

T ሃገግ 6

T ማላፋን ማላ

T ማላፋን

T ሃገግጊ ሃገግ

T ማላፋን ማላፋን ጊገ

T :ማላፋን-ጊገ ጊገ

T ሃገግ ማላፋን 7

T ሃገግ

T ጊገ ጊገ ሃገግ

T :ጊገ-ሃገግ

T ጊገ-ጊገ ማላፋን ማላፋን 8

T :ማላፋን ሃገግ ጊገ-ጊገ

T ጊገጊ 9

T ማላፋን ጊገጊ

T ጊገጊ ጊገ-ጊገ

T ማላፋን

T :ማላፋን ማላፋን-ጊገ

T ጊገጊ ማላፋን ጊገጊ 10

T ማላፋን ማላፋን

T ጊገጊ

T ጊገጊጊ

T ጊገጊ ጊገጊ-ጊገ

T ማላፋን

T ጊገጊ ጊገጊ ጊገጊ

T :ጊገጊ ጊገጊ ጊገጊ

T ጊገጊጊ 11

T ማላፋን ጊገጊጊ-ጊገ

T ማላፋን ጊገጊጊ-ጊገ

T ጊገጊጊ ጊገጊጊ

T ማላፋን ጊገጊጊ-ጊገ

T ጊገጊጊ

T :ጊገጊጊ ጊገጊጊ

T ማላፋን ማላፋን 12

T ጊገጊጊ-ጊገ ጊገጊ

T ጊገጊ ጊገጊ-ጊገ

T ማላፋን ጊገጊ ጊገጊ

T ጊገጊ ማላፋን ጊገጊ

T ማላፋን ማላፋን

T :ማላፋን ጊገጊጊ

T ረXWቀ-Xፋ 13

T ሃጎዐፅ ረXXጎ

T ጓXጊጓሃ

T Xጊፋፅ XYፋረ

T ቡፋፋጓ ሃጊፅሃ ረሃጊፅ

T ጓጊጓሃ 14

T ሃጎዐ ረሃጎዐፅ

T ቡፋፋጓ-ረዐ

T :ሃጎዐፅ XWቀጓ ጓXፋፋሃሃ

T ረXጊፋፅ-Xፋ ረXፋሃዢሃ 15

T ሚሃጊሃጊፅሃ ረሃጊፅ ፋWፋ

T ጓጊ፱ Wጋሃ-ረሃ ሃጊፅሃ

T ፋWፅ-ረሃፅ

T ሚሃፓ ልሃዐ ጓጊጓጊ-ፋረሃ

T ረሃፅሚረ

T :ፋWፅ-ረሃ X፱Wረ

T ሃጎዐፅ XWቀጓ ጓXጊጓሃ 16

T ጓጊXጊፋፋሃ

T ፋሃዢረ

T ሚረሃዐ Xጊፋፅ

T ሚጊጓረፋ ሃጊፅ

T ጓጊ፱ Wጋሃ-ረሃ ሃጊፅሃ

T ፋWፅ-ረሃፅ

T ቡፋፋጓ-ረዐ ፋWፋ

T ፱ሃ-ረፋ ሚጊጓረፋ ፋሚፋጊሃ 17

T Xጊፋፅጓ-Xሃፋ Xፋዢ

T ረXሚቀጓ ፋWፋ

T ፋጊሃጊፅ

T Wፅ-ረሃ ሃጊፅሃ

T ቡፋፋጓ-ረዐ ፋWፋ

T ፱ሃ-ጊሃፅ ሃጊጓጊሃ 18

T ጓፅXፅ-ሃሚ ሚጊፋቡጊጓ

T Xጋጊሃ ሚ፱ሃ ሚW

T :ሃዐሃሃ ጊፅፋ ፋሃጓ ሚ፱ሃ

T ጓረፋ ጓWረW 19

T ፱ሃ-ጊሃፅ

T ጓረፋሚሃ

T ቡፋፋጓ-ረሃ ጓቡጋሃ

And Nuwach began to break out the Spirit to reside in Man. :אמאדאא וכלא פא צפלי 20
And He plants/establishes a Vineyard. מאי אפלי

And he drank from what is in The Wine—the Understanding acquired, וכלא-אמא אפלי 21
that he learnt in the process of making the ascent,
and he becomes satiated אפלי
and reveals, opens the Codes of the inner awareness of the Invisible אפלי
in the midst of his Ahhal/Tent/sides place of attainment. :אפלי אפלי

And Cham SEES

And Cham, **Father of Kenon/Canaan**—Place of Transitions, sees אפלי אפלי 22
the sum of the bare bones nakedness of his Father, אפלי אפלי אפלי
and he explains אפלי
it to his two brothers אפלי-אפלי
outside, who are without a place. אפלי

The vision of Cham beholds the inner construct of his father by which a garment will be fitted precisely for his HouseHold Spirits to enter the MANifest. What are called, naked, are undressed patterns of a Name—the underlying Invisible Strands of Light that have Assembled ready to appear. This visions of Cham are Eyes of Wisdom to see into the land of Kenon/Canaan, where the Invisible is exchanged for Matter.

In Kenon a Name and Her Soul are prepared to trade their Star Dust Crystals for a bowl of stew—body parts. Prior to entering a MANSuit, Name is prepared in the House of Yoaqub/Jacob to secure Bread/Teachings of Yúwsphah/Joseph to come into an Academy of Definitions—Metsryim/Egypt. In Upper Metsryim are Schools of The Invisible, and in lower lands of Metsryim are The Schools of the Visible by which Name comes to reside in Palaces of Pharooch אפלי—for the Fruit of Soul to be Cultured unto ascensions.

Cham the Father of Canaan/Kenon—the Place of Yoaqub in which the 12 of Soul and their 70 Eyes are birthed to be known.

Cham is the Light of Wisdom, the Warm Nature of Fire in the Breaths that is in everything. This Light of Fire comes from *Bayinah, the first light of the world*. As Her Light shines in the womb waters of Ascensions, what was determined/judged during 40 Nights and Day, to host the Ark of Núwach—Consolation comes to the Hill of Aurrat. אפלי—the Illuminations in the Assembled Heads of Yehu.

Upon the flow moon light, each Night, the Light of Wisdom is born to make known what is hidden in the waters of the flood. What has been gathered in the Paired Heads of Soul are the Making of the Body of 12 Paired Members. These Heads are known as 24 Elders/Chiefs. Through their Nature of Transcendence, they are evident as Heads in the faculties of Name. It is the Head of a Seed by which its body appears springing forth from the Life Sproutings in Seeded Heads.

First, the Rays of your Name's Light are prepared to be manifested—the Call to be Sent. The Light contains your Invisible Nature in Bones, like in a fish's body, out of which, ***the phos-phors in the bones shines and speaks your Name to appear***. *Secondly*, as the Light in your bones radiates in the waters, then the Body of Soul starts to be hung upon Her Skelton by which it can walk and leap with joy in coming out of the waters. What is in the Nature of the Dark contains the Nature of the Light by which all things appear in Days of Evenings and Mornings. In the two sides of Light you are blessed and kept in your seasons.

A Name Appears Clothed

And **they, Sham and Yapheth**, Learn X77LY 7W 847LY 23
of the total garment seen (by Cham/Wisdom), 377W3-X4
and they put it on— Y77LW7LY
as their responsibility/to be carried on their shoulders, as paired, 737LYW 7YW-70
together they proceed/walk according to the inner patterns/looking from within X77484
Y77LY
and they cover/ Y77LY
the entirety of the naked form pattern of their Father; 737LY4 X740 X4
in so doing, their Faces go inwardly (backwards) X77484 737LY7Y
within the garment of their Father 737LY4 X740Y
whereby the patterns were not seen (*being now covered by the dress*). :Y44 47

What is spoken by Wisdom and Understood by **the Name and Soul** are the Primary Factors that brings to the fore your Spirit of Life through Ascensions in Waters. Together, your Name and Soul faculties clothe your Ascendant Breaths as they rise as Vapour through the Waters of the deep. This process of garmenting is actively renewed as Name rises in their ascensions by which Garments of your Name. e.g. in Crystals appear, likened to trees putting on limbs new leaves in their seasons.

By looking within the unrobed naked pattern of their origins, they see how the body will be fashioned perfectly, in every fine detail of your Faces, by which the totality of your body suit is woven and held responsibly upon your shoulders of Name and Soul. By twos, the Strands of AL are woven, and carried responsibly in the covering suit of Name and Soul as related and explained by Cham—the Consoling Heat in Breath. The pattern of this covering is seen as a Name rises in the Waters of Mother in which the Body Suit of Name and Soul is fashioned perfectly as seen by Cham—the Wisdom of Núwach.

The Literature in Túwrahh sets forth the appearance of MAN in three stages.

1. In a **Garden** of DAN/Oodan/Eden, when Breaths see their Nature to assemble as clusters of Trees/Teachings in Seven Days/Acts of Perfection. In this record, the Body of a Name comes from the Bones.

2. In the **Waters** of Núwach/Noah, the Breaths make and affirm their Ascensions by which Name is prepared fully to enter into Mother. The Forty Nights and Forty Days are the Judgments/Determinates set in waters to reveal your origins in sides of Bayinah and Chækúwmah.

3. In the Lands of Abrehhem, a Name comes to settle in The Ten/Fulfilled States of Faces. In coming out of the Waters, the Bones of Yúwsphah/Joseph rise to welcome you Home.

These states are drawn out to lay a foundation for your emergences through waters and states of definitions/egypt. In every state of conquest, the Bones of Yúwsphah are there for you to anchor your appearances in Days of your Sojourn.

How you are fashioned so perfectly...

When an artist draws a man profile, they need to see a reference to illustrate a body and Her facial features. The Artist needs an image, clearly seen *in their eye*, to distinguish the profile on a canvas. In your Eye of Dan, you seen before hand the Faces of your Body by which you wove your garment upon the Semek ≡ Skeleton of the Faces.

Your body is the canvas. The Wisdom of your Name eyes seen your Ascending Spirit prior to your being robed. In your Ascension in Mother, the Name in Soul drew your body in the waters of the womb to *appear uniquely, as you*, as it was revealed above. In this manner, the Man of Manifest sees the Tabernacle of The Faces and its vessels prior to it being built by House of YishARAL—the upright in Soul to bear the Light in their Body Strands. “See and make according to their pattern that you are being shown on the mountain.”

The two sides in your Faces are seen before you are born by which all Faces are shaped by the 30 Days of Bayinah. By the Faces of your Name going before you, you weave the Threads of Yehu into a Temple for their Faces to abide with your Breaths: The north side of your Faces shines as moon beams reflecting in the waters, and the dazzling bright stars in the south path of the sun come in your eyes to see the profile with fine fine golden threads by which your Name and Soul, together, fashion your light to enter Her Dwelling. Then, bodily, the Lights of Wisdom and Understanding are robed in the two sides of your house by which they shine within your eyes to testify of your Profile of Precision. The same transpires before an architect releases the plans to a construction crew, or before a bird builds a nest.

The Body of Cham is the servant to a Name and Soul by which their teachings are exemplified visibly to confirm their invisible nature. A body comes from Sprouts through which all in the Seed_{of}Life comes to fill/*mela* a habitation of joy and peace. In that your House is built as a plant rising upon a semen sprout, you bear the Testimony of Zebúwan, the Tongue, to disclose your life that is given prior to manifesting. In speaking your Words, you appear. The Vibrations of your Name, are those Called prior to being sent. By the Letters in your Name, you assemble your Garment for you to enter as your Place in the cosmos. When the text says the ALhhim (vibrations) speak in seven days, it means that the Letters of your Name spoke by your Spirit by which you Now Appear perfectly in wonders and ongoing transformations.

When Núwach awakes 𐤎𐤒 𐤅𐤓𐤕𐤕𐤕 24

from his slumber (as Adam) 𐤕𐤕𐤕𐤕𐤕

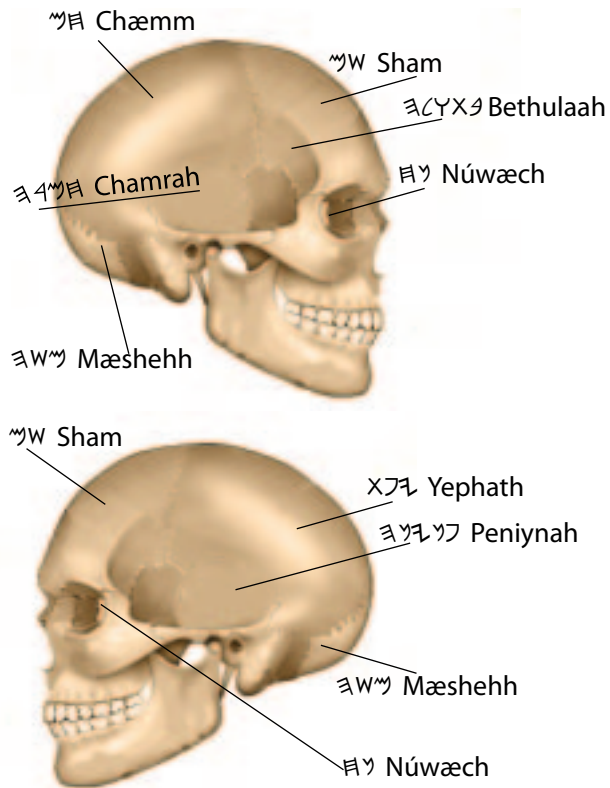
he Knows fully well 𐤕𐤕𐤕𐤕

the sum to affirm what has been done/accomplished to him 𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕

by His Son, the youngest/smallest. 𐤕𐤕𐤕𐤕 𐤕𐤕𐤕

The House of Núwæch/Noah/Consolation,
The Three Sons of Knowledge,
Understanding and Wisdom
and their Wives

**The Primordial 8 Souls—
Names of the 8 Cranium Bones**



T ፋጸፋፋፋ 25
T ጸጸጸጸ ፋፋፋፋ
T ሞፋፋፋ ፋፋፋፋ
T :ሃፋፋፋ ፋፋፋፋ

T ፋጸፋፋፋ 26
T ፋፋፋፋ ሃፋፋፋ
T ሞW ፋፋፋፋ
T ጸጸጸጸ ፋፋፋፋ
T :ሃጸጸ ፋፋፋፋ

T ጸፋፋፋ ሞፋፋፋ ጸፋፋፋ 27
T ጸፋፋፋፋ
T ሞW-ፋፋፋፋፋፋ
T ጸጸጸጸ ፋፋፋፋፋፋ
T :ሃጸጸ ፋፋፋፋ

T ርሃፋፋፋ ፋፋፋ ሞፋፋፋፋፋፋ 28
T :ፋፋፋ ሞፋፋፋፋፋፋ ፋፋፋ ጸፋፋፋ ሞፋፋፋ

T ሞፋፋፋፋፋፋፋፋፋፋ 29
T ፋፋፋ ሞፋፋፋፋፋፋ ፋፋፋ ጸፋፋፋ ጸፋፋፋ
T :ጸፋፋፋፋ

Bereshith 10

T ጸፋፋፋፋ ፋፋፋፋ 1
T ሞፋፋፋፋፋፋ
T ጸፋፋፋፋ ሞፋፋ ሞW
T ሞፋፋ ሃፋፋፋፋፋፋ
T ሞፋፋፋፋፋፋ
T :ርሃፋፋፋ ፋፋፋፋ

T ጸፋፋፋ ፋፋፋፋ 2
T ፋፋፋፋ ሃፋፋፋፋ ፋፋፋፋ
T ርፋፋፋ ጸፋፋፋፋፋፋ
T :ፋፋፋፋፋ ሃፋፋፋፋ

T ፋፋፋ ፋፋፋፋ 3
T ጸፋፋፋ ፋፋፋ ሃፋፋፋፋፋፋ

T 4Y33 1-443-77 11
T 4YW4 417
T 3Y77 7-X4 777Y
T 470 X944-X4Y

T :ዘርሃ-ጸፋሃ

T ጎቹፋ-ጸፋሃ **12**

T ዘርሃ ጎቺፃሃ ጓሃጎቺጎ ጎቺፃ

T :ጓርፈገጓ ፋቺዐጓ ፋሃጓ

T ልርቺ ማቺ ፋኩማሃ **13**

T ማቺ ልሃር-ጸፋ

T ማቺ ማጎዐ-ጸፋሃ

T ማቺ ፃጓር-ጸፋሃ

T :ማቺ ዘጸፓጎ-ጸፋሃ

T ማቺ ቹፋጸፓ-ጸፋሃ **14**

T ማቺ ዘርቹሃ-ጸፋሃ

T ማቺ ጸፈፓ ማሠሃ ሃፋኩቺ ፋሠፋ

T :ማቺ ፋጸፓሃ-ጸፋሃ

T ልርቺ ጎዐጎሃሃ **15**

T ሃፋሃፃ ጎልቺኩ-ጸፋ

T :ጸዘ-ጸፋሃ

T ቺቹሃፃቺጓ-ጸፋሃ **16**

T ቺ ፋማፋጓ-ጸፋሃ

T :ቺ ሠገፋገጓ ጸፋሃ

T ቺሃዘጓ-ጸፋሃ **17**

T ቺ ቀፋዐጓ-ጸፋሃ

T :ቺ ጎቺቹጓ-ጸፋሃ

T ቺ ልሃፋፋጓ-ጸፋሃ **18**

T ቺ ፋማኩጓ-ጸፋሃ

T ቺ ጸማዘጓ-ጸፋሃ

T :ቺ ጎዐጎሃጓ ጸሃዘፓሠሃ ሃኩፓጎ ፋዘፋሃ

T ቺ ጎዐጎሃጓ ርሃፃገ ቺጓቺሃ **19**

T ጎልቺኩማ

T ጓፋፋገ ጓሃፋፃ

T ጓዐዐ-ፈዐ

T ጓፋማዐሃ ጓማፈቹ ጓሃፋፃ

T :ዐሠር-ፈዐ ማቺ ፃኩሃ ጓማፈፋሃ

T ማዘ-ቺጎፃ ጓርፋ **20**

T ማጸዘፓሠሃ

T ማጸጎሠር

T ማጽኑፋፋፅ

T ፡ማጓጊሃጎ

T ፋሃጓ-ማጎ ልሮጊ ማሠሪሃ 21

T ፋፅዐ-ጊጎፅ-ሪሃ ጊፅፋ

T ፡ሪሃልጎጓ ጸጋጊ ጊጸፋ

T ማሠ ጊጎፅ 22

T ፋሃሠፋሃ ማሮጊዐ

T ልሠሃጋፋፋሃ

T ፡ማፋፋሃ ልሃሪሃ

T ማፋፋ ጊጎፅሃ 23

T ሪሃጸሃ ዑሃዐ

T ፡ሠማሃ ፋጸጎሃ

T ጸሪሠ-ጸፋ ልሮጊ ልሠሃጋፋፋሃ 24

T ፡ፋፅዐ-ጸፋ ልሮጊ ጸሪሠሃ

T ማጊጎፅ ጊጎሠ ልሮጊ ፋፅዐሪሃ 25

T ጎሪጋ ልጸፋጓ ማሠ

T ሃጊማጊፅ ጊሃ

T ዑፋፋጓ ጓጎሪጋጎ

T ፡ጎፀቀጊ ሃጊጸፋ ማሠሃ

T ልልሃማሪፋ-ጸፋ ልሮጊ ጎፀቀጊሃ 26

T ጋሪሠ-ጸፋሃ

T ጸሃማፋዑጸ-ጸፋሃ

T ፡ጸፋጊ-ጸፋሃ

T ማፋሃልጓ-ጸፋሃ 27

T ሪዘሃፋ-ጸፋሃ

T ፡ጓሪቀል-ጸፋሃ

T ሪፅሃዐ-ጸፋሃ 28

T ሪፋማጊፅፋ-ጸፋሃ

T ፡ፋፅሠ-ጸፋሃ

T ፋጋሃፋ-ጸፋሃ 29

T ጓሪጊሃጸ-ጸፋሃ

T ፅፅሃጊ-ጸፋሃ

T ፡ጎፀቀጊ ጊጎፅ ጓሪፋ-ሪሃ

T ማፅሠሃማ ጊጓጊሃ 30

T ᐱWᐃᐃ
T ᐱᐱᐅᐅ ᐱᐃᐱᐅ
T :ᐃᐱᐅᐅ ᐱᐅ

T ᐃW-ᐅᐃᐅ ᐱᐱᐅ 31
T ᐃXᐅᐅWᐃᐅ
T ᐃXᐅWᐱᐅ
T ᐃXᐅᐅᐅᐅ
T :ᐃᐅᐅᐅᐅᐅ

T XᐅᐅWᐃ ᐱᐱᐅ 32
T ᐅᐅ-ᐅᐅᐅ
T ᐃXᐱᐅᐅᐅᐅ
T ᐃᐅᐅᐅᐅᐅ
T ᐱᐱᐅᐅᐅ
T ᐅᐅᐅᐅ ᐃᐅᐅᐅᐅ ᐅᐱᐅᐅᐅ
T :ᐅᐅᐅᐅ ᐅᐅᐅ

Bereshith 11

T ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ 1
T Xᐅᐅ ᐅᐅW
T :ᐃᐅᐅᐅᐅ ᐃᐅᐅᐅᐅᐅ

T ᐅᐅᐅᐅᐅ 2
T ᐃᐅᐅᐅ ᐃᐅᐅᐅᐅ
T ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
T ᐅᐅᐅᐅ ᐅᐅᐅᐅ
T :ᐃW ᐅᐅᐅᐅᐅ

T ᐅᐅᐅᐅᐅᐅᐅᐅᐅᐅ 3
T ᐃᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅ
T ᐅᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ
T ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐃᐅᐅᐅᐅᐅ
T ᐅᐅᐅᐅᐅ
T :ᐅᐅᐅᐅ ᐃᐅᐅ ᐅᐅᐅ

T ᐅᐅᐅᐅᐅᐅᐅ 4
T ᐅᐅᐅ ᐅᐅᐅᐅᐅᐅ ᐅᐅᐅ
T ᐅᐅᐅᐅᐅ
T ᐃᐅᐅᐅᐅ ᐅWᐅᐅᐅ

T ማሠ ሃጎረ-ጳሠዐጎሃ
T ሱሃጋጎ-ጎጋ
T ቡፋፋጳ-ረሃ ጌጎጋ-ረዐ

T ጓሃጓጌ ልፋጌሃ 5
T ፋጌዐጓ-አፋ ጸፋፋረ
T ረልገማጓ-አፋሃ
T :ማልፋጳ ጌጎጋ ሃጎጋ ፋሠፋ

T ጓሃጓጌ ፋማፋጌሃ 6
T ልዞፋ ማዐ ጎጓ
T ማረሃረ ጸዞፋ ጓጋሠሃ
T ጸሃሠዐረ ማረዞጓ ጓ፲ሃ
T ማጓግ ፋቡፋጌ-ፋረ ጓጸዐሃ
T :ጸሃሠዐረ ሃማ፲፭ ፋሠፋ ረሃ

T ጓልፋጎ ጓፋጓ 7
T ማጸጋሠ ማሠ ጓረፋጎሃ
T ሃዐማሠጌ ፋረ ፋሠፋ
T :ሃጓዐፋ ጸጋሠ ሠጌፋ

T ማጸፋ ጓሃጓጌ ቡፋጌሃ 8
T ማሠግ
T ቡፋፋጳ-ረሃ ጌጎጋ-ረዐ
T ሃረልዞጌሃ
T :ፋጌዐጓ ጸጎፋረ

T ጎሃ-ረዐ 9
T ረፋፋ ጓማሠ ፋፋፁ
T ማሠ-ጌሃ
T ጓሃጓጌ ረረፋ
T ቡፋፋጳ-ረሃ ጸጋሠ
T ማሠግሃ
T ጓሃጓጌ ማቡጌጋጓ
T ቡፋፋጳ-ረሃ ጌጎጋ-ረዐ

T ማሠ ጸልረሃጸ ጓረፋ 10
T ጓጎሠ ጸፋግ-ጎፋ ማሠ
T ልሠሃጋፋፋ-ጸፋ ልረሃጌሃ
T :ረሃፋማጓ ፋዞፋ ማጌጸጎሠ

T ማሠ-ጌዞጌሃ 11
T ልሠሃጋፋፋ-ጸፋ ሃልጌረሃጓ ጌፋዞፋ
T ጓጎሠ ጸሃፋግ ሠማዞ

T :XYYGY ማግባ ልርሂሂ

T ጌዞ ልወሃጋፋሂ 12

T ጓጎወ ማጌወርወሃ ወግዞ

T :ዞርወ-ጸፋ ልርሂሂ

T ልወሃጋፋሂ ጌዞሂ 13

T ዞርወ-ጸፋ ሃፈረርሃጓ ጌፋዞፋ

T ጓጎወ ጸሃፋግ ዐፃፋሂ ማጌጎወ ወርወ

T :XYYGY ማግባ ልርሂሂ

T ጌዞ ዞርወሃ 14

T ጓጎወ ማጌወርወ

T :ፋፀ-ጸፋ ልርሂሂ

T ዞርወ-ጌዞሂ 15

T ፋፀ-ጸፋ ሃፈረርሃጓ ጌፋዞፋ

T ጓጎወ ጸሃፋግ ዐፃፋሂ ማጌጎወ ወርወ

T :XYYGY ማግባ ልርሂሂ

T ፋፀ-ጌዞሂ 16

T ጓጎወ ማጌወርወሃ ዐፃፋ

T :ገርጋ-ጸፋ ልርሂሂ

T ፋፀ-ጌዞሂ 17

T ገርጋ-ጸፋ ሃፈረርሃጓ ጌፋዞፋ

T ጓጎወ ጸሃፋግ ዐፃፋሂ ጓጎወ ማጌወርወ

T :XYYGY ማግባ ልርሂሂ

T ገርጋ-ጌዞሂ 18

T ጓጎወ ማጌወርወ

T :ሃዐፋ-ጸፋ ልርሂሂ

T ገርጋ-ጌዞሂ 19

T ሃዐፋ-ጸፋ ሃፈረርሃጓ ጌፋዞፋ

T ጓጎወ ማጌጸፋግሃ ማጌጎወ ዐወጸ

T :XYYGY ማግባ ልርሂሂ

T ሃዐፋ ጌዞሂ 20

T ጓጎወ ማጌወርወሃ ማጌጸወ

T :ገሃፋወ-ጸፋ ልርሂሂ

T ሃዐፋ ጌዞሂ 21

T ገሃፋወ-ጸፋ ሃፈረርሃጓ ጌፋዞፋ ጓጎወ ማጌጸፋግሃ ማጌጎወ ዐፃወ

T :XYYGY ማጌጎፅ ልርሂጌሂ

T :ገሃፋW ጌዞጌሂ **22**

T ጓጎW ማጌWሬW

T ፋሃዞጎ-ጸፋ ልርሂጌሂ

T ገሃፋW ጌዞጌሂ **23**

T ፋሃዞጎ-ጸፋ ሃፈጌርሂጓ ጌፋዞፋ

T ጓጎW ማጌጸፋጫ

T :XYYGY ማጌጎፅ ልርሂጌሂ

T ፋሃዞጎ ጌዞጌሂ **24**

T ጓጎW ማጌፋWOሃ OWX

T :ዞፋX-ጸፋ ልርሂጌሂ

T ፋሃዞጎ ጌዞጌሂ **25**

T ዞፋX-ጸፋ ሃፈጌርሂጓ ጌፋዞፋ

T ጓጎW ጸፋጫሃ ጓጎW ጓፋWO-OWX

T :XYYGY ማጌጎፅ ልርሂጌሂ

T ዞፋX-ጌዞጌሂ **26**

T ጓጎW ማጌOፅW

T ማፋፅፋ-ጸፋ ልርሂጌሂ

T :ጎፋጓ-ጸፋሃ ፋሃዞጎ-ጸፋ

T ዞፋX ጸፈርሂጸ ጓርፋሃ **27**

T ልጌርሂጓ ዞፋX

T ጎፋጓ-ጸፋሃ ፋሃዞጎ-ጸፋ ማፋፅፋ-ጸፋ

T :ፀሂር-ጸፋ ልጌርሂጓ ጎፋጓሃ

T ጎፋጓ ጸጫጌሂ **28**

T ሃጌፅፋ ዞፋX ጌጎፓ-ሬO

T ሃጸፈርሂጫ ሱፋፋፅ

T :ማጌፈWሃ ፋሃፋፅ

T ማጌWጎ ማጓር ፋሃዞጎሃ ማፋፅፋ ዞፋጌሂ **29**

T ጌፋW ማፋፅፋ-XWፋ ማW

T ጓሃርጫ ፋሃዞጎ-XWፋ ማWሃ

T ጎፋጓ-Xፅ

T ጓሃርጫ-ጌፅፋ

T :ጓሃቹጌ ጌፅፋሃ

T ጓፋፋO ጌፋW ጌጓጸሃ **30**

T :ፈርሂ ጓር ጎጌፋ

T ዩ4X ዩቀጊሃ 31

T ሃጎፅ ግ4ፅፋ-ጸፋ

T ጎ4ፅ-ጎፅ ቀሃረ-ጸፋሃ

T ሃጎፅ-ጎፅ

T ሃጸረሃ ጊ4W ጸፋሃ

T ሃጎፅ ግ4ፅፋ ጸWፋ

T ግጸፋ ሃፋኩጊሃ

T ግጊፈWሃ 4ሃፋግ

T ጎ0ጎሃ ፅኩ4ፋ ጸሃረረ

T ጎ4ዩ-ፈ0 ሃፋፅጊሃ

T :ግW ሃፅWጊሃ

T ዩ4X-ጊግጊ ሃጊፅጊሃ 32

T ፅጎW ግጊጸፋግሃ ግጊጎW Wግዩ

T :ጎ4ዩፅ ዩ4X ጸግጊሃ