



**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
ADISS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE
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PHILOLOGY**

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TRANSLITERATION

| | | | |
|--------|--------|--------|--------|
| υ = hä | ϖ = bä | ω = wä | Ϟ = čä |
| Λ = lä | † = tä | 0 = ‘a | ⋈ = pä |
| ϣ = hä | ‡ = čä | π = zä | ⋊ = šä |
| σ = mä | ‡ = hä | π = žä | θ = dä |
| ω = śä | ‡ = nä | ρ = yä | ⋌ = fä |
| ℓ = rä | ‡ = ná | ℓ = dä | τ = pä |
| Ń = sä | ℓ = ä | ℓ = ġä | ñ = vā |
| ñ = šä | h = kä | γ = gä | |
| ϕ = qä | ñ = kä | π = 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 Qäranəyo 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' Şeyon*, 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' Şeyon* 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 Täwahədo 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 Täwahədo 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 ራ'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, *Dərsan*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 *Dərsan* 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 *āgios* (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 Täwahädo 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 *Gädlät* 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 Täwahädo 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 (ጊዮርጊስ ጳጳስ) 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 *Gädlat* and specific details of the selected *Gädlat* 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 be 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 Məkha 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.

¹⁴ Lady 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.

¹⁵ Col fol 87a

¹⁶ *ibid*

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' Şəyon EMMML¹⁷ 2451,11,2444 and many other manuscripts. EMMML, 7441, Gädlä Abunä Qäwəştos; from the Library and Museum of the Ethiopia Orthodox Täwahədo Church. (Page 225) and EMMML, 7485, Gädlä Abunä Qäwəştos from the Library and Museum of Ethiopia Orthodox Täwahədo Church patriarchate. (Page 83)

Kinefe Rigb, also listed a few copies of the *Gädl* of Mäba Şəion 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 Şəion IES mf. No. 697 which is already selected by the researcher for this work.

The monastery of Kədəst Marəyam (St. Mary) at Walədəbit 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 EMMML 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 *Təwahədo* Church, and St. John Abbey and University of Collegeville, Minnesota

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

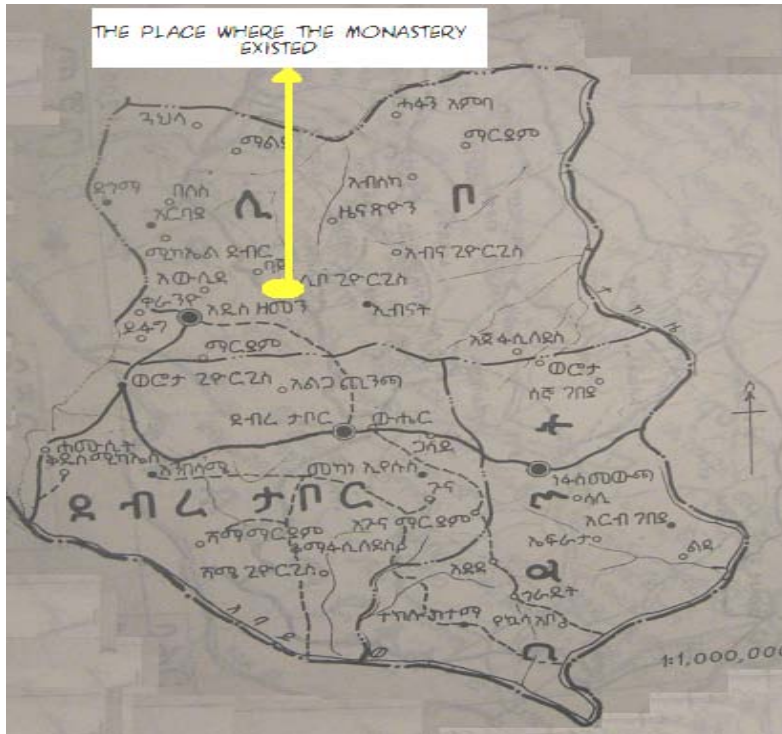
1.9.2. The monastery of Abba Mäba' Şəyon

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 Kämäm; 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 form 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 Gädelä Qäwsiṭos as composed by Abunä Mäba’ Şayon

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’ Şayon as the writer of the *gädl* of Qäwsiṭos. The *gädl*, microfilmed and archived in the library of the patriarchate of the Ethiopian Orthodox Täwahädo Church, has this information. EMMML, 7441, Gädlä Abunä Qäwsiṭos Library of Ethiopia Orthodox Täwahädo. (Page 225.) And EMMML 7485, Gädlä Abunä Qäwestṭos Library of Ethiopia Orthodox Täwahädo Church, (Page 82).

¹⁹ EMMML 4990 Gädlä Abunä Qäwestṭos; 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 Qäwsiṭos. And this king (Zär‘a ya‘əkob) said to his commanders “ Search for me among the followers of Qäwsiṭos whom my grand father, Mäba’ Şəyon killed without justice that he may tell me of his miracles. Then they told him that allof his followers died of old age, but there is one monk who has servived 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 blussing. then he he had Mäba’ Şəyon called from the land of Eəndagabṭon and appointed him on the seat of his father Qäwsiṭos by the order of Abunä Fikəṭor²⁰ who was named Bishop Sälama the Third. The he wrote the *gädl* of Abunä Qäwsiṭos. Then he ordered the priests to read the Gädli 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, Gädli 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 mäzgäbä qalat* (አማርኛ 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 Täwahədo 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

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. በመዋዕለ መንግሥቱ ለንጉሥነ ቆስጠንጢኖስ ወንዲ ተብህለ ስመ መንግሥቱ ዳግማዊ ዳዊት ወልደ ወልዱ ለአምደ ጳዮን ዘቀተሎ ለአቡነ ቀውስጦስ ወውኔቱ ንጉሥ ካልዓዊ ይቤሎሙ ለመኳንንቲሁ ሀሰሱ ሊተ እምነ አርዳኢሁ ለአቡነ ቀውስጦስ ዘቀተሎ እምሌውዮ አምደ ጳዮን በግፍፅ ከመ ይንግረኒ እምተአምራተ ገድሎ።ወይቤልዎ መኳንንቲሁ ኩሎሙ አርዳኢሁ አእረፉ በመዋት እመዋዕል ባሕቱ 1 መነኮስ ሀሎ እምተሩፋነ ደቂቁ ዘስመ. መባዓ ጳዮን አምጺአክ ሂሞ ዲበ መንበረ ሂሞቱ ከመ ትርክብ ሀብተ ጸሎቱ ወንይለ በረከቱ እስመ አቡነ ቀውስጦስ ነገሥክ ኪዳነ ምህረት እምንበ አምላክነ ይቤሉነ አበዊነ ቀደምት ሶቤሃ አጼውያ ለአቡነ መባዓ ጳዮን እምሀገረ እንደግብጦን ወሴም ንቡረ እድ በመንበረ አቡሁ ቀውስጦስ በትእዛዘ ፊቅጦር ዘተሰይመ ማልላዊ ሰላማ ጳጳስ።
²³ Ethiopian Orthodox Täwahədo Church, Haymanote Abew Addis Ababa 1967 page 5; Dr. Sergew Hable Sellasie Amharic Dictionary of the Church

the 14th century; accordingly he was the disciple of Abunä Qäwsiṭos. Sərgəw wrote that man was from Eəndagabṭon ²⁴, and who replaced his master after the death of Abunä Qäwsiṭos 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 Täklä Amahətsəno (ተክለ አማኅዕኖ). 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 EMMML 4490 Gadle Qewsiṭos; Denaba, Tgulat fol 12/40; S. Kur, *Actes de Samuel de wagag* CSCO ser. Aeth, t. 57, (Louvain, 1968), p. 90.

²⁵ EMMML 3987 Gadle Zena Markos; Masecah Mariam, Ankober. fol 101

²⁶ EMMML 3420 Gadle Abune Mäba' Şəyon ; Gbaba Gorgis, Yeju Wollo; Fol and Zena Bete Kirstian/ ዘና 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 e 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 Tigrai, and under went 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 latter 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. Getachäw Haile further attested that the commemoration of the crucifixion on the 27th day of each month was instituted by him (Getachäw 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 ወተምህረ ቅኔ ወኩሎ መጻሕፍተ ጥበብ ወተግሣድ ጸመ ወጸሎተ ወሥዒለ ወጽሒፈ ወኮነ ፍጹመ በኩሎ ግብር መገፈሳዊ።

CHAPTER TWO

PHYSICAL DESCRIPTION OF THE MANUSCRIPTS

2.1 Manuscript of Ms-Q (Qäraneyo Medehane Alem³⁰)

| | |
|-------------------|---|
| Language | Gə'əz |
| Year of writing | 19 th Century |
| Owner of the Ms | Church of Qäranəyo Mädhane Aläm |
| 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 <i>dərsanä</i> Mädhane Aläm 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 Mädhane Aläm 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 Mäməre 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 *Birr*³⁶ 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* BəṢər 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 Mäläkot³⁸ 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 (*MäṢəhafä təzəkaru Lə-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 *Bəlata 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 *Bəlata 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 *Bəlata Geta* Mahətamä Səllase Woldä Mäskäl listing, was the 55th *Eəchäge* of Ethiopia. The year he was granted the title was in *Hidar* (፲፱፻፳፫) 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 Aläm), 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 Diyonasos of Areopegite (Diyonasəos³⁹)
- 5.5. Ff. 62a-64vab: Glories and miracles of the Savior of the World (*Kəbratihü Wätä'aməratihu Lä-Mädhane Aläm*)
- 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 Lä-Mädhane Aläm 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 Eiyäsus*).
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 Gäbäz 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 Eḥət ä Dəngəl, and his wife Eḥeta 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 University. 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 Tākelä 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 (*tämärä 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 Lə-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 'afkäro Lə-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 ተአምራሁ ለቅዱስ አቡነ መባዓ ጽዮን ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም 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 እግዚእነ ኢየሱስ ክርስቶስ መድኃኔ ዓለም በእደ ገብሩ አቡነ መባዓ ጽዮን ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም 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 Lä-Mädhane Aläm*) in one volume and it is written after or before the Book of the cCommemoration of the Savior of the World (*MäŞəhafä tzəkaru Lä-Mädhane Aläm*).

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 Qäranəyo, *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.

“ወእምድጎረ ፈጸመ ቁርባኑ ጸውዓሊ ወይቤሰሊ ቅድመኒ ወሀብኩክ በእለተ ተገዝርዮ ለሰኩሉ አውራጎ ፳፻ተ ነፍሳተ ከመ እምሕር ለከ ወለኩሉ ዘይገብር ተገዝርዮ ከማሁ እሁቦ ከመ ያውጽእ እምደይን ፳፻ተ ነፍሳተ ለለወርጉ 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 every 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

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 Täwahədo 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.

to find the season of this phenomenon something extraordinary was going. Fortunately, 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 “Hædar” 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 Diyonasøos and anointed him as a Bishop to Athens. Diyonasøos 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 Diyonasøos 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 Jesus ...the 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.

⁴⁵ About tobacco

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 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

⁴⁶ Richard Pankhurst: 313

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 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'ətat*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 Täwähedo 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

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 recognaized 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 budges 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 Täwähedo 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 Aläm Marəiam near Addis Ababa.

Räban, 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 that he was born in the region called Eändagabṭon⁵³, 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 Shäno, SärtŞä Dəngəl was settled for a while at, Eändagabṭon 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 Səyon* 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

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

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 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 *Mädhane Aläm*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

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

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.

3.1.5 His monkhood

Fol.14ra. Regarding the decision of Mäba' Şəyon 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' Şəyon 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 precept⁷⁰”. And David⁷¹ says: “Restrain your tongue from evil, and your lips they speak not guile” Then Mäba' Şəyon 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' Şəyon 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

⁶⁹ ዘአውሰበ ይሄሊ በዘያሰምራ ለብእሲቱ ወዘኢያውሰበ ይሄሊ በዘያሰምራ ለእግዚአብሔር I Cor 7:32

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

⁷¹ ክላዕ ልግነክ እምእኩይ ወከናፍረከኒ ከመ ኢይንብባ ጉንሉተ (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

Krastos had sent to Mäba' Şəyon saying, “Come, let us foregather, for I have to tell you a matter of the Spirit which I have seen concerning you “And Mäba' Şəyon first did not accept and later he became wiling to go and he arrived at the place where Gäbrä Krastos was living.

Then, after they had there long discussions, Mäba' Şəyon asked Gäbrä Krastos questions concerning the rules of the monks, even as it is written “ask your father and he shall tell you⁷⁵” And Gäbrä Krastos 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 Timon

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

⁷⁵ ተሰላሱ ለአቡክ ወይነግረክ Deuteronomy 32: 7

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 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

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

permanent teaching of the Orthodox Church called *Transubstantiality*⁷⁷ *Fol.16ra.* the vita described as follows:-

“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

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”

⁷⁸ ወበአሐዱ ዕለት ተከስተ ዐቢይ ምስጢር እንዘ የአጥን በቅድመ ምስዋዕ ሶበ ወጽኦ ካህን ለአንብቦ ወንጌል ይቤ አቡነ መባዓ ጽዮን ርኢኩ ቁርባነ እንዘ ያንሰሐስሕ ዲበ ባህል ወሶበ አንሳእኩ ክዳነ በእደዮ ከመ አእምር ዘኮነ ነጸርኩ ከዊኖ ፀዓዳ በግዑ. *Fol.15ra.*

⁷⁹ John 6:54

half which he gave away the portion of the Redeemer. It can be taken as the position in which people has to celebrate feast.

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 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 wrong ly 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

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

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.

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

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.

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 whipcords continually and he obtained help from Him. And during the holy fast of the forty days of 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 Qāranəyo 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 Täklä Marṓyam 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 Mäba’ 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 Mäba’ Şəyon

Fol.42rb. is concerning the departure of Mäba’ Şəyon it is narrated as follows. God Almighty wished to take Mäba’ 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 Täklä Marṓyam prepare for the day of the departure from this world is nigh “And when Mäba’ 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

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

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 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

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

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 covenant:-

“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 proclaim⁹⁶

3.2.2 Covenant-2 the “Covenant to the generation”⁹⁷

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

⁹⁰ Canonical time of prayer

⁹¹ *ዘተማሳዕነ በስምክ ወዘተጠምቶ ወተባረከ በእደክ ወዘተረ በትእዛዝክ ወዘተ ሰሚያ እምርጉቅ ዘገብረ በዓልየ ከማክ ወዘተማሳዕነ ብከ ከመ እምህርጽ መሐልኩ በርእሰየ ኣነ ወልዱ ለኣብ መድገኔ ዓለም ወቡርካት ማርያም ዘኢይትሉሰው ቃልየ ወኢይዳምጽ ከዳንዮ 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 Qəḍusan, 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

“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 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 Mägabit 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 Mäba’ 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 Täklä Mariam (Mäba’ 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

⁹⁸ Palm Sunday celebrated on week before the Easter.

⁹⁹ Kidane Wold Kifle

Fol. 38va: On the twelfth day of the month~~the~~ 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 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

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.

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 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;

¹⁰³ At this point the apocalypse seems to be mixed with the vision mentioned in the vita, but it may probably be the result of the writer's fault.

¹⁰⁴ To mean the apocalypses

¹⁰⁵ This vision is described independently inside the Gädl, which is quite unique from other saints. And if this 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 include (page 277)

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 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 flour 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' Şeyon 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

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

was confessed by the priest; and he recovered immediately from his sickness. After that the man became a monk.

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 Gädlät 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 ጭጭ - Amharic translation with the ጭጭ 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 “ወተመጠወ አሐዱ ብሕሱ አምድገረ በልዐ ካልዓ ኅብስተ ወበልዓ ወእቱ ኅብስተ ተገዘሩ ለመድኃኔ

¹¹³ See Chapter two:

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

ዓለም”¹¹⁵ WB translated as “... one of them after heaving swallowed one piece of the blessed bread took a second portion;”¹¹⁶

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. | እስመ ሰመርክዎ | Ffor I like (it) him | 9vb |
| 3 | () | 5vbB. | ለምንት | Why | 11va |
| 4 | () | 9rbB. | ብእሲ | The person | 14rb |
| 5 | () | 11rbB. | እግዚእክ | Your Lord | 15va |
| 6 | () | 19rbB. | ርጎወ | 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 | አውጽኦ | Cast out | 24vb |
| 11 | () | 24ra | ለመጣዓ ጽዮን | For or to Mäba' Şəyon | 25ra |
| 12 | () | 26vb | ወላህ | And mourning | 26vb |
| 13 | () | 34ra | ውሂብ ለነዳያን ወኢያጸርኦ ለለዕለቱ እንዘ ይጸረር | he does not stop to gives for the poor and everyday | 31rb |
| 14 | () | 36va | እምህል | I swear | 33ra |
| 15 | () | 45va | ሰብእ | Human being | 38va |
| 16 | () | 49rb | ሰሚዐነ | We heard/ hearing | 41vb |
| 17 | () | 52rb | እግዚአብሔር | God | 44ra |
| 18 | () | 52va | ኮነ | Became | 44rb |
| 19 | () | 53ra | መኑ ዝነቱ መነኮስ | Who is this monk | 44va |
| 20 | () | 53ra | ለነፍሱ | For his soul | 44vb |
| 21 | () | 56vb | ወእነሱ ንቤዩ | And I will take him/it to me | 47rb |
| 22 | () | 61vb | እወ | Yes | 51ra |
| 23 | () | 65rb | እግዚአብሔር | God | 53vb |
| 24 | () | 72vb | ከመዝኑ ዐቢይ | Is it big like this | 59va |
| 25 | () | 73rb | ዘኮነ ሰማዕተ | Became a Martyr | 60ra |
| 26 | () | 74ra | ጸኢተ | Exiling | 60vb |
| 27 | () | 74ra | ወከዋክብት | 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 |

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*

| | | | | | |
|----|-----|------|------------------|---|------|
| 31 | () | 84vb | ርግምት | Cursed | 69ra |
| 32 | () | 84vb | እምዑሉደ ጥምቀት በሥጋሁኒ | From children of baptism and in his flesh | 69ra |
| 33 | () | 85va | ሐዋርያት | Apostles | 69vb |
| 34 | () | 88rb | እለ ገብርዖሙ | 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 | ክፍለ | Portion | 2rb | () | 9rb |
| 2 | ሥጋ | Her flesh | 3ra&b | () | 9vb |
| 3 | አቡነ | Our Father | 3vb | () | 10ra |
| 4 | ወመክሲሞስ | And Mäksimos | 6vb | () | 12rb |
| 5 | ክርስቶስ | Christ | 12ra | () | 16ra |
| 6 | መባዓ ጸዮን | Mäba' Şayon | 12vb | () | 16va |
| 7 | ብሂሎ | [He] saying | 17va | () | 20ra |
| 8 | ኢትክሥት | don't open[You, masculine sing] | 22ra | () | 23va |
| 9 | ይወጹኑ | They went out | 33ra | () | 30va |
| 10 | ወይመጹኑ ሰብእ | And the people will come | 33ra | () | 30va |
| 11 | ለማርያም | For Mary | 36ra | () | 32va |
| 12 | ለ፩ እምአሉ ንዑሳን | Into one of this little ones | 31rb | () | 29va |
| 13 | ስብሐት | Glory /praise/ | 44ra | () | 37vb |
| 14 | ለሰብእ | for person | 44ra | () | 37vb |
| 15 | ወዲያቆናተ | And Deacons | 47vb | () | 40vb |
| 16 | ስምዑ | You hear | 50vb | () | 43va |
| 17 | ወይቤ | And he said | 54vb | () | 46ra |
| 18 | ርእይዎ | They saw him | 63va | () | 52va |
| 19 | ኢይደልወኒ | I am not worthy | 65ra | () | 53va |
| 20 | ወመርቆሬዎስ | And Märqorewos | 78rb | () | 64ra |
| 21 | ለመድኃኔ 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 ውክቱ | He is cursed | 84vb&ra | () | 69ra |
| 26 | ኩሎሙ | 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 Gəʿəz a single omission of character can bring several meaning differences. These differences can be of gender (masculine feminine), number and like. In the Gädlä of Abunä Mäba' Şəyon there are missed letters, investigating deeply it can be found incomplete sentences. Some of them are the following.

Table 4.3., Omitted letters

| No | Missed letters | | Correction | folios |
|----|----------------|-------------|------------|--------|
| | MS-IES | MS-Q | | |
| 1 | እምስመይና () | | እምስመይናሁ | 5ra |
| 2 | ወስም () | | ወስምዓ | 24vb |
| 3 | መድኃ ()ት | | መድኃኒት | 30vb |
| 4 | ወ()ምዝ | | ወእምዝ | 38va |
| 5 | እምብ()ኖሙ | | እምብዝኖሙ | 41ra |
| 6 | ወሶ()ሃ | | ወሶቤሃ | 41rb |
| 7 | አቡ() | | አቡነ | 59ra |
| 8 | ተማኅ()ንኩ | | ተማኅፀንኩ | 61va |
| 9 | ወ()ምዝ | | ወእምዝ | 70ra |
| 10 | ዘይ()ል | | ዘይብል | 74ra |
| 11 | ወአ()ንአ | | ወአጽንዓ | 80rb |
| 12 | | እንዘ ትጼው () | እንዘ ትጼውእ | 67va |
| 13 | | ()ንግርክሙ | ንንግርክሙ | 10va |
| 14 | | መ()ቀርያነ | መፍቀርያነ | 13 va |
| 15 | | ወይትቁደሱ | ወይትቁደሱ | 15 va |
| 16 | | ለ()ወርሁ | ለለወርሁ | 18 ra |
| 17 | | በ()ይናቲሆሙ | በበይናቲሆሙ | 19 rb |
| 18 | | ወተ()አሎ | ወተሰአሎ | 20 ra |
| 19 | | አስ()ም | እስእም | 22 ra |
| 20 | | እንበ() | እንበለ | 24 va |
| 21 | | ለአር()ኢሁ | ለአርዳኢሁ | 26 rb |
| 22 | | ኢ()ፍርህዎሙኬ | ኢትፍርህዎሙኬ | 27 ra |
| 23 | | ኢየሀድ()ከ | ኢየሀድገከ | 28 va |
| 24 | | አማፅ()ን | አማፅያን | 32 rb |
| 25 | | ()ጽንዖ | አጽንዖ | 35 va |
| 26 | | ኪ()ነ | ኪዳነ | 29 rb |
| 27 | | ይ()በኒ | ይሁበኒ | 27 rb |
| 28 | | አጎሩይ() | አጎሩይየ | 37 va |
| 29 | | ወአጎየ() | ወአጎየወ | 39 va |
| 30 | | ጽ()ድዋን | ጽዕድዋን | 40 ra |
| 31 | | በጸሎት() | በጸሎትየ | 41 rb |
| 32 | | ይሢ()ዩ | ይሢንዩ | 45ra |
| 33 | | ር()የት | ርእየት | 46ra |

| | | | | |
|----|--|----------|--------|------|
| 34 | | ወአእጋሪ() | ወአእጋሪሃ | 52ra |
| 35 | | ት()ፌሳህ | ትትፌሳህ | 54rb |
| 36 | | ወነ()አ | ወነሥአ | 54va |
| 37 | | ለብአ()ቱ | ለብአሲቱ | 58ra |
| 38 | | ወነገ()ቶሙ | ወነገረቶሙ | 58va |
| 39 | | ()ምደይን | እምደይን | 59va |
| 40 | | አንከ() | አንከሩ | 61va |
| 41 | | አሜ() | አሜሃ | 62ra |
| 42 | | ወእምሲያ() | ወእምሲያል | 62ra |
| 43 | | ወአብ()ጸሁ | ወአብያጸሁ | 64ra |
| 44 | | ዘያ()ጽዖ | ዘያወጽዖ | 66ra |
| 45 | | ወበዓ() | ወበዓላ | 67ra |
| 46 | | ኃጣው() | ኃጣውአ | 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. Theገዳግ language as a language of literature has its own rule of syntax. Unique from other languages, sentences in ገዳግ 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 ገዳግ are verb final, whereas ገዳግ 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 ገዳግ syntax. The writer or the copier of the Abunä Mäba' ሻይወን made several mistakes that did not follow the rules governing which statements and combinations of statements in that are not correct according to the ገዳግ language. Following this, differences and mistakes from both texts taken for comparison are listed.

Table 4.4 Syntax Differences:-

¹¹⁷ Lecture note of Professor Bayye Yimam.

| | READING | FOLIOS |
|-----|--|-----------|
| 1. | MS-IES. ዘከሠተ ሎቱ ለገብሩ መባዓ ጽዮን አቡነ። | 1vb |
| | MS-Q. ዘከሠተ ሎቱ ለገብሩ አቡነ መባዓ ጽዮን። | 8vb |
| 2. | MS-IES. ዘሐመ ወሞተ ተሰቂሎ በእንቲአነ። | 2rb |
| | MS-Q. ዘሐመ ወተሰቅለ ወሞተ በእንቲአነ። | 9rb |
| 3. | MS-IES. ወለአቡ-ሁኒ ሰማእክዎ እንዘ ይብል። | 3rb |
| | MS-Q. ወለአቡ-ሁኒ እንዘ ይብል ሰማእክዎ። | 9vb |
| 4. | MS-IES. አእኮትዎ ወባረክዎ ወሰብህዎ። | 3vb |
| | MS-Q. አእኮትዎ ወሰብህዎ ወባረክዎ። | 10ra |
| 5. | MS-IES. እንግርክሙ ንስቲተ እምዘገብረ። | 4rb |
| | MS-Q. እንግርክሙ እምዘገብረ ንስቲተ። | 10va |
| 6. | MS-IES. ወተወክፎ አቡ-ሁ ኅቤሁ። | 5rb |
| | MS-Q. ወተወክፎ ኅቤሁ አቡ-ሁ። | 11rb |
| 7. | MS-IES. እስመ ውእቱ መኑመ ዘረከበ። | 6ra |
| | MS-Q. እስመ መኑ ውእቱ ዘረከበ። | 11va |
| 8. | MS-IES. ወጥዑም ኩሉ መዓዛ ዜማሁ። | 6va |
| | MS-Q. ወኩሉ ጥዑም መዓዛ ዜማሁ። | 12ra |
| 9. | MS-IES. ለእመ ርኢከኒ ከመዝ ኮነ ለእመ ምንት ኢያእመርኩክ ህዩ ሶበ ኅሎኩ። | 10va |
| | MS-Q. ለእመ ኮነ ከመዝ ለምንት ኢያእመርኩክ አነ ሶበ ኅሎኩ ህዩ። | 15ra |
| 10. | MS-IES. ምግባራተ ኩሎ ዘጽድቅ። | 11ra |
| | MS-Q. ኩሎ ምግባራተ ጽድቅ። | 15rb |
| 11. | MS-IES. ከዊኖ ጸዓዳ በግዓ። | 11va&11vb |
| | MS-Q. ከዊኖ በግዓ ጸዓዳ። | 15vb |
| 12. | MS-IES. ዝንቱሰ ይብለነ ኢትብልዑ። | 12va |
| | MS-Q. ኢትብልዑ ዝንቱሰ ይብለነ። | 16rb |
| 13. | MS-IES. ዘእንበለ ባሕቲቱ ውእቱ መድኃኔ ዓለም። | 16ra |
| | MS-Q. ዘእንበለ ውእቱ ባሕቲቱ መድኃኔ ዓለም። | 19ra |
| 14. | MS-IES. በእንተ ተውህቦ ጸጋ ዘመጠነዝ። | 16vb |
| | MS-Q. በእንተ ተውህቦ ዘመጠነዝ ጸጋ። | 19va |
| 15. | MS-IES. አሐተ እለተ ተሰዓሎ | 17va |
| | MS-Q. ወተሰአሎ አሐተ እለተ | 20ra |
| 16. | MS-IES. አኅው አንከሩ። | 17vb |
| | MS-Q. አንከሩ አኅው። | 20rb |
| 17. | MS-IES. ወይቤለኒ 1 ውእቱ ዘሠናይ ራእይ ወሬዛ። | 20rb |
| | MS-Q. ወይቤለኒ ውእቱ መጽኢ ኅቤዩ 1 ወሬዛ ዘሠናይ ራእዩ። | 22rb |
| 18. | MS-IES. አነ መኑ እግዚእዩ አንተ። | 20va |
| | MS-Q. አነ መኑ አንተ እግዚእዩ። | 22rb |
| 19. | MS-IES. እስመ ዋኅድ ለኪ ፩ ውእቱ። | 22rb |
| | MS-Q. እስመ ፩ ውእቱ ለኪ። | 23vb |
| 20. | MS-IES. ወኅሠሠት አንብእዩ በአልባሲሃ። | 22vb |
| | MS-Q. ወኅሠሠት በአልባሲሃ አንብእዩ። | 24ra |
| 21. | MS-IES. ምንተ እገብር ሎቱ እምአፍቅሮቱ በዓሉ። | 24va |
| | MS-Q. ምንተ እገብር በዓለ ሎቱ እምአፍቅሮቱ። | 25rb |
| 22. | MS-IES. አመ ጅወ7 ለመጋቢት በመጽሐፈ ድርሳን ተሦዓ። | 25rb |

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| | MS-Q. በመጽሐፈ ድርሳን አመ ጅወ7 ለመጋቢትተሞ። | 25vb |
| 23. | MS-IES. ሰ በቀደም ወሰ በግማ ሰ በሰጊድ ወሰ በጸሎት። | 26ra |
| | MS-Q. ሰ በግማ ወሰ በሰጊድ ሰ በቀደም ወሰ በጸሎት። | 26rb |
| 24. | MS-IES. ሰአልኩከ ዘንተ። | 28rb |
| | MS-Q. ዘንተ ሰአልኩከ። | 27va |
| 25. | MS-IES. ባሕቱ እግዚእየ እስከለከ ከመ ታርእየኒ። | 28va |
| | MS-Q. ባሕቱ እግዚአብሔር ከመ ታርእየኒ እስከለከ። | 27vb |
| 26. | MS-IES እስመ ኢኮነ ጽኑዓ ሃይለ ሰብእ እምተፈልጠት ነፍስየ ሰብ ኢኮነ ለሊሁ መድኃኔ ዓለም። | 29ra |
| | MS-Q. ሰብ ከመ ኢኮነ ጽኑዓ ሃይሉ ለመድኃኔ ዓለም እም ተፈልጠት ነፍስየ እምሥጋዩ። | 28ra |
| 27. | MS-IES. ወሰበ እቤ ዘንተ ይቤለኒ መፍቀሬ ሰብእ። | 29va |
| | MS-Q. ወሰበ እቤ ዘንተ ለመፍቀሬ ሰብእ ይቤለኒ። | 28rb |
| 28. | MS-IES. መድኃኔ ዓለም ዘኢይትኔየይ ተግባሮ ተሠወሮ። | 30rb |
| | MS-Q. መድኃኔ ዓለም ተሠወሮ ዘኢይትኔየይ ተግባሮ። | 28vb |
| 29. | MS-IES. ለመድኃኔ ዓለም እለ ታፈቅርዎ። | 33rb |
| | MS-Q. እለ ታፈቅርዎ ለመድኃኔ ዓለም። | 30vb |
| 30. | MS-IES. ኅዳጥ የአክል። | 33rb |
| | MS-Q. የአክል ኅዳጥ። | 30vb |
| 31. | MS-IES. ወተፈወሰ እምአእይንቲሁ ሀማመ። | 34vb |
| | MS-Q. ወተፈወሰ እምሀማመ አእይንቲሁ። | 31vb |
| 32. | MS-IES. ወለወላዲቱ ቅድስት ድንግል ማርያም። | 35ra |
| | MS-Q. ወለወላዲቱ ድንግል ወቅድስት ማርያም። | 32ra |
| 33. | MS-IES. አንቅሆ ወጸውዎ በቃሉ። | 5rb&va |
| | MS-Q. ወአንቅሆ በቃሉ ወጸውዎ በቃሉ። | 32rb |
| 34. | MS-IES. ወይቤ ወልደ መኑ ዝ ህፃን ወልደ ንጉሥ ይመስል እስመሠናዩ ራእይ። | 39va |
| | MS-Q. ወሶቤሃ ኅለየ ወይቤ ወልደ መኑ ዝ ህፃን ሠናዩ ራእይ ወልደ ንጉሥ ይመስል። | 34vb |
| 35. | MS-IES. ዘእንበለ ኅይልከ ወፈቃድከ ወጸጋከ ። | 40vb |
| | MS-Q. ዘእንበለ ኅይልከ ወጸጋከ ወፈቃድከ ። | 35va |
| 36. | MS-IES. መባዓ ወዕጣነ። | 42ra |
| | MS-Q. ዕጣነ ወመባዓ። | 36rb |
| 37. | MS-IES. ዘትማልም ወዓለ በወርወር። | 42rb |
| | MS-Q. ትማልም በወርወር ዘወዓለ። | 36va |
| 38. | MS-IES. በእራሃ እዴየ ወእግርየ። fol. 46rb | 42rb |
| | MS-Q. በእራሃ እግርየ ወእደውየ። fol. 39rb | 36va |
| 39. | MS-IES. ወካዕበ ይቤ። | 47ra |
| | MS-Q. ወይቤ ካዕበ። | 40rb |
| 40. | MS-IES. መድኃኔ ዓለም እግዚእየ። | 47rb |
| | MS-Q. እግዚእየ መድኃኔ ዓለም። | 40rb |
| 41. | MS-IES. ወጥቀ ብሩህ ወዘንተ ብሂሎ ወሀሶ ክብረ ወሞገሠ እምፀሀይ ብሩሃ። | 48va |
| | MS-Q. ወጥቀ እምፀሀይ ብሩህ ወዘንተ ብሂሎ ወሀሶ ክብረ ወሞገሠ። | 41rb |
| 42. | MS-IES. ወስነ ክዋኔሆን ያንፀበርቅ ፈድፋድ። | 52va |

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| | MS-Q. ወስነ ክዋኔሆን ፈድፋደ ያንፀበርቅ:: | 44rb |
| 43. | MS-IES. ኦ አቡዮ በህዩ ርኢኩ:: | 53va |
| | MS-Q. ወበህዩ ርኢኩ ኦ አቡዮ:: | 45ra |
| 44. | MS-IES. ወሶቤሃ መሐለ ብዙጎ:: | 56rb |
| | MS-Q. ወሶቤሃ ብዙጎ መሐለ:: | 47ra |
| 45. | MS-IES. ለገባሬ ተዝካርያ ወሀብኩ:: | 56va |
| | MS-Q. ወሀብኩ ለገባሬ ተዝካርያ:: | 47rb |
| 46. | MS-IES. ወአሠርገዎ ለህፃን እግዚእን :: | 59ra |
| | MS-Q. ወአሠርገዎ እግዚእን ለህፃን:: | 49ra |
| 47. | MS-IES. ከማሁ ያድኅነነ ለነኒ :: | 63va |
| | MS-Q. ከማሁ ለነኒ ያድኅነኒ:: | 52va |
| 48. | MS-IES. ጸዊራ ህፃናተ 2ተ:: | 65va |
| | MS-Q. ጸዊራ 2ተ ህፃናተ | 54ra |
| 49. | MS-IES. ወኮነ ጥዑዩ ኩለንታሁ ዘዩብሰ ከመ ገልዕ ሥጋሁ:: | 68ra |
| | MS-Q. ወኮነ ኩለንታሁ ጥዑዩ ዘዩብሰ ሥጋሁ ከመ ገልዕ:: | 56ra |
| 50. | MS-IES. ረከብዎ ቀዊሞ እንዘ ይጸሉ:: | 68vb |
| | MS-Q. ረከብዎ እንዘ ይጸሉ ቀዊሞ:: | 56va |
| 51. | MS-IES. ወአምሃ ይሁብ ወዓስራተ ንዋይሃ ለተዝካረ መድኃኔ ዓለም ይሁቡ:: | 70rb |
| | MS-Q. ወአምሃ ወዓስራተ ንዋይነሂ ለተዝካረ መድኃኔ ዓለም ይቤሉ:: | 57va |
| 52. | MS-IES. ይረክብ ክብረ ወሞገሠ ወሕይወተ:: | 77vb |
| | MS-Q. ይረክብ ሕይወተ ወሞገሠ ወክብረ:: | 63va |
| 53. | MS-IES. በቅድመ መስፍን በከመ ንጉሥ:: | 77vb |
| | MS-Q. በከመ ንጉሥ በቅድመ መስፍን:: | 63va |
| 54. | MS-IES. ለዛቲሰ ጸላዔ ሠናያት ሰይጣን:: | 80ra |
| | MS-Q. ለዛቲሰ ሰይጣን ጸላዔ ሠናያት :: | 65rb |
| 55. | MS-IES. አውጽኦኒ እስመ ተረፍኩ:: | 82va |
| | MS-Q. ተረፍኩ አውጽኦኒ:: | 67rb |
| 56. | MS-IES. ለዛቲ ዕዕ ዘሀለወት በአንቀጸ ማኅደርክ:: | 83vb |
| | MS-Q. ዘሀለወት ዕዕ በአንቀጸ ማኅደርክ:: | 68rb |
| 57. | MS-IES. ወለእለ ያፈቅሩኒ እገብር ምሕረተ:: | 85vb |
| | MS-Q. ወእገብር ምሕረተ ለእለ 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 እምቅንዓተ ሰይጣን። | To save us from the jealousy of Satan | 2rb |
| | MS-Q | ከመ ያድኅነነ እምቅንዓተ ሰይጣን። | To save us from the punishment of Satan | 9ra |
| 2 | MS-IES | በከመ ስሙ ቀዳሚ። | As his first name | 5r |
| | MS-Q | በከመ ስምዑ ቀዳሚ። | As his first witness | 11ra |
| 3 | MS-IES | ወሀለዎቶ ለውእቱ ካህን። | It was for the priest | 5rb |
| | MS-Q | ወሀለዎቶ ለውእቱ 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 | በትኅርምት። | 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 | በተአምኖ። | By faith | 43rb |
| | MS-Q | በተአምኖ። | By greeting | 37rb |
| 8 | MS-IES | ኢንጸርእ። | We don't neglect | 44rb |
| | MS-Q | ኢንጸውእ። | We don't call | 77vb |
| 9 | MS-IES | አራዊተ። | wild animals | 54rb |
| | MS-Q | ሠራዊተ። | solders | 45va |
| 10 | MS-IES | ኅሩያንነ። | Are they elected? | 49va |
| | MS-Q | ዕሩያንነ። | Are they equal? | 59vb |
| 11 | MS-IES | ወነሊአ ። | And [she] holding | 66va |
| | MS-Q | ወነአ። | And come [you masculine singular] | 54va |
| 12 | MS-IES | እቱ። | Get in | 71vb |
| | MS-Q | ውእቱ። | He | 58vb |
| 13 | MS-IES | በአምላክ ሐዲስ | By new Lord | 75ra |
| | MS-Q | በአምሳል 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 |
|--|--------|
| ወይቤሎሙ ለካህናት <u>ወለካህናት</u> ወለዲያቆናት። - | 16rb |
| በእንተ ክብረ ሞቱ <u>ወበእንተ ክብረ ሞቱ</u> ለመድኃኔ ዐለም። | 31va |
| ወኢይደመሰስ ኪዳንዮ <u>ወኢይኤምፀ ኪዳንዮ</u> ። | 36vb |
| በፍኖት ተራከባ <u>፩</u> በፍኖት መነኮስ። | 66va |
| አንተኬ ወይቤ <u>አንተኬ</u> አንሰ ኢኮንኩ። | 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 ወተሰጥዎሙ። | 9va |
| ወቦ እለ ይቤሉ እስመ ይገብር በዓለ ልደታ ለእግዝእትነ ማርያም። ወቦ እለ ይቤሉ በእንተ ዘይገብር በዓለ ልደታ ለእግዝእትነ ማርያም። | 19va |
| በከመ ይቤ እግዚእነ ለሊሁ በከመ ይቤ ለአርዳኢሁ። | 26rb |
| ወጽዋኢኒ ያሰቲ ወይትፌወሱ ድውያን ወጽዋኢኒ ያሰቲ። | 30va |
| ሶበ ይበልዑ ሶበ ይበልዑ። | 30va |
| ወአንቅሆ በቃሉ ወጸውያ በቃሉ። | 32rb |
| ዘኢይትኔየይ ተግባሮ ወዘኢይትኔሰው ተግባሮ ወዘኢይትኔሰው ቃሎ | 37ra |
| እንዘ ይትጋደል ለቅዱስ መባዓ ጽዮን ሮጵ ኅቤሁ እንዘ ይትጋደል። | 38ra |
| ወሀመዩኒ አይሁድ አመ አይሁድ አንዘኒ። | 40rb |
| ወተጣበቀ ምስለ ሰምዕ ወተጣበቀ ምስለ ሰምዕ። | 67va |
| ዘውእቱ ዘውእቱ ገሃነም። | 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 በነገራተ ጽድቅ
- MS-Q f14v9. ወተናገሩ በነገገራተ ጽድቅ

The underlined word is read “bänägäratä” in MS-IES, and read as “bägänägäratä” 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 እም፫፫ ::
- MS-Q f32rb. በዘይበዝህ እም፫፫፫ ::

The underlined word is read “amsäläsatu 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 ፴ወ፫፫። ዘዓመት።

The underlined word is read “sälasa wäsälästu” In MS-IES, and read as” ’arba’ wäsälästu” 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 አነ ውእቱ ዘእፈዲ ኃጢአተ አብ ላእለ ውሉድ እስከ ሣልስ ወራብዕ።
 MS-Q f70ra አነ ውእቱ ዘእፈዲ ኃጢአተ አብ ላእለ ውሉድ እስከ ራብዕ ወገምስ።

The underlined word is read “ ’askä salas wäraba” In MS-IES, and read as” ’askä raba’ wähamas” 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 ፰ ትውልድ።
 MS-Q f70ra ወለእለ ያፈቅሩኒ እገብር ምሕረተ እስከ ፲ ትውልድ።

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 ለመድኃኔ ዓለም ወጸጋሁ ለመድኃኔ 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 | ወንቀፎ ወተአምት ወንቀፎ ወተሰዓሙ | fol. 16va fol.19rb |
| 5 | MS-IES MS-Q | በዓሎ ለመድኃኔ ዓለም ተገዛር ለመድኃኔ ዓለም | fol. 16vb fol. 19va |
| 6 | MS-IES MS-Q | ወዘተማገፀን ንቤከ ወዘተማገፀን ብከ | fol. 23vb fol. 24va |
| 7 | MS-IES MS-Q | በረከተ ሣህሉ በረከተ ጸጋሁ | fol. 24ra fol. 25ra |
| 8 | MS-IES MS-Q | ኃጢአትዮ አበሳ ዚአዩ | fol. 25rb fol. 24va |

| | | | |
|----|----------------|-------------------------------|------------------------|
| 9 | MS-IES MS-Q | መብልዓ መና | fol. 64vb fol. 53rb |
| 10 | MS-IES MS-Q | ወእንብየ በልዎ ወአበይዎ | fol. 84rb fol. 68va |
| 11 | MS-IES MS-Q | ዘሰ ኢአምነ ኢይድጎን ዘሰ ኢአምነ ይደየን | fol. 86ra fol. 70ra |
| 12 | MS-IES MS-Q | ሀገሮ ብሔሮ | fol. 30ra fol. 28vb |
| 13 | MS-IES MS-Q | አስቦ እሣቶ | fol. 31rb fol. 29va |
| 14 | MS-IES MS-Q | ሶቤሃ ወበጊዜሃ | fol. 35va fol. 32rb |
| 15 | MS-IES MS-Q | ወተሐቅፈ በአጽኑ ወተሐቅፈ ዲቤሀ | 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. ዘመጠነዝ ነፍሳተ እለ ውስተ ሲዖል አውጻእኩ ዘእንበለ ሃይልኩ:: fol. 40va&vb
MS-Q. ዘመጠነዝ ነፍሳት እለ ውስተ ሲዖል መኑ ይቤለከ ወይቤሎ እነ በምንት ሀይል
አውጻእኩ ዘእንበለ በሃይልኩ:: fol. 35va

MS-IES. ወይቤሎ እወ አባ ወይቤሎ ትትዐሠርኑ በስልጣነ ጴጥሮስ ወጻውሎስ:: fol.22ra
MS-Q. ወይቤሎ ትክልኑ ዐቲበ ነገር ወይቤሎ እወ አባ ወይቤሎ ትትዐሠርኑ በስልጣነ
ጴጥሮስ ወጻውሎስ:: fol. 23va

MS-IES.- ወእቤሎ እወ እግዚእየ ወይቤለኒ ትክልኑ ትኔጽር ሀማምየ ወእቤሎ ሃይለ ዚአከ
ያጸንዐኒ:: fol. 27vb

MS-IES. ወይቤ በዓለ ይእቲ ስዕል ሠምረት ቦቱ:: fol. 6ra
MS-Q. ወይቤ የም ነሢእየ እምኔሁ በገዳድ እሁበከ ወይቤሎ በዓለ ይእቲ ስዕል
ሠምረት ቦቱ:: fol. 11vb

MS-IES. ወይቤልዎ ከመዝ ስምከ ኢይደሉ:: fol. 6vb
MS-Q. ወይቤልዎ መኑ ስምከ ወይቤልዎ ወይቤሎሙ መባዓ ጽዮን ስምየ ወይቤልዎ
ከመዝሰ ኢይደሉ:: fol. 12rb

MS-IES. ለቅዱሳን በእንተ ማርያም:: fol. 42rb

MS-Q. ለቅዱሳን ዘሰአሉክ ወለነኒ ይጸግዎሙ በረከቶሙ ለቅዱሳን በእንተ ማርያም::
fol. 46va

MS-IES. በዓሎ ለመድኃኔ ዓለም በተጠናቅቆ:: fol. 70rb

MS-Q. በዓሎ ለመድኃኔ ዓለም ወአስተዳልው በቤትክሙ ለተዝካረ መድኃኔ ዓለም
በተጠናቅቆ:: 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 | ወሰዓሞ አፉሁ:: ወከሠተ አፉሁ:: | 35vb 32va | And he kissed his mouth And he opened his mouth |
| 2 | MS-IES MS-Q | ምስለ ዚአሁ:: ምስለ ፈጣሪሁ:: | 83rb 67vb | With him With his creator |
| 3 | MS-IES MS-Q | እስፍንተ ይከውን:: ምንተ ይከውን:: | 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 መድኃኔ ዓለም:: ወይቤሎሙ መድኃኔ 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 | ውኅጥክዎ:: ውኅጥክሙ:: | 67vb 55va | swallowed him You swallowed |
| 3 | MS-IES MS-Q | ስሕተ ለሊሁ:: እለ ስሕቱ ላዕሌሁ:: | 7va 12vb | He made a mistake they be mistake (misjudged) on him |
| 4 | MS-IES MS-Q | ውእቱኒ ህፃን ይቤላ:: ውእቱኒ 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 | አእይንቲሁ:: አእይንቲክ:: | 35r 32ra | His eyes Your eyes |

| | | | | |
|----|----------------|----------------------------|--------------|--|
| 7 | MS-IES MS-Q | ምስሌየ :: ምስሌክ:: | 39vb 35ra | With me With you |
| 8 | MS-IES MS-Q | ከማሁ:: ከማክ:: | 48rb 41rb | Like him Like you |
| 9 | MS-IES MS-Q | እንዘ የግግትዋ:: እንዘ የግግትዎ:: | 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 Gəʿəz 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 | ኢያእመርክዎመ:: | You didn't know them |
| MS-Q | 41ra | አእመርክዎመ:: | You did know them |
| MS-IES | 69rb | ኢይትሐወኩ:: | They are not disturbed |
| MS-Q | 56vb | ይትሀወኩ:: | They are disturb |
| MS-IES | 86va | ዘኢኮነ:: | 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 Täwahədo 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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