



ADDIS ABABA UNIVERSITY
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION
DEPARTMENT OF LINGUISTICS

BIOGRAPHICAL AND PHILOLOGICAL ANALYSIS OF GÄDLÄ
QÄWSTOS

BY
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Dedication

This thesis is dedicated to my late father Merigeta Eshete (Abba
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Abstract

This thesis focuses on the late medieval 14th c. Mss. of Gädlä Qäwṣṣos. The reason why the researcher chose this *gädl* as his research subject those targets on this *gädl*, and also it is not well known comparing with the Ms. of Gädlä Täklä Haymanot and also it had not been deeply studied by the scholars. The researcher introduces the Mss. of Gädlä Qäwṣṣos and assesses the activities of the saint towards the expansion of Christianity and monasticism.

The researcher mainly describes the textual tradition of five Mss. of Gädlä Qäwṣṣos that are found from Ğärr Qäddəst Šəllase monastery, Bäyyo Abunä Qäwṣṣos church, Nəbge St. Mary and Abunä Qäwṣṣos monastery, and from the National Archives and Library Agency and classify the stemma codicum of the Mss. depend on their internal evidences or they had shared conjunctive errors. Finally, the researcher analyzes the biography of Abunä Qäwṣṣos depend on the *gädl* and philological analysis of the text.

Definition of Terms, Abbreviations and Transliteration Style

Terms

- Gädl = Gə'əz term from the root-meaning “combat and acts” equivalent to the latin Word (term) “vita”
- Monastery = A compound in which a church and a monastic Community building is found inside live ascetic life together.
- Nəbge Maryam = a monastery which is found in North shewa Amhara region, around the destrict of Tägulät Bulga; it is believed to be founded by Abunä Qäwstos.

Abbreviations

- B.R. = Best reading
- EAE = Encyclopedia Aethiopica
- EMLL = Ethiopian Manuscripts Microfilm Library
- EOTC =Ethiopian Orthodox Täwaḥədo Church
- f/ff = folio/fovia/s
- G/s = Gädl/s
- M.B. = Manuscript of Bäyyo
- M.D.L. = Manuscript of Däbrä Libanos
- M.D.Ş. = Manuscript of Däbrä Şəlaləş
- M.Ĝ. = Manuscript of Ĝärr
- M.NALA = Manuscript of National Archives and Library Agency
- M.N¹ = the first Manuscript of Nəbge
- M.N² = the second Manuscript of Nəbge
- Ms/ss = Manuscript/s
- r = recto
- [sic] = in brackets to indicate that the preceding letter, word, etc. is correctly quoted ,even though it is a mistake.
- v = verso

Transliteration

The transliterations of phonemes that I used in the thesis is done in accordance with the EAE.

Vowels

Sound	symbol	Gəʕəz examples	transliterations
ዥ	Ä (ä)	ወረደ	wärädä
ኡ	U (u)	ኡሩ	huru
ኢ	I (i)	ኢይክል	iyyakl
አ	A (a)	አያት	ayat
ኤ	E (e)	ኤልያስ	Elayas
እ	Ë (ə)	እምነ ጽዮን	Emmənä Şəyon
አ	O (o)	እግዚአ	Egzi'o

Sound	symbol	Gəʕəz examples	transliterations
ሀ	H (h)	ሀለወ	hällawä
ለ	L (l)	ለበወ	läbbawä
ሐ	Ḥ (ḥ)	ሐዋርያ	Ḥawarəya
መ	M (m)	መንፈስ	Mänfäs
ሠ	Ś (ś)	ሠላሴ	Śəllase
ረ	R (r)	ረከበ	räkäbä
ሰ	S (s)	ሰአለት	sä'alät
ሸ	Š (š)	ሸዋ	Šäwa
ቀ	Q (q)	ቀዳሚ	qädami
በ	B (b)	በረከት	bäräkät

ተ	T (t)	ተናገረት	tānagärät
ቸ	Č (č)	ቸፋይ	Čəfay
ካ	H (h)	ካለየ	ħalläyā
ነ	N (n)	ነበረ	näbärä
ኘ	Ñ (ñ)	ቀኛዝማች	Qäññazmač
ከ	K (k)	ከብካብ	Käbkab
ወ	W (w)	ወረደ	wärädä
ዐ	°A ° (a)	ዐርገ	°argä
ዘ	Z (z)	ዜነወ	zenäwä
ዠ	Ž (ž)	ዠንበር	Žänbär
የ	Y (y)	የሐውር	yähawwər
ደ	D (d)	ደብር	Däbr
ጀ	Ǧ (ǧ)	ጀር	Ǧär
ገ	G (g)	ገውት	Gännäwt
ጠ	Ṭ (ṭ)	ጠፍፍ	ṭäf°a
ጨ	Č (č)	ጨንገ	Čängi
ጸ	P (p)	ጸጸስ	pappas
ጸ	Ş (ş)	ጸሎት	Şälot
ፀ	Ş (ş)	ፀሐይ	Şähay
ፈ	F (f)	ፈነወ	fännäwä
ፐ	_____	_____	_____
ከፕ	K ^w (k ^w)	ከፕሎሙ	k ^w ullomu

Chapter One

1. Introduction

1.1. Background of the Study

Monasticism is introduced to Ethiopia in the fifth century by the Nine Saints. Of course, according to some literatures, monasticism existed in Ethiopia in the primitive form of anchorites and later highly organized in the form of coenobitism. (Sergew,1972:119). The main aim of these saints was to evangelize the country and they were also contributed to the growth of Gəʿəz literature by translating the most parts of the Bible from Syriac, Greek, and other languages to Gəʿəz. (Sergew 1972: 119).

Kaplan (1984: 51) also states that the missionary foreign monk, Abba Libanos (cf. Gäräma), translated the Gospel of Mathew from parts of the Bible. The former form of monasticism was initiated by St. Anthony of Egypt, who introduced it to Ethiopia through individual monks, while the later institution is attributed to the nine saints.(Kaplan, 1984: 51).

Abba Arägawi (cf. Zämika'el), for example, is believed to be the first founder of monastic habits and center of learning at Däbrä Damo.(Kaplan, 1984: 51).

In fact this habit was continued throughout the thirteenth, fourteenth and fifteenth centuries and the leadership of Ethiopian's monasteries were drawn from the ranks of the wealthy and honored families like the famous monks Abunä Täklä Haymanot of Däbrä Libanos, Abunä Qäwṣṣos, etc. were born from the royal families. (Kaplan, 1984: 98)

Beginning to this time, different monks started to write hagiographies or *gädlät* for the leaders of their monasteries after their decease.

Hagiographies are valuable for the study of the medieval history of Ethiopia in general and the study of Ethiopian philology in particular. (Taddesse,1970: 3). In the hagiographical traditions about the *ṣadqan* and some of the Nine Saints, it also appears that these early missionaries were confronted with considerable

local opposition. Most probably such local opposition was even more wide spread particularly after the decline of Aksumite power. (Taddesse,1970: 4).

Gəʿəz hagiographies constitute, by far, the largest group of sources for medieval Ethiopian history which is invaluable for the reconstruction of the Ethiopian history. (Taddesse,1970: 4).

The hagiographic tradition of the Ethiopian church consists of two major divisions. The first major group deals with the martyrs and saints of the early Christian Church. The second one is the life of local saints.

The most interesting group is the large collection of hagiographical tradition about medieval Ethiopian saints who have actually lived between the thirteenth and sixteenth centuries. These three centuries saw the revival of Christian kingdom of Ethiopia as the strongest single power in the horn, and this led to an intensive literary and monastic development in the Ethiopian church.(*ibid*).

Similarly, Kaplan (2005: 969) mentions the intensive growth of Ethiopian hagiography must have started in the period of the late fourteenth and early fifteenth centuries. In the subsequent century, most of the important Ethiopian hagiographic works were composed. This growth was linked with the development of the Ethiopian monasticism; on the one hand, and to the increased role and local veneration of Ethiopian holy men, on the other.(*ibid*).

When we see some points about the term of *gädl*, the other feature of hagiography, Kaplan (2005: 642) briefly states that, *gädl*, literally, means, contending struggle but, comprises also the meaning of vita, biography of the holy person. It is the most popular genre of the Ethiopian hagiography, which is in turn one of the most important constituents of Gəʿəz literature.

Gädl is divided in to two major categories: the translated passions of the martyrs and lives of saints of other, particularly eastern churches, and the second one is lives of local saints. (Kaplan 2005: 642).

There is a standardized pattern in which all *gädlat* are composed. The first part, of the *gädl* usually consists of the story of the life of the saint. In the

introductory paragraphs of this section, we are usually told something about its authorship and the date of its composition. (Taddesse,1970: 5)

The second part of the *gädl* is the description of what is called pact (*kidan*). This is a kind of formal pact between God and the saint, usually on his or her death bed, that his monastic achievements on earth will be repaid in heaven.(Kaplan,2005:642)

The third section of the *gädl* consists of the stories of the outstanding miracles attributed to the saint. The last part of the *gädl* is what is called the *mälkə* which is usually made up of short poems consisting of rhythmical prayers addressed to the saint and praising his holy and ascetic ways of life and asking for his intercession. (*ibid*)

The evangelization of the Ethiopian region followed very closely the expansion of the Christian state. The fourteenth century, which was marked by the maximum expansion of the kingdom, was also the period when the Ethiopian church exerted its pressures most on the non Christian people in the area. The Šäwan plateau, which had increasingly, came to be the most important theater for the military activities of the Christian army, also assumed a key position as the center for propagating Christian teaching among the conquered peoples. (Taddesse,1972: 156)

It is apparent that the presence of isolated Christian families in Šäwa preceded the establishment of effective Christian political control of the area. These early Christian emigrants in Šäwa apparently lived in a pagan country, under pagan chiefs. Despite the tendency in the hagiographical traditions to give them a long clerical background they were probably most lay Christians who were anxious to maintain peaceful co existence with their pagan neighbors and they kept contact among themselves and with their distant kinsmen in Amhara and Təgray.(Taddesse,1972: 156)

The cultural center of the Ethiopian church still remained in Təgray, particularly in the centers of the monastic activities of the Nine Saints

established over seven centuries before. The story of monasticism in Amhara and Šäwa, and the systematic evangelization of the newly conquered areas only started with Iyyäsus Mo'a of the island Monastery of Däbrä Ḥayq. Iyyäsus Mo'a founded a monastic school at Ḥayq Ḥṣifanos and many young men from among the Christians and from areas further afield seem to have joined the monastic school which he founded. When they graduated from there, they are believed to have left Ḥayq and established their own monastic centers in different areas. Among the pupils of Iyyäsus Mo'a, Täklä Haymanot of Šäwa has later assumed particular significance in the monastic traditions of the Ethiopian church. (Taddesse,1972: 156)

After Täklä Haymanot return to Šäwa, he founded the monastery of Däbrä 'Asbo and lived in a cave with his disciples and he kept the *tabot* [consecrated] in the name of St. Mary in half the cave, which he partitioned with a Curtain straw. Then,Täklä Haymanot and his disciples began to have some contact with the local people, who could not understand their strange ways of monastic life. They probably used these early contacts for teaching the new religion to the local people. (Taddesse,1972: 156)

After Täklä Haymanot stayed for about 29 years with his disciples in Däbrä 'Asbo, he passed away.Following to his death; there was apparently a struggle between his disciples for the succession of his seat that Abunä Ya'əqob made an arrangement to divide the province of Šäwa for the disciples of Täklä Haymanot. Among these disciples, Abunä Qäwṣṥos was the first and after he appointed by Abunä Ya'əqob in the district of Särmät and Mähagəl, he founded the monastery of Nəbge Maryam like his master Abunä Täklä Haymanot. (*ibid*)

The hagiographical works of Abunä Qäwṣṥos deals with the life of King 'Amdä Ṣəyon; because, 'Amdä Ṣəyon ruled Ethiopia from 1314-1344 A.D. At the same

time, Abunä Qäwstos was also lived in the same century. Amdä Şəyon was the grandson of Yəkunno 'Amlak and the son of Wədəm Rā 'ad; and his military successes temporarily resolved the situation in favor of the Christian monastery. (Mantel and Nosnitsin, 2005: 229).

However, other Ethiopian sources reported as there was a serious conflict between the king and the monastic leaders; because, they accused him of polygamy marriage; and also his having concubines and also an incestuous liaison with his mother. Following this, 'Amdä Şəyon persecuted such monastic leaders including Abunä Qäwstos. (ibid)

'Amdä Şəyon's goal was to remove those monks; such as: Abba Bäşälotä Mika'el, Anorewos, Tadewos, Qäwstos, etc. from their loyal local followers and to relocate them in areas under relatively royal control. (Kaplan,1984: 256).

Among these monks, Abunä Qäwstos was one, and he was lived in fourteenth century and his father's name was Gälawdewos, the governor of Däwaro and his mother's name was Emmənä Şəyon. (Sergew,1976: 116).

Similarly, Nosnitsin (2010:915) also mentioned that, Abunä Qäwstos was lived between the thirteenth and fourteenth centuries and he is venerated by the EOTC. His *gädl* also shows that, he had a strong link with the hagiographic tradition of Abunä Täklä Haymanot.

Similarly, Kaplan (1984: 248) also mentioned that, the disciples of Täklä Haymanot, including Qäwstos were followed the missionary activities of Täklä Haymanot after he was died. After 'Amdä Şəyon died and his son Säyfä

'Ar 'əd became king of the country and he was eager to placate all parties until he had consolidated his grip on the throne, agreed to the conditions laid down by 'Abunä Ya'əqob and he returned the bishop's monastic alliance from exile. However, no sooner had the young rulers secured his position; then he returned to the ways of his father. (Kaplan,1984: 257).

The Egyptian bishop, 'Abunä Ya'əqob was framed a program to evangelize the region of Šäwa for the disciples of Täklä Haymanot; because, there was apparently a struggle for succession following the death of Täklä Haymanot. (Taddesse,1972:174).

However, the struggle between the disciples of Täklä Haymanot was changed followed by the advent of 'Abunä Ya'əqob and he reorganized the monastic groups in Šäwa and divided the areas of Šäwa for the disciples of Täklä Haymanot. (*ibid*)

In the East direction: Anorewos in Kələ'at¹, Qäwstos in Mähagəl and Särmat²; Tadewos in Şəlaləš³, and Matyas in Fäṭəgar⁴.

In the North West direction: Anorewos "the junior" in Morät⁵ and Wägədda⁶, Mäqorewos, in Märrhabetē⁷.

1. Gädlä Filəppos, f.197^a

2. Gädlä Filəppos, f.12^a. In his own gädl, Särmat was also his district, Gädlä Qäwstos, ff.68^b-69^a. Särmat seems to be an ancient name for what is today the central part of Bulga.

3. Şəlaləš, it is an ancient name for Itisa. Which is still a popular center of pilgrimage as the birth place of Täklä Haymanot. cf. Tekle Şadəq Mekuriya. *History of Ethiopia. (Amharic.)* II, p20.

4. Gädlä Filəppos, f.11^a. This area was immediately south of Şəlaləš on the plateau, Gädlä Qäwstos, ff.4-5. It included what are today the districts of Məṅğar and Şänkora.

5. Morät is found in the border Insaro to the south, and the river Addabay to the west.

6. Gädlä Filəppos, f.10^b. Wägədda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north and Morät to the south.

7. Gädlä Filəppos, f.11^b. Märrhabetē is still the name of the district between the rivers Wəñçit and Addabay before they join to form Ğäma in Därra.

To the south and south west: Anorewos “the elder” in Wārāb and Şāgaga⁸, Adḥani in Damot⁹, Iyosyas, in Wāj¹⁰, Yosef, in Ḥnnār’ət¹¹ and Gäbrä Krəstos, in Dāmbi, the border of Awaš river. Filəppos, the leader of the evangelists appears to have confined his activities to the area around Dābrä ’Asbo. (Kaplan, 1984:252)

As discussed, the time of the king of °Amdä Şəyon was full of conflicts in between monastic leaders and kings and local lords. This put most of the saints including Qāwştos to be exiled to pagan areas which gave the chance for the church to be expanded in to the southern part of the country. But Qāwştos and Tadewos are both said to have been killed on their ways in to exile.

Nosnitsin (2010 :915) by quoting Gädlä Qāwştos, mentioned that, he was beaten and imprisoned in Bāyyo, around Ḥnsaro in north Şāwa then killed in Ḥnsaro on Ṭərr 21st; and the vita (cf. Gädl) of Qāwştos was composed during the reign of ’Aşe Dawit II (1382-1413).

8. Gädlä Filəppos, f.10. Gädlä Anorewos, f.12. Wārāb and Şāgaga were in the district of Ḥndägəbṭon, ibid, f.93. Gädlä Zena Marqos, f.44a. Ḥndägəbṭon was in the Gudär river basin, south west of Gəndäbärät.

9. Gädlä Filəppos, f.11b. Until the Muslim invasions of the sixteenth century, Damot reoffered to the region south of the Blue Nile, and west of the sources of the Awaš river.

10. Gädlä Filəppos, f.12b. Wāj appears to have been the area immediately to the south of the head water of the Awaš.

11. Gädlä Filəppos, f.12b. Innärə’ət and Innarya seem interchangeable. The upper course of the great Gibe still called Gibe Innarya. Innarya is the area where Motälämi, the legendary king of Damot, is said to have withdrawn from being conquered by Yəkunno ’Amlak.

Nosnitsin (2010: 916) also mentioned that Gädlä Qäwṣṥos was composed between the years 1380-1388 A.D. by his disciple Abunä Mäba'a Şəyon of Əndägəbṥon.

This study will carry out the biographical, linguistic, literary features, (figurative languages) and textual tradition of Gädlä Qäwṣṥos.

1.2. Objectives of the study

The general objective of the study is to analyze the textual tradition of the Mss of Gädlä Qäwṣṥos, and also briefly discussed the biographical and philological of Gädlä Qäwṣṥos.

The specific objectives of the study are:

- To introduce the manuscripts of Gädlä Qäwṣṥos.
- To present the contents of Gädlä Qäwṣṥos.
- To discuss the textual history of Gädlä Qäwṣṥos based on the Mss available to the researcher.
- To assess the activities of the saint towards the expansion of Christianity and Monasticism.
- To analyze the biography of Abunä Qäwṣṥos.
- To analyze the linguistic and literary features of Gädlä Qäwṣṥos.

1.3. Method of the Study

The main activities that will apply by the researcher is carefully read Gädlä Qäwṣṥos line by line and also read different books and researches pertinent to the Vita.

The researcher will also conduct field trip to the monastery of Nəbge Maryam which is believed to be founded by the saint and other monasteries to find out more versions of the Gädl and collect oral information about the Saint.

The researcher will also conduct interviews with monastic officials in Nəbge Maryam and with traditional scholars and monks from different monasteries to collect different oral history about Abunä Qāwṣṥos.

The study will follow the approach of qualitative research method and the analysis of the text will apply a descriptive research method.

1.4. Statement of the Problem

Ethiopia developed its own literary language known as Gəʿəz since very early times. A vast body of literary works in Gəʿəz grew up from the fifth century A.D. onwards. However, a major problem towards Ethiopic manuscript is often no indication about the date when the works were written. (Hayatt, 1928: 246).

Similarly, Taddesse (1972:2) stated that, the composition of a *gädl* is thus a crucial factor. But it is often very difficult to establish precisely. The hagiographical traditions about a local saint generally consist of four essential parts.

(a), the story of his life: his evangelical work and his monastic pursuit in an isolated hermitage;

(b), the *kidan* or pact, which he receives from God in return for his endeavors. According to this the saint receives God's forgiveness for the sins of who every prays and is charitable to the poor and to the Church in his name;

(c), the miracle attributed to him both in his life time and after his death; and

(d), his *Mälk'ə* or the short hymns composed in praised of his holy life. Each of those sections, in part or as a whole, may be written at different periods of time.

And thus complicate the problem of fixing the date of the *Gädl*. Generally, the *Mälk'ə* and many of the miracles attributed to the saint after his death are written much later. (Taddesse (1972:3) According to Nosnitsin (2010: 916) however, the colophon of *Gädlä Qāwṣṥos* clearly reveals the date of its composition (from 1380-1388 A.D.).

Fouyas (1979:260) also stated that Ethiopic manuscripts are containing a historical frame work and religious interpretation. Equally there can be little doubt that their biographer did exaggeration in order to emphasize their piety which tends to be another problem.

The hagiographies of Abunä Qäwṣtos is an invaluable source of information about the Ethiopian medieval history in general, and the history of the expansion of Christianity during the reign of king ʿAmdä Şəyon in particular. Gädlä Qäwṣtos is not yet studied. So, this paper tries to answer the following research questions.

- How many manuscripts (copies) of Gädlä Qäwṣtos are available?
- Are there some literary values (figurative languages) and linguistic features in the vita of Gädlä Qäwṣtos?

- What events, actions and episodes are recorded in it?
- What did Abunä Qäwṣtos contribute for the expansion of Christianity during the Reign of king ʿAmdä Şəyon?

1.5. Significance of the study

The researcher believes that, the findings of the study will have to enhance our knowledge of the Ethiopian philology in general, and that of the Ethiopian medieval history in particular. So, this research is assumed to have the following significance:

- It will help to understand the general features of Gädlä Qäwṣtos.
- It will help the readers to become familiar with the religious, political, and historical dimensions of medieval Ethiopia and philological features of Gädlä Qäwṣtos.
- It will help to serve as starting point and resource for future research, and also generate for other philologist to conduct research or similar studies about other Ethiopic manuscripts; especially on the genre of *gädlät*.

Chapter two

2. Textual Tradition of Gädlä Qäwstos

2.1. General Information about Gädlä Qäwstos

The researcher identified and explored seven manuscripts of Gädlä Qäwstos. Among these Mss, the researcher could copy four Mss through digital means and the fifth Ms is found from National Archive and Library Agency (M-NALA) copied by hand. The first Ms (M-B.) is found from the Church of Abunä Qäwstos in the district of Bäyyo, near to Lämi town. The second and the third Mss. (M-N.¹ and M-N.²) are discovered from the Monastery of Nəbge Maryam which is found in the district (wārāda) of Tägulät and Bulga. The fourth Ms (M-J) is found from the famous Monastery of Ğärr Qəddəst Śəllase. The rest two Mss are (M-D.Ş. and M-D.L.) that are found in Däbrä Şəläləş (Itisa) and Däbrä Libanos monasteries are not digitalized by the researcher; because, the administrators of the monasteries did not give permission to the researcher.

2.2. Physical Description of the Manuscripts

A. The Manuscript of Ğärr (M. Ğ.)

The size of this Ms. is 26cm X 19cm. It bound with wood and its folio type is hard paper. The main body of the text started from fol. 5r ended on fol. 106v. The hagiographer used to write this text with black and red ink.

He used the red ink for the Name of God and other holy persons including Abunä Qäwstos.

Each folio is divided into two columns with 8-10 mm margin in between. The copyist tasted his traditional pen on the first folio of the Ms. and devoted to a pen trial: ብርዕ ሠናይ ዘፈተነ ቀለመ ጸሐፊሁ ዕገሌ. 'A nice pen [by] which [someone] pen trial the ink the writer is somebody'. The second and the third

folios are blank. On the below margin of the fourth folio, there is a stamp of the Monastery of Ğärr.(see Ann.2)

The hagiographer is introducing the text by glorifying the name of God:

*በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ በቅድስት ሥላሴ እንዘ አአምን
ወእትመኃፀን እክህደክ እነ ገብሩ ለክርስቶስ አንተ ፀርዮ ሰይጣን*

*In the Name of the Father, and of the Son, and of the Holy Spirit, One God;
I, the servant of Christ, abnegate you Satan, my enemy, believing in and
entrusting by the Holy Trinity.*

All the folios had uniformly 25 lines except fol.5r which has 22 lines. The hagiographer inserted a colophon on the fol.54r: ቀኛዝማች ወልደ ማርያም በ፲፱፻፲ ዓመተ ምሕረት በዘመነ ማርቆስ በግንቦት ፯ ቀን ጀር ገዳም ይዘውት ገቡ መጦሪያ መሬታቸውን...On Gənbət 7 of the year of Mark, 1910, Qäññazmač Wäldä Maryam entered into the Monastery of Ğärr with his land ...

There is a stamp of this person below to the colophon (see Ann.3). But fol.54v, fol.18r and fol.94v are blank.

The scribe of this text wrote his baptismal name and the baptismal name of the owner who sponsored the scribe:

*ጸሎቱ ወበረከቱ የሀሉ ምስለ ፍቁሩ ወልደ ጻድቅ ወጸሐፊሁ ወልደ ጊዮርጊስ ለዓለመ
ዓለም አሜን:: (fol.5v)*

May his [Qäwstos's] prayers and benediction be upon with his beloved Wäldä Şadəq; and with the scribe Wäldä Giyorgis forever and ever amen.

The scribe finishes the combat of Abunä Qäwstos by revealing the date of its composition in the fol.106v:

*ተፈጸመ በሰላም ዘእንበለ ደዌ ወሕማም በ፲፱፻፳፰ ወ፯ ዓመተ ምሕረት ንጉሠ
ነገሥት ምኒልክ*

Without illness and disease, it is finished in the Year of Mercy 1887 [during the reign of] Mənilək, King of Kings.

There is also a colophon on fol.107v which describes the name of the person who donates the manuscript to the Monastery and the year it was given:

ዘመጽሐፍ ዘውእቱ አሳኝኦ ወልደ ጻድቅ ዘወሀቦ ለገዳመ ጀር በ፲ወ፰፻፺፬ ዓመተ ምሕረት በዘመነ ሉቃስ ንጉሠ ነገሥት ዳግማዊ ምኒልክ፡፡

This book is belongs to Azzaž Wäldä Şadəq who gave it to the Monastery of Ğärr in the year of Luke 1895 [E.C.] [during the reign of] Mənilək, King of Kings.

The last folio of the Ms. Fol.108 is blank.

B. The Manuscript of Bāyyo (M.B.)

The size of this Ms. is 23cm X 16cm. It is bounded with wood which is covered with a piece of cloth (*suti*) and also had its leather case for keeping it (*Maḥdär*). This combat was written on a neat parchment (*Bəranna*) and it has 140 folios.

On the first folio, there is a colophon introducing the name of the donor: በወርቅ ሰኔ ፪ ቀን ፶፰ ዓ.ም ከሰይፈ ሥላሴ በአትርሱን የመጣ ወስመ ጥምቀቱ ገብረ ማርያም፡፡(fol.1v)

It is given; by said to that, “be forget not [us]!” on the month of Säne 2, 58 [E.C.] from Säyfa Śällase whose baptismal name is Gäbrä Maryam.

There is also a colophon which warns and ex-communicates the one who attempts to damage and steal the manuscript:

ዘሰረቆ ወዘፈሐቆ ውጉዘ በሥልጣነ ኢጥሮስ ወጳውሎስ አባ ወልደ ሥላሴ ሸሸጉ.(fol.1v)

The one who scratches and steals this book let be excommunicate by the authority of Peter and Pole, Abba Wäldä Śällase Śəššəgu.

The copyist used to write this text with black and red ink. He used the red ink to written down the name of God and other holy persons including Abunä Qäwstos.

Each folio divided into two columns with 5-7 mm margin in between and it has uniformly 20 lines except fol.19r which has sixteen lines. ff. 33r and 88.v are blank.

The copyist begins his text with illustration (*ḥārāg*) on the above margin of the text after which he describes the nature of God. (See Ann.4)

*በሰመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ በቅድስት ሥላሴ እንዘ አአምን
ወእት-መኞን እክህደክ አነ ገብሩ ለክርስቶስ አንተ ፀርዮ ሰይጣን*

*In the Name of the Father, and of the Son, and of the Holy Spirit, One God;
I, the servant of Christ, abnegate you Satan, my enemy, believing in and
entrusting by the Holy Trinity.*

There is also a stamp of the church at the bottom of the text.

The Ms. is paginated with pencil in Arabic number. Unlike the other Mss, the scribe of this Ms. wrote one hymn (Mälk'ə) of Abunä Qäwstos on fol.19v.

*ሰላም ለአፅዳዊክ በጊዜ ጸሎት ዘሰፍሐ፡፡
ወለአብራኪክ ካዕበ በሰጊደ አምላክ ዘተግሃ፡፡
በዘት-ትዌከፍ ቀውስጦስ እንተ ላዕሌክ በጽሐ፡፡
እንዘ ያርእዮክ አጽባዕቶ ቀይሐ፡፡*

*ወልደ ማርያም ነበበ ኪያክ ሙቁሐ፡፡
Salutation to your hands stretched forth during prayer;
And to your knee which is active to prostrate to the Lord;
While Qäwstos may receive it [the torture] arrived upon you;
May he [Lord] will see you his mercy [lit. red] hand;
The son of Mary talked to you, [while you there] in the prison.*

The copyist also wrote his name and the owner's (commissioner's) name at the end of the combat of Abunä Qäwstos.

ጸሎቱ ወበረከቱ የሀሊ ምስለ ነፍሱ ጸሐፊሁ ተክለ ወልድ ወምስለ ገብሩ ወልደ ሥላሴ ለዓለመ ዓለም አሜን።

May his [Qäwṣṣos's] prayers and benediction be upon the soul of the scribe, Täklä Wäld; and be with His servant Wäldä Śällase, forever and ever Amen.

Unlike the other Mss., this combat of Abunä Qäwṣṣos is divided into weekly reading and each seven dates of the week wrote on the above of the text with pencil. Finally there is a stamp of Abba wäldä Śällase below the Fol.3v, 80v, 92v, 114v, 124v, 138v and 140r. The copyist of this Gädl also wrote three miracles of St. Giyorgis and Abunä Mäba^a Şayon¹² next to miracle of Abunä Qäwṣṣos from fol.125r-127v and from fol.128r-140r respectively.

This Gädl was briefly described in 1993, by Getachew Haile in the EMMML, 4490.

C. The First Manuscript of Nəbge (M. N¹.)

The size of this Ms. is 35cm. X 221cm. It is bounded with hard cartoon and covered with a piece of cloth (*suti*).

This combat is written on a paper sheet and has 146 folios. The first folio is blank and on the second folio there is the ex-communication (*Wəgzät*) mixing with Gə^əz and Amharic languages.

የንብጌ አቡነ ቀውስጦስ ወቅድስት ማርያም ወሺፈጅ ቅዱስ ገብርኤል ገዳም መጽሐፍ ነው። ማንም ሰው እንዳይነካው ውጉዝ ለይኩን በስልጣን ጳጥሮስ ወጳውሎስ ውጉዝ ከመ አርዮስ የታሰረ ይሁን ይሁን።

12. The first composer of Gädlä Qäwṣṣos between the years 1380-1388. As the hagiography of Abunä Qäwṣṣos is clearly revealed, he is the only left disciple of the saint. (Nosnitsin 2010)

This book is belongs of the monastery of Nəbge Abunä Qāwstos, St. Mary and Šifājǝ St. Gäbrə'el. No one allowed to touch it [if someone wants to touches it] let she or he be excommunicated like Arəyos by the authority of Peter and Paul.

The copyist also wrote his baptismal name into the text. Let see the sentence.

ጸሎቱ ወበረከቱ የሀሉ ምስለ ፍቁሩ ----- ወጸሐፊው ኃይለ ጊዮርጊስ ለዓለም ዓለም አሜን። (fol.3r)

May his prayers and benediction be upon with His beloved and with the scribe Ḥaylä Giyorgis forever and ever Amen.

The main body of the text starts by introducing the nature of God; like the other Mss. (The Ğärr and the Bāyyo). He also used black and red ink for the writing of this text.

Each folio divided into two columns with 8-10 mm margin in between; and it has also unlikely 31, 32 and 33 lines between all the folios except f.89r which has 28 lines, f. 90r, 27 lines, f.137v, 8 lines, f.138r, 28 lines and f.143r, 30 lines.

The copyist also clearly revealed on the colophon of fol.87v, the year when he scribed the manuscript.

ዝንቱ መጽሐፍ ተጽሕፈ በዘመነ መንግሥቱ ለንጉሠ ነገሥት ኃይለ ሥላሴ መኩንን እንዘ አበ ምኒት ጽጌ ማርያም ዘሀገረ ንብጌ። ተጽሕፈ በዘመነ ማቴዎስ በ፲፫ወበ፱፻፵ወ፩ ዓመት እንዘ ሀሎ በደብረ ጊዮርጊስ ሰማዕት ዘጸሐፎ ኃይለ ጊዮርጊስ ስሙ።።

This book was scribed during the reign of Ḥaylä Šəllase I Mäkönnən, King of Kings while Šəge Maryam was the Abbot of the Monastery of Nabge; and it was written down in the year of Matthew in 1941 E.C.; the name of the scribe Ḥaylä Giyorgis and written down while there is in the Cathedral (däbr) of Giyorgis Säma'ət (lit.Martyrdom).

Unlike the other Mss., it annexes Gädlä Tadewos which begins from ff.88r up to ff.151v with illustration next to the *Gädl* under discussion (see Ann.5). The *mälk^ᶜ* of Abunä Qäwstos is clearly scribed by a different hand:

ኦ አምላክ ቀውስጦስ ዕቀቦ ወአድኅኖ እመክራ ሥጋ ወነፍስ ለመምህርነ ጽጌ
ማርያም ወምስለ ጸሐፊሁ መንክረ ጊዮርጊስ ለዓለመ ዓለም አሜን።
*O! Lord of Qäwstos may you keep and cure the body (flesh) and soul
of our teacher Şäge Maryam and the Scribe Mänkarä Giyorgis forever
and ever amen.*

This manuscript, unlike the other Mss, had the image (*mälk^ᶜ*) of Abunä Qäwstos including the image (*mälk^ᶜ*) of Abunä Tadewos and King Dawit (David II). (see, ann.6)

D. The Second Manuscript of Nəbge (M. N².)

The size of this Ms. Is 27cm. X 20cm. It is bounded with hard cartoon and covered its half part with leather.

This *Gädl* was written on hard paper not parchment and the text has 135 folios.

Each folio divided into two columns with 5-7mm margin in between. Unlike the other Mss., there is no colophon into the folios.

All the folios had uniformly 20 lines except f.112v which has15 lines, f. 108r and f.113r which have17 lines, f.125r.which has18 lines and the last f.135v with 6 lines.

The copyist of this combat put the baptismal name of Queen Zäwditu, and Ḥaylä Śällase I and himself.

ትንብልናው ወኃይለ ጸሎቱ የሃሉ ምስለ ንግሥትነ አስካለ ማርያም ወምስለ
እግዚእነ ኃይለ ሥላሴ ወምስለ ጸሐፊው ወልደ አማኑኤል ወምስለ ሱልነ ደቂቁ
ለዓለመ ዓለም አሜን። (fol.124r)

*May his (Qäwstos's) intercession and power of pray be with our
Queen, Askalä Maryam, and be with our king (Lord) Ḥaylä Šällase
and be with the Scribe Wäldä 'Amanu'el and be upon with all us his
sons forever and ever Amen.*

This combat is divided into weekly readings and the name of each seven weeks are written on the top margin of the text and its page numbers are also written around the same place.

E. The Manuscript of National Archives and Library Agency (M.NALA.)

The size of this Ms. is 24.9cm. X 17.9cm. It is bounded with wood which is covered with decorated leather.

Each folio is divided into two columns with 6-7 mm margin in between. This combat was written on a neat parchment (*Bəranna*) and it has 113 folios. The first and the second folios are blank except the second folio where there is a pen trial:

መልዐ መንፈስ ቅዱስ በላዕለ አቡነ ቀውስመስ።

The Holy Spirit was filled upon Abunä Qäwstos.

All the folios had uniformly 22 lines except the first which has 20 lines and f. 60v with 9 lines. The combat is divided in to weekly readings and names of each seven weeks are written on the top margin of the text.

Similarly, with the second Ms of Nəbge, this combat was written down by two scribes.

*ጸሎቱ ወበረከቱ የሃሉ ምስለ ፍቅርቱ እኅተ ማርያም ወጸሐፊው ገብረ ወልደ
ለዓለመ ዓለም አሜን።(Fol.3v.)*

*May his (Qäwsṣos's) prayers and benediction be upon with his beloved
Ḥḥätä Maryam and the scriber Gäbrä Wäld, forever and ever amen.*

The baptismal names of the second copyist and commissioner are scribed at the end of the text.

*ተአምሪሁ ለአቡነ ቀውሰጦስ ብፁዓዊ ጸሎቱ ወበረከቱ የሀሉ ምስለ ፍቁሩ
አጽመ ጊዮርጊስ ወምስለ ፍቅርቱ እኅተ ማርያም ወጸሐፊሁ ኪዳነ ማርያም
ለዓለመ ዓለም አሜን::(fol.112v).*

*The miracle of his gracious Abunä Qäwsṣos; may his prayers and
benediction be upon with his beloved Aṣጦmä Giyorgis and Ḥḥäta
Maryam and the scriber Kidanä Maryam forever and ever Amen.*

Chapter Three

3. Biographical Analysis of Abunä Qäwstos

This paper examines five manuscripts of Gadla Qawstors. Among these Mss., the researcher selected one Ms. which was discovered from the famous monastery of Ğärr Holy Trinity to analyze the biography of Abunä Qäwstos; but, he consulted all Mss. to identify as such there is a difference between them.

Before providing the analysis of the biography of Abunä Qäwstos, discussing the (place) where about of the Monastery of Abunä Qäwstos is worth mentioning along with some discussions of the oral accounts of the Saint.

3.1. Oral Accounts on Abunä Qäwstos

The monastery of Nəbge St. Mary and Abunä Qäwstos is believed to be founded by Abunä Qäwstos in the 14th century. Nosnitsin (2010: 916) also stated that he established the sanctuary of Nəbge Maryam.

This monastery is located in the Amhara region, North of Šäwa administrative zone, and in the district of Tägulät and Bulga in the gorge of Žäma [river]. The monastery is 67kms far from Addis Ababa and around 15kms from Šäno town. There is no clear evidence when this church was founded (established).

The monastery has two churches. The old one is named by St. Mary and the second one is by the Archangel Gäbrə'el (see Ann.7). There is also the tomb of Abunä Qäwstos in the church of St. Gabra'el. According to Qäsis Dämæss; Abunä Qäwstos was buried under the church of Archangel Gäbrə'el (see Ann.8). Besides, there was a small church before the church of St. Gäbrə'el was built up on the tomb of Abunä Qäwstos. (Dämæss, March 8,2005 E.C.).

There is also a big tree surrounding to St. Mary and St Garl'el churches and this tree had its own story relating with Abunä Qäwstos. According to Qäsis Arragaw (March 8,2005 E.C.), when Abunä Qäwstos was lived in the monastery, one day a big serpent came out from this tree and bit Abunä Qäwstos. (see Ann.9).

This account of the saint was handed down from generation to generation. But, Gädlä Qawstos and other evidences did not approve this as he was buried in this monastery. When Gädlä Qawstos clearly mentioned where he was killed by the soldier of 'Amdä Şayon at the district of Ensaro and the sub district (Qäbäle) of Qänn; but, it didn't described where his cemetery was.

3.2. His parents

The combat of Abunä Qäwstos is started by introducing the parents of Abunä Qäwstos how his father Gälawdewos had been given alms to the poor people by the name of God and how he married his (Qawstos's) mother, Emmänä Şayon and that they stayed without getting/having their own son; because, Emmänä Şayon was barren. Finally they have got a handsome son by the announcement of Archangel Mika'el, Gabr'el and St. Mary.

*ወነበረ ጅዱ ብእሲ ወልደ መኩንን ዳወሮ ዘሰሙ ገላውዴዎስ ፈራሂ
እግዚአብሔር ወዘይገብር ሠናየ ለነዳያን ወለምስኪናን በእንተ ስመ እግዚእነ
ኢያሱስ ክርስቶስ ... ወሰሚያ አቡሁ ዘንተ ነገረ አንከረ ወሰብሆ
ለእግዚአብሔር ወአምጽአ ሎቲ ለወለተ ማቴዎስ መኩንን ዐቢይ ክርስቲያናዊ
ዘሰማ እምነ ጽዮን ወአስተዋሰብዎ በሕገ ወንጌል ከመ ሠርዕዎ ሐዋርያት ...
ወአሐተ ዕለተ በዕለተ በዓሉ ለቅዱስ ሚካኤል ሊቀ መላእክት አመ ፲ወ ፪
ለወርቅ ታህግሥ እንዘ ይጸልዩ ከመዝ ቅድመ ሥዕላ ቀዋሞሙ መጽኡ
ገቢሆሙ ቅዱስ ሚካኤል ወቅዱስ ገብርኤል ምስለ እግዚአብሔር ማርያም*

ወላዲተ አምላክ ... ወይቤልዎ ሰላም ለክሙ ኦ ገላውዴዎስ ወእምነ ጽዮን
ምንተ ተኅሥሠ ኩሎ ጊዜ ቅድመ ሥዕላ ለእግዝእትነ ማርያም እስመ ተሰምዐ
ጸሎትክሙ በቅድመ እግዚአብሔር ከመ ትርክቡ ወልደ ቡሩክ ወልዑለ በኅበ
እግዚአብሔር ... (ff. 5v-7v).

There was a man by the name Gälawdewos who revered God and was the son of the governor of Dawäro.¹³ He used to perform good deed to the poor and needy people in the name of Jesus Christ ... Hearing this his [Gälawdewos's] father admired and praised God; and he brought Emmänä Şəyon, the daughter of the honored Christian governor Matewos, to him; and got him married with her according to established the Law of the Gospel by the Apostles On Tahəsás 12 (20th December), the day of the commemoration of St. Mika'el the Archangel: while they [Gälawdewos and Emmänä Şəyon] were praying standing before her [St. Mary] icon, St. Mika'el and St. Gabra'el came to them with our Lady Mary, the mother of Lord... and said (to them), "peace be with you O! Gälawdewos and Emmänä Şəyon! What do you always search for in front of the portrait of our Lady Mary? That your, beseech is heard before God; so that you will get a blessed and esteemed son on to God."

13. This place is found near to Däbrä Sina.

3.3. His Birth and Baptismal Day

3.3.1. His birth

As stated above, Abunä Qäwsäos was born to the royal family Gälawdewos and Emmänä Şəyon who were known for gathering the elderly poor together and providing them with their needs. The birth date of Abunä Qäwstos has been stated in all Mss. Let see as follows.

*ወበሳኒታሁ አመ ፩ ለወርኃ ግንቦት ወዐለት እስከ ፮ ሰዓት እንዘ ታበልዖመ.
ለነዳያን ወታለብሶመ. ለዕሩቃን ወጸውዐቶመ. ለካህናት ከመ ትግበር ሎመ.
ምሳሌ ዓቢዩ በእንተ ተዝካረ በዓለ ልደታ ለእመ አምላክ ማርያም ... ወበጊዜ
፱ ሰዓት እንዘ ሀለዉ ካህናት በውስተ ጽርሐ ቤታ ... ወለደት ንጹሐ ወልደ
ዘግልቡብ በልብሰ ብርሃን ... (Fol.13v)*

*On the next day, on Gənbət 1 at 6 o'clock, she spent [stayed] by
summoning the clergies for lunch, the needy to feed, and the deserted
[naked] to dress in commemoration to the birth day of the mother of
the Lord, Mary. When the time was 9, while the clergies were in her
house... she gave birth to the purified son who was covered with a
bright cloth.*

3.3.2. His Baptismal Day

After Abunä Qäwstos was born and become forty days old, his parents Gälawdewos and Emmänä Şəyon went to the church with their child to get him baptized. He was baptized by the priest Əndərəyas and Şägga Zä'ab, the father of Täklä Haymanot. All the Mss. Consulted in the study stated the baptismal day of Abunä Qäwstos.

*ወእመ ኮኖ ፵ ሰለተ እምአመ ተወልደ ጸውዕዎመ. አቡሁ ወእመ. ለአቡነ ጸጋ
ዘአብ አቡሁ ለአቡነ ተክለ ሃይማኖት ብእሲሃ ለእግዚእ ኅረያ ወለተ እኅሃ*

ለእምነ ጽዮን እው ለዝንቱ ሕፃን አቡነ ቀውስጦስ ወለእንድርያስ ቀሲስ እንወ
ዝንቱ ጸጋ ዘአብ ከመ ያብእዎ ክርስትና በከመ ሕግ ዘይደሉ ዘሠርዕዎ አባዊን
ሐዋርያተ ክርስቶስ ወተክህነ እንድርያስ በሕገ ቅስና ወጸጋ ዘአብ በዲቁና
ለአጥምቆተ ዝኩ ሕፃን አቡነ ቀውስጦስ... (Fol.14rv)

When he was forty days old, his father and mother called Abunä Šägga Zä'ab who was the father of Abunä Täklä Haymanot and the husband of Egzi'ə Haräya, the daughter of Emmänä Šəyon's brother; who was the mother of this child. Šägga Zä'ab and Endəryas the priests took this child to Christen him according to the Law set by our Fathers, the Apostles of Christ; and the child Abunä Qäwstos was baptized by Endəryas who served as a Priest and Šägga Zä'ab as Deacon.

According to his Gädl, Qäwstos was given by his parents to his uncle Šägga Zä'ab so that he could grow up with Abunä Täklä Haymanat. After staying few years, Šägga Zä'ab took them (Abunä Täklä Haymanat and Abunä Qäwstos) to Abba Həywät Bənä Bäšəyon to let them learn ethics, wisdom and others books of church.

ለዝንቱ መምህር ሕይወት ብነ በጽዮን ወውእቲኒ አንዘ ይሚህሮሙ ሥርዓተ
ኩሉ መጻሕፍተ ዘነቢያት ወዘሐዋርያት ወአብጽሑ ኩሎ ትምህርተ ቤተ
ክርስቲያን በጌ ዓመት እምአመ ተወልዱ አባ ቀውስጦስ ወአቡነ ተክለ
ሃይማኖት ኅቡረ ተሐጺኖሙ እምነበ አባ ሕይወት ብነ በጽዮን በሀገረ ዝም...
(Fol.4or)

This teacher, Həywät Bənä Bäšəyon, has started teaching (them) the canons in the Books of all the prophets and the Apostles; and they

finished all the teachings of the Church in seven years. Since the time when Abunä Qäwṣṣos and Abunä Taklä Haymanot were born, they grew up together in the district of Zəm under Abba Ḥəywät Bənä Bäṣəyon

3.4. His Ordination as Deacon and Journey to Jerusalem

3.4.1. His Ordination as Deacon

After they finished their education, Abunä Qäwṣṣos and Abunä Taklä Haymanot went to Təgray to be ordained as deacons from Archbishop Gerəlos¹⁴. Nosnitsin (2010:916) also stated that they were six years and six months old when they were ordained as deacons.

ወእምዝ ኅብረ ሎቲ ሢመተ ዲያቆናት ዘምሰለ ኣቡነ ተክለ ሃይማኖት ወወሀቦሙ ሢመተ ዲያቆናት በኣሐቲ ዕለት ኅቡረ ወኣንበሮሙ በጊዜ ድራር ለኣባ ተክለ ሃይማኖት በየማኑ ወለኣባ ቀውስጦስ በጸጋሙ ወኅደረ ኅቡረ ምስሌሆሙ እንዘ ይትቀነዮሙ ወይስእሎሙ ነገረ ሃይማኖት ... (fol.46r)

And then he (Gerəlos) prepared ordination to him (Qäwṣṣos) and gave them an appointment of Deacon with Abunä Taklä Haymanot within a day together and he sat down Abba Taklä Hamanot in his right side and Abba Qäwṣṣos in his left side at the time of dinner; and he passed the night with them discussing theology.

14. Archbishop Gerəlos is the 24th bishop of Ethiopia starting from Abba Sälama [Frumentius] Käsate Bərhan.cf. Ḥəruy Wäldä Šallase.1921.Wazema (Amharic) p80.

ወበእንተዝ ፈቀደ ይንበር ውሰቴቱ ወአንዘ ይትጋደል ህዩ በሕገ ምንኩሰና።
ወእምዝ ነበረ ህዩ ጅተ ዓመተ ወጅተ አውራጃ ወሶቤሃ ጸውዖ አባ እንድራኒቆስ
ወይቤሎ ሑር ሀገረክ ብሔረ ኢትዮጵያ እስመ ይእቲ ክፍልክ... (Fol. 59v)

Therefore, he wanted to live in to this place and begin an ascetic life into. Then, there after he stayed here for two and half years, Abba Endəranīqos called (him) and said to him; “Go to your country Ethiopia; because, it (she) is favorable to you.”

As briefly stated in Gädlä Abunä Qäwstos, after he returned to Ethiopia with his father, he went to Aksum to be ordained priest from Bishop Abba Yoḥannəs¹⁶. He was 32 years old by the time he was ordained a priest. After ordination, he went back to his birth place and began to spread the Word of God to his country men and women.

ዮምኒ ይእዜ ተንሥኡ ወሐሩ ንበ አባ ዮሐንስ ጳጳስ ... ወዘንተ ብሂሎ ሄሞ
ሂመተ ቅስና በ፴ወጅ ዓመቱ እምአመ ተወልደ። ወእምዝ ተንሥኦ እምንበ
ጳጳስ ወመጽኦ መንገለ ምድረ ሸዋ እምሀገረ ትግራይ ወበጽሐ ሀገረ ወግዳ...
(Fol.62r)

Today now, they stood up and went toward the bishop Abba Yoḥannəs... after saying this, he ordained him as priest after he was born 32 years old. And he (Qäwstos) left the bishop and went to the land of Šäwa from Təgray and arrived at the district of Wägədda¹⁷.

16. Archbishop Yoḥannəs is who take the authority from Abba Täklä Haymanot of Däbrä Libanos in the 14th c during the reign of 'Agbə 'a Şəyon (1268-1277). cf. Həruy Wäldä Śəllase.1921.Wazema (Amharic).

17. Wägədda is still the name of the edge of the plateau overlooking the precipitous districts of Tägulät to the north and Morät to the south. cf. Taddesse, 1972.

3.5. His Service of Evangelization

After he ordained Qäsis, Abunä Qäwṣtos began to preach the Gospel to the people of Wägödda and did different miracles before the people; then demolished the Idol which was worshiped by the people and converted them to Christianity by baptizing them (by) the name of the Father, of the Son, and of the Holy Spirit. From there, he started preaching Christianity fighting “pagan cults” and performing miracles.

ወእምድጎረ ተመይጠ እምኢየሩሳሌም ነበረ ጎዳጠ መዋዕለ ውስተ ምድረ
ወግዳ ወተንሥኦ እምጸማዕቲ ማጢ ወዐርገ ቀዳሚ ደብረ የይ ወረክበሙ
ለሰብኦ ደብር እንዘ ያመልክዎ ለሰይጣናት ... ወዘንተ ብሂሎ ነሥኦ ለቆርኪ
ጣዖቶሙ እምላዕለ ውእቲ ያም... ወወጸፎ ዲበ ዕብን ዓቢይ ወገንጳሎ ... ወሶበ
ርእዩ ዘንተ ተአምረ አቡነ ቀውስጦስ ነሎ ከልሁ በዓቢይ ቃል ወይቤሉ አመነ
በአምላክክ ኦ አቡነ ኄር ቅዱሱ ለእግዚአብሔር ወኢትደምረነ ምስለ መሰርያን
... ወእምዝ አውሥኦ አቡነ ቀውስጦስ ወይቤሎሙ ኢይረክበክሙ እምዝ
ዳግመ ገሐነመ እሳት... ወንሥኡ ጥምቀተ እምእዴየ ከመ ኢይርክብክሙ
ከነኔ ሲኦል ወደይን ወአማዕተበ ላዕለ ማይ ወአጥመቆሙ::: (Fol. 65r-73r).

Thereafter, he returned from Jerusalem, and stayed in the district of Wägödda. He left the cave of Maṣi (near to woqolo village) and ascend to the hill of Yäy where he found the people of the hill worshipping to satans ... after saying this, he took up the Idol Qorki from the tree ... and vanquished it with a big stone and crushed it ... When they saw the miracle of Abunä Qäwṣtos, all the people cried loudly and said, “O! Our father the merciful and the blessed, now we believe in the name of your Lord, may you not classify us with the magicians...” then Abunä Qäwṣtos replied to (them) “may the fire of the hell wouldn’t meet you again ... may now my hand baptize you so that

you will not face the suffering and judgment of the hell.” He then blessed the water and baptized them.

According to the hagiography of Abunä Qäwstos, he baptized and preached the Gospel of Jesus Christ, and built different churches and appointed servants of the church in to the different places of Šäwa.

ወአውሥአ ውእቱኒ አቡነ ቀውስጦስ ወይቤ አንሰኒ አጠምቀክሙ በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ... ወእምድኅረ ሐነፀ ካልዓ ቤተ ክርስቲያን በስመ ቅዱስ ሚካኤል ሊቀ መላእክት ውስተ ሀገረ መሐግል ወአጥመቆሙ ለሰብአ ይእቲ ሀገር ውስተ ፈለገ ጨንጊ ፶፫ወ፳ተያተ ዕደው በአሐቲ ዕለት ወሣመ ሎሙ ፳ወ፴ተ ካህናተ :: ወእምዝ ዓርገ ደብረ መንዲዳ በላዕሌሃ ሐነፀ ቤተ ክርስቲያን በስመ ቅዱስ ቴዎድሮስ ሰማዕት ... (fol.75v).

And Abunä Qäwstos replied saying, “But I baptized you in the name of the Father, and of the Son, and of the Holy Spirit one God ...” After that, he built other church in the name of the Archangel St. Mika’el in the district of Maḥagäl (near to Nəbge); then, he baptized five thousand six hundred people in the river of Čängi within a day; and he also appointed to (them) twenty four priests (servants of church); then, he went up to the hill of Mändida and built up a church in the name of Tewodros, the Martyr...

While serving his people, he began to struggle with the governor of Fäntalle which ended up being in jail by the soldiers of the governor.

ወረክቦ መኰንነ ውእቱ ደብር ወአንዘ ወቀሠፎ እንዘ ይብል መጻእክኑ ከመ ትሰድደኒ እምሀገርየ ... ወዘንተ ብሂሎ ፈነዎ አሢሮ ንቦ ሀገረ አግብርቲሁ እንዘ ይብል ለእመ በጽሐ ንቤክሙ ዝ ብእሲ ውግርዎ ውስተ ግብ... (fol. 86r)

And the governor of this territory found and arrested (him); and beaten (Abunä Qäwstos) saying, "Did you come to my district to expel me from my country?" After saying this, he exiled him to the district of his servant ordering, "while this man arrived at you, throw him into the pit."

According to the hagiography, the governor of Fäntalle¹⁸ released Abunä Qäwstos being aware of the grace of Abunä Qäwstos and miracles done by him. Even the governor was converted to Christianity along with the people of his district. The governor's devotion to the new faith he embraced urged him to fight the rulers of the Muslims in his area. (Taddesse, 1972:186)

*ወእምዝ ቦኡ ውእቱ መከንን ወሰራዊቱ ወሠሪቲ ወእጉሃ በዋ፡፡ ወረከብዎ
ለአቡነ ቀዋሞ እንዘ ይጸሊ ታሕተ ጽላሎተ ያም ዘሀሎ በአንቀጽ ዴዴሆሙ
ለእሉ አግብርት ወወድቁ በገጸሙ ዲበ ምድር ወሰገዱ ሎቱ ወከልሁ በዐቢይ
ቃል እንዘ ይብሉ አማን በአማን አልቦ አምላክ ዘእንበለ አምላክ አባ ቀውሰጦሰ
... (fol.89)*

Then, the governor and his troops and Säriti (magician) and her brother Bäwwa, went and found our father praying under the shadow of a tree which was at the gate of the servant; then, these servants bowed down to him, and said by shouting loudly, "Truly and sincerely there is no god without the Lord of Abunä Qäwstos!"

18. This place is found near to Lake Mätähara. Cf. Taddesse, 1972.

3.6. Abunä Qäwṣṣos as Half brother of King Yəkunno ʾAmlak

According to the Gädl under discussion, Yəkunno ʾAmlak is the half brother of Abunä Qäwṣṣos. Except the hagiography, there is no any concrete evidence to prove this story. Taddesse (1972: 66) also states that the origins and early life of Yəkunno ʾAmlak still remain very obscure. On his father side tradition makes him a descendent of Dəlnäʾad who is said to have been the last Aksumite king deposed by the Zagʷwe. His mother is nevertheless said to have been on the slaves of a rich Amhara chief in Sägärat¹⁹.

ወእምዝ ካዕባኒ ተናገረታ ከመ ሰብእ ሥዕለ እግዝእትነ ማርያም ለእምነ ጽዮን
ወትቤላ ቀዲመ ትወልዲ ፩ደ ወልደ ውእቱ ወልድ ኢይከውን ለኪ እላ ሐራ
ሰማያዊ ንጉሥ። ወካዕባ ትወልዲ እምካልዕ ብእሲ እሰራኤላዊ ወይከውን
ንጉሠ ከሉ ኢትዮጵያ ወእመ ወለድኪዮ ሰምደዮ ሰሞ ይኩኖ አምላክ።
(fol.8r)

Then, again the Icon of our Lady Mary spoke unto Emmənä Şəyon like a person saying, “First, you will give birth to a son; [but] he will not be with you as a son; but, be the servant (lit.Soldier) of the King of Heaven. Again, you will give birth to a son from an Israelite whom you shall name his as Yəkunno ʾamlak; and he will be the King of the whole Ethiopia.

As the hagiography of Abunä Qäwṣṣos is clearly mentioned that, Yəkunno ʾamlak was the half brother of the saint; but, there is no any evidence that supported the *gädl*. Therefore, this paragraph is still open for discussion.

19. This place is found on the main road of Lake Ḥayq. cf. Taddesse, 1972.

3.7. His Last Struggle and Imprisonment

During the reign of king ʿAmdä Şəyon, many monks, priests, and Gospel preachers were leaving their home and monastery and exiled to other area; few monks were also killed by the soldiers of the king. Among these monks, Abunä Qäwṣṣos is one. He condemned the King because he was having concubines and also an incestuous liaison with his mother. In the same way, Nosntsin (2010, 916) stated that Abunä Qäwṣṣos criticized king ʿAmdä Şəyon I for his marital habits, but was beaten and imprisoned in Bāyyo and killed in ʿEnsaro on 21 ṭərr (29, January).

ወእምድጎረ ዝኒ ነግሠ ዓምደ ጽዮን ንጉሥ ወልደ ይኩኖ አምላክ ወሄሞ ንቡረ
እድ በፈቃደ ያዕቆብ ጳጳስ ላዕለ ሀገረ ሰርማት ወመሐግል ወወሰክ ሎቱ ፲
ጉልተ ሀገር፡፡ወሐረ ሀገረ ከፋ ወፀብዖ ለንጉሠ ጃንጃሮ ወከፋ ወሞዖ በኃይለ
ጸሎቱ ወሐረ ንበ ምድረ ከፋ ወገብረ ፸ አብያተ ክርስቲያናት ወቀደሰ ሎቱ
አባ ያዕቆብ ወሰበክ ሃይማኖተ ክርስቲያን ወእንዘ ሀሎ ውስተ ሀገረ ከፋ ሰምዐ
ከመ አውሰባ ለዕቅብተ አቡሁ ዓምደ ጽዮን ወከመ ሰደደሙ ለአቡነ ፊልጶስ
ወእንድርያስ ቀሲስ ወአባ ሳሙኤል ጳድቅ እመናብርቲሆሙ ወክህደ ነገሮሙ፡፡
ወእምዝ ተንሥአ በጉጉአ እምሀገረ ከፋ ወተጽዕነ ዲበ ሠረገላ ብርሃን ፊረሱ
ወበጽሐ በ ፭ቱ ዕለት ንበ ትዕይንቱ ለዓምደ ጽዮን ወሰበ ርእየ ምጽአቶ ውእቱ
ንጉሥ ዐፀወ ጥኅተ ቤቱ ይቤሎሙ ለዓቀብት ኢታብጽሕዎ ንቤየ ለዝንቱ
እኅወ አቡየ እሰመ መጽአ ከመ ያውግዘኒ ወይተምዓኒ ... እሥርዎ በጽንዑ
መዋቅሕት ወኢይበጽሕ ንቤሁ መኑሂ እምሰብአ ቤትየ ... (Fol.96v)

Then after wards, the son of Yəkunno ʿAmlak ʿAmda Şəyon was become king and he appointed a chief ecclesiastic head of the church by the permission of Bishop Yaʿaqob in the districts of Sārmāt and Māḥagəl, and he also added ten sub districts to Abunä Qäwṣṣos; then

he went to Käfa and fought with the king of Janjarro and Käfa; and won (him) with the vow power of Abunä Qäwsṡos. Then, Abunä Qäwsṡos went to the district of Käfa, and he built up seventy churches, and hallowed by Abba Ya‘aqob; then he preached the religion of Christianity, While he was there in the district of Käfa Abunä Qäwsṡos heard as ‘Amda Şəyon had got married the concubine (guarded) of his father and chase away Abunä Filəppos, Qäsis Endərəyas and Abba Samu’el the righteous from the seat (Monastery) and he abjured them; thereafter, he (Abunä Qäwsṡos) quickly be harnessed upon his horse chariot of light and went out from the district of Käfa, and he arrived at the town of ‘Amda Şəyon after five days; when ‘Amda Şəyon saw him, he shut down the door of the house.

Then, ordered his guarders said to that “don’t bring forward on to (me) the brother of my father; because, he will come to condemn and enraged me... so, you have to chained him with a hard chain, and no one eventhough, my families are don’t meet him!”

3.8. His Pact with Jesus Christ

After Abunä Qäwsṡos preached the Gospel, baptized a lot of people and converted them to Christianity, built up several churches, made different miracles and finished his struggle with different governors including king ‘Amda Şəyon and there was in prison, our Lord Jesus Christ appeared to him in a revelation with Myriad of angles, Martyrs, Apostles and St. Mary. Then, our Lord greeted and got pact with him.

ወሶበ ይቤ ዘንተ መጽአ እግዚእነ ኢየሱስ ክርስቶስ ኅቤሁ ዘምስለ እግዝእትነ ማርያም እመ ነቢያትኒ ወሐዋርያትኒ ዘምስሌሁ ወአዕላፊ አዕላፋት መላእክት ወሊቃነ መላእክት እንዘ ይሴብሕዎ ወቀርቦ ኅቤሁ ወይቤሎ ሰላም ለከ ፍቁርያ

ለምንት ፈራህክ መዊተ በእንተ ስምየ በመዋቅሕት እስመ አነኒ ሞትኩ በተቀንዎ እደውየ ወእገርየ ከማክ ወዘንተ ብሂሎ አርአዮ እግዚእን አጽልዕቲሁ ቀይሐ። ወይቤሎ ጽናዕ ወኢትፍራህ መዊተ ዘበምድር ወአነ አነሥእከ ወአነግሠክ በሰማያት ... ወበእንተዝ ዘትነሥእ ባቲ ምድር ስምዐ መዊት በእንቲአየ ቡርክተ ትኩን ከመ ሀገረ ኢየሩሳሌም ሀገረ ዳዊት ወዘሂ ነገደ ኅይሃ ይኩን ከመ ዘነገደ ኢየሩሳሌም መካነ መቃብርየ ወዘቦ ዐቢይ ኃጢአት ብእሲ ወገብረ እኩየ ብዙኅ ለእመ ኅዳጠ ምጽዋተ ወሀበ በዲበ ዛቲ ሀገር በስምክ አነ እደመስሰ ኃጢአቶ ... ወዘንተ ኪዳነ ውኒቦ ለአቡነ ቀውስጦስ ዐርገ እግዚእን ውስተ ሰማያት። (fol.98v-99v)

since he said to this, our Lord Jesus Christ came to him with our Lady Mary, the Martyrs, the Apostles, the Archangels and Myriad of angles are singing the song, and (the Lord) be approached to, and said to him, "peace be to you, my beloved (Qäwsṣos); why are you frighten the death by means of my name? Because, I also died by transfixing to my hands and feet with nails to you." After he said to this, our Lord saw his juried wound to him; then, the Lord engaged him said to this, "Be hardened and didn't afraid the death of this earth (world); I rose up (you) from the death and enthroned (appointed) you to the heaven ... therefore , the land which from you are rose up may it will be blesses just like the land of Jerusalem the country of David; if the person who pilgrimage to your buried place, be seems to as pilgrimage my buried place of Jerusalem; if the person who made a big sin, then s/he gave little alms in this place in your name, I abolished his/her sin ... " Then after, our Lord gave to this pact to Abunä Qäwsṣos, he ascended to the heaven.

ወእምድኅረዝ አዘዘ ንጉሥ ይሰድዎ በሌሊት ውስተ ሀገረ እንግሮ ወበሀየ ይቅትልዎ ዘእንበለ ይስምዑ ሰራዊቱ ወዘእንበለ ይትነሥኡ ሰብአ ቤቱ እምንዋሞመ ወሰቤሃ ነሥእዎ ፲ወ፯ቱ አግብርቲሁ በሌሊት አውረድዎ

እመርሕበ ሀገረ በዮ መንገለ ሀገረ እንግሮ ወአብእዎ ውስተ ውሳጤ ገዳም
 ወበሀያ ረገዝዎ ገበዋቲሁ በኩናት በሊህ ወውገዝ ደሙ ዋካ ቀይሕ ወአብርሃ
 አድዋለ ይእቲ ሀገር...:: ወበሳኒታሁ ወረደ ፩ መኰንን እምነበ ውእቱ ንጉሥ
 ምስለ ሰራዊቱ ወነሥኦ ወቀበረ ሥጋሁ በክብር ዐቢይ እስመ ይእቲ ሀገር
 ዘሞተ ባቲ እምታሕተ ምኵናኑ ይእቲ ወርእዮ ተአምረ ደሙ እንዘ ይበርህ
 ከመ ፀሐይ በሌሊት ወሰመያ ለይእቲ ሀገር ስማ ቀን ... (Fol.100v)

Thereafter, the king (‘Amdä Şəyon) ordered his servants to accompany Abunä Qäwstos in the night to the district of Ənsaro to will be kills without his troops are heard, and also without his familiy are wake up the sleep. Then, the seventeen servants of the king took him in the night and they went to on the road of Bāyyo to the district of Ənsaro and they entered him to the monastery (forest): then, they pierced his side (flank) with the sharp spear and his blood was flew and it had been resplendent of red color, and enlightened the territories of this area (Qänn)..

On the next day, the governor who came from the territory of the king went to with his armies, where Abunä Qäwstos was killed. Then, he took the body and buried with a big honor. While, the governor who governs this area saw the miracle that the place where Abunä Qäwstos was killed and his blood was flew on to it, shone or brighten like the sun in the night he renamed the area, Qän (cf. “day”, in Amharic)

As the hagiography of Abunä Qäwstos was indicated that, the time or the era when the saint was lived, a full of controversy between the king and the monastic holy monks. The preaching of Gospel and expansion of Christianity also increased throughout the country; especially, in the northern direction of the country.

Chapter Four

4. Philological Analysis of Gädlä Qawṣṥos

4.1. Linguistic Features

The researcher used the manuscript which was discovered from the famous monastery of Ğärr Holy Trinity to study its linguistic features; because, the researcher main goal is to show the linguistic errors by selecting one Ms., not comparing the whole Mss. of gädlä Qäwṣṥos. Again, the errors that appeared in to the five Mss., might be different; and impossible to discuss the whole Mss. But although the Ms. of Ğärr is clear and legible, it is not error free. These errors might be appeared due to various reasons. Among these reasons the basic one is, Gəʿəz language in the time of composing this vita was no more a spoken language; and the copyist might be influenced by his native language and adulterated all the text.

On the one hand, he might be added, omitted, repeated, and changed the letters, words and phrases due to lack of the linguistic rules of the language. The following errors are cited from the hagiography of Abunä Qäwṣṥos.

4.1.1. Orthographical Errors

Orthography is the conventional spelling system of a language and the study of spelling; and how letters combine to represent sounds and form words. The Gəʿəz language has in early times four grouping of letters that had specific phonetic representation. But now, these letters considered phonetically a kin to one another. These are, the three types of “h” (ሀ፡ሐ፡ኀ) the two “S, Ś” (ሰ፡ሠ) the two of Ṣ, Ṣ̣ (ጸ፡ፀ) and the two ṽa, ṽa (አ፡ሐ).

As mentioned above, each letters had its own origin (sound) and written down according to their proper forms. But, the vita of Abunä Qäwṣṥos occasionally

written down by interchanged these four groups of letters. The following examples can show the errors in the text.

4.1.1.1. The Interchanging of h, ḥ and ḫ (ሀ፣ ሐ and ኀ)

ወበትም ሕርተ መጻሕፍት ቅዱሳት፡፡ (fol.22r)

When we see the underlined word, there is the copyist made error using the letter pharyngeal “ሕ” (ḥə) in terms of laryngeal “ሀ” (hə).

እስመ አስከረኒ ሐልዮ ዝኒ ነገር፡፡ (fol. 22v)

There is also copyist error that was done on the underlined word “ḥaləyo”. Phonetically this word has no meaning; because, the sounds of “ḥ” and “ḫ” are mixed each other or merged to one. But the correct syllable of this word is: ኀልዮ “ḫalləyo”- thinking.

4.1.1.2. The Interchanging of ’a and °a (አ and ዐ)

እስከ ይእቲ እለት ዘቀርበ ባቲ፡፡ (fol. 46r)

As seen the underlined word in to the sentence we understood as the copyist done the mistake by exchanging the two pharyngeal and laryngeal sounds each other. Phonetically, it is wrong

If the letter was written in the word (°älät) with the pharyngeal (°ə) rather than laryngeal (ə), “°älät” it gives full meaning of a “day.”

4.1.1.3. The Exchanging of s and Ṣ (ሰ and ሠ)

ወአውስአ ወይቤሎ ሊተሰ አይመስለኒ (fol. 57r)

In the early time of Gə°əz language the two s, (ሰ and ሠ) had their own unique name. the first s(ሰ) was called Ḥsatu “ሰ” (the fire); and the second Ṣ (ሠ) was also called, Nəguś (the king).When the word of king (ኀገሥ), respond (አውሥአ), rose up (ተኀሥአ), etc. writng, they must be written down with the letter Nəguś, Awśə’a, Tānśə’a, etc. respectively.

4.1.1.4. The Interchanging of ረ and ረ (θ and ጸ)

ወሐዳኒቲኒ እንዘ ትረውፅ በየማኑ ገቡረ (fol.18v)

As seen from the underlined word the letter “ረ” is written down instead of “ረ”.

Because, the correct spelling of the word “run” is ጸጸ “roṣä” “ረ” (ጸ) not ረ (θ).

These all graphic errors appeared, due to the Gəʿəz language was ceased to be widely used by the time it was scribed.

4.1.2. Phonological errors

Phonology is the system of contrastive relationships among the fundamental speech sounds of a language. It studies the relationships within and between languages.

The Gəʿəz vowels consist of seven utterances, namely: ä, u, i, a, e, ə and o. But, when the copyist copied the vita of Abunä Qäwṣtos, he didn't follow the rule of Gəʿəz; because, there are a lot of phonological errors appeared in the text. The following examples are cited from the text.

ወማርያንሂ ተሰርገው በአልባሰ ሜላት ወወርቅ ..(fol.10v)

As seen from the underlined word “täsärgäw”- (ə) is not fit with the statement.

Because, the pronominal suffix (morpheme) “-u” is omitted or changed by “ə” and the word “ተሰርገው”-be adorned, is the right form of the word. On the one hand, the correct form of the sound is (-u) rather than (ə) or Ø. Let see corrected sentence.

ወማርያንሂ ተሰርገው በአልባሰ ሜላት ወወርቅ::

“And the magicians were adorned with the clothes of scarlet and gold.”

ወእምዝ ሰሚያ ዘንተ ተአምረ ቃል እምአፈ ሥዕል አተወት ውስተ ቤታ... (fol.13r)

As clearly seen the two underlined words, they are not fit each other.

Because, there is number disagreements between the two verbs; the syllable of “_a” is changed by“-o”. The sentence that described about feminine and it became distracted. The right form of the sentence is presents as follows.

ወእምዝ ሰሚዐ ዘንተ ተአምረ ቃል እምአፈ ሥዕል አተወት ውስተ ቤታ።

And after she heard the word of this miracle from the mouth of the icon, (she) entered to the house.

4.1.3. Morphological Errors

Morphology, in the field of linguistics, is the study of the structure of words in a language including patterns of inflections and derivations.

As briefly described above, the copyist also didn't keep few structure of the Gəʿəz language while he copied this vita. These morphological errors might be appeared due to lack of awareness of the detailed characteristics of the language; or by simple misreading of words. Let us see the following examples extracted from the text.

ኢትትቆጥአኒ ኦ እግዝእትየ መሐሪት ወርኅርኅተ ልብ... (fol.12v)

This sentence gives no sense; because, the underlined word is corrupted. The pronominal suffix “itətqoṭṭ -ʿa-nni” do not fit in the sentence. This morpheme shows the second person masculine rather than the first person singular feminine. The correct form of this word or morpheme is “itətqoṭṭ-ʿə-nni”.

ኢትትቆጥአኒ.....

Again let see the following sentence.

ወኅደጉኒ ለአፍራሲሆሙ አዕዝብት ርኩሳን (fol. 69v)

As seen from the above underlined word in the sentence it was interpolated by the copyist by transposition of letters and alterations of the graphic of letter. The correct plural form of “hyenas” is written by adding the prefix morpheme “a-” and the suffix morephome “-t” in the singular word of “zəʿəb” and its right form is “azəʿəbt”.**ወኅደጉኒ ለአፍራሲሆሙ አዝእብት ርኩሳን።** (fol. 69v)

And they deserted (me) for their hyenas horses the profaned.

4.1.4. Syntax Varieties

Syntax is the arrangement of words and phrases to create well formed sentences. The basic sentence structure of the Gəʿəz language follows the pattern VSO i.e. verb- subject -object sequence. This norm of sentence building is very widely used in Gəʿəz. But the scholars of *Qəne* also arbitrarily used the whole patterns of sentence structures; and there are also find different patterns SOV, SVO, etc. in the text. The following examples show the different pattern discussed above:

በጊዜ ጽባሕ ሐርኩ :: (fol.44v)

The underlined verb has come at the end of the sentence. But we can also wrote like this: ሐርኩ በጊዜ ጽባሕ :: I went in (the) morning.

ፍጹመ አመንኩ በኩሉ ልብዩ :: (fol.69v).

This sentence is built up with the pattern of SVO. As we have seen from these two sentences, Gəʿəz followed all patterns and its syntax is free. But, also possible form just like this: አመንኩ ፍጹመ በኩሉ ልብዩ ::

I perfectly believed with my whole heart.

4.1.5. Semantic Errors

Semantics is the branch of linguistics which studies the meaning of word, phrase, sentence, or text; and logic concerned with meaning. The copyist or the hagiographer of the vita of Abunä Qäwstos made errors which affected the meaning in the text.

ወይሁብዎሙ ሰጧት ጃ በበወርጉ (fol.72v)

And they gave to (him) momthly thirty million.

Here, we see the copyist skipped (jumped) a word in this sentence. Because, the message of the sentence hadn't gave meaning. When we ask questions like:

what did they give them monthly? Money? Gold? or what? we don't get the answer. To rewrite the correct form of this sentence by consulting the rest manuscripts, we didn't find the missed word, which tempts the researcher to claim that the whole Mss. are corrupted at this sentence.

ወይቤላ ለእመ ወ-እቲ አባ መኩንን ሐሪ እግዝእትየ ... (fol.73r)

This sentence has an ambiguous meaning. Because, the underlined pronoun doesn't fit with the sentence for it indicates masculine, rather than feminine. Again "አባ" is unnecessarily inserted in the sentence; and it might be exchanged with the noun "እመ" and jumped it. Because, from the whole message of the sentence, one can see that there was the missing word in the sentence. This missed noun might be "እመ" or "እም" Because, the whole sentence described about the mother of the governor, not about his father. All Mss agree with the Ms. of Ğärr. The correct semantics statement should be:

ወይቤላ ለእመ ይእቲ እመ መኩንን ሐሪ እግዝእትየ...And he said to for the mother of the governor, "Go my lady..."

4.1.6. Dittographical Errors

Dittography is the reduplication of a syllable, word or phrase in to a text. These errors might be appeared due to the copyist's or scribe's faulty eye sight or by careless inspection of the original text. There are also dittographical errors in the Vita of Abunä Qäwstos that they were made by the copyist. The following examples are dittographical errors cited from the text.

ለወለወተ አሚዳናዳብ ... (fol. 58r)

The copyist repeatedly wrote twice the letters "ወ" and "ዳ" what ought to be written once, and this error polluted the message of the phrase. The correct form of this phrase is: **ለወለተ አሚናዳብ...To the daughter of Aminadab...**

The following same error also made by the copyist.

ሕይወት ብነን በጽዮን ዘሰማዕነ ዜናናሁ... (fol.23r)

The letters “ነ” and “ና” from the underlined words are written twice which ought to be written once. Again, this error might confuse the concrete message of the text. The correct form of the sentence is: **ሕይወት ብነ በጽዮን ዘሰማዕነ ዜናሁ...** That we heard the news (who) Həywät Bənä Bəṣəyon.... The following examples are the reduplication of words in the text.

ወይቤሉኒ ንበር ንበር ዝዩ። (fol. 23r)

Here, the underlined words are repeated (in a wrong way). The correct form of the sentence is: **ወይቤሉኒ ንበር ዝዩ።** And they said to (me), “Sat down here!”

ሐረ ኅበ ሀገሩ ወበጽሐ ወበጽሐ ውስተ ብሔሩ። (fol.9v)

In the same way, the copyist also wrongly wrote words in frequent way in the text; but, he should be written once. These errors might be happened due to an absence of attention of the copyist mind towards his job.

The copyist not only repeatedly wrote syllables and words into the text, but also repeatedly wrote numbers or numerals.

እንዘ ይበክዩ ፩ጊዜ ወ፩ ጊዜ... (fol. 22v)

We observe unnecessary repetitions here too. The correct form of the sentences is: **እንዘ ይበክዩ ፩ጊዜ...** while they wept once a time....

4.1.7. Omission of Letters and Words

The copyist might omit letters and words in the text due to lack of coordination between mind and hand or by over sight.

The copyist of the Vita of Abunä Qäwṣtos omitted letters and words while he copied the text. The following sentences are examples taken from the text.

ዘኢይገብ ትእዛዘ ወንጌሉ ለክርስቶስ (fal 6v)

From the above underlined word there is one omitted letter “C”. As discussed before, this error might happen because of the hurry of the copyist to finish the text. The correct form or reading of this sentence is:

ዘኢይገብር ትእዛዘ ወንጌሉ ለክርስቶስ: Who didn't perform the order of the Gospel of Christ.

The copyist not only omitted letters in the text, he also jumped words. The following is one example:

ወስተ _____ አቡሁ ጸጋ ዘአብ...(fol.92v).

To rewrite the correct (missed) word, one must refer the other Mss. of Gädlä Qäwṣtos; and the skipped word found from the other versions (M.B, M.N¹ and M.NALA) of Gädlä Abunä Qäwṣtos is **ቤተ**. Therefore, the full sentence can be read as follows.

ወስተ ቤተ አቡሁ ጸጋ ዘአብ... In the house of his father Ṣägga Zä'ab...(M.B. fol.109v)

4.1.8. Possessive Errors

Possessive is relating to or denoting the case of nouns and pronouns expressing possessing. In Gəʿəz, there are three ways for possessing: the first is the relative pronoun “H-” is written as prefix in the noun like: **ዘማርያም** of Mary. The second one is also written next to the possessive suffix like: **ቤቲ ለንጉሥ** Bet-u lä nəguś or Bet-a lä Maryam, The house of Mary. The third one is the construct state “-ä” traditionally called the hidden “H”, “Zä” **ወስጠ ዘ**. Such as: **ቤተ ክርስቲያን፣ አንቀጸ ብርሃን፣...**The copyist of the *Gädl* under discussion repeatedly made errors. The following can be seen as example.

አምላክነሰ አምላክ ተንባላት ... (fol.72v)

Here, we see that the copyist did not form possession by using the third rule which caused the diversion of the message of the sentence.

The correct writing form of the sentence is with the transcription: አምላክነሰ አምላክ ተንባላት ... Amlakənässä Amlak-ä tänbalat. “But our Lord is the Lord of the Muslims”... Again let see the following example.

ኢትገዝን ኦ ሕይወት ብነ በጽዮን በሞት ወልድክ። (fol. 25r)

Similarly, the copyist made the same error in the text. This tend to that the copyist is not aware of possessions and their purposes.

The correct writing form to the quoted sentence is: ኢትገዝን ኦ ሕይወት ብነ በጽዮን በሞተ ወልድክ። ፻Itəḫəzn O Həywät Bənä Bəşəyon bämot-ä wäldəkä. “O! Həywät Bənä Bəşəyon you won’t be sorrowed by the death of your son.”

4.1.9. Number Disagreement

Number is used in a grammatical classification of words that consists typically of singular and plural. If there is number of disagreement between the sentences, the message of the sentence can be distracted or changed.

There are sentences where one can see number disagreements in the hagiography of Abunä Qäwstos. The following are some examples.

ወዘንተ ብሂሎ አዕረፉ እሉኒ ነፍሳተ ተንባላት ወማርያን። (fol.73v)

The underlined two words do not fit with each other. Because, the first inactive verb is singular (third person masculine) and the next verb is plural (third person masculine). But, the sentence describes about the plural men (people). The first verb “ብሂሎ” is wrongly rewritten in the text.

The correct form of writing (the above sentence) is: ወዘንተ ብሂሎሙ አዕረፉ እሉኒ ነፍሳተ ተንባላት ወማርያን። “After they said this, rest on the souls of these magicians and the Muslims.” The following examples are also that they had disagreement of number.

ወይእኔን ቁሙ ኅበ ዘሀሎክ መካነ እስከ ትሬኢ ኅይለ አምላኪያ። (fol. 68r)

The underlined verbs do not agree in the sentence. The first verb “ቁሙ” is plural and the second verb “ዘሀሎክ” is singular.

The right form of the sentence is: **ወይእይኒ ቁም ኅበ ዘሀሎኸ መካነ እስከ ትሬኢ ኅይለ አምላኪያ።** And now stand up where you are there in this place, up to (you) will see the power of my Lord.

4.1.10. Gender Disagreement

Gender is a class (usually) masculine feminine common or “neuter” into which nouns and pronouns are placed in some languages, distinguished by a particular inflection.

Gəʿəz also has three forms of gender like most languages: masculine, feminine and common. When someone wrote a text he or she must keep gender agreement between the sentences or paragraphs. But, the copyist of this Vita did gender errors when he copied the text. The following are some examples:

ወሶበ ሰምዐት ዘንተ ነገሮ ለአባ ቀውስጦስ ኅዘነ ጥቀ። (fol. 41v)

Here, the two underlined verbs do not agree one to another. Because, the subject from the first verb is feminine (third person singular), but the subject of the second verb is masculine (third person singular).

This kind of error might be appearing in a text due to the eagerness of the copyist to finish the text or the absence of coordination of the copyist mind with his hand. The right form of reading to the quoted sentence is: **ወሶበ ሰምዐት ዘንተ ነገሮ ለአባ ቀውስጦስ ኅዘነት ጥቀ።** “While she was heard these issues of Abba Qäwstos, (she) extremely sorrowed.”

ወእምዝ ሰሚያ ዘንተ ተአምረ ቃል እምአፈ ሥዕል አተወት ውስተ ቤታ። (fol.13r)

The above underlined words (verbs) also do not agree to each other. Because of this, the message of the sentence was changed; because, the first verb indicates masculine, where as the second verb indicates feminine between the sentence. The correct form of this sentence is: **ወእምዝ ሰሚዐ ዘንተ ተአምረ ቃል አምአፈ ሥዕል አተወት ውስተ ቤታ።** And after this, she heard this word of miracle from the mouth of icon, (she) entered to her house.

4.2. Figurative Languages

There are different types of figurative languages used by composers of the hagiographies of different Ethiopian holy persons. They are used these figurative languages in the text to magnify the grace of the persons; especially, they are used for the sake of reverence. Among these composers, one is Abunä Maba'ca Şayon, who is the composer of the hagiography under discussion.

There are different figurative languages used in the Vita. These are: simile, metaphor, personification, Hyperbole, Apostrophe, parallelism and biblical allusion.

4.2.1. Simile

Simile is a figurative of speech that draws a comparison between two different things or persons; especially, a phrase containing the word “like” or “as”.

The following examples demonstrate the above examples:

*ወይእተ ጊዜ አንቃዕደወ ሰማየ አባ ጌርሎስ ወኢነጸሮ ለመልአክ እግዚአብሔር
ዘእንበለ አባ ቀውሰጦስ፡፡ ወባሕቲ ሰምፀ ድምፀ አክናፊሁ እንዘ ያስተግፍሕ
ወይሰማዕ ከመ ድምፀ ነጐድጓድ ዘመብረቕ ወሰምፀ ሕዝብኒ ዘሀለዉ ምስለ አባ
ጌርሎስ ጳጳስ አንክሩ ወርእዩ ዘንተ ተአምረ፡፡ (fol.45V)*

And this time, Abba Gerጳlos had been devout (his eye) towards the sky and he couldn't see the angle of God except Abba Qäwጳጳos; but he heard the sound of the wings (of the angle) while applause and it was heard like the sound thunder of lighting. The people who were there with the bishop Abba Gerጳlos heard this and they admired to this miracle.

As stated above, the hagiographer used similes to compare and contrast the sound of the thunder with the sound of the wings of the angle applauding to.

...ለአባ ቀውስጦስ ወውእቲኒ እንዘ ያጸንእ በአሐቲ ጊዜ ዘንገሮ ኩሎ ለለኩሎ እምቃለ ኩሎሙ መጻሕፍት ፍጡነ በአሐቲ ዕለት... ዘመጽሐፈ ወንጌል ወኦሪት ወትርንጫሆሙ ለመጻሕፍተ ሊቃውንት፡፡ ሥልጣነ ሀብት ተጸጊዎ እምነበ እግዚአብሐር አምላኩ ውስተ ከርሠ እሙ ኅሪት ወቅድስት ከመ ዮሐንስ ኅሩይ እምከርሠ እሙ ኤልሣቤጥ ብፅዕት፡፡ (fol.40v)

To Abba Qäwstos while (Gerälos) taught (lit.told) to once time the whole words of books, he (Qäwstos) quickly stead fast (studied) within a day ... the book of the Gospel, Pentateuch and the commentaries of the book of the scholars. The wealth of authority was given to on to his God worshipped in (starting to) the honored and chosen of his Mather's womb; as John (the Baptist) was chosen from his mother Elsaveṭ's the grace womb.

As seen from the above examples, the hagiographer tried to use simile to compare Abunä Qäwstos with John and also the womb of his mother (ፄmmänä Şayon) with the womb of Elizabeth, the mother of John. This artistic style of writing can create positive image in the mind of readers as well as listeners of the text.

4.2.2. Metaphor

Metaphor is a figure of speech in which a word or phrase applied to changes the things, persons or the body parts of a persons completely in to another thing.

The hagiographer of Gädlä Qäwstos describes the body of Abunä Qäwstos with the flower of *Adäy* which it grew in Ethiopia in the month of September. He used this figurative speech to vivid the beautifulness of his whole body parts by resembling it with the *Adäy* flower in the mind of the listeners of his Vita or Gädlä Qäwstos.

The following can be examples:

እስመ ልምሉም ኩለንታሁ እምቀጽለ ጽጌ ዘአደይ ወልደ እምነ ጽዮን ዘርዐ ነገሥት ወወልደ ገላውዴዎስ ርእሰ ኩሎሙ መኳንንት። ወበእንተዝ ኅደጎ ጸጋ ዘአብ ወሐረ በጽሚት ሌሊተ ዘእንበለ ይስማዕ ዜና ሐዊሮቱ መንገለ ጳጳስ።
(fol.40v)

Because the body of the son of Emmänä Şəyon the descendant of kings and son of Gälawdewos the chief of all governors was smoothed like the leaf of Adäy flower. Therefore, Şägga Za'ab left (him) and quietly went to wards of the bishop without no one hears his journey news.

Again the hagiographer also used metaphor while he wrote the mälk^ፎ (image) of Abunä Qäwstos. The following examples are extracted from the hymn of the saint.

ሰላም ለእንግድዳክ ጠፈረ ትህትና ወፍቅር።
ሶበ መልዕልተ ደብር ተሐንፀት ንጽሐ ሥጋክ ሀገር።
ፀዋሬ መዋቅሕት ቀውስጦስ በይነ አምላክ ጽድቅ ማዕምር።
ደምክ ነደ እሳት ትበልዎሙ ለፀር።
በዓውደ ዓላዊ ዓምደ ጽዮን ዘቦቱ ኃሣር።

*Salutation to your chest firmament of love and humbleness;
When your pure flesh territory was built up on the mountain;
And the holder of chain Qäwstos for (the sake of) the intelligence Lord
the righteous;
May your blood flame of fire eat (burn) the enemy;
at the court of the seat (assembly) of ‘Amdä Şəyon the heretics that
who had the dishonor.*

4.2.3. Personification

Personification is the attribution of human qualities to an abstracts or the characteristics of human being to an inanimate objects.

There are also personifications in the hagiography of Abunä Qäwstos which were used by the composer of the text. Let's see the following examples that are obtained from the text.

ወእምዝ ካዕበኒ ተናገረታ ከመ ሰብእ ሥዕለ እግዝእትነ ግርያም ለእምነ ጽዮን
ወትቤላ ቀዲመ ትወልዲ ፩ደ ወልደ ወእቱ ወልድ ኢይከውን ለኪ አላ ሐራ
ሰማያዊ ንጉሥ።። ወካዕበ ትወልዲ እምካልዕ ብእሲ እስራኤላዊ ወይከውን ንጉሠ
ኩሉ ኢትዮጵያ ወአመ ወለድኪዮ ስምዩ ስሞ ይኩኖ አምላክ (fol.8r)

Then, again the Icon of our Lady Mary spoke unto Emmänä Şəyon like a person saying, "First, you will give birth to a son; [but] he will not be with you as a son; but, be the servant (lit.Soldier) of the King of Heaven. Again, you will give birth to a son from an Israelite whom you shall name his as Yəkunno 'amlak; and be the King of the whole Ethiopia.

As seen in the above example the portrait of our Lady Mary talking with *Emmänä Şəyon* like a human being or person. This style of writing might be used to catch the mind of the listeners and also written for the sake of religious zeal.

ወአሜሃ ወድቀ እመንበሩ ወተሰብረ ወክልሀ ሰይጣን ዘይነብር ሳዕሌሁ ወይቤ
ሰምዑኒ ኦ ሰብእ ይእቲ ሀገር እስመ አነ ሰይጣን ኢትሰግዱ ሊተ አላ ሰግዱ
ለአምላክ ቀውሰጦስ ወአምልክዎ እስመ ወእቱ ዘገብረ ሰማየ ወምድረ ምስለ
ኩሉ ዘሀሎ ወሰቴቶሙ።። ... ኅድጉኒ ኪያየ ወኢታምልኩኒ ከመ ኢያጥፍአኒ
ወእቱ ቀውሰጦስ ዘአጥፍአ በጸሎቱ ለደብረ ፊንታሌ ማኅደረ ኩልነ።። ወዘንተ
ብሂሎ ርኢናሁ እንዘ ይጎይይ እምላዕለ ጣዖትነ... (fol.90r)

Since it fell from the seat and broken; and the Satan who belong upon it (the idol) howled said to, "O! Listen to the people of this country don't prostrate to (me); because, I am Satan; but, you prostrate for the Lord of Qäwstos; and worshiped; because, he made (created) the earth and the sky with the whole there was in to...left me alone and don't worshiped me; for Qäwstos to won't vanished me; as, he destroyed the mountain of Fänttale the dwell of (us)." After said this, we saw it while exiled upon our idol...

4.2.4. Hyperbole

Hyperbole is a style of writing to deliberate an exaggeration used to magnify the Holiness of the saint; or something is presented as better, larger, and more important than the other.

The hagiographer of Gädlä Qäwstos also used hyperbole in the text; and the following examples are obtained from text.

*ወይእተ ጊዜ አንቃዕደወ ሰማየ አባ ጌርሎስ ወኢነጸሮ ለመልአከ እግዚአብሔር
ዘእንበለ አባ ቀውስጦስ ወባሕቱ ሰምፀ ድምፀ አክናሬሁ እንዘ ያስተጣፍሕ
ወይሰማፅ ከመ ድምፀ ነጐድጓድ ዘመብረቕ ወሰምፀ ሕዝብኒ ዘሀለዉ ምስለ አባ
ጌርሎስ ጳጳስ አንከፍ ወርእዩ ዘንተ ተአምረ:: (fol.45V)*

And the time of this moment, Abba Geralos had been devout (his eye) towards the sky and he couldn't saw the angle of God except Abba Qäwstos; but he heard the sound of the wings (of the angle) while applause and it was heard like the sound thunder of lighting. The people who there with the bishop Abba Geralos heard this and they admired to this miracle.

The hagiographer resembles the applaud sound of wings of the angle with the sound thunder of lightning in the way of exaggerating. The way of expression

using figurative speeches in religious books might create positive thinking in the mind of the peoples that they listened to the readers or preachers.

ወእምዝ ተጽዕኑ በሠረገላ ብርሃን ንበ እሞመ. ወረከብዋ ሐሚማ ንስቲተ
ወተክህነ አቡነ ቀውሰጦስ በቅስና ወአቡነ ዜና ማርቆስ በዲቁና ወቀደሱ ቁርባን
ወመጠውዋ እምሥጋሁ ወደመ. ለክርስቶስ በሀገረ እንዠራ ወእዕረፈት በሰላም
ወነሥኡ በድነ ሥጋሃ ቅድስተ ወጸዐኑ ዲበ ሠረገላሆመ. ዘብርሃን ወአኅዙ
ይሐሩ ደብረ ሊባኖስ በክረምት ውእቱ ዘመኑ ዘእዕረፈት ቡቱ በዲበ ሠረገላ
ብርሃን ሐሩ ደብረ ሊባኖስ በመልዕልተ ዓየር በጽሐ ከመ ቅጽበተ ዓይን
ፍጡነ...(fol.96r)

Thereafter, they (Zena Marəqos and Qäwsṯos) embarked by the chariot of light toward their mother; and they found (her) with a fever ill feeling. And, Abunä Qäwsṯos be ordained as priest and Abunä Qäwsṯos as deacon; and they performed the sacred communion and they delivered to (her) the flesh (Holy Communion) of Christ in the territory of Enžära (the name of the place found near to Jəhur, as well as Ethiopian bread); and she rest (lit. died) with peace; and they took the sacred corpse of (her) and they loaded (it) upon their chariot of light; and they start to go to Däbrä Libanos. The season which that she was rest is summer; and they went to Däbrä Libanos embarked by the chariot of light upon the air (sky) and they quickly arrived like the vibration of eye.

The hagiographer tried to create an image intentionally using hyperbole in our mind, how the chariot is speedy comparing with the vibration of eye.

4.2.5. Apostrophe

Apostrophe is the style of writing which is used in a rhetorical passage in which an absent or inanimate entity is addressed directly; and a person talks with inanimate things; but, which cannot give any response.

The composer of hagiography of *Abunä Qäwstos* also used apostrophe in the text. Now let see the following examples that are obtained from the text.

ወወረደ አባ ቀውስጦስ እምላዕለ ውእቱ የም ወአንሥአ በትረ መስቀሉ
ወቀጥቀጦ ለ፩ ከይሲ ወጎዩ ካልዓኒሁ ወቦኡ ውስተ ንቅዓተ ዕብን ዘሀሎ በአንፃረ
ውእቱ የም መንገለ ምሥራቀ ፀሐይ ወዴገኖሙ። ወአለየ ላዕሌሁ ለውእቱ
ዕብን መዝሙረ ዳዊት ዘ፯ ዘይቤ ዘየጎድር በረድኤተ ልዑል እስከ ተፍጻሜቱ።
ወአማዕተብ ላዕለ ውእቱ ዕብን ወይቤ እኤዝዘከ አንተ ዕብን በስመ አምላኪያ
ኢየሱስ ክርስቶስ ዘተወልደ እምቅድስት ድንግል በ፪ ማርያም ለመድኅኒተ
ዚአነ በል ተሠጠቅ ወኩን ሥጡቀ ወቅጥቁጦ ከመ ብርዕ ሰገም። ወሶቤሃ ኮነ
በበክፍል ክፍለ ለጎበ ፲ወ፫ ክፍላት። ወዐርጉ እሉ አክይስት እምውስተ ዘነበረ
ቦቱ ውእቱ ዕብን ዓቢይ ወጽኑዕ ከመ ብርተ ሊባኖስ ወአጎዘ ይቀጥቅጥ ርእሶሙ
ወቀተሎሙ ለኩሎሙ አክይስተ እኒዞ [በ]በትረ መስቀሉ ለክርስቶስ። (fol.66r)

And Abba Qäwstos descended upon the tree; and picked his stick and smashed the one serpent (snack) and the others exiled and entered in the cracked stone which there is towards the east at parallel of the tree, he followed them. And he prayed onto the stone from the Psalm of David 90, said to, ‘the dwelling who to the benediction of prince.’ up to the end. And he made the sign of cross upon the stone and said to, “May I order (you) to crack in the name of my Lord Jesus Christ who born from the twofold Virgin Mary the remedy of us; now, (you) crack and smash like the chandelier of arrow.

At the time of this moment, it was cracked in thirteen parts; and the serpents went out from the great and harden stone like the metal of

Lebanon; and he begin to smash the head of all the serpents and killed all of them with the stick of the cross of Christ that he caught.

As stated from the above paragraphs, Abunä Qäwṣṣos ordered the stone to be cracked and naked the serpents; and the stone also immediately performed the order of Abunä Qäwṣṣos. This event (action) might not be believed in the real world; but, the hagiographer used to this figurative language (apostrophe) in order to magnify (elevate) the gracefulness of the saint.

4.2.6. Parallelism

The hagiographer used parallelism in writing of this vita by deliberately repeating words or sentence structures, especially to describe the gracefulness of St. Mary. This style of writing shows how the Gəʿəz literature was developed in the fourteenth century, and also outlines the ability of the hagiographer of Gädlä Qäwṣṣos. Let see the following example that cited from the text.

*በሰመ እግዚአብሔር አብ ዘአሰርገወኪ ንጽሐ ወጽድቀ፡፡
ወበሰመ እግዚአብሔር ወልድ እምወ-ሰተ ከርሥኪ ዘሠረቀ፡፡
ዘከመ ጥገተ ሕዝቅኤል ዘእንበለ ይትረኃው አንቀጸ ድንግልናኪ ሕቀ፡፡
ወበሰመ እግዚአብሔር መንፈስ ቅዱስ ዘረሰየኪ ለቃለ ሕይወቱ ምርፋቀ፡፡
አስተበቀጥኪ ኦ እግዝእትየ ቅድሳት ድንግል በ፪ ማርያም
ከመ ይትወከፉኒ ነገረ ዚአየ ውሉዱ ወፍቁራኒሁ ለአቡነ
ቀውስጦስ ፍቁርኪ ዘእምተአምራተ ገድሉ ጥቀ፡፡
ዘአቅረብክዎ ቅድሜሆመ እመጠነ አቅምየ ውሑደ
ዘከመ ተወክፊ እምእደ መበለት ጸራይቀ፡፡
ለዓለመ ዓለም አሜን፡፡*

In the name of God, the Father, who embellished (you) clearness and righteous;

*In the name of God, and of the son who, rose up from your womb;
your virginity gate fatedly opened like the gate of Həzqə'el;*

*In the name of the God, and of the Holy Spirit who, prepared (you) for
the seat of his word of life.*

*O! My Lady, twofold virgin, St. Mary, may I ask your intercedes
toward the sons and be loves of Abunä Qäwṣṣos to let they accept from
the several miracles of (Abunä Qäwṣṣos);*

*What I present before them as much as my little ability; as (Lord)
received the (little) alms of nun; forever and ever amen.*

4.2.7. Biblical Allusions

Biblical allusion is the act of making an indirect reference to somebody or something. The hagiographer of Abunä Qäwṣṣos also widely used this figurative speech in the text by extracting from different chapters of the Holy Bible. Among these, the following example is taken from the text:

*ወዘንተ ብሂሎ ሜጠ ገጸ መንገሉ ምሥራቅ ወጸለየ እንዘ ይብል ዘአውረድክ
እሳተ እምሰማይ ወአውዐይክ ፀሮ ለኤልያስ ገብርክ ወፍቁርክ እንተ ቀንዐ
በጥፍዐተ ሕግክ ዘወሀብኮ ለኤልያስ ገብርክ ምዕመን ወለጎምክ ዝኖመ በጸሎቱ
፫ተ ዓመተ ወ፭ አውራኝ በግፍዐ ናቡቲ እስራኤላዊ ወለውእቱ ኤልያስ
[ዘ]አድኝንኮ እምእደ ኤልሳቤል ወአዕረጎ ውስተ ገነተ ተድላ በሠረገላ ሕይወት፡፡
ከማሁ ቀናዕኩ በእንተ ግፍዐ ሕዝብክ ዘትገብር ላዕሌሆሙ እኩየ ከማሁ አውርድ
ላዕሌሃ እሳተ መዓትክ ወለውእቱ ደብር ዘቦቱ ነበረት ደምስሶ ከመ ሰዶም
ወገሞራ ዘእንበለ መኩንኑ ለዝኩ ደብር ዘቀሠፈኒ ኢይኩን ብየ ኃጢአተ ሀየንተ
ዘቀሠፈኒ እስመ አንተ መሐሪ ወመስተሣህል ወጊዜ ፈነውኮ ለወልድክ ንቤን
ለቤዝዎ ኩሉ ዓለም ቀሠፍዎ አይሁድ ወኢተቀየሞሙ፡፡ አላ አስተሰረየ*

ኃጢአቶሙ፡፡ ወእምዝ አሜሃ ዘእንበለ ይፈጽም ቃለ ጸሎቱ ወረደ እሳት ግሩም
እምሰማይ ወደምሰሶ ለውእቱ ደብር ዘምስለ አጋንንት እኩያን ዘነበሩ ዲቤሁ፡፡
ወአድለቅለቀት ኩላ ምድረ ሸዋ፡፡ (fol.86v)

And said to this, turned his face towards of east; and he prayed said to, as (the Lord) descended fire from the sky and burnt the enemy of your trusted beloved and servant 'Eləyas (Eliās) when he be jealous; since, the command that you gave to was ceased out; and you reined the rain for three and half years; since, he prayed for the vexation of Nabuti the Israelite; and that you saved 'Eləyas was from the hand of 'Elzabel and ascended (him) to the suitable of heaven by the chariot of light. Again, I am also be jealous for the vexation of your people that she (Säriti. the magician) made wicked upon (them); again, you ascend the fire of rage upon her, and on the territory that she was there vanished like Sodom and Gomorra except the governor of that territory who flogged (me) don't count as a sin for beaten (me); because, you are merciful and mediator. While you (God) sent your son toward us, for the redeemer of world, the Jews flogged (him) and (he) won't rancor (threatened) them; but, he (Christ) pardoned their sin. Since, he (Qäwstos) not finishes his pray, the terrible fire descend from the sky and vanished the territory with the evil Satans that they lived in to; and all the land of Šäwa was shocked.

Summary, Conclusion and Recommendations

Summary and Conclusion

The researcher obtained and identified five Mss. of Abunä Qäwstos from the famous monastery of Ğärr Holy Trinity, Bäyyo Abunä Qäwstos Church, National Archives and Library Agency, and the two Mss. were found from the monastery of Nəbge Abunä Qäwstos and St. Mary, which is believed to be established by Abunä Qäwstos. Among these five Mss, the researcher selected the Ms. of Ğärr monastery, for the analysis of the biography of Abunä Qäwstos, and philological analysis gädlä Qäwstos (the linguistic features and figurative languages) that appeared in the text depend on its legibility and age.

The researcher described the textual tradition of all (five) Mss. of Gädälä Qäwstos. The two Mss. (M.J. and M.N²) were written on hard paper; but, The Ms-1. of Nəbge was written on a modern lined paper; the rest (Ms. of NALA and Ms. of Bäyoo) were written on a parchment. Among these Mss, unlike the others, in Ms-1 of Nəbge, the image (mälk^ə) of Abunä Qäwstos was written in to; and the combat of Abunä Tadewos including the mälk^ə was written, and there was also the mälk^ə of king David II written in to this Ms. Whereas, in the M.B, the miracles of St. George and Abunä Mäba^a Şəyon were written next to the miracles of Abunä Qäwstos.

The researcher also tried to group the stemma of the Mss based on their internal contents (conjunctive errors) rather than external evidences that they share. The five Mss. form two families ("A" and "Y") and these two Mss, are descended from the hypothetical (assumed to be lost) Ms. of "X".

The oral accounts pertinent to the biography of Abunä Qäwstos were also analyzed based on the hagiography. Finally, the researcher analyzed the

linguistic features and figurative languages of the text by extracting from the Mss. of Gädlä Qäwṣṥos. Orthographical, phonological, morphological, syntax and semantic errors appeared in the text are discussed with examples. The dittographical and omission errors are also identified and analyzed. The gender, number and possessive disagreement made by the copyist are also discussed. In the figurative languages: simile, metaphor, personification, hyperbole, apostrophe, parallelism and biblical allusions were identified and analyzed with examples.

To conclude, the hagiography of Abunä Qäwṣṥos was shown the so called the era (14th c.) of expansion in the general framework of Ethiopian history. It was during this era that Christianity was spread throughout the country especially, in the northern direction. There were also controversies (conflicts) between kings and fathers of the Church. The conflict between ʿAmdä Ṣəyon and the monastic holy monks including Abunä Qäwṣṥos is one example. All these accounts are narrated in the *Gädl* which makes it to be a valuable historical and religious document to know the study of the Ethiopian philology in general, and the medieval history of Ethiopia in particular.

Recommendation

As the study indicates, it is closely related with historical, theological (religious), philological and linguistic features. It is also useful to know, the Gəʿəz language of the fourteenth century. Based on its invaluableness, the researcher can put the following recommendations.

- Gädlä Qäwṣṥos is not published. To make it useful and reliable for the followers of Orthodox Christians, it should be published and distributed.
- Even though, the country has several documents (Mss.) of the medieval period which teaches ethics and theologies, many of them had not been

translated from Gəʼəz to Amharic and to others Ethiopian languages. Therefore, Scholars should be engaged to uncover and translate these Mss. including Gädlä Qäwṣṥos.

- The *Gädl* was not deeply studied; especially, on the aspect of critical edition and translation. Philologists should take this task into account.
- Although, the *Gädl* has much value, some of the Mss. of Gädlä Qäwṣṥos are endanger. The concerned body (Ministry of Tourism and Culture, EOTC, etc.) should microfilm and digitize and put these and other precious written heritages of the country for future generation.
- Finally, few monasteries are not cooperative to the researchers by opening their collections for research. This should be fixed by the concerned parties.

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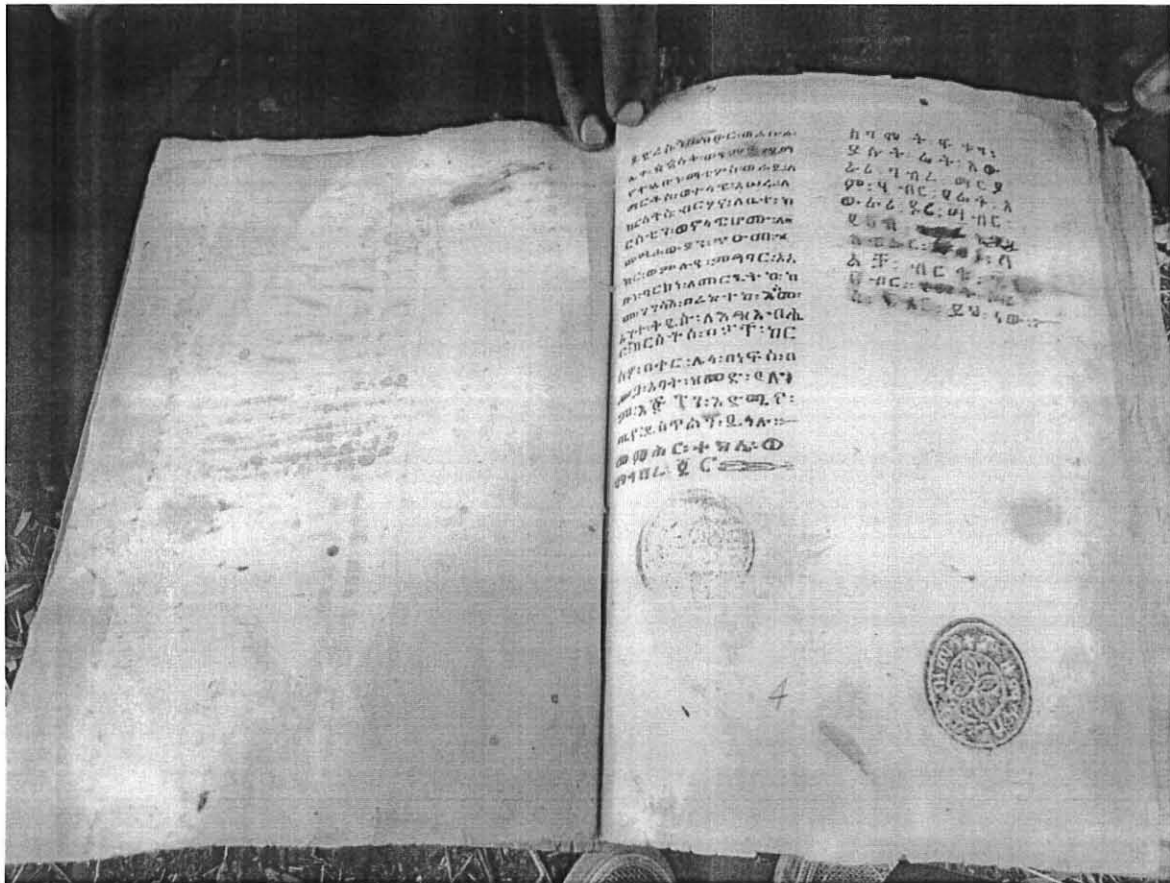
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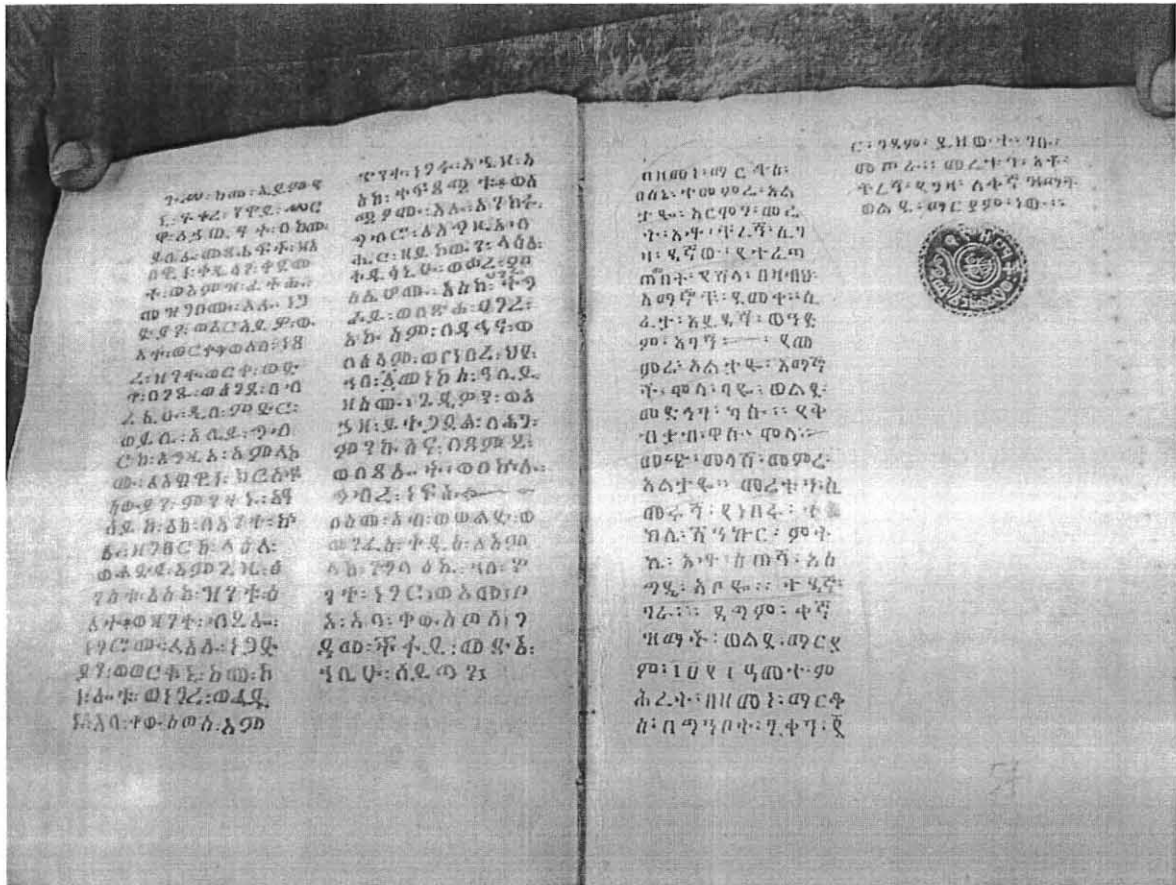
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No	Name	Age	Date of interview	Place of interview	Remark on the current status
1	<i>Qäsis</i> Alamərräw Mandäfrot	52	March 8,2005 E.C.	Nəbge	<i>Qesä Gäbäz</i> of Nəbge
2	<i>Qäsis</i> Alayyu Gobeze	58	March 7,2005 E.C.	Bäyyo	<i>Qesä Gäbäz</i> of Bäyyo
3	<i>Qäsis</i> Däməss Šawəl	79	March 8,2005 E.C.	Nəbge	priest (<i>Qäsis</i>) of Nəbge

Table one: List of informants



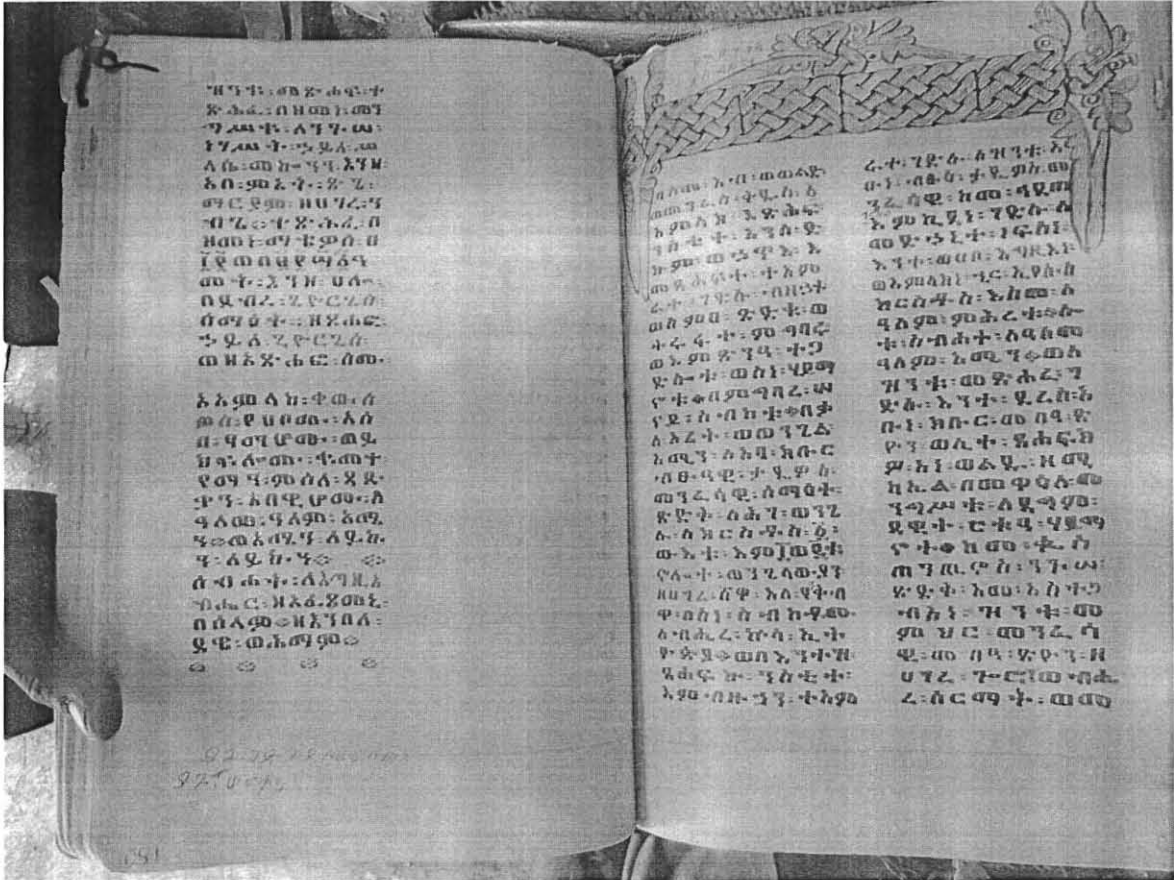
The stamp of the Monastery of Ġärr St.Trinity Monastery on the Ms. of
Gädlä Qäwstos (M.Ġ). Photo by Fiseha Eshete, March 6, 2005 E.C.



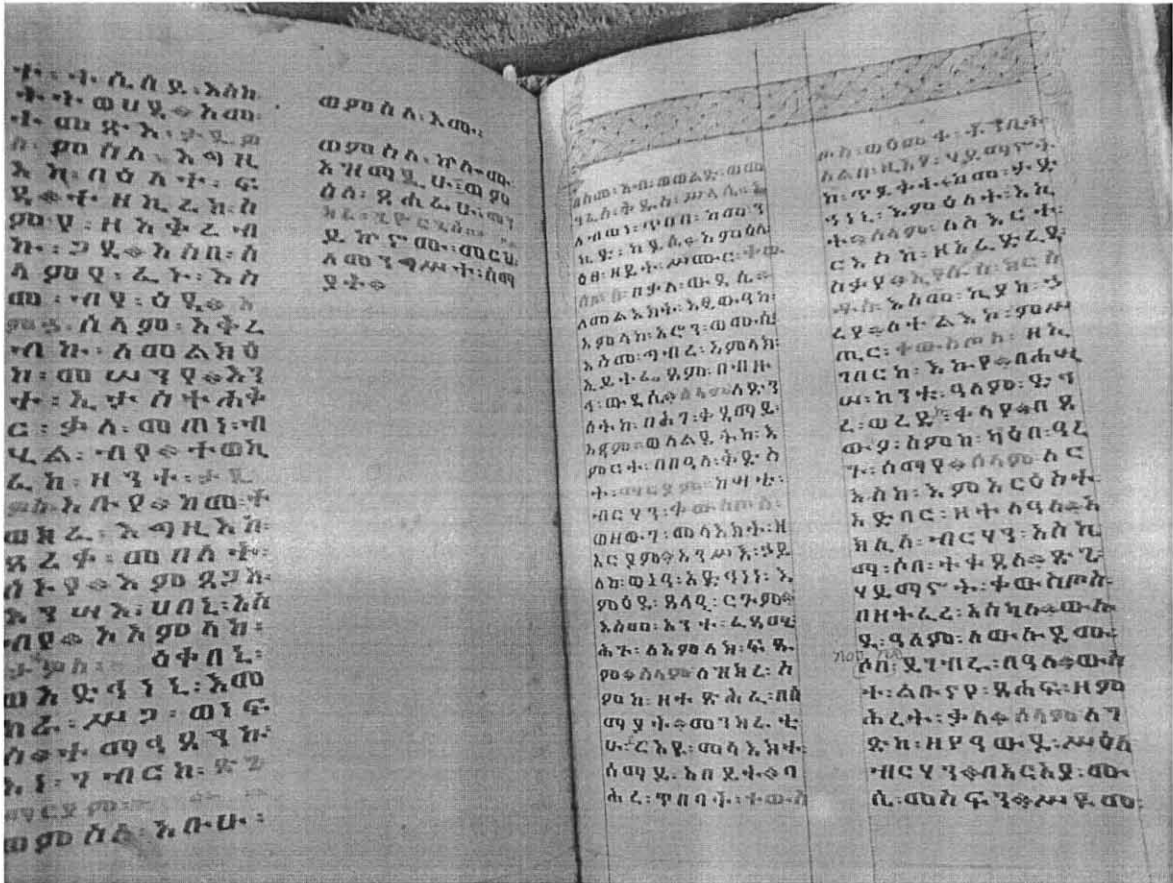
The stamp of Qāñnazmač Wäldä Maryam on the Ms. of Ġärr St.Trinity monastery. (M.Ġ). Photo by Fiseha Eshete, March 6, 2005 E.C.



The ornament or illustration (*häräg*) of Bäyyo, Gädlä Qäwstos. (M.B). Photo by Fiseha Eshete, March 7, 2005 E.C.



The ornament of Ms.-1 Nəbge Gädlä Tadewos which it was written with Gädlä Qäwstos. (M.N¹). Photo by Fiseha Eshete, March 8, 2005 E.C.



The ornament on Ms.-1 Nəbge on the Image (mälk^{cə}) of Abunä Qäwstos (M.N¹).
Photo by Fiseha Eshete, March 8, 2005 E.C.



The churches of St. Mary and Archangel Gabr'el at Nəbge Abunä Qāwstos.
Photo by Fiseha Eshete, March 8, 2005 E.C.

Annex-7

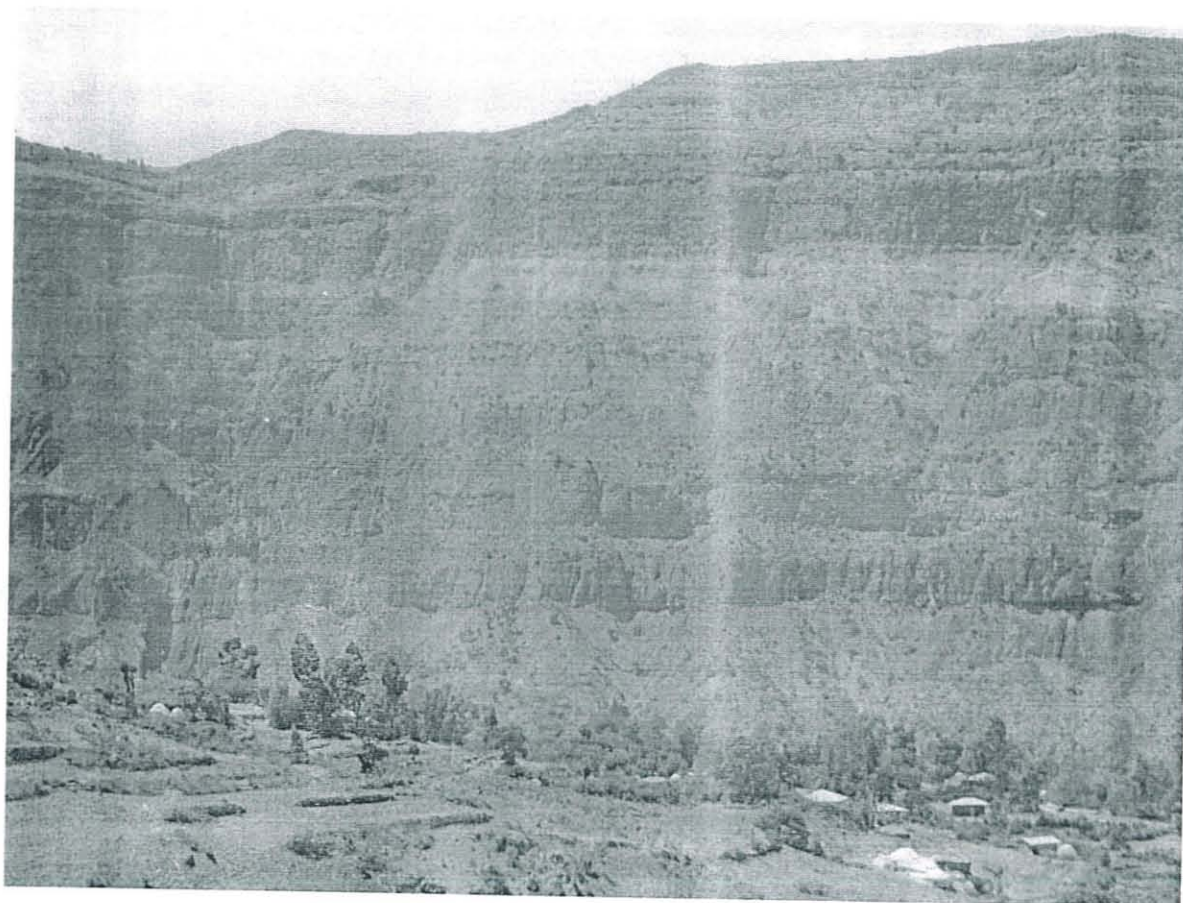


The big tree that, the Serpent was lived in to. Photo by Fiseha Eshete, March 8, 2005 E.C.

Annex-9



The picture (Icon) of Abunä Qäwstos. Photo by Fiseha Eshete, March 8, 2005 E.C.



The place or territory, that Nəbge Abunä Qāwstos Monastery is found. Photo by Fiseha Eshete, March 8, 2005 E.C.