

Time to End the Confusion: Understanding the True Difference Between the New Term ‘wduqh (Fallen)’ and the Traditional Ge’ez Religious Words, Martyr (*semati*) and Sacrificed "

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/ጎርጎራ 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) (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/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 **ውግግእ**—derived from the infinitive verb **ወግእ**—has two distinct meanings:

1. **Battle** – for example, **እታ ውግግእ ናይ ዓድዋ** ("the Battle of Adwa")
2. **War** – for example, **እታ ውግግእ 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 **ውግግእ** 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 ምስክርነት ናይ እታ ክርስቲያን እምነት እውን ናይ እታ መፈሳዊነት *Il martirio è una testimonianza della fede cristiana e della devozione.*

· Saint Estifanos confirmed his faith through martyrdom. ቅድዱስ አስቲፋኖስ አረድዲኡ እታ ናቱ ሃይማኖት/ ፈደብ 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 ኢንዲፐንደንሲ *Il martirio è un simbolo di libertà e indipendenza nei tempi moderni.*

· His stance reflects a spiritual commitment to martyrdom. እታ ናታ መቐምቦ 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 መመሪያል መዓልቲ አብ ክብሪ ናይ እቲ ሰ. ናይ እቶም ናቶም ብጾት.

Hanno istituito una giornata commemorativa in onore del martirio dei loro compagni.

መሥዋዕት (mäśwäʾət)

Noun, mostly **masculine**, plural: መሥዋዕታት (mäśwäṣtat), sometimes also: መሣውዕ (mäśäwʾə), or rarely መሣውዕት (mäśäwʾət)

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:

- “መስዋዕት ልውስ በቅብስ” – a **burnt offering with fat**
- “መስዋዕት ዘቀርባን” – a **sacrifice of offering**
- “መስዋዕት ለመባእ ዐመፃ” – the **sacrifice for the sin committed**
- “ቀርባን መድኃኒት” – an **offering of healing**
- “መስዋዕት ስብሐት” – a **sacrifice of praise**
- “መስዋዕት ሰላም” – a **sacrifice of peace**
- “መስዋዕት 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 መስዋዕት” – **house of sacrifice** (means altar or temple)
- “መስዋዕት” – used simply for **altar** in many texts

መስዋዕት (məśwä‘ə)

Noun, masculine and feminine

Plural: መስዋዕት (məśwä‘at), መስዋዕታት (məśwä‘atat)

1) Altar (again, the place of offering)

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

- “ቤተ መስዋዕት” – the **house of the altar**
- “መስዋዕት 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 **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
መስዋዕት (məśwä‘ə)	Sacrifice / Altar	Focus on act of offering or place of offering
መስዋዕ (məśwä‘ə)	Altar / Holy place	Focus more on the structure or space inside a religious setting

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

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

Dillmann, August, 1823-1894:

†μφσ₂: n. ag. (III, 1) is qui sacrificatur: λήσθ: A

முடி: —

ጥሥዋዕ: subst., m. et fem. (ut: Org. 1; Ex. 20, 24) Pl. **ጥሥዋዓት**; Pl. Pl. **ጥሥዋዓታት**; (F. N. p. 11) 1) **altaris** Gen. 8, 20. 13, 4; Ex. 20, 24; Num. 23, 1; Dent. 12, 3; Jos. 19, 19. 60, 7; Jer. 7, 31; Hoz. 10, 2; Hoz. 6, 4 seq.; 2 Esr. 3, 2 seq.; Ps. 25, 6. 117, 26; Sir. 32, 8; Matth. 5, 24; Luc. 1, 11; etiam **ቤተ-ጥሥዋዕ**: Ex. 27, 1. 30, 27; 1 Par. 21, 22. 26. De altarihus ecclesiarum Christianarum Syn.; (in ecclesia sint) **፪ ጥሥዋዓት**; **፩ ዘያፈልስዎ**; **እመካን**; **ውስተ መካን**; (alterum fixum) F. M. 29, 2. 2) **sacrarium, adytum, locus altaris** in ecclesiis Clem. f. 176 seq. 3) **sacrificium** ἑλοκαυστώματα Jer. 7, 22; Hebr. 9, 6; cfr. Lev. 1, 13. 17: de sacrificio eucharistiae Lit. 158, 3.

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

ὑποστηρίγματα Jer. 5, 10; ምስማክ: ርእሰ: Ps. 59, 7; ሰዋቁ: ከነ: ወምስማክ: Cod. Mus. Brit. LIV, 7; Ps. 71, 16; Sir. 31, 19 var.; መንበረ: ምስማክ: cathedra sapientia Herm. p. 2; መጸረ: ምስማክ: p. 4, 17, 18, 41; መናብርተ: ምስማክ: ጥጂ ፎጥጥጥጥጥጥ 4 Reg. 18, 16; ምስማክ: መጸር: Cant. 3, 10; cathedra ውስተ: ምስማክ: ዛገበ: አረፍተ: 1 Reg. 20, 25, 2) *latus*, ሂሳብ: Ex. 25, 12, 18, 28, 24, 3) trsl.: *finis seu scopus libri*, causae, Cod. Mus. Brit. VIII, 1 (vid. Catal. Cod. Aeth. M. Br. p. 7).

ሰምኬት: litera alphabeti Hebraeorum et Aramaeorum XV^a (ab Aramaeis *ܐܬܝܬܐܝܬܐ* nominata) Ps. 118, 113; Thren. 1, 15, 2, 15, 3, 42, 4, 15 (vid. ሰሚን: cfr. Ludolfi annot. ad Ps. 118, 1). Ubi de psalmis agitur, siglo ሰምኬት: Ps. 118, 113 — 120 notatur.

ሰምዐ: I, 1 [ሰሚን, *سمع*, amb. ሰማ:] Subj. ይስማ ሰ: 1) *audire*: በከመ: ሰማዕክመ: በአዘክመ: Jer. 33, 11; ሰሚ: Jes. 37, 1; እንዘ: ይሰምዐ: ከሎመ: Gen. 23, 10, 13, 18, 10; Matth. 13, 16, 17; Luc. 14, 35; c. e. 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. pra. Matth. 17, 5; Luc. 15, 1; 4 Esr. 10, 53; c. dupl. Acc. ስምዐ: ያልዩ: *audite me vocem meam* i. e. *audite meam vocem* Jer. 7, 23, 11, 4; Ps. 16, 7; Matth. 10, 14; Joh. 5, 28; c. Acc. pra. seq. እንዘ: ut: ሰምዐ: ያልዩ: እንዘ: ይብል: ስሙን ለእስላም Gen. 27, 5, 6; Hen. 40, 5—7; Marc. 14, 58; vel omisso እንዘ: ut Act. 10, 46; Gen. 37, 17; ሰማዕክመ: ይብል: Hen. 2, 2, a) *auditu praeditum esse* Matth. 11, 5; ድንቅወ: ሰምዐ: 13, 15; ሰሚ: *auditus* (sensus) Clem. f. 237 al. b) *audire* i. e. *auribus percipere, accipere, comperire, cognoscere* (erfahren), c. Acc. rei: አለ: አሰምዐ: ምግባር: Jes. 66, 19; Tob. 14, 15; Matth. 11, 2; Luc. 4, 23, 21, 9; ከመ: ይስማዕ: ዜና: ዘከመ: ሀለወት: Esth. 2, 11; vel seq. ከመ: et enuntiatione integra: 1 Reg. 26, 4; Gen. 43, 25; Jos. 9, 14; Kuf. 34; Jes. 39, 1, 40, 28; Jer. 47, 11; 2 Esr. 14, 1; Marc. 12, 28; c. እምነበ: vel በንበ: 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; ለአክቶ: ትስማዕ: ጥፋት: ነገረ: በንበ: መርዶ: ክፍለ: ሰማዕክመ: ሰማዕክመ: 4, 5; vel c. እምነ: 1 Joh. 1, 5 Platt; c. በእንተ: vel በላዕል: causae, de qua auditur: Gen. 41, 15; ሶበ: ሰምዐ: መክንን: በእንተ: ተአምራት: ዘገብረ: St. Mag. 2; Act. 9, 13 Platt; Phil. 1, 30; ንስማዕ: በውስተ: አፋ: ፍጥነት: ሰማዕክመ: ሰማዕክመ: Gen. 24, 57. c) *auscultare, 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; Ps. 80, 10, 12; ኪያ: ያወምኡ: ወ ይሰምዐ: Job 29, 21, 34, 2; ትስማዕ: እንዘ: እንዘ: ያወጽኡ: ሊተ: እንዘ: ስመ: 31, 30; ሰሚ: ተላላይ: በዕንዚራ: ወአርጋፍን: F. M. 32, 7; c. ዲበ: Ps. 91, 11; c. ማእከል: utriusque partis audientiae *ἰσχυρίζεσθαι* Deut. 1, 16 (ut Job 9, 33 አዕምኡ: ማእከል): አለ: ይሰምዐ: ትምህርተ: *catechumeni* Const. Ap. 30. d) *exaudire* (erhören): Gen. 30, 6; Deut. 1, 45; ይሰምዐ: ክፍለ: ስለአተክ: Job 8, 6, 23, 27; ይሰምዐ: ጸሎት: 12, 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. ለ: obiecti: Gen. 16, 11; c. በእንተ: de Gen. 17, 20. e) *obedire*,

obtemperare, morum gerere: 1 Reg. 15, 22; ወልድ: ዘአይሰምዐ: ሰማዕክመ: Prov. 13, 1; c. Acc. Gen. 3, 17, 27, 14, 28, 7, 42, 22; Ex. 6, 9; ይሰምዐ: ከሎመ: 1 Par. 29, 23; አበይከመ: ሰሚ: Jer. 16, 12; አሰምዐ: አን: Jes. 42, 24; ዘይሰምዐ: ላተ: Sir. 4, 15; Joh. 10, 3, 8; Act. 3, 22. f) *accipere, admittere, (assentire, probare)*: ላዕል: ላረቅ: አትስማዕ: ወድተ: *παράδεξιον* 1 Tim. 5, 19; Did. 4; ሰምዐ: ነገረ: ብእሳቱ: Kuf. 39; ይሰምዐ: ያልዩ: Joh. 18, 37; ምክረ: ይሰምዐ: Ter 5 Enc.; አሰምዐ: እምነ: *ejus consilium non admisit* St. Masc. 7. g) *audita intelligere*: አይስማዕ: ሸፍ: አለ: አንተ: Kuf. 10; ንግር: ስርስት: እስመ: ንስምዐ: Jes. 36, 11; Deut. 28, 49; 1 Cor. 14, 2. 2) *testem esse, testari* (denom. a ስምዐ): ንብረ: ሐዋርያት: (Actus Apostolorum) ትስምዐ: ከመ: ወረደ: መንፈስ: ቅዱስ: በአምላክ: ልሳናት: አሳት: Phil. 58; አትስማዕ: ለቢጽክ: ስምዐ: በሐሰት: *ὁ ψευδομαρτυρῆσαι* Ex. 20, 16; c. Acc. pra. Luc. 4, 22; c. በእንተ: Joh. 5, 32.

አስምዐ: II, 1 1) a) *facere ut audiat* aliquis: ለጽመ: ማን: ይሰምዐ: Marc. 7, 37 (i. e. *audire* restituere); አስምዐ: አሕዛብ: (v. ለአሕዛብ) Jes. 45, 1; Rom. 1, 5; c. dupl. Acc.: አስምዐ: ያልዩ: Cant. 2, 14; Ps. 50, 9; Sir. 45, 5; አትስምዐ: ያልዩ: ዘይብል: ርሐቱ: እምነ: ከሎመ: Genz. f. 80. b) *facere ut audiat* aliquid: ይሰምዐ: እንዘ: ያልዩ: ስርስት: *ἀκούσθην πρὸς* Jes. 30, 30; ይሰምዐ: ድምዐ: በባይ: ያልዩ: Sir. 50, 16. c) *nuntiare, annuntiare*: አስማዕኩክ: Jes. 48, 5, 6; አስምዐ: በአይፍላም: Jer. 4, 5; c. ለ: pra. Ex. 21, 29, 36. d) *acclamare, inclamare*: አስምዐ: ያልዩ: ሕመ: ወወገር: በእስገን: Jsp. p. 360; Hen. 89, 53. e) *vocem edere* i. e. *alta voce canere*: ወደ ሰምዐ: መዘምራን: 2 Esr. 22, 42 vrs. nov. 2) *testari* a) *testem adhibere vel invocare, contestari* aliqui: አስምዐ: ሰማዕተ: Jer. 39, 44; አስምዐ: ሰብአ: ምእመናን: Jes. 8, 2; ናስምዐ: ለከመ: ሰማዩ: ወምድረ: Judith 7, 28; Deut. 8, 19; Sir. 46, 19; Hen. 100, 11; 2 Tim. 4, 1 rom. b) *obtestari, teste invocato affirmare*: በሰማዕት: አስምዐ: ለን: Gen. 43, 3; 3 Reg. 2, 42; Ps. 49, 8; Hebr. 2, 8 rom.; Kuf. 4; c. Acc. pra.: አስምዐ: ሎቱ: Zach. 3, 6; vel *teste invocato annuntiare* alicui aliquid: አስምዐ: ላተ: ለአይፍላም: ንገሙ: አትስምዐ: ከመ: አይሰማ: Kuf. 30; Deut. 32, 46; Ex. 19, 23; Hen. 81, 6, 91, 3. d) *testimonium perhibere, testem esse*: ስምዐ: ያሰምዐ: ላተ: Ex. 21, 10; እስመ: እንዘ: አስምዐ: ማእከል: ወማእከል: ብእሳትክ: Mal. 2, 14.

ተሰምዐ: III, 1 1) *audiri* Gen. 45, 2, 16; 1 Reg. 1, 13; Cant. 2, 12; Ps. 18, 3; ተሰምዐ: ዝንቱ: ውስተ: እንዘ: እንዘ: Jes. 5, 9, 15, 4; አይስማዕ: እንዘ: በመጥ: በውስተ: ምድርኪ: 60, 18; Jer. 6, 7, 38, 15; Hen. 10, 5; Apoc. 19, 1; ተሰምዐ: በውስተ: አሕዛብ: ከመ: 2 Esr. 16, 6; ግመራ: አተሰምዐ: ነገር: ዘከመ: ላዕል: ሶስና: Dan. ap. 1, 27. a) *exaudiri*: ተሰምዐ: ጸሎት: Tob. 3, 16; Dan. 10, 12. b) *ad aures alicujus pervenire, nuntiare*: c. በንበ: Matth. 28, 14; 1 Cor. 5, 1 (c. በላዕል: de); Eph. 5, 3; c) *exaudiri*: ድምዐ: ወሐቆመ: ከመ: ንቃወ: አፍራስ: *sonus riuus eorum sicut hinnitus equorum audiebatur* (war anjühören wie) Clem. f. 17. d) *audientiam facere*: ያልዩ: መብብ: ይሰማዕ: በውስተ: እንዘ: ልጋ: ንግድ: ማእከል: Sir. 21, 17. 2) *palam fieri, percrebescere, in vulgus emanare, divulgari*: ተሰምዐ: ስምክ: እስክ: ርኅቅ: ያልዩት: Sir. 47, 16; ሶበ: ተሰምዐ: ዜናው: ንበ: ነገሥተ:

