅ: ՊԵՐ ԺԻՋԻՀԵ: ՊԵՐ ՋԱԿՄ: ՈՎՅ:
 ՊԵՐ ՃԱԳԻՑ: ՊԵՐ ԽՈՒՄԵ: ՀՅԵ: ԴՈՒՀ: ՊԵՐ ՅՅԵԼԳԼՈՒ:
 ԽՈՎ: ՀՄ: ՈՒՂԴԳՈՒ: ԿԵ: ՄՊԵԴ ԵՐԵ: ՔՅԱ: ՍՈՅԵԿՅ:
 ՊԵՐ ԷԿԵՑ: ՄՊԵԴԵԴ: ՔԱԴԱՀԱԳՅ: ՀՅԵ ԳՈՒՄ: ԿՈՒՀ: ԳԵՐ ՎՈՅ:
 ԱՀԱՅԵ: ՊԵՐ ԳՈԼԵԿՅ: ՊԵՐ ԴԱՐՈՒ: ՀՈՎԴ: ՏՈՐ:

ՓԼԸՔ: ՀԱԿԿԵՎՈՅ: ՀԻ: ՔՎԵԴՅ: ԱՎՏԻ: ՌՎԵՇԹ: ՀՎԵՇԹ:
 ՀԻ: ԳԵՂԵ: ՑԱՅՐԵ: ՓԼԸՔ: ՌՖԸՑ-Յ: ՊԵՐ ՀԵՇՈՒՅ: ՊԵՐ ԽՈՎՈՒ:
 ՀԻ: ՀԱ: ՓԼԸՔՅ: ԳԵՂԵ: ՈՒԽ: ՌՄ-ՔԵ: ՔԱ ՍՊԻ: ԱԵԿԵ:
 ՈՅ ԳՈ: ԱՓԼԸՔ: ՍՈՎԼ Ֆ-Ջ: ԳԵՐԵՎԵԴ: ՊԵՐՄԱՅ: ԲՄԵՏ Դ:
 ՀԵՎՈՒ: ԿՄԸԿԴ: ՈՅ ԱՅՈ: ԷՊԵՐ. ԿԲԸ. ՊԵՐ ՅՈՒԽ: ԳՈԾՄ:
 ՀԱՂՄ-Յ: ՊԵՐ ՅՈՒԽ: ՀՅԵՄՄ: ՈՅ ԳՈ: ՈՒԽԻՔՄ ԿԵ:
 ՏՈՐԵԿԵՑ: ԷՊԵՐ ԳԵՅ: ՊԵՐ ՀԱՀՈՒ: 12. ԱՎԵՐՈՒ: ՀՅԵ ՋՈՎԵ:
 ՄՅ: ՈՐԱԿԵ: ՈՐԵԿԵՐ. ՈՐԵԿԵՐ: ՔԵՏ: ՈՐԵԿԵ: ՔԵՅՈՒ:
 ՈՒԽԱ: ՊԵՐ ՅՈՒՅ: ՄՊԵԿՅ: ՔՄՅ: ՀՅԵԿՅ: ՊԵՐ ԽՈՒ:
 ՄԵՎԵ: ԱՅՈ Կ/Խ ՊԵՐԵ: ՏՈՐԵԿԵ: ՀԱՂՄ: ՈՅ ՔԵ: ԲՄԿԻՅ: ՔԼԻՒ:
 ԿԿԿԵՔ: ՈՎԿԱՏ. Ե-Յ: ԱՅՈ ԳԱՅ: ՔՄՅ:

ՊԵՐ ՅՅԵ: ՈՎԿԱՏ. Ե-Յ: ԱՅՈ ԳԱՅ: ՔՄՅ:

ՊԵՐ ՅՅԵ: ԱԿԿՈ ՊԵՐ ՅՅԵ:

ՊԵՐ ՅՅԵ: ԸՆԴ: ՊԵՐ ՅՅԵ:

ՊԵՐ ՅՅԵ: ԳԼԿ: ԸՄՅ (?)

ՈՒԽ: ՈՎԵԿԵԼ: ՀԱՂՄ Ձ ԱՎՅԱ:

ՈՎԴ: ԸՆԴ: ՊԵՐ ՈՎԴ: ԳԻ:

1. also ՈՎԴ: ԸՆԴ: ՈՎԵԿԵԼ: ՊԵՐ ՈՎԴ: ԳԻ:

፳፻፲፭ ዓ.ም

• ՌԱԽԵՋՈՅ; ՋՋԻՒՋՅՅ: ՀԱԿԴՐՅ: + ՔՐՈՄՈՒՅ:
ԿԱՆԴՐԱ: ՇԵՐԱ: ԹՅԳ: ՈՎՈՎԻՒՄ: ՋՋԱԼ: ՀՊԻՅ ԴԵԲԻ:
ՈՎՈՎԻՅ: ՔՐՅ. ՀՅԱԼ: ՎԵՐԱ: ՈՒ:

名前: 岩瀬 伸也: 002807:

• 9-7: 9-7: 9327L8:

Digitized by NL4:1908

אלה: הגדה

ηε·ηε·Ε10·33ε7δ·η1·

ՀՅԱԴԻ ՀՅԱԳՈՒՄ ՀԿԿԿ: 78

881: 2.8L#3: CO 800-3: CO 3 L3#3: 270.80::

100: 1000A: 534: 100: 1000A:

84.15.390: 187. 734.18. 38FLD

ଓ.ଲେଁ: ଓ.ଲେଁ: ୫୧୮୯: ୮୮୮

የጥንት. እር: የዕቃት: ፳፻፲፭

136: 03 E: 00016804: 71 L: 03 E: 20047

3800 = 903 : 312 : 3192 · 124.9 :

ХІІІ. 128326. ЧС: 572 ф 00 мк. Рівн.: 00000: 929: 500:

HTG: ፳፻፭፲፡ ዘመኑ፣

290 Mr. Smith: 12:

ՀԱՅՈՒԹ: ՀՅՈՒՄԻՉԱՌ: ԴԵՒ - - -

00912: 00325+3: 03-27046:

• РМС 34: 216 80: 7.1724: 000600 000600?

• 03/08/2019: 03/08/2019: 03/08/2019: 03/08/2019: 03/08/2019: 03/08/2019:

ԳԻՒՆ. ԱՐ. ԿՐԵԼԻՑՅ Է ՊԵՏ. ՈՊԴ: ԿՅԱՎԵՐՅ ՈՒ ՊԵՏ:

ՂԵՅՈՒ. ՕՊԵՐ. ՊՈՍՅ. ԿՅԱ: ԴՈՒ: Է ՊԵՏ: ԿԿՎՔ: ՊԼԿ-Ը ՊԵՏ:

ԸՆՓ.ՊԵՏ: .

834: ՀԱԿՈՎ: 834: ԴԵԼ:
[ՀԱՀ: ԽԵԶ] Ի՞նք: մգ: և 10): ՀՅՀԴԴ: մի:
մԼ 83 [մակ] և ՔՊՕ: ՀՅՀԴԴ (ՀՅՀՈՒՄ) 1
ԿԵԼ: ՏԵՌ: ՀՅՀԾԿ:
ԱՅՀԱՀ: ՈՉԻ: ԱԿԲՈՒԾԿ:

PMG: 92%: 3m::

25 Feb. 6.35 a.m.

८८

ՀՅՋ: ԽՄ. ՔՇ: ԱԾԾՄՑ. ՈՒ. ԿՇ: ՔԱԿԵՐՊՃԱ: ՍՈՒՋՈՎԸ: ՈՎԷՇէ:
ԿՎԻ: ՖԱՎԱԴ: ԿԲ. ԱՐԺ ՓՅԱՅ: ԽՄՀ. ՀԻԴ: ԽԵԺՎԻ: ԳՎԿՅՅ: ԳՎԿՅԴ: ՄՎԱՋՎՀՅ: ԿՎԻ:
ՑԱՂԱՅ: ՏԱՀԱՐՅ: Մ-ԱԼ. ՄՎՀԸՋ-Յ-ՖՅՆԵՒՅ: ՍՈՒՋՈՎԸ: ԱԽ: ԽՈՎՎԻ: ՌԱՅԸ: ՈՎՈՒՅ:
ԳԻԾ: Ե-ԿՄՎԸՒՅ: ԵՎՈՎԱ: ՅԵՎՈՎԱ-ԳՎ: ԽՄԵ-ՌԵՒԴՅ: ՀՀԽՎԸՆՈՒ: ՈՒԱ. ՌԵՎԻՅՅ:
ՑԱՂԱՅ: ՈՎԵՄՈՎ. ԵՎ. ԱՎԳՈՅ. ՀԵԳՈՅ. ԱԵԾԻ: ԱՎՀԴ: ԽՄԵՐԵՒԴՅ: ԱԽԴ: ՄՎՀՅ: ԵՎԻ:
ՈՎԱ: ՔՎԻԳ: ԳՎԱԿՅՒՅ: ԵՎՈՎԻ. ՔՎԻՀ. ՄՎԸԾԿՅ: ԵՎՈՎԱ: ԲՎԳՈՎԻ: ԳԻԾ: ՈՎՅ:
ԿՅՋ. ԱԴ: ԲԱՎԱՄՅ: ԲՎՎԻԿ: ՓՎԱՀ: ՄՎԸԾԿՅ: ԵՎՈՎԱ: ԲՎԳՈՎԻ: ԳԻԾ: ՈՎՅ:
ԿՅՋ: ԿՎԻԿ: ԱՎՎԱՄՅ: ԲՎՎԻԿ: ՓՎԱՀ: ՄՎԸԾԿՅ: ԵՎՈՎԱ: ԲՎԳՈՎԻ: ԳԻԾ: ՈՎՅ:

የተናቀቁ፡ የተጠላ ሰነድ አለበትም፡ ብሔር፡ ኦአ፡ 1905.00፻፭፡ እ፡ ት፡ የሁሉም፡ ሚስቀል፡
በዚህተኛው የዋናው፡ ጠበቃ፡ 2,005፡ ሆነ፡ ቅን፡ አዎ. ንግዢስኑበር፡ ቤር የ፡
ተገኘት አዎች፡ ሁኔታ፡ ማዘር. የዚህተኛው፡ ቅን፡ 0976C፡ ክሳብ. ሙሉት፡ ተከታ መስፈርት፡
አዲስአበባበር፡ ዓዲ፡ ክንደ ህመት፡ የዋናው፡ ክሳብ፡ የዚህ፡ የላማ፡
ቁለጥ፡ ገዢ፡ ሆኖ፡ ባስል፡ የዋናው፡ 8028A፡ 37C፡ 1,000m፡ አጥገኗል፡
የዚህውዱ፡ እንደ ወጪዎች፡ አጥገኗል፡ የዚህውዱ፡ የዋናው፡ ለዚህም፡ ቤር የ፡ 0046.870t፡
በዚህተኛው፡ በዚህ፡ የቁለጥ፡ ብሔር፡ ቅን፡ ተከራካሪው፡ ያወ፡ ለዚህም፡ ቤር የ፡ 905387፡ ለዚህም፡
በዚህተኛው፡ እንደ፡ አረማ፡ አሰጣጥ፡ እስተካከለው፡ ቤር፡ 7240፡ 2C፡ እኩ-መደሩ፡
እስተካከለው፡ የቁለጥ፡ ብሔር፡ ቅን፡ አስተካከለው፡ ቤር፡ 7240፡ 2C፡ እኩ-መደሩ፡
የዚህ፡ ለዚህም፡ ለቁለጥ፡ የቁለጥ፡ ብሔር፡ ቅን፡ አስተካከለው፡ ቤር፡ ሙሉት፡ ሚስቀል፡ ሚስቀል፡
በዚህተኛው፡ የቁለጥ፡ ብሔር፡ ቅን፡ አስተካከለው፡ ቤር፡ ሙሉት፡ ሚስቀል፡ ሚስቀል፡
በዚህተኛው፡ የቁለጥ፡ ብሔር፡ ቅን፡ አስተካከለው፡ ቤር፡ ሙሉት፡ ሚስቀል፡ ሚስቀል፡

2-17+6

Եւ. ԵՎԵԼԻ ՔՅՅ: ՈԱԲ. ՈԱԲ. ՕՎԱՏ: ԿՈԶԵՇՎԱՐԴ: ԿԱԳԴ. ՋԱՂԱՐ:
ՀՅԱ. Հ. ԴՒՅ: ԿՈՒ: ՌԵՎԱՐԴ: Ռ. ՎՈՎՀ: ՎԵԼԵ: ՊՈՍԹՎ: ԱՎԿԳԴ:
ՊԱՄԵԴ: ԱՐ: ԿԸՆԴԻ ՔՅՅ: ՈՈԽԽՎ-Հ: ԱԳԺ: ՊՈՎԵԼՄՎԱՄ: Հ. ԴՒՅ: ԴՐԱ:
ՖԱՎՈՒ: ԱՎԱԾ. ՎԵՐԱՎ: Բ. ՅԱ. ՅՈՎԱԴ: ԿՈՒ:

卷一

ՀՐԱՄԱ: ՊՈԶՃԵՎՈՒԹՅՈՒՆՆԵՐԻ ՀՅԱԼ: ԱՅ: ԴԵՎԱՅՑ: ՈՒՓՈՒԱՅ: ՈՒԺՈՒԱՅ: ՀՅԱԼ: ՈՒԺՈՒԱՅ: ԵՃԵՎՈՒԹՅՈՒՆՆԵՐԻ ՀՅԱԼ: ԴԵՎԱՅՑ: ՈՒՓՈՒԱՅ: ՈՒԺՈՒԱՅ:

ՀԱԴԵՐԻ ՎՐԱ ՊԵՏԱԿԱՆ ԽՈՎԱՅՐ ԲՈՒՋԵՐ ԱՎԱՐԱՐ ԱՌԱՐԱՐ

"Help: Let's

ԵՐԵ: ՔԱՂՋԻ: ՀԿՈՒՄ: ՔԱՂՋԻ: ՀԿՈՒՄ: ՀԿՈՒՄ: ՔԱՂՋԻ:

94: 073: 0X04: 2H: L4: VA 000: 129C90: P2H0D-3: +904C4: 7100#:

"ஏங்கள் கூடுமிக்க நேரங்கள்:

"...P: AF:24: PANTER: 4203" R/H: 8 NOV 1968

היאן גו:

מִזְרָחַת = תְּבָאָה: תְּלִיחָה: + 1.2. גַּם כֵּן יְמִינָה: גַּלְגָּלֶת 3. 39:
מִזְרָחַת מִזְרָחַת. מִזְרָחַת = מִזְרָחַת תְּלִיחָה. תְּבָאָה: תְּלִיחָה: תְּבָאָה: לִסְמָךְ:
גַּלְגָּלֶת. בְּרוֹדָעָה. וְמַרְגָּשָׁה. מִזְרָחַת הַלְּבָנָה: יְמִינָה. תְּבָאָה: + 1.1. 39:
בְּרוֹדָעָה. וְמַרְגָּשָׁה. מִזְרָחַת. מִזְרָחַת. מִזְרָחַת: הַלְּבָנָה: יְמִינָה: + 1.1. 39:
בְּרוֹדָעָה. וְמַרְגָּשָׁה. מִזְרָחַת. מִזְרָחַת: הַלְּבָנָה: יְמִינָה: + 1.1. 39:

ԱՅԱԽՈ. ՏԵՍԻ ՈՅՑԵՐԳՈ. ԱԴ: ԿԱՓ. Ք= Ա ՏԳՈ: ՈՅՑԵ: ՀԱՄԵ:
ՔՅԵ: ԿԱԱԿ: ՀՅԵՖՈ: ԱԳՈՒ: ՅՅԵՒ. ՈՎԸՇԵ: ՈՒՆՈՒՆ: ՀՅԵ-Յ: ԲԿԱՇԵ:
ԱԼԻՇ. ՈՂ. ՈՒԳՈ: ՈՎՈՒ Ի. ԸՄՈՒ: ՔՀՅԵՖՈ: ԸՄԳՈՒ: ՀՅԵՐԿԱՐՈ: ՈՊԱՖԵ:
ԱԲ: ՔՈ. ՔՅԵՄ: ԸՄՔ ԸԶ. ԸՀՈՒ: ՀԱԳ. ԸԸՈՒ: ԸՓԵՓԵՅ: ԸԸԸԶԵՓԵՐԵ:
ԱԿ. ՀԿԱԽԱՎԻՇԵ: ԱԾԿԱՎԵՐ: ԺԵՎՈՒ: ՈՎԵՐ, ՀՈ ՔԵՐԱ: ԲԳԱՅԱԽԱՎԵՐՅ:
ՔԵՒ: ԿՈՓ: ԿԴԱՄԵՄՈՒ- ՈՎԵՄԵԳՈ ՄԿ: ՈՎԵ-ՔԵՆ: ՀԿՓ ԸՄԿԱՄԵ:
ԱԾԿԵՅ: ՔՓԱԽ. ԸԼԳՈՅ: ԿՎԵՄԿԱ. ԱԼԻՇ ԱՅԵՐ ԳՈՎՈ:
ԸՄԿԱԿ. ԿՈՎՈ. ԸԵՆԵ:

ՀՅԱՍՏ: ԷԿՊԴ. ԱԶԼԳԸ. ՇԱՏԻ. ԲՅՆԴ: ՔԽՎ. ԿՅԱՀ
+ ՇՈՒՐԱՄ. ԱՅՑԵՐ Կ. ԱՅՑԵՐ: ԱՅՑԵՐ ԲԴ: ԿԱՄԿԱ: ԿԱՄԿԱ:
ՊԱԼԱ. Ժ. ԱՅՑԵՐ: ԱԶԼԳԸ. ՊՈՎԴՈՒՄ: ԱՅՑԵՐ ՎԵՐ: ՎԵՐ
ՀԱՅՏ: ԽՈՎՀԵՐ ՎԵՐ: ՎԵՐ: ՎԵՐ ՎԵՐ:

ወደ ፭፻፯፭፡ የዕለታዊ፡ እና፡

ወደደቻ መነሻኑ፡ ለሆለት፡ በዚሁ፡ ይቻ እና፡ መቀና፡ የተማኑ፡
የኩር፡ መቻ ነው፡ የወጪ ተስፋ፡ የወጪ ተስፋ፡ መቻ ነው፡ መቻ ተስፋ፡
ለመሆኑ፡ የወጪ ተስፋ፡ መቻ ነው፡ የወጪ ተስፋ፡ መቻ ነው፡
የኩር፡ የኩር፡ መቻ ነው፡ የወጪ ተስፋ፡ መቻ ነው፡ የወጪ ተስፋ፡
የኩር፡ የኩር፡ መቻ ነው፡ የወጪ ተስፋ፡ መቻ ነው፡ የኩር፡ የኩር፡
የኩር፡ መቻ ነው፡ ለአካላው፡ የወጪ ተስፋ፡ መቻ ነው፡ የኩር፡ የኩር፡
የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡
የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡
የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡
የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡ መቻ ነው፡ የኩር፡ የኩር፡

እንደሆነ፡ የለ፡ ሌሎች፡ በኋርዎ፡ የሚከተሉ፡ ተደረገ፡ መሠረታዊ
የግዢት፡ የኢትዮጵያንበደን፡ መንግሥት፡ መመሪያ፡ መጋራፍ፡ ሆኖ፡ በየዘመኑ
የሁኔታዎን፡ አንድ እንደቀበለ፡ እርክ፡ የሚተዳደሩ፡ እውቅ፡ የዚህም እናዚሁም፡
ቀጥታዎች፡ እና እና በኋይ ይጠና፡

תְּהִיאָנָה בְּרִיבָה:
עַמְלָאָתָן אֲשֶׁר־

174. 328

ABT: 372157. 79020C7.

1

ՀՅԱ: ԱՎԳՈՎԸ: ԴԻՇՏ. ՊՆ. ԱԾ: ՍԱՀԻԿՅ: ԽԼՈՒՔ. ԱԾՈՒ. ՏՐ:
ՀԵՐՄՈՒ. ԲԻՄԵ. ՓԱՄ. ԴԵԳԵՔՅՅ: ԱՌՈՐ: ՀՅԱ: ՍԱԶԻՒԳ: ԴՖ: ԴԵՐ:
ՏԵՇՈՅ: ՏԵՇՈՅ: ՎԱՐՈՒՅ. ԵՎԼԵԴՈՅԱ: ԴԵԳԵՔՔՅՅ: ԴՖՎԻԴՅ. ԲԻՄԱՀ:
ՏԵՄՏԻ: ԲԻՄԵ. ՍԱԿԵՅՅ: ՀԱԿՈՒ. ԴՖ-ԳԵՏ: ԲԻՆԵԴՈՅ. ՍԱԿԵՅՅ: ՏԵ:
ՊԻՅ-Ե-ԴԵ-Յ: ԱՖՅ. ԲՈՎԵԳՅ: ՖԻՔԴՈ: ԴՖ: ԴՆՀ: ՓՅ. Հ. ԱԿ. ՎՎԱ-ԴՅ:
ՊՈՒ. ՈՒՇԵԴ ԱԽՈՒ-ԴԵՎԵԴՅ. ԽՀ. ԱԴ: Ա. ՋԻՄ: ՏՈՒՇԵ...

၂၃၈ မာရ်-၁၆၇၅။

33-6-1

ՀՅԱԼ: ՈՒԾԿՄԱԳ ՈՒԾԿՄԻ ՀԻՇԽՈՒԴ: ԵԸ. ՔԴՎԱՄՔ: ՀՅԱԼ: ՀՅԱԼ:
ԳԵՐԻ. ՔՐԱԿ: ՀՅԱԼ. ԿԵՆ. ՀԻՇԽՈՒԴ: ՔՄՈՂՈՎԱԴՅՈ. ՔՊԵՖԻՆ:
ՀՅԱԼ. Ա-ՍՈՒ ՀԻՇԽԵ ՄՈՒ: ՀԿԵԴԱԲԻՑ: ԷԱՅ ՀՅԱԼ ՀԱ ՈՒ: ՄՈՒԴ:
ՔԵՄՈՒՋ. ՈՒԽ. ԽԸԸ ՏԸՎ ՈՒ: ԽՈՎՈ: ԸՆՅՈՎԱԴ. ԸՆՄԿՅ ՀԵԿԻ ՔՄՈՒՋՈՒ. ՀԱՅՅՈ:
ՈՒԽՍՏԵՅ. ՈՒԽՈՒԴ: ՍՈՅԹԿ. ՀՅԱԼՈՒՅԱՅ-ՔԼՈՅ ՀԿԽՈՒ. ՀՅԱԼ. ՀԿԽՈՒ: ՀԿՅՅԴ:
ՀՅԱԼ ՀԿԽՈՒ. ԸՆՄԿՅ ՀԿԽՈՒ ՀԿԽՈՒ ՀԿԽՈՒ. ՔԿԸ. ԸՆԳԴՈՒ. ՀԿՎՈՎԱՅ: ՔՎՈՎ:
ՔՎՈՎԵՅ. ՀԿՎՈՎԵ. ՀՎԵԼՈՎԵ. ՀՎԵԼՈՎԵ. ՀՎԵԼՈՎԵ ՈՒԳԻ: ՍՈՅԹԿ: ՈՒԽ. ՈՒԳԻՅԵ:
ՀԿԽՈՒ: ԸՆԳԴՈՎԿ ԸՆԳԴՈՎԿ. ՈՒԽՈՒ: ՀԿԽՈՒ ՀԿԽՈՒ ՀԿԽՈՒ: ՀԿԽՈՒ. ՈՒԳԻ: ՈՒԳԻ:
ԸՆԳԴՈՎԿ. ՀԿԽՈՒ. ՀԿԽՈՒ: ՈՒԳԻՈՎՈՒ: ՔՎՈՎՅ. ՄԻ: ՔՎՈՎՅ Ե ԵՎԵՎՅ: ՔՎՈՎՅ:
ՔՎՈՎՅ..

ԵԱՅ ՊԻՎՅ ԱՅԵ. ՈՐՈՇՈՒԹՅՈՒՆ: ԽԵԲՈՎԵԳ: ԴՐԱՆ. ՈՐՅՈՒԹՅՈՒՆ: ՈՅՏԵՐ
ԸՆՈՒՐԵՑ-ԽՈՎՅԱՆ ԳՐԱԴ. ՀԱՅԱԿ: "ՄԻՋ ՄԵԶԳՈՂ. ԽՈՅՄ. ԵՐԱՎԵԴ." ՈՄՔՆ
ԸՆՈՒՐԵՑ: ՔԵՎԵԼՅ: ԱՅԻՖԻ ԽԵԲՈՎ Հ.Ե.ՔԵԿՈՒ ԱՅՈՒՂԳԸ. ԸՆՈՒՐԵՑ: ՔԵՎԵԼՅ:
Հ.Ե.ՔԵԿՈՒ: ԱՅԻՖԻ ՔԵՎԵԼՅ: ԽԵԲՈՎԵԳ: ԴՐԱՆ. ՔԵՎԵԼՅ Հ.Ե.ՔԵԿՈՒ: ԱԿՐՈՅ.
Դ.Ե.ՔԵԿՈՒ: Հ.Ե.ՔԵԿՈՒ:

ԴՐԱ ԽՈՎ ԱՅԼԻ. (ԲԱԼԱ: ՀԱՄԱՐԸ: ՕՊԵԳ: ՇԱ)

U-13 N-2 H-3 W-4			U-5 H-6		
N-7 N-7 E-4			N-12 N-7 E-4		
N	7	=			
Φ	8	2			
?	9	2	=		
+	10	3	1		
?	20	6	2		8
?	30	2	3		6
X	40	5	4		4
?	50	1	5		2
o	60	4	6		=
-o	70	=	7		10
H	80	3	8		8
P	90	6	=		6
R	100	2	1		

T6 475C	07 12724	07 12725	07 12724
7 200	4	2	8
M 300	6	3	4
8 400	1	"	8
8 500	3	5	4
9 600	5	6	8
6 700	2	7	4
T 800	2	8	8

PRINTER. PHYSICS: OPTICALS

- | | | | |
|------|-------------|------|---------|
| 15: | መመስ እንተ፡ | መንበር | ፳.፻፻፭ |
| 25: | ዠዢ.ር.ሙራት፡ | ጋብሩር | ፲፻፩.፻፻፭ |
| 35: | ገዢ.ዘ.፳፻፻፡ | " | ፳፻፩.፻፻፭ |
| 45: | ሰርወንድ በ.፳፡ | " | ፳፻፩.፻፻፭ |
| 55: | አበበ.ቃ.ቁ.ቁ.፡ | " | ፳፻፩.፻፻፭ |
| 65: | በንግሥት፡ | " | ፳፻፩.፻፻፭ |
| 75: | ሀዋና.፳፻፻፡ | " | ፳፻፩.፻፻፭ |
| 85: | የተችሉ.ቃ.ቁ.፡ | " | ፳፻፩.፻፻፭ |
| 95: | ቅዱን እንተ፡ | " | ፳፻፩.፻፻፭ |
| 105: | ፳፻፩.ሙራት፡ | " | ፳፻፩.፻፻፭ |
| 115: | ፳፻፩.፳፻፻፡ | " | ፳፻፩.፻፻፭ |
| 125: | ከ.ቃ.ቁ.፡ | " | ፳፻፩.፻፻፭ |

Ճշուած ամենաքաղաքական պահանջությունը կազմությունը է:

нагр. руки. Краски: низу пурпур. виолет. зелен. оранж. желт.

0.057. 126.197.0.73.24 82000. 01075:472. 7105:346:11-1.

80+2.4. תְּמִימָה. תְּמִימָה. תְּמִימָה. תְּמִימָה. תְּמִימָה.

Digitized by srujanika@gmail.com

ԴՈՒՅՆ. ՎԱՐՄԻՉԻԱՆ. ԳԼՈՒԽՈՎԻԿԻՆԻ: 18. ԾՈՒՅ. ՏԻՊՈՒԻ:
ՀԱՅ. ՇԵՒ: ԽՎԵ-1. ԱՅ. ՏԵՂԵՎՈՒՅ. ԾՈՒՅ. ԽՈՎՈՎՈՒՅ: 112. ԿՅ. ՀԱՅ
ՀՈՒՆԵ. ՔՈՎՈՒ: 7138. ՄԻ: 800653790: 02. Ժ: ԳՎԵԼՅԵԴ: 02. ՀԵՐԵՎ: 813:
ԱԼԻ. ԹԵԼՈՒ. ԸՆՍԴԻ. ՏՈՒՆԱՅԻ-Ժ. ՇԱԿԱԿԵՎՈՒ. ՈՒԼՋՈՒ. 03: 80032:
ՀԵՎ ԳՈՎԵՐԻ ՀԱՄԲՈՅ.

תְּמִימָנָה. כַּנְסֵי אֲזֶת וְעַל-בְּנֵי

3763.00h:

የኢትዮ: ፪(၁၂).၄: አዲስ አበባ

73.56:1.02.A.0

- 10,33 - 3,135

∴ \overline{O} ∞ \cap $H_1P \subseteq gU \cap H_1P$

• 7114C 78P

832 U.S.D. 279, 61: 90 t. 1. 10071100-110

6 7 3 0 0 1 5 . 7 3 + 0 1 0 1 5 :

3/2/13. 25

2. 97. 107. : 3. 91. 103. :

71714.2 - 1900

ପ୍ରକାଶିତ ଖାଲୀ ଉଦ୍‌ଦେଶ୍ୟ:

H. B. IRVING: URGENT: DRAFT SPEECH

၁၂။ နှင့် နှင့် နှင့် နှင့် နှင့် နှင့် နှင့်

1934-7: 1703: FL: 54-104

三

የኢትዮጵያ: ከተደረገ: በአንድ: የነፃቻ: እናዚሁ የተደረገ: የሚመለከው:

547. **מִתְּמֻנָּה**: מִתְּמֻנָּה בְּנֵי יִשְׂרָאֵל בְּבַבְּרִית
מִתְּמֻנָּה בְּנֵי יִשְׂרָאֵל בְּבַבְּרִית

נָוְתִי נֶזֶבֶת מַגְדָּלָה: וְעַדְתִּים גָּדוֹלָה: וְעַדְתִּים גָּדוֹלָה: וְעַדְתִּים גָּדוֹלָה:

ԴՓՀ զար. ՅՃՊ. ՔԵՇ ՅԱՐԺԻ ՇՈՄԱՐԺ-ՔՌ-ՌՎԻ. ԽԵՖԱՆ ԿՌ ՌՎԻՆ:

1740 2045A: P11734: P390. PFD: "3.5.117: 8976-6: X32240. 10042-L7:

17.01. 1991г. №17: УСТАНОВЛЕНИЯ:

莫爾340: 73232: 1247: 12412: 1139(P.75): 02-91297:

ԿՈՎԱՐԱԿԻՆ: ՊԻՎԻ: ԽԵՂԱՌ: Ք. ՏԻՄԻ: ՄԱԿ: ՊՈՎԵՐԻ: ԱԼ ՊՈՎԵՐԻ:

7/13/111 P96): 78.8% + 71.5% = 150.3% = 1400000000. 886% = 13.8% = 1200.

01.02.2005: η Ε. Τελικό: Η. ΣΩΤΗΡΙΟΥ: ΚΟΥΤΣΑ: Ο.Ε.Δ: Αναγνώση: 000043:

ՀԵՂԻԿԱԿԱՆ ՈՒՍՏԱՅԻ ՎԵՐԱԿՐՈՆ ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅՈՒՆ

927.3.375 P. 100: 10003. 1174: E. 1173. 100: 10003. 1174: E. 1173. 100: 10003.

Известные писатели и поэты: Ильинский Н. В. С. А. Род.

УМ: Рівність змінних відповідає рівності вимірювань: обсяг:

334 书名:《中国古典文学名著集成·古典文学卷·古典诗文集·唐宋八大家诗集》

ՀԵՂՈՅԻ ԳՐԱԴԱՐԱՆ. Ը ԲԱ ԽՈՅԻ ԿՈՎՈՎԻ ԴՐԱ ՑՈՒՀԵՐՈՒՅՆ:

բարեկարգությունը պահպանվում է բարեկարգության մեջ՝ սակայն առաջարկվում է այլ տեսքի բարեկարգությունը՝ ուղարկելով այլ աշխատավորություն և այլ պահպան առաջարկելով այլ աշխատավորությունը:

8766-00473 100-15822:1117 863.0090 7083:7851:

890.4:80:

የኢትዮጵያ አስተዳደር የዕለታዊ ሪፖርት

۱۳۴۰: ۷۷۳۸.۰۵ ۲۰۱۶: ۱۲۲۱۴: ۲۰۱۶:

011H328:027p33.

840

ՊՊԸ: ԳԿԸ 07547 ԴՅՀ 1119390. ԽՈԱ. ԵՐ ՔԱՀԱՄԱՆ: ԱՅՀ:
ՊՈՂ ԱՈՒՅ. ՏԸՆ- ԽՎԱԼԵԳՈ ՀԱՅ. ԱԽՈՎ. ԱԽՈՎ. 4-ՌՃ: 216.: ՊՈՎԻՇ: 314:
ԱՀԱՄԱՆ- ԽՎԱԼԵԳ. ԿՈՈՉՄ- ԽՈՎ ՊՈԶՈ ԵԲ Ի՞՛. ԲԱՄԱՅ: ՀԿՎԵ:
ՊՈՎՈՎԻՑ. ՀԵՓՐԱՄՈՎ ՑԱՅ. ՊՈՎԻՇ: ԿԽ: ԱԽ. ԱԽՈՎ?: 100ՓՄԴ:
ՑԲԾ 790.: ՊՈՎՈՎՈ. ԱՅԻ. Ա. Ե. ՍՈՎԼԳՈԼ: ԵՆՀԻՒ. ԽՈՎԱՄ. ԱԳՈՎ- 32:
ԱՎԿԱՐ- ԱՎ. ՔԱՎՈՎ. . ՊՈՎՈՎՈ: ՀԵՓ- ՊՈՎՈՎՈ. ԽՈՎ: "ԿԴՎԼՅ"
ՍՈՎՈՎ. ԱԿՎՓԼՅ: Ի. ԱՅՋ. ՀԿՎԵ. ՀԵՓ- ՊՈՎՈՎՈ:

46. ԱՐԱՐԻՑ: 1743 ՄԻ. 1790-Թ. 1790-Ռ. ԱՅՀԸ. Կ. ԳՈՒ-ԴՎ. 002.0114 ՔՊՀ: ՔԵԴ ԱՀՅԵԼԵՎ ԲԵՐ ԱԲ 002 ՎԱՀԱՆ. 46. ԱԼՎՈՒՏ:

۳۷۴:۳۷۶

P75: 19A

ՈՐՈՇԵԴ: ԲԻՑ. ԱՄ: ՏԱԿ: ՔԱՅՈՒԹ: ԽԸ: ԿԱՌ: ՔԳԸ:
ԱՅՉԻՔ ԱՅՋԵԳ: ԱՐՎԱ. ՔՈԶԼՐՅ: ՀԵՇԻ: ԱՐԺ: ՀԻՒ: ՑԼՓԽԱՆՔՆԵՐ:
ԱԵՐ: ԾՈՇՈՒՄ: ԸՎՅ: ԿՅԵ: ՃԼ. ԳՈՐԻՄ: ՈՋԵՐՈՒ: ԳՈՒ: ԳՈՒ:
ՑԱ: ՑԱ. ՔՇՈՒՄ ՈՒՂԵ. ԱՌՈՇՈՒՄ - ՀԱՎՈՒՏ: ԲՈՅՈՍՈՒ. ՑԱՓԽՈՒ:
ՔԵՎՔԵՄ-Գ. ԳՎԵ. ՑԱԽ: ՈՎ. ԱԿ: ՔԱՅԱՅ: ԿՅՄ. ԿԵՐ: ԳԸՄ:
ՀԱԿԿԵՆԱ: ՈՋԳ: ՅՅՄ: ԱՔ. ՔԵՎՈՒ: ԿՊՈՐ: ՑՈՎՔԵՄՅ: ՀԻՒ. ՔՄՀՓԱ:
ՔԵՎԳԱ. ԱՎԱ: ԿԱԿԵԼԱ: ՏԱԳՐԵ. ԳՅ: ԳՅԵ ՃԼԳՈՒՄ: ՈՎԱՇ ԱԿԿՅ:
ՈՒԾԵՐ: ԳԼՅ: ԸՎՅԵ ԵՅՎԵ. ԸՎՅԵՐ:

רְאֵלָהּ יְהוָה כָּלִילָהּ: פַּתְחֵי אֶלְמָנָהּ: שְׁמָנָהּ: אַלְפָתְחֵי: 90321690:
רְאֵלָהּ: פְּרָטָהּ: רְאֵלָהּ: PR40: 2H: 500: : P28 807: 8020-8107: פַּתְחֵי:
לְבָבָהּ: מְגַדֵּלָהּ: 4C41: 011010: 4.0LP3: 04707: פַּתְחֵי: LP390: X32L23D:

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አንድርያ: አዎስተውቅ. ይህን = በአንድርያ: ፍጥር: የኢትዮ: ስላም: ከነበረው: ከዚህ ዘመን
መስራት: ሰጠና: ካወ: ተጠዋቶች: የቃዕስ: በቀል: እነዚህዎች: እነዚህዎች:
በተወቁዎች: መዝኑዎች: ወደዚሁ. በዚህ: ልወቅርቃለ = አተገዢ = ጥን: የደረሰናወድድ
ማን: ቦታናሆኖ: የተመተች: አዋጅ: የሽያጭ ተወካይ: እነዚህዎች: የሚከተሉ
ገዢ: እነዚህዎች የሚከተሉበት: የሚከተሉበት እኩል: ገዢ: በዚህ: መግኘቱ:
ስለዕባዎች: የተ: አብ: እኩልዎች: "በኩል: ይዘዋል: እኩልዎች: የተ": በዚህ:
አንድርያ:: የሚ:: እንዲ:: ተወካይ:: ተወካይ:: የሚተረፈ:: እንዲ::
በአንድርያ: መካከለ: ነው:: የዚህ:: የዚህ:: እኩል:: የቃዕስ:: በቀል::
ሙዳሪ: እኩልዎች:: በቀልዎች:: የዚህ:: የዚህ:: እኩል:: እኩል:: እኩል::
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ՊՎԱՓԴ: ՀԱՅ: ԲԱԿԱՆՈՒՄ: ՀՅՀ: ՓԴ: ԱՄՑԳՎ. ԴԱ: ԾՇ ԿԵՐԱԿ: ԿԵՐԱԿ: ՀԱՅ: ԱԿԱՆՈՒՄ: ԱԿԱՆՈՒՄ: ԱԿԱՆՈՒՄ: ԱԿԱՆՈՒՄ: ԱԿԱՆՈՒՄ: ԱԿԱՆՈՒՄ:

Անդրամ: Տի տուժացաւ. Ապօօշեք. Այսէտք և Անգլիա:

Ոհքի: Հով: ԿԱԿՓԲ: ԺՐՔՖ: ԷՅԱՐԵ: ՕՎԵՇՈՎԱՎ-ՆՄԳՅ:
ԴՂՋ: ԽՎՐԻ: ԱՖՃ: ՏԱՅ. ԾՈՒՈՂԵՏԹ: ԱՐԳՈՓԴ: ԴՐԱ: ԲԴԱՆԵ: ՔՈՎԳՅ:
ԶԼՇԴ: ԿԱԽ: ՀԼԴՇԴ: ԺՐՔՅ: ՀՖՈՎԱ: ՊՈՎՄԴ: ԱՊՖ: ԲԲՀԵՇԵԹՈՅՅ:
ՀՀԾՈՎ. ԲԹԻ: ԵԱԿՓ: ՔՎԱՂՈՎՈՒՅ: ՈՒԼԵ: ՈՒԲԻՌ: ՀՈՎ: ԱՎԵՒՅՅ:
ԱՄ-ԱՃ: ԺՐՔՖ: ԽՈՑՔԿԴԴ: ՀՅԱԵ: ՀՅԱԵՌ: ՀՅԱԵ: ԱՎԵՒՅՅ:
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ԵԱԿՓ:

094132.9: 0032.33

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ተ.ሪ.ን፡ ወርቅ. ማስቀል

וְזַה כֵּן

ՕՎԱԿԻՆ · 1772.7.20.3.02.ԴՅ: Բ.ԳՈՎԳՈՅ.Տ: ԿԵՐԵԼՈՅ ·
ԽԸՆՎԵՐՆԿ 174.7 174.7 ԽԸՆՎԵՐՆԿ: 1817.6 174.1.ԽԸՆՎԵՐՆԿ: 911413.8.7. ՌՄՎՀՅ:
ՔՅ.ԽԸՆՎԵՐՆԿ: Բ.Հ.ԽԸՆՎԵՐՆԿ: ԽԸՆՎԵՐՆԿ: ՍԱԿԻՆ: 001757. ՀՅ: 174.1. ՊԸՆՎՈՒՈՒՅ:
ԽԸՆՎԵՐՆԿ: ԽԸՆՎԵՐՆԿ: ԽԸՆՎԵՐՆԿ: ՍԱԿԻՆ: 001757. Ի՞ ՓՅ: ՀՅ: 174.1. ՊԸՆՎՈՒՈՒՅ:
Փ.ԽԸՆՎԵՐՆԿ: ԽԸՆՎԵՐՆԿ: ԽԸՆՎԵՐՆԿ:

፳፻፲፭፡ የ፩፪፭፻፭

7.003: 7.007.0.: 842.8:

15.2/117 = 79.1%

E.C.N.G.R.T: 7013 ::

ՀԱՅՐԱ. ՕԹԵ ԿՐՈՅԴՐԱ. ԽՈՀԻ ՏԻՒ. ԽԾԼԾՈՒՅ. Տ. ԽՈՎԵ ՄԳՈՒ. ԽՈՎԵ.
Է. ԽՈՎԵ. ԽՈՎԵ ԽԾԼԾՈՒՅ. ԽԾԼԾՈՒՅ. ԽԾԼԾՈՒՅ. ԽԾԼԾՈՒՅ. ԽԾԼԾՈՒՅ. ԽԾԼԾՈՒՅ.

1933.0. 0001541. 072.7 P.D.S.

ՊԵՂԻՆ ՓԵՂԱԾ. 17.7.40. ՈՒՂՅԱ. ՌՎԲ. 7.8.40. Զ-Դ-Ց

80003. 45.0 · 095. 2017745.0 · 907.00. 732 · 03'34.16t:

8:13-82(1014) :-

ןוֹמָרִים סְאַנְגָּוֶן תְּנוּלָה - וְנִזְבְּחָה אֲוֹזִינְגְּרָה: מְוֹסֵדָה: הַכְּלָוָה:
אַפְּנִים: תְּנוּלָה אַתְּתָּה. לְבִנְתֵּינוּ: תְּנוּלָה. תְּנוּלָה: תְּנוּלָה:
אַתְּתָּה. לְבִנְתֵּינוּ:

תְּנוּלָה: אַפְּנִים. תְּנוּלָה: 38 C: תְּנוּלָה: כְּפָרָה תְּנוּלָה:
תְּנוּלָה: אַפְּנִים. תְּנוּלָה: אַפְּנִים: תְּנוּלָה: אַפְּנִים. תְּנוּלָה: אַפְּנִים:
תְּנוּלָה: אַפְּנִים: תְּנוּלָה: תְּנוּלָה: תְּנוּלָה: אַפְּנִים:

የኢትዮጵያ ዲንብ

ቍኑስ፡ የተጠሪ

03/11/23 903 F-7 02 MT

973E: 40377-0175

ይሸኑ ወረዳውያ. ይሸኑት:: ከዚህ ዓይነት በኋላው ተገብር: በርቅ: እስከዚያ የአዋጅ:

፩፻፲፭

Հայ-ճա: ՀԱԴՐԵ: ՕՇԽՆԼ.ԳՎ. ՄԴԲԷ

የዚህን የወጪ በፊት እንደሆነ

በዚህ የትራንስፖርት ስርዓት በትራንስፖርት አገልግሎት የሚያስፈልጉትን የሚከተሉት ደንብ

ԱՐՔՊՐԵԴ ՀԱՆՈՒՅԻ ՄՓԵՐ(?)

ANSWER: $\text{H}_2\text{O} + \text{CaCO}_3$

የተ.ወሮ: እርምጃ: ደንብ

نیز میرا اور گھر میں:

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E

የኢትዮ የደርግ (ክሙ-ሸፍ)

ለግዢል (ተቀባዩ)

በአዲስ አበባ

የግዢል -- ማዘተ

ቍዢል: ቤትና

ገንዘብ: ሌሎች

ለት: እስከዚሁ

ገንዘብ: ሌሎች

የገንዘብ እና ጥርድ

እኔ እና ስላም

የገንዘብ: (የገንዘብ) ተቀባዩ

የገንዘብ: ከገንዘብ: ዘመን: ለግዢል (ክሙ-ሸፍ)

" " " " " (ተቀባዩ)

የገንዘብ: የገንዘብ ማዘተ: የገንዘብ: ከገንዘብ: ዘመን: ለግዢል:

የገንዘብ: ቤትና ሌሎች: ዘመን: ለግዢል: ዘመን: ዘመን:

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የገንዘብ: ቤትና ሌሎች: ዘመን: ለግዢል: ዘመን: ዘመን:

also የገንዘብ: የገንዘብ: የገንዘብ: ዘመን: ዘመን: ዘመን:

" " " " " : ዘመን:

ՀԻՒԽ. 4. ՏԻՐ (ՀԱՅՈՒ)

ԿԸԸ

ԽԱԴՔԱՅ. ՎԵՐ. ԵՇԵ ՔԵՂԱԿ. ՄԱ. ԱԿՈՅ. ԽՄԵ.

ԳԽՈՎԵՒՅ. ԱՅՍՅ: ԱՅԻ: ՈԽԻՎԱՅ. ՋՈՎԵՅ: ԵՄՅ ԱՅԵ. ՔԽՈՎ:

ՈԽԵ. ԽՄ: ԽՄ. ԽՅԵ-ՀԽԵՐ. ԵՅԼՊՈՎՈՒՄ. ԱՐԻ ԵԽԵՈՒԹՅ.

ՔՔՅ ՀՃԵՐ: Խ. Խ. ԽՓԵ. ԽՔԵՐ: ԱԽ ՍԽԵ:

ՈԽԵԼՅ: ԽՈՎԵ. ԽՈՎԵԼԵՐ: ԿԽԵ: ՈԽԵՎՈՒՅ: ՈԽԵԿ. ՏԽԵՐ:

ՏԽԵՎՈՒՅ: ՈԽԵՎԱ. ԽՈՎԵՆԵՅ: ԽԵ. ԽԵՎ ԵԽԵ. ԽԵՎՈՒՅ:

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הוּא

H.E. - W.L.G.F.

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የታዕማዊው፡ ሚኒስትር፡ ስነጋ： ተዕላዋ፡ እርዳታ፡ ስነጋ፡ ዘመኑ፡ ዘመኑ፡
ደንብና፡ ተብል ተዕላዋ፡ በገዢ፡ የተቻለ፡ ስሬታ፡ ወረቅምህር፡ ገጽ፡
አበዳሪ፡ እና ታንተውያኑ፡ የጥሩ፡ የጥሩ መንግሥት፡ የጥሩ፡ እየተ-ጥሩ፡ የጥሩ፡ ተለዘጋዣ፡
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እንደሚታደግ፡ የጥሩ፡ ወጪ፡ ወጪ፡

ወጪ፡ እንደፈቃ፡ እንደፈቃ፡

እንደፈቃ፡ የጥሩ፡ የጥሩ፡ የጥሩ፡ የጥሩ፡ የጥሩ፡ የጥሩ፡ የጥሩ፡

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፲፭ ከተ-ኝ፡ ለእተውር፡ በ፳፭፻፭፡ ዘመን፡ አዘጋጅ፡ አፈተዎ፡ የዚህ በ፩፡
፲፭፻፭፡ ሆነ ደዕስ ስ፡ የ፲፭፻፭ ዘመ፡ ለቀዢ ይበ፡ ገዢያ፡ በ፲፭፻፭፡ በ፩፡
አዥልጊዢ ለወጪ ይችላል፡ ፈቃሙ - ይጋሩ፡ ተችል፡ እቅዢ ያለም፡ እንደሸጊጥ፡
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ኋይ. ማዕቃና እንደ ስ. ጥር: ከልሆነ በቅር: የህኑው መተናወ, 683 ቀ፡
አሁን በርሃው፡ ይጠና ተኩስ፡ የተተወለ ህህ፡ እና ሁሉም እና ተተወለ እና ተመርቁኝ፡፡
በአዲ በርሃው፡ እና ሁሉም፡ የሰው ስሙና፡ የከተማው፡ ተወለ፡ ሁመ፡ የካተማው፡
‘ወደም’፡ የገኘ ሂዕቃው የዘመና የወደም፡ የገኘ የዘመና የወደም፡ እና ሁሉም እና ተመርቁኝ፡፡
የጠና የሰው፡ እና ሁሉም፡ የጥናት ዘመና ተኩስ፡ የገኘ የዘመና፡ የወደም፡
የሁኔታ ተመርቁኝ፡ የሰው፡ የተከተማው፡ እና ሁሉም፡ የሰው ስሙና የወደም፡ እና ሁሉም፡
የገኘ የዘመና፡ የሰው፡ የጥናት ዘመና፡ የገኘ የዘመና፡ እና ሁሉም እና ተመርቁኝ፡፡

ՕՅՑԱԿՑ ՌԱՎՈՒ. ԿԴԸ ՄԻՒ. ՀՅԱԼԻՆԻԳՈՒԹՅՈՒՆ. ԽԵՍԻՉՈՒ:

ՏԵ. ԱՎՐ ԽՈՎ ԵՎԻԳԻ. . ՕԿ. ՏՐԵՍ. ԵՅՆՈՒ. ԵՄՈՒ. ՄԻԳԻ:

ԵՄՈՒ. ԽՈՎ ԵՎԻԳԻ ԽՈՎ ԵՎԻԳԻ. ԵԿԿԱԿԻ. ԱՊՀԱՐՀԵՎՈՒ:

ՄՐԴ. ԿՅԱՎԱՐ ԵՎ. ԱԼՈՒ. ՏՎԵՐԴՈՎՈՒ. ԱՇԽ. ԵՎԵՎԻ:

ԿՎՈՒ. ԽՈՎԵ. ԵՎ. ԱՎԵՐԵ. ԵՎ. ԵՎԵՎԻ. ԵՎԵՎԻ:

ԱՃԴՈՒ: ԿՐԱՅ: ԲՈՎՏԻ Հ. ՇՆԴՄՅ: ՑՊԵՅ: ՑՓԸ ԴԱ:

ՈՒԽԸ: ԿՅԱՅՅԱ: ԿԴ: ԱԿՎՔ: ԱԷՖՖԸՅ: ԾՊԽՍԸ: ԿԴ. ԴՏՈՒ:

ԱԽԸ: ՋԴ+ԳՎ-Հ: Ա. ՋԸ: ՔՅԸ: ԾՊԽՄԳ: ԿՅԱՅՈՒ: ԾԱԼՄՈՅ: ԿՅԱԼԸՊԳԸ:

ԱԷ: ԱԻ: ՓՈՒ: ԽՈՄՅ: ՌՓՈՂԳՅ: ԿՅԱՓԲՈՒ: ԿՅԱՓԲԱԴՅ: ՈՊԵԼՎՈՒ:

ՀԵԸ: ԵՖԸ: ԿՅԱԸՄՅ: ԿԴԸ: ԵՎ: ԵԿ: ԱՊԵՅ: ԱԲՅԸՉԵԳՅ: ԱՅ: ՌՀ. Հ:

ՈԿԴ: ԿԼԿՄԳ: ՈԼԸ: ՈԼԸ: ԱՎԸ-ԳՆ: ԱՎԳ. ՌԱՍՈՒ: ԴԱԶԵԿՈ:

ՅԵԿՈՒ:

ՀՊՀՀԾՖԸ. ԴԵՆ ԶՊԸՀԴ

ՀՀՍԿ

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Q837: 028773: n.e.nid-3'90::

תְּמִימָנָה בְּלֵגָה תַּעֲשֶׂה וְתַּעֲשֶׂה תְּמִימָנָה

Digitized by srujanika@gmail.com

DR. J. ODISHA: P.R.L.KODA:

82 = 3,250,000.00 14:

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1/13/37 774 Or. 96 Crows: Snow Geese

03-13 749 R 8027. 7L7. 2021 105:

1906 00140 N.D. 10.0 & C. 4 E. 8.

ՀԳԽԱՅԻ. ՈՎՅԱԿԻ: ՀՅԵԼՎՐ: ՀՅ-ՓԼԱԴ
ՓՅ: ՔՐԱՃ-ՀՅԱԴ: ՀՄՈՂՈՒԹԱ:

ԸՒ[ՀՐԵ]: ԴԻՎԼ-ՀՅԵ: ԾԱԴՎԵՒ:
ՄԻՒՅ: ՀԵ: ՄԱԳ: ԱՅՑԵ: ՑԴԵԱ:

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የኢትዮጵያ ገንዘብ የሰነድ ተግባር

ՀԱՅՈՒԹՅՈՒՆ: ՊԵՏՈՒԹՅՈՒՆ: ՊԱԼԵՐԱՅԻՆ: ՀՅԱԿԱ: ՇԽԱՅԻ: ՌԱԴԱՅԻ:

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ԱԴՅ. ՏՔԸ: ԾԱԿԻ. ԶՋՋՎԱԼԻՆ: ՔԵԴ ՈԳԴ ԱՀԸՆԵՒԹԻՒՆ. ԴԱՅ:
 ՏԱԴ ՇԵՖ. ԿԱԲԴ. ԿՀԿԴ: ՀՅ: ԵՎԸՆԱ: ԴՅՅՐԻ: ՀԱՒՅ: ՀԱՅԱՅ:
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 ՈՆՔ ՖՄ ՄՋՂԴՅ: ՑԱՅ. ԸՐԺԱԼՈՒ: ՓՈՍՈ. ԱԶՈԴ: ԱՐԵԳ:
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ՄԵՀԱ: ԱԶՈԴ. ԱԴԻՅ: ՀԿԸ: ՀՅԱ: ԱՐԵԳԳՈ: ՕԵԿԴՅՅ:
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 ԱՒԱ: ԶՈՒՅ:

$$\underline{Z+F(D)} = \underline{6.3+6.0}$$

ЛЮДИ: МУЖЕЙ: ЖЕНЬ: РОДЫ: ЗВЕЗДЫ

ԹհԸԾ. ՌԱՎԱՐԾ. Տ: 70000. 11434

የኢትዮጵያ: የወጪ ቤት ማግኘት ማዘመድ

አንተ እናኩ፡ የደንብ ተቻል፡ ስለዚህም ገዢዎች በዚህው ይጠበቅ፡ ይቻል፡
የሚሸጥ ማረጋገጫ ይዘረጋል፡ የዚሁ ተቻል፡ ስለዚህም ገዢዎች በዚህው ይጠበቅ፡
የሚሸጥ ማረጋገጫ ይዘረጋል፡ የዚሁ ተቻል፡ ስለዚህም ገዢዎች በዚህው ይጠበቅ፡
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የሚሸጥ ማረጋገጫ ይዘረጋል፡

ՊԻԳԱԼԵՅՈՒ: ՄԱՏ. ԿԵՍԴ. ԴԻՀ. ԿԱՅԼՈՎՈՎԻՇ: ՕՇՈՅՑ: ԿՈՒՆԻՇՓ. ԱԾԲ:
ԱՐՅ: ԿԱՐՄԻ: ՕՎՈՓ. ՏԵՂԻՖԻ: ԽՈՎ ԽՎՈՎՅՈ. ԴԻԽՈ: ԿՈՄՓԻՅՈ. ԳՈՅՅՈ:
ԿԱՅԼՅՈ: ԿԱԽՈ: ՄՔԻԴ ԷՐԿՅ. ԽՎՅՈ ԳԵԿԴ: ՇԻԳԱՔ: ԽՈՎՈ: ԿԱԽՈ:
ԽՈՎՈՒՈ: ՔԵՅՈ: ԽՈՎԱԴՅՈ ԵՐՅ. ՈԽՈՎԵՈ: ԽՈՎ: ԽՈՎԲ. ԿԻԿԵԴ:
ԿԱՅԼՅՈ: ԿՈՎԵՐ: ԿԱՅ: ԱՌԵ: ԲՈՎՈՓ: ԽՈՎԵԴ: ՈՎԱԼԵՐ: ՈՎԵՐ:
ԿԵՐԵՐ:

“**ԱՆՁ ՈՐ ՉՔ**: “ԷՅԳ: ԴՌ” ԽՈՎԲՅ-Ը ՀՐԴ. ՊԵՂՄՏ: ԱԲ: ՀԱ::
ՕՒՐԻ: ՖԼՈՒ: ՀՅԱՋՐԵՐԵՒ: ԽՈՎԲՅ: 12.877: ԱՅՀ: 3777: ՔԲՏԼԸ-ԳՈՅԵ: ՀՅԱՋՐԵՐԵՐԵՒ: ԴԱՅ: ՊՅԱՄ: ՊԵՂՄՏ: ՀՐԴ. ՊԵՂՄՏ: ԿԱՆԱ: Ք- ԿՈՎՈՒ: ՈԲԸՑԵ: ԴԱՅ: ՀՅԱՋՐԵՐԵՐԵՒ: 12.877: ԷՄԿՅ: ԴԻՄ: ՊԵՂՄՏ: ՈՎԱԿ: ՔԸՑԵ: ՔՄՈՎՊԵՐԵ: ՀՅԱՋՐԵՐԵՐԵՒ: 12.877: ԷՄԿՅ: ԴԻՄ: ՊԵՂՄՏ: ՈՎԱԿ: ՔԸՑԵ: ՔՄՈՎՊԵՐԵ: ՀՅԱՋՐԵՐԵՐԵՒ: 12.877: ԷՄԿՅ: ԴԻՄ: ՊԵՂՄՏ: ՈՎԱԿ: ՔԸՑԵ: ՔՄՈՎՊԵՐԵ: ՀՅԱՋՐԵՐԵՐԵՒ: 12.877: ԷՄԿՅ: ԴԻՄ: ՊԵՂՄՏ: ՈՎԱԿ: ՔԸՑԵ: ՔՄՈՎՊԵՐԵ:

н т р д с в п ч . г о ч . р ч к . и н д с в . г у з . к ч . с ч . ?

አሁ: ተንሸጊ: መደቃዣዕም: እነተዳደር: መቆ: ገንዘበዕስ: የከራንጂ: የካልድ:
አዲስ: አዲስ-ዋና: አዲስ-አበባ: አዲስ-አበባ: የመሬት: የሙት: የ-ርሃዱ: የፋ. አግድ-ሪ:
አያዥጠላቅ: ወ-ታ. ከዚህ ውክ: ቤት: ለት: በዚህ ሁ-ለት: ተፈጥሮች:: የተፈጥሮች::
አስተ: ምርመራ: አርጋ-አንድ: የተደረገው ቅዱት:: ከየ. ከሰጣው: ቅዱው. እንዳለ:
አቶ. ኢት. ገለ: ተፈጥሮች: የሙት: ወጪ ተጋ: ይደርግኝ:: የመደረግ: ወ-ሪ: መደግ: የ-ር:
መዘጋጀ: ትኩ: ትኩ ተመሳሳይ:: ለተ: ወለዎ-ሪ: ወ-ሪ: ለበት: ይተመግ:
አንድ: ተቀብ-ገለ-ለት:: እነተደረገ ተከለ: እና ቅዱ. እቅርብ: እሞች:: ለታደግ: መደ:
አጠቃ: መደግ: መደግ: ቅዱ. ቅዱ. ለተ: መደግ: እና ቅዱ. መደግ::
አ-ጥ-ጥ: መደግ: ቅዱ. ቅዱ. ለተ: መደግ:: ቅዱ. መደግ:: መደግ: ቅዱ ቅዱ::

፩

ብአዲር ገዢ ተስፋ ንጽሕ እንደዚያቻቸው፡ መፈጸም ትመስክር፡ የሚከተሉት፡
አሁን ቅዱን ለማስታወሻ፡ የሚጠቃለ ቅዱን ቅዱን፡ ማስቀበል ትወስኑን፡ ማጠገጃ፡
ለማግኘት ተካሶች፡ እስዬ፡ የሚጠቃለውን ቅዱን፡ የሚደረግ ቅዱን ቅዱን፡ ይዘሩ፡
እኔ ተስፋ እኔ ቅዱን፡ እኔ ቅዱን፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
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በላይ እና ምርመራ ቅዱን፡ በሙላ ቅዱን፡ የሚጠቃለው፡ የሚጠቃለው፡
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የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
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የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡
የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡ የሚጠቃለው፡

የሚጠቃለው፡ የሚጠቃለው፡

၃၇၄: ၂၈၆။

ԸՆԴՀԱՆՈՒՐ: ԾՐԱՅԻՆ: ԽԱՐԱՀԱՅԻՆ: ԲՈՂՈՔՎԱՐ: ՄԵՐ:

በዕለምዎች፡ ሆኖ፡ በማርካራ-በአሰተኞቸው፡ የወያዥ፡ የተዘረዘሩት፡ አዎች፡ ቤቱ፡
ስላም፡ መናገድ፡ ባዝተ፡ ዘመን፡ ጥሩ፡ ተጠሪ፡ የሚሸጠ፡ ለጊዜ እቃዎች፡ የሚፈጸሙት ትንተኞቸው፡
መጠቅም፡ በግኝ፡ ሆኖም ተቋሙ፡ እና ስርዓት፡ ማጠቀቺ-በወያዥ፡ በዚህ፡ መጠፊዎች እና
መጠናቸው፡ ህጻና፡ ሆኖም ተቋሙ፡ እና ስርዓት፡ የሚፈጸሙት፡ ተጠሪ፡ ተረጋግጧ፡ ሆኖም ተቋሙ፡
የወያዥ የሚፈጸሙት እና ስርዓት፡ ሆኖም ተቋሙ፡ መጠቀቺ-በወያዥ፡ መጠቀቻት እና ተከታታል፡
መጠናቸው፡ ህጻና፡ ሆኖም ተቋሙ፡ እና ስርዓት፡ የሚፈጸሙት፡ ተጠሪ፡ ተረጋግጧ፡ ሆኖም ተቋሙ፡
የወያዥ የሚፈጸሙት እና ስርዓት፡ ህጻና፡ ሆኖም ተቋሙ፡ እና ስርዓት፡ የሚፈጸሙት፡ ተጠሪ፡ ተረጋግጧ፡
የወያዥ የሚፈጸሙት፡ ህጻና፡ ሆኖም ተቋሙ፡ እና ስርዓት፡ የሚፈጸሙት፡ ተጠሪ፡ ተረጋግጧ፡ ሆኖም ተቋሙ፡
የወያዥ የሚፈጸሙት፡ ህጻና፡ ሆኖም ተቋሙ፡ እና ስርዓት፡ የሚፈጸሙት፡ ተጠሪ፡ ተረጋግጧ፡ ሆኖም ተቋሙ፡

ՀՅՈՒՅՆ. ԽՈԶԵԿՈԴ: ՓՈՒ. ԿՈՉ և ԶՈՎԻՇԱ: ԱԼ-ՔԺ: ՈՉՎՀ:

ՊԵՎԵԴ Շ Պ-ՆԸ: ԽԱՅՔ Ե ԽՈՎՈՎՈՐ: ՀՕՎՅՈՒՄԻՒՅ: ՑԱԼԵՐՈՒՏ: ՍՈԳՈՅ
ՈՒԴԿ: 1.Ը ԵՐԵՎՈՎՔՈՒՅ: ԽԵԽԱՅ-ԿՅԱԿԻՔ. ԸՈՎԵՐՈՒ: ՌԵՒՏՏ: ՀՅԱՂՈՅ:
ՈՒԴԿ. ՈՎՀ ՔԵՐՈՒՅ: 2.Խ: ԲՔՈՎՈՎ. ԽԵԽԱ. ԿԸՑԻ: ԸԲԼՈՎԴ-ԽՅԱ: ԽԱՒՅՈՅՅ:
ՀՕՎՅՈՒՄԻՒՅ: ԶՈՎԱՐՈՒՅ:

ՀԱՅՈՒԹ ՈՎՐԵՐԵՐ ՔՐՈ. ԱՌԱԿ. ՄՅԱՆ: ԽԸ: ԱՐԱՀ:
 ՔԻՎՈՎԻՆԵՐ: ՔԿՎՈՎԻՎ ՔՎՈ. ԵՐԴ: ԱԼԱԲ: ՏԱՐԱ. ԱԼԵՎ. ԼՈՎՈՎԻ: ՈՎԻՆԵՐ:
 ՔԸԴՅ: ԵՐԴ. ԱՀԱՎՈՎԻ: ԼՈՎՔԵՐ: ԵՅՆԵՐ: ՀԱՎՈՎԻ: ՀԱՎՈՎԻ: ԸՊԵՐԵՎՈՒՆՎԵՐ:
 ՏՈՒՆԵՐ: ԸՄԻ. ՈՎԻՆԵՐ: ՈՎԻՆԵՐ: ԸՆԳԻՆԻՆՈՒՍ: ՔՄ: ԾԸՆՅԴ. ՀՅԱՎՈՎԵՎՈՒ:
 ՅԵՒՐՎՅՅ. ՀՅԵՄԻՒ: ՔՈՎԿԵՐ: ՈՒԵՅ: ՅԵՐԴ: ԾԲՈՎԱ: ԵՐԲ: ՇՈՂԵ:
 Ե. ԵԿԱ: ՁԵՐ. ԵԿ: ՀԱՐՈՅԵ. ՔՅԻՆ: ԵՐԴ: ՀԱՎՈՎԵՎՈՒ: ՀԿ: ԵԼԱ:
 ԱՅԵՐ: ԵՐԵՎՅՅ. ԵԿ: ՔԵՐԳՈՎՈՒ: ԱԵՎՅՅ: ԵՐԵՎԿ: ՔԵՐԵՎՈՒՆՎԵՐ:
 ՔՊԵՐՅ: ԾՎ. ՀՎԳՈՎՈՎԻ:

Ը

$$\begin{array}{l} \text{2-5 F(0) = 6.3-5 C(0)} \\ \text{6.1 C(0) + 3.6 A(0) = 0.001 C(0)} \end{array} \quad \left\{ \begin{array}{l} \text{C(0) = 0.001} \\ \text{A(0) = 0.0001} \end{array} \right.$$

አንድ፡ ሊይ፡ ተወስደ፡ ማስታ፡ ፻፭፻፡ ከዚያው፡ ቤት፡ በአማራ፡ መሆኑ፡ ቤት፡
ቀል፡ ወላ፡ ጥሩ ቤት፡ ካይበት፡ ህወሓት፡ ዘዴ ትዕስል፡ ክፍዕ዗፡ የሰኞ፡ የሰነድ፡ ፩፭፻፡
ፍርማ፡ ዘጋጀና፡ የተወለጥሁ፡ ነው፡ ከዚያው፡ እንደሆነ፡ በዚመና፡ ብንግዝና፡ በወጣም፡ ለዚያ፡
ለች፡ ወጋና፡ በኋላ፡ ሁኔታ፡ ለች፡ እናው፡ ገዢ፡ የወጣም፡ እናች፡ ዓቃቤ፡ እናች፡ ይህን፡ ዓቃቤ፡
እናች፡ ለዘመ፡ በኋላ፡ ላይ፡ በኋላ፡ ቤት፡ ከዚያው፡ ነው፡ እናች፡ ቤት፡ የሰነድ፡ የሰኞ፡ የሰኞ፡ የሰኞ፡
ቅጹ፡ የሚሸጠ፡ ለዚያው፡ መሆኑ፡ ፍርማ፡ ክወ፡ ማዘጋጀ፡ ፍርማ፡ ቤት፡ እንደሆነ፡ እናች፡ እናች፡
እናች፡ ለዚያው፡ የሰኞ፡ የሰኞ፡ የሰኞ፡

ስል: አድራሻ እንደሸ: መዝነት ብቻ: 2H. አገተኛ: እናት: በዚተው: ማያዣ፡
በታሱ: የደንብ ወርሃለት: ይጠበቅ: ይች: ካይመራ: የሚበጥው መግባት: በዚተው፡
አዋጅም፡ በዚሁ: ገበየት ለረቀቃዎች፡ የደላቸ፡ ቁጥር ወደመስጠት እና ብቻው በላይ አውጥታ፡ እና የደንብ፡
በዚተኛ፡ በተለያዩ፡ በአሁን፡ የተፈጻሚ እና የደንብ፡ የደላቸ፡ ቁጥር ወደመስጠት እና ብቻው፡
አገተኛ፡ በዚተኛው ገበየት ብቻ፡ እና የደንብ፡ የደላቸ፡ ስር፡ በዚተኛው እና የደንብ፡ የደንብ፡ እና ብቻው፡
አገተኛ፡ በዚተኛው እና የደንብ፡ የደላቸ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡
አገተኛ፡ በዚተኛው እና የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡ የደንብ፡

.. እቅዱች፡ በሌተኞች፡ ሆኖ፡ ከእዚህም፡ መዋታ፡ ሌይሩ፡ ወጪ፡ ንጽር፡ ለመሆኑ፡
ወገኑ፡ ለፋይች፡ ንጽር እንደሆነ፡ የወጪዎች፡ ዓይነት፡ እንዲሆነው፡ ከይፈጸለቁ፡
እንደሆነው፡ ከሚመለከት፡ እንደሆነው፡ መሠረት፡ ስለምና፡ እንዲሆነው፡ ይሆናል፡
መሆኑ፡ ዘመን፡ ከሚመለከት፡ እንደሆነው፡ መሠረት፡ ስለምና፡ እንዲሆነው፡ ይሆናል፡

፩

መስጠት:: በአባላው የለዎች ነው፡ የኔሳ ሰዴ በለበት ገብረ፡ እንደሆነ፡
የለበት ሰዴ፡ ይጠበና ሰዴ ተ፡ ፖር፡ ስዴልው ቁጥርና፡ ይተካወ የእገዢ ሰዴ፡ የኔሳ፡
ታዘዝ፡ ነው፡ መንፈት፡ ቅዱት፡ ነው የእናዋል፡ ተከተልዎች በ የሚቀጥሩው በመግባጥ፡ በቻ፡
ከይምድ፡ በግብረተኞች ቀን፡ የሚመርመር፡ የሚመርመር፡ በግብረተኞች፡ በግብረተኞች፡
ለም፡ ቤቱ እና በመግባጥ፡ እና የልማት፡ የአማርኛ፡ እና የግብረተኞች፡ የሚቀጥሩ፡
በመግባጥ::

መግባጥ፡ የሚመርመር፡ የግብረተኞች፡ እና በመግባጥ፡ ቤቱ፡ እና የግብረተኞች፡
እና የግብረተኞች፡ ሰዴ፡ እና ቤቱ፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
አክራኝ፡ ቤቱ፡ የግብረተኞች፡ እና የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
የግብረተኞች፡ ቤቱ፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
የግብረተኞች፡

ስዴ፡ እና የግብረተኞች፡ እና የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
የግብረተኞች፡

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እና የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡ የግብረተኞች፡
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મન્દિર-અવાજની રાત્રિસુધે જાણલેલા: હશે

S.170.57?

የአዎች፡ የሰጠኝነት እስተዳደሩን፡ የመሬዳች ማጥረሻ፡ አይሁትኩለው፡ ወይም፡
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በበንግድ፡ ቅንጫ አንበር፡ የነተማውች፡ እስቶ፡ የነተማውች፡ ትምህር፡
የቀመጥናት፡ የፌትሃዊ ሂሳቦች፡ የኩረጋገዴ፡ በባት፡ በኩረጥ፡ ተኩረጥ፡ ሂሳቦች፡ በሙጣት፡
“የራለ ዘዴ”፡ ሆኖከሰ ይስታ ይገልጻ፡ ይገልጻ፡ ለዚሁ መዋሪ፡ በደረሰው ፍዴ፡ ገብ፡ የሁንጻ፡ እንዳታ፡
የመግዴት፡ ተኩረክ ነውንበር፡ ሆኖ በኩረጥ፡ የኩረጥ፡ የመኩረጥ ይፈጸማ፡ እስቶ፡
በዚህ ቀንጫ፡ ለበንግድ ዘዴ፡ የሚፈለጋውን ይዘጋ ወጪዎች፡ የአንተ በተለዋዎ፡
የፍቅ፡ እስከተመውቁ፡ ይረዳ፡ የዚሁ ዘዴ፡ የዚሁ ዘዴ፡ የዚሁ ዘዴ፡ በሙጣዎች፡ የቤት በደራ፡
መራ-የዚሁ ዘዴ፡ አጠቃላይ፡ እስተካደረጋ፡ የዚሁ ዘዴ፡ የዚሁ ዘዴ፡ የዚሁ ዘዴ፡ የዚሁ ዘዴ፡
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四

አክራንተኛ የዕለታዊ ሪፖርት በመስቀል እና የሚከተሉት ስልጻዊ መረጃዎች በመዘገብ ይሰጣል

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፭፻፲፭፡፳፭፻፭፻

ψεζΕς:

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TRANSLATIONS

Addis Ababa

Ethiopia's capital was previously built on Mt. Entotto. However, since it was unsuitable for a city, in 1876 (=1881) the Emperor Menelik founded the city that he named Finfinne and that is known at present as Addis Ababa.

Addis Ababa is surrounded by mountains like Entotto. Since the altitude of the city is 8000 feet above sea (level), its highland quality is perceptible. Its environs are full of places which are like fields, are lower in altitude (and) are suitable for farming. Since the city is one in which eucalyptus trees are seen in large number, it looks as though it had been founded in the middle of a forest. Still, the various kinds of trees planted along the streets at present give the city a special appearance. According to the census made by the Addis Ababa Municipality in 1960 (=1968), it shows that there were 637,831 inhabitants.

One of the parts of the city is the one dubbed Yekatit 12 Square. Most of the time it is known as Siddist Kilo. The monument (there) was set up to commemorate the Ethiopians whom the Fascists killed with picks and spades on Yekatit 12. On this monument, a sculpture showing the atrocity which the Fascists committed on this date is to be seen. Near this monument is the large compound of Haile Selassie I University which was formerly the royal palace. To the right of the university is the Haile Selassie I Hospital. Across (the Square) is the Imperial Bodyguard headquarters. A little further along ~~too~~ is the lions' enclosure which is visited by many people and in which they relax. Even though the roaring of the lions frightens people, the place in which they are is well-constructed so that it would be easy to look (at the lions).

There is another square a moderate distance from Siddist Kilo. While it is called Arat Kilo, it has been designated Independence Monument Square.

It is also called Miyazya 27 Square. This is because the Italians were driven out of Ethiopia on that date. The Ministry of Education and Fine Arts, the Engineering College, Menelik II School and also some large office buildings are located in this area. In a place opposite and downhill from Independence Monument (Square), the Great Palace is built. This was formerly Emperor Menelik's palace. Now, however, Emperor Haile Selassie holds court in it. Between the monuments and the palace, the Parliament building towers. Behind it is the Cathedral of St. Mary's.

Not only is Addis Ababa the capital of Ethiopia, it has also come to be a place for being host to the leaders of Africa. Opposite the Jubilee Palace, Africa Hall appears, beautiful and splendid. The area between these two buildings has been constructed as a public park and adorned with various trees and flowers. One who has gone down following (the road) which passes by this way will arrive at Mesqal Square. Following the road extending to the left, the Haile Selassie I International Airport is located about six km further out. It is the only airport in the city.

It is known through the license plate numbers issued by the Municipality that the number of vehicles in Addis Ababa is constantly increasing in this period. It was discovered in 1960 (=1968) that there were 30,001 government cars and private vehicles.

A little to the north of the Piazza, known now as De Gaulle Square, appears the church of St. George. Near this church is the statue of the Emperor Menelik which is enclosed by a fence. Going down Churchill Avenue from the Piazza, the railroad station appears at the end of this street. On the basis of a recent street survey made by the Municipality, Churchill Avenue has been (re)constructed in a new fashion so that the railr^t i station and the Municipality building will be (directly) opposite each other.

In the area between these two buildings, a wide area has been delimited so that the (Emperor) Theodore's monument may be set up in it. The foundations have been laid. Lower down, Adowa Square is surrounded by the new bank building, Haile Selassie I Theatre, the Defense Ministry and also some tall modern buildings. Leaving the road going to the railroad station on the left and following the road leading out of Adowa Square, one arrives at Mexico Square. Near this square the Vocational School and several large offices are located.

To the right of City Hall is located the statue of Abuna Petros. One who travels straight past that (statue) and over the Habtä-giyorgis bridge will arrive at a very large area, the Mercato. This area is (also) called Addis Käitäma. It is a place where people stay around on market days. Here two large market halls are located. In this area, buses of different routes have located their point of departure. One of the surprising things is that one spends the time shoving with the many people, as with the many livestock and vehicles.

Even though the modern buildings recently appearing here and there in Addis Ababa give a special appearance to various places, the narrow streets, the unclean houses and shacks are found to be numerous. Be that as it may, the city is growing.

The City of Gondar

Gondar is the chief city of Bigandar Province. This city's reason for fame is the fact that it is ancient rather than modern. In its time it was one in which many kings set up their thrones, courts were held, and public assemblies were conducted. Starting with (kings) like Ase Fasil to Theodore, it was a town of kings, a center of trade. At the present time, even though it appears stripped of its ancient glory, on account of the houses which (Western) culture has created and its asphalted streets, it is a city which seems renewed, linking its ancient glory with the culture of this age.

Gondar is very different from Addis Ababa in its size and in its modernity. Nevertheless, just like Addis Ababa, much government work is done in it. It provides hospitality to many travelers and strangers. Since all the government offices have been built grouped together, a person with a problem can settle many matters without wandering from one office to another. The dwellings are often in rows built joined together. In order to preserve the cleanliness of the city, all houses are repaired every year by order of the municipality.

What has caused the city to be familiar to the world is the historical castle of (Emperor) Fasil. The number of foreigners and natives who come to see this building is large. The strength of this building which has lasted about three hundred years is a reason for admiration. Even though it is called Ase Fasil's castle, there are many buildings inside it. Each building was constructed in the reign of different kings. Since the building which was advanced in age approached the point of falling apart, it would be repaired from time to time before it collapsed completely.

Gondar is a town which is famous for its churches. There is a church in every neighborhood. Among the existing churches which have a history, the construction of Däbrä-Bärhan, (Holy) Trinity and Qusquam is ancient. The manuscripts and pictures in them are those having historical value. The faithful go to Ba'ata and Loza Maryam in search of holy water in order to recover from illness or some kind of infection or to be cleansed of sin.

Among all these churches there is a mosque. This mosque which was built a little outside the city is the place of prayer for many Muslims. In the city, with regard to religion, the Christians, rather than the Muslims, are in the preponderance. The Christians' belief is Orthodox (Christianity). Attending church, celebrating (religious) holidays, alms-giving, feeding and giving to drink the hungry and the thirsty are a few of the activities of the Christian folk.

Before the education of the (present) age advanced (like) today, Gondar, being originally widely (known) through clerical education, was a district or city of scholars to which they would travel from many places in search of education. Since clerical training has struck root, modern schooling has not expanded properly. However, since ~~she~~ ^{the city} is somewhat weakened on account of her clerical achievement, the fact that this achievement ~~of~~ hers is a special characteristic in the process of gradually disappearing. Today, there is one high school and numerous primary schools in Gondar. A Public Health college is located there. Even though the number of schools is more than one, when (this number) is compared with the number of people and (their) needs, it is quite small. Even though the people display the necessary cooperation, since there are not enough teachers, the number of students entering school and those passing on to college is quite small.

In the Public Health college there is a hospital. Not only does this hospital provide its services to the people of the city, it is a training installation for the students in the college. The place where nurses, health officers, dressers and sanitarians are trained is here in this hospital. The number of clinics is small. Therefore the day's injured and ill suffer much difficulty in order to get medical attention by waiting their turn. Since many find it hard to get medical treatment by paying money, medicine is distributed free by the government.

Even though the number of people is not known exactly, it probably amounts to approximately 50,000. Natives of many districts live in this town on account of government jobs or commerce. The Ethiopian languages spoken in this city are mostly Amharic and Tigrinya.

The city is somewhat underdeveloped with respect to the economy. It seems that public improvement is retrogressing, not advancing. The industries seen in other large towns are not even known by name in Gondar. On account of this, many people are unemployed. The educated are secretaries and teachers and there are a moderate number of soldiers or police also. Illiterate and uneducated persons make a living by engaging in various kinds of trade. Even though commerce appears preponderant, aside from the successful traders, the profit of the ordinary trader does not exceed his daily consumption. Those whose luck or wealth does not allow them to engage in commerce make a living as coolies and day laborers. Since unemployment is widespread among the women, those who are not fortunate enough to be married open small or large-scale liquor businesses and make a living as prostitutes. Their number is constantly increasing. This in turn also increases the number of bachelors. Control of the city has weakened since the Italians occupied it and were driven out and the government has forgotten it more and more.

Harar City

The city of Harar is an ancient city which is located in Harar Province in the eastern part of Ethiopia. Its antiquity is apparent because of the way in which the city is constructed and because there are not many new buildings. Specifically, the old city which is called the gagol adds special proof of its antiquity on account of the fact that it has reached the point of falling into ruin.

The highway which goes from Dire Dawa to Harar cuts right through the middle of Harar and proceeds on to Jijjiga. The Ras Hotel building is located on the right just as one comes a little way into the town of Harar and the building located opposite it is the palace. As soon as one has proceeded a little further by following this (highway) which is decorated by trees along the sides, the statue of Ras Makonnen is found. In this area the administrative offices and the headquarters of the Harar military academy are located. A little to the east on leaving the square is the village of Bottega which was built during the Italian occupation.

When one travels along this route, it takes one to Firdas Magala. Since this place which is known as Firdas Magala is one in which commercial vehicles take on and let off cargoes and passengers, much of the time people are seen shoving each other and dashing about in it. ^{Inasmuch as} Since it is a place of commerce, there are a large number of bars and hotels around it in which the hungry and thirsty may drink and eat and the weary may rest and those who have been overtaken by evening may spend the night. The Ras Makonnen Hall in which the people of the town assemble for various reasons is located here.

On account of its antiquity, many walls and ruined buildings are located in it. Inasmuch as it is surrounded with walls, it has seven gates.

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In former times, these gates had doors and guards. All the streets leaving from these gates came together in the Färds Mögala. These were the Track gate, the Shoa Gate, the Buda Gate, the Ox Gate, the Yrer Gate, the Fällana Gate and the Pepper Gate.⁴ Near every gate, except the Pepper Gate, small markets are found. The biggest market of all is the one near Shoa Gate. In the big markets, as in the other towns, very many (types of) merchandise are sold. The streets here in the old town (specific name: Gagol) are narrow and have lots of pebbles in them. The big Ras Makonnen Hospital and the large Muslim mosque are located here in the Gagol. If one leaves the Ox Gate and bears to the right, there one finds the man who feeds the hyenas who has won the admiration of the natives of the area as well as (that of the) foreign visitors. Every day this (hyena) feeder collects bones all day and every evening he allows many spectators to watch him feeding the hyenas. His livelihood is based on this.

Since Harar is an area of various kinds of fruit, an (article of) merchandise seen in quantity in every market is fruit of various kinds. A little outside the town, the fertile spots in the surrounding area are full of fruit trees.

When one takes the main street and goes out a little way from the old town, one returns to the new town. This place has taken on a handsome appearance on account of its cleanliness and its modernity. The houses are built of stone and are constructed in a modern style. The city, to a person looking at it from Harawi Mountain or Hakim Mountain, looks like a village which was built on a small hill. The fact that the old town and the new (one) are side by side gives it an appearance different from the other Ethiopian towns.

One of the teacher training institutes which are located in Ethiopia is in Harar. Besides this, there is a high school and four primary schools.

All these schools are located in the new town.

Even though the number of people is not known exactly, it is quite large. The principal languages spoken in the town are: Adare, Qottu,⁵ Arabic and Amharic. As in other towns, since the (level of) the economy is low; the number of unemployed and of prostitutes is large. Most of the people, whether successful (in making a living) or not are engaged in commerce. Since their income is low, it is not a kind which goes beyond (providing them) with (their) daily bread. Even though the efforts this little out-of-date city is making to improve, just like many big cities (do), do not soothe one's emotions, (yet) it captures the visitor's eye because its glory has not been completely stripped away.

Mercato

There is a large market place which is for the buying and selling of domestic as well as foreign goods. Its name is the Mercato.⁶ In this place buyers, sellers, middlemen, swindlers and honest men are all mixed together.

The Mercato of Addis Ababa is located in the west(ern part) of Addis Ababa. There are large buildings there built in the modern style. These buildings are (built) side-by-side. A broad street which separates the two buildings goes across the middle. Autobuses which transport the public from the market to all over and from various places to the market let off and take on passengers on this street. Besides the fact that the usual merchandise is sold in these buildings, some bars are located therein. In that large building, small shops encased in glass are built close to one another. Not only are the kinds of goods in each shop numerous, the manner in which they are laid out is unsystematic. Therefore the market goer obtains the article he wants after much confusion. In the area around these larger buildings, there are crudely built or simply open air merchandise stalls of merchants who were not given locations systematically. Those things sold here range from dabbo golfo on which dust has blown and angara to native products for which visitors eagerly seek. In this area, there are very many of those who put a couple of items in a sort of box which they suspend on a kind of rope from their shoulders down over their chests and go around here and there in order to earn their daily bread by crying out, 'Anyone want a toothbrush, nail clippers; anyone out of perfume?' The number of those who spend the day by pilfering and stealing and when convenient, by picking pockets, is very large.

At the entrance of the new marketing building, there are persons in groups of ten and fifteen who spend the day making coffee, chewing ~~cat~~ ^{cat}, one

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singing a song, the others singing the refrain, one beating a drum, the others clapping and praying by bowing down and rising up. From there they come forward for spitting for a blessing and then disperse. The elder inflates his cheeks which are packed full of cat and gives his blessing by sending out his spit with the cud of cat which he held (in his mouth).

One who is tired from being in the market all day and who has kept a little money tied (in a handkerchief), after dropping in late in the evening at a tug bet in the neighborhood, a couple of such, somewhat high, board the bus for 15 cents and go home. Those who are drunk spend the evening lamenting, singing, cursing, shoving and then go to a place to spend the night. A poor person who has no money, after spending the day somehow, begging here and there (hoping) that he might find someone to toss him something for his supper, but if he does not, nibbling on the little bit (of food) he had, and not having a regular home, taking shelter on a porch, curling up he spends the night (there).

The market is divided up into many (sections). It is divided thusly: a clothing section, a pottery section, a grain section, a spice section, a butter section, household furnishings and jewelry section.

Generally considered, the Mercato is not just a place in which goods are exchanged but a place in which many social needs are satisfied. However many quarrelling sellers and buyers there may be, there are just as many peace-making elders there. There is nothing strange in seeing young men and women ogling each other for long periods or just briefly. Moreover; it is quite usual to see people meeting and discussing openly or secretly domestic affairs, government matters of the state of society in general. The Mercato is a source of information and a place for disseminating news as

much as it can. Looked at quickly, this is what the Mercato of Addis Ababa seems to be.

Country Market

Both in the countryside and in the town, a place in which merchandise that is needed is bought and sold is called a market.

The period during which important markets are held anywhere in the countryside is not more than two days per week. Of these days, the first is the most considerable, one in which very many people from many places come together. The main reason for this is that most of the time, the people who transact business in the country market live in villages far apart and since they could not go on leaving off their daily work from time to time or be going back and forth on foot, it is more convenient to sell and barter sufficient goods and come back (home) with provisions for the household all at one time. A market like this may be very popular and lively. In view of the fact that the Ethiopian people mostly make their living from farming, (the place) where they get the kinds of food which they cannot grow on their land and generally those things which agriculture does not provide, things made in factories, goods such as salt, coffee, sugar, spices, oil, kerosene, fabrics, shoes, china, glasses, plates, soap, is only in this market, so going out to market once a week is an obligation for them.

The country market is different from the one held in the town. As the market goes has to travel a long way on foot, and his intention is to buy things he needs with the money he obtained by selling his grain, and to return, all this will take him from morning to evening. Among his family, except the children, herdsmen and the very feeble old men and women, there is no one who does not go to market. The reason that this is so is that going that much distance while straightening up the load every time it slips down, unloading it after arriving at the market and reloading it will not proceed very well with only one person's efforts. Since the women are the

ones who know the household items which are needed, they do not stay away from the market.

The women, having noted what is lacking from among the household necessities and keeping what is needed in their heads, not on paper, get up in the morning, bring the calves and the cows together, and after they finish scooping up the dung, they boil coffee. After they breakfast, they begin gathering up their fabrics for the market foray as soon as they have finished drinking their coffee.

Until the coffee boils, the men also measure out in gunnas the grain they will sell at the market. They fill the grain that has to be ground in bags, load the donkeys and then until they leave, give them a kind of grass and let them graze. Later the women, dressed in their best clothes, call their neighbors and head for the market. Chickens in their hands or eggs put together with grain in small bags will not be absent. Before they arrive at the market, dealers in poultry who are waiting for the marketgoers whom they find along the road take (these) chickens and eggs off their hands.

As soon as they arrive at the market, (they take) the things to be sold by weight to the weighing platform and after unloading the things to be sold retail, they spread them out on a hide or a piece of cloth and begin selling and buying. Husband and wife spend the day together receiving customers. After tying the donkeys to a peg with the pack straps, they spread out a sort of straw and let them browse freely. They spend the day measuring grain and other things, haggling, agreeing on a price, telling each other, 'it's a deal', (or) 'it's no deal.' The wife measures out (the grain), the husband taking the money and (customer and seller) say to each other, 'add some more', (or) 'we will not add more.'

Since in the market each person establishes himself in his respective location, not much difficulty is caused the market goers. The pepper, spice, butter, livestock, grain, stalks of sugar cane, wood and pottery sections, all these have their well-known locations. Therefore, (however) large the number of people may be, buyer and seller may get together without confusion.

Since countryside traders come from all over, even if the city traders and retail sellers occupy the place first, the market does not really get underway before mid-morning. The women and men go their separate ways, (the women) to where their wants are, (the men) to pick out the things they desire. On finishing their marketing, they meet by going back to the place where they tied their donkeys. Since the country market goers cannot repeatedly return to market every day, their principal aim is to take care of all the matters for which they went (to market) on that same day and return (home).

After going to the samma section for clothes and choosing garments from those hanging up or spread out on the ground each according to its kind, taking out nattala shawls, a gabi, a poncho (or) what(ever) appeals to him, turning it this way and that and looking at it, he buys the one which suits him. He goes into the livestock section, looks at the oxen, the cow which stopped producing calves, the young bullock, the calf or the gelded steer, avoiding the fierce one which is bad-tempered, poking the good ones with the staff he carries, identifying by appearance the ones which are good for plowing or butchering, the fat and those whose fat is not desirable, bargaining and haggling about the price, as is the rule and then buying what looks (good) to him. Going into the sheep section, he squeezes their tails, pokes them in the breast and makes a deal, as is the rule. If it is convenient for him to judge the pack animal (he does ~~so~~), otherwise he notes its weakness or its strength through the evidence (provided by) its teeth and so he avoids

the really saddle-sore, picks out the really plump one and buys it.

Traveling through each merchandise section in this way, choosing carefully, handling, haggling about the highness of the price, the smallness of the merchandise, he purchases what is necessary.

But after all, the marketer must become tired and weary when he goes hither and thither, so the hucksters who know this spend the day in a separate place which they call a "gult" (small market) selling angara and dabba-bread on wickerwork tables, parched grain in gunna-baskets, beer in crocks and arrack in bottles or canteens to the hungry and thirsty who come (there). Since their merchandise has a fixed price, it is not suitable for dickering. Therefore the income which they get from these separate items is advantageous.

So after the market goers finish the day's business and before they go home, they probably remember the children whom they left behind at home. Therefore they journey (homeward) after buying candy or sugar cane to please those who saw them off weeping. At that time, they (also) buy kerosene and Nafta for the lamps.

Since most of the time there is no mill in the countryside, having much of their grain ground at the market at the same occasion, they return home. After all this has taken place, the ones who own a donkey loads the merchandise on it, the ones who do not, carrying (the merchandise) on their backs and, indulging in talks, discussing the state of the markets, they travel quickly so they will arrive home before it gets dark. Singing and joking with each other so they will not feel tired, sometimes resting, they walk on for a while and just before arriving at the house or the village, those who have been at home all day welcome them joyfully. The merchandise is unloaded and the children are given the sugar cane that was bought for

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them. After that, they sit, breathing a sigh of relief and drinking good coffee until supper is ready. The next market is a week away.

Christening

Forty days after a boy is born and eighty days after a girl, they are christened. For the boy there is a godfather and for the girl a godmother.

If the child which is born is a boy, the father is asked to give his child for christening to the requester. In contrast to this, if the child is a girl, it is the mother who has to be asked. Persons eager for relationship and friendship ask, as soon as they find out the mother has conceived, 'If your child is a boy (give it) to me, if it is a girl (give it) to my wife.' Their purpose is to have the parents promise before anybody else asks first.

For example, in Gojjam, the one who gives (the child in christening) asks (for the child). In Shoa, the parents ask (someone) to give (the child) in christening for them. If the child is the child of the vow, all these requests are not made but the child is given over to the tabot. Parents who are strong in their faith make a covenant so that the child, when he grows up, will serve the tabot that was chosen. Even though the basic meaning of christening is linked with custom, the source of this custom is the need for relationship. Both the (parents) who ask for and the (others) who seek to be godparents are looking for a means of protection in a relative who is strong in wealth and honor. Even though the one christened is a baby who has not attained the age of reason, the entire affair is carried out among persons who have attained the age of reason.

A day before the christening, the mother tells all the neighbors that she has a christening on the morrow and asks them to escort her. On the christening day--6 a.m. on a non-fast day and 12 a.m. on a fast day--the givers in christening and those who are having the christening done travel

to the church together. The mother comes with spun thread and the givers in the christening with new clothes and towels or a kind of muslin.

As soon as they arrive at the church, if a place is available they stand at the christening place, otherwise (they stand) under the eaves. The priest carries out the necessary ceremony, carrying the cross and conducting the prayer with the deacons giving the response. The deacon receives the thread from the mother and suspends it on the cross. Placing this near the water which he has brought in a clay bowl, he says "rise!" and begins the prayer. Those who give the response follow (him) in the same fashion. After the prayer, the priest blesses the water with the cross and adds chrism (holy oil) to it.

While the child is naked, the deacon takes him from his mother and when he comes forward holding him in his hands under each armpit, the priest immerses him in the water which he has prepared. Even though it is said that the child ought to be happy on becoming a Christian, it cries bitterly on feeling the coldness of the water. When he has finished being immersed, the thread, which his mother brought for him and which had been prayed over while hanging on the cross, is tied around his neck. This means he has become a Christian.

In any case, the procedure of giving the Christian name is simple. If the baby is a boy, the saint's day is taken into consideration and from the beginning, most often the word son-of or servant-of is added to Christ's or a martyr's or ^asaint's name and the name such as 'servant-of Christ' (or) 'son-of Gabriel' is given him. In contrast to this, the girl is given the name 'daughter-of (St.) George' or 'handmaiden-of Christ.'

As soon as the name-giving is over, the godfather or godmother takes his spiritual child from the deacon and holds it in his/her arms. Afterwards

the mother takes her child and with the escorts, goes inside (the church). After attending Mass, they administer communion to the child. From the time they start Mass until they leave, the child does not take the breast, even though hunger may be gnawing at him. Could that be to show through fasting that he is devoted to the Lord since he has become a Christian?

Now, since the christening ceremony is over, the mother puts the child on her back and returns to her house together with her escort. She gathers the neighbors and relatives together and gives them to eat and drink of the feast she has prepared. After the priests and deacons taste of the banquet brought to the church for them, they go their separate ways. If mentioning at all should be made of their leaving anything for the church, a week before the christening a full gunna of fine wheat, raisins and candles would be sent.

Naming

When the fathers tell parables they say 'angels give names.' When they say this, it is to suggest that before the child is born, his profession and his name are decided by angels. It is said that if the name which is desired is given him once he is born, there is nothing which will be added or taken away from him.

Whether or not (such) tales are told, a child's name--his permanent name--has already been considered for some time, not as soon as he is born. This name which is given consideration may be a hero's name like Abatte (I having disturbed), Gošamme (I having elbowed), Kande (my elbow), Bayu (the hitter), Ambírbær (ransacker) and the like. Names expressing handsomeness are of the kind like Wabitu (the beauty), Amarr (he is handsome), Dánnigá (he is admirable).

The names given girls mostly express beauty. Just for example: Almaz (diamond), Wabitu (the beauty), Sagerðda (rose) and the like. Parents who have lost a boy or girl through childbirth illness may, by changing the sex, call the boy by the girl's name and the girl by the boy's name. The reason they do this may be because of their belief that changing the sex by name will keep the children from dying.

When a baby boy is born, he is christened on the fortieth day, the girl on the eightieth. The givers in christening look for a woman to be the godmother of the girl. If anyone asks to give the child in christening, to be the godmother, her circumstances are taken into consideration and the child is given to her. On the part of the boy, a godfather is likewise sought. The parents go to a nearby church, explain to the vicar that they have a newly born child, decide the Christian name by which the child will be baptized and the date (on which the name will be given) and return.

On the day of the christening, the parents, and if they are still alive, the baby's grandparents, go to the church with (their) relatives, attend the ceremony of the Mass and give the child in christening. A deacon takes the child in his arms and brings it to the baptismal font. Then, crossing himself and saying 'Halleluiah to the Father, halleluiah to the Son, halleluiah to the Holy Ghost,' he baptizes the baby. The name of the tabot which is celebrated on the day the baby is baptized may be used as the child's Christian name. For example, if the festival is (Saint) Michael's (Day), he will be called by (Saint) Michael's name, if a boy, Wälde-Mikael, Gåbra-Mikael, Hayla-Mikael, etc. If a girl, she may be called Ambit-Mikael, ¹⁰ Walatta-Mikael etc. As a mark of the christening, the priest will tie a white thread around the child's neck. This is called the matab.

After the parents return home and hold a fantasia in the presence of the assembled relatives on account of the christening, the father stands up and publicly proclaims the name by which he wants his son to be called. This is called the 'world name.' When the priest says, 'May the name be blessed and holy!' the people respond, saying, 'Let it be so. May it be suitable. We like it.' The priest gives his blessing, says a prayer, has everyone say 'Our father who art in Heaven' and after he has finished, everyone gulps down what remains in his respective cup and they take leave of each other.

The child's Christian and public names differ in function. His public name will always be his appellation, his Christian name will serve for him to be called by when he takes communion and will be used in the obsequies when he dies. Sometimes his Christian name may serve as his public name.

If he should be the son of a wealthy man; an additional 'horse name' may be given him. Just for example, it may be Tatäq. ¹¹

There are names known as pet names. The pet name is one which they use to display affection by taking the world name of someone and shortening it or making some alteration in it. If his usual name is 'Bayu,' 'Bayuś' is the pet name (for a boy). 'Bayuś' is (actually) a woman's name. Ababba becomes Abbe; Gärma, Gärmoś; Bärhanu, Bärís. Particularly with reference to women, -yye is added and becomes a special pet name. That is to say, Ababba (becomes) Ababayye or Abayye.

Generally when a name is given it has a meaning. It has the meaning of desire, hope, love and the like. It is the rule in Ethiopia that for all these names which are given that they have a meaning which is connected to the thing the parents want their child to become and with the character they want their child to have.

Wedding

In Ethiopia, specifically in keeping with the customs of the Amharas, weddings are performed by communion, ^{religious wedding,} ~~or~~ civil or hire. Most often civil marriages are performed. Throughout the countryside, the communion marriage is greatly respected, since it couples husband and wife together until the end.

In keeping with this custom, when a fine young fellow is fifteen years old, he is considered to be mature and a life's companion is sought for him. When the pretty girl is all of twelve or thirteen, she is scrutinized if she is not yet betrothed. As is the custom, the parents of the girl, even though their daughter is unmarried, will not seek a husband for her but will only feel disappointed. Always they are the ones who are asked but never those who ask. Until a husband is found, their duty is only to help her preserve her chastity and to become more adept in her housewifely skills.

Even though it seems a custom which the present day has abolished, three things must be considered when a wife is sought for a man. The betrothed must be equal in wealth. Secondly, their lineage must be pure. Thirdly, they must be of the same faith.

The girl's family and the boy's family may or may not be acquainted with each other (beforehand). Even though they do or do not know each other, it is necessary to have a mediator who has companionship with both (sides) in order to bind them together in marriage. In order to obtain for their son the girl on whom their eye has lighted, the boy's family choose some of the country elders and send them as intermediaries to ask the girl's family to give their daughter in marriage to their son. The elders go to the girl's family with dollars and a salt bar. As is the rule, when they arrive there, instead of going directly into the girl's house, they stand

aside until someone comes to welcome them and tell them to enter. While ~~they are with the one who welcomed them, they discuss the kind of wedding, the amount of the dowry and all such like matters.~~

After that, they go into the girl's house, rest a while, but do not begin straightway (to discuss) the matter about which they have come. Food and drink are served. Sitting there they indulge in conversation. Even though the girl's family know about the matter, having heard various rumors, they talk about livestock, the crops, the market, and people just as though nothing (about marriage) had been heard. When the conversation appears ended, the girl's family says to them, "Well, fathers, what may we do for you?" The elders place the money they have brought on the misob. This money is called the 'means for removing the meal.' After that, they say, "We came thinking that you would give us your child for our child." They discuss the matter thoroughly and though they have accepted the proposal in their hearts, the girl's family, pretending that they don't need it, make an appointment, saying they must think about it and take counsel on it. Even though the date is set, the boy's family have to (try) to speed up the matter.

After the girl's family accepts the request, and agrees to it, the preparations for the banquet will be made by both parties a month or two before the wedding. About two weeks before the wedding, the young girls of the village sing in each of the houses. While all this is going on, the boy and the girl do not see each other. Sometimes they are not acquainted with each other at all.

On the wedding day, the elders, followed by the groom's best men, go to the girl's house, dancing and boasting of (their) fighting prowess. When they arrive there, they wait outside until someone tells them to come in.

They chatter animatedly. After they enter, the elders in front and the best men (following) after, they sit in the front and (the best men in) in back of them. Even then, they put questions as if the matter about which they came were (something) new. When they have finished eating and drinking, the elders stand up and lay out the dowry which they brought. Since this is customary, (the girl's side), will undoubtedly say that it is too little while (the boy's side) will say that it is too much. After they are generally agreed, the girl's family summons the best men and hands over the bride with the things that she has. Since it is customary to weep when one gets married, the bride cries copiously, saying she will not go. Tears choke the parents as though she parted from them by death. If the place to which the bride is going is far off, she travels by mule, otherwise one of the best men carries her on his back.

On the boy's side, there is much feasting and dancing. One or two of the best men have remained behind and welcome guests, get things ready and put the honeymoon ^{hut} in order. When it is somewhat dark, the bridegroom starts out with his best men to receive his bride. From the time the bridegroom leaves the house she must be veiled in muslin. On entering into the bower, there is terrific jubilation and dancing. One eats, drinks and dances. One engages in talk and conversation. When everyone has drunk, eaten, enjoyed himself and gotten a bit tired, the bridegroom and the bride, escorted by the best men, go to the honeymoon hut. The guests are seen off. Every close friend of the family spends the evening dancing and singing.

In the honeymoon hut there is a struggle, although it is for the sake of play. The girl (says) she will not be violated, the boy says that he is the son of so-and-so. After much struggling, the boy wins. He takes her virtue. She becomes his first-time wife. If she is found to be a virgin,

the jubilation, the dancing, the shooting (of guns) are deafening, but if not, the surprise and the shame are just as great (in extent). If it (i.e. marks of virginity) is found, the boy's family goes in the morning to the girl's house and says, 'Good news! He broke a fine bracelet to your advantage.' For a sign, they take a baked dabbo and a blood-stained cloth. The girl's family is pleased and proud. However, if she is not a virgin, she is whipped and sent home. This means there will be gossip for a year.

If things have gone well, on the third day the bride's family send someone to inquire after their daughter. Clothing and money for the good news are sent to them. After that, they are invited everywhere and some time later they finally come out of the (honeymoon) hut and organize their lives until they too engender offspring and marry them off.

Burial Ceremony

There are very many things which can make great differences in the burial ceremony of a deceased person. When a headman or a rich person dies, the Christian burial customs are performed for them without anything being left out. If it is a poor person, however, even though he is a Christian, he is interred in a cursory fashion. The one who has a lot of relatives is buried in a more thorough fashion through the efforts of his survivors. If during his lifetime the deceased person was a good man, a participant in the afflictions and the joys of others, even though poor in relatives and property, because of his good deeds, he will be buried, his wake being performed with many details and his grave will be dug very deep.

Another thing which may make something of a difference in the burial ceremony is the time in which the soul and body of the deceased became separated. For someone who lasted through the night but was a corpse in the morning, there is plenty of time, so relatives from far and near gather together and he is buried in a thorough fashion. But if he died during the time between noon and four o'clock, he is said to have died inopportune. This is because relatives from far away cannot arrive on time (for the funeral). A priest may not be in church. What is worse, there may be no sexton in the village. It is not liked that the corpse should be buried in the morning because keeping the corpse all night will increase the sorrow of the relatives. There is also concern that the corpse may putrefy and fall apart, therefore the burial ceremony may be done summarily and incompletely (on the same day).

A corpse that stays around overnight may harm the survivors, but the ceremony itself would be completed somehow. If someone dies in the period from four o'clock until suppertime, there is no immediate outcry. It would

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be a disgrace. The grieving person has to spend the evening containing his grief somehow until the neighbors have finished eating supper. Even though the rules require this, after all, when a relative they love has been in his death throes for a while, a friend who sees eyes and mouth close and the soul part from the body will probably cry out being crazed and drunk with grief.

As soon as it is ascertained that this person is dead, the men in the house get the women away from the corpse, put up a curtain, dress up the body properly and lay it out. The cloth, the mat, the thread, the rope and all the things used for enshrouding (the body), after they have been collected from various places and stockpiled, the corpse is enshrouded and wrapped up for burial. When the neighbors are thought to have finished eating supper, the death is openly announced and lamenting and confusion are produced.

After the body is 'restored,' it is put in a place where the mourners can see it. What is meant by 'restored' is when the corpse is seen tied upright with a sort of a belt made of cotton to a support or a piece of wood fixed to its back, dressed in its best clothes, and if a woman, (placed), according to the procedures for a lady, if a priest, according to a priest's, and if a person of rank, according to that of a person's of rank just like it was when alive. After that, the deceased's goodness, his having provided food and drink--and if poor, the fact that he died still in a low state--in general his virtues are enumerated by a professional mourner. The relatives (filling) the house, spend the evening bathed in tears while beating of the breast and enumeration of virtues is done by a professional mourner.

So that relatives from distant (areas) may arrive for the funeral, messengers are sent on horseback and on foot. People to tell the death tidings are also sent everywhere relations of the deceased person are said to be.

At midnight, the deceased's father confessor comes with his censer.

Except for a few men, he clears the house completely of men and he fumigates the corpse with incense after the clothes have been taken off. Afterwards when everything is (put back) just like it was, the mourners return and start up the wake again.

When morning comes and all the relatives have come, the corpse is taken out of the house about 8:30. When it is approximately 500 meters from the church where it is to be buried, the corpse is placed on the ground and the burial chant (ceremony) is begun. Now is the start of the 'processional obsequies.' In this fashion, the burial chant is intoned five times while the (corpse) is rested on the ground at intervals of a hundred meters, and on the sixth time it is taken around the church three times, then rested in the doorway. The complications of the processional obsequies end at this point. However, if the deceased is to be declared ~~properly~~ righteous, the processional obsequies will not be enough. They have to recite the Psalms, the Book of Funeral Ceremony and the Gospels.

Recitation of the Psalms is in any case a powerful and important prayer for holiness. The priests recite the Psalms dividing it up chapter by chapter. At the end of each chapter, they call out the deceased's baptismal name and beseech God saying, 'Place his soul on Your right hand with the souls of Abraham, Isaac, and Jacob.' At the time of this prayer, the deceased's secular name is not mentioned since God knows him only by his baptismal name. If there are many priests (so engaged) in this fashion, they go through the Psalms many times. It has never been decided how many times the Psalms must be repeated. Anyway, the fortunate one for whom there are many priests, the Psalms are recited for him that many times. It will be said that the Psalms are recited wonderfully for him.

While all this is going on, the gravediggers are not idle. Before the body is taken out of the house, they have come with their spades and picks and prepare a pit three cubits deep and four cubits long. They adjust the size of the pit by measuring the coffin beforehand.

Until the prayer ceremony is over, the mourners resembling a wall stand around the bed on which the corpse was carried. The professional mourner stands in (their) midst and utters cries of woe. All the mourners join (her cries) in unison.

After all these ceremonies are over, the corpse is lifted from the place in which it had been and is taken to the grave. People cry. There is much beating of breasts. Close relatives tear out their hair. (Some) become crazed and fall down and get up.

The father confessor comes swinging his censer back and forth and gabbling his prayers. He blesses the grave and smokes it with incense. At this time the mourners' cries of ass and all the (other) outcries and tumult cease, so all is complete silence. The priest utters a prayer.

Right after the priests stop speaking when the body is lowered into the pit and the dirt and stones heaped up on either side are returned (to the pit), there is a rumbling noise like the sky in June. After the grave is filled with earth, a (head) stone is placed upon it.

Now it doesn't seem that anything has been left out. The deceased has gone into his eternal home, never to come out again. The despairing survivors, realizing that the deceased will never come back, stand in the church compound after venting their grief. Male and female mourners stand separately apart from each other. An elder may speak mentioning various incidents of the deceased's lifetime. He may bless the sexton. After that, the father confessor concludes the ceremony with a prayer. The mourners may

sit on the ground once, pat the earth with their fingers and wipe their cheeks and forehead with (the earth). The significance of this is that the earth weighing down upon the deceased should touch (the mourners) too. After that, one who wishes to leave immediately tells the (other) mourners, 'May God console you' and takes his leave. All the others escorting the mourners, return home, the women in front and the men in the rear.

Food and Drink

In Ethiopia, the main thing by which a girl's womanly quality is measured is her housewifely ability. Keeping house, receiving guests, respecting the husband, but most of all, making bread, cutting up chicken, brewing beer--these are the biggest things of which a girl is proudest and in which she competes with the other (girls). At every banquet, expressions like "so-and-so's beer is lightning," "it looks like a chicken's eye," "so-and-so's sauce does not upset the stomach," "she is keen," "the quintessence of women" is a measure of this (excellence). When women have no work to do, discussing the kinds of birbarres, spices, beer and hydromel is a typical activity of theirs.

In the countryside, the woman arises at dawn, goes to fetch water, sweeps the house clean, and according to what her station in life allows her, puts coffee on the fire, prepares parched grain or wheaten bread, and when convenient for her, boils up a bit of suro-stew and breakfasts with her neighbors, provides coffee from the first boiling to the third and then takes up her work for the day. After the farmer goes to his work, she prepares sauce and bread, packs it in a basket, puts beer in a crock or a canteen and takes it to the field for him. After returning from there, she prepares supper. Since the extent of the income is low, the food--except on holidays --does not go beyond the usual bread and sauce. When holidays arrive, such things as lambs are butchered and sometimes a fantasia is held. Besides (this), beans steeped in hot water, pease and wheat porridge, parched barley and chickpeas are the farmer's food.

When we go into town, we see things which differ from this. Parched grain and porridge are occasionally eaten unless there is want. Nonetheless bread and sauce do not cede their places (in the people's diet). Even though

the types and amount of food are limited by the standard of living, breakfast, lunch, and supper are served at their proper times. The well-to-do, the cultured, do not eat again the next day what they ate the day before.

For breakfast, much of the time typical foods are gafalpıl-stew with angara-bread, if there is dabbo-bread, then with dabbo, fresh fried meat with eggs, coarse porridge, qıçabsa, and when things are a little tight, wheaten bread and butter, (such) are typical foods. With breakfast, black coffee (without milk or butter) is served, sometimes with butter. When things are well, yoghurt flavored with tenaddam-spice or with strong pepper. This is for the rich. Most of the time breakfast is a very light meal.

Lunch is a heavier meal. Though much of the time lunch consists of angara-bread and sauce, the kinds of sauce may differ. Meat sauces (range) from ganlı, red zalbo sauce, fenugreek pot, zagan to cabbage (sauce); vegetable sauces are alacca, fatfat, suro-stew, sauce made of roughly ground peas. During fasting periods, rolled chickpeas put into stew, butacca, angara-bread put into sauce, salgo, sunflower oil fatfat--all these are typical foods. What is eaten for lunch might not be served for supper. In any case, this is as may be convenient. Primarily food of this kind is served for supper. Now and again chicken sauce, chopped meat, raw meat and salad may be served. Most of the time beer--and if there is any, hydromel and arrack--is drunk during lunch and supper.

The kinds of food made during work days are somewhat few in number. This is because (making many kinds) is hard to do. Besides, there are many types of foods. Of all the kinds of sauce, chicken sauce is preferred. Since the method of preparing it is somewhat different from the others and requires a special skill, women make it with anxiety and apprehension. ~~Since~~ ^{has} a skill

it is the greatest means of measuring one's skill, they are greatly afraid that something will be found wrong with it.

Raw meat is one of the most popular things. Even though modern science does not accept it, a banquet without raw meat would be considered incomplete. The bounty of a banquet giver and his expertise in banquets are recognized through the kind of raw meat he serves. That (meat) which is to be eaten raw and for hashing is known exactly cut by cut. Eating it with strong pepper and drinking hydromel and arrack are typical habits.

When somebody goes on a long journey, he takes enough angira and sauce for two or three days in a basket. However, since angira and sauce become moldy if they sit around, a kind of food that will not spoil is packed for him. Among these foods ^{are} dabbo qolo, flour of barley mixed with pepper, qabto mixed with barbare-spice and butter, qakko, and the like. Their way of preparation is such that they last a long time without going bad.

Beverages also have (various) kinds. The beer is always of the unfiltered type which is brewed at home. Sometimes, too, there is a kind called 'filter beer' which is prepared by filtering through a cloth and adding beer must. This (beer) is famous for its potency. The work it requires is very subtle. Hydromel is likewise divided into insufficiently fermented and filtered (types). Next to hydromel there is bərz (or honeyed water). Since there is not much geso in this and it is not kept until it ferments, it does not inebriate. It is mostly honey. Then there are the strong drinks katikala or grain arrack. The way it is made is like the brewing of beer: when it starts to ferment, it is put on the fire and distilled. They make a very potent arrack out of it by distilling the distillate again. This they call 'second.' There is a honey arrack which they make from hydromel. This is also very potent.

When women, especially the owners of taverns, want to make their beverage potent, they add various kinds of roots. They also add very many kinds of spices to flavor their food. It is very necessary to know the (right) amount of spice so that the sauce will not be too strong and so it will not burn. Especially an important item like bärba're must never be lacking in the house because when sauce is not prepared, bärbärre takes the place of sauce.

Since there are many kinds of tribes in Ethiopia, the kinds of food and the way in which they are prepared are different. The Amhara are famous for their sauce and angdra-bread, their dabbo-bread, beer and raw meat. The Guragis have no one to equal them in their hash and their gocço. Cheese and cabbage are their special foods. The Tigreans do not have an equivalent in the antusa-bread, duqa and zggant-stew. The Gallas with their ançote, a kind of milk, their porridge, cukko, çaçabsa, roast coffee; the Gojjames with their arrack; the Gondares with their millet beer; the Somalis with their sorghum porridge and camel's milk, each one has his individual specialty. Even though the kinds of food vary according to the tribe, since the people live ~~and~~ mixed together, all the savory ones are appropriated and eaten without regard to origin. Thus the kind and the preparation are not limited by number but by preference and by income.

House Construction in Amhara Country

Among the Amhara people who claim to be proud, to be called one who has no hut into which to put his head is considered a disgrace. Therefore what they think of first, when they reach the age of reason, is constructing a house, building a hut. Either it is a means by which they offer testimony that one is self-sustaining, or else they do it because it is not customary to rent a house in the countryside.

Most of the time, the place on which Amharas build a house is a high one. The first reason for which they do this is so that, according to what their forefathers have bequeathed them, it will be convenient for them to see the routes of the enemy's entry and passage, or else it is to be safe from floods and freshets, or even it is done in the belief that the dunged earth from their livestock will fertilize their land to their benefit. The cattle dung flows down easily into the low places and fertilizes the farms which are below the houses.

Most of the time they build their houses of sticks or else of walls of stone without plaster. A house of wood is made of zagba-tree and juniper which last for a long time without being eaten by termites and worms. The roof is made of a cane framework and is thatched with straw. The stone house's roof is just like the house of wood but not the walls.

When a house is built in the countryside, it is (done) by communal labor. If the house is new, the owner himself supplies all the building material and the people from the surrounding area help him with their labor. If, however, the house is suddenly ruined for some reason or burned, the people of the area contribute not only their labor but all the things needed for the house and reestablish the house for him. The owner gives a banquet according to his means as a kind of favor, then begs those close friends

whom he knows through the mahbir, the burial society, or through communal labor (tasks) to help him build a house, to establish a household. First of all, the priest in the area is asked for a favorable day and the foundation is laid. The purpose of this is due to the belief that a house built on a favorable day will be one of peace, love and health. After that, the men engaged on this communal labor divide into teams, some digging the foundation, others setting up the central pillar and the supporting posts, (and) others put on the cross-pieces (or) shape the stones (and) plaster (the walls) with mud. The roof thatching and the stone wall (building) are carried out by a few experts. This is so that (the work) will not be ruined like a cabbage which has been handled too much. Since nails are not found in the countryside, things which have to be stuck together are bound by wasa fiber rope, vines or bast. After the sticks of the roof are properly inserted, they are fastened firmly with rope. In order to preserve the balance of the roof, the central pillar has been fixed in the ground right in the middle.

Most of the time, houses of wood are not seen covered with mud plastered on the outside, only on the inside. Houses of stone are built with squared stones and with mud mixed with gwasā fiber or hay in order to join them together. The roof (of a stone house) is no different from (that) of a house of wood. On top of a country house a pottery 'spire' is found. There are few houses which have none. Small holes are made in the walls for the smoke to get out and to let in the light. When the house is finished being built, since there are no doors, much of the time a screen of things like sticks tied with rope is made for it for the time being until a strong door of wood like sala and korc which cannot be eaten by worms and will not crack is made.

The floor plan of the house may be circular (beth-nagus) or (stodil).
(rectangular) While this requires the owner's choice, most of the time it follows the form of house construction (prevailing) in the area. In some places, the house is divided into two, half being the sleeping quarters, the central one (being) the place to receive visitors, and sometimes it is divided into three, the third (part) being the pantry. Most of the time, there are those who make half of it a living area for themselves and the other (part) stalls for livestock. The (person) who cannot do (otherwise) at all, has to have his sleeping quarters, the stalls for livestock, the pantry and the fire-place all in the same house. As a matter of fact, it is (a kind of) curse, and one who can (do so) will at least build separate structures for livestock and people. The nobles build many structures inside a compound, intending them to be various kinds of halls, a bedroom chamber and a cook house. At all times there is an enclosed compound around each house.

Seeing the granaries lined up in the area behind each house is nothing unusual. Not only is suspending beehives on the walls of each house customary, it is a virtue. As soon as a house has been finished being built, the owner provides a splendid banquet, invites all those who helped him and also his other neighbors, and has the house blessed by providing them with food and drink. Those invited to go (to the banquet) with cash, livestock, food or drink, according to their ability. The whole matter is one of associating. The guests say, 'house for a calf!' The owner says, 'tie a calf!' After eating, drinking, and singing, blessing (the house) and blessing each other, they part. The owner settles his household (and) makes it comfortable.

The Manner of Wearing the Shāmma

Besides the clothes man usually puts on to cover his nakedness and conceal his sexual parts, there are different clothes which one assigns to different times and tasks. At weddings, festivals, markets, wakes and in appearing before officials, at each of these times the clothes and the manner of wearing them are different.

On wedding, festival and special market days, the Sunday clothes which are whiter than the ordinary clothes and which are new are taken out. If they were properly laundered and folded when first put away, they may be recognized by the way they are folded and by the smell when they are taken out to be worn. Women wear a dress and a nāṭāla that has the same hems as the dress. They may wear a dress with a stripe all the way around it or only on the back. Even though embroidery all the way around is a change introduced only recently, it is seen on women, particularly frequently in the towns.

When women spend the day at home, they do not wear the nāṭāla so that it will be more convenient for them to work. However, should they find it necessary, they will wrap the nāṭāla or a kind of small nāṭāla around their shoulders. The work or everyday clothes may be plain, unembroidered and ^{cloth, or one day, the clothes which used to be Sunday best may become the} made of ~~course~~ everyday clothes after they have become old and seen their day.

The festive or Sunday clothes are spun by the lady of the house herself and are made by a special technique on which she has spent much time. When the dress is made, a narrow band of embroidery is made on the front in the shape of a cross which reaches from the neck to the ~~bottom~~^{bottom} (of the garment) but sometimes from the gatherings at the waist to the bottom (of the garment). When all this is done, they put on silver bangles, necklaces, earrings,

bracelets and such like ornaments that go together with the dress and the nattala. The ladies put on a burnoose or cape over this. This occurs when there is a special festival.

The men on their part have Sunday clothes too. They are not decorated in various fashions as those of the women. They are not fanciful. They alter their manner of dress according to the festival and the place. When festivals such as Mäsqäl, Christmas and Epiphany come, they wear their national dress. The national dress which custom has preserved is a narrow-sleeved shirt, jodhpurs and a nattala. The manner of wearing the nattala is according to the choice of the one who wears it. Be that as it may, the nattala is placed over both shoulders in order to be different from the women's. In addition, they wear a hat. Sometimes they carry a flywhisk. Now and again in accordance with ancient custom, an earring is suspended from the ear. A cane may be carried. A burnoose or a cape may be put on like the ladies do. During work periods, however, long loose trousers are more comfortable, so they are preferred. This is because they are somewhat wider.

When one goes to an official's house, though the kind of clothes is not changed, the manner of wearing them (is changed). When they come to the official's door, they wear the shämma respectfully by turning the nattala down to their waists, passing one end (over) their backs, their shoulder and then down over their chests so it will be easy to grasp. When they bow, they do so by taking this free end in hand. Though wearing the shämma respectfully is frequently done when appearing before an official, it is also sometimes done when supervising at a banquet and when arguing a case in court.

What one wears around the house both morning and night is the gabi which protects one from the cold. Sometimes a rather thick kuta may be

chosen, not for its appearance but for its warmth. The way this is worn is over the head. They put it over the head or gather it about the ears, especially when sitting outside and indulging in conversation.

For major festivals capes decorated with embroidery in a special way are the dress for officials and nobles. When judges and lawyers argue a case in court and give verdicts, they wear black capes. Church vicars and priests wear plain or decorated capes, especially on major festival days. Moreover, they sometimes wear white garments with their turbans and sometimes a gano. The monks wear a black hood and a black robe with a black cape. Some may wear a gray robe.

When a close relative dies, the colored fringe of the nūtāla is dyed black to express mourning or a black strip of cloth is sewn over it. If this is not done, the garment is dyed black entirely. The men express their sorrow by having the black strip of cloth only sewn on the nūtāla, shaving their heads, letting their beards grow and putting a black cape on their heads. When people who are not their close relatives or intimate friends or are related to them only by (living in the same) neighborhood die, the men put a black marking on their clothes and the women wear the nūtāla stripes about the neck. The principal manners of clothes-wearing are restricted to the (above-mentioned) ways.

Mahbär

One of the customs of the people of Ethiopia--the Christians--which have come down from ancient times is the mahbär. Its fundamental purpose is (to be) an organization for people to meet together according to sex on days which are the memorial days of angels, martyrs, saints, holy persons, the Lord and Our Lady and to prepare banquets to remember these righteous ones in the spirit and find pleasure for themselves in the flesh. For the sake of spirituality, they remember God and the saints who are ~~celebrated~~^{celebrated} on that day. For one's soul one gives alms to the needy, the feeble and those who have no one to care for them. In keeping with its secularity, the people may indicate their unity, love and cooperation through it.

The mahbär has two kinds of manifestation. Although a mahbär is itself only one kind of organization, it is a general term for all such like organizations. The other kind is called a sänbäte. More than twelve persons assemble and 'drink a mahbär'.¹⁴ Those who found a mahbär do so in the name of a church in their neighborhood which they always attend. Their motives may vary. Some do it because they have made a vow and their vow was fulfilled, some to return a favor or to keep a promise, and some do it because they have been ordered to hold a mahbär in a dream. As for the others, they may do it with the intention of reinforcing their mutual unity by choosing the church which they (all) like. The men gather on the day of their (male) saint, and the women gather on the day of their (female) saint and hold the mahbär in separate groups. The chief festivals on which a mahbär is held are: St. Michael, St. Gabriel, Virgin Mary, (Holy) Trinity, Redeemer of the World, ^{Abbo. 15} St. ~~Chehul wachas q dana~~, and Birth of the Virgin. Men and women do not conduct a mahbär together. All (members) take turns being host to the chalice in separate groups.

For the ceremony of the chalice, there are a decorated masob on which bread is placed and a crock containing beer. After they have spent the day conducting the mahbār in the various houses, the one whose turn it is, returns home with the bread in the decorated masob and the beer in the crock. This is because the next banquet is his. A priest to bless the chalice is never absent from any mahbār. Otherwise the affair would not be blessed. The banquet is monthly. One of the members of the mahbār is chosen to be ~~chairman of the~~ mahbār keep track of the success of the banquet, to remind (the members) not to forget the time and to suggest that the blessing (of the holy ones) will not be omitted. All the members of the various mahbārs, the ones from far away (coming) by mule, the ones close by on horse (back), gather together, each with his small gourd dipper or horn cup. The one whose turn it is has the banquet well-prepared and bustles about serving food and drinks. He invites them to partake (of the banquet) by saying 'Eat in Mary's name for my sake,' 'Drink in St. George's name for my sake.' From time to time he dispenses alms to the poor and ill who knowing that there is a mahbār stand in line by the doorway. Even though the occasion is a religious one, it is not unusual for people to eat a lot or drink until they get high. Also, a minstrel, having asked for news (of such a meeting), may appear. Worldly matters predominate. The name of the festival may be repeatedly mentioned, but its meaning is probably forgotten on account of the power of the inebriation. At the conclusion of the affairs of a day like this, the venerable priest has delivered a prayer, the ^{chairman} ~~priest~~ summons the (next) one whose turn it is and makes him promise (to fulfill his obligations) and concludes (the mahbār) by handing over the chalice. The one whose turn it is (to hold the next month's meeting) is escorted by those who have come with him (to the mahbār), lights a candle, and goes to his house with the decorated masob and mahbār.

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and the crock. Another banquet does not have to be given for a month. (His) close neighbors come by from time to time and take a taste of holy water. The member of the mahbār for whom this is convenient, goes home. The one (who has come) from far away may spend the night there and start on his journey the following day.

Although the purpose of the sānbātē is the same, its organization differs from the mahbār. The food as well as the drink prepared in the home are taken in quantity to the church and are distributed to the faithful and the people who live in the cemetery (of the church compound). The members of the sānbātē meet there. Essentially, the banquet is given for those poor who have no one to care for them as a means of (gaining) spiritual recognition. Unlike the mahbār there is no singing and dancing. Relatives are not extensively invited. A sānbātē takes place weekly. It eschews worldliness and inclines to spirituality. Even though the spiritual purpose is preponderant, it is not, after all, completely a shame for a little bit (of food) from that small banquet to be kept back for just the family and neighbors. The difference between the mahbār and sānbātē consist in the fact that even though the mahbār occurs on account of (religious) festivals, the worldly pleasure appears dominant whereas the spiritual affair is the basis of the sānbātē.

Finally, the fact that both bring people together in the name of God and brotherhood in a way which the spiritual and the material may not be distinguished, is the great purpose which is respected and beloved by the faithful.

Credit Society

The credit society is one of the people's associations which exist in our country. This association is set up by people who are of equivalent station in life acting together. Just like all the other associations, the credit society has an administrative charter and regulations. If there are credit society members who break these regulations and charter which have been decided on, they will be made to pay a fine in money in accordance with the society's charter. Those who begin a credit society are persons restricted (in number). After the members are thoroughly known, the society's chairman, judge and secretary are chosen by majority vote. Even though there is nothing required investigation of one's sex and tribal affiliation in order to become a member, the commensurability of the members' living standard and income are scrutinized. The society's laws and times of payment are determined according to the milieu and the members' living standards.

When we look at the credit society in the (light of) its members' living standard, we find that it divides into three (classes). They are: the merchants, the employees, and the neighborhood credit societies. The merchants' credit society is one established by the city merchants and people who, ~~are~~ like them, ~~who~~ have an uninterrupted source of income. This type has a complete organization. (Dues') payment is restricted to the week. The amount of money (paid as dues) ranges from 100 to 500 dollars. 16

The employees' credit society is set up by employees who work in the same office acting together. This credit society is not as complete and (well) organized as the merchants' credit society. Since it is not, this credit society does not have a definite place in which it is held. That (is), when pay (day) arrives every month, the judge and money collector who were chosen from among them wait for that day and enforce the rules for

payment. The amount of money ranges from 20 to 50 dollars. In addition to this, disputes and arguments are not lacking from time to time.

A neighborhood credit society is one formed by people living in the same neighborhood who have no regular work or source of income (and) who attend coffee (parties) and sabbates. Most of those in this category are women, prostitutes, and persons (laborers) having low occupations. This credit society is held weekly or biweekly. It has no definite place for the meeting. More than in the other (two) categories, disputes are frequent in this one. The reason for this is that there is no fixed revenue, charter or judge who is designated by the rules. On this account, this (kind of) credit society is short-lived.

A credit society may be considered to have begun its functions when all the members have come together in one meeting place and pay the stipulated (amount of) money. After the money is collected, the first lots usually go to the judge and then the secretary. After that, the lots go to the members in turn according to custom. At the time the members pay the money, it is arranged for them to have free drinks. A person who draws the winning lot pays a specific (amount of) money to the society. Being considered the person who has to stand a congratulatory round of drinks, he invites the members (to drink). This is in accordance with his own desires, it is not something done in keeping with obligations. The money which each member pays from his share is deposited with the judge as the association's property. The member who draws the winning lot may take the money or may sell it to someone who did not get it ^{and} who claims that he needs the money urgently in front of the (other) members. Even though this is the usual practice in some places, the day for the taking of the lot or selling it is specified by the association. At the time of selling or buying the lot, the association has no power to

compel, only to assist, in the negotiations. The person who got the (winning) lot can get the money when he presents two or three guarantors from among the members. Otherwise he takes the final lot.

Even though being a member of a credit society produces many benefits, sometimes it has a lot of disputation in it. Some of the members may attend for a while and then cease (coming). Another may run away after he obtains the (winning) lot. Although the one who has stayed away from lot (drawings) may (have) the money paid for him somehow, the one who has run away after he has obtained the money is arrested on a (legal) charge. The guarantors will remain constrained until he is found.

What brings any credit society to an end is when each one of the members has received a (winning) lot. If there is anyone who has come in with two lots, he will get it twice. When the credit society is ended, a banquet is held by using the reserved money, property of the society, taken from each of the members, contributions being made (to this fund) if necessary. Afterwards it may be resumed or ended.

The credit society brings together people of different ideas, occupations, tribes and religions (but) who live in the same area. It helps a person who has been unexpectedly hit by financial distress. For country people who do not know the value of a bank, it is an invitation to make savings. Those who waste their money on inappropriate matters will save (their money). Very many advantages like these are comprised in it. Since people understand more and more the advantages of a credit society, it is spreading throughout the towns and villages.

Burial Society:

The way in which and the time when burial societies began are not known. Whoever and whenever it started, the aim of the burial society is to develop solidarity for the people of a district, to strengthen their mutual brotherhood and to ease the burdens of society in general.

Even though the kinds of difficulties are manifold, when a sudden disruption like death befalls a family, the value of a burial society is clearly apparent. When all those who are burial society members lose a relative, child, servant or maid to death, it is a fundamental obligation of this society to meet and help to mourn and bury (the deceased). Even though the kinds of assistance vary according to the closeness or remoteness of the relationship, digging the grave, pitching the tent, cooking the porridge which is a means for drying tears are functions which are never omitted. The money paid for membership is applied to the purchase of coffins, for shrouds and such like. Although this is a standard requirement, the living standard of the burial society's members may require allowing for different procedures in addition to this. This may indicate the special nature of the (burial) society. All in all, the main purpose is to provide (funds from) the contributions which have been made to the society from time to time--it being a kind of savings deposit--readily, since the money which one did not put aside in good times is wanting in a (difficult) time like this. (When) the corpse has been taken from the house, (when) the news of death has come, at both these times the mourner obtains people's sympathy, financial and physical support through his burial society membership. Therefore no one holds back from becoming a member.

Even though when death comes, the assistance one gets is rather considerable, when severe distress befalls a person in his lifetime, he may

obtain financial aid commensurate with his difficulty, at least in the form of a loan. If he is unable to cope with the problems of his life for the moment, his house having burned down, he having been robbed, having been fired from his job without reason, or having to appear in court charged with a misdeed, this burial society will be a mainstay for him so that he may obtain a lawyer and for (all) such like disruptions. As mentioned above, the type of aid is limited by the organization of the burial society and the source of income. One who has to hold a mahibr or give a wedding feast may get a moderate amount of money either by contributions or in the form of a loan, even though these are personal matters. Assistance in labor and furnishings will be provided him.

When a burial society is first set up and until a permanent judge and secretary are chosen in accordance with the rules, a few persons get together, draw up the administrative rules for the society, write down in the form of a resolution the special aims of the society and submit them to the people of the area or to those who wish to become members. Even though it is clear that rules and regulations are beneficial to the honest administration, it will indicate to the one who looks deeply that mutual help through willingness and conscientious concern (for others) is being made the foundation of the society. After corrections have been made by filling in what is missing, the elaborated details made more concise, and the unnecessary portions deleted, the charter becomes effective. Anyone who wishes can be registered. In this way the society is set up. In general, the charter states the time of the meetings, membership dues, contributions for funerals and announcements of death, fines, (the rule), that all those who do not obey must be expelled and all such like (rules).

When any burial society is set up, there are standard furnishings which have to be purchased. They are: a tent, chairs, tables, cups, plates and saucers, glasses, shovels and picks. Since they are the things which are most necessary at the time of (someone's) death, they get priority over everything else. Because of this, a person may have to pay much money when he becomes a member.

The persons who administer the burial society are chosen by the people. Since (Ethiopian) society, in accordance with custom, honors venerable persons, it will choose elders whom the district recognizes as judicious persons. In addition to age, the person who has education, good character and steadfastness in his work will obtain precedence. It is the obligation of the judge to have the burial society's rules carried out. The secretary has to watch over income and expenditure, announce the times and hours of the meetings and has to write down and make known the affairs of the society. The treasurer's main functions are to pay out (money) when there are expenditures, heeding the judge's and the secretary's instructions, and to receive and deposit the revenue. The property custodian organizes the problems having to do with furnishings. Below the (organization's) offices are persons whose financial ability does not permit them to become members. (These persons) labor by digging graves, transporting furnishings, pitching the tent and informing the people of the area everytime someone dies by blowing trumpets. In reward for their labor they receive membership.

All those who are members, if they fail to attend a wake, a funeral, (or) a meeting for any reason must pay the appropriate fine. One who desires to avoid being fined has to explain his reasons in detail and go (about his business) after (getting) someone to take his place.

Burial societies are usually established in two kinds of ways. The first is (when) those who live in the same neighborhood and can get together morning and evening start up a burial society since it is not difficult for them to meet. The others are those who are separated as to neighborhood, but whose place of employment brings them together and so they also establish a society. The principal basis is constant association and mutual understanding.

When the 40 (day), 80 (day), semi-(annual) or anniversary (memorial service) is celebrated, the members are required to participate. They are not required to do as much work as (they did) at the time of the funeral. The grieving person gets all the burial society's furnishings free of charge. At this time there is very little money which all the members (must) pay. ~~This is obligation~~ People of the neighborhood who are outside the society may rent the society's furnishings through the members at a low price.

Even though the fundamental purpose is directly linked to each of the members' problems, burial societies which are well organized accomplish very many things for society in general. If there is anything which the government fails to do for them, they submit petitions in cooperation with the (other members of) society. Through providing roads where there is no road, electricity where there is no electricity or a school where there are too few schools, they do as much as they think their power permits by working with the department involved. When one section of society is harmed by flooding, freshets, conflagrations, windstorms (or) earthquakes, they do not stint their aid. They enforce security when there is no organized police (force) by (acting) as police and where there is no court by going out into a public square and holding an assembly. They punish the wrongdoers. They get compensation for those who have been wronged. They reconcile those who have quarrelled.

Even though a burial society may improve many things, in Ethiopia's present state and on the basis of the understanding which people have through coming from the same area, it is an asset for the people. Since it is something (derived) from the sānbātē and the mahbār, it has permanency. Until something better comes along, the burial society is a good organization.

Communal Labor

There are many ways in which social life, procedures, regulations and rules are transmitted from one generation to the next. One of these is (by) maxims and proverbs. One of these maxims is 'You can't clap with one hand.' The meaning of this is that if people do not help each other, they will not be able to fulfill life's obligations individually. By making this the basis for a lifetime procedure, farmers in the countryside work together during cultivation and harvest time, weeding each other's fields in turn, breaking up clods, mowing and threshing. They help each other do tasks in other ways too. This communal and joint labor is called gaze. This kind of help is not limited just to farming but occurs in activities like house building. This kind of interpretation of gaze has found acceptance in eastern Choa, the writer's birthplace.

What is performed through communal labor are the customary tasks of this section of the country: plowing, weeding, mowing, threshing, building houses, constructing fences and also with regard to women, spinning and such like. The necessity for communal labor is very great.

The effort an industrious farmer makes by himself to gather the harvest at harvest-time after having plowed his broad fields, sown and made (his seed) grow may not be enough. While thinking that he can do it himself, the time may run out before he has finished gathering in the grain, and so it may spoil. He will need help. He may not be able to afford to purchase help with money. Therefore by putting communal labor in the place of cash, he makes feast preparations for the appropriate communal labor. Wanfal (communal labor) means 'loan' or 'thing done in return.' This loan is repaid in labor; not in money.

We have already mentioned that communal labor is requested for various tasks. The communal labor banquet differs according to the type of activity (the work requires). For cultivation (weeding excepted), the banquet is of the same type. This (type) is beer and angura with sauce. For weeding, house-building, fence-making and spinning, the banquet is limited to beer and dabbo-bread.

Since we have mentioned (matters) about this banquet, it may not be a bad idea to list (things) and get a little more involved (in it). Since life in the countryside is beset with loneliness, the fact that there are no close neighbors causes the woman much trouble at banquet time. Be that as it may, the women have various means for overcoming their problems. Ninety percent of the labor of brewing beer falls to the wife. On the day for filling (the crocks) with water, the neighbors who participate in the communal labor will fetch water for her. If those fetching water are a lot of young girls, they tie on their crocks with their small nktula and go down to the river or spring humming. Those that went at least twice to the river empty the water that they brought into a container, place their crocks outside, and the lady of the house invites them to partake of the porridge and the beer which she has prepared for them. After that, when they go (back) to their respective homes and gathering places, a gunna-basket of flour will be measured out for each of them. This means that they will take over the task of baking, starting with this flour. On the morning of the communal labor day, they bring the bread they have baked in their respective homes on engab-platters or lqmat-baskets. After that, some make the sauce prepared for the main banquet and others take breakfast along with (some) beer to those engaging in the communal labor.

As soon as they arrive, they distribute the breakfast and a gourd of beer (to each person) with the assistance of the person directing this communal labor. This breakfast is called 'thimble.' After making sure that each laborer has received his 'thimble,' the person in charge apportions out the work by ranking them in lines. This is during the mowing. So they will not feel weary and lose their enthusiasm, they sing having a leader and a chorus. Just for an example, here is a bit of one of the songs they sing when they thresh:

O teff, the lord's lunch,
 Where will I find you, when I stay, when I leave.
 Come on ox, get going for my sake
 Before rain comes, before we get muddled,
 etc.

They go on working like this until noon. The master of the household arranges each thing in its kind, namely, the beer, angara and sauce which have been brought in a place suitable to invite. He mows dried grass from the boundary and spreads it on the ground like a long table, he folds angara and pours sauce on it from the sauce pot. After that, he asks (them) to eat, saying 'Good fellows, let's taste (some) food and water.' As soon as the communal laborers have taken a couple of mouthfuls, he gives them a gourd cup full of beer. As soon as the feast of food and drink is over, they go back to the mowing or threshing.

When the sun goes down, the master of the house goes home first and after seeing that there is or there is being prepared the food and drink needed for the evening, he goes back to the communal labor area. As soon as they finish the work, the master of the house takes the communal laborers and invites them to dine at his house. The food and drink go well with the

conversation and stories. At the conclusion, singing is begun. Eskasta and dancing follow. It is great. There are poems of (the following) kind therein:

Your beer is wine; your beer is wine,

And we have seen it.

After they have finished their activities and having satisfied their spirits, they go to their respective homes in order to let their weary bodies rest.

Communal Inquest

A method of catching criminals which was in use for quite a while in olden times when a police force had not been established and which is used today in places to which police services have not been extended is called the afarsata or awčačan.¹⁸ Basically the purpose of the afarsata or awčačan is to produce the criminal by searching (for him), but the procedure of producing (him) differs according to each region of the country. What I will explain next is how this communal inquest procedure is carried out in the Gàbo-Gurage Subprovince among the Gurage people.

One who claims to have a crime perpetrated against him, that is a person whose house has been set on fire, whose relative has been murdered, or whose livestock have been stolen, (reports, this crime which has been committed against him through the village headman or goes directly himself to the subdistrict commissioner (to do so). He reports the kind of crime and requests that a communal inquest be held in his behalf.

If the subdistrict commissioner approves of the matter, he will order the tribal notables or the village headman and a communal inquest will be held. The village headman informs the people of the date and the place of the communal inquest by sending a messenger here and there. A person who fails to come after being told without a satisfactory reason will pay a fine for every day in which he stayed away.

The communal inquest may be held under a plane tree or in a public square. After the people gather, five local elders are chosen and they enforce the proceedings. They take an oath to examine the matter thoroughly in front of the people. Where these elders examine this matter is a little separate from the people.

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Before they examine each person, they make him swear in accordance with the rules to bring out the truth and not to speak lies. He will tell what he saw or heard. Each person who is investigated is called a 'bird.'

The communal inquest conference has no specific rules as to how many times it has to assemble. The commission can have the people gather as long as he wants until the criminal is found.

The statement of each 'bird' is kept secret. Except for the elders who were selected to guide the proceedings, no other person is permitted to hear the testimony.

Finally, one of the elders states the results of the investigation. If there is adequate evidence and the criminal is found, he is punished in keeping with his crime. If the criminal is not found, however, the people make contributions and compensation is paid to the wronged person. In brief, this is what "afarsata" means.

Fukk̄ra

Fukk̄ra is a song style which people speak or sing while reciting verses shouting in a loud voice full of feeling and stirring up zeal in order to reveal (their) excellence, intrepidity, bravery, power and brave deeds. The accompaniment of fukk̄ra is a kind of melody called Q̄r̄to or S̄.lilla.

Q̄r̄to is a slow, long, protracted battle song which heats one's emotions by drawing one's thoughts afar (making), memories appear in one's imagination and which makes one pant, shakes one's entire being, makes one angry, stirs one's courage, enchant^s and makes a brave young fellow restless. Through its effect, it transmits a message which suffuses the spirit, telling (it to) go fight and kill. It is a (song) style through which a brave young fellow expresses his sadness, his (feeling) of injury, his sorrow and his bitterness.

Even though a battle song is oftentimes the origin of the fukk̄ra, there are some times in which the fukk̄ra is spoken and listened to by itself without any battle song. Battle songs and fukk̄ra are heard in many places. Even though the fundamental cause for fukk̄ra or a battle song is to express one's loyalty and bravery before the Emperor or one's chief in preparation for combat and after combat, when the brave warrior throws down the spoils (or) the booty including the evirated ^{sexual organs} ~~members~~ ~~virility~~, it is done according to custom, whenever a brave man gets high at a wedding reception, feast or banque in order to be a means of captivating the spirits of the people (present). Just for example, the bridegroom's party, just to show that they are his loyal men, ones who will die with him, and share in his sorrows and joys will recite:

Whose brother, who will touch him?

Who will violate whose wife?

Who desires whose family land?

Will the termites food be earth?

Shoot him with a Wetterly-Gras, urge him on with a wanza (branch);
There's no joking around with the forebear's family land and the wife!

The bridegroom, followed by his best man, comes out of the bower in which he has been sitting and strutting among the guests expresses his boldness, his spirit and his manhood by saying:

Son of a So-and-so;

Who has creases like a kuta garment

^{it} The way ~~he~~ is ironed is pleasing

He thuds on the ground like hail

Accustomed to the wilderness in his childhood

~~Young buck~~

He gurgles like unclarified beer.

He has not yet gotten rid of his misfortune.

Likewise in every house (where a) banquet (is being given) when a fine young fellow has eaten and drunk and is high, he may suddenly get up and sing a battle song, he may narrate his prowess. Even though battle songs and fukkāra are essentially out of place (at a banquet), it is done on every suitable occasion as a means of captivating (people's) spirits. Its main purpose is to make a show of excellence and bring (one's) manhood to mind. And since this is so, when one recites:

Leave off, go back, you fellow, go back,

Let not all our houses be wrecked together,

My crow sings, 'Woe is me, woe is me!'

An embarrassing thing has held her back, in my opinion,
 Say boy, the means of binding, say lad, the rope!
 As for the hut, what's the matter with it when they abandon it?
 all those among the people seated there who are somewhat high stand up in
 turn and show the extent of their manhood by saying:

Buck! Young buck!

- One who says, 'May they come, may they gather,'
- One who says, 'When they gather, I will eat them.'

In time of combat, when the exuberant young men proceed to the battlefield under their several leaders and chiefs, an excellent young man may let loose with a battle song which is captivating in its sound and in its poetry and making his voice fine so that the one who is afraid will take courage and the brave one will decide on death (on the battlefield):

My belly smokes so, it burns hot so,

Where would the place to dump the ashes be?

Tell him to push, tell him to push and he must do so.

When the country's mountain ranges appear, he must do so.

May the coward die, the _____ die, for Lalibela's sake.

A man who is killed while fleeing will have no memorial service.

Whether one eats grass or _____,

Will he not be buried, a man who is well-known in his own country?

At this time, the unarmed, the nobles, reciting (poems), lifting and lowering their rifles, drawing and sheathing their swords, ^{and} shaking their spears, boast (as follows):

Pillage! brave young buck!

Courageous as a lion,

Fleetfooted as a gazelle,

He's a marksman, his rifle is good,
So-and-so's retainer, his favorite.

In the king's banquet hall, the nobles declare their loyalty, bravery and achievements to the king through fukkira. Even though the basis is courage, the main aim of fukkira done at a time like this is to present oneself for office and awards by pleasing the king. According to custom, the king appoints to office, rewards and grants family land. For example (such fukkira) is of (the following) kind:

Your servant, your puppy,

(Brave young buck) (it gurgles) like unclarified beer.

He'll roast the Italians (the enemy) like beans (like sorghum),

Spirit, spirit (that's) the unity,

Dying for his king and for his faith.

Priest

A priest is a man who serves God by saying Mass in church and whose aim (in life) and way of thinking is based on religion. It is believed that because the people believe that the priest will intercede for them to obtain absolution for their sins because he has accepted Christ's trust, he is a sharer in their distress and the adviser and teacher of the people. Since a cross is never absent from his hand; he lets the faithful kiss the cross wherever they may be and whatever the time, and blesses them with the words, 'May God absolve you.'

Many things are necessary for a person to become a priest. First, he goes to a clerical (school) at an early age and when he learns to read after being taught spelling and going through the primary reading stage, he reads the Psaltery and the books of the Bible, and goes over (them) repeatedly. When he is completely finished with the Waddase Maryam, the (Book of) Miracles and all the ~~Malky'e~~²⁰, he takes up the subject of zera chanting to a certain extent. Until he reaches the age of 16, he serves in the capacity of deacon. When he gets older and reaches maturity, he takes a wife, and after two or three years, he takes up training for the priesthood and obtains priestly rank. The purpose of his getting married is to observe the words of the Bible, 'one man to one woman' and to keep the rules of priesthood, lest the church be defiled. Should he divorce his wife or commit fornication, it will be said of him that he has 'spilled his priesthood', or has ruined it, and this rank of his will be stripped away. In that case, he may serve as a dabtara.

In our country, priests are very hard-pressed in their livelihood. Firstly, according to custom they do not receive a fixed salary. These (unsalaried priests) are usually in the country. What they live on is by farming the gash or quarter gash or land which is given to them as madriva.

land. Moreover, he builds up his income by making simmas, copying books and making such like things. A priest who is a city dweller finds it necessary to do additional tasks since his salary does not exceed 10 or 30 dollars. The priest who has no family land takes a portion of land from those who have some and farms it on tofa (land for which he is hired to provide service) and in reward for his labor, he gets from 20 to 30 dollars a year and two dawlla-measures of grain. Sundetes, memorial services, christenings, wedding receptions, sprinkling holy water, fumigating with incense the room of the parturient woman, being a father confessor, are important means for (obtaining) the wherewithal on which to live for a priest. All these are methods for (making) a living which custom and the economic situation have provided for him.

When someone dies, he performs the obsequies and he will be paid from 5 to 30 dollars according to the kind of obsequies. During the fasting period, since the nobles and ladies give them 10 to 15 dollars, telling (the priests) not to forget them and to pray for them, this becomes a source of income for them. On account of the father confessorship, every time a festival occurs, money (is given them) to celebrate the festival or clothing and food (is given), and when their confessional or spiritual children die, obtaining some of the property in the form of a bequest is another kind of income source. If the number of those known as confessional children is large, the income will be correspondingly great.

In society, priests are respected and their words are heeded. According to rule(s) as well as according to custom, their pronouncements are not disobeyed. If a certain person is discovered transgressing their pronouncements, they anathematize him. The one whom the priest has put under constraint by anathematizing him will be held in contempt and hated until the

priest absolves him again. Therefore he must be absolved by making recompense and supplication. All quarrelsome and revengeful persons whom the local elders cannot reconcile, the priest will reconcile by calling on the name of God, bringing out the tabot and reproving and counseling (them). Shaming a priest, refusing, treating a priest with impudence is considered as quarrelling with God, so no one refuses.

When anything foreign is being introduced which is held to belittle tradition, priests are the ones who oppose it vigorously and give strong warnings so that it will not be introduced. Their biggest weapon for this (purpose) is their respect and influence which they have obtained through religion. On account of this, they are very likely a hindrance to the (new Western) culture to a certain extent. Their way of thinking does not keep step with the times. Their manner of dress follows the old (way). Therefore they swathe their heads in muslin, don a simmra and when they get (one), they are seen wearing a black cape over it. Now they are gradually keeping step with the times.

Before the present time spread Western education, they controlled the country's education, originally in Geez and presently in Amharic. They laid the foundation (for it), for a long time. Their basic aim is to make God's word known, to explain the dogma of the Orthodox faith and to preach. Whether this era accepts them or not, they have not been completely divested of the respect they have among the people.

Dibtara

Among those clergymen who serve the church with various skills one is the dibtara. The one who served in the hymnal portion of the church (service) in keeping with rules which have been handed down from the Levites is known as a dibtara. Another meaning of dibtara is "tent."

Since his term is a collective one, any intruder, if he is seen in the outermost corridor of the church wearing a turban and if he can write, is assumed to be a dibtara by the people. However, what makes a dibtara be called a dibtara is one who sings the zema, knows the qâhe, and is interpreter of the Bible. In addition, the flattening of parchment, the mixing of ink, the writing of charms, the carving of votive stones, binding of books, making designs on leather affixing the straps, preparing leather book cases and painting pictures, all these cause him to be called a dibtara (also).

Since most of these skills are not found together in the same area, he (i.e. the person who would learn them) has to leave his home district, roll up his hide, sharpen his staff, and go from place to place with his beggar's wallet suspended (from his arm). Since in order to graduate knowing the skills mentioned above will require from 20 to 30 years, those who graduate are few in number. The main reason for this is that study requires perseverance, and teaching, patience. Even though knowledge is obtained through beneficence or gratis, the students have to give thought to their daily bread and their clothing for the year. In order to get food, battling with dogs in every village is unavoidable. (Begging in each village in order to get food is called qâffa.) The line-up held at the eastern door of the church with the officiating priest is not easy. Since for his clothes he has to make and sell mats, the passing away of others' lives means clothing for him. Everytime illness breaks out, this is typically a time for

breaking off one's studies for one who has begun to wander through highland and lowland.

After experiencing these and other difficulties, graduating in each of these skills and taking leave of his teachers, he may return to his home district. However if circumstances keep him there, he may remain there and take the place of his teacher. After the novice completes his regular studies, he may study the Awdil-nigast,²⁴ not in conclave but in secret. It is believed that he may use this knowledge for good or ill.

The official place of service in the church for a dabtara is the outermost corridor of the church. In this place he serves, intoning hymns on Sundays and sacred songs on the monthly and yearly festivals. At this time the manner of his intoning the plain chant, the grace of his response and his (singing) the concluding lines of a hymn, the hidden meaning of his Geez poetry, the meaning of his sermon, his character and bearing having been noted he may be invested with rank after rank (rising from) gra geta, gān geta, r' sū dāb r, liqā-tābābt, liqā-māzmiran, mālakā-b rhan (to) mālakā-sāhay. In the royal household he may come to be called judge, supreme court judge or minister of the pen.

Since most of the time a dabtara does not take orders, he may not say mass and give communion. He may not hear confessions. On account of this, he stands lower in public esteem (than the priest). However, on account of the fact that there is a difference in skill between the officiating priest and the dabtara and on account of the lack of ability of the officiating priest, the mistakes the latter makes are a source of amusement for the dabtara. For example, let us take note of this: It is said that the priest in a church wished to begin reciting wāhallo, but by separating the lo, began to say wīha, wīha repeatedly. At this time the dabtara was having some water

brought in from the bet lehem, so he said "take (some)." When the priest said, "What will I do with it?" he said "Swallow the lo with it." So the priest did it again and said, "I couldn't say lo because my teeth hurt," the dabtara replied and made fun of him by saying, "Well then, should I cook the government's book for you now (to soften it for you)?"¹⁵ Because of this (ability), the dabtara is greatly feared by the officiating priests.

A dabtara is not only feared among the officiating priests but is greatly feared by the people. It is believed that his andarbi, his conjuring up of spirits, casting evil spells and his riding on clouds cause him to live respected and feared by those around him. The parable, "a dabtara who doesn't write (is like) a bird without wings" indicates that if one who is dubbed a dabtara does not write, this will cause him to be considered a person of no value. This writing skill of his, allows him to live in comfort and joy when he gains entry into a lord's or dame's house through writing talismans, charms, and burial scrolls.

However, even though there are all these skills at present, since the dabtaras don't have the education of today, hence the advantage in being a dabtara is slight; they are heard saying:

"Though the education of today is not written on us
I and the gūn geta are called exercise books!"¹⁶

Monkhood

Becoming a monk means being separated from the pleasures, despising carnal matters, preferring spirituality and separating oneself from people by going into a monastery (or) a forest to be away from people. In Ethiopia, the practice of monkhood is connected with the Christian religion. Specifically it was the monk Abba Pachomius who spread monkhood among the Ethiopian faithful by teaching. This man wrote a book known as the 'Rules of Pachomius' which explains the functions, rules and procedures of monkhood. The monks of Ethiopia follow it as the doctrine of monkhood.

There are very many things which are reasons for (taking up) monkhood. Essentially they are: being disgusted with the world (world weariness), loathing carnal illusions, realizing the vanity of man but being guided by the Holy Spirit and giving one's soul to God. Be that as it may, the motives are many.

There are those who from the very beginning have become monks having been enraptured by the teachings of the church, by the Christian religion, by God's Grace, not having wasted even one day of their lives on worldly matters, the males not having known a woman, the females not having desired a man, having made inheriting the imperishable kingdom their eternal aim, and having been involved in petitioning God through constant prayer. These (persons) are virgins.

(Others) who have lived in the world, the men having known a woman and the woman having known a man, and then one of them suddenly dies, and since they were originally married by communion or in the taklil ceremony, they do not desire another mate, the death of one of them becoming like the end of the world, they not desiring another mate, they don the cowl, take up the staff, put on the hairshirt, the giving up the rest of their lives

to serving the church, they go to a monastery. From a monk who knows the degrees of monkhood and who has examined (them), and who is more mature as well as more knowledgeable, they receive the rules, and swearing never to look at the world and its sins again, they become monks.

Also, there are those who, while living in the world, have the vanity of mankind suddenly revealed to them and are enraptured by spiritual life. And if they are advanced in age (and realize) that the rest of their lives is no good for the world, they abandon property and relatives, don the cowl and after declaring that they have had enough of this world, they enter into the monastery.

Once they leave the world--even though their motives may differ--they are all monks. Monks of both sexes are found among them. The men are called Abbehoy or Abba and the women Eremahoy. They may live together or separately. The reason for their living separately may be that being misled by Satan and the carnal action having tempted them they will not return to those worldly activities that they have given up. On account of this, the men's monastery and the women's monastery are at different places. However, since cooperation is necessary, sometimes the men come into the women's monastery. Women, however, do not come into the men's monastery.

The separation by sexes and the functions of the monks are different. Since most of the time women monks are not advanced in education or are unacquainted with it, their skills are limited to house(work). Nuns who are advanced in age spend the day in a house and when they are able, they go to church and pray as much as they know how to. The very weak stay in bed. The help they get is from younger monks. The stronger monks serve the church or monastery by grinding (grain), begging or fetching water. Their

activities are no different from (those of) secular women, except that the purpose is spiritual.

Male monks may be divided into two groups. They are the uneducated and the educated. Generally the activity of the men is the same. They do the plowing, gathering wood, building huts for the monks and such like tasks. Work like this is for the uneducated (monks). The reason is that since they are not educated and reflective, they cannot serve the church or the monastery in other ways. The educated and reflective share in the work of the uneducated ones, however most of their tasks is teaching the unlettered in the area, teaching them to read, conveying God's word (to them), reading books, celebrating the canonical hours, saying Mass, giving communion to and sprinkling holy water on the feeble and ill in the monastery and the like. During major festivals, reciting miracles to the faithful coming from various places, and when necessary, collecting money for repairing and building churches are some of their (other) duties. They are listened to, respected and honored. In general, all their work concern the (means) by which their souls may enter into God's kingdom, not taking care of their bodies. Their ultimate goal is renunciation of the world. When they have renounced the world, God's spirit enters them. It is said that in spirit they converse with God, the angels and the holy ones. The words that the Holy Ghost has conveyed to them they convey to those who have not renounced the world as they have and to those worldly persons who are not free from their sins.

Their clothes are nothing much. If available, they wear a sort of hairshirt. If not, they wear a sheepskin cloak. Their repasts are not like those of worldly persons (which are eaten) twice or thrice daily. Fasting is frequent. When they eat, they restrict themselves to grain, leaf(y vegetables) and water. Sometimes one who wants to be pious takes them ~~and~~ ^{or} ~~water~~ or

food like it." Day and night are spent in prayer. Although their original circumstances were like this, the (new) culture has penetrated more and more, and there are (some) monks who have experienced the city and have become accustomed to it. The dress and diet of these differ from those who live in forests or in monasteries. They even take (strong) drink now and then. When they convey God's word, they mix anger and insults with it, (they do) not (speak) softly. Their purpose lacks faultlessness. They have no asceticism. Therefore they are not heeded by worldly persons as are those who have renounced the world. Sometimes they may become a laughingstock. They have gained the name of false Messiahs. Christ's words, 'There will come those who are dressed in sheepskin with long hair to deceive you in my name' may apply to them.

Even though a difference like this exists, monkhood--in keeping with its original basis--is considered by many faithful as a thing of honor, being a way of asceticism and a means of inheriting the Kingdom of God, even though today the number of those becoming monks is steadily decreasing.

Clerical Education

In Ethiopia, specifically among the Christian people, the education of the clergy is seen to have a strong connection with tradition. Originally, at a time when modern education was unknown and even now in all districts into which (modern) culture has not spread, since there is nothing resembling education, the available clerical education was and still is on a very high level. Not only did entry into the clergy, (learning) to spell and to read cause one to be considered a learned person, it was considered as good fortune bestowed by God. This is because all this education is directly linked with religion. There is (also) a belief that any modern education will cause one to change one's religion, specifically, it will make one become a Catholic, and so clerical education is full of preachings, laws and rules which will allegedly strengthen religion, will get rid of the enemies of tradition and will teach the fear of God. This refers specifically to the Orthodox faith. Therefore the person who enters the clergy, from the very beginning his goal is not just knowledge but to become a man of God who is loved and respected too.

It does not seem that there is a specified time for completing the education given by the clergy. There is no specific time even for starting school. All those who had taken up education and understood it, all those for whom religious instruction had confirmed that they could become men of God had no (period of) time in which to finish their education. This is because education had no termination.

Right away on taking up (this training), one begins to recite the syllabary with a book containing the alphabet and a stalk of grass in the hand. On finishing this recitation, one is transferred to the reading of the alphabet in all the orders and from that to the step of reading with

intonation after which he is transferred to the regular reading stage. Once he knows how to read, and begins reading books, he may refine his reading ability by reading various kinds of books. They may read the Psaltery, the Gospels, the Waddase Maryam, the Mälkä'e Maryam, the Mälkä'e Kästos and other works. They are learned by heart. Thus after he finishes the first stage in this way, he will go on in accordance with his individual ability and inclination to the hymn school for the deaconship, for Geez poetry to the poetry school, and for the reading (of holy books) and for their interpretation he goes to the school of interpretation. He who likes it and can manage it will combine the three (schools). The one who cannot advance will, in keeping with the knowledge he has, remain a sayer of prayers and a reciter of the Psaltery.

Most often there are very many who are inclined to the deaconship. When they finish repeating over and over again the Waddase Maryam and the Mälkä'e, they go to the bishop and after passing the test they 'see the sacrament.' After that they become servants of the church. At this point it is necessary to note that this training, unlike modern training, does not provide (them) with a limited income. Its primary purpose is to serve the church and preach the word of God. The provisions for (church) servants are provided by deducting a portion of the offerings the faithful bring. Much of the time they get their daily bread by going from house to house. The strong ones plow, make sämmas (or) thatch houses. Outside of that, his food is God's spirit. At the very beginning, when he was advancing in his education, he had known that. The fact that someone who knows how to read can interpret a text and broadcast G. I's word is considered as a grace sufficient to itself and an honor in his society.

Since (this) training is linked with religion on account of this kind of goal, the teaching of God's wisdom is not limited by time and so this education has no limit in which it will be said that it should be over in such-and-such an amount of time. Unless they discontinue it, it will be a life-long education. Attaining the scholar's level is not through finishing education, but it is because of the time that a man spends with books. On account of this, going from one province to another professedly in search of knowledge would be considered like today's being transferred from one school to another, the difference being that the former was a year's journey. The student's food, before the spread of currency like today, was bread and water which he would beg at every house. The place for spending the night, if they let him have shelter for God's sake, would be anybody's house, otherwise it would be in the shed of any church.

A teacher would set out his chair under the shade (of a tree), gather together numerous students collected from various places and would read and explain only one text, have ~~it~~ recited, preach on it and interpret it. The students would follow him, learning it by heart, since they had no writing materials. The tools they had was only their ability to memorize what had been said to them. What they spent the day learning, they would spend the evening chanting at the eastern door of the church or in the church shed.

At the end of the training period, the one who completes properly the hymns would be nominated for the priesthood. The one extemporizer would engage in teaching. He would gather students and teach them. He would travel about, preaching God's word. Nevertheless, that doesn't mean that he knew what he should have known as a priest. In order for his knowledge to be certified, he would have to complete what one needs to complete of the New Testament, the Old Testament, chants, religious dance and the eighty-one

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books which are considered final. After passing this and his teacher testifying in his behalf, the student will be called a teacher. After the types and profundity of his learning are considered, the offices of alāqa, mālakā-sādīm, mālakā-h, rā'yat-dībr, rā'ri-geta, līue, līce-līcawant and such like will be given him in turn.

Since the primary mission of church graduates is to make God's word known, when high officials are engaged in administrative tasks in the various districts, the lower ones in rank go around to every little church and sānlāte and preach. The office of confessor, baptism, giving blessings, all this is only their task in which today's student does not participate. They have no fixed salary. Their food is that same food which is brought to memorial services or to various sānbātes for banquets. Those who are smart live through copying books and presenting them to nobles and ladies and receiving, not pay for their labors, but gratuities. Those who understand trickery live by interpreting (magic) texts, engaging in sorcery and claiming they will baptize. On account of (this education) taking (so) much time, the lessening of the contents of knowledge and the fact that in this present age of acculturation (this education) is not profit(able) in respect of income, there are not many who send their children to the church. As time goes on, the mastery which the clergy had in respect of learning it is letting pass to the university.

Divination

Divination in meaning and in sentiment is related to sorcery. The types of divination are many. It impinges on things like zar and spirits.

It is not known when divination was begun. If that as it may, history reminds us that it began to be clearly visible during the reign of Zara Ya'qob.¹⁹ Even in our time there is no lack of dabtaras and swindlers who everywhere declare they will interpret texts, cast a person's horoscope, conjure up demons, make philtres and offer solutions for problems which have occurred. These persons are ones who carry around a kind of book in a case and with elegantly arranged turbans and smooth talk go from house to house and village to village collecting money and solving their temporary or lasting difficulties.

Since we brought this up, it may be useful to cite what Zamania²⁰ Qaddus Abreha wrote in his book 'Examination of Spirits and Circuit of Kings' about casting horoscopes and the stars being represented by beasts and wild animals. For convenience in reading, the Geez numerals have been written in modern numerals. The letters are written opposite the number.

Alphabetical computation (Rule and procedure for
the computation of the letters)

$$H^1 = 1; L = 2; H^2 = 3; M = 4; S^1 = 5; R = 6$$

Order	Reduced by 7	Reduced by 9	Reduced by 12
S ²	7	--	--
Q	8	1	--
B	9	2	--
T	10	3	--
H ³	20	6	8

etc.

The star's number and equivalent character:

1st. Aries (fire)	equivalent hyena
2nd. Taurus (earth)	" " baboon
3rd. Gemini (air)	" " antelope
4th. Cancer (water)	" " fox and chamois
5th. Leo (fire)	" " lion
6th. Virgo (earth)	" " owl, bird of prey
7th. Libra (air)	" " wolf
8th. Scorpio (water)	" " leopard
9th. Sagittarius (fire)	" " hyena
11th. Aquarius (wind)	" " ox
12th. Pisces (water)	" " dragon

Hence the divinator, after finding the star of the man who wants to find out about his future, takes the name and number of the star and divides by his name and his mother's name through 7, 9 or 12. He then consults the texts which refer to this star and explains to him in detail the state of his future together with the solution. If the matter (concerns) marriage, he casts (the horoscope) with only the names of the two betrothed. When (information) is sought on business, or some other kind of job, he does it like this. If it is a matter of illness, he may tell him (i.e. the client) to slaughter a black sheep, a red hen, etc., smear (himself) with the blood, eat pigeon's flesh and to taste this (giving him an unknown amount of concoction of various kinds of roots) in barley beer. Depending on the necessity (therefore) he may have a scroll written and tell him to tie it (around) his left arm or his neck. The scroll may be written on (a piece of) parchment the height of the man and be 10 to 15 cm. wide, having mixed (letters in) red and black ink. A second type of writing is on a wider parchment and

has a circle in the middle which reaches to the edges. Most often the writing is incomprehensible. If it is legible, it is written in Geez and sometimes in words of a confusing kind which provide no interpretation. The puzzled layman accepts them as God's word, saying 'Amen.' However, in the first part of the formula, the names of the Father, Son and Holy Ghost are mentioned. It is probably a means of misleading.

While there are the interpreters of texts mentioned above, there are (also) those who divine by means of china cups, glass beads and incense. It is arranged for the person for whom divination is to be made by preparing coffee to drink this coffee. When he finished drinking, the dregs are poured on the ground from the cup. The dregs make ridges inside the cup. The divinator looks at these ridges and may tell (his client) all sorts of things (such as) 'I see a pit,' 'I see good fortune,' and if (the client) is a woman, 'A man will cast his eye on you. If you get together, you will have much good fortune and happiness.'

The one who divines with incense takes some incense from the one for whom the divination is to be made and puts it in a brazier containing fire. When the incense smokes, if the smoke goes straight up, it indicates that it is a sign of good fortune and that happiness and plenty are (coming) his way. If not, then it is a sign of bad things according to the direction the smoke goes.

One who divines with glass beads, moreover, does so by looking at the beads, counting them one by one and casting them. He may tell (his client), 'The beads are not complete. Something is missing. The custodian spirit of your mother, your father, or both, is estranged from you. Abba Taqqwar³⁰ is the one who is angry at you because you did not do the customary thing which he requires, so he has acted like this toward you.'

The kinds of divination mentioned above are things which they do which are more or less visible to the eye. The others are acts of men infected by evil spirits like zar, custodian spirit, wäi abuko, zar's offspring which are carried out by means of insubstantial spirits that cannot be seen. Even though these spirit divinators are to be found in many places, it is believed that most of them are in northern Ethiopia.

Once a year, the spirit divinators celebrate a festival with great ceremony while accompanied by followers. In this festival, persons who have many spirits come from all over, and after singing and dancing zar-dances for two or three days and after passing judgment, they offer the year's tribute or 'votive offering' due their chief before they leave.

These spirit divinators, when the spirits by which they are possessed are raised up, listen to the zar song, accompanying it with clapping and stamping while dressed in capes or sheepskin cloaks, wearing hats of multi-colored cotton or of baboon skin--some girded with swords--holding their staves in their hands and sitting on their thrones on a high place behind a curtain of decorated striped cloth. They call out the zar's name and glorify him. For example, they sing as follows for the zar known as Wäsan:

1) Come in Wäsan, enter, you.

Tell us a riddle.

2) Wäsan, the Raya (Galla's) (zar),

Wäsan, the Raya's (zar),

His hair-braid hangs down to his shoulder.

3) Raspberry, lemon, he hit (them),

Wäsan (the) whip,

4) Wäsan was late, why was he late

While looking across?

Also for the zar known as Adal-my-death (they sing):

1) Come in Adal, enter, you.

He gives us coffee to drink.

2) Come in my brother, come, enter, my brother,

The velvet-cloaked one.

3) The curtain flutters,

The Adal has come to part it.

4) O Adal, Adal, Adal-my-death!

My _____ with bounty which is from you.

During the time such things as the foregoing are sung, the spirit divinators and their escorts remain nodding their heads left and right, back and forth for a while and finally they begin judging. The chief speaks to the others, in an unknown language through an interpreter. Those seeking a solution relate their problems in plain speech. This is understandable to the spirit conjurers without an interpreter. After the afflicted person is told the solution and the philtre is prescribed for him, he pays what he is told to and goes away after instructed to come back another day.

Generally speaking, it seems that the belief of people in the divinator of a (particular) area is based on that divinator there. By chance, when one in a hundred finds the solution after receiving a reply to his question, his belief (in a divinator) may be stronger than before. It may be that the name by which he swears and by which he beseeches will be the guardian spirit's name. He extols the divinator's name when he talks about him. By doing it in this way, it divides people's belief between the divinator and God and makes a person the slave of two masters.

Certain persons in particular, on account of being completely possessed by these divinators and custodian spirits, do not go out of the house (or) do

any task in keeping with their command but go on believing that the spirit will take care of them. Just for example, if when a person leaves the house in the morning, he encounters things which are not in pairs, he will (go back) and spend the day at home, not (going out) in public or showing up for his business. When he goes out in the morning and stumbles or runs across an empty water jar, it is hard for him to spend the day outside his home because he has understood from these divinators that such is a sign of bad luck. The number of those who stay away from their affairs in this fashion, wasting their working time and remaining attached to poverty is not small.

Occasionally, some people who, when they get up to go out in the morning, have their coffee made, their parched grain prepared, their wheaten bread baked, their incense burnt, scatter and spray these things around them, and after saying, 'So-and-so's spirit, so-and-so's guardian spirit, you know (all). May you guard me, let me spend the day well and return me (home)', they taste their coffee and eat breakfast. During this time if there is someone to be praised he is praised, if there is someone who is hated he is cursed and damned. When one pronounces the words of blessing or of curse, others say in refrain "May it be so" or "Amen."

Certain persons, whose sentiments are attracted by this (kind of) affair, do not refuse when they are beseeched by the name of the spirit. When someone asks them not to do something by invoking the name of the spirit, they refrain from doing what they desired to do. On account of the fact that (the situation) is like this, it may seem to them (i.e. the users of this practice) more impressive to mention the names of these divinators and spirit divinators than to mention God's name. These who are linked together by a deep devotion like this buy or breed choice hens and (quadruped) live-stock to be slaughtered during the annual festival. This means (selecting)

from the sheep the black ones with a white blaze, the white, the black, the red and from the chickens the barley-colored, the black, the white, the golden and such like. Otherwise it is said that if what (the spirit) wanted is not slaughtered for him, the customary custom having become lax, there is concern that one may (not) remain alive.

When divinators travel from one place to another, they have many followers. Drum beaters, coffee makers, reed spreaders, translators, muleteers, all these go along (with them). If they meet people whom they know while en route, they (i.e. these people) will let them pass, bowing low. 'You know (best)' may probably be said. They will probably kiss each other's hands, but only if they are of the same sex. The reason for this is that this is the only thing that the guardian spirit wants (them to do). At every place they stop for a rest, gifts and escorts are numerous.

Even though divinators are well known in the villages and in the area on account of their skill and even though they seem to obtain much honor and many followers and are provided with a special happiness different from other people's, through obtaining an abundant income, they probably acquire a heartfelt sorrow through being separated from and unassociated with other people and failing to do what other people do. There is no lack of those who live by considering their skill as a curse from God and seeming to recognize that they are not the guilty ones. In contrast to these, there are those who claim to be chosen by God to cure the sick ones and to help the poor. In the last analysis, they are all divinators.

Fasting

Fasting is a tradition linked to religion. Its basic philosophy is to prepare the soul for the next world by wronging the flesh and satisfying the spirit in this world. Even though fasting is refraining from things like meat, butter, eggs and milk which soothe the flesh in this life and cause the soul to be forgotten, it means covertly keeping the mouth away from lies, the eye from licentiousness, the ear from hearing evil, the hand from doing bad, from offending and wronging people and such like things.

If we go into the matter of food, this is twice a week, the regular fast times being Friday and Wednesday. On these days, the one who can endure it avoids any kind of food from morning until twelve o'clock. The one who cannot, refrains from the kinds of food mentioned above which have fat. Besides, at specific times during the year, there are fasting periods decreed by the learned doctors of the church. Starting with the Fast of ^{September,} S^oge in ~~September~~, and including the Christmas (Fast), one fasts those of Nineveh, Lent, S^one and F^ols^ata. Among these, those which are obligatory fasts for those who claim to be Christian, for all those who have attained the age of reason, are Nineveh (3 days), Lent (55 days), and F^ols^ata (15 days). The Fast of S^oge (is) for priests and monks, and likewise the (fasts) of S^one and Christmas are restricted to those who, being very firm in their faith, wish to punish themselves strongly.

Even though fasting is a matter of religion, it is determined by the circumstances of an individual's way of thinking, especially now at a time in which (modern) culture is widespread. Some feel that since they have not done anything bad and since they believe in God, there is no special law requiring fasting, so God will not be offended by their eating. Some do it simply to mortify the flesh. Some fast without reflecting or investigating,

only because the doctors (of the Church) have commanded them on account of Christ's having fasted. A fasting person being termed righteous and one who does not being termed a renegade or a Catholic is nothing new for Orthodox Christians.

When we consider the implicit meaning, not speaking evil, not furnishing, not wronging people, not committing injustice are indeed good things. It does not upset the orderly life of society. As for religion, it causes value to be given the soul. Not pillaging someone's property is a kind of fasting. Not desiring somebody's wife is a considerable visual fast.

Today, (modern) culture having changed the whole matter completely, there is no one who is overly careful with regard to food. Originally one would fast only on bread and suro-stew, (but) today one eats whatever he wishes without regard to meat and eggs. Hurray for hotels. The one who before tasted neither food nor drink on Wednesday and Friday is today seen putting bread and suro-stew into his mouth and drinking coffee (on these) mornings. They are even tending to hold fasts like Lent in contempt. After all, there is no one to hold (them) responsible, no one to compel them, so all those who fear (God) fast and the impudent break (the fast). Even so, the church has not given up its babbling and fasting is a matter of choice however interpreted. What should cause (a person) to be punished is only when it is something which wrongs somebody. As for religion, the priests, hermits and monks still continue to counsel, get angry and warn. The people of the town, especially young persons, lend a deaf ear. They have left fasting to their fathers. The dispute is restricted (to the following): 'If I refrain (from eating) butter and milk, but do not refrain from licentiousness and (wicked) desires, what value does (my abstention) have? If I see a drunken priest, what business is it of mine? What is the meaning of fasting? The principal things

is not to do ill, not to wrong someone. So are all the people of this world (who don't fast) really going to be damned? Does this mean God is going to hate those who have no religion? Though parents and priests may grumble, the matter is most likely ignored by the young. The effort the church makes to bolster fasting is gradually weakening. For the one who has chosen (to observe fasting) however, the fast is there for him whether proper for him or not, (whether he observes it) from fear or from questioning and inquiry, until it disappears completely in the course of time.

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Christmas

Christmas is celebrated three out of four years on 29 Tahsas, but on the fourth, on 28 Tahsas. The reason for its being celebrated is as the believers in the Christian faith say; 'It is on account of the fact that (our) Lord Jesus Christ was born on that day in accordance with (God's) promise to Adam that (Jesus) would descend from the heaven of heavens to save mankind from sin.' Since among the faithful (Jesus') birth is linked with mercy, this festival is a major one in which joy is manifested and displays of prowess are held.

Since the means of expressing joy for the people celebrating Christmas is by butchering an ox, sheep or goat at home, brewing beer and having really good mead prepared, then eating and drinking, the rich person picks out a young steer or castrated ram, the poor person, according to his (economic) status, a lamb or a kid from the livestock pen, and if there is nothing there, buys it on the market, to be used for celebrating this festival and awaits (the big day). The women staying at home spend the time brewing beer, making mead, and doing up the bärbärre--pepper and all kinds of spices.

A married man, depending on his (financial) means, may purchase and present a castrated ram or lamb to his old father and mother to celebrate Christmas with. The woman's father sends an invitation in advance to his son-in-law so that he will come with his wife on Christmas day and partake in the feast.

In every house, the person who is head of the household buys clothes for the holiday starting with himself (and) for his wife and his children, and put them aside. For the Christmas hockey equipment, the young men go down to the woods, cut slightly curved sticks, torch them in the fire, straighten them, decorate them, and put them aside. A person who loves

this game cuts the wood for the ball in the woods and trims it or sews up a leather ball, smears it with fat, and waits for the time of that game. Until the Christmas festival arrives, the children play this game during the day, (but) the young men (do so) in a clearance of the fields in the moonlight.

The day before the one in which this holiday is celebrated is a fast day called "Gad," which is never omitted. The day on which Gad falls is properly observed (as a fast) even if it falls on a fast day and not because (it falls) on Wednesday or Friday. After "Gad" is over, on Christmas Day people go in the morning to their respective parish churches, pay their respects to it by saying, 'Thank You for bringing us (to Christmas). May we live long and be people of the future.' Then they attend Mass and return (home). The sheep, goat or ox to be offered is butchered, or is caused to be butchered, on every doorstep. In various places, people join together, contribute money, buy an ox and divide it up. After this, the meat is prepared, (left) raw or prepared with sauce, roasted or boiled. Close relatives and neighbors gather together in the same house and eat lunch. The children do the same. The grown-ups drink beer in big quantities either because it is a festival day or to gain courage on Christmas Day and participate freely in the ganna ~~game~~ (Hockey) game.

After lunch is eaten, and they have finished drinking, every child puts on his new clothes first and carrying their hockey (sticks) and driving their livestock, go down to the playing field. There, being (divided) into teams, they choose their team captains from among their number, dig (the holes) in which to put the ball to serve as goals where they start the game. (People) from each side take up their positions and stand (there). When they begin the game, the team captains begin skirmishing, both sides run about in order to send the ball to the appointed place or goal, and so they play by

guarding their goal area. The one who has not guarded his goal area but is indolently forgetful, has his leg swept away along with the ball. If unwittingly or not he hits the ball over to the wrong goal on the opponents' side, the opposing team jeers at him. His own team insults him or gets mad at him. After this, the grownups play. Even though they are advanced in age, the team captains mark off the place for the goal, receive the ball from the person holding it and saying, 'May this game not be one of rancor and revenge' call on God and begin their game. Since in this game displaying strength by running fast, struggling and showing daring by swinging the ganna stick and hitting the ball artfully and hitting the ball far are means of measuring one's skill and virility, everyone plays sincerely in order to acquire a manly reputation. Since touchiness, and if touched, overcoming by quarrelling gain honor for the tribe, everyone plays seriously. Every time they hit the ball, just in order to let (people) know who is whose son, it is the custom every time one strikes to roar and boast, '(I am) the son of So-and-so.' Even though it is announced beforehand that the game is not one of rancor and revenge, saying insults or hitting (someone) with a club may lead to considerable quarrels. If a quarrel breaks out, the quarreling persons, followed by their adherents, strike each other on the ganna (field) until an elder intervenes and separates them. In addition to this, the quarrel does not distinguish between youth, elder, master (or) servant, and as they say, 'In the ganna game, the master does not get angry.' Be that as it may, after hitting each other, cracking each other's heads (there is) reconciliation, but accusing each other in court is a disgrace. It would not be manly. Rancor and revenge may have no place (in the game). At the end of the game, when the sun is setting, the winning team shouts cries of triumph while the losing team silently wipes away the sweat. The ones who have quarrelled get

hold of an elder, establish peace and disperse to their respective neighborhoods. After praying they may be men of the future, they bless each other. The ones who are in sound condition proceed while supporting the ailing and those with broken (bones).

When sun sets and evening comes, everyone gathers together in his respective neighborhood and eats supper and drinks while talking at length, mentioning game after game, (discussing) this (past) game, the player's meanliness, the liveliness of the (Christmas) festival, savor of the sauce, excellence of the beer, and then they go to their respective quarters. There will be no game until next year.

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Epiphany

Of the festivals in Ethiopia, Epiphany seems to be the most popular and the most celebrated. The reason this festival is celebrated is to recall the (day) in which Jesus was baptised at the hands of John the Baptist. Epiphany is celebrated in Ethiopia on 11 Tər.

This day is a time of joy for Ethiopians in particular. The reason is that it is a time of harvest, a time in which everything is in abundance. In order to welcome the holiday, one waits after brewing beer, making hydro-mel and producing arrack according to the customs of the land. Oxen, sheep and chickens are butchered. Friends and relatives gather together to eat, drink and be merry. There is a great deal of singing and dancing. Women and men don the native dress which looks (white) as milk which they have prepared especially for this annual holiday. In fact, there is a saying in our country, 'May the dress which is not for Epiphany be torn to bits.' The prayers and hymns which the priests say are rendered in a special way. Since the introduction of Christianity had a special form in Ethiopia, the Epiphany festival is different from the way it is celebrated in other Christian countries.

Even though Epiphany is observed on only one day, there are three whole days of festivals in connection with it. Epiphany Eve is known as Kätära. This is not an independent holiday but one associated with Epiphany. The word kätära indicates that the baptismal water is impounded, dammed up and collected in a pit. On Epiphany Day, this dammed-up water is blessed and sprinkled on the heads of the faithful.

In the afternoon of Kätära Day, government offices close. The tabots from each church are taken under escort of the believers of that church to a place in their vicinity where there is water, a river or a pool. Deacons,

clergy, and priests wearing clothes of various colors appropriate to the festival and also holding decorated umbrellas march slowly. The procession is beautiful. When they have gone some distance, the number of their escort coming out of various villages grows larger and larger. Those people who are unable to go escorting the tabots wait at the Epiphany pool, dancing, singing and chanting. According to custom, the tabot remains overnight in the tent pitched for it beside the Epiphany pool. People stay there overnight singing and dancing. Those who cannot do so, return to their respective homes after accompanying the tabot.

The faithful who are in the surrounding area bring food and drink for the priests, clergy and deacons. Torches and fires burn throughout the area. While the youths sing and dance, the old people pray quietly. Even though this festival is a religious affair, fantasias are somewhat prevalent. At daybreak the clergy gather around the pool and lighting candles they begin to celebrate Epiphany.

In Addis Ababa, the gathering place of many tabots is in the very large place known as Janhoy Meda. There is a pool like a swimming pool which has been built specifically for Epiphany. The people who come escorting the tabot fly banners bearing the insignia of their respective churches. In Addis Ababa in particular the festival has changed its appearance. At a little distance from the tents in which the tabots are left overnight are tents in which food and drink is sold. The people go from tent to tent, eating, drinking and enjoying (themselves).

On the morning of Epiphany Day, the Patriarch delivers the prayer of blessing and blesses the water. After blessing it, he sprinkles it in each direction. Since there is modernity in it, faucets which spray water widely are turned on for the public. The faithful race to be sprayed with water so

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the blessing will reach them. The faith that they have in their religion is renewed. After that, with the exception of one tabot, all the others are returned to their respective churches.

The third day is the festival of the holy Archangel Michael. This festival is called Cana of Galilee. The date is 12 Tər. While all the other tabots are returned to their respective churches, this tabot will be left there overnight. Late in the morning of that same day, this tabot is removed from Janhoy Meda and taken to the district of Yekka.

In sum, Epiphany, including Cana of Galilee, has a life of three days. The people, after spending a while dancing, singing and having fun and praying, engage in their respective tasks on the fourth day.

Easter

Easter means rejoicing. While the ordinary person uses it in this meaning), the educated call it Resurrection, for this is the day in which Christ was separated from the dead and rose (from the grave). Even though the principal festival is Sunday, the six days prior to this festival have a special observance. After the forty-day fast of Lent, the final week is celebrated as Passion (Week). Since (the period) from Monday to Saturday was the time in which the Lord was tested, died and was buried, it is a time of sorrow. It is Thursday when it becomes very obvious that Easter is near. This Thursday is called Holy Thursday.

After Christ had fasted forty days and forty nights, Thursday is the day he gathered the disciples together, fed them and took leave of them. Taking this as an example, the people today eat a porridge made of roughly ground beans, and wheat known as Guiban. They break dabbo-bread. They drink beer. This is by following what the Lord gave the disciples to taste when he tore off pieces of bread for the apostles, tested the wine and said, '(This is) my flesh which is to be torn off and my blood which is to be spilled tomorrow.'

The next day, Friday, is Crucifixion Friday or Adoration. On this day, all males and females who have reached the age of reason and who are not engaged in a task assemble at the church in their immediate neighborhood beginning midday, those who have them (bringing) rugs and carpets and those who do not, (coming) without. They prostrate themselves all day and all evening, saying 'Kire Eleison,' confessing the sins they have been doing for some time and praying. Those who are mature in age and are of strong constitution do not eat all day long. They spend even the night with empty stomachs. The next day, Holy Saturday, they spend day and evening like this.

Until 7, 8 or 9 o'clock at night food does not enter their mouths. This is known as akfalt

On Holy Saturday, the priests pray and chant when the sun sets, saying, 'Our Lord has been tested, the Devil has been imprisoned,' long into the night. They announce the good news of Christ's mystery and his miracle. When the time of the Resurrection arrives, they express their rejoicing with a specially melodious chant. They hand out fresh green reeds. The people scramble (for them) so as not to miss out on the blessing. Even though time varies in different places, the Resurrection is at nine o'clock at night. At that time the church ceremonies are over and from then on the festival is the public's.

At night, the people, each one in his house, according to their (financial) ability, break the fast and moisten their stomachs which have been hardened by two months of Lent with the usual chicken sauce, (but) some, in keeping with their habit, break the fast with fish or with suro-stew into which a little butter has been put. After all, there is greediness and on this day the number of those whose stomachs are upset is not small. Because of this, many people soothe their hardened stomachs with a mild sauce which is not upsetting to the stomach or with a fat-free suro-stew.

Holy Saturday is a commotion. For the festival preparations, the women spend the day thinking of household needs, the men (buying) the castrated rams and lambs and the children's clothes. The reason it is known to be Easter is not only by the fact that the number of fast days has come to an end, (but) by the hustle and bustle on every road and in every market, bleating of sheep in every house, the cackle of chickens, children's shouts, the smell of butter, the merry disputation of dame and servant, on this Saturday. While the haves give large-scale banquets on this day, the have-nots give banquets going

beyond what their monthly income allows, beyond their financial abilities, even indulging in begging. Expenses are high. However, it is Easter and one may be insensitive (to the expense) until Easter is over. There are many who spend Easter sadly just like they spent the two months of Lent fasting hard. Even though they do not bemoan their fate, they intrude at someone else's banque demeaning themselves and try to have fun just as much as the ones who are well off.

On Sunday, the women arise in the morning and serve breakfast by preparing the food left over from the night before. It is at that time the sheep and the oxen go to their deaths. Just as though they understood the meaning of Easter, the dogs bark, wanting a piece of meat to be thrown to them. It is at that time, that the sly cat drags off a chicken's head or the sheep's entrails by snatching (them) if it is convenient for her or by begging if it is not.

After that, the day is spent in eating, drinking, inviting each other to dinner, in inebriation, in drunkenness, in singing and in gossip. Relations and close (friends) breakfast together and lunch together. They say to each other, 'Happy Easter, congratulations, He has loosed the halter of Lent for you!' Starting that very day, Easter presents of food are taken to the venerable ones, to the father confessors, the godparents and to the vicars, in their respective homes. Just like on other feast days, the Sunday clothes are taken out. The children boast to each other, 'Mine are better than yours!' Priests go to each of their confessional children's homes. It is indeed Easter. One who observes the state of the people would not think Easter would ever come again. Some look as though they themselves had risen from the dead. Might this not be in spirit?

Masqal

Masqal is one of the gayest and most colorful holidays celebrated in Ethiopia. The reason for this festival is the discovery of the Cross of Our Lord Jesus Christ. This festival is observed on 17 Miskaram according to the Ethiopian calendar. This day, considered holy, is observed in all of Ethiopia.

According to the legend, the cross was discovered in the 4th century A.D. by Queen Helen, the mother of Constantine who was the King of Rome.³² She was a true and resolute Christian, so she traveled to Jerusalem to find the Cross of the Lord. She did not find the cross as soon as she arrived. She could not find anyone to tell her (where it was). Therefore she burned incense and prayed to the Holy Spirit to guide her to the place in which the True Cross of the Lord was. Heavy smoke rose from the incense. This smoke went straight up into the sky and then went down in the shape of a bow and guided her to the place in which the True Cross was. There she had the place dug up and the cross brought out. She ascended a nearby mountain and lighted a fire in order to inform her son that she had found the cross. In this way she revealed that her search had been successful.

Since Ethiopia has been one of the Christian countries since early times, this festival is widely observed. This day is quite colorful through being associated with this religious-type festival and because the rainy season has passed being succeeded by spring, through the appearance of blooming flowers and green grass and leaves. Markets, government offices, industries and schools are closed on account of this festival. People bustling about dressed in their white clothes give additional color to this festival.

What is considered the most pleasing and marvelous sight of this holiday is the Dumara. Dumara is the day before Masqal. On this day the people

set up the dāmara (or the bonfire) in a public square. After many long poles are collected, their ends are tied together. At the end of each pole a handful of māsqāl flowers is tied.

Everyone goes to the church in his immediate neighborhood and celebrates the holiday by setting up the dāmara. Children and youths help enlarge the dāmara by adding some sticks to the main pile. Priests and deacons dressed in their best clothes take the cross to the dāmara and give the blessing while walking around the dāmara, burning incense and chanting a beautiful chant. The people, following the priests and deacons, sing various songs indicating that spring has come. For example:

Don't put on airs, barley

Because it is the cabbage that saved our soul

Courage, my soul

Dear barley is coming to help you.

When it becomes a little hard to see after the sun goes down, the dāmara thrusting up into the sky is ignited. The reason (for this) is to commemorate the fire Queen Helen lit after seeking and finding the Cross.

Villagers and city folk spend the evening feeding the fire and warming themselves by it. The young people dance and hurl their dāmara lights or torches into the blazing dāmara fire. Some people light torches in their respective homes. They spend the evening and the night rejoicing, dancing and singing. On the following day, Māsqāl Day, the people go to the place where the dāmara was burning, scoop up the ashes and make a cross on their foreheads (with it). This day is spent in inviting people to banquets and in visiting relatives.

In Addis Ababa, this festival is very pleasant. The place where it is celebrated is in Māsqāl Square, a place in which a tent has been pitched

to shelter the guests. In that area, only those who have special permission may come very near to this tent and to the damdra. The emperor and all the nobility and bishops are present in that place and celebrate this festival. Since this festival is very important, soldiers, scouts, priests, deacons and the people are in line after line around the square and contribute a special aspect to this festival through chants, songs, and dancing.

* The Portion of the (True) Cross in Ethiopia

It has been more than one thousand years that the Masqal Festival has been celebrated with great religious ceremony. The occasion for celebrating this festival and something which gives it a special aspect is the fact that a portion of the True Cross was brought to Ethiopia in the 1⁴th Century. The piece of the cross is located in the monastery of St. Mary's in Gäsen³³ along with the book known as Tefut which has many pages and which tells the truth about the way this very cross was brought (there). It is said that this book was written by order (of the king) during the reign of Zara Ya'qob (1434-68).

According to this Book of Tefut, during the Middle Ages all of the Emperors in Ethiopia were asked to save the Egyptian Copts from the Egyptian Muslims and Sultans. Twice these emperors intervened to have the Patriarch of Alexandria released from prison. For this favor, the Christian folk living in Egypt, Constantinople and Syria presented precious gifts of gold and other things to the Emperors of Ethiopia. The king who lived at that time, the Emperor David, sent these gifts back and asked to be given in their stead the piece of the True Cross which the Patriarch of Alexandria had in his possession. His request was accepted and they gave it to him, including the pictures which the Apostles Luke and John had painted. On account of this, the festival known as 'Ase Masqal' is celebrated in Ethiopia. The date is 10 Maskaram.

After King David, his fourth son, Zara Ya'qob, inherited the throne. When he grew old, the Lord commanded him in a dream to store His Cross on top of His Cross. The king, after constantly fasting and praying and living apart from people for two whole years, finally found a mountain in the shape of a cross. On this mountain he had built the beautiful church known as 'God the Father.' He put the Lord's Cross in a gold box and placed it there.

The priests of Gashen guard this precious object which is in this ancient monastery. Even though the old church has been burned and pillaged many times, it has been repaired over and over again and is still in service.

They (used to) spirit away and conceal the crown, capes, books and pictures which are inside (the church) in times of trouble when plunderers came. In times of peace they would return them to their places as before.

Every year after the Masqal (festival) is over, many people would gather at this place to see the piece of the True Cross on the occasion of the celebration of the Festival of the Virgin Mary on Hidar 21.

St. John's (Day)

St. John('s Day) is a New Year's holiday which is celebrated every year on the first of Miskarām. Even though the identified purpose of the festival is the New Year, there are other festivals celebrated at this same time. The memorial day assigned to St. John the name of which is mentioned above is celebrated on this day. Besides, the New Year is a time in which the rainy season is over, the sun sparkles and pours its light over mountain, field and valley and is generous with its warmth and (is also a time) in which flowers bloom. This is a happy occasion of a New Year. This is the way in which the Ethiopian people, specifically the Christians, welcome St. John's.

Torches are lit toward evening on the eve of that holiday. Those who light the torches are males. After they light the torches and leave the house, they say (the following) while knocking on the door three times:

Out, cabbage pot!

In, porridge pot!

and then they go outside. While outside, they let out shouts until the torch finishes burning, saying:

Oh my flower, Miskarām has come

Courage my soul, Barley-o has come to your aid.

In Miskarām, no one will marry you.

In Taqamt I will talk to you a little.

In Hadar I will talk to you circumlocutiously

Until the middle of Tahsas;

Being haughty and roaming in Tər.

After that, at 3 or 4 a.m., people go down to the river and bathe. The reason for that is in order to arrive before the birds have taken a drink of

water. The meaning of this bathing is to cause any bad luck or ill thing to remain behind with the old year) and when morning comes, to welcome the New Year in (a state of) purity.

In the morning, everyone slaughters a chicken, sheep or goat according to his financial and housewifely abilities. He also slaughters castrated sheep. Many people differ in the kind and number of the sheep, chickens and goats they butcher. The reason for this is in order to propitiate or expel or see off the evil spirits depending on their various natures. Depending on the number of spirits, one may butcher a red, black or golden chicken or a whitish black with a blaze on the head or dark-brown sheep. Persons holding this belief who propitiate the spirits wear glass bead necklaces on the festival day. They recite magic formulas.

On account of the matter of reciting magic formulas, especially those who say 'We have been possessed by Addo Kibre,' they recite magic formulas night and day for three days starting from the festival day. At this time they sing the zar songs. (The spirits) give their hosts no peace. On the third day when their reason returns, they cease their recitation just like one who has awakened from sleep. Others who believe in spirits give a special banquet. Its kinds of foods are limited to a slaughtered chicken with its feathers (still on), hoe cake, parched corn, sesame cakes, wheaten bread and such like things. They take this and drop them on the highway either mixed together or singly. (All) this is a thing which they offer as a sacrifice so that the afore-mentioned, evil spirits will help them get rid of illness, want and other misfortunes of life. The secular name for this kind of sacrifice is dincara. When a passer-by sees this sacrifice, he must hit it with a stick, pour water on it or otherwise take a taste from the top of what can be so tasted, saying 'I got here first.' It is believed that this

will help the person not to be sick because of the evil spirit.

In this way, smok(y fires) are lit and at least one chicken slaughtered in every house. The reason for this slaughtering is that since one has been associating with evil spirits for so much time, no one goes out of his house to another place before 12 a.m. This is just to be safe from evil spirits.

In the afternoon, children and youths bearing flowers for relatives and neighbors come to say 'Congratulations on (God's) bringing you from one year to the next!'

What is pleasing in this ceremony is the girls going from house to house in groups, singing. It is a game which they play to get someone to say 'Happy New Year to you' or to get a present from another (person).

While they wander about, they sing a New Year's song like this:

Oh my flower (song leader)

Verdant . . . (refrain: singers)

My comrades . . . (song leader)

Verdant . . . (refrain)

Stand in a row

Until I gather wood

And build a house.

Let alone a house,

I don't even have a fence.

I will spend the night outside,

Counting stars.

Flower, blooming with a killer (song leader)

(refrain singers)

In this way they spend the day, talking about their achievements, gathering presents and after dividing up what they have obtained they go

home as evening falls.

This festival is known by several names: St. John's, New Year's or angutatas, but its joys and observance do not change its character.

Merchants

In Ethiopia, the word merchant is a name given as a general appellation to those persons who make a living by engaging in trade. Differences are apparent among the traders according to their respective functions.

The merchants of old passed away after doing much good by passing through many districts with (mules) loaded with merchandise, bringing the things the country needed and taking away the things the country produced and grew. Even though their basic function was trade, they being an instrument for an exchange of customs, they acquainted the country with other countries. The ones who laid the foundation for Ethiopia's present history are these merchants.

While their good deed is to be admired and appreciated, at first at a time in which (modern) culture was not widespread like today, it is necessary to realize how much effort was incumbent upon them. Inasmuch as they went across many districts, they arose at night and after finishing most of the long journeying of their day's travel before the sun became very hot, they would rest in a kind of shade when the sun got too strong for them. Then, before the sun began setting again, they would travel on, resting for the night at the place where it got dark. Camping together at night, guarding their livestock from wild animals, talking about the state of their trade, taking turns sleeping, they would resume their activity the following day. Since there were many difficulties on this long journey, many merchants would put their baggage together. They would load their goods on mules, horses or donkeys, according to the situation of the place. If they traveled in a place of a desert type, they would load up camels which (can) go (in such conditions). This is because (a camel) can stand the sand and heat of the desert.

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Most of the time their merchandise comprised spices, jewelry, incense and myrrh, perfume, precious stones and the like. When trade became very widespread, they would go around with wild animal pelts, ivory, textiles and the like. They would deal in meat, livestock, pack animals and farming tools in places from which the distance from town and the roughness of the journey would not deter them. The merchants from distant places used to deal in goods which would not spoil on account of the long journey or the change in climate.

For the goods which were loaded on mules they used to need straps, wooden load stays, sacks, thongs for attaching last-minute additions, bags and saddle mats. Often they would travel by putting a saddle atop the load (of goods). The reason for this is that if some animals returned unloaded and barebacked, the merchants would ride them so as not to get tired. When they returned, they would do so singing, intoning war chants and reciting poems of sorrow so that the journey would not bore them.

Along with their trade articles they would take various kinds of food for their provisions, keeping them separate. The food they would take was mostly dry provisions. Thin bread, dabbo, čako, dabbo golfo, and roasted barley flour were never absent from the bags and baskets of the merchants. Neither requires much preparation nor will it spoil. When they would come to a place where there was no water, it is obvious that their dry food would create much difficulty for them. Therefore it was customary to take water or beer in a leather bottle or in a horn.

Merchants of old, after suffering from the length of the journey, the heat of the sun, the cold of the night, the frost of the morning, the nature of the climate, from wind, from illness, from all these (things), being separated from their families at least two or three months, have passed away

after laying the basis for modern commerce and after founding towns. Today's commerce, having changed its aspect on account of (modern) culture, has many improvements visible in it, the year's journey being limited to a day or a week, cities having been built on the plain which used to be a place of shelter and for spending the night and because the food which used to go carried on their backs can (now) be obtained at a hotel. Salt bars and rock salt have been replaced by money. The varieties of merchandise have come to be numerous. The profit is rather large. Nevertheless, the techniques which the trader has obtained from this original foundation are based on the effort of the traders who preceded him.

Artisans

In our country, the men who are called artisans are of many and varied skills. These men own no plots (of ground) in the city nor family land in the country. Mostly they live in a client status. Their daily living as well as their year's clothing is based on their skill. A few of them are those known as weavers, metalsmiths, blacksmiths and tanners.

Weavers. They make (things ranging from) small nātālas and belts to skilfully decorated native dress of various kinds. Like the other skilled craftsmen, a difference in the skills and ability is apparent among the weavers. The weaver who makes sāmmas of multicolored hems and produces various kinds of decorations may gather in quite a bit of money. The weaver who is rather superior in his skill and who has many customers may, in consideration of the situation of his income, move to a place in which a great many people live or to a town which is somewhat acculturated. Next in reputation to a maker of sāmmas with multicolored hems is the gauzy sāmma maker. He is particularly popular with the ladies and girls. The multicolored-hem sāmma maker and the gauzy sāmma maker mostly turn out (clothes) through recommendation only, not cheap run-of-the-mill clothes. In any case, it is necessary to wait one's turn for a long time to have them make any clothes (for one) to wear. In contrast to those weavers who have superior skills, there are those whose skill and income is considered low who make thick kutas, robes and gabis. These (make) their living in places where people's incomes are low or in the countryside, because the clothing of the country (people) does not follow the modern style. Even though the income of one who works in the countryside is limited, at least he does not lack enough income to maintain himself. If he perhaps moves to the town with

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the intention of bettering his living standard, he will have to compete with reputable makers of garments or else spend day after day at the market.

If the number of weavers is large, they may settle a little apart from the gentlefolk, otherwise they live in the available and convenient places mixed with the so-called gentlefolk. The permanency of their settlement varies with the condition of the market. Should the market be slack after the village or neighborhood accepts them, they pack up their baggage and odds and ends and leave just like they came. Since they have no immovable property or ancestral family land, they do not consider more than a mere trifle wearing themselves out (moving) from place to place just like nomads (do).

The weaver's wife may make pottery. She is called a pottery maker or dabanansa. Since the weaver's children living in the country are unable to go to school they grow up learning their mother's and father's trades. Therefore, the fact that families like these are trained in the same kind of skills is not surprising, even though it slackens the country's growth.

Metalsmith. Another appellation is tibib, but today they have started using the term tayab. The metalsmith makes jewelry for men and women from gold, silver, brass and copper. The one who makes trappings for the nobles' mules and horses is this same smith. Among the most typical items of jewelry which they make for women are necklaces, amulets, earrings, bracelets, rings, crosses, and anklets. As for the men, they have them make crosses for the neck and rings for the finger.

The smiths do not gather together in one place and do not live (there) like the weavers or tanners. Even in the country they are not to be found in many places. On account of this, country dwellers wanting jewelry go to the towns. Like the weavers, the metalsmiths vary in the excellence of their

trade and refinement of their technique. A metalsmith of repute always works only gold and silver. Since he has a lot of customers, his income is (in keeping) with that amount. They say of them that the metal worker's income would be high had it not blown away like ashes. When they praise them they sing:

Your metalworker husband, the beauty, the beauty,
He fashioned me like necklaces and rings.

Since the metalworker's wife is a bit proud, she does not make pottery.

Blacksmith. He is called 'Smithy-o' and 'Metal-o.' Even though his efforts are (expended on) various kinds of (ferrous) metals, he stands somewhat apart from the metal worker on account of his particular skill. While the metalworker makes complicated jewelry, the blacksmith makes plowshares, plowshare rings, axes, sickles and such like. While he makes weapons like daggers, pikes and spears, he may occasionally repair broken rifles and pistols. Even further, there are those who work by smelting the ore and melting the metal. The smith's wife, just like the weaver's wife, makes pottery. The sons follow their fathers' trade.

Tanner. Except for parchment, he makes all the things which are made from hide by smoothing and softening it. Since making parchment is somewhat more complicated, it is left to the scribe who is trained in that skill on that account. The tanner makes red oxhide sleeping mats, decorated hide mats, leather bags, slings for toting babies, sheepskin capes, book casing, girth straps, horse and mule saddles and all the reins. Besides this, he trims with leather household items like gunna baskets, sieves, angab platters and safed trays. Since making things from hide does not get very far without water, the tanners' settlement is not far from the riverside. The tanner's wife makes pottery.

Artisans generally have the same appellation--tibib--even though their skills differ. Their place in society is low. Even though their skill is popular, the artisans are held in contempt. They do not come in numbers into a quarter (inhabited by) so-called gentlefolk to live. This is because of a belief that their eyes are not good for children and livestock. Today this belief has become more and more attenuated, especially in towns. Even though the reason for this is not specifically known, gentlefolk have grown close to the weavers and metalsmiths more than the other artisans, but have held off the tanners and the pottery makers. Since people have segregated them and since there are no quarrels about family land and property among them, artisans are not people who frequent courts. Even though they become rich, they do not give up working unless their strength becomes feeble.

Artisans do not ever marry with so-called gentlefolk unless by a miracle. They do not become brash and ask (a gentleperson's daughter in marriage). In the countryside especially a usage like this is still prevalent. City gentlefolk, however, have begun to marry up with them saying, 'After all, what can one do about (the changes) the times bring?' This happens if the artisans give up their old occupations and engage in commerce or government work. Even among themselves, they have little liking to marrying each other unless compelled, so metalsmith (marries) with metalsmith, tanner with tanner, weaver with weaver.

In all spiritual activities they participate fully with the gentlefolk according to their belief. They conduct mahbar and sabate societies. They adopt each other. If they are Christians, they can baptize one another. They give presents to the church in their parish according to their trade. The weaver offers sacerdotal garments; the tanner, drums; the smith, prayers

sticks and censers; the metalsmith, crosses and the jewelry necessary for the sacerdotal garments.

In the countryside, some artisans educate their children by sending them to a place where a religious teacher is available. Even though they become trained after having learned to spell and to read the Bible and take orders being ordained priests just like gentlefolks' children, they are not permitted to say Mass. Even though they may do so in a district in which they are not known, until this wicked custom is wiped out by decree and by the passage of time, artisan will live with artisan and gentlefolk with gentlefolk being segregated from each other.

Minstrel

From the beginning there were persons in Ethiopian society known as minstrels who were never without a masingo-on their shoulders, a harp in fiddle their arms, who went from place to place, tavern to tavern and wedding to wedding, leading their lives by praising people and playing love songs.

Though a minstrel's voice might be beautiful, his manner of reciting a poem pleasing, and his manner of playing the masingo and harp enchanting, this same minstrel was not respected for his skill, he was despised. As a matter of fact, the name 'minstrel' was like an insult. His skill was only for a moment's pleasure, for him it was not a means for lasting respect.

At the very least a minstrel had to know how to play a masingo or a harp. (Would) he be perfect, he must sing. Since his poems have meaning, he must know a lot of poetry. Even though it seems that the essence of minstrelsy is based on knowing the melody, all those who could play the fiddle, pluck the harp and let their voices be heard make it a means of (making) a living, considering it as a trade.

Even though a male minstrel may be seen from time to time traveling about alone, singing at various banquets and taverns, most of the time they are seen as married couples. The way in which they meet is through the similarity of their skills. When the man plays the masingo, the woman, her outer garment rolled down to the waist, puts both hands on her hips and sings while trying a sort of shoulder shrugging now and again. The kinds of songs they know, they sing with different lyrics. If where they play is at a wedding or a house where a banquet is given, they play (songs) praising the persons attending the banquet or the bridal escort party. The lyrics mention the goodness, manliness, importance, beauty and affection of these persons. When the woman runs short of lyrics, the man tells

them to her. When (one) of the listeners strikes up an animated and lively poem, the professional singer sings joining in with the melody and wiggles her hips and performs the askasta. When she gets tired, the man takes her place. At that time she is not idle. She passes among (those present) with her nattala held out and cash is bestowed on her by all those who were pleased (by her singing) and to whom praise was offered. Sometimes they plaster the bill to her forehead. When the man finishes playing, she takes his place. In this way, they collect quite a bit of money. In addition to this, they do not have (to pay) the bill for food and drink. They travel about from tavern to tavern playing like this. Seeing someone getting a little high, one praises and extols him. One who is high will take out money and give (it to them), and when things are lively, he offers drinks to everybody. When there is a lot of inebriation and commotion, there will be many seeking praise. The minstrels, taking gulps of the ~~mead~~ or beer and arrack, sing until it makes them sweat. After doing (this) all day, all evening, they tie up the money they have collected (in their shawls) and go to their respective homes. From christenings to weddings, from celebrations of the tabot to public holidays, there is no place to which minstrels do not go. This work which one began with the intention of wresting a livelihood has become convenient and since it has become like a habit, whenever one finds the smallest pretext, one sings. Often, one does not change the pattern of the melodic type and the lyrics. The songs dealing with love, bravery, beauty and goodness are distinguished not just by melody but by lyrics. In any case, the greatest beauty is on the part of the lyrics. A minstrel who knows (how to compose) lyrics provokes merriment, causes sadness, rouses memories, stirs admiration through his verse and his style even though his voice may not be dulcet. Sometimes his verse may become

a means for begging. Whether or not the lyrics mentioned in a song are consecutive, no one takes it into consideration. If each (line of a) poem ~~two hemistiches~~ has a separate meaning, the first refers to manliness and the second may refer to love. It seems that the minstrel composes (them) by having it in mind.

As mentioned before, minstrels are found occupying a low level in society. They don't mind. Their marriages, societies and burial societies are with each other. Since becoming a minstrel is held in contempt, no one wants to become one. Those who become minstrels are those born under an unlucky star, who are afflicted with misfortunes and who do not feel this contempt.

Since we have mentioned the minstrels, let us discuss the Lalibelas for a bit. The Lalibelas manage (to make) their living by also going around to any banquet, house or wake. They differ from the minstrels by the fact that most of the time (a Lalibela) is not by himself. At all times they travel about in numbers as a family. Their melody is of only one kind. Though they originally were only just for songs, and later, when they made this the basis of their way of life, and today, after being transmitted from generation to generation, it has become the profession of their group. They have a belief that unless they get up every night and cry out, they will become lepers. Even though they sing while traveling about like minstrels, unless they get the money they seek, they scream stubbornly until it is repugnant to the ear. Their wedding reception occurs by waiting for somebody else's wedding (or), banquet. They do not have solo poem reciters and refrain singers and ~~askasta~~ performers like minstrels. What makes them the same as the minstrels is their shouting. If they say the minstrels and the Lalibelas

make their living by shouting, it is said of them that minstrels and Lalibelas have no homes. The Lalibela is held in more contempt than the minstrel.

Let us list a few of the poems the m' strels play:

'Though I find out about it as a minstrel,

His eye resembles a wildcat.

'Milord Ato So-and-so, rain has fallen on you.

If I am hurt, may it flatten you.

'If I were God, I wouldn't be proud of my power,

I wouldn't make (something) in order for it not to last, in order to destroy it.

'When they look at a pot from a distance, it looks like iron.

For the one who has examined it, it becomes earth for potsherds.

'I know that God does not walk in shadows.

I wait while they tell me the day will pass.

'Ato So-and-so's character is a very annoying one:

He bows to his enemies and is arrogant toward his friends.

The Daily Duties of an Amhara Farmer

The thing which determines the kind of work for an Amhara farmer is the time of the work. The reason for this is that the principal tasks of the farmer are plowing, weeding, mowing and threshing, so the farmer carries out his tasks by following the seasons according to the conditions of the onset of rain or the appearance of the sun. When it rains, there will be plowing; when the sun comes out there will be sowing. When the season of sun(shine) prevails, the seeds grow, mature and reach the mowing stage.

After (the grain) is reaped and threshed, what is to go into the granary is put there and what has been selected for the market is measured out and set aside. While all this is taking place, the farmer decides the details of each day's work on the evening preceding that day. He will discuss (matters) and ponder (them) seated on the earthen bank inside his more or less comfortable hut in the presence of his wife and children. He allots the (various) tasks and (all) head for their respective beds.

Early in the morning when the cock crows, the lady of the house rises, and groping (in the dark) makes her way to her grinder and humming a song in a low voice, grinds the grain that she has prepared, (the grinding stone) making a rasping sound. When dawn is near, the birds' chirping is lively, the morning's sunrays come in through crevices in the walls and roof and put to flight the darkness inside the house at which time Mr. Farmer gets up. While still in bed, he mutters in a hoarse voice something like a buzzing and says his prayers by heart. Wrapped up in his gabi so that the morning's frost may not nip him, he gets out of bed, takes the livestock from the stalls and pen and feeds them hay. If he has had a smattering of education, he may sit on a stone outside his house and read a few pages of the Bible.

His wife, who has been making the grinding slab rumble, uncovers the fire which she had banked the evening (before), spreads some kind of twigs on it and after (re-)lighting it, she heats up the sauce left over from supper and summons her husband to eat breakfast. The husband sits down on the tanned hide spread out beside the hearth and slowly puts food in his mouth while warming himself by the fire and contemplating the day's work. His children gather and eat breakfast from what is left over. If it is a fast day, all go off to their respective tasks with empty stomachs.

If it is plowing and sowing time, he goes (to his field) with his first born son, the seed being knotted in a bag and carried on mule-back. He carries the rather heavy plow shaft and his son the lighter plowshare. He arrives at the field having inquired, along with his greeting, of farmers like himself or of passersby about the sufficiency or insufficiency of the rainfall and the dampness of the soil. He yokes up the oxen, hooks up the plowshaft to the yoke, divides up the land (to be plowed) by furrows, and (then) plows, putting the seed in a sort of samma, and sows. Grasping the plowhandle in one hand, his whip in the other, the plow scratching the ground evenly, urges the oxen on by letting them hear his voice, saying 'Pull! Up! Down!' and beating them on their backs with his whip and when necessary, thrashing them he tills the land. When the oxen fail to proceed in a straight line, his son guides them straight while being alongside them.

When it is midday, if the field is near his house, he unyokes the oxen and lets them graze while he goes home and eats fresh angra in fresh sauce. But if it is far, his wife takes him his lunch in an agalgol-container with a canteen which she has filled with beer. They eat together and discuss the work they have done during the day and what they will do later on. If his lunch (was eaten) at home, the farmer may lie down in his bed or on the

embankment after finishing eating and take a short nap. If lunch was (eaten) outside the house, he spreads his shimra over a stick like a tent and lies down there. As soon as he has rested a little, he yokes the oxen again, plows what is to be plowed, sows what is to be sown and when the sun sets, he unyokes the oxen, and packing up the remaining seed, goes home. If the plowing is to be done over again, he leaves the plowhaft and plowshare in the field and will return (another day). Since the yoke has a leather fitting (for the plowhaft) on it, he carries this fitting home with him so that animals will not eat it. As soon as he arrives home, he takes off the animal's harness, brings his oxen an armload of hay from the rear compound and scatters it (on the ground) for them or puts it in the manger for them. If he has a mother and father living in his compound, he goes to find out (whether) they have spent the day well and to inform them that he has spent the day well. Discussing what he has done in detail and what he has planned, receiving (their) advice, eating all the food that has been prepared (for him), and drunk what was to be drunk, he returns to his (own) home. When he comes into his house, he sits down on the sheepskin near the hearth with his wife and children, and surrounding the fire which is light and warmth for the house, they talk at length, they discuss things. The wife serves her husband in a special meno-tray and to her children (she serves) in a tray some of the parched grain which she has prepared by parching during the daytime. If there is beer, she serves it to them in a horn cup and in gourd dippers. The news, the comments, the stories add the warmth of family love to the warmth of the fire. When supper time arrives, the oldest children are served with the mother and father. The younger ones light the fire and stand (beside them) serving (them) until their turn comes. The wife rolls up the part of the angdra that has been wetted by the sauce and puts it into the mouth of her husband and children.

The husband too puts food occasionally in his wife's mouth. As is the custom, they put food in the mouths of their children who were standing serving them. When the husband, wife and older children have finished eating, the younger ones are served.

Later the wife washes the husband's feet, the children wash their own feet and (all) get ready for bed. After the wife lays out the grain which she will grind when she gets up before dawn, she banks the fire, goes to bed by feeling her way and after taking off her clothes, lies down beside her husband. The day's work comes to a stop at this point until the morrow.

Landholding among the Amhara

Inasmuch as most people in Ethiopia are farmers, they love the soil more than any other thing. On account of this, there are many ways in which people own land. One gives (different types) of land-holding different names: family land, military service land and mortgage(d land).

Among the Amhara, family land is very popular. When a father or mother dies, ~~and~~ at the time of their deaths upon making their wills, they place a curse, saying 'May whosoever sells or exchanges the land which we have bequeathed give birth to a black dog.' Since this curse is greatly feared on account of religion, any person, unless in absolute want, will not sell or exchange the family land which he has inherited since this would gain for him the (low) opinion or hatred of anyone hearing of (his deed). In the Amhara area, ryst or family land is an appellation applied only to this (land) which is obtained by inheritance. Various appellations are given the other (systems) according to the various circumstances. Since family land becomes smaller and more restricted during the time in which it is handed down from generation to generation and age to age, the developments of quarrels and disputes among their heirs is something unavoidable. Encroaching on boundaries, appearing in court, threatening to kill the other person with poison or some other convenient way, murdering each other, all these are complications linked with family land. They express the zealous love they have for family land like this:

Let him have it with a Mannlicher (*n'fle*)

Do it again with a wanza (branch)

There's no joking around

With family land or the wife.

→ What is the principal reason for a dispute is when the division is unclear, the mother and father having died on account of sudden illness without having had time to make out their wills. At a time like this, the heirs tell each other, 'This ought to be mine, that must be mine,' and so they quarrel bitterly as though they had not been engendered by the same (parents). According to custom, at first relatives, being arbitrators, try to calm down the quarrel by giving advice and by scolding. If there is a more violent quarrel, transcending that one, the matter is transferred to the courts.

A second instance, too, which is a cause for the quarrel is a change in the will. This means when the deceased, through being weakened by disease or being advanced in age, realizes that death is near, he summons the father confessor and the elders of the area, bequeaths his land as well as his other property according to the rules and places (the will) in the hands of witnesses. However, he may recuperate again, God having spoken (to that effect), and live for a long time in good health. During this time, one or two of those declared to be the existing heirs may do the testator a special favor and gain his affections. Later on, his death is inevitable and the testator may get suddenly ill and while in his death throes, having forgotten the text of his earlier will, so with the intention of benefitting those who did him a favor, he will have another will written. He will give different property to the ones who did him a favor, he will have his gratitude. A thing like this brings on much disputing and appearing in court. All those who claim to be heirs submit evidence (to show) by what reason the will is not correct and that the shares must again be apportioned. This matter is a kind which is difficult to judge.

The cause of the third kind of dispute which creates more disputes than all the others is if sometimes the children are born of different mothers or different fathers. For example, the mother may have one of (her)

children by a man, then divorce the first one and marry another man. She may live in love with her second husband a long time. The child of the first (husband) is considered part of the new household and lives with the others. He grows up. The (second husband) becomes ill. When her husband dies having been ill or unexpectedly, since the will is undoubtedly prepared and deposited, the woman's child (by the first husband) is included in the will according to the rules. But after all, (the deceased) did not engender him and so the share of this stepchild will not fail to be small. If the stepchild has reached the age of reason, he will realize that the man was not his father, and will probably struggle hard to obtain a more satisfactory share through his mother. The disputes arising from this kind of situation use up lots and lots of time, especially if the child is a bastard. In addition to this, if his relationship as a stepchild is to the woman, the complications may be just as great.

Sometimes the will remains completely valid, and after the contract is fully established in accordance with the judgment of the elders, one of the heirs, in the belief that (his claim to) the land is sound, may squander his wealth, develop the soil and after he has gotten rich (thereby), a contender from no one knows where may rise up against him, claiming that he is an heir (also). This contender may argue that before an outsider enters in (to the inheritance) he (i.e. the contender) has prior rights, even if only to purchase (the land) inasmuch as he is a relative. A thing like this is one of those which crowd the court's docket. A dispute like this arises mostly between children whose heirship is undoubted and relatives who are (children of) another (collateral) line. While the one who bequeaths is alive, those whose voice was never heard while he was alive arise in various places claiming that they are relatives. Especially if the father's

and the mother's sides do not agree on the manner of the inheritance, the arguments and disputes may not end with a day in court or the (arbitration of) the village elders but be settled in thirty or forty years. When one dies, his replacement (in this dispute) continues the dispute. By going on this way, the land may be passed from generation to generation without being properly worked.

Parents may detach a bit of land from the (property mentioned in) the will as a handsel when they marry off a child. When they die, the children divide up the shares allotted them in the will according to their birthright. Generally considered, those who are in a married state, take that which is the more useful of the family land. The source (of the problem) is the fact that shares are not (evenly) allotted, in addition to which envy, spite and stinginess are added--and so a life-long dispute is created.

Inasmuch as the complications and kinds of relationship are many, it is very hard to find out who is the exact heir. Even though one may be a relative, if the will does not mention him, he will not obtain anything. Should the will mention him, and he not have any kind of relationship, the notion that he (should) get it because the will mentioned him finds no acceptance in the customs of the Amhara people. What may qualify one of the heirs for a bequest is his obtaining relationship, through favors (and) good deeds. The will does not depend on birth but is (based) on favor, Therefore while one who has obtained someone's gratitude ought to obtain what the will assigns him in keeping with the law, the fact that he is not related by blood may be a great obstacle to him. Relatives will not accept the will quietly. The suspicion that (someone) intoxicated him or gave him some kind of poison so he would bequeath (something) to (this someone) in his will may develop.

In Gondar especially there is a method for obtaining family land which is (known as) gannano gabi. The story for this is that once a man got married but did not have sufficient livestock, so somehow he gave a dowry and married a rich man's daughter. The girl's father took a piece of his family land so the bridal couple could make a living farming without going too far away from him and telling them to support him when he got old, gave it to them. They lived together farming along with him. They got to be well off by building up their livelihood. When they suddenly divorced, they had to divide only the property they had produced together, but they argued a great deal about the division of what had been obtained through inheritance, just as though they had not eaten or drunk together.

They make use of gannano gabi in another way. A man notes the property of a divorced woman and with the intention of improving his living standard, he marries her by beseeching or some other way. As soon as he marries her, he takes over the land and works it properly. He makes her rich and so they live (together) in harmony. She treats him properly, loving and respecting him. But always love and peace do not get far, particularly with property, so a quarrel breaks out between them. Their love cools. They reach (the stage of) divorce. At this point, even though the man is eager to divide the family land, since the one who has more power is the woman who owns the property, his chance of obtaining the land by citing the law or reckoning descent is slim. When necessary, the wife may renounce him, saying that she let him have her home just for nothing, but he is not her husband. Even though it is the case that the property they have produced together must be divided according to the law and given to them, there is no special law permitting the husband to share in the woman's family land just because he is her husband. Even though the matter looks clear-cut when it is considered,

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one of the reasons that the number of people at law is so great is (due to) something like this.

Since on the government's side there is no law to bring such disputes as these to a verdict in a decisive fashion, it is not surprising to see the courts year after year full of people at law in (matters) such as this and the dockets crowded (with them). Meanwhile the land goes on, rainy season alternating with dry, without being plowed and without giving its produce properly.

What is the Daily Work of the Ethiopian Woman?

Ninety percent of the Ethiopian people make a living from agriculture. Because of this, the work which both men and women do from morning to evening is related to this activity. The Ethiopian woman who appears as an example under this heading is the busy farmer's wife. Therefore all her work will be related to his. This afore-mentioned lady is the farmer's wife who, day after day, for about 18 of the 24 hours we recognize, is on the go all day without feeling weak or bored, then spends the evening grinding and spinning. For her, the day begins before daybreak.

She rises when it is dawn, (does) her grinding and when the birds (begin) to chirp, does her feminine duties, then puts her crock on her shoulder and goes down to the river. After she brings back the water, the morning frost stinging her bare feet, she starts sweeping the house. She stirs up the banked fire, adds more wood and then wakes up her husband. While Mr. Husband is still in bed, he says his morning prayers in a rising and falling voice. Placing the water she has put on the fire off to one side, she puts the beans in hot water. She offers the lukewarm water to her husband so he may wash himself. By the time he is dressed, she offers him the steeped beans, then goes to the pen to milk the cows or goes outside. When the husband departs for the fields, she takes the livestock remaining at the house to pasture. Having done that, she returns to her household duties.

She gathers up her skirt, rolls up her sleeves to her shoulders, and starts scooping up the dung. She makes a paste with the dung she has scraped up from the pen and plasters her house with this wet dung. Until the house dries, she goes to a neighbor's to drink her morning coffee. Upon returning from there, she in turn puts coffee on, calls a neighbor, and after spending

the morning chatting, when the sun is high, she makes just enough of her delicious sauce, packs her bread in a medium-sized basket, puts her beer in a drinking gourd, and heads for the field where her husband is.

She summons her husband who has been broiled by the sun's heat and who has been exerting himself by his work in the field to a shady place, and putting bits of angara placed in the basket she has brought into his mouth and giving him mouthfuls of cold beer to drink, he having his hunger appeased, then she begins putting food in her mouth together with him. As soon as they have finished eating and resting, if there is any task in which she may assist him, she helps him in trifles. While he plows, she weeds.

As soon as the sun gets to be somewhat hot, she returns to her home and resumes her womanly tasks. Making dough, butter, preparing the dough for bread and baking the dough are her habitual duties. After baking the angara that is to be baked, she bakes the dabbo that is to be baked. When the sun goes down, she gathers the livestock together, separates the cows from the calves, and after penning them up, takes the milk container and goes in (the pen) to milk the cows. When she thinks the calves have finished suckling, she has them go into their various stalls and locks them in and so finishes the task she has (to do) in that regard.

When the husband comes home after finishing with his field, she takes the plowing equipment and has it put in the house, after which she rubs his feet which have been on the go all day with water she has been keeping warm, washes them, rubs them (again) with something like butter, and gets out the amekila-thorns with a safety pin. After she lets him rest, she has him lie down on the sheepskin she has spread beside the fire so that he may breathe a sigh of relief.

She heats the sauce she has made, serves her angura on the masob, has him take a swallow of her cold curdled milk and they eat their supper while she puts morsels in her husband's mouth.. When the table is cleared as soon as he is finished, "she boils the coffee, burns incense, and they send their prayers to God that tney may spend the night in (His) bounty as they spent the day. After that she pours coffee from the coffee pot into the cups and hands (a cup) to her husband. She also drinks (coffee). They discuss what they were doing (during the) day, consider what they should do in the future, drink the coffee to the third (steeping) and finish it, after which the lady of the house begins clearing off (the table) and cleaning up the dishes. The husband goes to bed or to the earthen bank and lies down. After the wife finishes that day's tasks and has prepared for the next day's, she says, 'May He be praised' and lies down close to her husband. When they fall asleep, warming (their) bodies with love, heaven and earth part without their realizing what they are resting on. The tasks of the next day will resume just like all those which have passed.

Functions of an Elder in Society

Those who are advanced in age, who have experienced a lot through having lived a long time and who are grey-headed or bald are called 'old men.' This is the literal translation. Be that as it may, a youngish man, in age (practically) a child who is mature in his views and resembles an elder in his actions and character is ranked on the level of the elders.

A person who is called an elder on account of his age as well as his actions and his way of thinking has many functions (to perform) in society. His essential qualifications are to understand the makeup of society, to know thoroughly the customs, to observe and respect the laws and rules, to participate in the sorrows and joys, not to be proud, to be sympathetic and compassionate towards people, not to be biased, to help and console people through understanding their problems, to fear God, be listened to in discussions, to express his proposals correctly, to comment by (using) the proverbs he knows, to instruct, judge and in general be an example to his social group through his seniority and through having lived a long time and experienced much. Even though these are the qualifications of an elder, it is difficult to find one who possesses all of them completely, especially among young men, and so those who are qualified for eldership through their qualifications are those who are venerable on account of their age.

Let us list a few of the functions that are performed in an area in which elders live.

At marriage, the elder brings about the betrothal through being the intermediary. He causes the two families to be bound together in family relationship by stating, 'The daughter of so-and-so is the one for so-and-so's son; they are suitable for each other, they are well-disposed towards each other.' In the (making of) the (marriage) contract, he may be the

arbiter or the guarantor. But if not, he may merely have the contract brought to the settlement. He may be considered as a witness.

At divorce, he may arbitrate between the quarrelling husband and wife. He hears from both sides the origin of their quarrel which has become the cause for their misunderstanding on both sides. He may reconcile them by seeking an impartial middle way on which they can agree, or through reprobating and getting angry and separating them, telling (the woman) to take up a (separate) dwelling and telling (the man) to do likewise. Still, should their quarrel be intense and it seem to him that they will not agree, they may divorce after dividing up the property which they have produced equally and having separated their livestock. He will arrange for the wife to go back to her parents or her relatives with the things belonging to her.

When anyone in the village becomes feeble from illness, he may go to the sick person's house and stay (a while). He may visit (him), talk with him. If it seems to him that this enfeebled person may not recover, he may sit near him and await the passing away of this person. If this ill person gives his will or utters (it), he listens to this will and receives it. He writes what is to be written down. If he cannot write, he has someone write it down. When the ill person dies, he closes the eyes and the mouth of the dead person and may enshroud the corpse. He arranges for the summons and message of death to be sent to the places where the deceased's parents and relatives are. He transmits orders so that the provision contributed by the community will be collected in time and so that guests coming from far and near for the funeral may eat from it. He sees to it that the grave is dug and made ready in time. By standing up and taking charge, he oversees the burial society's funeral attendants, telling so-and-so to do this, so-and-so to perform this task so that the funeral ceremony will be carried out properly.

He is the one who sees to it that the funeral attendants and the mourners get something to eat and drink at the deceased's house and then leave. He makes the arrangements in every respect so that guests from far away may stay overnight. He is the one who gives reminders so that the memorial service for the dead, the forty day service as well as the anniversary service will be carried out and not forgotten. He divides in the presence of the relatives the property which is for the children and the relatives in accordance with the deceased's will. He sees to it that the rules and procedures of the area's burial society are properly carried out. He has the person who did not (help to) bury or contribute to the community provision when someone died fined by the judges of the burial society. If anyone refuses to be fined, he has (the offender's) provision or his qunna of grain impounded.

When people of the district quarrel about family land or some other matter, he sits down with elders like himself and asks the quarrelling people, 'Let us reconcile you.' Just as in a quarrel between husband and wife, he finds out by asking from both sides the cause of the quarrel between the two antagonists and the reason by which they are at a misunderstanding. After he gathers this information, he says, 'So-and-so, you have done wrong, you have committed an injustice. You have acted like so and like so, you will be punished.' (Then,) 'So-and-so, you have been wronged. However, forgive the injustice for our sake.' Thus he cools down the antagonists from their anger and their resentment. Finally, he reconciles them by finding the one who has committed the wrong, have the injured party recompensed, and if the dispute is about family land, have it divided up through agreement, if it is a killing, pay out the bloodwit which the one who did the killing has produced for the ones whose duty it is to avenge their kinsman, and after having reached

agreement with those engaged in the vendetta, to have them swear by making them clasp the cross, call out God's name, and strike the church door so that the house and property which were destroyed will be replaced.

Intervening between customer and merchant, buyer and seller, he searches for a way in which both can agree on a price and brings them to agreement by causing them to come to a rapprochement, telling them, "You, this is enough for you; sell at this price." "You, do not speak so, buy at this price," so that they will do business with each other. If he is asked to evaluate the price of a plot (of land), an object or (one of the) livestock, according to local custom (or) local value he decides what the price seems to be through visual appraisal, saying, "This costs this much." When people make a transaction, he will indicate by (his) testimony that they made the transaction, that they sold (or) exchanged voluntarily and willingly. He will have the contract completed by (acting) as contract expediter.

When brigands or outlaws start up in a district, he repeatedly sends messengers after consulting with the elders of the district so the outlaws will give up outlawry and come home. If (the outlaw) refuses to accept his advice and continues his acts of banditry, he reports to the governor of the district that the brigands are causing problems by pillaging the area and disrupting (its) security. He arranges by working with the government for the brigands to be caught. When a house is set on fire or a person killed and the arsonist or the murderer is not known, he attends the communal inquest and by assembling with the (other) elders, inquiring, counseling and collecting evidence, he finds out the identity of the criminal by the "bird" and informs the government of this.

35

When two districts which are limitrophe quarrel over family land or some other thing, he argues either with the government or with the (other)

elders as the lawyer for the district if his district is (one) of the quarrelling ones. He pleads his case strongly so that his district's best interests and privileges will not be adversely affected and so that its borders and limits will not be deranged. If those who are arguing are from other districts, he sits as arbitrator, reviews the case and brings conciliation about.

When a new government decree is proclaimed, he studies this decree, and after discovering what is good and what is not good (in it), he explains it to the people of the district. If the decree seems to him to be unsuitable for the people of the district, he takes counsel with elders like himself and appeals to the government for the decree to be amended.

He urges that the land tax be collected on time and hands it over to the government lest a fine be levied on the district. When illness and famine become prevalent in the district, he submits an appeal to the government so that aid will be rendered the afflicted district.

The elder is very firm in religion. He always prays. He strives to make the tenacity of his faith appear as an example for others and so that the people will follow in his footsteps. He keeps the fasts, he observes the festivals. He counsels the people to preserve their blamelessness lest God's anger and chastisement befall them on account of not observing the festivals. In this fashion, he lives, carrying out his functions as an elder with staff and flywhisk until advancing in age he becomes feeble, dull of eye and slow of mind and keeps to his house all day. In due time, he too shall taste the cup of death.

A Person of Breeding and Good Upbringing

Just like they cultivate and train a plant starting in its tender stage so that it will grow up straight, beginning from the time a child learns to talk and begins to walk, they get mad at it, scold it and punish it so that it will be well-bred. Good breeding is not something that remains restricted to childhood but extends throughout one's life.

Three years after a child is born, when he can walk, he begins to be punished when he commits minor misdeeds. The punishments are based on the toughness of the child's constitution, his fear and his shyness. Therefore they afflict the child with a moderate amount of pinching and with a sort of rod, according to his misdeed. At this age, the ones who always punish the child are the mothers because mothers are sympathetic, and also because the children due to their strength cannot annoy the mothers at this age. Once spoiled, correction is difficult. So beginning his punishments at this age is in order to raise him in fear, respecting people and complete obedience making it as a habit.

When a child has grown and can eat bread, he eats being served separately after his parents have eaten and the table has been cleared. Should the child say when the grownups are eating and without being invited or food being given to him, 'I've come, let me eat with you,' a very severe punishment will be inflicted on him. In former times and even now throughout the countryside, particularly in the upbringing of the Amhara, a child, when his parents were served, used to help (them) wash their hands and then stand there at a corner while they ate and until the table was cleared. As soon as they had finished eating, he would help them wash their hands again, then get first a mouthful (of food) and afterwards eat either alone or with his peers. In this way, the rules in the home would be observed. Outside his

home, unless he followed his family, he would not be allowed to go around the village and eat. One who did this and was not punished or pinched would get the reputation: 'So-and-so's child (is an) intruder.' This would be a humiliation for his parents.

When grownups are engaged in conversation at home or in public, are discussing something important or are engaged in a conversation, he is not allowed to butt in and talk even if the matter concerns him. As a matter of fact, the (purpose) of this punishment is a way for making him slip out and play with the peers or do some task when this kind of talk comes up. Since this is the main matter for which the opinion is formed that he is an unapproved and unrefined child in the presence of strangers, it helps him not to be inclined toward this kind of rudeness. If he is found acting recalcitrantly, well, what can be done?--he is punished. When occasionally certain uncouth things are referred to in the conversation and tales of grown-ups, he will have to remain quiet just as though he had not heard them, even if he finds them amusing.

The good breeding of a child is not only appreciated by his parents but by the public too. Therefore a fundamental obligation incumbent on him is to respect parents, elders and all those who are older than he. Besides punishment, counsel is given him so that he will do this. It is arranged for religious teachers to teach him good moral teachings. The hope is placed in this child that he will grow up in this way and help the weak and raise the fallen. The neighbor folks in the area, at a time when their own children are not around, will send a child like this (on errands). This child will go on errands without ill will or reluctance. This will cause one to say of him, 'How obedient so-and-so's child is! How polite he is!' What shows his politeness is not only in his going on errands but also in his way of greeting.

A child who offers God's salutations by kissing the shoes of those advanced in age (or) by bowing low when greeting according to the age (of the person greeted) is blessed.

Not only should their (i.e. the children's) characters be pure and upright, but lest sloth and such like things attack it (i.e. the character), from the time the child reaches the age of reason he does very light tasks. Until he is six or seven, he guards the spread out ~~es~~ grain so the chickens and birds do not eat it, invites the neighbors to coffee, hands things to his mother (while) inside the house and all such like things.

When the child is seven, he learns to fast and go to church. Even though this matter is connected with religion and even though it is supposed that this will cleanse him of sin, it is (done) on account of the existence of a belief that man is by nature malicious, arrogant and quarrelsome. It is a good habit by which these features are diminished by things such as fast. Should he be sated, he would not respect his elders and would forget God.

Children, as soon as both sexes reach puberty, may not join together in sexual congress outside of marriage. Especially a girl, should she not be found to be a virgin upon her marriage, this would be a humiliation for her and for her parents. Her husband would chase her away. Her parents would quarrel with her. Passersby would tell her, 'Shame on you!' Choosing a life's companion at marriage time is the task of parents and elders. Breaking the agreement they have made is not (in) the power of the children. Should the wife do wrong, the husband will punish her. Should he do wrong, it would not be well for her to look up and speak against him, but she will appeal quietly and confidentially to her parents. As for her parents, as soon as they will listen they will not tell her to divorce him, instead they

will get angry at her and will tell her to go back to her home unless the matter is really bad.

Children who grow up like this and in turn b come adults, set up housekeeping, engender children and become (p rsons) of substance, and in their turn they will teach, advise and punish (their children). Thusly will this tradition be transmitted until the culture of the age diminishes it or wipes it out completely as is apparent in every town today.

Just What is an Ethiopian Girl of Good Character?

A person's childhood upbringing may cause his future character to be straight or warped. Even though today's (upbringing) gets more and more lax, the strict supervision of yesteryear which was designed for girls in particular used to make her later character attractive. Even today this kind of supervision has not disappeared except among city dwellers. The life of the town and the countryside, on account of the developments of the age, the level of character expected from girls in these two places is different.

A girl who grows up in a rural environment, who has not come in contact with education does not transgress her parents' commands. At the time she reaches puberty, it is her parents who select her marriage companion together with the elders. She is married off when she is still 13 or 14. Before reaching maturity, she may help her mother in the kitchen or (by drawing water) at the spring, or may spend some time learning the housewifely arts. From the very first, she grows up as one who is shy, respectful, who does not look up at people, who is demure when she walks, gentle when she speaks, bows when she replies and is well-brought up through punishment. All her upbringing is so that she will honor her mother and father, the elders of the locality and those who are older than she, to heed what she is told, and not to deviate from what she is told. This is the distinguishing mark, the sign of good upbringing in the countryside.

In contrast to the country girl, there is the city girl. The city girl has had some education, has been influenced by Western culture, and is (hesitating) between (obeying) her parents' orders and the free will (Western) culture has introduced. When she reaches maturity, even though she does not diverge too much from obeying her parents' orders, she has the opportunity to choose her life's companion. On the parents' side, there is just as much

supervision as is done for the country girl, particularly until she reaches the age of reason. In view of the fact that she has a bit of Western culture, she has the feeling of being the guide of her own fate. Her upbringing is a little relaxed in discipline and punishment, she is completely spoiled. Just like the country (girl), she spends the day at home learning the house-wifely arts. Nevertheless, she is not one to be kept at home, stuck in the kitchen outbuilding, and going to the river (for water) all day. City life does not compel her to do this. If she does this, it is her own choice.

This being so, the fundamental shyness, restraint, walking with the head down and not being impudent which is fundamental among Ethiopian girls is not completely absent from her. If her home upbringing is thorough, she does not transgress the limits of tradition by spending the day in an inappropriate place with an inappropriate person in an unsuitable fashion.

The pureness of character of a city girl is most often measured by her restraint, her weighing matters, her not considering her education and Western culture as the final authority, her heeding her parents' commands and further by her self-denial for politeness' sake. It is especially determined by the relations she has with men. If she is flirting with the man whom she found and spends the night where she has been all day, her character will be considered bad, even though this (action of hers) is her choice. This is the character she has on the inside.

A girl is considered good or bad on the basis of her dress, her gait, her speech and her smile. Even though modern culture is spreading throughout the towns more and more, the new manner of dress introduced by Western culture is not greatly viewed with a favorable eye. In the old days, dresses used to reach the ankle. Gradually it came to the calf and is now above the knee. Even though her intrinsic character is not delimited by the

dimensions of her dress, most of the time her manner of dress is a sign of bad character, of attempting to have sexual relations. If she starts up a manner of dress, gait, speech or laughter which is different from (that of) her milieu, she is considered to have developed bad character. One who puts on a lot of kohl, applies lipstick to her lips, sharpens her fingernails, puts powder on her face and anoints herself with too much perfume is one of bad character. Her aim is only to captivate men. Moreover, she gets the reputation of a prostitute. This (kind of person) is held in contempt, is loathed by society. Her gait must not be a hopping but sedate. If she violates these rules, her character is considered bad. Strange gestures, eccentric movements, and the like, which Western culture has produced and the country's traditions do not sanction are far from goodness. Openly talking about the things she feels, except with intimates, is considered as disgraceful, impudent. Even though catching the man who is agreeable to one is considered customary in the town, frequent exchange (of partners) is considered immoral. Whether she likes it or not, holding fast to one (person) is considered as a considerable virtue. Otherwise it (is considered) as being deliberately Western. When she chooses her life's companion after preparing her mode of life, not despising her parents' advice and listening (to it) and weighing it carefully, even if it is not agreeable, are signs of good character. Even being seen frequently with her fiancé--to say nothing of others--even if it is not considered bad character, it may be considered as folly. She will be advised to keep it within limits. Unless a necessary matter comes up, wandering about in various places is (considered) immoral. Even going frequently to the house of a close friend is considered a sin. Companions, friends are a means of measuring the character. In the countryside, being found to be a virgin is not only a virtue, it is also an obligation. Even though in the

towns the obligation (to be a virgin) decreases more and more, this virtue
is not without value. The fundamental way of thinking has not yet changed.
This is a mark of good character, esteemed more than anything else.

Beauty

Among all people there is no agreement on the means for measuring beauty. It differs according to the country and the tradition. In Ethiopia too, various indications are found to be the means for measuring beauty. In view of the fact that Ethiopia is full of different peoples and traditions, the degrees of beauty differ according to the various places.

Firstly, the body, its posture and shape are considered and thoughts are made (such as) 'so-and-so does not have enough of this (quality), she has too much of this (one), if she were not a little like so . . .,' then a mental judgment is made according to each person's opinion on the basis of the flesh visible to the eye. After all, since the business of beauty contests is an alien tradition in our country, Ethiopia, so unless the things by which people --the natives--measure beauty are things which they tell us and words which we hear in story and in song, we have no means of knowing (what they are). All the exposed parts of the body from head to foot have poems made about them and are sung about. By the way, what we are talking about is woman's beauty.

Among the indications of beauty with which women captivate men are her whole face, her bosom, her waist and her hips. Her nose rivals a column, her eyes a shell or the morning star, her lips a bite of dabbo, or in the words of Afà-wàrq Gabrà-yàsus, ³⁵'a dawn rose ready to blossom,' her breasts hills, her waist and hips (those of) a king bee or an elastic horse's halter, and her heels lemons. This is especially with Amàwa tradition. Her skin rivals the orange according to its light quality, and a fish according to its brown quality. Her hair resembles the reeds of the Blue Nile's shore, her eyebrows the barley field ripe for mowing, her teeth the _____ hailstones. Women of every type are compared in various ways according to the speech habits of the locality, the milieu or the observer.

There are things which are considered pleasing beyond what the eye sees. Even though we take the things listed above as a means of measuring beauty, there will be times in which a woman whom He has provided all these things will not be called beautiful. It will be said of her that her beauty has no sheen, that she is short of or lacking in complexion. The following poem has been composed to show that bodily form alone is not a means of measuring beauty:

Even though the nose juts out like a telephone pole,
The one who has a pudgy nose and her like are superior to you
in complexion

Those who were endowed with a moderate amount, not an overwhelming amount, of external beauty, who made up in complexion what they lacked (in beauty) had (a poem like this) composed for them:

Every woman's burden is water in a crock,

Who is the one who burdened you with a crock of complexion?

Criteria of beauty somewhat more refined than this are: grace in speaking, the way of showing her lips, the smile, gait, conversation, appearance, greeting and such kinds (of things) as these which appeal to the spirit. One who is bold when she speaks, who bares the teeth and whinnies when she laughs, who stares when she looks (at men), who does not feel shy and does not turn away eyes, who is not demure when she walks, but rather hops, all this beauty of hers will become a thing of vanity to her detriment.

Her appearance about which she is so fidgety will become no better than ~~such that~~
~~the girl with a pudgy nose~~
~~so erratic~~ She will pass the test when her demure character which indicates her womanly qualities better than anything (else) is included with her physical appearance.

Olive d'in/
eau de

Before modern Western culture brought in things like ~~perfume~~^{bergamot} eau de Cologne, Acqua de Selva and Lux soap, a girl's beauty had desirability when it had a tinge of fumigation from the ~~burned~~ wood and sandalwood. This is not completely absent even today. Powder, lipstick, manicuring their nails, curling their hair--today's culture has put them in the ascendant, but before it had made natural beauty hated, fresh butter for dry hair, butter running down from the hair for a dry face, wild honey for drying of the lips, henna for nails and feet, for covering the scars, the tonsure, braids, tattooing for the neck--all these were means for measuring beauty. They are still here today.

All this was a means of measuring beauty. Then, in addition to that, she probably wanted a husband, so when she added housewifely skill to it, she would become one whom He had provided with everything. When marriage or domestic matters were mentioned, the thing that would be asked about first of all would be her housewifely skill, not her appearance. Like they say, 'appearance is not washed off and drunk.' There are undoubtedly many who (though) beautiful, remained unmarried due to a lack of housewifely skill. Many lascivious beauties who have gone out 'for business'³⁶ are seen in various towns. One who is found to be adept in housewifely skills, and refined in her character is called the 'quintessence of woman,' the 'limit of beauty.'

Even so, there is nothing which time does not bring (with it) and so such means of measuring beauty as these are being despised as obstacles to (modern) culture and are falling (into disuse) more and more. They are gradually ceding their places to the fads Western culture has brought in. The onlooker seems to say 'After all, what can be done about what the age has brought in?' and to head slowly toward them. If anyone looks back staring,

there will probably be those pretty girls and ladies who from the very beginning have never turned their eyes and minds away from former ways of beauty.

N O T E S

NOTES

¹ Depending on the month there is a difference of 7 or 8 years between the Ethiopian calendar and the Gregorian calendar. The Gregorian calendar is given in parentheses.

² Fasil reigned from 1632 to 1665; Theodore reigned from 1855 to 1866.

³ Ras Makonnen, Menelik's nephew, was the Emperor Haile Sellassie father. He was Governor of Harar.

⁴ For the names of the gates of Harar and their interpretation, see W. Leslau, Etymological Dictionary of Harari, p.44.

⁵ Sida'e is the language known also as Harari; Qottu is a Galla dialect.

⁶ Mercato (Italian mercato) derives its name because the Italians reestablished the market which was formerly at the Arada, near the Piazza, at this site. The Amharic name is addis kütüma "new city".

⁷ Blessings are conferred by elders by spitting on the person to be blessed.

⁸ These are structures in the Mercato. They have the eaves projecting over the front of the building and resting on pillars or posts.

⁹ The parents have vowed that the child shall become a celibate priest.

10 son of Michael, servant of Michael, Strength of Michael,
Mighty-servant of Michael".

11 "Gird yourself".

12a This is a manner of boasting.

12b Coffee is made by boiling the beans which have been pounded to a powder. After the initial boiling, hot water is again added to the grounds and drunk. The third time is the last time that this is done.

13 See chapter on "Fasts".

14 The Amharic expression is used because of the fact that the members of the mahbür drink from a common vessel. Its free translation is "hold a mahbür" or "conduct a mahbür".

15 Abbo is the "nick-name" of St. Gibrat Minfis Zeddus, an Ethiopian saint of the 17th century.

16 An Ethiopian dollar is meant here. Until 1973 the value of the Ethiopian dollar was US 40 cents.

17 Literally "protection for the finger". Is perhaps meant in the sense that the food keeps them from gnawing their fingers in hunger.

18 See the short novel "The Afersata" by Sahle Sellassie (1969).

19 The best known emperor of the Zagwe dynasty of the 13th century. The rock-hewn churches of present-day Lalibela (former Roha) are attributed to him.

20 On these various books, consult I. Guidi, Storia della letteratura etiopica (Rome, 1932).

21 The Ethiopian churches are generally round and consist of three parts: the innermost part is the qeddus qedduson or qeddost qedduson "the most holy"; the inner part is the qeddast "the holy"; and the external part is the qone mahlet "place for singing the hymns".

22 The eastern door of the church (~~መ~~ gīggū sīlam "door of peace") is the traditional place for distributing alms to the needy.

23 The dead were traditionally buried wrapped in mats. Consequently, someone's death provides the däbtära with money to buy clothes.

24 "Awd^s nōg^sst" is a book on magic.

25 wihallo in Geez means "and he is". Since the priest did not know Geez, he wrongly separated the word into wīha (wēha) "water" and lo. The priest was trying to blame his mistake on the fact that his teeth hurt. The däbtära, by his remark, implies that the mistake arises from the fact that the book is too tough for him, and so he, the däbtära, should cook it for him to make it easier for him to chew.

26 Play on words on däbtära and däbtär "notebook".

27 See "Regulae Pachomii", in A. Dillmann, Chrestomathia aethiopica (1856), pp. 57-69; Jean Simon, "Notes bibliographiques sur les textes de la 'Chrestomathia aethiopica' de A. Dillmann", Orientalia 10 (1941), pp. 300-302.

28 See note 20.

29 Reigned from 1434 to 1468.

30 Home of a spirit.

31 Wednesday and Friday are normally fast days.

32 "Home" refers to Byzantium.

33 Situated to the north of Magdala. On the monastery and
the manuscript Tefut, see A. Caquot, in Annales d'Ethiopie
1(1955). 89-108.

34 Reigned from 1380-1409.

35 See the chapter on "Communal inquest".

36 The author of the first novel in Amharic.

37 That is, she has become a prostitute.

VOCABULARY

U, UH, T

ሀሸች shouts

የሱስ he is (Geez)

ሁኔታ all

ሁላጊ everything

ሁሉም all in all

እንደ+verb+ሁን just as,
just like

ሁለተኛ always

ሁሁለተኛ before everything

ሁሁለተኛ most of all

ሁሁለተኛነት the most

ሁሉም the entire being

ሁን after

ለ---ሁን after

ለዚህ በኩል after this

ወደ:ኩል back(wards)

ወደ:ኩል:ገመራ- retrogress
(see ውዴረ)

ኩልና dream

ኩልና computation

ሁለት two

ሁለት:አምት eight o'clock

ሁለት second, another time

ሁለት:ዶሮቶ:ተጋበርተ:ነት .

highschool

ማኑድ mind, conscience, reason

ማኑድmental

የሚሸፍ:ማኑድ imagination

ሁሉም the entire being (see

ጥቅም who passes (see እስከ)

ጥቅም:እግዥጣን passer-by

ጥቅም responsible

የቤት:ተጠ:ጥቅም the head of the
household

ክሙና ማር (constellation)

ክጣማጥ የassion (see እውነት)

ክመስቶች ill (see እውነት)

ክርስቲ Thursday

ክብር bile

ክፍት:ኩስት lose courage

ክሬድ Harar (city)

ክኻድ heat

ክቴዎ:ያራዎ Harawi Mountain

ክኻጥ vine

ክኻጥ idea, plan (see እሰጣን)

ክማሪታል hospital

ክቅ in ብኩቅ with his property

ክቅና honest man

ኩስት:ተጠ society (see እበት)

የኩስት:ተጠ social

ኩስት solidarity, cooperation ,
union, associating (see እበት)

ጠኩስት:ይና join together

የኩስት communal

ኩስት bread

ሁለት wealth

וְעִזּוֹ	rich	וְעַתָּה state, situation, condition, circumstance (see עַתָּה)
דְּבָרִים Pisces (constellation)		דְּבָרִים iakim mountain
עַל shout (n.)		עַל commotion
דְּבָרֶת exclamation		דְּבָרֶת statue
וְיִהְיֶה be, become		אֵנָי (pl. אֵנָי) apostle, disciple
וְיִהְיֶה (נִתְּנָה) he can (lit. it is possible for him)		אַנְשֵׁי people
noun וְיִדְּנוּ either...or;		לְאַתָּה public
be it...or	↗	דְּבָרָה sorrow, grief (see דְּבָרָה)
וְאִם if he is		דְּבָרָה contain the grief
וְלֹא וְלֹא otherwise		מְגֻנָּה grieving person
וְלֹא וְלֹא outside of, unless he is, unless it is		מְנֻחָה mourner
וְלֹא וְלֹא all sorts of things		מִזְרָח power
וְלֹא inappropriate		מַעֲזָב powerful, strong, severe
וְלֹא כְּכָל something wrong		מַעֲזָב potency
וְלֹא inappropriate		מִתְּחִילָה faith, belief
וְלֹא even now		מִתְּרוֹגָה religious
וְלֹא at least		מִתְּבָרֵךְ life
וְלֹא even now		מִתְּבָרֵךְ be alive
וְלֹא: הָא agree		מִתְּבָרֵךְ: כִּי like: הָא just like when he was alive
וְלֹא: כִּי however, be that as it may, nevertheless		מִתְּבָרֵךְ go
וְלֹא however, even though		(מִתְּבָרֵךְ: מַעֲזָב he is gradually weakening)
וְלֹא be well-disposed toward each other		→ תְּבָרֵךְ in מִתְּבָרֵךְ one goes
וְלֹא fashion, style		מִתְּבָרֵךְ manage
וְלֹא, see below		מִתְּבָרֵךְ gait
		מִתְּבָרֵךְ going
		וְלֹא November
		וְלֹא now, New Testament

Ա-ՀՁ Lent

ԴՐ (pl. ԴՐԴՆ) law, rule, charter,
virginity

ԴՐԴ: ՀԹԴ draw up rules

ԴՐԴ: ԴԴ take order (lit. enter
the law and restrictions of
priesthood)

ՌԴՐ: ՌԴՐ first-time wife

ԱՐԵ country

ԲՐԵ national, domestic

ԲՐԵ: + ԹՂԱՔ nat. ve-

ՀՐԱԽ sin

ՀԵԿ (pl. ՀԵԿՆ) child

ՀԵԼ shame, sexual parts
(see ՀԱԼ).

Դ

Դ for, to, for the sake of

ԴԺԵ grace

ԴՂ be lax

-ԴՂ in ՈՂԵՐԴ where there is
not

ՈՂԵՐԴ: ՀՒ when he is not
around

ԴՂ other, and r

Դ-ԴՂ outside of, besides,
besides the fact of

ԴԱԽՐ: ԴՂ besides this

ԴՈՒ servant

ԴՎՆ night

ԴՏԵ be verdant, prosper

ԴԼՐ fertilize, develop

ԴՐՈ cow

ԴՄՈՅ lemon

ԴՄՈՅՈ be verdant

ԴՄՈՅԾ verdant, green (leaves),
fertile

ԴՄՈՒ wickerwork table, basket

ԴՈՒ beg, beseech, supplicate, pray

+ ԴՈՒ be requested

ԴՄՈՒՅ beg here and there

+ ԴՄՈՒՅ who is requested

ԾՈՂՈՒՅ means for begging

ԾՈՒՅ request

ԴՄՈՅ get accustomed to

Պ+ԴՄՈՅ customary, usual

ԾՈՂՅ custom, tradition, practice

ԾՈՂՅՈ habitual

ԾՈՂՅ sheepskin cape

ԾՈՂՅՈ plain (cloth)

ԾՄՈՅ rod

ԴՄՈՒ: ԴՂ be mild, be soft, be gentle

ԴՄՈՒ gentle

ՈՂՈՒՈՒ gently

ԴՓ be superior

ԴՓ: ԴՂ be rather superior

ԾՔ in ԴԱԽՐ: ԾՔ more than
anything else

ነ...እ rather than	ገኑ ዝለ lukewarm
[See also ሽቁ]	* አበ, እስበ make sweat
አቅ (pl. አቅዎን) expert, scholar (see አቅ)	ገብ sweat (n.)
አቅ፡አቅዎን rank in religious teaching	ገብ feather
አቅ፡ጠዘመራን rank of dabtara	ቢቶ heart
አቅ፡ጠዘመራን rank of dabtara	ፈጥረኩር take courage
አቅ፡ቻዕሽ Patriarch	እንደገበ freely
ብቅ loose (see አቅዎ)	በብር sincingly
አቅለቅ plaster, smear	ገበገበ scorch
* አቅስ, እስቅስ weep, cry, lament, mourn	ለበት wear, put on a dress, be dressed in
+ አቅስ cry	+ አቅስ be put on, be worn
እስቅስ help to mourn	እቅስ be dressed up
እስቅስ ቅስ cry copiously	እቅስበት dress up
ማስቅስ crying	እለቅስ manner of wearing, dress
እስቅስ mourner	እስቀስ፡ ንጂ wrap-around shawl
[See also አቅስ]	[See also ደንብ]
አቅስ lamentation, lamenting, wake (see * አቅስ)	ብንግስ clothes (see አግስ)
አቅስዎን፡ እተዘገበ start up again the wake	ብንግስ፡ ተብኞም sacerdotal garments.
የእቅስ፡ ፖት wake	ገን tail (of sheep)
አቅስ+ኅmourner	አት night
አቅዎ abandon, leave, let go, let browse freely, cede, be driven out	አት earring
+ አቅዎ part (v.)	አግ measure (v.)
ብቅ loose	+ አግ be measured
* አቅመ, እስቅመ make a paste	ሙእናይያ means of measuring, criterion
	[See also ገን]
	ገን halter
	ገን send
	+ አገ be sent
	+ አገገ run errands

特派員 messenger	ՆՊ separate, distinguish
ողջող going on errands	↑ՆՊ be separated, be distinguished,
Ո՞ն amount, the right amount, dimension, exactly (see Ո՞ն)	differ, part
Ո---Ո՞ն in keeping with	↑ՆԾՊ differ, be different, be separated, vary, go their respective ways
ՈՒՇ ուղարկութեան properly, within limits	ՀԱԾՊ make a difference, differentiate
ՈՒՇ ուղարկութեան to the same extent, correspondingly	ԸՆԾՊ different, special, various
ԱԴՐ անց ignite, light (candle)	↑ՆԵ՞ է exactly
ՀԱՄԱՐ լոստ Lux soap	ԸՆԾՊ different
ԵՐԵՎ ինfection	ՀԱՐԴ անչ be somewhat different
ՀԹՈ mix, knead	ՄԱՀԻ շարժ characteristics, distinguishing mark
↑ՀԹՈ անչ be mixed	ԾՈՀԵ տարր difference, separation
ՀԹՈ անչ charge (v.)	Ո+ՀԵՐ է especially, specifically, particularly
ՀԿՈՒԹ անչ cause to change	[See also ԾԲ]
ՀԹՈՒ անչ change completely	ԵՐ: ՀԵ: ան ոն, upon, above, at, north
ՀԹՈՒ անչ exchange, vary	ԵՐ: ՀԵ: ան գո անչ go hither and thither
ՏԱՐՄՈՒ անչ change (n.)	Ո---ԵՐ անչ about
ՏԱՂՄՈՒ անչ in ՔԻՄՅ: ՏԱՂՄՈՒ անչ New Year	ՈՒՎՐ: ԵՐ անչ in addition to this
ՏԱՂՄՈՒ անչ place in which goods are exchanged	ՈՒՎՐ: ԵՐ անչ in addition to that
ՀԱ անչ grace	ՀՒՎՐ: ԵՐ անչ at this point, in addition to this
ՀՈՒ: ՏԵՋՈ անչ name of spring with holy water	ՀՒՎՐ: ԵՐ անչ above
ՀՄՈ անչ be smooth, be pleasant to the ear	Ո---ԵՐ անչ above, outside of
ՀԼԽՈ անչ polish, refine, go over (a text) repeatedly	ՈՒՎՐ: ԵՐ անչ at this point
ՀՄՈ: ՀԱ անչ be soft (voice), be low, be slow	ՈՒՎՐ: ԵՐ անչ in addition to this

३५६

ሰፋ	special, strange, eccentric (see ስፋ)	በፋ	()
ሰፋ፡ ሰፋ	various	-ም	also
በሰፋ	specifically		verb + ጥ + verb + ጥ whether ... or
[See also ሰፋና]			(as in ወለቻንዶ፡ መገኘንዶ whether she loves or hates)
ሰፋና	difference (see ሰፋ)	ሙቀል	center (see also መግባር)
ሰፋና	birth (see በአዲስ)	ሙድል፡ አሙድል	right through, right in the middle
ሰፋና	birth of the Virgin	ሙክብ	oath (see የአ)
ሰፋና	child (see ወለቅ)	ሙክብ፡ ገን	take in oath
ሰፋና	girl	ማኑስታ	song
አን	hit	ማረጋገጫ	learned, educated, graduate
አን	fresh	ማርተ	mercy
አንና	tender stage	ማኑስተኛ	monthly gathering in honor of a saint, society
አንጠ	bridle (a mule), pack	ማኑስተኛ፡ መሐቤ	participate in a mahbar, hold a mahbar
አንጠ	trim with leather	ማኑስተኛ	(ማኑስተኛ፡ ሆኖ in groups)
አንሳ	give generously	ማኑስተኛ፡ ቤት	member of a mahbar
አንሳ	be bestowed generously	ማኑስተኛ	membership
አንና	tender stage (see አን)	ማኑስተኛ	social
አን፡ ቅጂ	low (adv.)	ሙኒጀሪ	engineer
አን፡ ቅጂ	scratch; draw the sword	ሙኒጀሪ፡ የአቶ	engineering college
አን	bareback	ሙይጥን	layman, illiterate
አንስ	in የተለጻ፡ ማጠሻsesame cake	ማኑስተኛ	leather bookcase
አንስ	paste, stick on	ሙናስተኛ፡ ማኑስተኛ	book casing
አንስ	shave (vt.)		
አኅ	soften (vi.)		
አኅ	labor (n.)		
አኅ	babble		
አኅ	labor (see አኅ)		
አኅ	burial scroll (in Geez)		

መሸች going (see ባለ)

መሻ, see ጥን

መን riddle

መን whole (see ቤን)

ነበደን entirely

መተfull, whole (see የወን)

መተ፡፩ favorable day

መተ፡በመተ fully

በመተ all

ማለ swear

እገኝለ make swear

እግዚአለ make swear to one another

[See also መሐን]

ጥገናመን be full, fill, provide

abundance

ጥገና(ለት) be perfect

+ ፍጥገና +መን be full, be filled

+መን be completed, be complete,
be done completely

(ጥተማን, complete, thorough)

ጥተማን fulfill

እጠነኛ abundantly

መመንኛ filling

መመንኛ means of fulfillment

[See also የነገር, መንገት]

ቅነ, in ክጥና፡በደሰ more or less

መስጠት pick out

መከተ return (vt.), give back

+መከተ return (vi.)

ክመንገነ transport (v.)

መስጥ, in ክዘ፡መስጥ beyond
the door

መስጥ response

መስጥ, in ክዘ፡መስጥ after that
መስጥ again

መስጥኛ small

መንገት, in የወን፡መንገት flood (see
የወን)

ማገት to say, it means (see እን)

ማገተ፡ኩ this means

ኩ፡ማገት this means

መስቀል (pl. መገኘፍ) angel
(see also መገኘ)

መስቀልኛ message, mission

መስቀልኛ messenger

መገኘ angel (see also መስቀል)

መገኘ፡ኩ rank in religious
teaching

መገኘ፡ኩኛ rank in religious
teaching

መገኘ፡ኩርኛ rank of däbtära

መገኘ፡ብቴኛ rank of däbtära

መገኘ, shape, appearance, aspect,
way, fashion, kind, character

መመንኛ properly

በመመንኛ፡በመመንኛ in every respect

በመመንኛ in every respect

መስቀል good

መስኑ, see መስኑ

መስጥን good (see መስኑ)

መስቀል, in መስኑ፡ ማርያም title
of book

መስኑ፡ እርትናንግ title of book

*መስክት, +መስክት observe, con-
sider, note, concern, indicate,
be indicated

(ተኋሪ፡ ምዕራፍ በመስክቶ፡ መሆኑ፡ ነፃት
involved department)

ዝመስክት indicate, report

+መስኑን onlooker, spectator

ማስኑ sign, indication

ማስኑያ measure, means of measuring
(see አገ)

ማለዕም, in ፈዕዴስ፡ ምለዕም New Year
(see አዲም)

ማስታርቃር characteristics, distinguishing
mark (see አዋጅ)

ማሳይ intercede

ዝመሳይ mediator

ማስታደድ early morning

የማስታደድ early, of dawn

ማስታደድ, የማስታደድ gathering place

ማለም be bald

ማረጋገጫ, in መስኑ፡ እፍት፡ ክገዢንግ clear
completely of

ማጥሪዎች (pl. መጥሪዎች) teacher

(መጥሪዎች፡ ማሸሎምኩ፡ ትምህር፡ ነፃት

Teachers' Training Institute

መስቀል education, studying (see *መሆኑ)

መስኑ means of fulfillment (see ጥንግና)

መስኑን entry (see መስኑ)

መሆኑ guide (v.)

+መሆኑ be guided, be intoned (chant)

(ገንዘብ መሆኑ just like they came)

ዝመሆኑ head for, proceed (of road)

[See also መሆኑ]

መሆኑ leader, guide (see መሆኑ)

መሆኑ፡ ዘመኑ rank in religious teaching

*መሆኑ, +መሆኑ study

ዝመሆኑ teach, educate

ተመሆኑ teach one another

የተመሆኑ educated

መስቀል education, studying

መመሪያ፡ ንዑስ place of education

ዝመመሪያ teacher

ዝመመሪያ ንት teaching

የዝመመሪያ teaching

ማለዕም investigate

+ማለዕም be tested, be investigated

ተማለዕም examine, inquire, be
reflective

ማለዕም investigation

ማለዕም be bitter

ዝመለዕም bemoan

ዝመለዕም bitterly

ማለዕም violent

[See also ዝመሆኑ]

- የልግ plow, plow-share (see እልግ) የልግ ስን cooperation, mutual help
 (see ስን) .
 የልግ bless
 †የልግ be blessed, graduate
 እነዚህልግ cause to be blessed,
 have something blessed
 †የጤልግ bless one another
 ጽዜቅ blessed
 የልግ blessing
 የይግን blessing
 የጤቅ spittle
 የጤቅ፡ርም judicious person
 የይግን blessing (see የልግ)
 የልግ be cleared and threshed (grain)
 †የልግ be grown
 የልግ land, ground
 የመልግ፡መንፈጥጥ earthquake
 የልግ bitterness (see የወላ)
 የብርድ chrism
 የልግ captivate
 የጤቅ captivating
 የይግን booty
 መደንግ Mercato (the market in Addis
 Ababa)
 * የወላና ቁ, †የወላና ቁ lean on a stick,
 be based
 የልግ poison (v.)
 †የልግ be poisoned, be possessed
 (by a spirit)
 የልግ news of death of a relative
 የልግ ስን cooperation, mutual help
 (see ስን) .
 የልግ information, evidence, proof
 (see ተለግ)
 የልግ plaster with mud
 የልግ choose
 እነዚህልግ choose carefully
 የይግን superior
 [See also የይግን]
 የይግን choice, preference (see የልግ)
 የልግ needle
 የሚልግ፡ቃልግ safety pin
 የወላ chairman of the mahbar
 የንግ lunch
 የማሽን Messiah
 አቶም፡ማይክ false Messiah
 የወላ seem, be like
 (ወላ) ቅ he is congenial)
 †የወላ be compared, be
 represented, be restored
 †የወላ be like
 ይጤኩል as if
 †የወላና ስን similarity
 [See also የወላ, የትኩ, የወላ,]
 የወላ peer (see የወላ)
 የወላ like himself
 የወላና ቀ people like him
 የትኩ example (see የወላ)
 የወላና ተግ agreement (see ተግ)

አለስተምርጥና	misunderstanding	የወርሃዊነት	weapon
(ለጊዜ፡ ቁጥር ፪ እንደሚያሳይ የሚገኘውን complete misunderstanding)		ማህልያ	office, department (see ወገኖች)
መሠጠረቅ	line, bus line	ማዘዴያ	means for building (see ወገኖች)
ግምገኩ	nail	ማዝላቸ	evidence (see * ፊል)
ማጥሪ	sauce pot	ማጥሪ	central pillar of house
ጥኣ	axe	ማጽዕስ	cross (n.)
ዶሮቻቸ	er t	መጽዕስ እና ገንዘብ	Mesqel Square
የጊዜሁፍ	eastern	መጥቶ	a round footed basket on which food is served
የተገኘው ቅድመ፡ በተገኘው	in the eastern part	መጥበቅ	decorated mästab
ማዕረት	found, build up, establish	ሙሉ	wife
ተማዕረት	be based, be established	ማጥሪ	teaching (see * ፊል)
[See also መዕረት]		ማጥሪ	glass
ማዕረት	foundation, basis (see ማዕረት)	ማጥሪ	love philter (see * ፊወል)
ማዕረት፡ ማለ	lay the foundation	ማጥሪ	cow which has not yet calved
ማዕረት፡ እኔ	lay the foundation	ማጥሪ	one-stringed violin
ሞዕረት	essentially, basically, primarily	ማጥሪ፡ ማለ	play the violin
በ...ማዕረት	in accordance with, according to, in keeping with	መጥሪ	field
ለ... + verbal noun + መዕረት		መጥሪ	testify, bear witness
on the principle, inasmuch as		አገጣጥኑ	offer testimony, have certified
ማዕረታዊ	basic, fundamental	ጥጥኑ	witness
ጠኔቶች, in ስምቶች	good news	ጥጥኑና	testimony
መሠጠረቅ	tool, weapon, building material (see ወገኖች)	ጥጥነት	September
የጽሑፍ፡ መሠጠረቅ	writing material	መሠቀም	sacrifice
		መጥሪ	kind of, sort of, something like, (things) such as (see መጥሪ)
		*መጥና, ዓመጥና	praise, (v.)
		ተመጥና	be praised, be appreciated

፩፻፻፻	enque	፩፻፻፻ heat (v.)
፩፻፻	enchant	[See also የ፩፻, ጥ፻]
፩፻፻	be enraptured	፩፻፻፻ prayer stick (see ቅዢ)
፩፻፻	termite	፩፻፻፻ seat (see * ፈጠጥ)
፩፻፻፻	mystery, hidden meaning	፩፻፻፻፻ goal for the hockey ball (see * ዘረ፻፻፻)
፩፻፻፻፻: ካብ	see the sacrament	፩፻፻፻፻ clipper (see ዘረ፻፻)
የ፩፻፻፻	intimate	፩፻፻፻፻ misfortune
የ፩፻፻፻	confidentially, covertly	፩፻፻፻ grave, funeral (see ቅዢ)
፩፻፻	get dark	፩፻፻፻፻: ቁኔሪ gravedigger
፩፻፻(ነት)	be overtaken by night	የ፩፻፻፻: ሆኖ: ሆኖች burial ceremony
፩፻፻፻	spend the evening doing something	የ፩፻፻፻: ሮንግድ cemetery
፩፻፻	dirge	፩፻፻፻ heat (n.); see ጥ፻
፩፻፻፻	professional mourner	፩፻፻፻ inebriation (see ጥ፻)
፩፻፻፻	sorghum	፩፻፻፻ belt "
፩፻፻፻፻: ይሸሚል	parched sorghum	፩፻፻፻፻ spite.
፩፻፻፻፻	groom, bridegroom, bride	፩፻፻፻፻፻ ጥቅምና fine (n.); see ቅዢ
፩፻፻፻	be attenuated	፩፻፻፻ nun
፩፻፻፻፻	tavern	፩፻፻፻ light (see ቦታ)
፩፻፻፻፻: እስ	it gets somewhat dark (see መ፻፻)	፩፻፻፻ privilege, right
፩፻፻፻፻	place where things are sold (see ተሻሻ)	፩፻፻ hit, strike
፩፻፻	be warm, warm oneself	እገዴታ cause to strike
፩፻፻(ወ)	he feels hot	ተጠኑ hit each other
እጥ፻	heat up, make comfortable	እጠኑኛ way of hitting
ጥ፻: እስ(ወ)	feel high (from drinking)	፩፻፻ hundred
ጥ፻: ይሳይ	animated, comfortable	፩፻፻ኛ percent
ጥ፻: ይሳይ: መንፈጸም	in a heat-warming fashion	፩፻፻ኛ... እና percent ፩፻፻ evening

የግኝ፡ወቻ late in the evening	በ ተቋቄ ተቋቄ be convenient, be suitable
ደቃ die	ተቋቄ it is convenient for him
ቅቃ death	አመታች be convenient, be suitable.
ጥቃ (pl. መ-ጥቃ) dead	አመታች it is convenient for him
መ-ዓመት anniversary for memorial services	ስምዕት deceased (see ዓመት)
ጥቃ deceased	ምን what?
ጥቃር meter	ምን፡ዝኑም at all times, always
ጥቃስኩ remembrance (see አስተ)	ጥቃር goal area
ጥቃስኩ፡ቁን memorial day	ጥቃስኩ kind of food
ጥቃስኩ፡ሁዋን memorial days	የሂድብን perhaps
* ተቋቄ, እመታች cross oneself	የጋንዘን any; (with negative verb)
ጥቃቄ cord worn around the neck (by Christians)	nothing
ጥቃቄ alternate, substitute (n.); see ተኩ	ምንም፡ወቻ ever
ብ---ጥቃቄ instead of	ምንም፡እንኑ (3) even though
ጥቃውን recognition (see አስተ)	ጥናማኩ be slim, be emaciated
የኩኩ፡ጥቃውን spiritual recognition	አጥናማኩ emaciate, diminish
ጥቃውኩ the reason of being known (see በዕቅ)	ጥቃሪያ means of living, living quarters (see ፍል)
ጥቃቃለያ administration, means of making a living (see አይለ)	ጥቃቃለያ dwelling
የጥቃቃለያ administrative	ጥናሽ smallness (see እክ)
ጥቃቃ when?	ጥናና motive, beginning, point of departure, reason, origin (see ካን)
ጥቃቃለሁ after all	ጥናና፡ጥናናነት motive.
ጥቃቃ well	ጥናና christening place (see ካን)
	ጥናናር Mannlicher (type of rifle)
	ጥናቀቀቀ, see መሆን
	ጥናበር chair
	ጥናዘላ, ዘላ set out a chair

መንጠረ፡ የገኘት ቁጥሪ፡ ሆነዕ፡ ገብ፡ መንፈጥ (pl. መኖቻቸ) spirit	
እርስተንድ Cathedral of St. Mary	ይተት፡ መንፈጥ evil spirit
* ዝቅታ, እውታ hesitate	የመንፈጥ፡ ስቃቃ confessional child
ዶንታ for the sake of	የመንፈጥ፡ ቁጥር፡ ስቃቃ spiritual child
ዶንታ, see እግዚት	መንፈጥዎች spiritual, religious
ዶንታ pot	መንፈጥዎች፡ ማቅረብ spiritual merit, spirituality
ዶንታ፡ አጥቃት chopped meat prepared with sprigs	መንፈጥ park (see ተለዋ)
ዕሳኑ retire from the world	መንፈጥ ዘመን half year, semi-annual
ዶንታ how!	መንፈጥ ዘመን memorial services
ዶንታ ወጪ any	* ዝቅታ, ተቀባዩ desire (v.)
ዶንገዝነት be a monk, become a monk	ዝቅታ desire (n.)
ዶንገዝነት (pl. መኖገዝነት) monk	ዶንገዝነት (pl. ዝኖገዝነት) faithful
ዶንገዝነት monkhood	ዶንገዝነት west
* ዝስዕል, እስዕል fornicate, commit adultery	ዶንገዝነት ዘመን western
መንፈጥ village, neighborhood	ፖግራፍ ዘመን western
ዕንደሬታ villager, who lives in a section or neighborhood of the town	ዕቅድ rank
ዶንታ፡ አጥቃት what?	ሙጣን chastisement
ዕንዳቤት kingdom, government	ዕቅድ corner
ብተ፡ መንግሥት palace	ዕቅድ መንፈጥ table prepared with bread to eat on
ዕኖቻቸ፡ ኦተማ capital	ዕቅድ፡ ተካሂሱ the table is cleared
ዶንታ፡ አገልግሎት always, at all times (see ዝዕት, ጊዜ)	የመንፈጥ፡ መንፈጥ the means for removing the table
ዕንገድ road, way, fashion	መንግሥት፡ መንፈጥ Ministry of Defense (see ክዘክ)
ዕንገድ ቀበሌ passenger	መንፈጥ take counsel, counsel
ዕንገድ rug (see * ካብረ)	ዶንገድ advice
ዕንገድ source	መንገድ advising

መንጂ affliction

መንድ harvest

መንጂ try, test

መንጂ ተኋላ try now and then

መንግስት ነውንግድ Mexico Square

መንግት ward off, protect from

መንፈ support

መንፈ castrated sheep

መንፈ deputy, vice-

መንፈ ስራተኛ sub-district commissioner

መንጂነት nobility, nobles

መንጂነት reason, cause

መንጂነት ጥሩ because

መንጂነት ሆኖ ስራ ስርዓት on the occasion of

(የዚህ የንግድ በመንፈ ስርዓት
on account of this)

በ... መንጂነት on account of

በ... መንጂነት on account of this

መንጂል midst, in the midst
(see እኩለ, መንፈ)

በ... ክሳል among

በመንጂል among

በመንጂል intervene

መንጂነት middle, average

መንጂነት አመት Middle Ages

መንጂነት payment (see አጋል)

መጥበት burial chant ceremony

መጥበት means for making (something)
palatable (see ውዴ)

መጥቅ way of spending the day, time
when a festival occurs, means of
celebrating a holiday (see ውእ)

መጥቅ fitting

መጥም contribution (see መን)

መጥጥ exit (see መን)

መጥዘ best man

መጥዘት chant, song

መጥዘት ፈቃት Psalms

መጥዘ weigh, balance

መጥዘነ be preponderant

መጥዘኝ place where things are
weighed

መጥዘኝ sense of proportion

[See also ውክ]

መጥዘ balance, scales, weight, Libra
(constellation): see መጥዘ

መጥዘን register (v.)

መጥዘኝ municipality

መጥደቅ skill, virtue, deed, duty, achievement,
housewifely skills, specialty

መጥደቅ አገል housewifely arts

መጥደቅ daily work

መጥደቅ craftsman

መጥደቅ laborer

መጥዘኝ April

ብሔር እና አንቀሳ ሆያዤያ	አውቶልስ፡ ተከታታይ (adv.)
Square	ሙዕች ወቃድ
መግኘት means of catching (see የዘዴ)	ሙዕች፡ በንግድ፡ ደተዑል፡ - coarse
መሸጥ plain (n.)	መግለጫ expression (see ገዢ)
መቻቻ quality of field	መገለጫ put on cross-pieces in the structure of the house
መቻቻ medicine, remedy, poison, philter	ተመገለጫ be framed (house)
መደረጂያንግሥት conclusion (see ውጤም)	መገለጫ stall
መቅረብ place where one spends the night; military service-lama that he will provide military service (see ክፍል)	መገለጫ curtain
መረጃ assign, designate, allot	መገለጫ፡ የላል draw a curtain, put up a curtain
+መረጃ be assigned	* የገኘ፣ እምነት glorify, praise, extol
[See also መደረጂ]	እምነት praise (v.)
መደብ raised place of the ground on which one sleeps, stall for merchandise	መገኘ the next day
መጀንት brass	መገኘው the following day
መጀንት shop	መገኘሁኔት the next day
መጀንት kitchen, cook house	መገኘ feed
መጀንት regular, standard (adj.); see መደብ	+መገኘ be eaten
መጀንታዊ reason for admiration (see ውክ)	መገኘ feeder
መጀንታዊ fireplace	መጀንት food
መጀንታዊ beginning (see ተጠኑ)	መገኘ entrance (see ገን)
መጀንታዊ first (adv.)	መገኘ litigate
መጀንታዊ from the very first	+መገኘ plead a case
	እመገኘ argue a case (in court)
	መገኘች disputing
	መገኘ means of purchasing (see ገዢ)
	መገኘ come
	እመገኘ bring, introduce
	እመገኘ have brought

ՀՐԱՐ the way it was brought,	ՌԱՐԸ օճակ
introduction	ԹԱՆԱԼԻ end (see ԹԵՂ)
ԹԵՐՅԱ entry	ՈՒՆԱԼԻ finally
ՀՅԱՆՅԱ intermediary in betrothal	ԲՐԱԿՆԱԼԻ final, last, ultimate
ԹՈՎԱՅ shelter	ԹԱԿԱՆ pack strap, girth, strap (see ՁԵՒ)
ՊՈՊՈՎ pepper	ՊՈՎՈՎՈՎ զամ (see * ՈՎՈՎ)
ԹՈՎՈՎ appellation (see ԹԵՎ)	ՊՈՎՈՎ sickle (see ՀՅԱՆ)
ԹՈՎՏՅ term, appellation (see ԹԵՎ)	ԹՈՒԺԻՔ book (see ՑԼ)
ԹՈՎՏՅ: ԴԻ ։ ԴԻ name by which it is called	ԹՈՎՈՎ ։ ՊՈՎՈՎ ։ ԴԻ ։ ԴԻ place of prayer (see ՑԱԲ)
ԹՈՎԻ measure out the right amount	ԹՈՎՈՎ ։ ՊՈՎՈՎ ։ ԴԻ ։ ԴԻ give alms
†ԹՈՎՈՎ be equivalent, be equal, be compared	ՊՈՎՈՎ ։ ՊՈՎՈՎ ։ ԴԻ ։ ԴԻ plow shaft, wooden handle of plow
ՀՅԱՆՅԻ ։ ՀՅԱՆՅԻ ։ ՀՅԱՆՅԻ equivalent, comen- surate	ՊՈՎՈՎ: ՓՅՈՒՆ: ԴԻ ։ ԴԻ all the plowing equipment
†ԹՈՎՈՎՅԻ ։ ՀՅԱՆՅԻ ։ ՀՅԱՆՅԻ cormensurability [See also ԹՈՎԻ]	ՊՈՎՈՎ ։ ՊՈՎՈՎ ։ ԴԻ ։ ԴԻ toothbrush (see ԿՎ)
ԹՈՎԻ amount, extent (see ԹՈՎԻ)	ՊՈՎՈՎ ։ ՊՈՎՈՎ ։ ԴԻ ։ ԴԻ solution (see ՀՒ)
ԹՈՎՈՎ to a certain extent, moderately, with a moderate amount, a little more, for a bit	ՀՅԱՆ ։ ՀՅԱՆ sympathetic (see ԵԵ)
ՀԻԶ + verbal noun + ԹՈՎԻ inasmuch	ՀՅԱՆ ։ ՀՅԱՆ hunger (see ԵՌ)
ԹՈՎԻ ։ ԹՈՎԻ moderate	ՀՅԱՆ ։ ՀՅԱՆ hoe cake
ԹՈՎՈՎ shelter, means of protection (see ԹԵՎ)	* ՀՅՈՒ. + ԵԾՈՒ keep step
ԹՈՎՈՎ drink, strong drink, liquor (see ԹԻՐ)	ԵԵ be compassionate
ԹՈՎՈՎ book, text	ՀՅԱՆ ։ ՀՅԱՆ sympathetic
	ԵՒ forget
	ԵԼԻ be forgotten
	ՀԵԼԵ ։ ՀԵԼԵ make forget
	ԵՌ be moist
	ՀԵՄ moisten

լ՛ր head	ՀԼՓՓ cause to be fine
ԵՐԴ:ՅՆ be self-sustaining.	+Լ-ՓՓ be adept in
ԵՒՅ:ՊՅ independent	ԼՓԹ:ՀԱ be complicated, be advanced (learning), be refined
ԵՒ he himself, it itself	ՊԼՓՓ subtle, refined
ՊԵՐ own (adj.)	ԼՓՓ insubstantial
*ՔԵՐԴ:ՀՉԸԴ making his own	ԸՓ distance (see ԾՓ)
ՔԵՐԴ:ԸՓ free will	ԸՓՅ, ՏԸԳՅ
ԱՐԵՐԴՈՅ each one	ԼՓՀԴ remoteness (see ԼՓ)
Լ՛Ր corpse	ԼՌ Wednesday
ՔՆԴ:ԿՐՅ coffin	*ԼԴ, ՀԼԴ breed (rt.)
*ԸՐ, ՔԵՐ:ՈԸՇ mutual	*ԼԴ, ՊԼԴ of worth
(see ՀԵՐ)	ԵՌ(Բ) be hungry
Լ՛Ր family land, plot of land	ԻԵՌ be hungry
(see ԾԼՌ)	ԼՌՄ hunger
ԼՓ be far	ԼՌԼՌ add wood to the fire that is about to be extinguished
	ԼՌ supper
ՀԵՓ keep at a distance, keep away, hold off, be far away from	ԼՌՀ:ԸՆԸ rank in religious teaching
ԳԵԳՓ be far apart	*ԼԴ, ՀԼԴ satisfy
ՎՓ:ՏՆ far, long (journey)	ԼՌԻ be defiled
ԵՓ:ՀԾՆ at some distance	ԼՌՄ:ՈՅՑՀՄ evil spirit
ԸԳ:ԿԸ diverge too much	ԸՆԴ cheap
ՀԸՓ far (adv.)	*ԼՌՈ, ՀՌԼՌՈ hand over
[See also ԿՓ, ԸՓ, ՀԵԳԴ]	ԼՌՈՆ take over
ՀՓ far, far off, long (journey); see ԵՓ	ԼՄՄ be long
ՊՓ the one from far	ԼՀՊՐ:ՅՆ long
ՊՀԳԴ:ՀԵՋՊԴ the merchants from distant place	ՀԽՈԾ length
ԼՓՓ be subtle, be refined	

ETHOD: ማንጂ long;	ፋይ, running; (see ETH)
bę Raya Galla	* ተለሬ, እረከን spend the morning, be late in the morning
Lę help (v.)	ላደቅ: ከዚ late (adv.)
እረቅት help (n.)	ለተደደሪያ mid-morning
ዶዕልግግት cooperation, mutual help	ነት, ወ
Lęn assistant	ነ + imperfect + ፈላጥ until
* Lę, tLę understand, find out	ነ + negative imperfect + ይቻቻል it might
እኔለለ explain, express, realize	ገስተማት mistake (see ተተ)
እኔለቸት evidence	ገስተማት plate, bowl
እኔለቸት evidence	ዓላ paint (picture)
ዶዕልግ proof, information, evidence	ሙስላ picture, painting
ማስታቸት evidence	ቅል crock
Lęn assistant (see Lę)	ገል because, because of
LJ hold fast to	ገልምናም therefore, because of this
LJ row	ገልዘዣም therefore
Lém curse (v.)	* ተከለመ, ተሳለመ go to church
እፍቀም curse (n.)	(መስቀል: ተሳለመ kiss the cross)
LéLé wiggle the hips	ገብለመ let kiss the cross
* Lém, እቴለመ make sure	ገንዘብ+ኩኩ deference
tLéLé be ascertained	* ተሳቀ, ተሳቀ laugh at, ridicule
* LéLé, እፈትሬ unload, let off	መሳቀሮ source of amusement
Lém run	ገልግ emasculate, castrate (a person)
ተፈተመ run about	ገልግ evirated membrae virilis
ፋይ runni..;	ገነዘነ vow, votive offering
Lém, sprinkle, spray	ገነዘነ: እናደንግ make a
በ-ጊዜ: tLém be sprayed with water	

ԵՐԱԴ: ԵՐՈ ։ child of the vow
(i.e. the parents have vowed
that the child shall become a
celibate)

ԴՐՈ ։ style

ԴՐՈ(Յ) ։ bore

ԴՐՈՒ ։ be disgusted with

ԴՐՈՒԴ ։ boredom

ԴՐԵ ։ bag

ԴՐՅ ։ mat

ԴՐԱԾԳ ։ therefore (see ԴՐ)

ԴՐԾ ։ kind of dish

ԴՐՅ ։ salad

ԴՐՅ ։ sesame

ԵՐԱԾ: ԵՐԱԾ ։ sesame cake

ԴՐԾՆՅ ։ talisman

ՄՐՅ ։ be trained, be proficient in

ՄՐՅ ։ civilization

(ԵՐԱԾՆՅ ։ authority, official)

ՄՐՅ ։ modern culture,

civilization

ՄՐՅ: ՔՆԴՐՈ ։ be cultured

ՍԵՐՅ ։ Sultan

ԴՐԾ ։ line, parade, line-up; pro-
cession

ԴՐՅ ։ hear

(ԴՐՅ: ՀՅԴՐՈՂՐ ։ just as
though he had not heard)

ԴՐՅ ։ be heard, be perceptible,
be heeded, be listened to, appeal

ԴՐՅ(Յ) ։ feel

ԴՐՅ ։ announce, recite, convey,
broadcast

ԴՐՅ ։ agree, approve

ԴՐՅ(Յ) ։ be agreeable to, be
suitable

ԴՐՅ ։ bring to an agreement

ԴՐՅ ։ who hears

ԴՐՅ ։ suitable

ԴՐՅ ։ influence, acceptance

ԴՐՅ ։ agreement

ԴՐՅ ։ agreement

ԴՐՅ ։ feeling

ԴՐՅ ։ kiss, attend church

ԴՐՅ ։ kiss each other

(ԵՐ: ԿԵՐԵՐ ԵՅ: ԴՐՅ ։ go to
church, attend church)

ԴՐՅ ։ name

ԴՐՅ: ՇԵ ։ a name is given

ԴՐՅ: ՀԹԵ ։ give a name

ԴՐՅ: ՔՌ ։ as a priest

ԴՐՅ ։ agreement (see ԴՐ)

ԱՐԼ ։ go well, go well with

* ԴՐԼ, ԴՐԼ ։ engage in, be
engaged in, head toward (as

ՈՋ ԲՈՒՖԻՇ: ՔՐԵԱ ։ they

head for their respective beds;

ՈՔ ԱԿՈՒ: ՔՐԵԱ ։ they go
their respective ways)

କିମ୍ବଳ	take to pasture	ମୁଖ୍ୟ	all kinds of roots
କର୍ମଧାରୀ	feeling (see କର୍ମ)	ମୁଖ୍ୟ	strike roots
କର୍ମତାପାଦ	week	ମୁଖ୍ୟ	under
କର୍ମତାପାଦ	the one whose turn is to hold the mahbar, lit. 'possessor of the week'	ମୁଖ୍ୟ	under
କର୍ମତାପାଦ	eight	ମୁଖ୍ୟ	from beginning to end
କର୍ମଚାରୀ	officiating priest	ମୁଖ୍ୟ	steal
କର୍ମତାପାଦ	eighty, the 80th day for memorial services; civil marriage	ମୁଖ୍ୟ	be stolen
କର୍ମତାପାଦ	(pl. କର୍ମତାପାଦ) martyr	ମୁଖ୍ୟ	worker, laborer
କର୍ମତାପାଦ	heaven, sky	ମୁଖ୍ୟ	ceremony, regulation, rule, procedure, order, discipline
କର୍ମତାପାଦ	work, be in use	ମୁଖ୍ୟ	properly, systematically
କର୍ମତାପାଦ	help to do, have built	ମୁଖ୍ୟ	according to procedure
କର୍ମତାପାଦ	construction, method of preparing (food)	ମୁଖ୍ୟ	procedure
କର୍ମତାପାଦ	tool, weapon, building material	ମୁଖ୍ୟ	delete
କର୍ମତାପାଦ	office, department	ମୁଖ୍ୟ	be deleted
କର୍ମତାପାଦ	employee, worker	ମୁଖ୍ୟ	* ମୁଖ୍ୟ, କର୍ମତାପାଦ obtain absolution
[See also ମୁଖ୍ୟ]		ମୁଖ୍ୟ	ମୁଖ୍ୟ
କର୍ମତାପାଦ	jodhpurs	ମୁଖ୍ୟ	Syria
କର୍ମତାପାଦ	grass	ମୁଖ୍ୟ	wedding
କର୍ମତାପାଦ	stalk of grass	ମୁଖ୍ୟ	ମୁଖ୍ୟ
କର୍ମତାପାଦ	work, effect (see ମୁଖ୍ୟ)	ମୁଖ୍ୟ	bridal escort party
କର୍ମତାପାଦ	be idle, not have anything to do	ମୁଖ୍ୟ	* ମୁଖ୍ୟ, ମୁଖ୍ୟ be disseminated (news)
କର୍ମତାପାଦ	unemployed	ମୁଖ୍ୟ	ମୁଖ୍ୟ
କର୍ମତାପାଦ	unemployment	ମୁଖ୍ୟ	addiction
କର୍ମତାପାଦ	root	ମୁଖ୍ୟ	greed, overeating, stinginess
		ମୁଖ୍ୟ	ମୁଖ୍ୟ
		ମୁଖ୍ୟ	three
		ମୁଖ୍ୟ	ମୁଖ୍ୟ
		ମୁଖ୍ୟ	third steeping of coffee,
		ମୁଖ୍ୟ	ମୁଖ୍ୟ
		ମୁଖ୍ୟ	good fortune
		ମୁଖ୍ୟ	ମୁଖ୍ୟ
		ମୁଖ୍ୟ	make one pant
		ମୁଖ୍ୟ	laugh
		ମୁଖ୍ୟ	he jested at him

Ք. Կ. կ	manner of laughing	Ո. Ո. Ո. preach
Ծ. Վ. Ք. Ծ	laughing stock	Ո. Ո. Ո. sermon, preaching
Ո. Փ. Ո.	hang, crucify	Ո. Ո. Ո. of multicolorcd cotton
Ո. Ք. Ո. Ո. Ո.	Crucifixion Friday	Ո. Ո. be mistaken, err
Ո. Փ. Ո.	rectangular	Ա. Դ. Ո. mislead
Ո. Ք. Ո.	see Ո. Փ.	Ջ. Դ. Ո. means for misleading
* Մ. Փ. Ք. Մ. Փ. Բ.	suffer	Ո. Ո. Ո. mistake
Ա. Ե.	be fat	Ի. Ո. Ո. woman
Ո. Ո.	in Ո. Ո. Ո. family	Ի. Ո. Ո. girl
Ո. Ո.	pull	Ո. Ո. Ո. lady
Ֆ. Ո. Ո.	be attracted	Ո. Ո. Ո. womanly qualities
Ո. Ո. Ո.	protracted	Ո. Ո. Ո. feminine
Ո. Ո. Ո. Ո.	elastic	Ո. Ո. Ո. prostitute
Ա. Գ. Ո. Ո.	crop, field	* Ո. Ո. Ո. Ո. participate
Ո. Ո. Ո.	break	Ո. Յ. June, Fast of Տ. Տ. săne
Ո. Ո. Ո.	in Ո. Ո. Ո. stalk of	Ո. Ո. Ո. cup, china
grass		Խ. Խ. Խ. procedure
Ո. Ո. Ո. Ո.	gather (vt.)	Ա. Վ. furnish provisions, take pro-
}	Ո. Ո. Ո. Ո.	visions
}	Ո. Ո. Ո. Ո. Ո.	+ Վ. Վ. be provided of (food)
}	Ո. Ո. Ո. Ո. Ո.	Մ. Վ. provisions for the journey
}	Ը. Ո. Ո. Ո.	Վ. Վ. Virgo (constellation)
}	Ո. Ո. Ո. Ո. Ո.	Ո. Ո. Ո. grass
}	Ծ. Ո. Ո. Ո. Ո.	* Ո. Ո. Ո. Ո. Ո. take leave,
}	Ո. Ո. Ո. Ո.	be fired
}	Ո. Ո. Ո. Ո.	Ա. Ո. Ո. Ո. make last
}	Ո. Ո. Ո.	Ո. Ո. Ո. Sabbath, Sunday
}		[See also Ո. Ո. Ո.]
Ո. Ո. Ո.	meeting	Ո. Ո. Ո. kind of gathering (see *)
Ո. Ո. Ո.	in Ո. Ո. Ո. Ո. shake the spear	

አንበት፡ ሙሉ	attend the sabbath	ተስኩነት be inserted
ምን?	how much?	ተሸጋዣ be successful, go well
(አቅራቢ. ተደግሮስጥ. በዚህ)	after much confusion, lit. after how much confusion?)	ተሸጋዣ (ለት) succeed
ገኘቱ	how many times?	ሙያንቷል ፕሃሱንቷል successful arrangement
ክንተማንኛ	centimeter	የክኑል be drunk
ክኑቴሮን	sanitarian	አክኑል intoxicate, inebriate
የኔገድ	defect, wrong	የክኑር drunkenness
ተከወል	strike (the ball)	የክኑር sugar
* ተተዳደሪያ ተተዳደሪያ	prepare +ተተዳደሪያ be prepared	ተወካይ man, person
መተዳደሪያ	necessaries	ተወካይ ጥሩ respectful
የእክፈል	wheat	ተወካይ የወጪዎች man, individual
አንቀሳ	sandalwood	ተወካይ ክፍት body, physical constitution
ተናገድ	steer	ተወካይ conceal
ጥናጠቅ	cut	በተወካይ secretly
አንቀጽ	sloth	ሁወጪ ቀርቡ Taurus (constellation)
* ተናደረሰ ተናደረሰ	make, make be called, make say of someone, cause to be considered	ተወካይ ክፍት body, physical constitution (see ተወካይ-)
እናደረሰ(ለት)	it appeals to him	የተወካይነት፡ ተሳታፊ demean oneself
አና	Monday	የተወካይ name (v.), designate
ሥል	picture, painting (see የኢት)	የተወካይ naming, name-giving
አናት	hour, time	ተወካይ at least (see አናት)
አናቶች	celebrate the canonical hours	ተወካይ science
በየአናቶች	from time to time	አቶት six
አን	string (beads), plug in	የተወካይነት፡ ከአበባ name of square in Addis Ababa
		ተወካይ insult (v.)
		+ተወካይ curse (v.)
		ተወካይ insult (n.)
		ተናገድ be apprehensive, fear

አንጻ	cause apprehension, there is concern	የእል	measure out
አንቃ	concern (n.)	+ተእል	be measured out
ሁን	body, flesh	የእሉ	settle, camp
ለሁን፡አንቅ	livestock	+ተእሉ	board
ሁንቅ	carnal, material	የእሉ	take on passengers
አንቅ	concern (see አን)	የእሉ	neighborhood, settlement, camp
ሁንቅ	carnal, material (see ስን)	የእቂ	place, spot
የእቂ	secularity	(ዕዳደገፍዕስ	to all over)
የእቃ	adoration	የእቅት	width, size (see ብቁ)
የእቃ	carpet	የእቄ	kind of tray
ከም	give		
የእም	gift		
*ተእግ, +ተእግ	be spread on the ground	፻	thousand
የእም	gift (see አብ)	ጥ	wish, want
የእብ	box	*ጥእ,	be better
የእብ	be wide	+ጥእክ	improve (vi.) be amended
+ተእብኑ	be widespread, expand	ጥእክ	improve (vt.), amend
የእብኑ	spread	መጥእክ	improvement
የእብ፡እብ	be somewhat wider	ጥእ	be sharpened
የእብ፡ያለ	wide, broad, large, considerable, important	አጥእ	sharpen
የእብ	broad, wide	ጥእ	kind of tree
(ጥእሙ)	widely, abundantly, extensively)	ጥእን	war song
የእብ	width, size	ጥእም	decorate, give a reward, award
ጥእ	sew on	ጥእም	award (n.)
+ተእብ	be sewn	ጥእቅ	valley
ጥእ	in የጥእ፡ፍንቅ }	ጥእንግ	50 cents
	kind of dish	ጥእክሙ፡ጥእክና	slip out
		*ጥእቅ, +ጥእቅ	scramble, struggle hard
		ጥእቅ	make scramble to obtain

- ትግ (pl. ትጋጥናን) officer, headman
 ትግር office (function)
 ትግር candle
 ትግኑና chick-peas
 ትግብር cane, reed
 ትግሮ purchase (grain or other products)
 ትግሮ office (function); see ትጠዥ
 ትግኝ weaver
 * ትግኝተና, + ትግኝናናን dress
 fancifully, be fanciful (dress)
 ትግገለ become old, arbitrate
 ትግገለ old man, elder
 ትግገልና old age
 ትግለ abolish
 ትግ፡ ገጽ፡ እስ bustle about
 ትግይኬም peas porridge
 ትግጠቅ prostitute
 ትግጋ hair braid
 ትግጋ Cancer (constellation)
 ትግኩ avoid, flee
 አክኩ put to flight, spirit away
 ትግኩ muslin
 * ትቀ, ሂጭቀ dampen, put into water, steep
 in hot water
 * ትቀኩቀ, + ትቀኩቀ stir
 * ትቀባ, ሂጭቀበ look up
 ትቀ፡ + ተጭገ be tied
 * ትበረ, + ትበረ be alarmed
 * ትበረቀ, ሂጭበረቀ be resplendent
 ትገት be grey-haired
 ትገት small (n.)
 ትገዘኔት perfume
 ትገነሽ childbirth illness
 ትገዝን pleat, gathering at the waist
 ትገዛዊር crevice
 ትገደር ridge
 ትገና፡ አገሪ sugarcane
 ትገኘ assembly
 ተገኘ፡ የዘ hold an assembly
 ትገኝ waist
 * ትገኙ, እገኙ win, overcome
 ገኝኬ winner
 + ትገኙ defeated
 ትገኚ accompany, see off
 + ትገኚ be provided with escort
 ትገኘ clay, pottery
 ገኝገ፡ ማረ potter, pottery maker
 * ትገጠ, + ትገጠ carry, be carried
 ገኝና gourd, drinking gourd
 ትገ፡ ሌር name of gate in Harar
 * ትገረ, ሂጭገረ across
 ገኝገረ across
 ትገተት get moldy
 ትገጠ pistol
 ትገመ sell
 ትገሙ seller
 ጠገቻ place where things are sold
 ትገ፡ እዲጠ beat with the whip

የሰለ ስለ (see ተመ)

የእናትናን ዜኑው

የኅና ጥሩ

የተፋሽኑ ጥሩ

የሰራ ሻርዓት (v.)

ተሰራነ ይሁድ

የተደንበቃለን እንደ የመመሪያ

፪

፩፡ንኑ የሙላ, ይሆናል

፩ል word, sound

፩ል፡ኝስኗን የሙላ, የሙላ

፩ል፡ኝናን promise (n.)

፩ል፡ኝና፡ኝና, የሙላ, የሙላ
make a promise,
make a covenant

፩ቩል፡ጥምቤት verbal instruction

ብ፩ል by heart

* የ፩ል, እና የ፩ል individually

የ፩ል ያኩን roast

የ፩ል፡ቁሳ parched grain, roasted
grain

የ፩ል custodian spirit

የ፩ል be light

እና የ፩ል ease

የ፩ል፡እንደ be light, be slight,
be minor, be low (price)

የ፩ል pile, heap up

ተየ፩ል be heaped up

የ፩ል color, ink, learning, education

የ፩ል፡ቅን apply lipstick

የ፩ል፡ጠና, in የ፩ል፡ጠና የ፩ል፡ጠና pet (adj.)

የ፩ል, in ተ፩ል፡የ፩ል build a hut

የ፩ል mix

ተቀባቀል be mixed together

አቀባቀል join in

* የ፩ል፡ቅን, እና የ፩ል፡ቅን go down (of sun),
set (of sun)

የ፩ል፡ቅን፡እንደ go down (of sun)

የ፩ል፡ቅን፡ገብር downhill

በ…የ፩ል down to

የ፩ል food, provisions

የ፩ል ring

የ፩ል light quality (of color)

የ፩ል፡ቅን sponger, parasite

የ፩ል have fun

ተቀባቀል joke with each other

የ፩ል be animated, there is much of
something

የ፩ል melt (vi.)

እቀባቀል melt (vt.)

የ፩ል፡ቅን be faster, be more
efficient

የ፩ል፡ቅን፡እንደ quickly

የ፩ል፡ቅን slightly curved

የ፩ል, see የ፩ል

የ፩ል የዕድገት (see *የ፩ል፡ቅን)

የ፩ል stand, stop,

(ቅን standing upright)

(እወጣ፡ጥረት) she is unmarried)	ተቀባዩን saving deposit, reserve money
እቅዱ place, get hold of	እቀጣጭ the manner in which it is laid out.
እቃቃን set up, establish, assist	መቀመጥ depository
ተቀበዥ be established, be set up	መቀመጥ seat, chair
፩ጠpermanent, survivor	የዘጋጀነት become leper.
ቁጥር፡ንግድን immovable property	ጥሩ be left, be left out, stay away, fail, be omitted, remain, remain behind
ቁጥር lifetime, stance	(በለንት፡ጥሩ) he missed out on the blessing).
ቁጥር, in ተቀብዥ in his lifetime, the normal value	እስተካደል make remain
ቁጥር important matter	የቅር rest
ቁጥር height	የቅር others
እቃቃ makeup	ቅር, in እንደ፡ቅር to say nothing of others
እቃቃ posture, religious dance	እቅዱ, in ንጽሕ፡ጥሩ one day before
መቆጠሪያ prayer stick	የቅር, in ከ…የቅር outside of, except
ቁጥር spice	(ነ + negative verb + ቐቅር unless)
ቁጥር ቀመስቅዎች all kinds of spices	የነቅር beside, nonetheless, otherwise
ቁጥር taste, take a taste	የነቅር beside, in that case
እቅዱ give to taste	እኔቅር preceded by the negative in perfect "is not likely to ..."
ጥቃቅዱ taste (v.)	
ቁጥር፡ሁን taste a bit	
ቁጥር dress, skirt, robe	
ቁጥር height (see ቁጥር)	
ቁጥር lifetime, stance (see ቁጥር)	
* ቁጥር, ተቀበዥ sit, be put, be placed, be set aside, be deposited, be put away	
እስተካደል deposit, place, put aside, have in one's possession	
(እናስተካደል፡እናስተካደል፡ፈላሻ they give no peace)	

ՀԵՒՐՈ preceded by a verbal noun "probably," as in ԹՈՒՐՈ:

ՀԵՒՐՈ he will probably cry

ՓԼ provisions collected by the community

ՓԸՆԻՅՈ have ill will

ՓԸՆԻԴՈ be disappointed

* ՓԵԵ, ՀՓԵԵ sing a battle song, recite a war chant

ՓԼԵՅ battle song

ՓԸՆԻ breakfast (see ՓԼԻ)

ՓԸՆԻ asset

ՓԼԻ detach, take a portion, break, eat bread, breakfast (v.)

ՀՐՓԼԻ offer breakfast

ՓԸՆԻ breakfast (v.)

ՓԸՆԻ:ՓԼԻ eat breakfast, breakfast (v.)

* ՓԼՓԼ, ՀՓԼՓԼ bow (v.)

ՀՓԵՓԼ with the head down

ՓԼՓԼ found (establish)

* ՓԼՓԼ, ՀՅՓԼՓԼ make one restless

* ՓԼՓԻ, +ՓԼՓԻ hit the hockey ball

5. ԹՈՓԵՓԻ goal for the hockey ball

ՓԸԴԻ wooden load stays

ՓԸԹԵԿԻ roughness

ՓԼՈ be near, come near, come forward, be served (food), appear (in court)

ՀՊԼՈ present, serve, submit

ԴՓԼՈ be near

ՀՓԵԼՈ bring together, cause to come to a rapprochement

ՀՓԵԼՈ presentation, way in which one comes close to another, communion

ԾՓԳԵԼՈ close (adj.)

[See also ՓԸՆ]

ՓԸՆ near, nearby, closely (see ՓԸՆ)

ՈՓԵՌԵՈՓԵՌԵ recently

ԴՓԵՌԵՂԻՒՑՈՒՅՈ recently

ԾՓԵՌԵ close (friend)

ԾՓԵՌԵ the one from close

ՓԸՆԸ closeness

ՓԼՈ take communion

ՀՓԵԼՈ give communion, administer communion

ՓԸՆՅ communion

ՓԸՆԴ untanned hide used as a sleeping mat

ՓԸՆՅ communion (see ՓԼՈ)

ՓԸՆԸ nearness (see ՓԼՈ)

* ՓԼԸ, +ՓԼԸ conflict (v.), contradict

ԴՓԵԼ opponent

ՓԼՅ stubble (of wheat, millet)

ՓԼՄ deduct

ՓԼՄ cut

ՃՌԱՐ discontinue, cease, cross	ՓՂ anoint
ԷՒՔԼՈ fixed	†ՓՂ smear oneself with
ՔԸԹ: ՅՆ decisive, clear-cut	[See also ՓՂ, ՓԽ]
ՔԵՐ resolute	ՓՂ oil (see ՓՂ)
†ՔԵՐԸ fixed	ՔՂԴԿ fat (n.)
ԸՆՑՔԸՐ uninterrupted	ՓՂ butter (see ՓՂ)
ԹԺԱԼԿ clipper	ՓՂ hood
ՔԵԼՈՒ nibble	ՔՂԱ:ԾԵԿ don the hood
* ՔԼՄՄ, +ՔԵԼՄՄ wander	* ՓՈՂ, †ՓՂԱ accept, join (in a
ՔԸԵ, in ՔԸԹ: ԵՂՈ divide up	song, in cries of mourning), say
ՔԸՀՅԹՀՅՆԴ ankle	in refrain
ՔԼԳ carve	ՀՓՈՂ hand (v.).
ՔԸԲ sculpture, shape	†ՓՂԵ, who welcomes, refrain
ՓՂ (pl. ՓՂՈՒՂՆ) priest (see	singer, who gives the response,
ՓՂՈՒՂ)	who is possessed by a spirit
ՓՂԸ priesthood, rank of priest	†ՓՂԵԿ acceptance, receiving
ՓԻՂԸ injured	ԾՓՈՑ, in ԲՀՅՊՖ: ԾՓՈՑ
ՓԻՂ be ordained priest (see ՓՂ)	ՓՈՎԼ place to receive visitors
ՓԱՂՅՈ name of church	ՓՈՎԸ area, district
ՓԻՂԻ stir up, rouse, wake up	ՓՈՎԼ bury
ՓԻՒ, in ՈՓԻՒ slowly	†ՓՈՎԼ be buried
ՓԻՒ bow (n.)	ՀՓՈՎԼ help to bury
ՓՂԸ priesthood, rank of priest	ՓՂԸ who buries, sexton
(see ՓՂ)	ՓՈՎԼ burial
ՓԿԱՐԿՈՅ Constantinople	ԾՓՈՎԼ grave, funeral
* ՔԻՂ, ՀՔԻՂ belittle	ՓՈՎԸ fox
ՓՓՂ boil, cook	ՓՈՎԸ burial (see ՓՈՎԸ)
+ՓՓՂ be boiled	ԾՓՈՎԸ burial (adj.)
ՔՄՅ manger	ԸՓՈՎԸ: ԽՅ: ԽԵԶՅ burial ceremony

ቀጥጥ ደት (v.): see ቁጥ

ቅብር Copte

ቅብጥ folly

* ቁጥ, እቅተኛ he is not able,
he cannot

ቅቃ Galla

ቅንድ midday, noon

ከቅንድ በኩል afternoon

ቅና be upright

እቅና settle

ቅርብነት look up

ቅኑ honest

ቅና be envious

ቅና envy (n.)

ቅንድ (pl. ቁናት) day, date

ቅና: ማጠገኘ it has seen its day

ቅና: እተጠገኘ put in the
ascendant

ከቅና:ቅና day after day

ቅና a basket of grain, qunna-basket

ቅና religious poetry, verse

ቅና: ማኅበት outermost corridor
of the church (lit. place for
singing hymns)

ቅና: ክለሬ qane extemporizer

የቅና:ነት qane school

ቅና honest (see ቁጥ)

ቅና ፖcrease (vt.)

+ቅና ፖcrease (vi.)

ቅንድ language

* ቁጥ, +ቅና be a rival,
serve to do someone out of

እቅናቶች contender

* ቁናዢ, እቅናዢ combine, link,
coordinate, deal with

ቅንድ yoke

ቅና envy (n.); see ቁጥ

ቅንድ licentiousness

ቅንድ horn

ቅንድ brain

ቅንድ (pl. የቅናዢ ቀንድ) pretty, pretty

girl, beauty

ቅንድ beauty

ቅናዢ take a pinch (of roasted
grain), peck

+ቅናዢ be fidgety

ቅናዢ pinch

→ ቁናዢ pinching (n.)

ቅናዢ top

ቅና right, right hand

ቅና: ገጽ rank of dابتara

* ቁጥ, እቅናዢ upset

ቅዢ Sagittarius (constellation)

ቅናዢ be cold

ቅናዢ coldness

ቅና red

ՓԵՒԾՈՒԹՅՈՒՆ kind of dish	ՓԵՐՈՒՅՆ former
ՔԵՐԵՎՈՒՅՆ last for a long time, be for some time, remain, stay	ՔԵՐԵՎՈՒՅՆ in front, first (adv.), previously, already, before,
ՀԱՅՈՒՅՆ preserve	ՊՐԻՈՐ prior to
ԼՈՅՈՒՅՆ ancient	ՔԵՐԵՎՈՒՅՆ before
(ԽԱԿՈՒՅՆ: ՊՈՅՈՒՅՆ which was in use quite for a while)	ՔԵՐԵՎՈՒՅՆ primary, prior
ՔԵՐԵՎՈՒՅՆ for a while	ՔԵՐԵՎՈՒՅՆ early times, first (ԼՈՅՈՒՅՆ former)
(ԽԱԿՈՒՅՆ: ՔԵՐԵՎՈՒՅՆ walking for a while)	ՀԱՅՈՒՅՆ previously, first of all
(Դ + imperfect + ՔԵՐԵՎՈՒՅՆ when it has been)	+ ՔԵՐԵՎՈՒՅՆ priority
* ՔԵՐԵՎՈՒՅՆ, + ՔԵՐԵՎՈՒՅՆ hold a grudge, be offended, be angry at	[See also ՔԵՐԵՎՈՒՅՆ]
ՀԱՅՈՒՅՆ offend	ՔԵՐԵՎՈՒՅՆ Sunday (see).
ՔԵՐԵՎՈՒՅՆ rancor	ԼՈՅՈՒՅՆ: ԿՈՎՈՒՅՆ Holy Saturday
ՔԵՐԵՎՈՒՅՆ resentment	ԲՔԵՐԵՎՈՒՅՆ: ԿՈՎՈՒՅՆ Holy Saturday
ՔԵՐԵՎՈՒՅՆ change (v.)	ՔԵՐԵՎՈՒՅՆ say Mass, sanctify
ՔԵՐԵՎՈՒՅՆ alter	+ ՔԵՐԵՎՈՒՅՆ be holy
ՀԱԿԵՐԵՎՈՒՅՆ change (v.)	ՀԱԿԵՐԵՎՈՒՅՆ attend Mass
ՄՈԿԵՐԵՎՈՒՅՆ change (n.)	[See also ՔԵՐԵՎՈՒՅՆ, ՔԵՐԵՎՈՒՅՆ]
ՔԵՐԵՎՈՒՅՆ measure, outline (v.)	ՔԵՐԵՎՈՒՅՆ (pl. ՔԵՐԵՎՈՒՅՆ) saint (see ՔԵՐԵՎՈՒՅՆ)
+ ՔԵՐԵՎՈՒՅՆ be measured, be divided	ՔԵՐԵՎՈՒՅՆ: ԲԵՐԵՎՈՒՅՆ St. John's Day
ՔԵՐԵՎՈՒՅՆ survey (n.)	ՔԵՐԵՎՈՒՅՆ Mass (see ՔԵՐԵՎՈՒՅՆ)
ՔԵՐԵՎՈՒՅՆ pour	ՔԵՐԵՎՈՒՅՆ: ԵՐԵՎՈՒՅՆ start Mass
ՔԵՐԵՎՈՒՅՆ leather	ՔԵՐԵՎՈՒՅՆ punish
ՔԵՐԵՎՈՒՅՆ precede, be first, get somewhere first	+ ՔԵՐԵՎՈՒՅՆ be punished, be disciplined
ՔԵՐԵՎՈՒՅՆ race (v.)	ՀԱԿԵՐԵՎՈՒՅՆ cause to be punished, have someone punished
	ՔԵՐԵՎՈՒՅՆ fine, punishment
	ՀԱԿԵՐԵՎՈՒՅՆ punishment
	ՄՈԿԵՐԵՎՈՒՅՆ fine (n.)

φτι:ն be straight
 φտ:ութեա straight (adv.)
 φրէ straight
 φր anger (see *փրղ)
 փր wheaten bread
 գր threaten
 փր tray
 փր in բժիշտ properly
 *փրց, +փրց get angry
 փր anger
 պրլ resume (vi., vt.), continue
 փրլո then
 հա-փրլո next to
 դաս:փրլո next
 բակրօ next
 *փրլ, +փրլ be broiled, be
 burnt, burn down
 նցրլ burn, sting
 նփրլ light (the fire)
 նցրլ arsonist
 [See also փրլ]
 փրլ fire, blaze (see *փրլ-)
 ընկէ:փրլո conflagration
 փրլ leaf
 փրլ reed
 փրլ appointment
 փրլ number (see փրլ)
 ո + perfect + փրլ every time
 (conj.)

ՓՐԼ compound
 ՓՐԼ:ՊՐԼ compound
 ՓՐԼ reckon, learn (the alphabet)
 +ՓՐԼ be considered
 ի՛՛ՓՐԼ make one spell, make
 one recite the spelling lesson
 +ՓՐԼ watch (v.)
 ՓՐԼ count (n.)
 (ԸՆԿԱՆ:ՓՐԼ census)
 ՓՐԼ number (see above)
 ՓՐԼ supervision
 ԻՓՐԼ calendar
 ԹՓՐԼ supervision
 ՓՐԼ tie, knot, tie up
 +ՓՐԼ be linked
 ՓՐԼ blacksmith
 *ՓՐԼ, +ՓՐԼ be decorated
 ՓՐԼ save, lay aside (honey)
 +ՓՐԼ refrain (abstain)
 ՓՐԼ:ԾԱ demure, restrained
 ԹՓՐԼ restraint
 ՓՐԼ straight (see ՓՐԼ:ՆԱ)
 ՓՐԼ:ԾԱ straight (adv.)
 ՈՓՐԼ directly
 ՓՐԼ:ԾԱ straight, literal (trans-
 lation)
 ՓՐԼ punishment (see ՓՐԼ)
 ՓՐԼ:ՆԱ sit
 ՓՐԼ:ԾԱ supervision (see ՓՐԼ)

ቁጥር sit, sit down

ቁጥር merely

ቁጥር Gurage food

ቁጥር saucy kind of sienna

ቁጥር beehive

ቁጥር dig

ከተማቁጥር have dug up

ቁጥር beg door to door

ቁጥር door-to-door begging

ነ

ነ in, at, among, on account of,
because of, in view of fact that

ነ + (imperfect) even though,
even if

ነ + imperfect + ገዢ even though,
even if

ለሃ black with a white blaze

ገዢ tradition, custom

ገዢ sea

ገዢ፡ዘኅና eucalyptus

ገዢ፡ሪ character

ገዢ፡ቶ hermit

ነት eat

ተበት be eaten

(ፋጋጋ one eats)

ከበት feed, serve food, provide
food

ነት, in ብቻ:በት one with child

ካለሁስ ማንኛ official

ካለ husband

ካለ thinking (see አለ)

ካለሁስ ማንኛ expert

* በሰኞ, ተብሰኞ be spoiled, spoil (vi.)

ካለሁስ master of the house, lady of
the house, wife

ካሳንን tribal notable

ካል part, cut of meat

ካልተኛ person who bought something
to eat, customer

ካለኝ housewifely abilities, house-
wifely skills

ካለኝ ትራ companion

ካለኝ ተስፋን heavy woolen blanket

በለዕ let him have it! (see አለ)

ካለዕ Old Testament

ካለኝ፡ተዲና Old and New

Testaments

ካገረ countryside

ካለኝ rudeness, immoral

ካለኝ exceed

ተብለኝ vary

ካብለኝ make a great difference

በለዕ፡ያለ more

ካብለኝ more

መብለኝ difference

የመብለኝ more

ካብለኝ majority

በሰጠ fast, best

ገሰጠ (fem. ገሰጠ) shrewd, sly

ገሰጠኛ trickery

ገሰጠኛ majority (see በሰጠ)

ገሰጠቸውን sparkle (v.)

በለ be lit

እስተ light (a candle)

መስተ light (n.)

በለ ox

በር gate

በር silver, silver thaler, dollar

በርሃ light (n.)

በለ fly, run fast

የከይል chase away, expel

*በለለ, አምበለለ ransack

አምበለለ proper name

በርበ pepper

በርብር name of gate in Harar

በለ be strong

በርቻ strong, powerful, industrious

በረገኛ strongly

በርቻ strength, effort

በለ cattle pen

ቢ, see በለ

በርቻና orange

በራቅ parchment

በርሙን burnoose

በለፈ porch

በረከም hat

በረከም፡ እስተ wear a hat

በረከም፡ ዲሂ wear a hat

በረክም bless

+በረክም be blessed

በረክም blessing

በረክም blessed

በረክም be large, be numerous, be many

እስተኛ increase

በረክም፡ ከሳ be rather large, be

manifold

በረክም፡ ሳላ considerable, much,
numerous, many, a great deal, quite
a bit, most of, large (number)

በረክም፡ ተሳ in quantity, in great
number

*በረክም, እስተኛ present a gift

በረክም blessing, gift

በረክም desert

በርዕ honeyed water

በረክም be cold

እስተኛ cool, calm down (a quarrel)

በርቻ cold

[See also በረክም]

በረክም hailstone (see በረክም)

በረክም kind of tree

በረክም glass

በረክም doorstep, doorway

በየሬ roasted barley flour mixed with water

የት be worse

<i>ԵՐԻՄ: ՀՅՈՒԿ</i>	and what is worse	<i>ԱՓԱՅ: ԱՀՅՈՒԿ</i>	muleteer
<i>ԱԲԱ</i>	be cooked, be ripe, be mature	<i>ԴԺՈ</i>	bean
<i>ԵՐԻՄ</i>	who is mature	<i>ՈՓԸ</i> , in Դ---ՈՓԸ outside of, except (see Փ)	
* <i>ԱՌԼ, ՀՈՒԼ</i>	inform, announce the good news	<i>Դ+ negative verb + ՈՓԸ</i> unless	
<i>Ահոնի</i>	putrefy	<i>ՈՓԿ</i> asceticism (see ՈՓ)	
<i>ՈՒՄ</i> , in ՈՒՄՓԼ	besides, otherwise, nonetheless (see Փ)	<i>ԱՐԵԼ</i>	train, railroad
(Դ---ՈՒՄՓԸ	except for, with the exception of)	<i>ՊՐՈՎ: ՈՐՑ</i>	railroad station
<i>ՈՒՄՔԻ</i>	to the right (see ՔԻ)	<i>ԴՐՈՒՅ</i>	armpit
<i>ՈՒՄՔԵՐ</i>	behind (see ՔԵՐ)	<i>ԴՐՈՒՅ</i>	calf
<i>ՈՒԺ</i>	illness	<i>ԵՐ</i>	house
<i>ՈՒԺԻ</i>	ill	<i>ԵՒ: ԾԱՌՈՒ</i>	small hut outside the church in which the Host is prepared
<i>ՈՒՂԵԼ</i>	across (see * ՔՂԼ)	<i>ԵՒ: ԾՈՂՈՒ</i>	palace
<i>ՈՓ</i>	be sufficient, be qualified, qualify (for); renounce the world	<i>ԵՒ: ՀՈՒ</i>	family
<i>ՀՈՓ</i>	finish, end, bring to an end	<i>ԵՒ: ՑՐՈՒ</i>	circular house
<i>ՈՓ</i>	sufficient	<i>ԵՒ: ԿԵՆՏԸ</i>	church
<i>ՈՓԿ</i>	asceticism	<i>ԵՒ: ՀՈՒՅ</i>	around the house
<i>ԾՈՓԿ</i>	renunciation of the world	<i>ԵՒ: ԵՈՒՅ</i>	from house to house
<i>ԾՈՓԿ</i>	end	<i>ԵՒ: ԵՈՒՅ: ՀՈՒ</i>	go from house to house
<i>ՈՒՓ: ՈՒՓ: ՀՈՒ</i>	appear	<i>ՊԵՒ: ՀՈՒԵՒ</i>	lady of the house
<i>ՈՓԱ</i>	grow	<i>ԲՀԳ: ԵՈՒ</i>	property custodian
<i>ՀՈՓԱ</i>	make grow	<i>ԵՒՖ</i>	close friend of the family
<i>ՈՓԸ</i>	revenge	<i>ՈՒԿ</i>	insufficiently fermented
<i>ՈՓԽ</i>	mule	<i>ՈՒՆՊ</i>	in particular (see ՆՊ)
		<i>ՈՒՆԵՐ</i>	especially, specifically, particularly

ՌԵ stick, stave	ԱՐԵ, in Ա...ԱՐԵ concerning, with regard to, in respect of, as far as it concerns
ՌԼԵՐ moreover (see ՔԼԵ)	
ՆՒՓԵ besides, in that case (see ՓԵ)	ԱՌԵՐ on his part
Ի...ՆՒՓԵ except for	ԱՐԵ be dissipated, go to waste
ՆՒԿ scatter	ՀՐԵՆ waste
+ՌԺՒ disperse (vi.)	ԱԿ ե be numerous, be too much
ԲՒԴ close friend of the family (see ԲԴ)	ՀՐԵՆ increase, do something in great quantity
ԴՅ only, but, however	ՀՐԵՒՆ:ՆԴ eat a lot
ԱՅ:ԱՅՈՅ singly	ՀՐԵՒՆՈ most
ԱՐԵ:ԱՐ կ eep separate	ՀՐԵՒՆՈՅ:ՇԽ mostly, most of the time, usually
ՀՐԵՆ separately	ԸՊԻԳԸ it is mostly [See also ԱԿ, ԱԿԴ]
ԱՐԵՆ loneliness	ԻԿ, in ԸՔ:ԻԿ thimble
ԻՐԵ բանդ	ԱԿ մ eumerous, many (see ԻԿ)
ԱՐԵՆ loneliness (see ԴՅ)	ԱԿ ՑԽ many times
ԱԿ coffee	ԱԿՈՅ:ՇԽ most of the time, mostly
ԱԿ:ԻԿ bar	ԱԿՄԵ number (see ԱԿ)
(Պ) ԱԿ:ՔԱՅ roasted coffee	ԱԿՄԵԴ frequently, in large numbers
ԻՐԵ faucet	ԱԿՄԵՅ:ԱԿՄԵ in the course of time
ԱԿ blow (of dust), be blown away	ԸԼԽ:ԱԿՄԵ passage of time
ԻՐԵ bank	ԱՔ- every, each, at an interval of, in each according to
ԱԿԸ (pl. ԱԿՆԵ) festival	ԴԵ who says, who hits (see ՀԵ)
ԻՐԵ spring with holy water	ԴԵԸ proper name
ԻՐԵ foreigner	ԱՐԵՆ everywhere (from Ա-ՀԵՐ-ԿԵ-ԱԴ)
ԻՐԵ ferment (of dough)	
ՀՐԵՆ ferment (vt.)	
ԱՐԵ dough	
* ԱՀԱՐ, ՀԻՒՆ sooth	

ንብር alien	በመስጠጥ mix
ነጋሽ at least (see እናት)	ፈምም scrape up
ነጋሽ፡ነጋሽ at the very least	ጥጥጥ kind of dish
ነይሩ openly, publicly	ተ
ነይ፡ነረ name of gate in Harar	፳ዕሜ December
ነያ empty, black coffee	ተክና polite
ነያዣ with empty stomach, without it, empty-handed	ተክናነስ politeness
ነያ፡ኋገጥ barefoot	ቁለ፡ሁለ come on!
ነዬ do wrong, wrong (v.), harm, commit an injustice	፳ላላ, see እ፻ላላ
ተነዬ be wronged	ቁልቅ big (see ቁለቅ)
ነዬነ injustice, wrong, injury	ቁልቅች ገrown-ups
ተነዬ የ የ wronged	ተሰነድ be transmitted (see እሰነድ)
ነዬዴ loan	ቁልም furrow
ነዬዴ team	ተለቅ፡የለ large, older
የነዬዴ፡እንተ team captain	ቁልቅ great
የነዬዴ፡እንተ get up, stand up	ታንቀሳ ዓለም elder
ነቃ be good, be suitable, be made	ቁልቅነት importance
እስቃ make	ቁልቅbig
ነቃ spend the time	ቁልቅነት education
ነግ sheep	ኤተምዐር፡የሆኑ፡ማስና፡ወረዳዊት
* የነግነ, ተኋገራባት be blazing	Ministry of Education
ነው kind of	ኤተምዐር፡እኖ፡ቁልቅነት፡ነቃ
ለኝ፡በኝ indigent, needy	Vocational School
ነውዋ very	ቁልቅ miracle
ነመከ break a string	ቁልቅ Book of Miracles
ተነመከነ be torn to bits	ቁልቅነት similarity (see መሰኔ)
	ቁልቅነት loyalty (see እመከ)
	ተቁልቅ section, turn; ordinary
	ተቁልቅ ነው ordinary person

- ተብንተ in turns
 ተጋዢ he in turns
 ብተጋዢ in turn
 ብለተ the one whose turn it is
 የጥቅም፡ተገዢ merchandise stall
 ገጻሚ hustle and bustle
 ገጻሞናምናንድ confusion
 ተብብ mountain
 ተለቁ speak in proverbs, tell parables
 ተለቁ parable, tale, saying
 ፊልኑ history
 ፊልኑዋ historical
 ተለክ heel
 ተለመ translate
 ገጻጥም meaning, interpretation
 ገጻጥም interpretation
 አገተጋዢ interpreter
 ተለሬ be left over, be spared
 አተረሬ win, gain, acquire, leave
 ተለቁ፡ተለዋም moreover
 ተለቅ profit
 ብተለዕበ፡በተለዕበ moreover, besides
 * ተለዕበ፡ተለዕበ be present in abundance
 ተለዕበ፡ተለዕበ suitable (see ተለዕበ)
 ተለዕበ፡ተለዕበ acceptance, influence (see ተለዕበ)
- ተከተሉ, see ትክተሉ
 ተተተኝነት be corrected, equal (see እኩለ)
 ተዘተ hope
 ተዘተ፡ፈረም despair (v.)
 ተዘተ፡ማለ(ነት) he placed hope in him
 ተከቀደም race (v.); see ቅደም
 ተከከናይ vehicle
 ተቀባዩ saving deposit, reserved money
 (see *ቀመጥ)
 ተቀብጥና fixed (see ቅደም)
 ተቀባዩ, see *ቀበለ
 ተቀባዩ, ነገር, see *ቀበለ
 ተቀባዩ፡ነገር priority (see ቅደም)
 ተኩለ be said (see እኩለ)
 ተኩገለ say to each other (see እኩለ)
 ተኩበ cooperate (see እኩበ)
 ተረሽ black strip of cloth
 ተረሽ church, altar stone of Ethiopian church
 ተደግኞቸው celebration of the tabot
 ተደራዕስ industrious, busy
 ተተ comment (v.)
 ተተኛ comment (n.)
 ተደንብ resurrection
 ተደንብ small, a little bit
 ተተና explain
 ተተናና feel

ተንስል	ruse, malice	ቻኑ	shoulder
ተንጠናና	malicious	ታነት	become weary, be tired
ተንዘዘ	be wordy, be verbose	ተንተሬ	follower (see * እተለ)
ተኋላ	breathe	ንግድ	straight, equal
አማተኋላ	let rest	በንግድ	exactly
መኋሚ	park	ንግድ	exact, right
ተኋላና	long loose trousers	ተዝዕ	be sad
የንግድ	command, order, instruction (see እዘዘ)	አማተዝዕ	cause sadness
ተን	replace	ንግድ	sadness
· (እ... እገር : ተን take the place of)		በንግድ	sadly
ተተን	be succeeded by	ተወደፊት	leave, let go, give up, abandon, eschew
ተተካ	replacement	ተዋሕድ	monophysitism
ግኝና	alternate	ተወዳደሪ	generation (see በኢት)
ተክለ	plant, set up, pitch a tent (ይከተ : ተክለ grant family land)	የነዕዚ	native
ተክለ	be fixed	ተዋወቂ	be acquainted with each other (see በወቅ)
ተክለ	plant (n.)	ተወደፊ	popular (see በፈፊ)
(የፍጭ : ፍሎ : ተክለ	fruit trees)	ታዘ	eaves
አቶክለ	plant, vegetable	ተዘቃ	memories
ተክለ	wolf	ተዘረዘሩ	memorial service
ተኩረላ	religious wedding	ተደረሰ	opposite (see እደ)
ተክለ	shoot, iron (clothes)	ተደረሰ	comfort
ተክለ	shooting	ተደረሰ	marriage, married life, married state
አቶክለ	the way it is ironed [See also ተክለ]	ተኩረሙ	married man
ተክለ	warm (roast), fresh (bread, stew); see ተክለ	ተደረሰ	get married
		ተደረሰ	make a living (see እደሉ)
		ታደረ	wrestle

ተኞች struggle, struggling, effort	ጥና፡ጥና፡ stubbornly
ትግርኛ Tigrinya (language)	* ተነስ, አጥቃቻ, urgent
ተገዥ appropriate (see ጥን)	ጥና peg
ተባኑ duty, activity (see ጥወጋ)	ተገለ be wanting, be difficult
ተግበረ፡እድ፡ንግዢር፡ነይ Vocational School	ተገለ(ወ) he is in need
ተጠቀሱ help each other (see አገዛ)	ተገለ be difficult, be hard- pressed
ተባዕሪ, see በዕሪ	አገልግሎ cause problems, afflict
ተደራሮ enemy	ተገለ፡እሳ be difficult
ቅኩ land for which one is hired to provide service	ተግር፡በሰዕ when things are tight
ተፍታ spitting	ተግር distress, trouble, diffi- culty, problem
ተለጻሩ nature (see አጻሩ)	ተገለኛ afflicted, needy

F

ታን can, be able, endure, stand
ታለ(ለን) it provides for him, it takes care for him
ታነቶ ability
ታክ፡እሳ ignore
ታነቶ ability (see ጥን)
ታነቶ law court, court of justice
ታነቶ፡እመታን the court meets
ተር good
ተርዎ well
ተርዎል retail dealer
ተርዎል retail
ተጥ torch

ጥና፡ጥና፡ stubbornly
* ተነስ, አጥቃቻ, urgent
ጥና peg
ተገለ be wanting, be difficult
ተገለ(ወ) he is in need
ተገለ be difficult, be hard- pressed
አገልግሎ cause problems, afflict
ተገለ፡እሳ be difficult
ተግር፡በሰዕ when things are tight
ተግር distress, trouble, diffi- culty, problem
ተገለኛ afflicted, needy

G

-ታ and; (connected with certain verb forms) because
ከተለሰ፡እሳ be indolent
ከተገኝ copper
ከተለ life, living (see የሉ)
ከተለ፡እለት station of life
ከተለ፡እስት life companion
ከተለ live
(በግዢም but even so)
ከተለ maintain
ከተለ dweller
ከተለል means of living, living quarters
[See also ተረ]

ኅርን nurse	፳፻፭ tattooing
ኅሮ hold back	፳፻፯ contempt (see ፳፻)
ተኩሩ rise, get up, arise, leave, be removed, be lifted, be men- tioned	የ፳፻፯፡ ዓይን contempt
(ለ... እገል፡ እተኩሩ on account of)	፳፻፯፭ movement
• እኩሩ ^{raise,} mention, bring up (a subject), take off one's hands, give this child in chris- tening	ከዕሳሽ be eaten by worms
ከኩሩ take off	ከዕሳሽ worm
ተኩኑ christened	እገል he was
ሙናጥ motive, beginning, point of departure, reason, origin	* እገል, እገልተኞል take charge
ሙናጥ christening place	እጂ leopard
እገል confession	* እገል, እገልን read
የሚገል፡ እገት father confessor	እገልነበረ have recited, cause to recite, make read
እገል፡ እገነብ office of confessor, confessorship	የጽሐት reading
/ እገል eagle	* እገል, እገልክ mutter, gabble, mumble
የጥናጥ dampness	እት decorated hide mat
እጥጠ animate (v.)	የጥናጥ dispute, disputation, quarrel
ተኩጠ be lively	እኔ Fast of Nineveh
እቃ wake up	እት touch
እቃ crack	ተኩን be affected
እቅ despise	እጥን be pleasing
ተኩቅ be held in contempt	እጥቅ፡ እጥቅ poke
እቅ contempt	እጥቅ፡ የሚሆን that is of the type, that is of the kind of
	እግል immerse, dye
	* እነት, እነት break (the fast)
	እሰረ disgrace, shame
	* እዘል, እዘነዘዘዘል swing (the hockey stick)

↪HH bequest (see 5HH)

↪HH:ga last will

5HH hear confession, confess

†5HH confess, make the last will

†5HHT testator

[See also 5Hb]

5g drive

5gg burn (vi.), be angry

5gg light, beam

5gg angry

5g infect

5j became dawn, dawn (vt.)

5jj dawn (n.)

5L speak, tell

†5L be announced

†5L speak

5jjL converse, discuss

5jL who tells

5jjjL talking

5jjjL expression, way of speaking

[See also 5L, 5L^f, 5L+f]

5L affair, thing, item (see 5L)

5L:5j arbiter

5L^f:5j by the way

5L^f quarrelsome (see 5L)

5L+f litigant (see 5L)

57u king, chapter

57w become king

5nt:57w the tabot goes around the church

57u King; chapter

537u:537w chapter by chapter

(in Psalms)

5t:57u circular house

37u7 queen

37u7 queen (see 37u)

37j dawn (n.); see 5j

57g deal in

57g merchant

[See also 37g]

* 57g, 57g-57g host, provide hospitality, propitiate

57g tribe

57g thunder (v.)

57g make ~~rumble~~ rumble

37g commerce (see 57g)

37g: 1u6 commerce

37g commercial

5m be white

5m separate

5m m cut up

5m:5m separate (from), apart

[See also 5m]

5m kind of sāmma which is not

doubled and has stripes on both

ends (see 5m)

5mL be melted

5mL smelt

5m^f snatch, pilfer

5m^f:5m^f:5m be hopping (gait)

* አጠረ, አጠረ, spread

ጠጥጥና rug

ፋይ tear out

ፋይ be free.

ፋይ cleanse

ፋይ gratis, free of charge

ፋይነት independence

[See also ጥናክና]

ፋይነት cleanliness, purity, blamelessness (see ዘይ)

ፋይነት independence (see ዘይ)

ፋይነት parable

ፋይ inflate

ፋይም porridge

ፋይ吹 blow (of wind), be in the air
(rumor)

ፋይነት(n) influence

(ጥምህር: ያለበት he has a smattering of education)

ፋይነት take fresh air

[See also ተፋይነት, ዘይነት]

ፋይነት soul (see ዘይነት)

ፋይነት:ወዕቀ reach the age of reason, be mature

የፋይነት:ስልጻ spiritual child

የፋይነት:አገት father confessor

ፋይ naphtha

ፋይ be stingy, strict stint

ፋይ, ቤት

ፋይ grain, food

ፋይነት sustenance

ፋይነት now

ፋይነት even now, still

ፋይነት numeral

ፋይነት Sunday

ፋይ say, do something

(ደረሰ: ዘይ go to the right)

(በለዕስ let him have it!)

ፋይ be said, be termed

ፋይነት say to each other

ፋይነት have said, ask to say

ፋይነት without reflecting, without regard to

ፋይ思考 thinking

ፋይ, in አንቀጽ: ዘላ for the purpose, specifically

ፋይ, in አንቀጽ: ዘላ for God's sake

ፋይ, see above

ፋይ he is, there is

ፋይ(n) he has to, he must, he should

ፋይ: ዘለን what business is it of mine?

ፋይነት from all over, in various places

ለከም if there is any

[See also እኩታ]

አንስ last-minute addition to the load

እልጋች ululation

ብኢትዎርድ world

የዓለም፡ነገሥ world name

ብኢትዎርድ worldly, secular, worldly person

ብኢትዎርድነት worldliness

የዚንበኛ eternal

ብግም aim, purpose

አለም proper name

አለቅ be over, come to an end, be spent (in prayers)

ደለቅ(ነት) who is out of something

አለቅ chief, vicar, rank in religious teaching

የወቅ፡ነረክተዋን፡አለቅ vicar

አለባ milk (v.)

አለቦ bangles

አለን day

የወን፡ወን day after day

የወን daily

የወን፡ወራቻ daily laborer

የወን፡ገዢ festival

የወን፡ገዢ daily bread

የወን፡በሮ daily consumption

በወን፡ቀኑ on the same day

የወኑ፡በአቶ፡ይጠረ starting

that very day

አለን whip

አለች mainstay (see አለ)

አለሁ otherwise, or else

ገለዘኝነት otherwise, or else

አለን bed

አሰጠን stew made without bärbare

የጥብቅ፡ፍትኬት kind of dish

አለና pass, exceed, run out, transcend

(አለና፡ገለና, outside of that)

አተለና let pass, pass the time, serve (drinks), go beyond, spend (time)

(አተለና፡ገለና expose (the body)

አተተለና let pass, transmit

ተለና violate, break (the law), transgress, be handed down, be transmitted

አለና፡ገለና a little further

አለሙያ and further, moreover

አለሙያ፡አለሙያ occasionally, from time to time, now and then

(አ…አለሙያ beyond, besides, outside of)

አለሙያ፡አገዢበያ passerby

የመያሳቻ imperishable

አለናች bedroom chamber

ዝመቤያ appellation for nun

አመሰ	bad temper	እምነት belief, faith
አመሰ	salt bar	እምነት loyalty
አጠቃላይ	Lord, God	እንተኛ nothing, slightly
አጠቃላይ	mediator (see የአጠቃላይ)	እምነት witness (see እምነት)
አመሰ	hurt	እምነት kind of thorn
ተመሰረ	get ill	እምነት middle
አመሰ	line of workers in the field	እምነት, in ብ... እምነት, by through the intermediary, be means of
አመሰ: በመሰ	rank in lines	እምነት ashes
አመሰ	be beautiful, be attractive, be colorful, be refined	እምነት column
አመሰ	proper name	እመግጥ the way it was brought, intro- duction (see መግጥ)
የአመሰ	handsome, splendid	እመሳሳይ intermediary in betrothal (see መሳሳይ)
አመሰ	well (adv.)	እሙያ female singer
አመሰ	bird of prey	እለም weed, correct
አመሰኛ	Amharic	ፈለም be refined
አመሰኛ	five	እለም weeding
አመሰኛ	quintessence	እመግል insignia
አመሰኛ: እገ	refuse	እመግል, in እመግል: እወም release one's inhibitions
አመሰኛ	bracelet	እመግል: ነገር: ነገር name of a gate in Harar
አመሰኛ	calf	እመግል ball for hockey
አመሰኛ, ዘዴ እንዳ	lady of the house, woman	እመግል: ቅስ: እለቅስ cry bitterly
አመሰኛ	Our Lady	እለም plow, farm (v.)
አመሰኛ	many, much	ፈለም be plowed
አመሰኛ	handmaid	የወደፊለም what is to be plowed
አመሰኛ	father-in-law	እመግል field, farming, agriculture
አመሰኛ	believe	ማይለም plow (n.)
ተመሰረ	be believed	እቤት parturient (woman)
አመሰኛ	witness	

አጥፋት asphalt

አጥፋት፡ ስስተ be paved

አጥ፡ ሰብ

አጥ፡ አጭገግ pub

እስናና silence!

እስኑ thorn.

እስቀ steeped beans

ይግቃ፡ እስቀ, bean porridge

እስናና አጭገግ rub (see አጥ)

እስነር servant

እስቀ sand

እስገድ across (see * እገል)

እስ things, furnishings

የእስ፡ ሻነት property custodian

እቅዱ ability, power, means,
financial means

እውቅሙ፡ ከዳዋ፡ ደረሰን reach
puberty (boy), be mature (boy)

እውቅሙ፡ ቴጥ፡ ደረሰን reach
puberty (girl)

እንደ ዕቅሙ as much as it can

እቅም makeup (see ቁጥ)

እቅጣ leather bag

እቅኬ Scorpio (constellation)

እቅቤያ neighborhood, vicinity
(see ቁጥ)

እቅዱን posture, religious dance
(see ቁጥ)

እቅብ credit society

ብቅናቶ member of the credit

society

ከቅድመ ቁጥር plan, style

እቅጣ ወንበር arsonist (see * ወንበር)

እቅጣን punishment (see ቁጥ)

እቅጣመ calendar (see ቁጥ)

እቅኩ embrace, take in one's arms

ታቅኩ be embraced, held in one's
arms

እቅኩ፡ ገዢ臂 armload

እቅኩ ወንበር beggar's wallet

እግ ምም appellation for monk

[See also እግዥ]

እግ (pl. እጋዥ፡ እጋዥ) elder,
forefather

እግ nickname of Gäbrä Mänsäs Qaddus,
an Ethiopian saint of the 17th
century

እግዥ appellation for monk

[See also እግ]

እግዥ first boiling of coffee

እጋዥ join up, collaborate

ተጋዥ cooperate

እጋዥ together

እጋዥ፡ እግ society

ጥጋዥ ምሳሌ solidarity, cooperation,
union, associating

እጋዥ wife

እግጋዥ wife

- እስቀ fenugreek
- እበን flower (n.)
- እብተ tie loosely
- እባት father
- እባት፡ እኅት parents
- እባቶዎች the father
- እብት፡ እለ appeal, speak to
[See also እብቱ]
- እበት wet dung
- እብቻ petition
[See also እብቱ]
- እብቻ፡ እቅረብ submit a
petition
- እብቻ፡ እመሰንቻ submit a
petition
- እባክ title of a bishop
- ኤቡና፡ የአቡነ፡ ስራዎች Statue
of Abuna Petros
- እብኑ doctrine
- እርሱ, see እገል
- እብኑዎች most (see በዚ)
- እብኑዎች፡ ጊዜ most of the time,
mostly, usually
- ቢሮ Blue Nile
- እብሩ, see እገል
- እብሃ be crazy, become crazed
- እብም disturb
- እብሙ proper name
- እቶን dregs
- እታን deceive
- እተለ swindler
- የተደ peat
- እተኑሽን plant, vegetables (see ተክለ)
- እተኝጭ Ethiopian
- እተመሪ something like, someone with
እተመሪ
- እተመሪዎች these
- እከተና become small, become smaller,
be few, be too little
- እከተ(ዚ) have little of
- እከተ፡ እለ be few in number, below
- እያን at least
- እከተና little, small, few
- እከተናናነት insufficiency
- እከተና lack
- እከተና little
- እከተና they
- እከተናና them
- እከተና crock
- እከተናንግ henna
- እከተና, in እ---እከተና beginning from,
ranging from, starting with (see እከተና)
- እከቻ choke
- እከቻን egg
- እከቻዎች sling for toting babies
- እከቻንኑ fall asleep
- እከቻዎች sleep
- እከቻዎችን kind of platter

- | | | |
|----------------------------|--|---|
| አንቀሳምስ | New Year | [See also አንቀሳምስ, አንቀሳምስ, አንቀሳምስ] |
| እንቅኑ | obstacle | እንደሸ |
| እንደሸቻቻ | stumble | እንደሸ like, as, according to |
| እንጂ | tear (n.) | እንደሸ + (perfect) as soon as, as much as |
| በእንጂ | be bathed in tears | እንደሸ + perfect + ባለ as though |
| እንግሰ | lion | (እንደገባለ፡ ባለ as though he understood) |
| እንግዝ | Tigre dish (Kind of wheat bread);
see also እምግዝ | እንደሸ + negative perfect + የወሰ |
| እንግት | mother | just as though |
| እንግድ፡ እንጂ | parents | እንደሸ + relative imperfect + ባለ |
| እንተ, in በእንተ፡ ገዢ፡ ለወደደም | in
the name of Mary | according to |
| እንጂ | take! | እንደሸ + negative imperfect + ባለ
as if |
| እንጂ | even | እንደሸ + negative verb + ባለ as
though |
| ብ + imperfect + እንጂ | even if | (እናንዳ፡ እናኝነት+ወለደ፡ ባለ
as though they had not been
engendered by the same parent) |
| እንግሰ | pike | እንደሸ + noun + ባለ just as |
| እንጂን | even, let alone | እንደሸ + verbal noun + ይመንጫ
inasmuch as |
| ብ + imperfect + እንጂን | even
though | እንደሸ + verbal noun + መሆነት on
the principle, on the basis |
| እንግድ፡ እስከየን፡ የሚካርድ፡ እስከገኘታ | Happy
Easter! | (እንደዋለ፡ ወላደ spending the day
somehow) |
| እንግድ፡ እስከገኘታ | Happy New
Year! | እንደሸ + (imperfect) so that, in order
that |
| እንደሸ፡ እስከገኘታ | ← Happy New Year! | እንደሸ + imperfect + የወሰ in order
that, so that |
| እንደሸ | one | |
| እንደሸ፡ እስከገኘታ | a couple | |
| እንደሸ፡ እስከገኘታ | together | |
| እንደሸ፡ እስከገኘታ | together | |
| እንደሸ | once, something sometimes | |

እንደኛ thus, such

እንደኛ፡ በእንደኛ thus, is
this way

እንደኛ thus, likewise, simply

እንደኛም likewise, also

እንደኛም thus

እንደሁኔታ, in 0 + perfect +

እንደሁኔታ if

እንደሁኔታ inasmuch as they are

እንደም also, or (see እንደ)

እንደም ... እንደም either ... or
+ (negative verb) not one

እንደወጥነት somehow

እንደወጥነት፡ የለዚ somehow

እንደገን a malicious force which
drops heavy things or scatters sand or
ants
things in people's food

እንዳንተል industry

እንደበት talk (n.)

እንደገኘ unity, agreement, together
(see እንደ)

በእንደገኘ in unison

የእንደገኘ joint

እንደገኝ some (see እንደ)

እንደገኝ some

እንደገኝ each

እንደገኝ sometimes

እንደገኝ more or less, somehow,
crudely, nothing much

ቻላቻ፡ ሆኖ in a cursory
fashion

እንደኛ first, firstly, main (see
እንደ)

እንደቻ፡ ይለቻ፡ ተጠሬቻ፡ ካብ primary
school

እንደወደ suddenly

እንደወደ in any case, in fact, as
a matter of fact

እንደገኘ likewise

እንደወቻም in any case

እንደሸ but, except

ይህን፡ እንደ nevertheless
(jussive) + እንደ even though

እንደገኝ bread (is made from a batter
and is cooked like a pancake)
የእንደገኝ፡ ዕቅ stepchild

እንደራስ raspberry

እንደገኘ entrails

እንደገኘ፡ እኩት soothe one's
entrails, be pleasing

እንደገኘው song

እንደገኘ carry around

እንደገኘ put on the shoulder, wear on
the neck (see እንደገኘ)

እንደገኘ neck

እንደገኘ፡ ጥርጋ place of neck

የእንደገኘ፡ (ሮንሳ፡ ዕዝሻ shawl,
scarf, nääla

እንደገኘ stranger, guest, unusual,
strange

- “እንግድ” thus, so, in any case
- እናገሩ firstborn
- እንደኩናት seniority
- እንጠረቅ metalsmith
- እንጥጥ Entotto (name of mountain)
- እንተክክክ wood, piece of wood
- እንጻዊ Galla kind of milk product
- እንዲር, in ብ… እንዲር in contrast to
- እናገድ chew cud
- እናገድ really
- እናጋድ፡ ገልጎ Acqua de Selva (beauty product)
- እናጋዣ fashion, style (see ሆኖ)
- እናጋዣ gait (see ፍቃ)
- እናለ be equal
- እናለ(ለን) add, contribute
- እናለ be filled in
- እናተካክክ adjust, straighten, straighten up, trim
- +እናተካክክ equal, be connected
እናይ peer
[See also መግኑስ]
- እናሳ body
- እናሳም bodily
- እናሳ middle
- ብ…እናሳ as much as
- አሉታ፡ እናሳ፡ ሽቦ at midnight
- እናሳ disruption
- እናመ treat medically
- የሚገኘ be treated medically
- እንቅጽ area, environment, milieu, neighborhood
- እናገኔናት respecting (n.); see አነጻ
- እናገድ economy
- እናገድ scratch
- እናገድ rub slightly
- እናገድ peer (see እናገድ)
- እናገድማ academy
- የመ፡ እናገድማ military academy
- እናገድ spade, shovel
- እናገድሐ fast of Holy Saturday
- እናገድ spirit
- እጠስ፡ ካፏም windstorm
- እጠስ male, chief
- እጠስ፡ ጥሪና highway
- እጠስ wild animal
- እጠስታ sub-province
- እጠስታ song leader (see ወጪ)
- እጠስ reflect, ponder
- እጠስታው recall, remind, memorate
- እጠስታው recognition
- እጠስ know, find out
- እጠስ inform
- እጠስ be acquainted with each other
- እጠስታው make known
- እጠስታው cause to be familiar, acquaint

አዲስ ቅድስት way of knowing	አዲስ ቅድስት mourner
የተቀባዩ reason of being known	የተቀባዩ who has sympathy
በዚህ የ deliberately, willingly	[See above አዲስ]
በጥቅ learned, grown-up	አዲስ order (v.)
በጥቅ አገልግሎት knowledge, expertise	አዲስ be ordered, obey
በጥቅ ስምምነት répute	አዲስ obedient
በጥቅ አገልግሎት knowledge	አዲስ አገልግሎት obedience
“አዲስ” truth	አዲስ ጥርቃና command, order, instruction
“አዲስ” indeed	ከለ see, consider
“አዲስ” true	ታደረገ be seen, appear, be considered
አቅራይ ^{contractor,} የተቀባዩ ^{contractor,} expediter (see *ጥቅ).	አቅራይ show
አቅራይ kind of sauce	ተደረገ see each other, be opposite
በዚህ circuit	እኔ each other
በዚህ ደንብ title of a book on magic (written in Geez)	የሚደረገ opposite
በዚህ ደንብ proclamation, decree, rule, stated purpose	አዲስ ደንብ view, appearance
አውጥ the way in which it came about, procedure (see ደንብ)	የሚደረገ prevail, become prevalent, pre- dominate, be in preponderance, be overwhelming, be a lot of something
አውጥ communal inquest	አዲስ አሳይ be considerable, be prevail, be very many
አዘጋጅ carry on the back, put on the back	አዲስ ተሳይ most often
አዘጋጅ harvest, cultivation	አዘጋጅ frequently
አዘጋጅ minstrel	አዘጋጅ many
አዘጋጅ አገልግሎት minstrelsy	አዲስ ጥንቃና plane
አዘጋጅ dung	አዲስ ጥንቃና ጥንቃና airport
አዘጋጅ working days	አጀት cheese
አዘጋጅ be sad, be sympathetic (toward)	አጀት ማስቀመጥ Jubilee Palace
	አጀት grandfather
	አጀት eye

አፋን፡ አፋን፡ ማፋኬር	shy	በከም፡ በቻ who is advanced in age
አፋን፡ አፋኬት	shyness	እክምና listener, hearer (see *ለምም)
አፋን፡ መን(ነ) his eyes have lighted on him		ከረሱ spend the night, stay overnight, last through the night, take ser- vice with, be devoted to
አፋን ገኩያ፡ እኬር	shame on you!	አገሪል raise
ንግዴን፡ ተፈቅደ	be scrutinized	*ፈቅደ make a living
አፋኬት kind, type		አንተፈቅደ administer
አፋኬት፡ እኬት	women of every type	አንተፈቅደ administration
ንግዴን of various kinds		(አንተፈቅደ administrative)
አፋኬት typical, important, essential		በቅድ fact of staying around all night, devotion
እግዴንያ each (see ከፍ)		በቅድን place where one spends the night
አፋኬት shy (see ቀን)		መተፈቅደ administration, means of making a living
አፋኬት courage!		እደገ trust (n.); please!
አጭዝ join together (see ሽዝ)		እጪ burial society
አጭዝ grip, handling (see ሽዝ)		እጪተኝ member of a burial society
ለዕስ፣ እግዴን landholding		እጪተኝ፡ ቁጥር burial society funeral attendant
የብት፡ እግዴን keeping house		እጪተኝነት burial society membership
እጪ gradually (see እጪ)		እግዴን hall
አይኬት kind of zar-spirit		እግዴኛ the language of Harar
ማላ distribute, hand out		እግዴት be new
ማላ be distributed, be fortunate		ታደሰ be renewed
ሀይል fortune, good fortune, luck, fate		
ፊደም age, life; hurray!		
ፊደም፡ ሰነ the whole life		
ፊደም፡ ይኖነበ he is short-lived		
በፊደም፡ ጥሩ get older		

አዲስ new	አንበ (fem. አንበት) so-and-so
አዲስ፡አበባ Addis Ababa	አንበገል basket
አዲስ፡ምር Mercato	አንበ country
አዲስናት newness	አንበ native
ማተዬት means for repairing	አንበ፡ንብር governor
አዲስና, public square, court	አንበ foot
አዲስና፡ወጪ the public assembly is conducted	አንበቤ place of the foot
አዲስ፡አዲስና Adoua Square	አንበ፡ቀረቡን gazelle
አዲስ, is የአዲስ፡አበባ, Näsqäl flower	→ አንበ፡መንገዶን on the way
አዲት grow, grow up	የአንበ፡እሰራ anklet
አዲኑ grow (vt.), enlarge	* በንበ, እንተኑው appease (hunger)
አዲኑኩን upbringing	አንተ, in እሆነ፡ወጪ፡ቻቻ whose sustenance is assured, lit. the one who has received food and drink as a surety
አዲ hand	አንቢት spirit
አዲ፡በተገኘ be handled too much	አንብ help, assist
አዲ፡ሀራ ምርጥ artisan	ቻቻ be assisted
አዲ፡ተኞች bow, greet	ቻቻ ምርጥ help each other
አዲ፡መንግሥት gift	አንብኑ tanned hide, sheepskin
አዲኑ sleeve	የአንብኑ God
አዲኑ፡መንግሥት narrow-sleeved shirt	የአንብኑ፡ስጠናቻቻ may God console you!
ገለ፡አዲ artisan	የአንብኑ፡አንብኑ God
አዲጂ escort (v.)	የአንብኑ antelope
ተዲጂ be escorted	አንብ prevent, keep from, dam up, deter
አንድጂ make accompany	አንብ stalk (of sugarcane, of maize)
አንድጂ escort (n.)	አንጂ, in የሚ፡አንጂ by chance
አንድጂዋጥ፡ሁኔዣ with escort	አንብሮ supervisor (at a banquet; see * ጥሩ)
አንድጂ sleeve (see አዲ)	
አንድጂኑ narrow-sleeved shirt	
(see አዲ, መንግሥት)	

አም miss, lose, not find, lack	፳ም፲ be folded
ታማ be absent, be missing	ተም፲ be folded
አጥ lot	አንተምጭ the way of being
የበረራለሁ he drew the winning lot	folded [See above በንፍንጥ]
አወል be short	አብዛኛነች crease (see ውስጥ)
አመለዥ he is short of	አጠቃላይ be engaged (to marry), be affianced, design (set apart)
አትወል shorten, roll up (sleeves)	፳ሙ be betrothed, be nominated
አጠቃለ፡ምጥና፡አስ be just enough	አገተሚስኝ bring about the betrothal
አጠቃ brief, short	“አሙ” betrothed
አወል construct a fence	“አሙ” betrothed, fiancé
አጠቃ fence	የሚሸጠ means for affiancing
አጠቃ፡ባን enclosed compound	አጠቃ brief, short (see አወል)
አውን wash	በአጠቃ briefly
ታሙ wash oneself	አጠቃኝነት swindler
አገተሙ help wash	“አሙ” fiancé, betrothed (see አሙ)
አጠቃኝ the immediate neighborhood, parish	አጠቃ mow
አጠቃኝ dawn	አጠቃ moving
የአጠቃኝ፡አክን morning star	የሚችቷ sickle
በሙ fumigate, smoke with incense	እግዥ sovereign, king
አጠቃ incense	በሙ skeleton, remains
አጠቃ pole	በአጠቃ፡ረጋኝ ancestral family land
አጠቃ bone	በሙ things done in return
አጠቃ፡አገራ፡አሰምኑ be pure	በሙ hair shirt
አጠቃ nearness, close to	በአጠቃ፡የሉን put on the hair shirt
በ…አጠቃ near	አጥ mouth
በሙ fold	አጥ፡አጥሙ stop speaking
	አጥ፡አወል become brash

አፋ፡ አበበች፡ ተታለ ሚስል speak openly

አፋ፡ ልተ(ነት) learn to talk

አፋ፡ ታንሳ legend

አፋ፡ ገንዘብ supreme court judge

አፋለ be ashamed

አፋል shame, put to shame

አፋል shame, sexual parts

[See also ባርቅኬር]

አፋር dirt, ore

አፋርግን communal inquest

አፍሪካ Africa

የአፍሪካ፡ አፍሪካ Africa Hall

አፍሪ ትake a fistful of grain with
two hands

→ አፍሪ፡ አፍሪግን transient, lit. who cups
the hands, who bends over (that
is, one who holds up his hands
in supplication for alms and bows
in thanks)

አፍሪስ nose

አፍሪ, see እን

አፍሪ፡ እን breathe a sigh of relief

አፍም stare

ነ

ነ out of, from

ነዕም፡ ራይ from place to place

ነዕም፡ የንግድ from tent
to tent

ነ + (perfect) since, if

ነ + perfect + አንደ once (conj.)

ነ + (negative verb) unless

ነዕን (pl. ኦኑ ተ) priest

ነዕናን priesthood

የነዕት፡ ቴዕናን priesthood

-ነዕከ, see ቤደ

ነዕከ renegade

ነሰ mourning cloth

ነሰ coolie, porter

ነሰ kohl (see ብስ)

ነሰ put kohl

ተነሰ put kohl

ነሰ kohl

ነሰ screen (v.)

ነሰ screen (n.)

ነሰናን clinic

ነሰናን refuse

[See also መነገኖች]

ነሰረ pile (n.)

ነመጋጌ take gulps

ነሮ proud (see የነ)

ነሮ pond

ነሮ thread

ለነሮ፡ እሮ spun thread

ነሮ be proud

አነሮ be arrogant

ነብ፡ እሳ be proud

ነሮ proud

ኅብረገዢ ኮርዕለዣስን

[See also ከቡራይት]

አለም spend some time

የተመለከት for some time

[See also ዘረፍ]

የረዳዥ next year (see ከለም)

የረሙሳን candy

የተማሪquarter of a gasa

የለል be intense (quarrel)

ኅቤ harp

ኅቤ፡ ይጠበቅ pluck the harp

ኅብረገዢ ኮርዕለዣስን

[See also ከቡራይት]

የተክርስ christening

የተክርስ፡ ተኩለ be christened,
be baptized (see ካኩ)

የተክርስ፡ እኩለ christen,
give the child in christening

የተክርስ፡ እኩለ have the
christening done

የተክርስ፡ ጽሕፈት baptism

የኢትዮጵያ Christian

የኢትዮጵያ፡ ስም baptismal name

የኢትዮጵያ፡ እሳን godfather

የኢትዮጵያ፡ እኩለ godmother

[See also ከተክርስ]

የኢትዮጵያ Christian (see ከተክርስ)

የዚያ myrah

የተክፍ hill

የተክፍ stones

*የተክፍ，ተንጻለተቸ wander

የተክፍ saddle

የተክፍ kind of tree

የተክፍ electricity, lighting, excellent

*የተክፍ，ተንበኩለ haggle

የተክፍ dispute

የተክፍ pebbles

*የተክፍ，ተንበኩለ rent

የተክፍ young woman

የተክፍ pocket

የተክፍ፡ አጠስቀ pick pockets

የተክፍ pay recompense, pay compensation

የተክፍ make give compensation,
get compensation for someone

የተክፍ recompense, compensation

የተክፍ legal charge (see አጥቶ)

የተክፍ accuse

የተክፍ be accused

የተክፍ accuse each other

የተክፍ legal charge

የተክፍ be strong (drink)

የተክፍ፡ ተሻሽሶ seriously

የተክፍ cape

የተክፍ wall of stone

የተክፍ circular (see ከዘዴ)

የተክፍ become rich

ተካሬ be celebrated; be respected

አካሬ celebrate, honor, respect

አማኑል	make rich, enforce (the law)	አማኑለ	make follow, bring on
ለማኑል፡ የጂደግ	precious stone	ተማኑለ	keep track, be consecutive
ገኝነር	the way it is celebrated	ዝተና፡ ተና	following after
መማሪ	occasion for celebrating	ተናገ	follower
ዘናር	honor, prestige, virtue, observance, chastity	* የተናን, እየተናን	make become a Catholic
ጥናል፡ ንግድ	major festival	የተናን	Catholic
ዝኑር	respected	* ንተም,	የንተም finish, be finished
የነር	virginity	፩፩	፩፩
ዝኑል	drum	የተም	city
ዝኑል፡ ሙያ	beat the drum	የተም	city folk
ዝኑን	surround	የተምና	city dweller
ተዝኑ	be surrounded, be encased	የተምናታ	quality of a city
ዝኑሽ	circle	እዝኑታም	the way a city is constructed
ዝኑሽ	circular	የተል	embank, imposed
ዝኑት	livestock	የተԵ	eve of Epiphany
ዝኑ	cup	ዝኑን	amulet, charm
ዝኑ	be heavy, become a person of substance	የተቻ	tuck away, put in storage
ዝኑ፡ ጽለ	be heavy, be heavier	ተዝኑ	be kept in
ዝኑ	heavy, impressive	ዝኑ, in ይዝኑ፡ ልብስ	Sunday clothes, finery
ዝኑ	large sāmma-dress with embroidered stripe on each end	ዝኑንን	kind of strong drink
ዝኑ፡ ገጠቅ	limitrophe	የዝኑ	cultivate (plants)
ዝኑ, in ይዝኑ፡ ልብስ	Sunday clothes, finery, the best clothes	ዝኑ፡ ጽለ	appear
(see 'ዝኑ')		ዝኑል	chopped meat
* የዝኑ, ተዝኑ	follow	ጽንጂንን	over one's head
		ዝኑታ	vanity

- ***՚n̥t̥** damn, condemn
՚n̥t̥ be damned
***՚n̥θ̥θ̥**, **՚n̥θ̥θ̥** carry out, perform
՚n̥θ̥θ̥ be performed, be arranged, be carried out
՚n̥θ̥θ̥ elbow, cubit, arm
→ **՚n̥θ̥θ̥** proper name
՚n̥θ̥θ̥ wing
՚n̥θ̥θ̥ lip
՚n̥θ̥θ̥:θ̥θ̥ lipstick
***՚n̥θ̥**, **՚n̥θ̥θ̥** neigh, whinny
՚n̥θ̥θ̥ cackle (n.)
՚n̥θ̥θ̥ crushed grain
՚n̥θ̥θ̥:θ̥θ̥ kind of dish
՚n̥θ̥θ̥ star
՚n̥θ̥θ̥:θ̥θ̥ cast a horoscope
՚n̥θ̥θ̥:θ̥θ̥ casting horoscopes
՚n̥θ̥θ̥, cackle (n.); see ***՚n̥θ̥θ̥**
՚n̥θ̥θ̥ cane
՚n̥θ̥θ̥:θ̥θ̥ carry a cane
՚n̥θ̥θ̥ in various places, from all over (see **՚n̥θ̥θ̥**)
՚n̥θ̥θ̥ dragon
՚n̥θ̥θ̥ renounce
***՚n̥θ̥θ̥**, see **՚n̥θ̥θ̥**
՚n̥θ̥θ̥ canteen, leather bottle
՚n̥θ̥θ̥ thatch
՚n̥θ̥θ̥ be thatched
՚n̥θ̥θ̥ roof thatching, clothing
՚n̥θ̥θ̥ be bad
՚n̥θ̥θ̥ ^(ers) be in a low state
՚n̥θ̥θ̥ it is not a bad idea
՚n̥θ̥θ̥ evil
՚n̥θ̥θ̥:n̥θ̥θ̥ rise
՚n̥θ̥θ̥:n̥θ̥θ̥ large, important
՚n̥θ̥θ̥:n̥θ̥θ̥ lift and lower
՚n̥θ̥θ̥ altitude
՚n̥θ̥θ̥:n̥θ̥θ̥ gurgle
՚n̥θ̥θ̥ evil (see **՚n̥θ̥θ̥**)
՚n̥θ̥θ̥ pay
՚n̥θ̥θ̥ participate, share in, divide up
՚n̥θ̥θ̥ divide
՚n̥θ̥θ̥ divide up
՚n̥θ̥θ̥ be divided
՚n̥θ̥θ̥ divide
՚n̥θ̥θ̥ payment, share, division
՚n̥θ̥θ̥ participant, sharer
[See also **՚n̥θ̥θ̥**]
՚n̥θ̥θ̥ share, part, category (see **՚n̥θ̥θ̥**)
՚n̥θ̥θ̥:n̥θ̥θ̥ region
՚n̥θ̥θ̥:n̥θ̥θ̥ century
՚n̥θ̥θ̥ open (vt.)
՚n̥θ̥θ̥ be opened, open (vi.)
՚n̥θ̥θ̥ altitude (see **՚n̥θ̥θ̥:n̥θ̥θ̥**)
՚n̥θ̥θ̥ wrap up for the burial

ተከለ በwrapped up for the
burial

ከለ shroud

ከፍቅ፡ከለ flatten

ከለ velvet

ከፍ የpayment, share, division
(see ካለ)

የፍ የround cap (on head)

የፍ፡የለ
put on the cap

①

ወይ water

ወይ፡ወል fetch water

ከወይ፡ምንጭ፡ኋ draw water at
the spring

ለወይ፡መሬ flooding

ወሳ , in ልወሳ collective

ወሳ spend the day, spend the time
at home, be celebrated (of
holiday) be held (of market), be
applied, make use of, be used

ከሚደግ፡ወሳ he spent the day
somehow (lit. having spent the
day he spent the day)

ቃ + imperfect + ወሳ keep doing
something (as in እጥቶ፡ገናጻጻች፡

ወሳ she has been keeping
warm)

መሬ way of spending the day,

time when a festival occurs, means
of celebrating a holiday

[See also በአ, በአ]

* ወሳ, ከዋዋን assist in the negotiations
contractor,

ከዋዋ, contract expediter
[ሁሉ ሰነድ ጥሩ]

ወሳ chamois

ወሳ agreement (see * ወሳ)

ወሳ፡ክሙኑ make an agreement

* ወሳው, ከወሳው take off

* ወሰሰበ, ከወሰሰበ fly (banners),
wave

ወሳ daughter (used in proper names)

ወሳቸ contract (see * ወሳ)

ወሳቸ favor, good deed, gratuity

• ወሳቸ፡ወሳ do a favor

ወሳቸ፡ማሳ do good

ገለወሳቸ who has one's gratitude

ወሳቸ give birth to

ወሳቸ son (used in proper names)

ወሳቸ parents

ተወሳቸ native, offspring of a
family, collateral.

ተወሳቸና birthright

ወሳቸ birth

ለወሳቸ Birth of the Virgin

ተወሳቸ generation

ወሳቸ son, child

[See also ወሳቸ]

ወሳቸ፡ኋንድ mortgage, mortgaged, land

(see ወሳቸ, እንዲ)

31

* ወጋ, ንጥል discuss, talk (see ወጋ)	ወጋም humiliation, disgrace
ወጋ news, information, gossip, rumor (see * ወጋ)	ወጋች who fetches water
የወጋ: ወጋ various rumors	አወጋች song leader
ወጋ month	አስተዳደር shape
በወጋ monthly (adv.)	ወ-ረፍኑ frost
ወጋገጥ inherit	ወጋቅ turn
ከወጋገጥ bequeath	* በት, ጽሑጥ remind, refer to something
ወ-ረፍኑ inheritance	ጥንት guarantor
ወጋሽ heir	ወጥና limit, delimit, determine, set (a date)
ወጋሽናት heirship	ተወጥና be limited, be restricted, be appointed, be decided
መወጋሽናት means of inheriting	ጥተክሳና specific
ከወጋሽናት who bequeathes	ወጥና resolution, decision
ከወጋለት means of inheritance	ወ-ጥጥል inside
ይጥነት family land, plot of ground.	ወ-ጥጥል: የጥጥል implicit meaning
ወጋቅ gold	በ... ወ-ጥጥል within, in
ወጋጭ concluding line of a hymn	ካ... ወ-ጥጥል from among
ወጋዝ season	ወ-ጥጥል: የጥጥል intrinsic
ቅጋን plane tree, sycamore	* ተጥጥል, ተወጥና be stuck (in)
ወ-ጥጥል hurl	ወጥና: እለ lie down close to
ወጥና go down	ወ-ጥጥል lie (n.)
ከወጥና let off, recite (verses), chant	ወጥና thresh
* ቅጋ, * ቅጋጭ in ተወጥና:	ወጥና threshing
ከቅጋጭ while it is handed down	ወጥና shape stones
ወጥና recite	ወ-ጥጥል custodian spirit
አውጥና intone	. ገብወጥና spirit divinator
ወ-ጥና: ዘገበ intermediary reading stage	ወ-ጥና time
	ጥና threshing (see ወጥና)

31

በንbeautiful (see ቅበት)	በንናለ communal labor, things done in return.
በንተ beauty, handsomeness (see ቅበት)	በንተናለ who participates in communal labor
በንቃ proper name	
በንቃ milk	
በንቃ be on the go	
በንደር soldier	በንደር sieve
በንደ courage, zeal	በንደ swim
በንድ chief, main	በንድ swimming pool
በንድ፡በንድ principal	በንድ፡በንድ compotion
[See also የኩና]	
በንጻ seat	በንጻ sheen, enthusiasm
የ---በንጻ፡በንጻ sit at the feet of	በንጻ፡በንጻ full of enthusiasm
በንጻ brigand	የንጻ joking
በንጻኛ banditry	የንጻኛ eve
የኩና principal (see የኩና)	የኩና etc.
በንዝ river	* የነ, + የያለ discuss
በንዝ፡በንዘኛ go to the river for water	የነ፡የኢ utter cries of woe
በንዘ male, man	የነ፡የኢ professional mourner
በንዘዎዴ the husband	የነ፡የኢ woe is me!
በንዘነት manhood	የነ፡የኢ or
በንዘገብ bachelor	የነ፡የኢ gray
በንዘም brother	የነ፡የኢ woe is me! (ብሉ)
በንዘመጥናት brotherhood	የነ፡የኢ vine
በንዘነት manhood (see የንዘ)	የነ፡የኢ (pl. የነ፡የኢ) lady
በንዘነት criminal	የነ፡የኢ young bullock
በንዘቤ Gospel	የነ፡የኢ toward, to
የንዘኝ horn cup	የነ፡የኢ + verbal noun + ካለ tend
* የንዘነት + የንዘነት help each other.	የነ፡የኢ precious (see የነ፡የኢ)
	የነ፡የኢ toward here
	የነ፡የኢ፡የነ፡የኢ here and there
	የነ፡የኢ plump

- * ቅለ, + ቅለ be compared,
compete
- ቀፍ contest
- * ወጪ, እነዚያ praise
ዕድገት:መደኛ Praise of Mary
(title of book)
- ወቅ fall down, fall into disuse
- ወደ那里
- ወደፊዕይ back and forth
- ወደፊዕይ:ወደሆኑ:እሳ go around here
and there
- ወደፊዕይ:ወደፊዕይ after that
- ወደፊዕይ right after
- ወደፊዕይ right away
- ወደፊዕይ love, like
- +ወደፊዕይ be liked, be loved, be
beloved, be popular
- ከጥረሱ hook up, put together
- የዕስ friend
- ወደፊዕይ friendship
- +ወደፊዕይ popular
- +ወደፊዕይ popularity,
desirability
- ወደፊዕይ affection
- ወደፊዕይ popular
- ወደፊዕይ precious
- ወደፊዕይ friend (see ወደፊዕይ)
- ወደፊዕይ friendship
- ወደፊዕይ Wetterly-Gras (kind of rifle)
- ወን] pierce
- +ወን] pierce
- ወን talk, conversation, story, custom
- ወን:ወለቅ go a talking, talk at
length, indulge in conversation
- ወሰን properly
- ወን price, value, reward
- ወን:እነዚያ be appreciated
- ወን...ወን in reward for
- ወዋን:ወን:ወለቅ dickerin
- ወንግ plowshare ring
- ወንዝ hip, waist
- ወንድ side, family, team
- * ወንዘ, እነዚያ excommunicate
- +ወንዘ be execrated
- * ወንፈ; +ወንፈ be avoided
- አገራገሩ get away, rid of
- ወንገድ supporting post in the house
- ወንጂን sunray
- ወንግ go out, come from, be produced,
transgress
- (ወንግኝ overcome)
- (ወ-ጥ:ወለቅ:+ንብኩ bargain
and haggle)
- አገባ produce, pay out, take out,
get out, make of something
- (አገባ:አገበ ponder)
- (አገብ+ጥ:አገብ ይጠየቁ:ተንጋጌ discuss thoroughly)

ՀՌՈՐ	have brought out	H
ՀՔՐ	contribute	
ԹՐ: ՑԱՅՈ	out a little way (ԹՐ: ՌԵՐ a little outside of)	- ՒՅ in ԴԿԿ because of this
ԷՈՐԴԴ	accomplished, successful	ԴԼՊ} elephant
ՀԹՐՄ	procedure of producing, the way in which it came about	ԸՀՄՎՅ: ԳԵՐ ivory
ԹՐՄ	contribution	ԸՀՄՎՅ: ՔԼ: ԵՐՄՎՅ: ՀՆ lend a deaf ear
ԹՐԵՐ	exit	ՀՆՁՓ go through, go far, proceed, go in, penetrate
ԱՐԵԴ	result. [See also ՈՒՅ, ՌԵՐ]	ԻՆՁՓ proceed
ԹՐ	sauce	ՀՆՁՓ. ԻՆ further
ԳՐ	swallow	ՀՆՁԲ ԿԿ permanency
ԹՐԳՌ	means for making things palatable	ԸՀՆՁԲ ՃԵՌ for long periods
ՈՄԼ	stretch, distend	ԸՀՆՁԲ ՇՈՒ forever
ԴՈՄԼ	be stretched	ՀԴՅ nomad
(ԿԵՐ: + ՈՄԼ	be full of cat)	* ՀՅՈ, ՀՄՅ chant, sing
ՈՐԴ	youth	ԻՅՈ hymn
Ո-ՐԵԴ	result (see ՈՐ)	ԻՅՈ: ՀՆ take up zema chant
ԹՐԵՐ	kid	ԻՅՈ: ՀՈԼԼ sing a song
ՈՐՅ	expenditure (see ՈՐ)	ՀՊ: ԴՆquietly, silently
ՈՐՅ	outside (see ՈՐ)	ՀՊՅ hang down
Ո ՀԵՐ	outside of	ՀՊՅ sing
Ո Բ	bird	ՀՊՅԼ hymn, clinging
Ո Բ: ՀՐՄ	kind of zar-spirit	ՀՊՅ expedition, foray
Ո ՀՖ: ՀՆ	be rather thick	ՀՊՅ 3 Ն (՞) out-of-date
Ո ՀՖ: ՀՄ	grinder, mill	ՀՊՅ: ԾԴ advanced in age

የዘመን at present

የዘመን modern

የዘመን፡ የአዲስ, New Year

ዘመኖች modern

ዘመኖች modernity

ዘመናሽ፡ ቁጥር፡ እነዚ name of person

* ዘመኑ, + ዘመኑ be related, be linked, associate

የዘመኑ make relate

[See also ዘመኑ, ዘማሪ]

ዘመኑ (pl. ዘመኑ) relative
(see * ዘመኑ)

ዘመኑ፡ ዘመኑ relatives

ዘመኑ፡ በዘመኑ who has a lot of relatives

ዘማሪ relationship (see * ዘመኑ)

ዘመ sow

+ ዘመ be sown

ፖጂዘመ what is to be sown

[See also ዘመ]

ዘመ descent, lineage, group (see ዘመ)

ዘመ today

ዘመ፡ ገዢ even today

እስተካለ፡ ዓይ until a month from today

ዘመ zar-spirit

የዘመ፡ ወንድ zar's offspring

ዘመ go around

ዘመ turn (vt.)

ተዘመበ go around from place to place, be transferred, wander about

ዘመ፡ ዘመ finally, in the last analysis

ዘመበ all the way around

ዘመ፡ ዘመ spread

ዘመ፡ የዕቅዱ name of king

ዘመዘመ list, explain in detail, discuss in detail

ዘመዘመ one by one

ዘመዘመ detail (n.)

ዘመበ all the way around (see ዘመ)

ዘመበ around

ዘመበ፡ ዓይ around it

ዘመን stretch out

ተዘመን be spread, extend (vi.)

ዘመበ spread out

ዘመን rob

ተዘመን be robbed

ዘመን plunderer

ዘመ፡ ኃይ young buck

ዘመ scoop up (dung)

ዘመ፡ እላ be low, be inferior, lessen (vi.)

ዘመ፡ ዓይ small, little, low

ዘመ፡ ቤት lower

[See also ዘመ]

ዘመች low (see ዘመ)

ԱՓԱՓ	go down (of sun), set (of sun)	ՀՈԴԵ	always, constantly
ԿՌ	reins	ՔԻՈԴԵ	constant, ordinary, usual, normal, always
* ԽՆԼՓ, ՒԽՆԼՓ	be confused	ԷԽՈԴԵ: Ճ-Ճ	everyday clothes
ԽՆՌ	raisin	ՀԽՈԴԵ	always
ԽՆԴ	guard	* ԿՊՈԼ, see ԿԼ	
ՊԻ-ՆԵ-ԽՆԴ	Imperial Guard	-ԻՂ in ՈԽԾՈՒՂԱ	in that regard
* ԽՏ, ՒԽՏ	be relaxed	ՈԽԾՂ	there
ԽՏՐ	rain, rainfall	ՈԽԾԾ	in addition
* ԽԽՈԽ, ՀԽԽՈԽ	be inclined, incline, be dominant	ՈԽԾԾՂ	there
. ՀԽՈԽ	inclination	ՈԽԾԾԾ	after that
. ԽՅԾ	by	ՀԾԼ	dance zar-dances, sing zar-songs
Ո...ԽՅԾ	by	ՀԾԾ	zar-song
Ո...ԽՅԾ	inasmuch as, in view of the fact that, from (imperfect) + ԽՅԾ- in order that, so that	ՀԵԲ	quip
ԽՅԾԸ	baboon	ՀԵԾ	method
ԽՅԾ	forget	ՀԵԾԾ	artful
ԽՅԾ	staff	ՀՅ	lock up in, close
ԽՄԾ	shed	ՒՀՅ	close (vi.)
ԽՅԾ:ՆՆ	diverge	ՀԵԾԸ	shell
ԽՆԼ	give alms	* ՀԵԾԸ, ՀԽԵԾԸ	head slowly
ԽԿԸ	commemoration of a saint (usually by a banquet in his honor)	ՀԵԾԾ	kind of tree
* ԽՈՒԼ, ՀԽՈՒԼ	do something frequently	ՀՅ	scoop up
ԽԽՈԴԵ	always, frequently	ՀՊԸ	ragout
		* ՀԵԾԾ, ՀԽԵԾԾ	prepare, get ready
		ՀԵԾԾԾ	preparation, organization
		ՈԽԵԾԾ	preparation
		Կ	tree
		ՀԵԾ	sing
		ՒՀԵԾ	be sung

HL₃ song

H₄₃ throne

H₄₃:HL₂ set up the throne

7-5

H₃H₂ [7-5] striped

P

q₄ this

q₄ q₃ be that as it may

q₄ q₃ about, it equals

λ + verbal noun + q₄ in
order that

λ... q₄ just for (as in λρήλ:

q₄ just for an example)

go₃: q₄ how much?

λ + perfect + q₄ as much as,
as long as

λρ + imperfect + q₄ just,
as much

q₄ q₃ this much

q₃: q₄ that much

λLq₄: q₄ as much, that
many times

ληθφ₃: q₄ just as many
as there may be

h₄₃. ληθ₃ q₄. to the
extent that it now exists

πθή₃: q₄: 2H₂ in such-and-
such amount of time

ληθ₃: πΗ₂: q₄ however

large the number of people may be

ε₄ ε₃: "x₃ nevertheless (see ω₄)

SA without

SA: πη₂ b₁- out of place

λη₂ there is not

ρηπη₂ it should not

λη₂: πη₂, λη₂: πη₂, is there not?

q₄ q₃, in η... q₄ q₃ rather than

(see γ₄)

λ₂ where?

λ₂ somewhere

γη₂: πη₂: ηεγ₂ from no one

knows where

λ₂ that (fem.)

λ₂: πη₂ indigent, needy (see κ₂)

λ₂ then, at that time

λ₂ then

λεκάτ university

λη name of place

λη₂ February

λη₂: Ι₂ φ₃: λεγ₂,

Yakatit Square

λη₂ the same

σ₂ the same, that is

λη₂ λη₂ successful, accomplished

(see θ₂)

λ₂ take, begin (when preceded by a
verb or by a verbal noun)

ተሸክ በዚህ አገልግሎት	be kept	በግዢነት የሚያስፈልግ ስምምነት	impartial
ተሸክ (ንግድ) ተወስኗል	contain	ቻ ተወስኗል	stick
አጠቃላይ ተወስኗል	impound	ቅርቡ ተወስኗል	hip
ተሸክ ተወስኗል	be connected, be linked, be joined	፩ ተወስኗል	sauce made of pepper, roasted onion, garlic and salt
(ክፍል የዚህ አገልግሎት የሚያስፈልግ ስምምነት)	come down from ancient times)	የማሪያም ተወስኗል	middleman, jobber
አጠቃላይ ተወስኗል	join together	የማሪያም ተወስኗል	illusion
ለሁ ተወስኗል	including, with	የማሪያም ተወስኗል	whitish
የዚህ አገልግሎት የሚያስፈልግ ስምምነት	የሚደረግ የሚያስፈልግ ስምምነት	የማሪያም ተወስኗል	Aquarius (constellation)
የዚህ አገልግሎት የሚያስፈልግ ስምምነት	when it becomes hard to see	የማሪያም ተወስኗል	level off, divide in equal parts, assign
ለሁ ተወስኗል	management, control	ተሸክ ተወስኗል	be allotted, be apportioned
ተሸክ ተወስኗል	constraint	አመራር ተወስኗል	soothe, take care of
መሸጥ ተወስኗል	means of catching	ለሁ ተወስኗል	blood, complexion
አጠቃላይ ተወስኗል	grip (see above)	የፊጥ ተወስኗል	crock of complexion
የዚህ አገልግሎት የሚያስፈልግ ስምምነት	eternal (see በለም)	የፊጥ ተወስኗል	(figure of speech indicating that the woman possesses an extraor- dinary amount of this quality)
ለሁ, ተወስኗል	see ተወስኗል	የአቶም ተወስኗል	one whose duty is to avenge his kinsmen
የፊጥ ተወስኗል	he is considered the person who has to stand a congratulatory round of drinks	የፊጥ ተወስኗል	revengful, who is engaged in the vendetta
ለሁ, ተወስኗል		የቀም ተወስኗል	pick
ለሁ, ተወስኗል		* የመሸጥ ተወስኗል	be heeded
ለሁ, ተወስኗል	who is in a sound condition	የመሸጥ ተወስኗል	the day before Mäsqäl, bonfire for Mäsqäl
ለሁ, ተወስኗል	be really good	የመሸጥ ተወስኗል	be gay (holiday), be much of something
* የመሸጥ ተወስኗል	be biased		

ፋዕዕቅ lively

ወቃዕዕቅ liveliness

ኩጂጥ, see እጥ

እግዕዝ salary, hire; kind of marriage

መመጠ conclude

ወቃዕዕቅነግግ conclusion

* ፊርማ, + ፊርማ be heeded

→ እቅዱ hear, listen

አቅዱን listener

እግዕዝ voice

ፋል be animated (market), be lively
(market)

ተፋል flirt

ፋር forest

ፋል give in marriage, marry off

- + ፊል be given in marriage

ክኩ፡ን፣ but

ፋር side

ፋይ፡ፋር circumlocutionally

ፋይና፡ፋር along the sides

ን፡ፋር along

ን፡ፋር beside

ፖስዝ፡ፋር riverside

ፋር necklace

ፋይ፡ፋር necklace

ፋር chicken

ፋር፡ወጥ chicken sauce

ፋነት arrive

ፋነት(ነት) he came to his aid

ፋነት(ነት) befall

የፋነት make ready

+ ቁጥር be extended

→ ዘዴት share (n.)

ፋስተር dresser

ፋዴት share (n.); see ዘዴት

ፋል be dry, be hardened

አፋል harden

ፋይ፡ያን fast, hard

ፋል dry, strong (coffee), fat-free

[See also ዘዴት]

ፋዴት hay (see ዘዴት)

ፋነት wear over something; put on (a
cape), put atop

ፋነት, in ጥዣዴት at the same time

ፋል chest, breast

ፋልል enumerate

+ ቁጥር be enumerated, be lined
up, stand in line

ፋይት be organized, get rich

ፋይት organize, put in order

ፋይት organization, character

ፋይት level, station (of life)

degree (rank)

ፋይ፡ፋይት standard of living

* ዘዴት, ጥዣዴት do

ፋይት function

ፋይት (food) provision, gift of

hospitality offered strangers

እኑ, in የኢት፡እኑ pleasing (see also * የዕቃ+)

እኑ hut made from poles and covered with leaves and branches

እኑ dossier, docket

እኑ sordid, shabby

እኑ፡ኩ shack

* የዕቃ, +የዕቃ+ be pleased, enjoy oneself, find pleasure

እኑዕቃ+ please (vt.)

እኑዕቃን pleasing

ሙኑን pleasure

እኑን pleasure, joy

እኑን merry

[See also አገ]

እቅዱወጥ student

እቅዱ eat (the breast)

+እቅዱ be beaten (of breast)

እቅዱ beating

ቶቅ Tigre kind of dish

እቅዱ bastard

እቅዱ flour, powder

እቅዱ capacity of deacon, deaconship, rank of deacon (see እያቅ)

እጣ፡እጣ፡ኙለ thud

እጣ drum

እጣ stamping

እጣ bread (is a type of bread resembling European bread and made from a solid dough)

እጣ፡እጣ small round doughballs

which have been roasted until

they dry and brittle; in taste and consistency they are like peanuts
እጣ፡እጣ make bread

እጣ communal labor

የእጣዎች engaged in communal labor

እጣ room with someone

ተእናለ be associated

እኑአመ sheepskin cloak

* ይጠለው, እኋገረለው mix together

ተደግለዋል be associated, be mixed

ተደግለዋል together

[See also ፌጥልስክስ ስም]

ዶጥልስክስ confusion (see * ይጠለው)

* ይጠለ, እኋገረ fertilize

እጠለ (pl. እጠለዎች) church

የእጠለ፡እለዋል vicar

የእጠለ፡ገዢሬ፡ነገነዱ name of a church

እጣን touch lightly, grope

እጣን pat

እጣን groping, feeling one's way

* ይጠከኝ, +የጠከኝነት be done summarily

እጣ conceal

የእጣ in secret

እጣተው learned men having some

clerical capacity

እጣተው rank of däbtära

አንተራ	function of däbiära	እንደግ	stone
እንቅን	pottery maker	እናን	decree (v.)
እተለን	beating	ተእናን	be decreed
እጠቅን	saddle mat	እንግብ	regulation, decree, rule
እኔ	be safe, be spared	እንተም	be alarmed
እኩን	save	እንታም	frighten
እኅው	be admirable; proper name	እንታም	surprise
የእኅው	be admired	እንጠቅኑ	shyness
እነደሩቅ	surprise, stir	እች	judge
admiration		እችነት	judgment
እነደሩቅ	marvelous	እንተ	footstep
እደሩቅ	admiration	እንተ፡ነጽ	name of gate in Harar
ዕደሩቅ	reason for admiration	እንተ፡ነጽ	Eau de Cologne
እኝል	be deaf	እንተ፡ነጽ	be tired, exert oneself
እኝኬል	deafen	ተእንተ፡ነጽ	get tired
እንቀል	kind of sacrifice	እንጥቅ፡እላ	be somewhat weakened
እንተ	rule	እንጥቅ	fatigue, effort
እዲንተ	thoroughly	እንጥቅ	feeble
እንደደንተ	as is the rule	እንጥቅ	weakness
እንተኛ	customer	እንተ፡ንጂ	measure of twenty <u>qunna</u> (or 100 kg.)
እንተ	boundary	እንተ፡ኞ	Psaltery, Psalm
እንተኛ	customer (see የእንተ)	እንተ፡ሳ	sick, ill
እንተን	tent	እንተ፡ዳን	(pl. የእንተ፡ዳን) deacon
እኩዴ	be dull	እንተ፡ዳን	deaconship, rank of deacon
እንሰ	sack	እንተ፡ኩ	door, doorway, home
እንሻል	virgin	እንተ፡ኩ	the eastern door of the church (lit. the door of peace; it is the traditional place for distributing alms to the needy)
እንሻለ	virgin		
እንተን	sudden, suddenly		
እንተተኛ	sudden, unexpected		

ለን highland

ለንና altitude

ለን good

ነንጂ with a favorable eye

ለንኑ goodness, bounty

ለንኑ sash (around the waist)

ለን book having musical notation

ለንአ፡ ከቅንጂ, De Gaulle Square

ለንሙ repeat, do again, recite

+ለንሙ be recited

አለንሙ do something over again

ለንሙ say repeatedly

+ለንተ be repeated

(ክሮቻ፡ ስንሙ repeatedly)

ለንሙ recitation

የንግድ second

ለንም again

ለንም repeatedly

ለንነ make feast preparation

+ለንነ the banquet is prepared

ለንነ banquet

ለንነ banquet giver

ለንኑ millet

ለንኑ make designs on leather,

decorate book covers

ለንኑ design on leather

* ዲንተ, እኩንተ be difficult, be hard

እኩንተ(ወ) he is unable

ለንኑ goodness, bounty (see ሽን)

* ዲንደት, እኩንደት roll down the outer garment to the waist, wear the ሳምማ in a respectful manner.

ለንከ support (v.)

ለኔ፡ ደንደት ጋዜጣ bake bread

→ ዲኩ፡ ደንበት baked bread

ለልል be bold, violate

+ለልል be violated

+ለልል treat with impudence, be impudent

ለልር፡ እል be bold

ለልል impudent

ለልል boldness, intrepidity

ለልል become turbid (water)

ነልል disrupt

ለኩ cover

ነቅኩ bank the fire

+ለኩ be banked (fire)

ደኩደኩ፡ +ልም beer must



ደኩ unarmed

ደኩነ begin (vt.)

+ደኩነ begin (vi.)

ነ.. ፈደኩ beginning from, from

መደኩ beginning

ደኩ ear

ደኩነ፡ የስ፡ እደኩ heed

ደኩ back

ደኩ whip

- ገለኝ reveal, show, state (see ገለም) ገረኝ neighborhood (see ጉረጥብ)
- ተገለኝ be revealed
- ገልጻ clear, plain
- በገልጻ clearly
- ገለሙ bare the teeth
- ገዢ blood money
- ገመገ camel
- ገመገ half, some of
- ገመገ some
[See also ገመገ]
- ገመገ some, half (see ገመገ)
- ገመች evaluate
- ተገመች be supposed
- ገማት appraisal
- ገማሮች approximately
- ገማጣን opinion
- ገዢዢ cabbage
- ገዢጭ rope
- ገጭድ portion
- ገጭግን mountain range
- ገመም take a bit
- ገዢ mountain
- ገር, in እ…ገር with
- ገኑ left
- ገራ፡ገታ rank of däbtära
- ገራ፡ደንዶ puzzled
- ገራ፡ቦጋግን confusing
- ገራ፡ኩሩገገዎ- without confusion
- ገራ፡እና drop in
- ገረጋ the part behind the house, backyard
- ገኔገዎ wonderful
- ገኔገዎ፡ሁዋን wonderfully
- ገደግ glory
- *ገለጠለሙ, እገለጠለሙ grumble
- ገለጠኑን young man
- ገለለ burn (of sun)
- ገለለ፡እሳ get somewhat hot (of sun)
- ገሪት, in ቁጥጥ፡ገዢ daily bread
(see ጉሪት)
- ገሪት take a mouthful, put food into
one's mouth
- እገሪት put food into someone's mouth
- እገሪቡት put morsels in one's
mouth
- ተገሪቡት put food into the mouth
together with someone else
- [See also ጉሪት, ጉኑት]
- ገሪት gratuities, morsel (see ጉሪት)
- ገለጠኑ neighbor (see ጉሪ)
- ገሪቶች neighborhood
- ገሪካን፡ሻሳ hoarse
- ገሪፋ sword
- ገሪፋ maid
- ገሪግኬ bower
- ገሪግኬ girl with a pudgy nose
- *ገለጠላ, እንደጠል-ለላ strut
- ገራጭ name of an ethnic group
- *ገለጠለ, እንደጠለ lament,
recite poems of sorrow

የደንብ	brazier	ተጋና	marry each other
ገራ	whip	ተዋና	agree
ተዋና	be whipped	ተዘዘሪ	enter a little way, get involved
ተረፈ	flood, swelling of a stream	ገን	income
ገዢ	tribe	ገን	compound
ጂጥ	kind of grass (or plant) serving for making ropes	ጠቃቁ	marriage
ገሬ	roaring	ተዋኑ	appropriate
ገንዘባት	odds and ends	ጠገና	entrance
ገመ	reprimand	ማጥጋጭ	instrument serving to put in
ገመ	scolding	ሙያ	marrying
ገኝ	unfiltered beer	ሙያ	mutual understanding
ገኝ፡ጠን	unfiltered beer	ተዘዘሪ፡ተዘዥ	on a high place
ገኝ	measure of land (ca. 40 hectares)	ጠ	thick sūmma put on in the evening
ገኝ	a plant the leaves of which are used to give a bitter taste to the drink	ገን	compound (see ገን)
ገኝነ	elbow (v.)	ገበ	farmer
ገኝነ፡ጠፍቅ	name of a monastery	ገበድ	agriculture, farming
ገን	go in, start	ገበድ	servant
ገን(ወ)	understood	ገበድ	banquet, feast
ተገን	be proper	የገበድ፡ጥንቃ	fine wheat
(ተገንፋ	he has to)	ገበድ	taxes
(ዶገንሞ	he ought to)	ገበድ	function, activity, effect, temperament
(ዶጂገን	due)	ገበድ፡ሙ	sexual relations
(በገንወጥንፋይነውን	whether it is proper or not)	የገበድ፡ገን	moral
		[See also ተግበድ]	
ገኝ	marry	ገበድ	agriculture, farming (see ገበ
ገኝነ	bring in	ገበሳ	barley

ገብሬን barley-colored	ገብሬና market goer
ገብሮ table	* ገብሮ, እገብሮን prepare the dough for bread
ገብቻ፡ኩ፡እለ the table was cleared	ገብና Egypt
ገብቻ፡ዕቅ፡ገበ training installation (lit. a table for education)	ገብት lord
ገብች marriage (see ፧)	* ገብታ, ተገብታ jut out
ገብና visit (v.)	ገብኑ granary
ገብኑ visitor	ገብተ drag, conjure up (spirits)
ገብኑ assembly, conference	ገብተ፡ካለ drag somewhat, be some- what underdeveloped
ገብኑ፡በ in conclave	ገብች earring
ገብኑ invite	ገብር Christmas, hockey
+ገብኑ be invited	ገብር still, yet, right away
+ገብኑ invite one another	ገብር but
ገብኑ fine young man, good fellow!	ገብር side
ገብኑ virility, manliness, excellence	ገብር፡አገብር side by side
ገብሩ transact business in the market	ገብር close to
ገብሩ፡በ transact business	ገብር build of stone
+ገብሩ make a transaction, do business	ገብር wall, castle
ገብሩ፡መ marketing	ገብር፡ቤት house of stone
[See also ፧].	ገብሩ crock
ገብሮ market (see ፧)	ገብሩ forehead
ገብሮ፡ስጠና run-of-the-mill clothes	ገብሮ፡ቀና፡እለ bow down and rise again
ገብሮ፡መግኘ who went out for business (i.e. she became prostitute)	ገብሮ (pl. የገብሮች) spiral spirit
	ገብሮ፡relation, connection (see * ገብሮ)
	ገብሮ enshroud
	ገብሮ be enshrouded
	ገብሮ፡መ Book of Funeral Ceremony

- * ገዢዢ, *ቻዢ realize
ቻዢ money
- ቻዢ፡ በባኑር money collector,
chairman of a society where col-lecting money is involved
- ቻዢ፡ የቻዢ treasurer
- የቻዢ financial
- ቻጭ font
- * ተፋጥ, እገናዣ put around the
waist
- * ግኩስ, እስተናደር give a mouthful
of drink
- ቻጭ cheek
- ቻጭ porridge
- ቻሬ boil over
- እግኩል boil up
- ቅንፈሳ kind of dish
- * ተና, እገና find, obtain
ቻና be present, be available,
meet
- ቻና meet one another
- እግኩና bring together
- ሙትና discovery
- ሙትና the coming together
- ሙትና association
- ሙትና method of obtaining some-
thing
- ቅንፈሳ relation, connection
- ግዢዢ primary reading stage (see
also * ገዢ)
- ገዢዢ Gemini (constellation)
- ቻዢ buy
- ቻዢ be bought, be purchased
- ቻዢ buyer
- ሙትና place where one buys, means
of purchasing
- ቻዢ travel (see * ገዢ)
- ቻዢ፡ ዘመን the processional obsequies
- ቻዢ time
- በቻዢ on time
- አለሁ for a short period, for
the moment
- ሻላቻዢ inopportune, occasionally
- በየቻዢ from time to time, many
times
- ቻዢ kerosene
- * ገዢ, እገና go through the primary
reading stage (see ቀብዢ)
- * ገዢ, ተገዢ travel, journey, go
ቻዢ baggage
[See also ገዢ]
- ቻዢ anathematize
- ገዢዢ spread grass on the ground
- ገዢዢ recite magic formulas
- ገዢዢ magic recitation
- ገዢዢ substance
- ገዢዢ massive
- ገዢዢ bodily, external
- ገዢ the last day before Christmas

በቅ necessity (see 7ፋፋ)	በቅን journey
በቅ፡ በአቅም he does not mind	በቅና companion
በቅና by necessity, necessarily	በቅናነት companionship
የቅ harm, do harm	የቅኑ murderers (see 7ፋፋ)
ተቅኑ be harmed	የቅኑ affair, matter
7ፋ pantry	7ፋንግሬ a person with a problem
7ፋን kill	7ፋን killing, spoils (see 7ፋፋ)
ተ7ፋን be killed	7ፋች be forced
ተ7ፋንን kill each other	ከ7ፋች force, compel
የቅኑ murderer	የቅኑ necessity
የቅኑ killing	የቅኑት obligation, duty
* 7ፋፋ, እ7ፋን lean to one side (load), slip down	የቅኑት obligation, necessity
7ፋፋ lack, be missing	የቅኑት obligation, duty (see 7ፋፋ)
7ፋፋ(ኩ) he lacks	7ፋቻ pit, well
እ7ፋኩ(ኩ) he failed to do for him	7ፋቻ break the fast, omit
ተ7ፋን be left out	ተ7ፋቻ be reduced
የቅኑ missing	የቅኑት a non-fast day
የቅኑ, ከ ተቀባዩ:7ፋቻ more or less	7ፋቻ hut
* 7ፋመ, እ7ፋመ lay out	የቅኑ፡ የቅኑ set up housekeeping
7ፋመ፡ኩ lie down	የቅኑ፡ መግበር means for settling them- selves up in their home
የቅኑ monastery	የቅኑ፡ ስት domestic matter
7ፋወ calf	7ፋ be eager
* 7ፋራለ, ተቀራለ show self- denial for politeness sake	* 7ፋ, ተ7ፋ be a rumbling noise
የቅኑት obligation, necessity (see 7ፋፋ)	* 7ፋ፡ ተ7ፋ be forgotten (time) through being busy with something else, be neglected
	* 7ፋሙ, እገንወ recuperate
	7ፋነ bake

ተጋረጋ be baked

አገጋገለ come to bake, have
baked

ጥጥል owl

ሸንጂ crow

ጂዢ stall, livestock pen

*ዘመ, እዘመ adorn oneself, be
decorated

ዘጋ decoration, trappings

ዘጋ:ዘጋ jewelry

ገጠሙ fit, join, write poetry

+ገጠሙ be composed (poems)

ግጠሙ:እስት be closed

[See also ቤትም]

ግብጥ poetry, lyrics of songs, verse
(see ገጠሙ)

ግብጥ:እቀባይ solo poem reciter

የግብጥ:እግዥል the manner of
reciting

ገዥድ country, countryside

ገዥሽ pasture, grazing place

ገዥን saddle-sore

ገጽ page

ገኝ:ገረገኝ present, gift

ገኘ push, be advanced (in age, in
education), go on (time)

+ገኘ advance (vi.), shove one
another, be crowded, upset

ገኘ:እና be large, be great,
exceed

(ሀበሻ:ገኘ:ሰላም the well-to-do)

ገኝ:እፈርት on large scale

ገኝ injustice

ገኝ shaving, pushing

ጠጋኝ encroaching (on boundaries)

እነገኝም it is not bad

ገኝ, in ከገኝ in quantity

*ገራይ, እገራይ oversee

ገንዘብ supervisor (at a banquet)

ገብፁ tonsure

ገብፁ be thin (cf ox)

ገብፁ strip off

+ገብፁ be stripped away, be taken
off, be deprived of



ጠን hate

+ጠን be disliked, be loathed

+ጠን quarrel (v.)

ጠንግ enemy

ጠንግ hatred

ጠንግ antagonist

ጠን beer

ጠን:ጠም brew beer

ጠን abandon, leave, throw, toss, drop

(በቅብ:ጠን attend the ዕቅብ, hold
the ዕቅብ)

(ጠኩ:ጠን prepare mead)

መስጥ, swathe, wear a turban	መ spear
ጥምህturban	[See also መሬት]
መ be pure	ጠራም trumpet
ተመ be filtered, be clear	ጠራምኑ吹 blow the trumpet
ተተመ filtered	ጥም tooth
ጥም purity	* መረቀሙ, እጠረቀሙ collect, save
ጥም good	ተመቀሙ be collected, collect (vi.), gather (vi.)
መ invite, summon, call out (በኩ፡መ invite to coffee)	ጥረም serve
ተመ be invited, be famous	ተጥረም be squared
ለጥም cause to call	ጥረም effort, strive (see ብል)
ጥም invitation	ጥረም invitation (see መ)
ጥረም invitation	ጥረም product
መጠሪ term, appellation	መሬት battle (n.)
መጠሪያ ስም appellation	መሬት፡ገመዢ battle (v.)
መ try very hard, be afflicted	ጥረም bind (a book)
ለጥም be in death throes	ጥረም volume, book
ጥረም effort	ጥረም edge
ጥም roof	ጥረም sweep
ጥም good (see መ)	ተጥረም be swept away
ጥረም goodness, excellence	ጥረም sweep
ጥም raw, green (grain), grain	ጥረም ተጥረም doubt, distrust
ጥም፡ገንዘብ cash	ለጥም፡ጥም be in doubt
ጥም፡ጂጻ rock salt	ጥረም suspicion
ጥም January	ጥረም፡ጥም table
ጥም provide for someone, care for the aged parents	ጥም smoke (see also ተጥም)
ጥም provider	ጥም violate
ጥም፡ቁጥር who takes care of	ተጥም be violated
	ጥም beat, knock

አመች attack	ተመችነት be mentioned
(ጥቃናኑ፡ አበቃቻ፡ he is beset with loneliness)	በቻም mention, impinge
መቀለ pack, wrap, roll up	መቀለ in ጥሔሩ፡ መቀለ thrusting up into the sky
ተመቀለ be packed, compress, include, curl up	* መቀቀለ, ተመቀቀለ curl up
መቀናል፡ ሌደረግ roll up	ማቀቅነ small
መቆሽን general (adj.)	መቆሽን few, a few
መቆሽነው generally	መጋ suck
መቆሽነው-ን generally, in general	ማን breast, bosom
በመቆሽነው generally, in general	መን quarrel
በመቆሽነው፡ እኩረር generally speaking	መኖድ quarrelsome, antagonist
በመቆሽነው፡ ካቴ, generally considered	መን spring
[See also መቆሽኑ]	መሰሳ holy water
መቆሽኑ፡ የዚህ province (see መቀለ)	መሰሰ roast (v.)
መቆሽኑ፡ መጠናዣ headquarters	መሰሰ toast (n.)
መቀመ benefit, render service, be beneficial	መሰዕ wait, await, watch, guard, keep, observe, heed, preserve
→ ተመቀመ make use of	ተመሰዕ be kept, be observed
ተመቀመ(ን) he used it	ተመገጠ await
መቀመ፡ እነ be beneficial, be more useful	መሰዕ be fastened
→ ተመቀመ benefit, advantage, value	ተጠበቀ be stuck together
መቆም፡ ቤት October	ኋጋጋዊ greatly, vigorously
ማረጋር black	መጠቅ strict
መቀነ mention, cite	መበቃ lawyer
	መበቃ፡ ፖስ hire a lawyer
	መበቃኑ, in የበቃለ፡ መበቃኑ mastery
	መበቃ be narrow, become restricted
	ተመበቃ have apprehension
	ከመበቃ crowd (vt..)

ተግባጥ be crowded
 መጠጥ: ተከ: narrowly
 መግብ narrow
 መሬታ metalsmith (see ትጠቅ, መሬት)
 ትጠቅ technique, skill, knowledge
 (see መሬታ)
 ጥብጥ: šämma with multicolored hems
 ትጠቅ: ስቶች the maker of the
 tabib
 ትጠቅ: የልሰዎ unembroidered
 መግብ lamb
 መኅና quarrelsome (see መግብ)
 መግብ nature, character
 መግብ: መልካም of good character
 * መስመስ, ተከተለጠ be scattered
 መን bosom (see መግብ)
 መቻ: መግ adopt a child
 መቻ finger
 መቻ morning
 መና be strong (see also ዘና)
 ክስና study
 ተክስ be studied, be learned,
 be scrutinized
 መና: እነ be strong
 መና: ዝነ strong
 መና: steadfastness
 መና health, sound
 ወጪና: መግኑንን health officer

በዚህ: መጠቅ: እኩለ Public Health
 College
 [See also መኅና ክፍያ]
 መተክት prepare the ingredients of beer
 ትጠቅ: መግብ mixture of ingredients for
 the preparation of beer
 መፋይ engage in sorcery, divine
 መፋይ: ስም divination
 መፋይ: ስም divinator
 * መኅናቁ, + መኅናቁ be careful
 ክስተሩቁቁ warn, give a warning
 ክስተሩቁቁ complete, acquire com-
 pletely
 መቀቁ: ተከ: carefully
 ክስተሩ: completely
 መቻ: መግኑንን divinator (see መኅናቁ)
 መና: steadfastness (see መና)
 መንድ olden days, in olden days, in the
 old days, origin, originally
 ተግናት: ይመለ from the beginning
 → መንፈት from the very beginning
 → መንፈት from the very beginning,
 originally
 መንፈት: ቤቱ original circumstances
 መንፈት: መሠረት original basis
 መንፈት: መሠረት essentially
 መንፈት: የገር essence
 መንፈት: ግዴታ essential qualifications
 ወጪና: የገር of old, old, ancient

አንተረ	ancient	መቻነት	small structure in which mead is sold
አንተዋና	antiquity	መቻነት	prepare the mead
መኅክም	(see አንተ)	ጂደት	calf
መነስ	be strong	ማጋ	come near
አውነዣ	strengthen, bolster	ተማ	take shelter, gather
መነስ፡እላ	be strong	እሰጣ	let approach, let have shelter
ጥንቅ	toughness	ማጋ፡እሉ	move
* ተከተቁ, ተጠናቁ	be hostile	ጠን፡ግብር፡እከሳ	along the edge
[See also * ብኩቁ]		መንኛ	client status
መከካ	buzzing	መንሪያ	shelter, means of protection
ጠቃቁ	pair (see መጠቁ)	ማገን	be sated
ጠንጂ	leather ball	ጠን፡ጥፍ	satisfactory
ጥቅም	taste, good taste (see ማሙ)	ጠንጂ	arrogant
ጥቅም	wild honey, dark brown	እጥጋቢነት	sufficiency
መይም	dark	ማጋ	repair
መይም	dark quality	ተማቻነት	be repaired over and over again
መቀቅ	ask, require, inquire, visit, hold responsible	ጠንኛ	client status (sec መን)
+መቀቅ	be required	ማጥ	drink
እስመቀቅ	require	ተማጥ	be drunk
መቆቅ	who asks, who holds responsible	(እመጥ)	(እመጥ) one drinks
+መቆቅ	who is asked	እመጥ	give to drink
ጥቃቁ	question, request (n.)	መመጥ	drink, strong drink, liquor
መቆን	metalsmith (see also መመጥ)	ማጥ	problem, need, affair, want, com- plication
ጥቅ	put on the fire	የበታማ	household items
→ ተጥቅ	be put on the fire	ጥቅም	wild honey
ጥቅም	juniper		
መቻ	mead		

- * የዕስ ተሸማሪ ማው
* የዕስ እና ጥሩ see የዕስ
- ሙ disappear, be lacking, be absent, cease
- ለሙት waste, wipe out, do wrong, destroy, kill
- የዕስ crime, misdeed, sin
- ሙ write (see also የዕስ)
- የዕስ document, scroll
- መጽሐፍ book, text
- ሙቱ millet
- የሙቱ፡ ካልተ መሬ consider something no more than a trifle (lit. no more than a grain of millet)
- ሙች candle
- ሙሉ tie (v.)
- ሙኑ fingernail
- ሙኑ see Annales d'Ethiopie (1955) p. 89-108 የዕስ cloth, banner
- የዕስ document, scroll (see የዕስ)
- የዕስ crime, misdeed, sin (see የዕስ)
- የዕስ፡ እጠኑ commit a misdeed
- የዕስኩ guilty
- የዕስ be tasty, be sweet
- የዕስኩ savor, flavor
- የዕስ፡ እነ dry
- 
- አሙ glass bead necklace
- አሙ take a gulp
- አሙ foot (normally used as measure, but also in the expression አሙ አሙ)
- አሙ፡ እንጂ እንጂ from head to foot)
- አሙ add
- አሙ in addition
- አሙ ማሸጋ in addition to
- አሙ ተጨማሪ additional
- አሙ ተጨማሪ in addition
- አሙ፡ እና እና stir up
- አሙ fly whisk
- አሙ twig, sticks
- አሙ finish
- አሙ completely; (with a negative verb) at all
- አሙ አላ end
- አሙ moon
- አሙ፡ እና እና cloth, banner
- አሙ ድንደኛ dunged earth
- አሙ smoke (v.)
- አሙ አማካር smoke (vt.), cause to smoke
- አሙ smoke (n.); see also ለአሙ
- አሙ mud
- አሙ፡ አማካር village headman
- አሙ፡ እና እና sheathe
- አሙ ተቀባዩ dispute
- አሙ dagger
- አሙ name of place

፻፻፻ person of rank, well-bred, gentle	
፻፻፻ cause to clasp, make seize, give	፻፻፻ folk, uncultivated
፻፻፻ grasp, squeeze	→ ፻፻፻ good breeding
፻፻፻ handful	*፻፻፻, in ፻፻፻ play, chat, discuss
፻፻፻ የንጂ ስጂ ተክ አንጂ ጥርጋ cake	፻፻፻ talk with someone
*፻፻፻ ተክ, የንጂ ስጂ clap	፻፻፻ game
፻፻፻ clapping	[See also *፻፻፻]
፻፻፻ kind of bush the leaves of which have a mildly narcotic quality	፻፻፻ game, play (see *፻፻፻)
፻፻፻ load (v.)	፻፻፻:፻፻፻ be engaged in conversation
፻፻፻ be placed (load), weigh down	፻፻፻:፻፻፻ playing field
፻፻፻ cargo	፻፻፻ good upbringing (see ፻፻፻)
፻፻፻ pack strap, girth strap	፻፻፻ nuptial house
፻፻፻ be embarrassed, be at a loss	፻፻፻:፻፻፻ honeymoon hut
፻፻፻ have anxiety	*፻፻፻, ፻፻፻ chirp
፻፻፻ shoulder	፻፻፻ milk container
፻፻፻ head	፻፻፻ kind of Galla dish (wheat flour mixed with butter and spices)
፻፻፻ cargo (see ፻፻፻)	፻፻፻ dance (v.)
፻፻፻:፻፻፻ pack animal	፻፻፻ dance (n.)
፻፻፻ forest	፻፻፻ dance (n.)
፻፻፻ flour of roasted grains barley prepared with butter and pepper	፻፻፻ body of troops, adherent
፻፻፻ atrocity, perseverance	
፻፻፻:፻፻፻ atrocity	
፻፻፻ cry (see ፻፻፻)	
፻፻፻ shouting, bleating (of sheep), outcry (see ፻፻፻)	፻፻፻ sun
	፻፻፻ secretary, scribe (see ፻፻፻)
	፻፻፻:፻፻፻ Minister of Pen

፩፻፭ writing; (see የ፪)

የ፩፻፭፡ እኩል write down

፩፻፭ writing, charm (see የ፪)

፩፻፭፡ ነት office

የ፩፻፭ prayer (see የ፪)

የ፩፻፭፡ መንግሥት conduct the prayer

የ፩፻፭፡ እቃለን say prayers

የ፩፻፭፡ እረዳን pray, say prayers

የ፩፻፭፡ ደርብና ደርብና Holy Thursday

የ፩፻፭ sayer of prayers

፩፻፭ votive stone

የ፩፻፭ sayer of prayers (see የ፪)

የ፪ pray

የ፪ ማቅረብ place of prayer

የ፪ ማቅረብ prayer

የ፪ fast (v.)

ተ፩፻፭ it is being fasted

[See also የ፪]

የ፪ fast, fasting (see የ፪)

የ፪፡ ስጋም halter of fast

የ፪፡ ቁጥር title of book

የ፪ና, in በ፪ና quietly

የ፪ sex

የ፪ be firm, get too strong, become

effective (see also ጥና)

የ፪ናና console

የ፪ና strong, organized

በ፪ና strongly

የ፪ና tenacity

የ፪ conser

የ፪ conceive

የ፪ ተንሬት tenacity (see የ፪)

* የ፪ና, see የ፪

* የ፪ናት, ተቀናዋት be hostile
[See also * ምክበት]

የ፪ ፈጻሚ cup, chalice

የ፪ be clean, be pure

አየ፪ና clean (v.)

የ፪፡ ደንብ white

የ፪ና cleanliness

የ፪ና be declared righteous, be pious,
be valid

አየ፪ና confirm

በ፪ናዎች, in በ፪ናዎች piously

የ፪ናዎች (pl. የ፪ናዎች) righteous, holy
የ፪ናዎች holiness

የ፪ና cleanliness (see የ፪)

የ፪ን grace, favor, honor, beneficence

የ፪ን የ፪ን rich

የ፪, in ስ፩፻፭፡ የ፪ fast of Sage

የ፪ ፈጻሚ hair

የ፪ ፈጻሚ rose; proper noun

የ፪ ማቅረብ silence

የ፪ ማቅረብ sorrow

የ፪ write, write down (see also የ፪)

አየ፪ have something written down

[See also የ፪ና, የ፪ናዎች,
የ፪ናዎች, ደገኘው]

b **ብ** boil (vi.), ferment (of drink)

ብኩስ boil (vt.)

ብኩስኩስ coffee maker

ብአት past or fossils

ብአትኩስ philosophy

ብአቴር:መ filter beer

ብአጥ:ቤር name of a gate in Harar

ብለን look for, seek, need, wish

ብለኝነት necessary

ብለኝነትነት necessity

ብለኝነትና it is necessary

ብለን search, in search, need

ብለኝነት need, desire

ብለጥ fashion, notion

ብለ fear

ተብለ be feared

ብለኩል cause to be feared

*ብለ, እብለ produce, provide, develop
(a character)

ብርቀን chest

ብለስ fall apart, be ruined

ብለስ ruin, break (an agreement)

ብለስ fall into ruin, fall apart

ብለስ horse

ብለስ:መግጃ main market place in Harar

ብለስኩስ horseman

*ብለዕ, ተብለዕ alternate

ብለቻ western

ብለቅ young steer

ብለጭ sentence

ብለቻ:ክቡር court

ብለቻ:ክቡር kind of dish

ብለስ be spilled

ብለስኩ spill, pour

(ብለቻ:ክቡርኩ obtain an abundant
income)

ብለስኩ place to pour out, place
to dump

ብለኩ celebrate Easter

ብለኩ Easter

ብለኩ Fascist

ብለኩ rub, tan

ብለኩ tanner

ብለኩ:ኩ toothbrush

*ብለዕ, እብለዕ love (v.)

ብለዕ love (n.)

ብለኩ:ብለዕ love philter

ብለዕ allow, permit, desire

ተብለዕ look for one another

(ብለቻ:ተብለዕ ogle each other)

ብለዕ permission

ብለኩ:ኩ willingness

ብለኩን factory

ብለስ release, leave off, unyoke, absolve,
divorce

ብለስ cause to be released, have
released

- | | |
|--|---|
| b7 divorced | n...b3t instead of |
| b3t absolution, obsequies | b3t, t3t crack each other's head |
| b3t meaning, significance, divorce | b3t explode bloom |
| m3t solution | b3m3: h3 stand somewhat apart, be separated |
| b7 face, in front, in the front | b3m3:t77h be apart from each other |
| b7: R7W3 be servile | b3m3:g3 separate (adj.) |
| n...b7: h b7. opposite | b3m3:n3 at a little distance, aside |
| Q2:b7 in the future | b63m3, see above |
| Q2:L7: Xmb advance (v.) | b3m3 project (a beam of light), emit |
| Q2:b7 future | b3m3:h2L7 send out |
| b7 spin | b3m3 hold a fantasia |
| L7A spinning | b3m3f display of prowess, fantasia |
| * L7A4n. h f4n+t3 know (of hunger) | b3b3 name of place |
| b3t absolution, obsequies
(see b7) | b3n hole in the wall to let out the smoke |
| b3t: g3t prayer of
absolution | b3nL boast; narrate one's prowess |
| b4t test (v.) | t3nL boast, compete |
| t6t be tested | b3nL boasting |
| t6t+3 be tempted | b3nL cure (.) |
| * b7, t4t be in contact with | * b3H, h b3H(ni) he made fun of him |
| b3t distribute morsels | b3HH become feeble, become dull (of eye) |
| b3t meaning, significance,
divorce (see b7) | f3d goat |
| b7 way, neighborhood | b3d alphabet |
| m0b3t separately | b3d: b3mL learn to read, master
the alphabet |
| b3t share, portion, turn | |

አዲስ አበባ teach how to read	በተምህር完全ly; (with negative verb) absolutely not
የኢትዮጵያ spell it;	የቃይሮት perfection
የኢትዮጵያ spelling	
ለች take (the e), see ላይ	T
ፍጥ tumult	
ለች lawyer	ፖል police
ፍጥ tumult (see ላች)	የደንብ parliament
ፍጥ dung	ጥወሪያ Patriarch
ለች smile (n.)	ጥቅም Piazza (name of square in Addis Ababa)
*ለች, እለች hold back	
ለመ towel	Tይር powder
ለመ create	
+ለመ develop (vi.)	
+ለመ mature	
ሙለመ development	
ለመ go fast, be fast	
ከቱጂ speed up	
ፍጥና speed (n.)	
ለጂ grind grain	
ከተጂ have ground	
ፍጥ grinding	
በቅጂ grinder, mill	
ለች accomplish, perform, settle, convey	
+ለች be performed, be fulfilled, be over, be finished	
የተረዳግ bring to a settlement, have carried out	
ማቅረብ complete	