ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

AN INVESTIGATION OF THE ANCIENT MANUSCRIPT OF RƏTUʿÄ HĀYMĀNOT AS A SOURCE OF HISTORICAL, RELIGIOUS AND CULTURAL EVENTS

HADDIS TIKUNEH

MARCH 2007
ADDIS ABABA

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By

HADDIS TIKUNEH

Approved by

	Name	Signature	Date
Adviser: Professor Baye Yimam		Baye Yimam	April 12/2007
Examiner: Dr. Amsalu Aklilu			12/04/2007
Examiner: Dr. Hailu Habtu			April 12/2007

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Abstract

This thesis concerns the study of the ancient manuscript, "Rətuʕä Häymänot." The reason why this manuscript is selected is that it consists of immense collections of annual homilies attributed to Rətuʕä Häymänot (the writer), Aksumite Bishops, and foreign Archbishops and to an unknown writer. The other reason that led to this study is the fact that the manuscript of Retuahaymanot has not been critically studied as there is no published work or thesis on it. The focus of the study is on both forms and contents of the MSRHT the manuscript of Tänä Qirqos (MSRHT) and the manuscript of Ḫäyq Estifänos (MSRHH). The researcher formulated a hypothesis that the manuscript of Rətuʕä Häymänot could be a very rich source of historical, religious and cultural events.

The method used for the study is a comparative method where the two manuscripts were compared for their similarities and differences between them. Regarding similarities, the entire homilies of both manuscripts deal with similar concepts and show punctuations, numbers and graphic marks. Concerning their differences, each manuscript has independent characteristics. The manuscript of Tänä Qirqos is different from modern Geez texts and its accusative and genitive structures are ambiguous.

The MSRHH, on the other hand, preserves the ancient forms of Geez orthography and calligraphy. Regarding the site of quotations, both manuscripts use the same style. The quotation mark of the MSRHH is a star (✱) while that in the MSRHT is an inverted coma (ʻ). The placement of the punctuations of the MSRHH is found inside the columns and at the left margins. Numbers differ from recent Geez writings since they show no bars on top and bottom of numbers while modern writings use bars. There are sound changes in nouns and adjectives in both MSRHT and MSRHH.

The content analysis deals with historical, religious and cultural events. The historical events cover the history of famous persons such as Meropius, Ella Amida, Ezana, Abba Sälämä, Constantine the Great, Queen Helena, Mark the evangelist, St.Mary and Abraham. In the religious study, the Biblical words, phrases sentences, and paragraphs are studied with metaphorical and literal explanations. Many expressions that refer to

theological questions have been given logical explanations. For example, the question, "Why was Christ crowned with thorn?" is explained in terms of the fact that the thorn symbolizes the cursing of the earth and that the earth becomes new and its fruit blessed. The other explanation refers to why Christ was born in a manger. The writer of MSRH says that Christ was born in the wilderness in order to teach us never to seek honor and high status, never to worship idols, but to know God. The explanation for the question why Christ washed the feet of His disciples is explained according to the MSRH, with reference to the power of the disciples to go and preach the Gospel without fatigue.

Ethiopian cultural features are reflected in several parts of the homily which relate to weekly and annual holidays. The celebrations are classified into God's and Saint's holidays. To celebrate God's holiday is a supernatural law that every human being should observe, and the ceremonial feasts of the Saints are considered as implements of moral virtue.

The study shows that the manuscript of Rətuʕä Häymänot is a great source of historical, religious and cultural values.

Abbreviations

HBC = Homily of Basləyos of Caesarea

HEA = Homily of Elias of Aksum

HAQ = Homily of Abba Qerəlos

HMA1 = the first Homily of Minas of Aksum

HMA2 = the second Homily of Minas of Aksum

HMA3= the third homily of Minas of Aksum

HMA4= the fourth homily of Minas of Aksum

HR1 = the first homily of Rətuʿä Hāymānot

HR2 = the second homily of Rətuʿä Hāymānot

HR3 = the third homily of Rətuʿä Hāymānot

HR4 = the fourth homily of Rətuʿä Hāymānot

HR5 = the fifth homily of Rətuʿä Hāymānot

HR6 = the sixth homily of Rətuʿä Hāymānot

HR7= the seventh homily of Rətuʿä Hāymānot

HR8= the eighth homily of Rətuʿä Hāymānot

HThA1 = the first homily of Theophilus of Aksum

HThA2 = the second homily of Theophilus of Aksum

HYS1 = the first homily of Yāʿəqob of Serug

HYS2 = the second homily of Yāʿəqob of Serug

HYE = the homily of Yohannes of Ethiopia

HUW1 = the first homily of the unknown writer

HUW2 = the second homily of the unknown writer

HUW3 = the third homily of the unknown writer

HUW4= the fourth homily of the unknown writer

HUW5 = the fifth homily of the unknown writer

HUW6 = the sixth homily of the unknown writer

HUW7 = the seventh homily of the unknown writer

HUW8 = the eighth homily of the unknown writer

MGWS=Modern Geez writing system

MS= A single manuscript

MSS=Two or more manuscripts

MSRH = the manuscript of Rətuʕä Häymänot

MSRHH = the manuscript of Häyq Estifänos

MSRHGM = the manuscript of Rətuʕä Häymänot of Gännätä ləʕul Märqos

MSRHQS = the manuscript of Rətuʕä Häymänot of Qəddst Səllassie

MSRHT = the manuscript of Rətuʕä Häymänot of Tänä Qirkos

RH= Rətuʕä Häymänot (Text)

TCNT = Traditional Commentaries of New Testament

TCOT = Traditional Commentaries of Old Testament

CHAPTER ONE
INTRODUCTION

1.1. BACKGROUND

As many scholars claim, Ethiopian manuscripts have inconsiderable importance as expressions of the historical, religious and cultural events of the time. Although Geez manuscripts are important, the majority of them are not yet studied by local historians. However, some foreign researchers and philologists such as Bruce and Cerulli have done (Ullendorff, 1960).

The main concerns of this study are the following questions: Why are Ethiopian scholars not involved in the critical studies of Geez manuscripts? Why do foreign travelers and researchers tell us about our national history?

Based on such questions, the researcher sets out to make a critical study of Geez manuscripts by consulting different catalogues of Ethiopian manuscripts. Among the local manuscripts, the researcher selected the manuscript of Rətuʿä Häymänot (MSHR) for the study. The reason why this manuscript was selected is that it consists of annual homilies attributed to Rətuʿä Häymänot (the writer), Aksumite Bishops, and foreign Archbishops and to an unknown writer. The other reason is the fact that the manuscript of Rətuʿä Häymänot has not been critically studied; there is no published book or thesis on it. Ullendorff (1960, 1965) included the MSRH in the list of the Ethiopian manuscripts attributed to St John Chrystosom. In his description, he mentioned that the manuscript of Rətuʿä häymänot was composed in the reign of Zär?ä Yäʿəqob, 15th century, and indicated that Rətuä Häymänot consists of the hagiographies of most newly canonized Saints and Egyptian Bishops. But the manuscript of Rətuʿä Häymänot, which the researcher has selected for this study, is different from that of Ullendorff in its contents. Most of the selected homilies address Aksumite Metropolitans and different foreign Bishops of different countries. There is not any indication about newly canonized saints or martyrs. From the above explanation, one can understand that other volumes of MSRH may be found elsewhere

As most readings of Rətuʿä Häymänot indicate, the MSRH has a great significance for church education; each homily has its own mission regarding the annual feasts. The annual festivals documented in the MSRH are classified as major and minor feasts of our lord Jesus Christ, Assumption of St. Mary (Dərsänä Fəlsätä), Apostles, Martyrs, Saints and other Christian holidays such as fasting days and New Year festivals, but this is not known by many Ethiopian scholars except some monastic abbots.

Although the MSRH (manuscript of Rətuʿä Häymänot) is not known by many scholars at present, it was the most well-known text before the 15th century, which the clergy read on the liturgical services during annual feasts, Sundays and fasting seasons (Macomber, 1980:391). Moreover, it consists of the main teachings of the Ethiopian Orthodox Church about theology, moral and culture.

1.2. SOURCES OF THE STUDY

The study depends mainly on "Rətuʿä Häymänot," an ancient manuscript which is found in the monastery of Tänä Qirqos (South Gonder) and Ḫäyq Estifänos (Wollo). The researcher has read four kinds of manuscripts of Rətuʿä Häymänot. These are the manuscripts of Ḫäyq Estifänos (MSRHH), Tänä Qirqos (MSRHT), Qəddəst Səllassie Cathedral and Gännätä Ləʿul Marqos (Addis Ababa). The study focuses on the forms and contents of both manuscripts (MSRHH and MSRHT). The forms and contents of the manuscripts of Qəddəst Səllassie and Gännätä ləʿul Märqos are not studied because both are writings of 19th -20th centuries.

1.2.1. GENERAL CLASSIFICATION OF THE MSRHH AND MSRHT

The MSRH is classified into four collections:

1. The writings of Rətuʿä Häymänot (the composer)
2. The writings of Aksumite Bishops
3. The writings of foreign Archbishops
4. The writings of unknown writers

The selected annual homilies for this study are 28 of the 55 homilies found in the manuscript of Tānā Qirqos, and 28 of the 84 homilies of Ḫäyq Estifānos. Among the selected annual homilies, eight are of Rətuʿä Hāymānot, eight of Aksumite Bishops, four of foreign Archbishops and eight are of the unknown writer. As described above, the selected manuscripts have many collections of annual homilies.The researcher limits his study to only the 28 homilies shown below.

No.	Annual homilies	Author	Code
1	Homily of John the Baptist	Rətuʿä Hāymānot	HR1
2	Homily of the Holy Cross	Abba Minas, bishop of Aksum	HMA1
3	Homily of the Holy Cross	Abba Yāʿəqob of Serug	HYS1
4	Homily of Constantine and Helena	Unknown	HUW!
5	Homily of 318 Holy Fathers	Abba Minas, bishop of Aksum	HMA2
6	Homily of Abba Yohānni	Abba Minas of Aksum	HMA3
7	Homily of Sänbätät (Both Sabbaths)	Rətuʿä Hāymānot	HR2
8	Homily of the Church of Yohännes	Unknown	HUW2
9	Homily of Mark and Peter, Bishop of Alexandria	Unknown	HUW3
10	Homily of Abba Sälämä, Frumentius	Unknown	HUW4
11	Homily of Səbkätä Gännä (Bərhän)	Abba Yāʿəqob of Serug	HYS2
12	Homily of St. Michael and St Gabriel	Basil, bishop of Cessarea	HBC
13	Homily of Lədät (Christmas)	Abba Qerəlos	HAQ
14	Homily of Lədät (Genna)	Rətuʿä Hāymānot	HR3
15	Homily of St. Mätāʿə (Libānos)	Abba Eliās, bishop of Aksum	HEA
16	Homily of Epiphany	Rətuʿä Hāymānot	HR4
17	Homily of St .Mary	Abba Minas, bishop of Aksum	HMA4
18	Homily of Christian Sabbath	Rətuʿä Hāymānot	HR5

19	Homily of Hosānā (Palm Sunday)	Rətuʿä Häymänot	HR6
20	Homily of Easter (1st Sunday)	Rətuʿä Häymänot	HR7
21	Homily of Easter (Monday)	Unknown	HUW5
22	Homily of Easter (Tuesday)	Abba Theophilus, bishop of Aksum	HThA1
23	Homily of Easter (2nd Sunday)	Abba Theophilus, bishop of Aksum	HThA2
24	Homily of Day of Synod	Unknown	HUW6
25	Homily of White Sunday	Rətuʿä Häymänot	HR8
26	Homily of Pentecost (that of the Sunday after White Sunday	Unknown	HUW7
27	Homily of St. Mary	Abba Yohännes, bishop Of Ethiopia	HYE
28	Homily of Abraham and Yishāq	Unknown	HUW8

TABLE i: LIST OF SELECTED HOMILIES

1.2.1.1. CRITERIA OF SELLECTION OF HOMILIES

The criteria used to select the homilies are three: The first is the difference between the 28 homilies of both MSRHT and MSRHH and the remaining 27 homilies of Tānā Qirqos and the 56 homilies of Häyq Estifānos on historical, religious and cultural facts from existing thoughts. The second is the similarity between the manuscripts of Rətuʿä Häymänot of Tānā Qirqos and Häyq Estifānos regarding their authorship and the third is the features at the beginning or end of each homily.

1.2.1.2. THE CHRACTERSTICS OF MSRHH AND MSRHT

1.2.1.2.1. MSRHH

The MSRHH (manuscript of Häyq Estifānos) starts with the homily of John the Baptist and ends with that of Qulzəm (Abba Milki Qulzəmāwi). It has 269 folios, 578 pages with

two columns on each page and 84 homilies. The date of its composition is indicated as 1339/40 in EMML, organized and catalogued by Getāchew Hālie (1981). But in the original MSRHH, there is no indication of date of composition and no name of copyist. There is only some information about a boat provided by King ZäräYā፡əqob for transportation on Lake Ḥāyq (ሐይቅ). This information seems to have caused confusion for many researchers, because it suggests that this is the date of the composition of the MSRHH. However, this is an additional text to commemorate the contribution of King ZäräYā፡əqob for building a boat for use on Lake Ḥäyq. This is evident from the following:

በ፮፻ወ፱፻፳ወ፫ እምፍጥረተ ዓለም በ፲፻፬፻፳፰ እምልደተ ክርስቶስ ፸፻ወ፩፻፶ወ፪ እም ዓመተ ሰማዕታት[1] በ፲፪ ዓመተ ምሕረት በወርኃ ግንቦት እም ፯ በሠርቀ ወርኀ እም፲፫ በሠርቀ ሌሊት በመዋዕለ መንግሥቱ ለንጉሥነ ዘርአ ያዕቆብ ዘተሰምየ ቆስጠንጢኖስ እንዘ ሀሎ ኤጲስቆጶስ አባ ሚካኤል .... ተገብረ ዝንቱ ሐመር::

"That boat was made in 6923 B.C, in 1428 A.D, and in the year 3152 year of the Martyrs, May 7, on 13 Lunar time, in the 12th reign of King Zärä Yā፡əqob, named "Qostänntinos" in the presence of Episcopos Abba Michael".

The construction ended in July, the same year, as the following statement indicates:
ወክነ ተፍጻሜተ ዝንቱ ሐመር ኣመ ፳ወ፩ በበዓለ እግዝእትነ ማርያም ወዝንቱ ኩሉ በእንተ ዘኮነ እንዘ ይበጽዕ ላቲ ለማርያም እንዘ ይቤላ ኦ እግዝእትየ ለእመ አርአይክኒ ፍጻሜ ዝንቱ ሐመር አቀርብ ለኪ አምኃ ዘይከውን ሰርጐ በቤተክርስቲያን::

"The end of construction of the boat was on 21 July, the feast of our Lady Mary. The reason is that the king promised her saying, "O my Lady! If you show me the end of the

[1] The year of the Martyrs begins on 284 AD or 276/ E.C (Asrāt and Gäbrä Ḥəywot, 1987).The MSRH says, " the ship was made in 6923 BC, 1428 AD and in 3152.Except 1428 AD, the two numbers (6923 BC and 3152 year of the martyrs) are incorrect because 5500 BC +1428 AD=6928 BC and the year of the martyrs 276 +1152=1428 AD.To make it clearer, 5 years out of 6923 and 2000 years out of 3152 years of the martyrs are mistaken. This mistake is probably from that of copyist of the MS.

Concerning the language of the Aksumite Bishops, Abba Ayele says, "*The Ethiopian Metropolitans, not having a good knowledge of local language and completely ignorant of the mentality of the people, could not carry out any constructive catechesis*[4] *or pastoral program adapted to the different local situations*" (Ayele, 2000:161). As the quotation indicates, the literary works of all metropolitans of Ethiopia coming from the Coptic Church are not composed in Geez.

1.3. RELATIONSHIP TO OTHER INDIGENOUS WRITINGS

The MSRH has well-known relationship with the writings of Ethiopian writers. Many Ethiopian writers and commentators of the Holy Bible quoted the phrases and sentences of the homilies for their literary works. For instance, St.Yared (540 - 560 A.D), in his book of Zema ((Dəgguā), used a number of quotations which are directly taken from the MSRH. Some references which show relation to the homilies are stated below:

1. ይቤሎሙ ኢየሱስ ለመላእክቲሁ ብየ አርክ በዲበ ምድር አብርሃም ፍቁርየ ወይስሐቅ ቁልዓየ ወያዕቆብሂ ዘሠምረት ነፍየ።

"Jesus said to His angels, "I have a friend on earth, Abraham is My friend, Isaac is My relative and Jacob is whom My soul loves" (Dəgguā).

2. ጊዜ መንፈቀ ሌሊት ጸውዖ መልአክ እግዚአብሐር ለብፁዕ ሊባኖስ ወይቤሎ ነዐ ፃእ አምዝየ።

"The angel of God summoned Libanos, the meek (innocent) in the middle of the night and said to him "Come out from here" (Dəgguā).

3. ቤልዎ ሕዝብ ለአባ መጣዕ አይቴ ተሐውር ሐዲገከ ሀገረከ ዘአስተባዘሕከ በጸሎትከ።

"People said to Abba Mätäʿə, Where are you going, leaving your country, which you increased by your prayer" (Dəgguā).

4. ስማዕኪ ወለቡ ቃለ ድርሳን ዘይቤ[5] ነበረ ገዳመ እንዘ ይበልዕ ፍሬ ገዳም ጎዲጎ ቤቶ ጋትርሲቶ።

[4] Catechesis is an instruction of the faith which is given to learners.

[5] The sentence, "ስማዕኪ ወለቡ ቃለ ድርሳን ዘይቤ" shows that the homily of Abba Mätäʿə (Libanos) had been written before the 6th Century that means before the writings of St.Yared.

"Please listen and remember what the homily said, "He lived in the wilderness eating the fruit found in the wilderness, leaving his house and treasure" (Dəgguā).

5. ወአንተሰ ለእመ ትፈቅድ ታእምር በእንተ መለኮት ነጊረ አው ሰሚዐ ኀድግ ሥጋከ ወኀድግ እንተ ሥጋ ሕሊና ኀድጋ ለምድር ወላዕለ እም ደመናት ኩን።

"If you want to know or to speak or to hear about the Divine, leave your flesh and the consciousness of the flesh, leave the earth and be above the clouds" (Dəgguā).

6. ትቤሎ ዕሌኒ ለኪራኮስ ምእመን ንግረኒ አፍጥን ኀበ ሀሎ መስቀሉ ለዋሕድ ዘደፈኑ አይሁድ።

"Helena said to Kirākos, the faithful "Tell me quickly [show me] the place where the Cross of the only One [Christ] that the Jews buried is [lies]" (Dəgguā).

1.4. AUTHORSHIP

The MSRH is composed under the title "Rətuʕä Hāymānot". In the manuscript, there is no proper name that indicates the author. It simply starts with the name "Rətuʕä Hāymānot". The reason for this is described in the four manuscripts (MSRHH, MSRHT, MSRHQS and MSRHGM). The first two describe the reason as follows:

ድርሳን ዘኤጲፋንያ በእንተ አስተርእዮቱ ለክርስቶስ ዘደረሰ ርቱዐ ሃይማኖት። ወኢሰመየ ስሞ በአፍቅሮ ትህትና ልብ ወበኢፈቂደ ተወድሶ።

"This is the homily of Epiphany concerning Christ's revelation which was composed by a person whose faith is Orthodox. And he did not mention his name because of his love of humility and dislike of vanity (praise)."

The other two manuscripts (MSRHQS and MSRHGM) state the reason as follows:

ድርሳን ዘደረሰ ርቱዐ ሃይማኖት። ወኢሰመየ ስሞ በእንተ ሕፀጸተ አእምሮቱ ወባሕቱ ርቱዕ ይትወከፍዎ እስመ ጽድቀ ይነግር በከመ ተሠገወ ቃለ እግዚአብሔር እመንፈስ ቅዱስ ወእማርያም እምቅድስት ድንግል።

"This is the homily which was composed by a person whose faith is Orthodox. And he did not mention his name because of his slow mindedness. But it is worth accepting him for he is telling that the Word of God was incarnated from the Holy Spirit and Holy

As indicated on the parchment above, there are ten letters, **A-J** which show the different parts of a parchment. The two margins, **A** and **B** are **gəlyät**, the top margin **E** or **G** is **rəʔəs** (head), the bottom margin **F** or **H** is **xəddāg, C** or **D** is **məsmāk.** The space where I and **J** are located is **ʕämd** 'column' and the line in which a word is located is **sirāk** (Alemayehu, 1957: 14; Yared, 1986:111).

2.1.2. PUNCTUATION

The use of punctuation in MSRHH and MSRHT is different from what is used in modern writing systems. The main punctuations which are known in modern writing system are the following:

ʕäbiyy nätəb (ዐቢይ ነጥብ) (::)

dərrəb säräz (ድርብ ሰረዝ) (፤)

nəʔus säräz (ንኡስ ሰረዝ) (፣)

nätäbtāb (ነጠብጣብ (...)

ʕäbiyy čərät (ዐቢይ ጭረት) (-)

nəʔus čərät (ንኡስ ጭረት) (-)

təʔəmrtä təqs (ትእምርተ ጥቅስ) («....»)

Line 3

Line12

Figure ii: Traditional punctuation in the MSRHH

As is indicated above in lines 3 and 12, the first type of punctuations (፡-) is used to show the space were the four dots (፡፡) are found (figure ii) and the sign (✻) is a quotation mark which helps the reader know the Biblical references that the writer has quoted to support his arguments. The two punctuations (♀) and (ᘐ} are used to indicate the beginning and end of a homily. With these punctuations, the manuscripts of Rətuʿä Hāymānot (MSRHH and MSRHT) are different from other manuscripts.

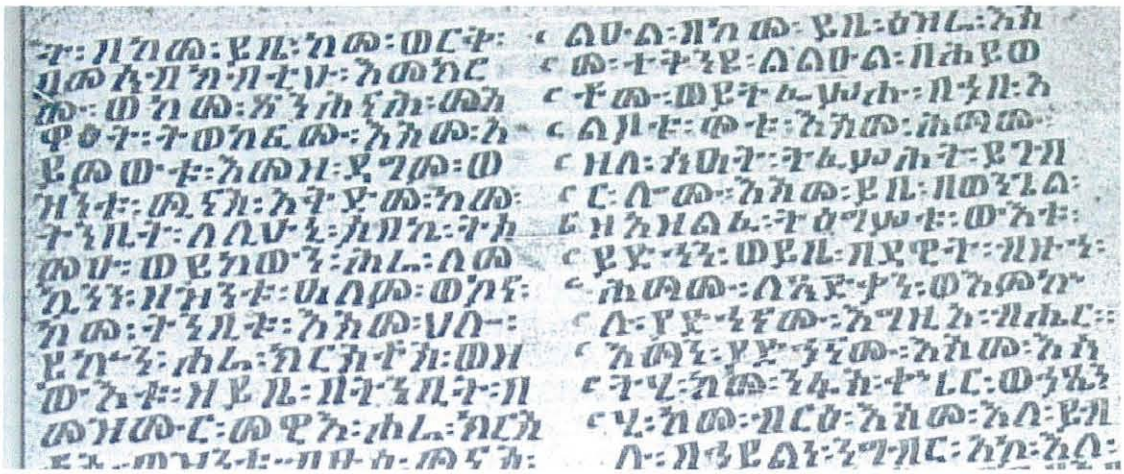


Figure iii: Traditional punctuation in the MSRHT

As figure (iii) shows, the MSRHT has the columnar mark (ᐟ) which is not found in modern manuscripts.

2.1.3. Numerical Systems

Geez numbers from one to hundred (፩ ፪ ፫ ፬ ፭ ፮ ፯ ፰ ፱ ፲ ፳ ፴ ፵ ፶ ፷ ፸ ፹ ፺ ፻ ፼) have bars in modern writings. The numbers in MSRH show no bars (figures, iv & v).

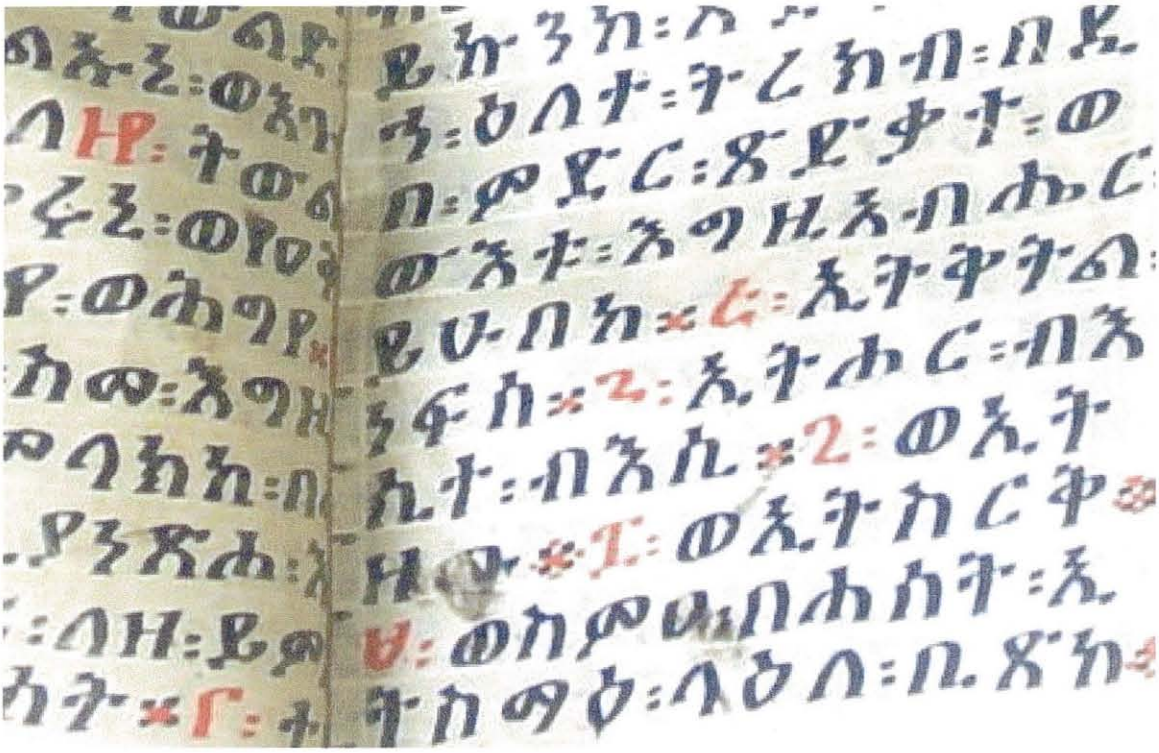


Figure iv: Numerical style in the MSRHH

As it is shown in figure /iv/, numbers are inscribed without top and bottom bars. This is found in both MSRHH and MSRHT and it is also evident from the following figure (Lines 2 and 4).

L.2

L.4

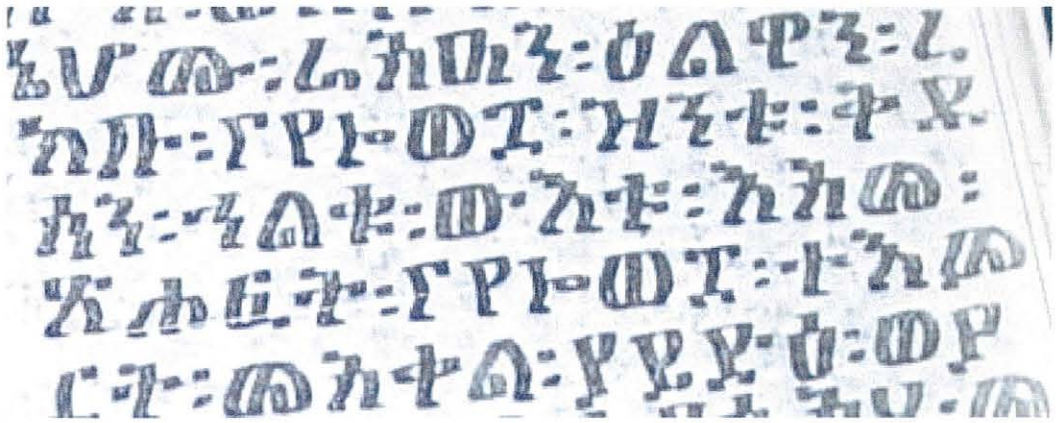


Figure v: Numerical style in the MSRHT

MSRH	፩	፪	፫	፬	፭	፮	፯	፰	፱	፲
MODERN	፩	፪	፫	፬	፭	፮	፯	፰	፱	፲

Table ii: Graphic difference between MSRH and Modern writings from ፩ to ፲

Both MSRHH and MSRHT have similarities since both show bars on top and bottom. As figures /iv/ and /v/ and table /ii/ show, the MSRHH and MSRHT have the same graphic style of numbers except the number ten (፲). The number ten found in the MSRHT is made of two **lines (ፐ)** (figure v).

2.2. Calligraphy

The use of letters (characters) to represent words is called calligraphy. It serves as instrument for studying ancient manuscripts. In the MSRHT there are different forms of letters compared to those used in MSRHH and recent manuscripts. Mainly, the difference is in the letter (መ) as shown in figures /vi/ and /vii/.

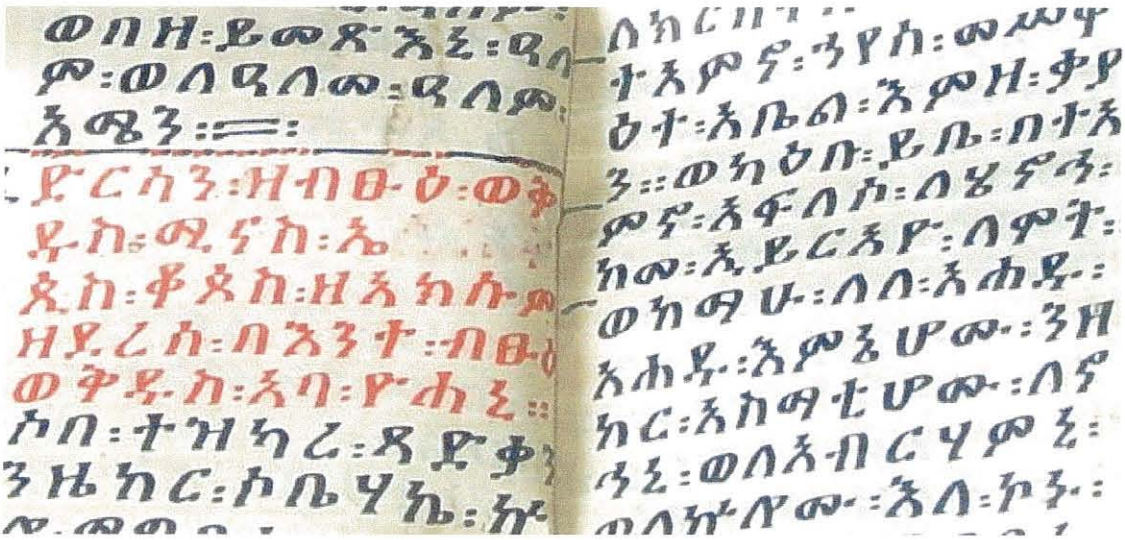


Figure vi: Graphic style on letter "መ" in the MSRHH

MSRHH	ዘ	ዙ	ዚ	ዛ	ዜ	ዝ	ዞ
MSRHT	ዘ	ዙ	ዚ	ዛ	ዜ	ዝ	ዞ

Table iii: Graphic difference between MSRHH and MSRHT on the letter "መ M"

As shown in table /iii/, the letter መ shows different graphic forms in MSRHH and MSRHT.The letter መ in the MSRHH has four strokes and its two middle strokes are linked to the top bar in ዘ, whereas the letter መ in the MSRHT has also four strokes one of which is not linked to the top bar as in ዘ.

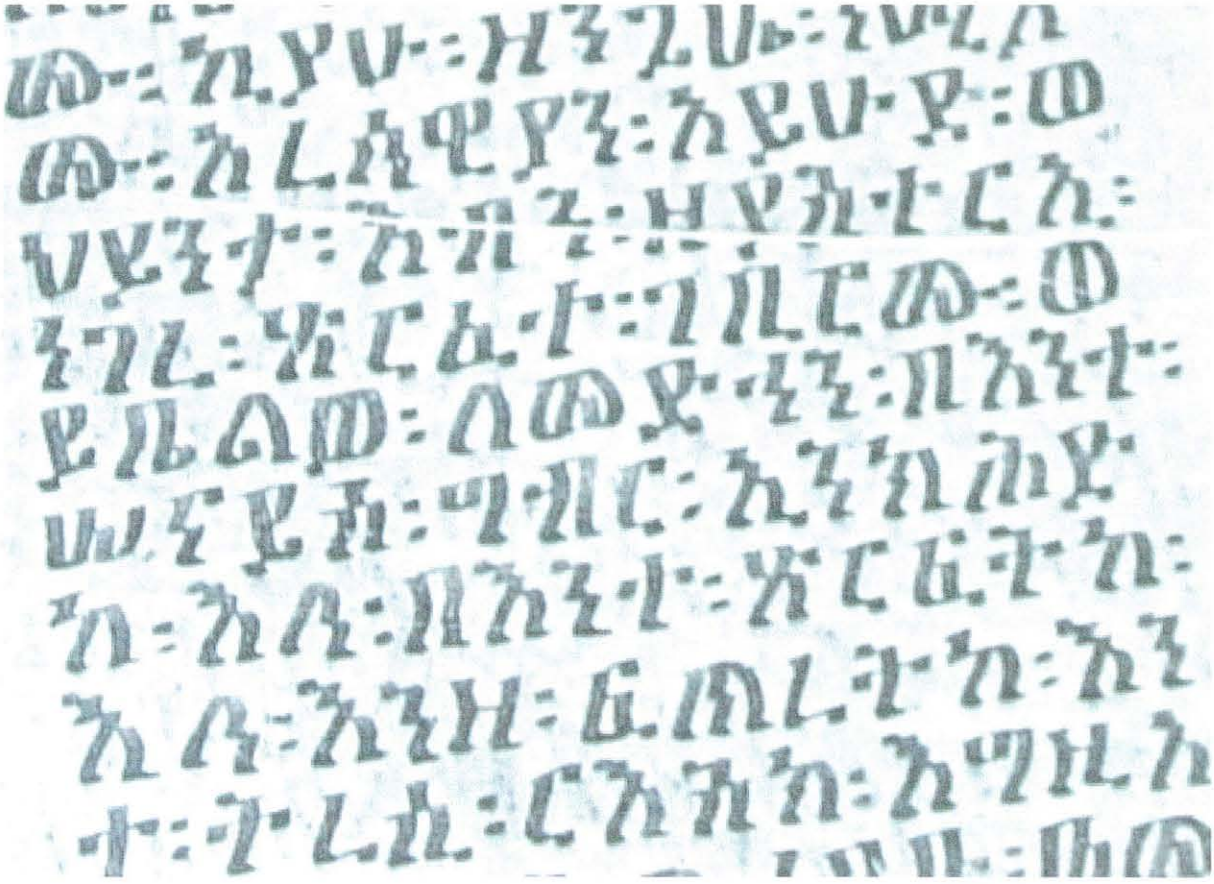


Figure vii: Graphic style on letter "መ and ሠ" in the MSRHT

Besides the graphic difference of መ, the MSRHT has graphic differences on letter ሠ (s), the fourth and sixth orders of the alphabet (lā ሳ, bā ባ, sā ሳ, kā ካ, zā ዛ, tā ጣ) and (sə ስ, tə ፕ). These are strictly different from the forms in the manuscript of Ḫäyq Estifānos and other Gezz writings, because here the fourth orders show a zigzag structure on the right side; the two letters ስ and ፕ have strange structures. The letter e haṣ a dot on the top while the modern ስ bends (iclines) to the left side without a dot. The letter ፕ has three strokes, the left and right strokes are short in modern scripts, but in the MSRHT, the three strokes have equal lengths (figure vii and table iv).

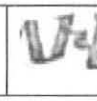
MSRHT							
ሠ (S)							
Fourth order							
Six order							

Table iv: Graphic difference on the letter ሠ /S/, fourth and sixth orders of Geez alphabet in the MSRHT

2.3. ORTHOGRAPHY

Orthography is the use of correct letters in writing words. Its great importance is in the study of fine graphic characters. In the Geez alphabet there are four groups of letters (ሀ፡ሐ፡ኀ፡ሰ፡ሠ፡አ፡ዐ፡and ፀ፡ጸ) which create difficulties for scribes and modern typists. These four letters show different manners in the MSRHH and MSRHT.

MSRHH AND MSRHT	MGWS/20th CENTURY	
ሀ		
በሃም[6]	በሐም	deaf
ላህም[7]	ላሕም	cow
ሐ		
አስህርት[8]	አስሕርት	monthly feast
ኀ		
ተኀውሰ[9]	ተሐውሰ	be shaken
ርኑስ[10]	ርሑስ	solved
ጸርኀ[11]	ጸርሐ	cry

Table v: Graphic difference between "ሀ (h)፣ ሐ (ħ) and ኀ (x)"

MSRHH AND MSRHT	MGWS/20th CENTURY	
ሠ		
አጣዕን[12]	አሳዕን	shoes
ሠቅ[13]	ሰቅ	sack cloth
ሰ		
ተዐገሰ[14]	ተዐገሠ	became patient
ገሲስ[15]	ገጺሥ	touching

Table vi: Graphic difference between "ሠ š and ሰ s"

---

[6] ይኄይስ እምነቢብ በሐሰት።
[7] እልህምት ይመክና።
[8] The noun "አስኀርት" meaning holiday reads as አስሕርት in mäśəhāfä säwāsəw (EOTC,1963)
[9] The verb ተኀውሰ reads as ተሐውሰ in mäśəhāfä säwāsəw (EOTC,1963)
[10] The passive participle "ርኑስ" reads as ርሑስ in mäśəhāfä säwāsəw (EOTC,1963)
[11] The verb "ጸርኀ" reads as ጸርሐ in mäśəhāfä säwāsəw (EOTC,1963)
[12] ከመ ይሑርም በአጣእን።
[13] ቁሰለ ሆሙ መዝመዘ በሠቅ።
[14] እመስ ኢክህለ ለያውስብ።
[15] እደ እግዚእ ገሰሰኒ።

MSRHH AND MSRHT	MGWS/20th CENTURY	
አ		
ጋእዝ[16]	ጋዕዝ	quarrel
ቅብእ[17]	ቅብዕ	oil
ዐ		
ዓስብ[18]	አስብ	wage

Table vii: Graphic difference between «አ (ʔ) and ዐ ʕ »

MSRH AND MSRHT	MGWS/20th CENTURY	
ጸ		
ጸር[19]	ፆር	burden
ፀ		
ፀንሐ[20]	ጸንሐ	waited up

Table viii: Graphic difference between "ጸ (ś) and ፀ (s)

The above four groups of characters cause problem for scribes and typists. Their ancient form which is found in MSRHH and MSRHT could have been more or less acceptable as Dillmann (1955) stated.

---

[16] ለደም ይቀድም ላኪ ወጋእዝ።

[17] ቅብእ፣ቀብአ ዕፍረት፣ቅብእ ቅዱስ፣ቅብአ በላሰን።

[18] እሁበከ ዐስበከ።

[19] ኢትጹር ቂመ ውስተ ልብከ (Dillmann, 1955)

[20] The word "ፀንሐ" reads as ፀንሐ in mäśəhāfä säwāsəw (ETOC,1963)

2.4. MORPHOPHONEMIC CHANGES

2.4.1. SOUND CHANGE IN NOUNS

Nouns are of two types: verbal and primitive. The former is derived from verbs and the latter is not. Verbal nouns have varieties such as prefixed, pre-suffixed, modified and collective. In the MSRH, there are sound changes in both derived and primitive nouns The study has examined the passive particles and adjectives because they show varieties in the plural forms.

2.4.1.1. PRESENT PARTICIPLES

The present participle is a type of verbal noun, which ends in the vowel **/-i/** .In the MSRHH and MSRHT, there are sound changes in present participles especially in plural forms as shown below:

MSRHH AND MSRHT

e.g.	Sg		Pl		
	አኃዚ	?äxāz-i	አኃዚያን	?äxāz-i-yān	'holders'
	ክሓዲ	kähād-i	ክሓዲያን	käħād-i-yān	'unbelievers'
	ፈዋሲ	fäwwās-i	ፈዋሲያን	fäwwāsi-i-yān	'healerss'
	ሌዋዊ	lewāw-i	ሌዋዊያን	lewāw-i-yān	'Levites'
	ፈሪሳዊ	färisāw-i	ፈሪሳዊያን	färisāw-i-yān	'Pharisees'

MGWS/20th CENTURY

አኃዚ	?äxāz-i	አኃዝያን	?äxāzəyān
ክሓዲ	kähād-i	ክሓድያን	käħādəyān
ፈዋሲ	fäwwās-i	ፈዋስያን	fäwwāsəyān
ሌዋዊ	lewāw-i	ሌዋውያን	lewāwəyān

2.4.1. 2. ADJECTIVES

In the MSRHT and MSRHH there are different adjectives which have similar declinations as present participles as shown bellow:

MSRHH AND MSRHT

Sg		Pl		
መንፈሳዊ	mänfäsāwi	መንፈሳዊያን	mänfäsāw-i-yān	'spirituals'
አረጋዊ	ʔärägāwi	አረጋዊያን	ʔärägāw-i-yān	'aged'
ባሕታዊ	bāḥətāwi	ባሕታዊያን	bāḥtāw-i-yān	'ascetics'
ግብጻዊ	gəbśāwi	ግብጻዊያን	gbśāw-i-yān	'Egyptians'
ዕብራዊ	ʕəbrāwi	ዕብራዊያን	ʕəbrāw-i-yān	'Hebrews'
ፈሪሳዊ	färisāw-i	ፈሪሳዊያን	färisāw-i-yān	'Pharisees'

MGWS/20th CENTURY

Sg		Pl	
መንፈሳዊ	mänfäsāwi	መንፈሳውያን	mänfäsāwəyān
አረጋዊ	ʔärägāwi	አረጋውያን	ʔärägāwəyān
ባሕታዊ	bāḥətāwi	ባሕታውያን	bāḥətāwəyān
ግብጻዊ	gəbtāw-i	ግብጻውያን	gəbtāwəyān
ዕብራዊ	ʕəbrāw-i	ዕብራውያን	ʕəbrāwəyān
ፈሪሳዊ	färisāw-i	ፈሪሳውያን	färisāwəyan

As described before, the passive participles and adjectives have different plural forms with the same morphological meanings. The change is from /i/ to /ə/ in the modern variety.

2.4.1.3. PROPER NOUNS

The MSRH shows a number of changes in proper nouns.

e.g.

ኤርሚያስ	>	ኤርምያስ Jeremiah
ሕዝቂያስ	>	ሕዝቅያስ Hezekiah
አትናስዮስ	>	አትናትዮስ Athanasius
ቴፍሎስ /Tefələs	>	ቴዎፍሎስ /Tewofələs/Theophilus

The above proper names show changes in vowels and consonants. The change in "Ermias (Jeremiah) and Ḫəzqiyas (Hezekiah), is a change in vowel where /i/ changes to /ə/. In the case of ቴፍለ·ስ, **(wo)** is added after the /te-/. The other proper noun 'አ·ናስዮስ' reads as አ·ና·ት·ዮስ. Here, the sibilant /s/ is changed to dental /t/.

When we compare ኤርሚያስ and ሕዝቂያስ of the MSRH with ኤርምያስ and ሕዝቅያስ of recent Geez literature, the MSRH follows the ancient form because the English forms "Jeremiah and Hezekiah" show the vowel /i/ after the consonants **(m)** and **(k)** respectively. Therefore, the pronunciation of "ኤርሚያስ and ሕዝቂያስ" in the MSRHH and MSRHT is closer to the pronunciation of the two names in the English version.

2.4.2. SOUND CHANGE IN VERBS

In the MSRH, the three forms of verbs: perfect, imperfect, and imperative take different forms, which are not stated in the modern Geez literature. These are described as follows:

MSRHH		**MGWS/20th CENTURY**		
Perfective form				
አባእኮሙ·	ʔäbəʔekomu	አባእኳሙ·	ʔäbäʔəkomu	you caused them to enter
Imperfective form				
ታአምሪ	tāʔāmməri	ተአምሪ	täʔämməri	'you will know'(sg/f)
ታአምሩ	tāʔāmməru	ተአምሩ	täʔämməru	'you will know'(pl/m)
ኢታአምር	ʔitāʔāmmər	ኢተአምር	ʔitäʔämmər	'you won't know'(sg/m)
ኢናአምር	ʔitāʔāmmər	ኢነአምር	ʔinäʔämmər	'we do not know'
ኢያዐርፍ	ʔiyyāʕarrəf	ኢየዐርፍ	ʔiyyäʕäarrəf	'he does not rest'
የአቢዩ	yäʔäbb-i-yu	የአብዩ	yäʔäbbəyu	'they will refuse'
ይገኒዩ	yəgänni-yu	ይገንዩ	yəgännəyu	'they will submit'
ይነኪየክሙ·	Yənäkkiyäkəmu	ይነክየክሙ·	yənäkkəyäkəmu	'he will touch you'

Imperative

ሖሩ	ħoru	ሑሩ	ħuru	'go'
አርኢየኒ	?ar?iyänni	አርእየኒ	?ar?əyänni	'show me'
ኢትፍቶ	?itəfto	ኢትፍቱ	?itəftu	'don't be eager'
ኢትሖር	?itəhor	ኢትሑር	?itəhur	'don't go'

Subjunctive

ትሖር təhor ትሑር təhur 'that you/she may go'}

As the description shows, the manuscript of Rətuʿä Hāymānot uses vowels which are slightly different from those of modern Geez. The changes which are reflected in the manuscripts (mostly in the MSRHH), are described bellow.

In the case of perfective form: o > ā

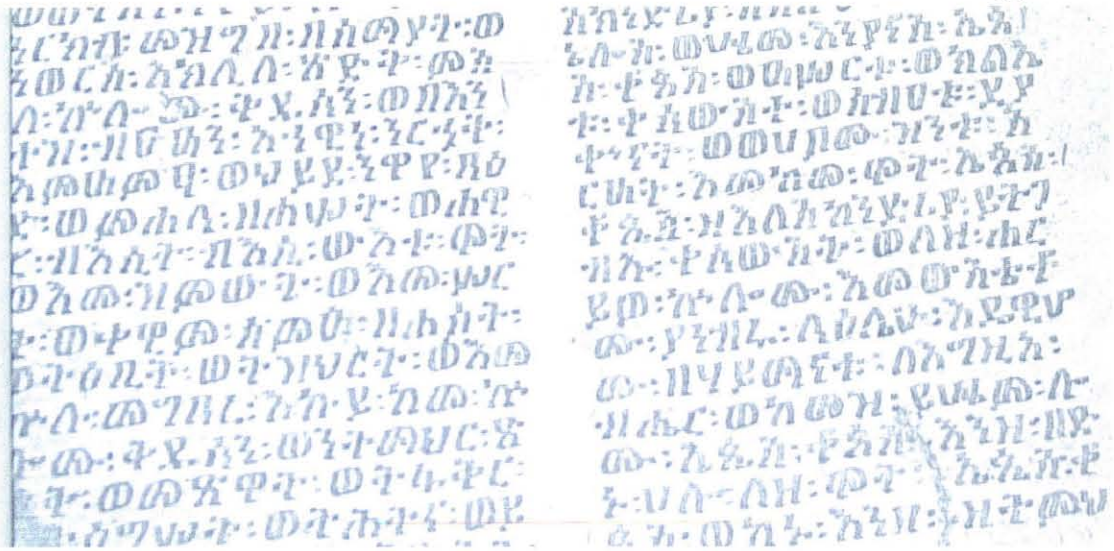
In the case of imperfective: ā > ä, i- >ə

In the case of imperative: o > u, i-> ə

In the case of subjunctive: o > u

2.5. ACCUSATIVE CASE TN THE MSRHT

An accusative noun is a noun which comes after or before a verb. In Geez, it can come before or after the verb. In passive voice, it never changes its form, but in active voice, it may change its form (from 2nd to 7th, 3rd to 5th and 6th to 1st orders of the Geez alphabet). In the MSRHT, there are irregular forms that are not observed in modern Geez texts (20th century accusative structure). Observe the following text from the manuscript of Tana Qirqos.



L.2
L.3
L.4
L.5

L.14
L.15
L.16

Figure viii: Accusative case in the MSRHT

As figure /viii/ shows, the manuscript of Tana Qirqos has an inconsistent grammatical structure of accusative case. Sentences,"**ወንትማህር ጽድቅ ወመጽዋት ወትፋቅሮ ትዕግሠት**"(Column1,Lines14,15 and 16) and "**ወሜመ** <u>**አንያኖስ**</u> <u>**ኤጲስቆጶስ**</u>[21] <u>**ወዓሥርቱ ወክልኤቱ**</u>[22] **ቀሳውስተ** <u>**ወሰብዐቱ**</u>[23] <u>**ደያቁናት**</u>[24] **ወወሀቦሙ** <u>**ዝንቱ**</u>[25] <u>**ስርዓት**</u>"(Column 2, Lines,2,3,4, and 5) show inconcistency in ac

2.6. GENITIVE CASE IN THE MSRHT

The genitive case is a grammatical form that shows possession with the short vowel /-**ä/.** The manuscript of Tana Qirqos shows inconsistent form in genitive case .To understand about the genitive case, we can observe the following from Tānā Qirqos.

---

[21] **አንያኖስሃ ኤጲስቆጶሰ**
[22] **ወዓሠርተ ወክእሌተ**
[23] **ወሰባዐተ**
[24] **ዲያቆናተ**
[25] **ዘንተ**

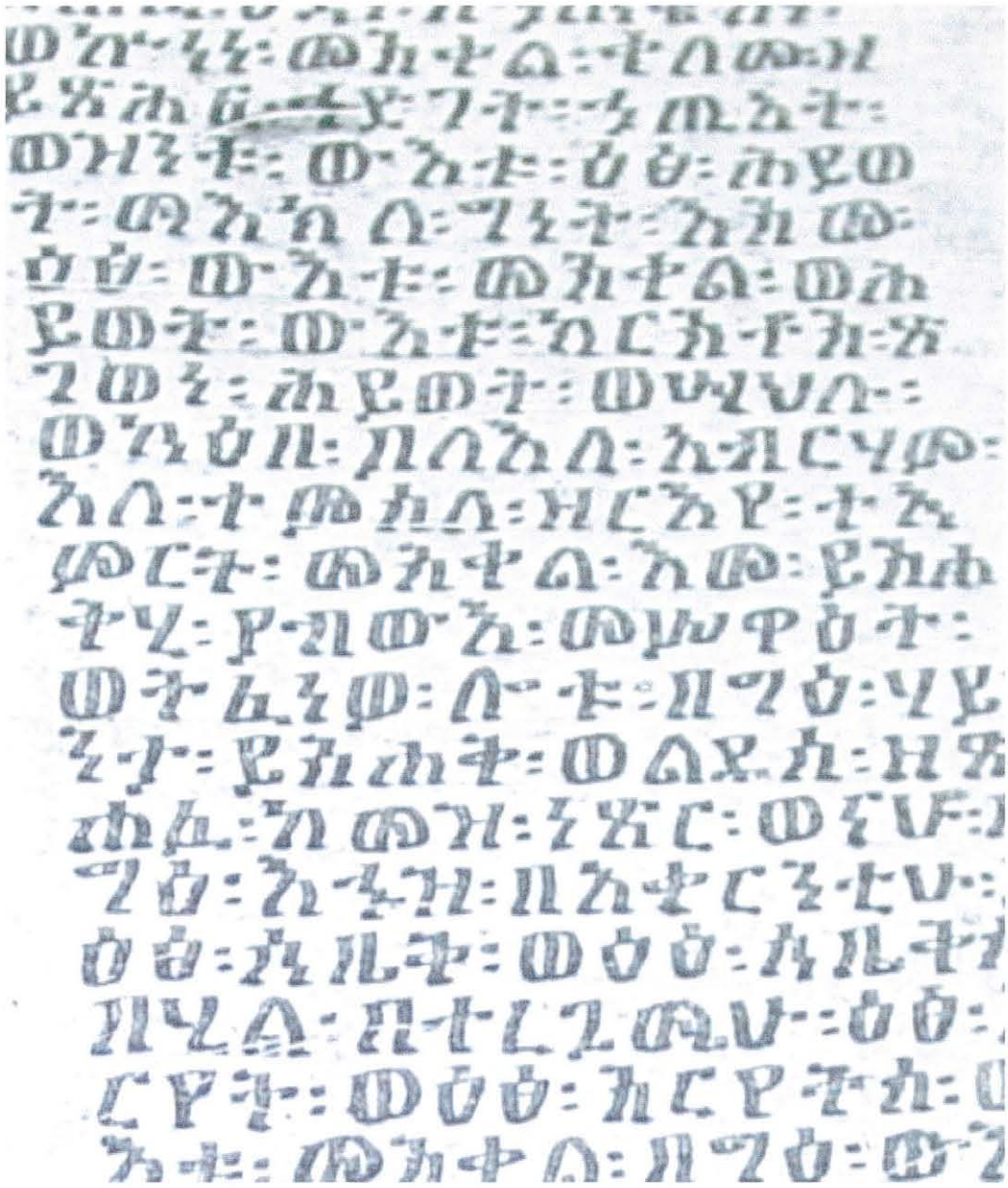


Figure ix: Genitive form in the MSRHT

As figure /viii/ shows, the manuscript of Tana Qirqos has an inconsistent genitive structure. Sentences,"ወናሁ· ዘይጽሕፍ· ጎድገት· ኃጢአት· (Line3)፤በግዕ አጎዝ በአቅርንቲሁ· በዕዕ ሳቤቅ[26](Line 4)፤ዘርእየ ተአምርት· መስቀል[27](Line11)፤ ወዕዕ ሳቤቅሰ[28](Line17) ብሂል በትርጓሜሁ· ዕዕ ስርየት·[29](Line18) ወዕዕ ስርየትሰ[30](Line 18) ውእቱ መስቀል በግዕ ውእቱ ክርስቶስ በግዑ ለእግዚአብሔር ዘበ መስቀሉ· ጽገወነ ስርየት· ኃጢአት·[31](Line 19), show incorrect genitive forms. All the underlined forms are incorrect according to modern Geez. It shows that the genitive marker /-ä/ is changed into /-ə/.

The MSRHT does not follow the usual Geez grammar. This type of reading and writing looks Tigrinya. For example, a Tigrinya speaker says, mämhər qəne for "mämhərä qəne". 'Mämhər Qəne' shows the 6th order while modern Geez genitive keeps the 1st order (-ä).
This is also evident from the following phrases "በዘመን ሄሮድስ ንጉሥ ይሁዳ (Tigrinya) and በዘመነ ሄሮድስ ንጉሠ ይሁዳ" (Geez) (Lu 1:5)
As stated above, the structures look like Tigrigna. The reason seems to be that the copyist was influenced by his mother tongue or he was careless.

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[26] በዕዐ ሳቤቅ
[27] ትእምርተ መስቀል
[28] ወዕዐ ሳቤቅሰ
[29] ዕዐ ስርየት·
[30] ወዕዐ ስርየትሰ
[31] ጸገወነ ስርየተ ኃጢኣት·

CHAPTER THREE

CONTENT ANALYSIS OF THE MSRHH AND MSRHT

The other vital aspect of this study is the content of the MSRHH and MSRHT. It relates to the question, "What is Rətuʿä Häymänot? Rətuʿä Häymänot is an ancient manuscript, which consists of different collections of annual homilies arranged following the liturgical calendar of the Ethiopian Orthodox Church. The term 'Rətuʿä Häymänot' is derived from the two Geez words ***rətuʿə*** means 'direct' and ***häymänot*** 'faith', the combined form means 'faithful,' 'whose faith is Orthodox.' The content analysis is focused on the study of historical, religious and cultural facts. This textual classification is presented with example paragraphs, sentences and phrases. Some of these have relations to the teachings of theologians and historians.

3.1. HISTORICAL FACTS

The historical facts relate to the history of famous personalities such as Meropius, Ella Amida & Ezana, Abba Sälämä, Constantine the Great, Queen Helena and St.Mark. There are also the hagiographies of Abba Mätäʿə, St. Mary and the history of Abraham. Some of the traditional accounts have references to the composition of the Psalms of David. These references show that the manuscript of Rətuʿä Häymänot is an important source for history and hagiography.

3.1.1. MEROPIUS

The story of Meropius, the head of the philosophers, is described by different historians who believed that he had visited India. In his journey, he took two youths, Aedesius and Frumentius. He died at the shores of the Red Sea murdered by pirates while trying to visit the country of ?Agʿäzi (Ethiopia) (Lule, 1977:13). Concerning the entry of Meropius to Ethiopia, the MSRH attests that he had visited Ethiopia. After he visited all what he wanted to visit, pirates of the Sea killed him and those who were with him, except the two youths, Aedesius and Frumentius. References to this are the following.

ወመጽአ ፩ ብእሲ ሚሮጵዮስ[32] ሊቀ ጠበብት ወበጽሐ ሐመረ ደወለ ብሔረ አግዓዚ ሐይቀ ባሕር ወርእየ ኵሉ ዘፈተወ በብሔረ አግዓዚ። ወእምህየ ረሰየ ይትመየጥ ብሔሮ ወበጽሐ ውስተ መርሶ ኀበ ሀለ ሐመር ወበጺሖሙ ፀር ፫ ቀተልዎ ለዝኩ ሊቀ ጠበብት ወእለ ይነግዱ ምስሌሁ ዘእንበለ እሉ ፪ ደቂቅ አዝማዲሁ .... እስመ ኀኡሳን እሙንቱ መሐርዎሙ ቀቲለ ወወሰድዎሙ አምጽ ለንጉሠ አክሱም ለእለ አለዳ።

"One man called Meropius, the leader of the wise, came with a ship and arrived on the shores of the Red Sea to visit the country of ?Agʿāzi and he saw all that he wanted to visit. Afterwards, he tried to go back to his country and he arrived at the port of the Red Sea where the ship was left. Meanwhile three enemies came and killed him with the travelers, who were with him except the two boys, his relatives.....They (enemies) showed mercy on them because they were under age and they captured them and took them as present to Ella Amida, king of Aksum" (HUW4).

When we compare the two sources (Church history and MSRH), we can see contradictory information about the story of Meropius regarding his entry to Ethiopia. As mentioned before, the manuscript narrates the complete event but the writings of historians show that he wanted to visit the country.

3.1.2. ELLA AMIDA AND EZANA

The history of Ella Amida and Ezana is tied up with the story of a Syrian navigator, Meropius who was trying to visit Ethiopia with two youths, his relatives. He was killed around the Red Sea by robbers. The two youths were captured and taken to Aksum and then they were presented to Ella Amida. The king accepted them as his sons and assigned them to different jobs. After some time, the king died leaving his wife and an infant.

The historical narrative about King Ella Amida and Ezana is found everywhere but the royal succession of the throne is controversial. Some historians believed that the kingdom was led by the Queen until Ezana became capable to run the kingdom (Markos, 1994:7).

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[32] ሚሮፒዮስ

In the MSRH, there are two different versions. The MSRHH attests that the kingdom was run by twins rather than by the Queen (the wife of Ella Amida) and it is described, **ወእምዝ አእረፈ ንጉሥ ውነደገ እጓለ ንኡሰ ወአንገሠ እለ አዝንጉላ** "and thereafter, the king (Ella Amida) died leaving a small infant and made the twins to rule the kingdom." In contrast to this, the manuscript of Tana Qirqos attests that Ella Amida made the small child (Ezana) to be his heir to the throne. Concerning the kingship of Ezana, the MSRHT says, "**ወእምድኅረ ኀዳጥ መዋዕል አዕረፈ ንጉሥ ውነደገ እጓለ ንኡሰ ወአንገሦ ወአግዓዘ ገዘሙ ደቀ**" "After a few time, the king died leaving a small child and made him king and freed those children." In addition to this, there is an indication that the small child (Ezana) ruled with other co- rulers (probably the twins). This is described as, "**ወርአያ በእሲተ ንጉሥ ሕገ ንኡስ እጓላ ሰአለቶሙ ለገዘኩ ክልኤቱ**[33] **ወለፍሬምናጦስ ወለኤዴስዮስ ከመ ይዕቀብም ለእጓላ**" "Seeing the discipline (law) of her small son, the wife of the king begged the two children, Frementius and Aedesius in order to look after her son."

The two sources (MSRHH and MSRHT) provide different information, the first manuscript attests that the king Ella Amida permitted his kingdom to be run by the twins, and the latter manuscript states that Ella Amida made his child the sole king. As the phrase, "**ወርአያ በእሲተ ንጉሥ ሕገ ንኡስ እጓላ**" reminds us, the kingdom of Ezana was being run by co-rulers.

3.1.3. ABBA SÄLĀMĀ (330-352)

The introduction of Christianity to Ethiopia is related to the history of Abba Sälāmā, the first metropolitan of Aksum of the 4th century. As the studies of many historians show, the first metropolitan of Axsum was Abba Sälāmā (ETOC, 1997:14), but in the MSRH, there is indication that Abba Sälāmā had two titles, that is, Bishop of Aksum, and Śərā?ə. This historical fact is expressed as follows:

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[33] The structure of the phrase needs correction to read as, "ሰአለቶሙ ለዝኩ ክልኤቱ ደቂቅ ፍሬ ምናጦስ ወኤዴስዮስ። or ሰአለቶሙ ለዝኩ ክልኤቱ ፍሬ ምናጦስ ወኤዴስዮስ ።

ወዘንተ ኵሎ ዜነወ አሐዱ ዘስሙ ርፍናስ[34] በእንተ ፍሬምናጦስ አቡነ ሰሚያ እምአድስዮስ[35] ካልኡ ዘንተ ኵሎ ዜነወ ዝንቱ ውእቱ ፍሬምናጦስ አቡነ ቀዳማይ ጳጳስ ለብሔረ አግዓዚ ወለብሔረ ጽራእ[36]::(HUW4).

"One person whose name was Rufinus told us about Fəremənātos, our father having heard all information from Adesuis, his brother that Fəremənātos was the first Bishop of ?Agəʶāzi and Śərā?ə."

3.1.4. CONSTANTINE, THE GREAT

Many historians believed that Constantine, Emperor of Rome (312-337A.D), had seen a vision of the Cross in the sky with the appearance of shining stars. This historical fact was supported by the local writers like St. Yared, the composer of Dəggua, and other Ethiopian scholars. In the MSRH, there are remarkable expressions concerning the vision of the king.

ወአስተርአዮ እንከ ራእይ ክሡት ዘይበርቅ በአምሳለ መስቀል ወጽሑፍ በሆህያተ ክዋክብት ወከመዝ ይብል ጽሕፈቱ «በዝንቱ ትእምርተ ሕይወት ትመውእ ፀረከ»

"Thereafter, a vision which is shining appeared to him as the sign of the Cross and had letters of the stars, which read, "By this sign of life you will win your enemies" (HUW1).

After his vision, Constantine fought with many soldiers of Maxentius, who marched from the western part of the Roman Empire to attack him. Meanwhile he gathered a great deal of forces and defeated them on 28 October, 312 at the Milvian Bridge, then, on 29 October, he entered Rome and the Senate declared him senior Augustus (Frend, 1984: 482). Regarding this, the MSRH says the following:

በወርኃ ጥር ተጋብኡ ኀቤሁ ሰራዊት ብዙኃን ዘፀር ዲበ ፈለግ ዘስሙ ዲያቦስ እንዘ ይፈቅዱ ኵሎ ብሔረ ወአህጉረ እስከ ብሔረ ጽባሕ:: ወሶበ ሰምዐ መዋዒ ቆስጠንጢኖስ ከመ መጽኡ ኀቤሁ አስተጋብአ ሰራዊቶ ወመጽአ ወኀደረ ውስተ ማዕዶተ ፈለገ ዲያቦስ::

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[34] ሩፊኖስ
[35] ኤዴስዮስ
[36] The word "ጽራእ" is a district found south-east of Aksum.

"In the month of January, many armies were gathered on (around) the bridge of the river called Diabos having wanted to control all countries of the East."

From the above quotation, one can understand that the king fought his enemies on the river Diabos (HUW1). The differences between the church history (Frend, 1984:482) and the MSRH are the duration of the war and the name of the place where the armies were fighting. The MSRH says, many fighters gathered in the month of January at the river of Diabos, and the church history asserts that Constantine defeated the enemy on 28 October 312 at the Milvian Bridge.

3.1.5. QUEEN HELENA

Traditionally, Queen Helena was known as the discoverer of the Holy Cross. She made a trip to Jerusalem and did a valuable religious work by discovering the hidden Cross and nails of Jesus Christ. The MSRH attests that the king sent his mother, to Jerusalem to find the Cross and the nails as: **ወፈነዎ ለእሌኒ እመ· ኢየሩሳሌም ከመ ትኅሥሥ ዕፀ መስቀሉ ለክርስቶስ** "He (Constantine) sent Helena, his mother to Jerusalem to find the wooden Cross of Christ". When Helena arrived at Jerusalem, the search for the Holy Cross started. The process was archeological. Judah and many other people participated in digging the place where the Cross was buried. Concerning the discovery of the Cross, the MSRH says," **ወእምድኅረ ዘንተ ይቤ ይሁዳ ነሥአ ሥክራተ ወእንዘ ይከሪ ምስለ ካልኣን ብዙኃን ወከረየ ዕሥራ ባዐ ወረከቡ ሠለስተ መስቀለ ድፋነ ወአውጽኡ ወወሰዱ**"[37]::
"After saying that (after he prayed), Judah picked up the digging tool while he was digging the ground with many other people about a measure of 20 cubits, he found three hidden Crosses, then, he and others took them."

The nails of the Cross were also found in the same area by the same process. Some phrases of the manuscript mentions that the nails appeared to Judah.

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[37] The text shows an ambiguous verbal agreement, "**ወከረየ ዕሥራ ባዐ ወረከቡ ሠለስተ መስቀለ.**" To eliminate the ambiguity of verb agreement, the sentence should be corrected as **ወከረየ ዕሥራ ባዐ ወረከበ ሠለስተ መስቀለ** or **ወከረዩ ዕሥራ ባዐ ወረከቡ ሠለስተ መስቀለ**::

ወአስተርአያሁ እማንቱ ቅትራት በውስተ ውእቱ መካን ከመ እንተ ወርቅ ዘይበርቅ ከመ እንተ እግረ አሚር እስከ ሶበ ኩሎሙ ይብሉ እንዘ እየዐርፉ በአሐዱ ቃል «ናሁ ይእዜ አእመርነ በዘቦቱ ተአመነ»::"These nails appeared to him in that place as shining gold and as the foot (radiant) of the sun till all say without rest in one voice, 'Behold, now we knew in whom we believed" (HUW1).

After the finding of the nails of the Cross, Helena made a bridle of a horse for her son Constantine, and she ordered a blacksmith to make weapon from the nail of the Cross.

"ወአምዝ ጸውዐት ብእሴ ማእምረ ወልብወ ወጽምወ ወትቤሎ ዘንተ፡ ትእዛዘ ወሃይማኖተ ዕቀብ ወንሣዕ ናሁ ዘንተ ቅንዋተ[38] ልጓመ ለመልትሐ ፈረስ ውስተ ዘይቄዐን ነገሥ ከመ ይኩኖ ወልታ እምኩሎሙ እለ ይጸልዕዎ ወመዋዔ ለፀብእ"::

"After that, she (Helena) summoned a wise, thinker and disciplined person and she told him, "Keep the order of the king and the faith. Now take those nails to make a bridle of the horse, which the king sits on so as to be his defense against all those who hate him" (HUW1).

When the Cross was discovered a number of miracles were seen. One of them was the revelation of incense out of the ground. Concerning this, the manuscript attests that much smoke of incense came out of the ground with the prayer of Judah[39].

ወአመ ጸለየ ይሁዳ ወብዙኅ ጢስ ወዕአ እም ውእቱ መካን እስከ ያነክር ለሊሁ ይሁዳ ወጠፍኣ ክልኤሆን እደዊሁ[40] አማን ውእቱ ክርስቶስ መድኃኔ ዓለም::

"When Judah prayed, much smoke (aromatic smoke or incense) came out of that place till Judah himself was surprised; and he clapped up his two hands and said, Truly Christ is the savior of the world'" (HUW1)

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[38] Between the two words 'ቅንዋተ and ልጓመ' there is a missing word; it seems the word "ወግበር"is dropped in between

[39] Getachew Haile, (1993) says, "Helena brought the priest and made him burn a dozen of incense and then the incense ascended and descended to the ground where the Cross was buried".

[40] To correct the grammatical structure the word 'ወይቤ' should be used here.

All the above selected paragraphs indicate how complex the process of finding the Cross was. Some sentences; "ወከረየ ዕሥራ ባዐ and ወጸለየ ይሁዳ ወብዙኅ ጢስ ወጽአ" are different from the source (Getachew, 1993). Concerning the depth of the ground and the revelation of the incense out of the ground, historians and the writer of the MSRH disagree. For instance, Getachew Haile (1993:61) stated that "እሴኒ ቊስ አስመጥታ ጫን ዕጣን አሰወገረች...ዕጣን ቢወግሩ አየር ወጥቶ ተመልሶ በመስቀል ራስ ላይ እንደቀስተ ደመና ተተከለ።10 ክንድ ቢምሱ የወጋማይ መስቀል ተገኘ፣10 ክንድ ቢማስ የየማናይ ተገኘ፣10 ቢማስ ድንጋይ ተገኘ፣10 ክንድ ቢምሱ የጴጥሮስ መስቀል ተገኘ።

The MSRH, on the other hand, stated that the incense came out of the ground by the prayer of Judah, and the length of the ground in which the Holy Cross was found is not very deep as Getachew stated. Here the difference between the two sources is very big. The historical source states that incense was presented and burned by priests, and the depth of the ground was about 40 meters. The MSRH attests that the incense came out from the ground after the prayer of Judah, and the depth of the ground was about 20 meter.

3.1.6. ABBA MÄTÄʸƟ (LIBANOS).

One of the famous Saints in Ethiopia was Abba Mätäʸə (Libanos). He came to Ethiopia in the 5th century. His native country was Asia Minor. A call to him was made by the Archangel Gabriel to be a monk. He went to Däbrä Zäyt and became a monk with Abba Pachomius, the founder of cenobitism[41] in southern Egypt (290-346 A.D). After he became a monk, Pachomius asked him to migrate to Ethiopia so as to receive the gift of God. When he arrived in Ethiopia, Abba Elias heard of his arrival and sent a message to him to come to Aksum and he spent all his life there. In the manuscript, there is prominent evidence concerning Abba Mätäʸə's hagiography.

[41] Cenobitism is an early form of monastic organization founded by St. Pachomius. The term cenobitism derives from cinobitet (Greek) means 'communal life.'

በዕለተ አእተወ ለ፦ቱ ይቤ መጣዕ ለአቡሁ አባ አብሐኒ እስክብ ምስሌከ ወእምድኅረ ኖመ ጊዜ መንፈቀ ሌሊት ከዊኖ መልአከ እግዚአብሔር ወይቤሎ መጣዕ ወይቤ ብፁዕ ይሰምዐከ ገብርከ

"When his father brought him a wife, Mätāʸə said to his father "Please give me permission to sleep with you in the bed". After he slept, at mid night, the angels of God summoned him, "Mätāʸə" twice, and Mätāʸə said, "Your servant has listened to you" (HEA).

ወይቤሎ መልአክ ገብርኤል ተንሥእ ፍጡነ ዛእ እምዛቲ ሀገር ወዕርግ ውስተ ደብረ ዘይት[42] ወበህየ ንሣእ አስኬማ ትእምርተ መስቀል እምኀበ ብእሴ እግዚአብሔር ወእምድኅረ ተናገሮ መልአክ ይቤ መጣዕ በልቡ እሑር[43] ቤተ ክርስቲያን እንግሮ ለአቡየ ወዳግመ ጸውዖ ወይቤሎ ኀድግ አቡከ[44] ወእመከ ወነዐ ትልወኒ ወተንሥአ ድቡተ ወወፅአ ወአልቦ ዘነሥአ ወሖረ እንዘ ይመርሖ መንፈስ ቅዱስ ወበጽሐ ደብረ ዘይት ወበህየ ነሥአ አስኬማ እምኀበ ብእሴ እግዚአብሔር።

"The Archangel, Gabriel said to him, "Stand quickly and go out from this country, and go up to the mountain of olive and there take the cap that is the sign of the Cross from the man of God. After the angel of God said to him, Mätāʸə said, in his heart, "Let me go into the house of God, Let me tell my Father". And again the angel summoned him and said to him, "Leave your father and mother (parents) and come after me"; then he stood up and went out secretly, he took nothing and went with the help of the Holy Spirit, and he arrived at the Mountain of Olive. There, he took Askemā /cap -the sign of the Cross/ from the man of God (Abba Pachomius), and Abba Pachomius said to him, "Be migrant and go to the country of Ethiopia, and there, you might find the gift of God" (HEA).

The MSRH mentions that the meeting of Abba Mätāʸə and Abba Elias was at Aksum.The text reads as follows:

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[42] ደብረ ዘይት is a place found in Jerusalem and Abba Pachomius was an ascetic in Egypt. Therefore, the sentence is ambiguous .It is not clear whether the place (ደብረ ዘይት) is in Egypt or not.

[43] The word 'እሑር' is the ancient form of the subjunctive for the present form, እሑር.

[44] አቡከ is an accusative case in the text but it is not found in other MSS, the word "አቡከ" is not familiar to Geez scholars, and the accusative form in modern Geez writings is አባከ.

ወሰሚያ አባ ኤልያስ (ኤጲስ ቆጶስ ዘአክሱም) ለአከ ቦቱ ወሖረ አክሱም ወይቤሎ ለኤጲስቆጶስ ኢይደልወከ ትንሣእ ሕልያነ።

"Having heard about Abba Mätā'ə, Abba Elias, and Bishop of Aksum sent a message to him and he (Mätā'ə) went to Aksum, and there, Abba Mätā'ə said to Abba Elias, "It is wrong to receive money from the ordained clergy." Abba Mätā'ə left Aksum and lived in the wilderness for 3 years because of his quarrel with Abba Elias of Aksum. The MSRH attests to the quarrel as follows:

ወበእንተዝ ነገር ተምዑ እለ ገበዝ[45] ንጉሥ ወሰደድዎ እምድሮሙ ወነበረ ውስተ በዓት ፫ ዓመተ እንዘ ይበልዕ ዕፀወ ገዳም እንዘ ይነብር ውስተ በዓት በፍቅረ እግዚአብሔር።

"On this matter, the clergy of the cathedral of Aksum and the king became aggressive. Then, they dismissed him from their land, and he lived for three years eating the vegetables of the wilderness with the love of God (by the help of God)."

After living in the wilderness for three years, he returned to Aksum and made peace with the Abba Elias through Abba Adhänänni, the peace maker.

ወሖረ ኀቤሁ መነኮስ ዘስሙ «አድኅነኒ» ወሖረ አክሱም ኀበ ኤጲስ ቆጶስ ወገብረ ሰላመ ወተሰምየ ብእሴ ሰላም .... ወይቤሎ ብእሴ ሰላም ለመጣዕ ደርገ ንንበር ወንኩን መዋርስተ። ወይቤሎ መጣዕ ግበር በከመ ፈቀድከ ወነበሩ ኀቡረ ወሐነጽዋ ለቤተ መስቀል[46]። ወእምዝ አዕረፈ ብእሴ ሰላም ወነበረ መጣዕ ብዙኃ[47] መዋዕለ።

"A monk whose name was "Adhänänni" went to him and then he went to Aksum where the Episcopos was living and made peace; and he was named "Man of peace"... And he said to Mätā'ə, " Let us live together and be inheritor to each other" and Mätā'ə said to him, "Do as you like" and they were living together and they built the house of the Cross, and then, the man of peace died; and Mätā'ə alone lived for a long time"(HEA).

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[45] The term 'ገበዝ' means a treasurer but the textual meaning indicates that it refers to the officers of the Cathedral of Aksum.

[46] ቤተ መስቀል

[47] ብዙን

The text shows that Abba Mätāʾə came to our country, Ethiopia during the time of Abba Puchomius, the founder of Egysian ascetic life (290-346 A.D.) and he did many spiritual things. And it also describes how great the relationship between the foreign and local Saints was. Generally, the MSRH is a source for the different hagiographies of Saints (HEA).

3.1.7. MARK, THE EVANGELIST

Mark, the evangelist was sent to Egypt to teach Christianity. In MSRH, there is evidence that he entered the country. First, he went to his birth place called "Mäqārinae"[48], and then, to a place called "Faros", Alexandria; and he met Aniyanos, the shoemaker in the city of Alexandria (61.A.D) and he did many apostolic things. Concerning his entry to Alexandria, the MSRH says, "ማርቆስ ወንጌላዊ ቦኦ እልስክንድርያ በ፯ ዓመተ መንግሥቱ ለኔሮን ወሤመ አንያኖስሃ ኤጲስቆጶስ ወ፲ ወ፪ ቀሳውስተ ወ፯ ዲያቆናተ"(HUW3).

"Mark, the Evangelist entered Alexandria at the seventh year of Neron's reign (54-68 A.D); and he nominated Aniyanos as Episcopos, including twelve priests and seven deacons". When he (Mark) appointed the first Egyptian clergy, he taught the law of ordination of Bishops which reads as follows:

ወወሀቦሙ ዘንተ ሥርዐተ... እምከመ ሞተ ኤጲስ ቆጶስ ዘእስክንድርያ ይትጋብኡ ቀሳውስት ወዘነረይዎ ኵሎሙ እምውስቴቶሙ ያንብሩ እደዊሆሙ ላዕሌሁ በሃይማኖቱ ለእግዚእነ ኢየሱስ ክርስቶስ ወከመዝ ይሲመ ኤጲስ ቆጶስ እንዘ በድኑ ሀሉ ለዘሞተ ኤጲስ ቆጶስ:: ወኮነ እንከ ዝ ትምህርት በትልውሞሙ ለእለ ተሰይሙ ኤጲስ ቆጶሳት እም ቀሳውስት::

"He gave the law to them as soon as the Episcopos of Alexandria dies; priests should gather and choose one among them by putting their hands over him (a new candidate) in the faith of Our Lord Jesus Christ. And always they should appoint the Episcopos while

[48] Maqarinae is Mark's birth place according to the MSRH, but traditional scholars claim that his birth place is Jerusalem.(Sergw, 1988).

the body of the dead Epscopos is there[49]... And this canonical law became guide for those who have been appointed Episcopos among priests" (HUW3).

According to the present practice of the church canons the election of a new bishop takes place about 90 days after the death of a previous Archbishop (Milas, 1915:315).The difference is probably due to the recent change of the rule.

3.1.8. ST. MARY (15 BC-49 AD)

As the church tradition asserts, St Mary was presented to the temple by her parents. She was living in the temple (EOTC, 1986:126) until she became fifteen years old and became the Mother of God. The church tradition tells that St. Mary lived in the temple; but the space is not enough as there are gaps. In order to fill in the gap one has to refer to MSRH which narrates about where she lived in a special place in it. MSRH says the following:

ወይእዜ ተንሥእ ንሑር[50] ወናብዕ መባእ ለቤተ እግዚአብሔር ወተንሥኡ ወነሥኡ በግዐ ወድርቃቅ[51] ማርያምሃ ወለቶሙ ምስሌሆሙ ወሖሩ ኢየሩሳሌም ቤተ መቅደስ ወረከቡ ካህናተ ስምዖንሃ ወዕዝራሃ ወዘካርያስሃ ወገብኡ ለሀገረ መቅደልያ[52]::

"Henceforth, stand up! Let us go and present the sacrifice (gift) to the house of God; and they then stood up and brought a sheep and Dərqāq (a type of bird) and took Mary, their daughter with them; and they went to the temple of Jerusalem. And there, they met the priests: Simon, Ezra and Zechariah...and they came back to the country, called, Mäqdäliā" (HYE).

St. Mary lived in the temple, in a cell which priests prepared for her, and she did a number of activities like weaving, praying...etc.

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[49] According to the canon law written by Nicodium Milas (1915:315), the time between the death of a previous bishop and the time of a newly appointed one is 3 months (90 days) but the present election is not the same as that of Mark's canon law.

[50] The modern form of subjunctive is '**ንሑር**'.

[51] According to the concept of the paragraph, the word '**ድርቃቅ**' seems to be a kind of bird/birds presented for sacrifice.

[52] **መቅደልያ** is the place where the parents of St. Mary lived.

ወነበረት ማርያም ቤተ መቅደስ ወሐነጹ ላቲ ቤተ ለባሕቲታ[53] ወነበረት ህየ በማኅደር ፅምው እንዘ ትጸውም ወትጼሊ ኵሉ መዋዕለ ወትፈትል ሜላተ ወሲሳያ ቈጽል[54]::

"Mary lived in the temple and they (priests) built a living room for her. She lived there lonely fasting and praying, and she always weaves the linen and her daily food was leaf" (HYE).

From the above description, we can understand the different things Mary did. But the two historical references of her say, "Living in a unique place and eating leaf" are not mentioned in traditional sources such as the Dəggua, Anaphora and Synaxarum. The other historical difference between the Church tradition and the MSRH is the time St. Mary spent inside and outside the temple. The Church tradition gives a witness that the Virgin Mary lived in the Jewish temple for twelve years and the MSRH says, "When Mary was twelve years old, the priests of the temple made a council to give her to a person chosen by God." The above story is stated in the MSRH as follows:

ወነህቦ ዘ ወለተ ይቀባ ፪ ዓመት እስከ ፲ ወ ፬ ዓመት ይትፈጸም ወእምድኅረዝ ንፍታሕ ሎቱ ያወስባ ወነሠሡ በኀበ ደቂቀ እስራኤል ወረከቡ ዮሴፍሃ ፀራቤ ጠቢበ ወፈራሄ እግዚአብሔር ወጸውዕዎ ወይቤልዎ ዮሴፍ ወልድነ ዛቲ ወለት ማኅፀንትከ .... ወነሥኣ ውእቱ ውስተ ቤቱ::

"Let us give him that daughter so that he keeps her for two years until she will become 14 years old and then, we give him permission to marry her. And they sought a person

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[53] The sentence"ወሐነጹ ላቲ ቤተ ለባሕቲታ"describes how St. Mary dwelt in the temple in a special place, the Church writers like St. Yared and Abba Hariāqos described that she was living in the temple but not in distinct place or location.

[54] Concerning her daily meal, theologians claim that St. Mary ate the heavenly bread and drank the heavenly wine, not leaf, as the MSRH describes 'ወሲሳያ ቶጽል'.For example, Synaxarium (EOTC,1988:395)says, "ወነበረት ውስተ ቤተ መቅደስ ፲ተ ወ ፪ተ ዓመተ እንዘ ትትዌከፍ ሲሳያ እምእደዊሆሙ ለመላእክት እስከ ጊዜ መጽአ እግዚእነ ኢየሱስ ክርስቶስ"(She lived in the temple for 12 years, has food brought by the hands of angels). Concerning her life in the temple and her daily food, St.Yared says, "አንቲ ውእቱ ንጽሕት እምንጹሓን ዘነበርኪ ውስተ ቤተ መቅደስ ከመ ታቦት ወመላእክት ያመጽኡ ወትረ ሲሳየኪ."(You are the most pure who was living in the temple like an ark, and angels had brought your food (EOTC,1986:126).

among the children of Israel They found Joseph, the carpenter, who is wise and faithful to God, and they summoned him and said to him, "Joseph, our son, that daughter is your promise." He took her into his house" (HYE).

Regarding the age of St.Mary, there are variations between Church historians and the narrative in MSRH. The MSRH states that St. Mary lived on earth for 60 years, but Church traditional scholars, in the manuscript of Wuddāsie Mariam ?änddəmtā, described that Mary lived for 64 years on earth. Her entire life time and the descriptions of her age are evident in the MSRH:

ወመዋዕላሰ ለማርያም ፷ ዓመት ወ፫ ዓመተ ውስተ ቤተ አቡሃ ወእማ ፱ ዓመተ በቤተ መቅደስ[55] ወ፫ ዓመተ በቤተ ዮሴፍ ቅድመ ትለድ ክርስቶስሃ ወ፫ ዓመተ በምድረ ግብጽ ወ፴ ዓመተ ቅድመ ይጠመቅ ክርስቶስ። ወእምድኅረ ተጠምቀ ወዐርገ ሰማየ ፲ወ፪ ዓመተ።።

"The age of St. Mary is 60 years: three years in the house of her parents, nine years in the temple, three years in the house of Joseph before she gave birth to Christ, thirty years before Christ's baptism and twelve years after Christ's baptism and ascension into heaven (HYE). According to Church historians' claim, St. Mary lived about 64 years: three years in the house of her parent, twelve years in the temple, nine months and five days of conception of Jesus, 33 years and three months with Christ and fifteen years in the house of John, the Apostle.

When we compare the two sources, her nine years of life in the temple is true because Mary lived in the house of Joseph for about three years, (9+3) = (12). Traditional historians deny her three years of life in the house of Joseph. Regarding the total number of her life, the MSRH, says that she lived 60 years whereas other traditions attest this to be 64 years. This seems to be true because many Church historians believe that the date

[55] According to the Church tradition, the life of St. Mary in the temple is believed to be twelve years, not nine.

of St. Mary's death was in 49 A.D which means that she lived fifteen years after Christ's resurrection.

The other historical event that the MSRH asserts is Christ's life history. The historical events concerning His age is documented in different writings of historians and theologians. The 17 years of His life are not clearly known by historians, they are called "The lost years of Jesus Christ" (Elizabeth Care Prophet (.n.d). The 17 years of His life is still a historical problem, but MSRH says the following:

ነበረ ክርስቶስ እምድኅረ ልደቱ ፴ ዓመት[56] ወተዐውቀ ኵሉ ሕማም ወጕዕትያ[57] ዘረከቦ ምስሌሃ ወሖረት ግብጸ ምስሌሁ ወነበሩ ፫ ዓመተ ወመንፈቀ ዓመት። ወእምድኅረዝ ተናገሮ መልአከ እግዚአብሔር ለዮሴፍ ወይቤሎ ንሣእ ሕፃነ ወእሞ ወግባእ ለብሔረ እስራኤል እስመ ሞተ ዘነሥሦ ነፍሶ ለሕፃን። ወወፅኡ ወነደሩ ሀገረ እንተ ስማ ናዝሬት እስከ ፴ ዓመት[58]።

"Christ lived for 30 years after his birth and all passion and torture known faced him with St. Mary, and she went to Egypt with him and they lived there together for three and half years. Afterwards, the angel of God said to Joseph, 'Take the Son with his mother and go back to the country of Israel for he, who sought the life of the Son had died' and they went out and lodged in the country called Nazareth for thirty years" (HYE).

3.1.9. ABRAHAM

Abraham was known to have been close to God. He presented his son, Isaac as sacrifice to God. This historical fact is supported by the writings of the church fathers. For example, Abba Yāʿəqob of Serug wrote that Abraham presented his son as a sacrifice to God, but God saved him from death by substituting a sheep (EOTC, 1999:759). The holy Bible narrates that God summoned Abraham and ordered him to give his first bom, Yishaq as sacrifice. It says, "*After these things God tested Abraham; "He said, "Here I am." God said, "Take your son, your only son Isaac, whom you love, and go to the land*

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[56] ዓመተ

[57] The lexical meaning of ጕዕትያ is struggle or tiredness

[58] Christ's life in Nazareth for thirty years is not documented in the Holy Bible except the twelve years; the gap between the 12 and the 30 years is called "the missing years" by modern writers.

of Moriah, and after him there as a burnt offering on the mountains that I shall show you (Ge.22:8, IS 36:1).

This narration is different from the MSRH which reads as follows:

ይቤሎሙ እግዚአብሔር ለሰራዊተ መላእክቲሁ ብየ ዓርክ በዲበ ምድር ወይቤልዎ መኑሂ እግዚኦ ወይቤሎሙ አብርሃምሂ። ወተንሥአ ሰይጣን ወነበበ ቅድመ እግዚአብሔር ወይቤ ምንትኑ ሰብእ ከመ ትዝክሮ ወእንለ እመሕያው ከመ ትረስዮ ዓርክ። ወለአኮ ለሰይጣን ፡ነበ አብርሃም[59] ወይቤሎ በሎ ለአብርሃም ይቤለክ እግዚአብሔር ሠዕ ሊተ ዘበክ እምዚአክ ዘሀለወክ ውስተ ገዳም መካነ ፡ነበ አርእየክ ወሖረ ሰይጣን ወነገሮ ለአብርሃም ወይቤ አብርሃም እሴብሖ ለዘሰአለ ወእባርኮ ለዘ፡ወሀበ[60] እንዘ አልብየ ለዘወሀበኒ ወእንዘ ብየ እፈድዮ።

"God said to His Archangels, "I have a friend (a friend of mine) on earth and they said to him, "Who is O Lord?" and He said to them, "He is Abraham". And Satan stood up and spoke in the presence of God and said, "What a man! That you thought of him and what a Son of Man to make him your friend!" And God sent Satan to Abraham and said to him; "Tell Abraham, God said, "Sacrifice to me what you have in the wilderness that I might show you" and Satan then went and told Abraham. And Abraham said, "I praise him, who asked whatever and I will bless him who gave me (something) when I had nothing and I share with him what I have" (HUW8).

The whole description contradicts the Biblical narrations. The Bible says that God himself called Abraham to present his son as sacrifice, but the MSRH says, "God sent Satan to tell Abraham to offer his son as sacrifice." The other Biblical narration about the knowledge of Sarah regarding her son's death is not mentioned in the writings of Church scholars. With regard to Sarah's knowledge, Abba Yāʾəqob of Serug says, "**ወኢያለበዋ እንከ ለእሙ ሣራ በጊዜ ፀአቱ ፡ነበ አቡሁ**" "He (Yishaq) didn't make his mother know his departure to his father" (EOTC, 1996:763). In contrast, the MSRH indicates that Sarah had knowledge about the offer of her son (Yishaq) as sacrifice:

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[59] The sentence **"ወለአኮ ለሰይጣን ፡ነበ አብርሃም"** is not found in other writings of the Church.

[60] **ለዘ፡ወሀበ* the use of colon (:) between ለዘ and ፡ወሀበ** is not found in modern scriptures.

ወአተወ አብርሃም ምስለ ይስሐቅ ወልዱ ውተቀበለቶ ሳራ ብእሲቱ ወፈትሐት ስእርተ ርእሳ እስመ አእመረት ከመ ይሰውዖ[61] ወይስሐቅሰ የሐውር ቅድሜሁ ለአብርሃም ወኢያእመረቶ እመ ወትቤሎ ለአብርሃም አይቴ ውእቱ ወልድየ ይስሐቅ እስመ በካልእ ራዕይ ሀሰወ።

"Abraham came back with Yishaq, his son. Meanwhile Sarah, his wife welcomed him, and she united her hair for she knew that he (Abraham) may sacrifice him (Yishaq). And Yishaq was going in front of Abraham .She never knew him (Yishaq) and she said to Abraham, "Where is my son, Yishaq?" for he was in a different look (HUW8).

3.1.10. AUTHORSHIP OF THE PSALM

The important historical event of the MSRH is a written description about the authorship of the Psalm. The Psalm is known as a book of prayer, Church historians and theologians believed that the author of the Psalms was David, the prophet. But in the homily of Epiphany written by Rətuʾä Hāymānot, there is an indication that David was not the author of 32 of the Psalms. This is stated as follows:

ድርሳን ዘኤጲፋንያ በእንተ አስተርእዮቱ ለክርስቶስ በሥጋ ሰብእ ዘደረሰ ርቱዐ ሃይማኖት ወኢሰመየ ስሞ በአፍቅሮ ትሕትና ልብ ወኢፈቂደ ተወድሶ እስመ ቦቱ ቀደምትኒ ቅዱሳን እለ ኢጸሐፉ አስማቲሆሙ ወስብሐቲሆሙሰ ዘዘመሩ ለእግዚአብሔር ዘ፴ወ፪ መዝሙር እንዘ ኢይብልዎሙ ዘእገሌ ተደመሩ ምስለ ፻፲፰ቱ መዝሙር....ወኮነ ኩሉ ድሙር ፻ወ፶ መዝሙር።

"It is a homily of Epiphany composed by the Rətuʾä Hāymānot, the writer about the revelation of Christ in human flesh. Its author did not mention his name out of humility of the heart and in dislike of pride for the ancient holy men those, who did not write their name, and their 32 Psalms that they sang to God without identification of their name, were added with 118 Psalms....and the total became 150 Psalms" (HR4).

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[61] Theologians and historians of the Church taught that Abraham did not tell Sarah his offer of sacrifice to God.The MSRH attests that Sarah had knowledge about the sacrifice of her son to God.

The main points discussed in the first section of the content analysis are historical events of the Aksumite age such as the arrival of Meropius, the chief of the philosophers into the country of ʔAgəʕāzi with the two youths, history of Ezana and Ella Amida, introduction of Christianity to Ethiopia, relationship between migrant Saints and inhabitants of Aksum. In addition to this, the missionary works of St. Mark (the evangelist), the life of St. Mary inside and outside the temple, Abraham's call by God to offer his son in the wilderness and the knowledge of Sarah about this were dealt with. In the next section, religious facts will be considered.

3.2. RELIGIOUS FACTS

The study of Religious (theological) facts found in MSRH have many components of dogma, Biblical interpretations and symbolic descriptions with logical explanations based on words, phrases and sentences derived from the Holy Bible.

3.2.1. DOGMA

3.2.1.1. CREATION OF ANGELS

The creation of the world which is visible and invisible was done by God within the seven days of the week. The Bible (Ge1:1) says, "In the beginning, God created the heaven and the earth". Here, it does not mention the creation of angels, but the Book of Jubilees (መጽሐፈ ኩፋሌ) says, "በመጀመሪያው ቀን በላይ ያሉ ሰማዮችን ፈጥሯልና.....መላእክተ ገጹንም የሚያመሰግኑ መላእክትንም....ፈጥሯልና (Jub 2: 6, 7)። "On the first day, He created the heveans which are above... and He also created the angels who praise and those who stand in the presence of God.

The manuscript of Mäśəḥäfä Məstir (P: 385), by Abba Giorgis of Gäsəčä, states that the creation of angels was on Sunday: መላእክተ ቅዳሴኒ ወመላእክተ ገጽ አሰንበቱ ባቲ አመ አሰነበተ እግዚብሔር ፈጺሞ ፈጠረ ዓለም እመ·ንቱ ተፈጥሩ በእለተ እሑድ ቀዳሚት ምስለ ሰማያት ልዑላን ::

"The angels of praise[62] and the angels of presence [63](attendance) kept (observed) the Sabbath when God observed it until he finished the creation of the world. They (angels) were created on Sunday that is the first day of the week, with the highest heavens."

In contrast to the above tradtional belief, the writer of Retuä'ä Hāymanot wrote that the creation of the angels was on Monday: **ወበሰኑይ ዕለት ፈጠረ መላእክተ ወሊቃነ መላእክት አጋዕስተ[64] ወስልጣናተ ወኩሎ ኃይለ ሰማያት ወፈጠሮሙ ከመ ይትለአክዎ ለእጓለ እመሕያው።።**

"He created the angels, archangels, principalities, authorities and all the power of the heavens. He created them in order to serve the son of man (Adam)." When we compare the two sources that is Retuä'ä Hāymanot and Book of Jubilees we can see a theological difference between them regarding the day of creation of angels. As stated above, the MSRH attests that the creation of angels was on Monday while the Book of Jubilees (**መጽሐፈ ኩፋሌ**) states it was on Sunday (HBC).

3.2.1.2. BAPTISM

Holy baptism has Biblical symbolism and metaphorical description proposed by different theologians. The traditional scholars and the writer of the MSRH follow different lines of interpretation of the Biblical words. The traditional scholars, who are taught the commentary of the Bible, give the Biblical explanation as follows:

ሕንብርትኪ ከመ ማዕከለ ፍሑቅ ዘኢየአርቅ እምቱሥሕቱ (Your navel is a rounded bowl that never lacks mixed wine. (Song 7:2).

እንብርትሽም ከመላ የማይጐድል እንደሙሴ መቅለድ እንደባሕረ ብርት ነው።። ያ የለዘበ እንደሆነ የለዘበ ነው።። ልቡናሽ በምግባር በሃይማኖት የለዘበ ነው (TOTC).

As stated above, traditional scholars used the word, **ሕንብርትኪ ከመ ማዕከለ ፍሑቅ ዘኢየአርቅ እምቱሥሕቱ** to describe the beauty of St Mary and the faith of the Holy

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[62] Angels, whoever glorified God , are called "Angels of praise".
[63] Angels, those, who stood up in the presence of God to serve Him, are called "Angels of presence".
[64] In modern Geez literature, the word **'አጋዕስት'** is written as **አጋዕዝት**, here, **ስ** is changed to **ዝ**

Church. They interpreted the phrase literally without mentioning any symbolic or metaphorical reference.

The writer of the MSRH, on the other hand, interpreted the phrase, **ሕንብርትኪ ከመ ማዕከክ ፍሑቅ ዘኢየአርቅ እምቱሥሕቱ** as a symbolic expression about the Church and the holy baptism. This is evident in the MSRH which reads:

በከመ ይቤ እግዚእነ ለአርዳኢሁ· ዮሐንስ ያጠምቅ በማይ ወአንትሙሰ ታጠምቁ በመንፈስ ቅዱስ አማን በቅድስት ቤተ ክርስቲያን ይከውን ጥምቀት። በከመ ይቤ መኃልየ መኃልይ ማእከክ[65] ዘኢየአርቅ እምቱሥሕቱ ሕንብርትኪ ይቤላ ለቤተ ክርስቲያን። ማእከክ ብሂል መንጽሑ ይተረጐም ወሕንብርትኪሂ ወኢየአርቅ እምቱሥሕቱ ሶበ ይብል በእንተ ማይ ዘውስተ ዮርዳኖስ ወመንፈስ ቅዱስ ዘይቄድስ ይብል።

"As our Lord said to His disciples, "John baptizes in water, but you will baptize by the Holy Spirit, truly baptism will be in the holy Church. As the Song of Songs refers to the Church, bowl will be interpreted as giver of purity, and, "Navel never lacks a mixture" refers to the water of the Jordan River and the Holy Spirit purifier" (HUW7).

With regard to consecration of John the Baptist in his mother's womb, the MSRH and TNTC show difference. In contrast to the dogmatic thought, the MSRH states that the baptism of John is considered as true baptism. Concerning John's consecration by the Holy Spirit, the Gospel says, "When *Elizabeth hears Mary's greeting the child leaped in her womb. And Elizabeth was filled with the Holy Spirit and explained with aloud cry...for as soon as I heard the sound of your greeting the child in my womb leaped for joy".(Lu 1: 41*-45).

The Bible asserts about the decent of the Holy Spirit over Elisabeth to consecrate her son in the womb. This information never indicates that the consecration of John was as a true baptism. But the MSRH describes the events which have been fulfilled by St. Mary and Elisabeth as follows:

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[65] **ማእከክ** 'A pot made of silver'

ወሐረት ትርአያ ለአረጊት። ተራክባ በበይናቲሆን ድንግል ወአረጊት ብሂል ጽባሕ ወምዕራብ ተራክባ ወተአምኃ። ድንግል ጽባሕ ውተፀንሰ ፀሐየ ጽድቅ ወኤልሳቤጥኒ እንከ ምዕራብ ዘትጸውር ኮከበ ብርሃን መጽአ ጽባሕ ወተአምኖ ለምዕራብ ወደንገፀ ምዕራብ።

"She went to visit the lady. The Virgin and the lady met means that east and west met and greeted each other. East is the Virgin, and the true Sun (Christ) became infant; and Elisabeth is the west that carried the star of light (the shining star). Then east came and greeted west and the west got shocked. This symbolic expression shows that the events were seen at the house of the priest Zechariah because of the meeting of St. Mary and Elizabeth, her Relative" (HYS2).

Words or phrases symbolized by the author of the homily (Abba Yāʿəqob of Serug) are listed bellow:

Symbol		**Definition**	
ምዕራብ	'West'	አረጊት	'aged woman'/ Elizabeth
ጽባሕ	'dawn'	ድንግል	'Virgin'/Mary
ምዕራብ	'West'	አረጊት	'aged woman'
ጽባሕ	'dawn'	ክርስቶስ	Christ
ምዕራብ	'West'	ዮሐንስ	John

The author of the MSRH tried to interpret the symbolic expression by confessing that the womb-baptism is real. Tt states:

ብሉየ መዋዕል ልህቀ ወአመ ተወልደ ግብረ ሐዲስ አንዘ ይግብር በቤተ ሌዋውያን በመንፈስ ቅዱስ ዘቀበዖ ለሕፃን ለወልዳ ለመካን በውስተ ከርሠ እሙ ወወሀቦ ጥምቀተ።

"He, who lived for a long time grew up (became adolescent). When he was born, he began to do a new thing in the house of the Leviticus while he anointed the son of the barren within his mother's womb by the Holy Spirit and gave him baptism."

Besides the above expression, the MSRH describes the ceremonial process of baptism as the Christian Church servants do.

ሰላሜሃ ለማርያም ፡ነበ መካን ፍጹመ ህየንተ ካህን ኮነ። ወኤልሳቤጥ እንከ ኮነት በከመ ሕፃን ጥምቀተ። ወወልደ እግዚኣብሔር ፈነወ መንፈሶ ቅዱስ እንዘ ሀሎ ውስተ ከርሠ እሙ። ወተጠምቀ ሕፃን በመንፈስ ቅዱስ ውስተ ከርሠ እሙ ። ወበጊዜሁ አንዘ ሕፃን ዕፅው በስብከት ከመ ይጸሕ ፍኖቶ ለንጉሥ ዘይመጽእ እምዘርአ ዳዊት።

"The Greeting of St. Mary to the barren really symbolized a celebrated priest. Elizabeth represented a baby of the baptismal font (a place prepared for babptism). And the Son of God sent His Holy Spirit having resided within His Mother's womb; and the baby was baptized in the Holy Spirit. Meanwhile the baby, (infant) who was locked in, started his preaching to make straight the way of the king (Jesus Christ) who will come from the seed of David" (HYS2).

The symbolic words and their definitions that appeared in the above paragraph are stated as follows:

Symbol		**Definition**	
ሰላሜሃ ለማርያም	'greeting of Mary'	ካህን	'priest'
ኤልሳቤጥ	Elizabeth	ሕፃነ ጥምቀት	'baptizee'
ወልድ	'son'	ፈነዊ መንፈስ ቅዱስ	'sender of the Holy Spirit'

The whole expression indicates that the womb baptism is the real baptism and the baptismal celebration is compared to the official service that always takes place in the Orthodox Churches (HYS2).

3.2.1.3. CHRIST'S BIRTH AND PRAISE OF ANGELS

When Christ was born at the place where shepherds kept their herds, the angels of God praised Him. This Biblical phenomenon is written in the Gospel. But in the MSRH, the reason why the angels praised God suddenly with such praise is described in contrast to the **TNTC** as follows

MSRH

በአማን ተፀንሰ ወነደረ በከርሥ ወቃላትኒ እለ ይሴብሑ መላእክት ወይብሉ ስብሐት ለእግዚአብሔር በሰማያት ወሰላም በምድር ለእንለ እመሕያው ሥምረቱ። ዘይቤሉ ሶበ ይሬእዩ ፈጣሪሆሙ ውስተ ጎል ጥብሉል በአጽርቅት። ወዓዲ ሶበ ርእይዎ ውስተ ሕፅነ እሙ ለዘይነብር በየማነ አብ ወኢየዐርቅ እመንበረ ስብሐቲሁ ይቤሉ ስብሐት ለእግዚአብሔር በሰማያት ወሰላም በምድር ለእንለ እመሕያው ሠምሮ። ሶበ ርእይዎ ለእግዚአብሔር በአካለ ሕፃን ንስቲት በሥጋ ሰብእ።

"Indeed, He has been conceived and carried in the womb; and the angels praised Him with the words, "*Glory to God in the highest heavens and peace be on earth for human need.*" The reason is that they saw their creator at the manger, dressed in low clothes." And again they praised Him, "*Glory to God in the highest heavens and peace be on earth for He loved human beings*, He who sits on the right side of the Father and is ever present on His glorious throne. The reason is that they saw Him (the Creator) in His mother's bosom as a small infant in human flesh (HR3)."

TNTC

ወግብተ መጽኡ ምስለ ውእቱ መልአክ ብዙኃን ሐራ ሰማይ ይሴብሕዎ ለእግዚአብሔር ወይብሉ ስብሐት ለእግዚአብሔር በሰማያት ወሰላም በምድር ለእንለ እመሕያው ሥምረቱ።

"And suddenly there was with the angel a multitude of the heavenly hosts praising and saying, "*Glory to God in the highest heavens and on earth peace be among those whom He favors*" (Lu 2:13).

As is explained, the MSRH stated three reasons for the cause of the angels' praise. These are: The presence of their creator inside the manger; His being dressed in clothes and His becoming a small infant (HR3). The TNTC shows no reasonable description about the praise of angels to God.

3.2.1.4. SALVATION

The mercy of God has been treated in the Bible with different symbolic and allegorical expressions. In the Psalms of the prophet David, there is an indication that God did salvation in the midst of the earth. The Biblical phrase, "for *God is my king of old, working salvation in midst of the earth*" (Ps 73/74:12) has been given different interpretations by the Ethiopian traditional scholars and the writer of the MSRH.

MSRH

እግዚአብሔርሰ ንጉሥ ውእቱ እምቅድመ ዓለም ወገብረ መድኃኒተ በማእከለ ምድር።እስመ በማእከለ ከርሣ ለወላዲተ አምላክ ቅድስት ድንግል ማርያም ዘመለኮት ሰማያዊ ፍህመ ጸረት።

"God was the king/ruler before the age/creation/ of the world and He made salvation in the middle of the earth. That is the middle of the womb of the Mother of God, Holy and Virgin Mary, who carried the heavenly fire of the Divinity" (HMA4).

According to the Ethiopian scholars, the phrase, "*the midst of the earth*" is defined as *Jerusalem* and the writer of the MSRH interpreted it as *the womb of St. Mary*.

3.2.2. EXPLANATIONS ON BIBLICAL WORDS, PHRASES AND SENTENCES

3.2.2.1. METAPHORICAL DIFFERENCES BEWEEN TNTC AND MSRH

When we compare the TNTC and the MSRH, we can find differences in the metaphorical interpretations. The differences are evident in the following text:

TEXT IN THE MSRH

በከመ ይቤ ኢሳይያስ ነቢይ ቃለ አዋዲ በገዳም ዘይብል ጸሐፁ ፍኖቶ ለእግዚአብሔር ወዐርእዩ መጽያሕቶ ኵሉ ማዕምቅ ይምላእ ወኵሉ ደብር ወአውግር ይትሐት ወይኩን መብአስ መጽያሕተ ወየዐሪ ፍኖት መብአስ ወይርእይ ኵሉ ዘነፍስ አድኅኖቶ ለእግዚአብሔር። (HR4, Isa 40:3-5, Lu 3:4-7).

"As the prophet Isaiah said, 'The word of the announcer in the wilderness that says, 'Prepare the road of God and make His way straight, all the depths shall be filled, and all

the high mountains and hills be made low; and the road which is obstacle, shall be made straight and equal; and all soul shall see the salvation of God.'"

TEXT IN THE BIBLE

በከመ ይብል ቃለ መጽሐፈ ኢሳይያስ ዘይቤ ናሁ ቃለ አዋዲ ዘይሰብክ በገዳም ዘይብል ጸሉአ ፍኖቶ ለእግዚአብሔር ወአርዕዩ መጽያሕቶ ወኵሉ ማዕምቅ ይምላእ ወኵሉ ደብር ወአውግር ይተሐት ወይኩን መብአስ መጽያሕተ ርቱዐ ወይእሪ ፍኖት መብአስ ወይርአይ ኵሉ ዘነፍስ አድኅኖቶ ለእግዚአብሔር።

"As the the word of the book of Isaiah says, 'The voice of the one crying out in the wilderness, prepare the ways of the Lord, and make His paths straight. Every valley shall be filled in, and every mountain and hill shall be made low and the crooked shall be made straight, and the rough shall be made smooth; and all flesh shall see the salvation of God'" (Lu 3:4-6) (translation is taken from the Common English Bible).

The Biblical text and the MSRH have differences in readings and interpretations as shown next.

READING DIFFERENCES BETWEEN MSRH AND TNTC

MSRH: በከመ ይቤ ኢሳይያስ ነቢይ ቃለ አዋዲ በገዳም ዘይብል ጸሉ

TNTC: በከመ ይቤ ቃለ መጽሐፈ ኢሳይያስ ዘይቤ ናሁ ቃለ አዋዲ ዘይሰብክ በገዳም ዘይብል ጸሉአ

The above expression shows additions and deletions of words or phrases.

MSRH	TNTC
ኢሳይያስ ነቢይ	ቃለ መጽሐፈ ኢሳይያስ ዘይቤ ናሁ
ቃለ አዋዲ በገዳም	ቃለ አዋዲ ዘይሰብክ በገዳም
ዘይብል ጸሉ	ዘይብል ጸሉአ

As the comparison shows, some words are missing in MSRH and some additions are made in the TNTC.

DIFFERENCE IN ITERPRETATION BETWEEN MSRH AND TNTC

MSRH

TEXT	DIFFINITION	ENGLISH
ኩሉ ግዕዛምቅ ይምላእ	ሰብእ እለ አስሕቶሙ ሰይጣን	'men misled by Satan'
ወኩሉ ደብር ወአውግር	ኩሉ እቡይ ወዝኑር	'all who are arrogant'
ኩሉ መብእስ	ኩሉ ቀታሌ ነፍስ ወሠራቂ ወፈያታይ	'all murderer, thieves and robber'
ወይርአይ ኩሉ ዘነፍስ	እለ ድኅኑ እቡላን በስብከተ ዮሐንስ	'sinners who were saved by the preaching of John'

TNTC

ኩሉ ማዕምቅ ይምላእ	ነፍሳት ከሲኦል ይውጡ	'souls shall come out of hell'
ወኩሉ ደብር ወአውግር	አጋንንት ይዋረዱ	'devils shall be thrown'
ወኩሉ መብእስ	ተስፋ ያልያዘ ልቡና ተስፋ ይያዝ	'a hopeless heart should take hope'
ወይርአይ ኩሉ ዘነፍስ	ሥጋዊ ደማዊ ሰው ሁሉ ሚጠቱ ነፍስን ይወቅ	'all men of blood and flesh shall know the coming back of the soul/restoration'

Here, the comparison shows that the two sources have variations in both words and interpretations.

3.2.2.2. REASONABLE EXPLANATION ON THE CROWN OF CHRIST

As is well known, our Lord Jesus Christ suffered in the hands of the Jews at the place called 'Qärānəyo (Golgotha)'. His passions were thirteen in number. One of the passions was His suffering with the crown of thorns. In the MSRH, there are questions with answers, and they are stated as follows:

ወአስተቀጸልዎ አክሊለ ዘሦክ ከመ ይፍታሕ መርገመ እንተ ተረግመት ምድር ዘይቤሎ ለአዳም ዘአመ ይኤብስ «ርግምተ ትኩን ምድር በተግባርከ ሦክ ወአሜክላ ለስብቁልክ[66]» ወከመ ይሥዐራ ለይእቲ መርገም ወትትሐደስ ምድር ወይትባረክ ፍሬሃ ተቀጸለ አክሊለ ዘአስዋክ::

"They crowned Him with the crown of thorns so that He might unite (forgive) the cursing of the earth following Adam's sin, "Let the earth be cursed because of your bad

[66] ለይብቁልክ in modern Geez

conduct, thorn (ሦክ) and thistles (አሜኬላ) shall it bring forth" (Ge 3:17). He has been crowned with the crown of thorns so that He eliminates that [orginal] curse, and the earth becomes new; and its fruit shall be blessed" (HUW5).

As explained above, the question why Christ was crowned with thorns has sufficient explanations in the MSRH. The Biblical scholars (TNTC) tried to answer the question why Christ was crowned with thorns. But their answer is not similar to MSRH and their explanation reads as follows: Jews crowned Jesus Christ with thorns because they (Jews) considered Him to be king and put on Him the crown of thorns in order to laugh at Him (Mt 27:28).
The other question is: Why did Christ go to Qärānəyo [Golgotha] taking the Cross? For this, the writer of the homily of RH provided the following explanation.

ወወሰድዎ እንዘ ይጸውር መስቀሎ ከመ በውእቱ መስቀል ይስዐር ኵሉ ኃይሎ ለሰይጣን ለዘ በዕፅ አስሓታ ለሔዋን ወአዳምሃ አስዲዶ እምገነት።።

"They took him carrying his Cross. By this Cross, He might eliminate all the power of Satan, who misled Eve with the fruit of the tree and led Adam to be dismissed from the paradise" (HUW5).

From the above sentence, we can understand that our Lord carried the Cross from the city of Jerusalem to the place of crucifixion so that He could overcome the power of Satan, who misled Eve and Adam to their fall out of paradise. Here, misleading of Eve and Adam was by the fruit of the tree and defeating of Satan also became by the tree (Cross of Christ).

The manner in which Christ defeated Satan[67] is described in the MSRH as follows.

በከመ ይቤ ሐዋርያ እስመ ሰይጣን ቀደመ አብሶ ወአስሐታ ቅድመ ሔዋንሃ በአርዌ ምድር ወአዳምሃ በሔዋን።።

[67] Satan misled Eve and Adam with the tree of paradise because of his advice to them to eat the fruit of death.

"As the apostle said, "For Satan sinned first and he misled Eve through the serpent and then, he misled Adam through Eve." This last paragraph gives us good information that Christ used (imitated) the wisdom of Satan to defeat him. Because Satan made Eve and Adam sin and fall out of paradise and then Christ following him, did the saving action with the Cross that was made of the tree (HUW5).

3.2.2.3. ANSWER TO THE QUESTION "WHY WAS CHRIST BORN IN THE ENCLOSURE OF ANIMALS?"

Christ was born in the wilderness and in the animal's enclosure in which shepherds of Bethlehem kept their herds. This Biblical narration is known by many theologians and historians, but a number of questions are raised by individuals. Some of the questions are: Why has Christ been born in the wilderness? Why did the birth of Christ take place in a manger/ a place where animals live? For such critical questions, the MSRH says the following.

አኮ በአብያተ መንግሥት ወኢ በክቡር መካን ተወልደ አላ በገዳም በንስቲት በዓት ተወልደ ከመ ይምርሖሙ ለሰብእ ከመ ኢይኅሥሡ ክብረ ወዕበየ ዘዝ ዓለም።።

"Christ was not born in palaces or in an honorable place, but in a small cell in order to teach men never to seek honor and high status of this world. The first question, "Why was Christ born in a low place?" has thus got a reasonable answer. The other question which is raised by many thinkers is "Why was Christ born in the wilderness?" (HQ1).To answer this quotation, the MSRH says the following:

ወዓዲ እስመ በበዓታት ወበጽለመት ንሠውዕ ዘሀሎነ ለአጋንንት ወበእንተ ዝንቱ ተወልደ በገዳም በውስተ በዐት ከመ ኩሉ ጌጋየ ዘአምልኮ ጣዖት ያብጥል ወይስሐቦ ለሰብእ ውስተ አእምሮ እግዚአብሔር አምላክ ዘበአማን።።

"And again we presented sacrifice to devils because of that He was born in the wilderness and animal enclosure (Lu 2:7) to eliminate all sins of worshipping idols and bring back the man to the wisdom of God, the creator in deed / truth" (HQ1).

The third reason "why Christ was born in the midst of flocks is answered as follows:

ዓዲ በከመ ጽሑፍ እስመ ተመሰለነ ከመ እንስሳ ዘአልቦ ልበ ኮነ ከማሆሙ። ውእቱ ነበረ ውስተ ጎል ከመ ኪያነ ይረስየነ ከመ እንስሳ ወይሚጠነ ውስተ ልቡና ፍጹመ።

"Again as it is written, "For we look like animals which have no mind or understanding and are like them. For that reason, He lived in the enclosure of animals considering us as animals and then, giving us understanding in perfect manner."

All the above explanations regarding Christ' birthplace and His actions of salvation are not familiar to the church academic commentaries. This makes the MSRH is a valuable resource for theological questions.

3.2.2.4. SYMBOLIC EXPRESSIONS ON THE CROSS OF CHRIST

In the MSRH, there are different allegorical expressions used to understand the Biblical symbolism used by Abraham when he offered his son to God as sacrifice. These are presented below

ወኮነነ መስቀሉ ቀለመ ዘይጽሕፍ ኀድገተ ኃጢአት ወዝንቱ ዕፀ ሕይወት ማእከለ ገነት እስመ ዕፅ ውእቱ መስቀል ወሕይወት ውእቱ ክርስቶስ ወበእሚነ መስቀሉ ለክርስቶስ ጸገወነ ሕይወተ ወሣህለ ወካዕበ በላዕለ አብርሃም እንተ ተመሰለ ዘርእየ ትእምርተ መስቀል አመ ይስሐቅሃ ያበውእ መስዋዕተ ወተፈነወ ሎቱ በግዕ ህየንተ ይስሐቅ ወልዱ.....ዘእንዝ በአቅርንቲሁ በዕፀ ሳቤቅ። ወዕፀ ሳቤቅ ብሂል በትርጓሜሁ ዕፀ ስርየት ወዕፀ ስርየትሰ ውእቱ መስቀል ወበግዕ ውእቱ ክርስቶስ በግዑ ለእግዚአብሔር ወዘእንዝሰ በአቅርንቲሁ ዘንተ ነህሊ ክልኤቱ አቅርንት ክልኤቱ ሕግ እስመ ውዱድ ክርስቶስ በብሉይ ወበሐዲስ ሕግ።

"His Cross became for us ink which writes the remission of sin, and the tree of life in the midst of paradise for the Cross is the tree of life and the life is Christ. He gave us life and redemption believing His Cross (giving respect to His Cross). And again, regarding Abraham..... a sheep, whose horns are tied with a branch of the tree of sābeq, was sent for him as a substitute for his son Yishaq. And the tree of Sabeq means the tree of

forgiveness in its interpretation; and the tree of forgiveness is the Cross; and the sheep is Christ, the Lamb of God. The two horns are the two laws, Old and New, because Christ is the link between Old and New laws" (HMA1).

This symbolic explanation expressed in the MSRH, especially, the interpretation of the two horns, as the "Old and New" laws, is not found in the TOTC.

3.2.2.5. SYNOD OF THE THREE HUNDRED AND EIGHTEEN BISHOPS

In the era of Emperor Constantine, a worldwide Church synod of 318 Bishops (325 A.D) was held to condemn Arius. This historical event is found in MSRH where it says that the number 318 was miraculous and a holy one. It symbolizes the past events of Abraham's winning the kings of Cheleodogomor and his saving of his nephew Lot (ሎጥ) (Ge 14:14), and the victory of Gideon against Median. The writer of the homily concerning the synod of the 318 Bishops tried to compare the synod with the courage of Abraham's 318 households and the victory of the 300 selected soldiers of Gideon.

This event is described as follows:

በዝንቱ ኀልቁ ጌዲዎንኒ ቀተሎሙ ለምድያም እስመ ይቤሎ እግዚአብሔር ፫፻ ብእሲ ለለ አሐዱ እምኔሆሙ እንዘ ቦሙ ቀስተ[68] ውስተ እደዊሆሙ።።

"By this number, Gideon killed the people of Median for God said to him, "Choose 300 men; each of them with fighting tools in their own hands" (HMA2), (Judg 7:6).

Regarding Abraham's victory over the kings of Cheleodogomor, it is also stated as follows:

በዝንቱ ኀልቁ ቅዱስ ሞአሙ ብፁዕ አብርሃም ለመስተቃትላን ኀለቆ እለ ውእቶሙ እመንቱ ሰብእ ቤቱ ወተረክበ ትእምርተ መስቀል ወኢየሱስ ውስተ ማእከሉ ....።። በዛቲ መንፈሳዊት ኃዋየ ሐቅል ተቃተሉ ሞአሙ ለፀር ወሜጦ ለሎጥ ወለከሉ ጹዋ ዘምስሌሁ።።

"Abraham the blessed having counted his households attacked the fighters with that holy number 300. And the sign of the Cross was found there; and Jesus also was present with

[68] እንዘ ቦሙ ቀስት

him [Abraham]. Having fought by the spiritual tool, he defeated the enemies and brought back Loath and all cavities who were with him (Lot)" (HMA2).

The comparative expression concludes by giving emphasis to the power of the synod held by the 318 Church fathers as, "በዝንቱ ኀልቊ ብፁዓን አበው እለ በኒቅያ ረኪቦሙ ትእምርተ መስቀል ወኢየሱስሃ ማእከሎሙ.... ተንሥኡ ለምዕር ላዕለ ረሲዓን"።

"By this amount (number of holy fathers), who were gathering at Nicea (at the council of Nicea) stood up to overcome the Heretics having found the sign of the Cross and Jesus among them..." (HMA2).

3.2.2.6. METAPHORICAL EXPRESSION OF STONE

Christ's incarnation by the holy Virgin is symbolized by different materials in the writings of the church fathers. One of the symbolic expressions has reference to a stone of the Prophet Daniel (Dan 2:34), and it reads as follows:

ወትርጓሜሁ ለእብን ዘወረደ እምደብር ዘእንበለ እድ ሥጋሁ ለክርስቶስ ውእቱ። እስመ እደ ብእሲ ዘበሐውዘ ፍትወት ኢለከፋ ለቅድስት ድንግል ወበእንተ ዘይቤ ወረደ እምደብር ዘእንበለ እድ። ወበደብርኒ ይመስላ ለማርያም እስመ እምኔሁ ለአብርሃም ይእቲ። ወአብርሃም ወነቢያት ይትሜሰሉ በአድባር (HR3).

"The definition of the stone which is descended down from the mountain without a hand refers to the flesh of Christ .For no hands of an adulterer did touch the holy Virgin. And what he said, "Descended down from the mountain without a hand" for she is from Abraham (she is a descendant of Abraham). And also Abraham and the prophets are symbolized by mountains.

METAPHORICAL INTERPRETATION OF STONE IN THE MSRH

Symbol		meaning	
እብን	'stone'	ሥጋ	'flesh'
ደብር	'mountain'	ክርስቶስ	Christ
ደብር	'mountain'	ማርያም	Mary

ደብር	'mountain'	አብርሃም	Abraham
ደብር	'mountains'	ነቢያት	'prophets'

In the traditional commentary of the Bible and the writings of the fathers of the Church, the stone descended down from heaven without the touch of a hand, is interpreted as, "**ዘ ውእቱ እብን ዘርእየ ዳንኤል ነቢይ ዘተበትከ እምደብር ነዋህ ዘእንበለ እድ**":: "this is the stone which the prophet Daniel saw fall down from the higher mountain without the touch of a hand."

METAPHORICAL INTERPRETATION OF STONE IN THE TNTC

Symbolic		Meaning	
ዘውእቱ እብን	'that is the stone'	ዘውእቱ ቃል	'that is the word'
ዘተበትከ እምደብር	'that was broken from the mountain'	ዘወጽአ እምነበ አብ	'He who came out of the Father'
ዘእንበለ ዕድ	without the touch of a hand	ዘእንበለ ዘርእ	'without seed'
እብን	'stone'	ቃል	'word of God'
ደብር	'mountain'	አብ	'Father'

The difference between the two sources is a metaphorical one. In the case of MSRH, **stone** stands for the **flesh** of Christ, **mountain** for **St. Mary**. On the other hand, the Church scholar's commentary takes **stone** as the **word** of God, **mountain** as the **Father** (the creator).

3.2.2.7. SYMBOLIC EXPRESSION ABOUT MOSES AND JOSHUA

The history of Moses and Joshua as the leaders of Israelites is written in the Bible where Joshua rather than Moses is described as leading them to Jericho. About this, the writer of the MSRH raised the question: "Why did Moses not lead the Israelites to Jericho or to the promised land?"

This question is answered in the MSRH as follows:

ወበምንት ሙሴ ለእስራኤል ወኢያብኦሙ[69] ምድረ ርስት አላ ኢያሱ ወልደ ነዌ እስመ ሙሴ ሕገ ኦሪት ቦቱ ወኢያሱ አርአያ መድኃኒት ቦቱ ሙሴሰ ብሂል ዘእምኦሪት ወክህለ አውፅኦቶሙ እምተቀንዮ ለአማልክት ወኢክህለ አውፅኦቶሙ እምተቀንዮ ለአማልክት ወኢክህለ አብጽሖቶሙ ፍጹመ ውስተ መድኃኒቶሙ ዘእንበለ ዝኩ ኢየሱስ መድኃኔ ነፍሳቲነ::

"Why didn't Moses bring Israelites to the Promised Land?[70] Why did Joshua the son of Nun lead them to the Promised Land? Because Moses had the law of the Torah, and Joshua is exemplary for salvation. Moses means man of Old Testament, and he could free the Israelites from bondage of gods (Egyptian gods), and he couldn't free them from bondage of gods (Amorite gods) He couldn't make them (the Israelites) reach their salvation except Jesus, the Savior of our soul" (1YTh2).

3.2.2.8. SYMBOLIC EXPRESSION ON REHAB AND MESSENGERS

When Joshua led the Israelites to Jericho, he sent a group of persons to overlook the city of Jericho. They entered the house of Rehab, the prostitute, and she asked them to save her and her family. They (persons) accepted her request and ordered her to tie the crimson cord (ፈትለ ለይ) in the window of her house and gather her family within her house. This Biblical narration is known very well but the symbolic expression about Rehab and the messengers are different from TOTC (Mt 1:5, Jos 2:1, 14, 18). The MSRH gives the historical narration of Rehab and messengers as follows:

ወበአሚን ቦቱ በእንተ ሰብአ ዐይን ዘኢያሱ በዊኦሙ ሀገረ ኢያሪኮ አዘዝዎ ለረአብ ዘማ ፈትለ ለይ ትእስር በመስኮታ ወእንዘ ያርእዩ ሰብአ ዐይን ከመ ሀለዎሙ ለሕዝብ ይእመኑ በክርስቶስ ወይትቄደሱ እስመ ለይ እአያ ደሙ ለክርስቶስ ውእቱ ወፈትልሰ እስመ ነዊኅ ውእቱ ወይበጽሕ ከመ ያስተጋብእ ሕዝበ ኩሎሙ ለመድኃኒት::

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[69] ወለምንት ሙሴ ኢያብኦሙ ለእስራኤል ምድረ ርስት

[70] The question why Moses did not lead the Israelites into Jericho doesn't get reasonable answer from other Church scholars.

"There is a belief about the messengers of Joshua, having entered into the country of Jericho, they ordered Rehab, the prostitute to tie the crimson cord (ፈትሉ ለይ) in the window of her house (Jos 2:18, 21) and they showed that the people have to believe in Christ and will be sanctified for the crimson cord was the symbol of Christ's Blood and the web (ፈትል) was long enough to gather the people for salvation" (HTh2).

The symbolic expression of messengers of Joshua and Rehab is broadly described in the MSRH as follows:

ወሰበአ ዐይንሰ በአርአያ ሐዋርያት ወረአብሰ ዘማ በአርአያ አሕዛብ እለ የዜምዉ በአማልእክቲሆሙ ወግልፎ ወበእለ አምኑ በስብከተ ሐዋርያት ከመ አምነቶሙ ረአብ ዘማ ለሰብአ ዐይን።

"Messengers were examples of Apostles[71] and Rehab, the prostitute represented Gentiles, who practiced adultery in their gods and idols, and believers who accepted the preaching of Apostles as Rehab, like the prostitute believed the messengers" (ሰብአ ዐይን) (HTh2).

3.2.2.9. ASTRONOMICAL STUDY

An astronomical thought or concept is found in different Biblical passages. The famous astronomical thoughts are found in the book of Henoch (24:1-8) and Epistles of Jude, the Apostle (1:12, 13). Both sources show that the universe was created by God and it is infinite.

In the MSRH, there is a reference that helps researchers to develop the idea of theological astronomy.

ወአንተሰ ለእመ ትፈቅድ ታእምር በእንተ መለኮት ነጊረ አው ሰሚዐ ኀድግ ሥጋከ ወኀድግ እንተ ሥጋ ሕሊና ኀድጋ ለምድር ወላዕለ እም ደመናት ኩን። ወእድዎሙ ለከዋክብት ወኵሉ ዘውስቴቶሙ ምክረ ሥርዓቶሙ ወዕበዮሙ ወኵሉ ፍናዊሆሙ ዘይሁብ ለኵሉ ብርሃናሙ ኑባሬሆሙ ወምሕዋሮሙ በበይናቲሆሙ።

[71] According to TNTC, the messsengers of Joshua symbolize the Old and New laws.

"If you want to know or to speak or to hear about the Divine, leave your flesh and the conscience of the flesh, leave the earth and be above the clouds. And then (you) pass over the stars: all things found over them, the counsel of their tradition, their status, their way which gives their light for all, their life and their departure (going) from one another" (HBC).

In addition to this, it gives description about heaven, stars, spaces and natural law:
ወሰማየ ተልዓለከ ወመልዕልቱሁ ከዊነከ.... ነጽር ዘሀሎ ህየ ሰራዊት ወጸታ መላእክት ... ዘንተ ኩሎ ተዐዲወከ ወኩሉ ፍጥረት ተልዓለከ በልቡናከ[72] ወከህከ። እምኩሉ ፍጥረት ተልዓለከ ሐሊ ህየ ህላዌ መለኮት ዘሀሎ ህየ ዘኢይትመየጥ ወዘኢይትዌለጥ።

"Having gone up on heaven and seating on it, search whatever is here, hosts and division of angels in your heart ... passing all creatures, and having gone up in your mind, think of one Nature of the Divine, which was there without separation and without change" (HBC).

3.2.2.10. WHY DID CHRIST WASH THE FEET OF HIS DISCIPLES?

On Maundy Day (**ጸሎተ ሐሙስ**), Christ washed the feet of His disciples. The purpose of His washing is described by the Church scholars as a symbol of humility (Jn 13:5-15). But this Biblical explanation takes different concepts in the MSRH

ወንሕነሰ ንግባእ ኀበ ቀዳሚ ነገር እምዝ በእንተ ምንት ባሕቲቱ ሐፀበ እግረ አርዳኢሁ እስመ ሀለሞ ያንሶስዉ ውስተ ዓለም ወይስብክ ቃለ ወንጌል ወበእንተዝ ቀደመ አጽንዖ እገሪሆሙ ወወሰኮሙ ኃይለ ለሩጸተ ሰበክ እስመ ይቤ ሠናይ እገሪሆሙ ለእለ ይዜንዉ ዜና ሠናየ ወቀደሰ ለኰናቲሆሙ ከመ ይኪዱ አራዊተ ምድር ወአቃርብተ ወላዕለ ኩሉ ኃይለ ጸላዒ።

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[72] The device which is used to go up to visit the heavenly bodies is the human mind (**ልቡና**) as it is expressed by the composer of the homily.

"Let us come back to the primary matter (opinion), "Why did Christ wash alone the feet of His disciples?" Because they were to go into the world and preach the word of the Gospel. For this reason, He gave priority to the strengthening of their feet, and He increased their strength for running to preach (the Gospel) as the apostle said, "*The feet of the announcer of good news is good"; and* He purified their feet so that they walk over serpents of the earth, scorpion and defeat all the power of the enemy" (HUW6).

3.2.2.11. DIALOGUE BETWEEN CHRIST AND PETER ON THE WASHING OF THE FEET OF THE DISCIPLES

Christ and Peter made a dialogue when He washed the feet of the disciples. Peter refused Christ's washing his feet; and Christ said to Him," Unless I wash your feet, you haven't any relationship with me," Then Peter agreed to have his feet washed by Him (Christ). Their dialogue is presented in the MSRH as follows:

Christ: እመ ኢሐፀብኩከ አልብከ ክፍለ[73] ምስሌየ። 'Unless I wash you, you haven't relationship with me.'

Peter: እግዚኦ አኮ እገርየ ባሕቲቶ እደዊየኒ ወርእሰየኒ። 'O Lord not only my feet but you also wash my feet and head.'

The writer of the manuscript comments on the dialogue as follows:

በእንተ ዘሥጋ እደወ ወርእሰ ያስተበቁዕ ጴጥሮስ ከመ ይኅፅቦ ወሚመ በእንተ መንፈሳዊት ሊተሰ ይመስለኒ በእንተ መንፈሳዊት።

"Peter intercedes regarding the hands and head of the flesh so that He (Christ) might wash them (the hands and head) or he intercedes about the spiritual one. In my opinion, he intercedes about the spiritual one (spiritual bodies)." Concerning Peter's asking about the washing of his feet and head, the MSRH has the following allegorical expression:

ወምግባር ዘነፍስ እደወ ይሰመይ ወእሎንተ እደወ ያስተበቁዕ ጴጥሮስ ከመ ይትሐፀብ እምኵሉ ምግባር እኩይ። ወዓዲ ርእስ ዘውእቱ ብሂል ሐሊናየ እኅፅብ እምኵሉ ሐሊና እኩይ ከመ አጥሪ ልበ ንጽሕተ እንተ ትርእዮ ለዘበአማን እግዚአብሔር ወበከመ ርእስ ሐሊና ይሰመይ በመጻሕፍት ቅዱሳት ስምዕም ለመክብብ እንዘ ይብል፣ "ለጠቢብ

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[73] አልብከ ክፍል

The natural wisdom has been given even to animals and beasts; and I would like to tell their wisdom, but I didn't tell so that the matter won't be very long."

In addition to the above explanation, the writer tried to present some examples about the animals'wisdom or mind to explain what was meant by mind.

3.2.2.12.1. THE DIFFERENCE BETWEEN WISDOM, MIND AND SPIRIT

The writer of the MSRH tried to comment on the three abstract things: wisdom, mind and spirit by comparing animals and human beings.

ወበእንተ አእምሮሂ ከመ ትእምርት ውእቱ ወልማድ ወኢኮነ መንፈሰ ያዐውቅ። ወበከመ እቤ ቀዳሚ እንስሳ ቦሙ ጥበበ[75] እዌስክ ከመ ቦሙ አእምሮሂ እስመ ይቤ ነቢይ ላህምኒ አእመረ ዘአጥረዮ ወአድግኒ ምቅማሪሁ[76] ወቤተ እግዚኡ ወእስራኤልኒ ኢያእምሩኒ።

"This is known that mind is educational experience or practice. As I said before, animals have wisdom. I add that they (animals) have mind too. As the prophet said, "*The cow knows its owner, and the donkey its master's crip (house) but Israelites do not know Me*" (Isa 1:3).

3.2.3. THE MORAL TEACHINGS OF THE CHURCH

3.2.3.1. SELF CONTROL

One of the moral teachings is self-control, and it is the main one among the moral elements which have been emphasized by theologians and philosophers. In the Bible there are several instructions which every person should keep throughout his life. Some of them are direct commands and others are symbolic. With regard to the moral teachings, the MSRH and TNTC have similarities and differences in their explanations.

MSRH

ለእመ ዐይንከ ታስሕተከ ምላኃ ወአስስል እምላዕሌከ ይኄይስከ ነቋርከ ትባእ ውስተ ገሃነም ምስለ ክልኤሆን አዕይንቲከ። አኮኩ ለዓይነ ሥጋ ዘይቤ ዓይኑሰ ወእዝኑ ለሰብእ

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[75] ቦሙ ጥበብ

[76] ምቅማሪሁ

መእመንከ[77] ወስሉጥ ለኵሉ ንዋይከ ወጥሪትከ ውእቱ ዓይንከ ወእዝንከ። ወለእመ ደንጻዊ ወሐማዪ ወጓሕላዊ ወገባሬ እኪት ውእቱ ወያስሕተከ እምኵሉ ፍናወ ጽድቅ አንተሂ ምላኅ ወግድፍ ወአስስሎ እምኵሉ ግብሩ ወሥልጣኑ ለእመ ኢተገሠፀ ወኢሖረ በፍናዊከ።

"If your eyes mislead you, pluck them out because it is good for you to enter with blind eyes than to have to enter into hell with your two eyes (Mt 5:29, Mk 9:46). What the Gospel says is not about the eyes of the body but of those who are living under the authority of a master. The eyes or ears of a man are faithful family and have authority over your treasury. If he is ungenerous, backbiting, scoffing, he may mislead you from the ways of truth. Therefore, you should eliminate (pluck), throw and dismiss him from all his bad conduct (action) and authority unless he repents and runs in your way" (HR6).

3.2.3.2. ALMS GIVING

Alms giving is a world wide phenomenon. In the Bible, there is an ambiguous instruction about it. In the MSRH, there are allegorical explanations on the issue. The Biblical commentators and the writers of MSRH have different opinions on the phrase *"ዘትገብር የማንከ ኢታእምር ፀጋምከ"* :: For instance, in the MSRH there is a different description. ይቤ ዘይገብር የማንከ ኢያእምር ፀጋምከ። ኢኮነ በእንተ እደዊነ ዘየማን ወፀጋም ዘይቤ አላ እስመ በየማንነ ወፀጋምነ ውእቱ አእርክቲነ ወቢጽነ ወአግዋሪነ እለ በየማንነ ወበፀጋምነ።

"He said, "*Your left hand knows nothing about what your right hand does*" (Mt 6:4). What He said is not concerned about our right and left hands but about our friends and neighbours that are found in our right and left position or around us" (.HR6).

In the traditional New Testament commentary **(TNTC)**, the text is nearly the same as MSRH but its metaphorical expression is different. This is evident from the following:

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[77] The present form of the derived noun is ምእመንከ

አንተ ግን በምትመጸውትበት ጊዜ ቀኝ እጅህ የምትሠራውን ግራ እጅህ አትወቀው ማለት በግራ እጅህ አትያዘው። ግራ ደካማ ነው ጥቂቱን ብዙ ያስመስለዋል። ቀኝ ኃያል ነው ብዙውን ጥቂት ያስመስለዋል። አንድም ሚስትህ አትወቅብህ ሲለው ነው። አንድም ልጆችህ አይወቁብህ ሲለው ነው። አንድም ቤተሰብህ አይወቅብህ ሲለው ነው።

"When you give alms, your left hand knows nothing about what your right hand does. The sentence, "*What your right hand knows nothing*" (Mt 6:3) means do not take what you give with your left hand for the left hand is weak because it makes something look more. But the right hand is powerful for it makes a few things look plentiful or your wife doesn't know what you give or your sons and your households do not know for different reasons."

When we compare the two expressions, the MSRH states the phrase, "*ዘትገብር የማንክ ኢታእምር ፀጋምዘ*' for both friends and neighbours only, while TNTC describes it asweakness and strength of the two hands. Moreover, it describes the two hands as wife, sons and servants (HR6).

3.2.3.3. PRAYER

Prayer is a mechanism by which believers communicate with God. The Bible and the Church traditions give emphasis to the daily prayer that everyone should do at least seven times a day. The author of the manuscript of Rətuʿā Häymānot wrote that payer is the best communicative device between the creator and mankind. To show that prayer should be practiced every time, he quoted phrases from Bibiical paragraphs and interpreted them as follows:

በከመ ይቤ ነቢይ በኩሉ ጊዜ ይትረኃው አናቅጽኪ. መዐልተ ወሌሊተ ወኢይትዐጸው[78] ወዘይቤ ነቢይ በኩሉ ጊዜ ይትረኃው ኖኅትኪ. መዐልተ ወሌሊተ ወኢይትዐጸው ከመ ኢናጽርፅ ስብሐተ በበጊዜሁ መዐልተ ወሌሊተ።

[78]In the sentence, there is no agreement between verb and subject. To avoid the problem the sentence should place በኩሉ ጊዜ ይትረኀዋ አናቅጽኪ. መዓልተ ወሌሊተ ወኢይትዐጸዋ።

"As the prophet said, "*Your doors are open day and night and they never shall close*" and what the prophet said, "*Your doors are always open day and night*" so that we do not break prayer in the daily and nightly hours" (HR7, Isa 60:1).

3.2.3.4. LOVE BETWEEN HUSBAND AND WIFE

Some traditional scholars claim that women should love their husbands as the bird called, "*Mäntet*" *(መንጢጥ)*" loves its male (partner). This narration is similar to the writings of the MSRH because there is a sentence that relates to **መንጢጥ** as an example of a good relationship between husband and wife

ቦ እሰ ይብልዋ ለመንጢጥ መፍቀሪተ ንጽሕ ወመፍቀሪተ ምታ.....ለካልእ ምት ኢትዴመር አላ ኪያሁ ታፈቅር ወኪያሁ ትፀንሕ ወበዘዚአሁ ተገኪረ ሶበ ትዜክር ትመውት በፍቅሩ

"There are those who say that the bird, *Mäntet* (**መንጢጥ**) is a lover of purity and of its male (partner). It can't relate with other birds; it loves and waits for its male partner only. When it thinks of it, it is about dying with its love. This traditional story about the bird is not familiar to the Church scholars except some traditionalists.

As has been described so far, the MSRH has more reliable facts about Biblical interpretations. Some of them are symbolic explanations of different words, phrases, sentences and paragrphs. Each group of words or phrases has possible translations or commentaries. A number of Biblical questions have received logical explanations. These questions include: Why did Christ wash the feet of His disciples? Why was Christ born in the wilderness and in animals' manger? Why didn't Moses lead the Israelites to the Promised Land? Why did Christ carry the wooden Cross? Why was Christ crowned with thorns? For these questions, a number of possible answers have been given.

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3.3. CULTURAL FACTS

Culture has several phases. One of its phases is the observance of holidays In the MSRH there are cultural values reflected in the various homilies. The main cultural values are annual holidays. These are: The feasts of our Lord Jesus Christ, observance of the Sabbaths, and the feasts of St. Mary, Apostles, Martyrs, and Saints.

3.3.1. HOLIDAYS

3.3.1.1. ANNUAL FEASTS OF JESUS CHRIST

The feasts of Our Lord Jesus Christ are classified as major ones and minor annual holidays. Both major and minor holidays have a number of festivals, the major ones are nine and the minor ones are also nine.

3.3.1.1. 1.THE MAJOR FEASTS OF JESUS CHRIST

In the MSRH, both the major and minor feasts are documented. Some of the major feasts are: ልደት (Chrismass), ትምቀትT (Baptism), ሆሣዕና (Palm Day), (ብሥራት (Annunciation), ስቅለት (Crucifixion), ፋሲካ (Easter), ዕርገት (Ascension), ጰራቅሊጦስ (White Sunday), and ደብረ ታቦር (Transfiguration). The writer of the MSRH states the different homilies expressing the value of each holiday in history, theology and culture.

3.3.1.1.2. THE MINOR FEASTS OF JESUS CHRIST

These are celebrated annually. These are: ስብክት (Səbkät), ብርሃን (Bərhān), ኖላዊ (Nolāwi), ዘጌ (Gännā), ገዝረት (Gəzrät), ልደተ ስምዖን (Ləddta Simon) ቃና ዘገሊላ Qānā Zä Gälilā), ብረ ዘይት (Däbrä Zäyt), and መስቀል (Mäskäl) (EOTC,1996:89).

3.3.1.1.2.1. THE FEAST OF THE CROSS

The annual feast of the holy Cross has double phases.These are liturgical and national ceremonial events. The Church as well as the government celebrates it on the17th of the September, annually. Beyond the social observance of the Cross, the ceremonial practice of the Christian society with the sign of the Cross is popular. Christian people especially

women always wear the sign of the Cross on their neck, chest, and other parts of their body even under their dresses. This traditional culture is probably derived from the MSRH which says as follows:

መስቀል ለክርስቲያን ምርጉዝ እስመ ነሞ ብእሲ ወአንስት ትእምርተ መስቀል ከመ አክሊለ መንግሥት ኀጸውር በፍጽም ወበእንግዳ በመዝራዕት በእድ በአጻብዕ።

"The Cross is a supporting staff for Christians. Behold, we, men and women display the sign of the Cross as the crown of the kingdom on the forehead, chest, elbow, hands and fingers."

From a religious point of view, the main reason why Christian people wear the Cross is to get protected from satanic temptation. For this reason, the writer of the manuscript of Retuahaymanot encourages believers to take the sign of the Cross to their surroundings and working places: **ወዘንተ መዊአ ትእምርተ መስቀል በአብያት በአረፍት በመድረክ በአውግር በመንገዳት ከመ ቅጽር ወጸወን ለአጋንንት** "having taken the sign of the Cross as a means of defense against Satan in the house, wall, stage, hill and streets for the protection against the devil".

In addition to this, the sign of the Cross of Christ is considered to be spiritual power that the Apostles and Martyrs used as defense against pagan kings and as remedy for illness. This spiritual power of the Cross is described in the manuscript as follows:

መስቀል ለድውያን ፈውስ	'The Cross is cure for the the sick'
መስቀል ለዘኢያስተርኢ ተስፋ	'The Cross is for the hope to come'
መሰቀል ጸጋ ወሕይወት ዘለዓለም	'The Cross is eternal gift and life'
መስቀል ለሐዋርያት ምክሕ	'The Cross is pride for the Apostles'
መስቀል ለሰማዕታት አክሊል	'The Cross is crown for the Martyrs'
መስቀል ለአብያተ ክርስቲያናት ልዕልና	'The Cross is honor for Churches'

3.3.1.2. OBSERVANCE OF JEWISH AND CHRISTIAN SABBATHS

There is an argument among Ethiopian Orthodox Church scholars with regard to the observance of the Jewish Sabbath. Some of them claim that the Jewish Sabbath is changed to Christian Sunday and others say, "There is no change because the Jewish

"As the Apostles ordered by saying, *"The servant should rest on both Sabbaths"*. And rest is worth on the first Sabbath because the creation of the world was fulfilled on it. And secondly, the days of rest should be on the second Sabbath Sunday because Christ was sick."[80]

The writer of the homily gives advice to Christians so that they observe the Sabbaths without regret. This advice is stated in the following paragraph:

ወይእዜኒ ፍቁራንየ ንዑ ንሕነኒ ናክብር ሰንበተ ወንትዐቀብ ወንትመሰሎሙ· ለኵሎሙ ቅዱሳን ነቢያት ወመንፈላውያን ወሐዋርያት ወካህናት ክቡራን ሕዝብ ክርስቲየናውያን ቀደምት እለ በሥርዐተ እግዚአብሔር ሐይዉ ወጽሕቁ ይግበሩ ፈቃዶ ወአክበሩ ሰንበታቲሁ· ክልኤሆን ወአዕረፉ ቦቶን በእንተ ክርስቶስ:: (HR2).

"From here onwards, my friends, come let us observe Sabbath and let us keep being like all of them: the holy Prophets, Apostles, clergy men, respected people and ancient Christians who lived according to the presence of God and who taught to fulfill the will of God and observed both His two Sabbaths, and they made both days of rest for the sake of Christ."

This paragraph indicates that the ancient Christians observed both Jewish and Christian Sabbaths as days of God.

3.3.1.2.1. THE JEWISH SABBATH

The most prominent social practice is the observance of the Sabbath. In the MSRH, there are two observances of the Sabbaths, namely, Kädämit Sänbät (Jewish Sabbath) and Christian Sabbath (Sunday). The writer of the MSRH tried to answer several questions concerning the observance of the Jewish Sabbath. He answers the question why the Jewish Sabbath has been observed? The reference is as follows:

በእንተ ተዝካረ ስብሐቲሁ· ወምግባሩ· ከመ ይትአመር ከመ ውእቱ ፈጣሪ ወገባሬ ኵሉ ትውልዳት::

[80] Christ was sick on Good Friday, and then He was raised on Sunday.

በዛቲ ዕለት ትንሣኤሁ ለክርስቶስ ዕለተ መድኃኒት እስመ ይቤ ከመዝ ግበሩ ተዝካሮን ንግበር ፋሲካሁ ፰ በስብሐት ወአስተራክቡ ለቁርባን እስመ ኢየሱስ አመ ይግብር ፋሲካ ፯ ዓበረ በሕገ ኦሪት ወለነሂ ለክርስቲያን ፰ ፋሲካነ" (HTh1).

"Today is Christ's resurrection, the day of salvation. For He said, "*Do their memorials*"[81] so that we observe His feast for eight days in prayer and present the Eucharist. Because Jesus celebrated Easter for seven days according to the Torah, but for us Christians, our Easter lasts for eight days".

3.3.1.3. ANNUAL FEASTS OF ST.MARY

The annual feast of our Lady St. Mary is given great respect next to the feast of Jesus Christ because St. Mary is the Mother of God (Theotokos) and the Queen of mercy.

3.3.1.4. ANNUAL FEASTS OF APOSTLES, SAINTS, MARTYRS, AND ANGELS

In the MSRH, the different annual feasts of the Apostles, Martyrs, Saints and Angels have highly respected place. The feast of the Apostles is also much respected. The Ethiopian Orthodox Church observes the feasts of the 12 Apostles considering them as fathers of the faith. Martyrs also have an honorable place because they presented their soul and flesh to God as holy sacrifice and the Church has reached ts present state due to their faith, morality and spiritual straggle.

The feast of all the Saints is due to their being messengers of God. The feasts of the Angels have a great acceptance in EOTC because they have been promised that anyone can receive mercy from God through their prayer. Generally, the manuscript of Retuʿä Hāymānot gives emphasis to all Church festivals as channels of God's mercy to the faithful. In addition to this, the purpose of ceremonial feasts of the Saints is considered as an implement of moral virtues. In the MSRH, there is a sentence describing that a kind of adoration of Saints gives moral virtue to Christians. This is stated as follows, "ሶበ ተዝክረ ጻድቃን ንዜክር ሶቤሃኬ ኩሎ ምግባረ ሠናየ ናጠሪ"። "When We think of Saint's commemoration, every time we do all things of moral virtue."

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[81] The phrase " their remembrance" indicates the observance of the two Sabbaths (Jewish and Christian Sabbaths)

Generally, the main cultural events discussed are: observance of annual holidays, observance of Jewish and Christian Sabbaths, New Year ceremony and the feast of the holy Cross. The purpose of celebration of annual holidays is classified into two: God's holidays and Saint's holidays. To celebrate God's holiday is a supernatural law. The MSRH gives warning to any human being to observe God's holidays to fulfill his natural obligation.

CHAPTER FOUR

CONCLUSION AND RECOMMENDATION

4.1. CONCLUSION

The Geez manuscripts have immense historical, religious and cultural values. Monasteries, cathedrals and royal libraries consist of a great collection of manuscripts. Among them, the book of Rətuʕä Häymänot is the most prominent one since it has vast collections of different writings. The writers are: foreign Archbishops, Aksumite Metropolitans, Rətuʕä Häymänot (the writer) and the unknown writer.

This study deals with MSRHH and MSRHT with a view to identifying their similarities and differences. With regard to similarities, the entire homilies of the two manuscripts are similar in their beginnings, endings and concepts. They also show similar punctuations, numerical style, and different markings at the beginning and end of each homily.

Concerning their differences, each manuscript has independent characteristics. The manuscript of Häyq Estifänos is more voluminous than that of Tänä Qirqos as it has 589 pages and 84 homilies. All its letters are readable (Figure iv).The manuscript of Tänä Qirqos, on the other hand, has 342 pages and 55 homilies. It is difficult to read and its grammatical structures are also inconsistent. The forms of pronouns differ from the modern scripts (18^{th} -20^{th} C.). Moreover, the genitive and accusative structures are ambiguous (figure viii and ix).

From the graphic point of view, the MSRHH preserves the ancient forms of Geez orthography and calligraphy. Its punctuation and quotation marks are different from those in modern Geez writing system. Its quotation marks are found between columns. In the case of the place of the quotations, both MSRHH and MSRHT have the same style with different quotations marks. The quotation mark of MSRHH looks like a star (✱). The mark in the MSRHT is an inverted coma (ᐟ).

Regarding numbers, both manuscripts are similar in using no bars at the bottom and top of numbers. In other words, numbers are simply put without bars. For instance, the number eight (፰) and ten (፲) are written without bars. With regard to the characters, both manuscripts show differences. The MSRHT shows variation in the following letters: ማ mä to ሞ mo, ሠ sā to ሦ so, the fourth orders of the alphabet (ላ lā, ሳ sā, ባ bā, ካ kā, ኣ ʔā, ዛ zā, ጣ tā) ,and the fifth orders (ጥ tə, ስ sə). From its independent characteristics, MSRHT seems to be the older; it probably goes to the Aksumite period (probably 6th-9th Century).

In the MSRHH (manuscript of Ḫäyq Estifanos), the letter ማ mä shows an independent form, which is similar to the Geez writings of the 12th -15th centuries (Appendix 7). But its grammatical elements such as syntax, accusative and genitive structures are well organized (figure iv). Because of this, the MSRHH shows the development of Geez literature at that time.

As the study shows, the MSRH is a valuable source for historical, religious and cultural studies. Concerning historical facts, there are documents reflecting the history of Ella Amida, Ezana, and Meropius, the chief of the philosophers, Abba Sälämä (Frumentius), Helena and Emperor Constantine the Great. In addition, the life of St. Mary, St. Mark, the hagiography of Abba Mätäʾə, history of Abraham and his sacrifice are greatly reflected.

The religious study covers the entire parts of MSRH. The main points discussed include the doctrine of God (Theology), the doctrine of Our Lord Jesus Christ (Christology), the doctrine of Salvation (Sotereology),[82] the doctrine of St. Mary (Mariology) and the doctrine of the Church (Sacramentology)[83].

[82] Sotereology is the section of Christian theology which treats the salvation of Christ

[83] Sacramentology is the study of Church sacraments (baptism, confirmation, Holy Communion, ordination, matrimony, repentance, and unction of the sick).

Moreover, dogmatic teachings and beliefs of the Ethiopian Orthodox Church are described in the study. For instance, the creation of the Angels according to the Bible was on Sunday, but the MSRH attests that it was on Monday. In connection with the religious study, a number of Biblical words, sentences, phrases and paragraphs are presented with logical, allegorical, symbolic, metaphorical and literal explanations. For example, a number of questions regarding Christ's birth, crucifixion, the entry of Israelites to Jericho, and the action of saving of Rehab and her family, Gideon's and Abraham's fighting with the help of 300 men against Median and the kings of Cheleodogomor respectively, are discussed in the study of the different homilies.

The last part of the content analysis of MSRH concerns cultural events. The socio-cultural events which are observed throughout the country tie up with each homily .The most known cultural events are: holidays, (weekly and annual), moral teachings (fasting, prayer, self-control, purity and love) are well demonstrated in terms of their values.

Generally, all ceremonial practices of the major and the minor feasts of our Lord Jesus Christ have canonical observance. The major feasts are: Bəsrät (Annunciation), Lədät, Təmqät (Epiphany), Hosānā (Palm Sunday), Səqlät (Crucifixion), Fāsikā (Easter), ʕərgät (Ascension), Pärāclitos (White Sunday) and Däbrä tābor (Transfiguration)[84].The minor feasts are: Səbkät, Bərhān, Nolāwi, Gəzrät, Gännā, Lədätä Səmon, Qānā Zä Gälilā , Däbrä Zäyt and Mäsqäl). All these feasts have been given a great place in MSRH.

The most prominent cultural event is the observance of the Sabbaths. Both Saturday and Sunday are secular and religious holidays. The rule of observance of the Sabbath is stated in MSRH that every one should observe both Sabbaths equally as much as possible. The purpose of the observance is based on the historical fact that the seventh day of the week was the last day of God's creation, and Sunday became a Christian holiday because of Christ's resurrection. For this reason, the Jewish Sabbath is a feast day to commemorate God's creation and Sunday is a memorial day of Christ's resurrection.

[84] Transfiguration is Christ's revelation on the Mountain of Tābor with His five disciples.

The feasts of St. Mary, Apostles, Saints, Martyrs and Angels are rooted in the writings of the homilies (Appendix 3). In addition, New Year is celebrated in the country and the church as a day of blessings on which the gift of God is distributed among individuals. Many cultural practices of the country seem to have connections with foreign cultures borrowed from different countries such as Egypt, Greece, Constantinople, Antioch, Caesarea, Jerusalem, Syria (Edessa), Rome...etc.

As the MSRH indicates, half of the homilies have been composed by foreign writers (Tsirpanlis, 1991:23; Cayre, 1935:338,339), and their writings show Christian cultures. As it is known, Christianity was unknown in this country until the fourth Century. Since then, Christian culture has grown throughout the country. The cultural practices and ceremonies of the Church are probably the product of cultural diffusion from written documents of the Christian world, which were translated from the homilies of brilliant writers of the Church. Most of the collections of the homilies of MSRH are translations from Greek, Coptic, Syraic or Aramaic and Arabic languages. To know the original language of each homily, it is necessary to examine personal and place names of each writer (appendices 3 and 4).

As the study shows, the MSRH is a collection of religious events more than historical and cultural ones. They had served as the liturgical text before the coming of Häymänotä Abäw (15th century A.D). Moreover, the Church scholars used them as source materials for the academic interpretations of the Holy Bible. When we refer to the Biblical commentaries, we can find direct copies of metaphorical, allegorical and symbolic explanations. For instance, allegorical explanations on the Biblical sentences,"ስእመ ዐይንከ ታስሕተከ ምልኃ ወግድፋ and ዘትገብር የማንከ ኢታእምር ፀጋምከ are really copies from the MSRH.

The other remarkable references are the writings of St.Yared: Dəggua, Zəmmäre and Mäwäsəʿət. St.Yared himself quoted a number of references from the MSRH. For example, the following senteces: ጊዜ መንፈቀ ሌሊት ጸውዖ መልአከ እግዚአብሔር ለብፀዕ ሊባኖስ ወይቤሎ ነዐ ፃእ እምዝየ። "The angel of God summoned Libanos, the

humble in the middle of the night and said to him, "Come out here"((Dəggua Ze Abba Libanos). ይቤሎሙ፡ ኢየሱስ ለመላእክቲሁ፡ ብየ አርክ በዲበ ምድር አብርሃም ፍቁርየ ወይስሐቅ ቅልዔየ ወያዕቆብሃ ዘሠምረት፡ ነፍስየ፡፡ "Jesus said to His angels, "I have a friend on earth, Abraham is My friend , Isaac is My relative and Jacob whom My soul loves" (Dəggua Ze Abraham) (HUW8).

All the above references are found in both MSRH and Dəggua. According to Abba Ayele (2000:164), the entry of Abba Libanos to Ethiopia was in the end of 5th C. Therefore, the homily of Abba Libanos is the source of Dəggua because Dəggua was composed by St. Yared in the 6th Century after the death of Abba Libanos.

Due to its long list of homilies, the MSRH is fundamental for the study of Biblical texts. As it is known, some Biblical readings/texts are yet controversial and doubtful. None understand them because some of them are ambiguous or undefined. Regarding the Biblical questions[85], traditional commentators do not have sufficient explanations for some Biblical words or phrases and sentences.

The main events of Rətuʕä Häymänot which have been studied in considerable detail are summarized as follows:

The main elements that appeared in MSRH are: palaeographical studies such as letters, graphic marks, figures, margins, punctuations, numbers, and sound changes in both nouns and verbs. The placement of punctuations and numbers are unique because both are found inside the columns and at the left margins in MSRHH and MSRHT. Numbers do not show similarities to the recent Geez writings because they show no bars at the top and bottom letter while the modern ones show bars. Punctuations and colons are inscribed inside the columns and gəlyets (edges of a parchment). The manuscripts (MSRHH and MSRHT) have the same graphic style of numbers except for the number ten (፲). The letter ሙ found in both manuscripts, shows graphic difference (Table iii).

[85] The Biblical questions, "Why was Christ crowned with thorns? Why was Christ born in the wilderness? Why did Christ carry the wooden Cross?" do not have reasonable explanations.

An orthographic use of the four groups of letters (ሀ፡ሐ፡ኀ, ሰ፡ሠ, አ፡ዐ and ጸ፡ፀ) found in the MSRHH and MSRHT follow the correct Geez writing system and it is supported by the Geez grammar of August Dillmann (1955). Sound changes in nouns and verbs are features of the MSRHH and MSRHT. Especially the present participles never show any sound change. For instance, the words ከሓዲ /kähādi/ 'sg' and ከሓዲያን /kähād-i-ān/ 'Pl' do not show change of the vowel /-i / in both singular and plural forms. The modern form shows change of vowel from /i/ to zero /ə/ in the plural (eg. ከሓዲ (kähā-d-i) is changed to ከሓድያን (kähad-ə-yan). This phenomenon also appears in present participles and adjectives. A number of verbs which appeared in the MSRHH and MSRHT show different forms. For example, the perfective form, አቦእኮሙ ?äbo?əkomu (MSRHH) reads as አባእኮሙ ?äbā?əkomu , for the imperfective form, ታኣምሪ tā?āmməri reads as ተኣምሪ tä?ämməri in MGWS (modern Geez writing system), the imperative, ሖሩ horu (MSRHH) reads as ሑሩ huru in MGWS and the subjunctive ትሖር təhor(fs) reads as ትሑር təhur in MGWS.

As shown above, in the perfective form /ā/ is changed to /ä/ and /i/ to /ə/, in the imperative mood; /i/ is changed to /ä and /o/ to /u/ and in the subjunctive /o/ is changed to /u/.

When we compare the two manuscripts in their accusative and genitive forms, the MSRHH has consistency in both cases. The MSRHT, on the other hand, shows inconsistency, and its genitive structure is similar to Tigrinya. This is evident from the following Biblical phrases, "በዘመን ሄሮድስ ንጉሥ ይሁዳ (Bəzämän Herod nəgus Yəhudā) (Tgrinya) and በዘመነ ሄሮድስ ንጉሠ ይሁዳ (Bäzämänä Herod nəgusä Yəhudā)" (Geez) (Lu 1፡5).

The contents of the MSRH consist of historical, religious and cultural issues. The historical ones cover the history of famous personalities and hagiographies of Saints. Regarding Ezana's kingship, the standard assumption shows no detailed information. But

the MSRHT states that Ezana was made ruler after Ella Amida. MSRHH, on other hand, states that Ella Amida gave his throne to the twins and died leaving a small infant (Ezana). The former information that comes from MSRHT is supported by the following sentence, "*Queen Sophia begged the two youths (Frumentius and Aedisius) to keep her son (Ezana) until he comes of age to control the kingdom*" (Marqos, 1994:7).

As the Church history attests, Abba Sälämä was the founder of Ethiopian Christianity and the first Bishop of Aksum. Even if Abba Sälämä was the founder of Christianity and the first Bishop of Aksum, his nomination as metropolitan has two versions: one is his nomination as metropolitan of Aksum and the other is his appointment as Bishop over another country called Śərāʿə, a place which is found south- east of Aksum). This shows that Abba Sälämä was appointed Bishop of two countries.

The church history (Frend, 1984:482), states that Constantine the Great defeated Maxentius across *the Milvian Bridge* on 28 October, 312 A.D and he received the title, "*Senior Augustos*" on 29 October the same year. The MSRH says, *"The king fought his enemy in the month of January at the River Called "Diabos."* This traditional information shows variation in both the date and in the name of the place.

As the Church history (ETOC, 1987:76) attests, Helena, mother of Emperor Constantine played a great role in finding the Cross. Concerning her effort, historians and writers of the MSRH do not agree with one another. One of the Ethiopian scholars, Getachew Haile (1993:61) explained that Helena brought the clergy to burn incense. Then with the help of the incense, the Holy Cross was found. But the writer of the MSRH says, "A certain person called "*Judah*" prayed and much smoke came out from the ground. Finally, with the help of the smoke, the Cross was located and it came out from the ground" (HUW1).

The other difference concerns place and manner of the finding the Holy Cross. The MSRH writes that the Cross was found in a place which was about 20 meters deep, while the writing of professor Getachew Haile (1993:61) describes that it was found in a place about 40 meters deep. This shows a difference of 20 meters.

The original rule of ordination which was composed by St Mark also shows variations. The MSRH indicates that the Church canon about the appointment of Bishop started in Alexandria by St.Mark. After the nomination of Aniyanos (the Bishop of Alexandria after Mark), St. Mark made a rule for election of a new bishop. The rule says, "*Any one who wants to be ordained should be elected from among the priests, and after his death, another bishop should be elected while the body of the dead Archbishop is still there*. The standard rule concerning the appointment of the bishop is different from the rule of St. Mark. According to the present practice of the Church canons, the election of a new bishop takes place about 90 days after the death of the previous Archbishop (Milas, 1915:315). The difference is probably due to the recent change of the rule.

Questions about the nativity of St.Mark are raised. It is understood that St.Mark, the evangelist, was the founder of Coptic Christianity but his birthplace is sill questionable. Some say his birthplace was Jerusalem, but in the manuscript (MSRH), there is a clear indication that his homeland was Egypt. According to the narration of the MSRH, Mark first arrived at the land of his nativity to preach the gospel and, then he went to Alexandria and to other countries around Egypt.

The MSRH and the standard church history have disagreement about the history of St. Mary. The standard history of St. Mary states that she lived for three years with her parents, twelve years in the temple, three and half years in the land of Egypt, and thirthy years after returning to Nazareth, and fifteen years in the house of John, the Apostle. The total becomes 64 years. This standard history is different from the narration of the MSRH. The MSRH says that St.Mary lived three years with her parents, nine years in the temple, and three years in the house of Joseph, thirty years with Christ and twelve years after the death of Christ. The total becomes 60 years. The standard Church history does not mention St.Mary's life in the house of Joseph which is three years. The MSRH asserts that she lived nine years in the temple and three years in the house of Joseph. From the difference between the two sources, it seems that MSRH is correct about the life of St Mary, because nine years in the temple and three years in the house of Joseph

make fifteen years even if the standard Church history does not mention her three years of life in the house of Joseph.

Another difference is concerning the food and shelter of St. Mary. In the standard history, there is no indication as to how she lived in the temple except that her daily food came from heaven. The manuscript attests that she lived in a small cell in the temple and ate leaves rather than heavenly bread. When we compare the two traditions, we find a great difference between them. Her life in a small cell seems to be true because the temple was a place of sacrifice and prayer. It is impossible to make a temple a personal home. For this reason, St Mary lived at the place that others could not enter.

The other historical difference concerns Abraham's call by God for the sacrifice of his son. The Bible says that Abraham was called by God Himself, and the MSRH says that God sent Satan to call him in order to present his son to God. In connection with the sacrifice, the Bible and other traditions disagree on the prior knowledge of Sarah about the sacrifice of her son. The Bible says, "*Abraham didn't tell Sarah about the Sacrifice of Yishaq.*" The MSRH attests that she knew the offering of her son to God.

TOTC and MSRH agree that Abraham offered the lamb instead of his son Yisaq, but their symbolic explanation of the two horns of the lamb is different. In MSRH, the two horns of the lamb symbolize the two laws of the *New* and the *Old Testament.* This explanation makes the MSRH different from other sources because TOTC and other sources say nothing about the symbolic explanation of the two horns of the lamb.

Concerning the authorship of the Psalms, the traditional scholars and the MSRH show differences. The traditional scholars claim that all 150 Psalms were composed by David, the prophet. The MSRH, on the other hand, states that 118 Psalms were composed by David the prophet, and the remaining 32 Psalms by the unknown author, namely, Retuahaymanot.

The religious facts found in the MSRH are fundamental. In the MSRH, there are many dogmatic, Biblical and symbolic expressions that depart from the standard interpretation.

The dogmatic belief about the creation of the angels brings theological difference. For instance, the Bible (Jub 1:2) says that the angels were created on *Sunday,* but the MSRH attests that they were created on *Monday.*

The womb baptism has no dogmatic acceptance; the author of MSRH accepts the blessing of John the Baptist in his mother's womb as true baptism. Many Biblical commentaries which are found in MSRH are different from TNTC on definitions and metaphors. For example, the phrase, "*Midst of the Earth"* is defined as ***Jerusalem*** and the writer of the MSRH interpreted it as the *Womb* of St. Mary.

Many reasonable expressions based on theological questions have received logical explanations. For instance, the question, "*Why was Christ crowned with the crown of thorn*?" was explained in terms of the fact that the thorn symbolizes the cursing of the earth so that the earth becomes new and so that its fruit will be blessed.

The other explanation about why Christ was born in an enclosure, the writer of MSRH says that Christ was born in the wilderness, in enclosure for animals in *order to teach us never to seek honor and high status, never to worship idols, but to know God.*

In the MSRH, the number of Nicene fathers (318 Bishops) is taken to be holy because it symbolizes the 318 men whom Abraham elected for fighting, and 300 men who were elected by Gideon to fight the Median. These two symbolic explanations were the pre-conditions why the council of the 318 Church fathers condemned Arius and established the canon. In any traditional book, there is no indication about the holiness of the number (318). The Symbolic expression about the messengers of Joshua, in both TNTC and MSRH has different interpretations. In the TNTC, the two messengers of Joshua symbolize the New and Old Testament, and in the MSRH they symbolize the Apostles, who taught the world.

The explanation for the question why Christ washed the feet of His disciples, given in the MSRH has reference to the power of the disciples to go and preach the Gospel tirelessly or without fatigue.

In the dialogue between Peter and Jesus, Peter wanted his feet, hand, and head to be washed. Depending on the conversation between Christ and Peter, MSRH takes head to be the *mind,* not the physical head which one can see.

In the different Biblical passages, an astronomical concept is found but the Bible has no indication as to how an astronomical study was practiced. According to the writer of MSRH, the astronomical device is *mind,* and it teaches that with the power of the mind, a person can study the sky and all creatures living there. This shows that human mind was the first device with which astronomers could search and study celestial bodies.

The moral teachings of the Church are reflected in the MSRH. Some of these are: alms giving, prayer and purity of life. Regarding alms giving there is reference in various parts of the homilies of MSRH. The symbolic explanation for the Biblical sentence, "*When you give alms, your left hand knows nothing* about *what your right hand does*" (Mt 6:3, HR6). This explanation is different in MSRH and TNTC. In the MSRH, hands are defined *as our friends and neighbours*, which are around us. The TNTC, on the other hand, used the sentence to refer to the *weakness of the left and the strength of the right hand.* The definition makes symbolic reference to one's *wife, sons and households* who should never know what a master of a house gives to the poor.

When we compare the two sources, we find symbolic differences, "**ዚትገብር የማንክ ኢታእምር ፀጋምክ.**" The MSHR defines **የማን** and **ፀጋም** as *friends and neighbours* while in TNTC these are defined as *weakness and strength of the two hands as well as wife, sons and servants.*

Regarding prayer, the writer of the MSRH interprets the Biblical sentence, "**በኵሉ ጊዜ ይትረኃዋ አናቅጽክ. መዐልተ ወሌሊተ ወኢይትዐጸዋ** *'your doors be open day and night, and they be not closed'* is interpreted as *lips* that is, any man ought to pray day and night.

Ethiopian cultural traits are reflected in several parts of the homily. One of these relate to annual holidays. The main ones are: the feasts of our lord Jesus Christ, St. Mary, Apostles, Martyrs, Saints, Angels and the observance of the Sabbaths. In the MSRH, both the major and the minor feasts of Jesus Christ are mentioned. One of these feasts, the feast of the Holy Cross is considered as a national holiday The Christian people display the sign of the Cross on their forehead, neck, hands and dresses in order to avoid satanic temptation and use it as a social decoration.

The other cultural and religious practice is the weekly observance of the two Sabbaths. The main reason to observe the first Sabbath is to commemorate God's glory and deeds as creator of all things. The observance of the Christian Sabbath is described in MSRH as the most holy and venerable one which is used to show the Holiness of God. According to the writer of the homily, the observance of Easter for eight days by the Ethiopian Orthodox Church has a Christian rather than Jewish background.

Generally, the Ethiopian culture concerning holidays is rooted in the MSRH. Some cultural practices could have diffused to Ethiopia from other Christian lands. Although the ceremonial custom of festivals come from abroad, the annual feasts of Jesus Christ, St. Mary, Saints, Martyrs and Angels have been given more emphasis by Ethiopian Orthodox Christianity. Both Jewish and Christian Sabbaths have been given equal attention to be Christ's days for different reasons.

4.1.1. CONTRIBUTION

The manuscript of Rətuʿā Häymānot has many contributions. Its contributions are for the study of language, history and culture. With regard to textual studies, it gives an understanding about the ancient writing systems on punctuation and numbers. It helps the linguists to compare both ancient and modern Geez texts in the study of nouns and verbs. Concerning the historical study, it helps readers about past events. Academicaly it helps the traditional scholars to interpret some Biblical words, phrases and patristic writings of the Church fathers (Greek, Latin, Syriac and Coptic writers of the 3rd -5th centuries). Moreover, it is used as reference to know how ancient Ethiopians observe the different

holidays. Finally it is used as a guide for modern people to keep themselves from immoralities.

4.2. RECOMMENDATION

As the study shows, the manuscript of Rətuʕā Häymānot is a good source for the study of Geez language, literature, history, religion and culture. In order to do proper research on this manuscript, the researcher recommends the following:

The manuscript of Rətuʕā Häymānot is an important text for history, theology and Christian culture, but nowadays it is out of use. To make it useful again, it should be published and distributed throughout the country. As the researcher shows, the manuscript is found only in the monasteries and some cathedrals. Therefore, it should be collected and put in public libraries. It is not yet translated for people to use it.

In terms of language studies, the MSHR has new Geez words that have never been documented in any Geez dictionary. Reresearchers should study the new words, punctuations, and numbers and introduce them into modern schools. The arts of ancient writings are now dying out or disappearing. They should be preserved.

With regarding to historical studies, the MSRH is of great value. The Church and secular historians should connect it with their historical studies. The theological values of the MSRH are very high. Because of this; Ethiopian traditional scholars should use it as reference for their commentary works. In addition to this, the MSRH is a guide against all kinds of immoralities. The modern moral teachers should read the entire parts of the homily to avoid a lot of social problems such as HIV/ ADIS.

Even if the manuscript of Rətuʕā Häymānot has a great value, it is found in conditions which are dangerous. It shoud be restored and placed in safe places. The MSRHH and MSRHT are photocopied by EMML. But other texts of MSRH that are found elsewhere should be microfilmed and preserved. Generally, the Ethiopian Orthodox Church, other organizations and the Ethiopian government should co-operate in order to preserve the national manuscripts.

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APPENDICES

APPENDIX 1

Glossary

‘ነበ እብሎ	‘to say him/ to ask him’
‘ነበ እብላ	‘to say her/to ask her’
ላዕፍ	‘Piece of food that a person takes to eat’
መስበክ ሐሪጽ	‘container of powders’
መምዝር	‘person who prepares wine’
መቅደልያ	‘place name that St. Mary and Joseph were living in’
መንጤጥ	‘bird or dove which has a good traditional narration about purity of life and love of her male’
መዓረ ፀደና	‘underground honey prepared by bee-like insect’ (የጣዝማ ንብ ማር)
መዘመርያን	‘group of singers’
መዋምር	‘relationship/unity’
ሰደቀ	‘made undivided’
ራኩብ	‘device which is used to ride or go up to the back of a mule or horse’
በጥልቀተ ኤጲፋንያ	‘in the end of the feast of Easter’
በጾሙተ ዮሐንስ	‘in the feast of John the Baptist’
በጸሎተ ገብርኤል	‘in the feast of Gabriel’
በጥልቀተ ፋሲካ	‘in the end of the feast of Easter’
ባዕ	‘a measure of one cubit’
‘ተቀልወ	‘disappeared’
‘ተክወነ ሰብአ	‘incarnated or became man’
አሐደ ሶቤ	‘once’
አስተንከረ	‘surprised’
አቀደ	‘made obstacle over somebody’
አንበጣ	‘the green leaf of a plant’

አንገለገ	'thinking of something (according to the context of the homily) but its common lexical meaning is making council'
ደደቀ	'passed / spent a long period of time'
ዲብዲቆን	'book of commemoration of the dead'
ዲያቦስ	'the name of a river that Constantine the great made war'
ድርቃቅ	'a kind of bird that ?Iyyāqem (ኢያቄም) and Hanna (ሐና) presented to the temple of Jerusalem with St Mary to be the gift of God'
ድሮነስ	'the name of a place where Zechariah, the high priest (father of John the papist) lived'
ገለብ	'device which the fishers use to catch the fish'
ጉንደ ደብር	'the bottom of a mountain'
ጉሳሕያ	'suffering or torture'
ጉዳጥ	'device which farmers use to dig the ground'
ጦቢ	'the name of a month, namely, January'
ጽራኅ	'a district found south-east of Aksum'

Appendix 2

DEFINITION OF TERMS

The terms which the researcher used frequently in his study are listed and defined as follows:

ʔarʔəst: the top margin of a parchment on which the page numbers and titles are written.

ʔastärʔəyo: It is the revelation of Christ and the feast of baptism starting from January to the Sunday before Lent.

bərānnā: Writing material made of skin of goat, sheep and ox.

calligraphy: The art of fine writing. The term calligraphy comes from Greek Kalligraphia meaning "beautiful writing," and is applied to individual letters as well as to entire documents.

christology: The term Christology is the science used to study Christ' incarnation.

dərsān: A kind of text describing the hagiography of Saints and Angels.

fāsikā: The feast of Easter which Ethiopian Orthodox Church celebrates annually for eight days.

hagiography: A written text regarding the life of a Saint or Martyr.

xoxət: The term "xoxət"comes from a Geez word meaning"entry." In graphic system, it has another meaning, which means "the space" that separates two words.

xəddāg: The bottom margin of parchment or paper.

ħərmät: One independent character among the written words that means one letter.

homily: The informal sermon on a portion of the Bible, designed to explain the literal meaning and the spiritual significance of the text.

gəlyet: The left and the right (last) margin of the parchment / paper /.

məsmāk: The two margins: the end of the left page and the first margin of the second page of the parchment (see Figure I).

orthography: The use of letters to form words.

palaeography: It is the study and analysis of the writings of ancient times and the Middle Ages.

rətuʿä Häymānot: The term 'Rətuʿä Häymānot' is derived from two Geez words Rətuʿə means 'direct' and häymānot 'faith'.It defines as faithful, whose faith is orthodox,

theology: Discipline that attempts to explain the content of a religious faith

sotereology: the doctrine of Christ's saving work or redemptio

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Appendix 3

The MS of Rətuʿä Häymänot of Ḥäyq Estifänos		
	Annual homilies	***Author***
1	ድርሳን ዘደረሰ ርቱዐ ሃይማኖት በበዓለ ዮሐንስ መጥምቅ...ወይፀውኡ እግዚአብሔር ለመንግሥትክሙ ወለአህጉሪክሙ ...	Rətuʿä Häymänot
2	ድርሳን በጸሎተ ዮሐንስ መጥምቅ ... ይትባረክ እግዚአብሔር ዘጸገወ ዝናመ ዘቀዳሚ ወዘደኃሪ	*Unknown*
3	ድርሳን ነገር በእንተ ክቡር መስቀል..... ብፁዕ ጳውሎስ ሐዋርያ እንዘ ይነግር እንተ እግዚአብሔር አብ አፍቀሮ ለሰብእ...	*Minas bishop of Aksum*
4	ድርሳን ዘብፁዕ ወቅዱስ አባ ያዕቆብ ኤጲስ ቆጶስ ዘሰሩግ በእንተ መስቀል..... ሀበኒ እግዚኦ ከመ እዜኑ ዜና መስቀል	Abba Yāʿəqob of Serug
5	ሶርስያ መስቀል ዘአስተርአዮ ለቆስጠንጢኖስ... ወኢመፍቀደ እግዚአብሔር	*Unknown*
6	ወኮነ በመዋዕለ ቆስጠንጢኖስ.... ወብዙኅ ሐሊያ ወአስተሓሚማ	*Unknown*
7	ድርሳን ዘብፁዕ ሚናስ.....በእንተ ሰብዓ ኦርድዕት...ኄረ ክዊኖ በህላዌሁ ዘኩሉ እግዚአብሔር.አብ ፈቂደ ኩሎ	*Minas bishop of Aksum*
8	ድርሳን ዘቄርሎስ.....በበዓለ ዮሐንስ ወንጌላዊ... በቅድመ ኩሉ ጉባዔ ዘርቱዓነ ሃይማኖት..... እስመ ኮኑ ብርሃነ ውስተ ዓለም ወነገሮሙኒ ነገረ ሕይወት	*Qerəlos of Alexandria*
9	ድርሳን በዕለተ እለ አጽብሐ.....እስመ እግዚእነ ኢየሱስ ክርስቶስ ይብል እለ የሴብሑኒ ኪያሆሙ እሴብሕ	*Unknown*
10	ድርሳን ዘብፁዕ ወቅዱስ ሚናስ በእንተ አባ ዮሐኒ ሶበ ተዝካረ ጻድቃን ንዜክር ሶቤሃኬ ኩሉ ምግባረ ሠናየ ናጠሪ.....	*Minas bishop of Aksum*
11	ድርሳን በእንተ ሰንዘታት ዘደረሰ...ሰምዑኒ ጠቢባን ወአጽምዑኒ ሠናየ ምእመናን እስመ ለክሙ ይደሉ ትሰምዕዎ ለዝንቱ ነገር	Rətuʿä Häymänot
12	ውዳሴ ዘይቤ ቅዱስ ወክቡር አባ ዮሐንስ..... ሊቀጳጳስ ዘቆስጠንጢኖስ በእንተ ፬ እንስሳ..... ፍቁራንየ ርቱዕ ውእቱ ወይደልወነ ብነ ዕዳ ዘንፈድዮ ወኢይትከሀለነ ከፊሎቶ አላ ንባርክ ወንሰብሖ	*Abba Johannes of Constantinople*
13	ድርሳን.....በእንተ ብፁዕ ሚናስ ሰማዕት ብፁዕ ጳውሎስ ሐዋርያ ነገረ ወይቤ ሀለዉ እለ ተአመኑ ተሰፈዎሙ ንዋየ ጎሩየ ዘኢያስተርኢ	*Derantyos Arch bishop*
14	ድርሳን ዘቤተ ክርስቲያን ዘዮሐንስ.....በጉያ እንዘ ትየውሆን በፍሥሓ ወታሔውዝ ዘዚአሃ መፃምር	*Unknown*
15	ድርሳን ዘይትነበብ በካህናተ ሰማይ ከመ ንንግር ዕበዮሙ ወክብሮሙ ወሚመቶሙ...ወትፍሥሕቶሙ ለጽዋዌ ካህናተ ሰማይ...	Rətuʿä Häymänot
16	ድርሳን ነገር ዘቅዱስ አባ ድማቴዎስ ሊቀ ጳጳሳት ዘእስክንድርያ...ያርእየነ ጎይሎ ወክብሮ ዘወሀቦ እግዚአብሔር ጎይለ እምኩሎሙ መላእክቲሁ.....ዐቢይ በዓል ዮም ፍቁራንየ ንትጋባእ ወይትፈሣሕ ልብነ	*Abba Demateos*

17	ድርሳን ዘጰወ፬ ካህናተ ሰማይ ንንግርኬ ካዕበ ዘበእንቲአሁ ለእግዚአብሔር አምላክነ ዘሀሎ እምቅድመ ይትፈጠር ዓለም ዘበወልዱ ገብረ ሰማያተ	Unknown
18	ድርሳን ዘጴጥሮስ ወማርቆስ ወንጌላዊ ቦአ እስክንድርያ በ፷ ዓመተ መንግሥቱ ለኔሮን ወሢመ አንያኖስሃ ኤጲስቆስ	Unknown
19	ዘስብክተ ጌና- ድርሳን ዘአባ ያዕቀብ ወልደ እግዚአብሔር ውእቱ ቃል ዘኢይትነገር ሀበኒ ቃለ ዘይዜምር ስብሐተከ	Abba Yāʿəqob of Serug
20	ድርሳን ዘአባ ያዕቀብ ዘብርሃን.... ወሐረት ትርኢያ ለአርጊት እንተ በልየት ዕንሰተ እስመ አምነት ቃለ ዘለምዐት እመልአክ	Abba Yāʿəqob of Serug
21	ድርሳን ዘብፁዕ ወቅዱስ ፍሬ ምናጦስ ነገር ዘበእንተ በአይ ፍና መጽአት ወላጢተ ኢትዮጲያ ውስተ ክርስትና ጸንቀ ኮነኒ በነገራቲከመ	Unknown
22	ድርሳን ዘባስልዮስ ቡእንተ መሳእክት....አልቦ አመ ትጸግብ ቤተ ክርስቲያን እንዘ ከመዝ ቃላተ እንዘ ዝሙረ ቃላት	Bāsləyos (Basil)
23	ድርሳን ዘአባ ያዕቀብ ዘኖላዊ ....ወተመይጠት ማርያም ትግባዕ ቤተ እምድረ ዝንቱ እስመ በጽሐ ጊዜ ትለድ ወለተ ሌዋውያን	Abba Yāʿəqob of Serug
24	ድርሳን ዘበዓለ ጌና ቅድስት እንተ ይእቲ ልደቱ ለመፃኒነ ..... በይእቲ ዕለት በዝነ ምሕረት ወነይለ ፍቅር ወብዕለ ፀጋ	Rətuʿä Hāymānot
25	ድርሳን ዘጽርቅሎስ... በእንተ ትስብእቱ ለእግዚእነ ኢየሱስ ክርስቶስ እንዘ ሀሎ ናጥርስ ዕልው አመ ይስዕርዎ	Qerəlos bishop of Alexandria
26	ድርሳን ዘበዓለ ጌና ዘቴዎፍሎስ .... መኑ ይነግር ኀይሎ ለእግዚአብሔር ወይገብር ከመ ይስማዕ ከሎ ስብሐቲሁ ለእግዚአብሔር	Theophilus of Aksum
27	ድርሳን ዘአባ ያዕቀብ ርቱዐ ሃይማኖት በእንተ ልደቱ ለእግዚእነ..... መንክረ ዐቢየ ገብረ እግዚአብሔር	Abba Yāʿəqob of Serug
28	ድርሳን በእንተ እስጢፋኖስ..... ብፁዕ ጳውሎስ ሐዋርያ ንዋይ ኀሩይ ይነግር እንዘ ይብል	Rətuʿä Hāymānot
29	ድርሳን ዘአባ ኤልያስ በእንተ መጣዕ ንነግረክሙ አኃዊነ ዘከመ ሐይወ ውስተ ምድር ወዘከመ ተዐገሠ ..... ዘመጣዕ ትዕግሥተ	Abba Elias
30	ድርሳን ዘደረሱ ፲ወ፪ኙ ኤጲስ ቆጶሳት .....እምግዚአብሔር ነሢኦሙ ልቡና ውእቱ ዘይደሉ ለስብሐተ ዚአሁ.....ግዘት ዘኢጲፋንዮስ	Rətuʿä Hāymānot
31	ድርሳን ዘኢጲፋንያ በእንተ አስተርእዮቱ ለክርስቶስ ወኢሰየ ሰሞ በአፍቅሮ ትሕትና ልብ ወበኢፈቂደ ተወድሶ	Rətuʿä Hāymānot
32	ድርሳን ዘቴዎፍሎስ...ስምዑ ፍቁራን ኢሳይያስ ርእየ ዐበየ ጸጋሁ ለአምላክ ዘንጹሕ እምነደ እሳት	Theophilius of Aksum
33	ድርሳን በጥልቀተ ኤጲፋንያ...ነአምን ወልደ እግዚአብሔር እምቅድመ ዓለም ዘእንበለ መዋዕል ሶፍአብ	Abba Athanasius of Alexandria
34	ድርሳን ዘቅዱስ ወብፁዕ ሚናስ... በእንተ ቅድስት ወላዲተ አምላክ .... ብፁዕ ሐዋርያ ጳውሎስ ንዋይ ኀሩይ ወቅዱስ ወላእከ ወንጌለ መለኮት	Abba Minas of Aksum

35	ድርሳን ዘቅዱስ ፍልስኪኖስ ዘሀገረ ምንብግ..... ስምዑ ኦ ፍቁራንየ ኩሎ መሥዋዕታተ	Pheloxenus
36	ድርሳን ዘዚአሁ ለዮሐንስ በእንተ ምጽዋት .....ጽሑፍ ዐቢይ ብእሲ መሓሪ ወክቡር ብእሲ ተሣሃለ እስመ እንክ አኃውየ ኦሪትኒ እምላዕሉ ያመክር	Johannes
37	ድርሳን በእንተ ሰንበተ ክርስቲያን ተግሣጽ ዘደረሰ ቴዎፍሎስ በእንተ ጸም.....ከመ ታእምሩ ንነግረክሙ ወንዜንወክሙ ሕገ እግዚአብሔር	Theophilus
38	ድርሳን ዘዚአሁ ለዮሐንስ በእንተ ጾም ሐዋዝ ለኖትያት	Yohannes
39	ድርሳን ዘዮሐንስ አፈ ወርቅ ዘይትነበብ በቀዳማይ ሰንበተ ጸም....-ንለቡ አኃዊነ ወንነጽር በአዕይንት መንፈሳዊት	Yohannes Afä Wärq
40	ድርሳን ዘቅድስት ጾመ ፋሲካ.....እስመ መፍትው ናአምር ኃይላ ለጸም ወበቁዔታ	Rətuʿä Hāymānot
41	ድርሳን ዘደረሰ አባ ኤፍሬም በካዕብ ሰንበተ ጸም.....ንዑ ጠቢባን ንትፈጋዕ ዮም እምትምህርት ዘፈድፈደ ጣዕመ	Abba Ephraem
42	በሣልስ ሰንበተ አይሁድ ሶበ ንትዌፈይ ጾመ በሣልስት ሰንበት ...በእንተዝ ይቤ ወንጌል አሚሃ ወፅአ ኢየሱስ ውስተ ገዳም እመንፈስ ከመ ያመክሮ ዲያብሎስ	Unknown
43	ድርሳን በሣልስ ሰንበተ ክርስቲያን... ዘበእንተ ጾም ስምዑ አኃዊነ ፍቁራን ውሉዳ ለቤተ ክርስቲያን ...ንዜንወክሙ ዘበእንተ ጾም እስመ ብዙኅ ትረድዕ	Unknown
44	ድርሳን ዘአባ ያዕቆብ በሣልስ ሰንበተ ክርስቲያን ዘይትነበብ በጾም.... በስብሐቲከ ይኩን ቃልየ ወልደ እግዚአብሔር እስመ ለከ ይሴብሑ ኩሉ ፍጥረት	Abba Yāʿəqob of Serug
45	ድርሳን ዘዮሐንስ አፈ ወርቅ ዘይትነበብ በራብዕ ሰንበት ዘጾም.... ፍቁራንየ ናሁ ቀርበ ጾም ትዱስ ወመዋዕል ዘትኔ ደብኅ መንፈሳዊ	Yohannes Afä Wärq
46	ድርሳን ዘርቱዕ ሃይማኖት ዘበእንተ ጾም ምገሱ ለእግዚእነ ኢየሱስ ክርስቶስ....አኃዊነ ፍቁራን ዘታእምሩ ንዜከረክሙ በእንተ እላንቱ መዋዕል ቅዱሳን አጽዋመ ፋሲካ	Rətuʿä Hāymānot
47	ድርሳን ዘቅዱስ መስቀል ዘኃሠሠት እሌኒ ንግሥት ዘነሠሠት በመዋዕለ ያዝያን ንጉሥ..... ወአርገት ውስተ መዓርጋተ መዐርጊሃ ለኢየሩሳሌም ወረከበቶ ለብእሲ ልሂቅ ዘስሙ ሳሙኤል ወሐተተቶ እሌኒ	Unknown
48	ድርሳን ዘዮሐንስ ኤጲስቆጶስ ዘደረሰ በእንተ ቅዱስ መስቀል.... ምንተ እብል ወምንተ እነብብ ወምንተ እሰሚ	Yohannes Episkopos
49	ድርሳን ዘይትነበብ በመስቀል ዘጾም....ስማዕ ኦ አብ አይሁዳዊ ዘንተኬ ዘኢያእመርከ እፎ ተአምር ነቡዓተ ተግበሩ	Unknown
50	ድርሳን ዘዚአሁ ለዮሐንስ ዘይትነበብ በኃምስ ሰንበተ ጾም.....እግዚእነ ወአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ አዘዘነ በወንጌል ወይቤ ሶበ ትጼልዩ ከመዝ በሉ	Yohannes Afä Wärq

51	ድርሳን በኃምስ ሰንበተ ጾም ዘእምወንጌል.....ዘበእንቲአነ ወዚዚአነ ጸብአ ተሐቢዮ እምዚአነ መድኃኒነ	Unknown
52	ድርሳን ዘጎርጎርዮስ ቀሲስ ዘአንጾኪያ ዘሀሎ ውስተ ወንጌል በእንተ ዘሐርተመ ወልድ....መፍትው ወትረ ንስብክ ፍቅረ እግዚአብሔር ዘላዕለ ሰብእ	Gregory of Alexandria
53	ድርሳን በሣድስ ሰንበት በእንተ ዘይቤ ውስተ ወንጌል ነው ንቤየ ሥሩሐን.... መፍቀሬ ሰብእ ውእቱ መድኃኒነ ወበእንተ ዘከነ ሰብአ	Unknown
54	ድርሳን ዘአባ ያዕቆብ ዘይትነበብ በሳድስ ሰንበተ ጾም ፍሬ ጥዑም ወረባሕ	Abba Yāʿəqob of Serug
55	ድርሳን ዘሠሠዕና ዘይረሰ ርቱዐ ሃይማኖት በመዋዕለ አጽዋም.... እዜክር ዘቀዳሚ ህግ ቃለ ነቢያት ዘተሰውጣ ላዕሌሆሙ ጸጋሁ ሰመንፈስ ቅዱሰ	Rətuʿä Häymänot
56	ድርሳን ዘአቡ ኤፍሬም ዘይትነበብ በጸሎተ ሐሙስ ፍሥሓ ጸውዓተነ ትፈሣሕ ባቲ ወለተ ንጉሥ ሀቢ አዙቱተ ለእግዚእኪ	Abba Ephraem
57	ድርሳን በጸሎተ ሐሙስ ታበውሑኒሁ ኦ አማጽያን እንግርክሙ ክመ ሥጋሁ ለክርስቶስ መብልዐ ጽድቅ ዘበአማን ወደሙኒ ስቱ ሕይወት ዘለዓለም	Unknown
58	ድርሳን ዘመኃትወ ፋሲካ ዘዚአሁ ለአባ ኤፍሬም....ፍቁራን በዛቲ ዕለት ናመ መድኃኒነ ምስሰ ምውታን ወሐወጸሙ ለሕያዋን ወወረደ ውስተ ሲኦል	Abba Ephraem
59	ድርሳን ዘበዓለ ፋሲካ ዘደረሰ ርቱዐ ሃይማኖት ለሕዝብ ርቱዓነ ሃይማኖት ለእለ ተቀደሱ በኢየሱስ ክርስቶስ ወተሰምዩ ቅዱሳነ	Rətuʿä Häymänot
60	በሰኑየ ፋሲካ ወዘከመሰ ሐመ ወልደ እግዚአብሔር በእንቲአነ በቅድስት ሥጋሁ ክመ ይፈዲ ለነ መጽሐፈ ዕዳነ	Unknown
61	በሠሉስ ፋሲካ ድርሳን ዘብፁዕ ቴዎፍሎስ ዘበእንተ ሐዋርያት ወበእንተ ፈያታዊ ዘየማን...በጽሐ ዘመን ወጊዜ መፍትው ንበል ምስለ ኢሳይያስ ነቢይ ይትፈሣሕ ሰማይ	Abba Theophilus
62	ድርሳን ዘፌሎን ኤጲስቆስ በእንተ በዓለ ፋሲካ/በረቡዕ/..... ወአኮ ነጊሮተ ባሕቲቶ ኦ ፍቁራንየ በእንቲአሆሙ በኵሉ ጊዜ ይሁቦሙ ለእለ ይሰምዑ	Phelon/Felon/ Episqopos of Qirpsya
63	ድርሳን/በሐሙስ/ ዘዮሐንስ ኤጲስ ቆጶስ ዘቆስጠንጢኖስ በእንተ ዘይቤ እግዚእነ ኢየሱስ ክርስቶስ ለእመ ይትከሀል ይንልፍ ዝንቱ ጽዋዕ	Yohannes Episqopos of Constantinople
64	ድርሳን ዘኤጲፋንዮስ (በ፮ ፋሲካ) ዘሀገረ ቆጵሮስ በእንተ ሃይማኖት ዘንጽሕት..... ድንግል እንተ ይእቲ ቤተ ክርስቲያን ተአምን እግዚአብሔር አበ ወወልደ ወመንፈስ ቅዱሰ	Epiphanius of Cyprus
65	ድርሳን/በ፮ ፋሲካ/ ዘቅዱስ ወብፁዕ ኤጲስ ቆጶስ ቴፍሎስ በጽሐት ዐባይ ዕለት ቅድስት ትንሣኤሁ ለክርስቶስ እንተ ተዐቢ ወትነግሥ	Theophilus
66	ድርሳን ዘብፁዕ ወቅዱስ ቴዎፍሎስ (በጥልቀተ ፋሲካ/.....በቀዳሚ አዘዘሙ ለደቂቀ እስራኤል ይግበሩ ፋሲካ	Theophilus of Aksum
67	ድርሳን ዘብፁዕ ወቅዱስ ዮሐንስ በሰላመ እግዚአብሔር አሜን...ወኮነ በመዋዕለ ዶድያኖስ አረማይ..... ኀደጎ ለእግዚአብሔር በሰማይ ወሰገዱ ለጣዖታት	Yohannes käsis of Ethiopia

68	ገድል ወስም ዘቅዱስ ማርቆስ በዊኦ እልስክንድርያ በመዋዕሊሆሙ ለሐዋርያት፡ አመ ተካፈልዋ ለምድር ክፈሎ	Unknown
69	ድርሳን ዘቅዱስ ቄርሎስ ዘመንፈቀ ንምሳ.....ዐቢይ ግብር ውእቱ ፍቁራን ትሕትና ወፈድፋደ በቀ፡ያ	Qerəlos
70	ድርሳን ዘበእንተ ቅድስት ርክብ ወጥባኤ ካህናት፡ ናመክር ርእሰነ ፍቁራንየ ወነሐሊ ዘከመ እፎ ንሕነ	Unknown
71	ድርሳን ዘቅድስት ማርያም ዘደረሰ አባ ዮሐንስ....ብዙን ይትፌሣሕ ዘዘርአ ዘርኦ ውስተ ገራኁቱ ወርእዮ ከመ በቀቄለ ሠናየ	Abba Yohannes of Ethiopia
72	ድርሳን በበዓለ አርብዓ እንተ ይእቲ ዕርገቱ ለእግእዚነ ኢየሱስ ክርስቶስ ዘደረሰ ርቱዐ ሃይማኖት...ሰምዑ ዘንተ ኩልክሙ አሕዛብ ወአጽምኡ ኩልክሙ እሰ ታፈቅርዎ ለእግዚአብሔር	Rətuʿä Hāymānot
73	ድርሳን በድኅረ በዓለ ፶ ዘደረሰ አባ ቴዎፍሎስ.... ይቤ እግዚነ በወንጌል መነ፡ እምኔክሙ ዘቦቱ ፩ አባግዕ ወተገድፎ ፩ እምኔሆሙ	Theophilus of Aksum
74	ድርሳን ዘደረሰ ርቱዐ ሃይማኖት፡ በበዓለ ንምሳ.....እስመ ፍሥሓ ሊተ ውእቱ ተናግሮ ቃላቲሁ ለእግዚአብሔር ወነገረ ምግባራቲሁ ለኢየሱስ ክርስቶስ ወልደ እግዚአብሔር	Rətuʿä Hāymānot
75	ምንባብ ድኅረ በዓለ ፶..... ወዘይትፈናሂ መንፈስ ቅዱስ ላዕለ ነቢያት ከመ ኢኮነ ፍጥረተ አላ ዘእምሥላሴ	Unknown
76	ድርሳን ዘብፁዕ ሉልያኖስ ዘበእንተ አበው ቅዱሳን... በፍሥሓ ንሬኢ ዮም ስና ለቤተ ክርስቲያን ወርኢነ ዮም ተዝካሮ ለብፁዕ አቡነ ወኮኑነ አስተጋብአነ ለስብሐተ እግዚአብሔር ወበኩሉ ይሴባሕ እግዚአብሔር በሰማይኒ ወበምድርኒ (በአባ ገሪማ) ወዮምሰ እለኒ ኢየኅምርዎ ለእግዚኡ፡ር መጽኡ ይሴባሕዎ ለእግዚአብሔር	Lulyanos of Aksum
77	ድርሳን ዘብፁዕ ወቅዱስ ሚናስ ዘበእንተ ቅዱሳን ሐዋርያት ወውዳሴ ትምክሕት ለነ ከመ ንዜኑ ክብሮሙ ..... እስመ ይቤ ወንጌላዊ እሎንተ ፲ ወ፪ ፈነዎሙ ኢየሱስ ወአዘዞሙ እነዘ ይብል ሰብኩ ወንጌለ መንግሥተ ሰማያት	Minas bishop of Aksum
78	ድረሳን ዘርቱዐ ሃይማኖት በእንተ አርድእት ወበእንተ ማኅበሮሙ ለቅዱሳን...በእንተ ዕበዮሙ ወሥነ ገድሎሙ ለሰማያት አቀድም አእኩቶቶ ለእግዚአብሔር	Rətuʿä Hāymānot
79	ድርሳን ዘርቱዐ ሃይማኖት ዘይትነበብ በጸሎታ ለማርያም ወላዲተ አምላክ....ንሴብሖ ለእግዚአብሔር በብዝኃ ምሕረቱ እስመ እንከ በጽሐ ሠናይ ዘመን	Rətuʿä Hāymānot
80	ድርሳን ዘቅድስት ወላዲተ አምላክ ዘደረሰ ሳዊሮስ....አኃውየ ነሐሊ በልብነ በእንተ ማርያም ወንርአይ ባቲ ምስጢረ ዘመንክር ዘተፈጸመ ላዕሌሃ	Severus

81	ድርሳን ዘብፁዕ ወቅዱስ አቡነ አብርሃም ወዘቅዱስ ወንጹሕ ይስሐቅ ወልዱ....ይቤሎሙ እግዚአብሔር ለሠራዊተ መላእክቲሁ ብየ አርክ በዲበ ምድር ወይቤልዎ መኑሃ እግዚኦ ወይቤሎሙ አብርሃምሃ	*Unknown*
82	ዘምትረተ ርዕሱ ለዮሐንስ .ድርሳን ዘብፁዕ ቴፍሎስ .....ብዙኃን ዐበይት ሰብእ እለ ኮኑ ዘበዝ ዓለም	*Theophilus*
83	ድርሳን ዘዮሐንስ በእንተ ሄሮድያዳ.....ናሁ ሄሮድያዳ ተዐብድ ወትዘፍን ካዕበ	*Yohannes of Constantinople*
84	ድርሳን ዘቁልዝም ዘደረሰ ሚናስ ....እሬኢ ዮም ዘመነ ዘአየር እስመ ነዋ ተሰርገወት ምድር በጽጌያት	*Abba Minas of Aksum*

Appendix 4

***The MS of Rətuʿä Häymänot of* Tänä Qirqos**		
Annual homilies		***Author***
1	ድርሳን ዘዮሐንስ ዘርቱዐ ሃይማኖት ዘደረሰ በእንተ ቅዱስ ዮሐንስ መጥምቅ በዕለት ወዓባይ ዕለት እንተ ይእቲ አውደ ዓመት	Rətuʿä Häymänot
2	ድርሳን ዘሚናስ... በእንተ ክቡር መስቀል ብፁዕ ጳውሎስ ሐዋርያ እንዘ ይነጽር እንተ እግዚአብሔር አብ አፍቂሮ	*Minas bishop of Aksum*
3	ሥንላዝ ዘእሌኒ.... ወሶን ዘመነዕሰ ቀስጠንጢኖስ ወዚያ ንጉሥ ብእሲ ፈራሄ እግዚአብሔር ...ወይእቲ እሌኒ ሰማ	*Unknown*
4	ድርሳን ዘቅዱስ ሚናስ... በእንተ ሰብአ አርድዕት.. ኄረ ከዊኖ በህላዌሁ ዘኩሎ እግዚአብሔር አብ	*Minas bishop of Aksum*
5	ድርሳን ዘቄርሎስ... ዘእስክንድርያ... በቅድመ ኩሉ ጉበዔ ዘርቱዓነ ሃይማኖት እምክብሮሙ ወእምስብሐቶሙ ለቅዱሳን ኩሉ ነገር ይውሕድ	*Qerəlos Bishop of Alexandria*
6	ድርሳን ዘቅዱስ ወብፁዕ ሚናስ በእንተ አባ ዮሐኒ... ሶበ ተዘክረ ጻድቃን ንዜክር ሰቤሃኬ ኩሉ ምግባረ ሠናየ ናጠሪ	*Minas bishop of Aksum*
7	ድርሳን ዘርቱዐ ሃይማኖት ዘደረሰ በእንተ ብፁዕ ወቅዱስ ሚካኤል ሊቀ ... መፍትው አኃዊየ ንዘክር ዕበዮ ለአብ ውኂሩተ ዘወልድ	Rətuʿä Häymänot
8	በስመ አብ... ድርሳን ዘብፁዕ ድራቲዮስ በእንተ ሚናስ ሰማዕት ብፁዕ ሐዋርያ ጳውሎስ ይነግር ወይቤ ሀለዉ እለ ተአመኑ ተሰፈዎሙ ንዋየ	*Deratiyos*

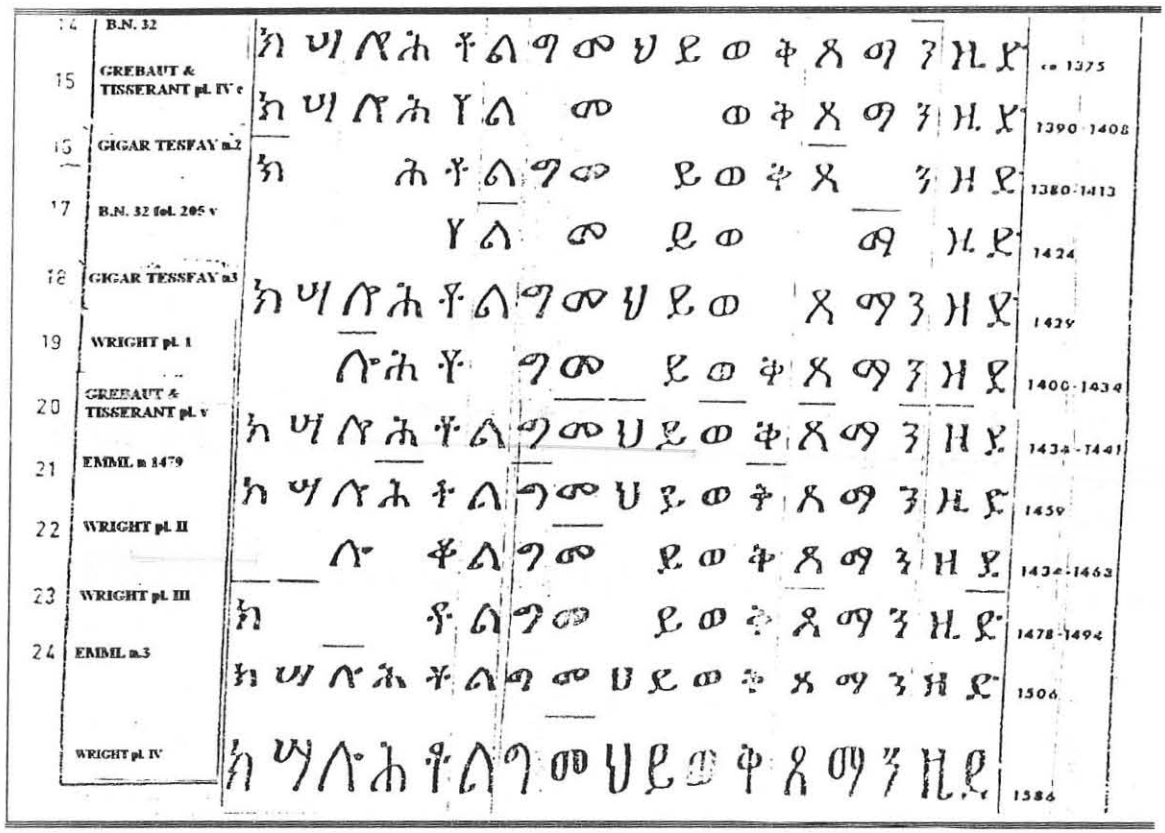
9	ድርሳን ዘጴጥሮስ ወማርቆስ ወንጌላዊ ቦአ እስክንድርያ በሰቡዕ ዓመቱ ለኔሎስ ንጉሥ	Unknown
10	ድርሳን ዘብፁዕ ወቅዱስ ፍሬሞናጦስ ኤጲስ ቆጶስ ዘአክሱም ጻህቀ ኮነኒ በነገራቲክሙ በዘኮነ ክርስቲያነ ብሔርክሙ	Unknown
11	በስመ አብ.. ድርሳን ዘአባ ያዕቆብ በእንተ ስብከተ ጌና ...ወልደ እግዚአብሔር ዘውእቱ ቃል ዘይዜምር ስብሐቲክ	Abba Yāʿəqob of Serug
12	ድርሳን ዘአባ ያዕቆብ ዘብርሃን ...ወሖረት ትራአያ ለአረጊት እንተ ብሊት ወፅንስት እስመ አምነት ዘሰምዓት እመልአክ	Abba Yāʿəqob of Serug
13	ድርሳን ዘናላዊ... ተመየጠት ትግባዕ ቤታ ማርያም እምድኅረ ዝንቱ እስመ በጽሐ ጊዜ ትወልድ	Abba Yāʿəqob of Serug
14	በጸሎተ ሚካኤል ወገብርኤል... ድርሳን ዘባስልዮስ... ኦልቦ አመ ትጸግብ ቤተ ክርስቲያን እንዘ ከመዝ ቃላት	Bāsləyos (Basil)
15	ድርሳን በበዓለ ጌና ቅድስት እንተ ይእቲ ልደቱ ለመድኃኒነ... በይእቲ ዕለት ብዙኅ ምሕረቱ ወኃያል ፍቅሩ... ወጸጋሁ ዘእግዚአብሔር	Rətuʿä Hāymānot
16	በሰንበተ ጌና... ድርሳን ዘቴምፍሎስ...መኑ ይነገር ኃይለ እግዚአብሔር ወይገብር ከመ ይስማዕ ኩሎ ስብሐቲሁ	Theophilus of Aksum
17	በሕፃናት... ዘደረሰ በእንተ ልደቱ ለመድኃኒነ... መንክረ ወቢየ ገብረ እግዚአብሔር በልደተ ወልዱ	Abba Yāʿəqob of Serug
18	ድርሳን...ዘደረሰ በእንተ ቅዱስ...እስጢፋኖስ...ወብፁዕ ጳውሎስ ሐዋርያ ንዋይ ኀሩይ ይነገር ወይብል አቀድም አእኩቶቶ ለእግዚአብሔር	Rətuʿä Hāymānot
19	ድርሳን ዘአባ ኤልያስ በእንተ ብፁዕ መጣዕ ዘውእቱ ሊባኖስ... ንነግረክሙ አኀዊነ ወዘከመ ሐይወ በምድር ወዘከመ ተዐገሠ ውስተ ምድር	Abba Elias
20	ድርሳን ዘበዓለ ኤጲፋንያ...ወኢሰመየ ስሞ በአፍቅሮ ትሕትና...ሰሚያ ቃለ እግዚአብሔር... ወዐቂበ ሕጉ ይምርሖሙ ውስተ ሕይወት ዘለዓለም	Rətuʿä Hāymānot
21	ድርሳን በበዓለ ኤጲፋንያ በቀና ዘገሊላ ዘደረሰ ቴየፍሎስ... ስምዑ ፍቁራን ኢሳይያስ ርእየ ዐበየ ጸጋሁ ዘንጹሕ እምነደ እሳት	Theophilus of Aksum
22	በሰሉስ ኤጲፋንያ... ድርሳን በጥልቀተ ኤጲፋንያ ዘአትናሲስ በእንተ ትስጉቱ ለእግዚአብሔር ቀለ ንእመን ወልደ እግዝአብሔር	Athanasius of Alexandria
23	ድርሳን ዘብፁዕ ሚናስ ዘአክሱም በእንተ ቅድስት ወላዲተ አምላክ ብፁዕ ሐዋርያ ጳውሎስ ንዋይ ኀሩይ ወቅዱስ ወላእከ ወንጌለ መለኮቱ	Minas of Aksum
24	በድራረ ጸም ቃለ ተግሣጽ ዘደረሰ ብፁዕ ቴፍሎስ በእንተ ጸም...ከመ ታእምሩ ኩልክሙ	Theophilus Episqopos

25	በቀዳማይ ሰንበተ ጸም... ድርሳን ዘቅድስት ጸም... ዘደረሰ ርቱዐ ሃይማኖት ለሕንጸ ምዕመናን እስመ መፍትው ናእምር ኀይላ ለጸም ወበቁዔታ	Rətuʿä Häymänot
26	በሰንተ አይሁድ... ድርሳን ሶበ ንትዌፈይ ጸመ በሣልስ ሰንበት በእንተ ዘይቤ ወንጌል አሜሃ መጸአ ኢየሱስ ውስተ ገዳም እመንፈስ ከመ ያመክሮ ዲያብሎስ	Unknown
27	በሣልስ ሰንበተ ክርስቲያን... በስመ አብ...ዘበእንተ ጸም ስምዑ አኃዊየ ፍቁራን ውሉዳ ለቤተ ክርስቲያን ንዜንወክሙ...እስመ ብዙኀ ትረድእ ወብዙኀ በቁዔት ባቲ	Unknown
28	ድርሳን ዘርቱዐ ሃይማኖት በእንተ ጸም ምግቡ ለእግዚአብሔር (በረቡዕ በሰንበት)	Rətuʿä Häymänot
29	በሯ ሰንበት...ድርሳን ዘጎርጎርዮስ በእንተ ምሳሌ ዘሀሎ ውስተ ወንጌል በእንተ ዘሕርቱም ወልድ... መፍትው ወተረ ንስብክ ፍቅረ እግዚአብሔረ ዘላዕለ ሰብእ እስመ ቦቱ የሐዩ	Gregory of Antioch
30	በ፮ቱ ሰንበተ ክርስቲያን...አምጹኡ ፈጢነክሙ አልባሰ ቅድው ወአልብስዎ ወአምጽኡ ዘእምላእሉ ተአነመ	Unknown
31	በሰንበተ አይሁድ...ድርሳን በእንተ ዘይቤ በወንጌል ንዑ ንቤየ ሥሩሓን ወአአርፈክሙ	Unknown
32	ድርሳን ዘቅዱስ መስቀል ዘንሠሠት እሌኒ ንግሥት በመዋዕለ ያዝያን ወአዓርገት መዓርግተ መዓርጊሃ ለኢየሩሳሌም ወረከበቶ ለበእሲ ልሂቅ ዘስሙ ሳሙኤል	Unknown
33	በሦስተኛ...ድርሳን ዘርቱዐ ሃይማኖት ዘደረሰ በመዋዕለ ጸም ሕገ ቃለ ነቢያት ዘተሰውጠ ላዕሌሆሙ ጸጋሁ ለመንፈስ ቅዱስ ለለ አሐዱ በበመጠን	Rətuʿä Häymänot
34	በስመ አብ...በጸሎተ ሐሙስ ፍሡሓ ጸውተነ ንትፈሣሕ ባቲ ወለተ ንጉሥ ሃቢ አኮቴተ ለእግዚእኪ	Unknown
35	በስመ አብ...መኃትው ፋሲካ ... ዘዚአሁ ለአባ ኤፍሬም...ፍቁራን በዛቲ ዕለት ናመ መድኃኒነ ምስለ ሞውታን	Yohannes Afä Wärk
36	ድርሳን ዘበዓለ ፋሲካ ቅድስት ዘደረሰ ርቱዐ ሃይማኖት...ለእለ ተወደሱ በክርስቶስ ኢየሱስ ወተሰምዩ ቅዱሳነ	Rətuʿä Häymänot
37	በሳኒታ ፋሲካ... ወዘከመሰ ሐመ ወልደ እግዚአብሔር በእንቲአነ በቅድስት ፋሲካ ከመ ይፈዲ ለነ መጽሐፈ ዕዳነ	Unknown
38	ድርሳን ዘአባ ቴፍሎስ ዘበእንተ ሐዋርያት ወበእንተ ፈያታዊ ዘእምየማን...በጽሐ	Theophilus
39	በ፴ ፋሲካ...ድርሳን ዘፈሎስ...ወአኮ ነጊሮታ ባሕቲቶ ፍቁራንየ በእንቲአሆሙ	Phelon/Felon Episqopos
40	ድርሳን...ዘዮሐንስ በእንተ ዘይቤ እግዚአነ ኢየሱስ ክርስቶስ ለእመ ይትከሀል ንልፍ ዘንቱ ጽዋዕ	Yohannes

41	ድርሳን ዘኤጲፋንዮስ በእንተ ሃይማኖት...ዘቅድስት-ድንግል እንተ ይእቲ ቤተ ክርስቲያን እምነ እግዚአብሔር አብ ወወልድ ወመንፈስ ቅዱስ	*Epiphanius of Syprus*
42	ድርሳን ዘብፁዕ -ቲዮፍሎስ ዘአክሱም በእንተ በዓለ ፋሲካ ... በጽሐት ዓበይ ዕለት ወቅድስት ትንሣኤሁ ለክርስቶስ	*Theophilus of Aksum*
43	(በጥልቀተ በዓለ ፋሲካ) ... ድርሳን ዘብፁዕ ወቅዱስ ቴፍሎስ ዘአክሱም ... በቀዳሚ አዘዞሙ ለእግዚአብሔር ለደቂቀ እስራኤል ይግበሩ በዓለ ፋሲካ	*Theophilus of Aksum*
44	(ዘርክበ ካህናት) ... በስመ አብ ወወልድ ወመንፈስ ቅዱስ ዘመንፈቀ ንምሳ... ዐቢይ ግብር ውእቱ ፍቁራንየ ተሐትና ወፈድፋደሰ	*Theophilus*
45	ድርሳን ዘበዓለ አርባ እንተ ይእቲ ዕርገቱ ለእግዚእነ አዳሉስ ክርስቶስ ውስተ ሰማይ ስምዑ ዘንተ ኩልክሙ አሕዛብ ወአጽምኡ ኩልክሙ እለ ትፈርሀዎ ለእግዚአብሔር	Rətuʿä Hāymānot
46	ድርሳን ዘብፁዕ ወቅዱስ ቴዩፍሎስ ዘደረሰ በበዓለ አርብዓ ... ይቤ እግዚአብሔር በወንጌል መኑ እምኔክሙ ብእሲ ዘቦቱ ምእት	*Theophilus*
47	ድርሳን በበዓለ ኃምሳ ዘደረሰ ርቱዐ ሃይማኖት እስመ ፍሥሓ ሊተ ተናግሮ ቃላቲሁ ለእግዚአብሔር	Rətuʿä Hāymānot
48	ድርሳን ዘአባ ገሪማ ዘደረሰ ሉሊያኖስ ዘአክሱም ዘበእንተ አበው ቅዱሳን በፍሥሓ ንርኣይ ዶም ስና ለቤተ ክርስቲያን	*Lulianos of Aksum*
49	ድርሳን ዘቅዱስ ወብፁዕ...ሚናስ ዘበእንተ ሐዋርያት ወውዳሴ ትምህርትነ ለነ	*Minas bishop of Aksum*
50	ድርሳን ዘደረሰ ርቱዐ ሃይማኖት በእንተ አርድእተ እግዚእነ... በእንተ ዕበዩሙ ወሥነ ገድሎሙ ለሰማዕት	Rətuʿä Hāymānot
51	በስመ አብ...ድርሳን ዘቅድስት ማርያም ወላዲተ አምላክ ዘደረሰ ሳዊሮስ ርቱዐ ሃይማኖት አኃዊነ ንሐሊ	*Severus*
52	ድርሳን ዘቅዱስ አቡነ አብርሃም ወንጹሕ ወቅዱስ ይስሐቅ	*Unknown*
53	በስመ አብ...ድርሳን ዘቅድስት ማርያም ዘደረሰ አባ ዮሐንስ ዘኢትዮጵያ በሰላመ እግዚአብሔ... ብዙኅ ይትፌሣሕ ዘርኦ ዘዘርአ	*Abba Yohannes of Ethiopia*
54	ድርሳን ዘሰንበተ ክርስቲያን... በስመ አብ ዘይትነበብ ድኅረ ወንጌል እግዚአብሔር የሃሉ...አነ አስቶና ሊቀ ጳጳስ ዘሮሜ	*Astona of Rome*
55	ድርሳን በእንተ ሰንበታት ዘደረሰ ርቱዐ ሃይማኖት ስምዑኒ ጠቢባን ወአጽምዑ ሠሃየ ማእምራን	Rətuʿä Hāymānot

Appendix 5

The MS of Rətuʸä Hāymāanot of Qəddəst Səllassie		
	Annual Homily	*Author*
1	በስመ አብ...ድርሳን ዘአርባዕቱ እንስሳ ዘደረሰ ርቱዐ ሃማኖት በእንተ ኩሎሙ ነገደ መላእክት ሕያዋን እለ ተፈጥሩ እምእሳት ወነፋስ	Rətuʸä Hāymānot
2	በስመ አብ...ድርሳን ዘአርባዕቱ እንስሳ ዘጸወፀ ካህናተ ሰማይ ዘወዕአት እምኢየሩሳሌም ከመ ይትነገር ዕበዮሙ ወክብሮሙ .... ለሚካኤል ወገብርኤል	Rətuʸä Hāymānot
3	ድርሳን ዘሰንበት ዘደረሰ ርቱዕ ይማኖት አጽምዑ ኦ ሰማእያውያን ስብከተ መድኃኒት ዘዘመድምም ዘውእቱ ኢየሱስ ክርስቶስ	Rətuʸä Hāymānot
4	ድርሳን ዘልደት.....ክርስቶስ ሕይወትየ ክርስቶስ እምነትየ ክርስቶስ ፍርቃንየ..... በእንተ ልደተ አምላክ እምድንግል እንዘ ተሐውር ኀበ አግብርት ለተጽሕፎ በጽሐ ዕለተ ግዕዛንነ	Rətuʸä Hāymānot
5	ድርሳን ዘጥምቀት....ቃለ ድርሳን ዘርቱዐ ሃይማኖት በእንተ ዘተጠምቀ አምላክነ ክርስቶስ በፈለገ ዮርዳኖስ ወዘመ ኮነ ስምዐ አብ ለወልዱ	Rətuʸä Hāymānot
6	ድርሳን ዘቀበላ ጾም ዘይትነበብ በቀበላ ጾም በቁዔት ለእለ ይጸውሙ ረባሕ ለእለ ይገብሩ	Rətuʸä Hāymānot
7	ድርሳን ዘቅድሰት ዘይትነበብ በቅድስት ጾም ሰንበተ ክርስቲያን... በእንተ ጾም እመ ኩሉ ምግባራት እስመ እምኔሃ ይትወለድ ንጽሐ ሥጋ	*Unknown*
8	ድርሳን ዘይትነበብ በካልዕ ሰንበተ ጾም... በዕለተ ቦአ አግዚእነ ምኩራቦሙ ለአይሁድ ወመሀረ በእንተ ጾም እንተ ይእቲ እመ ኩሎን ምግባራት እንኑ እምኔሃ ይትወለድ ሰላም	*Unknown*
9	ድርሳን ዘመጸጉዕ ዘሣልስት ሰንበተ ጾም... እመ ኩሉ ምግባራት ወእምኔሃ ይትወለድ የዋሃት	*Unknown*
10	ድርሳን ዘደብረ ዘይት ዘይትነበብ በራብዕት ሰንበተ ጾም እንተ ይእቲ ደብረ ዘይት ቅድስት.... በእንተ ጾም እመ ኩሎን ምግባራት ወእምኔሃ ይትወለድ ውሂብ ወቃልሂ ጥዑም	*Unknown*
11	ድርሳን ዘርቱዐ ሃይማኖት ዘይትነበብ በኃምስ ሰንበተ ጾም በእንተ ስምዕ ወበእንተ ምንኩስና ወበእንተ ሰብሳብ ንጹሕ ከመ እሉ ፫ በፅዱ ይትዔረዩ በመንግሥተ ሰማያት	Rətuʸä hāymānot
12	ድርሳን ዘርቱዐ ሃይማኖት ዘይትነበብ በሳድስ ሰንበተ ጾም በእንተ ምግባራት ዘለጽድቅ በሰላመ እግዚአብሔር አሜን:: በእንተ ሃይማኖተ እግዚአብሔር...	Rətuʸä hāymānot



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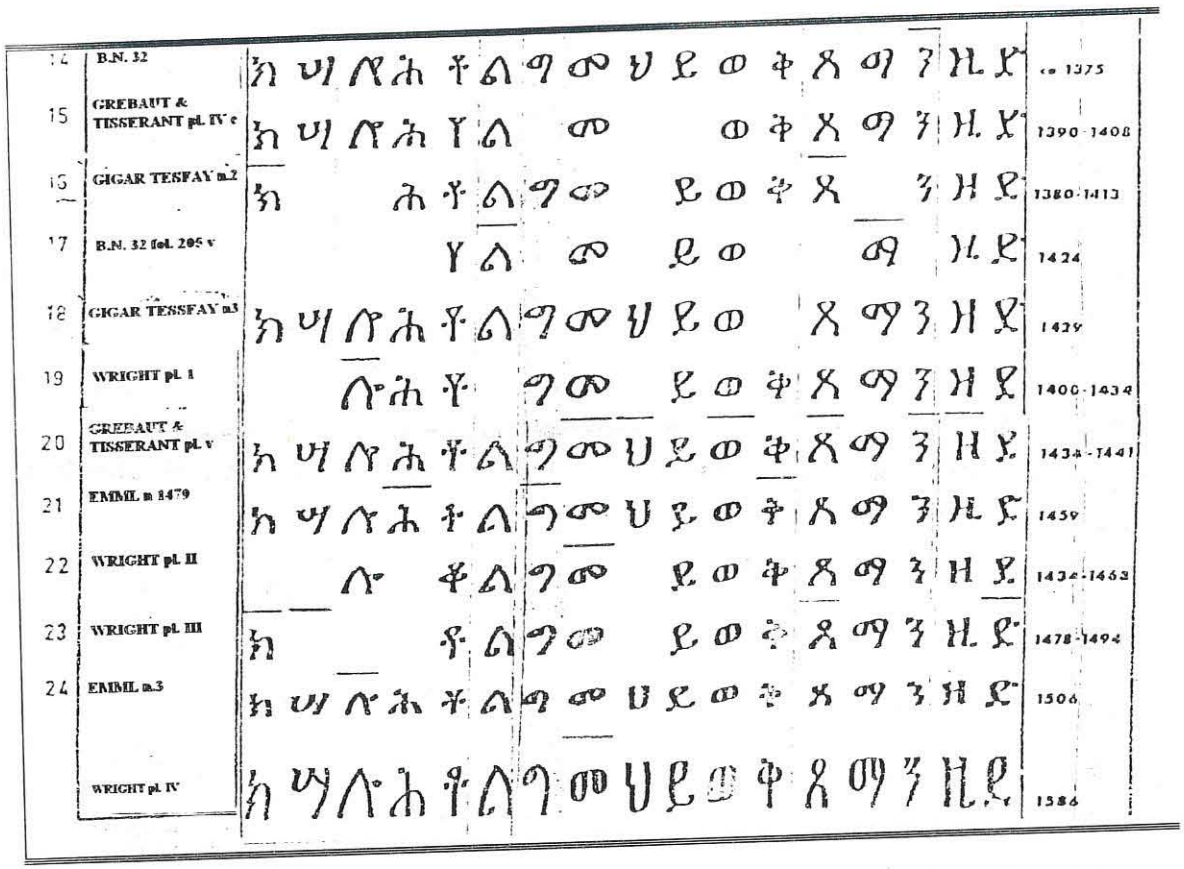

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DECLARATION

I certify that this work, submitted in the partial fulfillment of the requirements for the degree of Master of Philology in the department of linguistics, has not been submitted for a degree of MA at any other college, and that is entirely my own work. I agree that the library may lend / copy the thesis upon request.

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Professor Baye Yimam

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