

THE ROLE OF THE BOOK OF ETHIOPIC ENOCH IN THE PRODUCTION OF
MEDIEVAL GĖ'ĖZ TEXTS:

IDENTIFICATION, EXPLANATION AND ANALYSIS WITH TRANSLATION

HAILEYESUS ALEBACHEW MOLAW

A THESIS SUBMITTED TO THE DEPARTMENT OF LINGUISTICS AND
PHILOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY IN PHILOLOGY

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ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

This is to certify that the thesis by Haileyesus Alebachew, entitled "The Role of the Book of Ethiopic Enoch in the Production of Medieval Gə'əz Texts: Identification, Explanation and Analysis with Translation" and submitted in partial fulfillment of the requirements for the Degree of Doctor of Philosophy in Philology complies with the regulations of the university and meets the accepted standard with respect to the originality and quality.

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Chair, Department Graduate Committee (DGC)

Dedication

To my beloved sister Banchiamlak Alebachew, your love and care for our family never be forgotten! May God rest you in peace, Amen!

Declaration

I declare that this thesis entitled 'The Role of the Book of Ethiopic Enoch in the Production of Medieval Gə'əz Texts: Identification, Explanation and Analysis with Translation' has been carried out in Addis Ababa University for the study of Philology, under the guidance of Dr. Abba Daniel Assefa. The work is original and has not been submitted in part or full by anyone for any degree at any other university.

I further declare that the material obtained from other source has been duly acknowledged in the dissertation.

Haileyesus Alebachew Molaw

Date: March, 2018

Place: Addis Ababa, Ethiopia

Table of Contents

Dedication.....	iii
Declaration.....	iv
Table of Contents.....	v
Abstract.....	viii
Acknowledgement	ix
List of Abbreviations	xi
Tables of Symbols for Transliteration	xii
A. Consonants.....	xii
B. Labiovelars.....	xiv
C. Vowels	xv
D. Numerals.....	xv
Chapter 1. General Background of the Study	1
1.1. Introduction.....	1
1.2. Statement of the Problem.....	12
1.3. Objectives of the Study	14
1.3.1. General Objective	14
1.3.2. Specific Objectives	14
1.4. Basic Research Questions	15
1.5. Significance of the Study	15
1.6. Scope of the Study	16
1.7. Organization of the Dissertation	16
Chapter 2. Methods and Description of Sources of Data.....	19
2.1. Introduction.....	19
2.2. Methods	19
2.2.1. Data Collection Procedure	19
2.2.2. Data Analysis	20
2.3. Physical and Content Descriptions of Manuscripts	23
2.3.1. Description of መጽሐፈ ምዕጢር (Mäṣḥāfä Məstṭir)	23
2.3.2. Description of መጽሐፈ ብርሃን (Mäṣḥāfä Bərhan)	43
2.3.3. Description of መጽሐፈ ባሕርይ (Mäṣḥāfä Bahərəy)	44
2.3.4. Description of መጽሐፈ ፀሐይ (Mäṣḥāfä šähäy)	46

2.3.5. Description of መጽሐፈ ሰዓታት (Mäṣḥäfä Sä'atat)	47
2.3.6. Description of ድርሳነ ኡራኤል (Dərsanä 'Ura 'el)	51
2.3.7. Description of አርኬ ('Ärke)	52
2.3.8. Description of መልክላ ጉባኤ: (Mälkkə'ä Gubae)	54
Chapter 3. 1Enoch as a Source of Ethiopic Literatures: Translation and Explanation	74
3.1. Introduction	74
3.2. 1Enoch in መጽሐፈ ብርሃን (Mäṣḥäfä Bərhan)	74
3.3. 1Enoch in መጽሐፈ ምሥጢር (Mäṣḥäfä Məṣṭṭir)	80
3.4. 1Enoch in መጽሐፈ ባሕርይ (Mäṣḥäfä Bahərəy)	92
3.5. 1Enoch in መጽሐፈ ስንኳር (Mäṣḥäfä Sənkəsar)	96
3.6. 1Enoch in መጽሐፈ ፀሐይ (Mäṣḥäfä šähäy)	101
3.7. 1Enoch in መጽሐፈ ሰዓታት (Mäṣḥäfä Sä'atat)	104
3.8. 1Enoch in ድርሳነ ኡራኤል (Dərsanä 'ura 'el)	106
Chapter 4. Enochic Poems Presentation: Transliteration, Translation, Classification, and Explanation	112
4.1. Introduction	112
4.2. Enochic Poems about God	114
4.3. Enochic Poems about Saint Mary	141
4.4. Enochic Poems about the Angels	154
4.4.1. St. Michael as Subject Matter	154
4.4.2. St. Gabriel as Subject Matter	172
4.4.3. St. Urael and St. Ragual as Subject Matter	183
4.4.4. Other Angels as Subject Matters	192
4.5. Prophet Enoch as Subject Matter	197
4.6. Other Saints as Subject Matter	203
4.7. Enochic Gə'əz Qəne	213
Chapter 5. Philological Discussion on Enochic Poems	238
5.1. Introduction	238
5.2. Polygenetic Variants	239
5.2.1. Banalization	239
5.2.2. Transposition	244
5.3. Addition	245

5.4. Omission	247
Chapter 6. Reflection on Enochic Poems.....	250
6.1. Introduction.....	250
6.2. Theological Reflections of Enochic Poems	250
6.2.1. On the Triune-God	250
6.2.2. On Christology	256
6.2.3. On Mariology	261
6.3. Historical Reflections of Enochic Poems.....	272
6.4. Cosmological Reflections of Enochic Poems	273
6.5. Moral Lessons Depicted in Enochic Poems.....	275
6.6 The Figure of Enoch According to Enochic Poems.....	278
Chapter 7. Conclusion and Recommendation.....	279
7.1. Conclusion	279
7.2. Recommendation	281
Bibliography	283

Abstract

The book of Enoch is one of the ancient compositions, which exists centuries before the birth of Christ. It was thought to have been lost, for over 2,000 years, with many ancient sources referring to it. However, it is believed that the Greek version was entirely translated and preserved in Gə'əz language. Consequently, this book was not known in Europe until James Bruce, Scottish explorer, took the manuscripts of Enoch from Ethiopia to England in 1773. Currently, Scholars of philology, ancient history, and Second Temple Judaism, and the Origins of Christianity are very much interested in studying the book of Enoch. Nevertheless, attention has been given to its role neither in the study of Ethiopic literatures nor in the study of Enochic traditions. The objective of this dissertation, therefore, is to explore the place of Ethiopic Enoch in medieval Gə'əz Literature and to make annotated translation and textual analysis on some selected Ethiopic prose and poetic texts which might indicate the Ethiopian socio-religious context in which the book has been transmitted and used. Hence, both prose and poetic manuscripts dated from 14th -18th centuries were consulted. In addition, various collections of Gə'əz Qəne were assessed for the search of Enochic Qəne. Then, the Enochic poems were categorized according to their subject matter and form. Besides, the Enochic readings in each manuscript were transliterated and translated followed by annotation and brief explanation of the quotations which are taken from 1Enoch. Using the hermeneutical approach of textual analysis, the Enochic poems were analyzed from different point of views such as theological, philological, historical, cosmological, moral, and other aesthetic qualities. The study, in general, showed that the contents of book of Enoch were repeatedly referred and used as a source of prose and poetic genres of Gə'əz literatures.

Acknowledgement

First of all, I would like to thank my advisor Dr. Abba Daniel Assefa who drawn my attention to this exciting research project. I also express my sincere gratitude to him for his kindness, respectful approach and his immense knowledge. In addition to his scholastic assistance in my work, I also learned and benefited from his modest and sympathetic personality. Similarly, I am very grateful to Dr. Mersha Alehegn, who in particular suggested improvements to the method section of the thesis and the orthography of the Ethiopic readings.

Second, my earnest gratitude goes to my Qəne teachers in the traditional school of EOTC, Yäntta Bāyānā of Dälanta (may God rest you in peace) and Yäntta Baḥəran of Dawənt for your uncalculated contributions in making me a person. I realized now the value of knowledge of Qəne that I acquired from you; I could say that such kind of successful achievement would be impossible and unthinkable without having knowledge of Qəne as my third optic. Moreover, my Dear father, Mäl'ākä sālam 'Āläbačāw Molaw, you deserve sincere honor for correcting and chastening me to spend my childhood in the traditional schools of EOTC.

Third, I may be unethical if I forgot the contribution of Ethiopian National Archives Library Agency (NALA) for the successful completion of my dissertation. It would be very hard and even impossible to get the Ethiopic manuscripts consulted in this dissertation in the absence of this institution. Therefore, I forward my genuine gratitude for all those who contributed in the process of collecting and microfilming of these valuable and abundant treasures of manuscripts.

Last but not least, I would like to express my deepest appreciation to my beloved wife Meazi and my adored son, Basleal. My success is the fruit of your sacrifice! All my relatives, friends, and colleagues, you deserve thanks for encouraging me in your precious advice.

List of Abbreviations

1En =First Enoch

EMML= Ethiopian Manuscripts Microfilm Library

EOTC =Ethiopian Orthodox Tewahido Church

f= Folio

ff. = Folios

L=Line

MS= Manuscript

MSS= Manuscripts

n.d. = no date

NALA= National Archives and Library Agency

NT = New Testament

OT = Old Testament

P= Poem

S= Stanza

Tables of Symbols for Transliteration

A. Consonants

no.	Ethiopic	transcription
1	ሀ	h
2	ለ	l
3	ሐ	ḥ
4	ም	m
5	ሥ	ṣ
6	ር	r
7	ሰ	s
8	ሸ	ʃ
9	ቅ	q
10	ብ	b
11	ተ	t
12	ች	č
13	ኀ	h̥

14	ን	n
15	ኸ	ñ
16	እ	,
17	ከ	k
18	ኸ	k
19	ው	w
20	ዕ	,
21	ዝ	z
22	ኸ	ž
23	ይ	y
24	ደ	d
25	ጀ	ğ
26	ግ	g
27	ጥ	t
28	ጭ	ç

29	፳	p̣
30	፳	ṣ
31	፳	ʃ̣
32	፳	f
33	፳	p

B. Labiovelars

No.	Ethiopic	Transcription
1	ቃ	q ^w
2	ኃ	h ^w
3	ከ	k ^w
4	ኂ	g ^w

C. Vowels

No.	Order	Vowel
1	First	ā
2	Second	u
3	Third	i
4	Fourth	a
5	Fifth	e
6	Sixth	ə or zero
7	Seventh	o

D. Numerals

ॐ = 1	ॐ 10	ॐ 100
ॐ 2	ॐ 20	ॐ 1,000
ॐ 3	ॐ 30	ॐ 10,000
ॐ 4	ॐ 40	
ॐ 5	ॐ 50	
ॐ 6	ॐ 60	
ॐ 7	ॐ 70	
ॐ 8	ॐ 80	
ॐ 9	ॐ 90	

Chapter 1. General Background of the Study

1.1. Introduction

Every society, be it ancient or modern has its own medium of expression in the form of either a language or art handed down from generation to generation by oral or written teaching. From this point of view, Gə'əz is the classical language of Ethiopia. As stated by Stefan Weninger (2005. p.732), Gə'əz was the language of inscriptions and was used for all literary purposes during the Aksumite period. Lule Melaku (2008. p.58) also attested that Gə'əz was one of the major languages such as Sabeian and Greek¹ (trilingual) that were used as references to the economic and literal accomplishments as well as international recognitions of the supremacy of Axum. Moreover, during the Aksumite period, Gə'əz was a language of teaching or medium of instruction used by the head priests. For instance, in the school called Bete Ketin, Axum, the head priest (rabbi) whose name was Enberem used to teach the king's (Ell. Amida's) children called Ezana and Saizana². Furthermore, Ancient Ethiopian Christian Literatures such as the Bible and apocrypha books like the 'book of Enoch'³, the 'book of Jubilees', the Ascension of Isaiah, which do not exist in their entirety in many other Christian literatures, are preserved in this language. Many religious and philosophical thoughts, codices, hymns and other types of literature are also translated, written and preserved in Gə'əz language.

¹ Sirgew Hable Sellasse (1972. p.100) wrote that the Aksumite Kings knew Greek and they used it in their inscriptions; he also confirmed that a Greek inscription, dated in the first century A.D, which was found on the hill of Abba Pentelewon proof that the Greek language penetrated to the inland parts of the Aksumite Empire (1972. p. 7).

² See Lule Melaku (2008. p. 49)

³ Note: For Ethiopian Orthodox Tewahido Church, the book of Enoch and book of Jubilees are not Apocrypha or a writing of disputed authenticity because they are canonized and accepted like any other parts of the Bible.

Poetic genres of Gə'əz literatures such as መልክል (Mälkə')⁴, ሰላም (Sälam)⁵, አርኬ ('Arke)⁶ ንግሥ (Nägs)⁷ are also produced in Gə'əz language. In addition, one of the major genres of Gə'əz literature as well as the mode of its poetry is ቅኔ (Qəne). It appears in both written and oral forms. It is said to be written because some Qəneyat are written down and preserved for the use of students, to be learnt by heart as a model to compose their own Qəne, as well as for the traditional scholars, to maintain the cultural patrimony/ the various styles and forms of ancient Qəne⁸. On the other hand, it is a form of oral communication since it transmits messages from speakers/composers to listeners spontaneously using words. In addition, since Qəne is not a mere random collection of words, but has a strictly arranged rule of position and composition, it is said to be an art.

As briefly discussed in the presentation section, all the above forms of poetic genres of Gə'əz literatures as well as Qəne are replete and rich with allusions to history, the Holy Scriptures, the lives of the saints, historical events, classical texts, nature and popular wisdom⁹. Therefore, it is important to examine some prose and poetic genres of Gə'əz literature to know and understand how Ethiopic Enoch is received and interpreted by Ethiopian scholars-in their Gə'əz writings.

⁴ It is a rhythmical writing in Gə'əz language honoring different parts of the body of a saint, an angel or of the Trinity. Usually, it has five lines.

⁵ It is a form of short hymn in Gə'əz which is always found in the sänkəsar. It summarizes the account and exposes, in the poetic mode, the essence of the saint's spiritual deeds, stressing the most peculiar episodes of the saint's life (Denis N. 2014. p. 484).

⁶ It is five line (most of the time) Gə'əz poetic composition dedicated to praise the saint, or an angel who performed the miracles and to request his/her intercession.

⁷ It is almost the same with 'Arke.

⁸ Habtemichael Kidane (2010. pp. 283-285),

⁹ Sergew (2009)

As mentioned above, the book of Enoch is one of the ancient compositions, which exists centuries before the birth of Christ; and translated and preserved in Gə'əz language. According to Pankhurst (2005. p.311), this book was emerged between the 4th cen. B.C. and the 1st A.D. The book was thought to have been lost, for over 2,000 years, with many ancient sources referring to it. Consequently, the entire work is preserved only in Gə'əz version; in other words, the Ethiopian culture contributed to its preservation¹⁰.

The time and reasons for the importation of 1Enoch /Ethiopic Enoch)¹¹ to Ethiopia is still unclear as well as doubtless complex. However, scholars made different hypothesis. For example, using the fourth and sixth centuries, when the Bible was translated into Gə'əz, as a benchmark, Nickelsburg, (2001. pp.164-67), hypothesized the following questionable reasons and circumstances that contributed for the introduction of 1Enoch into Ethiopia and its acceptance when the book's fortunes were waning in the West.

- (1) According to Neckelsburg, "The book enjoyed considerable popularity in Egypt at the time of the establishment of the Ethiopian Church. Thus the close ties between the Ethiopian Church and the patriarchate in Alexandria and the book's widespread and long-standing use in Egypt would have been a factor in the book's importation into Ethiopia". But the question here is, if the book was popular and widely used in Egypt, why it was lost or not found at least its literary influence in Coptic scriptures like in Gə'əz literatures in Ethiopia? Or if the close tie of the two countries is mentioned as means for the importation of the book to Ethiopia, why the book was not found

¹⁰ Siegbert Uhlig (2005. pp. 311-313)

¹¹ These two names will be used interchangeably here after in this study

widely in Egypt¹² given that Ethiopia was a diocese of Coptic Church since 330 until 1958? In my opinion, therefore, his hypothesis is unjustifiable and far from the truth.

- (2) He also speculated that Enoch took root in Ethiopia because, "Its worldview spoke to the Ethiopians' worldview, and the environment it imaginatively portrayed resonated with their environment". In his expression, "Ethiopians' world view", Neckelsburg thought that demons and spirits were part of one's understanding of everyday life during the fifth and sixth centuries A.D. Consequently, he concluded that the book's (1Enoch) developed angelology, with its plethora of heavenly intercessors and guardian spirits in general and the story of the watchers' breeding a world of demons in particular was compatible with such a worldview and made the book to take its root in Ethiopia. One can ask the questions such as: how demonolatry and magical practice can be taken as "Ethiopians' world view" during the fifth and sixth centuries when Christianity was consolidated and became a state religion?¹³ Again, if we trust Nickelsburg's first assumption which proclaims as, "the book was brought to Ethiopia by Egyptian missionaries (in this case the bishops) who came from an environment that had long cherished the book", is it plausible to say that the missionaries brought and disseminated demonolatry and magical practicing book? It seems, to my sense, humorous. As a result, although Nickelsburg deserves sincere gratitude for his fifty

12 Nickelsburg, (2001. p.155), himself wrote little about a Coptic Enoch apocrypha which as he stated is a Christian text of the fifth century, extant in fragments of only one MS; and which depicts Enoch as a functionary at the judgment and indicates important points in common with both the long and short recensions of the Testament of Abraham and with a range of Egyptian Christian speculation about Enoch; however, he said nothing whether it is similar or not with 1Enoch.

¹³ During the fourth century Ethiopia was the second nation in the world to become a Christian state, next to Armenia who declared Christianity as state religion (see Lule Melaku 2008. p. 63).

years intensive examination of 1 Enoch, as he told us in the preface of 1 Enoch¹⁴, he also has to be criticized for his narrowly conception of the “Ethiopians’ world view” of that time!

- (3) In his another hypothesis to justify the reason why 1 Enoch was not excluded in EOTC canonical books and why its status in Ethiopia has been fostered, Nickelsburg wrote as, “Ethiopian Christianity lacked the theological and intellectual counter forces that led to the book’s rejection in Mediterranean Christianity”. His hasty generalizing statement implies that although 1 Enoch is not worthwhile in its theological contribution, its canonical status continued to the present time because of deficient theological understanding of EOTC; which is again, at least to my sense, a scholarly harassment on the church.

However, regarding “Ethiopians’ world view”, one should know that let alone in the fourth and sixth centuries when Christianity was the state religion of the country, demonolatry and idolatry cannot be taken as a general manifesto of the country even one thousand years before the birth of Christ while she was practicing religion of Judaism.

According to Lule Melaku, (2008. p.15) Ethiopia throughout the ages worshiped the one true God uninterrupted following the Law of Consciousness (Roman 2:12-16), the Law of Moses and the Gospel consecutively. Similarly, an inscription written in a Sabeian language earlier than 450 B.C. (pre-Aksumite Culture) witnessed a dedication to God for the victory by a certain war leader, if not a king; besides to its witness for the political organization in Ethiopia (Sergew Hable Sellasie, 1972. pp. 59-60). Nevertheless, it does not mean there were not people here and there who were either pagans or idolatries. For

¹⁴ Nickelsburg, (2012), 1 Enoch 2: A Commentary on the Book of 1 Enoch: Chapters 37-82. Fortress Press, Minneapolis

Lule Melaku, (2008. p. 15), the history of such people who worshiped nature such as the sun, moon, trees, rivers, dragons, and the like is quite similar with those Israelites who trespassed the Law of Moses and worshiped other gods.

As stated, Ethiopia's early relation with Israel was at a pick in the time of King Solomon and Queen of Sheba. As depicted in "Kibre Negest" (Glory of the Kings), cited by Lule Melaku, (2008. p.16), the Queen of the land of Sheba (locally known as Queen Makadda), who reigned over Ethiopia and Southern Arabia (Yemen) introduced Judaism as the official state religion of Axum around 1000 B.C. The Holy Bible made the narration beyond doubt saying: "When Queen of Sheba heard about Solomon, she came to challenge him with difficult question...she visited Solomon and discussed with him everything that was on her mind..."(1kings 10; 2chronicles 9). The Queen returned to Ethiopia after six months' stay in Jerusalem and bore him a son, whom she named Minilik. When the son grew up he visited his father in Jerusalem, and came home accompanied by many Israelites, 318 sons of the Levites, and brought with him the arc of the covenant¹⁵. From then on, Judaism was practiced and its many elements were acculturated. Lule Melaku, (2008. pp.27-40) pointed out the following typical Jewish features in order to prove "Ethiopian Monotheistic world view" as perfectly as Jewish.

These living customs and practices are:

- Tabot (Ark)- which is the most venerated liturgical treasure of the EOTC
- The observance of the Sabbath
- Circumcision

¹⁵ "...Azarias was told by the Archangel Michael in a dream that he should take the Arc of the Covenant to Ethiopia. Thus, by the will of God they took the original with them..." (Lule, History of EOTC, 2008. p. 23)

- Food regulation and diets laws (the distinction between clean and unclean)
- Ceremonial vestments and musical instruments
- The square (basilica) church buildings appear as copies of the Hebrew Temples
- The three sections (parts) in the interior of the church- that seem to follow the pattern of the three fold of the Temple in Jerusalem
- The legendary claim of the Solomonian descent by Ethiopian Emperors

In my opinion, in addition to the above Jewish customs, the holy scriptures (OT) have also been imported to Ethiopia in the same era (1000 B.C.). Logically it is appropriate to think that if the sons of the Levites (priests of OT) came to Ethiopia with the Ark which is the heart of their worship, they should have their prayer and teaching scriptures, which were translated latter to Ethiopian. This fact is also stated by Mersha Alehegn, (2011. p. 2). Citing Tewodros Abraha and Seyfe Sillase Yohanns, he discussed that, “The beginning of Təṛəg^{wo}m (translation) in Ethiopia fixes the date to the return of King Mənilək I, the son of King Solomon of Israel and Queen Makədda of Ethiopia, in the 10th century B.C. from his visit to Jerusalem”. According to this scholar, the 318 Levites successfully fulfilled their responsibility translating and interpreting the scriptures of the OT to the people of the kingdom of Mənilək, I. Above all, Assres Yenesew (1951 pp. 63-90), in his historical account which connects Ethiopian history with Ham (Noah’s son), reads us that Gə’əz language was the tongue of the first man- Adam; and OT writings were translated from different languages such as Hebrew and Greek to Gə’əz one thousand years before the Birth of Christ.

In general, the above perspectives, specially the long textual history of OT in Ethiopia, can be supported by the Biblical explanation recorded about the conversion of Ethiopian

Eunuch by Philip the Apostle in 34 A.D. According to the Acts of the Apostles (8:26-40), the Ethiopian Eunuch, locally called “Bacos”, was reading the Old Testament, the prophecy of Isaiah, and it shows us the familiarity of Ethiopians to the scriptures which came with the Arc of the Covenant. Furthermore, this Biblical truth also reveals us the fact that from the early period, Ethiopian pilgrims went annually to Jerusalem where there is an Ethiopian Monastery built a long time ago on the land which was presented by King Solomon to the Queen of Sheba- “Deir Sultan”, means a fief of ruler¹⁶; and also to celebrate Jewish feasts like Pentecost, in the case of Ethiopian Eunuch.

Bearing in mind the above narration and literature reviews, it is reasonable as well as justifiable to speculate that 1Enoch might have been imported to Ethiopia either by the sons the Levites together with the Arc of the Covenant or by Ethiopian pilgrims who went annually to Jerusalem.

Regarding the language of this book it is believed that the book was originated in Aramaic and translated into Greek, and from Greek into Ethiopic/ Gə‘əz language¹⁷. The assumption might be true that, since these two languages (Greek and Gə‘əz) were widely used by Aksumite kings, as mentioned earlier. Whatever the case and also as a matter of fact stated by Bausi (2015. p.358), it is quite true that texts were not only passed from generation to generation in their own language but often also translated into other languages, sometimes quite soon after they had been written.

¹⁶ See Lule Melaku (2008. p.25), History of EOTC, Part I

¹⁷ Nickelsburg, (2001. p. 48)

Another important fact to be noted is that the book of 1Enoch was not known in Europe until James Bruce, a Scottish explorer, took the manuscripts of Enoch from Ethiopia to England in 1773¹⁸. In the book where his life account has been recorded, it is stated that Bruce took back to Europe a select collection of Ethiopian manuscripts (three copies of Ethiopic Enoch and other unknown number of Ethiopic MSS). Then, as an acknowledgement of the favors, which he has received from the French nation in the course of his travels, he presented a copy of the prophecies of Enoch, a literary curiosity of considerable value, to the Royal Library¹⁹.

Since that time, consequently, 1Enoch attracted considerable attention in the research globe; many scholars in the modern western world are paying much attention towards copies of the long vanished book of Enoch, Enochic literature, and other apocryphal works in the Enochic tradition. For example, Annette Y.R., (2005. p.3) bears witness to the continued preservation of Enochic literature in Ethiopia that led, after several failures and false starts, to the Western rediscovery of the Book of the Watchers and other early Enochic pseudepigrapha in 1773, when three manuscripts containing *Mäṣḥāfä Henok Näbiy* were took to Europe by James Bruce. Another scholar, Pieter M. Venter, (2014) explored and identified the influence of 1Enoch in the works of Mani (216-276); and he concluded that Mani adopted his ideas mainly from the Book of the Watchers (1En1-36), the Book of Parables (1En 37-71), and the Astronomical Book of Enoch (1En 72-82). In his study about the Fallen Angels and the History of Judaism and Christianity, Annette Y.R. (2005. p. 8) was not able to deny the numerous treasure of manuscripts of the *Gə'əz*

¹⁸ Siegbert Uhlig, (2005. p.313),

¹⁹ Bruce J. , (1813. p. 96)

translation of the Book of the Watchers. He witnessed that in contrast to the Greek version, the Gə'əz version alone preserves the entirety of the Book of the Watchers. Moreover, since the nineteenth century, several editions and translations of the book of Ethiopic Enoch were made and many critical inquiries into its contents are published²⁰. In order to understand better how Ethiopic Enoch draws the attention of the scholars in the world, it is also worthwhile to look at the following lists of scholarly findings²¹.

- Bautch, KC. (2003). *A Study on the Geography of 1 Enoch 17-19: "No One Has Seen What I have Seen" Or The Geography of 1 Enoch 17-19*. Leiden: Brill.
- Beckwith, RT. (2001). *Calendar and Chronology, Jewish and Christian, Biblical, Intertestamental and Patristic Studies*. Leiden: Brill.
- Bedenbender, A. (2005). Reflection on Ideology and Date of the Apocalypse of Weeks, in *Enoch and Qumran Origins*. Edited by G. Boccaccini. Michigan, Eerdmans, pp. 200-203.
- Black, M. (1985). *The Book of Enoch or 1 Enoch: A New English Edition with Commentary and Textual Notes in Consultation with James C. Vanderkam*. Leiden: Brill, pp. 386-419.
- Charles, RH. (1906). *The Ethiopic Version of the Book of Enoch: edited from the twenty-three MSS together with the fragmentary Greek and Latin Versions* (Anecdota Oxoniensia, Semitic Series XI), Oxford, Clarendon Press;
- Nickelsburg, GWE. (2001). *A Commentary on the Book of 1 Enoch: Chapters 1-36; 81-108*. Minneapolis: Fortress.

²⁰ Charles, R.H. (1917), A. Knibb. (1978), Ralph. (2014), Richard L. (1883) can be mentioned as an example

²¹ For an extensive summary on Enochic studies, it is important to see Nickelsburg, (2003, 168)

- Nickelsburg, GWE. (2003). Salvation without and with a Messiah: Developing beliefs in Writings Ascribed to Enoch. *George W.E. Nickelsburg in Perspective: An Ongoing Dialogue of Learning. Volume One* (Neusner, J. & Avery-Peck A.J. eds). Leiden: Brill, pp.61-82.
- Stuckenbruck, L. (2007). *1 Enoch 91-108 (CEJL)*. Berlin: Walter de Gruyter.
- Stuckenbruck, LT. (2002). "Genesis 6, 1-4 as the Basis for divergent Readings during the Second Temple Period", *Henoch* Vol. XXIV, pp. 99-106;
- Tiller, PA 1993. *A Commentary on the Animal Apocalypse of 1 Enoch* (SBLEJL 4). Atlanta: Scholars.
- Vanderkam, JC. (1984). *Enoch and the Growth of an Apocalyptic Tradition* (CBQ Monograph Series 16), Washington: Catholic Biblical Association.
- Daniel Assefa. (2006). "The Enigmatic End of the *Animal Apocalypse* (1 En 85-90) in the Light of Traditional Ethiopian Commentary", *Proceedings of the XVth International Conference of Ethiopian Studies*, Wiesbaden, 2006, pp. 552-560.
- Daniel Assefa. (2010). "Dreams, Book of (1 Enoch 83-90)" in *The Eerdmans Dictionary of Early Judaism* (ed. J. Collins & D. Harlow), Grand Rapids, Eerdmans, 2010 pp.552-553.
- Daniel Assefa. (2016). "Matthew's Day of Judgment in the Light of 1 Enoch" in *Enoch and the Synoptic Gospels* (L. Stuckenbruck and G. boccaccini, eds.), Atlanta, SBL, 2016. pp. 199-213.

There are also other scholars who contributed their own works on the study of Ethiopic Enoch. For example, Yewubdar, (2012) has reflected the influence of 1Enoch: in the Light of some selected Geez Texts. Another researcher, Daniel, (2006 E.C) clearly

indicated Enochic studies in our time and some contents of 1 Enoch as Commented on by the Book of the Mystery of Heaven and Earth. Daniel, (2014) again reviewed some concepts of 1 Enoch such as the elects (ḥərūyan), and The Fourteen leaves based on Ethiopic Enoch Commentary (Andemta).

1.2. Statement of the Problem

As mentioned above, since the nineteenth century several editions and translations of the book of Ethiopic Enoch were made, and many critical inquiries into its contents published by various researchers. Scholars of philology, ancient history, and Second Temple Judaism, and the Origins of Christianity are very much interested studying the book of Enoch. However, their primary objective is not to investigate the position of Enoch in Ethiopic literatures rather to enhance their knowledge of Jewish folklore and to seek information upon the religious ideas of Judaism, especially concerning the Messiah²². Regarding this, Nickelsburg, (2001. p. 162) stated as, “1 Enoch’s influence has been discussed only in relation to early Jewish texts and the literature of Western Christianity”. Supporting this, Annette Y.R., (2005. pp. 8-9) also wrote as, “Other studies either have cited 1 Enoch as the Jewish “background” to Christian traditions or have limited their analyses to inner-Jewish developments”.

Even though it is frequently mentioned in academic literatures about Ethiopic book of Enoch, most of scholars do not pay attention to its role in the production Ethiopic literature. Concerning this fact, Milik noted, as cited in Nickelsburg, (2001. p.162), scholars of 1 Enoch have paid little systematic attention to the historical matrix of the Ethiopic version and to the book’s ongoing role in the life and thought of Ethiopian

²² Daniel, (2007 E.C).

Christianity. In other words, it is to mean that there is a very huge gap and untouched area of inquiries regarding the place of this book in Ethiopic literatures. Very little is studied as for the Ethiopian socio-religious context in which the text has been transmitted and used. Particularly its position in the poetic genres of Ethiopic literatures is overlooked or do not receive much attention in most of the studies. This hinders the possibility of appreciating the influence of the book of Enoch. It indirectly limits our study of 1Enoch.

On the other hand, the study of Ethiopic literature did not pay attention to the place of Ethiopic Book of Enoch in Gə'əz literature. Here, many questions can be raised concerning this issue. How can we interpret the lack of interest for Ethiopic prose and poetic literature by scholars who study the book of Enoch? How can we explain the ignorance of its influence in Ethiopic literature? Does that mean its influence on Ethiopian literature is not relevant for the study of the Book of Enoch? After all, to affirm its relevance or to deny its importance, do we not first need to verify the existence or the absence of such prose and poetic material inspired by the book of Enoch?

In general, the position that the book of Enoch occupies in Ethiopic manuscripts, and its contribution as a source of literatures in various genres of Gə'əz writings such as Mälkə', Nägś, hymns, homilies, hagiographies etc is found to be a research area which should be explored.

Moreover, there is no any research that shows Ethiopian poets and Qəne scholars' knowledge on 1Enoch. These church scholars had/still have enough respect to look after it. Their understanding of Enoch is clearly reflected in the long and glorious tradition of composition which is a form of poetic expression and expressive of the Ethiopian literary

genre. On the other hand, despite the fact that several researchers and collectors of Qəne tried to collect and document some sort of Gə'əz Qəneyat²³, nothing has been done about Gə'əz Qəne in relation to the book of Ethiopic Enoch.

Because of the aforementioned reasons, the present study is mandatory to indicate the place of Ethiopic Enoch in Gə'əz literatures including Qəneyat/ poems in one way and the collection of Gə'əz poems and Qəneyat based on thematic approach in the other way.

1.3. Objectives of the Study

1.3.1. General Objective

Generally, the aim of this study is focused at exploring the role of Enoch in the production of medieval Gə'əz texts and investigating the themes of Enochic readings (both prose and poem) by analyzing words, lines, stanzas, and paragraphs of Enochic writings. It is also targeted to examine the interests of Ethiopian Church scholars towards Ethiopic Enoch in their Gə'əz Qəne.

1.3.2. Specific Objectives

The specific objectives of the study are:

1. Transliterating and translating Enochic Gə'əz literatures (both prose and poems, including Qəne,) and disclosing them for non- Gə'əz readers.
2. Classifying and organizing Enochic poems²⁴ depending on their structure and subject matter.

²³ For example, Afewerq & Qetsela (1984), Admasu. (1983), Ealyas & Kefyalew (1992), Yekunno Amlak (1966), Yiheyis (1968) played a vital role in collection and documentation of Gə'əz Qəne

²⁴ Hereafter the expressions like 'Enochic poems and Enochic writings/readings' are used to denote Ethiopic writings which are developed quoting directly or indirectly the book of Enoch.

3. Reflecting the repletion (richness) of Gə'əz texts with allusions and quotations to classical texts, including Ethiopic Enoch.
4. Deriving philological, theological, historical, moral, cosmological, and related lessons depicted in Enochic poems.
5. Exploring various poetic devices applied in Enochic poems of classical Ethiopic mss.
6. Enhancing the contribution of Ethiopian researchers in the areas of Enochic studies.

1.4. Basic Research Questions

The major questions answered in this study are:

- i. What is the contribution of Ethiopic Enoch as a source of prose and poetic genres of Gə'əz literature?
- ii. How Qəne masters (EOTC scholars) reflect contents of Ethiopic Enoch in their Qəne?
- iii. Who/what are the subject matters described in Enochic poems and the messages implied there?
- iv. How the prophet Enoch is figured in Enochic poems?

1.5. Significance of the Study

On the one hand, it is in Gə'əz language that the book of Enoch is preserved while it has been disappeared for more than two millennium, with several ancient sources referring to it. On the other hand, Qəne is an Ethiopian cultural treasure in which, Ethiopian church scholars reflect their feelings, thoughts, and contemplations. Therefore, it is the duty of Ethiopians to study Gə'əz mss in general and Gə'əz poetic literatures (both written and oral Qənes) to inquire Enochic literature, and other Gə'əz mss in the Enochic tradition preserved in both treasures. This study is one of the attempts towards this effort.

Moreover, studying the tendency of Qəne to use allusion and quotation also enables those in academia to know more about Gə'əz literatures depicted in Gə'əz Qəne, in general, and the book of Enoch, in particular. More importantly, due to the fact that Poetry is a compact language that expresses complex feelings and needs to be analyzed considering many elements such as figurative and rhetorical poetic devices, interested researchers can get insight into some important ways of analyzing Gə'əz poems (Qəne). Therefore, the significance of this study is to fill these gaps in this specific area.

1.6. Scope of the Study

There can be many investigations to be made in connection with Gə'əz Qəne. Some of these include its aspects in relation to Ethiopian history, social affairs, politics, both physical and human environment, psychology, different sacramental books, traditions...etc. On the other hand, there might be infinite number of Ethiopic literatures that can be studied from different perspectives. However, it is too broad for the present dissertation to be concerned in all these domains of research. Therefore, this study is limited to identify and explain some contents of the Ethiopic Enoch which are illustrated /portrayed in both prose and poetic genres of some selected Gə'əz literatures from 14th -18th century.

1.7. Organization of the Dissertation

This dissertation has seven chapters. The first chapter introduces the historical background of Ethiopic Enoch and its present position in the research world. The chapter also seeks to locate the existing research gap on the position of Enoch in the creation of Ethiopic literatures and the objectives of the present paper followed by its significances and scope. In the second chapter, the methods that are applied to choose the mss wherein the book of Enoch is used as reference are presented. Besides, the techniques employed

to organize and analyze the collected data are explained in this chapter. The physical and content description of the sources (mss) is also incorporated in this section.

The third and fourth chapters present us the corpuses of both pros and poetic Enochic mss respectively. Hence, seven mss are presented in the third chapter in order to show the place of 1 Enoch in the prose genres of Gə'əz texts. The translation of Enochic readings of each manuscript, explanations of the quotations from 1 Enoch is also comprised in the same section. The fourth chapter, as stated, deals the place of Ethiopic Enoch in poetic genres of Gə'əz literature. Here, 73 Enochic Gə'əz poems and 13 Qəneyat are collected, and classified according to their subject matter and structure correspondingly. The chapter includes the Latin transliteration and the English translation of each poem followed by an explanation of the crucial points (quotations) of the text. In addition, various poetic devices employed in the poems are also illustrated in this chapter.

The fifth chapter is about philological discussion on Enochic poems. It mainly concerns the internal inconsistency of linguistics of the poems in different texts. The chapter, consequently, points out reading variants of the poems which appeared in various forms such as banalizations (substitutions), transposition, additions and omissions.

In the sixth chapter an attempt is made to analyze the poems from different perspectives and to draw the lessons depicted in them. Therefore, the theological perspective analysis treated in sub topics such as reflections of the Enochic poems on Triune-God, Christology and Mariology. Furthermore, the historical and cosmological reflections of the poems and how Enoch is figured in the poem is covered in this section. In the last

chapter, the dissertation is concluded by restating the main findings and recommending some important points that have to be done for the future.

Chapter 2. Methods and Description of Sources of Data

2.1. Introduction

In this chapter, the method that is used to collect, transcribe, and analyze data is explained. In addition, the physical and content description of sources (Manuscripts) from which the data (Enochic readings) are collected is presented in order to help the readers to have a broad-spectrum on the source manuscripts. The physical description of manuscripts is directly taken from Ethiopian manuscript microfilm library, which is found in National Archives and Library Agency (NALA). Call number of the manuscript, the title of the manuscript, the language, the date in which the manuscript is written, the property of the manuscript, its province, district, material, columns, size, number of folios, marginal notes, writings, designs, binding and condition of the book and other remarks are some of the main points included in the physical description of each manuscript. Moreover, after intensive reading of the mss I tried to describe them based on their contents. Therefore, the main ideas depicted in each section of manuscripts are shortly highlighted.

2.2. Methods

2.2.1. Data Collection Procedure

Before collecting the data (Enochic poems and prose), it was mandatory to have general awareness about the contents of the Book of Ethiopic Enoch and various issues dealt in it. Therefore, I repeatedly read both the Amharic version and the Ethiopic commentary of the Book of Enoch to the extent at least I may be able to remember a notion directly or indirectly quoted from this book. Then in order to collect the required poems for this study it was also must to apply a certain method that enables me to select the source mss. Hence, considering types of the manuscript and the time in which the manuscripts

written, I systematically selected mss, from ample number of Microfilm mss listed in National Archives and Library Agency (NALA), dated from 14th up to 18th century. I preferred these period as lower and upper boundaries for two different reasons. The first is that there are not adequate manuscripts dated before 14th century and included in the microfilm manuscripts of NALA. As a second reason the Ethiopic Book of Enoch was unknown all over the world until James Bruce, Scottish explorer, took the mss of Enoch from Ethiopia to England in 1773. Therefore, I selected the upper boundary to indicate the fact that this book was not simply translated and kept in Ethiopia; rather it has been used as a source of knowledge and literature during the aforementioned period before it was introduced to the scholars of the globe. Above all, time and space also may not allow me to go beyond the lower and upper boundaries that I set.

On the other hand, the Gə'əz Qəne types of Enochic poems were collected from available Gə'əz Qəne collections using the so called available sampling technique- regardless of time and type. The data gathered in these ways is enriched and supported by facts collected from secondary sources such as readings of various commentaries and informal interviews/discussions with experts of Qəne and Enochic literatures, followed by computer browsing.

2.2.2. Data Analysis

Before deciding the method that is appropriate to analyze the collected data, it is worthwhile to understand the concept of philology in its broad sense. Hence, Philology is a word originated from Greek 'φιλολογία', which is to mean 'Love of learning'. According to Giuliano B., (1980 p.701), this term is used in three senses: (a) it denotes linguistics, or the study of language. (b) It may mean criticism or interpretation of a text.

(c) It may stand for the study of all documents concerning the past of humankind, such as language, writing, art, eloquence, poetry, history, law, mythology, religion, costumes, and folklore, as a means for a full reconstruction and realization of man's history. Giuliano stated that language and written documents is only fragment of philology in the broad and humanistic sense of philology. Another scholar, O. Jespersen, (1952. pp.740-742) also defined the word philology as the science of languages, thus corresponding to linguistics. It includes comparison of languages and the historical development of their structures; description of each sound and its formation; precise accounts of the changes of the sounds in the inflection and formation of words. This scholar also reviewed us various types of philology such as comparative philology, Aryan philology, psychological philology, and historical philology.

From another point of view, philology can also be perceived as a "book history" or "history of the book" or a "Textual Culture" which refers to the material processes and ideological formations surrounding the production, transmission, reception, and regulation of texts. It studies the interactions between these processes and formations in order to show how texts get made and how they are understood. It works within and across intellectual history, literary criticism, critical theory, linguistics and critical discourse analysis, history of the book, and publishing-as-process. It does not have an allegiance to a single disciplinary area, and it contests the boundaries and traditions of existing disciplinary categories²⁵.

²⁵ Joe Bray & Ruth Evans (2007) *Textual Cultures* v.2, No.2, pp. 1-8

Based on the above general understanding of philology, particularly conceiving it as a study of reception of religious texts, which is also the sole purpose of this dissertation, I used the hermeneutic approach of textual analysis in order to analyze the data in this paper.

Hermeneutic approach, from the Orthodox religion point of view²⁶, considers the role of the Church's doctrine and theology as well as her Tradition in interpreting a Biblical text. In other words the Orthodoxy Biblical interpretation (hermeneutic) approach confirms the two-source theory that both Bible and the Holy Tradition of Orthodox Church; which forms a sharp difference to the Protestant theory that the Bible alone is a sufficient source²⁷. Therefore, the second and entirely practical reason for selecting hermeneutical approach to analyze the texts under the present study lies that it has a rich background in the history of Biblical interpretation; hence, the book of Enoch which is the subject of this study is also one of the Holy Scriptures in EOTC which ought to be interpreted hermeneutically.

Consequently, I organized the data structurally and classified them thematically. Then, the homegrown technique of Qəne analysis known as Tərgum (literal translation), Məśəṭir (interpretation) and Tarik (narration of background), Sirgiw, (2009) is utilized to analyze the data. Accordingly, selected Enochic Gə'əz poems and prose are transliterated,

²⁶ For detail information on Orthodoxy, Roman Catholicism and Protestantism perspectives of Hermeneutics, see Michael G. Cartwright (2002. pp.513-518), Hermeneutics, in Dictionary of the Ecumenical Movement, WCC Publications, Switzerland.

²⁷ For the main principles and features of Orthodoxy hermeneutic, see Alexander Negrov. (2001), "Biblical Interpretation in the Russian Orthodox Church: An historical and hermeneutical perspective" (a summary of his Doctoral thesis); ISSN 1609-9982 = VERBUM ET ECCLESIA JRG 22 (2) 2001 available on line; and the last chapter (summary and conclusion) on Orthodox Hermeneutics, available online <https://repository.up.ac.za/bitstream/handle/2263/25128/13chapter7.pdf?sequence=14>

translated, interpreted, and narrated in to English. Besides the above methods, some tools and techniques of poetry analysis such as figurative devices (metaphor, simile, personification, metonymy...), rhetorical devices (irony, hyperbole, allusion, paradox...), connotation, allegory and the like are taken in to consideration in order to recognize all that the data has to offer, and thereby gain a fuller, more rewarding appreciation of Enochic Gə'əz poems. Moreover, textual analysis method is applied for those Enochic Gə'əz poems which are gathered from various Ethiopic mss. In connection with the analysis and interpretations, attention was given to the expressive style to find out whether it is a quotation, allusion, and allegory, or kind of *sāmna- wärq* (gold and wax) in relation to Ethiopic Enoch. Furthermore, in order to give more background information and explicit justification for some Enochic Gə'əz poems and to look for different ways to discuss problems of interpretation of contents in Ethiopic Enoch (if any), annotations and commentary is given as footnotes.

2.3. Physical and Content Descriptions of Manuscripts²⁸

2.3.1. Description of መጽሐፈ ምሥጢር (Mäṣəḥäfä Məstṭir)

2.3.1.1. Physical description

- ❖ Call No. EMMML6456
- ❖ Language: Gə'əz
- ❖ Date: 14th century
- ❖ Property: private (Ks Zewde Techal?)
- ❖ Province: Shewa
- ❖ District: Addis Ababa

²⁸ It is important to note that manuscripts under this study may have different copies; however, the description given here refers only the copy of each ms. which is consulted in the present study and identified by a specific call number.

- ❖ Material: vellum
- ❖ Columns: two
- ❖ Size in cm (HW): 43×28
- ❖ Folios: 124
- ❖ Marginal notes: 1^a, 2^b, introduction; 7^b, 10^b, 15^b, 22^b, 31^a, 38^b, 45^b, 124^a note
- ❖ Writings: bold and neat; the headings and some names up to the middle are rubricated
- ❖ Designs: 2^a, 7^b, 16^a, 22^b, 32^a, 34^a, 38^b, 42^b, 43^b, 48^a, 54^a, 63^a, 65^a, 69^a, 77^a, 83^a, 96^b, 106^a, 118^a
- ❖ Binding and condition of the book and other remarks: Half-wooden bound in the front and there is note at the end of each section. Because of old age the book is in poor condition; also it is destroyed by rat at the margins.

2.3.1.2. Content description

In broaden sense, *Mäṣāḥāfä Məṣṣīṭir* consists of twenty-three sections that reprove the heretics and answer their various heretical teachings. Each section begins praising the Triune God and ends reproving the heretic (s) using poetic expressions. I attempted to describe shortly the contents of each section as follow.

In the first section and the introduction part of the manuscript, the author clearly identified that the believers are his readers. He also put his prospect that the non-believers do not recognize his writing and explained as they may contest it. The introduction reads as: መጽሐፈ ምሥጢር ዘይትነገር ለመሐይምናን ወእኮ ለኢመሐይምናን አስመ ኢአደሞሙ ለዳታን ወለአቤሮን ምስፍናሁ ለሙሴ አስከ አብቀዎት ምድር ወውኅጡቶሙ ወኢኮነ ሠናየ ቅድመ አአይንቲሆሙ ለደቂቀ ቆሬ አስከ ወጽአት አሳት አመአጥኒሆሙ ወበልአቶሙ፡፡ ተግሣጸ ኤልያስ ነቢይ ኮኖሙ ሰቆራረ ለአክሉብ ወለኤልሳቤል አስከ በልዑ ከለባት አብድንቲሆሙ... ወለእግዚእነሂ ይቤልዎ ኢቃቤ ሥራይ ፈውስ ርአስከ፤ ይቤልዎ በመልአኮሙ

ለኢጋንንት ያወጽአሙ ለኢጋንንት.... (Lit (This is) the book of secret which is ought to be read/told to the believers, but not to the non-believers. Because the ruling of Moses did not satisfied, Dathan and Abiram until the earth was opened and swallowed them up; neither the sons of Korah blessed by the ruling of Moses until fire came out from their censer and consumed them. Ahab and Jezebel considered the chastisement of Prophet Elijah as adversity until dogs had eaten their carcasses...and for our Lord, Jews said 'Physician, heal yourself' and they said 'He casts out devils through the prince of the devils'). Moreover, in the first section (from ff 2-7) the writer shortly introduces the heretics and their wrong teachings on Christology and Pneumatology followed by a short answer, leaving the detail discussion to the next sections.

The second section (ff 8-11) discusses the wrong teaching of Aburios on the holy Trinity. First the writer introduces the heresy and his heretics saying: ንጽሕፍ እንከ ዘለፋሁ ለአቡርዮስ ዘይቤ አብ ወወልድ ወመንፈስ ቅዱስ ዘዘኪአሁ... (Now we write to reprove Aburios who says the Father, the Son, and the Holy Spirit are separated (Gods). Then, the writer briefly discusses the characteristics of God related to His Ousia (divinity) and hypostasis. Citing from both Old and New testaments, he asserts that God is one in His Ousia and three in hypostasis (person).

In section three (ff 11-16), discussion on Christological heresy of Arius is held. After the introductory poem of the section, the writer reproves Arius saying, “ንጽሕፍ እንከ ዘለፋሁ ለአርዮስ ዘበዲቁናሁ አስረፀ ዕልወተ፤ ወበቅስናሁ አፍረየ ሦከ ኃጢአት፡፡ አርዮስ ሠረገላሁ ለሠይጣን ወሰታፊሆሙ ለኢጋንንት፤ አርዮስ ሙሉነ ጎሊና ወጽልሕወ ልብ ወሕሡሙ ኃይማኖት.... (Now, we tell and reprove Arius who brought leasing during his deaconship; and brought thorns of sin in his priesthood. Arius is the chariot of Satan and he is the member of devils; he has dirtiest

conscience; unclean heart and erroneous faith...). Then the author refers the wrong interpretation of Arius from the Bible and puts the right understanding of the readings from the Orthodox Church perspective. In general, citing numerous evidences from the holy Bible, the writer discusses the perfect manhood and Godhead of our Lord-Jesus Christ.

The fourth section (ff 16-23) is an answer to the heretical teaching of Nestorius that provokes the union of divinity and humanity in Jesus Christ was only a union in the level of 'prosopon'; that means the union was in peripheral level. This section also explains the source for the heretical taught of Nestorius as follow: ...ወዝ ውሉቱ ምክንያት ከህደቱ፡- አንበሩ መጽሐፈ ላልወት በመዋዕለ ትካት ታስሮስ ወዲድሮስ ኤጲስ ቆጶሳት እንተ ትብል ከመዝ ወልድ...ዘበጸጋ ወሶበ ተራከቦ ወልደ እግዚአብሔር በውስተ ዮርዳኖስ ረሰዮ መልእክ ዘበጸጋ፡፡ ወረከቦ ንስጥሮስ ለዝንቱ መጽሐፈ አበድ ውስተ መዛግብተ ስህተቶሙ ለእሙንቱ ኤጲስ ቆጶሳት....(the cause of his heresy was like this: in the ancient time bishops/ priests called Tasros and Didros²⁹ who wrote and kept a wrong book that says He (Jesus) is adopted; while Son of God met him in Jordan, Jesus become governor/ lord in adoption. And Nestorius found this trick book in their trashed collections ...). Then, the author strictly reprovved and opposed the Nestorius's heresy and thoroughly discussed the divinity of Jesus Christ by quoting Biblical evidences and the works of Christ.

In the fifth section (ff23-31), the writer reflects the Christological heresy of ፎጢኖስ/ Fotinos comparing with that of Arius and of Sublianus. He summarized the heretical view of Fotinus as ንጽሕፍ እንከ ዘለፋሁ ለፎጢኖስ ዘይቤ ለፌ እማርያም ህላዌሁ ለክርስቶስ ወእኩ እምከሐ ዘህሉና

²⁹ This understanding is also shared by Theodotus and Paul of Samosata. The former is the one who taught that Jesus was a mere man who was anointed with the Holy Spirit at His baptism and thus became Christ. He believes that Jesus was called God only in the sense that a power of influence rested upon His person. Paul of Samosata is also a bishop from Antioch supported this movement.

አብ (lit. We write to reprove Foṭinos who teaches/ says that Christ was not existed with Father before His birth from Marry...). In addition, this section mentions the persecution that the apostles received in various places while they preach Christ to the world. It also narrates the introduction of Christianity to Ethiopia without shedding the blood of any apostle. After a brief narration of the development of Christianity since the queen Sheba up to the coming of the nine cents of Rome, the writer gets back to its main point of discussion and reproves the heresy saying:

ንትመየጥኬ ሀበ ዘለፋሁ ለፎጢኖስ እስመ ረሳዕናሁ በበዓተ ነገር ውስተ ካልዕ ፍፍ፡፡ ንበሎኬ ለፎጢኖስ፡- አ ፎጢኖስ ከልብ ዘኣብደ ያደውዮ ለዘነሰኩ ወበጽዑር ደዌ ይመውት ዘለከፎ በእስናኒሁ፡፡ ወከማሁ ዘሂ ይሰምዕ ትምህርተክ ይደዊ በሕማመ ስሕተትክ... (Lit. Let us get back to the admonishment of Foṭinos which we forgot it discussing another topic. Let us speak to Foṭinos; O Foṭinos; as a man who is bitten by a mad dog would be wounded and died after suffering plague, likewise a man who listens your teaching shall be endangered by a plague of your heretical teaching). Moreover, the writer argues the heresy citing persuasive arguments from the bible as follow:

አ ፎጢኖስ እፎኑ ትብሎ ለፌ አማርያም ህላዌሁ ለክርስቶስ ለዘበእንቲአሁ ይቤ አብ በመጽሐፈ ሕግ አዳም ኮነ እምኔነ፤ ዳዊትኒ ይቤ እምቅድመ ፀሐይ ሀሎ ስሙ፤ ዮሐንስኒ ወንጌላዊ ይቤ ቀዳሚሁ ቃል ውሉቱ ወውሉቱ ቃል ንበ አግዚአብሔር ውሉቱ፤ ወአግዚአብሔር ውሉቱ ቃል...ናሁኬ ይነግር ቅድመ ህላዌሁ ምስለ አብ ወእምዝ ያተሉ እንዘ ይብል ዘቦቱ ኩሉ ኮነ ወዘእንበሌሁስ አልቦ ዘኮነ ወኢምንትኒ እምዘኮነ፤ ናሁኬ አግህደ ከመ አልቦ ዘተገብረ በህላዌ አብ ባሕቲቱ ዘእንበለ ፅምረተ ወልድ...(O Foṭinos, how could you say the existence of Christ is after His birth from Marry, about Him the Father said, in the book of law/ Torah, ‘ the man is become as one of us’? David also said ‘His name was existed before the sun’. John the evangelist also said, “in the beginning was the word, and the word was with

God, and the word was God'. Before everything else, John speaks His existence with the Father; then he speaks again saying, "All things were made by Him; and without Him was not anything made that was made". Now he revealed, as there was nothing done by the only existence of the Father, without the oneness of the Son...).

The sixth section deals about Virgin Mary; and it argues those who taught that Joseph took St. Mary as his wife after she gave birth. The central idea of this section reads as:
 ንጽሕፍ እንከ ዘለፋ እበደሙ ለእንጢዲቆማርያጦስ እለ እሙንቱ ጸረ ማርያም እለ ይብሉ እምድህረ ወለደቶ ለመድኃኒነ ተደመረት ምስለ ዮሴፍ፡፡ ወገብሩ ሎሙ ምክንያተ እምቃለ ወንጌላዊ ዘይቤ ኢያላመራ ዮሴፍ እስከ ወለደቶ፡፡ ወእሙንቱስ ፈከርዎ ለዝ ቃል ኃብ ብሂለ ተደመረት እምድህረ ወለደቶ ለመድኃኒነ...፡፡ (Lit. Now we shall write the reproach of እንጢዲቆማርያጦስ ('əntīdiqomarəyatos), for their foolishness, who are enemies of St. Mary, and say "after she gave birth our Lord, she became the wife of Joseph". And they made a cause for their wrong ideas, from the teaching of the evangelist which says, "Joseph knew her not till she had brought forth (her firstborn)". And they interpreted this word /concept as she known him after she brought forth our Lord...). Then the author exhaustively discusses the sentence "ኢያላመራ ዮሴፍ እስከ ወለደቶ" comparing it with other similar biblical readings in order to convey the ever virginity of St. Mary. He also reviewed prophesies about St. Mary and her symbolic representations in the bible that indicate her purity and virginity before, while and after giving birth.

In the seventh part (ff 34-35), the writer presented a summary of the teachings of orthodoxy fathers against each heretical view and their condemning statements on each heresy. Somewhere at the middle of this section he put the purpose of his review and said
 "...በእንተ አንጋረ ጳጳሳት ወኤጲስ ቆጶሳት ዘእስተጋባእኩ ከመ ተውሳክ በመጽሐፈ ምሥጢር ኣኮ እንዘ እህስስ መርድኣ ለዘለፋ ዕልዋን፡፡ ወስምዐ ጽድቅስ ዘአቀምኩ ቀድሙ ውስተ መጽሐፈ ምሥጢር እምቃለ ኣሪት ወነቢያት

እምቃለ ወንጌል ወሐዋርያት እምእክለኒ፡፡...ወዘገበርኩሰ ተውሳከ እምቃለ ሥዩማን ቤተክርስቲያን ከመኢይበሉኒ ፅቡሳን ሀይማኖት በፈቃድ ርእሱ አቅደመ ሎቱ ሃይማኖተ ፈጠራ እንተ ኢኮነት እምነበ አበው ኤጲስቆጶሳት ወበእንተዝ አቀምኩ ዘለፋሆመ በጽንኣ ሃይማኖት ለእለ አውዝዙ ወአትሎኩ ነገረ ቃለ ሀይማኖቶም ለእለ አውዝዙ ከመ ይትአመሩ እለ መኑ እመንቱ እለ ሞኡ ወእለ ተሞኡ...(lit. Regarding the teachings of bishops and priests, which I included as additional in the book of secret, it is not to have a support for the admonishment of the heresies. If it had been for searching of true witness, it was enough the evidence that I wrote in the book of secret citing the teaching of the prophets from the Old Testament and the words of the apostles from the New Testament. However, the reason why I mentioned the teaching of the rulers of the church is lest they (heresies) should say that he, in his own will, established a false religion that is not from the fathers-bishops. For this reason, I cited their condemning statements with orthodoxy faith, and then I added the religious teaching of the ex-communicators for they ought to be known who were the champion and the conquered once).

In the eighth section (ff 35-39), the writer praised and discussed the existence of the Triune God. Using the name ርቱአ ኃይማኖት (Rətu'ä hāyəmanot) as his pen name, he begins this section as: አኩቴተ ቁርባን ዘርቱአ ኃይማኖት፡ ህልው ኣብ ምስለ ወላዲ ወምስለ መንፈስ ቅዱስ እምቅድመ ሰዓት ወዕለት እምቅድመ እዝማን ወዕለታት አልበ ቀዲመ ህላዌ ለኣሐዱ እምካልዑ ወለካልዑ እምሣልሱ... (lit. offering praise of Rətu'ä hāyəmanot: the Father exists with the Son and the Holy Spirit before the time and the day; and before the years and ages. The first (Father) does not have precedence from the second (Son) and the second from the third (Holy Spirit) is too...). In the same section, the writer also confessed his religious position and entitled it as “ጸሎተ ሃይማኖት ዘጊዮርጊስ ዘተብሕለ ቁርሎስ.../ the creed of Giorgis who is referred as Cyril...). Then, he firmly disclosed his belief in one substance and three divine persons of

God like this: (...እኛምን በአሐዱ እግዚአብሔር ዘሀልው እምቅድመ ዓለም ወእዝማን ዘአልበቱ ጥንት ወኢተፍጻሜት...ወእኛምን በአሐዱ እግዚአብሔር ወልድ ዋሕድ አርአያ ገጹ ወእምሳሉ ዘወለዶ ኅቡረ ኅላዌ ወእሩዩ መንግሥት... ወእኛምን በመንፈስ ቅዱስ.../ lit. I believe in one God who was before the creation of the world and the time, and who do not have beginning and end.... And I believe in one God the Son, begotten from the Father in the image of His (Father's) person; and one existence and kingdom... (And) I believe in the Holy Spirit...).

Moreover, the author strengthens his Trinitarian discussion quoting the teaching of Athanasius, "... ሃሌ ሉያ ሃይማኖት ርትዕት... ዘተናገረ አትናቴዎስ ሮማዊ...እንተ ይኣቲ ሐዋርያዊት እንተ ትሜህር ጽምረተ ሥላሴ ሥሉስ በኢቱሳሄ፤ ወድሙር በኢቡአዴ.../ Alleluia; Orthodoxy faith... that Athanasius of Rome taught...which is Apostolic Teaching and teaches the oneness of the Trinity who are three without addition, and one without division...).

The ninth section discusses the heresy of አርጌንስ (Origen) and admonishments forwarded to him. The writer put the summary of Origen's hierarchical views and teachings on the Trinity, the angels and human being as follow "... ንበልኪ ዘለፋሁ ለአርጌንስ ዘይቤ ኢይክል ይርአዮ ወልድ ለአብ በእንተ አበይ ዘላዕሌሁ ለአብ፤ ኢይክል ይርአዮ መንፈስ ቅዱስ ለወልድ በእንተ አበይ ዘላላሌሁ ለወልድ፤ ኢይክሉ ይርአይዎ መላእክት ለመንፈስ ቅዱስ በእንተ አበይ ዘላላሌሁ ለመንፈስ ቅዱስ፤ ኢይክሉ ይርአይዎሙ ውሉደ ሰብእ ለመላእክተ ሰማይ በእንተ አበይ ዘላዕሌሆሙ ለመላእክተ ሰማይ.../ lit. Let us reprove Origen who says the Son could not be able to see the Father because of the glory of the Father; the Holy Spirit could not be able to see the Son because of the glory of the Son. And the angels could not be able to see the Holy Spirit because of His glory; and human beings could not be able to observe the heavenly angels because of the glory of the angels...). Then after a quotation of excessive biblical evidences that reflect the oneness and equality of the Triune God, the writer persistently conveys the position of

the Orthodox Church saying “...ንሕነስ ነአምን ከመ ኦብ ወወልድ ወመንፈስ ቅዱስ ኅቡራን ህላዌ ወኅቡራን መንግሥት ኅቡራን ራእይ ወኅቡራን መለኮት ኅቡራን ኅሊና ወኅቡራን ግዕዝ ወሥርዓት/ lit. However, we believe that the Father, the Son, and the Holy Spirit are one in existence and power, one in view and divinity, one in will, order and law...).

The tenth section is dedicated to give answer for the heretical groups who believe that Logos (word of God) is changed and became man. The writer brought biblical examples to clarify what a change mean. He thoroughly discussed how Lot's wife was changed and became a pillar of salt; how Nebuchadnezzar was changed and became like wild animal for seven years and then get back to his humanity; and the change of the water to wine in Cana of Galilee. He further illustrated the case of the water and the wine in relation to the interceding role of St. Mary; as well as the wine as symbolic representation of the blood of Christ. Above all, the writer put very strong arguments to specify the nature of Jesus Christ; and how God became man, and vice versa, without any change. Some of his arguments reads as ‘...እመስ ተመይጦ ኃይለ መለኮት ለከዊነ ሰብእ እምኢያንቅዓ ሀሊበ እምአጥባተ ድንግል፤ ወእመሂ ተመይጦ ትስብእት ለከዊነ መለኮት እምኢያብቀወ አፉሁ ለጠቢወ አጥባት፡፡ ...እመስ ተመይጦ ኀይለ መለኮት ለከዊነ ሰብእ እምኢረሰዮ ለማይ ወይነ በቃና ዘገሊለላ....ወእመሂ ተመይጦ ትስብእቱ ለከዊነ መለኮት እምኢይቤላ ለሳምራዊት አስትይኒ ማየ....፡፡ (lit. If His (Christ's) divinity had been changed to humanity, He may not be able to bring out the milk from the virgin's breasts. On the contrary, if humanity had been changed to divinity, He would not open His mouth for breastfeeding. If (the power of) His divinity had been changed to humanity, He might not be able to make the water wine in Cana of Galilee; and if His humanity was changed to divinity, He might not asked the woman of Samaria saying, “give me water to drink...”).

The eleventh part reproves those heretical groups that say the existence of the Holy Spirit is after the baptism of Jesus Christ. As opening statement of the discussion, the composer forwarded a question to these heretics, “...አ አብዳን ወዝሉፋን እፎኬ ኢድኅርከምዎ ለመለኮተ አምላክነ ጳራቅሊጦስ እምጥንተ ህላዌሆሙ ለፍጡራን? እስመ በ፲፱፻፳፱ ዓመት እምፍጥረተ ዓለም ኮነ ጥምቀተ ክርስቶስ፡፡ ወእመሰኬ ለፊ። እምጥምቀተ ክርስቶስ ኮነ ከዋኔሁ ለመንፈስ ቅዱስ እፎኬ ናመልኮ ለዘይዴኃር እምኔነ ወዘከመ እፎ እንከ ንትቂደስ በዘይትኬወል እምኔነ...(Lit. O, you reproved hypocrites, how you made the divinity of our Lord Paraclete younger than the beginning time of the creations, for Christ’s baptism was held five thousand, five hundred and thirty years later the creation of the world? If the existence of the Holy Spirit is after the Baptism of Christ, how can we worship Him, who is younger than we are? And how can we be blessed by Him, whose existence is too late of us...?” Furthermore, he raised the heretical taught discussed in the Council of Chalcedon and he reproved the heresies. In general, the author listed biblical readings that prove the existence of the Holy Spirit before the creation of time.

The twelfth part is entitled as “ድርሳን በእንተ ጽዕዱት ሮፍ/ Lit. Homily about the white bird”; and it mainly describes and interprets the symbolic representations of St Mary in the bible. The writing pattern of this section reads as, “... ተስእልከዎሙ ለነቢያት ሀገረ ሙላዳ ለይለቲ፤ አውስእ ኢሳይያስ ወይቤለኒ፡- ትወጽእ በትር እምስርወ እሴይ ወያእርግ ጽጌ እምጥንዱ...፡፡/ lit. I inquired the prophet her birthplace; Isaiah responded and said to me, “there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root...” in this manner, the writer surveyed the figurative expressions used by the prophets followed by explanation.

The thirteenth section is a response for a heretic called ቢቱ Bitu; his heresy is both Trinitarian and eschatological in its nature. Applying argumentative writing style, the

writer put the summery of Bitu's heretical teaching and the reasons that Bitu used in the first paragraph of the section like this. "...ወይላዜኒ እንግር ዘለፋሁ ለቢቱ ዘይከህድ ምጽአተ ኣብ፤ ወይቤ ይመጽእ ወልድ ዘእንበለ ኣብ ለፍዳ ኃጥኣን ወለእሢተ ጻድቃን...ዝ ውኣቱ እበደ ትምህርቱ ለቢቱ ይመጽእ ወልድ እንበለ ኣቡሁ፤ ለኣብሰ ረሰዮ ከመ ንጉሥ ወለወልድሰ ረሰዮ ከመ መልኣክ ኀይል፤ በከመ ይፌኑ ንጉሥ ርእሰ ሐራሁ ከመ ይትበቀሎሙ ለጸላዕቱ ወከመ ይእስዮሙ ለእለ ያፈቅርዎ ወከማሁ ረሰዮ ምጽአቶ ለወልድ...፡፡ (Now, I declare the admonishment of Bitu who denies the coming of the Father; and he teaches that the Son will come alone (without the Father) to judge upon the sinners and righteous. This is Bitu's heretical teaching- the Son will come without His Father; he considered the Father like a king and the Son like a captain of the host. As the king can send his captain to revenge his enemies and to reward his beloveds, Bitu thought the coming of the Son likewise...).

Then the writer briefly discussed the answer in the main body and confirmed that there is no hierarchical position like the king and the captain of the host, wherein one is a sender and the other is messenger in the order of the Triune God. He also cited numerous biblical evidences to confirm the coming of the Father; for instance "...ወበእንተ ምጽአተ ኣብ ይቤ ዳንኤል፡- ወእምጽኡ መናብርተ ለብሉዮ መዋዕል ወሥዕርተ ርእሱ ፀዓዳ ከመ ፀምር ወኣዕይንቲሁ ከመ ነደ እሳት ወፈለገ እሳት ይውኅዝ ቅድሜሁ፡፡ ወእምጽኡ መጻሕፍተ ወከሰትዋ በቅድመ እግዚአብሔር ወለመጽሐፈ ሕይወትሰ ከሠትዋ እንተ ባሕቲታ፤ ወመጽእ ወልደ እጓለ እመሕያው ወነበረ ኀበ ብሉዮ መዋዕል ወተውህበ ሎቱ ምክናን ዘለዓም ወመንግሥቱሂ መንግሥት ዘኢየሩሳሌም...፡፡/ Lit. regarding the coming of the Father, Daniel '...they brought thrones to the Ancient of days, hair of His head is white like the pure wool, and His eyes are like fiery flame; and the fiery stream came forth from before Him. And they brought books and opened one of it in front of God, whereas they opened the book of life separately. And the Son of man came and sat alongside the Ancient of

days; and there was given Him an eternal dominion; and His kingdom is an everlasting kingdom...” then, the writer precisely interpreted Daniel’s prophesy and deduced that while the Ancient of days refers the Father, the Son of man refers Jesus Christ.

The fourteenth section (ff 54-65) is a rebuke against Pope Leo-I of Rome and the members of the council of Chalcedon and answers their misunderstanding of Christ’s nature. The writer refers them ‘dogs’ and their council ‘council of dogs’. As a historical background, he mentioned the time, the number of the bishops attended in the council, and their Christological heresy as follow: “... ንንግርኬ እበደ ትምህርቶም ለማህበረ ኬልቄዶን ዘውላቶም ፮፻፲ ፴፱ ዓ.ም ኤጲስቆጶሳት እለተጋበሉ በመንግሥተ መርቅያን...እስመ ከፈሉ ትስብእቶ ወመለኮቶ በክልኤ ፍና እንዘ ይብሉ ዘይደሉ ለመለኮት ወዘይደሉ ለትስብእት...ትብሉኬ ኦ ማኅበረ ክለባት መለኮት ይገብር ተእምራት ወትስብእት ይትዌከፍ ህማመ?... ዘሰ እኮ ግእዘ ህላዌሁ ለወልደ እግዚአብሔር..../ Lit. Let us state the heresy of members of council of Chalcedon who are seven hundred and thirty seven bishops gathered during the reign of Mercian... for they divided His (Christ’s) divinity and humanity in to two saying ‘ this is the manner of divinity, and that is the manner of humanity...’ O, association of dogs, do you say divinity makes wonders, but humanity receives suffering...? This is not the state of existence of the Son of God...”. Then, the writer thoroughly discussed the one nature of God, the incarnated word, of two natures without intermixing or fusion or change.

The fifteenth part condemns those who say the Son of God was not crucified, but his image was crucified. Its summarized introduction reads as “...ንጽሕፍ እንከሰ ዘለፋሆም ለእለ ይብሉ አርአያሁሰ አርገ ዲበ ዕፅ መስቀል ወእኮ ውላቱ ዘተቀነወ...ኩነኬ ቅንዋነ በቅትራተ ገሀነም እለ ከመዝ ትሜህሩ..../ Lit. Now we write the admonishment for those who say He (Christ) is not the one who crucified, rather His image was crucified ... you, who teach like this, let you, be

crucified with nails of hell...” then the writer disputed their point of view presenting evidences that testify Christ is the one who is crucified. Just to mention example, he said, “...እግዚእነሂ ይቤ በወንጌል፡- ሥረይ ሎሙ አባ እስመ በዘኢየአምሩ ይገብሩ፤ ጳውሎስኒ ይቤ፡- ሶበሰ አእመሩ እምኢሰቀልዎ ለእግዚእ ስብሐት፤ ዝኒ ሥምረቱ ለእግዚአብሔር ውክቱ፡፡ እመሰ አእመርዎ እምኢሰቀልዎ፤ ወእመሂ ኢሰቀልዎ በሞተ መኑ እምድኅነ፡፡ ወበእንተዝ ይቤ ጳውሎስ፡- ወስሂተ ዚአሆሙ ብዕለ ኮነ ለአሕዛብ.... ወእመሰ ኢኮነ በእማን ሥጋሁ ዘተቀነወ ለምንትኬ እምድኅረ ትንሣኤ ይቤሎ ለቶማስ፡- ሀብ እዴከ ወግሥሥ እደውየ ኅብ ተሰቀረ በሐዋውንተ መስቀል፤ እምጽእ አጣባዕተከ ወአብእ ውስተ ገበየ...(Our Lord, in the gospel, said, ‘Father, forgive them; for they know not what they do’. And Paul said, ‘for had they know Him, they would not have crucified the Lord of glory’. Indeed, this is the will of God. If they had known Him, they would not crucify Him; and if they had not crucified Him, by whose death we would be saved? Due to this reason, Paul said, ‘their transgression (in crucifying Christ) became grace for many people... If the nailed one had not been His true flesh, why He said, after the resurrection, to Thomas ‘reaches hither your hand and touches my nailed hands in the cross; bring your fingers and thrust them into my side...?’”

The heresy discussed in the sixteenth section is neither Trinitarian, nor Christological. It is about the spirit of life (soul) given to the conception /baby. Here, the author reproves those who deny how a baby receives his soul from his parents’ nature. The general notion of the discussion stated as, “...ንብልኬ ዘለፋሆሙ ለእለ ይትከሐዱ ንሥኡተ መንፈስ ሕይወት ዘይከውን ለሕፃን እምጠባይእ አቡሁ ወእመ ወይቤሉ በ፻ ዕለት እምዕለተ ትድምርቶሙ ይነፍህ እግዚአብሔር ውስተ ገጸ ሕፃን መንፈስ ሕይወት ወይትላሐኩኒ በእደ እግዚአብሔር.../Lit. Let us state admonishment for those who deny as a conception/baby could get his soul from the nature of his father and mother; but, they say (believe) that in the 40th day, after his parents made intercourse,

God breathes the breath of life into the nostrils of the baby and the baby's soul is created by God's hand...". Then the writer belittled this idea, as it is their fiction, but not the knowledge received from God. Moreover, bringing the creation of Adam and Eve as a case, the author argued that the spirit of life was given to Adam for the first time, and God created Eve taking everything (her bones, flesh, soul) from Adam. His interesting analogy is summed up like, "...ርዕሱ ከመ ኢነፍሱ እግዚአብሔር ውስተ ገጸ ለሔዋን መንፈስ ሕይወት በከመ ነፍሱ ላዕለ አዳም፡፡ ለበሰ ይደልዎ ለሕፃን ንሥኣተ መንፈስ ሕይወት እምሀበ እግዚአብሔር እምደለዋ ለሔዋን ነሢኦ መንፈስ ሕይወት ዳግመ እምኦፈ. እግዚአብሔር ፈጣሪሃ እስመ ሥጋ ወአጽም ወደም ወጸጉር ወአስራው ወመንፈስ ሕይወት በቁኦ ዘእኑኝ አዳም በንሥኣተ አካቲ አጽመ ገቦ.../Lit. I saw (understood) that God did not breathe the breath of life into the nostrils of Eve as He did (breathed) on Adam. If getting the spirit of life from God were mandatory for a baby, it also would be compulsory for Eve to receive her spirit from the mouth of her Lord-God. However, she obtained her flesh, bone, blood, hair, and sinews receiving just a bone from the side of her brother, Adam.

In the seventeenth section, the author condemned አርጊንስ (Origen) who was reproved in the ninth section for his hierarchical views and teachings on the Trinity. Here he is for reproved for his heretical thought that is sated bellow. "...ወአዲ ይቤ አዕዳለ ዘአልበሰሙ እግዚአብሔር ለአዳም ወለሄዋን አመ ዕለተ በልዑ እምዕፀ ኢበሊዕ ልብሰ እነዳ ውኣቱ ላዕሌነ ወኣኮ ልብሰ አዕዳል ዘእምዕስት (Lit. Again, Origen said, 'the coats of skin that God clothed Adam and Eve, while they ate from the tree which was not lawful for them to eat, was the coat of skin similar to ours; but was not the animals' skin...". In order to disprove this wrong ideology, the writer raised a range of biblical evidences and discussed them in argumentative manner as "... እመሰ ሥጋ አልበሙ ቀዲሙ ለምንትኬ ትቤ ቅድስት ኦሪት በእንተ ሄዋን፡-

ወመልእ ሥጋ መካና ወነደቃ ወአምጽአ ኀበ አዳም፤ ወይቤ አዳም ዛቲ ሥጋ እምሥጋየ ወዓፅም እምዓፅም... ናሁኬ ይነግረከ ከመ በሙ ሥጋ እምቅድመ ይብልዑ ዕፀ አልዎት.../ Lit. For they had had not flesh in the very beginning, why the holy Torah said while speaking about Eve 'He /God closed up (Adam's side) the flesh and He made Eve and brought her into Adam. Adam said, "This is now flesh of my flesh, and bone of my bone". Now this tells you (Origen) as they had flesh before they had had the unlawful tree..."

The eighteenth section refutes those who deny the descending of the Holy Spirit upon the church and the change of the bread and the wine into the flesh and blood of Christ. The writer explained the presence of the Triune God and all saints and angels in the church. Moreover, comparing the church of the New Testament with that of the covenant of the Old, he tried to reflect the glory of the church the doubtless of the coming of the Holy Spirit upon her as follow. "...እመስ ለደብተራ ስምዕ እንተ ሙሴ ወለቤተ መቅደስ ዘገብረ ሰሎሞን እንተ በደመ አልህምት ወሀራጊት ይትነዛህ ተገብረ ሎን ኃይለ ወስብሐተ እግዚአብሔር ተመልዓ፤ ወደመና ብርሃን ጸለሎን አስከ ስለኮ በዊእ ደቂቀ አሮን ካህናት፤ እፎኬ ለቤተ ክርስቲያን እንተ ተቀደሰት በደመ ኢየሱስ ክርስቶስ ይጸራዕ ርደተ መንፈስ ቅዱስ እምላዕሌሃ...? (Lit. if glory was done for the Tent of testimony of Moses and the temple of Solomon that were sanctified by the blood of cow and heifers; if they had been filled by the glory of God, and if the cloud of light covered them to the extent that the sons of Aaron (the priests) could not enter to minister; how the descending of the Holy Spirit upon the Church, which is sanctified by the blood of Jesus Christ, could be ceased)?

Subsequently, the writer clarified how the change of the bread and the wine into the flesh and blood of Christ is accomplished by the power of the Holy Spirit via the prayer of the priest. Taking as example how God became man without changing his divinity to

humanity and the humanity to divinity, the author explained how the change of the bread and the wine also takes place without any physical change. “...በከመ ኢተመይጦት ትስብእቱ ለከዊነ ኃይል ወኃይልኒ ለከዊነ ትስብእት እንዘ አሐዱ ህልው እንበለ ፍልጠት፤ ወከማሁ ኅብስትኒ ወወይን ኢይትመየጥ እምአርእያሁ ዘቀዳሚ ሰበ ይሰወጥ ውስቴቱ ኃይለ መለኮት...ወበእንተዝ ይቤ መድኃኒነ አነ ውእቱ ኅብስተ ሕይወት ዘወረደ እምሰማያት፤ ዘበልዐ ሥጋየ የሐዩ በእንቲአየ፤ ወሰትየ ደምየ ኢይጥዕሞ ለሞት...ርእሶ ሰመየ ኅብስተ ወወይን እስመ ኃይለ መለኮት ይሰወጥ ውስቴቱ ከመ ይሚጦ ኅብ ከዊነ ሥጋሁ ወደሙ... (...Lit. As his humanity was not changed to divinity and the divinity to humanity, as they exist untidily without separation, likewise, the bread and the wine never changed from its former physical state when the power of Godhead united with it. Due to this, our Lord says ‘I am the bread of life that came down from heaven; whoso eats my flesh, he shall live by me; whoso drinks my blood, he shall no taste of death’. He named Himself bread and wine for the power of Godhead united with it and changes it to His flesh and blood...).

Section nineteenth admonishes those who think as the Old Testament and the teaching of the prophets are destroyed and replaced by the New Testament and the teaching of the apostles; and the Sabbath (Saturday) is substituted by the Sabbath of Christians (Sunday). Putting side by side the Old and the New Testaments, the prophets and the apostles, and the two Sabbaths, the writer showed their acceptance and importance as follow. “...መቅድመሰ ንትናቡብ ለኦሪት እስመ ይኣቲ መሠረት...ቡ ማኅፊድ ዘእንበለ መሠረት? ወቡ ሕግ ዘእንበለ ኦሪት? ቡ ውሉድ ዘእንበለ አበው? ወቡ ሐዋርያት ዘእንበለ ነቢያት? ቡ ሐሊብ ዘእንበለ አጥባት? ወቡ ጸቃውዕ ዘእንበለ ንህብ... (Lit. First we speak about the Old Testament for it is the base...yea, is there a house without foundation? And is there law without (that excludes) the Torah? Yea, are there sons without fathers? And are there apostles without the prophets? Is there milk without breasts? And is there honey without bee?)

After intensive biblical quotations that show the value of the Old Testament, the writer cited the teaching of Jesus Christ about the case as follow. “...እግዚእነሂ ይቤ በወንጌል:- እኮ እነ ዘእስተዋድዮኩሙ ሀሎ ሙሴ ዘያስተዋድዮኩሙ ዘኪያሁ ትሴፈዉ፤ እሱም በእንቲእየ ጸሐፊ ሙሴ፤ ሶበሰ እመንክምዎ ለሙሴ ኪያየኒ እምእመንክሙኒ። እመሰ ዘጸሐፊ ሙሴ ኢተእምኑ እፎ ኪያየ ተእምኑኒ.. (Lit. our Lord also says in the gospel, ‘do not think that I will accuse you; there is Moses that accuses you, in whom you trust; for had you believed Moses, you would have believed me: for he wrote of me. But if you believe not his writings, how shall you believe me...?) Consequently, the writer was able to show clearly indicated the significance of the teachings of the prophets for Christ cited them in the new covenant.

Similarly, the author discussed the glory of the two Sabbaths followed by number of justifications. For example, he said,

“...ንጎነሰ ነእምን በዕለተ ሳብዕት ከመ ዕለተ አዕርፎ ይእቲ እምፍጥረተ ዓለም፤ ወነእምን በዕለተ እሑድ ከመ ሰንበተ ትንሣኤሁ ይእቲ ለኢየሱስ ክርስቶስ ። ወንእግዝ ከልኤሆን በጽምረት በከመ እዘዙ ሐዋርያት...በከመ አዕረፈ ቀዳሚ እመ ፈጸመ ዓለመ ፈጢረ በዕለተ ሰንበት ወይእዜኒ አዕረፈ. እምጻማ ወሕማም ወኖመ ውስተ ክርስ መቃብር እምሴተ ዓርብ እስከ ሌሊተ እሑድ። ቀዳሚ አዕረፈ በእኩብሮ እምፍጥረተ ዓለም፤ ወይእዜኒ ቀደሳ በሞቱ ዘውእቱ መድኃኒተ ዓለም። ቀዳሚ ባረካ በፀጋሁ፤ ወይእዜኒ ዓተባ በመስቀሉ፤ ቀዳሚ ሰመያ ሰንበተ ዘዕብራውያን፤ ወይእዜኒ ረሰያ ሰንበተ ዘመሃይምኖን እስመ በሞተ ዚአሁ ተቀደሰት... ወይእዜኒ ንግበር ተዝካረ ሞቱ ለመድኃኒነ በዕለተ ሰንበት ወተዝካረ ትንሣኤሁኒ በዕለተ እሑድ...

(Lit. But we believe in the seventh day for it is the rest day since the creation of the world. And we believe in the first day (Sunday) for it is the Sabbath of Christ's resurrection; hence, we own the two Sabbaths together as the apostles ordered... As, in the beginning, He (God) had rested after finishing creating the world, He also rested now from weakness and sufferings, and He slept in the womb of the tomb from the evening of

Friday until the midnight of Sunday. In the beginning, He rested (made a rest day) for the sake of the reverence of the creation (man); but now He sanctified the day by His death which is the savior of the world. In the beginning, He blessed it (the Sabbath) in His grace, but now by His cross. First, He named it the Sabbath of Hebrews, but now makes it the Sabbath of believers for it is blessed by His death... Therefore, let us observe the commemoration of the death of our Lord in Sabbath and the remembrance of His resurrection in Sunday...)

In general, citing the teachings of the prophets such as Isaiah, Ezra, Ezekiel, and others from the Old Testament, and the order of the apostles, from the Book of Sinodos (synod) that declares the observance of the two Sabbaths, the author bluntly communicated his readers with a smooth and logical flow of ideas.

The twentieth section (ff 97-109) condemns those who say the soul days with the flesh and it resurrects with the flesh at the resurrection day. The writer interrogates them raising various interweaving questions such as, “...እፎኬ ይትበሃል፡- ትመውት ነፍስ ምስለ ሥጋ? እንቲሁ ይቤ እግዚእን በወንጌል፡- ኢትፍርህዎሙ ለእለ ይቀትሉ ሥጋኸሙ ወለነፍስኸሙስ ኢይቅትሉ ቀቲሎታ፡፡ እፎኬ ትመውት ነፍስ ዘኢታስተርኢ በዐይን ወኢትትገሥሥ በእለዳው?... ወእመስኬ ትመውት ነፍስ ለምንትኬ ትቤ ቅድስት ኦሪት፡- ወገብሮ እግዚአብሔር ለአጓለ እመሕያው እምነ መሬተ ምድር ወነፍሐ ውስተ ገጹ መንፈስ ሕይወት ሕያው ነባቢ? እፎኬ ይመውት ለሊሁ ዘወጽእ እምአፋሁ ለእግዚአብሔር...? (Lit. How it could be said that the spirit days with flesh? He, our Lord, said in the gospel, ‘fear not them who can kill your body but are not able to kill your soul. How the soul, which cannot be seen and touched, could day? For it cloud day, how the holy Orit says that God formed man of the dust of the ground and breathed into his nostrils the breath of life and he became a living soul? So, how the spirit that came out from God’s mouth could day...?). In such a way,

the author inspires his readers to understand the eternity of the soul and to keep themselves pure.

Section 21 (ff 109-118) reproves መቅደንዮስ (Macedonius) for his denial of the divinity of the Holy Spirit. Disregarding the baptism and priestly service of this heretic bishop, the author stated as, "...አ መቅደንዮስ እፎኬ ከህድኮ ለመንፈስ ቅዱስ እስመ መንፈስ ሐሰት መልአ ውስተ ልብክ፡፡ ጥምቀጥትከኔ ኢጥምቀት እስመ ኢተቶስሐ በኃይለ መንፈስ ቅዱስ...ወእመሂ ትብል ካህን እነ ኢሕፁፅ አንተ እምነውተ አማልክት...እፎኬ ትብል አቀድሳ ለቤተ ክርስቲያን ዘኢነሣእክ መንፈስ ቅዱስ...? (O, Macedonius, you denied the Holy Spirit for your mind is filled with the deceptive spirit; your baptism is false for it is not sanctified by the power of the Holy Spirit. If you say, 'I am a priest', your priesthood is not far from idolaters priests. How could you say, 'I bless the church', without having the Holy Spirit...?) Then, quoting from the bible, the author justified the divinity of the Holy Spirit and His existence before the creation of the world. Moreover, in order to verify the graces of the Holy Spirit given to the church, the writer made an explicit commentary on the seven spirits that are before the throne of God (Rev 1:5).

Section 22 (ff 118-121) is a response for those heresies that advocate the teaching of Sadducees and deny the resurrection. Followed by concise explanation, the writer made a wide range of review on the matter from the teaching of Christ, the apostles and the prophets. Moreover, he wrote an advice for his readers (the believers) about the importance of alms-giving for the glorious resurrection. Then, claiming that the number of citation is not the ground to believe the matter, he returned his pen to another issue: "...የአክላነ እንከሰ ስምአ መጻሕፍት አለ ይነግራ በእንተ ትንሣኤ ሙታን፤ ለእመሰ በእላንቱ ኅዳጣን ቃላተ መለኮት ኢእምኑ ለእመ ክብሣሕነ እምነኒ ኢየአምኑ....ወእምደእዜሰ ንግባእ ኅበ ዜና ነገር ዘወንጌላውያን ዘከመ አይድኡ በእንተ ዕርገተ ደብረ ታቦር... (Now let us cease citing books that state the resurrection; because,

if they (the heresies) did not believe by these few words of God, they will not be also convinced by our abundant citations... Henceforth, let us start to discuss the news wherein the evangelists proclaimed concerning the ascending (of Christ) to Mount Tabor....). After that, he gave a commentary why Jesus chose and took the three apostles (Peter, James, and John) and the two prophets (Moses and Elias).

In the last section, the writer highlighted the main sources of his writing and its overall importance to the readers using the following poem.

ተፈጸመት ዛቲ መጽሐፍ

This book is concluded;

እንተ አስተጋባእን እምቃለ ኦሪት ወነቢያት

We collected it from the prophets'

ወእምቃለ ወንጌል ወሐዋርያት

teaching the Old Testament

ወፍካሬ ነገራሰ በእንተ ሃይማኖት ርትዕት

And from the apostles' teaching in the

ከመ ትኩን መርሐ ለአዋውርት

New Testament.

ከመ ይትፈለጡ አባግዕ ወአባግዕት

And its aim is about orthodoxy faith;

እማኅበረ ቆናጽል ወተኩላት

So as to be a guide to blinds

እምጉባኤ አሕርው ወአዝአብት

For the sheep and the ewes can be

ዘውኦቶሙ መምህራን ሐሰት

separated

አለ ሰጠጥዋ ለልብስ ጥምቀት

From the congregation of foxes and

ወሠፀርዋ ለበትረ ከህነት...

wolves,

Who are false teachers that tore

the cloth of baptism

And who broke the stave of priesthood

2.3.2. Description of መጽሐፈ ብርሃን (Mäṣḥäfä Bərhan)

2.3.2.1. Physical description

- ❖ Call No. EMMML 7001
- ❖ Language: Gə‘əz
- ❖ Date: 16th century
- ❖ Province: Wollo
- ❖ District: Lasta
- ❖ Property: Zāmādo Marəyam
- ❖ Material: vellum
- ❖ Columns: two
- ❖ Size in cm (HW): 26.5×22
- ❖ Folios: 82
- ❖ Writings: bold and neat

2.3.2.2. Content description

Mäṣḥäfä Bərhan (the Book of the Light) is a voluminous work by 'Äṣe Zär'a Ya'əqob composed in 15th century. The word 'Light' is a symbolic expression that refers Jesus Christ for He is called 'Light' (cf. Jn. 1:9). The composer bluntly described the reason why he used the title of this book as: "...ሰመይናሁ ለዝንቱ ድርሳን መጽሐፈ ብርሃን ዘይምህር እምልኩቶ ለእግዚአብሔር ብርሃን...ዝንቱ ድርሳን ዘይሰመይ መጽሐፈ ብርሃን ዘበትርጓሜሁ መጽሐፈ ክርስቶስ ብርሃን እስመ ይመርሖሙ ለክርስቲያን ኃበ ርቱል አሚን ወያበጽሖሙ ለክርስቲያን ኃበ ክርስቶስ ብርሃን በከመ ለሊሁ በእንተ ርእሱ ይቤ እነ ውሉቱ ብርሃኑ ለዓለም ዘተለወኒ ኢየሐውር ውስተ ጽልመት... (Lit. we named this homily

the Book of the Light which teaches worshiping of God the Light....This homily called the Book of the Light means the Book of Christ for it guides the Christians to Orthodoxy faith and it brings them to Christ-the Light as He said about himself 'I am the Light of the world, the one who follows me never walks in darkness'...).Taking this in to consideration, it seems that the writer entitled his composition as Mäṣḥäfä Bərhan, because the book may guide the readers (Christians) to Orthodox faith.

The author organized this book in to 15 sections (homilies) which are lessons as well as lesson plans for biblical and apocryphal scriptures such as Didəsqələya, Sinodos, Mäṣḥäfä Kidan and so on. In this book, the writer ordered the priests to read the scriptures, the prophetic books by night and the Psalms of David by day which consequently my help the hole churches to have a uniformity of service³⁰.

2.3.3. Description of መጽሐፈ ባሕርይ (Mäṣḥäfä Bahəray)

2.3.3.1. Physical description

- ❖ Call No. EMMML1480
- ❖ Language: Gə'əz
- ❖ Date: 14th century
- ❖ Property: Adadi Mariam
- ❖ Province: Eritrea
- ❖ District: Seraye
- ❖ Material: Parchment
- ❖ Columns: two
- ❖ Size in cm (HW): 52×35

³⁰ For further summary and description of this book, see Getachew Haile (2003, 533)

- ❖ Folios: 128
- ❖ Writings: bold and good; the headings and some names are rubricated.
- ❖ Binding and condition of the book: wooden boarded covered with stamped leather.

2.3.3.2. Content description

The manuscript entitled as መጽሐፈ ባሕርይ (Mäshäfä Bahərēy) and identified by the aforementioned call number consists of the following subjects. In the first forty folios the history and honors of the three Patriarchs, Abraham, Isaac and Jacob is presented in separate sections. The Hagiography and miracles of an Ethiopian saint known as ዮሴፍኑስ (Yosṭṭinos) is the subject of ff. 41-47. Moreover, the large number of folios of this manuscript (i.e. ff. 48-96) contains the homilies that ought to be read in the feast of each of the twelve apostles. Here, besides honoring and blessing the apostles, the author, 'Äše Zär'a Ya'əqob, frequently cited their teachings especially from a book called Sinodos in order to condemn the practice of magic and the inclination of the people (Christians) towards the magicians. He strictly warns the Christians not to hear and follow the foretellers/ magicians.

Mäshäfä Bahərēy 'the Book of the Pearl' is the title of the last section of this manuscript. It is supposed to be of ritual prayer book for the annotating of the sick. At the beginning lines of this section its author, 'Äše Zär'a Ya'əqob, explains the objective of the book and its procedure as follow: “ዝንቱ መጽሐፈ ባሕርይ ዘተሠርእ እምህበ እበዊነ ቅዱሳን ሐዋርያት ዘተውህበ ለነ ለክርስቲያን ለተፈውሶ እምደዌ ሥጋ ወነፍስ ወለሥርየተ ኃጢአት ምስለ ተአምኖ ኃጣውእ ለካህናት፡፡ ሶበ ይደውዩ ክርስቲያን እደው ወእንስት ይጸውዑ ቀሳውስተ ከመ ይጸልዩ ላዕለ ቅብዓ ዘይት በእንቲአሆሙ ወይቅብዕዎሙ፡፡ መቅድመ ኩሉ ይንግር ድውይ ኃጣውኢሁ ለካህን በጥንቃቄ፡፡ ወየህበ ካህን ንሥሃ ለድውይ መጠነ ይክል ከመ ይሰክል ኅበ መሐሪ እግዚአብሔር በእንተ ሥርየተ ኃጢአቱ፡፡ ወእምድኅሬሁ ይጸልዩ ሎቱ ካህናት....ናሁ ጸሐፍኩ ለከመ ዘንተ መጽሐፈ ባሕርይ ዘይትነበብ ላዕለ ዘይት ወማይ ለፈውሶ ድውያን ወካዕበ

ጸሐፍኩ ለከመ ሥርዓቶ ወትላዛዞ ዘከመ ትገብሩ..." 'this book of the pearl has been ordained by our holy fathers the Apostles, and given to us, Christians, for our healing from bodily and spiritual sickness and for the remission of our sin, with the confession of sins to priests. When Christians, both men and women, are sick, let them call the priests to pray on the oil and anoint them (the ills). Before everything, the sick man has to confess carefully his sins to the priest; and let the priest chasten the weak, according to his capacity, so that that he has to beg the merciful God about the remission of his sin. After this, let the priests pray to him (the sick)... Now, I wrote you this Book of the Pearl which is to be read on oil and water for the healing of sick; I also wrote (for you) its order and rule how to perform it...). In general, it is thought that Zār'a Ya'eqob composed it "to reinforce his all-out campaign to root out the practice of seeking help from soothsayers and diviners rather than priests"³¹

2.3.4. Description of መጽሐፈ ፀሐይ (Mäṣḥäfä ṣähäy)

2.3.4.1. Physical description

- ❖ Call No. EMMML 1389
- ❖ Language: Gə'əz
- ❖ Date: unknown
- ❖ Province: Addis Ababa
- ❖ District: Enttötto
- ❖ Property: IES (Institution of Ethiopian Studies)
- ❖ Material: Parchment
- ❖ Columns: two

³¹ Getachew Haile.(2003, 446)

- ❖ Size in cm (HW): 21.5×16
- ❖ Folios: 45
- ❖ Writings: bold and neat; headings and sub-headings are rubricated.
- ❖ Binding and condition of the book: wooden bound covered with stamped leather.

2.3.4.2. Content description

Mäṣḥäfä ṣäḥäy (Lit. the Book of the Sun) is a Gə'əz by Gə'əz commentary on various selected readings of the bible, especially on the Old Testament. The term “ṣäḥäy” (sun) is a symbolical expression that stands for the word of God. The self explanatory statement at the first paragraph precisely describes the title of the book like this: “...ገጽሐፍ ዘንተ መጽሐፈ ዘይሰመይ መጽሐፈ ፀሐይ እስመ ያበርህ ውስተ ልቦ ሰብእ ከመ ፀሐይ ያበርሕ ሶባ ይበውእ ውስተ ቤተ ጽልመት...” (Lit. we write this book called the Book of the Sun for it lights in the mind of men as the sun lights while it enters into a darken house...). In other words the author intends to say that as the sun shines a darkest place when its ray enters, the word of God also brightens the heart of a Christian that is darkened by the darkness of ignorance and transgression. In its writing approach, the writer first quotes reading line(s) directly from the Old Testament and then he thoroughly discusses the quoted text point by point supporting his explanations citing inter-textual evidences.

2.3.5. Description of መጽሐፈ ሰዓታት (Mäṣḥäfä Sä‘atat)

2.3.5.1. Physical description

- ❖ Call No. EMMML7020
- ❖ Language: Gə'əz
- ❖ Date: 15th century
- ❖ Property: Jero Sellase Church

- ❖ Province: Shewa
- ❖ District: Selale
- ❖ Material: vellum
- ❖ Columns: two
- ❖ Size in cm (HW): 24×19
- ❖ Folios: 153
- ❖ Marginal notes: non
- ❖ Writings: medium and neat; the headings and some names are rubricated
- ❖ Designs: 1^a,
- ❖ Binding and condition of the book and other remarks: bounded in wood; and because of old age, the book is in poor condition.

2.3.5.2. Content description

As the writer vividly described in the first page, this manuscript is a prayer book, which is organized and classified based on the twenty-four hours of the day. “... ንጽሕፍ እንከ ጸሎታት ዘይደሉ ለመሐይምናን ወለመሐይምናት በበጊዜሁ ወዘኣሥሩ ወክልኤ ሰዓታት መዓልት ወኣሥሩ ወክልኤ ሰዓታት ሌሊት፤ በኅልቆ ሆህያተ ጽርዕ ዘውላቱ እሥራ ወረቡዕ፤ በኅልቆ ቀሲሳን ሰማያውያን...(Lit. Now we write prayers that deserve to be prayed by the believers during the 12 hours of the day and the 12 hours of the night; the 24 hours are examples of the 24 letters of Hebrew and the 24 heavenly Priests...). Furthermore, each hour's prayer has its symbolic representation. For instance, ጸሎት ዘክልኤቱ ሰዓት መዓልት ይተረጎም በክልዔ አጥባቲ ሕግ ዘውላቶን ሐዲስ ውበሉይ...ጸሎት ዘሠለስቱ ሰዓት ይተረጎም በሠለስቱ አስማተ ሥላሴ፤ በሠለስቱ ደቂቅ፤ በሠለስቱ አርእስተ አበው...(Lit. the second hour prayer represents the two breasts of law which are the New and the Old testaments; the third hour's prayer represents the three names of the Trinity;

the three children (Hananiah, Mishael, and Azariah), and the three heads of fathers (Abraham, Isaac and Jacob). In addition, there are also certain situations/events to be remembered in each prayer hours such as, "...ተአኩተክ ነፍስየ መንፈቅ ሌሊት እንተ ይዕቲ ሰዓተ ተእኅዞትክ እምግብርናተ ሊቃነ ካህናት፤... ኦ ለዛቲ ሰዓተ ሀዘን እንተ ኮነት ሰዓተ ፍሥሐ ወኃሄት በሌሊተ አሐድ፤...ባቲ ተዓሥረ ወልደ እግዚአብሔር በዕለተ ዓርብ፤ ከመደፍታህ ማዕሠሮ ለሰይጣን፤ ባቲ ተንሥእ እመታን በሌሊተ አሐድ ወናዘዘመ ለአርድእት እምድኅረ ተንሥኦቱ... (Lit. my soul praises you at the midnight, in which the chief has caught you. Woe, for this time of sorrow that became time of joy and pleasures at Sunday's night; on Friday in this time, the Son of God was bounded in order to lose the bond of Satan (from Adam); on Sunday in this time, He resurrected and comforted the disciples after His resurrection...).

Concerning its genre of writing, the manuscript can be seen as both prose and poetry. It is prose for it directly and fully took several chapters from different parts of both Old and New Testament books such as Exodus, Leviticus, the book of kings, prophesy of Isaiah, Jeremiah...Psalms, the gospels, the Acts of the apostles, the epistles and so on (e.g. ff. 26-40). As a poetic genre of literature, the manuscript consists of several poems with deferent length and themes, which are also quoted directly and indirectly from the two testaments. More interestingly, the writer symbolizes theme by two breasts of a mother as follow:

ኦ ዘሰፋህክ እደዊክ ዲበ ዕፀ መስቀል ጊዜ ስድስቱ ሰዓት ስፋሕ እዴክ ልዕልተ እንተ እመልዕልተ ምሕረት፤ ወባርክ ላዕሌን በበረከተ ሰማያት ወምድር...በበረከተ አጥባት ወማሕፀን ዘቅድስት ቤተ ክርስቲያን እንተ ወለደተን እምኔክ ዘእንበለ ርኩስ...ወአጥባቲሐስ ትዕዛዛተ ብሉይ ወሐዲስ፡፡ አልቦ ሕፃን ዘይጠቡ የማናየ ወየሐድግ ጸጋማየ፤ ወአልቦ ካዕበ ዘይጠቡ ጸጋማየ ወየሐድግ የማናየ፡፡ እስመ ኢይበቁዕ ብሊት እንበለ ሐዲስ ከመኢየሐቱ ፈትል እንበለ ቅብዕ፤ ወኢይበቁዕ ፈትል እንበለ ቅብዕ፤ ወብርሃነ ማሕቶትሰ የአርፍ ማዕከለ ክልኤሆን በከመ የአርፍ ክርስቶስ ማዕከለ

ብሊት ወሐዲስ፡፡ ወበእንተዝ ትነግር ቤተክርስቲያን በመኅልየ መኅልይ እንዘ ትብል፡- ማዕከለ አጥባቂታ የእርፍ፡፡
 እ እግዚአ ረሰይከ ሊተ አጥባቂ ሕግ ለቤተ ክርስቲያን ረስየነ ንጥቡ እንበለ ጽርአት፤ ወንትመሀር እምኔሆን ዘእንበለ
 ሀኪት፤ ንጸሊ ዘእንበለ ጽልሑት ወእንተኒ ተወከፍ ለነ ውስተ ሰማያት...(Lit. O, you who stretched out
 your hands on the cross at the sixth hour please stretch out your precious hand from the
 high of mercy and bless us by the blessing of heavens and earth; bless us by the blessing
 of breasts and womb of the Church who bared us from you without abomination. And the
 commandments of the Old and the New Testaments are her breasts. There is no a child
 who sucks the right and leaves the left breast; there is no also a child who sucks the left
 and leaves the right breast. The Old is meaningless without the New as a thread cannot
 give light without the oil, and the thread is not important without the oil. However, the
 light of torch is revealed from both of them as Christ revealed in both the Old and New
 Testaments. For this reason, the church teaches, in Solomon's songs of songs, saying,
 "He shall be rested among her breasts". O, our Lord, you prepared for me the church's
 breasts of law! Make us to suck them without fail; and let us learn them without
 deceitfulness; let us pray (using them) without fraud and let you receive our prayer in
 heaven...).

To sum up, in this manuscript the writer composed praises, salutations, and supplications
 that should be presented to God, St. Mary, the holy angels, saints, martyrs etc in each
 hour of the day. Combining both the Old and New Testaments and symbolizing them by
 two breasts of a mother, he inspired the believers to feed themselves from these breasts
 during the twenty-four hours of a day and to serve their mother- the Church.

2.3.6. Description of ድርሳን ኡራኤል (Dərsanä 'Ura 'el)

2.3.6.1. Physical description

- ❖ Call No. EMMML 8818
- ❖ Language: Gə'əz
- ❖ Date: 18th century
- ❖ Province: Debre Tabor
- ❖ Woreda: Fogera
- ❖ Material: vellum
- ❖ Columns: two
- ❖ Size in cm (HW): 32×29
- ❖ Folios: 34
- ❖ Writings: bold and neat
- ❖ Binding and condition of the book and other remarks: wooden bound; the book is in good condition.

2.3.6.2. Content description

The word ድርሳን (Dərsan) is a derivative form of the Gə'əz verb ደረሰ (Däräsä) which describes the exegetical or homiletic activity developed by an ecclesiastical interpreter or dārasi; therefore, the expression Dərsan stands for the written result of this activity (Lusini G. 2005: 136). Consequently, Dərsanä 'Ura 'el 'Homily of Uriel' is a manuscript which is devoted to the nature of the Archangel, his Honor, glory and miraculous deeds. It mostly a prayer book through which the believers ask for St. Uriel's intercession, mediation and other blessings.

Dərsanä 'Ura 'el is basically divided in to 12 sections according to each months of Ethiopian Calendar. In addition to the homily of each month, elements such as tä'ammər

(miracles) and mälkä' are also incorporated in this Därsanä 'Ura 'el. Generally, the primary role of St. Uriel that he played in guiding prophet Enoch's heavenly journey, revealing him various mysteries such as the revolution of the great lights (the sun, moon, and stars); his role in helping prophet Ezra to drink from the 'cup of wisdom' (ፅዋላ ልብና) is portrayed in this manuscript. Above all, the ms also discusses the role of St Urile that he did in gathering the blood poured out from the side of Christ on the Cross, by the cup of gold, and spreading it over different Ethiopian places and determining in this way their fortune as worshiping places.

2.3.7. Description of አርኬ ('Ärke)

2.3.7.1. Physical description

- ❖ Call No. EMMML3128
- ❖ Language: Gə'əz
- ❖ Date: 16th century
- ❖ Property: Ankober's St Michael Church
- ❖ Province: Shewa
- ❖ District: Ankober
- ❖ Material: vellum
- ❖ Columns: two
- ❖ Size in cm (HW): 16.5×14.2
- ❖ Folios: 105
- ❖ Marginal notes: 1^a
- ❖ Writings: bold and neat; the headings and some names are rubricated
- ❖ Designs: 2^a, 7^b, 16^a, 22^b, 32^a, 34^a, 38^b, 42^b, 43^b, 48^a, 54^a, 63^a, 65^a, 69^a, 77^a, 83^a, 96^b, 106^a, 118^a

- ❖ Binding and condition of the book and other remarks: bounded in wood in the front and. Because of old age, the book is in poor condition.

2.3.7.2. Content description

On the outset, readers should understand that this manuscript known 'Ärke is a collection which consists of, according to my bird's-eye view inventory, more than 950 'Ärkeyat (poems) that have quite different themes. Consequently, attempting to describe each poem may consume time and effort; however, it is important to look at some common features of this manuscript in order to help the readers to construct general understanding about it, as well as other similar types of collections, as follow.

After a long introductory poem, the collection starts with "...ገጽሐፍ እግዚአብሔር ነግሠ ዘኩሉ መዋዕለ.../ Lit. We write 'God reigned' for each day...." From this phrase, therefore, one can see that this collection is also called እግዚአብሔር ነግሠ /'Egzi'abher Nägsä (Lit. God is reigned) for it reflects the Glory of God. As a result, a reader can perceive that each poem, be it directly or indirectly, glorifies God. For instance, if a subject matter of an 'Arke (a poem) is a one of the angels, the archangels, saints, martyrs, holy places or holy days etc, God's glory is absolutely reflected there.

Another important message depicted in the phrase "ዘኩሉ መዋዕለ (Lit. Of each day) is that this 'Arke is a collection of praises and supplication, composed based on events of the Orthodox Church accomplished in each day of the year. Since number of events can be commemorated in each day, there can be also many 'Ärkeyat (poems) composed on each. For example, in September 1, according to EOTC calendar, Job the righteous, St. Ragueal, St. Milki, and Bartholomew the apostle, and others³² are commemorated for

³² See: Synaxarium September, one E.C.

their various spiritual events. Hence, we can find in the collection one and even more 'Arkeyat (poems) that praise / supplicate each saint.

Regarding their structure, most of the 'Ärkeyat (poems) have five rhyming lines. In most cases each 'Ärke (poem) summarizes the story and the essence of the saint's spiritual deeds, emphasizing mainly typical events of the saint's life. In general, the collection has thirteen sections, which are organized according to the thirteen months of the year of Ethiopian calendar. Each section begins introducing the month using a phrase *ሠረቀ መስከረም፣ ሠረቀ ጥቅምት...* (Lit. September begins; October begins...).

2.3.8. Description of መልክአ ጉባኤ: (Mälkkä'ä Gubae)

2.3.8.1 Physical description

- ❖ Call No. EMMML8937
- ❖ Language: Gə'əz
- ❖ Date: 17th century
- ❖ Property: Mahädärä Marəiam
- ❖ Province: Däbrä Tabor
- ❖ District: Farta
- ❖ Material: vellum
- ❖ Columns: two
- ❖ Size in cm (HW): 23×20
- ❖ Folios: 210
- ❖ Marginal notes: 56^b
- ❖ Writings: bold and good; the names and the headings are rubricated
- ❖ Designs: none

- ❖ Binding and condition of the book and other remarks: wooden boards

2.3.8.2. Content description

The manuscript named by መልክእ ጉብኤ /Mälkkə'ä Gubae is a collection that includes various/ መልክእት/Mälkkə'at (poetic praises) with different subject matter. Since such type of collection is an open ended by its nature, there might be different collections having plus or minus subject matters. The Mälkkə'ä Gubae collection which is used as a source of Enochic poems in this study has 56 subject matters and more than 1,902 stanzas. Even though it is impossible to describe the contents of each poem explicitly, the following table helps the readers to have an overall description of the collection of Mälkkə'ä Gubae.

Table 2.1: Content description of Mälkkə'ä Gubae

No.	Title (Mälkkə'ə or other)	Subject matter	No.of Mälkkə'ə (poems)	Folios	Remark
1	መልክእ ጉብኤ ዮሐንስ Mälkkə'ä Gäbrä Yohännəs	St. Gäbrä Yohännəs	41	ff.1-5	
2	ትምህርተ ኅቡዓት	Christ	-	ff.5-7	
3	መልክእ ሀማማቲሁ ለመድኃኔ ዓለም (Mälkkə'ä	Christ's agony	57	ff.7-12	The first strophes of each poem begins

	Həməmtihu ləmədhəne 'ālām				with ሰላም ለህማምኩ...(hail to your agony...); and the third lines of each stanza reads as ተማኅፀኑ በህማምኩ...(we pray in your suffering...)
4	መልክላ ክርስቶስ (Mälkkə'ä Kərəsttos)	Christ	30	ff.13-15	The phrase: ሰዋስወ ፍቅር... (Christ, the ladder of love...) is common throughout the third lines of each stanza.
5	መልክላ ኢየሱስ (Mälkkə'ä 'iyyäsus)	Jesus	53	ff. 15-19	Frequently used in the church's service

6	መልአክ ኦብ ወወልድ ወመንፌስ ቅዱስ (Mälkkə'ä 'äb wäwäld wämänfäs qəddus	The Father, the Son, and the Holy Spirit	15	ff.19-21	The phrase ኦብ ወወልድ ወመንፌስ ቅዱስ... (The Father, the Son, and the Holy Spirit...) is common in the third lines of each stanza.
7	መልአክ ክርስቶስ (Mälkkə'ä Kərəsttos) 'other' ³³	Christ	22	ff.21-22	Each poem mainly raises Christ's sufferings as a central idea in the first lines of each stanza; like; እ ክርስቶስ እንግዳ ዘኢተወከፋኩ ሰብአ ግብጽ ወኢረከብከ አእርፎ

³³ I used the word 'other' to denote that the Mälkkə'ä (poem) is completely different from the others in the same title.

					በውስተ ሕሳብ አንቀጽ... (O, Christ the stranger, the people of Egypt did not receive you; and you did not get a rest anywhere... እርሱን ዘሃጣለክ ጸጋዬ እመ ኃሳብ መበልላ በሥርዓተ ሕፃን ወውርዛዬ... (O, the hungry one, you did not receive any one to offer you food while you requested like a baby and a youth...
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					እ ጽሙእ ዘኢረከብከ ወሀቤ ማየ ንስቲተ እንበለ ሐጥት ወክርቤ... (O, the thirsty one, you did not get any one who could give you little water except a gall mingled with myrrh....
8	መልክእ ቁርባን / Mälkkə'ä	The wine and the bread (Christ's blood and flesh ⁰	24	ff. 22-26	It is part of the Eucharistic prayer that shall be chanted during Communion service
9	መልክእ ጳራቅሊጦስ (Mälkkə'ä päraqliṭos	The Holy Spirit	13	ff. 27-28	

10	መልክላ ማርያም (Mälkkə'ä Marəyam	St Mary	64	ff.28-33	Commonly used in the church's service
11	መልክላ ማርያም ካለዕ (Mälkkə'ä Marəyam 'other'	St. Mary	34	ff.33-36	
12	ሰቆቃወ ደንግል (Säqoqawä dənggəl	St. Mary and her laments while she was driven	54	ff.36-41	It is a lamentation of the Virgin which tells of her sorrow and distress caused by various tribulations the Holy Family experienced during the Flight to Egypt ³⁴
13	መልክላ ሰደታ (Mälkkə'ä Səddäta	St. Mary	27	ff.41-43	the central idea of each poem is the sufferings of

³⁴ Witakowski, W. (2010, 534-36)

					St. Mary during her journey to Egypt
14	መልክአ በዓታ (Mälkkə'ä bä'ata	St. Mary	28	ff.43-46	The entrance of St. Mary, at the age of three, to the temple is the theme of each poem
15	መልክአ ከዳነ ምሕረት (Mälkkə'ä Kidanä mähərät)	St. Mary	50	ff. 46-50	The covenant of mercy given to St. Mary and her supplication for the sinners is the main idea
16	መልክአ ማርያም ካልዕ (Mälkkə'ä Marəyam 'other'	St. Mary	32	ff.50-53	Each poem is composed based on various miraculous deeds of St. Mary

17	መልክል ፍልሠታ	St. Mary	18	ff.53-54	Each poem describes as St Mary is resurrected and carried up into heaven by the glory of her son-Jesus Christ
18	መልክል ማርያም ካልዕ (Mälkkä'ä Marəyam 'other')	St. Mary	12	ff. 54-55	Each twelve poem extensively connects the twelve Apostles to St. Mary one by one
19	መልክል ስዕል (Mälkkä'ä Sə'əl	St. Mary	24	56-60	Each poem discusses St. Mary's miracles via her icon
20	መልክል ሃና (Mälkkä'ä Hanna)	St. Hanna	15	ff. 60-61	Praises for St. Hanna, the mother of St.

					Mary, is given
21	መልክላ ኢያቂም (Mälkkä'ä 'iyyaqem)	St. 'iyyaqem	12	ff. 61-62	Praises for St. 'iyyaqem, the father of St. Mary, is given
22	መልክላ ኢያቂም ወሃና (Mälkkä'ä 'iyyaqem wä Hanna	St. 'iyyaqem and Hanna	7	ff.62-63	
23	መልክላ ኦብርሃም ይስሐቅ ወያዕቆብ (Mälkkä'ä 'Äbrəham, yyəshāq wäya'əqob)	Abraham, Isaac and Jacob	22	ff.63-65	The three fathers are praised jointly
24	መልክላ ዮሐንስ መጥምቅ (Mälkkä'ä yohännəs mäṭməq)	St. John the baptizer	34	ff.65-67	
25	መልክላ ጴጥሮስ ወጳውሎስ (Mälkkä'ä pētəros wäpawəlos)	St. Pitter and Paul	37	ff.67-72	Their teaching and persecution is discussed
26	መልክላ ዮሐንስ ወልደ ዘብዴዎስ (Mälkkä'ä yohännəs)	St. John the apostle	12	ff.72-73	His teaching, miracles, revelation.. are

	wäldä zäbdewos				explained
27	መልክእ ሐዋርያት (Mälkkə'ä ḥäwarəyat)	The Apostles	29	ff.73-75	Each poem mentions the Apostles' teaching, miracles, persecutions...
28	መልክእ ጊዮርጊስ (Mälkkə'ä Giyorəgis)	St. Giyorəgis	55	ff.75-80	The poems praise the martyr and explain his miracles, supplication sufferings...
29	መልክእ ጊዮርጊስ ካልዕ (Mälkkə'ä Giyorəgis 'other')	St. Giyorəgis	15	ff.80-81	>>
30	መልክእ እስጢፋኖስ (Mälkkə'ä 'əstīfanos)	St. Stephen	58	ff.81-87	>>

31	መልክአ ፋሲለደስ ሰማዕት (Mälkkə'ä Fasilädäs säma'ət	Fasilädäs säma'ət	57	ff.87-93	>>
32	መልክአ ቂርቆስ (Mälkkə'ä Qirqos	Qirqos the martyr	55	ff.93-98	>>
33	መልክአ ተክለ ሃይማኖት (Mälkkə'ä Täkl haymanot	Täkl- haymanot	57	ff.98-103	Each poem praises the righteous monk and mentions his miracles, prayer, etc.
34	መልክአ ኤወስጥቴዎስ (Mälkkə'ä 'Ewäṣṣatewos	'Ewäṣṣatewos	60	ff.103- 108	>>
35	መልክአ ታደዎስ (Mälkkə'ä Tadewos	Thaddaeus- the apostle	46	ff.108- 112	The poems praise the martyrdom of the apostle and explain his sufferings miracles,

					supplication...
36	መልክሉ የሐንስ ከማ (Mälkkə'ä yohännəs kāma	yohännəs kāma	30	ff.112- 115	Each poem praises the monk for his righteousness, purity; mentions his miracles, sufferings, ,prayer; and requests his supplication, prayer etc
37	መልክሉ አባ ሳሙኤል (Mälkkə'ä 'Abba Samuel	'Äbba Samuel-the righteous	28	ff.115- 118	>>
38	መልክሉ ገብረ መንፈስ ቅዱስ (Mälkkə'ä Gäbrä- Mämfäs qəddus	Gäbrä- Mämfäs qəddus	31	ff. 118- 121	>>
39	መልክሉ ከሮስ (Mälkkə'ä Kiros	'Äbba Kiros- the righteous	28	ff. 121- 123	>>

40	መልክአ አቢበ (Mälkkə'ä 'Äbib	'Äbba 'Äbib -the righteous	30	ff.123- 125	>>
41	መልክአ አፍቀረን እግዚአ (Mälkkə'ä 'Äfqärännä- 'əgəzi'ə	'Äbba 'Äfqärännä- 'əgəzi'ə	35	ff. 126- 128	>>
42	መልክአ እንጦንዮስ (Mälkkə'ä 'ənəṭṭonəyos	'Äbba 'ənəṭṭonəyos	20	ff.129- 131	>>
43	መልክአ ሚካኤል Mälkkə'ä Mika'el	St. Michael	48	ff.132-36	Each poem praises the angel and describes his glory, his roles in serving God and men, his miracles, etc
44	መልክአ ገብርኤል (Mälkkə'ä Gäbrə'el	St. Gabriel	27	ff.136- 138	>>
45	መልክአ ሩፋኤል St. Raphael	St. Raphael	25	ff.138-	>>

	(Mäkkə'ä Rufa'el			140	
46	መልክእ ኣርባዕቲ እንስሳ (Mäkkə'ä 'ärəba'ətu- 'ən əsəsa	'Ärəba'ətu- 'ən əsəsa (the four beasts)	45	ff.140- 144	The poems describe the glory and praises of the four beasts (Cherubim); their heavenly role etc
47	መልክእ እስራ ወኣርባዕቲ ካህናት ሰማይ (Mäkkə'ä 'əsra wä'ärəba'ətu kahənatä- sämay	The four and twenty heavenly priests	52	ff.144- 149	The poems describe the glory and praises of the four and twenty heavenly priests; their heavenly role etc
48	ስብሐተ ፍቁር (səbhätä fəqur)	Multi subject matter	Not counted	ff.149- 162	Most of these poems are triplet in their stricter. The supplication is addressed to God through the

					intercession of the prophets, the patriarchs, the Apostles, St. George of Lydda, Täkl Haymanot... ³⁵
49	ጸሎተ እግዚአቲህ ማርያም (ṣälotä 'əgzä'ätənä Marəyam)	St. Mary	-	ff.168-178	It is the prayer of Mary, our lady, in a prose form; and it is unique from that of ṣälotä 'əgzä'ätənä Marəyam in our daily prayer
50	Untitled	God	75	ff.168-178	Unlike most Mäkkə'ät, these poems do not follow the systematic

³⁵ Habte Michael Kidane (2010, 590)

					worship of the different parts of God's body. The interjection letter 'ኧ / O' is used at the beginning of each poem; and the third lines of each stanza begins with the name ኢግዚአብሔር (God). The first lines of each stanza cite God's merciful deeds on fathers and mothers in the Old Testament; in the remaining lines supplication is
--	--	--	--	--	--

					addressed to Him.
51	ማሳሌተ ጽጌ (Maḥəletä şəge)	St. Mary	157	ff.178-192	Commonly used in the service to memorize Mary's flight to Egypt.
52	Untitled	Jesus Christ	30	ff.192-195	The poems are couplet. Each of them opens with the expression “ኣ ኣግዚእየ ኣየሱስ ክርስቶስ ጥዑም ስም ወሐይወተ ኩሉ ዓለም... (O, my Lord, Jesus Christ, your name is beloved and savior of the entire world...)

53	Untitled	St. Mary	32	ff.195- 198	Like that of ሰቆቃወ ደንግል Säqoqawä dənggəl /Lament (Elegy) on the Virgin), these poem also tell of her mourning and suffering in different times due to various reasons. The poet expressed his personal involvement by recalling distressing events and conditions which affected her.
54	Untitled	Glory of the Cross	35	ff.199- 201	

55	እግዚአብሔር ዘብርሃኖት 'Əgzi'abher Zäbrhanat (God the creator of lights)	God	prose	ff.201-205	
56	መልከእ ገብረ መንፈስ ቅዱስ ካልዕ (Mälkkə'ä Gäbrä-Mämfäs qəddus 'other'	Gäbrä- Mämfäs qəddus	5	F205-	

Chapter 3. 1Enoch as a Source of Ethiopic Literatures: Translation and Explanation

3.1. Introduction

If critical analysis and examination is made on various Ethiopic manuscripts/texts, numerous Enochic quotations and allusions can be found. Abundant evidences can be cited to understand the reality to what extent the Ethiopic Book of Enoch has influenced the religious perspectives and general world outlook of the society (the religious practices and literary expressions) that preserved and cherished it³⁶. The following quotations and allusions of Ethiopic Enoch are presented, based on my examination, just as an evidence to prove not only the preservation of the book of Enoch in Geez language but also its role as a source of Ethiopic literatures composed by Ethiopian Church scholars.

3.2. 1Enoch in መጽሐፈ ብርሃን (Mäṣḥäfä Bərhan)³⁷

As it is described in the previous chapter, Mäṣḥäfä Bərhan (the Book of the Light) is a voluminous work by 'Äṣe Zär'a Ya'eqob composed in 15th century. The writer quoted directly and indirectly from 1Enoch in order to develop his composition. The following passages are presented as example.

ወለመጽሐፈ ሄኖክስ ንትዌከፎ በእንተ ዘዓቀምዎ ስምዓ ሐዋርያት እንዘ ይብሉ ዘከመ ተነበየ ሄኖክ ዘውላቱ ሳብዕ እመነ አዳም ወኢሥመሮ ሄኖክ ለእግዚአብሔር ወኢተረከበ እስመ ኅብአ እግዚአብሔር፡፡ ወእግዚአብሔርኒ ኮነ ስምዓ በእንቲአሁ በመጽሐፈ ኩፋሌ እንዘ ይብል ለሙሴ... ወውላቱ ቀዳሚ ጸሐፊ ስምዓ ለደቂቀ እስራኤል ውስተ ትዝምደ ሰብአ ምድር፤ ወሰብኤሆሙ ለኢዮቤልዩ ውላቱ ነገረ፤ ወመዋዕለ ዓመታት አይድዓ፤ ወወውራኃተ ሠርዓ ወሰንበታተ ዓመታት፡፡ ወካዕበ እንዘ ያጸድቅ ነገሮ ለሄኖክ ይቤሎ እግዚአብሔር ለሙሴ በመጽሐፈ ኩፋሌ ወእንተኒ

³⁶ Yewubdar (2012. p.13)

³⁷ Source: EMMML 7001. Date 16th c

እዝዞሙ ለደቂቀ እስራኤል ይዕቀቡ ዓመታት በዝ ጎልቀኑ ፫፻፵፩ (ሠለስቱ ምዕት ወስሳ ወረቡዓ) መዋዕለ ወይከውን ፍጹመ ዓመተ (cf En 74:9-13)³⁸::

ጳውሎስኒ ይቤ:- በተለምኖ አፍላሶ ለሄኖክ ከመ ኢይርአዮ ለሞት ወከመ ኢይትረከብ እምድጎረ አፍላሶ እግዚአብሔር እምቅድመ ፍልሰቱ ሰማዕተ ኮኖ ከመ ኢሥመሮ ሄኖክ ለእግዚአብሔር:: ርኢኬ ዘይብል ኢይትዌከፎ ለመጽሐፈ ሄኖክ ሶበ ታቀውም ሊተ ስምዓ ለዘዓቀምዎ ሐዋርያት ስምዓ በመጽሐፈ መልእክቱ ላይሁዳ እኅሁ ለያዕቆብ:: ወእግዚአብሔርኒ ኮኖ ስምዓ ለመጽሐፈ ሄኖክ ወነገሮ ለሙሴ ጎልቀኑ መዋዕለ ዓመት:: እፎኑ ይትከሀለክ ታእምር ዑደተ ፀሐይ ወወርኅ ወከዋክብት፤ ምልዓተ ብርሃን ወሐፃህ፤ ወሥርዓተ ዓመታት ዘእንበለ ሄኖክ ::

ወሐዋርያትኒ ይቤሉ በእንተ ከብረ ሄኖክ... ወእምሰ አከበርዎ ወአስተዓረይዎ ሐዋርያት በዲድስቅልያሆሙ ለመጽሐፈ ሄኖክ ምስለ መጽሐፈ ሙሴ ወኢሳይያስ ወዳዊት ወመጸሕፍተ ካልዓን አበው ቀደምት እስመ እሙንቱ ነቢያቲሁ ለእግዚአብሔር፤ በከመ ይቤሉ ሐዋርያት በዲድስቅልያሆሙ እስመ አበው ቀደምት ጥዩቅ እምንቱ አፋሁ ለእግዚአብሔር፤ ወሄኖክኒ ነቢይ እምአበው ቀደምት ውኦቱኒ አፋሁ ለእግዚአብሔር:: ወበእንተዝ ናፈቅሮ ወንትዌከፎ ለመጽሐፈ ሄኖክ አእሚረኒ ከመ ተወከፍዎ ሐዋርያት ለስምዕ....(ff 81-83)::

(Lit. And we accept the book of Enoch for the apostles used it as a reference saying that “Enoch also, the seventh from Adam, prophesied”; “And Enoch pleased God and he was not found because God had translated him” (Heb 11:5). And God became witness about him saying to Moses, in the book of Jubilee, “and he wrote, before everything, testimony to the sons of Israel via their ancestors. And he told / taught the counting of jubilee, the days of years, and he determined months and the sevenths (weeks) of the years. Again

³⁸ For the search of sources, quotations, and allusions in the book of Enoch Knibb's edition, which is based on a manuscript of the 18th century has been chosen. For comparison, it is better to refer on an Ethiopian manuscript, which reflects standardization in the textual history of the Ethiopic of Enoch. On the one hand, such a method is enough for the identification of sources, given that the purpose is not to compare the manuscripts of the book of Enoch but rather to analyze the Enochic prose and poems. On the other hand, one can investigate in the future, in another study, whether the authors of the poems and prose depended on a certain type of manuscripts of the Book of Enoch.

emphasizing the teaching of Enoch, God told to Moses in the book of jubilee that he should command the children of Israel to maintain years, that each (year) has three hundred and sixty four days to be a perfect year (cf. En 74:9-13).

And Paul said; "by faith Enoch was translated that he should not see death and should not be found after God translated him: for before his translation he had this testimony, that he pleased God" (Heb 11:5). Behold now the person that says, "I never receive the book of Enoch", while you are giving him testimony which was cited by the apostles, in the epistle of Jude, the brother of James. And God also bear witness to the book of Enoch and He told to Moses the numbers of the days of a year. How you could be able to understand the revolution of the sun, and the moon, and the stars? How do you know the fullness and waning of the light (the moon), and the calendar of the years, without Enoch?

And the apostles speak about the glory of Enoch.... And (if) the apostles glorified and equalized the book of Enoch in their teaching (Didascalia) with the book of Moses, Isaiah, and of David, and the books of other elderly fathers; these fathers are God's prophets as the apostles stated in their teaching saying that: since elderly fathers are perfectly God's spokespersons; and Enoch the prophet is also one of the elderly fathers and he is God's spokesperson. For this reason, we love and receive the book of Enoch understanding that the apostles cited it for testimony /of their teaching).

The quoted passage in the above three paragraphs show that 'Äše Zär'a Ya'əqob defended the Ethiopic Enoch's canonicity at theological controversies around it. In the opening sentence of the first paragraph, the author confidently confirmed the acceptance

of the book of Enoch as canonical by justifying the fact that the book was cited in the teachings of the apostles. In the same paragraph, the author also bluntly validated that God Himself bears a witness to the accurateness of the book of Enoch while He ordered Moses, in the book of Jubilee, regarding the days of years; like that of Enoch, each year should have three hundred and sixty four days to be a perfect year.

In the second and third paragraphs above, the writer recited the epistles of Paul, Jude, and the teachings of the apostles in general and tried to show the canonical position of the book of Enoch in the apostolic tradition. Similarly, he questioned those people who are reluctant to receive and canonize this book as any other parts of the Holy Bible which are written by the inspiration of God in His prophets. Lastly, the writer concludes his apologetic argument with a statement “ወሄኖከኒ ነቢይ እምእበው ቀደምት ውላቱኒ እፋሁ ለእግዚአብሔር፡፡ ወበእንተዝ ናፈቅሮ ወንትዌከፎ ለመጽሐፈ ሄኖክ አላሚረነ ከመ ተወከፍዎ ሐዋርያት ለስምዕ” that affirms Enoch is God’s spokesperson and one of the elderly fathers. Then, the writer made a confession of love and care that we need to have for the book of Enoch knowing that it is used as a reference in the works of the apostles.

In his another prolific composition known as Mäṣḥäfä Milad³⁹, Emperor Zär’a Ya’eqob extends his apologetic explanation as follow:

ስምዕ ኦ ብእሲ እመኒ ኮንከ ከርሱቲያናዊ ወእመኒ ኮንከ አይሁዳዊ ወኢይትከሀለከ ትትከሐዶ ለሄኖክ እስመ ውላቱ ቀደመ ተነብዮ ወእምኩሉ እለ እምዓለም ነቢያት፡፡ ወእምኩሉሙ እለ ተነብዩ ልደቶ ለከርሱቶስ እማርያም ድንግል በከልኤ፡፡ ወዓዲ ጥምቀቶ...፡፡ እስመ ሄኖክ ርአየ ሙግእ ፀሐይ ወምዕራብ ፀሐይ ዘከመ ይሠርቅ ወየዐርብ ለለወርት

³⁹ Call No. 6838; Mäṣḥäfä Milad boldly discusses the orthodox doctrine of the Incarnation and of the Trinity and defend them from presumed heresies. In this manuscript we found Enochic readings which are quoted directly and extensively followed by explanation, such as ff 22-23; 35-48; 80-84; 89-90; 138; 151-154; 165-167.

ወለለ ዕለቱ በመሳከው ሰማይ። በከመ ይቤ ለሊሁ፡- ወሕጸራ ለዕለት ወለሌሊት ወኑኃ ለዕለት ወለሌሊት በምሕዋረ ፀሐይ ውሉቱ ይትሌለደ። ወበእንቲአሁ ይነውሕ ምሕዋሪሁ ዕለት እምዕለት ወሌሊት እምሌሊት (cf. 1En.72: 33-35)። እስመ ለፀሐይ ብዙኅ ውሉቱ ኅቡአቲሁ። ወለውሉደ ምድርኒ ሄኖክ ነገረ ወምሥጢራቲሃ ወሕፀሂሃ (ለወርኅ)... ወካዕበ ይቤ ሄኖክ በእንቲአሃ፡- ወበኖኅት ቀዳማዊ በመዋዕል ምዕት ወሰብዓ ወሰብዓቱ ወዘመነ ዚአሁ መግሉ ሠለስተ ወርኃ ያስተርአ በበሰላሳ። ወሠለስተ ወርኃ ያስተርአ በበዕሥራ ወተሱዕ መዋዕል። በሌሊት ያስተርአ በበዕሥራ ከመ ብእሲ ወመዐልተ ከመ ሰማይ እስመ ካልዕ ምንትኒ ኣልባቲ ዘእንበለ ብርሃነ ዚአሃ (cf. 1En. 78:15-17)። ወካዕበ ኣርአየ (ርእየ) ሄኖክ ሥርአታቲሆሙ ለከዋክብት እለ የዐርቡ መካናቲሆሙ ወእዝማኒሆሙ ወበዓላቲሆሙ ወበእውራኃቲሆሙ። ወለከዋክብተ ጽባሕሂ ወለከዋክብተ ምሴት እእመረ ኅቡረ ምስሌሆሙ (cf. 1En. 82:9-11) ። ኦ ብእሲ መስተካሕድ እሎንተ ሶበ ትፈክር ትሰመይኬ ጠቢብ ወማእምረ። ሰማዕ ኦ ብእሲ ዘትትካሓዶ (ዘትካሕዶ) ለሄኖክ እምአይነ ታመጽኦ ዕለታተ ሠለስተ ምእተ ወሰሳ ወኣርባዕተ ዕለታተ። ወዓዲ እውራኃ ዐሠርተ ወክልኤተ። ወዓዲ ካዕበ ሰብዓ ምእተ ዓመታተ ዘውሉቱ ሰባቱ ስሕ ዓመታቲሁ ለእግዚአብሔር። በከመ ነገረ ሄኖክ እንዝ ይብል ከመዝ፡- “ወእምድኅረ ዝንቱ በሰንበት ዐሥርት ሳብዒት ዕዳ ባቲ ኩነኔ እንተ ለዓለም ዓቢይ ዘይትቤቀል እማእከሎሙ መላእከተ ወሰማይ ቀዳማዊ ይወጽእ ወየሐልፍ። ወሰማይ ሓዲስ ይትረአይ። ወኮሎሙ ኃይለ ሰማያት ያበርሁ ለዓለም ሰብዓተ ምክዕቢተ። ወእምድኅረዝ ሰንበታት ብዙኃት እለ ኣልበን ኅልቀኦ በዓለም በኒሩት ወበጽድቕ ይከውኑ...” (cf. 1En. 91:15-17)። ወእንተሰ አይሁዳዊ ትብልኦ ከመዝ ወእምድኅረ ሰብዓቱ ሲህ ዓመታት ሀሎ ዓመታት ብዙኅ። ዘንተ ዘትትናገር ሶበ ተኃጥኦ እድሜሁ ወውሳኔሁ ለትፍሥሕትክ ወሐሄትክ እስመ መዝበረ ወኃመደ ኮን...። (ff 4s-47)

(And again, Enoch saw the laws of the stars which set in their places, at their times, and at their feasts, and in their months (cf. 1En. 82:9-11). And he distinguished the evening stars and the night stars all together. O deceivable man, if you are able to interpret these, you will be called wise and intellectual man. O men, who refute Enoch, listen! Where you can bring three hundred and sixty four days, or twelve months? Or (where can you bring) seventy hundred years which is seven thousand years of God? As Enoch stated

saying that, “(and) after this in the tenth week, in the seventh part, there will be the great eternal judgment which will revenge amongst the angels (rulers). And the first heaven will vanish and pas away; and a new heaven will appear. And all the powers of heaven will shine for ever (with) sevenfold (light). And after this there will be many weeks without number for ever in goodness and in righteousness...” (cf. 1En. 91:15-17). However, you Jewish say (believe) that after the seven thousand years, there will be other many years; yet you say this for you lack the limit and boundary of your joy and satisfaction, since you are ruin and dust.)

As seen in the above quotation, the writer strictly argues that without the book of Enoch it is impossible to know and understand the number of months and of the days of the years, throughout the world. The twelve months and the three hundred days of a year what we have is not something which we got arbitrarily or by general consensus. Rather it is the result of the revolution of the great lights as it has been revealed to prophet Enoch. The calendar system of the world, whither it is the solar cycle or lunar cycle, and the feasts and fasts of any person (religion) can be clearly known and understood by the help of the book of Enoch. Zär’a Ya’əqob summed up this truth in the following poem

ስማዕ ኦ ብኢሲ ከርስቲያኖዊ ጠቢብ
በስመ ሥላሴ ዕቲብ ልደትከኔ ከዑብ
እእምር ሃይማኖትከ ዕድው እምኡብዳነ ልብ፡፡
እመሂ መጽኢ ብኢሲ እምሥራቕ ወእምእራብ
እምስሜን ወእምደቡብ
ወእምኩሉ ትርብዕተ ዓለም ርኂብ
እመሂ ጸሙ ወእመሂ ፋሲካሁ ወእመሂ በዓላቲሁ

O men, the wise Christian, listen!
You are blessed in the name of Trinity, and
your birth is glorious.
Your conscience of religion is different from
foolish people.
If there is a person who is from East or West,

እመሂ በጸሐይ ወእመሂ በወርኅ ወእመሂ በኮኩብ	from North and South
ዘእንበለ ሄኖክ ኢይትካሃል ኩሉ ሐሳብ፡፡ (f 165)	And from every corner of the widest world,
	And if his Fast, Easter or feasts (calendar) are
	whether by the sun, the moon or by the stars,
	... He could not compute (them) without Enoch.

In general, it is believed that like Emperor Zār'a Ya'eqob, certain authors in the second and third centuries accepted at least parts of the Enochic corpus as Sacred Scripture written by the prophet Enoch. Nickelsburg (2001. p.159) confirms that the appeal to Enochic authority is explicit in Jude, Barnabas, Irenaeus, Tertullian, Clement of Alexandria, and Origen.

3.3. 1Enoch in መጽሐፈ ምሥጢር (Mäṣḥäfä Məṣṭṭir)⁴⁰

As explained in the previous section, Mäṣḥäfä Məṣṭṭir deals with various contents which are specially focused on answering heretical teachings on Christology and other theological aspects. The composer of this book, Abba Giorgis Zä Gäsčä, quoted thoughts either directly or indirectly from the book Enoch and applied them to meet his intended objective accordingly. For instance, the writer referred the book of Enoch in developing the following paragraphs wherein he discussed that Jesus Christ is not one of the prophets.

... ኦ ንስጥሮስ እፎ ደፈርከ ከመ ትብሎ ለወልደ እግዚአብሔር ወልደ ዮሴፍ ወከመ ትብሎ ለእምላክ ነቢያት ፩ (አሐዱ) እምነቢያት... በመኩኬ ያስተማሰልዎ እለ ይቤልዎ አሐዱ እምነቢያት፤ በአዳምኑ ዘእውፅኦ እምነት ተድላ በዓሊዎ ትላዛዙ ለእግዚአብሔር? (cf.En32:3-5) ወሚመ በእቤል ዘእኮነ ከእውተ ደሙ ለቤዛ ብዙኅነ? (cf. En22:7):: በሄኖክኑ ዘነሥኦ ብእሲተ እንተ ስማ እድና ወወለደ (ዶ) እምኔሃ ለማቱሳላ በሩካቤ ሥጋ? (cf.

⁴⁰ EMML 6456 , 14th century

En85:1) ወሚመ በኖሳ ዘገብረ ሎቱ መስቀረ ለምፍርሀተ አይሳ ድኅነ በእንተ ጎሩቱ ምስለ ብእሲቱ ወደቂቁ ወእንስትያ ደቂቁ? (f 24) (cf. En89:1)

(Lit. O Nestorius, how you are confident to say that God the Son is the son of Joseph and to consider the God of the prophets as one of them? Those people who consider God as one of the prophets, by whom they compare Him? Is it with Adam who driven from the garden of gladness disobeying the order of God? Is it, or else, with Abel whose bloodshed was not a ransom for many? Is it by Enoch who took a woman, her name is Edna, and was born Methuselah from her? Is it by Noah who built for himself vessel, for fear of the flood, and saved with his wife, sons and wives of his sons, for his godliness?)

The writer again took ideas from 1 Enoch to convince his readers that there is no man who has ascended up to heaven except the Son of God came down from heaven, became man and ascended to heaven. To strengthen this notion, he briefly narrated the story of prophet Enoch and Elijah as follow.

.....አልቦ ለባሴ ሥጋ በሰማያት ዘእንበለ ወልደ እግዚአብሔር ዘነሥኦ ሥጋ እንቲኣነ ወረሰዮ ኣሐደ ውስተ እንቲኣሁ ህላዌ። በከመ ይቤ ለሊሁ በወንጌል አልቦ ዘዓርገ ሰማየ ዘእንበለ ዘወረደ እምሰማያት ወልደ ኣጓለ እመሕያው። ወቦ ኣለ ይብሉ ከመ ሄኖክ ወኤልያስ ዐርጉ ሰማያተ። ሐሰ ኣላ ተመስጡ እምድር እንተ ንነብር ንህነ ዲቤሃ ወከብቶሙ እግዚአብሔር ውስተ ምድር ኅብዕት እንተ ተሰወረት በጥበበ ዚኣሁ ወአልቦ ሥልጣነ ሞት ላዕሌሃ። ወበእንተ ሄኖክ ወይቤ፡- ወእስመሮ ለእግዚአብሔር ወተኩብተ እምገጸ ሞት ወኢተረከበ እስመ ኃብኦ እግዚአብሔር (cf. En12:1) ። ወበእንተ ኤልያስ ይቤ፡- መጽኦ ሰረገላ እሳት ወቆመ ማእከሊሁ ወማእከለ ኤልሳዕ ረድኡ ወእስተረኅቆሙ፤ ወመስጦ ለዘይደልዎ ወወሰዶ ኅበ ዘይደሉ ገጸ መካን ከመ ይትከበት እምገጸ ሞት...።

(No one is there in heaven that clothed of flesh (incarnated) except the Son of God who took our flesh and united it with His nature; as He says in the gospel: “No man has

ascended up to heaven, but the Son of man that He came down from heaven (is in heaven)” (John 3:13). (There are (many) who believe (say) Enoch and Elijah ascended to heaven. This is untrue. Rather they were caught up (to heaven) from the earth on which we are livening; and God hidden them in the unseen earth which is kept secret by His wisdom and death has no power upon it. Again, about Enoch, it is stated that he pleased God and he had been hidden from the eyes of death; and he was not found because God has concealed him (cf. En12:1). And regarding Elijah, it (the scripture) says that there appeared a chariot of fire and stood between he and his disciple Elisha and parted them; and caught away the one who deserves it (Elijah) and took him to the appropriate place (of the earth) to be concealed from the eyes of death).

According to the aforementioned passage, one can understand that the place wherein the two prophets (Enoch and Elijah) concealed is not somewhere in heaven; rather it is on the part of the earth wherein we live (we are living), but we cannot see it. It is also stated that death has no power upon the earth where the two prophets are living. In other words it implies that there is another special world, which belongs to this world, wherein chosen and righteous people, like Enoch and Elijah, are living without suffering, and death⁴¹.

Similarly, in the following passage, the writer discussed where paradise is found. He stand against those who believe that paradise is on heaven, but not on the earth. He forwarded logical questions based on biblical readings and from the book of Enoch too as follow.

⁴¹ According to the book of Aximaros (መጽሐፈ ኣክሲማሮስ) God created twenty worlds and categorized them in to four as: nine worlds of fire; two worlds of wind; four worlds of water; and five worlds of earth (see (መጽሐፈ ኣክሲማሮስ p 92). And the five worlds of the earth are named as ቦርባርስ/ሊኦል (hell), ምድር (earth), ብሔረ ብፁዓን (land of the righteous), ብሔረ ሕያዋን (land of the living) and ገነት (paradise).

ወቦ እለ ይቤሉ ከመ ገነትኒ ኤዶም ውስተ ሰማይ ይኣቲ ወኣኮ ውስተ ምድር። ወእመሰ በሰማያት ይኣቲ ለምንትኬ ትቤ ቅድስት ሶሪት ወፈለግ ይወፅእ እምነ ቅድሚሃ ከመ ይስቅያ ለገነት ወእምህየ ይትፈለጥ ለአርባዕቱ መዓዝነ ዓለም....ወሶበሰ በሰማያት ይኣቲ እምይቤ ይረድ ከመ ዘእምላዕሉ ወኢይቤ ይወፅእ እምገነት....። ወምድርሰ ዘነበረ ኣዳም ውስቴታ ጥቃ ገነት ይዕቲ ዘአንጸረ ጽባሕ...። ወእምኣዳም እስከ ኖኅ ነበሩ ደቂቀ ኣዳም ውስተ ጥቃ ገነት። ወሶበ ኣማሰኑ ውሉደ ሰብእ ፍኖቶሙ በዐሊወ ትእዛዛቲሁ ለእግዚአብሔር ኣመ ርደቶሙ ለትጉኃነ ሰማይ እለ ተደመሩ ምስለ ኣዋልደ ሰብእ ወመሀሩ መቲረ ኣሥራው ወገቢረ ሥራይ ወርእየተ ኮከብ ወመልአት ምድር ዐመፃ ወትዕቢተ ወትእግልተ ፍግዓ ወዝሙተ ወቀትለ ወክዕወተ ደም (cf. En7:1-5)። ወነስሐ እግዚአብሔር በእንተ ዘገብሮ ለእጓለ እመሕያው ወይቤሎ ለኖኅ ግበር ለከ መስቀረ በዘትድኅን ኣንተ...። ወገነትሰ ይኣቲ ዘተካላ እግዚአብሔር ወይኣቲ ትነበር ድሉተ ለርስተ ቅዱሳን ጽጌሃ ኢይትነገፍ ወፍሬሃ ኢየዐብር ወቈጽኣ ኢይጸመሂ (cf. En24:4 እስመ እግዚአብሔር ተከላ...። ፲ጽ 84-89

(And there are (people) that say as Eden /the paradise is in heaven, but not on earth. Whereas, if it has been in heaven, why the Holy Orit (Octateuch) says, “And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads...” (Gen. 2:10? If it (the paradise) had been in heaven, he (Moses) shall say that the river comes down from above, and he could not say, “It (river) went out of Eden”. However, the earth wherein Adam was living is (found) nearer to the eastward of paradise...; and from Adam up to Noah, the children of Adam used to live in the side of paradise. Nevertheless, (while) the sons of men corrupted all their way (doings) transgressing the commandments of the Lord, as the heavenly watchers came down (from the holy mountain) and promiscuous with them. And they taught them the cutting of roots, and making of spells and astrology; and the earth was filled with violence, deceit, and spoil; fornication and uncleanness; slaughter and bloodshed (cf. En7:1-5). And (due to this), Lord repented for creating man; and He said to Noah “construct an ark to save

yourself...”. Whereas, the paradise is planted by God, and it lives prepared as possession of saints; its flower shall not fade; neither shall the fruit thereof be consumed (Cf. Ezek 47:12), and its leaf shall not wither (cf. En24:4) for God planted it...”.

In the passage above, interestingly, the writer deduced not only the existence of paradise on the earth but also its direction; he indicated that it is found in the east. In addition, the river that comes out of Eden; the presence of the sons of Adam near to the Garden from the time of Adam up to Noah are some of the themes that are considered in the paragraph. Moreover, the history of the heavenly watchers, their fornication with the sons of man, and the consequences of their transgression is extensively quoted from Ethiopic Enoch.

Another allusion from Ethiopic Enoch is found in Mäṣḥäfä Məṣṭṭir. In the next two paragraphs the writer portrayed the situation that happened while Christ’s spirit descended to hell and preached liberty for the souls who were in a enormous agony. He mentioned it as follow:

ወበጊዜ ፱ (ተስአቱ) ሰዓት ወረደት መነፈሱ ለመድኃኒነ ውስተ ሲኦል ወአውፅአሙ ለኣዳም ወለደቂቁ ወኣብአሙ ውስተ ገነት.... አንፈርዓፁ ነቢያት ሶበ ርእዩ ዕፀወ መዓዛ ዘዘዚአሁ አርአያሁ ወዘዘዚአሁ ኅብረ ጽጌሁ ወዘዘዚአሁ ጼና መዓዛሁ ወዘዘዚአሁ አስካለ ፍሬሁ.... /ff. 97 (cf. En32:3) (Lit. At the ninth hour, the soul (ghost) of our savior descended to hell, and He drought up Adam and his sons; and He brought them to paradise.... The prophets bounced while they saw fragrant trees which have their own kind of image, color of flower, fragrance of smell, and cluster of fruit... (cf. En32:3).

ወይእዚኒ ንጸውአሙ ለኣበዊነ ይገብሩ (ይግበሩ) በዓለ ምስሌነ፡፡ ቀዳሜ ኩሉ ንጸውዖ ለኣዳም ወንበሎ ናሁኬ ተፈጸመ ዘይቤ እግዚአብሔር ኣመ ፀአትኩ እምገነት “ኣዳም ኮነ ከመ ኣሐዱ እምኔነ”፤ እግዚአብሔር ለብሰ ሥጋ

እምወለትከ ወነበረ በየማነ አቡሁ ዘበሰማያትነዓ ሄኖክ ከመ ትግበር በዓለ ምስሌነ ዝኩ ዘከበተክ እምገጸ ሞት ወእንበረክ ኅበ መካን ኅብእት (cf. En12:1) ከበተ ርእሶ እምሥጋውያን ወነበረ በየማነ እግዚአብሔር አቡሁ...../ff.174

(Lit. And now, let us call (invite) our fathers to make (celebrate) the feast with us. First of all, let us call Adam and tell him that, it is completed what God said, while you came out from paradise, “The man became as one of us”. God clothed the flesh (incarnated) from your daughter and sat in the right side of His Father, in heaven.... Enoch, come to celebrate the feast with us; this who hidden you from the eyes of death and kept you in the unseen place (cf. En12:1), (he) hid himself out of men, and he sat in the right side of His Father).

According to the order of Orthodox Tewahido Church, there is a specific direction to which a Christian should stand during his/her pray. We are supposed to pray facing to the east for different reasons⁴². Some of the reasons are discussed by Abba Giorgis Zä-Gasčča; and he enriched his argument quoting reasonable evidences from Ethiopic Enoch as follow.

ወበእንተዝ አዘዙ ሐዋርያት ከመይኩን ጸሎትነ መንገለ ምሥራቅ ወንሚጥ ገጸነ እመንገለ ምዕራብ መንገለ ጽባሕ ኅበ ሀሎ መካነ ገነተ ተድላ ዘውእቱ ማኅደረ ቅዱሳን (cf.En 39:3):: ኅበ ሀሎ መዝገብነ ህየ ሀሎ ልብነ:: ኅበ ይጸጊ አቅማን ገነት ህየ ይኔጽራ አዕይንተ ልብነ:: ኅበ ርሄ አፈው ዘዘዚአሁ መዓዛ ወዘዘዚአሁ አፈው ጼናሁ ይ (ያ)ጼንዋ አእናፊነ (cf. En32:1):: ኅበ አስካለ ገነት ዘዘዚአሁ ኅበሪሁ ዘበበ ፻ (ምዕት)ኅንባባቲሁ ህየ ያንቃዓድዋ ቀራንብቲነ (cf. En24:4):: ኅበ ዘንሴፎ ንባእ ህየ ንጐደጐድ አንቀጸ:: ኅበ ዘንፈቅድ ነጊደ ህየ ናስተዳሉ ስንቀ

⁴² “ ውስተ ጽባሕ ነጽፋ / ወደ ምሥራቅ ተመልከቱ የሚለውን አንድምታ ትርጓሜ ተመልከት (መጽሐፈ ቅዱሴ /ቅዱሴ ምርያም) (see the commentary on “Look at the East”, in the Anaphora of St. Mary)

ዘጸሎት፡፡ ጎበ ዘንትሜነይ ጎዲረ ህየ ናንሶሱ በአኢጋረ ሕሊና፡፡ እስመ በአንተዝ ተሠርዐ ከመ ይኩን ጸሎትነ መንገል
ገነተ ትፍሥሕት እንተ ይኣቲ መንገል ጽባሕ ሕላዌሃ..../f.106

(Lit. Wherefore, the apostles ordered our pray to be eastward, and to turn our face from west to east wherein paradise, the place of gladness which is a dwelling of saints (cf. En 39:3), is found. For where there our treasure is, there will our heart be also. For where there the trees of paradise yield fruits is, there will our mind's eyes be also. For where there a chief fragrance after its kind of odor is, there shall smell our noses (cf. En32:1). For where there bunches of the fruits of paradise after its kind of color and its fruit is hundred by hundred, there shall look our eyes (cf. En24:4). For where there we hope to enter, there we shall knock the door. For where there we want to go, we shall prepare victuals of pray. For where there we wish to dwell, we shall walk there in our mind's feet/legs. For this reason, there is an order to make our prayer towards the paradise of happiness, which exists in the east...).

As we read in *Mäṣḥäfä Məṣṭṭir* above, we turn our face from west to east wherein paradise is found. As long as one of the primary objectives of our pray is to join to paradise which is a place of gladness and wherein saints dwell, it is proper to face and look at the east opening our mind's eye. Facing to the east, therefore, is not simply a matter of physical position; rather it is a matter of an able to use our spiritual senses and to understand God's blessings and glories which are symbolized by the trees of paradise with bunches of the fruits and sweet fragrance. Facing to the east and hopping all these blessings, we do our pray.

Mäṣḥäfä Məṣṣīṭir also advises us to beware of fake thoughts and actions such as astrology, making of spells, cutting of roots, divinization etc; and not to follow people who are astrologer, and not to learn astrology from them. The lesson reads as follow:

ወበሲኖዶስኒ ይቤ ፩ (አሐዱ) እምሐዋርያት፡- አ ወልድየ (ኢትኩን) ራዕየ ከዋክብት ወኢትኩን ተጠያፊ በዖፍ እስመዝ ከሉ ውስተ አጣዕዎ ይመርኅ፡፡ ወኢተአምርኩ ከመ ለመላእክት እለ ተደመሩ ውስተ አዋልደ እጓለ እመሕያው መሀሩ ለውሉዶሙ ርእየተ ከዋክብት ወገቢረ ስራይ ወመቲረ አስራው (cf. En8:3, 7:1-5)፡፡ እመሰኬ ይድኅን ሰብእ በርእየ ኮከብ እምድኅኑ ውሉደ ራዕይት እማየ አይኅ እንተ ደምስሰቶሙ (cf. En10:1-3)፡፡ ለምንተኬ ተአስሩ መላእክተ ስሕተት እለ መሀሩ ርእየተ ኮከብ ውስተ ቀላየ ጽልመት ወተሐትሙ በእብን ጠዋይ በእደ መላእክተ ኃይል ጽኑዓን፡፡ እመሰ ርእየተ ኮከብ እምጽኣት ሙቃሌ ላእለ እለ መሀሩ ወድምሳሴ ላእለ እለ ተምሀሩ ለምንተኬ ተሐሥዎ ለእምጸኤ ሙስና (cf. En10:4-5)፡፡ ሕሥዎ ለእግዚአብሔር ለዘይኖልቆሙ ለከዋክብት በምልአሙ ወይጼውአሙ ለኮሎሙ በበአስማቲሆሙ (cf. En43:1)፡፡ ኢሤባሙ እግዚአብሔር ለብርሃናተ ሰማይ ከመ ትትዐቀብዎሙ አላ ሤሞሙ ለብረሃነተ ሰማይ ከመ ያብርሁ ላዕሌክሙ ፡፡ እመሰ ሥሉጣን አንትሙ ላዕለ ብርሃናተ ሰማይ በልዎ ለፀሐይ አብርህ ለነ በሌሊት ወለከዋክብትኒ በምልአሙ አስተርእዩነ በመዓልት፡፡ ወእመሰ አልብከሙ ሥልጣን ላዕሌሆሙ ወኢትትግሁ በማሕሠዎሙ ወኢትትለዓሉ ውስተ አየራት...፡፡ (f.112)

(Lit. and in the Sinodos⁴³, one of the apostles says, “O my son, do not be astrologer; divinatory of bird; because, all this may led to practice idolatry”. Don’t you know that when the angels (sons of Seth) who were promiscuous with sons of men (Cain), taught their children astrology, making of spells and the cutting of roots? If it was possible for a man to save (himself) by means of astrology, the giants’ children might be saved from the deluge, which destroyed them. Why the angels of fault who taught astrology bound in to the deep of darkness and covered by jagged stone, by the hand of mighty angles? If

⁴³ (It is) a collection in eight books of ecclesiastical constitutions and canons that is canonized in the Ethiopian church and a Geez translation from Arabic of Didascalia.

astrology brought captivity upon those who taught astrology and destruction upon those who learned it, thereof, why do you seek the astrologer that causes destruction? Seek the Lord that he tells the number of the whole stars; and he calls them all by their names. The Lord do not made (to you) the lights of heaven to divinize them, but He made the lights of heaven to give light upon you. If you have power on the lights of heaven, say to the sun, give us your light in the night; and say to all the stars, let us observe you at the day. If you do not have power upon them, do not be devoted of seeking them, and do not mount up to the heavens.

In the above quotation we can see that how the writer used 1Enoch as a source of evidence to validate his point of discussion. Hence, he mentioned the case of the fallen angels (Sons of Seth) who taught astrology, making of spells and the cutting of roots for the sons of Cain and the punishment they received as explained in 1Enoch.

Beyond its content and theme, the influence of the writhing style of Ethiopic Enoch can also be another mirror to reflect the influence of this book in Ethiopic literatures. While reporting his heavenly journey and the secrets that revealed to him, Enoch used a combination of different writing styles such as descriptive, narrative, dialogue and the like. We also see Enochic writing technique in other Ethiopic works. For instance, the following miracles of Thomas the apostle found in a hagiography (book of martyrs), as cited by Abba Giorgis Zä Gäsčä, is developed in a similar manner of the book of Enoch.

ወእለሰ ይብሉ አልቦ ዕሤት ለጸድቃን ወፍዳ ለኃጥአን መኑኬ ኦሆ ይብሎሙ እንዘ ይሜህሩ ውፁዓ እመጸሕፍት።
ንሕነሰ ረከብነ ውስተ መጽሐፈ ገድሎሙ ለቅዱሳን ወበመንከራተ ቶማስ ሐዋርያ.... ይነግር በእንተ ብእሲት
ዘሐረድዋ በቤተ መያሲ እንተ አንስአ ቶማስ ተሰክላ ሐዋርያ ወይቤላ ንግርኒ አይቴ በጸሕኪ። ወአውስአቶ ወትቤሎ
እንተ እንዘ ሀሎከ ምስሌየ ዑዲ ትፈቅድ ትሰማዕ ኃበ በጸሕኩ። ወትቤሎ ሀሎ ፩ ብእሲ ዘመሰጠኒ (ዘተመጠወኒ)

ጸሊም ኮለንታሁ ወልብሱኒ ርሱህ በሕቁ ወወሰደኒ አሐተ መካነ ዘበቱ ብዙኅ በዐታት ወኅሡም ጼና ጸሐቱ(ወኅሡመ መዓዛ ዘይጸኑ) ወእምህየ አውፅኢኒ ውስተ ፩ ዐውድ መካነ ወርኢኩ በቅድሚያ ግበ እሳት (ዘ)ይነድድ መመንኩራኩረ እሳት (cf. En17) ወነፍሳት እሱራን ውስተ ውእቱ መንኩራኩር፤ አሐቲ ምስለ ካልኦታ ይትዋጥሐ ወያኣወይዋ ወይጸርሐ ወአልበ ዘያድኅኖመ፡፡ ወይቤለኒ ዝኩ ጸሊም ብእሲ እሱ ነፍሳት ዘሕዝብኪ እሙንቱ፡፡ ወፈጸሞመ መዋዕሊሆመ ተውህቡ ለዛቲ ኮነኒ (cf. En18:14) ፡፡ እሱ እሙንቱ እንዘ ተባዕት ከመ አንስት ረሰዩ ርእሶመ፡፡ ወዐዲ ርኢኩ ሕፃናት(ተ) ብዙኃነ ወውጡሐነ (ወውኅጣን) ፩ (አሐዱ) መልዕልተ ካልኡ፡፡ ወአውሥኢኒ ወይቤለኒ እሱ እሙንቱ ሕፃናት በእንተ እሱ ነፍሳት በእንተ ዝ ዝየ አንበሮመ ከመይዝልፍዎመ ለእሱ ነፍሳት፡፡ ወዐዲ ወሰደኒ ውስተ ካልኦ መካነ ግብ ወሐወጽኩ ወርኢኩ ፀድፈ ወምሉእ ውስቴቱ ወዕፂያት ወነፍሳት ያንገረግሩ ውስቴቱ ወያሐቅዩ ስነኒሆመ (cf. En 21:7-10 En22:5)፡፡ ወይቤለኒ ዝኩ ብእሲ እሱ ነፍሳት አንስት እሙንቱ እለ የሐድጋ አምታቲሆን ወምስለ ባዕድ ይዜምዋ፡፡ ወዕደውኒ እለ የሐድጉ አንስቲሆሆመ ወይዜምዋ በአንስተ ባዕድ ወበጽሐ ውስተ ዝ ኮነኒ፡፡ ወአርአየኒ ግበ ወሐወፅኩ ወርኢኩ በህየ ነፍሳት ስቁላነ፤ በ እለ በልሳኖመ፤ ወበ እለ በሥዕርቶመ፤ ወበ እለ በእደዊሆመ፤ ወበ እለ በእገሪሆመ ወርእሶመ ታሕተ፡፡ ወጢስ ወተይ ይጠይስ በታሕቲሆመ፡፡ ወይቤለኒ ዝኩ ብእሲ እሱ ነፍሳት ስቁላን በልሳኖመ እሱ እሙንቱ ዝሉፋን እለ ያስተዋድዩ በሐሰት ወይነግሩ ሕሡመ ወኢየሐፍሩ፡፡ ወእለ በሥዕርቶመ ስቁላን እሙንቱ ዝሉፋን እለ ኢየሩፍሩ ውስተ ዓለም ወክሱተ የሐውሩ መራኅብተ ኢብእሲ ወኢአንስት፡፡ ወእለ በእደዊሆመ ስቁላን እሱ እሙንቱ ዝሉፋን እለ ኢየሐፍሩ እለ ይሰርቁ ወለነዳያን አልበ አመ ወህቡ ምጽዋተ ወእለ በእግሮመ ስቁላን እሱ እሙንቱ እለ ይረውጹ በፍኖት እኪት ወድውያነ አልበመ አመ ሐወጹ ወለእለ አዕረፉ ኢፈነው ቀብሮመ (cf.E22:8-12)፡፡ ወበእንተዝ አሐቲ ነፍስ ትትፈደይ በከመ ምግባራ፡፡ ወዓዲ ወሰደኒ ካልኦ መካነ ጽልመት ዘእኩይ ጼና ጸሐቱ ወብዙኃት ነፍሳት ይሔውጹ ህየ ከመ ይርአዩ ወእለ የዐቅብዎመ ይከልእዎመ ከመ ኢይሐውጹ፡፡ ወዝኩ ዘምስሌየ ይትናገር ብእሲ ይቤለኒ ዝ ውእቱ ኮነኒሆመ ለዝ ነፍሳት... እለ ውስተ ውእቱ ብሔረ ሕማም... በቀላየ ደይን ውስተ ፈለገ እሳት(ff. 163-164)

(If there are some who say that there is no joy for the righteous and there is no agony upon the sinners, who will receive them while they are teaching out of the scriptures? However, we received in the hagiography (book of martyrs) and in the miracles (Acts) of

Thomas⁴⁴ ...that tells about a woman beheaded in the bar. Thomas the apostle raised and requested her, where have you been? And she answered and told him: do you wish to listen, where I went, from me while you have been with me? And she told him: "there was a man that caught me away; he was black at whole; and his cloth was completely grimy. He brought me to a place, wherein there are many dwellings, and its stink is horrible. Then he brought me into a court of a place, and I saw, in front of me, a pit of burning fire, and chariot of fire; and there were captive sprits in that chariot. The spirits sigh, weep, and cry one another, but no one is there to save them. And the black man said to me: 'these are the spirits of your kindred; after spending their days (in sin), they are delivered into this suffering; these are who considered themselves as females while they were males'. Again, I saw multitude of little children who set in order one against another. And he answered me and said to me: 'these are the little children He (God) kept them here for those spirits to surely reprove them'. Again, he (the black man) took me into another place of pit and I visited and saw a valley full of worms; and there the spirits suffer and gnash their tooth. And this man answered me and said to me: 'these spirits are of females who leaved their husbands and fornicated with others; and males who leaved their wives and fornicated with others' wife brought to this suffering'. And he saw me a pit, and I visited and saw therein hanged spirits; there were hanged in their tongue, hair,

⁴⁴ According to Nickelsburg, (2001. p.158) an allusion to the myth of the watchers is appeared in the Acts of Thomas. Here we read as the apostle meets the demonic dragon, who identified himself as the one who prodded the villains of biblical antiquity into sin. In the Acts of Thomas, , as cited by Nickelsburg, Dragon states, "I am the one who cast the angels down from above and bound them fast in their desire for the women, so that the earth-born children might be born of them and I might work my will in them". More strikingly, this statement is affirmed by the reading "...ዝ ውላቱ መልእክ ዘረሰዮሙ ለረከይት ከመ ይቅትሉ ሰብኣ ወከመ ያብዝኡ ስራያተ ዲበ ምድር ወ(ሰገላ) በእዕዋፍ...This is the angel who changed the mind of children of heaven to make fornication with the sons of men until they begot bloody-flesh; this is the angel who made the watchers to kill man and to multiply charms upon earth, and to sin against bird" which is quoted from Mäṣḥāfä Sä'ätat. So, Dragon is working his will in them.

hands; and there were hanged in their legs and their head is downward; and smoking and brimstone smokes under them. And this man said to me: 'those spirits hanged in their tongue are the reprovéd ones who make a false discord among brothers, and never ashamed of speaking mischief. And those spirits hanged in their locks are the reprovéd ones who never ashamed of walking nakedly through the streets, whoever they are, male or females. And those spirits hanged in their hands are the reprovéd ones that shall not regarded man while they stolen; and there was no time in which they gave alms for the poor. And those spirits hanged in their legs are those who run in a perverse way; and there was no time in which they visited the poor, and they never went to bury the dead. Therefore, every spirit rendered according to her work. Again, he took me into another place of darkness, and its stink is horrible. And multitudes of spirits want to look at there, but their watchers refuse them not to see. And the person that speaks with me, said to me: 'this is the affliction of these spirits who live in this place of suffering, deep of misery, and river of fire'...").

As we see here, there are some commonality between the Ethiopic Enoch and the above miracles of Thomas the apostle both in their form and content. For example, as Enoch was caught away and guided by the holy angels, the subject of the miracle (the woman whom Thomas the apostle rose miraculously) also caught away by a person who was black at whole (i.e. demon). In addition, as Enoch saw the dwellings of the righteous and the sinners, a pit of burning fire, chariot of fire etc (cf. En17) and recorded it in a narrative and descriptive ways, she also saw a place in which the sinners are punished in different ways. In general, the structure, expressions and concepts of the aforementioned miracle are adopted from 1Enoch.

3.4. 1Enoch in መጽሐፈ ባሕርይ (Mäṣḥäfä Bahərəy)

Mäṣḥäfä Bahərəy is a book of ritual for the anointing of the sick, compiled by 'Äṣe Zär'a Ya'əqob at the end of 1442 A.D.⁴⁵. The writer intensively quoted ideas from 1Enoch for different purposes. For example, in order to condemn the practice of seeking help from soothsayers and diviners /Magicians, he developed the following paragraphs citing evidences from the Ethiopic Book of Enoch.

... ወአንትሙስ ክርስቲያን ኢትስምዕዎ ለጠንቋሊ...አሉ እሙንቱ ጠንቋልያን ዘይቤልዎሙ ሐዋርያት በሲኖዶሶሙ አይሑድ ወመጣዐውያን ደቂቀ ትምህርቶሙ ለመላእክተ ጽልመት እኩያን እለ ኅደጉ ሰማየ ልዑለ ወምቅዎመ ቅዱስ (cf. En12:4, 15:3)፤ ወኡብደሩ ከመ ያማስኑ በኩሉ ርኩሰ ዚአሆን(ሙ) ለአንስት፡፡ ወመሀሩ ለውሉደ ሰብእ ሩጸተ ፀሐይ ወወርኅ ወከዋከብት ወኩሎ ምራያተ፤ ወኩሎ ምግባራተ ምኑናተ(cf. En8:1-4)፡፡ ያድኅነነ እግዚአብሔር እመክፈልቶሙ ለእሉ ለነ ለሕዝቡ ለአባግዐ መሬቱ፤ ወይረሰየነ ናምልኮ በጽድቅ ወበርትዕ ሎቱ ለባሕቲቱ ለዓለመ ዓለም አሜን (f 57)፡፡

(However, you Christians do not hear the foreteller; the foretellers are those whom the apostles referred as Jews and charmers who are the sons of the teaching of the wicked angels of darkness who have left the high heaven and the holy eternal place; and who have chosen to defile the women by their all abomination. Moreover, they taught to the sons of men: the path of the sun, the moon, and the stars, and all foretelling, and everything that was vile. May the Lord save us, His own people and herds, from the portion of these wicked men; and let God help us to worship alone Him in truth and uprightness, forever and ever, amen!) (f 57)

....ወአንተኒ ኦ ብእሲ ዘተሰመዶክ ክርስቲያናዊ፤ ወእምነ ክርስቲያን ዘተሰመዶክ መዘምረ፤ ወእምነ መዘምረ ዘተሰመዶክ አናጉንስጢስ፤ ወእምነ አናጉንስጢስ ዘተሰመዶክ ንፍቀ ዲያቆነ፤ ወእምነ ንፍቀ ዲያቆን ዘተሰመዶክ ዲያቆነ፤ ወእምነ ዲያቆን ዘተሰመዶክ ቀሲስ፤ ወእምነ ቀሲስ ዘተሰመዶክ ኤጲስ ቆጶስ፤ ወእምነ ኤጲስ ቆጶስ ዘተሰመዶክ

⁴⁵ Getachew Haile (2003.p. 446)

ጳጳሰ፤ ወእምነ ጳጳሰ ዘተሠየምከ ሊቀ ጳጳሳተ፤ አልበኬ ዘየዓቢ እምዝ መዐርገ ክህነት... ወአንተሰ እምድኅረ በጸሕክ ውስተ ዝንቱ መዐርግ ክቡር አንሐልከ ኩሎ መዐርገ ክህነት፤ ወኮንከ ዕሩቀ እምጥምቀተ ክርስትናክ፡፡ ወረሰይክ ርእሰክ አይሁዳዊ ወመጠዐዌ በኅርየትከ ዕለተ እምዕለት፤ ወሰዐተ እምሰዐት፤ ወበነጽሮትከ ፀሐየ ወወርኅ ወከዋክብተ በትእምርተ እከይ በትምህርቶሙ ለመላእክተ ጽልመት እለ ወድቁ እምሰማይ ዲበ ምድር፤ ወመሀሩ ርእየተ ከዋክብት ወኩሎ ትእምርታተ እከይ፡፡ እሉ እሙንቱ በረቅያል ወኮከብኤል ወጣምኤል ወአስድረኤል አበወ ረአይት እለ ኮኩከ ለከኒ አበወ፡፡ በከመ ይቤ ሄኖክ ሳብዕ እምኣዳም በረቅኤል መሀረ ረአይያነ ኮከብ፤ ወኮከብኤል ትእምርታተ፤ ወጠምኤል መሀረ ራእየ ኮከብ፤ ወአስድረኤል መሀረ ሩጸተ ወርኅ ለአኅጉሎተ ሰብእ....(ff. 57-58) , (cf. En8:1-4)

(O man, that you are called Christian; and from Christian, you are ordained as singer; and from singer you are ordained as Anagunistis; and from Anagunistis you are ordained as sub-deacon; and from sub-Deacon you are ordained as Deacon; and from Deacon you are ordained as priest; and from priest you are ordained as Bishops; and from Bishops you are ordained as Bishop; and from Bishop you are ordained as Archbishop. There is no an ordination above this...! However, after you received this respected hierarchy of ordination, you destroyed all hierarchies of ordination; and you became naked from your baptism of Christianity. You made yourself Jewish and charmer by comparing day from days, and hour from hours; and by watching the sun, the moon and the stars according to the philosophy of angels of darkness who have fallen from heaven (from the holy mount) upon earth and taught astrology and every evil practices. They are: Baraqiel, Kokebael, Tamiel and Asradel who are the fathers of the watchers and your fathers too. As Enoch, the seventh of Adam, said, "Baraqiel taught astrologers, and Kokebael portents; and Tamiel taught astrology, and Asradel taught the path of the moon" for demolition of men) (ff 57-58).

As can be seen in the above two paragraphs, the writer considers all Christians at different level: the layman, deacons, archdeacons, priest, bishops, and bishop and archbishop and he rigorously warned them not to be naked from their baptism of Christianity by following magicians and exercising their evil practice. It implies that the magical practice was reached to its climax point. Quoting from Ethiopic Enoch, the author also lists the names of the fallen angels who taught every evil practices to human being; and he referred them as angels of darkness.

Besides, there is a section in *Mäṣḥāfä Baharäy* which is designated as a homily for the holy angels. The author excessively cited the book of Enoch in this section. The passages below, for instance, are entirely developed based on this book.

...ዝ ውእቱ ገብርኤል ዘበእንቲአሁ ይቤ ሄኖክ፡- ወለገብርኤል ይቤሎ እግዚአብሔር ዲቤሆሙ ለመንዚራን ወለምኑናን ወዲበ ውሉደ ዘማ ወአሕጉሎሙ ለውሉደሙሂ ወለውሉደ ትጉሃን እምሰብእ (cf. En10:90:: ወካዕበ ይቤ ሄኖክ በእንተ ገብርኤል፡- ገብርኤል እምነ ቅዱሳን መላእክት ዘዲበ ገነት ወአክይስት ወኪሩቤል (En20:7):: ወካዕበ ይቤ፡- ወበከነፊሁ ለእግዚአ መናፍስት ርኢኩ ፬ ገጻተ ወሳማዕኩ ቃሎሙ ለእልኩ እንዘ ይሴብሉ ቅድመ እግዚአ ስብሐት:: ወሣልሰ ቃለ ሰማዕኩ እንዘ ይስእሉ ወይጼልዩ በእንተ እለ የጎድሩ ውስተ የብስ ወያስተበቀሩ በስሙ ለእግዚአ መናፍስት(cf. En40:1-6)፤ ወዝ ሣልስ ዘዲበ ኩሉ ኃይል ወእቱ ገብርኤል(cf. En40:9) ፤ ዘ(ዝ) ውእቱ ቃላተ ውዳሴሁ ለገብርኤል ዘተናገረ በወንጌለ መለኮት:: ወበዳንኤል ነቢይ ወበሄኖክ ረአዮ ጎበአት...(ff. 5-7)::

(Lit. This is Gabriel about him Enoch said, “And to Gabriel, God said (ordered): ‘Proceed against the bastards and the reprobates and against the sons of the fornicators, and destroy the sons of the fornicators and the sons of the watchers from among men’.” Again, about Gabriel, Enoch said, “Gabriel, (is) one of the holy angels, who (is) in charge

of the garden, the serpents, and the Cherubim". Again, he said, "On the side of the Lord of Spirits, I saw four figures and I heard the voice of those four figures as they sang praises before the Lord of glory. And the third voice I heard as they petitioned and prayed on behalf of on those who dwell on the dray ground and supplicate in the name of the Lord of the spirit.... And this third one is the holy Gabriel who is in charge of all power". These are praising words that Gabriel spoke in the gospel of divinity, Daniel the prophet, and Enoch the visionary...).

ድርሳን ዘይትነበብ በቀዳማይ ሰንበተ ኣሑድ...ወመላእክትሰ ፍጡራን ኣልቦ ኣመ ኣዕረፉ እምግብሮም ዘተኣዘዙ:: ኣልቦም ኣረፍት እምቀድሶቱ ወእምሰብሓቱ ለእግዚአብሔር ወእምኣምልኮቱ ለእምላኮም ኅበ ኣዘዘም እስመ ሥዩማን እሙንቱ መላእክት እምኃበ እግዚአብሔር ለዐቂበ ኩሉ ፍጥረት ወለፈጽሞ ግብሮም (cf. En61:9-13, 60:1-25) ...ፀሐይ ወወርኅ ወከዋክብት ኢያፀርዑ ሩጸቶም በሰንበት (cf. En72:37)፤ እላ ሥዩማን መላእክት ላዕሌሆም ከመ ይፈጽሙ መልእክቶም ምስሌሆም (cf. En75:3)፤ በከመ ይቤ ሄኖክ ዘጸሐፈ ሚጠተ ብርሃናተ ሰማይ:- ኣሐዱ ኣሐዱ በከመ ሀሎ በበሕዘቢሆም፤ ኣሐዱ ኣሐዱ በበሥልጣኖም ወበበዘመኖም፤ ኣሐዱ ኣሐዱ በበስሞም ወመላዳቲሆም ወበበእውራኒሆም እላ ኣርአየኒ ኡራኤል መልእክ ቅዱስ ዘሀሎ ምስሌየ ዘውኣቱ መራኒሆም (cf En72:1):: ናሁኬ ፀሐይ ወወርኅ ወከዋክብት ኢያፀርዑ ሩጸቶም በሰንበት:: ወኡሩኤልኒ ዐቢይ መልእክ እምሰባቱ ሊቃነ መላእክት ኢያፀርዑ ሩጸቶ ምስሌሆም በሰንበት እስመ ውኣቱ መራኒሆም (cf. En74:2)... (f98) ::

(Lit. A scripture (homily) (to be) read on the first Sabbath- Sunday...: (And) the angels (are) creatures that never take a rest from their work that they are assigned (ordered). They do not have a rest from blessing and glorifying God and worshiping of their Lord; for the angels are ordained of God in watching of all creation and making their work sufficiently. The sun, the moon, and the stars never stop their path in Sabbath (cf. En72:37). (There are) angels in charge of upon them (the lights) to accomplish their task

jointly (cf. En75:3). As Enoch, who wrote the revolution of the lights of heaven, said, “each as it is, according to their classes, according to their (period) of rule and their time, according to their name and place of origin, and according to their months, which Uriel, the holy angel who was with me and their leader, showed to me”. Now, the sun and the moon, and the stars never stop their path in Sabbath. And Uriel, the great angel of the seven archangels, never stops his running with them in Sabbath for he is their leader) ... (f 98).

3.5. 1Enoch in መጽሐፈ ስንክሳር (Mäṣḥäfä Sənkəsar)⁴⁶

Mäṣḥäfä Sənkəsar (Synaxarium) is one of the most important literary works and the most widespread texts in Ethiopian Orthodox Tewahido Church; almost every church possessing a copy of it⁴⁷. It is a record of commemoration days and characters including Jesus Christ, our lady St. Mary, holy angels, prophets, apostles, saints, and martyrs of each day to be read and venerated in the daily divine service of EOTC. In this liturgical and a day –to-day serviceable text, the contribution of Ethiopic Enoch as source material is boldly seen. Specially, the commemoration of the holy angels as depicted bellow is synthesized from this book.

ወበዛቲ ዕለት በዓሉ ለራጉኤል መልአክ ኣሐዱ እምተሳቱ ሊቃነ መላእክት ዘኣለበዎ ለሄኖክ በእንተ እሳት ዘይነድድ ወክሉ ድምሳሴ ዓለም፤ ወውኡ መልአክ ብርሃናት⁴⁸ (cf. En20:4, 23:1-4):: (Lit. And on this day is celebrated the festival of Raguel, the angel, one of the nine archangels, who informed

⁴⁶ Call No. EMMML 4273, 16th C

⁴⁷ Alessandro Bausi, (2010. p. 623).

⁴⁸ ስንክሳር መስከረም 1 ተመልከት

Enoch concerning the fire which burnet, and the destruction of the world; and he is the angel of lights).

ወበዛቲ ዕለት ካዕበ በዓሉ ለአፍኒን መልአክ ሊቀ መላእክት አሐዱ እምተሳቱ ሊቃናት ዝ ውእቱ ዘየዐቅብ መንበረ ስብሐት ምስለ ሱራፌል ዘበእንቲአሁ ይቤ ሄኖክ:- ወየአውድዎ ለውእቱ ቤት ዓውዶ ሱራፌል ወኪሩቤል ወአፍኒን ወእሉ እሙንቱ እለኢይነውሙ የዐቅቡ መንበረ ስብሐቲሁ⁴⁹ (cf. En71:6)... (f 67):: (And on this day is commemorated the festival of Afnin the Archangel, one of the nine archangels, who together with Surafel guards the throne of glory. Of him Enoch said that “Surafel, Kirubel, and Afnin round that house; and these (angels) are those who never sleep, and who guard the throne of His glory,” Salutation to this Trinity of Angels who guard the throne of God.

ወበዛቲ ዕለት ተዝካረ በዓሉ ለመልአክ ከቡር ሚካኤል ሊቀ መላእክት ወርእሰ ሠራዊተ ሰማያውያን መልአክ መሐሪ ለዘመደ እጓለ እመሕያው ዘይቀውም ኩሎ ጊዜ ቅድመ መንበረ ዕበዩ ለእግዚአብሔር ይተነብል በእንተ እጓለ እመሕያው...(cf. En40:1-9):: እስመ ውእቱ ይስእሎ ለእግዚአብሔር በእንተ ፍሬያተ ምድር ወበእንተ ርደተ ዝናማት ወበእንተ ማያተ አፍላግ ወበእንተ ነፋሳት ሠናያት ከመ ያፈጽሞሙ እግዚአብሔር ለኩሎሙ በርትዕ⁵⁰ ... (f. 70)::

(Lit. On this day is celebrated the festival of the honored angel, Michael the archangel, the head of the hosts of heaven, the angel who is merciful to the children of men, who stands at all times before the great throne of God speaking on behalf of the children of man. Because, he beseeches God for the fruits of the earth, and the descent of the rains, and the (flooding of the) rivers, and for good winds that God may make perfect all of them in integrity.

⁴⁹ ስንክሳር ህዳር 8 ተመልከት

⁵⁰ ስንክሳር ህዳር 12 ተመልከት

ወበዛቲ ዕለት አዘዙን መምህራን ሕግ ከመ ንግበር በዓሎም ለአላፊ አላፋት እሱ መንፈሳውያን እንበለ ሥጋ ወመተንብላን ለኩሉ ዓለም ዘበእንቲአሆሙ ይቤ ሄኖክ፡- እነ ሄኖክ እንዘ ሀሎኩ ውስተ ማያተ ዳን በዳን (cf. En13:7) ወአዕረጉኒ ነፋሳት ወደመናት ወአብጽሑኒ ውስተ ቤት ሕነጽ በልሳነ እሳት፤ ወርኢኩ ህየ አላፊ አላፋት (cf. En14:8-10,22)፡፡ ወካዕበ ይቤ፡- ርኢከዎሙ ለውሉደ መላእክት እንዘ ይቀውሙ ድብ ላህበ እሳት፤ ዐፅፎሙ ወልብሶሙ ከመ ዘበረድ⁵¹ (cf. En71:1)...(f.71)፡፡

(On this day, the teachers of the Law commanded us to make a feast in honor of the thousands of thousands of spirit beings who have no bodies, and who make intercessions for the entire world; and of whom Enoch speaks, “Me Enoch, while I was (sat) down by the waters of Dan in Dan, and the winds and the clouds carried me up and brought me into a house which was built with a tongue of fire; and there I saw thousands of thousands.” And he says again, “I saw the children of the angels standing upon flames of fire and their apparel was as white as snow”).

ወበዛቲ ዕለት ካዕበ ነሥእዎ ለሄኖክ ወልደ ያሬድ ወልደ መላልኤል ወልደ ቃይናን ወልደ ኦዳም (cf. En37:1) በሩጸተ ከዋክብት ወመባርቅት ወነፋሳት ወአንሥእዎ ላዕለ ውስተ ሰማይ፤ (cf. En14:8-9) ወአንበርዎ ማዕከለ ከልኤ መንፈሳት (cf. En70:3)፤ ወተሰምየ ጸሐፌ ትእዛዙ ለእግዚአብሔር (cf. En12:4)፡፡ ይቤ አውሣእኩ በእንተ ጸድቃን ምሰለ ዘይመጽእ ቅዱስ በዐቢይ እማኅደሩ አምላክ፤ ወእምህየ ይከይድ ዲበ ሲና ደብር ወያስተርኢ በትእይንቱ፤ ወያስተርኢ በኃይለ ጽንኡ እምሰማይ፤ ወይፈርሁ ኩሉ እንዘ ሀሎ ዲበ ማያተ ዳን በዳን እንተ ይኣቲ እምየማነ ዓረበ አርሞን ወእነብብ ተዝካረ ስኢላቶሙ እስከ ደቀስኩ (cf. En 13:7)፡፡ ሕልም ጸውዖ ወራዕያት ዲቤሁ ወድቁ ከመ ይዝልፎሙ ለትጉሃነ ሰማይ፤ ወቀርበ ኀበ ቤት ዓቢይ ዘሕነጽ በልዕነ በረድ ወአረፍተ ውኣቱ ቤት ከመ ጸፍጸፈ ሰሌዳት፡፡ ወርእየ ካልኦ ቤተ ዘየዐቢ እምዝክቱ ወኩሉ ጥኅቱ ርኅው ወሕነጽ በልሳነ እሳት ወይፈደፍድ በስብሐት ወክብር፡፡ ወነጸረ ወርእየ መንበረ ልዑለ ወራእዩ ከመ አስሓትያ ወክበቡ ከመ ፀሐይ ወቃለ ኪሩቤል እመታሕተ መንበሩ ይወጽእ (cf. En14:1-22)፡፡ ወርእየ ሰባተ አድባረ ሠለስቱ መንገለ ጽባሕ ወሠለስቱ

⁵¹ ስንክሳር ህዳር 13 ተመልከት

መንገሥ አዜብ ወማእከላዩሰ ይጎድእ እስከ ሰማይ (cf. En24:1-4, 18:6-8):: ወርአየ አርባአቱ ከነፊሁ ለእግዚአ
 መናፍስት፤ ወርአየ ገጸተ ካልአ (cf. En40:2):: ወተነበየ በእንተ ክርስቶስ እንዘ ይብል:- ወርኢኩ ምስለ ርእሰ
 መዋዕል እንዘ የሐውር ካልዕ ወገጹ ከመ ርእየተ ሰብእ ወምሉአ ጸጋ ከመ ኢሐዱ እመላእክት ቅዱሳን (cf.
 En46:1):: ወካዕበ ይቤ በእንተ ክርስቶስ:- ወበይዕቲ ዕለት ተጸውዓ ወልደ ሰብእ ቅድመ ርእሰ መዋዕል ዘእንበለ
 ይትፈጠር ፀሐይ ወይትገበሩ ከዋክብት:: ወይቤ ካዕበ:- ውእቱ ይከውን በትረ ለጸድቃን ወብርሃን ለእሕዛብ ወተስፋ
 ለእለ የሐምሙ (cf. En48:2-5):: ነገረ ወይቤ በእንተ ሚጠተ ብርሃናተ ሰማይ:- ኢሐዱ ኢሐዱ በበሕዝቢሆሙ
 በበሥልጣኖሙ ወበበስሞሙ (cf. En72:1):: ወነገረ በእንተ ኃዋሃወ ነፋሳት ወይቤ:- ሠለስቱ በገጸ ሰማይ
 ወሠለስቱ በምዕራብ ወሠለስቱ በየማን ወሠለስቱ በጸጋም (cf. En76:1-3):: ይቤ በእንተ አዳም:- ናሁ ወጽአ
 ላህም እምድር ወኮነ ዝኩ ፀዓዳ:: ወበእንተ ሔዋንሂ ይቤ:- ወጽአት ጣዕዋ አንስትያዊት (cf. En85:3-4):: ወይቤ
 በእንተ ምኩራብ:- ወርኢኩ እስከ ጠውም (ሞ) ለዝክቱ ቤት ብሉይ ወአውፅእዎሙ ለኵሎሙ አዕማድ ወኵሉ ተክሉ
 ወሥኑ ለውእቱ ቤት ተጠውመ ምስሌሁ (cf. En90:28):: ወበእንተ ቤተክርስቲያን ይቤ:- ወርኢኩ እስከ አምጽአ
 እግዚአ አባግዕ ቤተ ሐድሰ ወዓቢየ ወልዑለ እምቀዳማይ ወዓቀመ ውስተ ቀዳሚት እንተ ተጠብለለት ወኵሎሙ
 አዕማድ ዚአሃ ሐዲሳን ወሥና ሐዲስ ወዐቢይ እምቀዳሚት ብሊት እንተ አውጽአ ወኵሎሙ አባግዕ ማዕከላ (cf.
 En90:29):: ወይቤ በእንተ ምእመናን:- እልኩ አባግዕ ኮኑ ኵሎሙ ፀዓዳ ወፀገረ ዚአሆሙ ዐቢይ ወንጹሕ
 እምኵሉ ዘተዘርዘሩ ኵሉ አራዊተ ገዳም ወእእዋፈ ሰማይ ተጋብኡ ውስተ ዝንቱ ቤት እስመ ኮኑ ኵሎሙ ጌራ⁵² (cf.
 En90:32-33)....::

(And on this day they (angels) carried away Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Henok (Enos), the son of Seth, the son o Adam, with the rushing of stars, and of lightening and of winds. And they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goes forth, holy and great, from the habitation of God." And thence he treaded

⁵² ስንክሳር ጥር 27 ተመልከት

upon Mount Sina, and appears with the armies and mighty powers from heaven, and everyone fears him when he is on the waters. He judges Dan, which is on the right hand of the Arabs, and he recites the memorials of their petitions until the sleep of a dream calls him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he said concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he said, "He shall be a staff to the righteous, and a lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spoke concerning the doors of heavens; one in the west, one on the right hand, and one on the left." And he spoke concerning Adam, "Behold, a bull went forth from the earth, and this [bull] was white." And he spoke concerning Eve, saying, "There went forth a calf, a female." And he said concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars and all the plants (?), and beauty of this house." And

concerning the Church he stated, “God brought sheep into a new house, which was larger and higher than the one before it. And He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof.” And he speaks concerning the believers saying, “These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house.” Salutation is to Enoch who was caught up into heaven).

3.6. 1 Enoch in መጽሐፈ ፀሐይ (Mäṣḥäfä ṣäḥäy)

Mäṣḥäfä ṣäḥäy (the Book of Sun) is a Gə'əz by Gə'əz commentary on different readings of the bible, especially on the Old Testament. The term “ṣäḥäy” (sun) is a symbolical expression that stands for the word of God. As the sun shines a darkest place when its ray enters, the word of God also brightens the heart of a Christian that is darkened by the darkness of ignorance and transgression. This book, like others, used Ethiopic Enoch as a means of reference in order to elaborate thoughts depicted in other parts of the bible. For example, the prophetic readings of Isaiah, Habakkuk, and Ezekiel are elaborated according to Ethiopic Enoch as follow.

...ወዓዲ ይቤ ኢሳይያስ ከመ በኩረ ላህም ስኑ ላህምስ ይተረጎም በኢዳም፤ ይቤ ሄኖክ በእንተ ኢዳም፡- ወጽአ ላህም ፀዓዳ እምድር (cf. En85:3) ወከመስ ይመስሎ እግዚአብሔር ለአቡነ ኢዳም ... ወዓዲ ይቤ ላህምኒ አእመረ ዘአጥረዮ ወኢድግኒ ምቅማሆ ወቤተ እግዚአ፤ አልህምትኒ አበው ቀደምት አሙንቱ እለ አእመርዎ ለእግዚአብሔር በከመ ሰመዮሙ ሄኖክ ወአኢዱግስ አሕዛብ አሙንቱ ወቤተ እግዚአሙኒ ቤተ ክርስቲያን ይኣቲ እንተ ይቀምሁ

በውስቴታ ትምህርተ ሃይማኖት፡፡ ሄኖክኒ ይቤ በእንተ አብርሃም ወእስማኤል፡- ወዝኩ ላህም ፀዓዳ ወለደ እድገ ገዳም፤ ላህምስ ፀዓዳ አብርሃም ውእቱ ወአድግኒ እስማኤል (cf. En89:11)...(ff. 23-25)፡፡

(Again, Isaiah said, “his beauty is like calf (bull)”. A bull signifies Adam; Enoch said, about Adam, “A white bull came out of the earth”. Hence, our father Adam resembles God (cf. En85:3). Again, he (Isaiah) said, “the cow known his owner and the ass his master’s crib”; as Enoch named (symbolized) them, the oxen are early fathers who recognized (worshiped) God; and the asses are the gentiles (heathen); and the house of their master signifies the church wherein they feed the creed. With reference to Abraham Ismail, Enoch said, “that white bull begat a wild ass”, the white bull is Abraham; whereas, the wild ass is Ismail (cf. En89:11)).

...ወዓዲ ይቤ ነቢይ ዕንባቆም፡- ወይትቀጠቀጡ አድባር እምኃይሉ ወይትመሰወ. አውግር ዘእምዓለም ርኢኩ...አድባርስ ወአውግር እለ ተቀጥቀጡ ነገሥት ዓላውያን እሙንቱ፡፡ ወሄኖክኒ ይቤ በእንቲአሆሙ፡- ደብረ ሐዂን ወደብረ ጸሪቅ ደብረ ብሩር ወደብረ ወርቅ ደብረ ነጠብጣብ ወደብረ አረር እሉ ኩሎሙ በቅድሜሁ ለንጉይ ይከውኑ ከመ መዓረ ግራ ዘቅድመ እሳት፤ ወከመ ማይ ዘይወርድ እምላዕሉ ዲበ እሉ አድባር ወይከውኑ ድኩማኒ በታሕተ እገሪሁ (cf. En52:6) ፡፡ እሉኬ ነገሥት አድባር እምዓለም እለ ይቀጠቅጡሙ ወልድ በዕለተ ስቅለቱ...

(Again, Habakkuk the prophet said, “I saw while the mountains were scattered from His potent power, and the perpetual hills did bow”; the scattered mountains and hills denote the heathen kings. Regarding them, Enoch also said, “the mountain of iron, of copper, of silver, of gold, of soft metal, and of lead, all these before the chosen one will be like wax before fire; and like water which comes down from above on these mountains, and they will become weak under his feet” (cf. En52:6). These are the kings whom God the Son scattered on the time of His Crucifixion).

እስመ በለስኒ ኢትፌሪ ወምድርስ ኢትገብር ሲሲተ ተገጉሉ አባግዕ እመብልዕ ወአልህምትኒ ኢይተረከቡ በውስተ ጎል...ወእንሰ እትፌሳሕ በእግዚአብሔር፡፡ በለስ ዘይቤ ቤተ ያዕቆብ እመንቱ...ወምድርሂ ምክራብ ይእቲ...አባግዕ ዘይቤ ቤተ እስራኤል እመንቱ...ወሄኖክኒ ይቤ በእንቲአሆሙ፡- ወርኢኩ እስከ ተጋጉሉ ኩሎሙ ዓባግዕ ዓቢያን፤ ወንዑሳን ተንሥኡ ህየንቴሆሙ ወቦኡ ውስተ መርዔት (cf. En 89:37)፡፡ ጎልሰ ዘይቤ ምክራብ ይእቲ፤ ወአልሕምትኒ መምህራን እመንቱ እለ ጠፍው እምኔሃ...(ff.27-28)

(Although the fig tree shall not blossom; (although) the fields shall not yield meat; (although) the flock shall be cut off from the fold, and (although) there shall not be herds in the stalls... yet I will rejoice in the Lord (cf. Hab3:17). The fig tree stands for the house of Jacob; the field stands for the synagogue; and the flock denote house of Israel. For their sack, Enoch also said, “And I look until all the large sheep were destroyed and small ones rose up in their place, and they came to a pasture...” (cf. En 89:37). The stall stands for the synagogue and, and the herd refers the teachers who disappeared from it).

ዘሕዝቅኤል፡- አበው በልዑ ቆዐ፤ ወደቂቅ ፀርሱ ስነኒሆሙ፡፡ አበውስ አዳም ወሔዋን፤ ወቆዕኒ አምሳለ ሥጋሑ ለከርቶስ ዘበልዑ እምቅድመ ይሠጎ ፤ በከመ ይቤ ሄኖክ በእንተ ዕፀ መዓዛ ይቤለኒ ሚካኤል ዝንቱ ውኡቱ ዕፀ ዘበልዑ አቡከ አረጋዊ ወእምከ እቤራይት (cf. En32:6) ፡፡ ወደቂቅ ፀርሱ ስነኒሆሙ ዘይቤ ዘተሠርዐ ሞት ላዕለ ደቂቁ...(ff. 43-44) (Lit. Ezekiel said, “The fathers have eaten the sour grapes; the children’s teeth are set on edge” (Ezek18:1). The fathers are Adam and Eve; and the sour grape is the symbol of Christ’s flesh that they have eaten before He became man. As Enoch said about the fragrant tree, “And Michael answered me and said to me: this is the tree of wisdom from which your old father and aged mother eaten...” (cf. En32:6). The statement, “the children’s teeth set on edge” indicates the death declared upon his children).

3.7. 1Enoch in መጽሐፈ ሰዓታት (Mäṣḥäfä Sä‘atat)

A reader can find the influence of 1Enoch in different sections and themes of Mäṣḥäfä Sä‘atat (Book of Horologium) as recorded bellow.

...በምክረ ጥበብ (cf. En42:1) ተተክለ ሕሊናሆሙ ለከዋክብት ዘምስለ ሠርቅ ወዐረብ በበጊዜሁ ወለለአዝማኑ ወለለ አውራጊሁ (cf. En82:9) ፤ ወዑደታተ ፀሐይኒ ዘምስለ አብህርቲሁ (cf. En72:4-37) ፤ ወሩጸተ ወርኅኒ ለለመዋዕሊሁ ሁጻጼሁኒ እስከ ይተርፍ በከመዐውዱ (cf. En78:8):: ወልደ ብርሃኑኒ እንዘ ይትዌስክ እምዕለት ዕለት እስከ ይመልእ ጥንቁቅ (cf. En73:8, 78:10):: ወኸሉ ሥሩዕ ወግቡር በኃይለ ሥላሴ ቅድስት... (f. 3)

(Lit. By the instruction of the wisdom (God) is established the law of setting and rising of the stars at their times and in their months (cf. En82:9). The revolution of the sun with its lights (cf. En72:4-37), and the path of the moon in its periods, and its waning until it remain as per of its rotation (cf. En78:8); and the origin of its light and its growth from time to time until its disk is completely full (cf. En73:8, 78:10); and everything is set and done by the mighty of the Holy Trinity).

...ዝ ውእቱ መልአክ ዘይቀጽብ ነፍሳተ ውስተ አሕጉሎቱ፤ ዝ ውእቱ መልአክ ዘይሜህር ኅስተ እምዚአሁ፤ ዝ ውእቱ መልአክ ዘመህር ለቃዩል ይቅትል እኑሁ (cf. En69:6)፤ ዝ ውእቱ መልአክ ዘሜጠ ሕሊናሆሙ ለውሉደ ሰማይ ከመ ይዘምዉ በአዋልደ ሰብእ እስከ አውለዱ ደመ ሥጋ (cf. En6:1, 69:4)፤ ዝ ውእቱ መልአክ ዘረሰዮሙ ለረአይት ከመ ይቅትሉ ሰብእ ወከመ ያብዝኑ ስራያተ ዲበ ምድር ወ (ሰገላ) በአዕዋፍ (cf. En7:4-5)፤ ዝ ውእቱ መልአክ ዘረሰዮ ለአፍክስድ ከመያዕሉ መጻሕፍተ ሥራይ ዘህሎ ውስተ ኩኩሕ ዘጸሐፉ ረአይት ከመ ኢይደምስስ በአይሕ... (cf. En69:9) (f. 9) ::

(This (is) the angel who winks the sprits into destruction; this is the angel that teaches false from his Owen. This is the angel that taught Cain killing of his brother (cf. En69:6). This is the angel who changed the mind of children of heaven to make fornication with

the sons of men until they begot bloody-flesh (cf. En6:1, 69:4). This is the angel who made the watchers to kill man and to multiply charms upon earth, and to sin against bird (cf. En7:4-5). This is the angel who made Arfaksed to reveal the writings of charm, which the watchers wrote on rock, not to be destroyed by the flood of water).

In this extract, we notice that the angle-Dragon is the one who played the big role in changing the minds of the children of heaven (the watchers) and pushing them to fornicate with the sons of men. It is also stated that he helped (worked in them) to kill people and propagate charms and sins upon earth.

...በከመ ይሠርቅ ፀሐይ በኖላት ጽባሕ ሰዓት ወዕለት ዘሥሩዕ ሎቱ (cf. En72:2)፤ ወከማሁ ወልድከሂ ሠረቀ እምኖላት መቃብር በሠዓ ዕለት ዘሠርዓ ለርእሱ....(f. 101):: (Lit. As the sun rise in the eastern gate at the time and day set for it (cf. En72:2), similarly, your Son rose from the gate of the sepulcher at the time of the day set for Himself).

...እሐትም በማሕተመ ሄኖክ ዘተምህረ ፊደል በጸፍጸፈ ሰማይ ወርእየ ምሥጢራተ መላእክት ወድቀቶሙ ለትጉሃን አለ አበሱ (cf. En81:1):: ርእየ መዝገበ እስሐትያ ወበርድ ወመርቄ፤ ርእየ ሙዓኦ ፀሐይ ወወርኅ ወከዋከብት ወሙዓኦ ነፋሳት፤ ወእምዝ አሥመሮ ለእግዚአብሔር ወተከብተ እምገጸ ሞት... (f. 120), (cf. En41:4, 60:12-17) ::

(I sealed (myself) by the seal of Enoch who learned letters on the firmament of heaven, and saw the mysteries of angels and the falling of the watchers that transgressed (cf. En81:1). He saw the storehouse of hail, snow, and mist; he saw the source of the sun, the moon and the stars, and the source of winds. Then, he pleased the Lord and hidden from the eye of death (cf. En41:4, 60:12-17)).

3.8. 1Enoch in ድርሳነ ኡራኤል (Dərsanä 'ura 'el)

St. Uraiel is one of the devoted angels that Enoch the prophet saw. He is mentioned in many places of the book of Enoch. Similarly, when we come across to Dərsanä 'ura 'el, (the homily of St. Uraiel) we can find readings of Ethiopic Enoch which are quoted meticulously. Let us see the following examples:

ወሀሎ ኢሐዱ ብእሲ በምድረ ኢህህና ዘስሙ ሴት ወውኢቱ ወልደ አዳም ዘኮነ ቀዳሚ ለፍጥረተ ሰብእ፡፡ ወዝንቱ ሴት ወለዶ ለላሜህ፤ ወላሜህ ወለዶ ሊቃይናን፤ ወቃይናን ወለዶ ለመላልኤል፤ ወመላልኤል ወለዶ ለያሬድ፤ ወያሬድ ወለዶ ለሄኖክ፡፡ ወኮነ ኩሉ ትውልድ እምኡዳም እስከ ሄኖክ ሳብዕ በከመ ይቤ ይሁዳ ሐዋርያ በመልእክቱ፡፡ ወውኢተ አሚረ አለዉ ደቂቁ ለሴት ከመ ደቂቁ ቃየል እለ የሐውሩ በፍትወቶሙ ወትዕግልት ኮነ ምግባርሙ፡፡ ወይሬእዩ መላእክተ እግዚአብሔር እንዘ የዓርጉ ወይወርዱ ኅበ ዕጓለ እመ ሕያው፡፡ ወኮነ ደቂቁ ሴት ጻድቃነ ወመሐርያነ ወመንኖ ዓለም ወአንቃዕድዎ ኅሊና ኅበ አምላኮሙ፡፡

ወበኡ ውስተ ግበ ምድር ፫ቱ ፪ አንስቲያሆሙ ወአዋልዲሆሙ እለ የአምራ ብእሴ በሩካቤ ወአምሰለ ልበሙ ሰይጣን ከመ እለ ኢተወልዱ በሩካቤ ዳዕሙ ፈጠሮሙ እግዚአብሔር ከመ መላእክት ኅሩያን፡፡ እላሰ አንስት ሥነ ገጾን ይበርቅ ከመ ፀሐይ፤ ወይቀርጸ ሥእርቶን በመቅረጽ ወይሬእዩ ፍጥረተ ገጾን በመጽሄት፡፡ ወአዋልደ ቃየል ያነውኃ አዝፋረ ልብሶን ወነዊህ ከሳውዲሆን መጠነ ስዝር በአሐቲ አጽባዕት ዘመላእክት፡፡ ወሐብጠ ልበሙ ከመ ጽበሳ ሊድመት (ድመት በተቆጣ ጊዜ እንደሚነፋ)... ፡፡ ወእምዝ ከሠተ ሎን እግዚአብሔር ለእማንቱ አንስት ዕፀ ዘይቀትል ወያሐዩ፡፡ ወዘንተኒ ሶበ ተዋነያ አንስት ምስለ መላእክተ እግዚአብሔር፡፡ ወኢይትፈልጡ መላእክት መዓልተ ወሌሊተ እምአዋልደ ቃየል፡፡ ወአስተረአዮን መልእክ እግዚአብሔር ኅበ ዘኢይትረአይ እስከ አለበዎን ምሥጢረ ኅበኡ ለእመ ኮነ ሠናየ ወለእመኒ ኮነ እኩዩ፡፡

ወደጊሞሙ መላእክት ተባየጽዎን ለእማንቱ አንስት ወነገርዎን ለባሕቲቶን ዘያደዊ ወያደከም ዘያስሕት ወዘያጽዕር ወእምዝ ሰአልዎ ለእግዚአብሔር መላእክተ ሰማይ ወምድር ኩሎ አሚረ እንዘ ይብሉ ለምንት ኢፈጠርከነ በአምሳለ አዳም እም፬ቱ ጠባይእ፡፡ ወእምድኅረ ተፈጠርነ ንሕነ ከማሁ እምኮነ ለከንቱ ይቤልዎ ዝኩ ነገር ዕጹብ ውኢቱ፡፡ እስመ ላህበ ፍቅረ አንስት ያወድቅ፡ ወያስሕት መላእክተ እምሰማይ፡፡ ወበእንተዝ አስርገዋ ርእሶን በወርቅ

ወብብሩ ወአጽራርን ኮና ደናግል እማንቱ ዘቆናዝሊሆን ፍቱላን ከመ ለይ፤ ወመዓርዒር ኮነ ቃሉን እምፀቃውዓ መዓር፤ ወእንበይነዝ ስህቱ ወአበሱ ኩሎም መላእክተ እግዚአብሔር በግብረ ልማዶን፡፡

ወእመ ኢነስሑ እምእለ ይኤብሱ ሄሞም ውስተ እሳት ዘለዓለም በከመ ይቤ ሐዋርያ ወእግዚአብሔርሰ ለመላእክቲሁ ጥቀ አቢሰም ኢመሐኮም አላ ወደዮም ውስተ ጸዕረ ደይን ዘርሱን መጠዎም ይተኮነኑ ወይንበሩ ውስተ ጸዕረ ደይን፡፡ ወኮኑ ኃያለን እልኩ እለ ተወልዱ ጽንዖምኒ ከመጽንዓ ሐጺን ውብርት ወልበም ከመ እብን ወእንኃ ኩሎ አካሎም፡፡ ወለለ፩ዱ ፩ዱ ኖኃቲሆም በእመተ መልአክ ፵ ውኡቱ በእመተ ሰብእሰ ይከውን ኑኖም መጠነ ፫ቱ ፪ ወስዝር፡፡

ወይከውን ኑልቆም ለእሉ ደቂቀ ሴት ፪ ወ፵ ወሰመየ አስማቲሆም ለአሐዱ ሰመዮ እንዘ ይብል ሲምናዛ (ስማዝያ) ወለካልኡ አዛዝኤል ወላሣልሱ አሚዝራክ ወለራብዑ ቴርጋ፡፡ ወእሉ እምእለ ይበዝሁ ነዮም እሙንቱ ወሐለወ አስማቲሆም ዘኢተጸውዓ በእሙር ነገር፡፡ ወግርማሆም ያጌርም ከመ አንበሳ ወድምዖም ከመ ድምፀ ድብ ወኃይሎም ከመ ኃይለ መላእክት ዘአርያም፡፡ ወአዕይንቲሆም ከመ ነደ እሳት ወይትባረቅ ኩለንታሆም ከመ ድምፀ ነጐድጓድ...፡፡ ኩሉ አራዊት ወእንስሳ ለእመ ተጋብኡ ውስተ ራኅበ ከርሦም ኢይመልኡ ወይጸንዕ ማዕሰ ሥጋሆም ከመ እብን ወአልበም ጸማ መኣልተ ወሌሊተ ለበሊዓ ሥጋ፡፡ ወይጥዕሞም እምንእሶም በሊዓ ሥጋ ወስትየ ደም ዘኩሉ አራዊት ወእንስሳ ወዘአዕዋፍ ወኩሎ ዘረከቡ በሐቅል፡፡ ወያውዕዩ በፀሐይ መብልያም...ወአስተናስኮም እግዚአብሔር ከመ ከልብ በመዓቱ በእንተ ተመይጦቶም ኅበ አቡሆም ወእሞም ከመ ይብልዑ ሥጋሆም፡፡ ወፈነዎ አማሃ እግዚአብሔር ለአሐዱ መልአክ ዘስሙ ዑራኤል ሊቀ መላእክት ወደምሰሶም ለኩሎም እለ ኮኑ ጽሉዓነ ወጊጉያነ በቅድመ እግዚአብሔር በዘተውህቦ ሥልጣን በአቢይ ኃይሉ፡፡ ወረሰዮም ከመ እዳው ዘውስተ ግብ ወሥጋሆምኒ ዘረወ ከመ ጸበል ዘውስተ ምድር ዘይዘረወ በነፋስ እምገጸ ምድር... (ff. 127-136)፡፡

(Lit. There was a man, in the land of 'Āghana, his name was Seth; and he was the son of Adam-the first creation of human being. This Seth had begotten Lamech; and Lamech had begotten Cainan; and Cainan had begotten Mahalaleel; and Mahalaleel had begotten Jared; and Jared begat Enoch. And all generation from Adam to Enoch became seven as the apostle Jude said in his epistle. During that time the Sons of Seth were disobeyed like Cain's sons who walked in their sentiment; and their deed became wrong. They (Seth's

sons) had been watching the angels of God while they (angels) were ascending and descending towards the son of man. And Seth's sons became righteous, merciful; and they were able to dislike the world (sin), and their mind was concerned about their God...

Three hundred woman and children who were sexually adult entered in the cave of the earth. And Satan changed their mind and made them to think as they had been born without intercourse; rather, God created them like the elected angels. The beauty of those women shines like the sun; and they cut their hair with razor; and they watch their image through the mirror. And the sons of Cain enlarged their garments; and their necks were as long as a span of an angel. Their heart was lifted up (hardened) like a writhed cat...And then, for those women, God revealed herb that kills and makes alive while they were playing with the angels of God (Seth's sons). The angels (i.e. sons of Seth) never departed from the sons of Cain through the day and the night. And God's angel showed them the hidden mystery, whatever it was good or bad.

And over again, the angels established friendship with those women and taught them alone a languishing and tiring; erring and sorrowing (thing).... And then, the angels of heaven and earth frequently asked God saying, "Why you did not created us like Adam from the four natures? If we had been created like them, we would be for vain; and they said to Him, this thing is incredible...because the flame of women's love makes the angels to fell down from the sky and deceives them. And due to this, the women decked themselves with gold and silver. The virgins, whose locks are weaved like scarlet, and whose words are sweeter than honeycomb, became the enemies of the angels (sons of Seth); for this reason, every one of the angels of God (Seth's sons) deceived and became filthy by the work of the women..."

God put them in an everlasting fire for they were not able to repent from their transgression, as the apostle said, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment"(2Pet 2:4) ... And those who were born became powerful; and they were strong as brass and iron; and their heart was as hard as stone; and He (God) made giant their entire body. And everyone's height was forty cubits in the elbow of the angel; whereas it is three thousand cubits and a span in man's hand (En 7:-2)

And the number of the sons of Seth is around one hundred and d forty⁵³; and he called their names: one of them is called Semyaza, the second Azazel; and the third Amezarak; and the fourth Terga⁵⁴. They are much in number; and their names are not identified clearly. Their grace is terrifying like lion; and their voice is like wolf; and their power is like the mighty of heavenly angels; and their eyes are like flame of fire and their entire body is brighten like the voice of thunder... their belly never be filled if every kind of beasts and animals gathered into it. The skin of their flesh is as tough as stone; they shall not faint in eating flesh through tout the day and the night. Eating and drinking the flesh and blood of every beast, animals, birds, and of any kind that they found in the earth, satisfied them since their childhood. They cook their food by the sun. God gave them, in His sore displeasure, as a prey one to another like a dog since they (the giants) were turned against their fathers and mothers in order to eat them. During that time, God send one of the angels his name is called Urael the archangels; and using his given power, he

⁵³ The number is inconsistent with Ethiopic Enoch (i.e. 200: En 6:6)

⁵⁴ This name is not mentioned in Ethiopic Enoch; therefore, it is additional knowledge on the proper names listed in Ethiopic Enoch.

(Uraiel) destroyed all of them for they were sinned and transgressed in the eyes of God. He made them like the filth of the house; and driven their flesh like the dust of the earth which is driven with whirlwind out of the earth).

Interestingly, the above paragraphs revealed many new ideas that may have a significant implication in the study of the sons of Seth and Cain. For instance, in the opening sentence of the first paragraph a reader can notice the place where Seth was living- the land of 'Äghana. Besides, in the second paragraph, the 300 number of women (who are the wives of the Sons of Cain) and their sexually adult daughters are mentioned followed by an explanation of their beauty, physical appearances, clothing styles and the instruments that they used to cut their hair, and to watch their image.

In the third paragraph above we read and understand that how the angels (Sons of Seth) established friendship with the daughters of Cain to the extent their contact astonished even the heavenly holy angels. Moreover, the fourth and fifth paragraphs describe the nature of the newly born children, which is not stated in Ethiopic Enoch; they are described, for instance, as powerful; strong as brass and iron; and their heart was as hard as stone; and everyone's height was forty cubits in the elbow of the angel. In general, their character and physical description is briefly stated in the fifth paragraph.

To wrap up, other scholars also identified the value of 1Enoch as the source of reference in Ethiopic manuscripts. For instance, Yewubdar, (2012) clearly pointed out the influence of 1enoch throughout the three subject areas of her study (in Kibre Negest, Metsihafe Mistire Semay Wemidir and GedleLlalibela). She concluded that the narrative pattern of the three texts is hilly influenced by the mythical narrations of 1Enoch. Moreover,

Daniel⁵⁵ reads us the content and form similarities between 1Enock and the Book of the Mysteries of Heaven and Earth “Mäṣəḥafä Məṣṭirä- sämay wä mædr” which is quite a peculiar work, was probably written in the 14th or 15th century by an Ethiopian monk. Appreciating the innovations of this book, Daniel concluded using the following sentences: “If Enoch is the hero of 1Enoch, Baḥayla-Mika’el is also in the *BMHE*. However, while Enoch sees, Baḥayla-Mika’el reads. Enoch narrates his visions, whereas Baḥayla-Mika’el speaks of his texts. Enoch travels in space, while Baḥayla-Mika’el explores passages. Both are curious, longing for further knowledge. The first is fascinated by the universe, the second by the world of texts. An angel interprets the Cosmos to Enoch. And similarly, an angel does exegesis for Baḥayla-Mika’el...” In addition, Daniel has made a summary of the position of Enochic studies in our time, and he indicated the scholars in the field⁵⁶.

⁵⁵ Daniel Assefa, “1 Enoch Commented on by the Book of the Mystery of Heaven and Earth”, CFIPT, Addis Abeba

⁵⁶ Daniel Assefa, (2006 E.C.).

Chapter 4. Enochic Poems Presentation: Transliteration, Translation, Classification, and Explanation

4.1. Introduction

Reading and analyzing poetry is not as simple as other written materials. As Greene, (1968,140) pointed out: A reader encounters when he involves himself with a poem a patterning of sounds, a play of images, a structure of intricately organized meanings with the power to address his senses, feelings, and intelligences at one and the time. They may enable him to become conscious of a kind of message, which cannot be paraphrased, which does not even exist except at the moment when the reader is actively engaged with the work. Thus, to study or analyze poetry, one must consider many elements such as the poem's structure, organization, diction, subject matter etc.

Considering this speculation, I classified the Enochic poems of this study based on their types /forms and subject matter in to two and four respectively. The Mälkə, Sälam (sälamta) 'arke, Nägś, and 'others'⁵⁷ are grouped together for they have some sort of similarities; whereas, Enochic poems which are composed in Qəne forms are treated in a separated section. According to their subject matter, the first groups are categorized under four sections. Besides, the texts (poems) are edited in fidäl and carefully transliterated in Latin characters, a choice which proved to be appropriate, because in many cases the transliteration helps very much the reader in reconstructing the exact grammatical form and consequently in understanding the real sense of the poetic words. Moreover, in order to avoid unnecessary redundancy, I presented the Enochic poems and their transliteration in a tabulated form followed by their literal translation placed at the center. Above all,

⁵⁷ I used the word 'other' to refer poems with more than five lines like the first and second poems.

even though it is not as sweet as the original verses, I attempted to maintain the rhyming nature of the poems while translating them without distracting the intended message.

The manuscripts, which are used as sources of the Enochic poems, are also abbreviated using their first letter and subscripted with their Call No, according to NALA as, follow:

- A₃₁₂₈ = stands for አርኬ ('Arke) Call No, 3128, date: 16th cent.
- EN₇₀₆₁ = stands for ኢግዚአብሔር ነግሠ (Nägəś /'Əgzi'abḥer Nägəśä); Call No. 7061, date: 15th cent.
- H₇₀₂₀ = stands for ጸሎተ ሰዓታ ዘመዓልት ወዘሌሊት (Horologium of the day and the night); Call No. 7020, date: 15th cent.
- MM₆₄₅₆ = stands for መጽሐፈ ምሥጢር (Mäṣḥäfä Məṣṭṭir); Call No. 6456, date: 14th cent.
- MG₇₅₂₁ = stands for መልክአ ጉባኤ (Mälkkə'ä Gubae); Call No. 7521, date: 17th cent.
- MG₈₉₃₇ = stands for መልክአ ጉባኤ (Mälkkə'ä Gubae); Call No. 8937, date: 17th cent.
- MG₁₂₉₇ = stands for መልክአ ጉባኤ (Mälkkə'ä Gubae); Call No. 1297, date: 18th cent.
- M₈₂₀₄ = stands for መድበል (Mädbäl); Call No. 8204, date: 17th cent.
- N₆₂₅ = stands for ነግሥ (Nägəś); Call No.625, date: 17th cent.
- N₃₅₉₂ = stands for ነግሠ (Nägəś); Call No. 3592, date: 18th cent.
- MNALA= stands for መጽሐፈ ምሥጢር (Mäṣḥäfä Məṣṭṭir) published by NALA
- S₄₂₇₃ = Stands for Synaxarium; Call No.4273 Date: 16th cent.

4.2. Enochic Poems about God

1. በስመ ሥሉስ ቅዱስ ኅቡረ ህላዌህ⁵⁸ Bāsmä šəllus qəddus həburä həllawehu
 ዘኢይትፎለጥ⁵⁹ ወኢይቶሳሕ zä'iyyə-twellät wä'iyyəttosaḥ
 ዘኣሐደ ይሰገድ ወኣሐደ ይሴባሕ zä'ähädä yəsssäggäd wä-'ä hädä yəssebbaḥ
 ዲበ ሰረገላ ነፋሳት ዐውደ ፀሐይ ወወርህ⁶⁰ dibä särägälla näfasat 'äwədä šähäy
 ዘይዌጥሕ wäwārəḥ zäyweṭṭəḥ
 ዘያሠርቆሙ⁶¹ በሐዋሃወ ሰማይ ኃይለ ነፋሳት zäyašärəqomu bähəwəḥəwä sämay
 እንዘ ይነፍሕ ḥaylänäfasat 'ənzä yənäffəḥ
 ወነበልባለ ፀሐይ እነዘ ይትኖራህ⁶² wänäbälbalä šähäy 'ənzä yətnorraḥ
 በ⁶³ዐውደ ቀመሩ ለወርህ bə'äwədä qämäru läwārəḥ
 ዘይዌስኩ⁶⁴ ብረሃነ ለለጽባሕ zäyəwessək bərhanä lälä šəbaḥə
 እስከ ይመልእ ጥንቁቅ በዕለተ ጋህህ⁶⁵ 'əskä yəmällə'ə ṭənquqä bə'əlätä gahäh
 እምከርሠ ደመናት ነጠብጣብ ዝናማት 'əmkärsä dämānat näṭäbṭabä zənamat

⁵⁸ ህላዌ (MNALA f22)

⁵⁹ ዘኢይትፎለጥ (MNALA)

⁶⁰ ወወርህ (omitted in MNALA)

⁶¹ ዘያሠርቆ (MNALA)

⁶² ይትኖራህ (MNALA)

⁶³ ለዐውደ (MNALA)

⁶⁴ ዘይዌስኩ (MNALA)

⁶⁵ ገሐሕ (MNALA)

ዘይቀድኅ	zäyqäddəḥə
ጸዳለ መባርቅት እንዘ ይትጋዋሕ	ṣädalä mäbarəqt 'ənzä yətgawwaḥə
ወቃለ ነጎድጓድ እንዘ ይኬላሕ	wäqalä näg ^{wa} ädg ^{wa} d 'ənzä yəkelləḥ
ሎቱ ስብሐት ለመኮንን ከሉ ፍጥረት	lottu səbhät lämäkonnənä kulu fəṭərät
ለዓለመ ዓለም አሜን፡፡	lä'alämä 'aläm 'ämen

Source: Mäṣḥäfä MƏṣṭṭir of Giorgis Zä Gäsčä; Call No. 6456, date: 14th cent.

In the name of the Holy Trinity,
His existence is one without change and addition;
He is (being) worshipped and praised in union.
He (who) made the revolution of the sun and the moon
On the chariot of winds;
He raises them in the gets of heaven
By blowing power of winds;
And the flame of the sun is transferred into the moon
According to its period of revolution;
Light is given to it (moon) every morning
Until its light is exactly, full.
He draws drops of rains

From the womb of clouds;
While the lightning flashes,
And the thunder gives its voice;
Praise to Him, to the Lord of all creatures
Forever and ever
Amen!

Reflecting the wisdom of God is the central idea of the above poem; the poet mainly discusses how God created the great lights; how He rises and sets these lights (the sun and the moon) on the chariots of wind into the gates of heaven. In addition, the wisdom of God on clouds, rain, lightning, and thunder is also the theme of the above poem. Some lines from this stanza are alluded from Ethiopic Enoch. For instance, the third and fourth lines are composed based on the readings of 1Enoch (En72:5); it reads as follow:

“And I saw six gates from which the sun rises, and six gate in which the sun sets. And the moon (also) rises and sets in those gates, and the leaders of the stars together with those whom they lead; (there are) six in the east and six in the west, all exactly in place, one next to the other; and (there are) many windows to the south and north of those gates. And first there rises the greater light, named the sun, and its disc (is) like the disc of heaven, and the whole of it (is) full of a fire which gives light and warmth. The wind blows the chariots on which it ascends, and the sun goes down from heaven and returns through the north in order to reach the east, and is led so that it comes to the appropriate gate and shines (again) in heaven”.

Similarly, the readings of fifth and sixth lines are adopted from En73:1-8. According to Enoch, the moon is smaller than the sun and light is given to it in a fixed measure. It takes its light from the sun phase by phase. In order to achieve this, it sets with the sun, and when the sun rises, the moon rises with it, and receives its light phase by phase. When the moon is uniformly full, its light becomes the seventh part of the light of the sun. Therefore, the poem synthesized all this idea in the lines saying:

“ወነበልባለ ፀሐይ እንዘ ይትኖራኝ

በዐውደ ቀመሩ ለወርኝ

ዘይዌስክ ብርሃነ ለለጽባሕ

እስከ ይመልእ ጥንቁቅ በዕለተ ጋህህ”

Correspondingly, some of the secrets that Enoch saw in his vision and indirectly quoted in the above poem are the following: secrets of the flashes of lightning and of the thunder, and the secrets of the clouds and of the dew... (En 41:3). Enoch also wrote as “...for the thunder has fixed intervals (which) have been given to its sound for waiting; and the thunder and the lightning are not separate, and (although) not one, through a spirit the two of them move inseparably; for when the lightning flashes, the thunder utters its voice...” (En60:14-15). Hence, the poet put all these in the following condensed lines in his poem above precisely.

እምከርሠ ደመናት ነጠብጣብ ዝናማት ዘይቀድኝ/’əmkärsä dämanat näṭäbṭa- bä zənamat zäyqäddəḥə

ጸዳለ መባርቅት እንዘ ይትጋዋሕ / ṣädalä mäbarəqt ’ənzä yətgawwaḥə

ወቃለ ነጎድጓድ እንዘ ይኬልሕ/ wäqalä näg^wädg^{wa}d ’ənzä yəkelləḥ

(While the lightning flashes and the thunder give its voice, He draws drops of rains from the womb of clouds).

2. በስመ እግዚአብሔር	Bäsmä 'ägzi'abher
እምቅድመ ዓለም ሥላሴሁ ዘአሕበረ	'əmqə-dmä 'alām šəllasehu zä'ä həbärä
እንበለ ቱሳሔ ህላዌሁ ዘደመረ	'ənbälä tusahe həllawehu zädämmärä
ዘኢኮነ ፍጡረ ወኢግቡረ	Zä'ikonä fəṭurä wä'igburä
ዘእንበለ ዓምድ ወሰዋቅ ሰማየ ዘፈጠረ	zä'ənbälä 'amd wäsəwaq sämayä zäfäṭärä
ወምድረ ⁶⁶ ርግኢተ ⁶⁷ ዲበ ዘባነ ባሕር	wämədrä rəgə'ətä dibä zäbanä baḥr zä'änbärä
ዘእንበረ	
ዐውደ ፀሐይ ወወርኅ ከመ ገጸ መጽሄት	'äwədä šähäy wäwäwəḥ kāmä gäṣṣä mäṣəhet
ዘቀመረ	zäqämmärä
ወሠርዐ ⁶⁸ ሎሙ ዘሰረገላ ነፋሳት	wäsär'ä lomu zäsärägälla näfasat mänṣṣärä
መንጸረ ⁶⁹	gäbrä lomu bägäṣṣä sämay məḥəwarä
ገብረ ⁷⁰ ሎሙ በገጸ ሰማይ ምሕዋረ	'ənzä yəmeggəbbwwomu mäla'əkt wäträ
እንዘ ይሜግብዎሙ መላእክት ወትረ ⁷¹	

⁶⁶ ምድረ (MNALA, f 34)

⁶⁷ ርግዕተ (MNALA)

⁶⁸ ዘሠርዐ (MNALA)

⁶⁹ መጸረ (MNALA)

⁷⁰ ዘገብረ (MNALA)

⁷¹ እንዘ ይሜግብዎሙ መላእክት ወይመርሕዎሙ ከዋክብት እመንገለ ጽባሕ ለመንገለ ዐረብ አንፀረ (MNALA)

ወይመርሕዎሙ ከዋክብት እምጽባሕ wäymärhəwwomu käwakəbt 'əmşəbaḥə
 ለመንገሥ ዐረብ አንጸረ lāmängälä 'äräb'änşärä
 ሎቱ ስብሐት ለእግዚአ ብርሃኖች lottu səbhät lä'əgzi'a bərhanat
 አሜን::
 'ämen

Source: ibid, f13

In the name of God,

That holds His Trinity before the foundation of the world;

Without confusion, His substance is united;

Who is not created and not formed;

He created the heaven without pillar and scaffold;

And He founded the frozen earth upon the ocean.

He set the revolution of the sun and the moon,

And for them he has don

Chariots of wind to run;

For them he has don

Ways upon heaven,

Always guided by the Angeles,

And lead by the stars

From east to west;

Glory is to the Lord of lights.

Amen!

3. በስመ እግዚአብሔር አብ⁷² Bāsmä 'ägzi'abher 'äb
ዘረበበ ለሰማይ ከመ ሐይመት zärä bäbo lāsāmay kāmät
ወዘያጸንእ⁷³ ለምድር ዲበ ቀላያት wäzäyašännə'a lāmədr dibä qālayat
ዘያረውጾ ለፀሐይ በሰረገላ ነፋሳት zäyaräwwəšo läšähäy bäsärägälla näfasat
እንዘ ይሜግብዎ መላእክት 'enzä yəmeggəbwwo mäla'əkt
ወይመርሕዎ ከዋክብት wäymärhəwwo kəwakəbt
ዘቶስሀ ሀሊበ ወንጌል ምስለ zätoshä hälibä wāngel məslä šäqawə'a 'orit
ጸቃውዓ⁷⁴ አሪት zäšä'äṭä 'əfərätä tənbitä näbiyat
ዘጸዐጠ⁷⁵ ዕፍረተ ትንቢተ ነቢያት bāzäytä təmhərtomu lähəwaryat
በዘይተ ትምህርቶም⁷⁶ ለሐዋርያት zäwə'ətu wāhəbiha lähəgg wämäkonnəna lāsər'at
ዘውኣቱ ወሀቢሃ ለሕግ

⁷² አብ (Omitted in MNALA)

⁷³ ወዘእጸንዓ (MNALA)

⁷⁴ ፀቃውዓ (MNALA)

⁷⁵ ዘፀዓጠ (MNALA)

⁷⁶ ሃይማኖቶም (MNALA)

ወመኮንና ለሥርዓት	bätäwəsakä 'ärba'ətu wängelat
በተውሳከ ፬ (አርባአቱ) ወንጌላት	zähäddäsa läblit
ዘሐደሳ ለብሊት	kämä tkun märhä lä'awawurt
ከመ ትኩን መርሐ ለዓዋውርት	wämaḥətotä təbäb lä'äqqäbtä bet
ወማኅቶተ ጥበብ ለዐቀብተ ቤት	wäsəbhät lä'ägzi'abḥer
ወስብሐት ⁷⁷ ለእግዚአብሔር	zäräsäyännä dlləwanä lädagm ḥəgg
ዘረሰየነ ድልዋነ ለዳግም ሕግ	wä'iyya wšə'ännä 'əmqädamit
ወኢያውፅአነ እምቀዳሚት	kämä nəlhäq wänəläbbu bätäbiwä kəl'e 'ätəbat
ከመ ንልሐቅ ወንለቡ ለጠቢወ ⁷⁸	lä'alämä 'aläm 'ämen
ክልኤ አጥባት	
ለዓለመ ዓለም ዓሜን	

Source: ibid.

In the name of God the Father,

That suspended the heaven like a tent;

And He who founded the earth upon the water;

He turns/runs the sun by chariot of winds,

Guiding (it) by Angele and leading (it) by the stars.

⁷⁷ ስብሐት (MNALA)

⁷⁸ ጠቢወ (MNALA)

He mingled the milk of the New Testament
With the honeycomb of Old Testament;
He embalmed the ointment of prophecy of the prophets
By the oil of doctrine of the apostles;
He is the law giver and ruler of order;
By inclusion of the four Gospels,
He renewed Old Testament,
For it should be a guide of the blinds;
And a light of wisdom for the house keepers.
And glory is to God who made us worthy for law the second;
And who didn't drive us out from the Old;
We shall grow and comprehend
By sucking (these) two nipples
Forever and ever,
Amen!

Likewise, the first, these two poems also explain the wisdom of God in crating the heaven without pillar, the earth on ocean, the revolution of the sun and the moon on the firmament of heaven, the Chariots of wind that He made for the sun and the moon and the

like. The composer of this poem used Ethiopic Enoch as the source of his poems. For example, we read in (En 69:15-17) that by the power of Oath (the name of God) “heaven was suspended before the world was created and forever. And through it (Oath) the earth was founded upon the water, and from the hidden (recesses) of the mountains come beautiful waters from the creation of the world and forever”. In addition, the poem discusses that God made chariots of wind and ways in heaven for the revolution of the sun and the moon, and there are angels and stars that guide the revolution of the two lights (En.72:1-5).

Moreover, in the third poem starting from the fifth line, the poet praises God for He is a lawgiver. Then the poet says that He gave us honey and milk (the Orit and the gospel); the prophets and the apostles (their teachings); and the two breasts of the church (the Old and New testaments) which can help us to grow spiritually and to comprehend His work. Fascinatingly, the poet uses symbols such as honey and milk, ointment and oil, and the two breasts to construct a horizontal bridge between the Old and New testaments. Thus, the poet makes use of symbolical exegesis as a means of describing the mysterious work of God. The following four Enochic poems also bluntly reveal some attributes of God.

- | | |
|----------------------------|---|
| 4. መብረቅ ፀዓዕ ወነጎድጓድ | Mäbräq šä‘a‘ə wän‘äg ^{wä} dg ^{wä} d |
| ለዘይሰምዖሙ ረዓድ | läzäyəsämmə‘omu rä‘äd |
| ይወጽኡ እምእንታኩቲ መንበረ ሕያው ዘነድ | yəwäššə‘u ‘əmə‘ənttakti mänbärä həyaw |
| ባህር ቅድሜሁ ከመ ዘበረድ | zänädd |
| እሥራ ወአርባእቱ ካህናተ በግዑ ለወልድ | |
| በዐውደ መንበሩ ይቀውሙ ትጉሃን አንጋድ:: | bahər qədmehu kämä zäbäräd |

'əsra wä'arəba'əttu kahənatä bäggə'u

läwäld

bä'awədä mänbäru yəqäwwumu təguhan

'ängad

Source: አርክ ('Ärke) Call No, EMML3128, f 7, date: 16th cent.

Flash of lightning, brightness and thunder

They are terrible to hear;

They flowed out from the Living throne of fire

(That) is surrounded by the sea of snow.

The four and twenty priests of the Lamp Son

(They) stood surrounding His throne.

5. ሰላም ለአብ ጠፈረ ቤቱ በረድ

Sälam lä'Äbə ʾäfärä betu bäräd

ለወልድ ሰላም ጠፈረ ቤቱ በረድ

läWäld Sälam ʾäfärä betu bäräd

ለመንፈስ ቅዱስ ሰላም ጠፈረ ቤቱ በረድ

Lämänfäsəddus Sälam ʾäfärä betu bäräd

ከመ ነጎድጓድ ድምፀ ቃሎም መርዕድ

kämä nä g^{wä}dg^{wa}d dəməšä qalomu bäräd

አማን ለሥላሴ ይደሉ ሰጊድ፡

'äman läsəllase yədällu sägid

Source: ibid

Hail to God the father

The roof of His house is snow;

Hail to God the Son

The roof of His house is snow;

Hail to God the Holy Spirit

The roof of His house is snow;

Like the voice of thunder, their voice is terrible.

Worship must be for Trinity surely at all.

6. በከመ ሄኖክ ዜነወነ ነኩርኳረ ነፋስ ዘተጽዕነ Bākämä Henok zenāwännä näk^{wā}rk^{wā}rä
ልሳነ እሳት ሕኑጽ ዘትረፍቅ መካነ näfas zätä- şə‘ənä
ጳራቅሊጦስ ነድ ቁርባነ ምሥጢር ዘኮነ ləssanä ‘əsat hənuş zätəräffəq mākänä
ከረምተ ሕግከ ነፍንፍ ዲቤነ päraqliṭos nädd qurbanä məştīr zäkonä
አስከፊ⁷⁹ ወንጌል ስሂነ ዘያፈሪ ብነ፡፡ kərämtä həggəkä näfnəf dibenä
’Äskärenä wängel səhinä zäyafārri bənä.

Source: ibid.

As Enoch, that rides a whirlwind, told us,

Paraclete, you are a fire;

⁷⁹ አስከለ (A3128) አስከፊ (N3592)

(You) sit on a place built of a tongue of fire.

(You) rain upon us your winter/Law

That is an offering of mysterious;

It should bring forth fruit of the gospel among us.

7. ፀሐይ ዚእክ፤	Şähäy zi'ākä
ወወርኅ ለክ	Wäwārḥ läkä
ከዋክብት ተግባሪክ፤	Käwakəbt tägbarikä
ደመናት ሐዋርያቲክ	Dämmānat ḥäwarəyatikä
ወነፋሳት ሠረገላቲክ፤	Wänäfasat šärägällatikä
እሳት አረፍተ ቤትክ	'Əsat 'äräftä betəkä
ወጠፈር ጽርሕክ፤	Wätäfär şərḥəkä
ሰሌዳ በረድ ጸፍጸፍክ	Säleda bäräd şäfəşäfəkä
ብርሃን ደብተራክ፤	Bərhan däbtärakä
ወመብረቀ ስብሐት መንጦላዕተ ሥዋሪክ	Wämäbräqä səbhät mänəṭṭola'ətä səwwarikä
አልቦ ዘቦአ ለደብተራ ማኅደርክ	'Äləbo zäbo'ä lädäbtära maḥədärəkä
ወአልቦ ዘቀልዖ ለእንጦላዔ ምሥጢርክ	Wä'äləbo zäqäl'o lä'ənṭṭola'e məsəṭṭirəkä
አልቦ ዘርእዮ ለህላዌክ ዘእንበለ ወልድክ...	'Äləbo zärə'əyo lähəllawekä zä'enbälä

wäldəkä....

Source: ጸሎተ ሰዓታ ዘመዓልት ወዘሌሊት /Horologium of the day and the night. Call No.
7020, date: 15th cent.

Yours is the sun!

And yours is the moon!

The stars are your creation!

Clouds are your messengers!

And winds are your chariots!

Fire is the wall of your house!

Heaven is its firmament!

Hailstone is your mosaic!

Light is your tent!

Glorified thunder is the curtain of your pavilion!

No one could enter to your dwelling tent!

And no one could disclose your mystery of curtain!

And no one could understand your existence

Except your only begotten Son....

The glory of God and His terrible throne and house can be taken as the theme of the above four poems⁸⁰. Taking the idea from Ethiopic Enoch the writer organized a precise and condensed five line stanzas in the 4th, 5th, and 6th poems. The 7th verse also discusses that the sun, the moon, and the stars are the works of God; and clouds are His messengers as well as winds are His chariots; it also precisely describes the glory of the house of God and no could enter to this house. Regarding the glory of God's throne and house, Enoch saw and recoded as follow:

ወናሁ ካልእ ቤት ዘየዐቢ እምዝንቱ ቤት ወኸሉ ጥግቱ ርግው በቅድሜየ ወሕነጽ በልሳነ እሳት፡፡ ወበኸሉ ፈድፋድ በስብሐት ወበክብር ወበዕቢይ እስከ ኢይክል ዜንዎተክሙ በእንተ ስብሐቲሁ ወበእንተ ዕቢዩ፡፡ ወምድሩስ እሳት ወመልዕልቴሁ መብረቅ ወምርዋጸ ከዋክብት ወጠፈሩኒ እሳት ዘይነድድ፡፡ ወነጸርኩ ወርኢኩ ውስቴቱ መንበረ ልዑላ ወራእዩ ከመ አስሐትያ ወክበቡ ከመ ፀሐይ ዘያበርህ ወቃለ ኪሩቤል፡፡ ወእምታሕተ መንበሩ ዐቢይ ይወፅዑ አፍላገ እሳት ዘይነድድ ወኢይክሉ ርእዮቶ፡፡ ወዐቢይ ስብሐት ይነብር ላዕሌሁ ወዐጽፋስ ዘይበርህ እምፀሐይ ወይጸዑ እምኸሉ በረድ፡፡ ወኢይክል መኑሂ እመላእክት በዊእ ወራእዩ ገጹ ለክቡር ወስቡሕ ወኢይክል መኑሂ ዘሥጋ ይርካይ ኪያሁ እሳተ፡፡ እሳት ዘይነድድ በዐውዱ ወእሳት ዐቢይ ይቀውም ቅድሜሁ ወአልቦ ዘይቀርብ ንቤሁ እምእለ ዐውዱ ትእልፊተ ትእልፊት ቅድሜሁ ወውክቱስ ኢይፈቅድ ምክረ ቅድስተ..."

...And behold, another house, which was larger than the former, and all its doors (were) open before me, and (it was) built of a tongue of fire. And in everything it so excelled in and splendor and size that I am unable to describe to you its glory and its size. And its floor (was) fire, and above (were) lightning and the path of the stars, and its roof also (was) a burning fire. And I looked and I saw in it a high throne, and its appearance (was) like ice and its surrounds like the shining sun and the sound of Cherubim. And from underneath the high throne there flowed out rivers of burning fire so that it was

⁸⁰ The 4th, 5th and 6th poems are classified as "Arke" types of Geez poems.

impossible to look at it. And he who is great in glory sat on it, and his raiment was brighten than the sun, and whiter than any snow. And no angel could enter, and at the appearance of the face of him who is honored and praised no (creature of) flesh could look. A sea of fire burnt around him, and a great fire stood before him, and none of those around him came near to him. Ten thousand times ten thousand (stood) before him, but he needed no holy counsel (En 14:15-22).

The fourth and fifth poems are also quoted from the revelation of John in the Bible (Rev. 4:4-5) wherein he wrote about the throne of God and the four and twenty heavenly priests who surrounded the throne. According to him, there was a rainbow round about the throne....and out of the throne proceeded lightings and thundering and voices. Besides, round about the throne, there were four and twenty seats; and upon the seats four and twenty elders sitting. This can be taken as an evidence for the intertextuality of the poems above.

8. ቅዱስ ቅዱስ ቅዱስ አግዚአብሔር	Qəddus Qəddus Qəddus 'əgzi'abher
አረፍተ ቤተ ዘንድ	'Äräftä betu zänädd
ወጸፍጸፈ ቤተ በረድ	Wäşäfəşäfä betu bäräd
ኅቡር ህላዌሁ ዘኢይትበዓድ	Həbur həllawehu zä'iyyə- tbä'ad
ሎቱ ለባህተቱ ይደሉ ሰጊድ።	Lottu läbahətitu yədällu sägid

Holy, Holy, Holy (is) God

Fire is the wall of His house;

And hailstone is the mosaic of His house.

His existence is one and undivided;

Only He shall be worshiped.

9. ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር Qəddus Qəddus Qəddus 'Əgzi'abher

ጽርሐ ቤቱ በማይ ጥፋር Şərhä betu bəmay təffur

ዘየወደ ዘእሳት ሐጹር። Zäyā'äwwədo zä'əsət həşur

Holy, Holy, Holy (is) God

His house is made of water

And (it is) circled by hedge of fire.

10. ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር ጸባኦት Qəddus Qəddus Qəddus 'Əgzi'abher şäba'ot

ደባትሪሁ ብርሃናት Däbatərihu bərhanat

ወመንጠላእቱ ዘእሳት Wämänṭtola'ətu zä'əsət

Holy, holy, holy is God

Holy, Holy, Holy (is) the mighty God

His tents are lights,

And his curtains are fire.

The subject of the above three poems (8-10) is the same as the aforementioned poems.

The composer emphasized the holiness of God and the glory of His dwelling. These

poems cannot be categorized as either mälkä‘, sälam (sälamta), ‘arke, or nägś)⁸¹. They have their own structure. In terms of form, the 7th poem is a Quatrain poem, where as the 8th and 9th are Triplet poems. These two forms of stanzas are common, in addition to other forms, in the manuscript of ጸሎተ ሰዓታ ዘመዓልት ወዘሌሊት /Horologium of the day and the night. In the Quatrain stanza, the first line that reads as: ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር/ (Holy, holy, holy is God) is common throughout the stanzas like a refrain of a song. The remaining lines in this stanza are rhymed. But the first line in the other two triplet stanzas (8th & 9th poems) is not simply an opening line; rather the ending word(s) of the line is carefully selected to be rhymed with the succeeding lines as the case in poem 9 above and 10th and 11th bellow:

- | | | |
|-----|---|---|
| 11. | <p>ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር</p> <p>እኩት</p> <p>ዘይሴብሐዎ መባርቅት</p> <p>ወይትለእከዎ ደመናት::</p> | <p>Qəddus Qəddus Qəddus ‘Əgzi’abher ‘əkkut</p> <p>zäyəsəbbəḥəwwo mābarəqt</p> <p>wäyətälä’äkəwwo dämmänat</p> |
| 12. | <p>ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር</p> <p>ቡሩከ</p> <p>እምገጸ ሞት ዘኃብኦ ለሄኖከ</p> <p>እምጸዋዌ ዘሠወሮ ለባሮከ::</p> | <p>Qəddus Qəddus Qəddus ‘Əgzi’abher Buruk</p> <p>‘əməgäṣṣä mot zähäb’o läHenok</p> <p>‘əməṣewawe zäsäwworo</p> <p>lä Baruch</p> |
| 13. | <p>ቅዱስ ቅዱስ ቅዱስ</p> | <p>Qəddus Qəddus Qəddus</p> |

⁸¹ Most of the time, the Gə ‘əz poems can be referred as Mälkä, Sälam (sälamta) arke, or Nägś; but, the problem is that there is still no way to draw a line between them; they merge continuously into each other.

እግዚአብሔር ጸባኡት አምላክነ	'əgzi'abher šäba'ot 'äməlakənä
ሚጠተ ብርሃናት ዘሠርዓ	Miṭätä bərhanat zäsär'a
ወመላዳቲሆመ የአምር	Wämuladatihomu yä'ämmər
ዘይጸውዖ ለጎሕ	Zäyəsəwwəo lägoḥə
ወያሠርቆ ለበርህ::	Wäyasärrəqo läbärhə

(Poem11) Holy, holy, holy (is) praised God;

Thunders praise Him,

And clouds obey Him.

(Poem12) Holy, holy, holy (is) the blessed God

He had hidden Enoch from the eyes of death

And Baruch from captivity.

(Poem 13) Holy, Holy, Holy is God;

And powerful is our Lord.

He made the revolution of the lights;

And He knows their source.

He calls the day and raises the light.

14. ቅዱስ ቅዱስ ቅዱስ

Qəddus Qəddus Qəddus

እግዚአብሔር ጸባኦት አምላክነ	'Əgzi'abher şäba'ot 'äməlakənä
በተነ ጊሜ ረቂቅ	Bätännä gime räqiq
ዘየአቁሮ ለማይ	Zäyā'äqquro lämay
የዓርጎ አምቀላይ	Yä'ärəgo 'əmqaälāy
ወያወርዶ እምኑኝ ሰማይ፡፡	Wäyawärrədo 'əmənuḥä sämay

Source (poem 8-14): ጸሎተ ሰዓታ ዘመዓልት ወዘሌሊት /Horologium of the day and the night.

Call No. EMMML7020, (ff 37, 44, 73, 74, 86, 104,) date: 15th cent.

Holy, Holy, Holy is God;

Mighty is our Lord;

He draws the water

By the toss of the intangible mist;

He ascends it from the deep;

And descends it from the heaven- utmost

The subject matter of these poems is about the mighty God and His wonderful works on the lights and rainfall. In the 13th stanza, the composer explains that God is the one who sets the revolution of the lights and He knows their sources. This idea is indirectly quoted from Ethiopic Enoch (En72:1). The concept of the 14th poem is adapted from En.41:4. According to Enoch, “there are closed storehouses from which the winds are distributed, and the storehouse of the hail, and the storehouse of the mist, and the storehouse of the

clouds; and its cloud remained over the earth from the beginning of the world". Rephrasing this notion, the writer discussed in his poem that how the mighty Lord set the cyclic process of rainfall. The chain is that the cloud (mist) that remained over the earth carries (draws) water from the ocean (on the earth); and there is a chariot of wind that ascends the mist from the deep and descends it from the utmost heaven. Indeed, there are also angels who manage this cyclic process of rainfall as Enoch stated: "...And when the spirit of the rain moves from its storehouse, the angels come and open the storehouse, and bring it out; and when it is scattered over all the dry ground, it joins with all the water that (is) on the dry ground;..." (En.60:21).

15. ቡሩክ አንተ አግዚአ

በጽርሐ ቅድሳተ ስብሐቲክ

ዘበደባትረ ብርሃን ትሔወር

ወበመንጠላዕተ ደመና ዘቱሠሕ በእሳት

Buruk 'änttä 'əgzi'o

Bäşərḥä qəddəsätä səbhätikä

Zäbädäbatərä bərhan təssəwär

wäbämänṭola'ətä dämmäna zätusuḥ

bä'əsət

16. ቡሩክ አንተ አግዚአ

ዘተከልክ ገነተ ውስተ ኤዶም

ዘእንበለ ይትፈጠሩ ጸድቃን

ወእስተዳለውክ ሥቃዩ ገሀነም

መንገለ ዐረብ ዘእንበለ ይትአመሩ ኃጥዓን፡

Buruk 'änttä 'əgzi'o

Zätäkälkä Gännätä wəstā Edom

zä'ənbälä yətfäṭäru şadəqan

wä'ästädaläwəkä šəqayä gähännäm

mängälä 'äräb zä'ənbälä yət'amäru

ḥäṭə'an

Source: ibid ff. 77-78

(poem15) O Lord, you are blessed in your glorious tent!

You hide (yourself) in tents of light

And by the curtain of clouds of fire.

(poem16) :- O Lord blessed you are!

You established the paradise in Eden

Before the righteous were created;

And you prepared the hell in the western

Before the sinners were identified.

The 15th poem is a free verse that has neither regular rhyme nor regular meter. However, its subject matter is similar with the aforementioned poems which capitalize the blessedness of God and the glory of His dwelling. The theme in the 16th poem is about the direction where the two places (paradise and hell) are located and to whom God prepared them. Enoch wrote about the beautiful place where the righteous souls are gathered (i.e., paradise) and the second place where sinners' souls are separated (i.e., hell) for great torment until the great Day of Judgment and punishment (En. 22:1-14).

17. ሰላም ለልደቱ በነሢኦ ሥጋ ወነፍስ	Sälam läldätu bänäsi'ä söga wänäfs
ተወልደ ዮም መስተፅዕነ ቀይሕ ፈረስ	Täwäldä yom mästäšə'ənä qäyyəḥ färäs
ምሕርካ ሶርያ ይትካፈል ሕፃን ንዑስ	məḥərka sorya yətkaffäl ḥəšan nə'us
ወልደ ሰብኦ ይመስል ሄኖክ ይብል	wäldä säb'ə yəmässəl Henok yəbl
በእንተ ⁸² ከርስቶስ ቃል	bä'ənttä kərstos qal
ለዘተወልደ በዘዮም በዓል	läzätäwäldä bāzäyom bäb'äl
ተጋፈር አይሁዳዊ በንባብ ነቢይ ባሕል	təḥäfär 'äyhudawi bānbabä näbiyy baḥəl
ወእኮ በወንጌል ዘለን ⁸³ ብዕል፡	wä'äkkə bāwängel zälänä bə'əl

Source: ነግሥ/ እግዚአብሔር ነግሠ (Nägəś /'Əgzi'abḥer Nəgəsä) Call No. 7061, f.31, date:15th cent.

Hail to His birth by taking the flesh and soul;

The youth boy, who sat on red horse, is now born;

And the little boy divided the Spoil of Syrians.

About Christ, the incarnated-word,

That was born on this feast day, Enoch said:

“He looks like the Son of Man”.

⁸²(N3592,f30 & A3128); እንቢይ (EN7061, f 31; and the first three lines are omitted

⁸³ በዘለን (EN7061)

You, Jewish be confounded by the word of this prophet (Enoch),

But not by the glorious Gospel which is our treasure.

This poem discusses God the Son, one of the three persons (Trinity), His incarnation, and birth. In the fourth and fifth lines of this poem, the writer directly quoted and reported a word, “Sun of Man, used by the prophet Enoch. The incarnation of God the Son was revealed to Enoch during his holy vision; and he used the name “Sun of Man” to refer what he saw in his vision (En.46:2). When the time of Enoch’s vision (prophecy) was fulfilled and God the son became man and born, He (Jesus Christ) used the name “Sun of Man” around seventy times in the synoptic Gospels while He was referring about Himself.

18. ወመጽአ ኃቤየ ርእሰ መዋዕል	wämäṣə’ä hābeyä rə’əsä mäwa’əl
ሄኖክ ይብል	Henok yəbl
ምስለ ሚካኤል ወገብርኤል	Məslä Micheal wäGabriel
ወምስለ ሩፋኤል ወፋኑኤል	Wäməslä Rufa’el wäFanu’el
ምስለ ኩሎሙ አላላፈ አላላፋት ⁸⁴	Məslä k ^{wə} llomu’ä’əlafä’ä’əlafat
አለ አልበሙ ጎሳቀላ ሠራዊት ⁸⁵ ::	’əllä ’älbomu h ^{wə} lq ^{wə} Šärawit

Source: ibid,f6

⁸⁴ (A3128,f4,& EN7061,f6) ምስለ አዕላፍ አዕላፋት (N3592,f6)

⁸⁵ (N3592 & EN7061); መላእክት (A3128)

Enoch said that:

The Head of days came to me

With Michael and Gabriel,

Raphael and Phanuel;

And with thousands of thousands

Infinite number of hosts.

Looking at the number of angels included in the poem, one may think that the above poem consists of multilevel subject matters. But, in my understanding, there is only one subject matter named as ርእሰ መዋዕል / Head of days, in the first line of the poem. The poem entirely discusses how this subject matter was revealed to Enoch accompanied by various angels. In the source book, Enoch narrates saying, "...I saw one who had a head of days, and his head (was) white like wool..." (En 46:1). In another vision wherein he saw numerous secrets, Enoch recorded the following line which is exactly the same with verse 18; it reads as: "...መመጽኦ ውኣቱ ርእሰ መዋዕል ምስለ ሚካኤል ወገብርኤል ሩፋኤል ወፋኑኤል ወአላፍ ወትአልፊተ አላፍ እለ አልበሙ ጎልቁ..... And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, and thousands and tens of thousands of angels without number..." (En71:13).

19. ይቤ ነቢይ ማዕምር ሐደፈቶ ዕፀ ከብር

Yəbe näbiyy ma‘əmr həddäfätto ‘əṣä kəbr

ጥበብ አድጋኖ ለኖኅ እምባሕር

ጥበብኒ ክርስቶስ በኩር

ṭəbāb 'ādḥāno läNoah 'əmbbahr

ማርያም ይላቲ ምክባተ⁸⁶

ክርስቲያን ṭəbābni Kərstos bāk^{wo}r

መስቀር

Maryam yə'əti məkbatä krəstīyan mäsqär

ባቲ ድኅኑ አመ ተአይኅ ምድር

Batti dəḥnu 'ämä tä'äyyəḥ mədr.

Source: *ibid*, f.125

A wise prophet said:

A wood (vessel) of glory saved Noah;

Wisdom saved Noah from the flood;

And the wisdom is Christ- the firstborn;

Mary is the vessel, Christians' habitation

Wherein they were saved

While the earth was destroyed.

In this short, but striking, poem two subjects are treated jointly. In the first two opening lines the poet puts those two subjects symbolizing by glorious wood and wisdom. In his poetical thought, he precisely interpreted these symbols as Mary and Christ respectively that saved Noah while the earth was destroyed by the flood of water. Regarding wisdom that stands for Christ, Enoch taught to his son Methuselah saying: "I have given wisdom to you and to your children, and to those who will be your children, which may give (it)

⁸⁶ (N3592 & A3128, f69); ምክማክ (EN7061, f 125)

to their children for all the generations forever this wisdom which is beyond their thoughts. And those who understand it will not sleep, but will incline their ears that they may learn this wisdom, and it will be better for those who eat (from it) than good food” (En.82:2-3). It has been also written that mystery (wisdom) was revealed to Noah (by the angel) in order to build a large vessel and dwelt on it with his family during the destruction of the earth by the flood of water (En.89:1). Most of the time Noah’s vessel is used to be the symbol of St Mary in the teachings of Orthodoxy and commentary manuscripts (See Gen. 8: 19 (Gə’əz commentary). It is also common to symbolize Jesus Christ by wisdom⁸⁷.

20. ሰላም ለዝክር ስምክ ስመ መኃላ ዘኢይኔሱ Sālam läzəkərä sēməkä sēmä mähala
 ዘኣንበረ ቅድመ እግዚአብሔር በኣትሮንሱ zä’yyəḥessu
 ኢየሱስ ክርስቶስ ለዳዊት ባሕርየ ክርሱ Zä’ānbärä qədmä ’əgzi’abḥer bā’ätəronusu
 ኣክሊለ ስምክ እንዘ ይትቆጸል በርኣሱ ’iyyäsus kərəstos lädawit baḥərəyā kərsu
 ኣህጉረ ጸር ወረሰ ኢያሱ:: ’Äkəlilä sēməkä ’ənzä yəṭqəṣṣäl bärə’əsu
 ’Ähəgurä šärə wäräsä ’iyyasu (Joshua)

Source: መልክእ ጉባኤ: (mällkə’ä Gubae), Call No.8937, f.15, date:17th Cent.

Hail to the fame of your name

That is the name of Oath, which never lie.

And at the beginning, God has set it in His throne;

⁸⁷ ኣይቲ ብሔራ ለጥበብ ወኣይቲ ማህደራ ኣይቲ ደወላ ወበኣይቲ ተረከበ ኣሠረ ፍኖታ... ጥበብሰ መድኃኒነ ውሉቱ... (Where is the country of the wisdom? Where is her dwelling place and her province? Where her step is found...? The wisdom, however, is our Lord...). (መጽሐፈ ቅዱሴ- ቅዳሴ ዘኤጲ.4.ገዮስ ገጽ 392-395).

Jesus Christ, you (are) the son from the nature of David;

Having your name as a crown on his head,

Joshua possessed the rivals' lands.

The present poem is categorized in the Mälkä type of Gə'əz poems and its subject matter is doxology of Jesus Christ. The word "Oath" is the content word, which directly quoted from Ethiopic Enoch (En. 69:13). God showed His secret name to the holy ones as He showed to Enoch. He also created the world in this word. Therefore, the poet used this name intentionally to declare his faith that Jesus Christ is the perfect God who possessed this name as His divine name. In the last two lines of the poem, the writer also boldly reflected the power of this name. He notified that by which Joshua conquered his rivals and possessed their lands; this is because if God showed His name "Oath" to the holy ones, according to Enoch, Joshua is also one of the holy prophets who served God and His people by the power of His name, Oath. In general, the subject matter of this poem, as well as the aforementioned 19 poems, allied with the glory of God, His name and the holiness of His dwelling.

4.3. Enochic Poems about Saint Mary

21. ሥንኪ የኃቱ እምነ ብርሃናት ከልኤቱ Šənəki yähättu 'əmännä bərhanat
 ለኮንኖ መዓልት ወሌሊት አለ ትኩላን አመኑንቱ kəl'ettu
 ማርያም ጽዮን ለእግዚአብሔር ታቦተ ሥርዓቱ Läkonnəno mä'alt wälelit 'əllä
 አመ ኅድረትኪ ለአቢዳራ በቤቱ təkulan'əmmunttu
 Maryam şəyon lä'əgzi'abher Tabotä

በእንቲእኪ ተባረከ ርሱቱ፡፡

śər‘atu

‘ämä hədrätəki lä’Ābidara (Obed)

bäbetu

bä‘əntti’äki täbaräkä rəstu

Source: ነግሠ (Nägəs) Call No. 3592, f. 10, date: 18th cent.

Your beauty is lighter than

The two Lights- the sun and the moon

Which are made to rule the day and the night;

Mary Zion, you are the ark of covenant of the Lord.

When you rested in the house of Obed,

His household was blessed.

22. ሰላም ለማርያም ቤተ ሄኖክ ነቢይ Sālam läMaryam betä Henok näbiyy

በምድር ሐዋዝ ሥነ ሕንጻሃ ዐባይ⁸⁸ Bämədr hāwaz šənä ḥənṣəha ‘ābbay

ወሥነ ሠራራሃ ያበርህ እምሥነ Wäsənä šurarcha yabärrəh əmsənä šähäy

ፀሐይ⁸⁹

Fäläsät yə’əze käbkabä sāmay

⁸⁸ ዐባይ (N3592); ውክይ (EN7061,f40, & A3128)

⁸⁹ This line is omitted in A3128

ፈለሰት ይእዜ⁹⁰ ከብካብ ሰማይ

tämaḥšännä batti 'əmk⁹⁰llu 'əkkuy

ተማኅፀነ ባቲ እምኲሉ እኩይ።

Source: *ibid*,

Hail to Mary, house of Enoch the prophet

That was set up in the land of pleasant;

Its beauty and work is great;

And its appearance of building is lighter than sunlight.

In this day, she is transferred into heavenly bride-chamber;

We put our trust in her

To be protected from every danger.

The central idea in the above two poems is related with St Mary, the mother of Jesus Christ. Comparing her beauty with the sun and the moon which are set to rule the day and the night (En. 75:3), the poet declared in the first poem that she is lighter than the two lights. Yet again, in the last three lines of this poem, the writer symbolizes her by Zion which is the ark of covenant of the Lord by which the household of Obed was blessed while she rested at his home.

In the second poem here, St Mary is signified by the house of Enoch the prophet that was set up in the land of pleasant with a beautiful and great work. In order to compose this

⁹⁰ ይእዜ (N3592) የጊ(EN7061 & A3128)

Its roof was lightning and its color was snow;

Virgin, house of thunder, as you prophesied,

All generations shall call you blessed;

And I, your servant, am one of them

As described in 1 Enoch, chapter fourteen verse nine up to nineteen (14:9-19), the prophet saw two houses of fire. The second house was larger than the former; and in everything it so excelled in and splendor and size that cannot be possible to describe its glory and its size. The floor of this house was fire, and its roof also (was) a burning fire.

24. በኩናተ ላላት ዘይነድድ ዘየዐቅበኪ ሱራፊ bāk^winatä'əsət zäyənäddəd zäyā'a
ወአዪነወ መዓዛኪ ሄኖክ ጸሐፊ qqəbäkki surafi
ጽጌ ዕፀ ገነት ማርያም ዘኢትትነገፊ wä 'aḏenāwä mä'azaki Henok šähafi
እሴብሉ ተአምረኪ በእደ መልአክ ጎይል ሲያፊ Şəge 'əḏä gänät Marəyam zä 'ittənäggäfi
አርእስተ ፀርየ ከመ ጽጌ ፍጡነ ንግፊ:: Esebbeḥ tā'aməräki bā'ədä mälə'akä
ḥayəl säyyafi
Arə'stä ḏärəyā kāmā şəge fəṭunä nəgəfi

Source: ibid,f.8

With a furious spear, Seraph guards you;

And Enoch, the scribe, odors your aroma;

Mary, you are the flower of paradise's tree that never strips.

I praise your miracle. By the hand of an angle of power and demolisher,

You (Mary), cut instantly the heads of my enemies like flower.

The above poem is composed based on (En 24:4). About the fragrant tree that Enoch saw in paradise he said that, "... and there was among them a tree such as I have never smelt, and none of them nor any others were like it: it smells more fragrant than any fragrance, and its leaves and its flowers and its wood never wither; its fruit (is) good, and its fruit (is) like the bunches of dates on a palm...". This vision symbolizes the nature of St. Mary.

25. ሰላም ለማርያም ለአዳም ወለቱ Sälam läMaryam läAddam wälätu
 ኤደማዊት ገነቱ 'Edomawit gännätu
 ነቢያት እምቅድም ባቲ ተከብቱ Näbiyat 'əmqədm batti tākäbtu
 ሄኖክ ወኤልያስ ዕፀ ዘይት ከልኤቱ Henok wäElyas 'əššä zäyt kəl' ettu
 እስከ የም ኢሞቱ ሕያዋን እመኑጉ፡፡ 'əskä yom 'imotu ḥəyawan 'əmmunttu

ነግሥ/ እግዚአብሔር ነግሠ (Nägəs / 'Əgzi'abḥer Nägəsä) Call No. 7061, f.127

Hail to Mary, the daughter of Adam

And his garden in Eden

Wherein prophets inhabited,

Enoch and Elijah, the two trees of olive,

Died not; they are yet alive.

In this poem, St. Mary is considered as the daughter of Adam as well as his garden in Eden. She is also referred as the garden wherein the prophets, such as Enoch and Elijah, inhabited. Symbolizing St. Mary by the garden is a common trend in other writings. For instance, in the readings of a hymen of praise for the fourth day of the week (ውዳሴ ማርያም ዘረቡዕ) “ተፈሥሐ አ ገነት ነባቢት ማኅደሩ ለክርስቶስ ዘኮነ ዳግማይ አዳም በእጉተ አዳም ቀዳሚ ብእሲ/ Rejoice you, O Garden endowed with reason, you abode of Christ, who became the second Adam, because of the first Adam, the man”. In the next poems (26th, 27th and 28th) the writer signifies St. Mary by the same symbol- paradise.

26. ገነትኪ ነፍሐ ነፋሰ መዓዛ ዘደቡብ	Gännätki näfhä näfasä mä‘aza
አፈወ ስብሐትኪ ያውኅዝ እምአፈ ጽጉያን ሕዝብ	zädäbuub
ንዒ ንዒ ድንግለ እስራኤል ጠባብ	‘Äfäwä səbhätki yawhəz ‘əm’äfä
ለተአምርኪ ኀበ ይትገበር ከብካብ	şəguyan həzb
እንዘ ሥዕለኪ ይጸልል ኪሩብ፡፡	Nə‘i nə‘i dəngələ ‘əsra’el təbbab
	Lätä’ämmərki hābä yətgäbbär
	käbkab
	‘Ənzä šə‘äläki yə şelləl kirub

Source: Maḥəletä şäge in መልክአ ጉባኤ /Mälkkə’ä Gubae (call No. 8937, f.3

(St. Mary), your paradise blew the southern aromatic wind

To bring your glories flood

From the mouth of flowered people.

The wise daughter of Israel,

Please come, wherein delight is there for your miracle;

(While) Cherub is covering your symbol.

Here, the poet describes St. Mary symbolizing by paradise that blows aromatic wind. He took the concept from Ethiopic Enoch (En 76:7). According to Enoch, there are twelve gates; and there are twelve types of wind that blow over the earth coming out from each gate. The reading continues like this:

"Three of them (are) open in the front of heaven, and three in the west, and three on the right of heaven, and three on the left. And the three first (are) those which (are) towards the east, and three (are) towards the north, and the three after these on the left (are) towards the south, and three (are) in the west. Through four of them come winds of blessing and peace, and from those eight come winds of punishment; when they are sent, they bring devastation to the whole earth, and to the water which (is) on it, and to all those who dwell upon it, and to everything which is in the water and on the dry ground. And the first wind from those gates, called the east (wind), comes out through the first gate which (is) towards the east, (the one) which inclines to the south; from it come devastation, drought, and heat, and destruction. And through the second gate in the middle comes what is right, and from it come rain, and fruitfulness, and prosperity, and dew; and through the third gate, which (is) towards the north, come cold and drought. And after these the winds towards the south come out through three gates. First, through the first of the gates, (the one) which inclines towards the east, comes a

hot wind. And through the middle gate, which (is) next to it, come pleasant fragrances, and dew, and rain, and prosperity, and life. And through the third gate, which (is) towards the west, come dew and rain, and locusts, and devastation. And after these the winds towards the north From the seventh gate, which (is) towards the east, come dew and rain, locusts and devastation. And through the middle gate exactly come rain, and dew, and life, and prosperity. And through the third gate which (is) towards the west ...come mist, and hoar-frost, and snow, and rain, and dew, and locusts. And after these ... the winds towards the west. Through the first gate, which inclines towards the north, come dew and rain, and hoar-frost, and cold, and snow, and frost. And from the middle gate come dew and rain, prosperity and blessing. And through the last gate, which (is) towards the south, come drought and devastation, burning and destruction. And (thus) the twelve gates of the four quarters of heaven are complete”

Therefore, using his knowledge of Ethiopic Enoch, the poet praises St. Mary signifying by paradise's gate through which winds of blessing, peace, pleasant fragrances, dew, rain, prosperity, and life are blowing. In the second line the poem interpreted the importance of the wind that comes out from the paradise (St. Mary) and it is to bring her glories flood from the mouth of the flowered people. How awesome this poem is referring St Mary as a source of winds of blessing, peace, life etc!

27. ሰመዩኪ ነቢያት አለ ርአዩ ኅቡአተ	Sämäyuki nābiyat 'əllä rə'əyu
ገነተ ጽጌ ኅትምተ ⁹¹ ውኅተ ምሥራቅ ዕፁተ	həbu'ätä
እግዚአብሔር ወሀበ እንዘ ይብል ለቤተ ዳዊት	Gännätä şəge hətəmtä wähoḥətä
ትእምርተ	məsəraq 'əşutä
ከመ ትፀንሲ ድንግል ወትወልዲ ሕይወተ	'əgzi'abḥer wāhābä 'Ənzä yəbl
ኢሳይያስኒ ነገረ ከሠተ፡፡	läbetä Dawit tə'ƏmmƏrtä
	Kämä təşännəsi Dəngəl wätəwələdi
	həyəwätä
	Essayəyyasni nägärä kəsutä

Source:ibid,f.6

The prophets who saw secrets

Named you the flower of enclosed garden

And the shut gate of eastern.

God made (you) symbol for the house of David.

Virgin, as you shall conceive and bring forth the Life,

Isaiah openly notified.

28. በገነተ ፍቅርኪ ማርያም አሰካለ ትእምርት ተረከበ	Bägännätä fəqrəki	Marəyam
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⁹¹ ዕፁተ

ወፍሬ ስብሐትኪ ፍድፋድ እስከ በጎቤሁ ተመክቦ	'äskalä tə'ÖmmÖrt täräkbä
ዘዘዘአሁ ጣዕሙ ጸገየ ንባብ	Wäfare səbhätəki fədfud 'əskä
ወዘዘዘአሁ ጸናሁ ዘይሰልብ አልባብ	bähäbehu tämäkə'əbä
ልሳነ ዕፍረት ጊዮርጊስ መዓዛ ወሀብ፡፡	Zäzzäzi'ähu ta'əmu šägəyo nəbabä
	Wäzäzzäzi'ähu šenahu zäyəsälləb
	'älbabä
	Ləssanä 'əfərät Giorəgis mä'aza
	wähäbä

Source: *ibid*,f.31

Mary, the garden of your love gave the banner of fruit

Until the multitude fruit of your praise is increased on it.

It flourished reading that consists of every taste;

And every odorous that rejoices hearts;

Giorgis, the tongue of ointment, yielded fragrant).

Although the poet did not mentioned directly the names of the prophets in his 27th poem above, it is possible to understand who they are from the content of the poem. Enoch is one of the prophets who saw the secrets and visited Garden and flowers there; and the second prophet is Ezekiel who saw the closed gate of the outward sanctuary toward the east (Ezek 44:1-2). Quoting the visions of these two prophets indirectly, the poet praises

St. Mary symbolizing by the flower of Garden and the closed gate. Her virginity is signified by both the flower of Garden that never withers (En.24:4) and by the gate that shall not be opened for ever due to the fact that her virginity was not changed before, during and after giving birth her son-Jesus Christ.

St. Mary is also the subject matter of the 28th poem above. The writer developed this poem based on Ethiopic Enoch. According to the vision of Enoch the prophet, there was a tree (in Garden) that smells more fragrant than any other... and its fruit is like the bunches of dates on palm (En.24:4). Synthesizing this idea in a special order, the author composed his poem. It seems that the poet signifies Giorgis⁹², the tongue of ointment, (may be the poet himself) as a beloved Garden of St. Mary wherein (from his mind or mouth) the banner of fruit or a multitude fruit of praise is set for her.

29. ሰላም ለእስትንፋስኪ ዘመዓዛሁ ሕይወት Sälam lä'əstənfasəki zämä'azahu həyəwät
- ከመ መዐዛ ዕፅ ኅሩይ ዘውስተ ገነት Kämä mä'aza 'əṣə həruy zäwəstä gännät
- ማርያም ድንግል ቤተ ቅድሳት Marəyam dənggəl betä qəddəsət
- ጽንሀኒ ውስተ ሠናይ ወሰውርኒ እሞት Šənhənni wəstä šānnay wäsəwərənni
- በአከናፍኪ ርግብየ ኅሪት፡፡ 'əmmot
- Bä'āknaḞəki rəgbəy hərit

Source: መልክእ ጉባኤ /Mälkkə'ä Gubae (Call No. 8937, f.29)

⁹² This name may refer St. Giorgis Zä Gäsča, who is a well known composer in the 14th c. and referred as the tongue of ointment in the poem. Since the St. has many compositions concerning St. Mary, this poem can be also taken as evidence that Maḥəletä ṣəge (the source of this poem) also might be the work of Giorgis Zä Gäsča. Traditionally Maḥəletä ṣəge is ascribed to Abba ṣəge Dingle.

Hail to your breathing, its smell is life

Like the fragrant of the elected tree in paradise.

Mary, the virgin, you (are) a holy house;

My blessed dove, keep me in goodness;

And hide me from demise by your wings).

The composer quoted ideas indirectly from Ethiopic Enoch and composed the above poem. As stated earlier in the case of poem 28 the tree of the Garden smells more fragrant than others. The poet, therefore, symbolizes St. Mary by the tree of the Garden and her breathing by the fragrant of the tree, which gives life. In addition, he also used a holy house to denote St. Mary and supplicates her to keep him in goodness and hide him from death by her wings (prayer and supplication).

30. ሰላም ለልብኪ እምነ በቀል ርኅቅ Sālam läləbbəki 'əmnä bāqäl rəḥuq
እምጣነ አረብ ወሠርቅ 'äməṭanä 'äräb wäsärqə
ማርያም ድንግል ገነት ጎሩያን ደቂቅ Marəyam dənggəl gännäta ḥəruyan dəqiq
ክድንኒ ልብሰ ከብካብ ለቅኑይኪ እሩቅ Kədnənni ləbsä kəbkab läqənnuyəki 'əruq
ከመ ጳደሬ ጽጌሁ ዘወርቅ፡፡ Kämä podäre şəgehu zäwärqə

Source:ibid,f. 31

Hail to your heart, eschewed of vengeance

As north is far from east;

Mary, the Virgin, (you are) the paradise of the righteous children.

Clothed me, your naked servant, a weeding garment

That resembles a scarlet with golden ornament.

Here Mary the Virgin is referred as Garden of the Chosen Children; the phrase “Chosen children” is quoted from Ethiopic Enoch (En.39:1). In the sense of the poem the chosen children are those who are baptized and born of water and the Spirit (Jn.3:5) hence given the power to become the sons of God (Jn. 1:12). Therefore, it is to mean that she is the mother of Christians-chosen children.

4.4. Enochic Poems about the Angels

In his revelation, Enoch saw angels of God and he was guided and helped by the angels. He mentioned the names of the angels and their particular authority (En.20:1-7). Quoting directly and indirectly from Ethiopic Enoch, EOTC scholars composed poems in which they praised the angels. The following poems are some examples of Enochic poems with a subject matter of angels.

4.4.1. St. Michael as Subject Matter

31. ከበቡ ይመስል ከብበ ፀሐይ ፅዱል

Kəbäbu yəməssəl kəbäbä šäḥäy šədul

ወልደ ያሬድ ይብል⁹³

Wäldä Yred yəbl

ህየ ይሰግድ ወይተነብል⁹⁴ ለሣህል

Həyyä yəsäggəd Wäytänäbbəl läśahəl

⁹³ ወልደ ያሬድ ይብል ርኢኩ መንበሮ ለአማኑኤል (N625)

⁹⁴ ወያስተበቁሳ (N625)

ኢሐዱ እምሊቃናት ቅዱስ ሚካኤል⁹⁵:: 'äḥädu 'əmlīqanat qəddus Michael

Source: Nägəś Call No 3592 f.6

Enoch the son of Jared said:

His surrounds (is) like the disk of brightened sun

He worships and prays absolution,

Saint Michael (is) one of the archangels).

While describing the high throne (of God), Enoch said, “its surrounds (was) like the shining sun” (En.14:18). Referring Enoch, the son of Jared, as a source, the poet says that Saint Michael’s surrounds (his glory) looks like the disk of brightened sun. Here, the poet compares the glory of the angel with the disk of the sun, which is full of light and heat. The writer also praises St. Michael as he is one of the angels who supplicate and pray on behalf of the sons of men (En.39:5). St. Yared also states the angel’s worship and prayer of absolution in his Hymnological book (Dəggua).⁹⁶

32. ሰላም ለሚካኤል ሊቀ መላእክት ዓቢይ⁹⁷ Sälam läMichael liqä mäla'əkt'abiyy
ለዘይጾውዖ ምስካይ Lāzä yəṣewə'o məskay
እምባዕል ከቡር እስከ ነዳይ 'əmbba'əl kəbur 'əskä näday

⁹⁵ በቀለመ አሳት ስኡል ቅዱስ ሚካኤል (added in N625 , f7; but not in N3592 & EN7061)

⁹⁶ ሚካኤል አመላእክት መኑ ከማከ ልዑል...ይሰግድ በብረኪሁ እስከ ይመጽእ ስፊት ለኅጥዓን...(ድጓ ዘሀዳር ሚካኤል ፲፮ 85)

⁹⁷ መልእክ ረድኤት ዐቢይ (A3128) ሊቀ መላእክት (N3592 , f12 & EN7061)

ለሰብእ ተአዛዚ ወዲበ ሠናይቱ ጎሩይ⁹⁸

läsäb‘ə tā‘āzzazi wādibä šānnaytu ḥəruy

እስመ ከመዝ ጸሐፊ ሄኖክ ነቢይ።

‘əsmä šähäfä Henok näbiyy

Source: እግዚአብሔር ነግሠ (‘Əgzi’abḥər Nägəśä) Call No. 7061, f.24

Hail to the great, Archangel Michael

He is a refuge for whom that calls upon him;

He is in charge of for both very rich and poor man;

And he is chosen in his best part of mankind

Because Enoch the prophet wrote like this.

In the above poem, the poet describes the Archangel Michael as great (glorified); and citing what has been written by Enoch the prophet (En 20:5), the poet verifies that this Archangel is chosen in his best part of mankind so as to be a refuge for both rich and poor man. Therefore, according to the poem, St. Michael can help anyone, be it poor or rich, if he (the man) calls firmly the name of St. Michael.

33. ሰላም ለሚካኤል መልአክ ምክር ወትላዛዝ

Sälam läMichael mäl‘ākä məkr wāt‘əzaz

ለድኩማን ምርጉዝ

Lädəkuman mərguz

ዘአለበዎ ለሄኖክ በዕፀ መዓዛ ሐዋዝ⁹⁹

zä‘äläbbäwo läHenok bā‘əṣä mä‘aza

እመ አሕለቆሙ ቴዎድሮስ ለሰብእ አረሚ

⁹⁸ ለእግዚአብሔር እመሕያው እዙዝ በዲበ ጎሩቱ ሠናይ (A3128 & EN7061)

⁹⁹ አርአዮ ለሄኖክ ለዕፀ መዓዛ ሐዋዝ (N3592 & A3128)

ወቁዝ

ḥāwaz

በሰይፈ. መዊዕ (ዘ)መጠዎ ሚካኤል አዚዝ፡፡

'āmā'āḥlāqomu Tewādəros lāsāb'ä

'ārāmi wāquz

Bäsäfä māwi'ə zämättäwo Michael

'āzziz

Source: *ibid*, f.38

Hail to Michael, angel of counsel and order;

The staff of the weak,

He taught Enoch to understand about the beautiful fragrant tree.

Tewodros consumed the Barbarian people of Quz

By a conquering sword, that Michael the overseer gave to him.

Here St. Michael is referred as the angel of counsel and order as well as staff of a week for he counsels, orders and helps men as mentioned in the poem. For instance, in Ethiopic Enoch it is recorded that St. Michael is the one who taught Enoch to understand clearly secrets of the beautiful fragrant tree which he saw (En 25:1-5). In the last two lines, the poet took another historical evidence¹⁰⁰ to substantiate that St. Michael is the staff of the week.

¹⁰⁰ see: Sinksar

34. ሰላም ለሚካኤል ቀዳሴ ሕያው በጽርሑ	Sälam läMichael qäddase həyaw bäsərhə
መሐሪ ዘበርኅራኤሁ ¹⁰¹	wämähäri bärəhrahehu
ሐዋርያት ዜነዉ ¹⁰² ዕበየ ዚአሁ	həwaryat zenāwu ‘əbäyā zi’āhu
ለሄኖክ ዘአለበዎ ለዕፀ መዓዛ ፍሬሁ	läHenok zä’äläbbäwo lä‘əṣṣä mä‘aza fərehu
ኢይፀመሂ ለዓለም ይቤ ጽኔሁ::	’Iyyəṣämähhi lä‘alām yəbe ṣəgehu.

Source: *ibid*, f. 147

Hail to Michael, who is a singer in God’s house,

And a merciful in his kindness;

The Apostles announced his glory.

He taught Enoch about the fruit of the fragrant tree,

Saying: its flower never withers.

The poem above explains more specifically and particularly about St. Michael and what he told to Enoch concerning the fragrant tree. In the opening line of the poem, the writer declares that salutation should be given to St. Michael who is a singer in the house of the Living (God). The writer adapted the concept from Ethiopic Enoch which illustrates about those angels who do not sleep and bless Him (God) standing before His glory and praise and exalt, saying, “Holy, holy, holy, Lord of Spirits; he fills the earth with spirits”

¹⁰¹ መሐሪ በርኅራኤሁ (A3128), መመሐሪ በርኅራኤሁ (N3592)

¹⁰² ዓይደዑ (A3128), ዜነዉ (N3592)

(En 39:12). In addition, quoting indirectly from (En 40:9), and rephrasing in his own language, the writer exalts St. Michael as “merciful in his kindness”.

In the last two lines of the above poem, the message is cited indirectly from Ethiopic Enoch. (En 24:4-6 and En 25:4). Enoch describes the tree that he saw during his vision like this “...And there was among them a tree such as I have never smelt, and none of them or any others was not like it. It smells more fragrant than any fragrance and its leaves and its flowers and its wood never wither; its fruit (is) good; and its fruit (is) like the bunches of dates on a palm...” (En24:4). While Enoch was inquiring and urging to comprehend the message of his vision, St. Michael helped him to understand clearly the intended meaning of the revealed message (En 25:4). The poet tries to inculcate all this idea in the readers’ mind, using the last two lines of the above stanza.

- | | |
|--------------------------------------|---|
| 35. ሰላም ለሊቀ አላፍ መብረቀ ላላት ዑፁፍ | Sālam lāliqä ’ä ’əlaf mäbräqä ’əsat ’uṣuf |
| ወለዘ ጸውዖ ሐዳፍ | Wäläzä ṣäwə’o ḥäddaf |
| በነቢያት ወሐርያት ¹⁰³ ከብሩ ጽሑፍ | Bänäbiyat wāḥwaryat kəbru ṣəḥuf |
| በከመ ይቤ ሄኖክ ርኅቀ መግት መልአክ | Bäkämä yəbe Henok rəḥuqä mä’at mäl’äk |
| እመቅዳን ድሩክ ¹⁰⁴ ፤ ይኩነነ ምስግክ | ’əmmäqə’anä dəruk yəkunännä məsmak |

Source: *ibid*, f.129

Hail to the arch of thousands (of angels).

¹⁰³ ወሐርድአት (A3128, f69 & EN7061); ወሐርያት (N3592)

¹⁰⁴ እመቅዳን ሳለም ድሩክ (N3592, & A3128)

He is clothed of thunder of flames;

And he shall save whom that calls him.

His glory is written by Prophets and apostles.

As Enoch has said: he is an angel, slow to anger;

Let he be our protection from a fierce danger.

In the beginning lines of the above stanza, the writer portrays St. Michael as arch of thousands of angels who is clothed of thunder of fire. This reading is nearly similar with Ethiopic Enoch that read as “I saw...the holy angels treading upon flames of fire, and their garments (were) white, and their clothing, and the light of their face (was) like snow” (En 71:1). Here in his poem, the writer substituted the expression “flames of fire” by a phrase “thunder of fire” which has almost equal meaning with the original. The concept of the third lines of both 34rd and 35th poems is analogous; one can perceive that the glory of St Michael is announced or written by both the prophets and the apostles. In order to substantiate this fact, the poet cited from Enoch, one of the prophets; therefore, the reading in Ethiopic Enoch “...this first one is he holy Michael, the merciful and long-suffering” is rearticulated by the poet in the 4th line of the poem above.

36. ሰላም ለሊቀ መላእክት

Sälam läliqä mäla'əkt

ምስመክክ አባግዕ ወአባግዕት

məsmakä 'äbagə'ə wä 'äba gə'ət

ወዓቃቤ ኩሉ ነፍሳት

wä'aqqabe k^{wə}llu näfsat

ይኔይላ ቦቱ አብያተ ክርስቲያናት

ወሚካኤል ኢሐዱ ርኅቶ መዓት

yəḥeyyāla botuu 'äbyatä kərstiyanat

በከመ ደቤ ሄኖክ በዔደም ከቡት፡፡

wäMichael 'äḥädu rəḥuqä mä'at

Bäkämä yəbe Henok bä'edom kəbut.

Source: *ibid*, f.89

Hail to the archangels,

(Who is) a fold for the sheep and the ewe lamps,

And shepherd of every souls;

By him, the churches shall be strong;

And Michael (is) a long-suffering

As stated by Enoch who was translated into Edom.

Here again, after praising the archangels St. Michael symbolizing by a shepherd and a fold wherein the sheep and ewe lamps (the Christians) can be kept (saved from danger), the poet verifies that the church shall be strong by him (St. Michael). And at last, referring what is stated by Enoch and citing it from Ethiopic Enoch (En40:9), the writer declares that St. Michael, one of the archangels, is a merciful and long suffering.

37. ሰላም ለሚካኤል መሐሪ ውእቱ

Sälam läMichael mähäri wə'ətu

ወተአዛዚ ለሰብእ በዲበ ሠናይቱ

wätä'əzzazi läsāb'ə bädibä šännayətu

ለቀርነ ዝንቱ መልአክ በድምፀ ንፍሐቱ

läqärnä zənttu mäl'äk bädmaṣā nəfəḥātu

በከመ ኮነ ቀዳሚ ውስተ ሰማያት ዕርገቱ bākämä konä qādami wəstā sāmayat

ለእግዚአብሔር ይከውን ዳግመ ምጽአቱ።። ‘ərgātu

lā‘əgzi’abher yəkäwwən dagərmä məş’ātu

መድበል / Mädbäl, Call No. 8204, f.118, date; 17th cent.

Hail to Michael the generous,

And he obeys man in his kindness;

As His first ascension to heaven was accompanied

By this angel’s trumpet’s sound,

God’s second coming will be likewise.

38. እምነ ኡዳም ሳብዕ ሄኖክ ጸሐፈ. ‘Əmnä Addam sab‘ə Henok šähäfä

ከመ ርኅቀ መዓት ዘልፈ. Kämä rəḥuqä mä‘at zälfä

በቅድመ ሕያው ከዊኖ ስዕለቱ ውኩፈ. Bəqədmä ḥəyaw kəwino sə‘əlātu wəkufä

ለነዳይ በስሙ ሶበ ይሁብ አጽፈ. Länäday bäsəmu sobä yəhub ‘äşfä

ያኢድዎ ሚካኤል ዘእሳት አጽዳፈ።። ya’əddəwo Michael zä- ‘əsət ‘ä şədafä

Source: እግዚአብሔር ነግሠ (‘Əgzi’abher Nägəśä) Call No. 7061, f.111

Enoch the seventh from Adam wrote

That he (Michael) is ever long- suffering.

For his supplication is beloved of the Living,

If Christian (s) clothed the poor in Michael's name,

He helps him to pass over the valley of flames.

The subject matter in poem 37 and 38 above is the same as the preceding one; in both cases the generosity, mercifulness and the ever forgivingness of St. Michael is reflected. Reordering and substituting some words, the poet directly quoted the second line of the 37th poem from the source that says “ሚካኤል ኣሐዱ እመላእክት ቅዱሳን እስመ በዲበ ሠናይቱ ለሰብእ ተአዛዚ ዲበ ሕዝብ” (Michael, one of the holy angels, namely the one put in charge of the best part of mankind, in charge of the nation). In the remaining three lines of the 37th poem, the writer describes that Christ's ascension to heaven was accompanied by the trump sound of Michael's trumpet (Ps47:5); likewise, the second coming of our Lord Jesus from heaven also will be with the archangel's trump voice (Thess. 4:16).

In the opening line of the 38th poem, the composer cited the genealogy of Enoch the prophet speaking as “the seventh from Adam” (En 93:3) and quoted what has been said about St. Michael by this prophet to describe him (the angel) as merciful and long-suffering forever (En 40:9). Then the writer wraps up his poem by indicating that if there is any one among Christians who clothed the poor in the name of St. Michael, the beloved supplication of this angel can help that person to pass over the valley of fire.

39. ሰላም ለሚካኤል እምሊቃነ መላእክት ፩ (ኣሐዱ) Sälam läMichael 'əmliqanä mäla'əkt
'äḥädu
ቅድመ ሕያው እምእለ¹⁰⁵ ይሰግዱ

¹⁰⁵ እምእለ (N3592, & A3128)

በበ፫ (በበ ሠለስቱ) ቅዳሴ እንዘ ¹⁰⁶ ያንጐደጐዱ	Qədmä həyaw 'əm'əllä yəsäggədu
ያንህልዋ ለዓፀዱ አለ ይፈቅዱ	Bäbbä śälästu qddase 'ənzä
በሰይፈ ሚካኤል ይትአፀዱ ለሰይጣን ውሉዱ።	yang ^{wä} däg ^{wə} du
	Yanəhləwa lä'ašädu 'əllä yəfäqqədu
	Bäsäyfä Michael yət'äšädu läsäyṭṭan
	wəluḍu.

Source: *ibid*, f 82

Hail to Michael, one of the archangels
 That worship in front of the living (God).
 Thundering (singing) by a threefold praise,
 They tried to move his house at their thundering voice.
 By Michael's sword,
 Let Satan's children be reaped.

According to Enoch, there are angels who do not sleep, bless Him (God), and they stand before His glory and bless and praise and exalt, saying: “Holy, holy, holy, Lord of Spirits; He fills the earth with spirits.” (En 39:12). Quoting this concept from Ethiopic Enoch, the poet composed the above poem with a special word order and expression; and he said St. Michael is one of the archangels who worship in front of the Living God,

¹⁰⁶ አለ (EN7061)

praising with a thundering voice to the extent that their voice move the house of God. It is a similar expression used by Isaiah the prophet while describing his vision saying “...And the posts of the door moved at the voice of him (Seraphim) that cried, and the house was filled with smoke...” (Isa 6:4).

From another perspective, the last two lines of the above poem can also be interpreted as: the sword of Michael shall destroy those people (unbelievers) who wish and try to destroy the church in general and the church named after the name of St Michael in particular.

40. ዘበላህበ¹⁰⁷ አሳት ልሁብ¹⁰⁸ እንዘ Zäbälāhbä ’əsat ləhub ’ənzä ’ä’əgarīhomu
አእጋሪሆሙ ይከይዳ yəkäyyəda

ለመላእክት ቅዱሳን አጽፎሙ ወልብሰሙ Lämāla’əkt qəddusan ’äṣəfomu wäləbsomu
ከመ ዘበረድ ፀዓዳ kāmā zäbäräd šä’ada

ይቤ ነቢይ ሶበ ርኢኩ በገጽዩ ወደቁ Yəbe nābiyy sobä rə’əku bägäṣṣəyā

አኅዘኒ ወአንሥኦኒ ሚካኤል ዝኩ፡፡ wädäqqu

’Äḥzänni wä’änsə’änni Michael zəkku.

Source: *ibid*, f. 80

Enoch the prophet says:

When I saw the holy angels

¹⁰⁷ ዲበ (EN7061, & A3128)

¹⁰⁸ ልሁብ (N3592); ውፁይ (A3128); (omitted in EN706)

Treading on their legs upon fire's flames,

And clothing whitest garments

I fell upon my face;

Michael took and raised me.

41. ይቤ ሄኖክ በትንቢቱ

Yəbe henok bātənbītu

አፍላገ ላላት ከልኤቱ

Aafəlagä 'əsat kəl'etu

ከመ ዘያክንት ብርሃኖሙ የኃቱ¹⁰⁹

kämä zäyakənt bərhanomu yäḥatu

ወደቁ በገጽየ እምራእየ ዝንቱ

Wädäqqu bägäṣṣəyā 'əmrā'yä zəntu

ሚካኤል መጽአ አጎዘኒ ወአንሥአኒ

Mika'el mäs'a 'aḥazāni wä'ansə'anni

ኅቡአተ ምሕረት አርአየኒ ወጽድቆ ዘይሠኒ፡

ḥbu'atä məḥərät 'ar'yāni wäṣədqo zäyəsenni

Source: *ibid*, f. 3

In his prophesy, Enoch says:

The two rivers of flames,

Their light (of that fire) shone like hyacinth;

When I saw this,

I fell upon my face.

Michael came, hold and raised me;

¹⁰⁹ The line is omitted in A3128, f 3

He showed me the secrets of mercy

And his fine righteousness.

42. ሚካኤል¹¹⁰ አሐዱ እምእርእስተ
መላእክት ትጉሃን
እዴየ አታዘኒ ዘየማን
ይቤ ሄኖክ እምነቢያን¹¹¹
ወአርአየኒ ኅበሐተ ምሕረት ኩሎ
ወኅበሐቲሁ ለጽድቅ በሰማይ ዘሀሎ::

Source: Nægəs Call No 3592 ,f.4

Michael, one of the archangels- devoted

Holed of me by my right- hand:

Enoch, one of the prophets said

And he showed me all the secrets

And the secrets of righteous in paradise.

43. መዝግብቲሆመ ለብርሃናት Mäzagəbtihomu läbərhanat

¹¹⁰ወሚክኤል (A3128)

¹¹¹ “ነቢያን” is a masculine plural form of “ነቢይ” (prophet); the feminine plural form of “ነቢያት” is “ነቢያት”. See አለቃ ኪ/ወ/ክፍሌ (1948, ገጽ 115), መጽሐፈ ሰዋሰው ወግስ ወመዝገብ ቃላት

ወመዛግብቲሆሙ ለከዋክብት

Wämäzagəbtihomu läkäwakəbt

አርአየኒ ሚካኤል ይቤ ሄኖክ ምሉዓ ትንቢት

'är'äyänni Michael yəbe Henok Məlu'a

ውኢቱ ዘዲቤሆሙ ለመላእክት

tənbīt

በዲበ ሠናይቱ እዙዝ ለኩሉ¹¹² ነፍሳት፡፡

wə'ətu zädibehomu lämä- la'əkt

bädibä šännaytu 'əzzuz läk^{wə}llu näfsat.

Source: ibid

Enoch, full of prophecy, says:

Michael the archangels

Showed me the Storehouses of the lights,

And storehouses of the stars;

He is obedient for every Creation.

In order to compose the above four poems (40-43) the poet used the following paragraph from Ethiopic Enoch:

“...ርኢከዎሙ ለውሉዶሙ ለመላእክት ቅዱሳን ይከይዱ ዲበ ላህበ እሳት ወአልባሲሆሙ ጸዑ ወዐጽፎሙኒ ወብርሃነ ገጸሙ ከመ በረድ፡፡ ወርኢኩ ክልኤተ አፍላገ እሳት ወብርሃነ ዝኩ እሳት ከመ ያክንት ያበርህ፡፡ ወወደቁ በገጽዮ በቅድመ እግዚአ መናፍሰት፡፡ ወሚካኤል መልእክ ኢሐዱ እምእርሰተ መላእክት ኢጋዘኒ ኢዴየ ዘየማን ወአንጦአኒ ወአውፅአኒ ኀበ ከሉ ኀቡአተ ምሕረት ወኀቡአተ ጽድቅ፡፡ ወአርአየኒ ከሉ ኀቡአተ አጽናፈ ሰማይ ወከሉ መዛግብተ ከዋክብት ወብርሃናት...” (... I saw the sons of the holy angels treading upon flames of fire, and their garments (were) white, and their

¹¹² ለሱብእ ነፍሳት (EN7061, f 148); ለሱብእ ነፍሳት (A3128, f86); ለኩሉ (N3592)

clothing, and the light of their face (was) like snow. And I saw two rivers of fire, and the light of that fire shone like hyacinth, and I fell upon my face before the Lord of Spirits. And the angel Michael, one of the archangels, took hold of me by my right hand, and raised me, and led me out to all the secrets of mercy and the secrets of righteousness. And he showed me all the secrets of the ends of heaven and all the storehouses of all the stars and the lights... ” (En 71:1-4).

One can compare the reading cited above and the poems in the table; the entire idea of the first three poems (40, 41 & 42) is developed with a special word order and flow of idea, without changing the concept depicted in the main source. It plainly reveals the summarizing skill of the poet. Similarly, the message portrayed in the four lines of poem 43 is parallel with the last line of the cited source; both of them affirm that the archangel Michael is the one who showed Enoch the storehouses of the stars and the lights. At the last line, quoting indirectly from (En20:5), the poet confirms the obedient of Michael (his supplication) is for every man.

44.	ሰላም ለዝክረ ስምክ ምስለ ስመ ልዑል ዘተሳተፈ.	Sälam läzəkərä səməkä mēslä sēmä
	ወልደ ያፌድ ሄኖክ በከመ ጸሐፊ.	lə‘ulə zätäsätäfä
	ሶበ እጼውዕ ስምክ ከሢትየ አፈ.	Wäldä Yared Henok bākämä šähäfä
	ረዳኤ ምንዱባን ሚካኤል በከመ ታለምድ ዘልፈ.	Sobä ’əšewwə‘ə səməkä kāsītəyä
	ለረድኦትየ ነዓ ሰፊህክ ከንፈ.፡፡	’äfä
		Räda’e mēndduban Michael bākämä
		talämməd zälfä

Lärädə'otəyə nə'a säfihä kənfä

Source: Mälkkə'ä Michael in Mälkkə'ä Gubae (Call No.7521, f. 60, date: 17th cent.

Hail to the fame of your name

That has communion with the most High's name;

Enoch, the son of Jared as wrote (it).

When I call your name opening my mouth,

Michael, helper of the poor in every morning,

Spreading abroad your wing,

Please, come and help me.

45. ሰላም ለእራኅክ ስመ መሐለ ዘፀበጠ Sälam lä'ərahəkä səmä māḥala zäšäbätä
የፈ. ነበልባል ፅዕድወ እሰምየክ መንጢጠ 'Ofä näbälbal šə'ədəwä 'əsämməyäkka
ሚካኤል ቅብአኒ ዕፍረተ መዓዛ ፅዑጠ mänṭṭiṭä
ብዙኅን አለ የኃሥሡ ለአስታግብኦ ሥሉጠ Michael qəb'änni 'əfərätä mä'aza šə'uṭä
አንሰ አጋሥሥ ፍተክ ሕዳጠ:: Bəzuḥän 'əllä yäḥässu lä'ästägab'o šəlluṭä
'Änsä 'äḥässəs fəttäkä ḥədaṭä

Source:ibid, f. 65

Hail to your palm that holds name of Oath!

I named you "Mänṭṭiṭ"-a white flaming bird.

Michael, please anoint me the sweet fragrant oil;

Many are there who wish to accumulate a large amount;

But, what I need is a morsel of your consent.

46. ሰላም ለልብክ መዝገበ ርኅራኄ ወየውህት Sälam läləbbəkä mäsəgäbä rəḥəraḥē
ኅሩመ በቀል ወቅንዐት wäyāwəhät
ሚካኤል ርዕሰ በዲበ ኃይላት Hərumä bäqäl wäqən't
ለደቂቀ ያዕቆብ ዘአህለፍኮሙ በማዕከለ ባሕር Michael rə'us bädibä ḥaylat
ግርምት Lädäqiqä ya'əqob zä'ähələfkomu
አኅልፈኒ ወትረ ምኅበሪ መሥገርት፡፡ bāma'əkälä baḥr gərəmt
'Ähələfänni wäträ 'əmḥəbu'ə mäsəggärt

Source: ibid f. 66

Hail to your heart, a treasure of meekness and mercy,

And free of vengeance and envy.

Michael, you are the head of Powers;

As you passed the children of Israel through the terrible sea,

Please, pass me every day from a hidden snare.

These poems (44, 45, &46) are categorized under mälkkə types of Gə'əz poem and taken from mälkkə'ä Michael. The theme of the first two lines in poem 44&45 conceptualizes

that there is a spiritual union between the name of God and St. Michael. The poet took this conception from the readings of Ethiopic Enoch that illustrate various names of God such as ክሰብኤል (Kesbeel, the chief of the oath), ቤቃ (Beqa) and አካዕ (Akae) (En 69:13). According to Enoch, God showed His name (Oath)-Kesbeel to the holy ones when He dwelt on high in glory; and God also told His name (Oath) - Beqa to the holy Michael. We also read that God placed His Oath (name) Akae in the hand (charge) of the holy Michael. Therefore, putting all this together, the writer, in his poem, exalts holy Michael restating that the Oath (name of God) is given to him.

In the 46th poem, the writer applauds St. Michael for his meekness and mercy. Rephrasing and illustrating the phrase “መሐሪ ወርሐቀ መዓት/ merciful and long-suffering” (En 40:9) the poet declares the heart of St Michael as the treasure or a storehouse of meekness and mercy. The expression “ኅሩመ በቀል ወቅንዐት/ Free of vengeance and envy” used in the second line of the poem also has an equivalent meaning with the phrase “ርሐቀ መዓት/ long-suffering” employed in Ethiopic Enoch. In The 3rd line, the poet discusses that St Michael is a head of angels; this fact is also explained by Enoch (En 71:3).

4.4.2. St. Gabriel as Subject Matter

St Gabriel is one of the archangels whom Enoch the prophet saw during his visionary journey. In different chapters of Ethiopic Enoch, one can read about St. Gabriel and other archangels. For instance, “ወአሚሃ ሐወጹ ሚካኤል ወገብርኤል ወሱሩያል ወኡርያል እምሰማይ ወርእዩ ብዙኅ ደመ ዘይትከዐው በዲበ ምድር ወኸሎ ዐመፃ ዘይትገበር በዲበ ምድር። ወይቤሉ በበይናቲሆሙ ቃለ ጽራሐቲሆሙ ዕራቃ ጸርሐት ምድር እስከ አንቀጸ ሰማይ.../And then Michael, Gabriel, Suriel, and Uriel looked down from heaven and saw the mass of blood that was being shed on the earth and all the iniquity that was being done on the earth. And they said to one another;

(You are) in charge of the Garden

And the Cherubim and the serpents,

As Enoch, the source of prophesy, says.

Now deliver us from a sudden death and noose

For the sake of His (Christ's) flesh and blood.

In this poem the writer directly quoted from Ethiopic Enoch (En20:5) and praised St. Gabriel asserting that he (Gabriel) is an archangel who is *in* charge of the Garden, the Cherubim and the serpents. At the end lines of the poem, the writer, for himself and behalf of us, supplicates St. Gabriel in order to protect us from a sudden death and snare.

48. ሰላም ኡብል ለገብርኤል ዘአምኝ	Sälam'əbl läGäbriel zä'ämməḥa
ኡብሳፌ ፍሥሐ	'Äbsare fəśśəḥä
ለማርያም ¹¹⁵ ዘትሰመይ ጽርህ	LäMaryam zätəssämmäy ṣərḥä
ሄኖክ ርእየከ ¹¹⁶ ምስለ ሚካኤል ትጉሃ	Henok rə'əyākkä məslä Michael təguha
ወምስለ ሩፋኤል ወፋኑኤል ርእየከ ¹¹⁷	Wäməslä Rufael wä- Fanuel rə'əyākkä
አሜሃ ¹¹⁸ ::	'ämeha

¹¹⁵ ለማርያም ድንግል (EN7061 , f 81, & A3128)

¹¹⁶ ነጻሮ (EN7061 , f 81, & A3128)

¹¹⁷ ርእየከ (EN7061 ,f 81, & A3128)

¹¹⁸ ሶቢሃ (EN7061)

Source: *ibid*, f. 81

I said hail to Gabriel the announcer

He brought Annunciation to Mary, the Bride-chamber.

Enoch saw you devoting together with Michael,

And with Raphael and Phanuel he saw you then.

49. ሰላም ለከ ገብርኤል ፀማድ	Sälam läkä Gebriel şämmad
አብሳሬ ትስብኦቱ ¹¹⁹ ለወልድ	'Äbsare tæsbə'ətu läwäld
ለማርያም ዜኖክ በናዝሬት ዓፀድ	LäMaryam zenokä bänazret 'aşäd
ሄኖክ ርእየከ ምስለ ሚካኤል በዓወድ	Henok rə'əyäkkä mäslä Michael bä'awd
ወምስለ ሩፋኤል ወፋኑኤል ሥርግዋን በነድ፡፡	Wämäslä Rufael wäFanuel šərggəwan bänädd

Source;*ibid*, f. 92

Hail to you, Gabriel- the devoted,

Announcer of the birth of the Son of God

To Mary, in the corner of Nazareth, you announced.

Enoch saw you together with Michael at the court

And with Raphael and Phanuel who are clothed of fire.

¹¹⁹ (N3592); ልደቱ (EN7061); ልደቶ (A3128)

50. ሰላም ዕብል አብሣሬ ልደቱ¹²⁰ ለመድኃኒን Sālam‘əbl ’äbsare ləḍātu lämädhən
 ገብርኤል ካህን Gabriel kahən
 ለማርያም በናዝሬት መካን LāMaryam bānazret mākan
 ሄኖክ ርእዮ¹²¹ ምስለ ሚካኤል ምዕመን Henok rə‘əyo məslä Michael mə‘əmän
 ወምስለ ፋፋኤል ወፋፋኤል ርሱያን Wäməslä Rufael wäFanuel rəssuyan bäsən.
 በሥን¹²²፡፡

Source: Nägəś, Call No 3592

I said hail to Gabriel the priest;

(Who) brought Annunciation of the birth of Christ

To Mary, in the city of Nazareth;

Enoch saw him together with Michael-the faithful

And with Raphael and Phanuel who are beautiful.

51. ሰላም ለክ¹²³ ገብርኤል ላዕክ ጌር Sālam läkä Gebreal la‘əkäher
 አብሣሬ ልደቱ¹²⁴ ለበኩር ’Äbsare ləḍātu läbäk^{wo}r

¹²⁰ (N3592); ልደቱ (A3128); ትሰብኡቱ (EN7061), 15th c

¹²¹ (N3592) ዘርእዮ (EN7061 & A3128)

¹²² በርሱን (EN7061 & A3128, f 112)

¹²³ (N3592); አብል ለገብርኤል (EN7061 & A3128)

¹²⁴ ልደቱ (A3128)

ለማርያም ሥጋዊት መስቀር

LäMaryam śəgawit mäsqär

ሄኖክ ርእዮ ምስለ ሚካል በክብር

Henok rə‘əyākkä məslä Michael bākbr

ወምስለ ሩፋኤል ወፋኑኤል ትጉሃን ኅቡር።

Wäməslä Rufael wäFanuel təguhan həbur

Source: ibid

Hail to you, Gabriel the good messenger;

You brought Annunciation of the first-born (Christ)

To Mary, the manly vessel;

Enoch saw him in glory together with Michael;

And with the devoted Raphael and phanuel.

52. ሰላም ሰላም ለገብረኤል ሰላም

Sälam Sälam läGabriel Sälam

ለዳንኤል መዓድም

LäDaniel mä‘addəm

ለክርስቶስ¹²⁵ አደምኮ እምቅድም

Läkrəstos ‘addämko ‘əmqədm

ሄኖክ ርእየክ ምስለ ሚካኤል ሥዩም

Henok rə‘əyākkä məslä Michael śəyyum

ወምስለ ሩፋኤል ወፋኑኤል ግልቡባን

Wäməslä Rufael wäFanuel gəglbubān

በፍህም።

bäfəhm

Source: እግዚአብሔር ነግሠ (‘Əgzi’abḥər Nägəśä) Call No. 7061,f.150

Hail, hail, to Gabriel, hail

¹²⁵ ለክርስቶስ ልደቶ አደምኮ እምቅድም (EN7061, f 150 & A3128, f 87) ልደቶ is omitted in N3592

That enjoyed Daniel;

From the beginning, you served Christ.

Enoch saw you with Michael the ruler,

And (he saw you) with Raphael and Phanuel clothed of fire.

As we can notice above in the tables, the last lines of almost all the poems (48-52) have the same theme wherein St Gabriel is praised together with the other three archangels, namely Michael, Raphael and Phanuel. Enoch the prophet saw these four angels standing on the four sides of the Lord of Sprits; his vision reads as follow:

ወርኢኩ እምድኅረዝ አላላፊ አላላፋት ወትእልፊተ አላላፋት ወአልበሙ ጉልቀኑ ወሐሳብ ለእለ ይቀወሙ ቅድመ እግዚአ መናፍስት። ወርኢኩ ወበአርባዕቱ ከነፊሁ ለእግዚአ መናፍስት አርባዕተ ገጽት ካልአተ እምእለ ይቀወሙ ወአስማቲሆሙ አእመርኩ ዘአይድዐኒ መልአክ ዘመጽአ ምስሌየ ወኩሎ ኅቡአተ አርአየኒ። ወሰማዕኩ ቃሎሙ ለእልክቱ ገጽ አርባዕቱ ገጽ እንዘ ይሴብሐ ቅድመ እግዚአ መናፍስት። ወቃል ቀዳማዊ ይባርኩ ለእግዚአ መናፍስት ለዓለመ ዓለም። ወቃለ ካልአ ሰማዕኩ እንዘ ይባርኩ ለኅዳይ ወለኅዳየን እለ ስቁላን ለእግዚአ መናፍስት። ወሣልሰ ቃለ ሰማዕኩ እንዘ ይሰእሉ ወይጼልዩ በእንተ እለ የኅድሩ ውስተ የብስ ወያስተበቀዑ በስሙ ለእግዚአ መናፍስት። ወቃለ ራብዐየ ሰማዕኩ እንዘ ይሰድድሙ ለሰይጣናት ወኢየኅድጎሙ ይባሉ ኅበ እግዚአ መናፍስት ከመ ያስተዋድድሯሙ ለእለ የኅድሩ ዲበ የብስ። ወእምድኅረ ዝ ተሰእልክዎ ለመልአክ ሰላም ዘየሐውር ምስሌየ ዘውእቱ አርአየኒ ኩሎ ዘኅቡእ ወእብሎ መኑ ውእቶሙ እሉ አርባዕቱ ገጽ ዘርኢኩ ወእለ ሰማዕኩ ቃሎሙ ወጸሐፍከዎሙ። ወይሴለኒ ዝ ቃል ቀዳማዊ ውእቱ መሓሪ ወርሐቀ መዓት ቅዱስ ሚካኤል ወካልእ ዘዲበ ኩሉ ሕማም ወዲበ ኩሉ ቀኅል ዘውሉደ ሰብእ ውእቱ ሩፋኤል ወሣልሰ ዘዲበ ኩሉ ኅይል ውእቱ ቅዱስ ገብርኤል ወራብዕ ዘዲበ ንሱላ ለተሰፋ እለ ይወርሱ ሕይወተ ዘለዓለም ውእቱ ፋኅኤል። ወእሉ አርባዕቱ መላእክቲሁ ለእግዚአብሔር ልዑል ወአርባዕተ ቃለ ሰማዕኩ በውእቶን መዋዕል። (And after this I saw a thousand thousands and ten thousand times ten thousand, (a multitude) beyond number or reckoning, who

stood before the glory of the lord of spirits. I looked, and on the four sides of the Lord of Sprits I saw four figures different from those who were standing; and I learnt their names, because the angel who went with me made known to me their names, and showed me all the secret things. And I heard the voices of those four figures as they sang praises before the Lord of Glory. The first voice blesses the Lord of Spirits forever and ever. And the second voice I heard blessing the Chosen One and the chosen that depend on the Lord of Spirits. And the third voice I heard as they petitioned and prayed on behalf of those who dwell on the dry ground and supplicate in the name of the Lord of Spirits. And the fourth voice I heard driving away the Satans, and not allowing them to come before the Lord of Spirits to accuse those who dwell on the dry ground. And after this I asked the angel of peace who went with me and showed me everything which is secret: 'Who are these four figures whom I have seen and whose words I have heard and written down?' And he said to me: 'This first one is he holy Michael, the merciful and long-suffering; and the second, who (is) in charge of all the diseases and in charge of all the wounds of the sons of men, is Raphael; and the third, who (is) in charge of all the powers, is the holy Gabriel; and the fourth, who (is) in charge of the repentance (leading) to hope of those who will inherit eternal life, is Phanuel.' And these (are) the four angels of the Lord Most High; and the four voices I heard in those days.

Therefore, applying a perfect rhyme scheme in general and consonance rhyme scheme in particular, the poet puts his enthusiastic outlook on the subject matter of his poems. Moreover, the intentional recurrences of ideas in the last lines of each poem above may

force the reader to think over and to give emphasis on the subject matter. If the reader examines the last two lines of each poem (48-52), he/she can appreciate the poet realizing his diction (choice of words) and the way in which the poet connected his idea with Ethiopic Enoch. One can look at the following two cases just for a better understanding of this fact. For instance, from poem 48, the expression:

ሄኖክ ርእየከ ምስለ ሚካኤል ትጉሃ:

ወምስለ ሩፋኤል ወፋኑኤል ርእየከ አሜሃ: (Enoch saw you together with the devoted Michael, Raphael, and Phanuel) is an allusion from Ethiopic Enoch. In his vision, Enoch says, “And there my eyes saw all those (angels) who do not sleep standing before him (God) and blessing and saying: ‘Blessed are you, and blessed is the name of the Lord forever and ever!’” (En39:113). Therefore, the message depicted in the aforementioned two lines of poem 48 is equivalent with the quoted idea.

The point raised above can also be verified and strengthened by the end lines of poem 49 as follow:

ሄኖክ ርእየከ ምስለ ሚካኤል በዓወድ

ወምስለ ሩፋኤል ወፋኑኤል ሥርግዋን በነድ:: (Enoch saw you at the court together with Michael, Raphael, and Phanuel who clothed fire). The composer synthesized this idea quoting indirectly different parts of Ethiopic Enoch. The lines are organized based on Enoch’s vision and the first line states that where does Enoch saw him (St Gabriel). On the other hand, the second line answers the question in what manner Enoch saw him (Gabriel). According to Ethiopic Enoch, we understand that the prophet Enoch looked a high throne and He who is great in glory sat on it; and Ten thousand times ten thousand (stood)

By his hands the heavenly angels, those who have done

Wickedness upon the sons of man, were bound.

For the absolute glory of this angel,

Fathers made ordinance in Egypt's soil,

To be celebrated, in this day, the feast of his memorial.

The author bases the opening lines of the above poem by transforming concepts of Ethiopic Enoch (En 10:1-9). As we can read from the cited source, the Lord sent His angels to punish the sons of Seth and their leaders who taught men various sins. For instances, the Lord sent Raphael in order to bind Azazel¹²⁶ by his hands and his feet, and throw him into the darkness. And split open the desert which is in Dudael, and throw him there...and let him stay forever. And the Lord said to Gabriel:

"Proceed against the bastards and the reprobates and against the sons of the fornicators. And destroy the sons of the fornicators and the sons of the Watchers from amongst men; and send them out, and send them against one another, and let them destroy themselves in battle, for they will not have length of days" (En 10:9).

¹²⁶ Azazel is one of the leaders of the sons of Seth and he taught men to make swords, and daggers, and shields and breastplates. He also showed them the things after these, and the art of making them: bracelets, and ornaments, and the art of making up the eyes and of beautifying the eyelids, and the most precious and choice stones and all (kinds of) colored dyes. As a result, the world was changed.

And the Lord also sent Michael to inform Semyaza¹²⁷ and the others with him who have associated with the women to corrupt themselves with them in all their uncleanness.

One may think that there is inconsistency of information between the first two lines of poem 53 and the source of the information (Ethiopic Enoch). According to the poem, St. Gabriel is praised for binding the heavenly angels¹²⁸ (leaders of the sons of Seth) who have done wickedness upon man's sons. Whereas, the source testifies that St. Raphael is the one who took the order to bind Azazel (one of the leaders) by his hands and his feet. Destroying the sons of the fornicators and the sons of the watchers from amongst men was the mission of St. Gabriel. In my understanding, there is no a big conceptual difference between the content words "binding" and "destroying" according to the above context. As a result, I can say that there is no a logical and internal inconsistency and fallacy of ideas depicted in the opening lines of the above poem and the source, book of Enoch. In another point of view, for the copies of 1Enoch is much in number¹²⁹, the Enochic manuscript that the composer used as his source of notion might give the role of "binding" Azazel to St. Gabriel.

4.4.3. St. Urael and St. Ragual as Subject Matter

The archangels Urael and Ragual, like other holy angels, are extensively discussed in various contexts and sections of the book of Enoch. These two angels are treated as

¹²⁷ Semyaza is the one who has made known spells (magic words) (En9:7)

¹²⁸ In EOTC Tradition as well as in the understanding of the early church fathers, the sons of Seth, a righteous son of Adam, were considered as heavenly angels and sometimes named as the elect, the righteous or the sons of God (see Gen 6:2) for they have been chosen by God to live saintly on some Holy mountain; and man's sons (daughters of the other son of Adam, Cain), underneath. Therefore, the name heavenly angels were ascribed to the sons of Seth referring their purity and the Holy Mountain wherein they have been living (En15:3). But they look down up on man's sons and desired to be with them. Eventually, they descended from the mountain and fornicated with the children of Cain to produce the Giants of Genesis 6.

¹²⁹ According to Nickelsburg (2001.p. 48), there are more than 49 pre-1900 Ethiopic Mss. of 1Enoch

subject matters of some of Enochic poems collected in this study. For they are few in number, the poems are organized in this sub title and presented as follow.

54. በከመ ሄኖክ ዜነወነ ነኩርኳረ ነፋስ ዘተጽእነ Bākāmā Henok zenāwännä näk^{wä}rk^{wä}rä
 እንዘ ይብል ንፋሕ (ነፍሱ) ዲቤየ እመነ nāfas zätäṣə'ənä
 ኡራኤል ከማሁ ንፋሕ ፍጽመነ¹³⁰ 'Ənzä yəbl nəfaḥ dibenä 'əmunä
 በእንተ ሥጋሁ ወደሙ ለእምላክነ Urael kāmahu fəṣmānā
 መንፈስ አእምሮ ዘያሌቡ ንፋሕ ዲቤነ፡፡ Bā'ənttä šəgahu wädämu lä'āmlaknä
 Mānfäsä 'ä'əmmo zäya- lebbu nəfaḥ dibenä

Source: አርኬ ('Arke) Call No, EMMML3128, f 62.

As Enoch, that carried off by a whirlwind, told us

Saying, "he (Uriel) inspired me";

(Uriel), we also beseech you by the flesh and the blood of our Lord,

To breathe upon us the spirit of wisdom that helps us to understand.

55. በከመ ሠርዓ ለዕብላ ወልደ ድንግል እግዚእነ Bākāmā šär'a lä'əbla wäldä dənggəl
 ለሄኖክ አርአዮ ኡራኤል እመነ 'əgzi'ənä
 እንዘ ትወዲ¹³¹ ላቲ በቅድመ ፀሐይ ብርሃነ LāHenok 'är'äyo Urael 'əmunä

¹³⁰ (N3592); ኡራኤል ከማሁ ንፋሕ ፍጽመነ (A3128, f 62)

¹³¹ (A3128) ትወዲ (N3592)

ወበወርኅ ዘላዕሌሃ ባቲ ምክርኅ

'ənzä təwällədi latti bäqədmä šäḥäy

ነሶሳወ ክልኤ ይፍልጥ አዝማነ¹³²::

bərhanä

Wäbä wärḥ zäla'əleha batti mək^{wə} nnanä

Näsosawä kəl'e yəfləṭ 'äzmanä

Source: *ibid*, f. 62.

Uriel showed verily to Enoch

As our Lord, Son of the Virgin

Made a decree for the Moon;

When light is transferred from the Sun;

And its decree on different month;

The revolution of the two divides the season(s).

56. በምሥራቅ¹³³ ስሱ ወበምዕራብ¹³⁴ ስሱ

BäMəšraq səssu wäbä mə'ərab səssu

ህዋኅዋተ¹³⁵ እለ ይትከነሱ

Həwaḥəwatä 'əllä yətkennäsu

ለሄኖክ አርአዮ ኡራኤል ቅዱሱ

LäHenok 'är'äyo Urael qəddusu

በከመ ሠርዓ ቀድሙ¹³⁶ ሥጋ ማርያም

¹³² (N3592); ነሶሳወ ሥና ክልኤቱ ይፍልጥ አዝማነ (A3128)

¹³³ ምሥራቅ (በ is omitted in (N3592)

¹³⁴ ምዕራብ (በ is omitted) (N3592)

¹³⁵ ኃዋኅዋተ (N3592)

ልብሱ

Bäkämä šär‘a qädəmu šəga Maryam ləbsu

ለዕማሬ አሊታት ፀሐይ ቦቶን ያንሰሱ።

Lä‘əmmare ‘əlätat šähäy botton yansossu

Source: ibid

Six gates from the east

And six gates from the west,

Gates against gates

On which the sun rises and sets

To become a sign for days;

Saint Uriel showed to Enoch;

As He (Christ), Mary’s flesh is his clothing,

Created them in the beginning.

57. ሰላም ለከ ሊቀ አኣላፍ ሐራ

Sälam läkä liqä ’ä’əlaf həra

ርሱዩ አክሊል ወጌራ

Rəssuyä ’äklil wägera

ኡራኤል ፍንው አምሰማያዊት ደብተራ

Urael fənnəw ’əmsämayawit däbtära

ለሄኖክ ከመ ታርእዮ ሚጠተ ብርሃናት ነከራ

LäHenok kämä tar’əyyo miṭätä bərhanat

ወምሥጢረ ጽዮን¹³⁷ ትፈክር ለዕዝራ።

näkära

¹³⁶ ቀዳሚ (A3128 , f 62)

¹³⁷ (MG1297); ወምሥጢራተሃ ለጽዮን (M8204)

Wäməştirä şəyon təfäkkər läEzra

Source: መጽሐፍ/ Mädbäl; CII No. 8204, f.34.

Hail to you, the chief of thousands soldiers (hosts),

A crown and diadem is upon you.

You (Urael) are sent from the heavenly tent

To show Enoch the marvelous revolution of lights;

And to disclose to Ezra the mystery of Zion.

The author composed the above poems quoting directly and indirectly pieces of information from Ethiopic Enoch and synthesizing them in a sensible and logical order. To explain it bluntly, let us see the lines of each poem. The opening line of poem 54 declares the fact that Enoch is carried off by a whirlwind; and it is an allusion from Ethiopic Enoch which says, "...ወነፋሳት በራእይ ያሰርፋኒ ወያጌጉኡኒ ወነሥኡኒ ላዕለ እስከ ሰማይ ... /and in the vision winds caused me to fly and hastened me and lifted me up into heaven..." (En 14:8). There is also another phrase which closely related with the expression used by the poem; it reads as, "...እስመ ተመሠጥኩ በነኩርኳረ ነፋስ ወወሰዱኒ ውስተ ዐረብ.../ for I had been carried off by a whirlwind, and they had brought me to the west..." (En 52:1).

The second and third lines of this poem also developed from (En 82:7); and the source reads as follow, "...ወነፍኅዓ ዲቤየ ኡርኤል መልአክ ዘእዘዘ ሊተ እግዚእ ኩሉ ፍጥረት በኀይለ ሰማይ.../...and Uriel inspired me he to whom the Lord of the whole crated world gave commands about the host of heaven for me...". Here, one may be able to understand that when Enoch the

prophet says, “Uriel inspired me”, he is proclaiming that St. Uriel guided and helped him to have a clear understanding of the created world in general, and the revolutions of the lights of heaven, in particular (En 72:1). Customizing this concept to his own thought, the poet beseeches St. Uriel, by the flesh and the blood of our Lord, for himself and behalf of us in order to breathe upon us the spirit of wisdom that helps us to understand all goodness.

The entire message of poem 55 is referenced from the book of Enoch, particularly called the Book of the Heavenly Luminaries or Book of Luminaries (from chapter 72-82), wherein the revolutions of the lights of heaven, their classes, their (period of) rule and their times, their names and etc is recorded (En 72). In the first line the poet employed directly the word “ዕብላ / ‘əbla” which is the name of the moon used by Enoch (En 78:2). Then, in the remaining lines of the poem, the author illustrates as St. Uriel showed verily to Enoch the law or the order in which the light is transferred to the moon from the sun (En 78:10). At the end lines of his poem, the writer summarizes that the revolution of the two lights (the sun and the moon) is to divide seasons.

To compose his 56th poem, the poet used the following source: “... አርአየኝ ኡርኤል መልአክ ቅዱስ ዘሀሎ ምስሌየ ዘውእቱ መራሒሆሙ... ወርኢኩ ስሱ ኅዋኅወ እለ እምነበ ይወፅእ ፀሓይ ወስሱ ኅዋኅወ እለ ኅበ የዐርብ ፀሓይ ወወርኅ በውእቶን ኅዋኅወ ይሠርቅ ወየዐርብ.../Uriel, the holy angel who was with me and is their leader, showed to me... And I saw six gates from which the sun rises, and six gates in which the sun sets, and the moon (also) rises and sets in those gates...” (En 72:1). Enoch explicitly discussed how the sun and other lights (the moon and the stars), rises and sets appropriately in each eastern and western gates. Combining this broaden

concept and rephrasing in his dictions, the author reads us the twelve heavenly gates in which the sun revolves for a sign of separation between the day and night.

The aforementioned source can also be referred to understand the theme of poem 57. The subject matter is St. Uriel, and he is praised as the chief of thousands soldiers (hosts). The poet tells his readers that St. Uriel was sent from the heavenly to show Enoch the marvelous revolution of lights. According to the last line of the poem, this angel was also sent to Ezra to disclose him mystery of Zion.

58. ሰላም ዕብል ለሄኖክ መተርጉም	Sālam‘əbl läHenok mätärgum
ዘሩጸተ ነፋስ አርአየ እንበለ ድካም	Zäruṣätä näfas ‘är‘äyā ‘ənbälä dəkam
ራጉኤል መልአክ እስከ ምጽአተ ወልድ ዳግም	Raguel mäl‘äk ‘əskä məṣ‘ätä wäld dagəm
ላዕለ ብርሃናት ወዲበ ኩሉ ¹³⁸ ዓለም	La‘älä bərhanat wädibä k ^{wə} llu ‘alām
አንተ ሥሉጥ ወአንተ ሥዩም	‘Änttä śəlluṭ wä‘änttä śəyyum.

Source: Synaxarium EMML 4273 Date: 16th cent; September, 1 E.C (September, 11)

I said hail to Raguel who

Showed to Enoch, the interpreter,

Course of the wind, devoid of infirmity;

Raguel the angel, up to the second coming of God,

You are empowered and authorized

¹³⁸ ወላዕለ ኩሉ (S4273); ወዲበ (MG1297, f 16)

Upon the lights and every world.

[illegible]

Source: ԻՇԽ ('Arke) Call No, EMMML3128, f. 75

Hail to (you) the angel of the most high,

One of the archangels, his name is Raguel.

As Enoch said in the past:

You take vengeance on the world and on the lights;

For His (Christ's) flesh sake, keep us

From every worldly iniquitous.

The central idea of the above two poems allied with the archangel Raguel. Like other angels, St, Raguel was guiding Enoch the prophet during his travels and visits to heaven;

¹³⁹ ሰላም ለክ ለልዑል (A3128, f 75)

¹⁴⁰ (N3592); ዓለመ ውብርሃናተ ዘትትቤቀለሙ (EN7061, f 34 & A3128)

¹⁴¹ *ഗുഹ്യം*. (EN7061)

and his visions, dreams and revelations were interpreted by St.Raguel. To develop the first three lines of poem 58, the poet quoted made an allusion from the source bellow:

“ወእምህየ ርኢኩ ካልኦ መካነ መንገሉ ዐረብ እስከ አጽናፈ ምድር። ወርኢኩ እሳተ ዘይነድድ ወይረውጽ እንዘ ኢየዐርፍ ወኢይነትግ እምሩጽቱ መዓልተ ወሌሊተ አላ ከማሁ ከመ። ወተስእልኩ እንዘ እብል ዝንቱ ምንት ውኣቱ ዘአልበ ዕረፍት። ውኣተ ጊዜ አውሥኢኒ ራጉኤል አሐዱ እመላእክት ቅዱሳን ዘሀሎ ምስሌየ ወይቤለኒ ዝንቱ ዘርኢከ ሩጸተ ዘመንገሉ ዐረብ እሳት ዘይነድድ ውኣቱ ከሉ ብርሃናተ ሰማይ... (En23:1)

And from there I went to another place towards the west, to the ends of the earth. And I saw a fire which burnt and ran without resting or ceasing from running by day or night, but (continued) in exactly the same way. And I asked saying: 'What is this which has no rest?' Then Raguel, one of the hole angels who was with me, answered me and said to me: 'This burning fire whose course you saw, towards the west, is (the fire of) all the lights of heaven¹⁴²’.

Comparing the poem with the cited source, one may raise a question, what Enoch saw something that was running without resting? Is it a “fire” or a “wind”? As stated by the poet it is a “fire”, but not a “wind”. By extending the idea, however, it possible to think the fire refers the greater light, the sun which is full of fire (En 72:4), and runs day and night in (its) chariot, without resting or ceasing/decreasing (En72: 37). We also read that the chariot of the sun is the wind (En72:5). Therefore, whenever the fire (i.e. the sun) runs without rest, its chariot (wind) also never rest. As a result of this analogical combination, a reader can deduce that the word “wind” in the poem is not something fallacy; rather, it is intentionally employed and reflects the comprehensive understanding and deepest knowledge of the poet on the book of Enoch.

¹⁴² M.A. Knibb

In order to complete the last two lines of poem 58, allusion is made from this sentence: “ራጉኤል ኢሐዱ እመላእክት ቅዱሳን ዘይትቤቀሎ ለዓለም ወለብርሃናት።/ Raguel (is) one of the holy angels who take vengeance on the world and on the lights” (En 20:4). Quoting indirectly from this source and intensifying the notion, the poet praises St. Raguel as he is an empowered and authorized angel upon the lights and every world up to the second coming of God.

On the other hand, the phrase “ለዓለም ወለብርሃናት” above in the poem also stands for the Devil and his angels¹⁴³. For instance, the term “ዓለም” (world) in the context of 1John 2:15-16) refers devil. Similarly, the word “ወለብርሃናት” stands for the angels of devil as written in (2Cor 11:14) “For Satan himself is transformed into an angel of light”. therefore, according to the fourth line “ለዓለም ወብርሃናት ዘትትቤቀሎም” in the above poem we understand that St. Raguel is one of the holy angels who take vengeance on devil and his messengers.

Poem 59 is also entirely developed from the same reference. Here, the poet first exalts St. Raguel as one of the archangels of the most high; then, he proclaims as this angel is the one who will take vengeance on the world and on the lights. And at the end the writer concludes the poem pleading St. Raguel in order to keep us from every wicked thing, for the sake of Christ’s flesh.

4.4.4. Other Angels as Subject Matters

During his vision and travels to heaven, Enoch saw multitudes of heavenly hosts. He also saw the four beasts praising day and night without rest. Among Enochic poems of this study, some of them are composed based on the theme of countless angels that stood

¹⁴³ (Cf. Gə‘əz commentary 1En 6:5)

surrounding God's house. Followed by some explanations, the poems are presented together with their citation from the book of Enoch, as follow:

60. ወርኢኩ መላእክተ ላለ ኢይትጌለቀኢ ትዕይንተ Wäṛə'iku mäla'əktä 'əllä'iyyəth^{we}lläq^{wu}
 አላላፈ አላላፋተ ወትአልፊተ አላላፋተ tə'əyyntä
 ወየዐውዱ ለውኢቱ ቤተ¹⁴⁴ 'ä 'əlafä 'ä'əlafatä wätə'əlfitä 'ä'əlafatä
 ይቤ ሄኖክ ዘኢጥአመ ሞተ፡፡ wäyä'awwədu läwə'ətu betä
 Yəbe Henok zä'iṯə'əmə motä

Source: ibid, f. 4

(In) the city (heaven), I saw the angels that are countless,

A thousand thousands and ten thousand times;

They surrounded that house;

Enoch, who did not test death, says.

61. ሰላም ለክሙ አላላፈ አላላፋት ክልክሙ Sālam läkəmu 'ä'əlafä'ä'əlafat kulləkəmu
 ወትአልፊተ አላላፋት ንስአክሙ wät'əlfitä 'ä'əlafat nəṣə'əläkkəmu
 ተማኅፀነ ዓዲ አመቅዓነ ዓለም ብክሙ tämaḥəṣännä'adi 'əmmäqqə'anä 'alām bək əmu
 ቀዳሲያን በኢያርምሞ ለዘየሀድር Qəddasyan bə'iyyarməmo läzäyähəddər
 አርያም¹⁴⁵

¹⁴⁴ (A3128, f 4) ላለ የአውድዎ ውኢተ ቤተ (EN7061, f 9)

¹⁴⁵ ለዘየሀድር አርያም (is omitted in N3592, f7; but not in EN7061, f7 & A3128)

ለዓለም ዐለም ዲቤነ ከዓፄ ሰላም aryamo

lä‘alām ‘alām dibenä kä‘awu sälamo

Source: ibid

Hail to all of you, Thousands of thousands

And a ten thousand times angles,

We beseech you!

And we sheltered in you from the snares of sin;

Without silence, you praise

God who dwells in heights;

Pour out His peace forever and ever up on us.

The main source of allusion on which these poems are developed reads as: “ወርኢኩ እምድገረዝ አእላፈ አእላፋት ወትእልፊተ አእላፋት ወአልበሙ ጎልቶ ወሐሳብ ለእለ ይቀውሙ ቅድመ እግዚአ መናፍስት.../ And after this, I saw a thousand thousands and ten thousand times ten thousand, (a multitude) beyond number or reckoning, who stood before the glory of the lord of spirit...” (En 40:1). As can be seen in poem 59, with a slight retouch and some arrangements of words, the poet precisely reported what Enoch saw and described in his book. According to the author, in the fourth line of poem 60, as well as the book of Enoch, these angels who could not be counted enclose the house of God (En71:8). At the end line, the poet tells his readers about Enoch, as he (the prophet) didn’t pass away.

Likewise poem 60, the subject matter of poem 61, the words and phrases used are quoted from the same source. The difference is that the ways in which the two poems are organized and presented. While the former poem is structured applying a report writing style, the latter poem is prepared in a salutation manner and spirit of supplication. In poem 60, moreover, the author grouped the countless angels in to two: as thousands of thousands angels and a ten thousand times angels. He used Rhyming words in order to separate the groups. Lastly, asserting their praise that they offer to God without silence, he supplicates them in order to pour out the peace of God up on us everlastingly.

62. ሰላም ሰላም ፬(አርባዕቱ) እንስሳሁ Sälam Sälam 'ärba'əttu 'ənsəsahu
- ለእግዚአብሔር መናብርቲሁ Lä'əgzi'abḥər mänabərttiḥu
- እሳታውያን ናሁ ሠረገላሁ 'əsatawəyan nahu šärällahu
- ቅዱስ ቅዱስ ቅዱስ እንዘ ይብሉ ይኬሉሁ Qəddus Qəddus Qəddus 'ənzä yəblu
- አዲተ ሰዓተ¹⁴⁶ እንበለ አጽርዖ በጽርሑ yəkelləhu
- ሰዓሉ ለነ ጥጥን ሐራሁ፡፡ 'Äḥättä sä'atä 'ənbälä 'äšrə'o bəšərḥu.

Source: እግዚአብሔር ነግሠ ('Əgzi'abḥər Nägəśä) Call No. 7061, f. 158

Hail, hail to the four beasts (angels),

That (are) God's thrones and His fiery chariots;

They praise in the house of God

Saying: Holy, Holy, Holy

¹⁴⁶ (EN7061, f 158; & N3592); ሰዐ (A3128, f91)

Without ceasing for a second;

Pray for us the devoted angels of God.

63.	ሰአሉ ለነ አስተምሕሩ ለነ	Sä'älu länä 'ästämḥəru länä
	ማሕበረ መላእክት ፍሡሐን	Maḥəbärä mäla'əkt fəśśuḥän
	እለ ኢትነዉመ ትጉሃን	'Əllä 'itənäwwumu təguhan
	እንበለ አጽርአ ሰባሕያን፡፡	'Ənbälä 'äṣṣə'o säbbaḥəyan

Source: Horologium of the day and the night, f. 38

Supplicate for us! Pray for us!

Delighted and devoted congregation of angels,

You never sleep, and you are singers without cease.

As plainly narrated in the book of Enoch, there are four figures, on the four sides of the Lord of Spirits, different from those (a multitude) angels who were standing before the glory of the lord of spirits (En 40:2). Based on this revelation, the poet praises the four figures (angels), in poem 62, as they are God's thrones and His chariots of fire. He referred them God's thrones and chariots of fire for His throne is fire (En14:19) and His angels too (14:11). In addition, citing from (En 39: 12), the poet explains that these angels honor God without ceasing for a second. The writer closed the poem asking them to pray for us.

Poem 63 is a quatrain type in its structure, and it is taken from *Horologium* of the day and the night, which is a poetic genre of Gəʿəz literature, composed by Abba Giorgis Zä Gäsčä. The author refers the subject matters of his poem as “congregation of angels” which is nearly similar with “multitudes of angels” an expression used by Enoch the prophet (En 71:8). The poet also described them as delighted and devoted angels, who never sleep and stop praising. Correspondingly, the book of Enoch reads us that the hearts of the holy ones were full of joy (En 47:4); and they stand before the glory of God praising and exalting Him sleeplessly (En 39:12).

4.5. Prophet Enoch as Subject Matter

Some of the poems included in this study are found to be directly connected with Enoch himself, describing his travels to heaven and revelation experiences. They are sorted out as follow.

64. ሰላም ለሄኖክ እንተ ተመስጦ በዓውሎ Sälam läHenok ʾənttä tämästä bäʾawlo
- በአጽናፈ ሰማይ ይርአይ ሙላደ ብርሃናት ኩሎ bäʾāšnafä sämay yərʾäy muladä bərhanat
- እስከነ እለት ዘሣህል ወእስከ መዋዕል k^{wə}llo
- ዘተበቅሎ¹⁴⁷ ʾəskänä ʾəlät zäsahəl wäʾəskä mäwaʾəl
- ኀበ ሞት ኢይበጽሖ ወኀበ ኃዘን ኢይከሎ zätä- bäqqəlo
- በጥበበ አምላክ ሰውረ ወክቡተ ሀሎ¹⁴⁸:: ḥäbä mot ʾiyyəbäṣṣəḥo wäḥäbä ḥʾazän
- ʾiyyəklo

¹⁴⁷ (MG1297, f 90); እስከነ እለት ዘሣህል ወእስከነ ዕለት ዘተበቅሎ (S4273, f 158)

¹⁴⁸ በጥበበ አምላክ ክቡተ ወስውረ ሀሎ (S4273)

bäṭəbäbä 'ämlak səwwərə wākəbutä hallo.

Source: Synaxarium EMMML 4273 (see: January, 27 E.C)

Hail to Enoch that carried off by a storm

To the end of the heaven to see the rising of all lights;

Until the day of forgiveness and the day of vengeance,

He lives in the place wherein death never reaches and grieves never beats

Being protected and concealed by the wisdom of God.

Here, the poet exalts Enoch describing as he was carried off by a storm-wind to the end of the heaven; this is an allusion cited from the book of Enoch wherein Enoch narrated the situation and the affair what happened on him (En 39:3). The poem is self explanatory for it illustrates that Enoch was carried off by a storm-wind in order to see all the storehouses of all the stars and the lights, from where they come out, as written in (En 71:4). In the last three lines of the poem, the author discusses that Enoch lives in the place in which death never reaches and grieves never beats; until the day of forgiveness and the day of vengeance, he will be protected and concealed by the wisdom of God.

65. ወሄኖክ ይብል ውስተ ሰማየ ሰማያት Wähenok yəbl wəsətä sämayä sämayat
ሀሎኩ haloku

መዝገበ ከዋክብት በኀዩ ርኢኩ Mäzgäbä käwakəbt bähəyā rə'iku

መመዝገበ ብርሃን ከሎ አንከርኩ Wä mäzgäbä bərhan k^wəlo 'ank ärku

አፍላገ እሳት በዓውደ ቤቱ ነጸርኩ¹⁴⁹

Aafəlagä 'əsat bā 'awdä betu näşärku

ኅቡአተ ምሕረት አርአየኒ ሚካኤል ዝኩ

hbu'atä məḥərät 'ar'yäni mika'el zəkku

Source: አርኬ ('Ärke) Call No, EMML3128, f.5

And Enoch says, I was in the heaven of heavens;

There I saw the storehouse of the stars;

And I admired every storehouse of the light (s);

I saw the rivers of fire around His house;

He (Michael) showed me the secrets of forgiveness.

66. አልቦ ዘርእየ ዘከመ ርኢኩ አነ

Albo zärə'yä zākämä rə'iku 'anä

ይቤ ሄኖክ እሞት ዘድኅነ

Yəbe henok 'əmot zä dəhnä

ነኩርኳረ ነፋስ ሠረገላሁ ዘኮነ

Näk^wärk^warä näfas šärägālahu zākonä

ወአርአየኒ በጥዩቅ ኅቡአተሁ በጽድቅ

Wä'ar'yäni bättyuq hbu'atihu bāşədq

እምነ መዓት ርኅቅ ሚካኤል ሊቅ፡፡

Emənä mä'at rḥuq Mika'el liq.

Source: ibid

Enoch, who is saved from demise,

A whirlwind is his chariot, says:

¹⁴⁹ The line is omitted in (EN7061, f5)

No man saw like me;

He (Michael) vividly showed me

His secrets undoubtedly;

Michael, the arch, is far from fury.

Writing from a third person point of view in these two poems above, the poet reports what Enoch said and watched. Using the aforementioned source in the case of poem 64, the author verifies that Enoch was traveled in the heaven of heavens and there he saw the storehouse of the stars; and he admired all the storehouse of the light. Lastly, the poet concludes reporting as Enoch saw the rivers of fire around God's house (En 14:19) and St. Michael showed him all the secrets of mercy. (En 71:3).

The sentence, "...ወአልቦ ዘርእየ እምሰብእ ከመ እነ ርኢኩ።/...and no man has seen what I have seen" is quoted from (En 19:3) and employed in the first line of poem 66 with a slight arrangements of words and with a direct reported speech style of writing. The subject matter, Enoch, is figured as the one who is being saved from death and who drives whirlwind as a chariot (En52:1). Likewise poem 65, the finishing point of this poem highlights that the archangel Michael, who is far from wrath, showed Enoch all secrets vividly and undoubtedly.

67. ሰላም እብል ለሄኖክ ጸሐፊሁ

Sälam'əbl läHenok şähäfihu

መፃሓፍ ቅዱስ እምቅድሜሁ¹⁵⁰

Muša'a tənbit əmqədmehu

¹⁵⁰ (EN7061, f 50; N3592), ቀዳሚሁ (A3128, f 23)

እምአዳም አቡሁ ወእስከ ከርስቶስ ጌናሁ ፀmAddam 'äbuhu wä'äskä Kərstos gennahu

ወልደ¹⁵¹ ይመስል፤ ርኢኸዎ ይብል wäldä yəmässäl rə'ikwwō yəbl

በመንበረ ስብሐት ግሩም እንዘ ይነብር bānbärä səbhät gərūm 'ənzä yənābbər hāyəl
ኃይል፡፡

Source: እግዚአብሔር ነግሠ ('Əgzi'abher Nəgəśä) Call No. 7061, f. 50

I said hail to Enoch the scribe,

And who prophesied at first

From his father Adam to Christ;

And He said: "I saw the power,

Sitting on the glorified throne,

That looks like the Son of Man".

68. ሰላም ለከ ሄኖክ ብፁዕ Sālam läkä Henok bəṣu'ə
እምነ አዳም ሳብእ 'əmnä Addam sab'ə
ኢትጽሐፍ እንከ ዘዘአየ ኃጣውኦ 'itəṣḥäf 'ənkä zäzi'äyä hāṭawə'ə
ኅብ አሥራትከ ኪያየ ጸውኦ ḥäbä 'äsratəkä kiyayä ṣāwwə'ə
ወተሀበየኒ በዕፅብት ሳዕ፡፡ wätähäbbäyāni bā'əṣəbt sa'ə.

¹⁵¹ ወልደ ሰብእ ይመስል (EN7061 & A3128)

Source: Nägəś, Call No 3592

Hail to you blessed Enoch

The seventh (generation) from Adam;

Do not scribe now my crimes.

Call me to your inheritance;

And intercede for me at a desolation instance.

In the 67th poem, Enoch is dignified as a scribe and prophet since the first man/ Adam up to Christ for he wrote and prophesied about both of them. Regarding Adam, Enoch wrote in the form of Parable and he said, "...ርእሱ በራእዩ¹⁵² በምስካብየ ወናሁ ላሕም ወፅኦ እምድር ወኮነ ዝኩ ላሕም ጸዐዳ ወእምድኅሬሁ ወፅኦት ጣዕዋ አንስተያዊት አሐቲ ወምስሌሃ ወፅኦ ከልኤቱ ጣዕዋ ወአሐዱ እምኔሆመ ኮነ ጸሊመ ወአሐዱ ቀይሐ...፡/... I saw in a vision on my bed, and behold, a bull came out of the earth, and that bull was white; and after it a heifer came out and with the heifer came two bullocks, and one of them was black and the other red..." (En 85:3). According to the commentary of Ethiopic Enoch, the white bull that came out of the earth signifies the first man, Adam, who was created from the earth; and the adjective "white" refers Adam's intellect¹⁵³. The heifer that came out after the white bull symbolizes Eve who was created after Adam; and the two black and red bulls also parables of Cain and Abel respectively; and the first is described as black for he is sinner; and the second as red for his bloodshed.

¹⁵² The appropriate reading is "ራእዩ"

¹⁵³ See the Book of Enoch (commentary Translation) (2003 E.C) page 215

On the other hand, in order to substantiate the idea in the third line and to confirm Enoch as a prophet, the writer quoted from the book of Enoch chapter 46, 47 and 48 and included them in the last two verses of the poem. The sources narrate precisely that Enoch saw the Head of Days sitting down on the throne of His glory and with Him the Son of Man who has righteousness.

In the 68th poem, Enoch is regarded as blessed and described as the seventh generation from Adam. The word 'seventh' in the poem is a content word and very significant expression. While writing about generations dividing them by seven weeks, which is a special counting system and known as Senbete Henoch (the Sabbath of Enoch), Enoch called himself the seventh; and said, "...I was born the seventh in the first week..." (En 93:3). We all know that there are seven days within a week; likewise in Enoch's counting system, there are seven generations in each week or Sabbath of Enoch. Therefore, Enoch is the seventh day of the first week which means, he is the seventh born in the first generation; Enoch's family tree and the first generation clearly mentioned in the book of Enoch (En.37:1).

In the remaining lines of the above poem, the writer restates the scribing role of Enoch, and he requests Enoch not to write his (the writer's) transgressions. Rather, the poet asks Enoch to call him to his (Enoch's) inheritance and to comfort him at the time of despondency.

4.6. Other Saints as Subject Matter

Using the book of Enoch as the source of thought, the poets transferred their knowledge in order to establish a link between Saints' life and some revealed facts to Enoch. There

[illegible]

Hail to Gorgoryos (Gregory).

On the mount, in the land of Roha,

And righteous' place of elation one by one;

To all (people) on the earth)

204

The central idea of this poem is about a saint called Gorgoryos (Gregory)¹⁵⁵ and about his vision of the places of sinners and righteous. The vision depicted in the poem is similar with that of Enoch. During his revelation, Enoch observed the two places how the righteous and sinners live there; he boldly discussed the case in different sections of his book. Regarding the place of the righteous, for instance, he says:

... ወበውለቱ ጊዜ መሠጠኒ ደመና ወዐውሎ ነፋሱ እምነ ገጸ ለምድር ወአንበረኒ ውስተ ጽንፈ ሰማያት።
 ወበህየ ርኢኩ ካልአ ራእዮ ማኅደሪሆሙ ለጸድቃን ወምስካባቲሆሙ ለቅዱሳን። ወበህየ ርኢያ አዕይንትየ
 ማኅደሪሆሙ ምስለ መላእክት ወምስካባቲሆሙ ምስለ ቅዱሳን ወይስሉ ወያስተበቀው ወይጸልዩ በእንተ
 ውሉደ ሰብአ ወጽድቅ ከመ ማይ ይውሕዝ በቅድሜሆሙ ወምሕረት ከመ ጠል ውስተ ምድር ከመ ዝ
 ውለቱ ማእከሎም ለዓለመ ዓለም... (En 39:3-6) / And at that time clouds and a storm-
 wind carried me off from the face of the earth, and set me down at the end of
 heaven. And there I saw another vision, the dwelling of the righteous and the
 resting-places of the holy. There my eyes saw their dwelling with the angels and
 their resting places with the holy ones; and they were petitioning and supplicating
 and praying on behalf of the sons of men; and righteousness like water flowed
 before them and mercy like dew upon the ground. Thus it is among them forever
 and ever.

... ወእምህየ ሖርኩ ካልአ መካነ እም ዝ ዘይጌርም ወርኢኩ ግብረ ግሩመ እሳት ዐቢይ በህየ ዘይነድድ
 ወያንበለብል ወሞሠርት ቦቱ ወወሰኑ እስከ ቀላይ ፍጹም አዕማደ እሳት ዐቢይት ዘያወርድዎሙ ወኢ
 እምጣኖ ወኢ ዕቡዮ ኢክህልኩ ነጽሮ ወስእንኩ ነጽሮ ወይኑ... (En 21:7) / And from there I went
 to another place, more terrible than this, and I saw a terrible thing: (there was) a
 great fire there which burnt and blazed, and the place had a cleft (reaching) to

¹⁵⁵ The story of the Saint is found in Synaxarium (see March 1E.C.)

the abyss, full of great pillars of fire which were made to fall; neither its extent nor its size could I see, nor could I see its source.

Hence, this broaden perception is summed up within five lines in the poem and the revelation is ascribed to St. Gregory. At the end line of the poem the writer states that Gregory preached repentance to all (people) on the earth. This is a similar action taken by Enoch; he advised his children to love righteousness and walk in it; for the paths of righteousness are worthy of acceptance, but the paths of iniquity will quickly be destroyed and vanish (En94:1). Moreover, he rebukes the sinners saying "...Woe to those who build iniquity and wrong doing and found deceit, for they will quickly be thrown down and will not have peace. Woe to those who build their houses with sin, for from their whole foundation they will be thrown down, and by the sword they will fall; and those who acquire gold and silver will quickly be destroyed in the judgment..." (En 94:6).

70. ሰላም ለእስትንፋስክ እስትንፋስ ሕይወት ወትንባሌ	Sälam lä'əstənfasəkä 'əstənfasä həywät wätənbale
ዘያኣትት ኃዘነ ወያረስዕ ወይሌ	zäya'ättət hazänä wäya- rässa'ə wäyle
ሊባኖስ በለኒ ወሪደክ እምሉዓሌ	Libanos bälänni wäridäkä 'əmlu'ale
ሐነፀኩ ለክ ማጎደረ ዘአልቦ ምሳሌ	hänäṣku läkä maḥdär äzä'älbo məssale
ጸፍጸፉ መረግድ ወጥቅሙ ቢረሌ፡፡	ṣäfṣäfu märägd wäḥəbru biräle

Source: ibid

Hail to your breath which is breath of life and supplication

That takes away sorrow and affliction;

Coming down from heaven, Libanos, tell me saying:

“I have built you unimaginable house;

Its wall is (made) of onyx, and its roof is beryl.

The poet praises St. Libanos and appreciates his breathe as it is a breath of life and supplication. In my understanding, the word ‘breath’ denotes the prayer of the saint, which is nearly the same (synonym) with the word supplication. His prayer is considered as a breath of life and a supplication that takes away sorrow and affliction; this is due to the fact that the effectual fervent prayer of a righteous man avails much (Jas 5:16). Quoting from the book of Enoch, the writer pleads the Saint to build and grant him (the writer) the incredible house of habitation; its wall is (made) of onyx; and its roof is (made) of beryl (En14:15).

Noah’s tradition is one of the major themes discussed in the book of Enoch. His miraculous birth, his vision on the destruction of the earth by the deluge and his communication with his great-grandfather- Enoch, in a bitter crying and weeping voice...(En 65:1) are some of the general points included in the book of Enoch. These and other related themes are used as a source of Enochic poems; some examples are presented bellow.

71. ሰላም ለወልደ ላሜሕ አበ ክርስቶስ ኖላ Sālam läwäldä Lameh 'äbä Kərstos Noah
ከመ ፀሐይ አብርሃ በጊዜ ልደቱ¹⁵⁶ ምዙሃ kāmā šāḥäy 'äbrəha bägize ləḍātu məzuḥ
ከመ አስሐትያ¹⁵⁷ ፀዓዳ ወከመ ጽጌረዳ kāmā 'āshätəy šä'ada wākāmā şəgeräda
ቀይህ qäyyəḥ
በሰዓ ልደቱ ባረኮ ለአምላክ ሰማይ አምላኮ bäsä'a ləḍātu baräko lä'ämlakä sämay
ለዘረዓ ዓለም እምዓይህ እግዚአ¹⁵⁸ መሐኮ 'ämläko
lärär'a 'aläm 'əm'ayh 'əgzi'u mähäko

Source: እግዚአብሔር ነግሠ ('Əgzi'abḥer Nägəsä) Call No. 7061, f. 36

Hail to the son of Lameh-father of Christ/Noah;

When he (Noah) was born,

He brightened like the sun;

He was white like snow and red like the flower;

While he was born,

He praised and served the God of heaven.

As the seed of the world,

His Lord saved him from the great flood.

¹⁵⁶ (N3592); ልደሁ (A3128 & EN7061, f 36)

¹⁵⁷ (A3128 & EN7061); ከመ አስፌቅያ (N3592)

¹⁵⁸ (N3592); እግዚአብሔር (A3128 & EN7061)

72. ሰላም ዕብል ለኖኑ ልሁይ¹⁵⁹ Sälam‘əbl läNoah ləhuy
 እምትርብዕተ ዓለም ጎሩይ ‘əmtərb‘ətä ‘aläm həruy
 ይመስል ሥኑ አዕጋረ ፀሐይ Yəməssəl sənu ‘ä‘əgarä šähäy
 እግዚአብሔር አድኃኖ አመ ይሰቀይ ቀላይ¹⁶⁰ ‘əgzi‘abher ‘ädhano ‘ämä yəsäqqäy qälay
 አስራብ አሳት¹⁶¹ እምሰማይ አመ ውኅዝ ‘äsrabä ‘əsat ‘əmsämay ‘ämä wəhza may
 ማይ።

Source: ibid, f.36

I said peace to the handsome Noah

That is chosen from the world' generation;

His beauty is like the rays of the sun.

God saved him while the abyss (deep) was filled,

When fire-channels discharged

Much fire like fire spouts upon it.

73. አመ ተደምስሰ ዓለም በማየ አይኅ ብዙኅ ‘ämä tädämsäsä‘aläm bāmayä ‘ayh
 ለተክለ ጽድቅ ተርፈ ምስለ ብእሲቱ ወደቂቁ አቡነ ኖኅ bəzuḥ
 Lätäklä šədq tärfä məslä bə‘əsitu

¹⁵⁹ (N3592); ላሕይ (EN7061); ልሁይ (A3128)

¹⁶⁰ እግዚአብሔር አድኃኖ አመ ይሰጠጥ ቀላይ (A3128); እግዚአብሔር...ሰበ ይሠጠቅ ቀላይ (EN7061) አመ ይሰቀይ ቀላይ (N3592)

¹⁶¹ መሳት (A3128, & EN7061)

መዓዛ መንግሥቱ ዓፄነው እግዚአብሔር ስቡሕ

Wädäqiqu 'äbunä Noah

አረፍተ እምኔሁ ሰማዮ ላሜህ፡፡

mä'aza mängəstu 'aṣenāwä

'əgzi'abher səbbuḥ

'äräftä 'əmənnəhu sämäyo Lamēh

Source: አርኬ ('Arke) Call No, EMMML3128

When the earth was destroyed by the great flood,

Our father Noah, together with his wife and daughters, was saved

As a seed-bearing plant for righteousness;

The blessed God smelled the sweet odor of his reign;

And Lamēh called him rest).

The notion of poem 71 and the concept in the first three lines of poem 72, is inclusively alluded from Ethiopic Enoch and it accurately recites the astonishing situation happened during the birth of Noah. The main source reads as follow:

ወእምድኅረ መዋዕል ነሥኣ ወልድዮ ማቲሳላ ለወልዱ ላሜሕ ብእሲተ ወፀንሰት እምኔሁ ወወለደት ወልድ፡፡
ወኮነ ሥጋሁ ጸዑዳ ከመ አስተትዖ ወቀይሕ ከመ ጽጌ ረዳ ወጸጉረ ርእሱ ከመ ፀምር ጸዑዳ ወድምድማሁ
ወሠናይ አዕይንቲሁ ወሶበ ከሠተ አዕይንቲሁ አብርሃ ኩላ ቤተ ከመ ፀሓይ ወፈድፋድ በርህ ኩሉ ቤት፡፡
ወሶበ ተንሥኣ እምእዴሃ ለመወለዲት ከሠተ አፉሁ ወተናገረ ሰብሐቲሁ ለእግዚአ ጽድቅ፡፡ ወፈርህ ላሜሕ
አቡሁ እምኔሁ ወጐዮ መመጽኣ ኅበ አቡሁ ማቲሳላ፡፡ ወይቤሎ አነ ወለድኩ ወልደ ወሉጠ ወኢኮነ ከመ
ሰብእ ወይመስል ደቂቀ መላእክተ ሰማይ ወፍጥረቱ ካልአት ወኢኮነ ከማነ ወአዕይንቲሁ ከመ እገረሁ
ለፀሓይ ወጸኡ ስቡሕ... (En 106:1-6)፡፡

And after (some) days my son Methuselah took for his son Lamech a wife, and she become pregnant by him and bore a son. And his body was white like snow and red like the flower of a rose, and the hair of his head (was) white like wool ... and his eyes (were) beautiful; and when he opened his eyes, he made the whole house bright like the sun so that the whole house was exceptionally birth. And when he was taken from the hand of the midwife, he opened his mouth and spoke to the Lord of Righteousness. And his father Lamech was afraid of him and fled and went to his father Methuselah. And he said to him: 'I have begotten a strange son; he is not like a man, but is like the children of the angels of heaven, of a different type, and not like us. And his eyes (are like the rays of the sun, and his face glorious...

In the first line of poem 71, the writer exalts Noah as a son and a father simultaneously. Within a single line, Noah is referred as the son of Lameh and the father of Christ. Then, by extending the message depicted in the word “አዕይንቲሁ” from the reading “ወሰበ ከሠተ አዕይንቲሁ አብርሃ ኩላ ቤተ ክመ ፀሐይ”, the poet intentionally intended to say that when Noah was born, his entire body, not only his eyes, was brightened like the sun. In the third line, he also vividly describes the physical appearance of Noah comparing his whiteness as snow and rosiness like the flower, which is a comparison statement used in the source. Moreover, in the remaining lines of this poem, the writer rephrases as Noah praised and served the God of heaven while he was born; and as Lord saved him from the deluge, in order to be the seed of the world.

From another perspective, comparing poem 71 with the cited reference, one may be able to see that the poet transmitted words and phrases directly from the source material to his

poem with a slight, but important rearrangement. For instance, a line from the source, '...ጸዕዳ ከመ አስሐትያ ወቀይሕ ከመ ጽጌ ረዳ' is reshuffled and written in the third line of the poem as ከመ አስሐትያ ፀዓዳ ወከመ ጽጌረዳ ቀይህ, without changing the meaning. In general, it is possible to say that poem 69 is the summarized version of the cited reading.

Likewise the preceding poem, Noah is also the subject matter of poem 72. Here, the writer lauds and appreciates Noah for his good-looking and for he is being chosen from the four corners of the world's generation. In the second line, his loveliness is symbolized by the rays of the sun- similar expression in the source cited above. Lastly, testifying as Noah was saved by God from the deluge, the poet also recounts in a more descriptive manner how the deep hole of the earth was filled with much fire, like fire spouts when fire-channels discharged upon it. In the last line, “አስራብ እሳት እምሰማይ አመ ውኅዝ ማይ” the phrase, “አስራብ እሳት/ fire-channels” is an expression substituted in the place of “water-channels”. According to the source Enoch says, “...ወአልዐልኩ ካዕበ አዕይንትየ መንገለ ሰማይ ወርኢኩ ናሕሰ ልዑላ ወሰብዐቱ አስራብ ዲቤሁ... ወርኢኩ ካዕበ ወነዋ አንቅዕታት ተርኅዉ ዲበ ምድር... በውእቱ ዐጸድ ዐቢይ ወአኅዘ ውእቱ ማይ ይፍላሕ ወይትነሣእ ዲበ ምድር.../... And I again raised my eyes to heaven and saw a high roof, with seven water-channels on it.... And I looked again, and behold, springs opened on the floor of that large enclosure, and water began to bubble up and to rise above the floor ...” (En 89: 2-3). A reader can notice that the earth was demolished by the flood that came from two directions; one from above that came out from the seven water-channels and the other, a flood that bubbled up from the springs (abysses) of the earth itself. As a result, the flood was not simply a cold one, rather it was burning! Therefore, the term “fire-channels”, in the poem, is intentionally applied to draw the attention of the readers in to this reality.

Poem 73 also can be understood as expansion of the prior poem. As stated earlier, God saved Noah when the earth was destroyed by the flood of great water. The additional information which incorporated in this verse is that our father Noah was not saved alone, rather he was kept together with his wife and daughters. Quoting indirectly from (En 84:6), the author justifies that Noah was saved as a seed-bearing plant for righteousness. Subsequently, he proclaims Noah's reign was smelled (esteemed) as sweet odor. Then, the poet concludes by indicating that Lameh, the father of Noah, named his son "አረፍት/ Rest". But, according to the source, one may not be able to get the word "Rest" designated to Noah; rather it reads as, "...ወሰመዮ ስሞ ለዝኩ ወልድ ኖህ እስመ ውክቱ ያስተፈሥሳ ለምድር ለምክሉ ሀጽል /... And he called the name of that child Noah; for he will comfort the earth after all the destruction" (En 107:3). Therefore, the reader should understand that the poet used the name "አረፍት/ Rest" to imply the fact that Noah is the one who "comforted" the earth after all its destruction for God established His covenant with him (Noah) in order to "neither shall all flesh be cut of any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen 9:11). Further more, the name Noah has three meanings: "አረፍት/ዕረፍት" (Rest) , "ትፍሥሕት" (pleasure) "ተረፍ" (seed)¹⁶².

4.7. Enochic Gə'əz Qəne

Qəne is one of the major genres of Gə'əz poetry. Qəne appears in both written and oral forms; Alemayehu (1970.p.99) considers Qəne as an art form, having a language (Gə'əz) as its medium of expression, handed down from generation to generation by oral teaching; it is also the characteristic of the people who created it. Another researcher, Luigi F. (1984.p. 99) has also explained Qəne as a kind of poetry which is considered the

¹⁶² ዘፍጥረት (5:29) እንደምታ ትረጓሜውን ተመልከት (See Genesis Ethiopic commentary and translation ch5, v29)

boast of Ethiopian literature; which is too difficult (and indeed, at times, impossible) to interpret even for Ethiopian scholars because of its deep and complex nature.

Qəne is replete and rich with allusions to history, the Holy Scriptures, the lives of the saints, historical events, classical texts, nature, and popular wisdom¹⁶³. Consequently, like in the other Ethiopic manuscripts and poetic genres of Gə‘əz literatures, the book of Enoch is quoted and illustrated by Qəne composers. The following Qəneyat (Gə‘əz poems) demonstrate how Ethiopic Enoch is depicted in Gə‘əz poetry / Qəne. They are presented according to their level of complexity (from simple to complex); which means from the shortest Qəne that consists of two lines, known as ጉባኤ ቃና (Gubae Qana) up to the longest one, called ዕጣነ ሞገር (ዕጣል)(‘əṭanä Mogär) which has eleven lines. Hence, one should notice that for this study, the level of complexity of the poems (Qəneyat) depends on their structure, particularly, numbers of the lines in each stanza (Qəne).

1. ለመልአክ ገነት ሄኖክ ኢያፈርሆ መዊት Lämäl’ākä gännät Henoch ’iyyafärrəho mäwit
 ውስተ እደዊሁ አከናፍ አምጣነ ቦቱ Wəstā ’ədäwihu ’āknaḥ ’ämṭanä bottu ’äsmat
 አስማት

Mäl’ākä gännät/ Henoch shall not fear death

For he has ’äsmat in his hands/ wings

As stated above, this couplet is the first order in the lists of Gə‘əz Qəne, and it is known as ጉባኤ ቃና (Gubae Qana). In its special character, it is also called ጉብር ቅኔ / ስጌቦር Qəne for the words ‘መልአክ ገነት’ and ‘አስማት’ have dual meanings. In a common sense, the word

¹⁶³ Sergew 2009

‘መልአክ ገነት’ is a title name given for some church leaders (bosses); and the word ‘አስማት’ ’äsmat, in its popular meaning, stands for a written amulets (magic scrolls). The literal message of this Qəne, therefore, refers an individual magical person called Henoch (whose title name is Mäl’äkä Gännät) that thinks as he will not be troubled in any case because of his ’äsmat/ magic.

The secret and the most important concept of this Qəne help us to think about the life of the angels and Enoch the prophet. In this context the above words, ‘መልአክ ገነት’ and ‘አስማት’ have different meanings; the first is translated as ‘angel of the paradise’, and the second as ‘names’. According to the above Qəne this angel has ‘names’ in his wings. The concept is taken from Ethiopic Enoch. The book (1Enoch) reads us that God placed His secret names such as አካ (’äka), ክስብኤል (kəsbə’el) and ቤቃ (Beqa) in the hands of St. Michael (cf. En69:3-6). In other words, we know that the angels are not mortal or liable to death naturally. Having this fact the composer of the above Qəne states that Enoch the prophet who is symbolized by the angel of paradise (because he lives there) never frighten death.

- | | |
|---|------------------------------------|
| 2. ለወልደ አዳም ሞት ዘእምነ አዳም ተወልደ | Läwäldä Adam mot zä’əmənä Adam |
| ማርያም ትቤሎ ዘመደ ዘመደ | täwäldä |
| እዝራ ወሄኖክ እስመ ረሰይዎ ባዕደ ¹⁶⁴ :: | Marəyam təbelo zämädä zämädä |
| | Ezra wähenok ’əsämä räsäywo ba’ədä |

¹⁶⁴ ዘብዙአየሁ (መ/ር)

For the son of Adam/death, that is born of him (Adam),

Mary made him (the death) kinsman;

For Ezra and Enoch made him outsider.

This Gə'əz poem (Qəne) is known as ዘአምላኪያ (zä'ämlakiyā) and found at the second rank having three lines. In order to develop this Triplet Qəne, the composer took its theme from Ethiopic Enoch. Hence, the life of Marry is compared with the life of Enoch and Ezra considering death as a comparison criterion. In the poem it is said that St. Mary made the death, the so called son of Adam, kinsman while Ezra and Enoch made him outsider. Here we can understand that death is considered as the "son of Adam" due to the fact that it/death was born, for the first time, from Adam's transgression; there was no death upon men before his transgression¹⁶⁵. Starting from the time of Adam, all human being, except Enoch, Ezra and some others, died and are still dying. About Enoch, it is written in the book of Enoch as: "እምቅድመ ኩሉ ነገር ተከብተ ሄኖክ ወአልቦ ዘየአምር እምውሉደ ሰብእ ባኅብ ተከብተ ወኅብ ሀሎ ወምንተ ኮነ.../ and before everything Enoch had been hidden, and none of the sons of men knew where he was hidden, or where he was, or what had happened..." (En 12:1). St. Paul also testifies in the bible saying, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him..." (Heb 11:5). The same is true about Ezra. Taking this idea from the bible, the composer of the Qəne/poem said that while Ezra and Enoch made the son of Adam (death) outsider, Mary made him (the death) kinsman. Shortly, it implies that while Mary died, Enoch and Ezra remained alive.

¹⁶⁵ See: Rom 5:12 in the Bible

3. ፈራህያኒሁ ለሄኖክ መቃብር ወጥቶ ለእመ ፈቀዱ Fārahyanihu läHenok māqabr
ተጽእኖተ wāmōt Lā’əmmā fāqādu tāṣə’ətä
- በዘባነ ፈረስ የሐንስ እንተ አንፈርዐጸ ሰማያተ Bāzābanā fārās Yoḥānnəs ’ənttä
- ዘመደ ኪሩቤል ከንፍ አኅዘ ሎሙ አእዛኒሁ ’ānfār’äṣä sämayatä
- ካልኤተ¹⁶⁶:: Zāmädä kirubel kənf ’ähäzä lomu
- ’ä’əzanihu kəl’että

Source: የግእዝ ቅኔያት የስነ ጥበብ ቅርስ ንባቡ ከነ ትርጓሜው 3ኛ መፅሐፍ, ገጽ 54

While the grave and death, which are afraid of Enoch,

Wanted to mount on the back of the horse/John-

That leaped to heaven,

The wing/relative of Cherubim holds them his (John’s) ears).

4. አመ በገሊላ ተፅዕረ እምኃይለ ተመትሮ ሐማም ’Ämä bāgälila tāṣə’ərä ’əmhäylä tämätro
- ቃለ ዐዋዲ መምህር ḥəmam qalä’äwadi mämhər
- በርእስ ሄኖክ ወዘካርያስ በእግር Bär’əskä Henok wāzākaryas bā’əgr
- አኅዝዎ ደርገ እስመ ዘመዶሙ ኮነ ውስተ ቤተ ’Äḥäzwo dārgä ’əsmä zāmādomu konä
- ሄሮድስ ነኪር¹⁶⁷:: wəstā betä Herods näkir

¹⁶⁶ ዘምስራቅ /ዘጃማ

¹⁶⁷ ዘስዩም (መሪኤታ)

Source: ibid, p.31

While the teacher/Qale Awadi (John the baptizer), was in affliction

From the power of sickness of hewing,

There were Enoch around his head and Zacharias in his leg;

And they took him together for he is their kinsman

In the house of Herod the alien.

The above two poems / Qəneyat are known as ማረከሕ / Mibāzhu. Even though they are Triplets in their structure and the same as the former type, they are more advanced in terms of the lengths of each line within theme. Both poems discussed John the baptizer, as their subject matter. In poem 3, the poet symbolizes: grave and death as people who are afraid of Enoch; and also as people who wanted to mount on the back of a horse. The poet also symbolizes John by a horse that leaped to heaven. Another figure of speech depicted in the last line of the poem is the wing of Cherubim which is symbolized by a kinsman (somebody's relative). Then, the poet said that while these people (grave and death) wanted to mount on the back of the horse (John), this kinsman, Cherubim's wing, holds them the two ears of the horse (John's ears). All these are allegorical expressions; the golden messages of this Qəne (poem) are two; these are:

First, the anxiety of the so called people, grave and death, is used to indicate that death and grave are not able to control Enoch the prophet. In other words, since Enoch neither died nor buried yet, death and grave are powerless upon him. In short, the composer accurately explains as Enoch being concealed from the face of death.

Second, the subject matter of the poem, John is discussed as a horse driven by death and grave to notify as he died and buried. Interestingly, the poet explains that while John died, he was given two wings, like Cherubim, instead of his two ears. As we read in the Bible, John was beheaded by the order of Herod and his body was buried by his disciples (Mt 14:1-13). Whereas, his head, according to the teaching of EOTC, brought two wings and flight for fifteen years teaching the word of God¹⁶⁸.

Likewise the above Qəne, the composer of the 4th Qəne also used cultural and Biblical references in order to articulate his message. From cultural point of view, especially in Ethiopian, it is understood that when a person is very sick and comes at the door of the death, his relatives may approach him and hold the person's legs and head. Based on this, in the first line of this Qəne, Qale Awadi (another name of John the baptizer) is referred as a teacher (person) who is in affliction from the power of sickness which leads to death. Then, in the last two lines, Enoch and Zacharias are considered as his relatives who gathered around him and hold his head and legs respectively. The main point of this Qəne is also depicted in these lines. When John was beheaded, he did not die completely; rather his head was alive while his other body died. To signify this, the poet says, "Enoch holds John's head" which is to mean that as Enoch the prophet concealed from death; John's head was also remained alive while he was beheaded by the order of Herod. Whereas, the poet says, "Zacharias holds John in his leg (i.e. John's leg)" to notify that as Zacharias whose blood was perished between the altar and the temple and died (Luke 11:51), John, the son of Zacharias, was also died. Therefore, the poet made an allusion

¹⁶⁸ ማቴ14:5 እንደምታ ትረገሟውን ተመለከት (See the Gospel of Mathew: Ethiopic commentary and translation ch14, v5)

from the book of Enoch to use the life of Enoch as a source of his Qəne together with the subject matter (John).

5. ኢየሱስፍሥሕዎ ነዳያን	Eiayastäfsḥwo nädayan
ሙሴ ወኖህ ለዘመደ ሥጋ ልደት	Muse wäNoh läzämädä söga lädät
ጽውመ እስመ አገደርዎ በብረሃን ቤት	Şəwwämä 'smä 'aḥdärwo bäbrhan bet
ባዕለ ጸጋስ ወልድ አክባሬ ልደት ብሑት	Ba'älä şägassä wäld 'akbare lädät bəḥut
እስመ ምስለ መዓር አቅረበ ሀሊበ ሕይወት	Esmä məslä mä'ar 'aqrābä halibä ḥəywät
ወኅብስተ ዘአልበ መስፈርት ¹⁶⁹	Wäḥəbəst zä'albo mäsfärt

Source: የግእዝ ቅኔያት የስነ ጥበብ ቅርስ ንባቡ ከነ ትርጓሜው 3ኛ መፅሐፍ, ገጽ 89

The poor Moses and Noah,
 Could not please to the birth/kinsman of the flesh;
 For they made him to pass the night fasting.
 But, the rich Son (God the Son) honors the respected birth;
 For He brought living milk with honey,
 And bread without number.

The 5th Qəne/ poem in the above is known as ዋዜማ ቅኔ/ Wazema Qəne; structurally, it is a Cinquen or a five line stanza. This Qəne discusses the miracles that happened during the

¹⁶⁹ ዘገለሰ (መ/ር ዘይስማላ)

time of the birth of Christ comparing with the birth date of the two prophets (Moses and Noah). In Ethiopic Enoch/En 106:1), it is explained and reported that when Noah, the son of Lamech, was born, “his body was white like snow and red like the flower of a rose; the hair of his head (was) white like wool; ... and his eyes (were) beautiful. And when he opened his eyes, he made the whole house bright like the sun so that the whole house was exceptionally bright...” The Orthodox Tewahido Church also believes that the same episode was happened during the birth of Mosses¹⁷⁰. Regarding to the miracles that happened during the birth of the rich son (God the Son) the church teaches that the mountains/hills turned to living bread; the trees showed fruits of blessings; the rivers turned to milk and honey¹⁷¹. In the Qəne, the birth is symbolically represented by kinsman /guest who came to the houses of the poor Moses and Noah and of the rich Son (God the Son). In our culture, even in the others, it is clear that a guest cannot be treated equally if he went to the house of the poor and the rich. The poor gives him nothing; whereas, the rich brings to the guest whatever in the house. Considering these cultural facts and the biblical narrations and holy Tradition of the church about the birth of Noah, Moses, and Jesus, the poet stated that the time in which Jesus Christ was born is highly glorified than the two prophets. There for, the poet sues the book of Enoch as reference to compose his Qəne. In general, the theological implication of the poem is that the world becomes full of happiness by the birth of Jesus Christ.

¹⁷⁰ አራት ዘፀአት 2:2 ትርጓሜውን ተመልከት (see exodus 2:2 of Ethiopic commentary and translation)

¹⁷¹ በእንተ ልደቱ ለክርስቶስ አድባር ኮነ ጥበስተ ሕይወት፡ ወፅዖ ገዳምኒ ፈረዩ እስካለ በረከት፤ ማየ ባሕርኒ ኮነት ሐሊበ ወመፃረ.../ (ቅዱስ ያፌድ ዝማሬ ዘልደት) (Lit. During the birth of Christ, mountains became bread of life; and the trees of the wood yielded fruits of blessing; and the river's water became milk and honey....). Here, the reader should note that if the symbolic expressions like 'mountains', 'trees of the wood' and 'river's water' are analyzed thoroughly, they yield us numerous theological fruits that could be sweeter than milk and honey!

6. ጎድግዎ ወመገንዎ	Hədgwwō wāmännənnəwwō
ለአጼ ምኒልክ ዓለመ ሥጋ	Lä'aše Mənyəlḱ 'alämä šəga
ደዌ ወሞት ውሉደ ቀዳማይ አዳም	Däwe wämot wəludä qādamay Adam
ወኢትበልዎ ለመሬት ጌሠም	Wä'itbälwwō lāmāret gešām
አምጣነ ምኒልክ ንጉሥ በዊዐ ገነት ዳግም	Amṭanä Mənyəlḱ nəguś bāwi'ä gänät
በደሮ ለሄኖክ ዘይቀድም	dagəm
አመ ወስዶ መንፈስ መንገለ ገዳም	Bädäro läHenok zäyqäddəm
ወአንበሮ በሐዲስ ዓለም ¹⁷²	'Ämāwäsädo mənfas mängälä gädām
	Wä'anbäro bähaddis 'alām

Source: የግእዝ ቅጂያት የሥነ-ጥበብ ቅርስ ከነትርጓሜው፣ 2ኛ ክፍል ገጽ 92-3

The plague and death, the sons of the first Adam,

Let leave and esteemed least Emperor Minilk, the world of the flesh;

And do not make him dust by tomorrow.

(For) the king Minilik went before Enoch into the second paradise,

When the spirit caught him to the wilderness

And set him in “Haddis Alem” /the new world).

¹⁷² ዘበሻህ (አለቃ ዘራገኤል)

This Qəne is called ሥላሴ ቅኔ/ śəllase Qəne that has six rhyming lines with various lengths. Its subject matter is Emperor Minilik II who was king of kings of Ethiopia. According to the Tradition of Orthodox Tewahido Church, some people, especially monks, leave this world of flesh or the material world and they esteemed it least. Taking this notion into account and symbolizing the plague and death by the sons of Adam, the poet requests them to go away from Emperor Minilik-who is also signified by the world of flesh. In a straight line, the poet is wishing or praying for the Emperor, neither to be sick nor today. He also compares the king with Enoch; as Enoch was lifted up into heaven (the new world), the poet also says, the spirit caught Minilik II to the wilderness and set him in “Haddis Alem” (new world). The phrase “Haddis Alem” is a name of a particular place (small town) which was established by the Emperor, and a place wherein he constructed his palace.

7. ኢየሱ ንጉሥ ንጉሠ ሐራ Eyyasu nəguś nəguśä ḥāra
 ዕድሜክ ይሕጽር ከመ ዕድሜሁ ለዕዝራ ‘Ədəmekä yəḥəşşər kāmä ‘ədəməhu läEzra
 ወገነተ ይኩን መቃብሪክ፤ Wägännätä yəkun mäqabrikä
 ከመ ትስማዕ ድምጹ ለሄኖክ ዕንዚራ፡፡ kāmä təsma‘ə dəmšo läHenok ‘ənzira.

Source: መጽሐፈ ቅኔ (ዝክረ ሊቃውንት) (1983 E.C), ገጽ 378

King Eyasu, the king of soldiers,

Let your age be shorten like the age of Ezra;

And let your grave be in paradise

For you shall hear the voice of Enoch/ the psaltery.

In its special name, this Qəne is known as ሣህልክ ቅኔ / šahələk Qəne and it has three rhyming lines, which are completely different from the previous ones. King Eyasu is the subject matter of the poem; using ironical expression the poet consecrates the king saying, “Let your age be short like the age of Ezra”. Paradoxically, Ezra’s age is not short; rather the holy angels took him to paradise and he lives there until the end of this world¹⁷³. The second paradox is “Tomb in paradise”; here the poet communicates his subject matter and says, “Let your grave be in paradise, to hear the voice of Enoch the psaltery”. One can understand that there is no grave in paradise. As a result, the author is conveying his enthusiastic message to the subject matter wishing him a long life to live together with Ezra and Enoch in paradise.

8. እግዚአብሔር ጠቢብ ኢየሱስአረየ 'Ägzi'abher täbib 'iyyastä'äräyä
- ልሕከተ አዴሁ ፍጥረተ በጾታ ምሳሌ ጥዩቅ Ləḥək^{wä}tä 'ədehu fəṭrätä bāṣota mässale
- አምጣነ ለገነት አዕበያ እምነ ዐራራት ምጡቅ ṭəyyuq
- ወላዕለ ዐረፍት አርሞንጌም፤ ተደብበ ገብር 'Ämṭanä lägänät 'ä'əbäya 'əmənnä 'ärarat
- ለታቦር ምርፋቅ məṭuq
- ዘንተኒ ከመ ያጽድቅ፤ ዕዝራ ልብዩ ይቤ Wäla'əlä'äräft 'ärmn'em (Hermon) tädbabä
- በወርኅ ዕርቅ gäbro läTabor mərfaq
- እምአድባር ድኅነታን ዕፀወ ሱራሬ ወንድቅ Zänttäni kämä yaşdəq Ezra ləbbəyā yəbe
- ለዛቲ ዐፀደ ወይን አዕበያ አምላክ ጽድቅ፡፡ bāwārḥä 'ərq

¹⁷³ See the book of Ezra Sutuael 13: 49

ወይቤ ልብዩ ሄኖክ ነጻሬ ምሥጢር ረቂቅ 'Əm'ādbar dəhuhan 'əṣāwā surare wānədq
 አድባረ ብሩር ዘታሕቴሃ ርኢኩ ደብረ Lāzatti 'āṣādā wāwāyn 'ā'əbāya 'āmlakä
 ወርቅ:: şədq
 Wäyəbe löbbəyā Hnok nəṣṣare məşīr räqīq
 'Ādbarā bərrur zātaḥəteha rə'iku dəbrä wärq

Source: መጽሐፈ ቅኔ (ዝክረ ሊቃውንት) (1983 E.C), ገጽ 565

The wise God never made equal the creation,
 The work of His hand; in every group it is clearly known;
 Because He elevated the paradise more than the lofty Ararat;
 And, He made Tabor as roof of a house
 Upon the basement of the Mount Hermon;
 To assure this, Ezra/ my heart says:
 “In the time of peace, the righteous God elevated
 This vineyard (temple of God) more than
 The mountains (houses) made of trees”;
 Again my heart/ Enoch that saw hidden mystery say:
 “I saw the mount of gold where the mountains of silver are under it”.

Structurally, the above Qəne has eight rhyming lines of various lengths; and such types of poems are known as መወድስ ቅኔ / Mäwäddəs Qəne. The theme of this Qəne discusses the wisdom of God in creating the universe. The author explains that God did not make equal the creation and the work of His hand. In order to verify his argument, the poet mentions some geographical evidences; for instance, he says that the paradise is created being elevated more than the lofty Ararat. He also argues that God made Tabor as roof of a house upon the basement of Mount Hermon. Moreover, the poet cites Biblical references to make the issue more logical and persuasive. Citing from (2Ezra 6:25), he elaborates as the righteous God elevated the vineyard (temple of God) more than the mountains (houses) made of trees. More interestingly and signifying his own heart by Enoch the prophet, the poet says, “My heart, Enoch that saw hidden mystery says, ‘I saw the mount of gold, where the mountains of silver are under her’”. When the poet compares his heart with Enoch who saw hidden mysteries, I understand that he is amazingly referring his knowledge of Qəne that brightens his intelligence and helps him to think dynamically.

In his book Enoch reported what he observed and speaks, “there my eyes saw the secrets of heaven, everything that will occur on earth: a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead...” (En 52:2). According to the lists of the various mountains in the quoted text, we understand that the mountain of gold is found next to of silver. Therefore, the poet considers the first as a base or a mountain with lower status, and the second mountain as a superior one. In my understanding, the main message of this Qəne is depicted at the concluding line. Although the poet is anonymous, I speculate that he is from ደብረ ወርቅ/ Däbrä wärq, ancient historical church located in eastern Gojjam

Province. Consequently, using mountains of gold and silver as a symbolic representation of the church and other non-Christian worshiping places respectively, he exalts the church in general, and his church-ደብረ ወርቅ/ Däbrä wärq (mountain of gold) in particular; and concludes that the righteous God elevated the church more than the palaces and houses of pagans.

9. ቀቲለ ዖርዮ ግፉዕ ጽዕለተ ዳዊት	Qätilä 'Oryo (Uriah) gəfu'ə şə'alätä
ወዘምዎ ሕዝቡ ለሴት በአዋልደ ቃየል ነውር	Dawit
እስመ ከመ ይምሐሉ ሠምሩ በጸውዖ ዔርሞን ደብር	Wäzämməwo həzbu läset (Seth)
ነባቢሰ ቃል ሶበ ነበበ፤ እግረ ልበ ብእሲ ኢያዕቅፍ	bä'äwaldä Qayäl (Cain) näwr
ነገር	'Əsmä kämä yəmhälu šämrü
እመ ሆሴዕ በጎሜር፤ ህየ ዘመወ መንገለ ዘመወት	bäşəwə'o 'ermon däbr
ምድር	Näbabissä qal sobä näbäbä 'əgrä
ኢጎደገት ምትናሁ ብእሲተ ጸድቃን ምግባር	ləbbä bə'əsi 'iyya'əqəf nägär
አምጣኝ ኩሉ ይትፈቀር በጊዜሁ ወበኢጊዜሁ	'Ämä Hose'ə (Hosea) bägomer
ኢይትፈቀር	Həyyä zämäwwä mängälä zämäwwät
በረምሕኒ ስሑል ቀቲለ አጋግ ነኪር፡፡	mədr
ኢያስተዋድዮ ለሳሙኤል መንገለ እግዚአ	'Iḥädägät mtənnahu bə'əsitä şadqan
እግዚአብሔር፡፡	məgbar
	'Ämṭanä kullu yətfäqqär bägizehu
	wäbä'igizehu 'iyətfäqqär

Bärāmḥəni səḥul qätälä 'əggag

(Agag) näkir

'Iyyastäwaddəyo läSamuel mängälä

'əgzi'u 'əgzi'äbḥer

Source: መጽሐፈ ቅኔ (ዝክረ ሊቃውንት) (1983 E.C), ገጽ 408

Killing of Uriah the oppressed is David's guiltiness;

And fornication of the people of Seth with the sons of Cain is humiliation;

Because, they agreed to swear calling the name of Mount Hermon;

But, when the speaker Word speaks, never hinder the foot of man's heart.

While Hosea took Gomer, like the land has committed whoredom

The woman/ work of the righteous never ceased to be his wife;

For everything is good in its time and not good in its wrong time,

Hewing of Agag the stranger by the edge of the sword

(It) has not rebuked Samuel with his Lord, God.

In terms of its structure, this poem is the same as the preceding one. Here, the poet explained his ideology of time as the central idea. He discussed that one action can be good or bad depending on the time it happens. In order to substantiate his philosophy, the author cited two Biblical evidences i.e. killing, and fornication. In the opening phrase and the last two lines of the poem, he mentioned David and Samuel as the murderers of Uriah

and Agag respectively. According to the Bible, the death of Uriah was organized and ordered by King David (2Sam 11:15); hence David was reproached by God (2Sam 12:1-12). On the contrary, even though Samuel hewed Agag in pieces before the Lord in Gilgal (1Sam 15:33), the Lord speaks him nothing. Based on this, the poet confirmed that while David is guilty in his action of killing, Samuel was not accused by his action; because, he says, “everything is good in its time and not good in its wrong time”.

Fornication is the second argument raised in the poem. The composer presented two scenarios of fornications, of which one is immoral and the other is not. In one side, citing from the book of Enoch (En6:1-6), he discussed that the sexual behavior of the sons of Seth with the sons of Cain was humiliating. On the other hand, the poet mentioned the fornication of prophet Hosea who took Gomer, the daughter of Diblaim; then, he argued that although Hosea committed adultery like the other people, his righteousness was not taken away from him ((Hos.1:3). It is to mean that his fornication not perceived as immoral as the sons of Seth was. In general, the poem asserts that there is time/ situation in which a certain action can be good or bad.

10. ሐመልማላዊት ገነት ደብረ ቀራንዮ Ḥämälmalawit gänät däbrä qäranyo
ታዘነግእ ልበ በመዓዛሃ ሥርዓት Tazänäg’ə ləbbä bämä‘azaha šər‘at
እመ ኢበቆለ ባቲ ሶከ አልዓዛር ንዶት ‘Əmmä ‘ibäqolä dati sokä Al‘azar ndet
ወተከስተ በውስቴታ Wätäkästä bəwəsteta
ለአብረሃም እንተ ኢመነኖ መልከጼዴቅ ሀብት LəAbrham ‘əntä ‘imännäno Melkechzedek
እመ ነሐትታ ሰብአ ትፍሥሕት

ዘአሠረነ ኢንሐር ፍቅረ ዚአሃ መሥገርት	häbt.
አእመርነሂ ከመ ሀሎ በቀራንዮ ንነት	'Ömmä nähättöta säb'a təfsəhət
ያሬድ ዘወለዶ ሄኖክ ማኅሌት	Zä'äsärännä 'inḥur fəqrä zi'aha mäsgärt.
እስመ ለጥበብ አድለው እምነ ኃላፊ ንብረት	A'əmärnähi kämä hälo bäqāranyo gännät
እለ በአዕናቀኢ ተመሰሉ መዘምራኒሃ	Yared zäwälädo Henok maḥəlet.
ሐዋርያት ¹⁷⁴	Esmä läṭəbäb 'ädläwu emənnä ḥalafi nəbrät
	Ellä bä'ä'ənaq ^w ə tämässälu Mäzämraniha ḥäwaryat

Source: የግእዝ ቅጂያት የሥነ-ጥበብ ቅርስ 2ኛ ክፍል፣ ንባቡ ከነትርጓሜው

The Herby paradise, “Däbrä Qäranəyo” (Mount of Calvary),

(She) flatters the heart in her fragrant order;

If a thorn/affliction of Lazarus shall not come up there;

And if the wealth/Melchizedek, Which despises not Abraham, Was abundant there;

When we, men of joy that her love bound us not move, searched her,

We understood that the spiritual song/Enoch the son of Jared

Exists in the Calvary/paradise;

¹⁷⁴ ዘተሰማ (አለቃ ዘቀራንዮ)

Because her singers/the apostles who are signified by fine gold

(They) favored wisdom than a corruptible wealth.

The church named ደብረ ቀራንዮ / Däbrä Qäranäyo (Mount of Calvary) is the subject matter of the above መወደስ ቅኔ / Mäwäddəs Qəne. In this poem, quoting signifier from the book of Enoch (En 32:3-5), the author signified the church by the Herby paradise and the order of the church by the fragrance of trees in paradise. Then, he declared that the church flatters the heart (of believers) in her fragrant order as the sweet smell of trees in paradise spreads and penetrates afar. In the contrary, the poet pointed out the financial crisis in the church and the low salary that servants/ priests earn there; and he compared it with the thorny affliction of Lazarus (Luke 16:20-22). What so ever the problem, he regarded the love of the church as a snare that bounds them (servants) not to move anywhere leaving her.

Once more, the poet compared the church with paradise wherein Enoch, the son of Jared, lives. Extending the comparison, he associated the notion ማኅሌት/ maḥəlet (lit. hymnological service) with Enoch, and its 'inventor', St. Yared¹⁷⁵ with Jared, Enoch's father. Then, he deduced that as Enoch the son of Jared lives in paradise, ማኅሌት/ maḥəlet, the son/ work of St Yared, also exists in Qäranäyo-the church. Lastly, the poet clinched his Qəne exalting the singers/priests of the church for they are serving the church with a low salary favoring the wisdom of the church than a corruptible wealth. He also referred

¹⁷⁵ In its broader sence, the notion ማኅሌት/ maḥəlet (canticle) designates the extended hymnological services delivered in Ethiopian Orthodox Tewahido Church. Primarily, St Yared is the supposed 'inventor' of ማኅሌት/ maḥəlet-Ethiopian church music. (Ezra G/Medhin , 2005. pp. 659-60).

them apostles and signified them by pearls realizing that the twelve pearls denote the twelve apostles¹⁷⁶.

11. አፎ አይሁድ አዝማደ እምከ

Effo'äyhud'äzəmadä 'əmməkä

ደብተራ መስቀል ተከሉ በዐጸደ ርዕሰክ ሴሎ

Däbtära mäsqaḷ tākälu bā'äṣädä

እንዘ ቦ በርባን ዘይደልዎ ተሰቅሎ

r'əsəkä selo

ወዓመተ ጽዮን በጽዮን፤ ነዊሳ ተሰምዮ በኩረ ጽዮን ሀሎ

Enzä bo bärban (Barabbas)

አ ዘታሌዕሎ፤ በከንፊ ደመና ለማይ ወለደመና ከነፈ አውሎ

zäydälləwo täsäqlo

ባሕቱ እስመ ሰማዕነ ወእመ ርኢነ ኩሎ

Wä'amätä ṣəyon bāṣəyon, näwihä

እንበለ ዘመድ ለዘመዱ አልቦ ዘይቀትሎ

täsämyo bākürä ṣəyon hallo

አኮኑ ሊቃየል አቤል እንዘ ወልደ እምየ ይብሎ

O zätale'əlo bākənfä dämāna

lämay Wälädämāna kənäfä 'äwulo

ቃየል ወልደ እሙ ለአቤል ተብቀሎ፡፡

Bahəttu 'əsəmə sāma'ənä wä'əmā

r'inä kullo

Enbälä zämäd läzämädu albo

zäyəqättəlo

Akonu läqayäl (Cain) Abel enzä

wälddä 'əmməy yəblo

Qayäl wäldä 'əmmu läAbel

¹⁷⁶ የዮሐንስ ራእይ 21:21 (see Rev 21:21 of Ethiopic commentary and translation)

täbäqqälo

Source: መጽሐፈ ቅኔ (ዝክረ ሊቃውንት) (1983 E.C), ገጽ 191

How Jewish/the families of your mother,

Made tent of the Crosse on your head/Silo

While Barabbas is there who deserve crucifixion?

And the time of Zion in Zion,

Is considered as long lives as the chief of Zion;

O you, who made the water to be lifted up by the wing of the cloud,

And the cloud by the wing of storm of wind;

But, if we hear and listen everything,

There is no one that kills a person except his relative;

Because Cain killed Abel, the son of his mother;

Although Abel was saying, "Cain (is) my mother's son".

Crucifixion of Jesus Christ is the main idea discussed in the above መወደስ ቅኔ / Mäwäddəs Qəne. In the first two lines of the stanza, the poet articulated in an exclamatory tone blaming Jewish for they made the Crosse and crucified Jesus while they are His families and of His mother. Moreover, the poet contested their action of crucifying Jesus while there is Barabbas the robber who deserves crucifixion (John 18:40). Then, quoting indirectly from Ethiopic Enoch the phrase, "...ወርኢኩ ዘዲበ ምድር ነፋሳተ ዘይጸውሩ ደመኖተ.../

...And I saw the winds on the earth which support the clouds...” (En 18:5) and rephrasing it as ‘ኣ ዘታሌዕሎ፤ በክንፈ ደመና ለማይ ወለደመና ከነፈ አውሎ’¹, the poet wondered and attested that the crucified Jesus Christ is the one who lifts up the water by the wing of the cloud, and the cloud by the wing of storm of wind. In short, he affirmed the divinity of the crucified Christ.

In the last four lines of the stanza, the author provided supplementary evidence to confirm the uncommonness of death of a person by his relatives, as happened in Christ. Taking the case of Cain and Abel, he stated that Cain killed Abel, his mother’s son, while Abele was saying and thinking of him “the son of my mother”. In general, the poet took this notion from Ethiopic Enoch, particularly from the section of parables wherein Enoch discussed Cain and Abel symbolizing them by black and red bullocks respectively; and reported that the black bullock struck the red one and pursued it over the earth (En 85:3-4).

12. ደብረ ማርያም ተቀብላት ደመ ሰማርያ	Däbrä Marəyam täqäb’at dāmā sāmarəya
ወካህናቲሃ ተሰጥሙ በማእበለ ደም ኤርትራ	Wakahənatiha täsäṭəmu bāma’əbälä dām
ባሕቱ ሐነጹ መምህራነ ጥበብ ኦሥራ	Ertra
ባሕቱ ሐነጹ መምህራነ ጥበብ ኦሥራ	baḥəttu ḥanäṣu mämḥəranä ṭəbäb eśra
ቤተ ሄኖክ ዕድሜ ዘላሳት ቅጽራ	betä Henok ‘ədme Žä’ə sat qəṣra
አርዘ አቤሜሌክ ሊቀ ሐራ	ArZä Abimelech liqä ḥara
እስከ ሰማንያ ፈረየት በምድረ ሄኖክ ወዕዝራ...	eskä sāmanəya färäyät bämdrä Henok wä
	Ezra....

Source: ትርጓሜ ፈለገ ሕይወት, ገጽ 224

Däbrä Marəyam, (the Mount of Mary) anointed blood of Samaria;

And her priests sunk in to blood/flood of Red sea;

But, twenty instructors of wisdom build

The house of Enoch's life, fenced of fire;

Until the cedars of Abimelech, the chief of soldiers,

Yielded eighty fruits in the land of Enoch and Ezra.

The above Qəne is half of a Mäwäddəs, and it mainly discusses destruction of the church and the death of her priests. The poet says that only twenty teachers of the church were saved while other priests were sunk by the blood which is compared as the flood of Red sea. In order to indicate the survival of the twenties, the poet declares as they build the house which is symbolized by Enoch's age and by the house fenced of fire that was revealed to Enoch (En 14:9). In short, the poem states that these twenty teachers were saved miraculously.

13. ...እምአፍላገ ዕድሜ ኤልያስ ወዕዝራ

ዘሕፀፀ ሞት አልበሙ

ቀዳሕተ ዕድሜሁ ለሄኖክ ሥላሴ

ዕድሜ ምኒልክ ድግሙ

ወሠልሱ ካዕበ ለለጌሠሙ

'Əm'äflagä 'ədəme Elyas wäEzra

zä həşäşä mot 'älbomu

Qädaḥətä 'ədmehu läHenok šəlase

'ədme Mənyələk dəgəmu

Wäsälləsu ka'əbä lällä gešämu

እስመ ለካህናት ሄራን በከመ ስመ

‘Əsmä läkahnat heran bākämä səmu

ለዓለም ውለቱ ርስቶሙ¹⁷⁷ ::

Lä‘alām wə’ətu rəstomu

Source: መጽሐፈ ቅኔ (ዝክረ ሊቃውንት) (1983 E.C), ገጽ 247-8

The Trinity, who fetched the age of Enoch

From the rivers, age of Elijah and Ezra,

Wherein abatement of death is out,

Please, fetch again the age of Minilik.

And (you) tripled it every day.

According to his name,

He is an everlasting treasure of the good priests.

This Qəne is half of the longest type of Qəne called ዕዝል ዕጣነ ሞገር ቅኔ (‘ə ṭanä Mogär Qəne) that has twelve rhyming lines. Most of the time, Qəne Masters designate the second part of their ‘əṭanä Mogär Qəne, like the 13th Qəne here, to discuss matters related with kings, rulers, bishops and so on; hence in its particular name, this section is called አሰረ-ንጉሥ /ነጋሢ. (‘äsärä nəguś /nägaśi), lit. ‘Honor of king’.

Emperor Minilk II is the central idea of the poem above. The master of Qəne made a prayer and requested the Trinity to give the Emperor long life like Elijah, Ezra, and Enoch. The poet signified Elijah and Ezra by the river and their age by the water that never abates. He also symbolized the Trinity by people who fetch water from the river

¹⁷⁷ ዘርዕሰ ደብር ድንቁ ዘራጉኤል

repeatedly. Then, he beseeched the Triune God to fetch the age of Minilik and tripled it every day as they (Trinity) previously did to Enoch. Here one should note the poet's knowledge on the life history of Enoch, Ezra, and Elijah. In short, the poet is directly praying prolonged existence to the Emperor for the Emperor, as asserted in the poem, is an everlasting treasure of the excellent priests. It is simply to indicate that the goodness of the Emperor mainly to the priests in this world.

To sum up, the samples of Enochic poems presented in this chapter evidently verify the earnest understanding of their composers in general and the influence of the book of Enoch in each poem in particular. The poems vary in terms of their structure, messages, and styles of writing and so on. Therefore, I attempted to classify them based on their subject matter followed by structural classification as presented above. Moreover, I tried to put background information and explanations of each poem, based on the source books (i.e. Ethiopic Enoch and others) to help the readers in order to have a straightforward understanding on each poem. Furthermore, each poem consists of several implied lessons that can be seen from different perspectives such as theological, philological, historical... and the quality of each poem itself. In the sixth chapter, an attempt is made to reflect the lesson depicted in Enochic poems under this study.

Chapter 5. Philological Discussion on Enochic Poems

5.1. Introduction

From the outset, it should be noted that the intention of this dissertation is not a critical edition and reconstruction of a given manuscript. There is no one and single manuscript, in my work, to be compared with other kinds of its copies in order to find out various types of errors, and reproduce an original or nearly original text by correcting the reading variants. The core purpose of this dissertation, however, is to explore the role of 1Enoch as source of Ethiopic literatures in general and poetic genres of Gə'əz texts in particular. Consequently, a reconstructed form of a given poem under this study may not be necessarily expected.

Nevertheless, it is important to identify Linguistic and philological variations observed in each poem because it warns the reader against the possibility of misunderstanding the texts due to material mistakes. For this reason, this chapter pointed out some linguistic and philological variations observed in each poem gathered from different manuscripts. In other words, it is to mean that a poem in the same content and context but in different texts and copyists may be resulted with some difference such as orthographical, phonological, and morphological inconsistency due to various reasons¹⁷⁸. If the features of the variants /errors are simple like transposition of word/phrase; repetition of word; substitution of synonymous words (banalization); addition/or omission of conjunctions etc; they are known as polygenetic or adiaphoric variants. Whereas, if the reading variant causes confusion, misunderstanding, or change of meaning in the reading text, it should be corrected and reconstructed for the error is critical.

¹⁷⁸ Cf. Wegner, Paul D. (2000). *The Journey from Texts to Translation*

Some of the Enochic poems, in this study, are found to be somehow different in terms of their linguistic and internal philological expressions. Examples of different features of the errors/variants are presented in the tables bellow. Each table consists of the poems and the lines as P&L (e.g. P1, L3 stands for the first poem, third line), the abbreviated names of each manuscript, the reading variants followed by the correct readings (if necessary).

5.2. Polygenetic Variants

5.2.1. Banalization

These types of innovations or errors are easily happen in numerous mss due to the fact that when the writers copy a given ms, they may use their own choice of words that have the same or nearly the same meaning with the original word/phrases. The table bellow shows the case of banalizations occurred in the Enochic poems of each mss.

Table 5.1 Examples of Banalization in Enochic poems

No.	P& L No.	Chosen reading.	Banalizaion	Ms(s) ¹⁷⁹ with banalizayion
1	P1,L MM ₆₄₅₆	ዘኢይትዌለጥ ወኢይቶሳሕ	ዘኢይትፈለጥ ወኢይቶሳሕ	MNALA
2	P3, L7 MM ₆₄₅₆	በዘይተ ትምህርቶሙ ለሐዋርያት	በዘይተ ሃይማኖቶሙ ለሐዋርያት	MNALA
3	P6, L5	አስከሬነ ወንጌል ስሂነ ዘያፈሪ ብነ	አስካለ ወንጌል ስሂነ ዘያፈሪ ብነ	A ₃₁₂₈

¹⁷⁹ For the consulted manuscripts are few in number, they are not categorized in a family and sub families; they are mentioned directly.

	N ₃₅₉₂			
4	P18, L5 N ₃₅₉₂ EN ₇₀₆₁	እለ አልበሙ ጎረቤቱ ሠራዊት፡፡	እለ አልበሙ ጎረቤቱ መላእክት	(A ₃₁₂₈)
5	P9, L4 N ₃₅₉₂ A ₃₁₂₈	ማርያም ይላቱ ምክባተ ክርስቲያን መስቀር	ማርያም ይላቱ ምስማክ ክርስቲያን መስቀር	EN ₇₀₆₁
6	P22, L2 & 4 N ₃₅₉₂	በምድር ሐዋዝ ስነ ሕንጻሃ ዐባይ ፈለሰት ይእዜ ከብካበ ሰማይ	በምድር ሐዋዝ ስነ ሕንጻሃ ውኩይ ፈለሰት የጌ ከብካበ ሰማይ	(EN ₇₀₆₁ & A ₃₁₂₈)
7	P3, L4 N ₃₅₉₂	ህየ ይሰግድ ወይተነብል ለሣህል	ህየ ይሰግድ ወያከተበቅዕ ለሣህል	N ₆₂₅
8	P32, L1 N ₃₅₉₂ EN ₇₀₆₁	ሰላም ለሚካኤል ሊቀ መላእክት ዓቢይ	ሰላም ለሚካኤል መልአክ ረድኤት ዐቢይ	A ₃₁₂₈
	P32, L4 N ₃₅₉₂	ለሰብእ ተአዛዚ ወዲበ ሠናይቱ ጎሩይ	ለእጓለ እመሕያው እዙዝ በዲበ ጎሩቱ ሠናይ	

				A ₃₁₂₈ & EN ₇₀₆₁
9	P33, L2 EN ₇₀₆₁	ዘአለበዎ ለሄኖክ በዕፀ መዓዛ ሐዋዝ	አርአዮ ለሄኖክ ለዕፀ መዓዛ ሐዋዝ	N ₃₅₉₂ & A ₃₁₂₈
10	P34, L3 N ₃₅₉₂	ሐዋርያት ዜነጢ ዕበየ ዚአሁ	ሐዋርያት ዓይድው ዕበየ ዚአሁ	A ₃₁₂₈
11	P35, L3 N ₃₅₉₂	በነቢያት ወሐርያት ክብሩ ጽሑፍ	በነቢያት ወአርድአት ክብሩ ጽሑፍ	A ₃₁₂₈ EN ₇₀₆₁
12	P39, L3 N ₃₅₉₂	በበፎ (በበ ሰለስቱ) ቅዳሴ እንዘ ያንገጦደገሥዱ	በበፎ (በበ ሰለስቱ) ቅዳሴ እለ ያንገጦደገሥዱ	EN ₇₀₆₁
13	P40, L1 N ₃₅₉₂	ዘበላህበ እሳት ልሁብ እንዘ አእጋሪሆሙ ይከይዳ	ዲበላህበ እሳት ውውይ እንዘ አእጋሪሆሙ ይከይዳ	EN ₇₀₆₁ A ₃₁₂₈
14	P43, L5 N ₃₅₉₂	በዲበ ሠናይቱ እዙዝ ለኩሉ ነፍሳት፡፡	በዲበ ሠናይቱ እዙዝ ለሰብእ ነፍሳት፡፡	A ₃₁₂₈
15	P48, L5	ወምስለ ሩፋኤል ወፋኑኤል ርእየከ አሜሃ	ወምስለ ሩፋኤል ወፋኑኤል	(EN ₇₀₆₁)

	A ₃₁₂₈		ርእየክ ሰቤሃ	
16	P49, L2 N ₃₅₉₂	ኣብሣሬ ትስብኣቱ ለወልድ	ኣብሣሬ ልደቱ ለወልድ	EN ₇₀₆₁
17	P51, L1 N ₃₅₉₂	ሰላም ለክ ገብርኤል ላዕክ ኄር	ሰላም ኣብል ለገብርኤል ላዕክ ኄር	EN ₇₀₆₁ A ₃₁₂₈
18	P56, L4 N ₃₅₉₂	በከመ ሠርዓ ቀድሙ ሥጋ ማርያም ልብሱ	በከመ ሠርዓ ቀዳሚ ሥጋ ማርያም ልብሱ	A ₃₁₂₈
19	P57, L5 MG ₁₂₉₇	ወምሥጢረ ጽዮን ትፈክር ለዕዝራ፡፡	ወምሥጢራቴሃ ለጽዮን ትፈክር ¹⁸⁰ ለዕዝራ፡፡	M ₈₂₀₄
20	P58, L4 MG ₁₂₉₇	ላዕለ ብርሃናት ወዲበ ኩሉ ዓለም	ላዕለ ብርሃናት ወላዕለ ኩሉ ዓለም	S ₄₂₇₃
21	P59, L4 N ₃₅₉₂	ለዓለም ውብርሃናት ዘትትቤቀሎሙ	ዓለም ውብርሃናት ዘትትቤቀሎሙ	EN ₇₀₆₁ A ₃₁₂₈

¹⁸⁰ The expressions like “ምሥጢረ ጽዮን...”, “ምሥጢራቴሃ ለጽዮን...” are different forms of a possessive case and can be translated similarly, (in this context) as: Zion’s mystery/ies... (Cf. አለቃ ኪ/ወ/ክፍሌ 1948, ገጽ 110-12፡፡ መጽሐፈ ሰዋሰው ወግስ ወመዝገበ ቃላት)

22	P64, L3 MG ₁₂₉₇	እስከነ አለት ዘሣህል ወእስከ መዋዕል ዘተበቅሎ	እስከነ አለት ዘሣህል ወእስከነ ዕለት ዘተበቅሎ	S ₄₂₇₃
23	P67, L2 EN ₇₀₆₁	መግዓ ትንቢት እምቅድሜሁ	መግዓ ትንቢት ቀዳሚሁ	A ₃₁₂₈
24	P69, L2 S ₄₂₇₃	መልዕልተ ደብር በሀገረ ሮሃ	መልዕልተ ወግር በሀገረ ሮሃ	M ₈₂₀₄ ,
25	P71, L2 N ₃₅₉₂ P71, L5 N ₃₅₉₂	ከመ ፀሐይ አብርሃ በጊዜ ልደቱ ምዙጎ	ከመ ፀሐይ አብርሃ በጊዜ ልደሁ ምዙጎ	A ₃₁₂₈ EN ₇₀₆₁ A ₃₁₂₈ EN ₇₀₆₁)
		ለዘረዓ ዓለም እምዓይህ እግዚአ መሐኮ	ለዘረዓ ዓለም እምዓይህ እግዚአብሔር መሐኮ	
26	P72, L1 L3	ሰላም ዕብል ለኖኃ ልሁይ	ሰላም ዕብል ለኖኃ ላሕይ	EN ₇₀₆₁ A ₃₁₂₈
		እግዚአብሔር አድኃኖ አመ ይሰቀይ ቀላይ	እግዚአብሔር አድኃኖ አመ ይሰጠጥ ቀላይ	

	L4 N ₃₅₉₂	እግዚአብሔር አድኃኖ አመ ይሰቀይ ቀላይ	እግዚአብሔር አድኃኖ ሰበ ይሠጠቅ ቀላይ	(EN ₇₀₆₁)
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5.2.2. Transposition

As its name indicates, transposition is a displacement or positional exchange of words or phrases in a text. Depending on the pattern of the language of a text, the transposition may or may not distract the message in the text. For example, if the words in the following correctly written sentence in Amharic language: “አብርሃም እንጀራ በላ”[S+O+V])¹⁸¹ are transposed and written like, “አብርሃም በላ እንጀራ” [S+V+O] or “በላ አብርሃም እንጀራ” [V+S+O]) or “እንጀራ አብርሃም በላ” [O+S+V]), the message will be distorted. Whereas, in the pattern of Gə‘əz language the case is quite different; all the above forms can be used interchangeably as: “አብርሃም ሕብስተ በልኦ” [S+O+V]); “ አብርሃም በልኦ ሕብስተ” [S+V+O]; “ ሕብስተ አብርሃም በልኦ” [O+S+V]). Some transpositions observed in Enochic poems under this study are summarized in the following table:

Table5.2. Examples of Transposition from the manuscripts

No.	P & L No.	Chosen reading.	Transposition	Ms(s) with Transposition
1	P27,L2	ገነተ ጽጌ ሳትምተ ወኖነተ	ገነተ ጽጌ ዕፁተ ወኖነተ ምሥራቅ	MNALA

¹⁸¹ S = Subject, O = Object, and V = Verb

	MM ₆₄₅₆	ምሥራቅ ዕፁተ	ኅትምተ	
2	32, L4 N ₃₅₉₂	ለሰብእ ተአዛዚ ወዲበ ሠናይቱ ኅሩይ	ለእጓለ እመሕያው እዙዝ በዲበ ኀሩቱ ሠናይ	A ₃₁₂₈ & EN ₇₀₆₁
3	P64, L5 MG ₁₂₉₇	በጥበበ አምላክ ስውረ ወክቡተ ሀሎ::	በጥበበ አምላክ ክቡተ ወስውረ ሀሎ::	S ₄₂₇₃

5.3. Addition

In Some Enochic poems additions in the form of a word, phrase or conjunctions are observed and they are recorded in the table here.

Table5.3. Examples of Addition from the manuscripts

No.	P & L No.	Chosen reading.	Addition	Ms(s) with Addition
1	P2, L8	ገብረ ሎሙ በገጸ ሰማይ ምሕዋረ	ዘገብረ ሎሙ በገጸ ሰማይ ምሕዋረ	MNALA
	P2, L9			
	MM ₆₄₅₆	ወይመርሕዎሙ ከዋክብት እምጽባሕ ወይመርሕዎሙ ከዋክብት እመንገለ ጽባሕ ለመንገለ ዐረብ		MNALA

		ለመንገል ዐረብ አንጻረ	አንፀረ	
2	P17, L7 N ₃₅₉₂ A ₃₁₂₈	ወአኮ በወንጌል ዘለነ ብዕል፡	ወአኮ በወንጌል በዘለነ ብዕል፡	EN ₇₀₆₁
3	P31, L2 & L N ₃₅₉₂ EN ₇₀₆₁	ወልደ ያፌድ ይብል	ወልደ ያፌድ ይብል ርኢኩ መንበሮ ለአማኑኤል	N ₆₂₅
		አሐዱ እምሊቃናት ቅዱስ ሚካኤል፡፡	አሐዱ እምሊቃናት ቅዱስ ሚካኤል፡፡ በቀለመ እሳት ስኡል ቅዱስ ሚካኤል	N ₆₂₅
	P35, L5 EN ₇₀₆₁	እመቅዳን ድሩክ ይኩነን ምስማክ	እመቅዳን ዓለም ድሩክ ይኩነን ምስማክ	N ₃₅₉₂ A ₃₁₂₈
4	P42, L1 N ₃₅₉₂	ሚካኤል አሐዱ	ወሚካኤል አሐዱ	A ₃₁₂₈
5	P48, L2 N ₃₅₉₂	ለማርያም ዘትሰመይ ጽርህ	ለማርያም ድንግል ዘትሰመይ ጽርህ	EN ₇₀₆₁ A ₃₁₂₈
6	P50, L4	ሄኖክ ርእዮ ምስለ ሚካኤል ምዕመን	ሄኖክ ዘርእዮ ምስለ ሚካኤል ምዕመን	EN ₇₀₆₁

	N ₃₅₉₂			A ₃₁₂₈
7	P52, L3 N ₃₅₉₂	ለክርስቶስ አደምኮ እምቅድም	ለክርስቶስ ልደቶ አደምኮ እምቅድም	EN ₇₀₆₁ , A ₃₁₂₈
8	P54, L3 N ₃₅₉₂	ኡራኤል ከማሁ ፍጽመነ	ኡራኤል ከማሁ ገፋሕ ፍጽመነ,	(A ₃₁₂₈
9	P55, L5 N ₃₅₉₂	ነሶሳወ ክልኤ ይፍልጥ አዝማነ፡፡	ነሶሳወ ሥኖ ¹⁸² ክልኤቱ ይፈልጥ አዝማነ	A ₃₁₂₈
10	P59, L1 N ₃₅₉₂	ሰላም ለከ መልአክ አርያመ፡	ሰላም ለከ ለልዑል መልአክ አርያመ፡	A ₃₁₂₈
11	P67, L4 N ₃₅₉₂	ወልደ ይመስል	ወልደ ሰብእ ይመስል	EN ₇₀₆₁ A ₃₁₂₈

5.4. Omission

Omission is one of among rarely happened reading variants of Enochic poems of this study, except the conjunctions like “ወ” and “ከ”. Since the majority of the poems have fixed rhyming forms (most of them are **Cinquen**), the scribes may not be able to omit a word or a phrase; because, if a word is omitted from a line of a given poem, it makes the

¹⁸² “ፍኖ” might be the meaningful word

stanza to lose its rhyming melody and even its notion. Poems are very selective and economical.

Table5.4. Examples of Omission from the manuscripts

No	P & L No.	Chosen reading.	Omitted word/phrase	Ms(s) with Omission
1	P, L3 MM ₆₄₅₆	ዲበ ሰረገላ ነፋሳት ዐውደ ፀሐይ ወወርኅ ዘይዌጥሕ	ወወርኅ= omitted	MNALA
2	P3, L1	በስመ እግዚአብሔር አብ	አብ >>	MNALA
	L11 MM ₆₄₅₆	ወስብሐት ለእግዚአብሔር	ወ ¹⁸³ >>	MNALA
3	P17 L1- 3 N ₃₅₉₂ A ₃₁₂₈	ሰላም ለልደቱ በነሥኢ ሥጋ ወነፍስ ተወልደ ዮም መስተፅዕነ ቀይሕ ፈረስ ምሕርካ ሶርያ ይትካፈል ሕፃን ንዑስ	L1-3 Omitted	EN ₇₀₆₁
4	A ₃₁₂₈ EN ₇₀₆₁	ምስለ ኩሎሙ አዕላፈ አዕላፋት	ኩሎሙ: Omitted	(N ₃₅₉₂

¹⁸³ It is not worthwhile to list each Omission and addition of characters such as, “ወ”, “ለ”, “ብ”, and “ዘ” for they are very immense; even if they play different rolls together with the words they are attached with.

5	P22, L3 N ₃₅₉₂ EN ₇₀₆₁	ወሥነ ሠራሬሃ ያበርህ እምስነ ፀሐይ	Omitted (all)	A ₃₁₂₈
	P41, L3 N ₃₅₉₂ EN ₇₀₆₁	ከመ ዘያክንት ብርሃኖሙ የጋቱ	Omitted (all)	A ₃₁₂₈
	P65, L5 N ₃₅₉₂	አፍላገ አሳት በዓውደ ቤቱ ነጻርኩ	Omitted (all)	EN ₇₀₆₁

In general, there are also very limited number of reading variants (but not critical errors) regarding vowel, gender and number marking changes. For instance the first word in P1, L7 (MM₆₄₅₆) “ዘይዌስኩ ብርሃነ ለለጽባሕ” is written as ዘይዌስኩ (MNALA) indicating the definite number and gender of the receiver of the action. In addition, the reading difference in አብሣሬ ልደቱ (P50, L1, N₃₅₉₂); and አብሣሬ ልደቶ (A₃₁₂₈) is happened due to change of vowel from ‘-u’ to ‘-o’. To sum up, the linguistic and philological variants recorded in Enochic poems, except few, cannot be taken as critical errors; rather they are reasonable options substituted in a way that they make genuine logic.

Chapter 6. Reflection on Enochic Poems

6.1. Introduction

As presented in the previous chapter, Enochic poems in this study are categorized in different sections based on the subjects the poems discussed. Not forgetting the fact that poetry is most resistant to exegesis, the next chapter will bring us into the province of Enochic poems reflection. The particular exertion of exegesis is to find out the literal or plain sense of the texts in Holy Scripture. Exegesis, consequently, is concerned with the "world behind the text". Hence, I selected some poems and analyzed from different perspectives such as theological, philological, historical cosmological, moral, and other aesthetic qualities of the poems.

6.2. Theological Reflections of Enochic Poems

6.2.1. On the Triune-God

According to the belief of Orthodoxy, calling the name of Trinity ahead of any task is a religious duty, and it makes the task to be accomplished successfully. It might be due to this reason that the first two poems begin with the name of the Trinity. Besides calling their name, the poet reflected the nature of the Triune-God in the first lines of each poem as follow.

በስመ ሥሉስ ቅዱስ ኅቡረ ህላዌሁ ዘኢይትዌለጥ ወኢይቶሳሕ

ዘአሐደ ይስገድ ወአሐደ ይሴባሕ...(P1)

The above two lines are very significant in the understanding of Trinitarian Theology. To look at one by one, the phrase, 'በስመ ሥሉስ ቅዱስ /in the name of Holy Trinity', emphasize the three persons: the Father, the Son, and the Holy Spirit. And the expression 'ኅቡረ ህላዌሁ / His existence is one' is used to state the oneness of the Triune-God in His

existence/ essence; whereas the word ‘ዘኢይትዌለጥ/lit. ‘Not changed’ describes God as unchangeable, eternal, and always existing. This word also indicates that God never be manifested **exchanging** roles; in other words, God is not one person who took three consecutive roles¹⁸⁴, i.e., the Father did not become the Son and then the Holy Spirit. Instead, there have always been and always will be three distinct persons in the Godhead. The Bible teaches that God is eternal and unchangeable (Duet. 33:27, Ps.90:2, Mal.3:6 Rev 1:8).

Moreover, the expression, ‘ወኢይቶሳሕ/ ‘No addition’ denotes that there is no addition on His Trinity as there is no division in His unity. To state it in other words, this expression reveals that God is one in His essence, but not two; and God is three in person, but not four. This concept is described using both Amharic and Gə‘əz languages concurrently as “ባንድነቱ ምንታዊ፣ በሦስትነቱ ርባዔ የለበትም”. Therefore, there is no addition (duality) in His oneness and no fourth in His Trinity. No more than three persons are ever recognized as God. In short, within His one undivided being, there can be an unfolding into interpersonal relationships; so that there can be three distinct persons. In the second line the poet confirms that for the Triune-God is one, He is praised and worshiped in oneness.

The second poem, the first three consecutive lines, discusses another important issue regarding the nature of the Triune-God:

በስመ እግዚአብሔር እምቅድመ ዓለም ሥላሴሁ ዘአሕበረ

እንበለ ቱሳሔ ህላዌሁ ዘደመረ

¹⁸⁴ Sabellius, (in Monarchianism theory) taught there were three modes or manifestations of the one God. They appear at different times (dispensations) throughout history under the different forms (Father as Creator, Son as Redeemer, and Sprit as Sanctifier) (see: Philip Schaff, D.D., LL.D. & Henry Wace, D.D. (Edit.) (1890; pp74-5); Nicene and Post-Nicene Fathers, second Series, volume 4, Athanasius: Select works and Letters, fifth printing 2012, p xxiv note; (See also: Haymanote Abew ze Baslios Ch34, v3, 116)

ዘኢኮነ ፍጡረ ወኢግቡረ...

The phrase in the first line, ‘...እምቅድመ ዓለም ሥላሴሁ ዘኢኮነ /’əmqədmä ’alām śəllasehu zä’äḥəbärä (lit. That He holds His Trinity before the foundation of the world)¹⁸⁵ reveals us the reality that Trinity of God is not something which appeared later in time; rather God was there in His Trinity before the creation of the world; however, one can never pinpoint where God is located; or who He is at which time, for He is out of time and space. In order to indicate this incommunicable nature of God, the poet uses the phrase ‘ዘኢኮነ ፍጡረ ወኢግቡረ (lit. who is not created and not formed) in the third line above.

In poem 5, an implicit reference is given about the perfect equality of the three persons. The composer attempts to tell us about the Trinity in terms of the house wherein they dwell; their equality is most beautifully pictured as follow:

ሰላም ለአብ ጠፈረ ቤቱ በረድ

ለወልድ ሰላም ጠፈረ ቤቱ በረድ

ለመንፈስ ቅዱስ ሰላም ጠፈረ ቤቱ በረድ...

Hail to God the father

The roof of His house is snow;

Hail to God the Son

The roof of His house is snow;

Hail to God the Holy Spirit

¹⁸⁵ This reading is nearly similar with that of the anaphora of St Dioscurus... ... እምቅድመ ዓለም ወእስከ ለዓለም ሀሎ እግዚአብሔር በትሥልስቱ፤ እግዚአብሔር በመለኮቱ፤ እግዚአብሔር በመንግሥቱ... ቅዱስ ዘዲዮስቆሮስ ፲፮ 448 (Lit. Before the creation of the world and forever: God is (there) in His Trinity; God is (there) in His Divinity; God is (there) in His Kingdom...).

The roof of His house is snow...

One may ask that, are there three houses for each person (the Father, the Son and the Holy Spirit)? The answer is absolutely no! It is unthinkable to confine the Triune-God in a given house. The expression, in my ignorance, is symbolic; in human understanding, someone's house, its quality, and standard may be able to reflect the status and the wealth of the owner. Therefore, one of the best ways to know a person, in our culture, and in others too is visiting his/her home. This is because a person's home is a place where he or she can be expressed. If a home is neat and clean then we know that a neat, clean, and prosperous person lives there. If a home is beautifully decorated then we know that the person who lives there appreciates beauty. The principle might be the same with God. To know God we should find out, in our mind's eyes, where He lives, and what His dwelling place looks like.

However, God cannot be limited or confined so as to be put into one place. God fills the universe and beyond! God is present everywhere (Ps 139:7-12). He does not have His dwelling place in heaven; it is written in the Bible as, "...But will God indeed dwell on the earth? Behold, the heavens and the heaven of heavens are not able to contain you, how much less this house which I have built" (1Kgs 8:27). Though heaven is God's throne and earth is the footstool for His feet, neither heaven nor earth is a place of rest for Him (Isa 66:1).

When the holy writings refer to "The house of God," they are implying to a place or a state where and how God makes known and revealed His presence in a very special way. For instance, God made Himself known to Jacob in a special way, (See Gen 28:10-19).

Furthermore, God revealed to Enoch the prophet being in a larger house, which was built of a tongue of fire; its floor (was) fire, and above (were) lightning and the path of the stars, and its roof also (was) a burning fire. Enoch also saw in that house a high throne, and its appearance (was) like ice and its surrounds like the shining sun... And on that throne, the one who is great in glory was sat, and His raiment was brighter than the sun, and whiter than any snow (En 14:15-22).

Consequently, the composer of the above Enochic poem genuinely reflected the consubstantiality of the Trinity in glory and any other elements using one and the same symbolic expression, but three times, ‘ጠፈረ ቤቱ በረድ’ /the roof of His house is snow’ ascribing for each person of the Triune-God.

Moreover, the word ላሳት (’əsat) or ነድ (nädd) (fire) is frequently used in different contexts of Enochic poems like ልሳነ ላሳት ሕኑጽ ዘትረፍቅ መካነ/ You sit on a place built of a tongue of fire (Stanza 6 Line2), ላሳት አረፍተ ቤትከ/ Fire is the wall of your house (S7 L6), አረፍተ ቤቱ ዘነድ / Fire is the wall of His house (S8 L2), ዘየዐውዶ ዘላሳት ሓዱር/ (His house) is circled by hedge of fire (S9 L3), ወመንጠላኦቱ ዘላሳት/ And His curtains are fire (S10, L3).... Here, the word, “of fire” is not simply used as adjective to describe the house of God, and His curtain; it has a special symbolic representation to discuss the qualities of the Triune-God¹⁸⁶ to some extent.

186 ኣብ ላሳት፣ ወልድ ላሳት፣ መንፈስ ቅዱስ ላሳት፣ ኣሓዱ ውሓቱ ላሳት ሕይወት (Lit. the Father is fire, the Son is Fire, the Holy Spirit is fire; He is one Living fire) (see Anaphora of St. Mary). What this metaphor reveals is that: Fire has three elements (attributes) i.e., the fire itself (the form), its flame (light) and heat. In other words, the fire is the source of the light and the heat. In human understanding, there is no fire which does not have light and heat; the two elements also could not be existed without fire. Among the three elements of the fire, one never preside the others; the moment where there if the fire (the form), the light and heat are also there. Although fire has these three elements, each element is not said to be fire independently; yet there is still One Fire. When the analogy is connected with the Trinity, regardless of its absolute limitation, the

The Bible describes God as “a consuming fire” (Heb 12:29). The figurative use of fire in the Bible as God’s glory, His holiness, His protection of His people, His Word in power, His Divine truth, the Holy Spirit¹⁸⁷, and so on is numerous.

In the more focused sense, the metaphoric expression of ‘fire’ is used to be the wonderful picture of the work of the Holy Spirit in the Enochic poems like in poem 6, line 2-3 ጸራቅሊጦስ ነድ / päraqlišos nädd (Paraclete, you are fire), and ልሳነ ላሳት/ Ləssanä ‘əsat (tongue of fire). These expressions are also used in the Bible. For instance, at the very beginning of the New Testament, John the Baptist predicts that Jesus will be the One to “baptize you with the Holy Spirit and with fire” (Matt. 3:11); here the Holy Spirit is being associated with fire for He is like a fire in at least in ten ways¹⁸⁸. When the Holy Spirit began His ministry of indwelling the early church, He chose to appear as “tongues of fire” resting on each of the believers. At that moment, “all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them” (Acts 2:3-4).

In general, the aforementioned Enochic poems reflect the EOTC scholars understanding of the Trinitarian Theology and their analogical innovation as a sense-making tool when they need to explain and understand something new, unusual or hidden. To a deeper understanding of religion, religious scholars look in nature and other possible sources using religion as investigative lens to take ideas from what is already known as the base

three elements (form, light, and heat) signify the Father, the Son, and the Holy Spirit respectively. The Father is the source for the Son is begotten from the Him and the Holy Spirit proceeds from the Father. Among the three persons, one never preside the others; and one never existed, is existing and will be existed without the others. The three persons are not said to be three separated Gods; there is only one God, one Lord, and one creator.

¹⁸⁷ See:(Dan 7:9, Isa. 33:14, 2Kings 6:17; Zec. 2:5, Jer. 5:14; Jer. 23:29, Ps. 39:3; Jer. 20:9; Lk. 12:49, Acts 2:3)

¹⁸⁸ ማቴ 3:11 ትርጓሜው ተመልከት (See: Matt. 3:11 the Gə‘əz commentary)

or source domain and move some of the attributes of the base analogy over to the target/object domain, like fire in the above case.

6.2.2. On Christology

Some of the Enochic poems in this study are very important in the study of the doctrinal understanding of the Church regarding the person and work of Jesus Christ. To discuss the matter with evidence, let us recite the 17th stanza and see it line by line.

ሰላም ለልደቱ በነሢኦ ሥጋ ወነፍስ	Sälam läldätu bänäsi'ä söga wänäfs
ተወልደ ዮም መስተፅዕነ ቀይሕ ፈረስ	Täwäldä yom mästäšə'ənä qäyyəḥ färäs
ምስርካ ሶርያ ይትካፈል ሕፃን ንዑስ	məḥərka sorya yətkaffäl ḥəṣan nə'us
ወልደ ሰብእ ይመስል ሄኖክ ይብል	wäldä säb'ə yəmässəl Henok yəbl
በእንተ ክርስቶስ ቃል	bä'ənttä kərstos qal
ለዘተወልደ በዘዮም በዓል	läzätäwäldä bāzäyom bäb'äl
ተጋፈር አይሁዳዊ በንባበ ነቢይ ባሕል	täḥäfär 'äyhudawi bānbabä näbiyy baḥəl
ወእኮ በወንጌል ዘለነ ብዕል፡	wä'äkkö bāwängel zälänä bə'əl

Hail to His birth by taking the flesh and soul of man,

Now, the one who sat on red horse is born;

And the little boy divided the Spoil of Syrians.

About Christ, the incarnated-word,

That was born on this feast day, Enoch said:

“He looks like the Son of Man”.

You, Jewish be confounded by the word of this prophet (Enoch),

But not by our glorious Gospel (which is) a treasure for us.

The first line of this poem is not merely a salutation; rather it consists of key Christological terms. The expression ‘በነሥላ ሥጋ ወነፍስ/ bänäsi’ä śəga wänäfs (by taking the flesh and soul) reveals the way how God the Son was born and became man. Christ is the one who is perfect God and perfect man for in Him the two natures, divinity and humanity, are united without confusion, without conversion, without division, and without separation.

Numerous Christological heresies and false teachings emanate from the inappropriate and poor understanding of this nature of Christ, i.e., the perfect union between the Godhead and manhood in Jesus Christ. For instance, Appolinarius, a heretic Bishop of Laodicea (360), taught that, relying on the resources of his rhetorical sophistry, the Logos did not unite with rational soul of human nature. He explained that in Christ the Divine Logos replaced the human rational soul. That means, Christ was human according to the body which was animated by the divine Logos. For him the Son of God has assumed the flesh from Virgin Mary and absorbed it into His Divinity and Logos served remain the life-Principle in Jesus Christ. To state it in a word, Appolinarius taught that ‘God the word assumed a human body without a soul’¹⁸⁹. This heretical view leads us to conclude that Apollinarius clearly denies the perfect humanity of Jesus Christ. It also implies that our soul is not saved by Christ’s crucifixion and death.

¹⁸⁹ Philip Schaff, D.D., LL.D. & Henry Wace, D.D. (Edit.) (1890. pp. 74-5).

To disprove this heretical ideology the early Church Fathers like St. Cyril of Alexandria taught that in the incarnation, the eternal Word took to Him and made His own, human flesh animated by a rational soul. According to V.C Samuel, (2001.p.301), “the Church in every age and in every geographical area should be able to work out its own method of communication of the faith and patterns of life, without diluting or destroying the faith itself”. Correspondingly, the EOTC scholars developed a key expression ‘በኅሊአ ሥጋ ወነፍስ’ (by taking the flesh and soul) using their own tongue and commonly use it in their writings like in the poem above.

In the second line the phrase, ‘መስተፅዕነ ቀይሕ ፈረስ / mästäṣə‘ənä qäyyəḥ fāräs (the one who sat on red horse) is another important metaphoric expression which consolidates the aforementioned one. God revealed Himself to Zechariah the prophet and John the apostle, both in the Old and New Testament (or before and after His incarnation), taking the image of a man who sat on red horse (Zech 1:3, Rev 6:4). According to EOTC understanding and commentary tradition, the ‘red horse’ denotes, other things remain constant, the humanity of Jesus Christ in general; and the adjective ‘red’ signifies His blood sacrificed for the redemption of the world.

In the third line, synthesizing his knowledge of prophesy of Isaiah, the poet calls our Lord Jesus ‘ሕፃን ንዑስ/ ሐጃናን ነጎሳ’ (lit. little boy) referring His birth like any other infant. Via the concept ‘ምሕርካ ሶርያ ይትካፈል / məḥərka sorya yətkaffäl (lit. to receive the Spoil of Syrians), the poet also reminds us one episode that happened at the time of the birth of this little boy. The gold, one of the gifts that the little boy-Jesus received from the wise

men (Matt 2:11), is referred as ‘Spoil of Syrians’ for it has a long history that starts from the first man, Adam, and goes to the wise men.¹⁹⁰

Meanwhile, in the fourth line, the poet quotes the prophetic statement of Enoch as: “ወልደ ሰብእ ይመስል ሄኖክ ይብል” (lit. Enoch said, “He looks like the Son of Man”). Thousands years before the Birth of Christ, Enoch saw God the Father and the Son in the image of “Old man” who had a head of days and his head was like ‘white wool’¹⁹¹, and of “the Son of Man” respectively. Consequently, the poet tells us that Enoch’s vision of the “Son of Man” was “በእንተ ክርስቶስ ቃል (about Christ, the incarnated-word).

As conceived by the poet, there are number of readings, in the Book of Enoch itself that correspond with other biblical readings that testify Enoch’s “Son of Man” is Jesus Christ. Including the name “Son of Man” itself, other attributes described by Enoch about the subject are also found in both Old and New Testaments. To see just some; (En 46:4 vs. Luke 1:52, Ps.3:7) for that He rouses (puts down) the kings and the powerful from their seats, and the strong from their thrones; and He has broken (still breaks) the teeth (power) of the sinners. In addition, (1En 48:2-5 vs. Ps.72:17; 110:3, Isa.9:2, Matt. 4:16) for the name of the Son of Man was there, even before the sun and the stars of heaven were made; and He is the light of the nations, and he is the hope of those who grieve in their hearts.

More precisely, in (1En 47:4), we read that the redemption of the world by the blood of this Son of Man blessed the God the Father “ወደሙ ለጸድቅ በቅድመ እግዚአ መናፍቅት ተፈቅደ”

¹⁹⁰ ኢሳ 8:4, ማቴ 2:11 እንደምታ ትርጓሜውን ተመልከት (Isa. 8:4, Matt. 2:11 see the Ga‘az commentaries)

¹⁹¹ See: En.46:2, According to the Ga‘az commentary of Ethiopic Enoch, the ‘white wool’ indicates the pureness of the God the Father.

(lit. the blood of the righteous had been required/ blessed before the lord of Sprits). This notion discloses that the mystery of the salvation of the world by the blood of this “Son of Man” was also the will of God the Father. Furthermore, Enoch blesses the Lord of the spirits for His will and says, “May the name of the Lord of Spirits be blessed” (En 48:10). It is nearly the same with the blessing of Paul to God the Father of Our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ (Eph 1:3).

Moreover, it has been also written in (1En.89:1) concerning the mystery (wisdom) that saved Noah and his family during the destruction of the earth by the flood of water. This wisdom is interpreted as Christ in stanza 19, line 2&3 and rephrased as: ጥበብ አድጋኖ ለኖኅ እምባሕር: ጥበብኒ ክርስቶስ በኩር (lit. Wisdom saved Noah from the flood; and the wisdom is Christ- the firstborn). From another Christological point of view, the poet is affirming the Pre-existence of Christ calling and symbolizing Him by the wisdom that saved Noah from destruction.

In general, Enochic poems, like the above stanzas, are vital in the study of Jesus Christ. As we have seen in the last two lines of poem 17, the composer boldly underlines the value of Enoch’s prophesy regarding Christological understanding. He referred this book in order to reprove the Jew who do not believe in Christ and by His Gospel: ተጋፈር አይሁዳዊ በንባብ ነቢይ ባሕል:: ወአኮ በወንጌል ዘለነ ብዕል:: (You, Jewish be confounded by the word of this prophet (Enoch)¹⁹², but not by our glorious Gospel-our treasure).

¹⁹² ክርስቲያኖች ብቻ ሳይሆኑ አይሁድም መጽሐፈ ሐዋርያት ስለ <<ሃይማኖታችን፣ ስለታሪካችን፣ ስለባሕላችን>> ይናገራል የሚል ግንዛቤ ላይ ደርሰዋል::አባ ዳንኤል አሰፋ:: የመጽሐፈ ሄኖክ ጥናት በዘመናችን ፣ 2007 ዓ. ም

6.2.3. On Mariology

Some of the Enochic poems under this study have very significant and notable contributions to Marian theology. Several of these poetic tales involve aspects of Mary's life such as her Immaculate Conception, perpetual virginity, Purification, Assumption, etc. In the following exegesis, I will try to discover the literal or plain sense of the Marian lines depicted in some selected stanzas.

ሥንኪ የጋቱ ለምነ ብርሃናት ክልኤቱ	Šənəki yähättu 'əmənnä bərhanat
ለኮንኖ መዓልት ወሌሊት እለ ትኩላን እመኝቱ	kəl'ettu
ማርያም ጽዮን ለእግዚአብሔር ታቦተ ሥርዓቱ	Läkonnəno mä'alt wälelit 'əllä
....	təkulan'əmmunttu
	Maryam šəyon lä'əgzi'abher Tabotä
	šər'atu....

In the opening lines of this 21st stanza, the poet compares the beauty of St. Mary with that of the two greatest lights and concludes that her beauty is lighter/ greater than lights of the sun and the moon, those are made to rule the day and the night. Here it should be noted that the reign of this world is confined by these two grate lights-the sun and the moon. To make it more clear, every movement of this physical world is guided and controlled by time; there is nothing to be done out of time. Meanwhile, the timing method (calendar) of the world is strictly attached, in one or another way, with the revolution of the sun and the moon. To say it in a word, the sun and the moon are the Queens of the day and the night respectively. Similarly, St. Mary, who is symbolized by these two grate lights, is also the Queen of heaven and earth.

If we extend the analogy, we can also think that the night and the day may signify the ‘Dark Age’ (the age before the birth of Christ, which is commonly referred as, ‘ዓመተ ፍዳ፤ ዓመተ ክነኔ (Lit. the days of recompense and condemnation) and the ‘light age’ after His birth, also known as, ‘ዓመተ ምሕረት (Lit. Time of mercy and forgiveness); and the moon and the sun can also stand for the Old and New Testaments which ruled (the latter is still ruling) the two ages respectively. Besides, the night and the day are typologies of this earthly world and the heavenly world that is supposed to come, respectively. Consequently, symbolizing St. Mary by these two lights, which rule the night and the day, is very helpful to conceptualize the fact that Mary is the Queen of the earth and the heaven.

Hence, the poet, in the above lines, may be intended to say that the glory of St. Mary is eulogized and honored by both the prophets (during the Old Testament) in their allegorical prophesy, and by the Apostles, apostolic fathers, martyrs, monks and various saints throughout their sanctified life¹⁹³. Scriptures reveal that, in addition to the straightforward prophesies such as (Isa 7:14, Mic. 5:1-4, Ps 45:9, etc), she was foreshadowed in many readings of the Old Testament¹⁹⁴. Scholars conducted various

¹⁹³ St. Yared affirms this notion and says, “...ወለተ ነቢያት ቅዱሳን ስብከተ ሐዋርያት ፍንዋን ለመ ሰማኢታት መዋእያን ትምክህቶሙ አንቲ ለመነኩሳት ገዳማዉያን..(መጽሐፈ ዚቅ ዘ ቅ/ያፌድ..). (Lit. Marry, you are the daughter of the holy prophets; the teaching of the apostles who had been sent; the mother of the victorious Martyrs; and you are the glory of the monks in the desert). He also says ብፅዕት ማርያም በአፈ ኩሉ፤ ኪሩቤል ይሴብሐኪ፤ ወሰራፌል ይቆድሱኪ፤ መላእክት በበነገዶሙ ይትቀነዩ ለኪ፤ ወለቶሙ ለነቢያት ይለቲ ማርያም፤ ለሞሙ ለሐዋርያት ይለቲ ማርያም፤ ደብተራ ፍጽምት እንተ ኢገብራ እደ ሰብእ...(ድጓ ዘጥር 21 ገጽ 229). (Lit. Mary is blessed by the tongue of every one; Cherubs hallow you; and Seraphim praise you; the Angels, according to their tribes (groups) serve you. Mary is the daughter of the Prophets; Mary is the mother of the Apostles; she is a holy tent that is not made man’s hand...). Abba Giyorgis of Gasicha also similarly states as, “...ውድሰት አንቲ በአፈ ነቢያት ወስብሕት በሐዋርያት ለክሊል በረከቱ ለጊዮርጊስ ወትምክህተ ቤቱ ለእስኤል.../ (ሰዓታት ዘሌሊት ወዘመዓልት ገጽ... ተመልከት) (Lit. Mary, you are hailed by the tongue of the prophet; and you are blessed by the apostles; you are the blessing crown of Georgis (St. Georg) and the glory for the house of Israel.

¹⁹⁴ For instance, according to the Gə‘əz commentaries of each the following Biblical reference and in the writings of St Ephraim, St Mary was seen as the “Second Eve” (cf. Gen 3:20 and “...እሞሙ ለክሎሙ ሕዋን...

profound exegetical studies in order to explain the position of Mary in the New Testament¹⁹⁵, and in the teachings of the Church Fathers, such as St. Basil the great, St. Gregory of Nazianzen, and St. Gregory of Nyssa concerning her divine maternity, purity, and perpetual virginity¹⁹⁶.

Regarding this notion it is worthwhile to cite the exegesis, on Rev 12:1, made by Ethiopian Emperor- Zera-yaekob in his famous religious text called መጽሐፈ ባሕርይ (Lit. The book of nature); for the sake of introducing the marvelous expressions of the writer and better understanding of his deepest knowledge of Mariology, I directly quoted the source language as follow:

“...ራእይ ተአምር ዘየተሰጠ ወልደ ነጋድጓድ ዘይዜኑ በእንተ ክልኤ ድንግልናሃ ለማርያም ወላዲተ አምላክኒ...የተሰጠ ዘርእየ ትርሲተ ተአምሪሃ ለማርያም ፀሐየ እንዘ ትትሞጣህ ወወርኅ ታህተ እገሪሃ ወከዋክብት አክሊለ ርእሳ፡፡ ፀሐይሰ ዘትትኤረዞ ማርያም ኢኮነ ከመ ፀሐየ ዝንቱ ዓለም ዘንጴወሮ በመብላ ግበባት ወበእታት በአጽራሕት ወበሐይመታት በሰቃልው ወበደባትራት፡፡ ፀሐይሰ ዘትለብሶ እግዝእትነ ማርያም ዘይነበር ዲበ ኪሩቤል ወይሬኢ እስከ ቀላይ...በኢይቴኬ አስተርአየት በእሲት ካልእት ሥጋዊት

Mother of all the living...” ውዳሴ ማርያም ዘሰሉስ / A hymn of praise for the third day of the week (Tuesday); St. Ephrem also states, “...በዕልወት ዘገብረት ብእሲት በልዓት እምዕፅ፤ በእንተ ሄዋን ተዓፅወ ፍኅተ ገነት፤ ወበእንተ ማርያም ድንግል ተርኅወ ለነ ዳግመ...”/ (ውዳሴ ማርያም ዘሐመሰ... through the disobedience which the woman (Eve) was committed and when she ate from the tree, the door of the garden was shut fast; however, because of Mary the Virgin, it has been opened to us again...” (See: A hymn of praise for the fifth day of the week (Thursday). Mary was seen as the *Ark of Noah*, built by the order of God, wherein Noah was escaped, as a seed of the world, from the destruction the earth by flood (cf. Gen 6:9). The golden Ladder of Jacob, which reached from earth to heaven and the Lord stood above it; the angles of God ascending and descending on it, was seen as the mystery of the incarnation of God the Son from St. Mary, and the blessings of the angles presented for her; and also the intercession of the Blessed Virgin for us (cf. Gen 28:12 and ውዳሴ ማርያም ዘሰሉስ / A hymn of praise for the third day of the week (Tuesday)). The Fathers saw Moses’ *Burning Bush* as a symbol of Mary, because it held the presence of God within itself, but did not experience material corruption (cf. Ex 3:1).

¹⁹⁵ See: Robert C. Garafalo. (2009).

¹⁹⁶ See: Nacheff, B.S.O., Rev. Antoine E. – STD. (1997).

እንተ ትላብሰሽ ፀሐየ ወወርኅ ታሕተ እገሪሃ ወትትኬለል በከዋክብት ዲበ ርእሳ ዘእንበለ ማራያም ንግሥተ ክሉ ዓለም። ናሁኬ ተጋብእ ወተፈጸመ በላዕለ ማራያም ሰርኅ ክሉ ዓለም ሰርኅ መዓልት ወሰርኅ ሌሊት እሰመ በእንቲአሃ ተፈጥረ ክሉ ዓለም። እሰመ አልቦ ዘየዓዱ ሕይወቱ ለሰብእ እመዓልት ወሌሊት በዝ ዓለም። ወበእንተዝ አስተርአየት ማራያም በሰርኅ መዓልት ወሌሊት ከመ ይኩን ሕይወቶም ለእለ የሕይወ በተባርዮ መዓልት ወሌሊት በእንቲአሃ...

ፀሐይሰ ዘተፈጥረ ለዓጥዕዮ ክሉ ዘሥጋ ወለአብርሃ ለክሉ ለእለ እምታሕተ ሰማይ ሰርኅ መዓልት ውእቱ፤ ወወርኅ ወከዋክብት ሰርኅ ሌሊት... በከመ ነበረ ክሉ ዓለም ውስተ ጽልመት እምቅድመ ይትፈጠር ብርሃን፤ ወበከመ ኢተአምረ አዝማን ወመዋዕል ወአውራኅ ወአመታት እምቅድመ ይትፈጠሩ ፀሐይ ወወርኅ ወከዋክብት፤ ወከማሁ ኢተአምረ ወኢኮነ መድኅኒቱ ለሰብእ ውብርሃኑ ለእጓለእመሕያው እምቅድመ ትትወለድ ማራያም ወእምቅድመ ትለዶ ለመድኃኒዓለም...። ወእንዝ ክሉ ዓለም ሀሎ ተሰጢሞ ውስተ ባሕረ ጽልመት ዘኃጢአት ወእንዝ ይኬልሁ ክሉም ሕዝብ ኃጢአም ብረሃነ ጽድቅ ዘያወጽኦም እምባሕረ ጽልመት ዕመቅ... ወእምዝ ወጽኦት ብእሲት እምዝኩ ዓለም ዘሀሎ ውስተ ባሕረ ጽልመት። ወልብሳ ሊይእቲ ብእሲት ፀሐይ ወወርኅ ታህተ እገሪሃ ወከዋክብት አክሊለ ርእሳ...። ኢያስተርአየት በለቢሰ ፀሐይ ባሕቲቱ ሰርኅ መዓልት፤ ወኢያስተርአየት ካዕበ በብርኅነ ወርኅ ወከዋክብት ባሕቲቶም እሉ እመንቱ ሰርኅ ሌሊት፤ አላ አስተርአየት በአሐቲ ጊዜ ወበአሐቲ ሥርቀት በሰርኅ መዓልት ወበሰርኅ ሌሊት...። ብእሲትሰ ዘወጽኦት ወአስተርአየት ይእቲኬ ማራያም ዘአብርሃት ሎም ለእለ ይነብሩ ውስተ ጽልመት ወጽላሎተ ሞት በብርሃነ ፀሐይ ዘትላብስ፤ ወጸገዎቶም መቀተ መንፈሳዊ...። (Lit. (This is) the miraculous revelation that John, the son of thunder, saw and which proclaims the twofold virginity of the mother of our Lord... John saw the astonishing glory of Mary, while she was clothing the sun, and the moon under her feet, and upon her a crown of stars... However, the sun that Mary clothed is not like the sun of this world that we can conceal (from it) getting in to caves, dens, houses, tents, and dwelling places. Rather, the sun that our lady Mary clothed is the one who rests upon Cherubim and sees abroad to the deep...Where does any other fleshly

woman have been appeared clothing the sun, and the moon under her foot, and crowning the stars, except Mary, the Queen of the entire world? Now, behold that the splendor of the entire world, both the ornament of the day (i.e. the sun) and of the night (moon and stars) is gathered together and accomplished in Mary, for the entire world (glory) is created to her. Whatsoever is human's affaire there is nothing to be done, in this world, out of the day and the night (time); for this reason, Mary was revealed in the glory of the day and the night so that the life of the people, that live through the revolution of the day and night, shall be in her....

The sun is created for the wellbeing of every flesh (living thing) and to light upon everyone /thing under the firmament; it is the beauty of the day. And the moon and stars are beauty of the night... As the entire world had been stayed through darkness till the light was created; as the day and night, months and years had not been known before the creation of the sun, the moon and the stars; likewise, the salvation and light of human being was not made and known before the birth of Mary and before she brought forth the Savior of the world.... While the entire world was living, being overflowed by the sea of darkness of the sin; and while all people were crying lacking light of righteous that shall drew them out of the deepest of the sea of darkness; behold that the women (Mary) was found (born) from this world which was living in the sea of darkness. The sun was her robe; the moon was under her foot, and the stars were her crown. She did not appear clothing the sun alone, which is the beauty of the day; she did not also appear with lights of the moon and the stars alone, which are the beauties of the night. Rather, she appeared at one revelation with (having) the glory of day and night

simultaneously....The woman that was risen and revealed was Mary who lights from the light of the sun that she clothed for those who have been living in darkness and shadow of death; she bestowed them spiritual heat..."

Coming to the poem, in the third line of the aforementioned poem we read that Mary is compared with Zion-the Ark as, “ማርያም ጽዮን ለእግዚአብሔር ታቦተ ሥርዓቱ” (Lit. Zion-Mary, you are the Ark of God’s order). This expression is perhaps one of the most prominent and frequently used images of Mary, especially in the Old Testament. As God’s mercy and miracles was revealed via the Ark of the Covenant wherein His words (the Ten Commandments were written)¹⁹⁷ for Israelites, and the Word of God (God the Son) was also born from St. Mary and revealed Himself for the world. In general Mary is the absolute and perfect Ark for she is real dwelling place of the Triune-God; as St. Yared says, “...አብ በየማኑ ከደነኪ፣ወቅዱስ መንፈስ ጸለለኪ፣ወኅይለ ልዑል አጽንዐኪ፣ ወኢየሱስ ለብስ ሥጋ ዚእኪ...” (Lit. the Father covered you by His right hand (power); the Holy Spirit shadowed you; the power of the Highest (God the Son) strengthened you, and Jesus took your flesh...)¹⁹⁸

So far so good, we have seen the analogies of the sun and the moon as well as the day and night in relation to some attributes of St. Mary. Now let us open our eyes and see another striking Enochic poem that proclaims the holiness of St Mary and her assumption.

ሰላም ለማርያም ቤተ ሄኖክ ነቢይ

Sälam läMaryam betä Henok näbiyy

¹⁹⁷ The Ark and the Tables are also used interchangeably like in “...ማርያም ጽዮን ታቦተ ቃለ ጽድቅ መንፈቅ ኢሥራ.../ Zion-Mary, the Ark/Tables of half of twenty (Ten) commandments)

¹⁹⁸ See: አንቀጽ ብርሃን ቁ.2 (Gate of Light No.2)

በምድር ሐዋዝ ሥነ ሕንጻሃ ዐባይ	Bämədr häwaz sənä hənṣeha ‘ābbay
ወሥነ ሠራሬሃ ያበርህ እምሥነ ፀሐይ	Wäsənä šurareha yabärrəh ‘əmsənä šähäy
ፈለሰት ይእዜ ከብካበ ሰማይ	Fäläsät yə’əze käbkabä sämay
ተማኅፀን ባቲ እምኸሉ እኩይ።	tämaḥṣännä batti ‘əmk ^{wə} llu ‘əkkuy

As it has been explained in the previous chapter under 22nd poem, here, St Mary is signified as Enoch’s house that was set up in the land of pleasant with a beautiful and great work (En90:20-29). To remember and have a clear image of Enoch’s house, let us recite shortly what Enoch says in his vision as follow:

“...I looked until a throne was set up in the pleasant land and the Lord of the sheep sat on it.... I also looked a large, high and new house... and all its pillars were new... and its ornaments (were) new; and the Lord of the sheep was in the middle of it...”

This is the house of Enoch that the poet used to signify St Mary. Now, a careful examination of the nouns like house, land, throne, pillars...and adjectives such as large, high, new... is very important in order to explore Mariology depicted in this Enochic poem.

From Biblical point of view, a house denotes the body of human being; for instances, when Jesus Christ said, “Destroy this temple, and in three days, I will raise it up” (Jn 2:19), He was speaking of the temple of His body. Similarly, when the prophet Isaiah came to King Hezekiah and said, “Set your house in order; for you shall die, and not live” (2Kgs 20:1), the prophet was advising the king to repent and purify his body from sin.

Similarly, Enoch's house in the poem signifies St. Mary and her personality. According to Enoch's expression, the house is large and high; St. Mary in her holiness and cleanliness is also larger and higher than any creature¹⁹⁹.

Moreover, the newness of the house and the expressions depicted in the second line of the poem as, “በምድር ሐዋዝ ሥነ ሕንጻ ሀባይ” (Lit. In the land of pleasant, the beauty and work of the house is great) leads us to contemplate and visualize that “the land of pleasant wherein the foundation of the new house set can refer, in my understanding, that the blessed and pleasant womb of Anne²⁰⁰, Mary's mother, wherein the immaculate conception of Mary took place. The throne, whereas, the Lord of the sheep sat on it, can be understood as the womb of the Virgin Mary that became the perfect throne of our Lord Jesus Christ. Above and beyond, the third line of the above stanza, “ወሥነ ሠራሬሃ ያበርህ እምሥነ ፀሐይ” (Lit. And the appearance of its building is lighter than sunlight) precisely signifies the uncorrupted nature of the Virgin Mary²⁰¹. In addition, the greatness of the

¹⁹⁹ St. Ephrem, in the hymn of praise for the first and sixth days of the week (Sunday and Friday) proclaims like, “...አንቲ ተዐብዩ እምሊቃነ ጳጳሳት፤ ወፌድፋደ ትኩብሪ እምነቢያት፡፡ ብኪ ግርማ ራእይ ዘየዐቢ እምግርማ ሱራፌል ወኪፋቤል.../...Lit. (Mary), you are greater than the high-priests, and you are more honorable than the prophets; you have majesty of appearance which is greater than the majesty of the Seraphim and Cherubim...) and also, “...ቡርከት አንቲ ተዐብዩ እምሰማይ ወትኩብሪ እምድር ወላዕለ ኩሉ ሕሊናት...” (You are blessed! You are greater than heaven (hosts of angels)! You are more glorious than earth (sons of Adam)! And you are exalted above the conception of every mind!

²⁰⁰ Praising St. Anne and presenting her symbolically is common in the works of Ethiopian church scholars; for example, Abba Stige Dingel in his poem says, “ትመስል እምኪ ማርያም ዕለተ ሳልስተ ወራብዕተ፤ ዘወለደት ፅጌ ወጸሐየ ዓለም ብርህተ፡፡ ካዕቢ ትመስል ሳብዕተ ዕለተ፤ እስመ ፈረየት ኪያኪ ተዐምረ ግላዛን ሰንበተ፡፡ ለዕለ በሰማይ ወምድር ዘኮንኪ ዕረፍተ (Lit. Mary, your mother resembles the third and fourth days (of the creation) that bare the flower and the bright sun of the world. Again, she also resembles the seventh day for she has born you-a mark for the liberating Sabbath, and (you) a resting place both in heaven and earth).

²⁰¹ ማርያምስ ተሐቱ እምትካት ውስተ ክርሱ ለኣዳም ከመ ባሕርይ ፀዓዳ (ድጓ ዘ ቅዱስ ያፌድ ገጽ 326, 379

appearance of the building, being compared with the sunlight, testifies that the perfect holiness and glory of Mary than any other saints, for the sun is a symbol of saints²⁰².

When we come to the last two lines of the above stanza, we read two basic Marian concepts: her assumption and intercession. Regarding the first the composer says, “ፈለሰት ይእዜ ከብካበ ሰማይ” (Lit. In this day, she is transferred into heavenly bride-chamber). This line clearly states not only the assumption of Mary but also the place where she has rested. At her Assumption, she is said to enter 'into heavenly glory' Hence, the phrase, “ከብካበ ሰማይ” (bride –chamber) directs and elevates our mind to realize the joyful and glorified position of the bride of God the Father, the Mother of God the Son and the Dwelling of the Holy Spirit. Lastly, asking favors from Mary and seeking protection from her, the poet wraps up his stanza praying as “ተማኅፀን ባቲ እምኩሉ እኩይ” (Lit. We beseech her to protect us from every hazard).

In the 23rd stanza, the poet pointed out another Enoch's house, which is also very important for our study of St. Mary. In the first two lines of the poem that read as, “ኡራኤል ለሄኖክ ዘአርአዮ ርእሾ ለምሳልኪ ቤተ ነድ፤ ዘመበረቕ ጠፈራ ወኅበራ በረድ”, St. Mary is symbolized by the house that was built of fire and revealed to Enoch. As described in 1 Enoch (14:9-19), the prophet saw two houses of fire. The second house was larger than the former; and in everything it so excelled in and splendor and size that cannot be possible to describe its glory and its size. According to the commentary of Ethiopic Enoch, this house is interpreted as the city or the house of God. In the other context, St.

²⁰² መጽሐፈ. እክሲማሮስ ዘረቡዕ ገጽ 106 ተመልከት

Marry is also referred as the city and house of God²⁰³ for she became the city (the throne) of the Lord, where the Holy and Great One, the Lord of Glory, the Eternal King, sat when He came down to visit the earth for good (cf. 1En 25:4). The fire, of which the house was built, is also an allegorical expression. It represents the Holy Spirit who created her saintly and righteously, and who came and overshadowed his power upon her. In addition, the lightning roof and snow color of the house signify the perfect holiness, cleanliness, and glory of St. Marry.

According to Enochic poems in the 24th stanza, “...ወእዚኛው መዓዛኪ ጌኖክ ጸሐፊ፤ ጽጌ ዕፀ ንነት ማርያም ዘኢትትነገፊ (...And Enoch, the scribe, odors your aroma; Mary, you are the flower of paradise’s tree that never strips...), we can find the following analogy. The tree of paradise its flower that never strip and its aroma, on the one hand; and St. Mary, her everlasting virginity, holiness and purity, in the other hand; are represented as signifier and signified respectively. About the fragrant tree that Enoch saw in paradise he said that, “... and there was among them a tree such as I have never smelt, and none of them nor any others were like it: it smells more fragrant than any fragrance, and its leaves and its flowers and its wood never wither; its fruit (is) good, and its fruit (is) like the bunches of dates on a palm...” (1En. 24:4). This vision symbolizes the nature of St. Mary. The Orthodox Tewahido Church believes that there is no any creature in the heaven and the

²⁰³ መዝ 87:3 ነኪር ነገሩ በእንቲእኪ ሀገረ አግዚአብሔር ትርጓሜውን ተመልከት (Glorious things are spoken of you, O city of God. Selah. Ps 87:3 see the Gə‘əz commentary); ...ደብረ ጽዮን ዘእፍቀረ ኪያሃ ዘሠምረ ሀገረ ከመ ትኩኖ ማኅደረ:: (He (God) loved Mount Zion (i.e. St. Mary) and He chosen that city for His habitation) ቅ ያፌድ ድጓ ዘየሐንስ እመ ፲ወጺ ለመስከረም ገጽ 25:: መሰበ ወርቅ እንተ መና እንቀፀ አድኅኖ ዘጽድቅ ረሰያ:: ወይቤ ዝየ አጋድር እስመ ኃረይከዋ....እንተ ኮነት ምክሐ ለኩሎን አንስት፤ ሰመያ ማኅደረ መለኮት:: እስመ ኪያኪ ኃርየ ለታእካሁ፤ ከመ ትኩኒዮ ማኅደረ ወማኅደሩስ ለመንፈስ ቅዱስ ፤ ፈቀደ ይሰባእ እምኔኪ፤ ኃደረ ላኦሊኪ፤ ውበለሲ ተወልደ እምኔኪ:: (Lit. He (God) made her the golden basket containing bread; and the righteous gate for salivation. And He said, “I dwell in her because I elected her...She is the glory of every woman! He named her the house of Godhead! (For) He has chosen you as His room and dwelling as well as for the dwelling of Holy Spirit. He (God the Son) loved to be born (incarnated) from you; He took flesh from you and man (Christ) was born). (ዝማሬ ዘ ቅ. ያፌድ)

earth / in the universe like St. Mary; she is above all the creatures. In the Tradition of Orthodox Tewahido Church, it is not uncommon to symbolize St. Mary, her virginity, holiness, purity and her Son by the tree of paradise, its flower, fruit and aroma that smells fragrant²⁰⁴. The aroma of the tree that Enoch the scribe odors symbolizes the holiness and purity of St. Mary. As this tree smells more fragrant than any fragrance, her holiness and purity are also more than other saints'. As the leaves and the flowers of the tree and as well as its wood never withers, the virginity of St. Mary is also eternal. She is virgin before conception, while conception and after conception of her Son; she is also virgin before, while and after baring her son. Moreover, the flower and the fragrance of the tree also signify the beloved son of St. Mary, Jesus Christ. Above all, as the tree of paradise is "Beautiful to look at and pleasant (are) its leaves and its fruit very delightful in appearance... ..from its fruit life will be given to the chosen...", St. Mary is also beautiful to look at and pleasant (are) her leaves (miracles, kindnesses, virtues ...) as well as her fruit / Jesus Christ is fruit of life which is given to the chosen and righteous.

In general, the composers of the above poems used their knowledge of Ethiopic Enoch to directly address the blessed virgin in several ways. Mary's Immaculate Conception, perpetual virginity, absolute holiness, purity, resurrection, intercession and so on are

²⁰⁴ አንተ ውለቱ ዕፅ ቡሩክ ዕፅ ሕይወት ወዕፅ መድኃኒት፡፡ ሆኖት ዕፅ ሕይወት ዘውስተ ገነት ዘኮንኪ ዕፅ ሕይወት በዲበ ምድር፡፡ ፍሬኪኒ ፍሬ ሕይወት ውለቱ፡፡ ወዘበልዐ እምኔህ ሕይወት ዘለዓለም የሐዩ፡፡ ጽጌ አስተርአየ እምኔኪ ዘሠናየ መዓዛ ይምዕዝ በጎበ እለ የእምርዎ ውስተ ኩሉ አጽናፈ ዓለም፡፡ (Lit. You (St. Mary) are the blessed tree, the living tree, and tree of salivation. You are the tree of life on the earth, behalf of the tree of life in the Garden. Your fruit (Christ) is fruit of life; anyone who eats from Him lives forever. The flower (Christ) appears (born) from you; His fragrance smells everywhere for those who know Him). (ቅ. ያፌድ አንቀጸ ብርሃን)፡፡ ... አንተ፤ ውለቱ፤ ጽጌ፤ መዓዛ፤ (ዘመዓዛሃ)፤ ሠናይ፡፡ (ቅ. ኤፍሬም ውዳሴ ማርያም ዘ ኢሑድ)፡፡መዓዛ አፉሃ ከመ ኮል ከመ ዕፍረት እንተ ውስተ ገነት ቂናኪ እህትየ መርዓት ሠናይት አንተ እምአንስት(ድጓ ዘ ቅ. ያፌድ ጥር 21 ገጽ 75)፡፡ ----ሰላም ለእስትንፋስኪ ዘመዓዛሁ ሕይወት፤ ከመ መዓዛ ዕፅ ጎሩይ ዘውስተ ገነት.....(መልክአ ማርያም)

depicted in the Enochic poems above. Numerous explicit examples of direct prayer and blessings to the Mother of God are also found in the poems.

6.3. Historical Reflections of Enochic Poems

Some of the Enochic poems in this study may play important role in the study of various historical events such as life history of saints, and churches. For example, poem 67 narrates how St. Gregory was watching zealously on the mount, in the land of Roha. Hence if a historian investigates much more about this saint and the place called mount Roha, this poem can be used as a historical reference. Similarly, poem 69, 70 and 71 also describe the historical situation that happened during the birth of Noah, and how God saved him at the time of the destruction of the earth by the great flood.

Moreover, the first four lines of 12th Enochic Qəne discuss an important historical event occurred in a place called ደብረ ማርያም (Däbrä Marəyam) (Lit, 'Mount of St. Mary'. The lines read as follow:

ደብረ ማርያም ተቀብላት ደመ ሰማርያ	Däbrä Marəyam täqäb'at dämä sämarəya
ወካህናቲሃ ተሰጥሙ በማእበለ ደም ኤርትራ	Wäkahənatihä täsäṭəmu bäma'əbälä däm
	Ertra
ባሕቱ ሐነጹ መምህራን ጥበብ እሥራ	Bahəttu hanäṣu mämhəranä ṭəbäb eśra
ቤተ ሄኖክ ዕድሜ ዘእሳት ቅጽራ En14:9	Betä Henok 'ədme Žä'ə sat qəṣra
....	...

The composer of the above Qəne compared his subject matter (Däbrä Marəyam) with Samaria wherein the blood of Naboth was shed, for the sake of his vineyard, by King Ahab (1Kgs 20:1-19). We can also infer that the priests of Däbrä Marəyam are compared

with Naboth since they shed their blood for the sake of their vineyard (i.e. the church). According to historians, Tiesse C.B., (2005.p.32) and Lusini G., (2005.p. 33) there are two monasteries named Däbrä Marəyam; both monasteries experienced persecution. The former historian identified a monastery located on island that bears the same name, on the southern side of Lake Ṭana, which is believed to have been burnt down during the Zäzämänä Mäsafənt /Era of the Princes (1769-1855) and later rebuilt under 'Äše Tewodros II. And the later writer discussed a monastery which is found in Q^wähayn district of Säraye province (in present day Eritrea, Zoba Däbub), west of 'Addi K^wala. According to Lusini, the community of this monastery was persecuted for its loyalty to Ewostatewos's rule. Consequently, from these historical backgrounds one can guess the role of the above Enochic poem (Qəne) to investigate further which Däbrä Marəyam monastery the destruction refers.

6.4. Cosmological Reflections of Enochic Poems

Numerous Enochic poems in this study discuss the origin, structure and nature of the universe from religious philosophical point of view. These poems also reveal cosmological understanding of the then Ethiopian Orthodox Church scholars. To recognize the matter clearly, let us see the following few lines just from the first Canto:

...

...

ዲበ ሠረገላ ነፋሳት ዐውደ ፀሐይ	Dibä särägälla näfasat 'äwədə šähäy wäwārəḥ
ወወርኅ ዘይዌጥሕ	zäyweṭṭəḥ

ዘያሠርቆሙ በሐዋኅወ ሰማይ ኃይለ	Zäyasärrəqomu bähəwahəwä sämay ḥaylänäfasat
ነፋሳት እንዘ ይነፍሕ	

ወነበልባለ ፀሐይ እነዝ ይትኖራኝ	'enzä yənäffəḥ
በወደ ቀመሩ ለወርኝ	Wänäbälbalä šähäy 'enzä yətnorraḥ bā'äwədä
ዘይዌስከ ብርሃነ ለለጽባሕ	qämäru läwärəḥ
እስከ ይመልእ ጥንቁቅ በዕለተ ጋህህ	Zäyəwessək bərhanä lälä šəbaḥə
እምከርሠ ደመናት ነጠብጣብ ዝናማት	'eskä yəmällə'ə ṭənquqä bā'älätä gahäh
ዘይቀድኝ ...	'əmkärsä dämānat näṭäbṭabä-
	zənamat zäyqäddəḥə

Here, the first two lines describe the role of the wind in the revolution of the sun and the moon. According to the poet, the two lights use the winds as means of chariot during their orbit in the gates of heaven (see also poem 2, line5-7 and poem 3, line 3). Besides, twelve gates of heaven (six from the east and six from the west) in which the sun and the moon revolve are also mentioned in poem 54.

In the same stanza the table above, the lines: ወነበልባለ ፀሐይ እነዝ ይትኖራኝ በወደ ቀመሩ ለወርኝ ዘይዌስከ ብርሃነ ለለጽባሕ እስከ ይመልእ ጥንቁቅ በዕለተ ጋህህ explain how the moon daily receives its light from the sun until its disc is completely full. A similar notion is depicted in the 3rd and 4th lines of poem 53. Furthermore, the scholars also pointed out about the Storehouses of the lights and the stars in their poems (see poem 41 and 63).

The last line of the stanza above 'እምከርሠ ደመናት ነጠብጣብ ዝናማት ዘይቀድኝ' also educates us regarding the cyclic process of rainfall; the scholars of Enochic poems affirm that the Mighty God draws the water from the deep and ascends it by the toss of the intangible mist and He descends it from the utmost heaven (see poem 14). To say it in other words,

the composer affirms that the cyclic process of rainfall begins with the evaporation of water from the surface of the ocean; as moist air is lifted through the wind, it cools and water vapor condenses to form clouds; and then the moisture down from the cloud, as stated by the poet, and returns to the surface as precipitation. Synthesizing all this, the composer of Enochic poem, in one of the lines of his 9th መወድስ ቅኔ / Mäwäddäs Qəne said, “ኣ ዘታሌዕሎ፤ በክንፈ ደመና ለማይ ወለደመና ክነፈ አውሎ” / O (God), you made the water to be lifted up by the wing of the cloud, and the cloud by the wing of storm of wind”.

Another interesting cosmological lesson of Enochic poems is about the foundation of the earth. The authors tells us that the earth, wherein the animals, the big trees, the big mountains, rocks...and we are living, is established on the water. The lines from poem 2 and 3 “ወምድረ ርግአተ ዲበ ዘባነ ባሕር ዘአንበረ” / wämədrä rəgə’ətä dibä zäbanä baḥr zä’änbärä (And He founded the frozen earth upon the ocean) and “ወዘያጸንአ ለምድር ዲበ ቀላያት” / wäzäyaşännə’a lämədr dibä qälayat (And who founded the earth upon the water) confirm that this frozen earth is set upon the ocean. More interestingly, the location of paradise and hell in the earth is implied in the 16th poem (see in chapter 4). Above all, the four mountains (i.e. Paradise, Ararat, Tabor and Mount Hermon) are being compared based on their elevation (see the 8th Enochic Mäwäddäs Qəne).

6.5. Moral Lessons Depicted in Enochic Poems

From Biblical point of view, sacred scriptures are closely intertwined with moral values that shape how the believers think about, how we should live or to understand what a good human life is and to practice it both individually and socially. The Holy Bible, for instance says, “ወኸሉ ዘተጽሕፈ ለተግሣጸ ዚእነ ተጽሕፈ:: ከመ በትዕግሥትነ ወበተወክሎ መጸሕፍት ንርከብ ተሰፋነ (For whatsoever things were written aforetime were written for our learning/

discipline, that we through patience and comfort of the scriptures might have hope) (Rom 5:4). Based on this fact, the following moral lessons can be extracted from Enochic poems of this dissertation.

In poem 36, wherein St. Michael is praised as a subject matter, the poet declares that since this angel is beloved of God in his supplication, he can help those who clothed the poor in his name to pass over the valley of flames (ለነዳይ በስሙ ሰበ ይሁብ አጽፈ. ያኢድዎ ሚካኤል ዘእሳት አጽዳፈ). Therefore, the main ethical value of this poem is that it motivates the believers to help and fulfill the basic needs of the deprived and disabled persons- by clothing and feeding them. Correspondingly, aiding a person who is very sick and even facilitating almost a dead person by bounding his foot, face, hand and entire body with grave clothes is also an important moral lesson which is depicted in the 4th ሚበዝኑ /Mibāzhu Qəne.

In the same way, the 5th Qəne which is composed in a wax and gold style, although its gold or main message is beyond the plain understanding, addresses its readers to welcome warmly a stranger in their home. For instance, the last three lines of this Enochic Qəne:

ባዕለ ጸጋሰ ወልድ አክባሬ ልደት ብሑት

እስመ ምስለ መዓር አቅረበ ህሊበ ሕይወት

ወጎብስተ ዘአልበ መስፈርት (see chapter 4) firmly instruct to honor and respect guests by setting table, including honey and milk if possible.

Another significant ethics is overshadowed in the 8th Enochic Mäwäddäs Qəne. In the last two lines, the composer calls his audiences to choose wisdom than a corruptible wealth and he says, “እስመ ለጥበብ አድለው እምነ ኃላፊ ንብረት፤ እለ በአዕናቅ ተመሰሉ መዘምራኒሃ ሐዋርያት”. Hence, signifying them by fine gold, the poet exalts the priests for they are favored wisdom than a spineless prosperity. Above all, it is also worthwhile to refer the 19th Canto in which the wisdom that saved the righteous Noah is cited as, “...ጥበብ አድኃኖ ለኖኅ እምባሕር...” The lines of both cantos, in a plain sense, morally inspire the readers to strive in seeking and acquiring knowledge, wisdom or intelligence. However, the notion behind these lines is to instruct the readers in order to develop the fear of God which is the first and perfect wisdom (cf. Ps 111:10).

To state the last, but not the least, the 7th Enochic Mäwäddäs Qəne helps us to identify an action as ethical or unethical based on the intention of the doer of the action, rather than its result. In the poem, a similar action, i.e. killing a person, is presented as justice and injustice according to the intention of the killers. Based on Biblical evidences, the poet mentioned David and Samuel as the murderers of Uriah and Agag respectively. David was reproached by God (2Sam 12:1-12) because he performed the action for the sake of his own interest; on the contrary, even though Samuel hewed Agag in pieces before the Lord in Gilgal (1Sam 15:33), the Lord speaks him nothing for the action was done to please God. Based on this, the poet confirmed that while David is guilty in his action of killing, Samuel was not accused by his action; because, he says, “እምጣነ ኩሉ ይትፈቀር በጊዜሁ ወበኢጊዜሁ ኢይትፈቀር” (everything is good in its time and not good in its wrong time). In another line of the same Qəne, the writer condemn a sexual behavior which is considered

immoral; he said, “ወዘምዎ ሕዝቡ ለሴት በአዋልደ ቃየል ነውር” (fornication of the people of Seth with the sons of Cain is humiliation).

6.6 The Figure of Enoch According to Enochic Poems

The composers of Enochic poems described Enoch using various figures and adjectives.

Some of them are listed as follow:

- ✓ Enoch as Scribe (poem 65,
- ✓ Enoch as Olive Tree (poem 23
- ✓ Enoch as Interpreter (poem 56)
- ✓ Enoch as Prophet (poems 22,30, 40) ,full of prophesy(P 41), source of prophesy (P45)
- ✓ Enoch as psaltery (Qəne7)
- ✓ Enoch as Righteous, 66
- ✓ Enoch as Intercessor 66
- ✓ Enoch as observer of hidden mystery (Qəne8)
- ✓ Enoch as rider of whirlwind (6, 52,62,

To sum up, as reflected in this chapter, Enochic poems constitute a series of reports on wider ranges of experience. Building a particular perception out of a given poem is a hard task that involves a spectacular activity due to the fact that the quality of perception consolidated in a certain poem is as much a datum as its date of composition. However, I attempted to explore the lessons depicted in the poems, at least to the extent that satisfies my sense. Consequently, Enochic poems are found to be theologically, historically, morally and cosmologically important.

Chapter 7. Conclusion and Recommendation

7.1. Conclusion

In this dissertation I tried to explore the role of Ethiopic Book of Enoch in both prose and poetic genres of Ethiopic literatures in medieval period. The study was aimed to fill the gap which was uncovered by scholars of philology, ancient history, Second Temple Judaism, and the Origins of Christianity who were very much interested in the study of the Book of Enoch on the one hand, and by the scholars who were devoted in the study of Ethiopic literatures on the other hand.

First, after a review of related works in the first chapter of this dissertation, I tried to hypothesize the time in which the Book of Enoch was imported to Ethiopia and translated in to Gə'əz language. Then, in order to answer the basic research questions of the study, both prose and poetic manuscripts dated from 14th -18th centuries were systematically selected and consulted. In addition, various collections of Gə'əz Qəne were assessed for the search of Enochic Qəne. The result showed that the Book of Enoch was frequently referred and used as a source of prose and poetic genres of Gə'əz literatures like in መጽሐፈ ምሥጢር (Mäṣəḥäfä Məsṭir), መጽሐፈ ባሕርይ (Mäṣḥäfä Bahəray), መጽሐፈ ብርሃን (Mäṣḥäfä Bərhan), መጽሐፈ ፀሐይ (Mäṣḥäfä ṣähäy), መጽሐፈ ሰዓታ ዘመዓልት ወዘሌሊት (Horologium of the Day and the Night), ድርሳነ ኡራኤል (Homily of St Uriel), መጽሐፈ ስንክሳር (Ethiopic Synaxarium), አርኬ ('Ärke), መልክአ ጉባኤ (Mäלקä'ä Gubae) and Qəne collections. In addition to various Enochic reading sections of each prose texts, 73 Enochic poems and 13 Enochic Qəneyat are explored in this study.

The collected data are transliterated and translated into English language; and the quotations from Ethiopic Enoch are explained in the light of the Book of Enoch

accompanied by other liturgical and historical writings and annotated translations. Moreover, the Enochic poems are categorized according to their subject matter and discussed from different perspectives. The philological discussion of the poems revealed that there are some reading variations like banalization (substitution), transposition, addition, and omission among the poems recorded in different manuscripts. Furthermore, the Enochic Gə'əz Qəneyat of this study colorfully demonstrate to what degree the Ethiopian Orthodox Tewahido Church Qəne masters had/still have respect to look after the- Book of Enoch.

Above all, the present dissertation goes beyond the investigation of the influence of the Book of Enoch. Behind it, there is a profound reflection and analysis, at least to my sense, on the values or significances of Enochic poems from different perspectives such as theological, philological, historical, cosmological, moral, and other aesthetic qualities. Therefore, this study has an original contribution to our knowledge of the Book of Ethiopic Enoch- not only the role of 1Enoch as a source of Ethiopic literatures but also multi-dimensional thoughts of Enochic Gə'əz texts. The present findings can help the readers to adjust their latitude of thinking knowing the fact that the presence of Ethiopic Book of Enoch in the Gə'əz literature doesn't have to do with idolatry and magical practice. Rather, in the post- Enochic literature we find the manifestation of refined theological points of view about Trinity, Christology and Mariology. This dissertation makes clear that the survival of the Book of Enoch in the Gə'əz literary tradition is a question of reception. Moreover, it discloses the truth at least in the medieval period Christian Ethiopian intellectuals applied the ancient texts, like the Book of Enoch, in order to find in them doctrinal or moral or even cosmological teachings still valid after

centuries and millennia. Therefore, it is possible to generalize that the ancient texts, particularly the Book of Enoch, became the basis for strong and important literary developments, as witnessed by prose and poetry Gə'əz texts in the dissertation.

In conclusion, I hope that my analysis of the reception-history²⁰⁵ of the Book of Enoch on some selected prose and poetic Gə'əz texts has succeeded in pointing to some potential gains – both for our knowledge about the role of this book in composing Ethiopic liturgical texts and for our understanding of the Ethiopian socio-religious context in which the text has been transmitted, heard, and read.

7.2. Recommendation

Based on the findings of the present study, I would like to recommend the following points.

1. In this dissertation I attempted to look at the place of Ethiopic Enoch in the production of medieval Gə'əz texts based on some selected prose and poetic genres of Gə'əz mss in a very narrow context, comparing with our innumerable manuscript treasure, because of space and time limitation. I, therefore, highly recommend that other philologists, historians, and theologians who are inspired on the study of 1Enoch as well as on Ethiopic literatures to make further inquiry on the issue as widely as possible.
2. It is also appealing if the themes of different sections of 1Enoch which are: the Book of the Watchers (1 Enoch 1–36), the Book of Parables of Enoch (1 Enoch 37–71), the Astronomical Book or Book of Luminaries (1Enoch 72–82), the Book

²⁰⁵ The phrase 'Reception of Enoch in Ethiopic literature', in this study, is used to refer how the book of Enoch is studied, interpreted, and understood by scholars of Ethiopic literatures.

of Dreams (1Enoch 83–90), and the Epistle of Enoch (1Enoch 91–108) are studied separately and independently.

3. And, perhaps needless to say, the canonicity of the Book of Enoch in the Ethiopian Orthodox Tewahido Church cannot be explained by a number of mss that show its position. However, if the Church pays attention for the study of the influence of this book in her liturgical mss, it is doubtless that the canonical status of the Book of Enoch can be well established.
4. Ethiopic mss, including Enoch, are sources of various wisdoms like philological, theological, historical, cosmological and so on; therefore, both the EOTC and the government should take care of protecting the mss and should promote scholars to make investigation.

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ስብሐት ለኣብ ዘመሀሮን ጽሕፈተ ለኣፃብዕ

ኣኮቴት ለወልድ ዘኣፈጸመኒ ዘንተ መጽሐፈ ግብረ ኣዴየ

ባርኮት ለመንፈስ ቅዱስ መጽንፄ ድካምየ

ዕቢይ ወውዳሴ ለእግዝእትነ ማርያም ናዛዚትየ

ስብሐት ለመስቀለ ክርስቶስ ኃይልየ ወጸወንየ፡፡