

Time to End the Confusion: Understanding the True Difference Between the New Term ‘ውዳቕ (Fallen)’ and the Traditional Ge’ez Religious Words, Martyr (ሰማዕቲ) and Sacrificed (ሰዉዕ)

እንታይ እዩ ሐደ ሰማዕቲ (ካብ ሰምዐ)? እንታይ እዩ ሐደ ሰዉዕ (ካብ ሰውዐ)?

What is a Martyr? What is a Sacrificed?

Cos'è un martire? Cos'è un sacrificio?

A Call to End Old Sayings That Empower Dictatorship

✍ By [Your Name] = ✍ ብ [እቲ ናትካ ሰም] or ✍ ብ [እቲ ሰምካ]

Table of Contents / አንቀጽ (from the Ge’ez base verb ነቀፀ/ጸ)

1. ሰማዕቲ (pl. ሰማዕታት) – *Martyr* (from the base verb ሰምዐ)
2. ሰዉዕ (pl. ሰዉዓት) – *Sacrificed* (from the base verb ሰውዐ)
3. ውዳቕ/ውድቕቲ (ወደቕ) fallen ♦ caduto/a: ውዳቕ/ውድቕቲ ኣብ ውግእ/ጉርራ fallen in war ♦ caduto/a in guerra.

🔍 Learn More by Learning the Difference Between

ሰማዕቲ (Martyr) noun. ♦ ሰዉዕ (Sacrificed) adj. ♦ ውዳቕ/ውድቕቲ (Fallen) adj. and noun

For generations, the sacred Ge’ez-Tigrinya word ሰማዕቲ ("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 battlefield feel like a church and commanding obedience through holy language.

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

The two Ge'ez religious terms, መሥዋዕት (ጉዳኢ) (sacrifice) and ሰማዕት (ጀግና ናይ ሃይማኖት) (martire, 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/ዕምሙጽ ምስጢር/ሐሳብ
ሰማዕት	One who dies for religious faith	Any soldier who dies, by command or war
ሰወዕ	One who offers something in devotion	A citizen ordered to give up his life
ወዳቕ	One who has fallen (new term)	Neutral, respectful, and accurate

✂ 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.

NEW The Solution: A Modern and Honest Word

✓ ወዳቕ (wuduq) / ወድቕቲ (wudəqti) – *The Fallen*

From now on, we replace **myth with clarity**:

- ወዳቕ means simply: “**fallen**” — without religious or political distortion.

ወዳቕ – “fallen”, Past Participle of ወደቅ (to fall)

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

It is recommended to use ወዳቕ or ወድቕቲ (fem. sing.) and ወዳቓት (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 ጥፋኢ – lost) E.g.

- ወዳቕ መልአኽ – a fallen angel; un angelo caduto
- ሐገቲ ወድቕቲ ሰበይቲ – a fallen woman; una donna caduta

N. እቶም ውዲቻት (ኣብ ጐርራ/ውግግኣ) – the fallen (in war); i caduti (in guerra)
 ሞኑመንቶ ናብ እቶም ውዲቻት – war memorial; monumento ai caduti

✦ 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** (ሰዉዕ)
 - “He died in war” = **Fallen** (ውዲቻ)
2. Use Tigrinya examples side by side:
 - ሞተ ምእንቲ ሃይማኖት – Died for faith
 - ሞተ ብ ትእዛዝ/አዝዛዝ/ኮማንዶ – Died by command
 - ውዲቻ ኣብ ጐርራ/ውግግኣ – 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
ሰማዕቲ	samā‘ti	Martyr	Faith-based, voluntary death
ሰዉዕ	səwwə‘	Sacrificed	Political/ritual offering
ውዲቻ	wuduq	Fallen	Neutral term, military reality

ውዲቻ pp of ወደቐ, adj. fallen; caduto, perduto (ጥፋእ). E.g. ውዲቻ መልአኽ A. fallen angel; un angelo caduto; ሐንቲ ውዲቻቲ ሰበይቲ a f. woman/ una donna cadudta ♦ N. እቶም ውዲቻት (ኣብ ጐርራ/ውግግኣ; the f.; i caduti (in guerra); ሞኑመንቶ ናብ እቶም ውዲቻት/ war memorial/ monumento ai caduti.

ውዲቻ

Past Participle of ወደቐ

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

- E.g.
 - ሐደ ውዲቻ መልአኽ – a fallen angel; un angelo caduto
 - ሐንቲ ውዲቻቲ ሰበይቲ – a fallen woman; una donna caduta

N.

- እቶም ውዲቻት (ኣብ ጐርራ/ውግግኣ) – the fallen (in war); i caduti (in guerra)
- ሞኑመንቶ ናብ እቶም ውዲቻት – war memorial; monumento ai caduti

Note

The word **ወግግእ**—derived from the infinitive verb **ወግእ**—has two distinct meanings:

1. **Battle** – for example, **እታ ወግግእ ናይ ዓድዋ** ("the Battle of Adwa")
2. **War** – for example, **እታ ወግግእ ምእንቲ ሓርንነት** ("the war for independence")

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

For clarity and precision, I use **ወግግእ** to mean **battle**, and **ጐርራ** 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 — **ሰማዕቲ** (*martyr*) and **ሰዉዕ** (*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 **ግዕዝ** (identity, language, alphabet, etc.) and **ግእዝ** (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.

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

· Martyrdom is a testimony of Christian faith and devotion. እቲ ሰ. እያ ሓንቲ 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 ሃይማኖት/ ፈደ ብ እቲ ሰ. *San Estifanos ha confermato la sua fede attraverso il martirio.*

· Martyrdom is a symbol of liberty and independence in modern times. እቲ ሰ. እዩ ሓደ ሲምቦሎ ናይ ሓርንነት እውን ኢንዲፐንደንዝ *Il martirio è un simbolo di libertà e indipendenza nei tempi moderni.*

· His stance reflects a spiritual commitment to martyrdom. እታ ናታ መቐምጦ ተስተውዕል ሓደ መንፈሳዊ ውራይ/ተግባር ናብ እቲ ሰ. *La sua posizione riflette un impegno spirituale verso il martirio.*

· They established a Memorial Day in honor of the martyrdom of their comrades. ንስሳቶም ወስሲኖም/ተክኪኖም ሓንቲ መሞርያል መዓልቲ አብ ክብር ናይ እቲ ሰ. ናይ እቶም ናቶም ብጸት. *Hanno istituito una giornata commemorativa in onore del martirio dei loro compagni.*

መሥዋዕት (mäswä'ət)

Noun, mostly **masculine**, plural: መሥዋዕታት (mäswäṣtat), sometimes also: መሣውዕ (mäswä'ə), or rarely መሣውዕት (mäswä'ət)

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 ዘቀርባን” – a **sacrifice of offering**
- “መሥዋዕት ለመባእ ዐመፃ” – the **sacrifice for the sin committed**
- “ቀርባን መድኃኒት” – an **offering of healing**
- “መሥዋዕት ስብሐት” – a **sacrifice of praise**
- “መሥዋዕት ሰላም” – a **sacrifice of peace**
- “መሥዋዕት 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)
- “መሥዋዕት” – used simply for **altar** in many texts

ምሥዋዕ (məśwä‘ə)

Noun, masculine and feminine

Plural: ምሥዋዒት (məśwä‘at), ምሥዋዒታት (məśwä‘atat)

1) Altar (again, the place of offering)

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

- “ቤተ ምሥዋዕ” – the **house of the altar**
- “ምሥዋዒት ዘያፈለስዎ 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 **adytum** – the **inner holy space** where only special people may enter
- Also used in the **Eucharist** (communion sacrifice) in church contexts

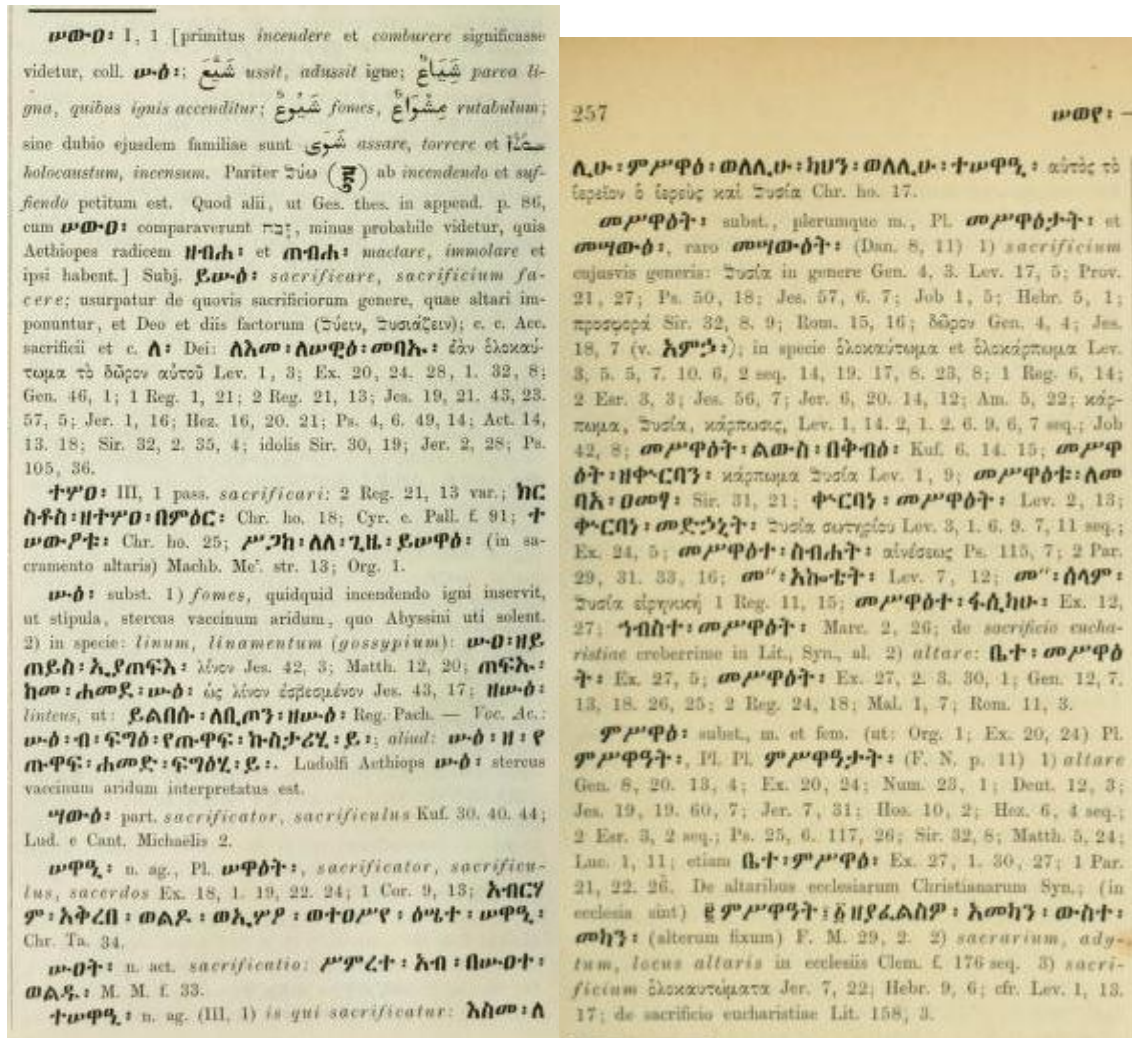
Summary Table for Learners

Word	Meaning	Notes
መሥዋዕት (mäśwä‘ət)	Sacrifice / Altar	Focus on act of offering or place of offering
ምሥዋዕ (məśwä‘ə)	Altar / Holy place	Focus more on the structure or space inside a religious setting

ሥዊዕ (śəwwä‘), pp. of ሰወዕ – one who sacrificed, sacrificer. Plural: ሥዊዒት (śəwwu‘at). Used in Ge‘ez and Tigrinya for a person who performed ritual offerings.

ሰዊዒይ (säwwä‘ay), n. Agent noun – sacrificer; one who performs or officiates sacrifice.

The following document, p. 256, 257, and 336-9 are from: *Lexicon linguae aethiopicae cum indice latino* by [Dillmann, August, 1823-1894](#):



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 "ሰምዐ" can have various meanings related to hearing, listening, understanding, obeying, and testifying.

ምድር: Clem. f. 36; ተሰምዖ: ስምኪ: ውስተ: አሕዛብ: ሄጅጋሪ: Hez. 16, 14; Marc. 1, 28; Rom. 1, 8, 9, 17, 16, 19, 3) *nominis famam adipisci, celebrari*: (Christo in Bethlehem nato) ተሰምዖት: ምድር: ዘይሁዳ: ወኤፍራታ: Clem. f. 152; ወይሰማዕ: ስምዩ: በኩሉ: አሕዛብ: ሄጅጋሪ: Mal. 1, 14; ኢኮነ: አምላክ: ዘተሰምዖ: ጥበብኪ: πρῶτος Judith 8, 29.

ተሰምዖ: III, 3 *se invicem audire i. e. alterum vocem vel dicta alterius intelligere* Gen. 11, 7.

ስምዕ: part. 1) *auditus*, in specie: *celebratus, inclytus, fama clarus*, et in malam partem: *notus, famosus*: ከቡራን: ወስምዓን: Chr. bo. 26; ምድት: ስምዕ: (et ገዢ: C:) Phlx. 242; ἑπὶ τῶν Matth. 27, 16. Hinc Pl. fem. ስምዓት: *res audita* i. e. *rumor, fama, ሕወሳ* (ጥጥር): ወዕክ: ስምዓት: ውስተ: ኩሉ: ሶርያ: Matth. 4, 24, 9, 26; ወስምዕ: ከለዳዊያን: ስምዓቶሙ: Jer. 44, 5; አለ: አልበሙ: ስምዓት: ἄσχητοι, minime insignes (viri) Chr. bo. 26; ተለዐለ: ስምዓት: ነገሩ: Sap. p. 329; ወኮነት: ስምዓት: ሄጅ እምኒሆሙ: አኪት: Phlx. 125. 2) *obtestatione monitus vel nuntio certior factus*, εὐαγγελισμένος Hebr. 4, 2 rom.

ስምዕ: subst., m. et fem., Pl. ስምዓት: 1) *res audita, rumor, nuntius*: መኩ: ገብረ: ዘንተ: ስምዕ: እምትካት: ሕወሳ Jes. 45, 21; ስምዕ: ከነ: 48, 3; በከመ: ስምዕ: ዘሰማዕከሙ: Asc. Jes. 7, 2; ሕወሳ ወንሕነኒ: ንስምዕ: ሠናዩ: ስምዕ: በላዕሊኪ: Tob. 10, 12; መኩ: አምነን: ስምዕነ: Jes. 53, 1, 2) *testimonium, testificatio, contestatio* Kuf. 1, 4; Ruth 4, 7; Ex. 20, 16; Gen. 21, 30; ስምዕ: ሐሰት: κατὰ ψευδοῦς Sir. 26, 5; ስምዕ: በሐሰት: Matth. 15, 9; በእንተ: ስምዕ: ሐሰት: F. M. 24; ስምዓት: *testium dicta vel responsa* F. N. 43, 12; ስምዕ: ለክርስቶስ: 2 Tim. 1, 8; 1 Cor. 2, 1; 2 Cor. 1, 12; Ant. 4, 33; Joh. 8, 13; in specie a) *testimonium, locus probans, argumentum* (e libro allatum): ስምዕታት: Phlx. 3; Catal. Cod. Bibl. Bodl. Ae. p. 24. b) *testimonium Dei vel revelatio* (cum praeceptis) ጥጥር Kuf. 1, Pa. 18, 8, 118, 88, 95; ቤተ: ስምዕ: ሕወሳ τὸ μαρτυρίου 1 Par. 6, 32, 9, 20; ደብተራ: ቤተ: ስምዕ: 2 Par. 1, 3, 5, 5 (aliās መርጡር: vel መርጡል:). c) *martyrium*: ከመዝ: ፈጸሙ: (martyres) ስምዖሙ: Sx. Tacha. 30; ምክንያተ: ስምዖሙ: *causa martyrii eorum* ib.; አማመ: ስምዕ: Orig. 1, 3) *concr.*, sing. et coll., m. et fem., *testis* vel *testes*: ስምዕ: አሐዱ: Num. 35, 30; Deut. 17, 6; ኢትኩን: ስምዕ: በሐሰት: ላዕለ: በጽክ: Deut. 5, 17; Ruth 4, 10, 11; ረሰይክም: ስምዕ: ለአሕዛብ: Jes. 55, 4; 1 Reg. 20, 23; Jer. 49, 5; 1 Thess. 2, 5; creberrime: ስምዕ: ከነ: *testis fuit vel testatus est* Lev. 5, 1; 1 Joh. 1, 2; e. A: vel ላዕለ: pra. (aliens) 4 Eas. 6, 67; ስምዕ: ከነ: ላዕሊኩ: ከመ: ፍጹም: ውላቱ: Dial. 4, c. በ: eoi, ut ከንኩ: ስምዕ: በዝንቱ: Sx. Jan. 2; vel A: Sap. 4, 6; Joh. 5, 31; ስምዕ: ለዛቲ: ቃላት: Genz. f. 82; vel በእንተ: Apoc. 1, 2; 1 Petr. 1, 11; vel ላዕለ: ut: ከንኩ: ስምዕ: ላዕለ: ዝንቱ: ነገር: Sx. Jac. 2; Apoc. 1, 2; እግዚ: ስምዕ: ላዕለ: ኩሉ: ያቲሁ: Sap. 1, 6; seq. ከመ: conj., ut: ስምዕ: ከነ: ከመ: 3 Reg. 21, 10, 13. — In specie 4) *martyr et martyres*: ቂርቆስ: ዘከነ: ስምዕ: ለክርስቶስ: Mavā. Nr. 61; በዛቲ: ላዕለ: ከነ: ስምዕ: ከርሻስ: ወፊልጥኛ: Sx. Tacha. 30; Ter. 25; aliās creberrime in Sx. — Nota, ስምዕ: et ስም: in libris Mas. passim confundi. — Fac. Ae.: ስምዕ: ዘ: ምስክር:

ሰማዒ: n. ag., Pl. ሰማዖያን: 1) *audiens*: ልሳኛ: ሰማዒ:

ግሰዳጽ: ἄκουστος Sap. 1, 6; እግዚ: ሰማዒ: ስብሐተ: ማሕሉት: ዘመላእክት: Kid. f. 12. a) *auditor, auscultator* (3u biter) ሕወሳ: ሰማዖያን: Chr. bo. 8; F. N. 5; Phlx. f. 229. In specie ሰማዖያን: quatenus distinguuntur a ምእመናን: *fidelibus*, sunt *catechumeni* F. M. 4, 2, 5, 3. b) *exauditor, exaudiens*: (Deus) ለእለ: በጽድቅ: ይጸውዕም: ሰማዒ: Kid. f. 17; ሰማዒ: ስለሐዱ: Kedr. f. 37; Lit. 174, 4. c) *obediens, obtemperans, morigerus* Prov. 21, 28; ሰማዒ: አብ: ስጦታ: πατρί Prov. 13, 1, 4, 3; ኤልላዕ: ለትእዛዛ: ሊቁ: (Eliase) ሰማዒ: Genz. f. 116. 2) Pl. ሰማዕት: (pro quo passim ስምዓት: a) *testis et testes* sing. et coll., m. et fem.; Pl. ሰማዕታት: α) sing. ናሁ: ሰማዕት: ውስተ: ሰማዒ: Job 16, 19; ሰማዕት: ጉጉእ: Prov. 12, 19; ሰማዕት: ሐሰት: 19, 5; ይኩን: እግዚ: ሰማዕት: ከመ: Mich. 1, 2; Deut. 19, 15; Hebr. 10, 15; Joh. 5, 32; seq. ከመ: conj., ut: አነ: ሰማዕት: ከመ: Col. 4, 13; Rom. 1, 9, 8, 16; Phil. 1, 8; Joh. 4, 44; seq. በእንተ: Joh. 1, 7, 8, β) coll.: ያምጽኡ: ሰማዕቶሙ: Jes. 43, 9, 10; አኬድኩ: ሰማዕት: Jer. 39, 10, 25; አስምዕ: ሰማዕት: Jer. 39, 44; Deut. 17, 6; Matth. 18, 16, 26, 65; ሰማዕት: ሐሰት: Marc. 14, 57; Ps. 26, 18; Joh. 15, 27; Act. 2, 32, 3, 15; saepe e. ከነ: conjunctum *testari*, seq. ከመ: conj. ለሊክመ: ሰማዕት: ከመ: አነ: እግዚ: Jes. 43, 12, 44, 8; Rom. 3, 21; Joh. 3, 28. Nonnumquam ሰማዕት: i. q. ስምዕ: *testimonium*, ut Kuf. p. 84 ann. 10. γ) Pl. ሰማዕታት: Hen. 95, 6; በእንተ: ፈታሊ: ወሰማዕታት: F. N. 43; in specie 43, 12. b) *martyr et martyres*: በዛቲ: ላዕለ: ሰማዕት: ከነ: Sx. Ter. 16; aliās creberrime in Sx.; Mavā. n. 9, 22 al.; ዘሐመ: በእንተ: እግዚ: ወከነ: ሰማዕት: Dial. 25; Stephanus ቀዳሚ: ሰማዕት: *protomartyr* Lit. 164, 2; ሰማዕታት: F. N. 20; Dial. 25; ዓመተ: vel ዓመታት: ሰማዕታት: anni (aera) *martyrum* Abush., al.

ስምዓት: vid. sub ስምዕ:

ሰማዕት: vid. sub ሰማዒ:

ሰማዒ: subst. *famae celebritas, gloria*: ይቤ: አረጋይ: አታውትር: ሰማዒ: እምስብእ: Phlx. 242.

መስማዕት: subst. *obedientia, obsequium*: አለ: አልዐመ: መስማዕት: ሕንጻዐ: Num. 17, 25.

ምስማዕ: subst., m. et fem., Pl. ምስማዓት: 1) *auditus, aurium sensus*: ውስተ: ምስማዕ: እዝን: Ps. 17, 48; ዝኩ: ቃል: ሶበ: ይደምዕ: በምስማዓቲን: φωνή ἐκείνη εἰς τὴν ἑαυτοῦ ἐμπέπυσεν τὴν ὑμνέτην Chr. Ta. 17; ውስተ: ጽዱቃት: ምስማዓት: መንግሥት: ኢይሰማዕ: ሥሕጸት: (εὐσεβείας ἄκασι) Cyr. ad Th. f. 7; ኢተሠጥም: በምስማዕ: ሥሕጸት: ዘላዕለ: እግዚ: ib.; ድኅነ: ምስማዕ: ወንጌራ: incolunt *auditu et visu praeditus* F. N. 43. 2) *obsequium, obedientia*: አግብአ: ኩሎ: ጎሊና: ውስተ: ምስማዕ: ክርስቶስ: εἰς ὑπακοήν Χριστοῦ Cyr. e. Pall. f. 86. 3) *auditorium*: እመ: ቦለክ: ውስተ: ምስማዕ: ሰማዒ: εἰς εἰς τὸ τῶν οὐρανῶν θέατρον εἰσεβῆς Chr. Ta. 28.

ስምዕ: *cera* vid. sub ሠምዕ:

ስማዝ: v. ሠሙዝ: v. ሰሙዝ: subst., nomen plantae palustris: ሳሊካ, scirpus, arundo? ውስተ: ሰት: ወስማዝ: ውብርዕ: παρὰ τὰς πύρας καὶ κἀλαμον καὶ βούτομον Job 40, 16. [A