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ABSTRACT

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

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INTERMEDIATE AMHARIC CULTURAL READER

Wolf Leslau

University of California

Los Angeles, California

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INTERMEDIATE AMHARIC CULTURAL READER

by

WOLF LESLAU

INTRODUCTION

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

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

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

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

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የኢትዮጵያ፡ መናገሻ፡ በተማ፡ ቀደም፡ ሲል፡ እንጠጡ፡ ትራፊክ፡ ላይ፡
ነበር፡ የተሠራ፡ ነገር፡ ግን፡ ለከተማነት፡ ተስማሚ፡ ባሳመነ፡ በ፲፱፻፸፯ ዓ.ም. አዲስ
ሞዴልን፡ ፊት፡ በማለት፡ አሁን፡ ክዲስ ክብር፡ የሚባለውን፡ ከተማ፡ ቆረቆረ፡

ክዲስ ክብር፡ እንጠጡ፡ በመገባት፡ ተራሮች፡ የተከበሩት፡ ያት፡
የከተማው፡ ክፍተት፡ ከግራ፡ በላይ፡ ስሞች፡ ሚና፡ በመሆኑ፡ ደጋነት፡ ይሰማታል፡
አግባብነቱ፡ ለክርክር፡ በመሆኑ፡ በከፍተኛው ዝቅ፡ ያለ፡ ማዳከም፡ ግብ፡
ሥፍራዎች፡ የተመሳ፡ ነው፡ በተማይቱ፡ በገዛት፡ በሕር፡ ዛፍ፡ የሚታይ፡ በመሆኑ፡
ጭን፡ ወሳኝ፡ የተቆረቆረች፡ ገመገሙት፡ አሁንም፡ በዛመን፡ በየመንገዱ፡ ዳር፡ የሚተገብሩ፡
ልዩ፡ ልዩ፡ ዛፍ፡ ለከተማይቱ፡ ልዩ፡ መልክን፡ ይሰጣል፡ የክዲስ ክብር፡ ማዘጋጃ፡ ቤት፡
በ፲፱፻፸፯ ዓ.ም. በደረገው የሕዝብ፡ ቆጠራ፡ 637,831 ኗሪዎች፡ መኖራቸውን፡
ገልጿል፡

ከከተማይቱ፡ በልጾች፡ አንዱ፡ የጥቂት፡ ፲፬ ተገ፡ አደግባይ፡ ተገብሮ፡
የተሠየመው ነው፡ ብዙውን ጊዜ፡ በጉዳት፡ ጉሉ፡ በመገባት፡ ይታወቃል፡ ሐውልቱ፡
የጥቂት፡ ፲፬ ቀን፡ ፋጅለት፡ ኢትዮጵያውያንን፡ በደማና፡ ግን፡ የፖሊስን፡ ለማስተወስን፡
የቆመውን፡ በሐውልቱ ላይ፡ በዚሁ ሀላፊነት፡ የተሰጠውን፡ የጥገና፡ ሥራ፡ የሚያሳይ፡
ዳክራ፡ ይታይበታል፡ በዚሁ ሐውልት፡ አጠገብ፡ ቀደም፡ ሲል፡ ቦታ፡ መንግሥት፡
የነበረው አሁን፡ ግን፡ የቀዳማዊ ኃይለ ሥላሴ፡ ዩኒቨርሲቲ የሆነው፡ ትልቅ ግብ፡
ይገኛል፡ ከዩኒቨርሲቲው፡ በስተቀኝ፡ የቀዳማዊ ኃይለ ሥላሴ ህዝብ ተባብሮ፡ ሳንገራ፡
ደግሞ፡ የክብር፡ ዘበኛ፡ ጠቅላይ፡ መምሪያ፡ እስከ፡ ገሉ፡ ደግሞ፡ በርካት፡ ያለ፡
የሕዝብ፡ የሚገባውን፡ የሚረዳበት፡ የአንበሳ፡ ግብ፡ አለ፡ ምንም እንኳን፡
የአንበሳ፡ ግዛት፡ ሰወን፡ ሲያስደነግጥም፡ ያለበት፡ ሥፍራ፡ በማየት፡ እንደመገኘ፡
ሁኖ፡ በደንብ፡ የተሠራ ነው፡

ከሐውልት ጉሉ፡ በመጠን፡ ራቅ ያለ፡ ሌላ፡ አደግባይ፡ አለ፡ መጠሪያ፡
ሰው፡ አራት፡ ጉሉ ሲሆን፡ የተለየው፡ የጥገና፡ ሐውልት፡ (አደግባይ) በመገባት፡
ነው፡ ደግሞም፡ በደንብ፡ ፲፯ አደግባይ፡ ተገብሮ፡ ይጠራል፡ ምንም እንኳን፡ በዚሁ፡
ቀን፡ ነው፡ ግብ፡ ኢትዮጵያን፡ የለቀቀ፡ የፖለቲከኛ፡ የሥነ ምግባር፡ መፈለግ፡
የመጠንቀቂያ፡ ክብር፡ ደግሞም፡ ምዕራባዊ ፖለቲከኛ፡ ሲሆን፡ ደግሞ፡ ስንደንድ፡
ትልልቅ፡ መሥሪያ ቤት፡ በዚሁ፡ አግባብ፡ ይገኛል፡ ከጥገና፡ ሐውልት፡ ቀልቀል፡

ሲል፡ ትይዩዎህ፡ ሥፍራ፡ ሳይ፡ የተሠራው ታላቁ ሴት፡ መንግሥት፡ ይገኛል፡፡ ጥንት፡
 የክፍ ምድልነት፡ ሴት፡ መንግሥት፡ ነበር፡ ከሁኑ፡ ግን፡ አዲስ ይሉ ሥላሴ፡ ፑሉት፡
 ያስቸለቀታል፡፡ በሐውልተኛ፡ በጤት፡ መንግሥት፡ መንግሥት፡ የፓርላማው፡ ሐንፃ፡
 ነፍ፡ ብሉ ይታያል፡፡ ከሐውልተኛ፡ መንግሥት፡ ፀገቦች፡ ጽድብ፡ ሥላሴ፡ በተ፡
 ክርስቲያን ይገኛል፡፡

አዲስ አበባ፡ የኢትዮጵያ መንግሥት፡ ብቻ፡ ከመሆንም፡ አልፏል፡፡
 የክፍሪ፡ ሐሳቦችን፡ ማስተናገድ፡ ከፈጠረች፡ ጥቂት፡ ሰባታት፡ ከአብዮታዊ፡
 ቤት፡ መንግሥት፡ ፊት፡ ለፊት፡ የክፍሪ፡ ከዳራ፡ ከምርፍ፡ ከሽግግር፡ ይታያል፡፡
 በነዚህ፡ በሁለቱ ሐንፃዎች፡ መንግሥት፡ ያለው፡ ሥፍራ፡ በሐንፃው፡ መፍፈሻ፡ ይሆን፡
 ዛሬ፡ በሰዓት ሰዓት ዛሬ፡ አለፈ፡ አገሬ፡ ተሠርቷል፡፡ በዚህ፡ ብክለ፡ የሚያሳርፍ፡
 ይዘ፡ የወረደ፡ ከመሰቀል፡ አደጋገብ፡ ይደርሳል፡፡ ወደግራ፡ ሲል፡ የተዘረጋውን፡
 መንግሥት፡ ይዘ፡ አንድ ሰዓት፡ ከሁሉ፡ ማንኛውንም፡ ይህ፡ ለተጋዘነ፡ የቀ.፡
 ኢንተርናሽናል፡ ከደርግላን፡ ጣቢያ፡ ይገኛል፡፡ በከተማውም፡ ያለው፡ ጣቢያ፡
 አሁን፡ ነው፡፡

የአዲስ አበባ፡ ከተማ፡ የመኪና፡ ቀጥሮ፡ በየጊዜው፡ ከየጊዜው፡
 ለመሃዱ፡ ማዘጋጃ፡ ቤት፡ በሚሰጠው፡ የመኪና፡ ቀጥሮ፡ ይታወቃል፡፡ በ፲፱፻፶፯ ዓ.ም.
 30,001 የመንግሥት፡ መኪናዎችና፡ የግል፡ ተሽከርካሪዎችም፡ መፍራቱን ታወቋል፡፡
 ርዕሰ፡ ከመንግሥት፡ ከሁሉ፡ ግን ይገባ፡ አደጋ፡ ተገባ፡ ከመታወቁ፡
 ወደላይ ብሉ የቀዱስ፡ ጊዮርጊስ፡ ቤት፡ ክርስቲያን፡ ይታያል፡፡ ከሐውልተኛ፡
 አጠገብም፡ የክፍ ምድልነት፡ ሐውልት፡ በከፍተኛ፡ ጥንቃቄ፡ ይገኛል፡፡ ከፒያላ፡ ፑሉት፡
 ትዳናን፡ ይዘው፡ ሲወርዱ፡ ከመንግሥት፡ መጠጫ፡ የግብር፡ ጣቢያው ይታያል፡፡
 ከሁሉ፡ ማዘጋጃ፡ ቤት፡ ስለሚገኘው፡ የመንግሥት፡ ቅዱስ፡ ግብር፡ ጣቢያውና፡ አዲሱ፡
 የማዘጋጃ፡ ቤት፡ ሐንፃ፡ አንድ ተያይዞ ይገኛል፡፡ ፑሉት፡ ትዳናን፡ በአዲስ፡ መልክ፡
 ሠርቶታል፡፡ ከሁለቱም ሐንፃዎች፡ ከመንግሥት፡ በሆነ፡ ሥፍራ፡ ላይ፡ የቴሌኮም፡
 መታሰቢያ፡ ሐውልት፡ አንድ ተያይዞ ይገኛል፡፡ ሐንፃ፡ ቤት፡ ተከፋፈለ፡ መሠረቱም፡
 ተገኝቷል፡፡ ዝቅ፡ ሲሆን፡ የአዲሱ፡ አደጋገብ፡ በአዲሱ የግንባታ፡ ሐንፃ፡ በቀ.፡
 ቴክኖሎጂ፡ በመከላከያ ሚኒስቴር፡ አንድ ሆኖ፡ ነፍ፡ ነፍ፡ ብሉ፡ ዘመናዊ ሐንፃዎች፡
 ተከፈለ፡፡ ይገኛል፡፡ ወደግብር፡ ጣቢያ፡ የሚወሰደውን፡ መንግሥት፡ ወደግራ፡ ጥሩ፡
 ከአዲሱ፡ አደጋገብ፡ የሚወሰደውን፡ መንግሥት፡ ይዘው፡ ሲሄዱ፡ ማንኛውንም፡ አደጋገብ፡
 ይደርሳል፡፡ በዚህ፡ አደጋገብ፡ አጠገብ፡ ለተ፡ የተገነባ፡ አዲስ፡ ትምህርት፡ ቤትና፡
 ሌሎች፡ ተለቅ ተለቅ ያሉ፡ መሠሪያ፡ ቤቶች ይገኛሉ፡፡

ተስፋ: ኃይሉ

የጉንደር: ነተማ

ጉንደር: የቤገሞድር. ጠቅላይ. ግዛት. ዋና: ነተማ. ናት: ነተማይቱ: መታሰቢያዋ.
 ጠዘመናዊነቷ: ይልቅ ለ ጥንታዊት. መሆኗ: ነው: በዘመኗ: ብዙ ነገሥታት: ዘፋናቸው:
 የዘረጉት ሳ: ችሎት. የያዙት: አደገባይ: የወጡት: ሳኝ: በነገረ ፋሲል: አንሥቶ:
 አለክተዋድርሱ: ድረስ: የነገሥታት: ነተማ: የገደ: ሠራር: ነበረች: በአሁኑ: ዘመን: የጥንት:
 ግርማዋ: የተገረፈ. መስሉ ቢታይም: ሥልጣኑ: በፊጣፊጣው: በቀኑ ሳ: አስፋልት: በረከታቸው:
 አውራ: መንገደች: ታደሱ: ጥንታዊ. ግርማን: በዘመኑ: ሥልጣኑ ጋር. አቅናባሉ: የሞትታይ:
 ነተማ: ነች::

ጉንደር: በስፋቷም: ሆነ: በዘመናዊነቷ: ከአዲስ: አበባ: በጣም: አለገለች: ይሁን:
 አንድ: አንደኛው: አበባ: ሁሉ: ብዙ. የመንግሥት: ሥራ: ይካሄድባቸዋል: ብዙ. ነገራትን ሳ:
 አንገደችንም: ታስተናግዳለች: የመንግሥት: መሥሪያ: ቤቶች: ሁሉ: አጠቃላይ: ብለው:
 አንድ: ላይ: በመሠራታቸው: ገለጉዳይ: በመሥሪያ: ቤት: ወደ መሥሪያ: ቤት: አይገቡትም:
 ብዙውን: ጉዳይ: ሊፈጸም: ይችላል: መኖሪያ: ቤቶችም: ብዙውን: ጊዜ: ተያይዘው: የተሠሩ:
 ሪጋ: ናቸው: የከተማይቱንም: ንጹሕና: በመጠበቅ በየዓመቱ: በማዘጋጀት: ቤት:
 ትክክለኛ: ቤቶች: ሁሉ: ይታደሳሉ::

ነተማይቱን: ከውጭው: ዓለም: ጋር: የመደስተዋውቃት: ታሪካዊው: የአዳ:
 ፋሲል: ግንብ: ነው: ይህንኑ: ሐንፃ: ለማየት: የመመጣት: የውጭ: ሀገራት: ሆነ:
 የሀገር: ተወላጆች: ቁጥር: የበረከተ: ነው: ይህ: ሦስት: መቶ: ዓመት: ያህል: የቆየ:
 ሐንፃ: ኃይል: መደናቀድ: ነው: ለሙ. የአዳ. ፋሲል: ግንብ: ይገባ: አንድ: በውስጡ:
 ብዙ: ሐንፃዎች: አሉ: ንደንደን: ሐንፃም: የተሠራው: በልዩ: ልዩ: ነገሥታት: ዘመን:
 መንግሥት: ነው: ዘመኑ: የገፋው: ሐንፃ: ወደ መሪራሊት: አለፈለች: መርሱ: ከመውደቁ:
 በፊት: በየጊዜው: ይጠጋገናል:

ጉንደር: በቤተ: ክርስቲያናት: የታወቀች: ነተማ: ናት: በየሠራተ: ቤተ: ክርስቲያን:
 አለ: ግሉት: ቤተ: ክርስቲያናት: ታሪክ: ያላቸው: የደብረ: ብርሃን: ሥላሴና: ቀስቃሪው:
 ሥራቸው: የጥንት: ነው: በውስጣቸውም: የሚገኙት: ጽሑፎችና: ሥህሎች: ታሪካዊ:
 ዋጋ: ያላቸው: ናቸው: ምስመራ: ከጠበቃም: ሆነ: ከአንድ: ዓይነት: ልንፍች: ለመዳን:
 ለገጠኞችም: ለመንገድት: ጠባቂ: ያለጋ: ወደገጠኑ: ወደሌላ: ማርያም. ይሄ ያሉ::

በዚህ ሁሉ: ቤተ: ክርስቲያን: መካከል: አንድ: መስጊድ: ይገኛል:
 ሙሉ: መስጊድ: ከከተማው: መጣ ብሎ የተሠራ: የብዙ: አስገላግሎት: መደለያ:
 ሥፍራ: ነው: በከተማይቱ: በሃይማኖት: በኩል: ከአስገላግሎት: ይልቅ: ክርስቲያን:
 ያይላል: የክርስቲያን: አምላካት: ንርዓዊ ነገስ: ነው: ቤተ: ክርስቲያን: መሳም:
 በዓፄ: ማክበር: መዘከር: የተራቡ: የተጠማን: ማብላት: ማጠጣት: ከክርስቲያን:
 ሐዘን: ግብር: ~~አቶ~~ ኃይለ: ነው::

ዛሬ. የዘመኑ: አምህርት: አይጋፋ: ጥንት: ጉንደር: በቤተ: ክርስቲያን:
 አምህርት. ተስፋቸው: አምህርት: ያለጋ: ከብዙ: ሥፍራ: የሚገኙት:

፪

የሊቃውንት፡ አገር፡ ቋንቋዎቻቸው፡ ገጠማዊነት፡ ነበረች፡፡ የቤተ ክርስቲያን፡ ትምህርት፡ ሥር፡ የሰደደ፡ በመሆኑ፡ ዘመናዊው፡ ትምህርት፡ በልዩነት፡ ከልተሰፋፋም፡ ሆኖም፡ በሲቪል፡ በቤተ ክርስቲያን፡ መሆኑም ይካሄዳል፡፡ ስለአለች፡ ይህ፡ መሆኑም ልዩ መለዋወጥ፡ መሆኑም ከየቀረ፡ በመሆኑም፡ ላይ፡ ነው፡፡ ዛሬ፡ በጉጌር፡ አንድ፡ ሁለተኛ፡ ደረጃ፡ ትምህርት፡ ቤትና፡ በርካታ፡ ያሉ፡ አንደኛ፡ ደረጃ፡ ትምህርት፡ ቤቶች፡ አሉ፡፡ የጤና፡ ጥበቃውም፡ ጥላይ፡ ከዚህ፡ ይገኛል፡፡ የትምህርት፡ በቶቶም፡ ቀጥሮ፡ ገንዘብ፡ ይገለጻል፡፡ አንዲት፡ ከሐዘብ፡ ገዛትና፡ ፍላጎት፡ ጋር፡ ሲመጣጠን፡ በጣም፡ አነስተኛ፡ ነው፡፡ ሐዘብ፡ ትምህርት፡ ቤት፡ ለመሥራት፡ በየጊዜው፡ ጥረት፡ ጊደሳይም፡ መንግሥት፡ ከሐረግ፡ ገንዘብ፡ አገላለጽ፡ አስተማሪዎችም፡ በቂ፡ ስለአልሆኑ፡ ወደትምህርት፡ ቤት፡ የመገባት፡ ተግባራት፡ ቀጥሮ፡ ወደጥላይ፡ የመደፈሩትም፡ በጣም፡ ትንሽ፡ ነው፡፡

የጤና፡ ጥበቃው፡ ከላይ፡ ውስጥ፡ አንድ፡ ሆስፒታል፡ አለ፡፡ ሆስፒታሉ፡ ለገንዘብ፡ ሐዘብ፡ አገልግሎት፡ ከመስጠቱ፡ በላይ፡ በጥላይ፡ ለመገኘት፡ ተግባራት፡ የትምህርት፡ ገንዘብ፡ ነው፡፡ ነርሶች፡ የጤና፡ መከላከያች፡ ደረጃዎችና፡ ሳይታይዎቹ፡ የሚሰጥበት፡ በዚህ፡ ሆስፒታል፡ ውስጥ፡ ነው፡፡ ቀጥሎቸው፡ አንባቢዎችም፡ በዚህ፡ ይገኛሉ፡፡ በሰላም፡ የሰላም፡ ቀላልና፡ ሐመምተኛም፡ ተራውን፡ ጠገቶ፡ ለመታገዝም፡ ገዛት፡ ችግር፡ ይደርስበታል፡፡ ገንዘብ፡ ክፍሉ፡ መታከሙም፡ ገዛት፡ ስለሚችግር፡ መድኃኒት፡ በነፃ፡ ከመንግሥት፡ ይታደላል፡፡

የሐዘብ፡ ቅጥር፡ በተካከለ፡ ላይታወቅም፡ በጣም፡ ሃሳብ፡ ስህተት፡ ሳይደርስ፡ አይቀርም፡፡ የገዛት፡ አገር፡ ተወላጆች፡ በመንግሥት፡ ሥራም፡ ሆነ፡ በጥገና፡ ምንገንደት፡ ከዚህ፡ ገንዘብ፡ ይኖራሉ፡፡ በገንዘብ፡ በገንዘብ፡ የሚገኙት፡ ኢንፎርሜሽን፡ ቋንቋዎች፡ ከመገኘት፡ ችግርና፡ ፍጥነት፡፡

በኢኮኖሚ፡ በጥላይ፡ ገንዘብ፡ ጥላይ፡ ያለች፡ ናት፡፡ የሐዘብም፡ "መሻሻል"፡ ወደኋላ፡ አንዲት፡ ወደፊት፡ የሚመለስ፡ አይመስልም፡፡ በሌሎች፡ ገጠማዊነት፡ ገንዘብ፡ የሚታዩትም፡ አንዱ ስትሆን፡ በጉጌር፡ ስማቸው፡ ተሰምቶም፡ አያውቅ፡፡ በዚህ፡ ምንገንደት፡ ገንዘብ፡ ሐዘብ፡ ሆኖ፡ ነው፡፡ የተማሪው፡ ደህንነት፡ ከስተማሪ፡ ሲሆን፡ በመጠኑ፡ የቆጣጠራው፡ ደግሞ፡ ወታደር ወይም ፓሊስ፡ ይሆናል፡፡ ሌላው፡ ቅጥር፡ ዘመናዊ፡ ትምህርት፡ ያልቀመነው፡ ደግሞ፡ በየገገዱ፡ ተሰማርቶ፡ ይኖራል፡፡ ገንዘብ፡ ሥራ፡ አይሉ፡ ሲታዩም፡ የወጣላት፡ ህገታም፡ ካልሆነ፡ በቀሪ፡ ተራው፡ ገንዘብ፡ ትርፉ፡ ከሰላም፡ ጥር፡ አይቆይም፡፡ በገገዱ፡ ሥራ፡ ለመሠማራት፡ ዕድልም፡ ሆነ፡ ሀሳብ፡ ያልቆይላት፡ ገንዘብ፡ የሰላም፡ ሥራ፡ ሆኖ፡ ይኖራል፡፡ ሥራ፡ ልትገባም፡ በሰላም፡ ስለሚበጣ፡ በገንዘብ፡ ለመኖር፡ ያለታደሉት፡ አነስተኛም፡ ሆነ፡ ሰላም፡ የመጠን፡ ገንዘብ፡ ክፍተት፡ በሰላም፡ አንዳንድ፡ ይኖራሉ፡፡ ቀጥሎቸውም፡ ከየባለቤቱ፡ ነው፡፡ የሚፈጸሙ፡ ይህ፡ ደግሞ፡ በተራው፡ የወንጀል፡ ቅጥር፡ አገርገንታል፡፡ ገንዘብ፡ ግሊያን፡ ይዞ፡ ከሰላም፡ ወደኋላ፡ ይዞታዋል፡፡ አይደሉም፡ መንግሥትም፡ አይረዱም፡፡



አበጡ

የሐረር፡ክተማ

የሐረር፡ክተማ፡ ከኢጥጵያ፡ በስተምሥራቅ፡ በካርታ፡ የሐረር፡ ጠቅላይ፡
 ጣዘት የምትገኝ፡ ቀንታዊት ክተማ ናት፡፡ ቅንታዊነቷ፡ የሚታወቀው፡ ዘመናዊ፡ የክተማ፡
 አገልግሎት፡ በዙ፡ አዳዲስ፡ ሕንጻዎች፡ በለማይታዩት፡ ነው፡፡ በተለይም፡ የጥንቱ፡ ክተማ፡
 ጀግና፡ የሚባለው፡ ወደመሬት ለገባ፡ በመድረሱ፡ በቅንታዊነቷ፡ ልዩ መረጃ፡ መቀረብቷል፡፡
 ከዚህ ይጨምራል፡ የሚዘለቀው፡ አውራጃ፡ ጉዳዩ፡ የሐረር፡ ክተማ፡
 መሀል፡ በመሀል፡ ስንጥቅ፡ ወደፎፎ፡ ያመራል፡፡ የሐረር ንግ፡ ክንዳሉ፡
 በስተቀኝ፡ የሚገኘው፡ የራሱ፡ ሆኖታል፡ ሕንጻ፡ ሲሆን፡ ካሉ፡ ሌሎች፡ የሚገኘው፡ ደግሞ፡
 የሐረር፡ ቤት፡ መንግሥት፡ ነው፡፡ ይህንኑ፡ ዳር፡ ዳሩ፡ በገፍ፡ ያገጠ፡ ጉዳዩ፡ ተከትለው፡ ጎንጎ፡
 አንደዘለቁ፡ የራሱ መንግሥት፡ ሐውልት፡ ይገኛል፡፡ በዚህ፡ አካባቢ፡ የአስተዳደሩ፡ ድህረት፡
 ለቀረ፡ የሐረር፡ የጦር፡ አካዳሚ፡ መሥሪያ፡ ቤት፡ ይገኛል፡፡ አዳግባቢ፡ ጣል፡ አድርጎ፡
 ወደምሥራቅ ሲሄድ፡ በጣሊያ፡ ጊዜ፡ የተሠራቸው፡ ቦታ፡ የምትባለው፡ መንገድ፡
 ትገኛለች፡፡

ይህንኑ መንገድ፡ ይዘው፡ ሲጓዙ፡ ወደረረሰ መጋታ፡ ይደርሳል፡፡ ይህ ፈረስ፡
 መጋታ፡ የተባለው ሥፍራ፡ የጥንታዊ፡ መንገድ ነው፡፡ የግንባታ፡ መንገድ፡ የሚገኝበትና፡
 የሚደራግባበት፡ በመሆኑ፡ በዚህ ጊዜ ሰው ሲጋፋበትና፡ ውሮ፡ ውሮ፡ ሲልበት፡
 ይታያል፡፡ የጥንታዊ ሥፍራ፡ በመሆኑም፡ በዚህ ይህ፡ የራሱውና፡ የጠመቀው፡ በልቅ፡
 የሚጠጣበት፡ የደክመው፡ የሚያርፍበት፡ የመሸጠትም፡ የሚደርሰበት፡ ቀጥቶ፡ በርካት፡
 ያለ ቦታ፡ ቤትና፡ ሆኖታል፡ አለ፡፡ የክተማውም፡ ሕዝብ፡ በልቅ፡ ልቅ፡ ምንገድ፡ የሚሰበሰብበት፡
 የራሱ መንግሥት፡ አዳራሽ፡ በዚህ ይገኛል፡፡

በቅንታዊነቷ፡ በዙ፡ ግንባታና፡ የፈራረሰ፡ ቤቶች፡ ይገኙባታል፡፡ በግንባታ፡
 አንደመከፈለም መጠን፡ ሰጣት፡ በርቶ አሏት፡፡ ቀደም ገዛው፡ ዘመን፡ እነዚህ፡ በርቶ፡
 መገንጠያና፡ ዘጠኙንም፡ ነገራቸው፡ እነዚህ በርቶ፡ የሚነሱት፡ መንገዶች፡ ሁሉ፡
 መገንጠያቸው ፈረሰ፡ መጋታ፡ ነው፡፡ በርቶም፡ ዱካ፡ በርቶ፡ ሸዋ፡ በርቶ፡ ሱዳ፡ በርቶ፡ ሰንጋ፡ በርቶ፡
 ሼረር፡ በርቶ፡ ፈላና፡ በርቶ፡ በርቶ፡ በርቶ፡ ፍቸው፡ በየበርቶ፡ አጠገብ፡ ከበርቶ፡ በርቶ፡
 በስተቀር፡ ትንንሽ፡ ጉልት፡ ገበያዎች፡ ይገኛሉ፡፡ በዚህም፡ ትልቅ፡ ገበያ፡ ያለው፡ ሸዋ በርቶ፡
 አጠገብ፡ ነው፡፡ ከትልልቅቶ፡ ገበያዎች፡ አንደሌላው፡ ክተማ፡ ብዙ፡ ብዙ፡ ሸቀጦች፡
 ይሸጣሉ፡፡ እነዚህ ካርታው፡ ክተማ፡ (ልዩ፡ ስሙ ይገኛል)፡ ያሉት፡ መንገዶች፡ ጠገብና፡
 ከረከባች፡ ይበዛቸዋል፡፡ ተለቅ ያለው የራሱ፡ መንግሥት ሆኖታል ትልቅ፡ የአስገላጭ፡
 መገንጠያ፡ በዚህ ካርታ ይገኛሉ፡፡ በጋ፡ በርቶ፡ ጉታ፡ ወደቀች፡ ስንል ለሀገር፡ ተወላጅም፡
 ሆነ፡ ለውጭ አንጻሩ፡ አድናቆትን ያተረፈው፡ ፎቶች፡ የሚመጣበት፡ ለውያ፡ ይገኛል፡፡
 መጋቢው ቀን ቀን አንጻሩ፡ ሲሰበሰቡ፡ ውሉ ማታ ማታ፡ ፎቶች፡ እየመገቡ ለብዙ፡
 ተመልካች፡ ያገኛሉ፡፡ ነርታውንም፡ የመሠረተው፡ በዚህ ገደብ፡ ነው፡፡

ሐረር፡ የፍራፍራ አገር፡ በመሆኗ፡ በግንባታው በርካት፡ ብዙ፡ የሚታየው፡
 ሸቀጥ፡ ልዩ ልዩ ፍሬ፡ ነው፡፡ ከክተማውም ወጣ ሲሄድ፡ በየአካባቢው ያለው ለምሳሌ፡

5 2

ሠፍራ፡ የፍራ፡ ፍራ፡ ተክሏ፡ የተመገባበት፡ ነው፡፡

ከኦርጋው፡ በተመገባበት፡ ወጣ ተሰብኦ፡ አንደኛ፡ መንገድ፡ የተገለጸውን፡ ይዘው ሲጓዙ፡
ወደአዲሱ፡ ከተማ፡ ይመልሳል፡፡ ይህ፡ ሠፍራ፡ በጓድሽናው፡ በዘመናዊነቱ፡ ያማረ፡ መልክን፡
ይገባል፡፡ በቶቶም፡ በደንጋይ፡ የተገነባውን፡ የዘመናዊ፡ መልክን፡ ይዘው፡ የተሠሩ፡ ፍቺው፡፡
ከተማዋን፡ በሐረዊ፡ ወይም፡ በሐረግም፡ ጋራ፡ ላይ፡ ሆኖ፡ ሊያት፡ ሰው፡ በትንሹ፡ ገረብታ፡ ሳይ፡
የሠራተባት፡ መንገድ፡ ትመገባለች፡፡ የኦሮሪው፡ ከተማና፡ የአዲሱ፡ ከተማ፡ ገን፡ ለገን፡
መሆንም፡ ገላላቸው፡ የኢትዮጵያ፡ ከተሞች፡ ልዩ፡ መልክን፡ ይሰጣታል፡፡

በኢትዮጵያ፡ ከመገኘት፡ የመጀመሪያውን፡ ማሰልጠኛ፡ ትምህርት፡ ቤቶች፡
አንዱ፡ ሐረር፡ የመገኘት፡ ነው፡፡ ከሐረርም፡ ለላ፡ አንድ፡ የሁለተኛ፡ ደረጃ፡ ትምህርት፡
ቤትና፡ አንድ፡ አራት፡ የመጀመሪያ፡ የአንደኛ፡ ደረጃ፡ ትምህርት፡ ቤቶች፡ ይገኛሉ፡፡
ትምህርት፡ ቤቶች፡ ሁሉ፡ በአዲሱ፡ ከተማ ነው፡ የመገኘት፡፡

ሕዝቡ፡ ብዙ፡ ተለይቶ፡ ሳይታወቅም፡ በርካት፡ ያለ፡ ነው፡፡ በከተማደቱ፡
የመገኘት፡ ዋና፡ ዋና፡ ቋንቋዎች፡ አደርኛ፡ ቆቶ፡ አረብኛና፡ አማርኛ፡ ፍቺው፡፡
አንደሌላው፡ ሠፍራ፡ ሁሉ፡ ከገናመዋ፡ ዘቅ፡ ያለ፡ በመሆኑ፡ የሠራ፡ ፈቃድ፡ የሌላችኛ፡
አዳሪው፡ ቋንቋ፡ ጭርካት፡ ያለ፡ ነው፡፡ ከገዛቸው፡ ሕዝብ፡ ሲሳገለገሉም፡ ሳይሳገለጉም፡
በጓጉረ፡ ሠራ፡ የቀሰማራ፡ ነው፡፡ ገረውም፡ አነስተኛ፡ በመሆኑ፡ ከዕለት፡ ጉርስ፡
የመጀመሪያ፡ ዓይነት፡ አይደለም፡፡ አንደገዛቸው፡ ታላላቅ፡ ከተሞች፡ ይህች፡ ዘመን፡
ያለፈባት፡ ከተማ፡ ለመካከል፡ የምትደርገው፡ ግራት፡ እንደ፡ ሳይርስም፡ ጥንታዊ፡
ግርማዋ፡ ጨርሶ፡ ለሰላምና፡ ለገረብ፡ አሁንም፡ የገንጽዎችን፡ ዓይን፡ የምትመረክር፡
ዓት፡፡

ባዶ ወልደ-የሐገሥ

መረከቶ

የሀገርም፡ ሆነ፡ የወጪ፡ አገር፡ ሸቀጥ፡ ሸቀጥ፡ መሸጫ፡ መግጥ፡ የሆነ፡
ትልቅ፡ የገበያ፡ ሥፍራ፡ አለ፡፡ ስሙ፡ መርከቶ፡ ነው፡፡ በዚህ፡ ሥፍራ፡ ገዢው፡ ሻጪው፡ ይላገዳል፡፡
አጭሮረባሪው፡ ሀቀኛው፡ ሁሉም፡ ስንድ፡ ይደገብዋል፡፡

የአዲስ፡ አበገው፡ መረከቶ፡ በአዲስ፡ አበገ፡ ምዕራብ፡ ይገኛል፡፡
በዘመናዊ፡ አካሄድ፡ የተሠሩ፡ ትልልቅ፡ ሕንፃዎች፡ አሉ፡፡ ሕንፃዎቹ፡ ጎን፡ ለጎን፡ ናቸው፡፡
ሁለቱን፡ ሕንፃዎች፡ የሚለይ፡ አንድ፡ ለፋ፡ ያለ፡ መንገድ፡ በመሠል፡ ኦቋርጦ፡ ይሄዳል፡፡
ሕዝቡን፡ ከገበያ፡ ወደየሥፍራው፡ ገባቸዋል፡፡ ወደገበያ፡ የሚያመጣሉ፡ አውቶበላች፡
በዚህ፡ መንገድ፡ ላይ፡ ያወርዳሉ፤ ያሳያሉ፡፡

በዚህ፡ ሕንፃዎች፡ ውስጥ፡ የተለመዱት፡ ሸቀጥ፡ ሸቀጥ፡ ከመሸጫቸው፡
ሌላ፡ አንዳንድ፡ ሰዓ፡ ስላች፡ ይገኛቸዋል፡፡ ከዚያው፡ ትልልቅ፡ ሕንፃ፡ ውስጥ፡ ትንንሽ፡
መደብሮች፡ ጥጥ፡ ጥጥ፡ ይዘው፡ በመስተዋት፡ ተከበው፡ ተሠርተዋል፡፡ በየመደብሩ፡ ያለው፡
ዕቃ፡ ዓይነቱ፡ ገዛ፡ ከመሆኑ፡ በላይ፡ አቀማመጡ፡ ሥርዓት፡ የለለው፡ ነው፡፡ ለሰላም፡
ገበያተኛው፡ የሚፈልገውን፡ ዕቃ፡ የሚያገኘው፡ ከሕንፃው፡ ትርጉም፡ በኋላ፡ ነው፡፡
በትልልቃቸው፡ ሕንፃዎች፡ አካባቢ፡ በሥርዓት፡ መደብሩ፡ ያልተሰጣቸው፡ ነገሮች፡
አንደኛው፡ የተሠሩ፡ ወይም፡ እንዲሁ፡ ግልጽ፡ የሆኑ፡ የሸቀጥ፡ ጉራዎች፡ አሉ፡፡ በዚህ፡
የሚሸጡት፡ ነገሮች፡ አገራ፡ በሚገኝበት፡ ዳቦ፡ ቆሎ፡ አንጀራ፡ ጀምሮ፡ ጎበኝተዋል፡፡
አስከሚያቸው፡ የሀገር፡ ጥሪዎች፡ ድረስ፡ ይደርሳሉ፡፡ አንድ፡ ሁለት፡ ጥቃቅን፡ ዕቃዎች፡
ስንበብ፡ በሳንጥ፡ መሣሪያ፡ አድርጎ፡ በገመድ፡ መላይ፡ ገንጠላቸው፡ በደረቱ፡ ቀልቀለ፡
አንጠላጥሎ፡ "መፋቂያ፡ ፈላጊ፡ ጥፋር፡ መቀረጫ፡ ጥፋ፡ ሽግግ፡ ያለቀበት" እንደሰጠ፡
የዕለቱ፡ ጉርሱን፡ ለመሳገጥ፡ ወደዚያው፡ የሚሰውም፡ በዚህ፡ አካባቢ፡ በሮከት፡
ያለ፡ ነው፡፡ ሲመለከውም፡ "ገረገ፡ አውላቆ" ነጥቅ፡ ስርቅ፡ የሚውለውም፡ ቀን፡
በርካት ያለ፡ ነው፡፡

ከዚህ፡ የመገበያያ፡ ሕንፃ፡ መገበያያ፡ ላይ፡ አልፎ፡ አልፎም፡ በየገባቸው፡
አሥር፡ አሥራ ሦስት፡ አሥራ ሦስት፡ አፋልተው፡ ጫካ፡ አያገጉ፡ አንዱ፡ ዜማ፡ ሲያወድቅ፡
ሌላቸው፡ ሲቀበሉ፡ አንዱ፡ ዲ.ቤ.ቤ.ው፡ ሌላቸው፡ ሲያመነጭሉ፡ ጎንጠብ፡ ሲሆን፡ ሲደሰቱ፡
የሚሠሩ፡ ሰዎች፡ አሉ፡፡ ከዚያም፡ ለቴክኒክ፡ ለምረቃ፡ ቀርበው፡ ይበታተናሉ፡፡ በመግባታቸው፡
በጣም፡ የተወጣረ፡ ገንጠል፡ ነፍቶ፡ ከዚያው፡ የሚገኝ፡ ኃይ፡ ሞራቅን፡ ፈንጠቆ፡
እያደረገ፡ ምርቃቱን፡ ይሰጣል፡፡

ገበያው፡ የደካመው፡ ትንሽ፡ ገንዘብ፡ የቋጠረው፡ የማታ፡ ማታ፡
ወደ-አቅራቢያው፡ ጠፎ፡ ለጎ፡ ጎራ፡ ጎራ፡ አንድ፡ ሁለት፡ ጎራ፡ ሞቅ፡ ሲሰው፡



፪

በክሊሊ፡ ከሞሽ፡ ሳንጽፈው ፡ ከሙቶሃሽ፡ ተሳፍሮ፡ ለቱን፡ ይገገል፤ የሰጠረም ፡
 ሲያንተገረ፡ ሲዘፍን፡ ሲሳደግ፡ ሲጋፋ፡ ከሞሽ፡ ወደሚገረገረው፡ ይሄዳል፡፡
 ገንዘብ፡ የሌለው ፡ ደህ፡ ከንደዋለ፡ ሙሉ፡ ሞሪልላ፡ ራቱን፡ የሚገልግል፡ ሲያገኝ፡
 ለማምፍ፡ ማሳሰቢያ፡ የነበረችውን፡ ቆርጥሞ፡ መደበኛ ሲሄድ፡ የለውም፡ ከእንደ፡
 በረንዳ፡ ተጠግቶ፡ ተጠቅልሎ ያደራል፡፡

ገበያው፡ በገዛ፡ ተከፋፍሏል፤ የልገሰ፡ ተራ፡ የሸክላ፡ ተራ፡
 የአህል፡ ተራ፡ የቅመም፡ ተራ፡ የቅቤ፡ ተራ፡ የቤት ሰቃይ፡ የጸገጸ፡ ተራ፡
 ከንደህ፡ እያለ ተከፋፍሏል፡፡

ጠቅላላውን፡ መርካቶ፡ ሲያዩት፡ የሸቀጥ፡ መለዋወጫ ፡ ብቻ፡
 ሳይሆን፡ ገዛ፡ የሳገረ፡ ሰገግ ጉዳዩን፡ ሹ ይፈጸመዋል፡፡ የሚጠላው፡ ጽሕፍት፡
 ገዢ፡ የበላውን፡ ያህል፡ ከሰታራቂ፡ ሽማግሌዎችም፡ በዚያው ሰገግ፡ ይገኛሉ፡፡
 ጎረቤቱ ፡ ከረዳም ፡ ለዘለቃታም ፡ ሆነ ፡ ለጊዜው ፡ በዐይን ፡ ሲፈቃቃዱ ፡ ማየቱ ፡
 በመርካቶ ፡ ከንግዱ ፡ ነገር ፡ አይደለም ፡፡ ተረፍ ፡ ሲልም ፡ አዉ ፡ ሲገናኝ ፡ የቤት ፡
 ጉዳይ ፡ የመንግሥት ፡ ጉዳይ ፡ ጠቅላላ ፡ የሽግግር ፡ ስላን ፡ ሆኗት ፡ በግልጽም ፡
 ሆነ ፡ በሰው ፡ ሲጫወት ፡ ማየቱ ፡ የዘመነኛ ፡ ጉዳይ ፡ ነው ፡፡ እንደዐቃሙ ፡
 መርካቶ ፡ የወራ ፡ ቀንጭር ፡ የወራ ፡ መስራጭ ፡ ሥፍራ ፡ ነው ፡፡ የአዲስ ፡
 አበግው ፡ መርካቶ ፡ ቀለጠፍ ፡ አርገው ፡ ሲያዩት ፡ ይህን ፡ ይመስላል ፡፡

መስጠት፡ ይጀምራሉ፡፡

ሱሩሁ፡ ከሰጠህ ልክ ደግሞ፡ ወንዶች፡ የሚሸጡት፡ ከህል፡ በቀኛ፡
ወፍረው፡ የሚፈጠሩትንም፡ በየሰባቸው፡ ሞልተው፡ ስህዮችን፡ ሳይነው፡
ከሰጠህ ላይ፡ ይረገጥ፡ ሣይሆን፡ ከቅርባቸው፡ ይለቁቸዋል፡፡ ኋላም፡ ሌሎች፡
የነፃ፡ ልብናቸውን፡ ለሰጠው፡ ጎረቤት፡ ለጎረቤት፡ ተጠብቀው፡ ወደገባቸው፡
ይመራሉ፡፡ በየክፍላቸው፡ ይደቃሉ፡፡ ወይም፡ በትንሹ፡ ከህል፡ ውስጥ፡ የተቋጠፉ፡
ዕንቁሳሎች፡ ከይታጡም፡፡ ገቢያም፡ ከመደረጋቸው፡ በፊት፡ በየመንገዱ፡
የሚያገኙትን፡ ገቢያተኛ፡ የሚጠብቁ፡ የዶሮ፡ ነጋዴዎች፡ ዶሮ፡ ዕንቁሳሎች፡
ያነሁላቸዋል፡፡

ከገባቸው፡ ከንደደረሱም፡ በሚዛን፡ የሚሸጡት፡ ወደ
መመላከታቸው፡ በረንዳ፡ በቸርቻሮ፡ የሚሸጡትንም፡ ከቅርባቸው፡ ወይም፡
ከጠጠራቸው፡ ላይ፡ በመዘርገፍ፡ መሸጥና፡ መግዛት፡ ይጀምራሉ፡፡ ገላጭ፡ መሪዎች፡
ላንድ፡ ላይ፡ ሁሉም፡ በላቸውን፡ ሲያስተናግዱ፡ ይውላሉ፡፡ ከህዮቻቸው፡
በመመገፍ፡ ከአንዱ፡ ችግሩ፡ ላይ፡ ከሥራው፡ ገባ፡ ሲጠፋ፡ በትንሹ፡ ይለቁቸዋል፡፡
ሲሰፍፉ፡ ሲሰጡ፡ ሲጠሩ፡ በቀጋ፡ ሲሰጡም፡ ይሁን፡ ከይሁን፡ ሲገባሉ፡
በሚሰጡት፡ ለትግራት፡ ግልቶች፡ ገንዘብ፡ ሲቀጠል፡ መርቁ፡ እንመርቅም፡
ሲገባሉ፡ ይውላሉ፡፡

በገባቸው፡ ውስጥ፡ ሁሉም፡ መደብ፡ መደብን፡ ይዙ፡ ለመቀመጥ፡
በገባቸው፡ ላይ፡ ግዙፍ ችግር፡ አይፈጠርም፡ የበርበራው፡ የቅመመ፡ የታሰው፡
ደብዳቤ፡ የሕህዱ፡ የክንፍ፡ የክንፍ፡ የክንፍ፡ የክንፍ፡ ተራ፡ ይህ፡ ሁሉ፡ የታወቀ፡
መደብ፡ ከሁሉ፡ ስለሆነም፡ የበርበራው፡ ግዙፍ፡ ይህ፡ ሁሉ፡ የታወቀ፡
ይገናኛል፡፡

ባንገሩ፡ ነጋዴ፡ ከያለበት፡ ስለሆነ፡ የሚመጣው፡ የከተማው፡ ነጋዴ፡
ቸርቻሮ፡ ቅደም፡ ገብ፡ የታወቀ፡ ሲይዝም፡ ገቢያው፡ ከረፋደ፡ በፊት፡ ከይደራም፡
ሲታወቅ፡ ግጥም፡ ወዳለበት፡ ወንድም፡ የሚፈልገውን፡ ለመምረጥ፡ በየራሳቸው፡
ይሰማሉ፡፡ ገቢያቸውን፡ መደባቸው፡ ከህዮቻቸውን፡ ወዳሰፋበት፡ ለሥራ፡ ሂደት፡
ነው፡ የሚገናኙ፡ የገቢያው፡ ገቢያተኛ፡ በየሰባቸው፡ በመመላከት፡ ለሰጠው፡
የወጣቶችን፡ ጉዳይ፡ ሁሉ፡ በሥራው፡ በአንድ፡ ዕለት፡ ልዩም፡ መመስረት፡ ዋና፡
ዓላማው፡ ነው፡፡

ልገቡን፡ ከሸሙ ተራ፡ ሂደት፡ በመመገፍ፡ በመመገፍ፡ ሆነው፡ ከተጓዙበት፡
ከተጓዙበት፡ ልብሶች፡ መርጦ፡ ካጠፋ፡ ጋራ፡ ሁሉን፡ ያስገኛሉ፡፡ ከሕሳብ፡ ከገባቸው፡
ከይቶ፡ የተሰመሰሙትን፡ ይገባሉ፡፡ ከተገቡ ተራ፡ ገብተው፡ በራሳቸው፡ መሪዎችን፡
ወይረፉን፡ ወይም፡ ረደፉን፡ ለትንሹ፡ ከያለ፡ መመገ፡ ያለበትን፡ ተቀጥ፡
በባቸው፡ ይነሳሉ፡፡ ለያዘው፡ ለታሪ፡ ገብ፡ ገብ፡ ከደረገ፡ ለክሪክ፡ ወይም፡ ለክሪክ፡
የሚሆነውን፡ የሚሰጠውን፡ የሚገደደውን፡ በመመገ፡ ለይቶ፡ ከንደደረሱ፡
የቀጋ፡ ውጣ፡ ውረዱን፡ ተገብ፡ የመመገ፡ ይገባሉ፡፡ ከበታችም፡ ተራ፡ ገብተው፡
ላታቸውን፡ ለበግን፡ ፍርድላቸውን፡ ነፃነት፡ ከደረገ፡ በደንብ፡ ይገባሉ፡፡

ጉሹ፡ ሞገስ፡

ክርስቲያ

ወንድ ልጅ፡ በተወለዱ፡ በዐርገ፡ ቀኑ፡ ሴት፡ ልጅ፡ በለማደድ፡
ቀድ፡ ክርስቲያ፡ ይነሣሉ፡፡ ለወንድ፡ የክርስቲያ፡ ንግት፡ ለሴቱቱም፡ የክርስቲያ፡
እናት፡ አገኛው፡፡

የተወለደው ሐዘን፡ ወንድ፡ የሆነ፡ እንደሆነ፡ አግኝቶው፡ ልጅ ህን፡
ክርስቲያ፡ ሐዘን፡ ተገብሎ ይለመናል፤ በዚሁ፡ እንደር፡ ሐዘን፡ ሴት፡ ከሆነች፡ ተለማጅ፡
እናት መሆኗ፡ ነው፡፡ ለዝምድናና፡ ለወዳጅነት፡ የሚገኝ፡ ለወገኑ፡ ገና፡ እናቱ፡
መፀነሷን፡ ሲያውቁ፡ ልጅዋ፡ ወንድ፡ ከሆነ፡ ለእያንዳንዱም፡ ከሆነች፡ ለገላገላት፡ ገላገላት፡
ይለምናሉ፤ ያገለግላቸዋል፡፡ ለወገኑ፡ ቀድሞ፡ ሰይጣኑን፡ ወገኖቹን፡ ቃል፡ ለማስገገት፡
ነው፡፡

ለሞላሉ፡ በጉዳም፡ እንደው፡ ይለምናል፤ በሐዘን፡ ወገኖቹ፡ አንሉልን፡
ገላገላት፡ ይለምናሉ፡፡ ሐዘን፡ የሰለጠነ፡ ልጅ፡ ከሆነም፡ ለመናው፡ ሁሉ፡ ቀርቶ፡ ልጅነቱ፡
ለተሰጠ፡ ይገባል፡፡ በእምነታቸው፡ ጠንገር፡ ያሉ፡ ወገኖቹም፡ ልጅ፡ ሲያደግ፡
የተመረጠውን፡ ታሰባ፡ እንደ ያገለግላል፡ ቃል፡ ከዳን፡ ይገባሉ፡፡ ክርስቲያ፡
መሠረተዋል፡ ትርጉሙ፡ ከለማድ፡ ኃር፡ የተያያዘ፡ ሲሆንም፡ በዚሁ፡ ለማድ፡
ምንጩ፡ የዘመድ፡ ፍለጋ፡ ነው፡፡ እንደ ልጅም፡ ለገላገላቸውም፡ ገደብ፡ በገላገላት፡
በገላገላት፡ ጠና፡ ያለ፡ ዘመድ፡ መጠጋጠም፡ ሲሆን፡ ነው፡፡ ተነሷውም፡ ነፍስ፡
ያገዛቸው፡ ሐዘን፡ ሲሆንም፡ ጉዳዩ፡ ሁሉ፡ የሚፈጸመው፡ ነፍስ፡ ገዛቸው፡
ቃላት፡ መገንጠል፡ ነው፡፡

ክርስቲያው፡ ዕለት፡ እንደ፡ ቀን፡ ቀዳም፡ ሲል፡ እናቱ፡ ነገ፡
ክርስቲያ፡ ከለገኘና፡ እንደ ታቀደው፡ ገባ፡ ለጉረቤት፡ ሁሉ፡ ገንግራለች፡፡
በክርስቲያው፡ ዕለት፡ ግዴታ፡ ከሆነ፡ ጥጋት፡ በአሥራ፡ ሁለት፡ ለዓት፡ ለምድም፡
ከሆነ፡ ቀን፡ በሰዓቱ፡ ለዓት፡ ክርስቲያ፡ እንደውና፡ እንደሆነውም፡ ሆነው፡
ወደቤት፡ ክርስቲያን፡ ይገባሉ፡፡ እናቱ፡ የፊትል፡ ክር፡ እንደውም፡ ከደሰ፡
ለገላገላት፡ ይገባሉ፡፡ ሐዘን፡ ሲሆን፡ ይዘው፡ ይቀርጣሉ፡፡

ከሆነ፡ ክርስቲያን፡ እንደ ደረሰ፡ ሥፍራ፡ በተገኘ፡ ከማንኛው፡
ውለት፡ ከሰዓቱም፡ በተገኘው፡ ሥር፡ ይቆማሉ፡፡ ቃሉ፡ መስቀሉን፡ ተሸክሞ፡
ደረሰ፡ እንደሆነ፡ ይገባሉ፡፡ እንደሆነውም፡ ሥርዓት፡ ያደርጋሉ፡፡

፩

ዲያቆኑ፡ ክፋን ነፍቷቸው፡ ተቀጥሎ፡ መስቀሉ፡ ላይ፡ ያንጠላጥፋል፡ በሽግግ፡ ሣህን፡
ይዞት፡ የመጣውን፡ ውሃ፡ ከጠገቡ፡ ከድርጉ፡ ተጓዥኑ፡ ይልፋል፡ ይገኛል፡ ይገኛል፡
ተቀጥሎቻቸው፡ በዚያው፡ ዓይነት፡ ይከተላሉ፡ ክዳሎቹ፡ በኋላ፡ ቆሉ፡ መስቀሉን፡
ይዙ፡ የሣህኑን፡ ውሃ፡ ገርገሩ፡ ሚርን (ቅገ፡ ቅዱስ) ይጠቀሙበት፡

ዲያቆኑ፡ ሐዋን፡ ክራቆቹን፡ ክንዳላ፡ ነፍቷቸው፡ ዛንድ፡ ተቀጥሎ፡
ገበየታ፡ ገበየታ፡ በሁሉን፡ ክፍሎቹ፡ ይዙ፡ ሲቀርቡ፡ ቆሉ፡ ገዛጋጀው፡ ውሃ፡
ይነጥፋል፡ ሐዋን፡ ክርስቲያን፡ በመሆኑ፡ መደላት፡ ይገባቸዋል፡ ሲገባቸው፡
የውሃውን፡ ቅዝቃዛ፡ በመጥፋት፡ ክርሮ፡ ገቡ፡ ያለቅጥል፡ ተነክርዋል፡ ሲያገቡ፡
በመስቀሉ፡ ላይ፡ ተጓጠልጥሎ፡ ይደረግ፡ የተደረሰበትን፡ ያን፡ ክፍሉ፡ ይመጣጥኑት፡
ክር፡ በክንፋት፡ ያገባቸዋል፡ ክርስቲያን፡ ሆነ፡ መሳሰሉት፡ ነው፡

የክርስቲያኑ፡ ስም፡ ከመጣው፡ ክንዳላውም፡ ቀላል፡ ነው፡ ሐዋን፡
ውሃው፡ ነሆነ፡ የዕለቱ፡ በዓል፡ ስም፡ ታሰቦ፡ ከወደመነጽው፡ ገዛውን፡ ጓዞ፡
መልደ... ወይም፡ ገብረ... የሚል፡ ቃል፡ በሰማቸው፡ ወይም፡ በቅዱሱ ስም፡
ላይ፡ ተጠቅሞ፡ ገብረ፡ ክርስቲያን፡ ወይም፡ ጌዮርጊስ፡ የሚል ስም፡ ይጠቀሙበት፡
በዚሁ፡ ክንዳሮች፡ ላይ፡ ወለዱ፡ ጌዮርጊስ፡ ወይም፡ ዓመተ፡ ክርስቲያን፡ የሚል፡
ስም፡ ይጠቀሙበት፡

ስያሜው፡ ክንዳላው፡ የክርስቲያኑ፡ ክንዳላው፡ ወይም፡ ክፍሉ፡ የመጓጓዣ፡
ቅዱስ፡ ልጁቸውን፡ ከዲያቆኑ፡ ተቀጥለው፡ ይታቀፋሉ፡ ኋላም፡ ነፍቷቸው፡ ልጁን፡
ተቀጥሎ፡ ከጌባቸውም፡ ሁኔታው፡ ወደውስጥ፡ ገብተው፡ ከሰቆደሰው፡ ሐዋን፡
ያቆርባሉ፡ ቅዱሱ፡ ገብተው፡ ከሰቆደሰውም፡ ድረስ፡ ረጅም፡ ጊዜ፡ ተከትለውም፡
ሐዋን፡ ጡን፡ አይጠገንም፡ ያው፡ ክርስቲያን፡ ነሆነ፡ ዛንድ፡ ለክፍሉ ስም፡ ማደፋት፡
በደም፡ መግለጹ፡ ይሆን?

ክህን፡ ሥርዓተ፡ ክርስቲያኑ፡ ስለአለቀ፡ ነፍቷቸው፡ ልጁን፡ አዝገ፡
ከነክጂ፡ ወደቤቷ፡ ትመለሳለች፡ ጎረቤቶች፡ ዘመድ፡ አዝመዳ፡ ሰጠሰገ፡
የደገለችውን፡ ታገለለች፡ ታጠጣላች፡ ቀላውክቶና፡ ዲያቆናቸውም፡ ከክርስቲያኑ፡
ላይ፡ የመጣቸውን፡ ደግሞ፡ ተቆምሰው፡ ይለያያሉ፡ ለበተ፡ ክርስቲያኑ፡ የሚተርፉት፡
ነገር፡ ክህን፡ ሲገባ፡ ከክርስቲያኑ፡ በፊት፡ ሳይሆን፡ ቀደም፡ ገቡ፡ የሚላኩት፡
ቀዳ፡ መሆኑ፡ የግብር፡ ሰንደቅ፡ ዘሊክና፡ ጧፍ፡ ነው፡

ገደ፡ ወልደ፡ ሙሉ ሙሉ

ሥራ

አበይት ሲተርቱ፡ “ሰዎች፡ መሰከክ፡ ያወጣቸዋል፡” ይላሉ፡፡ ይህንም፡ ሲሉ፡ ሐዘን፡ ከመወለዱ፡ በፊት፡ ግብፋም፡ ስሙም፡ በመገኘት፡ ተወስኗል፡፡ ለማለት፡ ነው፡፡ ከተወለደም፡ ዘንድ፡ የሚፈለገው፡ ለም፡ ቢሰጠው፡ የሚጠቅሙትም፡ የሚቀንሰውም፡ ነገር፡ የለም፡ ይላሉ፡፡

ተረፈው፡ ተተረተ፡ ከልተረተ፡ ከንደላማድ፡ ሁኖ፡ አንድ፡ ሐዘን፡ አንድ፡ ተወለደ፡ ሳይሆን፡ ስሙ፡ ቋሚ፡ ስሙ፡ ቀደም፡ ብሉ፡ ታስቦብት፡ ይቆያል፡፡ ይህ፡ የሚታሰብበት፡ ስም፡ የጀግና፡ ስም፡ አንድ፡ ከገጠሙ፡ ጎሽማ፡ ክንዴ፡ ገደ፡ አንበርሃሮ፡ ይህን፡ የመሳሰሉ፡ ሲሆኑ፡ ውበትንም፡ ገላጭ፡ ስሞች፡ አንድ፡ ውበቱ፡ አሳይረ፡ ይቆያል፡፡ ያሉትም፡ ያደነ፡ ነው፡፡

ለሌሎች፡ ልጅ፡ የሚሰጠው፡ ስም፡ ብዙውን፡ ጊዜ፡ ውበትን፡ ገላጭ፡ ነው፡፡ ለምሳሌም፡ ይህል፡ አልሀግዝ፡ ውበቱ፡ ጽጌረዱ፡ ይህን፡ የመሳሰሉ፡ ነው፡፡ ወንድ፡ ወይም፡ ሴት፡ በፍተላይ፡ የሚሞክሩት፡ ወላጆች፡ ፆታ፡ በማቀደድ፡ ወንድን፡ በሴት፡ ስም፡ ለቷን፡ በወንድ፡ ስም፡ ይጠፋጥፋቸዋል፡፡ ይህን፡ የሚያደርጉትም፡ ምናልባት፡ በስም፡ የፆታ፡ መለወጥ፡ ልጆች፡ አንዳይሞቱ፡ ያግዳል፡ የሚል፡ አምነት፡ ስለሌላቸው፡ ነው፡፡

ሐዘን፡ ወንድ፡ በተወለደ፡ ጊዜ፡ በዐርገ፡ ቀን፡ ክርስትና፡ ይነሣል፡፡ ለቲቶም፡ በሰማዊያ፡ ቀን፡ ክርስትና፡ አንገራቸውም፡ ለሌሊት ክርስትና፡ እና፡ የሞትሆን፡ ለት፡ ይፈልጋሉ፡፡ ገንዳ ጥላ፡ የክርስትና፡ እና፡ ልሁን ጥላ፡ የጠቀሟል፡፡ አንዳንድ፡ ሁኔታዎች፡ ታይቶ፡ በርሷ፡ ይሰጣል፡፡ በወንድም፡ በሐዘን፡ አንዳንድ፡ ክፍሎች፡ ይፈልጋሉ፡፡ ገላልጆችም፡ በከጠገንቸው፡ ወደሚገኘው፡ ቤተ፡ ክርስቲያን፡ ሂደው፡ ለደብሩ፡ አለቃ፡ በቅርብ፡ የተወለደ፡ ሐዘን፡ አንዳንድ፡ አስረድተው፡ ሐዘን፡ የሚጠመቅበትን፡ የክርስትና፡ ስምና፡ ቀንንም(ስሙ፡ የሚከታተልን) ወስነው፡ ይመለሳሉ፡፡

በክርስትናው፡ ዕለት፡ ወላጆች፡ አንዳሉም፡ የሐዘን፡ አንዳንድ፡ ክፍሎች፡ አሉ፡፡ አዝማድ፡ ጋር፡ ሁኔታ፡ ወደሌላ፡ ክርስቲያን፡ ሂደው፡ ሥርዓተ፡ ቅዳሴውን፡ ተገብቶለው፡ ልጆቻቸውን፡ ክርስትና፡ ያስነሣሉ፡፡ ሐዘን፡ አንድ፡ ዲያቆን፡ አቅድ፡ ከመንግሥቱ ያደረገ፡ ገንዱ፡ ይዞ፡ ይቀርጣል፡፡ ከዚያም፡ “ሃሌ፡ ሉያ፡ ለአብ፡ ሃሌ፡ ሉያ፡ ለወልድ፡ ሃሌ፡ ሉያ፡ ለመንፈስ፡ ቅዱስ” ብለው፡ አማኑክው፡ ሐዘንን፡ ይጠምቃሉ፡፡ ሐዘን፡ በተጠመቀበት፡ ዕለት፡ የዋለው፡ ታቦት፡ ስም፡ የሐዘን፡ የክርስትና፡ ስም፡ ይሆናል፡፡ ለምሳሌም፡ በዓሉ፡ ሚካኤል፡ አንደሆነ፡ በሚካኤል፡ ስም፡ ወንድ፡ አንደሆነ፡ ወልደ፡ ሚካኤል፡ ገብረ፡ ሚካኤል፡ ጎይላ፡ ሚካኤል፡ ወዘተ፡ ይላሉ፡፡ ሌትም፡ አንደሆነ፡

ክብር፡ ሚካኤል፡ ወለተ ሚካኤል፡ ወዘተ. ትግላላች፡ ለክርስቲያኖች፡ ሞላክር፡
ይሆን፡ ዘንድ፡ ቁሱ፡ በሐዋን፡ እንገኝ፡ ላይ፡ ነጻ፡ ክር፡ ያሠራል፡ ማተን፡ ይገባል፡፡

ወላጆች፡ ቤት፡ ከተመለሱ፡ በኋላ፡ ለላክሮክን፡ ዘመድ፡ እዝማድ፡
በተገባበባቸው፡ ሲፈነገሩ፡ ከገንዘብ፡ ተገዛዮች፡ ልጅ፡ የሚጠራላችን፡ የሚወደው?
አም፡ በይፋ፡ ይናገራል፡፡ ይህ፡ ስም፡ የዓለም፡ ስም፡ ይገባል፡፡ ቁሱ፡ የተገረከ፡ የተቀደሰ፡
ስም፡ ይህን፡ ብለው ሲናገሩ፡ ሐዘቡም፡ ይህን፡ ይገባል፡፡ ወደነዋል፡ ብሎ ይከተላል፡፡
ቁሱ ማርቆስ አካርገ፡ "አቡነ ዘበሐማያኝን" አስብሎ፡ ካጠራጠረ፡ በኋላ፡ ሁሉም፡
በየፀዋው፡ የቀረጡ፡ ጠገኖች፡ ይለያያሉ፡፡

የልጅ፡ የክርስቲያን፡ ስሙ፡ የዓለም፡ ስሙ፡ በግብር፡ የተለያዩ፡ ናቸው፡፡
የዓለም፡ ስሙ፡ የዘወትር፡ ማጠቃለያ፡ ስሙ፡ ይህን፡ የክርስቲያን፡ ስሙ፡ ሲቆርጥ፡
ሲጠራላች፡ ሲሞት፡ ሲፈታበት፡ ይገለጻል፡፡ እንደዚሁም፡ የክርስቲያን፡ ስሙ፡
እንደ ዓለም ስሙ፡ ሆኖ ይገለጻል፡፡

የኃብታም፡ ልጅ፡ የሆነ፡ እንደሆነ፡ ሌላ፡ ተጨማሪ፡ የረዘብ፡ ስም፡
ይሰጠዋል፡፡ ለምሳሌም፡ ያህል ተጠቅ፡ የሚለው፡ ነው፡፡

የቀሪ ስም ማለት፡ ስም፡ የሚሉትም፡ አለ፡፡ የቀሪ ስም ማለት፡ ስም፡ የእንደዚሁ፡
የዓለም ስም፡ ወስዶ አካር፡ ወይም፡ እንደዚሁ፡ ለውጥ፡ አድርጎ፡ መውደድ፡ ለማለት፡
የሚጠቀሙበት፡ ነው፡፡ "ገዢ" የዘወትር ስም፡ እንደሆነ፡ "ገዢ" የቀሪ ስም ማለት፡ ስም፡
ነው፡፡ (ለወንድ) "ገዢ" የሌላ ስምም፡ ይሆናል፡፡ አባቴ አባቴ ግርማ፡ ግርማ ስም፡
ከርሃን፡ ብረኹ፡ ይሆናል፡፡ ማለት፡ ነው፡፡ በተለይ ስለ ቀዳሽ ጥያቄ፡ "የ" እንደተጠመረ፡
ለዚህ የቀሪ ስም ማለት፡ ስም፡ ይሆናል፡፡ አባቴ አባቴ ወይም፡ አባቴ እንደሚለው፡
ነው፡፡

ጠቅላላውን፡ ስም፡ ሲወጣ፡ ትርጉም ይረዳል፡፡ ሞያችን፡ ተለፋችን፡
ፍቅርን፡ ይህን፡ የመሳሰሉትን፡ ትርጉሞች፡ ይደርሳሉ፡፡ ለሚወጣው ስም፡ ሁሉ፡ ወላጆች፡
ልጆቻቸው፡ እንደሆነ፡ ንግሚያችን፡ ነገሩ ነገሩ ልጆቻቸው፡ እንደሚረዱ፡ ንግሚያችን፡
ጠገደ ነገር፡ የተያያዘ፡ ፍቅር፡ ሊረዳው፡ በኢትዮጵያውያን፡ ይገባል፡፡

ፈለቀ፡ገደለ፡መስቀል

ሠርግ

በኢትዮጵያ፡ በተለይም፡ በአማራው ገንዘብ፡ ጋብቻ፡ በቀርገን፡ ወይም፡ በተገላገል፡ በአማራያ፡ በደመወዝ፡ ደደረጋል፡፡ ከየል፡ ብሎ፡ የሚታየው፡ በአማራያ፡ የሚደረገው፡ ነው፡፡ በየቦታው፡ ቀርገን፡ በግም፡ ይካበራል፡፡ ግል፡ ሚስትን፡ ኦሰኝ፡ መጠራገ፡ አግምር፡ ይደረጋል፡፡

በግህል፡ መሠረት አንድ፡ ገበዝ፡ አሥራስምንት፡ ዓመት፡ ሲሞላው፡ ለዐቅመ፡ አዳም፡ ደረሰ፡ ተገብሎ፡ የኑር፡ ጓደኛ፡ ደረሰግለታል፡፡ ቆንጆይቱ፡ ደግሞ፡ ገና፡ አሥራ፡ ሁለትና፡ አሥራሦስት፡ ዓመት፡ ሲሞላት፡ ጠባብ፡ ገንታጭም፡ በዐይን፡ ትፈቀዳለች፡፡ አንደስማድ፡ ሆና፡ የቤት፡ ወገኖች፡ ልጃቸው፡ ቆሙ፡ በትቀርም፡ ቆሮ፡ ከመሰንታቸው፡ በቆሮ፡ ግል፡ አይፈልጉላትም፡፡ ምንጊዜም፡ ተጠያቂዎች፡ አንጂ፡ ጠያቂዎች፡ አይደሉም፡፡ ግል፡ አስገብቶ፡ ደረሰ፡ ክብርን፡ አንድታጠቅ፡ በግልትናዋ፡ አንድ ትራቅቅ፡ መርዳት፡ ብቻ፡ ነው፡ ተግባራቸው፡፡

ዛሬ፡ አመን፡ የቫረው፡ ልማድ፡ ሲመስሉም፡ ወንድ፡ ሚስት፡ ሲፈለግለት፡ ሦስት፡ ነገሮች፡ መታየት፡ አለባቸው፡፡ አንደኛ፡ አጭቃቸው፡ በሀገር፡ መመገጠን፡ አለባቸው፡፡ ሁለተኛ፡ ዘራቸው፡ የጠራ (አንገተ ስግራ ያልሆነ) መሆን፡ አለባቸው፡፡ ሦስተኛ፡ በሃይማኖት፡ አንድ፡ መሆን፡ አለባቸው፡፡

የሴት፡ ቤተ ሰገና፡ የወንድ፡ ቤተ ሰገና፡ ሲተቃወቁ፡ ወይም ሳይተቃወቁ፡ ይቻላሉ፡፡ ሲተቃወቁም ሳይተቃወቁም፡ ሁለቱን፡ ገንብቻ፡ ለመገንባት ሲሁለቱም፡ ጓደኛነት፡ ያለው፡ ከመታየት፡ ያለፈ ልጋል፡ የወንድ ወገን፡ ዐይኖቸውን፡ የጣሉባትን፡ ልጅ፡ ለልጃቸው ለመግኘት፡ ካሉት፡ የሀገር፡ ሽማግሌዎች፡ መርጠው፡ "ልጃችሁን፡ ለልጃችን"፡ ገለው፡ አመግብ፡ ይልገቡ፡፡ ሽማግሌዎቹም፡ ብርና፡ አምሴ ይዘው፡ ወደቤት ወገን፡ ይሄዳሉ፡፡ አንደደንቡ፡ ከዚያ ሲደርሱ፡ በቀንታ፡ ወደቤት ቤት፡ በመግባት፡ ፈንታ፡ ተቀገደ፡ ግብ፡ ሳይ፡ አስገረመግ፡ ፈንጠሮ፡ ገለው፡ ይቀመጣሉ፡፡ ~~ተቀባይ ጋራ ሁሉም የገንባት~~
~~ጓደኛችን የጥላሽን ልጅ የመገናኘት ሁሉ ይገኛል፡፡~~

ከዚያ በኋላ፡ ወደቤት ቤት፡ ገብተው፡ አረፉ፡ አንዳሉ የሚጠብቅን ጉዳይ፡ በቀንታ፡ አደጃ ምሩ፡ ምግባንና፡ መጠን፡ ይቀርግላችኋል፡፡ ገብተው ለመግባታቸው፡ የቤት፡ ወገን፡ ነገሩን፡ የወጡ፡ ወሬ ሰምተው፡ ሲያውቁትም፡ ምንም፡ አንደስሰዱ ሁሉን ሰለጠብቱ፡ ሰለሰጠቡ ሰለጠነው ሰለጠነው፡ ያወራሉ፡፡ ወግ ሲያበቃ፡ ወሬው ሁሉ፡ ያለቀ ሲመስል፡ የቤት፡ ወገን ምንው አገደች፡ ምን፡ አናደርግላችሁ፡፡ ይገባሉ፡፡ ሽማግሌቸውም የይዙትን ገንዘብ፡ ከመሰብ ላይ ያስቀምጣሉ፡፡ ብሉ የመጋደ መጓገ፡ ይገባሉ፡፡ ከዚያ፡ ልጃችሁን፡ ለልጃችን፡ ገንብጠን፡ ገብን፡ መገን፡ ይላሉ፡፡ ነገሩን፡ አውጥተው፡ ገዢው ይገንገላሉ፡፡ በልብቸው ገንገሉ ሲቀበሉትም፡ ከቤት፡ ወገን አንደመግደርደር፡ ሁሉ፡ አናስብጠን፡ አንምክርጠን፡ ገብው፡ ቀጠረ ይሰጣሉ፡፡ ቀኑ ሲወሰንም፡ አንጂን፡ የወንድ ወገን ነገሩን፡ ማጋጠን አለባቸው፡፡

የሰጠው ወገን፡ ልመናውን ተቀብሎው ይሁን ካለ፡ በኋላ፡ ከሠርጉ ቀደም፡
 በሐ፡ ከወር፡ በሠላት፡ ወር በሠጉ፡ በሠላተኛው፡ ወገን፡ ደብዳቤ፡ ይከናወናል፡፡ ሠርጉ፡ ክንድ፡
 አላሠራም፡ ቀን፡ ሲቀረው፡ በየቦታ፡ የመንገድ፡ ጥረቶች፡ ይዘጋጃሉ፡፡ ይህ፡ ሁሉ፡ ሲሆን፡
 ወንድና፡ ሌሊት አይተይዩም፤ አንዳንድም፡ ፅጌሮሰው አይተዋወቁም፡፡

የሠርጉ፡ ዕለት፡ ሽማግሌዎች፡ የመሸራረር፡ ሚዛኖች፡ አስገኝተው፡
 አይገኝባቸውም፡ ሆነ፡ አይገኝባቸውም፡ ወይም፡ ለታችኛው፡ ሚዛኖች፡ ሲረገጡ፡ ግሉ፡ ባይ፡
 አስገኝባቸውም፡ ከውጭ፡ ሆነው፡ ይጠላቸዋል፡ ያነበንግሉ፡ ከውስጥ፡ ከገሉ፡ በኋላ፡
 ሽማግሌዎች፡ ቀደም፡ ሚዛኖች፡ ከተሰጡት፡ ጋር፡ ሲገናኙ፡ ሲቀመጡ፡ ያላቸው፡
 አንዳንድ፡ የመጠጠን፡ ነገር፡ አይደለም፡ ይመስላል፡ ያደቁባቸውን፡ ያቀርባሉ፡ በሰጠው፡
 ጠንቅታው፡ ሲያበቁ፡ ሽማግሌዎች፡ ጎብኙ፡ ገብተው፡ ያመጡትን፡ ጥላሹ፡ ያስቀምጣሉ፡፡
 ለመጀመሪያው፡ ነው፡ አንዱ፡ በዛ፡ መገኘቱ፡ የሚቀርብ፡ ነገር፡ ነው፡ አንዱ፡ ከተሰማመ፡
 በኋላ፡ የሌላው፡ ወገን፡ ሚዛኖችን፡ ጠርተው፡ መሸራረቱን፡ ካላገኘ፡ ዕቅድ፡ ያስረክባሉ፡፡
 ሲዳሩ፡ መጠቀሙ፡ ወገን፡ ነው፡ መሸራረቱ፡ አልሳደም፡ አይቻልም፡ ተለቃቅለዋል፡፡
 ወላጆችም፡ በሞት የተለያዩት፡ ይመስላል፡ አንዱን ያንቃጥላል፡ መሸራረቱ፡ የሞት ሃይልን፡
 ሩቅ፡ አንዱ ሆነ፡ በጠቅላላ ትጋላቸው፡ ካለዉም፡ ከሚዛኖች አንዱ፡ ያዘላቸዋል፡፡

በወንድ ወገን፡ አንዱ ሆነ፡ ደብዳቤ፡ ማሳሰቢያ፡ ይቀመጣል፡፡ በሚዛኖች ውስጥ፡
 አንዱ ሆነ፡ ቀርተው አንዱን ይቀርባሉ፤ ዕቅድ ያዘጋጃሉ፤ የሚገባ፡ ለታችኛው ያደራጃሉ፡፡
 መሸራረቱን፡ ሲሰጡ፡ መሸራረቱን፡ አንዱን ይቀርባሉ፡፡ ሆኖ፡ መሸራረቱን፡ ለመቀበል፡ መሸራረቱን፡
 ይወጣል፡ መሸራረቱን፡ ገብቶ ከውጭ በጎብኝ፡ ጊዜ ይመጣል፡ በጎብኝ መሸራረቱን፡ አላገኘ፡ ገደብ፡
 ሲገቡ ሰለብተውና ማሳሰቢያ ይቀመጣል፡፡ ይገባል፡ ይጠቃልላል፡ ይጠቃልላል፡ ወገን ወራው፡
 ይሠራል፡፡ ሁሉም፡ በሰጡ ጠጥቶ ተደብዶ ሲዳከም፡ መሸራረቱን፡ መሸራረቱን፡
 በሚዛኖች ተጀምሮ፡ ወደሚገባ ቦታ ይገባሉ፡ አንዱን ይቀርባሉ፡ ለታችኛው፡ ለታችኛው፡
 ሲገኝባቸው፡ ሲዘጋጁ፡ ያመጣል፡፡

ከሚገባ ቦታ ለወጣም ሲሆን ትግል አለ፡ ልጅቱ አልደረሰም፡ ወንድም፡
 አንዱ የአገሉ ልጅ ይላል፡፡ ከገሉ ትግል በኋላ ወንድም ይሸጋገራል፡፡ ከገርናዋን ይወስዳል፡፡
 የሕግ መሪነቱ ትሆናለች፡፡ ሐገገን ተገኝቶ ሰለብተው ማሳሰቢያ ይቀመጣል፡፡
 ከሌለም ደንጋጠውና፡ ጥፋቱ የዚያው ያህል ነው፡፡ ከተገኘ በኋላ፡ የወንድ ወገን፡
 ወደሰጠ ቦታ ሂደው፡ ገር፡ አንዱን ስለጠላቸው የሞላሁት ይላሉ፡፡ ለሞት ክንድም፡
 ድር፡ ያለፍ፡ ይሞ፡ የነገው፡ ጠርቆ ይወስዳሉ፡፡ የሌላው ወገን ይደሰታል፡፡ ሐገገን፡
 ከሌለም ተገርፋ ወደሰጠ ትግላቸው የዳመኑ ወራ ተገኝቶ ማሳሰቢያ ነው፡፡

ነገሩ ከተገኘ በሦስት ሆኖ ቀን የመሸራረቱ ቦታ አለ፡፡ ልጆቹ ወንድ፡
 ጠያቂ ይላሉ፡፡ ለነርሱም የሞላሁት ልገሰና ገንዘብ ይገኛል፡፡ ከዚያ መልስ፡
 በያለበት ሲጠፋ ከርሰሰው በመጠጠር፡ ጎብኝ ወገን ተው ኑሮ አቸው፡ ያደረጋቸው፡
 አንዱም ወደሰጠ አስገደደ፡፡

ጉሹ፡ ሞገስ

የቀብር፡ ሠነ፡ ሠርዓት

የሚገኝ፡ የቀብር፡ ሠነ፡ ሠርዓት፡ ሊያበላጠ፡ የሚችሉ፡ ብዙ፡ ነገሮች፡

አሉ፡ ሹምና፡ ገለፅ፡ ሲሞቱ፡ የነገርስቲያን፡ የቀብር፡ ወግ፡ እንዲሁም፡ ሳይጓዙ፡

ይፈጸሙባቸዋል፡፡ ይህ፡ ስህተት፡ ግን፡ ምንም፡ እንኳን፡ ነገርስቲያን፡ ሲሆን፡ የቀብር፡

ሠነ፡ ሠርዓት፡ እንደነገሩ፡ ሆኖ፡ ዐረፎ፡ ይገኛል፡፡ ዘመዱ፡ ብዙው፡ በቋሚው፡ ብርታት፡

ሞቅ፡ ባለ፡ መንገዱ፡ ይቀበራል፡፡ ሚቹ፡ በቋሚው፡ ደግ፡ ሰው፡ የሌሉ ጉዳዮች፡ መካሄድ፡

ይስታወቅ፡ ተገባይ፡ ስህተት፡ የዘመዱና፡ የኃገሩ፡ ይህ፡ ሲሆንም፡ በውለታው፡ ምንገድ፡

ለቅድሚያ፡ ደሞቅ፡ መቃብር፡ ዘልቆ፡ ይቀበራል፡፡

የቀብር፡ ሠነ፡ ሠርዓት፡ የሚያለያየው፡ አንድ፡ ሌላ፡ ነገር፡ የሚገኝ፡

ነፍሱና፡ ሠው፡ የተለዩበት፡ ሰዓት፡ ነው፡፡ ያደረገ፡ የጥቅም፡ ሌላ፡ በቋሚ፡ ጊዜ፡

ሰለክለ፡ የፋቅና፡ የቅርጽም፡ ዘመዱ፡ ተሰጥሶ፡ በደመቀ፡ አኳኋን፡ ይቀበራል፡፡

ከቀቅር፡ በኋላ፡ እስከ፡ አሠር፡ ሰዓት፡ ባለው፡ ጊዜ፡ ውለጥ፡ የሞተ፡ ግን፡

ያለ፡ ጊዜ፡ ሞተ፡ ይገኛል፡፡ ምንገድ፡ የፋቅ፡ ዘመዱ፡ ይለገዙ፡ እንደዚሁምና፡

ነው፡፡ ብዙም፡ በሌተ፡ ነገርስቲያን፡ እንደገኝም፡ የባለሞት፡ እንደሆን፡ በመንገዱ፡

ቀገራ፡ እንደገኝም፡ እንደሆነ፡ እንደቀበርም፡ ከዚያን፡ ሰዓት፡ ጀምሮ፡ ሌላ፡

ታቅር፡ መደረግ፡ ለዘመዱም፡ ሐዘን፡ መጥፋት፡ ነው፡፡ ሌላውም፡ በሐዘን፡

ይፈርሳል፡ የሚለው፡ ሠው፡ አለ፡፡ ስለሆነም፡ የመቃብር፡ ሠነ፡ ሠርዓት፡

የተደረገበትና፡ ያልተሟላ፡ ይሆናል፡፡

ያደረገ፡ ሌላ፡ ቋሚ፡ ይበድሳል፡ እንዲሁም፡ ሠርዓቱ፡ እንደሚሆንም፡

ይሚላል፡፡ ከዐሠር፡ ሰዓት፡ ጀምሮ፡ እስከ፡ መገደቱ፡ ድረስ፡ ባለው፡ ጊዜ፡

ውለጥ፡ ሰው፡ የሞተ፡ እንደሆነ፡ ወዲያው፡ እንደሚሆንም፡ ነው፡፡ ነው፡፡

ባለሐዘን፡ ኃሊዲት፡ ራት፡ በልቶ፡ እስከ፡ ያለ፡ እንደሚሆንም፡ ሐዘን፡ ውጤት፡

መግባት፡ እስከ፡ ደንቡ፡ ይህ፡ ይሁን፡ እንዲሁም፡ የሚወዱት፡ ዘመዱ፡

ሲያገኙ፡ ቆይቶ፡ ዓይንና፡ አፍ፡ ግጥም፡ ብሎ፡ ነፍሱ፡ ከሠው፡ ስትለይ፡ ይዞ፡

ወዳጅ፡ በሐዘን፡ እስከ፡ ስክር፡ መጠኑ፡ እንዲቀርም፡፡

ሰውየው፡ መሞቱ፡ እንደተረጋገጠ፡ በቤቱ፡ ውለጥ፡ ያለት፡ ወንድ፡

ሴቶች፡ ከሌላው፡ አለመግደቡ፡ መኃረፍ፡ ይገኛል፡፡ ሌላውን፡ በቅጡ፡

እስከ፡ ስህተት፡ ያደረገው፡ መቅረብ፡ ስሌት፡ ነገር፡ ገመዱ፡ ሌላውም፡ ስህተት

የሚወለው፡ ነገር፡ ሁሉ፡ እንደሰለ፡ ከተጠራቀመ፡ በኋላ፡ ሌላው፡ ተገንዷል፡፡

እግዚአብሔርን፡ ያለምናት፡ በሥራ፡ ልሳኝ፡ ጊዜ፡ የሚቸ፡ የዓለም፡ ስም፡ ሊጽፍ፡
 እይነሳም፤ እምላክ፡ የሚያውቀው፡ በግርሳትና፡ አሙ፡ ብቻ፡ ነውና፡ በሥራ፡
 ዓይነት፡ የግሪክ፡ ስም፡ ቀንር፡ ብዙ፡ ጊዜ፡ ይዘልቃል፤
 ስንት፡ መዘለቅ፡ እንደሌለው፡ ተወላጅ፡ እይነሳም፤ ብቻ፡ ያደለው፡ ግሪክ፡
 ተገራግሮልው፡ ይዘልቃል፡ የሥራ፡ ያህል፡ ሲደገምለት፡ ግሪክ፡ ሆኖ፡ ተደገመለት፡
 ይባላል፡

ይህ፡ ሁሉ፡ ሲሆን፡ መቃብር፡ ቆራሪዎች፡ ሥራ፡ እይነሳም፤ ሌላው፡
 ገብት፡ ገመደው፡ በሥራ፡ እንደሆነ፡ ይታወቅ፡ ይዘው፡ ወጥተው፡ ሆነው፡
 እንደ፡ ጥላቻ፡ ዐራት፡ እንደ፡ ርዝመት፡ ያለው፡ ጉዳጊድ፡ ይዘጋጃል፤
 ያለበትንም፡ ሣን፡ እንደሆነው፡ እንደሆነው፡ ጉዳጊድ፡ ያለበትን፡

የዓለም፡ ሥራ፡ ሥርዓት፡ ሲያልቅ፡ ድረስ፡ እንደሆነው፡ ሌላው፡
 በተሸገመው፡ አለጋ፡ ዙሪያ፡ ግሪክ፡ መስራት፡ ይታወቅ፤ መቸ፡ ጠሪዎም፡
 መገንባት፡ ቆሞ፡ ወደ፡ ትላለ፤ እንደሆነው፡ ሁሉ፡ በእንደነት፡ ይቀበላል፡

ይህ፡ ሁሉ፡ ሥራ፡ ሥርዓት፡ ከተሰራ፡ በኋላ፡ እንደሆነው፡ ገንባቢነት፡
 ሥራ፡ ተገንብቶ፡ ወደመቃብር፡ ይሄ፡ ግሪክ፡ ብዙ፡ ይገባል፤ ይረታ፡ ይቀው፡
 ይዘልቃል፤ የቅርብ፡ ዘመድ፡ ፀጉር፡ ይነግሳል፤ ያለበትን፡ ይወድቅ፡ ይነሳል፡

የእስላም፡ ግሪክ፡ ይዘልቃል፡ እንደሆነው፡ ይታወቅ፡ ይዘው፡
 ወደህ፡ እንደሆነው፡ መጥተው፡ ጉዳጊድ፡ ገርገው፡ ይጥቃል፡ በሥራ፡ ጊዜ፡
 ለቀረበው፡ እንደሆነው፡ ይታወቅ፡ ይዘው፡ ጉዳጊድ፡ ይጥቃል፡ በሥራ፡ ጊዜ፡
 ፀጉር፡ ይሆናል፡ ቁሉ፡ ይዘልቃል፡ ይዘው፡

ወደህ፡ የቀረ፡ እንደሆነው፡ እንደሆነው፡ ጉዳጊድ፡ ገርገው፡
 ግሪክ፡ ቆሞ፡ ተቆልቶ፡ የነበረው፡ ዐራር፡ ሆነ፡ ሲመለስ፡ እንደሆነው፡ ገንባቢ፡
 ይገንባል፤ መቃብር፡ እንደሆነው፡ ይገንባል፡ ይገንባል፡

እሁን፡ ምንም፡ የቀረ፡ ነገር፡ ይዘው፡ እንደሆነው፡ ይገንባል፡ ይገንባል፡
 ስራ፡ ይገንባል፡ እንደሆነው፡ ገንባቢ፡ እንደሆነው፡ ተስፋ፡ የቀረጠውም፡
 ቆሞ፡ እንደሆነው፡ እንደሆነው፡ ገንባቢ፡ እንደሆነው፡ ቆሞ፡ ግሪክ፡ ይታወቅ፡ የወንድና፡
 የሴት፡ እንደሆነው፡ ሲገኝ፡ ተገንብቶ፡ እንደሆነው፡ ይታወቅ፡ የሚቸ፡ የሆነው፡
 ተሰፋ፡ እንደሆነው፡ ይገንባል፡ ይገንባል፡ እንደሆነው፡ የእስላም፡
 እንደሆነው፡ ሥራ፡ ሥርዓት፡ በዓለም፡ ይዘልቃል፡ እንደሆነው፡ እንደሆነው፡ ጊዜ፡
 መሠረት፡ ላይ፡ ቆሞ፡ በግሪክ፡ መሠረት፡ ይገንባል፡ ጉዳጊድ፡ ገንባቢ፡
 በዐራር፡ ይገንባል፤ የሥራ፡ ቆሞ፡ ይገንባል፡ የተገኘው፡ ዐራር፡ እንደሆነው፡

፱

ይጓጉን፡ ማለት፡ ነው፡፡ ነዚ ደ፡ በኋላ፡ ወዲያውኑ፡ ለመሄድ፡ የፈለገ፡ ሐዘንተኛቸን፡
 እግዚር፡ ያጥናቸው፡ እያለ፡ ይሰናበታሉ፡፡ የቀረው፡ ክዘንተኛቸን፡ ክፍሎቻቸው፡ ሌላ፡
 ፊት፡ ወንፃዥ፡ ኋላ፡ ሆነው፡ ወደጌት ይመለሳሉ፡፡

ፆታቸው ፈገገው፡

ምግባር፡ መጠን

በኢትዮጵያ፡ ሴት ልጅ ለትንቷ የሚለካበት፡ ዋናው፡ ነገር፡ ግልጽናዋ፡ ነው፡፡
 የሴት፡ ክደያዝ፡ እንግዳ፡ ተቀባይነት፡ ግል፡ ክንባሪነት፡ ከሁሉ፡ ይልቅ፡ ደግሞ፡ ዳቦ፡ መደፋት፡
 ይደፍራል፡ ገንጣጭ፡ መሥራቱ፡ በገላ፡ መጥመቅ፡ ሴት ልጅ፡ የምትገባበት፡ ክለሌንም፡ ኃር፡
 የምትገባበት፡ ተልቅ፡ ነገር፡ ነው፡፡ በየደግሱ፡ የእግራት፡ ጠላ፡ ነገረገጥ፡ ነው፡፡ የሥራ፡ የሥራ፡
 ነው፡፡ የእግራት፡ ወጥ፡ አይጋፋም፡ ይበላል፡፡ እግራት፡ ቀፍጣና፡ የሴት፡ አጭራት፡ ናት፡ የሚለው፡
 እናጋገር፡ የዚሁ፡ መለኪያ፡ ነው፡፡ ሴቶች፡ ሥራ፡ በፈቃድ፡ ጊዜ፡ ስለበርበራና፡ ስለቅመማቅመም፡
 ስለጠገና፡ ስለጠፎ፡ ዓይነት፡ መነጋገር፡ መመካከር፡ ይህ፡ ዓይነት፡ ተግባራቸው፡ ነው፡፡

በግግገ፡ ሴት፡ ጥቅ፡ ተገዛታ፡ ውሀ፡ ወርዳ፡ በፊት፡ ጠራጋ፡ የኑሮዋ፡ ደረጃ፡
 እንደሚፈቅድለት፡ በጥቅ፡ ጥቅ፡ ቀላም፡ ሆነ፡ ቂጣ፡ አዘጋጅታ፡ ሲያመቻትም፡ ትንሽ፡ ሹር፡
 እንደሆነ፡ ጎረቤት፡ በተለበሰበሰበት፡ ቀርቶ፡ አስቆርታ፡ በጥቅ፡ ከሰበሰቡ፡ አስቀድሞተኛው፡ አጠጥታ፡
 ወዳቀቀ፡ ሥራዋ፡ ትሳመማለች፡፡ ማለፊው፡ ወደሥራው፡ በሂደት፡ በጎረቤት፡ ወጥና፡ እንደሆነ፡ አዘጋጅታ፡
 በአገልግል፡ ለጓፉ፡ በገንጠም፡ ሆነ፡ በካዳ፡ ጠላ፡ አድርጋ፡ አርገው፡ ድረስ፡ ትወስድለታለች፡፡
 ከዚያ፡ ተመልሳ፡ ራት፡ ተዘጋጅታለች፡፡ የገገው፡ መጠን፡ አነስ፡ ያለ፡ በመሆኑ፡ ምግቡ፡ በዓል፡
 ካልሆነ፡ በቀር፡ ከዚያው፡ ከተለመደው፡ እንዲሁ፡ ወጥ፡ አያልፍም፡ በዓልም፡ ሲመጣ፡
 ጠባቂ፡ መሳሪያ፡ ይታረድና፡ እንዲሁ፡ ፈገገው፡ ይሆናል፡፡ በስተቀረ፡ የገቢው፡ አጭራት፡ የከተረ፡
 የእንደሆነ፡ ጓፉና፡ የገንጠም፡ የሽግግር፡ ቀላ፡ የገቢው፡ ቀለሶች፡ ናቸው፡፡

ወደካቸው ማው፡ ለንጉሥ፡ ከዚህ፡ የተለየ፡ ነገር፡ እንደሆነ፡ ቆላና፡ ጓፉና፡
 ካልቸገረ፡ በቀር፡ አልፎ፡ አልፎ፡ ነው፡ የሚገባው፡ በስተቀር፡ እንደሆነ፡ ወጥ፡ ሥራቸውን፡
 እንደሆነ፡ የኑሮ፡ ደረጃ፡ የምግባር፡ ዓይነትና፡ መጠን፡ ስለመለየትም፡ ቀርቶ፡ ምሳሌ፡ ራት፡
 ጊዜያቸውን፡ ጠጥቀው፡ ይቀርባሉ፡፡ ኃገቱ፡ ገጥሞ፡ ያለለት፡ ሥልጣን፡ የነበረበት፡ እንደሆነ፡
 የበገውን፡ በመግለጽ፡ እንደሚመዘኑም፡፡

ለቀርቶ፡ ብዙውን፡ ጊዜ፡ ግልጽናል፡ ከእንደሆነ፡ ኃር፡ ዳቦ፡ ካለ፡ ካዳቦ፡ ኃር፡
 ለጋ፡ ጥብብ፡ ከእንደሆነ፡ ኃር፡ ቅንጣጥ፡ ጨጨብሳ፡ ፍገር፡ ሲልም፡ በቅቦ፡ የተለቀለቀ፡ ቂጣ፡
 ዓይነትና፡ ምግብ፡ ናቸው፡፡ ከቀርቦ፡ ኃር፡ ደረቅ፡ ሱና፡ እንደሆነ፡ በቅቦ፡ ያለ፡ ጊዜም፡ በጤና፡
 አዳም፡ የተጣጣመ፡ አርጎ፡ ባደረገ፡ ወይም፡ ከሚጥሚጥ፡ ኃር፡ ይቀርባል፡፡ ይህ፡ እንግዳህ፡
 ለመገለጽ፡ ነው፡፡ ቀርቶ፡ አጥፋኛውን፡ ጊዜ፡ ቀለለ፡ ተደርጎ፡ ነው፡ የሚገባ፡፡

ምሳ፡ ከበድ፡ ያለ፡ ነው፡፡ ብዙውን፡ ጊዜ፡ ምሳ፡ እንደሆነ፡ ወጥ፡ ሲሆን፡ የወጡ፡
 ዓይነት፡ ይለያያያዛል፡፡ በሥራው፡ በኩል፡ ከግንፍል፡ ጀምሮ፡ ቀደም፡ ወጥ፡ ምንቸት፡ አጥሽ፡
 ዝግግ፡ ገመን፡ አታክልት፡ ወጥ፡ የአለጤ፡ ፍትፍት፡ ሹር፡ የክንክ፡ ወጥ፡ በጾምም፡ ጊዜ፡ ሸንጎራ፡
 ዓሳው፡ በጥጫው፡ ፍርፍር፡ ሹር፡ ስለጀመረ፡ የሱፍ፡ ፍትፍት፡ ይህ፡ ሁሉ፡ ዓይነትና፡ ምግብ፡ ነው፡፡
 ለምሳ፡ የተበላው፡ ለራት፡ እንደቀርባው፡ ይሆናል፡፡ ይህ፡ እንግዳህ፡ እንደሚመቻት፡ ነው፡፡ ለራትም፡
 በመሠረተ፡ የዚሁ፡ ዓይነት፡ ምግብ፡ ይቀርባል፡፡ አልፎ፡ አልፎ፡ ይደርጋል፡፡ ወጥ፡ ክፉኛው፡
 ጥሬ፡ ሥራው፡ ለጣጣው፡ ይቀርባል፡፡ ከምሳሌ፡ ካሉት፡ ኃር፡ ብዙውን፡ ጊዜ፡ ጠላ፡ ያለውም፡

፪

ጠፎኛ ክረቂ ይጠጣል።

በአዘዘቱ ቀን የሚሠራው የምግብ፡ ዓይነት፡ አነስ፡ ያለ፡ ነው። ለሥራ ያዳግታልና፡
ነው። በተቀር፡ ምግቡ፡ ዓይነቱ፡ ብዙ፡ ነው። የድር ወጥ፡ ነው። ዓይነት፡ ሁሉ፡ በጣም፡ የሚወደድ፡
ነው። አሠራሩም፡ ካላገባው ለየት ያለ፡ በመሆኑና፡ ልዩ መያዝ፡ ስለሚጠይቅ፡ ስፋቱ፡ ተጠቃሚና፡
ተጠባቂ፡ ነው። የሚሠሩት ትልቁ፡ የሙያ መለኪያም፡ እሴው፡ በመሆኑ፡ ሳንገባ፡ እንዳይገኝበት፡
አጥጥቀው ይረገጡ።

ጥራ፡ ሥጋ፡ በጣም ከሚወደዱት፡ ነገሮች አንዱ ነው። የዘመኑ ሳይንስ፡
ካይቀበለውም፡ ጥራ፡ ሥጋ የሌለበት፡ ደግሞ፡ እንዳልተሟላ፡ ሆኖ ነው። የሚታይ። የደጋጅም፡
ደግነትና፡ ደግሰ፡ ዐዋቂነት፡ የሚታወቀው፡ በሚያቀርበው የጥራ፡ ሥጋ፡ ዓይነት ነው። ለቂርጥና፡
ለነገትና፡ የሚሆነው በገሰ፡ በገሰ፡ ተለይቶ ይታወቃል። ያንን በሚጥረው፡ በልቶ በገደ፡
ጠፎ ወይም፡ አረቁ፡ መጨመር፡ ዓይነቱን፡ ልማድ ነው።

ለው፡ ራቅ ያለ፡ መንገድ፡ በሚሄድበት ጊዜ፡ ለዕለት ወይም፡ በሁለት ሣሎት፡
ቀን፡ የሚበቃውን፡ እንጀራና፡ ወጥ፡ በአገልግሎት ይደሃል። ነገር ግን እንጀራና፡ ወጡ፡ ብዙ፡
ጊዜ ሲቆይ፡ ስለሚሻግሩ የሚያበቃውን የምግብ ዓይነት ይለያቸዋል። ከነዚህም ውስጥ፡
ዳቦ፡ ቆሎና፡ በሶ፡ በበርበሬና፡ በቅቤ፡ የተለወጠ፡ ጭጣጥ፡ ጭንቅ፡ የመገለጥ፡ ይገኛሉ። እነዚህ፡
አሠራራቸው ሳይበቃሹ፡ ብዙ ጊዜ፡ እንዲቆዩ ሆኖ ነው።

ለመጠጡም፡ እንዲሁ ዓይነት አለው። ጠላው፡ በየለቱ የሚጠመቀው፡
ጉሽ፡ ዓይነቱ፡ ለዛውጉር የሚሆነው ነው። አልፎ አልፎ ደግሞ፡ በጠርቅ፡ ተጣርቶ ድፍድፍ፡
ተልሶ የሚዘጋጀው ሌልተር፡ ጠላ፡ የሚገባው አለ። ይኸው ሕይወት ለጥንቱ የታወቀ፡
ነው። ሥራውም ሲቀቁ ነው። ጠፎም፡ እንደዚሁ በተሆነ የተጣራ፡ የተገለገለ፡
ከጠፎ፡ ቀንሎ፡ ብርዝ፡ አለ። ይኼ ጊዜ፡ ስለሚያበቃውና፡ እስኪፈለግም፡ ስለሚጠበቅ፡
አያስገርም። ማር፡ ይበዛዋል። ካዚያ ካቴካ፡ ወይም፡ የክህል ዐረቁ፡ የሚገል፡
ጎይለፍ፡ መጠጥ፡ አለ። አሠራሩም፡ እንደጠጥ፡ ጥንታዊ፡ ሆኖ መቆለፍ ሲገኝም፡ አሳት፡
ላይ ተጥይ ይጣራል። የተጣራውን፡ እንደገና አጣርቶ በጣም፡ ጎይለፍ፡ ዐረቁ፡ ይወጡለታል።
ስሙንም፡ ዳግም፡ ይለታል። ከጠፎም፡ የሚያወጡት፡ የማር፡ ዐረቁ፡ አለ። ይኼም በጣም፡
ጎይለፍ ነው።

ለፋቸ፡ መጠጣቸውን ጎይለፍ፡ ለማድረግ፡ ሲፈለጉ ልዩ ልዩ ዓይነት፡
ሥራ ሥር፡ ይጨምሩለታል። በተለይም፡ ነጋዴዎች። ምግባቸውንም፡ ለማጣፈጥ፡ ዓይነቱ፡
ብዙ፡ የሆነ ቅመሙን ቅመም፡ ይጨምራሉ። ወጡ፡ በጣም፡ እንዳይከሰትና፡ እንዳያቃጥልም፡
የቅመም ልንገ ያወቀ፡ በጣም እስኪሳገ፡ ነው። በተለይ፡ በርበሬን፡ የመለለ፡ ትልቅ፡
ነገር፡ ካላት ሙን፡ ሙን፡ ያለበትም፡ ወጥ፡ ሳይደርስ፡ ሲቀር፡ በወጥ፡ አግሮ ይተካልና።
~~ሲቀር፡ ካላት ሙን፡ ሙን፡ ያለበትም፡ ወጥ፡ ሳይደርስ፡ ሲቀር፡ በወጥ፡ አግሮ ይተካልና።~~
~~ሲቀር፡ ካላት ሙን፡ ሙን፡ ያለበትም፡ ወጥ፡ ሳይደርስ፡ ሲቀር፡ በወጥ፡ አግሮ ይተካልና።~~
~~ሲቀር፡ ካላት ሙን፡ ሙን፡ ያለበትም፡ ወጥ፡ ሳይደርስ፡ ሲቀር፡ በወጥ፡ አግሮ ይተካልና።~~
ለጥራ ሥጋ ማጥፋት፡ ዓይነቱን ቅመም ነው።

በኢትዮጵያ ውስጥ ብዙ ዓይነት ጉሣዎች ስላሉ፡ ምግብ፡
አሠራራቸውና፡ የምግቡ ዓይነት የተለያየ ነው። አማራጭ፡ በወጥና በእንጀራቸው፡
በዳቦና በገጠባቸው፡ በጥራ ሥጋቸው ይጠራሉ። ጉራዎች፡ በእንጀራና በቆጣቸው፡

፫

የሚሰጥባቸው የለም፡፡ ይህንን ጉዞም፡ የነርሱ ልዩ ምግብ፡ ነው፡ ትግሬዎች፡
 በአንገላት፡ በዳታ፡ በዝግጋት፡ ተመጣጣኝ፡ ነገሮችም፡ ጋሎት፡ በወተት፡ ዓይነት፡
 በአንገላት፡ በገንፎ፡ በጠጥ፡ በጠጠራ፡ በጠጥ፡ ቆላው፡ ተጽዕኖ፡
 በዐረቄያቸው፡ ጉንደሮች፡ በደገሣ፡ በጠጥ፡ በጠጥ፡ በጠጥ፡ ገንፎቻቸው፡
 በጣሙሪ ወተታቸው፡ የሥራቸውን፡ ልዩ ሙያ፡ ይዘጋጃሉ፡ የምግቡ፡ ዓይነት፡ ከገንዘብ፡
 ይለገጋል፡ እንጂ፡ ሕዝቡ፡ ተቀላቅሎ ስለሚኖር፡ ይህ፡ የአገሪቱ ሳይሆን፡ የጣሙሪ፡ ሁሉ፡
 የሆነ፡ ክፍሉ፡ ይመጣል፡ ስለዚህም፡ ዓይነቱ፡ አሠራር፡ በቁጥር፡ ወይም፡ በምርመራ
 የሚወሰን፡ ነው፡ በገረም፡ ልክ፡

፪

አንድነት፡ በማያያዝ፡ በጋላ፡ ወይም፡ በጠባባ፡ በተለወደ፡ ጭቃ፡ ይሠራሉ፡፡ ነገዳት፡
 ከእንጨት፡ ቦት፡ አይለይም፡፡ በገጠር፡ ቦቶች፡ ቀንጦ፡ ላይ፡ የሾንጥ፡ ጉልላት፡ ይገኛል፤
 ጉልላት፡ የሌላቸው፡ ቦቶች፡ እምብዛም፡ ናቸው፡፡ በጭስ፡ መውጫና፡ ለብርሃን፡
 ማለገጫ፡ እግድግዳው፡ ላይ፡ ትንሹ፡ ፈካ፡ ይበዛል፡፡ ቦቱ፡ ተሠርቶ፡ ሲያልቅ፡
 መዝጊያ፡ ስለማይገኝ፡ ገዛውን፡ ጊዜ፡ እንደሾገና፡ እንደጽፈው፡ በመሳሰሉ፡ በማይነቅዙና፡
 በማይነቁ፡ እንጨቶች፡ ጠና፡ ያለ፡ መዝጊያ፡ እስኪሠራ፡ ድረስ፡ ለጊዜው፡ ጭራ፡
 መሳይ፡ በገመድ፡ ሾንጥ፡ ተደርጎ፡ ከላላ፡ ይሠራለታል፡፡

የቦቱ፡ አቅድ፡ ክብር (ቦታ፡ ንጉሥ) ወይም፡ ሰቀላ (አራት፡ ማዕዘን)
 ሲሆን፡ ይቻላል፡፡ ይህም፡ የባለቤቱን፡ ምርጫ፡ የሚጠይቅ፡ ሲሆን፡ እጥፋቸውን፡
 ጊዜ፡ የአግባቡን፡ የቦት፡ አሠራር፡ መልክ፡ የሚከተል፡ ነው፡፡ ቦቱ፡ አንዳንድ፡
 ቦታ፡ ካሁለት፡ ተቀይሶ፡ ማማሹ፡ የመገኘቱ፡ ቦት፡ ሲሆን፡ መሀሉ፡ የአንግዳ፡
 መቀበያ፡ እንዳንዴም፡ ከሠላት፡ ተክል፡ ሠስተኛው፡ ጊዜ፡ ይሆናል፡፡ እጥፋቸውንም፡
 ማማሹን፡ ለራሳቸው፡ መኖርያ፡ አድርገው፡ ማማሹን፡ ለክብት፡ ማገራያ፡ የሚያደርጉ፡
 አሉ፡፡ በጌርሱ፡ ያልቻለም፡ መገኘቱን፡ የከላቱ፡ ማገራያ፡ ጊዜውንም፡ ያደጁት፡ ሁሉም፡
 እዚያው፡ ቦቱ፡ ውስጥ፡ ይሆንበታል፡፡ መቸም፡ ጥላሽ፡ ነውና፡፡ የቻለው፡ ሲያንስ፡
 ለክብቱና፡ ለሰው፡ የተለየ፡ ቦት፡ ይሠራል፡፡ መሟላቱ፡ በየዓይነቱ፡ አዳራሽ፡ አለፍኝ፡
 ማድረግ፡ እያለ፡ በአንድ፡ ቅጥር፡ ውስጥ፡ በርካት፡ ያሉ፡ ቦቶች፡ ይሠራሉ፡፡ ምን፡ ጊዜም፡
 በየቦቱ፡ ዙሪያ፡ እንገር፡ ግጥ፡ አለ፡፡

በየቦቱ፡ ጊዜ፡ የአህል፡ ጉተራዎችን፡ ተደርድረው፡ ማየቱ፡ አንግዳ፡ ነገር፡
 አይደለም፡፡ በየቦቱም፡ ግድግዳ፡ ቀፎ፡ መስቀል፡ ልማድ፡ ገቢ፡ ይሆን፡ መያምር፡ ነው፡፡
 ቦቱ፡ ተሠርቶ፡ እንዳለቀቀው፡ ገሰገሰ፡ ያጫል፡ ደግሞ፡ የረዳትን፡ ሁሉ፡ ለሁሉንም፡
 ጎረቤቶቹን፡ ጠርቶ፡ አብልቶ፡ አጠጥቶ፡ ቦቱን፡ ያስመርቃል፡፡ ተጋባዥም፡ እንደየዕቅዱ፡
 ጥሬ፡ ገንዘብም፡ ሆነ፡ ክብት፡ ወይም፡ አህል፡ መጠን፡ ይዘ፡ ይሄዳል፡፡ ነገሩ፡ ሁሉ፡ የላባረጉ፡
 ጉዳይ፡ ነው፡፡ "ቦት፡ ለእምቦላ" ይላሉ፡ ተጋባዥ፡፡ "እሠፋ፡ እምቦላ" ይላሉ፡ ገለቤት፡
 በልተው፡ ጠጥተው፡ ዘፍነው፡ መርቀው፡ ተመራርቀው፡ ይለያያሉ፡፡ ገለቤት፡ ገጽውን፡
 ያቀናል፡ ያሞቃል፡፡



ወርቁ. ደገፋ:

የሽማ. አላገበሰ

ሰው ዘወትር. ዕርቃትን. ለመሸፈን ሆኖ ለመሠመር. ከሚለገሰው. ልብስ፡
ሌላ. ለተለዩ ጊዜያትና፡ ሥራዎች፡ የሚመድግባቸው፡ የተለዩ ልብሶች. አሉ። በሠርግ፡ በበዓላት፡
በገበያ፡ በላቅሶ ጊዜ፡ ወደባለሥልጣን፡ ሲቀርቡ፡ በነዚህ. በነዚህ፡ መቅቶች፡ ልብሶችና፡ አላገበሰባቸውም፡
የተለያዩ ነው።

በሠርግ. በበዓላትና. በተለዩ. የገበያ፡ ቀን፡ ከዘመነትር፡ ልብሱ. ፀዳ፡ ያለ፡ ንዲስነትም፡
ያለው የነት ልብስ፡ ይወጣል። መጀመርያው፡ ሲቀመጥ. ታጥፍ፡ በሥርዓት. ተጣጥፎ፡ እንደሆነ፡
ሲለበስ፡ ሲወጣ፡ በክስተጣጣ፡ በሽታውም፡ ያስታውቃል። ሴቶች፡ ቀሚስና፡ አንድ፡ ዐይነት፡ ጥላት፡
ያለውን. አላገባች. ነጠላ፡ ይለቅሳሉ። ጥላቱ፡ ዙሪያ፡ ወይም ከኋላ፡ ብቻ፡ የሆነ፡ ቀሚስ፡ ይለቅሳሉ።
ዙሪያ፡ ጥበብ. ከቅርብ ጊዜ፡ ወዲህ፡ የወጣ፡ ለውጥ፡ ሲሆንም፡ አሁን፡ በሴቶች፡ ዘንድ፡ በተለይም፡
በከተማው ሰፊ፡ አይሉ፡ ይታያል።

ሴቶች፡ ከቤት ሲወጡ ለሥራ፡ ይመቻቸው፡ ዘንድ፡ ነጠላ፡ አይለቅሱም፤ ግን፡
አስፈላጊ፡ ሆኖ፡ ባገኙት፡ ነጠላቸውን፡ ወይም፡ እንገት፡ ልብስ፡ መሳይ፡ ከታገባቸው፡ ጣል፡
ያደርጋሉ። የሥራ ወይም፡ የዘመነትር ልብስ፡ ለሙጥ፡ ጥበብ፡ የሌለው፡ ማግ፡ ለማግ፡ የተሠራ፡
ሊሆን ይችላል። ወይም፡ ከዕለታት. አንድ፡ ቀን፡ የነት. የገበያ፡ ልብስ፡ ቀን፡ ወጥቶ ለትኩረት፡
በኋላ. የዘመነትር ልብስ፡ ይሆናል።

የበዓል ወይም፡ የነት ልብስ. ግን የቤት፡ አመጣጥ፡ ራሷ፡ የፈተላቸው፡ ጊዜ፡
የፈጀችበት፡ በልዩ፡ ጥበብ፡ የተሠራ፡ ነው። ቀሚስ፡ ሲሰፋ፡ ፊት፡ ለፊት፡ ከአንገትን ይዞ፡
አስገባርጋው ድረስ፡ እንዳንደም፡ ከሸንሸት፡ ጀምሮ. ወደታች፡ እንደ መስቀል፡ ያለ፡ ቀጭን፡
ጥልቁ፡ ይጠለፋበታል። ይህ፡ ሁሉ ተሠርቶ፡ ሲያልቅ ለቀሚስና፡ ለነጠላው፡ መሳጠብ፡ የባር፡
አልቦ፡ ድፊት ጉትቻ፡ አምጣር፡ የመሰሉትንም ጌጦች፡ ያደርጋሉ። ወደዛግርቱ፡ በዚህ፡ ላይ፡
በርዳሱ፡ ወይም ከባ. ይደርሳሉ፤ ይህም የሚሆነው፡ ልዩ. በዓል፡ ሲኖር፡ ነው።

ወንዶችም. በበኩላቸው፡ የነት ልብስ፡ አላቸው። እንደሴቶች፡ በልዩ ልዩ፡
ዘዴ አያገኙም፤ አይሸፍኑም። እንደየበዓሉና፡ እንደየሥራው፡ አላገበሰባቸውን፡
ይቀደደራሉ። እንደመስቀል፡ ገና፡ ጥምቀት፡ የመሰሉት፡ በዓላት፡ ሲመጡ፡ የሀገር፡ ልብሳቸውን፡
ይለቅሳሉ። ለማድያቸው፡ የሀገር ልብስ፡ እጅ፡ ጠጣብና፡ ጠጣብ፡ ሱሪ፡ ከነጠላ፡ ጋር፡ ነው።
የነጠላው. አላገበሰ፡ እንደላገቡ፡ ምርጫ፡ ነው፤ ይህን፡ እንጂ፡ ከሴቶች፡ ለመለየት፡ ነጠላው፡
ከሁለቱም፡ ትከሻ፡ ላይ፡ ይታጠፋል። ከዚያ ላይም፡ ይደርጋል፤ እንዳንደም፡ ጭራ፡
ይያዛል፤ አልፎ፡ አልፎ ም. በጥንቱ፡ ለማድያ፡ መሠረት፡ ከአንዱ ጀሮ፡ ላይ፡ ለሌላ፡ ይጠለጠላል።
ከዚህም፡ ይጨበጣል። እንደወደዛግርቱም፡ በርዳሱ፡ ወይም፡ ከባ. ይደርሳል።
በሥራ ጊዜ፡ ግን፡ ተነፋ፡ ነፍ፡ ስለሚመቻ፡ እርሱ፡ ይመረክዳል። ምንገን ያታም. ስፋ፡ ስለሚሰ፡
ነው።

ወደገለጸው ልጁ፡ ቤት፡ ሲገድ፡ ልጁ፡ በመልኩ፡ ሳይቀድሙ፡ አለገበት፡ ይለወጣል፡፡
 ገባለሥልጣን፡ ደጅ፡ ሲደርሱ፡ ነጠጣው፡ በወገባቸው፡ አዘረው፡ በኢርባቸው፡ አሳልፈው፡
 አንዱን፡ ጫፍ፡ በትከሻቸው፡ ወደደረታቸው፡ አሳልፈው፡ በአሻቸው፡ ለመያዝ፡ አንድ መቻቸው፡
 አድርገው፡ ያደገደጋሉ፡ አጅ፡ ሲነሱም፡ ልቅን፡ ጫፍ፡ በአሻቸው፡ ይዘው፡ ነው፡ ማደግደግ፡
 ገለጸው፡ ዘንድ፡ ሲቀርቡ፡ የመደደርትም፡ ነገር፡ ሲሆን፡ ከድግሱ፡ ሲያጋፋ፡ ነፍረድ፡
 ቤት፡ ቀርቦው፡ ሲመገቱም፡ ይደረጋል፡፡

ቤት ለቤት፡ የመለከሰው፡ ለጧትም፡ ሆነ፡ ለሚታ፡ ነገር፡ የመመከተው፡ ጋቢ ነው፡፡
 አንዳንዶችም፡ ወረር ያለ፡ ከታለሱ ቀቱ፡ አንዱ፡ ለመልኩ፡ የማይመረጥ፡ ሊሆን ይችላል፡፡
 አለገበትም፡ በንጥሩ ነው፡ ከሌላው፡ ጣል፡ ወይም፡ ከጀርባው፡ ሳይሰጥሰጥ ይደረጋል፡፡
 በተለይም፡ በቤት፡ ውጭ፡ ቀጭ፡ ነበረው፡ ወገ፡ በመደርቀብት፡ ጊዜ፡፡

ለሹማዎችና ለመገንጠያት፡ በተለይ፡ ተጠልፈው ያገጡ፡ ካገኙት፡ የክብር በዓል፡
 ልብሰው፡ የቸው፡ ዳኛችና፡ ጭቃቸውም፡ በቸሉት፡ ላይ፡ ሲያመጣቱና፡ ሲፈረዱ፡ ጥቅር፡ ካባው፡
 የመለከት፡ የቤተ ክርስቲያን፡ አለቆች፡ ቀላውሶች፡ በተለይ፡ በክብር፡ በዓል፡ ቀን፡ ለመጥም፡
 ሆነ፡ ያገጡ፡ ካባ፡ ይለገሱሉ፡ በተረፈ፡ ነጭ፡ ልብሳቸውን፡ ከጥምጥማቸው ጋር፡ አንዳንዶችም፡
 ጄና፡ ጭምር፡ ይለገሱሉ፡ መነጣጠል፡ ጥቅር፡ ቅጥ፡ ጥቅር፡ ቀመስ፡ አንቅር፡ ካባ፡ ጋር፡ ይለገሱሉ፡፡
 አንዳንዶችም፡ ወይን፡ ይለገሱሉ፡፡

የቅርብ፡ ዘመድ፡ ሲሆን፡ ነዘን፡ ለመግለፅ፡ የነጠጠው፡ ጥለት፡ ጥቅር፡ ይሆናል፡፡
 ወይም፡ ተቤት ይመታል፡፡ ይህ፡ ካልሆነም፡ ልብሱ፡ በመሳከል፡ ይነጥራል፡፡ ወንዶች፡ ነጠጣቸውን፡
 ገቢ፡ ተቤት፡ በሚገባቸው፡ ፀጉራቸውን በመግጠት፡ ጤማቸውን፡ በማግደግና፡ ከሆነቸው፡ ላይ፡
 ጥቅር፡ ካፋይ፡ በመድፋት፡ ጠዘናቸውን፡ ይገልጻሉ፡፡ ዝምድናቸው፡ የቅርብ፡ ይልቁን፡ ወዳጅነታቸው፡
 ያልጠለቀ፡ ወይም፡ ጉርብትና፡ ብቻ፡ ያዘመዳቸው፡ ሰዎች፡ ሲሞቱ፡ ወንዶች፡ በጤርቃቸው፡
 ላይ፡ ጥቅር፡ ምልክት፡ ሲያደርጉ፡ ሌሎች፡ ነጠጣቸውን፡ ወደአንገታቸው፡ አድርገው፡ ይለገሱሉ፡፡
 ዋና፡ ዋናዎች፡ አለገበት፡ በዚህ ሀሳብ፡ ይወሰናሉ፡፡

ዝቅርሳቸው ነይሉ፡፡ ጊዮርጊስ

ማኅበር

ሕዝቡ ኢትዮጵያ፡ ክርስቲያን፡ ከጥንት ሲያያዙ፡ ከመጡት፡ ልማዶቹ፡ ውስጥ፡
 አንዱ፡ ማኅበር፡ ነው፡፡ መሠረታዊ፡ ዓላማውም፡ ሕዝቡ፡ በየቦታው፡ ተሰብስቦ፡ ለመላክነት፡
 ለሰማዕታት፡ ለቅዱሳንና፡ ለዳድቃን፡ ለጌታና፡ ለእመቤታችን፡ መታሰቢያ፡ በሆኑ፡ ቀናት፡
 ድግስ፡ ንዘጋጅቶ፡ በመጓፈክ፡ እነዚህ፡ ዳድቃን፡ የሚያስታውሰባቸው፡ በሥጋው፡ ጉሉው፡ ራሱ፡
 የሚደሰቱት፡ አንድነት፡ የሚሰበሰቡበት፡ ዝግጅት፡ ነው፡፡ በመጓፈላቸው፡ እግራቸውን፡ ለጥራት፡
 ሰባቱ፡ ቀን፡ የሆነውን፡ ቅዱስ፡ ያስታውሰበት፡ ለኅፋሱም፡ ይሆናል፡፡ ዘንድ፡ ለእነዚህ፡
 ለዳኳማው፡ ጣሪ፡ ቀግሮ፡ ለሌላው፡ ይመደውታል፡፡ በሥጋዊነቱም፡ ሕዝቡ፡ በመግኘት፡
 አንድነትንና፡ ፍቅርን፡ መረዳዳትና፡ ያመለክታቸዋል፡፡

ማኅበር፡ ሁለት፡ ዓይነት፡ አቅራቢነት ነው፡፡ ማኅበር፡ ራሱ፡ አንድ፡ ዓይነት፡
 ዝግጅት፡ ሲሆን፡ ለመሰላላት ዝግጅቶች፡ ሁሉ፡ በቅላ፡ መጠሪያ፡ ነው፡፡ ሁለተኛው፡ ሰንበት፡
 የሚባለው፡ ነው፡፡ ማኅበር፡ ከአሥራሁለት፡ የሚበልጠው፡ ስዎች፡ ተሰብስበው፡ ማኅበር፡
 ይጠጣሉ፡፡ ማኅበሩም፡ የሚመሠረቱት፡ በአካላዊ ያቸው፡ ገለ፡ እዛውን፡ ለመሰላላት፡
 ታላቅ፡ ስም፡ ነው፡፡ ምንገዳቸው፡ የተለያዩ፡ ይሆናሉ፡፡ አንዳንዶቹ፡ ሥላት፡ ከቅርብው፡
 ሥላታቸው፡ ስለተፈጸመባቸው፡ ውለታ፡ ለመመለስ፡ ቃል፡ ገደባቸው፡ ለመጥጣት፡ ይደርጉታል፡፡
 አንዳንዶቹ፡ ደግሞ፡ በሕልሳቸው፡ ማኅበር፡ እንዲጠጡ፡ ስለተዘዙ፡ የሚደርጉት፡
 ነገር፡ ነው፡፡ የቀረባቸው፡ አንዲሁ፡ የወደዱትን፡ ታላቅ፡ መርጠው፡ አንድም፡ አንድነታቸውን፡
 ለማቀፍ፡ ሊሳጡ፡ የሚያደርጉት፡ ነው፡፡ ወንዶችም፡ የወንዶችን፡ ታላቅ፡ ተጠባቂው፡
 ሌቶችም፡ የሌቶችን፡ ታላቅ፡ ተጠባቂው፡ በየጊዜው፡ ማኅበር፡ ይጠጣሉ፡፡ ማኅበር፡
 ከመጠጣቸው፡ በዓላት፡ ቀና፡ ዋናዎቹ፡ መግኘትና፡ ገብሮኝና፡ ማርያም፡ ሥላሴና፡
 መደ፡ ነጋዳሪና፡ አቦና፡ ልደታ፡ ናቸው፡፡ ወንዶችና፡ ሌቶች፡ ተደባልቀው፡ ማኅበር፡
 እይጠጡም፡፡ ሁሉም፡ በየጊዜው፡ የፀዋ፡ ተራ፡ ይገባሉ፡፡

ለዕቃው፡ ሥነ፡ ሥርዓት፡ ዳግ፡ የሚቀመጥበት፡ መሰብ፡ ወርቅና፡ ጠላ፡
 የሚያዘግት፡ ገንብ፡ ይገኛል፡፡ በየቦታው፡ ማኅበር፡ ሲጠጡ፡ ውለው፡ ገለገላቸው፡ በመሰብ፡
 ወርቅ፡ ዳግ፡ በገንብ፡ ጠላ፡ ይዘ፡ ወደቦታው፡ ይመለሳሉ፡፡ የሚቀጥለው፡ ድግስ፡ የርሱ፡
 መሆኑ፡ ነው፡፡ ፀዋውን፡ የሚገርክ፡ ቄስ፡ ከየማኅበሩ፡ እይጠፋም፡ እላዚያ፡ ነገሩ፡
 ቡፋክ፡ እይሆንም፡፡ ድግሱ፡ በየጊዜው፡ ነው፡፡ የድግሱን መጥካት፡ የሚገባቸው ጊዜው፡
 እንዳይተገብሩ፡ የሚያስታውሰውን በረከቱ፡ እንዳይቀር፡ የሚያስብኩ፡ ከማኅበሩ ተኛቸው፡
 አንዱ፡ መሥራ፡ ሆኖ፡ ይሸማል፡፡ በየማኅበሩ፡ ማኅበሩ ተኛቸው፡ የፋቀ፡ በበቅሉ፡ የቅርብ፡
 በፈረሰ፡ ሁሉም፡ ሁሉም፡ ሽብርናውንም፡ ሆኖ፡ ዋናውን፡ ይዘ፡ ይሰበሰባሉ፡፡ ገለ፡ ራሱ፡
 ድግሱን፡ አላምር፡ ሸር፡ ጉድ፡ እያለ፡ ያሳልፋል፡፡ ገለ፡ ራሱ፡ በማርያም፡ ጠጡልኝ፡
 በጊዮርጊስ፡ እያለ፡ ይጋብዛል፡፡ አልፎ፡ አልፎ፡ ማኅበሩን፡ ጠብቀው፡ ከደጃ፡ የተደረገላቸው፡
 ደራጃና፡ ድውያን፡ ይመደውታል፡፡ መናቸው፡ መጓፈላቸው፡ ነገር፡ ሲሆንም፡ አገዛዝ፡
 መብላትና፡ ሞቅ፡ እስኪፈጸም፡ መጠጣት፡ አንግዳ፡ ነገር፡ እይደላለሁ፡፡ እነማሪም፡



፪

ወራ፡ ጠይቆ፡ ከተቆ፡ ይላሉ፡፡ ዓለማዊው፡ ነገር፡ ይደላሉ፡፡ የዕለቱም፡ በዓሉ፡ ስሙ፡ እየተደገገሙ፡
 ይነሣሉ፡ እንጂ፡ ትንተ፡ ትርጉሙ፡ በሃሳብ፡ ገይሎ፡ ሳይረላ፡ አይቀርም፡፡ በእንዲህ፡ ዓይነት፡
 የዕለቱ፡ ጉዳይ፡ ተፈጽሞ፡ አረጋጋው፡ ቆኗ፡ አካርቶ፡ ሙሉው፡ ባለሳምንቱን፡ ጠርቶ፡
 ቃሉ፡ እስገብቶ፡ ፅዋውን፡ እስረገብ፡ ሲያበቃ፡ በዚህ፡ ይሄሉ ገሉ፡፡ ባለሳምንቱ፡
 እገብረውት፡ በመጡት፡ ታፎቦ፡ ጧቶ፡ አገርቶ፡ መሰብ፡ ወርቁን፡ ከገንቦው፡ ርር፡
 ይዞ፡ ወደቤቱ፡ ይሄዳል፡፡ እስከዛሬ፡ ወር፡ ሌላ፡ ድግስ፡ የለበትም፡፡ የቅርብ፡ ታረጎሟት፡
 በየባዕቱ፡ አየመጣ፡ ጠበቅ፡ ይቀምጣል፡፡ ይመጥዋል፡፡ ማንበርተኛ፡ ሌቱን፡ ይገባል፡፡
 የተቆ፡ ከዚያው፡ አድር፡ ማግሥቱን፡ ይገባል፡፡

ለንበቱ፡ ዓላማው፡ እንደ፡ ሆኖ፡ ባለ፡ ዝግጅቱ፡ ከማንበር፡ የተለየ፡
 ነው፡፡ ከሌት፡ የተዘጋጀው፡ ቀጣላም፡ ሆነ፡ መጠጥ፡ በገፍ፡ ወደቤቱ፡ ክርስቲያን፡
 ሃይ፡ ከቅጥ፡ ላሉት፡ ምእመናንና፡ የመቃብር፡ ሌት፡ ሰዎች፡ ይተደላሉ፡፡ የለንበቱውም፡
 ማንበር ተኛቸው፡ ከዚያው፡ ይገኛሉ፡፡ በመገመገሙ፡ ድግሱ፡ ለነፋስ፡ መታወጥ፡ ይሆን፡
 ዘንድ፡ ጧሬ፡ ቀጣሪ፡ ለሌለው፡ ድሀ፡ ነው፡፡ የሚደገባው፡፡ እንደማንበር፡ ሁሉ፡ ዘረንና፡
 ጭፈራ፡ የለም፡፡ ዘመድም፡ በሰራው፡ አይጋበዝም፡፡ ለንበቱ፡ በየሳምንቱ፡ የሚሆን፡
 ነገር፡ ነው፡፡ ዓለማዊ ተቃራኒነት፡ ትቶ፡ ወደመንፈሳዊነት፡ ያዘነ፡፡ ነው፡፡ መንፈሳዊ፡
 ዓላማው፡ ያመዝን፡ እንጂ፡ ከዚያቱ፡ ከትንቢት፡ ድግስ፡ ተቆጥሮ፡ ለሌትና፡ ለገረገረ፡
 ያህል፡ መቅረቱ፡ መቸም፡ ጠርሶ፡ ነው፡፡ ከዚያም፡፡ ማንበርና፡ ለንበቱ፡
 መለያ የተቸው፡ ማንበር፡ በዓላቱ፡ ምንገንገን፡ ሲሆኑም፡ ዓለማዊው፡ ደስታው፡
 እዘንብሎ፡ ይተደላል፡፡ መንፈሳዊው፡ ጉዳይ፡ በለንበቱ፡ በኩል፡ ያለ፡ ግጥ፡ ነው፡፡

ዘሮ፡ ዘሮ፡ ሁለቱም፡ ሕዝብን፡ በስሙ፡ እግዚአብሔርም፡ ሆነ፡
 በወንድማማችነት፡ ማቀራረቢያው፡ መንፈሳዊ፡ ወይም፡ ሥነዊ፡ ተብሎ፡ በማይለይ፡
 መንገድ፡ በምእመናን፡ ዘንድ፡ የሚገባበርና፡ የሚወደድ፡ ትልቅ፡ ዓላማ ነው፡፡

ዘላለም ዋናዎች

ዕቁብ

በሀገራችን ውስጥ ዝላለፉ የሕዝብ መሃንበሮች አንዱ ዕቁብ ነው። መሃንበሩን የሚያቋቋሙት በኑሮ ደረጃቸው የሚመጣጡ ሰዎች በጥብቂት ሆነው ነው። እንደሌሎቹ መሃንበሮች ሁሉ ዕቁብም የመተዳደሪያ ሕግና ሥርዓት አለው። የተወሰኑትንም ሕግና ሥርዓቶች የሚተላለፉ ዕቁብተኞች ቢኖሩ በመንበሩ ሕግ መሠረት የመቀጫ ገንዘብ እንዲገኝ ይደረጋል። ዕቁቡን የሚጀምሩት የተወሰኑ ሰዎች ናቸው። መሃንበሮች በደንብ ከተወቀ በኋላ ዕቁብ በጥብቂት ዳኛና ፀሐፊው በድምፅ ብልጫ ይመረጣሉ። ዕቁብተኛ ለመሆን ፆታና ነገድ የሚያለጠይቅ ሳይሆንም የመሃንበረተኛ የኑሮ ደረጃና የገቢ ተመጣጣኝነት ይጠናል። የዕቁብ ሕግጋትና የገንዘብ መክፈያው 2 ዜጋ እንዲካሄድ ይችላል። ዕቁብተኞች ደረጃ ይወሰናል።

ዕቁብን በዕቁብተኞች የኑሮ ደረጃ ስንመለከተው በሠነድ ይከፈላል። ከገርሱም የነጋዴዎች ዕቁብ የሠራተኞች ዕቁብ የመንግሥተኞች ዕቁብ ናቸው። የነጋዴዎች ዕቁብ የሚገለው በከተማው ውስጥ የሚገኙ የሚያቋርጥ የገቢ ምንጭ ያላቸው ነጋዴዎችና መሰሉቸው የሚያቋቋሙት ነው። ይህ ዳይገቱ የተሟላ ድርጅት አለው። አካላቱም በሰዎች ይወሰናል። የገንዘቡ ልክፍ ገመፍ ከሰነዱ አምስት መቶ ብር ይደርሳል።

የሠራተኞች ዕቁብ የሚገለው በአንድ መሥሪያ ቤት ውስጥ የሚሠሩ ሠራተኞች በአንድ ላይ ሆነው የሚያቋቋሙት ነው። ይህ ዕቁብ እንደነጋዴዎች ዕቁብ የተሟላ የደረጃ ከይደለም በላይ ሆኖ ዕቁቡ የሚገኝበት የተወሰነ ቦታ የለውም። ደው በየሠራተኛው ሥራው ሲመጣ ከመካከላቸው የመረጧቸው ዳኛና ገንዘብ ሰጥሳቢ ቅኝ ጠብቀው የነፃ ይወጋሉ። ደንብ ያስከፍራሉ የገንዘብ መጠን ከሀይ አለን ሃምሳ ብር ይደርሳል። በዚህም ላይ አልፎ አልፎ ጭቅጭቅና ንቅናቄ ከይታገቡትም።

የመንግሥተኞች ዕቁብ በአንድ መንግሥት በሚኖሩ መደበኛ ሥራ ወይም የገቢ ምንጭ አለባቸው ቡናና ስንጠቱ በሚጣጡ ሰዎች የሚደረግ ነው። በዚህ ክፍል የሚበዙት ሼቶች ቤቶች እንደሆኑት ዝቅጥኝ ሥራ ያላቸው ገለመደዎች (ወይም ተኝተኞች) ናቸው። ዕቁብ የሚገለው በሰዎች ወይም በአሥራ አምስት ቀን ነው። ለሰጥላቸው የተወሰነ ቦታ የላቸውም። ከሁለቱ የዕቁብ ክፍሎች ይልቅ በዚህ ክፍል ንቅናቄ ይበዛል። ምንም እንኳንም የተወሰነ ገቢ የተወሰነ ሕግና በሥርዓት የተመደበ ዳኛ አለብን ነው።

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በዚህም ምክንያት ዕቁቡ ዕድሜ የለውም፡፡

ዕቁብ፡ ሥራውን፡ ፎካል የሚገለጸው፡ ዕቁብተኛቹ፡ በሙሉ፡
በስብሰባው፡ ~~ሥራ~~ ሥራ ተገኝተው፡ የተወሰነውን፡ ገንዘብ፡ ሲገኝሉ፡ ነው፡፡
ገንዘቡ፡ ከተሰበሰበ፡ በኋላ፡ የመጀመሪያዎቹ፡ ዕጣዎች፡ ብዙውን፡ ጊዜ፡
ለዳኛው፡ ቀጥሎም፡ ~~ለሙሉ~~ ሥራው፡ ይሄዳሉ፡፡ ነዚያ፡ በኋላ፡ ዕጣው፡ እንደወጣ፡
በየተራ ለዕቁብተኛቹ፡ ይደርሳል፡፡ ዕቁብተኛቹ፡ ገንዘቡን፡ በሚገኙበት ጊዜ፡
መጠን፡ በነፃ እንዲጠጡ ይደረጋል፡፡ ዕጣ፡ የሚደርሰው፡ ሰው፡ የተወሰነ፡
ገንዘብ፡ ለማግኘት፡ ይከፍላል፤ የፊንጋሪው፡ ተገቢ ማግኘት ስላልቻለ፡ መጠን፡
ይጋብዛል፡፡ ይህ፡ በሁሉ ፍላጎት፡ እንዲሁ፡ በጣሪታ፡ የሚደረግ፡ አይደለም፡፡
እያንዳንዱ፡ ዕቁብተኛው፡ ገደብኛው፡ የሚገኘው፡ ገንዘብ፡ የማግኘት ኃላፊ፡
ሆኖ፡ በዳኛው፡ እጅ ይቀመጣል፡፡ ዕጣ፡ የደረሰው፡ ዕቁብተኛ፡ ገንዘቡን፡
ሊወስድ፡ ወይም በዕቁብተኛቹ ራሱ፡ ገንዘቡን፡ በአስቸኳይ፡ እንዲገኝላቸው፡
ለሚል፡ ዕጣ ላልደረሰው፡ በውጤት፡ ይቸላል፡፡ የተለመደው፡ አድራጊነት፡
ይህ ሲሆንም፡ በዳንድ ሥራ ራሳቸው፡ ዕጣውን፡ መውሰድ፡ ወይም መሸጫ፡
ቀን፡ በማግኘት ይወስናል፡፡ ዕጣ፡ በመሸጥና በመግዛት ጊዜ፡ ማግኘት የማቀዋል፡
እንዲሁ የሚገኝበት፡ ሥልጣን፡ የለውም፡፡ ዕጣ፡ የወጣለት ሰው፡ ገንዘቡን ሊወስድ፡
የሚችለው፡ ከዕቁብተኛቹ መሀል፡ ሁለት ወይም ሦስት ዋሶች፡ ሲያቀርብ ነው፡፡
እነዚያ፡ የሚጠራቸውን፡ ዕጣ፡ ይወስዳል፡፡

ዕቁብተኛ፡ መሆን፡ ብዙ ጥቅም ሲያስገኝም፡ እንዳንዴ ብዙ፡
ጭቅጭቅ አለበት፡፡ እንዳንዴ ዕቁብተኛ፡ ዕቁብ ሲገኝ ቆይቶ፡ ያቋርጣል፤ ሌላው፡
ዳግም ዕጣውን ካገኘ በኋላ ይጠፋል፡፡ ዕጣ የሚያቋርጠው፡ እንደምንም፡
ሲገኝ ስለሌለ ገንዘቡን ካገኘ በኋላ የሚጠፋው፡ በጥሰት ይደረጋል፤ ዋሶቹ እሱ፡
እስኪገኝ ተያዝ ይሆናሉ፡፡

ማንኛውም ዕቁብ፡ የሚያበቃው፡ ዕቁብተኛቹ በሙሉ እንዳንድ፡
ዕጣ እንደ ደረሰባቸው ነው፤ በሁሉ ዕጣ የገባም፡ እንዳለ ሁለት ይደርሳዋል፡፡
ዕቁቡ ሲረዱም ከዕቁብተኛው ተወስዶ ተቀማጭ፡ በሆነው የማግኘት፡
ገንዘብ ሲያስፈልግም መቀጮ ተደርጎ ጣብዣ ይደረጋል፡፡ ነዚያ ኋላ፡
ወይ ይቀጥላሉ፤ ወይም ያቆማሉ፡፡

ዕቁብ፡ በአንድ አግባብ ውስጥ ሆነው፡ በሐሳብ በሥራ በነገድና፡
በሃይማኖት የተለያዩ ስዎችን ያገኛል፡፡ ድንገተኛ የገንዘብ ችግር የደረሰበትን፡
ሰው ይረዳል፡፡ የገንዘብ ጥቅም ላላውቁ የቋረጡ ሰዎች፡ ጥሪ፡ ማጠራቀሚያ፡

ወርቁ ደገፋ፡

ዕድር

ዕድር፡ ከወጣጠኑ፡ የተጀመረበትም፡ ጊዜ፡ በጣልታ፡ አይታወቅም፡ መቼም፡
ተጀመረ፡ የእም፡ የዕድር፡ ዓላማው፡ ለአንድ ቀበሌ ሕዝብ፡ ንብረት፡ ልጥር፡ የርስ፡ በርስ፡
ወደደሀገራችን፡ በመገጠን፡ ጠቅላላ፡ የነገረ፡ ሰብረ ችግር፡ ማቃለል፡ ነው፡፡

የቺግፋ ዓይነት፡ ስራነት ያለ፡ ሲሆንም፡ ከጥገኛው፡ ጊዜ፡ ሞት፡ የመሰለ፡
ድንገተኛ፡ አካል፡ በአንድ፡ ቦተ፡ ሰሃ፡ በደረሰ፡ ጊዜ፡ የዕድር፡ ጥቅም፡ ገልቶ፡ ይታያል፡፡
ዕድርተኛ፡ የሆነ፡ ሁሉ፡ ለመድ፡ ልጅ፡ አሸንፎ፡ ገረደ፡ ሲሞት፡ ተሰጥቶ፡ ማገባትና፡
ማቃበት፡ የማንበት፡ መሠረታዊ፡ ግዴታ፡ ነው፡፡ የእርዳታው ዓይነት፡ እንደሚቻል፡ ዘመድና፡
ቅርብና፡ ተቅናት፡ የተለያዩ፡ ሲሆንም፡ መቃብር፡ መቆራር፡ ድንጋጌ፡ መታገድ፡ እንገንጠዋለን፡፡
ገደር፡ መቆቃል፡ የማይቆራ፡ ድርጅቶች፡ ናቸው፡፡ በማንበርተኝነት፡ የሚከፈለው፡ ገንዘብ፡
በሬሳ፡ ሣንገንጠው፡ ለአንድ፡ ደህንንም፡ ለመሳሰሉት፡ ነገሮች፡ ይውላል፡፡ ይህ፡ መደበኛ፡
ደንብ፡ ሲሆን፡ ገዢው፡ በገደብ፡ ሥነ፡ ሥርዓት፡ ለማድረግ፡ የዕድርተኛችን፡ የኦሮ፡
ደረጃ፡ ይጠይቃል፡፡ የማንበትንም፡ ልዩ፡ ድርጅት፡ ይመለከታል፡፡ ሁሉም፡ ሆኖ፡ ዋና፡ ዓላማው፡
በደንብ፡ ቀን፡ ያሳስቀመጡት፡ ገንዘብ፡ እንዲህ፡ ባለው፡ ጊዜ፡ ለሚገኝ፡ ሰዚህ፡ ለዕድር፡
በየጊዜው፡ የሚደረገው፡ መዋጮ፡ እንደተቀማጭ፡ ሆኖ፡ በሰዓቱ፡ ያገለግላል፡፡ ዘንድ፡ ነው፡፡ ሌላ፡
ገቢትም፡ ወጣ፡ መርዶ፡ መጣ፡ በሁለቱም፡ ጊዜ፡ ገንዘብ፡ በዕድርተኝነቱ፡ የሰው፡
ክስተዛዛችን፡ የገንዘብና፡ የጉልበት፡ እርዳታ፡ ያገኛል፡፡ ለሰላምም፡ ህድርተኛ፡ ገመደም፡
መደኃኒ፡ የሚያፈገፍግ፡ የለም፡፡

ሞት፡ በመጣ፡ ጊዜ፡ የሚያገኘው፡ እርዳታ ስላለ፡ ያለ፡ ሲሆንም፡ ሰው፡
በቁመ፡ እንደሰጠ፡ ችግር፡ ሲደርስበት፡ ከቺግፋ፡ ጋር፡ ተመጣጣኝ፡ የሆነ፡ የገንዘብ፡
እርዳታ፡ ባይሆን፡ በብድር፡ መልኩ፡ ያገኛል፡፡ ቤቱ፡ ሲቃጠል፡ ሲዘረፍ፡ ያለመክንያት፡
ገሠፊው፡ ተሰናጥቶ፡ ለጊዜው፡ የኦሮውን፡ ችግር፡ መቋቋም፡ ሲያዳግተው፡ ባልሆነ፡
ነገር፡ ተከሶ፡ ፍርድ፡ ቤት፡ መቅረብ፡ ሲኖርበት፡ ጠበቃ፡ እንዲገዛ፡ ይህን፡ ለመሳሰለው፡
እክል ሁሉ፡ ዕድሩ፡ አለፈታል፡፡ በገደብ፡ እንደተጠቀሰው፡ የእርዳታው፡
ዓይነት፡ በዕድሩ፡ ድርጅት፡ በገዢው፡ ሞንገሱ፡ ይወሰናል፡፡ ማንበር፡ ያለበት፡ ሠርግ፡
የሚደግግ፡ ጉዳዩ፡ የጣሉ፡ ሲሆንም፡ መጠነኛ፡ ገንዘብ፡ በመዋጮም፡ ሆነ፡ በሳኒድ፡
መልኩ፡ ያገኛል፡፡ የጉልበትና፡ የዕቃ፡ እርዳታ፡ ይደረግለታል፡፡

ዕድር፡ ከመጀመሪያ፡ ጊዜ፡ ሲቋቋም፡ ቋሚ፡ ዳኛና፡ ፀሐፊ፡ በደንብ፡
እስኪመረጥ፡ ድረስ፡ ጥቂት፡ ሰዎች፡ ተሰጥቶባቸው፡ ለዕድሩ፡ መተዳደሪያ፡ ሕግ፡ ከወጣቸው፡
የዕድሩን፡ ልዩ፡ ዓላማ፡ በውሳኔ፡ ማሰብ፡ ጽፈው፡ ለቀበሌው፡ ሕዝብ፡ ወይም፡ ማንበርተኛ፡
መሆን፡ ለሚፈልግ፡ ሁሉ፡ ያቀርባሉ፡፡ ደንብና፡ ድንጋጌ፡ ቅን፡ ለሆነ፡ አስተዳደር፡ መጥቀሙ፡
ጣልቁ፡ ሲሆንም፡ ጠለቅ፡ አርጎ ላላው፡ በፈቃደኝነት፡ በሕሊና፡ እንዲሰሩ፡ መረዳዳት፡
የማንበት፡ ሞሰብ፡ አድርጎ፡ ይመለከታል፡፡ የገደለው፡ ታክሱ፡ የተጓዘው፡ ቀጠጠ፡ ብሎ፡
የሚያስፈልገው፡ ተሠርዞ፡ ሽተሶ ተካገለ፡ በኋላ፡ ሕጉ፡ ይደናል፡፡ የወደደ፡ ይመዘገባል፡፡ በዚህ፡

፪

ዓይነት ማኅበሩ፡ ይቋቋማል፡፡ በጠቅላላው ሕጉ የሰጠሰጠውን፡ ጊዜ የሚሳበር ተገኝቶ፡
መዋጮች የፊዛና፡ የመረዳት፡ መቀጫ፡ መቀጫ፡ ያልተዘዘ፡ ሁሉ መውጣት እንዳለበት፡
ይህን የመሰበሰበውን ሁሉ ይገልጻል፡፡

ማንኛውም፡ ዕድረ፡ ሲቋቋም መገዛት ያለባቸው መደበኛ ዕቃዎች፡
እሱ፤ እነሱም፡ ድንጋጌ፡ መቀመጫ፡ ጠረፍ ላይ፡ ከገጽ ሃሳብ፡ ስፊት ገርጾቻቸው እንዲሁ፡
ደማ፡ ያቸው፡ በጥንቃቄ፡ በጣም፡ የሚያስፈልጉ ዕቃዎች፡ በመሆናቸው፡ ከሁሉ በፊት፡
ተቀዳሚነትን ያገኛሉ፡፡ ስለዚህም፡ ምናልባት፡ ማኅበሩ ተፈ፡ በሚሆንበት ጊዜ እንድ፡
ለው በርካት ያለ፡ ገንዘብ፡ መክፈል ይገባው ይሆናል፡፡

ዕድሩን፡ የሚያስተዳድሩት ሰዎች፡ የሚመረጡት በሕዝቡ ነው፡፡
ኅብረ፡ ሰብ፡ በግህሉ መሠረት እረጋው ያንን፡ ስለሚያካብር፡ ምራቃቸውን፡ ሃዋጡ፡
ከሁሉ ሀገር ያወቅታቸውን፡ ሽማግሌዎች፡ ይመርጣል፡፡ በሽምግልና ላይ ትምህርት፡
መልካም፡ ጠባይ፡ በሥራው ጥናት ያለው፡ ለው፡ ቀዳሚነትን ያገኛል፡፡ ዳኛው ሥርዐተ፡
ዕድሩን፡ ማስፈጸም ጥያቄ ነው፡፡ የሐረው ገጠና፡ ወጪውን፡ መቆጣጠር፡ የሰጠሰጠውን፡
ጊዜና ሰዓት፡ ማስተዋወቅ፡ የዕድሩን ጉዳይ፡ በድህረ ምረቃ፡ ማስፈር፡ ማግኘት፡ ስለበት፡
ገንዘብ ያገዙ፡ የዳኛውንም ሆነ፡ የሐረውን ትእዛዝ፡ ከየጠበቀ ወጪ፡ ሲኖር፡ ማውጣት፡
ገጠ፡ መቀጠልና፡ ማስቀመጥ፡ ዋና ግብሩ ነው፡፡ የዕቃ ቤተሰብ፡ በዕቃው በኩል፡
ያለውን ግጥ፡ ያቀናጥራል፡፡ ከሽማግሌዎች ቦታችን፡ የገንዘብ አቅማቸው፡ ማኅበሩ ተፈ፡
መሆን፡ የሚያስፈልጋቸው ሰዎች፡ መቃብር፡ በመቆፈር፡ ዕቃ በሀሳብ ላይ ድንጋጌ፡
በመቅጠል፡ ለው በሞተ፡ ቅንጣር ጥፋትም፡ ከየገፈ፡ ለቅቦሪው ሕዝብ፡ በመንገር፡
የጉልበት እርዳታ የሚሰጡ እሱ፤ ለጉልበታቸው ዋጋ፡ ማኅበሩ ተገኝቶ፡ ይቀበላሉ፡፡

ማኅበሩ ተፈ፡ የሆነ ሁሉ ሲገመገም፡ ምክንያት፡ ካለቅሰ፡ ካቀበረ፡
ከሰጠሰጠ፡ ሲቀር ተገጠውን መቀጫ ይገኛል፡፡ ከቅጣት ለመዳን፡ የፈለጉ ምክንያቶች፡
ዘርዘር በሥፍራው ለው ተገኝቶ መሄድ አለበት፡፡

ዕድረ፡ ከጥዛኛውን ጊዜ በሁለት ዓይነት መንገድ ይቋቋማል፡፡
አንደኛው እንደ ሠፊር የሚኖሩ ጌታ ማታ ለመገናኘት፡ የሚችሉ ለሰጠሰጠ፡ ስለማይቸገሩ፡
ዕድረ ይጀምራሉ ሁለተኛ ደግሞ፡ በሠፊር ተለይተው የሥራ ቦታ የሚያገኛቸው፡
ሰዎች፡ እንደዚሁ ዕድረ ይመሠርታሉ፡፡ ዋናው መሠረት የዘወትር መገናኘትና፡
መግባባት ነው፡፡

ከርገ፡ ለማንኛውም መንገድ ወይም መታዘን ሲካብር፡ ዕድረ ተፈ፡
እንደ አተፊ ይጠየቃሉ፡፡ ሥራ ለመሥራት የቀበረ ጊዜ ያለውን ያህል ግደታ፡
የለባቸውም፡ ገለ፡ ገዘ፡ የዕድሩን ዕቃ ሁሉ በነፃ ያገኛሉ፡፡ በዚህ ጊዜ ማኅበሩ ተፈ፡
የሆነ ሁሉ የሚገኝ ሰው በጣም እንደ ተፈ፡ ገንዘብ አለ፡፡ ~~ይህ ሰው ወይም ተፈ፡~~ ከማኅበሩ፡
ወጪው የሆነ የሠፊር ሰው፡ በማኅበሩ ተፈ፡ ከማኅበሩ ተፈ፡ ቀለል ገለ፡ ዋጋ የዕድሩን፡
ዕቃ መክፈት ይቻላል፡፡

መሠረታዊ፡ ዓላማው፡ በቅጥተ ከማኅበሩ ተፈው ችግር ጋር፡
የተያያዘ ሲሆንም፡ በድርጅታቸው ጠንካራ ያሉ ዕድሮች ለጠቅላላ ኅብረ ሰብ፡

ገዛ፡ ገዛ፡ ነገር፤ ሂረግ፡ ሂረግ፡ ገንገረ፡ ስቡ ጋር፡ በመተግበር፡ መንግሥት፡
 ያገለግላቸው፡ ነገር፡ ቢኖር፡ አቤቱ፡ ያቀርባሉ፡ መንገድ፡ በሌለበት፡ መንገድ፡
 ከሌላ፡ በሌለበት፡ ከሌላ፡ ትምህርት፡ ቤት፡ ለነበሩት፡ ትምህርት፡ ቤት፡
 በመሠረት፡ ጉዳዩ፡ በመመለስተው፡ መሠረቱ፡ ጋር፡ በመተግበር፡ አስረገ፡
 የመሰላቸውን፡ ዐቅማቸው፡ አንደረቀቁ፡ ይሠራሉ፡ የገንገረ፡ ስቡ፡ አንዱ፡ ነፍሱ፡
 በውጋ፡ መገኘት፡ በገር፡ በእሳት፡ ቃጠሎ፡ በአውሎ፡ 34 ስ፡ በመረገ፡
 መንቀጥቀጥ፡ ሲገዳ፡ እርዳታ፡ አይኖረውም፡ የዘና፡ የፒሊስ፡ ኃይል፡ በሌለበት፡
 ፓሊስ፡ ሆነው፡ ፍርድ፡ ቤት፡ በሌለበት፡ አደግግ፡ ወጥተው፡ ሸንገ፡ ይዘው፡
 ዐገተ፡ ያስከገራሉ፡ ያጠፋን፡ ይቀጣሉ፡ የተበደለን፡ ያስከገሉ፤ የተጣለን፡ ያስተርቃሉ፡
 ዕድር፡ ከይህ ነገር፤ ማጥፋት፡ ሲገባም፡ አሁን፡ ኢትዮጵያ፡
 ባለቸበት፡ ሁኔታ፡ ሰነድ፡ ከአንድ፡ ቀበሌ፡ በመውጣት፡ በመያዝ፡ መግባት፡
 መሠረት፡ ለሰነድ፡ ቅርስ፡ ነው፡ ለዚህው፡ አለ፤ ታ፡ በሰነድ፡ ነፃዋም፡ ድርጅት፡
 ያለ፡ በመሆኑ፡ ዘላቂነት፡ አለው፡ የተሻለ፡ ነገር፡ አስፈጻሚ፡ ዕድር፡ መለገም፡ ድርጅት፡
 ነው፡፡

የሰበ: ሥላሴ: ይረ:

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የመገንጠሉው: ኑር: ሥርዓት: አምነት: ይንገር: ይንጋጋ: ግንድ: ትውልድ:
ወደላገው: የሚተላለፉት: ብዙ: መገንጠል: ኑላ: ገንዘብም: አንድ: ተረት: ምሳሌ:
ነው: ገንዘብም: ተረት: አንድ: "አንድ: ኑሮ: አያሌበግህግግ" የሚለው: ነው: የዚህ:
ተረት: ትርጉም: ሰው: አርባ: በርሱ: ግልተጋገዝ: በስተቀር: አዋቅሉ: የኑር: ግዴታ:
ለሚሟላት: አይቻልም: ማለት: ነው: ይህን: የኑር: ድንጋጌ: መሠረት: በማድረግ:
በገገገር: የሚኖሩ: ገብራዎች: ገዝመራና: በመከር: ጊዜ: ተገብረው: በየተራ:
የያዝን ያቸው: ሰብል: ያርማሉ: ይገለጻሉ: ያጭዳሉ: ይወቃሉ: በሌላም:
መንገድ: ይወናፈሳሉ: ይህንንም: የተገባሉት: የአንድነት: ሥራ: ፩: ብለው:
ይጠሩታል: የክርዳታውም: መልክ: በክርፃ: ብቻ: ሳይወሰን: በት: ሥራ: በመለሱ:
ግብርኝም: ይገኛል: አንድህ: ያለው: የ፩: ትርጉም: በደሰሰው: የትውልድ: ሥፍራ:
በምሥራቅ: ሸዋ: ተሰማኝነት: ያገኛል:

በ፩: የሚገናኙት: የተለመዱ: የዚህ: ገፍለ: ሀገር: ሥራዎች:
ክርፃ: ክረም: አጭዳ: ውቂያ: የቤት: ሥራ: አጥር: ማጠርና: አንድህም: በሰቶ:
በጥል: ራ. ፋል: ይህን: የመሳሰሉትም: ናቸው: የ፩: አስፈላጊነቱ: በግም: ነፍ:
ያለ: ነው:

ብርቱዋ ገብራ: ሰራ: ክርፃውን: ክርሶ: ዘርቶ: አብቅሎ: በመከር:
ጊዜ: አዝመራውን: በመለጠጥ: ብቻውን: የሚያደርገው: ጥረት: በቂ: አይደለም:
ብቻየን: ለሥራው: ቢል: አህሉን: ሰብቦ: አመጪራሉ: በራት: ወቅቱ: ያልፋል፤
አህሉም ይበላሻል: ክርዳታ: ይፈልጋል: ይህን: ክርዳታ: በገንዘብ: ለመግዛት:
ዐቅም: ያንሰቀል፤ በለሆነም: በጥራ ገንዘብ: ቦታ: ወንፈል: በማድረግ: ተገዢውን:
፩: ይደግጻል: ወንፈል: ማለት: ብድር: ወይም: አፀፋ: ማለት: ነው: ይህም:
ብድር: የሚክፈል: በጥልባት: አንፂ: በገንዘብ: አይደለም:

፩: የሚለመነው: ለልዩ: ልዩ: ሥራ: መሆኑን: ቀደም: ብለን:
ጠቅሰናል: አንደግላጥም: ዓይነት: የ፩ው: ድግስ: ይለያያል: ለዝመራ: ጥጭዳ
ካረም: በስተቀር: ድግሱ: አንድ: ዓይነት: ነው: ይኸውም: ጠላና: አንጀራ: ንወጥ:
ጋር ነው: ሳረም: ለቤት: ሥራ: ላጥርና: ለፊት: ድግሱ: በጠላና: በዳቦ: ይወሰናል:

ስለድግሱ: ግንባሩ: ዘንድ: ገገ: ብለን: በመጠኑ: መዘርዘር: አይከፋም:
የገገገር: ኑር: ብቻነት: ለመፈጸም: የቅርብ: ገረቤት: አለመኖር: አንዳንዴ:
በድግሱ: ጊዜ: ስራዎችን: ብዙ: ያስቸግራቸዋል: ይህን: አንፂ: ለቶቸው: ይህንን:
ቸግራቸውን: የሚወጡበት: ልዩ: ልዩ: ዘዴ: አላቸው: ጠላ: የመጥመቅ: ግብር:

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ከመቶ ዘመናው አፎ፡ ለገለበፊ፡ ይደርሳታል፡፡ የውሀ፡ መመላደጃው፡ ዕለት፡ ገረበት፡
 የሆኑ፡ ወንፈላተኞች(?) (ወንፈላጆች)፡ ውኃ፡ ይወርዳላታል፡፡ ውኃ፡ ወራጆች፡
 በርካት፡ ያሉት፡ ነገሮች፡ አንደሆኑ፡ አንዳሆነውን፡ በአንገት፡ ልብሳቸው፡ ይጠፋሉ፡
 አያንጉራጉራ፡ ወደወንዝ፡ ወይም፡ ወደምንጭ፡ ይወርዳሉ፡፡ ከውኃ፡ መልሰ፡ አንድ፡
 ሁለት፡ አግር፡ ውኃ፡ የወረደው፡ ያመጡትን፡ ውኃ፡ ገልገጠው፡ አንዳሆነውን፡
 ከውጭ፡ ዳፍተው፡ ገለበፊ፡ ያዘጋጃቸዋል፡፡ የአንዳሆነውን፡ ጥፋት፡ ለገለገለው፡
 ይጋበሃሉ፡፡ ከዚያም፡ ወደቤተሰባቸው፡ ወደምላዳቸው፡ (ምዕላድ ?) ሲሄዱ፡ አግረ፡
 መንገዳቸውን፡ ተብሎ፡ አንዳንድ፡ ቀና፡ ይሠራላቸዋል፡፡ ይኸውም፡
 የአንድ፡ መጋገፊት፡ ሥራ፡ ጥፋት፡ አንዳሆነውን፡ ይረከባሉ፡ ማለት፡ ነው፡፡ የጃጌው፡
 ዕለት፡ ጥቅም፡ በየቤታቸው፡ የጋገፊትን፡ አንድ፡ በዕንቅጥ፡ ወይም፡ በሌላው፡ ያዘው፡
 ይመጣሉ፡፡ ከዚያም፡ ገመገሞች፡ ለቀናው፡ ዳግስ፡ የተዘጋጀውን፡ ወጥ፡ ሲሠሩ፡
 ገመገሞች፡ የደድረሰ፡ የተሠራውን፡ ቀርቦ፡ ለጃጌ ተኛቸው(?) ከጠላ፡ ጋር፡ ይዘው፡
 ይሄዳሉ፡፡

አንድ ደረሰው፡ በገለገለው፡ አመጣጥነት፡ ቀርቦ፡ ገንዘብን፡
 ሸጥ፡ ጠላ፡ ጋር፡ ያደረገባቸዋል፡፡ ቀርቦም፡ የጃጌ፡ ቤተሰብ፡ ይጠራል፡፡
 አንዳንድ፡ ጃጌ ተኛ፡ የአፎ፡ ሰላው፡ አንድ ደረሰው፡ ገረጋጠ፡ በኋላ፡ ገለጃጌው፡
 በመም፡ በመም፡ አንድ ደረሰው፡ ሥራቸውን፡ ያስፋፋላቸዋል፡፡ ይህ፡ ገንዘብን፡ ላይ፡
 ነው፡፡ ደካምም፡ አንዳንድ ገንዘባቸውን፡ አጥፋቸው፡ አንዳንድ ሰላው፡ አውራጃና፡ ተቀባይ፡
 ሆነው፡ ይዘፋፍላሉ፡፡ ለምሳሌ፡ ያህል፡ አህል፡ በመወቅሰት፡ ጊዜ፡ ከመደላመዳቸው፡
 አንገር ጉርጭት፡ ጥፋቱ፡

አረ፡ ጠረ፡ የጊዮች፡ ምሳ፡

የት. አንገረሰው፡ ብቀመጥ፡ ብሄሃ፡

በራ. ተራ. በራ፡ (በራ) ተራ፡ በራ (ሰን)

ዝናም፡ ሳይመጣ፡ ግራ፡ ሳይገገን፡ ወዘተ.

ናቸው፡፡

በዚህ ዓይነት፡ አስገደድ፡ ሰዳሽ፡ ዳረሰ፡ ሲሠሩ፡ ይቆያሉ፡፡
 በለበቱም፡ የመጣውን፡ ጠላ፡ አንድ፡ ወጥ፡ ለመጋገፍ፡ በመደመጃ፡ ሥራ፡
 በየመጣኑ፡ ያዘጋጃል፡፡ ይኸውም፡ የጃጌ ገቢ፡ የቀ. ሰንበላጥ፡ አጭዶ፡ አንድ
 አውራጃ፡ ገበታ፡ ከጉዞ ጉዞ፡ በኋላ፡ አንድ፡ አንድ፡ ይውላል፡፡ የማሰራውን፡
 ወጥ፡ ያረሰበታል፡፡ ከዚያም፡ ገበዝ፡ አህል፡ ውኃ፡ አንቅመሰ፡ ገራ፡ ይለምናል፡፡
 ጃጌ ተኛቸውም፡ አንድ፡ ሁለት፡ አንድ ደረሰው፡ ጠላ፡ በሽንገና፡ ያስጨገማቸዋል፡፡

፫

የመብልና፡ የመጠጡ፡ ግብር፡ እንዲላቀ፡ ወደ አጠቃላይውም፡ ሆነ፡ ወደ ውጭ ደው፡
ይመለሳሉ፡፡

ፀሐይ፡ ቀልቀል፡ ስትል፡ ባለቤቱ፡ ቀደም፡ ብሉ፡ ወደቤት፡ ይሄድና፡ ለማታ፡
የሚያስፈልገው፡ መብልና፡ መጠጥ፡ መያዣ፡ ወይም፡ መዘጋጀት፡ ዓይኑ፡ ወደፊት ይወስዳል፡፡
ይመለሳል፡፡ ሥራውን፡ እንዲቀጥል፡ ባለቤቱ፡ ፎቶፖሊን፡ ይዞ፡ ወደቤቱ፡ ይጋብዛቸዋል፡፡
መብልና፡ መጠጡ፡ ከመቀተና፡ ከወጣ፡ ጋር፡ ይሠራሉ፡፡ እነዚህም ይሚያደራሹ፡፡
ዛሬን፡ ይጀምራሉ፡፡ አስገቢነትና፡ ጭረሬው፡ ይቀጥላል፡፡ አይነዛም፡፡ ከግንኙነቱ፡

ጠላሹ፡ ወይን፡ ነው፡፡ ጠላሹ፡ ወይን፡ ነው፡፡

አኛም፡ አየነው፡፡

የሚል፡ ዓይነት፡ አለባት፡፡ ግብራቸውን፡ ሊደመው፡ ማን ሊሳቸውን፡ አርክታል፡፡
የደከመ፡ ሰውነታቸውን፡ ለማሳረፍ፡ ወደ የቤታቸው፡ ይሄዳሉ፡፡

“ወፍ” ማለት፡፡

የጥቅም-ሕይወት ጉዳይ፡ ስንት ጊዜ ማድረግ፡ ስንዳለበት፡ የተወሰነ፡
ደረጃ፡ የለውም፡ ወንጀልኛው ሕግ፡ ይረዳል፡ ገዢው፡ ለሌላው፡ ይህል፡
ሕግ፡ ስንዲጠበቅ፡ ሊፈጸም፡ ይችላል፡፡

የኢየሱስ ግጥም፡ “ወፍ”፡ ቃል፡ በጥራት፡ ይፈጸማል፡፡ ሆኖም፡ ለሀገራችን፡
አንድም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡
አንድም፡ ስንትም፡ ስንትም፡ ስንትም፡፡

በሀገር ውስጥ፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡
ይፈጸማል፡፡ ሆኖም፡ ወንጀልኛው፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡
ወንጀልኛው፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡
ወንጀልኛው፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡ ስንትም፡፡

ወንጀልኛው፡ ስንትም፡ ስንትም፡ ስንትም፡፡

5

ፋክራ

ፋክራ፡ ስዎች፡ ጉዝዝናን፡ ደፍረንን፡ ጀግንነትን፡ ጎይታንና፡
 ጀግንን፡ ለመግለፅ፡ ወሪ፡ በመቀላቅላ፡ ስሜት፡ በተመገበት፡ ድምፅ፡
 በጊደል፡ ንግግሩ፡ ግንኙነት፡ እያወረዱ፡ የመጋዘን መገኘት፡ የመናገሩ፡
 ስልት፡ ነው፡ ለፋክራ፡ መነሻ፡ የመሆኑ ውጭ፡ ቀረጽ፡ ወይም፡ ሸለል፡
 የተገለ፡ የዜማ፡ ዓይነት፡ ነው፡

ቀረጽ፡ ለዘገባ፡ ለዘገባ፡ ለገጽ፡ ያለ፡ ጠንቀቃ፡ የደረሰ፡
 እምነት፡ ፋክራን፡ ገቢያ፡ ንግግር፡ ደቅና፡ ስሜትን፡ የመጋዘን መገኘት፡
 ሲቃ፡ የመጋዘን መገኘት፡ ሁለንተናን፡ የመቀላቅላ፡ የመጋዘን መገኘት፡
 የመጋዘን መገኘት፡ የመጋዘን መገኘት፡ እንደ፡ ጉዝዝ፡ የመጋዘን መገኘት፡
 ዜማ፡ ነው፡ በግንባሩ፡ ሂደት፡ ተዋጋ፡ ግደል፡ እያለ፡ መንፈስን፡
 የመጋዘን መገኘት፡ መጠንቀቂያ፡ ያለተገለጸ፡ እንደሆነ፡ ጉዝዝ፡ ተገቢውን፡
 በደረሰ፡ የወረደ፡ የመጋዘን መገኘት፡ ስልት፡ ነው፡

ቀረጽ፡ እንደሆነውን፡ ጊዜ፡ የፋክራ፡ ሀሳብ፡ ሲሆንም፡ እንደሆነው፡
 ጊዜ፡ ፋክራ፡ ያላንዳች፡ ቀረጽ፡ ገቢውን፡ የመጋዘን መገኘት፡ የመጋዘን መገኘት፡
 ጊዜ፡ እለ፡ ቀረጽ፡ ፋክራ፡ በገጽ፡ በታወቀ፡ ይለማል፡ ለፋክራ፡
 ወይም፡ ለቀረጽ፡ መሠረታዊ፡ ምንጭን፡ የመሆኑ፡ የጦርነት፡
 ዝግጅት፡ ገጠራነት፡ በጊዜው፡ ጀግና፡ ግደል፡ የመጋዘን መገኘት፡ ምርት፡
 ለሰጠውን፡ የመጋዘን መገኘት፡ ለጊዜው፡ ወይም፡ በአካባቢው ሆኖ፡
 ተመሳሳይነት፡ ጀግንነትን፡ የመጋዘን መገኘት፡ ለጊዜው፡ እንደሰማው፡
 ሆኖ፡ በየሠርጉ፡ በየግንባሩ፡ በየድግሉ፡ ጀግና፡ በጥቅሉ፡ ቅንጣር፡
 ለሰጠው፡ የመንፈስ፡ ጦርነት፡ ይሆን፡ ዛንድ፡ ይደረጋል፡ የሙሽራው፡
 ወገኖች፡ ለምሳሌ፡ ያህል፡ ተመሳሳይነት፡ አብረው፡ ሚቶች፡ የጠዘን፡ የደረሰ፡
 ፋክራቶች፡ ለሀሳቦች፡ ቅንጣር፡ ለመግለፅ፡ ያህል፡

የመጋዘን መገኘት፡ ወንድም፡ ሀሳብ፡ ይነግረዋል፡
 የመጋዘን መገኘት፡ ሀሳብ፡ ሀሳብ፡ ይደፍራታል፡
 የመጋዘን መገኘት፡ ሀሳብ፡ ሀሳብ፡ ይመጣታል፡
 የመጋዘን መገኘት፡ ሀሳብ፡ ሀሳብ፡ ይሆናል (?)

በሰው፡ በውጭግራ፡ አለገደው፡ በዋናነት፡
 ገገት፡ ሀሳብ፡ የሰው፡ በመገኘት፡ ዋና፡ 1

1. ለፋክራ ገገት፡ ሀሳብ፡ በመገኘት፡ የሰው፡ ዋና፡



እያሉ ደወራረዳሉ፡፡

ሙሉው ዓመት፡ መደብረው፡ አለገባቸው፡ ተቀምጠዋል፡
 ከነበረው፡ ገርደድ፡ ወጥቶ፡ በታጋግተው፡ መሀል፡ እየተገኙት ይዩ፡
 በርካታ፡ ቆሞ እያለ፡ የእግሉ፡ ልጅ፡

አንፍጥፍ፡ ያለው፡ እንደነታ፡ ልብሰው፡

አቶ ጊዋሉ፡ እንጀታ፡ የመደረሰው፡

ዱብ፡ ዱብ፡ እንደበረዱ፡

በልጅነቱ፡ በረሃ፡ ለምዶ፡

አካሉ፡ ዘራፍ፡

ኩፍ፡ ኩፍ፡ ይላል፡ እንደገኘው፡ ጠላት፡

አልወጣ አትም፡ አሳፋ፡ ገና

እያለ፡ ይቆረቀዝ፡ ወይን፡ ወንድነቱ፡ ይገልጻል፡፡

እንዲሁም፡ በየድግሉ፡ ቤት፡ ጉበዝ፡ በልቶ፡ ጠጥቶ፡ ሞቆ፡

ሲለው፡ እንደው፡ ገደግ፡ ገላ፡ ያትራራል፡ ይጫካል፡ ቀረቀቶ፡

ፋክራው፡ በመሠረቱ፡ ያለ፡ ዛፍራው፡ ቤቱንም፡ ጊዜ ስመቶ፡ ቀጥሮ፡

ለመጓ፡ ለመገናኛ፡ ይደርጋል፡፡ ዋናው፡ ያለው፡ ጉበዝና፡ ለመገናኛ፡

ወንድነቱን፡ ለመገናኛው፡ ገደግ፡ ካሆነም፡ ዘንድ፡

ተው፡ ተመለሰ፡ አንተ፡ ሰው፡ ተመለሰ፡

የሁላችንም፡ ቤት፡ እንድላይ፡ እይቁለን፡

ወይን፡ ወይን፡ ትላለች፡ ጋጋ፡

የቸገረ፡ ነገር፡ አግቷት፡ እንደ፡

እረ፡ ልጅ፡ መሠረደው፡ እረ፡ ልጅ፡ ገመዱ፡

ጎጆሞ፡ ምን፡ እላት፡ ጥለዋል፡ ቤሩ፡

እያለ፡ ሲያንገራ፡ ክቶ መጠው፡ ገንዘብ፡ መሀል፡ ሞቆ፡ ያለው፡

ሁሉ፡ በየተራ፡ እየተገኘ፡

ዘራፍ፡ አካሉ፡ ዘራፍ፡

ይሞጡ፡ ይሰጥላቸው፡ ሳይ፡

ሲሰጥላቸው፡ እንደሰጥላቸው፡ ሳይ፡

በመገኘት፡ የወንድነቱን፡ ልጅ፡ ይገልጻል፡፡

በጦርነት፡ ጊዜም፡ ጉበዝ፡ በመሠረት፡ በመሠረት፡

በአካባቢው፡ በአካባቢው፡ ሁሉ፡ ወደጦርነት ይደርሳል፡ ሲገኝ፡ የራሱ፡

ጌታቸው ልጌታው

ቄስ

ቄስ፡ በቤተ ክርስቲያን፡ አየቀደሰ፡ አግዚአብሔርን፡ የሚያገለግል፡ ዓላማውንና፡
 አስተሳሰቡን፡ በሃይማኖት፡ ባይ፡ የመሠረተ፡ ሰው፡ ነው፡ የክርስቶስንም፡ አደራ፡ በመቀበሉ፡ ሕዝቡ፡
 ሕጌ አታችንን፡ አንዲያስተሠርደልን፡ ይህን ልዩነት፡ ብሎ ሲለሙ ይመስላል፡ ቄስ፡ የሕዝቡ ችግር፡ ተግባሩ፡
 መካሪ አስተማሪ፡ ነው፡ ተገብሎ ይተመናል፡ በእኛ፡ መስቀል፡ ስለሚጠፋም፡ ምን መናፃፅ፡ ገንጽበት፡
 ቦታና፡ በዓላ፡ ሁሉ፡ መስቀሉን፡ እያሳለሙ፡ “አግዚአብሔር፡ ይቆታችሁ” ብሎ ይገርካቸዋል፡፡

እንደ፡ ሰው፡ ቄስ፡ ለመሆኑ፡ ብዙ ነገር፡ ያስፈልገዋል፡፡ መጀመርያ፡ በልጅነቱ፡
 ክብሩ፡ ክብሩ፡ ሂደት፡ ሠደድ ቅጥር፡ አግዘ፡ ንግዝ፡ ሲያውቅ፡ ዳዊቱንና፡ ቅዱሳን፡ መዳረፍትን፡
 ያነግል፤ ያለዝግል፡ ውዳሴ ማርያምን፡ ታምራቱን፡ መልኩን፡ ሁሉ፡ አጠናቀቀ፡ ሲጠራ፡ በመጠኑ፡
 የዜማ፡ ትምህርቱን፡ ይቀበላል፡፡ ዕድሜውም፡ አሥራ ስድስት፡ አስከፍሮታል፡ በዚሁ ጊዜ ቀናው፡
 ያገለግላል፡፡ በዕድሜው ገፍቶ ለዕቅዱ አዳም ሲደርስ፡ ሚስት አግብቶ፡ ሁለት ሠብት፡ ዓመት፡ ከቆላ፡
 በኋላ፡ የቅስፍ፡ ትምህርቱን፡ ተቀብሎ የቅስፍ ማዕርጉን ይቀበላል፡፡ የማግኘቱ፡ ዓላማ፡ “እንደ፡ ወንድ፡
 ካንድ ስት” የሚለውን የመድከሙ ቃል፡ ለመጠበቅና፡ ቆላንም በሕግ ለመደዝ፡ ነው፡፡ ቤተ ክርስቲያን፡
 እንዳትረክስ፡ ሚስቱን ሲፈታ ወይንም፡ ሲያመናዝር፡ ቅስፍውን፡ አረጋግጦ ወይም፡ አረጋገጠ፡ ተገብሎ፡
 ይህንን ማዕርጉን ይገልፋል፡፡ በተቀር በደብተራነት፡ ያገለግላል፡፡

የአገራችን፡ ቄሶች፡ በኑሮ በጥል፡ በጣም ይታገራሉ፡፡ እንደኛ፡ እንደሰማድ፡
 ሆኖ፡ ተቆራጭ ደመወዝ፡ የላቸውም፤ እነዚህ፡ ብዙውን ጊዜ በግጥር፡ ያሉት ናቸው፡፡ መናፈቻው፡
 ማደሪያ ርስት ተገብሎ የሚበጣቸውን ጋኝም ሆነ፡ ነገር ማንን በማረስ፡ ነው፡፡ በተጨማሪም፡ ሾማ፡
 በመሠራት፡ መድከሙ በመገልበጥ፡ ይህንንም የመሳሰለውን፡ በማድረግ ገጠውን ይመሠርታል፡፡
 ከተመኛ፡ የሆነው ቄስም፡ ደመወዝ ከአሥር ገር ወይም ከሠላሳ ገር፡ ገፋ ያለ፡ በመሆኑ፡
 ተጨማሪ ሥራን መሥራት አስፈላጊ ይሆንበታል፡፡ ርስት የሌለው ቄስ፡ በቶፋ (ተቆንሮ የሚያገለግልበት፡
 መሠረት) ርስት ካላቸው ሰዎች ላይ፡ ቆላ፡ በማረስ፡ በዓመት አካል፡ እስከሠላሳ ገርና ሁለት ዓመት፡
 የሚሆን፡ እህል የገልበት ዋጋውን ያገኛል፡፡ በንብቱ ተዝግቦ፡ ክርስትናና ሠርግ ለቀሰ፡ ዓይነተኛ፡
 መናፈቻዎች ናቸው፡፡ ጠባቂ መርሆች፡ የአራት ሰዓት ማጠን፡ የነፍስ አገት መሆን፡ ይህ ሁሉ፡
 ልማድና የኢኮኖሚው ህጋዊ የመሠረተነት ሮር፡ መንገዱ ነው፡፡

ሰው ሲሞት፡ ፍታት አድርጎ፡ እንደፍታቱ ዓይነት፡ ከአምስት፡ አስከፍሮታል፡፡
 ይከፈላል፡፡ በደምም ጊዜ መሀንን ተና፡ ወደዛግሮቱ “አቅርቦትን ያለደልን” አይሉ፡ አሥርም፡
 አሥራ ምስክሮችም፡ ገር ሲለሙ ሰጧቸውም ይቼው፡ የገጢ ምንጭ ይሆናቸዋል፡፡ በሥሐ አገትነት፡
 ዓመት በዓል በመጣ፡ ቁጥር የዓመት ገል መዋደ ገንዘብም ሆነ ልብና ምግብ የሥሐ ወይም፡
 የነፍስ ልጅቸው ሲሆን፡ በጊዜ መልክ ገለው ህጉን ማግኘት ይህም፡ እንደ፡ ዓይነት የገጢ፡
 ምንጭ ነው፡፡ የገንዘብ ልጅቶች የተገቡት ቁጥራቸው በርካታ ያለ፡ እንደሆነ፡ ገጢውም በዚያው፡
 ልክ ገፋ ይገባል፡፡

በኅብረት ስብሰባ፡ ውስጥ ቄሶች፡ የተከበሩ ታላቸው የሚደሙት ናቸው፡፡ እንደ፡
 ሥርዓትም ሆነ እንደ ሰማድ ታላቸው አይጠበቁም፡፡ እንደዚሁ ሰውም ታላቸውን ትላለሩ፡
 ሲገኝ፡ ይገዛቸታል፡፡ ቄስ ገዛቸው ያሠረው፡ ቄሱ መልሰ፡ እስከፈታው ድረስ በኅብረት ስብሰባ፡



የተናቀ፡ የተጠገ፡ ይሆናል፡ ስለሆነም፡ ግሳ፡ ክለ፡ ለምና፡ መፈታት፡ ኣ፡ ት፡ የሀገር፡ ሸማግሌ፡
 ሀሳብ ተረፈ፡ ያቃተው፡፡ ጠበቅና፡ ደመኛ፡ ሁሉ፡ ቀስ፡ ስመ፡ ኣግዚኣብሔርን፡ ጠርቶ፡
 ታሰታ፡ ኣውጥቶ፡ ገሥዱ፡ መክር፡ ያስታርቃል፡፡ ቁለን፡ ማህፈር፡ ኸምቢ፡ ማለት፡ ቁለን፡ መዓፈር፡
 ክኣግዚኣብሔር፡ ጋራ፡ ኸንደህመግላት፡ ይቆጠራልና፡ ኸምቢ፡ የሚል፡ የለም፡፡

ቁለቹ፡ ገዕድ፡ የሆነ፡ ባሕር፡ ያቆሸሻል፡ የሚል፡ ነገር፡ ሲመጣ፡ ኣጥብቀው፡
 የሚቃወሙ፡ ኸንደህመግላት፡ ኣጥብቀው፡ የሚያስጠነቅቁ፡ ናቸው፡ ለዚህም፡ ትልቁ፡ መሣሪያቸው፡
 በሃይማኖት፡ በኩል፡ ይገኙ፡ ክብርና፡ ተከሚነታቸው፡ ነው፡ በዚህም፡ ምክንያት፡ ለሠራዊት፡
 በመጠኑ፡ ኸንቅፋት፡ ሳይሆኑ፡ ጽልቀትም፡ ኣስተሳሰባቸውም፡ ከጊዜው፡ ጋር፡ ኣደራመድም፡
 ኣለባባላቸውም፡ የጥንቱን፡ የተከተለ፡ ነው፡ ስለሆነም፡ ራሳቸውን፡ በነጻ፡ ሻሸ፡ ጠምጥመው፡
 ሸማ፡ ለክብራቸው፡ ሲያገኙ፡ ጥቂር፡ ካገ፡ ደርበው ነው፡ የሚታዩት፡ ኣሁን፡ ኸደዳር፡ ከጊዜው፡ ጋር፡
 በመራመድ፡ ሳይኖሩት፡፡

ኣሁን፡ ዘመኑ፡ የፈለገ፡ ትምህርትን፡ ሳይስፋፋም፡ ለግዙ፡ ጊዜ፡ የሀገሩን፡
 ትምህርት፡ ጥንት፡ በግዕዝ፡ ኣሁንም፡ በኣማርኛ፡ በኣጃቸው፡ ኣድርገው፡ ያረፉል፡ መሠረት፡
 ጥለዋል፡ መሠረቷዊ፡ ዓላማቸውም፡ ቃለ፡ ኣግዚኣብሔርን፡ ማለማትና፡ የኦርቶዶክስን፡
 ሃይማኖት፡ ፍልስፍና፡ መተንተንና፡ መስበክን፡ ነው፡ ዘመኑ፡ ሲቀበላቸውም፡ በይቀበላቸውም፡
 በጠቀሱ፡ ዘንድ፡ ያላቸውን፡ ክፍሮች፡ ጭርክው፡ ኸስተገፈፉም፡፡

ደብተራ

ቤተ. ክርስቲያን፡ በልዩ. ልዩ. ሙያ፡ ከሚያገለግሉት፡ ገህዳፍ. መግባታ፡
 አንዱ. ደብተራ፡ ነው፡፡ ገቢዋውያን፡ ሲወርድ፡ ሲሞላ፡ በመግባታ፡ ሥርዓት.
 መሠረት፡ በቤተ. ክርስቲያን. በመዘመዱ፡ ክፍል፡ የሚያገለግለው፡ ደብተራ፡ ተገብሮ
 ታውቋል፡፡ ሌላው. ችግሩም፡ ድንጋጌ. ማለት፡ ነው፡፡

ስሙ፡ የወል፡ በመሆኑ፡ በሐዘቡ፡ ዘንድ፡ ጠምጥሞ፡ ቅኝ፡ ማሳሌት፡ ከታየ፡
 የሚጽፍ፡ ገሥ፡ አፋኝ፡ ከገንጣሪ፡ በመሆኑ፡ ደብተራ፡ ይገባል፤ ነገር፡ ግን፡ ደብተራን፡ ደብተራ፡
 የሚያስገኝው፡ ^{የዚህ} ምዘምድ፡ የቅኝ፡ ማሳሌት፡ የመጽሐፍ፡ መተርጎም፡ ሲሆን፡ ነው፡፡
 በተጨማሪም፡ ገቢዱ፡ መደመጥ፡ ቀለም፡ መጠጥጥ፡ ድህረት፡ መጻፍ፡ ፅላት፡ መቅረብ፡
 ጥራዝ፡ መጠራዘን፡ ድጉብ፡ መደገስ፡ ታላቅ፡ ማግኘት፡ ማሳደር፡ መስፋት፡ ሥዕል፡ መሣል፡
 እነዚህ፡ ሁሉ. ደብተራን. "ደብተራ". ያስቻታል፡፡

እነዚህ፡ ሙያዎች፡ አብዛኛውን. ጊዜ፡ በአንድ. ቦታ፡ ስለማይገኙ፡ አገር፡ ጥሉ፡
 ቀርቦት. ጠቅላላ፡ ዘንጉን. ከሹሉ፡ ከቀፋዳውን፡ እንጠላጥሉ፡ በየቦታው፡ መሄድ፡
 አለበት፡፡ ከላይ. የተተጠቀሱትን፡ ሙያዎች፡ ከውቅ፡ ለመመረቅ፡ ከገደቡ፡ እስከሠላሳ፡
 ዘመን፡ ስለሚፈጅ፡ የሚመረቁት፡ በቀጥረ. አነሥተኛ፡ ናቸው፡፡ የዚህም፡ ዋናው፡
 ምክንያት፡ መሀረ፡ ጭንቅ፡ ማስተማር፡ ርግራጌን፡ ስለሚጠይቅ፡ ነው፡፡ ምንም፡
 እንጂ፡ ዕውቀቱ፡ በፀጋ፡ ወይም፡ በነፃ. የሚገኝ፡ ሲሆን፡ ዲቀ፡ መዘመዱ፡ ለሰለ፡
 ጉርሱ፡ ለዓመት. ልብሱ፡ ማስብ፡ አለበት፡፡ ምግቡን፡ ለማግኘት፡ ከውሽ፡ ጋር፡
 በየሀገሩ፡ ጦርነት. መግጠሙ. የሚቀር. ነው (የሀገሩን. ለማግኘት፡ በየመንገዱ፡
 መሰመን፡ ቀፈፋ. ይገባል)፡፡ በደጀ፡ ሰላምም፡ ገለጻል፤ ጋር፡ የሚደረገው፡ ሰልፍ፡
 ቀላል፡ አይደለም፡፡ ለልብሱም፡ ሰሌዳ፡ ሠርቶ. መሸጥ፡ ሰላለበት፡ የሌሎች፡ ሐይወት፡
 ማለፍ፡ የራሱ. ነጻን. መሆኑ፡ ነው፡፡ በሽታ፡ በገጥ ቁጥር. ላላ፡ ደጋ፡ መንቀራጠጥ፡ ለጀመረው፡
 ትምህርት፡ ማቋረጫ. ዓይነተኛ. ምሳሌ፡ ነው፡፡

እነዚህንን፡ ሌሎችንም. ችግሮች፡ አልፎ፡ በየሙያዎች፡ ሲመረቁ፡ ከየሙያህራ፡
 ተሰናገቶ. ወደገደብድ፡ ሥፍራው ይመለሳል፡፡ እህል. ውኃ. ያገኘው. እንደሆነ፡ ግን፡
 ከዚያው. ቀርቶ. የሀሳምህፋን. ወንበር. ይገፋል፡፡ ዲቀ. መዘመዱ፡ መደበኛ. ትምህርቱን፡
 ገጽጠናቀቀ. በኋላ. ሀውዲ. ነገሥት. የተገለጸውን. ጥበብ፡ በጉግጹ. ሳይሆን፡ በድብቅ. ያጠናል፡፡
 ይኸው. ጥበብ፡ ለባታውም. ለደጉም. ይውላል፡፡ ተብሎ. ይታመናል፡፡

በቤተ. ክርስቲያን. ወሰን፡ የደብተራ. መደበኛ፡ የአገልግሎት. ቦታ፡ ቅኝ፡
 ማሳሌት፡ ነው፡፡ ደብተራ፡ በዚህ. ቦታ፡ በሰንበት፡ መዘመድ፡ በወርድ፡ በዓመት. ለዓላት፡
 ማሳሌት፡ እየቆመ. ይገለግላል፡፡ በዚህ. ጊዜ፡ የዚቅ. አወራረድ፡ የመልሱ፡ የወረሱ፡ ለዛ፡
 የቅኝው. ምሥጢር፡ የሰብከቱ. ፍሬ፡ ነገር፡ ጠገደ፡ አስተያየቱ፡ እየታየ. ግራጌታ፡
 ቀጥረታ፡ ርእሱ፡ ይገር፡ ሲቀ. ጠባብ፡ ሲቀ. መዘመዱን፡ መላክ. ብርሃን፡ መላክ፡
 ፀሐይ፡ ተገብሮ፡ በደረጃ፡ በደረጃው. ይሸማል፡፡ በቤተ. መንግሥቱም. በኩል፡ ዳኛ፡
 አፈ፡ ንጉሥ፡ ደሳለኝ. ትእዛዝ፡ እስከመገል፡ ይደርሳል፡፡

አብዛኛውን. ጊዜ፡ ደብተራ. ሐግ. ስለማይገኝ፡ ቀድሞ፡ እያቆረብም፤
 እደናዝዝም፡ በዚህ. ምክንያት፡ በሐዘቡ፡ ዘንድ፡ ዝቅ. ብሎ. ይገመታል፡፡ ዳ፡ ግን፡

፪

በሰሞናኛና፡ በደብተራ፡ መገገጠ፡ የሙያ፡ ልዩነት፡ በመና፡ በሰሞናኛ፡ ችሎታ፡ ማነስ፡
 ምክንያታት፡ ሰሞናኛው፡ የሚያደርገው፡ ስህተት፡ ለደብተራ፡ መገለቂያው፡ ነው፡ ለምሳሌ፡
 ይህን፡ እንመልከት፡ በአንድ፡ ደብተራ፡ ቀረ፡ "መሀሉ" ብሎ፡ ጓብ፡ ሊጀምር፡ ሊገና፡ "ሉ"ን፡
 ነጥሉ፡ ከየደጋገመ፡ "መሀ"፡ "መሀ"፡ ይሉ፡ ጀመረ፡ በዚህን፡ ጊዜ፡ ደብተራው፡ ከቤተ፡ ልሳሎ፡
 ውሃ፡ አስመጥቶ፡ "አንግ"፡ አለው፡ ቆሎም፡ "ምን፡ አደርገው" ሲለው፡ "ሉ"ን፡ ጥፋቸው፡
 አለው፡ ቆሎም፡ ይገመና፡ "ጥርቤን፡ እነ፡ አምኛ፡ ነው" ሲለው፡ ደብተራው፡ መሰሰና፡
 "ታዲያ፡ አሁን፡ እኔ፡ የመንግሥት፡ መድሃኒት፡ ልቀቅልህ፡ ነው፡ ወይ!" ብሎ፡ አፈዛለ፡
 ይገባል፡ ስለዚህ፡ ደብተራ፡ በሰሞናኛ፡ ዘንድ፡ አጥብቆ፡ ይፈራል፡

ደብተራ፡ የሚፈራው፡ በሰሞናኛ፡ ዘንድ፡ ብቻ፡ ሳይሆን፡ በጠቅላላው፡ በሕዝቡም፡
 ዘንድ፡ በጥገታ፡ ይፈራል፡ እንደሚረዳው፡ ጋሪን፡ ጉታውን፡ ጥላ፡ መውጋቱ፡ በደመና፡ መጭን፡
 በአገላለጽ፡ አስገብሮትና፡ አስፈሪቶች፡ እንደሚረዳው፡ የታመነ፡ ነው፡

ደብተራ፡ ተገባ፡ ገልግሎት፡ ሞጋ፡ እንደሌለው፡ የሚያበቁ፡ ጥረው፡ ለመሆን፡

"አይሞት፡ ደብተራ

እን፡ የሌለው፡ አምላክ፡" የሚለው፡ ጓድ፡ ያለያል፡

ይኸው፡ የድህረ፡ ሙያው፡ ከወንድ፡ መጠን፡ ከቤት፡ ወይም፡ ቤት፡ ገብቶ፡ በልጁ፡ ክታሉን፡
 ልፈራ፡ ድረ፡ ከየዳ፡ በተደገ፡ በደሰታ፡ እንደሚረዳው፡ አድርጎታል፡

ዳ፡ ማን፡ በአሁን፡ ጊዜ፡ ይህ፡ ሁሉ፡ ሙያ፡ ሲኖርም፡ የጊዜውን፡ ትምህርት፡ ገብዋል፡
 የደብተርነት፡ ጥቅሙ፡ ኢምነት፡ በመሆን፡ ደብተርነት፡

"የዘመነ፡ ትምህርት፡ ገደብ፡ ይገባል፡

እኔና፡ ቀኝ፡ ጋታ፡ ደብተርነት፡ ተገባን" ሲሉ፡ ይሰማሉ፡

ምንጥስ፡

መነጥስ፡ ከዓለም፡ ከደስታ፡ ተለጸፉ ሥጋዊ የሆኑ፡ ነገሮችን ፈቃድ
መጓፈሳቸውን፡ መርጦ፡ ከሰው ተለይቶ ከገዳም፡ ከጉር፡ ከገባ፡ መነጥስ፡ ሆኖታት፡ ነው፡፡
በኢትዮጵያ የምንጥስና ልማድ ከክርስቲና ሃይማኖት ጋር የተያያዘ ነው፡፡ በተለይም፡
ምንጥስናን በኢትዮጵያውያን ምክመናና፡ ዘንድ፡ አስተምሮ፡ ያስፋፋ አባ፡ ሳጥመድ፡
የሚገልፈው፡ መነጥስ፡ ነው፡፡ ይህ፡ በው፡ ሥርዓተ ሳጥመድ፡ የሚገልፈው የምንጥስና፡
ግንኙነት፡ ጠግና፡ ሥርዓት የሚያስረዳ፡ መፍጠፍ፡ ይቻላል፡፡ የኢትዮጵያ መነጥስ፡
የምንጥስና አገልግሎት አድርገው ይከተላቸዋል፡፡

ለምንጥስና ምክንያት የሚሆኑ አይሌ ነገሮች አሉ፡፡ ጥንተ፡ መሠረቱ፡
ዓለምን፡ መሰለፍት፡ ሥጋዊ፡ ድለሳን፡ መናቅ የሰውን፡ ከንቱነት፡ መረዳት፡ ለምን፡
በቅዱስ መንፈስ መመስረት፡ ነፍስን፡ ለአግዚአብሔር፡ መስጠት፡ ነው፡፡ ይህን፡
አንድ መነጥስ፡ ምክንያቱን ያይነታቸው፡ የበረከተ ነው፡፡

ጥንቱን በሌላ ክርስቲያን ፈጣሪነት፡ በክርስቲያን ሃይማኖት
በአግዚአብሔር፡ ፀጋ፡ ተመስጦው ከሰድሜያቸው አንደኛው ዕለት አንሂ፡
ለዓለማዊ ነገር ላይጠፉ፡ ጠንዳም ቤት ሳይውቅ ቤቷም ጠንድ ላትፈቅድ፡
የማያስፈውን ለመንግሥት መውረስ፡ የዘላለም ዓለማቸው አድርገው፡
ዘወትር በደሎችና አግዚአብሔርን በመለመን፡ ተጠምደው ለመመነጥሱ፡
አሉ፡፡ አንድ ድንግግረትና ናቸው፡፡

በዓለም ያለው ጠንድም ቤት፡ ከውቅ ቤቷም ጠንድ፡ አውቃ፡
ድንገት፡ ከሁለት አንዱ ቸው፡ ለሞቱ ጥንቱ በቀርባን በተከላለፈ ነውና፡ የተጋቡት
ሁለተኛ ገልፈው ይሆን፡ ሚስት ሳይመኙ የአንዳቸው ለሞት፡ አንደኛው ማጠቃት፡
ሆኖ ቆጥሮ ጭነው መቋሚያ ይዘው አድፋ ደርበው የቀረውን ዕድሜያቸውን፡
ቤተ አግዚአብሔርን ለማገልገል ሰጥተው ወደገዳም ይገባሉ፡፡ የምንጥስናውን፡
ደረጃ፡ ካወቁ ከተመራመረ በሰድሜያዊ ሆነ በዕውቀት ከላቀ መነጥሱ፡
ሥርዓቱን ተቀብለው ዐለምን፡ ከገጠኑት ሁለተኛ ላይያት ምለው
መነጥሱ ተብለው ይኖራሉ፡፡

አንዲሁ፡ ደግሞ በዓለም ሲኖሩ ድንገት የሰው ከንቱነት
ተገልጿልቸው መንፈሳዊ ኑሮ መስጧቸው፡ በሰድሜያዊ የገፋ፡ ከሆኑም፡
የተረፈቸው ዕድሜያቸው ለዓለም የማትበቁ፡ መሆኑን ተረድተው፡
ኃላፊነት ዘመዳቸውን ጥለው ቆጥሮ ጭነው በቃን ብለው አንዲሁ፡

ወደገዳም፡ የሚገቡ፡ አሉ።

አንዴ፡ ዓለምን፡ ነተር፡ መነኩሽ ችው፡ የተለያዩ፡ ሊሆንም፤ ሁሉም፡ መነኩሽ፡ ናቸው። መነኩሽ፡ ከሁለቱም፡ ፆታ፡ ይገኙባቸዋል። ወንዶች፡ "አገሆይ" ወይም "አገ"፡ ሲባሉ፤ ሴቶች፡ "አማሊሆይ"፡ ይባላሉ። ነርዋቸውም፡ እንደ የሥፍራው፡ አንድ ላይ ወይም፡ የተለያዩ፡ ይሆናል። የመሰለ ያየቱ፡ ምክንያት፡ ምናልባት፡ ሰይጣን፡ አሳስቷቸው፡ ሥጋዊ ግብር፡ ተፈታትኗቸው፡ ትተውት፡ ወደመጡት፡ የዓለም ሥራ፡ እንዲመለሱ፡ ነው። በዚህ፡ ምክንያት፡ የሴት፡ ገዳም፡ የወንድ፡ ገዳም፡ ተብለው፡ በተለዩ፡ ሥፍራዎች፡ ይኖራሉ። ይሁን፡ አንዲት፡ መረዳዳት፡ አስፈላጊ፡ ስለሆነ፡ አንዳንዴ፡ ወንዶች፡ ወደሴት፡ ገዳም፡ ይገባሉ፤ ሴቶች፡ ግን፡ ወደወንድ ገዳም፡ አይገቡም።

ነገር ፆታቸው፡ መለያየት፡ የመነኩሽ፡ ግብራቸውም፡ የተለያዩ፡ ነው። አብዛኛውን፡ ጊዜ፡ ሴት፡ መነኩሽ፡ በችምህርት፡ ያልገፋ፡ ወይም፡ ትምህርትን፡ ያልቀመጡ፡ በመሆናቸው፡ ሙያቸው፡ ክብት፡ ይወስናል። በቂድሚያቸው፡ የገፋት፡ መበለቀቅ፡ ክብት፡ ወለው፤ ሲቼሉም፡ ክብት፡ ክርስቲያን፡ ሂደው፡ የሚያውቁትን፡ ይህል፡ ይጻፋሉ። በጣም፡ የደክመው፡ ንፃ፡ ይውላሉ። ንርዳታ፡ የሚያገኙት፡ በቅድሚያ፡ አነስ፡ ካሉ፡ መነኩሽዎች፡ ነው። ጠንከር፡ ያሉቱ፡ መነኩሽዎች፡ ፈጭተው፡ ለምነው፡ ውኃ፡ ወርደው፡ ደብተን፡ ወይም፡ ገዳሙን፡ ያገለግላሉ። ግብ፡ ከዓለማዊ፡ ሰነድ፡ አይለይም፤ ዓላማው፡ መንፈሳዊ መሆኑ፡ አንዲት።

ወንዶች መነኩሽ፡ በሁለት፡ ሊከፈሉ፡ ይችላሉ። ጽባታ፡ የተሰጠ፡ ናቸው። ጠቅላላውን፡ የወንዶች፡ ግብር፡ አንድ፡ ነው። ማለብ፡ እንጭት፡ መስበር፤ ለመነኩሽ፡ የሚሆኑ፡ ገፆቻችን፡ መሥራት፡ ይህን፡ የመከላከል፡ ሥራ፡ ይሠራሉ። እንዲህ፡ ያለው፡ ሥራ፡ ለጤናዎቻችን፡ ነው፤ ምክንያቱም፡ ተሞረው፡ ስላልተመራመሩ፡ ቤት፡ ክርስቲያኑን፡ ወይም፡ ገዳሙን፡ በሌላ፡ መንገድ፡ ሊያገለግሉ አይችሉም። ተሞረው፡ የተመራመሩት፡ የጤናዎቻችንም ሥራ፡ ሲካሄድ፡ ነገር፡ ግን፡ የሚገኘው፡ ሥራቸው፡ በአካባቢው፡ የሚያገኛቸውን፡ መሀደምናን፡ ማስተላለፍ፡ ፊደል ማስቀጠር፡ ቃለ፡ አግዚአብሔርን፡ ማስማማት፡ መደራጀቅ፡ ማንበብ፡ ሰዓታት፡ መቆም፡ መቀደስ፡ በገዳሙ፡ ያሉ፡ ደካሞችንና፡ በሽቶችን፡ ማቆራረፍ፡ ጠባሪ፡ መሆናቸው፡ ይህን፡ የመሰለው፡ ነው። ትልቅ፡ ክብር፡ በዓለም ላይ፡ ጊዜ፡ ከየሥፍራው፡ ለሚመጡት፡ ምክንያት፡ ተምራችን፡ ማስማማት፡ አስፈላጊ፡ በሆነ፡ ጊዜም፡ ለቤት፡ ክርስቲያን፡ ማሳደግም፡ ሆነ፡ ማሠራጨ፡ ገንዘብ፡

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የአገልጋይ ድረገጽ ምንምምንጥ፡ ለቤተ ክርስቲያን፡ ከሚያቀርቡት ላይ ተቀርጦ፡
 የሚሰጠው ነው፡ ብዙውን ጊዜ ከቤት ቤት እንደሰጠው የሚያገኝ፡
 የበረታውም ያርሳል፤ ሸፃ፡ ይሰራል፤ ቤት ይገድዳል፡ ከዚያ ላለፈ ምግብ፡ የግዜ፡
 መንፈስ፡ ይሆናል፡ ጥንቱንም በጥሞሃረቱ ሲገፋ ይህንኑ ከውቅ፡ ነው፡ ከጥሩም፡
 በኋላ ሰው፡ ወለዱ፡ ጓጉጉ፡ ከውቅ፡ መፈራረ፡ ገልጦታል፡ ከግዚአብሔር፡ ማገዝማገጥ፡
 መቻሉ፡ ራሱን የቻለ፡ ፀጋና፡ ክብር ሆኖ፡ ነው የሚታየው፡

በዚህ፡ ዓይነት፡ ዓላማ የተነሳ፡ ችግሮች፡ ተቋቁረው፡ ከሃይማኖት ጋር፡
 በመሆኑና፡ የክግዚአብሔርንም፡ ጥበብ፡ መስተማሩ፡ በጊዜ ስለአልተወለደ፡ ችግሮች፡
 በይፋ፡ ያህል፡ ጊዜ ያልቃል፡ የሚገልበት ወለድ የለውም፤ ካላቋረጡት ግን በቀር፡
 ዕድሜ መጠኑ፡ ችግሮች፡ ነው፤ የሊቃውንትም፡ ደረጃ፡ የሚደረስበት፡ የጥሞሃረቱ፡
 ዓይነት፡ የሚወስንበት፡ ጊዜ ኖሮ ያይሆን፡ ሰውየው፡ ከመፈራረ፡ ጋራ ያሳለፈው፡ ጊዜ፡
 ከየተቀረ፡ ያይሆን፡ ከይቀርም፡ በዚህም ምክንያት፡ በቀድሞ ዘመን፡ ችግሮች፡ ፍለጋ፡
 ከየተገለ፡ ከአንድ ጠቅላይ ግዛት፡ ወደሌላ፡ መሄዱ፡ ዛሬ፡ ገንድ፡ ችግሮች ቤት፡
 ወደሌላ ከንደ መዘዋወር፡ የሚቆጠር፡ ነው፤ ያኛው ገቢ፡ የዓመት ገደብ፡ ከመሆኑ፡
 በቀር፡ እንደሃራውም፡ የገንዘብ፡ ነገር፡ ከመስፋፋቱ፡ በፊት የተማረው ቀለብ፡
 ከየቤቱ፡ የሚለፍነው፡ ከሂልና፡ ወጋ፡ ነበር፤ ማደሪያውም ለክግዚር ያለ፡
 በደሰጠው፡ የየሰው ቤት እስኪያም፡ የየቤቱ ሃይማኖት ነበር፡

አንድ መመሪያ፡ ከክንድ ጥገ ሥር፡ መሳሰሉት፡ ዘርግቶ በርካት ያሉ፡
 ከየባታው የተጠራቀሙ ተማሪዎችን፡ ሰበሰቡ፡ አንድ መፈራረ፡ ገቢ፡ ገልጦ፡
 ያነገሱ፤ ያለነገሱ፤ ያለነገሱ ይተረጎማል፡ ተማሪዎችም፡ በቃላቸው ይገባሉ፤
 ያጠናሉ፤ የድህረ ምሳሌ፡ መሳሪያ ስለነበራቸውምና፡ የነበራቸው መሳሪያ፡ ያሉ፡
 የተንገራቸውን፡ በቃል፡ የማጥፋት፡ ችሎታቸው ገቢ፡ ነበረ፡ ቀን ሲገባ የጥላታን፡
 ማተ በጊዜ ስለሙ በየቤተ ክርስቲያኑ ሃይማኖት ሲያዟ፡ ያመሻሉ፡

በጥሞሃረቱ መጨረሻ፡ ዘመን በደንብ ያጠናቀቀው፡ ለቅላሳ ይታወቃል፤ ቅኔ
 ዘራውም ለሰበሰቡት ይሰማሉ፤ ተማሪዎችን ሰበሰቡ፡ የስተጥራሉ፡ እየዘረዘሩ፡
 የክግዚአብሔርን ቀለ ይሰነገሳል፡ ይሁን፡ እንጂ፡ በሰሙ ቅኔ ማጠቅ የሚገባውን፡ አጠቃ
 ማለት አይደለም፡ እሱም ወዋቂነቱን፡ ለማስመዝገብ፡ ከሐዲስ፡ ክብሩ፡ ከሀሳብ፡ ከአቋቋምም፡
 የመሳሰሉ ተለባቢ ጥራት ለማጠቃለያ፡ ጥራት፡ እነዚህ ማጠናቀቅ የሚፈልገውን፡
 ማጠናቀቅ አለበት፡ ይህን ሁሉ ከሰር መመሪያ ጋር፡ ከመስጠቱ ጋር፡ ተማሪው፡
 መመሪያ ይገባል፡ የጥሞሃረቱ ዓይነትና፡ ጥራትም ተይዞ አለቃ፡ መሳሰሉ ሰላም፡
 መሳሰሉ፡ ንድፍ፡ ርዕስ፡ ደብዳቤ፡ ሥራ፡ ሥራ፡ ሥራ፡ ሥራ፡ ሥራ፡ ሥራ፡ ሥራ፡ ሥራ፡ ሥራ፡
 ቆይታው፡ በየቤቱ ይጠቀሳል፡

የቤተ ክርስቲያን፡ ምሳሌ፡ ቀዳሚ፡ መልእክት ተቸው የክግዚአብሔርን፡
 ቃል፡ ማስማማት በመሆኑ፡ ገና ይሉት፡ ሹማሙን፡ በየሀገሩ የአስተዳደሩን፡ ሥራ ሲያጠናቅቁ፡
 ዝቅ ይሉት በየሰበሰቡት በየሰበሰቡት፡ ከየሀገሩ መስጠት፡ ነው፡ ንጉሱ፡ ከሰበሰቡት፡
 ክርስቲያን እንዲነሱ፡ አስተዳደሩን፡ ስራን፡ መስጠት፡ ይህ፡ ሁሉ የዘመኑ፡ ተማሪ፡

የሚቀናቀናቸው፡ የነርሱ ብቻ ሥራ፡ ነው፡፡ ተቆራሪ፡ ይመወዝ፡ የላቸውም፡፡
 ቀላገቸው፡ ያው ለተዘግረው፡ ሆነ ለደግሰው ወደ የሰንበቱው፡ የሚመጣው፡ ምግብ፡
 ነው፡፡ ያወቁበትም፡ መድሐኔ በመገልበጥ፡ ለመጋገጥና ለወይዘረቱ፡ በማበርከት፡
 ለሌላታቸው፡ ዋጋ፡ ሳይሆን ጉርሻ፡ በመቀበል፡ ነው የሚኖሩ፡፡ ገልጦት የገባቸውም፡
 መድሐኔ፡ በመገለጥ፡ በመጠንቆል፡ ገናጠሞቻለን፡ በማለት ይኖራሉ፡፡ ጊዜ፡ በመፍጀት፡
 ይዘታውም፡ ዝቅ፡ በማለት እንደም፡ ነሐን፡ በሰለጠነው፡ ዘመን፡ በገጸ በኩል፡ የሚይዝቅም፡
 በመሆኑ፡ ልጆቻቸውን፡ ወደ ቤተክርስቲያን፡ የሚልኩ ብዙ፡ የሉም፡፡ ጊዜውም፡ ጥገና፡
 ሲሄድ፡ ቤተ ክርስቲያን፡ በጥራት፡ በጥራት፡ የነበሩትን፡ የገባዩ፡ ጠባቂነት፡ ለዶክተርነቱ፡
 ተስተላለፋለች፡፡

ተራ ቁጥር	በገ 12725	በገ 12725	በ12 12724
7 200	4	2	8
11 300	6	3	=
2 400	1	4	4
8 500	3	5	8
9 600	5	6	=
6 700	=	7	4
7 800	2	8	8

የጥበቡ ቁጥሮች የሰነድ ምሳሌ:

- 1ኛ: ጠመል አገጥሞ የሚሰጠው ፎቅ ነው።
 2ኛ: ሠውራ መሠረት የሚሰጠው ዝንጀራ ነው።
 3ኛ: ገዢው የሚሰጠው ስጦታ ነው።
 4ኛ: ሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 5ኛ: ሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 6ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 7ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 8ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 9ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 10ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 11ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።
 12ኛ: በሰራተኛው ሠራት የሚሰጠው ስጦታ ነው።

እንዲሁ ጠንቀቅቶ ከሠራተኛው በላይ ያለውን የጥበቡ ቁጥሮች ስሙ ይጻፍ።
 ዕድሉን ለማውጣት የሚፈልገውን ስሙ ለሠራተኛው የሚሰጠውን ስሙ በገጽ በገጽ
 ወይም በገጽ ስም ይጻፍ። የሰራተኛውን ጥበብ በገጽ በገጽ የሚሰጠውን ስሙ
 ምሳሌ ገጽ ስም ይጻፍ። የሰራተኛውን ጥበብ በገጽ በገጽ የሚሰጠውን ስሙ
 ከሆነ የሰራተኛውን ጥበብ በገጽ በገጽ የሚሰጠውን ስሙ ይጻፍ። ለሰራተኛው ስም
 ዕድሉን ለማውጣት የሚፈልገውን ስሙ ለሠራተኛው የሚሰጠውን ስሙ በገጽ በገጽ
 ወይም በገጽ ስም ይጻፍ። የሰራተኛውን ጥበብ በገጽ በገጽ የሚሰጠውን ስሙ
 ምሳሌ ገጽ ስም ይጻፍ። የሰራተኛውን ጥበብ በገጽ በገጽ የሚሰጠውን ስሙ

ከደለ፡፡ይገባረዋል፡፡ከኢረክሰራላጊነቱም፡፡ግራ፡፡አበገግ፡፡በግራ፡፡ክንዱ፡፡ወርዳም፡፡
 በክንፍ፡፡ክንዱ፡፡ይገባረዋል፡፡ጥፋቱም፡፡በበውየው፡፡ቆሙት፡፡ልገ፡፡በሆነ፡፡በፋቱ፡፡
 ከሀላፊ አበገገ ሀላፊውም፡፡ላንቲ ሀይቶር፡፡በሆነ፡፡ብራ፡፡ሳይ በቀር በሃም፡፡ጥፋቱም፡፡
 ተቆጣቀሱበት፡፡ይዳፋል፡፡ሁለተኛው ሀይነት፡፡ድኩፋ በፋ፡፡ባለ ብራ፡፡ከመሀል፡፡ጀምሮ፡፡
 ክበብ፡፡አየሠራ አበገገብራዊው፡፡ጠርዝ፡፡ደረሰ፡፡ከሀላፊውም፡፡ድኩፋ ከብራው፡፡ጊዜ፡፡
 ከይነበብሃም፡፡ቢገባሃም፡፡በዛ፡፡ከክንዱም፡፡ተርፋም፡፡በሀላፊውም ምላሽ፡፡ግራ፡፡
 በሀላፊው ሀይነት፡፡ነው፡፡የሀላፊው ግራ ሀላፊውም፡፡መሀላፊውም፡፡አንድ፡፡አግቢክጠራ፡፡
 ቃል፡፡አሀላፊው ከሆነ፡፡ይቀበለቅል፡፡ሆኖም፡፡በጽሁፋ ሀላፊውም፡፡የክግ፡፡የወሰደ፡፡
 የሀላፊው ሀላፊው፡፡አንድ፡፡ደግሞ፡፡ሀላፊውም፡፡ሀላፊው፡፡አይቀርም፡፡

ከዚህ በፊት፡፡ፍለው፡፡የሀላፊው ግራ፡፡ሀላፊው፡፡በሀላፊው፡፡በሀላፊው፡፡
 በሀላፊው ሀላፊው፡፡የሀላፊው ሀላፊው፡፡ሀላፊው፡፡የሀላፊው ሀላፊው፡፡ሀላፊው፡፡
 ከአንድጠጣ ይደረጋል፡፡ጠጥቶም፡፡ሀላፊው፡፡አላላው፡፡ከሀላፊው፡፡ውስጥ፡፡ውደመሠረት፡፡
 ይፈገል፡፡በሀላፊው፡፡ውስጥ፡፡አላላው፡፡ሀላፊው፡፡በሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 አንድ፡፡ጉዳይ፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ይደረገው፡፡ይደገው፡፡

በሀላፊው ሀላፊው፡፡የሀላፊው ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 አንድ፡፡በሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ወደሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡

በሀላፊው ሀላፊው፡፡የሀላፊው ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 በሀላፊው ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 የሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡

ከዚህ በፊት የሀላፊው ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 በሀላፊው ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 መሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ከሀላፊው ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 አላላው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡
 ይደገው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡ሀላፊው፡፡



፪

ዕንቁላት፡ ሳይሉ፡ የፈለገውን፡ ይጠጣል፤ ዕድሜ፡ ለሆኑት፡ ገንዘብ፡ ጥንቅ ሕሳብ ውሀ፡
 ለፈጠረና በዐርሃ፡ የሚያቀርብላቸው ሃላፊ፡ በጣቱ ሕንጻው በፍር ጎርብ፡ ስናውን፡
 ሊጠጣ፡ ይታያል፡ ሕንጻው ይዞ ወደመናቀ፡ የቻለው፡ መቼም ጠያቂ፡ የለም፤
 የሚያስገድድ፡ የለምና፡ የፈራ፡ የፈራው ይደማል፤ የፈረረው ያነገተዋል፡ ሆኖም፡
 ቤተ፡ ክርስቲያን፡ መለፍለፍን፡ አልተወገደም፡ ፆም፡ በማንኛውም፡ ዓይነት፡ ፍርገሙ፡
 የሚመጣ፡ ጉዳይ፡ ነው፡ የሚያስቀጣው፡ ሰውን፡ የሚበድል፡ ነገር፡ ሳይሆን፡ ነው፡
 በሃይማኖቱ፡ በኩል፡ ቀሳውሰቱ፡ ባሕታውያን፡ መነሳት፡ መምከር፡ ቻለውን፡
 መቆጣጠሪያውን፡ ማስጠንቀቂያውን፡ አልተወገደም፡ የከተማውም፡ ሕዝቡ፡ በተለይም፡
 ወጣቱ፡ የዝሆን፡ ፆር፡ ይሰጣል፡ ብሏል፡ ፆሙን፡ ለአባው፡ ፍቷል፡ ክርክሩም፡
 ከቅጥና፡ ከወተት፡ ብቁጠብ፡ ከቅንዣራ፡ ከምጽት፡ ከልተቆጠላቸው፡ ምን፡ ምን፡ አለው፤
 ቁጥ፡ ሲሰጥ፡ ሕይወቱ ሕይወት ምን፡ አላቸው፤ የፆሙ፡ ፍቷል፡ ምን፡ ድን፡ ነው፤
 ዋናው ነገር ክፉ፡ አሳመሠራት፡ ነው፤ ሰውን፡ አሳመሰደል፡ ነው፤ አንግዲህ፡
 ይህ፡ ሁሉ የዓለም፡ ሰው፡ ሊጥንን፡ ነዋ፤ ሃይማኖት፡ የሌለውን፡ አገዛዝ፡ ሊጥለው፡
 ማለትን፡ በሚል፡ የተወሰነ፡ ነው፡ ሕንጻው፡ አገላለጽ፡ ቀጥሎለትም፡ ሲሆን፡
 ያዞረ ምርመራ፡ አንፂ፡ ነገሩን፡ በወጣቱ፡ በኩል፡ ፍጥ፡ ሳይሆን፡ አይቀጥም፤
 ቤተ፡ ክርስቲያን፡ የፆሙን፡ ጉዳይ፡ ለማጠናከር፡ የምታደርገው፡ ፍራጅ፡ አይደለም፡
 ይሄዳል፡ ለመረጠ፡ ግን፡ ለገንጠውም ሳይገባውም፡ ፈርቶም፡ ሆነ፡ ጠይቆ፡
 ተመራምር፡ ፆሞ፡ አለለት፡ ልጁን፡ በዙሙን፡ ሳትገባ፡ አስፈላጊነቱ፡ ይረስ፡

ክስፋ፡ክበሌ

የገና፡በዓል

የገና፡በዓል፡ የሚከበረው፡ ካራት፡ ዓመት፡ በሠዕተ፡ በታላላሥ፡
 ፲፱ ቀን፡ ሲሆን፡ በዐራተኛው፡ ግን፡ በታላላሥ፡ ፲፯ ቀን፡ ነው፡ የመክበርደው፡
 ምክንያት፡ በክርስትና፡ ሃይማኖት፡ የሚያምነው፡ እንደሚለው፡ ጌታ፡ ጌታሱ፡
 ክርስቶስ፡ ከሰማየሁ፡ ሰማያት፡ ወርዶ፡ ሰውን፡ ከጌታነቱ፡ ለማዳን፡ ለእዳም፡
 ቃል፡ ጌዳን፡ በገሃው፡ መሠረት፡ የተወለደበት፡ ቀን፡ በመሆኑ፡ ነው፡ በምእመናንም፡
 ዘንድ፡ ልደት፡ ከምሕረት፡ ኃሮ፡ የተሃመደ፡ ስለሆነ፡ በዓሉ፡ ደስታ፡ የሚገለጽበትና፡
 ለጌታዊና፡ የሚደረግበት፡ ክብረት፡ በዓል፡ ነው።

የገና፡በዓል፡ የሚያከብረው፡ ሕዝብ፡ የደስታ፡ መግባጫው፡
 በራሱ፡ በግ፡ ወይም፡ ፍቅር፡ በቤተ፡ ክርዶ፡ ጠላ፡ ጠምቆ፡ የደላውም፡ ጠፎ፡ ከሰጥሎ፡
 መብላትና፡ መጠጣት፡ በመሆኑ፡ ለዚህ፡ በዓል፡ መዋያ፡ ይሆን፡ ዘንድ፡ ኃገተው፡
 ፍሪዳውን፡ ወይም፡ መክቶን፡ ይህረውም፡ እንደየቦታው፡ ጠቦቱን፡ ወይም፡
 ወጠጠውን፡ ከጋጥ፡ መልሰው፡ ሰጋጥ፡ ምንም፡ የለለው፡ ከገበያ፡ ገዝቶ፡
 ይጠጣታል፡ ሌቶቹም፡ ነገራት፡ ውለው፡ ነገላት፡ ሲጠሩባቸው፡ ጠፎ፡ ሲጥሉ፡
 በርብረውን፡ ቅመህን፡ ቅመሙን፡ ሲሉ፡ ይገኛሉ።

ትዳር፡ የያዘው፡ ጉበዝ፡ ለሸማግሌ፡ አባቱና፡ ለኦርጋንት፡ አናቱ፡
 የገና፡ መዋያ፡ ሠውክትም፡ ሆነ፡ ጠቦት፡ እንደዐቅሙ፡ ገዝቶ፡ ይቀርጋል፡ የሰት፡
 አባት፡ አማቸን፡ የበዓሉ፡ ዕለት፡ ከነሚሰቱ፡ መጥቶ፡ እንዲጋበዝ፡ ቀደም፡ አድርጎ፡
 ያራ፡ ይልክለታል።

በየቤቱም፡ የቤተ፡ አባት፡ ኃላፊ፡ የሆነው፡ አው፡ ካራት፡ ፎቃር፡
 ለሚሰቱና፡ ለልጆቹም፡ ለበዓሉ፡ የሚሆን፡ አዳዲስ፡ ልብስ፡ ገዝቶ፡ ያስቀምጥላቸዋል፡
 ለገና፡ መግባታቸው፡ ይሆን፡ ዘንድ፡ ጎረቤቶቹ፡ ገጭካ፡ ወርደው፡ ቆለፍ፡ ቆለፍ፡
 ያለ፡ ዱላ፡ ቆሮጠው፡ በአላት፡ ለብልጠው፡ ከረቀውና፡ ሾሰመው፡ ያስቀምጣሉ፡
 የጠቀሰውም፡ ፍቅር፡ ያለበት፡ ሰው፡ ለፋር፡ የሚሆን፡ እንጦት፡ ክፍሮ፡ ቆሮጠ፡
 እስከሚገኝበት፡ ወይም፡ ጥንግ፡ ሰፍቶ፡ ወዘ፡ ከጥግብ፡ የጠቀሰውን፡ ጊዜ፡ ይጠጥቃል፡
 የገናም፡ በዓል፡ እስከሚደረግ፡ ለሰላም፡ ቀን፡ ቀን፡ ጎረቤቶቹ፡ በጠረቃ፡ ገርሃን፡
 በኦርጋንት፡ ቆረጥ፡ ይህንን፡ ጭቃታ፡ ይጫወታሉ።

በዓሉ፡ ከሚከበሩበት፡ ቀን፡ አስቀድሞ፡ ያለው፡ ዕለት፡ ምንጊዜም፡
 የሚቀር፡ ኃድ፡ የሚሰጥ፡ የገሃው፡ ጊዜ፡ ነው፡ የጋደ፡ ዕለት፡ የሚውልበት፡ ቀን፡
 ሲሆን፡ ወይም፡ ፍርሃት፡ በሚሆን፡ ሲሆን፡ የተሰጠት፡ ቀን፡ ሲሆንም፡ እንደደንብ፡

፪

ሁዳ፡ ይጠበቃል፡፡ ጋድ፡ ጉልድ፡ በዕለተ፡ ገዳ፡ ሰዓዊ፡ በጥቂት፡ ወደየክፍሉ ይሄድ፡
ቤተ፡ ክርስቲያን፡ ክሥራ፡ ክንቂ፡ ክደረሰን፡ የክርም፡ ሰው፡ በለን፡
በመለት፡ ተሳልፈው፡ ክስቀድሱ፡ ይመለሳል፡፡ ያቀረበውን፡ በግ፡ ፍጥ፡
ወይም፡ በሬ፡ በየቦራ፡ ያርዳል፡ ያሳርዳል፡፡ በየየተውም፡ ብዙ፡ ሰዎች፡
በኅብረት፡ ሆነው፡ ገንዘብ፡ ክዋጥተው፡ ክንድ፡ በሬ፡ ገዝተው፡ ቅርጫ፡
ይገቡታል፡፡ ክዚህ፡ ወዲያ፡ ሥጋው፡ ጥሬውንም፡ ሆነ፡ ወጥ፡ ተሠርቶ፡
ተጠብሶ፡ ተቀቅሎ፡ ይሰናዳል፡፡ የተቀራረበው፡ ዘመድና፡ ጎረቤት፡ ክንድ፡
ቤት፡ ተለብሶ፡ ምሳ፡ ይበላል፡፡ ልጆቹም፡ ክንደትላልቆቹ፡ ክዋቆቹ፡
ክጠገው፡ ገፋ፡ ክድርገው፡ ያነሳሉ፡፡ ክንድም፡ የፈንጠዝያ፡ ክንድም፡
በገና፡ ዕለት፡ ድፍረትን፡ ክገኝቶ፡ በገና፡ ጩዋታውስ፡ ክንደልብ፡
ለመሳተፍ፡ የዐረመች፡ በመሆኑ፡ ነው፡፡

ምሳ፡ በልተው፡ ጠጥተውም፡ ሲያበቁ፡ ልጅ፡ ልጅቹ፡ ክስቀድመው፡
ክዳዲስ፡ ለብላቸውን፡ ለብላቸውን፡ ገና፡ ገናቸውን፡ ይዘው፡ ክብቶቻቸውን፡
ክየነዱ፡ ወደጩዋታው፡ ሀሳዱ፡ ይወርዳሉ፡፡ ክዚያም፡ በቡድን፡ በቡድን፡ ሆነው፡
የቡድን ክብቶች፡ ክመካከሩት፡ መርጠው፡ መቆራቸው፡ የሚሆን፡ የራሱ፡
መስቀመጫ፡ ቆፍረው፡ ክየወገናቸው፡ ቦታቸውን፡ ይዘው፡ ይቆማሉ፡፡ የቡድን፡
ክባቶቹም፡ ተቆራቅሰው፡ ጩዋታውን፡ ሲጀምሩ፡ ፋሪን፡ ክተወሰነው፡ ሥፍራ፡
ወይም ማሆኑ፡ ቦታ፡ ለማድረስ፡ ሁለቱ፡ ወገኖች፡ ክየተራገጡ፡ ሚናቸውን፡
ጠገቀው፡ ይጫወታሉ፡፡ ሚናውን፡ ያልጠበቁ፡ ነሁለት፡ ብሎ፡ የዘነጋ፡ ክግፋ፡ ክፋር፡
ጋር፡ ክብር፡ ይጠረግባቸዋል፡፡ ክውቆም፡ ሆነ፡ ወይም በከማወቅ፡ ክተቆራረው፡
ወገን፡ ሁዳ፡ ፋሪን፡ ወደሚሄደው፡ መሆኑ፡ የመታ፡ ክንደሆን፡ ተቆራረው፡ ወገን፡
ይስቅባቸዋል፡፡ የራሱም፡ ወገን፡ ይስድባል፡፡ ወይም፡ ይቆጣቀዳል፡፡ ክዚህ፡ ለጥቀው፡ ቅጥለግ
ዐቀቆቹ፡ ይጫወታሉ፡፡ በዕድሜ፡ የገፋ፡ ሲሆንም፡ የጩዋታ፡ ክባቶች፡ የመቆራቸው፡
ቦታቸውን፡ ክስናድተው፡ ጥንግ፡ ክያዘው፡ ስው ክጀ፡ ጥንታን፡ ተቀብለው፡ ጩዋታው፡
የቂም፡ የበቀለ፡ ክንዳይሆን፡ ክደረጉ፡ ክለው፡ ሰው፡ ክግዚክብራርን፡ ጠርተው፡
ጩዋታቸውን፡ ይጀምራሉ፡፡ በዚህ፡ ጩዋታ፡ በፋጫ፡ ፍጥነት፡ በትግልና፡ በግራያ፡
ጉልበትን፡ በገና፡ ክስነሃዘርና፡ ፋር፡ ክመታት፡ ድፍረትን፡ ዘዴች፡ ሆኖ፡ ጥንግ፡
ክርቆ፡ መምታትን፡ ይህን፡ ሁሉ፡ ማሳየት፡ የሚያስፈልግ፡ የጉዝዝና፡ መለኪያ፡ በመሆኑ፡
የነበዝን፡ ስም፡ ለማሻረፍ፡ ሁሉም፡ ክልቡ፡ ይጫወታል፡፡ ክትንኮች፡ ገደነች፡
ክተነቡም ተግልቆ፡ መክና፡ ለገሣ፡ ክብርን፡ ማሻረፍ፡ ስለሆነ፡ ሁሉም፡ ክስተር፡
ብሎ፡ ነው የሚጫወት፡ ጥንታንም፡ በመታ፡ ቆጥሮ፡ ማን፡ የማን፡ ሰፊ፡

፫

እንደሆነ፡ ለሚሰታወቅ ያህል፡ በሰነዛት፡ ቀጥሮ፡ የእገሌ፡ ልጅ፡ ገብ፡ መርከርያ፡
 መገለጥ፡ ልሚደ፡ ነው፡ ለጸሐፊው፡ የቂም፡ በቀል፡ አሰሪሆኑ፡ አስቀድሞ፡
 ቢታወቅም፡ መሰረቱ፡ ወይም፡ በዱሳ፡ መቀረቆ፡ ለታላቅ፡ ጠብ፡ ያደርጋል፤
 ጠብ፡ ከተነሳሳም፡ የተጣሉት፡ ሊቃኙ፡ ማፍራቸውን፡ አስከትለው፡ ሸማግሌ፡
 ገብቶ፡ እስከገገገለ፡ ድረስ፡ በገናው፡ ይከታከታሉ፤ እዚህ፡ ላይ፡ ጠቡ፡ ወግት፡
 ሸማግሌ፡ ጌታ፡ ሐሌ፡ አደላይም፤ "በገና፡ ጸሐፊው፡ አይቆጠም፡ ጌታ" ብለው፡
 እንዲተርቱ፡ ይሁን፡ እንዲ፡ ተሟላው፡ ተፈናክተው፡ መታረቅ፡ እንዲ፡
 በአደግግሎ፡ መከላከል፡ ነው፡ ነው፤ ወንድም፡ እያሰኘ፤ ቂም፡ በቀልም፡
 ሠፍራ፡ አይኖረውም፡ በጸሐፊው፡ መጨረሻ፡ ጀገር፡ እንደሚቆለቆል፡
 ስትል፡ አሸናፊው፡ ወገን፡ ሆ፡ እያለ፤ ተሸናፊውም፡ ወገን፡ ዝም፡ ገብ፡
 ላሉን፡ እየጠረገ፤ የተጣሉትም፡ ሸማግሌ፡ አቁመው፡ እርቅ፡ አውርደው፡
 ወደያህራቸው፡ ይበታተናሉ፤ የከርሞም፡ ሰው፡ እንዲላቸውም፡ ይሉት፡
 አድርገው፡ ይህህራረቃሉ፡ ይህነኛው፡ የተመመ፡ የተሰረዘውን፡ እየደገፈ፡
 ይገዛል፡፡

ጀገር፡ ጠልቃ፡ ሲመሸ፡ ሁሉም፡ በየገጠናው፡ ተከታታይ፡ ሆኑ፡
 እየገባ ጠላውን፡ እያጠጣ፤ ስለጸሐፊው፡ ስለተጸሐፊው፡ ጉብዝና፡
 ስለበዳሉ፡ መሆናቸው ስለወጡ፡ መግቢያ፡ ስለጠላው፡ ጥሩነት፡ እየተጠየቁ፡
 ጸሐፊው፡ ጸሐፊው፡ እንደነሳው፡ ወግ፡ ሊያርቅ፡ እንደሚችሉ፡ ወደያህራቸው፡
 ይሄዳሉ፡፡ እስከከገረገረም፡ ሌላ፡ ገና፡ አይኖርም፡፡

ታዲባ: ወልደ መስቀል.

ጥምቀት

በኢትዮጵያ-ውስጥ: ጥራት: በሀላፊነት: ውስጥ: ጥምቀት: ጥራት: የበለጠ:
የሚወጥረው: የወጣቱ: ይመስላል:: በዓሉም: የሚገኝበት: ምንጩ: ኢየሱስ:
ክርስቶስ: በመጥምቀት: የሰጠ: ነፃ: ~~የተ~~ የተጠመቀበት: ለመገባታቸው: ነው::
ጥምቀት: በኢትዮጵያ-ውስጥ: የሚገኝበት: ጥርጴጭ: ቀን: ነው::

ይህ: ወቅት: በተለይ: ለኢትዮጵያውያን: የደከተ: 2ዙ: ነው:: ምንጩም:
የመክር: 2ዙ: ሁሉ: ~~የተ~~ በእጅ: ሁሉ: በደጅ: የሚገኝበት 2ዙ: ነው:: በዓሉም: ለመቀበል:
በሀገር: ለማድረግ: መሠረት: ጠገ: ተጠምቶ: ጠፎ: ተገብሮ: ስለሆነ: ይጠበቃል:: በፊት:
በጉ: ይርው: ይታረዳል:: ወደፊት: ይመራ: ተሰጥቶ: ይጠጣል:: ይደሰታል:: ዛሬ:
ጥፋርው: ይቀጣጣል:: ለቱም: ወንድም: ለዓመት: በዓሉ: በተለይ: ያዘጋጀው: ወተት: የመሰለ:
የሀገር: ልብነት: ይለገጥል:: እንዲሁም: "ለጥምቀት: ያለሆነ: ቀሪ: ይጠጣል::" የሚባል:
ተረት: በሀገራችን: አለ:: ቀሪውንም: የሚያደርጉት: ያሉት: ገመገሙ: ለልዩ: መልክ:
ይቀርጣል:: የክርስቶስ: ከመጣት: በኢትዮጵያ-ውስጥ: ልዩ: መልክ: ለላለው: ከገባበትም:
በሌላ: የክርስቶስ: ነገሮች: ከሚገኝበት: የጥምቀት: በዓል: ይለያል::

ጥምቀት: ራሱ: የሚውለው: አንድ: ቀን: ሲሆንም: ከሁሉ: ታዲባ: ሁሉ:
ቀን: ሁሉ: በዓል: ይሆናል:: የጥምቀት: ሞዴል: ከተራ: ይባላል:: ይህ: ራሱን: የቻለ:
ሳይሆን: ከጥምቀት: ጋር: የሚገናኝ: በዓል: ነው:: ከተራ: የሚለውም: ነገር: የማይመስል:
ውሃ: መጠጥጥ: መታገድ: በአንድ: ገደብ: መጠጥጥ: ይመስላል:: የጥምቀት:
ዕለት: ይህ: የተጠራቀመው: ውሃ: ይሳጠና: በምጽዓት: ራሱ: ላይ: ይረጋጋል::

የከተራ: ዕለት: ከሰዓት: በኋላ: የመንግሥት: መሠሪያ: በታች: ይዘጋጃል::
የየክዳግቱ: ታቦቶች: በአቅራቢያቸው: ውሃ: ወንዝ: ወይም: ከራሱ: ወዳለበት: በደቡብ:
ምዝመናን: ታቸው: ይሄዳሉ: ይቆያሉ: ካህናት: ቀላጭንም: ለጥበብ: በዓሉ:
የሚሆን: ለልዩ: ልዩ: ቀለም: ያጠጥራል: ለሰጠው: እንዲሁ: ያጠጥራል: ይዘው:
በቀላሉ: ይገኛሉ:: በልዩ: ያምራል:: ራሱ: ከደቡብ: ለሀዳም: ከየመንገዱ: የሚወጣው:
አጭር: ቀን: ከየሰላም: ይሄዳል:: ታቦቶች: ከታች: መሄድ: ያለቻሉ: ሊቆዩ:
ከጥምቀት: ገብረ: እየጠፋል:: ከየዘረኝ: ከየዘረኝ: ይጠጣል:: እንደሰማዱ:
ታቦቱ: ከጥምቀት: ገብረ: በተተካለት: ድንጋጌ: ውስጥ: ያደራል:: ለዚህም: ከዚያው:
ከዚያ: ከዚያ: ያደራል:: የሚመስልው: ታቦቱ: ከዚያ: በኋላ: ወደየቦታ:
ይመለስ::

በካግባጡ: ያለ: ምዝመናንም: ለቀላሉ: ለካህናት: ለዲያቆኖች:
ጥገና: ለሀገሪቱ: ይመስላል:: ፍቅር: እሳት: በየቦታው: ይሄዳል: መጣቶች:

፪

ሲዛፍጉና ሲጠፍሩ ፡ አረጋውያን ፡ በጎረቤት ይደሰያሉ ፡ በዓሉ የሃይማኖት ጉዳይ ፡ ሲሆንም ፡
 ፈንጠዛና ው ፡ ከየል ያለ ፡ ነው ፡ ሲነጋ ፡ ካህናቱ በውኃው ፡ ዙሪያ ይበበሰሰዋል ፡ ችግሩ ፡
 ለኩሰው ፡ የጥምቀት ፡ በዓል ፡ ማግኘት ፡ ይጀምራሉ ፡፡

በክዲስ ፡ ክብር ፡ ብዙዎች ፡ ታቦቶች ፡ ጃጓሪ ፡ ማዳ ፡ ከዕድገታቸው ፡ በጣም ፡
 ትልቅ ፡ ከሆነ ፡ ሥፍራ ፡ ነው ፡ መለከብላቸው ፡ ለጥምቀት ፡ ተባብሮ ፡ የተሠራ ፡ የመዋቅር ፡
 ዲዛይን ፡ ነገሩ ፡ ይገኛል ፡፡ ታቦቶች ፡ ከፊት ፡ የመጡት ፡ ለዎች ፡ የየአድገታቸው ፡
 ክርድዎች ፡ የያዙ ፡ ጠፍቶ ያውጥባቸዋል ፡፡ በተለይ ፡ በክዲስ ፡ ክብር ፡ በዓሉ ፡ መልካም ፡
 ለውጧል ፡፡ ታቦቶች ፡ ከመጀመሪያ ፡ ድንጋጌያቸው ፡ ፈንጠራ ፡ ብሎ ፡ የሚገኝ ፡ የመጠጥ ፡
 መገጫ ፡ ድንጋጌያቸው ፡ ከሁሉ ፡ ለሕዝቡ ፡ ከድንጋጌ ፡ ድንጋጌ ፡ አያደርጉ ፡ መጠጣት ፡
 መጀመሪያ ፡ ነው ፡፡

የጥምቀት ፡ ለጉ ፡ ጠቀሱ ፡ ፓትሪያርክ ፡ ጸሎት ፡ ቡራክ ፡ ያደርሱና ፡ ውኃው ፡
 ይገርኩ ታል ፡ ገርከውም ፡ በየጥዕዛት ፡ ይረገጡ ታል ፡ ዘመናዊነት ፡ ለሕዝቡ ፡
 ውህ ፡ በሰራው የሚረገጡ ፡ ለደጋጋሚ ፡ ይካፈላሉ ፡፡ ያ ፡ መናገሱ ፡ ቡራክ ፡ ይደርሳቸው ፡
 ዘንድ ፡ ውህውን ፡ ለመረጋገጥ ፡ ይሸቀዱ ይመላኩ ፡ በሃይማኖቱ ፡ ያላቸው ፡ ንግሶች ፡
 ይታደስላቸዋል ፡፡ ካህናት ፡ በፈረንሳይ ፡ ታቦት ፡ በስተቀር ፡ ሌሎች ፡ ታቦቶች ፡ በመሆኑ ፡
 ወደየአድገታቸው ፡ ይመለሳሉ ፡፡

ሃክተኛው ፡ ቀን ፡ የመልከክን ፡ የቅዱስ ፡ ሀይማኖት ፡ ክብር ፡ በዓል ፡ ነው ፡፡ በሃክ ፡
 ቃና ዘገቢ ፡ ይገባል ፡ ዕለቱ ፡ ጥር ፡ ፲፱ ፡ ቀን ፡ ነው ፡፡ ሌሎች ፡ ታቦቶች ፡ ወደየአድገታቸው ፡
 ሲመለሱ ፡ ይህ ፡ ታቦት ፡ ከዚያው ያደራል ፡፡ በዕለቱ ፡ ጥር ፡ ፲፱ ፡ ቀን ፡ ነው ፡፡ ሌሎች ፡ ታቦቶች ፡ ከጃጓሪ ፡
 ሀገር ፡ ተሰጥቶ ፡ የሃ ፡ በመጀመሪያው ፡ ቀን ፡ ወደመጀመሪያው ፡ ደብረ ፡ ይሄዳል ፡፡

በቅባቸው ፡ ጥምቀት ከቃና ዘገቢ ፡ ጋር ታኩ ፡ የሠሰች ፡ ቀን ፡ ዕድሜ ፡
 ይኖረዋል ፡፡ ለሕዝቡ ፡ ሲጠፍር ፡ ሲሆን ፡ ሲደለሱ ፡ ሲደሰዱ ፡ ሲገኙ ፡ በከረተኛው ፡ ቀን ፡
 ወደየሠራው ፡ ይበርጣሉ ፡፡

ማዘንጋጃ፡ መሃንጋጋ

ፋሊግ

ፋሊግ፡ ማለት፡ ደስታ፡ ማለት፡ ነው፡ ይህ፡ ተራው፡ ስው፡ የሚጠቀሙት፡
 ለሆነ፡ ምሁራን፡ ችግሩ፡ ይሁታል፡ ክርስቶስ፡ ከሙታን፡ ተለይቶ፡ የተነሳበት፡ ቀን፡
 ነውና፡፡ ዋናው፡ በዓል፡ እሁድ፡ ሲሆንም፡ ከበዓሉ፡ ቀደም፡ ነገሰው፡ ያሉት፡ ሰድስቱ፡
 ቀናት፡ ልዩ፡ ክፍሉ፡ አላቸው፡፡ አርባ፡ ቀን፡ ሁዳዬ፡ ተደላ፡ የመጨረሻው፡ ሰዓት፡
 ለማሳሰብ፡ ተነሱ፡ ይከበሩል፡፡ ከሰኞ፡ እንዲሁ፡ እስከ፡ ቀዳሜ፡ ፊት፡ የተፈተነው፡
 የሞተበት፡ የተቀበረበትም፡ ጊዜ፡ በመሆኑ፡ የሐዘን፡ ጊዜ፡ ነው፡፡ ፋሊግ፡ መቅረቡ፡
 በጣም፡ የሚታወቀው፡ ሐሙስ፡ ነው፡ ይህ፡ ሐሙስ፡ ፀሐተ፡ ሐሙስ፡ ይባላል፡፡

ክርስቶስ፡ አርባ፡ ቀን፡ አርባ፡ ሴቲት፡ ደረሰ፡ ሐሙስ፡ ሰለት፡ ሐዋርያቱ፡
 ሰገነበት፡ ራት፡ አብልቶ፡ የተሰናበተበት፡ ቀን፡ ነው፡ ይህንንም፡ ምሳሌ፡ በማድረግ፡ ሐዘኑ፡
 ላሌ፡ ከላቸው፡ ክፍሉ፡ ከሰንደብ፡ የተዘጋጀ፡ ንፋሮ፡ ልዩ፡ ስሙ፡ ጉልገን፡ ይባላል፡ ዳዩ፡ ይቀርሳል፡
 ጠገ፡ ይጠጣል፡፡ ጌታ፡ ለሐዋርያቱ፡ ንብሱት፡ ቀርሶ፡ ወይን፡ ቀመሶ፡ "ነ፡ የሚቀረሰው፡ ሥጋዬ፡
 የሚፈለው፡ ይህም፡ ጥሉ፡ በምሳሌ፡ ለሐዋርያቱ፡ ያቀመሰውን፡ በመክተል፡ ነው፡፡

የሚቀንሰው፡ ቀን፡ ሀርሃት፡ ሥቅለተ፡ ዳርሃት፡ ወይም፡ ስግደት፡ ነው፡፡ በዚህ፡
 ዕለት፡ ነፍሱ፡ ያወቀው፡ ሥራ፡ ያልጠመደው፡ ወንድና፡ ሴት፡ ሁሉ፡ ያለው፡ ሞት፡ ሥጋጃውን፡
 ይዞ፡ የሌለውም፡ ባደውን፡ ከቀትር፡ ፪ኛው፡ በየአንገሪኛው፡ ላይ፡ ክርስቲያን፡ ይበባላል፡፡ ሲሰማው፡
 ክርስቲያን (ክራሳይሶ)፡ ሊል፡ ሊሠራ፡ የነበረውን፡ ንጹሕን፡ ሊናዘዝ፡ ሊደልደል፡ ይውላል፡ ያመጣል፡፡
 በሰድሜ የበሰለው፡ በሥጋ፡ የጠነከረው፡ ቀን፡ ሙሉ፡ እይበላም፡ ሌትም፡ ባደውን፡ ያድራል፡፡
 የሚቀንሰውንም፡ ቀን፡ የቅዳሜ፡ ሥርዓት (ቃዳሚ፡ ሹር)፡ ዕለት፡ እንዲሁ፡ ውሉ፡ ያመጣል፡፡
 እስከሰላሊቱ፡ ሰዓት፡ ወይም፡ ሰዓትን፡ ዘጠኙ፡ ሰዓት፡ ድረስ፡ በኋላ፡ እይል፡ እይገባም፡፡
 ይህ፡ አንገፍለት፡ ይባላል፡፡

የቅዳሜ፡ ሹር፡ ሰዓት፡ ቀለቹ፡ ፀሐይ፡ ስትዘቀዝቅ፡ ጀምረው፡ "ጌታችን፡ ተመረመረ፡
 ዲያብሎስ፡ ተሰረ፡" እያሉ ሲፀልዩ፡ ሲያዘሙ፡ ያመጣሉ፡ የክርስቶስን፡ ምሥጢር፡ ካተምሉቱ፡
 ኃይሉ፡ ያበሰራሉ፡፡ ጊዜ ችግሩን፡ ሲደርስ፡ በሐዋርያቱም፡ ሐሳብ፡ ይሰታው፡ ያበሰራሉ፡ ለሞላሞ፡
 ቆጠራ፡ ያደላሉ፡ ሐዘኑም፡ በረከቱ፡ እንደቀረበት፡ ይሻማል፡፡ በየቦታው፡ ሰዓቱ፡ ሲለይይም፡
 ጊዜ፡ ችግሩን፡ ዘጠኙ፡ ሰዓት፡ ከሌሊቱ፡ ነው፡ ያን፡ ጊዜ፡ በሌላ፡ ክርስቲያን፡ በጥል፡ ያለው፡
 ሥርዓት፡ እልቆ፡ ከያዩ፡ ጀምሮ፡ በዓሉ፡ የሐዘኑ፡ ይሆናል፡፡

ሌት፡ ሐዘኑ፡ በየቦታ፡ እንደየቀመኑ፡ ሁለት፡ ወር፡ ክዳዬ፡ ያደረቀውን፡
 ሆዱን፡ በተለመደው፡ የደር፡ መንግሥትም፡ እንደሌላውም፡ በኋላ፡ ወይም፡ ቅጽ፡ ጣል፡
 በተደረገገት ሹር፡ ያርሳል፡ ዲያብሎስ፡ መቸም፡ ሥሥት፡ እለ፡ በዚህ፡ ቀን፡ ሆኖ፡
 የሚታመም፡ ቀን፡ ችግሩ፡ እይደለም፡ በዚህ፡ ነው፡ ብዙ፡ ሰዎች፡ የደረቀውንም፡
 ለሰላም፡ ገላ፡ በሚደጋ፡ ወን፡ ወይም፡ ይረቅ ገላ፡ ሹር፡ የሚያገባሉት፡፡

ቃዳሚ፡ ሹር፡ ውኃተ፡ ነው፡ ለበዓሉ ገዛጅት፡ ሌቶ የሌት፡ ጣጣውን፡
 ወንድ፡ ሙክቱን፡ ጠቦቱን፡ የሰጁት፡ ልብስ፡ ሊል ይውላል፡፡ ፋሊግ፡ መሆኑ፡ የሚታወቅ፡

፩

የዘመኑ፡ ቀኝ፡ በቀኝ፡ በመገለጽ ሳይሆን፡ ቅዳሜ፡ በየመንገዱ፡ በየገበያው፡ በሰው፡
 ትርፋዎቹ፡ በየቦታው፡ በሰው፡ በበግ፡ በጽኑነት፡ የደርሰው፡ ካላቸው፡ የሰዓቶች፡ ሆኖታት
 የቅቦው፡ ሸታ፡ የእመሀይትና፡ የአገልጋይ፡ የደከተ፡ ትርጉም፡ በሀይህ፡ በሀይህ፡ ነው፡
 በሀይህ ቀኝ፡ ያለውም፡ ገፋ፡ አርገ፡ ሲደግግ፡ የሌለው፡ እንኳ፡ ለምናም፡ ሆነ፡ ድርገ፡
 ገገቱ፡ ካቅዎ፡ በላይ፡ የወር፡ ገገ፡ ካቅዎ፡ ሲቀድሙት፡ አሳሳቢ፡ ይደግግል፡ ወጣጥ፡
 አይጣል፡ ነው፡ ግን፡ ፋሲካ፡ ነው፡ ፋሲካ፡ አስገደደለ፡ አይለመደው፡ ይሆናል፡
 ሁለት፡ ወር፡ ጉዳይን፡ ይርቁ፡ እንደደመ፡ ፋሲካንም፡ በትካሄ፡ የሚያሳልፈው፡
 ገዙ፡ ነው፡ ዕድሉን፡ ሲያሳርግም፡ እንደደሳለሙ፡ ሁሉ፡ በሰው፡ ድግሉ፡ ፊት፡
 አስወግዶ፡ የሰውነት፡ ንጉሥን፡ ጥሎ፡ ካለው፡ እንደሰው፡ ለመደለት ይሞክራል፡ ብቻ፡

እነዚህ፡ ለት፡ ለቶች፡ በጣም፡ ተሳሳተው፡ ካሉት፡ የተረፈውን፡ ሞግብ፡
 አዘጋጅተው፡ ቀርቦ፡ ያበላሉ፡ ያኔ፡ ነው፡ ስጉ፡ ወደሞቱ የሚጓዘው፡ በጤናማም፡
 ያኔ፡ ነው፡ የፋሲካ፡ ትርጉም፡ እንደገባው፡ ሁሉ፡ ውሻው፡ ሥጋ፡ ጣላት፡ እያለ፡
 የሚጮህ፡ ያኔ፡ ነው፡ ብልጠጋ፡ ይመጣ፡ ለመቻሉ፡ ነገር፡ ሳይመቻሉ፡ ለምን፡
 የደር፡ ጭንቅላትም፡ ሆነ፡ በበግ፡ እንደ፡ የሞት ጉዳት፡

ገቢያው፡ ወዲያ፡ ዕለቱ፡ በመገባት፡ በመጠጣት፡ በመገባት፡ በሞቅታ፡
 በበግ፡ በሀይህ፡ በወሬ፡ ያልፈለ፡ ዘመድ፡ አገሪቱ፡ የቅርቡ፡ አገር፡ ይቆርሳል፡
 አገር፡ ሞት፡ ይበጣል፡ እንዲህ፡ ለብርሃን፡ ትንሣኤው፡ አደረሰባቸው፡ እንዲህ፡ ያመ፡
 ያገኘውን፡ ፈታላቸው፡ ይገባሉ፡ ገቢያው፡ ዕለት፡ ይፋረዳል፡ በየቦታው፡ ለአረጋውያን፡
 ለእነዚህ፡ አገራት፡ ለእነዚህ፡ አገራት፡ ለእነዚህ፡ ለእነዚህ፡ የአገራት፡ አገራት፡ ይገባሉ፡
 እንደሌለው፡ በዓል፡ ሁሉ፡ የገቢያው፡ ይወጣል፡ ለዓለት፡ ያንተ፡ አገራት፡
 ይገባሉ፡ ቀላውስት፡ በየመንገዱ፡ ለጽኑነት፡ ሆነ፡ ይሄዳል፡ እውነትም፡ ፋሲካ፡
 ነው፡ የእነዚህንም፡ ሁሉ፡ ቀኝ፡ ገቢያው፡ የሚመለከት፡ ሁለተኛ፡ ሆነ፡ ፋሲካ፡ የሚመጣ፡
 አይመለከትም፡ እንዲህም፡ ሁሉ፡ ነገሩ፡ የተሳሳተ፡ ይመስለዋል፡ በመንገዱ፡
 ሳይሆን፡ ይቀራል?

ታዲሳ፡ ወልደ. መስቀል

መስቀል

መስቀል፡ በጌታዮቷ. ውበት፡ ይጻፍልላል፡ አምላክው፡
 ከሮሲገባት በዓላት አፋፋ፡ ነው፡፡ ለገባቱ በዓላትም፡ ምክንያት፡ የሆነው፡
 የጌታችን፡ የኢየሱስ፡ ክብርቱን፡ መስቀል፡ መገኘት፡ ነው፡፡ በዓላት የሚወሰነው፡
 አንደኛው የታደሰው፡ አቆጣጠር፡ መስቀሉም፡ ፲፯ ቀን፡ ነው፡፡ ቀኑም፡ አንዱ፡
 ቀኑን፡ ተቆጥሮ፡ በመሆኑ፡ ኢትዮጵያ፡ ይገባሉል፡፡

ክፈ. ታሪክ፡ አንድሚክልደው፡ ሀሳብ፡ መስቀሉ፡ በአራተኛው፡
 መቶ አፋፋ፡ ዘመን፡ የሮሳሳው፡ ጓጉላህ፡ ገባባቸው፡ በቆስጠንጠጥጥ፡ አፋፋ፡
 በጓጉላህ. ወላጅ. ነው፡፡ የተገኘው፡፡ ከሷም. አውገተኛቸው፡ ፍራግ፡ ክብርቱን፡
 ከገረፉት የጌታችን፡ መስቀል፡ ለሰላም፡ ወደ፡ ኢየሱስ ስላሳም. ተጓዘች፡፡ አንድደረሰችም፡
 መስቀሉን፡ አገኘችም፡፡ የሚገነባውንም. አጣች፡፡ ለሰላምም. አጣች፡፡ አፋፋችን፡
 ወደገተኛው፡ የጌታችን መስቀል. የገባባችን፡ ቦታ፡ ይመራል፡፡ ዘንድ - ለቅዱስ -
 መጓፋት፡ ባለቤቱ፡ ገደለችም. ጭስ. ከሰላም ላይ ተገባ፡፡ ለሰላም. ቀን ገባ፡፡
 መሮሮሙ. ወሃቶ፡ በቀሰች. መሰላት፡ ወደታች፡ አቅራቢት. ከኢየሱስ ጋር፡
 መስቀሉ. መቆለበት፡ ቦታ፡ ምረቃችን፡ ከረሷም ገባደ. ለሰላም. በመስቀሉ ላይ፡
 መስቀሉን ከሰላም ጋር፡ ጭስ ሲደረግ፡ ተራራ፡ ላይ ወሃቶም፡ መስቀሉን፡
 ለሃገራችን፡ ለሰላም፡ ለመገናኛት. መሰላት. አገራችን፡ ምረቃችን. መሰላት. ለሰላም፡
 ገለጸች፡፡

ኢትዮጵያ. ጥቅም ጽሑፍ. ክብርቱን፡ ከገረፉ. አገራችን፡
 አንድ በመሆኑ፡ ደህን. በዓላት በሰላም ታገባለች፡፡ ከሰላምም፡ ሃይማኖት፡
 ነቅ፡ ከሰላም. ለዓላት ጋር. በመሆኑም፡ የክብርቱን፡ ወራት. ከሰላም፡ ጓጉላህ፡
 በመሆኑም፡ ከሰላም አገራችን፡ ሃይማኖት. ለሰላምም፡ በመሆኑም፡ ሀላፊ፡
 በሰላም. የደረሰች፡ ይሆናል፡፡ ለሰላም፡ የሰላምም. ለሰላም ጋር. ለሰላም፡
 ከሰላም ጋር ጋር. የሰላምም. በሰላም ምክንያት፡ ይገባሉ፡፡ ለሰላምም፡
 የሰላም ጋር ጋር. ለሰላም. ወራት፡ ወራት፡ ለሰላም፡ ለሰላም. ተገባለች፡
 መሰላት. ይሰላማል፡፡

ገባሉ፡፡ ከሰላም ጋር. ከሰላም ጋር. ተራራችን ለሰላም. የሰላም፡
 ሀላፊ. ነው፡፡ ይሰላም ከሰላም ጋር. ለሰላም ጋር. ነው፡፡ በሰላም ጋር፡
 ለሰላም. በሰላም ጋር. ይሰላም. ይሰላም ጋር፡፡ በሰላም ጋር. ከሰላም ጋር፡
 ተራራችን ለሰላም፡ ከሰላም ጋር. ተራራችን ለሰላም ጋር. ለሰላም ጋር፡
 ለሰላም ከሰላም ጋር ጋር ይሰላማል፡፡



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ሁሉም በየክቅረቢያው ወዳላው ደብረ፡ ከሮሃ፤ እንዲሁ፡
 ደመረውን፡ ገሠህትነገል፡ ገላሱን፡ ያካበረውን፡ ጠግቶ፡ ገረሞላቸውን፡ በዋናው፡
 ነገረው ላይ፡ እንደሚገኝ፡ እንደሚገኝ፡ በሀይማኖት፡ ደመረውን፡ ያሳድገታል፡፡
 ቀላው ስታን፡ ዲያቆኖችም፡ ጥፋ፡ ጥፋ፡ ልሳቦቻቸውን፡ ለገሰው፡ መሰብሰብ፡
 ከደመረ ይዘው፡ ሀገን፡ ከደህንነት፡ ግዕዝም፡ ያለውን፡ ዞላ፡ እንዲሁ፡
 ደመረውን፡ ከየሀፋ፡ በረከ፡ ይጠጣሉ፡፡ ጠላታቸውም ቀላው ስታን ዲያቆኖችን፡
 ከየተነገተባቸው የግንደን፡ መቃላት፡ የመደመሰገቱ፡ ልዩ ልዩ፡ ዞላዎችን፡
 ያዘመዋል፡፡ ለምሳሌም፡

ከቸክራ፡ ገብሰ፡

ገመን፡ ገደማው፡ ነፋስ፡

ከደህን፡ ነፋስ፡

ደረሰላሽ፡ ገብሶ፡፡

ከዚያም፡ ወከላይ ከቆዳቸው ለዐይን ያዝ፡ ለደረሰው፡ ያለውን ጠቀሰ፡ ደመረ፡፡
 ይለኩላል፡፡ ምንን ያደረገ፡ ርሐኔ፡ ያገለግላል፡፡ መሰብሰብ፡ በቅሬታ ግንኙቸውም፡
 በኋላ፡ ያዘ፡ ቆዳቸውን፡ ከቆዳቸው ለመቃባቸው፡ ነው፡፡

መንደረ ተኔው፡ ከተሰጠው፡ ደህን ከሰባት እንደሚገኝ፡ በደመረ ያመሸል፡፡
 ወጣቶችም የደመረው፡ መሰብሰብታቸውን፡ ወይም ከባላቸውን፡ ከየሀፋ፡ በደመረ ገብሰው፡
 ይዘው፡ ላይ ይወረወራቸዋል፡፡ ግሰታቸውም ጠላታቸውን በየሀፋቸውን፡ ያጠራ፡
 በደህንነት፡ በደህንነት፡ በደህንነት፡ ያደረገው፡ ደረሰውም፡፡ በመቃባቸው የመሰብሰብ፡
 ሆኖታል፡ ደመረው ከደረሰው ስላረ፡ ለመቃባት ሃይል፡ ከመጡን፡ ዘግኖ፡ ከግንባሩ፡
 ላይ የመሰብሰብ ሃይል፡ ይወረወራል፡፡ ምሳሌም፡ በደረሰው ስላረ፡ በመሰብሰብ፡ ይወረወራል፡፡
 እንደዚሁም በመሰብሰብ ይወረወራል፡፡

በከፋይ ከሀገር ከባላ በዓሉ በግሰው እንደሚገኝ፡ ነው፡፡ የመደበኛውም፡
 በመሰብሰብ ከደረሰው ስላረ፡ በደረሰው ይወረወራል፡፡ ዘግኖ፡ ይገኝ፡ በተተላለፈው ጦታ፡
 ነው፡፡ በዚያ ከግሰው ወደደረሰው፡ በግሰው ይወረወራል፡፡ የሀፋቸው፡ ልዩ፡
 ፊቃው ያላቸው፡ ብቻ ያቸው፡ ንጉሠ-ነገሡም፡ በመደበኛው ደረሰው፡ ሀፋ፡ በዚያ ሰለ፡
 በወጣቱው ተገኝቶው በዓሉን ያካበረው፡ በዓሉ በግሰው ገፋ ያለ በመሆኑ፡
 ወደዚሁም ከሀገር የቆዳቸውን ስላረ፡ ያደረገው፡ በደረሰው ይወረወራል፡፡
 በባላቸው ወገው፡ በደረሰው ይወረወራል፡፡ በደረሰው፡ ለባላቸው ልዩ ይወረወራል፡፡
 ያዘ፡ በተባለ፡፡

ጥበብ፡ ሠላሴ፡ ደረ።

ቅዱስ፡ ዮሐንስ

ቅዱስ፡ ዮሐንስ፡ በየዓመቱ መስከረም፡ ፩ ቀን፡ የሚገባለ፡ የዘመን፡ መለውጫ፡ በዓለ፡ ነው። የበዓሉ ዐዋጅ፡ የዘመን፡ መለውጫ፡ ቢሆንም፡ በድርጉ፡ የሚገባለ፡ ሌሎች፡ በዓላት፡ ጸሎት፡ እዚህም፡ ላይ፡ ስሙ እንደሚገመት፡ ለቅዱስ፡ ዮሐንስ፡ የተመደበው፡ የመታሰቢያ ቀን፡ የሚውለው፡ በዚሁ፡ ዕለት፡ ነው። በተረፈ፡ ቀኝ፡ የገረምቱ፡ ወራት፡ አልፎ፡ ፀሐይ፡ ብልጭ፡ ብላ፡ በተራራው፡ በየመስኩና፡ በየሽለቆው፡ ብርሃኗን፡ የምትፈነገቅበት፡ መቀቷን፡ የምትሳጣስበት፡ አበባች፡ የሚፈነዳት፡ የአዲስ፡ ዓመት፡ የደስታ፡ ጊዜ፡ ነው። ቅዱስ፡ ዮሐንስ፡ የኢትዮጵያ፡ ለእኩል፡ በተለይም፡ ነገርስቲያን፡ የሚቀበልበት፡ ሁኔታ እንዲህ፡ ነው፤ የቀዘማው፡ ዕለት፡ ወደማታ፡ ችቦ፡ ይበራል። ችቦውን፡ የሚያበሩት፡ ወንዶች፡ ናቸው፤ ችቦውን፡ ካቀጣጠሉም፡ በኋላ፡ ነገሱን፡ ቢወጡ፡ መዝጊያውን፡ ምስክር፡ እንደሆነው፡

የኅመህን፡ ምንቸት፡ ውጣ፤

የገንደ፡ ምንቸት፡ ግጥ፤

ይሉና ወደውጭ ይሄዳሉ። ከውጭም፡ ሁኔታ፡ ችቦው፡ በርቶ፡ እስኪያልቅ፡ ድረስ፤

ኢዮሐ፡ አበባዬ፤ መስከረም፡ ጠግቶ፤

አይዘቸ፡ ነፍሴ ደረሰልኸ፡ ገብሴ፤

በመስከረም፡ የሚያገባኸ፡ የለም፤

በጥቅምት እላለሁ፡ ጥቂት፡(?)

በኅዳር፡ እላለሁ፡ ዳርዳር፤

በትሣሥ፡ እመሀሉ፡ ድረስ፤

በኅዳር፡ ጠግቦ፡ መንጠርጠር፤

እያሉ፡ ሆታ ያሰማሉ፡ ነዚያ በኋላ፡ ገሌሊቱ ዘጠኝና፡ አሠር፡ ሰዓት ላይ፡ ሰዉ፡ ወደወንዝ፡ ሠርዶ፡ ገላውን ይቸጠገል፤ የዚህ፡ ምክንያቱ፡ ውሃ፡ ፡ ፡ ምድቱ፡ ሳይቀምስው፡ ለመድረስ ነው። የሀህታ፡ ጠብም፡ ትርጉም፡ ማንኛውንም መጥፎ ስድልና ነገር ገዛውረው ዘመን፡ ጋር፡ ለመገለቅረትና፡ ቢነጋም፡ አዲሱን፡ ዘመን፡ በንጽጽ፡ ለመቀበል፡ የሚል ነው።

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በበገጋው፡ሁሉም እንደየዕቅዱ፡ እንደየገልጽኛው፡ ዶር፡ በጣ፡
 ፍጥ፡ ያርዳል፤ ሁሉንም፡ ይጥላል፡፡ ገዛ፡ ሰዎች፡ የሚደርጉት፡ በጣ፡ ዶር፡ ፍጥ፡
 በዓይነት፡ በገዛት፡ የተለያዩ፡ ነው፡፡ ይህ፡ የሚሆነው፡ ርዥሳት መፍፍሰት፡ እንደ፡
 ጠገይ፡ ጠባቢዎች፡ ለመገንባት፡ ለመገንባት፡ ለመገንባት ነው፡፡ እንደ መፍፍሰትም፡
 ገዛት፡ ቀይ፡ ጥቁር፡ ገንዘብ ዶር፤ ወይም፡ ዳለቻ፡ ጥህ፡ ወይም፡ ጣዛማ፡ በጣ፡
 ያርዳሉ፡፡ ይህንን እምነት፡ ይዘው መፍፍሰት፡ የሚያስተናግዱ፡ ሰዎች፡ የበጃሉ፡
 ለት፡ ጩሌ፡ ያነግታሉ፤ ይገዛሉ፡፡

የመግዛፍ፡ ነገር፡ በተነሳ፤ በተለይ፡ ሕይወት፡ ከገራ፡ ከለብን፡ የሚሉ፡ ሰዎች፡
 ከበዓሉ ለት፡ ጀምሮ፡ ከሰጥነት ቀን፡ ድረስ፡ ሌት ተቀን፡ ይገዛሉ፡፡ በዚህም፡
 ጊዜ፡ ይዘደራሉ፤ ተቀባዮቻቸውንም፡ ከሰብቀዋቸው፡ ከሰብተኛ፡ ይላሉ፡፡ በሦስተኛው፡
 ቀን፡ ሳሊናቸው ሲመለስ፡ ከእንቅልፉ፡ እንደነቃ፡ ሁሉ፡ ጣዛ፡ ታቸውን፡ ይፈጽማሉ፡፡
 ሌሎች፡ በመፍፍሰት፡ የሚያምኑ፡ የተለዩ፡ ጣዛ፡ ይሰጣሉ፤ ዓይነቱም፡ ዶር ንርዶ፡
 ከነገላጣ፡ ሪሚጦ (ሪሚጦ)፤ የሚሸጥ፡ ቅጥ፡ የሰሊጥ፡ ልጥልጥ፡ ቂጣና፡ ይህንንም፡
 በመገባለሉ፡ ነገር ይመገናል፡፡ ይህንንም ወስደው፡ እንደገልጸውም ሆነ፡ ጣቻ፡
 ብቻውን፡ አውራ፡ ጠንገረ፡ ላይ ይጥታል፡፡ ይህም፡ የተባለው፡ ርዥሳት፡ መንፈስ፡
 በቤተኛ፡ ችግርን፡ ለገላ፡ የሕይወት መቅወፍትን፡ ያስወግዳላቸው ዘንድ እንደ፡
 መስጠት የሚያቀርቡት፡ ነገር ነው፡፡ እንዲህ ያለው፡ መስጠት፡ የዓለም ሰው፡
 "ደንቃራ" ነው፡፡ አገራ አገራም፡ የሆነ፡ በው፡ ደንቃራ በየ ጊዜ "ገንብቃለሁ" ብሎ፡
 በዲግ፡ መጥታት፡ ወይም ላይ ላይ፡ ራሱን ማፍሰስ፡ አለዚያም የሚቀመጠውን ከላይ፡
 መቅመጠ፡ ነው፤ ይኼንም ርዥሳት መንፈስ እንዲያዳናውቀው ይገባል፡፡ ተብሎ፡
 ይታመናል፡፡

በዚህ ዓይነት በየቦታ በ ገጠማዊ፡ ሲያገኝ ዶር፡ ዶር ይታረዳል፡፡
 የክርክር ምክንያት ሰውን ጊዜ፡ ከሮጥሶ መንፈስ፡ ጋር፡ በለመዛመድ፡ ማንኛውም
 ሰው በቀን ሰድስት ሰዓት በሠዓት፡ ከቤቱ ወደሌላ ሥፋራ አይዘጋጅም፤ ከሮጥሶ
 መንፈስ ለመዳን ያህል ነው፡፡ ከቅኝት በኋላ፡ ለሰዓት ወጣቶች አበጥ፡ አይደሉ እንጂ፡
 ከዚህም ዘመን አሸፋኝ ገራቸው ለሚሉት ወደአዛማድ ወደገረቤት ይሄዳሉ፡፡

በዚህ ሥነ ሥርዓት ወስኖ የሚያስደስተው ሰዎች ልጆች በመጥፋት፡
 ሁሉም ከየዚህ፡ ከቤት ለገ እያሉ እንደሚሆን እንጂ፡ አደረሰችሁ ለሚሉት እንደሚሆን
 ደግሞ፡ በጦቃ ለመጥፋት የሚያደርጉት መጥታ ነው፡፡ በሚዘጋጁት፡ ጊዜም፡ የዘመን፡
 መሰረዝ፡ ዘመን እንዲሁ አይቻል ይዘፍርሉ፤



ገሹ ቀጠሎ

ክፍል ሠራዊት

በሠራዊት፡ ክፍል ሠራዊት፡ ተገብሎ የሚጠፋት፡ አዎች፡ መፍቻው የበጎና፡
የተለያዩ ነው፡፡ ከገቢህ አዎች የበተማ፡ ቦታም፡ ሆነ፡ የገጠር፡ ርስት የላቸውም ከበጎኛውን፡
ጊዜ የሚኖሩት በጥገኛነት፡ ነው፡፡ የዕለት ኦርክፍውም፡ ሆነ፡ የዓመት ልብላቸው የተመሠረተው፡
በጥበባቸው ነው፡፡ ከገቢህ ጥቂት ንጹህ፡ ስማን፡ ከጥፋት ቀጥቃዩ 4፡ ያሉት የቸው፡፡

በማን፡ በአንገት ልብላቸው ከመቀነት፡ ከጥፋት፡ በጥበብ፡ ከአካላት ልዩ ልዩ፡
የሀገር ልብላቸው፡ ይሠራል፡፡ ከገቢላቸው፡ ገለጽሎ ሁሉ፡ በአማኝነት፡ መካከል፡ የሚኖሩ፡
የቸሉት መበባለን ይታያል፡፡ ጥበብ ለቅም በይዘቱ፡ ጥንቃቄ፡ የሚቻለው፡ በማን፡
በህግት ያለ ገንዘብ፡ ይሠራል፡፡ በሙያው፡ ላቅ ያለው፡ ገዢ፡ ይገኛል፡፡ ያሉት፡ በማን፡
የገቢውን፡ ሁኔታ ከያዩ በርካት ያለ ከውጥ ይሠራል፡፡ ሆኖም፡ 'ሠልጠን'፡
ወዳለው፡ በተማ፡ ጠጋ ያለ፡፡ ከጥበብ፡ ሠራው ቆይቶ በወቅቱ የሚመለከት፡
ቀን፡ ሠራው ነው፡፡ በተለይም፡ በወይዘሮችና፡ በቀን፡ ይገኛል፡፡ የሰው ደረጃ ነው፡
ጥበብ ለቀረውና ቀን፡ ሠራው በዘውን ጊዜ፡ የእውቀት ይሠራል፡፡ ከገቢ፡ ርካት፡
የገቢው፡ ልብላቸው፡ ከሠራው፡፡ ከገቢው፡ ሆኖም፡ ከሀገር፡ በሀገር፡ በሀገር፡ በሀገር፡
ወረዳ፡ መጠቀም ያለ፡፡ በገቢው፡ ሆኖም ሁሉ ከላቸው በሚገቡት በማንነት፡
ከገቢው፡ ይገኛል፡፡ በሠራውም፡ በገቢውም ሆኖም ሁሉ ከላቸው በሚገቡት በማንነት፡
ከተና ቀረው ጋር፡ የሚሠራት ከላ ከገቢውም፡ በገቢውም ጊዜ፡ ከገቢውም ጊዜ፡
ከገቢውም ያለ ሐሳብ፡ በሚኖርበት ሆኖም፡ በገቢውም ነው፡፡ የገጠር ልብላቸው፡
የሀገር ከገቢውም፡ የሚከተል፡ ከገቢውም ነው፡፡ ከገጠር ቀን፡ በላ የሚሠራው፡
የሀገር ከገቢውም፡ የሚኖርውን ያይላ፡ ገቢ ከገቢውም፡ ምናልባት ኦርዮን፡
ከገቢውም ገቢው ወደከተማው ጠጋ ያለ፡፡ ከገቢውም ሠራው ጋር፡ መወዳደር፡
ወይም ሆኖም፡ ሆኖም፡ ከገቢውም መዋል፡ ይኖርበታል፡፡

በማንነት፡ ቀን፡ ሆኖም፡ በርካት ያለ፡ ከሆነ፡ ጥንቃቄ ከተገባው፡
ከገቢውም ጥቂት ነጠል ብለው፡ ይሠራሉ፡፡ ከሀገርም ከተገኘውና፡ ከሀገርም ሆኖም፡
ጥንቃቄ ከሚገባው ከገቢውም መሀል ከገቢውም ተገንጥጥው ይኖራሉ፡፡ የሠራውም፡
ከላቸው ከገቢውም ሆኖም፡ ሆኖም፡ መንገዱ፡ ወይም ሠራው ተቀብሏል፡፡
ገቢውም፡ ከላቸው ገቢውም ገቢውም፡ ጥንቃቄ ይኖራሉ፡፡
ቀን፡ ገቢውም ወይም፡ ሆኖም ሆኖም፡ በሀገር ሆኖም፡ ሆኖም፡ ከገቢውም ሆኖም፡
መታከታቸውን፡ ከሀገርም ከሀገርም፡ ከሀገርም ከሀገርም፡

፫

ፋቂ ነብራና፡ በስተቀር፡ ገብርቦት፡ ለዝብውና፡ ለፍተው፡ የሚሰሩ፡
ነገር፣ ሁሉ ይሠራል፡፡ የብራና ሥራ፡ ረቀቅ ያለ፡ ስለሆነ፡ በዚያው በሙያው፡
ለሠለጠነው ለህሐው ይቀራል፡፡ ፋቂው - ጀገሚነት፡ ከቀዳሚያ፡ አንቀሳባ፡
ለምድ፣ የሀይሉ ስፍ፣ ማገደር፣ መጫኛ፣ የፈረስ፡ የበቅሎ ነገር ቻና፡ ዛግ፡ ሁሉ፡
ይሠራል፡፡ ከዚህም ሊላ፡ ቀና፣ ወንጌላ፣ ሽንቅግ፣ ስፊ፣ የሚባሉትን፡ የጾት፡
ቅቃቸው፡ ይለገግሳል፡፡ የቅርቦት፡ ሥራ፡ ያለው ሁሉ ከሀይሉ ይለቅ፡፡ የፋቂው ሠራር፡
ከወንዝ፡ ዳር፡ አይርቅም፡፡ የፋቂው ምሽት፡ ሸንገል፡ ትሠራለች፡፡

ኸ፪ ሠራቃች ጠቅላላውን፡ አንድ ስም (ጠቢብ) ከላቸው፤ ሙያቸው፡
የተለያዩ ሊሆንም፡ በነብራና ስጉ፡ ውስጥ፡ ሥፍራቸው ዝቅ፡ ያለው ሙያቸው፡
ሲመድድሙ፡ በሀይሉ ይቃወሙ፡ በንቃት ወይን፡ ይተያሉ፡፡ በብላጥም፡ ጭቀው ከሚገኝው፡
ሠራር ገብተው አይፍሩም፡ ምክንያቱም፡ ሀይሉ ለሰፊው፡ ለሰፊው፡ ለሰፊው፡ ለሰፊው፡
የሚል፡ አምነት ስላለ፡ ነው፡፡ ስራው በተለይም፡ በነገሩ ላይ፡ ይህ፡ አምነት፡
አያሟሽ፡ ሂደት፡ ምክንያቱም፡ በሰፊው ገደብ ላይ ተወቅም፡ ጭቀው፡ ከሌሎች፡ ጠቢቆች፡
ዲልቅ፡ ለማንኛውም፡ አንገራቸውን፡ አቅርቦ፡ ፋቂውን፡ ሸንገል፡ ሠራውን፡
ያርቃቸዋል፡፡ ስራው፡ ገብቶ ስለሚያደርጋቸውና፡ የረሰቡትና፡ የጓዙት፡ ትቅርብ፡
ስለሌለላቸው፡ ኸ፪ ሠራቃች፡ የከደባባይ ሰቃች፡ አይደሉም፡፡ ምንም ሲባል፡
ጉልበታቸው ግልጽ ከሆነ፡ በቀር ሥራቸውን፡ አይተርጉም፡፡

ኸ፪ ሠራቃች አንድ ስም፡ ክልሉን፡ በቀር፡ ምንም ሙያም ጭቀው፡
ከሚባለው ጋር ጋብቻ፡ የላቸው ምን፡ አንድ ስም ስራው፡ አይጠይቅም፡፡
በተለይ በገብሩ፡ አንዲህ፡ ያለው ስራው፡ አይጠይቅም፡ ሁሉ፡ የከተላው፡
'ጭቃ' ምን፡ ሙያው ገደብ ይመጣውን፡ ምን፡ ያረጋል፡ አይሉ፡ ሙያው ሲሞግስ፡
ይህ ምን፡ የሚሆነው፡ ኸ፪ ሠራቃች፡ የጥንት ሥራቸውን፡ ትቅው፡ በንቃት፡ ጭቃ፡
በሀይሉ ላይ፡ ሥራ፡ የተለየና፡ አንድ ስም፡ ነው፡፡ በሀይሉ ከተላቸውም፡ አንድ፡
ከላገደዱ፡ በቀር፡ አርባ በርሶ፡ ለሀይሉ ላይ፡ አይጠጣሙም፡፡ አንገራቸው፡ በአንገራቸው፡
ፋቂው፡ ከፋቂው፡ ስራውን ምን፡ ምን፡ አንድ፡፡

መንፈስ ካዊ ሲሆነው ግብር ሁሉ፡ አንድ የአምነት ተቸው፡ ከጭቃው፡
ጋር ሙሉ በሙሉ ይሳተፋል፡፡ ማንኛውም ስንብት፡ ይጠጣል፡፡ ጭቃው፡
ይጠጣል፡፡ ክርብ ሲሆን ምንም ስራውን ይሰራል፡፡ ለየአምነቱ ምን፡
ታቦት፡ አንድ የሙያቸው ገደብ ሲሆን፡ ያቀርባሉ ስራው፡ ለብሉ ተክረደ፡
ፋቂው፡ ከብሉ ገብቶ ሀይሉ ይሰራል፡፡ ስራውን ምን፡ ምን፡ ምን፡

፩

ለልብነት፡ ተናጋሪ፡ የሆኑ ሰላጊዎች፡ ግንኙነት፡ ያቀርባሉ፡፡

በገጠር፡ አንዳንድ አገሮች፡ ሠራተኛ፡ ልጆቻቸውን፡ መጥራት፡ አጥጥተዋል፡፡

ልብነት፡ ያለ ተግባራት፡ ሊደሰት፡ ይችላል፡፡ ለምሳሌ፡ አንዳንድ የሠላም፡ አገሮች፡

ልጆች፡ ሆኖ፡ ቀረቡ፡ ሠላምን፡ ሲቀበሉ፡ አንዳንድ አገሮች፡ አዲስ አካባቢ፡ በማድረግ፡

አገር፡ ይቆያሉ፡ አንዳንድ፡ አገሮች፡ ይህንን፡ ጥሩ፡ ልማት፡ በደንበኝነት፡ ሆኖ፡ በጊዜ፡

ብዛት፡ አስፈጻሚ፡ ገለጻ፡ ገለጻ፡ ማድረግ፡ ማድረግ፡ ተለይተዋል፡፡

ይኖራሉ፡፡

ዓይነት፡ መጠን፡ አይሰጥም፡፡

ዛሬናቸው የፍቅር፣ የፎካላሪት፣ የሰውነት፣ የደግነት፣ ንቅናቄ፣ የሚለዩት፣
 በዚህም ጉዞ፣ ላይሆን፣ በግንኙነት፣ ነው። እንደውም፣ ትልቁ፣ ውስጥ፣ ያለው፣ ከግንኙነት
 ላይ፣ ነው። ግንኙነት የሚያውቅ፣ ከዝማግሪት ደረጃው፣ ገደብዝግነት፣ በቅንነት፣ በዘይቤው፣
 ያለው፣ ያለው፣ ያለው፣ ትክክል፣ ይቀርባል፣ ያለው፣ ያለው፣ እንደደረጃው፣ ግንኙነት፣ ራሱ፣
 መለመድ፣ ይሆናል። በእንደውም፣ ይህም፣ ውስጥ፣ የሚጠቀሙት፣ ግንኙነት፣ ራሱ፣
 ገደብ፣ ተለዩ፣ ለራሱ፣ የሚመለከት የሰው፣ እንደደረጃው፣ ግንኙነት (ሁለት፣ ስንት)፣
 ራሱ፣ የቻለ፣ ትርጉም፣ ነው። እንደውም፣ በሰውነት፣ ተነግሮ፣ ሁለተኛው፣ ስለ ፍቅር፣
 ሲነገር፣ ይቻላል። ከዝማግሪት ደረጃው፣ ይህም፣ ተመልክቶ፣ የሚሠራ፣ ይመስላል።

ቀደም ተጠላኩ እንደተጠቃለው አገልግሎት ስራው ዘቅ-
ያለ፡ ይረጃ፤ ይዘው፡ ይገኛሉ። ከነሱም፡ ግዴ፡ የላቸውም፤ ጋስቶቻቸው፡ መጓጉላቸው፡
ዕድራቸው፡ ክርክርና ስሜታቸው፡ ነው። አዝማሪ፡ መሆን፤ ስለመጥፋት፡ አዝማሪ፡ ለመሆን፤
የመጣበት፡ የለም። አዝማሪ፡ የወይዘሩንም፡ እንዲያው፡ የአርገ፡ ቀን፡ አደገቸው፡ ይሰሙታቸው፤
‘ጀግና’ ይጠቁቸው፤ ጓቶቹ፡ የሚደሰሟቸው፡ ናቸው።

[illegible]

ክ.ዘዐፃሪ ነገረ ሀይረ-ራፍው ወንጌላቸው ጥላይቶችን ከገዢዎች

እነዚህም ሆኖ ሃይማኖቶች?

026. 0013A: P2, L. 4007:

የገጽ: አ.ደ. [አ.ገ/ፊ] 715000 መታህ:

እኔ. አቶሪ ሕገደሠን ነፃነት. ያደርግህ:

እኔ ከመጣክን በፊት በጉልበቴ አልነገራሁም፤

[illegible]

ሸንጎ 13 በፋቅ ሲያሳይ፡ ገቢት ይመስላል፡

ሐምሌ ፳፯፻፲፱ ዓ.ም. ገላ. ሀ. ር. ኔፒ. ል.

፫

ከፍተኛ ጥንቃቄ ጋር ማሳሰብ፡ ከጥንቃቄ ጋር ማሳሰብ፡
 ጥንቃቄ ጋር ማሳሰብ፡ ከጥንቃቄ ጋር ማሳሰብ፡

ይሁን (ከጥንቃቄ) ጋር ማሳሰብ፡ ከጥንቃቄ ጋር ማሳሰብ፡
 ጥንቃቄ ጋር ማሳሰብ፡ ከጥንቃቄ ጋር ማሳሰብ፡

አበፋ፡ አበፋ፡

የአማራ ገበሬ የዕለት ተግባር

የአማራ ገበሬ፡ የሥራ ሄይነት፡ የሚወስነው ሥራው ጊዜ ነው።
 ምንግን ያቀፈ፡ በገበሬው ሥራ ምን ዋነኞች፡ ወረቀት፡ ወረቀት፡ ወረቀት፡
 ስለሆኑ ጠረፉ፡ ተገትቶ የገናኖን፡ መምጣት፡ የፀሐይን፡ መውጣት፡ ተገትቶ
 እንደሆነ ተው፡ ገበሬው ሥራውን ያገናኛል፡ ሲዘጋጅ፡ ይታረባል፡ ፀሐይ፡
 ገባል፡ ይዘራል፡ የፀሐይ ጠረፍ፡ ሲደረግ፡ ዘፋ፡ ገደብ፡ በሰላም፡ ለአጠቃላይ፡
 ይደርሳል፡ ተገትቶ፡ ተወቅቶ፡ ገንተራ የሚገኘው፡ ገንቶ፡ ለገበሬ፡ የተመረጠው፡
 እየተለፈ ይቀመጣል፡ ይህ ሁሉ ሲሆን፡ ገበሬው የየዕለት ሥራውን፡
 ዝርዝር፡ የሚወስነው፡ በየዋሃው፡ መሸት ነው፡ ሚስቱና ልጆቹ በተሰበሰቡበት፡
 እንደነገሩ ሞቅ፡ ገንቶ ገንቶ ነገረው ነገረው ተቀምጦ ይወደዳል፡ ያመጣል፡
 ያመረዳል፡ ሥራ ይገፋፋል፡ ወደየሀገሩ ታችው ይሰማራል፡

ሌሊት፡ ደረጃ ሲገኝ፡ የሰባት ገንቶ ገንቶ፡ ተነሥታ ነገረውን፡
 ይደረግ፡ ለዘጠኙ ገለ፡ ይሞግዳል፡ ዘረዘረ፡ እንደነገረው፡ እንደነገረው፡ ያቀርባል፡
 እንደነገረው፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡
 ሲደረግ፡ የሚታወቅ፡ በግራፍ፡ በግራፍ፡ በግራፍ፡ በግራፍ፡ በግራፍ፡
 ውሳኔ፡ ያለውን፡ ጨለማ፡ ሲያሸፍን፡ ያኔ እቶ ገበሬ፡ ይነሣል፡ በአሰራሩም፡
 ላይ፡ እንደነገረው፡ የገንቶ ገንቶ፡ ይህ ገንቶ፡ ያለ፡ ይህ ገንቶ፡ በሰላም፡ የቃል፡
 ይህ ገንቶ፡ ይደርሳል፡ የሚታወቅ፡ ውሳኔ፡ እንደነገረው፡ በግራፍ፡ በግራፍ፡
 ብሎ፡ በአሰራሩም፡ ይወርድና፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡
 በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡
 በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡

ወፍሎውን፡ ታገጥሎ ይው፡ የነበረው፡ ወደባቱ፡ ወደባቱ፡
 ያዳፋረውን፡ እቶች፡ ገለገለን፡ እንደነገረው፡ ይደርሳል፡ መሳሪያ፡ ሲገኝ፡
 እንደነገረው፡ በግራፍ፡ በግራፍ፡ በግራፍ፡ በግራፍ፡ በግራፍ፡
 ብሎ፡ እቶች፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡
 ይደርሳል፡ በተረፈው፡ ልጆች፡ ተሰብስበው፡ ይቆርባሉ፡ ዕለቱም፡ የገንቶ ገንቶ፡
 በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡ በብቶች፡

እዚው፡ የእቶች፡ የእቶች፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡
 እንደነገረው፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡ እንደነገረው፡

፪

ደብዳቤ፡ ሞረ፡ ልጅ፡ ቀለል ያለውን፡ ማረጋገጥ፡ ይቻላል፡ ስለዚህም እንደሚታወቅ፡
አገላለጽና፡ ስለመሠረቱም፡ ጓጃና፡ አርባ፡ የመሰሉትን፡ ገቢዎችም፡ ሆነ፡
አገላለጽ አግኝቶታቸውን፡ ከበላላው፡ ጋር፡ አዋጥቶታቸው፡ እንዲሰጡ፡
በፎቶ፡ ጠቃሚ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ከፋፋሉ፡ ዘፋን፡ ገሰገሰ፡ መሳሪያ፡ አርባ፡ ያረጋገጠ፡ ይዘራል፡ አርባ፡ በአንድ፡
አጭ፡ ጅራ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ሲወጣ፡ በፎቶ፡ ሳንገኝ፡ ውጣ፡ ውጣ፡ ውጣ፡ ውጣ፡ ውጣ፡ ውጣ፡ ውጣ፡ ውጣ፡
ከበላላው፡ ሆነ፡ አደረገ፡ ሲደረግ፡ ሳንገኝ፡ አደረገ፡ ይገኛል፡ በፎቶ፡
ትክክል፡ ሳንገኝ፡ ሲቀር፡ ልጅ፡ አንድ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡

እነሱ፡ ቀን፡ ሲሆን፡ አርባው፡ ገቢው፡ አጠገብ፡ ገቢው፡ በፎቶ፡
ፈቀደ፡ ወደ፡ ጣጣሽ፡ ለቆ፡ ወደቤቱ ሄደ፡ ትክክል፡ እንደሆነውን፡ በትክክል፡ ወን፡
ይገባል፡ ፋቅ፡ ገቢው፡ ማረጋገጥ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ሞረ፡ ትወስድለታለች፡ ስለሆነው፡ አዋጥቶታቸው፡ ሲሆን፡ የዋሉትን፡ ወጀራትም፡
የሚሠሩትን፡ ይወያያሉ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ሆነ፡ ከሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ከሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ይተገኛል፡ ወረቀ፡ አንድ፡ አንድ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ዘርቆ፡ ሙሉ፡ ለትወሰን፡ በፎቶ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
አርባው፡ የሚያዳግም፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡ ሞረ፡
ቀንበሩ፡ የቆዳ፡ ሙሉ፡ ለላለበት፡ ሙሉ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
ተሸክሞ፡ ይገኛል፡ ገቢው፡ እንደሚሰጠው፡ የአህያዎን፡ ጭነት፡ አራቱ ለበፎቶ፡
ከፈረ፡ በአቀፋ፡ ሙሉ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
ውስጥ፡ ያስቀመጥላቸዋል፡ በግቢው፡ የሚኖሩ፡ አገትና፡ አገት፡ ገቢው፡
ደንኖ፡ ለሙሉ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
የሠራውን፡ ዘርዘር፡ ያቀደውን፡ አወያይቶ፡ ሞረ፡ ተቀብሎ፡ የተዘረጀ፡
ሞረ፡ አንድ፡ አንድ፡ በሐቀ፡ የሚጠግውን፡ ጠንቅ፡ ወደቤቱ፡ ይመለሳል፡
ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
ሆነ፡ ተቀምጦ፡ ለሐቀ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
ያረቃሉ፡ ይወያያሉ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
ቀን፡ ቀን፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡
ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡ ሆነ፡

፫

በገንዘብ ፍቅር፡ መሠረት ይጨምርለታል፡ የራሱ ሰዓት ሲደርስ፡ ተለቅቶ ተለቅቶ፡
 ያለውን ልጆች፡ ገጽጽ፡ ገንገላት፡ ጋር፡ ይቀርባሉ፡ ትንሹን፡ አሳቱን፡ አያሳደዱ፡
 ተራቸው፡ አስገደደርሰው፡ ቆመው፡ ያበላሉ፡ ሚስት፡ በገረ፡ ለልጅ ቼ፡
 የነገሩት፡ ጠቅለል፡ ጠቅለል፡ አያደረገች፡ በገዢ፡ በገዢው፡ ታገረባቸዋል፡፡
 ገልጾትም፡ ሚስቱን፡ ያገረገላቸዋል፡፡ ቆመው፡ ሲያበሉ፡ ለነበሩ፡ ልጆቹም፡
 አንደላማዬ፡ ያገረገላቸዋል፡፡ ገልጾ፡ ሚስትን ትልልቅቶም፡ ልጇች፡ በላታው፡
 ሲጨርሱ፡ ትንሹን ይቀርባሉ፡፡

ወደኋላ፡ ሚስት፡ የገረ፡ አግር፡ አንገት፡ ልጆቹም፡ የራሳቸውን፡
 አግር፡ አንገት፡ ለመሆን ይዘጋጃሉ፡፡ ሚስት፡ ሌሊት፡ ተገላግላለች፡ የምትፈጠረውን፡
 አሳል፡ ገብረውን፡ በኋላ፡ አሳቱን፡ አያደድ፡ በደብዳቤው፡ ወደ፡ አልጋዋ፡ ሂደ፡
 ልብጋት፡ አወጣጠቀ፡ ከገረ፡ ጉን፡ አረፍ፡ ትላለች፡ የሳለቱ፡ ሥራ፡ አስገባለች፡፡
 በዚህ፡ ያልቃለች፡፡

2.7.70: 6.3.70

በአማራ፡ ሰሐን፡ ዘንድ፡ የሀሳብ፡ አያያዝ

በጊዜያዊነት ውስጥ አብላጽገው ሰው ገበሬ ችጓይ መሆኑ፡ ሀምበር ክህንና የሕግ
ኃገር፡ መሠረት፡ አብልጦ፡ ይወዳል፡ በዚህ ምክንያት ሕዝቡ ሀሤት የሚይዝበት ብዙ፡ መንገድ፡
አለ፡ የመሠራት ስያሌ፡ ሽርቦች፡ ማደሪያ፡ ወለድ አግድ፡ ሹቶባ፡ ልዩ ልዩ ሰው፡ ወለደው፡

ከረብች በከማሳው ሕዝብ ዘንድ በጣም ተወዳጅነት አለው። አባት ወይም፡
ክፍት ሲሞቱ ለልጆቻቸው ተናዘው በሚሞቱበት ጊዜ፡ 'የከረብ ገውን-ርብች፡ የሚሸኑ፡ ወይም፡
የሚለውን፡ ጥቅር፡ ውጥ፡ ይውላሉ፡' ብለው፡ ይረግጣሉ። ከረግማትም፡ በሃይማኖትም፡ ምንገደት በጣም፡
ሰለሚ ልራ፡ በሰሚም፡ ዘንድ፡ መገመትን፡ ወይም፡ ጥገታን፡ ስለሚያተርፍ፡ ማንም፡ ለው፡ ጩራት፡
ግልጽ ገረው፡ በለተቀር፡ ይህን፡ የወረብውን-ርብች፡ ከይሸጥሙ፤ ከይለውጥሙ፡ በከማሳው ሠረ፡
ርብች፡ በዚህ፡ በውርስ ለተገኙ መሪዎች ብቻ የሀይለኛ፡ ስም፡ ነው። ሌላው፡ እንደየሁኔታው ልዩ
ልዩ ስም ተሰጥቶታል። ርብች ከቸውልድ፡ ወደቸውልድ፡ ከዘመን፡ ወደዘመን፡ በወደተገለፍበት፡
ጊዜ፡ እያንዳንዱ፡ እየጠበቀ፡ በሰሚሂድ፡ በወረቦች፡ መገንጠል፡ ብዙ ጠጥቶ፡ ጭቅጭቅ መፈጠሩ፡
የሀይቁር፡ ነገረ ነው። ወሰን፡ መጋፋት፡ ፍርድ፡ ቤት መቀረብ፡ በሀይሂድነትም፡ ሆነ፡ በሌላ ገመገሙ፡
መንገድ ሌላውን፡ ለሀገሩ ማጋፋት መቃጠል፡ ወይም፡ ሁሉ በርብች ጋር የተያያዘ፡ ጣጣ፡ ነው።
ለርብች ያላቸውንም የወለ፡ ፍቅር፡ እንዲህ እንደተፈጸመ፡ ይገልጻሉ።

ጠክሎ. ጠሪጃሽር. ደ፡ገሀሀው. ጠዋንዛ=

ገንዘብ ፡ ከሰነድ ፡ የሚመጣው ዋጋ ፡

[illegible]

ለጠባብ ሀይላት፡ የመሆነው፡ ሁለተኛው ምክንያት፡ ደግሞ፡ የኑዛዜ መቃያየር፡
ነው። ይህም፡ ማለት፡ ሚች፡ በጠበታ ደካሞ፡ በህድሜ፡ ገፋቱ፡ ጊዜ ሞቱ፡ እንደተቀረጠ፡
ሲያውቀው፡ የነፍሱ አባትና፡ የሠጪር ሽማግሌዎችን፡ ጠርቶ መሬቱንም፡ ሆነ፡ ሌላ ኃላቶን፡
በሠርዓት ተናዙ፡ በአማኞቹ እጅ፡ ያስቀመጣል። ግን እግዚአብሔር፡ ብሉ እንደገና፡
ያገጣምና፡ ለጤንነት ረዘመ ላለ ጊዜ ይኖራል፤ በሐይቅ፡ ጊዜ አሉ፡ ከመሆኑም፡ ሠራዊቶች፡
ውሉን፡ እንደ ሁለቱ ለተናዛጁ ልዩ ሠራተኛ፡ ይውሉና፡ መወደድን ያተርፋሉ። ጓላም፡
ሞቱ፡ ሕይወታቸውና፡ ተናዛጁ ድንገት ደግሞ፡ ይተመምና ሲያገኝ፡ ጥንት የነበረውን፡
የኑዛዜ ቃል፡ ዘንግቶ ሠለጠነ። የሠራተኛን፡ ለመጥቀም፡ ሲል፡ ሌላ ኑዛዜ ያስደፋል፤
የተለየ ኃላብ በገለጠለትዎች፡ ይሰጣል። እንዲሁ ያለው ነገር ብዙ ጭቅጭ ቅን፡ መደፍርድ፡
ቤት መጓተትን፡ ያስገዝታል። ሠራተኛን፡ የሚል፡ ሁሉ በሞን ምክንያት፡ ኑዛዜው ልክ፡
እንዳልነበረ፡ ድርሻው እንደገና መደላደል እንዳለባቸው አስረጂውን ያቀርባል። ነገሩ
ለፍርድም የሚያስችግር ዓይነት ነው።

፪

ሠለተኛው፡ ዳይነት፡ የጭቅጫቅ፡ መነሻ፡ ገቢላውም ሆኖ ገዝቶ ጭቅጫቅን
 የሚፈጥረው፡ እንዳንድ፡ ጊዜ፡ የተወለዱት፡ ልጆች፡ ገለል፡ እናት፡ ሠይሞ፡ ገልፍ፡ አባት፡ የሆኑ፡
 እንደሆን፡ ነው፡ በሞሳሊም፡ እንዲሁ፡ ገናቴቱ፡ ገነክነድ፡ ወንድ፡ ወልደ፡ የመጀመርያውን ልታ፡
 ሠለታኛ፡ ወንድ፡ ታገባለች፡ ገቢላተኛው ሳይ፡ ጋር፡ በፍቅር፡ ገዝቶ ጊዜ ጥፋራላችን የመጀመርያውም፡
 ልጅ፡ ገነክነድ፡ በተ፡ ሰጠ፡ ይቆጠርና፡ ገቢላተኛ፡ ጋር፡ አገር፡ ይፍራል፡ ያድጋል፡ በል፡ ታሞም፡
 ሆነ፡ ሳይታሰብ፡ ሲሞት፡ ኑዛዜ፡ መነሻ ጋራትና መቀመጠኑን ይቀርምና፡ የሰጥቶታ፡ ልጅ፡
 እንዲደንብ፡ ገነክነድ፡ ይጨምረዋል፡ መቸም ገሱን አልወለደውምና፡ የዚህ፡ የገገ፡
 ልጅ፡ ድርሻ፡ ማነሱ፡ አይቀርም፡ የእንጀራ ልጁም ገፍሰ፡ ይወቅ ገሆነ፡ ሰውየው፡ አባቱ፡
 አበመሆኑን፡ አሰረድቶ፡ በእናቱ፡ በገሱ፡ የሚደርሰውን፡ በገገ፡ ያለ፡ ገፍ፡ መጥማቱ፡
 አይቀርም፡ እንዲሁ፡ ገቢላው ሠላተ፡ የሚነሰው፡ ጭቅጫቅ፡ ገዝቶ ጊዜና፡ ዘመን፡ የሚፈጅ፡
 ሲሆናል፡ በተለይም ልጅ፡ ዲቃላ፡ የሆነ፡ እንደሆነ፡ እዚህ ላይ፡ የእንጀራ፡ ልጅናቱ
 ለሰጥቶታ፡ የሆነም፡ እንደሆነ፡ ግግረው፡ የገረጸ፡ ያህል፡ የዘላ፡ ይሆናል፡

እንዳንድ፡ ጊዜ፡ ገዝቶው፡ ሆኖ ገዝቶ፡ በሠራር፡ ሽማግሌ ጭቅጫቅ፡ ውለታ፡ ሆኖ፡
 ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 እንደሆነ፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 ተቀናቃኙ፡ ዘመኑ እንደመሆኑ፡ መሠረት፡ የወጣ፡ ሰው፡ ወራት፡ ነገ፡ የሚል፡ ተቀናቃኙ፡ ይነሳበታል፡
 ሲሆን፡ ቀዳሚ መገባት ያለች፡ እኔው ነገ፡ ገቢላው ይገባል፡ ሰው፡ የፍርድ ስንገላም ያለ፡ ስንገላም፡
 ነገሮች፡ እንዲሁ፡ እንዲሁ፡ የሰው ነገር፡ እው፡ እንዲሁ፡ ያለው፡ ጭቅጫቅ፡ የሚነሳው፡ ገቢላው፡
 ጊዜ፡ ወራትና ታችው በሚገመገሙት፡ ልጆችና ሌላ ተወላጅ በሚሆን፡ ዘመኑ፡ መገንባት፡ ነው፡
 እውነት፡ በገቢላው፡ ገቢላው፡ ይሆናል፡ እንዲሁ፡ ተሰምቶ፡ የማይውቅ፡ ዘመኑ፡ ተወላጅ፡ ነገ፡
 የሚሰጥ፡ ገቢላው፡ ይነሳበታል፡ በተለይም፡ በእውነት ሰው ሰው፡ የእንገላ፡ የእንገላ፡ ወገን፡ የማይመጣጠን፡
 ገሆነ፡ ገቢላው፡ ገቢላው፡ በሠላሳ፡ በአርገ፡ ዓመት፡ የሚውሰን፡ እንዲሁ፡ በሆለት፡
 ፍርድ፡ በመንደር፡ ሽማግሌ የሚቆም፡ እንዲሁ፡ እንዲሁ፡ ገቢላው፡ ተተኪው፡
 ይቀናባል፡ እንዲሁ፡ በሆለት፡ መሠረትም ሰው፡ ሰው፡ ሰው፡ ሰው፡ ሰው፡ ሰው፡ ሰው፡
 ያልፋል፡

አባት እናት ልጅ ታችውን ለድረገጽ፡ ሠጠው ገቢላው ገቢላው፡ ውለታ፡
 ገንቢ፡ መሠረት ቀርሰው ይሰጡ ጥል፡ በሞትም፡ በተለየበት፡ ጊዜ ልጆች በተወላጁና ታችው፡
 ገዝቶው፡ የመገንባት ገቢላው፡ ድርሻ ይገባል፡ በገቢላው ሰው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 ሆኖ በዚያ ላይ ጭቅጫቅ፡ ጭቅጫቅ፡ ጭቅጫቅ፡ ጭቅጫቅ፡ ጭቅጫቅ፡ ጭቅጫቅ፡ ጭቅጫቅ፡
 ጭቅጫቅ፡ ይፈጠራል፡

የዘመናዊው፡ ግግረው፡ ዳይነት ገዝቶ እንደመሆኑ፡ መጠን፡ ገቢላው፡ ወራት፡
 ሆነ፡ እንደሆነ፡ ማወቅ ያለታል፡ ዘመኑ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 እንደገናም፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 ሰጠው፡ ያገኘል፡ የሚሰጥ ልሊት፡ በአሰራር፡ እውነት፡ ተቀባይነት፡
 እንደገናም፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡
 እንደገናም፡ ይሆናል፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡ ገቢላው፡

፫

ነው፡ ስለሆነም እንዲህ ያለው ገለውሰታ፡ እንደሆነው ገዛዜው የመደበለችን፡ ማግኘት፡
ሲገገው፡ በደገም ስለመሳመዱ ለውረሱ፡ ትልቅ እንቅፋት ሲሆንበት፡ ይቸላል፡፡ ዘመድም፡
እነዚህን፡ ዝም ብዙ አይቀበልም፡፡ አስክር፡ ወይም መድኃኒት ሲሆን አቅምሶ፡ ነው፡
ያዝዛቸው፡ የሚሉ ጥገኛው ይፈጠራል፡፡

በተለይ በጉንደር፡ "ጀጌ፡ ገቢ" በመሆን ርስት የማግኘት ዘዴ አለ፡፡
የዚህ ታሪክ እንግዲህ፡ ስሙ የው፡ ሲያገገ፡ በቂ ኃገት አይፈረውምና እንደምንም፡
ብሉ ማግኘት ስጥቶ፡ የኃገታቸው ልጅ ያገገል፡፡ የልጅቱ አገት መሸርቹ ገጣጣኝ ሳይሆን፡
እርሱው እንዲሆን ሲያረጅም ይጠፋ፡፡ ብሉ መሪነት በርሱ ቆርሶ ይሰጣቸዋል፡፡
እብረው እያረሰ፡ ይፍራሉ ትዳራቸውንም እንደረጅተው ኑሮ ያሸንፋሉ፡፡ ደንቅ፡
ሲፋቱ እብረው ያፈሩትን ህገት ብቻ መግራት ሲኖርባቸው፡ በውረሱ የተገኘውንም፡
ለመግራት ገዛ ይጠቃጠቃሉ፤ እብረው እንዳልነበሩ እብረው እንዳልጠጡ ያሳያል፡፡

"ጀጌ፡ ገቢን" በሌላ ሃይት ይጠቀሙበታል፡፡ እንደ ወንድ ሌላ የሠነድዋን፡
ሴት ኃገቷን ተመልክቶ ኑሮውን ለማግኘት ሲል፡ ለሞያም ሆነ እንደምንም ያገገታል፡፡
እሷንም እንዳገገው መራቱን ይዘው በደንቅ ይሠራል፤ ያስገባቸዋልም ተሰማሪዎች ተሰማሪዎች፡
ይቀመጣሉ፡፡ እሷም በሚገባ አፋቅራና አክብራ ትወዛቸዋል፡፡ ሆኖ ፍቅርና ሰላም፡
በተለይም ገዛቸውን ጋር እይዘልቁምና በመሆናቸው ጠብ ይሳሳል፤ ፍቅራቸው፡
ይቀጥቅዛል፤ ለፍቅሩም ይደርሳሉ እዚህ ላይ ማግኘት ርስት ለመግራት ሲገኝም በለጥ፡
ያለ ርህራሄ ያላት ገለህቷን መጠቀም ለመሆኗ እጅግ ጠቅሱ ወይም ዘርቆ ጥር መራት፡
ለማግኘት ያለው ዕድል የመነሳሳት ነው፡፡ እስከላላ ሆኖ ሲገኝም መጠቀሙን እንደው፡
እስጠጋቸው እንጂ፡ ገላብጦ ይደላም ነብ ትገደቅለች፡፡ እብረው ያፈሩትንም ኃገት፡
በሕግ ተግራፍሎ ይሰጣቸው እንደሆነ ነው፡፡ እንጂ ገላ ነውና፡ ነብ ፈቱ ርስት፡
ይገራል የሚሉ ልዩ ሰነዶች የለም፡፡ ነገሩ ሲያደግ፡ ቀሪን ያለ ሲመሰሰም የነገሪቶችን፡
ቀጥሮ ነፍ ስሟ ይደርገት፡፡ ገገኛች እንደ እንዲህ ያለው ነው፡፡

በመንግሥት በገጠሉ እንዲህ ያሉትን ገጥኞች ቀሪን ገላ መንገድ፡
ወደው ላይ የሚያደርሱ ሕግ ስለሌለ፡ ነፍሱን ወዳመት ፍርድ ሊቀጥ፡ እንዲህ ገላው፡
ነገሪቶች ተገምግሟል፡፡ ይህም ተገጥሞ ማግኘት እንደሌለም በመሆኑ መሪው
ካይተለ፡ በዛሬዓት ፍሬውን ሳይገኝ እንዲህ ነገሩም ነፍ፡ ሲፈራረቅ ሲፈራል፡፡

፬

ኢትዮጵያዊት ቤት የቀኙ መጽሐፍ ምንድን ነው?

የኢትዮጵያ ሕዝብ፡ ከመቶ ዘመናት በግብርና፡ የመተዳደር ነው። ስለሆነም፡
 መንጃም ሆነ፡ ቤት፡ ከሟት፡ ንስኦን፡ ማታ፡ የመሠረተ ሥራ፡ ከዚህ ግብር፡ ጋራ፡ የተዛመደ፡
 ነው። በዚህም ክርክሉ ሥር ምሳሌ ሆኖ፡ የምትቀርበው ኢትዮጵያዊት ክመባት፡
 የታተሙ ገበሬ ሰራተኛ፡ ናት። ስለሆነም ሥራዋ ሁሉ ከርሱ ሥራ ጋር፡ የተዛመደ፡
 ይሆናል። ይቻላል። የተገለጸው፡ ክመባት፡ ከቀን ቀን፡ ድካም፡ መሰልጥት፡ ሳይሰማት፡
 አኛ፡ ከምናውቀው ሃይማኖት፡ ሰላት፡ አሥራ ስምንተኛ፡ ያህል፡ ስትቀን፡ ውላ፡
 ስትፈጸም፡ ስትፈጸም፡ የሥራውን፡ ይቻላል። የገበሬ መሪዎች፡ ርት፡ ለርሷ ቀን፡ የሚጀምር፡
 ገዢ፡ ሳይቀድም፡ ነው።

ቤት፡ ተገዛታ፡ ወደፍጹም፡ ከዚያም፡ ወፍ፡ ሲጓዝ፡ የሴትነት፡ ግዳጅ፡
 ፈጽሞ፡ አንስራዊት፡ አንግታ፡ ወደወንዙ፡ ትወርዳለች። የሟት፡ ሠርጭ፡ ገደ፡ አግሮት፡
 አያቀጠላት፡ ውሳኔ ማለት፡ በታላቅ፡ ቤት፡ ሀገር ለገባት፡ ትይዛለች። የተዳፈነውን፡
 አሳት፡ ጭር፡ አርጋ፡ አንድዳ፡ ገባት፡ ትቀረጥለች። አቶ ገባትም፡ ማለጋው፡ አንዳለ፡
 ከቀና ዘንግ ገለጽን፡ የሟት፡ ይሁ ተን፡ ያደርጋል። የማደግውን፡ ውሳኔ፡ ወደ፡ የገር፡
 ወዘታ፡ ገባት፡ ከሹቃ ታስቀጥጣለች። ለብ፡ ያለውን፡ ውሳኔ፡ ለገባት፡ ይታጠብ።
 ዘንድ፡ ታቀርብለታለች። ከስጢሊን ገብ፡ አቶ ቁን እቅርግ፡ ላምቼን፡ ልታልገብ፡ ወደ፡
 በረት፡ ወደም፡ ወደውጭ ትሄዳለች። ባል፡ ወደ አርሻው ሲጓዝ፡ ከቤት፡ የሚቀሩትን፡
 ከብቶች፡ ወደ፡ ግጦች ታስማራለች። ብላም፡ ወደቤት፡ መጽሐፍ ትመለስለች።

ቀመጧን ሰብሰብ፡ አርጋ፡ አጅጋቃን፡ ወደ፡ ትከሻቸው እሳጥራ አዛግ፡
 መሳቅ ትገባለች። ከበረት የረገጠችውን፡ አዛግ፡ አገባ፡ ቤትን፡ በበት፡
 ትለቀልቃለች። ቤቱም ስጋ፡ አስጢሊን ገባት፡ ሃዳ፡ የሟት፡ ቡናዋን፡ ትጠጣለች።
 ከዚያ፡ መልስ፡ ተራዋን፡ ቡና፡ ከፍለታ፡ ገባት፡ ትጠራ፡ ሲጸድቀው፡ አርፍደው፡
 ፀሐይ፡ ከፍ፡ ስትል፡ አንግር፡ ምን፡ ያለች፡ ወሟን፡ ሠርታ፡ በመለከተኛ፡ አገልግል።
 አንጀራዋን፡ ለገማ፡ ጠላቅን፡ በሽክር፡ አርጋ ገባ፡ ወዳለበት አርሻ፡ ታመራለች።

በአርሻ፡ ሥራ፡ በጠቅላይ፡ ሐረር፡ ሲቀጠል፡ ሲደነግም፡ የቀለውን ገባት፡
 ወደጥላ፡ ትጠራ፡ ያመጣችውን ያገልግል፡ አንጀራ ገፍ ገፍ፡ አያገለግልች፡ የቀለቀዘ፡
 ጠላውን፡ አያስገንጽግች፡ ረጅሙ ሲታገሥ ላለች፡ አርሷም ከብራ መጥራት፡
 ትጀምራለች። በልተው ርራው አንድ በቀ የሚታገዝ ሥራ፡ አንዳለ፡ ምሥር፡
 ሥር፡ ትረዳለች። አርሷ ሲደርስ፡ አርሷ፡ ትገለጽ ላለች።

ክስ 4: ክበራ

በኅተረ: በገ: ውስጥ: የሽማግሌ: ሥራ:

በዕድሜ ፫፻፹፭ ዓ.ም. ገዢ: ወይም: ብዙ: ያሉ: የሽማግሌ: ሥራ: ለመፈጸም: የሚገባ: ሁሉ: በሽማግሌ: ይገኛል: ይህ: ቀጥተኛ: ትርጉሙ: ነው: ይሁን: እንጂ: በዕድሜው: ልጅ: ሆኖ: በአጭር: የሽማግሌ: ግብርና: ጠባቂ: የሽማግሌ: የመሰላላት: ግልጽ: የሽማግሌ: ደረጃ: ይቆጠራል::

በዕድሜውም: ሆኖ: በግብርና: በአስተሳሰብ: የሽማግሌ: የተሻለ: ሰው: በኅገ: በሽማግሌ: ውስጥ: ብዙ: ሥራ: አለው: ግን: ግብርና: የኅገ: ለገን: አቋም: መረዳት: የሚችል: ገን: ጠንቅቆ: መውቅ: ሐሳብ: ሥርዓቱን: አንገብ: መጠበቅ: በሐዘን: በደስታ: መካሄድ: አለ: መጥራት: ለሰው: መዘንና: መራራት: አለመዳላት: የሰው: ችግር: ተረድቶ: መርዳት: መፈናናትም: አግዞ: አገልግሎት: መፈራት: በንግግር: መስማት: አገንን: በትክክል: ማሰራረድ: ምሳሌን: አውቆ: መተቸት: ማስተማር: መዳኘት: ጠቅላላውን:

በአንጋፋነቱ: ብዙ: ገዢ: ብዙ: በማየቱ: ለኅገ: ለሐዘን: ምሳሌ: መሆን: ነው: የሽማግሌ: ግብርና: ይህ: ቢሆንም: ይህን: ሁሉ: አጠናቆ: የዘመን: ማግኘት: ችግር: ነው: በተለይም: በግልጽ: ዘንድ: ስለሆነም: በግብርናው: ለሽማግሌ: የሚጠቅም: በዕድሜያቸው: አረጋውያን: የሆኑ: ናቸው::

የሽማግሌ: በሚኖርበት: ቀበሌ: ገጠራ: ይገኛል: ሥራዎች: በጥቂት: አንዘርዘር::

በጋብቻ: ጊዜ: የሽማግሌው: አመጣጥ: ሆኖ: ያስተሳሰባል: የአገሪቱ: ልጅ: ለአገሪቱ: ልጅ: አሳይቶ: ይሰማል: ይካሄዳል: በመለኝ: ሁለት: ቤት: በሰኞ: በዘመናዊ: ያስተሳሰባል: በሙሉ: የሆነ: አገር: ወይም: ቀበሌ: ይሆናል: በዚህም: ቀላሉ: ብሎ: ውለታውን: ያስፈልግልት: አማኝም: ሆኖ: ይቆጠራል::

በፍቺ: ጊዜ: የተገለጸ: ገዢ: ሆኖ: ይገኛል: ለግራ: ቀኝ: አለመስማማት: ምክንያት: የሆነውን: የጠገኛውን: መነሻ: አሁን: ይገኛል: ሁለቱም: ሊሰማሙ: የሚችሉበትን: መግባባት: የሚያዳግ: ዘዴ: ሊገኝ: ገሥዷ: ተቆጥቶ: አንቺም: ቤት: አንተም: ቤት: ያዘ: ብሎ: ገባግሎ: ያስተርቃቸዋል: ግና: ጠገኛው: የከረረ: ሆኖ: የሚያስማማው: መስሎ: ቢታየው: ሀብታሙን: አጥፎ: ያረፋትን: ተክል: ፍለው: ከጠቀሱት: ለይተው: ይፋታሉ: መስቲቱም: ከጠቀሱ: ወደግላጁ: ወይም: ወደዘመናዊ: አንድ: ሃይል: ያደርጋል::

፫

በበተገኘው በኃይሉ መሠላት በገዢና በገዢዎች ገብቶ በቀጣይ ሁለቱ ሊሰማውበት የሚችሉትን መንገድ ሊሰጥ፡ አንተም ይህን፡ ያህል፡ ይበቃሃል በዚህ፡
 ቀጋ፡ ሽግግ፡ አንተም ይህን፡ አንብል፡ በዚህ፡ ቀጋ፡ ግዛ፡ ገብቶ ሁለቱን፡ በሚቀራረብ፡
 እንዲገባዎቹ ያስማማላቸዋል፡፡ ያለታን፡ የዕቃን ወይም የገንዘብን ቀጋ፡ በእገር፡
 ለሀሳድ፡ በእገር ቀጋ፡ ገሃውን ልን ተሃብቶ ሊጠየቅም፡ በሀይን፡ ግብዓት፡ ይኸ፡ ይህን፡
 ያህል፡ ያወጣል ተብሎ የመሰለውን ቀጋ፡ ይወስዳል፡፡ ሰዎች፡ ሲገባዎቹ ሊቆደውና፡
 ወደው፡ የተገባዎቹ የሸጡ፡ የለወጡ፡ መሆናቸውንም፡ በሞስካርካት ይመለከታል፡፡
 አዋቂዎቹም፡ ሆኖ፡ ውለታውን ያስፈጽማል፡፡

በአንድ፡ አገር፡ ላይ፡ ወንበድ፡ ወይም ሽፍታ፡ ሲነሣ፡ ከአገሩ በማግኘቱ፡
 ጋር፡ በመምከር፡ ሽፍታው ሽፍትነቱን እንዲተውና፡ ቤቱን፡ እንዲገባ፡ ይጋግሙ፡
 ይሰጥበታል፡፡ ምንገጥ፡ አልቀበልም ብሎ የውንጥኑና ሥራውን፡ የቀጠለ፡ እንደሆነ፡
 ወንበድ ወ. አገር፡ ግዚራ፡ ፀጥታ፡ እያደራገደ፡ ማለቱን ገጥሞ፡ ለአገር፡ ገዢዎች፡
 ያስረዳል፡፡ ከመንግሥት ጋር፡ ተገብቶም ወንበድው፡ እንዲያዝ፡ ያደርጋል፡፡
 ቤት ተቃንጦ ለው ተገድሎ፡ አቃጣቢ ሆነ ገዳዩ ማን እንደሆነ፡ ባልተወቀ ጊዜ፡
 አረርሳታ ላይ ተገኝቶ ከሌሎች በማግኘቱ ጋር፡ ተሰብስቦ ተጠያይቆ ሠጥኦ፡
 መረጃ፡ ሰጥቶ ስንጦው ማን፡ እንደሆነ፡ በወፍ አውጥቶ ለመንግሥት፡
 ያስተላልፋል፡፡

ከታ፡ ገንዘብም፡ የሆኑ ሁለት ቀበሌዎች በርስት ወይም በሌላ፡ ነገር፡
 ሲጣሉም የተጣላው ቦታ ቀበሌ ገዢና በመንግሥትም፡ ዘንድ፡ ሆነ በሽማግሌ፡
 ለቀበሌው፡ ሂደቱና፡ ይከራከራል፡፡ ቀበሌው፡ ጭጭ፡ መብቱ፡ እንዳይነካበት፡
 ወስን ደንበኑ እንዳይደረርበት በብርቱ ይሟገታል፡፡ የሚከራከሩት ሌሎች፡
 ቀበሌዎች ከሆኑ፡ በሽማግሌነት ተቀምጦ፡ ነገሩን ይመለከታል፡፡ ያስተርቃል፡፡

የመንግሥት አዲስ ሰዎች በሚነገርበት ጊዜ አዋጁን እንጥቅ፡
 የሚበጅና የሚይበጅ መሠረት ተረድቶ ለቀበሌው ሰጠው ያስረዳል፡፡ ሰዎች፡
 ለሰጠው የሚይዘውን መሠረት ከተደረገ፡ ከመሠረቱ በማግኘቱ ጋር፡ መነጽ፡
 ሰዎች እንዲሻሻል፡ ለመንግሥት፡ ገቢን ይላል፡፡

የመሬት ግብር፡ በወቅቱ ተሰጥቶ ለመንግሥት፡ እንዲገባ፡ መቀጠል፡
 በአገሩ ላይ እንዳይወድቅበት፡ ለሰጠው አጥባቂ ይመክራል፡፡ በሽግግ፡ ረዕሳም፡
 በአገሩ በሚያይዘበት ጊዜ የቀበሌው ሰጠው እርዳታ ይደረግለት ዘንድ፡ አልተወጡ፡
 ለመንግሥት ያመለክታል፡፡



በመግቢያ በሃይማኖታዊ በብድር አቅጣጫ ጠንግሎ ነው። ይህም፡
የዘመን ስራ፡፡ የሃይማኖታዊ ሥራ፡፡ ለሌሎች ምሳሌ እድርጉ ለመግለጽ፡፡ ጠቅላላው
የሮሲያ፡፡ ዱካ፡፡ አንድ ክተል ለመግለጽ፡፡ ይጻፋል፡፡ ከዚህም በላይ፡፡ በዓለትንም፡፡
ያስብራል፡፡ ጠቅላላው በዓለትን፡፡ ስለመገንባት፡፡ የክፍሉ አገልግሎት፡፡ ቁጥጥር ይደርሳል፡፡
የድህረ ምረቃውን፡፡ አንድ ጠቅላላው ይመሰረታል፡፡ በዚህ፡፡ ዓይነት፡፡ ዕድሜው፡፡ ገፍቶ፡፡ ገልጾልኝ፡፡
ይገባል፡፡ ወይን፡፡ ራሱ፡፡ አንድ ምርጫው ይገኛል፡፡ ክስታዊ ምርጫውን፡፡ ገንዘብ፡፡ ይገኛል፡፡
ዘንግና፡፡ ምርጫውን፡፡ ይዞ፡፡ የሽብር ግልጽ፡፡ ሠራውን፡፡ ሲያገለግል፡፡ ይጻፋል፡፡ በተጨማሪም፡፡
የሞትን፡፡ ፅቃ ይቀጥላል፡፡

ጌታ፣ው፡ ረገታው፡ }
ፈለቀ፡ ንይለ፡ መስቀል } የተውጣጠ

ጨዋ ልጅና መልካም፡ አስተዳዳሪ

አንቀጥታችን፡ ቀጥ በሉ ያደግ፡ ዘንድ፡ ጠላጋነቱ፡ ጀምሮ፡ እንዲጠቀሙትና፡ እንደያርቀት፡
ሕፃንንም፡ ከፉን፡ ገሬታ በትና፡ በእግሩ፡ መሃድ፡ ገጀመረበት፡ ጊዜ፡ አንሥቶ፡ “ጨዋ” እንዲሆን፡ ይቆጠታል፤
ይመጥታል፤ ይቀጠታል፡ ጤዋነት፡ በልጅነት፡ ጊዜ፡ ተወስኖ፡ የሚቀር፡ ነገር፡ ሳይሆን፡ ገሰድ ሜጋር፡ የሚዘልቅ፡
ነገር፡ ነው፡፡

አንድ፡ ልጅ፡ ተወልዶ ሦስት፡ ዓመት፡ ገሥነው፡ በኋላ፡ በእግሩ፡ መሃድ፡ ሲሆን፡
ቀለል፡ ያለ፡ ጥፋቶችን፡ ሲያጠፋ፡ መቀጣት፡ ይጀምራል፡ አቀጣጡም፡ የልጁን፡ የሰውነት፡ ንግራን፡
ፍርሃትን፡ ድንገተኝነትን፡ የተመረጡት፡ ነው፡ ስለሆነም፡ እንደጥፋቱ፡ በመጠነኛ፡ ትንጠጥፍ፡ በልምና፡ መሳይ፡
ልጁን፡ ይገጥሳል፡ በዚህ ሰድሜው ልጁን፡ አዛውንረው፡ የሚቀጡት፡ እናቶች፡ ፍቺው፡ እናቶች፡ ርኅሩኅ፡ ፍቺውና፡
አንድም፡ ሕዛት፡ በዚህ ሰድሜው፡ በጉልበት፡ እደስቸዋለሁና፡ ነው፡ እንዲ፡ ጠቀሰ፡ ማረመ፡ ያዳግታልና፡
ቅጣት፡ በዚህ ሰድሜው፡ መጀመሩ፡ ፍርሃትን፡ ሰው፡ ማክበርን፡ ፍጹም፡ ታላቅነትን፡ እንደልማድ፡ እድረትን፡
አብሮት ለማግኘት፡ ነው፡፡

ልጁ፡ አድጎ፡ እንዲራ፡ መጠነኛ በቻለ፡ ጊዜ፡ አገትና፡ እናት፡ በልተው፡ ማዕድ፡
ጠቀሰ፡ በኋላ፡ በገጃው፡ ቀርቦለት፡ ይበላል፡ ልጁ፡ ሳይጠራና፡ የሚበላው፡ ምግብ፡ ሳይሰጠው፡
አዋቂቱ፡ ሲበሉ፡ ገብቶ ልረገፍን፡ ሲል፡ ንይለ፡ ቅጣት፡ ይደርስበታል፡፡ ቀደም ላለው ጠመን፡ እሁንም፡
በየገገገገ፡ በተለይም፡ በአመራር፡ የተዳደገ፡ እንደ ልጅ፡ እናትና፡ አባቱ፡ ምግብ፡ ሲቀርብላቸው፡ እጅ፡
አስተጥፋ፡ ገዢደቅ ገበታ ገፍ፡ እንዲራ፡ ቀጥ ምግብ፡ ነበር፡ በልተውም፡ እንዳበቀ፡ እንደገና፡ እጅ፡
አስተጥፋ፡ ቀደምም ሲል፡ ገርባ፡ ተቀብሎ፡ ኋላ ገቻውንም፡ ሆነ፡ ጠመሰሎቹ፡ ጋር፡ ይበላል፡ በዚህ፡
ዓይነት፡ ገቢን፡ ያለው፡ ሥርዓት፡ ይጠበቃል፡ ገቢን፡ ውጭ፡ ዘመድ ተገትሎ፡ ገቢን ሳይገባ፡ በየመንገዱ፡
አየሃድ፡ እንዲበላ፡ እይራ ቀይሶትም፡ ይህን፡ ያደረገ፡ ያልተቀጣ፡ ያልተቆጠጠ፡ የአገሉ ልጅ፡
ቀገላዊ፡ የሚል፡ ስህም፡ ያተርፋል፡ በወገኖቹም፡ ውርደት፡ ይሆናል፡፡

አዋቂቹ፡ ገቢንም ሆነ፡ ገዢደቅንም፡ ጠቀሰ፡ ሲደድድ፡ ነገር፡ ሲያወፋ፡
ወግ ሲያርቁ፡ ነገሩ እንዲህ፡ የሚመለከት፡ ሲሆንም፡ እንዲ፡ ጠላቅ ገብቶ፡ እንዲያወራ፡ እይራ ቀይሶትም፡፡
እንዲሁም፡ አቀጣጡ፡ እንዲህ ያለ፡ ወራ ሲነሳ፡ ጥልቅ ገብቶ ሃይ፡ ገዢዎቹ፡ ጋር፡ እንዲጠላ፡
ወይም፡ ሥራውን፡ እንዲሠሩ፡ የሚያደርገው ሳይነት፡ ነው፡ ይህም በእንግዲች ሠት ያልተቆጠጠና፡
ያልታረመ ልጅ፡ ነው፡ ተጠሎ ግሃት፡ የሚሰጥበት፡ ዓይነትና፡ ነገር፡ በለሆነ፡ ልጁ፡ እንዲህ፡ ወደአለው፡
በልግና፡ እንዲያዘነገል፡ የሚረዳ፡ ነው፡ ገሃም፡ ጥላ፡ ሲሠራ፡ ሲገኝም፡ መቼት ስህም፡ ይደረግ፡ ይቀጣል፡፡
ግዋቂቹ ወራና ወግ፡ መግጠስ፡ እንዲንደም፡ አልፎ፡ አልፎ፡ የባለግና፡ ነገር፡ ሲያወሰን፡ የሚያሥቅ፡
ሆነ፡ ሲገኝም፡ ስምቶ፡ እንዲሰጥ፡ ዛም ማለት ይኖርበታል፡፡

የአንድ ልጅ፡ ጤዋነት፡ በወገኖቹ ሠት፡ በቻ፡ ሳይሆን፡ ጥጋ፡ ያለው ጠጠቅላላው፡
በሽጡ፡ ዘንድም፡ ነው፡ ስለዚህም፡ እናትና አባቱ፡ ለማግኘት ጥረት፡ በዕድሜም፡ ክርሉ፡ ክፍ ያሉትን፡
ሁሉ እንዲያገኙ፡ መሠረታዊ ግዴታ አለበት፡ ይህንንም ለማድረግ፡ ጥቅጣት አልፎ ምክር፡
ይሰጣል፡ የሃይማኖት መምህራን ጥፋ፡ የግብር፡ ገብ፡ ትምህርት፡ እንዲያስተምሩት ይደረጋል፡፡
ይህም ልጅ በዚህ ዓይነት አድጎ፡ የደገመን፡ ይረዳሉ፡ የወደቀን፡ ያነሳል፡ ተጠሎ ተስራ፡

፪

ይጠልበታል፡፡ በአግባቡ ያለው የገረቤት ሰው የሌለ ልጅ ሲለበት ጊዜ እንዲህ፡
ያለውን ልጅ ይልግል፤ ልጁንም ቅርሳቸው ሳይመነጥ፤ የአገሩ ልጅ ምንጅ፡
ታዛዥ፡ ነው፡ ምንጅ፡ ትሔት፡ ነው ያስጥል፡፡ ትሔትናውንም የሚያሳየው በመላላት ስፑ፡
ሳይሆን፡ በሰላም ተገኝቶ ምርጥ ነው፡ በዕድሜ የገታገረ፡ ዝቅ ብሎ ሚሳ፡ በመሳም፡
ለን፡ ብሎ አጅ በመንሳት፡ እንደ ልጅነቱ የአግዛዊን ሰላምታ የሚያቀርብ ልጅ ምናቅ፡
ነው፡

ጠላቶቹው የጠራ፡ የቅና፡ ካመሰሉም ሌላ፡ ሥንፍናን፡ የመሳሰሉ፡ ነገሮች፡
እንዲያጠቁት ልጅ ነፍሱ ካወቀበት ጊዜ ረግሮ፡ ቀለል፡ ቀለል፡ ያሉ ሥራዎችን ይሠራል፤ ዕረሚው፡
ሰደሰትና፡ ሰላት፡ ዓመት እስኪሆን ድረስ፡ ድርዎችና፡ ወርቅ፡ ሥፊት፡ እንዲያበሉ መጠበቅ፡
ገረቤትን ቡና መጓፊት፡ ካቤት ውስጥ ለእናቱ ዕቃ ማቀበል፡ ደህን፡ የመሰለውን፡ ሁሉ፡
ያደርጋል፡፡

ልጅ ሰላምታ ዓመት ሲሆነው መጸም፡ ቤተ ክርስቲያን፡ መሳም፡ ይማራል፡፡
ኔፖት ከሃይማኖት ኃሪ የተያያዘ፡ ሲሆንምና፡ ከጌጠኝ ይነዳል፡ ተገሉ ሲገመገሙ፡ ስው፡
በተለፈው፡ ፋንታላ፡ ነው፡ ጌጋዎች፡ ነው፡ ነገረኛ፡ ነው፡ ይህንን እንደሰሙ ስላት፡ ነገሮች፡
መቅንሱ፡ ይጣ፡ ለማድኃኒው፡ ነው፡ የጠገን እንደሆን ተሳታፊ፡ እያካገረም፡ አግዛዊንም ይረሳል፡
የሚል አባት ስላት፡ በቅጥ፡ ነው፡

ለዕቅድ አዳም ወይም ለዕቅድ ሔዋን እስኪደርሱ ልጆች በግብረ፡
ሥጋ፡ ያከጋብቻ፡ መገንኘት አይችሉም፡፡ በተለይም፡ ሴቲቱ በጊዜ ጋብቻ፡ ክብርናዋ ካልተገኘ፡
ለርቧም ሆነ፡ ለወሳኝቹ ውርደት ነው፡ ግብ፡ ያባርራታል፤ ወሳኝቹም ይጠቃታል፤ ኃሳዊ
አግዳሚውም፡ ዐይንን ግራ ይላታል፡፡ በጋብቻውም ጊዜ የነርጋ ረዳት፡ መምረጡ የወሳኝና፡
የሽማግሌቹ ሥራ ያው፤ አነሱ ያጠበቁትን ውልም ማፍረሱ የልጆቹ ሥልጣን እደረሰም፡፡
ሚከራቱ ብትበድል ወንድህ ይቀጣታል፡፡ እርሱ ሲበድል አጭቅ መናገር አይሆንላትም፤
በለሰላታ በዓሥሥጢር፡ በእናት ሳገት አባት፡ ትላለች እንጂ፡ እናት አገትም ሲሆን፡ እንዴት
ሰላምተው፡ ፍጅው ይሰላሉም፤ እርሷን ተቆጥተው ከቤት ጣቢ ይታላል፡ እንጂ ነገሩ ካልገፋ፡
በቅር፡፡

እንዲህ ሆነው ያደጉት ልጆች በተራቸው አዋቂ ሆነው፡ ገጽቶቹው፡
ደርጅቶ ወጽደው ሲገነቡ በተራቸው ያስተምራሉ፡ ይመክራሉ፡ ይቀጣሉ፡ ይህ ልማድ፡
እንዲህ ይተገባሉ የዘመኑ ሥልጣን እስኪያመነጽ ወይም ጠርሶ እስኪያጠፋው፡
ድረስ፤ ዛሬ በየካታማው እንደሚታየው፡፡



ጠገሩ ለመገንጠል ሲገባቸው ስለገባቸው ጽንሰ-ሀሳብ

ያለፈው ዓመት

የሰው የልጅነት አስተዳደር፡ የወደፊት ጠገቶች፡ ሊያስተካክለው ወይም፡
 ሊያጠቃመመው ይችላል፡፡ ሃራ፡ ሃራ አየላላ፡ ይሂድ፡ አንዲት፡ ጥንቅቅ፡ በተለየ ለሰው ልጅ ይደርግ፡
 የበረሃው፡ ጥንቅቅ የሆነ መቆጣጠር፡ የወደፊት ጠገቶች አንዲያምር፡ የሚደርግ፡ ሃራ፡ ሃራ፡
 ሊሆን የዚህ፡ ዓይነት መቆጣጠር ከተሰማ፡ ኗሪዎች፡ ዘንድ በቀር አልጠፉም፡፡ የከተማና፡
 የባላገር፡ ነገር በዘመኑ ምክንያት በመፈጠሩ፡ በነዚህ፡ በሁለቱ ሥፍራዎች ያለው ስልጣን ሲገባ፡
 የሚጠበቀው፡ የጠገቡ ደረጃው፡ የተለያየ ነው፡፡

በባላገር፡ አካባቢ፡ ያደገው፡ ስልጣን፡ ትምህርት፡ ያልቀመነች፡ ከሌላ፡ ከረታ፡
 ትክክል፡ ያልወጣች የት፡ ለዐቅሙ ሕዋት፡ በደረሰች ም፡ ጊዜ፡ የትዳር፡ ጊዜያዊ፡ የሚመርጡት፡
 ወላጆቿ፡ ከሀገር፡ በሚገባቸው ጋር ሆነው ነው፡፡ የምትዳረው ገን፡ ስራ ሥራ ስራ ስራ ስራ፡
 አራት ዓመቷ ነው፡፡ ከመፍለሷ በፊት፡ አንድ፡ ከመፍለሷ በፊት፡ ከመፍለሷ በፊት፡ ከመፍለሷ በፊት፡
 ስትረድ አንድ ም ስልትና ስትመርጥ፡ ትክክል መሆኑን፡ ከመጀመሪያው ጋር አገር ሰው፡
 አካባቢው ሰው ቀን፡ ብላ የሚገኝ ስትሆን፡ ቀጠለው ስትሆን፡ ስትሆን፡ ስትሆን፡ ስትሆን፡
 አቀርቅሎ የተሰጠች፡ የተቀጣች፡ ሆና ነው፡፡ የምትደግ፡ አስተዳደሩ ሁሉ አንድ፡ አንድ፡
 የሀገር፡ በሚገባቸው ጋር ታላቅቷል፡፡ አንድ ታላቅ ጥቅም፡ የተገኘች ገን፡ የምትመርጥ ካሉት ዘንድ፡
 አንድ ትልቅ ሆና ነው፡፡ ይህ ነው፡፡ በባላገር፡ የጥሩ ጠገቡ መለዩ የጥሩ፡ አስተዳደሩ፡
 ምልክት፡፡

በባላገር፡ ቀንጆ አንድ፡ የከተማይቱ አለች፡፡ የከተማይቱ ትምህርት፡
 የቀመነች፡ የፈረንሳይ ሥልጣን፡ የነፈሰች፡ ባለች፡ በሆነ፡ ትክክል፡ ሥልጣን፡ በመጣው፡
 የሁሉ ፈቃድ፡ መካከል ያለች የት፡ ለዐቅሙ ሕዋት፡ በደረሰች ም፡ ጊዜ፡ ምንም፡ አንድ፡
 የወላጆችን፡ ትክክል ከመክበር፡ ርቃ ስትሆን፡ የኑሮ ጊዜያዊ፡ የመምረጥ ዕድል አላት፡፡
 በወላጆች በኩል፡ ለባላገር ቀንጆ፡ የሚደርገውን ያህል ቀንጥር፡ አለች፡፡ በተለይም፡
 ገንዘብ፡ አስፈጻሚው ይረስ፡፡ ምሳሌ፡ ሥልጣን፡ ቀመነው በመሆኑም፡ የሁሉ ዕድል፡
 መሪ የመሆን ስሜት አላት፡፡ አስተዳደሩ የሥርዓት የቅጣት ሆና ትንሽ የተዘናገጠች፡
 ናት፡፡ መሪነት የተበላሸች ናት፡፡ አንደኛው ሁሉ ከሰው ውሳኔ መፈጸም፡ ስሜት አላት፡፡
 ይህን አንድ ከሰው ተከታት ከመፍለሷ ተወሽቃ ማን፡ ወርዶ የምትውል አይደለችም፡፡
 የከተማነት፡ ሁኔታ፡ ይህን አንድ ታደርግ፡ አንድ ስንድ ይሆን፡ ይህን ብታደርግ፡ የግሏ፡
 የሆነ ምርጫ ነው፡፡ አንድ ሆኖ፡ በኢትዮጵያውያን ስልጣን ላይ ዘንድ መሠረታዊ፡
 የሆነው፡ የሀገሩ አገርን፡ ጠገቡ የመቆጣጠሉ አቀርቆሮ፡ የመሄድ፡ የአለመዳፈር፡ ነገር፡

ምርብ ጊደፍ፡ ጋ፡ ንገረ፡ ከዛው፡ ርህራሃ፡ ከገፋ፡ ደብዳቤ፡ ጊደፍ፡
 ገለገረ፡ ፎርፍ፡ ጠባይ፡ ርህራሃ፡ ደብዳቤ፡ ጠባገር፡ ደብዳቤ፡ ሆኖ፡ መገኘት፡
 ርህራሃ፡ ገፋ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡
 ንገረ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡
 ገፋ፡ ንገረ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡ ርህራሃ፡
 ርህራሃ፡

ገፋ፡ ርህራሃ፡ ርህራሃ፡

የዓለ፡ክድ ማለ

ቀንጅና፡

ለቀንጅና፡ መለኪያ፡ በሰው ሁል፡ እንደነች፡ ያለው፡ አይደለም፤ እንደ
ሀገሩ እንደገህተ፡ የተለያየ፡ ነው፡፡ በኢትዮጵያም እንደዚሁ፡ ልዩ ልዩ፡ ምልክቶች፡
የቀንጅና፡ መለኪያ ሆነው፡ ይገኛሉ፡፡ ኢትዮጵያም፡ በልዩ ልዩ ሕዝብና ሰህል፡
የተመሳሳች፡ በመሆኗ፡ "እንደየሥፍራው፡ የቀንጅና፡ ደረጃ፡ የተለያየ፡ ነው፡፡

መጀመርያ፡ ~~ቀዝቃዛ~~ ክፍል፡ አቋቋሙ፡ አወራረዱ፡ ታደቀ፡ እንደሆነ፡ ይህ፡
አገላለጽ ይህ፡ በዛጎች፡ ትንሹ፡ እንዲህ ገጽሆን፡ እየተገለጸ፡ በዐይን፡ የሚታየው፡ ሥጋ፡
እንደየሰው፡ አስተያየት፡ በአገሩ፡ ፍርድ፡ ይቀርጣል፡፡ መቸም በሀገራችን፡ በኢትዮጵያ፡
"የቀንጅና፡ ውድድር"፡ የሚለው፡ ነገር፡ ገደብ፡ ገደብ፡ ገደብ፡ ነው፡፡ ስለው፡ አገራው፡
ቀንጅናን፡ የሚለካበት፡ ነገር፡ በወገን፡ በዘረን፡ የምንሰማቸው፡ የሚነገሩት፡
ነገር፡ ሃሳቦች፡ ማወቂያ፡ የለንም፡፡ ክፍሉ፡ እንዲሁ፡ አለን፡ ጭማሪ፡ ያለው፡ ርቃኝ፡
ያለ፡ ክፍሉ፡ አገሉ፡ ሁሉ፡ ይገጠምለታል፤ ይዘረዝራል፡፡ በሀገራችን ላይ፡ እዚህ፡
ላይ፡ የሚኖረው፡ ሰለሌት ልጅ፡ ቀንጅና፡ ነው፡፡

ሌላ ልጅ፡ ወንድን ከምትማርክባቸው፡ የውበት መለዎች፡ ሠቷ፡ ጠጠቅላላው፡
ጠቷ፡ ሽንጥና፡ ዳሌዋ፡ ናቸው፡፡ አፍንጫቸው፡ በዓምድ፡ ጋር፡ ሀይሏ፡ ከዛጎች፡ ወይም፡ ከአገሪያ፡
ከክብር ጋር፡ ከንፈቴ፡ ከሚገመገሙት ዳሌዎች፡ ወይም፡ በአፈወርቅ ገብረ፡ እየሰሉ፡ እንጋገር፡
ሲሰሉ፡ እንደሆነ፡ የሚለዩ፡ ጽንፈኛ፡ ጋር፡ ጠቶቹ፡ ከጥሪበታ ጋር፡ ሽንጥና፡ ዳሌዋ፡ ከንጉሥ፡
አውራጃ፡ ወይም "ዝቅ" "ካብ" ለገብገብው ከረዘብ፡ ለም፡ ጋር፡ ተረገጠ፡ ከሆነ፡
ይወዳደራል፤ በተለይም በአማርኛው ገህል፡፡ ቆዳዋ እንደጠይቃለች፡ "እንደቅላቱ፡
ክብርቱን፡ ጋር፡ ይወዳደራል፡፡ ፀጉሪ እንደዐገደ፡ ዳር፡ ቁጠማ፡ ሽፋኛቱ፡ ለአጭዳ፡
እንደደረሰ፡ የገብሰ፡ ለገብሰ፡ ጥርጉ፡ "እንደሐጫ፡ በረዶ" ይመስላል፡፡ እንዲህ እንዲህ፡
ዐይነት ሌላ፡ እንደየሥፍራውና፡ እንደየአካባቢው፡ ወይም እንደተመሳሳቸው፡
የቋንቋ ልማድ፡ በልዩ ልዩ መንገድ ትመለከታለች፡፡

ዐይን፡ በሚያየው፡ አለፎ፡ የደሰ፡ ደሰ፡ የሚገልጽ፡ ነገር፡ አለ፡፡ ከዚህ በላይ፡
የተዘረዘረውን እንደቀንጅና፡ መለኪያ፡ አድርገን፡ በንወሰደው፡ እንዲህ ይህን፡
ሁሉ አሟልቶ የነገረው ሌላ፡ ቆንጆ፡ የሚገባለን፡ ጊዜ፡ አለ፤ ቀንጅናዋ ወዝ የሌለው፡
ላህይ የሌለው፡ ደሞ ያሳዛች፡ የጊደላት ትገላለች፡፡ አካላዊ ቅርፅ፡ በቸውን፡ የውበት፡
መለኪያ፡ አለመሆኑን፡ ለማሳየት፡ የሚከተለውን ይገጥሟል፡፡

አፍንጫ ሲገተር፡ እንደሰለጠነ፡ እንጠጥ፡

በደም ይበልጣል፡ እንገራዊት፡፡

ጥንት እንደሆነ፡ የፋንታ ቀንጅና፡ የደም ገጥሞ፡ ወዝ ያላት፡ እየተሰለ፡ ይነገራል፡፡ ግዛፋዊ
ቀንጅናቸው፡ ሳይደሉ በመጠን፡ የተሰማቸው፡ የገደላቸውን ደም የሚላላቸው፡

የሌላ፡ ሁሉ ሽንጥ፡ በእንዲሁ፡ ውሃ፡ ነው፡፡

አገጃጅ የደም ገጥሞ ያስነሳሉ፡ ማንኛው፡

እየተሰለ ይገጠምላቸዋል፡፡

፬

ከዚህ ረቀቅ ያለ የቀንጅና፡ መሀለጌ፡ የክነጋገር፡ በሀ፡ የክንፈር ክግለገ፡
 የረገግታ፡ የክግሃድ የጋጋታ፡ የክስተያየት፡ የሰጥታ፡ ይህንን፡ የመጠገለው፡
 ለመንፈስ፡ የሚሰማው፡ ዳይነት፡ ነው፡፡ ስትናገር፡ ደረረ፡ ደረረ፡ የሚታል፡ ስትሰቅ፡
 የሚታገለፍ፡ የሚታሰባ፡ ስታይ፡ የሚታፈን፡ ክፍሉ ዐይኗን፡ ቀለሰ፡ የሚታደርግ፡
 ስትሄድ የሚታቆጠጥ፡ ክመር፡ ክመር፡ የሚታል፡ ይህች፡ ቀንጅናዋ ሁሉ፡ ጠንቀ፡
 ይሆንታል፡ የሚታቀናጠርባት፡ መልካ፡ ክነጋገራት፡ ያልተሻለ፡ ይሆንታል፡፡ ልተናው፡
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 ያለ፡ ጠገኗ፡ ~~ከ~~ ሲጠመርባት፡ ነው፡፡

ዘመናዊው የሚወራገው ያን፡ ሥልጣኔ፡ ክነኢሊገደርን፡ ክነድግጥጥን፡
 ክን፡ ክኋ ይ፡ ለሰጣች፡ ክነሳክሰ፡ ሳሰውናን፡ ሳይመጣ፡ የሴት ልጅ፡ ውበቷ፡ ክገርጉዳ፡
 ክስንደሉ ሲቀመጥ፡ ተወዳጅነት፡ ነበረው፡፡ ዛሬም፡ ጩርሱ፡ ክስጠፋም፡ ~~ከ~~ ይደፋ፡
 የክንፈር፡ ቀለሙ፡ የጥፋ፡ የፀጉር፡ ሙተጥሰ፡ ዛሬ ሥልጣኔ፡ ቀን፡ ክውጥቀለት፡ የተፈገ፡
 ውበትን፡ ክመሳጠጥታ፡ በሌች፡ ምረቀው፡ ፀጉር፡ ለጋቅቦ፡ ለደረቀው፡ ሌት፡ ክፀጉ፡ ሳይ፡
 የሚወርደው፡ ቅጽ፡ ለክንፈር፡ መድረሕ ክነዘጋ፡ ማፋ፡ ለጥፋ፡ ለጥፋ፡ ክንሰለገ፡
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ይህ፡ ይህ፡ ነበር፡ መሀለጌው፡ በዚያ ሳይ ክንግዲህ፡ ገለ፡ መሻቷ፡
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 ታጥ፡ ክደጠጣም፡ ክንሂሉ፡ ቀንጅታ፡ በመሀለጌ መሳሰሉ፡ ምክንያት፡ ቆመው፡ የወፋ፡
 ገዛ፡ ሳይሆኑ፡ ክደቀረም፡ የገለገላቸው ለገገያ፡ የወጡ፡ ገዛ፡ ቀንጅታች፡ በየክተማው፡
 ይታያሉ፡፡ በመሀለጌ፡ ተራቀ፡ ጠጠገኗ፡ ክምራ፡ የተገኘች፡ "የሴት፡ ክምስትያ፡" የውበት፡
 ደምበር፡ ትገባለች፡፡

ይሁንና፡ ዘመን፡ ክይመጣው፡ የለ፡ ክንዲህ፡ ክንዲህ፡ ያሉቱ፡ የውበት፡
 መሀለጌ ያዎች፡ "ለሥልጣኔ፡ ክንቅፋት፡" በመገለ፡ ክየተናቁ፡ ክየወደቁ፡ ነው፡፡
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 ክያሉ፡ ይለቃሉ፡ ተመልካችም፡ "መቼት፡ ምን ይደረግ፡ ዘመን፡ ይመጣውን፡"
 ክያለ፡ ወደዚያው፡ የሚያዘግም፡ ይመስላል፡፡ ገልጸው፡ ገዛ፡ ወደኋላ፡ የሚያይ፡
 ሲናርም፡ ክነዚያው፡ ጥንቅቅ፡ ዐይናቸውንና፡ ክሊናቸውን፡ ክቀድሞው፡ ሳይ፡
 ያሳካሉት፡ ቀንጅታች፡ ወደተዘረት፡ ሳይሆኑ፡ ክደቀረም፡፡



TRANSLATIONS

Addis Ababa

Ethiopia's capital was previously built on Mt. Entotto. However, since it was unsuitable for a city, in 1876 (~~=1883~~)[✓] the Emperor Menelik founded the city that he named Finfinne and that is known at present as Addis Ababa.

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

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

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

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

Not only is Addis Ababa the capital of Ethiopia, it has also come to be a place for being host to the leaders of Africa. Opposite the Jubilee Palace, Africa Hall appears, beautiful and splendid. The area between these two buildings has been constructed as a public park and adorned with various trees and flowers. One who has gone down following (the road) which passes by this way will arrive at Mesqel 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 Habtegiyorgis bridge will arrive at a very large area, the Mercato. This area is (also) called Addis Kätäma. 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 ~~Big~~ Gondar Province. This city's reason for fame is the fact that it is ancient rather than modern. In its time it was one in which many kings set up their thrones, courts were held, and public assemblies were conducted. Starting with (kings) like Ase Fasil to Theodore, ^{2/} it was a town of kings, a center of trade. At the present time, even though it appears stripped of its ancient glory, on account of the houses which (Western) culture has created and its asphalted streets, it is a city which seems renewed, linking its ancient glory with the culture of this age.

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

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

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

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

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

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

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

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

Harar City

The city of Harar is an ancient city which is located in Harar Province in the eastern part of Ethiopia. Its antiquity is apparent because of the way in which the city is constructed and because there are not many new buildings. Specifically, the old city which is called the Gugol 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 Fārās Māgala. Since this place which is known as Fārās Māgala is one in which commercial vehicles take on and let off cargoes and passengers, much of the time people are seen shoving each other and dashing about in it. ^{Inasmuch as} ~~Since~~ it is a place of commerce, there are a large number of bars and hotels around it in which the hungry and thirsty may drink and eat and the weary may rest and those who have been overtaken by evening may spend the night. The Ras Makonnen Hall in which the people of the town assemble for various reasons is located here.

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

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In former times, these gates had doors and guards. All the streets leaving from these gates came together in the Fārās Māgala. These were the Track gate, the Shoa Gate, the Buda Gate, the Ox Gate, the Yerer Gate, the Fālana Gate and the Pepper Gate. ⁴ Near every gate, except the Pepper Gate, small markets are found. The biggest market of all is the one near Shoa Gate. In the big markets, as in the other towns, very many (types of) merchandise are sold. The streets here in the old town (specific name: Gāgol) are narrow and have lots of pebbles in them. The big Ras Makonnen Hospital and the large Muslim mosque are located here in the Gāgol. 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 Haldim Mountain, looks like a village which was built on a small hill. The fact that the old town and the new (one) are side by side gives it an appearance different from the other Ethiopian towns.

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

All these schools are located in the new town.

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

Mercato

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

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

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

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

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

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

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

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

Country Market

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

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

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

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

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

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

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

Since in the market each person establishes himself in his respective location, not much difficulty is caused the market goes. 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 goes cannot repeatedly return to market every day, their principal aim is to take care of all the matters for which they went (to market) on that same day and return (home).

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

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

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

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

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

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

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 ^a 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 Abayte (I having disturbed), Gošomme (I having¹elbowed), Kande (my elbow), Bayu (the hitter), Ambürbör (ransacker) and the like. Names expressing handsomeness are of the kind like Wobitu (the beauty), Amard (he is handsome), Dännäqä (he is admirable).

The names given girls mostly express beauty. Just for example: Almaz (diamond), Wobitu (the beauty), Şageräda (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, Gäbrä-Mikael, Haylā-Mikael, etc. If a girl, she may be called Amätä-Mikael, Wäldattä-Mikael etc. As a mark of the christening, the priest will tie a white thread around the child's neck. This is called the matäb.

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

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

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

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

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

Wedding

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

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

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

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

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

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

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

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

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

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

In the honeymoon hut there is a struggle, although it is for the sake of play. The girl (says) she will not be violated, the boy says that he is the son of so-and-so. ^{11a} 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 inopportunately. 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} ~~certainly~~ 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 *əšš* 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 barbarres, 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 third¹² 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 gafalfal-stew with angäara-bread, if there is cabbo-bread, then with dabbo, fresh fried meat with eggs, coarse porridge, čäččäbsa, and when things are a little tight, wheaten bread and butter, (such) are typical foods. With breakfast, black coffee (without milk or butter) is served, sometimes with butter. When things are well, yoghurt flavored with tenaddam-spice or with strong pepper. This is for the rich. Most of the time breakfast is a very light meal.

Lunch is a heavier meal. Though much of the time lunch consists of angäara-bread and sauce, the kinds of sauce may differ. Meat sauces (range) from ganfəl, red zälbo sauce, fəngreek pot, zəgan to cabbage (sauce); vegetable sauces are aləčča, fətət, šuro-stew, sauce made of roughly ground peas. During fasting periods, ^{✓3} rolled chickpeas put into stew, butəčča, angäara-bread put into sauce, sälgo, sunflower oil fətət--all these are typical foods. What is eaten for lunch might not be served for supper. In any case, this is as may be convenient. Primarily food of this kind is served for supper. Now and again chicken sauce, chopped meat, raw meat and salad may be served. Most of the time beer--and if there is any, hydromel and arrack--is drunk during lunch and supper.

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

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

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

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

Beverages also have (various) kinds. The beer is always of the unfiltered type which is brewed at home. Sometimes, too, there is a kind called 'filter beer' which is prepared by filtering through a cloth and adding beer must. This (beer) is famous for its potency. The work it requires is very subtle. Hydromel is likewise divided into insufficiently fermented and filtered (types). Next to hydromel there is barz (or honeyed water). Since there is not much geso in this and it is not kept until it ferments, it does not inebriate. It is mostly honey. 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 bärbäre must never be lacking in the house because when sauce is not prepared, bärbäre 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 anḥāra-bread, their dabbo-bread, beer and raw meat. The Guragās have no one to equal them in their hash and their qoṣṣo. Cheese and cabbage are their special foods. The Tigreans do not have an equivalent in the anḥāsa-bread, duga and zəgən-stew. The Gallas with their anṣote, a kind of milk, their porridge, čukko, čəṣṣabsa, roast coffee; the Gojjames with their arrack; the Gondares with their millet beer; the Somalis with their sorghum porridge and camel's milk, each one has his individual specialty. Even though the kinds of food vary according to the tribe, since the people live ~~and~~ mixed together, all the savory ones are appropriated and eaten without regard to origin. Thus the kind and the preparation are not limited by number but by preference and by income.

House Construction in Amhara Country

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

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

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

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

whom he knows through the mehbār, 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 wasā 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 g^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 sola and korč which cannot be eaten by worms and will not crack is made.

The floor plan of the house may be circular (beth-nagus) ^{rectangular} or (shohla).
 (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 [✓]Siāmā

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 nātāla 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 nātāla so that it will be more convenient for them to work. However, should they find it necessary, they will wrap the nātāla or a kind of small nātāla around their shoulders. The work or everyday clothes may be plain, unembroidered and made of ^{(cloth, or one day, the clothes which used to be Sunday best may become the} ~~couse~~ 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} ~~foot~~ (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 nāṭūla. 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 Māsqaḷ, Christmas and Epiphany come, they wear their national dress. The national dress which custom has preserved is a narrow-sleeved shirt, jodhpurs and a nāṭūla. The manner of wearing the nāṭūla is according to the choice of the one who wears it. Be that as it may, the nāṭūla 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 śwāmna respectfully by turning the nāṭūla 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 śwāmna respectfully is frequently done when appearing before an official, it is also sometimes done when supervising at a banquet and when arguing a case in court.

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

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

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

When a close relative dies, the colored fringe of the nätäla 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 nätäla, 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 nätäla stripes about the neck. The principal manners of clothes-wearing are restricted to the (above-mentioned) ways.

Mahbär

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

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

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

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

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

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

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

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

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

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

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

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

Burial Societ:

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 mahbūr or give a wedding feast may get a moderate amount of money either by contributions or in the form of a loan, even though these are personal matters. Assistance in labor and furnishings will be provided him.

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

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

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

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

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

When the 40 (day), 80 (day), semi-(annual) or anniversary (memorial service) is celebrated, the members are required to participate. They are not required to do as much work as (they did) at the time of the funeral. The grieving person gets all the burial society's furnishings free of charge. At this time there is very little money which all the members (must) pay. ~~This is obligatory~~ 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 sänbäte and the mahbär, it has perman^{en}cy. 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 gare. This kind of help is not limited just to farming but occurs in activities like house building. This kind of interpretation of gare has found acceptance in eastern Choa, the writer's birthplace.

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

The effort an industrious farmer makes by himself to gather the harvest at harvest time after having plowed his broad fields, sown and made (his seed) grow may not be enough. While thinking that he can do it himself, the time may run out before he has finished gathering in the grain, and so it may spoil. He will need help. He may not be able to afford to purchase help with money. Therefore by putting communal labor in the place of cash, he makes feast preparations for the appropriate communal labor. Wanfál (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 angara 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 nātūla and go down to the river or spring humming. Those that went at least twice to the river empty the water that they brought into a container, place their crocks outside, and the lady of the house invites them to partake of the porridge and the beer which she has prepared for them. After that, when they go (back) to their respective homes and gathering places, a gunna-basket of flour will be measured out for each of them. This means that they will take over the task of baking, starting with this flour. On the morning of the communal labor day, they bring the bread they have baked in their respective homes on angab-platters or lemat-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 tef, the lord's lunch,
Where will I find you, when I stay, when I leave.
Come on ox, get going for my sake
Before rain comes, before we get muddled,
etc.

They go on working like this until noon. The master of the household arranges each thing in its kind, namely, the beer, anvara 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 anvara and pours sauce on it from the sauce pot. After that, he asks (them) to eat, saying 'Good fellows, let's taste (some) food and water.' As soon as the communal laborers have taken a couple of mouthfuls, he gives them a gourd cup full of beer. As soon as the feast of food and drink is over, they go back to the mowing or threshing.

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

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

Your beer is wine; your beer is wine,

And we have seen it.

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

Communal Inquest

A method of catching criminals which was in use for quite a while in olden times when a police force had not been established and which is used today in places to which police services have not been extended is called the afärsata or awčaçəññ.¹² Basically the purpose of the afärsata or awčaçəññ 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 Čäbo-Gurage Subprovince among the Gurage people.

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

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

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

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 "afärsata" means.

Fukkāra

Fukkāra 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 fukkāra is a kind of melody called qārārto or s?āllā.

Qārārto 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 fukkāra, there are some times in which the fukkāra is spoken and listened to by itself without any battle song. Battle songs and fukkāra are heard in many places. Even though the fundamental cause for fukkāra 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 ~~members~~ ^{sexual organs} ~~virile~~, 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 captivating the spirits of the people (present). Just for example, the bridegroom's party, just to show that they are his loyal men, ones who will die with him, and share in his sorrows and joys will recite:

Whose brother. who will touch him? —————

Who will violate whose wife?

Who desires whose family land?

Will the termites food be earth?

Shoot him with a Wetterly-Gras, urge him on with a wanza (branch);

There's no joking around with the forebear's family land and the wife!

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

Son of a So-and-so;

Who has creases like a kuta garment

The way ^{it} ~~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 fukkara 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 ¹⁹sake.

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

Whether one eats grass or _____,

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

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

Pillage! brave young buck!

Courageous as a lion,

Fleetfooted as a gazelle,

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

In the king's banquet hall, the nobles declare their loyalty, bravery and achievements to the king through fukkura. Even though the basis is courage, the main aim of fukkura 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 fukkura) 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 Waddase Maryam, the (book of) Miracles and all the ²⁰Malik'e, he takes up the subject of zema chanting to a certain extent. Until he reaches the age of 16, he serves in the capacity of deacon. When he gets older and reaches maturity, he takes a wife, and after two or three years, he takes up training for the priesthood and obtains priestly rank. The purpose of his getting married is to observe the words of the Bible, 'one man to one woman' and to keep the rules of priesthood, lest the church be defiled. Should he divorce his wife or commit fornication, it will be said of him that he has 'spilled his priesthood', or has ruined it, and this rank of his will be stripped away. In that case, he may serve as a dabtara.

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

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land. Moreover, he builds up his income by making Sūnnas, copying books and making such like things. A priest who is a city dweller finds it necessary to do additional tasks since his salary does not exceed 10 or 30 dollars. The priest who has no family land takes a portion of land from those who have some and farms it on tofa (land for which he is hired to provide service) and in reward for his labor, he gets from 20 to 30 dollars a year and two dawḡilla-measures of grain. Sūnnātes, 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

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

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

Dābtāra

Among those clergymen who serve the church with various skills one is the dābtāra. 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 dābtāra. Another meaning of dābtāra 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 dābtāra by the people. However, what makes a dābtāra be called a dābtāra is one who sings the zema, knows the qāhe, 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 dābtāra (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 knowledge of 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 qāfāfa.) The line-up held at the eastern door of the church with the officiating priest is not easy. Since for his clothes he has to make and sell mats, the passing away of others' lives means clothing for him. Everytime illness breaks out, this is typically a time for

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

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

The official place of service in the church for a 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 Gaez 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, qān geta, r ' sū dāb r, liqā-tābābt, liqā-māzmuran, mālakā-b rhan (to) mālakā-sāhay. In the royal household he may come to be called judge, supreme court judge or minister of the pen.

Since most of the time a 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 wāhallo, but by separating the lo, began to say wāha, wāha 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 dābtāra 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)?" ²⁵ Because of this (ability), the dābtāra is greatly feared by the officiating priests.

A dābtāra 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 dābtāra who doesn't write (is like) a bird without wings' indicates that if one who is dubbed a dābtāra 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 dābtāras don't have the education of today, ~~hence~~ the advantage in being a dābtāra is slight; they are heard saying:

'Though the education of today is not written on us
I and the qān geta are called exercise books' ²⁶

Monkhood

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

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

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

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

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

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

Once they leave the world--even though their motives may differ--they are all monks. Monks of both sexes are found among them. The men are called Abbahoy 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 unacquainted with it, their skills are limited to house(work). Nuns who are advanced in age spend the day in a house and when they are able, they go to church and pray as much as they know how to. The very weak stay in bed. The help they get is from younger monks. The stronger monks serve the church or monastery by grinding (grain), begging or fetching water. Their

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

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

Their clothes are nothing much. If available, they wear a sort of hairshirt. If not, they wear a sheepskin cloak. Their repasts are not like those of worldly persons (which are eaten) twice or thrice daily. Fasting is frequent. When they eat, they restrict themselves to grain, leaf(y vegetables) and water. Sometimes one who wants to be pious takes them argara 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 Ehtiopia, 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 Psalter, the Gospels, the Wəddase Maryam, the Mālkə'e Maryam, the Mālkə'e Kəstos²⁹ 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 Psalter.

Most often there are very many who are inclined to the deaconship. When they finish repeating over and over again the Wəddase Maryam and the Mālkə'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 səmmas (or) thatch houses. Outside of that, his food is God's spirit. At the very beginning, when he was advancing in his education, he had known that. The fact that someone who knows how to read can interpret a text and broadcast G d's word is considered as a grace sufficient to itself and an honor in his society.

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

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

At the end of the training period, the one who completes properly the hymns would be nominated for the priesthood. The qane 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 allqa, mālakā-sālam, mālakā-h, rā'ysā-dābr, rāri-geta, liqe, liqe-līcawant and such like will be given 'im 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 sānbat and preach. The office of confessor, baptism, giving blessings, all this is only their task in which today's student does not participate. They have no fixed salary. Their food is that same food which is brought to memorial services or to various sānbātes for banquets. Those who are smart live through copying books and presenting them to nobles and ladies and receiving, not pay for their labors, but gratuities. Those who understand trickery live by interpreting (magic) texts, engaging in sorcery and claiming they will baptize. On account of (this education) taking (so) much time, the lessening of the contents of knowledge and the fact that in this present age of acculturation (this education) is not profit(able) in respect of income, there are not many who send their children to the church. As time goes on, the mastery which the clergy had in respect of learning it is letting pass to the university.

Divination

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

It is not known when divination was begun. But that as it may, history reminds us that it began to be clearly visible during the reign of Zārā Yā'qob. Even in our time there is no lack of dābtāras 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 Zāmāniās Qaddūs Abreha wrote in his book 'Examination of Spirits and Circuit of Kings' about casting horoscopes and the stars being represented by beasts and wild animals. For convenience in reading, the Geez numerals have been written in modern numerals. The letters are written opposite the number.

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

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

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

The star's number and equivalent character:

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

Hence the divinator, after finding the star of the man who wants to find out about his future, takes the name and number of the star and divides by his name and his mother's name through 7, 9 or 12. He then consults the texts which refer to this star and explains to him in detail the state of his future together with the solution. If the matter (concerns) marriage, he casts (the horoscope) with only the names of the two betrothed. When (information) is sought on business, or some other kind of job, he does it like this. If it is a matter of illness, he may tell him (i.e. the client) to slaughter a black sheep, a red hen, etc., smear (himself) with the blood, eat pigeon's flesh and to taste this (giving him an unknown amount of decoction 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 Tāqq³⁰war 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, wär abuko, zar's offspring which are carried out by means of insubstantial spirits that cannot be seen. Even though these spirit diviners are to be found in many places, it is believed that most of them are in northern Ethiopia.

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

1) Come in Wäsän, enter, you.

Tell us a riddle.

2) Wäsän, the Raya (Galla's) (zar),

Wäsän, the Raya's (zar),

His hair-braid hangs down to his shoulder.

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

Wäsän (the) whip,

4) Wäsän 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 diviners 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 diviners 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 diviners 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 diviners and spirit diviners 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 diviners travel from one place to another, they have many followers. Drum beaters, coffee makers, reed spreaders, translators, mileteers, 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 diviners 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 heart-felt 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 diviners.

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 ~~the month~~, and including the Christmas (Fast), one fasts those of Nineveh, Lent, Sâne and Fälsäta. 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 Fälsäta (15 days). The Fast of Söge (is) for priests and monks, and likewise the (fasts) of Sâne 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,

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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

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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 bärbärre--pepper and all kinds of spices.

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

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

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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. ^{31/} After "Gad" is over, on Christmas Day people go in the morning to their respective parish churches, pay their respects to it by saying, 'Thank You for bringing us (to Christmas). May we live long and be people of the future.' Then they attend Mass and return (home). The sheep, goat or ox to be offered is butchered, or is caused to be butchered, on every doorstep. In various places, people join together, contribute money, buy an ox and divide it up. After this, the meat is prepared, (left) raw or prepared with sauce, roasted or boiled. Close relatives and neighbors gather together in the same house and eat lunch. The children do the same. The grown-ups drink beer in big quantities either because it is a festival day or to gain courage on Christmas Day and participate freely in the glanna ~~game~~ (hockey) game.

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

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

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

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

Epiphany

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

This day is a time of joy for Ethiopians in particular. The reason is that it is a time of harvest, a time in which everything is in abundance. In order to welcome the holiday, one waits after brewing beer, making 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 Kātāra. This is not an independent holiday but one associated with Epiphany. The word kātāra 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 Kātāra Day, government offices close. The tabots from each church are taken under escort of the believers of that church to a place in their vicinity where there is water, a river or a pool. Deacons,

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

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

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

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

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

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

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

Easter

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

After Christ had fasted forty days and forty nights, Thursday is the day he gathered the disciples together, fed them and took leave of them. Taking this as an example, the people today eat a porridge made of roughly ground beans, and wheat known as Gulban. 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 akfalet

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

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

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

beyond what their monthly income allows, beyond their financial abilities, even indulging in begging. Expenses are high. However, it is Easter and one may be insensitive (to the expense) until Easter is over. There are many who spend Easter sadly just like they spent the two months of Lent fasting hard. Even though they do not bemoan their fate, they intrude at someone else's banquet 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 Mäskäräm according to the Ethiopian calendar. This day, considered holy, is observed in all of Ethiopia.

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

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

What is considered the most pleasing and marvelous sign of this holiday is the dämdra. Dämdra is the day before Mäsqäl. On this day the people

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

Everyone goes to the church in his immediate neighborhood and celebrates the holiday by setting up the dāmāra. Children and youths help enlarge the dāmāra by adding some sticks to the main pile. Priests and deacons dressed in their best clothes take the cross to the dāmāra and give the blessing while walking around the dāmāra, 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 dāmāra thrusting up into the sky is ignited. The reason (for this) is to commemorate the fire Queen Helen lit after seeking and finding the Cross.

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

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

to shelter the guests. In that area, only those who have special permission may come very near to this tent and to the dämlä. 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 Mäsqäl Festival has been celebrated with great religious ceremony. The occasion for celebrating this festival and something which gives it a special aspect is the fact that a portion of the True Cross was brought to Ethiopia in the 14th Century. The piece of the cross is located in the monastery of St. Mary's in Gäsen³³ along with the book known as Tefut³³ which has many pages and which tells the truth about the way this very cross was brought (there). It is said that this book was written by order (of the king) during the reign of Zara Ya'qob (1434-68).

According to this Book of Tefut, during the Middle Ages all of the Emperors in Ethiopia were asked to save the Egyptian Copts from the Egyptian Muslims and Sultans. Twice these emperors intervened to have the Patriarch of Alexandria released from prison. For this favor, the Christian folk living in Egypt, Constantinople and Syria presented precious gifts of gold and other things to the Emperors of Ethiopia. The king who lived at that time, the Emperor David³⁴, 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 Mäsqäl' is celebrated in Ethiopia. The date is 10 Mäskäräm.

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 Gə'zen 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 Mäsqäl (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 Hädar 21.

St. John's (Day)

St. John('s Day) is a New Year's holiday which is celebrated every year on the first of Mäskäräm. 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, Mäskäräm has come

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

In Mäskäräm, no one will marry you.

In Təqamt I will talk to you a little.

In Hədar I will talk to you circumlocutiously

Until the middle of Tahsas;

Being haughty and roaming in Tər.

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

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

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

On account of the matter of reciting magic formulas, especially those who say 'We have been possessed by Addo Kābre.' 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 dāngara. 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 anquata's, 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 wide^{ly} spread, 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, čəko, dabbo gol'o, 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 naṭṭalas and belts to skilfully decorated native dress of various kinds. Like the other skilled craftsmen, a difference in the skills and ability is apparent among the weavers. The weaver who makes śāmmas 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 śāmmas with multicolored hems is the gauzy {śāmma} maker. He is particularly popular with the ladies and girls. The multicolored-hem śāmma maker and the gauzy śāmma 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 tābib, but today they have started using the term tāyab. The metalsmith makes jewelry for men and women from gold, silver, brass and copper. The one who makes trappings for the nobles' mules and horses is this same smith. Among the most typical items of jewelry which they make for women are necklaces, amulets, earrings, bracelets, rings, crosses, and anklets. As for the men, they have them make crosses for the neck and rings for the finger.

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

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

Your metalworker husband, the beauty, the beauty,

He fashioned me like necklaces and rings.

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

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

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

Artisans generally have the same appellation--tabib--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 mahbār and sanbāte 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 masinqo^{fiddle} 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 masinqo 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 masinqo 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 masinqo, the woman, her outer garment rolled down to the waist, puts both hands on her hips and sings while trying a sort of shoulder shrugging now and again. The kinds of songs they know, they sing with different lyrics. If where they play is at a wedding or a house where a banquet is given, they play (songs) praising the persons attending the banquet or the bridal escort party. The lyrics mention the goodness, manliness, importance, beauty and affection of these persons. When the woman runs short of lyrics, the man tells

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

a means for begging. Whether or not the lyrics mentioned in a song are consecutive, no one takes it into consideration. If each (line of a) poem (~~two hemistichs~~) 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 askysta 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 making the grinding slab rumble, uncovers the fire which she had banked the evening (before), spreads some kind of twigs on it and after (re-)lighting it, she heats up the sauce left over from supper and summons her husband to eat breakfast. The husband sits down on the tanned hide spread out beside the hearth and slowly puts food in his mouth while warming himself by the fire and contemplating the day's work. His children gather and eat breakfast from what is left over. If it is a fast day, all go off to their respective tasks with empty stomachs.

If it is plowing and sowing time, he goes (to his field) with his first born son, the seed being knotted in a bag and carried on mule-back. He carries the rather heavy plow shaft and his son the lighter plowshare. He arrives at the field having inquired, along with his greeting, of farmers like himself or of passersby about the sufficiency or insufficiency of the rainfall and the dampness of the soil. He yokes up the oxen, hooks up the plow shaft to the yoke, divides up the land (to be plowed) by furrows, and (then) plows, putting the seed in a sort of sämma, and sows. Grasping the plow handle in one hand, his whip in the other, the plow scratching the ground evenly, ~~and~~ ^{he} 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 angara in fresh sauce. But if it is far, his wife takes him his lunch in an agälgyl-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 śūma 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 plow¹shaft and plowshare in the field and will return (another day). Since the yoke has a leather fitting (for the plow¹shaft) on it, he carries this fitting home with him so that animals will not eat it. As soon as he arrives home, he takes off the animal's harness, brings his oxen an armload of hay from the rear compound and scatters it (on the ground) for them or puts it in the manger for them. If he has a mother and father living in his compound, he goes to find out (whether) they have spent the day well and to inform them that he has spent the day well. Discussing what he has done in detail and what he has planned, receiving (their) advice, eating all the food that has been prepared (for him), and drunk what was to be drunk, he returns to his (own) home. When he comes into his house, he sits down on the sheepskin near the hearth with his wife and children, and surrounding the fire which is light and warmth for the house, they talk at length, they discuss things. The wife serves her husband in a special meno-tray and to her children (she serves) in a tray some of the parched grain which she has prepared by parching during the daytime. If there is beer, she serves it to them in a horn cup and in gourd dippers. The news, the comments, the stories add the warmth of family love to the warmth of the fire. When supper time arrives, the oldest children are served with the mother and father. The younger ones light the fire and stand (beside them) serving (them) until their turn comes. The wife rolls up the part of the angāra 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, *another will written. He will give different property to the ones who* 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) gännano gäbi. 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 gännano gäbi 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 banked fire, adds more wood and then wakes up her husband. While Mr. Husband is still in bed, he says his morning prayers in a rising and falling voice. Placing the water she has put on the fire off to one side, she puts the beans in hot water. She offers the lukewarm water to her husband so he may wash himself. By the time he is dressed, she offers him the steeped beans, then goes to the pen to milk the cows or goes outside. When the husband departs for the fields, she takes the livestock remaining at the house to pasture. Having done that, she returns to her household duties.

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

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

She summons her husband who has been broiled by the sun's heat and who has been exerting himself by his work in the field to a shady place, and putting bits of angāra 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 angāra 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 angura on the masob, has him take a swallow of her cold curdled milk and they eat their supper while she puts morsels in her husband's mouth. When the table is cleared as soon as he is finished, she boils the coffee, burns incense, and they send their prayers to God that 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 enshroud the corpse. He arranges for the summons and message of death to be sent to the places where the deceased's parents and relatives are. He transmits orders so that the provision contributed by the community will be collected in time and so that guests coming from far and near for the funeral may eat from it. He sees to it that the grave is dug and made ready in time. By standing up and taking charge, he oversees the burial society's funeral attendants, telling so-and-so to do this, so-and-so to perform this task so that the funeral ceremony will be carried out properly.

He is the one who sees to it that the funeral attendants and the mourners get something to eat and drink at the deceased's house and then leave. He makes the arrangements in every respect so that guests from far away may stay overnight. He is the one who gives reminders so that the memorial service for the dead, the forty day service as well as the anniversary service will be carried out and not forgotten. He divides in the presence of the relatives the property which is for the children and the relatives in accordance with the deceased's will. He sees to it that the rules and procedures of the area's burial society are properly carried out. He has the person who did not (help to) bury or contribute to the community provision when someone died fined by the judges of the burial society. If anyone refuses to be fined, he has (the offender's) provision or his gunna 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) live-stock, 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" ³⁵✓ 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 unproved 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 ~~ex~~ grain so the chickens and birds do not eat it, invites the neighbors to coffee, hands things to his mother (while) inside the house and all such like things.

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

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

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

Children who grow up like this and in turn 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 Afä-wärrä Gäbrä-yäsus, ^{35/} 'a dawn rose ready to blossom,' her breasts hills, her waist and hips (those of) a king bee or an elastic horse's halter, and her heels lemons. This is especially with Am'ra tradition. Her skin rivals the orange according to its light quality, and a fish according to its brown quality. Her hair resembles the reeds of the Blue Nile's shore, her eyebrows the barley field ripe for mowing, her teeth the _____ hailstones. Women of every type are compared in various ways according to the speech habits of the locality, the milieu or the observer.

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

Even though the nose juts out like a telephone pole,

The one who has a pudgy nose and her like are superior to you

in complexion

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

'Every woman's burden is water in a crock,

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

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

Her appearance about which she is so fidgety will become no better than ~~such~~ *that of the girl with a pudgy nose*. ~~as Coradilla~~ 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 ^{Olive d'in/}~~substance~~ eau de Cologne, Acqua de Selva and Lux soap, a girl's beauty had desirability when it had a tinge of fumigation from the ^{bargued}~~burned~~ wood and sandalwood. This is not completely absent even today. Powder, lipstick, manicuring their nails, curling their hair--today's culture has put them in the ascendant, but before it had made natural beauty hated, fresh butter for dry hair, butter running down from the hair for a dry face, wild honey for drying of the lips, henna for nails and feet, for covering the scars, the tonsure, braids, tattooing for the neck--all these were means for measuring beauty. They are still here today.

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

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

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

NOTES

NOTES

¹Depending 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.

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

³Re~~s~~ Makonnen, Menelik's nephew, was the Emperor Haile Sellassie's father. He was governor of Harar.

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

⁵Idare is the language known also as Harari; Dottu is a Galla dialect.

⁶Mercato (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 kätäma "new city".

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

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

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

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

11"praise yourself".

11a This is a manner of boasting.

12 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 mahbär drink from a common vessel. Its free translation is "hold a mahbär" or "conduct a mahbär".

15 Abbo is the "nick-name" of St. G'brä Abnäh's goddus, an Ethiopian saint of the 17th century.

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

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

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

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

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

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

22 The eastern door of the church (~~see~~ ፍጹህ ሰላም 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 nögäst" is a book on magic.

25 wähallo in Geez means "and he is". Since the priest did not know Geez, he wrongly separated the word into wäha (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 däbtär "notebook".

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

28 see note 20.

29 reigned from 1434 to 1468.

30 home of a spirit.

31 Wednesday and Friday are normally fast days.

32 "home" refers to Byzantium.

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

34 Reigned from 1380-1409.

35 See the chapter on "Communal inquest".

36 the author of the first novel in Amharic.

37 First is, she has become a prostitute.

VOCABULARY.

ሀገራዊ rich
ሐዥ Piscea (constellation)

ሆኑ shout (n.)

ሐተታ examination

ሆኑ be, become

ሆኑ (ሐዥ) he can (lit. it is possible for him)

noun+ሆኑ+noun either...or,

be it...or

ከሆኑ if he is

ከሐሆኑ otherwise

ከሐሆኑ፡በቀር outside of,
unless he is, unless it is

የሆኑ፡ደሐሆኑ all sorts of
things

ደሐሆኑ inappropriate

ደሐሆኑ፡ላገደ something
wrong

ደሐሆኑ inappropriate

ሆኑም አሁንም፡በሆኑ even now

ከሆኑ at least

የሁን even now

የሁን፡አለ agree

የሁን፡አን፤ however, be that
as it may, nevertheless

ሆኖም however, even though

ተከፈኑ be well-disposed

toward each other

አገልግሎት fashion, style

ሆኑ, see below

ሆኑም state, situation, condition,
circumstance (see ሆኑ)

ሐገራዊ፡ገዢ Isakim Mountain

ሆኑም commotion

ሐገራዊ statue

ሐገራዊ (pl. ሐገራዊት) apostle,
disciple

ሐገራዊ people

ሐገራዊ public

ሐገራዊ sorrow, grief (see ሐገራዊ)

ሐገራዊ contain the grief

ሐገራዊ grieving person

ሐገራዊ mourner

ሆኑም power

ሆኑም powerful, strong, severe

ሆኑም potency

ሆኑም faith, belief

ሆኑም religious

ሐገራዊ life

ሐገራዊ፡አለ be alive

ሐገራዊ፡አንደራ፡ተሰ

just like when he was alive

ሆኑም go

(ከሆኑም፡የሆኑም) he is
gradually weakening)

→ተከፈኑ in ሆኑም one goes

አገራዊ manage

አገራዊ gait

ሆኑም going

ሆኑም November

ሐገራዊ new, New Testament

ሁዳጅ lent

ሕግ (pl. ሕጎች) law, rule, charter,
virginity

ሕግ፡አወጣ draw up rules

ሕግ፡ገገ take order (lit. enter
the law and restrictions of
priesthood)

የሕግ፡ሚሰጥ first-time wife

ሀገር country

የሀገር national, domestic

የሀገር፡ተወላጅ nat. v.

ኃጢአት sin

ሕፃን (pl. ሕፃናት) child

ኃፍረት shame, sexual parts
(see ኣፋረ)

ለ

ለ for, to, for the sake of

ላሕይ, grace

ላላ be lax

-ሌለ in በሌለበት where there is
not

በሌለበት፡ጊዜ when he is not
around

ሌላ other, and r

ከ...ሌላ outside of, besides,
besides the fact of

ከዚህም፡ሌላ besides this

ሎሌ servant

ሌሊት night

ለማሳፍ be verdant, prosper

አላሳ fertilize, develop

ላኃ cow

ሎሚ lemon

ለመለመ be verdant

ለምለም verdant, green (leaves),
fertile

ሌማት wickerwork table, basket

ለመሳ beg, beseech, supplicate, pray

ተለመሳ be requested

ለማመሳ beg here and there

ተለማኝ who is requested

መለመኛ means for begging

ልመና request

ለመደ get accustomed to

የተለመደ customary, usual

ልማድ custom, tradition, practice

ልማዳዊ habitual

ለምድ sheepskin cape

ልመጥ plain (cloth)

ልምጭ rod

ለሰሰ፡አለ be mild, be soft, be gentle

ለሰሰ gentle

በለሰሰ፡አለ gently

ላቀ be superior

ላቅ፡አለ be rather superior

ልቆ in ከሁሉም፡ልቆ more than

anything else

ገ...ይልጋጋ rather than

[See also ሊቅ]

ሊቅ (pl. ሊቃውንት) expert, scholar

(see ላቀ)

ሊቀ: ሊቃውንት rank in religious teaching

ሊቀ: መዘመራት rank of dabtara

ሊቀ: ጠበብ rank of dabtara

ሊቀ: ጳጳስ Patriarch

ልቅ loose (see ላቀቀ)

ለቀለቀ plaster, smear

* ላቀሰ, አላቀሰ weep, cry, lament, mourn

ተላቀሰ cry

አላቀሰ help to mourn

አላቃቀሰ cry copiously

ማልቀስ crying

አልቃሽ mourner

[See also ላቅሶ]

ላቅሶ lamentation, lamenting, wake

(see * ላቀሰ)

ላቅሶው: አከነካ start up again

the wake

የላቅሶ: ጤን wake

ላቀሰተ፣ mourner

ለቀቀ abandon, leave, let go, let browse

freely, cede, be driven out

ተላቀቀ part (v.)

ልቅ loose

* ለቁጠ, አላቁጠ make a paste

ላብ: ያለ lukewarm

* ላብ, አላብ make sweat

ላብ sweat (n.)

ላባ feather

ልብ heart

ልብ: ደረረ take courage

አንደልብ freely

ገልብ sincerely

ለበለበ scorch

ለበሰ wear, put on a dress. be dressed in

ተለበሰ be put on, be worn

ለባበሰ be dressed up

አለባበሰ dress up

አለባበሰ manner of wearing, dress

አላባሽ: ነጣጣ wrap-around shawl

[See also ልብሰ]

ልብሰ clothes (see ለብሰ)

ልብሰ: ተክሃዎ sacerdotal garments

ላን tail (of sheep)

ሌን night

ሎፒ earring

ለካ measure (v.)

ተለካ be measured

መለኪያ means of measuring, criterion

[See also ልካ]

ለካ halter

ላካ send

ተላካ be sent

ተላላካ run errands

ተላላኪ messenger
 መላላኝ going on errands
 ልክ amount, the right amount, dimension, exactly (see ለካ)
 በ... ልክ in keeping with
 በልክ properly, within limits
 በዚያው፡ልክ to the same extent, correspondingly
 ለጡስ ignite, light (candle)
 ገንዘብ፡ሳጡና Lux soap
 ልክፍቻ infection
 ለወሰ mix, knead
 ተለወሰ be mixed
 ለወጠ charge (v.)
 ኦሰለወጠ cause to change
 ለዋወጠ change completely
 ተለዋወጠ exchange, vary
 መለዋወጥ change (n.)
 መለወጫ, in የዘመን፡መለወጫ New Year ላይ, on, upon, above, at, north
 መለዋወጫ place in which goods are exchanged
 ለዛ grace
 ሎዛ፡ማርያም name of spring with holy water
 ለዘበ be smooth, be pleasant to the ear
 አለዘበ polish, refine, go over
 (a text) repeatedly
 ለዘብ፡አለ be soft (voice), be low, be slow

ለየ separate, distinguish
 ተለየ be separated, be distinguished, differ, part
 ተለያየ differ, be different, be separated, vary, go their respective ways
 አለያየ make a difference, differentiate
 የተለየ different, special, various
 ተለይቶ exactly
 የተለያየ different
 "ለየት፡አለ be somewhat different
 መለየ- characteristics, distinguishing mark
 መለያየት difference, separation
 በተለይ, especially, specifically, particularly
 [See also ልዩ]
 ላይ, on, upon, above, at, north
 ላይ፡ተ፣አለ go hither and thither
 በ... ላይ about
 በዚህም፡ላይ in addition to this
 በዚያ፡ላይ in addition to that
 አዚህ፡ላይ at this point, in addition to this
 አዚህም፡ላይ above
 በ... በላይ above, outside of
 በዚህ፡ላይ at this point
 በዚያ፡ላይ in addition to this

ልዩ special, strange, eccentric (see

ለዩ)

ልዩ:ልዩ various

በልዩ specifically

[See also ልዩነት]

ልዩነት difference (see ልዩ)

ልደት birth (see ወልደ)

ልደታ birth of the Virgin

ልጅ child (see ወላጅ)

ልጅገረጅ girl

ለገ hit

ለገ fresh

ለገነነ tender stage

ለጉመ bridle (a mule), pack

ለጉመ trim with leather

ለገሰ give generously

ተለገሰ be bestowed generously

ለገነነ tender stage (see ለገ)

ለጥ፡ጥሎ low (adv.)

ላጥ፡አደረገ scratch; draw the sword

ሌጣ bareback

ልጥልጥል in የሰላጥ፡ልጥልጥል sesame cake

ለጣፈ paste, stick on

ላጤ shave (vt.)

ለፋ soften (vi.)

ልፋን labor (n.)

ለረለረ babble

ልፋን labor (see ለፋ)

ልፋፈ፡ጽደቅ burial scroll (in Geez)

50

-ም also

verb + ም፡+ verb.+ ም whether ... or

(as in ወደደችም፡ ጠላችም whether

she loves or hates)

መሀል center (see also መካከል)

መሀል፡ለመሀል right through,

right in the middle

መሐላ oath (see ማላ)

መሐላ፡ገዛ take in oath

ማሳሌን song

ምሁረ learned, educated, graduate

ምሕረት mercy

ማሳበሮ monthly gathering in honor of

a saint, society

ማሳበሮ፡ጠጣ participate in a mahbar,

hold a mahbar

(በማሳበሮ፡ሁኑው in groups)

ማሳበሮተኛ member of a mahbar

ማሳበሮተኝነት membership

ማሳበራዊ social

መሀንዲስ engineer

የመሀንዲስ፡ጥሌ፤ engineering

college

መሀይግ layman, illiterate

ማሳደሮ leather bookcase

የመጽሐፍ፡ማሳደሮ book casing

መሃፆ going (see ሃፎ)

መላ, see ሞላ

መላ riddle

መላ whole (see ሞላ)

በመላ entirely

መላ full, whole (see ሞላ)

መላ፡ቀን favorable day

መላ፡በመላ fully

በመላ all

ማለ swear

አስማለ make swear

አማማለ make swear to one another

[See also መሐላ]

ሞላ፤ ማለ be full, fill, provide
abundance

ሞላ (ለት) be perfect

ተሞላ፤ ተመላ be full, be filled

ተሟላ be completed, be complete,
be done completely

(የተሟላ complete, thorough)

ሟሟላ fulfill

አሟልቶ abundantly

መመላ፤ filling

ፈመማ፤ means of fulfillment

[See also ሞላ, ሙላት]

ሞላ, in ከሞላ፡ፎፈል more or less

መለመላ pick out

መለሰ return (vt.), give back

ተመለሰ return (vi.)

ከመላለሽ transport (v.)

መለሽ, in ከበር፡መለሽ beyond
the door

መልስ response

መልስ, in ከዚያ፡መልስ after that

መልሶ again

መለከተኛ small

ሙላት, in የውኃ፡ሙላት flood (see
ሞላ)

ማለት to say, it means (see አለ)

ማለት፡ነፍሱ this means

ይህም፡ማለት this means

መልእክት (pl. መላእክት) angel
(see also መላካ)

መልእክት message, mission

መልእክተኛ messenger

መላካ angel (see also መልእክት)

መላክ፡ኃይል rank in religious
teaching

መላክ፡ሰንበት rank in religious
teaching

መላክ፡ብርሃን rank of däbtära

መላክ፡ፀሐይ rank of däbtära

መልክ form, shape, appearance, aspect,
way, fashion, kind, character

በመልኩ properly

በመልክ፡በመልክ in every respect

በየመልኩ in every respect

መልካም good

መልክ, see መልክሰ

መልካም good (see መልክ)

መልክሰ, in መልክሰ: ማርያም title
of book

መልክሰ: ነገር ስንት title of book

* መለከተ, ተመለከተ observe, con-
sider, note, concern, indicate,
be indicated

(ጉዳይ) የሚመለከተው መሥሪያ ቤት
involved department)

አመለከተ indicate, report

ተመልካች onlooker, spectator

ምልክት sign, indication

ሳላሚያ measure, means of measuring
(see ለካ)

መለወጫ, in የዘመን: መለወጫ New Year
(see ለወጣ)

መለዎ characteristics, distinguishing
mark (see ለዎ)

ማለይ intercede

አማላ፤ mediator

ማለዳ early morning

የማለዳ early, of dawn

ዋሳይ, ዋዕላይ gathering place

መለጠ be bald

መልጭ, in መልጭ: አድርጎ አሰወጣ clear
completely of

ማምሪያ (pl. መምሪያ) teacher

የመምሪያ: ማሠልጠኛ ትምህርት ቤት

Teachers' Training Institute

መማር education, studying (see * ማረ)

መማጃ means of fulfillment (see ምጎ)

መምሌ entry (see ሙጣ)

መሪ guide (v.)

ተመሪ be guided, be intoned (chant)

(እንደተመሪ just like they came)

አመሪ head for, proceed (of road)

[See also መረ]

መሪ leader, guide (see ሙሪ)

ሙሪ: ጌታ rank in religious teaching

* ማረ, ተማረ study

አስተማረ teach, educate

ተማማረ teach one another

የተማረ educated

መማር education, studying

መማሪያ: ስገፍፍ place of education

አስተማሪ teacher

አስተማሪ ነገ teaching

ማስተማር teaching

መረመረ investigate

ተመረመረ be tested, be investigated

ተመረመረ examine, inquire, be

reflective

ምርመራ investigation

ሞረረ be bitter

አማረረ bemoan

አምረረ bitterly

የሞረረ violent

[See also ምረት]

ማረኝ plow, plowshare (see ክረኝ)

መረቀ bless

ተመረቀ be blessed, graduate

አገመረቀ cause to be blessed,

have something blessed

ተመረቁ bless one another

ምረቅ blessed

ምረቃ blessing

ምርቃን blessing

ምረቅ spittle

ምረቅ፡ሰዋጠ judicious person

ምርቃን blessing (see መረቀ)

መረተ be cleared and threshed (grain)

ተመረተ be grown

መረገ land, ground

የመረገ፡መንቀጥቆጥ earthquake

ምረገ bitterness (see መረረ)

መርጌ chrism

ማረዝ captivate

ማረዝ captivating

ምርሃ booty

መርዝ፤ Mercato (the market in Addis Ababa)

* መረኹዛ, ተመረኹዛ lean on a stick,
be based

መረዘ poison (v.)

ተመረዘ be poisoned, be possessed

(by a spirit)

መርዷ news of death of a relative

መረዳዳን cooperation, mutual help
(see ረዳ)

መረጃ information, evidence, proof
(see * ረዳ)

መረገ plaster with mud

መረጠ choose

አማረጠ choose carefully

ምርጥ superior

[See also ምርጫ]

ምርጫ choice, preference (see መረጠ)

መርፌ needle

◦ መርፌ፡ቁልፍ safety pin

ሙረኤ chairman of the mahbar

ምሳ lunch

መሢሕ Messiah

ሐሳዖ፡መሢሕ false Messiah

መሰለ seem, be like

(መሰለሁ he is congenial)

ተመሰለ be compared, be

represented, be restored

ተመሰለለ be like

ይመሰል as if

ተመሳሳይነት similarity

[See also መሰል, ምሳሌ, መሳይ]

መሰል peer (see መሰለ)

መሰሉ like himself

መሰሎቹ people like him

ምሳሌ example (see መሰለ)

መስማማት agreement (see ሰማ)

አስመሳጣጣን misunderstanding

(ላጣፍ፡ቀኙ፡ አስመሳጣጣን complete
misunderstanding)

መጋመፍ line, bus line

ምስጢፍ nail

ጣሳፍ sauce pot

ጥሣፍ axe

ምሥራቅ e. t

የምሥራቅ eastern

በተጨማሪም፡ በሰላም ል in the
eastern part

መሠረተ found, build up, establish

ተመሠረተ be based, be established

[See also መሠረት]

መሠረት foundation, basis (see
መሠረተ)

መሠረት፡ጣላ lay the foundation

መሠረት፡አፍላ lay the foundation

በመሠረት essentially, basically,
primarily

በ... መሠረት in accordance with,

according to, in keeping with

ኢንፎ + verbal noun + መሠረት

on the principle, inasmuch as

መሠረታዊ basic, fundamental

ምሥፍን, in የምሥፍን good news

መሣሪያ tool, weapon, building

material (see ሠራ)

የፍቅራት፡መሣሪያ writing
material

የጦር፡መሣሪያ weapon

መጋመፍ፡ጣላ office, department (see ሠራ)

መጋመፍ means for building (see ሠራ)

መጋመፍ evidence (see * ረዳ)

ምስራቅ central pillar of house

መስቀል cross (n.)

መስቀል፡ አፍገገፍ Mesqel Square

መስቀል a round footed basket on which
food is served

መስቀል፡ወርቅ decorated masob

ጣላንት wife

መጋመፍ፡ጣላ teaching (see * ጣላ)

መስቀል፡ጣላ glass

መስቀል፡ጣላ love philter (see * ረዳ)

መስቀል cow which has not yet calved

መስቀል one-stringed violin

መስቀል፡ጣላ play the violin

መስቀል field

መስቀል testify, bear witness

አስመሳጣጣን offer testimony,

have certified

ምስጢፍ witness

ምስጢፍ፡ጣላ testimony

መስቀል September

መስቀል sacrifice

መስቀል kind of, sort of, something

like, (things) such as (see መስቀል)

* መስቀል, አስመሳጣጣን praise (v.)

ተመስቀል be praised, be
appreciated

መዝጊያ mosque

መስጠ enenat

ተመስጠ be enraptured

ምስጢ terminate

ምስጢ mystery, hidden meaning

ምስጢ:አላ see the sacrament

የምስጢ intimate

በምስጢ confidentially, covertly

መሽ get dark

መሽ(በ) be overtaken by night

አመሽ spend the evening doing something

መሾ dirge

መሾ:ጣፊ professional mourner

ጣሽላ sorghum

የጣሽላ:ቆሎ parched sorghum

መሾፍ groom, bridegroom, bride

ጣሽሽ be attenuated

መሽታ tavern

መሽታሽታ:አላ it gets somewhat dark (see መሽ)

መሽጫ place where things are sold (see ሸጣ)

ጥቀ be warm, warm oneself

ጥቀ(ጦ) he feels hot

አጥቀ heat up, make comfortable

ጥቅ:አላ(ጦ) feel high (from drinking)

ጥቅ:ያላ animated, comfortable

ጥቅ:ገላ:መጓጉ in a heat-warming fashion

ጥቅ:አላገ heat (v.)

[See also መቅን, ጥቃን]

መቃጣጣ prayer stick (see ሻጦ)

መቆጣጣ seat (see * ቆጣጣ)

መቆፋፋጥ goal for the hockey ball (see * ቆፋፋጥ)

መቆፋፋጥ clipper (see ቆፋፋጥ)

መቆፋፋጥ misfortune

መቃብጥ grave, funeral (see ቀብጥ)

መቃብጥ:ቆፋፋጥ gravedigger

የመቃብጥ:ገላ:ገላጥ burial ceremony

የመቃብጥ:ገላ cemetery

ጥቅ heat (n.); see ጥቅ

ጥቃ inebriation (see ጥቅ)

መቀነት belt

ጥቃነት spite

መቀጣጣ መቀጣጣ fine (n.); see ቀጣ

መከላጥ nun

መብላጥ light (see ብላ)

መብላጥ privilege, right

መታ hit, strike

አስመታ cause to strike

ተመታ hit each other

አመታ way of hitting

መቻ hundred

ከመቻ percent

ከመቻ... አፎ percent

ጣታ evening

የጣታ፡ጣታ late in the evening

ጥቶ die

ጥቶ death

ጥቶ (pl. ጥቶ) dead

ጥቶ፡ዓመት anniversary for memorial services

ጥቶ deceased

ጥቶ meter

ጥቶ፡ሰቢ remembrance (see አሰባ)

ጥቶ፡ሰቢ፡ቀን memorial day

ጥቶ፡ሰቢ፡የሆኑ፡ቀናት memorial days

* ጥቶ፡ሰቢ, አጥቶ፡ሰቢ cross oneself

ጥቶ፡ሰቢ cord worn around the neck

(by Christians)

ጥቶ፡ሰቢ alternate, substitute (n.);

see ተገ

በ---ጥቶ፡ሰቢ instead of

ጥቶ፡ሰቢ recognition (see አወሰ)

የፍጥነት፡ጥቶ፡ሰቢ spiritual recognition

ጥቶ፡ሰቢ the reason of being known
(see ሆኖ)

ጥቶ፡ሰቢ administration, means of making a living (see አደረ)

የጥቶ፡ሰቢ administrative

ጥቶ፡ሰቢ when?

ጥቶ፡ሰቢ after all

ጥቶ፡ሰቢ well

* ጥቶ, ተጥቶ be convenient, be suitable

ተጥቶ it is convenient for him

አጥቶ be convenient, be suitable

አጥቶ it is convenient for him

ጥቶ deceased (see ጥቶ)

ጥቶ what?

ጥቶ፡ሰቢ at all times, always

ጥቶ goal area

ጥቶ kind of food

ጥቶ፡ሰቢ perhaps

ጥቶ፡ሰቢ any; (with negative verb)

nothing

ጥቶ፡ሰቢ ever

ጥቶ፡ሰቢ (3) even though

ጥቶ፡ሰቢ be slim, be emaciated

አጥቶ፡ሰቢ emaciate, diminish

ጥቶ፡ሰቢ means of living, living

quarters (see ፍረ)

ጥቶ፡ሰቢ dwelling

ጥቶ፡ሰቢ smallness (see አሰባ)

ጥቶ፡ሰቢ motive, beginning, point of

departure, reason, origin (see ነገ)

ጥቶ፡ሰቢ motive.

ጥቶ፡ሰቢ christening place (see ነገ)

ጥቶ፡ሰቢ Mannlicher (type of rifle)

ጥቶ፡ሰቢ see ጥቶ

ጥቶ፡ሰቢ chair

ጥቶ፡ሰቢ H2 set out a chair

መንበረ ልዩ አን ቅድስት ሥላሴ ጤቶ መንፈስ (pl. መናፍቅት) spirit

ክርስቲያን Cathedral of

St. Mary

* መነታ, አመነታ hesitate

ምንተ for the sake of

ምንን, see ኢምንን

ምንቸን pot

ምንቸን፡አብሽ chopped meat prepared with spices

መነሳ retire from the world

ምንቺ now!

ማንኛውም any

መነኩሰ be a monk, become a monk

መነኩሴ (pl. መነኩሳት) monk

ምንኩሰና monkhood

* መነዘረ, አመነዘረ fornicate,

commit adultery

መንፈረ village, neighborhood

መንፈረተኛ villager, who lives

in a section or neighborhood of

the town

ምንድን what?

መንግሥት kingdom, government

ጤቶ፡መንግሥት palace

መናገሻ፡ከተማ capital

ምንጊዜም always, at all times

(see ምንጊዜ)

መንገድ road, way, fashion

መንገደኛ passenger

ምንግድ rug (see * ነጠፈ)

ምንጭ source

ፍጥነት፡መንፈስ evil spirit

የመንፈስ፡ልጅ confessional child

የመንፈስ፡ቅዱስ፡ልጅ spiritual child

መንፈሳዊ spiritual, religious

መንፈሳዊነት spiritual merit,

spirituality

መናከሻ park (see ተፋሪክ)

መንፈቅ half year, semi-annual

memorial services

* መን, ተመን desire (v.)

ምቼን desire (n.)

ምንጭን (pl. ምንጭናን) faithful

ምዕራብ west

ምዕራባዊ western

የምዕራባዊ ወያኔ western

ማዕረግ rank

መዳን chastisement

ማንዘን corner

መንገድ table prepared with bread to

eat on

ማንድ፡ተነሣ the table is cleared

የማንድ፡ማንሻ the means for

removing the table

መከላከያ፡ሚኒስቴር Ministry of

Defense (see ክላሳ)

መከረ take counsel, counsel

ምክር advice

መመከር advising

መበራ affliction

መከረ harvest

ምክረ try, test

ምክክረ try now and then

ጤክሲጥ፡አደገገፊ Mexico Square

መክተ ward off, protect from

መክሃ support

ጤክሃ castrated sheep

ምክንል deputy, vice-

ምክንል፡ጤረ፡ገዢ sub-

district commissioner

መክንነት nobility, nobles

ምክንነት reason, cause

ምክንነት፡ም because

ምክንነት፡ሆነ፤። on the
occasion of

(ይህ፡ምክንነት፡በማድረግ
on account of this)

ጤ... ምክንነት on account of
በዚህ፡ምክንነት on account
of this

መክከል midst, in the midst

(see አከለ, መሀል)

በ... ክከል among

ጤመክከል among

በመክከል፡ገገ intervene

መክከለኛ middle, average

መክከለኛ፡ዘመን Middle Ages

መክፊያ payment (see አፈለ)

መዋገን burial chant ceremony

ማዋዋጭ means for making (something)
palatable (see ዋጦ)

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

መዋጅ fitting

መዋጮ contribution (see ወጣ)

መጡጢ exit (see ወጣ)

ጤዜ best man

መዝሙር chant, song

መዝሙር፡፩፡፪፡፫ Psalms

መዘነ weigh, balance

አመዘነ be preponderant

መመዘኛ place where things are
weighed

ማመዛዘን sense of proportion

[See also ጤነን]

ጤነን balance, scales, weight, Libra
(constellation): see መዘነ

መዘገብ register (v.)

ማዘጋጃ፡ቤት municipality

መያ skill, virtue, deed, duty, achieve-
ment, housewifely skills, specialty

መያ፡ገልጽ housewifely arts

የቀን፡መያ daily work

ገለ፡መያ craftsman

መያተኛ laborer

ጤያዚያ April

ጣያዚያ፡፲፯፡አደገገዕ Mayaziya
 Square
 ጣያዝ means of catching (see ያዘ)
 ጣዕ plain (n.)
 ጣዕነት quality of field
 ጣዕቲያ medicine, remedy, poison,
 philter
 ጣዕደጣዕ conclusion (see ደጣደጣ)
 ጣዕረያ place where one spends the
 night; ~~land given someone on condition~~
~~military service-land~~
 that he will provide military service
 (see አደረ)
 ጣዕብ assign, designate, allot
 ተጣዕብ be assigned
 [See also ጣዕብኛ]
 ጣዕብ raised place of the ground on
 which one sleeps, stall for
 merchandise
 ጣዕብ brass
 ጣዕብሮ shop
 ጣዕብን kitchen, cook house
 ጣዕብኛ regular, standard (adj.);
 see ጣዕብ
 ጣዕብኛ reason for admiration
 (see ደኅቀ)
 ጣዕብ፤ fireplace
 ጣዕብረያ beginning (see ጀጣቢ)
 ጣዕብረያውኑ first (adv.)
 ከጣዕብረያውኑ from the
 very first

ለጣዕብረያ፡፲፱፡first (adv.)
 ጣጣ weft, woof
 ጣጣ፡ጠጣጣ፡፪ተሀ፡ coarse
 ጣጣለጣ expression (see ገለጣ)
 ጣገረ put on cross-pieces in the
 structure of the house
 ተጣገረ be framed (house)
 ጣገረያ stall
 ጣገረ፤ curtain
 ጣገረ፤፡ጣገ draw a curtain,
 put up a curtain
 * ጣገረ, አጣገረ glorify, praise, extol
 አጣገረ praise (v.)
 ጣገረ፡፡ the next day
 ጣገረ፡፡ the following day
 ጠጣረ፡፡ the next day
 ጣገረ feed
 ተጣገረ be eaten
 ጣገረ feeder
 ጣገረ food
 ጣገረ entrance (see ገገ)
 ጣገረ litigate
 ተጣገረ plead a case
 አጣገረ argue a case (in court)
 ጣገረ disputing
 ጣገረ means of purchasing (see ገዛ)
 ጣገረ come
 አጣገረ bring, introduce
 አጣገረ have brought

አመጣጥ the way it was brought,

introduction

መጽሐፍ entry :

አጣጣ intermediary in betrothal

መጠላያ shelter

ጢጥጢጥ pepper

ጠጠረ appellation (see ጠራ)

መጠሪያ term, appellation (see ጠራ)

መጠሪያ:ገጥሞ name by which

it is called

መጠኑ measure out the right amount

ተመጣጠኑ be equivalent, be

equal, be compared

የመጣጣኝ equivalent, commensurate

surate

ተመጣጣኝነት commensurability

[See also መጠን]

መጠን amount, extent (see መጠኑ)

በጠጠሩ to a certain extent,

moderately, with a moderate

amount, a little more, for a bit

እነዚህ + verbal noun + መጠን

inasmuch

መጠኑን moderate

መጠንያ shelter, means of protection

(see ጠገ)

መጠጥ drink, strong drink, liquor

(see ጠጥ)

መጣፍ book, text

መጣፍ bad

መጨረሻ end (see ጨረሻ)

በጠጨረሻ finally

የመጨረሻ final, last, ultimate

መጠፍ pack strap, girth, strap

(see ጠፍ)

መጠፍጥ game (see * ጠፍጥ)

ጣጣፍ sickle (see አጠፍ)

መጠፍጥ book (see ጥፍ)

ጠጥያ place of prayer (see ጥጥ)

መጥፍ give alms

ጥፍፍ plow shaft, wooden handle of plow

ጥፍፍ:ቀንጥፍ:ጥፍፍ all the

plowing equipment

መፍፍፍ toothbrush (see ፍፍ)

መፍፍፍ solution (see ፍፍ)

L

ፍፍፍ sympathetic (see ፍፍ)

ፍፍፍ hunger (see ፍፍ)

hoe-cake

* ፍፍፍ, ፍፍፍ keep step

ፍፍ be compassionate

ፍፍፍ sympathetic

ፍፍ forget

ተፍፍ be forgotten

አፍፍ make forget

ፍፍ be moist

አፍፍ moisten

ሪሽ heard

ሪሽ:ያላ be self-sustaining

ሪሽ:የያላ independent

ሪሽ he himself, it itself

የሪሽ own (adj.)

ሪሽ:አድርጎ making his own

ሪሽ:ፈቃድ free will

የሪሽቸውን each one

ሪሽ corpse

የሪሽ:ሣጣን coffin

* ሪሽ, የሪሽ:ገርሽ mutual

(see አርሽ)

ሪሽቸ. family land, plot of land

(see ሪሽ)

ሪቀ be far

አሪቀ keep at a distance, keep

away, hold off, be far away from

ተሪቀ be far apart

ሪቀ:ያላ far, long (journey)

ሪቀ:አያላ at some distance

ሪቀ:ሄደ diverge too much

አሪቀ far (adv.)

[See also ሪቀ, ሪቀን, ሪቀነት]

ሪቀ far, far off, long (journey);

see ሪቀ

የሪቀ the one from far

የሪቀቸ: ነጋዴዎች the merchants

from distant place

ሪቀ be subtle, be refined

አሪቀ cause to be fine

ተሪቀ be adept in

ሪቀ:አላ be complicated, be

advanced (learning), be refined

የሪቀ subtle, refined

ሪቀ insubstantial

ሪቀ distance (see ሪቀ)

ሪቀ, see ሪቀ

ሪቀነት remoteness (see ሪቀ)

ሪቀ Wednesday

* ሪቀ, አሪቀ breed (vt.)

* ሪቀ, የሪቀ of worth

ሪቀ be hungry

ተሪቀ be hungry

ሪቀ hunger

ሪቀላ add wood to the fire that is

about to be extinguished

ሪቀ supper

ሪቀ:ደብረ rank in religious

teaching

* ሪቀ, አሪቀ satisfy

ሪቀ be defiled

ሪቀ:መንፈስ evil spirit

ሪቀ cheap

* ሪቀ, አሪቀ hand over

ተሪቀ take over

ሪቀ be long

ሪቀ:ያላ long

ሪቀ length

የሰገገገገገ child of the vow
(i.e. the parents have vowed
that the child shall become a
celibate)

ሰገገ style

ሰገገ(ወ) bore

ተሰገገ be disgusted with

ወሰገገገ boredom

ሰገገ bag

ሰገገ mat

ሰገገገ therefore (see ሰገ)

ሰገገ kind of dish

ሰገገ salad

ሰገገ sesame

የሰገገገ sesame cake

ሰገገ talisman

ሰገገ be trained, be proficient in

ሰገገ civilization

ሰገገ authority, official

ሰገገ modern culture,

civilization

ሰገገ: የሰገገ be cultured

ሰገገ Sultan

ሰገገ line, parade, line-up, pro-
cession

ሰገገ hear

(ሰገገ: አንድ ይሰገገ just as
though he had not heard)

ተሰገገ be heard, be perceptible,

be heeded, be listened to, appeal

ተሰገገ(ወ) feel

ሰገገ announce, recite, convey,
broadcast

ተሰገገ agree, approve

ተሰገገ(ወ) be agreeable to, be
suitable

አሰገገ bring to an agreement

ሰገገ who hears

ተሰገገ suitable

ተሰገገ influence, acceptance

ሰገገ agreement

ሰገገ agreement

ሰገገ feeling

ሰገገ kiss, attend church

ተሰገገ kiss each other

(ሰገገ: አንድ ይሰገገ go to
church, attend church)

ሰገገ name

ሰገገ a name is given

ሰገገ give a name

ሰገገ as a priest

ሰገገ agreement (see ሰገ)

ሰገገ go well, go well with

* ሰገገ, ተሰገገ engage in, be
engaged in, head toward (as

ወደ ሰገገ: የሰገገ they
head for their respective beds;

በሰገገ: የሰገገ they go
their respective ways)

አስገባሪ take to pasture

ሰጭን feeling (see ሰጣ)

ሳምንት week

ገለሳምንት the one whose turn

is hold the mahbar, 'ከፊት ምሽት' of the week

ስምንት eight

ሰባኛ officiating priest

ሰጣን፤ eighty, the 80th day for

memorial services; civil marriage

ሰጣሪ (pl. ሰጣሪዎች) martyr

ሰጣይ heaven, sky

ሠራ work; be in use

አሠራ help to do, have built

አሠራር construction, method of preparing (food)

ሙሳሊያ tool, weapon, building material

ሙሪያ፡ቤት office, department

ሠራተኛ employee, worker

[See also ሥራ]

ሰፊ jodhpurs

ሣሮ grass

የሣሮ፡ሰገራ stalk of grass

ሥራ work, effect (see ሠራ)

ሥራ፡ፊት be idle, not have

anything to do

ሥራ፡ፊት፤ የሥራ፡ፊት unemployed

ሥራ፡ፊትነት unemployment

ሥሮ root

ሥራ-ሥሮ all kinds of roots

ሥራ፡ሰፊ strike roots

ባ...ሥሮ under

ከ...ሥሮ under

ከሥሮ፡ሥሮ from beginning to end

ሰረቀ steal

ተሰረቀ be stolen

ሠራተኛ worker, laborer

ሥሮዓን ceremony, regulation, rule,

procedure, order, discipline

በሥሮዓን properly, systematically

በ...ሥሮዓን according to procedure

ሥነ፡ሥሮዓን procedure

ሰረዘ delete

ተሰረዘ be deleted

* ሰረዘ, አሰተሰረዘ obtain absolution

ሶርያ Syria

ሰርግ wedding

ሰርገኛ bridal escort party

* ሰረጸጸ, ተሰረጸጸ be disseminated (news)

ሱስ addiction

ሥሥት greed, overeating, stinginess

ሦስት three

ሦስተኛ third steeping of coffee,

ሲሳይ good fortune

ሱቅ ~~make~~

ሲቅ፡አጠያዝ make one pant

ሣቀ laugh

ሣቀ(ጠን) he jeered at him

ኤዛቅ manner of laughing

ጭጭጭ laughingstock

ሰቀለ hang, crucify

ሰቅለተ፡ዓርብ Crucifixion Friday

ሰቀለ rectangular

ሰቅለን, see ሰቀለ

* ሠቀየ, ተሠቀየ suffer

ሠባ be fat

ሰብ, in ቤተ፡ሰብ family

ሳብ pull

ተሳብ be attracted

ሳብ፡ያለ protracted

ሳብ፡ረገጥ፡ያለ elastic

ሠሰብል crop, field

ሰበረ break

ሰገረ, in ዐገር፡ሰገረ stalk of
grass

ሰበሰበ gather (vt.)

ተሰበሰበ gather (vi.)

ሰብሰብ፡እለ be sedate (gait)

ሰብሰብ፡እደረገ gather, gather up

የሰብሰብ together

ሰብሰብ፡ብለዉ together

መሰብሰብያ gathering place

ሰብሳቢ chairman (of a society
where collecting of money is
involved)

ሰበሰባ meeting

ሰበቀ, in ጦር፡ሰበቀ shake the spear

ሰበከ preach

ሰበከን sermon, preaching

ሱፒ of multicolored cotton

ሳተ be mistaken, err

እሳተ mislead

ጭሳተ means for misleading

ሰሐተን mistake

ሴን woman

ሴን፡ልፎ girl

ሴን፡ወይዘሮ lady

ሴንነት womanly qualities

የሴንነት feminine

ሴንፍ፡እዳሪ prostitute

* ሰተፈ, ተሰተፈ participate

ሰኔ June, Fast of ~~June~~ sāne

ሲኒሲ cup, china

ሥነ፡ሥርዓት procedure

ሠነቀ furnish provisions, take pro-

visions

ተሠነቀ be provided of (food)

ሥነቀ provisions for the journey

ሰንብል Virgo (constellation)

ሰንበሌጥ grass

* ሰነባተ, ተሰነባተ take leave,

be fired

እሰነባተ make last

ሰንበን Sabbath, Sunday

[See also ሰንበቴ]

ሰንበቴ kind of gathering (see *

አሰጋ cause apprehension, there
is concern

ሰጋጉ concern (n.)

ሥጋ body, flesh

የሥጋ፡ገብገገ livestock

ሥጋዊ carnal, material

ሰጋጉ concern (see ሰጋ)

ሥጋዊ carnal, material (see ሥጋ)

ሥጋዊነት secularity

ሰግደት adoration

ሰጋጅ carpet

ሰጠ give

ሰጦታ gift

*ሰጣ, ተሰጣ be spread on the ground

ሰጦታ gift (see ሰጠ)

ሣጣጓ box

ሰፋ be wide

ተሰፋፋ be widespread, expand

አሰፋፋ spread

ሰፋ፡አለ be somewhat wider

ሰፋ፡ያለ wide, broad, large,
considerable, important

ሰፊ broad, wide

(በሰፊው widely, abundantly,
extensively)

ሰፋን width, size

ሰፋ sew on

ተሰፋ be sewn

ሰፋ, in. የሰፋ፡ፍገፍት kind of dish

ሰፈረ measure out

ተሰፈረ be measured out

ሰፈረ settle, camp

ተሰፈረ board

አሰፈረ take on passengers

ሰፈረ neighborhood, settlement, camp

ሰፍሪ place, spot

(ወይም ሰፍሪው to all over)

ሰፋን width, size (see ሰፋ)

ሰፈረ kind of tray

ሺ

ሺ thousand

ሻ wish, want

*ሻላ, ተሻላ be better

ተሻሻላ improve (vi.) be amended

አሻሻላ improve (vt.), amend

መሻሻል improvement

ሾላ be sharpened

አሾላ sharpen

ሾላ kind of tree

ሾላግ war song

ሾላጦ decorate, give a reward, award

ሾልጣጎ award (n.)

ሾላቅ valley

ሾልጓግ 50 cents

ሾልጎ፡ገሎ፡ሄይ slip out

*ሾማ, ተሾማ scramble, struggle hard

አሾማ make scramble to obtain

ቸጥ (ml. ቸጥጭን) officer, headman

ቸጥ office (function)

ቸጥ candle

ቸጥብ chick-peas

ቸጥቆ cane, reed

ቸጥ purchase (grain or other products)

ቸጥ office (function); see ቸጥ

ቸጥ weaver

* ቸጥኝጥኝ, ተቸጥኝጥኝ dress
fancifully, be fanciful (dress)

ቸጥገላ become old, arbitrate

ቸጥገላ old man, elder

ቸጥግሪስ old age

ቸረ abolish

ቸረገድገድገላ bustle about

ቸረገረገጭ peas porridge

ቸረጭጭ prostitute

ቸረጭ hair braid

ቸረጭ Cancer (constellation)

ቸረ avoid, flee

* ቸረገረገገ put to flight, spirit away

ቸረገገ muslin

* ቸቀ, ጸቸቀ dampen, put into water, steep

* ቸቀቸቀ, ተቸቀቸቀ stir
in hot water

* ቸቀጥ, ጸቸቀጥ look up

ቸጥገገ be tied

* ቸጥገገ, ተቸጥገገ be alarmed

* ቸጥገገ, ጸቸጥገገ be resplendent

ቸጥ be grey-headed

ቸጥ small (n.)

ቸጥጥጥ perfume

ቸጥጥጥ childbirth illness

ቸጥጥጥ pleat, gathering at the waist

ቸጥጥጥ crevice

ቸጥጥጥ ridge

ቸጥጥጥጥ sugarcane

ቸጥጥ assembly

ቸጥጥጥጥ hold an assembly

ቸጥጥ waist

* ቸጥጥ, ጸቸጥጥ win, overcome

ጸቸጥጥ winner

ተቸጥጥ defeated

ቸጥ accompany, see off

ተቸጥ be provided with escort

ቸጥጥ clay, pottery

ቸጥጥጥጥ potter, pottery maker

* ቸጥጥጥ, ተቸጥጥጥ carry, be carried

ቸጥጥ gourd, drinking gourd

ቸጥጥጥ name of gate in Harar

* ቸጥጥ, ጸቸጥጥ across

ጥቸጥጥ across

ቸጥጥ get moldy

ቸጥጥ pistol

ቸጥ sell

ቸጥ seller

ጭጥጥ place where things are sold

ቸጥጥጥ beat with the whip

ሸጪ seller (see ሸጠ)

ሸፍሸፍ፣ eyebrow

ሸፍቷ outlaw

ሸፍፋፋ outlawry

ሸፈኑ cover, veil (v.)

ተሸፈኑ be veiled

ሸፈኑ፤ ሸፈኑ be wrapped up

ቀ

ቀ፡ገለ rustic, be dry

ቃል word, sound

ቃል፡አሰገገ make promises

ቃል፡ገደገ promise (n.)

ቃል፡ገደገ፡ገገ make a promise,
make a covenant

ቃል፡ገገ፡ገገ verbal instruction

ገቃል by heart

* ቅል, አቅላ individually

ቁገ፤ ቅገ roast

ቁገ፤ ቅገ parched grain, roasted
grain

ቅጌ custodian spirit

ቀለል be light

አቃለል ease

ቀለል፡አለ be light, be slight,

be minor, be low (price)

ቁለለ pile, heap up

ተቁለለ be heaped up

ቃለጥ color, ink, learning, education

ቀለጥ፡ቀገ apply lipstick

ቀልጥጥ, in ቀልጥጥ፡ጥጥ pet (adj.)

ቀለስ, in ገ፤ ቀለስ build a hut

ቀለቀለ mix

ተቀለቀለ be mixed together

አቀለቀለ join in

* ቁለቁለ, አቁለቁለ go down (of sun),
set (of sun)

ቁልቁል፡አለ go down (of sun)

ቀልቀል፡ሰል downhill

ገ...ቀልቀል down to

ቀለጥ food, provisions

ቀለጥ ring

ቅገ፡ገ light quality (of color)

ቅገ፡ገ sponger, parasite

ቀለ፤ have fun

ተቃለ፤ joke with each other

ቀለጥ be animated, there is much of
something

ቀለጥ melt (vi.)

አቀለጥ melt (vt.)

ቀልጥ፡አለ be faster, be more
efficient

ቀልጥ፡አቃ፤ quickly

ቁለ፤፡፡ slightly curved

ቀጥ, see ቅጥ

ቀጥ ማሰር (see ቀጥጥ)

ቅጥ stand, stop,

(ቅጥ standing upright)

(ቆጣብጥ she is unmarried)

አቅጣጦ place, get hold of

አቋቋጦ set up, establish, assist

ተቋቋጦ be established, be set up

ቋጢ permanent, survivor

ቋጢ፡ ንገረት immovable property

ቋጢ፡ ሕይወት lifetime, stance

ቋጢ፡ ሕይወት in his lifetime,

the normal value

ቋጢ፡ ነገር important matter

ቋጢ፡ ሕይወት height

አቋጢ፡ ሕይወት makeup

አቋጢ፡ ሕይወት posture, religious dance

ሙቋጢ፡ ሕይወት prayer stick

ቆጣጣ spice

ቆጣጣ፡ ሕይወት all kinds of spices

ቆጣጣ taste, take a taste

አቆጣጣ give to taste

ተቆጣጣ taste (v.)

ቆጣጣ፡ ሕይወት taste a bit

ቆጣጣ፡ ሕይወት dress, skirt, robe

ቆጣጣ፡ ሕይወት height (see ቆጣጣ)

ቆጣጣ፡ ሕይወት lifetime, stance (see ቆጣጣ)

* ቆጣጣ፡ ሕይወት sit, be put, be

placed, be set aside, be

deposited, be put away

አቆጣጣ deposit, place, put

aside, have in one's possession

(አቆጣጣ፡ ሕይወት፡ አቆጣጣ፡ ሕይወት፡ ይህን

they give no peace)

ተቆጣጣ፡ ሕይወት saving deposit, reserve money

አቆጣጣ፡ ሕይወት the manner in which it is laid out.

ሙቆጣጣ depository

ሙቆጣጣ seat, chair

ቆጣጣ become leper.

ቆጣጣ be left, be left out, stay away,

fail, be omitted, remain, remain behind

(ቆጣጣ፡ ሕይወት) he missed out on the blessing.

አቆጣጣ make remain

ቆጣጣ rest

ቆጣጣ others

ቆጣጣ፡ ሕይወት in ሕይወት፡ ሕይወት to say nothing of others

አቆጣጣ፡ ሕይወት in ሕይወት፡ ሕይወት one day before

ቆጣጣ፡ ሕይወት in ሕይወት፡ ሕይወት outside of, except

(ቆጣጣ + negative verb + ቆጣጣ unless)

ቆጣጣ፡ ሕይወት beside, nonetheless, otherwise

ቆጣጣ፡ ሕይወት beside, in that case

አቆጣጣ preceded by the negative in perfect "is not likely to ..."

ከይቀርባቸው preceded by a verbal
noun "probably," as in መጠኑ፡

ከይቀርባቸው he will probably cry
ቅሬ provisions collected by the
community

ቅር፡አለው have ill will

ቅር፡ተሰኘ be disappointed

* ቀቴቴ, አቅቴቴ sing a battle song,
recite a war chant

ቀረፍ፡፡ battle song

ቀርባቸው breakfast (see ቅሬሳ)

ቅርብ asset

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

አቅሬሳ offer breakfast

ቅርብ breakfast (v.)

ቅርብ፡ቅሬሳ eat breakfast,
breakfast (v.)

* ቀረቀረ, አቅረቀረ bow (v.)

አቅረቀረ with the head down

ቅሬቅሬ found (establish)

* ቅሬቅሬ, አቅሬቅሬ make one
restless

* ቅሬቅሬ, ተቅሬቅሬ hit the hockey
ball

መቅሬቅሬ goal for the hockey ball

ቅርባ፡፡ wooden load stays

ቅርባ፡፡ roughness

ቅሬ be near, come near, come forward,

be served (food), appear (in court)

አቅሬ present, serve, submit

ተቃሬ be near

አቅሬሳ bring together, cause
to come to a rapprochement

አቅሬሳ presentation, way in

which one comes close to another,
communion

ቦታቅሬሳ close (adj.)

[See also ቅርብ]

ቅርብ near, nearby, closely (see ቅሬሳ)

በቅርብ፡፡ recently

በቅርብ፡፡ recently

ቅርብ close (friend)

ቅርብ the one from close

ቅርብ closeness

ቅሬ take communion

አቅሬ give communion, administer
communion

ቅርብ communion

ቅርብ untanned hide used as a
sleeping mat

ቅርብ communion (see ቅሬሳ)

ቅርብ nearness (see ቅሬሳ)

* ቀረረ, ተቃረ conflict (v.), con-
tradict

ተቃረ opponent

ቅሬ stubble (of wheat, millet)

ቅሬ deduct

ቅሬ cut

አቋረጠ discontinue, cease, cross

የተቆረጠ fixed

ቁርጥ፡ ያለ decisive, clear-cut

ቆራጭ resolute

ተቆራጭ fixed

የጣያፈርጥ uninterrupted

መቆረጫ clipper

ቆረጠመ nibble

* ቆረጠጠ, ተቆራጠጠ wander

ቅርጫ, in ቅርጫ፡ገገወ divide up

ቅርጫዎጫጫን ankle

ቀረዳ carve

ቅርዳ sculpture, shape

ቄስ (pl. ቀሳውሰን) priest (see

ቀሰሰ)

ቅስና priesthood, rank of priest

ቀሰለ፣ injured

ቀሰሰ be ordained priest (see ቄስ)

ቁርባኑ name of church

ቀሰቀሰ stir up, rouse, wake up

ቀሰታ , in በቀሰታ slowly

ቀሰን bow (n.)

ቅስና priesthood, rank of priest

(see ቄስ)

ቅስጥጥጥጥ Constantinople

* ቅሸሸ, አቅሸሸ belittle

ቀቀለ boil, cook

ተቀቀለ be boiled

ቅቋን manger

ቀጣ anoint

ተቀጣ smear oneself with

[See also ቅጣ, ቅቤ]

ቅጣ oil (see ቀጣ)

ቅጣን፡፡ fat (n.)

ቅቤ butter (see ቀጣ)

ቅብ hood

ቅብ፡ጫን don the hood

* ቀበለ, ተቀበለ accept, join (in a song, in cries of mourning), say in refrain

አቀበለ hand (v.).

ተቀባይ, who welcomes, refrain

singer, who gives the response,

who is possessed by a spirit

ተቀባይነት acceptance, receiving

መቀበያ, in የአንገዳ፡መቀበያ

ቀቀቀ place to receive visitors

ቀበሌ area, district

ቀበረ bury

ተቀበረ be buried

አቃበረ help to bury

ቀባሪ who buries, sexton

ቀብረ burial

መቃብረ grave, funeral

ቀባጭ fox

ቀብረ burial (see ቀበረ)

የቀብረ burial (adj.)

የቀብረ፡ሥነ፡ሥረዳን burial ceremony

ቅገኝነት fat (v.): see ቀገ

ቅብላ Copte

ቅብጠጉ folly

* ቃተ, እቃተ(ሩ) he is not able,

he cannot

ቆቱ Galla

ቆንፒ midday, noon

ገቀንፒ, በኋላ afternoon

ቀና be upright

እቀና settle

ቀና፡በሎ፡አይ look up

ቅኝ honest

ቀና be envious

ቅናገ envy (n.)

ቀኝ (pl. ቀናት) day, date

ቀኑ፡ወጣ(ለገ) it has seen its day

ቀኝ፡እወጣ(ለገ) put in the

ascendant

ገቀኝ፡ቀኝ day after day

ቀና a basket of grain, gunna-basket

ቅፅ religious poetry, verse

ቅፅ፡ጣላሌት outermost corridor

of the church (lit. place for singing hymns)

ቅፅ፡ዘረረ qane extemporizer

ቅፅ፡ቤን qane school

ቅኝ honest (see ቀና)

ቀነስ decrease (vt.)

ተቀነሰ decrease (vi.)

ቅንቋ language

* ቀኝኝ, ተቀናቀኝ be a rival,

serve to do someone out of

እቀናቃጅ contender

* ቀኝበረ, እቀናበረ combine, link,

coordinate, deal with

ቀንበረ yoke

ቅናገ envy (n.); see ቀና

ቅንዝፒ licentiousness

ቀኝፒ horn

ቀኝዳገ brain

ቅኝፒ (pl. ቅኝፒፒፒፒ) pretty, pretty

girl, beauty

ቅኝፒፒ beauty

ቅኝጣረ take a pinch (of roasted

grain), peck

ተቅናጣረ be fidgety

ቅኝጣጣ pinch

→ ቅኝጣጣ pinching (n.)

ቅኝጣ top

ቅኝፒ right, right hand

ቅኝፒፒ rank of dabtara

* ቀወሳ, እቃወሳ upset

ቀወሳ Sagittarius (constellation)

ቀዘቀዘ be cold

ቅዝቃዜ coldness

ቀይ red

ቀረጥጥ kind of dish
 ቀረጥ ቀረጥ last for a long time, be
 for some time, remain, stay
 አቆየ preserve
 ቀረጥ ancient
 (ከሠራተኛ፡ ቀረጥ which was
 in use quite for a while)
 ቆይታ for a while
 (ከሠራተኛ፡ ቆይታ walking for a
 while)
 (ከ + imperfect + ቆይታ when it
 has been)
 * ቀረጥ, ተቀረጥ hold a grudge, be
 offended, be angry at
 አስቀረጥ offend
 ተቀረጥ rancor
 ቆይታ resentment
 ቀረጥ change (v.)
 ቀይረጥ alter
 አቀይረጥ change (v.)
 መቀይረጥ change (n.)
 ቀረጥ measure, outline (v.)
 ተቀረጥ be measured, be divided
 ቆይታ survey (n.)
 ቀይ pour
 ቆይ leather
 ቀይጥ precede, be first, get somewhere
 first
 ተቀይጥ race (v.)

ቀይጥጥ former
 ቀይጥጥጥ in front, first (adv.)
 previously, already, before,
 prior to
 ቀይጥጥ before
 ቀይጥጥ primary, prior
 ቀይጥጥ early times, first
 (ቀይጥጥ former)
 አስቀይጥጥ previously, first of all
 ተቀይጥጥ priority
 [See also ቀይጥጥ]
 ቀይጥጥ Sunday (see)
 ቀይጥጥጥጥ Holy Saturday
 ቀይጥጥጥጥ Holy Saturday
 ቀይጥጥ say Mass, sanctify
 ተቀይጥጥ be holy
 አስቀይጥጥ attend Mass
 [See also ቀይጥጥ, ቀይጥጥ]
 ቀይጥጥ (pl. ቀይጥጥ) saint (see ቀይጥጥ)
 ቀይጥጥጥጥ St. John's Day
 ቀይጥጥጥጥ Mass (see ቀይጥጥ)
 ቀይጥጥጥጥ start Mass
 ቀይጥጥ punish
 ተቀይጥጥ be punished, be disciplined
 አስቀይጥጥ cause to be punished,
 have someone punished
 ቀይጥጥ fine, punishment
 አስቀይጥጥ punishment
 መቀይጥጥ fine (n.)

ቀጥጥ be straight

ቀጥጥጽ straightly (adv.)

ቀጥታ straightly

ቀጥ anger (see ቀጥ)

ቂጥ wheaten bread

ቃጥ threaten

ቃጥ tray

ቅጥ in ጥቅጥ properly

* ቅጥ, ቀጥ get angry

ቀጥ anger

ቀጥላ resume (vi., vt.), continue

ቀጥሎ then

ከ...ቀጥሎ next to

ከዚህ: ቀጥሎ next

የሚቀጥል next

* ቀጥላ, ቀጥላ be broiled, be

burnt, burn down

አቃጥላ burn, sting

አቀጥላ light (the fire)

አቃጥላ arsonist

[See also ቃጥሎ]

ቃጥሎ fire, blaze (see * ቀጥላ)

የአገጥላ ቃጥሎ conflagration

ቅጥል leaf

ቅጥ reed

ቀጥጥ appointment

ቀጥ number (see ቁጥረ)

ገ + perfect + ቀጥ every time

(conj.)

ቅጥጥ compound

ቅጥጥጥ compound

ቁጥረ reckon, learn (the alphabet)

† ቁጥረ be considered

አገጥረ make one spell, make

one recite the spelling lesson

† ቁጥጥረ watch (v.)

ቁጥረ count (n.)

(የሕዝብ ቁጥረ census)

ቀጥ number (see above)

ቀጥጥ supervision

አቁጥጥ calendar

መቁጥጥ supervision

ቃጥ tie, knot, tie up

† ቃጥ be linked

ቀጥቃጥ blacksmith

* ቀጥቃጥ, ቀጥቃጥ be decorated

ቁጥጥ save, lay aside (money)

† ቁጥጥ refrain (abstain)

ቁጥጥ demure, restrained

መቁጥጥ restraint

ቀጥታ straight (see ቀጥጥ)

ቀጥጥ straight (adv.)

ገቀጥ directly

ቀጥጥ straight, literal (translation)

ቅጥ punishment (see ቀጥ)

ቂጥ sit

ቀጥጥ supervision (see ቁጥረ)

ቀጭጎጎ sit, sit down

ቀጭጎጎጎ merely

ቀጭጎ Gurage food

ቀጭጎ gauzy kind of šūmma

ቀጭ beehive

ቀጭጎ dig

ከቀጭጎ have dug up

ቀጭጎ beg door to door

ቀጭጎ door-to-door begging

ጠ

ጠ in, at, among, on account of,

because of, in view of fact that

ጠ + (imperfect) even though,

even if

ጠ + imperfect + ግ even though,

even if

ጡፃ black with a white blaze

ጣፅ tradition, custom

ጣፅ sea

ጣፅ፡ዛፍ eucalyptus

ጣፅ፡ሪ character

ጣፅ፡ቀ hermit

ጣፅ eat

ተጣፅ be eaten

(ረጣፅ one eats)

ከጣፅ feed, serve food, provide

food

ጣፅ, in ጣፅ፡ልፅ one with child

ጣፅ፡ልፅ official

ጣፅ husband

ጣፅ thinking (see ኣጎ)

ጣፅ፡ቀ expert

* ጣፅ፡ቀ, ተጣፅ፡ቀ be spoiled, spoil (vi.)

ጣፅ፡ቀ master of the house, lady of

the house, wife

ጣፅ፡ቀ tribal notable

ጣፅ፡ቀ part, cut of meat

ጣፅ፡ቀ person who bought something
to eat, customer

ጣፅ፡ቀ housewifely abilities, house-
wifely skills

ጣፅ፡ቀ companion

ጣፅ፡ቀ heavy woolen blanket

ጣፅ፡ቀ let him have it! (see ኣጎ)

ጣፅ፡ቀ Old Testament

ጣፅ፡ቀ Old and New
Testaments

ጣፅ፡ቀ countryside

ጣፅ፡ቀ rudeness, immoral

ጣፅ፡ቀ exceed

ተጣፅ፡ቀ vary

ኣጣፅ፡ቀ make a great difference

ጣፅ፡ቀ more

ኣጣፅ፡ቀ more

ጣፅ፡ቀ difference

ጣፅ፡ቀ more

ጣፅ፡ቀ majority

በልጣ fast, best

ብልጣ (fem. ብልጢን) shrewd, sly

ብልጣን trickery

ብልጣ majority (see በለጣ)

ብልጣ፡አለ sparkle (v.)

ብሌ be lit

አብሌ light (a candle)

ጠብሌን light (n.)

በሌ ox

በሮ gate

ብሮ silver, silver thaler, dollar

ብሮሃን light (n.)

በሊ fly, run fast

አባሊ chase away, expel

* በሊበሊ, አባባሊ ransack

አባባሊ proper name

በሮቤ pepper

በሮቤ:በሮ name of gate in Harār

በሊታ be strong

ብሮቱ strong, powerful, industrious

በብሮቱ strongly

በሮታ strength, effort

በሊን cattle pen

ብሊ see በሊታ

ብሮቱን orange

ብሌፍ parchment

በሮፍ burnoose

በሊፍ porch

ብሮፍ hat

ብሮፍ: አፈረን wear a hat

ብሮፍ: ደፋ wear a hat

ብረን bless

ተብረን be blessed

ብረን blessing

ብረን blessed

በረንተ be large, be numerous, be many

አበረንተ increase

በረን: አለ be rather large, be manifold

በረን: ያለ considerable, much, numerous, many, a great deal, quite a bit, most of, large (number)

በረን: ብሉ in quantity, in great number

* በረንተ, አበረንተ present a gift

በረን blessing, gift

በረን desert

ብረን honeyed water

በረ be cold

አበረ cool, calm down (a quarrel)

ብረ cold

[See also በረ]

በረ hailstone (see በረ)

ብረን kind of tree

ብረን glass

ብረን doorstep, doorway

ብረን roasted barley flour mixed with water

ብረ be worse

የግሰጥ፡አንደሆኑ and what is

worse

በሰለ be cooked, be ripe, be mature

የበሰለ who is mature

* በሰረ, አበሰረ inform, announce

the good news

በሰበሰ putrefy

በሰተ, in በሰተቀረ besides,

otherwise, nonetheless (see ቀረ)

(በ--- በሰተቀረ except for,

with the exception of)

በሰተቀኝ to the right (see ቀኝ)

በሰተፂደግ behind (see ፂደግ)

በሰተ illness

በሰተኛ ill

ባሻገረ across (see * ሸገረ)

በቃ be sufficient, be qualified,

qualify (for); renounce the world

አበቃ finish, end, bring to an

end

በቃ sufficient

ብቃት asceticism

መብቃት renunciation of the world

ጣብቃት end

ብቅ፡ብቅ፡አለ appear

በቀለ grow

አበቀለ make grow

በቀል revenge

በቅሎ mule

በቅሎ፡ለጋጣጣ muleteer

ባፄለ been

በቀረ, in በ--- በቀረ outside of,

except (see ቀረ)

በ + negative verb + በቀረ unless

ብቃት asceticism (see ብቃ)

ባቡረ train, railroad

የባቡረ፡ጣቡያ railroad station

ብብት armpit

ባት calf

ቤት house

ቤተ፡ልግላግ small hut outside the

church in which the Host is

prepared

ቤተ፡መንግሥት palace

ቤተ፡ሰብ family

ቤተ፡ንጉሥ circular house

ቤተ፡ክርስቲያን church

ቤት፡ለቤት around the house

ከቤት፡ቤት from house to house

ከቤት፡ቤት፡አለ go from house to

house

የቤት፡ጌታ lady of the house

የአቃ፡ቤት property custodian

ቤተኛ close friend of the family

በተሃ insufficiently fermented

በተለየ in particular (see ለየ)

በተለይ especially, specifically,
particularly

በገር stick, stove

በተረፈም moreover (see ተረፈ)

በተቀር besides, in that case

(see ቀረ)

ከ...በተቀር except for

በተካ scatter

ተበታተኑ disperse (vi.)

ቤተኛ close friend of the family

(see ቤት)

በቻ only, but, however

በቻ:በቻውን singly

ለበቻ:ለቦ keep separate

እየበቻ separately

በቻኝነት loneliness

በቻላ numerous

በቻኝነት loneliness (see በቻ)

ቡና coffee

ቡና:ቤት bar

(ቦ) ቡና:ቆሎ roasted coffee

በጓጓ faucet

በካን blow (of dust), be blown away

ባንክ bank

በዓል (pl. በዓላት) festival

ባሕታ spring with holy water

ባሳፍ foreigner

ቦጣ ferment (of dough)

አቦጣ ferment (vt.)

ቡጥ dough

* በከለ, አበከለ soothe

በኩል, in በ...በኩል concerning, with
regard to, in respect of, as far
as it concerns

በበኩሉ on his part

በጥሩ be dissipated, go to waste

ኦገጥኑ waste

በዛ be numerous, be too much

አበዛ increase, do something in
great quantity

አብዛኛ:በላ eat a lot

አብዛኛው most

አብዛኛውን:ጊዜ mostly, most
of the time, usually

ይበዛቃል it is mostly

[See also በዙ, በዛነ]

ቤዛ, in ቦፎ:ቤዛ thimble

በዙ numerous, many (see በዛ)

በዙጊዜ many times

በዙውን:ጊዜ most of the time,
mostly

በዛነ number (see በዛ)

በብዛት frequently, in large numbers

በዘመን:በዛነ in the course of time

ቦጊዜ:በዛነ passage of time

በየ- every, each, at an interval of,
in each according to

ባይ, who says, who hits (see አለ)

ባሌ proper name

በፍለከን everywhere (from በ-አየ-አለ-በገ)

ገሪጅ alien

በያንሰ at least (see አነሰ)

በያንሰ:በያንሰ at the very
least

በይፋ openly, publicly

ቡዲግር name of gate in Harar

ባዶ empty, black coffee

ባዶን with empty stomach,
without it, empty-handed

ባዶ፡አግፋ barefoot

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

ተበደለ be wronged

በደለ injustice, wrong, injury

ተበደላ wronged

ብድር loan

ቡድን team

ቦታዊ፡ጉግጉ team captain

ብድግ፡ጉለ get up, stand up

በፂ be good, be suitable, be made

አበፂ make

ባፂ spend the time

በግ sheep

* በገገገ, ተጓገገገ be blazing

በጤ kind of

የፊ:በጤ indigent, needy

በጣም very

በጠሰ break a string

ተበጣጠሰ be torn to bits

በጠጠጠ mix

በጠጠ scrape up

ቡጣጣ kind of dish

ፋብሩዌ December

ንቀጥን polite

ንቀጥና politeness

ንቀጥን come on!

ፋለለ, see አፋለለ

ንቀጥን big (see ተለቅ)

ንቀጥን grown-ups

ተገላጭ be transmitted (see አለፈ)

ንቀጥን furrow

ተለቅ፡ያለ large, older

ንቀጥን great

ፋለቅ elder

ንቀጥን importance

ንቀጥን big

ንቀጥን education

የንቀጥን፡የሥነ፡ጥበብ፡ጣሪ፡ጣሪ

Ministry of Education

የተግባረ፡ኢድ፡ንቀጥን፡ጤን

Vocational School

ፋጥፍ miracle

ፋጥፍ Book of Miracles

ተመሳሳይነት similarity (see መሳሳ)

ፋጥፍነት loyalty (see አመኑ)

ተፈ section, turn; ordinary

ተፈ፡ሰው ordinary person

ተፈጥሮ in turns
 ተፈጥሮ he in turns
 ቢተፈጥሮ in turn
 ባለቀፍ the one whose turn it is
 የሽቀጥጥ፡ተፈ merchandise stall
 ንግድ hustle and bustle
 ንግድግድግጥ confusion
 ተፈፍ mountain
 ተረተ speak in proverbs, tell
 parables
 ተረት parable, tale, saying
 ታሪክ history
 ታሪካዊ historical
 ተረከከ heel
 ተረጎመ translate
 ንግግሮ meaning, interpretation
 ንግግሮ interpretation
 አጠቃላይ interpreter
 ተረፈ be left over, be spared
 አተረፈ win, gain, acquire, leave
 ተረፍ፡ሲልጦ moreover
 ንግግሮ profit
 በተረፈ፤ በተረፈግ moreover,
 besides
 * ተረፈፈ, ተገረፈፈ be present
 in abundance
 ተስማሚ suitable (see ሰማ)
 ተስማሚ acceptance, influence
 (see ሰማ)

ተሰሰረ, see አሰረ
 ተስተካከለ be corrected, equal (see
 አከለ)
 ተስኔ hope
 ተስኔ፡ቆረጠ despair (v.)
 ተስኔ፡ጣለ(ከን) he placed hope in him
 ተስቀዳደመ race (v.); see ቀደመ
 ተስከርካሪ vehicle
 ተቆጣጣሪ saving deposit, reserved money
 (see * ቆጣጣሪ)
 ተቆጣጣሪ fixed (see ቆረጠ)
 ተቀጣይ, see * ቀበለ
 ተቀጣይነት, see * ቀበለ
 ተቀዳሚነት priority (see ቀደመ)
 ተባለ be said (see አለ)
 ተባለለ say to each other (see አለ)
 ተባበረ cooperate (see አበረ)
 ተቦን black strip of cloth
 ተቦን church, altar stone of Ethiopian
 church
 ተቦን፡ጓግሦ celebration of the
 tabot
 ተታሪ industrious, busy
 ተቸ comment (v.)
 ተቸ comment (n.)
 ተጓዥ resurrection
 ተጓዥ small, a little bit
 ተነተነ explain
 አተነተነ feel

ተንጋሪ ruse, malice

ተንጋሪኛ malicious

ተንዛዛ be wordy, be verbose

ተነፈሰ breathe

አስተነፈሰ let rest

መናኒቫ park

ተነፋነፋ long loose trousers

ንግዛዝ command, order, instruction

(see አዘዛ)

ተገ replace

(በ--አገር:ተገ take the place of)

ተተገ be succeeded by

ተተገ replacement

ምንገ alternate

ተገለ plant, set up, pitch a tent

(ርስገ:ተገለ grant family land)

ተተገለ be fixed

ተገለ plant (n.)

(ሶፍራ:ፍራ:ተገለ fruit trees)

አታገለገ plant, vegetable

ተገላ wolf

ተገለል religious wedding

ተገሰ shoot, iron (clothes)

ተገሰ shooting

አተገሰ the way it is ironed

[See also ትገሰ]

ትገሰ warm (roast), fresh (bread, stew); see ተገሰ

ትገሰ shoulder

ታገ become weary, be tired

ተገታፊ follower (see * ገተለ)

ትገታፊ straight, equal

በትገታፊ exactly

ትገታፊ exact, right

ተገዘ be sad

አስተገዘ cause sadness

ትገዘ sadness

በትገዘ sadly

ተፀ leave, let go, give up, abandon, eschew

ተዋሕዶ monophysitism

ትወልድ generation (see ወለድ)

የትወልድ native

ተዋወቀ be acquainted with each other (see ወወቀ)

ተወዳጅ popular (see ወደዳ)

ታዛ caves

ትዝታ memories

ተዝገረ memorial service

ትይይ opposite (see አየ)

ተደላ comfort

ትዳር marriage, married life, married state

ትዳር:ሪዳ married man

በትዳር:ዋረ get married

ተዳደረ make a living (see አደረ)

ታገለ wrestle

ጥገል struggle, struggling,

effort

ጥገርፕ Tigrinya (language)

ተገቢ appropriate (see ገገ)

ተግግር duty, activity (see ገገ)

ተግግረ: ኦድ: ጥግህርፕ: ቤን

Vocational School

ተገገዝ help each other (see አገዛ)

ተግጠራ, see ጠጠራ

ተዳራሪ enemy

ዳፋ land for which one is hired to
provide service

ተፋታ spitting

ተፈጠሮ nature (see ፈጠራ)

ቸ

ቻለ can, be able, endure, stand

ቻለ(ለን) it provides for him,
it takes care for him

ቻሎታ ability

ቻለ: አለ ignore

ቻሎታ ability (see ቻለ)

ቻሎን law court, court of justice

ቻሎን: አሰታለ the court meets

ቸር good

ቸቸር well

ቸርቻሪ retail dealer

ቸርቻሪ retail

ቸቸ torch

ቸቸ: ተለቸ stubbornly

* ቸቸቦሊ, አሰቸቢ, urgent

ቸቸል peg

ቸቸረ be wanting, be difficult

ቸቸረ(ወ) he is in need

ተቸቸረ be difficult, be hard-
pressed

አሰቸቸረ cause problems, afflict

ቸቸረ: አለ be difficult

ቸቸረ: ቢል when things are tight

ቸቸረ distress, trouble, diffi-
culty, problem

ቸቸረቻ afflicted, needy

ና

-ና and; (connected with certain verb
forms) because

ካሁለል: አለ be indolent

ካሐስ copper

ካሮ life, living (see ካራ)

የካሮ: ጊደፓ station of life

የካሮ: ጊደቻ life companion

ካራ live

(ቢኖረኖ but even so)

ካኖራ maintain

ክፍሪ dweller

ጠጥሪ means of living, living
quarters

[See also ካሮ]

ካርባ nurse

ካሳ hold back

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

(የ... ካርባ: ጥተካሳ on account
of)

አካሳ ^{raise,} ~~recite,~~ mention, bring up
(a subject), take off one's
hands, give this child in chris-
tening

አካሳ take off

ተካሪ christened

መካሻ motive, beginning, point
of departure, reason, origin

መካሻ christening place

ንሰሐ confession

የንሰሐ: አባት father confessor

ንሰሐ: አባትነት office of
confessor, confessorship

ንሰር eagle

ንሰሐነት dampness

ካሸጠ animate (v.)

ተካሸጠ be lively

ካቃ wake up

ካቃ crack

ካቃ despise

ተካቃ be held in contempt

ንቃት contempt

ንቃት tattooing

ንቃት contempt (see ካቃ)

የንቃት: ዓይን contempt

ንቃቂ movement

ካቃዘ be eaten by worms

ካቃዘ worm

ካቃ he was

* ካቃ, አባተካቃ take charge

ካቃ leopard

* ካቃ, አካቃ read

አካቃ have recited, cause to
recite, make read

ንቃቃ reading

* ካቃካ, አካቃካ mutter, gabble,
mumble

ካቃ decorated hide mat

ንቃቃ dispute, disputation, quarrel

ካቃ Fast of Nineveh

ካቃ touch

ተካቃ be affected

ካቃ be pleasing

ካቃ: ካቃ: አደረገ poke

ካቃ: የሆነ that is of the type,
that is of the kind of

ካቃ immerse, dye

* ካቃ, አካቃ break (the fast)

ካቃ disgrace, shame

* ካቃ, አካቃ swing (the hockey
stick)

* ነጠረ, ንነጠረ, spread

ምንጣፍ rug

ነጠጥ tear out

ነፃ be free.

እነፃ cleanse

ጠነፃ gratis, free of charge

ነፃነት independence

[See also ንፃሕና]

ንፃሕና cleanliness, purity, blame-
lessness (see ነፃ)

ነፃነት independence (see ነፃ)

ንፃፍፍ parable

ነፋ inflate

ንፍፆ porridge

ነፈሰ blow (of wind), be in the air
(rumor)

ነፈሰ (ጠን) influence

(ንጥሣርን፡ ነፈሰጠን he has a
smattering of education)

ተናፈሰ take fresh air

[See also ተናፈሰ, ነፍሰ]

ነፍሰ soul (see ነፈሰ)

ነፍሰ፡ፀወቀ reach the age of
reason, be mature

የነፍሰ፡ልጅ spiritual child

የነፍሰ፡እግዝ father confessor

ናፍጋ naphtha

ነፈገ be stingy, ~~strict~~ stint

ክ, □

ክህል grain, food

ክህል፡ወጋ sustenance

አሁን now

አሁንም even now, still

እንዝ numeral

ክቅድ Sunday

ክለ say, do something

(ወደቀኛ፡ ክለ go to the right)

(ጠለው let him have it!)

ተገለ be said, be termed

ተገገለ say to each other

አሰገለ have said, ask to say

ካይለ without reflecting, without
regard to

ብሎ thinking

ተብሎ, in ለ--- ተብሎ for the
purpose, specifically

ይለ, in ለእግዚአብሔር፡ይለ for God's
sake

ማለን, see above

እለ he is, there is

እለ(ጠን) he has to, he must, he
should

ምን፡እለበኝ what business is it
of mine?

ከደለበን from all over, in various
places

ያለው if there is any

[See also አለኝታ]

አላለ last-minute addition to the
load

አልልታ ululation

ዓለም world

የዓለም፡ሰጥ world name

ዓለማዊ worldly, secular,

worldly person

ዓለማዊ ነፃ worldliness

የዘላለም eternal

ዓላማ aim, purpose

አለማ proper name

አለቀ be over, come to an end, be

spent (in prayers)

አለቀ(ባ) who is out of something

አለቃ chief, vicar, rank in religious
teaching

የቤት፡ጥርጥሪያ፡ አለቃ vicar

ኦለባ milk (v.)

አልቦ bangles

ዕለት day

ዕለት፡ዕለት day after day

የዕለት daily

የዕለት፡ሠራተኛ daily laborer

የዕለት፡በዓል festival

የዕለት፡ጉረሰ daily bread

የዕለት፡ጉረረ daily consumption

በዕለተ፡ቀኑ on the same day

ጥዕለቱ፡ዕለት፡ጀምሮ starting

that very day

አለገገ whip

አለኝታ mainstay (see አለ)

አለዚያ otherwise, or else

አለዚያም otherwise, or else

አልጋ bed

አልጫ stew made without bärbarre

የአልጫ፡ፍንፍን kind of dish

አለል pass, exceed, run out, transcend

(ጥዚያ፡ገለል outside of that)

አሳለል let pass, pass the time,

serve (drinks), go beyond, spend

(time)

(አሳልደ፡ሰጠ expose (the body)

አሳላለል let pass, transmit

ተላለል violate, break (the law),

transgress, be handed down, be

transmitted

አልፋ፡በሎ a little further

አልፎም and further, moreover

አልፎ፡አልፎ occasionally, from

time to time, now and then

(ገ... አልፎ beyond, besides,

outside of)

አላፎ፡አግዳጫ passerby

የማያልፍ imperishable

አልፋኝ bedroom chamber

አማህሪy appellation for nun

አመፅ bad temper

አዋሌ salt bar

አምላክ Lord, God

አማላፂ mediator (see ማላፂ)

አመመ hurt

ታመመ get ill

አመጥ line of workers in the field

አመጥ፡በመጥ፡አደረገ rank in
lines

አማረ be beautiful, be attractive,
be colorful, be refined

አማረ proper name

ያማረ handsome, splendid

አገምፎ well (adv.)

አዋራ bird of prey

አማርኛ Amharic

አምስት five

አምስት ዓመት quintessence

አምራጭ፡አለ refuse

አምባረ bracelet

አምራካ calf

አምራካ, ገረግረግ

አመቤት lady of the house, woman

አመቤታችን Our Lady

አምብዛም many, much

አመት handmaid

አማች father-in-law

አመኑ believe

ታመኑ be believed

አማች witness

አምኑ belief, faith

ታማችን loyalty

አምንት nothing, slightly

አማች witness (see አመኑ)

አመክባ kind of thorn

አማካይ middle

አማካይነት, in በ...አማካይነት through
the intermediary, be means of

አመድ ashes

ዓምድ column

አመጣጥ the way it was brought, intro-
duction (see መጣ)

አማካኝ intermediary in betrothal (see መጣ)

አረሀ female singer

አረመ weed, correct

ታረመ be refined

አረም weeding

አረማ insignia

አረም, in አረሙን፡አወጣ release one's
inhibitions

አረፎ፡በሮ name of a gate in Harar

አረፎ ball for hockey

አረፎ፡በሎ፡አለቀሰ cry bitterly

አረሰ plow, farm (v.)

ታረሰ be plowed

የሚታረሰ what is to be plowed

አረሻ field, farming, agriculture

ማረሻ plow (n.)

አራሽ parturient (woman)

ከስተሳሰረ bind together,

cause to be bound together

አሳር misfortune

ዐሥር ten

ዐሥር ሰዓት four o'clock

አሠራር construction, method of

preparing food (see ሠራ)

አከረጃ evidence (see *ረጃ)

አከረጅኝ evidence (see *ረጃ)

አሳከ think, take into consideration

አሰበ(ሰን) think about it

ታሰበ be taken into consideration

(ካይታሰብ unexpectedly)

አሳሰበ suggest

ማሰብ belief

ሐሳብ idea, plan

አሳሳቢነት concern (n.)

አስተሳሰብ way of thinking

(የአስተሳሰብ ሁኔታ way of thinking)

መታሰቢያ remembrance

አሳን fire

አስተሳሰብ, see አለሌ

አስተማሪ teacher (see *ማሪ)

አስተማሪነት teaching

አስተሳሰብ, see አሰሪ

አስተሳሰብ way of thinking

(see አሰከ)

አስተካከለ adjust, trim, straighten,

straighten up (see አከለ)

ክስታወሰ recall, remind, commemorate

(see ክወሰ)

አስታወቀ make known (see ወወቀ)

አስተዋወቀ acquaint, cause to be

familiar (see ወወቀ)

አስተሳሰብ who has sympathy (see አዘነ)

አስተያየት appearance, view (see አየ)

አስተዳደረ administer (see አደረ)

አስተዳደር administration

የአስተዳደር administrative

አስተዳደግ upbringing (see አደገ)

አስታጠበ help wash (see አጠበ)

አስተጣጠፍ way of being folded

(see ወጠፈ)

አስተጋግጧል bring about the betrothal

(see አጠፈ)

አስቸጋሪ urgent (see ቸጋላ)

በአስቸጋሪ urgently

እስከ until

እስከ --- ድረስ until

አስገጥሟ body

ድስገጥራ ሣጣን coffin

አስገጥሟ dance consisting of shoulder

shrugging

አስገጥሟ፡አስገጥሟ (or ወረደ)

perform the Zskasta

አሰገንደሮ Alexandria

አሰገጥሟ scout

አሰገጥሟ Leo (constellation)

አብካልት asphalt

አብካልት፡ፈሰሰ be paved

አቭ፡ሙሪ /

አቭ፡አደረገ rub

አቭ፡አሻ silence!

አቭህ thorn

አቭቅ steeped beans

ባገቄ፡አቭቅ bean porridge

አቭ፡አደረገ rub (see አቭ)

አቭገር servant

አቭዋ sand

አቭግድ across (see * አገረ)

አቃ things, furnishings

የአቃ፡ቤት property custodian

ዐቅም ability, power, means,

financial means

ለዐቅሙ፡አዲሱ፡ደረሰ reach

puberty (boy), be mature (boy)

ለዐቅሙ፡ሐዋ፡ደረሰች reach

puberty (girl)

እንደዐቅሙ as much as it can

አቋም makeup (see ቆሙ)

አቆማፋ leather bag

ዐቅራብ Scorpio (constellation)

አቅራቢያ neighborhood, vicinity

(see ቀረብ)

አቋቋም posture, religious dance

(see ቆሙ)

ዕቅብ credit society

ዕቅብ፡ቶ member of the credit

society

አቅድ፤ ዕቅድ plan, style

አቃጣጪ arsonist (see * ቀጠለ)

አቀጣጥ punishment (see ቀጣ)

አቆጣጠር calendar (see ቆጠረ)

አቀሏ embrace, take in one's arms

ተቀሏ be embraced, hold in one's

arms

አቅፍ፡ጤላ armload

አቁካዳ beggar's wallet

አገ appellation for monk

[See also አገሥዳ]

አብ (pl. አበጭ፤ አብዮ) elder,

forefather

አቦ nickname of Gäbrä Mānfās Qaddus,

an Ethiopian saint of the 17th

century

አገሥዳ appellation for monk

[See also አገ]

አቦል first boiling of coffee

አበረ join up, collaborate

ተገበረ cooperate

አብድ together

ኅብረ፡ሰብ society

ኅብረት solidarity, cooperation,

union, associating

አበሰ wipe

አገበሰ wipe

ከብሽ fenugreek

አበባ flower (n.)

ከባተ tie loosely

አባት father

አባት፡አናት parents

አባት-ው the father

አቤት፡አለ appeal, speak to

[See also አቤቱቷ]

ከባት wet dung

አቤቱቷ petition

[See also አቤት]

አቤቱቷ፡አቆጣጠር submit a
petition

አቤቱቷ፡አመለካከት submit a
petition

አቡነ title of a bishop

የአቡነ፡ዲግብርብ፡ሐውልት Statue
of Abuna Petros

አብነት doctrine

አቡው, see አብ

አብዛኛው most (see ብዛ)

አብዛኛው፡ጊዜ most of the time,
mostly, usually

ዐባይ Blue Nile

አበይት, see አብ

አበፈ be crazy, become crazed

አበጠ disturb

አብጤ proper name

አተገ dregs

ከታለላ deceive

ከታላይ swindler

ከተሮ pea

አትክልት plant, vegetables (see ተክለ)

ኢትዮጵያዊ Ethiopian

እኔ something like, someone with

~~እነዚህ~~ these

እነዚህ these

አነሰ, become small, become smaller,

be few, be too little

አነሰ(ው) have little of

አነሰ፡አለ be few in number, be low

ቢያነሰ at least

አነሰተኛ little, small, few

አነሰተኛነት insufficiency

ጣኝጠ lack

ንግሽ little

እነሱ they

እነሱን them

እነሱ crock

እነሱ henna

እንደ, in ግ---እንደ beginning from,

ranging from, starting with (see አነሰ)

አነቀ choke

እንቅጣጣ egg

እንቅጣጣ (sling for toting babies)

አነቀጣጣ fall asleep

እንቅጣጣ sleep

እንቅጣጣ kind of platter

አንቀጣጣኝ New Year

አንቅፋት obstacle

አንቅፋት መታወቅ stumble

አንገ tear (n.)

በአንገታጠባ be bathed in tears

አንበሳ lion

አንገሻ Tigre dish (kind of wheat bread);
see also አጥገሻ

አናት mother

አናትና አባት parents

አንተ, in በአንተ ስሙ ለጣርያም in

the name of Mary

አንገ take!

አንኳ even

ብ + imperfect + አንኳ even if

አንገሴ pike

አንኳን even, let alone

ብ + imperfect + አንኳን even

though

አንኳን ለብርሃን ንግሥት አደረገችሁ Happy

Easter!

አንኳን አደረገችሁ Happy New

Year!

አንኳን ከዘመን ዘመን አሸጋገሪችሁ

← Happy New Year!

አንድ one

አንድ ሁለት a couple

አንድ ላይ together

ገንድ ላይ together

አንዴ once, something sometimes

[See also አንድም, አንድነት, አንዳንድ,
አንደኛ]

አንደ like, as, according to

አንደ + (perfect) as soon as, as
much as

አንደ + perfect + ሁሉ as though

(አንደገባው ሁሉ as though he
understood)

አንደ + negative perfect + ያህል

just as though

አንደ + relative imperfect + ሁሉ

according to

አንደ + negative imperfect + ሁሉ

as if

አንደ + negative verb + ሆኖ as

though

(ከአንድ አንዳልተወለደ ሆኖ

as though they had not been

engendered by the same parent)

አንደ + noun + ሁሉ just as

አንደ + verbal noun + መጠን

inasmuch as

አንደ + verbal noun + መሠረት on

the principle, on the basis

(አንደዓለፍታለሁ spending the day
somehow)

አንደ + (imperfect) so that, in order
that

አንደ + imperfect + ያህል in order
that, so that

"አገግደሠ thus, so, in any case

አገገፋ firstborn

አገገፋነት seniority

አገጠረኛ metalsmith

አገጦጦ Entotto (name of mountain)

ሰንጠረዥ wood, piece of wood

አገጦፎ Galla kind of milk product

አገዳሮ , in ጡ... አገዳሮ in con-

trast to

አኝክ chew cud

አጥ really

አኳ:ጌ:ሴልቫ Acqua de Selva (beauty product)

አኳኋን fashion, style (see ሆኅ)

አኳሄድ gait (see ሄደ)

አክለ be equal

አክለ(ለን) add, contribute

ፈክለ be filled in

አክተካከለ adjust, straighten,

straighten up, trim

ተክተካከለ equal, be connected

አክፋፍ peer

[See also ጦካካል]

አካል body

አካላዊ bodily

አክፋ middle

ከ...አክፋ as much as

ሌሊት:አክፋ:ሳይ at midnight

አክፋ disruption

አክፋ treat medically

አክፋ be treated medically

አካላዊ area. environment, milieu,

neighborhood

አካላዊነት respecting (n.); see ከባሪ

ኢኮኖሚ economy

አክክ scratch

ፈክክ rub slightly

አክፋ peer (see አክለ)

አካላዊ academy

የጦር:አካላዊ military academy

አካላ spade, shovel

አካላት fast of Holy Saturday

አፍሊ spirit

ዓፄ-ሎ:ሳፋሽ windstorm

አፄ-ሪ male, chief

አፄ-ጌ:ጌዳኝ highway

አፄ-ሪ wild animal

አፄ-ሪፍ sub-province

አፄ-ሪፍ song leader (see ወረዳ)

አፄሰ reflect, ponder

አክፋወሰ recall, remind, com-

memorate

ጦፋወሰ recognition

ወወፋ know, find out

አካወፋ inform

ተወወፋ be acquainted with each

other

አክፋወፋ make known

አክፋወፋ cause to be familiar,

acquaint

- ማውቂያ way of knowing
 መታወቂያ reason of being known
 በቁቆ deliberately, willingly
 በዋቂ learned, grown-up
 በዋቂነት knowledge, expertise
 በቁቅ reputation
 በቁቅ knowledge
 'አውነት truth
 'አውነት indeed
 'አውነት true
 አዋጥሪ ^{contractor,}
~~contract~~ expeditor
 (see *ዋለ').
 አዋቅ kind of sauce
 በውድ circuit
 በውድ: ነገሥት title of a book
 on magic (written in Geez)
 በዋጅ proclamation, decree, rule,
 stated purpose
 አወዋጥ the way in which it came
 about, procedure (see ወጣ)
 አውጪ communal inquest
 አዘለ carry on the back, put on the
 back
 አዝማራ harvest, cultivation
 አዝማሪ minstrel
 አዝማሪነት minstrelsy
 አዛገ dung
 አዘገግ working days
 አዘነ be sad, be sympathetic (toward)
- አዘንተ፣ mourner
 አሳተዛዛኝ who has sympathy
 [See above ሐዘን]
 አዘዞ order (v.)
 ታዘዘ be ordered, obey
 ታዘዘኝ obedient
 ታዘዘኝነት obedience
 የአዘዘ command, order, instruction
 አየ see, consider
 ታየ be seen, appear, be considered
 አሳሮ show
 ተያየ see each other, be opposite
 each other
 የያየ opposite
 አሳተያየኝ view, appearance
 አየለ prevail, become prevalent, pre-
 dominate, be in preponderance, be
 overwhelming, be a lot of something
 አየል:አለ be considerable, be
 prevalent, be very many
 አየል:በሎ most often
 አየሎ frequently
 አያሌ many.
 አየፎፕላን plane
 አየፎፕላን: ጣቢያ airport
 አይብ cheese
 ኢቦልቦ: ቤተ: መንግሥት Jubilee Palace
 አያን grandfather
 ዓይን eye

አዲስ new

አዲስ:አበባ Addis Ababa

አዲስ:ከተማ Mercato

አዲስነት newness

መሳደሻ means for repairing

አደገገዬ public square, court

አደገገዬ: ወጣ the public
assembly is conducted

ዳደዋ: አደገገዬ Adoua Square

አደሪ, is ለአደሪ: አበባ Mäsqäl
flower

አደገ grow, grow up

አሳደገ grow (vt.), enlarge

አስተዳደግ upbringing

አፎ hand

አፎ: በባቦት be handled too much

አፎ:ሠሪ artisan

አፎ:ኣግ bow, greet

አፎ:መጓሻ gift

አፎጌ sleeve

አፎ:ጣገብ narrow-sleeved shirt

ገለ:አፎartisan

አፎብ escort (v.)

ተፎብ be escorted

አሳፎብ make accompany

አፎቢ escort (n.)

አፎቢዎቹታ:ሁካው with escort

አፎጌ sleeve (see አፎ)

አፎጣገብ narrow-sleeved shirt

(see አፎ, ጣገብ)

አገሌ (fem. አገሊት) so-and-so

አገልገል basket

አገሮ country

አገሌ native

አገሊ:ገዢ governor

አግሮ foot

አግሮጌ place of the foot

አግሊ:ቀጭን gazelle

→ አግሊ:መጓጓዝ on the way

ሶአግሮ:አለቦ anklet

* በገሠ, አስተገሠ appease (hunger)

አገተ, in አህል:ወጥ:ያገተ whose
sustenance is assured, lit. the
one who has received food and
drink as a surety

አገጓጓጉ spirit

አገዘ help, assist

ተገዘ be assisted

ተገገዘ help each other

አገዘገ tanned hide, sheepskin

አግዜ God

አግዜ:ያጠናኝህ may God console
you!

አግዜአገዜ God

አገዘጓ antelope

አገደ prevent, keep from, dam up, deter

አገደ stalk (of sugarcane, of maize)

አገጣጣ, in አገደ:አገጣጣ by chance

አገላ supervisor (at a banquet;

see * ገላ

ከፍ: አጠገብ: ተናገረ speak openly

ከፍ: ልታ(ባት) learn to talk

ከሊ: ታላቅ legend

ከሊ: ንጉሥ supreme court judge

ከሊረ be ashamed

ከግሊረ shame, put to shame

ከፍረት shame, sexual parts

[See also ዓረፍካር]

ከሊር dirt, ore

ከሊርግታ communal inquest

ከፍረቱ Africa

የከፍረቱ: ከዳራሽ Africa Hall

ከሊሽ take a fistful of grain with

two hands

→ ከፋሽ: አገገሽ transient, lit. who cups

the hands, who bends over (that

is, one who holds over his hands

in supplication for alms and bows

in thanks)

ከፍንጭ nose

ከፍቶ, see ሊገ

ከፍቶ: አለ breathe a sigh of relief

ከሊጠ. stare

ከ

ከ out of, from

ከቦታ: ቦታ from place to place

ከፍንገር: ፍንገር from tent

to tent

ከ + (perfect) since, if

ከ + perfect + ዛጋ once (conj.)

ከ + (negative verb) unless

ከሠን (pl. ከ: ን) priest

ከሠነን priesthood

የቤተ: ከሠነን priesthood

-ከሠነ, see ሣይ

ከሣይ renegade

ከል mourning cloth

ከሊ coolie, porter

ከል kohl (see ከል)

ከል put kohl

ተከል put kohl

ከል kohl

ከለለ screen (v.)

ከለለ screen (n.)

ከለረክ clinic

ከለከለ refuse

[See also መከለከል]

ከጥር pile (n.)

ከጥጥ take gulps

ከፋ proud (see ከፋ)

ከፋ pond

ከር thread

የሊነል: ከር spun thread

ከፋ be proud

አከፋ be arrogant

ከፋ: አለ be proud

ከፋ proud

ክሪየይሪዮን Kyrie Eleison

[See also ክሪየይሪዮን]

ክሪየይሪዮን spend some time

የክሪየይሪዮን for some time

[See also ክሪየይሪዮን]

ክሪየይሪዮን next year (see ክሪየይሪዮን)

ክሪየይሪዮን candy

ክሪየይሪዮን quarter of a gasha

ክሪየይሪዮን be intense (quarrel)

ክሪየይሪዮን harp

ክሪየይሪዮን: ደረደረ pluck the harp

ክሪየይሪዮን Kyrie Eleison

[See also ክሪየይሪዮን]

ክሪየይሪዮን christening

ክሪየይሪዮን: ተሳኝ be christened,

be baptized (see ተሳኝ)

ክሪየይሪዮን: አሳኝ christen,

give the child in christening

ክሪየይሪዮን: አሳኝ have the

christening done

ክሪየይሪዮን: አሳኝ baptism

የክሪየይሪዮን Christian

የክሪየይሪዮን: ስም baptismal name

የክሪየይሪዮን: አባት godfather

የክሪየይሪዮን: አሳኝ godmother

[See also ክሪየይሪዮን]

ክሪየይሪዮን Christian (see ክሪየይሪዮን)

ክሪየይሪዮን myrah

ክሪየይሪዮን hill

ክሪየይሪዮን stones

* ክሪየይሪዮን, ተንክረተን wander

ክሪየይሪዮን saddle

ክሪየይሪዮን kind of tree

ክሪየይሪዮን electricity, lighting, excellent

* ክሪየይሪዮን, ተንክረተን haggle

ክሪየይሪዮን dispute

ክሪየይሪዮን pebbles

* ክሪየይሪዮን, ተንክረተን rent

ክሪየይሪዮን: ክሪየይሪዮን young woman

ክሪየይሪዮን pocket

ክሪየይሪዮን: አወሰኝ pick pockets

ክሪየይሪዮን pay recompense, pay compensation

አወሰኝ make give compensation,

get compensation for someone

ክሪየይሪዮን recompense, compensation

ክሪየይሪዮን legal charge (see ክሪየይሪዮን)

ክሪየይሪዮን accuse

ተክረተን be accused

ተክረተን accuse each other

ክሪየይሪዮን legal charge

ክሪየይሪዮን: ተክረተን be strong (drink)

ክሪየይሪዮን: ተክረተን seriously

ክሪየይሪዮን cape

ክሪየይሪዮን wall of stone

ክሪየይሪዮን circular (see ክሪየይሪዮን)

ክሪየይሪዮን become rich

ተክረተን be celebrated, be respected

አወሰኝ celebrate, honor, respect

አማክሎ make rich, enforce

(the law)

የክብር : ደገጊያ precious stone

አገገብር the way it is celebrated

መክብሪያ occasion for celebrating

ክብር honor, prestige, virtue,

observance, chastity

ክብር : ዘጋል major festival

ክብር respected

ክብር ፍ virginity

ክብር drum

ክብር : መጋ beat the drum

ክብር surround

ተክብር be surrounded, be encased

ክብር circle

ክብር circular

ክብር livestock

ክብር cup

ክብር be heavy, become a person of substance

ክብር : ጸላ be heavy, be heavier

ክብር heavy, impressive

ክብር large ሳሙኤል-dress with embroidered stripe on each end

ክብር : ገጠጥ limitrophe

ክብር in የክብር : ልብስ Sunday clothes, finery, the best clothes

(see ክብር)

* ክብር, ተክብር follow

አክብር make follow, bring on

ተክብር keep track, be consecutive

ክብር : ብሎ following after

ተክብር follower

* ክብር, አክብር make become a Catholic

ክብር Catholic

* ክብር, አክብር finish, be finished

~~ክብር~~ ት

ክብር city

ክብር city folk

ክብር ፍ city dweller

ክብር ካን quality of a city

አክብር the way a city is constructed

ክብር embank, imposed

ክብር eve of Epiphany

ክብር amulet, charm

ክብር tuck away, put in storage

ተክብር be kept in

ክብር in የክብር : ልብስ Sunday clothes, finery

ክብር kind of strong drink

ክብር cultivate (plants)

ክብር : ጸላ appear

ክብር chopped meat

ክብር over one's head

ክብር vanity

ከላካ damn, condemn

ተከላካ be damned

* ከናወላ, አከናወላ carry out,
perform

ተከናወላ be performed, be
arranged, be carried out

ከጓድ elbow, cubit, arm

→ ከጓድ proper name

ከጓፍ wing

ከጓፈር lip

ሮከጓፈር፡ ቀለጽ lipstick

* ካጥ, አሰካካ neigh, whinny

ካካታ cackle (n.)

ክክ crushed grain

ሮክክ፡ወጥ kind of dish

ኮኮብ star

ኮኮብ፡ጽጢ cast a horoscope

ኮኮብ፡አቋጣጠር casting

horoscopes

ካካታ. cackle (n.); see * ካካ

ከዘራ cane

ከዘራ፡ጭንጭን carry a cane

ከጸለበጉ in various places, from
all over (see አለ)

ከዩሊ dragon

ካፈ renounce

* ከፊ, see ሃፈ

ከፍ canteen, leather bottle

ከፊ thatch.

ተከፊ be thatched

ክፊ roof thatching, clothing

ከፋ be bad

ከፋ፡^{ከፍ}፡^{ከፍ} in a low state

ከፋ፡ከፋ፡ከፋ it is not a bad idea

ከፋ evil

ከፋ፡አለ rise

ከፋ፡ጸለ large, important

ከፋ፡ዘቅ፡አለ፡አለ lift and lower

ከፋ፡ altitude

ከፋ፡ከፋ፡አለ gurgle

ከፋ evil (see ከፋ)

ከፊ pay

ተከፊ participate, share in,
divide up

ከፊ፡አለ divide

ከፊ፡አለ divide up

ተከፊ፡አለ be divided

ከፊ፡አለ divide

ከፊ፡ payment, share, division

ተከፊ፡ participant, sharer

[See also ከፊ፡]

ከፊ፡ share, part, category (see ከፊ፡)

ከፊ፡ዘፍ፡ region

ከፊ፡ዘፍ፡ century

ከፊ፡ open (vi.)

ተከፊ፡ be opened, open (vi.)

ከፊ፡ altitude (see ከፊ፡አለ)

ከፊ፡ wrap up for the burial

ተከላ be wrapped up for the
burial

ከላ shroud

ከፍከፍ:አደረገ flatten

ከላ፣ velvet

ከፍ፤ payment, share, division

(see ከላ)

ከፍ፤ round cap (on head)

ከፍ፤:ፈፋ
put on the cap

①

ው፤ water

ው፤:ውረ፤ fetch water

ከው፤:ጥንጥን:ጊ፤ draw water at
the spring

የው፤:ጡላን flooding

ወላ , in የወላ collective

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

አንደዋላ:ውሐ፤ spend the day
somehow (lit. having spent the
day he spent the day)

ብ + imperfect + ዋላ keep doing
something (as in አጡፉ:ገንጠጠቅ:

ዋላን she has been keeping
warm)

መዋ፤ way of spending the day,

time when a festival occurs, means
of celebrating a holiday

[See also ወላ, ዋላ]

* ዋላ, አዋዋላ assist in the negotiations

contractor,
አዋዋ፤, contract expeditor
[ሁሉ ወላ]

ዋላ chamois

ውላ agreement (see * ዋላ)

ውላ:አጠጣፋ make an agreement

* ወላፋ, አወላጣፋ take off

* ወላገላገላ, አወላገላገላ fly (banners),
wave

ወላን daughter (used in proper names)

ውላታ contract (see * ዋላ)

ውላታ favor, good deed, gratuity

* ወላታ:ዋላ do a favor

ውላታ:ጣላ do good

ገላውላታ, who has one's gratitude

ወላ፤ give birth to

ወላቲ son (used in proper names)

ወላ፤፤ parents

ተወላ፤ native, offspring of a
family, collateral.

ተወላ፤ነን birthright

ለደን birth

ለደ፤ Birth of the Virgin

፡ወላቲ generation

ልጅ son, child

[See also ወላ፤]

ወላ፤:አግ፤ mortgage, mortgaged, land
(see ወላ፤, አግ፤)

* ወራ, አወራ discuss, talk

(see ወራ)

ወራ news, information, gossip, rumor

(see * ወራ)

የወራ: ወራ various rumors

ወር month

በወር monthly (adv.)

ወረሰ inherit

አወረሰ bequeath

ወርሰ inheritance

ወራሽ heir

ወራሽነት heirship

መወረሽ means of inheriting

አወራሽ who bequeathes

አወራሽ means of inheritance

ርሰት family land, plot of ground

ወርቅ gold

ወረብ concluding line of a hymn

ወራት season

ዋርያ plane tree, sycamore

(ወረወረ hurl

ወረደ go down

አወረደ let off, recite (verses),

chant

* ዋረደ, * ተዋረደ in ሲወርድ:

ሲዋረድ while it is handed down

ወራረደ recite

አወራረደ intone

ወርድ: ገገብ intermediary

reading stage

ወርደት humiliation, disgrace

ወራ፤ who fetches water

አወራ፤ song leader

አወራረድ shape

ወርጫ frost

ወረታ turn

* ወሳ, አወሳ remind, refer to something

ዋስ guarantor

ወሳኝ limit, delimit, determine, set

(a date)

ተወሳኝ be limited, be restricted,

be appointed, be decided

የተወሳኝ specific

ወሳኝ resolution, decision

ውስጥ inside

ውስጥ: ምስጢር implicit meaning

በ... ውስጥ within, in

ከ... ውስጥ from among

ውስጥ፤ intrinsic

* ወሽ፣ ተወሽ፣ be stuck (in)

ወሽቅ: አለ lie down close to

ወሽት lie (n.)

ወቃ thresh

ወቂያ threshing

ወቀረ shape stones

ወቃቢ custodian spirit

ገለወቃቢ spirit divinator

ወቅት time

ወቂያ threshing (see ወቃ)

ወብ beautiful (see ወብን)

ወብን beauty, handsomeness (see ወብ)

ወብቱ proper name

ወተን .m.፲፭

ዋቲት be on the go

ወታደር soldier

ወፊ courage, zeal

ዋና chief, main

ዋና: ዋና principal

[See also ዋላቸ]

ወንበር seat

የ--ወንበር: ገፉ sit at the

feet of

ወንበጌ brigand

ወንበፍ banditry

ዋላቸ principal (see ዋና)

ወንዝ river

ወንዝ: ወረዳ go to the river

for water

ወንድ male, man

ወንድየጌ the husband

ወንድነት manhood

ወንደገጠ bachelor

ወንድም brother

ወንድምነት brotherhood

ወንድነት manhood (see ወንድ)

ወንጀለኛ criminal

ወንጌል Gospel

ዋንጫ horn cup

* ወንጌል, ተወናኔላ help each other

ወንጌል communal labor, things

done in return.

ወንጌለኛ who participates in

communal labor

ወንጌት sieve

ዋኝ swim

መዋኝ swimming pool

ወንታ commotion

ወዝ sheen, enthusiasm

ወዝ: ገጠጥ full of enthusiasm

ዋዝ joking

ዋዜጣ eve

ወዘተ etc.

* ወይ, ተወያይ discuss

ወይ: ገለ utter cries of woe

ወይ: ገይ professional mourner

ወይኔ woe is me!

ወይም or

ወይገ gray

ወይኔ woe is me! (ወይ)

ወይን vine

ወይዘሮ (pl. ወይዘሮ) lady

ወይረን young bullock

ወደ toward, to

ወደ + verbal noun + ነገር tend

ወደ precious (see ወደደ)

ወደካ toward here

ወደህ: ወደህ: ጠጡ here and there

ወደል plump

* ወደረ, ተወደደረ be compared,
competitively

ወደደ contest

* ወደረ, አወደረ praise

ወደረ: ማርያም Praise of Mary
(title of book)

ወደፍ fall down, fall into disuse

ወደያ there

ወደያ: ወደህ back and forth

ወደያ: ወደህ: አለ go around here
and there

ከዚያ: ወደያ after that

ወደያው right after

ወደያውኑ right away

ወደደ love, like

ተወደደ be liked, be loved, be
beloved, be popular

አዋደደ hook up, put together

ወደፎ friend

ወደፎነን friendship

ተወደፎ popular

ተወደፎነን popularity,
desirability

መወደድ affection

የመወደድ popular

ወደ precious

ወደፎ friend (see ወደደ)

ወደፎነን friendship

ወደፎግሬ Wetterly-Gras (kind of rifle)

ወጋ pierce

ተወጋ pierce

ወግ talk, conversation, story, custom

ወግ: ወጋፍ go a talking, talk at
length, indulge in conversation

በወግ properly

ወግ price, value, reward

ወግ: አለው be appreciated

በ... ወግ in reward for

የወግ: ወግ: ወጋፍ dicker

ወጋፍ plowshare ring

ወጋፍ hip, waist

ወጋፍ side, family, team

* ወገዝ, አወገዝ excommunicate

ተወገዝ be execrated

* ወገደ; ተወገደ be avoided

አስወገደ get away, rid of

ወጋግፍ supporting post in the house

ወጋጋፍ sunray

ወግ go out, come from, be produced,
transgress

(ወግነን overcome)

(ወግ: ወጋፍ: ተከፋፈረ bargain
and haggle)

አወግ produce, pay out, take out,
get out, make of something

(አወግ: አወጋጋ ponder)

(አወግተው: አወጋጋው: ተጋጋጋ
discuss thoroughly)

አስገጥሟ have brought out

አዋጣ contribute

ወጣ፡ኳ go out a little way

(ወጣ፡ሲታ a little outside of)

ፀጠጣን accomplished,

successful

አወጣጥ procedure of producing,

the way in which it came about

ጠዋጥ contribution

ጠጠጥ exit

ጠጠጥ result.

[See also ጠጠጥ, ጠጠጥ]

ጠጥ sauce

ዋጠ swallow

ጣዋዋጥ means for making things
palatable

ጠጠጥ stretch, distend

ተጠጠጥ be stretched

(ጠጠጥ፡ተጠጠጥ be full of cat)

ጠጣጥ youth

ጠጠጥ result (see ጠጣጥ)

ጠጠጥ kid

ጠጠጥ expenditure (see ጠጣጥ)

ጠጠጥ outside (see ጠጣጥ)

ጠጠጥ outside of

ጠጣጥ bird

ጠጣጥ፡አጥጥ kind of zar-spirit

ጠጣጣ፡አላ be rather thick

ጠጣጣ grinder, mill

H

-ዘህ in ለዘህ because of this

ዘህ elephant

የዘህ፡ጣርጣ ivory

የዘህ፡ጆረ፡የጣጣ፡አላ lend a
deaf ear

ዘለቀ go through, go far, proceed,

go in, penetrate

ተዘለቀ proceed

ዘለቅ፡ሲል further

ዘለቅነት permanency

የዘለቅነት lasting

ለዘለቅነት for long periods

ለዘለቅነት forever

ዘላን nomad

* ዘመ, አዘመ chant, sing

ዘመ hymn

ዘመ፡አላ take up zema chant

ዘመ፡አወረረ sing a song

ዘጥ፡ጣላ quietly, silently

ዘመመ hang down

ዘመረ sing

ዘመረ hymn, clinging

ዘመ፡፡ expedition, foray

ዘመን time

ዘመን፡ያለ (ጥን) out-of-date

ዘመን፡የጥን advanced in age

በዛመኑ at present

የዛመኑ modern

የዘመን: መለወጫ New Year

ዘመናዊ modern

ዘመናዊነት modernity

ዘመንጌሽ: ቅዱስ: አብርሃ name of
person

* ዛመደ, ተዛመደ be related, be
linked, associate

አዛመደ make relate

[See also ዘመድ, ዝምድና]

ዘመድ (pl. አዝማድ) relative
(see * ዛመደ)

ዘመድ: አዝማድ relatives

ዘመድ: በዙፍ who has a lot of
relatives

ዝምድና relationship (see * ዛመደ)

ዘራ sow

ተዘራ be sown

የመዘራ what is to be sown

[See also ዘር]

ዘር descent, lineage, group (see ዘራ)

ዛሬ today

ዛሬም: ሁሉን even today

አሰጠዛሬ: ወር until a month
from today

ዛር zar-spirit

የዛር: ወላጅ zar's offspring

ዞረ go around

አዞረ turn (vt.)

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

ዞረ: ዞረ finally, in the last
analysis

ዞረ all the way around

ዞረ: አደረገ spread

ዞረ: ያባቀብ name of king

ዞረዞረ list, explain in detail,
discuss in detail

ዞረዞረ one by one

ዞረዞረ detail (n.)

ዞረ all the way around (see ዞረ)

በ...ዞረ around

በዞረዞረ around it

ዞረ stretch out

ተዞረ be spread, extend (vi.)

ዞረጌ spread out

ዞረረ rob

ተዞረረ be robbed

-ዞረረ plunderer

ዞረፍ: አዝገረ young buck

ዛቀ scoop up (dung)

ዝቅ: አለ be low, be inferior,
lessen (vi.)

ዝቅ: ያለ small, little, low

ዝቅ: ሲስ lower

[See also ዝቅተኛ]

ዝቅተኛ low (see ዝቅ)

ዘቀዘቀ go down (of sun), set (of sun)

ዛብ reins

* ዘበረቀ, ተዘግረቀ be confused

ዘቢብ raisin

ዘበኛ guard

የኅብረ-ዘበኛ Imperial Guard

* ዘና, ተዘናና — be relaxed

ዝናብ rain, rainfall

* ዘነበበ, አዘነበበ be inclined,

incline, be dominant

ዝንገሌ inclination

ዘንደ by

በ...ዘንደ by

ከ...ዘንደ inasmuch as, in view

of the fact that, from

(imperfect) + ዘንደ in order

that, so that

ዘንጀይ baboon

ዘንጋ forget

ዘንግ staff

ዘረጋገ shed

ዝንፋ:አለ diverge

ዘክረ give alms

ዝክረ commemoration of a saint

(usually by a banquet in his

honor)

* ዘወተረ, አዘወተረ do something

frequently

አዘወገደ always, frequently

ዘወገደ always, constantly

የዘወገደ constant, ordinary,

usual, normal, always

የዘወገደ: ልብስ everyday clothes

አዘወገደ always

* ዘዋወረ, see ዘረ

-ዘይ in በዚያ: በግልጽ in that regard

በዚያው there

ከዚያ in addition

ከዚያው there

ከዚያም after that

ዘረ dance zar-dances, sing zar-songs

ዝረረ zar-song

ዘይቤ quip

ዘይ method

ዘይኛ artful

ዘገ lock up in, close

ተዘገ close (vi.)

ዘገላ shell

* ዘገመ, አዘገመ head slowly

ዘግግ kind of tree

ዘገሳ scoop up

ዘግሳ ragout

* ዘገጀ, አዘገጀ prepare, get ready

ዘግጅን preparation, organization

መዘገጀን preparation

ዘፍ tree

ዘፈነ sing

ተዘፈነ be sung

ዘፈን song

ተፋን throne

ተፋን:ዘፈን set up the throne

ገ-ፑ

ዝንገገገ striped

የ

ይህ this

ይህን:ሆኖ be that as it may

ያህል about, it equals

እ + verbal noun + ያህል in
order that

እ... ያህል just for (as in እንደሚሆን)

ያህል just for an example)

ምን: ያህል how much?

የ + perfect + ያህል as much as,

as long as

የም + imperfect + ያህል just,

as much

ይህን: ያህል this much

ይን: ያህል that much

የዚያን: ያህል as much, that

many times

የበዛውን: ያህል just as many

as there may be

እሁን: ያለውን: ያህል to the

extent that it now exists

በዚህን: ያህል: ጊዜ in such-and-

such amount of time

የሰውን: ብዛት: ያህል however

large the number of people may be

ይሁን: እንጂ nevertheless (see ሆኖ)

ያለ without

ያለ: ስፍራው out of place

የለም there is not

የለበትም it should not

የለም: ወይ፤ የለም? is there not?

ይልቅ, in ስ... ይልቅ rather than

(see ገብ)

የት where?

የትም somewhere

ሃይማኖት: መገኘት: ገይገል from no one

knows where

ያች that (fem.)

የፍ: ጤጫ indigent, needy (see እኔ)

ያፍ then, at that time

ያፍም then

የኒቨር ሲቲ university

የገጽ name of place

የገብተን February

የገብተን: ፲፩ ቀን: አደገገገ

Yakatit Square

ይኸው the same

ያው the same, that is

የወጣለን successful, accomplished

(see ወጣ)

ያዝ take, begin (when preceded by a

verb or by a verbal noun)

ተያዘ be kept

ተያዘ (ጠን) contain

አስያዘ impound

ተያያዘ be connected, be linked,
be joined

(ሲያያዝ፡መጣ come down from
ancient times)

አያያዘ join together

ይዞ including, with

ያዝ፡ አይረገ , In ለዓይነ፡ ያዝ፡

ሲያያዝ when it becomes hard
to see

ይዞ management, control

ተያዝ constraint

መያዝ means of catching

አያያዝ grip (see above)

የዘላለም eternal. (see ዓለም)

የግዕዝ, see ግዕዝ

የሌንጣር፡ተገላ he is considered
the person who has to stand a
congratulatory round of drinks

ደ

ደ-3 poor

ደህን good

ደህኑኝ who is in a sound
condition

ደህ be really good

* ደህ, አደህ be biased

ጦያያላ impartial

ደህ stick

ደህ hip

ደህ sauce made of pepper, roasted
onion, garlic and salt

ደህ middleman, jobber

ደህ illusion

ደህ whitish

ደህ Aquarius (constellation)

ደህ level off, divide in equal
parts, assign

ተደህ be allotted, be
apportioned

አደህ soothe, take care of

ደም blood, complexion

የደም፡ገጥሮ crock of complexion

(figure of speech indicating that
the woman possesses an extraor-
dinary amount of this quality)

ገለጸ one whose duty is to
avenge his kinsmen

ደም፣ revengeful, who is engaged
in the vendetta

ደም pick

* ~~ደም, ተደም~~ be heeded

ደም the day before Mäsqäl, bonfire for
Mäsqäl

ደም be gay (holiday), be much of
something

የጀመቅ lively

መጀመቅ liveliness

ጀመቺ, see ጀጥ

ጀጥ salary, hire; kind of marriage

ጀመጀ conclude

መጀመጀ conclusion

* ጀጥጥ, ተጀመጥ be heeded

→ አጀመጥ hear, listen

አጀማጥ listener

ጀጥፅ voice

ጀጥ be animated (market), be lively

(market)

ተጀጥ flirt

ጀጥ forest

ጀጥ give in marriage, marry off

ተጀጥ be given in marriage

ጀጥ፡ግን but

ጀጥ side

ጀጥ፡ጀጥ circumlocutionally

ጀጥ፡ጀጥ along the sides

ግ፡ጀጥ along

ግ፡ጀጥ beside

የግንግ፡ጀጥ riverside

ጀጥ necklace

ያንገገ፡ጀጥ necklace

ጀጥ chicken

ጀጥ፡ግጥ chicken sauce

ጀጥ arrive

ጀጥ(ገን) he came to his aid

ጀጥ(ገን) befall

አጀጥ make ready

ተጀጥ be extended

→ ጀጥ share (n.)

ጀጥ dresser

ጀጥ share (n.); see ጀጥ

ጀጥ be dry, be hardened

አጀጥ harden

ጀጥ፡ፍጥ fast hard

ጀጥ dry, strong (coffee), fat-free

[See also ጀጥጥ]

ጀጥጥ hay (see ጀጥ)

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

ጀጥ, in ግጥጥ at the same time

ጀጥ chest, breast

ጀጥጥ enumerate

ተጀጥጥ be enumerated, be lined
up, stand in line

ጀጥ be organized, get rich

አጀጥ organize, put in order

ጀጥጥ organization, character

ጀጥ level, station (of life)

degree (rank)

የጀጥ፡ጀጥ standard of living

* ጀጥ, አጀጥ do

ጀጥ function

ጀጥ (food) provision, gift of
hospitality offered strangers

ደሰ , in የደሰ:ደሰ pleasing (see
also *ደሰተ)

ደሰ hut made from poles and covered
with leaves and branches

ደሴ dossier, docket

ደሳሳ sordid, shabby

ደሳሳ:ጎጂ shack

* ደሰተ, ተደሰተ be pleased, enjoy

oneself, find pleasure

አስደሰተ please (vt.)

አስደሳኝ pleasing

መደሰኝ pleasure

ደሰቷ pleasure, joy

የደሰቷ merry

[See also ደሰ]

ደቀ:መዝሙር student

ደቃ beat (the breast)

ተደቃ be beaten (of breast)

ድቂ beating

ደቃ Tigre kind of dish

ደቃጎ bastard

ደቃፕ flour, powder

ደቃፕ capacity of deacon, deaconship,
rank of deacon (see ደያቅን)

ደብ:ደብ:አለ thud

ደቤ drum

ደቤ stamping

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

ደቦ:ቆሎ small round doughballs

which have been roasted until

they dry and brittle; in taste and
consistency they are like peanuts
ደቦ:ደፋ make bread

ደቦ communal labor

ገለገለ engaged in communal labor

ደበለ room with someone

ተደበለ be associated

ደበሎ sheepskin cloak

* ደበለቀ, አደገለቀ mix together

ተደገለቀ be associated, be mixed

ተደገልቀው together

[See also ደብልቅልቅ]

ደብልቅልቅ confusion (see * ደበለቀ)

* ደበረ, አደገረ fertilize

ደብረ (pl. አደገረ) church

የደብረ:አለቃ vicar

የደብረ:ብርሃን:ሥላሴ name of a
church

ደበሰ touch lightly, grope

ደገበሰ pat

ደገሰ groping, feeling one's way

* ደበሰሰ, ተደበሰሰ be done
summarily

ደበቀ conceal

በደብቅ in secret

ደበተሩ learned men having some

clerical capacity

ደብገርፕ rank of däbtära

ደብተራ function of däbtära
 ደብተራ pottery maker
 ደብተራ beating
 ደብተራ saddle mat
 ደብተራ be safe, be spared
 ደብተራ save
 ደብተራ be admirable; proper name
 ደብተራ be admired
 ደብተራ surprise, stir
 ደብተራ admiration
 ደብተራ marvelous
 ደብተራ admiration
 ደብተራ reason for admiration
 ደብተራ be deaf
 ደብተራ deafen
 ደብተራ kind of sacrifice
 ደብተራ rule
 ደብተራ thoroughly
 ደብተራ as is the rule
 ደብተራ customer
 ደብተራ boundary
 ደብተራ customer (see ደብተራ)
 ደብተራ tent
 ደብተራ be dull
 ደብተራ sack
 ደብተራ virgin
 ደብተራ virgin
 ደብተራ sudden, suddenly
 ደብተራ sudden, unexpected

ደብተራ stone
 ደብተራ decree (v.)
 ደብተራ be decreed
 ደብተራ regulation, decree, rule
 ደብተራ be alarmed
 ደብተራ frighten
 ደብተራ surprise
 ደብተራ shyness
 ደብተራ judge
 ደብተራ judgment
 ደብተራ footstep
 ደብተራ name of gate in Harar
 ደብተራ Eau de Cologne
 ደብተራ be tired, exert oneself
 ደብተራ get tired
 ደብተራ be somewhat weakened
 ደብተራ fatigue, effort
 ደብተራ feeble
 ደብተራ weakness
 ደብተራ measure of twenty qunna (or
 100 kg.)
 ደብተራ Psalter, Psalm
 ደብተራ sick, ill
 ደብተራ (pl. ደብተራ) deacon
 ደብተራ deaconship, rank of deacon
 ደብተራ door, doorway, home
 ደብተራ the eastern door of the
 church (lit. the door of peace;
 it is the traditional place for
 distributing alms to the needy)

ደገ highland

ደገሳ altitude

ደግ good

በደግሳ with a. favorable eye

ደግሳ goodness, bounty

ደግሳ (around the waist)

ደገ book having musical notation

ደገል፡አዋገግ፡ De Gaulle Square

ደገጦ repeat, do again, recite

+ደገጦ be recited

አደገጦ do something over again

ደገጦ say repeatedly

+ደገጦ be repeated

(አዋተደገጦ repeatedly)

ደገጣ recitation

ደገጣ second

ደገጣ again

ደገጣ repeatedly

ደገሰ make feast preparation

+ደገሰ the banquet is prepared

ደገሰ banquet

ደገሰ banquet giver

ደገሳ millet

ደገሰ make designs on leather,

decorate book covers

ደገሰ design on leather

* ደገተ, አደገተ be difficult, be hard

አደገተ(ጦ) he is unable

ደግሳ goodness, bounty (see ደግ)

* ደገደገ, አደገደገ roll down the
outer garment to the waist, wear
the šamma in a respectful manner.

ደገሐ support (v.)

ደገሐ ለደገሐ bake bread

→ ደገሐገሐ baked bread

ደሐረ be bold, violate

+ደሐረ be violated

+ደሐረ treat with impudence, be
impudent

ደሐረ፡አለ be bold

ደሐረ impudent

ደሐረ፡አለ boldness, intrepidity

ደሐረሰ become turbid (water)

አደሐረሰ disrupt

ደሐሳ cover

አደሐሳ bank the fire

+ደሐሳ be banked (fire)

ደሐረ፡አለ፡አለ beer must

፤

፤ሌ unarmed

፤ሌ begin (vt.)

+፤ሌ begin (vi.)

ከ--፤ሌ beginning from, from

ጠ፤ሌ beginning

፤ሮ ear

፤ሮ፡አለ፡አለ heed

፤ሮግ back

፤ሮፍ whip

፩ነ hyena

፩ነ (coffee) pot

፩ነፃ brave deeds

፩ነ kind of näṭāla with wide red stripe

፩ነፍ sun

፩ነፍ፡፡፡፡ kind of landholding

፩ነፍ red oxhide, sleeping mat

፩ነፍ suffuse

፩ነፍ umbrella

፩ነፍ፡፡፡፡ flutter

፩ነ communal labor

፩ነፍ፡፡፡፡ communal laborer

፩ነፍ name of the old city of Harar (Harar: expression)

፩ነፍ hero, brave

፩ነፍ bravery

7

፩ to the house, near to, close to

፩ dawn, daybreak

፩፡፡፡፡ at dawn (see ፩፡፡፡፡)

፩ body

፩፡፡፡፡ bathe

፩፡፡፡፡ earth

፩ be red hot

፩, in ፩፡፡፡፡ private, personal,

one's own

፩፡፡፡፡ individual

፩፡፡፡፡ clearly

፩፡፡፡፡ clearly

፩ retire, withdraw (vi.)

፩ be separated

፩፡፡፡፡ segregate

፩፡፡፡፡ spire

፩፡፡፡፡ young man

፩፡፡፡፡ become a prostitute

፩፡፡፡፡ stare

፩፡፡፡፡ chaff

፩፡፡፡፡ knee, effort, labor, strength, endurance

፩፡፡፡፡ physical

፩፡፡፡፡ copy

፩፡፡፡፡ turn this way and that

፩፡፡፡፡ convenience market

* ፩፡፡፡፡, ፩፡፡፡፡ serve, be of service

፩፡፡፡፡ service

፩፡፡፡፡ separate two people who fight

፩፡፡፡፡ weed, break up clods

፩፡፡፡፡ express, explain, interpret (a text)

፩፡፡፡፡ revealing

፩፡፡፡፡ interpreter, that expresses

፩፡፡፡፡ open, open air

፩፡፡፡፡ expression

[See also ፩፡፡፡፡, ፩፡፡፡፡]

፩፡፡፡፡፡፡ spread (see ፩፡፡፡፡)

፩፡፡፡፡, interpreter, that expresses (see ፩፡፡፡፡)

ገለጸ reveal, show, state (see ገለጠ)

ተገለጸ be revealed

ገልጽ clear, plain

በግልጽ clearly

ገለጠ bare the teeth

ጉጣ blood money

ጣጦስ camel

ገጤስ half, some of

ገጤሶቹ some

[See also ጣጣሽ]

ጣጣሽ some, half (see ገጤስ)

ገመተ evaluate

ተገመተ be supposed

ጣጥጥ appraisal

በጣጥጥ approximately

መገመገጥ opinion

ጉመጋ cabbage

ገመድ rope

ጣጣድ portion

ገመገጥ mountain range

ገመጠ take a bit

ገሬ mountain

ገሬ, in ገሬ...ገሬ with

ገሬ left

ገሬ:ጌታ rank of däbtära

ገሬ:የገገው puzzled

ገሬ:የጠገገ confusing

ገሬ:ጎፋገገው without confusion

ጎሬ:ጸጸ drop in

ገሬ neighborhood (see ገሬጌጌ)

ገሬ the part behind the house, backyard

ገሬግሬ wonderful

ገሬግሬ:ሆግ wonderfully

ገሬግግ glory

*ገሬጌጌ, ጸገሬጌጌ grumble

ገሬግግ young man

ገሬሬ burn (of sun)

ገሬሬ:ጸጸ get somewhat hot (of sun)

ገሬስ, in የዕለት:ገሬስ daily bread

(see ገሬስ)

ገሬስ take a mouthful, put food into

one's mouth

→ ጸገሬስ put food into someone's mouth

ጸገሬስ put morsels in one's
mouth

ተገሬስ put food into the mouth
together with someone else

[See also ገሬስ, ገሬሻ]

ገሬሻ gratuities, morsel (see ገሬስ)

ገሬጌጌ neighbor (see ገሬ)

ገሬ-ገጌጌ neighborhood

ገሬጎጎ:ጸጸ hoarse

ገሬጌ sword

ገሬጸ maid

ገሬጸጸ bower

ጎሬጸጸ girl with a puggy nose

*ገሬጸጸ, ተገሬጸጸ strut

ገሬጌ name of an ethnic group

*ገሬጌጌ, ጸገሬጌጌ lament,

recite poems of sorrow

ግሮግሪኒ brazier

ገረረ whip

ተገረረ be whipped -

ጉረፍ flood, swelling of a stream

ጉሳ tribe

ጊጎ kind of grass (or plant) serving
for making ropes

ገዛገ roaring

ገሳገሳ odds and ends

ገሠጸ reprimand

ገሠጸ scolding

ገሽ unfiltered beer

ገሽ፡ጣግ unfiltered beer

ገጎ measure of land (ca. 40 hectares)

ገጾ a plant the leaves of which are
used to give a bitter taste to
the drink

ገሽጦ elbow (v.)

ገሽ፡ግረፍግ name of a monastery

ገገ go in, start

ገገ(ፊ) understood

ተገገ be proper

(ተገገፊ he has to)

(ይገገዋል he ought to)

(የገገግ due)

(ገገግ፡ግረፍግ፡ግረፍግ whether
it is proper or not)

አገገ marry

አስገገ bring in

ተገገ marry each other

ተገገገ agree

ገገ፡አስ enter a little way, get
involved

ገገ income

ገገ compound

ገገ፡ገገ marriage

ተገገ appropriate

ገገ፡ገገ entrance

ገገ፡ገገ instrument serving to
put in

ገገ፡ገገ marrying

ገገ፡ገገ mutual understanding

ገገ፡ገገ on a high place

ገገ thick šamma put on in the evening

ገገ compound (see ገገ)

ገገ farmer

ገገ፡ገገ agriculture, farming

ገገ servant

ገገ banquet, feast

የገገ፡ገገ fine wheat

ገገ taxes

ገገ function, activity, effect,
temperament

ገገ፡ገገ sexual relations

የገገ፡ገገ moral

[See also ተገገ]

ገገ፡ገገ agriculture, farming (see ገገ፡ገገ)

ገገ፡ገገ barley

ገብሰጣጣ barley-colored

ገበያ table

ገበያ:ገዳ:አለ the table was
cleared

የገጽፅፅፅ:ገበያ training
installation (lit. a table for
education)

ገብቻ marriage (see ገገ)

ገበያ visit (v.)

ገብኝ visitor

ገገኤ assembly, conference

ገገገኤ in conclave

ገበዛ invite

+ገበዛ be invited

+ገገበዛ invite one another

ገበዛ fine young man, good fellow!

ገብዛፍ virility, manliness,
excellence

ገበያ transact business in the market

ገበያፍ transact business

+ገበያፍ make a transaction, do
business

ጸገበያፍ marketing

[See also ገበያ]

ገበያ market (see)

የገበያ:ጸብጸ run-of-the-mill
clothes

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

ገበያፍ market goer

* ገበገብ. አገበገብ prepare the dough
for bread

ግብፍ Egypt

ጌታ lord

* ገተረ, ተገተረ jut out

ገተረ granary

ገተተ drag, conjure up (spirits)

ገተተ:አለ drag somewhat, be some-
what underdeveloped

ገነቻ earring

ገና Christmas, hockey

ገና still, yet, right away

ግን but

ገን side

ገን:ለገን side by side

ከ-ገን close to

ገነገ build of stone

ግንገ wall, castle

የግንገ:ጌቻ house of stone

ገንጾ crock

ግንገፍ forehead

ገንገገ:ቀና:አለ bow down and rise again

ገጌን (pl. አገጌን) spiral spirit

ግንጌን relation, connection

(see * ገፍ)

ገነዛ enshroud

+ገነዛ be enshrouded

ግንዛን Book of Funeral Ceremony

* ገንዘብ, ተገንዘብ realize

ገንዘብ money

ገንዘብ: ሰብሳቢ money collector,
chairman of a society where col-
lecting money is involved

ገንዘብ: ያዥ treasurer

የገንዘብ financial

ገንዳ font

* ገንደብ, አገንደብ put around the
waist

* ገሳጪ, አሰግዞ give a mouthful
of drink

ገንጫ cheek

ገንፎ porridge

ገንፈለ boil over

አገንፈለ boil up

ግንፍሰ kind of dish

* ገኝ, አገኝ find, obtain

ተገኝ be present, be available,
meet

ተገኝኝ meet one another

አገኝኝ bring together

መገኘኝ discovery

መገናኛ the coming together

መገናኘት association

መግባኛ method of obtaining some-
thing

ግንኙነት relation, connection

ግሰዝ primary reading stage (see
also * ገዝ)

ገዑዝ Gemini (constellation)

ገዛ buy

ተገዛ be bought, be purchased

ገዢ buyer

መገዝ place where one buys, means
of purchasing

ገዞ travel (see * ጊዞ)

ገዞ: ደታገ the processional obsequies

ጊዜ time

ሰጊዜ on time

ለጊዜው for a short period, for
the moment

ያለጊዜ inopportunately, occasionally

በየጊዜው from time to time, many
times

ጋዝ kerosene

* ጋዝ, አጋዝ go through the primary
reading stage (see ግሰዝ)

* ጊዞ, ተጊዞ travel, journey, go

ጊዞ baggage

[See also ገዞ]

ገዝተ anathematize

ገዝገዝ spread grass on the ground

ገዝፈ recite magic formulas

ግዝፈገ magic recitation

ግዝፍ substance

ግዝፍ massive

ግዝፋግ bodily, external

ጊደ the last day before Christmas

ግድ necessity (see 722)

ገድ፡ለስጋፍ he does not mind

በግድ by necessity, necessarily

ጉዳ harm, do harm

ተጉዳ be harmed

ጊዳ paucity

ገደስ kill

ተገደስ be killed

ተገደለ kill each other

ገዳዩ murderer

ግዳዩ killing

* ገደስ, አገደለ lean to one side

(load), slip down

ጉደለ lack, be missing

ጉደለ(ሩ) he lacks

አጉደለ(በገ) he failed to do

for him

ተገደለ be left out

ጉደሎ missing

ጉደል, in ገጥሳ፡ጉደል more or
less

* ገደመ, አገደመ lay out

ገደመ፡አለ lie down

ገዳጦ monastery

ገደሮ calf

* ገደረደረ, ተግደረደረ show self-

denial for politeness sake

ግደታ obligation, necessity

(see 722)

ጉዳፕ journey

ጊደፕ companion

ጊደፕነት companionship

ገዳዩ murderers (see 724)

ገዳዩ, affair, matter

ገለጉዳዩ a person with a problem

ግዳዩ killing, spoils (see 724)

ገደደ be forced

አስገደደ force, compel

ግድ necessity

ግዳፑ obligation, duty

ግደታ obligation, necessity

ግዳፑ obligation, duty (see 722)

ጉድጓድ pit, well

ገደሉ break the fast, omit

ተገደሉ be reduced

ግድፋት a non-fast day

ካፎ hut

ካፎ፡ደረፎ set up housekeeping

ካፎ፡መጠጠ means for settling them-
selves up in their home

የካፎ፡ካፍ domestic matter

ጊጊ be eager

* ጊጊ, ተጊጊ be a rumbling noise

* ጉጉለ, ተጊጉለ be forgotten (time)

through being busy with something

else, be neglected

* ገገመ, አገገመ recuperate

ገገረ bake

ተገገር be baked

አስገገረ cause to bake, have

baked

ጉጉጉ owl

ገገገ crow

ገጠ stall, livestock pen

* ጌጠ, አጌጠ adorn oneself, be

deccrated

ጌጥ decoration, trappings

ጌጣጌጣ jewelry

ገጠጦ fit, join, write poetry

ተገጠጦ be composed (poems)

ግጥጥ፡አእ be closed

[See also ግጥጥ]

ግጥጥ poetry, lyrics of songs, verse

(see ገጠጦ)

ግጥጥ፡አቀገሪ solo poem reciter

የግጥጥ፡አጣጣል the manner of
reciting

ገጠር country, countryside

ግጦሽ pasture, grazing place

ገጠግ saddle-sore

ገፍ page

ገፍ፡ባረከጉ present, gift

ገፋ push, be advanced (in age, in
education), go on (time)

ተገፋ advance (vi.), shove one

another, be crowded, upset

ገፋ፡አእ be large, be great,

exceed

(ሀብቱ፡ገፋ፡ያለበት the well-to-do)

ገፍ፡አድርጎ on large scale

ግፍ injustice

ግፊያ shoving, pushing

ጠገፋጎ encroaching (on boundaries)

አይገፋም it is not bad

ገፍ, in ገገፍ in quantity

* ግፈረ, አገፈረ oversee

አገፋረ supervisor (at a banquet)

ጐፊፊ tonsure

ጐፊያ be thin (of ox)

ገፈረ strip off

ተገፈረ be stripped away, be taken

off, be deprived of

ጠ

ጠጎ hate

ተጠጎ be disliked, be loathed

ተጣጎ quarrel (v.)

ጠጎጉ enemy

ጠጎፉ hatred

ጠጎፉ antagonist

ጠጎ beer

ጠጎ፡ጠጠቀ brew beer

ጣጎ abandon, leave, throw, toss, drop

(ሀብቱ፡ጣጎ attend the ፀገገ, hold
the ፀገገ)

(ጠፎ፡ጣጎ prepare mead)

- †ጣላ be held, be kept (the credit society). The expression of ጣላ (or †ጣላ) is justified because of the characteristic activity of the society in the drawing of lots
- ጣል: አደረገ put on (a kuta), wrap around (a shawl), leave a little bit
- ኦጣጣል, in የጣጣጣ: አጣጣል the manner of reciting a poem
- ጣላ shade, shady place
- ጣላ:ጭ cast an evil spell
- ጣለቀ be deep, go down (of sun), set (of sun)
- ጣለቅ: አድርጎ deeply
- ጣለቃ:ገገ butt in
- ጣለቀን depth, profundity
- ጣልቀን: ያለው- deep
- ጣሎቭ dowry, gift
- ጣላን enemy (see ጣላ)
- ጣላን stripe
- ጣላቻ hatred (see ጣላ)
- ጣለፍ antagonist (see ጣላ)
- * ጣለጣላ, አንጣለጣላ suspend from one's arm
- †ንጣለጣላ be suspended
- ጣለፊ embroider
- ጣልፍ embroidery
- ጣላ(ጣ) be thirsty
- †ጣላ be thirsty
- ጣላ beard
- ጣላ be savory
- ጣላ(ጣ) like (v.)
- ጣላላ have little liking
- †ጣላላ be flavored
- አጣላላ taste here and there, pick up
- ጣላላ taste, good taste
- ጣላላ be crooked, be warped
- አጣላላ cause to be warped
- * ጣላላ, አጣላላ join, couple
- †ጣላላ be linked, be associated
- ጣላላ brew
- ጣላላ immerse oneself in water
- †ጣላላ be baptized
- አጣላላ baptize
- ጣላላ: ዮሐንስ John the Baptist
- ጣላላ:ፍ place where one baptizes
- ጣላላ:ፍ baptismal
- [See also ጣላላ]
- ጣላላ Epiphany (see ጣላላ)
- ጣላላ:ገላላ Epiphany pool
- ጣላላ rifle
- ጣላላ yoke up
- (ሥራ: ጣላላ- he was engaged in work)
- †ጣላላ be involved
- [See ጣላላ]

ጠጠጠጠ swathe, wear a turban

ጥጥጥጥ turban

ጠፍ be pure

ተጣፍ be filtered, be clear

ተጣፍ filtered

ጥፍን pureness

ጠፋ good

ጠፍ invite, summon, call out

(ቡና፡ጠፍ invite to coffee)

ተጠፍ be invited, be famous

እጠጠፍ cause to call

ጥፊ invitation

ጥፊን invitation

መጠፊ term, appellation

መጠፊያ፡ሰጥ appellation

ጣፊ try very hard, be afflicted

እጣጣፊ be in death throes

ጣፊን effort

ጣፍ roof

ጠፋ good (see ጠፍ)

ጥፋኝ goodness, excellence

ጣፊ raw, green (grain), grain

ጣፊ፡ገንዘብ cash

ጣፊ፡ጠፍ rock salt

ጣፍ January

ጣፍ provide for someone, care for

the aged parents

ጣፍ provider

ጣፊ፡ጥጥፊ who takes care of

ጣፍ spear

[See also ጣፍኝ]

ጣፋጥጥ trumpet

ጣፋጥጥ፡ኝፋ blow the trumpet

ጣፍጥ tooth

* ጣፍጥ, እጣፍጥ collect, save

ተጣፍጥ be collected, collect

(vi), gather (vi.)

ጣፍጥ carve

ተጣፍጥ be squared

ጣፍን effort, strive (see ጣፍ)

ጣፍን invitation (see ጠፍ)

ጣፍን product

ጣፍኝ battle (n.)

ጣፍኝ፡ገጠጥ battle (v.)

ጣፍጥ bind (a book)

ጣፍጥ volume, book

ጣፍጥ edge

ጣፍጥ sweep

ተጣፍጥ be swept away

ጣፍፍጥ sweep

ጣፍፍጥ doubt, distrust

እጣፍፍጥ be in doubt

ጣፍፍጥ suspicion

ጣፍፍጥ table

ጣፍፍጥ smoke (see also ጣፍፍጥ)

ጣፍፍጥ violate

ተጣፍፍጥ be violated

ጣፍፍጥ beat, knock

አጠቃ attack

(ብቸኝነት አጠቃው he is beset
with loneliness)

ጠቀለለ pack, wrap, roll up

ተጠቀለለ be packed, compress,
include, curl up

ጠቅላይ: እደረገ roll up

ጠቅላላ general (adj.)

ጠቅላላው generally

ጠቅላላውን generally, in
general

በጠቅላላው generally, in
general

በጠቅላላ: አፋገገግ generally
speaking

በጠቅላላው: ስታይ, generally
considered

[See also ጠቅላይ]

ጠቅላይ: ግዛት province (see ጠቀለለ)

ጠቅላይ: መስሪያ headquarters

ጠቀመ benefit, render service, be
beneficial

→ ተጠቀመ make use of

ተጠቀመ (ገዛ) he used it

ጠቀሙ: አለ be beneficial, be
more useful

→ ጠቅሙ benefit, advantage, value

ጠቅሙት ፀሐይ

ጥቂ black

ጠቀሰ mention, cite

ተጠቀሰ be mentioned

ጠቅሰ mention, impinge

ጠቀሰ, in ሰማይ: ጠቀሰ thrusting up
into the sky

* ጠቀቀሰ, ተጠቀቀሰ curl up

ጥቃቅን small

ጥቂን few, a few

ጠግ suck

ጠን breast, bosom

ጠብ quarrel

ጠብቻ quarrelsome, antagonist

ጠቢ spring

ጠበላ holy water

ጠባሰ roast (v.)

ጠብስ toast (n.)

ጠባቀ wait, await, watch, guard, keep,
observe, heed, preserve

ተጠባቀ be kept, be observed

ተጠባበቀ await

ጠባቀ be fastened

ተጠባቀ be stuck together

አጥብቆ greatly, vigorously

ጥብቅ strict

ጠባቂ lawyer

ጠባቂ: ገዛ hire a lawyer

ጠባቂነት, in ምሳሌ: ጠባቂነት mastery

ጠባቂ be narrow, become restricted

ተጠባቂ have apprehension

አጠባቂ crowd (vt.)

ተጣበባ be crowded

ጠበብ፡ብሎ narrowly

ጣብ narrow

ጠቢብ metalsmith (see ጥበብ, ጣሪብ)

ጥበብ technique, skill, knowledge

(see ጠቢብ)

ጥበብ šämma with multicolored hems

ጥበብ፡ስቃሚ the maker of the

tabäb

ጥበብ፡ሮሌሳ unembroidered

ጣቦ lamb

ጠበኛ quarrelsome (see ጠብ)

ጣሪ፤ nature, character

ጣሪ፡መልካም of good character

* ጠበጠበ, ተጠጣጠጣ be scattered

ጡኑ bosom (see ጣኑ)

ጡ፡ጣጣ adopt a child

ጣኑ finger

ጣኑ morning

ጣኑ be strong (see also ዳኑ)

ከጣኑ study

ተጣኑ be studied, be learned,

be scrutinized

ጣኑ፡አለ be strong

ጣኑ፡ያለ strong

ጣኑ፡ጣኑ steadfastness

ጤኑ health, sound

ሮጤኑ፡መከላከል health officer

ሮጤኑ፡ጣጣቃ፡ኮሌጅ Public Health

College

[See also ጤኑ አዲስ]

ጣኑስስ prepare the ingredients of beer

ጣኑስስ mixture of ingredients for

the preparation of beer

ጣኑቆለ engage in sorcery, divine

ጣኑቆለ divination

ጣኑጂሪ divinator

* ጣኑቆቆ, ተጣኑቆቆ be careful

ከጣኑቆቆ warn, give a warning

ከጣኑቆቆ complete, acquire com-

pletely

ጣኑቆቆ፡ብሎ carefully

ከጣኑቆቆ completely

ጣኑቆቆ divinator (see ጣኑቆለ)

ጣኑ፡ጣኑ steadfastness (see ጣኑ)

ጣኑ፡ጣኑ olden days, in olden days, in the

old days, origin, originally

ከጣኑ፡ጀምሮ from the beginning

→ ጣኑቆቆ from the very beginning

→ ጣኑቆቆ from the very beginning,

originally

ጣኑቆቆ፡ሁኔታ original circumstances

ጣኑቆቆ፡መሠረት original basis

ጣኑቆቆ፡መሠረት essentially

ጣኑቆቆ፡ነገር essence

ጣኑቆቆ፡ጣኑገር essential qualifications

ሮጣኑ፡ጣኑ of old, old, ancient

ጥንታዊ ancient

ጥንታዊነት antiquity

ጤናካዲሞ rue (see ጤና)

ጠነካሪ be strong

አጠነካሪ strengthen, bolster

ጠነካሪ፡አለ be strong

ጠነካሪ toughness

* ጠነካሪ, ተጠነካሪ be hostile

[See also * ዳነካሪ]

ጠነካሪ buzzing

ጥንታዊ pair (see ጠጠራ)

ጥንታዊ leather ball

ጥንታዊ taste, good taste (see ጥንታዊ)

ጥንታዊ wild honey, dark brown

ጠጠራ dark

ጠጠራነት dark quality

ጠጠራ ask, require, inquire, visit,

hold responsible

ተጠጠራ be required

አስጠጠራ require

ጠጠራ who asks, who holds

responsible

ተጠጠራ who is asked

ጥንታዊ question, request (n.)

ጠጠራ metalsmith (see also ጠጠራ)

ጥንታዊ put on the fire

→ ተጥንታዊ be put on the fire

ጥንታዊ juniper

ጠጠራ mead

ጠጠራ small structure in which

mead is sold

ጠጠራ፡ጥንታዊ prepare the mead

ጠጠራ calf

ጠጠራ come near

ተጠጠራ take shelter, gather

አስጠጠራ let approach, let have shelter

ጠጠራ፡አለ move

ጠጠራ፡ጠጠራ፡ጥንታዊ along the edge

ጠጠራነት client status

ጠጠራ shelter, means of protection

ጠጠራ be sated

ጠጠራ፡ጥንታዊ satisfactory

ጠጠራ፡ጥንታዊ arrogant

አጠጠራነት sufficiency

ጠጠራ repair

ተጠጠራ be repaired over and over again

ጠጠራነት client status (see ጠጠራ)

ጠጠራ drink

ተጠጠራ be drunk

(ጥንታዊ one drinks)

አጠጠራ give to drink

ጠጠራ drink, strong drink, liquor

ጠጠራ problem, need, affair, want, complication

ጠጠራ፡ጥንታዊ household items

ጠጠራ፡ጥንታዊ wild honey

* ጣጣመ, ንጣጣመ ጣመ

* ጣጣፊ, ንጣጣፊ see ጣፊ

ጣፋ disappear, be lacking, be

absent, cease

ኦጣፋ waste, wine out, do wrong,

destroy, kill

→ ጣፋ፣ crime, misdeed, sin

ጣፊ write (see also ንፊ)

ጣፊ፣ document, scroll

ጣጣፍ book, text

ጣፍ millet

ጣጣፍ፡ ንፊ፡ ጣፍ consider

something no more than a trifle

(lit. no more than a grain of

millet)

ጣፍ candle

ጣፊ tie (v.)

ጣፍ፣ fingernail

ጣፋ፣ see Annales d'Ethiopie ⁽¹⁹⁵⁵⁾ p. 89-109 ጣፍ፣ cloth, banner

ጣፊ፣ document, scroll (see ጣፊ)

ጣፋ፣ crime, misdeed, sin (see ጣፋ)

ጣፋ፣፡ ኦጣፋ commit a misdeed

ጣፋ፣፡ guilty

ጣፍ be tasty, be sweet

ጣፍ፣፡ savor, flavor

ጣፍ፣፡ ኦፊ dry

ጣፍ

ጣፍ፡ glass bead necklace

ጣፍ፡ take a gulp

ጣፍ፡ foot (normally used as measure,

but also in the expression ን ኦፊ፡

ኦፊ፡፡ ኦፊ፡፡ ጣፍ፡፡

from

head to foot)

ጣፍ፡ add

ጣፍ፡፡ in addition

ጣፍ፡፡፡፡፡፡ in addition to

ፋፍ፡፡ additional

ጣፍ፡፡፡፡፡፡ in addition

ጣፍ፡፡፡፡፡፡ stir up

ጣፍ፡ fly whisk

ጣፍ፡፡ twig, sticks

ጣፍ፡ finish

ጣፍ፡፡ completely; (with a negative

verb) at all

ጣፍ፡፡ end

ጣፍ፡ moon

ጣፍ፡፡ cloth, banner

ጣፍ፡፡ dunged earth

ጣፍ፡ smoke (v.)

ኦጣፍ፡ smoke (vt.), cause to smoke

ጣፍ፡ smoke (n.); see also ጣፍ፡

ጣፍ፡ mud

ጣፍ፡፡፡፡፡፡ village headman

ጣፍ፡፡፡፡፡፡ sheathe

ጣፍ፡፡፡፡፡፡ dispute

ጣፍ፡ dagger

ጣፍ፡ name of place

ጭጭ squeeze

አብጭጭ cause to clasp, make
seize, give

ጭጭጭጭ grasp, squeeze

ጭጭ handful

ጭጭጭጭ angara cake

* ጭጭጭጭ, ጭጭጭጭ clap

ጭጭጭጭ clapping

ጭጭ kind of bush the leaves of which
have a mildly narcotic quality

ጭጭ load (v.)

ተጭጭ be placed (load), weigh
down

ጭጭ cargo

ጭጭጭ pack strap, girth strap

ጭጭጭ be embarrassed, be at a loss

ተጭጭ have anxiety

ጭጭጭ shoulder

ጭጭጭጭ head

ጭጭጭ cargo (see ጭጭ)

ጭጭጭጭጭጭ pack animal

ጭጭ forest

ጭጭጭጭጭጭ flour of roasted grains barley
prepared with butter and pepper

ጭጭጭ atrocity, perseverance

ጭጭጭጭጭ atrocity

ጭጭጭ cry (see ጭጭጭጭ)

ጭጭጭ shouting, bleating (of sheep),
outcry (see ጭጭጭ)

ጭጭጭ person of rank, well-bred, gentle
folk, uneducated

→ ጭጭጭጭ good breeding

* ጭጭጭጭ, in ጭጭጭጭጭጭ play, chat,
discuss

ጭጭጭጭ talk with someone

ጭጭጭጭ game

[See also * ጭጭጭጭ]

ጭጭጭጭ game, play (see * ጭጭጭጭ)

ጭጭጭጭጭጭ be engaged in conversation

ጭጭጭጭጭጭ playing field

ጭጭጭጭጭጭ good upbringing (see ጭጭጭጭ)

ጭጭጭጭ nuptial house

ጭጭጭጭጭጭ honeymoon hut

* ጭጭጭጭ, ጭጭጭጭ chirp

ጭጭጭጭ milk container

ጭጭጭጭጭጭ kind of Galla dish (wheat flour
mixed with butter and spices)

ጭጭጭጭ dance (v.)

ጭጭጭጭ dance (n.)

ጭጭጭጭጭጭ dance (n.)

ጭጭጭጭጭጭ body of troops, adherent

ጭጭጭጭ

ጭጭጭጭ bishop

ጭጭጭጭ, ጭጭጭጭ

ጭጭጭጭ sun

ጭጭጭጭ secretary, scribe (see ጭጭጭጭ)

ጭጭጭጭጭጭጭ Minister of Pen

6

ልላ boil (vi.), ferment (of drink)

ክልላ boil (vt.)

ቡና፡ክፍፍ coffee maker

ፍልሰታ East or Falsata

ፍልሰፍና philosophy

ፊልቴር፡ጣላ filter beer

ፊላ፡ቦር name of a gate in Harar

ፈለግ look for, seek, need, wish

ክስፈላጊ necessary

ክስፈላጊነት necessity

ያስፈልጋል it is necessary

ፍለጋ search, in search, need

ፍላጎት need, desire

ፍለጣ fashion, notion

ፈራ fear

ተፈራ be feared

ክስፈራ cause to be feared

* ፈራ, ክፈራ produce, provide, develop

(a character)

ፍርቆጣ chest

ፈረሰ fall apart, be ruined

ክፈረሰ ruin, break (an agreement)

ፈረረሰ fall into ruin, fall apart

ፈረሰ horse

ፈረሰ፡ጦጋስ main market place in Harar

ፈረሰኛ horseman

* ፈረቀ, ተፈረቀ alternate

ፈረጅ Western

ፍረፍላ young steer

ፍርድ sentence

ፍርድ፡ቤት court

ፍርፍር፡ቸጭ kind of dish

ፈሰሰ be spilled

ክፈሰሰ spill, pour

(ገዢ፡ክፈሰሰ obtain an abundant income)

ጣፍሰሻ place to pour out, place to dump

ፈሰከ celebrate Easter

ፋሲካ Easter

ፋሺስት Fascist

ፋቀ rub, tan

ፋቂ tanner

መፋቂጃ toothbrush

* ፈቀረ, ክፈቀረ love (v.)

ፍቅር love (n.)

ጣሰተፋቅር love philter

ፈቀደ allow, permit, desire

ተፈቃቃደ look for one another

(ጠፋይን፡ተፈቃቃደ ogle each other)

ፈቃድ permission

ፈቃደኝነት willingness

ፋብሪካ factory

ፈታ release, leave off, unyoke, absolve,

divorce

ክስፈታ cause to be released, have released

ᐱᑦ divorced

ᑦᑭᑦ absolution, obsequies

ᑦᑭᑦᑭᑦ meaning, significance,

divorce

ᑦᑭᑦᑭᑦ solution

ᐱᑦ face, in front, in the front

ᐱᑦ: ᑭᑦᑭᑦ be servile

ᑦᑭᑦ: ᐱᑦ. opposite

ᑦᑭᑦ: ᐱᑦ in the future

ᑦᑭᑦ: ᐱᑦ: ᑭᑦᑭᑦ advance (v.)

ᑦᑭᑦᑭᑦ future

ᐱᑦᑦ spin

ᐱᑦᑦ spinning

* ᐱᑦᑦᑦ. ᑭᑦᑦᑦᑦᑦᑦ gnaw (of
hunger)

ᑦᑭᑦ absolution, obsequies

(see ᐱᑦ)

ᑦᑭᑦᑦ: ᑭᑦᑦᑦ prayer of
absolution

ᐱᑦᑦ test (v.)

ᑦᐱᑦᑦ be tested

ᑦᐱᑦᑦᑦ be tempted

* ᐱᑦᑦ, ᑦᐱᑦᑦ be in contact with

ᐱᑦᐱᑦ distribute morsels

ᑦᑭᑦᑭᑦ meaning, significance,
divorce (see ᐱᑦ)

ᐱᑦ way, neighborhood

ᑦᑭᑦᑦᑦ separately

ᐱᑦᑦ share, portion, turn

ᑦᑭᑦ ᐱᑦᑦ instead of

* ᐱᑦᑦᑦ, ᑦᐱᑦᑦᑦ crack each other's
head

ᐱᑦᑦ explode bloom

ᐱᑦᑦᑦ: ᐱᑦ stand somewhat apart, be
separated

ᐱᑦᑦᑦ: ᑦᐱᑦᑦ be apart from
each other

ᐱᑦᑦᑦ: ᑦᐱᑦ separate (adj.)

ᐱᑦᑦᑦ: ᑦᐱᑦ at a little distance,
aside

ᑦᐱᑦᑦᑦ, see above

ᐱᑦᑦᑦ project (a beam of light), emit

ᐱᑦᑦᑦ: ᑦᐱᑦᑦ send out

ᐱᑦᑦᑦ hold a fantasia

ᐱᑦᑦᑦᑦ display of prowess,
fantasia

ᐱᑦᑦᑦ name of place

ᐱᑦᑦ hole in the wall to let out the smoke

ᑦᑭᑦᑦ boast; narrate one's prowess

ᑦᑭᑦᑦᑦ boast, compete

ᑦᑭᑦᑦ boasting

ᐱᑦᑦ cure (.)

* ᐱᑦᑦ, ᑦᐱᑦᑦ(ᑦᑦ) he made fun of him

ᐱᑦᑦᑦ become feeble, become dull (of eye)

ᑦᑭᑦᑦ goat

ᐱᑦᑦᑦ alphabet

ᐱᑦᑦᑦ: ᑦᑭᑦᑦ learn to read, master
the alphabet

ፈጸሙት ስራዎች teach how to read
 የፈጸሙት ቃላት spelling
 የፈጸሙት ቃላት spelling

ፈጽሞ absolutely; (with negative
 verb) absolutely not
 ፍጹምነት perfection

ፈጀ take (time), rose up
 ፍጀት tumult

T

ፈጀ lawyer
 ፍጀት tumult (see ፈጀ)
 ፍገ dung
 ፈገገታ smile (n.)

ፖሊስ police
 ፓርላማ parliament
 ፕጥራርክ Patriarch
 ፒያሳ Piazza (name of square in Addis
 Ababa)

* ፈገገታ, አፈገገታ hold back
 ፎጣ towel
 ፈጠረ create

ፑደር powder

ተፈጠረ develop (vi.)
 ተፈጠሮ measure
 ሙፈጠሮ development
 ፈጠኝ go fast, be fast
 ንፋጠኝ speed up
 ፍጠኝ speed (n.)

ፈጠራ grind grain
 አጠፈጠራ have ground
 ፍጠራ grinding
 ወፍጠራ grinder, mill
 ፈጸሞ accomplish, perform, settle,
 convey
 ተፈጸሞ be performed, be
 fulfilled, be over, be finished
 አጠፈጸሞ bring to a settlement,
 have carried out
 ፍጹም complete