Time to End the Confusion: Understanding the True Difference Between the New Term 'ውዳች (Fallen)' and the Traditional Ge'ez Religious Words, Martyr (ሰማዕቲ) and Sacrificed (ስዉዕ)"

እንታይ እዩ ሐደ ሰማዕቲ (ካብ ሰምወ)? እንታይ እዩ ሐደ ስዉዕ (ካብ ሰውወ)? What is a Martyr? What is a Sacrificed? Cos'è un martire? Cos'è un sacrificato?

A Call to End Old Sayings That Empower Dictatorship

<u>∕</u> By [Your Name] = <u>∕</u> ብ [እቲ ናትካ ስም] or <u>∕</u> ብ [እቲ ስምካ]

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- 2. ስዉዕ (pl. ሰዉዓት) Sacrificed (from the base verb ሰውዐ)
- 3. ውዱች/ውድችቲ (ወደቐ) fallen ♦ caduto/a: ውዱች/ውድችቲ አብ ውግባእ/ኈርራ fallen in war ♦ caduto/a in guerra.

Q Learn More by Learning the Difference Between

ስማዕቲ (Martyr) noun. ♦ ስዉዕ (Sacrificed) adj. ♦ ውዱች/ውድችቲ (Fallen) adj. and noun

For generations, the sacred Ge'ez-Tigrinya word **h96t** ("martyr") was used to honor saints who died for their faith. But over time, the word lost its meaning. Today, every soldier who dies in war — even in senseless or politically forced battles — is called a "martyr."

This is not just a linguistic error. It is a political lie.

Dictators, especially in Eritrea, turned this word into a tool of control — making the battle-field feel like a church and commanding obedience through holy language.

They replaced true martyrdom (ሰማዕትንነት) with national sacrifice, while continuing to collect lives like offerings to power.

The two Ge'ez religious terms, መሥዋዕት (ኊዱእ) (sacrifice) and ሰማዕቲ (ጀባና ናይ ሃይማኖት) (maritre, hero of the faith), are obsolete. However, during Eritrea's struggle for independence, they were reactivated and institutionalized after independence. They are used as a key to collecting taxes from the entire Eritrean community, regardless of religion, social class, gender, location, etc. As an example, the Eritrean diaspora is paying 2% tax since 1994 every month. Its number is "over 683,000 individuals, or 18 per cent of its population. This means over 30 years (1994–2024), Eritrea's regime may have collected at least \$4.32B from the 2% diaspora tax — more than Ethiopia spent on the \$4B Grand Renaissance Dam. Ethiopia built light. Eritrea was kept in darkness. Where did the money go? #Eritrea #2PercentTax #Ethiopia



Haddas

Eritrea, 27.6.2025

Now, we say: No more.

Why the Word "Martyr" No Longer Works

Word True Meaning Misused Meaning/ዕምምና ምስጢር/ሐሳብ ሰማዕቴ One who dies for religious faith Any soldier who dies, by command or war ሰዉዕ One who offers something in devotion A citizen ordered to give up his life ውሩች One who has fallen (new term) Neutral, respectful, and accurate

X From Church to Battlefield: How Language Was Hijacked

Warlords and authoritarian rulers turned spiritual words into political weapons. Instead of "He died defending Christ", we began to hear:

"He died for the flag — therefore, he is a martyr."

This shift gave war a sacred glow. It made people accept death without question. It forced even the Church to go silent.

- The Solution: A Modern and Honest Word
- 🔽 ውዱች (wuduq) / ውድችቲ (wudəqti) The Fallen

From now on, we replace myth with clarity:

• **PAT** means simply: "fallen" — without religious or political distortion.

ውዳች – "fallen", Past Participle of ወደቐ (to fall)

This word is used to describe someone or something that has fallen—physically, morally, or metaphorically. Unlike more religious or ceremonial terms, 如身 avoids spiritual connotations.

It is recommended to use 如果节 or 如果节 (fem. sing.) and 如果节 (plural) especially when referring to those who died in battle or war, unless the context clearly involves spiritual conviction.

Adj. fallen; Italian caduto, perduto (also T\$\lambda \hsighta - lost) E.g.

- ውዲች መልአኽ a fallen angel; un angelo caduto
- ሐንቲ ውድችቲ ሰበይቲ a fallen woman; una donna caduta

N. እቶም ውዱ ቓት (አብ ጐርራ/ው ግባእ) – the fallen (in war); i caduti (in guerra) ምኑምንቶ ናብ እቶም ውዱ ቓት – war memorial; monumento ai caduti

冷 Why This Matters for the Next Generation

- Calling every soldier a **martyr** is not just false it's harmful.
- It teaches children to die, not to think.
- It turns spiritual truth into a political lie.
- It makes dictators immortal, hiding behind the robes/ክዳውንቲ of religion.

How to Teach the Difference

- 1. Use clear comparisons:
 - "He died for Christ" = Martyr (ሰማዕቲ)
 - "He died by order" = Sacrificed (ስዉዕ)
 - "He died in war" = Fallen (ውዳች)
- 2. Use Tigrinya examples side by side:
 - ምተ ምእንቲ ሃይማኖት Died for faith
 - ሞተ ብ ትእዛዝ/አዝዘዛ/ኮማንዶ Died by command
 - ውዱች አብ ጐርራ/ውግባት Fell in war/ Caduto in guerra
- 3. Ask people to reflect:
 - "Was this person a saint, a victim, or a fallen hero?"

Final Word: A New Language for a New Future

Language is memory. And memory shapes history.

If we keep using religious words for political death, we will keep fighting false holy wars.

It's time to end the lie.

Let priests preach truth. Let teachers restore clarity. Let our people remember the fallen — not as saints, not as offerings — but as **men and women whose lives deserve dignity, not distortion**.

Summary of Terms

Word Pronunciation Meaning Notes

ሰጣዕቲ samāʿti Martyr Faith-based, voluntary death ስዉዕ səwwəʿ Sacrificed Political/ritual offering ውዱች wuduq Fallen Neutral term, military reality

ውዱች pp of ወደች, adj. fallen; caduto, perduto (ጥቃ እ). E.g. ውዱች መልለሽ A. fallen angel; un angelo caduto; ሐንቲ ውድችቲ ሰበይቲ a f. woman/ una donna cadudta ♦ n. እቶም ውዱቓት (አብ ኈርራ/ውግግእ; the f.; i caduti (in guerra); ሞኑመንቶ ናብ እቶም ውዱቓት/ war memorial/ monumento ai caduti.

ውዱኞ

Past Participle of の只要

Adj. fallen; It. caduto, perduto (also: ጥሩት)

- E.g.
 - ሐደ ውዱች መልአኽ a fallen angel; un angelo caduto
 - ሐንቲ ውድችቲ ሰበይቲ a fallen woman; una donna caduta

N.

- እቶም ውዱቓት (አብ ጐርራ/ውባባእ) the fallen (in war); i caduti (in guerra)

Note

The word and—derived from the infinitive verb and—has two distinct meanings:

- 1. **Battle** for example, ሕታ ው ማባት ናይ ዓድዋ ("the Battle of Adwa")
- 2. **War** for example, ሕታ ው ማባት ምትንቲ ሓርንነት ("the war for independence")

However, Eritrean askaries (soldiers) often used the term **~C&** (guerra, borrowed from Italian) to refer to war.

For clarity and precision, I use **and to** mean **battle**, and **rec** to mean war.

Language is more than just a collection of words — it carries memory, belief, and power. In Tigrinya and other Ethiopic languages, two significant and sacred terms — harbt (martyr) and hab (sacrificed) — have been confused for generations. This confusion is not accidental. It has been actively promoted by warlords and political rulers who sought to turn war into religion and blind obedience into holiness.

In this context, it becomes important to examine the role of the Ethiopian Orthodox Church—an institution that should have preserved and transmitted the Ge'ez language into the present day. Yet the Church, like much of the public, has remained a passive observer of the misuse and degradation of Ge'ez vocabulary. It has failed to clarify fundamental distinctions, such as between **904** (identity, language, alphabet, etc.) and **944** (dispute). Its focus has largely shifted to ceremonial aspects—clothing, drums, songs, and festivals—while neglecting the profound intellectual heritage encoded in the Ge'ez language.

This article will help you clearly understand the difference between these two sacred terms. With this understanding, you will be able to use them truthfully — in grammar, in speech, and in historical memory.

ሰማዕትንንት m. noun martyrdom/martirio: Spiritual testimony, Political symbol: e.g.

- · Martyrdom is a testimony of Christian faith and devotion. እቲ ሰ. እያ ሐንቲ ምስክርንነት ናይ እታ ክርስቲያን እምነት እውን ናይ እታ መፈሳዊንነት *Il martirio è una testimonianza della fede cristiana e della devozione.*
- · Saint Estifanos confirmed his faith through martyrdom. ቅድዱስ አስቲፋኖስ አረድዲኡ እታ ናቱ ሃይማንቶ/ ፈደ ብ እቲ ሰ. San Estifanos ha confermato la sua fede attraverso il martirio.

መሥዋዕት (mäśwäʿət)

Noun, mostly **masculine**, plural: መሥዋፅታት (mäśwaṣtat), sometimes also: መዛውዕ (mäsäwʿə), or rarely መሣውዕት (mäsäwʿət)

1) Sacrifice (of any kind)

This word is used when speaking about **sacrifices**—which means offering something valuable (like an animal, food, or item) for a higher purpose. Examples show different types of sacrifice:

- "መሥዋዕት ልውስ በቅብዕ" a burnt offering with fat
- "መሥዋዕት ዘቀላርባን" a sacrifice of offering
- "መሥዋዕቱ ለመባአ ዐመፃ" the sacrifice for the sin committed
- "ቍርባነ መድኃኒት" an offering of healing
- "መሥዋዕተ ስብሐት" a sacrifice of praise
- "መሥዋዕተ ሰላም" a sacrifice of peace
- "መሥዋዕተ ፋሲካ" the sacrifice of Passover

Also used when speaking of **food offerings** or **spiritual offerings**.

2) Altar (the place where sacrifice is made)

This refers to the **altar**, the structure or table where the sacrifice is placed. Examples:

- "ቤተ መሥዋዕት" house of sacrifice (means altar or temple)
- "መሥዋሪት" used simply for altar in many texts

ምሥዋዕ (məśwäʿə)

Noun, masculine and feminine

Plural: ምሥዋዓት (məśwäʻat), ምሥዋዓታት (məśwäʻatat)

1) Altar (again, the place of offering)

This word also means altar, similar to መሥዋዕት, used in many contexts:

- "ቤተ ምሥዋሪ" the house of the altar
- "ምሥዋባት ዘያፈልስዎ አመካን ውስተ መካን" two altars, one moveable and the other fixed, kept inside a special place

2) Sanctuary / Holy Place

It can also refer to the **holy part of a church**, where the altar is placed. This meaning is used especially in church language:

- A sacrarium or advtum the inner holy space where only special people may enter
- Also used in the **Eucharist** (communion sacrifice) in church contexts

Summary Table for Learners

| Word | Meaning | Notes |
|--|--------------------|---|
| መሥዋዕት (mäśwäʻət) | Sacrifice / Altar | Focus on act of offering or place of offering |
| ምሥዋፅ (məśwäʻə) | Altar / Holy place | Focus more on the structure or space inside a religious setting |
| <mark>ሥዉዕ</mark> (śəwwəʿ), pp. of ሰው0 – one who sacrificed, sacrificer. Plural: ሥዉኣት (śəwwuʾat). Used in Geʿez | | |
| nd Tigrinya for a person who performed ritual offerings. | | |
| ነውዓይ (säwwaʿay), n. Agent noun – sacrificer; one who performs or officiates sacrifice. | | |

Thef following document, p. 256, 257, and 336-9 are from: Lexicon linguae aethiopicae cum indice latino by Dillmann, August, 1823-1894;

war-0: 1, 1 [primitus incendere et comburere significasse videtur, coll. هَنِهَا عَ ussit, adussit igne; شَيْعَ parea tigna, quibus ignis accenditur; شَيْوَع fomes, مِشْوَاع rutabulum; war: -عَدُّا assare, torrere of المُوى assare, torrere of ሊሁ : ምሥዋዕ : መስሊሁ : ከሀን : መስሊሁ : ተመዋሚ : መጀተሪር ተዕ holocaustum, incensum. Pariter Sún (3) ab incendenda et suftepetov 6 tepetic mai Tusta Chr. ho. 17. fiendo petitum est. Quod alii, ut Ges. thes. in append. p. 86, መምዋዕት፣ subst., plerumque m., Pl. መምዋዕታት፣ et cum wo.0: comparaverunt =2;, minus probabile videtur, quis முடிமு-6:, raro மைமு-67: (Dan. 8, 11) 1) sacrificium Aethiopes radicem 11-Ach: et mAch: mactare, immolare et cujusvis generis: Juziz in genere Gen. 4, 3. Lev. 17, 5; Prov. ipsi habent.] Subj. Rw-d: sacrificare, sacrificium fa-21, 27; Pa. 50, 18; Jes. 57, 6, 7; Job 1, 5; Hebr. 5, 1; cere; usurpatur de quovis sacrificiorum genere, quae altari imponuntur, et Deo et diis factorum (Ξύειν, Ξυσιάζειν); c. c. Acc. проссора Sir. 32, 8, 9; Rom. 15, 16; δώρον Gen. 4, 4; Jes. 18, 7 (v. **λ9°5**∗); in specie δλοκαύτωμα et δλοκάρπωμα Lev. sacrificii et c. Λ: Dei: Δλαο: Δωφό: αοηλ.: ἐὰν δλοκαύτωμα τὸ δῶρον αὐτοῦ Lev. 1, 3; Ex. 20, 24, 28, 1, 32, 8; 3; 5, 5, 7, 10, 6, 2 seq. 14, 19, 17, 8, 23, 8; 1 Reg. 6, 14; Gen. 46, 1; 1 Reg. 1, 21; 2 Reg. 21, 13; Jen. 19, 21, 43, 23. 2 Ear. 3, 3; Jes. 56, 7; Jon. 6, 20, 14, 12; Am. 5, 22; xáp-57, 5; Jer. 1, 16; Hez. 16, 20, 21; Ps. 4, 6, 49, 14; Act. 14, παμα, Βυσία, κάρπασες, Lev. 1, 14. 2, 1. 2, 6. 9, 6, 7 mg.; Job 13. 18; Sir. 32, 2. 35, 4; idolis Sir. 30, 19; Jer. 2, 28; Ps. 42, 8; መሥዋዕት : ልውስ : በቅብዕ : Kul. 6, 14. 15; መሥዋ 105, 36, 67: HP-CO3: мартира Busia Lev. 1, 9; 00 P P64: A00 +ro: III, 1 pass. sacrificari: 2 Reg. 21, 13 var.; nC ባሉ: paoq: Sir. 31, 21; ቀ-ርብን: መምዋዕት: Lev. 2, 13; ስቶስ:ዘተሦወ:በምዕር: Chr. ho. 18; Cyr. e. Pall. f. 91; ተ ቀ-ርብን : መድኃኒት : Dusia surveito Lev. 3, 1, 6, 9, 7, 11 seq.; w መ- P+: Chr. ho. 25; P'. 2h: ΛΛ: 7.H.: Εωφό: (in sa-Ex. 24, 5; 00 PPO+: h-Ah+: alversag Ps. 115, 7; 2 Par. cramento altaris) Machb. Me'. str. 13; Org. 1. 29, 31. 33, 16; an": hhoth: Lev. 7, 12; an": 049": (P-0: subst. 1) fomes, quidquid incendendo igni inservit, Tusia sipposed 1 Reg. 11, 15; 00/"Po+:4-4,htt-: Ex. 12, ut stipula, stercus vaccinum aridum, quo Abyssini uti solent. 27: 3-nh+: opp-Po+: Marc. 2, 26; de socrificio cucha-2) in specie: linum, linamentum (gossypium): w-O:HL ristine erobereime in Lit., Syn., al. 2) altare: டுர்: முடில் ጠይስ : ኢ.ያጠፍት ፣ አένον Jes. 42, 3; Matth. 12, 20; ጠፍት ፣ ት: Ex. 27, 5; መሥዋዕት: Ex. 27, 2. 3. 30, 1; Gen. 12, 7. have thank : und: his histor displacements Jen. 43, 17: Hund: 13, 18, 26, 25; 2 Reg. 24, 18; Mal. 1, 7; Rem. 11, 3. lintens, at: LAAA-: AA, my: Hw-b: Reg. Pach. - Voc. Ac.: ምሥዋል: subst., m. et fem. (ut: Org. 1; Ex. 20, 24) Pl. w-6: 11: 476: 8m-94: h-1.7-62: 8: aliad: w-6: 11: 8 ም ሥ φዓት : . Pl. Pl. ም ሥ φዓ ታት : (F. N. p. 11) 1) altare ጠዋፍ: ሐመድ: ፍግዕሂ: ይ:. Ludolfi Arthiops ம.ዕ፣ stercus Gen. 8, 20, 13, 4; Ex. 20, 24; Num. 23, 1; Dent. 12, 3; vaccinum aridum interpretatus est. Jes. 19, 19, 60, 7; Jer. 7, 31; Hox. 10, 2; Hex. 6, 4 seq.; "AO-O: part. sacrificator, sacrificalus Kul. 30. 40. 44; 2 Esr. 3, 2 seq.; Ps. 25, 6, 117, 26; Sir. 32, 8; Matth. 5, 24; Lud. e Cant. Michaelis 2. Luc. 1, 11; etiam Brigopopor Ex. 27, 1. 30, 27; 1 Par. wP3: n. ag., Pl. wPb7:, sacrificator, sacrifica-21, 22, 26. De altaribus ecclesiarum Christianarum Syn.; (in lus, sacerdos Ex. 18, 1. 19, 22. 24; 1 Car. 9, 13; A-ACY ecclesia aint) ፪ምሥዋዓት፣ ፩፡፡ የሬ.ልስዎ፡፡ አመትን፡ ውስተ፡ ም፡አቅረበ፡ ወልዶ ፡ ወኢ ሦዖ ፡ ወተዐሥየ ፡ ዕሤተ ፡ ውዋዒ ፡ anh3: (alterum fixum) F. M. 29, 2. 2) sacrarium, adywood: n. act. sacrificatio: PTC+: ha : Awor: tum, locus altaris in ecclesiis Clem. f. 176 seq. 3) sacrificium блокартоната Jer. 7, 22; Hebr. 9, 6; cfr. Lev. 1, 13. **ØA%:** M. M. f. 33. twops : n. ag. (III, 1) is qui sacrificatur: λλου:Λ 17: de sacrificio eucharistise Lit. 158, 3.

The Ge'ez verb ሰምዐ has several meanings:

- 1. To hear or listen: E. g.: E.g. She heard the song. He heard the birds singing. He listens to music. She listens to the wind.
- 2. To have the ability to hear or be endowed with hearing: E.g. Hear me, my lord. Ascoltami, mio signore.
- 3. To hear and understand, perceive, or know: E.g. They understand the message. She understood the meaning.
- 4. To obey or hearken to sb, or Sth: E.g. He is obedient. They obey the rules.
- 5. To admit or accept Sth: E. g.: E.g. She admits her mistake. He admits the truth.
- 6. To understand or comprehend what has been heard: E.g. They understand the message. She understood the meaning.
- 7. To bear witness or testify: E.g. She will testify against the defendant. They testify in court.
- So, the verb ''介乎0'' can have various meanings related to hearing, listening, understanding, obeying, and testifying.

δποστηρίγματα Jer. 5, 10; ምስማη: Cλην: Ps. 59, 7; ηΦ Φ: ከ-γχ: መምስማη: Cod. Mus. Brit. LIV, 7; Ps. 71, 16; Sir. 31, 19 var.; መግብζ: ምስማη: cathedra supina Herm. p. 2; መጻζ: ምስማη: p. 4, 17, 18, 41; መና-ብርተ: ምስማη: τὰ ἐστηρίγμένα 4 Reg. 18, 16; ምስማη: መጻር: Cant. 3, 10; cathedra መስተ: ምስማη: μጎብ: λζεት: 1 Reg. 20, 25, 2) tatus, κλέτος Ex. 25, 12, 18, 28, 24, 3) trsl.: finis seu scopus fibr., causae, Cod. Mus. Brit. VIII, 1 (vid. Catal. Cod. Λeth. M. Br. p. 7).

ሳምነትት: litera alphabeti Hebraeorum et Aramaeorum XV^{*} (ab Aramaeis කියිය nominata) Ps. 118, 113; Thren. 1, 15. 2, 15. 3, 42. 4, 15 (vid. ሰሜኒጎ:; cir. Ludolfi annot. ad Ps. 118, 1). Ubi de psalmis agitur, siglo ሳምኬት: Ps. 118, 113 — 120 notatur.

\$900: I, 1 [ராய், கட்ட, கட்ட, amh. வீர்:] Subj. டூற்ற 6: 1) audire: Πησο: Λογόησο-: Πληχήσο-1 Jer. 33, 11; ሰማኒያ : Jes. 37, 1; እንዘ : ይሰምው : ነተ ለ ፡ መ : Gen. 23, 10, 13. 18, 10; Matth. 13, 16. 17; Luc. 14, 35; c. c. Acc. rei: Gen. 3, 10, 24, 52; Ex. 16, 9; 1 Reg. 17, 28; Matth. 7, 24; Marc. 7, 14, 14, 64; Luc. 15, 25; Joh. 12, 47; c. Acc. prs. Mutth. 17, 5; Luc. 15, 1; 4 Esr. 10, 53; c. dupl. Acc. hpo. 19 AY: andite me cocem meam i. e. audite meam vocem Jer. 7, 23, 11, 4; Ps. 16, 7; Matth. 10, 14; Joh. 5, 28; c. Acc. prs. seq. X3H:, ut: 19"04: X3H: E-11A: TROUGEV AUTOU haλούντος Gen. 27, 5. 6; Hen. 40, 5-7; Marc. 14, 58; vel omisso እንዘ: ut Act. 10, 46; Gen. 37, 17; ሰማዕከዎ: ይ-በለኒ: Hez. 2, 2. a) auditu praeditum esse Matth. 11, 5; 只有如:內里 O-: 13, 15; Δοηλο: auditus (sensus) Clem. f. 237 al. b) audire i. e. auribus percipere, accipere, comperire, cognoscere (erfabren), e. Acc. rei: \hata. \hata. \hata. \hata. \hata. \partial 9000 -: 9000 CP : Jes. 66, 19; Tob. 14, 15; Matth. 11, 2; Luc. 4, 23. 21, 9; hov: £hoyb: 11.59: 11hov: UAMT: Esth. 2, 11; vel seq. how: et enuntiatione integra: I Reg. 26, 4; Geo. 43, 25; Jos. 9, 14; Kuf. 34; Jes. 39, 1. 40, 28; Jer. 47, 11; 2 Esr. 14, 1; Marc. 12, 28; e. hgo-10: vel ∩ ↑∩: ejus, a quo auditur Ob. 1; Hen. 1, 2; Matth. 2, 9; Marc. 6, 20; Joh. 1, 41. 6, 45; 1 Reg. 2, 23; Jes. 21, 10; Ahhf-: ትስማስ: ዋዩቀ : ነገረ : በ ነበ : መርዶ ከዮ ስ : μαθείν παρά Esth. 4, 5; vel c. λ9"): 1 Joh. 1, 5 Platt; c. Πλ3+: vel ΠΛβΛ: usne, de qua auditur: Gen. 41, 15; All: 1900: 0000-33: 11 እንተ፣ተአምራት: H7ብረ: Sx. Mag. 2; Act. 9, 13 Platt; Phil. 1, 30: 3ħσγδ: Παι-ħ+: λ4-γ: έρωτήσομεν το στόμα αύτης Gen. 24, 57. c) ausculture, aures dare, attendere ad quem vel quid, c. Acc. Gen. 42, 23, 49, 2; 1 Reg. 3, 9, 10; 2 Reg. 12, 18. 19, 35; Koh. 7, 6; Pa. 80, 10. 12; h. 99: 909"h-2: @ ይሰምው። Job 29, 21, 34, 2; ትስማፅ:አዝንሮ:አንዘ : ያመጽ h : A. ተ : አክ-የ : ስመ : 31, 30; ሰሚያተ : ተላህየ : በለንዚራ : መአር ጋኖን፣ F. M. 32, 7; c. ዲበ፣ Pa. 91, 11; c. ማእከለ፣ utriusque partis audiendae διακεύειο Deut. 1, 16 (at Job 9, 33 አፅም አ : ማእከለ :) አለ : ይሰምው : ትምሀርተ : catechameni Const. Ap. 30. d) exaudire (erbören): Gen. 30, 6; Deut. 1, 45; ይሰምወከ፣ ፍጡት፣ ስአለተከ፣ Job 8, 6, 22, 27; ይሰምዖት ፡ ጸ ↑ \$: 27, 9; Sir. 4, 6. 31, 29. 31; Jes. 19, 22; Jer. 11, 11. 14, 12; Ps. 16, 7, 53, 2; Joh. 9, 31, 11, 41, 42; c. A: objecti: Gen. 16, 11; c. fix3+: de Gen. 17, 20. e) obedire,

obtemperare, morem gerere: 1 Reg. 15, 22; WAR: Hh. P.A Po: dvipco; Prov. 13, 1; c. Acc. Gen. 3, 17, 27, 14, 1 12, 22; Ex. 6, 9; PAPOP: WA-00-: 1 Par. 29, 23; ARE ከመ : ሰሚያትዊ: Jer. 16, 12; ኢሰምው : ሕጎ: Jea. 42, 24; HEAT'9: At: Sir. 4, 15; Joh. 10, 3. 8; Act. 3. admittere, (assentire, probare): Abh: AYA: 1.707 ል፡መ-ደብተ፣ παραδέχεσθαι 1 Tim. 5, 19; Did. 4; ሰምወ:ንግረ: ብአሲቱ: Kuf. 39; ይሰምወኒ: ታልየ: Joh. 18, 87; ምክረ:ይሰ 900: Ter 5 Ene.; h. 1900: 29020-: ejes misit Sx. Masc. 7. g) audita intelligere: h. Choo: 86 9A: እጎ-ሁ። Kuf 10; ንግር። ሱ-ርስት። አስመ፣ ንሰምዕ፣ Jes. 36, 11; Deut. 28, 49; 1 Cor. 14, 2. 2) testem esse, testari (den ስምዕ:): ግብረ:ሐዋርያት: (Actus Apostolorum) ትስምዕ:ከመ: መረደ፣መንፈስ፣ቅዱስ፣በአምሳለ፣ልሳናተ፣አሳት፣ Phlz. 58; ኢ ትስማፅ፣ለቢጽክ፣ስምወ፣በሐሰት፣ οն φευδομαρτυρήσεις Ex. 16; c. Acc. prs. Luc. 4, 22; c. Ahr: Joh. 5, 32.

hipoo: II, 1 1) a) facere ut audiat aliquis: Arao. ማን : ያስም የመ :: Marc. 7, 37 (i. e. auditum restituere); አስ ምዕ፣ አሕዛብ: (v. ለአሕዛብ:) Jes. 45, 1; Rom. 1, 5; c. dupl. አስምወኒ፣ ቃለከ፣ Cant. 2, 14; Ps. 50, 9; Sir. 45, 5; አ. ታስምያ፣ ታለ፣ ዘይብል፣ ረሐቁ፣ አምኔን፣ ከ'Ahao-: Genz f. 80 h) facere ut audiatur aliquid: LATO. AND. ": PA: AN drive: axoustip noisi Jes. 30, 30; LATO. L. P.P. 1000. Lipa: Sir. 50, 16. c) nuntiare, annuntiare: hand ኩከ፣ Jes. 48, 5. 6; አስምው። በኢየሩሳሴም፣ Jer. 4, 5; c. Ex. 21, 29. 36. d) acclamare, inclamare alicui: አስምዕዎ : ቃለ : ሕው-ሙ : መመገርዎ : በአአባን : Jap. p. 360; Hen. 89, 53. e) vocem edere i, e. alta voce cancre: OF 6900-10011906-31 2 Esr. 22, 42 vrs. nov. 2) testari a) te em adhibere vel incocare, contestari alqm: hh9001 ሰማዕተ : Jer. 39, 44; አስም ዕ : ሰብአ : ም አመናን : Jes. 8, 2; ናሰምዕ፣ ለከመ-፣ ሰማየ ፣ መምድረ፣ Judith 7, 28; Deat. 8, 19; Sir. 46, 19; Hen. 100, 11; 2 Tim. 4, 1 rom. b) obtestari, teste incocato affirmare: በሰማፅት : አስምዕ : ለን : Gen. 43, 3; 3 Reg. 2, 42; Ps. 49, 8; Hebr. 2, 6 rom.; Kuf. 4; c. Ace. pra.: hhpop: not: Zach. 3, 6; vel teste invocato annuntiare alieni alqd: harb: \1: \1.24-46.9: \m. \2.1. Her. 16, 2; vel t. i. hortari et implorare: harb: \106. pao-: hav: h. Pun-: Kuf. 30; Deut. 32, 46; Ex. 19, 23; Hen. 81, 6. 91, 3. d) testimonium perhibere, testem esse: ስምወ፣ያስምፅ፣ላቲ፣ Ex. 21, 10: አስሙ፣አግዚ": አስምወ: ማእክሴት: መማእክል፣ ብእሲ ትት: Mal. 2, 14.

ተሰምወ: III, 1 1) andiri Gen. 45, 2 16; 1 Reg. 1, 13; Cant. 2, 12; Pe. 18, 3; ተሰምወ: ዝንተ፡ ሙስተ፡ አዝን፡ አግዚ።
Jee. 5, 9, 15, 4; ኢ ይሰማዕ፡ አንከ፡ በመዋ፡ በመ፡ስተ፡ ምድርኪ፡
60, 18; Jee. 6, 7, 38, 15; Hea. 10, 5; Appe. 19, 1; ተሰምወ፡
7C: ከመ፡ስተ፡ አሕዝብ፡ ከመ፡፡ 2 Eer. 16, 6; ግሙ-ራ፡ ኢ ተሰምወ፡
7C: ከከመዝ፡ ላዕለ፡ ሶስና፡ Dun. ap. 1, 27, a) exaudiri: ተሰምወ፡ ዴሎ-ፉሙ፡፡ Του. 3, 16; Dan. 10, 12, b) ad surea slicujus pervenire, nuntiari: c. በጎበ፡ Matth. 28, 14; 1 Cor. 5, 1 (c. በላዕለ፡ de); Eph. 5, 3; e) ይሰማዕ፡ ድምወ፡ ሙልቆሙ፡፡ ከመ፡፡ ንታወ፡፡ አፍራብ፡ somus rims corum sicul himitus epuorum audichatur (war anubèren wie) Clem. 6 17, d) audientiam facere: ታለ፡ጠበ. በ፡ ይሰማዕ፡ በመ-ስተ፡ አንግሊጋ፡
Σητηδήσεται Sir. 21, 17, 2) palam fieri, percebescere, in eulgus emanare, dieulgari: ተሰምወ፡፡ ከድህ፡- ነብ፡ ነገሥት፡

ምድር: Clem. £ 36; ተስምዕ፣ስምኪ.:ውስተ፣ኢሕዛብ: έξηλει Hez. 16, 14; Mare. 1, 28; Rom. 1, 8, 9, 17, 16, 19, 3) nominia famam adipisel, eclebrari: (Christo in Bethlehem nato) ተስምዕት፡ምድር፡ዘይሁዳ፡ውኤፍሬ-ታ፡ Clem. £ 152; ወይሰ ማዕ፡ስምዋ፡በተሉ፡፡ኢሕዛብ፡ έπρανές Mal. 1, 14; ኢ.ከነ፡አ ምዮም፡ዘተስምወ፡ጥበብኪ: πρέδηλες Judith 8, 29.

+49°0: III, 3 se invicem audire i. e. alterum cocem vel dicta alterius intelligere Gen. 11, 7.

Aσσ-δ: part. 1) anditus, in specie: celebratus, inclytus, fama clarus, et in malam partem: notus, famosus; hn-λ-3:σhσσ-93: Chr. ho. 26; P24:hσσ-δ: (et 11h-C:) Phix 242; ἐπίστριος Matth. 27, 16. Hine Pl. fem. hσσ-94: res auditus i. u. rumor, famo, ἀκτή. (πτ'τι): σδλ: hσσ-94::σ-h+·h·λ··δCβ: Matth. 4, 24. 9, 26; σδρσ-ι-hλ94ββ3:hσσ-94σσ-: Jer. 44, 5; λλ:λλησσ-: ησσ-94: ἄστριο, minime insignes (vir) Chr. ho. 26; +λολ:hσσ-94:γίλ: Jap. p. 329; σhγ-λ:hσσ-94: ἄλρ-λυ'σσ-: λh.-γ: Phix. 125. 2) obtestatione manitus vel nuntio certior factus, εὐτγγελισμέσες Hebr. 4, 2 rom.

ስምዕ፣ subst., m. et fem., Pl. ስምዓት፣, Pl. Pl. ስምዕታት፣ 1) res audita, rumor, nuntius: orh: 2-al: u3-t: h9"0: አምትስት፣ ἀχουστά Jes. 45, 21; ስምወ፣ከት፣ 48, 3; በከመ፣ ስምዕ፣ዘሰማስከሙ፣ Asc. Jes. 7, 2; ἀκοή መንሕንኒ፣ንስምዕ፣ ውናየ : ስምወ : በላዕሴክ, : Tob. 10, 12; መን- : አምንን : ስምወን : Jes. 53, 1. 2) testimonium, testificatio, contestatio Kuf. 1. 4; Ruth 4, 7; Ex. 20, 16; Gen. 21, 30; かずの: 本格子: xxxxdeocuce Sir. 26, 5; \$900:0.667: Matth. 15, 9; 083 ተ። ስምወ፣ ሐሰት፣ F. M. 24; ስምዓት፣ testium dieta vol eesponsa F. N. 43, 12; h900-: Anch&h: 2 Tim. 1, 8; 1 Cor. 2, 1; 2 Cor. 1, 12; Ant. 4, 33; Joh. 8, 13; in specie a) testimonium, tocus probans, argumentum (e libro allatum): ስምወታት: Phix. 3; Catal. Cod. Bibl. Bodl. Ac. p. 24. b) teatimonium Dei vel revelatio (cum praeceptis) rong Kuf. 1; Pa. 18, 8. 118, 88. 95; A.t. A90: skyri tod magrupleu 1 Par. 6, 32. 9, 20; Kata: 6+: 6906: 2 Par. 1, 3. 5, 5 (alida oocm-C: vel oocm-A:). c) martyrium; hoonis. 200-1 (martyrus) hgo par-1 Sx. Tacha. 30; 90h39-1-190-p an-1 causa martyrii carum ib.; Angan 1 hgod: Org. 1. 3) concr., sing. et coll., m. et fem., testis vel testes: 190 ስ፣አሐዳ-፣ Num. 35, 30; Deut. 17, 6; ኢትኩን፣ስምወ፣በሐ ስት፣ ላዕለ፣ በ,ጽክ፡ Deut, 5, 17; Rath 4, 10, 11; ረሰይክዎ፣ ስምሀ፣ ለአሕዛብ፣ Jes. 55, 4; 1 Reg. 20, 23; Jer. 49, 5; 1 These. 2, 5; scelerrime: h900: hy: testis fuit vel testatus est Lev. 5, 1; 1 Joh. 1, 2; c. A: vel AbA: pra. (alieni) 4 Ear. 6, 67; h900:h5:466.0-:hom:45.90:00-h4: Did 4; c A rei, ut h3h-1h901AH341 Sx. Jan. 2; vel A 1 Sap. 4, 6; Joh. 5, 31; A9"0: AH: 1. PAT: Genz. 6 82; vol AA3-1: Apoc. 1, 2; 1 Petr. 1, 11; vel 4641, ut: h7h-1490146 A: 7174: 57C: St. Jac. 2; Apoc. 1, 2; ATH,": h9"0: A0 A: 16 A. P. C. 1. Sap. 1, 6; seq. how : conj., at. h900:115: h ar 3 Reg. 21, 10, 13. - In specie 4) martyr et ma tures: 4C4A: HD5: A9"O: AhCA4A: Mayla, Nr. 61; DI ቲ፣ዕለት ፣ ከት ፣ ስም ወ ፣ ክርኖስ ፣ መፌልሞና ፣ Sz. Tacha, 30; Ter 5; alias crebercines in Sr. — Nota, \$19001 et \$201 in libeis Mas. passim confindi. - Vac. Ac.: 690: 11: 90hC:

ሰማሚ፣ n. ng., Pl. ሰማፅያን፣ 1) andiene: ልሳኖ፣ ሰማሚ፣

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Thistory amount of Sup. 1. 6; ATH,": ATS: AAA+: TA ሴት: ዘመላአክት: Kid. f. 12. a) auditor, auscultator (3uborer) augoaras 607697: Chr. ho. 8; F. N. 5; Phlx. f. 229. In specie \$1070 \$7:, quaterus distinguuntur a 90 have 7: fidelibus, sunt catechumeni F. M. 4, 2, 5, 3, b) exauditor, exaudiens: (Deus) ለአለ:በጽድቅ:ይኤው-ዕዎ:ሰማዊ: Kid. f. 17; 1079.: hhn-f-ov-: Kedr f. 37; Lit. 174, 4. c) obediens, abtemperans, morigerus Prov. 21, 28; ሰማዔ: አ 1: 5π/2005 πατρί Prov. 13, 1. 4, 3; ኤልሳዕ: ٨-ት አዛዝ: ٨, 4: (Eliae) 1972; Genz. f. 116. 2) Pl. 19707: (pro quo passim 1997: a) testis et testes sing. et coll., m. et fem.; Pl. ሰማዕታት: α) sing: ናው: ሰማዕትየ: ውስተ: ሰማይ: Job 16, 19: ሰማዕት: ንጉት: Prov. 12, 19; ሰማዕተ፣ ሐሰት፣ 19, 5; ይኩን : እግዚ ": ሰማራተከሙ : Mich. 1, 2; Deut. 19, 15; Hebr. 10, 15; Joh. 5, 32; seq. how: conj., ut: h5: have: how: Col. 4, 13; Rom. 1, 9, 8, 16; Phil. 1, 8; Joh. 4, 44; seq. fl እንተ : Joh. 1, 7. 8. β) coll.: ያምጽኩ : ሰማዕዋው : Jes. 43, 9. 10; አኬድኩ። ሰማዕተ። Jer. 39, 10. 25; አስምዕ። ሰማዕተ። Jer. 39, 44; Deut. 17, 6; Matth. 18, 16. 26, 65; Amb+: A ↑+: Marc. 14, 57; Ps. 26, 18; Joh. 15, 27; Act. 2, 32. 3. 15; saepe e. h; conjunctum testari, seq. han: conj.: AA.h መ-: ሰማዕትዊ: hau: አን: አግዚ": Jes. 43, 12. 44, 8; Rom. 3, 21; Joh. 3, 28. Nonnumquam 6767: i. q. 690: testimonium, ut Kuf. p. 84 ann. 10. γ) Pl. Λογό; : Hen. 95, 6; በእንተ፡ፊታሴ : መስማዕታት : V. N. 43; in specie 43, 12. b) martyr et martyres: በዛቲ:ዕለት:ሰማዕተ:ከን: Sx. Ter 16; alias creberrime in Sx.; Mavas. n. 9. 22 al.; Hchon: 1173 ተ : እግዚ ": መከን : ሰማዕተ : Did. 25; Stephanus ቀዳሚ : ሰማ ዕት : protomartyr Lit. 164, 2; ሰማዕታት : F. N. 20; Did. 25; ዓመት: vel ዓመታት: ሰማዕታት: anni (aera) martyrum Abush., al.

100-9-1-1 vid. sub 100-6:

00767: vid. sub 007%:

ስማዲ፣ mbst. famae celebritas, oloria: ይቤ : አረጋይ፣ ኢታውትር: ስማዲ፣ አምሰብአ፣ Phix. 242.

መስማፅት: subst. obedientia, obsequium: አለ፡አልበ ሙ፡፡መስማፅት: ἀνήκοοι Num. 17, 25.

ምስማት: mbat., m. et fem., Pl. ምስማዓት: 1) anditus, aurium sensus: ውስተ:ምስማ0:አዝን: Ps. 17, 48; ዝኩ። ቃል፡ልበ፡ይደምት፡በምስማንተን፡ φωνή έκείνη εἰς τὴν ἀκοὴν ἐμπίπτουσα τὴν ἡμετέραν Chr. Τα. 17; ውስተ:ጽዳታት፡ ምስማዓት:መንግሥት፡ኤይሰማት፡ሥሕጹታት፡ (εὐσεβεῖς ἀκοαί) Cyr. ad Th. f. 7; ኤ.ተωተም፡በምስማ0: ሥሕጹታት፡ (ἀνσεβεῖς ἀκοαί) Cyr. ad Th. f. 7; ኤ.ተωተም፡በምስማ0: ሥሕጹታት፡ (ἀνσεβεῖς ἀκοαί) Cyr. ad Th. f. 7; ኤ.ተωተም፡በምስማ0: μαδιαιία auditu et vism praeditus F. N. 43. 2) obsequium, obedientia: አግብአ፡ዝሎ፡፡ጎሊና፡ውስተ፡ምስማ0: ከርስቶስ፡ εἰς ὑπακοὴν Χριστοῦ Cyr. e. Pall. f. 86. 3) auditorium: አመ፡በአከ፡ውስተ፡ምስማ0: ሰማንይ: ἐἐν εἰς τὸ τῶν οὐρανῶν Σέστρον εἰςἐλΣης Chr.

1900: cera vid sub w900:

hayn: v. war-n: v. har-n: enbet., nomen plantae palustris: ulea, scirpus, arando? α-h+:h+:αhayn:α-nCo: παρά πάπυρον καὶ κάλαμον καὶ βούτομον Job 40, 16. [A