



**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**A STUDY OF THE ANCIENT MANUSCRIPT OF
GÄDLÄ ABUNÄ MÄBA' ŞEYON**

**BY
FISSEHA DINBERU (REV.)**

**June, 2010
Addis Ababa**

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GÄDLÄ ABUNÄ MÄBA' ŞEYON**

**A THESIS SUBMITTED TO SCHOOL OF GRADUATE STUDIES OF
ADDISS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE
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PHILOLOGY**

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Approved by the Examining Board

Chairperson, Department of Graduate Committee

Signature

Sirgiu Gelow

Advisor

MB

Signature

Examiner, Internal

Signature

Hailu Habbu

Examiner, External

HT

Signature

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TRANSLITERATION

U = hä	ŋ = bä	Ƶ = wä	ᄇ = čä
Λ = lä	† = tä	Ɔ = ‘a	ᄋ = pä
℥ = ħä	ᄋ = čä	℥ = zä	ᄌ = šä
σ = mä	ᄋ = hä	℥ = žä	θ = dā
ω = śä	ᄋ = nā	℥ = yä	ᄍ = fä
ℤ = rā	ᄋ = ná	ᄎ = dā	ᄏ = pā
Ŧ = sā	ᄋ = ā	ᄐ = ġä	ᄑ = vā
ᄒ = šä	ᄋ = kā	ᄒ = gä	
Φ = qä	ᄋ = kā	ᄓ = țä	

- ä:- stands for the first order
- u:- stands for the second order
- i:- stands for the third order
- a:- stands for the fourth order
- e:- stands for the fifth order
- ə:- stands for the sixth order
- o:- stands for the seventh order

1.7. **ABBREVIATIONS**

AD = after the death of Christ, Anno Domini=The year of our Lord

C = Century

EC = Ethiopian calender

EE = *ENCYCLOPEDIA Aethiopica*

F = folio

Ff = folios

Fra = folio recto first column

Frb = folio recto second column

Fva = folio verso first column

Fvb = folio verso second column

EMML = Ethiopian Manuscript Microfilm Librery

EOTC = Ethiopian Ortodox Täwahedo church

IES = Institute of Ethiopian Studies

MS = Manuscript

MSS = Manuscripts

MS-Q = manuscript of Church of QäranṬyo Mädhane Aläm

MS-IES = manuscript of Institute of Ethiopian Studies

Vb = verso second column

Va = verso first column

rb = recto second column

Ra= recto first column

Recto = the page on the right side of an open book on the recto page. Compare verso.

Verso = the page on the lift side of an open book on the verso page. Compare recto.

ABSTRACT

This paper deals with the *Gädl of Mäba' Šeyon*, his life and work. He was a painter, organizer of canons, strong teacher and apocalyptic. The Vita provides fundamental information concerning the historical, socio-cultural and religious events and facts of the epoch. The main objective of the paper is to make a comparative analysis of different versions of the *Gädl of Mäba' Šeyon* and to comment on the differences. In addition to this, the researcher tried to identify the historical and theological significance of the text in the light of its own time. The methods employed here are selecting the most relevant Mss after digitalizing, giving reasonable identification, giving adequate philological description, making appropriate classification of the text according to the life of the saint and finally identify the major differences. And therefore it has been found that there are different errors, miss statements and incongruities found when passing from one text to the other text. Besides this, the life and work of the Saint is very important in understanding the canonical and theological position of the Church as well as the literary tradition of Ethiopia.

CHAPTER ONE

INTRODUCTION

1.1 Background

Ethiopia is a nation with deep tradition, long history, considered as one of the places where the edifices of ancient civilization still witness its earliest achievements. With long and uninterrupted state system, rich natural resource Ethiopia is rich in diversity of several natural resources long years of cultural experience. The social structure is also part of this diversity. The strongly and deeply bounded diversity also enables the country to have diverse culture and human settlements. Religion is so deeply rooted in the national consciousness of the Ethiopian people, but many modern customs are unfortunately replacing ancient ones. Three of the great world monotheistic scriptural religions Judaism, Christianity and Islam are represented in Ethiopia. In addition, several local and indigenous beliefs are adhered to in an African way.¹

The introduction of Judaism to Ethiopian goes back to the ancient ruling system traditionally narrated in *Kəbrä Nəgäst* as being introduced in the time of King Solomon in Palestine where Queen Makəda went to him and brought back the faith. The faith has retained some of the original forms of the ancient Biblical religion of Israel, besides taking on many indigenous peculiarities.² Biblical tradition gives us information about the introduction of Christianity to Ethiopia traced back to the time of the Apostles. Some trace its origins to the meeting of Philip with the Ethiopian eunuch, recorded in the Bible.³

The Ethiopian Orthodox Täwähədo Church is the most ancient Christian institution in Africa, which became stronger and expanded during the time of Emperors Eizana and Saizana at Axum (c. 325-250) who were the first of the royal dynasty to be baptized by Frumentius and who later proclaimed Christianity to be the state religion of the country. Eizana with his brother Saizana are among the greatest of Ethiopian emperors of

¹ Sərgəw, 1970

² Lule Melaku, 1997

³ Book of Acts Chapter 8: 16-39.

antiquity. They, together with Abunä Sälama Käsate Bərəhan (Revealer of light), completed the evangelization of the country, which no doubt was facilitated by the fact that Christianity had already taken root among the people. By the time the emperors died, Christianity was not only the official religion of Ethiopia, but it was also firmly rooted in the national conscience. So deep is the root that it can be said that it governs important values and customs of Ethiopians especially in the northern highlands.⁴

Significant development that occurred after the reign of Eizana and Saizana' was the introduction of massive monastic orders and regulations into Ethiopia around 480 AD. At this time a group of nine monks, known as the "Nine Saints" arrived in Ethiopia. They founded the still existing big and ancient monasteries around Axum in Təgrai region. These monks contributed to the development of monastic tradition, the contact of the Ethiopian church with other similar churches, and the translation and adaptation of several Christian manuscripts and other literal traditions working together with the Ethiopian scholars.⁵

The Ethiopian Orthodox Tāwahədo Church continues to play a momentous role in the life of the country and is responsible for the preservation of several movable and immovable, tangible and intangible heritages. Christian communities all over the country consider the church as their socio-cultural as well as educational and treasury institute. The most important literary works of both composition of Ethiopian scholars as well as translated or adapted works, numerous artistic works, liturgical objects and architectural edifices, magnificent and colorful rituals together with a very long deeply rooted hymnological tradition have been owned by the church. Most of these treasures are under the custody of different churches and monasteries found in different regions which are known as diocese in the church.

Ethiopian are the only sub-Saharan nation to have produced literature in Gə'əz language continuously from the very ancient time until recently. Among the literary heritage of Ethiopia, the great deal of collections is religious and is both translations and

⁴ Sərgəw, 1970

⁵ Ibid

compositions. Where as translated writings constitute books like the Gospel, writings and expositions of the early Christian Fathers, and some liturgical works, compositions on the other hand constitute hymnological⁶ works, theological treatises and historical books. The large collection of Ethiopian “lives of Saints” *Gädl* makes up the larger portion of the books of Eastern Christendom. Ethiopian manuscripts have their own unique features and are valuable heritage. We can find many historical, philosophical and theological manuscripts. Theological manuscripts are categorized according to their type canonicals, Songs, prayer books, *Därsan*⁷ and hagiographies.

The Gə’əz word *Gädl* is the same as the Latin “Hagiography”. The latter is derived from the Greek word,⁸ that is to mean the Life of Holy person deals with the biography of saints. In hagiography, we find their struggle against worldly desires, unbelievers and the ancient enemy the devil. Beyond the story of the saint’s life, deeds, promises he (the saint) received from God, the miracles which have occurred before and after the death of the saint and the hymns of his dedication, the hagiography gives accounts about historical, cultural and religious events. Hagiography constituted an important literary genre especially in most churches of archaic origin like the Ethiopian Orthodox Täwahədo Church, providing detailed information about history with the more important inspirational stories and events.

A hagiographic account of an individual saint can constitute a Vita or brief biography, and the passions and exertion for holiness or account of the deeds of the individual, his martyrdom of resistance to anything that would defame the person’s Christian chastity. Their significance from the earliest time is not restricted to the permanent memory and commemorations of the particular saint, and liturgical purpose but also, in most cases, they are used for evangelical and teaching method since person’s imitation of the life of

⁶ Like the works of Saint Yared of the 6th century and Abba Georges of Gassächa of the 15th century

⁷ Composition of writings by prominent Orthodox Church scholars concerning theological facts, angels and the like... the parallel English word for *Därsan* is Homily.

⁸ *Encyclopedia Britannica* Vol 10.p-760, Hagiography is the study of saints. The etymology of the word *hagiography*, comes from the Greek *agios* (ἅγιος, "holy" or "saint") and *graphē* (γραφή, "writing"), it refers literally to writings on the subject of such Holy people, and specifically to the biographies of ecclesiastical leaders. Christian hagiographies focus on the lives, and notably the miracles of men and women canonized by the Orthodox Church.

Christ then was the benchmark against which saints were measured, and through the imitation of the lives of saints was in turn the benchmark against which the general population measured itself.

A trend to write hagiography does exist in all Oriental Orthodox Churches including Ethiopia⁹. In Ethiopia, it had developed beginning in the 13th century as a result of the spread and expansion of monasticism in the country and the very proficient growth of literary tradition. The writers were monks and clergymen¹⁰; they were denoted considering that the work is good religious task through which they might receive remission of sin from their creator and as they can partake grace of the saint; therefore, they were doing it diligently and as a result, a number of mss were written.

The hagiographic literature of the Ethiopian Orthodox Tāwahədo Church may be divided into two categories: the translated lives of the saints and acts of the Martyrs of the early Orthodox Christendom and the lives and acts of local saints and martyrs. The value of these *Gädlāt* is related to history literature theology, philosophy, linguistics, and like fields.¹¹ Apparently few Hagiographies like *Gädlä Hawarəyat*, *Gädlä Säma'ətat*, *Gädlä Fasilädäs*, *Gädlä Qirəkos* and *sənkəsar* /Synaxarium/ were translated from Arabic to Gə'əz in the 13th and 14th century¹², where as other works are directly written in Gə'əz language.

Based on the reality and the features manifested inside the *Gädl*, it is possible to say that the Ethiopic Hagiography contained not only the lives of the saint or the Acts of the Martyr, but also the history and the state system of the country, the socio economic status, the culture and mentality of the people In Ethiopia, the basic indigenous source of history and culture which helped scholars to reconstruct ancient and medieval Ethiopia are indeed the hagiographies and other Mss.

⁹ The Oriental Orthodox Churches are the Coptic Orthodox Church of Alexandria, the Syrian Orthodox Church of Antioch, the Armenian Orthodox Apostolic Church, the Indian Orthodox Church and Ethiopian Orthodox Tāwahədo Church

¹⁰ Ullendorf : p. 143 & 148 ; Siegbert Uhlig (et) ,*Encyclopedia Aethiopica* v.2

¹¹ Steven Kaplan 1981, 8

¹² Getachäw Haile (ed), EMMML 1832 fol. 6r; Ullendorf: P.145

Among the many hagiographies, the researcher is going to deal with the hagiography of Mäba' Şəyon (Gädlä Mäba' Şəyon), who was a 15th century Ethiopian saint, and it is believed that he performed miracles, and he contributed much to the EOTC. He was the son of well known and distinguished parents. His father Habtä Şəyon and his mother Şəyon Təkuna were from noble family who lived in the province of *Eəndagabtan*. He was born in the first quarter of 15th century, and his soul departed in peace, on the twenty seventh day on the month *Ṭəkəmt* (October). He was seventy four years old when he died; he had served as Deacon for forty seven years and as a priest for nine years.

According to its own explanation, it is also believed that his Gädle was written by Məkhä Giyorgis (ገዢ ጊዮርጊስ) but the history of Mäba' Şəyon and his spiritual life still are not well known, except by a few Ethiopian church scholars. Nevertheless, a few Ethiopian church scholars who know the history of Mäba' Şəyon say that the miracles done by the hands of Mäba' Şəyon and the promises he received from God are exaggerated.

1.2. Statement of the problem

The major purpose of this research is committed to the study of ancient manuscripts dedicated to the life of Abba Mäba' Şəyon (Gädlä Abunä Mäba' Şəyon), and to investigate some facts about Ethiopian history, culture and religious issues related to this historical source. Therefore, the researcher believes that the findings of the results of the study are expected to:

1. Provide fundamental information concerning the historical, socio-cultural and religious events and facts of the epoch.
2. Answer the basic questions related to the saint such as who is Mäba' Şəyon, and his life and work in relation to religious and social values,
3. Provide the general trend of the hagiographies, as to how the possibility of finding the original *Gädl* can be traced.

- 4 It will show the differences and similarities between different manuscripts of Abba Mäba' Şəyon which are collection by the researcher,
- 5 To show the importance of the text for the study of Ethiopian history, especially of the time of the saint.

1.2. Objective of the study

The main objectives of this study concerning the Gädlä Abunä Mäba' Şəyon are:-

1. To show the general usage of the hagiography by the members of the Ethiopian Orthodox Təwahədo Church and how it can be investigated in modern perspective.
2. To find out the historical, cultural, and religious facts and other phenomenon discussed in the manuscript.
3. To make a comparative study of the ancient ms. of Mäba' Şəyon with recent published hagiography. This can be achieved through technical investigation and by way of showing a general description of the manuscript.
4. To give general academic comments and analysis on the basis of modern understanding on the Gädl (hagiography).

1.4. Scope of the study

Even though the researcher had intended to cover a number of regional monasteries and churches to get documents, the study has limited to the selected Mss. of the few churches where the *Gadl* of Mäba' Şəyon are found, Microfilm and a book which is photo copy (IES), churches in the city of Addis Ababa, the Church of Qäranəyo Mädhane Aläm, and the Church of Saint Qirqos the martyr.

1.5. Significance of the Problem

The study may make the following contributions

1. It may help the readers to know the historical, cultural and religious practices in the manuscript of Mäba' Şəyon
2. It may give relevant information about Ethiopian religious culture during the time of Mäba' Şəyon ,
3. It encourages scholars to search and achieve major goals in Ethiopian philology by presenting such a research.
4. One may learn spiritual life from the history of Mäba' Şəyon.
- 5 To give more popularity for Gädlä Mäba' Şəyon among the believers of EOTC

1.6. Limitations of the study

The research was limited by the following factors; the access to the most desirable ancient Gädl was the first major problem, since the Gädl of Abunä Mäba' Şəyon is one of the most popular *vita*, there are numerous copies in different places so selection was the most time taking factor that delayed the work of the researcher.

1.7. Design and Methodology of the Study

The methods that this paper has used to collect, transcribe and analyze data are described as follows. The data are collected from mss. In this study, qualitative data gathering method was employed.

The Ms. were photographed by digital camera and copied to a computer and investigated deeply. As for the analyses of the data, the present researcher has made use of the comparative method. The comparison has been made between the different hagiographies. Finally, facts related to the historical lives of Abunä Mäba' Şəyon and cultural and religious issues at that time have been investigated

1.8 Organization of the Study

This paper is organized in five parts. The first part describes the general presentation of the research including its background, problem statement and the review of related literature. The second part of the paper is the physical description of the different *Gädlät* and specific details of the selected *Gädlät* for comparative analysis. The third part gives general content of the *Gädl*. The fourth part is a comparative analysis and the fifth part gives a general conclusion of the work and recommendations.

1.9 Review of Related Literature

1.9.1 Studies about the Gädl

The account of Mäba' Şəyon is one of the most popular and influential stories in Ethiopia. There are several factors that contribute to its widespread popularity. Wallis Budge¹³ has translated one *gädl* of Abba Mäba' Şəyon from an illustrated *gädl* found in Lady Mexu¹⁴ manuscript collection: *gädl No 1*. The manuscript he used to translate as described from his introduction was a velum which is about 12.72 by 10.25 in size and having 154 leaves, with fine bold writing and very illuminated illustrations. The owner of the manuscript was according to his assessment Täklä Haimanot and his wife wälättä səyon; this can easily identified from the supplication at the end of each paragraph or part of the text:-

*May his help be with the soul of the sinner his servant Täklä Haimanot and with his beloved (wife wälättä səyon) for ever and for ever Amen.*¹⁵

In the same way, the name of the scribe is described next to the commissioner of the writing. And he was known as Məkhə Giyorgis.¹⁶ According to the introduction to the

¹³Sir Ernest Alfred Thompson Wallis Budge (1857 –1934) was an English Egyptologist, Orientalist, and philologist. He worked for the British Museum and published numerous works on the ancient Near East and translated the *Gädl* of Mäba Şəyon in English.

¹⁴Lady Mexu, was a *German* lady with collection of Ethiopian Manuscripts, in which Wallis Budge have found the text for the translation, the name is mentioned in the introduction of the W. Budge book.

¹⁵Col fol 87a

¹⁶ibid

manuscript by Wallis Budge, it is assumed to be dated in the 17th century. The translation was published in 1898; the work of Wallis Budge is simply a translation without comprehensive analysis, and textual comparison with other similar manuscripts. Therefore, it was very natural to find several historical as well as translation errors.

Getachäw Haile gives a brief summary of the *gädl* deposited at the Institute of Ethiopian Studies. In the catalogue of Getachäw, documented under Ms of Abba Mäba' Şayon EMLL¹⁷ 2451,11,2444 and many other manuscripts. EMLL, 7441, Gädlä Abunä Qäwestos; from the Library and Museum of the Ethiopia Orthodox Täwahädo Church. (Page 225) and EMLL, 7485, Gädlä Abunä Qäwestos from the Library and Museum of Ethiopia Orthodox Täwahädo Church patriarchate. (Page 83)

Kinefe Rıgb, also listed a few copies of the *Gädl* of Mäba Şion which are found in different parts of the northern and central Ethiopia. In his catalogue, he has described about five *Gädl* and the published work of E.A. Wallis Budge. The list of Mss includes: *Gädl* of Mäba Şion IES mf. No. 697 which is already selected by the researcher for this work.

The monastery of Kädäst Marəyam (St. Mary) at Walədäbit in Lasta¹⁸, has published the *gädl* in Gə'əz and Amharic Accordingly the published *gädl* has made some modification according to their understanding. There are plenty of attempts to correct the *gädl* from linguistic, theological and historical perspective. The translator was a member of the monastic community called Abba Tsäge Səllase who lived there for considerably long years The first Amharic publication was made in 1966 (EC) and it was again reprinted in 1998 (EC)

¹⁷ Ethiopian Manuscript Microfilm Library EMLL was a project of archiving numerous manuscripts and it was conducted on the basis of partnership between three institutes: the Minister of Culture of Ethiopia, the Ethiopian Orthodox *Täwahädo* Church, and St. John Abbey and University of Collegeville, Minnesota

¹⁸ Waldäbit St. Mary monastery found in Amhara region, northern Wollo zone, Lasta and Bugna Woreda, 35 KiloMeters from the historic city or site of Lalibela,

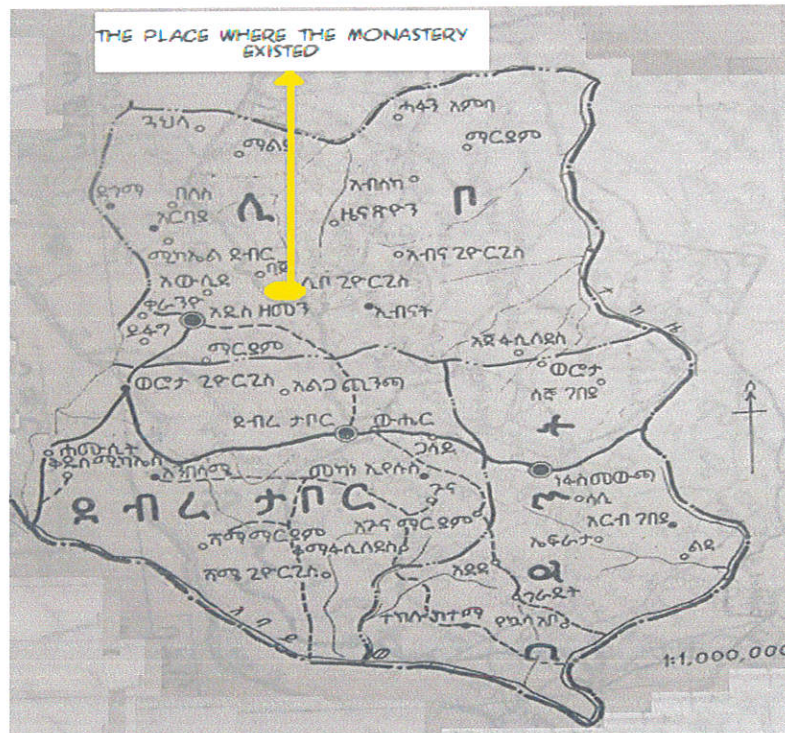
1.9.2. The monastery of Abba Mäba' Şəyon

According to the *Mämhər* Haddis Təkunäh, a lecturer at the Holy Trinity Theological University College of the Ethiopian Orthodox Täwahədo Church, and from his unpublished note about the monastery, the following information are available. Mäba' Şəyon was born in Endaga Şəyon in stead of Eəndagabṭon. Apparently, he established a monastery in the southern Gondär Zone of Amhara region under the district of Libo Kämkä; the place is called Mädhane Aläm.

Geographically, the place is mountainous and no regular transport is available and is not easily accessible. Therefore, to reach there one has to walk first for nearly four hours from Addis Zämän to Ambo Meda, and additional two hours to reach to the Monastery.

The monastery was one of the most influential and strong ascetic centers in the region. The monastery keeps many of the traditions, observing the monthly and annual feast of Mädhane Alem together with many of the spiritual instructions of the saint Abba Mäba' Şəyon. These spiritual instructions include very strict fasting, prayer, alms giving and the like. It is believed that the saint, Abunä Mäba' Şəyon was died in this place and his body is kept in the same place.

Among the most notable treasures the monastery has kept until now, the hand cross of the saint and his private prayer book are still available. Moreover, people travel from distant places and come here in order to get spiritual nourishment and cure for their bodily disease. Today, this great monastery has declined in many aspects. The strong monastic foundation, the ascetic practice and the communal life have totally ceased. Now the service of the monastery is fulfilled with very few monks who live together with the villagers.



The monastery of Abunä Mäba Sion in Southern Gondär

1.9. 3 Gädlä Qäwsiṭos as composed by Abunä Mäba' Şəyon

Qewsiṭos was one of the disciples of Abune Täklä Haimanot, who lived and worked during the reign of King Dawit in the 14th century. He was commissioned the task of evangelizing the south part of Ethiopia. He was also a very close relative of Saint Abunä Täklä Haimanot ¹⁹ in most cases, the writers or the first composers of many *gädl* are much unidentified. Therefore, most *gädlat'* are known only through their later copiers, except a few. Fortunately, the *gädl* gives an account of Abunä Mäba' Şəyon as the writer of the *gädl* of Qäwsiṭos. The *gädl*, microfilmed and archived in the library of the patriarchate of the Ethiopian Orthodox Täwahədo Church, has this information. EMMML, 7441, Gädlä Abunä Qäwsiṭos Library of Ethiopia Orthodox Täwahədo. (Page 225.) And EMMML 7485, Gädlä Abunä Qäwsiṭos Library of Ethiopia Orthodox Täwahədo Church, (Page 82).

¹⁹ EMMML 4990 Gädlä Abunä Qäwsiṭos; Tagulet and Bulga

In both cases, the following information is noted. This book is written during the reign of our king Constantine, named Dawit II , the grand son of Amdä Şəyon who killed our father Qāwsiṯos. And this king (Zār‘a ya‘əkob) said to his commanders “ Search for me among the followers of Qāwsiṯos whom my grand father, Mäba’ Şəyon killed without justice that he may tell me of his miracles. Then they told him that allox of his followers died of old age, but there is one monk who has survived called Mäba’ Şəyon Bring him and appoint him on his seat so that you may receive the benefit of his prayer and the strength of his blessing. then he he had Mäba’ Şəyon called from the land of Eəndagabṭon and appointed him on the seat of his father Qāwsiṯos by the order of Abunä Fikəṭor²⁰ who was named Bishop Sälama the Third. The he wrote the *gädl* of Abunä Qāwsiṯos. Then he ordered the priests to read the GädL of Mäba’ Şəyon,²¹ in front of his Army for their treatment from their sickness²²

However, Sərgəw Hablä Səllase attributes this part to be dedicated to someone who has the same name, GädL of Mäba’ Şəyon who learned how to write and how to paint in the same era.

Sərgəw Hablä Səllase, in his unpublished book called the *Amarigna yä betä kərəstian mägäbä qalat* (አግጥሞ የቤተ ክርስቲያን መዝገበ ቃላት) has described four people by the same name, Mäba’ Şəyon. The first one is described as the one who translated the patristic book in the Ethiopian Orthodox Təwahədo Church. Quoting the introduction of the book he translated, Sərgəw mentioned this scholar as having lived in the 15th century. This man is different from the saint that this paper describes.²³ The second person is a monk from the 14th century; accordingly he was the disciple of Abunä Qāwsiṯos. Sərgəw wrote that man

²⁰ The Coptic metropolitan of the time was most probably was called Fiqṭor

²¹ “and also attended the lessons of becoming a painter and a writer” under 4.1.2 page

²² ዝንቱ መጽሐፍ ተጽሕፈ በመቅደስ መግሥቱ ለንጉሥ ቆስጠንብሮስ ወንድ ተብህለ ስመ መግሥቱ ዳግማዊ ዳዊት ወልደ ወልዱ ለአምጺ ጽዮን ዘቀተሎ ለአቡነ ቀወስጦስ ወወእቱ ንጉሥ ካልዓዊ ይቤሉሙ ለመኳንንቲሁ ሀሰሱ ሊተ እምነ አርዳኢሁ ለአቡነ ቀወስጦስ ዘቀተሎ እምሐውዩ አምጺ ጽዮን በግፍዕ ከመ ይንግረኒ እምነአምራተ ገደሉ፡፡ ወይቤልዎ መኳንንቲሁ ከላሙ አርዳኢሁ አረፈ በመዊት እመቅደስ ባሕቱ 1 መቶስ ሀሎ እምነፋፋነ ደቂቁ ዘስመ መግዓ ጽዮን እምነአክ ሃጄዎ ዲበ መንበረ ሃዳቱ ከመ ትርኩብ ሀብተ ጸሎቱ ወንደለ በረከቱ አስመ አቡነ ቀወስጦስ ነገሉ ኪዳነ ምህረት እምነበ እምነክነ ይቤሉነ አበዊነ ቀደምት ሶቤሃ አጼወዎ ለአቡነ መግዓ ጽዮን እምነገረ እንደግብጦን ወሴም ንበረ እድ በመንበረ አቡኑ ቀወስጦስ በትላሃዘ ፈቅጦር ዘተሰይመ ሃልሳዊ ሰላማ ጳጳስ፡፡

²³ Ethiopian Orthodox Təwahədo Church, Haymanote Abew Addis Ababa 1967 page 5; Dr. Sergew Hable Sellasie Amharic Dictionary of the Church

was from Eəndagabṭon ²⁴, and who replaced his master after the death of Abunä Qāwsəṭos by the order of the metropolitan Abunä Sälama. The third person was the one who lived in the 15th century and was serving in the monastery of Abunä Tadewos of Səllaləsh. He was responsible for the writing of the *Gädl* of Tadewos commissioned by one person called Gädlä Michael ²⁵. Finally, Sərgəw Hablä Səllase gave the account of Abunä Mäba' Şəyon about which this paper deals. Sərgəw Hablä Səllase mentioned the name of his first teacher after his father called Tāklä Amahətsəno (ተክለ አማ ፅኖ). Besides this, Dr. Sərgəw mentioned his relation with Gäbrä Kərəstos and his priesthood together with his evangelical service in Gafat.²⁶ The most striking factor in the Sərgəw document is that while the first and third persons are distinctly known as different personalities the second and the fourth persons are accounts of the same person wrongly identify as people.

1.9.4 Abunä Mäba' Şəyon as a painter of the royal court

In relation to his effort of promoting and sponsoring art works, Emperor Zär'a ya'əkob²⁷ is quoted as the king of during the period in which Abunä Mäba' Şəyon lived. During his reign, Ethiopia had reached the heights of its development in literature. Zara' Yaqob built many churches and monasteries, such as Dabre Metimaq in Tegulet in 1441, Dabre Negodguad and Mekane Sellasie in Amara, Dabre Kerbe in Ambasel and the like. For the first time, since the establishment of the restored Solomonic dynasty, Zara Yaqob asked the Alexandrian patriarchate for more than one Egyptian bishop who will help him for the spreading of the Christian faith, and he received bishops Michael and Gabriel. As the

²⁴ EML 4490 Gadle Qewsitos; Denaba, Tgulat fol 12/40; S. Kur, *Actes de Samuel de wagag* CSCO ser. Aeth, t. 57, (Louvain, 1968), p. 90.

²⁵ EML 3987 Gadle Zena Markos; Massecah Mariam, Ankober. fol 101

²⁶ EML 3420 Gadle Abune Mäba' Şəyon ; Gbaba Gorgis, Yeju Wollo; Fol and Zena Bete Kirstian/ ቤተ ክርስቲያን ዘኢትዮጵያ 2ኛ ዓመት ቁጥር 24 ጥቅምት 30 ቀን 1940 ዓ.ም. ገጽ 239

²⁷ Reigned from 1434 – 1468 AD, He was the first king of the new (Solomonic) dynasty who is known to have been formally crowned in Axum, and in doing this, he sought to invest the monarchy with all the religious and political symbols of ancient Axum. Thus, in 1436 two years after took over as king of Ethiopia, he traveled to Tigray, and underwent the customary feast of coronation in the ancient cathedral of Axum. The great ruler of the country and defender of the church, died in 1468. He was first buried inside the sanctuary of Debre Negodguad at Amara, the church he built with great glory; but later during the time of king Naod his remains were translated in to Lake Tana are still preserved at Dagga Estefanos Monastery. (Lule, 2001)

Gädl of Abunä Mäba' Şəyon mentioned the saint, Abunä Mäba' Şəyon has met Abunä Gabriele and receives the ordination from him.

Zara Yaqob fixed numerous feast days and periods of fasting, in order to facilitate the service of the church and the transmission of the word of to believers. Zara Yaqob ordered to install crosses in the direction of far away churches, which could enable travelers to bow and say their prayers. He decreed that Saturday must be observed as holy as Sunday. On Saturdays and Sundays, every Christians was expected to go to the nearest church, where the priests had to teach about the worship of God, His commandments, and the observance of His Sabbath. This is also the major aspect of the *Gädl* of Abunä Mäba' Şəyon

In 1441, Zär'a ya'əkob encouraged the development of iconographic images to express the message of his teachings concerning the central position of our lady Mary in the Christian scheme of salvation and her veneration. Accordingly, the monk called Fəre Şəyon was the primary painter in the workshop of the small circle of painters employed in Zär'a ya'əkob 's court. Fəre Şəyon developed a distinctive style that influenced Ethiopian Marian icons of the 2nd half of the 15th century. One member of Fəre Şəyon's circle was Abunä Mäba' Şəyon also known by his monastic name, Täklä marəyam. He may have played an active role in the introduction of a new iconography of the crucifixion. Getachāw Haile further attested that the commemoration of the crucifixion on the 27th day of each month was instituted by him (Getachāw Haile 1985 (A): 254). He is likely to have encouraged the depiction of Christs death ordering up on the cross.²⁸ Apparently, the *gädl* it self gave the account of his talent as a painter²⁹. "And he learned to sing and to chant, and he studied books of learning of all kind and he taught himself discipline by means of fasting and prayer, and also attended the lessons of becoming a painter and a writer, and he was perfect in all kinds of spiritual work."

²⁸ Getatchew Haile, et al 1993, in *African Zion The Sacred Art of Ethiopia* New Haven and London Yale University press.

²⁹ Fol 12 Va ወተምረ ቅኔ ወክሎ መጽሐፍተ ጥበብ ወተግሣድ ጸመ ወጸሎት ወሥዒለ ወጸሐፊ ወኮነ ፍጹመ በክሉ ግብር መንፈሳዊ፡፡

CHAPTER TWO

PHYSICAL DESCRIPTION OF THE MANUSCRIPTS

2.1 Manuscript of Ms-Q (Qāraneyo Medehane Alem³⁰)

Language	Gə'əz
Year of writing	19 th Century
Owner of the Ms	Church of Qāranəyo Mādhane Alām
Province	Addis Ababa
Location	Zone 14
Material	Parchment
Number of folios	66
Number of columns	two columns to each recto and verso
Number of lines	varied 19 to 23
Size	25.5 x 19.5 c.m.
Ordered	Abune Petros
Writer	Täklä Marəyam
Illustrations	No Illustration, or even <i>haräg</i> ³¹ (Interlace)
Kinds of writing	mixed and full of errors
Binding	Wood and leather this <i>gädl</i> is attached with dəršanä Mādhane Alām ³²

This Ms is copied in 1891 E.C (1898-9 A.D) mentioned in the colophon, fol.76.) The name of the writer and the person who commissioned the writing are also mentioned in the same colophon. The first two folios which are Ff. 1 and 2 are blank

1. Ff. 3a –6a: prayer “we have asked you, merciful one” (Sä’alnakä Mähari³³)

³⁰ Quranəyo Mādhane Alām founded towards the end of the 19th century, is one of the first churches before the foundation of the City of Addis Ababa

³¹ Decorative pattern used to illuminate manuscripts.

³² The homily about the Savior of the world

³³ Sä’alnakä Mähari is a prayer especially in big monasteries conducted as the prayer before diet.

Varia and attached notes in the *gädl*, Marginal notes and social documents attached to manuscripts are very common in numerous ancient manuscripts. Such writings usually give information concerning land grants, gifts, appointments of leaders, reconciliations and the like.

1. Fol 6va Note in Amharic, that Banti Guddäta gives his land to his heir Wäldä Marəyam in the presence of witnesses 1893 E.C 1900-1 AD.
2. F 7ra Mämöre Gashaw received land from *Ato* Arägawi And makes himself responsible for the dues for the support of the priest , which are two *dawəlla*³⁴ and twelve *Qunna*³⁵ of grain plus Birr³⁶ 4 worth of salt, per year; he is also responsible for dealing with the church and for other matters 1888 E.C (= 22 June 1896 A.D)
3. F 7va: the *Eəchäge* Gäbrä Səllase³⁷ granted his land to *Wäyzäro* Bəşər to hold, by *gəbbər* type tenure, as long as the remains in shoal, her son will take commemoration [təzəkar] of Gäbrä Səllase. Afterwards, the land will revert to the Church of the Savior of the World. The date of the transaction has been corrected apparently from 1882 to 1892 E.C (from 1889 – 90 to 1899-1900A.D).
4. F 8ra.: Colophon giving details on the founding of the Aqaqi Monastery during the reign of King Haylä Mäləkot³⁸ of Shoa and naming the zä-Wäldä Marəyam as its Abbot
5. Ff 8va-71b: the book of the commemoration of the Savior of the World (*Mäşəhafä təzəkaru Lä-Mädhane Aläm*)

³⁴ Measurement for solid products and [one dawula] is equivalent approximately 80-100 Kilos; it was the official tax measurement to the state as *Bəlatä Geta Mahətamä Səllase Woldä Mäskäl* reports in his book "*Zəkre Nəgär*" see page 154

³⁵ Measurement for solid products and on Qunna is equivalent approximately 10-15 Kilos; Kilos it was the official tax measurement to the state as *Bəlatä Geta Mahətamä Səllase Woldä Mäskäl* reports in his book "*Zəkre Nəgär*" see page 154

³⁶ ETB (Birr) is the official currency of Ethiopia

³⁷ *Eəchäge* Gäbrä Səllase, according to *Bəlatä Geta Mahətamä Səllase Woldä Mäskäl* listing, was the 55th *Eəchäge* of Ethiopia. The year he was granted the title was in *Hidar* (፲፱፻፳፭) 1 1882, the date of the document is around 1888

³⁸ Reigned 1847- 1856 as the local king of Shoa

- 5.1. Ff .8a-42b combat of Abunä Mäba' Şəyon (Gädlä Abunä Mäba' Şəyon)
- 5.2. Ff. 43a-50va visions of Mäba' Şəyon are described
- 5.3. Ff. 50vb-59vb: there are Seven miracles of the savior of the World (*tämərə Mädhane Alām*), wrought for Mäba' Şəyon
- A. The miracle of the sick child (page 50)
 - B. The miracle of the burning house. (page 51)
 - C. The miracle of the bread of commemoration (page 52)
 - D. The miracle of the barren woman (page.53)
 - E. The monk and the bread of commemoration. (page 54)
 - F. The miracle of transubstantiation. (Page 55)
 - G. The miracle of the Officer.
- 5.4. Ff. 60ra-62va: homily on the crucifixion, attributed to Diyonasəos of Areopegite (Diyonasəos³⁹)
- 5.5. Ff. 62a-64vab: Glories and miracles of the Savior of the World (*Kəbratihū Wätä'aməratihu Lā-Mädhane Alām*)
- 5.6. Ff. 64vb-66vb: festivals of the Savior of the World.
- 5.7. Ff. 67ra-69va: how Zerea Beruke loved the Savior of the World Zär'a Buruk loved the Savior of the World (*Zäkämä 'afkäro Lā-Mädhane Alām Abunä Zär'a Buruk* (he is not relation with Mäba' Şəyon but his stores written with the *Gädl*)).
- 5.8. Ff. 69a-72b: final exhortation
6. Fl. 73b-110b: excerpts from the miracles of Jesus Christ (*Tä'amərə Eiyysus*).
7. F 72rb gives the information about the production of the particular manuscript.

Therefore, this Ms is copied by Täklä Marəyam for Peter V11, Metropolitan of Ethiopia, while he was at Däbrä Səlaləsh, under the direction of the *Qese Gäbāz Wäldä Hawarəyat*,

³⁹ A story about ... the full story is described in page XX in this Paper and fol XX of Ms-

(colophons, ff 7b and 110b) Wäldä Arägawi and his wife Eəhətä Dəngəl, and his wife Eheta Dangel, are also prayed for (f.110b) perhaps because they paid for the manuscript.

2.2 Manuscript of the Institute of Ethiopian Studies⁴⁰, University of Addis Ababa Ms. 697. Ms-IES

The great microfilm collection of Ethiopian Manuscripts is found in the Institute of Ethiopian Studies, University of Addis Ababa. But sometimes, there are few manuscripts which are found in their original form. Among the copies of manuscripts found in the IES, the Gädl of Mäba' Şəyon is one of the collections found in full extent. The time in which the manuscript was copied is dated 1891 E.C (1898-9 A.D colophon, f.76.)

The physical description of this manuscript is detailed as follows:-

Language	Gə'əz
Year of writing	none, not known
Owner of the MS	Institute of Ethiopian studies, University of Addis Ababa (IES-AAU)
Region	Addis Ababa
Location	Zone 14
Material	photocopy (paper)
Number of folios	89
Number of columns	two columns to each recto and verso
Number of lines	17
Size	25.5 x 19.5 c.m.
Ordered	Abunä Peṭros, and others ⁴¹
Writer	Gäbrä Həywot
Illustrations	In first page, a painting of Jesus Christ
Kinds of writing	A good handwriting

⁴⁰ IES, the Institute of Ethiopian Studies inside Addis Ababa. University recently developed into a post Graduate level faculty was established in 1963 as an integral part of the then Haile Sellasie Universty. Today the IES of Addis Ababa University hold a great number of Ethiopian Cultural heritage items, and a huge collection of books published about Ethiopia and East Africa in its Library. (Carmen Porreas, 2003)

⁴¹ Təkəlä Wäled, Wäledä Arägawi

Binding

a hard paper

1. F1. ra. The Icon of Jesus Christ of Crucifixion
2. Ff 1va-4ra Introduction of *Gädl*.
2. Ff 4rb-52rb combat of Abunä Mäba' Şəyon (*Gädlä* Abunä Mäba' Şəyon)
4. Ff 52va-62rb visions of Mäba' Şəyon
5. Ff 62va-73ra miracles of the Savior of the World (*tämərä Mädhane Aläm*), wrought for Mäba' Şəyon.
6. FF 73rb-76rb homely on the crucifixion attributed to Diyonasəos.
7. Ff 76va-78rb Glories and miracles of the Savior of the World (*Kəbratihu Wätä'aməratihu Lä-Mädhane Aläm*)
8. Ff 78va-82ra festivals of the Savior of the World.
9. Ff 82rb how Zera Beruke loved the savior of the world (*Zäkämä 'afkəro Lä-Mädhane Aläm Abunä Zär'a Buruk*)
10. Ff 85rb-88b final conclusion of the *Gädl*.

2.3 Manuscript at the Church of Saint Qirqos the martyr⁴² A.A., Ms-Qr

Language	Gə'əz
Year of writing	20 th Century
Owner of the MS	Church of Saint Qirqos
Region	Addis Ababa
Location	Zone 14
Material	parchment

⁴² The Church of St. Qirqos is found just behind the Ethio-Djibouti rail in Addis Ababa way station. It was originally founded during the reign of Emperor Mənilək II, by the effort of Empress Tayətu Bəṭul, the wife of the Emperor.

Number of folios	46 (each folio has tow pages.)
Number of folios columns	two columns to each recto and verso
Number of lines	23 but the first and the last pages are unique from others Pages.
Size	25.5 x 19.5 c. m.
Ordered	Mäl'akä Səbhat Täsfa Mikael Märsha..
Writer	Mälaku BaYələYYäng Zäbəherä Gojam his baptism name wäldä EiYYäsus
Design	None
Kinds of writing	bold
Binding	by wood and cloth

1. Page 142 Introduction of Gädl.
2. Page 2-204 combat of Abunä Mäba' Şəyon (*Gädlä Abunä Mäba' Şəyon*),
2. Page 205-214 visions Mäba' Şəyon,
4. Page 215-230 miracles of the savior of the world (*tämərə Mädhane Aläm*), wrought for Mäba' Şəyon.

2.4 Features of *Gädlä Mäba' Şəyon*

The Hagiography of Mäba' Şəyon has differences in its contents from other commonly known Hagiographies /*Gädlät*/ of saints

- 2.4.1. As many other *gädlät*, the miracle of Mäba' Şəyon do not start by saying ተአምራ ለቅዱስ አቡነ መዓድ ጽዮን ጸሎት ወበረከቱ የሃሉ ምስሉ ኩልነ ሕዝበ ክርስቲያን ለዓለመዓለም አሜን፡፡ The miracle of St. Mäba' Şəyon prayer and blessing be up on all the Christians forever and ever Amen. However, it starts by saying unusually “ተአምር ዘገብረ ለግዚእነ ኢየሱስ ክርስቶስ መድኃኔ ዓለም በእደ ገብሩ አቡነ መዓድ ጽዮን ጸሎት ወበረከቱ የሃሉ ምስሉን ለዓለመዓለም አሜን፡፡” translated as “The miracle which our Lord and Redeemer Jesus Christ wrought by the hand of His servant Mäba' Şəyon His prayer and blessing be upon us forever and ever Amen.

2.4.2. The hagiography of Mäba' Şəyon is gathered with the book of the commemoration of the Savior of the World (*MäŞəhafä tzəkaru Lă-Mădhane Alām*) in one volume and it is written after or before the Book of the cCommemoration of the Savior of the World (*MäŞəhafä tzəkaru Lă-Mădhane Alām*).

For example: -

- a. In the manuscript of Qirqos, *Gädlä Abunä Mäba' Şəyon* is written Before the book of the Commemoration of the Savior of the World, starting from page 8 till page 72, and the Book of the Commemoration of the Savior of the World is written from page 73 till 174.
- b. In the manuscript of Qəranəyo, *Gädlä Abunä Mäba' Şəyon* is written after the Book of the Commemoration of the Savior of the World. This means that the Book of the Savior starts from page 1 and goes till page 141 while *Gädlä Abunä Mäba' Şəyon* covers pages 142 till 230.
- c. It seems that the *gädl* gave a comparative reference to the greatness of the covenant of *Gädlä Abunä Mäba' Şəyon*. For example; the person who have commemorated what he said will not only benefited from the blessing of the saint but also will participate in the same work of redeeming.

“ወእምድኅረ ፈጸመቁርባኝ ጸወዓኒ ወይቤለኒ ቅድመኒ ወሀብኩከ በእለተ ተዝካርየ ለለኩሉ አወራኝ ጽጂተ ነፍሳተ ከመለምሕር ለከ ወለኩሉ ዘይገብር ተዝካርየ ከግሁ እሀብ ከመያወጽእ እምድይን ጽጂተ ነፍሳተ ለለወርት ወለዓርብሂ ፫፻ወ፶ ነፍሳተ”.

“And after he finished the Offering, he called me and said to me, Before I gave to you me, a covenant that I will forgive for your sake 5,000 souls evry month on the day you observe my commemoration and for the sake of everyone who observes my commemoration, and 340 souls on the day of my Crucifixion.

2.5 Additional stories in the two *Gädlät*

The *gädl* of Mäba' Şəyon has few other stories attached to it. In most of the cases, the relation of these stories to the general content and to Mäba' Şəyon is not highly significant but it adds supplementary quality and contributes to a certain degree to the

acceptability of the *gädl*. Unfortunately, the book published by Budge did not give much attention to these stories, nor did he give any information for his rejection. The following are some examples: -

2.5.1 The story of Diyonasəos⁴³

This reading is the most popular; it is also illustrated in the book of *Gəbrä Həməmat*, the book of the Passion Week, and in the commentary tradition of the Ethiopian Orthodox Tewahedo Church. Its relevance here is that it shows the relation of the *Gädl* with other texts and helps us to understand how the use of the text is popularized. A summary of the translation is put as follows.⁴⁴

In the name of the Father, the Son and the Holy spirit one God Amen! May His blessing be upon in the story written by Saint Diyonasəos! There was a Bishop in the city of Athens who became a martyr. His name was Diyonasəos. He was popular in his knowledge, wisdom and philosophy. He was one of the advisers of the king. He believed and was baptized by Saint Paul and became a Bishop in Athens. He wrote many books in his time. Among his books we found one about the Crucifixion of the Lord Christ on Good Friday. One day, when Diyonasəos and others were discussing about philosophy and wisdom, suddenly in the middle of the day the sun darkened, the moon became red like the blood and the earth shook. Everyone was terrified and asked him what was going on in the world.

He went through the path of wisdom to search the condition of the universe, and he found them (the universe) in great silence without motion. He kept searching and also found the sea in deep silence. He immersed in the deep ocean of wisdom and devoted his spirit to find the season of this phenomenon something extraordinary was going. Fortunately,

⁴³ The story of Diyonasəos is taken from a reading of Passion Week. [See the reading of Friday, the sixth hour, *Gəbrä Həməmat* page 328, Tənsa'e Printer, Ethiopian Orthodox Təwahədo Church. The basic story is constructed on the basis of the Acts of the Apostles 17: 16-34 Saint Paul arrived in Athens in AD 51 to preach Christianity. He reportedly debated with the city's pagan philosophers, an event commemorated by a modern bronze plaque on the Areopagus.

⁴⁴ This text is not mentioned either in the Amharic translation or in the book published by Budge.

he found something hidden which says God descended from the above, he received many afflictions by his own people and was crucified to death. When he found the reason, he rent his clothe and grieved deeply. The officials, the elders, and the philosophers gathered to know the season of the phenomena, and he told them in great anguish the story of the Crucifixion of the Lord Christ. Great fear fell upon them thinking of the story and the end.

After this, he called his disciple **Usimäs** to write the year, month, date and how the Crucifixion of the hidden God.. It was 5534 years, From the beginning of the creation It was the year of Saint Mark, the month of “Hødar” which in march, the day was Friday 27th of March at twelve o’clock in the middle of the day. Again, he wrote “ELMÄKNUN” which means “Hidden God descended from heaven” in the mine gate of the sanctuary of their Idols (gods).

After fourteen years, the apostle Saint Paul came to Athens and saw in the main gate of the Idols the word “ELMÄKNUN” and he taught them about the Incarnation of the Word, the nativity from the Holy Virgin Mary, His teachings and miracles, affliction, and Crucifixion, about His death and resurrection, His ascent to His former glory and His second coming to judge among the living and the dead at the end of the world. When the people heard this, they were astonished and told Diyonasæos about Saint Paul’s teaching of the coming of a new god. Diyonasæos called Saint Paul and asked about his teachings and he did tell him everything about the Lord Jesus Christ. Eventually, Diyonasæos asked Saint Paul the time when all this happened and the signs, the answer and perfectly match with the writing of Diyonasæos. Saint Paul told them not only about the miracles on the suns, the moon and the earth but also about the deeds who should in and Jerusalem testifying about the redemption. When Diyonasæos heard this, he was surprised by the raise of the deeds, the other signs were obvious. Saint Paul assured him not to be doubtful (hesitant) about of the rise of the deeds. He invited everyone to ask the people of Jerusalem and be certain.

Then everyone believed in the name of the Lord Jesus Christ that he is the Savior of the World and got baptized. Saint Paul took Diyonasæos and anointed him as a Bishop to

Athens. Diyonasæos became devoted to his ministry, preached Christianity fervently, and performed many miracles in the name of the Lord Christ. The gentiles caught him and cut his neck by the sword. He finished his ministry in martyrdom and received a crown of righteousness. May the prayer and blessing of Saint Diyonasæos the martyr and the mercy of the Lord Christ be upon us forever Amen!

2.5.2 The story of Zär'a Buruk

In the name of the Father, the Son and the Holy spirit, one God Amen! In the name of the Almighty God we begin to write the story of our Holy Father Zär'a Buruk, how he celebrated the feast of our Savior every month on the 27th day and the feast of our Lady Virgin Mary every month on the 16th day. Our Holy Savior Lord honored Zär'a Burukso that he gave him a horse of fire and a rod of gold with the sign of a cross, to go to Hell to free condemned souls as many as he could.

And he went to Hell. The souls surrounded him like bees. When he was returning, one soul cried out saying Zär'a Buruk! Please save me, take me out of here, and the saint stretched out his hand and tried to pull him out, but he couldn't because the soul was stuck like wax with the Hades (hell). Zär'a Buruk went to the Lord and asked why he couldn't pull out one soul who was begging him to be free and implored the Lord Jesus to have mercy on that soul. And Lord Jesusthe saint are you asking me to have mercy on a soul who used to smoke tobacco. And the Saint asked the Lord, what is the curse on that tree and why is the sin so great to smoke tobacco⁴⁵. The Lord told the saint, you know not that this plant is sowed in the world by Satan. There was a scholar who disciplined himself according to the law of the Lord. His name was Hawi. Every Saturday and Sunday, he used to ascend to heaven and hear the word of the Lord and receive wisdom. On Mondays, he would gather the congregation and teach them till Friday.

The Devil, the enemy of truth, grew angry. When Hawi had ascended to heaven, the Devil transformed himself to look like Hawi, gathered the people and said, "hear me I

⁴⁵ About tobacco

will tell you the will of our Lord God.” And the people asked him “O father, you used to teach, from Monday to Friday. This is not the experience we wed to with you before, because the day is Saturday. Satan replied,” my Lord ordered me to give you this plant and to smoke it.” Everyone agreed and started smoking tobacco. He deceived the people by tobacco tree. But Abba Hawi in his grace knew what was going on and grieved. When Satan saw Abba Hawi back, he vanished like smoke.

Then Abba Hawi gathered the people and inquired who taught them this evil habit. They answered him saying, “It is you who taught us,” and he said, “ It was not I but the devil.” And he ordered them to avoid this bad habit. Some accepted and some rejected his order. Starting from that day, he cursed the tobacco tree and when someone uses the tree, evil spirits, as many as five hives of bees, will camp on him. In his eyes, nose and mouth, they will be like bees coming in and out.

They will teach him every evil deed like pride, adultery, stealth, lies and killings. When our father Zär’a Buruk heard this he crossed his hand on his chest and wept. His icon is found in the church accordingly. At that very moment, he went out and said, “hnyone who smokes tobacco, who sows it in his farm, buys or sells it, his soul will be thrown in to hell and cursed the tree. But anyone who wants to be my spiritual son, let him celebrate the feast of our Holy Savior and the day of the Covenant of Mercy of our Holy Mother Mary and never use tobacco.”

Contrary to this, Richard Pankhurst in his book, *The Social History of Ethiopia* gives a different account on the practice of smoking tobacco. He explains that tobacco is not an instant phenomena, it is a practice gradually developed from the Arab Moslem merchants and expanded to East Africa and to Ethiopia⁴⁶. In fact, there are many different explanations concerning the origin of tobacco in Ethiopia. There are Gə’əz texts from *Aläqa Aṣəmā* Georges and many different documents. Nevertheless, the more striking and contradictory history Richard Pankhurst wrote in the same book is the relation between Zär’a Buruk and tobacco. According to this account, there was a priest named Zär’a Buruk who was addicted to smoking. The story, according to Pankhurst, is recorded

⁴⁶ Richard Pankhurst: 313

by Pearce. One day, this priest ran out of tobacco, while on a pilgrimage to Däbrä Libanos. He replenished his desire by selling his silver hand cross to a non believer. The smoker priest subsequently confessed his sin to the *Echägue* at Gondär who instantly issued an order forbidding Christians to use tobacco.

CHAPTER THREE

THE CONTENT OF THE *GÄDL*

3.1 The *vita*

Virtually speaking, all literature from early Axumite period is Christian in nature. Many of them are translations from other Christian texts like Greek, Syriac, Coptic, and later also Arabic. Some of them are locally composed and the rest are adopted works. Some writers consider the period beginning from the 14th century as the "Golden Age" of Ge'ez Ethiopian literature. Hagiographies such as the *Gädlä Säma'etat*⁴⁷, the *Gädlä Hawarəyat*⁴⁸, the Synaxarium⁴⁹ and the like were translated works of the time. On the other hand, a huge number of local compositions were developed. Hagiographies for local saints were written widely. One of the most popular hagiographies developed after the 15th century is the *Gädl* of Mäba' Şəyon. The researcher presents the account of the life of the saint on the basis of the chronology presented in the *gädl*.

3.1.1. The early life of Abba Mäba Şəyon

Abune Mäba' Şəyon is canonized⁵⁰ as a saint in the Ethiopian Orthodox Tāwahədo Church. According to the *Gädl*, fol.10vb. Mäba' Şəyon was born from A pious Orthodox family. His father was Habtä Şəyon.⁵¹ He sprang from the tribe of Nəburä-'əd⁵² Samuel Rāban, he was a man of high rank. From this it can be supposed correctly that his birth place was not far from Axum and its surrounding. However, the account of the *gädl* gives

⁴⁷ Acts of the Martyrs

⁴⁸ Acts of the Apostles

⁴⁹ The collection book of the Saints of the Orthodox Church

⁵⁰ Canonization is a processor the Orthodox Church in which certain people are recognized as Saints, due to their Christian faith and virtue.

⁵¹ There is no clear mention in both *Gädles* about the priest hood of his father but in one of the *Gädles* which budes did not mention it is found that his father was a priest

⁵² Nəburä-'əd is the title in the administrative structure of the Ethiopian Orthodox Tāwahədo Church, It was historically know as the title of the head of the church of Axum Son or some time to Däbrä Damo, it is only during the time of Emperor Mənilək II that the name was associated with the new church of Addis Alām Marəiam near Addis Ababa.

that he was born in the region called Eəndagabṭon⁵³, and he was of royal family and of high and distinguished birth. He was a good man in all his ways and gracious in his ministration. He was at peace with all men by reason of his mildness of manner. His mother was called Şəyon Təkuna⁵⁴ and she was pleasing God Almighty in all her ways.

The parents of Mäba' Şəyon made supplication towards God to give them a child. They said "If we get a child, we will certainly call him "Mäba' Şəyon". Days passed, and after a few days, God heard their prayers. They bere a child and named him "Mäba' Şəyon". The child had grew up. A certain priest was passing tarough came to that village, and Habtä Şəyon received him into his house. The traveling pilgrim had with him a picture of our lady Mary with her beloved Son, and when he lay down to sleep, he placed it above his head and in the morning he rose up and went away on his journey and forgot the picture.

The child found it, and he pressed it to his breast, and kissed it. This incident shows the use of portable icons by pilgrims who traveled from place to place. The child rejoiced in it extremely and he never gave it up to any person, but hung it about his neck, and when his father saw it he was sad and said, "What shall I do? If I keep the picture here with me, will it be a sin? Where can I find the man that I may give the icon to him?

After some days, he met the man, and he said to him, "Why did you leave your picture in my house?" I have been expecting you to come back again to my house, but you did not. Now that I have found you, take the picture for the sake of God Almighty "And the man said unto him, "Who found it? And he replied, "My little son, who loves it very dearly; since the time he found it even until this present, he would "not give it up to any other person: and I could only take it from him by force to give it to you." Then the owner of the picture said "I gave it to him, for my memory." So the two men became friends.

⁵³ Shoa, around Shāno, SärtŞä Dəngəl was settled for a while at, Eəndagabṭon see of Appendix 5

⁵⁴ Some times Təkuna lä-Şəyon or Şəyon Təkuna

3.1.2 His education and deaconship

The Gädl discusses the education and deacon-hood of the saint as follows: It is said that when Mäba' Şəyon had come of age to receive education, his father⁵⁵ taught him the Psalms of David⁵⁶ and the Books of the Law. He was ordained to be a deacon⁵⁷. And when His father saw that he was wise and brilliant in all his lessons and that his singing was of sweet melody, he sent him to the church of Mary inside the Monastery of Saint John⁵⁸, where he might learn how to chant the Psalms and to sing the service. *fol. 12ra*.

The Abbot of the monastery who was the teacher and spiritual ruler of the entire village of Eəndagabṭon and to his care and to that of all the monks did *Häbtä Şəyon* commit his son: and they all⁵⁹ loved him. And *Abunä Ṭimon* and *Abunä Abukir*⁶⁰ said unto him, “What is your name?” and he said to them “Mäba' Şəyon; And they said unto him, “from now onwards, your name should not be like that of the Abbot of all the monks for you are only a child, and your name shall therefore be *Täklä Marəyam*⁶¹. And he learned to sing and to chant, and he studied books of learning of all kind and he taught himself discipline by means of fasting and prayer, and also attended the lessons of becoming a painter and a writer, and he was perfect in all kinds of spiritual work. (*Ibid*)

3.1.3 Spiritual growth and sympathy to theological interpretations

(*fol. 12va*;) gives the sympathetic interpretation of Mäba' Şəyon concerning orthodox sacrament of Eucharist. This part shows the theological development related to the subject. As he was growing spiritually and intellectually, he becomes very sensitive in dogmatic aspects of the church. This is evidenced by one incident. One day while

⁵⁵ The name and identity of the teacher is not known but from the sequence of the narration it can be said that the teacher is his own father. It is very common for many young Ethiopian to start their primary education either in their home or the nearby church.

⁵⁶ All deacons of the church should take it before they learn the service lessons learn the psalms of David it the primary education, that

⁵⁷ Deacon -hood is the first level of Christian ministerial ordination. The ordination is made by the bishop.

⁵⁸ It is very difficult to notice the place of the school named by St. John

⁵⁹ The monastic community and other students

⁶⁰ The monks have no significant influence in the life of Meba Sion, but looking at the name especially the second name is not of Gə'əz or local origin, it is more close to Arabic name.

⁶¹ According to Budge, the reason the the change is due to the fact that he had a similar name with his master and the master of all the monastic and student community

Christians were returning from the church, a certain young man, who had partaken of the Eucharist and was returning from church was hit by the stone of and his blood ran down from it on the ground. Mäba' Şəyon, from his spirituality and sympathy followed after the young man until he arrived at his house. Along the way, he drank up the blood of the young man as it dropped from him on the ground, and in the house he sucked the blood from the young man's toe by his mouth until the blood ceased to flow. And when his friends⁶² saw him swallowing the blood mingled with the dust, some of them laughed⁶³, and some of them marveled at his understanding.

(*fol. 13ra*) is another similar incident on another day that a certain young man vomited⁶⁴ everything which he had eaten and drunk after he had partaken of the Eucharist⁶⁵. Mäba' Şəyon, having collected what he had vomited in a basin ate and drank it up and the vessel was clean as if it was washed with water. Hear the Gə'əz -Amharic published Gädl have intentionally omitted this part of the event. This is due to the intention of the Amharic translator to correct what he thinks incorrect.

3.1.4 Proposal for marriage and his misguided Response

There is an indication of the intention of betrothing Mäba' Şəyon to a woman (*fol. 13rb*) Mäba' Şəyon had arrived to manhood⁶⁶, his family wanted to betroth to him a wife according to the custom: but he refused to be betrothed to a woman and spoke unto them saying "I don't do this, I dedicated my virginity⁶⁷ to my lady Mary and my Lord *Mādhane Alām*⁶⁸, so that I may become their servant. A man who is married a wife meditated how he may please her but he who is not married to a wife meditates on how he may please her but, he who is not married to a wife meditates on how he may please God⁶⁹ And when they heard the words of the young man they let him alone.

⁶² Published by Budge said his neighbors mistakenly translate *Abəyats* so sometimes he did not follow the Gə'əz text

⁶³ Ms-IES said the misguided but that Published by Budge translated *Slhiqu* they laughed

⁶⁴ Also mentioned in the miracles

⁶⁵ Is not mentioned in Budge

⁶⁶ Adulthood, a state in which he can marry a woman

⁶⁷ State of chastity

⁶⁸ In Budge In it is translated as Jesus Christ

⁶⁹ ዘእውስ ይሄሊ በዘያስምራ ለብሉቱ ወዘእያውስ ይሄሊ በዘያስምራ ለእግዚአብሔር I Cor 7:32

3.1.5 His monkhood

Fol. 14ra. Regarding the decision of Mäba' Šəyon to take monastic habit it is said that the decision was practically made upon the full consent and self motivation of the person. (*fol. 13vb*) Mäba' Šəyon made a proclamation concerning himself and he declared that he would become a monk. And he joined himself to God Almighty by fasting, prayer, watching, love, innocence, lowliness, patience, keeping his lips from vain and evil words and from calumny, and from lying, even as it says in the Book of prophecy, "The lips of the priests shall keep the Law and the precept"⁷⁰. And David⁷¹ says: "Restrain your tongue from evil, and your lips they speak not guile" Then Mäba' Šəyon took up on himself the yoke of the monks .He rode upon neither horse, nor ass, nor mule: and he slept neither on bed nor upon a mattress, but upon ashes strewn upon the ground. And he used to set a stone upon his chest. Every night, he toiled with it lying upon his neck, and by day ,he put it upon his head: when he stood up he would bear it upon his head, and when he bowed himself to the ground in prayer he would set it upon his back. Now, this stone was as heavy as a man could carry.

3.1.6. Different Historical contacts

3.1.6.1. His contact with a certain man sent from Gäbrä Krəstos⁷²

Consultations with the elders and trying to understand the destiny of one's self is a natural phenomenon of many monks. *fol. 15rb* A certain man was sent to Mäba' Šəyon from another saint called Gäbrä Krəstos, the anchorite⁷³ of the city of Dawit,⁷⁴ At this point, there is an error from the copier that he put Dawit to say Damat or Damot. Gäbrä Krəstos had sent to Mäba' Šəyon saying, "Come, let us foregather, for I have to tell you a matter of the Spirit which I have seen concerning you "And Mäba' Šəyon first did not

⁷⁰ ከናፍረ ካህናት ሕገ ወትዕግስተ የዓቅባ (Milk 2:7)

⁷¹ ከላዕ ልሣነ ከ ለምእኩይ ወከናፍሪከኒ ከመ ሊይንብባ ጉጎሉተ (Psalms 34:13)

⁷² Gäbrä Krəstos

⁷³ Anchorite are like Hermits know in Ethiopia as *Bahətawi*, these are the kind of people who follow very strict asceticism and usually isolate or secluded themselves form the ordinary common life.

⁷⁴ The city of Damo and Damat see Appendix 5

accept and later he became willing to go and he arrived at the place where Gäbrä Krəstos was living.

Then, after they had there long discussions, Mäba' Şəyon asked Gäbrä Krəstos questions concerning the rules of the monks, even as it is written "ask your father and he shall tell you"⁷⁵ And Gäbrä Krəstos taught him and instructed him in all the works of righteousness, and he prophesied saying, You shall become a priest, and many shall be saved through your beatitude, and shall be sanctified through your words Then he blessed him and sent him away in peace. Mäba' Şəyon returned to his place.

3.1.6.2. Historical Relation with Abba Tımon

Fol.22ra. referring to the saint himself said a certain man came to me and said to me Lend me some of your garments, and I lent him a garment which was a portion of my apparel. And straightway, there came to me a certain monk from a distance and he spoke to me harshly saying, 'I have seen a vision concerning you and I said unto him what is it?' And he said to me. There came to me a young man of beautiful appearance and he stood at my head and spoke with me in a dream saying Hearken unto me concerning Mäba' Şəyon. I came to him and I embraced him, and I spat my spittle upon his garment and I rested myself in confidence therein but now he has lent the garment to another. And I said unto him, who are you? And he said unto me He knows me. But now speak in answer to what I say unto you" And it came to pass that when our father Mäba' Şəyon heard this, he fell upon his face and wept exceedingly. Then he went to the Mary Chapel and came into our father Timon who was full of the spirit. Now Timon was his spiritual father – and he said unto him, Hear, O my father, what has come to me" and he told him everything which had happened. And when Abba Timon had heard these words from him, he rejoiced and said "Verily My son you are he in whom the only begotten son of Mary is well pleased Be not sad, because He has revealed His mercy unto you if He is about to take vengeance upon you, then will He show His anger unto you in secret and Mäba' Şəyon said unto Abba Timon "set me a penance O my Father because I have

⁷⁵ ተሰላሎ ለአቡነ ወይን ግረክ Deuteronomy 32: 7

sinned against the child and have lent the garment of another and he set him a penance according to that which was meet for him. And Abba Timon said unto him “You shall never wash that garment wherein the child was enfolded and whereon the son of God Almighty spat and you shall fold it up and shall guard with purity that which has flowed for you from the mouth of the child of the Virgin upon that which was thy covering and they discoursed together concerning the mighty things of God.

3.1.7. His priesthood

fol. 15va. Mäba’ Şəyon went to the Bishop Abba Gabriel⁷⁶ together with many of the brethren, and he revived the mark of the priesthood, and became a priest. And he ministered ad priest with the Body and Blood of our Lord, and he lifted up the precious Eucharist even as priests are wont to lift it up. This part gives indirect information concerning the time in which Mäba’ Şəyon lived. It was the time in which Abba Gabriel the Bishop came, which is the time of Emperor Zera Yakob. 1434-1468 A.D.

3.1.8. Numerous religious, cultural and canonical Teachings

Mäba’ Şəyon has transferred numerous teachings using different methods. Very few of them are by speech, but most of them are through his practical deeds.

3.1.8.1. Religious teaching about participating in the Eucharist

His teaching concerning the Holy Communion is described in many ways. Some of them are described in terms of visions and revelations. For example, there was a time in which he saw the offering was changed in to the true blood and body of Christ. This is the permanent teaching of the Orthodox Church called *Transubstantiality*⁷⁷ *Fol.16ra.* the vita described as follows:-

⁷⁶ Metropolitan bishop Gabriel was the one who was during the time of Emperor Zera yakob see Chapter one section1.9.4.

⁷⁷ The theological position of the Oriental Orthodox Churches holds that the bread and the Wine prepared during the celebration of the Holy Eucharist will be changed into the true Body and Blood of Jesus Christ. This is on the basis of the Gospel John 20: at the Last Supper, Christ said by taking up the bread “this is My Body” and he took the wine and said “this is My Blood”

“one day, a great miracle was manifest, and Mäba’ Şəyon was offering up the incense before the altar. He saw, the Offering moving here and there upon the paten.”⁷⁸ And when he had lifted up the covering, he saw a veritable white Lamb there.

The second example was in terms of another revelation, and the teaching was on how to partake the Eucharist. *fol.16ra.* attests that at the time when the “Eucharist was being received he saw a vision.

“Woman of venerable appearance, shining with light, but tears were streaming from her eyes, and I was horribly afraid. She answered and said unto me, did you see how the people are crushing the beloved Body of my son with their teeth?”

The woman is identified as the Holy Virgin Mary; and after that Mäba’ Şəyon spoke to the priests and deacons and the congregation, saying. “Bite not the bread with your front teeth, neither crush it with the teeth of your jaws, but touch it only with your tongues and with the roofs of your mouths? For the Lord in the Gospel says, “Eat my body”⁷⁹

3.1.8.2. Moral instruction concerning almsgiving to the poor

(*Fol. 31ra*) Mäba’ Şəyon was strongly and greatly concerned with almsgiving to the poor. He made a vow, saying of everything which I eat, and of everything which forms my food, the one half thereof shall belong to the poor and the needy, this shall be the portion due to my God. And he established this rule in his district continually, and he called the half which he gave away the portion of the Redeemer. It can be taken as the position in which people has to celebrate feast.

⁷⁸ ወበአሐዱ ዕለት ተከስተ ዐቢይ ምስጢር እንዘ የአጥን በቅድመ ምስዋዕ ሶበ ወጽኦ ካህን ለአንብቦ ወንጌል ይቤ ለቡኅ መግዳ ጽዮን ርእሱ ቁርባኑ እንዘ ያንሰሐስሕ ዲበ ገህል ወሶበ አንሳኦኩ ከዳነ በእያደ ከመ ለእምር ዘኮነ ነጻርኩ ከዊኖ ፀዓዳ በግዑ . *Fol.15ra.*

⁷⁹ John 6:54

3.1.8.3. His instruction for the culture of celebrating the Feasts

Fol.17va. Mäba' Şəyon diligently kept hour by hour the festivals of the Lord, both those of His Nativity and of His circumcision and all the festivals of the Son, as well as those of the first day which is the Sabbath. These are considered as the feasts of the divinity. Next to this, he ordered the observation of other feasts like the festival of our Lady, the holy Virgin Mary. And apparently he taught the unequal dignity each feast has. He said "You shall not observe the festivals of the saints like festivals of our Lord." Together with this, he established a series of feasts for Angels, Saints and Martyrs. And he also established orders and the series of the festivals of the Son of God.

Moreover, Mäba' Şəyon instructed the way celebration has to be observed into three important categories: these are first there shall be works of excellence, praises, singing of hymns and music continually with voice. The second is generosity: which is as he said "And he showed to them, by doing on all the days of the festivals of the Son, he made the prayer for the gift of good things to come first, and then he divided the offerings of food into portions for three tables: and the portion of one of them he gave to the poor, and the needy, one to priests and to church. For example, Mäba' Şəyon made ready a table for himself and those who were with him and on the day of the festival of the nativity of our Lady Mary, the mother of God, he invited the priests and the deacons and made a feast for them and he made them sit down and he himself ministered to them. The third is by partaking the Eucharist

3.1.9. His pilgrimage to different monasteries

Pilgrimage is a religious journey to a holy place, it is a universal phenomenon undertaken for religious reasons. Most pilgrimages are trips to a special place with a very special significance, sharing blessing and sanctification. Pilgrimages are characteristic of many religions. The pilgrim is the one who visits some holy place with religious intent. In Ethiopia, there are numerous sites of religious pilgrimage. Axum Sion, Lalibela, Gishen Mariam, Gonder (Lake Tana), and Debre Libnos are some of them.

3.1.9.1. His pilgrims to the monasteries Däbrä Libanos⁸⁰

Fol. 16va. provide us with the information that he visited the monastery of Däbrä Libanos in order to receive a blessing at the grave of our father Täklä Haymanot. The pilgrimage was made on the moth of Gənbət which is probably the feast of Abunä Täklä Haymanot for the translation of his relics.

3.1.9.2. The second pilgrimage to attend the feast of Mäskäl Kəbra

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fol. 35vb. The second pilgrimage mentioned in this part of the *gädl* is to Mäskäl Kəbra “Then Mäba’ Şəyon went to the city of Dawit⁸² for the commemoration of the festival of Mäskäl Kəbra⁸³ and he himself space these words saying, “As I was going along the road, I saw a multitude of people in the market and when I arrived near there I wondered at their great number and gave praise to God Almighty. Then I sat down at the side of the market place so that I might rest myself a little at the commemoration of the festival of the honorable Mäskäl Kəbra. The equivalent text translated by W. Budge has wrongly translated Mäskäl Kəbra as the glory of the Cross, and the feast is interpreted as the feast of the Holy Cross. In the same way, W. Budge translated the place of the feast as Damat. The printed Amharic-Gə’əz text has corrected Damat as Roha where the monastery of Mäskäl Kəbra exists currently. This historical conjunction can be analyzed in two ways. One is the observation of the feast of Mäskäl Kəbra from the medieval time, Second, if Damat is taken as the place of the monastery, it is an indication for the lost church of Mäskäl Kəbra Damat. Kief Rigb’s catalogue has discussed the monastery of Mäskäl Kəbra is found in Sherie, and she was very influential in the political and religious status of Zagwe Kingdom, in Lasta. He attested that even she insisted the bishop of her time to consecrate her brother as Bishop. It is also stated that her native place was Lasta.

⁸⁰ The monastery of Abunä Täklä Haymanot it was early called Debre Asebo

⁸¹ Mäskäl Kəbra is said to be the wife of Emperor Lalibela, she is considered as the canonized saint of the EOTC, and listed among the woman saints of the Church. There is a monastery/ church dedicated in her name. (Kinefe Rigb, p84)

⁸² There is a clear misunderstanding of the texts

⁸³ Translated as honorable cross by P-B page 75

3.1.10. His combats⁸⁴

Combats here refer to the spiritual fighting and temperament to resist the mortal nature of human. The Christian *vitas* are in their central purpose organized to teach believers to have self control and avoid lustful things in the eye of God. Therefore, purity and righteousness can not be attained without struggle. This battling with the invisible devilish powers and visible immorality is constituted in combat. And these combats are mainly expressed in terms of self mortification and series observance of canons.

3.1.10.1. His Combat with evil spirits

Fol. 20rb. One day, Satan came forth from out of the darkness, hissing like a serpent. And our father said “Be strong in the strength of our Lord Jesus Christ” and he made the sign of the cross over himself. Then, suddenly a Lamb descended from heaven with great majesty and his color was red like that of a lion, and he was furnished with horns and he stood on the river bank and turned himself about here and there and by reason of the awful majesty of his appearance, Satan the deceiver vanished.

3.1.10.2. His rigorous⁸⁵ combat

F.31rb. During the feast of the Savior, he made intercession and supplication for seven days with prayer and fasting, and during these days he never filled his belly, never slept at all for weeping and tearful cries, and the very ground was wet with tears. As a result, his eyes were sick severely. Then, the Holy Virgin came and healed him.

3.1.10.3. His first exceeding combat

Fol.32ra. Thus, Mäba’ Şəyon served the Lord, and he multiplied his fastings and prayers exceedingly, with smiting of the cheeks, and scourging of the back with whips, continually and he obtained help from Him. And during the holy fast of the forty days of

⁸⁴ The main part of the *Vita* is describing the numerous sufferings but here are the significant parts

⁸⁵ According to monastic rules and regulation there are development in monastic virtues. Some of this progress is measured in terms of the rigorous of the combats which the monks perform.

Lent he was scourged and beaten with whips one hundred times, was scourged and beaten with whips one hundred times, and on one day during Passion week, he was beaten with as many as ten thousand lashes, which were laid on in great numbers until the blood flowed from the wounds on his back, and until his consciousness failed him and he fell upon the ground and became like one dead.

3.1.10.4. His second exceeding combat

Fol.39ra. Then Mäba' Şəyon strengthened greatly his mind in the love of our Lord, and he meditated how he could suffer because He suffered and how he could be pierced with nails because He was pierced with nails. And he said to himself, "If I make holes in the palms of my hands, and in the soles of my feet, men will see them and know that I am suffering; therefore it will be better for me to make them in my knees. "Then he brought instruments of iron which were made sharp like into a bradawl, and he braves them to his knees with a stone, and he wept tears because of the intensity of his suffering.

3.1.11. Longing to see the Passion of Christ and the celebration on the 27th of Megabit

Fol 27va. it is described that Mäba' Şəyon eagerly asked the Lord to show him how He was crucified "And Mäba' Şəyon asked by saying I entreated the Lord to show me how He was crucified, and how He was nailed on the wood of the cross saying show this to "me so that I may weep and make lamentation for Your sake when I see Your sufferings, as a memorial of Your death." Then, the Lord took him by a chariot of light and took him towards the east and He brought him in the twinkling of an eye to Jerusalem and He said unto him. This is Qäranəyo Golgotha, the place whereon I was crucified And straightway in the twinkling of an eye, the wooden cross came and stood up there as it did in days of old and the Lord Himself Chambal on it and He stretched out His holy hands upon the wood of the cross, and His hands and His feet were nailed there into, and He wore the crown of thorns upon His head and he looked upon him with His consoling eyes filled with tears.

Then Mäba' Şəyon persevered the more, and he was tide up with care for the celebration of the commemoration of the death of our lord and Redeemer. And he crushed wheat with his won hands and prepared ale from grain and baked bread and he brought water and poured it into Jars. And he chops wood and carried it upon his head and shoulders. He turned not backward but celebrated the festival on the twenty- seventh day of the month megabit with praise and with fasting, along with the priests and deacons and with holiness and with incense and with the offering up of prayer and with the feeding of the hungry and with the giving of drink to the thirsty, in commemoration of the death of the Redeemer.

3.1.12. The feast of Epiphany

Fol.23vb. gives the account of celebration of Epiphany. On the day of Epiphany a stream of water began to flow down in order that our father Mäba' Şəyon might baptize the multitude according to the rule now the day was the first day of the week, and our Lord together with His holy angels came with great glory and stood in the water. And all the saints were gathered together from the desert, and from the mountains and from their holes and caves, and some of them arrived on a cloud and some on the wings of the spirit, and some in chariots of gold and each one of them had the odor which belonged into him, And there was a mighty assembly, and a mighty deed of grace was wrought for the water become divided into two parts, one of which was of fire, and the other was of water into the you which was of fire came our lord Jesus and baptized Himself and then He baptized Mäba' Şəyon and two of the saints of those who had come there after. It shows the antiquity of the celebration of the feast of Epiphany in Ethiopia.

3.1.13. His descent into Hell

Fol24vb. Täklä Marəyam was praying and was full of care and anxiety, he saw the child holding a staff of gold in his hand. The child was the Lord Jesus, Then Mäba' Şəyon bowed to the ground and worshipped the child saying it is not meet for me a sinner and your servant to do this thing O Lord, or you are the king of heaven and of earth. And the Redeemer said into him, Pleasant is your words. Behold do you yourself descend into

hell, and bring forth there from as many souls as you are able to carry. And our father Tāklā Marəyam said into Him “How can I who am a wretched man and a needy one descend into hell? And the child said into him “I will send you then He placed the staff of gold in his hand and straightaway the might of God Almighty lifted him up as upon wings and he came into hell, which was rent from one end even into the other and Māba’ Şəyon heard there crying and meeting and wailing and a mighty uproar. And when the soul’s who were in hell saw him they clustered about him like bees, and bees and one soul mounted upon another until he was heavily laden with them but the might of God Almighty strengthened him and by means thereof he mounted up wards until he came to where he was aforetime and he came to the child bearing the souls. And the Redeemer said into him, Take them and let these souls be thy reared and bring you them into the Garden of joy.

3.1.14. The departure of Abunä Māba’ Şəyon

Fol.42rb. is concerning the departure of Māba’ Şəyon it is narrated as follows. God Almighty wished to take Māba’ Şəyon to Himself and to make him to rest from the toil and labor of this world a certain monk came into him and spoke into him saying “ I have seen beings rejoicing and singing in the air for three months past, and when they descended to me they were the saints and they said into me say you into Tāklā Marəyam prepare for the day of the departure from this world is nigh “And when Māba’ Şəyon heard this he said Let the will of my God be done. For what hope have I upon the earth except the commemoration of the festival of the death of the Redeemer? And for my own part, I desire to go the city of light and to enter into the of the saints “ Then he went to the Monastery of Mary⁸⁶ and embraced all the saints there and was embraced by them and he told them all that had taken place and received consolation from them and was sent on his way back with salutations of peace And it came to pass that the third month of which the monk had spoken wherein he was to take upon himself the form and likeness of the saints drew nigh now in the first month, on the twenty second day his death took place. And he gathered together all his children and said into them “Dwell you together in the love and

⁸⁶ The exact place is not identified clearly, which may be similar to that of his first monastery

in the commandment of God Almighty and after this he exhorted them with many words of righteousness. Then the heavens were opened Into Him and he looked in and his children said into him “What dost you see?” And he replied I see wonderful and most marvelous habitations, and lamps, and saints shining with brilliant light urging me to come And when he had said these and such like things into them, they wept for the sake of his body, but rejoiced for the sake of his soul, for they knew that the saints would come down to receive it. And again he said “ He Who is within the “ heavenly mansion is shining more brightly than the sun and as he said these words his face and his whole body shone with light , and he yielded up his soul to our Lord Jesus Christ on the twenty seven⁸⁷ day of the month Təkəmt. Now his days were seventy four years he was deacon for forty seven years, for nine years he led the life of a monk, for nine years he was a priest and nine years later he died in peace.

3.2 Covenant⁸⁸

According to the tradition of writing the life of saints and the Acts of the Martyrs in the Ethiopia Orthodox Tewahedo Church, covenant is one of the significant parts. Every *Gädl* has the introduction, the main part of the life including the birth, upbringing, education, service, combats, and other work, than the covenant and finally the miracles and others praises. Following this the covenants form the last part of the *Gädl* and from the main body are presented. Accordingly Mäba’ Şəyon’s covenants can be summarized into three parts.

3.2.1 Covenant⁸⁹ one

Fol. 24rb: gives the prayer of Mäba’ Şəyon first and then the covenant. Mäba’ Şəyon was standing in the church at the third hour⁹⁰ the God was reviled to him, and bestowed him with the convent:-

⁸⁷ W.B, said Mäba’ Şəyon dead on the twenty first day of the month Təkəmt

⁸⁸ Covenants are biblical and it is mentioned in the Old Testament and New Testament Psalms 88: 3

⁸⁹ which are the third important part of all Hagiographies in the EOTC tradition

⁹⁰ Canonical time of prayer

"I will show mercy upon him that have put his trust in you, or have taken refuge in your name or have been baptized by you, or have been blessed by your hand or have walked in your precepts and even if I hear that he have heard of the fame of you afar off I will be gracious into him. ... My covenant shall ever be broken. And moreover, I swear into you that, when you in the future shall ask of me whatsoever you desires, I will hearken into your petition and I will give you according to your wish."⁹¹ then e departed from him.

Then he enquired of the priests saying⁹² the original day of Crucifixion and Resurrection And the told him "On the twenty ninth day of the month Mägabit" and some said, According to the book of the Acts of the Saints⁹³ He was offered up as a sacrifice on the twenty – seventh day , and He rose from the dead on the twenty ninth day and thus do the Three Hundred and Eighteen Orthodox Fathers⁹⁴ say in the Book of khaddar⁹⁵ and thus also the book containing the discourse on the Ascension of our Lady Mary say " And when Mäba' Şəyon learnt this he rejoiced and teach the people how they have to celebrate these days, by quoting the Gospel. Saying "When you celebrate this feast do you it in remembrance of my death and in memory of my resurrection you shall proclaim"⁹⁶

3.2.2 Covenant-2 the "Covenant to the generation"⁹⁷

Fol. 33rb: is about sharing the covenant he acquired to the generation:-

"Whosoever celebrated the festival of My commemoration with a "loaf of bread or a cup of water and whosoever shall give a candle or lamp to the church from the depth of his desiring greatly to commemorate my

⁹¹ ዘተማነፀነ በስምክ ወዘተገሰፀ ወተባረከ በእደክ ወዘተረ በትእዛዝክ ወዘተ ሰግኦ እግረኹ ዘገብረ በዓልዮ ከግክ ወዘተማነፀነ ብከ ከመ እምህሮመ-መዘልኩ በርእሰዮ እነ ወልዱ ለእብ መድገኔ ዓለም ወብርከት ሚያም ዘእይትሐሰው ቃልዮ ወኣይዓምኽ ከዳገዮ Fol. 24rb

⁹² It happened before he realized the date of Commemoration and latter he deiced the exact date.

⁹³ Book of the Acts of Saints is Gädlä Qədusan, which is already translated and used in the EOTC

⁹⁴ 318 Fathers of Neacea in 325AD

⁹⁵ The book is not clearly known but in the published one the Amharic translator assumes it may be the Sinaxarium

⁹⁶ Math 26

⁹⁷ Covenant to the generation, are those covenant that remain to the generations

crucifixion verily I say into you and my word cannot be gain said that I will show mercy into him even into the tenth generation.

There is a discrepancy in the counting with the different of counting. The number goes with the different duties performed. For example for those who work for the preparation the feast are awarded only seven generation, and for who celebrate is ten generation. The theological origin of such things is not clearly known.

3.2.3 The last covenant

Fol. 41vb. is about the last covenant, And then on the twenty-seventh day of the month Māgabit our Lord Jesus Christ came with her who borne Him, the Virgin, and with His holy angels on the night of the first day of the week on the day of Holy Hosanna:-⁹⁸ then God said to him I give you a reward of covenant,

“For your sake on the day in which you shall celebrate the festival of the commemoration of me every month upon 5000 souls; and each day of the eve of the festival of my crucifixion. for the sake will I show mercy upon three hundred and forty souls. You shall take them out from Hades.

Then Māba’ Şeyon immediately bowed down and worshipped Him, this covenant is also extended to those who did the same like him they are granted to perform the same.

3.3 Visions of Tāklā Mariam (Māba’ Şeyon)

Visions are messages given for specific saints for specific purpose. They are quite different from dreams⁹⁹

3.3.1. The vision on the twelfth day of the month Hədar

Fol. 38va: On the twelfth day of the month Hədar on the festival of saint Michael he prayed that he might know concerning the glory of his father, Then the Archangel took him upon his wings and carried him away into the heavenly Jerusalem, the appearance of

⁹⁸ Palm Sunday celebrated on week before the Easter.

⁹⁹ Kidane Wold Kifle

which cannot be described, and he *saw* there the saints our fathers, and he *saw* his father also standing side by side with the heavenly priests and he rejoiced greatly.

3.3.2. Vision he told secretly to a deacon

Fol 23va One day Mäba' Şəyon called a certain deacon to him and said "Are you able to keep a matter secret if I tell it into you? And he said into him "Yes father!" Then Mäba' Şəyon told him the following:-

One day when I was praying at the time of the third hour¹⁰⁰ of the day I wept when I remembered the sufferings and death of our Lord Jesus Christ and the grief and sorrow of His Mother the virgin.

She told him all what happed during the passion and the crucifixion of Christ then she departed.

3.3.3. Vision of Täklä Mariam¹⁰¹ (Mäba' Şeyon)

Described the vision of Täklä Marəam (Mäba' Şəyon which God Almighty revealed into him concerning the manner in which the Lamb allotted habitations into all the saints, and how his Lord commanded that each habitation should have its own odor, and how the Holy Sprit, the mighty One, is the helper of each one of them:-

Fol.44rb. And he saw above the heavens three¹⁰² mansions that were built of gold and precious stones, and these buildings were exceedingly beautiful, and they shone with brilliant light. *Fol.44vb* about the third heaven: - And again the Holy sprit lifted me up above these, and he saw multitudes of the saints who were making joyous among themselves like those he had first seen, and here he saw my father¹⁰³. And above it he

¹⁰⁰ The canonical hour of prayer

¹⁰¹ This vision is described independently inside the Gädl, which is quite unique form other saints. And if these vision is considered as the virtue of his saint-hood it can be decided that the man was theologically apocalyptic

¹⁰² W.B. said ten instead of three.

¹⁰³ At this point the apocalypse seems top be mixed with the vision mentioned in the vita, but it may probably the result of the writers fault.

saw our Lord with her who gave Him birth, the virgin, and it was filled with companies of angels and men.

Fol.45rb. about St John:- he saw our Lord spoke into John Sankorist¹⁰⁴. *Fol.45va.* about the vision concerning the punishments against the envious man. *Fol. 46vb.* about the man that commemorates the feast of the Crucifixion: - the following day that the child devoted himself to the preparation of beautiful things for the festival of the commemoration of the eve of the festival according to his will and our Lord came in the form of a child, and embraced his neck and he adorned all his body and took his head in His hands and touched his face and his cheeks, and they were very joy full together.

The comments on the Vision are from different theological and literary point of view. From the theological point of view there are different things which are not known in theology, for example the “Host of Shivering” mentioned in *fol 47vb* and the like are additional expressions. Besides that the general purpose the vision emphasis is about the celebration of the feats of the crucifix.

3.4. Miracles of Täklä Mariam¹⁰⁵ (Mäba’ Şəyon)

Miracles are always at the end of every Gädl which are collection of marvelous deeds of saints or martyrs. Miracles can be of the life time or after the departure of the Holy men.

3.4.1. Miracle¹⁰⁶ I: The miracle of the sick child

Fol. 43vb Now a certain woman came into him and brought into him a sick child, whose throat was so much swollen that the he could not suck the milk from his mother’s breast; and she said into Mäba’ Şəyon,” Look, O father, for my child is dying, and heal him for me. Then he brought forth a little of the Eucharistic bread, and thrust it into the child’s

¹⁰⁴ To mean the apocalypses

¹⁰⁵ This vision is described independently inside the Gädl, which is quite unique form other saints. And if these vision is considered as the virtue of his saint-hood it can be decided that the man was theologically apocalyptic

¹⁰⁶ Miracles are attributes of the marvelous acts of saints, these includes (page 277)

mouth: and the child vomited a stone, which was as black as soot, and immediately he became well and sucked his mother's breast.

3.4.2. Miracle II: The miracle of the burning house

Fol. 51va. One night a woman was sleeping along with her husband and three children and her house was set in a fire. And the woman escaped with her husband, but they left behind them two children; one of the three children was a young man and older than the other two therefore he escaped; and the woman in escaping burnt her body and legs and feet. And there was a great crying and noise of grief because of the two children who were in the burning house. But, when the fire had died out they searched in peradventure, and they found the child who had been vowed as an offering for the Savior, but his brother was consumed by the flames and had become ashes.

3.4.3. Miracle III: The miracle of the bread of commemoration

Fol. 52vb Now there was a certain bowl full of flour which was about to be made into bread-cakes for the commemoration the Savior and upon the bowl there lay some fine, white honey which had been run out from the comb. On the honey a fire, which shot out multitudes of sparks, was burning; and when the folk pressed forward to look at it, the sparks of light which were joined with fire became extinct. But the honey was left standing upon the flour, and the flavor after that was more wonderful than that of any other honey which had been run out of the comb. And Mäba' Şəyon rejoiced and sang for he noticed the acceptance of his prayer.

3.4.4. Miracle IV: The miracle of the barren woman

Fol. 53rb a woman came and said into our father Mäba' Şəyon remember me in your prayer. Then Mäba' Şəyon said "I am a sinner and am unfit to be dust for the feet of the saints to tread upon" And the woman said, "I am a barren woman, and I have never brought forth a child, although I have lived with my husband for a long time. Then Mäba' Şəyon says into her, if the Lord gives your son, will you educate him to the

commemoration of the redeemer as an offering? “And the woman said into him, yes. It shall be and as you says into me. Then Mäba’ Şeyon gave her some of the bread of the commemoration of the Redeemer, and she ate it, and blessed by him, two years after she went back to Mäba’ Şeyon carrying with her two children

3.4.5. Miracle V: The miracle of *transubstantiation*

Fol. 54va; A woman among the sisters of our father Mäba’ Şeyon, asked him to give her some of the bread of the commemoration the Savior. He gave her two very small pieces. And when she had taken them, and was going on her way, a certain monk met him and asked her to give him the fragments, and she did so; and he took them and put them immediately into the case until the time of supper. Now when the evening had come he opened the case to eat of the bread, but he found it an image of our Lady Mary and her beloved Child; And when he had waited some time he looked at it again, and then he opened it and found that it contained bread only; and he ate it, and he was satisfied with the blessing by it.

3.4.6. Miracle VI: The man and the bread of commemoration

Fol. 55rb; a certain day when our father Mäba’ Şeyon was giving the bread to the brothers with his own hands after the Offering, that one of them after eating some thing else before¹⁰⁷ he received the offering; but Mäba’ Şeyon did not know the man who had done this thing. The man became ill, and the flesh of his body dried up, and he became as hard as bones. And when he was asked concerning his sickness he said what he did. He also told what he faced after like he saw in his dream that chains came down form heaven in the hands of devils, which fettered his whole body, burned like fire. Then they told him to go to the grave of Mäba’ Şeyon, and entreat God Almighty to heal you through his prayers. Then he went and made supplication and prayer through Mäba’ Şeyon, and he was confessed by the priest; and he recovered immediately from his sickness. After that the man became a monk.

¹⁰⁷ According to P-B W. Budge this is translated as second portion.

3.4.7. Miracle VII: About the noble person who loved the Holy Savior¹⁰⁸

Fol. 56rb. This miracle was done when Abunä Mäba' Şəyon was in the cell, and it is very significant to understand the place where he was living and the contact he had with the people of Agäw. It was done for a certain commander marching towards Agäw, on his way he met Abunä Mäba' Şəyon as he was directed by people. Abunä Mäba' Şəyon asked the commander what he knows about Jesus, and the commander replied that he observe the nine feast of the Lord¹⁰⁹ with the Sabbaths¹¹⁰. Mäba' Şəyon asked the commander if he knows about the fest of Mädhäne Aläm. The commander said "No!" but he said that he want to be successful in his campaign against the Agäw. And by the prayer and blessing of Mäba' Şəyon he become victorious. Then he continued to celebrate the feast of Mädhäne Aläm every month, and even his children. As a result he was able to captivate sea of Hades, and you free from the sea of Hades every month¹¹¹ 5000¹¹² souls and 340 souls every week on Friday.

¹⁰⁸ This miracle is found only in the Ms-IES and Ms-Q and it is not translated and published in Badge's work or it is not found in the Gə'əz Amharic text published

¹⁰⁹ The feasts of the Lord

¹¹⁰ The two Sabbaths were the discussion between the Bete Ewostatewos and Bete TekelHaymanot, solved during the reign of emperor Zera Yakob

¹¹¹ Every month refer to the feast of the Holy Savior

¹¹² The Mss-IES said 4000 souls.

CHAPTER FOUR

ANALYSIS AND DISCUSSION OF TEXTS MS-IES & MS-Q

This section gives the comparison between the organization and the textual presentation of the two Gə'əz texts. The two Gə'əz texts of Gädlä Abunä Mäba' Şəyon discusses similar events in the life and acts of Abunä Mäba' Şəyon as well as some prevailing situations of the time. The chronology of discussing event is also very similar except in some points there are repetitions, mistakes from the copier and the other things which are discussed below.

Concerning the difference in the physical appearance of the texts it has been discussed enough in the previous Chapter¹¹³. Further more there are mistakes that brought significant differences due to the error made by the copier of the texts but MS-IES and MS-Q are more similarity Homoteleuton Errors, several repetitions of words and letters, Morphological changes and variations in word order (syntax) differences, etc. are the most frequently observed errors. But other Mss¹¹⁴ of Gädlä Mäba' Şəyon have a big differences with MS-IES & MS-Q. Most Gädlä the researcher gathering except MS-IES & MS-Q) has missing many good & interesting narratives and miracles.

In the review of translation made by different people the researcher have carefully compared the work of Wallis Budge, which a translation of an illustrated seventeenth century text in to English, and the Gə'əz- Amharic translation with the Gə'əz texts selected for this work. Consequently, it has been investigated that numerous translation errors and deliberate correction. W. Budge has made different mistakes raised from the misspelling and misinterpretations of sentences and words. For example the sentence “ወተመጠው አሐዱ ብእሲ አምድነረ በልዕ ካልዓ ኅብስተ ወበልዓ ወአቱ ኅብስተ ተዝካሩ ለመድኃኔ ዓለም”¹¹⁵ WB translated as “... one of them after heaving swallowed one piece of the blessed bread took a second portion;”¹¹⁶

¹¹³ See Chapter two:

¹¹⁴ Other Manuscripts are reviewed by the researcher and rejected due to their irrelevance to this research

¹¹⁵ One of them after heaving had eaten something else before he eats the bread of commemoration.

¹¹⁶ See Miracle VI: The Man and the Bread of Commemoration Part 3.4.6. and *Fol. 55rb*

4.1. Omitted word in MS-IES

Table 4.1 shows words omitted from MS-IES, but available in MS-Q. The omissions is usually committed from the ignorance or burden of the copier, or in some case when the copier has little knowledge of the language or if the copier had very good knowledge he may commit deliberate mistakes out of his intention to correct.

No	MS-IES	FOLIOS	MS-Q	Meaning	FOLIOS
1	()	1vbB.	ኃይል	The power	fol. 8vb
2	()	3rbB.	እስመሰላክም	Ffor I like (it) him	9vb
3	()	5vbB.	ለምንት	Why	11va
4	()	9rbB.	ብሉሲ	The person	14rb
5	()	11rbB.	እግዚአብሔር	Your Lord	15va
6	()	19rbB.	ርገወ	Opened	21va
7	()	19vaB.	ኢትፍራህ	Don't be afraid (masculine <i>you</i>)	21va
8	()	22vaB.	እበከ	I weep or mourn	23v
9	()	12rbB	በበይናቲክሙ	Among Yourselves	16rb
10	()	24ra	አወጽአ	Cast out	24vb
11	()	24ra	ለመገዳ ጽዮን	For or to Mäba' Şeyon	25ra
12	()	26vb	ወላህ	And mourning	26vb
13	()	34ra	ወሂበ ለነዳያን ወኢያጸርአ ለለዕለቱ እንዘ ይጸረር	he does not stop to gives for the poor and everyday	31rb
14	()	36va	እምህል	I swear	33ra
15	()	45va	ሰብሉ	Human being	38va
16	()	49rb	ሰማን	We heard/ hearing	41vb
17	()	52rb	እግዚአብሔር	God	44ra
18	()	52va	ኮነ	Became	44rb
19	()	53ra	ሙዝንቱ ማኮስ	Who is this monk	44va
20	()	53ra	ለነፍሱ	For his soul	44vb
21	()	56vb	ወእነስኦ ገቢየ	And I will take him/it to me	47rb
22	()	61vb	አወ	Yes	51ra
23	()	65rb	እግዚአብሔር	God	53vb
24	()	72vb	ከመዘኑ ዐቢይ	Is it big like this	59va
25	()	73rb	ዘኮነ ሰማኑ	Became a Martyr	60ra
26	()	74ra	ጸአተ	Exiling	60vb
27	()	74ra	ወከዋከብት	And stars	60vb
28	()	77rb	ምስለ ደሙ	With his blood	63rb
29	()	78va	ኦ ተዝካረ መድኅን	O the commemoration of the Savior	64rb
30	()	80ra	ዕለት	Day	65rb
31	()	84vb	ርግምት	Cursed	69ra
32	()	84vb	እምላኩደ ጥምቀት በሥጋሁኒ	From children of baptism and in his flesh	69ra
33	()	85va	ሐዋርያት	Apostles	69vb
34	()	88rb	እለ ገብርዎሙ	And those who work them	72ra

4.2. Omitted the word in MS-Q

Table 4.2.; shows omitted the word in Ms-Q available Ms-IES, by the reason of committing mistakes the following error are committed.

NO	MS-IES	Translation	FOLIOS	MS-Q	FOLIOS
1	ከፍለ	Portion	2rb	()	9rb
2	ሥጋሃ	Her flesh	3ra&b	()	9vb
3	አቡነ	Our Father	3vb	()	10ra
4	ወመክሲሲሞስ	And Mäksimos	6vb	()	12rb
5	ክርስቶስ	Christ	12ra	()	16ra
6	መላዓ ጽዮን	Mäba' Şəyon	12vb	()	16va
7	ብሂሎ	[He] saying	17va	()	20ra
8	አትከሥት	don't open[You, masculine sing]	22ra	()	23va
9	ይወጽኡ	They went out	33ra	()	30va
10	ወይመጽኡ ሰብአ	And the people will come	33ra	()	30va
11	ለማርያም	For Mary	36ra	()	32va
12	ለ፩ አምላኤ ንዑላን	Into one of this little ones	31rb	()	29va
13	ስብሐት	Glory /praise/	44ra	()	37vb
14	ለሰብአ	for person	44ra	()	37vb
15	ወዲያ ቆናተ	And Deacons	47vb	()	40vb
16	ስምዑ	You hear	50vb	()	43va
17	ወይቤ	And he said	54vb	()	46ra
18	ርእዮም	They saw him	63va	()	52va
19	አይደልወኒ	I am not worthy	65ra	()	53va
20	ወመርቆሬምስ	And Märqorewos	78rb	()	64ra
21	ለመድኃኒ ዓለም	For savior of the world	78vb	()	64va
22	ነፍሳተ	The souls	81va	()	66va
23	እስመ	For/ because /since	82va	()	67rb
24	ወበመንበሩ	And by his sent throne	83va	()	68ra
25	ርጉም ወእቱ	He is cursed	84vb&ra	()	69ra
26	ከላሙ	All	88rb	()	72ra

4.3. Omitted letters form both MS-Q and Ms-IES,

Omitting character is a very common mistake in manuscript writing. But in languages like Gə'əz a single omission of character can bring several meaning differences. These differences can be of gander (masculine feminine), number and like. In the Gädlä of Abunä Mäba' Şəyon there are missed letters, investigating deeply it can be fund incomplete sentences. Some of them are the following.

Table 4.3., Omitted letters

No	Missed letters		Correction	folios
	MS-IES	MS-Q		
1	አምላማይና ()		አምላማይና ሁ	5ra
2	ወስም ()		ወስም	24vb
3	መጽሐፍ ()ት		መጽሐፍ ኒ ት	30vb
4	ወ()ምዘ		ወአምዘ	38va
5	አምላብ()ኅም		አምላብኅኅም	41ra
6	ወሶ()ሃ		ወሶሴሃ	41rb
7	አቡ()		አቡ	59ra
8	ተማሪ()ንኩ		ተማሪፀንኩ	61va
9	ወ()ምዘ		ወአምዘ	70ra
10	ዘይ()ል		ዘይብል	74ra
11	ወአ()ንአ		ወአጽንዓ	80rb
12		አንዘ ትጽው()	አንዘ ትጽወአ	67va
13		()ንግርከመ	ንንግርከመ	10va
14		መ()ቀርያነ	መፍቀርያነ	13 va
15		ወይትቁ()ሱ	ወይትቁሱ	15 va
16		ለ()ወርሁ	ለለወርሁ	18 ra
17		በ()ይናቲሆመ	በበይናቲሆመ	19 rb
18		ወተ()አሎ	ወተሰአሎ	20 ra
19		አሰ()ም	አሰአም	22 ra
20		አንበ()	አንበለ	24 va
21		ለአር()አሁ	ለአርዳአሁ	26 rb
22		አ()ፍርህምመኪ	አትፍርህምመኪ	27 ra
23		አያህደ()ከ	አያህደገከ	28 va
24		አመ()ን	አመያን	32 rb
25		()ጽንዖ	አጽንዖ	35 va
26		ከ()ነ	ከዳነ	29 rb
27		ይ()በኒ	ይህበኒ	27 rb
28		አጎሩይ()	አጎሩይየ	37 va
29		ወአጎየ()	ወአጎየወ	39 va
30		ጽ()ደዋን	ጽዕደዋን	40 ra
31		በጸሎት()	በጸሎትየ	41 rb
32		ይሠ()ዩ	ይሠንዩ	45ra
33		ር()የት	ርአየት	46ra
34		ወአእጋሪ()	ወአእጋሪሃ	52ra
35		ት()ፌሣህ	ትትፌሣህ	54rb
36		ወነ()አ	ወነሣአ	54va
37		ለብአ()ቱ	ለብአሲቱ	58ra
38		ወነገ()ቶመ	ወነገረቶመ	58va
39		()ምደይን	አምደይን	59va
40		አንከ()	አንከሩ	61va
41		አማ()	አማሃ	62ra
42		ወአምሊዖ()	ወአምሊዖል	62ra
43		ወአብ()ጸሁ	ወአብዖጸሁ	64ra

44		ዘያ()ጽዖ	ዘያወጽዖ	66ra
45		ወበዓ()	ወበዓላ	67ra
46		ኃጣወ()	ኃጣወእ	67va
47		ነ()ረ	ነገረ	68ra

4.4. Syntax Differences

According to the study of how words combine to make sentences, the order of words in sentences varies from language to language. The Gə'əz language as a language of literature has its own rule of syntax. Unique from other languages, sentences in Gə'əz language can be constructed in various alternative ways, the verb can be at the initial, middle and final position of the sentence, which is not very common in many languages. According to Bayye Yimam (prof.), syntax or word order in all Ethiopian Afro-Asiatic languages except Gə'əz are verb final, whereas Gə'əz verbs come at the initial, middle and final position.¹¹⁷

In order to have a meaningful sentence, the ordering of and relationship between the words and other structural elements in phrases and sentences must follow the rule of the Gə'əz syntax. The writer or the copier of the Abunä Mäba' Şəyon made several mistakes that did not follow the rules governing which statements and combinations of statements in that are not correct according to the Gə'əz language. Following this, differences and mistakes from both texts taken for comparison are listed.

Table 4.4 Syntax Differences:-

	READING	FOLIOS
1.	MS-IES. ዘ ከሠተ ሎቱ ለገብሩ መገዳ ጽዮን አበነ ::	1vb
	MS-Q. ዘ ከሠተ ሎቱ ለገብሩ አበነ መገዳ ጽዮን ::	8vb
2.	MS-IES. ዘ ሐመወጥተ ተሰፎሎ በእንቴእነ ::	2rb
	MS-Q. ዘ ሐመወተሰቅለ ወጥተ በእንቴእነ ::	9rb
3.	MS-IES. ወለአበህኒ ሰማክኮ እንዘ ይብል ::	3rb
	MS-Q. ወለአበህኒ እንዘ ይብል ሰማክኮ ::	9vb
4.	MS-IES. አእኮትዎ ወባረከዎ ወሰብህዎ ::	3vb
	MS-Q. አእኮትዎ ወሰብህዎ ወባረከዎ ::	10ra

¹¹⁷ Lecture note of Professor Bayye Yimam.

5.	MS-IES. እንግርክመንስቲት እምነገ ብረ ::	4rb
	MS-Q. እንግርክመእምነገ ብረ ንስቲት ::	10va
6.	MS-IES. ወተወከፎ አቡሁ ኅቢሁ ::	5rb
	MS-Q. ወተወከፎ ኅቢሁ አቡሁ ::	11rb
7.	MS-IES. እስመወእቱ መኩመዘረከበ ::	6ra
	MS-Q. እስመመኩ ወእቱ ዘረከበ ::	11va
8.	MS-IES. ወጥዑም ከሉ መዓዛ ዜማሁ ::	6va
	MS-Q. ወከሉ ጥዑም መዓዛ ዜማሁ ::	12ra
9.	MS-IES. ለእመርአክኒ ከመዛ ኮነ ለእመምንት ኢያእመርከከ ህየ ሶበ ኅሉቱ ::	10va
	MS-Q. ለእመኮነ ከመዛ ለምንት ኢያእመርከከ እነ ሶበ ኅሉቱ ህየ ::	15ra
10.	MS-IES. ምግባራት ከሉ ዘጽድቅ ::	11ra
	MS-Q. ከሉ ምግባራት ጽድቅ ::	15rb
11.	MS-IES. ከዊኖ ጸዓዳ በግዓ ::	11va&11vb
	MS-Q. ከዊኖ በግዓ ጸዓዳ ::	15vb
12.	MS-IES. ዝንቱስ ይብላነ ኢትብልዑ ::	12va
	MS-Q. ኢትብልዑ ዝንቱስ ይብላነ ::	16rb
13.	MS-IES. ዘእንበለ ባሕቲቱ ወእቱ መድኃኔ ዓለም ::	16ra
	MS-Q. ዘእንበለ ወእቱ ባሕቲቱ መድኃኔ ዓለም ::	19ra
14.	MS-IES. በእንተ ተወህቦ ጸጋ ዘመነህ ዝ ::	16vb
	MS-Q. በእንተ ተወህቦ ዘመነህ ዝ ጸጋ ::	19va
15.	MS-IES. አሐተ አለተ ተሰዓሎ	17va
	MS-Q. ወተሰአሎ አሐተ አለተ	20ra
16.	MS-IES. አኅውአንከሩ ::	17vb
	MS-Q. አንከሩ አኅው ::	20rb
17.	MS-IES. ወይቤለኒ 1 ወእቱ ዘሠናይ ራእይ ወሬዛ ::	20rb
	MS-Q. ወይቤለኒ ወእቱ መጽአ ኅቢየ 1 ወሬዛ ዘሠናይ ራእዩ ::	22rb
18.	MS-IES. እነ መኩ እግዚእየ አንተ ::	20va
	MS-Q. እነ መኩ አንተ እግዚእየ ::	22rb
19.	MS-IES. እስመዋኅድ ለኪ ፩ ወእቱ ::	22rb
	MS-Q. እስመ ፩ ወእቱ ለኪ ::	23vb
20.	MS-IES. ወኅሠሠት አንብእየ በአልባሲሃ ::	22vb
	MS-Q. ወኅሠሠት በአልባሲሃ አንብእየ ::	24ra
21.	MS-IES. ምንተ እገብር ሎቱ እምእፍቅሮቱ በዓለ ::	24va
	MS-Q. ምንተ እገብር በዓለ ሎቱ እምእፍቅሮቱ ::	25rb
22.	MS-IES. አመ፳ወ7 ለመጢትበመጽሐፈ ድርሳን ተሦዓ ::	25rb
	MS-Q. በመጽሐፈ ድርሳን አመ፳ወ7 ለመጢትተሦዓ ::	25vb
23.	MS-IES. ቦ በቀዊምወቦ በግማቦ በሰጊድ ወቦ በጸሎት ::	26ra
	MS-Q. ቦ በግማወቦ በሰጊድ ቦ በቀዊምወቦ በጸሎት ::	26rb
24.	MS-IES. ሰአልከከ ዘንተ ::	28rb
	MS-Q. ዘንተ ሰአልከከ ::	27va
25.	MS-IES. ባሕቱ እግዚእየ እስእለከ ከመታርእየኒ ::	28va
	MS-Q. ባሕቱ እግዚእብሐር ከመታርእየኒ እስእለከ ::	27vb
26.	MS-IES እስመ ኢኮነ ጽኑዓ ሃይለ ሰብእ እምተፈልጠት ነፍሰየ ሶበ ኢኮነ ለሊሁ መድኃኔ ዓለም ::	29ra
	MS-Q. ሶበ ከመ ኢኮነ ጽኑዓ ሃይሉ ለመድኃኔ ዓለም እምተፈልጠት ነፍሰየ	28ra

	እምሥጋየ ::	
27.	MS-IES. ወሶበ አቤ ዘንተ ይበለኒ ሙቀቆ ሰብኦ ::	29va
	MS-Q. ወሶበ አቤ ዘንተ ለሙቀቆ ሰብኦ ይበለኒ ::	28rb
28.	MS-IES. መድኃኔ ዓለም ዘኣይትኔየይ ተግባሮ ተሠወሮ ::	30rb
	MS-Q. መድኃኔ ዓለም ተሠወሮ ዘኣይትኔየይ ተግባሮ ::	28vb
29.	MS-IES. ለመድኃኔ ዓለም አለ ታፈቅርዎ ::	33rb
	MS-Q. አለ ታፈቅርዎ ለመድኃኔ ዓለም ::	30vb
30.	MS-IES. ኅዳጥ የአክል ::	33rb
	MS-Q. የአክል ኅዳጥ ::	30vb
31.	MS-IES. ወተፈወሰ እምአይንቲሁ ሀማም ::	34vb
	MS-Q. ወተፈወሰ እምሀማም አይንቲሁ ::	31vb
32.	MS-IES. ወለወላዲቱ ቅድስት ደንግል ሚያም ::	35ra
	MS-Q. ወለወላዲቱ ደንግል ወቅድስት ሚያም ::	32ra
33.	MS-IES. አንቅሆ ወጸዎ በቃሉ ::	5rb&va
	MS-Q. ወአንቅሆ በቃሉ ወጸዎ በቃሉ ::	32rb
34.	MS-IES. ወይቤ ወልደ ሙዝ ህፃን ወልደ ንጉሥ ይመስል እስመሠየ ራአይ ::	39va
	MS-Q. ወሶቤሃ ኅላየ ወይቤ ወልደ ሙዝ ህፃን ሠየ ራአይ ወልደ ንጉሥ ይመስል ::	34vb
35.	MS-IES. ዘእንበለ ኅይልከ ወፈቃድከ ወጸጋከ ::	40vb
	MS-Q. ዘእንበለ ኅይልከ ወጸጋከ ወፈቃድከ ::	35va
36.	MS-IES. መገዓ ወዕጣ ::	42ra
	MS-Q. ዕጣ ወመገዓ ::	36rb
37.	MS-IES. ዘትሜልም ወዓለ በወርወር ::	42rb
	MS-Q. ትሜልም በወርወር ዘወዓለ ::	36va
38.	MS-IES. በአራሃ አደፍ ወአግርየ :: fol. 46rb	42rb
	MS-Q. በአራሃ አግርየ ወአደወየ :: fol. 39rb	36va
39.	MS-IES. ወካዕበ ይቤ ::	47ra
	MS-Q. ወይቤ ካዕበ ::	40rb
40.	MS-IES. መድኃኔ ዓለም አግዚአየ ::	47rb
	MS-Q. አግዚአየ መድኃኔ ዓለም ::	40rb
41.	MS-IES. ወጥቀ ብሩህ ወዘንተ ብሂሎ ወሀቦ ከብረ ወግሠ እምሀይ ብሩሃ ::	48va
	MS-Q. ወጥቀ እምሀይ ብሩህ ወዘንተ ብሂሎ ወሀቦ ከብረ ወግሠ ::	41rb
42.	MS-IES. ወስነ ከዋኔሆን ያንፀበርቅ ፈድፋድ ::	52va
	MS-Q. ወስነ ከዋኔሆን ፈድፋድ ያንፀበርቅ ::	44rb
43.	MS-IES. አ አበየ በህየ ርኣኩ ::	53va
	MS-Q. ወበህየ ርኣኩ አ አበየ ::	45ra
44.	MS-IES. ወሶቤሃ ማከለ ብዙኅ ::	56rb
	MS-Q. ወሶቤሃ ብዙኅ ማከለ ::	47ra
45.	MS-IES. ለገባሬ ተዝካርየ ወሀብኩ ::	56va
	MS-Q. ወሀብኩ ለገባሬ ተዝካርየ ::	47rb
46.	MS-IES. ወአሠርገዎ ለህፃን አግዚአነ ::	59ra
	MS-Q. ወአሠርገዎ አግዚአነ ለህፃን ::	49ra
47.	MS-IES. ከሜሁ ያድኅነነ ለነኒ ::	63va
	MS-Q. ከሜሁ ለነኒ ያድኅነነ ::	52va

48.	MS-IES. ጸዊራ ህፃናት 2ተ::	65va
	MS-Q. ጸዊራ 2ተ ህፃናት	54ra
49.	MS-IES. ወኮነ ጥዕዩ ኩለንታሁ ዘየብሰ ከመ ገልፅ ሥጋሁ::	68ra
	MS-Q. ወኮነ ኩለንታሁ ጥዕዩ ዘየብሰ ሥጋሁ ከመ ገልፅ::	56ra
50.	MS-IES. ረከብዎ ቀዊሞ እንዘ ይጸሊ::	68vb
	MS-Q. ረከብዎ እንዘ ይጸሊ ቀዊሞ::	56va
51.	MS-IES. ወአምሃ ይሁብ ወዓስራት ንዋይሃ ለተዝካረ መጽኃኔ ዓለም ይሁቡ::	70rb
	MS-Q. ወአምሃ ወዓስራት ንዋይነሂ ለተዝካረ መጽኃኔ ዓለም ይቤሉ::	57va
52.	MS-IES. ይረከብ ከብረ ወጥነህ ወሕይወት::	77vb
	MS-Q. ይረከብ ሕይወት ወጥነህ ወከብረ::	63va
53.	MS-IES. በቅድመ መስፍን በከመ ንጉሥ::	77vb
	MS-Q. በከመ ንጉሥ በቅድመ መስፍን::	63va
54.	MS-IES. ለዛቲሰ ጸላጼ ሠናዖት ሰይጣን::	80ra
	MS-Q. ለዛቲሰ ሰይጣን ጸላጼ ሠናዖት::	65rb
55.	MS-IES. አወጽአኒ እስመ ተረፍኩ::	82va
	MS-Q. ተረፍኩ አወጽአኒ::	67rb
56.	MS-IES. ለዛቲ ዕፅ ዘሀለወት በአንቀጸ ማነደርከ::	83vb
	MS-Q. ዘሀለወት ዕፅ በአንቀጸ ማነደርከ::	68rb
57.	MS-IES. ወለአለ ያፈቅሩኒ እገብር ምሕረተ::	85vb
	MS-Q. ወእገብር ምሕረተ ለአለ ያፈቅሩኒ::	70ra
58.	MS-IES. ግብረ ዘእገብር አነ::	86vb
	MS-Q. ግብረ ዘአነ እገብር::	70ra
59.	MS-IES. ኢትበልዎ ጥቀ::	86rb
	MS-Q. ጥቀ ኢትበልዎ::	70va

4.5. Similarity in sound but different in meaning

Sometimes there are words of similar pronunciation but have different way of spelling and meaning. The following table shows mistake derived from such problems.

Table 4.5: Similarity in sound but different in meaning

No.	Mss	Difference Reading	Meaning	folios
1	MS-IES	ከመ ያድኅነነ እምቅንፃተ ሰይጣን::	To save us from the jealousy of Satan	2rb
	MS-Q	ከመ ያድኅነነ እምቅንየተ ሰይጣን::	To save us from the punishment of Satan	9ra
2	MS-IES	በከመ ስሙ ቀዳሚ::	As his first name	5r
	MS-Q	በከመ ስምሁ ቀዳሚ::	As his first witness	11ra
3	MS-IES	ወሀለዎቶ ለወእቱ ካህን::	It was for the priest	5rb
	MS-Q	ወሀለዎቶ ለወእቱ ህፃን::	It was for the child	11rb
4	MS-IES	ይመደጥዎሙ	They will turn away	10va
	MS-Q	ይመጥዎሙ	They will give them	15ra
5	MS-IES	በትጎርምት::	By passion	25vb
	MS-Q	በትምህርት::	By instruction	26rb
6	MS-IES	ወጽአት::	She went come out	41vb
	MS-Q	መጽአት::	She came	26rb
7	MS-IES	በተእምኖ::	By faith	43rb

	MS-Q	በተአምኖ ::	By greeting	37rb
8	MS-IES	ኢንጸርእ ::	We don't neglect	44rb
	MS-Q	ኢንጸወእ ::	We don't call	77vb
9	MS-IES	አራዊተ ::	wild animals	54rb
	MS-Q	ሠራዊተ ::	solders	45va
10	MS-IES	ኅሩያንኑ ::	Are they elected?	49va
	MS-Q	ዕሩያንኑ ::	Are they equal?	59vb
11	MS-IES	ወነ ሢኣ ::	And [she] holding	66va
	MS-Q	ወነ አ ::	And come [you masculine singular]	54va
12	MS-IES	እቱ ::	Get in	71vb
	MS-Q	ወእቱ ::	He	58vb
13	MS-IES	በአምላክ ሐዲስ	By new Lord	75ra
	MS-Q	በአምላክ ሐዲስ	By symbol which is new	61va

4.6. Repetition of words

In many manuscripts, there are mistakes committed from repetition. Following this, such kinds of problems are presented from the manuscripts of Gädlä Mäba' Seyon.

In each sentence, the underlined words are unnecessary Repetition words in MS-IES.

Table 4.6.a. Repetition of words

The text	Folios
ወይቢሎሙ ለካህናት <u>ወላካህናት</u> ወለዲያቆናት :: -	16rb
በእንተ ከብረ ሞቱ <u>ወበእንተ ከብረ ሞቱ</u> ለመድኃኔ ዐለም ::	31va
ወአይደመስስ ከዳንየ ወአይሉም <u>ከዳንየ</u> ::	36vb
በፍኖት ተራከባ ፩ በፍኖት <u>መኮስ</u> ::	66va
አንተኬ ወይቤ አንተኬ አንሰ አኮንኩ ::	84ra

Table 4.6.b Repetition of words

In each sentence, the underlined words are unnecessary Repetition words in Ms-Q

The text	Folios
ወተናገሮሙ አመ ተናገሮሙ ወተሰጥዎም ::	9va
ወቦ አለ ይቤሉ እስመ ይገብር በዓለ ልደታ ለእግዝእትነ ማርያም ::	19va
ወቦ አለ ይቤሉ በእንተ ዘይገብር በዓለ ልደታ ለእግዝእትነ ማርያም ::	
በከመ ይቤ እግዚእነ ለሌሁ በከመ ይቤ ለአርዳአሁ ::	26rb
ወጽዋአኒ ያሰቲ ወይትፌወሉ ድወያን ወጽዋአኒ ያሰቲ ::	30va
ሶበ ይበልዑ ሶበ ይበልዑ ::	30va
ወአንቅሆ በቃሉ ወጸወዎ በቃሉ ::	32rb
ዘአይትኔየይ ተግባሮ ወዘአይትኔሰው ተግባሮ ወዘአይትኔሰው ቃሉ	37ra
እንዘ ይትጋደል ለቅዳሰ መገዓ ጽዮን ሮጹ ኅቤሁ እንዘ ይትጋደል ::	38ra
ወሀመዱ አይሁድ አመ አይሁድ አኅዙኒ ::	40rb

ወተጣበቀ ምስለ ሰምዕ ወተጣበቀ ምስለ ሰምዕ ::	67va
ዘወላቱ ዘወላቱ ገሃነ ምድ :	69va

4.7. Morphological changes

Morphological changes are the internal structure words. There are some words which have morphological difference between MS-IES and MS-Q

MS-IES f. 10ra. ወተናገሩ በገገራተ ጽድቅ

MS-Q f14v9. ወተናገሩ በገገገራተ ጽድቅ

The underlined word is read “bānāgāratā” in MS-IES, and read as “bāgānāgāratā” in MS-Q. The meaning is “and they discussed together concerning the things of righteousness”. The MS-IES is a correct reading.

MS-IES f. 35rb. በዘይበዝህ እምፒፂ ::

MS-Q f32rb. በዘይበዝህ እምፒፂ ::

The underlined word is read “amsälāsatu ma’at” In MS-IES, and read as “am ma’at ma’at” in MS-Q. The meaning is “more than from three hundred”. The MS-IES is a correct reading.

MS-IES f. 79va ወበዓላተ እግዝእትነ ማርያም ፴ወ፫ ዘዓመት ::

MS-Q f65ra ወበዓላተ እግዝእትነ ማርያም ፴ወ፫ :: ዘዓመት:

The underlined word is read “sālāsa wāsālāstu” In MS-IES, and read as “’arba’ wāsālāstu” in MS-Q. The meaning is “and the festivals of Saint Mary are thirty three in year”. The MS-IES is a correct reading.

MS-IES f. 85vb እነ ወእቱ ዘእፈዲ ኃጠአተ አብ ላእለ ወሉድ እስከ ሣልስ ወራብ ::

MS-Q f70ra እነ ወእቱ ዘእፈዲ ኃጠአተ አብ ላእለ ወሉድ እስከ ራብ ወገምስ ::

The underlined word is read “’askā salas wāraba” In MS-IES, and read as “’askā raba’ wāhamas” in MS-Q. The meaning is “I am a jealous God, visiting the iniquity of the Fathers upon the children into the third and fourth generation of them that hate me”. The MS-IES is a correct reading.

MS-IES f. 85vb ወለእለ ያፈቅሩኒ እገብር ምሕረተ እስከ ፳ ትወልድ ::

MS-Q f70ra ወለእለ ያፈቅሩኒ እገብር ምሕረተ እስከ ፲ ትወልድ ::

The underlined word is read “askä sämänetu” ma’at In MS-IES, and read as” ’askä ’asärtu ma’at” in MS-Q. The meaning is “and showing mercy to thousands of them that love me”. The MS-Q is a correct reading.

4.8. Similarity in contextual meaning but, differences in reading

Following this, the text references of the Gädlä of Mäba’ Seyon where there are similarity in contextual meaning but, differences in reading are preserved.

Table 4.7: Similarity in contextual meaning, but differences in reading

No	Mss	Text	Place
1	MS-IES MS-Q	ወምህረቱ ለመጽኃኔ ዓለም ወጸጋሁ ለመጽኃኔ ዓለም	fol.14ra. fol. 17va
2	MS-IES MS-Q	ትርከቡ ዘለዓለም ወትወርሱ ሕይወተዘለዓለም	fol.12va fol.16rb
3	MS-IES MS-Q	ባሕቱ ኢንክል አላ ኢንክል	fol.15ra fol. 18rb
4	MS-IES MS-Q	ወጎቀፎ ወተአምኑ ወጎቀፎ ወተሰዓሙ	fol. 16va fol.19rb
5	MS-IES MS-Q	በዓሉ ለመጽኃኔ ዓለም ተዝካሮ ለመጽኃኔ ዓለም	fol. 16vb fol. 19va
6	MS-IES MS-Q	ወዘተማነፀነ ኅቢከ ወዘተማነፀነ ብከ	fol. 23vb fol. 24va
7	MS-IES MS-Q	በረከተ ሣህሉ በረከተ ጸጋሁ	fol. 24ra fol. 25ra
8	MS-IES MS-Q	ኃጠኣትየ አበሳ ዚአየ	fol. 25rb fol. 24va
9	MS-IES MS-Q	መበልዓ መኖ	fol. 64vb fol. 53rb
10	MS-IES MS-Q	ወእንብየ በልዎ ወእበይዎ	fol. 84rb fol. 68va
11	MS-IES MS-Q	ዘሰ አኣምነ አይድንን ዘሰ አኣምነ ይደየን	fol. 86ra fol. 70ra
12	MS-IES MS-Q	ሀገሮ ብሐሮ	fol. 30ra fol. 28vb
13	MS-IES MS-Q	አሰቦ አሣቶ	fol. 31rb fol. 29va
14	MS-IES MS-Q	ሶቤሃ ወበጊዜሃ	fol. 35va fol. 32rb
15	MS-IES MS-Q	ወተሐቅፈ በሕጽኑ ወተሐቅፈ ዲቤሁ	fol. 40ra fol. 35ra

4.9. Homoteleuton Errors

The following errors are identified as errors from Homoteleuton which is missing and jumping sentences for each manuscript. This problem may come from the later version of writings and the intention to give an explicit interpretation.

- MS-IES. ዘመነህ ዝ ነፍሳተ ኣለ ወስተ ሲዖል ኣወጸእኩ ዘእንበለ ሃይልክ:: fol. 40va&vb
 MS-Q. ዘመነህ ዝ ነፍሳተ ኣለ ወስተ ሲዖል መኡ ይቤለክ ወይቤሎ ኣነ በምንት ሀይል ኣወጸእኩ
ዘእንበለ በሃይልክ:: fol. 35va
- MS-IES. ወይቤሎ ኣወ ኣባ ወይቤሎ ትትዐሠርኑ በስልጣኽ ጴጥሮስ ወጸወለኹ:: fol.22ra
 MS-Q. ወይቤሎ ትክልት ዐቂበ ነገር ወይቤሎ ኣወ ኣባ ወይቤሎ ትትዐሠርኑ በስልጣኽ ጴጥሮስ
ወጸወለኹ:: fol. 23va
- MS-IES.- ወእቤሎ ኣወ ኣግዚእየ ወይቤለኒ ትክልት ትኔጽር ህማማ ወእቤሎ ሃይለ ዚእክ
ያጸንዐኒ:: fol. 27vb
- MS-IES. ወይቤ በዓለ ይእቲ ስዕል ሠምረት ቦቱ:: fol. 6ra
 MS-Q. ወይቤ ኮም ነሣእየ ኣምሄሁ በገዳድ ኣህበክ ወይቤሎ በዓለ ይእቲ ስዕል ሠምረት ቦቱ::
 fol. 11vb
- MS-IES. ወይቤልዎ ከመዝ ስምክ ኣይደሉ:: fol. 6vb
 MS-Q. ወይቤልዎ መኡ ስምክ ወይቤልዎ ወይቤሎም መገዓ ጽዮን ስም ወይቤልዎ ከመዝሰ ኣይደሉ::
 fol. 12rb
- MS-IES. ለቅዳሳን በእንተ ማርያም:: fol. 42rb
 MS-Q. ለቅዳሳን ዘስኣሉክ ወለነኒ ይጸግዎሙ በረከቶሙ ለቅዳሳን በእንተ ማርያም:: fol.
 46va
- MS-IES. በዓሎ ለመድኃኔ ዓለም በተጠፍቅቆ:: fol. 70rb
 MS-Q. በዓሎ ለመድኃኔ ዓለም ወእስተዳልው በቤትከሙ ለተዝካረ መድኃኔ ዓለም በተጠፍቅቆ::
 fol. 57va

4.10. Differences in Meaning

The following table shows mistakes that resulted in the difference of meaning

Table 4.8. Differences in Meaning

No	Mss.	Reading	Folios	Meaning
1	MS-IES MS-Q	ወስዓም ኣፋሁ:: ወከሠተ ኣፋሁ::	35vb 32va	And he kissed his mouth And he opened his mouth
2	MS-IES MS-Q	ምስለ ዚእሁ:: ምስለ ፈጣሪሁ::	83rb 67vb	With him With his creator
3	MS-IES MS-Q	ኣስፍንተ ይከወን:: ምንተ ይከወን::	86ra 70rb	How much will be What will be

4.11. Number, Gender and Other Grammatical Errors

The following discussion shows the difference that result in the variation of meanings related to Number, Gender and Other Grammatical issues.

Table 4.9: Number, Gender and Other Grammatical Errors

No	Mss.	Reading	Folios	Meaning
1	IES MS-Q	ወይቤለኒ መደኃኒ ዓለም:: ወይቤለሙ መደኃኒ ዓለም::	21rb 23ra	And said to me the savior of the world And said to them the savior of the world
2	MS-IES MS-Q	ወጎጥከዎ:: ወጎጥከሙ::	67vb 55va	swallowed him You swallowed
3	MS-IES MS-Q	ስሕተ ለሌሁ:: እለ ስሕቱ ላዕሌሁ::	7va 12vb	He made a mistake they be mistake (misjudged) on him
4	MS-IES MS-Q	ወእቱኒ ህፃን ይቤለኒ:: ወእቱኒ ህፃን ይቤላ::	21va 23ra	And that child said to me And that child said to her
5	MS-IES MS-Q	እቤ በወንጌል:: ይቤ በወንጌል::	25ra 25vb	I said in the Gospel He said in the Gospel
6	MS-IES MS-Q	እእይንቲሁ:: እእይንቲከ::	35r 32ra	His eyes Your eyes
7	MS-IES MS-Q	ምስሌየ :: ምስሌከ::	39vb 35ra	With me With you
8	MS-IES MS-Q	ከሜሁ:: ከሜከ::	48rb 41rb	Like him Like you
9	MS-IES MS-Q	እንዘ የዓግትዋ:: እንዘ የዓግትዎ::	57rb 47vb	They Round up her They Round up his
10	MS-IES MS-Q	ወይቤልዋ:: ወይቤልዎ::	71va 58va	And they said to her And they said to him
11	MS-IES MS-Q	ኩለንታሃ:: ኩለንታሁ::	71rb 58va	Her body His body

4.10. Negation

In Gə'əz text, the letter "ኢ" is the indicator of the negation, It causes big differences in the MS-IES and MS-Q. The letter results in the direct of what is going to be said. The mistake that result in this condition is usually appeared from ignorance and tiresome.

Table 10 Negation

Mss	Folios	Reading	Translation
MS-IES.	48rb	አያለሙክዎሙ ::	You didn't know them
MS-Q	41ra	አለሙክዎሙ ::	You did know them
MS-IES	69rb	አይትሉወኩ ::	They are not disturbed
MS-Q	56vb	ይትሀወኩ ::	They are disturb
MS-IES	86va	ዘአኮነ ::	If it doesn't become
MS-Q	70va	ዘኮነ ::	If it does become

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1. Conclusion

The investigation in this paper doesn't claim to cover the totality of Gädlä Abba Mäba' Şeyon. But it throws light on the historical and philological aspects of the *gädl*.

It has also shown that the partial biography of Abba Mäba' Şeyon, his exemplary life for ascetics, monastic spirituality, the ecclesiastical culture of the time, and the making of church canon.

But large number of *gädls* have disappeared because of war, fire, theft, and the lack of the techniques of preservation. Most of them were taken and deposited in the major European libraries and archives. The translation and edition of these *gädls* has paramount importance towards understanding and constructing the medieval history of Ethiopia.

Generally, the thesis has the following findings:

- A) There are important parts of the text in the *gädl* which can show the leading personages of the time –
- B) The study also indicates the existents of peace and civilization in the country during the time of the saint.
- C) The philological and linguistic errors in some parts of the *gädls* are also investigated.
- D) Finally, although many manuscripts, especially from those which have been deposited in different European libraries, have been translated and edited, the resources of Ethiopian monasteries are untouched.
- E) The development of church canon in relation to the strict observation of feasts is also investigated

5.2. Recommendations

This research paper has shown that gädlä Abba Mäba' Şeyon contains a great deal of material regarding history, philology, theology, linguistics, culture, ethics and ecclesiastical matters. Therefore, the researcher suggests the following recommendations.

- 1) Gə'əz is the classical language of Ethiopia. All gädls have been written in Gə'əz. Including gädlä Abba Mäba' Şeyon, So, Gə'əz must be studied first, to understand and study these *gädls*,
- 2) The Ethiopia Orthodox Church is responsible for preserving these precious old manuscripts before they are damaged by technical problems.
- 3) The government has also the responsibility to bring back the stolen manuscripts found in different libraries out side the country.
- 4) The Institute of Ethiopia Studies of Addis Ababa University should work in collaboration with the government and the Ethiopian Orthodox Tāwahədo Church to get the original and copies of these manuscripts from different libraries of Europe and USA.
- 5) Much philological work has not been done yet by Ethiopian Philologists. So, Ethiopian philologists must work hard on these sources.
- 6) Since many manuscripts have been translated in different languages (Latin, French, Italian, Germany, etc), we must learn and use those languages in order to be engaged in historical and philological analysis of these texts.

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Addis Ababa

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Addis Ababa

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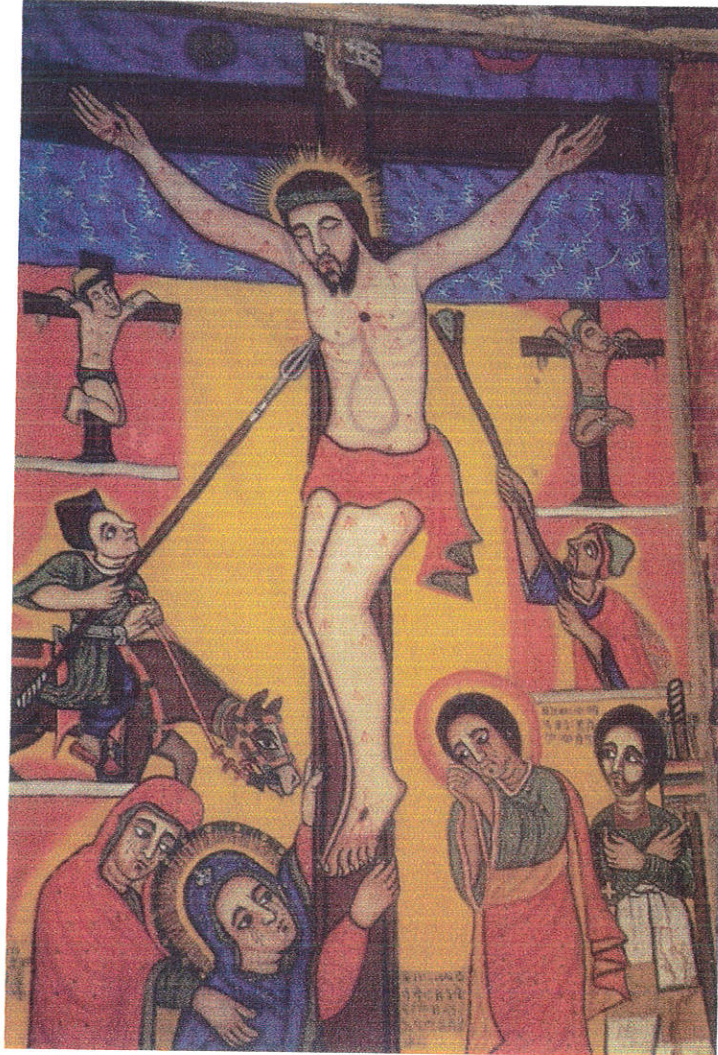
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Appendix I



The type of paintings depicting the crucifixion of the lord Jesus Christ which is believed to be developed after the teaching of Mäba' Şayon

Appendix II

The descent of Mäba' Şəyon to Hell¹



¹ Behold do you yourself descend to hell, and bring forth there from as many souls as you are able to carry. And our father Tāklä Marəyam said unto Him "How can I who am a wretched man and a needy one descend into hell? And the Lord said into him "I will send you then He placed the staff of gold in his hand and straightaway the might of God Almighty lifted him up as upon wings and he came into hell, which was rent from one end even into the other and Mäba' Şəyon heard there crying and meeting and wailing and a mighty uproar. And when the souls who were in hell saw him they clustered about him like bees, and bees and one soul mounted upon another until he was heavily laden with them. See fol 35rb.

Appendix III

The instruction and practice of celebration the feast of the Crusifixin every month²

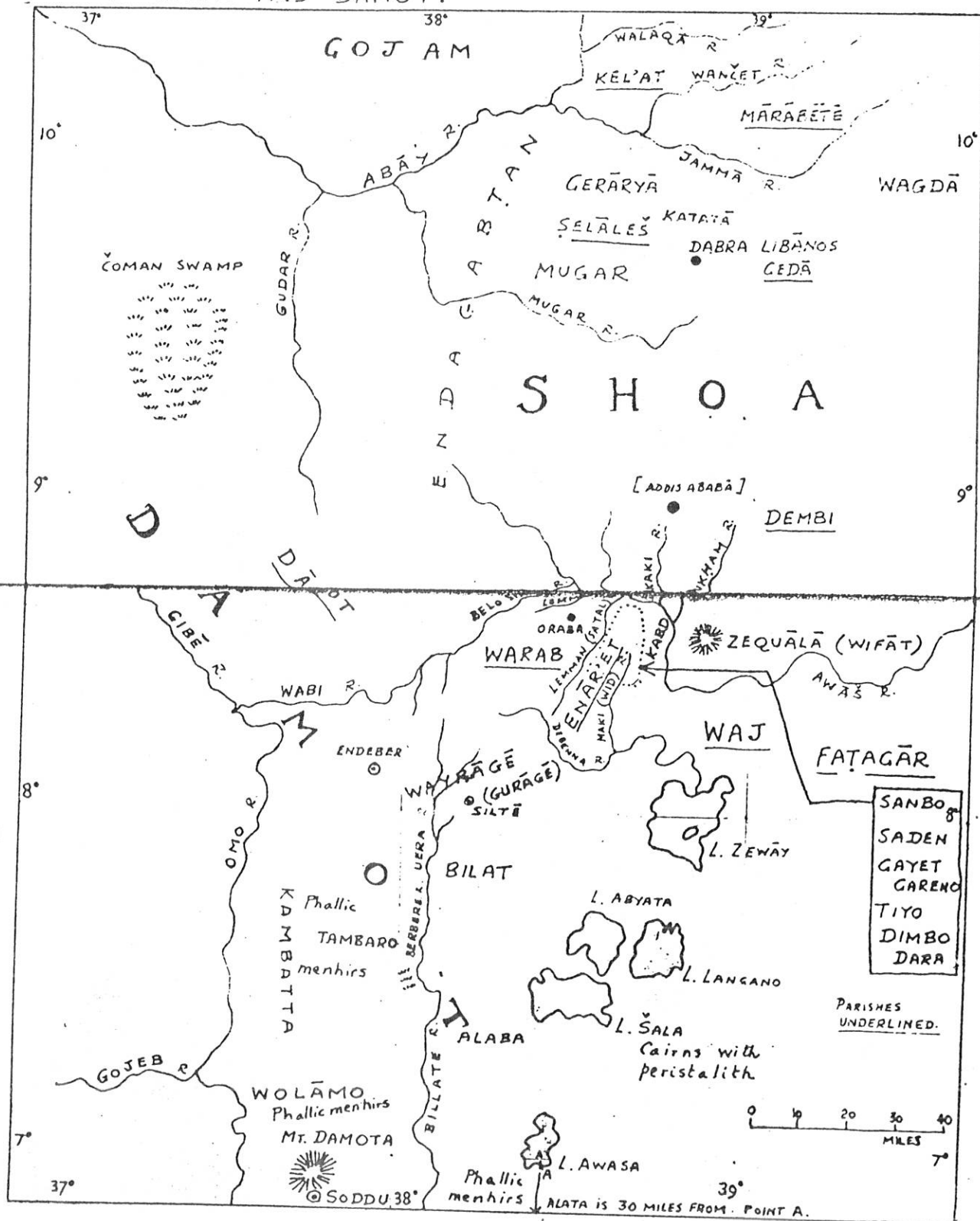


² *Fol..29rb.* narrates the manners in which Mäba' Şeyon performs with the deacons and priests. He used to have company of priests and deacons each month, and he appointed each company to its month by lot. And he instructed them "you shall serve and labor for the commemoration of the death of your God until your strength shall fail And until the sweat shall fall from you drop by drop, and until your bones shall crumble to pieces, and until your blood be shed. Hear you "what our lord said in the Gospel Whosoever grivet a cup of cold water in the name of My disciple, truly I say unto you, he shall not lose his reward Whosoever worked in His name shall certainly find honors and grace with Him². And it is in this way that the saint, Mäba' Şeyon has canonically established the feast of the crucifixion to be observed every month.

Appendix IV

The map that shows the possible or supposed places where Anadagabton and Damot exist.

MAP OF SHOA AND DĀMOT.



Appendix V

Quates from the Bible in the Gädlä Abunä Mäba' Şeyon.

The following are some of the passages quoted from the Bible and allusions to Biblical matters.

IN OLD TESTAMENT				
No	Reading	Name of the book in the Bible	Chapter and number	Mining
1	ከላዕ ልሣነ ከ እምእኩይ ወከናፍሪከኒ ከመ ኢይንብባ ጉጎሉተ	መዝሙር ዳዊት	33 (34) :: 13	
2	እምእከነሰ እምእከ አድጎኖ ወአልቦ ዘየይሰዓኖ	መዝሙር ዳዊት	67 (68) :: 20	
3	ከናፍረ ካህናት ሕገ ወትዕግስተ የዓቅባ	ትንቢተ ማልክያስ	2: 7	
4	እማልክቲሆሙ ለአሕዛብ ዘወርቅ ወዘብሩር ግብረ እደ እጓለ እመ ሕያው አፍ ቦሙ ወኢይነቡ ዓይን ቦሙ ወኢይሬእዩ እዝን ቦሙ ወኢይሰምቡ አንፍ ቦሙ ወኢያጸንው እድ ቦሙ ወኢይገሡ እግር ቦሙ ወኢየሐወሩ ወኢይነቡ በጎራኢቶሙ ወአልቦ መንፈስ ወስተ አፋሆሙ ከማሆሙ ለይኩኑ ከሉሎ እለ ገብርዎሙ ወከሉሎ እለ ይትአማኑ ቦሙ	መዝሙር ዳዊት	113 (114) :: 12	
5	ተሰአሎ ለአቡከ ወይነግረከ	ኦሪት ዘዳግም	32: 7	
6	ዚአከ ወእቱ ሰማይት ወእንቲአከ ይእቲ ምድር ዐለመኒ በምልዑ አንተ ሣረርከ	መዝሙር ዳዊት	88 (89) :: 11	
7	መንከር እግዚአብሔር በላዕለ ቅዱሳኒሁ	መዝሙር ዳዊት	67 (68) :: 35	
8	ይኔይስ ተአምኖ በእግዚአብሔር እምተአምኖ በእጓለ እመኪያው ይኔይስ ተሰፍዎ በእግዚአብሔር እምተሰፍዎ በመእከት ሃይልየኒ ወዝክርየኒ እግዚአብሔር	መዝሙር ዳዊት	117 (118) :: 8	
9	አፈቅረከ እግዚአ በጎይልየ	መዝሙር ዳዊት	17 (18) :: 1	
10	አሐቲ ቃል ትበቁዎ ለጠቢብ			
11	ከመ ያፈቅር ጎየል ጎበ አንቅዕተ ማያት ከማሁ ታፈቅር ነፍሰየ ጎበ እግዚአብሔር	መዝሙር ዳዊት	41 (42) :: 1	
12	እነ ወእቱ ዘእፈዲ ኃጠኣተ አብ ላዕለ ወሉድ እስከ ሣልስ ወራብዕ ትወልድ ለእለ ይጸልዑኒ ወለእለ ያፈቅሩኒ እገብር ምህረተ እስከ ፳፻ ፲፻ ትወልድ	ኦሪት ዘጸአት	20: 5	
13	ዘፃመወ በዓለም የሀዩ ለዝሉፋ	መዝሙር ዳዊት	48 :: 9 49) :: 8	

14	እስመ ለመላእክቲሁ ይኤዝዞሙ በእንቲአከ ከመ ይዕቀቡከ በኩሉ ፍናዊከ	መዝሙረ ዳዊት	90 (91) :: 11	
IN NEW TESTAMENT				
15	እስመ አልቦ ነገር ዘይሰዓኖ ለእግዚአብሔር	የሉቃስ ወንጌል	1: 37	
16	በስምዓ ፪ወ፫ ይቀወም ኩሉ ነገር	የማቴዎስ ወንጌል	18: 16	
17	ዘአምነ ወዘተጠምቀ ይድኅን ዘሰ አአምነ ኢይድኅን	የማርቆስ ወንጌል	16: 16	
18	እስፍንተ ይክወን ደኅሪቶሙ ለእለ ይክህደዎ ለወንጌል እግዚአብሔር	1ጴጥሮስ	4: 16	
19	ወኩሉ ዘይናፍቅ ወይነብር ለመድኃኔ ዓለም ኢህሎ ፍቅረ እግዚአብሔር ፍጹም ላዕሌሁ ወኩሉ ዘኢይነብር በትምህርቱ ለክርስቶስ በአብ ወወልድ ወበመንፈስ ቅዱስ ኢህሎ ወዘኢየሀብር ምስሌክሙ በዝንቱ ትምህርት ኢታብእዎ ቤተክሙ ወበሐሂ ጥቀ ኢትበልዎ እስመ ዘይቤሎ በሐ ይሳተፎ በምግባሩ እኩይ	2 ዮሐንስ	3: 9	
20	ዘየአምነ በወልድ ቦ ሕይወት ዘለዓለም ወዘሰ ኢየአምነ በወልድ ኢይሬአያ ለሕይወት	የዮሐንስ ወንጌል	3: 36	
21	ዘአስተየ ጽዋዓ ማይ ቆሪር በስመ ረድአየ ኢየሀጉል እሴቶ	የማቴዎስ ወንጌል	10: 42	
22	ኩሉ ዘየአምነ ብየ ወይገብር ግብረ ዘአነ እገብር	የዮሐንስ ወንጌል	14: 12	
23	ብልው ሥጋዬ ወስትዩ ደምዎ ወትወርሱ ሕይወተ ዘለዓለም	የዮሐንስ ወንጌል		
24	ዘአወሰበ ይሄሊ በዘያሰምራ ለብእሲቱወዘኢያወሰበ ይሄሊ በዘያሰምሮ ለእግዚአብሔር	1ቆሮንቶስ	7: 32	
25	ዘበልዓ ሥጋየ ኢይመውት	የዮሐንስ ወንጌል		