

ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES

**TEXTUAL AND HISTORICAL ANALYSIS OF THE
KNOWN GƏ'ƏZ VERSIONS OF Gädlä Marəqos**

**By
TEMESGEN DEMISSIE
INSTITUTE OF LANGUAGE STUDIES**



OCTOBER, 2007

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Gädlä Marəqos**

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**By
Temesgen Demissie
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ABSTRACT

The primary objective of this thesis is to analyze the known Gə'əz versions of Gädlä Marəqos, which are literary products related to the venerable St. Mark, the Evangelist.

In this thesis, particular attention paid to at least the two different versions of Gädlä Marəqos. The study attempts to identify and analyze the manuscripts of Gädlä Marəqos, and sketches comparison between them by contents including antrophonyms and toponyms, which have value and sort for language, literature and history.

The study also composes the synopsis of the life of St. Mark, the Evangelist. Based on the two Gə'əz versions and other references, the study divided the evidences into episodes (the name, his parents, preaching, Acts or martyrdom etc).

Finally, the thesis endeavors to describe the establishment of an ecclesiastical hierarchy of the See of St. Mark and to analyze some historical, cultural, theological, liturgical and hagiographical relations of Egypt and Ethiopia.

ABBREVIATIONS

Cf.	Compare
Des.	Desimit (it ends)
EMML	Ethiopian Manuscripts Microfilm Library
E.O.T.C	Ethiopia Orthodox Tewahədo Church
F(f).	Folio (page)
Ff (ff)	Folios (pages)
GM	Gädlä Marəqos
GM₁	Gädlä Marəqos the 1 st version
GM₂	Gädlä Marəqos the 2 nd version
GM_{2A}	Gädlä Marəqos which is found in Mänbärä Lə'ul St. Mark Church in A.A
GM_{2M}	Gädlä Marəqos which is found in St. Mark Church in Mänagäša
GM_{2N}	Gädlä Marəqos which is found in National Archives and Library Agency.
GM_{2D}	Gädlä Marəqos which is found in Däbrä Marəqos St. Mark Church
GM_{1S}	Gädlä Marəqos which is found in Säla Dəngay St. Mark Church
IES	Institute of Ethiopian Studies, A.A.U
Inc.	Incipit (it begins)
MS	Manuscript
MSS	Manuscripts
P	Part
PP	Parts
R(r)	Recto (front page)
St.	Saint
V(v)	Verso (back page)

TRANSLITERATIONS

Vowels: The seven different sounds of Gə'əz letters are respectively represented as follows:

Orders	1 st	2 nd	3 rd	4 th	5 th	6 th	7 th
	ä	u	i	a	e	ə	o

Consonants: ህ = h

ል = l

ሐ = ḥ

ም = m

ሥ = ś

ር = r

ሰ = s

ሸ = š

ቅ = q

ቕ = q

ብ = b

ተ = t

ች = č

ገ = ḡ

ን = n

ኝ = ñ

እ = ' (glottal stop)

ክ = k

ኸ = ḳ

ው = w

ዕ = ' (ʾ) (ʾ)

ዘ = z

ኸ = ž

ይ = y

ድ = d

ጀ = ġ

ግ = g

ጥ = ṭ

ጭ = č

አ = p

አ = s

ዕ = ś

ፍ = f

ፕ = p

ቀ = q^w

ቀ = ḥ^w

ኸ = k^w

ጥ = g^w

ኸ = ḳ^w

ቕ = q^w



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CHAPTER ONE

1. INTRODUCTION

1.1 Background of the Study

Having her own literary language, Gə'əz or Ethiopic, Ethiopia occupies a unique place among all African countries south of the Sahara. Gə'əz, the ancient language of the Ethiopian people, belongs to the great family of Semitic languages, in very early times. A vast body of literary works in Gə'əz grew up from the fifth [forth] century A.D. onwards. Almost all of these works are religious in content. Gə'əz is still the language of the liturgy and other services [qəne etc.] in the E.O.T.C. It remained the language of literacy long after it ceased to be a vernacular but it was eventually replaced as the written media outside the Church only during the second half of the 19th century (D.L. Appleyard, 1998:7).

According to C.F.A. Dillmann (1907:11), the language was cultivated for literary purposes mainly in the services of religion and of the Church. The large majority of the extant writings are of ecclesiastical character. These had their basis in the versions of the books of the Old and New Testaments in the widest acceptations of the world. Their versions were followed by the translation, or even the independent elaboration, of a series of theological and liturgical works. Beyond question, all native authors, in their methods of thoughts and statements, were dependent more or less on scripture models.

As it is quoted by S.Pankhurst (1955:113), and as C.F.A. Dillmann rightly emphasizes:

By means of the numerous writings, chiefly of Christian contents, which were composed in Gə'əz from the time of the conversion to Christianity, this language became bound up in the most intimate manner with the life of the Church and the whole culture of the people.

M.L Bender (1976:99) considers that the importance of Gə'əz as a literary language is seen in the fact that it was referred to as *Ləsanä Şəhuf* "the language of literature", while Amharic was known as *Ləsanä Nəgus* "the language of the king."

It is interesting to note that while many of the literary works extant in Gə'əz are based on translations from Greek, "may be" from Syriac, Coptic and in later times, Arabic originals. In every case the works in question have not been merely translated but, in professor Ullendorff's phrase, have been "conveyed into the spirit and ambiance of Christian Abyssinia". In other words, these works have been submitted to such a process of adaptation and transformation that instead of being mere copies or hackneyed translations, they stand as literary works of art in their own right (Adamu and Belaynesh, 1997: 73).

Much of the literature of the Ethiopian Church is as yet unpublished and exists only in manuscripts in Ethiopia or in the great libraries in London, Oxford, Paris, Frankfurt, Berlin, Rome and elsewhere (Aymro and Motouv, 1970:129).

E.A.W. Budge in his book entitled *A History of Ethiopia* 1928:561, Vol. II, "the number of Ethiopic manuscripts, preserved in public libraries of Europe or in the possession of private individuals must be very large. In his paper, 'Note per la storia letteraria abissina'. *In the Rendiconti Accad. Lincei*, ser V. Vol. VIII, Conti Rossini endeavored to enumerate them and though he was able to include nearly 1300 manuscripts in his list, he made no claim that it was complete".

The origin of Ethiopian studies is naturally in Ethiopia and in the work of Ethiopian writers. The works of western scholars are based on:

1. The report of the travelers who have been to Ethiopia.

2. Ethiopic (Gə'əz) manuscripts that made their way to Europe through war and peace, and
3. The education earned from Ethiopian scholars either in Ethiopia, in Jerusalem, or Rome (Getatchew, 1970:9).

Ethiopian men of letters have, in almost all cases, also been men of the church and many scholars consider that the most distinctive attainment of Ethiopian culture lies in the vast collections of manuscripts, compiled and preserved in the monasteries and churches, which embody the national literary tradition. Their subject matter and their style are strongly imbued with religious concepts (Adamu & Belaynesh, 1997:73).

Most of the early travelers, and later expeditions took large hauls of these valuable tomes. No wonder that monks are nowadays reluctant even to show their treasures. Numerically, the Bibliothèque Nationale in Paris (Catalogues by Zotenberg, d'Abbadie, Chaine, Conti Rossini, Grèbaut-Strelcyn) now possesses the richest collection (E. Ulledorff, 1960: 142).

The collections of Gə'əz MSS, which are found in Ethiopia and abroad, mainly in European libraries, have been edited, translated and annotated. Indeed, Taddesse Tamrat has speculated "that European libraries can yield little more of the hagiographical traditions". Numerous of these Gädlät; i.e. lives of saints (singular:Gädl) literally means contending [spiritual] struggle. S.B. Kaplan (1987:5).

Well-known works of this nature are the Gädlä Säma'ətat or Acts of the Martyrs and the Gädlä Häwarəyat, or Acts of the Apostles. But the most important of these is the Sənkəssar or synaxarium which has been translated by Sir E.A. W. Budge (1928) under the title. "*The Book of the Saints of the Ethiopian Church*". This is a compilation of the lives of the saints arranged in order of their feast-days through out the year.

The life of well-known saints, such as St. Antony and St. George enjoyed great popularity and the lives of such famous Ethiopian Saints as St. Täklä Häymanot, St. Zena Marəqos and St. Gäbrä Mämfäs Kəddus provide important source books for Ethiopian studies (Adamu and Belaynesh, 1997:76).

St. Mark, the Evangelist, is also well known in the Ethiopian Orthodox Church. Gädlä Marəqos contains the life of St. Mark, his Miracles, the Acts and martyrdom, and like a great number of Gə'əz MSS, Gädlä Marəqos is one of the most important constituents of Gə'əz literatures.

1.2 Statement of the problem

The principal problem is much of literary and historical Gə'əz manuscripts have not been yet studied but these MSS used to literature and History. Vast literature written in Gə'əz, which includes religious texts such as the Bible, apocrypha, pseudopigrapha, liturgical literature, homiletics, theological and magical texts, stories of martyrs and saints, religious poetry, hymns as well as secular writings (stories and nuance, legal, mathematical and medical texts) (W. Leslau, 1989:8).

Materials of concern in textual analysis are available only through written records. In order to interpret texts, adequately a textual analysis must be equipped with to deal with the writing system used to record them, even though it generally uses a standard transliteration (P.Lehmann, 1962:63).

Texts change constantly a fact that becomes most noticeable when we read different texts a few centuries old. For instance, various kinds of manuscripts are in different versions. One of such text is in the manuscripts of Gädlä Marəqos.

There are different texts of Gädlä Marəqos some of which manuscripts are disagrees at some interesting points. For Ethiopia, however, its importance lies somewhere else: in history, literature and philology (Getatchew, 1981:118).

For that matter this study tries to give answers for the following questions:

1. What are the known Gə'əz versions of Gädlä Marəqos?
2. What are the descriptions and contents of each text?
3. What are the differences do these Gə'əz versions of Gädlä Marəqos?
4. How do these MSS narrate the life of St. Mark and the relation exhibit between Egypt and Ethiopia?
5. What should be the solution for the future to preserve the MSS of Gädlä Marəqos and reproduce them through modern technology through editing and duplication?

1.3 Objectives of the Study

The general objective of this thesis is to closely investigate into the known Gə'əz versions of Gädlä Marəqos.

The researcher chose this area because there is no such well documented written material in modern technology. The extant MSS are thus far written in parchment using the old writing system. This MSS, however, need to be edited, published or translated in the future.

To this and, the following are the specific objectives of the study:

1. To introduce the known Gə'əz versions of GM for the next generation, foreigners and researchers.
2. To describe the Gə'əz MSS of Gädlä Marəqos.
3. To compare and analyze the different versions of Gädlä Marəqos.
4. To give a good and detailed summary of the life of St. Mark.
5. To introduce the relation of Egypt and Ethiopia in history, culture, and ecclesiastical traditions based on the two versions.

1.4 Significance of the Study

In many manuscripts, the whole volume is occupied with the life of a single saint and miracles wrought by him both in his life time and after his death. Such manuscripts often contain beautiful illustrations (Adamu and Belaynesh, 1997:76).

The Gə'əz MSS of Gädlä Marəqos have also contained beautiful illustrations. The textual and historical analysis of these manuscripts will have the significances listed below.

- ❖ Identifying antrophonyms and toponyms, which have linguistic and literary features.
- ❖ It helps to shade more light on historical relation of Egypt and Ethiopia.

1.4.1 Linguistic Features of the Text

The Gə'əz MSS of Gädlä Marəqos are strictly used for their linguistic features because the texts contain different antrophonyms and toponyms which are used in the linguistic analysis of Gə'əz, Arabic and Greek languages. The researcher listed different antrophonyms and toponyms embedded in such Gə'əz MSS of Gädlä Marəqos.

1.4.2 Literary Feature of the Text

Around a century and a half ago, Ethiopian literature was chiefly the Christian literature in Gə'əz. Which has originated from two sources. Translation, the first major source, was made from Christian countries such as "Egypt, both from Greek and later Arabic, the Byzantine Greece and Syria". The translation came mainly from personalities in the milieu of the Ethiopian clergy in monasteries and at the emperor's court and in that of these powerful noble men where literature satisfied the demands of the patrons who protected and supported the authors and copyists, both morally and materially (Ephrem, 1999:1).

On the other hand, other Christian or non-Christian manuscripts were adapted to the Christian readers at home. They were adapted from Syria, Armenia and later, when contacts were 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 (E.Ullendorff, 1945).

However, all of the Christian literature were not translation Quite a number of indigenous original historical, theological, philosophical and political works have been written (J.M.Harden, 1926:19).

Gädlä Marəqos is one of the Christian works. The manuscripts show the literary competence of Ethiopian writers across the ages.

1.4.3 Historical Contribution

The manuscripts of Gädlä Marəqos indicate the Ethio-Egypt relations.

Ethiopia and Egypt have maintained historical relations for quiet a long period of time. Such relations were among the longest in the history of Africa. Ethio-Egyptian relations had a very old history going back to thousands of years. The two countries had religious, commercial and diplomatic relations going back to several centuries.

Gädlä Marəqos many times quoted the Ethio-Egyptian religious relations because they were in close contact with each other as early as the 4th century A. D. The introduction of Christianity to Ethiopian via Egypt and the appointment of bishops for Ethiopia by Alexandria throughout its Church's history has encouraged Ethiopian pilgrims, especially monks, to visit Egypt and live in the Egyptian monasteries worshipping with the Copts, or even building their own monasteries (Getatchew Haile 2, 2005: 736).

The researcher attempts to depict the historical Ethio-Egypt relations depending on the manuscripts of Gädlä Marəqos.

1.5 Delimitation of the Study

The thesis has faced certain limitation and hence it may not explicitly show the details of the solution expected. The thesis has got certain limitations due to:

1. No adequate availability of Gə'əz MSS, which can be used as reference materials, documents and research works in this particular area.
2. Financial problems to collect various documents and materials for research.
3. Lack of manuscripts, photo copy, microfilms and computers.
4. No adequate time to organize and analyze different texts of GM collected from different churches and monasteries.
5. Financial problems in order to edit the texts and publications.

1.6. Research Design and Methodology

The researcher uses various tools for the collection of data, and interpretation of the design of the study. The general approaches such as the subject, instrument, procedure and data as follows:

1.6.1 Subject

In this study the subject includes the known Gə'əz MSS of Gädlä Marəqos. In order to include subjects, the researcher consulted the manuscripts of Gädlä Marəqos which listed in the Catalogue of Ethiopian MSS, and selected unpublished MSS which are found in different libraries, churches and monasteries.

1.6.2 Instruments

In this study various means of data collection were used in an attempt to obtain a variety of information with respect to the problem. The researcher consulted different Gə'əz MSS of Gädlä Marəqos and then prepared description, comparison and historical analyses.

1.6.3 Procedure

The researcher had adopted the following procedures, during data collection:

1. First, devised means for gathering information from the relevant Catalogues of Ethiopian MSS.
2. Secondly, reviewed some literature which served as a guideline to study textual and historical analysis of MSS.
3. Third, described the subjects to be included in the study and the different MSS of GM.
4. Finally, studied the MSS and investigated the problem to identify the difference among each text.

Generally, the results gained from each source were examined, compared, constructed and integrated.

1.6.4 Data Analysis

In this thesis, the data are analyzed from textual and historical point of view.

At first, the researcher clearly points out the most relevant textual descriptions between the different MSS of GM, along with taking from the Catalogues of Ethiopian MSS, found in different libraries and churches of St. Mark.

Second, attempts were made to compare and contrast the different versions of GM by using tables.

Third, to give a good and detailed summary of the life of St. Mark, the Evangelist. Then, to give an accurate evaluation of the manuscripts will be made of on its historical, cultural and ecclesiastical importance for the Egyptians and Ethiopians traditions.

For this study, the information obtained from the different Gə'əz MSS are sorted out and analyzed using the method of textual analysis. The survey

method has been employed to analyze the various manuscripts, and after the summary of findings, recommendations are forwarded.

1.7 Review of the related Literature

The Catalogue of Ethiopian MSS listed or composed by professor P.Marrassini (1995) "Cataloghi di manoscritti", an outdated and unpublished handout has extensively been consulted. Many scholars have Catalogued the Ethiopian MSS and have produced an extensive list of literatures on the languages, history and cultures of the Ethiopian people. The list includes such distinguished European scholars C.F.A. Dillmann (1847), C.Conti Rossini (1904), M.Chaine (1912), S.Grebaut (1912), E. Cerulli (1942), E. Ullendorff (1951), E. Hammerschmidt (1973), O.Lofgren (1974), V.Six (1994), e.t.c. These researchers have documented good Catalogues of Ethiopian MSS.

However, there is no Catalogue at all to quote GM, except the scholars have indicated GM, in the Gädlä Häwarəyat or the Apocryphal Acts of the Apostles and in the Synaxary entry for the 30th of the Ethiopia month of Miyazya, among them such as A. D'Abbadie (1859), W. wright (1877) and H.Zotenberg (1877).

In addition the works of some indigenous scholars and leading researchers such as Sergew Hable Selassie (1965), Taddesse Tamrat (1970), Getatchew Haile (1975-1993), Kinefe Rigb Zelleke (1975) and Amsalu Aklilu (1976] have been consulted. They have tried to define the Ethiopian Hagiography as a distinctly special genre worth of researching. They have also introduced the list of monasteries and churches of Ethiopia which contain the greatest quantities of unpublished hagiographical and other Ethiopic materials.

S.Kaplan (1984) stated that since 1973, the Ethiopian Manuscripts Microfilm Library (EMML) has incorporated in manuscripts or sought to

microfilms as many of these valuable texts as possible in order to make them available for study by scholars in Ethiopia and abroad.

The EMMML has listed some MSS of GM that the author of this thesis is concerned with. Also the MS in IES, were consulted for this study. In addition, Admasu Jembere (Mälakä Brəhan) "A List of Books and the Holy Items of Däbrä Marəqos" (1960 E.C) has indications of some MSS of GMD, that the researcher of this document have consulted.

In general, the Gə'əz texts of GM have a great value, since it is written in Gə'əz and the translation is also made from Greek and Arabic. As it is stated in Encyclopedia Aethiopica S. Kaplan, 2(2005: 642):

Gädl is the most popular genre of Ethiopians. Gə'əz Hagiography, which has different categories in turn, is one of the most important constituents of Gə'əz literature.

The known Gädl can be divided into two major categories:

1. The translated passions of the martyrs and lives of saints of other particularly eastern churches (Gädlä Säma'ətat), and
2. Lives of local saints.

In the first one, some of the translations were made from Greek during the Aksumite era, many from Arabic later, and these obtained wide circulation in Ethiopia. Among the works translated from Greek during the Aksumite era are vitas of Antony the Great, Paul of Thebas and passions of St. Mark, the Evangelist. etc.

These works are known to us from the hagiographic collections contained in MSS from the 14th century at the earliest.

According to Getatchew (1981), the Acts of St. Mark or Gädlä Marəqos (EMML 1763: ff. 224^r-227^r) hitherto unknown, has been discovered in a manuscript copied during the reign of the Ethiopia Emperor 'Ämdä Şəyon [1314-1344] for the monastery of Däbrä Hayq, Wollo.

The researcher took a special interest to study and investigate other MSS of GM, despite considerable problems in the way. This thesis, examines the Acts of St. Mark through the different MSS of GM, Which constitute one of the hagiographical tradition of Ethiopia.

The researcher consulted also the MSS, which found in National Archives and Library Agency and different churches of St. Mark, when he visited and consulted the MSS among them some are not yet known to scholars, not microfilmed and unpublished.

The thesis is an investigation of these Gə'əz MSS of GM, with some references of Biblical and ecclesiastical history that deals with the life of St. Mark, the Evangelist. The main important figure out for this study and account describing, how GM carried out textual and historical Analysis for philology.

CHAPTER TWO

2. Textual Analysis

2.1 The Known Gə'əz Versions of the Gädlä Marəqos

The Acts of St. Mark, the Evangelist are known in the Ethiopian Orthodox Church in different versions or compositions. As it is widely recognized the following are the main versions and compositions:

A. The Acts of St. Mark, in the Gädlä Häwarəyat or the Apocryphal Acts of the Apostles. *The contendings of the Apostles*, Vol. I (text), London(1899),PP.257.264; Vol II (English translation) (1901), pp. 309-318. Edited by E.A.W. Budge. Some examples from the Catalogue are:

1. EMMML 1760 (15), Monastery of Hayq Estifanos, Ambassal. Wollo, List of books (1-19, 1-17)

Ff. 4a-232a Combat of the Apostles (Gädlä Häwarəyat)

The hand writing is much older than that of the British Museum Oriental, 678, edited by E.A.W. Budge. *The Contendings of the Apostles*, London, 1899 or W.Wright (B.M) CI, p. 59. see also H.Zotenberg, No. 52, pp. 53-57 and EMMML 1482.

Ff. 176a-182b: The Martyrdom of St. Mark

2. EMMML 1825 (26), Monastery of Hayq Estifanos. Ambassal, Wollo (1-32)

Ff. 1a-152b, Combat of the Apostles (Gädlä-Häwarəyat) see EMMML 1482

Ff. 121ab-123a-124b, 127b: Martyrdom of St. Mark.

3. EMMML 2406 (19) Church of Afar Bayne Täklä Haymanot, Ankobar Šäwa, List of Books (1-26).

Ff. 98b-101a, Martyrdom of St. Mark.

Other examples:-

- A. D'Abbadie (1859), P. 59 No. 58 **ገድለ ሐዋርያት** (Gädlä-Häwarəyat) “vies des Apôtres” 11. Marc; 5 feuillets, P. 74 No. 64 **ገድለ ሐዋርያት....** P. 75 No. 15 Martye Marc L’Evangeliste, 5 feuillets.
- E. Hammerschmidt (1913), Tānāsee 1 P. 139 Tānāsee 25 **ገድለ ሐዋርያት** [=Viten der Apostel], No. 33 Martyrium des Evangelisten Markus: BI. 164 ra -167 vb. P. 185 Tānāsee 43 **ገድለ ሐዋርያት** [=Viten der Apostel] No. 27 Martyrium des Evangelisten Markus:BI. 135va -138vb.
- W. Wright (1877), P. 59 No. CI. Gädlä-Häwarəyat , **ገድለ ሐዋርያት** No. 19. The Martyrdom of St. Mark, f.116a. **ዝንቱ [መጽሐፈ] ስምዑል [ቅዱስ] ማርቆስ ወንጌላዊ (እለ ፈጸመ) በሀገረ እለ= እስክንድርያ [እለ እስክንድርያ] ጸሎቱ ትዕቀብን ለኩልን አሜን።** (omits these four words) **በተፍጻሜተ ፴ ዓመት ለሕማማተ እግዚእን ወመድኅኒን** (omits) **ኢ.ክ በሰላመ እግዚእን አሜን።**
- H. Zotenberg (1877), P. 53, No 52, Actes et Martyres des apotres et évangélistes. X. (fol. 167) Martyre de St. Marc L’Evangeliste. በስመ አብ . . . **ዝንቱ ስምዑል ለማርቆስ ወንጌላዊ በሀገረ እስክንድርያ ፀሎቱ ትዕቀብን . . .** Commencement: **ወኮነ ሶበ ጊዜ ተካፈሉ ሐዋርያት አኅጉረ ዓለም በጽሐ ዕፃ ለቅዱስ ማርቆስ ከመ ይሑር ኀበ በሐውርተ ግብጽ ወነበረ ባቲ ወንጌላዊ . . .**

B. The Acts of St. Mark, in the Synaxary entry for the 30th of the Ethiopian month of Miyazya. (=ESM) the Gəʿəz Synaxary entry for St. Mark in the Ethiopian Church: Edited by E.A.W Budge, *The Book of the Saints of the Ethiopian Church*, III/IV, A translation of the Ethiopic Synaxarium, Cambridge (1928).

Some examples from the Catalogue:

- N. Chainé (1912), Synaxaire p.45, No. 66 f.208 Miyazya
P. 63 No. 98 f. 52^{vo} Miyazya

W.Wright (1877), P. 153 f.172. This is the second part of the synaxarium described in the last number, as is shown by the identical colophon on f.159b Miyazya, f. 30a; on folio. 163b and 164a is a hymn to St. Mark, beginning:

አቀድም አክኩተቶ ለእግዚአብሔር ሥላሴ

በእንተ ኢየሱስ ክርስቶስ ዘረሰዮ ወራሴ

Martyrdom of St. Mark, ci. 19, cill. 20, cill. 19, civ. 19 cv.

18 cvi. 19; cvii. 19 cvill. 15, cix. 17.

H. Zotenberg (1877), P. 183, No. 126 Synaxare pour les six premiers mois de l'annee. No. 30, f.67, Martyre des Marc, a pâtre et évangéliste premier patriarche d'Alexandrie (voy. Dillmann, "Cherestomathia Aethiopica", P 17, et suiv).

C. The Acts of St. Mark or Gädlä Marəqos (EMML 1763, ff. 224^r-227^r)

Previously unknown, this version has been discovered by Getatchew Haile (1981:118) in a manuscript copied during the reign of the Ethiopian Emperor 'Ämdä Səyon (1314-1344) for the monastery of Däbrä Hayq, Wollo.

The Gə'əz of this text seems to have been translated directly from the Greek original.

Inc. ገድል ወስምዕ ዘቅዱስ ማርቆስ ወንጌላዊ በዊኦ እስክንድርያ በመዋዕሊሆሙ ለሐዋርያት አመ ተካፊልዋ ለምድር . . . "Acts and martyrdom of St. Mark the Evangelist in Alexandria, when the Apostles, in their days, divided the earth among themselves . . ."

Des. ወአዕረፈ ብፁዕ ወንጌላዊ ዘእግዚእ ኢየሱስ ክርስቶስ ሰማዕት አመ ፴፱ ለሚያዝያ በጽርዕ በእስክንድርያ በመንግስተ ጢባርዮስ ቄሣር ወበገቤነሰ በጎበ ክርስቲያን እንዘ ይነግሥ ኢየሱስ ክርስቶስ ዘሎቱ ስብሐት ለዓለም ዓለም አሜን:: "The blessed Evangelist, the martyr of Our Lord Jesus Christ, rested on the 30th of Miyazya, in Greece, in Alexandria, during the reign of Tiberius Caesar; and with us,

the Christian, during the reign of Jesus Christ for whom is glory for ever, Amen.” This text has already been published by Getatchew Haile (1981: 117-134), entitled, *“A New Ethiopic Version of the Acts of St. Mark.”* (EMML 1763, ff. 224^r- 227^r).
Analecta Bollndiana.

Other Arabic and Greek versions of GM:

D. The Acts of St. Mark in the Arabic Synaxary entry for St. Mark in the Coptic Church, (=CSM) Edited and translated by R. Basset, “Synaxaire Arabe Jacobite (Rédaction Copte) IV”, PO (Patrologiae Orientalies), Vol. XVI (1922), PP. 344/[986]-347/[989].

The “vorlage” of ESM is undoubtedly the counterpart of the Arabic Synaxary of the Coptic Church (=CSM).

E. The Martyrdom of Mark. (=SeM) “Martyrdom of Mark, and his preaching in the city of Alexandra”, in the History of the patriarchs of the Coptic Church by Severus Ašmunayn, edited and translated by B.T.A EVETTS, PO, t.1, fasc. 2 (1948), PP. [43/141-[50]/148.

F. The Martyrdom of Mark (=SIM) The Greek text of the “Martyrdom of the Holy Apostle and Evangelist Mark of Alexandria”, falsely attributed to Simeon Metaphrastes in PG (Patrologiae cursus completus, series Graeca, ed. J.P. MIGNE, Paris 1857-1934) 115 (1864), PP. 163-170 (=BHG 1036).

Here the researcher consulted at least two different Gə'əz versions of the GM:

G. The “GM₁ version” some examples from EMML, IES, and churches of St. Mark:

1. EMML 87
2. EMML 1208
3. IES MS. 2160
4. GM₁S

H. The “GM₂ version” some examples, from National Archives and Library Agency and different churches of St. Mark.

1. GM₂ N
2. GM₂ M
3. GM₂ A
4. GM₂ D

In the present study, the researcher would like to give an account only to the two known Gə'əz versions of GM, which are listed above in section G and H. These versions are referred to as GM₁ and GM₂ or 1st version and 2nd version.

N.B:- A-C and the abbreviation (=CSM, =SəM, =SIM, =PO, =PG, e.t.c) are indicated by Getatchew (1981:117). GM₁S, GM₂N, GM₂M, GM₂A and GM₂D are indications of the researcher. (See the list of abbreviation and the description. In the above from section A-F the Abbreviation P. indicates not part but page and No.numbers).

2.2. Description of the MSS of Gädlä Marəqos

2.2.1 MSS of the GM₁ version

1. EMML 87

- Found in Church of St. Mark, adjacent to A.A.U.
- Size: 23x 17.5 cm, folios. 75x2=150.
- Material: Parchment.
- Columns 2 lines 19.
- Binding is wooden bord,coverd with stamped leather and cloth.
- Handwriting is bold,clear and good.

Contents

1. Ff. 1a-59a Combat of St. Mark

[*Gädlä Marəqos*]

- Ff. 1^{ra}-10^{rb} Introduction
- F. 2^{ra} Introductory prayer

- F.5b List of 72 disciples
- Ff. 10b-30^{ra} The Life of St. Mark
- Ff. 45^{ra}-59^{ra} Rules laid down by St. Mark, concerning of the dates of certain feasts

2. Ff. 59a-73b: 7 miracles of St. Mark [*Tä'ämärä Marəqos*]

- The last one is numbered "8". They found on ff 59a, 60b, 61a, 64b, 68a, 71a and 73a.

3. Ff. 73b-74b; Greetings to St. Mark [*Sälamta Za-Marəqos*]

- Illumination in red (f.1a).
- Copied at the command of Emperor Haile Selassie I (Colophon, ff .74b-75a.) ዝንቱ መጽሐፍ ተጽሕፈ፤ በተእዛዙ ለቀዳማዊ ኃይለ ሥላሴ
- Ff. 6b-7a filmed twice.

2. EMML 1208

- This MS is found in Holy Trinity Cathedral (Addis Ababa).
- Material: Hard paper.
- Size: 19.5x16cm, folios 67, Columns 2 and Lines 23.
- Binding: Hard cover boards.
- Handwriting is bold and good.
- Heading the name *Mar Marəqos* .
- Ff. 2a- 65a: Combat of St. Mark [*Gädlä Marəqos*].

Contents:

1. Ff. 2a-11b: Introduction

- Introductory prayer, f. 2a
- The Story of the salvation, f. 3a
- List of the 72 disciples, f. 6b

2. Ff. 11b-30b: the life of St. Mark

- ('Äbunä Yohännēs Zä-täṣämyä Marəqos).

3. Ff. 31a-44a: Combat of St. Mark.

4. Ff. 44a-56a: Rules laid down by St. Mark concerning the dates of certain feasts.

5. Ff. 56a-65a; Miracles of St. Mark:

1. Patriarch Peter, the last of the martyrs (*täṣṣametä sāma't*), f. 56b
2. Patriarch Matthew, f. 57b
3. Patriarch Benjamin (I) and "Umar ibn El-As, f. 58b
4. Patriarch Macarios, f. 59b; [sälam] f. 61a
5. Patriarch Simon, f 61a, Sälam, f. 62b
6. Patriarch Mark (II) the 49th f. 62b
7. Patriarch Philotheus, f. 69a: Sälam, f. 64b
 - The colophon mentions that the MS copied by *Wäldä Sänbät ምስሉ ፍቁሩ ወልደ ማርያም ወምስሉ ጸሓፊው ወልደ ሰንበት*
 - In the margins of several leaves have been inserted some notes out of the contents of the text.

3. MS 2160

- This MS is found in the I.E.S (Institute of Ethiopian Studies) A.A.U in Gə'əz section, MS No. 2160.
- Material : Parchment.
- Size: 14x11.5 cm, columns 2, lines 16.
- The MS is 89 folios.
- Binding is hard cover of wood.

Contents Ff. 1^r-2^r Blank Space.

Ff. 2^{ra} -3^{rab} *Sälaməta* (greetings of St. Mark).

Ff. 5^r a-17^r a Introductory Prayer.

Ff. 17^r a-43^r a The life of St. Mark.

Ff. 43^r a-57^r a Combat of St. Mark.

Ff. 57^r a-70^r a Rules laid down by St. Mark.

Ff. 71^r a-84^r a Miracles of St. Mark.

Ff. 85^r a-88^r b Mälkə'a Marəqos.

- The contents are almost similar to EMML 87 and EMML 1208 except ff.85ra -88rb.
- F. 4^r a Picture f.70^v-71^r is also a good picture of St. Mark and Wäldä Marəyam - ዘከመ ተማህፀን ደብረ ጽዮን ዘስመ ጥምቀቱ ወልደ ማርያም
- It is written during the reign of Emperor Minelk II.
- Colophon f. 73^vb - ጸሎቱ ወበረከቱ የሀሉ ምስለ ንጉሥን ምኒልክ ወምስለ ንግሥትን ወለተ ሚካኤል
- Copied by Wäldä Sänbät f.5^rb - ወምስለ ጸሓፊሁ ወልደ ሰንበት

4. GM₁S

- This MS is found in St. Mark Church, Säla Dəngay, North Šäwa.
- Hard paper, 29x22cm, folios 63x2=126, Columns 2 Lines 23.
- Binding Hard cover boards, covered with stamped leather.
- Handwriting is bold, clear and excellent.

Ff. 1ra-48ra Combat of St. Mark (Gädlä Marəqos)

Contents 1. Ff.1^{ra}-8ra Introduction

Introductory prayer, f. 1^{va}

The Story of the salvation, f. 1^{vb}

List of the 72 disciples, f. 4^{va}

2. Ff. 4^{rb}-35^{ra} the life of St. Mark

(ʾÄbunä Yohännəs Zä-täsämyä Marəqos)

3. Ff. 35^{rb}-43^r Combat of St. Mark (Martyrdom of St. Mark)

4. Ff. 43^{va}-48^{ra} Rules laid down by St. Mark concerning the dates of certain feasts.

5. Ff. 48^{ra}-60^{ra} Miracles of St. Mark:

1. Patriarch Peter, the last of the martyrs (täfšametä säma'et), f. 48^{ra}-b
2. Patriarch Matthew, f. 49^{rb}
3. Patriarch Benjamin (I) and "Umar ibn El-As, f. 49^{vb}
4. Patriarch Macarios, f.52^{vb} [sälam] f. 55^{vb}
5. Patriarch Simon, f. 54^{va} Sälam, f. 57^{rb}
6. Patriarch Mark (II) the 49th f.
7. Patriarch Philotheus, f. 58^{vb} Sälam, f.60^{ra}

6. Ff. 60^{va}-63^{va} Mälkə'a Marəqos

There is also an interesting Mälkə'a Marəqos in this Church, which is written on great parchment in one folio, in three columns.

Inc. ሰላም ለጽንሰትክ በሀገረ ዓባይ ገሊላ
ወለልደትክ ትለድ አዕላፊ ፍጽም ወከዋላ f. 61^{ra}

Dec. አምኃ ማሕሌት ነፍስየ እንዘ ትፀወር በርእሳ
አመ ነገደት ገቤክ በዕለተ ፍትሕ ወኃሠሣ f. 63^{ra}

Colophon ኦ አምላክ ምድረ ግብጽ ማርቆስ ዕቀቦ ወአድነኖ ለጳጳስነ ማቴዎስ

ወለንጉሥነ ሣህለ ማርያም ምኒልክ ወለጸሐፊሁ እስጢፋኖስ አብዮሆይ f. 63^{va}

This colophon indicates this Mälkə'a Marəqos copied during the reign of Minilk II and copied by 'Əstifanos 'Äbyähoy. However, this MS of GM₁S has copied during the reign of Haile Selassie, and also copied by the command of Mä'aza Marəqos.(see Appendix 6).

Colophon ዝንቱ መጽሐፍ /ፈ/ ገድለ ማርቆስ ረድዕ እም ፎወጀ አርድዕት ወንጌላዊ
ዘአጽሐፎ መምሬ መዓዛ ወስመ ጥምቀቱ መዓዛ ማርቆስ ወስመ ብእሲቱ
ጽጌ ማርያም እንዘ ሊቀ ጳጳሳት ወፓትርያርክ ብፁዕ አባ ባስልዮስ ወንጉሠ
ነገሥት ቀዳማዊ ኃይለ ሥላሴ ---

It is also Dated ጥቅምት ፳፰ ቀን ፲፱፻፷፪ ዓመተ ምሕረት ተፈጸመ በዘመነ

ማርቆስ ወንጌላዊ (28th təqəmt 1962, Ethiopian calendar) f. 63^{vb}

2.2.2 MS of the GM₂ version

1. GM₂ N

- This MS is found in the National Archives and Library Agency.
- Paper 34.4 x20 cm, folios 278.
- It has two columns. Each column is composed of 27 lines.
- Binding is card board and hard cover.
- The text contains 265 parts (chapters).

Contents

- | | |
|-------------------|---|
| 1. Ff. 1a -150b | PP. 1-60: P.1 Inc: The Birth of St. Mark and other events.(see each parts and events table2). |
| 2. Ff. 150b-192b | PP. 61-80: P.61 The country of <i>Teməru</i> . |
| 3. Ff. 192b-212a | PP. 81-89: P.81 St. Mark and King <i>Bužin</i> . |
| 4. Ff. 212a-263b | PP. 90-185: P.90 [St.Mark] <i>Pänəder</i> and <i>Qonəbəžar</i> . |
| 5. Ff. 254a-263a | PP. 186-192: P.186 The country of Egypt, Cush Or Ethiopia. |
| 6. Ff. 263a-272a | PP. 193-263: P.193 The Acts and Martyrdom of St. Mark. <i>Sälam</i> . |
| 7. Ff. 273a -278b | PP. 263-265: P.263 The Appearance of the head of St. Mark. <i>Sälam</i> . |

The colophon f.261, P.190 indicates where it was written, the copyist, the time of the copy and the donor as follows ተፈጸመ መጽሐፈ ዜናሁ ወንጌድቱ ውስተ ብሔረ አግዓዚ ጸሎቱ ወበረከቱ የሁሉ ምስል ንጉሥነ ተክለ ሃይማኖት ወምስለ ፍቁሩ ወልደ ሰንበት ወምስለ ጸሓፊሁ ገብረ መድኅን

Note of Donation by Emperor Haile Selassie to the National Archives and Library Agency in 1938. When we compare this with other MSS, it is more closely similar to GM₂M.

The script is generally legible although leaves are not transparent. In some places, the ink has penetrated through the leaf making the reading uncertain. Lines or columns are left blank probably for the pictures. Some small areas are obliterated.

2. GM₂M

- This MS is found in St. Mark Church in Mänagäša which is about 33k.m far from A.A.
- Parchment, 32x25cm folios, 262x2=524.
- Like GM₂A, it has 265 parts (chapters).
- It has two columns, each column composed of 27 lines.
- Binding is wooden boards covered with stamped leather with cloth.
- Handwriting is bold, clear and good.

Contents

1. Ff. 1a-89b PP 1-60: The Birth of St. Mark and other events
 2. Ff. 90a-111b PP 61-80: St. Mark, his missionary activities and the country of *Teməru*.
 3. Ff. 112b-120a PP 81-89: St. Mark went to the country of *Medon*.
 4. Ff. 121b-217a PP 90-226: St. Mark and King *Bužin*.
 5. Ff. 217b-251b PP 227-260: The country of *Həndäke* and others.
 6. ff. 252a-255a PP 261-263: St. Mark went to Rome with Peter and Paul. *Sälam*.
 7. Ff. 255b-262b PP 264-265: The Acts, martyrdom and the appearance of the head of St. Mark. *Sälam*.
- The contents are in the largest part the same as those in MS; GM₂N already mentioned.
 - Since this MS has not yet been published and translated, and bulky in size, it will take time to prepare it for publication with introduction, translation and comments.
 - The colophon mentions that the MS was copied at the command of Lə'əlt Yäšaš Wäraq Yəлма, and Bitwäddäd Mäkönnən, during the reign of Emperor Haile Selassie.
 - The colophon also mentions that the MS was found in Däbrä 'Äb 'Ä sərat ወዝንቱ መጽሐፍ ተረክበ በውስተ ደብር ዘትሰመይ ደብረ አብ አስራት በብዙህ ትጋህ ወአስተሐምሞ . . .

3. GM₂ A

- It is found in St. Mark Church A.A.
- Parchment, 32x27cm, folios 154.
- It contains, only 62 parts (chapters).
- Columns 2, line 23.
- Binding is a hard cover of wooden boards covered with stamped leather and cloth.

Contents

1. Ff. 1a-5b, The Acts and Martyrdoms of St. Mark, the Evangelist like Gädlä Hawarəyat. (See Appendix 4 & 5).
 2. Ff. 6a-125 parts 1-62: The Birth of St. Mark and other events. It is almost similar to other copies of the same version GM₂ but when we compare this MS with GM₂N and GM₂M, at the end, the copyist did not conclude and properly copied the contents, because this MS contains only 62 parts out of 265.
- In the beginning and in the middle, there is a good decoration, which is written or drawn by hand.
 - It has a stamp of the Church of St. Mark.
 - Copied by the owner of Liqä Kahənat 'Ābatä Gälagay with the command of Ato Zäwde.
 - The colophon mentions the following:
ዝ መጽሐፈ ገድለ ማርቆስ ዘክጽሐፎ ኣቶ ዘውዴ ዘጸሐፎ ሊቀ ካህናት ኣባተ ገላጋይ ዘብሔረ ጎጃም ደብረ ማርቆስ ኣውራጃ ማፕክል ወረዳ ዐማኑኤል የተወለደ በዚያው የሚኖር “This book of Gädla Marəqos is ordered to be written by Ato Zäwde, to be written by a high priest 'Ābatä Gälagay of Gojjam, Däbrä Marəqos in the province of Macäkäl, born and lived in 'Ammanuel district.”

4. GM₂D

A. The MS is found in St. Mark Church. Däbrä Marəqos, Eastern Gojjam.

- Parchment 25x33 cm.
- Folios 195x2=390.
- Column 2, Lines 37.
- During the reign of Täklä Haymanot.
- Binding is wooden boards covered with stout leather መጋድር *Mähadər*.
- Handwriting is bold and very good.
- In some parts, there is a good picture to explain the events.
- The MS is divided into 200 parts. The following are the main contents.

Contents

1. F.1 ^{ra}			introductory prayer
2. Ff.1 ^{ra} -48 ^{ra}	pp.1-60	P.1 Inc.	ስምዑ...ዜና ልደቱ ለ...ማርቆስ
3. Ff.48 ^{vb} -62 ^{ra}	PP.61-80	P.61	ወእምድኅረ ጌ ዕለት ተንሥክ እምተምሩ
4. Ff.62 ^{vb} -66 ^{vb}	PP.81-89	P.81	ወይቤሎ ንጉሥ ቡኒኸ
F.67	Picture		
5. Ff.68 ^{rb} -165 ^{ra}	PP.90-185	P.90	ወጊዜ ፱ ሰዓት
6. Ff. 165 ^{vb} -172 ^{vb}	PP.186-192	P.186	ወእምድኅረዝ ዐርገ ኢየሩሳሌም
F.173	Picture		
7. Ff.174 ^{ra} -178 ^{vb}	PP.193-200	P.193	ዘከመ ቦክ ምድረ ሮሜ
Ff.179,180	Blank Space		
F.181 ^{ra}	The News of his Appearance		ዜና አስተርእዮቱ ወተረክቦተ ድማሁ
8. Ff.181-189	The news of his miracles		ዜና ተአምራሁ
1. Inc.	ወእምድኅረ አክረፈ ዝንቱ ቅዱስ ማርቆስ		
2. "	ወሀሎ አሐዱ ብእሲ ዘስሙ ዘካርያስ		

3. “ መጽሐ ብእሲ አይሁዳዊ ወሬዛ
4. “ ወሀሎ በሀገረ ልዳ አሐዱ ብእሲ ቅዱስ ዘስሙ ቃዴር
5. “ ወሀሎ በሀገረ ምስር ዘቃሕል ዘደወለ አስሙናይ
6. “ ወሀለወት ብእሲት አይሁዳዊት
7. “ ወሀሎ አሐዱ ብእሲ በሀገረ ኔቅሎን ዘስሙ ብርክያ
8. “ ወሀሎ በሀገረ በርቃ ፩ ብእሲ /አሞኒ/
9. “ ወእምድገረ አእረፈ አበ ግብጽ ወኢትዮጵያ
10. “ ወሀለወት ብእሲት አይሁዳዊት
11. “ ወሀለው ፫ ሰብእ ብዑላን በሀገረ ምስር
12. “ ወኮነ በመዋዕሊሁ ለማርቆስ ጳጳስ ዘእስክንድርያ
13. “ ወሀለው ሰብእ ነገድያን በሀገረ ስያሕ

- This MS identified and listed the above 13 news of his miracles (ዜና ተአምራሁ)
- The contents are different from GM₂N and GM₂M because this MS contains only 200 parts out of 265.
- It is copied during the reign of Täklä Haymanot.
- Colophon f.190 ሰላሙ ወበረከተ አምላኩ የሀሉ ----- ወምስለ ንጉሥነ ተክለ ሃይማኖት ወምስለ ፍቁሩ ወልደ ሰንበት

B, The MSS are found in St. Mark Church, Däbrä Marəqos, Eastern Gojjam. There are two volumes:

Vol.I Parchment 29x22 cm.

- The MS is 182x2=364 folios.
- Columns 2 Lines 24.
- Binding is hard cover of wood.
- Handwriting is bold and clear.

Vol.II Parchment 29x21.5 cm.

- Folios 182x2=364.
- Columns 2 lines 25.
- Binding is hard cover of wood.
- Handwriting is bold and clear.

Contents

Vol. I

1. F.1^{ra} Introductory prayer
2. Ff.1^{ra}-108^{va} PP. 1-60 P.1 inc. ስምዑ... ዜና ልደቱ ለ... ማርቆስ
3. Ff. 109^{vb}-138^{vb} 61-80 P.61 “ ወእምድኅረ ፯ ዕለት ተንሥክ እምተምሩ
4. Ff. 138^{vb}-152^{va} 81-89 P.81 “ ወይቤሉ ንጉሥ ቡኒሻ
5. Ff.152^{ra}-175^{vb} 90-101 P.90 “ ወጊዜ ፱ ሰዓት
6. Ff.177^{rb}-179^{vb} 102 P.102 Dec. ስእመ ስምዑ ከመ ሞቱ ገ

Vol II

1. Ff.1^{ra}-53^{va} PP. 102-120 P.102 Inc. ጸ አማል ...
- 2.Ff.54^{rb}-120^{va} 121-173 P.121 “ ወእምድኅረ ሠርዐ ኩሎ...
3. Ff.121^{va}-139^{ra} 124-185 P.174 “ ዘከመ አእመሮመ ...
4. Ff.140^{ra}-157^{ra} 186-200 P.186 “ ወእምድኅረ ዐርገ ኢየሩሳሌም...
5. Ff 157^{vb}-163^{va} The news of his appearance ዜና አስተርእዮቱ ...
6. Ff.163^{va}-175^{ra} The news of his miracles ዜና ተአምሪሁ
 1. F.163^{vb} Inc. ወእምድኅረ አእረፈ ዝንቱ ቅዱስ ማርቆስ
 2. f.164^{vb} “ ወሀሎ አሐዱ ብእሲ ዘስመ ዘካርያስ
 3. f.165^{ra} “ መጽክ ብእሲ አይሁዳዊ ወሬዛ
 4. f.166^{rb} “ ወሀሎ በሀገረ ልዳ አሐዱ ብእሲ ቅዱስ ዘስመ ቃዴር
 5. f.167^{ra} “ ወሀሎ በሀገረ ምስር ዘቃሕል ዘደወለ አስመናይ
 6. f.169^{vb} “ ወሀለወት ብእሲት አይሁዳዊት
 7. f.169^{vb} “ ወሀሎ አሐዱ ብእሲ በሀገረ ኔቅሎን ዘስመ ብርክያ
 8. f.170^{rb} “ ወሀሎ በሀገረ በርቃ ፩ ብእሲ /አሞኒ/
 9. f.171^{vb} “ ወእምድኅረ አእረፈ አበ ግብጽ ወኢትዮጵያ
 10. f.182^{vb} “ ወሀለወት ብእሲት አይሁዳዊት
 11. f.173^{va} “ ወሀለው ፫ ሰብእ ብዑላን በሀገረ ምስር
 12. f. 174^{va} “ ወኮነ በመዋዕሊሁ ለማርቆስ ጳጳስ ዘእስክንድርያ
 13. f.175^{ra} “ ወሀለው ሰብእ ነገድያን በሀገረ ስያሕ

- The contents are almost similar to GM_{2D} A. However, it does not include the pictures.(see Appendix 7).

- F.176^{ra} colophon ወምስሉ ጸሐፊሁ ገብረ ሥላሴ copied by Gäbrä Selassie, during the reign of Haile selassie,
- F.177 Blank
- Ff.178^{ra}-179^b The lists of the titles of the contents from parts 1-59.
- F.180 colophon ተፈጸመ ዝንቱ ገድለ ማርቆስ በዘመነ ማቴዎስ በ፲፱፻፳፭ ዓመተ ምስረት በመጋቢት በ ፲፱ ዕለት
- ዝንቱ መጽሐፈ ገድለ ማርቆስ ዘመልክፍ ፀሐይ ተገኝ ዘደብረ ማርቆስ
- F.181 182 Blank

C. Other MSS which are found in St.Mark Church. Däbrä Marəqos, Easter Gojjam include:

- Gädlä Marəqos, list no 149 (159), parchment, Folios 53.
- Zena Marəqos, “ “ 179(189), Paper, Folios 449.
- Zena Marəqos, “ “ 180(190), “ “ 495.
- Gädlä Marəqos, “ “ 201(211), ? ? ?

The above four MSS are listed in the list of Books and the Holy items of this Church. However, the researcher was not able to consult these four MSS due to the unwillingness of the book-keeper at the Church. Hence it has not been possible to give a detailed description of each.

Among the four MSS which mentioned under C, the 1st(a) and the 4th(d) may be grouped under the 1st version or GM1 and the 2nd(b) and 3rd(c), or Zena Marəqos must be grouped under 2nd versions or GM2 because the folios are already proportional.

N.B. The list of Books and the Holy items of Däbrä Marəqos, listed Zena Marəqos (The news of St. Mark), instead of Gädlä Marəqos.

CHAPTER THREE

3. Comparison between the two Gə'əz Versions of GM

The comparison of the organization of the 1st version with the second clearly shows that the two versions are completely different. However; GM₁ and GM₂ are arranged in a similar way. All deal with similar events in the life of the Evangelist, but none seems to be the underlying text of any other.

The difference between GM₁ and GM₂ in the first place appears in the number of the parts. GM₁ has no parts without division of contents; while GM₂ has 265 parts with division of contents.

The researcher shows in this study that even a few copies of the GM₁ and GM₂, and the Catalogue description of some other MSS allow us to conclude that there existed at least two distinct versions of the GM. The researcher would like to compile and publish integrally the two versions of GM (if possible) in the future.

The comparison between the two versions clearly shows that GM₁ the former presents the development of the original tradition, which is used for the composition of the latter.

For illustration of the composition, the researcher used these unedited or not published texts of the MSS which are found in different churches and libraries.

The first and the second are different from one another, except in some isolated instances. Normally they must not be treated as a whole. A comparative study of GM₁ and GM₂ shows a big disparity

between the two MSS, i.e. when we compare the two versions GM₁ and GM₂ they are very different in contents. (See table 2)

3.1 The 1st Version and the 2nd Version

3.1.1 The 1st Version or GM₁

The first version of GM₁ does not mention any specific detail on the Acts of St. Mark, the Evangelist.

This text, composed by a hagiographer as other short hagiographies of Saints, contains *vitas* or Acts of St. Mark, the miracles of St. Mark, and *Sälamta* or greeting of St. Mark. It must mean to be read always during the morning Prayer in the Church of St. Mark, the Evangelist.

The GM₁ is principally devoid of literary features, which would have been expected about St. Mark and his missionary; it is a compilation of praises to the saint and a loosely connected narrative; it was meant for an audience, which consisted of all the believers in the Church.

The opening rhymed praise of God is followed by a passage which is also different from the GM₂.

The text GM₁ mostly narrates a Biblical history, and it also deserves special attention because it contains a short history of the life of St. Mark, the Evangelist and his Miracles.

It also illustrates the order of the feasts and the tradition of the corresponding text for the Acts of the saint.

The text of the first version of the GM under discussion shows some important points which differ from the GM₂. In order to show this difference, the researcher quoted some contents from this text GM₁ as a whole, or a single part compared with GM₂ clearly displays many significant differences. (see table 2 and Appendix 1& 2).

3.1.2 The 2nd Version or GM₂

This 2nd version combines different sections: the introduction, didactic parts and detailed information about St. Mark, the Evangelist. The GM₂ is better than GM₁ or the 1st version, because it has detail narratives and homiletic parts.

The text of GM₂ is divided into different parts so that a specific portion of the text (the narratives about the events, etc) could easily be found. (See table 2 and Appendix 2&3).

The narratives of this second version often differ in detail or unrelated with GM₁. This allows one to suggest that, apart from the above GM₁, as already mentioned, there also existed other tradition and better known.

The second version is different from the first version in the use of the composition of Mälk (the poems). The homily and the poems, about the Acts and martyrdom of St. Mark and the Appearance of his head are given at the end of the text in different way.

As this version is a big volume, the researcher would like to quote only an examples of 60 parts out of 265 (more or less equal to the number of the parts in MS GM₂A which are 62). (the beginning of each part is in the comparison of the contents, see table 2).

This Ms also mentions the main important events, different antrophonyms and toponyms (see Appendix 2 & 3).

In order to show the difference between the 1st version and 2nd version, the researcher would like to use tables in the different sections.

The researcher depended on the two versions for analysis:

1. GM₁ version, EMMML 87, which is found in the Church of St. Mark in A. A. (see Appendix 1).
2. GM₂ version, GM₂N, which is found in the National Archives and Library Agency. (see Appendix 2).

The main differences between the two versions of GM, are given as follows:

3.1.3 The Main Differences between the versions, GM₁ & GM₂

A. Difference of the description of the two MSS

Table1.

GM ₁	GM ₂
- It is a shorter in size - It has 75x2 It =150 folios [ff] - Parchment 23x17.5 cm - 2 columns & 19 lines - It has no chapters and verses.	- It is a longer in size - It has 278 folios[ff] - Paper 34.4x 20 cm - 2 column & 31 lines - It has 265 parts [chapters] but no verses.

B. Difference in the contents of the two MSS
Table 2

Folios	GM ₁	Parts	GM ₂
Ff.1 ^a -10 ^b	Introduction	1. Introduction	
Inc. በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ		Inc. በስመ እግዚአብሔር አብ ቅዱስ በአሐቲ ሥምረት ፈናዊ 1. The birth of St. Mark ስምዑ ኦ አጎውየ መሃይምናን ዜናሁ ወልደቱ ለዝንቱ ዮሐንስ ዘተሰምየ ማርቆስ.....	
f.2 ^a	Introductory prayer ኦ እግዚእያ ኢየሱስ ክርስቶስ አብርሃ አዕይንተ ልብነ ዓለም ተፈነወ ገብርኤል መልአክ እምነበ እግዚአብሔር	2. The country which St. Mark called <i>Länəšät</i> ወሀሎ በሀገረ ለንሽት ዘስመያ ዝንቱ ብፁዕ ወቅዱስ ማርቆስ ወንጌላዊ	
f. 2 ^b	The story of salvation..... እንዘ ፴ ወ ፩ ዓመተ መንግስቱ ለሄሮድስ በ፶፻፭፻ ዓመተ	3. The birth of <i>Lewi</i> and 'Aqə'at ወከመዝ ልደተ ሌዊ ወልደተ አቅዓት ወአቅዓት ወለዶ ለአሞራም ወአሞራም ወለዶሙ ለሙሴ ወለአሮን.	
f.5b	List of the 72 disciples. ወከመዝ አስማቲሆሙ ለ፪ወ፪ አርድዕት -----	4. John the Baptist and Mary, mother of St. Mark ወሀሎ ዮሐንስ መጥምቅ በመዋዕሊሁ ያጠምቅ ወማርያምስ እሙ ለዮሐንስ ዘተሰምየ ማርቆስ ሐረት ገቤሁ ምስለ እማ ሐይና.....	
2. Ff 10 ^b -30 ^a	the life of St. Mark ወዝንቱስ አብነ ዮሐንስ ዘተሰምየ ማርቆስ	5. Akertupalos the father of St. Mark arrived to Jerusalem to Mary the mother of St. Mark ... ወእምድጎረ ጎዳጥ መዋዕል መጽአ ብፁዕ አክርጡጳሎስ ውስተ ኢየሩሳሌም ወበፈቃድ እግዚአብሔር በጽሐ ንበ ቤታ ለዛቲ ቅድስት ማርያም እሙ ለማርቆስ	
f. 10va	The names of father and his mother ስመ አቡሁ አርስጡጳውሎስ ወስመ እሙ ማርያም	6. The days of the conception and birth of St. Mark ወእምዝ ተዓቁረ አመ ፫ ለሰኔ በዕለተ ረቡዕ ወተወልደ አመ ፫ ለመጋቢት በዕለተ አርብ ጊዜ ነግህ እምቅድመ ሥርቀተ ፀሐይ ወእንዘ ይትወለድ ትቤላ እሙ ለመወልዲት ፀውዲዮ ስሞ ዮሐንስ ወአንስኢዮ ወጸውዓቶ ስሞ ዮሐንስሃ.....	
f.10 ^a	How St. Mark met the Lord and become one of his disciples ወሶበ ርዕዮ እግዚእ ኢየሱስ ወጸውያ ወሢሞ	7. The Martyrdom of Saint John the Baptist ወአሜሃ ኮነ ቅዱስ ዮሐንስ መጥምቅ ሰማዕተ ወአንስኢዮ አርዳኢሁ ወቀበርዎ በአሐቲ ተሥላስ ቤታ ለዛቲ ቅድስት እሙ ለማርቆስ	

f. 15 ^{rb} The greatness of Egypt ወግብዕስ ልዕልት እምኩሎን አገጉረ ዓለም	8. The coming of Jesus Christ to <i>Salem</i> ወእምድጎረ ኅዳጥ መዋዕል መጽአ እግዚእነ ኢየሱስ ውስተ ምድረ ሳሌም ከመ ኩሎሙ ስብእ እለ ይገብሩ በዓለ ወእምድጎረ ፍጻሜ በዓል ሐረ ማሪ ማርቆስ
f. 16 ^{rb} St. Mark is our pure father ውእቱኒ ንጹሕ ወድንግል....	9. His father ordered St. Mark to learn and to ride the horse ወእምድጎረዝ አዘዘ አቡሁ ከመ ይትመሐር ተፅዕኖ ፈረስ ወደርብዮ ኪያንው ወሃጸ ቀስት ወንፂወ አራዊት ...
f. 17 ^a St. Mark embalmed the lion እስመ ውእቱ አጥፍዖ ለጣዖት በአምሳለ ላህም ወተሰምየ አንበሳ	10. St. Mark wrote the miracles of Jesus Christ ወእምድጎረ ኅዳጥ መዋዕል መጽአ እምኩራብ ከመ ይጎልፍ እግዚእነ ኢየሱስ ክርስቶስ... ወሀሎ ኮከበ ግብጽ ... ማርቆስ ይወፍር ውስተ ቤቱ ነሢአ መጽሐፈ ዘጸሐፈ እምተአምራቲሁ ለእግዚእነ....
f. 18 ^a St. Mark was the nephew of Barnabas ወእንተ ትውልደ በርናባስ ወማርቆስ ወልደ እኅወ አቡሁ ለበርናባስ እህተ በርናባስ እመ ለማርቆስ	11. He was obedient to his mother... St. Mark ordered his servant <i>Linaros</i> , the scribe ወዘንተ ብሂሎ ተፈነዎሙ ለእመ ማርያም ወዘንቱ ቅዱስ ኮከበ ግብፅ ወኢትዮጵያ... ወአዘዙ ማሪ ማርቆስ ለገብሩ ሊናሮስ ጸሐፊ ከመ ይሐር ምስሌሁ ወይጽሐፍ እምተአምራሁ ዘይገብር በበዓቱ....
f. 18 ^{a-b} His preaching in different countries ወአገጉሪሆሙኒ ቀዳሚት እስክንድርያ ወግብፅ ወኖባ ወኢትዮጵያ ወአፍራቅያ ወጅ አገጉር----	12. He wore a cloth around his waist.... ወምክንያተ ልብሱስ (ለማርቆስ) ዘለብስ እምሳዕለ ሐቋሁ ጎየ ውእቱ እስመ አቡሁ አቶም አጀንፍል ነጋዲ ዘብሔረ ኢትዮጵያ....
f. 19 ^{a-b} The works of St. Mark with St. Peter ወእምድጎረ ዕረፍቱ ለበርናባስ ሐረ ማርቆስ.... ጎበ አብ ጴጥሮስ ሊቀ ሐዋርያት ብሔረ ሮሜ ወነበረ ምስሌሁ እንዘ ይትለክኮ ከመ ወልድ	13. Mary, the mother of St. Mark ordered him to bring the body of the prophet <i>Eli'sha</i> for blessing... ወአሐተ ዕለተ ትቤሎ ብፅዕት ማርያም እመ ለቅዱስ ኮከበ ምድረ ግብጽ ኦ ወልድየ ፍቁር እፈቅድ ከመ ታምጽእ ሥጋሁ ለኤልሳዕ ነቢይ ከመ ይኩነነ ረድኤተ.
f. 22 ^{rb} The Gospel assuring to St. Mark ማርቆስ ጸሐፊ ወንጌለ ወወሀቦ ለጴጥሮስ	14. St. Mark, to follow Jesus Christ in the passion week በስመ አብ..... ነገር ወዜና ዘከመ ተለዎ

ወለሊሁ ሰበክ ባቲ	ለእግዚእነ በጊዜ ሕማማቲሁ ዝንቱ ቅዱስ ኮከበ ግብጽ ወኢትዮጵያ ማሪ ማርቆስ ሐዋርያ ወሰማዕት....
f. 24 ^r a The seats of St. Peter, St. Mark and St. John መንበረ ጴጥሮስ መንበረ ማርቆስ መንበረ ዮሐንስ	15. The people heard and hurry to run ወሰሚዖሙ አፍጠኑ ወርጹ ንቤሁ ወሰገዱ ሎቱ ወዝንቱ ቅዱስኒ ምስሌሆሙ
f. 25 ^{ra} The faith of Egypt and Ethiopia ወሃይማኖቶስ ለሰብአ ግብፅ ወኢትዮጵያ ከመ ሃይማኖተ መላእክት ወጳጳሳቲሆሙ ርቱዓነ ሃይማኖት	16. The teachers, the chief priests and scholars choose St. Mark ለዝንቱ ማሪ ማርቆስ ኅረይዎ ሊቃናት ወረበናት ምስለ ሊቃነ ካህናት...
f. 28 ^{rb} Monasticism which was established by the great St. Antony in Egypt እስመ ብሕትውና ወምንኩስና ቀዳሚ ተወጥነ በግብፅ ዕንጦንስ ቀዳሚ መነኮሳት ወጳውሊ ቀዳሚ ባሕታውያን	17. The house of Mary, the mother of St. Mark between Bethany and Cebion ወእምዝ ተመይጠ መንገለ እሙ ማርያም ወቤተ እሙኒ ማርያም ቅሩብ እማዕከለ ቢታንያ ወማእከለ ኬብሮን
3. Ff. 31 ^{rb} -44a: Combat of St. Mark f. 31 ^{rb} St. Mark entered to Alexandria ወኮነ ይበውዕ ወይወጽእ ውስተ ሀገረ እስክንድርያ	18. St. Mark went to his mother and told about passion of Christ.... ወሐረ ንብ እሙ ወነገራ ኩሉ ዘኮነ ላዕለ እግዚእነ ወነዘነት ብዙን
f. 32 ^{rb} on the way to Alexandria ወእዝ ያንሶሱ በእስክንድርያ	19. The scholars called St. Mark to judge on Jesus Christ ወእምዝ ጸውዕዎ ሊቃውንት ለማርቆስ ጊዜ ቮ ሰዓት ከመ ይንበር ወይፍታሕ ማዕከሎሙ
f. 32 ^{rb} St. Mark abide with a leather- dresser ተአቅፈ እገሪሁ ወተበትከ ቶታነ አሳዕኒሁ.. ወእምዝ ርዕዮ ለሰፋዬ ዘስሙ አንያኖስ	20. St. Mary, the mother of God come to and cry on her son.... ወእምድኅረዝ መጽአት እግዝእትነ ማርያም ወላዲተ አምላክ እዝ ትበኪ ወትጉድዕ እንግዳቲሃ....
f. 33 ^{rb} Healing the finger of Anianos ወበይእቲ ተፈወሰት እዴሁ (ለአንያኖስ)	21. The Lord Christ told (his mother) St. Mary to go to the house of St. Mark ወአሜሃ ከሠተ አፋሁ እግዚእነ ወይቤላ እምይእዜሰ ኅድጊ ቤቶ ወባኢ ቤቶ ለውእቱ ዮሐንስ ዘሰመይክዎ ማርቆስሃ በስም ጥዑም
f. 35 ^{rb} The preaching of St. Mark for Anianos the cobbler and his family	22. Our lady arrived to the house of St. Mark ወእምድኅረዝ አብጽሕዋ ለእግዝእትነ ውስተ ጽርሐ ጸወን ወትቤሉ ለዝንቱ

ወሶበ ሰምዖ ሰፋዬ ቃሎ ለአብ ማርቆስ ወንጌላዊ.. ወአጥመቆሙ ቅዱስ ማርቆስ ለሰፋዬ ወለሰብክ ቤቱ	ቅዱስ ማሪ ማርቆስ ወንጌላዊ
f. 35 ^{rb} spread of the faith in Egypt ወሶበ ሰምዖ መሃይምናን እለ አምኑ በእግዚእነ (ውስተ ግብጽ)	23. St. Mark, the Evangelist came to Pilate ወእምድኅረዝ መጽአ ዝንቱ ቅዱስ ማሪ ዮሐንስ ዘተሰምየ ማርቆስ ወንጌላዊ ወሰማዕት ንበ ጲላሎስ.....
f.35 ^{rb} The pagans hating St. Mark ወተማከሩ ይቅትልዎ ለቅዱስ ማርቆስ ወንጌላዊ (መመለክያነ ጣዖት)	24. Pilate came from praetorian to show the burial ወእምድኅረዝ መጽአ ጲላሎስ እምኩናኑ ከመይርዓይ መቃብሪሁ ወይጽሐፍ ዜናሁ...
f. 39 ^{ra} He was ordained the bishops, the priests and the deacons ወሤመ ሎሙ ቀሳውስተ ወዲያቆናተ ወኤጲስ ቆጶሳተ ወአጽንዖሙ ውስተ ሃይማኖት ርትዕት.....	25. On the night of Sabbath; Peter, John and Our Lady Mary come to the house of St. Mark ወሠርከ ቀዳሜት መጽአ ጴጥሮስ ወዮሐንስ ወንጌላዊ ወእግዝእትነ ማርያም ምስሌሆሙ ውስተ ቤተ ዝንቱ ቅዱስ ማሪ ማርቆስ....
f. 39 ^{ra} The return of St. Mark to Alexandria ወበይእቲ ዓመት ተመይጠ ቅዱስ ማርቆስ ወንጌላዊ ወቦኣ ንበ እስክንድርያ	26. After this, he wept and slept ወእምድኅረዝ ወጽኦ እምኤሁ በከየ ወኖመ እስመ ደክመ እምብዝኅ ኅዘን ወረኅብ ዘወራዙት...
f. 40 ^{rb} he was arrested and tortured ወአንዝዎ ወወሰድዎ ንበ አበይቶሙ ለአረማውያን ወኅብሩ ከሎሙ ለኮንኖተ አቡነ ማርቆስ	27. St. Mark came to the tomb with his mother..... ወሰሚዖሙ ነገረ ዝንቱ ቅዱስ ማሪ ኮከበ ግብጽ ወንጌላዊ ወሐዋርያ ሮጶ ወአንገሃ ገይሠ ንበ መቃብሩ ወነስአት እሙ ማርያም ዕፍረተ
f. 41 ^{rb} A vision and comfort in the Jail ወሶበ መስየ ወደይዎ ውስተ ቤተ ሞቅሕ ወአስተርአዮ ሌሊተ እግዚእነ ኢየሱስ ክርስቶስ....	28. St. Mary, the mother of God heard the resurrection of Christ.... ወእግዝእትነ ማርያም ወላዲተ አምላክ እምድኅረ ሰምዓት ትንሣኤ ወልዳ እምአፈዝንቱ ቅዱስ ማሪ ማርቆስ ወንጌላዊ ተንሥአት ወሐረት...
f. 43 ^{rb} The martyrdom of the saint..... ወኮነ ዕረፍቱ ለማርቆስ ወንጌላዊ ዘከዓወ ደሞ በብሔረ ግብፅ አመ ፴ ሁ ለሚያዝያ	29. Pilate send the messengers to St. Mark ወጲላሎስ ፈነዎሙ ለ፪ አግብርቲሁ ንበ ዝንቱ ቅዱስ ማሪ ማርቆስ ወንጌላዊ ወሰማዕት...
4. Ff.45 ^{ra} -59 ^{ra} : Rules laid down by St. Mark concerning dates of certain feasts ወእምድኅረ ዝንቱ ንጽሕፍ ሥርዓተ ዘሠርዓ ማርቆስ ወንጌላዊ ወአስተደኅረ በዓለ	30. Pilate called St. Mark ንግባዕኬ ንበ ጥንተ ነገር ዘከመ ጸውዖ በዕለተ ሰነይ ጲላሎስ መስፍን ጴንጤናዊ ለዝንቱ ቅዱስ ኮከበ ግብጽ ወፀሐየ ኢትዮጵያ....

ትንሣኤ.....	
f. 45 ^r b order of feasts in Didaca ይቤሉ በዲድኦቅልያ ኢትግበሩ በዓለ ከመ አይሁድ	31. The people of Egypt, Ethiopia and other countries, to ask St. Mark in their prayer, his blessing, absolution and intercession.... ንዑኬ ሰብአ ግብጽ ወኢትዮጵያ ወሰብአ ገላያ ወሰብአ ሮንቄ ወዘኔልያ ወሰብአ ብሔረ ማሕው.... ከመ ናስተብቁያ ለዝንቱ ቅዱስ አቡክሙ- ኮከብ ወብርሃነ ዓለም ማሪ ማርቆስ ወንጌላዊ እስመ ተለዐለ ለነ ወአብዩ እምቀደምት
f. 47 ^r b order and canon of the Apostles እስመ አበዊነ ሐዋርያት ይቤሉ በጂ ቀኖና	32. Jesus taught St. Mark the law, canon, tradition and the promise ወእምድጎረዝ መሐሮ ለዝንቱ ቅዱስ ሥርዓተ ሕግ ወባህለ ሃይማኖት ውሱን ወሀቦ ኪዳነ
f. 51 ^r a The celebration of Easter for Christians ወእምዝ ንግበር በዓለ ትንሣኤ በከመ አዘዙነ ሐዋርያት አርዳኢሁ	33. The veneration of St. Mark, the Evangelist, martyr and patriarchበስመ አብ... እነግረክሙ አጎውዮ ክብረ ዝንቱ አብ ወኮከበ ግብጽ ወፀሐዮ ኢትዮጵያ ማሪ ማርቆስ ወንጌላዊ ወሰማዕት ርእሰ ሊቃነ ጳጳሳት
f. 52 ^r b Calendar of Egypt, Rome and Hebrews ሐሳብ ግብፅ ወሐሳብ ሮም ወሐሳብ ዕብራውያን...	34. when the day of Pentecost in the third hour of time that the apostles do ወእምድጎረ ፲ ዕለት ዝ ውእቱ ጊዜ ሠለሰቱ ሰዓት እስመ (ሐዋርያት) ኮነ- አሜሃ ይሰትዩ ወይትዋነዩ እንተ መንገለ ዐረብ ዕርገቶ ወይትአመኑ ፩ ለካልዑ
f. 54 ^r b The celebration of Christ's birth ወይግበሩ ፍስሐ በዕለተ በዓለ ልደት ክቡር ወከመ ይኩን ዕለተ ፍስሐ ወሐሄት	35. He {St. Mark} set apart the apostles in three groups. ... በስመ አብ.... ስምዑ አበውዮ ወአጎውዮ መሃይምናን ደቂቀ ዝንቱ አብ ማሪ ማርቆስ ወንጌላዊ ከመ ፈለጦሙ ለሐዋርያት ቡሩካን ለለ፤
f. 58 ^r b laws and orders of fasting ወአጽዋምስ እለ ሥሩዓን	36. The people of Jewish asked Pilate ንግባዕኬ ጎበ ጥንተ ነገር ዘከመ ሰከይዎ ለጲላሞስ ሕዝበ አይሁድ
f. 58 ^r a There are different fasting periods ጸመ አርድዕት (The fast of the Apostles) ጸመ ረቡዕ ወዐርብ (Wednesdays and Fridays) ጸመ ልደት (The fast of the prophets or advent)	37. Herod send the message to Pilate ወእምድጎረዝ ፈነወ ሄሮድስ ጎበ ጲላሞስ መልእክተ ቁሳር ንጉሥ

ዕለት ዘጸባሒሁ ዕለተ ጥምቀት (The eves of Epiphany)	
ጸመ ፵ ቅድስት (The great fast of Lent)	
ጸመ ሕማማት (Passion week)	
5. Ff. 59 ^r a-75 ^r a Miracles of St. Mark ወእምዝ ንጽሕፍ ኅዳጠ እምተአምራቲሁ ለአቡነ ክቡር ማርቆስ....	38. The death of a criminal ወንግባዕ ንብ ሞተ ፈያታዊ ወመስፍን ወእምድኅረ ቀተልዎሙ ኅደግዎሙ ዝርዘረ ውስተ ገዳም
f. 59 ^b Patriarch Peter, the last of the martyrs ወሀሎ አሐዱ ብእሲ ክቡር ዘተስምዖ በእስክንድርያ ዘስሙ ጴጥሮስ ተፍጻሜተ ሰማዕት.....	39. Theophila said for the people of Egypt, Ethiopia and Ronəya ንትመይጥ ወንጎሥሥ ለእብ ግብጽ ወኢትዮጵያ ማሪ ማርቆስ ወንጌላዊ ወሰማዕት፤ ይቤ ቴዎፍላ ንዑ ኩልክሙ ሰብኣ ግብጽ ወሮንያ ወሰብኣ ኢትዮጵያ....
f. 60 ^a Patriarch Matthew..... ወሀሎ አሐዱ ብእሲ ዘስሙ ማቴዎስ ወውእቱ ሊቀ ጳጳሳት ዘእስክንድርያ....	40. To hear the news of St. Mark, the father ስምዑ አጎውዮ መሃይምናን ደቂቃ ለመካን ወመርዓት ዘመድኅን ከመ እንግርክሙ ዜና አቡክሙ....
f. 63 ^a Patriarch Benjamin and Umar bin-el-As ወኮነ ዐቢይ ተአምር በእስክንድርያ በጽሐ እመር ወልደ ዓዕ.. ወአባ ብንያሚ ሊቀ ጳጳሳት.....	41. The miracles of St. Mark before the king of Rome በስመ አብ... ስምዑ አጎውዮ ዘገብረ አቡክሙ ተአምረ በቅድመ ቄሣር ንጉሥ ዘሮም...
f. 64 ^b patriarch Macarios ወኮነ በመዋዕለ መቃርዮስ ወመቃራ ዘዩዓቢ	42. The miracles of St. Mark before Caesar ወንትመየጥ ንብ ተአምረ ዘገብረ ንብ ቄሣር ንጉሥ
f. 68 ^r b Sälamta ሊቀ ጳጳሳት ዮሐንስ ተክለ መቃሪ አመ ተሠይመ እንዘ ታፀውሮ ወንጌለ ዘአስተርአይኮ ፍፁመ መተንበለ ግብፅ ማርቆስ ዘአድኅነ ዓለመ ሰአሎ ሊተ የሀበኒ ዕድሜ ንስሐ መቅድመ ወበንስሐየ እድኅን አስተምሕር ዳግመ	43. They brought the body of Pilate to St. Mark እምድኅረ ፵ ዕለት እምዘ አምጽኡ ለሥጋ ማር ጲላጦስ አስተርአዮ ማር ጲላጦስ ለቅዱስ ኮከበ ግብጽ ወኢትዮጵያ ማሪ ማርቆስ ሐዋርያ
f. 68 ^r Patriarch Simon ወሀሎ አሐዱ ብእሲ ዘስሙ ስምዖን ሊቀጳጳሳት ዘእስክንድርያ	44. The news of St. Mark, Patriarch of Egypt, Ethiopia and other countries በስመ አብ.... ንጽሕፍ ከዕብ ዜናሁ ለኮከበ ግብጽ ወኢትዮጵያ ርዕሰ ሊቃነ ጳጳሳት ዘሀለቢባን ወዘሮንቄ ወንሂሳ ወሳኩቲን.....
Ff. 70 ^r b [sälamta]	45. Our lord Jesus had said the disciples were in one house and St. Mark was with

f.71^{ra} በሞተ ቀሲሳን ስምዖን ሊቀ ጳጳሳት ሶበ በከየ ወሐዘነ ምስለ ሊቃናት ከሎሙ ዘአስተብቋዕክ ድኑነ እሞተ ሥጋ ወነፍስ እስከ በጸሎትክ ድኅነ ማርቆስ በኩረ አበዊነ፤ አባ ጸሊ በእንቲአነ ጸሎትክ ወትረ ይብጽሐነ	them ወእምይእቲ ዕለት ነበሩ በአሐቲ ቤት በከመ ነበረ ወአስምእ እግዚእነ ኢየሱስ ክርስቶስ ወሐዋርያስ ማሪ ማርቆስ
f. 71^r b Patriarch Mark (11) the 49th ወሀሎ አሐዱ ብእሲ ሊቀ ጳጳሳት ዘስሙ ማርቆስ እምኑልቆሙ ለአበው ሊቃነ ጳጳሳት ዘእስክንድርያ ፵ ወ ፱	46. Akertupalos the father of St. Mark became a witness of Lord.... ወእምድኅረዝ በጽሐ ፍጻሜ ስምዑ ለአቡሁ አክርጦጳሎስ ከመ ይኩን ስምዑ ለእግዚእነ...
f. 73^r b Patriarch Philatheus ወሀሎ አሐዱ ብእሲ ዘስሙ ፊላታዎስ ወውእቱ እምኑልቆሙ ለአበው ሊቃነ ጳጳሳት ዘእስክንድርያ ፻ ወ ፫	47. Akertupalos return to Jerusalem to his wife and son.. ወእምዝ ፈቀደ ከመ ይትመየጥ ውስተ ብሔረ ኢየሩሳሌም ንበ ብእሲቱ ወወልዱ ..
f. 73^{rb}-75^{ra} Sälamta Zä-Marəqos (Greeting to St. Mark) ለወልደ መንክራት ክርስቶስ ዘተፈሥሐት በናዕሱ ሞቶ ትዜኑ በጊዜ ታንሶሱ መቅደስክ ደብረ መቅደሱ ሰላም ለክ ኢያብርሃ ፋሌክ መጠነ ታበርህ ግብጽ ብርሃና ብርሃና ማርቆስ እንበለ ሕጻጽ ዘታሴስል ጽልመተ ዳኅጽ	48. When he prayed in the night, he saw Jesus in a vision.. ወእዝ ይጼሊ ሌሊተ አስተርአዮ መድኅኒነ ኢየሱስ ክርስቶስ ወናዘዞ ወአጽንኦ
	49. Akertupalos gave alms liberally to the poor people በእንተ አቡሁ አክርጦጳሎስ ከመ ይሁብ ንዋየ ወአልባሰ ለነዳያን.....
	50. The news of the father of St. Mark, the star of Egypt and Ethiopia በስመ አብ... ንነግረክሙ አኅወዮ መሃይምናን ደቂቀ ዝንቱ ኮከበ ግብጽ ወኢትዮጵያ ማሪ ማርቆስ ወንጌላዊ... ዜና አቡሁ ብፁዓዊ
	51. St. Mark knew his father's martyrdom ወካዕበ ንነግረክሙ ክብረ አብ ማርቆስ ዘከመ አእመረ በመንፈስ ቅዱስ እዝ ይመትሩ ርእሶ ለአቡሁ

	52. They deeply wept and cried ንትመየጥኬ ወንግባዕ ኅበ ብካዮሙ ወለእመ አብዝኑ ንዘነ ወብካዮ ተምዐ እግዚእነ ወአምላክነ
	53. The news of St. Mark he was a respected among the scholars of Jews በስመ አብ ... እነግረክሙ አጎውዮ መሃይምናን ደቂቀ ግብጽ ወኢትዮጵያ ዜና ኂሩቱ ለአቡክሙ ሐዋርያ ወክቡር በኅበ ሊቃውንተ አይሁድ
	54. The body of the prophet Jeremiah where it was buried ወእምዝ እንዘ ይጽሕፍ ዜናሁ ለኤርምያስ ነቢይ ንጉሠ እስራኤል ረከበ ዜና ሥጋሁ ከመ ተቀብረ በገራህተ ነገሥት
	55. The servants of his father who went to the country of Greece. ወእንዘ ይፈቅድ ይሑር ወበጽሑ አግብርተ አቡሁ ዘነገዱ ምድረ ጽርዕ
	56. The relics and translation of the body of the prophet Jeremiah ወንግባዕ ኅበ ዘቀዳሚ ዜና ዘከመ አፍለሰ ሥጋሁ ለኤርምያስ ነቢይ ወንጉሠ እስራኤል..
	57. An angel of the lord appeared to St. Mark በስመ አብ... ስምዑ አጎውዮ መሃይምናን ከመ አስተርአዮ መልአክ እግዚአብሔር ለኮከበ ግብጽ ወኢትዮጵያ ማሪ ማርቆስ...
	58. He came to the Jordan and arrived at <i>Sicana</i> ወእምዝ ሐረ መንገለ ዮርዳኖስ ወበጽሑ ሲካና ወቤተ በህየ
	59. The swimmers gathered when they saw the camels ወበሳኒታ ተጋብሑ ኖትያት ሶበ ርእዩ ብዙኃ አግማለ
	60. He went to the country of <i>Temaru</i> , as the swimmers told him ወእምድኅረዝ ነገደ ምድረ ቴምሩ በከመ ነገርዎ ኖትያት

N.B GM₂: This version is too long to be treated here in full. The researcher hopes to do so in the future. For the time being, only examples from 60 chapters out of 265 are listed, in order to show the differences with the GM₁ version. However, the main contents of GM₁ are already listed. The folios are indicated in the GM₁, but only the parts and the first line of each part are mentioned for the content in the GM₂.

3.2 Difference of antrophonyms and toponyms or place names

In the GM₂, we get numerous antrophonyms and toponyms which do not exist in the GM₁ which show common linguistic features, and characteristics of palatal* (ሸ šä ፑčä ሸnä ሸzä ጀgä ጨčä), Bilabial{ ሸP.ä ፐPä } and Velar { ከKä ሸKä } e.t.c. The following are examples.

3.2.1. Antrophonyms

Table 3

GM ₂	Antrophonyms	The reading text
f. 1b	ፆሬሽ Pereš	ወ ፆሬሽ ወለዶ ለካልዕ ይሁዳ
f. 2 b	ከልሻ Kälēša	ለይኢቲ ወለት ወስማ ከልሻ
f. 4a	አጀንፍል Ḩgänəfəl	ወስሙ አቶም አጀንፍል ነጋዴ
f. 9 a	ፑምጃን Čameğan	ፑምጃን ልሕቀት ወወለደት***
f. 9a	አቡሹዓን 'Abušū'an	ፈንሐስ ወላዶ ለአቡሹዓን
f. 9b	ሜርሜንሽ Mermenš	ሜርሜንሽ ወለደቶ ለቀልሕምና
f. 9b	ተኸት Tākāt	ኤሣር ወለዶ* ለተኸት
f. 150 a	ወርገርን wärəžin	ወሰመይዋ ስማ ወርገርን
f. 160	አልቆሻም'Aləqožəm	አልቆሻም ንጉሥ ጠቢብ ወመፍቀሬ እግዚአብሔር አቡሁ ለሻሸሜ
f. 207b	ቡገርን Bužin	ወእምድኅረዝ ይቤሎ ቡገርን** ንጉሥ

*** ወወለደታ

** f.192 b ቡኒሻር (ቡገርን)

*Amsalu Aklilu (2000:4) The palatals were developed from the existing symbol representing the coronals, from

ሰ s ሸ šä is developed

ተt ፑčä

ነn ሸnä

ዘZ ሸzä

ደd ጀgä

ጠፑ ጨčä

3.2.2 Toponyms

GM₁ differ from GM₂, in that it mentions different toponyms. The following are examples:

Table 4

A. GM₁

GM1	Toponyms	The reading text
f. 18 ^v a-b	እስክንድርያ ፊስክንድርያ ግብጽ Gəbṣ ኖባ Noba ኢትዮጵያ Itəyopəya አፍራቅያ 'Äfəraqəya በርቃ Bärəqa ወረላ Wārāla ዘዊላ Zāwila አውሃላ 'Äwəhala ሰዓተድያ Sā'atādəya	ወአጎጎሪሆሙኒ ቀዳሚት እስክንድርያ ወግብጽ ኖባ ወኢትዮጵያ ወአፍራቅያ ዘምዕራብ ዘውእቶሙ በርቃ ወረላ ዘዊላ አውሃላ ሰዓተድያ
f. 19 ^r a	ሮም Rom ጳንጦስ Panətos ገላትያ Gālatəya ቀጳዶቅያ Qäpādoqəya እስያ 'Əsəya ቢታንያ Bitanəya	ሐረ አቡነ ዮሐንስ ዘተስምዮ ማርቆስ ንብ አብ ጴጥሮስ ሊቀ ሐዋርያት ብሔረ ሮሜ..... ወሶበ ጸሐፊ መልዕክተ ለእለ ሀለው ውስተ በሐውርተ ጳንጦስ ወገላትያ ወቀጳዶቅያ ወእስያ ወቢታንያ

Table 5

B. GM2

GM2	Toponyms	The Reading text
f. 3b	ለንሸት Länəšät	ወሀሎ በሀገረ <u>ለንሸት</u>
f.7a	ተድቅ Tädəq	ወሶበ በጽሑ ልዑካን ምድረ <u>ተድቅ</u>
f. 8b	ሀንደክ Hənədäke	ተንሥኦ ወነገደ ምድረ <u>ሀንደክ</u>
f. 8b	ሳባ Saba	ወሰመያ ቶድሳ ዝ ብሂል እምብሔረ <u>ሳባ</u>
f. 8b	አዜብ 'Äzeb	እስመ ንግሥተ <u>አዜብ</u> ብእሲት ይእቲ
f. 152	ጽርዕ Šər'	እንግሉ አግብርቲሁ ከመ ይሑሩ በፍፍተ <u>ጽርዕ</u>
f. 155b	ሌንዛ Lenəza ሜሮንያ Meronəya	ቅዱስ ወክቡር ኮከበ <u>ሌንዛ</u> ወሜሮንያ
f. 162 b	ጽልን Šələgwa ኤደን 'Edän	ኀበ ምስያጥ ዘብሔረ <u>ጽልን</u> ወይእቲ ምስያጦ አፍኦ እምቅጽረ <u>ኤደን</u>
f. 164 b	በኖድም Bänodəm ጎህ Goh በቅሎን Bāqəlon ባውሎን Bāwəlon	ወነጸርዋ ለብሔረ <u>በኖድም</u> ወለብሔረ <u>ጎህ</u> ወለብሔረ <u>በቅሎን</u> ወለብሔረ <u>ባውሎን</u>
f. 171 b	ቢንቃሽ Bineqaš	ወበጽሐ <u>ቢንቃሽ</u> ወቤተ ህየ
f. 184 a	ሳኝ Sañ	ውስተ ምድረ <u>ሳኝ</u> ሠናይ ወበድው
f.184	ፖኖስ Panos	ዘብሔረ <u>ፖኖስ</u>
f. 169 a	ጭራን Čəran	ትዕይንተ <u>ሸሸሜ</u> ንጉሥ ትስመይ <u>ጭራን</u>

GM ₂	Toponyms		The Reading text
f.167 a	ሜኅም	Mehəm	በስሙ ለኮከበ <u>ሜኅም</u> ወላዕክ <u>ሮም</u> ወቀሲስ ዘብሔረ <u>በኖድም</u>
	በኖድም	Bänodəm	
	ሮም	Rom	
f. 166 b	ብጺንንር	Bəšineg ^w ar	እምብሔረ <u>ብጺንንር</u>
f.166 b	ፖኖስ	Panos	እስመ በምድረ <u>ፖኖስ</u> ሰመይዎ ሰርቦን
	ሰርቦን	Särəbon	
f.169 a	ቆርዞን	Qorəzon	ወይእቲስ ምድር በገባ <u>ቆርዞን</u>
	ኖርጋ	Norəga	ደብር ነዊሃ ዘይበጽሕ ኀብ መሠረተ <u>ኖርጋ</u>
f.171 b	ረዊ	Räwi	ፍሱሕ አቡክሙ ሰብአ <u>ረዊ</u> ወሰብአ <u>ኢትዮጵያ</u>
	ኢትዮጵያ	Itəyopəya	
f.171b	ቢንቃሽ	Bineqasš	ወበጽሕ <u>ቢንቃሽ</u> ወቤተ በህየ
f.172 a	ያቦቅ	Yaboq	በጽሕ ውስተ <u>ያቦቅ</u> ሀገር ዘውስቲቱ ባሕር
f.172 a	ባሕረ ያቦቅ	Bahərä Yaboq	ወእምድኅረ አደው <u>ባሕረ ያቦቅ</u> ሐረ <u>ምድረ በድው</u> <u>፫</u> ዕለተ እንተይእቲ <u>መርኅብ ዘባሕረ ኬንሮት</u> ባሕር ዘምስራቅ ቅሩብ <u>ባሕረ ጼው</u>
	ምድረ በድው	Mədrä Bädəw	
	ባሕረ ኬንሮት	Bahərä Kenərot	
	ባሕረ ጼው	Bahərä Şew	

3.2.3 Different meanings of Antrophonyms

In the MS GM₂, we also find the meanings of different personal names or anthrophonyms. Which are not mentioned in GM₁. In this case also, GM₂ and GM₁ are exactly different versions. See the following examples.

Table 6

GM ₂	Antrophonyms	The Reading text
f.2a	መሸሐተን Mäšəhätin “Messiah, king and Judge.”	ወማዕሳይም ወለደ ለመሸሐተን ዝ ብሂል መሢሕ ወንገሥ ወመስፍን
f. 4a	አቶም አጀንፍል ’Ātom ’Āgänəfəl “Nothing can be found in his house”	ወስሙ አቶም አጀንፍል ዝ ብሂል አልቦ ዘይትጎጥኦ ውስተ ቤቱ
f.165 a	ወርገሮን Wärežin “The servant of God”	ወስመይዎ ስሞ ወርገሮን ዝ ብሂል ገብረ አምላክ
f. 200a	ቃራን Qaran “Abrham”	በነገረ ብሔርሙ ለአብርሃም ይሰምይዎ ቃራን
f.200b	ደልባ Däləba “Isaac”	ለይስሓቅኒ ይሰምይዎ ደልባ
f. 200b	ቴትራ Tetəra “Jacob”	ወለያዕቆብኒ ቴትራ
f.203 a	ጳርን Pärən “Moses”	ወለሙሴስ ስመይዎ ጳርን
f.203 a	ቱድራ Tudəra “Aaron”	ወለአሮን ቱድራ
f.204 b	ጸሪጎፍን Şirigufən [the angel] “Gabriel”	ገብርኤል ዘስመይዎ ጸሪጎፍን
f.204 b	ዲላሽት Dilašät (St.) “Mary”	ለእግዝእትነ ማርያም ዘስመይዎ ዲላሽት
f.263 b	ጳንዴር Panəder (st) “Mark”	ዘስመይደህ በነገረ ብሔርነ ጳንዴር ዝ ብሂል ማርቆስ
f.264a	ጨምናህ Çämənəh “Joseph”	ለዩሴፍስ ስመይዎ ጨምናህ
f.264a	አብደል ’Ābdāl “the servant of Messiah”	ወአብደል ዝ ብሂል ገብረ መሰሕ

3.2.4 Comparison of the 1st and 2nd versions with the similar MSS of GM

1. The GM₁ versions: EMML 87, EMML 1208, MS 2160 and GM₁S are similar in the following contents.

Table 7

	EMML 87	EMML 1208	MS 2160	GM ₁ S	The Contents
1	Ff. 1a-10b	Ff. 2a-11b	Ff.5a-17a	Ff.1a-8a	Introductory prayer እግዚእየ ኢየሱስ ክርስቶስ አብርሃ አዕይንተ ልብነ . . .
2	Ff.10b-30b	Ff.11b-30a	Ff.17a-43a	Ff. 8b-35a	The life of St. Mark ወዝንቱ አቡነ ዮሐንስ ዘተሰምየ ማርቆስ
3	Ff. 31a-44a	Ff.31a-44a	Ff.43a-57a	Ff.35b-43a,	Combat of St. Mark ወይእዜኒ ንግባእ ካዕበ ወንዜክር ገድለ ጸማሁ
4	Ff. 45a-59a	Ff.44a-56a	Ff.57a-70a	Ff.43a-48a	Rules laid down by St. Mark ሥርዓት ዘሠርዐ ማርቆስ ወንጌላዊ
5	Ff. 59a-75a	Ff.56a-65a	Ff.71a-84b	Ff.48a-60a	Miracles of St. Mark ወእምዝ ንጽሕፍ እምተአምራቲሁ ለአቡነ ክቡር ማርቆስ
6	--	--	Ff.85a-88b	Ff.60a-63a	Mäləḳə'a Marəqos ሰላም ለጽንሰትከ

N.B Except the contents of MS 2160 ff. 85a-88b and GM₁S ff.60a-63a,
the other contents of the MSS are Similar.

2. The GM₂ versions: GM₂N, GM₂M, GM₂A and GM₂D are similar in the following contents. Here listed only 7 contents by quoting 6 parts out of 265.

Table 8

	GM ₂ N	GM ₂ M	GM ₂ A	GM ₂ D	The Contents
1	f.1a	f.1a	f.1a	f.1a	Introductory Prayer. በስመ እግዚአብሔር አብ ቅዱስ በአሐቲ ሥምረት ተፈናዊ
2	p.1	p.1	P.1	P.1	The Birth of St. Mark. ስምዑ አገውየ መሃይምናን ዜናሁ ወልደቱ ለዝንቱ ዮሐንስ ዘተስምየ ማርቆስ
3	p.2	p.2	P.2	P.2	The Country of <i>Länəšāṭ</i> . ወሀሎ በሀገረ ለንሹት ዘስመያ ዝንቱ ብፁዕ ማርቆስ ወንጌላዊ
4	p.7	p.7	P.7	P.7	The Martyrdom of St. John. ወአሜሃ ኮነ ቅዱስ ዮሐንስ መጥምቅ ስማዕተ . . .
5	p.60	p.60	P.60	P.60	He went to the country of <i>Teməru</i> . ወእምድኅረዝ ነገደ ምድረ ቴምሩ
6	p.200	p.200	--	P.200	Daniel one of his disciples told his death. ዘከመ ተናገረ ሞቶ ዳንኤል ፩ እምአርዳኢሁ
7	p.265	p.265	--	--	The appearance of the head of St. Mark. ነገር ዘዜነወ ማርቆስ ጳጳስ ዳግማዊ በዕለተ አስተርእዮተ ርዕሱ ለአብ ክቡር ማሪ ማርቆስ

N.B. GM₂A does not include all parts. It contains only 62 parts out of 265. And GM₂D also contains only 200 parts with 13 Miracles. In this case it is very different. GM₂A also include the Acts or Martyrdom of St. Mark before the 1st part. However, GM₂N and GM₂M have similar contents from part 1 up to part 265.

CHAPTER FOUR

4. Synopsis of the Life of St. Mark

This synopsis or summary of the life of St. Mark is based on the texts of both Gə'əz versions of Gädlä Marəqos.

These texts describe the life of St. Mark in general. In this chapter, the evidences are divided into episodes (the name, parents, sterility, childhood, preachings, Acts and martyrdom etc).

The account of this synopsis is usually attached to these two Gə'əz versions, but some Biblical and historical references related to St. Mark the Evangelist could also be mentioned.

4.1 The name of St. Mark

St. Mark is the author of the second Gospel. It is generally believed that he must be identical with the "John surnamed Mark"¹. According to C.N Jefford, in the Anchor Bible Dictionary (1992:557) the name of St. Mark is a combination of two applications, the Hebrew *Yōhānan* ("Yahweh has shown grace"; (Cf. 2 kgs. 25:23) and the Latin "*Marcus*" (or the Greek *Markos*)². Double names were commonly employed during the period as a common custom within Hellenistic Judaism (Cf. Acts 1:23, Joseph-Justus).

¹ A.J. Butler, The Lives of the Saints. (1956:160).

² The Gə'əz ማርቆስ "Marəqos". The Gə'əz versions of the Two MSS mentioned the name John surnamed Mark repeatedly in different sections for instance GM_{1f.10}^a ወዘንቱ አቡነ ዮሐንስ ዘተሰምየ ማርቆስ and this our father John surnamed Mark"

The N.T provides scant information about the figure of John Mark. He initially is introduced at Acts 12:12, a scene in which St. Peter returns from prison to the home of Mary, “the mother of John whose other name was Mark.”³ St. Mark is mentioned as Mark in all the epistles of St. Paul (Col 4:10 Phil:24; 1Tim4:11), St. Peter in (1 Peter 5:13) and in the Book of Acts (Acts 15:39).

His two names are mentioned together. It is either said, John who was named Mark, or John who was known as Mark. His Jewish name “John”⁴ meant the Kindness of God and His Roman name was Mark, which meant ‘hammer’,⁵ an unfamiliar name to the Jews.

The Gə’əz grammar also mentions the name St. Mark⁶ and its meaning. For instance, GM1 and other MSS like the Ethiopian commentary⁷ on the Gospel, state that Mark means ‘priest’ and ‘bee’. As a priest serves God, he also was a servant of God; and as a bee prepares honey from different flowers, he also prepared his Gospel first from Christ then from Peter and Paul.⁸

4.2. The parents of St. Mark

His father was Aristopolos* and his mother was Mary. “ወዝንቱ አቡነ ዮሐንስ ዘተሰምየ ማርቆስ..... ስመ አቡሁ ኮነ አርስጦጵዎሎስ ወስመ እሙ ኮነ ማርያም” “and this our father John surnamed Mark . . . his father’s name was Arəstūpawelos and his mother’s name was Mary...” (GM₁, ff10r-10va).

³ C.N. Jefford: (1992:537) Mark, John (person) (*Gk loan (n)es Markos*).

⁴ GM₁, ff 23^{vb} -21^{ra} .

⁵ St. Mark was the hammer that broke down idols. The Church called St. Mark : the breaker of idols” shenouda (1995:113).

⁶ Tənsa’ə printing press(1987:111) “ማርቆስ ማለት መደሻ መቀጥቀጫ ተጋዳይ ስልፈኛ ማለት ነው፡፡

⁷ Tesfa G/Sellassie (1988:295) “ማርቆስ ማለት ንብ ማለት ነው፡፡ ንብ ከሁሉ እንዲቀስም አስቀድሞ ከክርስቶስ በኋላም ከሐዋርያት ተምሯልና”

⁸ GM₁, ff 20^r a -21^{va}

* In the Gə’əz text GM₁f. 10ra አርስጦጵዎሎስ “Arəstūpawelos” GM2 f.3b{P.2} አክርጦጵሎስ “Akərtūpalos”

They were fairly wealthy⁹. The GM2 version also mentions the genealogy of the family of St. Mark and descendants within their biography (Cf. p. Marrassini 1981). The sections next summarize these passages of GM introducing his father and his mother life.

4.2.1 His father: The father of St. Mark was a merchant and a rich man but he was unmarried. So the father of *Aristopolos* (his name was Simon) encouraged him to marry¹⁰. When he grew up and went to Jerusalem, he beheld a women of that country who was in charge of her house the mother of St. Mark, the Evangelist. The text as follows: ወእምድጎረ ጎዳጥ መዋዕል መጽኢ አክርጦጳሎስ ውስተ ኢየሩሳሌም ጎቤሃ ወተሰአለ ዘይሰየጥ ቤተ ወበፈቃደ እግዚአብሔር በጽሐ ንበ ቤታ ለዛቲ ቅድስት ማርያም እሙ ለፀሐየ ግብጽ ወኢትዮጵያ ማሪ ዮሐንስ ዘተሰምየ ማርቆስ “and some days after, *Akærtupalos* came to Jerusalem towards her and asked the charge of the house. And in the will of God he arrived towards her house the mother of st. John surnamed Mark, who is the sun of Egypt and Ethiopia.” GM₂ f.11a.

GM₂ also tells the biography of *Aristopolos* that he was distributing for the poor people¹¹ and he was praying to God. Not in the GM1 but in GM2 there are also an indications of the day of the death of *Aristopolos*, father of St. Mark as follows:

ወእረፍቱስ ለቅዱስ አክርጦጳሎስ ሰማዕት አመ ፳፱፻ ለወርኅ ጥር በዕለተ ሐሙስ ጊዜ ፮ ሰዓት እምዕርገቱ ለእግዚእነ ኢየሱስ በሥጋ ውስተ ሰማያት በ ፲ ምዕት “the rest of St. *Akærtupalos* the Martyr on the 26th of *Tər{January}* on Thursday at 6 o'clock after 10

⁹ . GM 2.P.3 f.9^b ወዛቲስ ቅድስት ማርያም ኮነት ባዕልተ ፈድፋደ “and this (St. Mary) is more rich” GM2 f.11^b..... ወእምጽኢ አግማሊሁ ብዙኀነ እስመ ባዕል እምንዕስ“ and he brought many camels because he was a wealthy man from his youth”.

¹⁰ GM2 p.2 (f.3b) ወአቡሁስ ለአክርጦጳሎስ ልሕቀ ወኮነ ነጋዴ ወባዕል ፈድፋደ ወኢነሥኢ ብእሲተ ወኮነ ድንግለ ወአቡሁስ ስምዖን ያጌብሮ ከመ ያውስብ ብእሲተ “and his father *Akærtupalos* grew and become a merchant and rich man more and he did not take up a woman and he became a virgin but his father simon encouraged him to marry the woman”.

¹¹ GM2 p.3 (f.9) በእንተ አቡሁ አክርጦጳሎስ ከመ የሀብ ንዋየ ወአልባሳተ ለነዳያን“ about his father *Akærtupalos* was gaving money and clothes to the poor”.

years of the ascending of Jesus Christ in his flesh” GM2f. 126r b GM2f.126^rb.

The father of St. Mark is cousin of the wife of St. Peter the Apostle. St. Paul mentions that he was also related to Barnabas, one of the seventy apostles. St Paul told the Colossians, “Aristarchus my fellow prisoner salutes you, and Marcus, son of the sister of Barnabas,” (Col. 4:10). However, some of the Greek, Latin and Coptic translations don’t mention the phrase “nephew of Barnabas”. This may be due to the fact that some of the Greek words had more than one meaning (Cf. Shenouda 1995:10); where it is written as *Aristopolos*.

4.2.2 His mother: The Holy Bible clearly mentions that Mary, the mother of St. Mark, was one of the “Marys” who followed Christ. The believers gathered and prayed at her house at the time of the Apostle (Acts 12:12) she was a revered woman and highly regarded by the early Christians.

The Gə’əz version mentions that St. Mark was of a Levitical family himself because his mother was a Jew from the Levite tribe and she was also related to Ethiopia through her grandmother. The MS states that:

ወእመስ ለዝንቱ ቅዱስ ማርቆስ ሐዋርያ ትሰመይ ማርያም ዘእምነነደ
ይሁዳ ወእምቤተ ሌዊ ይእቲ ወእመንገሰ እማስ ኢትዮጵያዊት ይእቲ...
“and the mother of this St. Mark, the apostle, named Mary,
was a Jewish from the tribe of Levite. She is an Ethiopian
through her mother side (GM2 f3^rb).

The Gə’əz version of GM2 also lists the genealogy¹² of Mary, the descendants of her parents, and it also describes her as rich, woman.¹³

¹² For the Jewish descendants Cf. Introduction of Gädlä Yohännəs Məsraqawi and Gädlä Gäbrä Mänəfäs qədus (P.Marrassini 1981)

¹³ GM2 p.3 (f.9b) ወዛቲስ ቅድስት ማርያም ኮነት ባዕልተ ፈድፋድ ወንደገ ላቲ ቀልምሕና አቡሀ በዙጎ ንዋየ ዘኢይትጊለቀ ወአብያተ ወተስላሰ “ and this (she) St. Mary become richer as her

She got the prosperity from her father, and she also entertained strangers with her companions or virgins.

The narrative of this MS GM2 also states that Mary, the mother of Mark, with her mother went to John the Baptist,¹⁴ who told them about the coming of Christ and she received Him into her house. When St. Mark saw Lord Jesus Christ to be glad and accepted Him at home.¹⁵

4.2.3. The Home of Mary, mother of St. Mark

In the house of Mary, many Christians were gathering for prayer. The apostles were earnestly praying for St. Peter's release. K. Walters (2003:68) describes these events as follows: *'they have probably heard of the difficulty St. Peter had in getting into her home. Rhoda, a servant girl, heard him knocking at the outer door. She recognized his voice, but in her excitement, she forgot to open the door: Instead, she ran to the assembled throng with the amazing news. There they were earnestly praying for Peter's release, with little, if any, exception, of a positive response from the Lord.'*

This event is already mentioned in the Bible (Acts 12:12), but the GM₁, ff15^vb-16ra also quotes it. However, GM₂ doesn't. On the other hand Shenouda (1995:12) states the following:

father *Qälməhəna* gave up much money with no counting of the homes and the houses".

¹⁴ GM2 f 10^v a (p.4) ወሀሎ ዮሐንስ መጥምቅ በመዋዕሊሃ ያጠምቅ ወይዘውዕ ሰብኦ ለንስሓ ወማርያምስ እሙ ለዮሐንስ ዘተሰምየ ማርቆስ ወንጌላዊ ወሰማዕት ሐረት ንቤሁ ምስለ እማ ሐይና "there was John the Baptist baptized in her time and he called the man for repent --- and Mary the mother of John Surnamed Mark, the Evangelist and martyr went to him with her mother *Häyənə*".

¹⁵ GM2 f14 (P.10) ወሰሚዓ ኀርት ማርያም እሙ ለማርቆስ ወእግዚእነሰ ተመይጦ ወእንጸረ ወስተ ቤታ ወተፈሰሓ ማርቆስ ወእንጸፈ ዘርቤታተ ወአልባሳተ ሠናየ "and the faithful, Mary the mother of Mark heard and the Lord, come back and indicated her home, and Mark was glad and spread the beautiful garments and clothes".

“No home had more fame than Mary’s home. It was there the Lord Jesus Christ observed the Passover with his pure disciples. There he washed their feet and gave them His covenant, His holy body and blood. The Holy Sprit in it filled the disciples and they spoke in tongues. This great home was the first Christian Church and it’s most upper room was the famous Zion’s chamber.¹⁶ It was built on mount Zion on a big rock”.

The C.N. Jefford, in the Anchor Bible Dictionary (1992:557) mentions that Mary’s house in Jerusalem was a kind of rendezvous for the apostles, and consequently Mark’s mother and the house hold of Mary probably was significant for the early Christian community.

4.3 The upraising of St. Mark

St. Mark was from the tribe of Judah from his father.¹⁷ He was born in a small village called Aberyatolos which is in Gyrene, one of the five western cities in Libya.¹⁸

4.3.1 The Birthday and uprising of St. Mark

According to the GM2, the birthday of St. Mark was on *Mäggabit*[March] 3, on Friday, before the sunrise.¹⁹ Another distinctive feature is that St. Mark’s physical appearance was mentioned in this MS as follows:

¹⁶ . In the Gə’əz this house is called “ጳርሐ ጸዮን” *Sərka-Səyon*” It means “the hall of Zion”. The place where the Apostles prayed and communicated with the Holy sprit and spoke in 72 languages was at the house of the mother of Mark, which was also called the first Church ‘the gallery’. (Cf. Acts 2:1).

¹⁷GM₂ P.1 (f,1^b) ስምዑ ኣጎወዮ ዜናሁ ወልደቱ ለዘንቱ ዮሐንስ ዘተሰምየ ማርቆስ ሐዋርያ ወንጌላዊ ዝንቱ ሐዋርያ ኮነ ልደቱ እመንገለ ኣቡሁ ዘእምነገደ ይሁዳ “hearken ye my brother, the history and the birthday of this John surnamed Mark the Apostle and the Evangelist, the birth of this Apostle was from the tribe of Judah”.

¹⁸ Shenouda (1995:9)

¹⁹ GM₂ p.6 ወእምዝ ተዐቁረ ኣመ ፫ ለሰኔ በዕለተ ረቡዕ ወተወልደ ኣመ ፫ ለመጋቢት በዕለተ ኣርብ ጊዜ ነግህ እምቅድመ ሥርቀተ ፀሐይ “and then he was conceived on *Sāne* (June) 3 on Wednesday and was born on March 3 on Friday before the sunrise”.

ወኢርያሁስ ለብሐሪ ወቅዱስ ማርቆስ ኮከበ ግብጽ ወኢትዮጵያ ኮነ ቀይሕ ወቀራንብተሁኒ ክቡዳት ወአዕይንተሁኒ ጽፋያት ከመ አዝርቅ ወነዊኅ ቆመ ወስጉድ እምታሕተ ክሳዱ ወበራህ ርዕሱ ከመ ኤልሳዕ ነቢይ ወፊቃሩኒ እምላዕለ ሐቂህ ወዝንቱ ውእቱ ትእምርቱ ለከበ ግብጽ ወኢትዮጵያ ማሪ ማርቆስ “and the appearance of the holy and blessed Mark, the star of Egypt and Ethiopia, was fair and his eyelids were prominent and he has eyes of a dove and withal of beautiful countenance and goodly to look a height and neck of status. He was bald head like prophet Elisha and a girdle about his loins, this is the figure of St. Mark, the father of Egypt and Ethiopia”. (GM2 f.6 r b)

When Jesus Christ was preaching, St. Mark was a young man.²⁰ St. Mark then met the Lord and became one of the disciples.²¹ After that he remained with Christ when He taught the Gospel, did the miracles.²² But in that terrible night when Jesus was betrayed and arrested and was held by the Jews.²³ Mark ventured out into streets of Jerusalem alone covered only by a line garment. He followed Jesus at a distance but he was discovered.

GM2 p. 10 & 11 states that St. Mark took the book in his home and wrote the miracles of the lord and also describes St. Mark sends his servant *Linaros* to follow and write the miracles who did.²⁴

²⁰ GM1 f.10^vb ውእቱ ወሬዛ ዘስመ ዮሐንስ ዘተሰምየ ማርቆስ ወይትዐፀፍ ሰንዱነ ዕራቆ ወአኅዝዎ ወራዙት በደብር ወአኅደገ ሰንዱነ ወጉየ ዕራቆ “this young man John surnamed Mark wore a linen cloth being naked, {some} young men took it in the mountain and he fled naked”.

²¹ GM2 f. 10^va ወሶበ ርዕዮ እግዚእ ኢየሱስ ከመ ውእቱ ርቱዓ ሕሊና ጎረዮ እምቅድመ ፎወ፩ አርድዕት ወሂሞ“ and when lord Jesus saw him as he had right though, He choses him as the first out of the 71 disciples, and appointed him”.

²² It was mentioned that Mark was at the weeding of Cana of Galilee, where Christ did His Miracles of changing the water into wine (John 2) he was among those who tasted it . Shenouda (1995:11).

²³ GM1 f.10^v a-b

²⁴ GM2 P.10 ወሀሎ ኮከበ ግብጽ . . . ማርቆስ ይወፍር ውስተ ቤቱ ነሥኦ መጽሐፈ ዘጸሐፈ እምተ አምራቲህ ለእግዚእ “There was the star of Egypt . . . Mark entered into his house and took the book and wrote the miracles of the Lord” .
GM2 P.11 ወአዘዞ ማሪ ማርቆስ ለገብሩ ሊናሮስ ጸሐፊ ከመ ይሐር ምስሌሁ ወይጽሐፍ እምተአምራቲህ ዘይገብር በበዓቱ “And St. Mark ordered his servant *Linaros* the scribe and to go with him and to write from his miracles who did into his cell”.

During the earthly ministry of Jesus,²⁵ his mother's home was used as a meeting place; so, he got to know the disciples. In fact he became a devoted Christian through the ministry of the apostle Peter²⁶ and as a result St. Peter saw St. Mark very much of his son in the faith.²⁷

4.3.2 The death of Mary, Mother of St. Mark

Not in the GM1, but in the GM2 there is the narrative of the death of Mary correlated with that of St. Mark and the apostles Peter, Paul and Anianus. In this way, this version has also somewhat distinct features²⁸.

The narration devotes more attention to the death of Mary as follow: GM2 P.191 (f.1261^ra) ወውኢተ ጊዜ ገሠጸ ወልዱ አንያኖስ ወይቤሎ አንጎኬ መንፈሰክ ኦ አቡዮ ይደልዋ ለእምነ ትሑር ውስተ ሕይወት ዘትሴፈዎ ወሶበ ይቤሎ ዘንተ አስተጸንዓ ርዕሶ “and in that time, his son Anianus admonished him and he said him ‘O my father make larger (elongate) your breath, let Our Mother go into life which she hopes. When he said this, he was comforted himself’. This text also States that Mary, the mother of St. Mark, died strangled by the Jews and her grave was in Jerusalem with St. Mary mother of God. GM2 p. 191 (f.261^rb) አይሁድ አዘማዲሃ ቀተልዋ በሐኒቀ እንዘ ትጸሊ ወመቃብራሰ ኮነ በመቃብረ እግዝእትነ ማርያም ወላዲተ አምላክ” “her relatives, the Jews, killed her by strangling while she was praying and her sepulcher was in the sepulcher of Our Lady Mary, the mother of God”.

²⁵ “as the lord Christ Celebrated the Passover in St. Mark’s home most of (Biblical or Church) scholars indicated that he was the man who carried the water pitcher Our Lord talked about to his disciples and said “go you into city” and there shall meet you a man bearing a pitcher of water. Follow him and whosoever he shall go in, say you to the good man of the house, the master said where is the guest Chamber. Where I shall eat the Passover with my disciple? (Mark 14:12-15) and (Luke 22 10-12)” (Shenouda 1995:13). The Bible does not mentioned the name of St. Mark but simply said that “and there followed a certain young man”. (Mark 14 51-52).

²⁶ GM1 f. 15 v a-b Act 12:12

²⁷ GM1 f. 19r a-b

²⁸ GM2 P. 191 (f. 261^va) ከመ ሰምዓ እረፍተ እመ ኄርት ማርያም ወበከደ ወወረወ ገጸ ወስተ ምድር ወአንብዓ ብዙኅ ወፈቀደት ነፍሱ ትትፈለጥ እምሥጋሃ “as he heard the rest of his good mother Mary he wept and fell down with his face on the earth and he cried much and his soul wanted to be separated from her flesh”.

St. Peter, St. Paul and the other apostles were with him and they wept. Forty days after the death of Mary the apostles were all scattered through the countries for preaching, St. Peter and St. Paul went to Rome. Their martyrdom and their relations with St. Mark are also clearly mentioned in this part [GM 2]: ወበከዩ ማሪ ጴጥሮስ ወጳውሎስ ወክሎሙ ሐዋርያት ወገበሩ ጉባኤ ፶ ዕለት ተዘርው በበሐወርቲሆሙ ማሪ ጴጥሮስ ወጳውሎስ ወዓርጉ ብሔረ ሮሜ “St. Peter, Paul and all apostles wept and they did an assembly for forty days and they separated in their countries. St. Peter and Paul went to the country of Rome”. GM₂P. 193 (f.261^rb).

4.4 The preaching of St. Mark with the Apostles

St. Mark began his preaching at a very early age. At the beginning, he accompanied other apostles. In the book of Acts it is mentioned that he worked with St. Paul and St. Barnabas the apostles, but before that he worked with St. Peter in Jerusalem and Judea (Shenouda 1995:17).

The two Gə’əz Versions of GM, testify that St. Mark preached with Peter, Barnabas, Paul and Clement.

4.4.1 St. Mark and St. Peter

St. Peter was related to St. Mark because Peter’s wife was the cousin of Mark’s father. Thus, St. Peter was like a father. Therefore, St. Peter used to visit their home frequently and when he was freed from jail by the angel, he went directly to the home of Mary (Cf. Acts 12:12).²⁹

St. Mark was with St. Peter when he wrote his first Epistle (1Peter 4 :13)³⁰ and St. Peter saw the people and the Apostles thanked St. Mark.³¹ and he was also with him when St. Peter was martyred. Before his

²⁹GM1f.15^vb

³⁰GM1 f.1 19^rb

³¹GM1 f.19^va ወእንዘ ሀሎ ጴጥሮስ በደወለ ግብጽ ርዕዮ ለብፁዕ ማርቆስ ከመ ይንዕድዎ ሰበክ በአፍኒ በእንተ ሠናዖቲሁ ወእንደሁ ሐዋርያት ወሰብኦ አርድዕት “and when St. Peter was in the country of Egypt, he saw the blessed St. Mark whom the people outside and his brothers the Apostles and the disciples thanked him because of his goodness”.

martyrdom St. Peter had appointed St. Mark to become a bishop of Rome, Egypt and Ethiopia. GM2 P.191 (f.262v) shows us that St. Mark was appointed in Rome, Greece, Egypt and Ethiopia.

4.4.2 St. Mark and Paul

The preaching of St. Mark with St. Paul is clearly mentioned in these Gə'əz versions of GM1 and GM2. But there are other Biblical references before. From A.J Butler (1956:160) we read the following: “St. Paul seems consequently to have suspected Mark of certain instability, and later, when preparing for a visitation of the churches in Cilicia and the rest of Asia Minor, he refused to include John Mark, though Barnabas desired his company. The difference of opinion ended in Barnabas separating from St. Paul and going with Mark again to Cyprus. None the less when Paul was undergoing his first captivity in Rome, Mark was with him and a help to him (Col. iv :10). Also in his second Roman captivity, shortly before his martyrdom, St. Paul writes to Timothy, then at Ephesus, enjoining him to ‘take Mark and bring him with thee, for he is profitable to me for the ministry’.”

In the GM1, the name of St. Paul is mentioned many times. It also testifies that St. Paul took St. Mark with Barnabas and Silas and went to Cyprus: *ጳውሎስ ኀረዮ ለሲላስ ወበርኖስ ነስኦ ለዮሐንስ ዘተሰምየ ማርቆስ እስመ ዘመዱ ወእቱ ወእመንቱ እምነገደ ሌዊ ወነገዱ ቆጵሮስ* “Paul chose Silas and Barnabas, took John whose surname was Mark who was his relative, and they [i.e. the relatives] were from the tribe of Levi and they went to Cyprus” (Cf. GM1ff.17vb-18ra).

In the GM2 there is also a narration of the Martyrdom of St. Paul and Peter. At that time, St. Mark was in Rome when St. Paul was martyred; Paul saw him, and had compassion and fell on his neck and kissed him.³²

³² GM2f.260v (p.191) ወማሪ ጳውሎስኒ ሐቀፈ ክላዶ ወስኢሞ ወበከየ ላዕሌሁ ነዊነ ሰዓተ፡፡ ወለሐዋርያኒ ጳውሎስ ሐረ ኀበ ይመትሩ ቦቱ ኣርዕስተ፡፡ ወበከየ ላዕሌሁ እስከ ፵ ዕለት፡፡ -“and St. Paul embraced on his neck and

St. Mark was accompanied Barnabas and St. Paul on their first missionary Journey (Acts 12: and 13) but abruptly he left them at Perga. Paul therefore refused to take on the second trip, a decision that provoked a break between the apostles and Barnabas (Acts 15:36-40). Paul and Mark later reconciled their differences (Col 4:10 Philemon 24). St. Paul thereafter refused to include him in subsequent travels (though Barnabas took him onward to Syprus; Acts 15:37-39), and the accounts of Acts records his Activities no further.

This MS (GM2) briefly describes when St. Peter and St. Paul were martyred in the persecution of Rome St. Mark saw them and then he took the body of St. Peter and St Paul and buried it there. After that he told the other disciples of the martyrdoms of St. Peter and St. Paul. They wept much together and he lived with them three months as follows:
ወመጽአ እንዘ ይበካ በእንተ እጉሁ በሩካን ጴጥሮስ ወጳውሎስ ወቦአ ኀበ ደቂቁ ወነገሮሙ ከመ አእረፉ ማሪ³³ ጴጥሮስ ወጳውሎስ ወሶበ ሰምዑ አጎዙ ወበከዩ ወነበረ ምስሌሆሙ ፫ አውራጎ “and he came weeping about his blessed brothers Peter and Paul. And he went to his [spiritual] sons and told them that St. Peter and Paul had rested. When they heard thus, they started and wept and he stayed with them for 3 months” (GM2 P.191 /f.263rb/).

4.4.3 St. Mark and Barnabas

The Gə'əz version of GM1, like other Biblical references, testifies that Barnabas³⁴ was a cousin of St. Mark on his mother's side³⁵. He would

kissed him and cried on him impassioned for a long time. And when the apostle Paul was beheaded, St. Mark cried on him for forty days”.

³³ ማሪ (Mari) the Coptic for Saint (A.f. Butler 1884: xiv).

³⁴ From Col. 4.10 we read that Mark was a kinsman of St. Barnabas who, as stated in Acts 4:36, was a Levite and Cypriot.

³⁵ GM1, f.18^ra ወእንተ ትውልደ በርናባስ ወማርቆስ ይቤ ወልደ እጎወ አቡሁ ለበርናባስ ከመ ይእቲ እህተ በርናባስ እሙ ለማርቆስ “and the kinship of Barnabas and Mark said that the son of the brother of Barnabas, as that mother of Mark is sister of Barnabas”.

play a prominent role in their unfolding history and he preached with Mark, in Cyprus³⁶.

This MS also indicates the martyrdom of Barnabas as follows: *ወቀንኡ ኣይሁድ እሰ ሀገረ ቆጵሮስ ቦኡ ወኣገዝዎ ለበርናባስ ወቀሰፍዎ መቅሰፍተ ወወገርዎ በኣባባን ወኣዋፅዖዎ በእሳት ወፈጸመ ስምዖ* “the Jews who lived in Cyprus moved with envy and they took Barnabas and they scourged, stoned and burned him in the fire and he finished his martyrdom”(GM1 ff.18^vb -18^ra.)

St. Mark took the body of Barnabas and bound it in beautiful clothes and put it in a cell, out of the country of Cyprus.³⁷ After the death of St. Barnabas, St. Mark went to Rome to Peter and lived there with him.³⁸

4.4.4 St. Mark and Clement³⁹

In the GM2, there is a relation between St. Mark and Clement in preaching the Gospel, and in Evangelical activities. This information gives a cite about the person and activities of Mark soon arose among the church fathers⁴⁰. It is also supported in these MSS that have numerous traditions and include several early Christian canonical books. It is enough to quote this verse: *ኣመ ሰበክ ምስለ ቀሌምንጦስ ረድእ ወኣመ ተመይጠ ቅዱስ ጴጥሮስ..ወገደጐሙ ለዝንቱ ቅዱስ ወበፁዕ ማር ማርቆስ ሐዋርያ ወቀሌምንጦስ ወለኣወሰንጋንዮስ ጸሐፍተ ተኣምራት ወመንክራት* “When he preached with Clement the disciple and when St. Peter return...and he left them, for this blessed, Saint and the Apostle Mark and Clement and 'Awsä

³⁶ GM1 f. 18ra ወበርናባስ ወማርቆስ ቦኡ ሀገረ ቆጵሮስ ወሰበኡ በህዮ “Barnabas and Mark went to the country of Cyprus and there they preached”.

³⁷ GM1 f. 18rb-19ra ወኣውጽኦ ቅዱስ ዮሐንስ ዘውኡቱ ማርቆስ ወንጌላዊ ወገነዝ በኣልባስ ሆናያን ወኣንበሮ ውስተ በዓት ዘኣፍኣ ሀገረ ቆጵሮስ“ and St. John surnamed Mark, the Apostle brought him and he bound him in the beautiful clothes and he laid him into the cell, outside the country of Cyprus”.

³⁸ GM1 f. 19r a.

³⁹ Clement of Rome St. (fl.c -96) Bishop of Rome. He appears in early succession lists as second or third bishop after St. Peter, F.L. Cross in the Oxford Dictionary of the Christian Church (1997:360)).

⁴⁰ GM2 P.192 (f.262ra) ወተመጠወ ክርታሰ እምእዴሁ ለቀሌምንጦስ ዘተመጠወ እምእዴሁ ለጴጥሮስ ኣቡሁ “and he received the epistle from the hand of Clement(Qäleməntos) who received it from the hand of Peter his father”.

nganəyos who wrote the miracles and the wonderful events” GM2 P2 (f.3^rb – 4ba) Which is not mentioned in the Bible (N.T).

4.5 The title of St. Mark

As it stated in GM1 and GM2; St. Mark was one of the 72 disciples and the Apostle, the preacher, the Evangelist or the author of the second Gospel and the first bishop of the Egyptian Church. He was also one who led his fore fathers to accept the faith and to confess that Jesus Christ is the savior and the son of God. He was also a great martyr in Alexandria⁴¹.

4.5.1. St. Mark one of the 72 disciples:

St. Mark was one of the 72 disciples; St. Paul also mentioned St. Mark was one of his disciples.⁴² In the Bible, Luke states that they were 70 (Luke 10:1). But this Gə'əz MS listed that there were 72.⁴³ As it states ወዘንቱ አቡነ ዮሐንስ ዘተሰምየ ማርቆስ በከሮሙ ለፎወጀ አርድኣት ከመ እንድርያስ በከረ ሐዋርያት: “and this our father John surnamed Mark is the first among 72 disciples like Andrew the first among 12 Apostles”. (GM1 f.10^rb).

4.5.2. St. Mark the Evangelist:

Since St. Mark is the author of the Gospel of Mark and thus the believers called him the Evangelist; he was one of the four who preached the world by the Gospel. The world still benefits from this book without limitation. They were meant for the entire world and not for one particular Church.⁴⁴ It is agreed among scholars that the book of St. Mark was the

⁴¹ Shenouda (1995:5).

⁴² GM1f.16^v a-b በከመ ይቤ ጳውሎስ ለጢሞቴዎስ ረድኡ አምጽኦ ምስሌክ ለማርቆስ አስመ ውኣቱ ይበቁኣኒ ለመልክት “As Paul Said that to his disciple Timothy, Take Mark, and bring him with thee; for he is profitable to me for the ministry”. (Cf. 2 Timothy 4:11).

⁴³ GM1 f. 6^vb ከመዝ ውኣቱ አስማተሆሙ ለፎወጀ አርድኣት ዘተኅርዩ እምድኅረ ኘወጀ ሐዋርያት “now these are the name of the 72 disciples who were chosen after the twelve Apostles”.

⁴⁴ Shenouda (1995:20).

first of the Gospels. However, they differ about the time it was written. *Ibn Akbar* estimated it to have been written in 45 AD. St Irenaeus states after the martyrdom of both St. Peter and St. Paul. It was written in Greek, which was a spoken language in both Egypt and Rome at that time. Later this Gospel was translated into Latin and Coptic.⁴⁵

These two Gə'əz versions of Gädlä Marqos mention this fact in different sections but the researcher quoted only one verse among other Gə'əz references. ወአቡነ ማርቆስ ሐዋርያ ዘጸሐፈ በጥንተ ወንጌሉ እንዘ ይብል ቀዳሚሁ ለወንጌሉ ኢየሱስ ክርስቶስ “and our father Mark, the Apostle who wrote at the beginning of his Gospel saying, the beginning of the Gospel of Jesus Christ” (GM1 f.27rb). Cf. Mark 1:1

4.5.3. St. Mark the Apostle

According to the Coptic Church's ritual books, Mark the Apostle is the title given to this saint, in all the prayers and praises, and it is mentioned as a disciple and an apostle of God. On his feast day 30, *Barmüda*, the readings are about the selection of the apostles, their work and their authority⁴⁶. When We read these Gə'əz versions (GM1 & GM2), we get many times sections in which St. Mark, the Apostle and the Evangelist is mentioned; for instance ማርቆስ ሐዋርያ ወንጌላዊ ወሰማዕት “Mark the Apostle, the Evangelist and Martyr”. GM2 P.2 (f.3^{rb}) and others⁴⁷:

4.5.4 St. Mark the pure and the virgin:

These Gə'əz versions, GM1 and GM2, testify that Mark was known as the pure and the virgin.⁴⁸ When the Copts read his Gospel they say “from the book of St. Mark the preacher and the pure disciple.”⁴⁹

⁴⁵ ibid (1995:97).

⁴⁶ ibid [1995:15].

⁴⁷ GM2f.149^a ማሪ ማርቆስ ወንጌላዊ ሐዋርያ ወሰማዕት ርዕሰ ሊቃነ ጳጳሳት ዘግብጽ ወኢትዮጵያ “St Mark the Evangelist, the Apostle, Martyr and the Patriarch of Egypt and Ethiopia”.

⁴⁸ GM1 f.20^a ወእቱኒ ንጹህ ወድንግል በከመ ይቤሉ ኩሉሙ አበዊነ ወአልቦ መጽሐፍ ዘዘከረ ሎቱ ብእሲተ ወአዋልደ በሥጋ ዘእንበለ ውሉዱ ሊቃነ ጳጳሳት ወውሉደ መሃይምናን በትምህርተ ወንጌል

4.5.5. St Mark the 1st Bishop of Egypt or Alexandria:

As it is mentioned above, St. Mark the pure and the virgin was appointed as a bishop by St. Peter, and he became an Archbishop of Egypt, Nuba and Ethiopia in Africa.⁵⁰ Another distinctive testimony was that St. Mark who lived seventy years, and sat seven years upon the seat of bishop.⁵¹ And the GM1 mentions that the seat of St Mark the bishop of Alexandria is one of the known seats:

መናብርት ዘተተክሉ በጉልቄ ወንጌላቲሆሙ
ዘሮሜ መንበረ ጴጥሮስ ቀዳማዊ
ወካዕበ ዘግብጽ መንበረ ማርቆስ ዳግማዊ
ወሳልስ ዘኤፌሶን መንበረ ዮሐንስ
ወራብዕ ዘአንጾኪያ መንበረ ጴጥሮስ

“The seats which were ranked in the numbers of the Gospels

First, the seat of Peter in, Rome,

and besides, as the second, the seat of Mark in Egypt

and third, the seat of John in Ephesus

and fourth, the seat of Peter in Antioch” (GM1 f.25^va).

According to the official title of the Coptic patriarch, “*The holy pope and patriarch of the great city of Alexandria of the whole land of Egypt, the holy city of Jerusalem, Nubian, Ethiopia, the Pentapolis and the entire diocese of St. Mark*”. Since the apostolic times, the See of St. Mark, its center had been in Alexandria, but in the 11th century the patriarchal, See was transferred to Cairo.

ቅዱስ “St Mark was pure and virgin, as all our fathers said. And no book mentions that he had wife and daughters in this world except the (spiritual) sons, bishops and the sons who believed the teaching of the Holy Gospel”.

⁴⁸ Shenouda (1995)

⁴⁹ Shenouda (1995:15). In this book also mentions his Apostleship as an Apostle as shown in the *Theotokion* of the Catholic Copts “O Mark the Apostle the Evangelist all earth’s tribes are blessed by you”.

⁵⁰ GM1f.20^ra ወውሉቲ ርእሶ ለብፁ-ሚርቆስ ከመ ፈጸመ ዘንተ ኩሎ ሆኖ ህየንቲሁ ላዕለ ግብጽ ወኖባ ወኢትዮጵያ ወአፍሪቅያ ወላዕለ አገገር ከመ ኮነ ሊቀ ላዕሊሆሙ ወአስተዳለው መንበሮ ላዕለ ግብጽ “and he (St. Peter) saw the blessed Mark, as he accomplished all these things, (and) he appointed (him) in his place upon Egypt, Nuba, Ethiopia, in Africa and upon the cities, as he became a bishop over them and he prepared his seat on Egypt.”.

⁵¹ GM1 f.44^ra ወኮነ ጉልቁ መዋዕሊሁ ፸ ዓመት ወዘነበረ በጽጵስና ፯ ዓመተ “and all the days of (Mark) were seven years and he sat seven years, upon the seat of bishop”.

St. Mark is claimed as the first bishop of the Coptic Church. Its standing originates not only from its apostolic origin, but also from its direct connection to the history of salvation.⁵²

St. Mark was considered the 1st bishop of Alexandria. The first to succeed him was St Anianus, about whom A.J Butler (1956:162) states from the so-called “Acts of St. Mark” as follows:

St. Anianus, the second bishop of Alexandria, had been a shoemaker, whose hand, wounded by an awl, had been healed by the evangelist at his first entrance into the city.⁵³ Other writers, on the other hand, assert that St. Anianus was an Alexandrian of noble family. He is said to have been consecrated bishop in order that he might govern during the absence of St. Mark, whom he afterwards succeeded. Eusebius speaks of him as ‘a man well pleasing to God and admirable in all things’, and Epiphanius mentions a Church in Alexandria built in his honor.

The Ethiopic versions of the Acts of St. Mark testify that St. Anianus was the first to succeed St. Mark and he was followed by three priests, seven deacons and other eleven to serve the Church: *ወሐንሚር ብፁዕ ማርቆስ ምክሮሙ ለሰብኦ ሀገር ሢመ ሎሙ ለምእመናን ጳጳስ አንያኖስሃ ወቀሳውሰተ ሜሌዎስሃ ፩ ወሰቢኖስሃ ፩ ወቀርዶንሃ ወዲያቆናትሂ ፭ ወባዕዳነሂ ለመልአክተ ቤተ ክርስቲያን* *knowing the conspiracy of the people of the country, the blessed Mark appointed for the believers Anianus bishop, three priests-Milios (Melewos), Sabinos (säbinos) and Cerdo (Qärdon), seven deacons and eleven there to serve the Church”(Getatchew Haile 1981:223, EMMML 1763 f.225v).*

GM1ff. 32^vb-36^vb mentions the same history about St. Mark and the successor Anianus (whose name is quoted many times in this text).

⁵² C.D. Müller and L Störk, Encyclopedia Aethiopica vol. 1 (2003:279-298).

⁵³ E.A.W. Budge (899:258): “ and it came to pass that when he had arrived at Alexandria, and he had entered into the gate of the city, the latchet of his sandal broke, and he said, ‘Truly it hath sped my way’, and he looked out a leather- dresser that he might sit down (in his shop), and he gave him his sandal to mend.”

4.5.6. St. Mark was a Martyr

According to the so-called "Acts of St. Mark", and other references of the Church history, St. Mark the Evangelist ended his days as a bishop of Alexandria and he became a martyr. These are informations briefly summarized in the notice which still stand in Roman Martyrology:

At Alexandria, the birthday of St. Mark the Evangelist, who were the disciple and interpreter of peter the Apostle. He was sent for to Rome by the brethren and there wrote a Gospel, and having finished it, went into Egypt. He was the first to preach Christ at Alexandria and formed a Church there. Later he was arrested for his faith in Christ, bound with cords and grievously tortured by being dragged over stones. Then, while shut up in prison, he was comforted by the visit of an angel, and finally, after Our Lord Himself had appeared to him, he was called to the heavenly kingdom in the eighth year of Nero.⁵⁴

In the Anchor Bible Dictionary C.N. Jefford (1992:558) also states that "there is little information about the death of Mark. The claims for the martyrdom of Mark probably do not predate the 4th century".

However, there is good information about the death of St. Mark and different references for the martyrdom of this saint that appear in the known Gə'əz versions of Gädlä Marəqos or the Acts of Mark. The following texts listed the martyrdom of St. Mark briefly:

1. Gädlä Hawarəyat or the Apocryphal Acts of the Apostles. (E.A.W Budge 1899:257-264)
2. The Synaxary entry for the 30th of the Ethiopian month of *Miyazya*. (E.A.W.Budge 1976 :845 - 847)
3. EMMML 1763, ff. 224^r- 227^r
4. GM1 ff.32^rb -44^rb
5. GM2 PP. 193 (260) – 198 (265) (ff.263^ra-272^va)

⁵⁴A.J. Butler (1956:161)

These different Gə'əz MSS listed full information about St. Mark especially of his Acts and Martyrdom, the researcher couldn't quote each and every event about his Acts, but he will limit himself in order to show some identical points. Quotations are taken from the Ethiopic versions of the Acts of St. Mark. (Cf. EMM1763 ff. 224r-227r) Some paragraph from the translation of Getatchew Haile (1981: 132-134) read as follows:

and it came to pass that the feast of the holy Passover, the Sabbath of the Christian was on the 29th of *Miyazya*, and their feast too happened to be on that same day. On that day, they sent out people [who] found the saint while blessing the oblation and praying. They seized him, put a rope round his neck, and dragged him saying, "let us drag the *bibalos* through the *Bucoles*." (They called him *bibalos*, meaning antelope, because his face was long.) But St. Mark, while they were dragging him, was giving many thanks to Christ, saying, "I thank thee my Lord Jesus Christ that thou hast made me worthy that I suffer with these for the sake of thy name." His flesh was falling on the ground and the stones were soaked with his blood. In the evening, they cast him into prison-house until they could take counsel on how to kill him.

In the morning, all the people came and brought him out of the prison-house. They put a rope again round his neck and dragged him saying, "Drag the *bibalos* through the *Bucoles*." But while they were dragging him, the blessed Mark was giving thanks to the holder of all, to Jesus Christ, saying, "I commit my soul in their hand." Saying this, St. Mark yielded up his spirit. Most of the wicked heathen kindled fire in a place called Aggelos, and set on it the body of the righteous. At that time, mist, hurricane and a strong wind came by the will of God, the sun too withdrew his rays and there was the sound of lightnings from heaven with heavy rain and hail (falling) until the evening. Many houses collapsed, and those who died were many. Because of fear, they left the body of the saint before it was burnt and ran away. And others said mocking, "Serapis, whose highness is threefold, showed us [this] because of this man because this feast is his." At that time the gracious people came and gathered up the body of the saint from the fire and brought it to the Church where they had found him praying. They held prayer and enshrouded it according to the custom of the land, and buried him in the cave of the quarry celebrating his memorial with Joy and happiness because they won a

chosen property in Alexandria. They bring him to the east of the city. The blessed Evangelist, the martyr of Our Lord Jesus Christ, rested on the 30th of *Miyazya*, in Greece, in Alexandria, during the reign of Tiberius Caesar; and with us, the Christians, during the reign of Jesus Christ for whom is glory for ever. Amen.

4.5.7 The Appearance of the head of St. Mark and the feasts

In this GM2, the narrative of the appearance of the head of St. Mark is presented in the last chapters.⁵⁵ This MS also illustrates the veneration of the saint and the feasts that were related to the commemoration of St. Mark and his promises⁵⁶ this is also an important component of St. Mark, which is not mentioned in other Gə'əz versions of the *Gädlä Marqos*.

The MS also recognizes some composer or hagiographer who supposed the date of the saint's death and the appearance of the head of St. Mark. Among them Mark II, a bishop, said that the appearance of the head of St. Mark, the Evangelist was on *Säne* (June) 9th of the Ethiopian month. On this day of the honoring of St. Mark a feast was made.⁵⁷

This MS also testifies that Daniel⁵⁸, one of the known disciples of St. Mark, also declared the death of St. Mark the Evangelist. It also gives a clue as to the writer of the book, and to the composer of the Acts of St.

⁵⁵ GM2 P.263 (f.273ra) ጽሐፊ ዜና አስተርእዮተ ርዕሱ ወተረክቦተ ድማሁ ወአስተርእዮተ ተአምራቲሁ “writing of the history of the appearance of the head and the finding of the head and the appearance of his miracles.”

⁵⁶ GM2 p.265 ወወሀቦ ዕለተ ለባሕቲቱ ወወሀቦ ኪዳነ ለዘገብረ ተዝካሮ “and he gave the date only for him and he gave a promise for who did his memory.”

⁵⁷ GM2 P. 265 ነገር ዘዜነወ ማርቆስ ጳጳስ ዳግማዊ በዕለተ አስተርእዮቱ ለክቡር ማሪ ማርቆስ ወንጌላዊ ወሰማዕት ርዕሰ ሊቃነ ጳጳሳት ዘእስክንድርያ በይዕቲ ዕለት በእንተ ዘኮነ አስተርእዮተ ርእሱ አመ ፱ ለሰኔ“ Mark II a bishop was declared the news in the day of the appearance of the respect St. Mark , the Evangelist and martyr and the Patriarch of Alexandria on this day of the appearance of his head on the ninth of säne (June)”.

⁵⁸ GM2 p. 262 (f.270va) ወዜነወ አሐዱ እምነ ደቂቁ ዘስሙ ዳንኤል በእንተ ሞቱ ለማሪ ማርቆስ ወንጌላዊ “one of his disciples whose name was Daniel declared the death of St. Mark, the Evangelist”.

Mark. The GM2 quotes many times that that writer and composer, whose name was *Tewofäla* ⁵⁹.

Both MSS, GM1 and GM2, mention different events about the death and the martyrdom of St. Mark, the Evangelist. Both texts were composed during the same occasion of the feast of St. Mark and they recorded the day, the month and the year in which St. Mark was martyred. It states that ወዕረፍቱሂ አመ ፴ሁ ለወርኅ ሚያዝያ ወዕለቱሂ ዕለተ ሰነይ በጁወጅ እምትሥጉተ እግዚእነ ወእምዕርገቱ በ፵ ዓመት በመንግሥተ ነሮን ቁሣር “and his rest was on the 30th of Miyazya on Monday, in 68 from the incarnation of Jesus Christ and during the reign of Neron Caesar”. GM2 P.267(f.271^a).

The GM1 has also incorporated the following: አመ ፴ ለሚያዝያ ለግብፃውያን..... በ፵ወጅ፻፳ ወጅ ዓመተ ዓለም በ፫፻፹፫ ዓመተ እስክንድርያ ጅወጅ ዓመት እምትሥጉተ እግዚእነ ፴ወጅ ዓመተ እምዕርገተ እግዚእነ አመ ሰነይ ጊዜ ጽባህ ኮነ ስምዓ ቅዱስ ማርቆስ ወንጌላዊ “on the 30th Miyazya in Egypt in 5568 in 383 in the year of Alexandria in 68 from the incarnation of Our Lord, 35 years in the ascending of our Lord, on Monday in the morning St. Mark the Evangelist became a martyr” (GM1 ff.43^b-44^b).

The major feasts of St. Mark known in Ethiopia, which are celebrated in the Church of St. Mark, are the 30th *Miyazya*⁶⁰ (the day of the martyrdom of St. Mark) and the 30th *Təqəmt*⁶¹ (the day of the saint's birth). Besides, there is a monthly commemoration on the 30th of each month.

⁵⁹ GM2 p.262 (f.271^b) ዘጸሐፈ ቱዎፍላ መጽሐፈ ገድልክ መዓደመ ወለረድኡትክ ካዕበ ለዘሠናየ ፈፀመ “*Tewofäla* who wrote the pleasurable book of his contending and in your helping again he was finished a good thing” GM2f271^b

GM2 mentions many times the name of *Tewofäla* with some poems or *mälk* as it states that ወበእንተዝ ይጽድሶ እንዝ ይብል- “therefore *Tewofäla* is praised and saying . . .”

⁶⁰ In today's calendar *Miyazya* is April/May or *Barmudah* of the Coptic, calendar (Cf. Getatchew Haile 1981:229)

⁶¹ This day is not the day of the birth of St. Mark according to GM2. But this month in the Ethiopian Orthodox Church on the fast of Our Lord Jesus or the month of the fast (Lent). So the Church scholars changed it. There is the same tradition on the feasts of the month of *Mäggabit* (March) changed in to *Təqəmt* (October). For example *Mäggabit* 5 to *Təqəmt* 5, *Mäggabit* 27 to *Təqəmt* 27, *Mäggabit* 29 to *Tahəsas* (Dec) 22.

The other references also support that St. Mark's days are celebrated in a feast of origin with the festivals of the holy Evangelist. The celebration of his feast on April is introduced in the 19th century.⁶²

4.6. St. Mark and the lion

St. Mark's emblem, the lion, like the emblems of the other evangelists, is of very ancient date. Already in the time of St. Augustine and St. Jerome, "the four living creatures" of Apoc. Iv 7-8 were held to be typical of the evangelists, and these holy doctors were reduced to tracing a connection between St. Mark and his lion. By the consideration, that St. Mark's Gospel begins with a mention of the desert and the lion is lord of the desert.⁶³

The Christian iconographic medieval artistic representation of St. Mark the Evangelist depict him with his Gospel and frequently, though not always, as having a winged lion as a distinguishing features.

The image of the lion seems to be derived from Mark's description of John the Baptist as 'a voice crying in the desert' [Mk 1:3]. The artistic tradition came from the application of Ezekiel's vision of four winged "living creatures" to the four evangelists.⁶⁴

Traditionally different quotations of Amharic and Gə'əz definition clarify about St. Mark and the lion. ⁶⁵

⁶² C.P. Ceroke (1967:231)

⁶³ Cf..A..J. Butler (1956:161)

⁶⁴ C.P. Ceroke (1967:231)

⁶⁵ ማርቆስ ማለት አንበሳ ማለት ነው አንበሳ ለላሕም ጌታው እንደሆነ እንዲሰበረው እሱም አምልኮተ ላሕምን ከግብጽ አጥፍቷልና። "Mark meant a lion; as a lion become a master of a calf (cow) and he broken it, St. Mark also destroyed the worshipping of the idols from Egypt. Cf.Tesfa G/Selassie 1988:295)

አራቱ ወንጌላውያን ዘበእሲ ማቴዎስ /በገጸ ብእሲ የተመሰለ ማቴዎስ/
ዘአንበሳ ማርቆስ /በገጸ አንበሳ የተመሰለ ማርቆስ/
ዘላሕም ሉቃስ /በገጸ ላሕም የተመሰለ ሉቃስ/

The Lion's events led the artists to insert a lion in all of their pictures. The artists competed trying to show a fame lion with St. Mark as he extracted its cruelty and kept for its courage.⁶⁶

GM1 many times quotes St. Mark and the lion as a symbol⁶⁷; as found in this MS, he as a roaring lion walked about destroying their idols and knocking down their gods⁶⁸.



ዘንስር ዮሐንስ /በገጸ ንስር የተመሰለ ዮሐንስ/ (Cf.Tesfa G/Sellassie 1988:39)

“The four Evangelists:

1. Matthew was like a man (Matthew his likeness the face of a man)
2. Mark was like a lion (Mark his likeness the face of a lion)
3. Luke was like calf (Luke his likeness the face of a calf)
4. John was like an eagle (John his likeness the face of an eagle)”.

⁶⁶ Shenouda (1995:17)

⁶⁷ GM1 f. 21^r a ወዲ ዘክሪያስ ከገጸ አንበሳ ተሰይመ አንበሳ “and again his likeness become the face of a lion he was called a lion”.

⁶⁸ GM1 ff. 20^b-21^va ወክሶበ ማርቆስ ብሂል አንበሳ እስመ ወእቱ ይጥገር ከመ አንበሳ እስመ አጽርዓ ምስራማተ ጣዖት ዘላህም“ and again Mark meant lion because he was roaring like a lion and he was destroying cells and houses of idols of a calf”.

CHAPTER FIVE

5. Historical Analysis

5.1 Historical and cultural evaluation of the texts

As a matter of fact, Gə'əz texts and traditions give clear evidence of the ancient history of the country of Ethiopia and Egypt.

The Gə'əz versions of GM₁ and GM₂ also support these traditional sources for the history, culture and literature of Ethiopia. The description in these texts concerns the history of Egypt and Ethiopia.

In these MSS there is also an indication that different places and personal names which correspond to Ethiopia, Egypt and Rome were dedicated to the relation of St. Mark, the Evangelist.

As it has already been mentioned, St. Mark was the 1st bishop of Alexandria. Also, all the bishops of Ethiopia were of Egyptian origin and came there from the See of St. Mark since the 1st bishop St. Frumentius, until the mid 20th century.

There were close associations both from the dogmatic and judicial point of view with the Coptic patriarch of Alexandria. Thus, an Egyptian bishop always remained at the head of the Ethiopian Church from its foundation up to the second half of the last century. This is a unique phenomenon in the history of the Christian Church.⁶⁹ Traditionally the Ethiopian believers also said that "St. Mark is our father, Alexandria is our Mother"⁷⁰

⁶⁹ Sergew Hable Selassie (1970:9)

⁷⁰ «ቅዱስ ማርቆስ አባታችን አስክንድርያ እናታችን» EMMML 1669 varia (8) f. 245b: on why "we" say "Mark is our father and Alexandria is our mother".

The history, hagiography, theology and other religious aspects as well as a glance at the cultural heritage of Ethiopia, are treated succinctly in this chapter.

5.1.1 Ethio-Egyptian Relations⁷¹

As stated in Sergew Hable Selassie (1972:21), "in historic times, the sources which provide us with information about Ethiopia* (indirectly at least) are the monuments of Egypt. In the hieroglyphics of the tombs of some pharaohs, we find phrases and sometimes the entire text speaking about the countries which are south of Egypt. Monuments of Egypt also preserve a picture of the people, *fauna* and *flora* of this region. There are invaluable sources for our knowledge of these countries. For this area, Egyptian sources give us different names; the oldest and the most frequently used being "*Punt*". It appears for the first time in the texts of Egypt from the IV Dynasty.

Parallel to Punt we find another term which is very often used in Egyptian hieroglyphics, *To Netor*: "the Land of Gods". The origin of this term is obscure. According to the old tradition Punt was believed to be the original abode of the gods and from here they traveled the Nile valley where they finally settled."

In the GM₂ P.190 (ff.257^{ra}-258^{ra}), we find a reference to Ethiopia in the name known as the land of *Cush* as follows: ወእምድኅረዝ ቦኡ ምድረ ኩሽ እንተ የዐውዳ ባሕረ ግዮን ወይእቲ ምድረ ሳባ . . . ሀገረ ሰላም "and after this they entered the land of *Cush*, which is encompasseth the river of Gihon and it is the land of Sheba . . . the country of peace "

⁷¹ Ethio-Egyptian Relations, this title is not a single work and has a historical value for the country and especially for the E.O.T.C. For the time being the researcher is not quoted many other facts. Which are written by foreign and indigenous scholars. But, in order to indicate the general overview only some scholars are quoted such as Sergew Hable Selassie (1970:34-36), Taddesse Tamrat (1972:107-8), S.B Kaplan (1987: 77-82) and other traditional sources of E.O.T.C. with GM₁ and GM₂.

* Some scholars say in ancient times Ethiopia is not the present day Ethiopia, it is Nubia or Meroe.

The great river Gihon (Nile), which they (Egyptians) named “the mysterious,” flows gently in its course through the hot plains in the winter and springtime; but in summer when the melting snows and rains on the mountains far to the south (from Egypt) swell its tributaries, the Nile overflows. It spreads rich, muddy soil from Abyssinia over its valley and forms deep stretches of green, fertile lands along its banks (J.B. Nelson 1955:21).

According to H. Erlich & G. Fiaccadori, in the *Encyclopedia Aethiopica* 2(2005:241) Egyptian in relations with Ethiopia became relevant to Ethiopian’s history since the beginning of the Aksumite state, and even more so since the spread of Christianity into the later in the first half of the 4th century. It included:

- The establishment of an ecclesiastical hierarchy and a standard of orthodoxy
- Theological and liturgical relations
- Hagiographical relations
- The introduction of a calendar and chronography
- The spread of monasticism and ascetic life
- Churches and antiquities
- A certain religious imagery and iconography shown both in painting and carved decoration (especially from the period of the Zagwe Dyanasty);
- A few elements of civil administration, and military technology and some other cultural contacts with Egypt.

The Ethio-Egyptian cultural relations for instance are clarified by Sergew Hable Selassie (1972:26) as, “We can trace some Egyptian influences, in the daily life of Ethiopians. The boats which are sailed on Lakes Tana, Zuway and Hayq in Ethiopia are typically Egyptian . . .”

Contacts with Egypt were chiefly granted through the metropolitans and the learned members of their retinues (as it is attested by such as outstanding Egyptian documents of the History of the Patriarch of Alexandria) who acted more often as intermediaries to and from Egypt-via Nubia or the Red Sea and thither to Palestine and Europe. On the route to Jerusalem, where an Ethiopian community has been residing since the Aksumite age (later, alongside with the Copts), a series of 'Abyssinian' monastic settlements were formed in Egypt that are also important for the transmission of the Mediterranean cultural heritage to the Ethiopian highlands.

5.1.2 Political relations: Undoubtedly, the E.O.T.C. has made impressive progress in the political, educational and liturgical spheres by the end of sixth century. S. B Kaplan (1987:52) mentions that it was on the free strength of these accomplishments that the Ethiopian Church was able to survive when the rise of Islam interrupted its contacts with the rest of the Christian world.

On the basis of the limited sources currently available, it is extremely difficult to offer a detailed reconstruction of the spread of Ethiopian Christianity in the first few centuries after the rise of Islam. Among the external sources, most notable is the Egyptian History of the Patriarchs, which offers valuable information on the activities of the Egyptian bishops who headed the Ethiopian Church. It contains little material on the internal situation of the Church; on the other hand, the Ethiopian sources consist of only a few brief references in chronicles and hagiographies a number of which are of questionable historic value.

The following quotations from Gə'əz versions of GM₁ and GM₂ are significant hight on Ethiopia's relations with Egypt.

5.1.3 Ethio-Egyptian relations in the GM

1. GM₁ f.31^ra-b ወሰበክ በብሔረ ግብጽ ትእምርተ⁷² ወንጌል ቅዱስ..... ወሐረ ወሰበክ ነበ አፍራቅያ ወበርቃ ወጅ አጎጉር ዘምዕራብ ወኖባ ወኢትዮጵያ “and he (st. Mark) preached the teaching of the Holy Gospel in the country of Egypt... and he went and preached in Africa, Barqa and the five western cities, Nuba and Ethiopia”.
2. GM₁ f.30^ra-b ወይቀውም ንጉሠ ኢትዮጵያ ምስለ ሊቀ ጳጳሳት ዘእስክንድርያ ወሊቀ ጳጳሳት ዘኢትዮጵያ ምስለ መምህራነ ግብጽ ወኢትዮጵያ ወምስለ ሕዘቢሆሙ “and the king of Ethiopia stood with the archbishop of Alexandria and the archbishop of Ethiopia with the teachers of Egypt and Ethiopia, and with their people”.
3. GM₂ P.2 (f.4^vb) ወእነ እሬኢ ንጉሠ ወካህነ ወሌዋዊ ዘይቀንያ⁷³ ለኢትዮጵያ ወእስክንድርያ ወይሰማዕ ዜናሁ ውስተ ኩሉ አጽናፈ ዓለም “and I will see a king, a priest and a Levite who govern Ethiopia and Alexandria and his news shall be heard through all the borders of the world.”
4. GM₂ P.59 (f.140^va) ማርቆስ ወንጌላዊ ሐዋርያ ወሰማዕት ርዕሰ ሊቃነ ጳጳሳት ዘግብጽ ወኢትዮጵያ “(Mark) the Evangelist, the apostle and the martyr, Patriarch of Egypt and Ethiopia”.⁷⁴
5. GM₂ P.191 (f.261^ra) በኢትዮጵያ ወግብጽ ወበሮሜ ወባቢሎን ወበጽርዕ ቅድመ መንክራቲሁ ብዙነ በውስተ መዛግብት ተሐትመ “In Ethiopia and Egypt and in Rome, Babylon and Greece formerly his many wonderful [things] are sealed (written) in the records”.

⁷² ትእምርተ “the sign”, ትምህርተ “the teaching”.

⁷³ ዘይቀንያ for singular “who govern her”.

ዘይቀንዮሙ for plural “who govern their”.

⁷⁴ In the GM2 it is repeatedly mentioned that St. Mark is the Evangelist, the Apostle, the Martyr, the Archbishop, the father and the star of Egypt and Ethiopia.

5.1.4 Ethio-Egyptian relations in the Holy Bible⁷⁵

In the Holy Bible, especially in O.T there are some indications that attest Ethio-Egyptian relations. The following examples support this.

1. Psalms 68:31 ይመጽኡ ተናብልት እምግብጽ ኢትዮጵያ ታበጽሕ እደዊሃ ኀበ እግዚአብሔር “princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.”
2. Psalms 86(87):4 እዜከሮን ለረዕብ ወለባቢሎን እለ የአምራኒ ወናሁ ኢሎፍሊ ወጢሮስ ወሕዝበ ኢትዮጵያ እለ ተወልዱ በህየ “I will make mention of Rahab* and Babylon to them that known me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.”
3. Isaiah 45:14 ሠርሑ ግብጽ ወመስተገብራኝ ኢትዮጵያ ወሰብአ ሳባ ወሰብአ ርትቃን ይመጽኡ ኀቤክ “The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee. .”
4. Isaiah 20:3-5 ወይቤ እግዚአብሔር በከመ ሐረ ኢሳይያስ ቁልዔየ ዕራቆ ዘእንበለ አሳዕን ከማሁ ይከውን ትእምርት ወመንክር ሠለሰተ ዓመተ በግብጽ ወሠለሰተ ዓመተ በኢትዮጵያ ወከማሁ ይወስዶሙ ንጉሠ ፋርስ ለግብጽ ወለኢትዮጵያ

ወይዴውዎሙ ለአዕሩጊሆሙ ወለወራዛቲሆሙ ዕራቃቲሆሙ ዘእንበለ አሳዕን ወይትቀፈጽ ኃሳሮሙ ለግብጽ ወይትመውዑ ግብጽ ምስለ ኢትዮጵያ ወይትገፈሩ ግብጽ ምስለ እለ ተወከሉ ቦሙ፤ “And the LORD said, like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;

So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt. And they

⁷⁵ Some scholars say “In many cases the allusion of the Bible is not to Ethiopia (Kush), but to Meroe and Nubia. (Kush in the Hebrew text)”.

The English translation is quoted from King James versions of the Holy Bible[Trinitarian Bible Society, 2006].

* Maybe Egypt.

shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory”.

5. Isaiah 43:3 እስመ አነ ምስሌክ አምላክክ ቅዱሰ እስራኤል ዘአድገንኩክ ወረሰይኩ ለክ ተወላጠክ ግብጽ ወኢትዮጵያ ወሴዎንሃ ቤዛክ “For I *am* the LORD thy God, the Holy One of Israel, thy Savior: I gave Egypt *for* the ransom, Ethiopia and Seba* for thee.”

Ethio-Egyptian relations had a very old history going back thousands of years. The two countries had religious, commercial and diplomatic relations dating back to several centuries.

Ethiopia and Egypt have maintained historical relations for quite a long period of time that such relations were among the longest in the history of Africa. Ethiopian’s theistic religions (Christianity and Islam) have been domiciled in its domains almost since their inceptions in the Near East. In the heyday of its power, Ethiopia’s ancient kingdom of Aksum had extended its military presence and influence to Meroe in the west and the Arabian coasts across the Red Sea. (Deresse Beyene,1988:1).

Although contact had always been maintained between Egypt and Ethiopia from early pre-Christian times, documented evidence doesn’t exist showing the era of cultural relations. However, extensive interrelationship was established and continued between these two countries with orthodox Christianity as the common bond. (S.Pankhurst, 1955:125).

*In the Gə’əz Version is not mentioned *Seba (Saba)* but *Sewon*.

5.2 The main cultural and historical relations of Egypt and Ethiopia

5.2.1. The establishment of an ecclesiastical hierarchy and a standard of orthodoxy

The establishment of Christianity in close contact with the Alexandrian Church of Egypt opened to Ethiopians of studious mind wide new fields of enterprise and Endeavour. (S.Pankhurst, 1955:111).

In the most notable Encyclopedia Athiopica 2 (2005:241) S.Kaplan, offers valuable information on the activity of the establishment of an ecclesiastical hierarchy. 'Äbunä Sälama Käsate Bərhan (Frumentius) was sent there as a bishop in the year 334 A.D; his appointments by Athanasius of Alexandria established the tradition of Ethiopian's dependency up on the See of St. Mark. S. Pankhurst (1955:120) also quotes Stanley, professor of Ecclesiastical history at Oxford: as:

The See of Alexandria, "was the most important of the whole Church". in early Christian times, and "the only great seat of Christian learning". Its episcopate was known as "the Evangelical See," having been founded by the Evangelist St. Mark. The "Chair of St. Mark" was, and still is, the designation of the patriarchal throne of Egypt. . .

In the GM₁ 26^a we find the hierarchy of the See of St. Mark as follows
ወፒ፻፲ወ፲ወ፳ ርቱዓነ ሃይማኖት ወሠርዑ ሥርዓተ ከመ ይኩን ሊቀ ጳጳሳት ዘመንበረ ማርቆስ ወንጌላዊ አፈ ጉባኤሆሙ ለሊቀጳጳሳት እለ ውስተ ኩሉ ዓለም በእንተ ሃይማኖት
"and the 318 (Fathers) of the right faith, and they designated the canon, so that the Archbishops of the See of St. Mark, the Evangelist the leader of their council of the Archbishops of through all world, regarding the religion".

As a source of Patriarchal legitimacy for the local metropolitan, the Ethiopia Orthodox (Tāwahədo) Church remained a bishopric of the

Coptic Church until 1959; its head, the metropolitan (*Abun, Pappas*) used to be an Egyptian monk from the 4th century to the mid 20th century⁷⁶.

As is stated by Taddesse Tamrat (1972:107), "the hierarchy of the Coptic Church considered of eight orders; only five of these are represented in the traditions of the Ethiopian Church. The highest of these five orders, namely that of the metropolitan, was always conferred on an Egyptian monk who was chosen by the patriarch in Cairo and sent to Ethiopia⁷⁷, Next came the order of the Bishops to which Ethiopians also could be raised. Below these ecclesiastics came the priest, archdeacons and deacons. These last three orders made up the backbone of the Church and they consisted of both the secular and monastic clergy".⁷⁸

According to this custom, which was later legitimized by a forged canon of the council of Nicea and was incorporated in the *Fəthä Nägäst*, the head of the Ethiopian Church was a non-Ethiopian chosen by the Coptic patriarch of Egypt. This unique arrangement whereby the head of the Ethiopian church was, in a sense, not a member of the Church had major implications for the development of Ethiopian Christianity.⁷⁹

⁷⁶ As it is quoted in the *Encyclopedia Aethiopica* 2(2005: 241) Carlo Conti Rossini also reported the Ethio-Egyptian Relations "Egitto ed Ethiopia nei tempi antichi e nel'epoca di Mezzo" *Agyptus* 3. 1922, 3-18:ID; "Aethiopo".

⁷⁷ This custom is written in the history of the patriarchs of the Egyptian church. For instance, Cosmas (Kusma) was consecrated after him (Gabriel) patriarch, and there was that he (Cosmas) consecrated a metropolitan (Mutran) from among the monks, for the regions of Abyssinia (al-Habasha) which is a vast country (xwpa) namely the kingdom of Seba (Saba) from which the Queen of the south, came to Solomon (Sulaiman) the son of David (Dawud) the king. Cf. Matt. 12, 42. Sawirus Ibn Al-Mukaffa (1948:118).

⁷⁸ The difference between secular and monastic clergy as is stated by Taddesse Tamrat [1972:112] is that the secular considered of the married priests, the deacons and other functionaries of the Church. The most distinctive aspect of the monastic clergy was that they entered into special oaths of celibate life, and their activities were limited to their monasteries.

⁷⁹ S.B Kaplan (1987:77) quoted Sergew, *Ethiopian history* p.iii, I Guidi, *Il Fəthä Nägäst* (Napoli: 1936).pp. 23-24.

Moreover, the Egyptian bishops could not communicate with the faithful of the Church because they could not speak the local language and this created misunderstandings.

Sergew Hable Selassie (1997:34) clearly noted that the autonomy began (1926-1951), in order to strengthen the organization of the Church and facilitate evangelistic activities.

Emperor Yohannes{1863-1881} succeeded in obtaining the appointment of four bishops from Alexandria.⁸⁰ This was the first occasion that more than one bishop had been appointed to the Ethiopian Church since the reign of Zär'a Ya'eqob (1434-1468), who had the privilege of acquiring no less than three bishops simultaneously.

At the dawn of the 20th century, a new wave of independence arose in the Ethiopian Church⁸¹. Freedom from this hindrance to the development of Christianity in Ethiopia demanded sacrifice in manpower, time and resources. After 1600 years, the Ethiopian Orthodox Täwahədo Church, having passed through great difficulties and struggles, and with unreserved efforts of the Emperor Haile Selassie, was able to appoint own

⁸⁰ The Ethiopian kings would send an Embassy bearing numerous gifts to the ruler of Egypt and petition him to allow the Coptic patriarch to name a new bishop. (S.B Kaplan, 1987:79).

⁸¹ The reform movement in the church (for autonomy) had started in the earlier times. It is mentioned in Church and State (1972:114) by Taddesse Tamrat "A youthful monastic military swept through the second generation of the descendents of Iyäsus Mo'a in Amhara. It seems that their first aim was to bring about basic reforms within the Church itself. Bäṣälotä Mika'el who apparently led the movement, first accused the Egyptian bishop Äbunä yohännəs of practicing simony.

-In the reign of Lalibäla, the metropolitan, Äbunä Mika'el, is said to have had numerous servants and a fief of forty "villages" for his maintenance.

-Near the end of the thirteenth century, a prolonged period passed without a metropolitan, despite the entreaties of Yəkuno Amlak and Yagbə'a Şeyon. (S.B Kaplan, 1987:79)

-St Täklä Haymanot is said to have received a heavenly command allowing him to consecrate priests and Church vessels following his conversion of the people of Damot. (S.B Kaplan, 1987:80).

Patriarchs from among her own Church fathers. (E.O.T.C.Faith, Order of Worship, 1996:12-13).

After the liberation of Ethiopia in 1941, 'Äbunä Qerəlos returned to Addis Ababa and negotiations were resumed between the Ethiopian Church and the See of St. Mark.

Upon the death of 'Äbunä Qerəlos in 1951, the clergy and laity chose 'Abunä Basilios as metropolitan of Ethiopia and thus full autonomy of the Ethiopian Church was established. The movement for autonomy was fully supported by the Ethiopian Government from 1926 onwards and His Imperial Majesty Haile Selassie played an outstanding role in this process.

After His Holiness 'Äbunä Basilios patriarch of Ethiopia continuously four patriarchs to date have been appointed in Ethiopia.⁸²

1. His Holiness 'Äbunä Theophilos (1963 E.C)
2. His Holiness 'Äbunä Təkəlä Haymanot (1968 E.C)
3. His Holiness 'Äbunä Märəqorios (1980 E.C)
4. His Holiness 'Äbunä Paulos (1984 E.C)

Although the E.O.T.C has reserved respect for the Holy See of St. Mark and despite its good will that is always there, its Church leaders who harbor feelings of supremacy are creating obstacles in the improvement of relations between the two churches (E.O.T.C. Faith, Order of Worship 1996:13).

5.2.2 Theological Relations

According to V.C Samuel, ⁸³ "A member of the oriental orthodox family of churches, the Church of Ethiopia shares with them in essence a common faith. This faith, the Church believes, is derived from the apostolic

⁸²Lule Melaku (1997:174)

⁸³ The faith of the Church (1997:43)

heritage and borne witness to in the New Testament against the background of the Old Testament. This has been expounded by the Fathers of the Church both in the ancient councils and in their teaching. It continues as a living reality in the Church in its life of worship, preaching, and discipline. In a word then the Church of Ethiopia is a community which has inherited and which holds to the historic Christian faith as it has been handed down through the centuries”.

This concern given there is a theological relation with the ancient Coptic Church of Egypt. The Gə‘əz versions of GM₁ & GM₂ express this theological relation as:

GM1 f. 29^{va}-b ወሰብኦ ግብጽኦ ወኢትዮጵያ ውሉዱ ለማርቆስ ወንጌላዊ የአምንዎ በዋሕድና “and the people of Egypt and Ethiopia who are the children of Mark the Evangelist, they believed him in a unity.”

GM1, f. 29^{va} ወይከውን ተዋሥኦ በእንተ ሃይማኖት ምስለ ካልአን ክርስቲያን እለ ይብልዎ ከመ ቦቱ እምድጎረ ተዋሕዶ ፪ በሕርያት . . . ወባሕርየ መለኮት ይገብር መንክራተ ወባሕርየ ትስብዕት ይትወከፍ ሕማማተ “and it became a debate regarding religion with other Christians who said that he has two natures after the unity . . . and the nature of Divinity does the Miracles (Marvelous things) and the nature of Humanity undergoes sufferings.”

This Gə‘əz expression to the incarnation of God states the Son entered the earthly realm of existence in a unique way by taking over himself a perfectly human life and at the same time was truly God. He is God-man, he is co-equal and consubstantial with the Father. He is perfectly united with us; the union of the word with the flesh took place in the womb of the virgin Mary⁸⁴.

⁸⁴ GM1, ff 30 a-b ከመ ውእቱ ዘተወልደ እምኣብ እምቅድመ ዓለም ወተወልደ ዓዲ በሥጋ እምብእሲት በደጎሪ መዋዕል ውእቱ ዘቦቱ ኩሉ ኮነ ወውእቱ ዘሞተ በእንቲአነ ወተንሥኦ ወዐርገ ውስተ ሰማያት ወነበረ በየማነ እግዚአብሔር አቡሁ “so that he is begotten (son of God) from (the) Father before (the creation of) the world, and in the last time again he incarnated (by the Holy

There is also the issue between the Ethiopia, Egypt and Rome about theology. The GM1, indicates that there was an assumption of agreement between Ethiopia, Egypt and Rome on their theology. GM1 ff. 29^vb-30^ra ወእምድኅረዝ ነገር ይቤሉ በበይናቲሆሙ ሰብአ ግብጽ ወኢትዮጵያ ወሰብአ ሮምያ ለምንት ንጸባዕ እንዝ አጎው በክርስቶስ ንሕነ ንጎድግ ጸብዓ “and after things, the people of Egypt, Ethiopia and the people of Rome, they said these each other why we quarrel, Since we are brothers in Christ? We let us be left the quarrel.”

Generally like other texts of Church history, the Gə’əz texts of GM, have preserved the theological relations of Ethiopia and Egypt.

In Egypt, the first theological college has been built in the name of St. Mark, the Evangelist⁸⁵.

5.2.3 Liturgical Relations

Many historical references mention the liturgical relations between Ethiopia and Egypt. Among them, the researcher would like to quote some important points, as follows:

The Ethiopic liturgy is an expansion of the version of St. Mark, the rite used by the Coptic Church in Egypt. It is

sprit) from a woman (Virgin Mary), through whom all things were made and He died for us and He rose and ascended to heaven; He sitteth at the right hand of His father God.”

⁸⁵ “At the time St. Mark came to Egypt, Alexandria was already an important centre for education in pagan worshipping. Through its library and school, many philosophers and scientists came to be well known. It was proper for the new Church to have a theological school to support the faith in the hearts of its believers.

A school had to stand up against the idolatry. St. Mark, who himself fluent in Hebrew, Latin and Greek, noticed the danger of the idolatry on the faith. He established a Christian school to manage it.

Many graduated from the school and became bishops outside the seat of St. Mark One of them for example was St. Gregory, known as the wonder maker. He was the one who taught Origin and led him to accept the faith. He wrote extensively about the school and the benefits he acquired studying there.

Others received the benefit of its education through the books written by its eminent teachers. Among those was St. Basil the great; Greogry, the theologian, John Chrysostom. [who read Origin’s books, defended him]. St. John Chrysostom was tried and suffered in defending Origin”. Shenouda (1995; 93-94).

divided into pre-Anaphora and Anaphora. Anaphora⁸⁶ corresponds to canon of the Mass in the western churches. While the western churches have one Anaphora (canon), the canon of the Mass with its preface, there are fourteen Anaphoras in the Ethiopian Liturgy. However, the anaphora of the Twelve Apostles is the standard form in the Ethiopian Church and the others are used on special days” (Aymro and Motovu, 1970: 41).

According to Adamu and Belaynesh (1970:79), the exact origin of most of the Ethiopic Anaphoras has not been discovered. They first appear in manuscripts of the 15th century, but were doubtless composed very much earlier. Scholars at one time assumed that all or most of these Anaphoras were translations of foreign liturgies, but recent studies, such as that of Ernst Hammerschmidt, have demonstrated that many of the anaphora are genuine creations of Ethiopic literature evincing theological thought and liturgical poetry of a high order.⁸⁷

Fourteen Anaphoras in the order found in Ethiopia Orthodox missals, as well as in M. Daoud’s (1959)⁸⁸ translations, number in Hammerschmidt (1987).

Three additional Anaphoras are printed on the Gə’əz missal, *Mäshäfi qəddase* [MQ], printed in Rome in 1945 A.D (1938 A.M).. Among them the

⁸⁶ Anaphora: normally called አክዋቴታ ቅርባን (akkwätetä qwərəban thanksgiving of offering, which is an adequate translation of *euxapiθtia* (Cf. Hammerschmidt 1987:37ff.) Encyclopedia Aethiopica 1: (2003:251)

⁸⁷ The hymns which a deacon or a priest has to use in the liturgy of the Church were composed and performed by St. Yared. The Ethiopian Liturgy commonly used the Gə’əz language. Today it is also translated into Amharic

⁸⁸ M.Daoud goes to the extent of assuming that all the fourteen Anaphoras of the Ethiopian Church came from Egypt, and according to him, the Church of Egypt “has, unfortunately, lost most of the fourteen” (Getatchew Haile, 1981: 122).

Anaphora of St. Mark the Evangelist.⁸⁹ It begins as follows: እግዚአብሔር አምላክነ አብ አጋዜ ኩሉ ለከ ንሴብሐክ ለከ ንቄድሶክ “Lord Our God Father Almighty, thee we glorify, thee we praise (S.MQ 1938 A.M.: 117, No 7 (H:19): Habte Michael Kidane 1(2003:252). The institution form in the Anaphoras of John Chrysostom and of St. Mark is: “This is my body . . . This is my blood”. It has witnessed the belief in the doctrine from the earliest times to the present day (Aymro and Motovu, 1970: 104).

The Anaphors provide, in a special way, a reflection on the history of the Ethiopian liturgy (qəddase). In effect, if it is certain that the central nucleus of the Ethiopian Mass comes from the Coptic Church, it has been enriched through out the course of the centuries through the contribution of other traditions, and that a comparative study indicates a similarity rather than an identity, because each of the two churches has, from a common framework, developed its own liturgy in an autonomous way.

The traditional Eucharistic liturgy of Alexandria, formerly used by the Egyptian. A modified form of the rite in Coptic (known alternatively as “The coptic liturgy of St. Mark” or of St. Cyril) is still in use in the coptic Church; another form of it, in Ethiopic, in the Ethiopian Church (F.L. Cross, 1997:1036).

There is also additional information from Shenouda (1995:78) in the title liturgy of St. Mark “known as St Cyril liturgy”, as follows:

St. Mark put the Holy liturgy; he used it in his prayers and gave it to St. Anianus to use it for praying together with the three priests who were ordained with him. At first it was in Greek then was translated into Coptic. It is one of the oldest liturgies made by the Church. The other three liturgies used

⁸⁹ The Anaphora of St. Mark, the Evangelist is not known in Ethiopia today.

were taken from it. It is very rich in its contents. The Holy liturgy was learned by heart till 330 A.D when pope Athanasius the Apostolic put it in writing and gave it to Frumentius, the first bishop of Ethiopia. Pope Cyril the Great added many additions and wrote it in its present form and since then, it was known after him.

On the other hand, the Oxford Dictionary states that in 1928 A.D a papyrus was discovered among a collection in Strasbourg belonging to the fourth and fifth centuries, on which this Coptic liturgy by St. Mark or St. Cyril was recorded. There was also another copy of it in Ethiopic (Gə'əz) language. The library of the Vatican has three copies, namely:

The God Rossanensis [Vat.gr. 1970 sacc XIII]

The Rutulus Vaticanus [Vat, gr 2281, sacc XIII]

The Rutulus Messanensis [Cod Mes, gr. 177. sacc XIII]

This is an important historical document of the ancient liturgical relations of Egypt and Ethiopia, and serves as a bridge for the study of religious and cultural heritages of Ethiopia and Egypt.

5.2.4. Hagiographical Relations

According to Taddesse Tamrat (1970:3), the hagiographical traditions of the Ethiopian Church Consists of two major divisions: The first major group deals with the martyrs and saints of the early Christian Church transmitted into Ethiopic literature through translations from the Coptic or Greek original particularly after the thirteenth century. The Acts of the Martyres (*Gädlä Säma'ətat*). The Acts of the Saints (*Gädlä Šadqan*) and many of the daily readings of the Ethiopic calendar (*Sənkəsar*) or synaxary constitute compilations of these hagiographies. The second major division of the hagiographical traditions of the Ethiopian Church is

about the lives of the local saints. The cycle starts from Christian Aksum with traditional accounts on the activities of the group of early missionaries collectively known as *Sadəqan*, the more famous nine saints. Some Ethiopian Church leaders like St. Yared, and even the so-called founders of the Akumite Church Kings 'Äbərhä and 'Äşbəhä who seem to have never existed in history at all. Needless to say, the historical value of these compositions vary greatly.

D.Nosnitsin, in *Encyclopedia Aethiopica* 2 (2005: 969)⁹⁰ states that hagiographic texts are found among works translated from Greek during the Aksumite period e.g. *vitas* of Antony the Great and Paul of Thebes, *Passions* of Mark, the Evangelist and Arsenofis. We know these works from hagiographic collections contained in MSS from the 14th century at the earliest.

Most of Ethiopia's medieval Christian culture developed out of continuous intercourses with Egypt, which are responsible for its essential components, translations of literature (from Greek and Arabic, almost no trace being known for Coptic) i.e. canonical and apocryphal scriptures as well as liturgical and hagiographical texts. These clearly bear Ethiopia's relation to Egypt.

Despite the relations, there is also a big disparity between the hagiographical motif and literature of the two churches. In connection with this (Gethatchew Haile, 1981:219) writes:

That the Church in Axum could have been under Alexandria of the Greeks for a certain time after the controversy of Chalcedon may explain why the Church of Ethiopia missed the golden period of the

⁹⁰ In this, it reports (S. Brakkirche 166 ff.) of Euphemia, Philea and some others (Bausi 2002:15-18).

Coptic literature. One must not repeat here that, literarily speaking, Coptic has no direct impact on Gə'əz. The impact on the literature of the Coptic Church on Gə'əz literature has been so exaggerated that every non-Ethiopian work in translation is assumed to have made its way to Ethiopia through the intermediary of the Egyptian Church, even if a given work is not known in Egypt. In the latter case, the assumption would be that the work must have been extant in Egypt at some time. A comparative study of the Ethiopic and Coptic synaxaries shows a big disparity between the literatures of the two churches.

As we shall see all these factors are of considerable importance for an accurate evaluation of the hagiographic literature of the Ethiopian and Coptic Churches.

5.2.5. Calendar and Chronography

Another relation of Ethiopia and Egypt is the calendar and chronography systems. S. Pankhurest (1955: 279) writes:

The Ethiopian calendar corresponds with that of Egypt, which is of very ancient origin, not later than the 4th millennium B.C., probably much earlier. It is depicted on the walls of Egyptian temples..... The ancient Egyptian calendar was still used under the Ptolemies and was largely employed also in Greece in Hellenistic times. It will be recalled that the council of Nicaea, the first Universal council of the Christian Church held A.D. 325, confided to the See of St. Mark in Alexandria the calculation of the date for the celebration of Easter, on which the fixing of the dates of other church festivals depends. The Ethiopian Church Calendar coincides with that of the Church of Alexandria in respect of Easter but differs from it in respect of certain saints' days.

According to E. Fritsch and U. Zanetti, in the *Encyclopedia Aethiopica* 1(2003:668), the calendar of the Ethiopian Church (which is the base of the civil calendar in official use in Ethiopia) follows the Alexandrian year as used in the Coptic Church, while reckoning the era according to a different system.

As in other oriental cultures, Christian Ethiopia has developed its own calendar and calendarical systems. For its formation, the Ethiopian

calendar borrowed substantial Greek elements via the Coptic-Arab tradition S.Uhlig.⁹¹ This is true for the basic structure provided by the 532-years table, and for the most important eras, the year and month calculations, the shadow tables and calculation module, such as *abäqte* and *ṭentyon*.

Generally, there are three different time counting systems used in the Ethiopia chronography. The “*hässab* [‘era’] model” is used for the calculation of the movable festivals. Another system is that based on the *Abušakər* treatise and Islamic astronomy. The third originates from the *Mäṣəhäfä Henok* and gives the arithmetical patterns of daylight and lunar phases⁹².

The Gə‘əz versions of GM₁ & GM₂ use the system of calendar and chronography that gives additional information on the Ethio-Egyptian relations as regards calendar and chronography. For instance, it is found in the GM₁ ff.43^rb-59^ra.

ወናሁ ከሠትነ ዘንተ ዓመተ በሐሳበ ሐረታተ ዓመታት ሊቃነ ጳጳሳት ዘግብጽ ወእስክንድርያ “and now we have expressed the calculations of the years (‘hassab’ (era) of the years), the Archbishops of Egypt and Alexandria ”. GM₁ f.48^vb

«ዳዕሙ ይጸንዑ ላዕለ ሐሳበ ጥንቃቄ ወይቤ ካዕበ ፈድፋደ ንትመራህ በሐዋርያ ክቡር ማርቆስ ወንጌላዊ ወንግበር በዕለት ዘገብረ በዓለ ትንሳኤ ቅድስት በዓለ እስክንድርያ» “but they strengthen on the era of carefully and he said again much we will be guided by the apostle, respect Mark, the Evangelist and we will do the feast or Easter, the Holy feast of Alexandria” GM₁ff.43^va-b

⁹¹ S.Uhlig in the Encyclopedia Aethiopica 1(2002:733, Neugebauer 1979:20-25, 70, 163 ff.).

⁹² Ibid

There is also a tradition in Ethiopia to sort the years in a group of four. Each of the four years in a group called *Zāmān* (lit. 'time'). receive the name of an evangelists (Matthew, Mark, Luke-the leap year, at the end of which the supplementary day is attached and John). The years are thus named: *Zāmānā Mattewos*, *Zāmānā Marəqos*, *Zāmānā Luqas*, *Zāmānā Yohännəs*. GM1 states that *Dəmeṭəros* (Demetry), the Son of St. Mark the Evangelist appointed each year for the commemoration of the four Evangelists as follows:

እሱሂ ወንጌላውያን ሥዩማን በዓመታተ ጥንት ወበዓመታተ ምሕረት እምክፈ ድሜጥሮስ ሊቀ ጳጳሳት ዘእስክንድርያ ወልዱ ለቅዱስ ማርቆስ ወንጌላዊ “and these four Evangelists who have been appointed on in place of the years of the former (B.C) and by the years of Mercy (A.M.) from the mouthpiece of *Dəmeṭəros* (Demetry) the Arc-Bishop of Alexandria who is the son of St. Mark, the Evangelist” GM₁ f.23^{ra}

And the GM₂ also mentions that ወይቤ ፬ ወንጌላውያን ኮኑ ይሜገቡ አሐተ ዓመተ ፍጽምተ ለለ ፩፩ በበይናቲሆሙ GM₂ p.265

This statement is different from the GM₁ f.23^{ra}, because in this case the four Evangelists are grouped only in a given year.

The Ethiopian Chronography is eight years later than that of the European countries, which have adopted the Gregorian calendar with its subsequent modifications. To synchronize the Ethiopian and European calendars, seven years must be subtracted from the European date, if it occurs between September and December, and eight years if the date is between January and August. S. Pankhurst (1955:280-281).

The Ethiopian Calendar and chronography is created a very issue and a famous year 2000 E.C., the 2nd Millennium A.D., for Ethiopian a unique one.

5.2.6. Relations of Monastic and Ascetic Life

The tradition of monastic and ascetic in Egypt is a very old tradition. The Gə'əz MS of GM₁ attests this as:

እስመ ብሕትውና ወምንኩስና ቀዳሚ ተወጥነ በግብጽ ዕንጦንስ ቀዳሚ
መነኮሳት ወዳውሊ ቀዳሚ ባሕታውያን ተንሥኡ በሀገረ ግብጽ

“Asceticism and monasticism first started in Egypt.
Anthony⁹³ is the first monk and Paul⁹⁴ the first ascetic
rose in the country of Egypt” GM₁f. 28^vb

According to Sergew Hable Selassie (1972:120) monasticism existed in Ethiopia in the primitive form of anchoritism, and later in the highly-organized form of coenobitism. St. Anthony of Egypt, who introduces it to Ethiopia through individual monks initiated the former while the latter institution is attributed to the Nine Saints.

The monks are said to have spent some years in the Monastery of 'Abba Pachomius, where they studied and learnt to live the monastic life before coming to Ethiopia where they introduced it. Most probably they translated the rule of Pachomius⁹⁵ from Greek into Gə'əz, for it is the main governing rule of most monasteries in Ethiopia. Apart from that, they translated the life of St. Antony which is composed by St. Athanasius, and which is the fundamental work for monasticism in the oriental and western churches. Another book which was translated at

⁹³ St. Anthony is regarded by all writers as the founder of monasticism in the third century A.D. But he was not the first to live in the wilderness; other recluses preceded him as Elias the prophet, John the Baptist and Abba Bula, though they attracted no disciples. In fact, the history of monasticism in Egypt was deeper and older than the history of St. Anthony. Historic facts point out that monasticism passed through three stages: a) the recluse stage b) the semi-coenobitic stage, (or the Antonian monasticism as it is called) and C) the coenobitic, stage (F. Rofail, 1964:3).

⁹⁴ St. Paul the Theban, C. 250-341 A.D, the Hermit, who lived before St. Anthony and who initiated anchoritism.

⁹⁵ Taddesse Tamrat (1972:108) Ceruli, E., storia della letteratura Ethiopica (1896), PP. 25-9. The Ethiopic versions of the rules of St. Pacumius was translated by Basset in his collection Les Apocryphes éthiopiennes, 10 vol. (1895-1915).

that time was the life of St. Paul the Hermite, who lived before St. Anthony and who initiated anchoretism.

The Nine Saints had instituted the earliest monastery in the Aksumite Kingdom. It is apparent that, together with numerous other monastic communities later established in Tigre and Lasta, these ancient monasteries continued to be the cultural centers of Ethiopia. Until the middle of the thirteenth century, they continued to provide educational facilities for the whole of the Ethiopian highlands.

In addition to the Nine Saints and the Egyptian bishops who were appointed in succession, some spiritual fathers also came to Ethiopia. One of them was the Egyptian saint 'Äbunä Gäbrä Mänfäs Qəddus who came to Ethiopia in the 11th century and established monasteries. He is well known as a saint for his great spiritual deeds (P. Marrassini 2, 2005:619).

Just like the ascetic and monastic life founded by St. Anthony and others in Egypt, the ancient centers of monastic life in Ethiopia, were established by the Nine Saints and other Egyptian saints who came to Ethiopia. There has been a relation between Egypt and Ethiopia in the monastic life since the ancient times. In the MS GM₁ there is an indication of such relation between Egypt and Ethiopia.

GM₁ f.29^{rb} ይቤ አባ ሲኖዳ አርቲ መርዳስ ዘውእቱ ርዕሰ ባሕታውያን ከመዝ ይከውን በደጎሪ መዋዕል ይመጽእ ንጉሠ ኢትዮጵያ ውእተ አሚረ የሐውሩ ምስሌሁ መምህራኑ ኢትዮጵያ

“*Abba Sinoda* (Shenouda) 'Ärti Märdas, who is the head of the ascetic, say that will----- become in last day, the king of Ethiopia, who will come and at that time the teachers of Ethiopia who shall go with him.”

5.2.7. Churches and Antiquities Carrying the Name “St. Mark”

There are different churches built by the name St. Mark in Egypt and Ethiopia. Many churches, monasteries and schools were named after St. Mark. Also many popes, bishops and saints were given this Name.

There was a city in Nuba named after St. Mark, “Marcusa” which submerged under waters of the High Dam. In Ethiopia there is a city called *Däbrä-Marəqos* meaning “mountain of Mark”. There are also different churches in Ethiopia bearing the name St. Mark.

5.2.7.1 Churches built by the name of St. Mark in Egypt & Ethiopia

I. In Egypt:- Before introducing similar churches in Ethiopia, some information about the churches and monasteries carrying the name of St. Mark in Egypt as written by Mr. Nabih Kamel Dawoud. (Shenouda, 1995: 119-141) is in order.

There is an extensive research regarding places named after St. Mark. They are classified into:

- A. Beth “Home” of St. Mark.
- B. Churches and Monasteries not existing now.
- C. Churches present to this day.
- D. Monasteries Named After St. Mark.
- E. Altars Named by the name of St. Mark.

A. Beth “Home” of St. Mark

His Holiness Mar Aghnatiūs Yacoub, Patriarch of Antioch for the Syrian Orthodox Church wrote under the title “Beth John Mark, The first Christian Church”.

Now, the place is known as the monastery of St. Mark, or the house of Mary, mother of Mark. It is not far from the Church of Resurrection and is controlled by the Syrian Orthodox. Traditionally when the Copts visit Jerusalem, they go to the place and praise St. Mark the preacher of Egypt.

The Holy places in it

1. The door on which St. Peter knocked on, after the angel freed him from the prison and went to this house.
2. The seat of St. James the Apostle, the first bishop of Jerusalem.
3. The first baptismal place, the first in Christianity.
4. An icon for the virgin, said to be painted by St. Luke, the Evangelist.

B. Churches and Monasteries not in existence now

There were seven Churches of St. Mark, the Evangelist which were mentioned by Abu Al Makarem [1208 AD] and by Al Maqrizi [144 A.D].

There are: The churches in:

1. South of Alexandria
2. Al Mualaq
3. Giza
4. Bahnasa
5. Sakiet Mahtouz
6. Taha Almdina
7. Ashmoun

C. Existing Churches Named after St. Mark

By the year 1975 A.D, there were 31 Coptic churches named after St. Mark. Most of them were recently built. At the beginning of the twentieth century, there were only 5 churches after his name. These, beginning

with the oldest, were in: Alexandria, Rosetta, Azbakkia, Cairo, Ben Ady in Manfalout, and Giza.

Between 1900-1950, 13 new churches were built. Since 1950, other 13 churches were added.

Among the provinces, Minya had nine churches, Cairo had six and Assuit four.

D. Monasteries Named After St. Mark

There were three monasteries named after him that do not exist at this time:-

1. The Monastery which was known as the Subterranean. Originally was the site of the present St. Mark Church in Alexandria. At one time it was in the hands of the Melchites, but it was returned back to the Copts.
2. The Monastery of St. Mark, also known as "Mount Mokattam Monastery". It belonged originally to the Copts, and was mentioned by Al Wakdy (823 A.D) in his book, "Conquest of Al Sham (Syria)" He writes: "Al Mokawakas forced the Jacobite monks to accept a Melchite from Syria to manage the monastery."
3. The Monastery of St. Mark in Luxor. This monastery was recently discovered by the Scientific French Institute for Oriental Antiquities in Luxor. It is about 4000m² and consists of a Church and small buildings, that date back to the fifth and sixth centuries. The excavations, which began in 1971 recovered about two thousand historic items.

E. Altars Named by the name of St. Mark

Here Shenouda (1995:140) also reports only on the three most important altars in the Church history:-

1. Mahalet Daniel
2. The monastery of Abba Makar.

3. St. Mark's altar at the Church of St. Antony in the eastern desert. Professor Wattimoore discovered this altar in 1930. A wonderful portrait of St. Mark was found there.

II. St. Mark's Church in Ethiopia

Unlike that in Egypt, there is no extensive research regarding St. Mark's Churches in Ethiopia. However, there is no doubt that there are churches in Ethiopia carrying the name of St. Mark.

The known Churches are the following:

- A. Däbrä Həruyan St. Mark Church in Säla Dəngay (North šäwa).
- B. Mänbärä Mängəst St. Mark Church in Mänagäša (western šäwa).
- C. Däbrä Šäḥay St. Mark Church in Däbrä Marəqos (Eastern Gojjam).
- D. Mänbärä Lə'ul St. Mark Church in Addis Ababa.

For the time being the researcher did not write the history of each Church because there are no detail studies about those churches. But, when the researcher consulted the MSS of Gädlä Marəqos in each place he visited these churches and collected some historical data and listed some MSS which are found in those churches, i.e. GM₁A, GM₂D, GM₂M, GM₁S and the Mälkə'a-Marəqos. Moreover, the students who are studying in Holy Trinity Theological College were approached so that they may provide some important information and advice on the issue under investigation. These students are selected purposively because they are preparing their senior essays to be submitted in 2007 in the following topics:

1. A Brief History of Mänbärä Mängəst St. Mark Church in Mänagäša
2. A Brief History of Mänbärä Lə'ul St. Mark Church in Addis Ababa.

The data findings and methodology they have used provided useful insights to the completion of this thesis. About Däbrä Həruyan St. Mark

Church in Säla Dəngay there is a small magazine* which give some information. Along with other useful sources about Däbrä Marəqos town, a senior essay in A.A.U by Abel kassahun (1984:15), entitled “Däbrä Marəqos Foundation, Growth and Development up to 1941” has been consulted. Several other documents in the Church of St. Mark, Däbrä Marəqos have also provided important information on the Acts of St. Mark, the Evangelist.

The history of the establishment of these churches indicates that the Ethiopians have a good respect for St. Mark, the Evangelist the founder of the Church of Alexandria. The Ethiopian churches by the name St. Mark decisive information on the relationship of the Ethiopian Church with the Alexandria.

There are also antiquities, which are found in each Church of St. Mark in Ethiopia. For example, the Arc of the Covenant or *Tabot* that is named after St. Mark, the MSS including Gädlä Marəqos, Mälkə'a-Marəqos and Icons** of St. Mark, and different others. Along with these some saints and bishops; for example, 'Äbunä Zena-Marəqos,⁹⁶ 'Äbunä Marəqos are named after St. Mark, the Evangelist. Some Christian names like Gäbrä-Marəqos, Häylä Marəqos and some place names like Däbrä Marəqos have significant meanings in reflecting the historic and cultural heritage of the Ethiopia that is related to St. Mark, the Evangelist.

⁹⁶ Zena-Marəqos was relative and disciple of Täklä Haymañot. He is the founder of the monastery of Däbrä Bəsrat. (šäwa). In addition, Marəqos was a native of Wälqayt and is known only in that district, he also own Gädl. Kinefe-Regeb (1975:200:87)

* Säla Dəngay Kätənt 'əskä Zare (ሰላ ድንጋይ ከጥንት እስከ ሳራ ሚያዝያ 30/ 1994)

** Icon of St. Mark, the Evangelist (See Appendix 8).

CHAPTER SIX

6. CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

A modest, attempt has been made in this thesis to investigate the historical and textual analysis of the GM from a philological point of view based on the known Gə'əz versions and available MSS of the GM. Consequently, the study has:

- * produced textual analyses of Gə'əz MSS of GM.
- * produced a literary and linguistic description of the texts.
- * Identified toponyms and antrophonyms embedded in these MSS.
- * Studied the comparative description of the two difference MSS of GM.

Historically, these MSS bear irreplaceable significance in their twofold features. They provide considerable illumination upon the ecclesiastical and political relation between Egypt and Ethiopia. In addition, they also provide crucial evidence on the metropolitan, theological, liturgical, hagiographical and monastic life in these countries during the ancient and medical history of Ethiopia and the horn.

The following conclusions can be drawn from this study:-

1. There is a need for a possible reconstruction of the GM from the textual and historical analysis of the two different version of GM.
2. The GM₁ and the GM₂ versions of the GM are different in content from the literary and linguistic point of view.
3. The GM₂ is very large and vague in its literary features and historical patterns of the life of St. Mark, the Evangelist.

4. The study also produced the resumé of the life of St. Mark, the Evangelist.
5. The study also identified that the churches of St. Mark contain not only the MSS of GM but also the holy items of the churches and heritages which indicate the relations of Egypt and Ethiopia.
6. Generally, the textual and historical findings of the MSS of the GM which have tremendous contributions to the study of language, literature and history of Ethiopia.

6.2 Recommendations

Based on the outcomes of the research, the recommendations forwarded bellows, I think will be helpful for interested researchers, philologists, linguists and historians.

I would like to forward recommendation of top priority that it is necessary and mandatory that we have to preserve the MSS of Ethiopia found scattered in various places including those outside the country. After thus stating my concern, which, I believe, many historians, philologists and linguists share, I have listed out the following recommendations:

1. The known Gə'əz versions of GM in different churches of St. Mark and in different libraries and museums should be preserved. To this end all concerned bodies need to take a historical responsibility to keep, these MSS as they are and by reproducing them through modern technology. The various heritages found in churches of St. Mark have to be carefully studied and documented.
2. Those so far known MSS of GM have to microfilmed and properly preserved in archives. Thus should be listed and scientifically Catalogued in the Catalogues of Ethiopian MSS and in EMML.

3. The MSS of the GM have to be studied critically, further painstaking analysis should be made of the toponyms and anthroponyms found in these MSS. To this end, this thesis will provide preliminary helpful guidance.
4. Further philological research is required to undertake the translation and critical edition, annotation and publication of the GM.
5. Finally, in a word of pledge, God allowing, the researcher would make utmost efforts to retrieve the original or the oldest MSS of the GM, analyse additional MSS found in Ethiopia (and again if possible in Egypt), and publish such a compilation for further research, and documentation. I believe that that way I would contribute a humble share of mine towards theological and philological scholarship sprouting in Ethiopia.

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2. Gädlä Marəqos (GM N) which is found in the National Archives and Library Agency, Addis Ababa.
3. Gädlä Marəqos (GM M) which is found in St. Mark Church, Mänagäša.
4. Gädlä Marəqos (GM S) which is found in St. Mark Church, Säla Dəngay.
5. Gädlä Marəqos (GM D) which is found in St. Mark Church, Däbrä Marəqos.
6. EMLL No. 87-1^o, ff. 1a-59a, 59a-73b, 73b-74b, 74b-75a.
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Appendix 1. GM_{1A} (EMML 87)

Gädlä Marəqos which is found in St. Mark Church, Addis Ababa.

[illegible]

ልኮ፡ ስሄግን፡ በወከቲኸሉ
 ወከን፡ ወበከሉ፡ ፋኖቲ፡ የሐ
 ወሩ፡ ወየሐን፡ ፋኖቲ፡ የሐ
 ቲ፡ ወስጠን፡ ሐግላከቲ፡ ወፋ
 ከላቲ፡ ወሥራዩ፡ ወዘመ፡ ቲ፡ ወ
 ይቸጥላዎሙ፡ ለጎገናቲ፡ ወይ
 ገብሩ፡ ሥራዩ፡ በደገ፡ ወሐ
 በሐረ፡ ግርዳኑ፡ ገብ፡ በሐው
 ርቲ፡ ሐቸደሙ፡ በደሐ፡ ገብ፡ በር
 ቲ፡ ሐስመ፡ ሐግ፡ ግ፡ ሐፋሪህ
 ሙ፡ ወስበከሉ፡ ለሙ፡ በሐግ፡
 ር፡ ሐግዚአብሔር፡ ወገብረ፡
 ግሐከሉ፡ ተሐፋሪ፡ ወመ
 ንከራቲ፡ በዘ፡ ጎን፡ ጽያያን፡ ልወ
 ሐሙ፡ ወሐሉ፡ ለፋኖቲ፡ ሐንጽሐ
 ሙ፡ ወለብዙ፡ ጎን፡ መናፋከቲ፡
 ርከሐን፡ ሐው፡ ፅሐሙ፡ በታለ፡
 ጸገ፡ ዘወረደ፡ ላዕሊህሙ፡ ወሐ
 ፋኖቲ፡ በዘ፡ ጎን፡ በሐግዚአን፡ ኢ
 ሄሉ፡ ክርስቶስ፡ በእደረሁ፡
 ወስበሩ፡ ሐግላከቲህሙ፡ ወ
 ቀጥቀጥዎሙ፡ በስመ፡ ሐብ፡
 ወወለደ፡ ወመንፈስ፡ ቀዱስ፡
 ወለውሐቲ፡ መከን፡ ተከሥ
 ቲ፡ ለሙ፡ መንፈስ፡ ቀዱስ፡ ከ
 ሙ፡ ይፋሉ፡ ገብ፡ ሀገረ፡ ሐሉ፡ ሐክ
 ንጽርድ፡ ገብ፡ ተቀጥዎሙ፡ ወተዘ
 ርሐ፡ ባቲ፡ ሠናዩ፡ ዘውሐቲ፡ ቃ

ለ፡ ሐግዚ
 ር፡ ወበራ፡ ወ፡
 ፋኖቲ፡ ገንገላ፡
 ኩከሙ፡ ወራዘ፡
 ልወ፡ ለተቀጥሎ፡
 ወተሐ፡ ፋኖቲ፡ ለሐ
 ሐው፡ ወይቢሎ፡
 ሐክ፡ በራ፡ ሐግዚአን፡
 ሐ፡ ሄሉ፡ ክርስቶስ፡
 ከሙ፡ ሐሐር፡ ገብ፡ ሀ
 ገ፡ ራ፡ ሐሉ፡ ሐክንጽር
 ያ፡ ሐከብከ፡ በውከቲ፡
 መከን፡ በወንገላ፡
 ወውሐቲ፡ ሐክ
 ተፈ፡ ነውዎ፡ ወዐርገ፡
 ሐመረ፡ ወሐረ፡ ገብ፡
 ሀገረ፡ ሐሉ፡ ሐክንጽር
 ያ፡ ወሐሉ፡ በጽሐውሐ
 ሐ፡ ገብ፡ ሐንተ፡ ሀገር
 ተመቸረ፡ ቸተኒ፡ ሐሣእ
 ኒሁ፡ ወይቢ፡ ርቶዕ፡ ል
 ሐከቲ፡ ፋኖቲ፡ የ፡ ወንጽ
 ር፡ ለፈሐቲ፡ ይንብር፡ ወ
 ወሀሐ፡ ሐሣእ፡ ከሙ፡
 ያሠኒ፡ ወፈሐቲ፡ ገ፡ ጽ
 ሐ፡ ሐክንጽር፡ ዘ፡ ፀገዎ፡ በ
 መከፈ፡ ወገደ፡ መከ
 ፈ፡ ሐ፡ ሐሣእ፡ ወሐ

Appendix 5. Gädlä Hawarəyat which is found in the National

Archives and Library Agency, Addis Ababa.

ሰ ወ ስመ፡ በእስኪጸና
 ነገር፡ ማርያም፡ እንዲል
 ተቋቋሳት፡ ወጥተረ
 የረከ፡ በፀሐይ፡ ሕገ፡
 ስለየሰውን ፊት
 ነገረው ትነቅዳማ
 ዋ። ይሄ ለአሁን
 ፊት፡ ነገረው፡ ዘላ
 ትዩ፤ ጥቂት
እና፡ ገ፡
 ተ፡ ምሕረት፡ ተደረገ
 በዘመነ፡ ማርያም
 ነገራት፡

ā Marāqos which is found in St. Mark Church, Sāla Dəngay.



The image shows a close-up of an open manuscript. The left page is numbered '100' and the right page is numbered '101'. The text is written in a Gothic script, with some red ink used for initials and rubrics. The text is arranged in two columns per page. The parchment is aged and slightly discolored. The binding of the book is visible in the center, showing the stitching and the edges of the pages.

pendix 7. GM2D
dla Maraḡos which is found in St. Mark Church, Dabra Maraḡos

ቅዱስ ማርቆስ



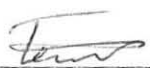
Appendix 8

Icon of St Mark the Evangelist

DECLARATION

I confirm that this work is submitted in the partial fulfillment of the requirements for the Degree of Master of Philology in the faculty of Institute of Language Studies, department of Linguistics. And it has not been submitted at any other university or college for a Degree of MA, and that is exclusively my work. I permit that the library of AAU may loan or copy the thesis when it is requested.

Name: Temesgen Demissie

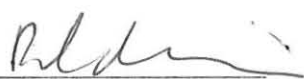
Signature: 

Date: October, 2007

This thesis has been submitted for examination with my approval as university advisor.

Confirmed by the advisor:

Name: Professor Paolo Marrassini

Signature: 

Date: October, 2007