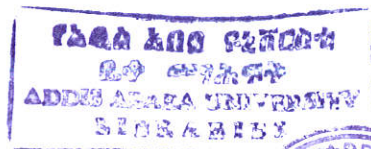


ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES

HISTORICAL AND TEXTUAL ANALYSIS  
OF  
*GÄDLÄ HÄBTÄ MARYAM*

**By:**  
**Mekonnen Desta**



**January 2008**  
**Addis Ababa**

**HISTORICAL AND TEXTUAL ANALYSIS OF  
GÄDLÄ HÄBTÄ MARYAM**

**A Thesis submitted to the School of Graduate  
Studies Addis Ababa University**

**In Partial fulfillment of the requirements for the  
degree of Master's Arts in Philology**

**By:**

**Mekonnen Desta**



**Addis Ababa**

**January 2008**

# DEDICATION

I dedicate this thesis to the monasteries of *Yäsäbäy Däbrä Bäşuan*  
*Abunä Häbtä Maryam* and *Mitak Teklehaymanot*



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## 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: **MEKONNEN DESTA**

Signature: -----

Date: **March, 2008**

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

Confirmed by the advisor:

Name: Professor Paolo Marrassini

Signature: *Paul M...* -----

Date: **March, 2008**



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My indebtedness should also be extended to the department of Linguistics for the academic provision made available, and the school of graduate studies for providing me with financial assistance to carry out the research work. Similarly I am thankful to the staffs of the library of the Institute of Ethiopian Studies for their cheerful treatment.

My appreciation should also be forwarded to Dr. Joachim G. Persoon, who devoted his precious time and energy in reading my paper heartily and forwarding his comment.

Finally, I am pleased to express my unreserved gratitude to all friends and members of family, who offered me material and moral support in time of need.



## ABSTRACT

Many scholars have been concerned with Ethiopian hagiographies in general and some have dealt with *Gädlä Häbtä Maryam* in particular. However this *gädl* has only been described in a very limited manner and deserves more attention.

This paper consists of four chapters. The first chapter deals with the background of the study, the scope, the objectives, methodology and the application of the result. The following chapter 2, 3, 4 focuses on the issues of the research. The second chapter concerns the author, date, contents features and classification of the text, the third chapter deals with the content of the *gädl* which describes the saint's biography, episodes from his life including miracles etc. Based on the above chapters, historical, ideological, sociological, political ethical theological values will be presented in chapter finally summarize the result of the research and draws conclusion.

## ABBREIVATIONS

*F* = *folio*

*ff* = *folios*

HM = HäbtäMaryam

*My* = *manuscript of Yäsäbäy*

OR = Osvaldo Rainerie

PT = *Published Text*

*r* = *recto*

*ra* = *recto a*

*rb* = *recto b*

*v* = *verso*

*va* = *verso a*

*vb* = *verso b*

## TRANSLITERATION

In this paper, sources in Ge'ez and Amharic language are cited in the language in which they originated and their English translation is also given. In the translations Ethiopian names of books, places, personalities, etc..., are given in transliteration for the sake of simplicity.

I illustrate below with the consonant "B" as an example

ቦ = bā

ቦ፡ = bu

ቦ፡ = bi

ባ = ba

ቤ = be

ብ = bə

ቦ = bo

Except for the insertion of the sound "W" next to the consonant, I have applied the system for the labiovelars too. Thus:

ገ፡ = G<sup>w</sup>a

Some Ge'ez and Amharic sounds have no an equivalent in English language. So they are transcribed as follows:

ሀ = h

ለ = l

ሐ = H

መ = m

ω=ś

Ł=r

Ń=S

Ń=Š

ϕ=q

Ń=b

†=t

ř=č

γ=Ĥ/ĥ

γ=N

ř=Ñ/ñ

λ=Ä/ä

h=K

ω=w

o=a

ll=z

ř=ž

ř=y

ř=d

ř=j

γ=g

m=č

bb=č

ř=p

ř=š

θ=š

Ł=f

T=p

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# CHAPTER ONE

## 1. INTRODUCTION

### 1.1. Background of the study

*Gädl* (*Hagiography*) main aim is usually to present the saint as a model of virtue to be imitated rather than to give a realistic history concerned with the lives of the saints; Lives of saints generally reflect the concept of history current at the time they were written. In addition to furnishing biographical data they often aim at glorifying the saint and edifying the reader<sup>1</sup>.

Hagiography is to the branch of literature that has as its object the glorification of the saints and the respect due to them the veneration of the saints may be divided in to two categories. These are practical hagiography and critical hagiography<sup>2</sup>. In the first half of the 20<sup>th</sup> century hagiographical studies benefited from the research accomplished in cognate disciplines known as auxiliary science in history and philology<sup>3</sup>. The hagiographic literature of the Ethiopian Orthodox Church can be divided in to two categories accounts of martyrs of the early Christian Church and the second one is the lives of the local saints. The most interesting of local hagiographies are those about saints who lived between the 13<sup>th</sup> and 16<sup>th</sup> centuries. They recount the lives of Kings, and monastic leaders who played an important role in the Ethiopian history and religious life.<sup>4</sup>

Specialists in Ethiopian literature and history have long realized potential value of *gädlät* (hagiographies) as a source for the study of Ethiopian history<sup>5</sup>. Conti Rossini made an important contribution to developing a critical, historical approach to *gädlät*. He *viewed* the date of composition as the crucial factor in

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<sup>1</sup>Encyclopedia Americana, vol. 13, 1995, P.679.

<sup>2</sup>New Catholic Encyclopedia, Vol.6 1967, P. 894.

<sup>3</sup> Ibid, 896.

<sup>4</sup> Kaplan, 1982 P 10.

<sup>5</sup> Ibid p.11

determining the historical value of *Gädl*. He insisted that their “value as a contribution for the reconstruction of the political and ecclesiastical history of Ethiopia is inversely proportional to the distance, in time, of the saint whom they intend to celebrate”<sup>6</sup>. According to Tadesse Tamrat the hagiographical tradition about a local saint generally consists of four essential parts:

- a. The story of his life: his evangelical work and/or his monastic pursuit in an isolated hermitage.
- b. The *kidan* or pact which he receives from God in return for his endeavor’s
- c. The miracles attributed to him both in his life time and after his death.
- d. His *mälk* or the short hymns composed in praise of his holy life<sup>7</sup>.

This research studied on the *Gädl* of a certain canonized saint of the Ethiopian church, known as Äbunä Häbtä Mryam. He is a famous saint in the Ethiopian Orthodox tradition, but it was not well known among the modern scholars of Ethiopian History. His *gädl* is an important source of the medieval history of Ethiopia.

His *Gädl* tells us that his place of birth was Yärawəy, which is found in the south eastern part of the country. His father’s name was Färe Buruk and his mother’s name was Yostena. They lived at the time Emperor Əskəndər (1478-1494). He was on a good terms with Emperor Na’od (1494-1508). He was first in contact with monastery of Abunä Mär+ä Krəsətos and he was also ordained a deacon by Abunä Yəs+aq the bishop of Ethiopia at that time, his monastic life was lead by Archangel Mika’el and he found a hermitage monastery near to Däbrä Libanos of Šäwa. Since he is a canonized saint mentioned in Ethiopian Synaxarium, he is commemorated on the dates of December 5 and May 3.

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<sup>6</sup> Tadesse Tamrat, 1975 p. 2

<sup>7</sup> Ibid p.3

This study is a résumé of relevant information of *ms* of *Gädlä Häbtä Maryam*, it gives a description of the manuscript and comments about the cultural hagiographical historical ideological, theological and philological value of *Gädlä Häbtä Maryam*.

## 1.2 Statement of the problem

The 15<sup>th</sup> century history of Ethiopia, tells of many saints, some of them are known by historians but others remain unknown. Prominent among these many saints, was the important figure of Äbunä Häbtä Maryam. Although this saint well known the Ethiopian Orthodox tradition and the Church commemorates his date of birth and death annually knowledge of his fame has not reached modern Scholars.

Nevertheless his hagiography narrates that during the reign of Emperor Na'od he was on good term with the King. In his *Gädl* it is written:

ወእምድላረዝ አንገሠ እግዚአብሔር ርቱፃ ሃይማኖት ናዖድሃ  
ንጉሠ ብሔረ ኢትዮጵያ በከመ ወሀቦሙ ለእስራኤል መድኃኒተ  
እምድላረ ገዐሩ ነበ እግዚአብሔር ፲፱፰ ዓመተ... ወአስተርአዮ  
እግዚአብሔር ነበ ንጉሥ ናዖድ ወሀቦ ውስተ መጽሐፈ  
ዘመሐርኩክ ለክ ወመብረቀኒ አመጽኝ ውስተ ብሔርክ ወበለ<sup>8</sup>

*After this God rose up the righteous king Na'od in the country of Ethiopia, as He (God) gave a deliverance to Israel after they cried out eighteen years to God.... And God showed him (Äbunä Häbtä Maryam) to King Na'od, and he gave this book that I taught you and that I bring a thunder bolt in your country*

The text makes clear that, he was one of the saints who lived during the reign of King Na'od. However no work about his life has been studied and his

<sup>8</sup> Fol. 53va, OR p. 114 & PT p.108

contribution to the church and the country remains unrecorded. The lack of familiarity with his hagiography among historians, linguists and philologists has created a gap in our knowledge concerning the period in which he lived, its history and spirituality.

### **1.3. Objective of the Study**

This study has a general and a specific objective

#### **1.3.1 General Objective**

The general objective of this study is to give historical and textual analysis of *Gädlä Häbtä Maryam*.

#### **1.3.2 Specific Objective**

The specific objectives of this study are the following

1. To introduce the saint ( Häbtä Maryam)
2. To give an awareness about his life, missionary activity and his contribution for the country and the society:
3. To show the value of his hagiography, for the culture, history, theology philology and so on.
4. To study the ideology of his hagiography
5. To answer a question that why he is not known by scholars
6. To fulfill the historical gap caused by the absence of material on *ÄbunäHäbtä Maryam* and his period.

## **1.4. Significance of the Study**

As I have mentioned, under the previous sub title (statement of the problem) the life history of Abuna Häbtä Maryam and his hagiography are not known by modern scholars, this study. The following points are important:

1. It serves to fulfill the gap in our knowledge on this subject provides knowledge about this important saint to modern society
2. It makes available information about his hagiography.
3. It serves to introduce the spiritual significance of this saint and the religious value of his hagiography
4. It furnishes useful background knowledge about the historical, geographical and cultural context of his life.

## **1.5. Methodology of the Study**

This section describes in general terms the methodology employed to achieve the objectives of the research i.e., sources, data collection, interrogation techniques and processing of data, way of arriving at conclusion.

### **1.5.1 Archival information**

The major source of this study is written information use is made of books on the hagiography at the institute Ethiopian Studies in Addis Ababa University.

### **1.5.2. Field Work**

The other source of this study is a Manuscript that is exists in the Monastery of Yəsbäy Abunä Häbtä Maryam, 8km far from Däbrä Libanos Monastery.

## **1.6. Application of Result**

What are the issues raised by of the application of results? Who would benefit from the result and why?

As indicated earlier the focus of this study is to introduce, *AbunäHäbtä Maryam* a canonized saint of the Ethiopian church and his *hagiography* and to explain his contribution to the society time. Consequently, the results of the study are expected to include:

1. Answer to the question, who was *Äbunä Häbtä Maryam*? When did he live? Why was he not known by scholars?
2. Providing new historical & philological Knowledge.
3. Giving an appropriate place in Ethiopian history to this canonized saint.
4. Serving as stepping stone for further research in the field.
5. Historians, philologists and Hagiographers and other researchers will be the beneficiaries of the result this study.

## Chapter Two

### 2. Description of the Three Version of *Gädlä Häbtä*

#### *Maryam*

#### 2.1. Raineri's Edition

##### 2.1.1. Description of Raineri's Edition

Editor- Osvaldo Raineri

Place of Publication –Rome

Number of Pages-265

Language- Ge'ez with Italian translation

Written material- Paper

##### 2.1.2. Contents and Subdivision of Raineri's Edition

###### 2.1.2.1 Contents

From *pp* 3-9 General Introductions in Italian Language

From *pp*10-139 The Combat of Häbtä Mnaryam

From *pp*140-159 The Praise (Mäləkə of Häbtä Maryam)

From *pp* 160-164 Index

###### 2.1.2.2. Subdivision of Raineri's Edition

This edition divided into eight main parts each part divided in to its own chapters

The first part covers *from pp*10-28; it has two chapters, the first chapter talks about the praise of Holy Trinity and the praise of the saint the name of his parents, the name of his birth place, the decision of his mother to retire from this

material world and her return from the desert by the advise of one hermit and the birth of *Abunä Häbtä Maryam* , his development his conversation with God like Prophet Samuel. The second chapter talks about the activity of the saint in the house of his family, how he became a shepherd, his devotion for prayer in day and night time, the death of one shepherd due to the heavy rain and also talks about the miracle that did on one shepherd.

The second part covers *from pp28-32*; this part talks about his education, his father arrange an engagement with a woman from the noble family of that country and his objection the marriage.

The third part covers *from pp32- 42*; it has two chapters, the first chapter talks about his hermetic life in the desert Afar with Abba Samuel. The second chapter is talks about his joining to a monastery called Ǽll Ädbar and where he received the monastic habit from Abba Mälkäsedeq the abbot of the monastery and Jesus Christ revealed him self to him and gave him a promise.

The fourth part covers *from pp42-54*; it talks about his ordination as deacon from the hands of Abunä Yəshaq the bishop of Ethiopia.

The fifth part covers *from pp54-90*; it has five chapters, the first chapter talks about his mother hermetic life and her death, the second chapter talks about how he correct the priest that who read the gospel of Mathew 1:19, the third chapter talks about his participation in the holy communion, the fourth chapter talks about the dancer or singer, the fifth chapter talks about the miracle that he performed on singer and dancer in addition to this it shows how he received the divine guidance concerning helping the sick how God apportions the place of sinners and righteous and the sixth chapter talks about his ascension to heaven and his invitation there.

The sixth part covers *from pp90-129*; it has four chapters, the first chapter talks about his ascensions to heavenly Jerusalem, the second chapter talks about his ordination as a priest from the hands of Abunä Yəshaq, the third chapter talks about his participation in mass ceremony he celebrate mass the Anaphora of Mary and the fourth chapter talks about King Na'od.

The seventh part covers *from pp130-133*; talks about a miracle on the river called Agat

The eighth part covers *from pp 134-139*; it talks about his death.

*From pp 140-159* the praise of Häbtä Maryam

*From pp160-164 index*

### **2.1.3. List of the manuscripts in Raineri's edition**

For my work on *Gädlä Häbta Maryam* I investigated first the source which have been done identified earlier Osvaldo Raineri has edited and translated from Ge'ez to Italian language based on the following Mss

- 167 from the source "Cerulli Etiopici" of the Vatican Library "Parchment", Cm 23x19.5, XVI Century, ff 142, Coll 2 /1r-v Probatio calami/ 2r Probatio calami/2v in white/ 3r Acts of Phillipos of Dabra Libanos /74r Acts of Anorewos/of Segäggä/ 105r Miracles of Anorewos/ 110v Probatio Calami/ 111r Acts of Häbta Maryam/ 136v Fragments of Acts of Za-Mikael Aragawi/ 141r-v Probationes calami/ 142v in white"
- 147 From the same collection of "Cerulli" : parchment, cm 16x17, ff 128 coll 2, XIX Century/ 1-2 in white/ 3v Acts of Habte Maryam/ 81v The Story of the Five Maria Theresa Coins (which is attributed to Ildefonso of Toledo) 83-Miracles of Takla Häymänot for a paralyzed woman who honored his festival /87-88 in white / 89v acts of Kiros / 127v-128 in white

- EMMML 2142, from Mitaq Takla Haymanot, parchment, cm 25.5x21.5, sec XIX, ff 98, coll 2 (2r-29v Acts of Häbta Maryam, 30r-98v Acts of Phillip of Dabra Libanos);
- EMMML 7022, from Ğer Sellase, Šäwa, parchment, written during the reign of Takla Giyorgis (1779-1804 AD) ff. 97, coll 2 (5r-48v Acts of Iyasu of Ğer Sellase, 48v-97r Acts of Häbta Maryam)
- EMMML 7290, Skin, XX Century ff 57, col 2 (5r-53v Acts of Häbta Maryam; 53v-57v Representation of Häbta Maryam)
- EMMML 5574, 1r-3v containing a summary in Amharic, dated 5 hedar 1936 [=15.11. 1943] of one copy of *Gädlä Abunä Häbta Maryam* of “82 pp circa”
- An exercise book copy by commission to me, in June 1987, from a ms at Däbrä Libanos; cm 20x16, pp. 28 col 1, 3 entitled in Amharic ya-äbunä Häbta Maryam male’ek (note! Script in ge’ez, with a feather pen in red and black ink 1-2, 4, 14-28 in white.

Beside this I had the opportunity to gain access to another *Gädl of Häbta Maryam* which I photographed, during a visit to Yäsäbäy Däbrä Bəşu’an äbunä Häbtä Maryam Monastery. Also I made use of *Ge’ez* and Amharic Version; it is published under the authority of Yäsäbäy Däbrä Bəşu’an Monastery.

## 2.2. Manuscript of Yəsäbäy

### 2.2.1. Description of the Manuscript of Yəsäbäy

Owner - Yəsäbäy DäbäräBəsu'an Äbun Häbtä Maryam Monastery

Place- Däbrä Libanos Zegamäl<sup>9</sup> Village

Distance- 110km from Addis Ababa or 5-6 km far from Däbrä Libanos Monastery

Number of folio 79

Column- 2

Size- 25 cm and 8cm

Language- Ge'ez

The text is written in a bold script on goatskin parchment, which is bound and covered on the front and back by wooden plaque.

### 2.2.2. Content of the Ms of Yəsäbäy

From *ff 1Va-65vb* The Combat of Abuna Häbtä Maryam.

From *ff 65Ra-72vb* The Mäləkə'a Häbtä Maryam (praise)

### 2.2.3. Subdivision the Ms of Yəsäbäy

The manuscript of Yəsäbäy is subdivided into sections for each day of the week intended to be read on daily basis.

From *ff 1va-12vb* column a, called *Zäsämy* (for Monday), it has two parts, the first part concerns the praise of God and the praise of the saint the name of his father and mother and also talks about the decision of his mother, of retiring

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<sup>9</sup> It is the name of the village in the gorge beyond of Däbrä Libanos, the monastery of Abunä Häbtä Maryam is situated in this specific area

from worldly life and her returning from the forest on the advice of a hermit. It also describes the birth of Äbunä Häbtä Maryam and his development during childhood.

The second part covers from *ff 6ra- 12vb*. It concerns his activity in his parent's house and how he became a shepherd, and of the death of another shepherd due to heavy rainfall thus occasioning his first miracle. It also narrates how his father tried to arrange an engagement with woman from the noble family, but he objected the idea of marriage.

From *ff 13Ra- 22Ra-Zäsälus* (for Tuesday), it has five sections. The first part of this section covers from *folio 13Ra- folio 14vb*. It describes his hermitic life in the desert called Afur<sup>10</sup>, and about his meeting with a monk called Abba Samuel. With whom he lived for twelve years. The second section covers from *ff 14vb- 17vb* and concerns his joining to a monastery called Ell Ädbar<sup>11</sup>. Where, he received the monastic habit from Abunä Mälkä Şedeq the abbot of that monastery. After he took the monastic habit he led an ascetic life in the desert called Yänäwəru<sup>12</sup>. He also he spent some time in the forest of G<sup>w</sup>aharb<sup>13</sup>, and meditated there. There he took refuge in an abandoned church there Jesus Christ revealed Himself to him, and gave him a promise. The third section cover from the last three lines of *ff 17vb- 18vb* concerns his prayer, in the river from the beginning of the night until in the morning. The Angle Michael helped and kept from devilish things. The fourth section covering from *ff 18 vb-18Ra*, describes how he entered a church as directed by Archangel Michael

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<sup>10</sup> It may be today's Afar

<sup>11</sup> It is the monastery that was found in the district of North Šäwa today it is called Däbrä Iyäsus the monastery of Abunä Mälkäşedeq

<sup>12</sup> It was the village name but today it is known the place where

<sup>13</sup> It was not known the place where

The fourth section covers from *ff 18vb-21Va*. It narrates how he was ordained deacon by Bishop Yəshäq<sup>14</sup> and his participation in the Holy Communion as directed archangel Michael.

The sixth section covers from *ff 21Va-22Ra* it describe what he was told to do on the feast of the holy angels and Pentecost.

From *ff 22Rb- 33Rb Zäräbuə* (for Wednesday) - This section can be classified into six parts. The first part covers from *ff 22Rb- 24Rb*; it relates a miracle concerning his mother and her death. The second part covers from the last five lines of *f 24 rb*-the last four lines of *f26Va*. It concerns his attendance at the Divine Liturgy and how he corrected the error priest when he (the priest) read the Gospel of Mathew.

The third part cover from the last four lines of *ff 26Va- 27Vb*. It narrates how was given penance by (or made confession to). The priest as instructed by God.

The fourth part of this section covers from *ff 27V - 27Rb*. It concerns the miracle he performed on the dancer and singer. In addition to this it shows how he received Devine guidance concerning helping the sick and how God apportion the place of sinners and righteous. This part written on *f 28va*-the last four lines of *f 32rb*.

The fifth part of this section covers from the last four line of *ff 32rb-33rb*. This part describes his ascension to heaven and participation in the chanting of praise by Seraphim and Cherubim in front of the throne of God.

From the last four line *ff 33rb - 43vb Zähamus* (for Thursday) this part has four sections. The first section covers from *ff 33rv-39ra*, it talks about his standing in front of God, the coming of many saints to him, and meeting with Abunä Täklä Haymanot and his happiness by him (saint). It also describes the greatness of Däbrä Libanos and its equality with the Holy land (Jerusalem).

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<sup>14</sup> He was a bishop of Ethiopia (1481-1500)

The second section of this part covers from the last four line of *ff 39ra - 40vb*; it describes the suffering of sinners in hell.

The third section of this part covers from *ff 40vb-41ra*. It relates the miracle of God performed by is the hands of Arch angles Gabriel and Raguel.

The fourth section of this part covers from *ff 41rb - 43vb*. It narrates his ascension to the heavenly Jerusalem and how God revealed to him the greatness and the mystery of the feast of Jesus' birth, and the feast of St Mary.

From *ff 43Vb - 51Vb-Zä'rab* (for Friday) this section has two parts. The front part has one chapter from *ff 43Vb- 44Va* this is the introductory paragraph; the first chapter of this part covers from *ff 44Vb- 46Va*, part two classified into two chapters from *ff 47 Va-48Va* is concerns three sick people, and his prayer for them. From *ff 48Vb-51Vb*. This part relates how he was visited by Jesus Christ with many Angels and by Mary the mother of God with all the saints' prophets, Apostles and righteous, martyrs and how Jesus Christ gave him promise.

From *ff 51Vb- 59Ra Zäqädamit* (for Saturday) this section has three parts and it describes his activities in celebrating the liturgy and the coming of five thousand saints; concerning the anaphora of St. Mary, how the God sent him to King Na'od to deliver the message that God would punish the country. The king asked for his intercession and gave him a silver cross in return; he defeated Satan by the power of God.

From *ff 59Ra. 64Vb-Zä Sänäbäta Kəṛəstyān* (for Sunday) this section is divided into four parts. The first part covers from *folio 59Ra to folio 60Vb*. It describes the assumption of the saint and how God revealed the place of his grave at Däbrä Libanos. The second part covers from *ff 60Vb- 61Va* and narrates his miracle on the river known by the name 'Agat. The third part of this section covers from the first line of *f 61Va*-the first three line of *f 62Va*. This part tells



how he was washed in holy water *ff 62Va - 64Vb* narrates the coming of Jesus Christ with Angels and saints; it also describes the last part of his life.

*Ff 64Ra - 71Vb* the praise of saint (Häbtä Maryam).

*Ff 71Ra and 72V* has some notes about the unknown people and their gift to the monastery.

#### 2.2.4. Features of the Ms of Yäsäbäy

The manuscript is written with proper orthographical morphological syntax according to the normal structure of Ge'ez. The names of God, the Archangels and saints were written with red ink, according to the custom of the Ethiopia an Orthodox Church.

The historical sequence of this *hagiography* is constructed properly. There is no Para graphical portion or it is not classified into paragraphs, some notes concerning the monastery are simply attached to the front *f* of the *ms*<sup>15</sup>. There is a description combining praise, deeds and a history of the saint and in the last folio of the *ms*<sup>16</sup> him. At the end of one part of this *Gädl* it concludes with በረከቶሙ ትኩን ምስለ ገብሩ ሣህለ ሥላሴ ለዓለመዓለም አሜን. His blessing is up on his servant Sahlä Səllase for ever and ever Amen.

<sup>15</sup> It is read as በ፲፱፻፳፱ ዓመተ ምህረት ጥር ጳጳሩን እኔ ወሰኔ ሽታ ገነተ ማርያም ይሰበይ ገዳም እቦታቸው ላይ ስቀመጥ ለጥፋቴ ሁሉ ክፍሌ ወልደ ሕይወት ዋስ መጥራቴ በጣቴ ፊርማ እመሰክራለሁ እኔም ክፍሌ ወልደ ሕይወት ከዚህ በላይ እንደተጻፈው ቃል መዋሴን በፊርማዬ እመሰክራለሁ [In 1929 E.C. (1937 A.D) on Feb. 6 I here by Wäsäne Šəta Gänätä Maryam when I was lived in his (H.M) place, monastery of Yäsäbäy I called up Kəfle Wäldä Həywot a guarantee and I ascertained in my finger signature. I also here by Kəfle Wäldä Həywot as it is mentioned in the above written word I also a guarantee and witness in my signature]. It is adding after the coping of the *ms* as a note.

<sup>16</sup> It is read as አባ ገበረ መስቀል ለአባታችን ለይሰበይ ገዳም የሰጡት ፩ ብርት ፩ ጻሕል ፩ እርፊ መስቀል ፩ ጽዋ ፩ ግምጃ መጋረጃ ፩ ጥቁር ፩ ነጭ መጋረጃ ፩ የናስ መስቀል ፩ መቀነት ፩ ካባ ፩ ቀሚስ ፩ ወርቀ ዘቦ መጎናጸፊያ ፩ ስጋጃ ፩ ጥላ ፩ የወርቅ የጽዋ መያዣ ፩ አትሮንስ የብረት ይህም እንዳይሸጥ ግዝት ነው ውጉዝ [Abba Gäbrä Mäsəqäl to give for the monastery of Yäsäbäy one copper, one bowl one spoon, one cup, one curtain, one white curtain, one black curtain, one brass cross, one cloth waistband, one dress, one golden cloth (tunic) one carpet, one umbrella, one book stand all these properties are not to be sell, there fore it is condemn]

The beginning of each part starts with **ወእምዝ** which means, after this and **ወካዕበ** which means again, but in some parts the word “**ወእምዝ** and “**ወካዕበ**” are missing

### **2.3. Description of the Published text**

Owner-Yəsäbäy Däbrä Bəşu’an Abunä *Häbtä* Maryam Monastery

Place- Däbrä Libanos in the village of Zegamäl

Distance- 110 km far from Addis Ababa or 5-6 km far from Däbrä Libanos Monastery.

Number of pages -231

Size -12cm x 4cm

Language -Geez with Amharic translation

Writing Material-Paper

Cover- hard Carton

#### **2.3.1. Contents**

6-187, the combat of *Häbtä* Maryam

188-223, the miracles of *Häbtä* Maryam

224-231, the praise (*mäləka*) of *Häbtä* Maryam

#### **2.3.2. Subdivision of the Published text**

From pp 6-37 - *Zäytnäbäb Bä’älätä Sänuy*, It is read in Monday and has two chapters each chapter is classified in verses the first chapter has 49 verses and the second chapter has 51 verses.

From pp 39-73 *Zäytnäbäb Bä’älätä Sälfus* it is read on the day of Tuesday. It has 3 chapters each chapter has its own verses chapter 4 has 17 verses, and chapter 5 has 78 verses.

From pp74-97 *Zäyatänäbäb Bä?lää Rābu*(it is read on the day of Wednesday) which has three chapters, the first chapter has 25 verses, the second chapter has 16 verses and the third chapter has 25 verses.

From page 98-123 *Zäytänäbäb Bä?lää Hämus* (it is read on the day of Thursdays) this part has two chapters, the first chapter has 57 verses and the second chapter has 29 verse.

Pp 124-147 *Zäytänäbäb Bä?lää 'arb* (it is read on the day of Fridays) this part has three chapters. The first chapter has 18 verses, the second chapter has 18 verses and the third chapter has 37 verses.

From pp 148-165 *Zäyatänäbäb Bä?lää qädāmit* (it is read on Saturdays) this part has three chapters the first chapter has 20verses the second chapter has 11 verses and the third chapter has 20 verses.

From pp 166-187 *Zäytänäbäb Bä?lää Əhud* (it is read on Sunday) this part has two chapters the first chapters has 33 verses and the second chapter has 29 verses

From pp 188-222 the miracle of HäbtäMaryam

From pp 224-231 The praise or Mälkä of HäbtäMaryam

#### **2.4. The Author of Gädlä Häbtä Maryam**

During field research concerning the *Gädl's* of Abun Häbtä Maryam I found three texts. Among these three texts of the *Gädl*,there was one in Geez and Italian language edited by Osvaldo Raineri in *Orientalia Christiana Analecta* 235 there was also text in Geez and Amharic published text that is published

under the authority of the Monastery of Yəsäbäy Däbrä Bəşuan.<sup>17</sup> There was also one manuscript from the church of the monastery of Yəsäbäy Däbrä Bəşuan Abunä Häbtä Maryam, situated in Northern Šäwa 7-8 km far from Däbrä Libanos Monastery and 110 km far from Addis Ababa. It was established by Abunä Häbtä Maryam. None of the three texts mentions the name of the author. The name of the hagiographer is not normally mentioned in the text. There is no information about the writer's status identify and so on, but it is clear that he was a church educated person, because he repeatedly quotes to write quotation or verses from the Holy Scriptures. We know that the life of a saint was usually written by a monk from the saint's own monastery, who sought by writing to the work to glorify and to give importance to the saint and his monastery. So that the writer of the hagiography of Abunä Häbtä Maryam was most probably a monk from his monastery who sought to glorify Abunä Häbtä Maryam and the Monastery of Yəsäby Däbrä Bəşu'an.

As mentioned in the previous paragraph we did not find the name of the scribe in the Ms, but we can find it in the Ge'ez and Amharic published *Gädl* in the preface of this published text.

It says that Iyasu of Ğär Səllase<sup>18</sup> was the author of the hagiography of Abunä Häbtä Maryam. There is close reading of the preface in the printed Geez and Amharic *Gädl*, reveals the Amharic text.

<sup>17</sup> It is a cave church which was built by one disciple of Abunä Häbtä Maryam and it is 7-8 km far from Däbrä Libanos Monastery.

<sup>18</sup> . It is found in the diocese of North šawa in the district of Ensaro and found in the precipitous fenced in area on the side of the gorge. This monastery was founded before Ahmed Gagn at the time of Emperor Na'od by Abuna Iyasu. Because of the invasion of Gagn the monastery was abandoned for 247 years. It was reconstructed in 1747 E.C. by Abuna Yosef. He excavated a cave church, but after 134 years in 1804 this church collapsed. Consequently small church was built and used for services until the time of Empress Zewditu (1909-1922 E.C). At the time of Empress Zewditu the present church was built by the order of the Queen. In 1955 Emperor Emperor Hayla Səllase I had the roof of the church covered with corrugated iron (ዳንኤል ክብረት፡ የቤተ ክርስቲያን መረጃዎች አዲስ አበባ ፲፱፻፱ ዓ.ም. )

ይህ የጸ ድቁ የአቡነ ሀብተማርያም ገድል በደቀ መዝሙራቸው በብፁዕ አባ እያሱ ዘገዳመ ጆር ሥላሴ እጅ ተጽፎ በሰሜን ሸዋ ሀገረ ስብከት በደብረ ሊባኖስ አካባቢ ልዩ ስሙ ይሰበይ ደብረ ብፁዓን በሚባለው የአቡነ ሀብተማርያም ገዳም ከሺህ ስምንት መቶ ሰማንያ ዓመተ ምህረት ጀምሮ በገድላቸው በተጻፈው መሰረት ህሙማንን በመፈወስና ተአምራት በማድረግ እስከ ዛሬ መቆየቱ ግልጽ ነው<sup>19</sup>

From this phrase we can assume that the author of Gädlä Häbtä Maryām is Iyasu of Gär Sallase, Iyassu of Gär Sallase who was a saintly monk, who lived during the 16<sup>th</sup> century. In addition to this we can discover an assumption of about the author from the work of Osvald Raineri and also the published text.

ወእምይእቲ ዕለት ኮነ አባ ኢያሱ እንዘ ይጸመድ ለአቡነ ሀብተማርያም በተጋንዮ አመኒ ይነግሮ ክርስቶስ ምሥጢረ ሥላሴሁ ወአመኒ ይስዕሞ አፋሁ ሀሎ ምስሌሁ ወአመኒ ትትናገሮ እግዝእትነ ማርያም ወይትኃውዎ እለ ሱራፌል ሀሎ ምስሌሁ አመኒ ይሔውጽዎ መላእክት

ወነቢያት ሀሎ ምስሌሁ አመኒ ይሔውጽዎ ሀዋሪያት ወአመኒ ይባርክዎ ጻድቃን ወሰማዕት ሀሎ ምስሌሁ አመኒ ያንሶሱ አድባር ወአመኒ ይገብር ተአምረ ሀሎ ምስሌሉ ወአመኒ ይገይስ ገዳመ ወአመኒ ይትኬነስ እስመ ሀሎ ምስሌሁ አመኒ ያፍ ትበኪ ቅድሜሁ ወአመኒ ይትዓየኑ ትጉሃን ከተማሁ ሀሎ ምስሌሁ ወአመኒ አስጠሞሙ ለጄሰይጣናት ታህተ ሲኦል ወአመኒ ኃደኅ ለጄሰይጣን ውስተ ደብር ጥሎል ሀሎ ምስሌሁ... ወአመኒ ብድብድ

<sup>19</sup> . This passage found in the Geez and Amharic texts, it was published under the authority of Yasäbäy Monastery (ገድለ ሀብተ ማርያም በግእዝና በአማርኛ 1994 ዓ.ም ገጽ3)

ይጌሰጽ ወስመኒ ድውያን ይሄውጽ ሀሎ ምስሌሁ  
 እንዘየሐውር ቅድሜሁ ወይተሉ ድጎራሁ ወኢይትፈለጥ  
 እምኔሁ ዘእንበለ ሥምረተ ዚህሁ<sup>20</sup>

*From this day on words, Abba Iyasu served to Abuna Häbtämaryam in thanks giving when Christ was speaking with him about the mystery of Trinity, and he was with him, he was kissing his mouth. He was with him when our Lady the Virgin Saint Mary was conversed with him and the Seraphim come he was with him, when the angels and prophets were visited he was with him. When the apostles were visiting and when the righteous and martyrs were blessing him. When the mountains moved here and there, and when he performed miracles he was with him. When he went to the monastery he was with him and when the bird cried in front of him and the angels assembled around him he was with him and when he was destroyed the two Satan under his heel and also when he left the other devil on the mountain covered with dew he was with him. He was with him when he was gave an injunction and visited the sick. He followed him when he went before with after him when he went before he did not separate from him with out permission.*

The work of Raneri, we also discover the evidence quoted here by the researcher.

ወኮነ ዓቢይ ግርማ በይአተ፡ ዕለት ዘኢይክል ልሳነ መዋተ፡  
 ይትናግር መጠኖ ወመጽኡ፤፤፤፤፤፤፤ ሥውራን ለተመጥዎ ቁርባነ  
 ይቤሎ አባ ሀብተ ማርያም ኦ አባ ኢያሱ ኢያዓቢኑ ዕበየ ግርማ

<sup>20</sup>. Raneri, Atti di Habta Maryam P.210)

እምጥ-ማልም ዘዮም ወይቤሎ ከባ ኢያሱ ከማን ከማን የዓቢ  
 ወዘንተ ኩሎ ርእዮ ነደ ልቡ ለከባ ኢያሱ በፍቅር ከባ ሀብተ  
 ማርያም ወከጽሐፈ ገድሎ በአስተሐምም ብዙህ<sup>21</sup>

*On this day they became a great host and it could not be told by the tongues of the mortals. The number of 7077(it as impossible to tell exactly) hidden saints came to join him in the mystical (holy) communion; Abba Habta Maryam said O' Abba Iyasu it is not that of today's hosts a greater than yesterday's? Abba Iyasu said to him: "Truly, it is!" And having seen all this, the heart of Abba Iyasu burned with the love for abba Häbtä Maryam, and he wrote his Gädl due to his great devotion.*

According to this quotation the author of Gädlä Häbtä Maryam was Abba Iyasu. But it is not accurate answer to say that this Iyasu was the author of the Gadl, because in the text we can find the word (ወከጽሐፈ)<sup>22</sup> which means, and also in the introductory and the last ff of the manuscript we can not find the name of the real scriber. According to the oral tradition of Yäsäbäy monastery the excavator of the cave monastery (Yäsäbäy Däbrä Bəsu'an Abunä Häbtä Maryam) may have written the Gädl. He was apparently the formative spiritual and charismatic person of the community many of the manuscripts in the monastery were written by him. In addition since there is no less than two different manuscripts, we can not come to an accurate answerer, the author, for instance 'my' did not mention the name of the composer. A The researcher accepts or assume that Iyasu of Ğär Səllase was the author of this Gadl, because as mentioned in the previous quotation we can get that Iyasu of the Ğär Səllase wrote the vita of the saint. As mentioned in the previous paragraph, the hagiographer wrote the Gädl, from what he heard concerning from the witness of Häbtä Marayam himself and from what he saw. Therefore it is reasonable to assume it was indeed Iyasu of the Ğär

<sup>21</sup> . Ibid

<sup>22</sup> He made him to be written(by others)



Səllase who was with him as a disciple and saw and heard so many things that are done by Abunä Habta Maryam.

## **2.5. The Date of Composition**

The date of composition is an extremely important factor in determining the historical, political and ecclesiastical value of the *gädl* for the practical application of the approach is important in tackling the problem of actually determining when a the *gädl* was actually composed. Several factors arise as obstacles in the way of such an endeavor, and many texts can only be dated to a general period. The dating of a hagiography according to is the testimony of the hagiographers concerning the circumstance under which the work came to be written is not sure. Such testimonies can only help us to make a preliminary assessment of the *Gädl*, since claims to have been a contemporary of the saint and to have received the story from such a source may be stereotyped and spurious according to researchers such as Kaplan. In the case of *Gädlä Häbtä Maryam* it is impossible to definitely fix the date of composition. However, as indicated the previous sub topic it is reasonable to assume that the *Gädl* was written by Iyasu of Ğär Səllase, he was a close follower of the saint and the founder of the monastery of Ğär Səllase.

According to (*Ms.y. fol.45vb*) emperor Naod is mentioned as the 15<sup>th</sup> century king of Ethiopia so nobody think that, it reflects a much later time. Oswald Raineri wrote an article in *Encyclopedia Æthiopica*<sup>23</sup>, in which he mentioned that his *vita* was composed in the early 16<sup>th</sup> century. Consequently it seems reasonable to assume that the date of composition was in the early time of 16<sup>th</sup> C, and that the author was Iyasu of Ğär Səllase a saintly 16<sup>th</sup> century monk of the Ethiopian church

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<sup>23</sup> . *Encyclopedia Æthiopica*, vol.2, p.95

## CHAPTER THREE

### TEXT ANALYSIS OF *Gädlä Häbtä Maryam*

This content is prepared based on the manuscript of Y (*Yäsäbäy*), the published *Gädl* and the edition of Raineri. As far as the content of the *Gädl* is concerned, all three of them are similar although they have some significant differences. Comparing every point of difference in these manuscripts in my work might be useful, however this would lead to tedious researcher it is preferable to leave out some parts and rather to focus on describe the general content of the *Gädl*. The researcher uses the symbol *Y*, *PT* and *O.R* for the texts.

#### **3.1. Biography of Abunä Häbtä Maryam**

In this subsection the researcher expounds to his reader the biography of the Abunä Häbtä Maryam based on the saint's hagiography. This section includes his birth, baptism, personal development, and ordination

##### **3.1.1. Birth and baptism**

(*fol.2rb*), (*PT. P6*) and (*OR. P12*), All the texts described in chapter two tell about the parents and birth of H. M. His father and mother were from Yärawəy which is found in South - East of Šäwa. His name was Fəre Buruk and his mother name was Yostena, both were from a well to do land owner families of Yärawəy<sup>24</sup>. After solemnizing their marriage she changed her mind and left her house, she went to the wilderness adjoining her village. She entered the center of the desert where there was no human being. It was the dwelling place hyenas, leopards, rabbits, apes and baboons. There she found a little cave, met with a

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<sup>24</sup> . It is the name of the village which was found in the district of Manz, but to day its name is changed or lost

hermit and conversed with him. After the conversation she came back her dwelling and conceived a child.

The boy was radiantly handsome as snow, he bloom red like a rose and his face was luminous like the moon and the son .When the child was born there was a great festival in their house(the house of Fære Buruk and Yostena) with their neighbors and their relatives. After forty days his parent brought him to the church and he was baptized and the name Häbtä Maryam was given to him and he partook of the Holy Communion. Subsequently (after all this), he became matured, his mind developed in the fear of God; and he learnt the prayers. He was always meditating and communicated with God day and night without rest<sup>25</sup>.

### **3.1.2. Education Engagement and Ordination**

When he was a shepherd he performed a miracle, when his mother and father heard about the miracle which he had done; they sent him to school, and he learnt all the books of the church with their rules and regulation. At the time when he was a student his father betrothed him to a wife from a noble family of their country, and he HäbtäMaryam lived with his father and who taught him about the marriage life and its discipline. While living with his father he worked on a holy day by the order of his father. Due to this fact he became sad and wanted to die. He regretted his negative thought, and he told to the household the father told the son. Make your self ready, for this very day; I will bring the woman (your bride).

However H.M said to his father: “O! My father I have betrothed myself to Christ to live celibate life (without marriage); my intercourse is with the word of God, not with women. When his father heard this, he went to bring the bride without the consent his son. At the moment HM departed from the house of his father

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<sup>25</sup> F 2rb,OR p 12&PT p6

and set off down the road to wards the East in prayer. While H.M was praying and moving down the road, his father was hit by thunder, and died. After his father's death he went away to *Afur*<sup>26</sup> and to stayed there twelve years with a certain monk named, Samuel, there he practicing an ascetic discipline and performed miracles. Later he went to a monastery called *Əllä'dbar*, where he assumed the monastic habit from the abbot *Mälkä Şedeq*.

After becoming a monk, he visited several other places, before settling at *G'aharb*. According to Raineri he kept practicing strict asceticism in *G'aharb* (the most severe exercise was similar to the "standing" described in the story of Abunä Täklä Häymanot who was well-loved by monks and people<sup>27</sup>).

As directed by the Archangel Michael the metropolitan Abunä Yəshaq ordained HM a deacon and he supervised the religious life of the area.

The Archangel Michael took him on a voyage to Sheol, Gahanna (hell) and Paradise, where he met ÄbnäTäklä Häymanot and eight other abbots of Däbrä Libanos of Šäwa and he went to the heavenly Jerusalem. After the journey H.M was initiated into the corpus of secret knowledge<sup>28</sup>.

As it is mentioned in the Manuscripts of again on the orders of the Archangel Michael H.M went to the metropolitan Abunä Yəshäq to be consecrated priest<sup>29</sup>. After he became a priest he exercised his ministry in *H'ällag'at*<sup>30</sup>.

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<sup>26</sup>. See page.9

<sup>27</sup> Raineri p. 953

<sup>28</sup> Ff 10rb-14ra & PT p 34-38

<sup>29</sup> F44va, OR pp70-72& Pt p 96

<sup>30</sup> It was the name of the place which is found in the district of North Šäwa

### 3.2. Some Episodes from His Child Hood

There were so many episodes that happened during the early childhood of H.M. the manuscript and the two texts that are the works of Raineri and the published Geez and Amharic texts has the same episodes. *The episodes H.M. are not different from his life history.* Most of the episodes were performed during in the saint's life time. Most of the episodes have historical theological, sociological and Ideological values. Here in this subsection the researcher briefly describe the episodes that have been selected from the *manuscript of Y. the Ge'ez- Amharic text and from the works of Raineri*

#### 3.2.1. Häbtä Maryam and the shepherds

When H.M was herding his parent's sheep with other shepherds, they are brought ears of corns and came to him saying. "Eat the grain with us." But he said "I did not want to eat" and when they asked again: "Why you are not eating when we say to eat with us from the grain." He answered "I didn't know that from where you have brought it".

When he said these things they became angry with him and ate the grain in front of him. After they had finished eating, H.M said "A great rain is coming; we do not have shelter here, so we go to our home".

However they laughed at him and said: "You go home. Do you have a third eye that enables you to see differently from us? There is not a cloud in the sky and the sun on the countryside yet you say that rain is coming where are the clouds?" They exclaimed. The saint responded "You do not know the things that I know; however go to your home before night fall". They replied: "You can go home. However since the sun is shining we do not want to go the home". Up on saying this, to run home quickly with his sheep's, after he entered the house a heavy rain fell, thunder bolts and flashed and flood waters arose. However

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when this occurred the shepherds are not run away, due to this they lost their lives and nothing remained of them.

A few days later when he was herding his sheep again, there were many shepherds with him. One of the many shepherds took H.M's stick by force and went away. Consequently, H.M followed him saying: "why did you take my stick?" And he answered "I took your stick by force", H.M said 'I do not have the (physical) power to take my stick back from you, but I earnestly entreat you. The shepherd refused him with words of conceit. Therefore H.M exclaimed: "I earnestly request in the name of the Good (Lord), from now on I will not repeat my earnest requests to you, but you will see the consequences of what will happen to you. After this the shepherd was suspended in the air. When this happened, the shepherd shouted in a loud voice begging mercy from H.M. On that occasion he was suspended in the air for a full day. The other shepherds, who were with him, were filled with admiration by this wonderful miracle, and they begged forgiveness for the lazy shepherd saying; "in the name of God, please grant him pardon!" We saw the miracle that you performed on him, now in the name of the honorable and merciful Virgin Mary, Mother of God and our Lady please grant him your pardon

The saint replied to them "I am I the one who did this, but I seek earnestly in the name of God who suspended you in the air to show his power. May God cause you to come down from where you are suspended, so that the person who was suspended will descend to the earth and stand (normally)". Then the other shepherds went to their homes and told the miracle to their relatives<sup>31</sup>.

### 3.2.2. Häbtä Maryam with Abba Samuel

Subsequently, H.M. went to the Afar area and lived with a certain good hearted monk. There he served Abba Samuel, but Abba Samuel was strong and bad

<sup>31</sup>Fol. 9ra-11va, OR P.24-28& PT.P26-28

tempered like *Abba Bamoy*<sup>32</sup>. However, HM was patient and well regarded before God and man, like *Yohannes the short*<sup>33</sup>. While living like this, one day he went to the river to draw water in a water pot. After he had drawn water and brought the pot, his foot stumbled he staggered and released the water pot due to shoulder cramp. When this occurred H.M prayed to Jesus Christ, say: ‘O my Lord Jesus Christ, please strengthen me, may the water pot be light for me and not fall down. As he said this, the water pot stood and returned to his shoulder; also the water did not flow out, but rotated three times on his chest. When this miracle occurred Abba Samuel was filled with admiration, since he was following his day to day activities. On one occasion when he lit a candle for Abba Samuel, the light fell from his hand, angering Abba Samuel, and he became afraid. However, by a miracle of God he immediately lifted and lit the candle again without a match. Again Abba Samuel was filled with admiration and wonder. And he exclaimed: “what will be the end of this son!” and he prophesied concerning him (H.M) became a light of wisdom to the world<sup>34</sup>

### 3.2.3. Concerning three Demons.

When HM prayed making the sign of the cross, Jesus Christ revealed himself with the Arch angels Michael and Gabriel, and He said to him: “Bless the place you are standing in the direction of the East, West, North and South!” He did as our Lord ordered him, when he was blessing with the sign of the cross; Abunä Häbtä Maryam saw the demons. When this occurred the demons shouted loudly saying: “why you are coming here to destroy us, we know you very well; God is

<sup>32</sup> . He was strong old man and lived in the desert of SCETE which means balance of hearts (E.Wallis Budge, the book of the Saints of the Ethiopian Church, Vol...I, P.171).

<sup>33</sup> . He was the holy man a native of the city which is called TÄNSÄ and is in the Upper Egypt and he had one brother His parent was righteous people, they feared God; they were not rich in the goods and possessions of this world, but they were rich in good works. When he was eighteen years of age the grace of god moved him to go to the desert of SCETE. And there he found a certain tried and strong old man, whose name was Abba BAMOY of the city of SÊHÂ Ibid, P, 171

<sup>34</sup> f12vb-13vb, PT P.34-36 & OR.P.32-36



with you, you are a saint,<sup>35</sup> and your name is Häbtä Maryam. As they shouted loudly he became afraid, but God comforted him: “Do not fear their shouting it is their way of misleading human beings, but asking me to intervene against them.

Our father H.M. exclaimed to the cursed devils: “Where are you coming from, and why do you do evil things to people?” Then he (the demon) said the following: “We were alive before the birth of Christ initiating the people of this country in the ways of that which is bad and evil, and I am the one who made them love idols and I made them to prophecy through a bird. As I lived like this, Christ was born and defeated me on the cross. After many years a powerful man came like you, his name was Täklä Haymanot. He taught the people about Jesus Christ and he took them from me by the power of God, because of this I want to kill him, but I can’t kill him, because he is strong in faith and filled with the Holy Spirit.

Again, my brother transformed himself into a serpent in order to swallow him (Täklä Haymanot), but he made the sign of the cross, causing the serpent to die. Because of this I departed from this country and I hid myself for many years, going from one village to another. After the death of TäkläHaymanot, I came here and found that all my followers had become monks. Because of this I became very angry and wanted to do evil things to them, but they are no longer mine, even though I never departed far from them.

When the demons said this TäkläHäymanot asked about their names and personalities. The demons told their names and sins, subsequently our Lord Jesus Christ ordered the saint saying: “don’t allow them to persevere in their wrong doing, and H.M blessed the earth in the sign of the cross. The earth

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<sup>35</sup> .This account is in the bible Mtt.8÷28, Mrk,5÷7and Lk.8÷26 “ and the demon shouting says you are the Son of God, and God always be with you Why you are destroying us please don’t be destroy us before the time of us”.

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opened and swallowed up the demons, they disappeared from in front of him, like dust, smoke or a cloud<sup>36</sup>.

#### 3.2.4. On the River

Again by the will of God, he went to a house of nuns by a river called Agat,<sup>37</sup> As he passed in that direction, it (the river) shouted loudly, saying: “O man of God Häbtä Maryam please! See the bad deeds of the people of this country!”.

“During the night I am sanctified by the saint’s prayer, they chastise their bodies with chains. However, during the day, sinners come towards this place and wash their dirty clothes, in which they have committed adultery and I become impure. So, please pray for me to eliminate this sin from me, as Henok<sup>38</sup> interceded at Nageb<sup>39</sup>, the river Agat conversed with him in this way.

After this Häbtä Maryam told about the river to his spiritual children’s and they were amazed and filled with admiration for such miracles, and he also heard words from another river; “please judge for me: a serpent always comes to me and drinks from me, and the people of this village worship this serpent. Therefore I became impure because of this serpent, so please destroy it in the name of God”. When it spoke thus, the word of God came to Abunä Häbtä Maryam saying: “let it drink”, because I am the creator of this evil serpent. I will give the last judgment in my second coming, at this (time) the river became quiet. In this case Abunä Häbtä Maryam had the grace to know secrets and mysterious things like Abba Macarius of Qaw<sup>40</sup>.

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<sup>36</sup> ff 55va- 59va, OR p120-12 & PTp167-174

<sup>37</sup> . A river in Yəfat

<sup>38</sup> . He was the seventh generation of Adam, according to Gen 5÷18, his father was Yared

<sup>39</sup> The place name of water

<sup>40</sup> . He was the bishop of Jerusalem (312-34) at the time of emperor Maximus and was present the council of Nicea (325.A.D)

### 3.3. His Miracles

There are no miracles that occurred during the early childhood of H.M. Because (according to) the Yəsäbäy manuscript and the work of Osvaldo Raineri does not write miracles, but the published Ge'ez and Amharic text has twenty two different miracles, which means they are recoded only in the published text but not in the other texts. When I interviewed the secretary and the abbot of the monastery of Yəsäbäy, he told me that the *Ms* did not have miracles, but that miracles were included in the published text written by the monks and the community of the monastery. They had heard from the witnesses of cures by the holy water, holy soil and the promised lemon<sup>41</sup>. The miracles of H.M are very different from his life history. Most of the miracles were not performed during the saint's life time. Most of the miracles have theological and Ideological values. In the following sub-section the researcher briefly describes the miracles that have been written in the published Ge'ez Amharic text

#### ተአምር፩

በስመ አብ ወወልድ ወመንፈስ ቅዱስ አሐዱ አምላክ

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን።

ስምዑ አጋውዮ እለ ተጋባእክሙ በዛቲ መካን ዘእነግረክሙ ዕፁብ ግብረ ዘገብረ አቡነ ሀብተ ማርያም ወሀሎ ፩ዱ ባዕል ዘሐመ በሕማመ ብድብድ ምስለ ብእሲቱ ወምስለ ደቂቁ ብዙጋን። ወምተ ፩ዱ ወልድ በሕማመ ብድብድ ዘእምደቂቁ ለውእቱ ብእሲ፣ ወበዛቲ መዋዕል ነበረ ፩ዱ ዲያቆን ዘይሄለ በደብረ ሊባኖስ፣ ወዘየአምር ተአምረ አቡነ ሀብተ ማርያም። ወውእቱ ዲያቆን ንሢኦ<sup>42</sup> ጸበለ ምድሩ ለአቡነ ሀብተ ማርያም ሐረ ንበ ብእሲ ዘሐመ ምስለብእሲቱ ወምስለ ደቂቁ፣ ወወሀቦ ለውእቱብእሲ መሬተ ምድሩ ለአቡነ ሀብተ ማርያም

<sup>41</sup> . It is interviewed on May 26, 2005

<sup>42</sup> ንሢኦ (took)



ወተቀብሎ እምወኃቱ መሬት ወሲከመማየ እበል ወተፈወሱ ፍጡን  
እምሕማመ ብድብድ፣ ለዘሰማዕነ ተአምራሁ ከማሆሙ ይፈውሱን አቡነ ሀብተ  
ማረያም፣ እሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን፣

### Miracle.1

In the name of the Father, the Son and the Holy spirit one God.

The miracle of our Father Hābtā Maryam, his prayer and blessings be upon all Christians forever Amen.

May you listen brethren that are gathered in this place as I tell you the great miracle, done by our father Abunā Hābtā Maryam. There was a rich man who became sick with an epidemic disease,<sup>43</sup> together with his wife and children, one of his children died due to the disease. At that time there was a deacon living in Dābrā Libanos, who knew of the miracle of our father Habta Maryam. The deacon took some holy soil from the place of our father and went to the sick man and his wife and children. He gave them the holy soil, and they anointed themselves with the holy soil mixed with holy water and were cured immediately from the epidemic disease. May we be redeemed and cured by the prayers of our father Hābtā Maryam , and may his prayers be upon us forever Amen

ተአምር ፪

ተአምራሁ ለአቡነ ሀብተ ማርያም እሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም  
አሜን፣

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<sup>43</sup> .አማመ ብድብድ (transmitted disease)

ወሀሎ ፩ዱ ብእሲ ዘሐመ ከርሖ ወከሐተ ዕለተ መጽአ ንበ ገዳመ አቡነ ሀብተ ማርያም ወይቤ ኦ አቡየ ሀብተ ማርያም በይነ ሰማዕተ አንተ ከመ አድኃንኩሙ እምኩሉ ደዌሆሙ ለሰብአ ዓለም ከማሁ አድኅነኒ እምዝንቱ ደዌ ብሂሎ በተአምኖ አጽነነ ርእሶ ዲበ ምድር ወነሥአ ጸበለ እምድሩ ወሰትየ ምስለ ማይ ወሶቤሃ ድኅነ እምሕማሙ ወተፈሥሐ ዓቢያ ፍሥሐ፣ ለዘሰማዕነ ተአምሪሁ ለአቡነ ሀብተ ማርያም ያድኅነነ እምኩሉ ደዌ ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልና ለዓለመ ዓለም አሜን፤

**Miracle 2**

The Miracle of our Father Abunä Häbtä Maryam, may his prayers and blessings be up on us for ever Amen.

There was a man who suffered from stomach ache. On one occasion he came to the monastery of our father Abunä Häbtä Maryam and said: “O my father Abunä Häbtä Maryam, I heard that you cured the people of this world. My you also cure me of this disease”. He bowed in trust and took holy soil from the earth, mixing it with water, and when he drank it, he immediately become healthy and happy. Our father Häbtä Maryam cures us from all diseases, may and his prayers and blessings be upon us forever Amen.

**ተአምር ፫**

ተአምሪሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልና ለዓለመ ዓለም አሜን፤ ወከሐተ ዕለተ መጽአት ከሐተ ብእሲት ዘደወየት በእኩይ ደዌ መጽአት ንበ ገዳመ አቡነ ሀብተ ማርያም ወትቤሎሙ ለመነኮሳት በእንተ አቡነ ሀብተ ማርያም ንቡኒ ጸበለ ምድር ወፍሬ ካርካዕ<sup>44</sup> ዘአቡነ ሀብተማርያም ወሶበ ሰምዑ መነኮሳት ገዓራ ለይዕተ ብእሲት ወሀብዋ ጸበለ ምድር ወፍሬ ካርካዕ ዘአቡነ ሀብተማርያም ወሰትየት ምስለ ማይ ጸበለ ምድር ወፍሬ ካርካዕ ወበተአምኖ ቀብዓት ኩሎ አባላቲሃ እንዘ ትብል አድኅነኒ

<sup>44</sup> ‘ካርካዕ’ (lemon)



አቡዩ ሀብተ ማርያም። ወሶቤሃ ሐይወት እምሐማማ ወተፈሥሐት ዓቢያ ፍሥሐ።  
ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም የሃሉ ምስሌነ ለዓለመ ዓለም አሜን።

### Miracle 3

This is the miracle of our Father Abunä Häbtä Maryam, may his prayers and blessings be up all of us forever Amen.

At one time, a sick woman came to the monastery of our father Häbtä Märyäm and begged the monks to give her some soil and the lemon.<sup>45</sup> When the monks heard her shouting they gave her the soil and the lemon of our father, and she mixed the soil and the lemon with water and drink and anointed her body and said: “O my father Abunä Häbtä Maryam, please cure me from this evil disease!” At that time she become healthy from her disease and she become happy. The prayer and the blessing of our father like up on us forever amen.

ተአምር ፬

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም፤

ወሀሎ አሐዱ ብእሲ በውስተ ዝንቱ ዓለም በኃዘን ወትካዝ ዘይገብር በእንተ መፍቅደ ሥጋሁ።

ወበአሐቲ ዕለት ረከበ ብዙኃን ሰብአ እንዘ ይመጽኑ እምገዳመ አቡነ ሀብተ ማርያም፤ ወይበየሎሙ ዝንቱ ብእሲ እፎ ወዓልክሙ አበውየ ወአኃውየ ወእምአይቱ መጻእክሙ።

ወይቤልዎ እምደብረ አቡነ ሀብተ ማርያም ውእቱ ዘመጻዕነ።

<sup>45</sup> . It is a promised lemon, every one that who is going to for worshipping and inviting the monasteries and the monks gave as a holy water and holy soil.

ወነገርዎ ዘከመ ገብረ ሎሙ መፍቅዶሙ አቡነ ሀብተ ማርያም እምኩሉ ትካዘ ቤቶሙ ወይቤሎሙ አንሰ እመ እነግሮ ትካዘ ልብዩ ለአቡነ ሀብተ ማርያም ይከውነኒኑ። እወ ይከውን ለከ።

ወእምድጎረዝ ሰአለ ወይቤ ኦ አቡዩ ሀብተ ማርያም አንተ ተአምር ኃዘንዩ ወስምዓኒ ትካዘ ልብዩ ሥዕለትዩ እምከመ ወሀብከኒ መፍቅድዩ እገብር ተዝካረክ እስከ ዕለተ ሞትዩ። ከመዝ ሰአለ በጥቡዕ ልብ።

ወሶቤሃ ሠዓሌ ምሕረት አቡነ ሀብተ ማርያም ፈጸመ ሎቱ ለዘንቱ ብእሲ ትኩዝ ወጎዙን ኩሎ መፍቅዶ ዘከመ ጎለዩ ልቡ።

ወተፈሥሐ ዓቢዩ ፍሥሐ። ከማሁ ይፈጽም ትካዘ ልብነ አቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም፣ አሜን፣

#### Miracle 4

A miracle of our father Abunä Häbtä Maryam, may his prayers and blessings be upon us forever, Amen.

There was a man who lived in this world in sadness and melancholy because of his unconsummated carnal desires.

On day he met a group of people, coming back from the monastery of our father Häbtä Maryam. And he said to them; “good afternoon my fathers and brothers, from where are you coming?”

They answered him: “we are from the monastery of our father Häbtä Maryam.” and they told him of the things that our father Häbtä Maryam had done. And he said to them. “Will he fulfill my heart felt?” They said: “yes, he will fulfill your heart felt.” After this he begged and said: “O my father Häbtä Maryam, you know my sorrow and heard my heartfelt and entreaties, why do you not fulfill my heart felt desires. I have

commemorated your feast throughout my life-time. When he prayed like this, our father Abunä Häbtä Maryam fulfilled the desire of this deplorable and melancholy man. When he fulfilled his desire he became happy. Also our father HäbtäMaryam be fulfills our desires, May his prayers and blessings be up on us for ever, Amen

### ተአምር ፩

ተአምሪሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን፣ ወሀሎ አሐዱ ብእሲ ዘይነብር በትዕይንት ወደወየ በእኩይ ደዌ ወአልፀቀ ለመዊት እንዘ ይብል መኑ ይወስደኒ ኅበ ደብረ ሊባኖስ፣ ወግብተ መጽኢ አሐዱ ብእሲ ዘአጋዘ እመሬተ አቡነ ሀብተ ማርያም ኅበ ቤቱ ለውእቱ ሕሙም ነዊሞ እንዘ ይጸኣር። ወወሀቦ ለዝንቱ ብእሲ እምውእቱ መሬተ አቡነ ሀብተ ማርያም ወአስተዮ ምስለማይ፣ ወእምድኅረዝ ኖመ ወደቀሰ ዝንቱ ሕሙም ንስቲተ ወተንሥኦ ፍጡነ። ወይቤሊ<sup>46</sup> አሐዱ መነኮስ ዘመኣድም ገጹ ርኢኩ እንዘ ይመጽእ ኅቤየ ነዊምየ በሕልም ወነገፈ እጄያተ ዘጸልሙት እምነ አካልየ ወሀዋስየ በፀዓዳ መነሳንስ ወይቤሊ እስመ ናሁ ድኅንክ ተንሥኦ እንዘ ይብል። ተንሥኦ ወሐረ ወአንሶሰወ ወስተ ቤቱ እንዘ ይትፈግህ ወዘንተ ርእዮሙ አንከሩ ወተደሙ አዝማዲሁ ወአግዋሪሁ ወሰብሕዎ ለእግዚአብሔር ወአስተብፀዕዎ<sup>47</sup> ለአቡነ ሀብተ ማርያም ፈዋሴ ድውያን አበ ኩልነ ሀብተ ማርያም ከማሁ ይፈውሰነ ለዓለመ ዓለም አሜን።

### Miracle 5

The miracle of Abunä Häbtä Maryam , may his prayer and blessing be with us, for ever Amen. There was a man who lives in a city. He became sick with a serious disease and becomes close to death just [sitting and] saying, “Who can take me Däbrä Libanos.” And suddenly a man that carry a holy soil [from the grave of] Abunä Häbtä Maryam came to the house of that sick [man]. And he gave to this [sick] man from the holy soil [of the grave of] Abunä Häbtä Maryam and make him drink it with water. And after this, the

<sup>46</sup> It should be ‘ወይቤ’  
<sup>47</sup> . It should be ‘ወአስተብፀዕዎ’ which means ‘they gave a great praise to him (Häbtä Maryam)

sick[man] slept a little and wakeup immediately , and said , “ In a dream , when I was sleeping I saw a handsome monk coming to me . And he brushed away black warmth from my body with a white sprinkler and said to me ‘standup because you are cured now’”. He stoodup and went and walked here and there in his house rejoicing. Seeing all these, his relatives and neighbors admired and were filled with wonder and praised God and honored Abunä Häbtä Maryam who is healer of the sick. May our father Häbtä Maryam heal us like him , forever Amen.

### ተአምር ፮

ተአምሪሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልነ ሕዝብ ክርስቲያን ለዓለመ ዓለም አሜን፤

ወአሐቲ ወለት ሐመት ወደወየት በደዌ እኩይ ወአልፀቀት ለመዊት፣ ወአዝማዲሃ ወሰድዋ ኅብ ኬንያ ዘይሰመይ ሐኪም። ኢትድሃን ትመውት ሰድዋ ኅብ ቤትክሙ እምቅድመ ትሙት እስመ ኅልቀ ወተፈጸመ ደመ ዘሊሃ። ወውእተ አሚረ ወሰድዋ አዝማዲሃ ወአጋዊሃ እንዘ ይበክዩ። ወእምድሃረ አተወት ውስተ ቤታ ወሀብዋ እመሬተ አቡነ ሀብተ ማርያም ወአስተይዋ ወቀብእዋ ወእምዝ ረከበት ፈውሰ ወሐለወት እስከ ዮም፣ ጸሎቱ ወበረከቱ የሃሉ ምስለ ሰማዕያን ወአንባብያን ለዓለመ ዓለም አሜን።

### Miracle 6

The miracle of Abunä Häbtä Maryam , may his prayer and blessing be with all of us the crowd of Christians for ever, One girl became sick with a wicked disease and became close to die . Her relatives took her to a physician called Hakim [The physician said ] “she could not be cured , she will die . Take her to your housebefore she dies her blood had dried out and finished.” And at that time her relatives and brothers took her[home ] crying . And after she entered into her house, they gave her from the [grave] soil of Abunä Häbtä Maryam , and they make her drink [the holy soil with water ], and they

anointed her body . And after this she was cured and lives today .May his prayer and blessing be upon hearers and readres[of this miracle] forever Amen.

ተአምር ፯

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስለ ሀገሪትነ ኢትዮጵያ ወምስለ ኩልነ ውሉደ ጥምቀት ለዓለመ ዓለም አሜን።

ወሀሎ አሐዱ ብእሲ ረድዕ እምክርድእተ አቡነ ሀብተ ማርያም እንዘ የሐውር ንብ ግሸን ማርያም ወኃደረ ውስተ ቤተ አሐዱ ብእሲ ክርስቲያናዊ እመውስተ አስዋረ ውእቱ ብእሲ ደወየ አሐዱ ሶር ወአልፀቀ ለመዊት፣ ወንዘነ እንበለ መጠን በዓለ ሶር፣ ወይቤሎ ለውእቱ ረድዕ ዘአቡነ ሀብተ ማርያም እመ አእመርክ መድኃኒተ ኦሆ በለኒ፣ ወይቤሎ ረድዕ ንሳእ ዘንተ መሬተ አቡነ ሀብተ ማርያም እስመ በዝንቱ መሬት ይድገን ለክ ሶረ ዚአክ። ወተወክፈ ውእቱ በዓለ ብእራይ ፍጡነ ወአስተዮ ለብእራዩ፣ እምድገረ ሰትየ ሕሙም ብእራይ ፍጡነ ተንሢኦ ሴነ ስንተ ወተፈወሰ፣ ወሶበ ርእየ በዓለ ብእራይ እንዘ ያንሶሱ ብእራዩ ለፌ ወለፌ ተፈሥሐ ዓቢየ ፍሥሐ ወወሀቦ ሐምስተ ብሩረ ወተወክፎ ረድእ፣ ወሐረ ፍኖቶ ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልነ ሰማዕያን ለዓለመ ዓለም። አሜን።

Miracle 7

The miracle of Abunä Häbtä Maryam may his prayer and blessing be upon our country Ethiopia and with us the children baptism for ever, Amen. There was a man that is a disciple among the disciples of our father Häbtä Maryam. When he was going to [the church of] Gishen Maryam<sup>48</sup> he spent the night in the house of one Christian man. From

<sup>48</sup> It is historical place which is situated in the district of South Wallo so many people from different places of the country went to the monastery two times in the year (Meskerem 21 and Tire 21) which is equivalent to October 1 and January 29 of the European Calendar; there the Christians Celebrate the feast of the holy cross and St. Mary



the oxen of this man, one ox fails sick and became close to die. The owner of the cow became sad endlessly and said to that disciple of Abunä Häbtä Maryam, “If you know the medicine [for the sick ox] , promise me.” And the disciple said “Take this soil of [the grave of] Abunä Häbtä Maryam . With this [holy] soil ypour ox will be cured.” And the owner of the ox received it quickly and makes the ox drink [the soil with water]. After drinking [the holy soil], the sick ox stood up and urinated the urine and it was cured. And at the time, when the owner of the ox saw his ox walking here and there, he became happy very much and gave five Birr [to the disciple]. Receiving the money, the disciple precedes his journey. May his prayer and blessing be with all of hearers forever, Amen.

### ተአምር ፰

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን

ወሀለወት አሐቲ ብእሲት ዘኢወለደት ወኮነት መካነ በእንተ ዘኃጥአት ውሉደ በዙን ተጎዝን ወትቴክዝ በልባ። ወሀለወት ከመዝ ብዙን መዋዕለ ሓረት ንበ ገዳመ አቡነ ሀብተ ማርያም ወበጽአት ብጽአተ ወጸረት ገድለ አቡነ ሀብተማርያም በዘባና በአምሳለ ደቂቅ ከመ የሀባ ወልደ ዘያሠምራ በኩሉ ሕይወታ፣ ወካህናተ አቡነ ሀብተ ማርያም ገብሩ ላቲ ጸሎተ ወአተወት ወገብአት ውስተ ቤታ ወወለደት ወልደ ዘሠናይ ኦርአያሁ ወአዳም ኩለንታሁ ዘያስተፌሥኡ ሰብእ በኩሉ ግዕዙ።

ወዘይረድዕ አቡሁ ወእሙ። ወወሀበት ዛቲ ብእሲት ዘበጽ አት በጽአተ ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም የሃሉ ምስሌነ ለዓለመ ዓለም አሜን።

### Miracle 8

The miracle of Abunä Häbtä Maryam may his prayer and blessing be upon us forever, Amen.

There was one woman that did not give birth and that become barren. She became sad and thoughtful in her heart because she remained with out a child. And after staying like this for years, she went to the monastery of Abunä Häbtä Maryam and made a vow and carried the vita of Abunä Häbtä Maryam on her back in the likeness of a child, in order give to her a child that makes her fruitful through out her life . And the clergy of [the monastery] Abunä Häbtä Maryam performed a prayer for her and she went to her home and she gave birth to a son , whose appearance is good and he wholly is charming , that pleases every body with his character and that helps his father and his mother . And that woman performed the vow what she had vowed. May the prayer and blessing of Abunä Häbtä Maryam be with us forever Amen.

### ተአምር ፱

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን ወሀሎ አሐዱ ብእሲ ዘሐመ በእኩይ ሕማም ዘያማስን ወዘያጠፍዕ ዓይነ ዘይሰመይ ማማ ወሕማሙ እንበለ መጠን አከየ ቦቱ ወይቤ ዝንቱ ብእሲ ምንትይኔይሰኒ ወአልጸቁ ለመዊት ወዘንተ ብሂሎ ሐረ ኅበ ገዳመ አቡነ ሀብተ ማርያም ወነሥኦ መሬተ እምአቡነ ሀብተ ማርያም ወቀብኦ አእይንቲሁ ወተፈወሰ እምሕማመ ማማጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን

### Miracle 9

The miracle of Abunä Häbtä Maryam, may his prayer and blessing be with us for ever, Amen.

And there was a man who was sick with a serious disease called *Mama* that leads to blindness. His suffering was inordinate [and the situation] became worst and worst, and that man said “what is better for me, I became close to die?” And saying this, he went to

the monastery of Abunä Häbtä Maryam and he took the soil from [the grave] of Abunä Häbtä Maryam and anointed his eyes and he was cured from the disease of *Mama*. May his prayer and blessing be with us forever, Amen.

**ተአምር፤**

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለም አሜን፤

ወሀሎ አሐዱ ብእሲ ዘይነብር በትእይት49 ወሶበ ሐመ ሕማመ ጽኑዓ ሐረ ኅበ አቀብተ ሥራይ ወአስተዋጽኦ ኩሎ ንዋዮ እንዘ ይሁብ ለአቀብተ ሥራይ ወእንዘ ያስተባርይ አሐዱ እምነ አሐዱ እም አቀብተ ሥራይ ዘሀለው በኢትዮጵያ ወበ አሜሪካ ወአኅለቀ ቿተ እልፈ ብሩረ ወአልቦ ዘድኅነ አምደዌሁ ወእንዘ ከመዝ ሀሎ ምዓ50 ከመቦ ይትረከብ ሕይወት በገዳመ አቡነ ሀብተማርያም ወለአከ ሰብአ ኅበ ገዳመ አቡነ ሀብተ ማርያም ከመ ያምጽኡ ሎቱ ጸበለ ምድር ወፍሬ ከርካዕ። ወሶበ ወስዱ ሎቱ ጸበለ ምድር ወፂቱ እምፍሬ ከርካዕ ወስትየ ጸበለ ምድር ምስለ ማይ ወፍሬ ከርካዕ ወሐይወ እምኩሉ ደዌሁ ዘተስእኖ ሐይወ እምአቀብተ ሥራይ ወፈነወ ስምዖ ከመ ሐይወ እምኩሉ ደዌሁ በኪዳነ አቡነ ሀብተ ማርያም ወሀሎ እንዘ ያነክር እስከ ይእዜ ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልነ ሕዝበ ክርስቲያን ለዓለመ ዓለም አሜን።

**Miracle 10**

The miracle of Abunä Häbtä Maryam, may his prayer and blessing be with us forever Amen.

There was one man that lives in a city . When he suffered with a serious disease, he went to physician and spent all of his money giving to the physician alternating one from the

49. 'ፖ' is missing we should be read 'በትእይት' which means in the city  
50. 'ሰ' is missing we should read 'ሰምዖ' which means he heard

other, from the physician living in Ethiopia and in America . He wasted 600,000 birr but he did not cure from his illness. When he was living like this, he heard as there is hearing at the monastery of Abunä Häbtä Maryam and he sent individuals to the monastery of Abunä Häbtä Maryam to bring him holy soil and lemon . When they brought him holy soil and seven lemons he drank the soil with water and the lemon too, and he was cured from his all illness that could not be healed by physicians . And he sent news as he is cured from his all illness by the covenant of Abunä Häbtä Maryam and he lives admiring until now. My his prayer and blessing be with all of us Christian, forever ,Amen.

### ተአምር ፲፩

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለም ዓለም

ወሀሎ አሐዱ ብእሲ በበሔረ ሐቅል መስተገብረ ምድር ወሶበ ሐሙ ሰብአ ቤቱ ወእንሰሳሁ። ይቤሎ ለአሐዱ ብእሲ ዘየሐውር ኅበ ክብረ በዓሉ ለአቡነ ሀብተ ማርያም አምጽኦ ሊተ እምጸበለ መርሀብ ዘገዳመ አቡነ ሀብተ ማርያም ወእምድኅረ ይቤሎ ዘንተ ረስዓ መልእክቶ ወሐረ ዘእንበለ ይንሣእ አምጸበለ መርሀብ ዘገዳመ አቡነ ሀብተ ማርያም ወሶበ ሐረ ርጉቀ ፍኖተ ተዘከረ ዘይቤሎ አምጽኦ ሊተ እምጸበለ ምድር ዘአቡነ ሀብተ ማርያም ወነሥኦ መሬተ እምካልዕ መካን እንዘ ይብል ኢየአምሮ አምኦይቴ አምጸኦሎቱ ወሶበ በጽሐ ኅበ ሀሎ ዝኩ መስተገብረ ምድር ዘለአኮ ወወሀቦ መሬተ ዘአምጽኦ እምካልዕ መካን እንዘ ይብል አምጸኦሎ ለከ እምመሬተ አቡነ ሀብተ ማርያም በከመ ሰአልከኒ፣ ውእቱኒ መስተገብር ተወኪፎ በሃይማኖት ሶበ አስተዮሙ ለሰብኡ ወለእንሰሳሁ ወሐይው ኩሎሙ በተአምራሁ ለአቡነ ሀብተ ማርያም ወኢከልኦ ሕይወተ በእንተ ዘመጽኦ እምካልዕ መካን ወእምድኅረ ሐይወ ሰብኡ ወእንሰሳሁ ተስእለ አሐደ ተፊነ ከመ የሀብ ለገዳመ አቡነ ሀብተ ማርያም በእንተ ዘገብረ ሕይወተ ሳዕለ ሰብኡ ወእንሰሳሁ። ወእምዝ በካልዕ ክብረ በዓሉ ለአቡነ ሀብተ ማርያም እንዘ የሐውሩ ነሢአሙ ዘተስእለ ተፊነ በጽሐ ኅበ ዘነሥኦ መሬተ ዝንቱ ብእሲ ውእቱኒ ሀሎ ምስሌሁ ወዓበየ ዝንቱ ቴፊን ኅሊፊ እምዝንቱ መካን ወሶበ አጸቦሙ ከሠተ ዝንቱ ብእሲ ከመ

ዘነሥኦ መሬተ እምዝንቱ መካን ወእምድጎረ ተአመነ ሐረ ዝንቱኒ ተፊን ወኮነ ዝንቱ ተአምር ዕፁብ በጎብ ኩሉ ሕዝብ ወውእቱኒ መስተገብር ወሀብ ተፊን ለገዳመ አቡነ ሀብተ ማርያም ወተመይጠ ጎብ ብሔሩ እንዘ ይሴብሕ ዘተገብረ ሎቱ ተአምረ ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም የሃሉ ምስለ ኩልነ ሰማዕያን ለዓለመ ዓለም አሜን።

### Miracle 11

A miracle of Abunä Häbtä Maryam, may his prayers and blessings be with us for ever Amen.

There was a farmer in the desert, whose family and flocks became sick. He asked a man that was going to the monastery of Abunä Häbtä Maryam to bring holy soil from the earth of the monastery. However, he forgot the message, and went away without the holy soil from the monastery of Abunä Häbtä Maryam, when he reached a far place; he remembered what the farmer had said. He took soil from another place than (the monastery of) Abunä Häbtä Maryam and said (to himself): he cannot know from where I brought the soil. When he arrived he said to that farmer: This is the soil from the monastery of Abunä Häbtä Maryam as you requested from me. The farmer took it and mixed it with water and when he gave it to his family and animals to drink; they became healthy by the miracle of Abunä Häbtä Maryam. The saint did not prevent the healing because the soil was brought from a different place. After healing his family and animals, he gave an eternity one castrated bull from his herds to the monastery of Abunä Häbtä Maryam, due to the miracle done to his family and animals. After this on another day of the feast when they were going to with the entirety they arrived at the place from which he took the soil, the castrated bull does not pass that place, which took the soil and that man say and believe that he took the soil in that place after this the castrated bull move and run away to the monastery. This miracle was admired by all people, and the farmer gave the bull to the monastery of Abunä Häbtä Maryam, in memory of what he did for him. May the prayers and blessings of Abunä Häbtä Maryam be upon us all for ever, Amen

ተአምራሁ ለአቡነ ሀብተ ማርያም ዘተገብረ በላዕለ አሐቲ ብክሲት ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን፤

ወሀለውት አሐቲ ብክሲት ሕምምት ወሐረት ውስተ ትእይንት ኅበ ሀሎ አቃቤ ሥራይ ወኢፈወሳ ውእቱ ዓቃቤ ሥራይ ብዙኃ ጊዜያት ወወሀባ ብዙኃ በድኃኒት<sup>51</sup> ዘይትገበር በበጊዜሁ። ወባሕቱ ኢድጎንት እምደዌሃ በብዝኃ መድኃኒት። ወሶበ ኢድ ጎንት ይቤልዋ ሀሎ ዘያድጎን ውስተ ገዳመ አቡነ ሀብተ ማርያም ይእቲኒ ሰሚዓ መጽአተ ኅበ ገዳመ አቡነ ሀብተ ማርያም ወነሥ ይእቲኒ ሰሚዓ መጽአተ ኅበ ገዳመ አቡነ ሀብተ ማርያም ወነሥ አት እመጸበለ ገዳም ዘአቡነ ሀብተ ማርያም ወእምፍሬ ከርካዕ ወስተየት እመሬተ ምድር። ወእምፍሬ ከርካዕ በተአምኖ። ወሐይወት እምኩሉ ደዌሃ ድጎረ ተስዕኖሙ ለብዙኃን ዓቀብተ ሥራይ በብዙጎ መድኃኒት። ወእምዝ ወገረት ውስተ ባሕር ብዙኃ መድኃኒተ ዘወሀብዋ ዓቀብተ ሥራይ ወነጸርዋ መነኮሳተ ገዳም እንዘ ትዌግር ብዙኃ መድኃኒተ ውስተ ባሕር። ወእምዝ ተብህለ ይኔይስ ጸበለ አቡነ ሀብተ ማርያም እምነ መድኃኒቶሙ ለዓቀብተ ሥራይ። ወዝኒ እሙን ውእቱ በኅበ ኩሉ ዘስምዓ ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም ይእቀበን ለኩልን ውሉደ ጥምቀት ለዓለመ ዓለም አሜን፤

Miracle 12

A miracle of Abunä Häbtä Maryam that did for a woman may his prayers and blessings be with us forever, Amen.

There was a sick woman, who went to a doctor in the city, but the doctor did not heal her and despite taking medicine many times, she was not cured of her disease. When she was not cured, people (told her of the) healings at the monastery of Abunä Häbtä Maryam. She took, and drank the holy soil and lemon that she received from the monastery and

<sup>51</sup> . In the text the word ‘መድኃኒቶ’ written not correctly the sound ‘መ’ is missed and inserted the symbol ‘በ’

became healthy. After this she threw the medicine that was given by the doctors into a river. The monks saw her doing this. Subsequently she said that the soil of Abunä Häbtä Maryam is greater than the medicine of the doctors. This is believable to all that hear of the miracle. May his prayers and blessings be upon and with us.

### ተአምር ፲፫

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን።  
ዝንቱ ተአምር ዘተገብረ በላኦስ አሐዱ ብኢሲ ወዝንቱ ብኢሲ እንዘ ይበልፅ እምሲሳየ መነኮሳት ዘገዳመ አባ ሀብተ ማርያም ወጽኦ እምኔሁ ዘኃደረ ላዕሌሁ ሰይጣን ወጸርሐ እንዘ ይብል ውዕይኩ እምነደ ተአምራሁ ለአቡነ ሀብተ ማርያም ወእምድንረዝ ሐይወ እምደዌሁ ውኢቱ ብኢሲ ወበእንተዝ ተዓውቀ ከመ እምብዙኃት ግብራት ይፈውስ አቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም ዘገብረ ተአምረ በበሊዓ ኅብስት ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን።

### Miracle 13

The miracle of Abunä Häbtä Maryam, may his prayer and blessing be with us forever, Amen.

This miracle was performed on one man .When that man ate from the food of the monks of the monastery of Abunä Häbtä Maryam a demon that resided on him left out of him, and cried out saying “I was burnt from the flame of the miracle of Abunä Häbtä Maryam.” And after that the man was cured from his illness, and because of this it became known that Abunä Häbtä Maryam cures from many matters. May the prayer and blessing of Abunä Häbtä Maryam , [and ] the miracle performed by eating bread be with us, forever, Amen.



ተአምሪሁ ለአቡነ ሀብተ ማርያም ዘተገብረ በአሐዱ መጽሐፈ ስንክሳር ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን።

ወሀሎ አሐዱ መጽሐፈ ስንክሳር ውስተ ቤተ ክርስቲያን አቡነ ሀብተ ማርያም ወለዝንቱ መጽሐፈ ስንክሳር ሠረቅዎ ክልኤቱ ዲያቆናት አመ አሥሩ ለግንቦት በዕለተ እሑድ በ፲ወ፱ቱ፻፹ወ፱ አመተ52 ምሕረት ወሶበ ጠፍኦ ዝንቱ መጽሐፍ እመቤተ ክርስቲያን። ተእኅዙ ኩሎሙ ለዕካነ ቤተክርስቲያን ወሶበ ሐተትዎሙ ወእምኔሆሙ ተአሥረ አሐዱ ዲያቆን በኃይል ወሶበ ሐተትዎ አንሰ ኢየሁምር እንዘ ይብል ክህደ ኢጌንደየ በዝንቱ ዓለም ወሞተ በኃይል ዝንቱ ጸድቅ ወሰካልኩኒ ዲያቆን አጎዝዎ ሠገራት ወእንዘ ይወስድዎ ኅበ መኩንን ከመ ይትሞቃህ አምሰጠ እምእደሆሙ ለሠገራት ወእንዘ ይረውጽ ወድቀ ውሰት ዓቢይ ጸድፍ። ወመጠኑ ለውእቱ ጸድፍ ፻ወ፹ በእመተ ሰብእ ወእንዘ ኑጉ ይከውን መጠነ ዝንቱ ኢሞተ ወኢተጎድኦ ምንተኒ በኃይል አቡነ ሀብተ ማርያም ወእምድጎረ ዝንቱ ተእኅዘ ወእንዘ ይወስድዎ ኅበ መኩንን እምቅድመ ይትቀሰፍ ከሠተ ኅበ ዘሴጦ ሰብእ ወእምዘ መርሐ ወአመረ ዘቀነዮ ብእሴ ወሶበ ተሰእልዎ ለዘቀነዮ ነጋዲ አምነ እንዘ ይብል እወ ቀነይክዎ ሶበ ሴጠ ሊተ እንዘ ይብል ዘዚአየ መጽሐፍ። ወእምዘ ዘቀነዮሂ ወዘሴጦሂ ኅቡረ ተሞቅሑ ውስተ ትእይንት ደብረ ሊባኖስ። ወእምድጎረ ብዙኅ ሐተታ ሶበ ተረክበ መጽሐፈ ስንክሳር በተአምሪሁ ለአቡነ ሀብተ ማርያም ወጎደግዎ ለዘቀነዮ በዋህስ ወዲያቆንስ ጠፍሐ እምሀገር ወበከመዝ ግብር ተረክበ ዝንቱ መጽሐፈ ስንክሳር በተአምሪሁ ለአቡነ ሀብተ ማርያም እምድጎረ ጠፍሐ። በሳድስ ወርኅ ወተመይጠ ኅበ ቤተ ክርስቲያኑ ወስብሐት ለእግዚአብሔር ዘገብረ ተአምረ በእደ ፍቁሩ አቡነ ሀብተ ማርያም ለነኒ ይእቀበነ እምኩሉ ጸዋትዎ መክራ ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን።

<sup>52</sup> It should be ዓመተ

## Miracle 14

A miracle of Abunä Häbtä Maryam that he did concerning one synaxarium, may his prayer and blessings be up on us for ever Amen.

There was on synaxarium in the Church of Abunä Häbtä Maryam. This synaxarium was stolen by two deacons on Sunday Gənəbot Äśər 1989<sup>53</sup> when it was left in the church. All the servants of the thief were arrested, when the police investigated (the matter) and arrested the clergy taking them to prison, one deacon under interrogation said: "I did not know", immediately he was repudiated and chastised by the power of this saint. The second deacon was caught by the soldiers and also taken prison for and judgment, but he escaped from the hands of the soldiers. When it was raining he fell from a high precipice, 180 cubits high. He should have died, but was saved from injury by the miracles of Abunä Häbtä Maryam. After this he was caught again, and when they took him to the judge, he told to whom he had sold the book, subsequently he was whipped. After this he led them and pointed out the buyer. When they asked the buyer, he admitted that he had bought the book, but claimed that the seller had told him that it was his book."

Thereafter, the buyer and the seller were poisoned together in the town near DäbräLibanos, which is called Däbrätsəge. When after much investigation the lost Synaxarium was found by the miracle of Abunä Häbtä Maryam, the buyer was released after paying a surety, but the deacon disappeared from the country. In this act (we see how) the Synaxarium was found by the miraculous power of Abunä Häbtä Maryam and how within six months it was returned to the church Glory to God who performed this miracle by the power of his beloved Abunä Häbtä Maryam, who protects us from all harm, may his prayers and blessings be with us forever, Amen.

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<sup>53</sup> Which is equivalent to May,8 1997 of the European calander

ተአምር፲፮

ተአምሪሁ ለአቡነ ሀብተ ማርያም ዘተገብረ በፍኖተ ግሸን ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለም አሜን። ወአንዘ የሐውር አሐዱ ብእሲ እምደቂቁ ለአቡነ ሀብተ ማርያም ለበዓለ ክብራ ለእግዝእትነ ማርያም ዘይከውን በወርኃ መስከረም።

አመ እሥራ ወአሐዱ ዕለት በብሔረ ግሸን ወረከበ በፍኖት አሐደ ሕሙመ ዘሐመ በሕማመ ፈጸንት ወነቀጥቃጥ። ወወሀቦ እምጽበለ መሬት ዘአቡነ ሀብተ ማርያም ወሶበ ስትየ ምስለ ማይ ፍጡነ ጥዕየ ወተንሥኦ ከመ ዘንቃህ እምንዋም በኪዳን አቡነ ሀብተ ማርያም ዘተውኅቦ ሐብተ ፈውስ ለዱያን ከማሁ ይፈውሳነ ለኩልነ ውሉደ ጥምቀት ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለመ አሜን።

Miracle 15

The miracle of Abunä Häbtä Maryam performed on the road to *Gəšən*, may his prayer and blessing be with us forever Amen. When one man from the sons of Abunä Häbtä Maryam travels for the feast of glory of our lady Mary that is commemorated on the 31 day of the day of the month of September in *Gəšən*, encountered one sick man in his way that was suffered with diarrhea and malaria. And he gave him from the soil [of the grave] of Abunä Häbtä Maryam and when he drink it with water, he became immediately healthy and stood up like awaking from a sleep by the covenant of Abunä Häbtä Maryam, who is given the grce of healing. Let he cure all of us the children of baptism. May his prayer and blessing be with us, forever, Amen.

ተአምር፲፯

ተአምሪሁ ለአቡነ ሀብተ ማርያም ዘተገብረ በላዕለ አሐቲ ብእሲት ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን ወሀለወት አሐቲ ብእሲት ዘደወየት በሕማመ ጥብ ወሶበ ሐመት ሕማመ ጥብ ሐረት ኅበ ዓቃቤ ሥራይ ዘሀሎ በውዕተ ትእይንት። ውእቱነ.

ዓቃቤ ሥራይ አደማ ዕለተ በዘትትፊዎወስ ወእምዝ እስከ ይበጽሕ እድሜሃ፤ ሐረት ንበ ገዳመ አባ ሀብተ ማርያም ወሶበ በጽሐት ትቤሎሙ ለመነኮሳት እስከ ይበጽሕ እድሜ ዘአደመኒ ዓቃቤ ሥራይ እንዘ ትብል ዜነወት ለአበው እለ ሀለው ውስተ ገዳመ አቡነ ሀብተ ማርያም ወወሀብዋ እሙንቱኒ አምጽበለ መሬት ወፍሬ ከርካዕ። ይእቲኒ ስትየት እምጸበለ ምድር ወፍሬ ከርካዕ ምስለ ማይ ወእምድጎረዝ ትበ ይመስለኒ ዘሐየውኩ እመደዌየ ወዘንተ ብሂላ ሶበ ሐረት ንበ ዘአደማ አቃቤ ሥራይ ውእቱኒ ዓቃቤ ሥራይ ርእዮ ይቤላ ሐየውኪ ወአልብኪ ደዌ። ወእምድጎረዝ ዘአደማ ከመጅ ይግበር ላቲ መድኃኒተ ኅደገ አእሚሮ ከመ ሐይወት። እምደዌሃ። ወዘንቱ ዘተገብረ በኃይለ ተአምር ዘአቡነ ሀብተ ማርያም ዘይፌወስ ድውያነ ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም የሃሉ ምስሌነ ለዓለም ዓለም አሜን።

**Miracle 16**

A miracle concerning a certain woman may his prayers and blessings be with us forever Amen. There was one woman, whose breast was affected by breast cancer. While being sick with breast cancer she went to a doctor who lived in the city.

The doctor gave her an appointment and while using the medicines, she went to the monastery of Abunä Häbtä Maryam, (until she reached the time of her appointment with the doctor?) and she told the monks about the appointment with the doctor. When she told this to the fathers who were living in the monastery of Abunä Häbtä Maryam, they gave her the holy soil of Abunä Häbtä Maryam with lemons. She drank the holy soil and lemons mixed with water, after this she said: “I seem be cured from the disease.” When she said this she went to the doctor who gave an appointment to her, and the doctor saw her, and said: “You do not have any disease, and you are cured.” Thereafter the doctor stopped giving her medicine. This was done by the miracles of Abunä Häbtä Maryam who heals the sick. May his prayer and blessing be with us for ever, Amen.

ተአምር፲፯

ተአምረሁ ለአቡነ ሀብተ ማርያም ዘረገብረ በላዕለ ኦሐቲ ብእሲት ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለመ አሜን። ወሀለወት ኦሐቲ ብእሲት ዘሐመት ሕማመ ንዋየ ውስጥ ወኢትበልዕ ምንተኒ ዘእንበለ ይቡሰ ኅብሰተ። ወነበረት እንዘት ሰቀይ ብዙኃ መዋዕለ። ወእምዝ ሐረት ኅበ ገዳመ አቡነ ሀብተ ማርያም እንዘ ተጎሥሥ ምክንያተ ሕይወት እምገዳም። ዘይትረከቡ ኅሩያን መነኮሳት ወወሀብዋ እምፍሬ ከርካዕ ቩተቩተ ፍሬያተ እስከ ሰብዓቱ ዕለት። ወእምዝ ሐይወት በኃይለ ጸሎቱ ለአቡነ ሀብተ ማርያም ወእምድንረዝ ተሴሰየት እምሲሳየ54 አበው መነኮሳት። እምድንረ ነበረት ብዙኃ መዋዕለ በተክልፆ እምሲሳየ ኅብስት። እምድንረ ሐይወት ሐረት ኅበ ብሔራ በብዙኅ ጥዲና እንዘ ትሴብሐ እግዚአብሔርሃ ወተእኩት አቡነ ሀብተ ማርያምሃ ጸሎቱ ወበረከቱ የሃሉ ምስለ ኩልን ለአለመ ዓለም አሜን።

Miracle 17

A miracle of Abunä Häbtä Maryam that he did concerning a woman may his prayer and blessing be with us for ever Amen.

There was one woman who had a stomach disease (gastritis), she could not eat any food except bread, due to her sickness. She suffered because of this for a long time. Finally she went to the monastery of Abunä Häbtä Maryam, to find healing for her life at the monastery. The blessed monks living in the monastery gave her fruit, three lemons a day up to seven days. Hereafter she got healthy by the power of Abunä Häbtä Maryam’s prayers and she ate from the food of the monks, after abstaining from food for a long time. She eventually became healthy, went to her country and glorified God and she blessed Abunä Häbtä Maryam. May his prayers and blessings be with us forever Amen.

<sup>54</sup> . It is bread that prepared in the monastery

ተአምር፲፰

ተአምሪሁ ለአቡነ ሀብተ ማርያም ዘተገበረ በላዕለ አሐዱ ብኢሲ. ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን። ወሀሎ አሐዱ ብኢሲ. በውስተ ትእይንት ዘቦቱ ንዋይ ዘያነጽሕ ሰምዓ። ወተንጊኡ ላዕሌሁ ፀላዕቱ ወቀበሩ ደዋርሃ ውስተ ንዋየ ሰምዕ። ወእምዝ አበየ ዝንቱ ንዋየ ስምዕ እምቀዳሚ ግብሩ። ወአምድጎረ አጽረዓ ግብር ብዙኃ ጊዜያተ። ወብዙኃን ጠቡብት ሶበ ሐወጽዎ ኢክህሉ መይጦቶ ንበ ቀዳሚ ግብሩ። ወእዝ ዘመዝ ሀሎ አሐዱ እምአበው ወሀቦ ጸበለ መሬት ዘመጽኦ እምገዳመ አቡነ ሀብተ ማርያም ወነሲኦ በዓለ ስምዕ ነዝኃ ምስለ ማይ ውስተ ንዋየ ስምዕ። ወሶቤሃ ተመይጦ ንበ ቀዳሚ ግብሩ ወሠነየ በኩሉ መዋዕሊሁ። በተአምሪሁ ለአቡነ ሀብተ ማርያም ገባሬ መንክራት ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን።

Miracle 18

A miracle of Abunä Häbtä Maryam, concerning one man, may his prayers and blessings be with us forever, Amen.

There was a man in the city, which had a bee wax melting machine. His neighbor rose up in enmity and buried a chicken in his factory (black magic?). After this the machine stopped working for a long time. Many mechanics tried to repair it , but they could not make it like it was before. In this situation one of the fathers gave him Holy soil from the monastery of Abunä Häbtä Maryam. The owner of the machine mixed the Holy soil with water and sprayed it, then the machine come back its previous state, and began working as before, through the great miracle of Abunä Häbtä Maryam. May his prayer and blessing be with us for ever Amen.

ተአምር፲፱

ተአምራሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለም አሜን።  
ወበአሐዱ ዓመት እምዓመታት ቦኢ ሕማም ብድብድ ውስተ ብሔረ ሐቅል ወፈድፋድ  
በዝጋ ላዕለ ብዙኃን። ቦ እለ ሐሙ በጽኑዕ ሕማም ወቦ እለ ይመውቱ እምኔሆሙ  
ወሶበ ኅየለ ሕማም ላዕለ ብዙኃን ፈነው ላዕካነ ኅበ ገዳመ አቡነ ሀብተ ማርያም። እንዘ  
ይብሉ አምጽኡ ለነ ማዕጠንተ ወእጡንነ ከመ ንድኃን በኃይለ ተአምር ዘአቡነ ሀብተ  
ማርያም። ወሶበ ስምዑ መነኮሳተ ዝንቱ ገዳም መልእክተ ዘመጽአ ኅቤሆሙ ወነሥኡ  
ማዕጠንተ ወዕጣነ መነሢኦሙ<sup>55</sup> ማዕጠንተ ሐሩ ኅቤሆሙ። ወአጠንዎሙ ወፈድፋደስ  
አሐቲ ብእሲት እንተ በጽሐት ለሞት። ሶበ አጠንዎ ሐይወት ፍጡነ እምደዌሃ ወሶበ  
ኃለፈ ዘአጠና ካህን ተንሢኦ ሐረት ውስተ ደብረ ሊባኖስ። ወእንዘ የዓውድ ወያኦጥን  
ዝንቱ መነኮስ ዘነሥኦ ማዕጠንተ። ወሶበ ፈጸመ ማዕጠንተ ሐረ የሐውጻ ለዘሐመት  
በሕማም ብድብድ። ወሶበ ተስኦለ እንዘ ይብል እፎ ኮነት ዛቲ ብእሲት ዘሐመት  
ወይቤልዎ ድጎረ ተአጥነት ሐይወት ወሐረት ኅበ ደብረ ሊባኖስ። ወተመይጦ ዘየኦጥን  
ሶበ ይበጽሕ ኅበ ጥጎት ይጸርሑ እንዘ ይብሉ ዝንቱ ጸላዒነ መጽአ። ወየሓውሩ እንዘ  
ይወጹኡ እመነ ሕሙማን በኃይለ ማዕጠንቱ ዘአቡነ ሀብተ ማርያም አርአያሁ ዘቀዳማዊ  
ካህን ኦሮን ወልደ እንበረም ሶበ የኦጥን ሕሙማነ ይትፌወሱ ብዙኃን ድውያን እምነ  
እሥራኤል ወስብሐት ለእግዚአብሔር ዘገብረ ተአምራተ ብዙኃተ በእደ ገብሩ አቡነ  
ሀብተ ማርያም ጸሎቱ ወበረከቱ የሃሉ ምስሌነ ለዓለመ ዓለም አሜን።

Miracle 19

A miracle of Abunä Häbtä Maryam, may his prayer and blessing be with us for ever, Amen. One year an epidemic disease spread in the countryside, and became virulent among the people. Many among them became seriously sick, and numerous of them died. When it raged, the people of the country sent a message to the monastery of Abunä Häbtä Maryam to come and pray with the raising of incenses that they might be cured by

<sup>55</sup> .ወነሢኦሙ which means they bring

the miraculous power of Abunä Häbtä Maryam. When the monks heard this they brought their censors with incense and offered up incense before the people. One woman in particular was seriously ill and ailing. As soon as the monks offered up incense she was cured immediately. When the monk who burns incense passed she got up and went to Däbrä Libanos. When he finished offering up incense he went to visit her and asked how she was, and she said that after being incensed she went to Däbrä Libanos, and when he come back and passed with the incense the evil spirits shouted saying the enemy has come. And then the evil spirits departed from those who were ill by the power of the purifying incense of Abunä Häbtä Maryam. His appearance was similar to the first priest Aaron the Son of Enberem,<sup>56</sup> when he burnt the incense many sick people among the children of Israel were cured, may thanks be given to God who did many miracles by the hand of his servant Abunä Häbtä Maryam. May his prayer and blessings be with us forever, Amen.

ተአምርጅ

ተአምሪሁ ለአቡነ ሀብተ ማርያም ዘተገብረ በላዕለ አሐዱ ተፊን ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን።

ወሀሎ አሐዱ ብእሲ በአንጸረ ገዳመ አቡነ ሀብተ ማርያም ሐመ አሐዱ ተፊን እምእንሰሳሁ። ወሶበ አልጸቀ ለመዊት አሜሃ ተስእለ ሶበ ድንነ ከመ የሃብ ለገዳመ አቡነ ሀብተ ማርያም። ወሶቤሃ ሐይወ ውከቱ ተፊን። ወእምድጎረ ሐይወ ረስዓ ውከቱ ብእሲ ዘተሥእለ ወአንበሮ ንቤሁ። ወካዕበ ሐመ ዝንቱ ተፊን ከመ ቀዳሚ። ወኮነ ይወግዕ ሰብእ ወእንሰሳ። ወእምድጎረዝ ተዘከረ እግዚአ ከመ ተሥእለ የሀበ ለገዳመ አቡነ ሀብተ ማርያም ወበጊዜሃ አምጽእ ተፊነ ወወሀበ ሰእለቶ። ወውእቱነ ተፊን እምድጎረ መጽእ ሐይወ። ወሀሎ ይትቀነይ ምስለ እለ ከማሁ ወዝንቱ ተአምርዘ

<sup>56</sup> . by the command of God Moses built an alter of incense (Ex.33) on which the sweetest spices and gums were burned, and to a special branch of the Leviticus tribe was entrusted the office of daily renewal

አቡነ ሀብተ ማርያም ዘይትነከር ፈድፋደ በጎበ ኩሉ ሰማዕያን ጸሎቱ ወበረከቱ የሃሉ  
ምስሌነ ለዓለመ ዓለም አሜን።

### Miracle 20

A miracle of Abunä Häbtä Maryam concerning a bull, may his prayers and blessings be wirth us forever Amen.

There was a man in the surroundings of the monastery of Abunä Häbtä Maryam. One bull from his herd of cattle became sick and was near to death. When this occurred he promised to give the bull to the monastery of Abunä Häbtä Maryam if the bull was healed. However, after the bull was cured he forgot his promise and the bull stayed with him, and again the bull became sick and became a danger to people and other animals. After this he remembered his promise to give the bull to the monastery of Abunä Häbtä Maryam, and he gave it immediately to the monastery. The bull became healthy after coming to the monastery, and it ploughed with the other oxen. This miracle of Abunä Häbtä Maryam inspired admiration among all hearers. May his prayer and blessings be with us forever, Amen.

### ተአምርጳጳ

ተአምሪሁ ለአቡነ ሀብተ ማርያም ዘተገብረ በላዕለ አሐቲ ብእሲት ጸሎቱ ወበረከቱ የሃሉ  
ምስሌነ ለዓለመ ዓለም አሜን። ወሀለወት አሐቲ ብእሲት ጽንሰት ውሰተ ትእይንት  
ንጉሥ። ወእንዘ ይልጎቅ ጽንሳ ኢይትሐወስ። ወሶበ አርመመ ጽንሳ በውስተ ከርሣ  
ሐረት ጎበ አቃቤ ሥራይ። ወዓቃቤ ሥራይኒ ርእዮ ለእመ ኢወጸ

ጽንሰኪ በስጢቅ እመከርሥኪ ኢተሐይዊ ይቤላ። ወሶበ አልጸቀ ጊዜ ወሊዶታ አይድኦ ለአዝማዲሃ ከመትመውት ወኢትድጎን። ወሶበ ስምዑ አዝማዲሃ ከመትመውት አንገሉ ጎበ ሀለውት ይኣቲ ብእሲት። ወእጎታስ መነኮሳይት እንዘ ትነብር ውስተ ገዳም ሶበ ሰምዓት ዘንተ ነገረ ተስእለት እንዘ ትብል ኮ! አቡዮ ሀብተ ማርያም ለአመ አሕዩውካ እጎትዮ አሐውር ጎበ ክብረ በዓልከ ወእዜነ ዘገበርከ ተአምራተ ኩሎ። ወበእንተዝ አስተየታ ለእጎታ እምጸበለ መሬት ዘአቡነ ሀብተ ማርያም በጥቡዕ ልብ ወእምድጎረዝ ወለደት ወልደ ሕያው። ዘእንበለ ስጥቀት ከርሥ ወዝንቱ ተአምር የዐቢ እምኩሉ ዘተገብረ ወእምድጎረዝ ተሰብሐ አቡነ ሀብተ ማርያም በጎበ ኩሉ ሰብእ ወተዓውቀ ተአምራቱ ውስተ ኩሉ ትአይንተ ንጉሥ ወስብሐት ለእግዚአብሔር ዘከሠተ ተአምራቱሁ በእደ ገብሩ አቡነ ሀብተ ማርያም ይእዜኒ ወዘልፈኒ ወለዓለመ ዓለም አሜን ጸሎቱ ወበረከቱ ለዓለመ ዓለም አሜን።

**Miracle 21**

A miracle of Abunä Häbtä Maryam, concerning a certain woman, may his prayers and blessings be upon and with us altogetner, Amen.

There was a pregnant woman in the city of the king. When her pregnancy progressed she went to the doctor. The doctor saw her pregnancy and told her relatives that he could not save her life. When they heard this, they gathered at the place where she lived. But her sister was a nun, who lived in a monastery. When she heard this she prayed and said: O my father Abunä Häbtä Maryam, if you heal my sister, I will go to your festival and tell of all the miracles that you have performed. After this she devoutly gave her sister water to drink mixed with the holy soil of Abunä Häbtä Maryam. Subsequently, she gave birth to a healthy male baby without (any complications or) surgery. This miracle was greater than those done before by the glorious Abunä Häbtä Maryam, (showing his power) before all the people. And his miraculous power was made known in all the city of the king. Glory to God who revealed his miracles by the hand of his servant Abunä Häbtä Maryam, now and always forever and ever Amen, may his prayers and blessings be upon and with us for ever, Amen.



ተአምር፳፪

ተአምሪሁ ለአቡነ ሀብተ ማርያም ጸሎቱ ወበረከቱ የሀሉ ምስሌን ለዓለመ ዓለም አሜን።

በእንተ ዘወሀቡ እግዚአብሔር ስልጣን ክመ ሐዋርያት ለአቡነ ሀብተ ማርያም ክመያድንን ሰብእ እምሕማመ ብድብድ ወፈጽንት ወእሳት ወመባርቅት ወረሐብ ዝ ኩሉ ዘተውሕቦ ለአቡነ ሀብተ ማርያም ለእመ ደወዩ ወተእሕዙ በሕማመ ብድብድ ይጌውኡ መነኮሳተ ደብሩ ለአቡነ ሀብተ ማርያም ወየሐውሩ ነሲአሙ ማዕጠንተ ወመስቀለ ዘአቡነ ሀብተ ማርያም ወበእንተዝ ተጻውኡ መነኮሳተ ደብሩ ለአቡነ ሀብተ ማርያም ኅበ ደብረ ሊባኖስ ገዳም እስመተካየዱ ኪዳነ አቡነ ተክለሃይማኖት ወአቡነ ሀብተ ማርያም በእንተ ሀምስቱ መቅሰፍታት ወበእንተዝ የአጥኑ ለለ ዓመት መነኮሳተ አቡነ ሀብተ ማርያም በገዳም አቡነ ተክለሃይማኖት ወይሁብዎሙ ላህመ ለበረከት ወይትዌከፋ ገዳመ አቡነ ሀብተ ማርያም ወይክውን በረት ወረድኤት ወጥኢና ለገዳመ አቡነተ ክለሃይማኖት።

ወከመዝ ነበሩ ብዙኃ መዋዕለ ወእምድንረ ህዳጥ መዋዕል ተጻውኡ መነኮሳተ ደብሩ ለአቡነ ሀብተ ማርያም ኅበ ደብረሊባኖስ ወይቤሉ መነኮሳተ ዘአቡነ ተክለ ሃይማኖት ንዑንቤን እሂዘክሙ ማዕጠንተ ወመስቀለ ዘአቡነ ሀብተ ማርያም እሉ ወጽኡ ኅበ ደብረ ሊባኖስ ወአጠኑ ኩሎ ቤቶሙ ወእንስሳሆሙ ወእምድንረዝ ተመይጦሙ ወይቤልዎሙ ኅቡነ መበአነ ዘወሀቡን አቡነ ተክለ ሃይማኖት ወይቤልዎሙ እንቢክሙ ኢንሁብክሙ ተመየጡ ኅበ በአትክሙ ወአውስኡ መነኮሳተ ሀብተ ማርያም ለምንት ጸዋእክሙን በከንቱ ወዘንተ ብሂሎሙ ተመይጡ እንዘ የኃዘኑ ኅበቤቶሙ።

ወይቤሉ መነኮሳተ አቡነ ተክለ ሃይማኖት አጽመ ሀብተ ማርያም ዘሀሎ ምስሌን እስመ ንሕነ አሀዝናክሙ ብዙኃ ወበንቤን ወበገዳምን ገድልኑ ወማጠንትኑ ኅሎን ምትኑ ያፈድየን ወዘንተ ብሂሎሙ እንዘ ሀለው ወረደ ላዕሌሆሙ መቅሰፍት ወሕማመ ብድብድ ላዕለ ሰብዕ ወላዕለ እንሰሳ ወሞቱ ብዙኃን ሰብእ በሕማመ ብድብድ ወመቅሰፊት ወሶቤሃ ጸውእዎሙ ለመነኮሳተ ሀብተ ማርያም ወይቤልዎሙ መሐሩን።

በእንተ አቡክሙ ሀብተ ማርያም ገበሬ ተአምር ወመንክር ንሕነሰ ገበርን እኩየ ንዑ ኅቤን እሂዘክሙ ማዕጠንተ ወመስቀለ ዘአቡነ ሀብተ ማርያም ወሶቤሃ ሰምኡ ገአርሙ ወስእለቶሙ ወጽኡ ወአጠኑ ወተንስኡ ዘኖሙ ወተፈወሱ ፍጡን ወአንከሩ ኩሎሙ

መከላከል ወወሀቡ ለአቡነ ሀብተ ማርያም ዘግለፈ መዋዕል መባዕ ወዘዕለቱ መባዕ ወአንክሩ ርእዮሙ ዘይገብር እግዚአብሔር በላዕለ ቅዱሳኒሁ ጸሎቱ ወበረከቱ ለአቡነ ሀብተ ማርያም የሀሉ ምስሌን ለዓለመ ዓለም አሜን።

## Miracle 22

A miracle of Abunä Häbtä Maryam, may his prayers and blessings be upon and with us for ever Amen.

God gave authority to Abunä Häbtä Mariam like that of the apostles, so that he healed humans from epidemic diseases and diarrhea, (saving them from) fire, thunderbolts and famine, all such interventions were performed through the gifts given to Abunä Häbtä Maryam. When the community of the monastery of Däbrä Libanos was affected by an epidemic disease, the monks of Abunä Häbtä Maryam were Abunä Häbtä Maryam. Because of this the monks of the monastery of Abunä Häbtä Mariam came to the monastery of Däbrä Libānos, in fact Abunä Täklä Häymanot and Abunä Häbtä Mariam gave promises concerning the calamity. Consequently the monks of Abunä Häbtä Maryam raised incense every year in the Monastery of Abunä Täklä Häymanot and the monastery of Däbrä Libānos gave an Ox to the monastery of Abunä HäbtäMaryam as blessing to bring the assistance and health to the monastery of Abunä Täklä Häymanot. In this way they lived for long years, after a few years the monks of the monastery of Abunä, Häbtä Maryam were called to Däbrä Libanos, and the monks of Abunä Täklä Häymanot said: “Come to us with fumes of incense and the cross of Abunä HäbtäMaryam and they went up and offered incense for all their houses and animals., when after they came back they ask to bring our holy now to bring Abunä Täklä Häymanot and they (the monks of Täklä Häymanot) refused and did not give came back to your house and the monks of Abunä Häbtä Maryam say why you are calling uselessly and they are saying this, they although sick and come back their house The monks of Abunä Täklä Häymanot said that the skeleton of Häbtä Mariam was with them, since they had been helping each other for long years. The combat and fumes of Häbtä

Maryam are with us while we were praying. When they saw this calamity and epidemic disease coming down up on them Humans and animals and many peoples died due to the disease and calamity. Immediately they called the monks of Häbtä Maryam and they said we cancel our debt. Due to your father Abunä Häbtä Maryam, who works such admirable miracles, for we have done wrong. Come to us with fumes of incense and the cross of Abunä Häbtä Maryam, when they heard them shouting and begging to them, they came out and offered incense waking up those slept and curing the sick. All the monks expressed admiration and as they passed and presented holy vows to Abunä Häbtä Maryam, wondering at what God did through saints, may his prayer and blessing be with us for ever Amen.



## CHAPTER FOUR

### 4. The Source Values of the Gädlä Häbtä Maryam

It is well known that hagiographies provide useful information in diverse areas such as history politics, sociology and religious life. In this chapter the researcher intends to show the historical, Ideological, sociological, political and religious value of Gädl HäbtäMaryam.

#### 4.1.1. Historical Value

Ethiopic Ge'ez hagiographies constitute by far the largest group of sources for medieval Ethiopian history. Tadesse Tamrat pointed out that the royal chronicles which are normally considered as secular historical documents display some hagiographical characteristics. This is the result not only the ecclesiastical literary culture of the time, but also of the intensively religious milieu of medieval Ethiopia. The hagiographical tradition transmitted to us over the centuries still remains invaluable for the reconstruction of Ethiopian history<sup>57</sup>. The use of Ethiopian hagiography for the study of Ethiopian history has been normal practice since the coming of the Portuguese and the Jesuit missionaries. Most of the hagiographies of the medieval period have great historical political, ethical and religious value as they have been written within a relatively short period of time after the death of the saint.

The lives of monastic leaders are an important aspect of the reconstruction of medieval Ethiopian history to reconstruct the tradition the lives of many monastic leaders are of great importance<sup>58</sup>. Conti Rossini graphically discussed the value of hagiographic and other local historical traditions. He wrote: “The more I preoccupy myself with the history of

Ethiopia; the more I realize the importance of the study of local tradition. Only when we are little more informed of these traditions, with their account on the movement of

<sup>57</sup> Tadesse Tamerat. Hagiographies

<sup>58</sup> . Conti Rossini 1938 p. 409



peoples with the agent of (even if some times legendary) of successive chiefs, will we have an accurate idea of the history Ethiopia.”<sup>59</sup> Hagiographies can provide a crop of information on those minute facts so important for social, economical history, religion anthropology and soon<sup>60</sup>,

Furthermore Steven Kaplan stated in a seminal book on ‘the monastic holy man’ that the political social and historical data which are of such interest to us are accidental by-products, which were of a little concern to hagiographic authors. The hagiographer did not weigh his source for historicity he was also not stymied by lack of sources.<sup>61</sup>

Hagiography is one of the most important sources for the study of; the alimentary diet of various groups, the practice of medicine for various illnesses (including mental problems) family life and structure, trade (in the rural area and the urban centers), distribution of churches, history of monasticism, the tribal (or ethnic) constituents of local communities, toponyms and movements of the population, as already mentioned reconstruction involves using hagiography to research historical facts, with the exclusion of legend.<sup>62</sup>

In the historical study of the *gädl* efforts must be made to search for details containing important information which are by-products of the hagiography writing process. This is particularly important because of the large non-factual component, hagiography includes many legends, and they may lead us to mistaken conclusions so that we have to differentiate the legends from the fact. We should aim at producing findings or research of strictly historical evidence, through careful exclusion of legendary material.

As far as *Gädlä Häbtä Maryam* is concerned only a few relevant historical facts can be found. As mentioned in the previous chapter, Abuna Häbtä Maryam lived in the 15<sup>th</sup> century. His *Gädl* may have been composed soon after his death. In the texts the copyist explained that some saints were in a contemporary relation with him, they are

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<sup>59</sup>. Ibid

<sup>60</sup>. P. Marrassini, Ethiopian Hagiographies, history of facts and history of idea p. 3

<sup>61</sup>. Steven Kaplan, 1982 p. 18

<sup>62</sup>. P. Marrassini Ethiopian Hagiographies p. 3

not all known because the composer of the *Gädl* did not specify them. In the following lines I will try to give the information in the text and comment on the relation to the saints.

### **A. Abba Samuel**

After his father's death Häbtä-Maryam went to a certain district. The name of this country was Afar and he entered to the house of a monk whose name was Abba Samuel, with whom he lived<sup>63</sup>.

Here we can raise some points in relation to Abba Samuel and Abunä HäbtäMaryam. The first relevant issue is which Samuel is referred to, because in the Ethiopian hagiographical history of Ethiopia there were several famous saints by the name of Samuel. Here the *Gädl* did not mention the specific character of the monk, but it gives some hints about his behavior and place of residence which is called Afar.

The other points raised here concern a monk called Samuel who may have founded a monastery in the district of Afar. However the monastery was probably destroyed by the Muslims invasion at the time of Ahmad Gragn. The starting place of Ahmed Gragn was the district of Adal (Afar).

According to the above phrase that is quoted from the text Häbtä Maryam served Samuel of Afar for 12 years this indicates that Samuel was one of the hermits of the 15<sup>th</sup> century. All the three texts relate the same story. Therefore Samuel was most probably one of the contemporaries of Abuna Häbtä Maryam

### **B. Abba Iyasu of Gär Sallassie and king Naod**

*Jesus said; "Go to King Na'od and give him the book that I taught to you ....because of this Häbtä Maryam went to*

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<sup>63</sup> Yfol 12rb, OR.P32 & PT. P32-34

*Naod and gave him (the king) the book that Jesus Christ taught to the saint (Häbtä Maryam)....*<sup>64</sup>

In *ms* copyist of *Ms y* mentioned that Abuna Häbtä Maryam sent his disciple with the book that Jesus revealed to King Na'od, and the king received the message and the admired it and greeted the saint giving him the cross and greeting to the saint.

Here we can note certain points in particular that Abuna Häbtä Maryam had a relation with the palace that he advised the king and also that the king heard and accepted the advice of the saint. It often occurred in Ethiopian history that the kings and Royal officials were followed a hermit's word. In addition to this we can learn about the natural catastrophes that occurred at the time of King Na'od.

*God sent a flood and a thunder in the country....when this occurred the king begged the saint to pray.*<sup>65</sup>

From this we can understand that H.M had a very great place in the palace and before God.

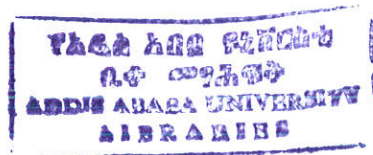
Another important point is that the name of his follower or disciple was not mentioned in the *Ms* of *Y* and the work of *OR*, but in the published text. There we find the name of the messenger from whom Abuna Habta Maryam heard the words that our Lord said about the king and his country, and he sent Iyasu to the king with a message. This indicates that Abba Iyasu was contemporary of Häbtä.Maryam.

### C. Abba Mälkä sedeq

ወእምዝ ሐረ እምኔጉ ወበጸሐ ንበ ምኔተ ዘትሰመይ  
እለአድባር ወነሥኦ እምህዮ አርዑተ ምንኩሰና በእደ

<sup>64</sup> ff 52 va-52ra

<sup>65</sup> Fol52ra



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እለኣድባር ወነሥኦ እምህየ ኦርዑተ ምንኩሰና በእደ

<sup>64</sup> ff 52 va-52ra

<sup>65</sup> Fol52ra



መልክጼዴቅ ኅሩይ አበምኔት ወእምኔሁ ራሰሰ መንገስ  
ይነውሩ ወወጠነ በጎዮ ገድለ ዓቢዮ<sup>66</sup>

*[There he went forth from him (Samuel) and*

*arrived at the monastery called ሂላ'ädbar, there he received  
the monastic habit at the hands of Mälkäsedeq.<sup>67</sup> He was the  
chosen abbot of that monastery from him (Mälkäsedeq)he  
(Häbtä Maryam) went towards in the direction of Yänäwru  
and there he began a great spiritual struggle].*

From the above passage we can understand and are informed that there was an excellent monk in the monastery ሂላ'ädbar. The name of this afore mentioned monk was (Kahənu Mälkäsedeq) Raneri explained that, Mälkä sedeq was the founder of Däbrä Iyäsus. It was situated in the district of Šäwa in Mida (or Mänz). He was the monastic (ዮቆብ አባት)<sup>68</sup> of Abba Häbtä Maryam.

Furthermore, it is apparent that today we are no longer aware of the specific location of the monastery; this may be because the church and the monastery were destroyed by Ahmäd Gragñ.

## 4.2. Political and social value

### 4.2.1. Political value

It was well known that the political history of the 16<sup>th</sup> century in Ethiopia was directly connected with the leaders and clergy of the Ethiopian church and the abbots of major

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<sup>66</sup> Ff 14ra,OR p. 36& PT p.36

<sup>67</sup> He is the cape father of Abba Hä btä Maryam and the founder of the monastery of Däbrä Bəsrat at Märhäbete (Märaja) in the name of Jesus the its name called Däbrä Eyäsus

<sup>68</sup> Cap father

monasteries. There are indications that the kings showed great respect to monks and hermits. When reading the *gädl* we only obtain historical information from it is accidental by-product. Rather it is useful the study of the Ethiopic literature and for the doctrinal and institutional history of the Ethiopian church<sup>69</sup>. According to Stephen Kaplan *Gadlat* are also valuable for examining the use of artistic didactic techniques.

Political and especially monastic concerns led to a continuous renewal of history. Accordingly the *gadlat* are the richest, and frequently our only sources for the history of Ethiopia beyond the churches, battle fields and royal court<sup>70</sup>. *Gädlat* are contains a great deal of material relating to the cultural social political and even military history of the country.

In the case of *Gädlä HäbtäMaryam* we can find a description the relations the saint with the royal palace and his relations with King Na'od. I will quote one example which I assume to have importance in hinting the political background of the saint's time.

ወእምድጎረ ዝንቱ አንገሠ እግዚአብሔር ሰብሔረ ኢትዮጵያ ናዖድሃ  
 ርቱፃ ሃይማኖት በከመ ወሀቦመ ለእስራኤል መድኃኒተ እምድጎረ  
 ገፃሩ ገበ እግዚአብሔር፤ተወጅተ ፃመተ ሶበ ገብሩ ላዕሌሆመ ሰብአ  
 ኢሎፍሊ ማዕሌተ ወአንሥኡ ዲቤሆመ ፀባዒተ ወሰምጋመ  
 ጸራኖመ ወፈነወ ሎመ ረድኤተ ወልደ ጌር ዘክሌሆን እደዊሆ  
 የማን ወቦቱ ረከቡ መድኃኒተ ወሕይወተ ወከማሆ አንገሥ ከመ  
 ይቅትል አይሆደ እለ ይክህዱ ዘሎቱ ልደተ እለ ነበሩ እምትካት  
 እንዘ ያሰህቱ እደ ወአንስተ<sup>71</sup>

*After this, God made Na'od who was Orthodox believe king of the country of Ethiopia, as he gave a mercy to the people of Israel Na'od the son Gerā, when they cried out to God for eighteen years, when the people of Elofli afflicted (or troubled) them rising up their spears*

<sup>69</sup> . Tadesse P.15  
<sup>70</sup> . Kaplan, P.10  
<sup>71</sup> . Ff 53ra-54va, OR p114 & PT p 160

*against them. And he heard their murmuring and sent to them the son of Ger to assist them consequently 'with two right hands' they found safety for their lives. Furthermore, God made him as king so that he might kill the Jews who denied the birth of Him (Jesus).*

From this passage we can understand how Na'od came to the power of the kingship and he defeated the Jewish (Beta Israel).. From this we can assume that there was a conflict between the king and Jewish community. This fight was seems like a religious conflict, but it was a political fight, because in the history of Ethiopia the rebellion and war appeared in the religions. Institution in accordance with the above phrase God sent Hābtā Maryam with the book of mystery by saying

*ወአስተርአዮ እግዚአን ኢየሱስ ክርስቶስ ሐር ገበ ናዖድ  
ንጉሥ ወሀዖ ውስተ መጽሐፈ ዘመሐርኩክ ወመብረቀኒ  
አመጽኝ ውስተ ብሔርክ<sup>72</sup>*

*(Our Lord Jesus Christ revealed "You go to Na'od the king and give him this book that I taught to you; I will also bring the thunder in your country")*

From this with the previous one we can understand together that is the Gadl has a value for the political history of Ethiopia. From the above two quotations, we can understand, and analyzes many points, because when the saint tells and gives the message to the king, this letter begged the saint that he will pray for him and his country. When we find this history in the Gadlā Hābtā Maryam we can show that the quotation that is:

*ወንጉሥ ይቤሎ ለአቡነ ሃብተማርያም ጥቡዕ ጸሊ  
በእንቲአን ከመ ኢይኩና እኩያተ መዋዕሊን እስመ ኢጸላይክ  
አንተ ኢትድገን ሀገርሃ<sup>73</sup>*

<sup>72</sup>ff53rb-53va, P.T. p120 & O.R.p114  
<sup>73</sup>. ff54rb-54va, P.T.p122 & O.R. p116

*The king says to Abunä Häbtä Maryam, be ready to pray for us that can not be evil things in our time. If you are not praying for us our country will not be saved from danger*

As we understand from this quotation the saint was famous and the grace given to him by God seem better than the power of the king. The prayer of the saint has a merit in the administration of the king, it was a key to solve the problem of the country that us way the king received and asked a prayer from the saint. The status of the king was dependant upon the monks and the monastic leader because the monks and the monastic holy men enjoyed a position based upon his learning piety ascetic reputation or other skill.

In *gädlä Abunä Häbtä Maryam* the king was clearly depend on the saint, which had been a special relationship with God.

#### **4.2.2. Social Value**

The Gadl is valuable contextualizing to know about the social attachment of the people who lived during the late medieval period. Of course as we shall explain below, I will not go to find the reality about each and every event in the text by referring to the dates, places or other concrete facts Instead of this I tried to show how these are explained in the text and what their social values are. In the text of Gadla Hbta Maryam we can find the following passage:

The episode that we are dealing with concerns a shepherd, who that took the stick of Häbtä Maryam by force. Consequently, this, the shepherd was hanged over, between air and earth, when this occurred the hanged shepherd shouted in a loud voice and begged mercy from Abuna Häbtä Maryam. Up on seeing this wonderful miracle the other shepherds begged excuses on behalf of the lazy shepherd and asked that he be forgiven in the name of God. We saw the miracle; we saw the miracle that God did for you



pardoning him in the name of honorable and merciful Virgin Mary Our Lady Mother of God.

The saint replied: why has he been suspended in this way? However I seek earnestly in the name of God who suspended him between heaven and earth, to show his power in such a way that he who has been suspended may the God's will descend. When he said this shepherd came down from the air to earth, the other shepherds went to their homes and told all this things to their relatives.<sup>74</sup>

In the three texts the deeds of his mother are included it deals with a particular woman, whose garden was destroyed by cattle (i.e. oxen and cows), because of this destruction, she shouted loudly and exclaimed "what shall I do? I have no food with out it (my garden).

To day my cabbage is finished and all eaten up, from this day on I shall have to go to another country to get my daily food. While she was murmuring like this and crying out, Yostena heard the word of God from the sky saying that, her cabbage had become green and grew as of the previous, and you are eating always.

At the moment Yostena called out the woman saying that the cabbage had grown on that day, so she should not worry. Upon hearing this other woman replied: "how could it have grown after it had been tramped?" when she says this, the woman says that how it could be grew after it was tramped? Yostena continued "yes, it is grown up immediately by the order of God. As she said this the cabbage became well as on the previous day, when she (the woman) experienced this miracle she expressed admiration for Yostena and blessed God almighty.<sup>75</sup>

These are only a few examples of the episodes relevant to social and historical issues in the Gädlä Häbtä Maryam which illustrate the contemporary social problems and society's dependence on God.

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<sup>74</sup>Yff 9ra-11va, OR pp 24-28 & P.T pp 26-28

<sup>75</sup>Ff23ra-24rb, OR p56-58 & PT p82-86

These are examples of actual activities which not only benefited the society contemporary to the afford-mentioned saint but also those who follow in his foot steps in the present society.

We are all aware that the Ethiopian Orthodox Church has the tradition of venerating or giving a great importance to saints. This means that church is expected to present the hagiography assembly by reading parts (on certain days) of it. The people listen to the life and miracles which are done by the saint, each believer feels is compelled to accept what he hears as part of his own life, and give honor to the patron saints.

### **4.3. RELIGIOUS AND THEOLOGICAL VALUE**

#### **4.3.1. Abunä HäbtäMaryam as a moral teacher**

The text (gädl) does not give much information about his teaching (preaching) but it dose gives us his moral or ethical teaching. This ethical teaching was associated with his experiences as a child and shepherd of his family’s flock. In order this episodes we need to look at the following text.

*ወእንዘ ይሬኢ አባግግ መጽኢ ኅቤሁ በዙኃን ኖሎተ አባግጋ  
ፀዊሮሙ ሰዊተ ወይቤልዎ ነጻ ንብላፅ እምዘንቱ ሰዊት  
ወይቤሎሙ ኢይበልፅ ወይቤልዎ በእንተ ምንት ኢትበልፅ  
እንዘ ንብለከ ንሕነ ንብላፅ ወይቤሎሙ በእንተ ዘኢያአምር  
እምነበ አምጻእክምዎ እምኢይቱ ውእቱ ወነጸሩ ላዕሌሁ  
በመጻት ወተቃጸብዎ በዙኃ እስመ ጸሐፍ ዘይብል ያስቆርሮ  
ኃጥእ ለፈራሄ እግዚአብሔር ወነበሩ በቅድሜሁ ወአኃዙ  
ይብልዑ*

*explains that “when he was herding the sheep’s of his family  
with the other shepherds of his village the shepherds broke the*

*law of God, i.e. they stole grain and brought it to their field saying “please eat with us” However he would not agree and he taught saying “it is not a good doing you are breaking the law of God. I did not know from where you have brought it.” The shepherds saw him in eyes of angry. As Holy Scripture says that the sinner man, ignored the man of God (righteous), and subsequently ate the stolen grain.<sup>76</sup>*

This quotation indicates that Häbtä Maryam taught the shepherds that breaking the God’s law is a great sin, but the shepherd did not want to accept the teaching and advice of the saint. The text has a value to the present society in that it shows that breaking the law of God has a bad consequence for the law breaker.

*“After the shepherds ate the stolen grain, God called him at night when he was in bed and saying: “You did not agree with the shepherds to eat the stolen grain that was not from their farm, but you responded to them” you may eat as you desire but you will be born in the Gahanna.” From this day onwards I have chosen you to be a teacher to teach my people, I have also chosen you as courtier of mine.<sup>77</sup>*

From this we can understand that he was called by God to be a teacher for the people of his time. The above phrase shows that it was not only for the people of his time but also for the present society and the Ethiopian church. He has important moral and ethical value for today’s society.

#### **4.3.2. Abbunä Häbtä Maryam as a Preacher**

As mentioned in the previous sub-topic, the text give us valuable ethical and moral principles, in addition to this the *gädl* of Häbtä Maryam shows the saint’s preaching activities as he proclaimed the word of God to his followers. His *gädl* explains how he

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<sup>76</sup>. fol9ra, PT, P18 OR, P.20

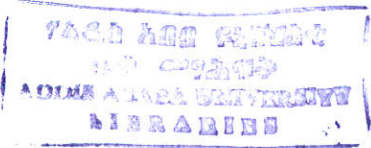
<sup>77</sup>. *Ibid*

preached in connection with the Communion Liturgy in the church. His preaching puts a great emphasis on the holy days, love, and help to the needy, on fasting and on prayer. The following passage shows us how he preached the word of God.

ወይእዜኒ ንሣእ ተመጠው ቀሩርባን በእደ መላእክት ዘውእቶሙ ጴጥሮስ ወጳውሎስ ሐዋርያ ወተመጠው በእደሆሙ ለሐዋርያት እምሥጋሁ ወደሙ ለወልደ እግዚአብሔር ወወሀቦሙ ሰላም ወዓርጉ ውስተ ሰማያት በዐቢይ ስብሐት ወወስተ ውእቱ ቤት ዘይሰክብ ቦቱ ሀብተ ማርያም መልእ መዓዛ ሠናይ ዘይሰልብ ልበ አልባበ ዘኢይክል ልሳነ መዋቲ ፈክሮተ ዕበዮ ወተንሥእ አባ ሀብተ ማርያም ከመ ዘነቅሐ እምንዋም ወጥዕያ እምደዌሁ በውእቱ ሥጋሁ ወደሙ ዘተመጠው በእደ ሐዋርያቲሁ ቅዱሳን ወእምይእቲ ዕለት አንዘ ይገብር በዓለ እግዚአብሔር ወበዓሎሙ ለጌ ሊቃነ መላእክት ወለፀ እንስሳ ጁወፀ ካህናተ ሰማይ ወበዓለ ዮሐንስ መጥምቅ ወበዓለ ጊወጂ ሐዋርያት ወበዓለ እስጢፋኖስ ወጊዮርጊስ ወአዘዙሙ ለኩሎሙ ሰብኡ እለ ይነብሩ በትምህርቱ ይግበሩ በዓለ በአስተሐምሞ በሐውያ ቤተ ክርስቲያን ወበአጽግቦ ርጉባን ወአርውዮ ጽሙአን በከዲነ ዕሩቃን ወናዝዙ ንዙናን በሀውያ ድውያን ወሙቀሐን እንዘ ይብል ትረክቡ ረብሐ በንቤሆሙ ወበቁጌተ ለነፍስክሙ ወሥጋክሙ ወፊደፋደስ ይገብር በዓሎ ለጳራቅሊጦስ አምላክነ አመጅ ለሰሠርቀ ወርጎ ወበዓለ ለእግዚትኅ<sup>78</sup> ማረያም ፴ወጅ<sup>79</sup>

*When he had received the Holy Communion from the hands of the Apostles Peter and Paul, he became healthy and he stood up and awakening from sleep. From that day onwards he celebrated the feasts of the twenty-four heavenly priests, the four Cherubs, the seven archangels. He also celebrated the feasts of the Arch martyrs; St.*

<sup>78</sup> It should be ለእግዚአብሔር  
<sup>79</sup> It should be



*George, the Archdeacon Stephan, the twelve Apostles and the feast of John the Baptist. He instructed the surrounding people who were faithful in following his teaching to celebrate the feasts with worship in the church, and furthermore as they celebrated the feasts to invite the prisoners, the sick, the depressed sad, needy and hungry. Indeed, he taught the people that they should celebrate the feast day of the Paraclete and the 33 holidays of the Virgin Mary, mother of God. Also he lived in a way which showed solidarity with the needy according to the instructions of St. Michael the archangel, when those afflicted by poverty cried out in front of the Archangel, he severely reprimanded them saying: "why are you ignoring the poor? If you have anything give it to them, if you have nothing at least show compassion ... he (the archangel or Abunä HäbtäMaryam?) always provides food to his spiritual children and even if he is angry gives clothes to those who are poor. According to the gospel preaching says, he teaches and advice about fasting and made them faster with our their permission and also as of the teaching St. Paul teaches about love and good works.....you keep the love that is to great from all.....you brother you keep the commandment of God that you get the safe in your soul.*

From the above texts we can comprehend the moral stature of AbunäHäbtä Maryam as a great preacher in the context of 16<sup>th</sup> century of Ethiopia. His preaching was such that when he finished the people expressed admiration and astonishment and showed him great respect.

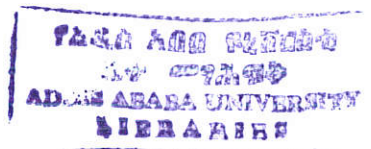
#### **4.3.3. Abunä Häbtä Maryam and the Angels**

The texts give information about his meeting with angels and how angels came to his assistance. Once when Abunä Häbtä Maryam was sick and had become thirsty he asked the help of the angels as explained in the following texts:

*One day Abuna Häbtä Maryam and another person became sick and they lay confined to their beds in their house, when they were troubled by their sickness, they became very thirsty. As this was happening the sick person who lay was lying down with him, asked the helper to give him a drink, and the helper gave him water and the sick man was satisfied and saved his body from death, but he did not give even a little water to Abuna Häbtä Maryam. At this point Abunä Häbtä Maryam threw down his cross, stretched out his arms and asked the help of the Archangel Michael ..... There upon, the Archangel Michel came to him with other Angels and alleviated his problems.<sup>80</sup>*

Such episodes might be regarded as an exaggeration on the part of the copyist or author, who embellished the life of the saint. When seen through a religious lens are facts, as supported by the kind of theological reasoning apparent in the lives of other saints mentioned in Ethiopian hagiography. It is well known that medieval society believed and accepted that God revealed his power through the saints and their followers before and after their death.

Therefore, as far as the above mentioned questions are concerned the *gädl* of Abunä Häbtä Maryam has spiritual rather than secular intention, because it emphasizes his activities in the religious sphere. He spent most of his time observing an ascetic life-style.



<sup>80</sup> Ff 19rb-20rb, OR p46-48 & PT p74-76

#### 4.4. Ideological Value

As professor Marrassini said: “in hagiography what is really to be sought is not much the historical nucleus, but rather the way by which the writer builds up the protagonist<sup>81</sup>. The literary image of a saint is more or less constructed in the sense that it is formed through the reputation projected by others, and the role he is expected to play by others, a spiritual discourse is, selected or interrupted according to the ideological tendencies of a given social milieu. Therefore, Marrassini suggests that the life of each saint is more or less remodeled according to collective mental representations. There are some ideological typologies often seen in the Ethiopian hagiographies, such as the general tendency of Ethiopians towards ascribed Israelite origins and imitation of Old Testament models.

Gädlä Abunä Häbtä Maryam avoids the general Ethiopian tendency towards ascribing Israelite origins. He was born in Šäwa and from Amhāra parents, the only thing that is mentioned about his parents, is that they led saintly lives and were devoted to God. The other general tendency of accounts of Ethiopian saints is to say that they were born from noble families in particular to speak of their parent’s economical status. As far as Abunä Häbtä Maryam is concerned his parents were well to do landowners in the village of Yärawy. Therefore, Abunä Häbtä Maryam did not conform to the ideological conventions of Ethiopian hagiographies; he was neither of Israelite origin nor the issue of high-born parents.

However, the *gädl* does show a dramatic imitation of personalities in the Bible (God, Angels prophets, Apostles, etc) and an orientation towards the deeds and concepts propagated by God, Moses, Samuel and others.

It said repeatedly for example that: “he did this and that as God or Moses or Samuel did, or he said this or that as Jesus or Moses said, etc.” Some of the relevant quotations are shown in the next part of the paper. Such kinds of imitation and strong ideological orientations may hide historical realities.

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<sup>81</sup> . P.Marrassini, Ethiopian Hagiographies.p.4

Kaplan said “the saints were believed to have the ability to protect both people and property from harmful animals, on the other hand they are said to have enjoyed a special relationship with various members of the animal kingdom who honored them and with whom they were able to talk as if with men<sup>82</sup>. As other saints, Abuna Häbtä Maryam had the ability to converse with or understand the speech of birds. Abuna Häbtä Maryam understands the speech of one bird which said in a loud voice that the hawk or falcon ate her baby birds. In *fol 60va of msy*, in the works of Raineri and page 176 of the published text it is stated how he understood the speech and crying of the birds.

The relationship between the holy men and members of the animal and bird kingdoms was not based on conflict. When we read the text we also find another exaggerated episodes in fol. 60v of *msy*, the work of Raineri page 130 and the published text page 178 describes an occasion when Abunä Häbtä Maryam was invited to the monastery of nun, the river spoke and conversed with him. He asked about the devil that came to drink from it and another river told him about the sinful (sinner) people of the country and said: ‘O’ Lord judge me, there is one big snake, that the people of the country worship without knowledge and the snake comes and drinks from me, causing me distress. When the sea was saying this, the word of our Lord Jesus Christ come down from the sky and said I have created both you and the snake, it is not yet time to pay the wages (for their deeds) so be patient until that time. At that time the river became quiet and ceased raising its voice, but the saint (our father) was given the gift of mysteries knowledge like Macarius of Qaw, because of this he knew the (heart of the) people and their sin.

M Eliade said; “Friendship and understanding the languages (of whom, something is missing) represents paradisiacal syndromes. In the beginning, that is in mystical times men lived at peace with the animals and birds ... come down and understand their speech. It was not until after the primordial catastrophe, comparable to the fall of Biblical tradition that man becomes what he is today mortal, sexed, and obliged to work

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<sup>82</sup> Kaplan, p. 225

to feed himself and at enmity with the animals”<sup>83</sup>. Therefore, I could say that those who followed God’s way (i.e. the saints) continued their friend ship with the animals and inanimate creatures to the extent of understanding their languages.

In the *gädl*’s there are a number of episodes, which appear to be completely imaginary (do not use the “I” form, it is supposed to be an academic piece of writing not a private account). It is worthwhile to cite some texts as examples to illustrate this point:

*(Fol 16ra) relates that, God provided a chariot of light as transportation for the hidden saints.*

*(Fol 19rb-19ra) relates, that the Archangel St Michael helped by explaining the language of wild animals and birds to him and the Archangel Michael produced water when he was thirsty.*

*(Fol 28vb-29rb) tells how God gave wings of fire as those of the angels so that they could fly like them, and visit the heavens and heal with them.*

*(fol. 42ra) tells that the angel took (a burning) ember with a pincer and touched the lips of the saint.*

From the perspective of belief it is not difficult to accept that God could manifest miraculous power by such episodes in life of his saint Abunä Häbtä Maryam. However, it seems as if the hagiographer of the *gädl* had a tendency towards exaggeration. One gets the impression that imagination an exaggeration outweighed the fact.



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<sup>83</sup> .Eliade, 1972 p.99

## CONCLUSION

As we have seen so far, Saint Abunä Häbtä Maryam' an Ethiopian saint and was born in a place called Yärawøy in Northern Šäwa. His father was called Färe Buruk and his mother was called Yostena. He had served the church beginning his child hood until he dies. Gädlä Häbtä Maryam was composed in the last stage of the 16<sup>th</sup> century by the instruction of his disciple Abba Iyasu of Ğär Səllasie the founder of the monastery of Ğär Səllasie.

There are very many copies of the Gädl in the churches and the monasteries in Ethiopia. The text consulted by the researcher so far ranges from the 19<sup>th</sup> up to 20<sup>th</sup> centuries. The consulted ms follow the traditional writing system of Gädl, first the story of the saint, the combat and the mälk'e . Osvaldo Ranneri edited and translated the gadl based on different mss also the monastery of Yəsäbäy translated the Gädl from Ge'ez to Amharic based on this the researcher found historical, theological, sociological, political and ideological values.

The saint commemorates in Ethiopia in the 26<sup>th</sup> of the months different churches and one monastery built in his name and there are many copies of his Gädl. From this and other reason, the researcher deduced the saint was famous and popular in Ethiopia especially in Šäwa.

We do not have the original work of the Gädl, the ms is copy and made by hand copyist. As we know when the Gädl was composed it has own values so that when the researcher comes across them I found some historical, sociological, theological, political and ideological values. Some of them are biased some times indifferent to reality. The saint's child life history, the content of the text because of the copyist's propagandizing purpose, that chronology is distorted, events invented and some transferred from other works.

The published text has twenty-two miracles; all the miracles are performed after the death of the saint and contextually they are similar. The vision and the other



manifestations of extreme piety of Häbtä Maryam may be accepted to a point with allowance for exaggeration. But I can say there can be no doubt however the saint did lead lives of piety, purity and austerity. Equally there can be doubt that his biographer did exaggerate in order to emphasize his piety.

The tradition which recount the lives of the saint, are of great importance for the reconstruction of Ethiopian history. But it requires very careful job, because the hagiographer's goal was not to write history. The historical, social, political, and other data, found are accidental by products which a little concern to the hagiographer. In our gädl , the researcher found some historical relevant , some historical, political and social matter in the gädl may help us as sources for further study of the epoch. This would allow people to broaden their knowledge of Ethiopia. The names and incidents of historical and political value are found on it. Therefore, it can contribute much to the study of the history the country.

In relation to the theological and ethical contribution of the gädl, it had been very important for times and contributed more to the sustainable existence of the church's tradition. The commandments of god are described in a clear way and are contributing much in delivering the religious and moral values to the Christian societies.



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