

» THE GAZELLE
IS NOT AFRAID
OF THE ABYSS
WHEN IT STARTS
TO JUMP

ETHIOPIAN PROVERB



ETHIOPIAN-ERITREAN +
WESTERN CULTURAL
CALENDAR

2022

1 JANUARY – 31 DECEMBER

23 TAHSAS 2014 – 22 TAHSAS 2015

THIS CALENDAR

- ... wants to build a bridge between the cultures and religions of Northeast Africa on the one hand and the culture of the so-called western world, Europe and America on the other
- ... wants to arouse understanding for civilization and the customs of others
- ... wants to encourage amazement at the spiritual treasures of the hitherto foreign and stimulate conversations and contacts
- ... wants to help the old to maintain their spiritual home and to mediate the young between the old and the new culture
- ... wants to inform about the jewels of African culture and religion, with calendar synopsis, with festivals and with data from history and wants to offer orientation
- ... wants to offer business representatives, organizations and foundations the chance to present their relationship to Africa
- ... wants to offer the chance to take part in this community project
- ... wants to use the financial proceeds from the dissemination of the calendar to support highly talented and motivated Africans who are ready to make an important contribution to the development of African society in their homeland



THESE ARE THE MAKERS OF THE CALENDAR 2022

Hier finden Sie die Macher des Kalenders 2022



DAeS
GERMAN-ETHIOPIAN FOUNDATION
RESEARCH. EDUCATE. PRESERVE.

The non-profit German-Ethiopian Foundation, founded in 1999, supports young people who are willing to make a decisive contribution to the further development of Africa on the background of the change in Northeast African societies. We support young Africans in their studies, help to preserve the culture of the region and promote the establishment of an endowed professorship for contemporary issues in Northeast Africa.



AN ALEXANDER-VON-HUMBOLDT FELLOW AT THE HIOB LUDOLF CENTRE - AN INTERVIEW

Dr Mersha Alehegne came to Germany after completing his master's degree in Ethiopia. Here he received a scholarship from the Deutschen Akademischen Austauschdienst for his doctoral studies. Today he is a professor at Addis Ababa University.

Dr Mersha, after your studies in Ethiopia you applied for a doctoral scholarship in Germany; what was your professional goal?
»My goal was to obtain the necessary training and become a high-profile faculty member in my University at home and to be able to work for the best of my country«

You completed your doctorate in Hamburg. You had a work desk in the Hiob Ludolf Center. How did this environment affect your work?
»Yes, I benefit intensively from the impulses, the scientific environment, and the events that are offered in the Hiob Ludolf Centre for Ethiopian and Eritrean Studies. Here the long-term project "Beta Masaheft: Manuscripts of Ethiopia and Eritrea" by Professor Alessandro Bausi, in which I was allowed to participate, gave my work the scientific profile and structure. Currently I am receiving a fellowship money from the Alexander von Humboldt Foundation.«

What was your career path after returning to Ethiopia? What are you doing today?

»After returning home, I started to work as assistant professor at the Department of Linguistics and Philology at the Addis Ababa University. In parallel to my teaching activities, I took on various administrative tasks at the university. Now I'm back in Hamburg. A grant from the Alexander von Humboldt Foundation gives me the opportunity to conduct a research project on "Printed Editions as a Means of Editorial Methods and Attitudes in Ethiopian Manuscript Culture: The Case of Ge'ez and Ge'ez-Amharic Printed Hagiographical Editions".«



IF YOU SPEND A ROD OF AMOLE*,
YOU CAN EAT ENOUGH MEAT.**

Ethiopian (Oromo) Proverb
(*Salt **= If you work hard you will get enough to eat.)

WENN DU EINEN BARREN STEINSALZ
INVESTIERST, HAST DU GENUG
FLEISCH ZU ESSEN
Oromo-Spruchwort
(= Wenn du hart arbeitest, hast du genug zum Leben)



AN INTERNATIONAL ADVERTISEMENT

Your organization is working with Ethiopia or Eritrea - not easy to hit your target with your information by 100%. But with the Ethiopian-Eritrean Western Cultural Calendar it is. Place your advertisement or your announcement now.

The German-Ethiopian Foundation is offering the Cultural Calendar which includes: Every month a remarkable photo, holidays at a glance, a monthly description of a festival in seven languages, important data from Ethiopian-Eritrean history, your information related to the region!

Interested? Book an advertisement or announcement in the next calendar. Place your bookings at afrocalendar@gmail.com



Here you can see sample pages of the calendar:



Details for booking:



A WORD OF PEACE FOR THIS YEAR

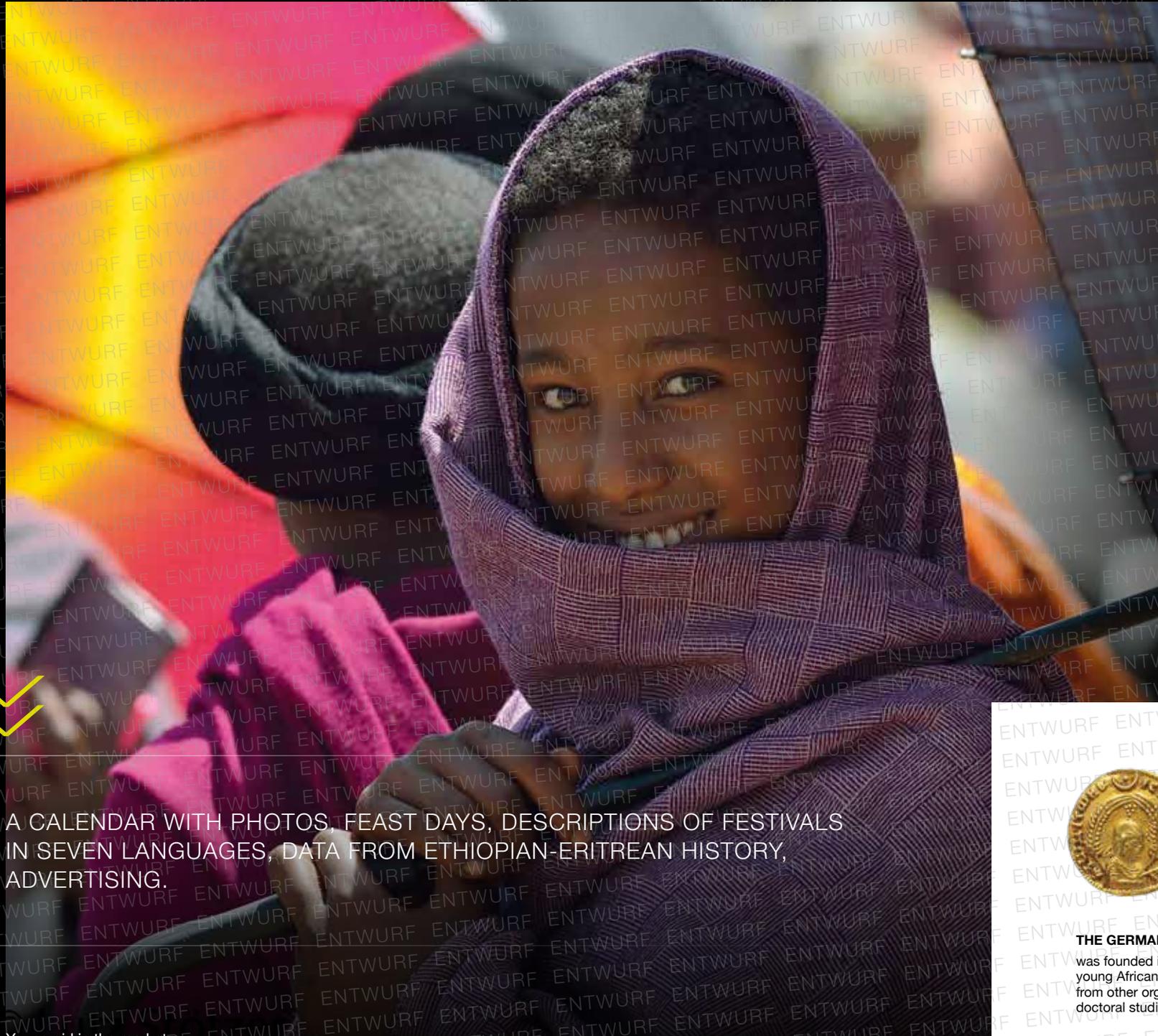
Peace be with you

- ... who promote the coexistence of different cultures, religions and different types of society
- ... who represents truth and clarification instead of rumors and fake news
- ... who keep a wide heart and an open hand despite increasing egoism
- ... who, instead of isolating yourself to secure profit, unite to act together in favor of the cohesion of society and the preservation of the creation
- ... who see in the displaced one and the refugee one not the social parasite, but a human brother
- ... who are committed to giving all people, whether whites or Africans, the same educational and development opportunities
- ... who in times of war you rely on impulses for peace and a balance of interests instead of the enforcement of military force
- ... who do not barricade yourself in a fortress mentality in global crises and at the same time ends up in social cold, but instead help to overcome the disasters



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1 JANUARY – 31 DECEMBER
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A CALENDAR WITH PHOTOS, FEAST DAYS, DESCRIPTIONS OF FESTIVALS
IN SEVEN LANGUAGES, DATA FROM ETHIOPIAN-ERITREAN HISTORY,
ADVERTISING.

Young girl in the market
© Lutz Stötzer



DAeS
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RESEARCH. EDUCATE. PRESERVE.

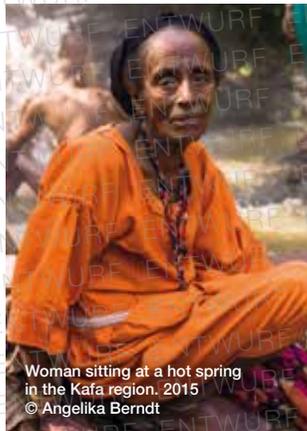
THE GERMAN-ETHIOPIAN FOUNDATION
was founded in 1999 with the aim of making it possible for
young African students who no longer receive scholarships
from other organizations to complete their master's or
doctoral studies.

INVITATION

This calendar provides information about the Ethiopian-Eritrean culture and invites you to take part in an exchange with friends of Africa, with extraordinary photos, festival descriptions, with proverbs and short texts, with reports on the life and work of African artists, on exhibitions and cultural events, with contributions on customs and special festivals of the Ethiopian-Eritrean peoples.



PHOTOGRAPHIC WORK IN ETHIOPIA



Woman sitting at a hot spring in the Kafa region. 2015 © Angelika Berndt



Dirashe women sharing a drink from a traditional calabassa. 2016. Dirashe Special Woreda © Angelika Berndt

Based on her own life experience, as a photographer Angelika Berndt sets herself the goal to enter different realities and to open herself to new life experiences transforming her fascination for and curiosity about culture into her professional approach. Since 2015 Angelika has worked regularly in Ethiopia and has long since fallen in love with the country and the people.



» SINGING "HALLELUJA" EVERYWHERE DOES NOT PROVE ONE'S PIETY.

Ethiopian Proverb

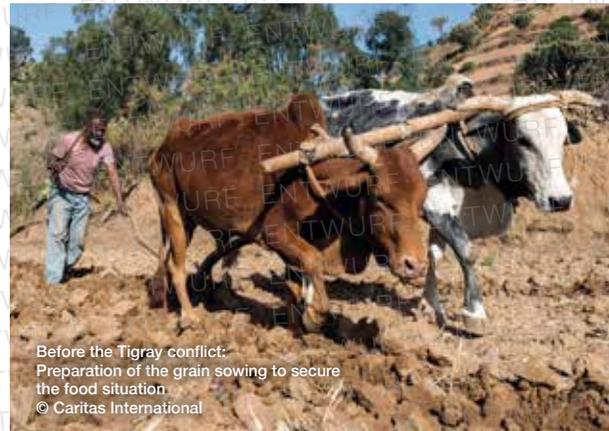
ÜBERALL „HALLELUJA“ ZU SINGEN, BEWEIST NICHT JEMANDES FRÖMMIGKEIT.

Äthiopisches Sprichwort

EMERGENCY RELIEF IN TIGRAY



Caritas Germany has been helping in Tigray, in northern Ethiopia, for many years. At the same time, the relief organization and its local partners are also active in other regions of the country. In recent years, a focus of its work was on the improvement of food security and natural resource management: agricultural projects provided training units for women and men in order to improve the food situation in the longer term. Water reservoirs were built, seeds and oxen were distributed for better soil cultivation.



Before the Tigray conflict: Preparation of the grain sowing to secure the food situation © Caritas International



Youth in the sunrise © Lutz Stötzer

CHURCH PAINTING TODAY



Saint George Slaying the Dragon, 1980 – 1995. Paint on cloth, 90 x 219 cm © The Institute of Ethiopian Studies, Addis Ababa University, no. 10343

This image of Saint George (Giyorgis) slaying the dragon and rescuing Princess Birutawit - one of hundreds of paintings of this popular subject - produced by Qes Adamu Tesfaw, an artist born and raised in Gojjam, who learned to paint while studying to become a priest in the Ethiopian Orthodox Tewahedo Church. This subject appears in most churches, usually on the west to the holy of holies (maqdas) to the left of the ubiquitous image of Our Lady Mary with Her Beloved Son. Typically, paintings of Saint George show him killing the dragon, but Adamu clarifies that "It is not because of the power of the spear but because of the power of God that the dragon was killed."



Saint Gigar Slapping King Herod, circa 1990. Paint on cloth, 79 x 175 cm © Michigan State University Museum, no. 7557.42



» EVIL ENTERS LIKE A NEEDLE BUT SPREADS LIKE AN OAK TREE.

Ethiopian Proverb

DAS BÖSE KOMMT WIE EINE NADEL, BREITET SICH ABER WIE EINE EICHE AUS.

Äthiopisches Sprichwort



>>> PUBLIC / RELIGIOUS HOLIDAYS

2/24	Takla Haymanot – (Feast of Abuna Takla Haymanot)
7/29	Ledat – Nativity (of Christ)
14/6	Gezrata Iyasus – Circumcision of Jesus
19/11	Temqat – Baptism (of Christ)
20/12	Qana za-Galila – (Miracle at) Qana
29/21	Erafta – Dormition (of Virgin Mary)

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	/	/	1/23	2/24	3/25	4/26	5/27	6/28	7/29	8/30	9/1
10/2	11/3	12/4	13/5	14/6	15/7	16/8	17/9	18/10	19/11	20/12	21/13	22/14	23/15
24/16	25/17	26/18	27/19	28/20	29/21	30/22	31/23	/	/	/	/	/	/

YESTERDAY

- 6 JANUARY 1862** - The Roman Pope Pius IX (1846-78) establishes the section „Pro Negotiis Ritus Orientalis“ within the Curia's „Sacra Congregatio pro Ecclesiis Orientalibus“ for furthering friendly relations with the Orthodox churches
- 12 JANUARY 1992** - Robert Lee Hess, American historian specializing in Ethiopian history, passes away
- 21 JANUARY 1872** - Emperor Yohannes IV (ruled 1872-89) is crowned emperor in Aksum
- 31 JANUARY 1942** - The British Military Administration in Ethiopia is established with the decision of Ethiopia's independence

Ganna night,
 Madhane Alam (Medhane Alam) Church
 © Werner Gartung

አማርኛ AMARENNYA - የኢትዮጵያ ኤርትራ ክርስቲያኖች ልደትን ወይም ገናን (የኢየሱስ ክርስቶስን ልደት) በየዓመቱ በታኅሣሥ 29 ያከበራሉ። በዓሉ ከታችን ዐበይት በዓላት አንዱ ነው። ከዚህ ቀድሞ የ43 ቀናት ጸም፣ጸመ ነበረ፣ (የነበረበት ጸም) ቀላውስትን በሚመለከት የሚጸም ቢሆንም፣ ሁሉም ሰዎች አይሳተፉትም፣ ግን በጸሎት ለተሳተፉት ሰዎች ጥር 7ቀን ማለፊያ የጸሎት መጨረሻው ቀን ይሆናል። ምእመናን ነጭ ልብስ ለብሰው ከምሽት 12ሰዓት ላይ ለገና የዘሚ (ገሃድ) ወደ ቤተክርስቲያን ይሄዳሉ። ከቅዳሴው (ቅዳሴ ገርጎርዮስ ካልኦ) በፊት ቤተክርስቲያኑን ሻማ አብርተው ይዘው ሦስት ጊዜ በሰልፍ ቤተክርስቲያኑን ይዘራሉ። በተለያዩ በታዎች የቅዳሴ አገልግሎቶችን ለመከታተል ብዙዎች ከአንዱ ወደ ሌላው ቤተክርስቲያን ይሄዳሉ። በገና ዕለት፣ ድሮ ወጥ ወይም ጥብስ (በቀኑ የታረደ በግ) በእንጀራ ከጠጅ ጋር ይመገባሉ። በተለይ በገጠር አካባቢዎች ወጣቶች በሁለት ቡድን ተከፍለው የገና ጨቃታ በዱላ እና በእንጨት ኳስ ይጫወታሉ። (በአፈ ታሪክ እንደሚነገረው እረኞች የኢየሱስን ልደት ሲሰሙ በጣም ተደስተው ስለነበር [በሉቃስ ወንጌል 2 መሠረት] የገናን ጨቃታ ጀመሩ ይባላል። ለገና በዓል ለልጆች አዲስ ልብስ ይሰጣል።

AFAAN OROMOO - Ayaana dhalachuu Yesus yookiin Gannii (Qillee) Kritiyaanoti Itiyophiyaa-Eritrea Mudde gaafa 29 ayyaanessu. Ayyaanota Gooftaa keenyaa guguddaa keessaa isa tokko. Isa dursee soomii guyyaa 43 Tsoma Nabiyat ("Soomii Raajotaa"), kan lubootaa fi - guyyaa dhumaa qofaa hamma Waxabajjii gaafa 7 bariitti amantootaan soomama. Amantooti wayyaa adii uffatanii "Jalultii Dhalachuu Yesus" (Gahad) galgala sa'atii 12:00tti gara Waldaa Kristiyaanaa dhaqu. Qiddaasee (Qeddase Gorgoryos kal'e) dura dungoo qabatanii hirirra ulfinaan waldaa Kristiyaanaa si'a sadii naanna'au. Baayyena sagada gariyaaratti hirmaachuuf waldaa - gara waldaa Kristiyaana dhaqu. Gaafa Gannii llttoo indaanqoo yookiin waaddii foon hoolaa ho'aa buddeena wajjin fi daadhii sooratama. Gara caalaa naannoo baadiyaatti dargagooti garteen lama tapha Gannii (Kollee / Hockey) mokoo fi joo mukaatiin taphatu (akka hima afaaniitti tiksooti dhalachuu Yesus dhaga'anii gammadanii [Lukas 2] taphicha taphachuu jalqaban. Ijoolleen uffata haaraa fudhatu.

ትግርኛ TIGRINYA - ክርስቲያን ኢትዮጵያውያንን ኤርትራውያንን በዓል ልደት ክርስቶስ አብ 29 ታሕሳስ የኸብሩ። እዚ በዓል እዙይ ካብቶምቀት ብድምቀት ትዝኸቡሩ በዓላት ነይታ ኢየሱስ ሓደ እዩ። እዚ በዓል እዚ ድሕረ ኦሪ ብም ነብያት ዝፍለጥ ናይ 43 ማዕልታት ም ካህናትን ምእመናንን ቀብሩ ኣብ ጃንዋሪ 7 እዩ ዝበዓል። ኣመንቲ ኣብ "ድሮ በዓል" (ገሃድ) ካብ 6 ሰዓት ኣጋጣሚ ጀሚሮም ናብ ቤተክርስቲያን ይኸዱ። ቅድሚ ቅዳሴ (ቅዳሴ ገርጎርዮስ ካልኦ) ንመቅደስ እታ ቤተክርስቲያን ጥዋፍ ኣብሪሆም ብድመኛ ስርዓር ይዞሩዋ። ብዙሓት ሰባት ካብ ሓደ ቤተክርስቲያን ናብ ካልእ ኣኣተዘዋወሩ ድማ እተፈላለዩ ስርዓታትን ክዋገታትን ይከታተሉ። ኣብ ዕለት እቲ በዓል ድማ ፀብሒ ደርፎ ወይ ድማ ቅልፍ ጥብሲ ብእንጀራን ሚስን ይምገቡ። ብፍላይ ኣብ ገጠራት ድማ መናእሰይ ኣብ ክልተ ጉጅለ ተመቺሎም ብከብብታት ኣምሓራ ገና ዝበሃል ምስ ግዑቲ ቃርሳ ዝመሰሰል ፀወታ ይግወቱ። ኣብቲ ግዑቲ ዝጥቀምሉ በትርን ካብ ዕንጨይቲ እትሰራሕ ኩዕሶን (ገና) ነቲ ኣብ ሉቃስ ምዕራፍ ክልተ ዘሎ ታሪኽ ንዓት ጠቐሱ። እቲም ንዓት ነይታና ምስተወልደ ብሓገስ ነቲ ግወታ ከምእተግወቱ ዝጥቀስ ኣፈታሪኽ መሰረት ዝገበረ እዩ። ቆልዑ ድማ ነቲ በዓል ሓዱሽ ክዳን ይዕደገሎም።

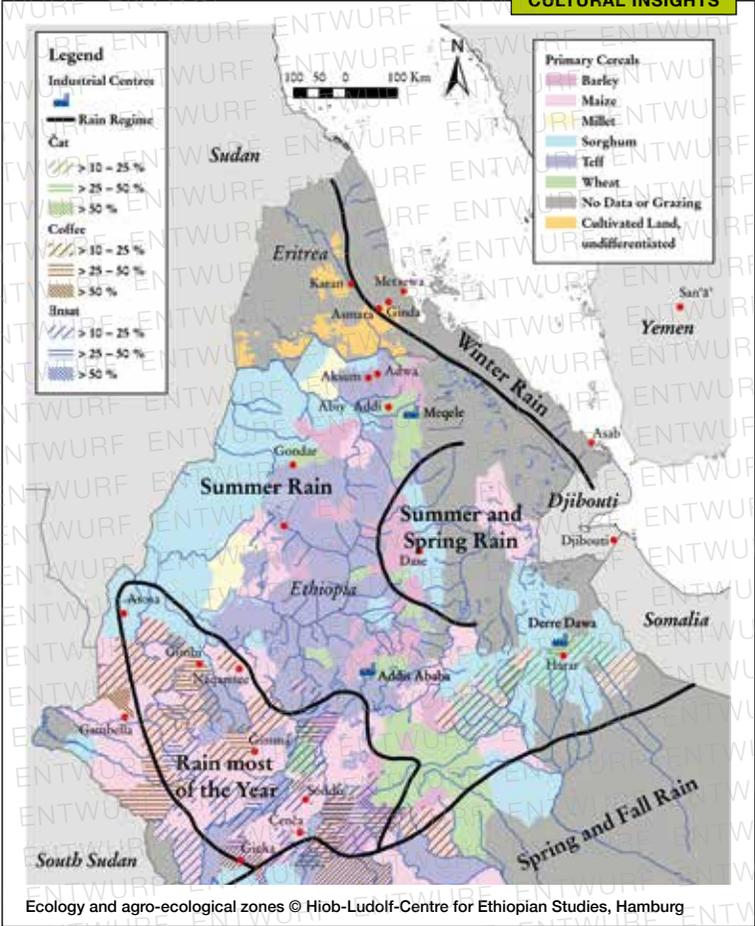
ENGLISH - Ethiopian-Eritrean Christians celebrate Ledat or Ganna ("Nativity, Birth [of Jesus]") on 29 Tahsas. It is one of the major feasts of Our Lord. This is preceded by the 43-day fast Tsoma Nabiyat ("The Fast of the Prophets"), which is observed by the clergy and - with the exception of the last day until daybreak on January 7th - also by all believers. The believers, dressed in white, go to church on this Ethiopian "Christmas Eve" (Gahad) at 6:00 pm. Before the liturgy (Qeddase Gorgoryos kal'e) they walk around the church three times with candles in a solemn procession. Many go from church to church to attend various services. At Ganna, Doro Wot (chicken stew) or Tibs (freshly slaughtered lamb) with Injera are eaten together with Taj. Especially in the rural areas, young men play yaGanna Chewata (hockey) in two groups with sticks and a wooden ball (according to legend, the shepherds were delighted when they heard of the birth of Jesus [based on Luke 2]) and started playing the game). Children receive new clothes.

FRANÇAIS - Les Éthiopiens-Érythréens chrétiens célèbrent Ledat ou Ganna (« Noël, Nativité [de Jésus] ») le 29 tahsas. C'est l'une des grandes fêtes liturgiques consacrées à Jésus Christ. Elle est précédée d'un jeûne de 43 jours Tsoma Nabiyat (« le Jeûne des Prophètes ») que, seuls, les clercs observent entièrement, mais, et les laïcs, uniquement du dernier jour au 7 janvier, à l'aube. Les fidèles, vêtus de blanc, se rendent à l'église à 18h00, pour la « veillée de Noël » (Gahad). Avant la liturgie (Qeddase Gorgoryos kal'e), ils forment une procession solennelle aux chandelles et tournent trois fois autour du sanctuaire. Beaucoup vont d'églises en églises afin d'assister aux nombreux services du culte. À Ganna, on mange le doro wot (poulet en ragoût) ou les tibs (agneau frais et frit) accompagnés d'injera et de taj. Dans les campagnes, surtout, les jeunes hommes jouent au yaGanna Chewata (hockey) : divisés en deux équipes, ils se disputent, munis de bâtons, une balle en bois (la légende raconte que les bergers, rendus joyeux l'annonce de la naissance de Jésus [cf. : Luc 2] commencèrent à jouer à ce « hockey »). À cette occasion, les enfants reçoivent des vêtements neufs.

DEUTSCH - Ledat oder Ganna („Geburt [Jesu]“) feiern äthiopisch-eritreische Christen am 29. Tahsas. Es gehört zu den Hauptfesten Unseres Herrn. Dem voraus geht das 43-tägige Fasten Tsoma Nabiyat („Fasten der Propheten“), das von den Geistlichen - beschränkt auf den letzten Tag bis Tagesanbruch des 7. Januar auch von den Gläubigen - beobachtet wird. Die weiß gekleideten Gläubigen gehen an „Heiligabend“ (Gahad) um 18.00 Uhr in die Kirche. Vor der Liturgie (Qeddase Gorgoryos kal'e) umschreiten sie dreimal mit Kerzen in feierlicher Prozession die Kirche. Viele gehen von Kirche zu Kirche, um an verschiedenen Gottesdiensten teilzunehmen. An Ganna wird Doro Wot (Hühnereintopf) oder Tibs (frisches Lammfleisch) mit Injera zusammen mit Taj verzehrt. Vorwiegend in den ländlichen Gebieten spielen junge Männer in zwei Gruppen yaGanna Chewata (Hockey) mit Stöcken und einem Holzball (der Legende nach freuten sich die Hirten, als sie von der Geburt Jesu hörten [nach Lukas 2] und begannen, das Spiel zu spielen). Kinder erhalten neue Kleidung.

ITALIANO - I cristiani etiopici ed eritrei celebrano la Ledat o Ganna (nascita [di Gesù]), una delle principali feste di Nostro Signore, il 29 di Tahsas. La festa è preceduta da un digiuno di 43 giorni (Tsoma Nabiyat, "il digiuno dei profeti"), osservato dal clero. I fedeli si limitano invece a digiunare l'ultimo giorno, fino all'alba del 7 gennaio. I fedeli, vestiti di bianco, vanno in chiesa la "vigilia di Natale" (Gahad) alle 18:00. Prima della liturgia (Qeddase Gorgoryos kal'e) camminano tre volte intorno alla chiesa con le candele in una solenne processione. Molti vanno di chiesa in chiesa per poter assistere a diverse messe. Per Ganna, si consuma doro wot (stufato di pollo) o tibs (agnello fresco) con injera e si beve taj. In particolare nelle zone rurali, i giovani giocano a yaGanna Chewata (hockey con bastoni e una palla di legno in due gruppi). La leggenda narra che i pastori furono felicissimi di udire della nascita di Gesù [basato su Luca 2] e si misero a giocare. I bambini ricevono vestiti nuovi.

CULTURAL INSIGHTS



Ecology and agro-ecological zones © Hiob-Ludolf-Centre for Ethiopian Studies, Hamburg

ENCYCLOPAEDIA AETHIOPICA. A REFERENCE WORK ON THE HORN OF AFRICA

Edited in cooperation with 600 authors from 30 countries. The geographic scope remains Ethiopia, Eritrea, Djibouti and Somalia; such regions as Sudan, Kenya, and the Arabian Pe-ninsula are considered as well. The topics covered include basic elements of country study with geographic facts; topics from history, language and literature studies, art and culture, religion and ethnography, as well as aspects of social, political and economic development; and the region's relationships with Near East and the Western countries well into the second half of the 20th century. Supplied with bibliographic references. Illustrations and maps pro-wide additional information. Cross-references place entries in due thematic context.

Volume 1: A - C, xxx, 846 pages, Harrassowitz Verlag Wiesbaden, 2003; Volume 2: D - Ha, xxxix, 1082 pages, Harrassowitz Verlag Wiesbaden, 2005; Volume 3: He - N, xxviii, 1211 pages, Harrassowitz Verlag Wiesbaden, 2007; Volume 4: O - X, xxvix, 1199 pages, Harrassowitz Verlag Wiesbaden, 2010; Volume 5: Y - Z, Supplemen-ta, Addenda et Corrigen-da, Maps, Index, xxxi, 1269 pages, Harrassowitz Verlag Wiesbaden, 2014



FEBRUARY

24 TERR 2014 - 21 YAKKATTI 2014

>>> **PUBLIC/RELIGIOUS HOLIDAYS**

15/8 Semon - Simeon (Presentation of the Lord)
19/12 Ya-Sama'etat qan - Martyrs' Day
23/16 Kidana Mehret - Covenant of Mercy

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	1/24	2/25	3/26	4/27	5/28	6/29	7/30	8/1	9/2	10/3	11/4	12/5	13/6
14/7	15/8	16/9	17/10	18/11	19/12	20/13	21/14	22/15	23/16	24/17	25/18	26/19	27/20
28/21	/	/	/	/	/	/	/	/	/	/	/	/	/

YESTERDAY

FEBRUARY 1942 - The Hagar Feger Theater, founded by the Ethiopian Patriotic Association in 1935, stages its first play in Addis Ababa

FEBRUARY 1972 - The Eritrean People's Liberation Front (EPLF) is clandestinely founded

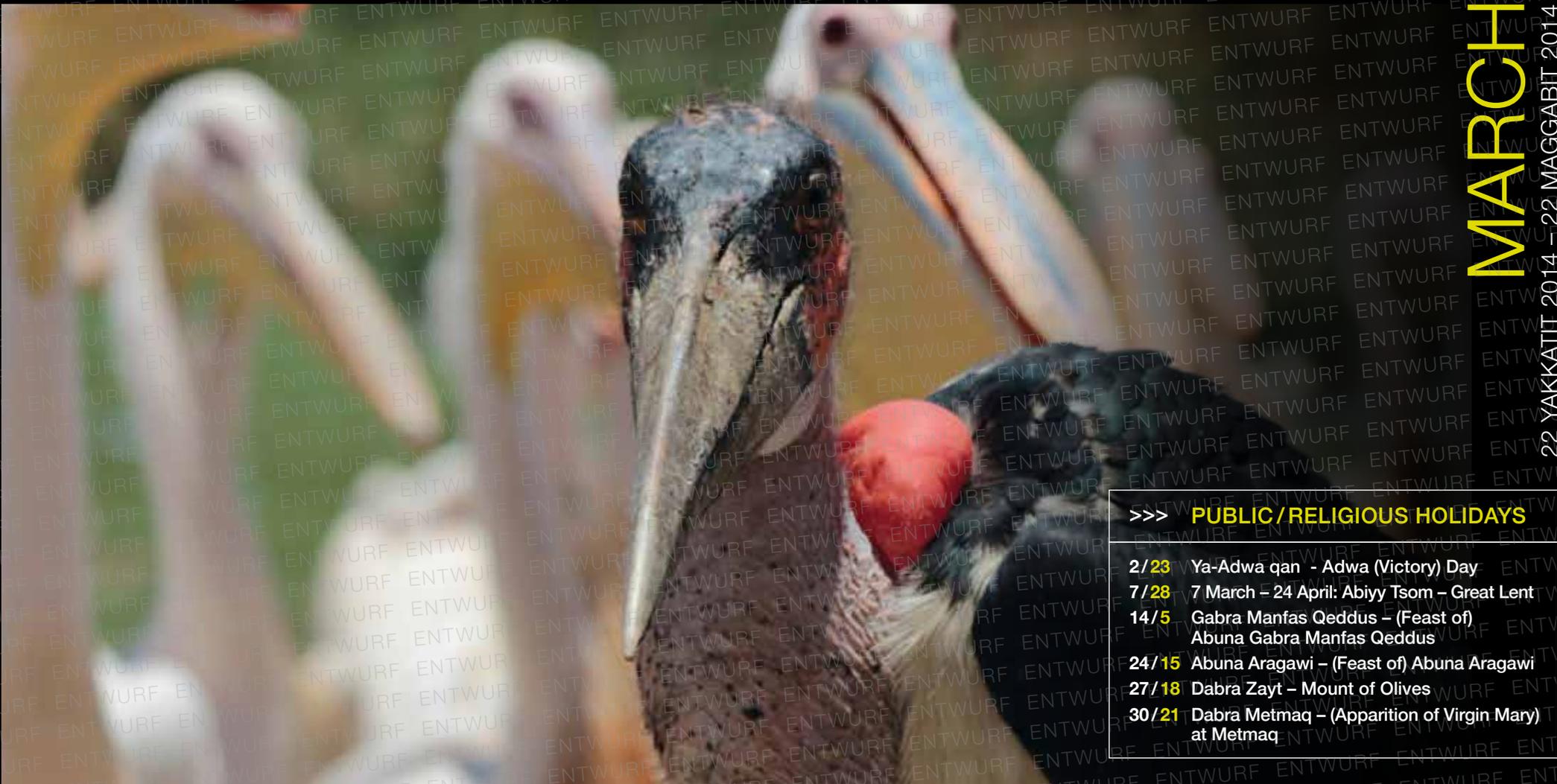
15 FEBRUARY 1962 - Manan („Menen“) Asfaw, Haile Selassie's imperial spouse, passes away, Addis Ababa

21 FEBRUARY 1972 - Eugène-Gabriel Tisserant, French scholar and collector of oriental manuscripts, passes away, Rome

27 FEBRUARY 2002 - Dafaa Jammoo, one of the founders of the Mekane Yesus Church (EECMY) and Ethiopia's first Lutheran pastor, passes away, A'ira, Wallaga (Wollegga)

Traditional fighters
(photo Josef Steinlehner 1930)

© Serge Dewel



>>> PUBLIC / RELIGIOUS HOLIDAYS

2/23 Ya-Adwa qan - Adwa (Victory) Day
7/28 7 March – 24 April: Abiyi Tsom – Great Lent
14/5 Gabra Manfas Qeddus – (Feast of) Abuna Gabra Manfas Qeddus
24/15 Abuna Aragawi – (Feast of) Abuna Aragawi
27/18 Dabra Zayt – Mount of Olives
30/21 Dabra Metmaq – (Apparition of Virgin Mary) at Metmaq

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	1/22	2/23	3/24	4/25	5/26	6/27	7/28	8/29	9/30	10/1	11/2	12/3	13/4
14/5	15/6	16/7	17/8	18/9	19/10	20/11	21/12	22/13	23/14	24/15	25/16	26/17	27/18
28/19	29/20	30/21	31/22	/	/	/	/	/	/	/	/	/	/

YESTERDAY

- MARCH 1882** - The Italian government acquires land rights on the southwestern Red Sea coast and establishes the port of Asab
- MARCH 1942** - Negarit Gazeta, the official gazette of the Haile Selassie government, is first published
- MARCH 1952** - Elections for the Eritrean Assembly after the federation of Ethiopia and Eritrea are held
- 10 MARCH 1942** - The "Regulations for the Administration of the [Ethiopian Orthodox] Church" stipulate that church-owned lands will be taxed in the same manner as secular lands
- 28 MARCH 2007** - Eleonora Onnis, Italian missionary and founder of the University of Asmara, passes away at Arco, Trento, Italy

Marabou and pelicans, Lake Zway

አማርኛ AMARENNYA - በመጋቢት 18 የሚከበረው “የደብረ ዘይት” ተንቀሳቃሽ ዕለት በዓል ኢየሱስ ከዕርገቱ በፊት ለደቀ መዛሙርቱ (ለኢጥሮስ፣ ለያዕቆብ እና ለዮሐንስ) በደብረ ዘይት ተራራ ላይ የተናገረውን ትንቢት ይዘነገራል (ማቴዎስ 24)። በትንቢቱ መሠረት ፍርድ ይሰጥ ዘንድ በዚያው ተራራ ላይ ይመጣል (ዘካርያስ 14 ፡ 3-5)። በዓሉ የሚከበረው በበደይ ጸም ውስጥ በአምስተኛው እሑድ ይሆንና ከ28 የካቲት በፊት ሳይሆን ከ2 ሚያዲያ በኋላ ሳያልፍ በዓሉ ቀን ነው። ፍርድ በሚሰጡትም ቀን ብቁ ሆነው ለመገኘት፣ አማኞች ቀኑን ሙሉ በጎ ተግባራትን በመዘወን ያሳልፋሉ። ምግብ እና መጠጥ ያዘጋጃሉ፣ ወደ ቤተክርስቲያን ይሄዳሉ፣ ለድሆች አገልግሎት ይሰጣሉ እንዲሁም ያዘጋጁትን ምግብ ያከፋፍላሉ ሰላምን በማስፈንና እርስ በርስ በመታረቅ ቀኑን ያሳልፋሉ። የቅዳሴው ዋና ትኩረት፣ በደብረ ዘይት ተራራ ላይ እሱ እንዳስተማረው የጌታችን ዳግም ምጽዓት ነው። የተጠቀሱትም የመጽሐፍ ቅዱስ ክፍሎች፣ ሁሉም ስለ እግዚአብሔርን ፍርድ ይናገራሉ (1. ተሰሎንቄ 4፣ 13-18፣ 2. ኢጥሮስ 3፣ 7-15፣ የሐዋርያት ሥራ 24፣ 1-22፣ መዝሙር ዳዊት 50፣ 3፣ ማቴዎስ 24፣ 1-36)። የክርስቶስ ዳግም ምዕላት ለኢትዮጵያ አርቶዶክስ ተዋሕዶ ቤተክርስቲያን ምስጢርዊነት ከአምስቱ ምሰሶዎች መካከል አንዱን ይገነባል።

AFAAN OROMOO - Ayyaana bubbutamu Dabra Zayt (“Gaara Ejersaa” Bitootessa 18) yaadannoo raajii Yesus Bartoota isaatti (Phexros, Yaaqoob fi Yohannis) gaara Ejersaa irratti utuu gara Waaqatti ol hin ba’in dura dubbateeti (Maatewos 24). Akka raajii kanaatii gaaruma sana irratti firdiif mullata (Zakaariyaas 14: 3-5). Ayyaanichi Sanbataguddaa shanaffaa yeroo soomiitti ayyaanessama, kan Guraandhala 28 dura fi Ebila 2 booddee hin ta’ane. Amantooti guyyicha waan gaarii hojjetaa oolu, akka guyyaa firdiitti ga’aa ta’anii argamaaniif. Nyaataa fi dhugaatii qopheessu, gara Waldaa Kristiyaanaa dhaqu, warra iyyeesotaaf nyaata hiruu, walii isaanii giddutti nagaa fi araara buusu. Akkuma Gaara Ejersaa irratti baarsiise, ijoon qiddaasichas lammata dhufaatii Gooftaa keenyaati. Kutaan Macaafa Qulqulluu dubbisame kan mullisu firdii Waaqayyooti (1 Tasalooniiquee 4: 13-18; 2 Phexros 3: 7-15; Hojii Ergamootaa 24: 1-22; Macaafa Faarfannaa 50: 3; Maatewos 24: 1-36). Dhufaatiin lammaffaa Kristos utuboota dhoksoota shanan Waldaa Kristiyaanaa Tewaahidoo Ortodoksii Itiophiyaa keessaa isa tokko.

ትግርኛ TIGRINYA - እኔ ማዕልታኔ እናተለዋወጠ ክበዓል ዝኸለል በዓል ደብረ ዘይቲ “የብሔር”፣ 18 መጋቢት ኢየሱስ ንደቀመዛሙርቱ (ኢጥሮስ፣ ያሌቆብን ዮሐንስን) ቅድሚ ሩብ ሰማይ ምዕራጉ (ማቴዎስ 24) ኣብቲ ጎቦ ቅብኢ ወይ ደግ ደብረ ዘይቲ ተባሂሉ ዝዕዎዎ ጎቦ እተሃረቦ ትንቢት ንምዝክር ዝበዓል እዩ። ከም ትንቢት (ዘካርያስ 14፣ 3-5) ደግ ንፍርዲ ፍጥመ ዓለም ኣብቲ ጎቦ ደጊሙ ክገነድ እዩ ተባሂሉ ይእመን። እኔ በዓል ኣብ ዓብይ ምዃ ኣብ ዘለ ኣምሽቲ፣ ሰንበት ካብ ላካቲት 28 ክቀይሮም ካብ ሚያዲያ 2 ደግ ክይደሓሩ ክዩ ዝበዓል። ኣብቲ ዕለት ኣመንቲ ኣብ ዕለት ምዕላት ብቑዓት ኮይኖም ምእንታን ክርከቡ ዕቡቕ ብምስራሕ የኸብሩዎ። ነቲ ዕለት ምእመናን ምግብን መስተን ብምድላውን ንድኻታን ኣብ መንገዳም ሰላም ንምፍጣር ውን ዝተገልጹ ብምስራቕን የሕልፉዎ። ማእኸላይ መልእኽቲ ቅዳሴ እኔ ዕለት ደግ ዳግም ምዕላት ክርከቡን ኣብ ደብረ ዘይቲ ዘምሃር ትምህርትን እዩ። ኣብቲ ዕለት ዝተቀሱ ንዓብት መዕሓፍ ቅዱስ ደግ ንፍርዲ ኣምላኽ ዝሰብኩ እዮም። (1 ተሰሎንቄ 4፣ 13-14; 2 ኢጥሮስ 3፣ 7-15; ግብረ ሃዋርያት 24፣ 1-2; መዝሙር 50፣ 3; ማቴዎስ 24፣ 1-36) ዳግም ምዕላት ክርከቡን ካብቶም ኣሙሽተ ግምገማታት ምስጢር ኣዲ እዩ።

ENGLISH - The movable feast Dabra Zayt (“Mount of Olives”, on the 18 Maggabit) commemorates the prophecy that Jesus made to his disciples (Peter, James and John) on the Mount of Olives before he ascended to heaven (Matthew 24). On the same mountain he will appear for judgment according to the prophecy (Zechariah 14: 3-5). The feast is celebrated on the fifth Sunday of Lent, which is not before the 28 Yakkatit and not after the 2 Miyazya. The faithful spend the day doing good in order to be found worthy on the Day of Judgement. They prepare food and drink, go to church, they serve the poor and distribute food and they end that day in peace and reconciliation with one another. Centre to the liturgy is the Second Coming of Our Lord as He taught on the Mount of Olives. The biblical passages recited deal with God’s judgment (1 Thessalonians 4: 13-18; 2 Peter 3: 7-15; Acts 24: 1-22; Psalm 50: 3; Matthew 24: 1-36). The Second Coming of Christ forms one of the five pillars of the mystery of the Ethiopian Orthodox Tawahedo Church.

FRANÇAIS - La fête mobile de Dabra Zayt (« Mont des Oliviers », le 18 maggabit) rappelle la prophétie faite par Jésus à ses disciples (Pierre, Jacques et Jean) sur le Mont des Oliviers avant de monter au ciel (Matthieu 24). Il reviendra sur ce même Mont lors du Jugement selon le prophète Zacharie (14: 3-5). La fête est célébrée le cinquième dimanche du Carême, entre le 28 yakkatit et le 2 miyazya. Les fidèles passent la journée à accomplir de bonnes actions afin d’être jugés dignes le jour du Jugement. Ils préparent des aliments et de la boisson, vont à l’église, secourent les pauvres et distribuent de la nourriture. À l’issue de la journée, ils se souhaitent mutuellement la paix et se réconcilient les uns avec les autres. Le cœur de la liturgie célèbre la seconde venue de Jésus Christ ainsi qu’il l’a enseigné sur le mont des Oliviers. On se réfère aux textes du Nouveau Testament qui annoncent le jugement de Dieu (1 Thessaloniens 4 : 13-18 ; 2 Pierre 3 : 7-15 ; Actes 24 : 1-22 ; Psaume 50 : 3 ; Matthieu 24 : 1-36). La seconde venue du Christ constitue l’un des cinq piliers du mystère de la Foi de l’Église Orthodoxe Éthiopienne Tawahedo.

DEUTSCH - Das bewegliche Fest Dabra Zayt („Ölberg“, am 18. Maggabit) erinnert an die Vorhersage, die Jesus seinen Jüngern (Petrus, Jakobus und Johannes) auf dem Ölberg machte, bevor er zum Himmel auffuhr (Matthäus 24). Auf demselben Berg wird er nach der Prophezie zum Gericht erscheinen (Sacharia 14, 3-5). Das Fest wird am fünften Fastensonntag gefeiert, der nicht vor dem 28. Yakkatit und nicht nach dem 2. Miyazya liegt. Die Gläubigen verbringen den Tag damit, Gutes zu tun, um am Tag des Gerichts für würdig befunden zu werden. Sie bereiten Essen und Trinken zu, gehen in die Kirche, sie dienen den Armen und verteilen Essen und sie schließen den Tag über Frieden und Versöhnung untereinander. Im Zentrum der Liturgie steht das Zweite Kommen Unseres Herrn, wie er auf dem Ölberg lehrte. Die rezipierten Bibelstellen behandeln das Gericht Gottes (1. Thessalonicher 4, 13-18; 2. Petrus 3, 7-15; Apostelgeschichte 24, 1-22; Psalm 50, 3; Matthäus 24, 1-36). Das Zweite Kommen Christi bildet eine der fünf Säulen des Mysteriums der Äthiopisch-Orthodoxen Tawahedo Kirche.

ITALIANO - La commovente festa Dabra Zayt (“Monte degli Ulivi”, il 18 Maggabit) commemora la predizione che Gesù fece ai suoi discepoli (Pietro, Giacomo e Giovanni) sul Monte degli Ulivi prima di ascendere al cielo (Matteo 24). Sulla stessa montagna apparirà per il giudizio secondo la profezia (Zaccaria 14: 3-5). La festa si celebra la quinta domenica di Quaresima, che non è prima del 28° Yakkatit e non dopo il 2° Miyazya. I credenti trascorrono la giornata facendo del bene per essere ritenuti degni nel giorno del giudizio. Preparano cibo e bevande, vanno in chiesa, servono i poveri e distribuiscono cibo e chiudono la giornata della pace e della riconciliazione tra loro. Al centro della liturgia c’è la Seconda Venuta di Nostro Signore mentre insegnava sul Monte degli Ulivi. I passaggi biblici recitati riguardano il giudizio di Dio (1 Tessalonicesi 4: 13-18; 2 Pietro 3: 7-15; Atti 24: 1-22; Salmo 50: 3; Matteo 24: 1-36). La seconda venuta di Cristo costituisce uno dei cinque pilastri del mistero della chiesa etiope ortodossa di Tawahedo.

CULTURAL INSIGHTS

COINS OF THE ETHIOPIAN ANTIQUITY



Gold coin Ezana © Wolfgang Hahn Obverse 17mm; 1.89g



Copper coin Ezana © Wolfgang Hahn Reverse 14mm; 1.26g

Among the various legacies of the Aksum Empire, the coins are of particular value. They have survived the storms of time in the earth and are a source of history of their own for the duration of the mintage (shortly before 295 - after 630 C.E.), when the economy and high culture of ancient Abyssinia flourished. In order to illustrate their characteristic appearance, two examples from the reign of King Ezana are shown, one before his adoption of Christianity (probably dateable to 360 C.E.) and one after. The first, from the earlier period, shows on both sides the bust of the king in profile to the right with a continuous inscription, and as religious symbols, the crescent moon of the state god Mahrem and the ears of the earth goddess Meder. The second is already demonstrating the sign of the cross.



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God the Father holds the cross with Jesus Christ, below the mother Mary (left) and the Apostle John (right), in the background two soldiers who take part in the crucifixion (based on the Gospel of John 19:23-26)

Marble sculpture, Size 40.0 cm x 15.7 cm (W/H); Aksum, Object number: 15-2147 © ethiopianculture.com



>>> **PUBLIC / RELIGIOUS HOLIDAYS**

2/24	Ramadan
7/29	Tesbe'et - Incarnation (of Christ)
17/9	17 April - 23 April: Samuna Hemamat - Holy Week
17/9	Hosanna - Palm Sunday
22/14	Seqlat - Good Friday
24/16	Tensa'e - Resurrection (of Christ)

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	/	1/23	2/24	3/25	4/26	5/27	6/28	7/29	8/30	9/1	10/2
11/3	12/4	13/5	14/6	15/7	16/8	17/9	18/10	19/11	20/12	21/13	22/14	23/15	24/16
25/17	26/18	27/19	28/20	29/21	30/22	/	/	/	/	/	/	/	/

APRIL 1972 - Berhana (Berhane) Masqal Radda, a student activist, is elected as Secretary General of the Ethiopian People's Revolutionary Party (EPRP)
 4 APRIL 2002 - Roger Schneider, Luxembourgian Ethiopianist specializing in Aksumite inscriptions, passes away, Addis Ababa
 22 APRIL 1942 - Francesco Gallina, Italian professor of Amharic Language and Literature at Naples, passes away there
 26 APRIL 1942 - Tsahay (Tsehay) Haile Selassie, daughter of Emperor Haile Selassie, marries Abiy Ababa, governor of Wallaga (Wollegga)
 26-29 APRIL 1982 - The Seventh International Conference of Ethiopian Studies is held in Lund, Sweden

አማርኛ AMARENNYA – ሆሳስና (የዘንባባው እሑድ) የሚባለው፣ ፋሲካን ቀድሞ ባለፈው እሑድ የሚውል፣ ከጌታችን ተንቀሳቃሽ በዓላት አንዱ ነው። ይህም ኢየሱስ ክርስቶስ ወደ ኢየሩሳሌም በድል መግባቱን ይዘክራል። (ዮሐንስ 12፣ 12-15)። ዲያቆናት በማለዳ ተነስተው በቅዱስ (ቅዱስ ጎርጎርዮስ) ሰዓትና ከቅዱሴውም በኋላ የዘንባባ ዘላለ ያድላሉ። ከሱም ጉንጉን ሠርተው በመስቀሎች ላይ በማጠር በተለበቶቻቸው በማጥለቅና ወይም ከቅዱሴው በኋላ በሚደረገው ዙር (ሰልፍ) ዝግጅት ጊዜ በራሳቸው ላይ ጉንጉኑን ያሥራሉ። ይህንን ክብር በዓል ለማየት እጅግ ተመራጭ ቦታዎች በአዲስ አበባ እንጦሮ ማርያም ሲሆን በአክሱም ደግሞ የቅድስት ማርያም ጽዮን ቤተክርስቲያን ትኛለች። ከክብር በዓሉ በኋላ የሌጽማግቱ ሁሉ ቋንቋ የሆነው፣ ምእመናን የኢየሱስ ክርስቶስን ስቃይ እና ስቆቃ የሚያስታሉበት ጊዜ ሕግማት በመባል የሚታወቀው ሳምንት ይጀመራል። እንደ መንፈሳዊ ጥንካሬያቸው መጠን የደም ጊዜአቸውን ከሁለት ሦስት ቀናት ወይም ለአንድ ሳምንት ጭምር ሊያራዝሙ ይችላሉ። ከጸሎት ጋር ተደምሮ መስገድ (ከጉልበት ተንብርክኮ በማገባር መራትን ለብዙ ጊዜ መንካት) በሳምንቱ ውስጥ ዋናው ተግባር ነው።

AFAAN OROMOO – Hosaa'inaa (Sanbataguddaa Meexxii) Ayyaanota bubbutaman Gooftaa keenyaa keessaa tokko kan ta'e, kan Sanbataguddaa du'aa ka'uu duraa irra oolu. Innis mo'ichaan Yerusaaem galuu Yesus yadachuuf (Yohannis 12: 12-15). Ganama barii yeroo Qiddaasee (Qeddase Gorgoryos) fi isa booddee, daaquunooti naanna'ani baala meexxii jiidhaa namootaaf hiru, isaanis fannoo isa gudunfaniif, geengoo isa maranii mataaithi hidhatanii qophii hirira isa sagada booddee jalqabu eegu. Sirna ayyaana kanaa caqaasuuf bakkooti hunda caalaa beekamoon Waldaa Kristiyaanaa Maaryamii Inxooxoo Finfinnee fi Qulqullitii Maaryamii Xiyoon Aksum. Ayyaanicha booddee guutummaa yeroo somii keessaa torban caalaa qulqulla'aa, kan akka gidiraa (Passion week) yeroo warri sooman dhukkubbii fi dhiphina Yesus Kristos yaadatan jalqabama. Namooti garii soomii isaanii guyyaa 2-3 yookiin hamma torban tokkootti dheeressu, kunis jabina hafuura isaanii irratti hunda'a. Soomii birattis lafatti gombisamuun milikkita torban sanaati.

ትግርኛ TIGRINYA – ሆሳስና (ሰንበት ሰዩ) ካብቶም ዕለታቶም ክፈላለዩ ዝኸአሉ በዓላት ንይታና ሓደ ኮይኑ ቅድሚ ጉንጎኤ ኣብ ዘላ ሰንበት ይበዓል። ንይታ ብግጅብን መንፈስ ዓወትን ናብ ኢየሩሳሌም (ዮሐንስ 12፣ 12-15) ዝሓተወሉ ኩነት ንምዝካር ይፅምባል። ለይቲ ንጉሆ ቅድምን ድሕርን ቅዱስ (ቅዱስ ጎርጎርዮስ) ዲያቆናት እናዞሩ ቆፅልታት ሰዩ (አጉጎሰና) ንህዝቢ ይዕድሉ። ምእመናን ድግ ነቶም ቆፅልታት ቀለበታትን ካልኣት ቅርፅታትን ብምስራሕ ኣብ ኣባብቶም ወይ ድግ ኣብ ርእሶም ኣሲሮም ነቲ ድሕሪ ቅዱስ ዘሎ ፅምብል ይዳለዉ። ነዚ በዓል እዙይ ንምዕብብ ብሉፃት ካብ ዝበሃሉ ቦታታት ኣብ ኣዲስ አበባ ዘሎ እንጦሮ ማርያምን ኣኸሱም ቤተክርስቲያን ማርያም ፅዮንን እዮም። እቲ በዓል ቅድሚ ነቲ ናይ ዓብይ ደም ቅዱስ ሰሙን እናተብሃለ ዝፀዋዕ ሰሙን ሕግማትን ምእመናን ስቃይ ኢየሱስ ክርስቶስ ዝሓስቡሉን ሰሙን ቀዲሙ ዝመፅእ እዩ። ከከም መንፈሳዊ ጥንካሬኡም ምእመናን ደሞም ን2-3 ማዕልታት ዝላ ድግ ሰሙን ዘቐፅሉሉ ሰሙን እዩ። ሰዓደት ድግ ምልክት እቲ ሰሙን ተገይሩ ዝውሰድ ሃይማኖታዊ ስርዓት እዩ።

ENGLISH – Hosanna (Palm Sunday) is one of the moveable feasts of our Lord that falls on Sunday prior to Easter. It commemorates the triumphal entry of Jesus Christ into Jerusalem (John 12:12-15). Early in the morning during and after the liturgy (Qeddase Gorgoryos), the deacons walk around to deliver fresh palm leaves to people who often prepare palm fronds by knotting them into crosses and rings or, tying them on their heads in preparation for the procession after the service. The best places to observe this ceremony are at Entotto Maryam in Addis Ababa and the St Mary Zion Church in Aksum. The feast proceeds the holiest week in the entire Lent period known as Hemamat (Passion Week) when the faithful commemorate the pain and suffering of Jesus Christ. Some people extend their fasting time to two three days or even a week depending on their spiritual strength. Along with the fasting, prostration to the earth is the hallmark for the week.

FRANÇAIS – Hosanna (le dimanche des Rameaux), l'une des fêtes mobiles consacrées à Jésus Christ, est célébré le dimanche avant Pâques. Il commémore l'entrée triomphale de Jésus à Jérusalem (Jean 12 : 12-15). Tôt le matin, pendant et après la liturgie (Qeddase Gorgoryos), des diacres sortent et remettent des feuilles de palmier fraîches aux gens qui les préparent et les nouent en croix ou en anneau. Ils en font des couronnes qu'ils posent sur leurs têtes pour participer à la procession qui commence après la messe. Cette cérémonie a une ampleur exceptionnelle à l'église d'Entotto Maryam à Addis-Ababa et à l'église St Mary de Sion à Aksum. Après la fête, commence la semaine la plus sainte de tout le Carême, connue sous le nom de Hemamat (Semaine sainte [de la Passion]), quand les fidèles se remémorent des douleurs et des souffrances subies par Jésus. Certains prolongent leur jeûne de 2 à 3 jours ou même d'une semaine, selon leur engagement spirituel. Pendant cette semaine sont la jeûne et la prostration sa marques.

DEUTSCH – Hosanna (Palmsonntag) ist eines der beweglichen Feste Unseres Herrn, das am Sonntag vor Ostern begangen wird. Es erinnert an den triumphalen Einzug Jesu in Jerusalem (Johannes 12: 12-15). Frühmorgens während und nach der Liturgie (Qeddase Gorgoryos), gehen Diakone herum, um frische Palmwedel zu verteilen an Leute, die Palmwedel zubereiten, welche sie zu Kreuzen und Ringen zusammenknuten oder auf den Kopf binden zur Vorbereitung auf die Prozession, die nach dem Gottesdienst beginnt. Die bedeutendsten Orte, um diese Zeremonie zu beobachten, sind Entotto Maryam in Addis Ababa und St Mary Zion Church in Aksum. Nach dem Fest beginnt die heiligste Woche der gesamten Fastenzeit, die als Hemamat (Passionswoche) bekannt ist, in der die Gläubigen der Schmerzen und des Leidens Jesu gedenken. Manche dehnen ihr Fasten auf 2-3 Tage oder sogar eine Woche aus, dies abhängig von ihrer spirituellen Stärke. Neben dem Fasten ist das Niederwerfen zur Erde das Markenzeichen der Woche.

ITALIANO – Osanna (Domenica delle Palme) è una delle feste commoventi di Nostro Signore che si celebra la domenica prima di Pasqua. Commemora l'ingresso trionfale di Gesù a Gerusalemme (Giovanni 12: 12-15). La mattina presto, durante e dopo la liturgia (Qeddase Gorgoryos), i diaconi girano intorno consegnando foglie di palma fresche alle persone che preparano le fronde di palma, che vengono annodate in croci, usate come anelli e legate in testa in preparazione per la processione, che inizia dopo il servizio. I luoghi principali per assistere a questa cerimonia sono l'Entotto Maryam ad Addis Abeba e la chiesa di Santa Maria Sion ad Aksum. Dopo la festa, inizia la settimana più santa di tutta la Quaresima, conosciuta come Hemamat (Settimana della Passione), quando i credenti ricordano il dolore e la sofferenza di Gesù. Alcuni prolungano il digiuno a 2-3 giorni o anche a una settimana, a seconda della loro forza spirituale. Oltre al digiuno, la prostrazione è il marchio della settimana.

CULTURAL INSIGHTS

THE CROSS IN THE ETHIOPIAN AND ERITREAN CULTURE



Bronze processional cross (gold-plated) © University Collection, Addis Ababa



Bronze processional cross © University Collection, Addis Ababa

Since early times, design of the crosses is used to decorate churches, their furnishings, vessels, vestments, and hangings, as well as traditional secular clothing and ordinary household utensils. In both the textual and visual culture of the Ethiopian and Eritrean Christians the cross has been venerated for centuries as the most important source of physical and spiritual protection and as a fundamental marker of communal and individual identity. Ethiopian crosses of iron, copper, bronze, brass, silver, and rarely, gold became increasingly complex from the 15th century onwards. In the church services big processional crosses are used. Every priest has his own hand-held cross as a sign of his office. Ethiopian and Eritrean crosses have no visible beginning and end, as they all merge into an incessant flow from elaborate latticework; the same interlocking threads and knots that create an intricate matrix on which other motifs and figures might be added. This element not only simply reinforces the idea of unity, but it also visualises eternity: the everlasting nature and presence of God and his incessant actions for human salvation, that have in their centre the Incarnation and Sacrifice of Christ.

No two crosses are exactly identical in style, the artisans who make them are allowed the freedom to exercise a measure of individual taste and creativity in their choice of shape and pattern.

Die Zukunft pflanzen

Dallmayr Kaffee unterstützt seit 2008 die Projektarbeit der Stiftung „Menschen für Menschen“ in Äthiopien. Mit dem Bau einer Schule für über 1.000 Kinder, dem Aufbau einer neuen Kaffeekooperative und mehr als 52 Millionen Baumsetzlingen entsteht im Projektgebiet Dano eine nachhaltige Kaffeeregion. Damit schafft Dallmayr – als langjähriger Partner des Kaffeelands Äthiopien – neue Perspektiven für die Menschen vor Ort.

Dallmayr



>>> **PUBLIC / RELIGIOUS HOLIDAYS**

1/23	Labour Day
3/25	Eid al-Fitr – Breaking the Fast
5/27	Ya-Arbagnoch qan – Patriots’ Day
20/12	Takla Haymanot – (Feast of) Abuna Takla Haymanot
29	Memorial Day (Beta Israel)

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	/	/	/	1/23	2/24	3/25	4/26	5/27	6/28	7/29	8/30
9/1	10/2	11/3	12/4	13/5	14/6	15/7	16/8	17/9	18/10	19/11	20/12	21/13	22/14
23/15	24/16	25/17	26/18	27/19	28/20	29	30/22	31/23	/	/	/	/	/

YESTERDAY

- 11 MAY 1862 - A treaty is concluded between France and local rulers by which they cede Obock to France; it becomes the nucleus of later French Djibouti
- 16 MAY 1952 - An agreement is concluded between the US Administration, the Oklahoma Agricultural and Mechanical College (later State University) and the Ethiopian government to establish the Alamayya College of Agriculture and Mechanical Arts
- 19 MAY 1721 - Emperor Dawit III (ruled 1716-21) passes away
- 23 MAY 1962 - The Ethiopian and American governments sign an agreement that the US will send 300 Peace Corps volunteers to Ethiopia
- 26 MAY 2002 - Mammo Wolde, 1968 Olympic marathon champion, passes away, Addis Ababa

Mosque near Simien, with traditional scaffolding
© Manfred Beutel

አማርኛ AMARENNYA - የጾም መፍቻው በእስላምና የጨረቃ አቆጣጠር (ሸዋል) መሠረት በ10ኛው ወር የመጀመሪያ ቀን ላይ ይከበራል። በየቀኑ ከንጋታ ወጥቶ እስከ ማታ ፀሐይ መጥለቅ የሚዘልቀውን የጾም ወር ማብቂያ የሆነውን ይህንን ቀን መስለሞች ያከብራሉ። በኢ.ድ.አልፈጥር ወቅት መጾም የተከለከለ ነው። እንደሌሎች መስለሞ ሳለም ክፍሎች ሁሉ በኢትዮጵያም ምእመናን በማለዳ ለኢ.ድ.አልፈጥር ይሰሰቡና የጋራ ጸሎታችውን የሚመራ አንድ ሰባዚ የዕለቱን ስብከት በሰማይት ያስፈራማል። ከዚያም በቡድን ሆነው ወደ ቤታቸው ይሄዳሉ፣ በደስታ ሰላምታ ይለዋወጡና ምጽዋት ለድሆች ያድላሉ (አዲስ ከታረዱ እንስሳት ሥጋን ጨምሮ)። በኢትዮጵያ (በተለይም በሐረር) ሰዎች - በተለይም ሕፃናት - ለበዓሉ በልዩ ሁኔታ የተሰፉ አዳዲስ ልብሶችን ይለብሳሉ። ከባዱ የጾም ጊዜ ካለፈ በኋላ ደስታ እና ፈንጠዝያ ተረኛ ይሆናሉ። ሆኖም ለብዙ አማኞች ግን የበዓሉ ፈንጠዝያ ስሜት ለአጭር ጊዜ ብቻ የሚቆይ ይሆናል። ምክንያቱም ቀጣይ ወር (ሸውሌ) በገባ በሁለተኛው ቀን የሰድስት ቀናቱ የሸዋል ጾም ይጀምራል። ከ1975 (እ.ኤ.አ.) ጀምሮ የእስላሞች የጾም መፍቻ ቀን በኢትዮጵያ አገር አቀፍ የበዓል ቀን ተብሎ ተሰይሟል።

AFANA OROMOO - Soomii hiikaan guyyaa tokkoffaa ji'a 10ffaa kalendera ji'a Islaamaatti (Shawwal) ta'a. Musiliimoti dhuma ji'a soomii ayyaanessu, kan guyya guyyaadhaan ganama hamma aduun dhi'utti turu. Yeroo Eid al-Fitr soomiin dhowwaa dha. Akkuma musiliimota addunyaa naannoo biraa keessaa, Itiophiyaattis amantooti Eid al-Fitriif sagada walii wajjinii raawwachuuf ganama barii walga'uu. Isa booddees lallaba ayyaanichata geggeessama. Garteedhaan gara mana dhaqu, gammachuudhaan wal dubbisu, iyyeessotaafis kennaa hiru (foon horii haaraa qalame dabalatee). Itiophiyaa dhaa (addatti Harar keessaa) namooti - keessattuu ijoolleen wayyaa haaraa ayyaanichaaf hodhaman uffatu. Yeroo soomii cimaa sana booddee walii wajjin gamachuudhaan bashanannu. Amantoota baayyeedhaaf gammachuun ayyaanessannaa yeroo gababaaf tura: guyyaa lammaffaa ji'aa Shawal soomii fedhii guyyaa ja'aatu jalqaba. Erga bara 1975 asii ayyaanni soomii hiikaa kun kan seeran beekame ayyaana Itiophiyaati.

ትግርኛ TIGRINYA - ብመስረት ወርሒ መስረት ዝገበረ ካንደር (ሸዋል) ምዃ ዝፍታሕ ኣብ ቀማመይቲ ማዕልቲ እታ ዓስረይቲ ወርሒ እዩ። መስሊም ንግግራ እቲ ካብ ንጉሆ ክሳብ ዕርብት ፀሓይ ዝሾመ-ሾም ምዃ የብዕሉ። ኣብ ዕለት ኢ.ድ.አልፈጥር ምፅዋም ኣይፍቀድን። ከም ኣብ ካልኣት መስሊም ከባብታት ኣብ ኢትዮጵያውን ኣብ ዕለት ኢ.ድ.አልፈጥር ኣመንቲ ኣንጊሆም ብፀሎት ይእከቡ ሞ ድሕሪ ፀሎት ብዝቐርብ ስብከት ይዘዘዙ። ድሕሪ እዚ በቢጉጅለ እናገኙ ብዓብይ ደስታ ሰላምታ ይለዋወጡ። ንፅጉማት ምፅዋት (ካብ ሕፍድ ዝመገብ ስጋ ሓዊሱ) ይህቡ። ኣብ ኢትዮጵያ ብፍላይ ኣብ ሃረር ህፃናት ዝዚ በዓል እዙይ ብፍላይ እተሰፈየሉም ክዳን ይኸደኑ። ድሕሪ ነዊሕ ናይ ምዃ ኣዋን ፍስሃን ሓገስን ይዓብዕል። እንተኾነ እቲ ብፍቓድኻ ዝፀመም ናይ ሽዱሽተ ማዕልታት ምዃ ሸዋል ኣብ ካልኣይ ማዕልቲ ወርሒ ሸዋል ቀዲሎ ስለዝመፀእ ንብዙሓት ኣመንቲ ናይቲ በዓል መንፈስ ንብዙሕ እዋን ሓቢሮ ንዘልቕ እይነን። ኣብ ኢትዮጵያ በዓል ምፍታሕ ምዃ ሸዋል ካብ 1975 ጀሚሩ ብሄራዊ በዓል ተገይሩ ይኸበር።

ENGLISH - The Breaking of the Fast is observed on the first day of the 10th month in the Islamic lunar calendar (Shawwal). Muslims celebrate the end of the month of fasting, which lasts daily from morning to sunset. Fasting is prohibited during Eid al-Fitr. As in other regions of the Muslim world, in Ethiopia, too, the faithful gather for Eid al-Fitr in the early morning to perform the community prayer after which a preacher gives a celebratory sermon. People go home in groups, greet each other cheerfully and distribute alms to the poor (including meat from freshly slaughtered animals). In Ethiopia (especially in Harar) people - in particular children - wear new clothes specially sewn for the festival. After the strict fasting period people experience joy and merriment together. For many believers, however, the festive mood only lasts for a short time: the voluntary six-day fast of Shawwal begins on the second day of the month of Shawwal. The Festival of Breaking of the Fast has been an official Ethiopian holiday since 1975.

FRANÇAIS - On observe la rupture du Jeûne le premier jour du 10e mois du calendrier lunaire islamique (Shawwal). Les musulmans célèbrent la fin du mois du Jeûne qui, tous les jours, dure du lever au coucher du soleil. Il est interdit de jeûner pendant la fête de l'Aïd al-Fitr. Comme dans d'autres régions du monde musulman et également en Éthiopie, le jour de l'Aïd al-Fitr, les fidèles se réunissent tôt le matin pour réciter la prière communautaire, après quoi un prédicateur prononce un sermon solennel. Ils rentrent chez eux en groupe, se saluent joyeusement et distribuent des aumônes aux pauvres (notamment de la viande d'animaux fraîchement abattus). En Éthiopie (en particulier à Harar), les fidèles - surtout les enfants - portent des vêtements neufs spécialement fabriqués pour la fête. Après la période de jeûne strict, on apprécie de partager en ensemble la joie et le bonheur. Pour de nombreux croyants, cependant, l'ambiance festive ne dure que peu de temps : le jeûne volontaire de six jours de Shawwal commence le deuxième jour du mois de Shawwal. La fête de la rupture du Jeûne est officiellement reconnue en Éthiopie depuis 1975.

DEUTSCH - Das Fastenbrechen wird am ersten Tag des 10. Monats im islamischen Mondkalender (Shawwal) begangen. Muslime feiern das Ende des Fastenmonats, der täglich vom Morgen bis zum Sonnenuntergang dauert. Während Eid al-Fitr ist Fasten verboten. Wie in anderen Regionen der muslimischen Welt versammeln sich auch in Äthiopien zu Eid al-Fitr die Gläubigen am frühen Morgen, um das Gemeinschaftsgebet zu verrichten, nach dem ein Prediger eine Festpredigt hält. In Gruppen gehen sie nach Hause, grüßen sich fröhlich und verteilen Almosen an die Armen (u.a. Fleisch frisch geschlachteter Tiere). In Äthiopien (insbesondere in Harar) tragen die Leute - vor allem Kinder - neue, speziell für das Fest genähte Kleider. Nach der strengen Fastenzeit genießt man Freude und Fröhlichkeit gemeinsam. Für viele Gläubige währt die festliche Stimmung allerdings nur kurze Zeit: am zweiten Tag des Monats Shawwal beginnt das freiwillige sechstägige Fasten des Shawwal. Seit 1975 ist das Festival des Fastenbrechens ein offizieller Feiertag in Äthiopien.

ITALIANO - La fine del mese di digiuno di Ramadan (tutti i giorni del mese di Ramadan, dalla mattina al tramonto) è celebrata il primo giorno del decimo mese del calendario lunare islamico (Shawwal). Il digiuno è vietato durante la festa di Eid al-Fitr. Come in altre regioni del mondo islamico, anche in Etiopia, per Eid al-Fitr, i fedeli si riuniscono al mattino presto per eseguire la preghiera comunitaria, dopodiché un predicatore pronuncia un solenne discorso. I credenti tornano quindi a casa in gruppo, si salutano con gioia e distribuiscono l'elemosina ai poveri (compresa la carne di animali appena macellati). In Etiopia (specialmente a Harar) le persone, soprattutto i bambini, indossano abiti nuovi, cuciti appositamente per la festa. Dopo il rigoroso periodo di digiuno, i fedeli hanno un momento di gioia e felicità collettiva. Per molti credenti, tuttavia, l'atmosfera festosa dura poco: il digiuno volontario di sei giorni di Shawwal inizia il secondo giorno del mese. La festa della fine del digiuno è ufficialmente riconosciuta dallo stato etiopico dal 1975.

CULTURAL INSIGHTS

WORLD HERITAGE SITE HARAR - CITY OF SAINTS

Harar is located in the south-east of Ethiopia and plays an important role in the history of the country and in its present. The city is the center of Islam in the region. Its image is dominated by mosques, markets and shops. The artistic wickerwork, the consumption and sale of the stimulating Khat leaves, but also the Islamic cult of saints are hallmarks of Harar.



Harar, everyday life in an alley © Lutz Stötzer



Advertisement for 'SO SCHMECKT AFRIKA!' featuring a logo with 'SYELLE & ALEMASH' and 'ሲኤሌና አለማሽ' and 'SO SCHMECKT AFRIKA!'. Below the logo is an image of packaged snacks and a list of products: 'Entdecken Sie Leckereres und Schönes aus und mit Afrika!' and the website 'www.so-schmeckt-afrika.de'. A small tree icon is at the bottom right.



>>> PUBLIC / RELIGIOUS HOLIDAYS

- 1/24** Ba'ata Gebes – Entry (of the Holy Family) to Egypt
- 2/25** Ergat – Ascension (of Christ)
- 12/5** Paraqlitos – Pentecost
- 13/6** 13 June – 12 July: Tsoma Hawaryat – Apostle's Fast
- 19/12** Mika'el – (Feast of) Archangel Michael
- 19/12** Lalibala – (Feast of) King Lalibala

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	1/24	2/25	3/26	4/27	5/28	6/29	7/30	8/1	9/2	10/3	11/4	12/5
13/6	14/7	15/8	16/9	17/10	18/11	19/12	20/13	21/14	22/15	23/16	24/17	25/18	26/19
27/20	28/21	29/22	30/23	/	/	/	/	/	/	/	/	/	/

YESTERDAY

JUNE 1992 - Berhanu Denqe, writer, diplomat and Ethiopian Ambassador to the USA, passes away, New York City (?), USA
6 JUNE 2022 - Annual commemoration day of Abba Aftse (5th century), one of the Nine Saints
10 JUNE 1632 - Abba Gorgoryos (Gregory), informant and collaborator of Hiob Ludolf, is officially received by Prince Ernst von Sachsen-Gotha-Altenburg in Gotha, Germany
12 JUNE 1942 - After Eritrea's liberation from Italian occupation, the British wartime administration launches the Eritrea Daily News journal
24 JUNE 1632 - Emperor Susenyos proclaims religious freedom for Ethiopia after his imposition of Catholicism had led to upheavals all over the Kingdom

Fisherman on Lake Chamo, Arba Mench (Arba Minch)
© Lutz Stötzer

አማርኛ AMARENNYA – ጸመ ሐዋርያት በዓመቱ ከሚዞሩት ጸዋች ውስጥ አንዱ ነው። የሚጀምረው ሰኞ ከበዓል ንምሳ (ጴጌቤቆስጢ) በኋላ ሲሆን የሚጠናቀቀውም በሐዋርያቱ ጴጥሮስና ጳውሎስ ሰማዕትነት መታሰቢያ ዕለት ነው። የጸሎት ጊዜው ርዝመት የሚወሰነው፡ ፋሲካ የሚውልበትን ቀን ተመርኩዞ ስለሆነ፣ ወቅቱ ከዓመት ወደ ዓመት ይለያያል። በዚህ ዓመት ከሰኔ 6 ቀን – ሐምሌ 5 ቀን (13 JUNE – 12 JULY) ላይ ይውላል። በኢትዮጵያውያን ባህል መሠረት ሐዋርያት ይህንን የተከተሉት መንፈስ ቅዱስን ከተቀበሉ በኋላ እና ወንጌልን ለመሰበክ ከመነሳታቸው በፊት ነው። በሥራ ቀናት በግምት ከቀኑ 6:30 የሚጀመር አጭር የቅዳሴ አገልግሎት ስብከት ላያካትት ይኖራል። ማለቂያው ወደ 8:30 ገደማ ነው። የሚጸሙ ምእመናን ከሰዓት በኋላ 9 ሰዓት ሲያልፍ ወይም በምሽቱ የጸም ምግቦች በየቀኑ ይበላሉ። በኢትዮጵያ አማኞች በጸም ወቅት ከወሲባዊ እንቅስቃሴና ከአልኮል መጠጥ መታቀብ ይኖርባቸዋል።

AFAAN OROMOO – Soomiin Ergamootaa warra naanna’an waggaa keessaa tokko. Dafinoo ayyaana guyyaa shantammaffaa (Pentecost) booddee jalqabamee guyyaa yadannoo wareegama Phexros fi Phaawlos raawwatama. Turtiin soomii kana gaafa Du’aa ka’uu irratti hunda’a, kanaaf waggaa waggaa garaagara ta’a. Waggaa kana Waxabajjii 6 – Adoolessa 5 (June 13 – July 12) irra bu’aa. Akka aadaa Itiophiyaatti Ergamooti erga Hafuura Qulqulluu argatanii utuu Wangeela labsuuf hin ka’in dura kana caqasaniiru. Guyyoota torbanitti qiddaasee (Qeddase) gabaabaan lallaba malee gara sa’atii 12:30 geggeessama, kan gara sa’atii 14:30 raawwatu. Amantooti warri sooman guyyaatti sa’atii 15:00 booddee yookiin galgala nyaata vegan tokko qofaa fudhachutu irra jira. Amantooti Itiophiyaa akkasumas qunnamtii saalaa fi dhugaatii alkoloholii dhiisuu qabu.

ትግርኛ TIGRINYA – ም ሃዋርያት ካብቶም ናይ ም እዋናቶም ዝፈላሰ አዕዋም ሓደ እዩ። ካብታ ድሕሪ በዓል ሓምሳ (ጴጌቆስጢስ) ቀዲላ እትመልስ ሰኔ-ይ ጅሚሩ ክሳብ እታ ሃዋርያት ጴጥሮስን ጳውሎስን ሰማዕትነት እተቐበሉላን ዝዘከሩላን ዕለት ዝፀወም ም እዩ። ንውሓት እዚ ም ትንሳኤ ኣብ ዝውዕለሉ ግዜ ስለ ዝድረኽ፣ ንውሓቱ ካብ ዓመት ናብ ዓመት ትገለል እዩ። ሎምዓመት ካብ ሰኔ 6 ክሳብ ሓምሌ 5 (13 ጁን ክሳብ 12 ጁላይ) ክፀወም እዩ። ከም ትውፊት ኢትዮጵያ ሃዋርያት ነዚ ም እዚ ዝሆሙ ምንፈስ ቅዱስ ጴጌቆስጢስ ድሕሪ ምቐባሎምን ዜና ወንጌል ምንጋር ቅድሚ ምጅማሮምን እዩ። ካብ ሰኔ ክሳብ ዓርቢ ኩልግዛ ብዘይ ስብከት ካብ 12:30 ክሳብ 14:30 ዝቅደስ ሓይር ቅዳሴ እሎ። ነዚ ም ዝሆሙ እመንቲ ድሕሪ 15 ሰዓት ድሕሪ ቀትሪ ወይ ድማ ኣጋግዞ ልእሊ ሓደ ግዜ ካብ እንሰሳትን ውዕኢት እንሰሳትን ወገኢ ዝኾነ ምግብ ክምገቡ ኣይኖ ቀድኑ። ኣዝዮም ስርዓት ዝኾተሉ እመንቲ ድማ ካብ ቦታዊ ርክብን ኣልኮላዊ መስተን ውን ክቆቡ ይኽእሉ።

ENGLISH – The Apostles’ Fast is one of the rotating fasts of the year. It begins from the Monday following Ba’ala Hamsa (Pentecost) and ends with the day commemorating the martyrdom of the Apostles Peter and Paul. The duration of the fast depends on the date on which Easter falls and it therefore varies from year to year. This year it falls on 6 Sane — 5 Hamle (13 June – 12 July). According to the Ethiopian tradition, the Apostles observed this after they received the Holy Spirit and before they set out to proclaim the Gospel. On weekdays there is a short liturgy (Qeddase) without a sermon starting at around 12:30 pm and ending at around 2:30 pm. The believers observing the fast are required to take in no more than one vegan meal a day in the afternoon after 3pm or in the evening. Ethiopian devotees shall also abstain from sexual activity and the consumption of alcohol.

FRANÇAIS – Le jeûne des Apôtres est l’une des périodes de jeûne mobiles de l’année liturgique. Il débute le lundi d’après Ba’ala Hamsa (la Pentecôte) et se termine le jour de la commémoration du martyr des apôtres Pierre et Paul. La durée du jeûne dépend de la date de Pâques et varie donc d’une année sur l’autre. Cette année, il tombe du 6 sane au 5 hamle (13 juin – 12 juillet). Selon la tradition éthiopienne, après avoir reçu le Saint-Esprit, les apôtres ont jeûné avant de partir prêcher l’Évangile. En semaine, une courte liturgie (qeddase) sans sermon a lieu vers 12h30 et se termine vers 14h30. Ceux qui jeûnent prennent un repas végétarien tous les jours après 15 heures ou le soir. Les fidèles éthiopiens devraient également s’abstenir de relations sexuelles et de consommer des boissons alcoolisées.

DEUTSCH – Das Fasten der Apostel ist eines der beweglichen Fasten des Jahres. Es beginnt am Montag nach Ba’ala Hamsa (Pfingsten) und endet mit dem Tag des Gedenkens an das Martyrium der Apostel Petrus und Paulus. Die Länge des Fastens ist dabei vom Osterdatum abhängig und variiert Jahr für Jahr. Dieses Jahr fällt es auf 6. Sane – 5. Hamle (13. Juni – 12. Juli). Nach der äthiopischen Tradition befolgten dies die Apostel, nachdem sie den Heiligen Geist empfangen hatten und bevor sie sich aufmachten, das Evangelium zu verkünden. An Wochentagen wird eine kurze Liturgie (Qeddase) ohne Predigt ab etwa 12:30 Uhr gehalten, die etwa 14:30 Uhr endet. Die Gläubigen, die das Fasten beachten, nehmen täglich nach 15 Uhr oder abends eine vegane Mahlzeit zu sich. Äthiopische Gläubige sollten auch auf sexuelle Begegnung und auf Alkoholkonsum verzichten.

ITALIANO – Il digiuno degli apostoli è uno dei periodi di digiuno commoventi dell’anno. Inizia il lunedì dopo Ba’ala Hamsa (Pentecoste) e termina con il giorno della commemorazione del martirio degli apostoli Pietro e Paolo. La durata del digiuno dipende dalla data di Pasqua e varia di anno in anno. Quest’anno cade dal 6 del mese Sane al 5 del mese di Hamle (13 giugno – 12 luglio). Secondo la tradizione etiopica, questo periodo di digiuno è ciò che fecero gli apostoli dopo aver ricevuto lo Spirito Santo e prima di mettersi a predicare il Vangelo. Nei giorni feriali dalle 12:30 circa si tiene una breve liturgia senza predica, che termina intorno alle 14:30. I credenti a digiuno consumano un pasto vegano ogni giorno dopo le 15:00 o la sera e dovrebbero anche astenersi da rapporti sessuali e consumo di alcol.

REGGAE - ETHIOPIAN-JAMAICAN WORLD HERITAGE SITE

Reggae music has its origin in Jamaica. Reggae is a medium for the philosophy and culture of Rastafari. This self-identification refers to the personality of Ras Tafari, the later Ethiopian Emperor Haile Selassie I.



Nyahbingi Elder High Priest George Irons with the Empress, 2008 © Werner Zips



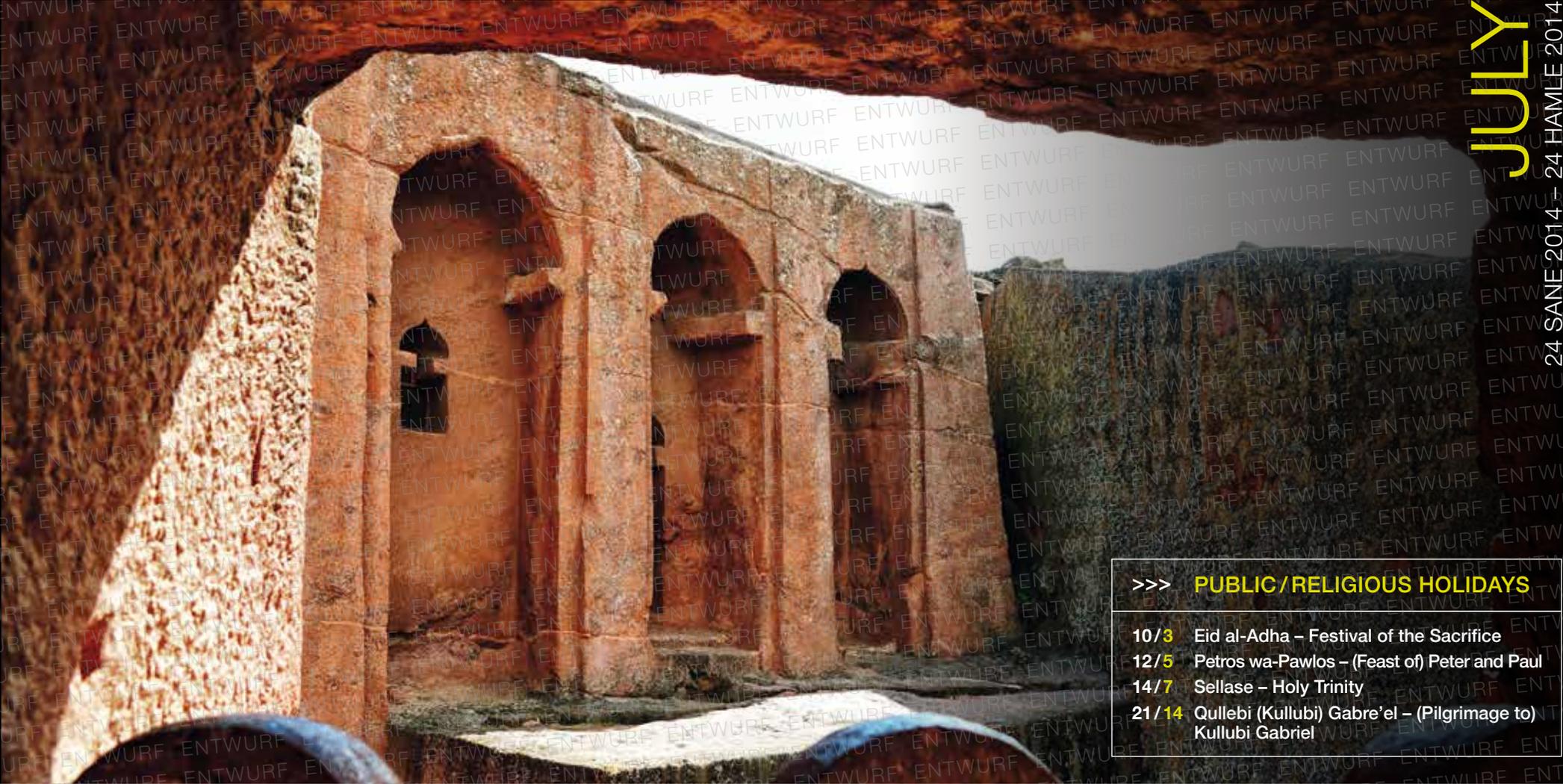
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>>> PUBLIC / RELIGIOUS HOLIDAYS

- 10/3** Eid al-Adha – Festival of the Sacrifice
- 12/5** Petros wa-Pawlos – (Feast of) Peter and Paul
- 14/7** Sellase – Holy Trinity
- 21/14** Qullebi (Kullubi) Gabre'el – (Pilgrimage to) Kullubi Gabriel

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	/	1/24	2/25	3/26	4/27	5/28	6/29	7/30	8/1	9/2	10/3
11/4	12/5	13/6	14/7	15/8	16/9	17/10	18/11	19/12	20/13	21/14	22/15	23/16	24/17
25/18	26/19	27/20	28/21	29/22	30/23	31/24	/	/	/	/	/	/	/

YESTERDAY

- 5 JULY 1992** - Abuna Pawlos is enthroned as the fifth patriarch of the autocephalous (since 1959) Ethiopian Orthodox Church
- 10 JULY 1952** - The Eritrean Assembly adopts the Federal Act, thereby transferring regional autonomous powers to the Haile Selassie government in Addis Ababa
- 14 JULY 1532** - Ahmad b. Ibrahim al-Ghazi (the Grañ, "the Left-handed One") destroys the Dabra Libanos monastery during his invasion of Christian Ethiopia
- 21 JULY 1862** - Berru Webe being baptized by the German Protestant missionary Johann Martin Flad, becomes an important Beta Israel convert to Christianity
- 26 JULY 1892** - The Qullebi (Kullubi) Gabre'el Church, a major pilgrimage site in southeastern Ethiopia, is consecrated

Rock-hewn church
Gabre'el Rufa'el, Lalibala
© Christiane Repenning

አማርኛ AMARENNYA - የኢትዮጵያና የኤርትራ ቤተክርስቲያናት ወሩ በገባ ገኛው ቀን በየወሩ የቅድስት ሥላሴን በዓል ያከብራሉ። የሚከናወነውም በቅዱስ ዲዮስቆሮስ ቅዳሴ ነው። ካሁኑ አገልግሎት ለመስጠት ሲዘጋጅ እንደሚከተለው ይጠቅሳል “በሥሙ አብ፡ ወወልድ፡ ወመንፈስ ቅዱስ አሐዱ አምላክ በማለት፡ ሦስትም በአንድም”። እያንዳንዱ የቤተክርስቲያን ሥነ ሥርዓትና የእያንዳንዱ የግል ጸሎት የሚጀምረው በመስቀል ምልክቱ በማተብ ነው “በአብ በወልድ በመንፈስ ቅዱስ ስም በአንዱ አምላክ አሜን”። ከሥላሴ በዓላት እጅግ ደማቅ የሆኑት በየዓመቱ ሁለት ጊዜ በልዩ ሥነ ሥርዓት፡ በጥር 7 ቀን (JANUARY 15) እና በሐምሌ 7 ቀን (JULY 14) ይከብራሉ። የቅድስት ሥላሴ አብያተ ክርስቲያናት በዓሉን በተለይ ደማቅ በሆነ ሥነ ሥርዓት ያከብራሉ። በሐምሌ 7 ቀን ቤተክርስቲያናዊ እግዚአብሔር ለአብርሃም የገባለትን ቃል ኪዳናና በመምራ በምስት እንግዶች ተመስሎ ስለሰጠው ቃል ኪዳን፡ ይስሐቅን ለመሥዋዕት ማቅረብንም በዕለቱ ትክክራላች። (ዘፍጥረት 17፡1-7፣ 18፡1-15፣ 22፡1-18)።

AFAAN OROMOO - Waldaan Kristiyaanaa Itiyophiyaa/Eritrea ji'a Itiyophiyaa hundaatti gaafa 7ffaa ayyaana Hafuura Qulqulluu (Qeddist Sellase) qiddaasee Dioscorus Qulqulluu wajjin ayyaanessitti. Lubichi qophii sagadaa keessatti: "Abbaa in waaqessina ... ilma ... Hafuura Qulqulluus, isaan tokko sadii sadanuu tokko" kan jedhu dubbisa. Sirni Waldaa Kristiyaanaa kamuu sagadii namtokkee kamuu miliikkita fannootiin akkana jedhaa jalqaba: "Maqaa Abbaati fi kan Ilmaati fi kan Hafuura qulqullutti Waaqayyo tokko. Ameen." Waggaa keessatti si'a lama ayyaanota kana keessa Amajjii gaafa 7 (January 15) fi Adoolessa gaafa 7 (July 14) hunda caalaa addatti ayyaanessamu. Waldoonin Kristiyaanaa Hafuura Qulqulluu ayyaanicha ulfina addaatiin ayyaanessu. Adoolessa gaafa 7 waldaan Kristiyaanaa Kakuu Abraham yaadatti, bifa keessummoota sadiin Waaqayyo Abrahamin Mamre keessatti daawwachuu isa fi Yisahaqiin aarsaa dhiyeessuu isaa (Seera Umamaa 17:1-7; 18:1-15; 22:1-18).

ትግርኛ TIGRINYA - ቤተክርስቲያን ኢትዮጵያ/ኤርትራ አብ ሓምሌ 7 በዓል ቅድስት ስላሴ ተክብር። አብዚ በዓል ቅዱስ ዲዮስቆሮስ ይቅደስ። አብ ምድላው ቅዱስ እቴጌ ቅሺ “ንእብ ንወልድን መንፈስ ቅዱስን፣ አብ ሓደነት ሰለስተነት፣ አብ ሰለስተነት ደማ ሓደነት ነምልኽ” ኤሉ ይጅምር። ዝኾነ ይኹን ስርዓት አምልኮን ውልቃዊ ፀሎትን “ብኸም አብ ወልድን መንፈስ ቅዱስን፣ ሓደ አምላኽ” ብምባል ብምልክት መስቀል ይጅምር። ካብቶም ናይ ቅድስት ስላሴ በዓላት እቶም ውሩያት አብ 7 ጥሪ (15 ጃንዋሪ)ን ሓምሌ 7 (14 ጁላይ)ን ዝኸበሩ እዮም። ብኸም ቅድስት ስላሴ ዝተነገየ አብያተ ክርስቲያናት ደማ ብፍሉይ ምድላው የብዕላ። አብ 7 ሓምሌ፣ ቃል ኪዳን አብርሃም፣ አምላኽ ብአምላል ስለስተ አጋይኸ ንአብነም ዝተብሃሉን መስዋዕቲ ይስላቅን ይኸከር (ዘፍጥረት 17፡1-7; 18፡ 1-15; 22፡ 1-18)።

ENGLISH - The Ethiopian/Eritrean Church celebrates the feast of the Holy Trinity (Qeddest Sellase) on the 7th day of every Ethiopian month with the liturgy of St. Dioscorus. The priest recites in the preparatory service: “Let us worship the Father ... the Son ... the Holy Spirit, one in three, and three in one.” Every church ceremony and every private prayer begins with the sign of the cross saying: “In the name of the Father and the Son and the Holy Spirit, one God. Amen.” The most important of these festivals are celebrated with special ceremonies on two days a year, on 7 Terr (January 15th) and on 7 Hamle (July 14th). The Holy Trinity churches celebrate the festival with a particularly solemn ceremony. On 7 Hamle, the church commemorates the Abrahamic covenant, the visit of God to Abraham in the shape of three guests in Mamre and the sacrifice of Isaac (Genesis 17, 1-7; 18, 1-15; 22, 1-18).

FRANÇAIS - Les Églises éthiopienne et érythréenne célèbrent la fête de la Sainte Trinité (Qeddest Sellase) le 7e jour de chaque mois éthiopien selon la liturgie de saint Dioscore. Le prêtre récite au cours de l’Offertoire : « Louons le Père, le Fils... louons le Saint-Esprit, un en trois et trois en un. » Chaque service à l’église et chaque prière privée commencent par le signe de croix : « Au nom du Père et du Fils et du Saint-Esprit, un seul Dieu. Amen. » Deux jours par an, les plus importantes de ces fêtes donnent lieu à des cérémonies spéciales, le 7 terr (15 janvier) et le 7 hamle (14 juillet). Les églises dédiées à la Sainte Trinité célèbrent la fête avec une solennité particulière. Le 7 hamle, l’Église commémore l’alliance abrahamique, la rencontre de Dieu avec Abraham sous la forme de trois invités à Mamré et le sacrifice d’Isaac (Genèse 17, 1-7 ; 18, 1-15 ; 22, 1-18).

DEUTSCH - Die äthiopische/eritreische Kirche feiert am 7. Tag jedes äthiopischen Monats mit der Liturgie des heiligen Dioskorus das Fest der Heiligen Dreifaltigkeit (Qeddest Sellase). Der Priester rezitiert im Vorbereitungsgottesdienst: „Lasst uns den Vater preisen, den Sohn ... den Heiligen Geist preisen, einen in drei und drei in einem.“ Jede kirchliche Zeremonie und jedes private Gebet beginnen mit dem Kreuzzeichen: „Im Namen des Vaters und des Sohnes und des Heiligen Geistes, eines Gottes. Amen.“ An zwei Tagen im Jahr werden die bedeutendsten dieser Feste mit besonderen Zeremonien gefeiert, am 7. Terr (15. Januar) und am 7. Hamle (14. Juli). Dreifaltigkeitskirchen begehen das Fest besonders feierlich. Am 7. Hamle erinnert die Kirche an den Bund Abrahams, die Begegnung Gottes mit Abraham in Gestalt von drei Gästen in Mamre und die Opferung Isaaks (Genesis 17, 1-7; 18, 1-15; 22, 1-18).

ITALIANO - Le Chiese etiopica ed eritrea celebrano la festa della Santissima Trinità (Qeddest Sellase) il settimo giorno di ogni mese con la liturgia di San Dioscoro. Il sacerdote recita nel servizio preparatorio: “Lodiamo il Padre, il Figlio ... lodiamo lo Spirito Santo, uno su tre e tre in uno”. Ogni cerimonia in chiesa e ogni preghiera privata inizia con il segno della croce: “Nel nome del Padre e del Figlio e lo Spirito Santo, un solo Dio. Amen”. Due volte all’anno, le più importanti di queste feste trinitarie sono celebrate con cerimonie speciali: il 7 di terr (15 gennaio) e il 7 di hamle (14 luglio). Le chiese intitolate alla Santissima Trinità celebrano la festa con una solennità speciale. Il 7 di hamle la chiesa commemora l’alleanza abramitica, l’incontro di Dio con Abramo sotto le spoglie dei tre ospiti di Mamre e il sacrificio di Isacco (Genesi 17, 1-7; 18, 1-15; 22, 1-18).

OROMO PROVERBS AND IDIOMS

The proverbs and idioms of the Oromo are an important part of everyday life through their wisdom and clarity. They are used to give meaning to speeches, negotiations and disputes. During the reigns of Amharic-speaking emperors in the previous centuries, however, the Oromo were prevented from developing their culture using their language in education and civil administration. The culture of the Oromo has survived into following generations in oral literature, especially through the use of these proverbs and idioms.

The proverbs and idioms play a practical role among the Oromo, embracing all spheres of life. The Oromo belief in one God (Waaqa tokkicha) is remarkable. When looking for something valuable, one must be ready to overcome any hindrance. In this way the ethics (safuu) and values of the Oromo are preserved by the proverbs and idioms. Parents teach their children through them; and when a disagreement among the people occurs, the elders use them to solve the conflict. The Gadaa System (traditional democratic system of governance) of the Oromo has been inscribed as an Intangible Cultural Heritage on the UNESCO World Heritage List since 2016.

SELECTION OF OROMO PROVERBS AND IDIOMS

- "A single stick may smoulder, but it will not cause a fire."
- "Only he who is not hungry says the coconut has a hard shell."
- "Having a good name is better than wearing a good perfume."
- "A cat may go to a monastery, but she still remains a cat."
- "Horns are not too heavy for the cow."
- "While trying to reach for something of value, she lost what she had in her arms."
- "Wisdom is attained at sixty; money is accumulated at thirty - if only the process could be reversed!"
- "A foolish daughter teaches her mother how to give birth to children."



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AUGUST

25 HAMLE 2014 - 25 NAHASE 2014

>>> PUBLIC / RELIGIOUS HOLIDAYS

- 7/1** Tsoma Felsata – Fast of the Assumption (of Virgin Mary)
- 13/7** Tsensata – (St Anne's) Conception (of Mary)
- 19/13** Dabra Tabor – (Transfiguration of Christ) at Mount Tabor
- 22/16** Felsata – Assumption (of Virgin Mary)
- 30/24** Takla Haymanot – (Feast of) Abuna Takla Haymanot

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
1/25	2/26	3/27	4/28	5/29	6/30	7/1	8/2	9/3	10/4	11/5	12/6	13/7	14/8
15/9	16/10	17/11	18/12	19/13	20/14	21/15	22/16	23/17	24/18	25/19	26/20	27/21	28/22
29/23	30/24	31/25	/	/	/	/	/	/	/	/	/	/	/

YESTERDAY

- AUGUST 1542** - Ahmad b. Ibrahim al-Ghazi (Graj, "the left-handed one"), defeats the Portuguese allies of the Ethiopian Christians at the battle of Wafila, Tigray, and the Portuguese Cristovão da Gama is captured and beheaded
- 10 AUGUST 1992** - Abuna Takla Haymanot's human remains are unearthed and reburied at the Gofa Qeddu Gabre'el Church, Addis Ababa
- 17 AUGUST 1942** - Tshay (Tsehay) Haile Selassie, daughter of Emperor Haile Selassie, passes away, Naqamte (Neqemte), Wallaga (Wollegga)
- 20 AUGUST 2012** - Meles Zenawi, Prime Minister of Ethiopia since 1995, passes away in Brussels and is buried 20 September at Qeddest Selassie, Addis Ababa
- 27 AUGUST 1942** - Slavery is officially abolished in Ethiopia by Emperor Haile Selassie

Hairstyle, southern Ethiopia
© Horst Boege

አማርኛ AMARENNYA - ከነሐሴ 16 ቀን ጀምሮ ለሚከተሉት አምስት ቀናት የመጨረሻው ቅዳሴ ክብረ በዓል፡ የማርያምን በሥጋ ማረጋገጫ በሐዋርያቱ ፊት መከሰት ለማስታወስ ይከበራል። ፍልሰት ማርያም “ዕርገተ ማርያም” ከማርያም አምስቱ ታላላቅ በዓላት አንዱ በመሆኑ፣ ታቦቱ በስሟ ባልተስየመባቸው ቤተ ክርስቲያን ሳይቀር በሁሉም አብያተ ክርስቲያናት ይከበራል። ይህ ደግሞ ከአርፍቷ “ዕረፍተ ማርያም” ጥር 21 ቀን የተለየ ነው። በክብረ በዓሉ ቀን ሁሉም ሰው በነጭ ቦተሽመን ልብስ ያገልግላል። ወደ ቤተክርስቲያኑ ቅጥር ግቢ ሲገቡ ሴቶች ራሳቸውን ጭምር በነጠላ ይሸፍናሉ (1ቆሮንቶስ 11)። ከቅዳሴው በኋላ በክብ ቆመው እየሸበሸቡ መዝሙረ ማርያም እየዘመሩና በእጃቸው እያጨበጨቡ በእልልታና በደስታ ይጨፍራሉ። ፀጉራቸውን ከፍለው በቀዳኑ አገጣጠሙ ሹሩባ ይሠሩትና የተረፈውን ክፍል ክፍት ያደርጉታል። በኋላም በጎዳናዎች ላይ በቀለማት ያሸበረቁ ጥልፍ ቀሚሶች ለብሰው እየተቀበሉ በመገለገና በመጨረር ብዙውን ጊዜ ከሌሎች የሴቶች ቡድኖች ጋር (አሸንፋ) በመለዋወጥ በዓሉን ያከብራሉ። ለችግራቸው የሚሰጠው ልገላ እና ምግብ ይከፋፈላል። በዓሉ የሚከበረው የአራት አምስት ቀኑ ጾም ማለትም ከነሐሴ 1 እስከ 16 ቀን ከተጀመረ በኋላ ነው።

AFAAN OROMOO - Ayyaanni qiddaasee waggaa inni dhumaa Hagayya gaafa 16 irraa kaasee guyyoota shan guutuu qaamaan waaqatti olba’uu Maariyaam fi ergamoota duratti mullachuun ishe ayyaanessama. Filsataa Maryam (“Olba’uu Maariyaam”) ayyaanota Maariyaam guguudaa shan keessa tokko Waldoota Kristiyaanaa hunda keessatti taabotatti xiyyeeffanna malee ayyaanessama. Erafta (“Boqquonnaa” [Maariyaam] Waxxabajjii 21 irraa gargaar baasamuu qaba. Ayyaanessannaaf hundumtuu wayyaa adii jirbii irraa dha’ame uffatu. Dubartooti dallaa Waldaa Kristiyaanaa yommuu liixan mataa isaanitti naxalaa isaanii aguugatu (1 Qorotos 11); qiddaasee booddee naanna’anii harka rukutanii sirbu, bilileedhaan Maariyaam Uffalqullu faarfatu. Rifeensa isaanii gartokko shurrubbaa dha’atu gara kaan immoo banaa dhiisuu. Booddee gartee dubartoota wajjini uffata buburree uffatanii karaa irra sirbu (Ashanda). Warra rakkattootaaf kennaa fi nyaatti hirama. Ayyaanichi soomii guyyaa kudha shaniin dursama. (Tsoma felsata, Hagayya 1-16).

ትግርኛ TIGRINYA - ከብ ነሐሴ 16 ጀምሮ ንሐሙስተ ማዕልታት እቲ ናይቲ ዓመት መወዳእታ ዝኾነ እርገተ ማርያምን ንሃዋርያት ድማ እተገለፀትሉን በዓል ይኸበር። ፍልሰታ ማርያም (“እርገተ ማርያም”) ካብቶም አብ ኩሉም አብያተ ክርስቲያናት፣ ታቦቱ ብዘየገደስ፣ ዝኸበሩ 5 በዓላት ማርያም ሓደ እዩ። እዚ በዓል ካብቲ አብ 21 ጥሪ ዝኸበር በዓል ዕረፍቲ ማርያም እተፈለየ ምዃኑ ምስትብሃል የደለ። ነዚ በዓል እዚ አመንቲ ገዕዳ ክዳን ይኸደኑ። ደቂ አንስትዮ አብ አውደ ምህረት እንትበሐሉ ጨጉረን ይዕመማ (1 ቆሮንቶስ 11 ርአ)። ድሕሪ ቅዳሴ ድማ ክበ ሰሪሐን ንክብሪ ማርያም ይዘምራን ይስዕባን። ጨፍረን ይቆጎናን ሕብራውያን ቀሚሻትውን ይኸደናን። በቢ ጉጅለ ድማ አሸንፋ እናበላ ይደርፋ። ንፅግማት ምዃብ ድማ አካል እቲ በዓል እዩ። እዚ በዓል እዚ ድሕሪ ናይ ዓርርተ ሐሙስተ ማዕልታት ምዃ (ምዕ ፍልሰታ፣ ካብ ነሐሴ 1 ክሳብ 16) ዝኸበር በዓል እዩ።

ENGLISH - For five days from 16 Nahase the last feast in the liturgical year celebrates the physical ascension of Mary into heaven and her appearance before the apostles. Felsata Maryam (“Ascension of Mary”) is one of the five great Marian festivals and celebrated in all churches, regardless of the particular Tabot. It is to be distinguished from Erafta (“Dormition [of Mary]”) on 21 Terr. For the festivities everyone dresses in white clothes. On entering the churchyard, the women pull a shawl (Natala) over their heads (s. 1 Corinthians 11); after the liturgy they dance there in a circle and sing songs of the Virgin Mary, with rhythmic hand clapping and cheering. They braid some of their hair in tight-fitting plaits, the rest fall open. Later, they sing and dance in colourfully embroidered dresses through the streets, often alternating with other groups of women (Ashenda). Donations and food are distributed to the needy. The festival is preceded by a fifteen-day fasting period (Tsoma Felsata, 1-16 Nahase).

FRANÇAIS - La dernière fête de l’année liturgique célèbre l’accession physique de Marie au ciel et son apparition devant les apôtres pendant cinq jours à partir du 16 nahase. Felsata Maryam (« l’Assomption de Marie »), l’une des cinq grandes fêtes mariales, est célébrée dans toutes les sanctuaires, quel que soit le tabot respectif. Il est à distinguer d’Erafta (« la Dormition de la Vierge [Marie] », le 21 terr). Tout le monde porte des vêtements blanc le jour de la fête. En entrant dans le cimetière, les femmes coiffent leur tête avec leur voile (natala) (1 Corinthiens 11). La cérémonie terminée, ils dansent en cercle et chantent des chants en l’honneur de Marie en s’accompagnant de battements de mains rythmés et de cris de joie. Elles nattent quelques tresses serrées sur leur chevelure. Plus tard, portant des vêtements brodés et colorés, elles chantent, souvent en alternance avec d’autres groupes de femmes, à travers les rues (Ashenda). On distribue divers dons et de la nourriture aux nécessiteux. La fête est précédée d’un jeûne de quinze jours (Tsoma Felsata, 1-16 nahase).

DEUTSCH - Das letzte Fest des liturgischen Jahres feiert vom 16. Nahase fünf Tage lang die körperliche Aufnahme Marias in den Himmel und ihr Erscheinen vor den Aposteln. Felsata Maryam („Himmelfahrt Marias“) ist eines der fünf großen Marienfeste und wird in allen Kirchen, unabhängig vom jeweiligen Tabot, begangen. Es ist von Erafta („Entschlafen [Marias]“, am 21. Terr) zu unterscheiden. Zum Festtag kleiden sich alle in weiße Kleider. Beim Betreten des Kirchhofs ziehen die Frauen ihr Natala-Tuch über den Kopf (s. 1. Korinther 11); nach der Liturgie tanzen sie dort im Kreis und singen Marienlieder, begleitet von rhythmischem Händeklatschen und Freudenrufen. Sie flechten einen Teil ihrer Haare in enganliegenden Zöpfen, die restlichen fallen offen. Später ziehen sie singend, oft im Wechsel mit anderen Frauengruppen, in bunt bestickten Kleidern durch die Straßen (Ashenda). Spenden und Essen an Bedürftige werden verteilt. Dem Fest geht ein fünfzehntägiges Fasten voraus (Tsoma Felsata, 1-16. Nahase).

ITALIANO - L’ultima festa dell’anno liturgico commemora l’assunzione fisica di Maria al cielo e la sua apparizione davanti agli apostoli per cinque giorni a partire dal 16 di nahase. Felsata Maryam (“l’Assunzione di Maria“) è una delle cinque grandi feste mariane annuali ed è celebrata in tutte le chiese, indipendentemente dal rispettivo tabot. Va distinto da Erafta (la dormizione di Maria, il 21 di terr). Il giorno della festa tutti si vestono con abiti bianco. Le donne entrano nel recinto della chiesa e si tirano il panno (natala) sopra la testa (1 Corinzi 11). Dopo la liturgia ballano in cerchio e intonano canti mariani, accompagnati da battiti ritmici delle mani e grida di gioia. Intrecciano una parte dei loro capelli in trecce aderenti, lasciando sciolto il resto. Successivamente cantano per le strade, spesso alternandosi ad altri gruppi di donne e indossando abiti colorati ricamati (Ashenda). I bisognosi ricevono elemosine e cibo. La festa è preceduta da un digiuno di quindici giorni (Tsoma Felsata, 1-16 di Nahase).

MEDICAL EDUCATION IN ETHIOPIA

Ethiopia is the second largest nation in Africa with more than 115 million people. Unfortunately, the health system is still underdeveloped. In 2010 Ethiopia had one of most severe physician shortages in Sub-Saharan Africa with only 2.5 physicians per 100,000 people, while the World Health Organisation (WHO) recommends a minimum of 10 per 100,000 people in low-income countries. Since then, the number of medical schools increased from 18 to 32 and the WHO goal was achieved in 2019. However, this challenged the infrastructure and faculty resources leading to a reduced quality in medical education.



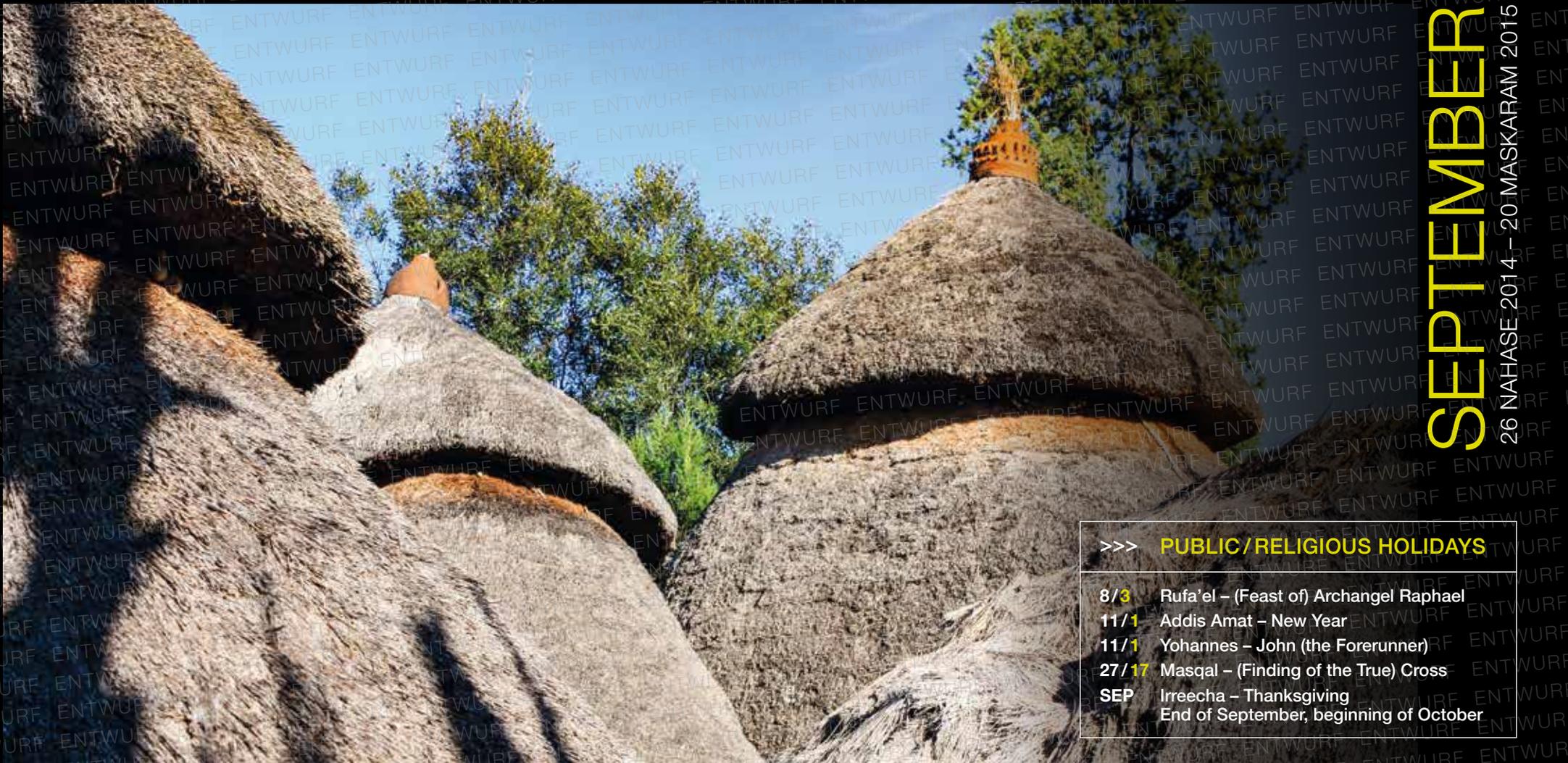
Bedside teaching at Arsi University in Asella, Ethiopia © Frank Riedel



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SEPTEMBER

26 NAHASE 2014 – 20 MASKARAM 2015

>>> PUBLIC / RELIGIOUS HOLIDAYS	
8/3	Rufa'el – (Feast of) Archangel Raphael
11/1	Addis Amat – New Year
11/1	Yohannes – John (the Forerunner)
27/17	Masqal – (Finding of the True) Cross
SEP	Irreecha – Thanksgiving End of September, beginning of October

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	1/26	2/27	3/28	4/29	5/30	6/1	7/2	8/3	9/4	10/5	11/1
12/2	13/3	14/4	15/15	16/6	17/7	18/8	19/9	20/10	21/11	22/12	23/13	24/14	25/15
26/16	27/17	28/18	29/19	30/20	/	/	/	/	/	/	/	/	/

YESTERDAY

- 11 SEPTEMBER 1952** - The Ethiopian Postal Service expands its operations into Eritrea
- 11 SEPTEMBER 1952** - The Imperial Federal Council as a legal body of Federal Government is established
- 15 SEPTEMBER 1352** - Ewostatewos, a famous Ethiopian monastic leader and founder of many monasteries, passes away
- 16 SEPTEMBER 1642** - Emperor Susenyos (ruled 1607-32), who tried to make Catholicism Ethiopia's official creed, passes away

አማርኛ AMARENNYA - ኢሬቻ “የምስጋና መስጫ ቀን” የአርዋ ዋቃ “ልዕለ ፍጥረት የሆነው አምላክ” የሚከበርበት በዓል ነው። በዓመት ሁለት ጊዜ እንደ ኢሬቻ ቢራ (“የመኸር ኢሬቻ”)፣ እንዲሁም ኢሬቻ ማል “የወንዝ ዳር ኢሬቻ”፣ ኢሬቻ አርፋሳ “የፀደይ ኢሬቻ”፣ በተጨማሪም ኢሬቻ ቱሉ “የተራራ ኢሬቻ” ተብሎ ይጠራል። ለኢሬቻ ቢራ አምልኮ ሥነ ሥርዓት “የተቀደሰ ሐይቅ ኢሬቻን” ወይም “የወጥ አካላት ኢሬቻን” ይጠቀማሉ ወቅቱ ከጨለማው የካናብ ወራት ወደ ብሩሁ መኸር የመሽጋሪያ ምልክት እንደመሆኑ መጠን ይቀር መባባልን፣ መታረቅንና የአንድነት ስሜትን ያጠናክራል። ግለሰቦች እና ቡድኖች በመስከረም ወር መጨረሻ ወይም በተቅምት ወር መጀመሪያ ላይ ከሚከበረው የበዓሉ ሳምንት በፊት እርቅና ይቅርታ ያካሄዳሉ። በዚህ ላይ የበዓሉ ተሳታፊዎች በአባ ማልካ (የማልካው ራስ) እየተመሩ፣ በባህል አልባሳት አገጠው በበዓሉ ወደ ሚያከበሩበት ቦታ ለበዓሉ የሆኑትን ዜማዎች እያዘፈኑ ያመራሉ። በተቀደሰው ማልካ ላይ በአባ ጋዳ እና በአባ ማልካ በረከት እና ጸሎት የሚደረጉትን ወጥውን በንጹሕ ሃር ነክር በመርጨት ነው። በዓሉ በቡራኪና እና በጸሎት ይጠናቀቃል። ከዚያም ተሳታፊዎቹ ባህላዊ ዘፈኖችን እየዘፈኑ ወደ ቤታቸው ይመለሳሉ።

AFAAN OROMOO - Ayyaanni Irreechaa sirna Oromoon ittiin Waaqa galateeffatu yoo ta'u waggaatti yeroo lama kabajama. Kunis Irreecha birraa ykn Irreecha Malkaa fi Irreecha Arfaasaa ykn Irreecha Tulluu jedhama. Irreechi birraa kann kabajamu bakka Haroo ykn laga Ulfoo ta'etti yommuu ta'u sirni kunis yeroo dukkana gammaa irraa gara ifa birraatti cehan waan ta'eef mallattoo dhifaamaa, araraara fi wal-tahinsaa argisiisa. Namootni fi gareewwan kamiyyuu ayyaana kana irratti hirmaatan dursanii waaqaa fi nama waliin walitti araaramanii ayyana dhuma Fulbaana ykn jalqaba Onkoloolessaa kabajamu kanaaf ofi qopheessu. Guyyaa ayyaana sana barii hirmaattonni Abbaa Malkaa dhaan durfamarii bakka kabaja sanatti uccuu aadaadhaan faayamanii weedduu aadaa weeddisaa jajjeelu. Yeroo gahanis eebba Abbaa Malkaa fi Abbaa Gadaa dhaan jalqabamee eebbumaan xumurama. Hirmaattonnis weeddisaa gara dhufanitti deebi'u.

ትግርኛ TIGRINYA - ኢሬቻ (“በዓል ምስጋና”) ህዝቢ አርዋ ንልዕል አምላክ (ዋቃ) ምስጋና ዘቅርቡለ በዓል እዩ። ኣብ ዓመት ኢሬቻ ቢራ (ኢሬቻ መልካ) ንኢሬቻ አርፋሳ (ኢሬቻ ቱሉ) ተባሂሉ ክልተ ግዜ ይበዓል። ንኢሬቻ ቢራ ኣካላት ማይን ቀላይን ከም መብባል ቦታታት ይምረፁ። ካብ ፀላም ክረምቲ ናብ ብርሃን ቀውጺ ኣብ ዘበጋገር እዋን ዝበዓል በዓል ስለዝኾነ ድማ ከም ምልክት ይቅርታ፣ ዕርቅን ሓድነትን ተገደሩ ይውሰድ። ቅድሚ እኒ በዓል ኣብ ዘለዉ ስመናት ሰባት ካብ ቂዋም እናነቡን ይቅረ እናተበሃሉን ድሕሪ ምዕናሕ ኣብ መወዳእታ መስከረም ወይ ድማ መጀመርያ ጥቅምቲ ነጥ በዓል የኾነበሩ። ኣብ ማዕልቲ እኒ በዓል ሰባት ኣንጊሆም ናብ መልካ ወይ ድማ ገማግማ ናብ ብኣባ መልካ እናተመርሑ ብኣልባሳት ወቂምን ነጥ በዓል ዝተዳለዉ መዝሙራት እናዘመሩን ይኸዱ። ኣብቲ ቅዱስ መልካ ምስ በፅሖ ድማ ኣብ ገዳን ኣባ መልካን ነጥ ማይ ባረኾም፣ ብሰቲ እናጠምዑ ነጥ ህዝቢ ይነገሑዎ። እኒ በዓል ብምረቓን ፀሎትን ይዛዘም ፍ፣ ህዝቢ እናደረፈ ንገዝሉ ይምለስ።

ENGLISH - Irreecha (“Thanksgiving”) is a festival at which the Oromo honour their god Waaqa (“Supernatural God”). It is celebrated twice a year as Irreecha birraa (“End of rainy season -Irreecha”), also called Irreecha malkaa (“Riverbank Irreecha”), and Irreecha arfaasa (“End of the dry season -Irreecha”), also Irreecha tullu (“Hilltop Irreecha”). For Irreecha birraa, “Sacred Lake Irreecha” or “Water bodies Irreecha” are used for the ritual. As a symbol of transition from the dark rainy season to the bright autumn, it marks forgiveness, reconciliation and togetherness. Individuals and groups pass through the reconciliation and forgiveness process weeks before the festival, which is conducted at the end of September or beginning of October. In the morning, participants visit the Malkaa headed by Abba Malkaa (Head of the Malkaa) decorated with traditional costumes, singing songs specific to the festival. At the sacred Malkaa, blessings and prayers are offered by Abba Gadaa and Abba Malkaa who perform the ritual by sprinkling water on fresh grass. The celebration ends with blessings and prayers, and then people return home in good spirits singing traditional songs.

FRANÇAIS - Irreecha (« Action de grâce ») est la fête quand les Oromo honorent Waaqa, leur dieu suprême. Ils la célèbrent deux fois dans l’année en tant qu’Irreecha birraa (fin de saison des pluies), aussi appelée Irreecha malkaa (bord des rivières) et Irreecha arfaasa (fin de saison sèche) et aussi Irreecha tullu (sommets des collines). Les rituels d’Irreecha birraa utilisent les eaux provenant du lac sacré ou des plans d’eau. Cette fête marque la transition de la saison sombre, à la saison lumineuse et représente le pardon, la réconciliation et la solidarité. Quelques semaines avant la fête, qui se tient fin septembre ou début octobre, individus et groupes ont entamé une démarche de réconciliation et de pardon réciproques. Dans la matinée, ils rendent visite à une confluence de rivières [malkaa], conduits par l’Abba Malkaa (le « père » [chef] de malkaa), habillés de costumes traditionnels et entonnent les chants consacrés à la fête. Dans la malkaa sacrée, l’Abba Gadaa et l’Abba Malkaa offrent des bénédictions et des prières et accomplissent le rite prévu en arrosant l’herbe fraîche. La célébration se termine par des bénédictions et des prières, puis chacun rentre joyeusement chez soi tout en chantant des airs traditionnels.

DEUTSCH - Irreecha („Erntedank“) ist ein Festival, bei dem die Oromo ihren Gott Waaqa ehren. Es wird zweimal im Jahr als Irreecha birraa (Ende der Regenzeit -Irreecha), auch Irreecha malkaa („Gewässer Irreecha“), und als Irreecha arfaasa (Ende der Trockenzeit -Irreecha), auch Irreecha tullu („Hügel-Irreecha“) gefeiert. Für Irreecha birraa werden Gewässer für das Ritual benutzt. Als Symbol für den Übergang von der dunklen Regenzeit zur hellen Trockenzeit steht es für Vergebung, Versöhnung und Zusammengehörigkeit. Einzelpersonen und Gruppen durchlaufen wenige Wochen vor dem Fest, das Ende September oder Anfang Oktober stattfindet, den Prozess der Versöhnung und Vergebung. Am Morgen besuchen sie das Malkaa, das von Abba Malkaa (Leiter des Malkaa) angeführt wird, mit traditionellen Kostümen geschmückt und mit speziellen Liedern des Festes. Im heiligen Malkaa werden Segnungen und Gebete von Abba Gadaa und Abba Malkaa dargeboten, die das Ritual durchführen, indem sie Wasser auf frisches Gras sprühen. Die Feier endet mit Segnungen und Gebeten, dann kehren die Menschen fröhlich nach Hause zurück und singen traditionelle Lieder.

ITALIANO - Irreecha (“Ringraziamento”) è una festa con la quale gli Oromo onorano la loro divinità tradizionale Waaqa. Si celebra due volte l’anno come Irreecha birraa (dopo la stagione delle piogge), detta anche Irreecha malkaa (“Irreecha delle acque”), e Irreecha arfaasa (dopo la stagione secca), chiamata anche Irreecha tullu (“Irreecha della collina”). Per il rito dell’Irreecha birraa, si usano le acque come simbolo del passaggio dall’oscura stagione alla luminosa estate: la festa è sinonimo di perdono, riconciliazione e unione. Individui e gruppi compiono un processo di riconciliazione e perdono poche settimane prima del giorno di festa, che si svolge alla fine di settembre o all’inizio di ottobre. In mattinata i fedeli visitano il Malkaa (specchio d’acqua, lago), guidati dall’Abba Malkaa (il signore del lago, del bacino d’acqua), vestiti con costumi tradizionali e intonando canti speciali. Nel sacro Malkaa, Abba Gadaa e Abba Malkaa impratisono benedizioni e pronunciano preghiere, spruzzando acqua sull’erba fresca. A fine celebrazione, i fedeli tornano felicemente a casa e intonano canti tradizionali.

CULTURAL INSIGHTS

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>>> **PUBLIC / RELIGIOUS HOLIDAYS**

OCT	Irreecha - Thanksgiving End of September, beginning of October
1/26	Geshan Maryam - (Pilgrimage to Geshan Maryam)
8/28	Mawlid an-Nabi - Birth of the Prophet
15/5	Gabra Manfas Qeddu - (Feast of Abuna Gabra Manfas Qeddu)
24/14	Aragawi - (Feast of Abuna Aragawi)

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	1/26	2/27	1/21	2/22	3/23	4/24	5/25	6/26	7/27	8/28	9/29
10/30	11/1	12/2	13/3	14/4	15/5	16/6	17/7	18/8	19/9	20/10	21/11	22/12	23/13
24/14	25/15	26/16	27/17	28/18	29/19	30/20	31/21	/	/	/	/	/	/

YESTERDAY

- OCTOBER 1892** - Emperor Menilek II (1844-1913) mandates the general payment of Asrat (= the Tithe), laying the foundation for the modern taxation system
- 10 OCTOBER 1682** - In an attempt to reach a settlement between Christological doctrines of Qebat and Tawahedo, Emperor Iyasu I convenes a Church council at Aringo
- 10 OCTOBER 1972** - The Somali government officially announces the standardized Somali orthography in the Latin script
- 20 OCTOBER 1932** - Gabra Krestos Takla Haymanot, journalist and first director of the Berhanenna Salam Printing Press, passes away, Addis Ababa
- 20 OCTOBER 2002** - The Catholic Pope John Paul II beatifies Liduina Meneguzzi (1901-41), a nun and missionary in Dire Dawa

Portrait of an old lady, northern Ethiopia © Manfred Beutel

አማርኛ AMARENNYA – ንጉሠ ነገሥት አጼ ዘርዐ ያዕቆብ በ15ኛው ክፍለ ዘመን በአምባ ግሼን (ከባህር ጠለል በላይ 3,250 ሜትር ከፍታ፣ ከዳሴ በስተ ምዕራብ የምትገኘውን ገዳም ግሼን ግርያምን ገነቡ። እዚህ የቅዱስ መስቀል ቅርስ ተቀምጧል። መስቀሉ የተሰጠው ለዳግማዊ ዳዊት 14-15. ክፍለ ዘመን) ከእስክንድርያው ፓትርያርክ ከእስር በመፈታቱ የምስጋና ምልክት ስለነበር ልጁ ዘርዐ ያዕቆብ ወደ አምባ ግሼን አስመጣው። የግሼን ግርያም ክብረ በዓል ከመስቀል (መስከረም 17) ሥርዓተ ቅዳሴ ጊዜ ጋር ትተጋግጧል ነው። ቅድስት ግርያም ልጇ ኢየሱስ ሲሰቀል በቦታው ላይ ተገኝታ ከዚያ በኋላ ሐዋርያቱ ተልእኳቸውን እስኪጀምሩ ድረስ አብራቸው ቆዩዋል። ግሼን ግርያም ለነፍሱ ለሥጋ መሳሰሉ ስፍራ ናት። በበዓሉ ቀን ምእመናን በትልልቅ ቡድኖች እየሆኑ ወደ ተራራ ለመሳለም ይወጣሉ። አምባው ላይ እንዲደረሱ መስገድ ይጀምራሉ (በጉልበት ተገበርክኮ በራስ መራት መንካት)። መስቀልንና የግርያምን ምስል ይዞ ቤተክርስቲያኗን በሰልፍ መሆር የበላሉ ከፍታ ድምቀት ነው። የዕጣን ጨረሶ የእልልታ ደስታ ጥሪዎች ቀኑን ያደምቁታል። የኢትዮጵያና የኤርትራ ክርስቲያኖች ግሼን ግርያምን በሀገር ውስጥና በውጭ አገርም ያከብሩታል።

AFAN OROMOO – Ambaa Gishen irraa (Qixa galaanaa olitti 3,250 m, Dase “Dessie” irraa gara lixaatti) Mootichi Zara Yaakob (Jaarraa 15ffaa) Gadaamii Gishen Maariyama ijaare. Hambaan Fannoo Qulqulluu asitti eegama. Yeroo sana Mootichi Dawit II (Jaarraa 14.-15ffaa) hambicha akka mallattoo galata hidhaa hiikamuu isaatti Patiarichii Alexandriyaa irraa argate, ilmisa Zara Yaakoob gara Ambaa Geshen isa fide. Ayyaanni Geshen Maariyaam yeroo qiddaasee Masqalaa (Fulbana 17) wajjin walirra bu’a. Maariyaam yommu ilmi ishee Yesus fannisame achi turte, ergasii ergamoota bira turte, hamma isaan hojii ergama isaanii jalqabanitti. Maariyaam Geshen bakka jila adeemsaa lubbuu fi qaamatti. Guyyaa ayyaanichaa amantooti gartee guddaan tulluu irratti jila olba’u. Hirri Taabota, Fannoo fi suuraa Maariyaam wajjin Waldaa Kristiyaanaa naanna’uun qabxii olaanaa ayyaanichati. Ixaana arsuu fi firoota waamuun guyyicha murteessu. Kristiyaanoti Itiophiyaa fi Eritrea Geshen Maariyaamiin biyya keessaa fi biyya bakkeetti ayyaanessu.

ትግርኛ TIGRINYA – ኣብ ንቦ ግሸን (3250 ሜልሳል. ፀፍሒ ባሕረ፣ ኣብ ደሴ ንአጎራት ምዕራብ ዝርከብ) ሃፀይ ዘርአ ያላቆብ (15 ክፍለ ዘመን) ገዳም ግሸን ግርያም ነፃ። ኣብቲ ገዳም ድማ ግማድ መስቀል ይርከብ። ንሃፀይ ዳዊት (14-15 ክፍለ ዘመን) ናይ ኣሌክሳንደርያ ፓትርያርክ ኣብ እሱር ክፍታሕ ንዝገበረሉ ኣገዝ ከም ውህቡቶ ግማድ መስቀል ሰደደሉ። ወዲ ሃፀይ ዘርአ ያላቆብ ድማ ናብ አምባ ግሸን ኣምፀኦ። በዓል ግሸን ግርያም ምስቲ ኣብ መስከረም 17 ዝበዓል በዓል መስቀል ገጠሙ ይበዓል። ግርያም ኣብ ዕለት ስቕለት ወዳ ኢየሱስን ምስ ሃዋርያት ድማ ናብ ተልእኾ ወገንል ክሳብ ዝኸዱ ነይራ እያ። ጉዕዞ ግርያም ግሸን ጉዕዞ ስጋን ነፍሱን እዩ። ኣብ እለት ንግሲ ምእመናን በቢጉጅል ናብቲ አምባ ወይድማ ንቦ ይድይቡ። ኣብ ዓውድዓውዶ እቲ ንቦ ምስ በፅኡ ድማ በጥ ኢሎም ይሰግዱ። ታቦት ወዲኡ ብመስቀልን ስእሊ ግርያምን ተዓጂቡ ነቲ ቤተክርስቲያን እንትሞር ባህ ዝብል ትርኢት እዩ። ጨፍ ዕጣንን ግውዲት ኣጎስን መፍለይቲ እቲ ዕለት እዩም። ኢትዮጵያውያንን ኤርትራውያንን ኣብ ውሽጢ ዓድን ወገእን ንበዓል ግሸን ግርያም የኸብሩም።

ENGLISH – Emperor Zara Ya’eqob (15th century) built the monastery Geshan Maryam on Amba Geshan (3,250 m above sea level, west of Dase, “Dessie”). A relic of the Holy Cross is kept here since Emperor Dawit II (14. – 15. century) received the relic as a sign of gratitude by the Alexandrian Patriarch for his release from prison, and his son Zara Ya’eqob brought it to Amba Geshan. The festival of Geshan Maryam coincides with the liturgical period of the Cross with Masqal (17 Maskaram). Mary was present at the crucifixion of her Son Jesus and then stayed with the apostles until they began their mission. Maryam Geshan is a place of pilgrimage for soul and body. On the feast day, the faithful go on pilgrimage in large groups up the mountain. Upon their arrival on the plateau, they prostrate. The procession around the church with the Tabot, Cross and the icon of Mary is the highlight of the feast. Frankincense and exclamations of joy determine the day. Ethiopian and Eritrean Christians celebrate Geshan Maryam at home and abroad.

FRANÇAIS – L’empereur Zara Ya’eqob (XVe siècle) a fait bâtir le monastère de Geshan Maryam sur l’Amba Geshan (altitude : 3 250 m, à l’ouest de Dase « Dessie »). Une relique de la Sainte Croix y est conservée car l’empereur Dawit II (XIVe-XVe siècles) avait reçu la relique de la part du patriarche d’Alexandrie en remerciement de sa libération de prison et son fils, Zara Ya’eqob, l’a apportée à Amba Geshan. La fête de Geshan Maryam coïncide avec le temps liturgique de la Croix avec Masqal (17 maskaram). En effet, Marie, qui était présente à la crucifixion de son fils Jésus, est ensuite demeurée avec les apôtres jusqu’à ce qu’ils commencent leur mission. Maryam Geshan est un lieu de pèlerinage pour l’âme et le corps. Le jour de la fête, les pèlerins gravissent la montagne en grand nombre. Lorsqu’ils arrivent sur le plateau [amba], ils se jettent à terre. La fête culmine avec la procession autour de l’église avec le tabot, la croix et l’icône de la Vierge Marie puis, en fin de journée avec l’encens et les cris de joie. Chez eux comme à l’étranger, les chrétiens éthiopiens et érythréens, célèbrent Geshan Maryam.

DEUTSCH – Auf Amba Geshan (3.250 m über dem Meeresspiegel, westlich von Dase, „Dessie“) errichtete Kaiser Zara Ya’eqob (15. Jahrhundert) das Kloster Geshan Maryam. Hier wird ein Relikt des Heiligen Kreuzes aufbewahrt. Denn Kaiser Dawit II. (14.–15. Jahrhundert) erhielt das Relikt als Zeichen der Dankbarkeit des alexandrinischen Patriarchen für dessen Entlassung aus dem Gefängnis, und sein Sohn Zara Ya’eqob brachte es nach Amba Geshan. Das Fest von Geshan Maryam fällt mit der liturgischen Zeit des Kreuzes mit Masqal (17 Maskaram) zusammen. Maria war bei der Kreuzigung ihres Sohnes Jesus anwesend und blieb dann bei den Aposteln, bis sie deren Mission begann. Maryam Geshan ist ein Wallfahrtsort für Seele und Körper. Am Festtag pilgern die Gläubigen in großen Gruppen den Berg hinauf. Bei ihrer Ankunft auf dem Plateau werfen sie sich hin. Die Prozession rund um die Kirche mit Tabot, Kreuz und Marienikone ist der Höhepunkt des Festes. Weihrauch- und Freudenrufe bestimmen den Tag. Äthiopische und eritreische Christen feiern Geshan Maryam im In- und Ausland.

ITALIANO – L’imperatore Zara Ya’eqob (XV secolo) costruì il monastero di Geshan Maryam su Amba Geshan (situato a 3.250 m sul livello del mare, a ovest di Dessie). Qui è custodita una reliquia della Santa Croce, che l’imperatore Dawit II (XIV-XV secolo) ricevette come segno di gratitudine dal Patriarca alessandrino per esser stato liberato dalla prigione. Il figlio di Dawit, Zara Ya’eqob, la portò ad Amba Geshan. La festa di Geshan Maryam coincide con il tempo liturgico della Croce, festeggiata a Masqal (il 17 di Maskaram). Secondo la tradizione etiopica, Maria era presente alla crocifissione di Suo Figlio e poi è rimasta con gli apostoli fino a quando questi hanno iniziato la loro missione. Maryam Geshan è un luogo di pellegrinaggio per anima e corpo. Il giorno della festa i fedeli salgono sulla montagna a grandi gruppi. Quando arrivano sull’altopiano, si gettano a terra. La processione intorno alla chiesa con il tabot, la croce e l’icona della Vergine Maria è il momento più alto della festa. Incenso e richiami di gioia caratterizzano la giornata. I cristiani etiopici ed eritrei celebrano Geshan Maryam sia in patria che all’estero.

WIT AND WISDOM IN ETHIOPIA



Negussay Ayele © Tsehai Publishers

Genuine love and friendship is like hot charcoal that is covered by ashes; when you return back to it much later and poke it a little it is rekindled and reactivated anew. (page 83)

Better one who personally investigated a case than several who say they have been informed about it. (page 71)

The center of the earth is where you are at right now; if you doubt that measure it. (page71)

God’s daily bread is people’s “Thank You, Lord!” If you don’t believe it go and check with Him. (page71)

Having only superficial knowledge of the Bible and carrying a miniature crucifix can entitle one to get free meals at christenings and burials. (page 72)

Calamity and liability as well as guest and death occur when least expected. (page 79)

Said the man, “I killed once so I would not be branded a coward, but I didn’t do the act repeatedly to be called a hero.” (page 83)

Wisdom is attained at sixty, money is accumulated at thirty – if only the process could be reversed! (page 88)

Don’t go into exile with your childhood friends they know too much about you. (page 90)



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NOVEMBER

22 TEQEMT 2015 – 21 HEDAR 2015



>>> **PUBLIC/RELIGIOUS HOLIDAYS**

21/12	Mika'el – (Feast of) Archangel Michael
22/13	Seged (Sigd) – Prostration (of the Community [Beta Israel])
30/21	Maryam Tseyon – Mary (Mount) Zion

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	1/22	2/23	3/24	4/25	5/26	6/27	7/28	8/29	9/30	10/1	11/2	12/3	13/4
14/5	15/6	16/7	17/8	18/9	19/10	20/11	21/12	22/13	23/14	24/15	25/16	26/17	27/18
28/19	29/20	30/21	/	/	/	/	/	/	/	/	/	/	/

YESTERDAY

NOVEMBER 1782 - The church of Dabra Metmaq Maryam in Gondar is founded
NOVEMBER 1872 - King Vittorio Emmanuele II of Italy exchanges letters and gifts with the later Emperor Menilek II
NOVEMBER 1932 - Preparations begin in Italy for the 1935 invasion of Ethiopia
NOVEMBER 1942 - The Ethiopian Parliament is reconvened after the end of the Italian occupation
12 NOVEMBER 1972 - Ethiopia's first Bahai Centre is opened in Addis Ababa

African Flame tree, southern Ethiopia
 © Manfred Beutel

አማርኛ AMARENNYA - የቅዱስ ሚካኤል በዓል በኢትዮጵያ ኤርትራ ቤተክርስቲያን በዓመት ሁለት ጊዜ በጎዳር 12ቀንና፣ በሰኔ 12ቀን ይከብራል። በጎዳር 12ቀን የሚከበረው በዓል የበለጠ ታዋቂነት አለው። በሊቀ መላእክት ቅዱስ ሚካኤል በተሰየሙት ቤተ ክርስቲያናት ሁሉ ይህ ቀን ይከብራል። በቅዱስ ቀን አቆጣጠር መሠረት፣ በየወሩ 12ኛው ቀን ለሊቀ መላእክት ቅዱስ ሚካኤል መታሰቢያ ዝብረ ቀን ሲሆን፣ የተዋሕዶ ቤተክርስቲያንን ባህል በመከተል፣ በየወሩ ሦስት ዋና በዓላት ይከብራሉ። እነዚህም፣ ቅዱስ ሚካኤል በወሩ 12ኛ ቀን፣ ቅድስት ማርያም በወሩ 21ኛ ቀንና በዓለ እግዚአ በወሩ 29ኛው ቀን፣ ይህ ደግሞ ሥጋ መልበስ፣ ልደቱንና ትንሣኤውንም ያካትታል። የኢትዮጵያ ባህል በነዚህ በውርሃዊነት በሚከበሩት ሦስቱ በዓላት ብቻ የሚገደብ ሳይሆን፣ የኢትዮጵያ ባህል በነዚህ በውርሃዊነት በሚከበሩት ሦስት በዓላት ብቻ የሚገደብ ሳይሆን፣ በየወሩ ውስጥ ባሉት እያንዳንዱ ቀናት ለመታሰቢያነት የተመደቡትን ቀናት ቅብጻዊ “የበዓላት ዑደትን” መሠረት አድርጎ ተደጋጋሚ የሆኑ የበዓላት ቀናትን ደንግጋል።

AFAAN OROMOO - Ayyaanni Mikaa’el Qulqulluu Waldaa Kristiyaanaa Itiyophiyaa / Eritreatti waggaatti si’a lama Sadaasa gaafa 12 (in November) fi Waxabajjii gaafa 12 (in June) ulfinaan geggeessama. Ayyaanni Sadaasa gaafa 12 caalaa beekamaa dha - Waldootiin Kristiyaanaa Hangafa Ergamichaatiin moggaasaman garri caalaan guyyaa kana ayyaanessu. Kalendera qiddaasee keessatti ji’a jii’aan gaafa 12 yaadannoo Hangafa Ergamicha Mikaa’eliiif kenname. Aadaa Waldaa Kristiyaanaa Koptik hordofuudhaan jii’atti ayyaanota ijoo sadiitu ulfeessamu: Mikaa’el Qulqulluu (gaafa 12), Maariyaam Qulqulluu (gaafa 21) fi Ayyaana Gooftaa (gaafa 29) kan Nama ta’uu isaa, Du’aa ka’uu isaa, Dhaloota isaa fi Waaqatti olba’uu isaa of keessaa qabu. Aadaan Itiyophiyaa ayyaanota sadii, kan jii’aan ulfeessaman qofaan hin dhumu, garuu naannoo ayyaanota Koptik irratti hundeessama, kan guyyaa yaadannoo ramadee guyyaa-guyyatti ji’a Jii’aan ayyaanessamu.

ትግርኛ TIGRINYA - ኣብ ኦርቶዶክስ ኣብያተ ክርስቲያናት ኢትዮጵያ ኤርትራን በዓል ቅዱስ ሚካኤል ኣብ ዓመት ክልተ ግዜ ይክበሩ። ኣብ ሕዳር 12ን (ኸምባር) ሰኔ 12ን (ጃን)። ኣቲ ናይ ሓዳር 12 በዓል ዳርጋ ኣብ ኩለን ብገም ሊቀ መላእክቲ ሚካኤል እተገነገነ ኣብያተ ክርስቲያናት ዝኸበር ፍልጥ በዓል እዩ። ከምቲ ኣብ ጦርሒ ሰለስተ በዓላት ዝኸበር ሃይማኖታዊ ካላንደር ቅብጢ (ኮፕቲክ) ድማ በቢጦርሒ ዕለት 12 ቅዱስ ሚካኤል፣ ዕለት 21 ቅድስቲ ማርያምን ዕለት 29 ድማ በዓል ጎይታናን ይበዓሉ። ብተወሳኺ ድማ ጎይታና ሰብ ዝኾነሉ (ዕንስቲ)፣ ልደቱን ትንሳኤኡን ይበዓሉ። ባህሊ ኢትዮጵያ ኣብ ምብዓል እምህ ሰለስተ በዓላት ጥራይ ዝውሰን ኣይኮነን የግዳስ ናይ ኮፕቲክ ዑደት በዓላት መሰረት ብምግባር ሕድሕድ ዕለት ዝኸበር በዓል ዝሓዘ እዩ።

ENGLISH - The Feast of St Mikael is celebrated twice a year in the Ethiopian/Eritrean Church: on the 12 Hedar (in November) and on the 12 Sane (in June). The festival on 12 Hedar is more popular - almost all the churches dedicated to the Archangel celebrate on this day. In the liturgical calendar, the 12th day of each month is dedicated to the memory of the Archangel Mikael, following the tradition of the Coptic Church, according to which three main feasts are celebrated monthly: St Michael (on the 12th), St Mary (on the 21st) and the feasts of the Lord (on the 29th), which include His Incarnation, His Nativity and His Resurrection. The Ethiopian tradition does not end with just three feasts, which are to be celebrated monthly, but it is based on the Coptic feast circle, which assigns a day of remembrance to each day of each month to be celebrated.

FRANÇAIS - Les Églises éthiopienne et érythréenne célèbrent la fête de la Saint-Mikael deux fois par an : le 12 hedar (novembre) et le 12 sane (juin). La fête du 12 hedar est plus importante - elle est célébrée, ce jour, dans la plupart des sanctuaires dédiées à l'Archange. Dans le calendrier liturgique, le 12e jour de chaque mois est consacré à la mémoire de l'archange Michel, suivant la tradition de l'Église copte, selon laquelle trois grandes fêtes sont célébrées chaque mois : la Saint Michel (le 12), la Sainte Marie (le 21) et l'incarnation, la naissance et la résurrection de Notre Seigneur Jésus-Christ (le 29). Cependant, la tradition éthiopienne ne se limite pas seulement à ces trois fêtes obligatoirement célébrées chaque mois, mais elle suit le cycle des fêtes coptes qui, chaque mois, consacrent un jour particulier à leur célébration.

DEUTSCH - In der Äthiopischen / Eritreischen Kirche wird das Fest des Hl. Mikael zweimal jährlich begangen: am 12. Hedar (im November) und am 12. Sane (im Juni). Das Fest am 12. Hedar ist bedeutender - fast alle dem Erzengel gewidmeten Kirchen begehen diesen Tag. Im liturgischen Kalender ist der 12. Tag jeden Monats dem Gedenken des Erzengels Michael gewidmet, wobei man aber der Tradition der Koptischen Kirche folgt, wonach monatlich drei Hauptfeste begangen werden: St. Michael (am 12.), St. Mary (am 21.) und die Feste des Herrn (am 29.), welche Seine Menschwerdung, Seine Geburt und Seine Auferstehung umfassen. Die äthiopische Tradition endet jedoch nicht bei lediglich drei Festen, die monatlich zu feiern sind, sondern orientiert sich am koptischen Festkreis, der jedem Tag in jedem Monat einen Gedenktag zuweist, der zu feiern ist.

ITALIANO - Nella Chiesa etiopica e in quella eritrea la festa di San Michele è celebrata due volte all'anno: il 12 di hedar (a novembre) e il 12 di sane (a giugno). La festa del 12 di hedar è più importante: quasi tutte le chiese dedicate all'arcangelo celebrano questo giorno. Nel calendario liturgico, il 12° giorno di ogni mese è dedicato alla memoria dell'Arcangelo Michele, come da tradizione della Chiesa copta, che ogni mese celebra tre feste principali: San Michele (il 12), Santa Maria (il 21) e le feste del Signore (il 29), che includono la Sua Incarnazione, la Sua Nascita e la Sua Resurrezione. Tuttavia, la tradizione etiopica non si esaurisce solo nelle tre feste da celebrare mensilmente, ma segue il cerchio delle festività copte, che assegna una memoria a ogni giorno di ogni mese.

CULTURAL INSIGHTS

SALT - TRADITIONAL CURRENCY

In historical Ethiopia, salt was not only a household product but had been of great cultural importance since ancient times. It played an important role as a currency, as well as in local legends and cultural contexts. Bars of stone salt with fixed size and sub-denominations, produced in the Afar Depression, circulated as money in Ethiopian markets until the 20th century. It was universally accepted as money, in contrast to internationally circulating silver coins which were not accepted everywhere.



Salty crater lake of Booque in Boorana © Wolbert Smidt



Advertisement for Habesha beer. Text: 'Äthiopisches Cold Gold', 'Freuen Sie sich auf Habesha!', 'Jetzt auch in Deutschland erhältlich!', 'Das authentische, goldene Lagerbier!', 'Wir liefern an Privatkunden, Restaurants und Geschäfte. Kontaktieren Sie uns: kontakt@habesha-bira.de', 'Mehr Infos unter: www.habesha-bira.de'. Includes an image of a beer bottle being poured and the Habesha logo.



>>> **PUBLIC/RELIGIOUS HOLIDAYS**

12/3 Ba'ata Maryam – Entry of Virgin Mary (into the Temple)

28/19 Gabre'el – (Feast of) Archangel Gabriel

31/22 Ba'ala Daqseyos – Feast of Dexius (Ildefonso)

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT	SANYO / SANU	MAKSANYO / SALU	RABU / RABU	HAMUS / HAMUS	ARB / ARBI	QEDAME / QEDAMI	EHUD / SANBAT
/	/	/	1/22	2/23	3/24	4/25	5/26	6/27	7/28	8/29	9/30	10/1	11/2
12/3	13/4	14/5	15/6	16/7	17/8	18/9	19/10	20/11	21/12	22/13	23/14	24/15	25/16
26/17	27/18	28/19	29/20	30/21	31/22	/	/	/	/	/	/	/	/

YESTERDAY

DECEMBER 1962 - End of the federate status for Eritrea, and its formal inclusion into the Ethiopian state

6 OR 16 DECEMBER 1662 - Johann Georg Nissel, a German Orientalist who had created typographic glyphs for the Ethiopian script and printed Ge'ez Bible texts with it, passes away, Leiden, the Netherlands

8 DECEMBER 1972 - Walaleñ Makwannen (Makonnen), student leader, hijacks an Ethiopian airliner, and gets killed

12 DECEMBER 1952 - Yazareyitu Ityopya ("Today's Ethiopia"), a bilingual weekly government newspaper in Amharic and French, is being launched

22 DECEMBER 1562 - João Nunes Barreto, the Jesuit Roman Catholic Patriarch of Ethiopia, passes away, Goa, India

አማርኛ AMARENNYA - በአታ (የማርያም መግባት) ከ33ቱ የማርያም በዓላት አንዱ የሆነው፡ ማርያም በሦስት ዓመት ዕድሜዋ ወደ ኢየሩሳሌም መቅደስ ውስጥ በመግባቷ በማርያም ሕይወት ውስጥ የነበረውን ክስተት ያስታውሳል። ወላጆቿ ሐና እና ኢያቄም ቀድሞ ልጅ አልነበረችውም። ሐና የወለደችት ዕድሜዋ የገፋ ስለነበር፡ ከንግዲያ ወዲያ ካረገዘች የሚወለደውን ሕጻን ለቤተ መግደሉ ለመስጠት ሐና እና ኢያቄም ስለት ገቡ። ማርያም ወደ ቤተ መቅደሱ ስትገባ፡ ሊቀ ካህናቱ ዘርያስ ተቀብሎ፡ ለሴቶች ወደ ተከላከለው ቅድስት ቅዱሳን ውስጥ መስጠት። በቤተ መቅደስም ውስጥ ማርያም ሁሉንም ሃይማኖታዊ ሕጎችና ሥርዓቶች ተማረች። የሐና እርግዝና እና የማርያም አስተዳደግ ለሷ መመሪያ መሠረት ጥሏል። ብዙ ታቦቶች በባሕታ ማርያም የተባረኩ ናቸው። በበዓሉ አከባቢ ወቅት ደብተራዎቹ ጸናጽል ባንድ እጃቸው በሌላ እጃቸው ደግሞ መቋሚያና (በጸሎት ጊዜ መደገፊያ ዱላ) አረገንደዱ ቅርንጫፍ ይይዛሉ። ሣር በቅጥር ግቢው ስላለ፡ በላይ ላይ ከደብተራዎቹ ቀጥለው ዘመረጡት ጸናጽልና መቋሚያ ይዘው በክብር በቅድም ተከተል ሆነው እየዘመሩ ኹሽሻ (ዳንስ) ይወርዳሉ። ኹሽሻባውና መዘመሩ በክብር ይታጀባል። አማኞች ለበዓሉ ቀን ነጭ ልብሶችን ለብሰው የዕለቱን መዘመራ ማርያምን እያዘመኑ፡ መልክአ በአታ ይደግማሉ።

AFAAN OROMOO - Ba'ata ("Seensa ishee [Maariyaam]"), ayyaanota Maariyaam 33 keessaa tokko yaadachuu ta'umsa jireenya Mariyaam: Umurii ishee sadiitti seensa ishee Mana Qulqullummaa Yerusaleem. Haati fi abbaan Maariyaam Anna (Hanna) fi Joachim (Iyaqem) dhala maleeyyii turan, kanaaf yoo umuriin ishee sokkee iyyuu, Annaa yoo ulfoofte, mucaa godhatan mana Qulqullummaaf wareegani turan. Maariyaam Mana Qulqullummaa seente, Hangafa lubootaa Zakariyaasiin simatamtee, dubartootaaf iddoo dhowwaa ta'e Qulqulluu Qulqullootaati geessamte. Mana Qulqullummaatti Maariyaam seerota fi sirnootaa amantii hunda barte. Ulfaa'inni Anna fi ijoolummaan Maariyaam fo'amuu Maariyaam cimsee nullisa. Taabotooti danuun Ba'ata Maariyaamiin moggaasaman. Yommuu ayyaaneessatan Dabtarooti damee magariisa harkatti baatu, Tsaanatsel (shaakura, korkorsa) itti dabalannis dhaabata (prayer stick). Margi dallaa waldaa Kristiyaanaa keessa afamee jira, Dabtaratti aanee bakka faarfattooti shaakuraa fi ulee sagadaa qabatanii sirba tarree fi naannoo didibbisa (Kabaro) waldaa Kristiyaanaa rukkutaa faarfatanii. Guyyaa ayyaanichaa amantooti wayyaa adii uffatanii faarfannaa Maariyaam guyyichaa dubbisu.

ትግርኛ TIGRIINYA - በአታ (ምእታው ማርያም ናብ [ቤተ መቅደስ]) ካብቶም 33 በዓላት ቅድስቲ ማርያም ሓደ እዩ። ኣብ ህይወት ማርያም ነቲ ኣብ ሰለስተ ዓመታ ናብ ቤተመቅደስ ኢየሩሳሌም ዝኣተወትሉ እዋን ዝከከረሉ እዩ። ወላጁ ማርያም ሃናን ኢያቄምን ውሉድ ስለዘይነበርምን ሃና ድማ ዕድሜኦ ደፊኡ ስለዝነበረን፣ ፍቓድ ኣምላኽ ኮይኑ ሃና እንተወለደ ነቲ ዝተወለደ ህፃን ናብ ቤተመቅደስ ከም ቆልዓ ስእለት ክህበ-ም ተመባቢዮም ነበሩ። ማርያም ናብ ቤተመቅደስ እንት ትኣቱ ሊቀ ካህናት ዝበረ ዘካርያስ ተቐበላ፣ ናብቲ ደቂ ኣንስትዮ ክኣትዋሉ ዘይቆይድ ቅድስተ ቅዱሳን ውን ኣእተዋ። ኣብቲ ቤተመቅደስ ድማ ማርያም ኩሉ ስርዓታን ስርዓት ኣምልኮን ተምሃረቲ። ጥንቢ ሃናን ህፃንነት ማርያምን ንሕፋይነት ማርያም የመልክቱ። ብዙ-ሓት ታቦታት ድማ ብሽም በአታ ለማርያም ተሰይሞም እዮም። ደፍተራታት ካብ ፀናጽልን መቋሚያን ብተወላኹ ስየ ውን ብምሓዝ ነቲ ስርዓት በዓል በአታ የካይዱ። ኣብ ዓውደ ምሕረት ሰቲ ተክሲሱ ድማ እቶም ደፍተራታት ብኹሽር ተዓጂቦም ዝግሜ የርእዩ። ምእመና ድማ ባዕዳ ካዳን ተኸዲኖም ነቲ ዕለት ዝምጥን መልክአ በአታ ለማርያም ይዕልዩ።

ENGLISH - Ba'ata ("Her [Mary's] Entry"), one of the 33 Marian feasts, commemorates an event in Mary's life: her entry into the Jerusalem Temple at the age of three. Mary's parents Anna (Hanna) and Joachim (Iyaqem) were childless and vowed to consecrate the child to the temple should Anna become pregnant despite her advanced age. Mary entered the temple, was received by the High Priest Zechariah and was led into the Holy of Holies, which was forbidden to women. In the temple Mary learned all religious rules and rituals. Anna's pregnancy and Mary's childhood emphasize Mary's election. Many Tabot are dedicated to Ba'ata Maryam. The Dabbara hold a green branch in their hands during the festive ceremony, in addition to Tsaanatsel (sistrum, a rattle) and Maqqwamiya (prayer stick). Grass lies in the churchyard, where next to the Dabbara the choirs, with sistra and prayer sticks, perform row and circle dances singing to the beat of the church drum (Kabaro). Believers wear white clothes for the feast day and recite Malke'a Ba'ata, the Marian hymn of the day.

FRANÇAIS - Ba'ata (« Sa [de Marie] Présentation au Temple »), l'une des 33 fêtes mariales, commémore un des événements de la vie de Marie: sa Présentation au Temple de Jérusalem à l'âge de trois ans. Les parents de Marie, Anne (Hanna) et Joachim (Iyaqem), n'avaient pas d'enfant et avaient juré de consacrer l'enfant au Temple si Anne tombait enceinte en dépit de son grand âge. Marie, présentée au Temple, fut reçue par le grand-prêtre Zacharie et conduite dans le saint des saints où les femmes n'avaient pas le droit d'entrer. Au Temple, Marie a appris à connaître toutes les règles et tous les rituels religieux. La grossesse d'Anne et l'enfance de Marie rappellent l'élection de Marie. De nombreux tabot sont dédiés à Ba'ata Maryam. Pendant la cérémonie les dabbara tiennent une branche verte dans leurs mains à côté du tsanatsel (le sistre) et le maqqwamiya (le bâton de prière). Dans la cour du sanctuaire où pousse une pelouse, près du dabbara, les chœurs exécutent des danses en ligne et en cercle au rythme du tambour de l'église (kabaro) et scandées par les sistres et les bâtons de prière. Le jour de la fête, les fidèles portent des vêtements blancs et récitent Malke'a Baata, l'hymne marial du jour.

DEUTSCH - Ba'ata („Ihr [Marias] Eintritt“), eines der 33 Marienfeste, gedenkt eines Ereignisses im Leben Marias: ihres Eintritts in den Jerusalemer Tempel mit drei Jahren. Marias Eltern Anna (Hanna) und Joachim (Iyaqem) waren kinderlos und gelobten, das Kind dem Tempel zu weihen, sollte Anna trotz ihres hohen Alters schwanger werden. Maria betrat den Tempel, wurde vom Hohepriester Zacharias empfangen und ins Allerheiligste geführt, dessen Zutritt Frauen verboten war. Im Tempel lernte Maria alle religiösen Regeln und Rituale kennen. Die Schwangerschaft Annas und die Kindheit Marias betonen die Auserwählung Marias. Viele Tabot sind Ba'ata Maryam geweiht. Die Dabbara halten während der Festzeremonie neben Tsaanatsel (Sistrum, eine Rassel) und Maqqwamiya (Gebetsstock) einen grünen Zweig in den Händen. Gras liegt auf dem Kirchhof, wo neben den Dabbara die Chöre, mit Sistrum und Gebetsstöcken, Reihen- und Kreistänze singend zum Takt der Kirchentrommel (Kabaro) ausführen. Gläubige tragen zum Festtag weiße Kleidung und rezitieren Malke'a Ba'ata, die Marienhymne des Tages.

ITALIANO - Ba'ata (Il Suo ingresso [di Maria]), una delle 33 feste mariane annuali, commemora l'ingresso di Maria nel tempio di Gerusalemme all'età di tre anni. I genitori di Maria, Anna (Hanna) e Gioacchino (Iyaqem), non avevano figli e fecero voto di dedicare il loro nascituro al tempio, se Anna fosse rimasta incinta nonostante la sua vecchiaia. Maria entrò nel tempio, fu ricevuta dal sommo sacerdote Zaccaria e condotta nel sancta sanctorum, dove alle donne era normalmente proibito entrare. Nel tempio Maria imparò tutte le regole e i rituali religiosi. La gravidanza di Anna e l'infanzia di Maria evidenziano l'elezione della Madre di Gesù. Molti tabot sono dedicati a Ba'ata Maryam. Durante la cerimonia per la festa, i Dabbara tengono in mano un ramo verde accanto allo tsanatsel (il sistro) e al maqqwamiya (bastone da preghiera). L'erba è sparsa sul sagrato dove, accanto al dabbara, ai cori, con sistri e bastoni da preghiera, eseguono danze in cerchio e in fila al ritmo del tamburo della chiesa (kabaro). I credenti indossano abiti bianchi il giorno della festa e recitano Malke'a Ba'ata, l'inno mariano dedicato a questa festa.

CULTURAL INSIGHTS

CULTURAL PIONEER - JOHANN GEORG NISSEL AND THE ETHIOPIAN LETTERS

The Orientalist Johann Georg Nissel was born in Germany between 1623 or 1624 in Germany. He died in Leiden, Netherlands, on 6 or 16 December 1662. Nissel was an orientalist who called himself „Oriental languages promoter“. Little is known about his life. Around 1646 he studied the Syriac language. Then he moved to Leiden to study Theology and Oriental Studies.

Because he used Ethiopian typographic glyphs to print his publications, he played an important role in promoting the Ethiopian culture. Between 1654 and 1660 he published several texts in Ge'ez and Latin. Sometimes working in collaboration with Theodor Petraeus, Nissel produced six small Ethiopian Biblical texts of 24 to 40 pages.

At the time Nissel was not the only printer who worked with Ethiopian typographic glyphs in Europe. In the 16th and 17th centuries six others typefaces were used. The best known are those of Johannes Potken, Tasfa Tseyon, Hiob Ludolf and the London Polyglot from 1657. Nissel acquired his set of letters in 1655 in Leiden from the printer Johannes Elsevier who in turn had bought them from the orientalist Thomas Erpenius (died 1624). Erpenius had his set cut as a copy of those Tasfa Tseyon used for his edition of the New Testament.

After Nissel's death the glyphs were given to his friend and colleague Theodor Petraeus (died 1672), who travelled to the Orient and returned with the manuscripts. Petraeus's widow sold the glyphs to the merchant Paul Kray from Hamburg, Germany.



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