



Addis Ababa University
School of Graduate Studies
Faculty of ILS
Department of Linguistics

**HISTORICAL AND PHILOLOGICAL ANALYSIS
OF GÄDLÄ MUSÉ**

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By

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Declaration

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for this thesis have been duly acknowledged.

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I am very grateful and respectful to my father Melake Menkerat Nigussie Bogie and my mother w/ro Bossie Abate.

I thank the Archbishop of North Wollo Diocese, His Grace Abuna Kerelos, and all the workers in the Diocese, for their overall support during my period of study at the university.

I am also deeply indebted to w/ro Stella Ligori and her family; I would like to express my sincere appreciation to my brothers.

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ABSTRACT

This thesis focuses on the Mss of Gädlä Abunä Musé. The reason why the researcher selected this topic is that the Gädl contains much valuable new information. It is not well known among the general public and has not been studied deeply by scholars, although it constitutes a rich source of historical, religious and cultural events of the epoch.

The study uses a comparative methodology, whereby two mss, that is, mss *Yädäba Marəyam* (MA), *Yäčəra Mədəhane'alem* (MB), are compared for their similarities and differences.

Chapter one consists of the background of the study, review of related literature, statement of the problem, as well as the objectives, methodology, scope and significance of the study.

In Chapter two, the researcher makes an analysis, including a list of the four mss of Gädlä Abunä Musé.

Chapter three includes a historical analysis of the Gädl and biography of Abunä Musé.

Chapter four presents a critical edition of a small part of Gädlä Abunä Musé based on the two manuscripts MA and MB.

In chapter five, the researcher presents a few comparative and philological notes on the Mss.

Chapter six presents the conclusion and recommendations.

TRANSLITERATION

The following symbols are used for vowel and consonant sounds.

a) The seven orders:

hä	hu	hi	ha	he	hə	ho
----	----	----	----	----	----	----

b) Letters:

ḥ = ə	ḥ = kə	Ḥ = rə
ḥ = bə	ḥ = lə	ḥ = sə
ḥ = gə	ḥ = mə	ḥ = tə
ḥ = də	ḥ = nə	ḥ = p'ə
ḥ = hə	ḥ = śə	ḥ = pə
ḥ = wə	ḥ = 'ə	ḥ = čə
ḥ = zə	ḥ = fə	ḥ = šə
ḥ = ḥə	ḥ = sə	ḥ = tə
ḥ = xə	ḥ = d'ə	ḥ = č'ə
ḥ = yə	ḥ = qə	ḥ = ḥə

ABBREVIATIONS

A.A. = Addis Ababa

AAU = Addis Ababa University

EMML = Ethiopian Microfilm Library

Fol. = Folio

GM = Gädlä Musé

IES = Institute of Ethiopian Studies

MA = Manuscript of *Yädəba Marəyam*

MB = Manuscript of *Yäčəra Mədəhane'alem*

NA = National Archives

R = Recto

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CHAPTER ONE

INTRODUCTION

1.1. Background

Ethiopia is a country that has preserved its own cultural values through written primary sources and oral traditions.

Written primary sources include inscriptions, chronicles, hagiographies, and illuminated manuscripts.

Since the introduction of Christianity (4th A.D.), Ethiopia has been the home of numerous churches and monasteries which are the oldest teaching institutions both of religious and of secular education. In the monasteries and churches many literary works were produced in Geez. One can safely say that the saints and monasteries made great contributions to the growth of religious life, the development of literature and fine arts, etc.

Among the manuscripts kept in the monasteries the hagiographies are very important for the reconstruction of the history of a given period. However, the manuscripts are not free from banal or conjunctive errors and require critical investigation.

Numerous Geez manuscripts which are found in Ethiopia and in libraries abroad have been edited, translated and annotated. Indeed, Taddesse Tamrat (1972:2) has speculated "that European libraries can yield little more of the hagiographical traditions." Many of these manuscripts are gädlat, i.e. lives of

saints (singular: gädlä, literally means “contending [spiritual] struggle” (S.B. Kaplan 1987:5)). These works have great importance for history, literature, and philology.

Well-known works of this nature are the Gädlä Säma'tat, or Acts of the Martyrs, and the Gädlä Häwarayat, or Acts of the Apostles. But the most important of these is the Sənkəsar or Synaxarium which was translated by E.A.W. Budge (1928) under the title “The book of the saints of the Ethiopian church.” This is a compilation of the lives of the saints arranged in order of their feast-days throughout the year.

The lives of internationally well-known saints such as St. Anthony and St. George have enjoyed great popularity, and the lives of such famous Ethiopian saints as St. Taklä Häymanot, St. Zena Marqos, St. Iyasus Moã, St. Samuel and St. Giyorgis constitute important sources for Ethiopian studies. By contrast St. Musé, the metropolitan, is not well-known in Ethiopia outside the region of Wollo. Even though Bishop Abunä Musé was a successor of Sälama I (4th century A.D.), the first bishop of Ethiopia, he is not as famous as the saints mentioned above. He was also called Sälama II (Kənäfä-Erəgəb Zäläke, 1975). The existence of still another Sälama II, in later times, has made his life history very confusing.

Gädlä Musé contains the life of Abunä Musé, his Miracles, Acts and Martyrdom.

1.2. Statement of the Problem

Texts change constantly, a fact that becomes most noticeable when we read different versions of a given text a few centuries old. One such case can be seen in the manuscripts of Gädlä Musé.

A critical study of the hagiographical tradition and a clear appreciation of their value are crucial in order to make sense of such textual change.

Gädlä Musé has never been the object of such critical examination or edition or translation by any Ethiopicist.

There are at least 4 different texts of Gädlä Musé, some of which disagree at some interesting points. In this thesis I examine two of these.

1.3. Objectives of the Study

The general objective of this thesis is to give a description of four Geez versions of Gädlä Musé, to closely investigate two of them, and to analyze the

life of Abunä Musé in the philological and historical context of the era in which he lived based on his Gädl.

I chose this subject because although Abunä Musé is one of the most prominent saints in the E.O.T.C., his biography and vita are unknown to most people and scholars. The extant Mss exist only on parchment; they have never been microfilmed or digitally photographed. These Mss need to be edited, published and translated.

To this end, the following are the objectives of the study:

To give a general description of the manuscripts.

To introduce the life and fundamental works of Abunä Musé.

To list, describe and digitally photograph the existing Mss dealing with his life, and to discuss the textual context of the time.

To present, compare and analyze an excerpt from two different versions of Gädlä Musé.

Significance of the Study

As far as I know no edition of Gädlä Musé exists so far. This thesis is a first step in that direction.

Sources of Data

The material for this study is the manuscripts of Gädlä Musé. The researcher consulted manuscripts of Gädlä Musé which are found in Addis Amba Mädahane'aläm, Yädəba Mariam, Yäčəra Mädahane'aläm and Gädamä

Yohannəs monasteries. These monasteries are all in north Wollo. To reach them, drive 520 km from Addis Ababa to Woldia Zonal town, and then continue as follows:

Monastery	Distance from Woldiya (Zonal town)	Wereda (District)
Addis Amba Mädəhane'alem	144 km	Meqet
Yäčəra Mädəhane'alem	127 km	Wadela
Gädəmə yohannəs	145 km	Wadela
Yädəba Marəyam	200 km	Dawent

The researcher also consulted the secondary literature, as well as other mss which include brief selections from Gädlä Musé, and made observations and interviews in the monasteries.

1.4. Review of Related Literature

Foreign scholars have undertaken numerous studies on Ethiopian philology and Ethiopian saints. Some have studied Gädlä Abunä Musé.

Abuna Kerlos has written on the life of Abunä Musé. The title of the book is *Həbrä Bəzu* (2006). He mentions the career of Abunä Musé, but based only on a quick and cursory inspection of the Gädl.

There are also other sources which have summarized hagiographies of Abunä Musé.

Fiaccadori, Gianfranco. "Musé". *Encyclopedia Aethiopica*, Vol. 2, D-H. 2005.

Märqorewos Aräga. *Yäqaddusan Tarik*. 2002.

Kənäfä-Erəgəb Zäläke. "Bibliography of Ethiopic hagiographical tradition". *Journal of Ethiopian Studies* vol. 13. no. 2 1975.

The Gädl is not found (listed) in the national Archives library in Addis Ababa.

Kənäfä-Erəgəb says that Gädle Musé is microfilmed in EMMML 85, no. 119, but the researcher couldn't find the Gädl in this microfilm in IES. No. 119 is written in French and is about the Old Testament Musé (Moses), not the Ethiopian saint.

CHAPTER TWO

2. List and description of the manuscripts of Gädlä Abunä Musé

2.1. List of Manuscripts

The researcher consulted four basic manuscripts in North Wällo: at Addis Amba Mädhane'alem monastery, Yäčəra Mädhane'alem monastery, Yädəba Marəyam monastery and Gädamä Yohannəs monastery. The researcher photographed all four mss with a digital camera. All the mss are written on parchment.

2.2. Description of the Manuscripts

2.1.1. Ms of Addis Amba

Location: Addis Amba monastery

Size of page: 32.5 x 29.5 cm

Number of folios: 68

Columns per page: 2

Lines per column: 24

Handwriting: clear and good

Binding: wood, leather and cloth

Scribe: Abba Gäbrä Eyäsus

Notes: The Gädl is not divided into daily and monthly readings at the end of the Gädl.

Although the year of writing is not mentioned, according to the following Ge'ez statement it seems around 1907:

ዝንቱ መጽሐፍ ተጽሕፈ. በዘመነ ማቴዎስ ወንጌላዊ

በዘመነ ንግሥትነ አስካለ ማርያም ዘውዲቱ።

This Gädl was written in the calendar-period of

Matthew the evangelist during the reign of

Askalemaryam Zäwditu.

According to the statement found in the Gädl, it was written by Abba Gäbrä Eyäsus at the order of Ṭäga Zä'ab Gäbrä Marəyam:

አባ ንብረ ኢየሱስ ጸሐፊ ሆኑ ከብ ወኣጽሐፊ ሆኑ

ንብረ ማርያም ለዓለም ዓለም አሜን ወአሜን

ለይኩን ለይኩን።

The writer is Abba Gäbrä Eyäsus by the

order of Ṭäga Zä'ab Gäbrä Marəyam

Forever and ever Amen and Amen

Contents

- F1 Blank
- Ff2v - F6vb Introductory part
- Ff7ra - F12va Genealogy of Abunä Musé
- Ff12vb - F67rb The main body of the Gädl of Abunä Musé

- Ff67rb - F68va The gift of land from different kings, and colophon
- F69 Painting of St. Mary

2.1.2 Ms of Yädäba Marəyam

- Location: Yädäba Marəyam
- Size of page: 23.5 x 29cm
- Number of folios: 105
- Columns per page: 2
- Lines per column: 19 -22
- Handwriting: clear and good
- Binding: wood, leather and cloth
- Scribe: Mergata Sirake Zemeqet
- Ordered by: Ato Shimelis Mihretu
- Year of writing: 1981 E.C.
- **Contents:**
 - F1 Va Blank
 - F1 rb Painting of St. Mary
 - F2 Blank
 - F3 va Painting of Abunä Musé
 - Ff3vb -F4Vb Summary about Abunä Musé in Amharic

- Ff4 ra-f9r10 Introductory prayer
- F10 Blank
- Ff10ra - F20vb Genealogy of Abunä Musé
- Ff21ra - F94ra The main body of the Gädl
- Ff94rb - F96vb Gift of land to Yädäba Marəyam
- Ff96ra - F99ra Melka Musé
- Ff99rb - F100rb About the art of building churches, and colophon
- Ff101 - F106 Blank

2.1.3 Ms of Yäčəra Mädanə'alem

- Location: Yäčəra Mädanəalem monastery
- Size of page: 27 x 35 cm
- Number of folios: 84
- Columns per page: 2
- Lines per column: 29
- Handwriting: clear and good
- Scribe: Wäldä Häna
- Binding: thick wooden binding covered with stamped leather and cloth

- Year of writing: 1987 E.C
- **Contents:**
- F1 Summary about Abunä Musé in Amharic
- F2 Va - F2rb contents of the Gädl in Amharic
- Ff 3 va - F5vb Introduction about Abunä Musé
- Ff5ra - F10vb Genealogy
- Ff10ra - F66vb The main body of the Gädl
- F67va - 69rb The journey of Abunä Musé from Egypt to Ethiopia and his building of the church
- F70 About the monastery of Yediba *Marəyam*
- Ff71va- F72rb Gift of land from different kings to the monastery
- Ff73va - F75rb Melka Musé
- Ff76v - F77ra News about the deceased Fathers
- Ff78va - F80vb The churches that he visited and built
- Ff80ra - F81rb About the clothing and church equipment
- Ff82 - 83 Blank

2.1.4 Ms of Gädame Yohannis

Location: Gedäme Yohannis Wälde Negodigad monastery

Size of page: 32.5 x 27.5

Number of folios: 138 pages (69 folios)

Columns per page: 2

Lines per columns: varies: 24, 26, 31

Handwriting: good and clear

Binding: thick wooden binding covered with stamped leather and cloth

Contents

- F1va - b Blank
- Ff1ra - f2rb Summary of Abun Musé in Amharic
- Ff3rb - f4vb Blank
- Ff5ra - F12ra Introduction to Abunä Musé and genealogy
- Ff12va-b Blank
- Ff13ra - F56vb The main body of the Gädl
- Ff57ra - F59ra Melka Musé
- Ff59rb - 60vb Blank
- Ff61ra - F61va Gift of land from different kings to the monastery
- Ff61vb Blank

- Ff62ra - F62vb Information about (modern) church fathers
- Ff63ra - F63vb The holy days of Abunä Musé
- Ff64ra- f69rb About the journey of Abunä Musé from Egypt to Ethiopia
- Ff69va-b Blank

CHAPTER THREE

3. Historical Analysis of Gädlä Abunä Musé

In this thesis the researcher will examine two manuscripts of Gädlä Abunä Musé: Yäčəra and Yädəba. Even though both show similarities, they have some significant differences as well. Comparing every point of those manuscripts in this thesis would have been useful. However, some parts are omitted because of time constraints. The researcher has focused on, compared and analyzed the general contents of the hagiographies of Abunä Musé.

3.1. Biography of Abunä Musé

All the manuscripts agree that Musé was born to Yostos and Periskila in Israel from the righteous family.

3.1.1 His Parents

ወለዝንቱ ቅዱስ አቡነ ሙሴ ስመ አቡሁ ዮስጦስ ወልደ ዮሴፍ ዘእመቤተ-መንግሥት
ውእቱ ወስማ ለእሙ ጵርስቅላ ዘትሰመይ ሶልያና ማርያም ወለተ ዶኪማስ ወልደ
ዮካን (MB F.11 r^a Lin 19)

The name of the blessed Musé s father was Yostos the son of Joseph, and he was from the royal family. His mother’s name was Pirsikila known as Soliyana Maryam the daughter of Dokimas, the son of Yokan.

ዘኮነ ከብካብ አቡሁ ወእሙ ለብፁዕ ወቅዱስ አቡነ ሙሴ ወአቡሁ ወእቱ ወልዱ ለዮሴፍ ፀራቢ ዘስሙ ዮስጦስ ወእቱ ወአጎዊሁ ዳግመ ይሁዳ ወዮሳ

ወያዕቆብ ወ፩ ወሱድ ወእምኒ ኮነት ዘእምቤተ ሌዊ ዘስማ ጵርስቅላ ወልደ ዮካን ወለተ ዶኪማስ ይእቲ እሙ ለብፁዕ አቡነ ሙሴ

There was miracle and wonder at the wedding of the father and the mother of Abba Musé. His father was the son of Joseph the Carpenter; his name was Yostos, and his brothers were Yehuda, Yosa and Yaqob, i.e. 4 children. His mother was from the tribe of Levi. Her name was Pirsikila. She was the daughter of Dokimas. She was the mother of his Grace Abunä Musé.

3.1.1.1 His Father

The father of Abunä Musé Yostos had a blood line from Abraham through the son of king Solomon, Rehoboam.

ወእምዝ ንንግር ናሁ ዜና ልደተ አቡሁ ለብፁዓዊ አቡሁ ሙሴ ጻድቅ ዘስመ አቡሁ ዮስጦስ አብርሃምኒ ወለደ ለይስሐቅ ወይስሐቅ ወለደ ለያዕቆብ ወያዕቆብ ወለደ ለይሁዳ ወይሁዳ ወለደ ለፋሬስ ወፋሬስ ወለደ ለስለዛ ወስለዛ ወለደ ለኤስርም ወኤስርም ወለደ ለአራም ወአራም ወለደ ለአሚናዳብ ወአሚናዳብ ወለደ ለነአሰን ወነአሰን ወለደ ለሰለሞን ወሰልሞን ወለደ ለሶጫዝ ወኮዴዝ ወለደ ለኢዮቤድ ወኢዮቤድ ወለደ ለዕሴይ ወዕሴይ ወለደ ለዳዊት ንጉሥ ዘእምእንተ ብሌይ እንተ ሰማ ሁብሊ ወዳዊትኒ ወለደ ለሰሎሞን ወሰሎሞን ወለደ ለሮብአም ወሮብአም ወለደ ለአብያ ወአብያ ወለደ ለዮናኒ ወዮናኒ ወለደ ለአሳፍ ወአሳፍ ወለደ ለኢዮሳፍጥ ወኢዮሳፍጥ ወለደ ለኢዮራም ወኢዮራም ወለደ ለአከዝያስ ወዓካዝያስ ወለደ ለኢዮአስ ወኢዮአስ ወለደ

ለአሜሲያስ ወአሜሲያስ ወለደ ለገዝያን ወገዝያን ወለደ ለኢዮአታም ወኢዮአታም ወለደ ለአካዝ ለአካዝ ወለደ ለሕዝቅዮስ ወሕዝቅያስ ወለደ ለምናሴ ወምናሴ ወለደ ለአምድ ወአምድ ወለደ ለኢዮሲያስ ወኢዮሲያስ ወለደ ለኢኮንያን ወኢኮንያንሂ እምድጎረ ፍልሰተ ባቢሎን ወለደ ለሰላትያል ወሰላትያል ወለደ ለዘሩባቤል ወዘሩባቤል ወለደ ለአብዮድ ወአብዮድ ወለደ ለኤልያቂም ወኤልያቂም ወለደ ለአዛረያስ ወአዛረያስ ወለደ ለሳዲስ ወሳዲቅ ወለደ ለአኮን ወአኮን ወለደ ለኤልዩድ ወኤልዩድ ወለደ ለአልዓዛር ወአልዓዛር ወለደ ለማየትን ወማየትን ወለደ ለያዕቆብ ወያዕቆብ ወለደ ለዮሴፍ ወዮሴፍ ወለደ ለዮስጦስ ወዮስጦስ ወለደ ለብፁዕ ወቅዱስ አቡነ ማር ሙሴ ጳድቅ እምወለተ ዶኪማስ ካህን ዘሰማ ጵርስቅላ።

And then let us talk about the birth of the father of the blessed Musé the righteous. His father's name is Yostos. Abraham begot Isaac, Isaac begot Jacob, Jacob begot Judah, Judah begot Perez, Perez begot Selaza, Selaza begot Hezron, Hezron begot Abram, Abram begot Aminadab, Aminadab begot Nahshon, Nahshon begot Salmon, Salmon begot Boaz, Boaz begot Obed, Obed begot Jesse, Jesse begot King David, David begot Solomon, Solomon begot Rehoboam, Rehoboam begot Abijah, Abijah begot Asaph, Asaph begot Jehoshaphat, Jehoshaphat begot Joram, Joram begot Hezekiah, Hezekiah begot Manasseh, Manasseh begot Amos, Amos begot Josiah, Josiah begot Jechaniah, Jechaniah begot Salateyal after the exile to Babylon, Salateyal begot Zerubbabel, Zerubbabel begot Abiud, Abiud begot Eliakim, Eliakim begot Azor, Azor begot Zadik, Zadik begot Achim, Achim begot Eliud, Eliud begot Eleazar, Eleazar begot Matyan, Matyan begot Jacob, Jacob begot Joseph, Joseph begot Yostos, and Yostos begot Abunä Musé the righteous from the daughter of Dokimas the priest, whose name is Pirsikila.

3.1.1.2 His Mother

According to the Gädl Pirsikila is the mother of Abunä Musé, the daughter of Dokimas, and she is of the blood line of the clan of Levi.

ንግባእኬ ንብ ጥንተ ነገር ወሰሎሞን ወለደ ለናታን ወናታን ወለደ ለማጣት ወማጣት
 ወለደ ለማይናን ወማይናን ወለደ ለሜልዳ ወሜልዳ ወለደ ለኤልያቄም ወኤልያቄም
 ወለደ ወኤልያቄም ወለደ ለየናን ወየናን ወለደ ለዮሴፍ ወዮሴፍ ወለደ ለይሁዳ
 ወይሁዳ ወለደ ለስምዖን ወስምኦን ወለደ ለሌዊ ወሌዊ ወለደ ለዮራም ወዮራም ወለደ
 ለአልዳዛር ወአልዳዛር ወለደ ለዮሴሪ ወዮሴሪ ወለደ ለሄሳር ወሄሳር ወለደ ለኤልያመ
 ወኤልያም ወለደ ለቆሳም ወቆሳም ወለደ ለዮሳፅ ወዮሳፅ ወለደ ለሔዳ ወሔዳ ወለደ
 ለሚልከ. ወሚልከ. ወለደ ለሄሪ ወሄሪ ወለደ ለሰላትያል ወሰላትያል ወለደ ለዘሩባቤል
 ወዘሩባቤል ወለደ ለሬስ ወሬስ ወለደ ለዮዳ ወዮዳ ወለደ ለዮሴህ ወዮሴህ ወለደ
 ለሴማይ ወሴማይ ወለደ ለማታትቶ ወማታትቶ ወለደ ወማታትቶ ወለዳ. ለመዓት
 ወመዓት ወለደ ለናጌ ወናጌ ወለደ ለዔሳያም ወጌስያም ወለደ ለናሆም ወናሆም ወለደ
 ለዓምድ ወአምጽ ወለደ ለማታትቶ ወማታታቶ ወለደ ለዮሴፍ ወዮሴፍ ወለደ ለዮና
 ወዮና ወለደ ለሚልከ. ወለሚልከ. ወለደ ለማቴ ወማቴ ወለደ ለኤሊ. ወኤሊ. ወለደ
 ለሌዊ ወሌዊ ወለደ ለዓላማ ወዓላማ ወለደ ለዶኪማስ ወዶኪማስ ወለደ ለቡርክት
 ጵርሳቅላ ወብ ዕብራይስጥ ትሰማይ ሶልያና ማርያም::

Let us return back. Solomon begot Natan, and Natan begot Maṭat, and Maṭat
 begot Mayenan, and Mayenan begot Melda, and Melda begot Elyakem,
 Elyakem begot Yonan, Yonan begot Joseph, and Joseph begot Yehuda, and
 Yehuda begot Simon, and Simon begot Levi, and Levi begot Yoram, and Yoram
 begot Alazar, and Alazar begot Yoseri, and Yoseri begot Hesar, and Hesar begot
 Eleyam, and Eleyam begot Kosam, and Kosam begot Yosa, and Yosa begot
 Heda, and Heda begot Melki, and Melki begot Heri, and Heri begot Salateyal,
 and Salateyal begot Zerubbabel, and Zerubbabel begot Res, and Res begot
 Yoda, and Yoda begot Joseph, and Joseph begot Semay, and Semay begot
 Matateto, and Matateto begot Me'at, and Me'at begot Nage, and Nage begot
 Esaya, and Esaya begot Nahom, and Nahom begot Amed, and Amed begot
 Matateyu, and Matateyu begot Joseph, and Joseph begot Yona, and Yona

ንግባእኬ ንብ ጥንተ ነገር ወሰሎሞን ወለደ ለናታን ወናታን ወለደ ለማጣት ወማጣት
 ወለደ ለማይናን ወማይናን ወለደ ለሜልዳ ወሜልዳ ወለደ ለኤልያቄም ወኤልያቄም
 ወለደ ወኤልያቄም ወለደ ለዮናን ወዮናን ወለደ ለዮሴፍ ወዮሴፍ ወለደ ለይሁዳ
 ወይሁዳ ወለደ ለስምዖን ወስምዖን ወለደ ለሌዊ ወሌዊ ወለደ ለዮራም ወዮራም ወለደ
 ለአልዳዛር ወአልዳዛር ወለደ ለዮሴሪ ወዮሴሪ ወለደ ለሄሳር ወሄሳር ወለደ ለኤልያመ
 ወኤልያም ወለደ ለቆሳም ወቆሳም ወለደ ለዮሳፅ ወዮሳፅ ወለደ ለሔዳ ወሔዳ ወለደ
 ለሚልከ. ወሚልከ. ወለደ ለሄሪ ወሄሪ ወለደ ለሰላትያል ወሰላትያል ወለደ ለዘሩባቤል
 ወዘሩባቤል ወለደ ለሬስ ወሬስ ወለደ ለዮዳ ወዮዳ ወለደ ለዮሴህ ወዮሴህ ወለደ
 ለሴማይ ወሴማይ ወለደ ለማታትቶ ወማታትቶ ወለደ ወማታትቶ ወለደ ለመዓት
 ወመዓት ወለደ ለናጌ ወናጌ ወለደ ለዔሳያም ወጌስያም ወለደ ለናሆም ወናሆም ወለደ
 ለዓምድ ወአምጽ ወለደ ለማታትቶ ወማታታቶ ወለደ ለዮሴፍ ወዮሴፍ ወለደ ለዮና
 ወዮና ወለደ ለሚልከ. ወለሚልከ. ወለደ ለማቴ ወማቴ ወለደ ለኤሊ. ወኤሊ. ወለደ
 ለሌዊ ወሌዊ ወለደ ለዓላማ ወዓላማ ወለደ ለዶኪማስ ወዶኪማስ ወለደ ለቡርክት
 ጵርሳቅላ ወብ ዕብራይስጥ ትሰማይ ሶልያና ማርያም::

Let us return back. Solomon begot Natan, and Natan begot Maṭat, and Maṭat
 begot Mayenan, and Mayenan begot Melda, and Melda begot Elyakem,
 Elyakem begot Yonan, Yonan begot Joseph, and Joseph begot Yehuda, and
 Yehuda begot Simon, and Simon begot Levi, and Levi begot Yoram, and Yoram
 begot Alazar, and Alazar begot Yoseri, and Yoseri begot Hesar, and Hesar begot
 Eleyam, and Eleyam begot Kosam, and Kosam begot Yosa, and Yosa begot
 Heda, and Heda begot Melki, and Melki begot Heri, and Heri begot Salateyal,
 and Salateyal begot Zerubbabel, and Zerubbabel begot Res, and Res begot
 Yoda, and Yoda begot Joseph, and Joseph begot Semay, and Semay begot
 Matateto, and Matateto begot Me'at, and Me'at begot Nage, and Nage begot
 Esaya, and Esaya begot Nahom, and Nahom begot Amed, and Amed begot
 Matateyu, and Matateyu begot Joseph, and Joseph begot Yona, and Yona

begot Melki, and Melki begot Mati, and Mati begot Eli, and Eli begot Levi, and Levi begot Alema, and Alema begot Dokimas, and Dokimas begot the blessed Pirsikila, whose name is Soliyana Maryam in the Hebrew language.

3.2. The upbringing of Abunä Musé

ወእምዝ ፊነወ ሎሙ መልአኮ ዘስሙ ገብርኤል ወአብሠርሙ ኣመ ፬ ለመጋቢት ብሥራተ ፍሥሐ ወተድላ መልአክኒ ይቤሎሙ ትወልዱ ወልደ ወጸውኡ ስም ሙሴ

On 4 Meggabit (March), the birth of Abunä Musé was foretold by the Annunciation of St. Gabriel.

ወበ ፬ ዕለት ወሰድዎ ለውእቱ ሕፃን ወአብእዎ ውስተ ቤተ እግዚአብሔር ከመያጥምቅ በማየ ሕይወት ምስለ ብዙሓ ኣምሓ በከመ ሕጉ ለሙሴ ነቢይ። ወውእተ ጊዜ ሀለው ፬ቱ ሐዋርያት ቶማስ፣ ወናትናኤል፣ ጴጥሮስ ወእንድርያስ እሱ እሙንቱ ወጠኑ ያንቡቡ መጽሐፈ ክርስትና በከመ ሕጎሙ።

And on the 40th day, they took this child and they put him in the house of God to be baptized by the water of life with many gifts, according to the law of Moses the prophet. At that time there were four disciples. They are Thomas, Nathaniel, Peter and Andrew. Then they started reading the baptismal book, according to the law.

3.3. The birthday of Abunä Musé

According to the Gädl the birthday of Abunä Musé was Tahsas (December) 8 on Sunday.

«ወልደቱ ለአቡነ ሙሴ አመ ነጉ ለወርኃ ታህሳስ በዕለተ አሐድ»

በዕለተ ልደቱ ለብፁዕ ወቅዱስ አቡነ ሙሴ ጻድቅ ወጊዜ ልደቱ መጽኑ ማካኤል ወገብርኤለ ተመሲሎሙ ሰብአ ወይቤልዎ ለአቡነ ዮስጦስ ይኩን ስሙ ለዝንቱ ወልድ ሙሴ

At the time of his birth Michael and Gabriel came there in human form and they said to our father Yostos, The name of this boy will be Musé.

ወአመ በጽሐፃ ዕለት ተፈነዎ ዑራኤል መልአክ እምሐበ እግዝአብሔር ... ከመዝ ይመለከ እግዚአብሔር ኦ ያዕቆብ ፍቁረ እግዚአ ወሰሚያ ያዕቆብ ወረዳ ሐበ ዮስጦስ ወነገሮ ኩሎ ዘርእዮ በእንተ ዝንቱ ሕፃን።

On the 40th day the angel Urael was sent by God, while he was worshipping God (and said): O Jacob the beloved of God! And when Jacob heard, he went to Yostos and he told him everything he had seen about this child.

3.4. His Education

እንዘ ይከውን መዋዕሊሁ ፮ ዓመተ ወወጠነ ትምህርቶ ለውእቱ ሕፃን ብፁዓዊ ሙሴ ፊደለ ዓረቢ ዘውእቶሙ አለፍ ቤተ ጋሜል ወአእመረ ውእቱ ሕፃን እሎንተ ፊደላት በሐቲ ዕለት ... ወእምዝ ተምህረ ኩሎ መጻሕፍተ ወመዝሙረ ዳዊት አንብቦቶሙ ዘምስለ ትርጓሜሆሙ ወፈጸመ ኩሎ በ፩ዱ ልሳን ዘዕብራውያን

When he was six years old he began to study the Arabic letters: Alef, Bet, Gamel...

This boy learned these letters within a day and then he studied all the books and the psalms of David and how to read their commentary, and he completed all of them in one language, that of the Hebrews.

ወሶቤሃ ተመሥጦ ልቡ ወተነድፈ በሐፀ ፍቅሩ ለክርስቶስ ወነደ ልቡ ከመ እሳት ኃልዮ ፍቅሮም ለሥላሴ ወነበረ እንዘ ይትጫሐር ካልአነ ልሳናተ ሮማይስጥ ወእምቅብጢ ወእምዕብራይስጢ።

At that time, he was dedicated to the deepest love of Christ. And his heart burned like fire in thinking about the love of the Trinity. And he sat studying other languages such as Roman [Greek? Latin?], Coptic and Hebrew.

ወመጽኡ ፪ቱ መላእክት ርእዮም ጥብዓተ ልቡናሁ ወሶቤሃ መሐርዎ ወነገርዎ ቃላተ መላእክተ ወቃለ መጻሕፍት በ፩ዱ ጊዜ ወከሐዘ ወፈጸመ አጽንኦቶም ለከሎም መጻሕፍት በ፲ቱ ዕለት።

After seeing the zeal of his heart, two angels came there. And they taught him and told him the words of the angels and the words of the scripture at the same time, and he started and successfully learned the whole scripture by heart within ten days.

ወሀበ አቡሁ ለሕፃን ማር ሙሴ ለማርቆስ ወንጌላዊ ከመ ይንበር በህዩ ወውእቱ ጊዜ ተፈነወ ወውእቱ ሕፃን ይንበር ምስለ ወውእቱ ጳጳስ።

His father gave the blessed Musé to the evangelist Mark to live there (with him). At that time, this boy was sent there to be with this bishop.

ወእምይእቲ ሰዓት አኃዝ አባ ማርቆስ ወንጌላዊ ይምሐሮ ለብፁዕ ወቅዱስ አቡነ ሙሴ ብሉየተ ወሐዲሳተ ወይፈክር ሎቱ ትርጓሜሆሙ ወኩሎ ጽሕፈተ መጻሕፍተ በሉየተ ወዘንተ ኩሎ አእምረ አንብብቶሙ ወትርጓሜሆሙ ወጽሕፈታቲሆሙ ወሠለጠ ኩሎ ጥበበ በከመ ተምህረ ቀዳሚ እምሐበ ያዕቆብ አሓው አቡሁ።

And from that moment the bishop Mark the evangelist began to teach the blessed Musé the Old and New Testament and he expounded to him their commentary and all the writings of the Old Testament and he knew how to read all of it, how to interpret and how to write, and he became master of all wisdom as he had studied earlier from his uncle Jacob.

3.5. His Miracle

መንክርኬ ወመድምም ዘከነ በከብካብ እሙ ወአቡሁ ለብፁዕ ወቅዱስ አቡነ ሙሴ ጻድቅ ወስመ አቡሁ ዮስጦስ ወበከብካብ አቡሁ ወእሙ ገብረ እግዚእነ ኢየሱስ ክርስቶስ ተአምረ ወመንክረ ወረሰዮ ለማይ ወይነ ወዝንቱ ኩሎ በእንተ ኅሩይ ወቅዱስ ማር ሙሴ ዘይትወለድ እምኔሆሙ።

It was a wonder and a miracle that was performed at the wedding of his mother and his father. The name of his father was Yostos. And at the wedding of his father and his mother, our Lord Jesus Christ performed a wonder and a miracle. He turned the water into wine. This is to show that the chosen and the blessed Musé would be born to them.

ወሶቤሃ ብፁዓዊ ሙሴ ሜጦ ገጸ መንገለ ምሥራቅ ሰፊሆ እደዊሁ ወጸለየ ኅበ እግዚአብሔር ወፍጡነ ተሰምዓ ጸሎቱ ወይቤ ፈውሶሙ እግዚአ ለእሉ ድውያን ወሶበ ፈጸመ ጸሎቱ ዘንመ ዝናም ወተወክፈ በባህል ወነዝኃ ላዕሌሆሙ

ወተፈወሱ ከሎሎም ዱያን እምሕመመ ዝልጋሴ ዘሥጋ ወለዕውራንኒ ገብረ ፅቡረ በማይ ወበረሀ አዕይንቲሆሙ ወከሎሎም ኮነ ጽኑን በጸሎቱ ለብፁዕ ወቅዱስ አቡነ ሙሴ።

At that time, the blessed Musé turned his face towards the east. Stretching out his hand he prayed to God. And immediately his prayer was heard and he said, O Lord! Cure these sick people. When he finished his prayer, the rain rained and he collected it in a bowl and sprinkled it upon them and all of the sick ones were cured from their leprosy. And for the blind he mixed earth with water and their eyes were opened. All of them recovered through the prayer of his holiness Abunä Musé.

ወበውእቱ ዕለት ተንሥኦ ውእቱ ሕፃን ወወረደ እምሕዕነ ወላዲቱ ወቆመ በእገሪሁ ወሰገደ ለአብ ወወልድ ወመንፈስ ቅዱስ ወነበበ እንዘ ይብል ስብሐት ለአብ ስብሐት ለወልድ ስብሐት ለመንፈስ ቅዱስ ወይትባረክ ቅዱስ ስምክ እስክ ለዓለም።

On that day, the boy got up and came down from his mother's lap. He stood up on his feet. He bowed down to the Father, the Son, and the Holy Spirit. And he spoke saying, Glory to the Father, glory to the Son and glory to the Holy Spirit. And may your holy name be blessed forever.

ወካዕበ ይቤ ዘአውጸእከኒ እምጽልመት ውስተ ብርሃን ወይሰባሕ መንግሥትክ ዘኢይኃልቅ ወበይእቲ ጊዜ ተፈስሐ አቡሁ ወእመ ወከሎሎም አዝማዲሁ እለ ሀለው በህዮ።

And he said again, you who brought me out of the darkness into the light, may your eternal kingdom be praised. At that time his father and his mother and all his relatives who were there rejoiced.

ወካዕበሂ እንዘ ሀለዋ አንስት በቤተ አቡሁ ወእሙ ቀደምን በመካነ ግብር ወፀዊርን በዘባናቲሆን ውሉዶን ወእምብዝኃ ሳህቅ ሞቱ ፫ቱ ሕፃናት ወካልሁ አበዊሆሙ ወእማቲሆሙ ወኮነ ዓቢይ ክላህ ወሰቆቃው ወድልቅልቅ ወበእንተ ዝንቱ ነገር ሐረ ውእቱ ሕፃን ማር ሙሴ ኀበ አብድንቲሆሙ ለሕፃናት ወይቤሎሙ ኦ ኣኃውዮ ተንሥኡ በኃይለ እግዚአብሔር አግዚእነ ኢየሱስ ክርስቶስ ዘወረደ እምሰማያት ...

And again there were women in the house of his father and his mother working. They were at work carrying their babies on their back.

As a result of exhaustion three babies died and their mother and their father mourned. There was great mourning and lamentation and agitation /ድልቅልቅ/. And when this happened, the blessed Musé went to the dead bodies of the babies and said O my brothers! Rise up with the power of God, our lord Jesus Christ who descended from heaven

ወሶበ ጸለየ አቡነ ሙሴ ተንሥኡ ፍጡነ እሉ ሕፃናት እለ ሞቱ

And when our father Musé prayed these babies who had died immediately arose.

ወእመ ፲ወ፪ ለወርኃ ታህሳሥ ወሰድዎ ለሕፃን ማር ሙሴ ውስተ ቤተ መቅደስ በክብር ወበይባቤ ወኣብእዎ ውስተ ጽርሐ መቅደስ ወወሀብዎ ለካህናት ምስለ አምኃ ብዙኅ በከመ ብፅዓቶሙ።

On December (Tahsas) 12, Musé took the child into the temple with glory and rejoicing and they brought him into the hall of the temple and they gave him to the priests with many gifts according to their vow.

ወውእቲኒ ብፁዕ ወቅዱስ አቡነ ሙሴ መጽአ አፍአ ሀገር እንተ ሰማ ሲካር ዘቅርብት ለብሔረ ግብጽ እንዘ ይገብር ተአምረ ወመንክረ በውስተ አሕዛብ ከመ ፲ወጀ ሐዋርያት እንዘ ያወጽእ አጋንንተ ወይፈውስ ዱድያን ወእለ ለምጽ ይንጽሑ በቃሉ ወእለ እሑዛን በኃይለ አጋንንት ወሰይጣናት የሐዩ ሶበ የአምኑ በጸሎቱ ለብፁዕ ሙሴ።

And his holiness Abunä Musé came to a foreign place named Sikar, near to Egypt, performing wonders and miracles among the people like the twelve apostles. He cast out devils and cured the sick. The lepers were purified with his words. And people who were possessed by devils and demons were cured as soon as they believed in the prayer of the blessed Musé.

3.6. Ordination

ወእምዝ ወሰዶ አቡሁ ለማር ሙሴ ኅበ ጳጳስ ዘስሙ ማርቆስ ወንጌላዊ በከመ ነገሮ መልአከ እግዚአብሔር እስመ ይቤ ሕፃን ሰዱኒ ኅበ ጳጳስ ዘእስክንድርያ ወሐረ ወእቲ ሕፃን ምስለ አብያጺሁ ከመ ይንሣእ ሲመተ ዲቁና ወበጽሐ ኅቤሁ ወሰገደ ታሕተ እገሪሁ ወሶበ ርእዮ ለውእቲ ሕፃን ብፁዓዊ ሙሴ ደንገፀ ልቡናሁ ለጳጳስ ማርቆስ ወንጌላዊ እስመ አእመረ ሠናያተ ምግባራቲሁ ወምሥጢረ ሥውራት በሓቤሁ ወፀጋ መንፈስ ቅዱስ ዘኅደረ ላዕለሁ ወሶቤሃ ተፈሥሐ ወተኃሥየ በእንቲአሁ ወሄሞ ዲያቆን ኪያሁ ወባረኮ በእዴሁ ወኅደረ ጸጋ መንፈስ ቅዱስ ጳራቅሊጦስ መልዕልቲሁ ወወሀቦ ሰላመ ዘዚአሁ ወለካልዓንሂ ጸግዎሙ ክህነተ በከመ ልማዱ ወበለዕ ወእቲ ሕፃን ብፁዓዊ ሙሴ ተነበየ ወይቤ ዝንቲ ሕፃን

ይከውን ንጉሠ ካዕባሂ ይሠየም ጳጳስ ወይሚህሮሙ ለአሕዛብ በርትዕት ሃይማኖት ወንጌል ሐዲሰ። (MBf19 ra)

And after this, as the angel of God told him, his father took the blessed Musé to the bishop Mark the evangelist, because the child said "Take me to the bishop of Alexandria" and the child went with his companions to be ordained a deacon. And when the bishop, Mark the evangelist saw the child he was afraid because he knew his good deeds and hidden mysteries and the grace of the Holy Spirit dwelt upon him. And at that time he greatly rejoiced over him and he ordained him as a deacon and blessed him with his hands and the grace of the Holy Spirit (Paracritos) dwelt on him and he gave him his peace. And as was his habit again the bishop gave ordination to others and he prophesied to the blessed child Musé, like this: "This child will be a king and also appointed as a bishop and he will teach the gospel to the gentiles in the Orthodox faith".

ወእምዝ በአሐቲ ዕለት ዘእሁድ ሰንበት ተጋቢኦሙ ፲ወ፪ቱ ሐዋርያት ውስተ መካነ ጽርሐ ጽዮን ወበጊዜሃ ወሰዶ ያዕቆብ እጉሁ ለእግዚእነ ኤጲስ ቆጶስ ዘኢየሩሳሌም ለብፁዕ ማር ሙሴ ኅበ ሐዋርያት እስመ ውእቱ ሥሉጥ ላዕለ ዛቲ ቤተ ክርስቲያን ዘጽርሐ ጽዮን ወይቤሎሙ ያዕቆብ ለ፲ወ፪ቱ ሐዋርያት ሢሙ ሊተ ሚመተ ክህነት ለዝንቱ ወልድ ኅሩይ ወልደ ዮስጦስ እጉየ አቡሁ ለዝንቱ ምክር ሠምሩ ወኃብሩ ፲ወ፪ቱ ሐዋርያት ወያዕቆብ ኤጲስ ቆጶስ ዘኢየሩሳሌም ወአንበሩ አእዳዊሆሙ ላዕሌሁ ለብፁዕ ወቅዱስ

**ማር ሙሴ ወሄምዎ መዓርገ ክህነት ፯ተ እምአናጎንስጢስ እስከ መዓርገ
ጵጵስና ለብፁዕ ወቅዱስ አቡነ ሙሴ ወኃተምዎ በማሓተሞሙ ወፈጸሙ
ጸሎተ ሥርዓቶሙ ወቤቱ በህየ። (MB f21ra-b)**

And then, one day, on Sunday twelve apostles were gathered in the place Sarha Zion. At that time, James, the brother of our Lord, Bishop of Jerusalem, took the blessed Musé in to the apostles because he had authority over that church at Sarha Zion. And James said to the twelve apostles, ordain for me this chosen boy, the son of Yostos, whose father is my brother. The twelve apostles with James the bishop of Jerusalem agreed to this course of action. And laying their hands upon him, they ordained him in the seven degrees of the priesthood, from minor reader up to the rank of bishop. And they sealed the blessed Musé with their seal and finished their prescribed prayers and went to their house.

**ወበእንተዝ ኮነ ዘየዓቢ ብፁዕ ወቅዱስ አቡነ ምሉዓ ሞገስ ማር ሙሴ በስብከቱ ከመ
ኩሎሙ ሐዋርያት እምነ አርድእት።**

And because of this the blessed Musé became a greater preacher than all the apostles and the disciples.

ወከመዝ ወእቱ ዜና ሞቶሙ ለሐዋርያት ፲ወጀቱ ወለ ፸ ወጀ አርድእት ወውእቱ ብፁዕ ወቅዱስ አቡነ ሙሴ ይጽሕፍ ገድላቲሆሙ በሐቡእ ወይደምሮ ምስለ ቅዱሳት መጻሕፍት.

And the news of the death of the twelve apostles and the 72 disciples is like this. And our blessed father Musé had been writing their hagiography in secret and he added it to the holy scriptures.

3.7. His building of the Church

ወእምዝ ንነግር ወናየድዕ ዘከመ ወጠነ ወአሐዘ ይሕንጽ መቅደሰ ሕንፃ ዘዕብን ጸዓዳ ውስተ ገዳመ ባቢሎን በንበ ሀለው አናብስት ወአናምርት.

And then let us tell and relate how he began to build the temple, a building of white stone, in the wilderness of Babylon where there are lions and tigers.

ወዘንተ ኩሎ ሐነፀ በእደዊሁ ቅዱሳት ወብፁዓት እንዘ አይፈርህ አሪዊተ ገዳም ወእምድኅረ ፈጸመ ኩሎ ሐኒዖቶሙ የዓፅዎሙ በማዕዖ ዘዕብን ወዘምስለ ፅቡር ...

Without being afraid of wild animals, he built the whole bulding with his holy and blessed hands. After he finished all the buildings he shut them with a door of stone and mud.

ወሶበ ፈጸመ ሐኒዖቶሙ የኃትሞሙ በዕብን ወበውስቴቶን ያነበር ዓዕሞሙ ለሐዋርያት ወለሰማዕታት (MB f 24vb)

When he finished building them, he sealed them with stone, and within them he placed the relics of the apostles and the martyrs.

ወእምዝ ንነግር ኪነተ ሕንፃሁ ለሙሴ ጠቢብ ወእንዘ የሐንጽ መቅደስ ይውዕል በመዓልት ውስተ ሰማይ እንዘ ይኔጽር መቅደስ አርያም ወበሌሊት ይወርድ ውስተ ምድር ከመ ይሐንጽ መቅደስ በፈቃደ እግዚአብሔር (MB f 24ra)

And then let us speak of the art of Musé the wise. While he was building the temple he spent the daytime in heaven observing the temple of Aryam and at night he would come down to earth to build the temple by the will of God.

ወሶበ ሰምዑ ዘንተ ነገረ ወገርዎ በዕብን ከመ እስጢፋኖስ ወሶቤሃ ተንሥኦ ወጸለየ ብፁዕ ሙሴ ንበ እግዚአብሔር ወአውረደ ለዕለ አይሁድ ዓቢየ በረደ ወበውእቱ ጊዜ ሞቱ ብዙኃን መጠነ ፪፻ ሕዝብ ወእምዝ ሓረ ብፁዕ ሙሴ ከመ ይሰብክ ወንጌለ

And when they heard this thing, they stoned him with stones like Estifanos. Then the blessed Musé arose and prayed to God and He brought down a great hail upon the Jews and at this time around 200 people died.

3.8. His Teaching

ወእምዝ ሐረ ብፁዕ አቡነ ሙሴ ንብ ሀገረ አሕዛብ ወበህየ ረከቦ ለንጉሥ እንዝ ይሰግድ ለጣዖት ወይቤሎ ብፁዕ አቡነ ሙሴ ለምንትኑ ትሰግድ ለዕፅ ወለዕብን ዘተገብረ በእደ ሰብእ ወአንተኒ ዘትሰግድ ሎሙ ዓይን ቦሙ ወኢይሬእዩ ዕዝን ቦሙ ወኢይሰምዑ አንፍ ቦሙ ወኢያዌንው ወአልቦ መንፈስ ውስተ አፋሆሙ እድ ቦሙ ወኢይገሱ እግር ቦሙ ወኢየሐውሩ ወኢይነቡ በጎራኢቶሙ

ወሶቤሃ ተምዓ ንጉሥ ወአዘዘ ከመ ይቅሥፍዎ በሀብለ መቅሰፍት ወበአሥዋጠ ሐዲን ወካዕበ አዘዘ ከመ ይዕሥሩ በመልዕልተ ክሣዱ ዕብነ ዓቢየ ወይሰሐበዎ እምሀገር ለሀገር በላዕለ ኖሃ እስከ ይትበተክ ሥጋሁ በበግማድ ወእምዝ ወደይዎ ውስተ ቤተ ሞቅሕ ወበሳኒታ አዘዘ ያምጽእዎ ውስተ ዓውደ ፍትሕ። ወይቤሎ ንጉሥ ሰግድ ለጣዖት ወሠዕ ለአማልክት ከመ ኢትሙት በእኩይ ሞት ወአውሥኦ ብፁዓዊ ሙሴ ወይቤሎ ለንጉሥ እኩይ ሞትስ ለከ ውእቱ ወሊተሰ ሞትየ በንብ እግዚአብሔር ፍስሐ ወተድላ ።

ወይቤሎ ብፁዕ አቡነ ሙሴ ጻድቅ ኦ ዓብድ ዓላዊ ኢተአምርኑ ዘፈጠረከ ለከኒ ወሊተኒ ጽኑሕ ትንሣኤ ወሶቤሃ አዘዘ ንጉሥ ያመጽኑ አዕፀምተ ብሉያተ እምኩራብ ወይቤሎ ንጉሥ ለብፁዕ ሙሴ እስከ አንሥኦሙ ለእሉ ምውታን ወእምድኅረዝ አአምን ትንሣኤ ሙታን ወእምዝ ጸለየ ጸሎተ ነዋ ብፁዓዊ ሙሴ ወአንሰኦሙ ለእለ ሞቱ ዘየአክሉ መጠነ ፵ወ፯ቱ ነፍሳት።

And then, our blessed father Musé went to the country of the gentiles and there he met the king, who was bowing down to an idol. And our blessed father Musé said to him, why do you bow down to wood and stone which are made by the hand of man? These that you worship, Eyes they have, but they do not see; they have ears, but they do not hear; noses they have, but they do not smell; and there is no breath in their mouths; they have hands, but they do

not feel; they have feet, but they do not walk; and they do not speak from their throats.

Then the king was angry and he ordered them to flog him with ropes and iron whips and he ordered them to tie a great stone to his neck and to drag him on the ground from place to place till his flesh was cut in pieces and then they threw him into prison. And on the next day, he ordered them to bring him to the court of law. And the king said to him, Bow down to the idol and offer a sacrifice to the gods; otherwise you will die an evil death. And the blessed Musé replied and said to the king, The evil death is for you. But as for me, my death belongs to God, in gladness and glory.

And our blessed father Musé said to him, O! You wicked man, don't you know that the one who created you and me, He has prepared the resurrection? And then the king ordered them to bring the old bones from the synagogue and the king said to the blessed Musé, Now raise these dead and then I will believe in the resurrection of the dead. Then he prayed and behold! The blessed Musé raised the dead who were 47 in number.

ወይቤሎሙ ብፁዓዊ ሙሴ ለእሉ ምዑታን እምአይቲ መካን ነበርክሙ በሰናይነ ወሚመ በእኩይ ህላዌክሙ ወይቤልዎ እሉ ምዑታን ህላዌነሰ መካን ጽልመት ውእቱ በኅበ ሀሎ ብካይ ወሀቅየሰነን ወውዋዔ ወገዐር ወሰቆቃወ ዘኢይጠፍዕ ወዕጌሁ ዘኢይነውም ወዝንቱኒ ጣኦት ዘንህነ ናመልክ ቦቱ ይውዒ ምስሌን ወካዕበ ይቤሎሙ ብፁዐዊ ሙሴ እመነ በአምላኪየ እስመ ውእቱ ያድህነክሙ እም እሳት ወዕጌ ወይቤሉ እወ በአምላክክ አመነ ወበጸሎትክ ተማኅፀነ ኦ አቡነ ብፁዕ ማር ሙሴ ነፃ አድኅነነ

ወተናገሩ ካዕበ በእንተ ህላዌሆሙ ለዘተኮነኑ ነፍሳተ ክርስቲያን
 እንዘ ይብሉ ወክርስቲያንሰ የዐርፉ እም፱ ሰዓት በዕለተ ዐርብ
 እስከ ይጸብሕ ዕለተ ሰኑይ ለእመ ቦኡ በካልዕ አበሳ ወለነሰ
 አልብነ እረፍት ዘለዓለም እስከ ይእዜ ወእምዝ ረገጸ ምድረ
 ወባረክ በመስቀሉ ወነቅዓ ማይ ወኮነ ዓቢየ ባሕረ ወአጥመቆሙ
 ለምውታን ዘኮነ ጉልቆሙ ፵፯ ወሶበ ርዕዩ ዘንተ ተዓምረ አምኑ
 ብዙጎን ሠራዊት ዘጉልቆሙ ፲፪ ወእምድህረዝ አጥመቆሙ
 ለኩሎሙ ብፁዐዊ ሙሴ ገቢሮ ጸሎተ ላዕለ ማይ ወካዕበ
 አጥመቆሙ ለእለ አምኑ ብዙጎን ሰብእ ወንጉሥኒ አምነ ሶቤሃ
 ወአጥመቆሙ በማይ ወሰመዮ ስሞ ፍሬ ሃይማኖት ወለኩሎሙ
 ሰመዮሙ በበአስማቲሆሙ ለእለ ፩፩ ወቀብአሙ ቅብዓ ቅዱሰ
 ወተኃብያንሰ ኮኑ ምውታን እምድጎረ ተንስኡ ወበህየ ሐነጸ ቤተ
 ክርስቲያን ሰናይተ ወመጠዎሙ ለሕዝብ ሥጋሁ ወደሞ
 ለክርስቶስ ወበዝንቱ መካን ነበረ ፩ ዓመተ እንዘ ይሚህር ሕገ
 ቃለ ወንጌል ወእንዘ የሐንጽ ቤተመቅደስ ወያጠምቆሙ ለአሕዛብ
 ምድር ዘጉልቆሙ ፯፻ ወ፳፻ በአሐቲ ዕለት ወያመጽኡ ሎቱ
 ኩሎሙ ዱያነ ኅቤሁ ጸዊሮሙ በዐራት ወይጼሊ ላዕሌሆሙ
 ወይቀብአሙ ቅብዓ ዘይት ወሶቤሃ ይትፌወሱ እምደዊሆሙ
 ወለእውራንኒ ያበርህ አዕይንቲሆሙ ወእለ ለምጽሂ ይነጽሐ
 በጸሎቱ ወለእለ ቦሙ አጋንንት ያወጽኦሙ በሥልጣነ ቃለ (MB
 ff 29-30 ra)

And the blessed Musé said to the dead, where were you from? Was it good or
 bad? And the dead said to him? Our place was in the place of darkness, it is the

place of gnashing of teeth, crying, lamentation and this idol that we worship, is burning with us.

And again the blessed Musé said to them, Believe in my God for it is He who saved you from the fire and the heat. And they said to him yes! We believe in your God, we appeal in your prayer as our father the blessed Musé, come and deliver us.

And again they speak about the life of those Christians who had been judged saying that the Christians shall rest from 3:00 on Friday till Monday morning. If they enter into a second sin we will have no rest forever till now. And then he stamped on the ground and he blessed it with his cross. There sprang up a fountain and it became a great lake and he baptized the dead, they were 47 in number. And when they saw this miracle, many soldiers, 10,000 in number, believed in God. And then after all this, the blessed Musé baptized all of them after performing prayers over the water and again he baptized many people who believed in God and the king also believed in God at that moment so that he baptized him and named him Fre Haymanot (the fruit of faith) and he called all of them by their own names and he anointed them with the holy unction. After they arose from the dead he built a beautiful church and he gave Holy Communion to the people. He spent a year preaching the gospel and building the temple and the number of those gentiles that he baptized was 7800 in a single day.

And in one day they brought to him all the sick carrying them in bed and he prayed for them and he anointed them with oil. At that moment they were healed from their disease. He opened the eyes of the blind and by his prayer

the lepers were made clean and by his authority he cast the devils out of those who were possessed.

ወእምዝ ይቤሎሙ ብፁዕ ኣቡነ ሙሴ ለአርዳኢሁ ኣነ ኣሐውር ካዕበ ካልዐ ሐገረ እንተ ስማ መቄዶንያ ኣንትሙሰ ንበሩ ዝዩ እንዘ ትፌውሱ ዱያነ ወተሐንጹ ኣዕባነ ወዘንተ ብሂሎ ሐረ ሀገረ ዘመቄዶንያ ወረከበ በህዩ ብዘገነ ሰብዓ እንዘ ያመልኩ ጣዖተ ወገሠዖሙ ወመሀሮሙ ወንጌለ ወሶቤሃ ተምዓ ንጉሦሙ ወአዘዘ ይዝብጥዎ ለብፁዕ ሙሴ በበትረ ሐፂን እስከ ይሰበር ዓጽመ ገቦሁ ወከመዝ ገብሩ ቦቱ ወካእበ ኣስከብዎ ላዕለ ዐራት ዘሐጺን ወአንደዱ መልእልቴሁ እሳተ ወሶበ መስዩ ብሔር አዘዘ ደይይዎ ውስተ ቤተ ሞቅህ ወበይእቲ ዕለት መጽኡ ኅቤሁ ሚካኤል ወገብርኤል ወገሠሥዎ ገቦሁ ወፈወሰዎ ፍጡነ ወበሳኒታ ዕለት አውጽእዎ ኅበ አውደ ምኩናን ወመጽዓ ብፁዕ ሙሴ እንዘ ይረውጽ በእግሩ ተመሲሎ ከመዘተሐጽበ በቤተ ብለኔ ወጥዑያት ኣባላቲሁ ወሶበ ርዕዮ ንጉሥ እንዘ ዩሐውር በእገሪሁ ይቤ ርእዩ ሥራዮሙ ለክርስቲያን ዘትማልም አሕመምናሁ ወአቆሰልናሁ ለዝ ብእሲ ወዮምኒ ሐይወ ወኮነ ከመዘኢቆስለ ወይቤሎ ለንጉሥ ብፁዐዊ ሙሴ ብእሴ እግዚአብሔር ሥራይሰ ኢየአምር አላ ፈውሰኒ አምላኪዩ እስመ ውእቱ ፈታሔ ሥራያት ወሶቤሃ ኅጦ ንጉሥ ትእምይንት ወአበዮ ወእምድኅረዝ አዘዘ ንጉሥ ይምትሩ ሥጋሁ በመጥባህት፡፡ ወወጽአ ደም ወማይ ሀሊብ ወመዓር ወወሰድዎ ውስተ ቤተ ሞቅሕ ወአሠርዎ ወበይእቲ ሌሊት አስተርአዮ ሎቱ እግዚእነ ኢየሱስ ክርስቶስ ምስለ ቅዱሳን መላእክቲሁ ወተንሥአ ሶቤሃ ከመቅጽበተ ዓይን በሥልጣነ አምላኩ ወብፁዐዊ ሙሴ አቅረበ ስብሐተ ለፈጣሪሁ ወይቤ ኅሥሦ ለገብርከ ዘተወከለ ኪያከ (MB f29 rb)

And then, the blessed Musé said to his disciples I will go again to another country which is named Macedonia. You stay here healing the sick and

erecting stones. And saying this, he went to the country of Macedonia and he met there many people worshipping idols and he rebuked them and taught them the Gospel. And at that time their king was angry and he ordered them to beat the blessed Musé with a stick of iron till his ribs were broken. They did this to him and then they laid him down on a bed of iron. And they lit a fire on it, and when it became evening they put him in prison. And on that day Michael and Gabriel came to him and they touched his side and immediately they healed him. And on the next day, they brought him to the court, and he, the blessed Musé, came there running on his feet, he seemed to have come from the baths and his limbs were cured. When the king saw him walking on his feet, he said, See the magic of the Christians! Yesterday, we hurt and wounded this person and today he is alive, like one who was not wounded. And the blessed Musé the man of God said to the king: I do not know any magic but my God cured me, because he is the judge of magic. At that time, the king with trickery tried to persuade him but he refused. And then the king ordered them to cut his body with the sword. The blood, water, milk and honey came out and they put him in prison and bound him. On that night our lord, Jesus Christ appeared to him with his holy angels. And then he rose up in the twinkling of an eye by the authority of his God. And the blessed Musé praised his creator and he said O! My God, search out your servant who trusts in you.

3.9. His Covenant

ወእምዝ ተካየደ እግዚእን ብዙኃተ ኪዳናተ ወይቤሎ ኩሉ ዘይገብር ተዝካረከ ወዓዲ ዘይሁብ ምጽዋተ በስምክ ወዘሂ ጸሐፊ ወአጽሐፊ መጽሐፊ ገድልከ አው ዘአጥረዮ በንዋዮ አው ዘይሁብ ዕጣነ ወመበዓ ለቤተክርስቲያንክ ወዘተ ቀንዮ ወገመወ በሕንፃ መቅደስክ አው ዘኃለዮ ማኅሌተ በስምክ በፍርሃት ወበረዓድ አው ዘአምጽአ አምኃ ለቤተክርስቲያንክ ኣነ እምሕር ለክ እስከነ ጁወጁቱ ትውልድ ወዘንተ ብሂሎ ዐርገ እግዚእን ውስተ ሰማያት እንዘ ይሴብሕዎ መላእክት በይባቤ ወበስብሐት። (MB f30 vb)

And then our Lord made many covenants with the blessed Musé. And he said to him, whoever makes your memorial and whoever writes your hagiography or whoever gives incense and gifts to the church, whoever is prostrated by his efforts for building in your name in fear and trembling or whoever brings a gift to your church, I will give mercy upon you until the 27th generation. After saying this our Lord ascended to the heavens while the angels praised him with rejoicing and glory.

ወእግዚእን ወሀቦ ኪዳነ እንዘ ይብል አንተሰ ኣ ፍቁርዮ ሙሴ ትወርድ ወትትርዓይ በደብረ ምጥማቅ ምሣሌሃ ለማርያም እምየ እስከ ዳግም ምጽአትየ ሶበ ይትገበር ተአምር ወመንክር በህየ ወእምድኅረ ፈጸመ ዘንተ ገቢረ በዓል አዖደ ዓዋዴ ከመ ይግበሩ በዓለ መጠነ ጁቱ መዋዕል እምጽንፍ እስከ አጽናፈ ዓለም በበኩሉ ዓመት ወዝኒ ሀሎ እንዘ ይትገበር ዝንቱ ተአምር እስከ ዛቲ ዕለት ለዓለመ ዓለም ወይዕቀቦ ለፍቀሩ ገብረ ማርያም አሜን።

And our Lord gave him a covenant saying, O my beloved Musé, you go and appear on the Däbrä Mitmak with my mother Mary till my second coming when miracles and wonders will take place there. After completing this, they

should celebrate the feast for five periods from one end of the world to the other in every year, and this miracle will be performed till that day forever and ever. May God keep his beloved Gäbrä Maryam Amen!

ወሶበ ፈጸመ ጸሞ ወጸሎቶ ብፁዓዊ አቡነ ሙሴ መጽኦ ኅቤሁ እግዚእን ኢየሱስ ክርስቶስ እንዘ ይተልውዎ አእላፍ መላእክት ወይቤሎ ለብፁዓዊ አቡነ ሙሴ ኦ! ፍቁርየ ማር ሙሴ ኩሉ የማክ ወተኃድሎትክ ወሠናይ ግብረ ሐኒጸትክ ወ ነሞ ተጽሕፈ በኢየሩሳሌም ሰማያዊት ኅበ ዓምደ ወርቅ ወናሁ ወሀብኩክ ኪዳነ ለዘመጽኦ እምርጉቅ ወእምቅሩብ በዕለተ ተዝከርክ ኅበ መርጡልክ ወዘወሀበ ምጽዋተ በእንተ ሰምክ ተዘከሮ የማ ንግደትክ ዘገበርክ እም አፍቅርትክ ኪያየ እምሕር ለክ እስክ ፳ወ፭ ትውልድ ወይቤ ብፁዓዊ አቡነ ሙሴ ኦ እግዚእየ ወእምላኪየ እመሰ ረከብኩ ሞገስ በቅዳሜክ ወዓዲ ለእመ ወሀብከኒ ሥልጣነ መሐር ሊተ እግዚእ ኃጥኦን እለ ውስተ ደይን ዘአርአይከኒ ቀዳሚ በውስተ ሲኦል ወናሁ ተማኅፀንኩ በግጻዌክ ወበግጻዌ አቡክ ወመንፈስክ ዘርእኩ በዛቲ ዕለት ወዘንተ ብሂሎ ሰገደ ዲበ ምድር ወይቤሎ እግዚእን ተንሥ ኦ! ፍቁርየ ማር ሙሴ እስመ መሐርኩ ለክ በእንተ ብዙኃ የማክ ወበእንተ ጸሎትክ ቅድስት ወበእንተ ጸምክ ወምጽዋትክ ወበእንተ ግብረ ሕንፃክ ወተኃርሞት ወሶቤሃ አእኮተ ፈጣሪሁ ብፁዓዊ ማር ሙሴ ወእግዚእነሂ አዘዞሙ ለመላእክተ ከመ ያውጽእዎሙ ለነፍሳተ ኃጥኦን እለ ሀለው ውስተ ባሕረ እሳት ወገብሩ እመንቱ መላእክት በከመ ተአዘዙ ወሶቤሃ ይቤሎ እግዚእን ለብፁዓዊ ማር ሙሴ እሉ እሙንቱ ነፍሳት ነፍሳቲሆሙ ለኃጥኦን ድኅኑ በጸሎትክ ወይሀልፉ ምስሌክ በግህደት ውስተ ገነት ዘለዓለም:: (MB f 55 va-b)

When the blessed Musé finished his fasting and his prayer, our Lord accompanied by thousands of angels came to him and he said to our blessed father Musé, O! My beloved Musé, all of your efforts and your struggles and the beauty of your buildings behold, it is written in the heavenly Jerusalem golden pillars. And now I give you a covenant that I shall have mercy on

whoever comes from near and far to take part in your memorial service at your church and whoever gives alms in your name thinking of your efforts and your love for me. This covenant goes to 25 generations.

And the blessed Musé said, O my Lord and my God, if I get grace in your presence and give me authority, please O! My God, save the sinners who are in damnation that you have shown me earlier in hell, and behold I appeal to your own person and that of your Father and your Spirit that I saw on that day. After saying this, he bowed down to the ground and our Lord said to him, My beloved son, the blessed Musé, I do save them as a result of your great efforts and your prayer and your fasting and alms and your building and your abstinence. At that time he glorified his creator and our Lord ordered the angels to cast the souls of sinners out of the fiery places and these angels did as they were commanded. At that time our Lord said to the blessed Musé, These souls are the souls of the sinners. They have been forgiven by your prayer. They can pass openly with you into everlasting paradise.

CHAPTER FOUR

4. Critical Edition

In this thesis the researcher has compared only two Mss, and only one excerpt from the Gädl. The reason is that GM is too long to be treated here in full. The researcher hopes to do this in the future. For the time being this thesis presents a critical edition only of one part of the portion to be read in November. The text is found in MsA ff 21ra (1.2)- 24va (1.3)

and MsB ff 11rb (1.1) – 13rb (1.21)

[21 ra] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ንዌጥን መጽሐፈ ገድሉ¹ ለብፁዕ ወቅዱስ አቡነ ሙሴ² በሥምረቱ ለእግዚአብሔር ወበሠናይ ሀብት³ ወይፈጽመን በዳህና ወበሰላም ወዝእንበለ ደዌ ወሕማም አምጥንቱ እስከ ተፍጻሜቱ መጽሐፈ ገድሉ ለብፁዓዊ አቡነ ሙሴ⁴ ሠናይ ዜና መክብብ ነገሥት ወጳጳሳት ብፁዓዊ⁵ አቡነ ሙሴ ጻድቅ [21 rb] ኮለ ጽጌ ረዳ ዘሐይቅ። ሰሙዓ ዜና ከመማዕነቅ ወከመ አም ውሉደ በሀሊበ አጥባቲሃ ታልጎቅ። ከማሁ ሐፀነቶ ጥበብ⁶ ዘእንበለ ወዲቅ በድንግልና ከመ ዮሐንስ መጥምቅ ወአመ ይነብር አብ ዲበ መንበረ⁷ ወርቅ ምጡቅ ወአመ⁸ ድልቅልቅ ይፀዓቅ ንጥር ዘመብረቅ⁹ ወያስተጋብአን እግዚአብሔር በደብረ

¹ MB ለቅዱስ
² MB adds ጻድቅ ዘቀደሳ ለድባ መቅደስ ማርያም በኪደተ እግሩ
³ MB ከመ ያፈጽመን
⁴ MB ጻድቅ
⁵ MB ዝንቲኒ ጻድቅ
⁶ MB ወእንበለ
⁷ MB ዲበ መንበር
⁸ MB ወአመ ዕዕብት ወግርምት ድልቅልቅ

ጽዮን ዘጽድቅ ወይገልብብክሙ¹⁰ [21 va] በልብስ ብርሃን ረቂቅ አመ ትንሣኤ
ሙታን በሰዊቅ ወሊተኒ ለገብሩ ዘወልደ ሐና¹¹ ይደምረኒ ምስለ ከሎሙ ጻድቃን¹²
ለዓለመ ዓለም አሜን።

In the name of the Father, the Son and the Holy Spirit, one God Amen! We start the book of the Gädl of our holy and blessed father Musé, according to the will of God and with a beautiful gift and may He fulfill us in health and peace without sickness or pain from the very beginning to the end.

The book of the Gädl of our blessed father Musé, the good news, the head of kings and bishops, our blessed and righteous father Musé. The fruit of the rose flower near to the lake, famous news, like the turtledove; as a mother raises her baby with the milk of her breasts, so Wisdom raised him without failure with (the help of) a celibate monk like John the Baptist. When the Father sits down on the high golden throne and when the trembling (ድልቅልቅ) presses out (ይፀድቅ) the spark of the lightning, then God will gather us on the righteous mount of Zion, and He will clothe you with the soft garment of light at the resurrection of the dead. With support and to me, His servant (Za-?) Walda Hana, may He unite me with all the saints forever and ever Amen.

ንጭጥን¹³ ገድሎ¹⁴ ለብፁዕ¹⁵ ወቅዱስ አቡነ ሙሴ ጽሙድ ወመስተጋድል ኮከበ ገዳም ሠናዩ¹⁶
ዝክር ወርዕስናሁ

⁹ MB ወአመ ይፀዓቅ ንጥረ ጎይል ዘመብረቅ

¹⁰ MB በዘደብረ ጽዮን ዐውደ ፍትሕ ዘጽድቅ ወይገልብብን

¹¹ MB ለፀሐፊ ገድሎ ጎጥኦ ወልደሐና

¹² MB አዕሩግ ወደቂቅ ወለዘአጽሐፎ ገብረ ማርያም ይጽሕፎ ስሞ ጎበ ዓምደ ወርቅ

¹³ MB ወናሁ ንነግር

¹⁴ MB ገድሎ ግማሁ

ሠናይ¹⁷ ክቡር ወልዑል¹⁸ አቡነ¹⁹ ሙሴ ጳጳስ²⁰ ፀሐይ ዘሠረቀ እምግብጽ²¹ ወከሠተ ብርሃነ ለኢትዮጵያ ወነበረ ገዳመ በጾም ወበጸሎት [21 vb] ወወጸኦ አምህየ ሐነፀ አብያተክርስቲያን²² ወሰበከ ወንጌለ ለአዝበ ኢትዮጵያ ወፈጸመ ገድሎ አመፀ ለመስከረም²³ በዕለተ እሁድ በዘመነ ማቴዎስ²⁴ እግዝእብሔር ይምሐረነ በጸሎቱ ለብፁዕ ወቅዱስ አቡነ ሙሴ²⁵ የሃሎ ምስለ ኩልነ ውሉደ²⁶ ጥምቀት ወምስለ ፍቁሩ ገብረ ማርያም²⁷ ለዓለመ ዓለም አሜን።

Now we start the Gädl (struggle) of our blessed and saintly father Musé, devoted struggler, the star of the monastery, of beautiful memory and leadership, honorable and exalted, our father Musé, the bishop, the sun that rose from Egypt and revealed the light to Ethiopia. And he dwelt in the monastery in fasting and prayer, and when he went out from there, he built churches and preached the gospel to the people of Ethiopia. And he completed his struggle on 4 Mäskäräm [September] on Sunday in the calendar-period of

¹⁵ MB ለብፁዕ አቡነ ሙሴ

¹⁶ MB ብሩህ ወፀሐየ ዓለም ጽዱል

¹⁷ MB በምግባር ወቃል

¹⁸ MB ወዝክረ ስሙኒ ክቡር

¹⁹ MB ብፁዓዊ

²⁰ MB ሊቀጳጳስ

²¹ MB እምቅድመ ብዙነ መዋዕል ፀሐየ ቅዱሳን ዘሠረቀ እምግብጽ

²² MB አብያተ ክርስቲያናት

²³ MB ለወርነ መስከረም ... ቅዱስ ማቴዎስ

²⁴ MB ጊዜ ሠለስቱ ሰዓት በመካነ ድባ መቅደስ ማርያም

²⁵ MB ሙሴ ዓድቅ

²⁶ MB adds ወበረድኤታ ለእግዝእትነ ቅድስት ድንግል በጀኤማርያም እንተ ይእቲ ንጽሕተ ወነፍስ

²⁷ MB ለኩልነ ውሉድ ጥምቀት

Matthew. May God bestow mercy upon us with the prayer of our blessed and saintly father Musé. May He be with all of us, children of baptism, and with his beloved Gäbrä Maryam forever and ever, Amen.

ወለዝንቱ ቅዱስ²⁸ አቡነ ሙሴ²⁹ አቡሁ ወእሙ ኮነ ኄራነ ወምእመናነ አምነ³⁰ ሰብእ ወክቡራነ ዘመድ እሙንቱ ወብዑላን [22 ra] ጥቀ ወበወርቅ ወበዕንቁ³¹ ወብሩር ወበአልባሰ ቀጠንት ወርቅኒ ወብሩር መከየደ እገረሆሙ ወይሰፍርዎ በመስፈርት ወበቤተ አቡሁ³² ወእሙ ለእለ ሀለወ³³ አግብርት ወአእማት አልቦሙ ጉልቁ ወከማሁ አዕዱግ³⁴ ወአግማል³⁵ ለፈረሰ³⁶ ወበቅል³⁷ አልህምት³⁸

ወብዕራይ³⁹ አልቦሙ ጉልቁ ወያፈቅሩ⁴⁰ ብዙነ መጽዋተ ለነዳያን ወለምስኪናን ወብዑላን⁴¹ በምግባረ ሠናይ ወይጸመዱ ፈድፋደ በ⁴²

²⁸ MB ንንገርኬ ዜና ልደቱ ለዝንቱ

²⁹ MB ሙሴ ጳድቅ

³⁰ MB እምነ ከሰሙ

³¹ MB በወርቅ ወብብሩር

³² MB ወበወሰተ ቤቱሙ

³³ MB እለ ሀለወ

³⁴ MB ለአዕዱግሆሙኒ

³⁵ MB ወለአግማሊሆሙ

³⁶ MB ለአፍራሲሆሙኒ

³⁷ MB ወለከብቅልቲሆሙኒ

³⁸ MB ወለአልህምቲሆሙኒ

³⁹ MB ወብሪያቲሆሙኒ

⁴⁰ MB ወያፈቅሩ ዶኪማስ ወጽርስቅላ

⁴¹ MB እሙንቱ

⁴² MB ለጸም

ጸም ወበጸሎት⁴³ በምሐረ⁴⁴ ነዳያን⁴⁵ [22 rb] ወበዝርወተ ንዋይ⁴⁶ በእንተ ከመ እግዚአብሔር ወበተወክራተ ነግድ ወበዘከመዝ ግብር ነበሩ ብዙን መዋዕለ ወለዝንቱ ቅዱስ ብፁዕ⁴⁷ አቡነ ሙሴ ስመ አቡሁ ዮስጦስ ወልደ ዮሴፍ ዘእምቤተ መንግሥት ውእቱ ወስማ ለእሙ ጵርሰቅላ ዘትሰመይ ሶልያና ማርያም⁴⁸ ዘእምቤተ ክህነት ይእቲ ወለተ ዶኪማስ ወልደ ዮካን ወጻድቃን እሙንቱ በቅድመ እግዚአብሔር ወገብሩ⁴⁹ ከብካብ አቡሆሙ ወእሞሙ አመ ፲ወ፫ [22 va] ለወርኃ ጥር ወእምቅመ⁵⁰ ዝንቱ አብእዎሙ ውስተ ቤተ እግዚአብሔር ወአቀምዎሙ ቅድመ ታቦት ወፈጸሙ ላዕሌሆሙ ጸሎተ ሰብሳብ ዘይደሉ ለመርግዊ ወለመርግት።

And the father and the mother of our saintly father Musé were good and faithful among the people, and they were of an honourable family.

And they were very wealthy in gold, pearls, silver and in fine linen garments, and the gold and the silver were a mat for their feet. And in his father's and mother's house the servants and maidservants were without number, and likewise the donkeys and camels, and the horses and mules and oxen and cattle were (also) without number.

And they delighted greatly in giving alms to the poor and the needy, and they were rich in good deeds. They were very devoted to fasting and prayer and

⁴³ MB ወለጸሎት

⁴⁴ MB ወለምሒረ

⁴⁵ MB ነዳያን

⁴⁶ MB እንዘ ይዘርወ ንዋዮሙ

⁴⁷ MB ብፁዕ

⁴⁸ MB ማርያም ወለተ ዶኪማስ ወልደ ዮካን

⁴⁹ MB ወሰብ ገብሩ

⁵⁰ MA error, should be ወእምቅድመ MB መቅድመ

showing compassion to the needy, and to distributing their wealth in the name of God, and to giving hospitality to the stranger. And in this way they lived for a long time.

The name of the father of our saintly and blessed father Musé was Yostos the son of Joseph, and he was from the royal family. And his mother's name was Pirsikila, known as Soliyana Maryam, and she was from the priestly line, the daughter of Dokimas, the son of Yokan. They were righteous before God. And his father and mother had their wedding on the 18th of T'ərr (January). Before this, they brought them into the church and they had them stand in front of the Ark of the Covenant and they completed the prayers of matrimony which are fitting for the bride and the bridegroom.

ወእምዝ ወሰድዎሙ ውስተ ቤቶሙ በክብር ወበይባቤ በዝማሬ ወበማኅሌት
ወአንበርዎሙ ዲበ መንበረ መርዓዊ⁵¹ ወበውእቱ ጊዜ ጸውዕዎ⁵² ለእግዚእነ
ኢየሱስ ክርስቶስ ምስለ አርዳኢሁ⁵³ ወረፈቀ ምስሌሆሙ ወረሰየ ማዮሙ ወይነ
[22 vb] በጊዜ ከብካቦሙ⁵⁴ በእንተ አፍቅሮቶሙ⁵⁵ ወበእንተ ዘይወጽእ

⁵¹ MB ወመርዓት

⁵² MB በፍሥሐ

⁵³ MB ውስተ ከብካብ

⁵⁴ MB በጊዜ ከብካቦሙ

⁵⁵ MB በእንተ ዘአፍቅረ ኪያሆሙ

እምኔሆሙ⁵⁶ ወበውሳጤ⁵⁷ ጅመሳብክት እለ ዕብን እለ ሐነጾን አቡሆሙ በጥበብ ሠናይ⁵⁸ ገብረ እግዚእን ዐቢያ ተአምረ⁵⁹ ወሀለዋ እማንቱ⁶⁰ ጅመሳብክት እስከ ዮም ወእምዝ ነበሩ ብዙኅ መዋዕለ እንዘ ኢይወልዱ⁶¹ ወኮኑ መካናተ ወሰአሉ ንበ እግዚአብሔር ብዙኅ ስእለተ ወይቤሉ⁶² ሀበነ ወልደ ወኢ ወለተ ዘያህምሩከ ወይገብሩ ፈቃድክ ወዘይፈቅር ንጽሐ ወይከውን [23 ra] ቤዛ⁶³ ለዓለም ወሶበ⁶⁴ ሰምዐ እግዚአብሔር ስእለቶሙ⁶⁵ ፈነወ ሎሙ መልክኮ ዘስሙ ገብርኤል ወአብሠሮሙ አመ ሸለመጋቢት ብሥራተ ፍሥሐ ወተድላ ወይቤሎሙ ትወልዲ ወልደ ወትሰምይዎ⁶⁶ ስሞ ሙሴ ዘከመ ሙሴ ነቢይ ወመስፍን⁶⁷ ዘአውጽኦሙ ለጁኤል እምግብጽ ከፈሎ ባሕረ ኤርትራ ወይወጽእ⁶⁸ ስሙ ውስተ ኩሎሙ ዓለማት ዘይትሌለይ⁶⁹ እምኩሎሙ ጻድቃን ወሰማዕት ወዘየዐቢ⁷⁰

⁵⁶ MB Omitted ዘር ንጽሐ ዘይፈራ አስካሰ ሃይማኖት ሙሴ ጻድቅ

⁵⁷ MB ወለጁ መሳብክት

⁵⁸ MB በጥበብ ሠናይ አቡሆሙ

⁵⁹ MB Added ወመንክር

⁶⁰ MB እላ

⁶¹ MB Added ወልዳ

⁶² MB Added እግዚእ

⁶³ MB ቤዛ ኩሎ

⁶⁴ MB ወሶቤሃ

⁶⁵ MB Added ወእምዝ

⁶⁶ MB ወጸውዑ

⁶⁷ MB Added ለደቂቅ ጁኤል ወአውጽኦሙ

⁶⁸ MB Added ወከማሁ ይወጽእ

⁶⁹ MB Omitted ዘይትሌለይ

⁷⁰ MB ወየዓቢ ክብር

ክብሩ [23 rb] እምላእክት⁷¹ ወየዐቢ ክህነቱ እመልከ⁷² ጼዴቅ ወአቢይ ንጽሐ
እምዮሐንስ ወእምኤልያስ⁷³:: እስመ አኮ ለባሕቲክሙ አላ ለኩሎሙ እለ
ይትአመኑ በጸሎቱ⁷⁴ ወይትፈወሱ ዱያን እምደዌሆሙ ወይትሐነጹ አብያተ
ክርስቲያናት⁷⁵ በእደዊሁ ወይትነሥኡ ሙታን⁷⁶ እምአስኳት⁷⁷ እለ ተገድፉ
ወዘንተ ብሂሎ ተሠወረ እምኔሆሙ::

ወበሳድስ⁷⁸ ዕለት ተፈነወ ፍፋኤል መልአክ እምነበ እግዚአብሔር ሀገረ ገሊላ
ከመ [23 ra] ያብሥሮሙ ብሥራተ ፍሥሐ ወይቤላ ለእሙ ናዝራዊት ሰላም
ለኪ⁷⁹ ወናሁ በጽሐ ዕለተ ፅንስኪ ወዘይትወለድ እምኔኪ⁸⁰ ዐቢይ⁸¹ ፍሥሐ⁸²
ወትቤሎ ለመልአክ⁸³ በኩሉ ግብር ተፈሣሕኩ ዳዕሙ⁸⁴ በእንተ⁸⁵ ኃጢአ

⁷¹ MB እምክብረ መላእክት

⁷² MB እምክህነተ መልከጼዴቅ

⁷³ MB Added እንተ ረፈቀ ውስተ ሕፅነ ነድ ወእምዝ ኤልያስ ደመና ዘይከይድ

⁷⁴ MB በኃይለ ጸሎቱ

⁷⁵ MB ወይትሐነጻ አብያተክርስቲያን

⁷⁶ MB ምውታን

⁷⁷ MB Added በሥልጣነ ቃሉ እለ ወድቁ ውስተ አስኳተ ሞት

⁷⁸ MB ወአመ ሳድስ

⁷⁹ MB Added ወኃሄት ይደልወኪ አስመ ናሁ በጽሐ

⁸⁰ MB Added ይከውን

⁸¹ MB ዓቢይ

⁸² MB Added ሰላም

⁸³ MB ጽርስቅላ

⁸⁴ MB Omitted ዳዕሙ

⁸⁵ MB አላ በኃጢአ

ውሉድ⁸⁶ እነግሮ ለእግዚአብሔር ወእምዝ ነፍሐ ላዕለ ገጸ⁸⁷ ወላዕለ አፅናፋ
 ወበኩሉ አባላቲሃ ወእምዝ ተሠወረ እምኔሃ ውእቱ መልአክ ዘተፈነወ
 ወበፈቃደ⁸⁸ እግዚአብሔር ወበይእቲ ዕለት [23 rb] ፀንሰት ጵርስቅላ⁸⁹ አመ
 ፲ወ፪ ለመጋቢት በሠርቀ መዓልት⁹⁰ ወዕሩይ⁹¹ ምስለ ሌሊት በሐሳበ ግብጽ⁹²
 ወዓዲ ኮነ ልደቱ⁹³ አመ ቿ ለወርኃ ታኅሳስ በዕለተ እሑድ ወበይእቲ ወርኅ⁹⁴
 ወለደቶ አቅሌስያ ለአቡነ ገብረ መንፈስ ቅዱስ በሐገረ ንጊሳ ወልደቱ ለአባ
 ጳውሊ⁹⁵ ተስፋሃ ለዓለም ⁹⁶በብሔረ ግብጽ⁹⁷ ወእፎ ተመኩሰየ ፅንሰቶሙ
 ወልደቶሙ⁹⁸ በዕለተ ልደቱ ለብፁዕ ወቅዱስ አቡነ ሙሴ ወበልድቱ መጽኑ
 [24 ra] ሚካኤል ወገብርኤል ተመሲሎሙ ሰብአ ወይቤልዎ ለአቡሁ ይኩን
 ስሙ ለዝንቱ ወልድ ብፁዓዊ አቡነ ሙሴ⁹⁹ ብእሴ እግዚአብሔር ወይትሌዓል¹⁰⁰

⁸⁶MB Added አሐዝን

⁸⁷ MB Omitted ገጸ

⁸⁸ MB በፈቃደ

⁸⁹MB Added ብዕዕት

⁹⁰ MB ወሠርቀ መዓልቱ

⁹¹ MB ለዝ ወርኅ ዕሩይ

⁹² MB ግብጻውያን

⁹³ MB ወልደቱ ለአቡነ ሙሴ

⁹⁴ MB ዕለት

⁹⁵ MB ዘኮነ

⁹⁶ MB ለምድረ ግብጽ Omitted ለዓለም

⁹⁷ MB Added ነጽሩኩ አበውየ

⁹⁸ MB Added ለእሉ ቡርካን ጻድቃን

⁹⁹ MB Added ብሐህ

¹⁰⁰ MB Added ስሙ

እምኩሎሙ ቅዱሳን እለ ኅለፉ እምቅድም ወእምእለ ይመጽኑ እምድኅር አልቦ
ዘከማሁ በዲቦ ምድር ወአልቦ ዘየቦብዮ ለብፁዕ ወቅዱስ አቡነ ሙሴ
እምትውልደ አንስት ወዘንተ ብሂሎሙ ተሠወሩ እምኔሁ እሙንቱ [24 rb]
መላእክት¹⁰¹ ዘተፈነው እምንቦ እግዚአብሔር ወበውዕቱ ዕለት ተንሥኦ ሕፃን
ወወረደ እምኃዕነ ወላዲቱ ወቆመ በእገሪሁ ወሰገደ ለአብ ወለ ወልድ ወለ
መንፈስ ቅዱስ ወነበበ ከመዝ እንዘ ይብል ስብሐት ለአብ ወወልድ ወመንፈስ
ቅዱስ ወይትባረክ¹⁰² ስምክ እስክ ለዓለም ፫ጊዜ ወይቤ¹⁰³ ዘአውጸእከኒ
እምጽልመት ወስተ ብርሃን ወይትባረክ ወይሰባሕ መንግሥትከ¹⁰⁴ ወይእተ ጊዜ
ተፈሰሱ [24 ra] አቡሁ ወእሙ ወኩሎሙ አዝማዲሁ እለ ሀለው በህየ

And then they took them to their home with honor and rejoicing, with song and hymns.

And they seated them on the chair of the bridegroom. And at this time they called upon our Lord Jesus Christ with his disciples and he sat down with them and he turned their water into wine at the time of their wedding. And because of his love for them, and because he went out (departed) from them, and

¹⁰¹ MB Added እለ

¹⁰² MB Added ቅዱስ

¹⁰³ MB ወካዕበ

¹⁰⁴ MB Added ዘእ.የኃልቅ

inside 6 stone jars (of wine) that their father made, with beautiful wisdom our Lord performed a great miracle. These six jars are still there.

And then they lived many years without having a child, and they were childless and they prayed many prayers to God. And they said, Please give us a son or a daughter [lit. and not a daughter (?)] who will please You, and do Your will and will love purity and will be as a ransom for the world. When God heard their prayer, he sent them his angel Gabriel and he announced to them the annunciation of joy and delight on the 4th of Maggabit (March), and he said to them, You will give birth to a child and you will call him Musé, he will be like Moses the prophet and judge who brought the Israelites out of Egypt and divided the Red Sea. And his name will go forth to the entire world, and he will be distinguished from all the righteous and the martyrs. And his honor is greater than the angels, and his priesthood is greater than Melkesedek, and his purity is greater than John and Elijah. Because it is not only for you, but rather for all those who trust in his prayer; and the sick will be cured from their sickness and churches will be built with his hands and the dead shall be raised up from the street where they were thrown. And saying this, he disappeared from them.

And on the sixth day (after this) the angel Rufael was sent from God to Galilee to announce to them the joyous annunciation. And he said to his mother, the

Nazerawit, Peace unto you! And now the time for your pregnancy is near. The one born to you will be a great joy. And she said to the angel, I am truly happy with all these things, for since I had no child I prayed to God. And then he breathed upon her face and upon her extremities and upon all her limbs. And then the angel who had been sent disappeared from her.

And by the will of God on this day Pirsikila became pregnant on the 10th of Maggabit (March) at the beginning of the day, which is equivalent to night (evening?) according to the Egyptian calendar (?). And his birth was on the 8th of Tahsas (December) on Sunday. And in this (same) month Aklessiya bore our father Gabramanfas Kidus in the town Nehissa, and also the birth of father Pauly, who is the hope of the world, in the nation of Egypt. And how similar are their conception and their birth to the birthday of our blessed and saintly father Musé! And at his birth Michael and Gabriel came in human form. And they said to his father. Let the name of this boy be our blessed father Musé, a man of God. And he will be exalted above all the righteous who came in the past and those who will come in the future. And there is no one like him on the earth and there is no one born of woman who is greater than our blessed and saintly father Musé. And saying this, those angels who had been sent from God disappeared from him.

And on this day the baby arose and he came down from his mother (i.e. from her lap), and he stood up on his feet and he knelt down to the Father, the Son and the Holy Spirit and he spoke, saying: Glory to the Father, glory to the Son and glory to the Holy Spirit, and may Your name be blessed forever, three times, and he said, You who brought me out of the darkness into the light, may Your kingdom be blessed and praised. And his father and his mother and all his relatives who were there rejoiced.

CHAPTER FIVE

5. Some Philological and comparative notes

MsA and MsB are of course very similar, since they contain two versions of the same text. There are some general differences between them, however.

In MsA the writing is bigger and the number of folios is larger. MsA also has two illustrations at the beginning. It has a one-page introduction in Amharic.

MsB has no illustrations. But it does have a table of contents at the beginning, and at the end there is a list of the vessels and gold given to the church, and a list of churches which he built or visited, and a list of languages (perhaps these are languages which Abunä Muse knew or knew about). MsB has a two-page introduction in Amharic.

5.1. Synonymous readings

Sometimes MsA and B use different wording which expresses the same content. For example:

Manuscripts	Geez word	Gloss
M _A f7ra line 3	በብሔረ ...	In the land
M _B f4 rb line 21	በሀገረ ...	In the country
M _A f13 r6 line 11	ከይሱ ...	Serpent
M _B f7ra line 5	አርዋ ...	Beast
M _A f7ra line 7	በቤተልሔም	At Bethlehem
M _B f3ra line 22	ውስተ ቤተልሔም	In Bethlehem

M _A f7ra line 9	በሀገረ	In the country
M _B f4ra line 23	ኅብ ሀገረ	To the country
M _A f7rb line 12	እሱ	Those
M _B f4rb line 10	እሙንቱ	They

5.2. Variant Readings (Change of Meaning)

Sometimes, however, the different readings in MsA and B say different things.

For example:

Manuscripts	Geez word	Gloss
M _A f7ra line 6	ወእምቅድመ ዝንቱ	And before this
M _B f4 ra line 21	ወእምድኅረ ዝ	And after this
M _A f8rb line 2	ለበዓለ ከብካብ	For the wedding feast
M _B f4ra line 7	ለእለ ውስተ ከብካብ	For those who are in the wedding

5.3. Deletion or additional expression

Sometimes there are additional or deleted words in MsA compared to MsB, and the reverse also occurs in both manuscripts in the same context.

For example:

- M_A F7ra line22

እንዘ ይበውእ ወዘይወጽእ----- ውስተ ቤቱ

M_B f4vb line 3

እንዘ ይበውእ ወይወጽእ ወበይኪ ውስተ ቤቱ

- M_A F12ra line 20 በዳንና ወበሰላም በጥኢና ወዘእንበለ ሕማም

M_B F21 በደንና ወበሰላም ----- ወዘእንበለ ሕማም

- M_A f21 rb line12 ዲበ መንበረ ወርቅ ምጡቅ

M_B f10 rb line 25 ዲበ መንበር----- ምጡቅ

- M_A F12ra line 12 ወእሙንቱሂ ሰብእ ትግራይ በዝምክር ሰምሩ ወንብሩ

M_B F7ra line 21 ወእሙንቱሂ ሰብእ ትግራይ ኃብሩ ወሠ ምሩ በዝምክር ሰምሩ

- M_A F13va መበልዖሙ ----- ወኢያትረፈ እምኔሆሙ

M_B F6 rv line 16 ወበልዖሙ ፍጡነ ስሂቦ በዘነቡ ወኢያትረፈ እምኔሆሙ

- M_A F13v_a line 7 ወተፈሥሐ በእንተ ተቀትሎቱ ለአርዌ

M_B F7_b line 29 ወተፈሥሐ ሕዝብ በእንተ ተቀትሎቱ ለውእቱ አርዌ

5.4. Philological notes to the MsA

- Israel is sometimes spelled as ጸኢል, as if it were a combination ሰራ-ኢል 'əsra -'El. We see this in MSA f. 23 ra in the spelling ለጸኢል
- The manuscripts show almost no corrections, neither in the margin nor in between the lines. One correction is very interesting, however. In Ms A f.23 va, the scribe wrote ወዘይወለድ. But a small character ት is added above the line, so that this becomes ወዘይትወለድ. It is very likely that the original writing (without ት) shows Amharic influence, and then the scribe corrected the Amharic form (ይወለድ) and made the proper Ge'ez form (ይትወለድ)
- Musé is sometimes referred to as “he” and “they” interchangeably. For example, in MSA f.22rb, we first have ስመ አቡሁ (səmə 'abu-hu) but then ከባካባ አቡሆሙ (Käbkabä 'abu-homu); both references are to Musé's biological father, who is called “his father” and then “their father”. The use of “they” is apparently a plural of respect.

CHAPTER SIX

6. Conclusion and recommendations

6.1 Conclusion

In this thesis I have presented a historical and philological analysis of Gädlä Musé based on manuscripts found at the monasteries of Addis Amba Mädahane'aläm, Yädəba Marəyam, Yäčəra Mädahane'aläm and Gädamä Yohannəs.

Based on the data collected from available sources, the study has:

- Presented a historical analysis of Ge'ez Mss of GM
- Presented a philological analysis description of the texts.
- Produced a critical edition of part of two Mss of GM.
- Presented a brief discussion of some differences between the two Mss of GM.

Historically these Mss give considerable information about monastic life, hagiography, theology and the relation between Ethiopia and Egypt at that time.

Several historical points emerge from the Gädl:

- I. Based on the Mss Abunä Musé came from Egypt to Ethiopia in the 4th century.

- II. According to the Gädl Abunä Musé built many cave churches in Ethiopia, especially in Tigray and Amhara.
- III. The Gädl reports various miracles done by Abunä Musé during his lifetime.

6.2 Recommendations

The researcher recommends the following:

- 1) The known Ge'ez versions of Gädlä Musé found in different churches and monasteries should be preserved by digital photography in museums and libraries.
- 2) Despite the statement in Fiaccadori's article in the Encyclopedia Aethiopica, Mss of GM have not been microfilmed or preserved in archives. The mss therefore should be listed and scientifically catalogued in catalogues of Ethiopian Mss and in EMML.
- 3) The Mss of GM have not been translated into Amharic or English from Ge'ez. A full translation and critical edition should be undertaken.
- 4) The Gädl is an important text for history, theology and Christian culture. It should therefore be published in Amharic and English and made available throughout the country.

References

A. Primary Sources (Mss)

Gädla Abune Musé of Addis Amba Mädahane'aläm, Yädəba Marəyam, Yäčəra Mädahane'aläm and Gädamä Yohannəs.

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APPENDICES



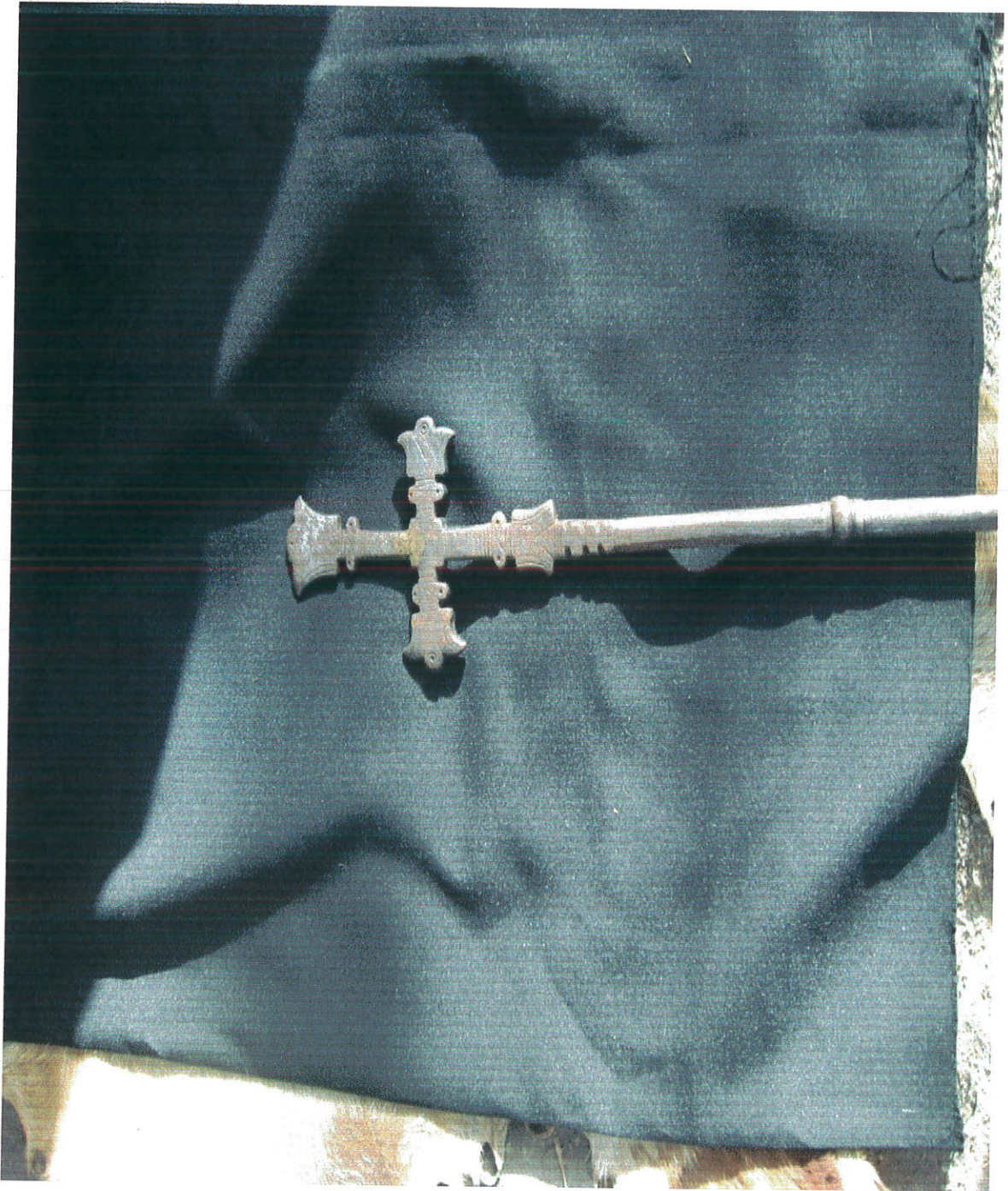
A) PAINTING OF SAINT MARY



B) PAINTING OF ABUNÄ MUSÉ



C) Monastery of Yādəba Marəyam



D) MEQUWAMIYA (STICK) OF ABUNÄ MUSÉ