

Addis Ababa University  
School of Graduate Studies  
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Department of Linguistics

A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE  
STUDY IN PARTIAL FULFILLMENT OF THE DEGREE OF  
MASTERS OF LINGUISTICS  
IN  
PHILOLOGY

***A COMPARATIVE STUDY OF TWO NEW  
TESTAMENTS***

*(THE EARLY NEW TESTAMENT AND THE SALAMA NEW TESTAMENT)*

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2008

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## **Acknowledgments**

I wish to express my gratitude to Dr. Amsalu Aklilu who generously gave of his time to check the material in the research and who made valuable suggestions, comments in his specialized field, providing tools and references.

## **Abstract**

This study is an attempt at a textual, paleographical and linguistic analysis of two versions of the Ethiopic Gospels a manuscript of the 5<sup>th</sup> C, Early New Tesfament (ENT) and the Salame New Testament of the 14<sup>th</sup> C (SNT), Both are unpublished text.

In chapter one, the background of the study is given, and a review of related literature is made in chapter two.

In the third and fourth chapters, through linguistic analysis, phonological and orthographical changes have been examined and compared. Paleographical and morphological changes have been explained here.

Chapter five deals with textual analysis. Chapter six summarizes the analysis and discussions and comes up with conclusions and recommendations.

## List of abbreviations and symbols

### Abbreviations:

ENT = Early New Testament found in the monastery of Abba Gerima  
which is found in the monastery of Abba Gerima, Tigray

SNT = Salama New Testament which is found in the National Library,  
Addis Ababa

f. = folio

ff.= folios

MS= manuscript

MSS= manuscripts

E.O.T.C= Ethiopian Orthodox Tewahido Church

r= recto

v= verso

### Symbols or signs:

>-changes into

<-comes from

ø-zero pronunciation

### Transliteration

In the study sources in Geez languages are cited in the same language of origin and their English translation given next to it. In the translation part, Ethiopian names of books, places, personalities etc . . . are given in transliteration for the sake of simplicity.

I have used the following system of transcription which I illustrate below with the consonant “B”

በ = Ba

ቡ = Bu

ቢ = Bi

ባ = Bā

ቤ = Be

ብ = Bə

ቦ = Bo

Except the insertion of the sound “W” next to the consonants. I have applied the same system for labiovelars ከ. K<sup>w</sup>a

Some Ge'ez sounds have no equivalent in the English language. So they are transcribed as follows.

ሐ = H/h

ኀ = H/h

ሠ = S

ሰ = S

ሸ = Š

ሸ = Č

ኸ = Ṇ/n

አ = '

ዐ = '

ገ = z

ጂ = Ğ/g

ጠ = T/t

ጨ = Ĉ

ጸ = P

ጻ = S

ፀ = D/d



The first illuminated folio of the Gospel of Abba Gerima I

## **CHAPTER ONE**

### **INTRODUCTION**

Ge'ez is a language in which indigenous and translated works have been presented. The indigenous literary works are like royal chronicles, hagiographies of saints, accounts of theological controversies and locally composed anaphoras. It also contributed to the Christian world by preserving some important religious works in transition. For example the Book of Enoch, the Book of Jubilees and the Ascension of Isaiah have been preserved in their entirety only in Ge'ez version. So, Ge'ez is one of the most fertile languages in the literary world (Getachew Haile 1993:43).

Ge'ez is the classical language of Ethiopia and belongs to the Semitic language family. Although Ge'ez ceased to be spoken in the twelfth or thirteenth century, it has remained the language of Christian literature and of liturgy. Our knowledge of the language derives from the vast literature written in Ge'ez.

The literature includes religious texts such as the Bible . In general, most books were translated from Arabic, Greek, either directly or through Arabic from Syriac and Coptic, mostly through Arabic (Leslaw 1987).

#### **1.1 Background of the study**

Among the very few languages of the world into which the Bible was translated during the first centuries AD, one is Ethiopic or Ge'ez. In assessing the history of the translation of the Bible into Ethiopic/ Ge'ez, one has to look at least briefly in to the historical, religious, and cultural backgrounds of the century. (Mikira Silassie 2000:1)

Ethiopia, with her unique geographical setting in the Horn of Africa and on the Western side of the Red Sea, had been for over two millennia a bridge between the civilization of Africa and the Middle East. In the course of its long history setting, Ethiopia had developed close contacts with the people of South Arabia, Egypt and Israel. These contacts, however, had been affected largely by climatic and economic conditions.

People from the above regions especially from South Arabia started long time before 1,000 years BC to migrate to Ethiopia. In AD from Abba Salama the first up to Abba Salama the junior the migrants had subsequently introduced into their new country of asylum their language, their writing system, which underwent significant alterations and improvement later, and other aspects of their cultural and religious literature and translation.

## **1.2 Statement of the problem**

The early translation of the Ethiopic Bible into Ge'ez and its revision in the 14<sup>th</sup> century are recorded. Such translations and revisions have significant variant readings. And they are full of banal or conjunctive errors.

The accumulation of these errors may disfigure the text and may change the true word of God. So there is not a critical edition of the Ethiopian Bible .

The Holy scriptures have a long period of history. The Ethiopian Bible manuscripts have not been studied well. Lathoug the Bible has been studied in a general way. The question when, by whom and from what languages the Bible was translated into Ge'ez is still a matter of debate. Therefore, the sudy of the Early New Testament and the Salama New Testament is an open research agenda. So that the general purpose of

this theses is focused on the comparison of these two New Testaments, particularly in the Gospel of Luke.

### **1.3 Objective of the study**

The broad objective of the study is to assess the historical and linguistic analysis of the Holy Scriptures, particularly Early New Testament and Salama New Testament in line with this broad objective, the study tries:-

- a) To find out the real time of this original documents
- b) To find out the basic variation and relations between ENT and SNT
- c) To enable Theologians, linguists, paleographers, historians and philologists to get benefits out of it.

### **1.4 Significance of the study**

The Ge'ez versions of the Bible is the oldest, the most extensive, and in more than one respect the most important monument of Ethiopic literature. Owing to its great antiquity and to the indisputable fact that it was originally translated from the study of the text of the Bible , especially that of Early New Testaments and Salama New Testament to ascertain the lexical importance it will suffice to have the major part of the vocabulary of Gee'z is contained in the Biblical books.

The researcher hopes that contributes to a better and clear understanding of the Bible translations besides, since the ENT and SNT, the material which this study mainly based, not studied with in comparison. So this work serves as reliable source for further studies and to make a critical addition of the Ethiopic Bible. It also draw the attention of young Ethiopian historians, theologians and philologists to the basic Ethiopic Bible .

Moreover it is a valuable piece of those who want to come up with a complete Ethiopian Bible study.

### **1.5 Limitations of the study**

The first problem is that the result taking causes side by side with this paper is the main disturbance for the study difficulties have been encountered in the accessibility of manuscripts. Even if the Early New Testament, which is the Gospel of Gerima I is available in the old age monastery.

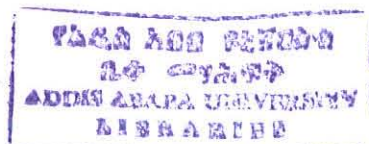
The scope of the study of this paper is limited to philological and historical value of the language in both New Testaments in general and in the Gospel of Luke in particular.

### **1.6 Method of the study**

The main sources for the present study are the Holy Scriptures called Early New Testament and Salama New Testament. Early New Testament, known as Gospel of Gerima, is found in the monastery of Abba Garima. And Salama New Testament was there in the convent of Hayq and is now in the National Library of Addis Ababa. In addition, individuals who have capacities of these materials in their hand have been consulted. In formal interviews are also intended to hold using questioners. The sources have been collected from the concerned monasteries, churches, scholars, and the libraries.

To eliminate any kind of possible misunderstanding because of ambiguous words or sentence, the researcher consulted Ge'ez language experts, theologians and historians.

Finally philological, historical facts found in the two New Testaments including textual analysis of the MSS have been complemented by the supplementary sources and the conclusion has been presented.



## CHAPTER TWO

### REVIEW OF REALTED LITRATURE

#### 2.1 THE NECESSITY OF 4 CRITICAL EDITION OF THE ETHIOPIAN BIBLE FROM THE PHILOLOGICAL AND THEOLOGICAL POINT OF VIEW

Being a translation of the Greek Alexandrian Bible, the *Versio Aethiopica* has been utilized for the great Septuagint editions of Cambridge and Göttingen. Unfortunately, critical texts are not available for all the books of the Old Testament –a somewhat surprising fact, if we consider that the *Editio princeps* of the Ethiopic Psalterium, which was also the first printed text in Ge'ez, was published more than 450 years ago. Oscar Löfgren refers to the “Chaldic” Psalterium edited in Rome in 1513 by the Cologne prelate Johannes Potkens. This text was reprinted in the London polyglot Bible of 1657, where its diverging readings are given beneath the Latin translation of the Septuagint text. Potken’s edition was of course not a critical one, on more so than the edition of some minor texts that were published in the years 1654-61 by Nisselius and Petraeus: Genesis 1-4 Ruth, Song of Songs, Joel, Jonah, Zephaniah, and Malachi. Ezekiel, with an Amharic translation and commentary by Kidana Wald Kefle, was published in Addis Ababa in 1916 (A.D. 1923-24). The only complete edition of the Old Testament in Ge'ez is that of the Catholic Mission in Eritrea, due mainly to the labours of Francesco da Bassano, the author of the well-known Tigrina dictionary. It was published in Asmara in 1922-26 and forms, together with the New Testament edited by da Bassano in 1920, a complete Bible, the text of which seems to show some influence of the Latin Vulgate version.

The first critical edition to appear was ‘*Psalterium Davidis Aethiopice et Latine*’, which was published in 1701 by the great German scholar Job Ludolf, the father of Ethiopian studies. For his edition, Ludolf used three

manuscripts, and the more important differences are recorded and discussed in the notes. The Psalter text was studied more closely by Dorn in 1825 in his dissertation 'De Psalterio Aethiopico commentatio'. The second great scholar in the Ethiopia domain was August Dillmann. A theologian by profession, Dillmann not only provided us with his admirable Lexicon, his exhaustive Grammar, and his Chrestomathy which is still indispensable for every student of Ge'ez. Within the space of forty years, down to his death in 1894, he also found time to publish critical editions of the Octateuch, Books of Samuel and Kings, Old Testament Apocrypha, and Joel.

Dillmann's work was continued, more or less successfully, by Bachmann (Isaiah, Lamentations, Obadiah, Malachi). Pereira (Esther, Ezra, Nehemiah, Job, Amos), Löfgren (Daniel and seven of the Minor Prophets), Mercer (Ecclesiastes). Grebaut (Chronicles), and finally, in 1951, Gleave (Song of Songs). A second critical edition of the Octateuch was inaugurated by Boyd in 1909, but it did not reach beyond Leviticus. We are still in need of scholarly editions of Jeremiah, Ezekiel, Hosea, Micah, and Proverbs. For Jeremiah there is some compensation in the excellent study of Schäfers (1912). It is to be regretted that the author was prevented by a premature death from publishing this important text in the *Patrologia Orientalis*.

It seems that the task of editing Old Testament texts in Ge'ez has lost its attraction for young Ethiopians; how else can one explain the almost total lack of new editions since the thirties? The critical editions cited above are by no means homogenous. Some of them are based on young manuscripts, where there are now good old ones accessible. Others are not quite reliable in details. So there is a great need of new editions of unpublished or inadequately treated texts, based on an adequate number of old and representative manuscripts. Can we hope for a

renewal of interest in these studies? Since this was written, Micah was published critically by Fuhs (Bonn 1968).

It is not necessary, according to Oscar Löfgren suppose, for me to stress that in giving this unfavorable picture Löfgren excluded the books of Enoch, Jubilees and Ascension of Isaiah, of which complete copies were found in Ethiopia, While they have almost totally disappeared in the more central parts of Christendom. These texts have been repeatedly and competently edited.

The primitive Ge'ez version of the Old Testament is at its best a good witness to the Septuagint text, as it was found in codices about the middle of the first millennium. But there are many shortcomings on the part of the translators, who were not always competent for their difficult task. There are also numerous later corruptions of the text, and even lacunae of considerable extent. An example is found in the edition of Daniel XI: 13-45, where eight manuscripts present a very bad and fragmentary text, while seven younger manuscripts have a practically complete text, in two different versions.

We can distinguish two later recensions of the Old Testament text One, suitably called the 'vulgar' text, is the result of a revision in accordance with an Arabic text current in Egypt. It was made during the latter half of the 14<sup>th</sup> Century and is attributed to the Ethiopian metropolitan Salama (1350-90). The other recension is probably younger and has been corrected according to the Hebrew original text. It has been given the epithet 'academical' but nothing is known with certainty about its origin and purpose.

If we turn to the New Testament, the situation is even less satisfactory. Here there are still no critical texts whatever in print. The Editio princeps appeared in Rome in 1548-49 under the auspices of Pope Paul II

Farnese. In order to save the sacred books of their native church from impending destruction at the hands of the Moslems under the command of the merciless Mohammand Grañ 'the Left-handed', three Ethiopian monks of the order of Takla Haymanot had migrated to Jerusalem and from there to Rome, bringing with them Biblical manuscripts and gold coins. These they were willing to sacrifice, thus giving a pathetic proof of piety and patriotism. The three pilgrims – Tasfa Seyon, Tanse'a Wald and Za-Sellase by name – were permitted to use the small church of Santo Stefano just behind St. Peter, which is since then called Santo Stefano dei Mori. After years of hard work the leader, Tasfa Seyon, who was called in Europe Petrus Aethiops, was able to bring out 500 copies of the New Testament, intended for distribution in Ethiopia. The edition also contains the liturgy of the Mass, including three anaphoras.

Although deformed by numerous printing errors, the New Testament of Rome was a tour de force, and it was to become the standard Ethiopic text for centuries to come. It was reprinted in the London Polyglot and, in the recension of Platt, distributed by the British Bible Society. For the Gospels Tasfa Seyon utilized a 15<sup>th</sup> Century manuscript gained a dominating influence on the Gospel text in Europe. A closer study of its text and the notes of Tasfa Seyon might give valuable information on the editor's method of working.

Nowadays, older and more primitive representatives of the Ge'ez Gospel text are known in Europe as well as in Ethiopia. In 1888 Ignazio Guidi published a study entitled 'Le traduzioni degli Evangelii in Arabico in Etiopico', where he pointed out the importance of the Paris manuscript Ethiopien 32. This seems to be the oldest Ge'ez, manuscript of the Gospels extant in Europe, being attributed to the reign of Yekunno Amlak, the first king of the Salomonic dynasty, who reigned 1270-85. In 1896 Hackspill, a disciple of Guidi, made a more detailed study of the

Paris manuscript. Starting from the first ten chapters of Matthew, the text of which he printed with too many errors, Hackspill gave sufficient proofs, that the Gospels in Ge'ez were originally translated from the Greek. This fundamental thesis was fully confirmed as regards Acts by Montgomery's study in 1934, and as regards Revelation by the studies of Hofmann (1956-60). A recent attempt of Vöbus to prove a Syriac original of the primitive Gospel text of Ethiopia seems to me quite unsuccessful.

Whether the Gospels were translated as early as the second half of the 4<sup>th</sup> century the traditional view that was accepted by Dillmann or, as has been maintained by Guidi, Hackspill and others, not until the time of the nine Syrian saints about 500 or a little later, cannot be said with certainty. Until more convincing and obvious proofs of a connection between these saints and the translation work have been produced. I am personally inclined to trust in the indigenous tradition that Frumentius (Frēmānatos), alias Abba Salama senior, was the first translator. According to the Synaxarium (Senkesar) he was appointed 'guardian of law and scribe of Aksum' ('aqabé hegg wa sahafē Aksum') by the king, before he was ordained bishop by Athanasius towards 370. It seems to me utterly improbable that the native Christians of the Aksumite kingdom would have been content to use Greek texts in Divine service for more than a century. It is also difficult to explain why Syrian monks would have used Greek texts and not their own Syriac Bible in translating. In this respect I agree with Vöbus.

Löfgren is however not convinced that the text of the Paris codex of the Gospels is identical with the primitive translation of the fourth Century. Several secondary readings and harmonizing additions seem to have found their way into the text during the following dark centuries, but for the most part this text can be held to be an old one. Much later, in the second half of the 14<sup>th</sup> Century, there was a revision according to the Arabic text of Egypt. Just as in the Old Testament it is probably due to

the efforts of Abba Salama junior. So there are at least two different textual types, which are usually combined in younger manuscripts, as has already been shown by Guidi.

More than 400 years after the appearance of the Editio Romana the investigation into the textual problems of the Ethiopic New Testament is only in its early stages. Facsimile editions of the Paris Gospel codex and other archaic manuscripts of New Testament books would be a great step forward. Löfgren is aware that in Ethiopian old Biblical manuscripts have recently been brought to light, such as the richly illustrated Gospel codex of the 14<sup>th</sup> Century that was found in the convent of Hayq and is now in the Imperial Library of Addis Ababa.

Löfgren should also enable us like to draw attention to the existence of very Ge'ez texts in Biblical Polyglots executed in Egyptian monasteries. In addition to the splendid Barberini Psalterium pentaglottum of the 14<sup>th</sup> Century, a specimen of which is given by Tisserant in his 'Specimina codicum orientalium', there are two similar codices in the Biblioteca Ambrosiana. One contains the Pauline Epistles in five languages (Ge'ez, Syriac, Coptic, Arabic, Armenian), the other has the Catholic Epistles and Acts in four languages (here the Armenian column is missing). If this manuscript had been accessible to Montgomery, it might have been useful for his study of the Ge'ez version of Acts. It ought to be the more precious, since Tasfa Seyon, according to his postscript to Acts could not find any good arche type, but was forced to translate most of this book anew from Latin and Greek.<sup>1</sup>

So the Ethiopian Bible is a rich field of investigation, where to use the well-known word of Jesus – 'the harvest is plentuous, but the labourers are few' So:

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<sup>1</sup> Löfgren, Oscar The necessity of critical editor of the Ethiopian Bible (in proceeding of the 3<sup>rd</sup> International conference of Ethiopian studies Addis Ababa, 1966), Vol. 2 PP 157-161

1. The need of a critical and reliable edition of the Bible in Ge'ez is evident and urgent, on philological as well as theological grounds.
2. For that purpose the major part of the Old Testament and the whole New Testament have to be edited or re-edited on the basis of a sufficient number of manuscripts.

## 2.2. Historical Analysis on the Ethiopic Bible

The question when, by whom and from what languages the Bible was translated into Ge'ez is still a matter of debate. The Jewish and the O.T influences and reflections, which are deeply penetrated into Ethiopia before the Christian era, may suggest that Old Testament or at least some portions of it were simultaneously translated into Ethiopic. There is no doubt that the translation of the Bible into Ethiopic had involved a number of translators overalong period of time.

According to some scholars, the exact period when the Old Testament and the New Testament were translated into Ethiopic is not yet known for sure. Apparently we have some interesting written Ethiopian accounts about this question. One account in Metshafe Mestir (The Book of Mystery):

. . . ወመክብብ መጻሕፍትሰ ዘብሉይ ተዐልዎ እምዕብራይስጢ ንበ ግዕዝ በመዋዕሊ ላ ለንግሥተ ኣቡብ እንተ ሐወጸቶ ለሰሎሞን ወበእንተዝ ኮነ ጽፍዮ ፍካሬሆመ ለመጻሕፍተ ነቢያት ዘውስተ ብሔረ ኣግኣዚ እስመ በሕገ ኣይሁድ ነበሩ እምቅድመ ልደተ ክርስቶስ ወእመስኬ ኣዕለውዎ እምድጎረ ልደተ ክርስቶስ ሜጡ ሰቃልያን ቃለ ጽዱቀ ውስተ ስምዐ ሐሰት። ወከመሰ ተዐልዎ መጻሕፍተ ነቢያት እምዕብራይስጢ ንበ ግዕዝ ኤሎሄ ብሂል ኣምላክ ኣዶናይ ብሂል እግዚእ። ጸባኦት ብሂል ዘጎይላት ወመክብብ መጻሕፍቲሃሰ ዘሐዲስ ለምድርኒ ኢትዮጵያ ተዐልዎ እምሮማይስጢ ንበ ግዕዝ እምቅድመ ያስተርኢ ሃይማኖተ ንስጥሮስ ወእምቅድመ ይትፈጥር ሃይማኖተ ልዩን ወእምቅድመ ይትጋበኡ ማኅበረ ክለባት ዘውእቶመ ኤጲስ ቆጳሳት ዘኤልቂዶን። ወበእንተዝ ኮነ ፍካሬ መጻሕፍቲሃ ለብሔረ ኣግኣዚ ዘብሉይ ወዘሐዲስኒ ንጡፊ ወፍቲነ ከመ ብሩር።

. . . And as to the whole books of the old Testament they were translated form Hebrew into Ge'ez in the day of the Queen of the South who visited Solomon Hence, the rendering of the prophetic books extent in Ethiopia was faithful as the population was of the Jewish religion before the birth of Christ....

However, in the translation after the birth of Christ the crucifiers distorted the true word into testimony of falsehood . . . As to the books of the New Testament . . . They were translated form Romyst (Latin/ Greek?) into Ge'ez before the doctrine of Nestorians appeared (431 AD) and

before the doctrine of Leo was created (451 AD<sup>2</sup>)<sup>3</sup>

Similarly, many traditional Old Testament scholars of Ethiopia simply say that the Old Testament was translated into Ge'ez before the Birth of Christ without specifying any approximate period of time.<sup>4</sup> This and the other view, however, is apparently doubtful. Many scholars believe that Ge'ez had not reached the stage of being an independent written language before the birth of Christ.<sup>5</sup> Evidently no literary work of any type or size is available for the period before the 3<sup>rd</sup> century AD. It is quite true that when Philip the Evangelist under the Lord's instruction went and met, on the way to Gaza, "the man from Ethiopia, a eunuch, a minister of Candace, queen of the Ethiopians, in charge of all her

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<sup>2</sup>. The early translation of the Bible in to the Ethiopic (Ge'ez) paper prepared for presentation at society of Biblical literature, cafetnon (07/2000)

<sup>3</sup> E.Ullendorf Ethiopia and the Bible (London Oxford University Press 1968), PP. 32-33

<sup>4</sup> Sergew, 1972: 44,120

<sup>5</sup> *Ibid* p. 120, n.35.

treasures," the latter was reading the book of Isaiah in his chariot.<sup>6</sup> But one cannot easily tell in what language the Ethiopian Eunuch was reading the scriptures. Was it in Hebrew or in Greek or even in Ge'ez? Definitely it could not be in Ge'ez because Phillip did not understand Ge'ez and no miracle was involved in their conversation. Some Ethiopians believe that many Ethiopians knew the Hebrew<sup>7</sup> language in the past and thus the Eunuch might have been reading the Scriptures in Hebrew. But this does not seem to be likely. Even the Falashas who strongly consider themselves the descendants of Israel do not possess even the Pentateuch in Hebrew. Above all, all their religious literatures have been in Ge'ez and not in Hebrew. Most probably it was from the Septuagint that the Eunuch was reading the scriptures "because at that time the Greek language was spoken quite widely in Ethiopia<sup>8</sup> especially in the royal court. Also the text he was reading diverges from the Masoretic text and largely follows the Septuagint. But it is interesting to note that Ge'ez text quoted in Acts 8.33 differs both from the Septuagint and the Greek NT, and is quite close to the Masoretic text.

It is rather difficult to tell with convincing evidence when exactly the Bible was translated into Ethiopic. Although the dating of Ethiopic manuscripts presents considerable problems because of the conditions in which many of them have been kept in Ethiopia, many scholars believe that the oldest Ethiopic Biblical manuscripts available now belong to the 13<sup>th</sup> century AD.<sup>9</sup> This, of course, does not mean that the Bible was not translated until the 13<sup>th</sup> century. I think the translation of the Holy

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<sup>6</sup> Acts 8:26-38, Is 53:7-8

<sup>7</sup> *Sergew, 1972:44.*

<sup>8</sup> *Ibid, 1972: 120; E.Ullendorff, 1968:10*

<sup>9</sup> *Ibid, 1972: 18*

Scriptures including those of the OT is at least as old as Christianity itself in Ethiopia.

There are good reasons why we have no Biblical manuscripts older than the 13<sup>th</sup> century. First of all, no sufficient research was made determining the approximate date of the manuscripts of Ethiopia with the help of the science of paleography. Secondly, the climatic conditions of the country must be taken into consideration. The climate of Ethiopia, particularly on the high plateau where culture flourished and Christianity widely spread, is very wet a fact, which makes the preservation of manuscripts for a long time quite impossible. Thirdly, in the Middle Ages Ethiopia had suffered two major wars by anti-Christian powers. During this time much of the cultural heritage of the past including a huge number of Biblical manuscripts were destroyed. In the 10<sup>th</sup> century, a certain powerful anti-Christian woman called **Gudit** seized power by force and staged severe persecutions against the Christians for 40 years. During her rule many churches and monasteries were destroyed with their invaluable Biblical manuscripts and ecclesiastical objects.

Similarly, during the invasion of Ethiopia in the 16<sup>th</sup> century (1520-51) by a Muslim warrior called Ahmed Gragn who was characterized as the Attila of Ethiopia, many Biblical and other liturgical manuscripts including an immense number of ecclesiastical objects fell victim of his destructive fury.<sup>10</sup>

The translation of the Bible, however, does not seem to have been done at one particular period of time. It was believed to be the result of a long and "gradual process extending over two or three centuries and obviously

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<sup>10</sup> Tecele Tsadik Makuria, The History of Ethiopia from Libne-dengil to Theodros (Addis Ababa, 1965 E.C) pp.40-68; Op.cit, 1972:18

involving a number of translators."<sup>11</sup> Scholars have almost agreed that the translation had begun simultaneously with the introduction of Christianity in the 2<sup>nd</sup> quarter of the 4<sup>th</sup> century and was completed by the 2<sup>nd</sup> half of the 6<sup>th</sup> century. On the other hand, Ullendorff following R. H. Charles<sup>12</sup> rightly observes that "it may safely be taken for granted that none of the original renderings was later than the end of the sixth century."<sup>13</sup> According to A. Rahlfs's opinion it was Frumentius, the first missionary from Syria and subsequently the first Bishop of Ethiopia, who began the translation of the Bible in the middle of the 4<sup>th</sup> century, the time when Christianity was officially introduced to Ethiopia. This seems to be a very reasonable assumption. But Rahlfs does not adduce any specific evidence in support of his proposition. The beginning of the introduction of Christianity in the 4<sup>th</sup> century, however, does not sufficiently warrant that the whole Bible was translated at so early a period.

It is evident that by the middle of the 5<sup>th</sup> century the kingdom of Aksum had become a strong Christian state largely by the active missionary endeavours of the Syrian missionaries who came to the country after the Council of Chalcedon in 451 to escape the severe persecutions of the members of their persuasion by the Malachites. These missionaries from Syria are commonly known in Ethiopia as "the Nine Saints". They are believed to have translated the major part of the Bible into Ge'ez.<sup>14</sup>

### **2.2.1 The translators of the Bible into Ethiopic**

There is no doubt that the translation of the Bible into Ethiopic had involved a number of translators over a long period of time covering at least two centuries and the translations are apparently believed to be of varying linguistic capacities. Regarding this point Ludolf, the first

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<sup>11</sup> E. Ullendorff. 1968:38; Sergew. 1972:120

<sup>12</sup> Hastings's Dictionnaire of the Bible, I. 971, E. Ullendorff. P.44

<sup>13</sup> E. Ullendorff. 1968:44

<sup>14</sup> Sergew. 1972: 115-121

renowned Ethiopicist of the 17<sup>th</sup> century, had commented that the same word in the source language was rendered differently and this presupposes different authorship. Littmann likewise thought that different translators who were clearly distinguished from each other by their varying attainments translated the individual books of the Bible. Littmann further makes general comments without of course referring to any specific book or books that some translations are too literal while others merely reflect the general sense; some translators had shown a good knowledge of Greek and Ge'ez; others showed many deficiencies in this respect.

According to Mikira Sillassie to study some texts of the synoptic Gospels and to compare the renderings of some terms, phrases and parallel expressions in these books surprises us to find big differences in the renderings between two or more books as indicated below: -

1. (preaching baptism of repentance) in Mk. 1.4; Lk. 3.3; Acts 13.24. This phrase was differently translated in Mark, Luke and Acts. In Mark it is rendered as " . . . ወይሰበክ ጥምቀተ ከመ ይነስሑ" ( . . . and he was preaching baptism so that they may repent). In Luke it is rendered as « . . . ወሰበክ ጥምቀተ ለነስሑ» ( . . . and he preached baptism for repentance). In Acts, the rendering is an «ወሰበክ ለመ . . . ጥምቀተ . . . ከመ ይነስሑ» (He preached baptism to than . . . so that they may repent).
2. (for the forgiveness of sins) in Mt. 26.28; Mk. 1.4; Lk. 3.3. Again this phrase is translated in the three Gospels in three different ways. In Mark. It is rendered as «ከመ ይትጎደግ ለመ ኃጢአት» (so that sin may be forgiven). In Mark. It is rendered as «ወይትጎደግ ለመ ኃጢአቶመ» (and their sin will be forgiven them). In Luke it was rendered as «በዘይትጎደግ ኃጢአት» (so that sin may be forgiven). They all have **sin (sing.)** instead of **sins (pl.)**.
3. (confessing their sins) in Mt. 3.6; Mk. 1.5. Matthew has this phrase

in Ge'ez as «እንዘ ይትአመኑ ኃጣውኢሆሙ» (confessing their sins {pl.}); and Mark has it as «እንዘ ይትአመኑ ኃጢአቶሙ» (confessing their sin :{sing}).

4. {Wilderness (RSV), desert (NIV, GNB & CEV)} in Mt. 3.1; Mk. 1.13; Lk. 1.80, 3.2, 4; Jh. 1.23; 3.14; 11.54. The synoptic Gospels render this in two different ways. Matthew has it as ገዳም, which means solitary/lonely place; Mark has it as ሐቅል meaning forest or an uninhabited place. The translator of Luke is not consistent; in some places he used ገዳም (Lk. 1.80) and in other places ሐቅል (Lk. 3.2, 4).
5. (wild honey) in Mt. 3.4; Mk. 1.6. The translator had this in Matthew as መዓረ ገዳም, which literally means "honey of the wilderness." Luke has it as መዓረ ፀደና, which means, "honey of the wild bees."
6. {brood of vipers (RSV & NIV), snakes (GNB), bunch of snakes (CEV)}. This phrase is translated differently in Matthew and Luke. The translator of Matthew translated it in the three different places as ትውልደ አራዊተ ምድር meaning "descendants of the beasts of earth" which figuratively means "progeny of snakes". In Luke this is rendered as ትውልደ ሰባድዕት and means "descendants of vipers."
7. (Bear fruit that befits repentance) in Mt. 3.8; Lk. 3.8. This is translated slightly different in Matthew and Luke. This was rendered in both as ግበሩኩ እንዘ ሠናየ ፍሬ ዘይደልወክሙ ለንስሐ with a difference that Matthew added the underlined word (good) to the "fruit" and the whole phrase reads as "Make (bear) **good fruit** . . . "
8. Mt. 3.9; Lk. 3.8; "God is able from these stones to raise up children to Abraham" (RSV). This phrase was translated almost in the same way both in Matthew and Luke. But the construction of the sentences in the two is different possibly due to different people or groups of people who translated the two Gospels. Matthew has it as «. . . ይክል እግዚአብሔር እምላንቱ አዕባን አንሥኦ ውሉድ ለአብርሃም::» God is able from these

stones to raise children to Abraham." Luke has it as ይክል እግዚአብሔር አንሥኑ ውሰድ ለአብርሃም እምላንቱ አዕባን። "God is able to raise children to Abraham from these atones.

9. (devil): This word is found six times in Matthew (4.1, 5, 8, 11; 13.39; 25.41). In all the references except 25.41 the word is transliterated as ዲያብሎስ (devil) while in 25.41 the word is rendered as ሰይጣን (Satan). But we find the word five times in Luke (4.2, 3, 6, 13; 8.12) and in all these references the word is rendered as ሰይጣን (Satan). Also the translator(s) of the Gospel of Johr used Satan for Devil throughout the book.
10. (the voice of one crying in the wilderness). It is interesting to note that this phrase is translated differently in the all the synoptic Gospels. In Matthew it is rendered as ቃል ዘይጸርሕ በገዳም which literally means "the voice shouting in the wilderness (solitary place)." In Mark (1.3) the Ge'ez rendering is ቃል ዐወዲ ዘይሰብክ በገዳም, which means literally "the voice of a herald who proclaims (preaches) in the wilderness." In Luke it is rendered as ናሁ ቃል ዐዋዲ በገዳም, which literally means, "Behold the herald in the wilderness!"

There are indeed a lot of passages both in the OT and NT where parallel expressions, same words and terms are translated very differently in different books. This apparently presupposes that different translators translated different books although it cannot be ruled out that it is possible that the same translator could translate the same word or expression differently in different books due to an oversight. Even nowadays very often translators are not consistent and we find them translating the same word or expression differently in different books. In the circumstances it would be highly essential if someone could make a serious critical edition of the Ge'ez translation of the Bible in the light of the better editions of the original Hebrew and Greek texts.

### 2.2.2 Versions used for the Bible translation into Ethiopic

From what language or languages was the Bible translated into Ethiopic/Ge'ez?

Many have very often raised this difficult question and only conjectural answers have been given at one time or another. According to Job Ludolf and many other scholars, the Old Testament was translated from the Septuagint. The New Testament was likewise rendered from a Greek text. This was possible because in those days Greek was the official language of the Eastern Roman Empire and was widely used in all the churches of Syria, Asia Minor and Egypt. Greek was also in general use in the Kingdom of Aksum in that inscriptions on many monuments and legends on coins were written in Greek.<sup>15</sup>

Apparently many scholars are unanimous that the first missionaries to Ethiopia including Frumentius and the Nine Saints who came from Syria had used Greek texts in their translation of the Bible into Ge'ez.

But according to Ullendorff concerning tetter representing Aline sounds when we say that the translators had used Greek text in their translation of the Bible into Ge'ez we do not mean that Greek was the sole and exclusive basis for their translation of the Bible into Ge'ez. In this connection one could think in line with Löfgren's ideas that, if the Nine Saints who came from Syria were the translators of the Ge'ez Bible, it would be difficult to explain why they would not have used the Syriac Bible or the Lucian Recension of the Septuagint as a base.<sup>16</sup> There is still strong feeling among some scholars that the use of many Syriac loan-words such as **haimanot** (faith), **gehanem** (hell), **Orit** (the law), **ta'ot** (idol), **qurban** (eucharist), **meswaet** (sacrifice), etc. in the Ge'ez Bible

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<sup>15</sup> Ullendorff. 1968:41.

<sup>16</sup> Ullendorff. 1968: 50, 57



indicates that the translators of the Ge'ez Bible were familiar with the Syriac language and might have used Syriac text in their translation activities.<sup>17</sup> This, however cannot be totally valid as some of such loan words might have been "derived from Jewish-Aramaic and belong to the pre-Christian Jewish sediment in Ethiopia"<sup>18</sup> without of course excluding the Syriac loan words. The word **haimanot**, for example, in the sense of faith should not be supposed to be limited to the Christian faith and peculiar to Syriac language. Apparently this word and many other Aramaic words are transliterated and naturalized in the Ge'ez Bible.<sup>19</sup>

Following the views of the modern scholars such as A. Vööbus and F. C. Burkitt,<sup>20</sup> Ullendorff rightly states that "The evidence certainly encourages the opinion that, with the advent of the Syrian missionaries in the fifth and sixth centuries, Syriac translations were employed in conjunction with the Greek text."<sup>21</sup> It would be quite reasonable to concur with Prof. Ullendorff in rejecting the views of those who claim either an exclusively Greek or an exclusively Syriac version being used as the basis for the Ge'ez Bible translation. Ullendorff states that "the historical circumstances and a linguistic analysis of the texts (of the Ge'ez Bible) ... rule out "such a dogmatic option for either posture."<sup>22</sup> In the circumstances it is quite reasonable to postulate that both the Greek and Syriac versions were used as base texts Greek being considered as the major source *par excellence* for Ge'ez Bible translation.

It is believed that, when the Bible was translated into Ge'ez between the fourth and sixth centuries, all the books of OT as contained in the Septugint including most of the Deuterocanonical books were translated.

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<sup>17</sup> Sergew. 1972: 120

<sup>18</sup> Ullendorff. 1968: 39n.6

<sup>19</sup> See the word 'haimanot' in the Targum of Ps 33:4

<sup>20</sup> F.C. Burkitt. "Text and Versions" in *Encyclopedia Biblica*, iv (London, 1903), col. 5012.

<sup>21</sup> Ullendorff. 1968:P56.

<sup>22</sup> Ibid. 56

Also the following Pseudepigraphical books such as *the book of Enoch, Jubilee, the Ascension of Isaiah, Baruch, the Epistle of Jeremiah, Shepherd of Hermas, the Epistles of Clement, Didascalia Apostolorum* and *the Apostolic Constitutions* were translated definitely from the Greek between the middle of 4<sup>th</sup> and 6<sup>th</sup> centuries.<sup>23</sup> It will be interesting to note that the early tradition of the Church of Ethiopia does not distinguish clearly between "canonical" and "extra-canonical" or "apocryphal" books. All have been treated equally as "inspired by God" and therefore canonical.

### 2.2.3 Revision of the Ethiopic/Ge'ez Bible

There is another traditional account found in the Synaxarium of the Ethiopian Orthodox Church for the 20<sup>th</sup> of Nahase (August). This account ascribes the translation of the Holy Scriptures to a certain Metropolitan called Abba Salama, "the translator" and states that the translation was done from Arabic version. The account in Ge'ez reads:

በዛቲ፡ ዕለት አእረፈ. አባ ሰላማ መተርጉም . . .  
 ሰላም ለከ ለጾመ ሃይማኖት ስርዎ፤  
 ትእዛዛተ ጾራት ወወንጌል እንተ ዲቤከ ተክእዎ፤  
 ሰላማ ዝክርክ ከመ በጎቤነ ነዎ፤  
 በከናፍሪክ ምዑዛት እመዓዛ ክርቤ ወዐልዎ፤  
 እምነ ዓረቢ ለግዕዝ መጻሕፍተ ተዐልዎ፡፡

"On this day rested (died) Abba Salama, the translator....  
 Greetings to you, root of the tree of faith.  
 Upon whom the commandments of the Law and the Gospels have  
 been poured;  
 Salama, how your memory has abided with us!

<sup>23</sup> Zuurmond, R. Ethiopic Versions in The Anchor Bible Dictionary, vol. 6. p. 808

By your lips sweeter than the scent of myrrh and aloe  
Have the scriptures been rendered from Arabic into Ge'ez."

This account about the translation of the scriptures from Arabic into Ge'ez should not refer at all to the original translation of the Bible into Ge'ez but to the 14<sup>th</sup> century's revision of the Ge'ez Bible.

One may ask why it was necessary to revise the first Ethiopic version. It is believed that the original translators were not able to do justice to some difficult texts of the source language resulting into many inaccurate renderings.<sup>25</sup> In addition to these shortcomings, many corruptions had, from time to time, crept into the various books of the canon requiring revision at later periods. This revision of the 14<sup>th</sup> century is believed to have been done on the basis of the Arabic version(s).

But as there were many Arabic versions originated from many sources in those days, it is very hard to establish which Arabic texts had been used in producing the ensuing Ethiopic revision. However, many scholars believe that this revision was done on the basis of an Arabic version which was supposed to have been rendered by a certain learned man called Rabbi Sa'adia Ga'on of Fayyum who had very closely followed the Hebrew original in his renderings.<sup>54</sup>

However, it is not yet possible to tell for sure how much identical is the revised version of Ethiopic/Ge'ez Bible with the text of Sa'adia. It remains for a scholar(s) with good knowledge of Arabic, Hebrew and Ge'ez to study the text of Sa'adia and compare it with the Ethiopic version and comments that "The conditions cannot possibly be adjudged for large-scale Hebrew revisions or corrections in the Middle Ages. He concluded

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<sup>24</sup> *This century is known to be the beginning of the literary renaissance in Ethiopia*

<sup>25</sup> The Catholic Encyclopedia, vol. v., 1913 p. 570. see also Ullendorff. 1968: 47-49.

that he finds it “impossible to accept the so-called ‘academic’ revision. He thinks that the Hebrew influences or approximations “can readily be accounted for in the period from the fourth to perhaps the seventh century.

But based on the highly cherished tradition, the traditional Biblical scholars of Ethiopia explain that there exist two versions of the Old Testament. They claim that the one was translated directly from the Hebrew origin and the other from Septuagint. They do not speak of any revision, which took place in the 14<sup>th</sup> century. But as regards the NT they acknowledge the existence of two versions, namely, the Salama New Testament and the early New Testament. It is interesting to note that the text of the Salama New Testament is not very popular among the clergy and the laity of Ethiopia and is not used in the church services.

On the other hand, A Vööbus, who maintains that the Syriac versions were used as the basis for the early translation of the Ethiopic Bible. Claims that the 14<sup>th</sup> century revision was undertaken on the basis of a Greek original. However, the cultural and linguistic conditions of medieval Ethiopia do not seem to favour to such a proposition it would, therefore, it seems most likely that the revision of the 14<sup>th</sup> century was based on the Sa’adia’s Arabic version.

On the other hand, some scholars have assumed that the entire Canon of the Bible and some of the Deuterocanonical books of the OT and NT such as the *Testament of Abraham*. *The Colloquy of Moses with God on Mount Sinai* and *Wisdom of the Sybil* were translated from the Arabic version between 14<sup>th</sup> and 15<sup>th</sup> centuries. It appears that a number of translators were employed in the revision a fact that caused the texts of the revision of the various books to be unequal and different.

#### 2.2.4 Editions of the Ethiopic Scriptures

The first printed edition of the Ethiopic Bible was the *Psalterum Chaldaeum* which was edited by J. Potken in Rome in 1513. This, however, was not a critical edition. A critical edition of the book of Psalms was done by Job Ludolf and was printed in 1701 under the title of *Psalterum Davidis* (መዝሙር ዘዳዊት). The other renowned Ethiopicist August Dilmann critically edited and published, between 1853 and 1894, the Octateuch, I & II Samuel, I & II Kings as well as the OT Apocrypha. A complete Ethiopic Old Testament was prepared by a Roman Catholic scholar called Francesco da Bassano and was published for the first time in 4 volumes in Asmara in 1922-26. This has been described as being not "a critical edition with an apparatus of variant readings . . ." The principal aim of da Bassano was to produce a complete publication of the Ge'ez Old Testament, which would be of practical benefit for the people of Ethiopia.

The New Testament was published for the first time in 1548 in Rome. This edition, which was called *Editio Princeps*, was based on relatively early manuscripts kept in the Vatican library. This was edited by three Ethiopian monks who had come to Rome for a visit on their way home from Jerusalem. They had with them some Ge'ez Biblical manuscripts, which they had used in this first edition of NT. This edition was reproduced in *Walton's Ployglot* in 1753. The most common edition of the Ethiopic New Testament was prepared by Thomas Bell Platt for the BFBS and was published in 1830. Since then this has regularly been reprinted.

#### 2.2.5 Ethiopic Biblical Manuscripts

A large number of Ge'ez Biblical manuscripts written on beautiful parchments are preserved in the various monasteries of Ethiopia such as **Debre Libanos, Debre Bizen, Debre Damo, Gunda Gundie, St. Stephen of Hayk**, the monasteries in the islands of **Lake Tana** etc. Most

of these manuscripts "are splendid specimens, beautifully illuminated and magnificently written . . . It is surprising to note the thousands of Ethiopic manuscripts reached Europe. Ever since the 16<sup>th</sup> century and even earlier many travelers, explorers and tourists have very often traveled throughout Ethiopia and Eritrea and naturally saw those manuscripts. These people used different ways and means to get hold of the best of those manuscripts from these monasteries, carried from them to Europe and sold them or presented them to various libraries thus enriching the European libraries but dispossessing the monasteries of Ethiopia of their invaluable treasures. A very large and extensive collections of Ethiopic Biblical manuscript's are preserved in the **British Museum, Bibliotheque Nationale in Paris, the Vatican Library, the Bodleian Library of Oxford University, Cambridge University Library where the collection of the BFBS is deposited, Windsor Castle Library, the John Rylands Library in Manchester, Berlin (Staatsbibliothek Preussischer Kulturbesitz), Leningard Library, Vienna Library, etc.** The most important microfilmed collections are those of the Hill Monastic Manuscript Library (HMML) at Collegeville, Minnesota. They set up in Addis Ababa with the permission of the Ethiopian Orthodox Church a library named Ethiopic Monastic Manuscripts Library (EMML) with sophisticated microfilm machines. They have microfilmed a good number of Ethiopic Biblical and Hagiographic manuscripts in three copies. They gave to the Ethiopian Orthodox Church the Addis Ababa University and National Library one copy each and one for the Hill Monastic Manuscript Library. Drs. W.F. Macomber and Getachew Haile prepared commendable catalogues for the microfilmed collections of the Ethiopic Biblical manuscripts.

## **2.3. THE AUTHENCITY OF THE TWO NEW TESTAMENTS**

### **2.3.1 When was the New Testatment translated?**

After the introduction of Christianity in the country, the main duty of the church fathers was the translation of the Ethiopic Bible. For evangelization or Christianization purpose, the significance of the Ethiopic Bible was unquestionable.

According to history, one of the Nine Saints who came to Ethiopia from the Roman Empire in the late 5<sup>th</sup> C. the gedle (biography) of Abba Gerima expressed that Abba Gerima himself had copied this (ENT) in this century.

Whereas there is the revision of the Bible based on Arabic version. According to Ullendorf during the literalily renaissance which occurred in mid fourteenth century some attention appears to have been devoted to revision of the existing Bible translations and this is the activity which is usually connected with the name of the metropolitan Salama the translator. According to Löfgner, the copy of this 14<sup>th</sup> C (Gospels is now in the imperial library and Tadesse Tamirat ascertains that the copiest of this manuscript is Kristos Täsfana.

### **2.3.2 ENT was translated from Greek to Ge'ez**

As to the ENT, Löfgren accepts that the verdict of Guidi and the Ackspill that the Ge'ez Gospel originally translated form Greek. This seems to be a very reasonable assumption. At this time the ENT was rendered form a Greek text. This was possible because in these days, Greek was the officials language of the Eastern Roman Empire and was widely used in all the churches of Syria, Asia minor and Egypt. Greek was also in general use in the kingdom of Aksum in that inscriptions on many moments and legends on coins were written in Greek. Apparently many scholars are unanimous that the first missionary to Ethiopia

Frumentious had used Greek texts in his translation of the Bible into Ge'ez.

When we say that ENT was translated from Greek to Ge'ez. We don't mean that Greek was the sole and exclusive basic for the translation of the Bible into Ge'ez.<sup>26</sup>

### **2.3.3 SNT was translated from Arabic into Ge'ez**

The revision of the 14th century is believed to have been done on the basis of Arabic version (s). But as there were many Arabic versions originated from many sources in those days. It is very hard to establish to which Arabic texts had been in producing the ensuring Ethiopic revision.<sup>27</sup>

### **2.3.4 The translators of the two New Testaments.**

A certain metropolitan called Abba Salama who is often confounded with St. Frumentious who was also called Abba Salama (a man of peace by the church of Ethiopia). However the identity of each person has been established by the church. Fremtentius is known ሰላማ<sup>28</sup> ከሳጥኑ ብርሃን (Salama the Illuminator) while the other is called ሰላማ መተርጎም (Salama the translator).

- **Abba Salama the illuminator**

Fremtentius, Alias Abba Salama the illuminator came to Ethiopia with Greek Merchants at the reign of Emperor Ezana He began the translation of the Bible in the middle of the 4<sup>th</sup> century, the time when Christianity

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<sup>26</sup> Ullendroff. 1968:41

<sup>27</sup> Ibid,p.47

<sup>28</sup> In the Ethiopian Orthodox Church, there are three. The first two Salamas are recognized with the translation of the Bible, while the third Salama is recognized as the unifier of the church with Emperor Tewodros. This Salama is called Salama the third. The three Salamas are called the three corners of the Church. by the Ethiopian Orthodox Church.

was officically introduced to Ethiopia. So Fremntius, Alias Abba Salama the illuminator was the first translator and the first Bishop of Ethiopia consecrated by the church of Alexanderia.<sup>29</sup>

• **Abba Salama the translator**

Salam the translator lived in the reign of Emperor Sayfa Aräd.<sup>30</sup> According to traditional accounts, He is an Ethiopian by Birth even though he stayed for a long time in Egypt. he did a great contribution on the translation of the Holy Scriptures. He translated more than thirteen scriptures such as **Testament of Abrham, Isaac and Jacob, Gebra Hemamat, acts of Abakrazun, Fikareyeseyus, Martyred of Isaac, passion of Justus, Acts of Abba Nob, Laha Mryam, Homely of Jacob of Jerusalem, Homilies of Jacob at Sirug, revelation of Habakok, Mashafa genzat e.t.c.**<sup>31</sup>

According to Ullendorf during the literarily renaissance which occurred in mid fourteenth century some attention appears to have been devoted to revision of the existing Bible translations and this is the activity which is usually connected with the name of the metropolitan Salama the translator. He performed a religious activities as a bishop for 40 years in Ethiopia.<sup>32</sup>

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<sup>29</sup> Löfrigen, Oscar 1970 pp 157-161

<sup>30</sup> Lule Melaku church history, Addis Ababa, Birhanna Selam Printing Press 1997:120. However. the other manuscripts found in the church of Dabratabor Iyesus Donot support this idea in stead they depicts a metropolitan called Abba Yosab.

<sup>31</sup> ABA SALAMA METHROPOLITED ETHIOPIE (1348- 1388) ET SON ROLE DE TRADCCTEUR. PP. 397 - 401

<sup>32</sup> Sergew Hablasilassie Amhaic dictionary (Vol. II) P.40 see also E.Ullendorf P 35

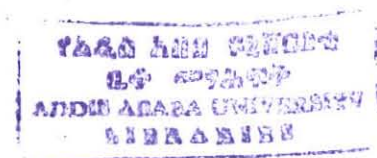
## CHAPTER THREE

### PALEOGRAPHY

#### 3.1 THE NAMES OF ETHIOPIC CONSONANTS

For centuries, manuscript writing continued to cling to the models of letter design that had been developed in the epigraphic period. The signs continued to have a rather rectangular shape, as if they had not been written with pen and ink on vellum but has been hammered and chiseled into stone. Curved lines were a voided and straight vertical and horizontal strokes from left to right gave the manuscripts their characteristic appearance until the first hal of the fifteenth century. This monumental style of manuscript writing is aesthetically very appealing, as it is South Arabian ancestor, and quite often these early Ethiopian manuscripts are masterpieces of calligraphy.

The names of hese alphabetical characters and Names of sounds are essentially the same as among the other Semites, and the consonants. have manifestly been taken over along with the alphabet (2). Some of them have been so far altered as to conform to the Ethiopic expression or word in use, without the original sense of the Name being affected; a few others remain only in a corrupt form and without any clear meaning. In particular, **Aif, Bet, Gent, Kaf, 'Ain** directly coincide with the old names: Qöf is to be under stood for **Qöf, Tait** and **Sadai** rest upon the resolution of the diphthong *ë* in to *ai*: Re'es is the ordinary Ethiopic word for 'head', Mäi, for water: the old name Yod was not available, because the Ethiopic word for 'hand' was rather አድ and it was accordingly replaced suitably by Yaman 'right hand' for a like reason Nun 'fish', which word is not in use in Ethiopic, has been exchanged for a word of like meaning Nahäs 'serpent'; in this way in the last two cases the starting sounds *y* and *n* have been properly preserved, But when the Ethiopians exchanged Pë



‘mouth’ for Af which the commencing sound was set at nought, and a clear proof was given at the same time that the Ethiopic name is not the original one. For Waw and Taw the Ethiopians say Wawe, Tawe. For Hēt they prefer to use an Arabic word, but of the same meaning, Haut and for its sister-sound they have created a new name of like meaning, Harm ‘hedge’.<sup>33</sup>

### 3.1.1 Characters of the Ethiopic Alphabet

Alphabet	Names of the Characters according to DILLMANN (‘Lex;or ‘Gr’)	Names according to ISENERO
1. ሀ	ሆይ Hōi	ሆይ
2. ለ	ለው Lawe	ላዊ
3. ሐ	ሐውት Haut	ሐውት
4. መ	ማይ Mäi	ማይ
5. ሠ	ሠውት sut	ሣውት
6. ረ	ርእስ Re’es	ርዕስ ርእስ
7. ሰ	ሳት Sät	ሳት
8. ቀ	ቃፍ Qäf	ቃፍ
9. ቤ	ቤት Bêt	ቤት
10. ተ	ተው Tawe	ታዊ
11. ኀ	ኀርም Haut	ኀርም
12. ነ	ነሃስ Nahās	ነሃስ
13. አ	አልፍ Alf	አልፍ
14. ከ	ከፍ.ካፍ Kaf or Kāf	ካፍ
15. ወ	ወዊ.ዋዊ. Wawē or Wāwē(‘Gr;	ዋዊ
16. ዐ	ዐይን ‘Ain (Wawe?)	ዓይን
17. ዘ	ዘይ Zai	ዛይ.ዛይ
18. የ	የመን የማን Yaman or Yamān	የመን. የማን
19. ደ	ደንት ደንት Dent or Dant	ደንት
20. ገ	ገምል Gaml (‘Gr; Geml)	ገምል. ግልም
21. ጠ	ጠይቅ Tait (ጤት, F.N., GUIdl)	ጣይት. ጠይት
22. ጸ	ጸይት Pait	ጸይት
23. ጸ	ጸዳይ Sadāi	ጸዳይ
24. ፀ	ፀጳ Sappā	ፀጳ
25. ፈ	አፍ Af	አፍ

\*34

<sup>33</sup> Dillmann, August 1907

<sup>34</sup> Ibid, 1907

### 3.1.2 Features of the two New Testaments

#### In both ENT and SNT

**ⲱ and ⲟⲟ:-** While **ⲱ** and **ⲟⲟ** have often a triangular form in the elder inscriptions because of the influence of very old Semitic forms, **ⲱ** and **ⲟⲟ** are rounded.

**ⲁ:-** The sixth order of **ⲁ** has curved vowel marker and long legs, as is the tendency for **ⲁ** sides in inscriptions, yet the resulting forms at different.

**Ⲏ:-** the format has sixth order of **Ⲏ** in ENT script follows an old tradition, yet it is necessary to emphasize that both ways of forming sides **Ⲏ** are found in the inscriptions **Ⲏ**

**ⲗ:-** The shape of the letter **ⲗ** changes from an acute angle to a more rounded form as can be seen in ENT and SNT.

### 3.2 PALEOGRAPHIC CRITERIA

There has been a great deal of scholarly discussion about the dating of the oldest extant Ethiopian manuscript, and no consensus has yet been reached. According to SygbertUlige the lack of comparative material makes it virtually impossible to decide conclusively whether the Gospel manuscript known as Abba Garima I dates from the tenth century or sometime later. However, merticluous examination of the manuscript, especially of its inscriptions and colophons, indicates that it was most likely not written later than the end of the twelfth or the beginning of the thirteen century. But in this paper, Abba Garima I is known as ENT as translated and copied in the fifth century.

According to Uhlig, when we look at the bulk of Ethiopian manuscripts, and more than twelve thousand specimens have been microfilmed or

catalogued so far, paleographic criteria enable us to discern several periods.<sup>35</sup>

1. The first period that can be clearly defined came to an end in the second half of the fourteenth century. Unfortunately, it is represented by the rather small number of twenty extant manuscripts. Its distinguishing feature is the monumental script mentioned above. The characters are slender and tall, and this feature is further accentuated by the rather fine line produced by the pens that were used at the time. Only a few rigid and rectangular characters, normally six to seven, are written in each column. Ample space is left between the letters which lends the manuscripts a monumental appearance. The vowel marks attached to the letters are disproportionately large. Trapezoid and triangular forms dominate the ductus. According to our present knowledge, ornamentation at the beginning of a manuscript or at the beginning of a new text within a larger volume is rare. If it does occur, it is of great simplicity. Manuscripts of the fourteenth and fifteenth centuries exhibit a special feature: on the left margin of individual columns various signs may be found that either mark reading units, comparable to our chapter or verse separators, or indicate whether the author is quoting an earlier text. These markers themselves consist of various basic patterns that may be repeated to form more complex structures. After the fifteenth century, they gradually ceased to be employed.
2. The years between the second half of the fourteenth century and the middle of the fifteenth century were marked by a less monumental script. Unlike the earlier period, which is dominated by clear-cut, slender, rectangular shapes, it conveys an irregular,

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<sup>35</sup> Marilyn Heldman with Stuart C. Munro-Hay African Zion, the sacred art of Ethiopia P.57

uncoordinated impression. At times the letter seem to float between the lines. The signs also become broader, and the tendency is increased by the use of a broader pens. Along with a diminution of letter size, this produced an impression of greater sturdiness. On the whole, the second period is phase of transition, in which the tension between more traditional and more innovative styles we as not yet resolved. As a result, one may encounter rectangular forms next to curved, and thick forms next to slender. The aesthetic principle for scribes was no longer a desire for uniformity but an attempt to write a clear and readable syllabary.

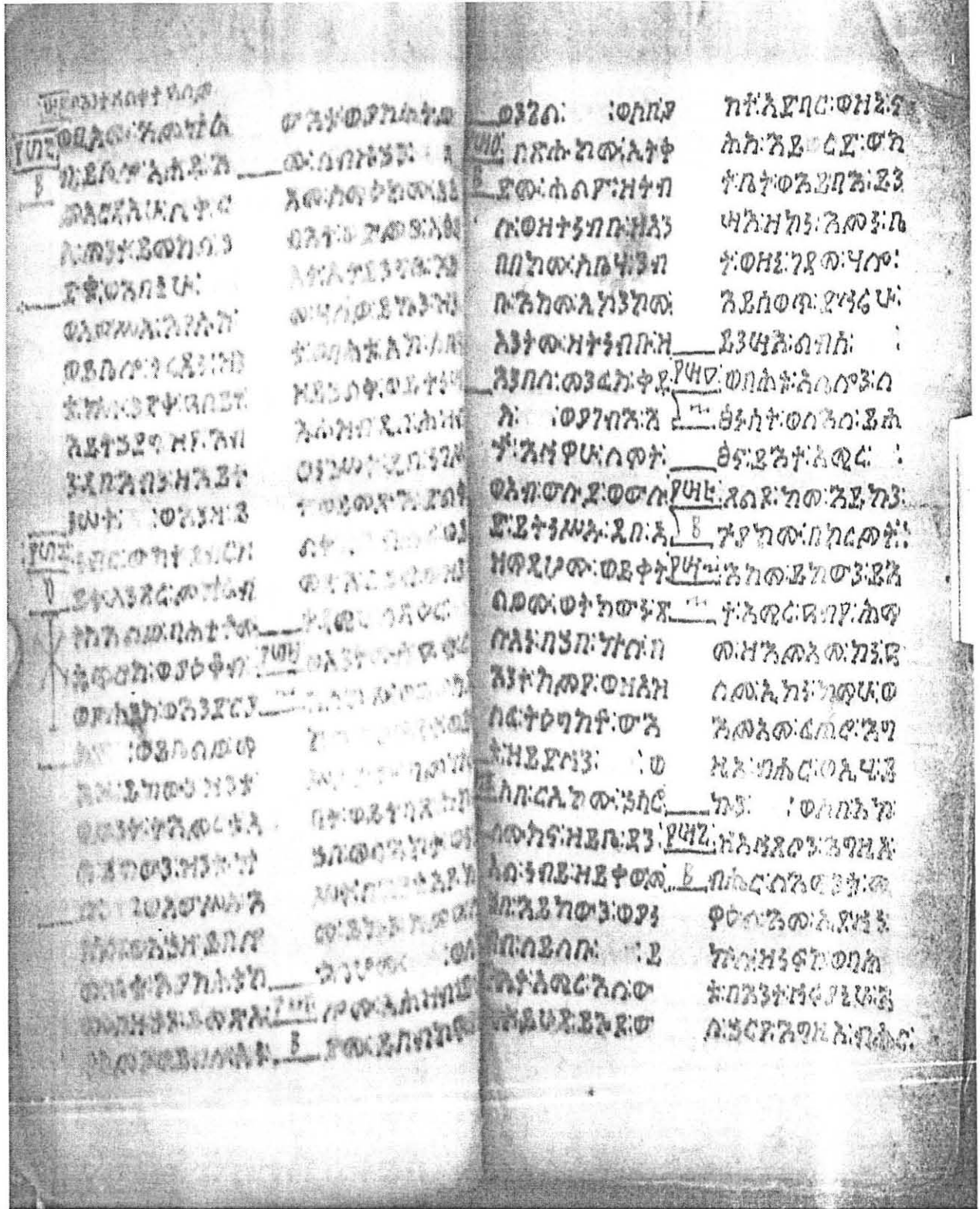
3. From the middle of the fifteenth until the middle of the sixteenth century the scribes wrote more rounded characters, creating a pleasing cursive appearance. At the same time, they could be careless in the execution of their task and tended to compress the forms. The strokes at the top of the characters which slant diagonally from lower left to upper right form an important feature of the script of this period. The tendency described earlier to produce broader and more compressed letters continued in this country a first movement toward standardization can also be detected, initiating a development that was to gain momentum in subsequent centuries. At the same time the marginal reading signs and separators so characteristic of the first period decline in quality and finally disappear, but the number of decorative ornaments in the manuscripts increases dramatically.
4. The fourth great period in Ethiopian paleography is to be defined from the middle of the sixteenth until the second half of the seventeenth century. During this period considerable changes occurred. The signs again become more regular and inform. They return to a slender form produced with a finer pen and at times they might even be termed fragile. The characters all tend to have approximately the same height, and the down stocks are parallel to

each other set as a steeper angle. As a result, more characteristic than ever before can be packed into each line. In this period the shape of the codices also begins to change into a square. This new shape offered the possibility of producing pages with three columns instead of the usual two. The ornaments of the period are less elaborate and attractive than those of earlier periods.

5. Splendidly ornamented and calligraphically impressive manuscripts were produced in Ethiopia during the Gondarine period. the impressive *gwelh* script between the middle of the seventeenth century and the second half of the eighteenth century received its name from its appearance: although it is usually no larger than the script of the previous period, it conveys an impression of clarity, majesty, and confident calligraphic sensibility. The characters of this period are regular, rectangular and often very large, in extreme cases up to one inch in high of the first period decline in quality and finally disappear, but Deon strokes are normally straight and of even width; horizontal strokes are at times extremely fine. This very clear script of unparalleled uniformity, occasionally bordering on monotony, stands out in the history of Ethiopic calligraphy, Since it was employed mainly on official documents and within the sphere of the royal court, it may be called a "royal script".
6. A parallel to the style described in the preceding section is another which is calligraphically much less elaborate. Its approximate temporal limits are the middle of the seventh and the middle of the nineteenth century. With the end of the Gondarine period the diversity of calligraphic century, when the virtual absence of any significant common features render the distinction of separate styles, and thus the exact dating of manuscripts, almost impossible. In general, manuscript production greatly increased at the end of the seventeenth century, and codices were no longer something rare and precious. This development brought with it a

deterioration in manuscript quality. The script tended to be written in a less careful and at times even clumsy manner. Moreover, the tendency to write with speed quite often produced inclined or bent forms instead of the upright characters of earlier times. In comparison with the Gondarine script, the characters were small and delicate, and the style was therefore known as raqiq. In these centuries, the scribes abandoned their debt to the traditional monumental styles and the aesthetic concept linked to them.

7. In discussing the scripts of the nineteenth and twentieth centuries, we are left in the domain of Ethiopia paleography in the strict sense. Several different modes of writing evolve and exist together, including a bulky type of script characterized by a rather crude sense of proportion, with large, widely spaced characters and the orientation of the letters along the base lines. In the latter half of the nineteenth century, something like a script for everyday use began to evolve. It is still employed today, and is marked by the inclination of the characters. Whereas before the nineteenth century almost all texts were written on parchment, the twentieth century saw the rise of paper as a writing medium in Ethiopia, although it did not completely replace parchment.





Four Leaders of Dābrā Hayq  
in a fourteenth-century MS. of the Four Gospels which belonged to *Liabē Sē'at Kristos*  
Tasfana, abbot of Dabra-Hayq in A.D. 1316-17

## CHAPTER FOUR

### Linguistic Analysis

#### 4.1. ORTHOGRAPHY

The following letters show changes through orthography and phonology

##### ENT/SNT

h > ʰ

o > ɔ > ʰ

u > ʉ

ch > ʰ > u > ʉ

ɣ > ɣ > u > ʉ

ʰ > w

w > ʰ

h > ʰ > ʉ

h > ʉ > ɣ

h > ʉ

o > ʉ > ʉ

ɣ > ɣ/ɣ

t > m

ʰ > ʉ

h > ʰ or ʉ

ʰ > ʉ or ʉ

ʉ > ʰ or ʉ

ʰ > ʉ

ʰ

ʰ > ʉ

ʰ > ʉ

hh > h

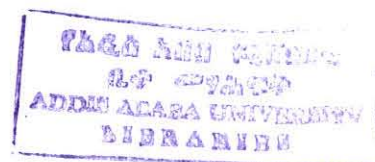
Significance of the Gospel to identify the sound  $\theta$ ሐይ እሐይ ሠረቀ: ሰረቀ: : As far as we can tell from the archaeological finding in Ethiopia, the alphabet is said to have had twenty nine symbols. But by the time when Ge'ez become the spoken and written language in common use in northern Ethiopia, it took over only twenty four of the twenty nine symbols. In addition, two new symbols (p)አ and (t)ጠ were invented to represent sounds of Greek and Latin loan words. It is known that also the old Semitic interdentally d > s, t > s and d > z. hence when we try to find the etymology of an Ethiopic word with s, we have to consult words with s, z and d in Semitic. The same is true in the relationship between Amharic and Ge'ez.

Besides, by the time Ge'ez stopped to be a living spoken language and was replaced by Tigrina, Amharic, and other languages, further changes took place means the use of all the three different symbols ሀ ሐ ኀ became unnecessary, since all these are now given the same pronunciation h. Further more, both ሠ and ሰ are pronounced as (s), both ሀአ and ሐ as (s), and both አ and ፀ as (a).<sup>36</sup>

#### 4.2 PROBLEM OF PHONOLOGY

Ge'ez letters which could be considered phonologically akin to one other. In early days of the languages history however, these letters that now represent the same sound, used to have phonological variants. For example, there are the three types of h (i.e. ሀ፣ ሐ፣ ኀ) [i.e. the two ss (አ፣ ፀ) the two ss ሠ፣ ሰ the two a's (አ AND ፀ). A word such as አዝብ is only written in this way but not as ሀዝብ or ኀዝብ. Similarly ኃይመት is not written as ሀይመት or ሐይመት. The same is true with the words ኃለም and አብ when we see the SNT We find full of mistakes comparing to the early ENT.

<sup>36</sup> Wolf Leslau – Comparative Dictionary of Ge'ez 1987



All the above except (ጸ፣ ፀ) have the same pronunciation in the fourth order not even the fourth order of the reason is but according to ENT one can see that the Gospel preserved the way of writing ፀብይ > ፀብይ<sup>37</sup> ቤ, is not a there pronunciation of Ge'ez it use influenced by the seem vowels ፀብይ really follows the rules of word formation process in Ge'ez .

1. In SNT, f. 107r

ወሠርክ ሰንበት

(Here Sark has no meaning)

In ENT, f. 71r

ወሰርክ ሰንበት

(‘And the evening of the Sabbath’)

Each phrases in the two New Testaments are differently rendered. Such problem is a matter of sibilants ሠ (š) and ሰ (s)

According to Leslau, the sentence is to be translated as "And the evening of the Sabbath" /ወሰርክ ሰንበት/

2. In SNT, f.86v

«ወናሁ መጽኅ ዘለምፅ»

(Here ዘለምፅ /Lamed/ no meaning)

In ENT, f.57v «ወናሁ መጽኅ ዘለምፅ»

(‘And new a Lepper came’)

Generally speaking the Ge'ez letters have their own function not only for orthographical purpose but also in the melody ,poetry, morphology . . . Hence if letters are not properly spelled and pronounced they may shift the meaning and the structure or the grammar of the language.However there are some traditional sholars who use these leters without the understanding of the general rule of the language they follwed from they

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<sup>37</sup> ፀብይ follows the normal form of Ge'ez words and adjectives . It means it is not affected by the Gutteral. It seems a noun than an adjective.

have learnt. This day, there are many Ge'ez words written without the identification of the the proper place of the aurtography .A very good example is the Ge'ez dictionary of Kidanewald Kifle which has many Ge'ez words having two or three options to write one sound. Hence, the problem is not only of Amharic but also of Ge'ez. That is why many poem composers and writers write them without the identification of the letters

### **4.3 SOUND CHANGES**

#### **4.3.1 Interchanges of consonants in both New Testaments**

ረ > ር

ኧ > ከ.

አ > ኦ

ከ. > ከ

Cited	ENT		Cited	SNT		Gloss
f. 53r	እየሩሳሌም	[ˈəyarusalem]	>f. 59r	ኢየሩሳሌም	[ˈiyarusalem]	Jerusalem
f. 51r	እግዚአብሔር <sup>38</sup>	[ˈegziˈabəher]	> f.77r	እግዚአብሔር	[ˈegziˈabəher]	God
f.53r	እየሱስ <sup>39</sup>	[ˈeyəsus]	> f. 65r	ኢየሱስ	[ˈiyəsus]	Jesus

#### 4.3.2 Unchanged Proper nouns

Cited	ENT		Cited	SNT		Gloss
f. 61v	ኤልያስ	[ˈeləyas]	f. 87v	ኤልያስ	[ˈeləyas]	Elijah
		=			Elijah	
f. 2r	ዮሐንስ	[yohannes]	=	f. 28r	ዮሐንስ	[yohannes] <b>John</b>
f. 1v	ዳዊት	[dawit]	=	f. 27v	ዳዊት	[dawit] <b>David</b>
f. 53r	ስምዖን	[smˈon]	=	f. 79v	ስምዖን	[smˈon] <b>Semon</b>
f. 51r	ዘካርያስ	[zakkaryas]	=	f. 77	ዘካርያስ	[zakkaryas] <b>Zechari</b>
f. 51r	ገብርኤል	[gabrˈiel]	=	f. 77r	ገብርኤል	[gabrˈiel] <b>Gabreil</b>

#### 4.3.3 Other changed forms of nouns

Cited	ENT		Cited	SNT		Gloss
f. 51v	ዓመት	[ˈamət]	>	f. 77v	ዓመት	[ˈāmət] year
f. 51v	ዓገር	[hagar]	>	f. 77v	ዓገር	[hāgar] country
f. 51r	ሥርዓት	[šərˈat]	>	f. 77r	ሥርዓት	[šərˈat] way
f. 78r	ሰዓት	[saˈat]	>	f. 104r	ሰዓት	[səˈat] hour
f. 52v	ዓለም	[ˈalam]	>	f. 78v	ዓለም	[ˈālam] world

<sup>38</sup> The two dots in the word እግዚአብሔር indicates that the word is the result of two terms having different meanin. And this word is is a compound word combined by : the word እግዚአ is to mean lord whilile the word ብሔር is country,univers(in a broader sense).Hence the meaning is the lord of the unifers. ብሔር as a country and a source is pointed in the Anaphora of Diyosk’oros saying ‘where is the land of the wisdom’.Currently the word nation is also coined and used in amharic by the same word ብሔር.

<sup>39</sup>The sound ኢ,> እ in እየሱስ. In ENT ኢ, never be as it is before የ.

## 4.4 MORPHOLOGY

**4.4.1 Inflectional morphemes:** include the grammatical functions of a word. These are: Number, tense/Aspect, possession and comparison.

### A. Numerals:

Ge'ez cardinal and ordinal numbers are derived from the stem verbs. Both cardinal and ordinal numbers can serve in turn. Although ordinals are usually devoted to steps, orders Ge'ez cardinals have some what different shape, style from the present, like the names given to the letters and numerals. The oldest, Gospels therefore can lead the way to reconstruct the numerals. Some of the numerals are directly related to the shape of the Greek letters. Ex. B(two)= Greek beta .The two lines above( ¯ ) and under( \_ )the numeral were likely to represent 0(zero). This is because the values of, \_ and ¯ was not that mach significant with out showing the equivalent of zero, which is( \_ )and or ( ¯ ) .Like the other parts of the Grammar, Numerals are compelled to follow the right Gender system.

ENT doesn't use some times the symbols ( \_ ) ( ¯ ) at the top or the bottom of the numerals .

	ENT	SNT
1	ḡ	ḡ
4	ḡ	ḡ
5	ḡ	ḡ
10	ḡ	ḡ
11	ḡḡ	ḡḡ
15	ḡḡ	ḡḡ
20	ḡ	20

25	ጽጵ	25
30	፴	30
37	፵	37
38	፳፻	፳፻
39	፷፻	፷፻

፲፮ ...Shows the present Mathematical number system having power such as 10<sup>2</sup>.

### B. Number:

Ge'ez has singular and plural numbers. The number markers in Ge'ez are usually present in nouns, Adjectives verb conjugations. The number marker, can be prefix, infix, suffix, superfix just indicating the gender as well. The number markers in pronouns, demonstratives, prepositions, are same.

#### Singular

Cited	ENT	Cited	SNT	Gloss
f. 71v	ፈረሳዊ	f. 97v	ፈረሳዊ farasawi	Pharisee
	farasawi	=		
f. 74v	ሐሳዊ	f. 100v	ሐሳዊ hassawi	layer
	hassawi	=		
f. 73r	ጸጌ	f. 99r	ጸጌ sāge	lily
	sāge	=		
f. 73r	እብን	f. 99r	እብን 'abən	stone
	'bən	=		
f. 51r	እግዚእ	f. 77r	እግዚእ 'gzi'ə	lord
	'gzi'ə	=		
f. 58v	መጻብሐ	f. 84v	መጻብሐ masabəh	hypochite
	masabəh			
f. 64v	ምሳሕ	f. 90v	ምሳሕ Mə sah	feast
	Mə sah =			
f. 62v	ቤተ	f. 88v	ቤተ	house
	bet	=		

**Plural**

Cited	ENT	SNT	Gloss	Prefix	Infix	Infix	Suffi	Supper fix
							<b>x</b>	
f. 65v	ፈረሳውያን farisawiyān	> ፈረሳዊያን farisawiyān	Phraises	f. 91v		-i-		
f. 74v	ሐሳውያን hassawāyan	>ሐሳዊያን hassawāyan	False prophets	f. 100v			-an	
f. 74v	አዕባን 'a'əban	>አዕባን 'a'əban	Stones	f. 100v		-a-		
f. 74v	አጋዕዝነት Ag'a 'əzt	>አጋዕዝነት Ag'a 'əzt		f. 100v		- z.>s.t		
f. 58v	መጸቢካያን Masabi h yan	>መጸቢካያን Masabi h yan		f. 84v			-an	
f. 58v	አብያት 'abəyat	>አብያት 'abəyat		f. 84v		-ya-		

Sometimes in ENT the verb- subject agreement is not dependant on number. The verbs may show the singular while the noun or the object is plural.

ENT, f. 65v

Ge'ez words		Instead of	Gloss
እምብዙኃ (əməbəzuh)	አዕዋፍ (a'əwāf)	እምብዙኃን (əməbəzuhān)	From much burdes

**C. Gender**

**Gender** In Ge'ez, the gender markers are not limited. They may vary from time to time according to the parts of speech. The gender markers are the feminine markers. Of these, the following were common since the earlier time or the oldest Gospels. Gender is distinguished in both singular and

plural. Gender in Nouns, Adjectives, some adverbs prepositions, demonstratives, possessives, verbs is marked by the following.

- ኣት [at] - at plural
- ተ[tə ] (as personal profile as personal suffix)
- ን [n] (in pronoun, plural)
- ኢ.[i] (in pronoun, possessives, Aspect..)
- ሃ [ha] (in objective marker in personal names) in possession preposition
- ኣ [a] (in Inflection like the told to her) in possession) in Gerund, infinitive.

ENT holds the phrase ማርያ፡ መግደላዊ፡ in stead of ማርያ፡ መግደላዊት፡.

ENT	SNT
ማርያ መግደላዊ	> ማርያ፡ መግደላዊት፡.
Marəya māgədalāwi	Marya māgadalāwit

#### D. Case

**Possessives with adjectives** The other word that adept the similar feature with the above preposition is ከሰንታ : [kullantā]= the whole part  
ENT >SNT

ከሰ፡ [kull] > ከሰ.

ከሰንታዩ [kullentayə]

#### E. Aspects

##### Verbs: Aspects, Infinitives, Gurendives, Imperatives and Subjunctives

The main verbs in Ge'ez are perfect and imperfect. Perfect is usually past or completed action. It includes past perfect, past continuous, past participle with the relative pronoun ዘ (of). The imperfect one is usually present, continuous and future action. One exception is ይቤ. The end of all perfect verbs is the 1st order while all imperfect verbs have in the end the 6th order. This is under the pronoun ውኃቱ (He). The other main verbs are subjunctive (with ከመ፣ ጎበ or with out), imperative, infinitive

and gerundive. The conjugation of a verb or a stem is highly dependant on gender, number, pronouns, demonstratives, ----.

• **Type of verbs**

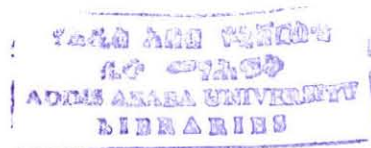
In ENT one can see the preservation of the sound laryngeals and pharyngeals than SNT. The preservation of sounds helps to identify the type of the verb (not of geminated). Some examples are as follows:

**Perfect**

Cited	ENT	Type	Gloss	Cited	SNT	type	Gloss
f. 54r		ገብረ gabarä		f. 80r		ቀተለ qätälä	
f. 54r	መስለሙ masalomu		he seems to be something for them >	f. 80r	መስለሙ masalomu		he seems to be something for them
f. 54r	ተልዕለ Talə'əla		He exalted >	f. 80r	ተልዕለ Talə'ala		He exalted
f. 54r	ቀተልከሙዎ qatalakam uwo		You killed him >	f. 80r	ቀተልከሙዎ qätälakam əwo		You killed him

• **Imperfect**

The Ge'ez imperfects are different from time to time. The following are examples.



Cited	ENT	Cited	SNT	Gloss
f. 58r	ይገንዩ yǝgenu >	f. 84r	ይገንዩ yǝganəu	They will praise
f. 58v	ይዳቢዩ Yǝ'abiyu >	f. 84r	ይዳቢዩ Ya'abəyu	They will enlarge
f. 57r	ይሰጥዩ yǝsatayu >	f. 83	ይሰጥዩ yasatayu	They will drink
f. 58r	ይለከው Yǝlahawu	f. 84r	ይለከው Yalahəwe	He will cry
f. 58v	ይሐውር yǝhawər >	f. 84r	የሐውር Yahawər	He will go
f. 58v	ይሐልፍ yǝhalaf >	f. 84r	የሐልፍ yahalaf	He will pass

• **Command**

	ENT		SNT	Gloss
f. 59r	በልዮ > baləyo	f. 85v	በልዮ baliyo	tell him
f. 64v	ሀበነ > habana	f. 90v	ሀበነ habuna	give us
f. 64v	ሀቡ > habu	f. 90v	ሀቡ habu	give

• **Subjunctive**

	ENT		SNT	Gloss
f. 68v	ይፍዳ yǝfadi	f. 94v	ይፍደይ yǝfaday	inorder that he pays
f. 64v	ነሀብ nahab	f. 90v	ነሀብ nahab	to give
f. 56r	ይሰር yǝsar	f. 82v	ይሰር yǝsur	inorder that he carries

- **Gerund** - The gerund forms found in ENT in SNT are the following

ENT	SNT
f. 59v ፋሪዮ fariyo	f. 85 ፋርዮ farayo
f. 59v ሙሲዮ masiyo	f. 85 ወሙስዮ wamasayo
f. 56r ርኢዮ l'a'eiyo	f. 82r ወርኢዮ waraeyo
f. 56r ሠሪቆ (S äriqo)	f. 82r ወሠርቆ (wä s äraqo)

- **Derivation**

ENT	SNT
ማሳደር     ma <u>h</u> adar	ማሳደር     ma <u>h</u> adar
መድልዎን     madäləwan	መድልዎን     madäləwan
መጸብሐ     ma s abə <u>h</u>	መጸብሐ     ma s abə <u>h</u>

- **Word formation**

Words have /different forms. Here are examples.

<i>ENT</i>	<i>SNT</i>	<i>Gloss</i>
f. 77v በካይ bakay	f. 103v ብካይ bakay	cry
f. 77v ካዕብ Ka'əb	f. 103v ካዕብ Kā'əb	the second
f. 77v በሐቲ ba <u>h</u> atu	f. 103v ባሐቲ ba <u>h</u> ətu	but

f. 72v መእመን

ma'emän

f. 98v

ma'amän

ማእመን

faithful

### F. Syntax change

The translation in Ethiopic has expanded continually since the coming of the nine saints. In this volume in memory of the Hebrew professor Aklawer, Biblical scholar and promoter of vernacular were translation, it is fitting to say a word about language types as they influence translation in the Ethiopian language area. The two major language types as characterized by whether the verb is more the beginning or late in the sentence must be given special attention by translations in Ethiopia. Most of them are working form engines with reference to new Testament Greek, Old Testament Hebrew, and possibly Ge'ez. These languages are of the SVO (subjective verb object) or the similar VSO (Semitic) type with the verb near the front.<sup>40</sup>

Cited	Greek words	Gloss
ENT, f. 51r SNT, f. 67r	ወይቤሎ ዘካርያስ ለመልአክ (Wayəbelo Zakārəya's lama)	Zakari said to the Angel
ENT, 52v SNT, 68v	ስብሐተ እግዚአብሔር በረቀ ላዕሊሆመ (Səbəhta 'əgəzi'abhr balaqa lā'ələhomu)	The Glory of God shone over them

**G. Direct object.** Direct object with plural nouns: The direct objects sometimes didn't follow the rule of Ge'ez number system. In Ge'ez the direct objects must change their last radical in to the first, fifth, seventh ...orders based on the last radical of the word. But the following words violated the rules were like the compounding system with out changing the last radicals. Thus are:

<sup>40</sup> Paolo Marrassini, Basic course (textual criticism)

ENT            SNT

እኩየ ይፈሪ > እኩይ ይፈሪ ::

• Copula

Verb to have also as transitive verbs ቦ /አልቦ/ (BO/ ALBO)

To give the negative of ቦ, we add አል which is now preserved even in the Hebrew language. Suffixes are attached to ቦ or አል like ቦቲ or አልቦ. These ቦቲ or አልቦቲ when provided with suffixes, although it has not yet given up its fundamental meaning has usually assumed quite peculiar significations. In particular, in as much as the copula "is" is already involved in ቦቲ may signify "it is with him" or "he has some thing". It is a great argument among Ethiopian scholars. Some follow the way ቦቲ "it is with him" means ቦቲ is considered as copula . . . In respecting this, the others accept ቦቲ "he has some thing" which means ቦቲ in such usage. This critical difference has not been found in the studying documents

Both ENT and SNT use ቦቲ as a Transitive verb while the present Ge'ez uses ቦቲ as a copula. Here are some examples the Gospel of Mathew.

In ENT and SNT

Instead of

ለዘቦቲ ዐሠርተ መክሊተ > ENT, f. 72v; SNT, 98

ለዘቦቲ ዐሠርቲ መክሊት

'As whom has ten talent talent' >

'To him with ten'

ምንተ ዐሰበ ብክመ > ENT, f. 72v; SNT, 98

ምንት ዐስብ ብክመ

'What reward do you have?'

'What is reward with you'

ቁናጽልኒ ግበበ ቦመ ENT, f. 72v; SNT, 98

ለቆናጽልኒ ግበብ ቦመ

'Foxes have holes'	>	'Holes are with foxes'
ምንተ ብነ	ENT, f. 56r	SNT, f. 82
ምንተ ብነ		ምንተ ብነ
'What do we have?'		'What is with us?'
ነበ አልቦ መሬተ	ENT, f. 59v	SNT, f. 85v
ነበ አልቦ መሬት		ነበ አልቦ መሬት
'Where it has no little soil'		'There is no little soil'
እስመ አልቦ ሥርወ	ENT, f. 59v	SNT, f. 85v
እስመ አልቦ ስርወ		እስመ አልቦ ስርወ
'Because the soil want's deep root'		'Because there was not a deep root'
ዘቦ ዕዝነ	ENT, f. 59v	SNT, f. 85v
ዘቦ ዕዝነ	>	ዘቦ ዕዝነ
'He who has car'		'He is with car'
ቦቱ ክሌተ አልባሳ	ENT, f. 54v	SNT, f. 80v
ቦቱ ክልኢቱ ውሉድ	>	ቦቱ ክልኢቱ ውሉድ
'He has two clothes'		'There is two sons for him'

ቦ /አልቦ is often used before other verbs with its suffix for example ኮነ ብዩ "they fell to my share"

ቦ /አልቦ (It) can also be used as action verbes. When they tell that the subject owns or holds something. Or the equivalent is an action verb 'have' as it mentioned - above this action verb can be transitive in both ENT and SNT but it is intransitive in the present Ge'ez.

In ENT and SNT, the verb ቦ /አልቦ is transitive because the verb transfers action to a direct object. In contrast to this in the present Ge'ez the action verb ( ቦ /አልቦ) is intransitive. Because the verb has no direct object

## H. Punctuation

Question mark with preposition. Ge'ez interrogatives do not need a question mark. ኑ by it self can be enough[sobānu] ሰበኑ = 'is that time? '. Ge'ez interrogatives could be placed with prepositions, adverbs,



adjectives, perfect and imperfect. Instead of ኑ, ENT sometimes uses the three dots.

Ge'ez interrogatives do not need a question mark. The interrogative is placed at the end of the word or the sentences. It is pronounced with a low level and the style of pronunciation by itself also shows an interrogation. In most cases, Ge'ez interrogatives are preceded by a radical which has the same order to the interrogative. Here, are some examples: ሁ፣ ኑ፣ አ፣ ኢ፣ ፣ት፣ ኣ፣ አይት? ፣ ሰበኑ? ('when? ')፣ ተአምሩኑ? ('do you know? ')፣ አንትሙሁ? ('are you? ') ተአምረኒኢ? ('do you know me? ')

Sometimes, Ge'ez interrogatives are placed with possession

➤ ወኮነ፡ በውእቱ መዋዕል፡ ወፅኦ

The sign of the close of a sentence in both New Testaments is the same. This is called by the Ethiopians ነጥብ "drop" or "point". The SNT also use instead of :: or interchangeably or :: = :: = is known as ምዕራፍ "pause" or "sign of pause"

This sign or ምዕራፍ "pause" is known as doubling of the ordinary word. : very frequently placed between words in early but in two New Testaments it comes to be ":" This (:) sign serves the same purpose. Which means to separate words. Even though this sign replace the "፣" serves this purpose in enumeration. It existed in ENT and SNT (ENT, f.52 SNT, f.78 "2" ፣ ፣ "1" ፣ በእንተ ይጸሐፍ)<sup>41</sup>

There is another new sign :> It served as a quotation mark in SNT f. 53r For example.

- :> በከመ ጽሑፍ ወስተ ሕገ እግዚአብሔር
- :> ከሱ ተባዕት ዘይፈትሕ ማኅፀን አመ.
- :> ቅዱስ ይሰመይ

<sup>41</sup> DILLMANN A, Ethiopic grammar, (2nd ed. Enlarged and improved by Carl Besoid London 1907) P.

:> ለእግዚአብሔር

As it is written  
in the law of the Lord  
every male that opens  
the womb of his mother  
shall be  
called Holy to the Lord.

In ENT quotations of some size from the O.T. are marked by small round brackets ( ) in the hand margin.



## CHAPTER FIVE

### TEXTUAL ANALYSIS

#### 5.1 GENERAL DESCRIPTION OF THE MSS OF BOTH NEW TESTMENTS

ENT, which are found in the monastery of Abba Garima. These are known as Abba Garima Gospels I; Abba Garima Gospels II and III.

Abba Garima Gospels I.

Provenance unknown, before 1270

Parchment, metal covers

34X22cm, 174ff.

Monastery of Abba Garima, Tegre

A more explicit history of the present manuscript can be reconstructed only by analyzing the letter forms, the text, and the style at the decorated pages. The text folios are in relatively good condition, but the folios containing the evangelist portrait and the canon tables are stained<sup>42</sup> and of their edges worn. The conjoint folios of canon tables, separated by wear at the gutter, have been rearranged incorrectly. Patterns of wear as well as stains along what are now the outer edges of the folios suggest that the separation along the gutter and the subsequent disorder occurred long ago.

Abba Garima Gospels II and III

Provenance unknown, before 1270

Parchment, metal covers

259+161ff

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<sup>42</sup> According to some scholars such as Schulz it is believed that an analysis of style and comparisons with canon tables of Greek and Armenian Gospel manuscripts suggest that the canon table frames and evangelist portrait of Abba Garima Gospels I may have been created as early as the sixth century. The date of the Gospel text, which appears to have been created after the canon table frames were painted, is uncertain. It may be that the Gospel manuscripts to which the folios with the canon tables and the evangelist portrait that were joined became so worn that they were replaced with a newly copied manuscript to which were added the worn but precious decorated folios.

Monastery of Abba Garima, Tegra.

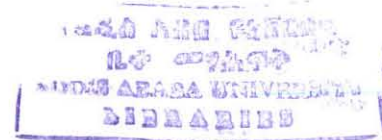
ENT which are Abba Garima Gosepels II which is currently bound together with Abba Garima Gospels III, has no evangelist portraits, and its decorated canon tables are of indifferent quality.<sup>43</sup>

The leaves of both manuscripts are in disorder, and there are lacuane in the text. While a single, uninscribed portrait is bound into Abba Grima Gospels I, four evangelists portraits are bound into Abba Garima Gospels III. One of the standing evangelists can be identified as Saint Mathew, because the last part of the Gospel preface is written on the recto of the miniature one evangelist is seated before a fish-shaped lectern; he can be identified as mark, because the recto side of this follio bears the last lines of the Gospel of Mathew. The remaining two evangelist portraits cannot be clearly identified; their inscriptions are of a later date, and are not necessarily reliable. It is possible that the five portraits are the sole surviving miniatures of two sets of evangelist portraits. Another possibility is that the four evangelist portraits constitute a complete set and that the fifth standing figure is a donor portrait.

A sixth century date is suggested for the portraits, which appear to have been produced at the same time and place as the decorated canon table frames in the present volume and in Abba Garima Gospels I. The border of the portraits' frames are filled with late Antique decorative metits like these that embellish the canon table frames.

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<sup>43</sup> The present manuscripts and a second volume at the monastery of Abba Garima, in which Abba Garima Gospels II and III are bound together, share two dissembled sets of evangelists. Most of the cannon fables, Which are disordered, are bound with in the present manuscript. One set of decorated cannon tables originally consisted of three pages of Eusebian prologue and seven pages of highly embellished archiectural frames. The arch of the frames rests up on rather short, wide columns, and their curtains have parted to reveal the sacred numbers of parallel Gospel passages. A second set of decorated cannon table originally consisted of two pages of Eusebian proeque and eight pages of architectural frames with slender, tapered columns and bell- shaped capitals. Sets of tables display cerinthian as well as late Antique like Abba Garima Gospels III may have served as a replacement text for an earlier Gospel manuscript that was discarded using to wear.



Bound into Abba Garima Gospels III are two full page miniatures with architectural compositions, one of which, a circular structure known as a tholos, served as the concluding page of finispiece of the set of decorated canon tables.

A miniature painted with a rectangular structure originally completed the second set of canon tables. Resting upon a podium, the structure is reached by a monumental stair case and is flanked by harts, surely a reference to Psalm 42:1: 'As a hart longs for running streams, so do I long for thee, O God.'

The unique composition may represent the life giving power of the Gospels and the church. The grand staircase, often used in symbolic depictions of the Temple in early Christian art, may suggest the fulfilment of prophecies concerning the Temple.

## **5.2 GENERAL DESCRIPTION OF SNT**

According to Kidane Wold Kifle, the Ethiopic NT has been translated from the Arabic version. It was just a revised edition of the Ethiopic NT. By Salama. This Salama was at the reign of Emperor <sup>44</sup> Agb'a Seyon, who reigned after Emperor Yikunno Amlak. Sergew Hable Selassie agrees with this view, he says that Ethiopian traditional scholars accepted the revised edition of NT from Arabic to Ge'ez by Salama the metropolitan. But they don't recognize it because Salama used in his revision, allegorical interpretation a part from literal meaning. Salama was at the reign of Emperor Sayfar'd.

A king by the name of Solomon is mentioned in statement of Dabra Libanos Gospel. I agree with Roger Schneider that this king must be

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<sup>44</sup> Kidane Wolde Kiflie, (1948) P. 20

Agb'a Seyon, as assumed by other scholars, a ruler of the sixteenth century. This script presents an unusually monumental appearance.<sup>45</sup>

According to African Zion writer, The Gospels of Sayfa Arad also follow the frontispiece of the present Gospels of early fourteenth century Gospels of Dabra Maar, Tegre and the fourteenth century parchment which is found in the Institute of Ethiopian studies.

Comparison with the fragment in Addis Ababa, The Dabra Maar Gospels of Sayfa Arad suggests that the frontispiece of the present Gospels consisted of three full page miniatures;

The Crucifixion, now missing, the Holy Women at the Tomb, and Christ in Glory with Mary in her role as the mother Church, Mary of Zion late antique and early Byzantine iconography.

The canon table fragments were part of a set comprising a decorated prologue and seven pages of canon tables, a program devised by Eusebius, bishop of Caesarea in the early fourth century. The miniatures of the three-page frontispiece the Ascension of Christ, Representation of the three scenes and holy sites of Jerusalem often appear on souvenir ampullae that were produced for pilgrims in Palestine during the sixth and early seventh centuries, and similar representations probably decreased the imposing churches that were built upon the holy sites. The most popular holy sites were Golgotha, the site of the Crucifixion; the Tomb of Christ, the site of the Resurrection; the Mount of Olives, with the footprints of Christ, the traditional site of the Ascension; and the church of the Apostles of Mount Zion. The frontispiece miniatures at this group of manuscripts pressure the emphasis upon the holy sites of Jerusalem.<sup>46</sup>

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<sup>45</sup> Uhlig, Sigbert, (1996) P.35

<sup>46</sup> Marilyn Heldman with Sturt pp. 56-59

### **5.2.1 List of the MSS of Gospels of Abba Garima I (ENT)**

There are three kinds of ENT Ge'ez MSS, which the researcher have get.

- Abba Garima Gospels I, which is found in the monastery of Abba Garima, Tegre
- Abba Garima Gospels II which is found in the monastery of Abba Garima, Tegre
- Abba Garima Gospels III which also found in the same specific place.

#### **5.2.1.1 Description of the manuscript**

##### **5.2.1.2 Manuscript of Abba Gerima Gospels I**

⇒ Language	-	Ge'ez
⇒ Year of writing	-	5 <sup>th</sup> C
⇒ Owner of the Ms	-	Monastery of Abba Garima
⇒ Province	-	Tegre
⇒ Location	-	a place called Medera, east of Adua
⇒ Distance from Addis Ababa	-	1,050 km
⇒ Material	-	parchment
⇒ Number of folios	-	174
⇒ Number of columns	-	2 columns to each recto and verso
⇒ Number of lines	-	24
⇒ Size	-	34 x 22 cm
⇒ Kinds of writing	-	Neat
⇒ Binding	-	Metal covers
⇒ Condition of the book	-	in a good condition

### **5.2.2 List of MSS of the 14<sup>th</sup> C (SNT)**

There are three kinds of manuscripts known as SNT.

- A. Manuscript of 14<sup>th</sup> century which are is found in the National Library.
- B. Dabra Libanos Gospels.

C. The Gospel of Sayfa Arad which is in Bibliothique Nationale, Paris, Eth. 32

⇒ Manuscript of 14<sup>th</sup> century

Language	-	Ge'ez
Year of writing	-	14 <sup>th</sup> centuries
Owner	-	The monastery of Lake Stephanos
Province	-	Wallo
Location	-	The monastery of Lake Stephanos
Distance from Addis Ababa	-	440 km
Material	-	Parchment
Number of folies	-	277
Number of columns	-	2 columns to each recto and verso
Number of lines	-	23
Size	-	29.5 x 2.5 cm <sup>s</sup>
Scrib	-	Aqabe' saat Kristos Tasfana
Kind of writing	-	Neat
Binding and condition	-	bound in wood and in a good condition.

### 5.2.2.1 Features of the manuscripts of both New Testaments

#### A. Authorship of :

ENT. It is very difficult to give the authorship of ENT though the tradition was on the side of one of the Nine Saints to say that it was written by one of the nine saints called Garima, who was stationed there. The Ethiopian synaxarim supported this tradition like this.

ወእሐተ ዕለተ እንዘ ይጽሕፍ መጽሐፈ መስየ  
ወቀርቦ ፀሐይ ለዐራብ ከዘዙ ለፀሐይ ይቁም  
በመካኑ እስከ ይፈጽም ጽሑፈተ ወንበ  
ወረቀሂ ምራቆ ሀሎ እስከ ዮም ከዊኖ

ፊ.ወ.ሰ ለሕመማን

And one day when he was writing a book and the sun was about to set he adjured the sun to stand still and it did so until he had finished his writing. And the spit which he spat remains unto this day and is a means for healing the sick”

SNT, nothing is to get the information about the authorship from the 14<sup>th</sup> century text of the National Library. But according to Taddes Tamirat, the writer of this manuscript is Aqabese’at Kristos Tasfana, who was abot of Dabra – Hayq in A.D 1316-17.

### **B. Reason of writing of:-**

- **ENT**

- The reason for writing ENT, is to expand Christianity
- To develop and facilitate the teaching of the Christian religion in the country.

- **SNT**

The reason for writing SNT, is  
To revise the ENT

### **C. Variant readings:**

In philological analysis, readings must be chosen each time not on the ground of the majority of the manuscripts, but of the majority of their families. This is the modern method which is accepted by the Lachmanians.

This method does not encourage anyone to accept number of reading which seem to make full sense, but which unfortunately do not belong to the original text and a "regular" and "smooth" text can be suspected of runs against one of the most elementary and (in theory) universal accepted rules of textual criticism, that of the harder reading among

two or more various ("readings") it is the less clear and the less smooth (or even, so to speak, "strange") and the most difficult, which has to be preferred, because copyists always tend to simplify, to clarify the text, and never to make it more complex and difficult (except in case copyists always tend to simplify, to clarify the text, and never to make it more complex and difficult (except in cases of deliberate ideological modifications, as pointed out above): so, the clearest and simplest text is usually the most recent, not the original one.

When we see Ethiopic manuscripts, they lead a researcher to go further. This is because the copyists (not all) are influenced by the problems stated above.

1. In ENT “ወርእዮ ኢየሱስ ኅይማኖቶም”

(And Jesus seeing their faith) stands for plural possisive.

In SNT “ወርእዮ እግዚእ ኢየሱስ ኅይማኖቶ”

(And Lord Jesus seeing his faith) singular possisive

2. ጸጋ: ዘነሳ/ሥእክሙ: ጸጋ: ሀ/ሃቡ:: [səgga zənəsʔəkmu] ‘that you received in gift’ (sic)the present Gospel says that በጸጋ: ዘነ ሳ/ሥእክሙ: [səgga zanak’əkəmu]. When we see it, it may give ambigouis meaning. ENT may be very clear in this regard to give a better clear meaning. When we see S.N.T. it may reduce the idea to vanity. Because it can be translated as *you got it with vanity*. However we can derive the preposition በ in both cases. In the first case, neverthelese the idea wchich says that *you who are gifted of gifts from God have to give for the benefit of the others*. በጸጋ: ዘነሥእክሙ: [səgga zanak’əkəmu] ዘነሥእክሙ: ዘነሳእክሙ: > ዘነሳእክሙ:

There are indeed a lot of passages in both New Testaments where parallel expressions, same words and terms are translated very differently in different books. This apparently presupposes that

different translators translated different books the copiest changed the infention of the author although it cannot be ruled out that it is possible that the same translator could translate the same word or expression differently in different books due to an oversight. Even nowadays bery often translators are not consistent and we find them translating the same word or expression differently in different books, In the circumstances it would be highly essential if someone could make a serious critical edition of the Ge'ez translation of both New Testaments in the light of the better editions of the original Hebrew and Greek texts including Arabic language.

#### D. Characteristic Readings

Here, the researcher will show the characteristics reading that appeared in manuscript ENT and SNT similarity in meaning.

Cited	Ge'ez word		Gloss
ENT	ተብሀለ	(tab $\partial$ h $\partial$ la)	It was spoken
SNT	ተሰጦሞ	(tasam $\partial$ ya)	It was named
ENT	ጸወኡ	(Saw $\partial$ 'a)	he called
SNT	ሰመሞ	(Samaya)	he named
ENT	እኅ	(' $\partial$ hu)	brother
SNT	ቢጸ	(Bisa)	accompany
ENT	በጊዜሃ	bägizehā	At that time
SNT	ሰቤሃ	śöbehā	When at the time
ENT	ወእምበ	wa'aməzə	And then
SNT	ወአሜሃ	wa'amehā	and at that time
ENT	ሐይቅ	hayəq	Lake
SNT	ፈለግ	faləg	Lake
ENT	ነገር	nagar	thing
SNT	ቃል	qalə	word
ENT	መንገስ	mānəgala	towards

**E. Main Variations between ENT and SNT**

Particularly the salama new testament adds its own additional expression. According to Sirgew Hable Sillassie that is the main reason not to be useful for reference <sup>47</sup> Selected some examples as follows SNT adds its own additional expression. According to Sirgew Hable Sillassie that is the main reason not to be useful for refernce <sup>48</sup> Selected some examples as follows.

**IN SNT**

**In ENT**

አበሳነ ወጌጋዩን f. 91v	<	አበሳነ f. 65v
(our debts and trespasses)		(our debts)
ወይኩን ፈቃድክ በስምረትክ f. 91v	<	ወይኩን ፈቃድክ f. 65v
(Your will be done with Your willingness)		(Your will be done)
«ኢታብኣነ እግዚአ ውስተ መንሱት» f. 91v	<	ኢታብኣነ ውስተ መንሱት f. 65v
(O lord lead us not in to temptation)		(Lead us not into temptation)

ENT many mistakes and textual corruption must have entered out version when, in the fourteenth century Abba Salama began to revise the Ethiopia text of Gospels on the basis of a Arabic recession<sup>49</sup>.

**F. The division into chapters, verses and content**

ENT's manuscripts divide the text into verses, usually corresponding in size to 2-5 verses in the European Bible. Between the verses there are open spaces. On both sides, closed by a colon. The double colon is

<sup>47</sup> Sirgew Hable Sillassie Amharic dictionary (Vol. II) p 40  
<sup>48</sup> Ibid (Vol. II) p 40  
<sup>49</sup> E.Ullendorf, 1968:47



absent. In order to indicate the beginning of a verse the manuscript uses the paragraphs.

SNT's verse starts the new chapter goes to the final chapters.

The division of the Bible into chapters introduced by Stephen Longman in 1214 and verses introduced for Old Testament by Sanctes Pagnius in 1528 and for New Testament by Robert Stepphanus in 1555.

Coming to compare the two documents ENT and SNT. Both are similar to each other in chapter and also in verses.

**Content Analysis** of the MSS of:

<b>ENT</b>		<b>SNT</b>
1. f. 54v	About the author	f. 57v
2. f. 55r	About the shepherd's saying	f. 58r
3. f. 55r	About the prophecy of Simeon	f. 58L
4. f. 55v	About the prophetess Anna	f. 58v
5. f. 56r	The preaching of John the Baptist	f. 59r
6. f. 56v	About those who asked John the Baptist	f. 59v
7. f. 57v	The temptation of our lord	f. 60v
8. f. 57v	About the devil	f. 60v
9. f. 57v	About Peter's wife's mother	f. 60v
10. f. 57v	About sick persons healed	f. 60v
11. f. 58r	The miraculous draught of fishes	f. 61r
12. f. 58r	About a man full of leprosy	f. 61r
13. f. 58v	About a man which was taken with a palsy	fol. 61v
14. f. 59v	About tax collector	f. 62v
15. f. 59r	About a man with a withered hand	f. 62r
16. f. 59r	About the order of the apostles	f. 62r
17. f. 59r	About the beatitudes	f. 62r
18. f. 59v	About the centurion's servant	f. 62v

19. f. 59v	About the only son of his mother	f. 62v
20. fol. 60r	The messenger from John	f. 63r
21. f. 60v	About a woman who anointed Jesus with anointed	f. 63v
22. f. 61v	The parable of the Sower	f. 64r
23. f. 61r	Calming of storm	f. 64r
24. f. 61v	About the devils	f. 64v
25. f. 61v	About the daughter of the ruler of the synagogue	f. 64v
26. f. 62r	About a woman who has subject bleeding	f. 65r
27. f. 62r	As Jesus commanded his apostles	f. 65r
28. f. 62r	About five breads and two fishes	f. 65r
29. f. 62r	about those who asked his disciples	f. 65v
30. f. 63r	About the transfiguration	f. 66r
31. f. 63r	About unclean spirit	f. 66r
32. f. 63r	About those who said, who is the great?	f. 66v
33. f. 63v	About these not to follow him	f. 66v
34. f. 64r	About sending out the other seventy	f. 67r
35. f. 64r	About a certain lawyer	f. 67r
36. f. 64v	About a man who fell among thieves	f. 67v
37. f. 64v	about Mary and Martha	f. 67v
38. f. 65r	About a prayer	f. 68r
39. f. 65r	About a man who demon possess	f. 68r
40. f. 65v	About a certain woman of the company littering	fol. 68v
41. f. 65v	these who demand for a miracle	fol. 68v
42. f. 65v	About Pharisees who invited Jesus in a lunch	fol. 68v
43. f. 66r	Woe to the teachers of rule and Pharisees	f. 69r
44. f. 66v	About the leaven of the Pharisees	f. 69v
45. f. 66v	About a man who wants to get his inheritance	f. 69v
46. fol. 67v	About a rich man who brought forth plentifully	f. 70v
47. f. 68r	about the Galilean	f. 71r

48. f. 68r	About a woman with a spirit of infirmity	f. 71r
49. f. 68r	About the parable	f. 71r
50. f. 68v	About saying each other: are there few that be saved	f. 71v
51. f. 68v	About to inform him, whom Herod will kill	f. 71v
52. f. 68v	About a certain man who had the dropsy	f. 71v
53. f. 69r	about a man not sitting in the highest room	f. 71r
54. f. 69v	About the invitation in the festal dinner	f. 71v
55. f. 69v	a parable about leaven	f. 71v
56. f. 70r	About an hundred sheep	f. 73r
57. f. 70v	About the parable of the prodigal son	f. 43
58. f. 71r	About a certain rich man who had a steward	fol. 73r
59. f. 72r	About the rich man and Lazarus	f. 74r
60. f. 72v	About the papers	f. 74v
61. f. 72v	About a certain ruler	f. 74v
62. f. 73r	about two men the one Pharisee and the other a publican	f. 75r
63. f. 73r	About a rich man who asked Jesus to get eternal life	fol. 75r
64. f. 73r	About the blind	f. 75r
65. f. 73r	About a man named Zacchaeus	f. 75v
66. f. 74r	A parable about the kingdom of God	f. 76r
67. f. 74r	A parable of the ten pieces of money	f. 76r
68. f. 74r	About the cult	f. 76r
69. f. 74v	About casting out them that sold there in and them that bought	f. 76v
70. f. 75r	About saying tell us by what authority do you these things?	f. 77r
71. f. 75r	A parable of the vineyard	f. 77r
72. f. 75r	About pieces of money	f. 77r

73. f. 75r	About the Sadducees	f. 77v
74. f. 75v	As our lord asked the Pharisees	fol. 77v
75. f. 76v	About the peer window	f. 78v
76. f. 77r	About the end of the world	f. 79r
77. f. 77r	About the paschal	f. 79r
78. f. 78r	About saying each other who is the greatest	f. 80r
79. f. 78v	The question by Satan	f. 80r
80. f. 78v	Herod mocked him and arrayed him in a gorgeous robe	f. 80v
81. f. 79r	About the mourning of the daughters	f. 81 r
82. f. 79r	About the repentance at the thief	f. 81 r
83. f. 79r	Joseph begged the body of our lord	f. 81 r

### G. Loan words

The documents SNT and ENT have loan words and phrases. ENT is influenced by Greek whereas SNT is more influenced by Arabic for e.g. ENT say Marya// instead of Miriam. Here in the end of the name "a" is Greek usage for a feminine marker in Nominative. But the SNT say this name in different way which is Maryam. It is the impact of Arabic.<sup>50</sup>

SNT has Arabic loan words because it was translated from Arabic ENT consists of Greek loan words borrowing from Greek, First of all, now I maintain some Greek loan words from ENT found in the Gospel of Mathew. Then "After this, I will pass to put some Arabic words from SNT.

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<sup>50</sup> E. Ullendorf, 1968: 47

• **Greek loan words**

Greek was the language from which by far the greater part of the Ge'ez Bible was almost certainly translated, as Ludolf noted three centuries ago and Conti Rossini far more recently.<sup>51</sup>

Greek Loan words Were particularly noticeable in the Ge'ez numerals<sup>52</sup>

	Ge'ez	Greek		Ge'ez	Greek
1	ጸ	A	20	ጸ	K
2	ጸ	B	30	ጸ	A
3	ጸ	E	40	ጸ	M
4	ጸ	Δ	50	ጸ	N
5	ጸ	E	60	ጸ	E
6	ጸ	s	70	ጸ	O
7	ጸ	z	80	ጸ	P
8	ጸ	H	90	ጸ	E
9	ጸ	θ	100	ጸ	R
10	ጸ	I			

The creation of two additional Ge'ez characters to express variations sound of P could also reselect for this consonant. On the other word, According to Amsalu Aklilu, ጸ and ጸ seem to be have been introduced in to Ethiopian syllabary at various stages. ጸ was introduced, it seems, due to the translation of the Holy Bible from Greek into Ge'ez.<sup>53</sup> I can maintain some examples from ENT. specifically on the Gospel of Luke.

<b>Ge'ez words</b>		<b>Cited</b>	<b>Gloss</b>
ጸጥሮስ	(Petəroś)	f. 61r	PETER
ጸራልያስ	(Pāraləyās)	f. 55v	land by the sea
ጸላጦስ	(Pilatos)	f. 66v	PILATE
ጸንጦናዊ	(Pentənāwi)	f. 66v	PONTIOUS

<sup>51</sup> Richard pankhurst reflections on the importance of Greco-Ethiopia studies in his Mescellanies I reprint from Aba Salama, Addis Ababa 1970 Vol. 1 PP 14

<sup>52</sup> Ibid 156

<sup>53</sup> Amsalu Aklilu Ge'ez Text Book unpublished P 8

Dillmann and Ullendorf would argue the case for less strongly if at all he goes on to declare that the Ethiopian version of the Holy Scriptures overflows with Greek term syntactical construction and words all names are usually given in Greek nominative form the ending masculine marker "OS" is in Greek subjective marker.<sup>54</sup>

Ge'ez words	Cited	Gloss
ኢየሱስ (‘iyasus)	f. 53r	JESUS
ክርስቶስ (Kəṛəštōś)	f. 54r	CHRIST
ፊሊጶስ (filəpōś)	f.61r	PHILIP

- **Arabic loan words**

In the thirteenth century, the contact between the two churches gained momentum. They had free access to one another. By this time a Christian Arabic literature mushroomed in Egypt such that Ethiopian Monks and Church men who traveled to Egypt and studied the Arabic language during their Journey have translated all literature in to the Ge'ez languages. During the translation process many Arabic terms. With subtle theological concepts found their way in to Ge'ez with our being translated. The others like monastery and cell (room of a monk) are untranslated.<sup>55</sup>



<sup>54</sup> Op.cit P. 156

<sup>55</sup> Amsalu Aklilu, *The influence of Arabic on Ethiopian Language*. Paper presented to the Afro-Arab relations COLLOQUIUM KHARTOUM. February 18-20, 1987. Addis Ababa University in Language Miscellanea 11. pp. 10-15.

It is usual from century to century. In fourth century, one of the best translation is SNT. We can find some Arabic Loan words and terms. Here they are listed below.

<b>Cited</b>	Ge'ez words		<b>Gloss</b>
f.82r	ካህን	(Kāhən)	<i>Clergy man</i>
f.101r	ምክራብ	(mākūrāb)	<i>Synagogue</i>
f.80v	ክረምት	(Kəramt)	<i>Rainy season</i>
f.101v	ሰይጣን	(Sayətān)	<i>demon</i>

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• **Syriac Loan words**

<b>Cited</b>	Ge'ez words		<b>Gloss</b>
ENT, f. 59r SNT, f. 85r	ሃይማኖት	(hayəmanot)	faith
ENT, f.65r SNT, f. 91r	ገሃነም	(gāhānām)	Hell
ENT, f.65r SNT, f. 91r	ኦሪት	(Oritə)	The law
ENT, f. 59r SNT, f. 85r	ቁርባን	(qurəbān)	eucharist
ENT, f.65r SNT, 91r	መስዋዕት	(māsəwa'ət)	Sacrifice

Both SNT and ENT have Greek and Arabic loan words. It is not difficult to arrive at a conclusion. The problematic is syriac even if there is still Strong feeling among scholars, the use of many Syriac loan words.

According to some scholars, both Ge'ez New Testaments indicate that, the translators were familiar with Syriac language and might have used Syriac text in their translation activities.

In this case, there is a solution with this on the revision of SNT are can have such readings in the Gee'z version, but they were pass through the Arabic one.

<sup>56</sup> Ibid, pp. 45-47

• **Aramic Loan words**

The word haymanot, for example the sense of *PLSTIS* (Faith) should not be supposed to be limited to the Christian faith and peculiar to Syriac language. Apparently, this word and many other Aramaic words are transletetated and naturalized in the Ge'ez Bible.

Indeed, we know that most of the Ethiopian religious writings were translated from Coptic, Greek, Syriac and Arabic. Hence, it is not surprising to find in Ge'ez a substantial number of loan words from these various languages. The Aramaic loan words in Ge'ez have been treated by S.Fraenkel and Theodore Noeldeke.<sup>58</sup>

<b>Cited</b>	<b>Ge'ez words</b>	<b>Gloss</b>
ENT, f.68v ጥጥእ - SNT, f. 94v	(Hat'a) -	sinner
ENT, f. 64v ጸሎት - SNT, f. 90v.	(Salot) -	Prayer
ENT, f. 66r ጸግሞ - SNT, f. 92r	(Som)-	Fasting
ENT, f. 56r ሰገዳ - SNT, f. 82r	(Sagada)-	to prostrate <sup>57</sup>

**H. Canon Table**

Canon tables are sets of numbers that indicate parallel passages which appear in one or more Gospels, the entire scheme is the invention of Eusebius of Caesarea. Both ENT and SNT use canon tables and include descriptions on how the tables were to be used.

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<sup>57</sup> E. Ullendroff, P. 124

- **Canon table in ENT**

As an analysis of style and comparisons with the canon tables of Greek Gospel, It may have been created as early as the 6<sup>th</sup> c. the date of the Gospel text, which appears to have been created after the canon table frames pointed, is uncertain. It may be that the Gospel manuscripts to which the felids with the canon table and perisit portrait were joined became so worn that they were replaced with a newly copied manuscript to which added the worn belt precious decorated follios.<sup>58</sup>

- **Canon table in SNT**

I SNT canon tables are sets of numbers that indicate parallel passages which appear in one or more Gospel. SNT uses this canon table and includes describing how the tables were to be used. The table was presented in a series frame. The first part of the manuscript begins with 6ff of canon tables.

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<sup>58</sup> Marilyn Heldman with stuart C. Munro Hay pp 58-60

## CHAPTER SIX

### CONCLUSION

As the researcher has studied the Bible in general and the two New Testaments in particular comparison of gospel of Luke as a philological study, he tried to show linguistic and historical analysis from the scientific point of view through the tools provided by philology.

In this study, The researcher has tried to present specifically morphological analysis, phonological and orthographical changes including different kinds of variations and similarities, which have been in Both New Testaments. And also the study discussed textual analysis based on the MSS of ENT and SNT.

To conduct the study, the researcher used different sources. The source for the study of ENT is gospel of Abba Garima I which is found in the monastery of Abba Garima Tegra. And the source for the study of SNT is gospel of 14<sup>th</sup> century which is found in the imperial library in comparison to each other.

The study came up with the following major findings:-

- the existence of two kinds of Ethiopic New Testaments.

Both SNT and ENT have Greek and Arabic loan words. It is not difficult to arrive at a conclusion. The problematic are either syriac or Aramic loan words. So it leads us to say that the E.N.T was translated from Greek text into Ge'ez. It means does not mean that the Greek was the sole and exclusive basis for the translation of both New Testaments into Ge'ez.

Therefore both Ge'ez New Testaments indicate that the translators were familiar with the Syriac language and might have used Syriac text in their translation activities.

- SNT is not useful for church services. It has been rejected whereas ENT is acceptable for references and church services.
- There is not yet a critical edition of the Ethiopic Bible .

## RECOMMENDATIONS

In this study, it is not yet possible to tell for sure how much identical is the revised version of Ethiopic (Ge'ez) of SNT with the text of Sa'adia. It remains for a scholar with a good knowledge of Arabic, Hebrew and Ge'ez to study the text of Sa'dia and compare it with the Ethiopic version.

And there are many variants in the MSS of ENT. It indicates that the copy is highly influenced by scholars in each period. It depends on the knowledge the copyists. Even if the variants are many in ENT, it is up to the Ethiopian Orthodox Church to identify and correct it scientifically and keep preserving in the monastery where now it is.

The same is expected from E.O.T.C. to keep and preserve the MSS of SNT in the Imperial Library. Concerning the critical edition, E.O.T.C. should publish the critical edition of the whole Ethiopian Bible.



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