

NARRATIVE TIME ANALYSIS

IN

TÄ'AMMƏRÄ MARYAM

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Declaration

I, the undersigned, declare that this thesis is my work and sources of materials used for the thesis have been duly acknowledged

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Key to transliteration

The following symbols for the transliteration of Amharic sound not known to English readers are used.

I Vowels

<u>Sounds</u>		<u>Symbols</u>	
አ_____	ä	as in <i>märqos</i>	ማርቆስ
እ_____	ǝ	as in <i>dǝrǝk</i>	ድርቅ
ኢ_____	i	as in <i>kinat</i>	ኪነት
ኦ_____	o	as in <i>photo</i>	ፎቶ
ኤ_____	e	as in <i>Gabrǝ'el</i>	ገብርኤል

II Consonants

<u>Sounds</u>		<u>Symbols</u>	
ቸ_____	č	as in <i>čar</i>	ቸር
ጸ/ፀ_____	ś	as in <i>śar</i>	ፀር
ጠ_____	t'	as in <i>t'abäy</i>	ጠባይ
ጸ_____	p'	as in <i>rap'i</i>	ረጸ
ቀ_____	q	as in <i>qalam</i>	ቀለም
ሸ_____	š	as in <i>šamä</i>	ሸማ

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Abstract

Tä'ammḁrä Maryam is a corpus of narratives about the miracles performed by Virgin Mary. Although it is popular among the laity of the Ethiopian Tewahido Orthodox Church, after being introduced in the mid of the 15th century, it has not been investigated from the point of view of modern Narrative Theory. Aimed at analyzing the narrative time of the Tä'ammḁrä Maryam that contains the collection of recent miracles, this study discusses some features of the text. Setting, significance of miracles and the categories are among the features of the text considered .

The analysis of narrative time: *order*, *duration* and *frequency*, is mainly based on the relevant theory by Gerard Genette and Shlomith Rimmon-kenan. The analysis of order showed that there a chorological presentation of events. The examination of the *duration* of events in the narratives indicated that *scenic* representation is in the form of prayer and prescriptive utterance. *Acceleration* is found in the episodes that orients the story and in the group of miracles about the prophecies of Virgin Mary. *Pause* in the story is prevalent only to exalt St. Mary while ellipsis is not in the stories.

Singulative telling is common in the stories while *repetitive* narration is absent in a story but there are nine events that are recurrent in the corpus of stories Tä'ammḁrä Maryam.

As a whole the analysis of narrative time indicates that each miracle is structured from a perspective to create a single effect on the mass that hears /reads/ it. This effect is persuading to honor and believe in the intercessory role of Virgin Mary-as owed by Her Son, Christ.

Introduction

Christianity was introduced to Ethiopia early in the first century and had become official religion since the 4th century and until the 1974 revolution. As a result translation of Biblical scriptures, exegesis, service books of the Coptic Church, texts dealing with the lives of saints and fathers of the church flourished (Getachew 1995:40). These texts are either translations or original compositions.

During the reign of Zär'a Ya'äqob (1433-1467), situations conducive to further translation and composition were created. Superstition was common in the society and even in the royal family. In an effort to reverse the situations, the king influenced church scholars to compose and translate texts dealing with lives of saints. For instance, *Maśəhəfə Mist'ir* (the book of light) and *Maśəhəfə Mə'läd* (the book of nativity) were the famous works of the king himself. "Of the greatest importance in Gə'əz literature and Ethiopian culture of the 15th century is the book of *Tä'ammərä Maryam*" (Ferenc, 1985:275). The Ethiopian version of the *Tä'ammir* (from Arabic to Gə'əz) appeared in 1441 which was followed by the rules for reading miracles and regulations for veneration of the Virgin Mary (Ullendorff, 1945:56). The work is translated into Gə'əz, and then into Amharic with some additional miracles that were believed to have occurred in Ethiopia.

According to Getachew, these miracles were from most of the Christian world, Spain, France, Palestine and most of all from Egypt (1995:50). The findings of Ferenc indicated that there are 316 stories (1985). However, Getachew (1995:50) mentioned that there are about 600 stories of miracles. The number of

miracles used for the ministry in the church is 316. However, there are versions of publication containing 111, 66 and 63 miracles published in 1924, 1948 and 1961 E.C.* respectively. The text selected for the study is the one compiled and published by Tesfa Gebre-silassie (in 1988 E.C.), which contains 402 *Tä'ammirs* (miracles). The note given, by this publisher says that miracles of the 20th century have been included in the text that made it the stated number. Hence, the study takes this text which is comprehensive among the stories accessible in the country for this study.

The miracles in Gə'əz and Amharic appear on each page of the text side by side. The analysis is based on the Amharic version of the miracles, as it is the main medium by which it is communicated to the greater number of believers.

The study is divided into four parts. The first part provides the background through which *Tä'ammərä Maryam* is the point of investigation. It also provides reviews of prior studies related to the subject. The second part presents the general features of *Tä'ammərä Maryam* which includes the grouping setting and significance. The third part reviews the theoretical framework of narrative time into which the text is seen. The analysis in the final part of this paper will be made on representative samples selected from categories of miracles ascribed to St. Mary before her birth, during her lifetime and after her ascension in line with narrative time concepts of order, duration and frequency. Some concepts and terminology would be used from the theoretical sources. Translations of the Amharic extracts from the representative samples are also made into English.

* Ethiopian Calnder,

Background

1-1 Statement of the Problem

Gə'əz literature is often classified in three major groupings. Translations, adaptations and original writings constitute the three classifications. The first grouping falls into manuscripts and documents, mostly ecclesiastical, from Greek, Syriac, Arabic and other languages. The second classification includes writings, which are adaptation from previous works in the aforementioned languages. The third group comprises writings, which are original compositions. Amharic texts of the Christian Literature began to appear in the 17th century with the translations of *Mazəməra Däwit* (the Psalter of David) and *Wəḍassie Maryam* (the Praise of St. Mary) (Ferenc: 1985). After Amharic has become official language of the country, the texts in Gə'əz appear simultaneously with Amharic in most of the ecclesiastical writings today.

Hagiographies and Miracles performed by saints are some of the ecclesiastical writings in narrative form. A narrative, whether oral or written, is one way by which human wisdom and outlooks are reflected. In an essay about narrative analysis, William Labov (1997) said, "The discussion of narrative and other speech events at the discourse level...is tracing the transfer of information and experience in a way that deepens our own understandings of what language and social life are all about". *Tä'ammərä Maryam*, which is popular to date in the Ethiopian Tewahido Orthodox Church (EOC), is among these narratives*. One miracle of St. Mary is read out to a congregation each Sunday during the liturgy.

* The stories of the miracles are sermons, however, in modern theoretical thinking they are narratives.

Hearing the miracle is tantamount to taking Holy Communion. This is, in fact, if one failed to take it for some compelling reasons. A miracle is also read daily as part of the prayer during service and individually at home. Despite its popularity among the considerable part of the Christians, detailed literary studies have not been conducted on the narrative features of the text. This could be due to the concentration of scholars on the 'what' rather than the 'how' of the text. Hence, *Tä'ammḏrā Maryam* was not seen in the light of modern narrative theory which may limit our scope to understand how it is structured.

Thus, *Tä'ammḏrā Maryam* will be analyzed from three perspectives of narrative time: order, duration and frequency. Based on the analysis of the text, attempts will be made to answer the following research questions:

- (i) - what are the general features of *Tä'ammḏrā Maryam*?
- (ii) -how are events and episodes arranged?
- (iii) - how is story time and discourse time proportioned?
- (iv) - how often does an event occur in a story?
- (v) - is there a possible way of classifying the miracles?
- (vi) - what effects does the arrangement, duration and frequency of events have on the audience?

1-2 Review of the Literature

Ethiopian and foreign scholars have carried out studies on works of Ethiopian religious (Christian) Narratives. The scholars have studied Gə'əz texts for their significance as the treasure house of the nations administrative, social, economic and, religious history. They t have contributed fairly in introducing the genres of Ethiopian Christian literary tradition.

There are works written in European languages like Italian, German and French. However, according to Fekade, (1997:164) these studies focus on issues departing from literary values.

Scholars like Cerulli, Guidi, Conti-Rossini and others who wrote following them seem to be mainly interested in the historical, religious and linguistic significance of the works. Their interest in the manuscripts generally focused on seeking evidences for historical and religious questions they were examining. Ibid.

This implies that the narrative techniques of the text were not point of focus.

Works produced in English by both foreign and Ethiopian scholars have touched upon the subjects of *Tä'ammərä Maryam* . Hyatt (1928) and Ferenc (1985) gave an overview of the literature in classical Gə'əz. Hyatt described briefly the origins and the setting of the miracles. Ferenc on his part mentioned also the origins and some features of the texts. Both scholars state that the texts are concerned with moral teachings. Their consideration of *Tä'ammərä Maryam* do not seem to be thorough and nothing is mentioned how the stories are presented.

Some scholars have translated miracles of the Virgin Mary and various treaties related to the doctrine of the church from Gə'əz. Budge rendered some stories of the Virgin Mary into English in 1933 under the title "Legends of our Lady".

The translation is from manuscripts of Ethiopian texts taken to Britain in 1868 by the British expeditionary army and now in the British Museum. Fourteen items (because all are not miracle stories) were translated in a collection under the aforementioned title. The description of St. Mary's physique and character, as well as the salutation to the members of her body (*Malka'ä Maryam*) and praise of Mary (*Wedässie Maryam*) are among the parts of the text translated into English. They are not included in the text this research is considering. The history of Hanna and the specimen of *Argänona Maryam* (the harp of Mary*), which are also in this volume are not in *Tä'ammärä Maryam*.

Among the fourteen stories translated by Budge and available in the text under consideration are the covenants of Jesus Christ made with His Mother as a reward for 'the Five Sorrows', the history of the Virgin Mary as told to Theophilus and Timothy, patriarchs of Alexandria. The account of annunciation, conception, Her visions of paradise and hell as well as Her death are also available.

The other translation by Budge is "One Hundred and Ten Miracles of Our Lady Mary" published in 1923 and available in the text. This translation contains introduction to the miracles of the Virgin Mary. The content of the introduction that states who should read the miracles to the congregation and the rituals to be performed before reading. These include the prostration of a bishop or the priest three times before the tabernacle and cense the altar and the portrait of the St. Mary by blessing the Holy Trinity and the Virgin Mary. The introduction also contains an instruction to the laity that those who are strong shall stand and those

* Budge's translation,

who are not to sit down to hear a miracle. It also lists the 33 festival days of St. Mary to be observed by the faithful. All the mentioned descriptions appear in the text this research is dealing under *Maqaddām* (Preface), which Budge refers it as 'Introduction'.

The miracles translated and contained in the volume are 110. Budge argues that the miracles contained in the Ethiopic manuscript, which are 316, not all are original. He said, "when duplicates, variant versions, trifling events and other composition that ought not to have been incorporated in the manuscripts, the number is reduced by two thirds" (Budge, 1923:XXX). His reasoning is convincing, as there are duplicates and variant versions of the stories for one who needs representative for research and study. The text under discussion contains a good number of miracles that happened after his translation of the miracles he got from the British Museum. This is because there are stories collected after 1868 (the year the manuscripts Budge has translated were taken to British Museum). What makes the translation of these miracles different from the previous volume is that Budge here included extracts from some ancient European versions of the stories in Latin to some of the stories.

Taye Asefa (1988), in a study entitled "Dreams in Ethiopian Literature" examined the aspects of dream in realizing miracles in *Tä'ammärä Maryam*. He emphasized that dream is one of the means by which miracles are unveiled. Taye identified prophetic, prescriptive and illustrative types of dreams. Taye stressed the complexity of prophetic dream, which is interpreted with multiple meanings and involves symbolism. He described that this kind of dream apparently employs

Biblical allusions (Taye, 1988:164). This is proper when compared with the walking visions which takes literal meaning of a dream.

Dreams that render guidance to the personages to take caution or behave righteously is prescriptive dream. "The prescriptive dream in *Tä'ammärä Maryam* could serve as a medium for conveying the action to be taken in walking life as well as warning on the consequences of failing to take that action" (Taye, 1988:162). Some prescriptive dreams have symbolism and not clearly evident, mixing up the dream and the walking vision. Taye says this form of dream helps for the development of the plot. On the other hand, the illustrative dream has little symbolism, the object in the dream and its actual referent is the same. This type of dream tends to assume thematic significance.

Getachew Haile also collected and translated texts belonging to St. Mary and some treatise of the Ethiopian Orthodox Church related to the reign of Zär'a Ya'äqob with the title "Mariology of Zär'a Ya'äqob " in 1992. The translation of the items in this volume are about the sermon in honor of the Archangel Gabriel, the revelation of the miracle of Mary according to John, Son of Thunder, and the nine miracles of St. Mary. The sermon in honor of the Archangel Gabriel glorifies him, as he was the carrier of the annunciation and concurrently gives an exalted place to St. Mary.

The dual virginity of Mary, agreement of the eighty-one canonical scriptures, almsgiving and Christian baptism are also tracts Budge has translated. Getachew stated that the author of these four tracts is most probably Emperor Zar'ä Yä'äqob

or other scholars under his guidance. The other nine miracles, which are the main parts of the volume, are believed to have taken place during the time of the king.

There are some other related works with subjects of the Miracles of the Virgin Mary. Amsalu Aklilu (1976 E.C.), made a passing remark on the period *Tä'ammärä Maryam* was translated into Gə'əz and some of its features. Getachew Haile (1995) also dealt briefly with the introduction of *Tä'ammärä Maryam* in the Ethiopian Orthodox Church during the reign of king Zar'ä Yä'əqob (1433-1467) and its implications to the laity and the clergy in the article entitled "Highlighting Ethiopian Traditional Literature". All the aforementioned scholars attempted to provide an overview of the origin and some of its characteristics while examining Gə'əz and Ethiopian literature in general.

Anteneh Aweke's MA Thesis (1993) showed the role of narrators in Gə'əz and Amharic prose fiction in which he also included briefly narrators in *Tä'ammärät* (miracles). He examined the influence of Gə'əz narratives on early didactic prose fiction. An MA Thesis on a similar subject by Samuel Yalew (2000) has dealt in detail with the narrative structure of *Tä'ammärä Mäla'əkt* (Miracles of Angels). He came up with thirty-five functions. The number of functions in the texts ranges from four to twenty one. But all of them consist of four basic functions: departure /prayer/, repentance, helper and fulfillment / resolution/. Even if the miracles may have similar structural features, the motives of the miracles in *Tä'ammärä Maryam* are different, playing the role of intercession between man and God. The subject of *Tä'ammärä Maryam* is St. Mary while in *Tä'ammärä Mäla'əkt* the subjects are

Angels. Besides this, Samuel didn't consider the narrative time (*Order, duration and frequency*) of *Tä'amməṛä Mäla'əkt*.

Another MA Thesis by Ephrem Eshete (1999) with the title "Narrative Techniques of Three Selected Ethiopian Hagiographies" raised narrative time as one of the techniques used in the hagiographies. However, hagiographies are works that celebrate the lives of saints, which are biographies. *Tä'amməṛä Maryam* is different in the sense that each miracle stands independently as a story. On account of these facts, the domain in consideration is an unexplored area.

1-3 Objective of the Study

The study is aimed at presenting the narrative time of the miracles in *Tä'amməṛä Maryam*. As its main objective, the paper will attempt to describe the order, duration and frequency of the miracles. It is specifically aimed at

- (i) - identifying the arrangement of events, actions or episodes in the *Tä'amməṛä Maryam*;
- (ii) - seeing whether events, actions or episodes are given equal duration in the text;
- (iii) - identifying the events' frequency in the text; and
- (iv) - indicating the common characteristics of the miracles in light of the narrative time.

1-4 Methods of the Study

The study is a descriptive one whereby textual analysis plays the major role in the explication of the theoretical framework of narrative time. It begins with the

selection of texts and references essential to the subject under study. Critical reading of texts is made throughout the course of the study. Then, the main analysis of sample miracles from the text carried out in line with the theoretical ground laid by Genette (1980) and Rimmon-kenan (1983), two narrative theory proponents, about narrative time. Hence, the study is predominantly library search work.

1-5 Application of Results

In a broader perspective the literary tradition of Ethiopia contains both original works and translations from foreign sources, which are mainly Christian literature. Getachew, who has conducted studies on various features of Gə'əz writing says, "What we do have is a written tradition that deserves the attention of literary scholars and historians"(1995:39). It is equally important to consider the texts from the point of view of narrative theory so as to learn why they are structured as such. As *Tä'ammərä Maryam* falls under the prose genre of Gə'əz literature, it is essential to examine the text from the perspective of narrative time as part of a preliminary and detailed analysis of the narrative techniques. This, in turn, would help to look into the time frame in similar religious and non-religious narratives. It would also augment to providing clues to further investigate varying aspects of *Tä'ammərä Maryam*.

About Tā'ammārā Maryam

Before going into the analysis of the text, it is essential to discuss the major features of the text. Thus, this part of the study is dedicated to look into the major features of *Tā'ammārā Maryam* by starting with the definition of a miracle.

2-1 Definition of a Miracle

The Anchor Bible Dictionary defines miracle as "An extraordinary occurrence attributable to God's hand which leaves a marked impression in the text..."(1992) it is occurrence or the presentation of unusual which signifies the deliverance or punishment of the divine power. *The Dictionary of the Bible* also defines miracle as an extraordinary event that manifests divine powers, which are wonders to human understanding, and therefore human beings perceive it as a sign of deliverance or punishment from God (2000). The manifestation of divine power may happen with or without human agents of God.

A miracle is an event occurring within human experience in which the hitherto observed operations of nature appear to be overruled or suspended. Such event is usually ascribed to the intervention of divine power. Many events that are considered miraculous are recorded in the Old Testament. For instance, the creation of the world and of a man by God (Gen1:1-23) is the greatest miracle. The Ten Plugs, (Exo7-10) and the division of the Red Sea waters (Exo. 14) are some of the miracles of God's deliverance of Israelites from the oppression of the Pharaoh.

The New Testament records numerous miracles by Jesus and the apostles. The miracles by Jesus include exorcisms, resuscitation and healing. Some of the miracles could be regarded as direct divine intervention. It is equally possible that phenomena coincidental with a crisis in a nations history may have been regarded as direct involvement of God. Especially, this would be the case if prayers for deliverance have preceded them. Such answers to prayer for deliverance have succeeded them and all such answers have miraculous aspects. It is in line with this definition that the stories of the miracles of St. Mary are considered in this study.

2-2 Significance of the Miracles

The miracles in *Tä'ammārā Maryam* are aimed at conforming to divine mission. Most of the miracles are directed towards the alleviation of suffering. They are a special manifestation of God's love and mercy, which help to prepare the way for the faith. Marvelous events occurring within human experience, which could have not been brought about by human power or by the operation of any natural agency, and are ascribed to the special intervention of the deity or some supernatural being. In Christianity these are chiefly an act of healing, controlling over the laws of nature and serving as evidence that the agent is either divine or especially favored by God.

In *Tä'ammārā Maryam*, St. Mary restores severed body parts, brings sinners back to life so that they can repent, cures the sick, preserves chastity and saves the endangered. Exorcism and resuscitation are also the miraculous acts performed by St. Mary. The stories end happily. Everybody gets involved in

praising and serving God because of her role of intercession between man and God. The Virgin, in many of her appearances, cautioned those who believe to rectify their errant ways or face the wrath of an angry God."She is often called 'Covenant of Mercy' (Kidane Meheret), that is mediator through her intercession for those who invoke Christ through her name (as Christ made a promise (mehrert) to His mother to save all those asking her intercession)" (Chaillot, 2002 :131). Hence, the miracles in the *Tä'ammärä Maryam* are directed towards preparing the way for eternal salvation in line with Christian principles.

2-3 Setting

The time coverage of miracles is long. It begins when Adam and Eve failed to obey the order of God and the prophecies that God would send Jesus to be born from a virgin and redeem the world. The 1st miracle in the text is about the story of Adam and Eve who failed by eating the forbidden fruit and how God promised to return human being to heaven or redeem by being born from the child (St. .Mary) begotten from Adam. The miracles of St. Mary considered in this paper have also miracles believed to have happened in the 1990's. The 398th miracle is about how St. Mary miraculously prepared the way for the capture of thieves while they were trying to share the sacred relics they had stolen from Addis Alem Maryam Church. The researcher remembers well the story of theft reported by the local media. There are also other accounts of miracles that happened in Addis Ababa and Egypt in the 1990's. The exact successions of the miracles that appear on the corpus are not all in order of their appearance. In general the time coverage

ranges from the times of Old Testament, when human beings (Adam and Eve) had fallen (according to Christianity) until the end of the 20th century.

In some of the stories it is difficult to tell the place and time the miracles took place. Even if there is a mention of the place and personages, they are indistinct, like in a certain place there lived a person ... and then goes on to tell the story. , By and Large, the miracles took place in areas where Christianity originated and its early dissemination in the Middle East, Egypt, Ethiopia and in some European countries.

2-4 Groupings of Miracles

The Miracles in *Tä'ammገጃ Maryam* are not grouped either in subject or in periods. Based on their manifestation, the miracles could be grouped in to three. These are miracles ascribed to Virgin Mary before her birth, during her existence on earth and after Her ascension.

2-4-1 Miracles before Her birth

The miracles before Her birth were mainly the prophecies about her birth and bearing God in virginity and the redemption of the world by Jesus." Our Lady Mary had been proclaimed from Adam to Abraham to Moses. And from Moses to David, son of Jesse, she appeared in many different images " (Getachew, 1992:34). These miracles are usually stories made from the Old Testament and exalted St. Mary, as she is the mother of Jesus.

Here the question of how prophecies are considered as miracles could be raised. It is evident that God's birth as a human being from the Virgin Mary is a miracle. Before the coming of Jesus there are prophecies about his first coming.

These were manifested in various miraculous acts that signal the mystery of incarnation. For instance, God presented a sheep of sacrifice to Abraham instead of his son, Isaac, when he was ready to sacrifice by being obedient to the order of God. The 4th miracle is about the interpretation of this story.

xSqDä XNd ²ÊW h#l# wd xNt tmL¹@ XmÈlh# Bù tSÍ XNds-h#H
LË kzRH kYú/Q wgN sW çñ lmlê:T kmQrb# bStqR >lM bxNt LJ
mlê:TnT xYDNMÂ tW xIWÝÝ (4)

"As I have promised to come to you before, like this time, my Son would be from your race Isaac by which He is only a sacrifice, the world is not redeemed by the sacrifice of your son ", and said "leave it". (4)*

Therefore, the miracle that God made to Abraham by presenting a sheep for sacrifice instead of Isaac after his obedience is interpreted as a sign that the Son (Jesus) would be born and redeem the world. The miracles of this group also contain the genealogy of the Virgin Mary, the time from her conception to her birth. The miracles in this group are only 13 in number.

2-4-2 Miracles during Her Existence:

Miracles during Her existence cover from the time she was born until her death and ascension. This includes miracles performed while she was living in the temple, the time when she conceived and gave birth to Jesus in virginity. It also encompasses the miracles during her fleeing to Egypt and Ethiopia carrying Jesus where they faced hardships and were rescued by miracles as well as miracles

* Stories of the miracles in the text are numbered.

after the crucifixion and resurrection of Jesus Christ. The 67th miracle is one of the miracles after the resurrection.

*bz!ÃCM s>T KBRT xmb@¬CN XJêN b¬wrW yqÿ ;Y• §Y ÅnCWÝ
XJêNM b;Y• §Y bÅncÆT g!z@ f{¥ ÄnCÝÝ XNdl@§wM sW h#l#
BR!N lÿyT ÒlCÝÝ (67)*

At that moment when our honored Lady put her hand on the woman's blinded right eye, it was absolutely cured and she was able to see light like other people. (67)

The miracles during this time are the direct interaction of St. Mary with the natural with natural phenomena and deliverance to those in need of the help by appearing physically.

2-4-3 Miracles after Her Ascension

According to the teaching of the Church, the Virgin Mary ascended to heaven after Her death. The 76th miracle in the text is the account about her ascension. Most of the miracles in this corpus are ascribable to the time after her ascension. The means and ways for the occurrence of the miracles is often communicated beforehand to the receivers of the miracles through revelation in dreams and apparition. The revelation in dreams is meant to guide what the receiver of the miracle is expected to do to be salvaged from the danger or temptation. For instance, the 244th miracle is the revelation of St. Mary in dreams to a disabled person to perform the miracle of healing.

*bxNÄ!T xgR WS_ xND mÚg#: sW nbRÝÝ lXs#M Xmb@¬CN b?LM
tgl[CITÝÝ XSk n/s@ ;!%o SDST qN bxNq[b@tKRStEÄn# x-gB tqm_
B§ ngrCWÝÝ (244)*

In a certain country there was a certain invalid person. Our Lady was revealed in his dream and told him to remain seated about the church until *Nehassie* * *Sixteen* . (244)

The miracles of apparition are usually to perform the miracles of healing. The 378th miracle in the text is the apparition of St. Mary with angels and other saints to cure a dedicated Christian woman called Samia that lived in Port Seid, Egypt. The miracle took place in 1990.

kz!ÄM -#è-NÄ draN bÄssC g!z@ XNd xÄ%o> bR yLÆ bR wIL
BlÖ tkftÝÝ XNd DNUY y--rWN b>¬èN kLÆ* WS_ xwÈC\$TÂ bæÈ -
QL§ bxLUê x-gB b,gßW -r'@² §Y xsqm-C\$TYÝ bz!ÄM g!z@
ÆrkÒTÂ xBrêT km-#T QÇúN wds¥Y xrgCYÝ (378)*

When She softly rub down her breasts and chest, her heart was opened wide like a door. She removed the cyst that is hard like a stone and wrapped it up with a towel and put it on the table near her bed. Then, She blessed her and ascended with saints escorting. (378)

The miracles were also performed by the portrait of the Virgin for those who comply with the Christian principles but face temptations. There are miracles against those who disgrace the honor She was given as a mother of God. These miracles are not meant to hurt; rather they are meant to help them to repent after

* the month of August,

having witnessed the miracles. In this group there are stories that seem difficult to perceive as miracles. These are consecutive stories of prayer and praise of Ethiopia (personified) addressed to St. Mary for its remaining sovereign, especially after the 1896 defeat of Italians at Adawa. The praise implicitly tells that the country remained sovereign, owing to the deliverance by St. Mary from the powerful invading force.

2-5 Genre

It is essential to identify the work with regard to the genre it belongs to . *Tä'ammärä Maryam* is a narrative in which the account of one story in 500 to 700 words. It is didactic in nature with a tone of prayer in prose form. For instance, every miracle begins with a prayer.

**ልመናዋ ክብሯ ለዘላለም በውነት ይደርብንና አምላክን የወለደች
በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች ክብርት እመቤተችን
ያደረገችው ታአምር ይህ ነው።**

May her prayer and honor unto us for ever, this is the miracle done by Our Lady who begot the Lord and remained steadfast in virginity in body and mind.

It also ends with a prayer.

ልመናዋ ክብሯ ለዘላለም በውነት ይደርብን ።

May Her prayer and honor be upon us of ever.

The miracles have similar features with tales in that they usually begin with 'once upon a time' after introducing some of the personages involved in the story. The miracle is meant and written to be read to the congregation. This is because during the translation of the miracles few people are literate to read and that it is not portable (because it was written on large vellum) as well as the honor given to

Tä'ammä Maryam (Samuel, 98:2002). Consequently, the narrator (priest) tells the congregation to attend the miracle in concentration.

2-6 Authorship

There is no clear evidence when the miracles were performed by St. Mary and when disseminated. Ancient tradition asserts that immediately after the crucifixion, She might have taken up her abode with John the apostle. Concerning this Budge Writes " ...for ten years ,according to one authority, Mary lived in Jerusalem and cleansed the leper, made the blind to see and the deaf to hear, and cast out devils, and it is certain that her virgin companions would spread abroad reports about her great works" (1923: xxx). In the preface given at the beginning of the text indicates that the miracles were written by Patriarchs of Alexandria - Theophilos and Timothios as told by Her. Bishop Deqsiyos of the Church in Tiltilia, Egypt, compiled the miracles. The Virgin Mary also told the miracles in dream, apparition and vision to Aba Abraham, Aba Markos and Aba Matewos. The miracles were written and complied by these personalities and then translated from Arabic to Gə'əz during the ordinance of the bishops Aba Michael ,Aba Gabriel and Aba Yohannis to Ethiopia from Egypt . "Some Ethiopian stories being added and others being adopted to make them accessible to Ethiopian Readers" (Freneq, 1985:275). Thus, Ethiopians who translated the stories into Gə'əz and Amharic languages adopted the texts to suit the cultural context of the society. However, it is difficult to find out exactly who wrote the local stories and who later added Ethiopian stories into the text. This could be because of the value given to the

Virgin Mary and the miracles rather than the scribes. It is also due to the custom of effacing the name of writers to show humbleness.

2-7 Beneficiaries of the Miracles

The receivers of miracles in *Tä'ammärä Maryam* are varied personages. Most of the time the beneficiaries of the miracles were those who believed in Christianity but at a certain time in their life failed to conform to the belief because of temptations they faced. The others were those who were against the creed but because of the miracles they were converted and became devoted Christians. The other group of beneficiaries of the miracles were those who were indifferent to the faith but after witnessing the miracles they were converted and became devoted Christians throughout their lives.

III

Narrative Time: Theoretical Framework

Before going into the concepts of narrative time, it is worth discussing what makes a text narrative as well as its structure. Genette has given three definitions of narrative (1980:25 - 26). Firstly, the popular meaning given to narrative in the modern time is that, " the narrative statement, the oral or written discourse that undertakes to tell an event or a series of events" (Ibid.25). This definition

emphasizes that an account of event could be in a written form or told orally. The second definition by Genette and popular among theoreticians in the field is that "narrative is the succession of events, real or fictitious" (Ibid.). This definition entail that narrative could be an account of events whether they are real, like news story and historical accounts or fictions, like the short story and epic poem. The third definition concerns the narrator. Narrative consists of someone telling the events, that is , "the act of narrating taken in itself" (Ibid. 26). The narrator is an indispensable agent of communication. He/She may take an infinite variety of roles within a work as protagonist in the action describing events ,he/she witnessed being the reader's friend, guide or enemy. In some works more than one narrator is used, in other stories he/she is presented as an all-seeing storyteller. The narrator may be a strongly defined and memorable character whose point of view offers the meaning of the work. At the opposing extreme, the narrator may remain restrained.

What structure could we find in a narrative? William Labov and Joshua Waletzky developed a schema for narrative analysis based on the Aristotelian pattern of dramatic progression in 1967. According to them, narratives need to have the following structure: abstract-orientation-complication- resolution - evaluation- coda (Labov: 1997).

An abstract is an initial clause in a narrative that reports the entire sequence of events of the narrative, while an orientation clause gives information on the time, place of the events of a narrative, the identities of the participants and their initial behavior. A complicating action is a sequential clause that reports an event

in a next in response to a potential question, "And what happened [then]?" The resolution function provides what finally happened. The evaluation action provides social and/or personal significance to the story. It is also the climax, the punch line, where narrators are expected to justify by taking the floor. Finally, the coda provides temporal resolution within the story, i.e. what happened to the characters and how they solved their dilemma. It then provides closure to the narrative.

Tä'ammärä Maryam fulfills the definitions given by Genette that a narrative should be written or oral discourse, succession of events and with a narrator telling the story. The corpus of the miracle is a written discourse telling a miraculous event ascribed to St. Mary. It is also an account of a series of events in an individual miracle and constructed the events to make one whole. The miracles of *Tä'ammärä Maryam* have also a narrator to narrate the series of events usually from an omniscient point of view. Labove and Waletzky's narrative structure is also evident in the stories.

Coming back to the concept of time, it is a social convention derived from natural processes of day and night as well as a succession of seasons. It is one of the fundamental bases on which all cultures rest and around which all activities revolve. In a narrative, time has a significant place. Narrative is framed into its own time framework to suit a particular genre or author while giving meaning.

Narrative time refers to the relation of the narrative and the actual story. Stories like actual events have beginnings and endings but they do not have to begin chronologically and proceed in a uniform direction at uniform pace toward the end. In a story an hour, a day or a decade can be skipped or made into a

narrative moment (a phrase or a sentence), or a moment can be expanded to fill pages. The manipulation of time affects the story and the meaning as a whole.

According to modern theoreticians of narrative, like Gerard Genette, Rimmon-kenan and Michael J. Toolan three questions arise when considering time in narrative: when? how long ? and how often? Concerning this Gerard Genette says that narrative time is the study of the:

...Connections between the temporal *order* of succession of the events in the story and the pseudo-temporal order of their arrangements in the narrative,...connections between the variable *duration* of these events or story sections and the pseudo- duration of their telling in the narrative,...connections of *frequency* that is relations between the repetitive capacity of the story and those of the narrative,....(1980: 35)

And according to the arguments of Rimmon-kenan (1983: 46), the three aspects of the narrative, i.e order, duration and frequency are in disparity with the actual occurrence of the story. No event corresponds with these aspects exactly when it is narrated or converted into discourse. For instance an obituary which accounts the life of a certain personage, which covers 50 years, could be reduced to a page or could be read within only three minutes.

3-1 Order (when?)

The concept order could be defined as an arrangement of events and episodes. Order in narrative answers the question that whether the events in the story follow the actual chronology. Stories like actual time have beginnings and

endings but they need not start at the beginning and finish at the end. They can be told from end to beginning or even from middle to beginning.

When events happen to conform with the natural order, it is a chronological order. If it is in disparity with the actual order, according to Genette, it is called '*anachrony*'* (1980:35) . The two main types of *anachrony* are *flashback* and *flashforward*. Flashback according to Genette is 'retrospection' which is the presentation of events that have occurred before the current story of narration . *Flashforward*, which is termed as 'anticipation' or 'prolepsis', is the presentation of a future event before its proper time. *Analepsis* provides past information either about the character, event or story-line mentioned at that point in the text or about another character, event, or story line. For instance, if the events follow the order 1,2,3 and in the text they appear as 3,1,2 or 1,3,2 then, '3' is *proleptic* . On the other hand, if the text order is 2,3,1 then, '1' is *analeptic* (Rimmon-Kenan 1883:46) .

In *flashforward* the actions anticipated could or could not occur. An objective *flashforward* or certain anticipation presents an event that will actually occur, whereas a subjective *flashforward* or uncertain anticipation is just a character's vision of a likely future event (Genette, 1980 48-79).

3.2. Duration (how long?)

In a story an hour, a day or a decade can be skipped or condensed into a narrative moment (a phrase or sentences). A moment can be expanded to occupy

* Words which are not English and directly used by theoreticians as well as those English words used to describe the theoretical issues are italicized.

pages. Duration covers the proportioning of story time and discourse time. Rimmon-Kenan (1983: 44-45) says, in dealing with duration in narrative, that the basic distinction that needs to be established first is that between 'story time' and 'discourse time'. Discourse time is the concept that takes into consideration an average reader to read a passage, or, more commonly, the whole text. It can be measured in the number of words, lines, or pages of a text.

Story time is the time taken up by an action in certain episodes or by the whole action. To determine story time, one usually relies on aspects of textual pace, intuition, and text-internal clues. In order to assess a narrative passage's speed or pace, one needs to compare story time and discourse time. These two occurrences can never be the same even in a segment of pure dialogue, which seems that there is a coincidence or parallelism between story-duration and text duration. This is because there could be a pause or speeding up while one utters. "It is therefore by convention that one speaks of temporal equivalence of the story and text in dialogue" (Ibid. 52). With regard to this notion four major types of relationship occur.

Genette (1980: 109-112) says in *isochronous* presentation ('of equal duration'; also congruent presentation, '*isochrony*'), story time and discourse time are approximately equal or rhythmically mapped. Normally this is the case in passages containing lots of dialogues or detailed action presentation. Similarly, Rimmon-Kenan (1983: 53-54) presents that *isochrony* is a defining feature of the 'scenic' narrative mode. In speed-up or acceleration, an episode's discourse time is

considerably shorter than its story time. Speed-up typically characterizes a 'summary' or 'panoramic' mode of presentation.

The other kind of time and action relationship in a story is slow-down or deceleration. In deceleration, an episode's discourse time is considerably longer than its story time. Rimmon-Kenan (1983: 53) again says that slow-down is a rare phenomenon; many cases classified as slow-down are more properly interpreted as congruent presentations of subjective time.

Ellipsis or omission is a stretch of story time, which is not textually represented at all. The discourse halts; though time continues to pass in the story, ellipsis is the maximum speed where zero textual space corresponds to some story duration. Some critics consider ellipsis as a special case of speed-up. Lastly, as described by Genette (1980: 99-106) a pause could be seen in a story. During a pause, discourse time elapses on description or comment, while story time stops and no action actually takes place.

3-3 Frequency (how often?).

In Narrative, *frequency* is the relationship of appearance of an event in the story and the event in the text. It is the relation between the number of times an event occurs in the story and the number of times it is mentioned in the text. An event is not only capable of happening; it can also recur. "Symmetrically, a narrative statement is not only produced, it can be produced again, can be repeated one or more times in the same text" (Genette 1980:114). A system of relationship is established between these capacities for repetition on the part of both the narrated events (of the story) and the narrative statements (of the text). According to

Remmon-kenan, this relationship in narrative could be summed up into three parts (1983: 56-58): firstly, when an action happened once it is told once, it is *singulative* (coined by Genette from the word singular) telling. Some actions by nature could happen once but others repetitively. For instance, a human being is born or dies only once but have meals several times or feel ill several times. Hence, the recounting of the birth or the death in a story once is *singulative* telling.

Secondly, the recounting of an action that happened once repetitively or several times is repetitive telling. For example the birth of St. Mary is repeated several times in a story then it is repetition. This may seem impossible at first encounter as redundancy could be detected easily. However, when it is examined the same event can be told several times not only with stylistic variations but also with variations in point of view.

Thirdly, the recounting once of an action that happened several times is *iterative* telling. If for example, a woman gives birth to eight children, the action of giving birth is repeated eight times even if the children born are different. This will not be told eight times unless there is the need to list the time and the children one by one. With the above theoretical ground the stories of *Tä'ammärä Maryam* would be looked into in the subsequent section.

IV

Narrative Time Analysis in Tā'ammḍrā Maryam

4-1 Order

As it has been raised in the previous section, order is the arrangement of events in a story or an episode with regard to the time they happen. *Analepsis* and *prolepsis* are viable when events will not follow chronological sequences either to tell the past or the future from the present time in narration. In the stories of *Tā'ammḍrā Maryam* events are presented chronologically. The stories begin by introducing the personages to be involved in the stories. Some times there is also a mentioning of the place as well as the time of the story while at other times the place and time are only known implicitly.

ከካህናት ወገን የምትሆን ሐና የምትባል ሚስት ያገባ ኢያቄም
የሚባል ከነገደ ይሁዳ የተወለደ አንድ ሰው ነበር ሁለቱም
እግዚአብሔርን የሚወዱ እግዚአብሔር አስቀድሞ የመረጣቸው ደጋጎች
ነበሩ እግዚአብሔርም በሠራው ሕግ ጸንተው ይኖሩ ነበር። (13)

There was a man called Joachim born from the clan of Juda who married a wife named Hanna from the side of the clergy. Both of begins by them were generous and God-loving and the chosen . They were obedient and steadfast with the law of God . (13)

The story begins by introducing Hanna and Joachim that they are couples obedient to God and seeking a child. The main story traditional way of telling folk

narrative. Then, it proceeds to stating how they get deliverance to their ambition to have a child.

ከዕለታት ባንድ ቀን ሐና ሚስቱና ኢያቄም መጥተው ወደ ተክል ቦታ ገቡ። (13)

Once upon a time Hanna his wife and Joachim came and got into the garden. (13)

In the above statement, the feature, that begins by "...once up on a time...", makes it similar with folktale. In consecutive miracles the story begins without telling the background information.

...በዚያን ጊዜ የኢትዮጵያው ንጉሥ ዐምደ ጽዮን ከደዋሮ ጦርነት በድል አድራጊነት ከተመለሰ በኋላ... (350)

When the Ethiopian King Amde Tsion victoriously returned from the war of Dawaro...(350)

...ንጉሥ ዐምደ ጽዮን ከካሓዲዎች ጋር ጦርነት ባደረገበት በዚያን ወራት ሰማርያ በምትባል አገር ሠፍሮ ሳለ... (351)

...During the months, King Amde Tsion waged war with traitors and occupied a country known as Semaria... (351)

The above consecutive stories (350th and 351st) begin with the background information. This is because the background of the story is introduced at the beginning of the first consecutive stories, which is 249th miracle in the text. After the above background information was provided, it proceeds to tell the stories as they happened or without flashbacks and foreshadowing. There is smooth flow with no interruption of the chronology of events to tell past events or narrate what will happen in the latter part of the story at the present time in the story. The 306th

miracle story is chosen as representative from the text to validate the absence of anaplepsis and prolepsis.

ስለግብፃዊ ንጉሥ ሶፍሮስ

ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

በከፍተኛ የራስ ሕመም የሚሰቃይ ሶፍሮስ የሚባል አንድ የግብፅ ንጉሥ ነበር።

ከዕለታት በአንደኛው ቀን አምላክን የወለደች ወደ እመቤታችን ቤተክርስቲያን ሄደና ከሥዕሏ አጠገብ ቆሞ እያለቀሰ እመቤቴ ሆይ ከዚህ ጽኑዕ የሕመም ማሠሪያ ፍችኝ በማለት ጸለየ።

ከዚያም ከሥዕሏ ሥር ዓረፍ እንዳለ በዚያው እንቅልፍ ያዘውና ተኛ በዚያን ጊዜም እመቤታችን እጅዋን ዘረጋችና ራሱን ዳሰሰችው ከደዌውም ፈጥኖ ዳነ።

ከዕንቅልፉም በነቃ ጊዜ ፈጽሞ ደስ አለውና እግዚአብሔርን አመሰገነው። አምላክን የወለደች እመቤታችንንም አመሰገናት ስለዚህም ለቤተክርስቲያኗ ብዙ ወርቅና ብር ሰጠ።

ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብን። 306

About an Egyptian King Sophoros

(1)May Her prayer and honor up on us. This is the miracle performed by our lady who begot the Lord and steadfast virgin in flesh and spirit.

(2) There lived an Egyptian king called Sophoros suffering from sever headache.

(3) Once upon a time he went to the church of our Lady who begot Lord and prayed before the portrait bewailing, "Oh my lady ease this sever pain" .

(4) While resting next to her portrait he was slept and instantly cured when our lady stretched her hand and fondled his head.

(5)When he was awake, he was very happy and praised God. He also praised our Lady who begot the Lord, consequently he bestowed silver and Gold to the church.

(6) May Her prayer and honor upon us forever. (306)

The statement marked (1) is the background information about the personage and place of the story. The events narrated in (3), (4) and (5) represent the main part of the story. These are mainly the action of praying, resting, sleeping, waking up, fondling, feeling of happiness, praising, and conferring presents. All these events are presented in straightforward way and in the order of their happening.

In General, it is likely to reach on a conclusion that events in the stories of the *Tä'ammðrä Maryam* are presented chronologically because of the inherent narrative feature of the stories. Hence, it is hardly possible to find analepsis and prolepsis in the stories.

4-2 Duration

4-2-1 Isocronious presentation

Episodes where the miraculous events unfold in Tä'ammðrä Maryam contain isocronious or scenic presentations. The actions, which are presented in somewhat similar pace, are when the receiver of the miracle contacts with St. Mary either in the form of vision or appear physically. These are the main parts where the actions of the miracles unfold. The scenic presentations conspicuous in all the three forms have similar features in that the subject of the miracle is a conversation between a receiver and most often Virgin Mary. The 125th miracle is about a Pharisee who squandered his money and ashamed to meet his old friend as he had no money because he distributes it among the poor. In the meantime Satan came to deceive him.

*XNdz!H XytkzÂ XÃzn úl sYÈN bsW tmSlÖ tgLõ lMN -ZÂIH SIMNS TtK²IH BlÖ -
yqWÝÝ ÃM f¶úêE bs# §Y ydrsbTN CGR h#l# lsYÈn# ngrWÝÝ*

*sYÈNM mLî ngÊN wYM yMLHN yMTqbLS b!çN bwÄJH bmkÖNn# ðT XJG ytwdDKÂ
ytkbRK sW xdRG\lh# xlWÝÝ (125)*

When he felt worried and sorrowful like this, Satan appeared to him in the image of a human being and said to him, " why did you worry and become sorrowful". The Pharisee told the problem he encountered.

The Satan said again, "If you accept what I say you will attain affection and honor before the officer." (125)

The man was rescued from the temptation of Satan after St. Mary appeared physically and ordered him not to transgress the order of the Lord. Such a conversation with an agent who opposes or applauds God has been given emphasis .The emphasis is manifested by means of dialogue where the duration allotted for the discourse approximates the story text.

The other form of isocronious presentation is prayer for deliverance. It is an address to God or others (St. Mary, Saints and Angeles) who are endowed with divine power to play the role of intercession for deliverance, usually seen to respond to the receivers verbally their agreements. Hence, prayer and response for deliverance is scenic presentation in Tâ'ammðrä Maryam. Miracle 235 is a representative of this kind of scenic presentation. It is a story about a woman who

desires to bear a child but she couldn't. After she prayed to St. Mary she got a child.

*kz!ÃM xM\$KN bwldC bDNUl@ \U bDNUl@ nFS y[ÂC KBRT Xmb@-CN \:L ðT
ömCÂ Xmb@t& çY yXGz!xB/@R brkT ÃdrbTÂ LJ> x!ys#S KRSèSN dS y,Ãsÿ LJ s+ÿ
XÃlC lmnCÝÝ*

*ngR GN XNÄÆt\$ YQR¬ yl@lWÂ g@¬ x!ys#S KRSèSN yÿYwD kçn ¥?]n@N Zg!W
xlCÝÝ (235)*

Then, she stood before the portrait of Our Honored Lady who begot our Lord and who remained virgin in body and mind and prayed by saying, " Give me a child with the blessing of God and who pleases Jesus Christ.

"However, if the child you will give me is unforgiving and does not love Jesus Christ, barren my womb". (235)

Martha got a positive result from the portrait in that it showed a sign of agreement by sliding to one side. Such forms of scenic narration are placed in the important part of the episode in the story.

There are also occasions in the miracles where Ethiopia is represented in personification and prayed for deliverance to Virgin Mary to be salvaged from calamities and enemies or foreign intruders.

*bnz!Ã w%oT bhgR §Y BRt\$ CGRÂ ?ZBM k?ZB UR ðRnT bçn g!z@ nÉYt\$ XÂT hgR
x!T×ùÃ XNÄ!H STL [lyC¿¿ DNGL çY b_b#: Lb#Â yng,,TN k¥Yrú ylmn#TN k¥Ynæ
LJ> bMDR §Y cRnt\$N YQR¬WN YLK zND xúSb!ÝÝ*

*ÄGm¾M DNGL çY b_Nt\$ zmN XRs# %os# bnb!† x!úYÃS XNdbT Sln@ SlxgLU†
SlÄêETM YCN xgR bCG... h#l# XöM§¬lh# XrÄ¬lh# YQR X§¬lh# xDÂ¬l#h ÄlWN
Ül#N ÃSB zND xsúSb!¿¿ (368)*

During those months when there was a serious calamity and civil war in the sovereign country, Ethiopia prayed: "Oh Virgin remind your child to send His charity and mercy that who doesn't forget and reserve what is beseeched with pure heart.

Oh Virgin remind Him what He had promised during antiquities with the mouth of Prophet Isaiah that "I would stand in this country's problem to help her forgive her and cure her for the sake of my servant David". (368)

The address for deliverance by Ethiopia was similar with other personage's petition to Virgin Mary. The time allotment for the prayer in either way (personage

and personified representation) is most likely comparable and the presentation is scenic.

4-2-2 Acceleration

Stories in Tä'ammərä Maryam do not go in a uniform pace. Speeding up of the stories is the major feature of the text. This acceleration is evident at the beginning or at the expository part of the stories and in the part of the stories after the miracles have taken place. The acceleration at the expository section provides the summary about the personage.

The 360th miracle is how king Menelik escaped from prison. In the expository part there is an episode that tells in a summarized way how he was taken captive.

ፈዘላ ገሥት (Mn!LK) ktwld ;!%o xND >mT bçnW g!z@ y!êW Ng#! xAet\$ `Ylml÷T ätÂ
dBr bG: tqbr çÝ bz!HM g!z@ xSqDä XNdtngRW b~NdR Ì%o kMTÆL ï¬ `Yl¾ q\$-# yçn
µα /t&ãDéS/ y,ÆEL tnúÂ ng\;ç kz!ÂM k~NdR wd 'ê ÿdÂ Xmb@¬CN xSqDä læHll§s@
XNdngrCW ፈዘላገሥት (Mn!LKN) wd ~NdR wSì bXSR xSqm-W...ÝÝ

bz!HM g!z@ XGz!xB/@R ks# S§LtlyW kKû wgn XNÄCM úÃgβW kt&ãDéS m>T
ymNfs QÇS `YL Xy-bqW bt&ãDéS kt¥ ¥IT bmQd§ l;|R >mT ñrÝÝ (360)

When Sahile-Mariam (Menelik) was 11 Years old his father, King of Shoa Haile-Melekot, died and buried in Debre Bag'ei . As it had been told before, in Gondar in a

place called Quara a certain Kassa (Tewodros), who was treacherous and furious emerged and reigned...

Then, he went from Gondar to Shoa and took Sahile- Mariam (Menelik) into custody to Gondar as our Lady had told Sahile- Sellasie .

During this time God was with him and he has been guarded by the power of the Holy Ghost from the wrath of Tewodros and lived 10 years in the town of Tewodros, Meqdela. (360)

The above account is not a point by point presentation on the backdrops of Menelik and King Tewodros who are the two main personages in the story. It only provides a panoramic view of the life of the young Menelik and the coming of Tewodros to power with two sentences. The story of how Menelik was taken to custody by Tewodros and his life there (at the hands of King Tewodros) was also told in two sentences .

The speeding up of the story after the miracle has taken place is an indication of the fulfillment of the compulsion or the solution given by St. Mary to the personage.

kz!ÃM b`§ Ã q&S ÃcEN b@t KRStEÃN l!Ã >mT xglglÝÝ m§ y?Ywt\$ zmNM m` !Ã xND >mT çnÝÝ kz!HM b\§M >rfÝÝ (240)

Then afterwards, that clergy served the church for 20 years. His life was one hundred and twenty one years. Then, his soul rested in peace. (240)

The miracle is about how a blind priest got his sight back. The above account is after the scenic presentation has been accomplished. It wraps up the life of the priest after he regained his sight miraculously. Such ending by summarizing is not the features of all the stories as the majority of the stories end abruptly after the miracle.

Acceleration in the part of the text dealing with the prophecies about Virgin Mary long before her birth is prevalent because there are summaries of stories from the Old Testament. These stories are intended to represent the birth of Virgin Mary and her being the mother of Christ with sign or symbolism. Acceleration dominates in the stories about the prophecies of St. Mary with the exception of the episode where the symbol or the sign is revealed. The 6th miracle in the text is the story of how Moses saw the burning bush, which was interpreted as a sign that fire is the symbol of Christ and the bush is that of Virgin Mary who tolerated the divinity of Christ.

The child, Moses, born of a Hebrew slave, became the prince of Egypt. The mother of Moses had to hide the infant Moses for safety when Pharaoh, the ruler of Egypt, ordered all male Hebrew babies to be killed. The baby Moses was discovered by one of Pharaoh's daughters, who raised him as her own child. By

command of the Pharaoh's daughter, Moses had been sent home with his own mother to be cared for until he grew up.

Raised as a young prince of Egypt, Moses was educated as becoming his royal station. Moses lived in the land of Midian in Arabia for many years. He worked as a shepherd for a priest called Jethro and married the latter's daughter, Zipporah. Time passed. Back in Egypt, the king had died. But the new ruler who had taken his place hated the Israelites just as much as his predecessor did and the children of Israel continued to suffer. God saw the harsh treatment and heard the cries of the people. God was soon to send them a savior. Moses lived for forty years on the land of Midian working as a shepherd. The forgoing narration summarizes the lives of Moses from his birth.

Then, one day while Moses was out with the flock, he came to Mount Horeb. As he looked up he saw a strange sight. In the distance, a bush seemed to be on fire. Yet the bush didn't burn up, nor did the fire die down. Consumed with curiosity, Moses said, "I must go and see this great wonder and learn why the bush continues to burn without getting burned up ". God spoke to him on Mount Sinai and ordered him to go back to Egypt and lead the Hebrew people out of slavery.

Moses felt that because he stammered he wouldn't be worthy of this task. God told him to use his brother Aaron to do the talking for him. Moses asked Pharaoh, the Egyptian ruler, to release his Hebrew slaves. Pharaoh refused, however, Moses and God used strong measures to change his mind. Egypt was ravaged by ten plagues before Pharaoh gave in. When the slaves reached the

banks of the Sea of Reeds, Moses ordered the water to draw aside and allow the Hebrew people to walk across the sea bed to freedom. God made the waters move, and the slaves went across on the dry bed of the sea. When the Egyptian soldiers followed onto the seabed, the waters returned and drowned them.

Months after leaving Egypt, Moses and the freed slaves came to the slopes of Mount Sinai. Moses went up the mountain alone and stayed there for 40 days and nights , during which time God gave him the Ten Commandments carved on stone tablets, and taught Moses various other laws.

The above episode also narrates about the life of Moses after the burning bush. Hence, the expository and the events after Moses saw the miracle of the burning bush are summaries. The extent of acceleration is high and it is even briefer than what appeared in the Old Testament.

4-2-3 Pause

Cessation of narration of the events intended to describe the personages and setting in the stories of *Tä'ammärä Maryam* is prevalent though it does not last long. Even if it is briefer, the pause that appears in almost all the stories is the description of St. Mary's purity in flesh and soul and the conception and giving birth to Christ.

አምላክን ወደ ወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ ወደ ፀናች ወደ ክብርት አመቤታችን ሥዕል ሂድው.... (98)

Having gone to the portrait of our honored lady who begot the Lord, and stayed steadfast in virginity in flesh and soul.... (98)

The description often repeated in the episodes where the receiver of the miracle is praying for deliverance and to exalt the Virgin Mary after the miracles attributed to Her had taken place instantaneously. The repetition of such description will impel the laity to stop and meditate upon the place Virgin Mary takes up before God now and then.

There is a description of the personages usually before the stories begin which is not regarded as pause. Pause can't take place before a narrative begins. This is because it appears prior to the expression like "once upon a time", and similar other expressions where the main line of story is commencing.

4-2-4 Ellipsis

Time leaps in Tā'ammārā Maryam are rare. This is owing to the inherent features of the stories beginning at a desired point and at an important episode after introducing the background. The stories usually start with an expression "once upon a time..." after the background information is provided. There are also stories that begin by selecting a particular incident, which is known in the scripture.

g@¬ μrg kxMST w%oT b“§....(66)

Five months after the Lord had ascended.... (66)

The ascension of Jesus Christ was a known event and it is used here as time reference to begin the story right away. This has an implication that there would be no time gap available in the story.

Time connectives implying ellipsis are observable in stories. The time connectives are "kz!ÃM" - "then.", "kz!ÃM b`§" - "then afterwards, ". The latter can't be followed by definite indicators of time like "then, after a month", "then after a year",.... Nonetheless, the former time connective could be preceded by definite time. In both cases, the time connectives used in the stories seem to indicate that there is an ellipsis. However, it is equally possible to use them to represent consecutive events with scenic narration, in which case the story duration and the text duration approximates . Let us take two cases from the text.

*xUNNTM ksãc\$ Xyw-# s!ÿÇ bXWnT xNt yXGz!xB/@R LJ nH XÃI# b¬§Q ÜL Xyôh#
msk,,¿¿*

kz!ÃM bz!Ã ytsbsbW ?ZB ---- (51)

When the demons were driven out, they cried out with loud voice and testified by saying, "You are truly the Son of God ".

Then, all the people gathered--- (51)

*M{êTHÂ [lÖTHM kXGz!xB/@R ðT Xnç dRú*LÂ*

XRS bRúcW XJ tnæ\#¿¿

kz!ÃM b`§ s!§N wd b@t\$ ÿì ---(150)

"Your alms and prayer have reached God ".

They greeted each other.

Thenceforward, Silan went to his house---. (150)

In the case of the 51st miracle following the demons' recognition of Jesus Christ, the gathering of people followed. The action of gathering is as immediate as one can deduce from the situation that the people would be there hearing the shout and the voice of the demons. In the case of the 150th miracle too, 'thenceforward' (my emphasis) seems to be more of an indication of the successiveness of the events without much time ellipsis. In spite of his richness, Silan didn't like to give alms to the poor. Nevertheless, with the guidance of Philip'os and the deliverance of Virgin Mary Silan saw in his dream the suffering, in hell, of people without good deeds because of the judgment passed on them. It was at this juncture that he woke up, greeted the devout Philip'os and "thenceforward ", went to his home to distribute the property he has for the poor so that he could inherit the kingdom of Heaven. His decision was instantaneous that he went to his home and distributed the property to the destitute. Hence, there is no cession of the story recognizable in this case too.

To bring to an end the description about duration, the scenic presentation is limited to the prayer of the personage who needed deliverance and the prescription of St. Mary's utterance. This is in order to underscore the value of prayer to Virgin Mary and her expeditious deliverance. This issue lends to the

interpretation of the manifestation of God in flesh (incarnation) by way of His mother and latter Christ's covenant with Her to redeem those souls who beseech Her. The pausing of the narration is also to recite the dual virginity of Mary and to honor Her. The reason for this is attributable to the already raised point of exalting Her. Events which are summed up (accelerated) are those intended to provide orientation about the story at the beginning. The absence of ellipsis is that each story is structured to address a single episode.

4-3 Frequency

As has been discussed in the previous chapter, *frequency* is one of the temporal component of a narrative. It is the relationship between the number of times an event in a given story and its appearance in a text. Frequency is a determinant by the intent of the story. *Singulative*, *repetitive* and *iterative* are the next consideration in the stories of *Tä'ammärä Maryam*.

4-3-1 Singulative

Sigulative telling is considered as a normal way of telling stories. This is when each event in the story is narrated once in the text. Where do we find *singulative* narrative in the stories of *Tä'ammärä Maryam*? . In a story picked randomly from the text, we will attempt to see the presence and distribution of *singulative* telling.

SI xND LBS xÈb! sW

(1) ልመነዋ ክብሯ ለዘለዓለም በውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

- (2) በአንዲት አገር የሚኖር አንድ ሰው ነበረ፤ ይህም ሰው ልብስ በሚያጥብብት ጊዜ ሌላው መጥቶ ወራጁን ውኃ ወደሌላ አቅጣጫ መለሰበት ።
- (3) ያም ልብስ አጣቢ እባክህ ወንድሜ አምላክን ሰለወለደኝ በድንጋሌ ሥጋ በድንጋሌ ነፍስ ስለጸናኝ ስለክብርት እመቤታችን ብለህ ውኃውን አትመልሱብኝ አለው።
- (4) ያ ሰው ግን ወግድ ወዲያ አለው ።
- (5) አጣቢውም ሁለት ሦስት ጊዜ እባክህ እያለ ቢለምነውና ቢማፀነውም ፈጽሞ አንቢ አለው።
- (6) በዚህም ጊዜ ውሀው ቀድሞ የሚፈስበትን ሁለቱንም አቅጣጫ ትቶ ሽቅብ መፍሰስ ጀመረ።
- (7) ይህንንም ነገር የሰሙ ሰዎች ሁሉ ወንዱም ሴቱም በብዛት ተሰብስበው የተደረገውን ነገር አይተው አደነቁ፤ ውሀውም ሽቅብ ሲፈስ ለብዙ ሰዓት ቆየ።
- (8) ከዚያም በእግዚአብሔር ቸርነት አምላክን የወለደኝ በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናኝ በክብርት እመቤታችን አማላጅነት ወሀው ወደ ቀደመ ቦታው ተመልሶ የቀደመ አገልግሎቱን መስጠት ጀመረ።
- (9) ልመናዎ ክብሯ ለዘለዓለሙ በውነት ይደርብን። (329)

A story about a person that washes clothes

- (1) May her Prayer upon us forever; this is the miracle of Our Honored Lady who begot the Lord and remained virgin in flesh and soul.
- (2) In a certain country there lived a certain man; while this man was washing his clothes in a stream another man came and turned the water thereof into another channel.
- (3) And the man who was washing his clothes implored that man " by the prayer of Our Honored Lady who begot the Lord and remained virgin in flesh and soul bearer of God, do not divert the flow of this water".
- (4) But the man said " get away!".
- (5) In spite of the washer's imploring words twice and thrice, the man refused to let the water alone to follow its natural course.
- (6) At that moment the running water started to flow upstream in reverse direction, leaving the two passageways.
- (7) People who heard the event (men and women) gathered and wondered at what had taken place.
The water continued to flow backwards for many hours.
- (8) Then, by the will of God and with the intercession of Our Honored Lady who begot Lord and remained virgin in flesh and soul. The river returned to its former bed and resumed its previous service.
- (9) May Her prayer and honor be upon us forever. (329)

The sentence marked (1) is the part of the story announcing the start of a narrative about a miracle of Virgin Mary. It is not an event even if it is part of the

story providing an idea of what is going to happen. Here it is unnecessary to qualify it with a frequency. The part of the story marked (2) orients the reader as to who is involved in the story and the place of the story. The actions are told only once. This part also sets the complication, which is the turning of the water from its natural flow.

In the next episodes, that is in (3), (4), (5), (6) and (7) we see the complications of events: the contradiction of the two people, the supplication of a man who was washing clothes to Virgin Mary for help, the other man's contempt, the diversion of the stream from its natural flow and the gathering of the people who wondered at the incident. The events that fall within the complication phase are told only once with the exception in (5). The beseech of the man who washes clothes told in (3) is repeated in (5) three times.

The action in (8) is the returning of the water to its natural direction to the service of the man who is faithful to Virgin Mary and it is told once. Therefore, almost all events are told once in the story. There is occasional reappearing of events in the text the intention of which is to emphasize the degree of intricacy. The subsequent component of frequency in narrative is repetitive.

4-3-2 Repetitive

Seen individually, the stories in *Tä'ammärä Maryam* hardly contain any repetitive events. The exception to this is the description of the two-fold virginity of St Mary and Her being the mother of God which is repeated at least two times in a given story. This is to underscore the place she has before God and preach the

laity and the reader of the story. Nonetheless, considered as a whole, the stories of *Tä'ammärä Maryam* have nine main recurring events.

4-3 -2-1 Initiating events

After personages, places and situations are introduced, events that disturb the personages and trigger the story to start proceed as follows:

በአንዲት አገር አንድ ሰው ነበረ ይህም ሰው በዚያች አገር ከሚኖሩ ሰዎች ሁሉ እጅግ በጣም ሀብታም ነበር።

በወርቅና በብር በየአይነታቸው የከበሩ ልብሶች በወንድ አገልጋይ በሴት አገልጋይ በበሬና በላም በበግና በፍየል በፈረስና በበቅሎ በአህያና በግመል ይህን በመሰሉ ሁሉ ሀብቱ ፈጽሞ የከበረ ነበር።

ከጊዜ በኋላ ተላላፊ በሽታ መጥቶ እሱ የሚኖርባትን አገር ወረራት ከአገልጋዮቹም ብዙዎቹ ሞቱ። (100)

In a certain country there was a man who was very rich among the people in the country.

He was absolutely rich: with suits made of gold and silver, has male and female servants, ox and cow, sheep and goat, horses and mule, donkey and camel, etc....

After some time an epidemic that spurt in the country he was living killed most of his servants. (100)

The man introduced with all the abundance is seen facing problems owing to the epidemic. The initiating event that helps to activate the story to start appears in the stories of most of *Tä'ammärä Maryam*.

4-3-2-2 Prayer

A personage, who is dedicated and believes in the role of the intercession of Virgin Mary, prays to her to seek help when facing disaster. The Personage could also be one that doesn't believe in Christianity but prays to be salvaged form the ensuing danger.

Miracle 278th is about a tailor called Hišor who used to sew garments for holy relics and monks in the monastery of Aba Samuel. An Arab visited the

monastery while he was passing by. Sitting by Hiśor, the Arab stole scissors.

Then, Hiśor prayed to St. Mary so that he could get it back.

በዚያም ጊዜ ተነሥቶ ወደ ቤተክርስቲያን ገባና እምላክን ከወለደች
በድንጋሌ ሥጋ በድንጋሌ ነፍስ ከጸናች ከክብርት እመቤታችን ሥዕል
ፊት ቆመ።

ከዚያም በዚህ መቀስ ምክንያት ተአምራትሽን ባትገልጭ መልሰሽም
ወደ እጄ ባታገቢልኝ ለንዋዩ ቅድሳቱም ሆነ ለመነኮሳቱ ልብስ
እንደማልሰፋና በዚህ ደብር እስከ ሕይወቴ ዘመን ድረስ እንደማልቀመጥ
ካንቺ የተወለደ ኢየሱስ ክርስቶስ እግዚአብሔር ሕያው ነው ብሎ አለቀሰ።
(278)

During that time he went to a church and stood before the portrait of Our Honored Lady who begot the Lord and remained virgin in flesh and soul.

Then, he said "If you are not demonstrating your miracle and retrieve the scissors , I won't tailor the garments for the holy relics and the monks; and I would not live in this monastery till the end of my life and cried out, "Jesus Christ! who was born from you is eternal". (178)

Hiśor's prayer to get the lost scissors is resolutely addressed to St. Mary because he knew she would do a miracle. Prayer by personage in stories is a repeated action.

4-3-2-3 Revelation

Revelation is one of the actions narrated repeatedly in the stores of *Tä'ammärä Maryam*. This action takes place to instruct or say words of reproach to the receiver of the miracle. It is by appearing physically or by appearing in dream shown by the portrait in dream or from the sign the portrait of Virgin Mary is showing.

A person who was negligent of the principle of Christianity became sick and couldn't get remedy from traditional healers. Then, he made a feast in the name of St. Mary so that She could heal him.

አምላክን የወለደች እመቤታችንም በራእይ ተገልጿ አንተ ሰው እስከ ዛሬ ባለው ዘመንህ ሳተውቀኝ በከንቱ ኖረህ ነበር አሁን ግን መከራ በደረሰ ጊዜ አውቅኸኝ አለችው። (236)

Our Lady who begot the Lord revealed to him in vision and said unto him, "You lived all your life in vain without knowing me, however, now you come to me when disaster befalls upon you ". (236)

Even if she would heal the sickness at a later part of the story, in this part of the revelation St. Mary reproached him.

4-3-3-4 Miracle

The miracle is the core of the stories and found in all of them. The miracles vary according to the need of the personage or the performer of the Miracle, St. Mary. In some stories the revelation of St. Mary could be a miracle given that the personage is in need of seeing her, and at other times it could serve as a prelude to the performance of another miracle.

በዚያም ጊዜ ያ የንጉሥ ልጅ ከእንቅልፉ እንደሚነቃ ሰው ፈጥኖ ተነሣና የተዘጋበትን ድንጋይ አገለባብጦ በላይዋ ላይ ተቀመጠ። (75)

During that time, the son of the king raised as if he was waking up from sleep and turned over the stone put on top of him, and sat on it. (75)

King Tebarios besought Virgin Mary to raise his son from death. After Her prayer to God by standing before the grave of the deceased, the prince came to life. The Virgin Mary performed this miracle during her lifetime.

4-3-3-5 Commemoration

Those personages who got deliverance celebrate the commemoration of St. Mary with lavish feasts. The observance of the holiday of Virgin Mary would be either every month or annually.

ያም በዚያ ንጉሥ ፈንታ የነገሠ ልጅ በሰላም እስካረፈ ድረስ እመቤታችንን በፍጹም ልቡናው እያገለገላት በየወሩም መታሰቢያዋን ሲያደርግ ኖረ። (312)

That lad who crowned on behalf of the king served Our Lady with all his heart and he lived by commemorating Her holiday every month until he passed away peacefully. (312)

4-3-2-6 Punishment

Punishment in the stories could be bodily or eternally. Those who disobeyed the law of God in thought, in words or actions would be punished in their life to repent. If persisted on after this kind of punishment, they would be condemned to hell.

እኒያ ወንበዶችም እኩሌቶቹ ዲዳ ሆኑ እኩሌቶቹም አእምሮአቸውን አጥተው ጠፉ እኩሌቶቹም ዓይናቸውን ሹሙ እያወጣ ጣለው ። (165)

Some of the brigands became dumb, some went crazy and the official pricked out the eyes of some others.(165)

In spite of the warning by the guard of the church, the brigands persisted in looting holy relics. Then, they were tracked down and punished by the governor of the region where they were trying to hide the loot.

4-2-2-7 Publicity

The personages made public the miracles done for them. The miracles done in favor of them motivated them to make public what they experienced. Then, others would believe in the magnanimity of God and the exalted position St. Mary has before God.

ከዚያም ነዳያኑንና ችግረኞቹን ድሆችንና በዚያም የሚኖሩ የሀገሩን ሰዎች ጠሩና ይህን ድንቅ ተአምር ነገራቸው። (312)

Then, they summoned beggars, the poor and the people residing in that country and told them this extraordinary miracle. (312)

4-2-2-8 Reward

It is frequent that righteous Christians join the Heaven or get eternal life. Those who have not been living within the principles of Christianity, but repent and cleansed from the sin with the intercession of the Virgin Mary would also be rewarded eternal life.

የለመንኸኝን ሁሉ እነሆ አድርጌልሃለሁ እንግዲህ ወዲህ ሁለተኛ አትዘን ከልደት በዓል በኋላ ወደኔ እወስድሃለሁ አለችው።

ያም ሕሙም ደስ አለው ።

እንደተናገረቸውም አደረገችለትና በፍቅር ዐረፈ። (182)

"I have done all you have asked me" ;and said, "Don't be distressed from now onwards. I will take you after Christmas".

That patient became happy.

She had done as she promised and he passed away with affection. (182)

The bishop whose days were numbered because of a sickness prayed to Virgin Mary to help him to visit Jerusalem. She heard his prayer and scheduled to take him to the heavenly Jerusalem. He was rewarded according to her promise because of the good deed he had accomplished during his life on earth.

4-2-2-9-Exhortation

Exhortation is off the story; it is an address to the audience about the significance of the story to the laity. Every one who hears or reads the stories is persuaded to believe in the role St. Mary plays as a mediator. The reader or the hearer would be preached to exalt her in his/her life to get help and remain steadfast within the principle of Christianity.

ከዚህ ኃላፊ ጠፊ ከሚሆን ዓለም ከምናገኘው ገንዘብ ስለ እመቤታችን ስም
ለነዳያን ለችግረኞች ምጽዋትን እናድርግ :: (305)

Let's give alms to beggars and the needy in the name of our Lady from what we earn while we are living on this transient world. (305)

The above nine *repeating* events are evident in most of the stories of the text.

They help to see the focus and motives of the stories. Let us pass to the iterative form of narrative frequency, which is quite opposite to the above-discussed repetitive narrative.

4-3-3 Iterative

In stories of *Tä'ammärä Maryam* where a single utterance takes up more than two occurrences is not uniformly found. Among the stories about the prophecies of Virgin Mary *iterative* narration is rare. This is because of the preoccupation of the narratives in this group to the interpretation of symbols and signs from stories of the Old Testament. It is also justifiable that the subjects of the miracles (interpretations) are often St. Mary and Jesus Christ that they are prominent figures. Their prominence doesn't call for an *iterative* narration. The profiles of personages that took part in the story are also told from the general perspective, without concentrating on the particular issue. This prevents the use of *iterative* narrative, which shows the devotion (like he prays seven times a day) or defiance (he despises Christians when ever he meets them) of the personage. For instance the 5th story in the text is about the ladder Jacob had seen in his dream. The ladder made of gold is placed on the ground and its top reaches heaven. It is interpreted as Virgin Mary - connecting man and God. There is no description of the extent of Jacob's dedication to God. Instead, it swiftly provides summary that

Isaac was blessed after the death of Abraham. God revealed to Jacob, the son of Isaac blessed as well as instructed him to go to the land of his mother's father to seek a wife. The Great promises God had given to his grandfather, Abraham and his father Isaac and to himself (Jacob) could be told in an *iterative* way.

The stories after the birth as well as ascension of the Virgin contain iterative narrative fairly enough, which is informative on the personages and situations in the story.

በወርኅ ጥር በሃያ አንድ ቀን ብዙ ሕዝብ የመቤታችንን በዓል ለማክበር የመምህራን የአባ ፊቅጦርና ያባቶማስንም መታሰቢያ ለማድረግ ይሰበሰቡ ነበር። (195)

On T'ôr 21 a lot of people used to gather to celebrate the feast of the rest of Our Lady and to pay homage to the teachers Aba Fiktor and Aba Thomas.(195)*

The gathering of the people on T'ôr 21 was repeated indefinitely in the past. It is indefinite because it could be for two, three, fifteen or twenty years. This indefiniteness in *iterative* narrative does not prevent from its being informative as well as setting an initiating event by describing the extent the personage is dedicated.

There are also cases where iterative narrative tends to be definite as in 223rd miracle.

*bF[#M Lb#Â bm¬mN XM\$KN ywldC bDNUl@ !U bDNUl@ nFS y[ÂC KBRT
Xmb@¬CNN y,wD xND sW nbrÝÝ h#Lg!z@M bm>LTÂ bl@!T XJ YnæT nbr (223)*

There was a man who loved our honored Lady who begot the Lord and remained Virgin in flesh and soul.

* the month of January,

He used to genuflect in honor of Her day and night. (223)

The extract exemplifies the iterative narrative, which has determinate time to demonstrate the extent of the dedication of the personage to the love of Virgin Mary. The recurrences of events divided from 'used to' to sub parts 'day and night'. This sub-series event magnifies the dedication of the personage. On the other hand, the *iteration* of the occurrences could also be meant to show the degree of disobedience of the personage.

The synthesis of events (*iterative*) that tells repeated actions in one narration tend to overlap with accelerated narration that summarizes events that occur for a protracted time in its purpose. Both the *iterative* and *accelerated* narration provide background information about the personages and situations before the stories begin.

Conclusion

The miraculous stories of Virgin Mary made their ways to Ethiopia from medieval Christendom and translated into the Gə'əz language. Local Stories attributed to the Virgin Mary were also added to the corpus. The stories are common among the laity of EOC. In the forgoing discussion we have seen that the miracles were grouped in to prophecies of the birth of St. Mary, miracles during Her life on earth and miracles after Her ascension. This grouping is based on the definable relation between miracles and their manifestations.

As narrative time is one of the basic constituents of the techniques of narrative discourse, this study attempted to describe the relation of story time and narrative time in *Tä'ammərä Maryam*. The stories of *Tä'ammərä Maryam* are presented chronologically as they happen. Accordingly, it is unlikely to find analepsis and prolepsis in the stories. These is one of the narrative feature that make *Tä'ammərä Maryam* different from other form of narrative and similar with folktale.

As far as the duration or pace of the story is concerned, scenic presentation is usually apparent when the personage is praying and the Virgin Mary is responding to his/her prayer to prescribe what the subject should do by meeting bodily, in dream or in vision. On the other hand, accelerated narration is at the expository part and at the end of the stories. In the group of stories about the prophecies, acceleration dominates. Pausing of the narration is not common in the stories of *Tä'ammərä Maryam* except the stopping of the story to describe the two

fold virginity of St. Mary and Her intermediary role between man and God. Ellipsis is not also there. This could be because the stories start at a desired episode. In general, the pace /duration/ of the story would be summed as follows.

Scenic = prayer and prescription

Acceleration = background

Pause = description of St. Mary

Ellipsis = none

As regards frequency the study explored *singulative*, repetitive and iterative actions. *Singulative* telling is regular in the stories of *Tä'ammärä Maryam* with the exception of events that appear in some stories to serve as emphases. On the other hand, repetitive narration is absent in the corpus; this is when the stories are seen individually. However, considered as whole initiating events, prayer, revelation, miracle, commemoration, punishment, publicity, reward and exhortation are recurrent. The iterative telling is absent in the group of the miracles about prophecies. In the rest two groups (miracles during Her existence and after ascension) summarizing repetitive events in to a single utterance is common. The iteration is recurrent in the orientation part of the stories. Thus frequency could be shown as:

Singulative = all events

Repetitive = none when individual stories are seen and nine main recurring events when the stories of the text are considered as a whole.

Iterative = background /orientation/

The results of the description of narrative time sorted out so far refer generally to a single episode structured as a story and meant to win the hearts of the laity to the love of St. Mary. It is within this convention (the time structure) that the stories made to appear what they are. Genette quoted Christian Metz as saying that "one of the functions of narrative is to invent one time scheme in terms of another time scheme" (1980 :33). The time scheme made conventional for Tā'ammḏrā Maryam at least for over five centuries is also current today and will most probably, continue as it is. When extending the narrative function beyond invention, the narrative time scheme in the text entails moralizing and evangelizing purposes. The attempts made to describe, the arrangement of events, duration and the frequency of the events in the stories of miracles help us to learn how the narratives are systematized to bring about the mentioned effect. The result of the examination into order, duration and frequency of Tā'ammḏrā Maryam would help to further examine other features of the text. It could be also possible to see the result of this analysis of narrative time to folktale.

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Annex

Ten stories appended below are representatives of the three categories of the stories in the Ta'amire Mariam among which few are stories those quoted for demonstration in the analysis.

አምስተኛ ተአምር

ያዕቆብ በራዕዩ እመቤታችንን በወርቅ መሰላል አምሳል እንዳያት

1 ልመናዋ ክብሯ በኛ ለዘለዓለም በውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች የክብርት እመቤታችን ተአምር ይህ ነው።

2 አብረሃም ከሞተ በኋላ እግዚአብሔር ልጁ ይስሐቅን ባረከው ከዕለታት በአንደኛው ቀን ሌሊትም እግዚአብሔር ተገለጸለትና እኔ የአባትህ የአብረሃም አምላክ ከአንተ ጋር ነኝና አትፍራ እባርክሃለሁ ስለባሪያዬ ስለአብረሃም ዘርህን አበዛለሁ አለው።

3 ለይስሐቅም ያዕቆብ የሚባል ልጅ ነበረው።

4 ከዕለታት በአንደኛው ቀን ይስሐቅን ያቆብን ጠራውና ተነስተህ ወደ እናትህ አባት ወደ ባቱኤል ቤት በሁለቱ ወንዞች መካከል ሂድ ከዚያም ከእናትህ ወንድም ከአባ ሴቶች ልጆች ሚስት አግባ።

5 ሁሉን የሚችል አምላክ ይከተልህ ለብዙ ሕዝብ ጉባኤ ትሆን ዘንድ ይባርክህ ያብዛህ እግዚአብሔር ለአብራሃም የሰጣትን ስደተኛ ሆነህ የተቀመጥከባትን ያችን ምድር ትወርስ ዘንድ ለአንተና ለዘርህም የአብረሃምን በረከት ይስጥህ ብሎ ባረከው።

6 ያዕቆብም የአባቱንና የእናቱን በረከት ተቀብሎ ሂደ ሲሄድም ውሎ ከአንድ ቦታ ሲደርስ ፀሐይ ጠልቃ ነበርና ከዚያ አደረ ከዚያም ለትራስ የሚሆን ድንጋይ ፈልጎ ድንጋዩን ተንተርሶ ተኛ።

7 ያዕቆብም ሌሊት በሕልሙ የወርቅ መሰላል ተተክላ ከምድር እስከ ሰማይ ደርሳ የእግዚአብሔር መላእክት ሲወጡባት ሲወርዱባት ዙፋን በላይዋ ተዘርግቶ በዚያ ላይ ንጉስ ተቀምጦባት አዩ።

8 እግዚአብሔርም ያዕቆብን የአባቶችህ የአብረሃምና የይስሐቅ አምላክ እኔ እግዚአብሔር ነኝ አትፍራ ይህችን አንተ የተኛህባትን ምድር ለአንተና ለዘርህ ሁሉ እሰጣለሁ።

9 ዘርህም እንደ ባሕር አሸዋ ይበዛል እስከ ምዕራብና ምስራቅ እስከ ሰሜንና ደቡብ ድረስ ትስፋፋለህ የምድርም አሕዛብ ሁሉ በአንተና በዘርህ ይባረካሉ።

10 ይህችም ከምድር እስከ ሰማይ ደርሳ ያየሃት የወርቅ መሰላል በኋለኛው ዓለምን ለማዳን ከስዋ ከስጋዋ ሥጋ ከነፍሱዋ ነፍስ ነስቼ ሰው እሆን ዘንድ የመረጥኳት ከአብራክህ የምትከፈል ልጅህ ምሳሌ ናት።

11 እነሆ አሁንም እኔ ከአንተ ጋር ነኝ በምትሄድበት መነገድ ሁሉ እጠብቅሃለሁ የነገርሁህን ሁሉ እስካደርግልህ ድረስ ከቶ አልተውህም አለው።

12 ያዕቆብም ከእንቅልፉ በነቃ ጊዜ በውነት እግዚአብሔር ከዚህ አለ እኔ አላወቅሁም ነበር።

13 እንደዚሁም ይህ ስፍራ ምንኛ ያስፈራ በዚህ ቦታ እግዚአብሔር ከዚህ አለ እኔ ግን አላወቅሁም ይህ ሥፍራ ምንኛ ያስፈራ የሰማይ ደጅ ነውና አለ።

14 በነጋም ጊዜ ያዕቆብ ማልዶ ተነሳና ተንተርሶት የነበረውን ድንጋይ ሐውልት አድርጎ አቆመውና ይህ ለመታሰቢያ ያቆምኩት ሐውልት የእግዚአብሔር ማደርያው ይሁን ብሎ ጠራው።

15 ቤቴል ማለት የእግዚአብሔር ቤት ማለት ነውና።

16 ከዚህም በኋላ ያዕቆብ እግዚአብሔር ከእኔ ጋር ቢሆን በምሄድባትም በዚች መንገድ ቢጠብቀኝ ወደ አባቴ ቤትም በሰላምና በጤና ቢመልሰኝ እግዚአብሔር አምላኬ ይሆንልኛል።

17 እንደዚሁም ይህ ለመታሰቢያ ያቆምኩት ሐውልት የእግዚአብሔር ማደሪያ ይሆናል ከሰጠኝም ሁሉ ከዓሥር አንዱን እጅ ዓሥራት አድርጌ ለአንተ እሰጣለሁ ሲል ለእግዚአብሔር ስዕለት ተሳለ።

18 ያዕቆብ ተሰዶ ከሂደበት አገር ወደ ተወለደባት ወደ አባቴ አገር ተመልሶ ሲሄድ የእግዚአብሔር መላእክት ተገናኙት ባያቸውም ጊዜ እነዚህ የእግዚአብሔር መላእክት ናቸው አለ።

19 ያዕቆብም በመንገድ ካደረበት ቦታ አንድ ጎልማሳ ሰው ሲታገለው አደረ።

20 ጎልማሳውም እንዳላሸነፈው ባዩ ጊዜ የጭኑን ሹልዳ ነካው በዚህም ጊዜ ያዕቆብ የጭኑ ሽልዳ ደነዘዘ።

21 ጎልማሳውም ያዕቆብን ሌሊቱ ሊነጋጋ ሰማዩ አቀላልቷልና ልቀቀኝ አለው ያዕቆብ ግን ካልባረክሽኝ አለቅህም አለው።

22 ጎልማሳውም ሰው ስመህ ማነው ብሎ በጠየቀው ጊዜ ስሜ ያዕቆብ ነው አለው።

23 ጎልማሳውም ከእንግዲህ ወዲህ ስምህ እስራኤል ይባል እንጅ ያዕቆብ አይባል እግዚአብሔርም ከሰውም ጋር ታግለህ አሸናፊ ሆነሃልና አለው።

24 ያዕቆብም ስምህ ማነው ንገረኝ ብሎ ቢጠይቀው እርሱም ሰሜን ለምን ትጠ ይቃለህ ስሜ ድንቅ ነውና ብሎ በዚያን ጊዜ ባረከው።

25 ያዕቆብም እግዚአብሔርን ፊት ለፊት ስላየውና ስለታገለው ለአባቶቹ ተሰፋ እንደሰጣቸው የእግዚአብሔር ከኔ ወገን መሆን ተረጋገጠልኝ ብሎ ስለዚህ ያን ሥፍራ እግዚአብሔር ተገለጠበት ሰውና እግዚአብሔር በግልፅ የተገናኙበት ቦታ ወይም ሥፍራ ብሎ ሰየመው።

26 ይእግዚአብሔርም ራእይ በአለፈ ጊዜ ፀሐይ ወጣችበት እሱ ግን የጭኑ ሥር በመነካቱ ምክንያት ያነክስ ነበር።

27 ስለዚህም የእስራኤል ወገኖች የሆኑ ሁሉ እስከ ዛሬ ድረስ የወርች ሣጋ ወይም ሹልዳን ሥጋ አይበሉም የያዕቆብን ጭን ይዞ የወርቹን ሹልዳ አደነዘዙታልና።

28 ወንድሞቹ ሆይ የአምላክ ልጅ ሰው የመሆኑ ነገር ደረጃ በደረጃ መምጣቱንና ከዚህ ከያዕቆብ ወገን ሰው የመሆኑን ያጠ የቀው ዘንድ እግዚአብሔር ያዕቆብን እንደታገለው ተመልከቱ።

29 የአብ አካላዊ ቃል ከሥጋዋ ሥጋ ከነፍስዋ ነፍስ ነስቶ ሰው የሆነ በእውነት ወለተ እስራኤል የተባለች እመቤታችን ድንግል ማርያም ከእሱ አብራክ የምትከፈል መሆኑን ሲያስረዳው ከእንግዲህ ወዲህ ስምህ እስራኤል ይባል እንጂ ያእቆብ አይባል ባሎ የሰየመውን አምላካዊ ስያሜ አስተውሉ።

30 ይህ ሁሉ የተነገረው ትንቢት የተሰጠው ተስፋ አምላክን በወለደች በእመቤታችን በቅድስት ድንግል ማርያም ይፈጸም ዘንድ አለውና።

31 ልመናዋ ክብሯ ለዘለዓለም በእውነት ይደርብን።

አሥራ ሦስተኛ ተአምር

1 ልመናዋ ክብሯ በኛ ለዘለዓለም በውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች የክብርት እመቤታችን ተአምር ይህ ነው።

2 ከካህናት ወገን የምትሆን ሓና የምትባል ሚስት ያገባ ኢያቄም የሚባል ከነገደ ይሁዳ የተወለደ አንድ ሰው ነበረ።

3 ሁለቱም እግዚአብሔርን የሚወዱ እግዚአብሔር አስቀድሞ የመረጣቸው ደጋጎች ነበሩ እግዚአብሔርም በሠራው ሕግ ፀንተው ይኖሩ ነበር።

4 ሚስቱ ግን መክና ትኖር ነበር ልጅም ስልነበራቸው አዝነው ተክዘው ይኖሩ ነበር ። ዕለት ዕለት ወደ ቤተ እግዚአብሔር እየሄዱ ልጅ ይሰጣቸው ዘንድ በኅዝን በልቅሶ ልመናቸውን ወደ እግዚአብሔር ያቀርቡ ነበር ከገንዘባቸውም ከፍለው ለድሆች ለጸም አዳሪዎችና ለቤተ እግዚአብሔር ይሰጡ ነበር።

5 እግዚአብሔር ልጅ በመስጠት ልመናቸውን ይቀበላቸው ዘንድ ይደረግልናል በማለት ተስፋ ፀንተው ይኖሩ ነበር።

6 ከዕለታት ባንድ ቀን ሓና ሚስቱና እያቄም ወጥተው ወደ ተክል ቦታ ገቡ።

7 ቁመውም ሲጸልዩ ርግቦች ሲጫወቱ አይተው ልጅ ስለሌላቸው ፈጽመው አዘኑ ከኃዘናቸውም ብዛት የተነሣ ዕንቅልፍ ዕንቅልፍ አላቸውና በዚያ ጥቂት ዐረፉ።

8 ከዚያም ሓና በራእይ በባሏ በኢያቄም እጅ እንደተያዘች ያችም በትር አብባ አፍርታ አዩች።

9 ሁለተኛም እሱ በሓና እጅ ከፍሬ ሁሉ የሚመስለው የሌለ የሚጣፍጥ መልካም ፍሬ ተይዞ አዩ።

10 ከእንቅልፋቸውም በነቁ ጊዜ ደስ አላቸው ባራእያቸውም ስለ አዩት ነገር እርስ በርሳቸው ተነጋገሩ እግዚአብሔርንም አመሰገኑት።

11 ከዚያም በኋላ ፍቃድ እግዚአብሔር ይሁን ብለው ወደ ቤታቸው ገቡ።

12 ከዚያም በኋላ ሓና ፀነሰች ዕንሷም ታወቀ የሰጠከኝንም ልጅ ለእግዚአብሔር ተሳለች።

13 ሁሉ ጊዜ በጾም በፀሎት ተወስና በፍጹም ደስታ ለደሆችና ሎጦም አዳሪዎች ምጽዋትን ስትሰጥ ኖረች።

14 ይህን ሁሉ ስላደረገለኝ ፈንታ ለአግዚአብሔር ምን ወሮታ እከፍላለሁ ብላ በልቧ አሰበች ለመስዋዕት የማይሆነውንም ምግብ ሁሉ ከመብላት ትከለክል ነበር ስግደትንም ታበዛ ነበር የሰጣትንም ይጠብቅላት ዘንድ ወደ እግዚአብሔር ልመናን አበዛች።

15 ከስድስት ወርም በኋላ የሐና ፅንሷ ታወቀ የሷ ዘመዶች የባሏም ዘመዶች በሰሙ ጊዜ ወደ እስከ መጥተው የሕፃንነትሽ ዘመን ካለፈ በኋላ ላንች የተደረገ ይህ የምንሰማው ነገር ምንድን ነው አሏት መፅንሰዋንም ይረዱ ዘንድ ማገፈጅን ዳሰሱ።

16 ዓይኗ የታወረ ከክብርት ሐና እናት ዘመዶች ወገን የአርሳባን ልጅ የምትሆን አንዲት ሴት ነበረች ምን ምን ሳታውቅ ዓይኗን በዳሰሰች ጊዜ ፈጥና ዳነች ብዕዕት ሐናንም ሐና ሆይ ብዕዓን ይገባሻል አለቻት ዓለም ከተፈጠረ ጀምሮ እንዳንች በማገፀኑ የእውራን ዓይን የሚያበራ የለምና።

17 ዘመዶቿም ሰገዱላት ብዕዕት ሐና ካጥቢያ ኮከብ ፀሐይ እንዲከብር በነሱ ላይ የከበረች ሆነች።

18 ዝናዋም በየሀገሩ ሁሉ ተሰማ ድውያንን ሁሉ ሕሙማንንም ሁሉ እየመጡ ማገፈጅን እየዳሰሱ ይፈወሱ ነበር ሰዎችም ሁሉ በማገፀን ሳለ ሕሙም የፈወሰ በተወለደ ጊዜም ምን ዐይነት ታምራት ያደርግ ይሆን አለ።።

19 የእስራኤልም ልጆች ይህን ነገር በሰሙ ጊዜ ተሰብስበው ስለዚህ ነገር ምን እንላለን እነሆ ኢያቄምና ሐና በእስራኤል መንግስት ተነግሡ ሐና ፀንሳ ሳለች በማገፀን ታድናለች በኛ ላይ ልተነግሥ አይደለምን አለ።።

20 ከሳቸውም አንዱ ይህ ያስደንቃችኋልን ሙሴ እንደፃፈው በደንጊያ ወግረን እንገድላቸው ዘንድ ኑ አላቸውና ሁሉም ተቀጣጠሩ።።

21 መንፈቀ ለሌትም በሆነ ጊዜ ስሙ ገብርኤል የሚባል መለዓክ ከሰማይ ወርዶ በዘመድ የከበራችሁ ኢያቄምና ሐና ሆይ ከዚህ ተነሡ አላቸውና ሊባኖስ ወደሚባል ተራራ ወሰዳቸው።።

22 በዚያም ከአዳም ጀምሮ እስከ እመቤታችን ልደት ድረስ ትንቢት ከተነገረለት በስድሳ ስድስተኛው የትውልድ ሐረግ በአራተኛው ክፍለ ዘመን እመቤታችን ተወለደች።።

23 በዚህም ዕለት በልዩ ልዩ ምሳሌ በነቢያት አንደበት ሲነገር የመጣው ትንቢትና ለቀደሙ አባቶች የተሰጣቸው ተስፋ ተፈፀመ።።

24 በባህሪያችን ጸንቶ የነበረ መርገመ ሥጋ መርገመ ነፍስ ጠፋ ተሻረ በሔዋን ምክንያት የተዘጋው የገነት በርም ንፅሕትና ክብርት በምትሆን በዳዊት ልጅ ብደንግል ማርያም ተከፈተልን።።

ስላ ሰባተኛ ተአምር
እመቤታችን የአንዲት ሴት የታወረ ዓይኗን እንደአበራችላት

1 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።።

2 የተመሰገነችና ከፍ ከፍ ያለች አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን አምላክን በወለደችበት ቦታ በቤተ ልሔም እያለች።።

3 በዚያ የቀኝ ዓይኗን ጋኔን ያሳወራት በፍፁም የተቸገረች የተጨነቀች አንዲት ሴት መጣች።።

4 ያችም ሴት ይቅር ባይ የምትሆን አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ፊት በደረሰች ጊዜ ፤

5 አምላክን የወለድሽ እመቤቴ ማርያም አብ የባረከሽ ወልድ የጌትነቱ አዳራሽ ያደረገሽ መንፈስ ቅዱስ ያደረብሽ ሆይ ከዚህ ህመሜ ፈውሽኝ ይቅርም በይኝ ይህችን አንዲቷን የቀኝ አይኔን አብራልኝና ከግራ ዓይኔ ጋር አስተካክይልኝ እያለች የቤተ ልሔም ሰዎች በሙሉ እስከሚሰማት ድርስ እየተፈጃጀች በታላቅ ጮኸች።።

6 በዚህም ጊዜ እመቤታችን ጮኸቷን ሰማች አስተውለም በዕለቱ ልመናዋን ተቀበለች።።

7 በዚችም ሰዓት ክብርት እመቤታችን እጅዋን በታወረው የቀኝ አይኗ ላይ ጫነችው።።

8 እጅዋንም በዓይኗ ላይ በጫነችባት ጊዜ ፈጽማ ዳነች እንደሌላውም ሰው ሁሉ ብርሃን ለማየት ቻለች።።

9 በቤተ ልሔም የሚኖሩ ሰዎች ሁሉ የዚችን ሴት ዓይን መዳንና ማየት መቻሉንም በተመለከቱ ጊዜ የሁሉ ጌታ የሚሆን በእግዚአብሔርና የይቅርታ

የቸርነት መገኛ የሆነች በወላጅ እናቱ በእመቤታችን ድንጋል ማርያም አመኑ።

10 እነሆ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች የክብርት እመቤታችን እርዳታዋ በየጊዜውና በየሰዓቱ በብዙዎች ወገን በነቢያትና በሐዋርያት በጸድቃንና በሰማዕታት በድንጋልና በመነኮሳትም ዘንድ ይገኛልና።

11 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብን።

መቶኛ ተዓምር
እመቤታችን በወፍ ተመስላ እሳቱን በክንፎቿ እንዳጠፋችው

1 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 በአንዲት አገር አንድ ሰው ነበረ ይህም ሰው በዚያች አገር ከሚኖሩ ሰዎች ሁሉ እጅግ በጣም ሀብታም ነበር።

3 በወርቅና በብር በየዓይነታቸው የከበሩ ልብሶች በወንድ አገልጋይና በሴት አገልጋይ በበሬና በላም በበግና በፍየል በፈረስና በበቅሎ በአህያና በግመል ይህን በመሰሉ ሁሉ ሀብቱ ፈፅሞ የከበረ ነበር።

4 ከዚያ በኋላ ተላላፊ በሽታ መጥቶ እሱ የሚኖርበትን አገር ወረራት ከአገልጭቹም ብዙዎቹ ሞቱ።

5 በዚህም ምክንያት ታላቅ ኅዘን ደረሰበት ይልቁንም ከዚህ በሽታ እሱንና ቤተሰቡን ታድነው ዘንድ አምላክን የወለደች ወደ እመቤታችን ወደ ቅድስት ድንጋል ማርያም መማለደ ጀመረ።

6 የሚማልዷትን ሁሉ ልመናቸውን ቸል ሳትል ፈጥና ሰማችው።

7 ከዕለታት በአንድ ቀን የሕንፃዋ ቁመት በጣም ከፍተኛ የሆነ በመልካም ሥራ የታነፀች ቤተክርስቲያን አየ በቤተክርስቲያኒቱ በስተ ምስራቅ በቀኝ በኩል ባለው ማዕከል መስኮት ነበረ።

8 ከቤተክርስቲያኗ በስተውስጥ የመዛኒቢያ ጣራና በስተውጭ በኩል ባለው መስኮት ፊት ለፊት እሳት ሲነድ ታየ።

9 አምላክን የወለደች እመቤታችን ቅድስት ድንጋል ማርያም ከርግብ የምታንስ መልካ ሰማያዊ በሚመስል በወፍ አምሳል ከዚያች መስኮት

ወጥታ ያን እሳት በክንፏ ካጠፋችው በኋላ ተመልሳ ወደመስኮቱ ገባች።

10 ዳግመኛም አስቀድሞ በታየበት ቦታ ያ እሳት እንደገና ሲነድ ታየ።

11 አሁንም ይህቺ ወፍ ከመስኮቱ ወጥታ በክንፏ ጠፍታ ያን እሳት እንደቀድሞ አጠ ፏችው።

12 ከዚህ በኋላ ያች ወፍ ከመስኮቱ ወረደች መልካም ከራሷ እስከ ወገቧ ድረስ ነጭ ሆነ።

13 በዚያን ጊዜ አንድ ሰው ከወዳጆቹ ጋር በባለጸጋው አጠገብ ቆሞ ነበርና ያችን ወፍ ያይ ዘንድ ወደ እሷ ሄደ።

14 ወደወፏም ሄዶ በደረሰ ጊዜ ይህች ወፍ ተሰወረች ባለጸጋውም እንዲህ በወፍ አምሳል የተገለጸችለት ወይም የታየችው አምላክን የወለደች እመቤታችን ቅድስት ድንጋል ማርያም እንደሆነች አወቀ።

15 ዳግመኛም የዚያ እሳት በወፏ ክንፍ ተጸፍቶ መጥፋት የበሽታው መጥፋት እንደሆነ ተረዳ።

16 ከዚያም በኋላ ያ ባለጸጋ ከነቤተሰቡ ይህ ክፉ በሽታ ሳያገኘው ተረፈ።

17 ከክፉ ሥራ ሁሉ አዳኝ የምትሆንና ለሰው ልጆች ከመራራ ሞት መሸሸጊያ ወይም መጠ ጊያ ትሆን ዘንድ እሷን የሰጠ የእግዚአብሔርን ልጅ ያለዘርዓ በእሷ ከሷ የተወለደ እግዚአብሔርን ፈጽሞ አመሰገነ።

18 ልመናዋ ክብሯም ለዘለዓለሙ በእውነት ይደርብን።

መቶ ሃያ ሦስተኛ ተአምር
ስለቀጸደቅያው ባለጸጋ ልጅ

1 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 ቀጸደቅያ በምትባል አገር አንድ ባለጸጋ ሰው ነበር ለሱም የሚወደው አንድ ልጅ ብቻ ነበረው።

3 ያም የሚወደው ልጁ በከባድ በሽታ ታሞ ሞተና በአባቱ ላይ ከባድ ኅዘን ደረሰበት።

4 አባቱ ግን ከፍቅሩ ብዛት የተነሳ ይቀብሩት ዘንድ አልወደደም። ነር ግን አገልጋዎቹ አስክሬኑን በአልጋ ተሸክመው አምላክን የወለደች ወደ እመቤታችን ቤተ ክርስቲያን ይወስዱት ዘንድ አዘዘ እንጂ።

5 በዚህም ጊዜ አባቱ እንዲህ እያለ ይጮህ ነበር የሴቶች ሁሉ ንግሥት

አምላክን የወለድሽ እመቤቴ ሆይ የምሕረት መገኛ የምትሆኝ በዛሬው ዕለት የግብርብልሽን ልመናዬንና ፀሎቴን ስሚልጄን ከሞት ያሰነሳልኝ ዘንድ ወደ አንድ ልጅሽ ለምኛልኝ።

6 በአማላጅነትሽ ልጄን እንድያሰነሳልኝ ልጅሽን ትለምኛው ዘንድ የሚቻልሽ መሆኑን እኔ ፈጽሜ ጠንቅቀቄ አውቃለሁና።

7ይህ ካልሆነ በልቤ ውስጥ ያለው የሚያቃጥል ኅዘን አቃጥሎኛልና እኔን ፈጥኖ ይውሰደኝ እያለ በመረረ ኅዘን ለመናት።

8 አባቱም ዕንባው በአራቱ ማዕዘን እየወረደ መረር በሆነ ኅዘን እንዲህ እያለ በሚጸልይበት ጊዜ የልጁ አስከሬን በእመቤታችን ሥዕል ፊት ተዘርግቶ ነበር።

9 በዚያን ጊዜም የልጁ አይኖች ግልጥልጥ ብለው አበሩና ተነስቶ ከሰዎቹ ጋር ተቀመጠ በትክክለኛ መንፈስ ሆኖ በተጣራ አነጋገር በቀለጠፈ አንደበት መነጋገር ጀመረ።

10 በዚህም ጊዜ በዚያ የተሰበሰበው ሕዝብ ሁሉ ንጽሕት ድንግል በምትሆን በእናቱ እጅ ይህንን ተአምር ያደረገ እግዚአብሔር ይክበር ይመስገን እያሉ አሰምተው ተናገሩ።

11 በዚያም ጊዜ የልጁ አባትና እናት ፈጽመው ተደሰቱ ለድሆችና ለችግረኞችም ላጡና ለነጡ ሁሉ ብዙ ገንዘብ ስጦታ አደረጉ።

12 ለዚችም ቤተ ክርስቲያን ከወርቅ የተሠራ ንጹሕና ጽሩይ የሚሆን የወርቅ ጻሕል ሰጡ።

13 ከዚያም ይህን ሁሉ በጎ ተአምራት ያደረገችላቸውን እመቤታችንና እግዚአብሔርን በፍጹም ምስጋና እያመሰገኑ ወደ ቤታቸው ተመለሱ።

14 ልመናዎ ክብሯም ለዘለዓለሙ በውነት ይደርብን።

ሦስት መቶ ሃያ ስድስተኛ ተአምር ስለግብፃዊ ንጉስ ሶፎርስ

1 ልመናዎ ክብሯ ለዘለዓለሙ በውነት ይደርብንና አምላክን የወለደች በድንጋሌ

ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 በከፍተኛ የራስ ሕመም የሚሰቃይ ሶፎርስ የሚባል አንድ የግብፅ ንጉስ ነበር።

3 ከዕለታት በአንደኛው ቀን አምላክን የወለደች ወደ እመቤታችን ቤተክርስቲያን ሄደና ከሥዕሏ አጠገብ ቆሞ እያለቀሰ እመቤቴ ሆይ ከዚህ ጽኑዕ የሕመም ማሠሪያ ፍችኝ በማለት ጸለየ።

4 ከዚም ከሥዕሏ ሥር ዓረፍ እንዳለ በዚያው እንቅልፍ ያዘውና ተኛ በዚያን ጊዜም እመቤታችን እጅዋን ዘረጋችና ራሱን ዳሰሰችው ከደዌውም ፈጥኖ ዳነ።

5 ከዕንቅልፉም በነቃ ጊዜ ፈጽሞ ደስ አለውና እግዚአብሔርን አመሰገነው። አምላክን የወለደች እመቤታችንንም አመሰገናት ስለዚህም ለቤተክርስቲያኗ ብዙ ወርቅና ብር ሰጠ።

6 ልመናዎ ክብሯ ለዘለዓለሙ በውነት ይደርብን።

ሁለት መቶ አርባ ሰባተኛ ተአምር ስለወንበዴው ቂራስ

1 ልመናዎ ክብሯ ለዘለዓለሙ በውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 ከዱር ወደ ዱር ከበረሃ ወደ በረሃ ከተራራ ወደ ተራራ በልዩ ልዩ ቦታ በቀንና በሌሊት እየተዘዋወረ በሜዳ በአውራ ጎዳናም መንገድ በማንኛውም ቦታ ሁሉ ያገኘውን ሰው የሚገድልና ንብረቱን የሚቀማ ወምበዴ ገላቲያ በሚባል አንድ ሃይለኛ ሰው ነበር።

3 ወሬም በየአውራጃውና በሀገሩ ሁሉ ተሰማ ሰዎችም ሁሉ በጣም ይፈሩት ነበር።

4 የዚያች አገር ንጉስም ወሬው በደረሰው ጊዜ እንዲህ በማለት አዋጅ አናገረ ፤ ቀማኛውንና ወንበዴው ቂራስን ተከታትላችሁ ያዙት በያዛችሁትም ጊዜ ግረፉት ወደኔም አምጡት ይዞ ያመጣልኝን ሰው እሸልመዋለሁ በታላቅ ክብርም እሾመዋለሁ።

5 በዚያም ጊዜ የገላቲያ ሰዎችና በውስጧም የሚኖሩ የጦር አለቆች ሁሉ ተሰብስበው ወንበዴው ቂራስ ወደአለበት ዘመቱ። የንጉስ ል ክቡር ነውና ያለበትንም ቦታ አንደ ባሕር ወደብ ከበቧት ።

6 ወንበዴው ቂራስንም ይዘው ወደ ንጉሡ አደረሱትና ንጉሡም በዕንጭት ላይ ቁልቁል ይሰቅሉት ዘንድ አዘዘ።

7 ያ ክፉ ወንበዴ ቂራስ ግን በመፍራትና በመንቀጥቀጥ አምላክን የወለድሽ በድንጋሌ ሥጋ በድንጋሌ ነፍስ

የጸናሽ ክብርት እመቤቴ ሆይ ሰላም እልሻለሁ እያለ ይጸልይ ነበር።

8 በዕውነትም ስምሽ በሁሉ ቦታ የሠለጠነ ነው እያለ በዕንጨት ላይ ተሰቅሎ ሳለ አንድ ጊዜም ከመጸለይ አላቋረጠም ነበር።

9 ንጉሡም አንገቱን በሰይፍ ይቆርጡት ዘንድ አዘዘ።

10 በዚያን ጊዜ ፍርዱን ያዩ ዘንድ የንጉሡ ሠራዊት መኪንንትና መሳፍንት ሁሉ ወደ አደባባይ ወጡ። ተሰቅሎም ሣለ በሕይወቱ እንዳለ አገኙት።

11 የንጉሡም ወታደሮች ሰይፍቸውን መዘው ጦራቸውን ሰብቀው በሰይፍቸው ተፈተፉት በጦራቸው ጠቀጠቁት ነገር ግን ሊገድሉት አልቻሉም።

12 ጎኑን እስከ ሆዱ ድረስ ለመሰንጠቅ ለመቅደድ ፈለጉ ነገር ግን ዩጦፍና የሰይፍ ስለት አልነካውም አልደፈረውም።

13 በዚያ የተሰበሰበው ሕዝብም መኪንንቱም ፈጽመው አደነቁ። በድንገትም እዚያ ደርሰው ለማየት የበቁትም ሁሉ ፍጹም ድንቅ ነው አሉ።

14 ቀማኛውና ወንበዴው ቂራስም እመብረሃን ከኔ ጋር ሳለች የሚደፍረኝ የለም የሚችለኝም ከቶ አይኖርም አላቸው።

15 እነሆ እስከ ትከልለኛለችና ግርፋታችሁና ቁጣችሁን ከኔ ትመልሰዋለች ሰውነቴንም ከሥቃያችሁ ወጥመድ ትሰውረዋለች አላቸው።

16 ጭፍሮቹም ይህን ነገር በሰሙ ጊዜ ከተሰቀለበት እንጨት ላይ አውርደው ወደንጉሡ የፍርድ አደባባይ ወሰዱት።

17 ንጉሡም ከሰይፍና ከጦር ስለት እንዴት እንደዳነ አጥብቆ መረመረው።

18 ወምበዴውም አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች ክብርት እመቤታችን ያደረገችለትንና ከመቅሠፍቱ እንደምን እንዳዳነችው ለንጉሱ ነገረው።

19 ንጉሡም ወምበዴውና ቀማኛው ቂራስ ሆይ እንዴት ዳንክ አለው።

20 ወምበዴው ቂራስም አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች ክብርት እመቤታችንን በልቤ

በአፌም እወዳታለሁ ሠላምታዋንም ሁል ጊዜ በየሠዓቱና በየጊዜው አሳስታጉልም አለው።

21 ንጉሡም እንግዲህ በምድር ላይ እንዴት ለመኖር ትወዳለህ አለው።

22 ቂራስም ለንጉሡ መልሶ እንዲህ አለው በአስቸኳይ ንሰሐ ገብቼ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ

የጸናች ክብርት እመቤታችንን ተመጽኜ ባለ ዘመኔ ሁሉ ለቤተክርስቲያን ሳገለግል እኖራለሁ አለው።

23 ከዚያ በኋላ አምላክን ስለወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች ክብርት እመቤታችን ወደ ፈቀደበት ይሄድ ዘንድ በሰላም ፈቶ ሰደደው።

24 ከዚያም ያ ቀማኛ የነበረው ቂራስ መነኮሰና አምላክን በወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች ክብርት እመቤታችን አማላጅነት ነፍሱ ከስጋው ጋር ተቀደሰች። በንጹሕ ልቦና እና በብሩህ ሃሳብ ሆኖ ቤተክርስቲያንን ሲያገለግል ኖረ።

25 እስከ ዕለተ ዕረፍቱና የዘለዓለም ደስታ ያለበት ወደገነት እስኪገባ ድረስ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች የክብርት እመቤታችንን ሰላምታ ሳያሰታጉል ኖረ።

26 ያም ንጉሥ አምላክን የወለደች በድንጋሌ ነፍስ የጸናች ክብርት እመቤታችን ስም በጠራ ጊዜ ከብዙ ጸብና መከራ ከጦርነትና ከሚነጣጠቁ አናብስትም አፍ መሪር ከሆነ ከጥፋት ሞት ዳነ።

27 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብን።

ሦስት መቶ ስላ አንድ ተአምር
ሦስተኛ ክፍል ስለ ምኒልክ

1 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 ከቤታችን ከእየሱስ ክርስቶስ ልደት በኋላ በሺህ ስምንት መቶ ሰመንያ ስምንት ዓመተ ምሐረት የኢትዮጵያ ንጉሠ ነገሥት በዳግማዊ ምኒልክ ዘመነ መንግሥት የሮም ሰዎች ኢትዮጵያን ለመውጋትና የቅኝ ግዛት ለማድረግ አብያተ ክርስቲያናትን አፈራርሰው የኦርቶዶክስ ሃይማኖትን ለማጥፋት ልባቸውን በማግዘፍ በመታበይና በመታጀር ተነሣሡ።

3 ከዚያም ብዙ የጦር መሣሪያ በመርከብ ጭነውና የሦር ሠራዊት አሰልፈው መጡ። የኤርትራን ባሕር ተሻግረው ምዕዋ በመዘለቅ

ወደ ደብረ ኃይል ደረሱ ቀጥሎም አላጌ ከሚባለው አገር ደርሰው ከቅዱስ ጊዮርጊስ ቤተክርስቲያን ገብተው ንዋየ ቅድሳቱን ሁሉ ዘረፉ ይልቁንም የቅዱስ ጊዮርጊስን ጽላት አውጥተው ቤተ

መቅደሱን የጦር መሣሪያ መጋዘን አደረጉት።

4 የኢትዮጵያው ንጉሠ ነገሥት ሣህለ ማርያም /ምኒሊክም/ ይህን ነገር ሰምቶ ፈጽሞ ተቆጣና ወደ ጦርነቱ ለመሄድ ተዘጋጀ።

5 ነገር ግን ከመሄዱ በፊት በዚያች ሌሊት ወደ እመቤታችን እንዲህ ሲል ጸለየ ። አምላክን የወለድሽ በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናሽ ክብርት እመቤቴ ሆይ ለኢትዮጵያ አገራችን የጸሎትሽ ኃይል ጋሻ ጦር ይሆናት ዘንድ እማልድሻለሁ ርስት ጉልትሽ በሆነች ኢትዮጵያና የኔ የአገልጋይሽ የምኒሊክን ጠላቶች የልጅሽ የክንዱ ኃይል ይገለባብጣቸው ዘንድ ወደኛ ፈጥኖ ይውረድ በማለት ጸለየ።

6 እሱም ይህን የጸለየው ስለራሱ ብቻ አልነበረም ነገር ግን የተከበረችና የገነነች አገሩ የሀገሯ መልካምነት አስጎምጅቷቸው በመደፈሯና በመወረሯ እንዲሁም ስለታላቂቱ ሀገር ሕዝብም ነበር እንጂ።

7 ከዚያም ንጉሠ ነገሥቱ ምኒሊክ ከሠራዊቱ ጋር ሌሊትና ቀን እየገሠገሠ ተጉዞ አላጌ ደረሰና በዚያ ከሮሜ ሰዎች ጋር ታላቅ ጦርነት ካደረገ በኋላ በፈጣሪው ኃይልና አምላክን በወለደች በእመቤታችን የጸሎት ኃይል ሮማውያንን አሸንፎ ከአላጌ ምድር አስወጣቸው። የጦር መሣርያውንም ከቅድስ ጊዮርጊስ ቤተ ክርስቲያን አውጥቶ ለጦር ሰራዊቱ አደለው ከዚያም ቤተክርስቲያኑን አስባርኮ የቅዱስ ጊዮርጊስን ታቦት እንደገና ወደቀደመ ቦታው አስገብቶ ከመንደሩ አስቀመጠው ከዚያም ጊዜ ጀምሮ ቅዱስ ጊዮርጊስ በየጦር ሜዳው ይረዳው ነበር።

8 ለእኛም እንደዚሁ እግዚአብላ አምላክችን የዓለሙ ሁሉ መድኃኒት በሆነች በእመቤታችን ጸሎትና ልመና በየጊዜው ረዳት ይዘዘልን ለአገራችን ለኢትዮጵያ ሰላሙን ይስጥልን። ልመናዋ ክብሯ ለዘለዓለም በውነት ይደርብን።

ሦስት መቶ ሰባ ስምንተኛ ተአምር
ሳሚያ ስለምትባል ኦንዲት ሴት

1 ልመናዋ ክብሯ ለዘለዓለሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 ከኤታችን ከኢየሱስ ክርስቶስ መወለድ አንድ ሺህ ዘጠኝ መቶ ሰማንያ ሁለት

ዓመት በኋላ ልዩ ልዩ ተአምራትን ለማድረግ ችሎታ ያላት አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች በክብርት እመቤታችን እጅ በግብፅ አገር ታላቅ ተአምር ተደረገ።

3 በግብፅ አገር ፖርት ሰኢድ በምትባል ደሴት የምትኖር አንዲት ሴት ነበረች ። ስሟም ሣምያ የሴፍ ሲሆን የባሏ ስም ሩኤቅ ሓና ይባላል ። ሁለቱም ባልና ሚስት እግዚአብሔርን የሚፈሩና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችንም የሚወዱ ነበሩ።

4 ይልቁንም ይህች ሴት ዘወትር ወደ እመቤታችን ቤተክርስቲያን እየሄደች ትማልድ ነበረ። በመዓልትና በሌሊትም በፍጹም ትጋት ትጸልይ ነበረ። በማንኛውም ሰዓት ጧትም ማታም ቢሆን በአፀደ ቤተክርስቲያን አትለይም በማንኛውም ነገር ሁሉ ነዳያን ትጎበኛቸዋለች ችግረኞችን ታገለግላቸዋለች አረጋውያንንና አባት እናት ያሌላቸውን ትረዳቸዋለች።

5 በዚህም በካ ተግባሯ እንዲህ ስትኖር የልብ በሽታ አደረባትና በሽታውም ከዕለት ወደ ዕለት እየበረታባት ሄደ ከጥቂት ቀንም በኋላ በሽታዋ ወደ እባጭ ተለወጠና ከውስጥ የልብ አካሏ በግራ ጡቷ ላይ ወጥቶ አበጠ ከዚያም በመስፋፋት ወደ ብብቻዋ ተላለፈ።

6 ከዚህም ከበሽታዋ በብዙ ሁኔታ ተመራመሩ ነገር ግን ከበሽታዋ ሊፈውሷት አልተቻላቸውም። እሷም በዚሁ ምክንያት ገንዘቧን ሁሉ ጨረሰች የምታደርገውንም አጣች።

7 በሽታዋንም ከሰው ወገን የሚያድናት እንደሌለ ባወቀችና በተረዳች ጊዜ ከእንግዲህ የምህረትና የሕይወት አማላጅ የሆነች አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች በክብርት እመቤታችን አማላጅነትና ጸሎት ከመማፀን በስተቀር ሌላ አማራጭ ነገር የለኝም ስትል ቅርጥ ሃሳብ አደረገች።

8 ይህንንም ካለች በኋላ ወደ እመቤታችን ቤተክርስቲያን ሄደ ከእመቤታችን ሥዕል ፊት እየሰገደች ዕንባዋን እንደጎርፍ ታወርደው ጀመር ። ከዚያም ከጧቱ ሦስት ሰዓት እስከ አሥራ አንድ ሰዓት ያለእረፍትና ያለመታከት እየሰገደችና እየጸለየች ቆይታ ወደቤቷ ተመለሰች።

9 ወደ ቤቷም ተመልሳ በገባች ጊዜ ከድካሟ ብዛት የተነሣ እህልና ሌላም ምንም ምን አልቀመሰችም ። ወደ መኝታ ቤቷ ገብታ በአልጋዋ ላይ ተኛች እንጂ።

10 በዚህችም እለት መንፈቀ ሌሊት በሆነ ጊዜ ይህች ሣሚያ የምትባል ሴት በአንቅልፍ አለም ላይ እንዳለች ቅዱስ ሚካኤልን ዳግመኛም ነጫጭ ልብስ የለበሱ አንድ ወጣት ልጅና አንዲት መበለት እንዲሁም አምስት ደናግሎች አስከትላ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ወደሷ መጣች።

11 ከዚያም ጡቶቿንና ደረቷን በዳሰሰቻት ጊዜ እንደ አዳራሽ በር የልቧ በር ወለል ብሎ ተከፈተ እንደ ድንጋይ የጠጠረውን በሽታዋን ከልቧ ውስጥ አወጣችላትና በፎጣ ጠቅልላ በአልጋዋ አጠገብ በሚገኘው ጠረጴዛ ላይ አስቀመጠችላት በዚያም ጊዜ ባረክቻትና አብረዋት ከመጡት ቅዱሳን ጋር ወደሰማይ ዐረገች። በዚህም ጊዜ ቤቱ በመልካም የሽቱ መዓዛ ተመላ እሷም በዚያኑ ከሕመሟ ዳነች።

12 ይህችም ሣሚያ የምትባል ሴት ከእንቅልፏ በነቃች ጊዜ ልብን የሚመስጥ ይህን ያህል በጎ መዓዛ ያለው ሽቱ ምንድን ነው እሱ አለች በዚያን ጊዜ ከልቧ ውስጥ የወጣውን በሽታ በፎጣ ተጠቅሎ በጠረጴዛ ላይ ተቀምጦ ባየችው ጊዜ በታላቅ ቃል ጮኸ ቤተሰቦቿን ጠራች።

13 እነሱም እየተቻኮሉ መጡ። ከጨኸቷ የተነሳ ለመሞት የምታጣጥር መስፈራቸው ነበርና ነገር ግን ወደሳ በቀረቡ ጊዜ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤቱ በኔ ላይ ያደረገችውን ዕዕብ ድንቅ ተአምር እስኪ ተመልከቱ አለቻቸው።

14 ያንንም እመቤታችን ከልቧ ውስጥ ያወጣችውን እንደ ድንጋይ የጠጠረ ቁራሥ ሥጋ በፎጣ ተጠቅሎ በጠረጴዛ ላይ ተቀምጦ በአዩት ጊዜ እንዲሁም ይህች ሴት ከሚያስቃይት በሽታ ድና ፍጹም ጤነኛ ሆና ባገኛት ጊዜ የእመቤታችንን የችሮታ መጠ በብ በፍጹም ማስተዋል አደነቁ።

15 ይህም ተአምር በተደረገ በማግሥቱ ጠዋት ጳጳሳቱና ኤጲስ ቆጶሳቱ ቀሳውሰቱና

ዲያቆናቱ የአገሩም ሕዝብ ሁሉ ያች ሴት ወደአለችበት ሥፍራ ተሰብስበው መጠበዚህች ሴት ላይ እመቤታችን ያደረገችውን ድንቅ ተአምር ሰምተዋልና።

16 ይህችም ሴት በዚያ ለተሰበሰቡት ሰዎች እመቤታችን እንደምን አድርጋ እንዳዳነቻትና እንደፈወሰቻት ከመጀመሪያው እስከመጨረሻው አስረዳቻቸው ከልቧም ውስጥ የወጣውን እንደ ድንጋይ የጠጠረውን ልዩ በሽታ አሳየቻቸው።

17 ይህንንም ድንቅ ተአምር በተመለከቱ ጊዜ ባዩትና በሰሙት ነገር ሁሉ አደነቁ። ስለዚህም ነገር ልዑል እግዚአብሔርን አመሰግኑት ለፍጥረቱ ሁሉ የምታማልድና ይልቁንም ለሰው ልጆች ሕይወትን የምታስገኝ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችንንም አመሰግኗት።

18 ይህም አስደናቂ ተአምር በአለሙ ሁሉ ታወቀ ተረዳ። ስለዚህም ነገር ይህ ተአምር ተጽፎ ልዩ ልዩ ተአምራትን ከምታደርግ አምላክን ከወለደች ከእመቤታችን ተአምር ጋር እንዲታተም ተደረገ።

19 ልመናዋ ክብሯ ለዘለዓሙ በውነት ይደርብን።

ሦስት መቶ ዘጠና ሦስተኛ ተአምር በተንበላት መስጊድ ስለተገኘው ታቦት

1 ልመናዋ ክብሯ ለዘለዓሙ በዕውነት ይደርብንና አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የፀናች ክብርት እመቤታችን ያደረገችው ተአምር ይህ ነው።

2 በሀገረ ኢትዮጵያ አምላክን የወለደች በድንጋሌ ሥጋ በድንጋሌ ነፍስ የጸናች የክብርት እመቤታችን አንዲት ቤተክርስቲያን ነበረች።

3 በዚያችም ቤተክርስቲያን አክባቢ የተንበላት የመስኪድ ምክራብ ነበረ።

4 ከዕለታት በአንድ ቀንም ሌቦች ወደዚያች ወደ እመቤታችን ቤተክርስቲያን ገብተው የእመቤታችንን ጽላት ሰርቀው ተሻርከው ለባዕድ አገር ይሸጧት ዘንድ ለተንበላቱ አሳልፈው ሰጧቸው ተንበላቱም በዚያ ባለው መስጊዳቸው አስገብተው አስቀመጧት።

5 በዚህም ጊዜ አንድ ተአምር ተገለጸ ይኸውም በመስጊዱ ሕንጻ ጫፍ ላይ ያለው የመስጊዳቸው ምልክት የሆነ ሠረቃ ወደ መስቀል ምልክት ተለወጠና መስቀሉ እንደ ፀሐይ ያበራ ጀመር።

6 በዚህም ጊዜ በተንበላቱ መካከል ከፍተኛ መታወቅ ሆነ ከሌቦቹ ጋር

ተሻርከው ይህን የተንኮል ሥራ ከሠሩ ጥቂቶቹ ተንበላቶች በስተቀር ሌሎች ተንበላት በምኩራቡ ውስጥ የተደረገውን ሥራ ሁሉ አያውቁም ነበርና።

7 ይህንንም ነገር ለመረዳት ተንበላቶቹ ያንን የመስቀል ምልክት ለማውረድ ፈጥነው መሰላል አምጥተው ከመስጊዱ ምኩራብ ላይ ወጡ በመስጊዱ ጫፍ በደረሱ ጊዜ ምልክቱ ተለወጠ የሠረቃ ምልክት ሆኖ አገኙት በዚህም ጊዜ ዛሬ በዚህ ቦታ የሆነው ነገር ምንድን ነው እሱ በማለት እየተደነቁ ትተውት ወደ መሬት ወረዱ።

8 ዳግመኛም ከወረዱ በኋላ የመስጊዱ ምልክት መስቀል ምልክትነት ተለወጠ በዚህም ጊዜ ለማውረድ እየተቻኮሉ ወጡ ነገር ግን ምልክቱ ወደ ጨረቃ ምልክትነት ተለወጠና አሁንም ወደ መሬት ወረዱ።

9 ያም የመስቀል ምልክት ሦስተኛ ጊዜ በመስጊዱ ላይ ታየ በዚህም ጊዜ ብስጭትና ቁጣ በተንበላቱ ላይ መጣባቸው የሚያደርጉትንም ሁሉ አጡ በዚያኑ ጊዜ ግን ወደ መስጊዱ ውስጥ እንግባና ለዚህ የመስቀል ምልክት ምክንያት እንዳለው እንይ እንመርምር ተበባሉ።

10 ተንበላቱም ወደ መስጊዱ በገቡ ጊዜ ያቺ የእመቤታችን ታቦት ካለችበት ቦታ ልክ በመስጊዱ ጫፍ ላይ አስቀድሞ እንደታየው ሁሉ በመስቀል ምልክት ብርሃን በራ ነገር ግን ወደ ታቦቱ ሊቀርቡ አልተቻላቸውም የብርሃኑ ነጸብራቅ አንጸባርቆባቸዋልና።

11 በዚህም ጊዜ ብርቱ ድንጋጤ ያዛቸውም ከተንበላቱ መስጊድ ማዶ ባለቸው ወደ እመቤታችን ቤተ ክርስቲያን ፈጥነው ሂዱና ቀሳውስቱን በኛ ዘንድ የተደረገውን ነገር ተመልክቱ መስጊዳችን ጉልላትና በውስጡም የመስቀል ምልክት ያለበት ምልክት እያበራ ተቸግረናል ኑና ተመልክቱ ከበርሃኑም ነጸበርቅ የተነሳ ቀርቦን ሁኔታውን ለመረዳት አልቻልንም አሏቸው።

12 እኒያ ቀሳውስቱና ዲያቀቆናትም ይህን ነገር በሰሙ ጊዜ እየተቻኮሉ ወደ ተንበላቱ መስጊድ ሄዱ ከዚያም በደረሱ ጊዜ ወደ መስጊዱ ገብተው የፈቀዱትን ያደርጉ ዘንድ ተንበላቱ ፈቀዱላቸው ከገቡም በኋላ ተንበላቱ እንደነገሯቸው በመስቀል ምልክት ብርሃን አዩ እሱም እየመራ ያች ታቦት ካለችበት ቦታ አደረሳቸውና በዚያን ጊዜ ታቦቷን ከደበቁበት ቦታ

በነሥ ሐር ግምጃ ተጠቅልላ አገኛትና ከሦስት ቀን በፊት ሌቦች የሠረቋት ታቦታችንን አገኘናት አሉ።

13 በዚያን ጊዜ ግን ቀሳውስቱና ዲያቆናቱ እኒያን ተንበላት ይህን የህል የተንኮል ሥራ በኛ ላይ የሠራችሁብን ምን አድርግናችሁ ነው አሏቸው።

14 ተንበላቱም ለቀሳውስቱና ለዲያቆናቱ መልሰው እንዲህ አሏቸው። ስለምትናገሩት ነገር ግን ምንም የምናውቀው ነገር እንደሌለ በእምነታችን መሠረት ቃል እንገባላችኋለን በእናንተ ላይ የተንኮል ሥራ ሠርተን ቢሆን ኖሮ ወደዚህ ባልጠራናችሁና ወደ መስጊዳችንም ገብታችሁ የፈቀዳችሁን አድረጉ ባላልናችሁም ነበር ይልቁንም አሁን ታቦታችሁን ውሰዱ አሏቸው።

15 ከዚህም በኋላ ይችን ታቦት ሕዝብ ክርስቲያኑም ተንበላቱም ልጁም አዋቂውም ወንድም ሴቱም በሆታና በእልልታ እየዘመሩ እናታችን ጽዮን ማርያምን ሰላም እንበላት በተአመራቷ ኃይል ከልዩ ቦታ አግኝተን እነሆ ይዘናት መጣን እያሉ በታላቅ ክብር አጅበው ከቤተ መቅደሷ አስገቧት ። በተንበላቱ ምኩራብ ጉልላት ላይ ያለው ምልክት እንደቀድሞው ወድሞው ወደ ሠረቃነት ተለወጠ በአቋሙ ጸና።

16 በዚያች አገር ያለ ኤጲስ ቆጵስም ያችን ታቦት ማርያምንና ቤተክርስቲያኒቷንም በፍጹም ክብር አክብሮ ባረካቸው ሕዝቡንም ሁሉ ቡራኬ ሰጥቶ በሰላም አሰናበታቸው።

17 ልመናዋ ክብሯ ለዘለዕለሙ በዕውነት ይደርብን።