



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

Philological and Textual Analysis of Gädlä Məlkam

By: Muluneh Getie

Advisor: Abba Petros Solomon (PhD.)

July, 2021

Addis Ababa, Ethiopia

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

Philological and Textual Analysis of Gädlä Məlkam

By: Muluneh Getie

A Thesis Submitted to the School of Graduate Studies, Department of Linguistics and Philology
In Partial Fulfillment of the Requirements for the Degree of Master of Arts in Philology

Approved by:

Examiners	Signature	Date
1. External _____	_____	_____
2. Internal _____	_____	_____

Advisor

July, 2021
Addis Ababa, Ethiopia

Dedication

This thesis is dedicated to my Qəne professor, Məggabe Məştir Gebre wold W/Mikael.

Declaration

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

Name of the Researcher_____

Signature_____

Place of Submission_____

Date of Submission_____

Acknowledgment

First and foremost, I would like to praise and thank the almighty God with His Mother Virgin Mary, for His graces, strength, sustenance and above all His countless blessings, knowledge, and opportunity He gives me. Moreover, His benevolence has made me excel and accomplish my study and thesis work.

Apart from my efforts, the success of my study depends largely on the encouragement and guidance of many others. I would like to take this opportunity; therefore, to express my deepest gratitude to those who have been helpful in the successful completion of my study. I would like to express my deepest unalloyed appreciation to my amiable, ever supportive and humble advisor Abba Petros Solomon (Ph.D), for his invaluable advice, continuous support, and patience during my MA study. His immense knowledge and plentiful experience have encouraged me all the time during my thesis work.

I must not fail to sincerely appreciate and acknowledge my families for their uninterrupted support and encouragement to continue my master's degree program philology. Without their tremendous understanding and encouragement in the past two years, it would be impossible for me to complete my study.

Last but not least, I would like to thank all the members of the National Archive and Library especially Abba Bisrateab Getachew for their support. More over I would like to Eshetie Berhan (Associate Professor) for his support and advice. During my study, one way or another the guidance and support received from my instructors and colleagues were helpful and supported me a lot to bring me to this level.

Abstract

Ethiopian has developed a rich Ethiopic, Gə‘əz, literary tradition since the Aksumite period. This rich literary tradition embraces different literary genres such as Bible, Homily, Hagiography, and History which are translated from foreign languages- Greek, Hebrew, Coptic, Arabic- and other local developments of Gə‘əz literatures. These different genres of Gə‘əz literatures have both religious and secular values and contribute higher significance for the overall understanding of Ethiopia. This thesis tries to analyze Gädlä Məlkam so as to explore different facts and elements hidden in it.

Gädlä Məlkam is a local Gə‘əz hagiography which tells about the life of Saint Məlkam- his birth, growth, monastic life, education, combating, miracles, and death. Even though the gädl includes several intertwined significances, it is still far from the eyes of the philological researchers; it has not been studied, and even has not been catalogued yet. Therefore, the aim of this study is to introduce the manuscript of Gädlä Məlkam and to examine different valuable elements, namely philological, historical, cultural, social, literary, linguistic, religious which are included in it. The primary data source for the study is a manuscript of Gädlä Məlkam which is found in the monastery of Kəbran Gabriel and the National Archive and Library Agency (NALA) being both microfilmed and digitalized.

As a result of deep qualitative analysis of the manuscript it is estimated, using philological tools, that the gädl was composed in the first half of 16th century. The subject of the gädl, Məlkam, is the saint who has combated and did several miracles in the monastery of Däbrä Halleluya found in the Western Tigray. In addition to his monastic life, he is described in the manuscript as he was Bible scholar, author, prophet of the New Testament and singer of the chant of St. Yared. As findings, the manuscript comprises different values and importance which are significant for both religious and secular purposes. Among the investigated values of the manuscript philological, historical, social, cultural, theological, literary, and linguistic elements are included.

Transliteration Symbols

The following symbols are used consonant and vowel sounds

A. Consonants

υ h	β b	ω w	Ϟ ϙ	ħ ^w k ^w
λ l	τ t	ο ς	Ϡ ϡ	
ϝ Ϟ	ϣ ϣ̣	Ϡ ϡ	Ϣ ϣ	
μ m	ν η	ϣ ϣ̣	ϥ Ϧ	
ρ ς	ζ n	ϥ Ϧ	ϧ Ϩ	
ζ r	ξ ñ	ϧ Ϩ	ϩ Ϫ	
σ s	κ ς	ϩ Ϫ	ϫ Ϭ	
σ̣ š	κ k	ϫ Ϭ	ϭ Ϯ	
ϕ q	κ̣ ḳ	ϭ Ϯ	ϯ ϰ	

B. Vowels

1 st order	2 nd order	3 rd order	4 th order	5 th order	6 th order	7 th order
ä	u	i	a	e	ə	o
mä	mu	mi	ma	me	mə	mo
k ^w ä		k ^w i	k ^w a	k ^w e	k ^w ə	

Numerals

̄δ	1	̄Ϟ	8	̄Ϡ	60
̄ε	2	̄ϣ	9	̄ϡ	70
̄ϛ	3	̄ϣ̣	10	̄Ϣ	80
̄ο	4	̄ϣ̣̣	20	̄ϣ	90
̄ς	5	̄ϣ̣̣̣	30	̄ϥ	100
̄ζ	6	̄ϣ̣̣̣̣	40	̄Ϧ	1000
̄ξ	7	̄ϣ̣̣̣̣̣	50	̄ϧ	10000

Abbreviation

EMML= Ethiopian Manuscript Microfilm Library

EOTC= Ethiopian Orthodox Täwahədo Church

f = folio

ff= folios

GM=Gädlä Məlkam

IES= Institute of Ethiopian Studies

Ex= Exodus

Jn= John

LXX= Septuagint (70 Scholars of Old Testament)

Ms= Manuscript

Mt= Matthew

NALA= National Archive and Librery Agency

r= recto

St. = Saint

1Tim= 1 Timothy

v= verso

Table of contents

DEDICATION.....	III
DECLARATION.....	IV
ACKNOWLEDGMENT	V
ABSTRACT.....	VI
TRANSLITERATION SYMBOLS.....	VII
ABBREVIATION	VIII
TABLE OF CONTENTS	IX
CHAPTER ONE	1
INTRODUCTION.....	1
1.1. BACKGROUND OF THE STUDY	1
1.2. STATEMENT OF THE PROBLEM.....	6
1.3. RESEARCH QUESTIONS.....	7
1.4. OBJECTIVES.....	7
1.4.1. <i>General Objective</i>	7
1.4.2. <i>Specific Objectives</i>	8
1.5. SIGNIFICANCE OF THE STUDY.....	8
1.6. SCOPE OF THE STUDY	8
1.7. RESEARCH METHODOLOGY	9
1.7.1. <i>Study Design</i>	9
1.7.2. <i>Sources of Data</i>	9
1.7.3. <i>Document Analysis</i>	9
1.8. ORGANIZATION OF THE STUDY	10
CHAPTER TWO	11
2. PHILOLOGICAL ANALYSIS OF THE MANUSCRIPT.....	11
2.1. BACKGROUND HISTORY OF THE MONASTERY OF DÄBRÄ HALLELUYA AND GÄDLÄ MƏLKAM 11	
2.2. MANUSCRIPT DESCRIPTION	19
2.2.1. <i>General Description</i>	19
2.2.2. <i>Textual Elements of the Manuscript</i>	21
2.2.3. <i>Author</i>	23
2.2.4. <i>Datation of the Manuscript</i>	24
2.2.4.1. Contemporary Notes	25
2.2.4.2. Palaeography.....	26
2.2.4.3. Morphological Clues.....	30
CHAPTER THREE.....	31
3. TEXTUAL ANALYSIS OF THE MANUSCRIPT OF GÄDLÄ MƏLKAM.....	31

3.1.	THE LIFE OF MƏLKAM	31
3.1.1.	<i>Birth</i>	31
3.1.2.	<i>Growth</i>	32
3.1.3.	<i>Journey to the Life of Monastery</i>	33
3.1.4.	<i>Education</i>	37
3.1.5.	<i>Combating</i>	39
3.1.5.1.	<i>Prostration and Related Activities</i>	40
3.1.5.2.	<i>Prayer</i>	40
3.1.5.3.	<i>Fasting</i>	41
3.1.6.	<i>Some Selected Miracles and Translations</i>	41
3.1.7.	<i>Testament between God and Məlkam</i>	54
3.1.8.	<i>Depiction of Məlkam in the Manuscript</i>	55
3.1.9.	<i>Death</i>	57
CHAPTER FOUR.....		58
4.	LINGUISTIC ANALYSIS OF THE MANUSCRIPT	58
3.1.	PHONOLOGICAL ISSUES.....	58
3.1.1.	<i>Sound Changes</i>	58
3.1.2.	<i>Orthographical Problems</i>	60
4.2.	MORPHOLOGICAL PROBLEMS	62
4.2.1.	<i>Misuse of Nominative and Accusative Cases</i>	62
4.2.2.	<i>The Misuse of Accusative case by the verb to have: “ŋ-Has” and its negative form “ħΔŋ-Do not have”</i>	64
4.2.3.	<i>Pronoun problems</i>	66
4.2.4.	<i>Problems of verbs</i>	66
4.2.5.	<i>Number Problem</i>	67
4.2.6.	<i>Gender Problem</i>	68
4.2.7.	<i>Omissions of Free Morphemes</i>	68
4.2.8.	<i>Some unique Features</i>	69
4.2.9.	<i>Deletion/ Loss and Substitution</i>	73
4.2.10.	<i>Loan Words</i>	73
4.3.	SYNTACTIC PROBLEMS	74
4.3.1.	<i>Problem of using the form of respecting People- ‘Antuta (ħŋħħ)</i>	74
4.3.2.	<i>Problem of Punctuation</i>	74
CHAPTER FIVE		77
5.	ANALYSIS THE VALUES OF THE MANUSCRIPT.....	77
5.1.	LITERARY VALUE.....	77
5.1.1.	<i>Poetic</i>	77
5.1.2.	<i>Simile</i>	81
5.1.3.	<i>Metaphor</i>	82
5.1.4.	<i>Personification</i>	83
5.1.5.	<i>Hyperbole</i>	83

5.1.6.	<i>Symbolism</i>	84
5.2.	SOURCES	84
5.2.1.	<i>Old Testament</i>	84
5.2.2.	<i>New Testament</i>	85
5.2.3.	<i>Books of Orders</i>	86
5.2.4.	<i>Other Books</i>	86
5.3.	HISTORICAL VALUE	87
5.3.1.	<i>Place Names</i>	87
5.3.2.	<i>Person Names</i>	88
5.3.3.	<i>Saint Names</i>	88
5.4.	SOCIAL VALUE	88
5.5.	CULTURAL VALUE	89
5.6.	ETHICAL VALUE.....	89
5.7.	THEOLOGICAL VALUE.....	90
5.7.1.	<i>Doctrinal/Dogmatic Value</i>	90
5.7.1.1.	<i>Holy Trinity</i>	90
5.7.1.2.	<i>Holy Eucharist and Priesthood</i>	91
5.7.2.	<i>The Hidden Church in Wali (Waldəbba)</i>	92
5.7.3.	<i>Orders of Old and New Testaments</i>	92
5.7.4.	<i>Canonical Bible History</i>	92
5.7.5.	<i>Mysticism and Apophatism</i>	93
CHAPTER SIX	95
6. CONCLUSION AND RECOMMENDATION	95
6.1.	CONCLUSION	95
6.2.	RECOMMENDATION.....	97
BIBLIOGRAPHY	99

Chapter One

Introduction

1.1. Background of the Study

“Ethiopia has a rich literary tradition. Its traditional universities, otherwise called monasteries and churches, have produced a wide range of manuscripts.” (Ayele, 1997:131). According to Fikre (2008:17), Ethiopia is the only country in Africa which has its own writing system and one of among the four countries in the world which have their own writing systems. Its literary history starts from several hundreds of years and especially according to Asres Yenesew (1958) and Ayele Beker (1997) the Ethiopian literary history has started before the birth of Jesus Christ. By creating her own writing system which is called Ethiopic or Gə‘əz, Ethiopia has established different literary genres since Aksumite Period as claimed by many scholars. Bausi (2020:222) confirms that “the second/third century CE¹ provides the earliest Gə‘əz inscriptions, undoubtedly in connection with the emergence of the kingdom of Aksum from the first century CE, so that Gə‘əz can be rightly styled as the language of the kingdom of Aksum and of the Aksumites”.

Gə‘əz literature has been started on hard materials like stone, metal, clay and wood, and in the fourth century A.D. it developed to soft writing material that is on vellum. Onward the fourth century when Christianity became state religion of Ethiopia (Brita, 252), Ethiopia has established different Gə‘əz literatures mainly focusing on translations from Greek, Arabic, Syriac, Coptic, Latin and the like. In a century later, namely in the fifth century the translation activity is flourished by the Nine Saints who were responsible for the translations of different Biblical and Theological texts. In the sixth century, in addition to translations, original indigenous works, for example, the five revealed books of saint Yared have been existed.

Gə‘əz literature embraces different genres like biblical, theological, homily, hagiography, poetic, gene, secular such as historical, philosophical and others. Generally, based on the originality, these Gə‘əz literatures can be classified into three groups namely translations from different languages, adaptations and indigenous works.

¹ This is Common Era which is similar with A.D.

Among the many genres of Gə‘əz literature hagiography is usually common. According to different scholars, various amounts of hagiographies are registered. 103 (Hiruy, 1920), 292 (Akilile Berhan, 1952), 201 Kineferigib (1975), and 472 (Amsalu, 2018) gädlat are still known and registered. In different monasteries and churches abundant manuscripts of hagiographies which are translated from different languages and original Gə‘əz works are found. In the concern of gädlat, Getachew (2017:77)² has said that:-

ገድላትና ተአምራት የግዕዝ ሥነጽሑፍ ታላቁ ክፍል ናቸው

Gädlat and Miracles are the larger parts of Gə‘əz literature.

Hagiography has different typologies. Brita (2020:261) has listed the types of hagiography as follow:-

The main typologies of hagiographic composition in Gə‘əz include: (a) the gädl (pl. gädlat; lit. “spiritual fight,” here translated as Life), which in general consists of the story of the deeds that a saint performed in his or her lifetime. It treats the lives of confessors rather than martyrs and focuses on exemplary ways of living; (b) the sām‘ (lit. “martyrdom,” here translated as Acts), which in general consists of the story of a saint’s suffering and cruel death for upholding his or her faith. The core of the narrative structure of the sām‘ usually concentrates on the last part of the life of the martyr (arrest, torture, and violent death); unlike the gädl, no detail about his/her childhood, adolescence or education is given; (c) the dārsan (lit. “homily”), similar to the gädl in narrative structure but usually shorter and with a specific liturgical function; d) the invention or revelatio, the story of how a new saint or more often a saint’s bodily remains were discovered; (e) the translatio, the story of how a saint’s relics were brought to a church or moved to a new shrine; (f) the ra‘əy (“vision”), the story of how a saint appeared to someone in a vision; (g) the tā‘ammər (“miracle”), the story of how a miracle was performed on the saint’s behalf by God; and (h) anaphoras³ and hymns, which include various types of poetic compositions, like mälkä’, sälam, and qəne.

² All dates in this study are according to the Gregorian calendar.

³Anaphora refers to the 14 anaphoras of EOTC and does not include mälkä’, sälam, and qəne. The above definition is not the researcher’s; however it is direct citation from Brita.

According to Kidanewold (1955:301) the term gädl comes from Gə‘əz verb tägadälä and has the following meanings:-

1. contending, struggle, combat, hardship, tiring until defeat comes
2. Spiritual news, history, the book which tells the adversity and grace of Saints.

In connection to the term, gädl, Harden (1926:73) adds that “the word that is used for ‘Life’ is a some what peculiar one. It is gädl, which, according to its root meaning had the signification of ‘conflict, struggle.’ When applied to the saints, it seems to be used in the sense of the Latin Acta”.

Moreover, Tesfaye (1997:182) by referring Hyatt (1928: 251) also tries to define the gädl as an Ethiopic word for life which is used with regard to the life of a saint with a technical meaning similar to the Latin acta i.e. struggle or conflict. Another author adds the following relating to gädl:- “the person who is written for gädl is the righteous who defeated the combat of Satan”. (Getachew, 2017:77).

Most of the gädlat⁴ embraces four parts (Brita, 2020, Amsalu, 2018). According to the above two scholars gädl, miracles, mälkə’ and sälam are the four common parts of a gädl. Many gädlat extend their narration well beyond the scene of the saint’s death to include miracles performed post mortem. In the first part, gädl, which is used as the name of the manuscript, the history of life of the saint and the ‘kidan’ (promise) which is given to the saint by God, will be introduced. The bodies of the saint will be glorified from the hair up to the nail of the leg with five verse poetic form of literature which is called mälkə’. The sälam is three stanza poetic expressions which is thanksgiving for the saint.

The tradition of gädl writing in Ethiopia began with translations from foreign sources. In this connection, Tesfaye (1997) by citing Kaplan (1982: 10) asserts “the hagiographic literature of the Ethiopian Orthodox Church may be divided into two major categories: the translated lives of the saints and martyrs of the early Christian church and lives of local saints.”

⁴ The plurar form of gädl

The first examples of hagiography attested in Ethiopia are two collections of texts about foreign saints circulating in multiple text manuscripts. These collections are known as Gädlä Säma'ətat and Gädlä Qəddusan. The saints and the martyrs in these hagiographies are universal saints and martyrs. The texts are translated from Greek to Gə'əz during Aksumite period (presumably between the fourth and the seventh century), and partly from Arabic, starting from the thirteenth century at the latest.

Hagiography as literature about saints and as the field of study devoted to sainthood –started to be considered a proper discipline, dealing with a proper literary genre, in Europe in the seventeenth century. (Brita, 2020). According to Amsalu (2018:95) this similar study on hagiography in Ethiopia started in half of 19th century. Since this time many hagiographies have been studied by different European scholars like August Dilman, Ignazio Guidi, Carlo Conti Rossini and other several scholars who are famous in Ethiopian studies.

Basing on those previous hagiographic studies, Paolo Marrassini started new trends of methodological approach in Gə'əz hagiography. In this new trend of hagiographical study, hagiographies are considered as multi-disciplinary texts which provide historical, social, cultural, anthropological, and other significant values. (Brita, 2020). The new hagiographical methodology also starts focusing on the studying of material features of manuscripts, codicology. Local hagiographies have been composed mainly from 13th century to 16th century for about three hundred years. This period is called golden period of Gə'əz literature. In relation to this in Encyclopedia of Ethiopica volume 2 (EAE, vol2), Nosnitsin (2005:969) has confirmed the above idea by saying “hagiography was bound to the coeval flourishing Gə'əz literature”. Gädlä Məlkam which is going to be studied by the researcher is the grace of this golden period of Gə'əz literature.

Gädlä Məlkam is one of among several indigenous works of Ethiopian Orthodox Täwahədo Church (EOTC) hagiographies. The manuscript is found in Bahər Dar district at the monastery of Kəbran Gabriel. The setting of the gädl is monastery of Däbrä Halleluya which is found in Təgray region, about 30 km north-west from the city of Aksum. It is not well known although it has invaluable values. The saint, Məlkam, who is described much in the manuscript, has done several miracles and is analogized with different prophets such as Moses, Ezra, Ezekiel and others.

Gädlat have both religious and secular importance. The life of the saints described in the gädlat will serve the laities by being as the exemplars, role models, and the way of Christian life. The manuscripts serve as prayer books, for personal prayers and prayers by the priests on the water to sanctify the water for healing purpose. Most gädlat have also theological values by exploring different doctrinal elements. Gädlä Məlkam which is found in the monastery of Kəbran Gabriel is among those gädlat which provide the above mentioned and other related servings.

An Ethiopian scholar in Gə‘əz literature concerning religious importance of gädlat has said:

**በኦርቶዶክስ ቤተክርስቲያን እምነት የገድሎች ዋና ዓላማ አባቶቻችን[ን]ና እናቶቻችንን
በአርአያነትና በውለታቸው እንድናስታውሳቸው፣ እኛ ስናስታውሳቸው እነሱም
በጸሎታቸው እንዲያስታውሱን ነው።** (Getachew, 2017:77).

By the Faith of Orthodox Church the major objective of gädlat is to remember our model Fathers and Mothers, and when we remember them they also remember us by their prayer.

Gädlat also have different secular values. Among gädlat especially indigenous gädlat are rich in Gə‘əz verb derivation and inflection. Therefore, these types of gädlat have invaluable importance for the study of Gə‘əz grammar, syntax, morphology and others. Gädlat are also rich in different literary expressions like simile, metaphor, and others. Gädlä Məlkam is among from such local gädlat which comprises the above mentioned issues.

The person who is interested in better understanding of Ethiopian history, socio-cultural setting, economic and political issues is advised to explore different gädlat. Gädlat embraces several issues which can be analyzed and interpreted. Concerning on the importance of gädlat, Brita (2020:271) has said “one of the interesting aspects of these local hagiographic texts is their reflection of the historical time in which they were written. In some cases, the *Life* was composed shortly after the death of the saint, by an author period, aspects of whose historical circumstances can be perceived through analysis of the text”.

Getachew (2017:13) has stated the different importance of gädlat as follow:-

**የኢትዮጵያ ታሪክ ምርምር እስካሁን የደረሰበትን ውጤት ብቻ መነሻ በማድረግ
ስለግዕዝ ሥነ ጽሑፋዊ አስተዋጽኦ መናገር የአባቶቻችንን አስተዋጽኦ ከማቃለል ላይ**

ሊጥለን ይችላል፤...የተሟላ የግዕዝ ሥነ ጽሑፍ ታሪክ ለመጻፍ መጀመሪያ ገዳማቱ የከተቱ[ት]ን የሥነ ጽሑፍ ፍቅርስ ማየትና መመርመር ይኖርብናል። ያንን ገና አድርገን አልጨረስንም

Talking about the contribution of Gə‘əz literature based only on today’s outcome of the researches of Ethiopian history makes to abnegate the contribution of our fathers....To write the complete history of Gə‘əz literature, we must first look and search heritage of literature which the monasteries have collected. We have not finished doing that yet.

1.2. Statement of the Problem

Gädlä Məlkam is an indigenous work which seems that composed either at the end of 15th or in the beginning of 16th century. Even though both translated and original works of hagiographies have several advantages, most of the time the indigenous gädlat may have more values than the translated one. One reason is that according to Tesfaye (1997:4) “local gädlat are longer by comparison to foreign, non-Ethiopian, precedents. Whereas foreign sources, and their translations, remained limited in size, from a paragraph to a few pages at most, local ones may run to hundreds of pages. Their open-endedness and their size are a sign of how the local gädlat reflect their difference in terms of the number of incidents, miracles, local colouring and elaborate expressions as opposed to their shorter ancestors”.

Another significant importance of local gädlat is their different values beyond spiritual or religious content. Apart from their spiritual content, local gädlat are laden with historical, social, political, as well as economic information of the medieval Ethiopia. In regarding to this, Ullendorff (1973:143) quoted by Tesfaye (1997:4) said that “the gädl introduces us to the historical events of the time, many of which cannot be gleaned from other sources”. Kaplan cited by Tesfaye (1997:4) also confirms this by saying, “gädlat are our richest and frequently our only sources for the history of Ethiopia outside the churches, battlefields, and the royal court”. (Kaplan 1982: 29).

Concerning to the significance of historical values of gädlat, Getachew (2017:77) said that “I think that the person who wants to read social history of Ethiopia, among all spiritual writings,

will prefer Lives and Miracles of Ethiopian Saints”. To clarify the above statement Getachew (ibid) also puts one example by stating that “reading the combat and miracles of the disciples of abuna Täklä Haymanot during their preaching Ethiopia by dividing it into regions is reading of Ethiopian history”.

As many gädlat, especially the indigenous one, the gädl of Məlkam has several issues. Among different importance philological, paleographical, historical, moral, socio-cultural, linguistic, literary and theological values are included. However, it seems that the gädl is not known well; even it is not catalogued yet. Therefore, the researcher has been stimulated by these different values of the gädl and tried to explore those various values of the manuscript.

In addition to this, there is no study and publication which the researcher found that is done on the gädl. Because there is no study and publication on the gädl and since the gädl has several values which have both secular and religious significance, this is the main reason which incited the researcher to do the current study on it.

1.3. Research Questions

The study has answered for the following questions:

1. What is Gädlä Məlkam about and the physical features of the manuscript?
2. What is the period in which the gädl was composed?
3. How is the gädl organized?
4. What is the content of the gädl?
5. What is the philological, historical, cultural, social, theological, literary, linguistic, and ethical value of the gädl?

1.4. Objectives

1.4.1. General Objective

The main objective of the study is to analyze the manuscript of Gädlä Məlkam philologically for the purpose of having grasp on the gädl and its different values.

1.4.2. Specific Objectives

The specific objectives of the research are the following:

1. To introduce the manuscript of Gädlä Məlkam
2. To describe the physical features of the manuscript
3. To explain the content and the organization of the text
4. To estimate the period in which the gädl was composed using different tools
5. To examine philological, historical, social, cultural, literary, linguistic, theological, and ethical values of the manuscript

1.5. Significance of the study

Unlike other familiar indigenous gädlat of EOTC, Gädlä Məlkam is not known well in Gə'əz literature. Therefore, the study will provide some important information about the book of the Gädlä Məlkam and thus will incite researchers for further future study. The study will cover the following significances for different professionals:

The study will have its own importance for historians because it tries to analyze some relevant historical issues which need further analysis and explanation by historians. Linguists will be benefited from the study because the study tries to find some information on linguistics such as sound change and morphology of Gə'əz words that will provide linguistic values for linguists. The study has its own significance for literature professionals and will stimulate them for further study. Theologians are other benefited stakeholders from the study since the study will contribute some information on some Church doctrines. The study will also provide information for professionals who are engaging on cataloguing of different manuscripts

1.6. Scope of the Study

The scope of the study is describing the textual and philological analysis of the manuscript of Gädlä Məlkam. The study is limited mainly on analyzing the manuscript of Gädlä Məlkam as primary source and other related secondary sources; however, it does not involve critical edition and annotated translation.

1.7. Research Methodology

1.7.1. Study Design

Since the study is text analysis the researcher has used qualitative research method. Searching out, close reading and rereading of primary and secondary sources for the purpose of analyzing is the major task of the study. Therefore, the study can be called library based research.

1.7.2. Sources of Data

The primary data source for the study is Gädlä Məlkam which is found in the National Archive and Library Agency (NALA). The manuscript which is found in the monastery of Kəbran Gabriel is both microfilmed and digitalized and found in NALA. The researcher has used both the microfilmed and digitalized manuscript which is found in NALA. He has copied the digitalized manuscript as many folios as the rule of the NALA and for the remaining folios he has used the library appropriately. The researcher has also visited the monastery of Kəbran Gabriel where the manuscript found.

The relevant published and unpublished manuscripts, books, journals, articles, websites, magazines, newspapers and other sources were consulted as secondary data. In addition to analysis the text concerned bodies to the gədl, the librarians of Kəbran Gabriel Museum, were interviewed for further information.

1.7.3. Document Analysis

Primary document, the manuscript of Gädlä Məlkam, was described and analyzed appropriately using qualitative analysis method. Secondary sources such as books, articles, magazines were also analyzed by applying the same method, qualitative analysis method.

1.8. Organization of the Study

The study is organized in six chapters. The first chapter deals with the study and its approaches. The second chapter deals with the philological analysis of the manuscript. This chapter tries to describe the manuscript using philological tools. Doing so, it provides information on the general description of the manuscript, the authorship and datation of the gädl. Textual analysis of the manuscript is dealt in chapter three. In this chapter the life of Saint Mølkam, from birth to death, is discussed. The fourth chapter presents linguistic analysis of the manuscript, namely phonological issues, morphological and syntactic problems. Different values of the gädl such as literary, historical, social, ethical, cultural and theological elements are presented in chapter five. The last chapter, chapter six, deals with conclusion and recommendations.

Chapter Two

2. Philological Analysis of the Manuscript

2.1. Background History of the monastery of Däbrä Halleluya and Gädlä Məlkam⁵

Introduction

The setting of Gädlä Məlkam is the monastery Däbrä Halleluya which was one among from flourished monasteries in 15th -16th in Ethiopia. As stated in Gädlä Məlkam and Gädlä Samuel, this monastery was well known in Ethiopia and many individuals, from every corner of Ethiopia, who have been attracted by the life of monasticism had always went to this monastery. It was in this way that Məlkam who lived far from it had crossed many kilometers and inhabited ascetic life in it.

Location

Däbrä⁶ Halleluya⁷ was an important monastery before 16th century. It is found in the district of 'Addi Arba'ətä in Tigray region. The monastery is located about 30 kilometer north-west from the city of Aksum, on a hill overlooking the Märäb River. This monastery is also sometimes called Däbrä Hallelo, Allelo and often people confused with Däbrä Damo because Däbrä Damo which is considered as the first monastery in Ethiopia, founded by Zämikael Arägawi, is also sometimes called Däbrä Halleluya. (EAE.Vol.2: 22)

⁵ The researcher has tried to search several studies and literatures in order to find some information about this gädl. Unfortunately, he has never found any studies and literatures which mentioned the manuscript. That is why he jumped literature review part of the research, chapter two.

⁶ Däbr means the land which is somewhat high from the level place; mountain. (Kidane wold, 1955: 336)

⁷ Halleluya means praiseworthy, glory, thanks (Kidane wold, 1955:372; Yared, 2010:228). Combining the two terms provides the meaning of the mountain of praiseworthy, glory, or thanks.

Establishment

The monastery was founded by abunä Samuel of Däbrä Halleluya⁸, who was a spiritual son of the monk 'Ἐνῥονῆς of Däbrä Tämbuk. After abunä Samuel excelled in self mortification and ascetic life style at Däbrä Tämbuk, 'Ἐνῥονῆς sent him to the desert on mount Halleluya. When abunä Samuel was on the mount of Halleluya, Jesus Christ was revealed to him and told him to found a community. The first to join abunä Samuel on Halleluya was a little boy 'Ἐνῥονῆς. The new monastery followed the rules of pachomius and attracted many followers. The exact time of its foundation is not determined, but it is estimated sometime in the late years of ሳሩ ልብ (1314-1344) or during his successor ሳሩ ሳይፋ ለገገግ (EAE.Vol.2: 22; EAE.Vol.4: 512-13)

Testament between Däbrä Halleluya and King Dawit

During the office of abbot Zä'iyäsus, who is Samuel's successor, ሳሩ Dawit, bestowed on Däbrä Halleluya, gold, vestments and land possessions. His initial intension had been to punish Däbrä Halleluya, since one of his officers assumed the monastic habit there against his will. Yet, due to the miraculous intervention of Samuel, he changed his mind, and therefore, made gifts and made a testament with abbot Zä'iyäsus. Concerning to the testament made between King Dawit and the abbot Zä'iyäsus, the gädl of Samuel says the following:

ወጸሐፊ ግዲ ዲበ መንበሩ ወዲበ ኩሉ ንዋየ ክብር ዘመንግሥቱ እስከ ጸሕፊኒ
ወጽዋዕ። ወእምዘ ነሥኦ ለአቡነ ዘኢየሱስ ኅቤሁ ወአብጽሖ ውስተ ኩርንኔሁ ከመ
ይትካየዱ ኪዳነ። ወሶበ ወጠኑኦ ተካይዶ መጽአት እግዝእትነ ማርያም ኅቤሆሙ
ወቆመት ማእከሌሆሙ፤ ወአኅዘት እዴሁ ለዳዊት ንጉሥ ወእዴሁ ለአቡነ ዘኢየሱስ
ወአስተላጸቀቶሙ ከመ አሐዱ በአስተናብሮ ወአስተካየደቶሙ እንዘ ትብል፤ እምዮም
ወእስከ ለዓለም እስመ አንትሙ ፍቁራንዮ። ወቆመት ዛቲ ኪዳን እስከ ዮም። ኩሎሙ
ደቁቁ ለዳዊት ንጉሥ አልቦ ዘእሕፀፀ ክብራ ለሃሌ ሉያ፤ ወዳእሙ ፩፩ በበመዋዕሊሆሙ

⁸ The monastery was destroyed by the army of Grañ in 1535 and disappeared completely from the Ethiopian sources. (EAE. Vol.2: 22)

ያበዘጉ ወያፈደፍዱ አክብሮታ በሚመጉኒ ወበወርቅ ወብሩር ወበአልባስ ክቡር⁹
(Getachew, 2017: 80).

And he (king Dawit) wrote again on the throne and on all materials of prestige of his government including the plate and the chalice. And then he took our father, Zä'iyäsus, to him and reached to his palace for the purpose of making testament. When they started promising, our Lady, Mary, came to them and stood up in between them; She held the hand of king Dawit and the hand of our father, Zä'iyäsus. And She made between them unity and She made testament between them by saying till today and forever for you are my friends. And this testament stood up till today. There is no one from all children of king Dawit who minimizes the prestige of Däbrä Halleluya; however, each and every [king] during their reign maximizes the prestige of Däbrä Halleluya by authority, gold, money and by vestments which are gent.

Däbrä Halleluya and the Officer of King Dawit

The monastery of Däbrä Halleluya became more popular during the reign of king Dawit and it reached the status of attracting the officers of the King. The act of abunä Samuel confirms this issue by saying that:

ስምዑ ዘንተኒ ተአምረ ዘገብረ ማር¹⁰ ሳሙኤል እምድኅረ ሞቱ እንዘ አበ ምኔት አቡነ ዘኢየሱስ ወልዱ። ስም[ዓ]ዐ ዜናሃ ለሃሌ ሉያ ፩ እምነ ሐራሁ ለንጉሥነ ዳዊት ዘይብልዎ ልጋባ¹¹ ወሥነ ጽድቆሙ ወሥርዓቶሙ ለመነኮሳቲሃ ወነደ ልቡ በፍቅረ ምንኩስና። ወወፅኦ እምደዴ ንጉሥ በኅቡእ ወበጽሐ ደብረ ሃሌ ሉያ ወቦኦ ኅበ አቡነ ዘኢየሱስ ወነገሮ ኩሎ ትካዞ በእንተ ምንኩስና። ወአውሥኦ ወይቤሎ ኢይትከሃለከ ዘንተሰ ኦ ወልድየ ወኢምስሌነ ነቢረ እስመ መጽብብ መቅዓን ውእቱ ፍኖቱ ለምንኩስና ወፈድፋደሰ ለዝንቱ ደብር ዕፁብ ሥርዓቱ ወረኃብኒ ኅቤሁ። ወአንተሰ ነዋ እሬእየከ ከመ ብእሲ ክቡር ወዓቢይ። ወይቤሎ እስመ በእንተዝ ዘመጸእኩ ዝየ። ወአንተሰ ባሕቱ ፈጽሞ ሊተ ፍትወትየ ፍጡነ ዘእንበለ ይትዐወቅ ተኃጥኦትየ በኅበ ንጉሥ ወኢይሚጡኒ ኅቤሁ።

⁹ In Gə‘əz manuscripts usage of two points between words is common. The above text was taken from recent publication and did not use two points.

¹⁰ ማር (Mar) is derived from Syriac language and used as ‘mar’ Ephraim, ‘mar’ Jacob and others. The word ‘mar’ means educated, scholar, lord, righteous, holy. (Berihun, 1990: 61).

¹¹ ልጋባ (Ləgaba) is the name of ancient authorship (Getachew, 2017: 82)

ወሶበ ነጻረ ጥብዓቶ ወሙቀተ ሕሊናሁ ኀበ ምንኩስና ቤተ ኩላ ሌሊተ እንዘ ይጼሊ ላዕለ መልበስ ወቅናት ወቆብዕ ወአስኬማ። ወአልበሶ እንዘ ይብል ይባርክ እግዚአብሔር ምንኩስናክ ዘባረክ ምንኩስናሁ ለእንጦንስ አበ መነኮሳት ወይፍርሁ ወይጉዮዩ አጋንንት ሶበ ርእዩ ቆብዓ ርእስክ በከመ ጉዩ በርእዮተ ቆብዑ ለአባ እንጦንስ ወትኩን ዘታወፅአ አጋንንተ ከመ ቆብዐ አባ ለንጊኖስ። ወእምዝ ባረክዎ ኩሎሙ ጉባኤ ማኅበር በከመ ሕግ። ወሰመዮ ስሞ በኪሞስ። (Getachew, 2017: 77-78).

Let you hear this miracle that righteous Samuel did after his death while his son, our father Zä'iyäsus, was the abbot. One officer of king Dawit who is named Lögaba heard the news of Däbrä Halleluya and the righteousness and the order of the monks; and his heart became fired by the love of monasticism. And he went out from the gate of the king without being seen, and he reached to Däbrä Halleluya, and he entered into our father Zä'iyäsus and he told his all worrying about monasticism. He [Zä'iyäsus] replied and said to him Oh my son you cannot [do] this because the way of monasticism is narrow and arduous and moreover, the order of this mountain is very difficult and there is starving here. And behold I saw you as you are gent and great. And he [the officer] said to him the reason why I came here is for the aim of this [monasticism]. And, however, let you do to me my desire quickly without being known my fleeing by the king and in order not to they bring back me to the king. When he [the abbot] saw the strict decision of the officer to the life of monasticism, he stayed all night while he was praying on the vestments of monasticism. He made him dress [vestments of monasticism] by saying let God, who blessed the monasticism of abba 'Ēntonēs- the father of monks, bless your monasticism and let demons be afraid of you and be fleeing from you when they see your headgear as they fled by seeing the headgear of abba 'Ēntonēs. And let you be the one who exorcise like the headgear of abba Länginos. And then all the monks blessed him as their law; and they named his name Bäkimos.

According to the above text monasticism is a very difficult journey and symbolized as a narrow way. In this monastery the food which is common for the mass people is forbidden. The monks did not accept the endowments which were sent from the king. The king has sent different gifting again and again until the monks accepted the endowment.

ወእምዝ ለአክ ንጉሥ ኀበ ደብረ ሃሌ ሉያ ኀበ አቡነ ዘኢየሱስ እንዘ ይብል ንሥኩክ ዘንተ ወርቀ ወግምዛ ለቤተ ክርስቲያን ወለሲሊተ ቅዱሳን። ወይቤልዎ አልብነአ

መፍቅዶ ለዝንቱ፣ ወባሕቱስ ብኅ ሲሲት ዘሠርዐ ለነ እግዚአብሔር ሐምለ ምድር ወስርወ ዕዕ ወእክለሂ ጸማ እደኑ። ወጸሎተስ ንገብር ለክ በእንተ ምድርክ። አኮኑ ለክ ወሀበክ ክርስቶስ ዕፀዊሃ ወእበኒሃ።(Getachew, 2017: 79).

And then the king sent to Däbrä Halleluya, to our father Zä'iyäsus by saying take this gold and pall for the Church and the food for the Saints. The monks said to him we do not want this; however, we have food which our God prepared for us, cabbage of the earth, root of the tree and cereal from which comes from our hands work. And we will do prayer for you because of your earth since Christ has provided to you the trees and the stones of the earth.

After several communications made between the monks of Däbrä Halleluya and different messengers or diplomats of king Dawit, the monks agreed to receive the endowment from the king. When king Dawit heard such good news from his messengers, he became very glad as written in the act of abba Samuel.

ወሐረ ባር¹² ወአጠየቆ ለዳዊት ንጉሥ ሰሚፆ ቃሎሙ ለቅዱሳን መነኮሳት። ወዓዲ ነገሮ ኩሎ ዘርእየ በአዕይንቲሁ ጸሞሙ ወጸሎቶሙ ትጋሆሙ ወሥርዓቶሙ። ወተፈሥሐ ወተሐሥዮ። ወእምዘ ነሥኦ መስቀለ ወርቅ ዘዘዚአሁ ዘአዳም አርአያሁ ወይመስል ፀሐዮ። ወጸሐፈ ወስቴቱ መጽሐፈ ዘይብል፣ ወሀብኩ ዘንተ መስቀለ፣ ወገላትኩ ጉልተ ለእግዚአትየ ማርያም ወለመቃብረ አቡየ ሳሙኤል ከመ ትኩኖሙ ጉልተ ወርስተ እስክ ለዓለም። ወከመ ይዘክሩኒ ባቲ ወይግበሩ ተዝካርየ እስመ ማኅበራንየ እሙንቱ። ወከመሂ አልቦ ዘይትግገሎሙ እምደቂቅየ አውገዘኩ። ናሁ ወሰበኩ በስመ ክርስቶስ አምላኪየ እስክ ለዓለም። (Getachew, 2017:79).

And Baro went and described to the king Dawit by hearing the word of saint monks. And again he told the king all what he saw by his eyes; their fast, prayer, diligence and order. And the king became very delightful. And then the king picked golden Cross which is stunning and that seems like the sun. And then he wrote text inside the Cross which says that I have provided this Cross; I have bestowed g^wält and fief for my Lady Mary and for the tomb of my father, Samuel, for becoming the fief to them forever; and then so that they will remember me by it and they will do my commemoration because they are my accomplice. And then there is no one who plundered

¹² ባር (Baro) is the name of officer among king Dawit's peerages. (Getachew, 2017: 82)

from my children, if there is I condemned. Behold and I have preached by the name of my God Christ forever.

Observance of the First Sabbath in Däbrä Halleluya

Observance of the first Sabbath was the main issue for the cause of disturbance of the Ethiopian Orthodox Täwahädo Church in 14th-15th century. There were two separated schools on the concern of this issue, namely Betä Täklä Haymanot-who were against on the observance of the first Sabbath-and Betä 'Ewästäwos who were the proponents for the observance of the first Sabbath. Even though the monastery of Däbrä Halleluya did not participate actively in the argument of the two schools directly (EAE vol.2), Gädlä Məlkam provides a clue that it was the supporter of the school of Betä 'Ewästäwos-the school who accepts the equal observance of the first Sabbath with the second Sabbath.

ተሃውከ፡ ዝንቱ፡ አቡነ፡ ቅዱሰ፡ እግዚአብሔር፡ ሶበ፡ አሕዘኖ፡ አሓዱ፡ ብእሲ፡ ወወጽኦ፡
እምደብር፡ ወሐረ፡ ኅበ፡ ካልእ፡ ደብር፡ ዘመነኮሳት፡ ወነበረ፡ ህየ፡ ንስቲተ፡ ወርእዮሙ፡
እንዘ፡ ይሥዕሩ፡ ሰንበተ፡ በቀዲን፡ ማይ፡ ወበአብስሎ፡ ሕብስት፡ ወበዓጺረ፡ ምዝር፡
ወእምዘ፡ ገሠጸሙ፡ ወይቤሎሙ፡ ለምንት፡ ትገብሩ፡ ከመዝ፡ ኢሰማዕክሙኑ፡ ዘይቤ፡
እግዚእነ፡ በ፲ ቃላት፡ አክብር፡ ሰንበቶ፡ ለእግዚአብሔር፡ አምላክከ፡ ወሓዋርያትኒ፡
ይቤሎ፡ ክልኤሆን፡ ለክርስቶስ፡ ረስዩ፡ ወዘሰ፡ አብደረ፡ ቦቶን፡ ግብረ፡ ለይሙት፡
ወፈርሁ፡ እምቃሉ፡ ወይቤልዎ፡ ምንተ፡ ንግበር፡ ወይቤሎሙ፡ አክብሩ፡ በተጠናቅቆ፡
ወአነ፡ ስምዕ፡ ላዕሌክሙ፡ ከመ፡ ትርከቡ፡ ኩሎ፡ ሠናያተ፡ በዝኒ፡ ዓለም፡
ወበዘይመጽእኒ፡ ወይቤልዎ፡ ኦሆ፡ ወአክበሩ፡ ሰንበታቲሁ፡ ለክርስቶስ፡ እምአሜሃ፡
እስከ፡ ዮም፡ (f.68v).

This holy of God, our father [Məlkam], became disturbed when one person made him sad. And he went out from the mountain and went to another mountain of the monks. And he lived there for a short time and he saw them [the monks] while they were abrogating the Sabbath by fetching of water, cooking of food, and preparation of ale. And then he reprimanded them and said to them why did you do like this? Did not you hear what our Lord has said in Ten Commandments-respect the Sabbath of God, your Deity? And the Apostles said, let you do the twos [Sabbath] for Christ. And the one who wants to work on them, let him die. And they

[monks] feared because of the word of him [Məlkam] and they said to him what we shall we do? And he said to them, respect [the two Sabbaths] correctly, and I will be witness on behalf of you to receive all the good in this world and the world which will come. And they said to him ok, they observed the Sabbaths of Christ since that time till today.

Däbrä Halleluya as the pass by for the Jerusalem Pilgrims

The monastery of Däbrä Halleluya was the center to pass by the pilgrims through it to the holy land, Jerusalem. Since the earlier time pilgrims from most corners of Ethiopia pass through Däbrä Halleluya, then to Red sea to Jerusalem. This decisive natural geographical position helped it to be known well and many pilgrims were attracted by the monastic life undergone by the monastery.

መጽሐፈ፡ ፩ ብሕረ፡ ማኅሌታዊ፡ እምድረ፡ ሴዋ፡ ዘስሙ፡ ጴጥሮስ፡ እንዘ፡ የጎሥሥ፡ ፍኖተ፡
ኢየሩሳሌም፡ ወይቤሎ፡ ተማህለል፡ ሊተ፡ ኦ፡ አባ፡ ከመ፡ ይሠራሕ፡ ፍኖትዮ፡፡(f. 48v).

One person who is chanter named Peter came from the place of Sewa while he was finding the way of Jerusalem; and he said to him [Məlkam] Oh, abba let you pray to me so that my journey becomes well.

ሀለው[ወ] ፪ ፍቁራኒሁ፡ ለአቡነ፡ ምልካም፡ ፩ ዘመጽሐ፡ እምብሔረ፡ ሴዋ፡ ፈቂዶ፡ ነጊደ፡
ኢየሩሳሌም፡፡ (f. 71r).

There were two friends of our father, Məlkam, one who came from the place of Sewa for the purpose of going to Jerusalem

Däbrä Halleluya as the Center of Education

The monastery of Däbrä Halleluya was not only the center of monasticism but it was also the center of education. It was the center of education in the chant of St. Yared and Biblical studies as stated in Gädlä Məlkam (GM).

አንሰ፡ ኢፈቀድኩ፡ ከመ፡ እትመሀር፡ አርያመ፡ ወመዘመረ፡ ማኅሌተ፡ ያሬድ፡ ካህን፡ አላ፡
መጻእኩ፡ በእንተ፡ ጽድቅ፡ ሶባ፡ ሰማዕኩ፡ ዜናሃ፡ ለደብረ፡ ሃሌ ሉያ፡ ቅድስት፡ እንዘ፡

ይብሉ፡ ሃ[ሀ]ለው[ዉ]ክ፡ መነኮሳት፡ በውስቴታ፡ እለ፡ ይተግሁ፡ ከመ፡ መላእክት፡
ወይሰርሩ ከመ፡ አንስርት፡ ወይሴብሉ፡ እንበለ፡ ጽርዓት፡ (f.11r).

I did not desire to learn the chant of priest Yared; however, I came [to this place] because of righteousness when I heard news about the holy mountain of Halleluya; when people said that inside it there are monks who are active like angels; and they fly like eagles; and they thank without interrupt.

Däbrä Halleluya and Abunä Məlkam

Abunä Məlkam is a celebrated saint in the monastery of Däbrä Halleluya, and called the pillar of Däbrä Halleluya. An anchorite has prophecied on Däbrä Halleluya as arduous adversity will occur on it after Məlkam dies.

ወእምዝ፡ መሰጠኒ፡ ሰረገላ፡ ወኣብጽሐኒ፡ ደብረ፡ ሃሌ ሉያ፡ ወርኢኩ፡ ዓምደ፡ እሳት፡
ዓቢይ፡ ቀደሞ፡ ውስተ፡ ማእከላ፡ ወቦቱ፡ አክናፈ፡ ከመ፡ ንስር፡ ወአክናፊሁኒ፡ እሳት፡
ወይጼልላ፡ በክነፊሁ፡ ለይእቲ፡ ደብር፡ ኩለንታሃ፡ ከመ፡ ደመና፡ ወከመ፡ ዘተሐቅፍ፡
ኦፍ፡ አፍሕርቲሃ፡ የሐቅፋ፡ እስከ፡ ፬ መካዝኒሃ፡ ወእምዝ፡ ተስእልክዎ፡ ለዘመሰጠኒ፡
ወእቤሎ፡ ምንትነ፡ ዝንቱ፡ ዓምደ፡ እሳት፡ ዘይቀውም፡ ማእከለ፡ ዛቲ፡ ደብር፡ ዘቦ፡
ክልኤ፡ አክናፈ፡ እሳት፡ ዘይጼልል፡ ወይቤለኒ፡ ዝንቱሰኬ፡ አቡነ፡ ምልካም፡ ውእቱ፡
ዘይቀውም፡ ወትረ፡ ከመ፡ ዓምድ፡ በትጋህ፡ ወበዘምር፡ ለአሥምር፡ አምላኩ፡ ወነዋ፡
ትሬኢ፡ ዘከመ፡ ይጼልላ፡ ወይከድና፡ ለዛቲ፡ መካን፡ በአክናፊሁ፡ አልባቲ፡ ኃዘነ፡ ወትካዘ፡
እንዘ፡ በሕይወቱሰ፡ ሀለው፡ ወባሕቱ፡ እምድጎረ፡ ሞተሰ፡ ይበጽሐ፡ ዐቢየ[ይ]፡ ንዘነ[ን]፡
ወመከራ¹³፡ ወአንከረ፡ ውእቱ፡ ጸማዕታዊ፡ (ff. 83v-84r).

And then chariot enthralled me and made me reach to the mountain of Halleluya. And then I saw large pillar of fire standing in the middle of it. It [the fire] has wings like eagle; and its wings are fire, and it curtains off the whole of the mountain [Däbrä Halleluya] like the cloud and it clasps it [the mountain] in all four directions like the bird which clasps its chicken. And then I asked to the one who enthralled me; and I said to him what is this pillar of fire, which has the wings of fire that curtains off, that stands in the middle of this mountain. He said to me this is our father

¹³ This arduous sadness and temptation may be the destruction of Däbrä Halleluya by the army of Gragn Ahmed in 16th century.

Məlkam who always stands like pillar in enthusiasm and praise for the pleasing of his God. And behold you will see how he curtains off the mountain and encloses it, the place of this, with his wings. It does not have any sadness while he is alive; however, after he dies, arduous sadness and temptation will occur on it. And that anchorite became admired.

2.2. Manuscript Description

2.2.1. General Description

Gädlä Məlkam is one of among several indigenous works of Ethiopian Orthodox Täwahədo Church hagiographies. The gädl is found in the monastery of Kəbran Gabriel. It is both microfilmed and digitalized and found in the National Archive and Library Agency (NALA)¹⁴.

- Title- Gädlä Abunä Məlkam
- Shelf- Call.No-KG-66 (NALA Digital Library) and EMMML 8263
- Material-Parchment
- Format- Codex
- Size-19x15cm
- Column-2
- Lines-16 (Fixed)
- No. of Folios-108
- Queries- 14, 4 bifolia
- Type of writing- Fairly good

¹⁴ As much as possible the researcher have tried to get another witnesses or copies of this manuscript by consulting micro film and digital libraries of NALA; however, he could not found extra copy for the manuscript. The researcher has consulted not only micro film and digital libraries of NALA but also catalogue of the Institution of Ethiopian Studies (IES) library. Unfortunately, he could not get any additional copy/copies. He has also asked some people, who have better experience with manuscripts, about the gädl. Adding all, the copy/copies of the manuscript may be found somewhere but in his maximum effort, the researcher could not get yet. Therefore, the researcher is obliged to undergo his study by the available manuscript.

- Hand-One
- Ink- Black and Red
- Illustrations-No
- Designs- Yes
- Marginal Notes- No
- Other books inside it- No
- Stamp- Yes
- Signature-Yes
- Binding-Wooden with covered by a suit
- Region- Amhara
- District- Bahirdar
- Specific location- Lake Tana
- Monastery- Kəbran Gabriel
- Diocese- West Gojjam
- Period of composition- 16th century
- State of the Manuscript- with frequent service it has been old

As mentioned above there are two inks used in the manuscript, namely black and red inks. The black ink was used to write most of the words except some selected words. However, the names God, Jesus Christ were not written in the red ink.

The red ink was used to write the followings:

- ❖ Mary
- ❖ Məlkam
- ❖ Samuel
- ❖ Any beginning words in the paragraph/passage

- ❖ Numbers
- ❖ Punctuation marks (five points)

In the manuscript we find nine points at the end of a sentence. These nine points are written in black and red inks, namely four points are written in black ink whereas five points are written in red inks. At the end of the paragraph or the passage these nine points become double, eighteen points separated by three lines. The middle line in the three lines is written in red ink and it is not written boldly unlike the other two lines.

The manuscript does not comprise *mälkäʾ*. However, most of the time there are poetic expressions at the end of most paragraphs or the passages. The introduction or doxology is organized in the poetic style. In addition to poetic style, the manuscript consists of Biblical and other books' allusions, figurative expressions.

2.2.2. Textual Elements of the Manuscript

Content

- Introduction: Doxology-ff.1-3v

The doxology has been expressed in poetic form¹⁵.

Example:

በስመ፡ እግዚአብሔር፡ አብ፡ ምቅዋመ፡ እገሪሁ፡ ዘርእዩ፡ እስራኤል፡ ከመ፡ ግብረተ፡
ግንፋል፡ ዘሰንፔር፡፡

ወበስመ፡ እግዚአብሔር፡ ወልድ፡ ዘአስተርአዮ፡ ለመሴ፡ እምዲበ፡ ዕፀት፡ በመልዕልተ፡
ደብር፡፡

ወበስመ፡ እግዚአብሔር፡ መንፈስ፡ ቅዱስ፡ ዘዘረወ፡ ልሳናተ፡ አመ፡ ሕንፀተ፡ ሰናኦር፡፡
(f.1v)

In the name of God the Father that Israelites saw the standing of his legs as the brick of sapphire,

And in the name of God the Son who was seen for Moses on the bush over the mountain,

¹⁵ This type of poetic expression in doxology part is seen in *Mäṣḥafä məṣṭir* of Abba Giorgis of Gascha. However, it is not common in most hagiographies, in doxology part.

And in the name of Holy Spirit who mixed up languages during the building of Babylon.

- Life history of Məlkam: ff. 4r-26r
 - ✓ Birth: f.4r
 - ✓ Growth: f.4v
 - ✓ Journey to monastery: ff. 5r-10v
 - ✓ Education: ff.11r-13v
 - ✓ Combating: ff.14r-26r
- Miracles, Apocalypses: ff. 26v-102r
- Death: 102v-103v
- Miracle after death: ff. 104r-106r
- Composition of the gädl: ff. 106v-107v
- Name of the Hagiography

The author called the manuscript by the following names:

**ንጽሐፍ፡ ወንዜነ፡ ንነግር፡ ወናየድዕ፡ ገድል፡ ወስምዕ፡ ራእይ፡ ወተነብዮ፡ ተአምር፡
ወተጸምዶ፡ ዘብእሲ፡ ትሩፍ፡ ጥዑመ፡ ዜና፡ (f.2v).**

We scribe and tell Live and Act, Apocalypse and Prophecy, and Miracle and Service of the man of struggle who has a good news.

Colophon

1. ዝንቱ፡ መጽሐፍ፡ ዘአቡዮ፡ ሰ[ሠ]ረቀ፡ ብርሃን¹⁶፡ ዘአጥረዮ፡ ለመድኃ[ን]ኒተ፡ ነፍሱ፡
ይጽሐፍ፡ ስሞ፡ ሀ[ን]በ፡ አ[ዐ]ምደ፡ ወርቅ፡ ሰ[ሠ]ናይ፡ ለዓለመ፡ አ[ዓ]ለም፡ ምስለ፡
ሐሊበ... (አይነብ-ብም)
(f. 107v).

¹⁶ The person who donated the manuscript to the monastery of Kəbran Gabriel is not mentioned. As indicated in the colophon Säräqä Bərhan is the person who bought the manuscript for personal usage. Perhaps this man would have given this gädl to Kəbran Gabriel monastery.

This manuscript is of my father Säräqä Bərhan that he bought for the purpose of healing of his soul so that He [God] will write for ever his name in the good pillar of gold. With milk... (Unreadable).

2. EMML No 8263

በማይክሮፊልም ተቀርጿል

የክብሩን ገብርኤል መጽሐፍ ነው

ሐምሌ 24 ቀን 1977 ዓ.ም

It has been microfilmed

It is the manuscript of Kəbran Gabriel.

July 24 1977 A.D. (f.108r).

3. Finally, there is a stamp with signature. (f.108r).

2.2.3. Author

The name of the author of the gädl is not mentioned in the manuscript. However, the manuscript confirmed that it was written by the guidance of Məlkam's disciples in Däbrä Halleluya some years later after the death of Məlkam. One of the helper of Məlkam who had been living outside Däbrä Halleluya said the following which tells how the manuscript was composed:

**ወሓለዩ፡ አጽሕፎተ፡ ገድሉ፡ አጋውዮ፡ እለ፡ ሀለው፡ ውስተ፡ ደብር፡ ወለኣኩ፡ ኅቤዮ፡
ነዓከ፡ ከመ፡ ናጽሕፍ፡ ገድለ፡ አቡነ፡(f.106v).**

My brothers who were in the mountain [Däbrä Halleluya] thought about the writing of the gädl [of Məlkam], and they sent [messenger] to me, by saying come so that we make the hagiography of our father [Məlkam] to be written.

The author seems like formal scribe of different manuscripts since the flow of ideas are well organized. He also seems that he has advanced knowledge of Gə‘əz Grammar and Qəne. Several quotations and allusions found in the manuscript can also be used to suggest that the author or his guiders, the monks-the helpers of Məlkam, were highly learned of the Bible, Theology and Church history.

2.2.4. Datation of the Manuscript

Exploring and identifying the date or the period in which a manuscript composed is one activity in philological works because while some manuscripts indicate their date of composition, most of the manuscripts both the translated and the indigenous do not mention the time in which they are produced. For this purpose of identifying the date or the period in which the manuscripts are produced, there are some methods which are employed by the scholars:

1. Radiocarbon Analysis
2. Colophon
 - ✓ the name of the copyist(s)
 - ✓ the name of the customer(s) or of the buyer(s)
 - ✓ the name of the institution for which the ms. was copied
 - ✓ the day, the month, the year of the completion of the copying.
3. Content of the Text
 - ✓ Whether the manuscript is translated or indigenous work
4. Marginal Notes
 - ✓ data on land sales and grants
 - ✓ marriage settlements
 - ✓ Church and monastic inventories, etc.
5. Contemporary Notes
6. Paleography

As stated before, the above methods are the tools to date the undated manuscripts and the first step among them is to check the colophon. However, the date of copying of the manuscript of Gädlä Məlkam is not mentioned in the colophon. Therefore, it is indispensable to apply other methods to estimate the period of copying. No marginal notes, which can be used for aging purpose, are found in the manuscript; so it is necessary to proceed to the other methods of identifying of the age of the manuscript.

The fourth method which bases on the identification of the manuscript whether it is translated or indigenous work can tell at least the period of copying of manuscript of GM is not before 15th century. This is because works on indigenous gädlät have not been started before this century

and as stated previously GM is an indigenous work. As a result, in order to estimate the period of copying of the manuscript consulting the other two remaining methods, namely contemporary notes and palaeography, is indispensable without any choice.

2.2.4.1. Contemporary Notes

A manuscript is datable on the basis of contemporary notes. A contemporary note may mention the name of an Ethiopian king, patriarch or abbot (ኅ [ን]ጉሠ ነገሥት፡ -ሊቀ፡ ጳጳሳት፡ -መምህር፡) within the text. In some cases a name will have been erased and another added in its place; sometimes it is possible to guess what name originally filled the space. It is possible with an ultra-violet lamp or the vidicon camera to read almost totally obliterated letters. (Uhlig, 1990: 20).

Concerning to the contemporary persons who can be used to determine the date of copying of the manuscript, there is the name of a bishop mentioned in the gädl. The manuscript says:

ወሀሎ፡ ረድኡ፡ ለአቡነ፡ ምልካም፡ ዘሐፀኖ፡ ለሊሁ፡ እምንእሱ፡ በቅድስና፡ ቅድመሱ፡
ነበረ፡ በዲቶና፡ ወእምዝ፡ ተሠይመ፡ ወኮነ፡ ቀሲሱ፡ አመ፡ ፀከቶሙ፡ ለአባ፡ ይስሐቅ፡
ጳጳስ፡(f.87v).

And there was the helper of our father Məlkam who Məlkam cared saintly since his childhood. Previously the helper had lived in deaconship and then he was ordained and he became a priest during the withdrawal of Bishop Yəshaq.

In the Ethiopian Orthodox Täwahədo Church (EOTC) history there are two Bishops who came from the Egypt, Alexandrian Orthodox Church, named by the name Abunä Yəshaq. According to Mersha (1996: 17), the first Abunä Yəshaq was the eleventh bishop starting from Bishop Abunä Minas, second bishop of Ethiopia following Abunä Sälama Käsatie Bərhan whereas according to Aklile Birhan (1946: 98) this Abunä Yəshaq was the twelfth Bishop starting from Abunä Sälama Käsatie Bərhan, the first Bishop of EOTC. However, the period which is proposed by the two authors is similar because Mersha Alehegne has started from the second bishop, and numbered Abunä Yəshaq as eleventh bishop whereas Aklile Birhan W/ Kirkos has started from the first

bishop and numbered the same bishop as the twelfth bishop. This period is the period of the Zag^we Dynasty which is not claimed as indigenous gädlat were composed.

The second Abunä Yəṣḥaq is 83th bishop according to Mersha (1996:18) and 85th bishop according to Aklile Birhan (1946: 100). Aklile Birhan stated that the second Abunä Yəṣḥaq was the bishop of EOTC during the reign of ‘Aṣe Na‘od (1487-1500 E.C). Therefore, the period of the composition of Gädlä Məlkam may be at the end of 15th century to the first half of 16th century. The gädl points out as it was written some years later after the death of Abunä Məlkam. (ff.106v-107r).

Making judgments on the period of copying of manuscripts based on the contemporary persons (Kings, Bishops and others) sometimes may lead to wrong conclusion since the name of these persons may be copied in a later period of copying; even colophons may be copied. Thus, in addition to contemporary notes and colophons, it is indispensable to use paleographic hints to reach in the better conclusion concerning to the period of copying of manuscripts generally, and the studied Gädlä Məlkam specifically.

2.2.4.2. Palaigraphy

Palaigraphy (from Greek παλαιός «old» and γράφω «to write») is the study of the features and of the diachronic development of the writing aimed to establish a correlation between the shape of the characters and the age of the manuscripts; it is of fundamental importance in the case a manuscript doesn't bear a colophon (as in most cases).

The study of normal punctuation is also part of Palaigraphy, yet, in the absence of reliable editions which also take punctuation into consideration, no correlation has been consistently established with manuscript dating. (Uhlig and Bausi, 2010: 106).

The study of palaigraphy is not only the analysis of a series of letters; the investigation must consider the manuscript as a whole. Therefore, features other than the writing itself must be considered in our research. These include the size of the codex, the number of text columns, and the size of the letters. (Uhlig, 1990: 17).

According to Uhlig and Bausi (2010: 106), the script of Ethiopic manuscripts are roughly identified in the following seven consequent periods:

1. Monumental script
 - The earliest manuscripts until the second half of the 14th cent.
 - The characters appear in trapezoid or triangular shape
2. Square script
 - Second half of the 14th to mid-15th cent.
 - The letters become wider and more rounded
3. Rounded script
 - Mid-15th to mid-16th cent.
 - The letters are maximally rounded.
 - The manuscripts have two columns of text. Three text columns are rarely found.
4. Compressed slender script
 - Mid-16th to mid-17th cent.
 - The letters become taller; the lines are even and dense
 - From this time on, the text usually appears in three columns
5. G^wälḥ script
 - Mid-17th to the second half of the 18th cent.
 - The characters are evenly shaped and clear, and the most elegant.
6. Rāqiq script
 - Mid-17th to mid-19th cent.
 - Smaller size of characters
 - Cursive slant becomes another trend
7. The bulky and the cursive script
 - 19th to 20th cent.

Accordingly, the age of the manuscript of Gädlä Məlkam can be estimated by paleographical hints and it is grouped in the third period: mid 15th century to mid 16th century. Some evidences for this claim are the following:

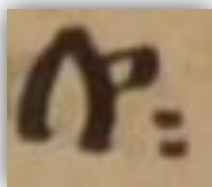
A. The shape of Scripts

- The scripts of the manuscript are maximally round which is the feature of mid 15th century to 16th century manuscripts as is described by Sigbert Uhlig, and Uhlig and Bausi.
- The letter ‘(0) and its consecutive six letters seem like triangle which has shown similarity in shape with scripts in this period of other manuscripts.
- Letter p (ᐃ) is written as:



This shape of letter p (ᐃ) is the feature of the script written on mid 15th century to 16th century manuscripts, and on the manuscripts before this period. However, Gädlä Məlkam is not the manuscript which was copied before 15th century because except the shape of letter p (ᐃ) there is no much such similarity with the former manuscripts of this period.

- The second order ‘wu’ (ᐃ) is written as the sixth order ‘w’ (ᐃ) unlike that of latter manuscripts. This shape of ‘w’ (ᐃ) may indicate that Gädlä Məlkam was written in around 15th and 16th century.
- The shape of the seventh order ‘Lo’ (ᐃ)



B. Forms of numerals

- Number one (ᐃ) seems like the shape of egg unlike that of its former shape which is slightly downwards oriented triangular. (f.35 v).

- Number four (፩) approaches into the shape of triangle which is upwards oriented. (f.35v). This shape of the numbers is the characteristic feature of numbers before 16th century manuscripts.

C. Codicological Element

As stated before, until to mid 16th century manuscripts have two columns and four bifolia fascicles, and after this period onward three column and five bifolia fascilce manuscripts have been started. Therefore, two columns and four bifolia fascicles in manuscript of Gädlä Məlkam can be one evidence, not strong evidence, that this manuscript was copied before the mid of 16th century.

D. Punctuation Marks

In Gädlä Məlkam the punctuation marks which are used mostly are:

- Two points: between any two words
- Nine points: after the final word of a sentence; used as a full stop.
- Semi-colon: between two sentences.

There are few usages of four points, in Gädlä Məlkam, which are common in latter manuscripts. Instead of four points most of the time the composer has used nine points¹⁷. Among the nine points four of them are black points and the remaining five points are written in red ink. According to Fekade Silasse (2016: 52), using the four points at the end of the sentence has been started since the 10th century. According to the same author the use of four points has continued for some centuries and had stopped. And finally, the use of four points has been started again since the mid 16th century. (ibid: 54). Therefore, we can understand that the use of nine points was common before the mid 16th century.

According to Fekade Sillase (2009:28&30), Miracle of Mary written in the reign of aṣe Dawit, 1365-1395, Gädlä 'Ewäṣtatewos which was written in the reign of aṣe Na'od, 1487-1500 and Miracle of Mary written in the reign of aṣe Ləbnä Dəngəl, 1505-1533 have used nine points. As

¹⁷ According to Fekade Silasse (2009: 52-53) in Gə'əz literature there were from one upto seventy two points. Kidanewold (1965: 24) also affirms the usage of nine points by reffering Gə'əz Qəne:

ፍቅደ ነጥብ በዓላተ ወልድ ተስዐቱ ውእቱ: the number of points, Holidays of God the Son is nine. In this Qəne the nine points are compared with the nine Great Holidays of Jesus Christ. Perhaps these nine points may also symbolize the Five Mysterious Pillars of the Church and the Four Gospels.

a result it can be estimated that the manuscript of Gädlä Məlkam was copied before the mid 16th century.

2.2.4.3. Morphological¹⁸ Clues

In the verbs which have wä (ወ) in the middle or in the end, during inflection the letter wä (ወ) disappeared and influenced the letter before it to be changed into the seventh order (sabə‘) letter, in subjunctive and imperative, which is abundantly seen in the 15th century manuscripts. Gädlä ‘Ewästatewos which was written in the regin of aşe Na‘od, 1487-1500, as Fekade Sillase (2009:28) claims, shows this morphological structure.

Example from GM: (f. 40r)

Words	Gloss in Imperative
• ይህር- yəḥor	let him go
• እህር --’əḥor	let me go
• ንህር --nəḥor	let us go etc.

Generally, the above listed features lead the researcher to conclude that Gädlä Məlkam was copied between the periods of mid 15th to mid 16th century especially in the beginning of 16th century.

¹⁸ Morphology is the study of internal structure of words and the rules of word formation. It is the study of systematic covariation in the form and meaning of words. In the above case it is the producing of different forms for the same word (verb), go, and this is inflectional morphology.

Chapter Three

3. Textual Analysis of the Manuscript of Gädlä Məlkam

3.1. The Life of Məlkam

3.1.1. Birth

Məlkam was born in the place called 'Angot¹⁹, in specific village which is named wämbälet. His father is called Täsfanä 'Iyyäsus who was Arch Diacon for that place and his mother is named Şəge Wäyn. His parents were very rich compared with the people of the place and righteous who lead their life according to the word of God, and they had many sons and daughters. And finally Täsfanä 'Iyyäsus and Şəge Wäyn delivered the son called Məlkam who is selected from the womb by Jesus Christ like prophet Jeremiah²⁰. Concerning to his birth the manuscript says:

ወሀለወት፡ በሀገረ፡ አንጎት፡ አላቲ፡ ሃገር፡ እንተ፡ ትሰመይ፡ ወምበሌት፡ ወሀሎ፡
ጎቤሃ፡ ብእሲ፡ባዕል፡ እምአበዊሁ፡ እስከ፡ ለሊሁ፡ በኩሉ፡ ንዋየ፡ ዓለም፡ ዘይትፈቀድ፡
ወስሙ፡ ተስፋነ፡ ኢየሱስ፡ወሊቀ፡ ዲያቆናት፡ ውእቱ፡ ለይእቲ፡ ሀገር፡ ወስሙ፡ ብእሲቱ፡
ጽጌ፡ ወይን፡ ወጻድቃን፡ እሙንቱ፡ ወየሐውሩ፡ በኩሉ፡ ትእዛዛቲሁ፡ ለእግዚአብሔር፡
ወወለዱ፡ ውሉደ፡ ብዙኃነ፡ ተባዕተ፡ወአዋልደ፤ ወእምዝ፡ ተወልደ፡ ዝንቱ፡ ሕሩይ፡
ዘሐረዮ፡ ክርስቶስ፡ እምክርሠ፡ እሙ፡(f.4r).

There was one place named wämbälet in the nation of 'Angot. The person who was very rich more than his ancestors by the money of the world was living there. The name of that person is Täsfanä 'Iyyäsus and he was the arch-diacon for that place. His wife's name is called Şəge Wäyn and they were righteous and were living according to the word of God. They bore several sons and daughters and after that this [Məlkam] who is selected from the womb of his mother by Christ was born.

¹⁹ 'Angot is the name of the place which is found in the province of the contemporary Wollo. ወሐረ፡ ካዕበ፡ ዝንቱ፡ቅዱስ፡ ዑራኤል፡ ጎበ፡ አድያሚሃ፡ ለምድረ፡ ላስታ፡ እንተ ፡ ይእቲ፡ ምዕራቢሃ፡ ለአንጎት፡
And again, this Holy Urael went to the district in the land of Lasta which is locted in the west of 'Ang^wot. (Homily of Urael).

²⁰ I choose you before I gave you life, and before you were born I selected you to be a prophet to the nations. Jer 1:5

3.1.2. Growth

Məlkam has been grown by nurse maid since this is the usual tradition for the wealthy people to employ nanny for the care of their children during that time in the place where he was living.

ወወሀብዎ፡ ለሐሳኒት፡ ፤ እስመ፡ ከማሁ፡ ሕጎሙ፡ ለኣብዕልት፡ እመሂ፡ ለሮስ፡ ወእመሂ፡ ለወለት፡፡ወኣኮ፡ ከመነዳያን፡ ዘየጎፅናሆሙ፡ እማቲሆሙ.²¹: (f.4v).

His parents provided him for the nurse maid because this was the custom of the rich whether they bore son or daughter. This was not the case for the rich mother to care their child by themselves unlike that of the poor who cares their child themselves.

During the nanny has been giving care for Məlkam, one day upon a time one monk who was living in celibacy came to her and told her as she should care him carefully because he is righteous and God dwells in him. He has also foretold for him as he will be great in the Heaven and will save several souls by his intercession.

ወእንዘ፡ ይእቲ፡ ተሐዕኖ፡ መጽአ፡ ኃቤሃ፡ ብእሲ፡ ገዳማዊ፡ ዘይነብር፡ በጽማዌ፡ ወይቤላ፡ ሕፅንዮኬ፡ ለዝሰ፡ ሕጻን፡ ሠናየ፡ ሕፅነተ፡ ወዕቀብዮ፡ እስመ፡ ጸጋ፡ እግዚአብሔር፡ ሕዳር፡ ዲቤሁ፡ወይከውን፡ ዐቢዮ፡ በመንግሥተ፡ ሰማያት፡ ወያድኅን፡ ነፍሰ፡ ብዙኃን፡ በተንብሎቱ²²: (f.4v).

And while the nurse maid has been caring him, one monastic man who lives quietly came and said to her care this child well; protect him since the grace of God dwells upon him. And he will be great in the Heaven and will save the soul of several in his intercession.

Məlkam was grown in the grace of God. He was too quiet in his behavior until he seems like a monk during his childhood. He never plays with his families, brothers, sisters and friends and

²¹This is the culture how former Ethiopians made grew their children. In this case, we can say that hagiographies are mirrors which can show the face of history and culture.

²²In the manuscript, the foretelling which is told to Məlkam is compared with the prophecy told about the birth of Noḥ by Lameh: በከመ፡ ተነብዮ፡ ላሜሁ፡ አመ፡ ልደቱ፡ ለኖኅ፡ እንዘ፡ ይብል፡ ዝንቱ፡ሀለዎ፡ ያዕርፈኒ፡ እምቅኔዮ፡ ወለምድርኒ፡ እንተ፡ ረገማ፡ እግዚአብሔር፡፡ Like Lameh propheted during the birth of Noḥ by saying that this [Noah] will rest me from slavery and from the earth that God cursed it.

because of this behavior they call him a monk by pawky. However, according to the author of the gädli this abuse by pawky indicates his foreshadowing of being a monk later.

**ወመኃዛሁኒ፡ ወሰብአ፡ ቤተ፡ አቡሁ፡ አኃዊሁ፡ ወኣኃቲሁ፡ ይሰምደዎ፡ መነኮሰ፡ አኮ፡
እምልቦሙ፡አላ፡ እንዘ፡ ይትጫየሩ፡ ላዕሌሁ፡ ይቤሉ፡ ዘንተ፡ እንዘ፡ ይትኔበዩ፡ ዘሀሎ፡
ይኩን፡ ድገረ²³፡(f.5r).**

And his friends and families, his brothers and sisters, were naming him by saying a monk not from their heart, but they are scoffing him and this saying of a monk is the foreshadowing for the later to come.

Although Məlkam was born from very rich family, he was never happy by this world from since his childhood. He did not think as he will live in this world like his parents. He had always thought about the life of monasticism and his heart was being fired by Holy Spirit.

ወሎቱኒ፡ አልቦቱ፡ ሕሊና፡ ለከዊነ፡ ዝንቱ፡ ዓለም፡ ዘእንበለ፡ ለምንኩስና፡(f.5r).

He never thought to become worldly rather than being a monk.

3.1.3. Journey to the Life of Monastery

Məlkam’s parents heard that there is one priest who is righteous and living not far from their living place. When his age reached to schooling, they took him, Məlkam, to the priest for the purpose of learning the words of God. The priest had the grace of prophecy and prophesized what Məlkam will become later. The priest prognosticated for him by saying:

**ወአንተሰ፡ ባሕቱ፡ ትወርድ፡ ሀገረ፡ ትግራይ፡ ወትበጽሕ፡ ደብረ፡ ሃሌ ሉያ፡ ወትለብስ፡
አልባሰ፡ ምንኩስና፡ ወትከውን፡ ዐቢያ፡ መነኮሰ፡ ወበህየ፡ ትዜክር፡ ስምየ፡(f.5v).**

And you, however, will come down to Təgray and will reach to the Mountain of Halleluya; and you will dress monastic vestment and you will be a great monk, and you will memorize my name there.

²³This is similar with the scoffing of Pilate for Jesus Christ by saying that “Are you the King of Jews?” Jn 18:33

After Məlkam had lived some years in the house of his parents, he wanted to go to the nation of Təgray to become a monk as being told before. Before he went to the monastery he decided to visit his sister who loves her much since he will not see her after he enters into the monastery. While he was going to the place of his sister, one little boy followed him behind and said to Məlkam: Oh! Monk peace to you: “ሰላም፡ ለከ፡ ኦ፡ መነኮስ”²⁴. The little boy has said so many times the above expression following behind Məlkam. Məlkam became wonderful by the action of the little boy and he admired by his heart by saying who told to this little boy my interest of being a monk. He thought much by admiring who is this little boy and who could tell him my wish, and finally Məlkam believed that this calling is from God and said:

ወባሕቱ፡ መንፈስ ቅዱስ፡ ነበበኒ፡ በአፉሁ፡ ለዝ፡ ሕጻን፡ ወእምዝ፡ ነደ፡ ልቡ፡
በአፍቅሮ፡ ምንኩስና፡ ወይቤ፡ እምነብ፡ እግዚአብሔር፡ ኮነ፡ ሊተ፡(f.6v).

And the Holy Spirit told me, however, in the mouth of this little boy and then his heart became fired by the love of monasticism, and said this [monasticism] is done for me from God.

Then Məlkam reached into the house of his sister. He advised her: to love and obedience her husband, to protect her soul from adultery, to become hospitable, to provide alms for the poor and to do other good things which are ordered by God in her whole life. After doing this, he returned to his families’ home. Not staying long, Məlkam went out from home unseen and started going to the monastery of Däbrä Halleluya.

ወእምዝ፡ ወዕኦ፡ ጽምሚተ፡ እንዘ፡ ይመርሖ፡ መንፈስ ቅዱስ፡ ወኢናፈቀ፡ ኣበ፡
ወእመ፡ ወእኅወ፡ ወእኅተ፡ ወአዝማደ፡ አብያተ፡ ወገራህተ፡ ወኩሎ፡ ዘመደ፡ እንስሳ፡
ጥሪተ፡ ወአልባሰ፡ ክቡራተ፡ ኢተዘከረ፡ ወኢተመይጠ፡ ኅበ፡ ፍቅረዝ፡ ኩሎ፡ እንዘ፡
ብዙኅ፡ ብዕለ፡ አቡሁ፡ እስመ፡ ዪወወቶ፡ ፍቅረ፡ ክርስቶስ፡ አምላኩ፡ ወኢተማልኦ፡
ምስሌሁ፡ ዘእንበለ፡ ልብስ፡ ዘዲበ፡ ዘባኑ፡ ወድርንማቅ፡ ዘውስተ፡ ሓቀሁ፡
ወአርትዑ፡ ለወሪድ፡ ብሔረ፡ ትግራይ፡ ከመ፡ ይብጻሕ፡ ትንቢተ፡ አባ፡ ገብረ፡
ማርያም፡ መምህሩ፡ ወበጽሖ፡ ደብረ፡ ሃሌ ሉያ፡ እንዘ፡ አበ፡ ምኔት፡ አቡነ፡ ሲኖዳ፡

²⁴This is similar with life of Abba Ἐνῥονῆς when he was called to the life of monasticism: ሐር አንተ መነኮስ መንገል ገዳም፡ O, a monk Let you go to Monastery.

**ወለብሰ፡ ልብሰ፡ምንኩስና፡ እንዘ፡ ኢይጎነዲ፡ ነቢረ፡ እምጽኣቱ፡ ጎብ፡ ደብር፡ ወከልቦ፡
ዘርእዮ፡ ወዘእእመሮ፡ ዘእንበለ፡ አቦ፡ ምኔት፡ ባሕቲቱ፡፡ (f.7r).**

And then he went out [from home] quietly being led by Holy Spirit. And he did not yearn father and mother, sister and brother, near relatives, farm, and all the affluence of animals. He did not worry about the expensive dresses, and he did not return to the wish of all while the riches of his father is too much because the love of Christ, his God, attracted him. He did not take with him except the cloth for covering the body and the belt for the waist. He started to come down to the nation of Təgray for the fulfillment of the prophecy his teacher, Abba Gäbrä Maryam. And he reached to the monastery of Däbrä Halleluya while abunä Sinoda was the abbot of Däbrä Halleluya. And then, he dressed monastic clothes as soon as he reached without any delay. And no one saw and knew him except the abbot only.

On the date of Məlkam reached at the monastery of Däbrä Halleluya, one anchorite who is named Abba Abel saw apocalypse. Abba Abel has said:

**ሰማዕኩ፡ ቃል፡ እምሰማይ፡ በዛቲ፡ ሌሊት፡ እንዘ፡ ይጸርጎ፡ ወይብል፡ ቩ፡ጊዜያተ፡
ምልካም፡ ሕሩይ፡ ለመንግሥተ፡ ሰማያት፡፡ ምልካም፡ ሕሩይ፡ ለመንግሥተ፡ ሰማያት፡
፡ ምልካም፡ ሕሩይ፡ ለመንግሥተ፡ ሰማያት፡፡(f.8r).**

I heard word from the sky in this night shouting and it [the word] says three times. Məlkam chosen for the Kingdom of Heaven; Məlkam chosen for the Kingdom of Heaven; Məlkam chosen for the Kingdom of Heaven.

Abba Abel ordered his helper to find the person who is called Məlkam whether he is present in that mountain, the field or near the church. After finding Məlkam, the helper of Abba Abel brought him to Abba Abel and Abba Abel held Məlkam by his hand and kissed him. Then he said:

**ብፅዓን፡ ለከ፡ ኦ፡ ወልድዮ፡ ዘሐረዮ፡ ክርስቶስ፡ ለመዝገቡ፡ ዓቢይ፡ ወሰዓሞ፡ ርእሶ፡
ወፈነዎ፡ ይሐ[ሐ]ር፡ ምስለ፡ አብያጺሁ፡፡ ወይቤሎሙ፡ ለእለ፡ ሀለው[ወ]፡ ምስሌሁ፡
እምአፍቀርኩ፡ ወእምአብጻዕኩ፡ ለእመ፡ ይሬሲ፡ ሊተ፡ ማኅደር[ረ]፡ ምስለ፡ ዝንቱ፡
ብእሲ፡ በሰማያት፡(f.8v).**

Oh my son! Let the eminence that Christ prepared for his indwelling be for you; he kissed his head and sent him to go with his friends. The Abbot said to the monks who were with Mølkam, I would prefer if God makes abode with Mølkam in the Heaven.

In the monastery where Mølkam entered in, Däbrä Halleluya, he is provided private home:

አመ፡ ለብሰ፡ ልብሰ፡ ምንኩስና፡ ወሀቦ፡ አባስ²⁵፡ ማኅደረ፡ ኅብ፡ መነኮስ፡ ፍቁሩ፡
ለአባስ፡ ወባዕል፡ ውእቱ፡ ወሀለው፡ ውስተ፡ ቤቱ፡ መነኮሳትኒ፡ ወዓለማዊ[ው]ያን፡
ብዙኃን፡ እለ፡ እምታሕቴሁ፡ ወእዘዘ፡ ሎቱ፡ ሲሳዮ፡ ከመ፡ የሀብዎ፡ (f.9v).

When he dressed monastic vestments, the abbot provided to him the abode near the house of the monk who is the friend of the abbot. And that monk was rich and there were several monks and worldly persons under him and this monk ordered to Mølkam to provide him his food.

Sometimes the monks forget to give the food for Mølkam and in this time he becomes very happy. He puts the reason why he becomes so by saying:

እስመ፡ ብዮ፡ ውስተ፡ ማኅደርዮ፡ ንስቲተ፡ ቀሁተ፡ ማይ፡ እንተ፡ ባቲ፡ እስቲ፡
ወእትኃ[ኅ]፡ እደዊ[ው]ዮ፡ ወእረክባ፡ ከዊና፡ መዐረ፡ ዘአልቦቱ፡ ዘይትዌረቅ፡ ዳእመ፡
አያያተ፡ መዐር፡ ኩለንታሁ፡ ወኪያያ[sic.]ሁ፡ ረፊቅዮ፡ እበይት፡ ወባሕቱ፡ አመሰ፡
አረስዑኒ፡ ወበላዕኩ፡ ዘወሀቡኒ፡ ኅብስተ፡ እረክባ፡ ከዊና፡ ማዮ፡ ዕራቁ[ቆ]፡ (f.9v).

Since I have in my abode a small pitcher of water which I drink by it and I wash my hands by it and I get it becoming honey which does not have anything which can be spit, however, it is whole honey. And I stay all night sitting on it [pitcher]. But, when they did not forget me and ate what they gave me the food, I get the water becoming water only.

All the above and other activities of Mølkam were done without humanly learning of Mølkam. He all learned from Holy Spirit according to the author of the gädl:

ንኩስ፡ ውእቱ፡ ወኢበጽሐ፡ መጠነ፡ ገድል፡ ወዓዲ፡ ኢርእዮ፡ መስተጋድላነ፡ እስመ፡
ኢነበረ፡ ውስተ፡ ዝንቱ፡ ደብር፡ ወኢተምህረ፡ ሕገ፡ ምንኩስና፡ ወባሕቱ፡ ይኔይስ፡
ወየዓ[ዐ]ቢ፡ መንፈስ ቅዱስ፡ ዘመሀር፡ በከመ፡ ይቤ፡ ዳዊት፡ ባዕለ፡ መሰንቆ፤ ብፁዕ፡

²⁵አባስ means the Abbot of the monastery.

ብእሲ፡ ዘአንተ፡ ገሠጽኮ፡ እግዚአብሔር፡ ሕገኮ፡ እግዚአብሔር፡ ከመ፡ ይትገኝ[ገ]ሥ፡
እመዋዕል፡ እኩያት፡፡ (f.9v).

He is little, and he did not reach for combating. And again he did not see monks since he was not in this mountain, and he did not learn the order of monasticism; however, it is better and great the one who Holy Spirit taught him as David who is with harp said: Oh Lord! the person who you berated is eminent and the one who you taught is eminent too, for the sake of he flees from the years which are baddish.

3.1.4. Education

Məlkam started learning when he was from the house of his families before he became a monk. However, this learning was not more than the stage of elementary, namely identifying scripts and simple reading of the books. After he became a monk the abbot of the monastery, abunä Sinoda, sent him with his friends to the teacher to have a lesson. Nevertheless, Məlkam was not happy by the decision made by the abbot that he should learn. His main intention was to devote all his time for ascetic life. He had expressed his feeling what has felt during that time as:

አንሰ፡ ኢፈቀድኩ፡ ከመ፡ እትመሀር፡ ኣርያመ፡ ወመዘመረ፡ ማኅሌተ፡ ያሬድ፡ ካህን፡
አላ፡መጸእኩ፡ በእንተ፡ ጽድቅ፡ ሶባ፡ ሰማዕኩ፡ ዜናሃ፡ ለደብረ፡ ሃሌሉያ፡ ቅድስት፡
እንዘ፡ ይብሉ፡ ሃ[ሀ]ለው[ወ]ኦ፡ መነኮሳት፡ በውስቴታ፡ እለ፡ ይተግሁ፡ ከመ፡
መላእክት፡ ወይሰርሩ፡ ከመ፡ አንስርት፡ ወይሌብሉ፡ እንበለ፡ ጽርዓት፡ ወዘንተ፡ ሶባ፡
ሰማዕኩ፡ መጸእኩ፡ ኅቤሆመ፡ ከመ፡ እንሣእ፡ በረከቶመ፡ ወከመ፡ እኩን፡ ከመ፡ ፩
እምኔሆመ፡፡ ወሶበሰ፡ ኣጽሀቀኒ፡ ተምህሮ፡ መዘመር፡ ሀለው[ወ]፡ በብሔርነ፡
ደብተራ፡ እለ፡ ይሬስይዎ፡ ለባሕረ፡ መዘመር፡ ከመ፡ አቡነ፡ ዘበሰማያት፡
ወለመዘገብኒ፡ ከመ፡ መዘመረ፡ ዳዊት፡፡ ወአንሰ፡ ኢጎሠሥኩ፡ በብሔረ፡ ትግራይ፡
ዘንተ፡ ኩሎ፡ ዘእንበለ፡ ለባሕቴታ፡ ጽድቅ፡ ወአሥምሮ፡ አምላኪያ፡፡ (f.11r).

I did not desire to learn the chant of priest Yared; however, I came [to this place] because of righteousness when I heard news about the holy mountain of Halleluya, when people said that inside it there are monks who are active like angels; and they fly like eagles; and they thank without interrupt. And when I heard it, I came to them to have their help, and to be one of them.

If learning of chant made me worried, scholars of chant who makes the sea of chant as ‘Our Father in heaven’ and the lexicography as psalm are in our nation. But I did not want it in the nation of Təgray except only righteousness and serving of my God.

Məlkam has been worrying too much: “ወጽዕቀተኒ፡ መንፈስየ”- my spirit made me worried, and he thought to go to another monastery because of his hostility to learn. When he was in this unanswerable cross road, he decided to ask the will of God by engaging in deep pray to God. While he was praying deeply and quietly in the broken spirit, the monks who were buried in the monastery of Däbrä Halleluya came in apocalypse to him. Those monks seem like angels, and told him as they came from the Kingdom of Heaven because of his praying. They have prayed long prayer standing and making their face eastern ward. After they have finished their long prayer, they pointed to Məlkam to provide him something what had been prayed. Concerning to this he himself has said:

ወመጠውኒ፡ ጽዋዐ፡ ምሉአ፡ ወይቤሉኒ፡ ንሣኡ፡ ስተይ፡ ዘንተ፡ ጽዋዐ፡ ዘወሀበከ፡
እግዚአብሔር፡ ወተመጠውኩ፡ እምእዴሆሙ፡ ወሶበ፡ ነጸርክዎ፡ ይመስል፡ ኅብሩ፡
ሐሊቦ፡ ጸዓዳ፡ ወአንሰ፡ ስተይክዎ፡ በትፍሥሕት፡ ወበርሀ፡ ሕሊናየ፡ ከመ፡
አዕይንት፡ ወመሰለኒ፡ ከመ፡ ዘወፃዕኩ፡ እምጽልመተ፡ ሌሊት፡ ውስተ፡ ብርሃነ፡
መዐልት፡ ወእምዝ፡ ይቤሉኒ፡ ዝንቱ፡ ይሜህረከ፡ ጥበብ፡ ሰማያዊ፡ ወይከውነከ፡
አሶተ፡ ወልባዊ፡ ወዘንተ፡ ብሂሎሙ፡ ተሰወሩ፡ እምቅድሜየ፡ ወአነኒ፡ ገባእኩ፡ ኅበ፡
ዘትካት፡ ህላዌየ፡ ወሶበ፡ ኃለይኩ፡ በእንተ፡ ትምህርቱ፡ ቦአ፡ ውስተ፡ ልብየ፡ ፍቅረ፡
ቃለ፡ እግዚአብሔር፡ ከመ፡ ርኅብ፡ ዘይሌስዕ፡ ለበሊዕ፡ ወከመ፡ ጽሙእ፡ ለሰቲየ፡
ማይ፡ ወሶበ፡ እሔሊ፡ ውስተ፡ ድርሳን፡ ይትረኣይ፡ ቅድመ፡ አዕይንትየ፡ ተሰናሲሎ፡
ከመ፡ አሕባለ፡ ወርቅ፡ ወእምዝ፡ ወጠንኩ፡ ትምህርተ፡ ወዘነገሩኒ፡ ይበውእ፡ ፍጡነ፡
ውስተ፡ ልብየ፡ ወይጸሐፍ፡ ውስተ፡ ሕሊናየ፡ ወሶበ፡ ኢተከፍለ፡ ሕሊናየ፡ ኅበ፡
ክልኤ፡ ፍና፡ በሌሊትኒ፡ ኅበ፡ ትጋህ፡ ወዘምሮ፡ ወአውትሮ፡ ጸሎት፡ ወመፃልትኒ፡
ኅበ፡ ትምህርት፡ ወኅበ፡ መልእክት፡ እምአስተጋባእኩ፡ ብዙኅ፡ መጻሕፍተ፡ (f.12rv).

They gave me a chalice which is full and they said to me let you hold and drink this chalice that God provided to you. And I received [the chalice] from their hand. When I looked it, its color seems like white milk. And I drink it happily and my mind lighted as eyes, and it seems to me as that I exited from the darkness of night to the light of the day. And then they said to me this will

teach you heavenly wisdom and this will be spiritual power and mind for you. And saying this, they became out of my sight from my face, and I returned back to my previous being. When I thought about the learning, the love of the word of God enters to my heart like the starved be hurry for eating and the thirsty for drinking of water. When I thought in homily, it is seen in the face of my eyes joining as the chains of gold. And then I started to learn and that they tell me enters fast to my heart and it is written on my mind. When my mind was not divided into two, in night [I go] to thanksgiving and prayer. And in the day [I go] to learning and obedience from several books that I gathered.

3.1.5. Combating

Abunä Məlkam did several ascetic activities in the monastery of Däbrä Halleluya. In his beginning of monastic life, he served the monks of the monastery especially the elderly and the sick monks by obedience. Besides his obedience to the monastery he has served God by prostration, prayer, fasting and other monastic activities.

ወእምድኅረ፡ ነበረ፡ በመልእክት፡ ወተአዘዙ፡ ለሰብአ፡ ማኅደሩ፡ ወኣሰንዮ፡ ለአእሩገ፡
ምኔት፡፡ አገዘ፡ ወወጠነ፡ ይትባኣስ፡ ምስለ፡ ሥጋሁ፡ ከመ፡ ያብአ፡ ጎበ፡ ገድል፡
ጽኑዕ፡ ወያዜክራ፡ ቃለ፡ መጻሕፍት፡ ከመ፡ ትጽናዕ፡ ሎቱ፤ (f.14v).

And after he had lived by obedience for the persons of his abode and the elder of the monastery, he started combating with his flesh to enter it to strong combat; and to remember it the word of the books to be strong by it.

His combating activities are expressed as follow:

ወእምዘ፡ አጋ[ጎ]ዘ፡ ይጻመ፡ ወይትጋህ፡ በቀዊም፡ ከመ፡ ዓምድ፡ እንዘ፡ ሀለወ፡
ፀሐይ፡ መንገለ፡ ዘባኑ፡ እስከ፡ ይገብእ፡ መንገለ፡ ገጹ፡፡ ወበዘምሮ፡ ወሰብሐ፡ ከመ፡
መላእክት፡ በሰጊድ፡ ከመ፡ መንኮራኩረ፡ ሰረገላ፡፡ ወበአውሕዙ፡ አንብዕ፡ ከመ፡ ዘቦ፡
ነቅዓ[ዐ]፡ ፈልፈለ፡ ማይ፡ መልዕልተ፡ ርእሱ፡፡ ወበተቀሥ፡ ዘባን፡ በጥብጣቤ፡
ሓ[ሀ]ብል፡፡ ወበተሞቅሐ፡ ሓ[ሐ]ቀ፡ በሓ[ሐ]ዓውንት፡፡በረኃብ፡ ወጽምእ፡፡
ወበተሓርሞ፡ ኩሎ፡ መባልዕት[ተ]፡ ወመስቴ፡ እስከ፡ መዐርኒ፡ ጥቀ፡ዘኢይትኔረምዎ፡
ገዳማዊያን፡ ወጸማዕታዊን፡፡ ወከልኣ፡ ለሥጋሁ፡ ኩሎ፡ ዘትፈቱ፡፡ (f.15v).

And then he started to work hard by standing as pillar starting since the sun was on the side of his back up to it return back to his face. In thanksgiving and praising [he is] like angels, and by prostration [he is] like the rocket of chariot. And by flow of the liquid of crying [he seems] like that it has the source of water upon his head. And being hit on back by the whip of chain; in being jailed by metals; by starving and thirst; by leaving off all foods and drinking including honey that the monks and anchorites do not leave off and he prohibited his body from all that it wants.

3.1.5.1. Prostration and Related Activities

Abunä Məlkam always prostrates without interrupting several prostrations as many as 10,000 prostrations per a day. Not only for the salvation of himself has he that prostrates but also on the behalf of the king, his teacher and people who ask him to prostrate as many as 1000 prostrations. In addition to doing several prostrations, he becomes crucified upside down like St. Peter for the memory of the crucified Jesus Christ.

Moreover, he is thrashed as many times as 500 every day. He always tethers his waist by manacle. Because of several prostrations he has done and upside down crucifixion his brain becomes deformed and pus like liquid flows from his nose. He never interrupts his ascetic activities, and God has cured him by sending his messenger. After became cured, his head becomes hard and strong like a stone that can resist any harmful activities.

3.1.5.2. Prayer

Prayer is an attribute of monastic life. In the worldly life of Christianity, seven times of prayer per a day is ordered for every Christian. However, in the monastery prayer is the full time activity. In this sense Abunä Məlkam always prays without break. He never sits while he is praying. He seems like angels by his unceasing prayer. His prayer is not mere recitation of the words of God but with full understanding of each and every word; with broken heart by crying restlessly seems like he is told to die tomorrow. He sings and prays one hundred and fifty songs of David with fifteen prayers of prophets. He also prays that Wuddase Maryam²⁶ with 'Anqäšä

²⁶ Praise of St. Mary

Bərhan²⁷. He also prays the Gospels of St. John and St. Mark with the Apocalypse of St. John²⁸. In addition to the above prayers, he also prays 'Ēgzi'abəḥer Nāgsä²⁹ and other several prayers only he himself knows.

3.1.5.3. *Fasting*

Prostration, prayer and fasting are inseparable usual activities of monasticism. They can be done parallelly, and or consequently. Abunä Məlkam had always impeded himself from any food that his body wants.

ወዓዲ፡ ጸዊም፡ እንበለ፡ አበይኖ³⁰፡ ከመ፡ ዘኢሉብሰ፡ ሥጋ፡(f.18v).

And again fasting without selecting makes him to seem without flesh.

According to the above expression, Abunä Məlkam fasts all items of food not only he fasts from the foods that are forbidden during the time of fasting.

3.1.6. *Some Selected Miracles and Translations*

Miracles are acts that are performed by God driven saints. The saints may perform different miracle during their life time or after their death time. The following are some miracles performed by father Məlkam during his life time on earth.

፩

ወዓዲ፡ ስምዑ፡ ንንግርክመ፡ ዘንተኒ፡ እመነ፡ ነገረ፡ ዘርኢነ፡ በአዕይንተነ፡³¹ ሀሎ፡ ፩³²ብእሲ፡ ባዕል፡ ዘይትአመኖ፡ ለዝንቱ፡ ጸድቅ፡ አቡነ፡ ምልካም፡ ወአንበረ፡ ንቤሀ፡ ልብሰ፡ ክቡረ፡ ዘቡቱ፡

²⁷ Means 'Gate of Light'

²⁸ ራእዮ ዮሐንስ

²⁹ Means 'God became King or God reigned', it is the name of prayer which is claimed as written by King Zār'a Ya' 'aqob.

³⁰ Bāyyänä, 'bāyyänä –to select, to judge

³¹ In the manuscript the author used nine points at the end of the sentence instead of four points. However, for the sake of convenient I have used four points in the place of nine points in my transcription.

³² The shape of number one and four is vice versa in the manuscript; however for the sake of clearance I used, in transcription, this common shape for the number one.

ወርቀ፡ ውስተ፡ አዝፋሪሁ፡ ዘይለብስዎ፡ ክቡራነ፡ ምድር፡፡ ወተሰርቀ፡ ውእቱ፡ ልብስ፡ በቤተ፡
አቡነ፡ ምልካም፡ ወነደ፡ ልቡ፡ ከመ፡ እሳት፡ ለውእቱ፡ ባዕል፡ እስመ፡ መፍቀሬ፡ ንዋይ፡ ውእቱ፡፡
ወይቤሎ፡ ለአረጋዊ፡ ኦ፡ አባ፡ ኢየሱምን፡ አንሰ፡ ከመ፡ ሰረቆ፡ ባዕድ፡ ለውእቱ፡ ንዋይ፡ ዘእንበለ፡
ደቀ፡ ቤትከ፡፡ ወይቤሎ፡ አረጋዊ፡ እመሰ፡ ኢተአምን፡ ይምሐሉ፡ ለከ፡ በስመ፡ ክርስቶስ፡
አምላኮም፡፡ ወይቤ፡ ውእቱ፡ ባዕል፡ በማሕላኒ፡ ኢየጎድጎሙ፡ መኑኬ፡ ዘይሠርቅ፡ እምነ፡ ቤትከ፡
ደፊር፡ ዘእንበሌሆሙ፡ ወለእመሰ፡ ኮነ፡ ጽሩያነ፡ የአጎዘ፡ ሊተ፡ እሳተ፡፡ ወይቤ፡ አቡነ፡ ምልካም፡
ለፍቁራኒሁ፡ ለውእቱ፡ ባዕል፡ በልዎ፡ የሀበኒ፡ ዕድሜ፡ እስከ፡ እትመሀለል፡ ኅበ፡ አምላኪያ፡፡
ወእምድጎሬሁሰ፡ ይግበሩ፡ ሎቱ፡ በከመ፡ ይቤ፡፡ ወእምዘ፡ ቦአ፡ ዝከ፡ ሕሩየ፡ እግዚአብሔር ውስተ
ግቡ፡ አንቃእደወ፡ ጸለየ፡ ወሰአለ፡ ኅበ፡ አምላኩ፡ በቅጥቁጥ፡ ልብ፡ ወበአንብዕ፡ ውዑይ፡ እንዘ፡
ይብል፡ ክስት፡ ሊተ፡ እግዚአ፡ ዘሠረቀ፡ ውእተ፡ ልብስ፡፡ ወእንበለ፡ ይትፈጸማ፡ ውእቶን፡ ሰቡዕ፡
መዋዕለ[ል]፡ እለ፡ ወሀቡ፡ ዕድሜ፡ ውእቱ፡ በዓለ፡ ንዋይ፡፡ መጽአ፡ እምሀገረ፡ ሲሬ፡ ብእሲ፡ እንግዳ፡
ወጽሐ፡ ደብረ፡ ሃሌ ሉያ፡ ወሐተተ፡ እንዘ፡ ይብል፡ አይቱነ፡ ማጎደሩ፡ ለአባ፡ ምልካም፡
ወአርአይዎ፡ ሰብአ፡ ምኔት፡ ወሐረ፡፡ ወይቤሎም፡ ለደቂቀ፡ አረጋዊ፡ አብኡኒ፡ ኅበ፡ አቡክሙ፡
እስመ፡ ብየ፡ መልእክተ፡ ወአብእዎ፤ ወይቤሎ፡ መኑኬ፡ ዘይልእክከ፡ ኅቤየ፡ ኅበ፡ ብእሲ፡ ነዳይ፡፡
ወይቤሎ፡ ውእቱ፡ እንግዳ፡ ኦ፡ አባ፡ አንሰ፡ ርኢኩ፡ ፪ መነኮሳት፡ በፍኖት፡ እንዘ፡ ይሰፍሩ፡ ልብስ፡
ክብርተ፡፡ ወሐርነ፡ ሕቡረ፡ ምስሌሆሙ፡ ወቤትነ፡ ኅበ፡ ፩ ሀገር፡ ወእንዘ፡ ሀሎኩ፡ ንውምየ፡
በሌሊት፡ መጽአ፡ ኅቤየ፡ ብእሲ፡ ብሩህ፡ ወይቤለኒ፡ ዝንቱሰ፡ ልብስ፡ ዘርኢከ፡ ትማልም፡ ዘተሠርቀ፡
በቤተ፡ ገብርየ፡ ምልካም፡ ወይእዜኒ፡ ሐ[ሐ]ር፡ ደብረ፡ ሃሌ ሉያ፡ ወንግሮ፡ ሎቱ፡፡ ወበዝንቱኬ፡
ምክንያተ፡ ነገር፡ ዘመጸእኩ፡ ኅቤከ፡፡ ወእምቅድመ፡ የምሰ፡ ኢበጸሕኩ፡ ኅበ፡ ዝንቱ፡ መካን፡
ወኢሰማዕኩ፡ ክመ፡ ዚአከኒ፡ ዘእንበለ፡ አሜሃ፡፡ ወይቤሎ፡ አረጋዊ፡ አይቱ፡ ሀለው[ዉ]፡፡
ወአውሥኦ፡ ወይቤሎ፡ ውእቱ፡ ብእሲ፡ ይምጽኦ፡ ደቂቀ[ቅ]ከ፡ ኅቤየ፡ ወአነ፡ አበጽሐሙ፡ ኅበ፡
ሀለው[ዉ]፡ ውእቶሙ፡ ሠራቅያን፡፡ ወለአከ፡ አቡነ፡ ምልካም፡ ፩ እምዓበይተ፡ ደብር፡ ሀገረ፡ ሲሬ፡
ወነገሮ፡ ለሥዩመ፡ ምድር፡ ወወሀቡ፡ ኪያሆሙ፡ አሲሮ፡ ምስለ፡ ውእቱ፡ ንዋይ፡ ወእእተዎሙ፡
ኅበ፡ ደብር፡፡ ወወሀቡ፡ አረጋዊ፡ ቅዱስ፡ ንዋየ፡ ለውእቱ፡ ባዕል፡ ወተፈሥሐ፡ ወአንከረ፡
ወአስተዐበ፡ ተአምሪሁ፡ ለአቡነ፡ ወኩሎሙ፡ እለ፡ ርእዩ፡ ወሰምዑ፡ ተደሙ፡፡ ወይቤሎ፡ ስብሐት፡
ለእግዚአብሔር፡ ዘወሀበነ፡ ዘንተ፡ ነቢያ፡ በዝንቱ፡ መዋዕለ፡ ዓባር፡ እስመ፡ ኢጎደጋ፡ ለሃሌ ሉያ፡
እንበለ፡ ነቢይ፡ ወካህን፡፡ ጸሎተ፡ ዝንቱ፡ መስተጋድል፡ ጥዑመ፡ ንባብ፡ ከመ፡ አስካለ፡ ወይን፡፡
ያድጎነነ፡ እመሥገርተ፡ አርዌ፡ ምዩን፡፡ ለዓለመ፡ ዓለም፡፡ አሜን፡፡ ወአሜን፡፡ (ff. 26v-28v).

And again hear, let us tell you this true thing what we saw in our eyes. There was one wealthy man who believes by this righteous- our father Məlkam; he put in Məlkam prestigious cloth which has gold in its endings that prestigious people wear. And that cloth was stolen in the house of our father Məlkam, and the heart of that wealthy man became fired like the fire since he was the lover of money. And he told to the old man (Məlkam) oh father, I do not believe as someone stole that cloth except the sons of your house; the old man said to the rich man, if you do not believe, let them swear for you by the name of Christ, their God. And that wealthy man said I do not leave them by swearing; who does steal from your house except them. And if they are innocent, let them hold fire, and our father Məlkam said to his beloveds, tell that wealthy man in order to give me time until I pray much to my God; after then they did to him as he said. And then this God choosed (Məlkam) entered into his hole; he held up his face towards the sky and he prayed to his God in the broken heart and the firing tear by saing oh Lord show me someone who stole that cloth. Before being finished the seven days which that man of the cloth gave to Məlkam, guest man came from the country of Shire and reached to the mountain of Halleluya; he asked by saying where is the house of father Məlkam, and the persons of the monastery showed him and he went. And he said to the sons of the old man take me to your father since I have a message and they took him. And he (Məlkam) said to him who does send you to the poor person; that guest man said oh father I saw two monks in the road while they were measuring prestigious cloth. And we went together with them and we spent all night somewhere. And while I was sleeping at night, the bright man came to me, and he said to me this cloth which you saw yesterday was the cloth stolen in the house of my servant Məlkam; go to Däbrä Halleluya and tell to him. And because of this I came to you. I did not come to this place before to day and except to day, I did not hear about you. And the old man said where they are? That man replied and said to him let your sons come to me and I will make them to reach the place where those thieves are. And our father Məlkam sent someone from the great of the mountain, the country of Shire. And he told to the lord of the land, he gave to him them by tethering with that cloth, and he let them enter into the mountain. And the holy old man gave the cloth to the rich man; he became happy, and admired the miracles of our father. All who saw and heard became admired. And they said let it be praise to God who gave us this prophet in this drought time since He did not leave the mountain of Halleluya without prophet and priest. Let the prayer of this combating

man whose speech is sweet like the fruit of vineyard save us from the pitfall of Devil evil, forever and ever, Amen and Amen. (ff. 26v-28v).

፪

ወካዕበ፡ ንነግር፡ ተአምሪሁ፡ ለአቡነ፡ ምልካም፡ ዘገብረ፡ በሕይወቱ፡ እንተ፡ ትመስላ፡ ለቀዳሚት፡፡
ኮነ፡ በ፩ እምነ፡ መዋዕል፡ ሖረ፡ ፩ ረድኡ፡ ኀበ፡ ምሥዖ፡ ከመ፡ ይሂጥ፡ አሐተ፡ ልብስ፡
ለሲሲቶመ፡ ወበህየ፡ ተሠርቀት፡ ይእቲ፡ ልብስ፡ በኀበ፡ አዕቀባ፡ ወኢተግ[0]ውቀ፡ ሰራቂሃ፡፡
እስመ፡ ሖረት፡ ርሐቀ፡ ሀገረ፡፡ ወተማህለሉ፡ አቡነ፡ በከመ፡ ልማዱ፡ ወእምዝ፡ ረከብዎ፡ ለውእቱ፡
ሠራቂ፡ ሰብአ[እ]፡ [በ]ጸሎቱ፡ ለአረጋዊ፡ እንዘ፡ ይሠይጥ፡ ካልአ፡ ልብስ፡ እስመ፡ ይእቲ[ተ]ሰ፡
ልብስ[ሰ]፡ ዘሠረቀ፡ ነሥአ፡ ሥዩመ፡ ሀገር፡፡ ወእእሚሮመ፡ ከመ፡ ሰራቂ፡ ውእቱ፡ አሐዝዎ፡
ወአሰርዎ፡ ወአምጽእዎ፡ ኀቤሁ፡ ምስለ፡ ልብስ፡ እንዘ፡ ይብሉ፡ ናሁአ፡ ዝንቱአ፡ ዘሠረቀአ፡
ልብስከአ፡ አኃዝናሁአ፡ ወአምጻእናሁአ፡ ኀቤከአ፡፡ ወርእዮ፡ ቅዱስ፡ ለውእቱ፡ ብእሲ፡ ወለይእቲ፡
ልብስ፡ ይቤ፡ ብእሲሁሰ፡ ውእቱ፡ ዝንቱ፡ ዘሠረቀ፡ ንዋይየ፡ ወልብስሰ፡ ኢኮነት፡ እንቲአየ፡፡
ወልብስየሰ፡ ያመጽአ፡ እግዚአብሔር፡ በዕድሜሁ፡ እስመ፡ አእመረ፡ ከመ፡ ኢትጠፍእ፡፡ ወፈትሖ፡
ለውእቱ፡ ብእሲ፡ ወሖረ፡ ፍኖቶ፡፡ ወእምድኅረ፡ ኮነ፡ መንፈቀ፡ ዐመት፡ ፍጹመ፡ ለአከ፡ ውእቱ፡
ሥዩም፡ ኀበ፡ አቡነ፡ ቅዱሰ፡ እግዚአብሔር፡ እስመ ሱ፡ ዘአስተ[ር]አየ፡ በድንጋዔ፡ መፍርህ፡
ሌሊተ፡ በውስተ፡ ምስካቡ፡ ወይቤ፡ በቃሉ፡ እንዘ፡ ይገኒ፡ ለቅድስናሁ፡ ለአቡነ፡ ኦአባ፡ ምንትአ፡
ይሄኒአ፡ ተአምሪከአ፡ እምአመ፡ ነሣእክዋአ፡ ለዛቲ፡ ልብስአ፡ ናሁአ፡ ኮነአ፡ መንፈቀአ፡ ፍጹመአ፡
እንዘ፡ ኣኣውድአ፡ ኩለሄአ፡ በኃውርትአ፡ ወአበየተኒአ፡ ተሠይጦአ፡ እመሂአ፡ ፈቀድኩአ፡ እሢጣአ፡
ለእክልአ፡ የአብዩኒአ፡ ነሢኦታአ፡፡ ወእመሂአ፡ ሐለይኩአ፡ ኀበ፡ ላህምአ፡ ከማሁአ፡ እስከ፡
በጽሐትአ፡ ዝየአ፡ ኃቤከአ፡፡ ወይእዜኒ፡ ንሣእአ፡ ንዋየከአ፡ ወሊተኒአ፡ መሐረኒአ፡ በእንተ፡
እግዚአብሔርአ፡፡ ወይቤ፡ ቅዱስ፡ በአማን፡ ዛቲኬ፡ ልብስየ፡ ንዋይየ፡ አግብአ፡ ሊተ፡ እግዚአብሔር፡
ወሎቱኒ፡ ይስረይ፡ ሎቱ፡ ኃጢአቶ፡፡ ወሖረ፡ ላእክ፡ ወአተወ፡ ብሔሮ፡፡ ኦ አባ፡ ዘንተኒ፡ ከመ፡
ትግበር፡፡ እስመ፡ ሰማዕካሁ፡ ለመክብብ፡ እንዘ፡ ይብል፡፡ በረከተ፡ እግዚአብሔር፡ ውስተ፡ አዕጻደ፡
ጻድቃን፡ ወለዕቡያንሰ፡ ይትቃወሞመ፡፡ ለትሑታን ይትወሀቦመ፡ ክብረ[ር]፡፡ ክብረ፡ ይወርሱ፡
ጠቢባን፡፡ ወዓዲ፡ ለበውከ፡ ዘይቤ፡፡ ወልድየ፡ እመ፡ ተወክፍከ፡ ቃለ፡ ትእዛዘ፡ ዚአየ፡ ወነግእከ፡
ላዕሌከ፡ ነገርየ፡ ይሰምዕ፡ ጥበበ፡ እዝንከ፡፡ ወትሁቦ፡ ለልብከ፡ ለእእምሮ፡፡ ወታቀርባ፡ ለተግሣጸ፡
ወልድከ፡፡ ወእመኒ፡ ለጥበብ፡ ጸዋዕካ፡ ወለእእምሮ፡ ወሀብካ፡ ቃለከ፤ ወለሉብዎ፡ ኀሠሥከ፡

በዐቢይ፡ ቃል፡፡ ወእመ፡ ኅሠሥከ፡ ከመ፡ ብሩር፡፡ ወከመ፡ መድፍን፡ ፈተንከ፡ አሜሃ፡ ተአምር
ፈሪሀ፡ እግዚአብሔር (ff.28v-30r).

And again, we tell the miracle of our father Məlkam that seems with the first miracle which he did during his life time. Ones upon a time one of his disciples went to the market to sell one cloth for their food. And there, that cloth was stolen in the place where he put it, and its thief was not known because it went far away. And our father Məlkam prayed much as common, and then they got that thief man by the prayer of the old man while he was selling another cloth since the stolen cloth was taken by the lord of the country. Knowing as he is thief, they held, fastened, and brought him to Məlkam with the cloth while they were saying behold this is the man who stole your cloth; we held and brought to you. And seeing that man and cloth, the holy man (Məlkam) said the man who stole my cloth is this; however, the cloth is not mine; God will bring my cloth in time because he knew as it won't disappear. And he (Məlkam) unhitched him and this man went to his journey. And after half years, that lord of country sent to our father, the holy of God since there was something seen to him at night while he was in sleeping by dream which is frightening. And he said in his word while he was praising the sainthood of our father, oh father what pleasure your miracle! Since I have taken that cloth, today became half years. While I was always shuttling the nations, it could not be sold; when I wanted to sell it for someone, they rebelled to take it. And even if I thought to give it to the cow, it was still upto it reached into you here. And now take your cloth and mercy me because of God. And the holy said this is my cloth, my possession. God gave back it to me, let God allay his sin; the servant of the lord went and enter into his country. Oh father you did this since you heard to Ecclesiasticus while he said that bless of God is in the place of the righteous; however, God came out against the sinful. Stature is given for the modest. The wise will take prestige. And again you understood what he said; my son, if you receive my word of order and cover my matter, your ear will hear wisdom; you will provide knowledge for your heart, and you will make it to approach into the admonition of your son. If you call wisdom, and if you give your word for knowledge; if you find wisdom in great word, and if you find it like money, and if you test like gold, at that time you know the fear of God. (ff. 28v-30r).

ወኮነ፡ ዓዲ፡ እንዘ፡ ይጸሊ፡ አቡነ፡ ምልካም፡ በውስተ፡ ጸማዕቱ፡ እንተ፡ ዓፀደ፡ ቤተ፡ ክርስቲያን፡
 ሰምዐ፡ ድምፀ፡ ከመ፡ ዘወድቀ፡ እምነ፡ ሰርዌ፡ ቤት፡ ኅበ፡ ጸፍጸፍ፡ እብን፡ ዐቢይ፡ ወጸነው፡ ጸና፡
 መዓዛ፡ ጥዑመ፡ ከመ፡ ዘምስክ፡ ወአንከስ፡ ወከልበኔ፡፡ ወእመ፡ አኮ፡ ከመ፡ ጽጌረዳ፡ ወከመ፡
 ዕፍረት፡ ዘቅድው፡ መዓዛሁ፡፡ ወሶበ፡ ጸብሐ፡ ይቤሎሙ፡ ለደቂቁ፡ ሕሡ፡ ውስተ፡ ዝንቱ፡ ጸፍጸፈ፡
 ቤት፡፡ እስመ፡ ሰማዕኩ፡ በሌሊት፡ ከመ፡ ወድቀት፡ እብን፡ ዐቢይ፡፡ ወእምዝ፡ ኅሠሡ፡ ደቂቁ፡
 በከመ፡ ይቤሎሙ፡፡ ወረከቡ፡ ዕጣነ፡ ዐቢያ፡ ዘይመስል፡ በረደ፡ ወይቤልዎ፡ ናሁ፡ ረከብነ፡ ዕጣነ፡
 ጸዓዳ፡ ወዝንቱሰ፡ ኢኮነ፡ ዕጣነ፡ ምድራዌ፡፡ ወነሥኦ፡ አቡነ፡ ውስተ፡ እደዊሁ፡ ወአንከረ፡
 ወወሀቦሙ፡ ለደቂቁ፡ ወይቤሎሙ፡ አንብሩ፡ ኅበ፡ መስኮተ፡ ቤት፡ ከመ፡ ንሰዶ፡ ውስተ፡ ቤተ፡
 ክርስቲያን፡ በጊዜ፡ ዕርገተ፡ ቊርባን፡ ከመ፡ ይትዓጠን፡ ለምሥዋዕ፡፡ ወጎንዲዮሙ፡ ንስቲተ፡ እስከ፡
 ውእቱ፡ ጊዜ፡ ኅሠሥዎ፡ ወኢረከብዎ፡ እስመ፡ ተሰወረ፡፡ ወኅዘነ፡ ውእቱ፡ ጸድቅ፡ ምስለ፡ ደቂቁ፡
 ዓቢያ፡ ኅዘነ፡፡ ወቤተ፡ ይእተ፡ ሌሊተ፡ እንዘ፡ ይቴክዝ፡፡ ወእምዝ፡ መጽኦ፡ መልአክ፡ ዘይናዝዙ፡
 ወይቤሎ፡ ኢትሕዝን፡ ኦ ቅዱሱ፡ ለአምላክ፡ ያዕቆብ፡ በእንተ፡ ውእቱ፡ ዕጣን፡ ዘተሰወረ፡ እስመ፡
 ውእቱሰ፡ ኢወረደ፡ ለተዓጥኖ፡ አላ በእንተ፡ ጸሎትክ፡ ውኩፍት፡ ወንጽሐ፡ ድንግልናክ፡ ሥምርት፡፡
 ወሰሚዎ፡ ዘንተ፡ ኑዛዜ፡ እምቃለ፡ ውእቱ፡ መልአክ፡ ተፈሥሐ፡ ጥቀ፡ ዐቢያ፡ ትፍሥሕተ፤
 ስምዑኬ፡ ኦ አበውዮ፡ ወአኃውዮ፡ መኑ፡ ከመ፡ አቡነ፡ ምልካም፡ ዘይወርድ፡ ኅቤሁ፡ ዕጣነ፡ ሰማይ፡
 ክቡር፡ ከመ፡ ይቤ፡ ፩ እምአዕርክቲሁ፡ ለኢዮብ፡ ዘስሙ፡ ኤልዩስ፡ መኑ፡ ሰብእ፡ ከመ፡ ኢዮብ፡
 ዘይሰትዎ፡ ለትእግሥት፡ ከመ፡ ማይ፡፡ ኢአበሰ፡ ወኢጌዎ፡ ወግሙራ፡ ኢተሳተፈ፡ ምስለ፡ ገበርተ፡
 ዐመዓ፡ ወኢሐረ፡ ምስለ፡ ኃጥአን፡፡ ወከማሁ፡ ዝንቱኒ፡ አቡነ፡ በጸዊረ፡ ትእግሥት፡ አድምኦ፡
 ተሰፋሁ፡፡ ጸሎቱ፡ ወበረከቱ፡ ያድኅነነ፡ እመሣግሪሁ፡ ለሰይጣን፡ ወያንግፈነ፡ እምእደ፡ አዝማን፡
 ለዓለመ፡ ዓለም፡ አሜን፡፡ (ff. 32r-33v).

And again while our father Məlkam was praying in his celibacy which is found around the church, he heard sound which seems like a voice created when a big stone fell on the upper extremity of the house to the porch. And a good smell which resembles smelled; if not, it tainted like rose and like the perfume which has best aroma. When became morning, he said to his disciples let you interrogate in this porch of the house since I heard at night like the fall of a big stone. And then his sons looked at as he said to them, and they found great incense which resembles snow. And they told him behold we found white incense; this is not earthly incense.

Our father held it in his hands, and he admired and provided it to his sons. He said to them put it into the window of the house in order to send it to the church during the Eucharistic ceremony so that Holy Communion will be fumigated. And being late a small time until that time, they searched for; however, they did not find it since it was enclosed. That righteous with his sons mourned big dejectedness. He spent all night while he was down casting. And then an angle which reassure him came, and said to him o the holy of the God of Jacob do not be sad because of that incense that was enclosed because that did not come for fumigating, but because of your prayer and virginity. Hearing this bequest from the word of that angle, he became very delightful. Hear me oh my fathers and brothers, who is like our father Mølkam which the prestigious incense from the heaven comes to him as one of the friends of Job named Elihu said, who is the person like Job among the humanbeings who drinks the temptation like water. He (Job) never sinned; he never participated with the sinfull; he never went with the evils. Like this, our father got his hope by carrying patience. Let his prayer and blessing save from the net of the Satan and the wave of the times, forever and ever, Amen. (ff. 32r-33v).

፬

ስምዑ፡ ዘንተኒ፡ ካዕበ፡ ተአምረ፡ ራእዩ፡ ለአቡዮ፡ ምልካም፡፡ ወሀሎ፡ ፩ ረድኡ፡ ኄር፡ መነኮስ፡
 ወቡቱ፡ አበ፡ በብሔረ፡ አንጎት፡፡ ወይቤሎ፡ ስማዕ፡ ኦ ወልድዮ፡ ዘክሮ፡ ለአቡከ፡ እስመ፡ ሞተ፡
 በዛቲ፡ ዕለት፡ በከመ፡ ይቤሎሙ፡ እግዚእነ፡ ለአርዳኢሁ፡ አመ፡ ቅዳሴ፡ ቤታ፡ ለእግዝእተ፡ ኩልነ፡
 ዝክሩ፡ አበዋክሙ፡ ወጼጥሮስኒ፡ ይቤ፡ በሲኖዶስ፡ ዝክሩ፡ ምውታኒክሙ፡ በጊዜ፡ ቅዳሴ፡ እስመ፡
 ይበቀሎሙ፡ ፈድፋደ፡ ወያቀርቦሙ፡ ኀበ፡ መድኅን፡ ክርስቶስ፤ ወይቤሎ፡ ውእቱ፡ ረድኡ፡ መኑ፡
 ነገረክ፡ ኦ አባ፡ ከመ፡ ሞተ፡ አቡዮ፡ ቦኑ፡ ዘመጽአ፡ እምህየ፡ ዘይዜንወክ፡ ዘንተ፡፡ ወተሰጥዎ፡
 ወይቤሎ፡ መጸአሰ፡ አልቦ፡ ዘመጽአ፡ ሰብእ፡ ወባሕቱ፡ ኢዮነብእ፡ እምኔክ፡ መሠጡኒ፡ በዛቲ፡
 ሌሊት፡ ወአብጽሑኒ፡ ኀበ፡ ሀለወ፡ አቡከ፡ ወረከብክዎ፡ ዮሐምም፡ ወእቤሎ፡ ይምሐርክ፡
 እግዚአብሔር፡ ወእምዝ፡ አንሥኦ፡ አዕይንቲሁ፡ ወነጻረኒ፡ ወይቤለኒ፡ ሰላም፡ ለክ፡ ኦ አቡዮ፡
 ምልካም፡ ወአልዓለ፡ እዴሁ፡ ዮማናዩተ፡ ወአኃዘ፡ አስኬማዮ፡ ወይቤለኒ፡ ናሁኬ፡ አንሰ፡ እመውት፡
 ዮም፡ በዛቲ፡ ዕለት፡ ማሕፀንትክ፡ ውእቱ፡ ወልድዮ፡ ዘሀለወ፡ ምስሌክ፡፡ መዓዶ፡ ወገሥጾ፡ ከመ፡
 ይኅድግ፡ አሐተ፡ ግብረ፡ እስመ፡ ቡቱ፡ ቀጥዓ፡ ወመዓተ፡ ዘንተ፡ ይቤለኒ፡ አቡከ፡፡ ወእምዝ፡
 ወድቀ፡ ወአንገርገረ፡ ታሕተ፡ እገሪሁ፡ ለአቡሁ፡ ምልካም፡ ወእምድኅረ፡ ነገፈ፡ ላሐ፡ በንስቲት፡
 ዘመን፡ መጽኡ፡ እምህየ፡ እለ፡ ይነግርዎ፡ ጥዩቀ፡ ሞተ፡ አቡሁ፡ ከመ፡ በይእቲ፡ ዕለት፡ እንተ፡

ነገር፡ አቡነ፡ ምልካም፡ ሞተ፡፡ ወአንከረ፡ ውእቱ፡ ረድእ፡ ወይቤ፡ መሰለኒ፡ ሊተሰ፡ ዘእነብር፡ ምስለ፡ ብእሴ፡ ሥጋ፡ ወባሕቱ፡ አእመርኩ፡ ይእዜ፡ ከመ፡ መልአክ፡ ምድራዊ፡ ውእቱ፡ ዘይሰርር፡ በሰረገላ፡ ወእምአሜሃ፡ አፈድፈደ፡ አክብሮቶ፡ ወተልእኮቶ፡፡ ተፈጸመ፡ ላዕሌሁ፡ ዘይቤ፡ መጽሐፍ፡ እስመ፡ ለኔር፡ ፍሬ፡ ጸማሁ፡ ክብር፡፡ ወአልቦ፡ ድቀት፡ ሥርወ፡ አእምሮ፡ እስመ፡ ሥምረት፡ ለእግዚአብሔር፡ ነፍሱ፡ ጸሎተ፡ ዝንቱ፡ ቅዱስ፡ ለነውዖ፡ ነፍሳት፡ በሰረገላ፡ ሰራሪ፡ ያድኅነነ፡ እምቴገሪ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ (ff. 33v-35r).

Again let you hear this apocalypse of miracle of my father Mølkam. There was one magnanimous monk, his helper, who has father in the nation of Angot. He said to him hear me O, my son, remember your father since he died today, as our Lord told to his Apostles during the house consecration ceremony of our all Lady by saying remember your fathers, and as Peter said in Creed remember your deads during liturgy since it benefits them more and make them approach to Seviour Christ. And this helper said o, father who did tell you as my father died? Is here any person who came from there that told you this? He replied and said to him no one came from there; however, I do not enclose from you: they let ascend and reached me in today's night where your father was. And I got your father while he was sick and I said to him let God forgive you; then he lifted up his eyes and looked me, he said to me peace to you o my father Mølkam. And he raised his right hand and held my my headgear and said to me behold I will die today in this day, consignable is my son who was with you; advice and reprimand him so that he will leave one conduct since he has outrage and acrimony, your father said this. And then he fell under the legs of his father Mølkam. After the sadness passed in short period of time, the persons who will tell him as his father died in the day that our father Mølkam told him before came from there. And that helper admired and said it had seemed to me that I was living with the person of the flesh; however, today I understood as he is earthly angle who flies in chariot. Since that day, he multiplied respectfulness and helpfulness to Mølkam. It was completed upon him that Bible said since the tiredness fruit of the magnanimous is respect; no fall which is the base of knowledge since his soul is affectionate of God. Let the prayer of this holy (man) who flies in chariot to help persons save us from Satan, forever and ever, Amen. (ff. 33v-35r).

፯

ወኮነ ዓዲ በ፩ እምዕለታት፡ ኣምጽኦ፡ ሎቱ፡ ሥዩመ፡ ደብር፡ ህየንተ፡ መምህር፡ ልብሰ፡ ሠናይተ፡
 ዘልሙጽ፡ እንመታ፡ ወይቤሎ፡ ንሣእኦ፡ ልበስ፡ ሊተ፡ ከመ፡ ትብጽሐኒ፡ በረከትከ፡ ወአግብኦ፡
 ሎቱ፡ ወይቤሎ፡ አንብራ፡ ሊተ፡ ንቤከ፡ ወበጊዜ፡ ፈቀድኩ፡ እነሥኦ፡ ዘንተሰ፡ ዘይቤ፡ ከመ፡
 ኢይኩኖ፡ ምክሐ፡ ወኢያሕዝን፡ ልቦ፡ ለዘ፡ ወሀቦ፡ ወበይእቲ፡ ሌሊት፡ ይቤ፡ መሠጡኒ፡
 ወአቀሙኒ፡ ውስተ፡ ኣየረ፡ ሰማይ፡ ወመጽኦ፡ ንጉሥ፡ ዓቢይ፡ ግሩም፡ ወነበረ፡ ዲቦ፡ መንበር፡
 ወአምጽኦ፡ ልብሰ፡ ጸዓዳ፡ ዘኢይጤየቅ፡ ለአዕይንት፡ ወማዕከሎ፡ እጉዝ፡ በእደዊሁ፡ ወአዘዘሙ፡ ለ፬
 እም መላእክት፡ ከመ፡ የአንዘ፡ ልብሰ፡ በ፬ ጽነፊሁ፡ ወሐረ፡ ፩ መልአክ፡ ምሥራቀ፡ እኒዞ ፩
 ጽነፊሁ፡ ወካልኩኒ፡ ሐረ፡ ምዕራብ፡ እኒዞ፡ ፩ ጽነፊሁ፡ ወሣልስ፡ መልአክ፡ ሐረ፡ ደቡብ፡ እኒዞ፡
 ሣልሳዊ፡ ጽነፊሁ፡ ወከማሁ፡ ራብዕኒ፡ መልአክ፡ ሐረ፡ መንገሰ፡ ሰሜን፡ እኒዞ፡ ራብዕ፡ ጽነፊሁ፡
 ወአንሰ፡ እኔጽር፡ ቀደምየ፡ መንገሰ፡ የማኑ፡ ለውእቱ፡ ንጉሥ፤ ወይቤሎሙ፡ በቃሉ፡ እንዘ፡
 እስምዕ፡ ለእሙንቱ፡ መላእክት፡ ግብኩኦ፡ ፍጡን፡ ወተመይጡ፡ ግብተ፡ ከመ፡ ቅጽበተ፡ ዓይን፡
 ነሢኦሙ፡ ይእተ፡ ልብሰ፡ ወአንሰ፡ አንክርኩ፡ ወእቤ፡ ለመኑ፡ ይደልዎ፡ ዘንተ፡ ልብሰ፡ ዘይመልእ፡
 ዓለመ፡ በምልኩ፡ ወይቤለኒ፡ ውእቱ፡ ንጉሥ፡ ለከ፡ ወሀብኩከ፡ ህየንተ፡ ዘመነንከ፡ ትማልም፡
 ልብሰ፡ ምድራዊተ፡ ወአምጽኦ፡ ካዕበ፡ ልብሰ፡ ሎግዮ፡ ዘይብልዎ፡ በነገረ፡ ግዕዝ፡ ቀሚስ፡
 ዘኩለንታሁ፡ እኑም፡ በወርቅ፡ እምክሳድ፡ እስከ፡ ሐቋ፡ ወእንተ፡ ፍጽምኒ፡ ከማሁ፡
 ወእምእንግድዓ፡ እስከ፡ መናቅዕ፡ አእዳው፡ እጉዝ፡ በቍልፈ፡ ወርቅ፡ ወእንተ፡ ጽንፈ፡ ኣውዱ፡
 ጸናጽለ፡ ወርቅ፡ ዘድምጹ፡ ከመ፡ ነጎድንድ፡ ወይቤለኒ፡ ዝንቱሰ፡ ልብሰ፡ ክህነት፡ ውእቱ፡
 ዘይትወሀብ፡ ለካህናት፡ ንጹሐ[ሓ]ን፡ ዘንተኒ፡ ንሣእ፡ ህየንተ፡ ክህነትከ፡ ንጽሕት፡ ወአምጽኦ፡
 ዓዲ፡ ድርማንቀ፡ ዘዕሁቅ፡ በወርቅ፡ ወይቤለኒ፡ ዝንቱሰ፡ ኢይትወሀብ፡ ዘእንበለ፡ ለክቡራን፡ ፩፩
 እለ፡ ከማከ፤ ዛቲሰ፡ ህየንተ፡ ድንግልናከ፡ ዘንጽሕት፡ ከመ፡ ቢረሌ፡ ማህው፡ ወአንሰ፡ እቤ፡
 ምንትኑ፡ እግዚኦ፡ ዘመጠነዝ፡ ክብራት፡ ሊተ፡ ለምስኪን፡ ዘእመስል፡ ጸዕዓኦ፡ ወይቤለኒ፡ ኦ
 ፍቁርየ፡ ምልካም፡ አኮ፡ ዘንተ፡ ባሕቲቶ፡ ክብረ፡ መንግሥትሰ፡ ሀለው፡ ድኅረ፡ ወእምዝ፡ ሜጠኒ፡
 ኅበ፡ ማኅደርየ፡ ውእቱ፡ ዘመሠጠኒ፡ ዘንተ፡ ይቤ፡ በክናፍሪሁ፡ እለ፡ ምዑዛት፡ ከመ፡ አፈው፡
 ወከርቤ፡ ወንሕነኒ፡ ናእኩቶ፡ ለአምላክነ፡ ዘይሁብ፡ ዘመጠነዝ፡ ክብረ፡ ወሞገሰ፡ ለእለ ያፈቅርዎ፡
 ለዓለመ፡ ዓለም፡ አሜን፡ (ff.35r-36v).

And again, once upon a time the lord of the mountain bring to him a good cloth whose weaving is smooth, that the cloth which is given to the teacher. And he said take the cloth in order to

reach your grace to me. He brought back and said to him let it put to me in you; when I want, I will take it. He said this in order not to make sad that man who gave the cloth. And by that night, he said they made ascend and stand me in the sky, and the great majesty king came and sat on the seat; he brought white cloth which dazzles the eyes, and at the middle it was held by his hands. He ordered four from among the angles to hold the cloth in four edges. And holding one edge, one of the four angles went to eastward holding one edge; the second angle went to westward holding the second edge; the third angle went to southward holding the third edge, and like this the fourth angle went to northward holding the fourth edge. And I was looking standing in the right side of that king; while I was listening, he said to those angles by his words let you return quickly; they returned instantly as the moment of eye holding that cloth. I admired and said for whom deserves this cloth which extends to the entire world. And that king told me I provided it to you because of despising yesterday the earthly cloth. And secondly, he brought the vestment of priesthood which is called dress in the language of Gə'əz, which was weaved from gold entirely, from neck to the waist, and to forehead. And it was held together by the gold lock from the chest to hands; its edge has gold made material which sounds like thunder. And he said this is the cloth of priesthood which is provided for the prestigious priests. Take this cloth instead of your neat priesthood. And again, he brought the dress which was made from gold and said to me this is not given for everyone except for respectful as you; this is instead of your neat virginity like the glass of gold. And I said Lord, what is this prestige for me poor who I seem after birth. And he said to me o my beloved Məlkam, this is not the only prestige; there is the prestige of kingdom after. And then he who ascent me return me to my home. He (Məlkam) said this in lips which smell like perfume. And let us praise our God who provides this amount of prestige and aspect for those who love him, forever and ever, Amen. (ff. 35r-36v).

ጌ

ወዛቲኒ፡ ዓዲ፡ ስምዑ፡ እንተ፡ ትመስል፡ ኪያሃ፡ ለቀዳማዊት፡ ኮነ፡ እንከ፡ እስመ፡ ዝንቱ፡ አቡነ፡ ጎላዬ፡ ማኅሌት፡ ውእቱ፡ ዘይዛዋዕ፡ በማኅሌተ፡ ያፊድ፡ ካህን፡ ወእምዝ፡ ደረሰ፡ ሎቱ፡ ለላሊበላ፡ ማኅሌተ፡ እግዚአብሔር፡ ነግሠ፡ ለለወርኑ፡ ወአመ፡ ይፌጽም፡ ኪያሆን፡ አምጽኡ፡ ነቤሁ፡ ልብሰ፡ ዐቢያ፡ ወይቤልዎ፡ ዝንቱ፡ ውእቱ፡ ልብሰ፡ ሎቱ፡ ለላሊበላ፡ ንሣእ፡ ይቤለከ፡ እግዚአብሔር፡ ህየንተ፡ ዘነሰይከ፡ ሎቱ፡ ወከማሁ፡ ካዕበ፡ አመ፡ ቦክ፡ ውስተ፡ ዓቢይ፡ ወጸቢብ፡ ተነርሞ፡ ገድል፡

ዕፁብ፡፡ አርአይዎ፡ ልብሰ፡ ዘግሩም፡ ንጸሬሁ፡ ወየአክል፡ ክምሩ፡ መጠነ፡ ወግር፡ ዓቢይ፡
 ወይመስል፡ ይቤ፡ ለሊሁ፡ አእባነ፡ በረድ፡ ጸዓዳ፡ ወእመ፡ አኮ፡ ከመ፡ ጊሜ፡ ዘገልበቦ፡ ለደብር፡
 ነዊኅ፡ ወጸርኅ፡ ቃል፡ እንዘ፡ ይብል፡ አግብኡ፡ ወሚጠ፡ ኅበ፡ ዘጎኅጎ፡ ህላዌሁ፡ እስመ፡ ልብሰ፡
 መንግሥት፡ ውእቱ፡ ወኢበጽሐ፡ ጊዜሁ፡ ከመ፡ ይልበሶ፡ ዘእንበለ፡ በፀኣተ ነፍሱ፡፡ ወይቤለኒ፡
 አሓዱ፡ መልአክ፡ ተፈላሕኬ፡ ወተኅሠይ፡ ኦ ምልካም፡ እስመ፡ ለከ፡ ውእቱ፡ ልብሰ፡ መንግሥት፡
 ወአምጽእዎ፡ ዝዩ፡ ወአርአዩክ፡ ከመ፡ ጎጎ፡ ተፈላሕኡ፡ በነጽሮቱ፡፡ ኦ አቡዮ፡ ብፁዓዊ፡ አዩኬ፡ እነግር፡
 ወእዜኑ፡ እስመ፡ ይዘነግዐኒ፡ ልብዮ፡ ከመ፡ ስካረ፡ ወይን፡ ወእመ፡ አኮ፡ ከመ፡ ኃመር፡ እንተ፡
 ታንኮልል፡ ማእከለ፡ ባሕር፡ እስመ፡ ኢተውህበ፡ ሊተ፡ ጥበበ፡ ወአእምር፡ እንዘ፡ አንጌጊ፡ ለፌ፡
 ወለፌ፡ ኅበ፡ ገድልከኒ፡ ወኅበ፡ መንክራቲክ፡ ኅበ፡ ራእያቲክ፡ ወነጊረ፡ ተአምራቲክ፡፡ ወእፈርህ፡
 ከመ፡ ኢይርከበኒ፡ ቃለ፡ ነቢይ፡ ዘይቤ፡ ይለስሕ፡ አምሳል፡ ውስተ፡ አፈ፡ አብድ፡፡ እስመ፡ በጊዜሃ፡
 ኢይነግራ፡፡ ወካዕበ፡ ይቤ፡ ኢኮነ፡ አዳም፡ ቃለ፡ አፋሁ፡ ለኃጥእ፡ ወባሕቱ፡ ዪወ፡ መለኮቱ፡
 ለአምላክክ፡ ወቅድስና፡ ዚአክ፡ ይቀስጥ፡ ለልሳንዮ፡ ልሱሕ፡ አሜን፡ ወአሜን፡፡ (ff. 37r-38r).

And again, hear this one which seems the former miracle since our father is the chanter who serves by the chant of priest st. Yared. And then he wrote the chant of ‘God became king’ which is chanted every month for Lalibäla. When he completed those writings, they brought him great cloth and told him this is the cloth of Lalibäla; God said to you, take it because of you chanted him. And again like this, when he entered into difficult struggle of silence which is agnoized, they showed him the cloth which frightens its prospect; it amounts big hill, and as he said it seems the stones of white snow or like the mist which encloses a tall mountain. And it was heard sound while it was saying, bring back it as its former existence since it is the cloth of Heaven, and now it is not the time to wear it without exiting his soul. One angle said to me o Molkam let you be pleased and happy because yours is this cloth of Heaven, and they brought it here and showed to you so that you will be pleased in seeing. O my blessed father, what can I say and tell since my mind forgets like the inebriation of grape, or otherwise like the ship which climbs over in the middle of the sea because wisdom and knowledge are no given to me while I am roving here and there into your combating, wonder, apocalypse, and telling of your miracles. And I become afraid in order not get me the word of prophet which says image disappears in the lazy mouth since he does not tell it timely. And secondly, he said the word of the mouth of the sinful is not good. The salt of divinity of your God and your holiness, however, sweetens my word which is not cashew. (ff. 37r-38r).

ወአቡነሰ፡ ምልካም፡ ሰምዐ፡ በእንተ ጆ ፍቁሩ፡ ከመ፡ ሞተ፡ በብሔር፡ ርኅቅ፡ ወሐዘነ፡ ዓቢዮ፡
 ጎዘነ፡ እስመ፡ ያፈቅሮ፡ ፈድፋድ፡ ከመ፡ ነፍሱ፡፡ ወይቤ፡ ኢይሁቦን፡ ንዋመ፡ ለአዕይንትዮ፡፡
 ወኢድቃሰ፡ ለቀራንብትዮ፡፡ እስከ፡ አአምር፡ ምብጻሐ፡ ለነፍሱ፡፡ ወዘንተ፡ ብሂሎ፡ ወደዮ፡ ርእሶ፡
 ውስተ፡ ዓቢይ፡ ጻማ፡ እንዘ፡ የሐምማ፡ ለሥጋሁ፡፡ ወሰአለ፡ ወተማህለለ፡ እንዘ፡ ያውጎዝ፡ አንብዑ፡
 ከመ፡ ማይ፡፡ ወበተፍጻሜተ፡ ጃ ዕለትዮ፡ እምዘ፡ ወጠንኩ፡ ይቤ፡ ርኢኩ፡ ፫ ነገሥት፡ ይነብሩ፡
 ዲቦ፡ አሐዱ መንበር፡ ወገጸመ፡ ይመስል፡ ከመ፡ ጆ ኢይ[የ]ዓቢ፡ ጆ እምካልኩ፡ ወካልኩ፡
 እምሣልሱ፡ ዕሩያን፡ ወዘውግ፡ እሙንቱ፡፡ ወአንሰ፡ እቀውም፡ ቅድመ፡ ሠለስቲሆሙ፡ ወመሰለኒ፡
 ህዮ፡ ምቅዋም፡ ወትረ፡፡ ወእበኪ፡ አድኒንዮ፡ ርእሰዮ፡ ወአውሥኩ፡ ሠለስቲሆሙ፡ በ ጆ ቃል፡ እንዘ፡
 ይብሉ፡ ንግበር፡ ሎቱ፡ ተምኔቶ፡ ዘየጎሥሥ፡ እስመ፡ ተመንደቦ፡ ወይቤሉ፡ በጆ ሥምረት፡
 ይኩንክ፡ ዘትቤ፡ መሐርነ፡ ለከ፡፡ ወሶቦ፡ ከመዝ፡ ይቤሉ፡ ኮነ፡ ድልቅልቅ፡ ዐቢይ፡ ወይቤሉ፡ አማን፡
 መሐረ፡ ለከ፡ እግዚአብሔር፡ ወገብረ፡ ለከ፡ ተምኔተክ፡ ወርኢኩ፡ ሕዝቦ፡ ብዙጎ፡ ዘኢርኢኩ፡
 ቀዳሚ፡፡ ወይለብሱ፡ ጸዓድው፡ ወትዕይንቲሆሙሰ፡ ኢያግመሮ፡ ዓይንዮ፡፡ ወጸሩኒ፡ ወወሰዱኒ፡ ጎቦ፡
 ተዓይኒሆሙ፡ እንዘ፡ እለብሰ፡ አልባሰ፡ ብሩሀ፡ ወኢያአምር፡ ዘአልበሰኒ፡፡ ወእምዝ፡ ሜጡኒ፡ ጎቦ፡
 ምቅዋምዮ፡ እንዘ፡ ይብሉ፡ መኑ፡ ከማከ፡ ዘይከውኖ፡ ዘሰአለ፡፡ ኦ አባ፡ በመኑ፡ አስተማስለከ፤
 በእስጢፋኖስኑ፡ ቀዳሜ፡ ሰማዕት፡ ዘርእዮ፡ ህሉና፡ ስ[ሥ]ላሴ፡ በላዕሉ፡ ወሚመ፡ በሳዊሮስ፡ ሊቀ፡
 ጳጳሳት፡ ዘነጸረ፡ ፫ አካለ፡ ወአንክረ፡ ጸሎትክ፡ ውኩፈ፡ ከመ፡ ጽንሐሐ፡ መሥዋዕት፡ ዘሠምረ፡
 በጎቦ፡ ንወፍር፡ ወነአቱ፡ ይትኖለወነ፡ ወትረ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ ወአሜን፡፡ (ff.38r-39r).

And our father Mølkam heard about his beloved as he died in the far country, and he mourned
 great sadness since he loved much as himself. And he said I did not give sleeping for my eyes
 and rest for my eye brow until I knew the destination of his soul. Saying this, he greatly started
 to struggle while he made suffering his body. He implored and adjured while he was splurging
 his tear like water. And when forty days are completed since I have started invoking, he said, I
 saw three kings sitting on one pew, and their face resembles as the first is not greater than the
 second and the second is not greater than the third, they are equal. And I was standing in front of
 them, and it seemed to me I always stand there. Tilting my head, I was crying and they replied
 three of them in one word by saying let us do his wish what he desires since he mourned; they
 said in one will let it be happen what you said, we forgave him because of you. When they said

this, great loud happened; they said truly God forgave because of you and he completed your wish. And I saw several people whom I did not look before; they wore white vestments and my eye could not see them. They carried and took me into their place while I was wearing brilliant clothes which I did not know who wore me. Then they returned me into my stop while they were saying who is as you what he invokes happens. O father by who can I analogize you, by the first martyr Stephen who looked the existence of Trinity or by Archbishop Severus who saw the Three Persons and admired. Let your prayer, which is beloved and received as the material of sacrifice always protects us where we enter and go out, forever and ever, Amen and Amen. (ff. 38r-39r).



ወካዕበ፡ አንክሩ፡ ኦ ሰማዕያን፡ ዘንተኒ[እሎንተ]፡ ተአምራቲሁ፡ ለዝንቱ፡ ኅሩዮ፡ አምላክ፡ ወሀሎ፡ ፩ ሕፃን፡ ዘይትመሀር፡ ቃለ፡ እግዚአብሔር፡ ወይቤ፡ ውእቱ ሕፃን፡ ርኢኩ፡ በውስተ፡ አየር፡ ፫ አክሊላተ፡ ወይመስል፡ ግብረቶሙ፡ ከመ፡ ቀስተ፡ ደመና፡ ወብርሃኖሙሰ፡ ይጸድል፡ ምስብዒተ፡ ዝንቱ፡ ፀሐይ፡ ወይትብሃሉ፡ በበይናቲሆሙ፡ ለመነ፡ ውእቱ፡ ዝንቱ፡ አክሊላት፡ ወአውሥኦ፡ ቃል፡ እንዘ፡ ይብል፡ ለምልካም፡ ውእቱ፡ ዝ፡ ወሶቤሃ፡ ጸርጉ፡ ሰራዊት፡ ብዙጎን፡ እንዘ፡ ይብሉ፡ ይደልዎ፡ ዘንተ፡ ዜነወነ፡ ውእቱ፡ ሕፃን፡ ከመ፡ ይትፈጸም፡ ዘይቤሎ፡ ሰሎሞን፡ ጥበብ፡ ከሠተት፡ እዝነ፡ ጥዩኦ፡ ወልሳነ፡ ሕጻናት፡ ረሰዮት፡ ርትዕተ፡ ወንሕነኒኬ፡ ንሴፎ፡ ትንብልናሁ፡ ከመ፡ ያድኅነነ፡ እምዓቢይ፡ ስቃይ፡ ለእለ፡ ተአመነ፡ በጸሎቱ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡(f. 39v).

And again, O the hearers let you admire this miracle of this man whom God choosed. There was one child who was learning the word of God. That child said in the sky, I saw three skullcaps which resemble like rainbow and their light illuminated seven times of the sun. They talked one another for who are those skullcaps; the word replied saying this is for Məlkam. During that time many persons shouted while they were saying this deserves to him, that child told us as it will be completed what Solomon said: Wisdom opened the deafen ear; made the dumb tongue of the children speaker. And we hope his invocation, we who believe in his prayer, in order to safeguard us from great misery, forever and ever, Amen. (f. 39v).

3.1.7. Testament between God and Məlkam

God has promised him by saying:

ኩሉ፡ ዘጸውዑ፡ ስመክ፡ ወዘገብረ፡ ተዝካረክ፡ ወዘተክመኑ፡ በጎይሉ፡ ጸሎትክ፡ ከመ፡
እምሕሮ፡ ለክ፡ መሐልክ፡ በቃሉ፡ ኪዳንዮ፡ ዘኢይሔሱ፡(f. 97v).

I swore by my word of testament which is not liar as I will forgive, because of you, all who called your name, did your commemoration, and believed in the power of your prayer.

The Sickness of Məlkam and His Receiving of Additional Years

Məlkam had been sick until he reached for death. However, by the prayers of monks and saints he became alive.

ወበ፡ ዘመን፡ ሐመ፡ አቡነ፡ ምልካም፡ ዓቢዮ፡ ሕማመ፡ እስክ፡ ኢያአምር፡ ጥቀ፡ ሰብእ፡
ዘሐወዎ፡ ወእምዝ፡ መጽአ፡ ኅቤሁ፡ አቡነ፡ ጳውሎስ፡ ባዕለ፡ ሰዓታት፡ ወይቤሎ፡
ኢትፍራህኬ፡ ኦ፡ ምልካም፡ ወኢይምሰልክ፡ በዝንቱ፡ ሕማም፡ ዘትመውት፡ እስመ፡
ተአዝዞሰ፡ ተአዘዘ፡ ለክ፡ ለመዊት፡ ወባሕቱ፡ ሰአልናሁ፡ ኩልነ፡ ለእምላክነ፡
በእንቲአክ፡ ወወሰክ፡ ፴ ዓመታት፡(f. 63v).

And in time, our father Məlkam became diseased much until he could not identify persons who visit him. And then the man of Hours, Paul, came to him and said do not quail Oh Məlkam, and do not think that you will die by this disease since it was ordered on you for death. However, we all implored our God on behalf you and he added to you thirty years more.

The author of the gädl describes the condition in poetry as follow:

ክርስቶስ፡ አምላኪዮ፡ ወተስፋዮ

ወማርያም፡ እሙ፡ እግዝእትዮ

ትስአል፡ ወታስተምሕር፡ በእንቲአዮ

ከመ፡ አይደዕ፡ ገድሎ፡ ለምልካም፡ አቡዮ

እምሰዓተ፡ ጽባሕ፡ እስክ፡ ፍና፡ ሰርክ፡ ዘተቀንዮ

ኅሊኦ: መካልየ: ካዕበቶ: ዘፈደየ

ቅድመ: ሥዕላ: ለማርያም: ድንግል: ቀዊሞ: ሰበ: ጸለየ

መዋዕለ: ሕይወቱ: እምድኅረ: ኅልቀ: ወበልየ

ዓመተ: ዕቡያን: ዘተወፈየ

ወይእዜኒ: ይባርክ: ምኔተ: ወኩሎ: መራዕየ

ኅበ: ይትነበብ: መጽሐፈ: ገድሉ: በጸሐ: ዝየ

Christ is my God and Hope. Let His Mother, Mary, my Lady pray and invoke for me so that I will tell the Lives of my father, Məlkam, who served since morning until evening, and who owed his gift making it twofold. When he prayed standing in front of the icon of Virgin Mary, after his years are completed, he was provided many years. And today let him bless the monastery and monks reaching the place where his hagiography is read. (f.3r)

3.1.8. Depiction of Məlkam in the Manuscript

A. Məlkam as Spiritual Chanter

እስመ: ዝንቱ: አቡነ: ኅላዬ: ማኅሌት: ውእቱ: ዘይዛዋዕ: በማኅሌተ: ያሬድ: ካህን:

(f. 37v).

Because, this, our father is chanter who sings by the chanting of priest yared.

ንሣእአ: መሀሮመ: ለእሉ: ሕፃናት: ማኅሌተ: ያሬድ: ካህን. (f. 86r).

Take, and let you teach these children the chant of priest yared.

ወሀሎ: ፩ መነኮስ: ወልዱ: ዘያፈቅር: ፈድፋድ: ከመ: ነፍሱ: እስመ: መሀሮ:
ሎቱ: ማኅሌተ: ያሬድ: ካህን. (f.105v).

And there was one monk, Məlkam’s son, who loves him much like his soul since he taught him the chant of priest Yared.

B. Məlkam as Author

ወእምዝ: ደረሰ: ሎቱ: ለላሊበላ: ማኅሌተ: እግዚአብሔር: ነግሠ: ለለ: ወርጉ(f.49r)

And then he wrote for Lalibäla the chant called ‘God reigned’ for every month.

C. Məlkam as the Prophet of New Testament

ወእምዝ: ወሰድዎ: ኃቢሮሙ: ኅብ: ይእቲ: መቃብር: ዘይቤ: ነቢያ: ወንጌል: ምልካም: ወአንከረ: ወእቱ: መነኮስ: ሰባ: ተፈጸመ: ትንቢተ: እንተ: ሰምዐ: በእዝነ:(f. 48v).

And then they took him uniting into that tomb which Məlkam, the prophet of the Gospel, said; that monk admired when the prophecy he heard was completed.

አጽምኡ: ዓዲ: ዛተኒ: ትንቢተ: ዘተነቦየ: ዝንቱ: ነቢያ: ወንጌል: ቅዱስ: እሙነ: ትንቢት: ከመ: ኢሳይያስ:(f. 77v).

Listen again this forecast which this holy prophet of Gospel foretold, true prophecy like Isayah.

ወዘንተኒ: ናየድዕ: ከመ: ይለብወ[ወ]: ሰማዕያን: ተአምሪሁ: ለዝንቱ: ፋድል: መስተጋድል: ነቢያ: ወንጌል:(f. 87v).

And we tell this so that the hearers will understand the miracle of this combatant, prophet of Gospel.

D. Məlkam as the Man of Apocalypse

እስመ: ያእምርዎ: ከመ: ረአዩ: ሕቡኣት: ወእቱ:(f. 9r).

Since they knew him as he is the revealer of the mysteries

ወከማሁኒ: ገብረ: እግዚአብሔር: ረአዩ: ኅቡኣት: ነገረ: ወይቤ: ነሥኣኒ: ሰረገላ: በመንፈስ:(f. 101v).

And like this the servant of God, the revealer of the mysteries, talked and said chariot took me in spirit.

3.1.9. Death

The manuscript has described as Məlkam became enthusiastic to die and to go to his God like Apostle Paul did.

ተደለወ፡ ለሐዊር፡ ኀበ፡ አምላኩ፡ ከመ፡ ዘይወስድ፡ አምኑ፡ ለንጉሥ፡፡ ወከመ፡
ዘጸውዖ፡ ንጉሥ፡ለዓርኩ፡ ውስተ፡ ከብካብ፡ በፍሥሐ፡(f. 98v).

He became ready to go to his God like someone who takes endowment for the king, and like someone, beloved of King, whom the king fetes in the ceremony of wedding happily.

Date of Death

ወጽአት፡ ነፍሱ፡ እማኅፈደ፡ ሥጋሃ፡ አመ፡ ዕሥራሁ፡ ለወርኅ፡ ነጋሲ[ነሐሴ]፡ በበዓለ፡
እግዝእትነ፡ ማርያም፡ በከመ፡ ዘወሀበቶ፡ (f. 103r).

His soul left from its indwelling of flesh in the month of August, on date of 20, on the holy day of our Lady Mary as She gave him promise.

Chanting in the Heaven during the Death of Məlkam

ሰማዕኩ፡ በሰማይ፡ ድምፀ፡ ማኅሌት፡ ብዙኅ፡ ፈድፋድ፡ ወደ[ድ]ምፀ፡ ከመ፡ ነጎድጓድ፡
ወከመ፡ ወ[ው]ኒዘ፡ ማይ፡ ዓቢይ፡ ወእቤ፡ ምንትነ፡ ዝ፡ ዘመጠነዝ፡ ድልቅልቅ፡
ዓቢይ፡ ወይቤሉኒ፡ ዝንቱሰ፡ ማሕሌት፡ ዘትሰምዕ፡ እሰመ፡ ናሁ፡ ምልካም፡ ይፈልስ፡
እምዝኩ፡ ዓለም፡ ውስተ፡ ዓለመ፡ ብርሃን፡ ወዝኒ፡ ማሕሌት፡ ለቀበላ፡ ነፍሱ፡ (f.
101r).

I heard several sounds of chanting in the heaven, and its sound is like thunder and great flow of water. And I said what this amount of great loudness is. They said to me that this you hear is chanting because behold Məlkam will transfer from this world to the world of light, and this chant if for receiving his soul.

Chapter Four

4. Linguistic Analysis of the Manuscript

3.1. Phonological Issues

3.1.1. Sound Changes

Sound change is common in the history of languages. Gə'əz is the former Ethiopian language which shows different sound changes. The following are Gə'əz words that are influenced by sound changes.

A. Sewa (ሴዋ) (f.48v, 71r)

This sewa (ሴዋ) is changed after times into šewa (ሼዋ)³³. In this event there is a sound change from sound 's' to sound 'š'.

*sewa > šewa

³³ This sound change from ሴዋ to ሼዋ might have another reason; however the researcher has believed the linguistic issues are more reasonable and have more weight. For example, Kidane wold (1955: 862) states the etymology of ሼዋ/ሼዋ as follows:

ጥንታዊው፡ የወሎ፡ ባላባት፡ ሴት፡ ልጁን፡ ለግሼው፡ ባላባት፡ ለወንድ፡ ልጁ፡ በሕግ፡ አጋብቷት፡ ስትኖር፤
ከብዙ፡ ዘመን፡ በኋላ፡ ልጆቿን፡ ይዛ፡ አባቷን፡ ለማየት፡ ወሎ፡ ኼደች፡ አባቷም፡ በልጆቿ፡ ብዛት፡
ተደንቆ፡ እነዚህ፡ ኹሉ፡ ምኞቶች፡ ናቸው፡ ቢላት፤ እኩሉ፡ ልጆቹ፤ እኩሉም፡ የልጅ፡ ልጆቹ፡ አለችው፡፡
ልጅ፡ ሺዋ፤ ልጅ ሺዋ፤ ቀድሞም፡ ስድርሽ፡ ሺ፡ ኹኒ፤ ሺ ያድርግሽ፡ ብዩ፡ መርቀሽ፡ ነበረ፤ አኹንም፡
እንደምርቃቱ፡ ሺ፡ ስለ፡ ሽንሽ፡ ከእንግዲህ፡ ወዲህ፡ ስምሽ፡ ሺዋ፡ ይኹን፤ ሺዋ፡ ብዩሻለኹ፡ አላት፡፡
ርሷም፡ እንደ፡ ሳራ፡ በቡራኬ፡ ላይ፡ በራኬ፡ ጨምራ፡ ሺዋ፡ ተብላ፡ ተመለሰች፡፡ ልጆቿም፡ ሺዎች፤ የሺዋ፡
ልጆች፡ ተብለው በያህጉሩ፡ ተበትነው፡ መንዝን፤ ተጉለትን፤ ይፋትን፤ ቡልጋን፤ ጠራን፤ መርሐ፡ ቤቴን፤
ሌላውንም፡ ኹሉ፡ አቀኑ፡፡

The ancient aristocrat of Wollo made marry his daughter for the son of the aristocrat of Gəše. After several years with her sons and daughters she went to Wollo to visit her father. Being admired by the amount of her sons and daughters, her father asked her what are they for you? She replied and said to him half of them are my sons and daughters, and half of them are my grand children. Her father replied my daughter thousand, my daughter thousand; I had blessed you saying be thousand and now since you became thousand as my blessing let your name be thousand; I have said you thousand. And adding blessing on blessing like Sara, she returned being named thousand. And being said thousands and the children of thousand and being scattered in every nation, her children established Mänz, Täg^wulät, Yəfat, Bulga, Tära, Märḥabete and others.

- *s > š

Sound ‘s’ and sound ‘š’ are similar in manner of articulation, both are fricative, and phonation, both are voiceless. Their difference is only in place of articulation, because ‘s’ is alveolar whereas ‘š’ is post-alveolar. Thus, this sound change occurs due to palatalization, the change which can be occurred because of the difference of the place of articulation.

Because of the palatal property of the front, high and unrounded vowel ‘e’, s is changed into the post alveolar sound š, which has palatal property. Therefore, this ‘e’, which has palatal property, influenced s to become š because post alveolar consonant sounds have palatal property, and so š has palatalization property. This palatalization property is common in sound change process of most languages. (Campbell,1998:39; Ringe&F.Eska, 2013:93; Baye, 2009: 33).

B. Sire (ሰ.ሬ) (f.27v, 28r)

There is a sound change from sire (ሰ.ሬ) into šire (ሰ.ሬ) after patterns of time.

- *s > š

The cause of sound change is similar with the above sound change, due to palatalization. In this sound change the palatal sound ‘i’ causes the sound before it, s, to be changed into š, which has palatal property. (Ringe&F.Eska, 2013: 93; Getachew, 1994:177).

C. Šana (ጸና) (f.46v, 73v)

There is a sound change from Šana (ጸና) to Ṭana (ጣና)³⁴ in the process of time.

- *š > ṭ

The two sounds are similar in place of articulation, both are alveolar consonant sounds. They are also similar in phonation, both are voiceless.

³⁴ There is a Tradition which says the etymology of ጣና is ጸዐና በደመና, let you saddle Her (St. Mary) with cloud. God ordered His Angel, Urael, to take Saint Mary with cloud from Lake ጣና to Jerusalem, Her homeland. During the lines of time the letter ፀ was deleted, common for sound changes, and ጸ was changed to fourth order, ጸ. Finally, by the rule of strengthening letter ጸ became ጣ and the name ጣና was formed.

However, they are different in the manner of articulation, namely ‘s’ is fricative ejective whereas ‘t’ is ejective. Therefore, the change is from fricative ejective-‘s’ to ejective-‘t’. According to Shimelis (2020), this type of sound change is called Strengthening such as:

- ✓ Fricative > Stop
- ✓ Fricative > Ejective, stop
- ✓ Affricate > Ejective, stop
- ✓ Voiced > Voiceless

3.1.2. Orthographical Problems³⁵

Several orthographical problems are found in Gädlä Məlkam. The author/ copyist of the manuscript wrote a word by different scripts/graphs in different places. It seems that he does not bother for the use of the correct graph.

Example:

Text

ኢየአምን፡ አንሰ፡ ከመ፡ ሰረቆ፡ ባዕድ (f.26v)

መኑኬ፡ ዘይሠ[ሰ]ርቅ፡ እምነ፡ ቤትከ (f.27r)

ወተሰርቀ፡ ውእቱ፡ ልብስ፡ (f.26v)

ክሥት፡ ሊተ፡ እግዚአ፡ ዘሠ[ሰ]ረቀ፡ ውእቱ፡ ልብስ
(f.2r)

Gloss

I do not believe as someone stole it.

who does steal from your house?

and that cloth was stolen.

O Lord show me the one who stole that cloth.

³⁵ Orthography is the conventional/commonly used spelling system of a language. In this case the current orthographical problem indicates some scriptal errors against the common usage of Gə‘əz scripts.

Folio	Incorrect Form	Correct Form	Gloss
1v	አ ³⁶ ዳም	አዳም	Adam
1v	አውራጊሁ	አውራጊሁ	His months
4v	አብዕልት	አብዕልት	Rich
4v	ኃቤሃ	ኃቤሃ	To her
5r	አርምሞ	አርምሞ	Quietness
6r	ሐለየ	ኃለየ	He thought
4r	አኮ	አኮ	Not
48r	ሐመ	ሐመ	He became sick
2r	ስምዓ ወልዱ	ስምዐ ወልዱ	The witness of his son
43v	የዓጽብ	የዐጽብ	Frighten
6r	የኃውር	የሐውር	He will go
5r	የሐውር	የሐውር	He will go
51v	ሥርዓት	ሥርዐት	Order
52r	ኃዊረ	ሐዊረ	Going
54r	ብዙኅን	ብዙኃን	Several
60v	አሐተኒ	አሐተኒ	One of
60v	አድኃኒ	አድኅኒ	He cured me
68r	አኃዘኩ	አኅዘኩ	I started
68v	ቀዲኅ ማይ	ቀዲሐ ማይ	Fetching of water
68v	ሕብስት	ኅብስት	Bread
69v	መኃትወ ጥምቀት	መኅትወ ጥምቀት	The Eve of Theophany
70v	ዘዓርገ	ዘዐርገ	He who ascended
80r	ዓንቀጽ	አንቀጽ	Gate
84r	ኃዘን	ሐዘን	Sadness
39r	ስላሴ	ሥላሴ	Trinity
103r	ነኃሲ	ነሐሴ	August

³⁶ The author the manuscript has mostly used the fourth order letter of *ሀ*, *ሐ*, *ኀ*, *አ*, *ዐ* in writing words especially when these scripts become in the beginning of a word. This usage might have linguistic issue and may encourage linguists for further analysis. This difference may be due to regional difference.

4.2. Morphological Problems

4.2.1. Misuse of Nominative and Accusative Cases

ኦ አባ፡ ናሁ፡ ሐልቀ፡ ጼወ፡ ዘንጸብሕ (f.52v)

Corrected: ኦ አባ፡ ናሁ፡ ሐልቀ፡ ጼወ፡ ዘንጸብሕ

Gloss: O father, behold salt that we cook wät has been finished.

ወአሥመሮ፡ በኩሉ፡ ዓቂበ፡ ትእዛዛቲሁ፡ ወኢያተከዘ፡ መንፈስ ቅዱስ፡ ዘኅዱር፡ ላዕሌሁ፡ (f.52v)

Corrected: ወአሥመሮ፡ በኩሉ፡ ዓቂበ፡ ትእዛዛቲሁ፡ ወኢያተከዘ፡ መንፈስ ቅዱስ፡ ዘኅዱር፡ ላዕሌሁ፡

Gloss: And he made him happy in all protecting of His orders (God's) and he did not make sad the Holy Spirit that indwelt upon him.

ወወእቱስ፡ ረድእ፡ ሐረ፡ ሶቤሃ፡ ወበጽሐ፡ ህየ፡ ወፈትሐ፡ ሐስለ፡ ኢድጎ፡ ወወአለ፡ በእንተ፡ ትእዛዘ፡ አቡሁ፡

Corrected: ወወእቱስ፡ ረድእ፡ ሐረ፡ ሶቤሃ፡ ወበጽሐ፡ ህየ፡ ወፈትሐ፡ ሐስለ፡ ኢድጎ፡ ወወአለ፡ በእንተ፡ ትእዛዘ፡ አቡሁ፡

Gloss: And that helper went at that time and reached there, and he unhitched the saddle of his donkey and he consorted on behalf of the order of his father. (f.53v)

ወተማሕፀንኩ፡ ኅበ፡ እግዚአብሔር፡ አምላኪያ፡ ከመ፡ ያእትት፡ እምኔያ፡ ወእቱ፡ ሕሊና፡(f.58v).

Corrected: ወተማሕፀንኩ፡ ኅበ፡ እግዚአብሔር፡ አምላኪያ፡ ከመ፡ ያእትት፡ እምኔያ፡ ወእቱ፡ ሕሊና

Gloss: And I begged into my God so that he avoids that thought from me.

ወባሕቱ፡ እምድኅረ፡ ሞተሰ፡ ይበጽሐ፡ ዐቢያ፡ ኅዘነ፡ ወመከራ፡(f. 84r).

Corrected: ወባሕቱ፡ እምድኅረ፡ ሞተሰ፡ ይበጽሐ፡ ዐቢያ፡ ኅዘነ፡ ወመከራ

Gloss: And, however, after he died, a great sadness will get it.

በካልእ፡ ሌሊት፡ ርኢኩ፡ ከይሲ፡ ዓቢይ፡ እመንገሰ፡ ምሥራቅ፡ ወርእሱ፡ የአክል፡ መጠነ፡ ደብር፡ ዓቢይ

Corrected: በካልእ፡ ሌሊት፡ ርኢኩ፡ ከይሴ፡ ዓቢዮ፡ እመንገለ፡ ምሥራቅ፡ ወርእሱ፡ የካክል፡ መጠነ፡
ደብር፡ ዓቢይ

Gloss: In the second night, I saw a great snake in Eastward direction; and his head amounts a big mountain. (f. 90v)

ወእምዝ፡ ሶባ፡ ቀርቦ፡ ጊዜ፡ ሰዓታ፡ ለይእቲ፡ እለተ፡ መርዓሁ፡ እንተ፡ ይሴ፡ መጽኦ፡ ላዕሌሁ፡
ሕማመ፡ ወሰከቦ፡ ውስተ፡ ምድር

Corrected: ወእምዝ፡ ሶባ፡ ቀርቦ፡ ጊዜ፡ ሰዓታ፡ ለይእቲ፡ እለተ፡ መርዓሁ፡ እንተ፡ ይሴ፡ መጽኦ፡
ላዕሌሁ፡ ሕማም፡ ወሰከቦ፡ ውስተ፡ ምድር

Gloss: And then when the time of his wedding day that he hopes reached, sickness came upon him and he slept in the land. (f. 100r)

ወይቤሎሙ፡ ለእለ፡ ሀለው፡ ምስሌሁ፡ እምአፍቀርኩ፡ ወእምአብጻዕኩ፡ ለእመ፡ ይሬሲ፡ ሊተ፡
ማኅደር፡ ምስለ፡ ዝንቱ፡ ብእሲ፡ በሰማይት

Corrected: ወይቤሎሙ፡ ለእለ፡ ሀለው፡ ምስሌሁ፡ እምአፍቀርኩ፡ ወእምአብጻዕኩ፡ ለእመ፡ ይሬሲ፡
ሊተ፡ ማኅደር፡ ምስለ፡ ዝንቱ፡ ብእሲ፡ በሰማይት

Gloss: And he said to them, who were with him, I would like if He (God) makes me dwelling with this person in the Heavens. (f. 8v)

እረክባ፡ ከዊና፡ ማየ፡ ዕራቁ

Corrected: እረክባ ፡ከዊና፡ ማየ፡ ዕራቁ

Gloss: I get it becoming only water. (f. 9v)

ወእንበለ፡ ይትፈጸማ፡ ውእቶን፡ ሰቡዕ፡ መዋዕል፡ እለ፡ ወሀቦ፡ እድሜ

Corrected: ወእንበለ፡ ይትፈጸማ፡ ውእቶን፡ ሰቡዕ፡ መዋዕል፡ እለ፡ ወሀቦ፡ እድሜ

Gloss: And without being finished those seven years that he has given an appointment. (f. 27r)

ወእምዝ፡ ረከብዎ፡ ለውእቱ፡ ሠራቁ፡ ሰብኢ

Corrected: ወእምዝ: ረከብዎ: ለውእቱ: ሠራቂ: ሰብእ

Gloss: And then they got that thief person. (f. 28v)

እስመ: ይእቲሰ: ልብሰ: ዘሠረቀ: ነሥኦ: ሥዩመ: ሀገር

Corrected: እስመ: ይእተሰ: ልብሰ: ዘሠረቀ: ነሥኦ: ሥዩመ: ሀገር

Gloss: Since he who stole that cloth held with the lord of the country. (f. 29r)

እመሂ: ተርፎመ: ንስቲተ: ጌጋዩ: በህዩ: ይትወቀሱ

Corrected: እመሂ: ተርፎመ: ንስቲት: ጌጋይ: በህዩ: ይትወቀሱ

Gloss: If they have little sin which is remained, they will be blamed here. (f. 41v)

4.2.2. The Misuse of Accusative case by the verb to have: “ቡ-Has” and its negative form “አልቡ-Do not have”

ሀሎ: ፩ብእሲ: ባዕል: ዘይትአመኖ: ለዝንቱ: ጻድቅ: አቡነ: ምልካም: ወአንበረ: ኅቤሁ: ልብሰ: ክቡረ: ዘቦቱ: ወርቅ: ውስተ: አዝፋሪሁ: ዘይለብስዎ: ክቡራነ: ምድር: (f. 26v)

Corrected: ሀሎ: ፩ ብእሲ: ባዕል: ዘይትአመኖ: ለዝንቱ: ጻድቅ: አቡነ: ምልካም: ወአንበረ: ኅቤሁ: ልብሰ: ክቡረ: ዘቦቱ: ወርቅ: ውስተ: አዝፋሪሁ: ዘይለብስዎ: ክቡራነ: ምድር:

Gloss: There was one wealthy person who believes this righteous person Məlkam, our father and nearby Məlkam, he set aside the cloth prestigious that has gold on its fringes, that prestigious of the land wear.

ወይቤሎ: አቡነ: ምልካም: ኢትቤለኒነ: አልብዩ: ትካዘ (f. 70v)

Corrected: ወይቤሎ: አቡነ: ምልካም: ኢትቤለኒነ: አልብዩ: ትካዘ

Gloss: And our father Məlkam said to him, do not you say to me that I do not have sadness?

ወይቤሎመ: ለደቂቀ: አረጋዊ: አብኡኒ: ኅበ: አቡክመ: እስመ: ብዩ: መልእክተ: (f. 27v)

Corrected: ወይቤሎመ: ለደቂቀ: አረጋዊ: አብኡኒ: ኅበ: አቡክመ: እስመ: ብዩ: መልእክት:

Gloss: And he said to the sons of the old man enter me into your father since I have message.

ወሀሎ፡ ፩ ረድኡ፡ ጌር፡ መነኮስ፡ ወቦቱ፡ አባ፡ በብሔረ፡ አንጎት (f. 33v)

Corrected: **ወሀሎ፡ ፩ ረድኡ፡ ጌር፡ መነኮስ፡ ወቦቱ፡ አብ፡ በብሔረ፡ አንጎት**

Gloss: And there was one his helper monk who has father in the nation of 'Angot.

መዓዶ፡ ወገሥጸ፡ ከመ፡ ይሕድግ፡ አሐተ፡ ግብረ፡ እስመ፡ ቦቱ፡ ቍጥዓ፡ ወመዓተ (f. 34v)

Corrected: **መዓዶ፡ ወገሥጸ፡ ከመ፡ ይሕድግ፡ አሐተ፡ ግብረ፡ እስመ፡ ቦቱ፡ ቍጥዓ፡ ወመዓተ**

Gloss: Let you advice him so that he will leave one conduct because he has ire and outrage.

ወእመሂ፡ ቦቱ፡ ጎጢአተ፡ ንሕነ፡ ንወቅሦ (f.41v)

Corrected: **ወእመሂ፡ ቦቱ፡ ጎጢአት፡ ንሕነ፡ ንወቅሦ**

Gloss: And if he has sin, we will blame him.

ወባሕቱ፡ አልብዮ፡ ስልጣነ፡ ለአሕይዎ (f. 42v)

Corrected: **ወባሕቱ፡ አልብዮ፡ ስልጣን፡ ለአሕይዎ**

Gloss: And, however, I do not have authority for saving.

**ወቦቱ፡ ለአቡነ፡ ምልካም፡ አሐተ፡ ልብስ፡ ዘተርፈት፡ እምሤጠ፡ መጽሐፉ፡ ወለካልኣንሰ፡ ሢጥዎን፡
ደቂቁ፡ ለእክል፡ ለሲሳዮሙ፡** (f. 73r)

Corrected: **ወቦቱ፡ ለአቡነ፡ ምልካም፡ አሐተ፡ ልብስ፡ ዘተርፈት፡ እምሤጠ፡ መጽሐፉ፡
ወለካልኣንሰ፡ ሢጥዎን፡ ደቂቁ፡ ለእክል፡ ለሲሳዮሙ፡**

Gloss: And our father, Mælkam, had one cloth which was remained from the selling of his book. And, however, his sons sold other clothes for [to buy] the cereal of their food.

4.2.3. Pronoun problems

ተስምረ፡ ራእዩ፡ ለአቡነ፡ ምልካም፡

ባሕርዮ፡ ኤላም፡

እምክርሠ፡ እሙ፡ ዘሐረዮ፡ ወልደ፡ ማርያም፡

ወኢይደክማ፡ እገሪክሙ፡ እምቀዊም (f. 42r)

Corrected: ወኢይደክማ፡ እገሪሁ፡ እምቀዊም

Gloss: The miracle of the apocalypse of our father Məlkam, the pearl of the gate of peace, who the Son of Mary sanctified from the womb of his mother; and because of standing, his legs will not be tired.

ወእቤ፡ በውሣጢተ፡ ልብዮ፡ ተዘከር፡ አንብዕዮ፡ እለ፡ አርሐሳ፡ እገሪክ፡ ኦ ምልካም (f. 61r)

Corrected: ወእቤ፡ በውሣጢተ፡ ልብዮ፡ ተዘከር፡ አንብዕዮ፡ እለ፡ አርሐሳ፡ እገርዮ፡ ኦ ምልካም

Gloss: And I said in my heart, O Məlkam; let you remember my tear that drenched my legs.

4.2.4. Problems of verbs

ወዜነው፡ ለፍቁራኒሁ፡ ሕድረቶሙ፡ ወይብል፡ ኅበ፡ እገሌ፡ ሀገር፡ ኅድሩ፡ ወከመዝ፡ ረከቡ፡ እም፡
አመ፡ ወጽኡ፡ እስከ፡ በጽሑ (f. 54v)

Correted: ወዜነው፡ ለፍቁራኒሁ፡ ሕድረቶሙ፡ ወይብል፡ ኅበ፡ እገሌ፡ ሀገር፡ ኅድሩ፡ ወከመዝ፡
ረከቡ፡ እም፡ አመ፡ ወጽኡ፡ እስከ፡ በጽሑ

Gloss: And he told to his friends about their indwelling of night; and he said let you spend the night somewhere, and they got [place of spending night] from their going out to their reaching.

ወይቤሎሙ፡ ምንተ፡ አእመርክሙ፡ ዘአእመርኩ፡ አነ፡ ወእምዝ፡ አርመሙ፡ ወኢተዋቀሥእዎ፡
እስመ፡ ያኦምርዎ፡ ከመ፡ ረአዩ፡ ሕቡኣጎ፡ ውእቱ (f. 9r)

Corrected: ወይቤሎሙ፡ ምንተ፡ አእመርክሙ፡ ዘአእመርከ፡ አነ፡ ወእምዘ፡ አርመሙ፡
ወኢተዋቀሥዎ፡ እስመ፡ ያእምርዎ፡ ከመ፡ ረአዩ፡ ሕቡአት፡ ውእቱ

Gloss: And he asked them, what did you know what I knew? And then they mewed; they did not blame him since they knew him as he is the seer of mysteries.

ሶበ፡ ይሬኢ፡ እንዘ፡ የዓቢዮ፡ ወይኔይሶ፡ በኩሉ፡ ክብራተ፡ ሰማይ (f. 81v)

Corrected: ሶበ፡ ይሬኢ፡ እንዘ፡ የዐብዮ፡ ወይኔይሶ፡ በኩሉ፡ ክብራተ፡ ሰማይ

Gloss: When he sees while he is better in all prestigious of heaven

ወሶቤሃ፡ አስተንፈስኩ፡ ሥልሰ፡ ከመ፡ ዘንቅሀ፡ እምንዋም፡ (f. 23v)

Corrected: ወሶቤሃ፡ አስተንፈስኩ፡ ሥልሰ፡ ከመ፡ ዘንቅሀ(ዘንቃሀ)፡ እምንዋም፡

Gloss: And during that time I breathed three times like the one who woke up from sleeping.

ወአምጽኡ፡ ማየ፡ ወከዐው፡ ላዕሌሁ (f.82v)

Corrected: ወአምጽኡ፡ ማየ፡ ወከዐው፡ ላዕሌሁ

Gloss: And they brought water and splurged over him.

ወአነ፡ አበጽሆሙ፡ ኅበ፡ ሀለው፡ ውእቶሙ፡ ሠ[ሰ]ራቅያን (f.65r)

Corrected: ወአነ፡ አበጽሆሙ፡ ኅበ፡ ሀለው፡ ውእቶሙ፡ ሠ[ሰ]ራቅያን:(f.74v)

Gloss: And I made them reach the place where those thieves were.

4.2.5. Number Problem

ወተአምራቲሁሰ፡ ወመንክራቲሁ፡ ዘያደምም (f. 2v)

Corrected: ወተአምራቲሁሰ፡ ወመንክራቲሁ፡ ዘያደምሙ

Gloss: And his miracles are wonderful.

ለመኑ፡ ውእቱ፡ ዝንቱ፡ አክሊላት፡ (f. 39v)

Corrected: ለመኑ፡ ውእቱ፡ እሎንቱ፡ ከክሊላት፡፡

Gloss: For whom are those diadems?

4.2.6. Gender Problem

እስመ፡ ብየ፡ ውስተ፡ ማኅደርየ፡ ንስቲት፡ ቀሁተ፡ ማይ፡ እንተ፡ ባቲ፡ እሱቲ፡ ወእትጋፀብ፡ እደዊየ፡
ወእረክባ፡ ከዊና፡ መዐረ፡ ዘአልቦቱ፡ ዘይትዌረቅ፡ ዳእሙ፡ አያያተ፡ መዐር፡ ኩለንታሁ፡ ወኪያሁ፡
ረፊቅየ፡ እበይት (f.9v)

Corrected: እስመ፡ ብየ፡ ውስተ፡ ማኅደርየ፡ ንስቲት፡ ቀሁተ፡ ማይ፡እንተ፡ ባቲ፡ እሱቲ፡ ወእትጋፀብ፡
እደዊየ፡ ወእረክባ፡ ከዊና፡ መዐረ፡ ዘአልቦቱ፡ ዘይትዌረቅ፡ ዳእሙ፡ አያያተ፡ መዐር፡ ኩለንታሁ፡ ወኪያህ፡
ረፊቅየ፡ እበይት

Gloss: Because in my house I have a small jar of water in which I drink and wash my hands; and I get it becoming honey which does not have that can be spit. However, it (the water) is entirely honey comb; and I spend all night sitting on it (on the jar).

አንዘ፡ ወወጠነ፡ ይትባኣስ፡ ምስለ፡ ሥጋሁ፡ ከመ፡ ያብኣ፡ ኀበ፡ ገድል፡ ጽኑዕ፡ ወያዜክራ፡ ቃለ፡
መጻሕፍት፡ ከመ፡ ትጽናዕ፡ ሎቱ (f. 14v)

Corrected: አንዘ፡ ወወጠነ፡ ይትባኣስ፡ ምስለ፡ ሥጋሁ፡ ከመ፡ ያብኣ፡ ኀበ፡ ገድል፡ ጽኑዕ፡
ወያዜክራ፡ ቃለ፡ መጻሕፍት፡ ከመ፡ ትጽናዕ፡ ሎቱ

Gloss: He started struggling with his flesh so that he makes it to enter into the great combating; and he makes it to remember the word of the books so that it cleaves on it (word).

4.2.7. Omissions of Free Morphemes

A. Omission of ቡ- Bā

ወእምዝ፡ ረከብዎ፡ ለውእቱ፡ ሠራቂ፡ ሰብኣ[እ]፡ ጸሎቱ፡ ለአረጋዊ፡ እንዘ፡ ይሠይጥ፡ ካልኣ፡ ልብሰ (f. 28v)

Corrected: ወእምዝ፡ ረከብዎ፡ ለውእቱ፡ ሠራቂ፡ ሰብኣ[እ]፡ በጸሎቱ፡ ለአረጋዊ፡ እንዘ፡ ይሠይጥ፡
ካልኣ፡ ልብሰ

Gloss: And then they got that thief person by the prayer of the old man (Məlkam) while he was selling another cloth.

B. Omission of Accusative ለ- Lā

ወልብሰየሰ: ያመጽኑ: እግዚአብሔር: በዕድሜሁ: እስመ: አእመረ: ከመ: ኢትጠፍኝ (f.29r)

Corrected: ወልልብሰየሰ: ያመጽኑ: እግዚአብሔር: በዕድሜሁ: እስመ: አእመረ: ከመ:ኢትጠፍኝ

Gloss: And God will bring my cloth in the time because he knew as it will not be disappeared.

C. Omission of Gerund

ይቤ: ርኢኩ: ቺ ነገሥት: ይነብሩ: ዲቦ: አሐዱ: መንበር: (f.38v)

Corrected: ይቤ: ርኢኩ: ቺ ነገሥት: እንዘ ይነብሩ: ዲቦ: አሐዱ: መንበር:

Gloss: He said I saw three kings sitting in one Throne.

4.2.8. Some unique Features

A. The Free Morpheme Lā-ለ

The free morpheme “Lā-ለ” has different functions in Gə‘əz Grammar. Among its eight functions, the most common functions are Lā-ለ (በቁጥ ቀሪ-that remains as it is), accusative ተሳቢ,- Täsabi and possession-“of” (ዘርፍ-Zärf). It can be translated as “to-ወደ”; however it is rare. But we find this usage in the current being studied manuscript-the manuscript of Gädlä Məlkam.

ለእሱ: አነ: አወጽኦሙ: ለበርሀ: ብርሃናት: ወአነብር: ፩፩ ዲቦ: መንበረ: ክብር (f. 103v)

I will raise them to the light of lights and I will make sit each and every [of them] on the Throne of Kingdom.

B. Double Accusative Mark “Ya-ያ”

ወይእዜኒ: አበስኩ: ስረይ: ሊተ: ወጸግወኒያ: ለዛቲ: ኃጢአት: እስመ: ኢይደግም: እምይእዜ

And I sinned today; let you forgive me and give to me [bring back to me] that sin [again] because I will not do it again since today.

In this sentence the accusative mark ‘ያ’ is used in addition to ‘ለ’ which indicates accusative case.

C. Refelexive of the Influencing Stem/Tädärraragi Form of the verb “ከነው-Zenäwä”

The common Tädärraragi forms of the ‘ከነው-Zenäwä’ are:

	Gloss
• ተዘያነው-Täzəyanäwä	He talked each other.
• ተዚያነው-Täziyanäwä	He talked each other.

According to Afeworq (1996), there is also another form for this verb: ተዘያነው- Təzəyanäwä.

This third form of the verb ‘ከነው-Zenäwä’ during its Tädärraragi usage appeared in the manuscript of Gädlä Məlkam in its imperfect form.

ወእንዘ፡ ይዘያነው፡ ምስለ፡ ሰብእ፡ በዝንቱ (f.74r)

And while they are talking with the person about this...

D. The Verb አእመረ-’A’əmärä

The Form of Past Tense- ጎላፊ አንቀጽ

The form of The Verb አእመረ-’a’märä is usually controversial. Some scholars of Gə‘əz grammar confirm the form of Past Tense- ጎላፊ አንቀጽ as አእመረ-’a’märä whereas others argue it is not, and they say that the form of past tense of the verb is ’amärä instead of ’a’märä. Both groups of grammarians try to defend their arguments. (Afewerq, 1996; Kidane wold, 1948; Yared, 2009).

Gädlä Məlkam always uses the first form which is አእመረ-’a’märä.

- ወ[ለ]ልብስየሰ፡ ያመጽኑ፡ እግዚአብሔር፡ በዕድሜሁ፡ እስመ፡ አእመረ፡ ከመ፡ ኢትጠፍእ (f.29r)

And God will bring my cloth in the time because he knew as it will not be disappeared.

The Present/Future Form

In the usage of the present/future form, imperfect, Gädlä Məlkam uses a new approach that is not commonly touched by most grammarians. It uses the fourth letter (ራብዕ ልደል) ya- ያ instead of using the first letter (ግእዝ ልደል)-የ.

Examples from the Manuscript:

እለ: ያአምሩ: ምሥጢር (f. 86v)

... they who will know the mystery

ዘቦቱ: መንፈስ: ቅዱስ: ያአምር: ኩሎ: ወሎቱስ: አልቦ: ዘያአምር

He who has Holy Spirit will know all; however, no one will know him. (f. 49v)

E. The Property of Wä-ወ in the Verbs

The verbs which have wä-ወ at the middle or at the end have unique properties in the inflection process. In these verbs wä-ወ will be rejected and the letter before it will be changed into the seventh order (ሳብዕ) in the perfective and into the second order (ካልእ) in the subjunctive and imperative. However, in Gädlä Məlkam wä-ወ was rejected in the perfect and the letter before it was always changed, uncommonly, into the seventh order (ሳብዕ) in the subjunctive and imperative.

Common Properties of Wä-ወ

Perfect	Imperfect	Subjunctive	Imperative
ሐወረ/ሐረ	የሐወር	ይሐር	ይሐር
፻አወራ/ከወራ	yähäwwər	yəḥur	yəḥur
He went	He goes/will go	so that he will go	let him go

Unique Properties of Wä-Ø in Gädlä Məlkam

Perfect	Imperfect	Subjunctive	Imperative
ሐወረ/ሐረ	የሐወር	ይሐር	ይሐር
Häwärä/ḥorä	yähäwwər	yəḥor	yəḥor
He went	He goes/will go	so that he will go	let him go

Some Lists from the Manuscript:

ወጽዕቀቶ፡ መንፈስ፡ ሎቱ፡ ከመ፡ ይሐር፡ ገዳመ

And the spirit makes him worry in order that he will go to a monastery. (f.40r)

ለምንት፡ ትኤዝዝ፡ ይሰድዎ፡ እንበለ፡ ይሕዮ

Why do you order them to take while he does not cure? (f.43r)

ወይቤ፡ በልቡ፡ እሐር፡ ኀበ፡ እኅትዮ

And he said in his heart let me go to my sister. (f.6r)

ወአኀዘ፡ ይሐር፡ ሀገረ፡ እኅቱ

And he started going to the nation of his sister. (f.6r)

ወፈነዎ፡ ይሐር፡ ምስለ፡ አብያጺሁ

And he sent him so that he will go with his friends. (f. 8v)

ሕድገ፡ ይሐር፡ ፍኖቶ፡ ወሐረ፡ እንዘ፡ ይዜምር

Let you leave him so that he will go his way and he went by singing. (f. 10v)

ወይእዜኒ፡ ሐር፡ ደብረ፡ ሃሌሉያ፡ ወንግሮ፡ ሎቱ

And today let you go to the mountain of Halleluya and tell him. (f.28r)

ዘነበበ፡ ለፊልጶስ፡ እንዘ፡ ይብል፡ ሐር፡ ትልዎ፡ ለዝ፡ ሰረገላ

He who told to Philip by saying let you follow this chariot. (f. 1v)

ተንሥኡ፡ ብዙጎን፡ እምዝንቱ፡ ደብር፡ ከመ፡ ይሐሩ፡ ጎበ፡ ክህነት

Many stood up from this mountain in order to go to Ordination. (f.54r)

ወይቤሎ፡ ለላእክ፡ ሐር

And he said to the servant let you go. (f.72r)

4.2.9. Deletion/ Loss and Substitution

Folio	Incorrect Form	Correct Form	Gloss	Remark
96v	ወአልዓተኒ	ወአልዐለተኒ	And she raised me	Deletion
99v	እስኤላዊ	እስራኤላዊ	An Israelite	Deletion
105v	ዘብረ	ዘገብረ	He who did	Deletion
4v	ያነብዮ	ያተነብዮ	He makes him prophesize	Deletion
29v	ዘአስተአዮ	ዘአስተርአዮ	That is seen to him	Deletion
73r	እግዚአብ	እግዚአብሔር	God	Deletion
54v	ሕደረቶሙ	ሕድረቶሙ	Their spent of night	Substitution
79v	ከከ	ከመ	As	Substitution
23v	ሰበ ሐሩ	ሶበ ሐሩ	When they went	Substitution
41r	ወሳጢተ	ውሳጢተ	Inside	Substitution
101v	ደምፀ	ድምፀ	The sound/its sound	Substitution
101v	ውኒዘ ማይ	ውኒዘ ማይ	Flow of water	Substitution

4.2.10. Loan Words

There are loan words in the manuscript of Gädlä Məlkam from different languages, Hebrew, and Greek. Loan word is the common property of languages. Different Words and sounds can be borrowed between different languages.

Hebrew	Gə‘əz	Gloss
መሲካ(f.40r)	ቅቡዕ	Anointed
Greek	Geez	Gloss
ኤጲ.ፋ.ንያ(f.99v)	አስተርእዮ	Seeing
ኤላም(f.42r)	ዴዴ ሰላም	Gate of Peace

Rarely Used Word:

Word	Gloss
ፋድል(ff.83r,85v)	Perfect

4.3. Syntactic Problems

4.3.1. Problem of using the form of respecting People-’Antuta (አንቱታ)

There is no the form of a word which indicates ’antuta, form of respecting people, in Gə‘əz Grammar unlike that of Amharic. However, I find this problem in my case.

ወእምዝ፡ ተሠይመ፡ ወኮነ፡ ቀሲሱ፡ አመ፡ ፀአቶሙ፡ ለአባ፡ ይስሐቅ፡ ጳጳስ (f. 87v)

Corrected: ወእምዝ፡ ተሠይመ፡ ወኮነ፡ ቀሲሱ፡ አመ፡ ፀአቱ፡ ለአባ፡ ይስሐቅ፡ ጳጳስ (f. 87v)

And then he was ordained and became priest during the coming out of bishop father Yəṣṣāq.

4.3.2. Problem of Punctuation

There are two types of full stop used in Gädlä Məlkam. These are nine points and sometimes four points. This is by itself a problem of inconsistency. These two punctuation marks are sometimes used in the misplaced manner.

እስመ፡ ሰማዕትሁ፡ ለመክብብ፡ እንዘ፡ ይብል፡፡፡፡. በረከተ፡ እግዚአብሔር፡ አዕጻደ፡ ጻድቃን

Because you heard from Ecclesiastes when he said that the blessing of God is in the places of righteous. (f.30r).

In this sentence the nine points are misplaced. When it is corrected, it becomes:

እስመ፡ ሰማዕታሁ፡ ለመክብብ፡ እንዘ፡ ይብል፡ በረከተ፡ እግዚአብሔር፡ አዕጻደ፡ ጻድቃን

The punctuation mark of semi-colon is also used and sometimes it is placed in the improper place.

ወወሀብዎ፡ ለሐዓሊት፤³⁷ እስመ፡ ከማሁ፡ ሕጎሙ፡ ለአብዕልት፡(f.4v)

Corrected: ወወሀብዎ፡ ለሐዓሊት፡ እስመ፡ ከማሁ፡ ሕጎሙ፡ ለአብዕልት

Gloss: And they provided him for the nurse because this is the tradition of the rich.

In the above sentence, the unnecessary semi-colon is misplaced between a noun and the conjunction.

Missed and misplaced punctuation:

ይተነብል፡ በእንተ፡ ኩሉ፡ ፍጥረት፡፤ በእንተ፡ ነገሥት፡ ግረተ፡ ፀር፡ ወኑን፡ መዋዕል፡
ወአፍቅሮ፡ አብያተ፡ ክርስቲያናት፡ ከመ፡ ይጸግዎሙ፡ ክርስቶስ፡ ለጳጳሳት፡ አርትዎ፡
ሃይማኖት፡፤ ወለመኪንንትሰ፡ አርትዎ፡ ፍትን፡ ነዳያን፡ ወእንለ፡ ማውታ፡ ለጻድቃን፡
ወመስተጋድላን፡ ፈጽሞ፡ በድር፡፤ ወለካህናት፡ ጽምደት፡ ወለመነኮሳት፡ ኢያፍቅሮ፡
ዓለም፡ ወለጋጥኣን፡ ስርዮት፡፤(f.95rv).

Corrected Punctuation:

ይተነብል፡ በእንተ፡ ኩሉ፡ ፍጥረት፤ በእንተ፡ ነገሥት፡ ግረተ፡ ፀር፡ ወኑን፡ መዋዕል፡
ወአፍቅሮ፡ አብያተ፡ ክርስቲያናት፤ ከመ፡ ይጸግዎሙ፡ ክርስቶስ፡ ለጳጳሳት፡ አርትዎ፡
ሃይማኖት፤ ወለመኪንንትሰ፡ አርትዎ፡ ፍትን፡ ነዳያን፡ ወእንለ፡ ማውታ፤ ለጻድቃን፡

³⁷ Another example for the usage of semi-colon in the gädl:

ወእምድገረ፡ ነበረ፡ በመልእክት፡ ወተአገዘ፡ ለሰብአ፡ ማኅደሩ፡ ወአሰንዮ፡ ለአእሩገ፡ ምኔት፡፤
አንዘ፡ ወወጠነ፡ ይትባከስ፡ ምስለ፡ ሥጋሁ፡ ከመ፡ ያብአ፡ ኅበ፡ ገድል፡ ጽኑዕ፡ ወያዜክራ፡
ቃለ፡ መጻሕፍት፡ ከመ፡ ትጽናዕ፡ ሎቱ፤ ወይቤላ፡ አኮነ፡ ይቤ፡ ሲራክ፡ ጠቢብ፡፤(f.14v).

And after he had lived by obedience for the persons of his abode and the elder of the monastery, he started combating with his flesh to enter it to strong combat; and to remember it the word of the books to be strong by it; and he said to it because the wise Sirach said.

ወመስተጋድላን፡ ፈጽሞ፡ በድር፤ ወለካህናት፡ ጸምደት፤ ወለመከላት፡ ኢያፍቅሮ፡
ዓለም፤ ወለኃጥኣን፡ ስርዮት፡፡

He prays on behalf of all creations; on behalf kings- conquer of the enemies, long years, and the love of churches; for the bishops- orthodoxy of religion, in order that Christ will give them; for the lords and judges- justice of the poor and the orphans; for the righteous and ascetics- finishing of the combating; for the priests- service; for the monks- not loving of secularism; for the sinful- forgiveness of sin.

Chapter Five

5. Analysis the Values of the Manuscript

5.1. Literary Value

Figurative language is the use of descriptive words, phrases and sentences to convey a message that means something without directly saying it. Its creative wording used to build imagery to deepen the audience's understanding and help provide power to words by using different emotional, visual and sensory connections. Figurative language is used in literature like poetry, drama, prose and even speeches. Figures of speech are literary devices that are also used throughout society and help relay important ideas in a meaningful way.

5.1.1. Poetic Expression

ዘንተ፡ ይቤ፡ በቃሉ፡ አቡነ፡ ምልካም፡ ፍጹም፡ በድንግልና

ዘጠንቀቀ፡ ሥርዓተ፡ ምንኩስና

ከመ፡ ባሕርየ፡ ገዳም፡ እንጦና

ጎይለ፡ ጸሎቱ፡ ያድገነን፡ እሞት-ምይንተ፡ ስጥና (f. 60r)

Our father Məlkam, who was pure in virginity and applied the order of monasticism like Ἐντόνῃς, said this by his word. Let the power of his prayer save us from the evil of Devil.

ከመዘ፡ ዜነወነ፡ በአፉሁ፡ አቡየ፡ ምልካም፡ አፈ፡ ዘርብ

አላዴ፡ ጽጌ፡ ከመ፡ ንህብ

ዘስኩር፡ በደመ፡ ወይን፡ ወውጉ፡ በጸዓዳ፡ ሐሊብ

ትንብልና፡ ጽድቁ፡ ያንጸፈጽፍ፡ ዲቤነ ፡ከመ፡ አስራብ

My father Mølkam whose mouth is the stick of harp, who collects flower like bee, who is drunken by the blood of grape, who drunk the white milk told us by his mouth like this. Let the supplication of his righteousness be on us. (f. 12v)

ጸሎተ፡ ዝንቱ፡ መስተጋድል፡ ከመ፡ ዕብነ፡ አድማስ፡ ጽኑዕ

ወእምሰይፈ፡ ኃዲን፡ ትብዕ

ያድኅነነ፡ እምኅይለ፡ መስቴማ፡ ጽሩዕ

Let the prayer of this combater who is strong like the stone, and powerful from metal save us from the power of Devil. (f.35r)

ወዝንቱሰ፡ አእመረ፡ እንዘ፡ ሀለወ፡ ፺ ዐመታተ

ወተነጥፈ፡ ከመ፡ ብሩር፡ ዘአጽረይዎ፡ ምስብዒተ

ወከመ፡ ወርቅ፡ ዘተፈትና፡ በከውር፡ ወበሕንቅርተ

ምንት፡ ይህኒ፡ ለአቡዮ፡ ምልካም፡ ሰሚዐ፡ ተአምሪሁ፡ ወትሩፋቱሂ፡ ከመ፡ ዕጣን፡ ለአንፍ

ወከመ፡ መዐር፡ ለአፍ

ወከመ፡ ለልብ፡ አስካለ፡ ወይን

ወከመ፡ ዜና፡ ሠናይ፡ ለእዝን

ጸጋ፡ ረድኤቱ፡ ወሞገሰ፡ ተስፋሁ፡ ትክድነነ፡ ከመ፡ ልብስ

ለኩልነ፡ ለንኡስ፡ ወለዐቢይ [ለዐቢይ፡ ወለንኡስ]

And this knew while he was living ninety years, and he becomes clean like metal which is cleaned seven times; and like gold which is broiled. How is pleasure hearing of the miracle of my father Mølkam, which is like incense for the nose and like honey for the mouth; and the fruit of grape for heart; and good news for the ear. Let the grace of his help and hope cover all us like cloth. (f.94rv)

አ፡ አባ፡ መጽሐፈ፡ ገድልከ፡ በተአምኖ፡ ለዘተርጉመ

ወዓዲ፡ በርእሰ፡ መጽሐፍ፡ ለዘ፡ ቀለመ

ተንብል፡ ቅድመ፡ አምላክ፡ ዘይነብር፡ አርያመ

በዝ፡ ዓለም፡ ኢይርአዩ፡ ሕሁመ

ወበደጎሪኒ፡ ዓለም፡ ይባኡ፡ ምስሌክ፡ ሀገረ፡ በግዑ፡ ሳሌመ

O father, let you pray in front of God who lives in the Heaven, in this world so that they will not see evil and in the coming world so that they enter with you into Jerusalem which is the country of the sheep, for those who translated your book of struggle in faith and again for those who wrote your book of struggle in the title of book. (f. 90r)

ወይእዜኒ፡ ንግበር፡ ተዝካር፡

ወንጉድጉድ፡ ዝኅር

እግዚአብሔር፡ ለዘ፡ አፍቀሮ

ለምልካም፡ አቡነ፡ እስመ፡ በዝዩ፡ ኢያፍቀረ፡ ተክብር፡

ለነዳያን፡ ወለዕጉሣን፡ ዘይትወሀብ፡ አእሚሮ

ጎበ፡ አምላኩ፡ በእንቲአነ፡ ኢያስትት፡ አስተምሕሮ

And today let us do the commemoration of our father Məlkam whom God loves and let us knock his tomb since in this world he does not love respect which is provided for the poor and the patient. Knowing to his God, let him not avoid mercy on behalf of us. (f. 98rv)

ርእዩኬ፡ አጎውዮ፡ በዝዩ፡ እለ፡ ተጸነሱ

ከመ፡ በህዮ፡ ክብረ፡ ይወርሱ

ወይእዜኒ፡ ረድኤተ፡ ዚአሁ፡ እንዘ፡ ዮጎሥሁ

ለሰሚዐ፡ ገድሉ፡ በተአምኖ፡ ለእለ፡ ጌሁ

ወተአምራቲሁ፡ መድምም፡ ለእለ፡ ከርተሱ

ወበማኅሌተ፡ ቅኔ፡ ኪያሁ፡ ለእለ፡ ወደሱ

እደ፡ እንዘ፡ ይጠፍሐ፡ ወእግረ፡ እንዘ፡ ያጽሕሱ

ወይንሥኦሙ፡ አሥራተ፡ ዓለመ፡ ብርሃን፡ ምስሌሁ፡ ከመ፡ ይትዋረሱ

ወበላዕሌሆሙ፡ ለይክዓው፡ ሞገሱ

O my brothers, let you see those who are fussing hear (in this world) as they receive prestige there (in the coming world-heavenly world). And today let he (Məlkam) take into the world of light so that they will confiscate with him, for those who went in faith for the hearing of the witness of his combating while they are finding his help; and for those who wrote his wonderful miracles; and for those who praised him in chanting while they are clapping by their hand and dancing by their leg. (f. 52rv)

ምንት፡ ይህኒ፡ ዝንቱ፡ ተአምር

ተአምሪሁ፡ ለምልካም፡ ዕንቁ፡ ሰንፔር

ዘምኩር፡ ከመ፡ ወርቅ፡ ወፍቱን፡ ከመ፡ ብሩር

ትንብልናሁ፡ ያድኅነነ፡ እምክረ፡ ጸላኢ፡ ወፀር

What pleasure is this miracle that is the miracle of Məlkam who is the jewel of sapphire; that is tested like the gold and copper. Let his invocation retrieve from the consultation of enemy. (f. 107r)

ጸሎታ፡ ለሐና፡ እንተ፡ ፈረየት፡ ሕይወተ፡ ኩሉ፡ ዓለም

ወሀብተ፡ በረከቱ፡ ለአቡነ፡ ምልካም፡

ጸዋሬ፡ ጸማ፡ ወድካም

ለደቂቀ፡ ዛቲ፡ ኤላም

ለዓለመ፡ ዓለም

Let the Prayer of Hanna who provided the life of the entire world, and the blessing of our father Məlkam who carries the tiredness be forever with the children of the gate of peace. (f. 25r)

አ፡ አባ፡ በመነ፡ አስተማስለክ፡ በእስጢፋኖስ፡ ቀዳሜ፡ ሰማዕት፡ ዘርእየ፡ ህሉና፡ ስ[ሥ]ላሴ፡
በላዕሉ፡ ወሚመ፡ በሳዊሮስ፡ ሊቀ፡ ጳጳሳት፡ ዘነጸረ

፫ አካለ፡ ወአንከረ

ጸሎትክ፡ ውኩፈ፡ ከመ፡ ጽንሐሐ፡ መሥዋዕት፡ ዘሠምረ

በኅበ፡ ንወፍር፡ ወነአቱ፡ ይትኖለወነ፡ ወትረ (f. 39r)

O father, by whom can I analogize you, is by the first martyr, Stephen who saw the existence of Trinity or by Arch Bishop Severus who saw Three Persons and admired? Let your prayer, which is beloved and received as the material of sacrifice always protects us where we enter and go out.

5.1.2. Simile

A simile is a comparison between two unlike things using the words “ከመ”-like," or "as".

ንዜነ፡ እምነ፡ መንክራቲሁ፡ ለውእቱ፡ ጻድቅ፡ ወንጹሕ፡ ከመ፡ መላእክት (f. 57r)

We will tell from his miracles, for that righteous and pure [person] like angels.

ምልካም፡ ተክለ፡ ነነት፡ ከመ፡ ዕፀ፡ ሕይወት፡ ዘተሠቅየ፡ በ፬፡ አፍላጋት (f. 64r)

Məlkam who is the plant of the paradise, like the tree of life that drunk from the four rivers

ለዝንቱ፡ ረአዩ፡ ሕቡአት፡ ከመ፡ ነቢያት (f. 79v)

For this [person] who sees the mysteries like prophets

ወዘመረ፡ ከመ፡ መላእክት፡ ዘእንበለ፡ ነቢር፡ ወነዊም (f. 80r)

And he sang without sitting and sleeping like the angles.

ወዓዲ፡ ስምዑ፡ ዘንተኒ፡ ተአምሪሁ፡ ለዝንቱ፡ ፋድል፡ ሠናየ፡ መዓዛ፡ ከመ፡ ኮል (f. 83r)

And again let you hear this, the miracle of this perfect [person] who has good smell like 'enkoy

ወእምዝ፡ ቆመ፡ ሰፊሖ፡ ክልኤሆን፡ እደዊሁ፡ እንዘ፡ ይበኪ፡ ከመ፡ ከይሲ፡ ወያስቆቁ፡ ከመ፡
አዋልደ፡ ሰራኖን፡ እንዘ፡ ይተነብል፡ በእንተ፡ ኩሉ፡ ፍጥረት (f. 95r)

And then he stood up by unrolling his two hands while he was crying like a snake and daughters of sägäno, for the purpose of praying on the behalf of the entire creation.

ሃለውአ፡ መነኮሳት፡ በውስቴታ፡ እለ፡ ይተግሁ፡ ከመ፡ መላእክት፡ ወይሰርሩ፡ ከመ፡ አንስርት፡
ወይሴብሐ፡ እንበለ፡ ጽርዐት (f. 11r)

Inside it, there are monks who pray like angles; and who fly like eagles; and who praise without interrupting.

ወሶበ፡ ነጸርኩ፡ ገጸሙ፡ ይመስሉ፡ ከመ፡ መላእክት፡ ወግሩማን፡ ከመ፡ አናብስት (f. 12r)

And when I looked their face, they resembled like angles, and they make afraid like lions.

5.1.3. Metaphor

A metaphor is a direct comparison without using the comparative words “ከመ” -"like" or "as." Metaphors equate the two things being compared to elicit a stronger connection and deepen the meaning of the comparison.

አጽምኡ፡ ዓዲመ፡ ከመ፡ ንዜነክሙ፡ ተአምሪሁ፡ ለምልካም፡ ተክለ፡ በረከት (f.64r)

Again let you listen so that we will tell you the miracle of Məlkam who is the tree of bless.

ምልካም፡ አቡዮ፡ ያፈ፡ ገነት፡ ዓደዎ፡ ለፍኖት፡ መብእስ (f. 99v)

My father Məlkam who is the bird of paradise crossed the hard road.

ምልካም፡ ተክለ፡ ገነት፡ (f. 64r)

Məlkam is the tree of paradise.

በከመ፡ ይቤ፡ ሠርፀ፡ ብንያም፡ ዘቡቱ፡ መንፈስ፡ ቅዱስ፡ ያአምር፡ ኩሉ፡ ወሎቱስ፡ አልቦ፡ ዘያአምር

As the germinal of Bənyam said the one has Holy Spirit will understand all, and however, no one will understand him. (f. 49v).

In this sentence St. Paul is metaphored by the germinal of Bənyam.

5.1.4. Personification

Personification is attributing human characteristics to nonhuman things. This personifies objects and makes them more relatable.

**ወንጹመም፡ ባሕቱ፡ እንዘ፡ ይነግሩን፡ ወይዛለፉን፡ መጻሕፍት፡ ወንሰምዖሙ፡ ተመሰለን፡ ጸድቃን፡
ወንጹሐን፡ እንዘ፡ ኃጥኣን፡ ንሕነ (f. 91v)**

And, however, we become careless while the books tell and abuse us; and we hear them by seeming righteous and pure while we are sinful.

ወልህቀ፡ ውእቱ፡ ሕፃን፡ እንዘ፡ ተአውዶ፡ ጸጋ፡ እግዚአብሔር (f.5r)

And that child grew while the grace of God was rounding.

ወያረውጸ፡ ለነጎድንድ፡ ምስለ፡ ንይሉ፡ አሰረ፡ ዚኣሁ፡ እንዘ፡ ይተሉ (f. 2r)

And he makes run the thunder with his powers, while he follows his print.

**ወኢተመይጠ፡ ንቡ፡ ፍቅረ ዝ፡ ኩሉ፡ እንዘ፡ ብዙኅ፡ ብዕለ፡ አቡሁ፡ እስመ፡ ዪወወቶ፡ ፍቅረ፡
ክርስቶስ፡ አምላኩ (f. 7r)**

And he did not return to the love of this all while many are the riches of his father because the love of his God, Christ, attracted him.

5.1.5. Hyperbole

A hyperbole is an over-exaggeration used to emphasize an emotion or description. Sometimes hyperbole also implements the use of simile and comparative words.

ወይቤ፡ ለእመ፡ ዘንመ፡ እሳት፡ እምሰማይ፡ እመ፡ ኢበጠልኩ (f. 71v)

And he said, I would not be absent even if the fire rained from the sky.

5.1.6. Symbolism

Symbolism is using of symbols or words to reveal something which is hidden especially spiritual things or mysteries. It is usually compared with metaphore; however it is not identical with it.

አ፡ እለ፡ ብክሙ፡ ተስፋሁ፡ ለዝንቱ፡ ጻድቅ፡ ሠናየ፡ ቃሕው፡ ዘሐፀነቶ፡ መርዐተ፡ ወንጌል፡ እንዘ፡ ትብል፡ አሰትየከ፡ እምርኔ፡ አፈውየ፡ ወእምስቴ፡ ሮማንየ፡ አጽምኡ (f. 69v)

Let you hear O you who have the hope of this righteous, good [person], that the bride of the gospel makes grow him by saying that I will make you drink from the perfume of perfumes and from the drink of my *roman*.

In this sentence the Church is symbolized by the bride of the gospel.

ወይቤሎሙ፡ ዕጣንሰ፡ ቅስና፡ ውእቱ፡ ይከውን፡ ቀሲሰ፡ ወያዓርግ፡ ዕጣነ፡ ወፍካሬሁኒ፡ ለወርቅ፡ ቀዩሕ፡ ወይነ፡ ደሙ፡ ለክርስቶስ፡ ውእቱ፡ (f. 86v)

And he said to them incense is priesthood; he will be priest and will raise incense. The meaning of the red gold is the wine of blood of Christ.

5.2. Sources

Source of the text is the presence of other texts in the construction of the present text; it shows the internal relations of a text with all other relating texts.

5.2.1. Old Testament

በከሙ፡ ኮነ፡ በቤተ ፡ሰራጽጣ፡ ዘሲዶና ፡በበአተ፡ ኤልያስ፡ ነቢይ፡ መልኡ፡ ኩሉ፡ ቤታ፡ ሙዳየ፡ ቅብእ፡ ወሐሪጽ³⁸፡ (f. 63r).

As became in the house of Sārapəṭa of Sidona- in the celibacy of Prophet Elijah, they filled her entire house by olive and powder.

³⁸2 Kings 4:1-7

በከመ፡ ይቤሎ፡ ለዕዝራ፡ ባሕር፡ እንተ፡ ውስተ፡ ርኅብ፡ መካን፡ ሀለወት፡ ወረኃብ፡
ይእቲ፡ ወስፍሕት፡ ወፍኖተ፡ ምብዋኢሃ፡ ጸባብ፡ ወትከውን፡ መጠነ፡ ፈለግ³⁹፡... (f.
99rv).

As he told to Ezra, there is a sea in the place which is wide; this sea is wide and its way of entrance is narrow and will become the size of a river.

5.2.2. New Testament

አኮነ፡ ይቤ፡ በወንጌል፡ ዘየአምን፡ ብየ፡ ግብረ፡ ዘአነ፡ እገብር፡ ይገብር⁴⁰፡ (f. 55v).

Since He (Jesus Christ) said in the gospel, he who believes in me will do what I do.

ኢመጻእኩ፡ እጸውዕ፡ ጻድቃነ፡ አላ፡ ኃጥአነ፡ ለንስሐ⁴¹፡ (f.43r).

I did not come for the calling of the righteous, but to call the sinful for confession.

እስመ፡ ትቤ፡ ለሊከ፡ አፍቅር፡ ቢጸከ፡ ከመ፡ ነፍስከ⁴²፡ ወዓዲ፡ ትቤ፡ ብፁዕ፡ ውእቱ፡
ዘይሜጡ፡ ነፍሶ፡ ህየንተ፡ ቢፁ⁴³፡(f. 65r).

Because you yourself said, let you love your friend like you. And again you said he who gives his soul on behalf of his friend is gent.

ዘይቤ፡ አቡነ፡ ጳውሎስ፡ እስመ፡ አኮ፡ በመስፈርት፡ ዘይሁብ፡ እግዚአብሔር፡ መንፈሱ፡(f. 72v).

Our father Paul said, because God do not provide the spirit in amount.

ወጠነ፡ ይትመሀለል፡ በእንተ፡ አዝማዲሁ፡ ተዘኪር፡ ዘይቤ፡ ጳውሎስ፡ ዘሰ፡ ይሔሊ፡
ለቤቱ፡ ወይገድፍ፡ አዝማዲሁ፡ ክሕደ፡ ሃይማኖቶ፡ ወየአኪ፡ እምዘ፡ ኢየአምን⁴⁴፡(f.
79v).

³⁹ Ezra Sutuel 5:2-5. This book of Bible (Ezra Sutuel) is found only in EOTC Bible; other churches do not include it in the Holy Bible.

⁴⁰ Jn 14:12

⁴¹ Mt 9:13

⁴² Mt 22:39

⁴³ Jn 15:13

⁴⁴ 1Tim 5:8

He (Məlkam) started praying on behalf of his families by remembering what Paul said, he who thinks for his house and neglects his families subvert his religion and is more evil than unbeliever.

5.2.3. Books of Orders

**ወጴጥሮስኒ፡ ይቤ፡ በሲኖዶስ፡ ዝክሩ፡ ምውታኒክሙ፡ በጊዜ፡ ቅዳሴ፡ እስመ፡ ይበቀሉሉ፡
ፈድፋድ፡ወያቀርቦሙ፡ ኅበ፡ መድኅን፡ ክርስቶስ፡(f. 33v).**

And Peter said in Synod: let you remember your dead in the time of liturgy since it benefits them, and will present them into the Savior Christ.

**ወተፈጸመ፡ ትንቢቱ፡ ለዝንቱ፡ ኅሩይ፡ በከመ፡ ይቤሉ፡ ሐዋርያት፡ በሲኖዶስ፡ ለእመ፡
ኮነ፡ ነቢያ፡ ሶበ፡ ነገረ፡ ዘእንበለ፡ ይኩን፡ ዘበአማን፡ ነቢይ፡ ውእቱ፡(f. 71v).**

And the prophecy of this best (Məlkam) was completed as the Apostles said in their synod, if the one prophesized before it becomes, he is truly prophet.

5.2.4. Other Books

**ወኢንሕድግ፡ ትእዛዙ፡ ለአቡነ፡ ሳሙኤል፡ እስመ፡ ከማሁ፡ ኅደገ፡ ለነ፡ ውስተ፡
መጽሐፈ፡ ሥርዓቱ፡ ጽሒፎ፡ (f. 58r).**

And let us not leave the order of our father Samuel because he has put like this by writing in the order of his book.

**ተዘኪርዮ፡ ዘይቤ፡ መጽሐፈ፡ አበው፡ ሶበ፡ ያመጽእ፡ ላዕሌከ፡ ሰይጣን፡ ሕሊና፡ ዝሙት፡
ተንሥእ፡ ሶቤሃ፡ ወጸሊ፡ እንዘ፡ ትብል፡ አድኅነኒ፡ እግዚኦ፡ ወእንግፈኒ፡ እግዚኦ (f. 58v)**

Remembering what the book of the fathers said, let you stand at the time when Devil brings the thought of fornication upon you and pray by saying, O Lord save and retrieve me.

ኦ፡ ወልድዮ፡ አንብብ፡ በህድከት፡ ወበጥንቃቄ፡ ከመ፡ ኢይትገደፍ፡ ቃላቲሁ፡ እስመ፡
ይሰምዓከ፡ ዝንቱ፡ ንጉሥ፡ ዘሀለወ፡ ነቢይ፡ ዝዮ፡ ወከመ፡ ኢይሕዝን፡ በእንተ፡ ቃል፡
ዘተገድፈ⁴⁵፡(f. 102v).

O my son let you read quietly and carefully so that His (God's) words will not fall because this King (God) who was sitting here will hear you and so that He does not down cast by the reason of the fallen words.

5.3. Historical Value

Gädlat have different historical values by describing different events which occurred in the past during the life time of the saints. Different names of people, the name of kings and bishops, the names of contemporary saints may be included in hagiographical manuscripts. The manuscripts of gädlat are also indispensable by providing different place names which may be changed today because of different reasons.

5.3.1. Place Names

No.	Name of the Place	Present Name	Remark
1	አንጎት	ራያ? South/North Wollo?	
2	ወምበሌት		
3	ሴዋ	ሼዋ/ሺዋ	
4	ሲሬ	ሺሬ/ሸሬ	
5	ጻና	ጣና	The name of Lake
6	መረብ	መረብ	The name of the river
7	ሳፍ		
8	ጉዛም	ጎጃም?	
9	ትግራይ	ትግራይ	
10	ኢትዮጵያ ⁴⁶	ኢትዮጵያ	

⁴⁵ Homily of St. Mikael which is prayed on November.

11	ደብረ ሃሌ ሉያ	ደብረ ሃሌ ሉያ	
12	ምድረ ሰራዊ		

5.3.2. Person Names

No.	Name of the Person	Remark
1	ገብረ ማርያም	The teacher of Məlkam in his birth place
2	አቡነ ሲኖዳ	The Abbot of the monastery of mountain of Halleluya during the time of Məlkam
3	አቡነ ይስሐቅ	The Bishop of Ethiopia during the life time of Məlkam
4	አባ አቤል	An ascetic in the monastery of Halleluya during Məlkam went to

5.3.3. Saint Names

No.	Name of the Saint	Remark
1	አቡነ ሳሙኤል	The founder of the monastery of Däbrä Halleluya
2	አባ ኤሲ	The saint who was revealed to Abba Məlkam
3	እምነ ተክላ	The saint who was revealed to Abba Məlkam
4	ሳዊሮስ	Arch Bishop of Antioch in 6 th Century

5.4. Social Value

Gädlä Məlkam shows different social contexts of the time. Among those different social contexts, it is possible to mention what were the activities of the monks to get their everyday food.

ሐዊረሰ፡ እምሐርኩ፡ ምድረ፡ ሰራዊ፡ ከመ፡ እንግድ፤ ወባሕቱ፡ ሀለውኦ፡ ጸናሕያነ፡
 ፍኖት፡ ውስተ፡ ማየ፡ መረብ፡ ወአልቦ፡ ዘየኦቱ፡ በዳሕን፡ ዘእንበለ፡ ይንሥኦ፡ ንዋየ፡
 (f.53r).

⁴⁶ It is one witness that the name ‘Ethiopia’ was used in 16th century for today’s Ethiopia.

I can make the journey to the land of särawe to trade; however, there are robbers in the river of märäb and no one can return back in safe without being robbed his material.

The above sentence shows that the monks of the monastery of Däbrä Halleluya trade for the purpose of finding every day food. This indicates that being a monk is not being a lazy. Monasteries do different activities like the secular people in order to get their everyday food.

The sentence also indicates the contemporary social conditions by referring that there are brigands who rob people during their long journey of trading.

**ወቦቱ፡ ለአቡነ፡ ምልካም፡ አሐተ፡ ልብሰ፡ ዘተርፈት፡ እምሥጢ፡ መጽሐፉ፡ ወለካልኣንሰ፡
ሤጥዎን፡ ደቂቁ፡ ለእክል፡ ለሲሳዮሙ፡ (f. 73r).**

And our father, Məlkam, had one cloth which was remained from the selling of his book. And, however, his sons sold other clothes for [to buy] the cereal of their food.

This sentence tells that in addition to trading the monks were writing the manuscripts for selling. They were also preparing and selling of the clothes for buying the cereals of the food.

5.5. Cultural Value

As is well-known, our country, Ethiopia, has rich culture in hospitality, besides different cultural activities. Gädlä Məlkam gives witnesses of this culture of hospitality, receiving of guests.

**ወእምዝ፡ ጐንዲዮ፡ ንሱተተ፡ መጽአ፡ ጅ አረጋዊ፡ እንግዳ፡ ወረከቦ፡ ቅድመ፡ በማእከለ፡
ደብር፡ ለወልደ፡ አቡነ፡ ምልካም፡ (f.73r).**

And then after a short time one old [man] guest came. And in the beginning, he [old man] met the son of our father Məlkam in the middle of the mountain [Däbrä Halleluya].

5.6. Ethical Value

Ethics is indispensable for a community to live together in peace and safe. It is very important for each and every individual- individuals, lords, kings, soldiers, priests, bishops etc. When ethics is broken, social disorder will occur.

ይተነበል፡ በእንተ፡ ኩሉ፡ ፍጥረት፡፡ በእንተ፡ ነገሥት፡ ግረተ፡ ፀር፡ ወኑጎ፡ መዋዕል፡
 ወአፍቅሮ፡ አብያተ፡ ክርስቲያናት፡ ከመ፡ ይጸግዎሙ፡ ክርስቶስ፡ ለጳጳሳት፡ አርትዖ፡
 ሃይማኖት፡፡ ወለመኪንንትሰ፡ አርትዖ፡ ፍትጎ፡ ነዳያን፡ ወእንሰ፡ ማውታ፡(f.95rv).

He prays on behalf of all creations; on behalf of kings conquer of the enemies, long years, and the love of churches; for the bishops, in order that Christ will give them orthodoxy of religion; for the lords and judges justice of the poor and the orphans.

Gädlä Məlkam puts the fear of God on the center of ethics. According to this manuscript fear of God is the acme of all ethical values. This fear of God is analogized with the paradise of God-Heavenly Kingdom of God.

ይከብሩ፡ ነገሥት፡ ወመኪንንት፡ በዕልገቶሙ፡፡ ወእምኔሆሙ፡ አልቦ፡ ዘየግብዮ፡
 ለፈራሔ፡እግዚአብሔር፤ ፈራሔ፡ እግዚአብሔር፡ ትኔይስ፡ እምኩሉ፡፡ ፈሪሀ፡
 እግዚአብሔር፡ ከመ፡ ገነተ፡ እግዚአብሔር

Kings and lords have high prestige in their castrating. And among them no one will excelled from the fear of God; fear of God is the best of all. Fear of God is like the paradise of God.

5.7. Theolegical Value

Religious value of hagiographies is more familiar one. The combating life of a saint described in the manuscript may comprise several religious importances for the laities. This life of a saint may serve as the role models for the believers’ life journey and this may contribute for the religious life development of the believers. There may be also different miracles done by the saint that are active now and then, which provides healing. Moreover, gädlat could include different religious contributions such as doctrinal, church history, canonical, mysticism and others. Gädlä Məlkam has embraced the following religious elements.

5.7.1. Doctrinal/Dogmatic Value

5.7.1.1. Holy Trinity

ርኢኩ፡ ቩ ነገሥት፡ [እንዘ] ይከብሩ፡ ዲብ፡ አሐዱ፡ መንበር፡ ወገጾሙ፡ ይመስል፡
 ከመ፡ ፩ ኢይ[የ]ግ[ዐ]ቢ፡፩ እምካልኩ፡ ወካልኩ፡ እምካልሱ፡ ዕሩያን፡ ወዘውግ፡

እሙንቱ። ወአንሰ፡ እቀውም፡ ቅድመ፡ ሠለስቲሆሙ፡ ወመሰለኒ፡ ህየ፡ ምቅዋምየ፡
 ወትረ፡ ወእበኪ፡ አድኒንየ፡ ርእስየ፡ ወአውሥኡ፡ ሠለስቲሆሙ፡ በቃል፡ እንዘ፡
 ይብሉ፡ ንግበር፡ ሎቱ፡ ተምኔቶ፡ ዘየጎሥሥ፡ እስመ፡ ተመንደበ፡ ወይቤሉ፡ በ፩
 ሥምረት፡ ይኩንከ፡ ዘትቤ፡ መሐርነ፡ ለከ፡(f.38v).

I saw three kings while they were sitting on one Throne. And their face resembles as the one is not greater than the second, and the second is not greater than the third; they are very equal. And I stood up in front of them. And that is seemed to me my every day standing. And I was crying by slanting my head; they replied in word by saying let us do his wish what he wants since he worried. And they said in one will let it be that you said we forgave for you.

The above short paragraph has Trinitarian value which is the base of Christianity-which is the one and the first among from the five pillars of mystery. The Three Persons of Holy Trinity have been explained. The one will, word, operation of the Holy Trinity have also been described in these sentences.

5.7.1.2. Holy Eucharist and Priesthood

ወለቡ፡ መጠነ፡ ሰሙን፡ ዘይትለአካ፡ ለቤተ፡ ክርስቲያን፡ ወመጠነ፡ ቦቶን፡ ዘይትሜጦ፡
 ቍርባነ፡ኢይከውና፡ ኩሎ፡ መዋዕለ፡ ሕይወቱ፡ ዘይትጋደል፡ ብእሲ፡ በውስተ፡ ገዳም።
 (f.41v).

And let you notice that one [priest] who serves the church (laities) for a week and receives the Eucharist in those weeks has more prestige than the person who combats all his time in the monastery.

This sentence shows that the Eucharistic life is not comparable with any monastic and ascetic life. As the teaching of the church, there is no heavenly life without participation in Holy Eucharistic⁴⁷. This doctrine of the church is explained in the above sentence. The priesthood is also more prestige than monasticism.

⁴⁷ Jn 6: 53-54

5.7.2. The Hidden Church in Wali (Waldəbba)

ወእምዝ፡ ቦሕ፡ ኅበ፡ ቤተ ክርስቲያን፡ ስውርት፡ ዘሕንብርተ፡ ዋሊ፡ ወተመጠወ፡
ቍርባነ፡ ዘምስለ፡ ስውራን፡ እለ፡ ይትቁረቡ፡ ህዩ፡ (f.77r).

And then he entered into the church which is concealed in the center of Wali; and he received the Holy Communion with the concealed who receive the Holy Communion there.

This sentence indicates that there is concealed church in the monastery of Wali (Waldəbba). This is the input of the church history.

5.7.3. Orders of Old and New Testaments

ወሰሊጦ፡ በድሮ፡ ዘተአዘዘ፡ በ፲ ቃላት፡ ዘደብረ፡ ሲና፡ ወስሱ፡ ትእዛዛት፡ ዘደብረ፡ ዘይት፡(f.98v).

And finishing his struggle which is ordered in Ten Commandments of the mountain of Sinai; and the Six Orders of the Mount of Olives...

This sentence presents the two Testament Orders of the Church. The text also tells the two places in which those Orders were given. Therefore, the manuscript has its own advantages with the relation of church history.

5.7.4. Canonical Bible History

ወነበበ፡ ቦቱ፡ ጿወ፬ መጻሕፍተ፡ ዘአውዓዩ፡ ናቡከደነጾር፡ ንጉሠ፡ ባቢሎን፡⁴⁸ (f.13v)

⁴⁸ ተጋብኡ፡ ወመጽኡ፡ ኅቤሁ፡ ጿወ፬ ፡ መምህራን፡ መጻሕፍት፡ ወእምዛ፡ አንዘ፡ ይንብብ፡ ሱቱኤል፡ ፊዘራ፡ ማኅሌታይ፡ እንዘ፡ ይነብር፡ ማዕከሌሆሙ፡ ለፌ፡ በዩማነ፡ አንበረ፡ ጿወ፬ተ፡ መጻሕፍተ፡ ኦሪት፡ ዘይጽሕፉ፡ ወለፌ፡ በጸጋሙ፡ አንበረ፡ ጿወ፬ተ [ጿ] መጻሕፍተ፡ ነቢያት፡ ወዘነገሥተ፡ ጿኤል፡ (Homily of Urael, 194)

Being together, 44 teachers of the Bible came to Ezra. sitting at the middle, at his right side made stand teachers who write 24 books of Old Testament and at his left side 20 teachers who write the books of Prophets and Kings, then chanter Ezra Sutuel started telling.

There are 46 books of the Old Testament in the Orthodox, and Catholic Bible, 39 in the Protestant Bible based on the Greek division of the LXX, and 24 in the Hebrew Bible according to the Jewish division. Accordingly, how Ezra was revealed 94 Books is a question. Perhaps there may be other books which are not included in the Canonical Bible of Old Testament or the composer of Gädlä Məlkam might write

And He [God] told upon him [Ezra] the books that Nebuchadnezzar, the king of Babylon had burned.

5.7.5. Mysticism and Apophatism

Mystical and apophatic theology is the center of the Orthodox Church teaching. These doctrines of the church are available in Biblical texts, dogmatic documents, homilies, hagiographies and other genres of the church's literature. The manuscript of Gädlä Məlkam embraces these teaching of the Church. Even though the two terms are not identical, they have very related meaning.

The following three sentences show Apophatism (Negative Theology)⁴⁹:

ወእምግርማ፡ ቃሉ፡ ወእምብርሃኑ፡ ተመስወ፡ አባልየ፡ ወወደቁ፡ ውስተ፡ ምድር፡
(f.65r).

And because of the charisma of his word my body wilted; and I fell into the land.

ወአንሰ፡ አንከርኩ፡ እምስነ፡ ራእዩ፡ እስመ፡ ያጸልም፡ ዐይነ፡(f. 88v).

And I admired because of the vision since it (the vision) darkens the eye.

ወሶቤሃ፡ ቀልዐ፡ ወአርአየኒ፡ ወሎቱሰ፡ ፍጹመ፡ ስእንኩ፡ ንጸሬሁ⁵⁰:(f. 89r).

And at that time he turned, and he showed me; and I could not look Him completely.

mistakenly as 94 books. However, the homily of Urael has provided to some extent near the correct number of Old Testament Books, 44, which are claimed to be revealed to Ezra.

⁴⁹ Negative theology (also known as Apophatic theology) is a method of describing God by negation, in which one avers only what may not be said about God. This approach, often called the *via negativa*, is a favorite among mystics who often insist that their experiences of divinity are beyond the realm of language and concepts. The purpose of Negative Theology is to gain a glimpse of God (divinity) by articulating what God is not (*apophasis*), rather than by describing what God is. (<https://www.newworldencyclopedia.org>).

Apophatic theology, in its true and full meaning, leads not to an absence but to a presence, not to agnosticism but to a union of love. Thus apophatic theology is much more than a purely verbal exercise, whereby we balance positive statements with negations. Its aim is to bring us to a direct meeting with a personal God, who infinitely surpasses everything that we can say of him, whether negative or positive. (Ware, 1986: 167).

⁵⁰ This is compared with Biblical Expression: "So Moses covered his face, because he was afraid to look at God". Ex 3:6

The sentences indicate mysticism⁵¹:

ነሥላኒ፡ ሰረገላ፡ በመንፈስ፡ ወመሠጠኒ፡ በቅጽበት፡ ወአብጽሐኒ፡ እስከ፡ ጽነፊሃ፡
ለምድር፡(f.101v).

The chariot carried me in spirit, and it rose me instantly; and it reached me up to the end of the earth.

ወሶበ፡ ወዓእኩ፡ ርኢኩ፡ ሀገረ፡ ብርሃተ፡ ምእልፊተ፡ ፻፻ እምፀሐይ፡ ወርኅበታሰ፡
መኑኬ፡ መዋቲ፡ ዘይክል፡ በዐይኑ፡ ወበሕሊናሁ፡ ይመጥን፡ ኪያሃ፡(f.101v).

And when I rose, I saw a country which is lighted hundred thousand times from the sun, and no one, mortal man, can measure its width neither in his eye nor in his mind.

⁵¹ Mysticism is frequently opposed to theology as a realm inaccessible to understanding, as an unutterable mystery, a hidden depth, to be lived rather than known; yielding itself to a specific experience which surpasses our faculties of understanding rather than to any perception of sense of intelligence. (The Mystical Theology of the Eastern Church, 2)

Chapter Six

6. Conclusion and Recommendation

6.1. Conclusion

At least onwards fourth century AD, Ethiopia has become a country with rich literary tradition. The literary tradition of Ethiopia may comprise Biblical, Homily, Hagiographical, Historical, Philosophical, and other literature genres. Of several types of Gə'əz literature hagiographies, both translated and indigenous works are common genres in the long literary history of Ethiopia.

Gädlä Məlkam is a local Gə'əz hagiography which tells about the life of Saint Məlkam- his birth, growth, monastic life, education, combating, miracles, and death. Focusing on the well-structured characteristics of the manuscript, the researcher has concluded that the gädl was written by the official scribe by the monitoring of Məlkam's helpers and disciples. The gädl did not mention the date in which it was composed; however, using different estimating tools such as contemporary notes, paleography, codicology, morphological clues, and punctuation systems it is estimated that the manuscript was composed in the beginning of 16th century. Even though several years are numbered since the gädl was composed, it is not lucky to see the light of edition and publication yet.

Unlike most hagiographies the manuscript does not embrace mälkä'; however, instead of mälkä' it consists of many poetic expressions at the end of most passages especially the first three folios, the introductory part of the gädl-doxology, are fully organized in verses. The poems are structured by different metre of verses, from two up to twelve stanzas. These poetic expressions of Gädlä Məlkam indicate the development of poetry in Gə'əz language in the 16th century, following different verses produced by St. Yared and Abba Giorgis of Gascha. The manuscript has also consisted of several apocalypses and prophetic elements, which seems the apocalypses of St. John the Apostle.

Abba Məlkam was a monk and ascetic who was born in the land of 'Angot, a place which is found in the province of Wollo. He did several miracles during his life time even though no many miracles after his death were registered. This may be due to the destruction of the

monastery of Däbrä Halleluya, his home and combating monastery, by the army of Gragn Ahmed in the third decades of 16th century and because if his home monastery, monastery of Däbrä Halleluya, is destroyed completely by armies, the ignorance of his monastic and combating life is estimated well.

According to the his manuscript, Abba Məlkam was singer of the chant of St. Yared, author of praise for Saint and king Lalibela, the prophet of the Gospel, and the monk of apocalypse. The saint is also analogized and compared with different prophets- due to his wonderful works- such as Ezra, Moses, Ezekiel, and other well-known prophets in the Bible. He is not well known, however, in the Ethiopian Orthodox Church; even he is not commemorated in Synaxarion, the book of the Saints of the Church. This scenario informs us as there is much remained home works that should be done by every concerned body especially by philologists, concerning on the Ethiopian Gə'əz hagiographies and the saints who are the subject of those hagiographies.

Multifarious values are clasped in the manuscript. Different Philological importance including paleographical elements is the former from among several values of the gädl. These paleographical elements of the manuscript may contribute its multitude significance for researchers who are interested in paleographical study of the contemporary. The usage of different figurative languages such as simile, metaphor, personification, hyperbole, and symbolism is obviously seen in the manuscript. In addition to figurative language, poetic arrangement of words is the repeatedly looked style of the gädl.

Moreover, several quotations and allusions from the Old Testament, New Testament and other religious books have been abundantly used. This usage of quotations and allusions, intertextuality, from different Biblical sources make the researcher to judge that the scribe was the Bible scholar, and the citation skills- both direct quotation and paraphrasing- had been used much here in Ethiopian by Church scholars and scribes. The system of punctuation is another literary element seen in the manuscript. The semicolon which is not well common in Gə'əz literature has been used several times in Gädlä Məlkam where it is necessary. Furthermore, the nine points were used instead of four points at the end of a sentence. This unique usage of punctuation marks will incite researchers to study further the punctuation system of Gə'əz literature before and after this contemporary period, 16th century.

Phonological, morphological and syntactic investigations are familiar linguistic elements usually identified in the manuscript. These linguistic investigations are indispensable for linguists in general and for Gə'əz language scholars in particular. Also, having mentioned different names: places, bishops, saints- and events the gädl has contributed too much of historical significance. Identifying of social and cultural elements of the manuscript are not said to be rare. Moreover, the gädl of Məlkam is filled with different ethical elements and investigations which will share benefits to the community and future generation.

Whether it is widely or narrowly, it is well known that religious contents will be distributed in the manuscripts of hagiographies. This fact is also true for the manuscript of Gädlä Məlkam. Doctrinal teachings of Ethiopian Orthodox Täwahədo Church such as the doctrine of Holy Trinity and Holy Eucharist are described in the manuscript. Some aspects of Ethiopian Church history, Bible history and the doctrinal value of priesthood are among from the discussed theological issues. In addition to these, some practical theology activities like fasting, prayer, almsgiving, hospitality, prostration, and thanksgiving which are the ways of spirituality are abundantly discussed. The perspective of Mystical and Apophatic Theology of the Ethiopian Orthodox Täwahədo Church are intertwined in the manuscript. All these and other religious aspects have the lion part on the understanding and practicing of theology well.

All in all, it can be assured what was said before in the introduction part those hagiographies are multidisciplinary manuscripts. They have holistic approach in their nature, not merely religious nor secular books. This is the case that I have finally reached from the study of Philological and Textual Analysis of the current manuscript, Gädlä Məlkam.

6.2. Recommendation

Based on the findings of the analysis and conclusion, the followings are recommended:

- ❖ Even though several catalogues and studies are employed on hagiographies, there are still unknown manuscripts even in name; therefore, it is advisable to search, digitalize and catalogue hagiographies in different institutions such as monasteries, church libraries and from the hands of individuals.

- ❖ Cataloguing of Gädlä Məlkam is not there even after it has been microfilmed and digitalized by NALA before 30 years. Cataloguing of this manuscript is thus highly recommended.
- ❖ Searching of other copies of the gädl, if any, is very significant; especially visiting of the monastery of Däbrä Damo which is located in Eastern Tigray is highly advisable due to the relationship of the two monasteries, Däbrä Damo and Däbrä Halleluya. The researcher did not get the chance to visit the monastery of Däbrä Damo because of the current political issue of the country.
- ❖ It is useful for philologists to have edition and publication on this manuscript since no edition and publication is there on the gädl.
- ❖ As tried to show before, the manuscript of Gädlä Məlkam is rich in different linguistic elements. Therefore, it is very pleasant for linguists and Gə'əz language scholars to undergo further deep study on it. In grammarian studies, the 16th century Gə'əz grammar usage can be compared and contrasted with today's styles.
- ❖ It is advisable to analyze and explore different Gə'əz manuscripts especially hagiographies to understand Ethiopia in its past and to foretell its future.

Bibliography

- Afewhork Zewde. (1996). *Hagärä Mäṣahəft: Säwasəwä Gə'əz wä'amarəñña [The Nation of Books: Grammar of Gə'əz and Amharic]*. Addis Ababa: Tənsa'e zäguba'e Publishing.
- Akilile Berhan w/Kirqos. (1946). *Mäṣəhetä 'Amin [The Magazine of Faith]*. Addis Ababa: Tənsa'e zäguba'e Publishing.
- Akilile Berhan w/Kirqos. (1945). *Märha Ləbbuna [The Principle of Mind]*. Addis Ababa.
- Amsalu Aklilu. (1988). *Amharic-English Dictionary*. Addis Ababa: Kuraz Publishing Agency.
- Amsalu Tefera. (2018). *Näq'a Mäṣahəft [Source of Books]*. Addis Ababa: Jajaw Publishers and Developers.
- Asres Yenesew. (1958). *Təbe ä'Aksum Männu 'Antä [Aksum Has Said Who Are You?]*. Addis Ababa: Trading Publishing.
- Ayele Beker. (1997). *Ethiopic an African writing system: Its history and principles*. Asmara: Red sea press, Inc.
- Bausi, Alessandro. (2020). Ethiopia and the Christian Ecumene: Cultural Transmission, Translation, and Reception. In S. Kelly (ed.), *A Companion to Medieval Ethiopia and Eritrea*. (pp.217-251). Leiden: Brill.
- Berihun Kebede. (1990). *Yäwaldəbba Gädam Tarik [History of the Monastery of Waldəbba]*. Addis Ababa.
- Baye Yimam. (2009). *Yä'amarəñña Säwasəw [The Amharic Grammar]*. Addis Ababa: Addis Ababa University B.E printing.
- Brita, Antonella. (2020). Genres of Ethiopian- Eritrean Literature with a Focus on Hagiography. In S.Kelly (ed.), *A Companion to Medieval Ethiopia and Eritrea*. (pp. 225-281). Leiden: Brill.
- Campbell Lyle. (1998). *Historical Linguistics: An Introduction*. Edinburgh: Edinburgh University Press.
- Dillmann, August. (1907). *Ethiopic Grammar*. Trans. James A. Crichton. London: Williams and Norgate.

- Fekade Sillase. (2009). *Ṭəntawi Yäbərana Mäṣahəft 'Azzägäğəät [Preparation of Ancient Manuscripts]*. Addis Ababa: Addis Ababa University Press.
- Fikre Yosef. (2008). *The Sole African Alphabet*. Addis Ababa: Addis Broadcasting publisher.
- Getachew Endalamaw. (1994). *Introduction to language and Linguistics: DäbubUniversity*.
- Getachew Haile. (2017). *Sälä Gə'əz šənä šəḥuf Yätäsäbäsäbu'Andand Mastawäšawoč [Some Collected Notes about Gə'əz Literature]*. New York: Courtesy of Metropolitan Art Museum.
- Harden. J. M. (1926). *An Introduction to Ethiopic Christian Culture*. London.
- Hiruy W/Sillase. (1920). *Bä'ityopəyawəya yämiggäñu Bägə'əznna bamariña q^wanq^wa yätäşafu yä mäṣahəft katalog [The catalogues of Books of Gə'əz and Amharic in Ethiopia]*. Addis Ababa.
- Kidanewold Kifle. (1955). *Mäṣhafä säwasəw wägəss wämzägäbä qalat ḥaddis [Book of Grammar and Verb, and Dictionary of New Words]*. Dire Dawa: Artistik Matämiya Bet.
- Kidanewold Kifle. (1965). *Mäzğäbä Fidälat Semawəyat [The Dictionary of Semitic Scripts]*. Dire Dawa: Artistik Matämiya Bet.
- Kineferigib Zelleke. (1975). *Bibliography of the Ethiopic Hagiographical Traditions*. *Journal of Ethiopian Studies*, 13 (2), 57-102.
- Leslau, Wolf. (1987). *A Comparative Dictionary of Gə'əz (Classical Ethiopic)*. Otto: Harrassowitz Wiesbaden.
- Martin Haspelmath, Andrea D. Sims. (2010). *Understanding Morphology*, 2nd edition. London: Hachette UK Company.
- Matthews, P.H. (1991). *Morphology: An Introduction to the theory of word structure*, 2nd edition. Cambridge, UK: Cambridge University Press.
- Mersha Alehegne. (1996). *Zena papasat 'ityopəyawəyan [the News of Ethiopian Bishops]*. Addis Ababa.
- Nosnitsin, Denis. (2005). *Hagiography*. In Siegbert, Uhlig (ed.), *Encyclopedia Aethiopica (EAE)* Vol.2, pp. 969-971.
- Ringe Don & F. Eska Joseph. (2013). *Historical Linguistics toward a Twenty-First Century Reintegration*. New York. Cambridge University Press.

- Shimelis Mazengia. (2020). *Historical and Comparative Linguistics*. (Unpublished).
- Taddesse Tamrat. 1972. *Church and State in Ethiopia 1270 to 1527*. London: Oxford University press.
- Tesfaye G/Maryam. (1997). A Structural Analysis of Gädlä Täklä Haymanot. *The Journal of African languages and cultures*. 10(2), 181-198.
- Uhlig, Siegbert. (1990). *Introduction to Ethiopian Paleography*. Stuttgart: Franzsteiner Verlag.
- Uhlig, Sigbert and Bausi, Alexandro. (2010). Paleography. In Siegbert, Uhlig (ed.), *Encyclopedia Aethiopica (EAE)* Vol.4, pp. 101-104.
- Ware, Kallistos. (1986). *The Orthodox Way*. Crestwood: St.Vladimir's Seminary Press.
- Yared Shiferawe. (2009). *Mäṣḥafä gəss wäsäwasəw Märḥo Mäṣḥəft [The Book of Verb and Grammar, the Key of Books]*. Bahirdar: St. Giorgis Publishing.
- _____. (1992). *Dərsanä Urael bägə'əznna bä'amarəñña [Homily of Urael in Gə'əz and Amharic]*. Addis Ababa: Tesfa Mikael G/Sillase Publishing.