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)
Final Report

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INTERMEDIATE AMHARIC CULTURAL READER

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Los Angeles, California

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U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

Office of Education

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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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Addis Ababa

Ethiopia's capital was previously built on Mt. Entotto. However, since it was unsuitable for a city, in 1876, 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 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 Mäsqääl 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 railroad 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 Habta-giyorgis bridge will arrive at a very large area, the Mercato. This area is (also) called Addis K贻мa. 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 Baglamdar 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 Aye 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 Aye 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 borhan, (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, almsgiving, 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 is somewhat weakened on account of her clerical achievement, the fact that this achievement 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 30,000. 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 ዋጋር ol 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 Färäs Mägala. Since this place which is known as Färäs Mägala 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. 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.
In former times, these gates had doors and guards. All the streets leaving from these gates came together in the Färlås Nåågala. These were the Track gate, the Shoa Gate, the Buda Gate, the Ox Gate, the Ycrer Gate, the Fälana Gate and the Pepper Gate. 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: Gågol) are narrow and have lots of pebbles in them. The big Ras Makonnen Hospital and the large Muslim mosque are located here in the Gågol. 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 Hakím 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, 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 an 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. In this place buyers, sellers, middlemen, swindlers and honest men are all mixed together.

The Mercato of Addis Ababa is located in the western part of Addis Ababa. There are large buildings there built in the modern style. These buildings are 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 qolto on which dust has blown and ምልጣሪ 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 ዀ/or cigarette, one
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 tuk tuk 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 i, 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 šamba section for clothes and choosing garments from those hanging up or spread out on the ground each according to its kind, taking out māṭhāla shawls, a gabī, 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 ōxen, 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, bargain-ing 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 ṭaṅṅāra and dabbo-bread on wickerwork tables, parched grain in quuma-baskets, beer in crocks and arrack in bottles or centeens 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 her 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
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 saint'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 Ābatte (I having disturbed), Gōsanne (I having elbowed), Kande (my elbow), Bayu (the bitter), Ambūrbut (ransacker) and the like. Names expressing handsomeness are of the kind like Wabitu (the beauty), Amāri (he is handsome), Dāmmāqā (he is admirable).

The names given girls mostly express beauty. Just for example: Almaz (diamond), Wabitu (the beauty), Šagerāda (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, Wäldä-Mikael, Gibrä-Mikael, Haylä-Mikael, etc. If a girl, she may be called Amättä-Mikael, Wäldätä-Mikael etc. As a mark of the christening, the priest will tie a white thread around the child's neck. This is called the matāb.

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 Tatāq.
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,' 'Bayuš' is the pet name (for a boy). 'Bayuš' is (actually) a woman's name. Abba becomes Abbe; Gama, Gamos; Barhanu, Baris. Particularly with reference to women, -yye is added and becomes a special pet name. That is to say, Ababa (becomes) Ababyye or Abaye.

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, 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 little 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 ṭašob. 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 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 inopportu..Iely. 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
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 woe 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 barley*, 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 ḍafalāl-stew with ḍārā-bread, if there is ṭabbā-bread, then with ḍabbo, fresh fried meat with eggs, coarse porridge, ḍārābāsā, 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 ṭenaddam-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 ḍārā-bread and sauce, the kinds of sauce may differ. Meat sauces (range) from ṭanīl, red ṣalbo sauce, ṭenugreek pot, ṭeqan to cabbage (sauce); vegetable sauces are ṭalāčā, ṭafṭafṭ, ʾuṣur-stew, sauce made of roughly ground peas. During fasting periods, rolled chickpeas put into stew, ḍūṭāčā, ḍārā-bread put into sauce, ṣalbo, sunflower oil ṭafṭafṭ—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.
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 sci-
ence 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 ṣešāra and sauce
for two or three days in a basket. However, since ṣešāra and sauce become
moldy if they sit around, a kind of food that will not spoil is packed for
him. Among these foods ḍabbo goio, flour of barley mixed with pepper, ḍēbṭo
mixed with bārbāre-spice and butter, ḍōkko, and the like. Their way of pre-
paration is such that they last a long time without going bad.

Beverages also have (various) kinds. The beer is always of the un-
filtered 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 fil-
tered (types). Next to hydromel there is bāra (or hallowed 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. When 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 ወርባንሮ የሆያ must never be lacking in the house because when sauce is not prepared, ወርባንሮ 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 ኦርሶ-bread, their ደብቦ-bread, beer and raw meat. The Guragäs have no one to equal them in their hash and their ወጆጆ. Cheese and cabbage are their special foods. The Tigreans do not have an equivalent in the ከን-

The Gallas with their ኢንጋወ, a kind of milk, their porridge, ይሁች, ዡጋጋぶስ, roast coffee; the Gojjames with their arrack; the Gondareas 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 mukhtar, 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 wasa 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 qala and korg which cannot be eaten by worms and will not crack is made.
The floor plan of the house may be circular (beta-nagus) or 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 fireplace 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 šámma

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 made of coarse 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 (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 nāṭṭā. 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 Miṣqāl, Christmas and Epiphany come, they wear their national dress. The national dress which custom has preserved is a narrow-sleeved shirt, jodhpurs and a nāṭṭā. The manner of wearing the nāṭṭā is according to the choice of the one who wears it. Be that as it may, the nāṭṭā 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 ūrū̏ma respectfully by turning the nāṭṭā 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 ūrū̏ma 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 cābi which protects one from the cold. Sometimes a rather thick kūta 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 nāṭṭāla 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 nāṭṭāla, 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 nāṭṭāla stripes about the neck. The principal manners of clothes-wearing are restricted to the (above-mentioned) ways.
One of the customs of the people of Ethiopia—the Christians—which have come down from ancient times is the mahbār. 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 banquet 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 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 mahbār has two kinds of manifestation. Although a mahbār is itself only one kind of organization, it is a general term for all such like organizations. The other kind is called a šānbāte. More than twelve persons assemble and 'drink a mahbār.' Those who found a mahbār 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 mahbār 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 mahbār in separate groups. The chief festivals on which a mahbār is held are: St. Michael, St. Gabriel, Virgin Mary, (Holy) Trinity, Redeemer of the World, and Birth of the Virgin. Men and women do not conduct a mahbār together. All (members) take turns being host to the chalice in separate groups.
For the ceremony of the chalice, there are a decorated mlísob on which bread is placed and a crock containing beer. After they have spent the day conducting the mabhär in the various houses, the one whose turn it is, returns home with the bread in the decorated mlísob 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 mabhär. Otherwise the affair would not be blessed. The banquet is monthly. One of the members of the mabhär is chosen to be chairman of the mabhär to 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 mabhars, the ones from far away (coming) by mile, 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 mabhär 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 mabhär summons the (next) one whose turn it is and makes him promise (to fulfill his obligations) and concludes (the mabhär) 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 mabhär), lights a candle, and goes to his house with the decorated mlísob and
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 sānbāte 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 sānbāte 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 sānbāte 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 sānbāte 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 sānbāte.

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, like they, 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.

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 diners. 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 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 Societies:

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 mahbhur 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 person who administers 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 every time 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.

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 የበብወ እኔ and the ትክክር, it has permanence. 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 የወንቀ, የሆነ. This kind of help is not limited just to farming but occurs in activities like house building. This kind of interpretation of የወንቀ has found acceptance in eastern Shoa, 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. የወንቀ (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 ḫuṣṣa 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 nṣāja 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 qunna-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 ḡnɔb-platters or 1qwat-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 tefo, 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,

They go on working like this until noon. The master of the household arranges each thing in its kind, namely, the beer, anabara 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 anabara 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. Eskostta 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 awcan. Basically the purpose of the afarsata or awcan 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 Caobo-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 so 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.
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 "afirmata" means.
Fukkëra

Fukkëra 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 Fukkëra is a kind of melody called sufræto or særæto.

Suaræto 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, enchants 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 Fukkëra, there are some times in which the Fukkëra is spoken and listened to by itself without any battle song. Battle songs and Fukkëra are heard in many places. Even though the fundamental cause for Fukkëra 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, it is done according to custom, whenever a brave man gets high at a wedding reception, feast or banquet in order to be a means of exciting 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
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 fukkéra 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 battle-
field 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, 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 fukkāra. Even though the basis is courage, the main aim of fukkāra 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 fukkāra) 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 Psalter and the books of the Bible, and goes over (them) repeatedly. When he is completely finished with the Psalter Maryam, the (book of) miracles and all the Psalter, 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 dāštārā.

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 gāṣm or quarter gāṣm of land which is given to them as maṭāriva.
land. Moreover, he builds up his income by making jharus, 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 tofo (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 dawella-measures of grain. Smbotics, 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 quarreling
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 ይfhwa 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.
Dábthara

Among those clergymen who serve the church with various skills one is the dábthara. 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 dábthara. Another meaning of dábthara 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 dábthara by the people. However, what makes a dábthara be called a dábthara is one who sings the zema, knows the qane, 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 dábthara (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 all 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 qàfRfa.) 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 Awall-añgāst, 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 dābtāra 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 Ceez 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, qolo geta, r 'al dūb r, līqā-tābšt, līqā-māzmān, mīlakā-rīhan (to) mīlakā-gāhay. 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 dābtāra 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 dābtāra and on account of the lack of ability of the officiating priest, the mistakes the latter makes are a source of amusement for the dābtāra. For example, let us take note of this: It is said that the priest in a church wished to begin reciting wāhalla, but by separating the lo, began to say wiha, wiha repeatedly. At this time the dābtāra 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 ālāḥṭāra 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)?" Because of this (ability), the ālāḥṭāra is greatly feared by the officiating priests.

A ālāḥṭāra is not only feared among the officiating priests but is greatly feared by the people. It is believed that his andārbi, 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 ālāḥṭāra who doesn't write (is like) a bird without wings' indicates that if one who is dubbed a ālāḥṭāra 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 ālāḥṭāras don't have the education of today, the advantage in being a ālāḥṭāra is slight; they are heard saying:

'Though the education of today is not written on us
I and the qāḥṣṣa are called exercise books.'
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 ṭekli 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 en-
ter 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 Abba hoy or Abba and the women Emmahoy. 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 un-
acquainted with it, their skills are limited to housework. 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 themāṇḍara 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 Målka’e Maryam, the Målka’e Kástos 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 Målka’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 šewmas (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 God’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 lifelong 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 same 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
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 alīqa, mālikh-ahlaq, mālikh-hā, ṭalḥṣ-hābr, ṭārīqetā, līce, līce-licawant and such like will be given in 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 sānihāte 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 sānhātes 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. F; that as it may, history reminds us that it began to be clearly visible during the reign of Zara Yaqob. Even in our time there is no lack of ለልተራስ 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 ደለምህስ በርሱብ ከብላ ድጠር 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)

\[H^1 = 1; \ L = 2; \ H^2 = 3; \ M = 4; \ S^J = 5; \ R = 6\]

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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
10th. Aquarius (wind) " " ox
11th. 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 TäqqWar 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, w'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 multicolored 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 Wāsān:

1) Come in Wāsān, enter, you.
Tell us a riddle.

2) Wāsān, the Raya (Galla's) (zar),
Wāsān, the Raya's (zar),
His hair-braid hangs down to his shoulder.

3) Raspberry, lemon, be hit (them),
Wāsān (the) whip,

4) Wāsān 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) livestock 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, Söge in September, and including the Christmas (Fast), one fasts those of Nineveh, Lent, Säne and Falsäta. 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 Falsäta (15 days). The Fast of Söge (is) for priests and monks, and likewise the (fasts) of Säne 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 fornicating, 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.
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 bërbërrë—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, sëorch 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). Maybe 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 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 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 wittingly 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 gānna 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 gānna (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 gānna 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 neighbor-
hoods. 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 manliness, 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.
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 Ŕǝr.

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 hydromel 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 Katära. This is not an independent holiday but one associated with Epiphany. The word katära 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 Katära 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, fantasies 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
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 Ṭar. 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 qilb, 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 akfkaft.

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 have-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?
Mäsqäl

Mäsqäl 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 Mäskärrym 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. 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 sign of this holiday is the Dämära. Dämära is the day before Mäsqäl. On this day the people
set up the የኝኝ እራ (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 ብስራ ብልቻል is tied.

Everyone goes to the church in his immediate neighborhood and celebrates
the holiday by setting up the የኝኝ እራ. Children and youths help enlarge the
ኝኝ እራ by adding some sticks to the main pile. Priests and deacons dressed
in their best clothes take the cross to the የኝኝ እራ and give the blessing
while walking around the የኝኝ እራ, 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 የኝኝ እራ
thrusting up into the sky is ignited. The reason (for this) is to commemo-
rate the fire Queen Helen lit after seeking aid 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 የኝኝ እራ lights or
torches into the blazing የኝኝ እራ fire. Some people light torches in their
respective homes. They spend the evening and the night rejoicing, dancing
and singing. On the following day, ብስራ ያልባ, the people go to the place
where the የኝኝ እራ 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 የስራ እርስፋ, 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 ḍāmmăṣ. 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 Mäṣqāl 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 Gäsèn along with the book known as Tefat 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 Tefat, 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 'Aṣe Mäṣqāl' is celebrated in Ethiopia. The date is 10 Mäskärām.
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 Gäšen 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 Mäsğål (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 Ḥadar 21.
St. John's Day

St. John's Day is a New Year's holiday which is celebrated every year on the first of Mâskârim. 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, Mâskârim has come
Courage my soul, Barley-o has come to your aid.
In Mâskârim, no one will marry you.
In Taqamt I will talk to you a little.
In Higael I will talk to you circumlocutiously
Until the middle of Tahsas;
Being haughty and roaming in Tar.

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
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 důngara. 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, smoky 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 ānqun̓atał, 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.
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 gorb, 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 nāyllas and belts to skillfully 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 ẖāmmās 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 ẖāmmās with multicolored hems is the gauzy ẖāmmā maker. He is particularly popular with the ladies and girls. The multicolored-hem ẖāmmā maker and the gauzy ẖāmmā 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
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 dābanansa. 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 ṭḥibb, but today they have started using the term ṭayab. 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 qamna baskets, sieves, angob platters and salted 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—¬hib—-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 mahbūr and ḥamāte 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 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 strike 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 mitāla 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 ḍak 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 liveliness 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 minstrels 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 raking 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 planting 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 plow shaft to the yoke, divides up the land (to be plowed) by furrows, and (then) plows, putting the seed in a sort of ḫamma, and sows. Grasping the plow handle in one hand, his whip in the other, the plow scratching the ground evenly, and 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 ʿalḥara in fresh sauce. But if it is far, his wife takes him his lunch in an ʿaglal-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 ḫimma 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 plowshaft 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 menu-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 ḫimma 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 (rifle)

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 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 pour out 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) የኪሎህ ያብتجار. 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 የኪሎህ ያብتجار 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,
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 backed 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 āṅgāra 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 trifle things. 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
āṅgāra 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
amekāla-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 "miskara" on the miskob, 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 they 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 betrothment 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 reproving 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 ensn profound 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 qurna 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.

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 unre-
proved 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 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 satiated, 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 become adults, set up housekeeping, engender children and become (persons) 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 housewifely 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 Afâl-wâlrq Gâbrîyâs, '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 Amâwra 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 moving, 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 of the girl with a pudgy nose. She will pass the test when her demure character which indicates her womanly qualities better than anything (else) is included with her physical appearance.
Before modern Western culture brought in things like eau de Cologne, Acqua de Selva and Lux soap, a girl's beauty had desirability when it had a tinge of fumigation from the thun 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 but 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' 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.
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 Posil reigned from 1632 to 1665; Theodore reigned from 1855 to 1866.

3 Reg Makonnen, Menelik's nephew, was the Emperor Haile Sellassie's 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 Dera is the language known also as Harari; Çottu 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 kitoma "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.
Michael, Strength of Michael, Servant of Michael, Man-Servant of Michael."

"Treat yourself".

This is a manner of boasting.

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. Gabriel Abuna Gaddis, 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 Afarsata" 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 gaddus\textsuperscript{*} gadduson or gaddast gadduson "the most holy"; the inner part is the gaddast "the holy"; and the external part is the gome mahlet "place for singing the hymns".

22 The eastern door of the church (סם ד"תוי s'lam "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 "Awdä nör'ast" is a book on magic.

25 "Whallo in Geez means "and he is". Since the priest did not know Geez, he wrongly separated the word into wáha (weha) "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 dëbtär "notebook".

29: see note 20.
30: cieli not from 1432 to 1468.
31: some of a spirit.
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(1950), 89-108.
34: Reigned from 1380-1409.
35: see the chapter on "Communal inquest".
36: three author of the first novel in Amharic.
37: that is, she has become a prostitute.
VOCABULARY
It -1)

just as, just like
always
before everything
most of all
the most
the entire being

after
after this
back(wards)
progress (see 557-

dream
computation
two
eight o'clock
second, another time
high school

mind, conscience, emotion
mental
imagination
rich
pieces (constellation)
shout (n.)
examination
be, become
be (he can) he can (lit. it is possible for him)
be it...or
if he is
otherwise
outside of, unless he is, unless it is
all sorts of things
inappropriate
something wrong,
inappropriate
even now
at least
even now
agree
however, be that as it may, nevertheless
however, even though
be well-disposed toward each other
fashion, style
see below
state, situation, condition,
circumstance (see 
iskim fountain
collection
statue
(pl. ) apostle,
disciple
talitarian public
sorrow, grief (see )
contain the grief
grieving person
power
powerful, strong, severe
potency
faith, belief
religious
life
be alive
just like when he was alive

go 
( he is gradually weakening)
however, even though
be well-disposed
toward each other
new Testament
servant
night
be verdant, prosper
fertilize, develop
cow
lemon
be verdant
verdant, green (leaves), fertile
wickerwork table, basket
beg, beseech, supplicate, pray
be requested
beg here and there
who is requested
means for begging
request
get accustomed to
customary, usual
custom, tradition, practice
habitual
sheepskin cape
plain (cloth)
rod
be mild, be soft, be gentle
gentle
gently
be superior
be rather superior
more than
anything else
rather than

(see also פ )

ף (pl. פ פ פ ' ע ) expert, scholar
(see פ )

ף: פ פ פ ' ע rank in religious

teaching

ף: פ פ פ ' ע rank of dabantara

ף: פ פ פ ' ע rank of dabantara

ף: פ פ פ ' ע Patriarch

ף loose (see פ פ)

ף פ 픽 plaster, smear

*ף פ פ, פ פ פ weep, cry, lament, mourn

ף פ פ cry

ף פ פ help to mourn

ף פ פ פ cry copiously

ף פ פ crying

ף פ פ mourner

(See also פ פ)

ף פ פ lamentation, lamenting, wake

(see * פי פי)

פי פי פי פי: פי פי 피 start up again

the wake

פי פי פי פי: פי פי 피 wake

פי פי פי פי: פי פי 피 mourner

פי פי abandon, leave, let go, let browse

freely, cede, be driven out

פי פי פי פ part (v.)

פי loose

* פי פי פי פי פי make a paste
messengers

amount, on errands

amount, the right amount, dimension, exactly (seeηη)
in keeping with
properly, within limits
to the same extent, correspondingly
ignite, light (candle)
Lux soap
infection
mix, knead
be mixed
change (v.)
cause to change
change completely
exchange, vary
change (n.)
in New Year
place in which goods are exchanged
grace
name of spring with holy water
be smooth, be pleasant to the ear
polish, refine, go over
(a text) repeatedly
be soft (voice), be low,
be slow

separate, distinguish
be separated, be distinguished, differ, part
differ, be different, be separated, vary, go their respective ways
make a difference, differentiate
different, special, various
exactly
different
be somewhat different
characteristics, distinguishing mark
difference, separation
especially, specifically, particularly
[See also ΔΦ]
on, upon, above, at, north

go hither and thither
about
in addition to this
in addition to that
at this point, in addition to this
above
above, outside of
at this point
in addition to this
special, strange, eccentric (see \( \lambda \))

\( \lambda \):  all various

\( \lambda \lambda \lambda \) specifically

See also \( \lambda \lambda \lambda \)

different (see \( \lambda \))

d\( \lambda \) birth (see \( \lambda \lambda \lambda \))

\( \lambda \lambda \lambda \) birth of the Virgin

d\( \lambda \) child (see \( \lambda \lambda \lambda \))

d\( \lambda \lambda \lambda \) girl

\( \lambda \) hit

\( \lambda \lambda \lambda \) fresh

d\( \lambda \lambda \lambda \) tender stage

\( \lambda \lambda \lambda \) bridle (a mule), pack

\( \lambda \lambda \lambda \) trim with leather

\( \lambda \lambda \lambda \) give generously

\( \lambda \lambda \lambda \) be bestowed generously

d\( \lambda \lambda \lambda \) tender stage (see \( \lambda \))

\( \lambda \lambda \lambda \) low (adv.)

\( \lambda \lambda \lambda \) scratch; draw the sword

\( \lambda \) bareback

\( \lambda \lambda \lambda \) in \( \lambda \lambda \lambda \) sesame cake

\( \lambda \) paste, stick on

\( \lambda \lambda \lambda \) shave (vt.)

\( \lambda \lambda \lambda \) soften (vi.)

\( \lambda \lambda \lambda \) labor (n.)

\( \lambda \lambda \lambda \) babble

\( \lambda \lambda \lambda \) labor (see \( \lambda \lambda \lambda \))

\( \lambda \lambda \lambda \) burial scroll (in Geez)

also

verb + \( \lambda \lambda \lambda \) + verb + \( \lambda \lambda \lambda \) whether ... or

(as in \( \lambda \lambda \lambda \) \( \lambda \lambda \lambda \) \( \lambda \lambda \lambda \) \( \lambda \lambda \lambda \)

she loves or hates)

\( \lambda \lambda \lambda \) center (see also \( \lambda \lambda \lambda \))

\( \lambda \lambda \lambda \) right through,

right in the middle

\( \lambda \lambda \lambda \) oath (see \( \lambda \lambda \lambda \))

\( \lambda \lambda \lambda \) take in oath

\( \lambda \lambda \lambda \) song

\( \lambda \lambda \lambda \) learned, educated, graduate

\( \lambda \lambda \lambda \) mercy

\( \lambda \lambda \lambda \) monthly gathering in honor of

a saint, society

\( \lambda \lambda \lambda \) participate in a mahbar,

hold a mahbar

\( \lambda \lambda \lambda \) in groups

\( \lambda \lambda \lambda \) member of a mahbar

\( \lambda \lambda \lambda \) membership

\( \lambda \lambda \lambda \) social

\( \lambda \lambda \lambda \) engineer

\( \lambda \lambda \lambda \) engineering college

\( \lambda \lambda \lambda \) layman, illiterate

\( \lambda \lambda \lambda \) leather bookcase

\( \lambda \lambda \lambda \) book casing
Can, see \( \text{\textcopyright{\textregistered}} \), trn entirely.

\( \text{\textcopyright{\textregistered}} \) full, whole (see \( \text{\textcopyright{\textregistered}} \)).

\( \text{\textcopyright{\textregistered}} \) favorable day.

\( \text{\textcopyright{\textregistered}} \) fully.

\( \text{\textcopyright{\textregistered}} \) all.

\( \text{\textcopyright{\textregistered}} \) swear.

\( \text{\textcopyright{\textregistered}} \) make swear.

\( \text{\textcopyright{\textregistered}} \) make swear to one another.

[See also \( \text{\textcopyright{\textregistered}} \).]

\( \text{\textcopyright{\textregistered}} \) be full, fill, provide.

\( \text{\textcopyright{\textregistered}} \) (\( \text{\textcopyright{\textregistered}} \) ) be perfect.

\( \text{\textcopyright{\textregistered}} \) be full, be filled.

\( \text{\textcopyright{\textregistered}} \) be completed, be complete, be done completely.

(\( \text{\textcopyright{\textregistered}} \) complete, thorough).

\( \text{\textcopyright{\textregistered}} \) fulfill.

\( \text{\textcopyright{\textregistered}} \) abundantly.

\( \text{\textcopyright{\textregistered}} \) filling.

\( \text{\textcopyright{\textregistered}} \) means of fulfillment.

[See also \( \text{\textcopyright{\textregistered}} \), \( \text{\textcopyright{\textregistered}} \).]

\( \text{\textcopyright{\textregistered}} \) in \( \text{\textcopyright{\textregistered}} \). more or less.

\( \text{\textcopyright{\textregistered}} \) pick out.

\( \text{\textcopyright{\textregistered}} \) return (vt.), give back.

\( \text{\textcopyright{\textregistered}} \) return (vi.).

\( \text{\textcopyright{\textregistered}} \) transport (v.).

\( \text{\textcopyright{\textregistered}} \) in \( \text{\textcopyright{\textregistered}} \). beyond the door.

\( \text{\textcopyright{\textregistered}} \) response.

\( \text{\textcopyright{\textregistered}} \) in \( \text{\textcopyright{\textregistered}} \). after that.

\( \text{\textcopyright{\textregistered}} \) again.

\( \text{\textcopyright{\textregistered}} \) small.

\( \text{\textcopyright{\textregistered}} \), in \( \text{\textcopyright{\textregistered}} \). flood (see \( \text{\textcopyright{\textregistered}} \)).

\( \text{\textcopyright{\textregistered}} \) to say, it means (see \( \text{\textcopyright{\textregistered}} \)).

\( \text{\textcopyright{\textregistered}} \) this means.

\( \text{\textcopyright{\textregistered}} \) this means.

\( \text{\textcopyright{\textregistered}} \) (pl. \( \text{\textcopyright{\textregistered}} \) ) angel.

(see also \( \text{\textcopyright{\textregistered}} \)).

\( \text{\textcopyright{\textregistered}} \) message, mission.

\( \text{\textcopyright{\textregistered}} \) messenger.

\( \text{\textcopyright{\textregistered}} \) angel (see also \( \text{\textcopyright{\textregistered}} \)).

\( \text{\textcopyright{\textregistered}} \) rank in religious teaching.

\( \text{\textcopyright{\textregistered}} \) rank in religious teaching.

\( \text{\textcopyright{\textregistered}} \) rank of dâbtâra.

\( \text{\textcopyright{\textregistered}} \) rank of dâbtâra.

\( \text{\textcopyright{\textregistered}} \) form, shape, appearance, aspect, way, fashion, kind, character.

\( \text{\textcopyright{\textregistered}} \) properly.

\( \text{\textcopyright{\textregistered}} \) in every respect.

\( \text{\textcopyright{\textregistered}} \) in every respect.

\( \text{\textcopyright{\textregistered}} \) good.
Intriguingly, in *good* (see *good*)

* good, in *good* title of book

* good, in *good* title of book

* good, in *good* observe, consider, note, concern, indicate, be indicated

* good, in *good* involved department

* good, in *good* indicate, report

* good, in *good* onlooker, spectator

* good, in *good* sign, indication

* good, in *good* measure, means of measuring

* good, in *good* New Year (see *good*)

* good, in *good* characteristics, distinguishing mark (see *good*)

* good, in *good* intercede

* good, in *good* mediator

* good, in *good* early morning

* good, in *good* early, of dawn

* good, in *good* gathering place

* good, in *good* be bald

* good, in *good* completely of

* good, in *good* (pl. *good*) teacher

* good, in *good* Teachers' Training Institute

* good, in *good* education, studying (see *good*)

* good, in *good* means of fulfillment (see *good*)

* good, in *good* entry (see *good*)

* good, in *good* guide (v.)

* good, in *good* be guided, be intoned (chant)

* good, in *good* just like they came

* good, in *good* head for, proceed (of road)

* good, in *good* leader, guide (see *good*)

* good, in *good* rank in religious teaching

* good, in *good* study

* good, in *good* teach, educate

* good, in *good* teach one another

* good, in *good* educated

* good, in *good* education, studying

* good, in *good* place of education

* good, in *good* teacher

* good, in *good* teaching

* good, in *good* teaching

* good, in *good* investigate

* good, in *good* be tested, be investigated

* good, in *good* examine, inquire, be reflective

* good, in *good* investigation

* good, in *good* be bitter

* good, in *good* bemoan

* good, in *good* bitterly

* good, in *good* violent

[See also *good*]
bless

* \( \text{be blessed, graduate} \)

cause to be blessed,

have something blessed

\( \text{bless one another} \)

blessed

blessing

blessing

spittle

: \( \text{judicious person} \)

blessing (see \( \text{bless} \))

be cleared and threshed (grain)

be grown

land, ground

: \( \text{earthquake} \)

bitterness (see \( \text{bless} \))

chrism

captivate

captivating

booty

Mercato (the market in Addis Ababa)

\[ \text{lean on a stick, be based} \]

poison (v.)

be poisoned, be possessed

(by a spirit)

news of death of a relative

cooperation, mutual help

information, evidence, proof

plaster with mud

choose

choose carefully

superior

choice, preference (see \( \text{bless} \))

needle

safety pin

chairman of the mahbar

lunch

Messiah

false Messiah

secr, be like

he is congenial

be compared, be represented, be restored

be like

as if

similarity

peer (see \( \text{bless} \))

like himself

people like him

example (see \( \text{bless} \))

agreement (see \( \text{bless} \))
misunderstanding (complete)

found, build up, establish

in accordance with, according to, in keeping with

on the principle, inasmuch as

in good news

tool, weapon, building material (see "工具")

writing material
be enraptured
terminant
mystery, hidden meaning
see the sacrament
intimate
confidentially, covertly
get dark
be overtaken by night
spend the evening doing something
dirge
professorial mourner
sorghum
parched sorghum
groom, bride
be attenuated
tavern
it gets somewhat dark (see የስን)
place where things are sold (see የስን)
be warm, warm oneself
he feels hot
heat up, make comfortable
feel high (from drinking)
animated, comfortable
in a heat-warming fashion

heat (v.)
[See also የጋማ፣ የጎል]
prayer stick (see የጎል)
seat (see የጎል)
goal for the hockey ball (see የጎል)
clipper (see የጎል)
misfortune
grave, funeral (see የጎል)
gravedigger
burial ceremony
cemetery
heat (n.); see የጎል
inebriation (see የጎል)
belt
spite
fine (n.); see የጎል
nun
light (see የስን)
privilege, right
hit, strike
cause to strike
hit each other
way of hitting
hundred
percent
... percent
evening
In the evening, it is convenient for him to celebrate the deceased's anniversary for memorial services. It is convenient for him to set out a chair in the living room for the deceased's remembrance. He set out a chair in the living room for the deceased's remembrance.
Cathedral of St. Mary

* hesitate
for the sake of
see <r>see
not
chopped meat prepared with spices
retire from the world
how!

any
be a monk, become a monk
(pl. ;<) monk
monkhood

* fornicate,
commit adultery

village, neighborhood
villager, who lives in a section or neighborhood of the town

what?
knight, kingdom, government
(pl. <) palace

capital
always, at all times
(see 537, 7m)
road, way, fashion
passenger

rug (see 5m)
source

half year, semi-annual memorial services

(desire (v.))
desire (n.)

(pl. 5) faithful

west

western

rank

chastisement
corner
table prepared with bread to eat on
the table is cleared
the means for removing the table
Ministry of Defense (see 5m)
take counsel, counsel
desire advice
advising
affliction
harvest
try, test
try now and then
Mexico Square
ward off, protect from
support
castrated sheep
deputy, vice-
district commissioner
nobility, nobles
reason, cause
because
on the occasion of
(see 10,14,14)
on account of this
on account of
on account of this
midst, in the midst
(see 10,14,14)
among
among
intervene
middle, average
Middle Ages
payment (see 10,14,14)
burial chant ceremony
means for raking (something)
palatable (see 10,14,14)
way of spending the day, time
when a festival occurs, means of
celebrating a holiday (see 10,14,14)
fitting
contribution (see 10,14,14)
exit (see 10,14,14)
best man
chant, song
Psalms
weigh, balance
be preponderant
place where things are weighed
sense of proportion
[see also 10,14,14]
brance, scales, weight, Libra
(constellation): see 10,14,14
register (v.)
municipality
skill, virtue, deed, duty, achievement, housewifely skills, specialty
housewifely arts
daily work
craftsman
laborer
April
Square

means of catching (see 촬)
plain (n.)
quality of field
medicine, remedy, poison,
philter

conclusion (see ลงทะเบียน)
place where one spends the
night; military-service-land
that is will provide military service
(see อก)
assign, designate, allot
be assigned
[See also ลงทะเบียน]
raised place of the ground on
which one sleeps, stall for
merchandise
brass
shop
kitchen, cook house
regular, standard (adj.);
see ลงทะเบียน
reason for admiration
(see ลงทะเบียน)
fireplace
beginning (see ลงทะเบียน)
first (adv.)
from the
very first

left, wool
coarse
expression (see ทะ)
put on cross-nieces in the
structure of the house
be framed (house)
stall
curtain
draw a curtain,
put up a curtain
glorify, praise, extol
praise (v.)
the next day
the following day
the next day
feed
be eaten
feeder
food
entrance (see ทะ)
litigate
plead a case
argue a case (in court)
disputing
means of purchasing (see ทะ)
come
bring, introduce
have brought
the way it was brought,

introduction

entry.

intermediary in betrothal

shelter

pepper

appellation (see م )
term, appellation (see م )

name by which it is called

measure out the right amount

be equivalent, be equal, be compared

equivalent, commensurate

commensurability

amount, extent (see م )
to a certain extent, moderately, with a moderate amount, a little more, for a bit

inasmuch

moderate

shelter, means of protection

(drink, strong drink, liquor

book, text

end (see م)

finally

final, last, ultimate

pack strap, girth, strap

game (see * م)
sickle (see م)

book (see م)

place of prayer (see م)
give alms

plow shaft, wooden handle of plow

all the plowing equipment

toothbrush (see م)
solution (see م)
sympathetic (see م)
hunger (see م)

keep step

be compassionate

sympathetic

forget

be forgotten

be moist

moisten
be self-sustaining
independent
he himself, it itself
own (adj.)
making his own
free will
each one
corpse
coffin
mutual
family land, plot of land
(see: Q לַח)
be far
keep at a distance, keep away, hold off, be far away from
be far apart
far, long (journey)
at some distance
diverge too much
far (adv.)
[See also L בָּא, L בר, L גְּזָה ]
far, far off, long (journey);
see B בָּא
the one from far
the merchants from distant place
be subtle, be refined
E-H cri)

3 i.),z

1,- S

aya GvAla

hc.Lp (v.)

cooperation, mutual help

L & h assistant

* L St. + LSt. understand, find out

explain, express, realize

evidence

evidence

proof, information, evidence

evidence

L & h assistant (see L St.)

L h hold fast to

L h row

curse (v.)

curse (n.)

wiggle the hips

make sure

be ascertained

unload, let off

run

run about

run.

sprinkle, spray

be sprayed with water

4.411) running (see P m)

* L h, h h spend the morning,

be late in the morning

L h h late (adv.)

L h mid-morning

yn + imperfect + P h until

h + negative imperfect + P h it might

yn + mistake (see h + )

yn plate, bowl

yn paint (pictures)

yn picture, painting

yn crock

d because, because of

d therefore, because of this

d therefore

* L h h, + L h h go to church

kiss the cross

let kiss the cross

dererences

* L y, + L y laugh at, ridicule

source of amusement

esas source of amusement

emasculate, castrate (a person)

evirated membrae viril

vow, votive offering

yn make a
child of the vow
(i.e. the parents have vowed
that the child shall become a
celibrate)

style
 bore
 be disgusted with
boredom
 bug
 mat

therefore (see ከን)
kind of dish
salad
sesame:

sesame cake
talisman

be trained, be proficient in
civilization
(authority, official)
modern culture,
civilization
be cultured
Sultan
line, parade, line-up, procession
hear

(just as
though he had not heard)
be heard, be perceptible,
be heeded, be listened to, appeal

announce, recite, convey,
broadcast
agree, approve
be agreeable to, be
suitable
bring to an agreement
who hears
suitable
influence, acceptance
agreement
feeling
kiss, attend church
kiss each other
(see ከን)
go to
church, attend church)
name
a name is given
give a name
as a priest
agreement (see ከን)
go well, go well with
* engage in, be
engaged in, head toward (as
head for their respective beds;
their respective ways)
take to pasture
feeling; (see ṭο)
week
the one whose turn
is hold the mahbar, i.e. the week
of the week
eight
officiating priest
eighty, the 80th day for
memorial services; civil marriage
(pl. הָעָרִים ) martyr
heaven, sky
work, be in use
help to do, have built
construction, method of
preparing (food)
tool, weapon, building material
office, department
employee, worker
[See also ṭו ]
jodhpurs
grass
stalk of grass
work, effect (see ṭו)
be idle, not have
anything to do
unemployed
unemployment
root
all kinds of roots
strike roots
under
under
from beginning to end
steal
be stolen
worker, laborer
ceremony, regulation, rule,
procedure, order, discipline
properly, systematically
according to procedure
procedure
delete
be deleted
absolution
Syria
wedding
bridal escort party
be disseminated (news)
addiction
greed, overeating, stinginess
three
third steeping of coffee,
good fortune

make one pant
laugh
he jeered at him
manner of laughing
laughing at
hang, erectify
Crucifixion Friday
rectangular
see
protruded
elastic
crop, field
break
in stalk of grass
gather (vt.)
gather (vi.)
be sedate (gait)
gather, gather up
together
together

gathering place
chairman (of a society where collecting of money is involved)
meeting

shake the spear

preach
sermon, preaching
of multicolored cotton
be mistaken, err
mislead
means for misleading
mistake
woman
girl
lady
womanly qualities
feminine
prostitute
participate
June, Fast of sane
cup, china
procedure
furnish provisions, take provisions
be provided of (food)
provisions for the journey
Virgo (constellation)
grass
take leave,
be fired
make last
Sabbath, Sunday
[See also ]
kind of gathering (see *)
* हँसते सांबे attend the sāṁbā
मै. दश how much?
(हँसते सांबे, मै. after much confusion, lit. after how much confusion?)
है how many times?

centimeter
sanitarian
defect, wrong
strike (the ball)
prepare
be prepared
necessaries
wheat
sandalwood
steer
cut
sloth

* खेल, खेल prepare
* गरीब, ् गरीब prepare

be inserted

be successful, go well
(हँसते सांबे) succeed
successful arrangement
be drunk
intoxicate, inebriate
drunkenness
sugar
man, person
respectful
man, individual
body, physical constitution
conceal
secretly
Taurus (constellation)
body, physical constitution
(see हृतवि-).
deem oneself
name (v.), designate
naming, name-giving
at least (see हँसते)
science
six
name of square in Addis Ababa
insult (v.)
curse (v.)
insult (n.)
be apprehensive, fear
cause apprehension, there is concern
concern (n.)
body, flesh
livestock
carnal, material
concern (see מַעֲשֶׂה)
carnal, material (see מַעֲשֶׂה)
secularity
adoration
carpet
give
gift
be spread on the ground
gift (see מַעֲשֶׂה)
box
be wide
be widespread, expand
spread
be somewhat wider
wide, broad, large, considerable, important
broad, wide
(widely, abundantly, extensively)
width, size
sew on
be sewn
kind of dish
measure out
be measured out
settle, camp
board
take on passengers
neighborhood, settlement, camp
place, spot
to all over
width, size (see מַעֲשֶׂה)
kind of tray
thousand
wish, want
be better
improve (vi.) be amended
improve (vt.), amend
improvement
be sharpened
sharpen
kind of tree
war song
decorate, give a reward, award
award (n.)
valley
50 cents
slip out
scramble, struggle hard
make scramble to obtain
officer, headman
office (function)
candle
chick-peas
cane, reed
purchase (grain or other products)
office (function); see officer
weaver
dress
fancifully, be fanciful (dress)
become old, arbitrate
old man, elder
old age
abolish
bustle about
peas porridge
prostitute
hair braid
Cancer (constellation)
avoid, flee
put to flight, spirit away
muslin
dampen, put into water, steep in hot water
stir
look up
be tied
be alarmed
be resplendent
be grey-haired
small (n.)
perfume
childbirth illness
pleat, gathering at the waist
crevise
ridge
sugarcane
assembly
hold an assembly
waist
win, overcome
winner
defeated
accompany, see off
be provided with escort
clay, pottery
potter, pottery maker
carry, be carried
gourd, drinking gourd
name of gate in Harar
across
get moldy
pistol
sell
seller
place where things are sold
beat with the whip
seller (see ḫm)

eyecrow

outlaw

outlawry

cover, veil (v.)

be veiled

be wrapped up

rusile, be dry

word, sound

make promises

promise (n.)

make a promise, make a covenant

verbal instruction

by heart

individually

roast

parched grain, roasted grain

custodian spirit

be light

ease

be light, be slight, be minor, be low (price)

pile, heap up

be heaped up

color, ink, learning, education

apply lipstick

pet (adj.)

build a hut

mix

be mixed together

join in

go down (of sun), set (of sun)
downhill
down to

food, provisions

ring

light quality (of color)

sponge, parasite

have fun

joke with each other

be animated, there is much of something

melt (vi.)

melt (vt.)

be faster, be more efficient

quickly

slightly curved

see ḫm

noncon (see ḫm)

stand, stop,

( ḫm standing upright)
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>she is unmarried</td>
<td></td>
</tr>
<tr>
<td>place, get hold of</td>
<td></td>
</tr>
<tr>
<td>set up, establish, assist</td>
<td></td>
</tr>
<tr>
<td>be established, be set up</td>
<td></td>
</tr>
<tr>
<td>permanent, survivor</td>
<td></td>
</tr>
<tr>
<td>immovable property</td>
<td></td>
</tr>
<tr>
<td>lifetime, stance</td>
<td></td>
</tr>
<tr>
<td>in his lifetime, the normal value</td>
<td></td>
</tr>
<tr>
<td>important matter</td>
<td></td>
</tr>
<tr>
<td>night</td>
<td></td>
</tr>
<tr>
<td>makeup</td>
<td></td>
</tr>
<tr>
<td>posture, religious dance</td>
<td></td>
</tr>
<tr>
<td>prayer stick</td>
<td></td>
</tr>
<tr>
<td>all kinds of spices</td>
<td></td>
</tr>
<tr>
<td>taste, take a taste</td>
<td></td>
</tr>
<tr>
<td>give to taste</td>
<td></td>
</tr>
<tr>
<td>taste (v.)</td>
<td></td>
</tr>
<tr>
<td>taste a bit</td>
<td></td>
</tr>
<tr>
<td>dress, skirt, robe</td>
<td></td>
</tr>
<tr>
<td>height (see δόξα)</td>
<td></td>
</tr>
<tr>
<td>lifetime, stance (see δόξα)</td>
<td></td>
</tr>
<tr>
<td>sit, be put, be placed, be set aside, be deposited, be put away</td>
<td></td>
</tr>
<tr>
<td>deposit, place, put aside, have in one's possession</td>
<td></td>
</tr>
</tbody>
</table>

*(δόξα, δόξα* preceded by the negative in perfect "is not likely to ..."

**Notes:**
- δόξα (δόξα) meaning "belief, opinion, reputation, glory, praise, glory of God, appearance, grace, excellence, splendor, honor, dignity, excellence, renown, respect, worth, respectability, esteem, estimation."
천천히 proceeded by a verbal noun "probably," as in ५५३५३. ५५३५३ he will probably cry provisions collected by the community ५५३५३ have ill will ५५३५३ be disappointed ५५३५३ sing a battle song, recite a war chant ५५३५३ battle song ५५३५३ breakfast (see ५५३५३ ) ५५३५३ asset ५५३५३ detach, take a portion, break, eat, bread, breakfast (v.) ५५३५३ offer breakfast ५५३५३ breakfast (v.) ५५३५३ eat breakfast, breakfast (v.) ५५३५३ bow (v.) ५५३५३ with the head down ५५३५३ found (establish) ५५३५३ make one restless ५५३५३ hit the hockey ball ५५३५३ goal for the hockey ball ५५३५३ wooden load stays ५५३५३ roughness ५५३५३ be near, come near, come forward, be served (food), appear (in court) ५५३५३ present, serve, submit ५५३५३ be near ५५३५३ bring together, cause to come to a rapprochement ५५३५३ presentation, way in which one comes close to another, communion ५५३५३ close (adj.) [See also ५५३५३ ] ५५३५३ near, nearby, closely (see ५५३५३ ) ५५३५३ recently ५५३५३ recently ५५३५३ close (friend) ५५३५३ the one from close ५५३५३ closeness ५५३५३ take communion ५५३५३ give communion, administer communion ५५३५३ communion ५५३५३ untanned hide used as a sleeping mat ५५३५३ communion (see ५५३५३ ) ५५३५३ nearness (see ५५३५३ ) ५५३५३ conflict (v.), contradict ५५३५३ opponent ५५३५३ stubble (of wheat, millet) ५५३५३ deduct ५५३५३ cut
discontinue, cease, cross
fixed
decisive, clear-cut
resolve
fixed
uninterrupted
clipper
nibble
wander
divide up
ankle
carve
sculpture, shape
priest (see)
priesthood, rank of priest
injured
be ordained priest (see)
name of church
stir up, rouse, wake up
, slowly
bow (n.)
priesthood, rank of priest (see)
Constantinople
belittle
boil, cook
be boiled
manger
anoint
wash oneself with
[See also , ]
oil (see )
fat (n.)
butter (see )

hand (v.)
who welcomes, refrain
singers, who gives the response, who is possessed by a spirit
acceptance, receiving
place to receive visitors
area, district
bury
be buried
help to bury
who buries, sexton
burial
grave, funeral
fox
burial (see )
(adjusts)
burial ceremony
<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>φημεν</td>
<td>fat (v.): see φήμη</td>
</tr>
<tr>
<td>φημή</td>
<td>Copte</td>
</tr>
<tr>
<td>φηματ</td>
<td>folly</td>
</tr>
<tr>
<td>* φηματ(ν.)</td>
<td>he is not able, he cannot</td>
</tr>
<tr>
<td>φηματ Galla</td>
<td></td>
</tr>
<tr>
<td>φηματ</td>
<td>midday, noon</td>
</tr>
<tr>
<td>φηματ</td>
<td>afternoon</td>
</tr>
<tr>
<td>φηματ</td>
<td>be upright</td>
</tr>
<tr>
<td>φηματ</td>
<td>settle</td>
</tr>
<tr>
<td>φηματ</td>
<td>look up</td>
</tr>
<tr>
<td>φηματ</td>
<td>honest</td>
</tr>
<tr>
<td>φηματ</td>
<td>be envious</td>
</tr>
<tr>
<td>φηματ</td>
<td>envy (n.)</td>
</tr>
<tr>
<td>φηματ (pl. φηματα )</td>
<td>day, date</td>
</tr>
<tr>
<td>φηματ</td>
<td>it has seen its day</td>
</tr>
<tr>
<td>φηματ</td>
<td>put in the ascendant</td>
</tr>
<tr>
<td>φηματ</td>
<td>day after day</td>
</tr>
<tr>
<td>φηματ</td>
<td>a basket of grain, quenna-basket</td>
</tr>
<tr>
<td>φηματ</td>
<td>religious poetry, verse</td>
</tr>
<tr>
<td>φηματ</td>
<td>outermost corridor of the church (lit. place for singing hymns)</td>
</tr>
<tr>
<td>φηματ</td>
<td>quenna extemporizer</td>
</tr>
<tr>
<td>φηματ</td>
<td>quenna school</td>
</tr>
<tr>
<td>φηματ</td>
<td>honest (see φήμη )</td>
</tr>
<tr>
<td>φηματ</td>
<td>decrease (vt.)</td>
</tr>
<tr>
<td>φηματ</td>
<td>decrease (vi.)</td>
</tr>
<tr>
<td>φηματ</td>
<td>language</td>
</tr>
<tr>
<td>* φηματ</td>
<td>be a rival, serve to do someone out of</td>
</tr>
<tr>
<td>φηματ</td>
<td>contender</td>
</tr>
<tr>
<td>* φηματ</td>
<td>combine, link, coordinate, deal with</td>
</tr>
<tr>
<td>φηματ</td>
<td>yoke</td>
</tr>
<tr>
<td>φηματ</td>
<td>envy (n.); see φήμη</td>
</tr>
<tr>
<td>φηματ</td>
<td>licentiousness</td>
</tr>
<tr>
<td>φηματ</td>
<td>horn</td>
</tr>
<tr>
<td>φηματ</td>
<td>brain</td>
</tr>
<tr>
<td>φηματ</td>
<td>(pl. φηματα ) pretty, pretty girl, beauty</td>
</tr>
<tr>
<td>φηματ</td>
<td>beauty</td>
</tr>
<tr>
<td>φηματ</td>
<td>take a pinch (of roasted grain), peck</td>
</tr>
<tr>
<td>φηματ</td>
<td>be fidgety</td>
</tr>
<tr>
<td>φηματ</td>
<td>pinch</td>
</tr>
<tr>
<td>φηματ</td>
<td>pinching (n.)</td>
</tr>
<tr>
<td>φηματ</td>
<td>top</td>
</tr>
<tr>
<td>φηματ</td>
<td>right, right hand</td>
</tr>
<tr>
<td>φηματ</td>
<td>rank of dabtara</td>
</tr>
<tr>
<td>* φηματ</td>
<td>upset</td>
</tr>
<tr>
<td>φηματ</td>
<td>Sagittarius (constellation)</td>
</tr>
<tr>
<td>φηματ</td>
<td>be cold</td>
</tr>
<tr>
<td>φηματ</td>
<td>coldness</td>
</tr>
<tr>
<td>φηματ</td>
<td>red</td>
</tr>
</tbody>
</table>
\textit{A kind of dish}

\textit{last for a long time, be for some time, remain, stay}

\textit{preserve}

\textit{ancient}

\textit{(which was in use quite for a while)}

\textit{for a while}

\textit{(walking for a while)}

\textit{(in imperfect + \textit{when it has been})}

\textit{* \textit{hold a grudge, be offended, be angry at}}

\textit{offend}

\textit{rancor}

\textit{resentment}

\textit{change (v.)}

\textit{alter}

\textit{change (v.)}

\textit{change (n.)}

\textit{measure, outline (v.)}

\textit{be measured, be divided}

\textit{survey (n.)}

\textit{pour}

\textit{leather}

\textit{precede, be first, get somewhere}

\textit{first}

\textit{race (v.)}

\textit{former}

\textit{in front, first (adv.) previously, already, before, prior to}

\textit{before}

\textit{primary, prior}

\textit{early times, first (former)}

\textit{previously, first of all}

\textit{priority}

\textit{Sunday (see \textit{}})

\textit{Holy Saturday}

\textit{Holy Saturday}

\textit{say Mass, sanctify}

\textit{be holy}

\textit{attend Mass}

\textit{[See also \textit{]}\textit{,}]

\textit{pl. \textit{} saint (see \textit{})}

\textit{St. John's Day}

\textit{Mass (see \textit{}})

\textit{start Mass}

\textit{punish}

\textit{be punished, be disciplined}

\textit{cause to be punished, have someone punished}

\textit{fine, punishment}

\textit{punishment}

\textit{fine (n.)}
be straight

straight (adv.)

straighten

anger (see * ḫmē)

wheaten bread

threaten

tray

properly

get angry

anger

resume (vi., vt.), continue

then

next to

next

be broiled, be burnt, burn down

burn, sting

light (the fire)

arsenist

[See also ḫmē]

fire, blaze (see * ḫmē)

conflagration

leaf

reed

appointment

count (n.)

perfect + ḫml every time

(conj.)

compound

compound

reckon, learn (the alphabet)

be considered

make one spell, make one recite the spelling lesson

watch (v.)

count (n.)

census

number (see above)

calendar

calendar

tie, knot, tie up

be linked

blacksmith

be decorated

cap, money

refrain (abstain)

demure, restrained

restraint

straight (see ḫmē)

directly

straight, literal (translation)

punishment (see ḫmē)

sit

supervision (see ḫml)
sit down
merely
Garage food
kneez kind of sūma
beehive
dig
have dug up
beg door to door
door-to-door begging
in, at, among, on account of,
because of, in view of fact that
( imperfect) even though,
even if
imperfect + even though,
even if
black with a white blaze
tradition, custom
sea
eucalyptus
character
hermit
be eaten
(one eats)
feed, serve food, provide
food
, in one with child
official
husband
thinking (see )
expert
, be spoiled, spoil (vi.)
master of the house, lady of
the house, wife
tribal notable
part, cut of meat
person who bought something
to eat, customer
housewifely abilities, house-
ly skills
companion
heavy woolen blanket
let him have it! (see )
Old Testament
Old and New
Testaments
countryside
rudeness, immoral
exceed
vary
 make a great difference
more
more
difference
more
majority
hat

בֶּהָלָה : be lit
בְּהָלָה : light (a candle)
בְּהָלָה : light (n.)
בְּרַל : ox
בְּרַל : gate
בְּרַל : silver, silver thaler, dollar
בְּרַל : light (n.)
בְּרַל : fly, run fast
בְּרַל : chase away, expel
בְּרַל : ransack
בְּרַל : proper name
בְּרַל : pepper
בְּרַל : name of gate in Harār
בְּרַל : be strong
בְּרַל : strong, powerful, industrious
בְּרַל : strongly
בְּרַל : strength, effort
בְּרַל : cattle pen
בְּרַל : see בְּרַל
בְּרַל : orange
בְּרַל : parchment
בְּרַל : burnoose
בְּרַל : porch

בְּשֵׁה : wear a hat
בְּשֵׁה : wear a hat
בְּשֵׁה : bless
בְּשֵׁה : be blessed
בְּשֵׁה : blessing
בְּשֵׁה : blessed
בְּשַׁנ : be large, be numerous, be many
בְּשַׁנ : increase
בְּשַׁנ : be rather large, be manifold
בְּשַׁנ : considerable, much, numerous, many, a great deal, quite a bit, most of, large (number)
בְּשַׁנ : in quantity, in great number
בְּשַׁנ : present a gift
בְּשַׁנ : blessing, gift
בְּשַׁנ : desert
בְּשַׁנ : honeyed water
בְּשַׁנ : be cold
בְּשַׁנ : cool, calm down (a quarrel)
בְּשַׁנ : cold
[See also בְּשַׁנ ]
בְּשַׁנ : hailstone (see בְּשַׁנ )
בְּשַׁנ : kind of tree
בְּשַׁנ : glass
בְּשַׁנ : doorstep, doorway
בְּשַׁנ : roasted barley flour mixed with water
בְּשַׁנ : be worse
worse

be cooked, be ripe, be mature

who is mature

inform, announce

the good news

putrefy

besides, otherwise, nonetheless (see ḳ)

( ṣ--- ṣ except for, with the exception of)

to the right (see Ḫ)

behind (see Ḫ)

illness

ill

across (see ḳ)

be sufficient, be qualified, qualify (for); renounce the world

finish, end, bring to an end

sufficient

asceticism

renunciation of the world

end

appear

grow

make grow

revenge

muleteer

bean

,... except (see ḳ)

negative verb + ṣ unless

asceticism (see ṣ)

train, railroad

railroad station

armpit

calf

house

small hut outside the church in which the Host is prepared

palace

family

circular house

church

around the house

from house to house

go from house to house

lady of the house

property custodian

close friend of the family

insufficiently fermented

in particular (see ḳ)

especially, specifically, particularly
**stake, stave**

**moreover (see 111)**

**besides, in that case (see 0)**

**except for**

**scatter**

**disperse (vi.)**

**close friend of the family (see 115)**

**only, but, however 112: only**

**singly 115: separate**

**keep separate**

**separately**

**loneliness**

**singly loneliness (see 115)**

**coffee**

**bar**

**roasted coffee**

**faucet**

**blow (of dust), be blown away**

**bank**

**festival**

**spring with holy water**

**foreigner**

**ferment (of dough)**

**ferment (vt.)**

**dough**

**soothe**

**concerning, with regard to, in respect of, as far as it concerns**

**on his part**

**be dissipated, go to waste**

**be numerous, be too much**

**increase, do something in great quantity**

**eat a lot**

**most**

**mostly, most of the time, usually**

**it is mostly**

**[See also 111, 117]**

**thimble**

**numerous, many (see 111)**

**many times**

**most of the time, mostly**

**number (see 111)**

**frequently, in large numbers**

**in the course of time**

**passage of time**

**every, each, at an interval of, in each according to**

**who says, who hits (see 17)**

**proper name**

**everywhere (from 111-117-177)**
at least (see 'nən')

at the very least

openly, publicly

name of gate in Harar

empty, black coffee

with empty stomach, without it, empty-handed

barefoot

do wrong, wrong (v.), harm, commit an injustice

be wronged

injustice, wrong, injury

wronged

loan

team

team captain

get up, stand up

be good, be suitable, be made

make

spend the time

sheep

be blazing

kind of

indigent, needy

very

break a string

be torn to bits

mix

scrape up

kind of dish

December

polite

politeness

come on!

', see 'nən'

big (see 'nəh')
grown-ups

be transmitted (see 'nən')

furrow

large, older

great

elder

importance

big

education

Ministry of Education

Vocational School

miracle

Book of Miracles

similarity (see 'nən')

loyalty (see 'nən')

section, turn; ordinary

ordinary person
in turns
he in turns
in turn
the one whose turn it is
merchandise stall
hustle and bustle
confusion
mountain
speak in proverbs, tell
parables
parable, tale, saying
history
historical
heel
translate
meaning, interpretation
interpretation
interpreter
be left over, be spared
win, gain, acquire, leave
moreover
profit
moreover, besides
be present in abundance
suitable (see የሆን)
acceptance, influence
(see የሆን)
be corrected, equal (see የሆን)
be said (see የሆን)

despair (v.)
he placed hope in him
race (v.); see ይለስ
vehicle
saving deposit, reserved money
(see *ቀመጠ)
fixed (see ይለስ)
see *ቀመጠ
see *ቀመጠ
priority (see ያለው)
be said (see የሆን)
say to each other (see የሆን)
cooperate (see የሆን)
black strip of cloth
church, altar stone of Ethiopian church
celebration of the tabot
industrious, busy
comment (v.)
comment (n.)
resurrection
small, a little bit
explain
feel
rusc, malice
malicious
be wordy, be verbose
breathe
let rest
park
long loose trousers
command, order, instruction
follow (see  )
(see  )
replace
take the place of
be succeeded by
replacement
alternate
plant, set up, pitch a tent
grant family land
be fixed
plant (n.)
fruit trees
plant, vegetable
wolf
religious wedding
shoot, iron (clothes)
shooting
the way it is ironed
[See also  ]
warm (roast), fresh (bread, stew); see  
struggle, struggling, effort.

Tigrinya (language)

appropriate (see ג"ת )
duty; activity (see ג"ת )

Vocational School

help each other (see ג"ת )

enemy

land for which one is hired to provide service

spitting

nature (see ג"ת )

can, be able, endure, stand

it provides for him, it takes care for him

ability

ignore

ability (see ג"ת )
law court, court of justice

the court meets
good

well

retail dealer

retail

torch

struggle, strugling, effort.

Tigrinya (language)

appropriate (see ג"ת )
duty; activity (see ג"ת )

Vocational School

help each other (see گ"ת )

enemy

land for which one is hired to provide service

spitting

nature (see ג"ת )

can, be able, endure, stand

it provides for him, it takes care for him

ability

ignore

ability (see ג"ת )
law court, court of justice

the court meets
good

well

retail dealer

retail

torch
a 9 3

nurse

hold back

rise, get up, arise, leave,
be removed, be lifted, be men-
tioned

(on account of)

raise, mention, bring up
(a subject), take off one's
hands, give this child in chris-
tening

take off

christened

motive, beginning, point
of departure, reason, origin

christening place

confession

father confessor

office of

confessor, confessorship

eagle

dampness

animate (v.)

be lively

wake up

crack

despise

be held in contempt

contempt

contempt (see 599 )

movement

be eaten by worms

worm

he was

take charge

leopard

read

have recited, cause to
recite, make read

reading

mutter, gabble, mumble

decorated hide mat

dispute, disputation, quarrel

Fast of Nineveh

touch

be affected

be pleasing

poke

that is of the type,
that is of the kind of

immerse, dye

break (the fast)

disgrace, shame

swing (the hockey stick)
בשורה הראשונה:riday (see 5:11)
כ"ח bequest (see 5:11)
כ"ח bequest, last will
כ"ח hear confession, confess
כ"ח confess, make the last will
כ"ח testator
[See also כ"ח ]
כ"ח drive
כ"ח burn (vi.), be angry
כ"ח light, been
כ"ח angry
כ"ח infect
כ"ח became dawn, dawn (vt.)
כ"ח dawn (n.)
כ"ח speak, tell
כ"ח be announced
כ"ח speak
כ"ח converse, discuss
כ"ח who tells
כ"ח talking
כ"ח expression, way of speaking
[See also כ"ח, כ"ח, כ"ח]}
cכ"ח affair, thing, item (see כ"ח)
cכ"ח arbitrator
כ"ח arbiter
כ"ח by the way
כ"ח quarrelsome (see כ"ח)
כ"ח litigant (see כ"ח)
כ"ח litigant, chapter
כ"ח become king
כ"ח the tabot goes around the church
כ"ח chapter by chapter
כ"ח (in Psalms)
כ"ח circular house
כ"ח queen
כ"ח queen (see כ"ח)
כ"ח dawn (n.); see כ"ח
כ"ח deal in
כ"ח merchant
[See also כ"ח]}
cכ"ח, כ"ח, כ"ח host, provide hospitality, propitiate
כ"ח tribe
כ"ח thunder (v.)
כ"ח make sound, rumble
כ"ח commerce (see כ"ח)
כ"ח commerce
כ"ח commercial
כ"ח be white
כ"ח separate
כ"ח cut up
כ"ח separate (from), apart
[See also כ"ח]}
cכ"ח kind of samma which is not doubled and has stripes on both ends (see כ"ח)
cכ"ח be melted
כ"ח smelt
כ"ח snatch, pilfer
כ"ח be hopping (gait)


be free.

grain, food

gratis, free of charge

independence

[See also የኢትዮጵያን]

cleanliness, purity, blamelessness (see የኢትዮጵያን)

independence (see የኢትዮጵያን)

parable

inflate

porridge

blow (of wind), be in the air

(rumor)

influence

(ወስንን የኢትዮጵያን he has a smattering of education)

take fresh air

[See also የኢትዮጵያን, እሆን]

soul (see እሆን)

reach the age of reason, be mature

spiritual child

father, confessor

naphthi

be stingy, strict stint

grain, food

sustenance

now

even now, still

numeral

Sunday

say, do something

(ወስንን የኢትዮጵያን go to the right)

(let him have it!)

be said, be termed

say to each other

have said, ask to say

without reflecting, without regard to

thinking

, in እ-- የኢትዮጵያን for the purpose, specifically

for God's sake

see above

he is, there is

he has to, he must, he should

what business is it of mine?

from all over, in various places
if there is any

(See also ḫlăn)

 Eighth-last-minute addition to the load

ululation

world

world name

worldly, secular, worldly person

worldliness

eternal

aim, purpose

proper name

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

who is out of something

chief, vicar, rank in religious teaching

vicar

milk (v.)

bangles
day

day after day

daily

daily laborer

festival

daily bread

daily consumption

on the same day

starting that very day

whip

mainstay (see ḫlăn)

otherwise, or else

otherwise, or else

bed

stew made without ḏĕrbārre

kind of dish

pass, exceed, run out, transcend

outside of that

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

expose (the body)

let pass, transmit

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

a little further

and further, moreover

occasionally, from time to time, now and then

beyond, besides, outside of)

passerby

imperishable

bedroom chamber

appellation for nun
be beautiful, be attractive, 
be colorful, be refined

be plowed
what is to be plowed

be plowed
be plowed

be plowed
be plowed

be plowed
be plowed
bind together, cause to be bound together
misfortune
four o'clock
construction, method of preparing food (see w.o.)
evidence (see * lq)
evidence (see * lq)
think, take into consideration
think about it
be taken into consideration (unexpectedly)
suggest
belief
idea, plan
concern (n.)
way of thinking
(way of thinking)
remembrance
fire
see xh
see xh
teacher (see * xh)
teaching
see xh
way of thinking
(see xh)
adjust, trim, straighten, straighten up (see xh)
recall, remind, correspond (see xh)
raise known (see oph)
acquaint, cause to be familiar (see oph)
who has sympathy (see xh)
appearance, view (see xh)
administer (see xh)
administration
administrative
upbringing (see xh)
help wash (see xh)
way of being folded (see omb)
bring about the betrothal (see xh)
urgent (see xh)
urgently
until
... until
body
coffin
dance consisting of shoulder shrugging
(or xh)
perform the askasta
Alexandria
scout
Leo (constellation)
member of the credit society

plan, style

arsonist (see *ফুং)

punishment (see ফুং)

calendar (see ফুং)

embrace, take in one's arms

be embraced, hold in one's arms

armload

beggar's wallet

appellation for monk

[See also হোন্ধুরার]

(pl. হোন্ধুরার) elder, forefather

nickname of উব্রা মানফাস ওয়াদুস, an Ethiopian saint of the 17th century

appellation for monk

[See also হোন্ধুরার]

first boiling of coffee

join up, collaborate

cooperate

together

society

solidarity, cooperation, union, associating

wipe

wipe
fenugreek
flower (n.)
tie loosely
father
parents
the father
appeal, speak to
[See also ያስለackage]

wet dung
petition
[See also ያስለackage]
submit a petition
submit a petition

title of a bishop
Statue of Abuna Petros
doctrine.

most (see ያስለackage)
most of the time,
mostly, usually

Blue Nile

be crazy, become crazed
disturb

proper name
dregs
deceive
swindler
pea
plant, vegetables (see ያስለackage)
Ethiopian
something, like, someone with
these
become small, become smaller,
be few, be too little
have little of
be few in number, be-low
at least
little, small, few
insufficiency
lack
little

they
them
crook
henna
in ከ--- ከም ከ begining from,
ranging from, starting with (see ያስለackage)
choke
egg
sling for toting babies
fall asleep
sleep
kind of platter
tear (n.)

be bathed in tears

lion

Tigre dish (kind of wheat bread);

see also የሉ年夜

mother

parents

in the name of Mary

take!

even

+ imperfect + በ even if

pike

even, let alone

+ imperfect + በ even though

Happy Easter!

Happy New Year!

| Happy New Year! |

one

a couple

together

together

once, something sometimes

like, as, according to

+ (perfect) as soon as, as much as

+ perfect + ሥ as though

( as though he understood)

+ negative perfect + ሥ just as though

+ relative imperfect + ሥ according to

+ negative imperfect + ሥ as if

+ negative verb + ሥ as though

( as though they had not been

genenerated by the same parent)

+ noun + ሥ just as

+ verbal noun + ሥ inasmuch as

+ verbal noun + ሥ on the principle, on the basis

( spending the day

somehow)

+ (imperfect) so that, in order that

+ imperfect + ሥ in order that, so that

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thus, such

thus, is

this way

thus, likewise, simply

likewise, also

thus

, in 0 + perfect +

if

inasmuch as they are

also, or (see הָלַכְּכָה)

either ... or

+ (negative verb) not one

somehow

somehow

a malicious force which

drops heavy things or scatters sand or

ingestions in people's food

industry

talk (n)

unity, agreement, together

(see הָלַכְּכָה)

in unison

joint

some (see הָלַכְּכָה)

some

each

sometimes

more or less, somehow,

cruelly, nothing much

in a cursory fashion

first, firstly, main (see הָלַכְּכָה)

primary school

suddenly

in any case, in fact, as

a matter of fact

likewise

in any case

but, except

nevertheless

(jussive) + הָלַכְּכָה even though

bread (is made from a batter

and is cooked like a pancake)

stepchild

raspberry

entrails

soothe one's

entrails, be pleasing

song

carry around

put on the shoulder, wear on

the neck (see הָלַכְּכָה)

neck

place of neck

shawl, nāṭāla

stranger, guest, unusual,

strange
thus, so, in any case
firstborn
seniority
metalsmith
Entotto (name of mountain)
wood, piece of wood
Galla kind of milk, product
in contrast to
chek, chew cud
really
Acqua de Selva (beauty product)
fashion, style (see የጭ )
gait (see የጭ )
be equal
add, contribute
be filled in
adjust, straighten, straighten up, trim
equal, be connected
[See also የጭ ይወ ይራ ]
body
bodily
middle
as much as
at midnight
disruption
treat medically
area, environment, milieu,
neighborhood
respecting (n.); see ይህ
economy
scratch
rub slightly
peer (see የጭ )
academy
military academy
spade, shovel
fast of Holy Saturday
spirit
windstorm
male, chief
highway
wild animal
sub-province
song leader (see የጭ )
reflect, ponder
recall, remind, commemorate
recognition
know, find out
inform
be acquainted with each other
make known
cause to be familiar, acquaint
way of knowing
reason of being known
deliberately, willingly
learned, grown-up
knowledge, expertise
repute
knowledge
truth
indeed
ture
contracted, expediter
(see *ɲ)`
kind of sauce
circuit
title of a book
on magic (written in Geez)
proclamation, decree, rule;
statement, order
the way in which it came
about, procedure (see ɲ)`
communal inquest
carry on the back, put on the
back
harvest, cultivation
minstrel
minstrelsy
dung
working days
be sad, be sympathetic (toward)
mourner
who has sympathy
order (v.)
be ordered, obey
obedient
obedience
command, order, instruction
see, consider
be seen, appear, be considered
show
see each other, be opposite
each other
opposite
view, appearance
prevail, become prevalent, pre-
dominate, be in preponderance, be
overwhelming, be a lot of something
be considerable, be
prevalent, be very many
most often
frequently
many
plane
airport
cheese
Jubilee Palace
grandfather
eye
shy
shyness
his eyes have lighted on him
share on you!
be scrutinized
kind, type
women of every type
of various kinds
typical, important, essential
each (see ınd)
shy (see ınd)
courage!
join together (see ınd)
grip, handling (see ınd)
place where one spends the night
landholding
keeping house
gradually (see ınd)
kind of zar-spirit
distribute, hand out
be distributed, be fortunate
fortune, good fortune, luck, fate
age, life; hurray!
the whole life
he is short-lived
get older
who is advanced in age
listener, hearer
spend the night, stay overnight, last through the night, take service with, be devoted to
raise
make a living
administer
administration (administrative)
fact of staying around all night, devotion
place where one spends the night
administration, means of making a living
trust (n.); please!
burial society
member of a burial society
burial society
funeral attendant
burial society membership
hall
the language of Harar
be new
be renewed
Addis Ababa
Mercato
newness
means for repairing
public square, court
the public assembly is conducted
Adowa Square
is a flower
grow, grow up
grow (vt.), enlarge
upbringing
hand
be handled too much
artisan
bow, greet
gift
sleeve
narrow-sleeved shirt
artisan
escort (v.)
be escorted
make accompany
escort (n.)
with escort
sleeve (see)
narrow-sleeved shirt
(see)
(a basket)
country
native
governor
foot
place of the foot
on the way
anklet
appease (hunger)
whose sustenance is assured, lit. the one who has received food and drink as a surety
spirit
help, assist
be assisted
help each other
tanned hide, sheepskin
God
may God console you!
God
antelope
prevent, keep from, dam up, deter
stalk (of sugarcane, of maize)
, in by chance
supervisor (at a banquet; see
miss, lose, not find, lack
be absent, be missing
lot
he drew the winning lot
be short
he is short of
shorten, roll up (sleeves)
be just enough
brief, short
construct a fence
fence
enclosed compound
wash
wash oneself
help wash
the immediate neighborhood, parish
dawn
morning star
fumigate, smoke with incense
incense
pole
bone
be pure
nearthness, close to
near
fold
be folded
the way of being folded
crease (see ውል)/
be engaged (to marry), be affianced, design (set apart)
be betrothed, be nominated
bring about the betrothal
betrothed
betrothed, fiancé
means for affiancing
brief, short (see ከል)/
briefly
swindler
fiancé, betrothed (see ከል)/
mow
moving
sickle
sovereign, king
skeleton, remains
ancestral family land
things done in return
hair shirt
put on the hair shirt
mouth
stop speaking
become brash
speak openly
learn to talk
legend
supreme court judge
be ashamed
shame, put to shame
shame, sexual parts
[See also ężęęęę]
dirt, ore
communal inquest
Africa
Africa Hall
take a fistful of grain with
two hands
transient, lit. who cups
the hands, who bends over (that
is, one who holds his hands
in supplication for alms and bows
in thanks)
nose
see ężęęęę
breathe a sigh of relief
stare
out of, from
from place to place
from tent
to tent

(perfect) since, if
perfect + ęęęę once (conj.)
(negative verb) unless
(pl. ęęęę) priest
priesthood
priesthood

renegade
mourning cloth
coolie, porter
kohl (see ęęęę)
put kohl
put kohl
kohl
screen (v.)
screen (n.)
clinic
refuse

piled (n.)
take gulps
proud (see ęęęę)
pond
thread
spun thread
be proud
be arrogant
be proud
proud
Kyrie Eleison
[See also יִנְהָロック ]
* נֵלֵט spend some time
[See also יִנְהַロック ]
* נֵלֵט next year (see יִנְהָロック )
* נֵלֵט candy
* נֵלֵט quarter of a gaza
* נֵלֵט be intense (quarrel)
* נֵלֵט harp

* נֵלֵט: יִלּל pluck the harp

Kyrie Eleison
[See also יִנְהָロック ]
* נֵלֶטchristening
* נֵלֶט: יִנְהַロック be christened,
be baptized (see יִנְהָロック )
* נֵלֶט: יִנְהַロック christen,
give the child in christening
* נֵלֶט: יִנְהַロック have the christening done
* נֵלֶט: יִנְהַロック baptism

* נֵלֶטChristian
* נֵלֶט: יִנְהַロック baptismal name
* נֵלֶט: יִנְהַロック godfather
* נֵלֶט: יִנְהַロック godmother
[See also יִנְהַロック ]
* נֵלֶטChristian (see יִנְהַロック )

* נֵלֶט myrah
* נֵלֶט hill
make rich, enforce (the law)
precious stone
the way it is celebrated
occasion for celebrating
honor, prestige, virtue, observance, chastity
major festival
respected
virginity
drum
beat the drum
surround
be surrounded, be encased
circle

livestock
cup
be heavy, become a person of substance
be heavy, be heavier
heavy, impressive
large summa-dress with embroidered stripe on each end
limitrophe
in Sunday clothes, finery, the best clothes
(see ' than ')

follow, bring on
keep track, be consecutive
following after
follower
make become a Catholic
Catholic
finish, be finished

city
city folk
city dweller
quality of a city
the way a city is constructed
embank, imposed
eve of Epiphany
amulet, charm
tuck away, put in storage
be kept in
in Sunday clothes, finery
kind of strong drink
cultivate (plants)
appear
chopped meat
over one's head
vanity
damn, condemn
be damned

* carry out, perform
be performed, be arranged, be carried out
elbow, cubit, arm

proper name
wing
lip
lipstick

neigh, whinny
cackle (n.)
crush grain
kind of dish

star
cast a horoscope
casting horoscopes
cackle (n.); see *
cane
carry a cane
in various places, from all over (see )
dragon
renounce

*, see *
canteen, leather bottle
thatch.
be wrapped up for the burial
shroud
flatten
velvet
payment, share, division
(see *)
round cap (on head)
put on the cap

water
fetch water
draw water at the spring
flooding
in collective
spend the day, spend the time
at home, be celebrated (of holiday) be held (of market), be applied, make use of, be used
spend the day somehow (lit. having spent the day he spent the day)
+ imperfect + keep doing, something (as in she has been keeping warm)
way of spending the day,
* א, י discuss, talk
  (see א
)
* ול news, information, gossip, rumor
  (see * ול
)
* ול: ול various rumors
* ול month
  לול monthly (adv.)
* ול inherit
  ול bequeath
  ול inheritance
* ול heir
* ול heirship
* ול means of inheriting
* ול who bequeathes
* ול means of inheritance
* ול family land, plot of ground.
* ג gold
* גנ concluding line of a hymn
* גג season
* גג plane tree, sycamore
* גג hurl
* ג go down
  גג let off, recite (verses), chant
  גג גג, גג in גג גג:
  גג גג while it is handed down
* גג recite
* גג intone
* גג גג intermediary
  reading stage
* גג גג humiliation, disgrace
* גג who fetches water
* גג song leader
* גג shape
* גג frost
* ג turn
* גג גג remind, refer to something
* גג guarantor
* גג limit, delimit, determine, set
  (a date)
  גג be limited, be restricted,
  be appointed, be decided
  גג specific
  גג resolution, decision
* ג inside
  ג ג ג ג implicit meaning
  ג... ג within, in
  ג... ג from among
  ג ג ג ג intrinsic
  ג ג... ג... ג be stuck (in)
  ג ג ג ג... ג... ג lie down close to
  ג ג lie (n.)
* ג thresh
  ג ג threshing
* ג ג threshing
  ג ג shape stones
* ג custodian spirit
  ג ג spirit divinator
* ג time
* ג ג threshing (see ג ג)

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beautiful (see ḥ-ḥv)

beauty, handsomeness (see ḥ-ḥv)

proper name

be on the go

soldier

courage, zeal

chief, main

principal (see ḥ-ḥv)
[See also ḥ-ḥv]

seat

sit at the feet of

brigand

banditry

principal (see ḥ-ḥv)

river

go to the river for water

male, man

the husband

manhood

bachelor

brother

brotherhood

manhood (see ḥ-ḥv)

criminal

Gospel

horn cup

help each other.

communal labor, things done in return.

who participates in communal labor

sieve

swim

swimming pool

commotion

sheen, enthusiasm

full of enthusiasm

joking

eve

e.t.c.

* discuss

utter cries of woe.

professional mourner

woe is me:

or

gray

woe is me: (h-ḥ)

vine

(pl. ḥ-ḥv) lady

young bullock

toward, to

+ verbal noun + ḥ.t tend

precious (see ḥ-ḥv)

toward here

here and there

plump
be compared, compete
be compared, contest
be praised, praise
Praise of Mary (title of book)
fall down, fall into disuse
there
beck and forth
go around here and there
after that
right after
right away
love, like
be liked, be loved, be beloved, be popular
hook up, put together
friend
friendship
popular
popularity, desirability
affection
popular
precious
friend (see D3)
friendship
Wetterly-Gras (kind of rifle)
be appreciated
in reward for
dicker
plowshare ring
hip, waist
side, family, team
excommunicate
be execrated
be avoided
get away, rid of
supporting post in the house
sunray
go out, come from, be produced, transgress
(overcome)
(bargain and haggle)
produce, pay out, take out, get out, make of something
(ponder)
discuss thoroughly)
have brought out
contribute
also out a little way
a little outside of)
accomplished,
successful
procedure of producing,
the way in which it came about
contribution
exit
result.
[See also
sauce
swallow
means for making things palatable
stretch, distend
be stretched
be full of cat
youth
result (see
kid
expenditure (see
outside (see
outside of
bird
kind of zar-spirit
be rather thick
grinder, mill

because of this
elephant
ivory
lend a
def ear
go through, go far, proceed,
go in, penetrate
proceed
Further
permanency
lasting
for long periods
forever
nomad
chant, sing
hymn
take up zema chant
sing a song
quietly, silently
hang down
sing
hymn, clinging
expedition, foray
time
out-of-date
advanced in age
at present
modern
New Year
modern
modernity
name of person
be related, be linked, associate
make relate
[See also Hοος, Ηρόκτ]
relative
relative
who has a lot of relatives
relationship (see * Ηοος)
sow
be sown
what is to be sown
[See also Ηο]
descent, lineage, group (see Ηο)
today
even today
until a month
from today
zar-spirit
zar's offspring
go around

HΛ turn (vt.)
HΠΟΤ go around from place to place, be transferred, wander about
HΛ:ΗΛ finally, in the last analysis
HΛ all the way around
HΛ:ΗΛ spread
HΛ:ΣΦΗΣ name of king
HΛΗΛ list, explain in detail, discuss in detail
HΛΗΕ one by one
HΛΗΕ detail (n.)
HΛΛ all the way around (see ΗΛ)
HΛΛ around
HΛΛ around it
HΛ stretch out
HΛ be spread, extend (vi.)
HΛΕ spread out
HΛ rob
HΛ be robbed
HΛ:ΡΗΕ plunderer
HΛ:ΧΝΗΛ young buck
HΦ scoop up (dung)
HΦ:ΧΛ be low, be inferior, lessen (vi.)
HΦ:ΞΛ small, little, low
HΦ:ΧΛ lower
[See also HΦ:ΡΗΕ]
HΦ:ΡΗΕ low (see ΗΦ)
Họp (to down (of sun), set (of sun))
Họ rains
* Họp, ọp be confused
Họ-n raisin
Họ guard
Ọ-phẹ: Họ guard
* Họ, ọp be relaxed
Họp rain, rainfall
* Họp pọp ọp ọp be inclined, incline, be dominant
Họ- incline, inclination
Họ by .
Họ by
Họ inasmuch as, in view of the fact that, from (imperfect) + Họ- in order that, so that
Họp baboon
Họ forget
Họ staff
Họ shed
Họ: ọp diverge
Họ give alms
Họ commemoration of a saint (usually by a banquet in his honor)
* Họp, ọp do something frequently
Họ always, frequently
Họ constant, ordinary, usual, normal, always
Họp: ọp ọp ọp ọp everyday clothes
Họp always
* Họp, see Họ
- Họ in Họp: ọp ọp in that regard.
Họp there
Họp in addition
Họp there
Họp after that
Họ dance zar-dances, sing zar-songs
Họ zar-song
Họ quip
Họ method
Họ artful
Họ lock up in, close
Họ close (vi.)
Họ shell
* Họp, Họp head slowly
Họ kind of tree
Họ scoop up
Họ ragout
* Họp, Họp prepare, get ready
Họp preparation, organization
Họp preparation
Họ tree
Họ sing
Họ be sung
The song

The throne

set up the throne

striped

this

be that as it may

about, it equals

order that

just for (as in ḥaḥaab: ṣawā just for an example)

how much?

perfect + ṣawā as much as,

as long as

imperfect + ṣawā just,

as much

this much

that much

as much, that

many times

just as many

as there may be

to the extent that it now exists

in such-and-such amount of time

however

large the number of people may be

nevertheless (see ḥaḥaab)

without

out of place

there is not

it should not

is there not?

rather than

(see ḥaḥaab)

where?

somewhere

from no one

knows where

that (fem.)

indigent, needy (see ḥaḥaab)

then, at that time

then

university

name of place

February

Yakatit Square

the same

the same, that is

successful, accomplished

(see ḥaḥaab)

take, begin (when preceded by a verb or by a verbal noun)
be kept
be contained
impound
be connected, be linked, be joined
(come down from ancient times)
join together
including, with
including, with
when it became hard to see
management, control
constraint
means of catching
grip (see above)
are eternal (see above)
are eternal (see above)
are eternal (see above)
the person who has to stand a congratulatory round of drinks
be really good
be biased
be gay (holiday), be much of something
lively
liveliness

salary, hire; kind of marriage
conclude

conclusion

be needed

hear, listen

listener

voice

be animated (market), be lively

flirt

forest,

give in marriage, marry off
be given in marriage

but

side
circumlocutionally
along the sides
along
beside
riverside

necklace

necklace

chicken sauce

arrive

he came to his aid

befall
make read
be extended

share (n.)
dresser

share (n.); see

be dry, be hardened

harden

fast, hard

dry, strong (coffee), fat-free

hay (see )

wear over something; put on (a cape), put atop

in at the same time

chest, breast

enumerate

be enumerated, be lined up, stand in line
be organized, get rich
organize, put in order
organization, character
level, station (of life)
degree (rank)
standard of living

do

function

(food) provision, gift of hospitality offered strangers
pleasing (see also *:`~r`~)

hut made from poles and covered with leaves and branches

dossier, docket

sordid, shabby

shack

be pleased, enjoy oneself, find pleasure

please (vt.)

pleasing

pleasure

pleasure, joy

merry

[See also ~]

student

at (the breast)

beaten (of breast)

beating

Tigre kind of dish

bastard

flour, powder

capacity of deacon, deaconship, rank of deacon (see ~)

thud

drum

stamping

bread (is a type of bread resembling European bread and made from a solid dough)

small round doughballs which have been roasted until they dry and become brittle; in taste and consistency they are like peanuts

make bread

communal labor

engaged in communal labor

room with someone

be associated

sheepskin cloak

mix together

be associated, be mixed

together

[See also ~]

confusion (see * ~)

fertilize

(pl. ~)

church

vicar

name of a church

touch lightly, grope

pat

groping, feeling one's way

be done

summarily

conceal

in secret

learned men having some clerical capacity

rank of dābtāra
function of dābtūra

pottery maker

beating

saddle mat

be safe, be spared

save

be admirable; proper name

be admired

surprise, stir

admiration

marvelous

admiration

reason for admiration

be deafened

deafen

kind of sacrifice

rule

thoroughly

as is the rule

customer

boundary

customer (see לֵא)

tent

be dull

sack

virgin

virgin

sudden, suddenly

sudden, unexpected

stone

decree (v.)

be decreed

regulation, decree, rule

be alarmed

frighten

surprise

shyness

judge

judgment

footstep

name of gate in Harar

Eau de Cologne

be tired, exert oneself

get tired

be somewhat weakened

fatigue, effort

feeble

weakness

measure of twenty qunna (or 100 kg.)

Psaltery, Psalm

sick, ill

deacon

deaconship, rank of deacon

door, doorway, home

the eastern door of the church (lit. the door of peace; it is the traditional place for distributing alms to the needy)
PROPER NAME: De Gavle Square

1. "Be recited" can be translated as "repeat, do again, recite".
2. "Be repeated" can be translated as "be recited, do something over again".
3. "Say repeatedly" can be translated as "be repeated repeatedly".
4. "Make feast preparation" can be translated as "make designs on leather, decorate book covers".
5. "Make designs on leather" can be translated as "design on leather".

- "Goodness, bounty" (see לָּו)
hyena
(coffee) pot
brave deeds
kind of natâla with wide red stripe
sun
kind of landholding
red oxhide, sleeping mat
suffuse
umbrella
flutter
communal labor
communal laborer
name of the old city of Hanan (Hanan:expansion)
hero, brave
bravery
to the house, near to, close to
dawn, daybreak
at dawn (see ናልፋ)
body
bathe
earth
be red hot
in እንደ private, personal,
one's own
individual
clarify
clarify
retire, withdraw (vi.)
be separated
segregate
spire
young man
become a prostitute
stare
chaff
cold
knee, effort, labor, strength, endurance
physical
copy
turn this way and that
convenience market
serve, be of service
service
separate two people who fight
weed, break up clods
express, explain, interpret
(a text)
reveling
interpreter, that expresses
open, open air
expression
[See also ናልመስ, ናና ]
spread (see ናለ)
interpreter, that expresses
(see ናለ)
reveal, show, state (see ḫmn)
be revealed

clear, plain
clearly

bare the teeth

blood money

camel

half, some of

some

[See also ḫm]
some, half (see ḫm)
evaluate

be supposed

appraisal

approximately

opinion


cabbage

rope

portion

mountain range

take a bit

mountain

in ḥ–ḥ with

left

rank of ḏāṭāra

puzzled

confusing

without confusion

drop in

neighborhood (see ḡm)

the part behind the house, backyard

wonderful

wonderfully

glory

crumble

young man

burn (of sun)

get somewhat hot (of sun)

daily bread (see ḥm)
take a mouthful, put food into one's mouth

put food into someone's mouth

put morsels in one's mouth
take food into the mouth together with someone else

[See also ḥm, ḥm]
gratuities, morsel (see ḥm)
neighbor (see ḥm)
neighborhood

hoarse

sword

maid

bower

girl with a pugly nose

strut

name of an ethnic group

lament,

recite poems of sorrow
bravely
whip
be whipped
flood, swelling of a stream
tribe
kind of grass (or plant) serving for making ropes
roaring
odds and ends
reprimand
scolding
unfiltered beer
unfiltered beer
measure of land (ca. 40 hectares)
a plant the leaves of which are used to give a bitter taste to the drink
elbow (v.)
name of a monastery
go in, start
understood
be proper
he has to
he ought to
due
whether it is proper or not
marry
bring in
marry each other
agree
enter a little way, get involved
income
compound
marriage
appropriate
entrance
instrument serving to put in
marrying
mutual understanding
on a high place
thick summa put on in the evening
compound (see רור)
farmer
agriculture, farming
servant
banquet, feast
fine wheat
taxes
function, activity, effect, temperament
sexual relations
moral
[See also רור]
agriculture, farming (see רור)
barley
barley-colored

the table was cleared

training installation (lit. a table-for education)

marriage (see getStore)

visit (v.)

visitor

assembly, conference

in conclave

be invited

invite one another

fine young man, good fellow!

virility, manliness, excellence

transact business in the market

transact business

make a transaction, do business

marketing

market (see )

run-of-the-mill clothes

who went out for business (i.e. she became prostitute)

market (pl.)

prepare the dough for bread

Egypt

lord

jut out

granary

drag, conjure up (spirits)

drag somewhat, be somewhat underdeveloped

earring

Christmas, hockey

still, yet, right away

but

side

side by side

close to

build of stone

wall, castle

house of stone

crock

forehead

bow down and rise again

(pl. )

spirit

relation, connection

(see * irmware)

be enshrouded

Book of Funeral Ceremony
13. big money collector, chairman of a society where collecting money is involved, treasurer, financial

* 13. font

* 13. put around the waist

* 13. give a mouthful of drink

* 13. cheek

* 13. porridge

* 13. boil over

* 13. boil up

* 13. kind of dish

* 13. find, obtain

* 13. be present, be available, meet

* 13. meet one another

* 13. bring together

* 13. discovery

* 13. the coming together

* 13. association

* 13. method of obtaining something

* 13. relation, connection

* 13. primary reading stage (see also * 13.)

14. Gemini (constellation)

14. buy

14. be bought, be purchased

14. buyer

14. place where one buys, means of purchasing

14. travel (see * 14.)

14. the processional obsequies

14. time

14. on time

14. for a short period, for the moment

14. inopportune, occasionally

14. from time to time, many times

14. kerosene

* 14. go through the primary reading stage (see * 14.)

* 14. travel, journey, go

14. baggage

[See also * 14.]

14. anathematize

14. spread grass on the ground

14. recite magic formulas

14. magic recitation

14. substance

14. massive

14. bodily, external

14 the last day before Christmas
by necessity, necessarily
harm, do harm
be harmed
pantry
kill
be killed
kill each other
murderer
killing
* lean to one side
(lode), slip down
lack, be missing
he lacks
he failed to do for him
be left out
missing
in more or less
* lay out
lie down
monastery
calf
* show self-denial for politeness sake
obligation, necessity
(see )
journey
companion
companionship
murderers (see )
affair, matter
a person with a problem
killing, spoils (see )
be forced
force, compel
necessity
obligation, duty
obligation, necessity
obligation, duty (see )
pit, well
break the fast, omit
be reduced
a non-fast day
hut
set up housekeeping
means for setting themselves up in their home
domestic matter
be eager
be a rumbling noise
be forgotten (time)
through being busy with something else, be neglected
re recuperate
bake
be baked
cause to bake, have
baked

crow

stall, livestock pen

adorn oneself, be decorated
decoration, trappings
jewelry

fit, join, write poetry

be composed (poems)
be closed
[See also ™]

poetry, lyrics of scars, verse
(see ™)
solo poem reciter
the manner of reciting
country, countryside
pasture, grazing place
saddle-sore
page

present, gift
push, be advanced (in age, in education), go on (time)
advance (vi.), shove one another, be crowded, upset
be large, be great, exceed

Oil on large scale
injustice
shoving, pushing
encroaching (on boundaries)
it is not bad
in quantity
oversee
supervisor (at a banquet)
tonsure
be thin (of ox)
strip off
be stripped away, be taken off, be deprived of

hate
be disliked, be loathed
quarrel (v.)
enemy
hatred
antagonist
beer

brew beer
abandon, leave, throw, toss, drop
(attend the aqqub, hold the aqqub)
prepare mead)
be held, be kept (the credit society). The expression of ṭmə (or ṭnə) is justified because of the characteristic activity of the society in the drawing of lots.

| ṭnə: łącz | put on (a kuta), wrap around (a shawl), leave a little bit
| ṭnə: ṭrə | the manner of reciting a poem

- ṭnə: shaky place
- ṭnə: oja cast an evil spell
- ṭnə: be deep, go down (of sun), set (of sun)
- ṭnə: ṭrə | deeply
- ṭnə: ṭrə | butt in
- ṭnə: ṭrə | depth, profundity
- ṭnə: ṭrə | deep

- ṭnə: dowry, gift
- ṭnə: energy (see ṭnə)
- ṭnə: stripe
- ṭnə: hatred (see ṭnə)
- ṭnə: antagonist (see ṭnə)

* ṭnə: ṭnə: suspend from one's arm
- ṭnə: ṭnə: be suspended

- ṭnə: embroider
- ṭnə: ṭnə: embroidery

- ṭnə: be thirsty
- ṭnə: be thirsty
- ṭnə: beard
- ṭnə: be savory

- ṭnə: like (v.)
- ṭnə: have little liking
- ṭnə: be flavored
- ṭnə: taste here and there, pick up
- ṭnə: taste, good taste
- ṭnə: be crooked, be warped
- ṭnə: cause to be warped

* ṭnə: ṭnə: join, couple
- ṭnə: be linked, be associated
- ṭnə: brév
- ṭnə: immerse oneself in water
- ṭnə: be baptized
- ṭnə: baptize
- ṭnə: ṭnə: John the Baptist
- ṭnə: place where one baptizes
- ṭnə: be baptized

[See also ṭnə:]

- ṭnə: ṭnə: Epiphany (see ṭnə:)
- ṭnə: ṭnə: Epiphany pool
- ṭnə: rifle
- ṭnə: yoke up
- ṭnə: ṭnə: he was engaged in work
- ṭnə: be involved

[See ṭnə:]

- ṭnə: ṭnə:
swathe, wear a turban
wear a turban
be pure
be filtered, be clear
filtered
purenness
be good
invite, summon, call out
(invite to coffee)
be invited, be famous
cause to call
invitation
invitation
term, appellation
appellation
try very hard, be afflicted
be in death throes
effort
roof
good (see mel)
goodness, excellence
raw, green (grain), grain
cash
rock salt
January
provide for someone, care for
the aged parents
provider
who takes care of
spear
[See also mel]
trumpet
blow the trumpet
tooth
collect, save
be collected, collect
(vi.), gather (vi.)
curve
be squared
effort, strive (see mel)
invitation (see mel)
product
battle (n.)
battle (v.)
bind (a book)
volume, book
edge
sweep
be swept away
sweep
doubt, distrust
be in doubt
suspicion
table
smoke (see also mel)
violate
be violated
beat, knock
attack
(he is beset with loneliness)

be packed, compress, include, curl up

roll up

general (adj.)
generally

generally, in general

generally, speaking

generally considered

[See also ]

province (see )

headquarters

benefit, render service, be beneficial

make use of

he used it

be beneficial, be more useful

benefit, advantage, value

black

mention, cite
tinnie crowded

narrowly

narrow

nailsmith (see 

nail)

technique, skill, knowledge

(see nail)

sämta with multicolored hems

the maker of the

tablāb

unembroidered

lamb

quarrelsome (see nail)

nature, character

of good character

be scattered

bosom (see nail)

adopt a child

finger

morning

be strong (see also nail)

study

be studied, be learned,

be scrutinized

be strong

strong

steadfastness

health, sound

health officer

Public Health

College

[See also nail]

prepare the ingredients of beer

mixture of ingredients for

the preparation of beer

engage in sorcery, divine

divination

divinator

be careful

warn, give a warning

complete, acquire completely

carefully

completely

divinator (see nail)

steadfastness (see nail)

olden days, in olden days, in the

old days, origin, originally

from the beginning

from the very beginning

from the very beginning,

originally

original circumstances

original basis

essentially

essence

essential qualifications

of old, old, ancient
ancient
antiquity
true (see m, r)
be strong
strengthen, bolster
be strong
toughness
be hostile
[See also * k'mnt ]
buzzing	pair (see mtf )
leather ball
taste, good taste (see m, m)
wild honey, dark brown
dark
dark quality
ask, require, inquire, visit, hold responsible
be required
require
who asks, who holds responsible
who is asked
question, request (n.)
metsal (see also mm)
put on the fire
be put on the fire
juniper
mead
small structure in which mead is sold
prepare the mead
call
come near
take shelter, gather
let approach, let have shelter
move
along the edge
client status
shelter, means of protection
be sated
satisfactory
arrogant
sufficiency
repair
be repaired over and over again
client status (see m)
 drink
de drunk
(one drinks)
give to drink
drink, strong drink, liquor
problem, need, affair, want, comp-
lication
household items
wild honey
* ከ\\u02f1\\u02d8, ከ\\u02f1\\u02d9 swore ከ\\u02f1\\u02d8

* ከ\\u02f1\\u02d8, ከ\\u02f1\\u02d9 see ከ\\u02f1\\u02d8


\* ከ\\u02f1\\u02d8 disappear, be lacking, be absent, cease

\* ከ\\u02f1\\u02d8 waste, wipe out, do wrong, destroy, kill

→ ከ\\u02f1\\u02d8 crime, misdeed, sin

\* ከ\\u02f1\\u02d8 write (see also ከ\\u02f1\\u02d9)

\* ከ\\u02f1\\u02d8 document, scroll

\* ከ\\u02f1\\u02d8 book, text

\* ከ\\u02f1\\u02d8 millet

\* ከ\\u02f1\\u02d8; ከ\\u02f1\\u02d9 consider

something no more than a trifle
(lit. no more than a grain of millet)

\* ከ\\u02f1\\u02d8; ከ\\u02f1\\u02d9 candle

\* ከ\\u02f1\\u02d8 tie (v.)

\* ከ\\u02f1\\u02d8 fingernail

\* ከ\\u02f1\\u02d8 see Annales d'Ethiopie \text{n} p. 89-109 \text{c} cloth, banner

\* ከ\\u02f1\\u02d8 document, scroll (see ከ\\u02f1\\u02d8)

\* ከ\\u02f1\\u02d8 crime, misdeed, sin (see ከ\\u02f1\\u02d8)

\* ከ\\u02f1\\u02d9; ከ\\u02f1\\u02d8 commit a misdeed

\* ከ\\u02f1\\u02d9 guilty

\* ከ\\u02f1\\u02d8 be tasty, be sweet

\* ከ\\u02f1\\u02d8 savor, flavor

\* ከ\\u02f1\\u02d8 dry

\* ከ\\u02f1\\u02d8; ከ\\u02f1\\u02d9 glass bead necklace

\* ከ\\u02f1\\u02d8 take a gulp

\* ከ\\u02f1\\u02d8 foot (normally used as measure, but also in the expression ከ\\u02f1\\u02d8 ከ\\u02f1\\u02d8 from head to foot)

\* ከ\\u02f1\\u02d8 add

\* ከ\\u02f1\\u02d8 in addition

\* ከ\\u02f1\\u02d8 in addition to

\* ከ\\u02f1\\u02d8 additional

\* ከ\\u02f1\\u02d8 in addition

\* ከ\\u02f1\\u02d9 stir up

\* ከ\\u02f1\\u02d9 fly whisk

\* ከ\\u02f1\\u02d9 twig, sticks

\* ከ\\u02f1\\u02d9 finish

\* ከ\\u02f1\\u02d9 completely; (with a negative verb) at all

\* ከ\\u02f1\\u02d8 end

\* ከ\\u02f1\\u02d8 moon

\* ከ\\u02f1\\u02d8 dugged earth

\* ከ\\u02f1\\u02d8 smoke (v.)

\* ከ\\u02f1\\u02d8 smoke (v.), cause to smoke

\* ከ\\u02f1\\u02d8 smoke (n.); see also ከ\\u02f1\\u02d8

\* ከ\\u02f1\\u02d8 mud

\* ከ\\u02f1\\u02d8 village headman

\* ከ\\u02f1\\u02d8 sheathe

\* ከ\\u02f1\\u02d8 dispute

\* ከ\\u02f1\\u02d8 danger

\* ከ\\u02f1\\u02d8 name of place
squeeze
cause to clasp, make
seize, give
grasp, squeeze
handful
Ankara cake
* clap
clapping
kind of bush the leaves of which have a mildly narcotic quality
load (v.)
be placed (load), weigh down
cargo
pack strap, girth strap
be embarrassed, be at a loss
have anxiety
shoulder
head
cargo (see 
pack animal
forest
flour of roasted grains, barley prepared with butter and pepper
atrocity, perseverance
atrocity
cry (see 
shouting, bleating (of sheep), outcry (see 

person of rank, well-bred, gentle folk, uneducated
good breeding
in play, chat, discuss
talk with someone
[
See also *

game, play (see *)
be engaged in conversation
playing field
good upbringing (see 
martial
honeymoon hut
chirp
milk container
kind of Galla dish (wheat flour mixed with butter and spices)
dance (v.)
dance (n.)
dance (n.)
body of troops, adherent
bishop
sun
secretary, scribe (see )
Minister of Pen
writing (see ॥ ॥)

write down

writing, charm (see ॥ ॥)

write office

prayer (see ॥ ॥)

conduct the prayer

say prayers

pray, say prayers

Holy Thursday

sayer of prayers

votive stone

sayer of prayers (see ॥ ॥)

pray

place of prayer

prayer

fast (v.)

it is being fasted

[See also ॥ ॥]

fast, fasting (see ॥ ॥)

halter of fast

title of book

quickly

sex

be firm, get too strong, become effective (see also ॥ ॥)

console

strong, organized

strongly

tenacity

conse

conceive

tenacity (see ॥ ॥)

* ॥ ॥, see ॥ ॥

* ॥ ॥, ॥ ॥ be hostile

[See also * ॥ ॥]

cup, chalice

be clean, be pure

clean (v.)

white

cleanliness

be declared righteous, be pious, be valid

confirm

in piously

(Pl. ॥ ॥) righteous, holy

holiness

cleanliness (see ॥ ॥)

grace, favor, honor, beneficence

rich

, in ॥ ॥ Fast of Sage

hair

rose; proper noun

silence

sorrow

write, write down (see also ॥ ॥)

have something written down

[See also ॥ ॥, ॥ ॥, ॥ ॥]
boil (vi.), ferment (of drink)
boil (vt.)
coffee maker
East of Kilsita
philosophy
filter beer
name of a gate in Harar
look for, seek, need, wish
necessary
necessity
it is necessary
search, in search, need
need, desire
fashion, notion
fear
be feared
cause to be feared
produce, provide, develop
(a character)
chest
fall apart, be ruined
ruin, break (an agreement)
fall into ruin, fall apart
horse
market place in Harar
horsman
alternate
western
young, steer
sentence
court
kind of dish
be spilled
spill, pour
obtain an abundant income
place to pour out, place to dump
celebrate Easter
Easter
Fascist
rub, tan
tanner
toothbrush
love (v.)
love (n.)
love philter
allow, permit, desire
look for one another
ogle each other
permission
willingness
factory
release, leave off, unyoke, absolve, divorce
cause to be released, have released
be divorced
absolution, obsequies
meaning, significance, divorce
solution
be in front, in the front
be servile
opposite
in the future
advance (v.)
future
spin
spinning
know (of hunger)
absolution, obsequies
(prayer of absolution)
test (v.)
be tested
be tempted
be in contact with
distribute morsels
meaning, significance, divorce
way, neighborhood
separately
share, portion, turn
instead of
crack each other's head
explode, blow
stand somewhat apart, be separated
be apart from each other
separate (adj.)
at a little distance, aside
see above
project (a beam of light), emit
send out
hold a fantasia
display of prowess, fantasia
name of place
hole in the wall to let out the smoke
boast; narrate one's prowess
boasting
cure (*
he made fun of him
become feeble, become dull (of eye)
mouse
alphabet
learn to read, master the alphabet
lawyer
law suit (see 
smile (n.)
hold back
create
 develop (vi.)
mature
accomplish, perform, settle, convey
pelented, be over, be finished bring to a settlement, have carried out complete

perfectly; (with negative verb) absolutely not

police
parliament
Patriarch
Piazza (name of square in Addis Ababa)

to powder