

**NARRATIVE TECHNIQUES OF
THREE SELECTED ETHIOPIAN
HAGIOGRAPHIES**

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**Narrative Techniques of
Three Selected Ethiopian
Hagiographies**

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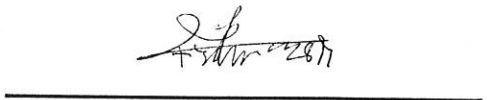


Table of Contents	Page
- Acknowledgements	III
- Transliteration	IV
- Abstract	V
I. Introduction	
1.1 Background	1
1.2 Statement of the problem	5
1.3 Objectives	6
1.4 Methodology	7
1.5 Significance	8
1.6 Review of the related Literature	9
II. Narrative Techniques: General Considerations	
2.1 Narrative ?	12
2.2 Narrative Structure	15
2.3 Characterization	17
2.4 Narrative time	19
III. Gädlä Gabra Manfeis Qidus	
3.1 Narrative Structure	23
A. 'Actfulness'	24
B. Pleading for others	24
C. Accepting Mission	25
D. Meeting A Challenge	25
E. Miracles	25
F. Promises	26
3.2 Characterization	
3.2.1 Subject	29
3.2.2 Helpers	31
3.2.3 Opponents	32
3.2.4 Superhelper/Sender	34
3.1.5 Object	35
3.1.6 Receivers/Beneficiaries	35
3.2 Narrative Time	
3.3.1 Order	37
3.3.2 Duration	38
3.3.3 Frequency	40
IV. Gädlä G/Kresots	

4.1 Narrative Structure - - - - -	41
4.2 Characterization	43
4.2.1. The Subject	44
4.2.2. Helpers	45
4.2.3. Opponents	46
4.2.4. The superhelper/Sender	48
4.2.5. The object	49
4.2.6. Receivers/Benefit	50
4.3 Narrative Time	
4.3.1. Order	51
4.3.2. Duration	53
4.3.3. Frequency	56
V. Gädlä Krestos Sämrä	
5.1 Narrative Structure	59
5.2 Characterization	66
5.2.1. The subject	65
5.2.2. Helpers	68
5.2.3. Opponents	69
5.2.4. The superhelper/Sender	70
5.2.5. The object	70
5.2.6. Receivers/Beneficiaries	71
5.3. Narrative Time	
5.3.1. Order	72
5.3.2. Duration	72
5.3.3. Frequency	73
A. Journey to heaven	73
B. Revelations	74
C. Pleas for sinners	74
D. Reproachments	74
E. Receiving provisions	74
F. Receiving missions	75
G. Receiving promises	75
IV. Conclusion	76
Bibliography	83
Appendix - A	87
Appendix - B	118
Appendix - C	124
Glossary	146

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Key to transliteration

I have used the following symbols for the transliteration of Amharic sounds not immediately familiar to the English reader.

Sound	Symbol
ቀ	q
ጠ	t
ፀ	s
ኢ	ä

Families names like Michae, Gabrial, Yohannes, Debebe etc are not transliterated.

Abstract

Foreign and Ethiopian Scholars for example, Hayatt (1928), Ullendorf (1945), Harden (1926), Amsalu (1976), etc. Claim that Ethiopian hagiographies are devoid of literary qualities. Some of them even pointed out that these works are completely 'non - indigenous' and there is 'no literature of national origin'.

In spite of these claims, however, Ethiopian hagiographies have exerted considerable impacts on the country's literary - thinking. As Anteneh Awoke (1993) points out, for example, the <Amharic - didactic fiction> was profoundly influenced by these works. The latter imitated some techniques from the hagiographers. These religious manuscripts arrested readers' attentions not only for their religious themes but also for their techniques. However, much research has not been done in these areas. Those who did are interested in the historical, philosophical, political and theological issues of the manuscripts. This paper thus, aims at analyzing the narrative structure, characterization and narrative time of the three hagiographies under investigation (i.e. Gädlä Gäbrä Mänfäs Qidus, Gäbrä Krestos & Kerestos Sämrä

The thesis has six parts. The first chapter is the introductory part. It gives background information on the research and the genre under consideration. The second chapter is devoted to the theoretical part which deals with general

considerations of the narrative techniques. The third chapter is concerned with the analysis of gädlä Gäbrä Mänfäs Qidus, chapter four with gädlä Gäbrä Krestos and chapter five with gädlä Krestos Sämrä respectively. The sixth chapter is the conclusion.

The three hagiographies have different ways of arranging events and actions, but they follow identical narrative structures. Their differences in stories do not create differences in structural frameworks. The same is true of the roles of the characters. There are different roles which the characters of the three gädls play that clearly fit with Gremias's 'actants'. On the other hand, the hagiographers use different ways of ordering of events and actions, give different emphasis to different events and also differ in their ways of repetitions.

CHAPTER ONE

INTRODUCTION

1-1 Background

Ethiopian literature around a century and half ago was chiefly the Christian Ge'ez literature. Other non-religious works have been practically undermined for quite a long period of time. Thus, we can conclude that the Ethiopian Ge'ez literature is the Christian literature of the church.

The Christian Ge'ez literature has originated from two sources. The first major source translation, was made from Christian countries such as Greece, Syria and Egypt (the Christian Arabic Literature). The translations came mainly from personalities in the milieu of the Ethiopian clergy in monasteries and at the Emperor's court and in that of those powerful noblemen where literature satisfied the demands of the patrons who protected and supported the authors and copyists, both morally and materially. (Anderezejewski 1985: 256).

The Holy Bible, liturgical books and important dogmatic manuscripts of the early Apostolic fathers were mainly of Greek Origin. The Arabic Christian literature later replaced the other sources: the Greek and the Syria. The leading personalities behind these translations were, predominantly the celebrated Christian fathers such as Abba Selama - I, the Nine Saints and Abba Selama - II (Gorgorios 1974, Harden 1926). As Gorgorios and Harden mentioned these people have laid the cornerstones for Ethiopian Christian manuscripts by translating and editing the Bible and other religious books.

Since Selama I's translations, quite a number of manuscripts have been introduced to Christian Ethiopia. The Bible, Apocryphal, Qerlos, Physiologus (a work on natural history), book of burial service, Didascalia, Kebrä Nägäst, the history of Jews and other important works were translated (Harden 1926: 19).

On the other hand, other Christian or non-Christian manuscripts were adapted to the Christian readers at home. They were adapted from Syrian, Armenian and later, when contacts made with Europe were constrained, even from Latin literatures. They were, however, christianized in such a way that 'religiousness' and 'proximity' could be kept. They were christianized "in very much the same way as Islam did to the Arabic literature" (Ullendorf 1945). According to Harden (1926), for instance, the Indian legend of Barlaam and Josaphat was christianized as a story of saints 'Baraläm & Yewasef'.

However, all of our Christian literatures were not translations. Quite a number of indigenous original manuscripts have been written. These include many historical, theological, philosophical and political works. Kebrä-Nägäst, Arganonä - Dengel, Arganonä Wedas'e, Mälkea Maryam, Deggua, Somä Degua, Zemare, Mäwase'et, Me'raf, Mäshafe - Milad etc. are works of Ethiopian writers. In addition to these invaluable works, some other non-Christian works were written. The writings of king Za'ra Yaqob were animadversion cast against these anti - Christianity works which deal with the magic as well as superstitions. These non-Christian manuscripts were organized in a very Christian way.

They are made to be identical with the Christian works to ease the influence of the other party:

Nearly every Ethiopian manuscript, whether it be Biblical or liturgical, or theological or historical or philosophical or even a magic scroll, begins with 'In the name of the Father, and of the Son, and of the Holy Spirit, One God' or some similar words.

(Harden 1926:19)

Most important of all, Ethiopian Ge'ez literature comprises the lives and works of saints. The Church gives due attention to their honour, records their stories, recites their acts, and commemorates their death. As a result, 'religious works written in Ethiopia chiefly became hagiographic' (Andrezejewski 1985: 256).

Hagiographies are works that celebrate the lives and acts of saints. The Ge'ez counterpart for such writings is 'gädl' which, according to its root meaning, has the signification of 'conflict or struggle'. The Latin word "Acta" is synonymous both with the Ge'ez 'gädl' and the Greek 'Hagios'. Hagios in Greek means 'holy' while 'graphein' means 'to write'. When they are put together they mean book which deals with "Saints, their lives and the honour shown to them" (Ferm 1976: 219).

According to Kineferegb Zeleke (1975), Ethiopian hagiographies are about 201 in number. They deal with the saints who lived as far back as the early fourth century during which Christianity became the religion favoured by the state. These works (including the translations) show the literary competence of Ethiopian writers, across the ages. They could be studied in five periods (, Harden 1926).

The first period (Axumite Period) begins soon after the introduction of Christianity to the country. It lasted for about three centuries. It comprises important personalities such as the Nine Saints, Yared and King Kaleb. This period was followed by “a period of darkness about which we know nothing so far as literary activity is concerned, and a very [little else]” (Harden 1926: 22). The reason behind this could be the overwhelming of Islamic invasion of Christian people in and around North and East Africa.

When the Islam - Christian conflict calmed down and Egypt surrendered to the Arabs, a new hagiographic tradition crept up. The Mahometan rule made the use of Arabic very important. From that time on nearly all the Ethiopic translations were made from the Arabic binding. "At any rate none (have) been made any longer from the Greek" (Ibid : 24). This can be referred as the second period.

The third stage is the period of persecution, which signifies the time of contention between Church and State. The mainspring of the contention was king Amdä Seyon's marriage to his step - sister and the Church's strong protest against this 'adultery'. To this period belong the leading protester, Bäsälotä – Mikael, and other saints such as Filipos (Philip) of Däbrä - Libanos and Ewostatewos.

Fourthly comes the 'Golden Age of Ethiopian Literature'. It is known for its king committed to writing his unforgettable literary works: Organ of the virgin, Organ of praises (Argaronä Dengel and Arganonä Weddase respectively). The gädls of Mäbea Seyon and Besu Amlak are also important works of the period.

The period of Franks (Portuguese), the last period, is known for its saints such as Wälätä Petros, who founded an order of the nuns in the history of the church. The list of saints goes down as early as 1700 A.D. Two of the last names to be included here are king Yohannes I and Zära - Buruk. However, the canonization abruptly stopped which led to the Church's termination of the production of hagiographies. One of the Christian literature's genres came to an end (Buxton 1970, Hayatt 1928, Pankhurst 1955, Ullendorf 1945 & 65).

1.2. Statement of the problem

Some foreign and indigenous scholars look - down - the Ethiopian Christian literatures for their lack of 'originality' or dearth literary - qualities (Hayatt 1928: 246). They consider these literatures as mere hodge - podges of religious polemics or spiritual preachings. Ullendorf (1945), for instance, has gone to the extent that he concludes the country is lacking "great poets and writers." This is the case, at least to him, because the Christian literature is completely 'non-indigenous' or there is 'no literature of national origin.'

The same is true of the Ethiopian researchers who outvoiced their ideas. They do not try to evaluate the literary values of these manuscripts too. They simply accept what the foreign researchers adhere to. Even those who took the initiative to undertake research on these literatures are not mostly literary scholars but people who are interested in the historical, theological, philosophical or political issues. The literary values are kept aside.

This paper, thus, tries to identify three major techniques of the selected three hagiographies: Gädlä Gäbrä Mänfäs Qidus, Gäbrä Krestos and Krestos Sämra.

The narrative structures of these gädls are scrutinized. The major characters, their contribution to the development of the stories, and the extent to which they are presented are discussed. Likewise, the way narrative - time is considered in the gädls is one of the important points of discussion. Based on the aforementioned points then, this paper tries to answer the following research questions:

1. Do all the sample hagiographies have a stereotype narrative structure? If so, why?
2. Do all the characters in the three hagiographies play a similar role in their respective gädls? Why?
3. How do the hagiographers of these sample works arrange their stories?
4. Do all the events, actions and/or episodes of the sample hagiographies receive equal durations in their respective stories? If not why?

1.3. Objectives

This attempt to demonstrate the narrative structure, characterization, and the narrative time of the selected hagiographies is not a quest for validation of whether the stories are true or false, fact or legend, credible or not. It is an investigation to show how the narrative techniques are used. Thus, based on this general objective, the research has tried to fulfill the following specific objectives:

- to identify the general narrative structure of the selected hagiographies,
- to show the role of characters in the selected hagiographies,
- to identify the arrangement of events, actions or episodes in the works,

- to see whether events, actions or episodes are allotted equal durations in the selected gädls,

1.4 Methodology

As this thesis is a research work on texts, it is obviously a library based undertaking. The project starts with the selection of texts and reference materials. After a critical reading on the opted for materials has been accomplished an attempt is made to be careful during the actual criticism. And as such the texts are treated from different points of views.

An attempt to take sample works is an arduous task, because only six manuscripts are translated into Amharic. The translations too, are not in a position to be sample works of the 201 hagiographies of the church.

These saints in these hagiographies are not similar in every respect. The saints are different in their social strata, locality, era, and positions they have in the religious - order. There are nuns, monks, laities, people from the royal family (sometimes kings) etc. The monks themselves, for example, could presumably be sub-divided into different groups. There are some 'ordinary' monks; monks who are abbots; and those who are monks, abbots and founders of different monasteries simultaneously.

Some other saints could be laities or hermits. As in the case of saint Gäbrä-Krestos, who live amongst the people, not ordained, but they manage to reach the rank of sainthood. Others, as in the case of Gäbrä-Krestos, are hermits who live in solitude, don't want to intermingle with people or do-not preach to others.

This paper, thus, tries to take one gädl from each of these three groups (Gädlä Gäbrä Mänfäs Qidus, a monk; Gädlä Gäbrä Krestos - a hermit and Gädlä Krestos Sämrä an ordinary laity who managed to reach sainthood).

Their narrative structures are analyzed by Propp's theory which was latter accepted with slight modifications by Ronald Barthes and Seymour Chatman. To do so then, the stories of the selected hagiographies are paraphrased. Likewise, their characters are chiefly analyzed from the point of view of their actions, not from their identities – as it is common in the modern novels. Thus, Algirdas J. Greimas's 'Actant – Model' has become more applicable for characterization. 'Actions' are related to 'characters'. In the case of the narrative time, the theoretical approaches of the literary giants, Genette and Rimmon Kenan, are more appropriate.

1.5. Significance

Yohannes Admasu praises Afework G/Yesus, Yoftahe Negussie and Heriy W/Selassie for their application of the 'traditional' mode of story writing, especially in terms of their languages. He condemns the then modern Ethiopian writers for their failure in following either the 'traditional' mode of story telling or the modern European style (1961).

Debebe Seifu, on the other hand, blames the modern Amharic literature for it does not introduce more valuable literary techniques of the Ethiopian Christian literature:

<<I am afraid that the Amharic literature, due to the negligence of the authors and the lack of criticism on Ge'ez literature, does not seem to benefit fully from the strong aspects of Ge'ez with respect to form and writing techniques>> (1974: 33-34)

However, Debebe does not give a clue what these 'writing techniques' are. This research is thus, expected to unearth what Debebe has not pointed quite clearly. In addition, it is hoped to be an incite for other fellow researchers to seek for the techniques of the other genres: the Dersans, the Tä'amrats and the Mälkes; not a quest for the theological polemics but for their <literariness>.

1.6. Review of the related Literature

Ethiopian Christian literature has received the attention of modern researches since the dawn of this century. Many European 'Ethiopicists' have conducted different researches for about a century or so. The list of these 'Ethiopicists' includes people such as Budge, Ceruli, Guidi, the Pankhursts, Ullendorf and Wright. These researchers have given the liturgies, theological and ecclesiastical books and the hagiographies sufficient head.

Indigenously, the leading researchers are scholars such as Taddesse Tamrat (1970), Getachew Haile (1968), and Kineferigb - Zeleke (1975). They have tried to define Ethiopian hagiography as a distinctly special genre worth researching. But since their ultimate goal is uncovering historical facts, they gave very little attention to its narrative techniques. However, Taddesses's attempt to break - down the body of any hagiographical work and Kineferigb's invaluable collections are tremendously important undertakings.

In addition, some works dealing with the literary aspects of the hagiographies have been done by some researchers. These include people such as Amsalu Aklilu (1976 E.C), Sebahe Kassaw (1982 E.C), Sertse G/Medhin (1983

E.C) and Anteneh Awoke (1993). Amsalu's <A Short History of Ethiopian Literature> is a panorama of the Christian Ethiopian Literature, has touched upon the facts, somehow summarizing what has been said so far by the foreign and indigenous scholars.

The same is true of Tesfaye G/mariam's research and Sebahe's BA thesis on Gädlä T/Haimanot and that of Sertse who did his BA thesis on Gädlä - Giorgis. Both of them have voiced what Amsalu has been adhering to. These three young researchers are fully concerned with the quality of the Saints' lives and deeds; their major theological themes and some of the literary techniques they thought are worth mentioning. Besides, they have tried to evaluate the literary capabilities of these hagiographies from the point of view of modern novels. Thus, they found out these gädls to be mere accumulations of miracles, a conglomeration of stories from different sources, or hagiographers own fictional stories.

This paper, however, is not interested in validating the credibilities of these stories; is not a quest for a finding which proves whether they are true or false. It is solely an investigation of the techniques of the selected hagiographies. The question here is not the 'WHAT' but the 'HOW' of the selected texts.

Anteneh Awoke's (1993) The Roles of Narrators In Ge'ez Narratives and Early Amharic Didactic Prose Fiction is an exemplary work done in this stream. His main objective is to evince the religious and technical influences of the 'Ge'ez literature' on the 'didactic' Amharic prose fiction. His inquiry into the roles of narrators, although he has studied different genres together, is of paramount importance. He does not limit himself to one or two Ge'ez genres in particular.

He attempts to deal with all of them simultaneously. As a result, his work doesn't see hagiographies in detail. The present thesis is an investigation of only one of the genres of religious writing the gädl. The confinement of its emphasis and the depth of its scrutiny seem to make the present research different from the aforementioned ones. But their suggestions and comments have been quite helpful.

CHAPTER - 2

Narrative Techniques: General Considerations

2.1 Narrative ?

Before we attempt to deal with either narrative structure or narrative time, the concept 'narrative' is worth defining.

According to Barthes (1977:79), for example, every literary or non-literary manuscript or even a painting that can convey meaning is regarded as 'narrative'. Myths, legends, tales on the one hand and tragedy, comedy, novella and mimes on the other hand are regarded as narratives. In addition, daily news items, conversations and even stained glass-windows are included. The same is true of history, which by extension could include hagiographies: the true accounts of saints' lives.

However, Barthes does not draw a line between the 'fictitious' and the 'non-fictitious' narratives; he doesn't tell us what parameters could be used to differentiate one from the other. Recent scholars have given their own yardsticks to solve the problem. According to Michael Toolan (1988), for instance, there are five characteristics that can distinguish narratives from non-narratives.

First, narratives are on the most part artificially fabricated in such a way that they could be apparent in spontaneous conversations. They are regarded as

'worked-upons'. This is the case because every sequence, emphasis and pace is usually planned. This is true even of oral narratives. 'Artificial-fabrication' is not necessarily synonymous with 'fictionality'. For example, 'elaborate descriptions of things, prayers, scholarly articles' need a deliberate arrangement of events to meet writer's needs. Thus, this criterion can't hinder the hagiographies from becoming 'narratives'.

Secondly, narratives are known for their 'degree of fabrication'. That is, they do have bits we have seen or heard or thought about before; but they can be fabricated over and over again with important variations. This is common among fictitious works. But this can't necessarily be the only criteria to distinguish a narrative from the non-narrative one. The non-fictitious works could also use their own fabrications over and over with important variations. This is common among fictitious works. But this doesn't necessarily be the only criteria to distinguish a narrative from the non-narrative one. The non-fictitious works could also use their own fabrications with special reference to the technique of presentation.

Thirdly, as Toolan believes, every narrative is a 'trajectory'. "They should usually go somewhere, and are expected to go somewhere, with some sort of development and even a resolution, or conclusion" (1988:4). This is the same as Aristotle's beginning-middle-end formula. It includes, however, the notion of change of events. Hagiographies and their stories are not static. They do change. From the time of the character's inception to his/her death, different events and actions do occur and change as time goes on.

Fourthly, narratives are expected to have a teller, and that teller, no matter how backgrounded or remote or 'invisible', is always important. Needless the teller communicates messages through language. This makes any narrative to be a human communication through the medium of 'language communication' that requires a speaker and some sort of addressee. In as much as hagiographies communicate messages - through language - they can be regarded as narratives.

In addition, narratives engross the remembrance of happenings that are remote from the teller and his audience both spatially and temporally. A mere transmission of a ideas, just like that of honey bee's tail - wagging, should not be regarded as narratives - Toolan argues. But the remoteness of a story from the teller could not be the chief criterion which enables us to distinguish between narratives.

As Scholes and Kellog (1966:4) assert, if there is a story and a story teller, any work could be a narrative. The mainspring of this assertion is the fact that such a story and story teller will have the ability to represent "past experience whether real or imagined" (Traugott and Patt 1980:248). Hagiographies have stories, about past experiences. Thus, there will be no problem in identifying them as narratives.

On top of that, as Todorov (1977) and Toolan (1988) do agree, narratives need to have "a perceived sequence of non - randomly connected events." Events are expected to be placed non - randomly; something happens in the scenario of events causing a change to another state which Todorov gave a linguistic term 'Transformation'. According to Toolan, a pure collage of described events, even given in sequence, does not count as a narrative. Similarly Todorov succinctly writes:

"The simple relation of successive facts does not constitute a narrative; these facts must have elements in common. But if all the elements are in common, there is no longer a narrative, for there is no longer anything to recount" (1977:233) .

Hagiographies could be regarded as 'narratives', for different reasons we have seen above. Their stories are 'worked – up on' with planned sequences, emphases and paces. Although their stories are 'facts' (true accounts) their ways of presentations are 'personal fabrications' of the hagiographers. As a result, the events and actions are made to be 'trajectory'. These things, in general, are told through tellers. Thus, we can analyze their narrative structures, characterizations and narrative times.

2.2 Narrative structure ?

Narrative structure is one of the three techniques to be discussed in this paper. Structure is a term that many modern critics of our time prefer. It is usually used as a synonym of 'form' which is often used in a limited sense for a literary genre or type. For instance, we say the lyric - form, the short story form or for patterns of meter, lines, and rhymes - the verse form, the stanza form. Form could also be related to the central concept of a literary work. Almost all critics agree that 'form' is not simply a fixed container into which the 'content' of any work is poured; it transcends Critics' definition of form, varies according to particular premises and orientations.

Some influential critics such as R.S. Crane, leader of the Chicago school of Criticism, have set a dichotomy between the two concepts. According to him, the

form of a literary work is the dynamics, the particular working or emotional power that the work is designed to effect and that functions as its 'shaping - principle' (Holman 1992). This formal principle controls and synthesises the 'structure' of a work. It controls the order, emphasis and rendering of all its component materials and part into 'a beautiful and effective whole of a determinate kind.'

In a nutshell, structure could be defined as the planned framework of a piece of literature. For instance, we can take the logical division of the action of a drama and also the mechanical division into acts and scenes. However, every arrangement of events or episodes could not be regarded as structure. It should be a planned, studied and worked-up-on-matter. But how can one know that a given work is so? In our attempt to analyze the structure of Ethiopian hagiographies, for instance, we have tried to see different approaches. In the final analysis, we have opted to analyze them from Vladimir Propp's points of view.

Propp's Morphology of the Russian Fairly Tale is basically an inventory of all and only the fundamental events (which he calls functions) that he identifies in his corpus, which comprises 115 Russian fairy tales. He analyzes his collection, looking particularly for recurring elements of features (which he calls - consonants) and random and unpredictable ones (variables). He finally concludes that while the characters (personages) of the tales might superficially be quite variable yet their functions in the tales, the significance of their actions as viewed from the point of view of the story's development, were relatively constant and predictable. Both the number and sequence of the functions are asserted to be fixed; there are just 31 functions and they always appear in the same sequence.

This approach has been accepted with slight modifications by Ronald Barthes and Seymour Chatman in such a way that the framework could be applicable to other stories too. To do so, however, the story is needed to be analyzed through a 'Story-Paraphrase' or 'Event - Labeling'.

Whoever reads the text amasses certain data under some generic titles for actions (stroll, murder, rendezvous), and this title embodies the sequence; the sequence exists when and because it can be given a name, it unfolds as this process of naming takes place, as a title is sought or confirmed.

(Barthes 1974:19)

This story-paraphrase or event labeling leads us to scrutinizing the major actions and their developments. In turn, we iron-out the structures of the stories under investigation. How does the story go? What comes after the first? What seconds the first event? What could that mean when we see it generally from the genre's point of view? etc.

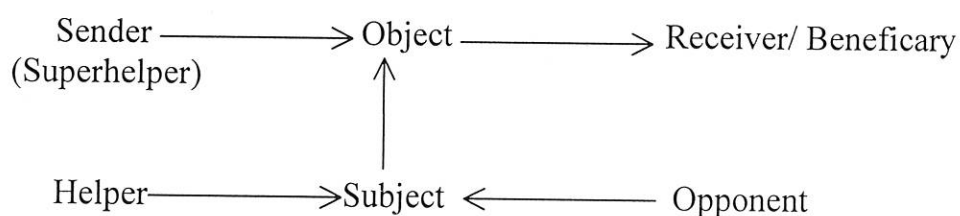
2.3 CHARACTERIZATION ?

Characters are the most important "elements" of any story. The story itself usually revolves around what they do - action and what they say - dialogue (Abrams 1981:20). There has not been a question on the necessity of their existence in narratives, but only on their essence and their places in a given story - how they should be understood.

According to Roland Barthes, reading urges the reader to study characters, because to "read is to struggle to name, to subject the sentences of a text to a semantic transformation" (1974:92). In other words, reading is the struggle of 'reconstructing a character from a given text'. Chatman, who develops Barthes'

views in his own way, describes the yardsticks behind this process of 'reconstruction' (which Barthes calls the 'process of nomination) as the study of 'personality-traits'. For him, a character is a paradigm of traits; a trait being defined as a 'relatively stable or abiding personal quality' (1978:127).

This is a mathematical and statistical way which leads to conclusion, and definition of what a given character is all about. In other words, it is done by storing out 'a proper name or names, of definite descriptions, and of pronouns in making reference to an individual' (Rimmon-Kenan, 1983). But this could not be the case for hagiographies in which characters do not seem to be fully deployed. Only their actions and reactions are made to lead readers to the conception of their nature as distinct personalities. Thus, Julien Algirdas Gremias's approach (Toolan 1988) has become more preferable. Gremias indicates the subordinations of characters by calling them 'actants'. He distinguishes between these two concepts as 'acteur' and 'actant'. Both can include not only human beings (characters) but also inanimate objects (e.g. a magic ring) and abstract concepts (e.g. destiny). 'Actants' are general categories underlying all narratives while 'acteurs' are invested with specific qualities in different narratives. The latter are reduced to six in Gremias's model:



(Fig.1)

According to him, the same 'actant' can be manifested by more than one 'acteur', and the same 'acteur' can be assigned to more than one actant (Rimmon Kenan 1983:35). This tendency of relating actions to characters is not limited only to the so-called 'traditional - critics'. Some structuralists also envisage this possibility. Barthes, for example, subordinates character to action (1966:15-18). This notion could presumably be very effective if we see it from this 'action – character' relation angle.

Hagiographies are usually about one man/woman. All the other characters are for/about that character. Others are usually known for what they do. As a result, Gremias's model is preferred to be the befitting way of analyzing their characters and the roles they play.

2.4. NARRATIVE – TIME ?

Peoples' understanding of 'time' is different from place to place, country to country, people to people. But it is one of the basic categories of human experience. It is experienced by all human creatures and they regulate their lives with it. They derive their time concept from natural processes - day and night, a help of the solar years or by the machines constructed.

This 'time' concept has an important place in narratives too. In addition to becoming a recurrent theme in a great deal of narratives, it is a constituent factor of both 'story' and 'text'. The former is a succession of events, while the latter is a spoken or written discourse which undertakes their telling; or simply the 'text' is

what we read. In the text, the events do not necessarily appear in a chronological order. Thus, there is a difference of time between the two concepts: story-time and text-time. There is a difference between the time of the thing told and the time of the narrative. According to Christian Metz, for instance, this concept is seen in the following manner:

This duality not only renders possible all the temporal distortions that are common place in narratives (three years of the heroes life jammed up in to two sentences of novel or in a few shots of a 'frequentative' montage in film etc). More basically, it invites us to consider that one of the functions of narratives is to invent one time scheme in terms of another time scheme.

(Metz 1974:18)

This temporal duality is a typical characteristic of 'cinematic' also oral narratives, epic recitations or dramatic narration. The disposition of one time scheme (story-time) in terms of the other (text-time) has also its own purposes. As a result, a hagiographer's motive behind giving ample time to one event and relatively minimizing the other's is one of the important elements of this study.

Gennette (1980) and Rimmon-Kenan (1983) suggest studying time from three perspectives: order, duration and frequency. They answer the questions when (in terms like first, second, last; before, after etc.); how long (in terms like an hour, long, short; from x till y etc); how often (in terms like x times a minute, a month, a page etc.) respectively. The concept 'order' deals with the arrangement of events and episodes. In other words, this is a study of a discrepancy between story-order and text-order. A story happens naturally and chronologically. But this story could be arranged in such a way that readers could be handled and messages could be

permeated effectively. This discrepancy between story and text-orders is traditionally known as 'flashback' or 'retrospection' on the one hand and 'foreshadowing' or 'anticipation' on the other. Genette and Rimmon-Kenan, however, use the terms 'analepsis' and 'prolepsis' respectively. Our discussion of 'order' thus, helps us to scrutinize how the hagiographers arrange their events, actions and episodes.

An analepsis is a narration of a story-event at a point in the text after later events have been told. The narration returns, as it were, to a past point in the story.... a prolepsis is a narration of a story-event at a point before earlier events have been mentioned Analepsis provides past information either about the character, event, or story-line mentioned at that point in the text.... or about another character, event, or story-line.prolepsis can refer either to the same character, event or story-line figuring at that point in the text....or to another character, event or story-line....

(Rimmon Kenan 1983:47-49)

Duration is the other important concept in the study of narrative time. It deals with the duration in a given story which is measured in minutes, hours, days, months, years and the length of the text devoted to it in lines and pages. Different writers give different length of a text to different events. When the writer gives a short segment of a text to a long period of story, the 'pace' will be 'accelerated'. Its pace towards the end will be fast. Likewise, when the writer devotes a long segment of a text to a short period of time, the 'pace' will be 'decelerated' (Rimmon Kenan 1983:52-53). Writers use different mechanisms of 'acceleration' and 'deceleration.' One of the ways of accelerating stories, for instance, is through 'summary'. It condenses or compresses "a given story-period into a relatively short statement of

its main features". Summaries, of course, could vary from story to story, "producing multiple degrees of acceleration". (Ibid: 53)

The other method writers deploy to 'decelerate' the development of stories is through 'scenic' presentations of events and actions. It is <fairly giving equal durations to the story and the text>. For instance, writers present dialogues, which are regarded as the purest forms of scenic presentations, to give a relatively equal duration to both the story and the text.

Frequency, on the other hand, 'is the relation between the number of times an event appears in the story and the number of times it is narrated (or mentioned) in the text' (Ibid: 56). Different events could be mentioned in a given story in a relatively higher or lower numbers. If an event is regarded as an important one worth repeating, the writer could do that. While an event occurs quite frequently, but its use is less to mention (when we see it from the writer's point of view) it could be mentioned only once or twice. Thus, frequency could, in other words, be regarded as the study of "repetition - relations between story events and their narration" (Ibid: 57).

Repetition - relations take different forms even in a given story. Singulative - repetition, for instance, is "narrating once what happened once". Human beings die only-once. People are born, get out of their mothers wombs, only once. This is a very consistent biological matter. If a writer mentions this point only once, it could be regarded as a 'singulative repetition.' But if a writer narrates this event 12 times while it has happened only once, it is 'repetitive-repetition'. The third one is narrating an event once while it happens more than once. This is an 'iterative - repetition' that deals with frequent events that are mentioned only once.

CHAPTER THREE

Gädlä Gäbrä Mämfäs Qidus

Gädlä - Mämfäs Qidus is a voluminous work about a famous saint. According to its preface, the gädl was written by one of the eye - witnesses of the whole story. This makes the gädl different from other hagiographical works. The others are usually written after many years passed. These are done either through the initiation of the saint him/herself or with the revelation of the Holy spirit (Taddesse 1970). But the gädl under consideration was written posthumously, by an eye- witness, not many years after the saint has passed- away.

3.1 NARRATIVE - STRUCTURE

The gädl is divided into different parts (Books?) and chapters. These five parts (books) incorporate seven, two, one, five and fourteen chapters respectively. The basis of dividing the chapters into these parts, however, is not clear. There is no definite reason as to why the first & last parts incorporate (inundated with) relatively larger portions and the second and the third left with only 2 and 1 chapters respectively.

According to Taddesse Tamrat (1970), for instance, Ethiopian hagiographic works chiefly encompass three parts. The first part usually consists of the authorship, date of composition and family background. The second part, on the other hand, deals with the description of the 'formal pact between God and the saint'. The third includes the astounding miracles attributed to the saint accomplished in his/her lifetime or posthumously. This gädl doesn't seem to follow this trend. The parts are haphazardly put, when we see the elements hagiographies are thought to have included. Had it fit the stereotypic division mentioned above, the first part could presumably include the first two chapters, since it deals with the saints family background and childhood; the second chapter may include the next 25 chapters in order to show parts dealing with the missions given to the saint, the promises, the fulfillment of both the missions and the promises. The third part, on the other hand, might have included the last 2 chapters. They deal with the final days of the saint: sickness, final

promises, departure, burial, crowning & entering heaven. These parts and chapters are composed of different events and actions that importantly create a total effect on the general nature of the gädl.

A/ 'Actfulness'

The saint is a devoted 'Actful' man throughout his life. These 'Acts' chiefly include his prayers, fastings and prostrations. They are conducted for different reasons, for different people and at different places. Their final results are, nonetheless, similar. The saint prays naked in a river (p.17), in a muddy marsh (p.25) and waters the ground with his tears (pp. 26&32). He prays for the peoples of Gäbota and Ethiopia, or for the cursed Arab king and his followers. The 'Acts' have been conducted at different places; at his birthplace in Nihisa, Midrä Käbd, Ziqula or Jerusalem. All of them are conducted for the redemption of the aforementioned countries and their people. Besides, the saint lived in 'Acts' even when he needs to pray for a particular end. He is destined to live in 'Acts'.

B/. Pleading for others

Gäbrä - Mänfäs Qidus pleads for others. Most of his 'Acts', at least those dealt with in detail, were motivated chiefly by his sympathy with sinners. He is concerned with the people of Gäbota. He doesn't want to see them in trouble. As a result, he commits himself to their redemption, even when they are cursed in hell. He lives quite for a long period of time until he succeeds in rescuing them from the eternal fire (pp. 31-33). The same is done for the people of Ethiopia. A lot of years have been devoted to win Christ back to show them His mercy (pp. 33-34).

Likewise, the saint is not happy when his enemies (in this case the Arab king and his followers) are annihilated and thrown to hell. He decides to plead for them until Christ redeems them. His pleas have finally got recognition and were forgiven: the dead do rise, baptised and made to build a church and a Christian community (pp. 47-49).

C/ Accepting Missions

Gäbra - Mänfäs - Qidus is given different missions at different occasions. They are directly related to the redemption of people or the eradication of the enemy who puts stumbling blocks on the way to salvation. For instance, the saint is ordered to go to Ethiopia - to the country where he lives in 'Acts', receives the final promises and rests in peace (p.30). He prayed for the people and succeeded in bringing them salvation. To do so, however, he endures some serious challenges from Satan (as we will see under D below). The second mission is related to his revenges on his enemies with the help of God - of course. He and the Angels abolish the enemy and secure the place for sainthood (p.35).

On another occasion, the saint is ordered to go to an Arab land. The people of the country do not believe in Christ. The saint is made to testify about his religion. This costs him a lot. The Arabs try to do all the harms on him. But he is miraculously saved from all the problems: the fire couldn't burn him down, the soldiers fear to kill him. The king's final attempt to behead him, however, invites Christ's interference. Christ abolishes all of them with thunders and earthquake. Generally, the missions are successfully completed.

D/ Meeting a Challenge

The saint meets different challenges. The challenges are mainly directed from Satan, who opposes him all the way out, because the saint always stands against Satan's wishes. At one time, Satan pierces Gäbrä - Mänfäs - Qidus's body (p.34). On another occasion, he blinds him disguised as a crow (p.35). The only different opposition is conducted when the saint tries to preach the Arab king & his followers (p.46). The saint wins all the challenges. His pierced body and blinded - eyes are healed.

E/ Miracles

Miracles are important elements of the gädl. They are usually followed by Biblical intercalations and preachings. In addition to some miracles performed during the saint's childhood, he himself accomplishes a lot more later. He is naked from toe- to - head, but

covered with a fine hair; he doesn't eat or drink any earthly stuff, according to the gädl, or yearns to visit his parents; he lives alone- in solitude, with beastes.

Gäbrä - Mänfäs - Qidus heals thousands of people with in a single day. A sick man who is made to lie- down on a place where the saint has sat - is instantly healed (p.60). On top of that, he orders food from heaven when people come to visit him (p.42). He orders the beastes following him to spit- off what they have devoured and gives them lives (p.40). Even in his deathbed, the saint was surrounded by miracles.

F/ Promises

Promises are the major actions of the gädl. They are always given to the saint from God, for different purposes. Most of the saint's pleas and 'Acts' are usually followed by some sort of minor promises. They are 'minor' because they are given for a limited period of time and limited people. For instance, the redemption of the peoples of Gäbota (pp.-31-33) and Ethiopia (pp 33-34) are followed by promises. However, the major promises are those the saint receives on his death - bed; promises given to the generations to come. To cherish these promises, thus, the beneficiary is expected to fulfil some important criteria.

The hagiographer arranges these actions according to their occurrences. The arrangement itself is made to show the sequence of events and their causal relationships. To do so, then, all of the actions inculcate their own 'motivations' and 'forms.' By 'motivation' we mean that the moving force behind the action, and by 'form' the way an action is put into practice.

For instance, Semeon & Aqlessia's childlessness (the saint's father and mother) made them pray for a child. Their prayer itself is reinforced by their religiousness. Thus, they endure the problem of being barren and very wealthy - Christians. Their prayer is made to be accomplished in front of St. Mary's Icon. The form of the prayer shows the personality of the people. The same is true with the other actions. The 'absentations,' for example, have their own 'motivations' and 'forms.' The first 'absentation' is motivated by God and takes its form by taking the saint away through the agency of an Angel. The second 'absentation,' on

the other hand, is motivated by the saint himself and turned into practice by entering into bushes. The other actions do follow the same trend. They are not self-contained, peti-structural narratives which are related to the general development of the story. They are related to each other- at least - in their orders of occurrences.

On the other hand, the hagiographer devotes some chapters solely to revisions. These chapters revise, with slight modifications, what has already been said. Here, Biblical quotations (Intercalations) play important roles. They are places for the direct teachings. Thus, the coming into scene of these revisions, intercalations and preachings seem to hinder the ongoing development of the story. The actions seem to have no causal - relationships becoming unrelated peti- structural narratives. However, the actions have elements in common and are not devoid of their narrativity (Todorov 1977).

When we summarize the actions and omit the revisions, we can come up with the following structure.

1. Story - Summarized

Unlike the other gädls, this hagiographer puts the general story in a single paragraph. Readers are made to know what they are going to read - about.

2. Pedigree

The social and religious personalities of the saint's parents are recounted in a very summarized way.

3. Childlessness

The parents are mentioned to be wealthy and religious people. Their 'childlessness' is a big problem. This action is more meaningful when we compare it with their wealth and spirituality.

4. Prayer

Their religiousness is manifested through their prayers for the birth of a child. Their prayers are followed by a heavenly - reply.

5. Giving birth

It became God's will that they gave birth to a saintly child. Their prayers became fruitful.

6. Nomenclature

The child is given a name. The naming itself shows what kind of a person the saint is.

7. Absentation

The saint is made to depart from his family at his early age. This Absentation is a very crucial stage for the saint and the story. However, it is not made practical, unlike the other gädls, by the saints wishes but due to God's will.

8. Schooling

The schooling follows the previous action. In other words, the schooling is the result of the absentation. The saint learns <the necessary education> which makes him equipped with the necessary knowledge for the position he is going to attain.

9. Change of Status

The saint is ordained deacon, monk and priest respectively. This action is also another important step in the saint's life.

10. Absentation - (2)

This one was made by the saint in his need to flee away from cajolery. It is, in turn, made to facilitate other actions: solitude and 'Actfulness'.

11. Missions and Missions Accomplished

The saint is given different missions. These missions are important places of confrontations with enemies, the saint's victorious nature and the helps he gets from different character made him the winner.

12. Promises

The saint receives different promises at different times. The major one is, however, made in the final days of the saint. The story reaches its climax at this very moment.

13. Departure

The saint's death is also an important place for his miracles, promises and inheriting the kingdom of God. His glory and sainthood is better reflected at this very hour.

3.2 CHARACTERIZATION

Gädlä Gäbrä - Mänfäs - Qidus incorporates different characters in the development of the story. These characters are heavenly and earthly, immortal and mortal, holy and evil. Some of them are from the heavenly community. God, St. Mary, the Angels etc. are amongst them; while the monks Frē Qidus, Benyam and Samuel are from this world. On the other hand, some characters could be regarded as evil, since they work against the saintly religious activities of both the other world the here and the now.

The 'participants' of the story could be divided mainly into two groups. The first are those who actively participate throughout the story while the second are those who pop out once and do not come into the scene again. The latter do usually have "missions" to accomplish. When the missions are over, the participants are no more seen. St. Mary, the Ten-fathers, Prophets, Apostles and Martyrs could be cited as important examples of this notion.

3.2.1 Subject - Gäbrä - Mänfäs - Qidus

The subject of this gädl is Gäbrä - Mänfäs - Qidus the saint. The gädl is all about him. We know about him right from the very condition his parents were-in up until his death. He is from a very wealthy Christian family who stay in faith till God shows them His mercy and gives them a baby. Nonetheless, the child doesn't grow up with them. He is taken by an Angel to a monastery where he masters church education, is ordained as a priest and starts to make wonders.

His childhood is cautiously mentioned only in relation to his rearing, schooling, and ordination. What does the little Gäbrä-Mänfäs-Qidus feel when he departs from his parents? How does he manage to accustom himself to the monastic life at that very age? How

competent is he in his schooling etc.? These events do not presumably seem very important to the point the hagiographer wants to hammer. They are regarded as mere accomplices to what is to come later: the solitude, the 'Acts', the missions, the promises and finally the departure-in-peace.

The saint praises the Lord at the very day of his birth. He prostrates himself to the Holy Trinity in front of his family. From that time on he does not eat or drink anything earthly, according to the gädl, even didn't feed at his mother's breast. (p.12). Likewise, he doesn't bother himself about his clothing. God gives him with a superhuman quality that enables him 'a beautiful wool like hair that covers his entire body'. It is dark-black. There is no one like him in history - he eats or drinks nothing, puts on no clothing or did not live under any man-made shelter, even in caves. God also made him to befriend lions and tigers. With this, the saint completely detaches himself from the human race. He makes many wonders. He heals thousands of people in a single day. He gives life to a remnant of devoured animals bodies. He orders a meal to his guests from heaven; he encounters no problem in feasting with Angels, Saints and Martyrs in Jerusalem three times every year, because he can sit on a back of a thunder, fly like a bird etc. If necessary the saint can pray at one and the same place for decades; his blood, tears and sweet water the ground. On the day of his departure, he becomes even more miraculous and astonishing. The people around his deathbed are astounded by what they see, hear or feel.

በዚያ የነበሩ ሰዎች የአባታችን የእጅጅ የእግሩ ጣቶች እንደ
 ፋና ሲያበሩ አዩም ከጠጉናም ወተት ይፈስ ነበር። ከአፋም በረድ
 የሚመስል ነጭ ንብ ይወጣ ነበር። ወደ ሰጦይ ይወጣልም እንደገና
 ይወርዳል፣ ወደአፋም ይመለሳል። (p.87)

The people there saw our father's hands and legs lighting. Milk was pouring out of his hair. A bee very white like ice was coming out of his mouth. It ascended up to the sky, again descended down and enters his mouth.

However, we know very little about the internal personality of the saint; about his doubts, yearning for his family, his philosophy of life, his likes or dislikes etc.

Thus, we will be forced to label the major personality-trait, that we have discussed so far, and conclude who the saint really is/was. That is, we made to know about his solitude - loneliness, wonderfulness, miraculousness, 'Artfulness,' sympathy for others, obedience to what God orders, and his endurance to pray in a single place for decades.

From these personality traits thus we can conclude that the hagiographer seems to favour describing only saint's strong sides. He doesn't try to mention even a single weakness throughout the gädl. He rather equates the saint with members of the heavenly community specially the Angels. He resembles the angels in that according to the hagiographer, the saint does not eat, drink or put on any kind of clothing; prays day-in and day out; goes wherever he wishes sitting on a 'back of a thunder' or flies like a bird etc. All of these features are evidenced with some Biblical quotations. Thus, readers are indirectly suppressed not to think about issues of credibility. The hagiographer is interested in what the saint accomplishes, not in his internal personality. As a result, the saint plays an important role in the development of the story. without his presence there will not be a story of that nature. All of the events and the actions revolve around his life and deeds. That is why he is said to be 'the subject' of the story.

3.1.2. HELPERS

Some participants are destined to help the saint in whatever way possible. Gäbrä Mänfäs - Qidus attains sainthood with their help. These participants are St. Gabriel and Abba Zämäda - Birhan. The former helps the saint from the very day of his birth till his departure in peace. He gives him the name 'Gäbrä - Mänfäs Qidus' (p.11), took him away from his family to a monastery (p.12), rescues him from dangers (p.35), took him to God's Throne (p.12) etc. He is the saint's guardian.

This Angel was ordered to do whatever he did. God is behind the curtain in giving the saint all the hilps he managed to get from the Angel. However, Gabriel's assistances are not profoundly all inclusive. They are 'partial', because they do not fulfill all the functions.

Likewise, Abba Zämäädä-Birhan's help to the saint could also be regarded as simply 'partial'. This father is ordered to rear the child up with the necessary knowledge any monk is supposed to have. His mission is to acquaint the saint with the formal church-education and monastic life. He, as a result, successfully completed all the help he is destined to give to the saint. Readers could properly know this father judging him by what he has done to Gäbrä-Mänfäs-Qidus. We know that he is a monastic father, dear to God to be selected as a teacher of the famous saint. We don't see who he really is. It does not seem to be compulsory to know personally. The hagiographer is interested largely in the role he plays, and the final results of the helps he manages to give.

In addition, the wild beasts that live with the saint have got some sort of helps to render. They befriend him become accompany and replace the friendship he is supposed to maintain with fellow human beings. Their help, is 'specific', because they are only friends. The same is true with the three-monks who come to visit him: Abba Fre Qidus, Benyam and Samuel. They admire Gäbrä Mänfäs - Qidus's sainthood they accompany him to an Arab-Land. Their help is distinctly limited to this friendship. The hagiographer, John, also shares this fact. He is a friend of the saint. He prays with the saint whenever the latter wants to take communion. He is also an eye - witness of the whole story and writer of the gädl. Generally, although these participants have important roles to play, the question of knowing who they really are is not needed.

3.1.3. OPPONENTS

Among some of the participants, Satan an Arba-King whom the saint tried to preach, could be referred to as opponents of the saint. We can deduce from their acting that they are opponents of the saint. They work against Gäbrä Mänfäs Qidus. However, they are always won by their counterpart, but they do not stop their rivalry:

አጋንንትም በየቀኑ ከምሥራቅ፣ ከምዕራብ፣ ከሰሜን ከደቡብ
 ሰባት ሸሀ እልፍ ሦስት መቶ እየሆዱ ይመጡ ነበር።
 በፍላግዎችም ይወጉት ነበር።... አጥንቱም በጄ/ ሲፋጭ/ ደንጎ
 ይፈጠሩ ነበር። ገድሉ መከራ ው ትዕግስቱ ብዙ ነበር። (p.34)

Seven thousand three hundred million demons used to come daily from the east, west, north and south. They used to hurt him with their arrows. . . . They used to grind his bones with sharpened stone. His struggle, temptation and patience was infinite.

Satan and his followers rage a war against the saint from every direction-North, East, West, South, but always the saint defeats them with the help of Angels. Satan blinds the saint's eyes, pierces his body and did other harms on him. But the latter is healed immediately and annihilates the enemy. To Satan's displeasure, the saint conquers the former's territory. As a result, Satan is immersed in a serious grief.

ሰይጣን ግን ይህ ሰው ከተወለደ ተዋረድኩ እያለ መራ ራ ልቅሶ አለቀሰ፣ ወዴት እጃሁ፣ ምርክቼን የወሰደብኝ ያ ሰው ወደሌለበት ወዴት እጃሁ፣ እሱ ሳይወለድ ወስኛ በጽኑ ደይን የአጋዝኩአቸውን ሁሉ በጸም፣ በጸሎት፣ በትጋሃ ሌሊት ማክኝ፡፡ እንዲህ እያለ አለቀሰ፡፡ (p.32)

But Satan wept bitterly saying 'I am humiliated since the birth of this man, where shall I go? where shall I find a place in which the person who freed my captives does not reside? He took all I had through his fastings, prayers and endurance.' He wept like this.

The hagiographer personifies Satan. He is depicted as an earthly creature; not as a spiritual entity. The above quotation tells us that Satan 'cries' bitterly. In other places, we are told of the number of his followers: "they outnumbered 10,000" or "they were one million and one thousand in number" (pp. 32 and 39 respectively). Likewise, Satan and his followers are 'killed with sword' and abolished by thunder. They become ashes and the Angels disperse them away (p.38). But usually these attributes are exclusively given to human beings. Nonetheless, the way the spirits are mentioned makes the ideas tangible and amiable to the reader's mind. We know how powerful Satan is, and parallelly we read how contrarily patient the saint is and how helpful the Angles are. If we clearly know the roles Satan plays we can vividly understand who the opponent is.

On the other hand, the Arab king, whose name, country or other detailed specifications are not mentioned, is the only human being who opposes the saint. The opposition is triggered by the saint himself. The king tries to show his opposition through a strong threat, but the latter is adamant in his faith. The former, attempts to burn the saint down, behead him but Christ interferes and the opposition culminates. Here too the Arab king is not clearly presented. We only know his opposition, defeat and final annihilation by thunders. The writer doesn't deal with the country in which he is living or who he really is. He ventures to mention about him only in relation to the saint. Thus, the opposition – roles this king played seem to be enough.

3.1.4. THE SUPERHELPER /SENDER/

One of the most important roles played in this gädl is the role of the superhelper. Behind the summons of the child to sainthood, his 'Acts', miracles, pleas, redemptions, oppositions or victories, there is an important participation of this superhelper. He is referred to as God, Christ or in some places the Holy Trinity. His major role is assistance to the saint. Unlike those of the Angels or other human beings, his assistances overwhelmingly are all-rounded, not partial or specific. He orders the Angels, people or even wild beasts to lend the saint a hand in whatever way possible. At some places, he himself participates directly in the actions. He blesses the saint (p.15), gives missions (p.30), prophesies the what-to-comes (p.13), accepts the saint's pleas (p.29), gives promises (p.27), and also keeps His words (p.29) and so on.

In addition, he chose the saint while he is in his mother's womb (p.11), took him away from his family (p.13), breeds him as a monk at a monastery (p.13), orderd him to live in solitude (p.14), endows him with different gifts (p.16) and testifies to his sainthood (p. 87), all of these actions are very important roles in the development of the story. Thus, an explicit presentation of the sueprhelper's personality other than this is not needed. What matters is the role He plays. His identity seems to be easily deciphered from the actions he performs.

3.1.5 OBJECT

Unlike the other 'actants,' the object of this gädli is not getting a certain human being. It is the spiritual land which the saint inherits. This is the major motive behind all the fastings, the prayers, and the prostrations. The saint leaves his family, starts to live in solitude or befriends wild beasts in his quest for the inheritance of the kingdom of God. This object plays a very important role in the development of the story. Its influence is stretched to the other actants. For instance, it has a direct influence on the beneficiaries (as we will see a bit later under 3.1.6).

Likewise, in line with the aforementioned object, the saint is enthusiastic about the redemption of people. That is the reason behind his decision to rage an 'Act' on himself.

ወደ ባክር ተወረወረ፡፡ ቁልቁልም ተዘቅዝቆ 'ከባክር እንዳ ልወጣ፤
በእግሬም እንዳ ልቆ በሕያው ስምህ እምላለሁ' እያለ እንዳ ህ ሆ 40
ሌሊት ቆየ ፡. . . በዚያ ባክር ውስጥ 100 ዓመት ኖረ፡፡ ሥጋውም
አለቀ፤ ደም በባክር ውስጥ ፈሰሰ፡፡ ውሃውም ደም መሰለ፡፡
አጥንቶቹም እንደ በረድ ሆነው ገደ፡፡ (p.34)

He threw himself down into the sea. His head down in the water, he passed. 40 nights in the sea. He said 'I will not Stand in my legs. I swear in your eternal name. ' . . . he lived in that sea for one hundred years. He became very skinny. His blood oozed into the sea. The water turned red. His bones were whiten like an ice.

This happened when the saint saw the situation the people of Ethiopia were in. He couldn't simply pass by them while they were under the yoke of Satan. The same happens to the people of Gäbota; the saint has tried his best to redeem. Thus, all of his attempts have become successful. In addition to his quest for his salvation, the saint helps other followers so that they would successfully tag along behind him on the beaten track.

3.1.6. RECEIVERS (BENEFICIARIES)

The role of some characters is confined only to cherishing the 'actful' deeds of the saint. The people of Gäbota (p.31), the Arab Land (p.46) and Ethiopia (p33) could be

regarded as the important beneficiaries of the gädl. There are some participants who benefit little from the deeds of the saint while others do benefit quite abundantly. For instance, the sick man who is made to lie-down is healed (p.60). His benefit is temporary because he is healed only from his temporary sickness.

On the otherhand, there are quite a number of souls who manage to be transported from hell to heaven with the help of the saint. This is an everlasting benefit. It is a benefit not to be turned down. The same is true of the people who could cherish the final promises.

የገድልህን መጽሐፍ የጻፈውን፣ የጻፈውም፣ ካንተ ጋር በግልጽ ይለፍ፣
 የእሳት ባሕርን ይሻገር፣ ያለፍርሃትም በፊቴ ይቁም፣ ለተራቡት እንጅራ
 ቢሰጥ በመጨረሻይቱ ቀን እኔ የሕይወት ሕብስት እሰጠዋለሁ። በዚህም
 ዓለም አሳስርበውም። ለተጠማ ሰው ውኃ የሚያጠጣ፣ እኔ ከሕፃናት ጋር
 በመንግሥተ ሰማያት መንፈሳዊ ወተትን አጠጣዋለሁ። በመታሰቢያህ
 ቀን ፊጣን የሰጠ ሰው ቢኖር ኃጢአተኛም ቢሆን ንፁህ ይሆናል።
 ለመታሰቢያህም ንፁህ ስንዴ የሰጠ በኢየሩሳሌም ሰማያዊት ቁርባን
 ይቀበላል። በመታሰቢያህ ቀን ዘይት የሰጠ ቢኖር ርስቱ ከአብርሃም
 ከይስሐቅ ጋር ይሁን። መባዕ መብራት የሚያገባ የእሳቱ የጨለማውን
 ባሕር ይለፍ። ከፀሐይ ሰባት እጅ በሚያበራ በአሥራ ሁለት መብራት
 በበዓልህ የተሰበሰቡትን ከቅዱሳን ጋር በደብረ ጽዮን እሰበስባቸዋለሁ።
 (pp.44-45)

He who writes your hagiography or who facilitates its writing, will pass with you in the open; will cross the fire sea; will stand unfrightened before me. If he feeds the starved, I will offer him the bread of life on the last day. I will not let him to be starved in this world. He who gives water for the thirsty, I will give him spiritual milk with children in heaven. He who presents incense on your commemoration, he will be rewarded with the heavenly communion. He who presents oil, let his dwelling be with Abraham and Issac to who presents a light, let him pass the Dark Sea. I will collect those who gathered on your commemoration, will participate with saints in hell in every world. These worlds are intensified seven times.

As it is clearly put, these criteria are to be fulfilled by people are 'promised' to be beneficiaries of the heavenly kingdom. All these are the fruits of the saint. Thus, the function of the beneficiaries also play important roles for the development of the story.

In a nut shell, the 'actants' have important places in the story. But the hagiographer is not interested in who they are. He is rather inclined to disclosing what they do and how. Thus, the actions receive more emphasis than the personality of the people who perform those actions. As a result unlike Gremias's uni-directional interrelationship between actants, the gädl shows a bi-directional relationship.(see figure - 1) The supper helper is not only influencing the object, as it is shown in Gremias' 'Actant Model', it is also, influenced by the helper & the subject. The helpers, the subject and the opponents both influence and are, in turn, influenced by other 'Actants'.

3.3 NARRATIVE TIME

3.3.1. ORDER

In Gädla Gäbrä Mänfäs Qidus, events are arranged in their order of occurrence. It starts with the situation the saint's parents are found in and continues in presenting the life of Gäbrä Mänfäs Qidus. There are some important things that need scrutiny though. For example, at the very beginning, the gädl gives a clue to what is going to happen or how the 'hero' lives for such a long period of time. The final result is put in a very vivid manner. His birth place, the number of years he spends in Ethiopia and Egypt are mentioned. This is a perfect 'prolepsis', as Gennette and Rimmon-Kenan argue for, because it is simply 'telling the future before its time' (Rimmon-Kenan 1988:48).

ከንሐሣ አገር የተገኘ ገዳ ሚዊ ነው። በግብፅ በረሃ 300 ሞት ኖረ።
 ከዚያም ወደ ኢትዮጵያ መጥቶ በዝቋላ ገዳ ም እህል ሳይበላ፣ ውሃ
 ሳይጠጣ፣ ልብስ ሳይለብስ፣ 262 ሞት ዕራ ቁቴን ኖረ። . . .
 ኑሮውም እንደሰው አልነበረም። እንደ መላዕክት ሆኖ ኖረ እንጂ።
 (p.10)

He is a monk from Nihisa. He lived in the Egyptian desert for 300 years. Then he came to Ethiopian and lived at Ziquala Monastery for 202 years eating no food, drinking no water, and putting on no clothes. . . . His life was not like every ordinary human being, but that of Angels.

This tells the reader what he is going to read about. It is repeated in a different way in the form of 'prophecy'. When the childless Aqlesia is praying in front of an Icon, it prophesies what kind of child she is going to have: "behold a respected child, as pure as Michael & Gabriel, reknown priest as Eliah and John the baptist" (p.11). In addition, the saint is sent on a mission after he is told about the problems he is going to face or the fruits he is going to attain from the outcome of his mission. Christ tells him: "you oust souls from hell, . . . the blind and physically challenged will be healed" (p.15). Likewise, his mission is first backed up by the following important prophecy: 'you have souls to oust from hell' (p.30). The prophecy of the Arab Land has had similar words: 'you will have many saints, endure the inflections' (p. 46).

However, this is not done to create suspense, but simply to show how determined the saint is and strong enough in his faith. So, the question will no more be about "What" is going to happen but "how" things will happen. That is why readers appreciate the saint and glorify God for all he has done to Gäbrä Mänfäs Qidus.

The hagiographer prefers to put the events chronologically with slight modifications. He presents some important events time and again in the form of revision. Chapters are devoted to it. The revisions are important points of giving the moral and religious issues.

3.3.2 DURATION

The gädl gives different time durations to different events and actions. Every event is not treated in the same manner. It shows how the hagiographer thinks that event are treated chiefly in three ways. Some are summarized as a means to simply show that there is such a thing. But the events are not dealt with in detail. On the other hand, some other events are presented in a very scenic way and are dealt with in detail and likewise, some events are omitted. Let's see them in detail.

The summary starts at the very beginning by mentioning the social, economic and religious conditions of the saint's family. It is mentioned that they are wealthy and religious people. This is a very general and crude way of describing people. But the writer has

thought it to be enough (p.10). The same is true of the problems they face due to their childlessness. What was the problem? Was it a question of seeking an offspring who could manage to inherit all the wealth or was it a question of cultural affair?

In the monastery, the saint has attended church education and has become a monk. Things are not presented in detail. We don't even know how he was reared. It is simply mentioned that Abba Zämädä-Birhan has reared him with the necessary 'discipline, teaching him the psalms and all the books the Church accepts' (p.14). All this is put in a summary form. A lot could have been said about it. Questions like what does he mean when he says 'rearing in discipline' or 'teaching all the books'? How competent is the saint in his schooling? etc are not answered. But the summaries help the story to be 'accelerated' towards the major events the sought after effects (at least to what the writer thinks is most important).

All of the events, however, are summarized. Some are described in a very 'scenic' way. These events are those directly related to the saint's 'Acts'. His prayers, fasting and prostrations are emphatically described. His unto-heaven-journies and discussions with members of the heavenly community are described with much emphasis. St. Gabriel showing the saint around the heavenly mansion; St. Mary, the Ten-Fathers, patriarchs, saints, Martyrs, virgins & monks, blessing him, etc. are described in detail. In other words, the time allotted to these events is much longer than the one given to other events. It indirectly implies how seriously concerned the writer is in these events; for his own purpose he wants the emphasis to be given to these events and actions. This is the reason behind giving long duration to a certain event and a short one to the other (P.12).

The other important point is omission. The hagiographer omits some events. This starts from the very beginning at which he left out the three years time the saint spent in his house (P.12). It simply starts with a single phrase which denotes nothing about those years under discussion. The child's attention towards his family, the cries, laughings, etc. are not mentioned. This could be due to the writer's attitude towards 'the normal child-parent' relationship. If it is similar to other families' issues, it might not have any religious motto to

deal with. These omissions could be regarded as the higher forms of the writer's summarizing tendency, because they are used to accelerate the story towards the 'main issues' worth considering.

3.3.3. FREQUENCY

The number of times events appear in the story and the number of times they are mentioned is much related to the writer's tendency of giving the scope of duration. As it is seen above (in part 3.3.2) the hagiographer shows a special attention to a given event or action. This is further clear when we see how frequent these events come into scene.

For example, some of the events prior to the birth of the saint or those not much related to the hero are mentioned only once, while the events have been happening more than once. The saint's mother has been mourning for 30 years because of her childlessness. But the hagiographer mentioned this only once: "Aqlesia was barren, thus she mourned"(p.10). Contrary to this 'iterative repetition', there are some events which happened only once but mentioned quite repeatedly. For instance the saint's decision not to put on a cloth or live under any man-made shelter, not to eat food or drink earthly water are dealt with now and then. These kinds of repetitions which Gennette and Rimmon-Kenan referred to as 'repetitive-repetition' are common in the gädl. They are usually followed by preachings.

On the otherhand, the gädl has a distinct feature which is a bit difficult to group under any of the repetition models Gennett or Rimmon Kenan has talked about. This is the repetition of similar events of identical 'motivations' and 'forms'. As we have seen above (in 3.1), there are at least 7 kinds of actions that inculcate different events. The saint pleads for different people at different countries. But the things that motivated the saint to plead for them or the ways he did these pleas are identical. He usually sees people under Satan's tyranny. He wants to make them free of that yoke. God is not usually willing. The saint, consequently, decides to rage an 'Act' on himself. After years have elapsed, God accepts his pleas. Then the people are freed. (See 3.1.B). The same is true of accepting missions, meeting challenges, miracles, and promises.

CHAPTER FOUR

Gädlä Gäbrä Krestos

Gädlä Gäbrä Krestos is a story of a young man who fled away from his family in 'search of Christ'. As it is mentioned in the final part of the gädl, the story is written by the saint himself. Nothing is known about the writer of the events related to the posthumous period. Unlike the other gädls, it is not divided into parts or chapters. It is simply a lengthy one chapter story.

4.1 NARRATIVE STRUCTURE

The gädl starts by giving background information about the family. Their religious life is dealt with. Both Theodosyos (the father) and Märkeza (the mother) are characterized as virtuous people. They always welcome guests and feed destituts. But they are childless. Thus, the mother proposed to plead with God to show them his mercy. They go to Jerusalem and pray earnestly. As a result, they are given a saintly child. They gave him the name Abdäl-Mäsih which means Gäbrä-Krestos. When he reaches the right age, he goes to school and attends both Church and secular education.

The writer here uses the common hagiographic formula. He writes about the religious situation of the family and at the same time their childlessness. Their religiousness could be a substantial motivation for their decision to go as far as Jerusalem. This is common in other hagiographies too. (For example see page 30 of this thesis). Then comes Gäbrä-Krestos's betrothal to a certain daughter of the king of Roma. The wedding accomplished without any problem. But that same night when he and his bride are kept in the nuptial-class, he decides to flee away from home. This 'absentation' is repeated for the second time when St. Mary discloses his personality, that he is a crown-prince who demeans himself as a simple poor man for more than 15 years. The people living around started to admire him. As a result, he gets away from there, from cajolery.

Two of the 'absentations' are supplemented by reasonable motivations. The former is due to the grooms decision to "follow Christ" and live in solitude, while the latter in need to

escape from cajolery. They are similar in their 'forms'. Both of them are put into action with the help of certain unspecified sailor.

Gäbrä-Krestos lives with 'Acts' in two places. The first one is where he first reaches (Armania) and lives for 15 years. The second one is at his father's door where he endured all the inflicts of his father's servants. He passes away there without being recognized by any of his family members. Before he passes - away, however, he wrote his story himself. His body and tomb made many miracles. He was then buried inside the Church where he was married to the daughter of the king of 'Roma'.

When we see the way events are put, we find out that they are arranged according to their occurrence. This linear way of arrangement helps readers to attend how the saint lives both at his home country and away in 'absentation'. There are no 'revisions' and 'intercalations' that attempt to give background to the general story with Biblical stories and quotations. Thus, the story seems to be a bit easier to understand than other gädls under consideration. Likewise, the hagiographer is not interested in dealing with 'Acts', miracles, prayers, fastings & prostrations with much emphasis. As a result, actions are not many in number. Generally, we can draw it's 'surface-narrative structure' in the following manner:

1. **Spatial Determination**

The hagiographer clearly describes the time and place of the saint's birth place.

2. **Pedigree/Genealogy**

(The same as that of the previous gädl.)

3. **Childlessness**

(The same as that of the previous gädl.)

4. **Prayer**

The same as that of the previous gädl.)

5. **Schooling**

The saint learnt both religious and secular education. As a crown - prince, the latter education was needed.

6. Betrothal

The saint's marriage to the daughter of the king of Roma is a motivation for the next action.

7. Absentation (1)

The saint absconded from his family by his own, in search of Christ, which could probably mean living in abstinence.

8. Absentation (2)

As in the case of the previous gädl, Gäbrä Krestos absconds from his dwelling place to escape from cajolery.

9. Promise

(The same as that of the previous gädl.)

10. Writing an Autobiography

The saint writes his story for two reason. First, to confirm that he is the crown - prince and second, to permeate the story to the generation to come.

11. Departure

(The same as that of the previous gädl.)

12. Personality revealed

The saint was a hermit who lived in solitude. No one knows about him, but finally his death revealed his personality. This action has an important place in the story.

13. Miracles

The same as the previous gädl.

14. Burial

The same as the previous gädl.

4.2. CHARACTERIZATION

Gädlä Gäbrä-Krestos mainly incorporates human beings as chief participants of the story. There is much interference of heavenly bodies throughout the gädl. These participants

are Saint Gäbrä - Krestos, the parents (Theodosyos and Märkeza), the bride (whose name is not mentioned) and Theophlos the Archbishop. These people are not depicted with much emphasis, but an attempt is made to deal only with their roles.

4.2.1. The Subject: Gäbrä-Krestos

The subject of the gädl is the saint himself. He is the only child of a royal family who lives in a luxurious life only for 15 years. He was not interested in getting married, giving birth to children or taking his father's position. He is rather interested in 'following Christ' and becoming his disciple.

Gäbrä Krestos is an educated man. He has attended both the religious and the secular educations. He acquires "all the necessary knowledge except that which could tempt him sin and ceased to follow God" (p. 7). However, only the former has got an opportunity to be practically revealed. The latter, which is much related to war and hunting is not talked about.

Only very little is mentioned about his childhood. His relation to his royal parents is not mentioned. We read about his schooling and finally the family's decision to betroth him to the daughter of the king of 'Roma' (p.7). Their plan is accomplished without any problem.

Instantly, however, the saint decides to flee-away from home to live in abstinence. We don't see a tangible background knowledge led him to such a decision.

ገብረ ክርስቶስ የሙሽርነት ልብሱን አውልቆ ተርታ ልብስ ለበሰ፣
የሚገለጹትንም ያህል ወርቅና ብር ከግዥ ይዞ፣ ሙሽራይቱ
ወዳለቸበት ሄደና ራሷን ሳማት። 'ሙሽራ ሆይ እግዚአብሔር ካንቺ
ጋር ይሁን፣ ከጠላት ዲያብሎስ ተንኮልም ያድንሽ አላት። . . . እኔ ግን
ክርስቶስን ልከተል እሔዳለሁ። የዚህ ዓለም ምድራዊ ሀብትና
መንግሥት ጋላፊ ነውና . . . ከዚህም በኋላ ጎዳናዬን አቅናልኝ፣
የምሔደብትንም ጎዳና ምራኝ፣ ባንተ አምኛለሁና አቤቱ ፈቃድህን
ለመሥራት አብቃኝ፣ ፈጣሪዬ አንተ ነህና ቆራጥ መንፈስህም ወደ
ጸድቅ ቦታ ይምራኝ እያለ መንገዱን ሔደ። (pp. 8-9)

Gäbrä - Krestos put off his wedding clothe and wore another plain one. He took a large amount of gold and silver from his box that he can carry. He kissed the bride on her head and said "let God be with you, save you from Satan's temptations. I am leaving now to follow Christ. This world's wealth and glory is not permanent." . . . Then he prayed unto God saying "Show

me my ways. O! let me do your wills as I believe in you. You created me. Let your spirit lead me to righteousness."

He manages to acquaint himself to the way of life the destitute are leading. As a result, his parents' soldiers could not recognize him. They gave him alms and resumed their searches to other places (p. 15). He lives with these destitutes for 15 years. Then St. Mary reveals his personality to a certain good-priest. As a result, the saint absconded from there too (p. 18). Her revelation is a means (a motivation) which initiates the saint to flee to another area. In the meantime, God intervenes through a storm which diverts Gäbrä-Krestos's ship to sail to his home town. He understands that it is God's will and decides to live the rest of his life at his family's front door without being recognized. He succeeded in doing that.

He endures all the inflictions of his fathers' servants for 15 years. According to the gädl, he doesn't hate them for what they are doing to him. He rather takes it as Satan's temptation (p.21). His final prayers while he was on the verge of death were, for instance, initiated by his love for these evil-doers: "Oh Lord Jesus Christ, call me to come to you, because I don't want these servants to be punished for this" (p.22). When he is requested to ask whatever he wants to be done for him, he pleads for the redemption of these servants (p. 28).

The saint is not active. He is a very passive participant in the development of the story. He does not participate in the actions going on around him. The other saints usually try to pass their ideas to other people. They preach the gospel to whom they consider to be 'unbelievers'. But Gäbrä-Krestos restricts himself from such a practice. As a result, the problems he would have faced diminish in magnitude.

4.2.2. HELPERS

The saint needed different kinds of assistance in his endeavour for sainthood. These helps are these to be exclusively given to human beings. This starts with his parents. Theophlos and Märkezä have taught him about his religion and reared him up in a very

spiritual manner (p.6). Although their support could not be validated as directly as the others, such as the sailors and the two good servants - they are quite valuable.

The two good servants give him all the assistance they could render without any reservation. They keep the words they promise to the king when he requests volunteers who can take care of the poor-man (the king doesn't know that the poor man is his son) (p.20). We don't know their names, behaviour or other specific things. But we feel as if we knew them; this is so only through their deeds. Their 'partial-help' makes their role invaluable important to the development of the story.

By the same token, the two groups of sailors, who help the saint during the two 'absentations' are important participants of this story. Their 'specific help has contributed quite a lot. The saint himself pleads in their behalf for their redemption (p. 27). Their identities are not necessary; only their contributions (roles) are needed. The same is true with the Archbishop-Theophlos - who gives all the religious services. He was there both at the saints' matrimony and at his burial. He communicates the message from God-through the saint-to the people and the saint's family.

4.2.3. Opponents

The only opponents of gädlä Gäbrä Krestos are the evil servants. Their opposition continues for about 15 years. The motive of their opposition, according to the gädl, is jealousy.

... ስለ ሁለቱ ጧኞች ቅንፃት ያዛቸው፡፡ እንዲሁም ብለው አሰቡ፡፡
ይህ ድኃ ከጌታችን አደጣይ የኖረ እንደሆነ ንጉሥ ለእነዚህ
ለሁለቱ ጧኞች ብዙ ገንዘብ ይሰጣቸዋል፡፡ አርነትም ይሰጣቸዋል፡፡
ከእኛ የበለጠ መኳንንት ይሆናሉ፡፡ እኛ ጧኞች ሆን መቅረታችን
ነው፡፡ ይህ ድኃ ከጌታችን አደጣይ ከሔደ ግን እነርሱም እንደኛ
ይሆናሉ ብለው አሰቡ፡፡ (p.21)

They became jealous of the two servants. "If this man stays at our Lord's gate, the king will give them a large amount of money and their freedom. They will be more honoured than we, but we will remain servants. But if this man leaves, they will be just like us", they thought.

As a result, they start to inflict the saint with all the problems in their capacity as it is mentioned below.

... ከእንርሱም በጥፊ የሚመታው ነበር። ራሱንም በበትር የሚመታው ነበር። ጽሕፃም የሚነጨው ነበር። ከራስ ጠጉሩም እየካተተ የሚደፃፉው ነበር። ከሚረገገውም ላይ ወጥተው በላይ ላይ ሽንታቸውን የሚሸኑበት ነበር። ምራቻቸውንም በላይ የሚተፉበት ነበር። ከንጉሥ ማድ የተረፈውንም አጥንትና ሥጋም ወስደው በላይ በጣሉበት ጊዜ የንጉሥ ውሾች መጥተው የወደቀውን አጥንት ሲሉ ሥጋውን ያጠቁት ነበር። (p.21)

Some of them slap him, hit his head with stick, pluck his beard out, thud him here and there by drugging his hair, piss on him from the hut's roof and spit on him. The king's dogs bit him in search of bones and meat the servants throw on him.

The opposition is not very strong when we see it in terms of the physical harm inflicted upon the saint. It rather is highly psychological. The saint endures tremendous hardship nowhere else but at his father's front-door; by no one else but by his father's servants. The crown prince is treated like a poor destitute. However, these opponents repent having inflicted that much harm on the saint when they discovered that he is Gäbrä-Krestos – the crown prince.

እኛ ጧኞህ ስናሰቃይህ ኖረናልና፣ ክፉም አድርገንህናልና፣ ወዮልን፣ እንደ እኛ የበደለ ከእኛ በፊት ከእኛ በኋላ የለምና ወዮልን፣ የእኛን ነገር ሰው ቢሰማው የተናቅን የተጠላን እንሆናለን። ፈጽሞሰው ያላደረገው፣ እኛ ጣተ ላይ ያደረግነው ጠቁ ነገር አለ። አንተስ እኛ ጧኞህ እንደሆነ እያወቅህ ታገስኸን እያሉ አለቀሱ። (p.36)

We are your slaves who made you suffer and do all the harms. We should lament since none has ever sinned as we did. If one hears what we have done, we will be condemned and rejected. You kept quiet knowing that we are your servants.

Their repentance does not seem genuine, because they know whom they do hurt. Had he been some other person instead of a saint, they would not have regretted that. Thus, without knowing their names, even their numbers, we can collectively put them as evil, jealous and opportunist servants. Nonetheless, the saint wins them over with love. He doesn't take for granted that the inflections are the concoction of the servants alone for deal with their inflections solely coming from them. He rather takes it as Satan's temptations: "Satan deceived them to hurt me; they didn't do it intentionally" (p. 28).

On the other hand, we can consider the saint's parents as his indirect opponents, not as in the case of the evil servants and Satan. Had this not been the reason the saint would not have fled from his house. His parents do not allow him to live in solitude. Thus, there is a conflict of interests: the parents wish to see their son getting married, giving birth to children, and securing the continuity of their royal posts, whereas the saint seeks to attain quite the opposite.

As a result, the king's soldiers searched for the saint all over the country for more than a decade. Had they discovered his whereabouts, they would have taken him home even by force. Thus, we can take their roles, in opposition to their son.

4.2.4 The Superhelper/Sender

God, the superhelper and sender of all the other helpers, is not engaged in active participation in the development of the story. He is mentioned only in some specific places, but we understand that he is the unseen hand behind all the actions. He gives the barren parents a saintly child (P.6), arranges sailors who take the saint to and away from Armania, away and to his home. He takes care of the saint in the Diaspora (pp. 13-14).

The only explicit and direct interference is made during the saint's second 'absentation', during which he flees away from cajolery.

ሲጃም ጥቂት ራ ቅ ካሉ በኋላ ያን ጊዜ እግዚአብሔር በሻገሩ ላይ ጽኑ ነፋስ አምጥቶ ወደ አላሰቡበት ወስዶከቁስጥንጥን ወደብ አደረሳቸው። እግዚአብሔር ንጉስ ቴዎድሮስ፣ ንግሥቲቱ መርኬዛ ስለ ልጃቸው ስለ ገ/ ክርስቶስ የደረጉትን ልመናቸውን ሰምቷልና ኃዘናቸውንም አይቷልና። (p. 18)

God sent a storm and took them to the port of Constantinople, where they never intended to sail. God saw king Theodosyos and queen Märkeza's sorrows and accepted their prayers about their son Gäbrä Krestos.

This interference is highly important both to the family and the saint himself. The family is searching for him all over the country; thus, they deserve to rest his body at their home town. The saint, too, accepts all the inflections from his servants at the gate of his father's house. This makes the story highly interesting.

The role of the superhelper should not exceed more than these limited interferences because of the nature of the story. The saint faces less opposition from Satan. As in the case of the other gädls, for instance, Satan does indulge himself or is made to participate in almost all of the actions. Thus, the direct interference of the superhelper is highly needed. Here, however, the opposition could be regarded solely as a man-to-man conflict in which His role is limited to the extent of watching the ongoing story at bay. Thus, the absence of the over indulgence of this superhelper makes the story highly credible and amiable to the reader's mind.

4.2.5 The Object

As it is common in other hagiographical works, the object of this gädl is the saint's wish to inherit the kingdom of God. Besides, there could be other goals the saint could need to attain.

*ገ/ ክርስቶስ የወክርነት ልብሱን አውልቆ ተርታ ልብስ ለበሰ፣
የሚችለውንም ያህል ብዙ ወርቅና ብር ከሣጥኑ ያዘ . . .
ክርስቶስን ልከተለው እሑዳ ለሁ፣ የዚህ ዓለም ምድራ ዋ ሀብትና
መንግሥት ኃላፊ ነውና . . . አላት፡፡ (pp.8-9)*

Gäbrä - Krestos put off his wedding clothe and wore another plain one. He took a large amount of gold and silver he can carry from his box . . . 'I am leaving now to follow Christ. This world's wealth and glory is not permanent', he said.

The object here is 'to following Christ' and Christ's disciple. This leads to the final goal becoming one of the 'blessed' people who manage to be citizens of the heavenly kingdom. He has succeeded in that. His flee both from the nuptial rooms and his family has given fruits. The presence of the "object" is the main motive for all the other roles. Otherwise, the general story would have been meaningless.

4.2.6. RECEIVERS/BENEFICIARIES

Some participants are beneficiaries from the life of the saint. The main beneficiary of the gädl, however, is the saint himself who inherits the kingdom of God. His decision to desert his pathetic family (for he is their only begotten child), his bride, crown princship and the pleasure of the luxurious life has not been for nothing. In the final analysis, Christ welcomed the saintly soul with great honour:

ንጽሕት ነፍስ ሆይ ስለወደድሽኝ ወደኔ ነይ አለና ተቀብሎ ፣
 በክንዱ አቅፎ ያሳት፣ እሱም በሰረገላ ኪናቤል ተቀምጦ ነበር፡፡
 ማበረ መላእክት፣ ነቢያትና ሐዋርያት፣ ጳውሎስና ሰማያት፣
 ደናግልና መነኩት በዙሪያው ቆመው ሃሌሉያ እያሉ ያመሰግኑት
 ነበር፡፡ ሁሉም በዚህ ግም መከራ የተቀበለ ደስ ይለዋል፣
 ምሥጋና ለእግዚአብሔር ይሁን እያሉ ገ/ ክርስቶስን ተቀበሉት፡፡
 በዕልልታ፣ በደስታ፣ በዝምድ ወደ ሰማያት ኢየሩሳሌም አገቡት፡፡
 (p. 31)

He was sitting on Cherubim's Chariot. O! 'Rigteous Soul, come to me you loved me', He said. He embraced it in his arms. Angles, prophets, Apostles, Saints, Martyrs, Virgins and Monks glorified him; 'Halelujyah, all who suffers in this world will be happy', they said 'glory be to God'. They took Gäbrä - Krestos to heaven with jubilation, joy, glory and hymns.

However, an important point in every saint's life is not only his own salvation but also that of his fellow human beings. As a result, the life of Gäbrä Krestos has been quite beneficial to a number of people by then and to the generations to come. This includes the

benefits of the people whom the saint knows (which we could say the short-term promises) and that of the people to come in the future who could manage to fulfil the criteria through which the benefits are attained (which we can call the long-term promises). His parents, the bride, both the good and evil servants, the sailors etc. have been beneficiaries of 'the short term promises'. In addition, the following people could be regarded as the beneficiaries from the long term ones.

ፅዕኖችን፣ አንካሶችን፣ ወር አይቶ የሚነግባቸውን፣ ደንቆሮችን፣
ዲዳዎችን፣ ሰውነታቸው የደረቀውን፣ ደዌ ሥጋ የደረባቸውን፣
ድውያኑን ሁሉ ልትፈውስ ሥልጣን ሰጥቼሃለሁ። አገልጋዩ ሆነው ልዩ
ልዩ ደዌ ያለባቸው ሁሉ በጸሎትህ ይዳኑ፣ ይፈወሱ . . . (p. 26)

I gave you the power of healing the blind, the cripple, who are possessed by seasonal - illness, the deaf, the dumb, the paralyzed, the leper, and all the unhealthy. Let all of my servants be cured and healed through your prayers.

The promises are fulfilled immediately after his death. 'Physically handicapped' people are healed when they touch the saint's body, his coffin or his tomb (p.37). In addition, Christ promises to redeem those who ever prays or gives alms in the name of the saint. Moreover, copyists of his gädl, who give maize, wine, wood, grass, water or fire (helpful to the commemoration of his saintly life) (pp. 26-27).

These beneficiaries are not known in person. But the roles they play is quite substantial for the story. Thus, participants of the gädl's story are not necessarily to be known. The roles they play, actions they perform take significant places.

4.3 NARRATIVE - TIME

4.3.1. ORDER

Gädlä Gäbrä-Krestos follows a linear way of narrating a story. The story starts with the family's tense situation which was created due to their childlessness. This situation is followed by prayers, God's mercy to them and finally the birth of a saintly child. As it is

common in the hagiographical tradition, the birth of the child is not preceded by any kind of prophesy, an 'Angelic Annunciation' or some sort of clues. The absence of these things ousts any kind of 'anticipation' about the future of the child. That is, gädlä Gäbrä Mänfäs Qidus's 'technique of perfect prolepsis' is not existent here.

However, one can infer the prophetic sayings (technically speaking-the prolepsis) from the 'hagiographical-intervention' we find at the very beginning: "They gave birth to a religious child who is more beautiful than the lilies of the field" (p.6). Actually, the words are not as vivid as we expect them to be. But they somehow, show the future life of the saint.

By the same token, the 'hagiographic beginnings' (what a writer tells before hand about whom he is writing) could be taken as clues which would presage what kind of man the saint is: "We start to write the story of God's servant Gäbrä Krestos" (p.5). From this we do know that the man is 'servant-of-God'.

Generally, the 'anticipations' are not clearly put down. As a result, it triggers some sort of desire (curiosity) to know what will happen to the saint. Apart from this, the absence of prolepsis could presumably equate the two questions: what will happen and how will it happen. In other gädls, for instance, the question is not about what will happen, but 'how' it is going to happen.

On the otherhand, the hagiographer is not interested in dealing with past events or actions. For him, the past seems to be the dead end of time. As a result, the virtuous life of the saint's family, their heartbreak due to their childlessness, the strong faith they have in pleading to God to give them a child or their final success are not mentioned in 'retrospection'. The other gädls revise important events and actions in between other events. This gives an opportunity for Biblical-interecalations and preachings.

The saint's critical decision to leave his bride, his dearly family or the entertained life is not mentioned more than again. 'Acts' in Armania are not mentioned for a second time.

4.3.2. DURATION

Gädlä Gäbrä-Krestos is a story which covers a time gap of more than 45 years. It starts with the time before the saint's birth and ends at the day of his burial. Events and actions are either selected, summarized, elaborated or omitted whenever necessary, based on the writer's preference; if he considers them to be central to the story he selects them and if he thinks they are peripheral to the main goal of the gädl he either summarizes or omits them.

Events and actions related to parents are important. They tell us from what kind of family, social or religious background, economic or social situation the saint emerged. However, the writer searches for specific issues related to the saint's 'Acts'. Their spirituality, for instance, is summarized as follows.

ቴዎድሳስም እግዚአብሔርን የሚወድ ነበር። እንግዳንም የሚቀበል ነበር። ለድሆች፣ ለጦም አዳሮች፣ ባሎቻቸው ለሞቱባቸው፣ እናት አባት ለሞቱባቸው ምጽዋትን ያደርግ ነበር። ቁርባን መሥዋዕት ያቀርብ፣ እግዚአብሔርንም ያገለግል ነበር። ሚስቱም እንደርሱ እግዚአብሔርን የምትፈራ ደግ ሴት ነበረች። (p. 5)

Theodosyos used to love God. He also used to receive guests and give alms to the destitute, widows and orphans. He used to offer a sacrifice and give service to God. His wife was also just like him God fearing.

What is meant by 'loving God'? How do Theodosyos and Märkeza express this love in their life? What is its influence on their child etc. These and some other questions are left-aside. Likewise, when the parents decide to pray in Jerusalem, when their prayers are accepted and they managed to give birth to a child, the action seem to happen only with in day not more than our count fingers As a result the whole event is quite tremendously accelerated to this high tendency of summary.

In the same token, the saint's childhood or what has happened to his parents prior to his birth is not mentioned. We know that they are sad due to their childlessness (p.5). But

the details of their grief are non-existent. The same applies to his life in Armania and the royal-family's attitudes towards the poor-man at their front-door.

Apart from these actions, the tendency of summarizing events and actions took the upperhand. For instance, only titles of the education he has taken are pinpointed. We do not know how many years have been devoted to either of the schools (Religious/Secular); in which of them he has been more brilliant is not known.

ልጁም አድጎ ለትምህርት በደረሰ ጊዜ አባትና እናቱ ወደ ት/ቤት ይወስዱት ዘንድ ተማኑ። ወደ መምህር ወሰዱት። ከትርጓሜው ጋር የነቢያትን መጽሐፍ፣ ዳግመኛም የወንጌልን ቋ፣ የሐዋርያትን መጽሐፍና ስለ ክርስቶስ የተነገረውን ሁሉ ተማረ። ዳግመኛም ጥበብ ሥጋዊን፣ ሕግና ሥርዓትን ተማረ። ፈረስ ግልቢያን፣ አውሬ ማደንን፣ ጋሻ መመከትን፣ ቀስት ማሰራጨን፣ ፍላግ መወርወርን፣ እንደ እስራኤል ንጉሥ እንደ ዳዊትም ወንጭፍ ማንጨፍን ተማረ። (pp. 6-7)

When the boy was matured enough to go to school, they took him to a teacher. He learnt books of Prophets with their commentaries, the words of the Gospel, the book of Acts and everything related to Christ. He also studied secular and spiritual wisdoms, rules and regulations. He learnt riding a horse, hunting wild animals, shielding, throwing a spear, and slinging a stone like king David.

This summarizing tendency reaches its zenith, paradoxically enough, when the major part - 'Acts' - are crudely summarized. The fastings, prayers and prostrations of the 15 years are summarized as follows.

ኑሮው ከነዳያን ጋር በቤተክርስቲያን ቅጽር በር አደረገ። የፋሲካም ጾም በደረሰ ጊዜም የጣቴን ጾም ይጾም ነበር። ከቅበላ እስከ ፋሲካ ድረስ ምንም ምን አይቀምስም ነበር። ከሙረቶቹም ሳይወጣ እስኪነጋ ድረስ ሳያቋርጥ በመጻፍትና በሌሊት ተግቶ ይጸልይ ነበር። . . . ለጠዋት ጸሎት ከሕዝቡ ጋር ወደ ቤተክርስቲያን ይገባል ያገለግል ነበር። ከቤተክርስቲያኑም ሲወጣ ወደ ቤቱ ገብቶ ሲጸልይ ይውል ነበር። የመጻፍትና የሌሊት የጸሎት ጊዜያትንም አያሳልፍም ነበር። እንደዚህ ጧ ተጋድሎ ሰው ገድሎን ሳይውቅበት 15 ሞት ኖረ። (pp. 13-14)

He lived at the gate of a church with the destitutes. The fast of the Lord reaches while he fasts that of Moses. At his place, he prays days in day out. He used to give service in the church with the people. After the service is over, he enters his place and prays throughout the day. He never misses prayer hours. He lived in these 'Acts' for 15 years. He was not recognized.

They are not as easy as they are put in black and white. But the way they are summarized devoid them of the weight they would have had on the readers' mentality. These summaries, thus, accelerate the development of the story towards its culmination. On the contrary, some events have managed to benefit from the detailed expressions and descriptions the writer used. One of these events is the wedding ceremony in which the 15 year old crown prince is betrothed to the princess of Roma (pp. 7-8). The religious ceremony gets due consideration. Nothing is said about the cultural festivity the royal family has been engaged in.

Likewise, the writer deals with the family's mourning in a relative emphatical way. The first one is during the saint's first 'absentation' and the second is when he gets away in peace and his personality was discovered. These occasions of grief, however, are depicted with special references to the king, the queen and the bride. These 'scenic descriptions' are repeated in some other events too.

For instance, when St. Mary uncovers all about Gäbrä-Krestos, to a certain good priest, he in turn has had a talk with the saint in detail. The writer presents their dialogue quite emphatically. St. Mary's orders, dialogues with the saint, the priest's genuine reflections when he discovers who Gäbrä-Krestos really is, etc have been given a relatively better duration.

Similarly, the final 'promise-giving and receiving' ceremony shows the same feature. It starts with the saint's pleas to depart in peace. In response to these pleas, Christ descends down accompanied by the heavenly community. The identity of the companions is not

summarized; it is presented in a very artistic manner, giving due consideration to their ranks and priority of eras.

In a nutshell, the gädli could be regarded as highly summary-oriented narrative. It also omits some important events and actions. Highly essential 'Acts' are generalized crudely. This has helped the writer, on the other hand, to accelerate the story to its end faster.

4.3.3. FREQUENCY

The number of times events and actions repeated in a given gädli are directly related to the hagiographers attention he gives to a certain event or action. As we have seen above (4.3.1 and 4.3.2), the hagiographer is interested in dealing with actions only once. Whatever important the events are, the hagiographer gives them a single chance.

For instance, the birth of the lovely child, his decision to abscond from nuptial-room, the 'Actful' life he has lived both in Armania and constantinople are narrated only once, in a very summarized way. Generally, we can divide the hagiographer's repetitious in to two groups.

In the first place, events and actions that have happened only once are usually narrated only once. This singulative repetition is the usual way of presenting narrating events and actions throughout the gädli. Other similar hagiographical works, however, do not solely stick to this formula. They repeat events & actions now and then wherever they think are necessary. Gädlä Gäbrä-Krestos has a single exceptional occasion to what we have said above. This is related to his 'abstention' (I). The bride recites what she and the saint have talked about:

*መንፈቀ ሌሊት ሲሆን ወደኔ ገባ ፊቱም እንደ ፀሐይ ያበራ ነበር። . . .
ያን ጊዜ ደንግጦቹ ከምድር ላይ በግንባራ ወደቅሁ። በእጁ ይዞ አነሳኝ።
አትፍሪ ተነሽ እንጸልይ አለኝ። እኔም ተነስቼ ከሱ ጋር ጸሎት
አደረግሁ። . . . ጸሎቱንም ከፈፀምን በኋላ እኔን አማለኝ። በጎ ሥራንም
እሠራ ዘንድ አዘዘኝ። እሱ ግን የሚያንጸባርቅ የሙሽርነት ልብሱን ከላይ
ላይ አውልቆ ጥሎ ተርታ ልብሱ ለበሰ። ራሴንም ስም እግዚአብሔር
ካንቺ ጋር ይሁን ካንቺም አይለይ አለኝ። እኔም መልሼ ወዴት ትሔዳለህ
ብዬ ብጠይቀው መሐላሽን አሰቢ አለኝ። ያን ጊዜ ዝም አልኩ
ልክለክለው አልቻልኩም። ያን ጊዜ በጥላ ከኔ ተለይቶ ወጥቶ ሔደ።*
(pp. 10-11)

He came to me at mid night. His face was shining like the sun. . . . Frightened, I fall to the ground. He made me stand up said 'don't be afraid, come now, let us pray.' I stood up and prayed with him. He made me promise him. He also ordered me do all the virtues. He threw the glittering wedding clothe away and wore an ordinary one. After kissing my head he said 'let God be with you'. When I asked where he is going, he reminded me of my promises. I could not stop him. He then went away.

The second kind is 'iterative - repetition' which tells events and actions that occur frequently only once. This kind of repetition is common in the gädl. The saint has elapsed actful lives in Armania and Constantinople for 30 years in each case. But they are summarized into a single paragraph and mentioned only once (p.14).

The saint has been praying day in - day out for decades, fasting for years, 'prostrating' for more than 30 years, but the hagiographer mentioned it only once. This makes the 'Acts' to get limited attention.

በመጻፍትም በሌሊትም ይጸም ነበር። በሰንበትም ካልሆነበቀር እህል አይቀምስም ነበር። የሚሰጡትንም ምግብንም እንደሚበላ ተቀብሎ ለነጻ ይ በጎቡዕ ይሰጥ ነበር። በመጻፍትም በሌሊትም የጸሎቱን ጊዜያት አያስተላልፍም ነበር። እስኪነጋም ቆይቶ ይጸይ ነበር። (p.20)

He used to fast day and night. He did not eat except on a Sabbath. He looks he is eating and used to give the food to others. He used to pray until dawn.

The same is true with the way the evil-servants' inflections are described.

በገ/ ክርስቶስ ላይ ክፉ ሥራ ይሠሩ ገምር። ከእነሱም በጥፊ የሚመታው ነበር። ራሱንም በበትር የሚመታው ነበር። ጽሕፃም የሚነጨው ነበር። በራሱ ጠጉሩም እየጎተተ የሚያጻፋው ነበር። ከሚረፈውም ላይ ወጥተው በላይ ላይ ሽንታቸውን የሚሸኑበት ነበር። ወጭቱንም አጥበው እጣጧውን በላይ የሚያፈሱበት ነበር። ምራቁንም በላይ የሚተፋበት ነበር። ከንጉሥ ማድ የተረፈውንም አጥንትና ሥጋም ወስዶ

በላዩ በጣሉበት ጊዜ የንጉሱ ወሾች የወደቀውን አጥንት ሲሉ ሥጋውን ያጠቁት ነበር፡፡ (p. 21)

They started doing all the evils unto Gäbrä - Krestos. Some of them slap him, hit his head with stick, pluck his beard out, thud him here and there by dragging his hair, piss on him from the hut's roof and spit on him. The kings dogs bite him in search of bones and meat the servants throw on him.

All of these inflections do not happen only once. But they continue to occur for 15 years. The writer, however, summarizes them in a simple paragraph. Thus, we can conclude that the story is solely based on iterative-repetitions that events and actions are not examined in detail. This makes the pleadings and interactions lesser and lesser.

CHAPTER FIVE

Gädlä Krestos - Sämrä

Gädlä Krestos - Sämrä is different from the previous two gädls. It is a gädl of the famous Ethiopian woman Saint - Krestos Sämrä. According to its preface, the gädl was written by a disciple of the great Ethiopian Saint - Takla Haimanot. This hagiographer was once. An Abbot of Däbrä Libanos Monastery, Abba Filipos (Philip).

5.1. Narrative Structure

Abba Filipos follows a different trend of writing from the very beginning. He writes a detailed analysis of some points at the very beginning in his 'preface'. He starts by writing about God in general. The one - in - three/ three - in - one controversy (the question of Trinity) is attempted to be dealt with. Likewise, he describes important issues about creation; he mentions some points very much related to the story he is going to write. He shows how powerful the Creator is, that He is all doing and nothing is impossible to Him, etc. Then, the hagiographer relates this kind of God's power to what He has done to the saint. Consequently, he puts the whole story in a very summarized way.

This preface briefly presents events which manifest who the saint is; important 'Acts' she accomplishes are summarized; her virtuous life, her extreme dislike of adultery, her love for prayers, fastings, her 'absentations', etc are clearly depicted. Mentioning important points here could presumably help the writer for two purposes. The first one is related to the readers' interest. It encourages readers to see what the detailed story looks like. They could be curious to read more about the saint. Secondly, it served him as a spring - board for his preachings. The saint's virtuous life is used as an ideal point to which readers are exhorted to strive for. As a result, the preface is filled with Biblical quotations. Most of the issues are supplemented with evidences from the Bible. It is an indirect way of comparing the Almighty, who created everything, as it is written in the Bible, with the one who does all this miracles to St. Krestos - Sämrä. Thus, the story's credibility will no more be questioned.

The preface also includes Filipos's 'apologetic - excuses'; his Christian way of presenting oneself, repenting his sinfulness and incapability to write the saint's story. He indirectly shows God's indirect interference with writing this gädl.

እናንተ ወዳጆች፣ የክርስቶስ ሰምራ ወገን የሆኑት አዲስ አማኝያን፣ እስራኤላውያን ተብላችሁ የተሰየሁት፣ ... መንፈሳዊ ጥበብ የተሞላላችን አንደበት ይሰጠኝ ዘንድ ለምኑልኝ፡፡ የምናገረውንም አውቅ ዘንድ በጸሎታችሁ አስቡኝ፡፡ ከዕውቀትና ከመከተዋል ደካማ ነኝ፡፡ እስከ ዛሬም ድረስ ስለ እናታችን ስለክርስቶስ ሰምራ የሚነገረውን ዜና ለመናገር አልደፍርም፡፡ ስለእስከ የሚነገረው ሁሉ የበዛ የምስጢሩም አገላለጥ ጥልቅ ነው፡፡ (P.11)

My beloved new believers who are relatives of Kirstos Sämrä and named Israeli, . . . by God to give me a tongue full of spiritual wisdoms since I am weak at my knowledge and being thoughtful. Till now, I have not dared to speak the news about saint Kirstos Sämrä because what has been said about her is much, and the perverting of the secret is so dear.

Although he is not as 'sinful' as he describes himself, he tells us that she reveals all of her story so that he can transcribe it without any change (p.12). This could also be another way of answering the question of credibility.

Gädlä Krestos Sämrä is different from the other gädls not only in the nature of its preface but also in the arrangement of events. The time gap of the story is divided into months. Every month follows its own peti – structural scheme; it has an ‘opening remark’ (In the name of the Father, the Son and the Holy Spirit), ‘good wishes’ for other people (the publisher has inserted his name Tesfa G/Selassie throughout the gädl), and many 'once upon a time's. As a result, the months seem to be self - contained which are not interrelated to each other.

At the very beginning, the month Mäskäräm gives a background information about the saint and her family members. For instance, the saint's place of birth is described in a very detailed way. The way the place of her birth is mentioned is more specific than that of the previous gädls. She was born in Shoa province, Bulga district, Gäye village. Besides, the

hagiographer gives the reader a very detailed information about the saint's family's social strata and religious life. (p. 28)

Then comes the life of the would be saint. She is a very beautiful, knowledgeable and spiritually strong young lady. She is a beloved daughter of that wealthy and virtuous family. She has been reared up in a very Christian manner, learning the commandments. But we don't know whether she is the only daughter of her family or not.

Moreover, her married life is explained. The name of her husband, his religious stance, the number of children she has delivered and the way they have been reared (which is just identical with the way she had been reared), etc are discussed. All these family affairs are described in line with her virtues. We see that she has won fame and respect even from the palace. King Gäbrä - Mäsqäl himself, for instance, gives her some gifts so that she would pray for him (p.35). He gives her 174 servants, a horse, a mule and a lot of royal attires.

The saintly life she is leading seems to be incompatible with her married life in this world. Some sort of discrepancy seems to exist. As a result, a credible 'motivation' is needed to change the way of life she is leading. One day, Krestos - Sämrä became furious with her nasty maid and throws a hot - iron that kills the maid instantly. This is obviously against her religious personality. She cried bitterly. She pleads to God for the resurrection of this nasty-maid. The saint promises to forsake all her worldly possessions if God fulfills her wishes. God mercifully responds to her plea and the maid. The event then becomes a 'motivation' for the next function: 'absentation' Krestos Sämrä keeps her promises and gets away to a monastery.

After giving this important information, the hagiographer turns to describing some revelations: the story of an Iconic - medal with which Christ adores her and her visit to 'Bihere - Hiyawan.' They have nothing to do with the normal - scheme of the development of the story. Their arrangement does not seem to have been put according to their occurrences. They have no causal- relationship with the rest of the story. They are simply allocated as parts of every month's share.

In addition to the common 'Trilogy - Formula' and 'Good - Wishes', the month Tiqimt resumed the method of the previous month which brings different unrelated revelations and miracles together. Christ introduces the saint with His mother (p. 12), gives her the tongue of St. Qirqos (p.37). He orders her to take communion (p. 44). She pays a visit to heaven where she receives a promise and see sinners being inflicted with severe punishment (p.64). She sees similar infliction upon three people who do not covered their mouths after taking the holy communion (p. 50). Especially the infliction she sees up in heaven 'motivates' her to plead to God for the redemption of the sinners.

Most importantly of all, the month is filled with different reproachements. The saint is reproached for her worries about her emaciated - body (p. 58), for her touching the head of Christ on an Icon (p. 61), for her refusal to unite her soul with her rotten body (p. 62), for her entrance to a church after eating garlic (p.66), and finally for her wishes to eat fish against her oath (p. 68). All of these events are peti - structural self - contained narratives by themselves and unrelated to each other with some sort of causalities. Their arrangements do not seem to be done according to their occurrences.

The same is true of Hidar. In addition to its 'Trilogy Formula' and 'Good Wishes', it is preoccupied with revelations and intercessions. Here, there are chiefly two revelations: about the wheat and about the tower (pp.3-8 & 43-48 respectively). The former refers to Christ's gift of wheat that symbolises the number of lives the saint is destined to rescue. The latter, on the other hand, refers to a tower on which saint's souls are imprinted-on. Christ climbs the tower followed by Krestos - Sämrä. Beneath the tower, she sees an old man who wonders about her. He is St. T/Haimanot. She wanted to know about his position in the heavenly kingdom.

In another occasion, Krestos Sämrä cherishes sucking Christ's pierced body and receiving the miraculous robe He was wearing "in the days of His flesh'. She receives these gifts during her visit to heaven.

The same trend is followed in Tahsas too. In addition to the 'Trilogy' and 'Good - Wish' formulas, the month has incorporated two revelations; that of the four people - with

one laughing man in the middle; and that of other two men with the same laughing man in the scene (pp.3 - 27 and 28 – 45 respectively). The saint uncovers all the mysteries with the help of St. Michael. Tahsas also gives ample space for the saint's prayers at Narga Island, and her prolonged discussions with a certain monk (pp.46-62). These two actions are different from the previous ones, because they are performed in this world, in that they are more of human in nature than the former 'Angelic' actions.

The cases of the next three months Tir, Yekatit and Megabit are not different from the previous ones. They have identical 'trilogy formula, good wishes, and self - contained narratives.' However, Tir has more revelations than the other two months. The revelations follow similar symbolic representations and meanings. For instance, the saint is given a gift of wheat but She refuses to take it (pp.3-14). The same is true of revelations of the rotten fish (p.15), Appeased - calves (pp. 28-32), and white - Bees (pp.33-34).

Nevertheless, the saint does not desist from praying for God's forgiveness to her 'sins'. For instance, she prays at Guangut - Island quite earnestly and she is rewarded with the capability to see revelations about the worlds of the Lake, Earth, and wind etc. (pp.48-63). Besides, she sprouts 6 wings as a means to go wherever she wishes (pp.64-74).

Yekatit and Megabit have two important revelations each. The former deals with Church mysteries (pp.3-28), Christ's nativity (pp.62-69); and Satan's effort to deceive the saint disguised as a holy religious father until he is seen through by St. Michael (pp.29-61) The latter, on the other hand, deals with famine (p.3-57).

The next three months are Miazia, Ginbot and Säne. The first deals with Krestos Sämrä's baptism in the hands of Moses, Eliah and John at the river Jordan and the prophesy of her being head of a women's Monastery (pp.3-5). The second one deals with the saint's prayers for the salvation of all humanbeings and even the major -enemy Satan (pp.36-61). It repeats the previous symbolic representation of "White Doves" and "White- sheep" (pp.15-19). Besides, the months have got a stories about a certain Abba Issac who later gets an important place in the gädl (pp.20-66).

The final two months, Hamle and Nāhassie, discuss the building of a new Church in the name of St. Michael. Abba Issac's effort to consecrate women and the saint's preachings are presented in detail. They are followed by her serious "Acts". Nāhassie deals with the final days of the saint: the heavenly - community descends down to celebrate the giving and receiving ceremony of promises and to see the saint rest in peace. Her - departure /death is not discovered by others until Abba Issac encountered her frozen body. It is a disaster for the entire family/community. Afterwards, Abba Issac decides to follow in her foot steps: he raged a serious 'Act' on himself. He enters into a hole and passes away there after serious 'Acts'. He then enters the kingdom of God with the intercession of Krestos-Sämrä.

In some of the aforementioned events, the saint receives provisions with or without her request, with the purpose of giving the worldly and spiritual gratification (pp. 8, 34, 48, 51, 58, 72 and 107). Then comes the revelation. Krestos - Sämrä sees different revelations for different purposes. They are usually aimed at understanding the real situation of sinners and, consequently, pleading for their redemption. It is also targeted at uncovering Satan's mischiefs; it tries to examine what the heavenly world looks like and to see the real meaning of the holy - communion. Some of the events deal with the saint's reproachments when she violates orders or laws. The action 'mistake' appears in different forms and has different purposes in all of its appearances. None of the 'mistakes' are deliberately made, on the part of the saint, and all of them are corrected by either of the heavenly characters. The saint is reproached at least four times: when she panics about her emaciated body. (p. 58), when she touches Christ's head on an Icon (p. 61), when she enters a Church after eating garlic (p. 66) and when she attempts to eat fish against her oath (p. 68).

Thus, we can deduce that the gädl is chiefly an accumulation of events which are by themselves 'self - contained and peti - structural.' This makes the gädl devoid of any causal relationship between events. However, a careful quest for the unmasking of the surface structure could be answered by summarizing the redundant actions and events together. This will leave us with the following 'surface - structure':

1. Temporal - Spatial - determination
 - The place of the birth of the saint is described in quite an elaborated manner.
2. Pedigree/ Genealogy
 - The family background is known, both their spiritual life and their worldly social strata.
3. Marriage

The Saint's marriage life, the man to whom she is married, the social and spiritual life of her husband, the number of children she delivers, the way they have been reared up are vividly described.
4. Motivation for Absentaion
 - The murder of a nasty maid, Krestos Sämra's promises to forsake her wrath and God's power manifest in the resurrection of the maid.
5. Absentation
 - After God has resurrected, the miad the saint keeps her words and flees to a monastery.
6. Form of the absentation
 - Krestos - Sämrä gets away with her maid and son, without the knowledge of her family.
7. 'Acts'
 - The saint has been busy in serious 'acts' for quite an extended period of time.
8. Promises
 - Although she has been receiving promises since the very beginning, the saint receives the major one when she is on her deathbed.
9. Departure
 - The saint departs - in - peace, inherits the kingdom of God.

5.2 Characterization

The gädl's very nature of being full of revelations, heavenly - visits or pilgrimage to the heavenly kingdom makes the story to be dominated by heavenly characters. Thus, the roles of God and St. Michael have become quite substantial. However, these heavenly personalities are not the only participants of the story. The saint herself, her parents, her husband, Abba Isaac, Maiqäbä – Iqzi, etc are important too.

5.2.1. The Subject: Krestos - Sämra

The saint is the subject of this story. All of the peti - structural and self - contained narratives revolve around her. The miracles, the revelations, the prayers, the fastings or prostrations do refer to her. She is everywhere, takes part in every event or action.

Krestos - Sämra was born to a wealthy, Christian family. She was reared being taught God's commandments. She managed to receive her primary education at home, from her parents. As a result, she became a very knowledgeable young lady. In addition to her beauty, her wisdom and religiousness made her famous in her district and even at the royal - palace of king Gäbrä - Mäsqal.

Married to Särsä - Giorgis, she gave birth to 9 boys and 2 girls. She brought them up by teaching the commandments, in the same way as she was taught by her parents. But she was more interested in the spiritual lives than the family affairs. She despises all the worldly wealth. Thus, she usually refuses to accept any 'earthly' gift. This is the reason behind declining to accept king Gäbrä-Mäsqäl's and Christ's offers. The former offered 174 servants, a horse, a mule, and many other royal-clothing:

እሷ ይህን ሁሉ ክብር አልፈለገችም፡፡ ይለቁንም 'ለዓለማዊ
እንቅፋት ወይም ከንቱ ውዳሴ ይሆብኛል፤ በዚያውስ ገይ
ወርቁ፤ ጌጡ፤ ልብሱ ተሸጦ ለነዳያን ይመጸወታል፤
ለቤተክርስቲያን መሆ ይሰጣል፡፡ እነዚህን አገልጋዮች ምን
አደርጋቸዋለሁ በማለት ወደ እግዚአብሔር እያመለከተች ቆይቷ፡፡
(p. 34)

She did not want all this honor. Instead, she prayed saying, 'This will be a cajolery, and an obstacle to my ultimate goal. The gold,

ornaments and clothes will be sold and given to the destitute and the church as a holy vow. What shall I do with these servants our Lord?"

The same is true with the latter (Christ's wheat):

አቤቱ ጌታዬ ሆይ ይህንን ሁሉ ስንዴ ምን አደርገዋለሁ፡፡ ለኔ ለጢዕን የሚሰጥበት ጎተራ የለኝምና፡፡ ይልቁንም የዚህ ዓለም ብዕል፣ ክብር፣ አኅቂ ጠፊ ስለሆነ አልፈልገውም፣ አትስጠኝ አለኝው፡፡ (p. 94)

O Lord, what will I do with this wheat? I have no place to keep it. This world's glory and wealth is not permanent. I don't want it. Don't give me.

Krestos - Sämra is a hard-liner who doesn't accept any idea unless she is convinced of it. Sometimes she goes as far as defending heavenly orders and laws. For instance, on an occasion she refuses to unify her soul and her rotten flesh. But St. Micheal forces her to do so. Likewise, the saint is to some extent surly. She easily gets mad at the people around. She couldn't tolerate her nasty maid, for instance, that she killed the poor woman with a hot iron.

However, Krestos - Sämra gets back to her senses when she realizes her mistakes. Regarding the murder, for example, she was shocked quite terribly. As a result, she pleaded to God strongly; she vowed to forsake all her luxurious life if the dead could rise. God accepted her pleas and made the dead maid resurrect. This made her leave all her belongings aside and abscond to live in 'Acts'.

The saint is strong in her 'Acts'. She sometimes prays at one place for more than 12 years. Besides, due to her overwhelmingly true love for human beings, she pleads for their salvation. This has lead her to try to intercede Satan with God (pp.36-61). Although these two prayers are unsuccessful, she has been effective in redeeming Maiqäbä - Igzi, who denounces God and believes in Satan (p. 53).

On the other hand, the saint is quite eager to know about new things. All of the revelations are followed by her questions. She doesn't get aside by any unfamiliar event unless she knows what it is all about. When people are taken to hell alive; when some cry while others are laughing etc., she pesters her guardian Angel to tell her what that could mean or why it happens. This has helped her to unravel different spiritual mysteries and to be cautious about taking things at their face value.

Generally speaking, the saint is a keen, inquisitive woman who wished all her demands to be fulfilled only as she wishes. The 'self - contained' narratives show the facts. She is an active participant of the ongoing story.

5.2.2. Helpers

St. Micheal is the main helper of the saint throughout the story. He has been beside her since the day he has bestowed her a 'hibist'. From that time onwards, he has helped her in ways: taking her upto heaven (P.40), showing the heavenly community and kingdom (P.41), uncovering the hidden secrets of the enemy (pp. 29-61), interpreting some sayings with double - meaning and symbolic representations (pp. 3-27 & 28-45), rescuing her from the hands of the enemy (pp.29-61) etc.

His assistances has been quite important for her saintly life. Satan could have deceived her many times hadn't the Angel been by her side. Once, Satan came to deceive the saint under the guise of a religious farther - an Archbishop.

ዳ.ያበሎ ስ በሊቀጳጳስ ተመስሎ እጅግ አስደናቂና ግፊም በሆነ አርአያ ወደስዋ መጣ፡፡ እስከም ልትሰግድለት ወደደኛ፡፡ ከኃዘኗ ያረጋጋት ዘንድ ከቅዱሳን አንዱ የመጣ መሰላት ነበርና፡፡ ነገር ግን የመላእክት አለቃ ቅ/ ሚካኤል ፈቅኖ ደረሰና 'ይህ ሰይጣን እንጂ ጳጳስ ወይም ከቅዱሳን አንዱ አይደለምና አትሰገድት ብሎ ወደኋላ መለሳት፡፡ (pp. 29-61)

The Satan, looking like a great Bishop, came towards her with a magnificent and impressive dignity. Thus, she wanted to bow for him, thinking he came to settle her from mourning. However, immediately St. Michael appeared and said, 'This is not either a bishop or one of the saints. Don't prostrate for him.'

But with the help of the Angel, she manages to be aware of his tricks. By the same token, the Angel uncovers the meanings of some symbolic representations. Thus, he helps her to understand what the meaning of the revelations of the wheat, the tower the white – bees, the beautiful – land, the appeased - calves and the rotten fish is.

In addition to the Angel, there are some characters who helps the saint in some way. For example, Abba Issac has helped her build the church in the name of St. Michael ordain some women as nuns. The nuns themselves have been quite cooperative in many ways when the saint needs ‘helps’. However, this help of both the monk and the nuns can't be compared with that of the Angel, because the former helped her in many general issues while the latter are concerned with specific issues.

5.2.3 Opponent(s)

Satan is the sole opponent of Krestos-Sämra. There are no other characters who interfere in her saintly affairs. Her husband, parents, servants or her disciples do not oppose her. All of them have been quite cooperative and friendly. As a matter of fact, they are religious personalities. Even those who dwell around the monastery she has built don't oppose her. Thus, the opposition could exclusively be given to Satan.

The controversy begins when the saint herself goes to his territory, when she interferes in his "personal-affairs", or when she digs out too much to unravel his hidden mysteries. They are quite flimsy oppositions which the saint herself trigger. Satan is very inactive throughout the story. Only at a single places does he try to cheat her, but St. Micheal helps the saint out. Besides, there are no conflicts between the saint and her fellow human beings. As a result, it becomes a story of unsound opposition.

5.2.4 Superhelper

The gädl is full of the superhelper's direct intrusions in the development of the story. This intrusions start when He gives her an Iconic-medal (pp.76-81). He, afterwards, descends down, makes her see revelations, reproaches when she errs, gives her promises, redeems people she pleads for etc. At a point, for instance, she asks him where she has put a lemon (p.9). He tells her that she has eaten it. These over abundant intrusions make His role to be more of a "partial-helper" than a superhelper.

However, He is still the hand behind all the assistance and the motivations. He orders the Angels to be with her, fulfills whatever she wishes. In addition, he prearranges future events beforehand. For instance, He manipulates Krestos-Sämra's murder of the nasty maid as a motivation for her 'absentation' getting away to a monastery. He resurrectes the maid and makes the saint flee to a monastery. In another occasion, He shows people's miseries so that she can plead for their salvation. He helps her to be strong to pray and accomplish other virtues. To do so, then, He allows her to suck his pierced-body, his thumb, St. Mary's breast or a vine in the heavenly garden.

5.2.5. Object

First and foremost, the main 'object' of the saint is her own salvation. Her virtuous devotion to prayers, fastings and prostrations have been a quest for personal redemption (pp. 50, 90). Her 12-years-prayers at a single place, or continuous pleas at Narga-Island are aimed at seeking salvation for oneself. However, Christ gives her more than what she expects. She received promises and the gift of intercessions. As a result, she intercedes for the redemption of many people and even of Satan, her enemy.

The saint succeeded in attaining the objects she has striven for. She inherits the kingdom of God, managed to redeem many people from hell and has received a promise for the salvation of the generations to come.

5.2.6. Receivers/Beneficiaries

The first beneficiary of the virtues is the saint herself. She has cherished the role of the helpers, interference of the superhelper and become a famous saint all over the country. However, there are quite a lot of people who benefit much from Krestos-Sämra's 'Acts'. She has been successful in redeeming sinners such as Mai-qäbä-Igzi (pp.22-36). Likewise, a lot of cursed souls have benefited,

The generations to come also be regarded as important beneficiaries of the 'Acts'. There are some criteria to be fulfilled – of course if the people need to cherish the promises.

በፍጹም ደስታ መታሰቢያሽን ያደረገውን በመንግሥተ ሰማዕት አስደስተዋለሁ። በችግሩ ወይም በጭንቁ ጊዜ በመታመን ስምሽን ቢጠራ ፣ እኔ ከመከራ ሥጋ ከመከራ ነፍስ አድነዋለሁ። የገዳሳሽን ዜና የሚናገረውን መጽሐፍ የጻፈ ወይም ያጻፈ እኔ ሰማዕትን በሕይወት መጽሐፍ እጽፍላችኋለሁ። ቤተክርስቲያንሽን የሠራ ወይም ያሠራ ፣ ያሳነጸ ወይም ያነጸ እኔ በመንግሥተ ሰማዕት ንጹሕ አዳራሽ አዘጋጅላታለሁ። በስምሽ ለተራ በ ያበላ እኔ በዕለተ ፍብ ከተቋሰው ሥጋዬ አበላዋለሁ። በስምሽ ለተጠማ ያጠጣ እኔ በዕለተ ፍብ ከጎኔ በፈሰሰው ደሜ አረካዋለሁ። በጭሽ በሚከበርበት ዕለት ጧፍ፣ ዕጣን ወይም ዘይት፣ ንጹሕ ስንዴ የሚሠራ ውንም ሁሉ መባ ያባ መሥዋዕቱን እንደ አብርሃም እነደመልከጼዴቅ መሥዋዕት አድርጌ እቀበልላታለሁ። ... እውነት እውነት እልካለሁ። ሥጋሽ ከተቀበረበት ሔዶ መካነ መቃባርሽን የተሳለመ የእናቴን የሚያምን መካነ መቃባር እንደሳመ ይቆባርላታል።

(pp. 173 - 176)

I will in heav, please the person who reveres your commemoration with absolute pleasure. If he calls your name when he is in hardship, I will save him from any kind of problems. I will write on an immortal book, name of a person who writes your miracles (gädl) or who makes someone write them. I will prepare a neat hall in heaven for a person who builds or has someone built a house in your name. I will give him my Holy communion that I scarified on Good Friday if a man gives food to the hungry. I will give him my blood which spilled over on Good Fridayr if a man gives water to the thirsty. If a man brings a holy vow of incense, candle, clean wheat and oil when your commemoration is celebrated, I will make it like the sacrifice of Abraham and Melchizedek.

On the other hand, these beneficiaries play an important role in the development of the story. Without them, the saint's lives would not be much interesting.

5.3. Narrative - Time

5.3.1. Order

Gädlä Krestos - Sämrä contains narratives which are allotted to 12 months. These narratives, as we have seen before, are self - contained and peti - structural. They have a linear time arrangement with their own beginning, middle and end. Of all these peti-structural narratives, the month Hidar stands first with 13 narratives, Tiqimt stands second with six, while Mäskäräm and Nähassie come third with 3 narratives each. The other months do have only one narrative.

The peti-structural narratives don't seem to be arranged in their orders of occurrences. There is no evidence that proves whether the narratives are lined - up according to the time of their occurrences. For example, Mäskäräm precedes Tiqimt in the usual calendar, but the latter of one year could precede the former of another year. That is, Tiqimt of the year 1990 come before Mäskäräm of the year 1991, etc. Thus, the allocation of the different narratives to different months doesn't show their linearity of arrangements according to their occurrences. In a nutshell, the gädl is not a linearly developing story, but an orderly presentation of peti-structural narratives.

5.3.2 Duration

The gädl's very nature of dividing the story into parts that fall under twelve months, its non-causality and 'failure' to put it in a linearly developing fashion has an impact on studying the duration. The study has become that of the peti-structural narratives, not of the general story. All of the 36 narratives have their own distinct durations which are as self - contained as the narratives are.

These narratives are not presented in summaries, concentrating entirely on some special points. They are full of dialogue, and, in turn, scenic. There is a relatively fair temporal and spatial relationship between the real stories and the texts devoted to them. Every narrative is discussed in detail; sometimes in dialogue and at other times in a form of 'scenic - description'. This is an entirely distinct feature of this gädl. Summaries and omissions are very limited.

For example, the married life of the saint is presented in a very summarized way. We know that she has been living with her husband and 11 children, but nothing is said about them. (p. 32) Likewise, the saint's life before marriage is omitted (p.30). It is not considered to be as important as the other event are. Thus, the relatively lesser usage of these two techniques (Summary and Omission) makes the gädl different from the other two.

5.3.3. Frequency

Repetition is the common way of presenting ideas in the gädl. This makes the gädl identical with other fellow hagiographic works. However, unlike in the other two gädls under consideration, the major repetitions are not those of actions or events but of peti-structural narratives with identical "motivations and forms". These repetitive narratives could be grouped under the following major topics.

A/ Journey to heaven

The Saint is known for her repeated pilgrimage to the heavenly kingdom. These pilgrimages have been accomplished chiefly for two purposes. First, she is needed to see some amazing events of the heavenly-community so that she could receive provision (p. 48). Secondly, at some places, Christ wants to give her promise, lessons or needed to show her how sinners are being punished. These actions lead the saint either to manipulate the promises she receives or to rage a serious 'Act' on herself (p. 62). This usually changes the sinners' lives.

B/ Revelations

Revelations are one of the repetitive elements of the gädl. The revelations are employed for either of the followings functions: to see the real situation of sinners and pray for their salvation (p. 59); to see the cruelty and tyranny of Satan (p. 81); to see the mysteries of the heavenly world (p. 102); or to see the internal meanings of the sacraments (p. 107).

C/ Pleas for sinners

This gädl is not interested in dealing with extensive prayers for 'unspecified - ends'. It emphatically describes the saint's prayers for different personalities. This includes her plea for the redemption of sinners (pp. 53, 59, & 72), for Satan (p.135) and for the human race in general (pp. 51, 135,160).

D/ Reproachment

The saint is also known for her repeated errors and serious reproachements. This is not common in other hagiographical works. She kills her maid (p. 37), worries about her emaciating body (p. 58), touches the head of an Icon (p. 61), enters a church after eating garlic (p. 66), and attempts to eat fish against her oath (p. 68). She is reproached for all of them.

E/ Receiving provisions

In some of the narratives, the saint is observed receiving provisions from God. This is done with or without her requests (pp. 34, 48, 51, 72 and 107). The provisions may vary from narrative to narrative, but their purposes are usually the same throughout giving Krestos - Sämrä worldly and spiritual gratification.

F/ Receiving Missions

Different missions are given to the saint for different purposes. These include orders to devote her life to the service of God (p. 37), to take holy communion (p. 57), to build a church (p. 149), to change her place of prayer (p. 160), to host people coming to her (pp. 127, 149, 151,160) or to help sinners get salvation. The saint successfully completed her duties. She leaves home for good (p. 37), built a church (p. 160), receives holy communion (p. 107), changes her place of prayer (p. 160), hosted quests (pp. 151 and 160) or brought salvation to many people (pp. 53, 59 and 72).

G/ Receiving promises

Promises are the most important part of any hagiographic work. But the degree of these promises received differ from story to story. Gädla Krestos-Sämrä, for example, could be regarded as one of the most 'promise - centered' stories, because the saint receives promises from the very beginning up until her final days. These promises, in other words, are repetitive. They are given to her due to her continuous pleas or Christ's mercy up on sinners (pp. 49, 62, 70, 72 & 94).

CHAPTER SIX

CONCLUSION

In the preceding chapters we have tried to discuss three important narrative techniques of the three Ethiopian hagiographies. We have attempted to analyze their narrative - structures, characterizations and narrative - times. Regarding the narrative structures, the hagiographers use different ways of arranging events and actions. In gädlä Gäbrä - Mänfäs - Qidus the events and actions are arranged in parts and chapters; in gädlä Gäbrä - Krestos there are no dividing lines, and in that of gädlä Krestos - Sämra the demarcations are made in months.

The first gädl uses revision as the major method of hammering his issues while the third allocates fragmented self - contained narratives into twelve months followed by 'intercalations' and preachings. The second one, however, simply arranges the events and actions according to their occurrences; there are no 'intercalations' or preachings. These differences could presumably be due to the personal differences of the hagiographers.

Besides, the first two gädls array events according to their occurrences, while the third one prefers distributing events and actions in to twelve months of a given year. The former two gädls dispose their stories in a very linear fashion. That of Krestos - Sämra, however, prefers distributing events and action not based on their orders of occurrences. The events are made to be self - contained and peti - structural. The same is true of the months. Causal relationship between events and actions is neglected. As a result, the whole story seems a

mere accumulation of fragmented narratives. Nonetheless, the existence of these self-contained narratives do not erase the gädl's ability to stand as a structural whole.

The three hagiographies commonly feature similarities in their repeated actions and events. The saints usually live in 'Acts', plead for sinners, see revelations, meet challenges, receive promises etc. These events and actions may vary in magnitude from one gädl to the other, but their existence is unquestionable. The more abundant these events and actions are, the more the story seems unstructural. A summary of these events and actions, nonetheless, unearths interestingly identical 'surface narrative structure'. The same is true of these three hagiographies. their narrative structure chiefly and commonly incorporates the following elements with the following sequence:

1. Spatial Determinations

The gädls describe the times and the localities of their stories. The specificity of descriptions differ from gädl to gädl of course.

2. Pedigree/Genealogy

Family backgrounds are important parts of the sample hagiographies. The families, as could be seen in the story - paraphrases, are wealthy and religious (spiritual). These facts are clearly depicted because the saints 'absentation' from these royally entertained lives will be very interesting.

3. Childlessnes

Except the gädl of Krestos Sämrä, the other two deal with saints from the barren families.

4. 'Absentations'

The saints don't go out from their homes with the consent of their families. They (the saints) usually escape without the knowledge of their relatives. The 'absentations' have similar 'motivations' (a search for Christ, solitude) but the 'forms' take different ways. Gäbrä Mänfäs Qidus escapes with the help of an Angel, Gäbrä - Krestos sailed a boat and Krestos Sämrä walked on foot.

5. Acts

The 'absentations' are followed by serious 'Acts'; prayers, fastings, 'prostrations', meeting challenges and winning all the enemies etc.

6. Promises

All of the saints receive promises as rewards for their 'Actful' lives. The promises are helpful both for the people whom the saints know and for the generations to come. They are given to the saints by God accompanied by the heavenly community.

7. Departures

The saints depart in peace, inherit the kingdom of God, with the heavenly community's honours and praises.

In a nutshell, a certain wealthy Christian family gives birth to a saintly child, the child is reared up in discipline, s/he prefers living in solitude, absconds from home, lives in acts, meets & wins challenges, receives promises and departs in peace. This is the stereotypic narrative structure of the hagiographies.

By the same token, the sample hagiographies show similarities in their characterizations. The 'subjects' of all of the stories are the saints, who are from wealthy Christian families. All of them are 'Actful' people who can pray in a single place for decades. They are busy in pleading for sinners; and also they meet challenges which they successfully win. Their wonder makings and receiving promises are also their similarities.

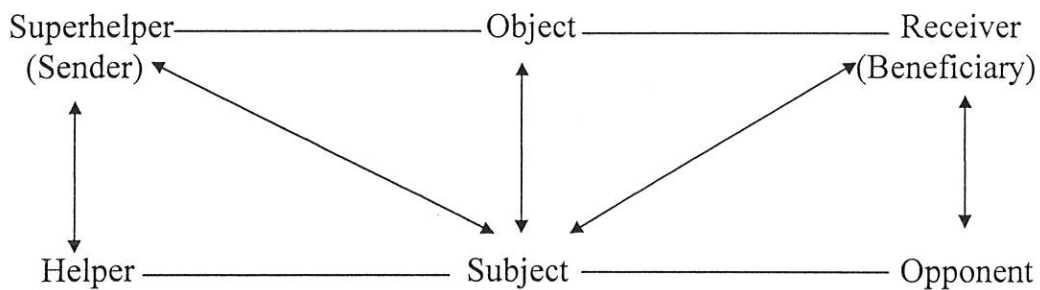
The hagiographers usually depict the very strong sides of the saints. The only exceptions are Krestos Sämnräs reproachments. We know nothing about their weaknesses. Sometimes they seem to be non – human and, Angelic, due to their roles they play in their respective gädls. They become so successful also with the help of different characters. Angels are the major helpers of the saints. St. Michael and St. Gabriel are, however, the only ones mentioned in names. These 'helpers' can be regarded as friends of the saints. They play quite significant roles in the development of the stories. Besides, their roles would be active when the opponents (chiefly Satan) become active and vice versa. In the case of gädla Gäbrä

- Krestos, for example, there is no direct help from Angels, because the saint does not meet direct challenges from Satan, as in the case of the other two gädls

In addition to the active roles of the helpers, the gädls inculcate an important role of the superhelper. God, Christ or Holy Trinity are interchangeably mentioned as the superhelpers. They are behind all the helpers and directly interfere with the saints' affairs. Christ, for instance, usually descends down with the heavenly community to console the saints, gives promises and departs their souls in peace. The other one is the role of the 'object'. It is not an individual though. But Saints' 'Acts' and solitudes revolve around it. In the case of the sample hagiographies, inheriting the kingdom of God and seeking salvation for their fellow human beings are the main objects. The saints usually succeed in attaining these objects these objects.

There are other participants, mere beneficiaries of the entire lives of the saints who play a very important role Sinners, the 'physically challenged', those whom the saints plead for and the generations to come (if they fulfill criteria set to cherish the saints' promises) are important beneficiaries of the 'Actful' lives.

Generally speaking, characters in the sample hagiographies are more known for the role they play than their personalities. Their actions are preferred to be depicted than their personalities. As a result, the hagiographies become entirely similar by their roles of the character and their interactions. This similarity in 'Characterization' leads us to reach at the following conclusion, a bit different from that of Gremias (see figure 1).



(Figure 2)

On the other hand, when we see the sample hagiographies' narrative time, we encounter both similarities and differences. For instance, the writers use different kinds of ordering events and actions. Gädlä Gäbrä - Mänfäs-Qidus and gädlä Gäbrä-Krestos arrange their stories according to their occurrences and use 'anticipations' (prolepsis) at their very beginnings. In Gädlä Krestos Sämra, on the other hand, different pti - structural events are not arranged according to their occurrences. They are allocated into different occurrences.

Regarding durations, the writers adhere chiefly to summaries and omissions. Events and actions are presented in a very summarized way. Besides, some events (which are thought to be not related to the saintly lives) are omitted. The saints love for their families, their child-parent relationships, likes and dislikes etc have no place.

Furthermore, the writers mention different events and actions that occur repeatedly only once. Gäbrä - Krestos's 30 years, Krestos-Sämmra's 12 years and Gäbrä Mänfäs Qidu's 30 year 'Acts' and pleas are narrated only once. These iterative - repetitions are the common elements of the sample hagiographies. In addition to these repetitions, however, the gädls

show distinctly peculiar features of repetitions. These features are the repetitions of different events, and actions of identical 'motivations', 'forms' and 'purposes'. For example, saints are made to see sinners being inflicted in hell. With this motivation, the saints decide to pray for their redemptions. The saints become successful and the people will be redeemed. The purpose was the salvation of the people. There are quite different repetitions of this kind. The saints' 'Actful' lives, miracles, revelations, meeting and winning challenges are mentioned repeatedly.

Generally speaking, the sample hagiographies are repositories of very useful narrative techniques implemented quite effectively. This shows the literary competence of the writers. It can better be seen if such researches are encouraged to be employed in other similar genres: Mälkes, Dersans and Tä'amrats. Likewise, the Ethiopian hagiographies should also be studied in relation to the Ethiopian biographical writings, because hagiographies themselves are parts and parcels of biographies. (Clifford 1962: ix-xx). The possible influence of the hagiographical tradition on writing Ethiopian biographies (Chronicles?) is also another area for further researches.

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Appendix - A

Gàdlà Gàbrà mànfàs Qidus: Story-paraphrase

Part - 1

Chapter - 1

1. We start writing Abba Gàbrà Mànfàs Qidus's Gàdl (p.10)
 - Gàbrà Mànfàs Qidus is from south Egypt _ Nihisa (p.)
 - He lived in the Egyptian desert for 300 years.
2. Gàbrà Mànfàs Qidus's came to Ethiopia (p.10)
 - Gàbrà Mànfàs Qidus lived at Ziquala for 260 years.
 - Gàbrà Mànfàs Qidus had no clothing
 - Gàbrà Mànfàs Qidus died at Megabit 5.
3. Gàbrà Mànfàs Qidus's parents are good people (p.10)
 - Gàbrà Mànfàs Qidus's father was called Semeon
 - Gàbrà Mànfàs Qidus's mother was called Aqlesia
 - Gàbrà Mànfàs Qidus's mother was barren
 - Gàbrà Mànfàs Qidus's mother mourned for 30 years
4. Aqlesia prayed in front of St. Mary's Icon (p.10)
 - Aqlesia requested for a blessed child
5. The Icon speaks to Aqlesia (p.11)
 - The Icon tells her to have a blessed child
6. Rebecca prayed to God (In the old times) (p.11)
7. God answered Rebecca (p.11)
8. (Just like Rebecca) _____ (p.11)
 - Aqlesia prayed God
 - God gave her a child
9. God is treacherous
 - Let's praise God

Chapter - 2

1. Aqlesia gave birth on 29th Megabit. (p.11)
 - St. Gabriel names the child Gàbrà Màmàs Qidus.
2. (on the very day) ____ (p.12)
 - The child prostrated to the Holy Trinity
 - The child praised the Lord
3. Noah praised the Lord at the date of his birth _____ (p.12)
 - This blessing will be given to those chosen from the womb.
4. (Then after) Aqlesia didn't embrace, feed her breasts to the child
__ p. 12
 - Aqlesia was astonished
5. (After three years) _____ p.12
 - God ordered St. Gabriel to take the child to a monastery.
 - God ordered St. Gabriel what to tell to the Abbot, not to worry about the child's food or clothing.
6. Gabriel took the child away from the mother's embrace
 - Gabriel embraced and kissed the child
 - Gabriel took the child to God's throne
 - God blessed the child
7. God ordered Gabriel to take the child
 - To St. Mary _____ (p.13)
8. to Adam, set, Henos, Qainan, Melalel, yared, Henok, Matusala,
Noh _____ p.13
9. to Abraham, Yishaq, Yayqob ____ p. 13
 - to prophets and Apostles
10. to saints, Martyrs, virgins, Monks, to the blessed children __p.13
11. St. Mary kissed and blessed the child _____ p.13
 - Saints saluted the child.
 - Gabriel took the child back to God.

12. God strengthened the child, gave him a promise, ordered him to endure tribulations; promised what others could get because of him (___p.13)
13. Gabriel put the child at the door of Abba Zàmàdà Birhan ___ p.13
 - Gabriel told to the Abbot what God ordered to tell him.
14. (After the Angels departure)
 - Abba Zàmàdà Birhan went out to confirm what the Angel told.
 - Abba Zàmàdà Birhan saw the child, prostrated to God, took and kissed him
15. Abba Zàmàdà reared the child, taught him holyscriptures.

Chapter - 3

1. Gàbrà Màmjàs Qidus finished schooling ___ p. 14
 - Bishop Abraham ordained him a deacon
 - Gàbrà Màmjàs Qidus was blessed like St. Stephen
2. The child grew up blessed with holy spirit --- p.14
3. Gàbrà Màmjàs Qidus became a monk ___ p.14
 - Abba Zàmàdà Birhan was astonished of the child.
4. (After some years) ___ p. 14
 - Gàbrà Màmjàs Qidus was ordained a priest
 - Gàbrà Màmjàs Qidus lived in 'acts'
 - Gàbrà Màmjàs Qidus thought about what Christ said in the bible about living in 'acts'
5. Gàbrà Màmjàs Qidus started to live in solitude ___ p.14-15
 - Gàbrà Màmjàs Qidus received a gift of doing miracles and healing
 - Gàbrà Màmjàs Qidus did many miracles
6. people heard about Gàbrà Màmjàs Qidus's miracles ___ p/15

- Laities, priests and episcopates from Nihisa (south Egypt) visited Gàbrà Màmjàs Qidus
7. (Once up on a time) ___ p.15
 - Gabriel came to Gàbrà Màmjàs Qidus to take him to heaven to God's throne
 8. The lord blessed Gàbrà Màmjàs Qidus ___ p.15
 - The Lord ordered Gàbrà Màmjàs Qidus to live in solitude only with lions and tigers
 9. Gàbrà Màmjàs Qidus asked the Lord what to feed the lions and the tigers. ___ p.15
 - The Lord answered Gàbrà Màmjàs Qidus's questions
 10. The Angels cheered up for what they heard ___ p. 15-16
 - They cheered up knowing Gàbrà Màmjàs Qidus's 'acts'
 11. St. Paul has written about 'acts' before ___ p/16
 - Gàbrà Màmjàs Qidus turned the Apostles word in to practice.
 12. God ordered Gabriel to take Gàbrà Màmjàs Qidus back to his place _ p.16
 - Gàbrà Màmjàs Qidus 'punishes' his body with severe 'acts' everyday ___ p.16
 - God always multiplies Gàbrà Màmjàs Qidus's miraculous gifts
 13. Gàbrà Màmjàs Qidus healed more than one million people in a single day ___ p.16
 14. Gàbrà Màmjàs Qidus was sorry because people had known his miracles and gifts, ___ p.16
 - Gàbrà Màmjàs Qidus thought about fleeing away from there.
 15. Gàbrà Màmjàs Qidus escaped away from there ___ p.16
 - Gàbrà Màmjàs Qidus entered a bush and started to live

- The people, hearing his fleeing away from their localities, cried bitterly and mourned for days.

Chapter - 4

1. [Let us return once again back to what we have said before] _p.16
 - Gàbrà Mànfàs Qidus prayed naked in a chilly land __ p.17
2. Gàbrà Mànfàs Qidus advised his flesh/body to endure the tribulations __ p.17
 - Gàbrà Mànfàs Qidus did the 'acts' day in - day out __ p. 17
 - Gàbrà Mànfàs Qidus ate only some fruits __ p. 17
3. Angels always visit Gàbrà Mànfàs Qidus __ p. 17
 - Gàbrà Mànfàs Qidus was like the Angels - because he didn't eat drink or put on a clothe, take care of his body
4. Truly, Gàbrà Mànfàs Qidus lived just like Angels __ p.17
5. Thus, Gàbrà Mànfàs Qidus was appeased due to the heavenly food and the heavenly water he sniffed __ p.17
6. Gàbrà Mànfàs Qidus resumed his 'acts' without any doubt. __ p.18
 - A hair covered Gàbrà Mànfàs Qidus's body
 - Gàbrà Mànfàs Qidus's moustach was full black, his complexion eye-catching, his odor beautiful like a good perfume and his face like God's Angel.
7. How can 'I' tell Gàbrà Mànfàs Qidus's 'acts'? __ p.18
 - Gàbrà Mànfàs Qidus's "acts' out-numbered sea-shore's sand and rain-drops
8. Prophets and Apostles called Gàbrà Mànfàs Qidus 'our friend'. p.18
 - Angels embraced him with their wings
 - St. Mary called him 'my friend'.
 - God chose him from the womb

9. Look at the birds flying __ p.18
 - What is a man to rescue?
- (10) God gave everything to humanbeings (p.18-19)
 - Gàbrà Mànfàs Qidus reached everywhere he wished quickly with the help of the holyspirit __ p.19
11. Beasts served Gàbrà Mànfàs Qidus for the gifts he was blessed with__ p.19

Chapter - 5

1. [Thus,] his father and mother didn't know him, didn't live at his birth place,
 - Fly like angels, praised the Lord always. (p.19)
2. Angels don't get tired but human beings do __ p.19
 - Angels don't get starved or thirsty, human beings do
 - Angels don't cry, but human beings do
3. Human - beings get starved, thirsty, depressed, cry _ p.20
4. [Just like David said] __ p.20
 - Who is like God?
 - God sees all under him, uplifts the left-alone, equates with the Angels
 - God elevates Gàbrà Mànfàs Qidus, equates him with the Angels
5. Gàbrà Mànfàs Qidus did not sleep day-in and day-out (p.20)
 - Gàbrà Mànfàs Qidus remembered what David said,
 - After his departure from his family, he promised God not to return back home
6. [Then After] Gàbrà Mànfàs Qidus didn't come back to his parents house, doesn't have a cave or a house to live; wondered in bushes (p.20-21)

- Gàbrà Mànfàs Qidus has had no clothing even leaves (p.21)
 - Gàbrà Mànfàs Qidus despised respect and lived without putting on clothes.
7. Gàbrà Mànfàs Qidus confessed his sinfulness
 8. Gàbrà Mànfàs Qidus promised to himself never to put on a clothe ___ p. 21
 9. [Thus] He never wanted to feed or cloth his body ___ p. 21
 10. " I don't want food or clothing because they won't be with me at the judgment day" ___ p. 21
 11. [Just as the prophet said]
 - One who endured 'acts' in this world will be happy in the coming world _ p. 21
 - Gàbrà Mànfàs Qidus feared God, despised earthly joys, remembered Apostles' poverty, resembled them in every way
 12. Apostles showed the world the life of monks, how to despise earthly life (p.22)
 13. [So] ___ p.22
 - Gàbrà Mànfàs Qidus despised and neglected every single earthly life
 14. When "I" think of Gàbrà Mànfàs Qidus's 'acts', my body trembles, mind loses tranquillity, because his deeds are different from ordinary human beings ___ p.22
 15. How can I count Gàbrà Mànfàs Qidus's 'acts', since they are innumerable? (p.22)

Chapter - 6

1. [Gàbrà Mànfàs Qidus - said] _ p.22

- I will live in solitude, with the beasts, deliver myself to be devoured by them,
2. David said I will enter the Den of Foxes, snakes, and many other beasts to be a food for them __ p. 22-23
 3. [An interpreter also said ...] __ p.23
 - Hermits strike themselves with many acts
 4. Hermits endure tribulations now but will receive their fruits later __ p. 23
 5. [Thus] _ p. 23
 - Gàbrà Mànfàs Qidus strengthened himself
 - Beasts needed to do harm to him but God restrained them not to do so
 6. Gàbrà Mànfàs Qidus lived in peace with beasts __ p. 23
 - Beasts served Gàbrà Mànfàs Qidus
 7. Beasts sleep under his foot - 23-24
 - Beasts stand straight when Gàbrà Mànfàs Qidus proys
 8. Beasts cheer up when they see him coming to them _ p. 24
 9. Beasts race to reach first to him (p. 24)
 10. [" I am astonished"] _ p. 24
 - How can a lion leave a cow, or a tiger leave a goat or a fox leave a sheep, or a hyena leave a donkey in peace?
 11. But, Gàbrà Mànfàs Qidus lived in peace with them __ p. 24
 12. They befriended him like a father or a mother or a relative -- P.24
 - He became like Eliah and John.
 13. [Let's talk about Gàbrà Mànfàs Qidus's 'acts'] _ p.25
 - Gàbrà Mànfàs Qidus lived in a muddy swamp and prayed there,
 14. Gàbrà Mànfàs Qidus asked Christ to give him what He promised to peter _ p. 25

15. Gàbrà Mànfàs Qidus mentioned Adam's prayers and the awards he received __ p. 25
 - Gàbrà Mànfàs Qidus requested the Lord who accepted Adam's prayers to listen to him, too.
16. Gàbrà Mànfàs Qidus confirmed that God is always his shield __p.26
17. Gàbrà Mànfàs Qidus repented that his 'acts' are not enough
18. Gàbrà Mànfàs Qidus, repeated that God made him live with heavenly Angels, and earthly beasts, __ p. 26
 - Gàbrà Mànfàs Qidus talked about God's abundant mercy and asked Him to reward what he is praying for
19. Gàbrà Mànfàs Qidus prayed with psalms, hit the chest, prostrated in front of God throughout the day __ p. 26
 - Gàbrà Mànfàs Qidus sings hymns like holy Angels

Chapter - 7

1. [When he finished his prayers, as usual] __ p. 27
 - Angels consoled him, heavens opened-up the Cherubim showed up, the Seraphim stand around the throne
2. Gàbrà Mànfàs Qidus saw the Holy Trinity __ p. 27
3. Angels praised the Holy Trinity __ p. 27
4. Gàbrà Mànfàs Qidus feared what he saw __ p. 27
 - Christ consoled him not to fear
 - Christ promised Gàbrà Mànfàs Qidus the power to see Him.
 - Christ asked what Gàbrà Mànfàs Qidus needs
5. Christ testified Gàbrà Mànfàs Qidus's 'acts' __ p. 27
6. Christ, once again, promised to give him whatever he asks for __ p. 27
 - Gàbrà Mànfàs Qidus cheered up with what he saw __ p. 28

- Gàbrà Màmjàs Qidus repented that he is not worthy of seeing that __ p. 28
7. Gàbrà Màmjàs Qidus asked for the redemption of the people of Gábota __ p.28
 8. Gàbrà Màmjàs Qidus prayed for the cursed in hell __ p. 28
 9. Christ appreciated Gàbrà Màmjàs Qidus for his prayers,
 - Christ accepted Gàbrà Màmjàs Qidus's prayers, promised him to redeem those who mention Gàbrà Màmjàs Qidus's name in their prayers (pray in the name of Gàbrà Màmjàs Qidus) , give alms for those who pray in the name of Gàbrà Màmjàs Qidus __ p. 28
 10. Gàbrà Màmjàs Qidus cheered up for the promises, prostrated in front of Christ __ p.28
 - Angels and Saints cheered up and praised the Lord
 11. Christ promised to reward Gàbrà Màmjàs Qidus abundantly _ p.28

PART - 2

Chapter - 8

1. When Gàbrà Màmjàs Qidus receives the promise, he was 300 years old __ p. 29
2. Christ ordered the Angels to transport souls from hell to heaven [for Gàbrà Màmjàs Qidus's prayers] __ p. 29
3. Angels went to hell, met Abdàl Makos (the Satan in charge of the place), deported 3,000 Gabota people to heaven __ p. 29
4. Angels praised the Lord __ p. 29
5. Angels praised the Lord with the psalm of David __ p. 29
6. The souls from hell entered to heaven with great dignity

7. Christ promised Gàbrà Mànfàs Qidus, priestes, monks, laities or even the holy Angels not know him without his will __ p. 29-30
8. Christ gave Gàbrà Mànfàs Qidus a wind - chariot that can transport him any where he wanted, and see the Holy Trinity as he wishes __ p. 30
9. [And at last] Christ ordered Gàbrà Mànfàs Qidus to go to Ethiopia __ p. 30
 - Listening to what Christ said, Gàbrà Mànfàs Qidus cheered-up
10. God answered that He will take him by Himself, and that Angels will be with Him __ p. 30
 - God departed from Gàbrà Mànfàs Qidus after giving him all the promises
11. "God, please give me the knowledge and the mentality you gave to Gàbrà Mànfàs Qidus" __ p. 30
12. " Dear Gàbrà Mànfàs Qidus, your promises are quite large in number, when 'I' wanted to write it my body trembles" __ p. 30-31

Chapter - 9

1. Gàbrà Mànfàs Qidus's saw a revelation about the land of Gàbota and cried bitterly __ p. 31
2. [Once up on a time]
 - Gàbrà Mànfàs Qidus saw what happened when the people of Gabota take communion __ p. 13
3. Only a single person could manage to take the communion while others couldn't do for their sins __ p. 31
 - Gàbrà Mànfàs Qidus asked the Angel with him what the reason is __ p. 31
4. The Angel showed Gàbrà Mànfàs Qidus their sins

- Gàbrà Màmjàs Qidus saw when Satans lead the people
5. All those people perished for their sins except the one in repentance __ p. 31
 6. Satan cheered-up for those who didn't want to repent _ p. 32
 7. Gàbrà Màmjàs Qidus prayed unto Christ about the people __ p. 32
 8. Gàbrà Màmjàs Qidus decided to have a prayer and a fasting_ p. 32
 9. Gàbrà Màmjàs Qidus prayed and fasted, asked Christ strongly in behalf of the people __ p. 32
 10. Christ promised Gàbrà Màmjàs Qidus to redeem for him thousands perday and again promised to save at the day of His Nativity, Epiphany and Resurrection
 11. Gàbrà Màmjàs Qidus prostrated and praised the Lord for what he was promised __ p. 32
 - Satan cried bitterly
 - Satan decided to go to another place where Gàbrà Màmjàs Qidus couldn't reach
 12. The earthly (saints) and the heavenly (Angels) cheered-up __ p.33
 - Gàbrà Màmjàs Qidus ' prostrated ' thousands every day
 - Gàbrà Màmjàs Qidus finished the prayers of the 15 prophets, the prayers of Solomon and the praises of saint Mary.
 13. Gàbrà Màmjàs Qidus hit his face with stone in remembrance of Christ's crucifixion, three hundred times each side of his face per day __ p.33
 14. [Thus] he helped the sinners, disarm Biryal (Satan), and redeemed souls __ p. 33

PART - 3

Chapter - 10

1. [Then after] ___ p. 33
 - Gàbrà Mànfàs Qidus went to Ethiopia, 60 tigers going before him and 60 tigers following
2. Gabriel transported Gàbrà Mànfàs Qidus and the beasts with wing - chariots to Medrà Kàbd (p.33)
3. [And again] Gabriel took him to mount Ziquala.
 - Gàbrà Mànfàs Qidus took a glimpse at every direction and saw the sins of the Ethiopians
4. He entered a river, stood in his head and prayed for 40 days ___ p. 33-34
5. A sound which says " I will redeem who mentions your name" came to Gàbrà Mànfàs Qidus ___ p. 34
6. Gàbrà Mànfàs Qidus declined to the Angel with him to come out of the river unless God redeemed all Ethiopia ___ p. 34
7. Gàbrà Mànfàs Qidus lived in that river for hundred years ___ p. 34
8. Satans coming from every direction pierced him for hundred years (p. 34)
9. Satan < grounded the saint's bones >
10. Then, Christ came to the river, ordered Gàbrà Mànfàs Qidus to come out of the river, by redeeming all Ethiopia ___ p. 34
11. Christ healed Gàbrà Mànfàs Qidus's body ___ p. 34
12. Gàbrà Mànfàs Qidus lived between the sun and the heaven for seven years ___ p. 34
13. Coming back to Medrà Kàbd, he prayed for 7 years ___ p. 34-35
14. Satan, disguised as a crow, blinded his open-eyes ___ p. 35
15. Gàbrà Mànfàs Qidus did not stop praying ___ p. 35

16. Gabriel and Michael returned his eyes, told him to go to mount Ziquala to revenge his enemies __ p. 35
17. When he was going to Ziquala, he met 3 old men, and thought not to meet them __ p. 35
18. The old men begged him to carry them (p. 35)
19. He transported every old man carrying in his back __ p. 35
20. Gàbrà Mànfàs Qidus asked them where they come from p. 36
21. The three old men revealed themselves in Three-and-One. p. 36
22. Gàbrà Mànfàs Qidus saw the three in one as Abraham did before, as Yishaq struggled and was blessed
23. Gàbrà Mànfàs Qidus saw the dignity of God p. 36
24. Angels descended and prostrated before God, mountains trembled, stones broke into pieces __ p. 36
 - It was the same as what the 3 disciples saw in mount Tabor
25. The 3 disciples heard a sound from clouds __ p. 36
26. The disciples fell in their heads
27. This blessing is given to Gàbrà Mànfàs Qidus, p.37
28. Gàbrà Mànfàs Qidus fell to earth
29. Gàbrà Mànfàs Qidus prostrated to God, became a numb, did not know whether he is dreaming or not
30. He dreamt that the old men were him carrying to the heaven
31. He saw the old men in a throne
- 32-33 St. Paul was transported to the heavens
34. The same is true with Gàbrà Mànfàs Qidus __ p. 38
35. Gàbrà Mànfàs Qidus's dignity and miracle is Incredible _ (p. 38)

PART - 4

Chapter - 11

1. Let us reconsider, once again, back to Gàbrà Màmjàs Qidus's story ___ p. 38
2. Christ waked Gàbrà Màmjàs Qidus up, as He did to Peter ___ p. 38
3. Christ told Gàbrà Màmjàs Qidus to go and fight with the demons in Ziquala ___ p. 38
4. Christ told Gàbrà Màmjàs Qidus that the demons are happy because they thought they have won him
 - He told Gàbrà Màmjàs Qidus that the Angels will help him.
5. [Then] p. 38
 - Gàbrà Màmjàs Qidus went to Ziquala at the back of light ings, landed where the demons reside and the Angels 'sloughtered' with their swords
6. The Angels turned the demons into ashes, no one escaped, all of them numbered about 7,000 ___ p. 39
7. The Angels ascended to heaven, p.39
 - Gàbrà Màmjàs Qidus went to Medrà Kàbd.
8. [Then after] p. 39
 - Three saints came to Medrà Kàbd: Abba Samuel of waldeba, Anbes of Azelo and Benyam of upper-Egypt.
 - Everyone of them were on the back of a lion
9. Gàbrà Màmjàs Qidus did not reveal himself for 7 day,
 - The three saints were busy in prayers
 - Lions came out of the bush and devoured the saints lions.
10. Gàbrà Màmjàs Qidus knew their mourns ___ p. 39
 - Gàbrà Màmjàs Qidus came to them with power and dignity
11. Gàbrà Màmjàs Qidus saluted the saints ___ p.39-40
 - The saints feared what they saw,

- The beasts roared
12. Gàbrà Mànfàs Qidus asked the saints why they came to him, p. 40
 13. The saints answered that they needed his prayer and advice _p.40
 14. The saints told Gàbrà Mànfàs Qidus about their lions
 15. Gàbrà Mànfàs Qidus ordered the lions to spit off what they devoured.
 16. The lions spit-off what they devoured
 17. Gàbrà Mànfàs Qidus, prayed to God
 18. He ordered the remnants to rise in the name of Jesus Christ.
 19. The lions rose up with in a split of a second, prostrated in front of him__ (p. 41)
 20. The saints admired the miracles
 - Abba Samuel admired Gàbrà Mànfàs Qidus, confirmed his sainthood
 - 21.-23 Gàbrà Mànfàs Qidus told them to show a better miracle,
 - Gàbrà Mànfàs Qidus prayed to have food for the saints,

Chapter - 12

1. [When he finished his prayers] __ p. 42
 - Archangel Fanuel was ordered to deliver 3 bread and 3 bottles of something to drink
 - Gàbrà Mànfàs Qidus cheered up and praised the Lord
2. Gàbrà Mànfàs Qidus served the food to the saints (p.42)
3. Gàbrà Mànfàs Qidus sent the saints to go in peace
4. The saints praised God and returned home in peace,
5. Christ descended to Gàbrà Mànfàs Qidus with Gabriel and Michael, __ p. 42
 - Christ weighed him the sin of the people and the 'acts' of the saint

- The 'acts' overweighed the sins.
6. Christ promised that the sins are remitted (42-43)
 7. Gàbrà Mànfàs Qidus cheered up, (p. 43)
 8. Gàbrà Mànfàs Qidus encountered Demons with chains, talking how to enslave people's souls
 9. Gàbrà Mànfàs Qidus asked what they are doing
 - The Demons cried that Gàbrà Mànfàs Qidus has chased them every where
 10. Gàbrà Mànfàs Qidus made a sign of the cross,
 - The Demons turned into ashes
 11. [Then after] __ p. 43
 - Gàbrà Mànfàs Qidus ate heavenly-food for 'many years'
 12. The food is different from the earthly one __ p. 44
 - The food is for the fear of God not for earthly pleasures, remembrance of ones death not for hypocriticism
 13. The food is not for heresy but for remembrance of ones sins, not for gossip but for enlightenment of ones heart
 14. The food is not for revenge but for excuses
 15. An Angel helped him for many years like this
 16. The Angel always helped him, deliver his prayers to God

Chapter - 13

1-4 [Then after]

- Christ revealed himself to Gàbrà Mànfàs Qidus
 - Christ testified that Gàbrà Mànfàs Qidus is chosen from his mother's womb
- (2). Christ confirmed that Gàbrà Mànfàs Qidus is a saintly man, endure tribulations
 - (3). Christ confirmed that Gàbrà Mànfàs Qidus's deeds are respected

infront of the Holy Trinity

4. Christ advised him to pursue his acts, and promised him that He will be with him for ever,
5. Christ kissed Gàbrà Màmjàs Qidus's mouth, endowed him with power and departed from him,
 - An angel ascended Gàbrà Màmjàs Qidus to heaven
6. The Angel showed all to Gàbrà Màmjàs Qidus
7. [Then]
 - Holyspirit took Gàbrà Màmjàs Qidus to a place where the residents renounce Christ and placed him on the street
8. Christ prophesied that Gàbrà Màmjàs Qidus will face a great problem there,

Chapter - 14

1. An Arab King came on that road, with his gods, (p. 46)
2. The Demons in the Idols escaped away and the Idols broke into pieces,
3. The king asked Gàbrà Màmjàs Qidus if he is a humanbeing, (p.46)
 - Gàbrà Màmjàs Qidus answered that he is also the servant of Jesus Christ
4. The king asked Gàbrà Màmjàs Qidus if he believes in Jesus Christ
 - Gàbrà Màmjàs Qidus answered positive, told him that He is his God
5. The king was outraged and ordered his servants to lit fire to burn Gàbrà Màmjàs Qidus down
6. Gàbrà Màmjàs Qidus entered the fire and changed it into water ___ p. 47
 - The kings soldiers admired the miracle, half of them believed in Christ

7. The King Killed all of the soldiers who admired the miracle __ p. 47
 - The king wished to behead Gàbrà Mànfàs Qidus
8. There occurred an earth - quake and lightning,
 - Christ descended down to earth
 - The king and his soldiers were hit with lightning
9. Gàbrà Mànfàs Qidus asked Christ to redeem the sinners
10. Gàbrà Mànfàs Qidus strongly requested the redemption of the people
11. Gàbrà Mànfàs Qidus tied his foot on a rope and lied on an edge of a great cliff, (p.47)
 - Satan cut the rope and Gàbrà Mànfàs Qidus started to fall down __ (p. 48)
 - Michael saved him __ p. 48
12. Gàbrà Mànfàs Qidus stood on his head for 30 years,
13. Christ came to him, after 30 years, with St. Mary and the 7 Archangels,
14. Christ redeemed the sinners __ p. 48
 - Gàbrà Mànfàs Qidus put the stone in his mouth out
 - Gàbrà Mànfàs Qidus stood in front of God's Throne
15. Gàbrà Mànfàs Qidus asked for their resurrection,
 - Christ accepted his request
- 16-18 Gàbrà Mànfàs Qidus prayed onto God _ pp 48-49
19. Gàbrà Mànfàs Qidus ordered the dead to rise in the name of Jesus Christ
 - The dead rose up, learnt Christianity and baptized.

Chapter - 15

1. Gàbrà Mànfàs Qidus went to Medrà Kàbd on the back of lightning __ p. 49

2. [After some time]
 - He paid a visit to the land of the Arabs
 - The people were worshipping the God of Gàbrà Mànfàs Qidus
3. The people didn't know his visit, they didn't see him. p.50
4. [After many years]
 - Gàbrà Mànfàs Qidus, Abbas Benyam and Fre-Qadus paid a visit to that Arab Land
 - The place where his tooth was crushed and his plants grew on his blood spit that give perfumes
5. 27 monks take - care of the place
6. Abbas Benyam and Fre - Qidus asked about the place
7. The two monks were astonished
 - They returned back to Ethiopia

PART - 5

Chapter - 16

1. [Let's return back to the reason he came to Ethiopia] __ p. 51
 - Gàbrà Mànfàs Qidus praised the Lord, confirmed God's delivery of Ethiopia from bad teachings
2. Gàbrà Mànfàs Qidus testified Ethiopia's blessing
3. Gàbrà Mànfàs Qidus blessed Ethiopia from different directions
4. Gàbrà Mànfàs Qidus lived praying for Ethiopia
 - Satan feared Gàbrà Mànfàs Qidus
5. * Gàbrà Mànfàs Qidus was visiting with no ones knowledge (p.52)
 - * John of Dàbrà Wifat has been in prayers that Christ could reveal good things to him,
6. The miracle of God revealed to John in 5th of sàne, (p. 52)
7. Gàbrà Mànfàs Qidus revealed himself to John, __ (p. 52)
8. Gàbrà Mànfàs Qidus was fully covered with hair

9. John was scared to death
10. John thought he saw a spirit
11. John saw Gàbrà Mànfàs Qidus making a sign of the cross on the ground, praising the Holy Trinity
12. John confirmed that he is not a Satan
13. Gàbrà Mànfàs Qidus asked John where he is living
 - John did not answer
14. John asked him for his blessing
 - Gàbrà Mànfàs Qidus declined for John himself was a priest
15. They talked the whole day __ (p. 53)
16. Gàbrà Mànfàs Qidus departed from John

Chapter - 17

1. Gàbrà Mànfàs Qidus [as usual] went to visit John _ (p.54)
 - They talked about the Almighty
2. John asked who he [Gàbrà Mànfàs Qidus] is and where he came from
3. Gàbrà Mànfàs Qidus recited his story __ (p. 54)
4. John cheered up, and asked what he eats, where his house is?
5. Gàbrà Mànfàs Qidus replied what he was eating before and what he is eating now __ (p. 55)
6. Gàbrà Mànfàs Qidus further mentioned that he doesn't have a cloth or a shelter
7. John explains that Gàbrà Mànfàs Qidus resembled Christ in having no shelter
8. Other saints (hidden) came to go to church with Gàbrà Mànfàs Qidus _ (p. 55)
9. Angels cheered up and praised the Lord
10. [And Again] __ (pp. 55-56)

- Gàbrà Mànfàs Qidus - went to visit John
 - John panicked
11. Gàbrà Mànfàs Qidus ordered the tiger to be still
 12. Gàbrà Mànfàs Qidus advised John to fully keep God's order ___
(p.56)
 13. Gàbrà Mànfàs Qidus told John about another priest conducting a
Mass
 14. John was scared to death
 - John asked what the sin of that priest is
 15. John send a messenger to that church to check who conducted
the mass was the one named by Gàbrà Mànfàs Qidus
 16. John advises not to see others sins, but to cleanse oneself's
 17. John advises the work of repentance

Chapter - 18

1. [Let's recount our previous story]
 - (once up on a time) Gàbrà Mànfàs Qidus came to worship
in the church ___ p. 58
2. [In the church] Angels warmly welcomed him ___ p. 59
3. Angels saw his sainthood
4. Angels were delighted in his sainthood
5. John appreciated his sainthood

Chapter - 19

1. [Let's return to Gàbrà Mànfàs Qidus's Acts] ___ p. 59
 - Gàbrà Mànfàs Qidus went to visit John
 - John asked him about what is better for a spiritual man to
do?
2. Gàbrà Mànfàs Qidus answered: cleanse your body and mind

3. [After their departure] __ p. 60
 - A sick man went to John
4. The sick-man pleaded John to heal him,
5. John was disturbed for the question is difficult
6. John decided to put the sick man on the place where Gàbrà Màmfiàs Qidus has sat
7. John made the sick man to lie on where Gàbrà Màmfiàs Qidus has sat.
8. John told the sick man that God of Gàbrà Màmfiàs Qidus will heal him
 - * The man is healed __ p. 61
9. John cheered up
10. The man lived healthy all his life
11. All this happened due to Gàbrà Màmfiàs Qidus
12. God revealed his miracles through Gàbrà Màmfiàs Qidus
13. Gàbrà Màmfiàs Qidus became a light to Ethiopia
15. Let's talk about his miracles briefly, because it is quite vast __
(p.62)

Chapter - 20

1. No one saw Gàbrà Màmfiàs Qidus living in Ethiopia __ (p. 62)
2. Gàbrà Màmfiàs Qidus visited Jerusalem three times a year
3. Gàbrà Màmfiàs Qidus prayed at Jerusalem, prayed for Ethiopia
4. [When he prayed]
 - The heavens open-up, promises given to him
5. Gàbrà Màmfiàs Qidus visited Jerusalem three times a year __ (p.62)
6. Jerusalem is the birthplace of Christ __ (p. 63)
7. Gàbrà Màmfiàs Qidus feasts at Jerusalem with Adam and Eve _
p.63

8. Gàbrà Mànfàs Qidus encountered all of the saints there
9. Gàbrà Mànfàs Qidus encountered St. Mary with her son
10. Gàbrà Mànfàs Qidus encountered priests
 - Gàbrà Mànfàs Qidus encountered laities praising the Holy Three
11. Gàbrà Mànfàs Qidus encountered the 7 Arch Angels praying for humanbeings
12. Gàbrà Mànfàs Qidus encountered the 99 - tribes of Angels praising God
13. [All these happened at Jerusalem] pp. 63-64
 - Gàbrà Mànfàs Qidus feasted with these heavenly creatures
14. Gàbrà Mànfàs Qidus saw St. Mary glad
15. Gàbrà Mànfàs Qidus passed sometime there
16. How did Gàbrà Mànfàs Qidus feast there? __ p. 64
17. Gàbrà Mànfàs Qidus prayed with Angels __ p. 64
18. Gàbrà Mànfàs Qidus interceded for the sinners and Ethiopians (pp64 -65) 19-20.
 - God gave Gàbrà Mànfàs Qidus to be a patron over Ethiopia

Chapter - 21

1. Why did Gàbrà Mànfàs Qidus get this patronship? __ (p. 65)
 2. Gàbrà Mànfàs Qidus cheered up __ (p. 65)
 3. No one saw Gàbrà Mànfàs Qidus at Jerusalem except the Saints
 4. Gàbrà Mànfàs Qidus took holy communion there
 4. [At noon - that day] __ (p. 65)
- Angels transfer the redeemed souls, for Gàbrà Mànfàs Qidus's prayer, from hell to heaven

Chapter - 22

1. Gàbrà Mànfàs Qidus flew to Ethiopia with wind - chariot (p. 66)
2. [As usual]
 - Gàbrà Mànfàs Qidus returned to Jerusalem on Epiphany
3. Gàbrà Mànfàs Qidus prayed at river Jordan p. 66
4. - 6. Gàbrà Mànfàs Qidus prayed for Ethiopia __ p. 66
7. The heavens opened up, carpets of fire revealed, Christ descended __ p. 67
 - Christ gave him a promise
8. Angels lulled, took cursed souls to heaven __ p. 67
9. Gàbrà Mànfàs Qidus, went to Jerusalem to feast with Angels and saints __ p. 67
 - Gàbrà Mànfàs Qidus prayed for the sinners
10. Gàbrà Mànfàs Qidus went to Jerusalem to feast Christ's resurrection, prayed for Ethiopia
- 11-13. Gàbrà Mànfàs Qidus prayed for Ethiopia __ (p. 67)
14. [When he finished his prayers] __ (p. 67-68)
 - The heavens opened - up, carpets of fire, Christ revealed Himself
 - Gàbrà Mànfàs Qidus cheered up
15. Christ asked Gàbrà Mànfàs Qidus what he wanted
16. Gàbrà Mànfàs Qidus answered: redeem Ethiopia
17. Christ redeemed Ethiopia, took them out of hell
18. Christ promised him to give another promises at his death
19. Christ promised to save people up until their 15th generation

20. Angels cheered up and praised the Lord

21. Angels transported cursed souls to heaven __ p. 69

22. God rewarded Gàbrà Mànfàs Qidus

Chapter - 23

1. A Ladder is erected from earth to heaven at Medrà Kàbd __ (p. 69)

2. John interpreted what that could mean

3. The Ladder is Gàbrà Mànfàs Qidus's purity which can reach God's

4. Angels go up and down the Ladder

5. Angels wanted to visit Gàbrà Mànfàs Qidus __ (p. 70)

6. Angels had never seen a man like him

7. Gàbrà Mànfàs Qidus always sees Christ, gets what he wishes

8. The heavens open up when he prays

9. Gàbrà Mànfàs Qidus talk with God

10. Gàbrà Mànfàs Qidus won the sins

11. Gàbrà Mànfàs Qidus finished all the prayers __ p. 70

12. Gàbrà Mànfàs Qidus always prostrates at his prayers __ p. 71

13. Gàbrà Mànfàs Qidus's Acts are worth earthly mineral

14. Gàbrà Mànfàs Qidus is hardworking __ p. 71

15. Gàbrà Mànfàs Qidus knows all the languages in the world

16. Gàbrà Mànfàs Qidus talks with prophets in Hebrew

17. Prophets befriend Gàbrà Mànfàs Qidus for his purity

18. Gàbrà Mànfàs Qidus lives with prophets

19. Gàbrà Mànfàs Qidus talked with prophets in spirit

20. David sang to Gàbrà Mànfàs Qidus __ p. 72

21. Gàbrà Mànfàs Qidus prayed with psalms

Chapter - 24

1. God ordered Gàbrà Mànfàs Qidus to go everywhere __ (p. 72)
2. Gàbrà Mànfàs Qidus doesn't open door to enter
3. Gàbrà Mànfàs Qidus lived everywhere
4. Gàbrà Mànfàs Qidus despised earthly wealth __ p.72
5. Gàbrà Mànfàs Qidus didn't wear clothe
6. Gàbrà Mànfàs Qidus didn't live in a shelter __ p. 73
7. - 9. Gàbrà Mànfàs Qidus was strong
10. Gàbrà Mànfàs Qidus prayed strongly
11. Gàbrà Mànfàs Qidus equated with Angels, Prophets and Martyrs
__ p. 73
12. Gàbrà Mànfàs Qidus lived in sainthood

Chapter - 25

1. [Let's get back to his shelter ...] __ (p. 74)
. He lived naked till his death
2. He didn't eat good food
3. - 4. God sheltered him in heavenly mansion
5. Angels sheltered him
6. Rain can't touch the earth if he is around
7. God gave Gàbrà Mànfàs Qidus a better glory than earthly kings
__ p. 75
8. Angels, saints, martyrs befriended him
9. Gàbrà Mànfàs Qidus received a consolation for what he detested
10. Gàbrà Mànfàs Qidus flies in wind- chariot
11. Gàbrà Mànfàs Qidus defeated Satan __ p. 75
12. Through his Acts, he became heavenly
13. Gàbrà Mànfàs Qidus doesn't look human

14. This is the grace of God

Chapter - 26

1. On Megabit 27- God ordered Gàbrà Màmjàs Qidus to be prepared for his death __ (p. 76)
2. Gàbrà Màmjàs Qidus, Fre Qidus and Zàra Buruk went to John __ (p. 76)
3. John cheered them up when he saw them (p 76)
4. Gàbrà Màmjàs Qidus asked John to go to church
5. John declined __ (p. 77)
6. Gàbrà Màmjàs Qidus ordered on the left side not to be seen by people __ (p. 77)
7. John accomplished what Gàbrà Màmjàs Qidus told
8. Heavenly light shined the church
9. - 12. The saints conducted a Mass
13. Angels descended, Christ revealed Himself
14. Holy spirit descended as a dove
15. Gàbrà Màmjàs Qidus went to church
16. They all took the communion __ (p. 79)
17. John took the holy communion
18. [After the Mass] John didn't see Gàbrà Màmjàs Qidus
19. Gàbrà Màmjàs Qidus revealed himself to John on the road
20. John went home alone
21. - 22. John appreciated Gàbrà Màmjàs Qidus's sainthood

Chapter - 27

1. Gàbrà Màmjàs Qidus went to 'Bihere Hiyawan ' __ p. 80
2. Christ consoled Gàbrà Màmjàs Qidus
3. Gàbrà Màmjàs Qidus cheered up and prostrated

4. Christ ordered Gàbrà Màmjàs Qidus to ask whatever he wished
5. Gàbrà Màmjàs Qidus thanked Him for what He has given him
before _ p. 80
6. Gàbrà Màmjàs Qidus pleaded for his life to be known everywhere
__ p. 81
7. Gàbrà Màmjàs Qidus pleaded for those for pray in his name to be
redeemed.
8. Gàbrà Màmjàs Qidus pleaded for those who give alms, call his
name
9. -12. Christ accepted his plea, and gave him more promise.
13. Christ ascended to heaven
14. Gàbrà Màmjàs Qidus talked the whole day with John, told every
Act-beginning to end.

Chapter - 28

1. Gàbrà Màmjàs Qidus got sick at Megabit 3 __ (p. 82)
2. Fre- Qidus, Zàra Buruk , Yayqob, Benyam, Joseph came to visit
Gàbrà Màmjàs Qidus
3. They were sorry of his death __ p. 82
4. Gàbrà Màmjàs Qidus got very tired __ p. 83
. The saints went to announce the death to Gàbrà Indreas
5. Gàbrà Indreas cried bitterly, went with them
6. They went to John's house
7. They got Gàbrà Màmjàs Qidus lying in the desert
8. They were astonished by his grace
9. Christ descended
10. Heavenly - carpet descended down __ (p. 83)
11. All around feared to death __ (p. 84)
12. They retreated 13. They stood to see the miracles

14-17.

. Christ gave him promises

18. - 19. __ (p. 85)

. Gàbrà Mànfàs Qidus pleaded Christ

20. Christ accepted the plea

21. Gàbrà Mànfàs Qidus crowned

22.- 25. __ (pp.85-86)

. Christ recited what He gave to Gàbrà Mànfàs Qidus

26. Gàbrà Mànfàs Qidus pleaded for the redemption of Ethiopia

__ (p. 86)

27. Christ accepted the plea

28. Gàbrà Mànfàs Qidus pleaded for the childless

29. Christ promised to give them children

30.-31. Christ continued the promises

32.- 34. The people around saw miracles

35. Gàbrà Mànfàs Qidus passed away __ (p. 87)

Chapter - 29

1. Christ gave Gàbrà Mànfàs Qidus a land __ (p. 87)

2. Christ ordered hermits to talk about Gàbrà Mànfàs Qidus

3. The people around were astonished

4. The people around heard a sound __ (p. 88)

5. The sound ordered them to take the body to Jerusalem

6. All happened at the death of Gàbrà Mànfàs Qidus

7. They saw Michael with 12 crowns behind Gàbrà Mànfàs Qidus's
soul __ p. 88

8. Angels ululated

9. Angels took the body to its burial place __ p. 89

10. Saints saw and heard many miracles __ p. 89

11. Angels elevated Gàbrà Mànfàs Qidus's soul to heaven
12. Glory be to God
13. Gàbrà Mànfàs Qidus's prayer be with us

Appendix - B

Gádla Gábrá Kiristos: Story - paraphrase

1. We start in the name of the Father, the Son and the Holy Spirit (p.5)
 - We start the gádl of Gábrá-Kristos
 - Gábrá Kiristos is the son of Theodosyos, king of Constantinople
2. Theodosyos loves God (p5)
 - Theodosyos welcomes guests, feeds destitutes
 - Theodosyos serves God
3. Márkeza worships God (p5)
 - Theodosyos and Márkeza had no child
 - Theodosyos and Márkeza mourned for their childlessness.
- 4-5. Márkeza forwarded a proposal of prayer to her husband (p5)
 - Márkeza told the king to pray unto God.
6. The king and the queen went to pray at Golgotha (p.6)
7. They prayed with deep mourning (p.6)
8. They gave birth to a child at old age (p.6)
9. The King named the child Abdá Másih
10. The child attended church education
11. The child attended secular education
12. The child equipped himself both with religious and secular knowledge (p.7)
13. The child finished schooling (p.7). The king and the queen decided to betroth the child
14. At 15, the king and the queen betrothed the child to the daughter of the king of Roma (p.7)

15. The Archbishop conducted the church ceremony (p.7-8)
16. The Archbishop blessed the bride and the groom.
17. The bride and the groom entered a nuptial class (p.8)
 - The groom compelled the bride to promise
 - They prayed together.
18. The groom changed his cloth, took a large amount of gold and silver (p8-9)
 - He wished the bride all the best.
19. The bride requested where he is going (p.9)
20. The groom answered that he has decided to serve God (p.9)
21. The groom absconded at night (p.9)
22. The groom prayed so that God could show him the right way (p.9)
23. Gábrá Kiristos encountered sailors (pp.9-10)
 - Gábrá Kiristos pleaded to take him with them
 - The sailors accepted his requests
24. [The next morning]
 - The royal family visited the bride and the groom (p.10)
- 25-26. The bride recited what has happened the previous night.
27. The king and the queen mourned (p.11)
28. The king ordered 500 soldiers to search for the bride (p.11)
29. The king ordered what to do in their search (p.11)
30. The king promised the soldiers what to give them if they get him (p.12)
31. The queen decided to mourn until she gets her son back (p.12)
32. The bride decided not to go out of that nuptial-class unless she gets her husband back (pp12-13)
33. The soldiers went out in search of the bride (p13)
 - Gábrá Kiristos went a year long distance afar to Armenia.

- Gábrá Kiristos started to live with destitutes
34. Gábrá Kiristos gave away what ever he has (p13)
- Gábrá Kiristos started to fast 7 days a week
 - Gábrá Kiristos prayed day in-day out
35. [Gábrá Kiristos elapsed 15 years with these Acts]
- The soldiers reached there after 10 years (p.14)
 - The soldiers gave alms to every destitute including Gábrá Kiristos
 - Gábrá Kiristos praised the Lord for that
36. The soldiers went away (p.15)
37. Gábrá Kiristos gave away the alms he received from the soldiers (p.15)
- Gábrá Kiristos lived in Acts for other 5 years
38. [After 15 years]
- St. Mary revealed the life of Gábrá Kiristos to a certain priest (p.15)
 - St. Mary ordered the priest to take Gábrá Kiristos to the church
39. The priest prostrated in front of Gábrá Kiristos (p.16)
- The priest retold Gábrá Kiristos what St. Mary ordered to do for him
 - Gábrá Kiristos was shocked [in hearing that]
40. The priest pleaded Gábrá Kiristos to tell him his story (p.16)
- Gábrá Kiristos requested the priest not to disturb him
41. Gábrá Kiristos asked who has told about him (to the priest) (p.17)
42. The priest answered: our Lady Mary (p.17)
43. Gábrá Kiristos recited his story (p.17)
44. The priest wept bitterly (pp.17-18)

- The people living around recognized Gábrá Kiristos's sainthood
 - Gábrá Kiristos absconded from the church
 - Gábrá Kiristos encountered sailors going to Bárbár to Constantinople (p.18)
45. Gábrá Kiristos praised God [When he discovered that he is at his home town] (p.19)
- Gábrá Kiristos prayed unto God.
 - Gábrá Kiristos decided to live at the door of his father's mansion
46. Gábrá Kiristos pleaded the king to allow him live at his door steps (p.19)
47. The King weped bitterly (p.19)
- The king requested volunteers to help the poor man permanently.
48. Two servants became willing (p.20)
- The king ordered them to made a hut for the poor man.
49. Gábrá Kiristos resumed his 'Acts' in the hut (p.20)
- Gábrá Kiristos resumed the fasting, prayers and the prostrations
50. Other servants counseled on how to get ridoff the poor man (pp.20-21)
- These servants decided to do all the evils on him
51. Gábrá Kiristos decided to endure all the problems (p.21)
- The servants worsened the problems
52. Gábrá Kiristos prayed to depart (from this world) in peace (pp.21-22)
53. Christ descended down with Archangels Gábriel, Michael, Sedeqyal, Sálátyl and Ananyal (p/22)
54. Adam, Abel, Set, Henos, Melalel, Qanyan, Yared, Henok,

- Matusala, Lameh, Noh,/Sem, Yafet and Kam came with Christ (p.22)
55. Abraham, Yishaq, Yáqob and Yosef came with Christ.
 56. Eyob, Muse, Aron, Málekásedeq, Finhas and Eyasu, came with Christ (p.22)
 57. Samuel, Dawit, Solomon, Gad, Elias and Elsa'a came with Christ (p.22)
 58. All of the 'Major Prophets' came with Christ (p.23)
 59. All of the Minor Prophets' came with Christ (p.23)
 60. All of the Apostles and the 10 students came with Christ (p.23)
 - All of the post-Apostolic fathers came with Christ (p.23)
 61. Recent time saints came with Christ (p.23)
 - 62-65a. All of the Martyrs came with Christ (p.24)
 - 65b. All of the congregation praise the Holy Trinity (p. 25)
 66. Gábrá Kiristos praised the Lord with them (p. 25)
 67. Christ confirmed Gábrá Kiristos's departure (p. 25)
 68. Christ gave promises to Gábrá Kiristos (p.25)
 - 69-77. Gábrá Kiristos pleaded to get 'Kidán' (pp.26-30)
 78. Gábrá Kiristos cheered up (p.30)
 - Gábrá Kiristos asked the two servants to give him ink and paper
 - Gábrá Kiristos wrote all his story [his autobiography]
 79. Gábrá Kiristos wrote to his parents (p. 30)
 80. Gábrá Kiristos departed in peace (p.30)
 81. Christ welcomed the saintly soul (p.31)
 - The heavenly community welcomed the soul.
 - Gábrá Kiristos died at Tiqmt 14, at 9 a.m.
 82. Archbishop Theophlos heard a heavenly praise (p. 24)
 83. A sound ordered Theophlos to take Gábrá Kiristos to the church

- (p.31)
- Theophlos sent a messenger to the king (p.31)
84. The king ordered his servants to confirm)p.32)
- The two servants confirmed the sainthood of Gábrá Kiristos
85. The two servants found Gábrá Kiristos dead (p.32)
86. The king send his messengers back to the Archbishop (p.33)
87. The Archbishop and other clergies went to pray for Gábrá Kiristos (p. 33)
- The clergy tried to oust the paper away from Gábrá Kiristos's hands [but they couldn't]
 - They prayed for a long time [so that his hands could loosen]
 - Theophlos read the paper and cried bitterly.
88. Theophlos gave the paper to the king (pp33-34)
- The king cried bitterly.
89. The queen cried bitterly (p.35)
90. The bride cried bitterly (p.35)
91. The bride decided to remain widowed (p. 36)
92. The evil-servants repented (p.36)
93. The people of the city came to the kings' palace (p. 36)
94. Some people were happy to find Gábrá Kiristos (p.36)
- The body made many miracles (p. 37)
95. The Archbishop conducted a mass (p. 37)
- They buried the saint in the church
 - A light descended on the tomb
 - The tomb healed the sick.

Appendix - C

Gádlá Kristos-Sámra: Story-paraphrase

Preface

1. The name of the Holy Trinity.
The three are also one.
2. One God created the blue sky and the earth.
3. One God created the mysterious cloud,-rain,-ocean relations.
4. I worship this God, with whose power I write Gádlá Krestos Sámra.
5. Krestos Sámra is blessed and virtuous.
6. Krestos Sámra possessed humility, does not lie, despises a sin.
7. Krestos Sámra despised adultery.
8. Krestos Sámra endured starving.
9. Krestos Sámra wins problems with humility.
10. Saints are known for their humility.
11. Religion without humility is nothing.
12. God ordered to be modest, as He is.
13. St. Paul ordered to be saintly. Krestos Sámra become saintly.
14. St Paul ordered not to participate with an adulterer.
 - ◆ Krestos Sámra kept his orders.
15. Krestos Sámra learned about the purity of a mind(heart) from David.
16. Krestos Sámra kept herself away from the pleasure of this world.
- 17-19 Krestos Sámra's sainthood.
20. I beseech God to tell about her effectively.
21. St. Paul taught to implore God to get the true wisdom.
22. New believers and the Israelites, pray for me(the hagiographer).
23. I do not dare to talk about Krestos Sámra
 - Krestos Sámra's Acts are quite large.
24. I start to talk with the help of you(laities),
 - Krestos Sámra, and the mercy of Trinity.
25. The gádl is written during the regime of King G/Maskal and St. Yared
 - I, Philipos, wrote the gadl being dictated by Krestos Sámra
26. [Let us return to our previous issue]
 - I praise the Lord for 'your' spirituality.
27. I praise God the Father because He made us to be His relatives .

28. God be praised
29. Fathers and brothers, be alert to keep Christ's commandments.
30. Let God help you inherit His kingdom.
31. Jesus Christ, please come to me.
32. Please send your spirit to me.
33. Help me write Krestos Sámra's 'Acts'
34. Redeem those who keep your words.
35. Make your teachings and mine similar.
36. -37
- You (Jesus. Christ) have promised to send us the holy spirit to teach us.
- 38-41
- I am volunteer to write her 'Acts'.
 - Help me, God, as you have prophesied through David.
- 43-44
- Help me, God, write Krestos Sámra's 'Acts'
45. Krestos Sámra's virtues outshine all the women.
- 46
- Krestos Sámra despised earthly pleasure
 - Krestos Sámra received a monk's cap from Angels.
- 47 Krestos Sámra preferred solitude.
- 48-49
- Krestos Sámra endured all the problems as David prophesied
- 50
- Krestos Sámra has had multitudes of servants
 - Krestos Sámra despised this life
51. Krestos Sámra managed the servants as her children and part of family
52. Krestos Sámra preferred the heavenly gift to the earthly gold and silver
- 53-54
- St. Paul taught about despising the earthly wealth.
 - The earthly wealth perishes
- 55 Krestos Sámra did not enjoy with sinners
- Krestos Sámra hoped for the heavenly meal
- 56-9 [The] saint prophesied about saint's future life
- 60-63
- Krestos Sámra tested herself with all the problems
- 64 All the reverence (prestige) is fruit of the problems.
65. This and the world to come problems are incompatible
66. Krestos Sámra endured all the problems in search of redemption

67-70

- St. John wrote about the gifts saints are to receive

71-5

- Let God redeem us for the sake of Krestos Sámra

76-77

- Let Krestos Sámra shield us from Satan

78-79

- Listen to Krestos Sámra is gádlis

80

- I start writing little out of Krestos Sámra's multitude miracles/Acts

81

- I am not capable of telling the entire story

82

- Saints' stories are sweet

83

- Krestos Sámra is no inferior to Angels, prophets, Apostles, Saints, Martyrs and Monks.

84-86

- Let Krestos Sámra help the hagiographer, listen to the 'Acts', believes in her intercession

MASKARAM

1. We start in the name of Trinity

2. Krestos Sámra was born in Geye distriet, Bulga-Shoa administration

3-4

- There was a rich man called Dárásani
- Dárásani's wife was called Eleni.
- They were God fearing

5. Dárásani and Eleni had a daughter called Krestos Sámra

- Krestos Sámra was beautiful
- Darasani and Eleni taught her the commandments and canons

6. Krestos Sámra married Samra Giorgis

- Sámra Giorgis was a son of a famous man

7. Sámra Giorgis was a religious wealthy man

8. Sámra Giorgis loved Krestos Sámra

9. Krestos Sámra was a beautiful knowledgeable woman

10. Krestos Sámra was very beautiful

11. Krestos Sámra was eloquent
12. Everybody loved Krestos Sámra
13. Eyesus Moa prophesied about her
 - Eyesus Moa respected her
14. Krestos Sámra has had 2 daughters and 9 sons
15. Krestos Sámra taught them the commandments
16. King G/Maskal loved and respected her
- 17-19
 - King G/Maskal gave her 374 servants, horses, mules, and clothing's
 - He loved and respected her very much
20. All this was by Gods mercy
21. Krestos Sámra did not want the gifts
 - Krestos Sámra besought God about the gifts.
22. St. Michael came with three breads
23. Krestos Sámra ordered the servants to give her the bread
24. The servants brought her other bread
25. Krestos Sámra ordered to bring her the bread in the man's hands
26. The servants did not see the Angel
27. Krestos Sámra was furious
28. The angel invited her to eat the bread
29. Krestos Sámra ate the bread
30. Krestos Sámra did not eat for three days
31. Krestos Sámra was in a position to receive the bread
32. Krestos Sámra became similar to Isaiah
33. Krestos Sámra received all these gifts while she is(was) with her husband
34. Krestos Sámra's gifts doubled every time
35. Let me tell you her 'Acts'
36. -50. Krestos Sámra has had a nasty servant
 - Krestos Sámra was furious and killed that servant
 - The servants family took the body to another class
 - Krestos Sámra became sad
 - Krestos Sámra regretted
 - Krestos Sámra besought God
 - Krestos Sámra promised to God
 - The servants family heralded her rise
 - Krestos Sámra praised the Lord
 - Krestos Sámra decided to keep her promises
51. Krestos Sámra prayed with the prayers of the fathers

52-53

- Krestos Sámra was educated. Peopled admired Krestos Sámrá for her knowledge

54. -65. Krestos Sámra made a nun's clothing

- The people around asked about the clothing's
- Krestos Sámra lied to them
- Krestos Sámra went to church
- Krestos Sámra ordered all her accompanies to return except a servant and her son
- The servants returned home
- Krestos Sámra sung with psalms
- Krestos Sámra went for the heavenly kingdom
- The road scratched (damage) her foot
- Her legs bled
- Krestos Sámra's servant collected the torn away flesh
- Krestos Sámra reached the place she wished
- Krestos Sámra shaved her hair
- Krestos Sámra gave her robes to destituts

66-75

- Krestos Sámra put on a nun's robe's
- Krestos Sámra reached Dabra Libanos's women monastery
- The nuns welcomed her
- The nuns prohibited the child
- The child cried bitterly
- A nun sympathised to take the child in
- St. Michael snatched and put the child amongst those murdered by Herods
- Krestos Sámra did not feel sad
- Krestos Sámra thought about Christ's words
- Krestos Sámra calmed herself down
- Let her prayers help us

76-81. [Once up on a time]

- Christ put on an iconic medal on her chest
- Krestos Sámra cheered up
- The Icons and their inscriptions were not man-made
- Christ ascended
- Krestos Sámra was engraved with the Old and New Testaments
- This was a heavenly power.

82-5. Holy sprit lifted Krestos Sámra up to heaven to see some wonders

- Krestos Sámra sipped a vine from heaven

- Krestos Sámra wondered about what she saw
- Let her prayers be done to us.

TIKIMT

1-2. I write in the name of Trinity

- Let her intercession be done to us

3-13. [Once up on a time/one day]

- St. Michael took Krestos Sámra in his wings to Lake Tana
- Krestos Sámra prayed in the Lake for 12 years
[After 12 years...]
- Christ came un to her
- Christ promised who commemorate her festivities
- Krestos Sámra beseeched to send her Angles at the day of her departure(death)
- Christ agreed to send St. Mary too
- Christ promised to make her as prestigious as St. Mary
- Christ promised to make her prestigious
- Christ ascended to heaven.
- Glory be to him
- Krestos Sámra resumed her prayers

14-21. [In a Church]

- Christ and St. Mary came to Krestos Sámra
- Christ bestowed His mother to Krestos Sámra
- St. Mary referred to Krestos Sámra's deep love for St. Michael than to her
- Krestos Sámra fall down
- St. Mary uplifted Krestos Sámra
- St. Mary agreed to fulfil what Christ said
- St. Mary kissed and fed her breasts to Krestos Sámra
- Christ inscribed on Krestos Sámra's forehead the name of the Trinity with the blood from His side
- Christ ascended to heaven

22-36 There was a man called Ma'ekaba Igzi was living around Lake Tana.

- Satan deceived him to denounce God
- M/I agreed with Satan
- Satan buried a plant in M/I's body
[Once up on a time]
- M/I pleaded Krestos Sámra to intercede for him
- Krestos Sámra was shocked

- Krestos Sámra prayed for M/I with deep sorrow
- Christ came to Krestos Sámra
- Christ asked why she is praying for M/I
- Krestos Sámra replied why
- Christ told her what M/I has done
- Krestos Sámra pleaded strongly
- Christ redeemed M/I.
- Krestos Sámra told the result to M/I
- M/I requested Krestos Sámra to oust the (plant) in his body
- Krestos Sámra ousted the (plant)
- M/I bled tremendously
- M/I died of the bleeding
- M/I entered heaven

37-42. Christ gave Krestos Sámra the tongue of St. Qirqos

- Krestos Sámra asked where it was till then
- Christ answered that it was miraculously kept for her
- Christ gave her St. Qirqos in replacement to her son
- Christ told her where her child is
- Krestos Sámra was happy for her child

43 [Once upon a time]

- Krestos Sámra was praying
- Christ descended down with Angels Micahel, Gabrie, Rufael and St. Mary
- Christ gave her another promise

44-49

- Christ ordered Krestos Sámra to take holy communion in the hands of John the Baptist and St. Stephen
- Christ promised to give her the communion Himself at the fourth day
- Krestos Sámra saw her own body very emaciated at Guangut Island
- Krestos Sámra saw Christ
- Christ criticised why she is worried
- Christ fed His thumb
- Krestos Sámra was appeased

50-55 [One day, at her dinner table]

- Krestos Sámra saw three people taken to hell alive
- Krestos Sámra asked the Angle with her [why that is so]

- The Angle told her the reason
- Krestos Sámra cried bitterly
- Krestos Sámra's disciples cried with her
- Krestos Sámra pleaded for the 3 people
- Christ redeemed them
- [On the morrow]
- A disciple asked what it was
- Krestos Sámra answered

56-58. [Once upon a time]

- Krestos Sámra touched an Icon of Christ
- The Icon resisted not to touch his head again
- Krestos Sámra put the Icon aside with fear
- Christ consoled her
- Christ told her why he did that

59

- Krestos Sámra did not speak at Wednesdays, Fridays and Sabbaths
- Krestos Sámra ate little
- Krestos Sámra prayed in a river for many years

61-65. [Once upon a time]

- St. Michael took Krestos Sámra up to God's Throne
- The Lord promised Krestos Sámra to oust 3,000 souls from hell everyday
- Krestos Sámra requested Christ what he will do to whom do not believe this miracle
- Christ replied
- Krestos Sámra asked an Angle about cursed people she saw
- The Angle answered: Idolaters
- Krestos Sámra pleaded about others

66-69 Krestos Sámra despised her rotten flesh in earth.

- Michael ordered Krestos Sámra's soul to unite with its body/flesh
- Krestos Sámra pleaded St. Michael
- Michael united the soul with the body
- The body became all right.

70-76 Krestos Sámra wished to go to Lalibela

- Krestos Sámra prayed for 120 days

- Krestos Sámra worshipped Lalibela's Tomb. St. Lalibela saluted Krestos Sámra
- St. Lalibela wrote Krestos Sámra's name with gold
- Many saints testified their encounter
- Krestos Sámra returned to her dwelling place
- Krestos Sámra's disciples requested to clean her legs
- Krestos Sámra restrained to be washed for 40 days
- Krestos Sámra glorified the place she visited

77-89 [After 40 days]

- Krestos Sámra ate a garlic
- Krestos Sámra entered a church
- Krestos Sámra kissed St. Mary's Icon
- The Icon despised the smell of the garlic
- Krestos Sámra fall down
- St. Mary uplifted and consoled her
- St. Mary ordered not to do it again
- Krestos Sámra told a deacon not to eat and enter a church
- The deacon ridiculed Krestos Sámra
- The deacon fell sick after eating a garlic and entering a church.
- An Angel asked the deacon why he ridiculed Krestos Sámra
- The Angle skinned the deacon alive
- The Angel ordered the deacon to repent on the streets
- The deacon did this until his death

90-96. [one day]

- Krestos Sámra thought about eating fish
- Krestos Sámra stretched her hands to eat fish
- A sound[from above] reminded what she has promised
- Krestos Sámra stopped not to eat
- God prohibited Krestos Sámra not to eat
- Let Krestos Sámra's prayers be done to us

HIDAR

1 We start in the name of Trinity

2 Let her prayers be done to us

3-8 Christ gave Krestos Sámra to take a large amount of wheat.

- Krestos Sámra asked what she will do with it
- Krestos Sámra restrained not to accept it
- St. Michael interpreted the meaning
- Christ promised her to pave the way for multitudes of people
- Let her prayer shield us

9 [Once up on a time]

- Krestos Sámra ate a lemon
- Krestos Sámra forgot where she put the lemon
- Krestos Sámra asked Christ about the lemon
- Christ replied she has eaten it

10 Krestos Sámra felt as if Christ is her friend

11-32 A man came to Krestos Sámra to intercede for him

- Krestos Sámra was shocked
- Krestos Sámra prayed crying
- Christ asked why she is crying
- Krestos Sámra repented that she is a sinner
- Christ consoled Krestos Sámra
- Christ promised to redeem who ever comes to her
- Christ requested Krestos Sámra to suck on his pierced sides
- Krestos Sámra sucked His sides
- Christ compared her sucking with Thomas sucking.
- Christ gave her His flesh
- Christ His hands on her head
- The heavenly community praised the Lord
- Satan glorified God [for that]
- Krestos Sámra out smarted all the women
- Satan glorified Krestos Sámra
- Christ bestowed Krestos Sámra a special clothing
- The cloth was the one Christ Himself was wearing
- The gift was for the third time
- Glory be to Trinity

33-42 [once up on a time]

- Krestos Sámra felt sad for people were to come to her
- Krestos Sámra ridiculed herself
- Krestos Sámra prayed deeply
- Christ consoled Krestos Sámra
- Christ remembered her that who ever comes to her comes with God's will.

- Christ ordered her not to return people back
- Krestos Sámra pleaded to redeem them before they come to her
- Christ did that to renounce Krestos Sámra
- Christ's word are always true

43-48 [Once up on a time]

- Krestos Sámra saw a revelation
- Christ told Krestos Sámra her place in people is redemption/salvation
- Krestos Sámra climbed up a tower with Christ
- A man wondered who Krestos Sámra is
- Krestos Sámra requested who the man is
- Christ answered: St. T/Haimanot
- Krestos Sámra cheered up
- Krestos Sámra pleaded to see T/Haimanot's glory
- Christ answered its impossibility to a mortal human being

TAHSAS

1 We start to write in the name of Trinity

2 Let her prayers be done to us

3-27 [Once up on a time]

- Krestos Sámra saw 4 people in a revelation
- Krestos Sámra saw another 4 people
- Seven of them was crying bitterly
- One of them was laughing
- Krestos Sámra pleaded St. Michael what it is about
- St. Michael replied to go and ask the laughing man
- Krestos Sámra asked the laughing man
- The man was furious
- Krestos Sámra was terrified
- Krestos Sámra told St. Michael what the man did to her
- St. Michael sent Krestos Sámra back
- Krestos Sámra besought the man
- The man became dangerously furious
- The man was forced to tell her in fear of St. Michael
- The man [Satan] told Krestos Sámra the whole story
- Krestos Sámra wondered what she heard
 - Krestos Sámra told what she heard to St. Michael
- St. Michael taught her of satan's deceivings

- Krestos Sámra became sad for the people
- St. Michael told her of preachers and books

28-45 Krestos Sámra saw another revelation

- Krestos Sámra saw two people, one sinning and the other doing good.
- The laughing -man was laughing on the one doing good and frowned on the one doing evil
- Krestos Sámra asked an Angel what the meaning is
- Krestos Sámra knew that the laughing -man was Satan
- The Angel told her to check herself
- Krestos Sámra asked the laughing -man
- The laughing man was furious
- The laughing man wanted to do harm to her
- The laughing man wondered how Krestos Sámra knew his mischiefs
- Krestos Sámra told him what he always did
- The laughing man agreed
- The laughing man told the secret behind his laughter
- Krestos Sámra returned and told to the Angle
- Let Krestos Sámra's prayers shield us

46-50

- Krestos Sámra was praying at Narga Island
- Christ came to visit her
- Christ asked Krestos Sámra how she wanted to live in solitude or with people
- Krestos Sámra preferred living in solitude

51-62

- A monk came to salute her
- Krestos Sámra asked who he is
- The monk was Gàbrà Màmjàs Qidus
- Krestos Sámra cheered up
- Krestos Sámra saluted him
- Krestos Sámra requested why he came
- Gàbrà Màmjàs Qidus came to give a piece of advice
- Gàbrà Màmjàs Qidus advised Krestos Sámra not to neglect pleading for promise
- Let Krestos Sámra prayers be done to

TIR

1. We start in the name of Trinity

2 Let her prayers be done to us

3-14 [Once up on a time]

- St. Michael went to Krestos Sámra (on the day of his commemoration)
- St. Michael her God's message
- St. Michael bestowed her to take a large amount of wheat
- Krestos Sámra requested what she will do with it
- Krestos Sámra rejected the proposal
- St. Michael told her its meaning
- St. Michael told her capacity in taking many souls to heaven

15 St. Michael showed sick and wounded fish

- Krestos Sámra despised the fish
- St. Michael told her about the meaning
- St. Michael quoted from the Bible. St. Michael told her she is a fishing net.
- Krestos Sámra cheered up

28-32

- Krestos Sámra saw appeased calves
- Krestos Sámra loved the calves
- Krestos Sámra asked the Angel who the calves are
- The Angle told her who they are
- The Angle told her that she has the right to be like them
- Krestos Sámra cheered up

33-34 Krestos Sámra saw white bees

- Krestos Sámra asked St. Michael what they are
- St. Michael told her that people redeemed through her intercession
- Krestos Sámra glorified God

35-46 Krestos Sámra saw beautiful lands

- The lands fruits were interesting
- The land was full of milk, honey, and butter
- St. Michael told her that it is the land she and the people she interceded for will inherit
- St. Michael glorified Krestos Sámra

47 Please help me, the sinner

48-63(Once up on a time)

- Krestos Sámra was praying and crying for her sins
- Krestos Sámra saw a fearsome vision
- Christ told her to see what is down in the earth
- Krestos Sámra saw 12 worlds of wind
- Four of the worlds-of-wind are for mercy and the rest 8 for wrath of God
- There are 7 seven world-of-Lake beyond the 12 worlds-of-wind
- Beyond all are found the 7 worlds-of-earth
- Beyond the worlds-of-sky existed a glorious Throne
- The Throne was surrounded by priests of heaven
- The priestes praise the Holy trinity without interaption
- Krestos Sámra praised the Lord with them
- St. Paul taught the equality of a man and a woman

64-74

- Krestos Sámra ousted 6 wings
- Krestos Sámra though what to do with the big wings
- Christ asked what she is thinking about
- Christ told her that her wings are like that of the Cherubim
- The wings were filled with a thousand eyes and pictures of Cherubim'
- One eye can lighten the earth
- God glorified Krestos Sámra

YEKATIT

- 1 We start to write in the name of Trinity
- 2 Let her prayers be done to us.

3-28 [Once up on a time]

- On Megabit 27, Krestos Sámra went to take communion.
- Krestos Sámra saw miracle
- a deacon brought fresh 'hibist' with 'masoba worq'
- The 'masoba-warq' became a virgin and the 'hibist' a child
- [when the priest takes it the child became a 'hibist' and the Virgin a 'masoba-worq']

- The sprit of God descended like a dove
- The 'hibist' became a child
- The priest sacrificed the child
- Krestos Sámra cried bitterly
- St. Michael calmed Krestos Sámra down
- Krestos Sámrá received the communion
- The communion became a flesh and blood in her mouth
- A loaf of the 'hibist' immersed itself in the wine and entered the holy of holies
- Krestos Sámrá asked an Angel what it is all about
- St. Michael answered: the resurrection

29-61[Once up on a time]

- Krestos Sámra was praying inside Lake Tana
- Satan disguised himself as an Archbishop
- Krestos Sámra wished to bow him
- St. Michael told her he is Satan
- St. Michael told her to ask who he is
- Krestos Sámra asked Satan who he is
- Satan called himself St. Michael
- Krestos Sámrá asked him to teach her about spirituality
- Satan cheered up
- Satan told her to stop the 'Acts'
- Krestos Sámra rediculed him
- Satan became furious
- Krestos Sámra asked him how humanbeings can defeat him
- Satan told her three things
- Satan ascended
- Krestos Sámra fall-down
- Christ came and uplifted her
- Christ consoled not to fear
- Christ asked her to see upwards
- Krestos Sámra saw Satan's-wings covering the universe
- Christ asked Krestos Sámra who could defeat Satan
- Christ answered who believes in Trinity

62-69

- Krestos Sámra asked Christ about His nativity.
- Christ admired her.
- Christ answered the question.
- Christ promised to redeem who believes correctly in His nativity.

MEGABIT

- 1 We start to write in the name of Trinity
- 2 Let her intercession be done to us

3-57

- A famine killed many people.
 - The famine continued for 3 years.
 - Krestos Sámra thought about praying for all man kind.
 - A starved man came to her.
 - The man saluted Krestos Sámra.
 - Krestos Sámra asked who he is.
 - The man was called Badi(Asfar)
 - The man came to chat with her.
 - The man gave pieces of meat to his dogs
 - One ate and the other dog did not.
 - Krestos Sámra asked why is it so.
 - The latter dog answered Krestos Sámra's question.
 - Krestos Sámra was wondered with the dog.
 - The man taught her indetail.
 - The man taught her about God's punishment, and peoples reflections.
 - The man departed from Krestos Sámra.
 - Krestos Sámra wished all the best.
- 57 Let the intercession of Krestos Sámra be done to us.

MIAZIA

- 1 We start to write in the name of Trinity.
- 2 Let her intercessions be done to us.

3-5 [Once up on a time]

- A Priest went to a river to be baptised.
- One can not enter to God's kingdom, unless he is born of Water and Sprit.
- One who is born of flesh is flesh and born of Spirit is Spirit.

6-23

- Krestos Sámra went to be baptised.
- Moses, Eliah and John the Baptist brought water from Jordan.

- They saluted Krestos Sámra.
- Krestos Sámra asked who they are.
- They requested to be baptised before they tell their names.
- Krestos Sámra resisted.
- They told her their names.
- Krestos Sámra cheered up, prostrated.
- They uplifted-her.
- They baptised Krestos Sámra.
- Krestos Sámra was overflowed with lights.
- John testified the uniqueness of her baptism.
- Krestos Sámra resisted to accept it.
- They testified the respect she received.

24-29

- Krestos Sámra pleaded to be cured.
- The three Saints did not accept the idea.
- They told her why she is sick and what benefit the sickness resulted in.
- Krestos Sámra agreed to accept the illness
- Krestos Sámra pleaded them to pray for her.

30-31

- Krestos Sámra asked them where they live.
- They live with Abraham, Isac and Jacob.

32-35

- They told her that she will be head of women's monastery at Guangut.

36-39

- Krestos Sámra was shocked
- Krestos Sámra rejected to live with many people.
- The three Saints quoted Biblical stories and teachings.

40 The three Saints departed from Krestos Sámra.

41 Krestos Sámra resumed her solitude.

GINBOT

1 We start to write in the name of Trinity.

2 Let her intercession be done to us.

3-35 [Once up on a time]

- At her prayers, Krestos Sámra thought about human kinds mortality.

- Krestos Sámra pleaded God for the salvation of humanbeings.
- Christ came to Krestos Sámra.
- Krestos Sámra fall-down.
- Christ uplifted Krestos Sámra.
- Christ asked Krestos Sámra to request her wishes.
- Krestos Sámra pleaded for the salvation of every humankind.
- Christ told the tribulations of humankind.

36-61

- Krestos Sámra pleaded for the redemption of Satan.
- Christ ordered St. Michael to take Krestos Sámra to Satan.
- St. Michael took Krestos Sámra to the hell.
- Krestos Sámra saw a real tribulation people were facing in the hell.
- Krestos Sámra summoned Satan.
- Krestos Sámra told him if he needs salvation.
- The furious Satan threw Krestos Sámra into the hell.
- St. Michael punished Satan and the doors of the hell opened up.
- Souls stick to Krestos Sámra.
- Krestos Sámra cheered up.
- Krestos Sámra praised the Lord.
- Christ ordered St. Michael to take the redeemed souls to Krestos Sámra special would be residence.

62-63

- Krestos Sámra requested about her would be residence.
- Christ told her where it is.
- Krestos Sámra cheered up.

64-74

- Krestos Sámra saw beautiful things.
- St. Michael told her what they are.
- They were rewarded for her 'Acts' .
- Krestos Sámra cheered up.
- Krestos Sámra returned to her dwelling place.
- Let her intercession be down to _____.

S Á N E

1 We start to write in the name of Trinity.

2 Let her intercession be done to us.

3-14

- St. Michael came to Krestos Sámra.
- St. Michael gave her 'tsilat' .
- St. Michael requested to build a church in his name.
- Krestos Sámra asked where he likes it to be.
- St. Michael wanted to be at Guangut.
- St. Michael told her God, himself and Saints will help her.
- St. Michael told her that the church will be a dwelling place for many virgins/nuns.
- Krestos Sámra resisted not to take the responsibility.
- St. Michael criticised her.
- Krestos Sámra pleaded him to pray for her.
- St. Michael ascended to heaven

15-19

- Krestos Sámra saw a revelation about white doves and sheep.
- St. Michael told what its meaning is.

20-66

- St. Michael told her about the coming of a monk called Isaac.
- Krestos Sámra cheered up.
- Abba Isaac came to Krestos Sámra
- Abba Isaac needed Krestos Sámra's consolation.
- Abba Isaac told his story to Krestos Sámra.
- Abba Isaac told her how he became a monk and started to live in solitude.
- Abba Isaac told her how he started a plantation and its benefits.
- Abba Isaac told her the problems he faced due to others jealousy.
- Abba Isaac was crowned 7 crowns for the problems he endured.
- The earth swallowed the 'shiffas' who beat him to death.
- St. Michael ordered Abba Isaac to build a church with Krestos Sámra
- Krestos Sámra welcomed him warmly.
- Krestos Sámra advised him to live around her in prayers.
- Abba Isaac did as Krestos Sámra told him.

HAMLE

1 We start to write in the name of Trinity.

2 Let her intercessions be done to us.

3-7

- St. Michael came to Krestos Sámra to tell that it is time.
- St. Michael told her to receive guests so that Abba Isaac can make them nuns.
- The Angle ordered her to build the church soon and ascended to heaven.

8-12

- Many women arrived as she was told.
- Their number increased in times.
- They were about 600 in number.
- They were busy for their duties.
- Abba Isaac made them nuns.

13-17

- Abba Isaac advised them to help Krestos Sámra in building the church.
- They built the church in 3 months time.
- Abba Isaac invited other fathers for the commemoration of the church.
- Everybody took holy communion.

18-42

- Christ came to Krestos Sámra to advise her to keep an eye on the nuns.
- Christ ascended to heaven.
- Krestos Sámra started to teach them very strongly.
- Krestos Sámra taught them to respect their Sainty.
- The nuns accepted her lessons
- Some nuns pray in cave
- Some nuns died there.
- Some nuns prayed in.

43-50

- Krestos Sámra usually visited 'Bihera-Hiyawan'
- Krestos Sámra lived like this for many years.
- Krestos Sámra assigned head-nuns for the monastery.
- Krestos Sámra ordered them to keep the laws.
- Krestos Sámra told them that they won't see her again.

51-58

- Krestos Sámra started to pray in a caves

- Krestos Sámra decided not to get out.
- Krestos Sámra prayed for the world, especially for Ethiopia.
- Krestos Sámra prayed like this for 12 years.
- Krestos Sámra's body was rotten.

59

- An Angel ordered Krestos Sámra to get out and pray in a sea.
- Krestos Sámra prayed in a sea for 3 years.

60 Let her intercessions be done to us

NAHASSIE

1 We start to write in the name of Trinity.

2 Let her intercessions be made to us.

3-17 [After 3 years]

- Christ came to Krestos Sámra .
- The heavenly community accompanied Christ.
- David was singing a song.
- The heavenly-community appreciated Krestos Sámra.
- Christ heralded his coming to take her for good.
- Christ promised to redeem who commemorated her festivities.
- Christ promised to redeem writers.
- Christ promised to redeem who build churches in her name.
- He promised to redeem who feeds, give water, incense or other gifts.

18-44

- Krestos Sámra pleaded to know her resting place.
- Christ promised to redeem up to the 10th generation for who summons her name, buried in her church-Yard
- Krestos Sámra cheered up.
- Christ blessed that place.
- Christ equated her with prophets, Apostles, monks and martyrs.

45-76

- Krestos Sámra departed(died) in peace on Nahasse 24.
- Krestos Sámra praised with saints.
- Angels took Krestos Sámra to God's throne.
- Christ ordered St. Michael to take her to St. Mary.
- Krestos Sámra saw beautiful throne and loved it.
- The throne was hers.

- Krestos Sámra saw a big mountain which latter changed to St. Mary.
- Krestos Sámra kissed St. Mary and vice versa
- St. Mary put Krestos Sámra beside her.
- Krestos Sámra cheered up.
- The heavenly-community praised God.
- Krestos Sámra praised with them.
- Let God redeem us.

77-84

- Abba Isaac saw Krestos Sámra dead.
- Abba Isaac was shocked and fall to earth, cried bitterly.
- All the nuns weeped for her.
- Abba Isaac buried her inside the church.

85-89

- Abba Isaac started to pray in a cave.
- He decided not to go out from there.
- He fasted for 40 days weeping.
- He died after 40 days and entered heaven.

90 Krestos Sámrá lived for 375 years.

91-100

- I Philip, wrote this story.
- Krestos Sámrá herself ordered and dictated me.
- Nahasse 24 is the commemoration of Krestos Sámrá.
- Let her intercession be done to us.
- Krestos Sámrá blesses those who pay a visit to her church.
- St. Mary pay visits to monks living where Krestos Sámrá was living.
- Let the intercession of Krestos Sámrá be done to us.

Glossary

The twelve Ethiopian Months

1. Mäskäräm	September
2. Tiqimt	October
3. Hidar	November
4. Tahsas	December
5. Tir	January
6. Yekatit	February
7. Megabit	March
8. Miazia	April
9. Ginbot	May
10. Säne	June
11. Hamle	July
12. Nähassie	August

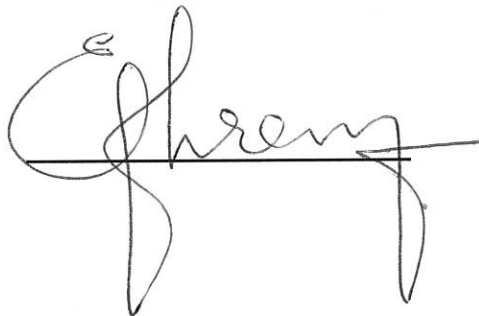
Declaration

I, the undersigned, declare that this thesis is my work and that all sources of material used for the thesis have been duly acknowledged.

Name

Ephrem Eshete

Signature

A handwritten signature in black ink, appearing to read 'Ephrem', written over a horizontal line. The signature is stylized with loops and a long horizontal stroke extending to the right.

Place

Addis Ababa University

Addis Ababa

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