



Addis Ababa University

**College Of Humanities Language Studies, Journalism And
Communication**

Department Of Linguistics and Philology

Title:

Mä hafä Hawi

Content Analysis of Revenge

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Approval Form

Mä hafä Hawi

Content Analysis of Revenge

A Thesis Submitted in Partial Fulfilment of the Requirements for the
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Department of Linguistics and Philology

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Declaration

This research paper entitled Mä hafä Hawi, Content Analysis of Revenge is done by Ayisanew Lidetewold Feleke and submitted to Addis Ababa University. It has never been submitted for a degree in any other University. I certify that this thesis is entirely my own work.

By Ayisanew Lidetewold,

Signature.....

Confirmed by the advisor Abba Daniel Assefa (PhD)

Signature.....

Date,.....AC

Dedication

This thesis for master of Philology is dedicated to all people who are victims of revenge.

Acknowledgement

I would like to express my deep sentiments of gratitude to Dr. Abba Daniel Assefa for his cheerful comments, advices and welcome suggestions for the successful completion of this master thesis.

Next, I would like to thank all who assisted me when I engaged in this research paper.

Abstract

Throughout history, literary knowledge and wisdom is a part of human life. As we know, Ethiopia is one of the oldest countries that developed a rich literature. Most of the ancient Manuscripts that reflect this literature are studied by foreign scholars, in their own languages for their national institutions. Yet there is still much to be studied both abroad and locally.

Modern studies to be carried out by Ethiopian scholars face the challenge of financial constraints and lack of research material.

This research intends to offer a content analysis of selected readings from *Mä hafä Hawi*, more precisely the readings that focus on the theme of revenge, with their annotated translations. This thesis follows a qualitative approach. Both primary and secondary data sources are treated textually and philologically based on the study of revenge.

The conclusions of the study have mainly focused on the analysis of the selected texts from the readings of *Mä hafä Hawi*. The selected texts are approached philologically and translated by paying attention to foreign and ambiguous words. Besides, the alphabetical errors are edited.

Furthermore, the thesis attempts to analyze the selected portions from the manuscript. The background history and philological works for *Mä hafä Hawi* are taken into consideration.

The conceptual implications are discussed to achieve the goal of the study and for the better understanding of human society. This research on the Book of Hawi will hopefully open the door for further studies on this area.

Finally, it is hoped that the study of such texts will contribute to the society at large by inspiring all ecclesiastical, governmental and private organizations who are concerned with the values of forgiveness, reconciliation and peace.

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Chapter One

Introduction

1.1 Background of the study

Ethiopian literature in Ge'ez is quite rich when one considers the diversity of its genres and the period that it covers. Narrative and poetic compositions in Ge'ez have been preserved and transmitted for at least 16 centuries. A distinction may be made between works of translation and indigenous pieces. Among the former, one notices many important books translated from Arabic, often with Greek originals.

Mä hafä Hawior 'The Book of Hawi' is among such books. It has been translated from Arabic into Ge'ez in the 16th century A.D or CE. According to Ezra Gebremedhin (the *Encyclopedia Aethiopica*, vol.2, 1052-1053), is a "large encyclopaedia of Christian doctrine and moral, as well as ascetic theology. The work is divided into 63 chapters. The title would reflect the Arabic reference *Kitab alhawi*, which literally means the 'Book of the Collector'. Ezra Gebremedhin affirms that the work is reputed in Ethiopia, as shown in the *Miracles of Mary* or *Täyammérä Maryam*; mss. EMMML 1606, fol. 50a, miracle no. 112; Paris, BN d'Abbadie 222 [= CRAbb no. 53, fol. 110r-112r, miracle no. 68]).

Ezra also mentions the Greek original of this book that refers to a complete body of the laws for a given territory or country. The direct translation of the Greek title would sound 'Pandects of the Explanations of the Divine Commandments of the Lord'. The work would have been written in the 11th century. The Ethiopic version gives the name of the person who translated the work from Greek into Arabic, namely a certain "Gäbriel Wäldä Bätäräk", a monk from the monastery of St. Anthony, in the year 1266. Yet, Ezra Gebremedhin thinks that the translation must have taken place earlier.

According to Ezra Gebremedhin, most available manuscripts are in good condition. He mentions an 18th-century manuscript in this connection (Rüppell, Frankfurt am Main, Rüpp. III, 1).

As far as the content is concerned, Ezra Gebremedhin affirms the existence of various directives regarding Christian life. He thus enumerates the following:

- Holy Scripture and doctrine,

- the clergy's behavior in the world,
- monks, nuns and laity,
- prayer,
- food,
- fasting,
- almsgiving,
- clothing,
- relationships between men and women,
- moral obligations,
- the right attitude of a spiritual guide towards spiritual children,
- attitudes to different Church orders and ways of worship,
- attitudes to Muslims

1.2 Topic area

As mentioned above, this research is focused on *Mä hafä Hawi*, with specific emphasis on the theme of revenge. The text under this title was written and composed for religious moral purpose like showing how to worship God and how to propose a righteous conduct as far as the believer's ethics is concerned. *Mä hafä Hawi* was translated into Ge'ez by Echege Abusalik of the Däbrä Libanos, during the reign of king Särsä d ng l in 1575 E.C. Its content is religious. It covers ethical issues, monastic life, ascetic life as well as rules and prohibition of revenge. While the book has 63 bah lat (chapters) there is much to be studied and much may still be expected from the scholarly world.¹

Given that the work is encyclopedic, this study will deal with the topic of Revenge, based on selected readings of *Mä hafä Hawi*.

1.3 Statement of the problem

According to *Mä hafä Hawi*, the Bible, and in the thoughts of many philosophers, revenge is not appropriate. However, there are times when revenge seems to be unavoidable or necessary,

¹አምሳሉ-ተፈራ፣ (2011 ዓ.ም)፣ *ነቅዓ መጻሕፍት ከ600 በላይ በግእዝ የተጻፉ የኢትዮጵያ መጻሕፍት ዝርዝር ከማብራሪያ ጋር ፣ ኦዲዲዮባዊ ጃጃው ኢትዮጵያውያን ዲቪዥን ስ.የተ.የግል.ማ. ፣ 1ጽ223-224፡፡*

and compensation must be paid to the offended person or party. Now, there are many theories on the topic of revenge, reflecting different perspectives.

From the perspective of Mä hafä Hawi, revenge is strictly forbidden. Nevertheless, the text claims also the innocent victims to be compensated and the persecutors to be punished and to be brought to justice. If this does not ensue, they may move on to retaliate. Revenge cannot be easily avoided if victims do not get compensation or do not retaliate in one way or another. Although sentencing by a jury, the victims could never be freed from psychological hatred and revenge. As a result, hate and revenge continue to plague mankind.

Is revenge condemned in Christian teaching and Biblical passages? Some texts clearly affirm that revenge is wrong and should be avoided. Other texts seem to justify revenge. Do we not find contradiction? What is the situation in the Mä hafä Hawi? Hence, these disputable issues will be dealt with in this research.

1.4. Research questions

1.4.1 General research question

The focal question of this study is: Does Mä hafä Hawi really have substantial and convincing arguments against revenge? Can the solutions presented in the study bring those who are victims shift from by abhorrence and revenge to clemency?

1.4.2 Specific questions

- ❖ Do the texts in the Mä hafä Hawi describe the abomination of revenge?
- ❖ Do the readings in the Mä hafä Hawi reveal mistakes in their readings, usage of words and alphabets?
- ❖ What are the different perspectives of revenge?
- ❖ Did the book use various arguments against revenge?
- ❖ Can we find biblical evidence that the arguments condemn revenge?
- ❖ Can arguments against vengeance resolve conflicts of vengeance?
- ❖ Are the arguments against revenge useful for lasting peace and reconciliation?
- ❖ What are the effects of revenge on human life and its solutions?
- ❖ What are the ways of clemency and reconciliation?
- ❖ What are the benefits of reconciliation, and peace?

Those are the Specific questions of the study.

1.5 Objectives of the study

1.5.1 General Objective of the study

The main objective of this study is to show how revenge is depicted in the selecting texts of Book of Hawi with some annotated translation.

1.5.2 Specific Objectives of the study

In addition to the general objective of the study:

- Introduce other contents of Book of Hawi,
- Making some philological futures of aManuscript,
- Provide Biblical evidence that the arguments condemn revenge,
- Analyze the causes & effects of revenge and its solution,
- Showing the political, economic, social and religious benefits of prohibition of revenge.

1.6 Significance of the study

Hatred and revenge are serious challenges in today's Ethiopia. They grievously compromise the development of the country by affecting the social, political, and economic harmony.

- It helps us to know the ways or means how to avoid the actions of revenge from the offenders and injured groups,
- To make reexamination of good and bad historical events of the past eras and develop peaceful and continual relationships among people,
- To create interrelation between cultures, heritages, traditions and different values and bring national unity among the quarreled people, and
- We can associate the past civilization with the present and with the future too by removing revenge,

There are also beneficiaries of this research output, these are categorized as three:

- ❖ **For the Research communities:** since the study is up-to-date and new, it will be useful as an input for all researchers who choose the same subject in Philology and other fields of study.
- ❖ **For Societies:** one can clearly notice, especially at this time, at this time, no a society that fully protected from hate, resentment, and revenge. It reminds all in the world of

the value of clemency, reconciliation and peace. Especially for the citizens of our country to break free from the transcendental war. This research is advantageous for our currently suffering segregation and to move to the tower of civilization where we can work and live together.

- ❖ **For organizations:** Hate, resentment, and revenge are contagious diseases. Unless they quickly removed and brought into the air of peace through reconciliation and mercy; the extent of damage on any governmental and non-governmental organization, community and individual is unknown. With the help of the solutions that developed in this research; the problem of hatred, resentment, and revenge will be able to bring into forgiveness, reconciliation, and peace.

1.7 Scope of the Study

Scope of the study is a circumstance, restriction, extent or a boundary and capacity of the research. It will be classified as delimitation and limitation.

1.7.1 Delimitation

By delimitation one means the boundary of the research investigation. This study does not propose a critical edition of Mä hafä Hawi. Such a work would imply much longer time and may be carried out at the level of a doctoral dissertation. However, the researcher encountered some difficulties in obtaining reference materials for the study to complete and submit the study within the allotted time. Hence, with this regard, the study is focused only on the selected texts from Mä hafä Hawi,

1.8 methodology and Organization of the study

In general, there are four basic types of data collection methods that can be used to gather information on any social issue. They include:

- written questions,
- Interviewing,
- Reading books from libraries and archives and
- Conducting observations.

These are divided into primary and secondary sources of information in terms of data collection and use. Among them are written question, interviews as primary sources of

information, and all texts on any writing board are considered secondary sources of information.

The researcher used a qualitative research method and both primary and secondary data sources are treated on the basis of the study. The secondary source of data, Mä hafä Hawi is mostly used to formulate or accomplished this study. The title of this study is Mä hafä Hawi, Content Analysis of Revenge, the idea of revenge was first selected from the readings of Mä hafä Hawi and edited the readings and made content analysis with some annotated translations for new or foreign words that are difficult to read and understand from the text taken for the purpose of the study. Finally, the study was conducted by analyzing information from other publications on about revenge.

The thesis has eight chapters. The first chapter is introductory. It consists of the background of the study, the explanation of the topic, the statement of the problem, the research questions, the objectives, the significance, the scope, the methodology and the structure of the study.

In chapter two, selected readings in which revenge is condemned are presented in Ge'ez. This is followed by an annotated translation of the Ge'ez text into English.

Chapter four offers philological descriptions of a manuscript of Mä hafä Hawi, followed by a table of contents of the Book. Accordingly, the 63 topics covered in the work are given, in a table, both in Ge'ez and in English.

In chapter five, one finds an analysis of readings against revenge in Mä hafä Hawi. The text which is presented in chapter two and, translated in chapter three, is thus taken into consideration for discussion.

Chapter six explores the effects of revenge while chapter seven examines the benefits of avoiding revenge with special emphasis on the religious, cultural, education, social, economic and political aspects.

Chapter eight presents concluding remarks and recommendations.

Chapter Two

2. Mä hafä Hawi

2.1 Selected readings that condemn revenge

[1]

ባህልዓሠርቱወኃምስቱ በእንተ ፍካሬ ኃዲገ በቀል ወኃዲገ ጽነት ወተጊውዎ። ወበእንተ ነገደ ባሕርይ መሲሐውያን ከመ ኢይፍድዶ እኩዩ በዲበ እኩይ ወከመ ያሠንዩ ላዕለ ዘአዕከዩ ዲቤሆሙ ወበእንተ እለ ይስሕቡ ለዘአኅዘኖሙ ኅበ መንበረ ፈታሕት ይደሉ ላዕሌሆሙ ቀኖና እግዚእን ክርስቶስ። ወይፈትሕ ላዕሌሆሙ ከመ ተዓዳዊ ትእዛዙ ወይከልኦሙ እምነሢአ ምሥጢር አምላካዊ። እስመ እሙንቱ በአፈቅሮቶሙ ግብረ ኃላፊ ወዘመናዊ ክህዱ ፍቅረ ደኃራዊተ ዘትነብር ለዓለም። ወረስቡ ቀዊመ ቅድመ መንበረ ፈታሕት መታር ወኵነኔ ዘለዓለም።

ወተጸምዱ መንበረ ፈታሕት ጊዜያዊት ወኃላፊት። ወበእንተ እለ ይኳንቲ ለእለ እሙንቱ ድልዋን ከመ ያመክንዩ ሎሙ በዊእ መንግሥተ ሰማያት። አኮ በእንተ ሕሊና ሠናይት ወወተጸምዱ መንበረ ፈታሕት ጊዜያዊት ወኃላፊት። ወበእንተ እለ ይኳንቲ ለእለ እሙንቱ ድልዋን ከመ ያመክንዩ ሎሙ በዊእ መንግሥተ ሰማያት። አኮ በእንተ ሕሊና ሠናይት ወመሢጠ ንዋያቲሆሙ ወአልባሲሆሙ። አው በአይቲ ፍኖት ካልእቶ እንተ፣ትከውን እምፍኖተ ኅሰም ወእምግባረ እከይ። ወበእንተ ዘከመ ሕግ መሲሐዊት ታወግዞሙ ለካህናት እለ ይዘብጡ ምዕመነ ወዘኢምዕመን። ወከማሁ ትከልኦሙ ለመነኮሳት እምነሢአ ቍርባን ለእመ ዘበጡ መነሂ ዘኮነ እምሰብእ። ወበእንተ ዘከመ ይሣየጥ ኩናተ ወኢምንተኒ ካልዕ ግብረ እምንዋያተ ፀብዕ ዘእንበለ ሰካኪኛ ንኡሳን እለ ኢይበቁዑ ለተቃትሎ። ወበእንተ ፈሊጥ ማእከለ ቀትል ዘፈቃድ ወዘእንበለ ፈቃድ። ወበእንተ ፈሊጥ ማእከለ መንኖ እንተ ታበውሕ ላዕለ መኑሂ ዝሙት እስመ ውእቱ ይትኖለቑ በነፍሱ ከመ ብእሲ ዘቀተለ ነፍሰ በኢፈቃዱ።

[2]

ጥንተ ቃል ሰማዕክሙ ዘተበህለ ለቀደምት ዓይን ህየንተ ዓይን ስን ህየንተ ስን። አንሰ እብለክሙ ኢትትቃወምዎ ለእኩይ ግሙራ። ባሕቱ ለዘጸፍዓከ መልታሕተከ ዘየማን ሚጥ

²ሰካኪኛ: -name of common tools, like knives.

ሎቱ ካልእታሂ። ወለዘይፈቅድ ተፋትሐተክ አው ነሚአ ልብስክ ኅድግ ሎቱ ካልእታሂ። ወለዘሂ ዓበጠክ አሐደ ምዕራፊ ሑር ምስሌሁ ክልኤተ።

[3]

ወሶበ አዘከረ ሕገ ብሉዩ ቀዳማዌ ወእንበበ ነሎ ዘውስቴቱ ከሠተ ካዕበ ከመ መላሔ ዓይን ወሰባሬ ስን አኮ ውእቱ ሠናይ ላዕለ እኑ። ባሕቱ ገባሬ ዝንቱሰ ግብር እኩይ ውእቱ። ወአጋቀ በዝንቱ ከመ ተሀብሎተ ላዕሌሁ እምግብረ ሰይጣን እኩይ ውእቱ። አኮ እምነ ግብረ እኑ። ባሕቱ እምነ ምጣረ ³እኩይ። ወውእቱ ፈነዎ ዲቤሁ ወአስተናሥኦ ኅቤሁ። ተብህለ እንከሰ ኢይደሉ ተቃውሞቶ ለእኩይ። ይደሉ ተቃውሞቶ ወተባዕሶቶ አኮ ላዕለ ሣቲ ጸታ። ባሕቱ በከመ አዘዘ ለሊሁ። ወሠርዓ ወውእቱ ከመ ታክህሎ በርእስክ ይዝብጥክ በበትር። እስመ አንተ ላዕለ ሣቲ ፍኖት ትመውኦ ወትህይለጥ ላዕሌሁ። ለእመ ኮነ እሳት ኢይጠፍእ በእሳት ዘእንበለ ማይ። ወእመ ፍትሐተ ጥንተ ነገሩ ይቤ ነሉ ዘያምዕዕ እኅዋሁ በከንቱ ወዘሂ ይሰምዩ አብድ ድልው ውእቱ ለእሳተ ገሃነም። ወበዝዩ የኃሥሥ በተፈልስፎ ብዙኅ አኮ በአዝዞቱ አርምሞ ወትዕግሥት ባሕቲቱ ላዕለ ዘይገብር ቦቱ እኩየ። ዳእመ ከመ ይብጻሕ ፍጹመ በአሠንዮ ኅቤሁ ወይሚጥ ሎቱ መላትሒሁ ካልአተ። ወብሒሎቱ ዘንተ አኮ ውእቱ ዘሐገገ በእንተ ሣቲ በቍዔት እምነ ግብረ እከይ ወጸፊዓ፣መላትሕ ባሕቲቱ። ባሕቱ ይሚህረነ ኃዲገ በቀል በእለ ተርፉ ግብራት ወውስተ ነሉ ግብር። ወከመ ንረስዕ አበሳሁ ወዘአበሰ ላዕሌነ። ወኢንትራከቦ በአምሳለ ምግባሩ እኩይ ወኅሱም።

[4]

እስመ ውእቱ ይቤ ነሉ ዘይሰምዩ ለእኅሁ አብደ ናሁ ደለወ ላዕሌሁ ነኑኔ ገሃነም። ወኢኮነት ጻሕቁ በሣቲ ባሕቲታ። ባሕቱ ጻሕቁሰ ተዓግሦተ ነሉ ዕርፈት ወዕዕለት ውእቱ። ወከማሁ መፍቅዱ ውስተ ሣቲ መካን። አኮ ዘሐገገ ዘንተ ሕገ ከመ ንትገዓስ በአስተገንዖተ ኃይል ሶበ ንትጸፉእ መላትሒነ። ባሕቱ ሶበ ይረክበነ ምንተኒ ግብር ማኅዘኒ እምኔሁ ኢንደንግጽ ወኢንትሀወክ ወኢንትቃወሞ ለእኩይ በእኩይ። በእንተ ዝንቱ ኃረየ በህየ እምነ ጽርፈታት ዘየሐዕዕ ወይቀትል ዘውእቱ ብሂሎቱ ለአብድ። ...ወለእመ ዓበጠክ አሐደ ምዕራፊ ሑር ምስሌሁ ክልኤተ። ርኢከኑ ዘንተ ባህላቲሁ እንተ ይእቲ በተፈልስፎ እስመ ውእቱ እምድኅረ ውሂበተ ልብስ ወክዳን ሶበ ይፈቅድ ጸላኢክ ገቢረ ጸማ ወኑኑኔ።

³ምጣረ፣እኩይ:- የሚለው ቃል የሚፈደል ስሕተት አለበት ምግባረ እኩይ ተብሎ መጻፍና መነበብ አለበት፡፡

[5]

ወከመዝ እግዚእን ወአምላክን ኢየሱስ ክርስቶስ አመ ጸአልዎ ኢጻዓለ ወሶበሂ ሐመ ኢተቀየመ። ነሥኡ አልባሲሁ ወጸንዓ በአርምሞ ወሐመ በእንተ መድኃኒትን ። ውእቱ ዘየዓቢ እምስኢል ኅበ አቡሁ በእንተ ስርየቶሙ ለእለ አዕከይዎ። ወሰብአ ዓለምሰ ኢያጸርዑ እምተፋትሐ ወተዋቅሶ።

[6]

አሐዱ እምሕዝባውያን መፍቀሬ ክርስቶስ ተሰአሎ ለአብ ዮሐንስ ረድእ በርስኑፍዩስ ዘየዓቢ እንዘ ይብል። ለእመ መጽኡ ውስተ ዓፀድየ ፈያት ወኢነሥኡ እምኔየ ምንተኒ አንሰሐስሕኑ በተሀውኮ መንገሌሆሙ አው ይደሉኑ እግበር ግብረ ከመ ዘኢያእመርኩ። ተሠጥዎ ወለእመ ኮነ ጠየቅነ ከመ በእንተ ኃጢአትነ መጽኡ ፈያት ወእግዚአብሔርኒ ልዑል በእንተ አሐዱ እምሕዝባውያን መፍቀሬ ክርስቶስ ተሰአሎ ለአብ ዮሐንስ ረድእ በርስኑፍዩስ ዘየዓቢ እንዘ ይብል። ለእመ መጽኡ ውስተ ዓፀድየ ፈያት ወኢነሥኡ እምኔየ ምንተኒ አንሰሐስሕኑ በተሀውኮ መንገሌሆሙ አው ይደሉኑ እግበር ግብረ ከመ ዘኢያእመርኩ። ተሠጥዎ ወለእመ ኮነ ጠየቅነ ከመ በእንተ ኃጢአትነ መጽኡ ፈያት ወእግዚአብሔርኒ ልዑል በእንተ አፍቅሮቱ ለእንለ እመሕያው አግብአነ ወለእመኒ ኮነ ግብር እኩይ ግቡረ ላዕለ ጸታ። ኢይደሉ ከመ ንትመዋዕ በነፍሳቲነ ወኢንሚጥ ዘንተ ኅበ እግዚአብሔር ዘርኅፍኅ ላዕለ ነሉ

እስመ ውእቱ ይቤ 'ዚአየ ውእቱ በቀል ወአነ እትፈደይ' ይቤ እግዚአብሔር ሶበ ንሬአያ ለእፍስነ/ለነፍስነ ሕምምተ በሕማም ፍጹመ እምኮነ ይደልወነ ከመ ንትራድኦሙ መጠነ ክሂሎትነ። ወለእመ ኢኮነ ንበጽሕ ኅበ ዛቲ ምጣኔ ኢንኩን ዘንወድቅ ውስተ ሕማመ ፍቅረ ስብሐት ብጡል። ወለእመ ኢሰረቁነ ኢንግበር ቦሙ ሠናየ ወኢእኩየ ባሕቱ ይደሉ ላዕሌነ ውሂበ አኩቱት በእንተ ዘኢገብረ ላዕሌነ በከመ አበሳነ ተስእሎ ወለእመ ኮነ ሰረቁነ ምንተኒ እምንዋያቲነ ምንተ ይደሉ ከመ ንግበር። ተሠጥዎ እስመ ኃዲገ ነሉሰ ግብር ምግባረ ፍጹማን ውእቱ። ለእመ ነሥኦከ ልብሰከ ኅድግ ሎቱ ክዳነከ።

[7]

ሰአሎ አሐዱ እምአበው ለአብ ሊሉይ እንዘ ይብል እንዘ ሀለውኩ ንቡረ ውስተ ገዳም ወመጽአ ኅቤየ ሐቃላዊ ከመ ይቀትሉኒ። እቅትሎኑ ለእመ ክህልኩ ወይቤሎ አልቦ። ባሕቱ መጡ ነፍሰከ ለእግዚአብሔር። ወአይኒ መከራ ወፈተና ሶበ ትመጽኦ ለብእሲ

ይበል እስመ ዝንቱ ረከበኒ በእንተ ኃጢአትየ። ወእመኒ መጽአት ሠናይት ይበል ለይኩን መግባቱ ለእግዚአብሔር። ትእዛዙ ለእግዚአብሔር ከመ ኢንግፋዕ ገፋዕያኒን እፎኑ ይገብርዋ እንዘ ይትዔደው ሕገ ዘይቤ እግዚአብሔር ላዕለ ልሳነ ነቢይ ዚአየ ውእቱ በቀል ወአነ እትፈደይ ይቤ እግዚአብሔር። ወካዕበ ይቤ ውስተ ወንጌሉ ቅዱስ ኢትኩንኑ ከመ ኢትትኮነኑ ወካዕበ ተብህለ ምንት እንተ ዘትኳንን። ...ጎድጉ ከመ ይጎድጉ ለከመ ወኢንኩን በምክንያተ ፈድየ ፍዳ ሥጋዊ ንሬስዮ ለኃጣውኢነ ዘእንበለ ስርየት።

[8]

ይቤ ቅዱስ ዞሲማስ ወእንዘ ሀሎኩ አነ ውስተ ደብር ዘሀገረ ጢሮስ መጽአ ኅቤነ ብእሲ አረጋዊ ትሩፍ። ወእንዘ ሀሎን ናነብብ ክፍላተ እምነ ዘይቤሉ አዕሩግ ቅዱሳን። እስመ ዝንቱ ብፁዓዊ ኮነ ያፈቅር አንብቦታ ወትረ ዘእንበለ አፅርዖ። ወበእንተ ዝንቱ ፈረየ እምነሃ ትሩፋተ ይቤ ወእንዘ ናነብብ ንሕነ በጻሕነ ኅበ ዝኩ አረጋዊ ዘመጽአ ኅቤሁ ፈያት ወይቤልዎ መጻእነ ከመ ንንሣእ ኩሎ ዘሀሎ ውስተ በዓትክ። ወይቤሎሙ አረጋዊ ንሥኡ ኩሎ ዘፈቀድክሙ ለውልድየ ወሶበ ነሥኡ ኩሎ ዘረከቡ ወሐሩ ረስቡ መኸላ። ተብህለ ከመ ዝኩ አረጋዊ ነሥኡ በእዴሁ ወሮጸ ድጎሬሆሙ እንዘ ይጸርሕ ወይብል ንሥኡ ዘንተ እምነየ ለውሉድየ ዘረሳዕክምዎ ውስተ በዓትየ። ወተደሙ እምነ ይዋሂሁ ለአረጋዊ ወሜጡ ሎቱ ኩሎ ዘነሥኡ ወኅዘኑ በበይናቲሆሙ እንዘ ይብሉ በእማን እስመ ዝንቱ ግብር ገብረ እግዚአብሔር ውእቱ።

[9]

ወእንዘ ሀሎን ናንብብ ዘንተ ክፍለ ይቤለኒ አረጋዊ ርኢከኑ እመነኮስ ከመ ዝንቱ ክፍል ረብሐኒ ረብሐ ዓቢየ። ወእቤሎ እፎኑ ረብሐክ ለአብ። ወይቤለኒ እንዘ ሀሎኩ እነ በአድያመ ዮርዳኖስ አንበብክዎ ለዝንቱ ክፍል ወአንከርኩ እምነ አረጋዊ ወእቤ በነፍስየ ኦእግዚአ ረስየኒ ድልወ ከመ እሑር በፍኖቱ እንዘ ረሳይከኒ ድልወ ለለቢሰ አምሳሊክ።

[10]

ወእንዘ ሀሎኩ በዝንቱ ጻሕቅ እምድጎረ ክልኤቱ ዕለት መጽኡ ፈያት ወጐድጐዱ አንቀጸ ጥጎትየ። ወሶበ አእመርኩ ከመ እሙንቱ ፈያት እቤ በነፍስየ ስብሐተ ለእግዚአብሔር ወሎቱ አኩቱት ናሁ በጽሐ ጊዜ ዘአርኢ ቦቱ ፍሬ ርጎራኔየ ወአርኃውኩ ሎሙ አንቀጸ ወተቀበልክዎሙ በፍሥሐ ወአጎቶኩ ማጎቶተ ወአኃዝኩ አርእዮሙ ኩሎ ዘሀሎ ውስተ ማጎደርየ። ወእቤሎሙ ኢትፍርሁ አንሰ ኢየኃብእ እምነክሙ ምንተኒ። ወተሠጥውኒ እንዘ ይብሉ ሀለወከኑ ወርቀ ወእቤሎሙ እመ ሀለወኒ ሠለስቱ ዲናር

ወፈታሕኩ ሐከለ ሆሳዕና በቅድሚያም ወነሥእዋ ወሐሩ በሰላም። ...ወጸሊ ላዕለ አፅራሪከ ወኢትኩን መስተበቅለ።

[11]

ኢትሰምዖን አንተ ለእግዚእን እንዘ ይብል ለገብር ዘጸፍዖ ለእመ ኮንኩ ተናገርኩ ሠናዩ ለምንት እንከ ትዘብጠኒ። ወኢሰማዕከኑ ካዕበ እንዘ ይብል መልዕልተ መስቀል አባ ስረይ ሎሙ ዘንተ ጌጋዩ እስመ እሙንቱ ኢየአምሩ ዘይገብሩ። ወአንተሰ ህዩንተ ዘኮንከ ይደሉ ላዕሊከ ከመ ትባርክ ሶበ ይጸርፉከ ወትጸሊ ሎሙ ሶበ ይዝብጡ። ወትናዝዞሙ ለእለ ይጸርፉ ዲቤክ። ወአንተሰ እመ ኢያስተማሰልክ ርእሰክ በእግዚአብሔር ኄር ነጽር እስኩ ለዘኮንከ ሎቱ አምሳለ።

[12]

ንሕነሰ ኦፍቀራን ንሑር ሑረተ ከመ አርዳኢሁ ለክርስቶስ በፍኖተ ትሕትና ወይዋሄ ዘከመ ይደሉ በአርድዕተ ክርስቶስ ጸጋዌ ሰላም ወወሀቢሃ ንጎሥሥ ሰላም ምስለ ኰሉ ወናፍጥን ረዊጸ በተባድሮ መንገል ቅድስና ወንጽሕ እስመ ዘእንበሌሃ አልቦ ዘይሬእዮ ለእግዚአብሔር መኑሂ እምሰብእ።

[13]

"እመቦ ዘመሀረክመ ካልዓ እምዘመሀርናክመ ውጉዘ ለይኩን ወዳዊትኒ ይጸርሕ እንዘ ይብል አኮኑ ጸላእተከ ጸላእኩ እግዚአ ወተመንሰውኩ በእንተ ጸርከ ፍጹመ ጽልዓ ጸላዕክዎመ ወእመ ይቤ ዘይትዓቀፍ ቦኑ ይደሉ ንጽልአመ ለአጽራርን እመ ኮኑ ሐኖፋውያን ⁴ እወ ይደሉ ከመ ንጽላእ ፈቃዳቲሆመ ወባህላቲሆመ ወአኮ ኪያሆመ ይትፈቀድ እምኔን ተፈልስፎ ብዙኃ ወፍድፉደ ባሕቱ ንጽላእ ከሩሎ መናፍቃን ወአብያዲሆመ ከመ ኢይኩን ተፋቅሮትን ምክንያተ ለተአድዎ ሕግ ወገቢረ ኃጢአት በእንተ ዝንቱ መተረ ተላጽቆ ማእከሌን ወማእከሌሆን ⁵

[14]

⁴ ሐኖፋውያን ማለት በሰዋስው ግእዝ መጽሐፍ፡ (1987 ዓ.ም) ፣ አዲስ አበባ ፣ ትንሳኤ ማተሚያ ድርጅት፡ገጽ 162 ላይ እንደተሰጠው ትርጉምና አጠራር ቃሉ ዓረብኛ ሲሆን ትርጓሜው የእስላም ወገኖች ወይም የእስልምና ሃይማኖት ተከታዮች ማለት ነው፡፡

⁵ መጽሐፈ ሐዊሁ ለተኛው ባህል/አንቀጽ/፡፡

"ኢይደሉ ገቢረ እኩይ ወኢጸሊግ ኩሉ ብእሲ እመኒ ኮነ ብእሲ ከሀዲ አው ሐኖፋዊ⁶ አው ሐራጥቃ⁷ አው ብእሲ ኃጥእ። ...እስመ በዝንቱ ንትሚሰሎ ለእግዚአብሔር።⁸

[15]

"እመቦ ዘመሀረክሙ ካልኦ እምዘመሀርናክሙ ውጉዘ ለይኩን ወዳዊትኒ ይጸርሕ እንዘ ይብል አኮኑ ጸላእተከ ጸላእኩ እግዚአ ወተመንሰውኩ በእንተ ጸርከ ፍጹመ ጽልግ ጸላዕክምሙ ወእመ ይቤ ዘይትግቀፍ ቦኑ ይደሉ ንጽልኦሙ ለእጽራርኒ እመ ኮኑ ሐኖፋውያን⁹ እወ ይደሉ ከመ ንጽላእ ፈቃዳቲሆሙ ወባህላቲሆሙ ወአኮ ኪያሆሙ ይትፈቀድ እምኔነ ተፈልስፎ ብዙኃ ወፍድፉደ ባሕቱ ንጽላእ ኩሎ መናፍቃነ ወአብያጺሆሙ ከመ ኢይኩን ተፋቅሮትነ ምክንያተ ለተአድዎ ሕግ ወገቢረ ኃጢአት በእንተ ዝንቱ መተረ ተላጽቆ ማእከሌነ ወማእከሌሆን¹⁰

[16]

"ወእምዝ ቀርቡ አግብርቲሁ ለእግዚአ ቤት ወይቤልዎ አኮኑ ሠናየ ዘርእ ዘራእከ ውስተ ገራኅትከ ወእምነ አይቴ ተቶስሐ ዝንቱ ክርዳድ ወይቤሎሙ ብእሲ ፀራዊ ገብረ ዘንተ። ወይቤልዎ አግብርቲሁ ትፈቅድኑ ከመ ንሑር ወንጻሕይዮ ለክርዳድ። አልቦ ከመ በጻሕይዮትክሙ ክርዳድ ትምሕው ስርናይኒ። ኅድግዎሙ ለኩሎሙ ይልሀቁ ኅቡረ እስከ ጊዜ ማእረር ወበጊዜ ማእረር እብሎሙ ለፃፀድ እርዩ ቅድመ ወእስሩ ከላስተ ክርዳድ ለአውዕዮ ወስርናይኒ ያስተጋብኡ ውስተ መዛግብትዮ።"¹¹

[17]

"ኢንፍዲ እኩየ ዘእንበለ በሠናይ ለዘአኅዘነን ዝንቱ ውእቱ ትእምርተ ክርስቲያን መሲሐውያን። ወበእንተ እለ ይወስዱ ለዘአኅዘኖሙ ኅብ መንበረ ፍትሕ እንዘ እሙንቱ ታሕተ ሕገ እግዚእነ ኢየሱስ ክርስቶስ ወይፈትሕ ላዕሌሆሙ ከመ ተፃዳዌ ሕግ በዛቲ

⁶ ሐኖፋዊ፡- በሰዋስውግእዝመጽሐፍ፡(1987 ዓ.ም) ፣ አዲስ አበባ ፣ትንሳኤማተሚያድርጅት፡ገጽ 162 ላይእንደተሰጠውትርጉምናአጠራርመሠረት ቃሉ ዓረብኛ ሲሆን ትርጓሜውየእስላምወገንወይምየእስልምናሃይማኖትተከታይ የሆነ ማለትነው፡፡
⁷ ሐራጥቃ፡የጽርዕ (የግሪክ) ቃል ሲሆን ኤሬቲኪ ማለት መናፈቅ ፣ ጠዋየ ሃይማኖት ፣ ባህልና ትርጓሜው ከመጽሐፍ ፣ ከንባብ የማይገጥም ፣ መጻሕፍት እወ ያሉትን አልቦ ፣ አልቦ ያሉትን እወ የሚል ፣ የእርሱን ሐሳብ ብቻ የሚከተል ፣ የጨዋ ፣ የወታደር ዓይነት ፣ ነገሩ ከጨዋ የሚስማማ ከሊቃውንት የማይስማማ ፣ እንደ አርዮስ ፣ እንደ ንስጥርስ ፣ እንደ አውጣኪ ያለ ነው፡፡ (አለቃኪዳነወልድክፍሌ፡(1948 ዓ.ም) ፣ መጽሐፈሰዋስውወገስወመዝገብቃላትሐዲስ ፣ አዲስ አበባ ፣ አርቲስቲክ ማተሚያ ቤት ፣ ገጽ 482፡፡
⁸ መጽሐፈሐዊባህል 25 ገጽ 224 ሦስተኛውዓምድላይ፡፡
⁹ ሐኖፋውያን፡- በሰዋስውግእዝመጽሐፍ፡(1987 ዓ.ም) ፣ አዲስ አበባ ፣ትንሳኤማተሚያድርጅት፡ገጽ 162 ላይእንደተሰጠውትርጉምናአጠራርቃሉ ዓረብኛ ሲሆን ትርጓሜውም የእስላምወገንወይምየእስልምናሃይማኖትተከታይችማለትነው፡፡
¹⁰ መጽሐፈሐዊሁለተኛውባህል፡፡
¹¹ መጽሐፈ ሐዊ ባህል 25 ገጽ 225 አንደኛው ዓምድ ላይ ፣ (ማቴ ወንጌል ምዕራፍ 13፣24 -30)፡፡

ዓለም ወበእንታክቲ። ወየኃድጉ ተሳትፎ ምሥጢር አምላካዊ እስመ እሙንቱ በእንተ አፍቅሮቶሙ ግብረ ኃላፊ ወጠፋኤ ክህዱ ግብረ ነባሬ ዘለዓለም። ወረከቡ መንበረ ፍትሕ ዘድልው ወኩነኔ ዘለዓለም ወተጸምዱ ለመንበረ ፍትሕ ዘድልው ወኩነኔ ዘለዓለም።¹²

[18]

"ጥንተ ቃል ሰማዕክሙ ዘተብህለ ለቀደምት ዓይን ህየንተ ዓይን ወስን ህየንተ ስን። አንሰ እብለክሙ ኢትትቃወም ለእኩይ ግሙራ። ባሕቱ ለዘጸፍዓክ መልታሕተክ ዘየማን ሚጥ ሎቱ ካልእታሂ። ወለዘይፈቅድ ተፋትሐተክ አው ነሲአ ልብስክ ኅድግ ሎቱ ካልእታሂ። ወለዘሂ ዓበጠክ አሐደ ምዕራፊ ሑር ምስሌሁ ክልኤተ።"¹³

[19]

"ወእምዝ ቀርቡ አግብርቲሁ ለእግዚአ ቤት ወይቤልዎ አኮኑ ሠናየ ዘርእ ዘራእክ ውስተ ገራኅተክ ወእምነ አይቱ ተቶስሐ ዝንቱ ክርዳድ ወይቤሎሙ ብእሲ ፀራዊ ገብረ ዘንተ። ወይቤልዎ አግብርቲሁ ትፈቅድኑ ከመ ንሑር ወንጻሕይዮ ለክርዳድ። አልቦ ከመ በጻሕይዮትክሙ ክርዳደ ትምሕው ስርናይኒ። ኅድግዎሙ ለኩሎሙ ይልሀቁ ኅቡረ እስከ ጊዜ ማእረር ወበጊዜ ማእረር እብሎሙ ለዓፀድ እርዩ ቅድመ ወእስሩ ከላስዕተ ክርዳደ ለአውዕዮ ወስርናይኒ ያስተጋብኡ ውስተ መዛግብትዮ።"¹⁴

[20]

"ወይሚጥ ሎቱ መላትሒሁ ካልእተ። ውብሂሎቱ ዘንተ አኮ ውእቱ ዘሐገገ በእንተ ሣቲ በቀኔት እምነ ግብረ እከይ ወጸፊዓ መልታሕት ባሕቲቱ። ባሕቱ ይሚህረን ኃዲገ በቀል በእለ ተርፉ ግብራት ወውስተ ኩሉ ግብር። ወከመ ንረስዕ አበሳሁ ወዘአበሰ ላዕሌነ። ወኢንትራከቦ በአምሳለ ምግባሩ እኩይ ወኅሱም። ...ወኢኮነት ጻሕቁ በሣቲ ባሕቲታ። ባሕቱ ጻሕቁሰ ተዓግሦተ ኩሉ ፅርፊት ወጽዕለት ውእቱ። ...ወኢንትቃወም ለእኩይ በእኩይ። ...ወከማሁ በዝዩ ይቤ ኩን ሠናየ ፈድይ ወፈጻሚ ሠናይት ለጸላኢክ።"¹⁵

[21]

¹²መጽሐፈ ሐዊ ፲፮ 130 ሦስተኛው ዓምድ።

¹³መጽሐፈ ሐዊ ፲፮ 131 አንደኛው ዓምድ ላይ (Exo. 21፡1-36፣ Matt.5፡21)።

¹⁴መጽሐፈ ሐዊ ባህል 25 ፲፮ 225 አንደኛው ዓምድ ላይ ፣ (ማቴ ወንጌል ምዕራፍ 13፣24 -30)።

¹⁵መጽሐፈ ሐዊ ፲፮ 131 ሁለተኛውና ሦስተኛው ዓምድ ላይ።

"እስመ እግዚእን ኢየሱስ ክርስቶስ መሐረፍ¹⁶ ዘንተ በቃል ወበምግባር። ወውእቱ ይብል በአ፩ እምትእዛዛቲሁ ቅዱስ። ወሶበ ትገብሩ ዘንተ በሉ አግብርት ጽሩዓን ንሕነ ወገበርነ ዘይደሉ ላዕሌነ። ...በእሉ ወሀቦሙ ቃል አምላካዊ ብፁዓን እስመ እሙንቱ ነደያን በመንፈስ እስመ ሎሙ ይእቲ መንግሥተ ሰማያት። "¹⁷ ብፁዓን ነደያን በመንፈስ እስመ ሎሙ ይእቲ መንግሥተ ሰማያት። ...ብፁዓን ትሑታነ ልብ እስመ እሙንቱ ይወርስዎ ለምድር። ብፁዓን ንጹሐነ ልብ እስመ እሙንቱ ይፈእይዎ ለእግዚአብሔር። (ማቴ.5÷1-12)

[22]

"መላሔ ዓይን ወሰባሬ ስን አኮ ወእቱ ሰናይ ላዕለ እኑ። ባሕቱ ገባሬ ዝንቱሰ ግብር እኩይ ወእቱ። ወአዎቀ በዝንቱ ከመ ተሀብሎቱ ላዕሌሁ እምግብረ ሰይጣን እኩይ ወእቱ። አኮ እምነ ግብረ እኑ። ባሕቱ እምነ ምግባረ እኩይ። ወውእቱ ፈነዎ ዲቤሁ ወአስተናሥኦ ንቤሁ። ተብጎለ እንከሰ ኢይደሉ ተቃውሞቶ ለእኩይ ይደሉ ተቃውሞቶ ወተባዕሶቶ አኮ ላዕለ ዛቲ ጸታ። ባሕቱ በከመ አዘዘ ለሊሁ ወሠርዓ። ወውእቱ ከመ ታክህሎ በርእስክ ይዝብጥክ በበትር። እስመ አንተ ላዕለ ዛቲ ፍኖት ትመውኦ ወትህለጥ ላዕሌሁ ለእመ ኮነ እሳት ኢይጠፍእ በእሳት ዘእንበለ ማይ። "¹⁸

[24]

"ኢትሰምዖን አንተ ለእግዚእን እንዘ ይብሉ ለገብር ዘጸፍዎ ለእመ ኮንኩ ተናገርኩ ሠናዩ ለምንት እንከ ትዘብጠኒ። ወኢሰማዕከኑ ካዕበ እንዘ ይብል መልዕልተ መስቀል አባ ስረይ ሎሙ ዘንተ ጌጋዩ እስመ እሙንቱ ኢየአምሩ ዘይገብሩ። ወአንተሰ ህዩንተ ዘኮንከ ይደሉ ላዕሌክ ከመ ትባርክ ሶበ ይጸርፉክ ወትጸሊ ሎሙ ሶበ ይዝብጡ። ወትናዝዞሙ ለእለ ይጸርፉ ዲቤክ። ወአንተሰ እመ ኢያስተማሰልክ ርእስክ በእግዚአብሔር ንጅ ነጽር እስኩ ለዘኮንከ ሎቱ አምሳለ። እስመ በጊዜ መብልዕ ወመስቱ አንትሙ እምኔሁ እንዘ ጽኑዓን ውስተ ገቢረ ትእዛዝ በካልእ እምዝንቱ። እስመ ሐዋርያ አምላካዊ ይቤላ ለዛቲ በአሐዱ እመልእክታቲሁ ኩሉ ነገር ኅሱም ኢይፃዕ እምአፉክሙ። ዘእንበለ ዳእሙ ዘይህኒ ወዘይኔይስ ለሕንፃ ወበዘይረክቡ እለ ይሰምዕዎ። ወኢታምዕዕዎ እመንፈስ ቅዱስ ንጹሐ ዘቡቱ ዘተኃተምክሙ በዕለተ መድኃኒት ወተቤዝዎ ኩሎ ምረረ ወኩሎ መዓተ ወኩሎ ቅንዓተ ወኩሎ ነጐርንረ ወጽርፈተ አእትቱ እምኔክሙ ምስለ ኩሉ እኩይ ወኩኑ መሐርያነ

¹⁶ መሐረን የሚለው ቃል አገባባዊ ፍቺው የተሳሳተ ነው። ምክንያቱም ሁለቱ (ሀ ፣ ሐ) ዎች በቃላት ውስጥ የተለያዩ ትርጓሜዎች አሏቸው። ይኸውም፡- መሀረ አስተማሪ ፣ አሳወቀ ማለት ሲሆን መሐረ ሲል ደግሞ ይቅር አለ ፣ ምሕረትን አደረገ የሚል ትርጉም ይሰጣል። ስለዚህ ቃሉ ከጽሑፉ የሐሳብ ዓውድ ጋር አብሮ የሚሔደው "መሀረን" የሚለውን ቃል ሲጠቀም ብቻ ነው።

¹⁷ መጽሐፈ ሐዊ ።

¹⁸ መጽሐፈ ሐዊ ገጽ 131 አንደኛው ዓምድ ላይ።

ወሠናያን ለቢጽካሙ በበይናቲካሙ ወስረዩ በከመ ሰረዩ ለክሙ እግዚአብሔር በእግዚእነ ኢየሱስ ክርስቶስ ¹⁹

[25]

"እስመ እምስነ ፈድይዎቱ ለእኑ ይረብሕ ነፍሶ ወያድኅን እመንበረ ፍትሕ። ወእምበዊዕ ውስተ ቤተ ሞቅሕ ወእምነ ኩሉ ኅርትምና ወእምውሳኔ ዘተወሰነ ባቲ በህየ። ለእመ አበሰ ለከ እኑከ ሑር ገሥጸ በባሕቲትከ ወለእመ ሰምዓ እምኔከ ነዋ ረባሕኮ ለእኑከ። ምንትኑ ፍካሬ ቃሉ ዘይቤ ለእመ ሰምዓ ዘውእቱ እመ ሐመየ ነፍሶ ወዘለፈ ርእሶ ወይቤ የአክለኒ ዘአበሰኩ ነዋ ረባሕኮ ክሡተ በዝንቱ።ለእመ ኮንከ ቅውመ ቅድመ ምሥዋዕ ወተዘከርከ በህየ ከመቦ እኑከ የኃዝን ላዕሌከ። ወምዕረ ይኤዝዞ ለግፉዕ ከመ ይኅድግ ለቢጽ ዘአበሰ ላዕሌሁ። እስመ ውእቱ ይቤ ይኅድግ ለነ አበሳነ ወጌጋየነ ከመ ንኅነኒ ኃደግነ ለዘአበሰ ለነ ወከመዝ መሀረ ወበዝየሰ አርአየ ፍኖተ ካልእ ወገጸ ካልእ እስመ ውእቱ ኢይነድኦ ለዘኅዘነ። ዳእሙ ለዘ አኅዝንዎ ይመርሆ ኅቤሁ። ²⁰

¹⁹Mäsəhafä Hawi page 99 second and third columns.

²⁰Mäsəhafä Hawi page 347 third column.

Chapter Three

3. Annotated Translation

[1]

Bah 1 15th (from page 130-150) speaks about abandoning revenge, abstaining from evil, and being captivated by virtue. That the Messiah's people in their behavior do not turn attack on their wickedness by their deeds, and that they may do good to one who has done evil to them; The Lord Jesus Christ will not bring those who are mourned to understand the ordinances and doctrines of them, but will judge them accordingly as they have disobeyed His commandments. It also prevents them from accepting divine mysteries. Because of their love of ephemeral and temporary, modernity, they have rejected the future-eternal love. They have forgotten to stand for judgment in the eternal court and eternal judgment. They are engaged in a temporary and ephemeral court.

That they may be the cause of their coming into the kingdom of heaven. They do not judge by their own conscience. Not because they sell their wares and clothes. In what way? Which way is the second choice? Or which one? It condemned priests who beat believers who were not believers in the Messiah's law. In the same way, it forbids monks from beating anyone who is a human being from accepting divine mysteries.

Do not carry any weapons except for small items like knives, do not sell them or do not get involved in wars whether intentional or unintentional. Because of the difference between the contempt you have for any kind of fornication, it is considered by the soul to be an unintentional manslayer.

[2]

You have heard that which was spoken to the ancients, you have heard that it was said, Eye for eye, tooth for tooth; I say to you, do not resist evil. But turn to the one who strikes you on the right cheek. For the one who loves your judgment or wants to take your clothes off, leave the other one. For the one who pushes you forward go with him another distance.

[3]

When he considered the first and the primary law and read everything in it again, he said that it was not right to take out a brother's eye and break a tooth. But it is evil that does this. He also said that lying is worse than Satan's work. Not because of the brother's deeds, but because of the evil deeds, and he sent him on his own, stirring him up. It was said that evil should no longer be opposed to evil. It must be resisted and fought, but not in this way. But as he commanded and did, Just as you allowed yourself to be struck with a rod. You will win this way, you will train on him. Fire is not extinguished by fire, but by water.

The ancient thing of justice is if a one who offends his brother in vain and he who called lazy his brother, he prepared himself for the fire of hell. As a result, silence and patience alone do not prevail over many philosophical orders. But he wanted to make it better by turning it over to him and turning his two cheeks to him; but it also teaches us to avoid revenge for the rest of our work. He tells us to forget the wrongs done to the person who has wronged us, and not to repay over him according to the worst of his actions.

[4]

Whoever calls his brother a fool has set his own judgment against hell. His desire is not limited to this, but his desire is to endure all insults. We follow this rule to that when they hit our cheeks, we should be strong and patient. But we are not to be terrified when we experience any tragedy, but not to resist evil with evil. So the choice of the lazy is more than the insult that kills and injure in that speech. If a distance pulls you away, take two steps with him. Did you see that statement? It is wise. After giving your clothes and veils, if your enemy wants to do justice and judgment.

[5]

And Jesus Christ, our Lord and Savior, did not retaliate when the Jews hated him. He was ill at the time and did not resent it. They stripped him of his robe, but he remained silent. He suffered for our salvation. But the people of the world do not stop condemning and judging.

[6]

From the folk, one who loves Christ, asked St. John, saying, "If the thieves come to the fence; should I provoke them to anger even though they do not take anything away from me? Or do I do evil deeds that I do not know? The answer to the question is where did the robbers come

from? The Most High God, because He loves man, brought us into this world, and He did this for the robbers. We should not be angry with ourselves. This (anger) should not be returned to the merciful God.

God says, "Revenge is mine; I will repay." When we look at our souls suffering from absolute revenge, we should help others as much as we can. But if we do not reach that level, we will fall into sickness and ungrateful love. Even if thieves do not steal our money, we must not do it for good or for bad. But let us give thanks, for we are not as many as have sinned. Question But what should we do if they steal our money? Answer To forgive everything is a perfect act. Add to that the covering of your body for the one who takes your cloak.

[7]

One of the fathers asked a lonely father, "While I was sitting in a monastery, a murderous robber came to kill me." Should I kill him if I can? (Can I kill him)? The father said to him, "No, but give your soul to God." Suppose that in the case of any trial or temptation that befalls a person, it is because of my sin. Say, "Even if good things come to you, this is God's protection." God's command is that we do not push back those who push us. God said in the prophet's words, "Revenge is mine. I will judge. How can you break the law and get revenge? Says the Lord." Again in the Holy Gospel it says, "don't Judge, that you be not judged." Again it is said, "Who are you to judge another?" Forgive, to be you will be forgiven. Let us not take revenge on our sins without mercy by carnal revenge.

[8]

Saint. Zosimas said while I was in a monastery of Tiros, elder man (an old man), rich in righteousness, came to me. While we were reading the said of Holy Fathers, this blessed man always loved to read, so he produced the fruit of morality. While we were reading this, we came to an old man who had been robbed. They said, "We have come to take what is in your house." The elder said, "Take whatever you want for my children." When they had taken everything they could, they forgot a garment and left. They were amazed at the gentleness of the elder. They returned everything they had taken from him. Truly this work is the work of a servant of God. And they mourned over one another's sins.

[9]

As we were reading this portion, the elder said to me. Did you see the benefit of knowing what the monk did in this reading? I asked him how he benefited my father. He told me that he had read this passage while I was near the Jordan. While I was amazed at the old man's condition, I said, "Lord, in my spirit, if you have made me like you and made me your son of the Spirit, go your way and make me your son."

[10]

While I was in this temperament, two days later, robbers came and knocked on my door. When I comprehend they were robbers, I thanked God in my soul and said thank you God. I said it is time to show him the fruit of my compassion. I opened my front door and welcomed them. I lit a lamp and showed them everything in my house. I said, "Do not be afraid. I have not hidden anything from you." They replied, "Do you have any gold?" They told me. I told them, "If I have three dinars, let me tell you." They picked up the gold and left in peace.....Pray for all who fight against you, do not get revenge.

[11]

Do you not hear what our Lord said to the servant who struck him, "Why do you strike me when I have spoken well?" Again, on the cross, he said "Father, forgive them, for they do not know what they are doing." If you are a likeness of God, you should bless those who insult you, and pray for those who beat you. You need to calm down those who insult you. If you do not imitate God, who is good at this work, how can you be called in His image?

[12]

Beloved ones, let us walk humbly and mildly as servants of Christ. Let us seek peace with all mankind, Let us hurry to be have a life of holiness and purity. For no one can see God without forgive and compassion.

[13]

"May anyone who teaches you anything on the contrary with what we teach you he should be condemned. David said that, Lord, how I hate your enemies. I have suffered for about your enemies. I hated them so much. We must hate our enemies. Even atheists, yes, we should hate them. We must hate not only them but also all their friends." These explain that, if we make close relationships with those who live in opposite religion; we will break the law of religious

doctrines and we will be sinners because of such closeness. The reading said that; “we have to be vanished any interaction with those who have faith in opposite of us.”

[14]

We should not hate anyone; neither apostates, Muslims, enemies of religion and sinner. By this we are being familiars of God.

[15]

“May anyone who teaches you anything on the contrary with what we teach you he should be condemned. David said that, Lord, how I hate your enemies. I have suffered for about your enemies. I hated them so much. We must hate our enemies. Even atheists, yes, we should hate them. We must hate not only them but also all their friends.” These explain that, if we make close relationships with those who live in opposite religion; we will break the law of religious doctrines and we will be sinners because of such closeness. The reading said that; “we have to be vanished any interaction with those who have faith in opposite of us.”

[17]

The Christian law tells us not to do bad things but to do well to those who have wronged us. But those who do an evil on others Christ brings to eternal punishment and death in the flesh. When he realizes that he has done wrong and maltreated us, he will be tormented with remorse when he thinks and remembers our good deeds that we did to him. But if he continues in his doing evil, God will punish him; means that he burn himself in remorse in this world, and in hell he will burn forever.

[18]

You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But I tell you, do not attack evil by evil. However, turn and give your right cheek for who strikes your left cheek. If he wants to argue with you or take your clothes off, leave another to him. If one chases you to go, 'Go with the other.

[19]

Then came the servants to the chief of the house, and said unto him, you sow good seed in the field, Where did this weed come from? And he said unto them, an evil man has done these things. The servants said to him, "Do you want us to pull it out?" No, when you make the

weeds grow, you will uproot the wheat. Leave them all and grow together until the harvest. I tell the reapers in the harvest time first pluck the weeds and bind them in the fire. Then I told them to put the wheat into a storehouse. This means that good and bad people can live together on earth.

[20]

"He should give his another cheek. He said that; not only commanded this law, tells about the evil deed and hitting cheek only. But, he teaches us about the prohibition of in any activities.

We are commanded to forget the wrongs of the one who has wronged us, and not to repay him for his evil deeds. Not only does he want to end it but he also wants us to endure insults and hatred. That we may not resist evil. When we say this, do well to your friend, and do well till the end."

[21]

In one of the commandments of our Lord Jesus Christ, "say we are slaves, when you have done all that you have commanded." He taught us by word and deed that He did what we should do (Luke 17:10). by this, heavenly kingdom and happiness are given to the humble. Blessed are the meek for they shall inherit the earth. For they will possess the earth. Blessed are the pure in heart, for they see the God.

[22]

Do not resist evil with evil. But turn to the one who strikes you on the right cheek. If he wants to argue with you or take your clothes off, leave him another. If one chases you to go one far, go with him another distant. Instead of extinguishing the fire of hatred and revenge; the people of the world chose firing the evils forward. Both in societies and in individual, put out the fire; (Injury) when they try to win, they have lived in a relentless history of revolt, today and tomorrow.

"You have heard that, 'You shall love your neighbor and hate your enemy,' and I will tell you that you have to love your enemies, bless those who curse you, do well for those who hate you, pray for those who chase (persecute) you." If you love your lover no value, when you make peace for your brother what will be your great? Since, the sinners love their lovers. Because God rises and shines the sun upon the earth, for the righteous and the sinners. And he rains

unto the goods and evils, you will be exalted, you will be exalted, you will be exalted. (Matthew 543-48)

[23]

Forgive the sins of your brothers who have sinned against you, do not harbor resentment, pride, or arrogance. He should not have fought, otherwise, even though Satan incites you to quarrel with your brother, be reconciled to him, for your body is made up of four parts. Do not become a target of Satan. Do not be deceived by Satan. Do not spend the night in the sun (while the sun is still your age) so that the devil does not boast that you have defeated them.

Do not do evil to your brothers. If you do good things for your brothers, I will do good things for you. If your brothers have sinned against you, why do you not ask God for forgiveness? Why do you ask me, saying, 'Forgive us our sins, and forgive us our trespasses?' If you do not forgive the sins of your brothers, I do not forgive your sins.²¹

[24]

Do you not hear what the Lord said when one soldier struck him with a rod and said, "Why do you strike me, for I have spoken well?" (John 1823). Again, on the cross, did you not hear what he said about those who accused and crucified him, saying, "Father, forgive them, for they don't know what they are doing" (23:34). This was the word of Lord, which teaches you to bless those who curse you, and to pray for those who insult you and beat you. For in this you are imitating God. Do not utter evil words against your own mouth, but that you may live and be clean in the Day of Judgment. Forgive them for their insults and their evil deeds."

The main message we learn from this passage is that by prohibiting the revenge and forgiveness and mercy for all are essential to the good living with human beings on earth and to living forever with the Creator in the eternal life.

[25]

If you had mercy on your brother, you would have saved him from being brought before a judge and thrown into prison. If he repents, he says, 'I have enough.' You made peace with him. He explained the benefits of living in peace.²²

²¹ ተስፋ ገብረ ሥላሴ ፣ (1987 ዓ) ድርገት ሰንበት ፣ አዲስ አበባ ፣ ተስፋ ገብረ ሥላሴ ዘብሔረ ቡልጋ ማተሚያ ቤት ፣ ገጽ 52-57።

²² Ibid.

No matter how a person is eloquent, or persuasive, if the communication is characterized by hostility, hatred, blame, and revenge, it is impossible to fully understand the message to all; the answer from the listener will not be as much positive. When a person speaks to a person with arrogance, disrespect, hatred and revenge, he listens and hears, he understands things as lies speaks, he quarrels with himself and with anyone else, he does not see and understand. In this way, they will not be able to live together on earth forever.

Chapter four

4 A Manuscript of Mä hafä Hawi

4.1 Philological Descriptions on Mä hafä Hawi

The term Hawi refers the name of a person or a title of manuscript.²³ Hawi: meaning fiery, heavenly, spiritual. Mä hafä Hawi is the name of a book written or compiled by a man named Hawi, who tells the hagiography of the Fathers, the fights of the Saints, the law and order, and it is more than half of a book Synaxary²⁴

As mentioned above, Mä hafä Hawi implies an all-inclusive book, it contains information about the various religious practices, the monastic life, the Christian morality and spiritual life, the prohibition of revenge and forgiveness of sin, and other virtues.

Mä hafä Hawi:

- Author of Mä hafä Hawi is not recorded on a manuscript, but we have reference that Mä hafä Hawi is the name of a book written or compiled by a man named Hawi, who tells the hagiography of the Fathers, the fights of the Saints, the law and order, and is more than half a century old.²⁵
- The collector of Mä hafä Hawi is Antiochus the scholar who lived in Debre Sik,
- Translator of Mä hafä Hawi from Greek into Arabic is Gabriel Wäldä Bätäräk,
- Translator of Mä hafä Hawi from Arabic into Ge'ez is Abbu Selik/b ts a George,
- Interpreter of Mä hafä Hawi from Arabic into Ge'ez isK sadä Giorgis,
- Mä hafä Hawi has three-columns that covered by wooden table with the skin of animal (ጣርዓረብ) and Each column has from 33-42 lines,
- The total number of pages are about 602,
- The front protection cover pages are 8 pages,
- The back protection cover pages are 5,

²³ ሰዋሰው-ግእዝ (1987ዓ.ም) ፣ አዲስአበባ ፣ ትንሳኤ ማተሚያ ድርጅት ፣ ገጽ 162።

²⁴ ሐዊ:- ፍቺው እሳታዊ ፣ ሰማያዊ ፣ መንፈሳዊ ማለት ነው ፣ ሐዊ:- መጽሐፍ ወይም የመጽሐፍ ስም ፣ ሐዊ የሚባል ሰው የጻፈው ወይም የሰበሰበው ፣ የአበውን ዜና ፣ የቅዱሳኑን ገድል ፣ ሕግና ሥርዓት የሚናገር ፣ መጠኑ ከመንፈቅ ስንክሳር የሚበልጥ ነው። (አለቃኪዳነወልድክፍሌ፣ (1948 ዓ.ም) ፣ መጽሐፈ-ሰዋሰው-ወግስወ-መዝገብ-ቃላት-ሐዲስ ፣ አዲስ አበባ አርቲስቲክ ማተሚያ ቤት ፣ ገጽ 436።

²⁵ ሐዊ:- ፍቺው እሳታዊ ፣ ሰማያዊ ፣ መንፈሳዊ ማለት ነው ፣ ሐዊ:- መጽሐፍ ወይም የመጽሐፍ ስም ፣ ሐዊ የሚባል ሰው የጻፈው ወይም የሰበሰበው ፣ የአበውን ዜና ፣ የቅዱሳኑን ገድል ፣ ሕግና ሥርዓት የሚናገር ፣ መጠኑ ከመንፈቅ ስንክሳር የሚበልጥ ነው። (አለቃኪዳነወልድክፍሌ፣(1948 ዓ.ም) ፣ መጽሐፈ-ሰዋሰው-ወግስወ-መዝገብ-ቃላት-ሐዲስ ፣ አዲስ አበባ ፣ አርቲስቲክ ማተሚያ ቤት ፣ ገጽ 436።

- The total number of protective cover pages are 13 pages.

There are many reasons why the front and back protection cover pages of unwritten manuscripts would put on the front and back of the main manuscripts: The reasons are:

- ❖ When the front and back protection cover pages touch the text, the first and last texts of the manuscripts are will be scraped off, and lost. So, to protect the entire texts from the scraped off, and lost,
- ❖ To include the forgotten, skipped, and unwritten titles that should be included in the manuscripts, and
- ❖ To transcribe the various acknowledgements for the givers of the manuscripts, wills, historical notes, who owns the property and where, and when the property is to be found.²⁶
- The manuscript has both verso (hair sheet) and recto (leather sheet) with no wisteria decoration at top or bottom, right or left sides of Mä hafä Hawi.
- In Mä hafä Hawi; there is no uniform footnote or header, right and left annotation in the book. But, rarely some words or phrases are written on the margins and in between columns of Mä hafä Hawi in a spherical or a rectangle shape box. For example on pages 65/73, 71/79, 17/178, 264/272 of the Manuscript.
- Concerning page numbering in Mä hafä Hawi: The page number is written at the top of both verso (hair sheet) and recto (leather sheet) sides.
- Mä hafä Hawi used single or double dotted lines to distinguish between bah lat (chapters), teachings of scholars, and different ideas. Example, on all pages,
- The scholar who translated the Book of Hawi from Arabic into Geez used red color to identify the bah lats (chapters), the names of God, Saints & scholars, and the bold teachings (the prominent speech) of scholars.
- The scholar who translated the Book of Hawi from Arabic into Geez used single or double dotted lines to distinguish between cultures, the names of God, saints, scholars, and doctrines.
- The Book of Hawi: uses feminine marker metaphors, e.g. “The author of this Manuscript called the Book of Hawi as she”,²⁷ “ሕግመሢሐዊት (Messianic law)²⁸

²⁶ ፈቃድሥላሴተፈራ፣ (2002 ዓ.ም - 2009 ዓ.ም) ፣ ጥንታዊየብራናመጻሕፍትአዘገጃጀት፣አዲስአበባ ፣ አዲስአበባፕሬስ፣ ርኅብትአታሚዎችቤት ፣ 18221—222።

²⁷ Book of Hawi on page 2/9.

²⁸ Book of Hawi on page 132/138.

- Dotation in Mä hafä Hawi: “:” uses as “*” and “:” as a gap space between words and phrase.
- The habit of deleting incorrectly spelled letters, words, and phrases in Mä hafä Hawi is erased by deleting a line in the middle of the wrong letter, word, or phrase.
- The letters do not have the same spelling as the modified form. For example: "ሰ" written as "h" "አ" written as "አ" ፣ "አ" written as "ኸ".

According to Siegbert Uhlig’s work on Introduction to Ethiopian Manuscript, the script of Ethiopic Manuscripts are roughly identified in the following seven consequent periods:

- **Monumental script:** the most primitive manuscripts until the second half of the 14th century. The characters appear in trapezoid or triangular.
- **Square script:** second half of the 14th to mid-15th centuries. The letters are wider & rounded.
- **Rounded script:** mid-16th to mid-17th centuries. The letters are maximally rounded. The manuscripts have two columns of text. And three columns were rarely found.
- **Compressed slender script:** Mid-16th to mid-17th centuries. The letters become taller; the lines are even and dense and from this time on, the text usually appears in three columns.
- **G^w lh script:** mid-17th to the second half of 18th centuries. The characters were evenly shaped, clear and the most elegant.
- **Räqiq script:** mid-17th to mid-19th centuries. The characters were smaller size. And cursive slant becomes another trend.
- **The bulky and the cursive script:** 19th to 20th centuries.²⁹

Mä hafä Hawi Manuscript is one of the mid-16th to mid-17th centuries Manuscripts. Because, both the date of translation from Arabic to Geez was in 1575 E.C and The general features of Mä hafä Hawi; having rounded, narrow or broad and more angular hand forms of letters than the previous one are shows the typical of the scripts of that period, The manuscripts have three columns.³⁰

²⁹ Siegbert Uhlig, (1990), *Introduction to Ethiopian Paleography*, Franz Steiner Verlag Stuttgart, Page 23-115.

³⁰ Siegbert Uhlig, (1990), *Introduction to Ethiopian Paleography*, Franz Steiner Verlag Stuttgart, page, 54-70.

4.2 Year of compiled, written and translation of Mä hafä Hawi and about its written & translation Languages

This book was compiled for many reasons of the humans who live in the monastic life, in the first year of the reign of the righteous emperor Constantine. Long time ago, the scholar Antiochus, who lived in Debre Sik, when he saw the weight of this book, he abbreviated it and adjusted it and named it Hawi.

"ወለዝንቱ፡ መጽሐፍ፡ ኮነ፡ ተጋብኦቱ፡ ቅድመ፡ በመዋዕሊሁ፡ ለቈስጠንጢኖስ፡ ንጉሥ፡ ርቱዓን³¹፡ ሃይማኖት፡ በዘይበዝህ፡ ወይፈደፍድ፡ እምነ፡ ዝንቱ፡ በእንተ፡ ምክንያቶሙ፡ ለሰብእ፡ እለ፡ የኃድሩ፡ ውስተ፡ ደብር፡ ጸሊም፡ ወድኅረ፡ ዘመን፡ ጉንዱይ፡ ሶበ፡ ርእየ፡ አንት ያኩስ፡ ሊቅ፡ ክበደ፡ ውእቱ፡ መጽሐፍ፡ ዘኮነ፡ በደብረ፡ ሲቅ፡ አስተዋጽኦ፡ በአኅፅሮ፡ ዘንተ፡ መጽሐፈ፡ ወሰመዮ፡ ሐዊ፡"

"ወነበረ፡ ዝንቱ፡ መጽሐፍ፡ በልሳነ፡ ዮናናዊ፡ ፱፻፹ ወ፫፡ ዓመት፡ ወድኅረ፡ ተርጎሞ፡ ገብርኤል፡ ወልደ፡ በትረክ፡ እምልሳነ፡ ዮናናዊ፡ ኅበ፡ ልሳነ፡ ዓረብ፡ ወነበረ፡ በልሳነ፡ ዓረብ፡ ፫፻፲ ወ፩፡ ዓመት፡³² ወእምድኅረ፡ ዝንቱ፡ ኅጉልቄ፡ ዓመታት፡ ተርጎምክዎ፡ አነ፡ ሰሊክ፡ ሕፁ፡ አእምሮ፡ እምነ፡ ኩሎሙ፡ ሰብእ፡ እንዘ፡ እግዚአብሔር፡ ይረድእ፡ ወቃሎ፡ ያጸንዕ፡ ወበእንተ፡ ዘኢያሠነይኩስ፡ አሠርግዎተ፡ ቃሎ፡ ወትርጓመሜሁ፡ ስረዩ፡ ሊተ፡ እስመ፡ አነ፡ አቅደምኩ፡ ነገረ፡ ሕፁ፡ አእምሮየ፡ ኦዘትቀውም፡ ውስተ፡ አንቀጸ፡ ዝንቱ፡ መጽሐፍ፡ ለአንብቦ፡ ሰአል፡ ወአስተብቅዕ፡ ኅበ፡ ስርየተ፡ ኃጢአቶሙ፡ ለተርጓሚሁ፡ ወለጸሐፊሁ፡ ኃጥእ፡ ብዕዓ፡ ጊዮርጊስ፡ ወምስለ፡ አጽሐፊሁ፡ ክሳደ፡ ጊዮርጊስ፡³³ እስመ፡ ለከ፡ ዕሤተ፡ ፍቅር፡ ዓቢይ፡ ህየንተ፡ ዝንቱ፡ ወስብሐት፡ ለእግዚአብሔር፡ ዘባሕርዩ፡ ኂሩት፡ ወተፋቅሮ፡ ዘይሁብ፡ ለኩሎ፡ ጥበበ፡ ወአእምሮ፡"³⁴

This book was written in Greek language in 983 years before it was translated by the great Antiochus; it has been 311 years since Gabriel Wolde Bätäräk translated from Greek to Arabic.

After those years, I Abbu Selik/b ts a George/ the weakest of all people, translated it by the help of God and threatening me. If I didn't make clear the word and the translation; give excuse for me, because I told you my weakness before. You who stand to read this manuscript pray for dismissal of sin of us the sinful translator, author and K sadä Giorgis; the interpreter

³¹ ርቱዓን የሚለው ውስጠ ዘ የሚያገለግለው ለብዙ ሲሆን ለአንድ (ቈስጠንጢኖስ) ርቱዓ ማለት አለበት፡፡
³² መጽሐፈሐዊገጽ 589 ሦስተኛው ዓምድላይ፡፡
³³ ለተርጓሚሁ ወለጸሐፊሁ (translator, author) ሲል መጽሐፉን ከዓረብኛ ወደ ግእዝ ቋንቋ ተርጎሞ የጻፈው ሰው Abbu Selik/batsäa George፡-የክርስትና ስም/ ማለት ሲሆን ፡ አጽሐፊሁ የገንዘብ ክፍያ ወይም ልዩ ጥቅም ሰጥቶ ያስተረጎመው (interpreter) ክሳደ ጊዮርጊስ (፡ የክርስትና ስም) ነው ለማለት ነው፡፡
³⁴ መጽሐፈሐዊገጽ 589 ሦስተኛው ዓምድላይ፡፡

of this book. Because of this, you will get the great value of love. Thanks to God, his behavior is mercy and love, the giver of wisdom and knowledge for all.

“ወጠንኩ፡አነ፡ነዳይ፡ወምስኪን፡በጽሒፈ፡ዝንቱ፡መጽሐፍ፡ቅዱስ፡እንዘ፡እትራዳእ፡
በእግዚአብሔር፡ልዑል፡ወበረድኤተ፡ቅዱሳኒሁ፡ወወለጥኩ፡ቃላተ፡ሮማዊ፡ዘሀሎ፡ውስቴታ፡
ወጽሐፍክዋ፡በልሳን፡ዕውቀት፡ከመ፡ኢይኩን፡ገዓረ፡ላዕለ፡ኢጋዕዝትየ፡አበውየ፡ወአኃውየ፡
አምሳሊሁ፡።ወወጠንኩ፡አነ፡ሕፁ፡ፀ፡ገብርኤል፡ወልደ፡በትረክ፡በጽሒፈ፡ዝንቱ፡አመ፡ሀሎኩ፡
በደብር፡ቅዱስ፡ወዓቢይ፡እንጦንዮስ፡በገዳመ፡ዓረብ፡በፍጻሜሁ፡ለሚያዝያ፡በዓመት፡፬፻፹፫፡
እምሰማዕታት፡ንጹሐን፡ዘየኃብር፡ምስለ፡ወርኃ፡ረጀብ፡ዕብናዊ፡፡በዓመት፡፮፻፹፫፡ወ፮፡በሰላመ፡
አግዚአብሔር፡አሚን”።³⁵

I the needy and deprived start to write this manuscript in translating the words of Latin by the help of God and his saints. And I wrote this manuscript in the reliable language to not be miserable reading for my monarchs and brothers like. I disappointed Gäbriel Wäldä Bätträk start to write this book in April 685 A.D

The above-mentioned inscriptions indicate that the book of Hawi was written in Greek 983 years before it was written by the great Antiochus; it has been 311 years since Gäbriel Wäldä Bätträk translated the narration from Greek to Arabic. It was translated from Arabic to Geez during the reign of Emperor Sertse Dengel in 1575 in Debre Libanosu Echegie Abusalik (Selik). So, the age of Mä hafä Hawi is 983 + 311 = 1294 years and during the reign of Emperor Sertse Dengel in 1575 A.D., translated from Arabic to Geez (2013-1575) = 438. The total ages of Mä hafä Hawi is 1294 + 438 = 1732 years.

The manuscript tells us, it was originally written in Yonani (Greek) and then lived for many centuries in the monastery of Arabia by a scholar named Gäbriel Wäldä Bätträk, who also translated Roman (Latin) words from Yonani (Greek) into Arabic in 685 A.D.

“ወዝንቱ፡አብ፡ሊቅ፡አንትያኩስ፡እምደብረ፡ሲቅ፡በምሥራቅ፡ኢየሩሳሌም፡እስመ፡ውእቱ፡ረክበ፡
ኅበ፡ዛቲ፡ደብር፡ፍኖተ፡ኃዲኅታ፡በምክንያት፡ዘይደሉ፡ጽሒቆታ፡ወአስተጋብኣ፡በህየ፡
እመጻሕፍተ፡ቅዱሳት፡አምላካውያት፡መጽሐፈ፡ከሞ³⁶፡ሐዊ፡።ወድኅረ፡ዘመን፡ጉንዱይ፡ሶበ፡
ርእየ፡አንትያኩስ፡ሊቅ፡ክበደ፡ውእቱ፡መጽሐፍ፡ዘኮነ፡በደብረ፡ሲቅ፡አስተዋጽኦ፡በአኅዕሮ፡ዘንተ፡
መጽሐፈ፡ወሰመዮ፡ሐዊ፡።³⁷

³⁵ መጽሐፈሐዊገጽ 12 ሦስተኛው ዓምድ ላይ፡፡
³⁶ ከሞገየፊደልስህተት አለበት ስለዚህ ከመተብሎ መነበብ አለበት፡፡
³⁷ መጽሐፈሐዊገጽ 589 ሦስተኛው ዓምድ ላይ፡፡

At the beginning and the end of this three-column manuscript, as described the manuscript was discovered by Abba Antiochus, a scholar of Sik in East Jerusalem. Centuries later, when Antiochus, saw the weight of the book, he wrote it as a short size and named it Hawi and He compiled it with the apocryphal scriptures of God.

4.3 The short contents of all bah lat in Mä hafä Hawi

A soft copy of Mä hafä Hawi that the researcher used for this study was obtained from the University of Frankfurt (UB. Universitätsbibliothek Johann Christian Senckenberg Frankfurt am Main) that makes a pdf by Abba Valik Antiakus.³⁸ A soft copy of Mä hafä Hawi is found in the Ethiopian National Library and Archives at the Micro Film Library.

Mä hafä Hawi is one of the greatest manuscripts that was written in Greek and firstly translated into Arabic and secondly in to Geez. This ancient Ethiopian literature Hawi means all-encompassing and the manuscript generally contains information on various religious practices, monastic life, Christian morality, and about the prohibition of revenge those collect from the teachings of many Church scholars.³⁹

As we understand from the overall readings and contents of the manuscript, Mä hafä Hawi is a manuscript book that is compiled from the teachings of many Holy Scholars in all 63 (sixty-three) bah lat, with doctrinal, canonical, historical, and moral teachings contents.

- The general contents of Mä hafä Hawi are listed below in these tables:

ቁጥር	የየምዕራፉ ግእዙ ምንባብ እና ይዘት	English
1	ባህል፡ ቀዳማዊ፡ -ይመር፡ ላዕለ፡ ትርጓሜ፡ ምክንያት፡ መጽሐፍ፡ ያስተ፡ ጋብእ፡ ላዕለ፡ ተዘክሮተ፡ ትእዛዘ፡ እግዚአብሔር፡ ወፍካራ፡ ወላዕለ፡ አስተና፡ ሥኦ፡ ተሊዎተ፡ ላቲ፡ በምህሮተ፡ አበው።	The first chapter principals about the translation method of this book based the orders of God and the teachings of fathers.
2	ባህል፡ ዳግማዊ፡ -መቅድመ፡ መጽሐፈ፡ ትርጓሜ፡ ትእዛዘ፡ አምላካዊ፡ ወትእዛዘ፡ እግዚእን፡ ክርስቶስ፡ ወበዘይመር፡ ገንቱ፡ ባህል፡ ላዕለ፡ ኩሉ፡ ድርሳን፡ መጽሐፍ፡ በዘይደሉ፡ በአሕጽሮ፡ እስመ፡ በኢያሌምሮት፡ ትርጓሜ፡ መጻሕፍት፡ ንወድቅ፡ ውስተ፡ መሥገርተ፡ ዲያብሎስ፡ ወንግብእ፡ ኅበ፡ ሐጉል፡ ዘለዓለም።	The 2 nd section confirm that; if we translate books without knowledge; we will fall in eternal torment.
3	ባህል፡ ማልስይ፡ ይመር፡ ኅበ፡ ትርጓሜ፡ ወፍካራ፡ ትእዛዘ፡ እግዚአብሔር፡ አምላክ፡ በአሕፅሮ፡ ወበዘይደሉ፡ እምነ፡ ባህላቲሁ፡ ዮሐንስ፡ አፈወርቅ፡ ወካልካኒሁ፡ እምአበው፡ አምላካውያን፡ ንጹሐነ፡ ልብ፡ ወሕሊና።	The 3 rd section explains about translation of God’s order in short referring from St, John Chrysostom and fathers teachings.

³⁸The researcher received this manuscript from Abba Gäbrä kidan::
³⁹አምሳሌተፈራ፡ (2011 ዓ.ም)፡ ነቅዓ መጻሕፍት ከ600 በላይ በግእዝ የተጻፉ የኢትዮጵያ መጻሕፍት ዝርዝር ከማብራሪያ ጋር ፣ ኦዲዲዮ፡ ጃጃው አታሚዎች ዲቪዥን ሲቪሎፐርስ ሪፖተ.የግል.ማ. ፣ ገጽ223-224

4	ባህል፡ራብዕ፡-ታኤምር፡በእንተ፡ኅዲገ፡ዓለም ወርሒቅ፡እምኔሁ፡ ወበእንተ፡ተሰናኦ፡ዘያበጽሕ፡ኅበ፡እኩይ።	This section makes clear about faring from the fleshy world and agreeableness with that access to evil.
5	ባህል፡ኃምስ፡- ይመርህ፡ዘከመ፡እፎ፡ተወክፎተ፡አግብርት፡እለ፡ ይመጽኡ፡ኅበ፡ምንኩስና፡ድኅረ፡ኅዲጎቶሙ፡ዓለመ።	This part illustrate about the servants who come to monastic life after they reject the world.
6	ባህል፡ሳድስ፡-ይመርህ፡በእንተ፡እለ፡ይትፈለጡ፡እምጉባኤ፡ አኃው፡ወእለ፡ይትፈለጡ፡እምጉባኤ፡በእንተ፡ዕረፍት፡ሥጋዊ።	This section explains about who isolated from congregation of brothers and who distinct from flock by death.
7	ባህል፡ሳብዕ፡- በእንተ፡ተፈልጦ፡ኑፋቄያት፡ወተጋዕታት፡ ወዘሀሎ፡ማዕከሌሆሙ፡ዘይትጌበር፡በትእዛዘ፡እግዚአብሔር፡ አው፡ዘይትጌበር፡በከመ፡ሥርዓተ፡አበው፡ቅዱሳን።	This section is about separating heresy and being free from heresy by the command of God or the Holy Fathers.
8	ባህል፡ሳምን፡-በእንተ፡አንቀጽ፡ዘይፈልጥ፡ማእከለ፡መምህራን።	This chapter explains the differences between teachers.
9	ባህል፡ታስዕ፡- ይመርህ፡ላዕለ፡ፈሊጦ፡መዓት፡ወቀጥግ።	This chapter is about separation from anger and wrath.
10	ባህል፡ዓሠርቱ፡- በእንተ፡ዕዕለት፡ወዕርፈት፡ወኩሉ፡ጾታ፡ ሕምየት፡ወቃላት፡ዕሩቃት፡እለ፡አልቦሙ፡ረባሕ።	This chapter deals with insults, slander, and hurtful speech.
11	ባህል፡ዓሠርቱ፡ወአሐዱ፡-ይመርህ፡በእንተ፡ዕርቅ፡ወአሠንዮተ፡ እኑ።	It talks on reconciliation and doing well to brother.
12	ባህል፡ዓሠርቱ፡ወክልኤቱ፡- በእንተ፡ትርጓሜ፡መዓርጋተ፡ ዝሙት፡ወወሪጽ፡ውስቴቱ፡ወጠባይዓቲሁ።	This chapter discuss about level of adultery, going to in it and its character.
13	ባህል፡ዓሠርቱ፡ወሠለስቱ፡-በእንተ፡ዝሙት፡ወርኩስ፡ ወበእንተ፡ዘይድኅር፡በእሲ፡በእሲቶ፡ዘእንበለ፡በምክንያተ፡ ዝሙት።	This chapter says about fornication (adultery) and demonic and the one who divorces his wife without the reason of fornication.
14	ባህል፡ዓሠርቱ፡ወዓርባዕቱ፡-በእንተ፡ፈሊጥ፡ማእከለ፡ጽድቅ፡ ወሐሰት።	This section deals about the difference between truth and false.
15	ባህል፡ዕሥራ፡ወኃምስቱ፡-በእንተ፡ኃዲገ፡በቀል፡ወኃዲገ፡ጽኅት፡ ወምርዓት፡ወበእንተ፡ከመ፡ኢንፍዲ፡እኩየ፡ዘእንበለ፡በሠናይ፡ ለዘአኅዘነነ፡ዝንቱ፡ውእቱ፡ትእምርተ፡ክርስቲያን፡ መሲሐውያን።	The Christian law tells us not to do bad things but to do well to those who have wronged us. But those who do an evil on others Christ brings to eternal punishment and death in the flesh.
16	ባህል፡ዓሠርቱ፡ወስድስቱ፡-በእንተ፡ኅዲገ፡እከይ፡ወበእንተ፡ ይዋሄ።	This section deals with the abandonment of wickedness and meekness.
17	ባህል፡ዓሠርቱ፡ወሰብዓቱ፡- በእንተ፡ተአዝዞ።	This chapter deals about obedience.
18	ባህል፡ዓሠርቱ፡ወስመንቱ፡-በእንተ፡ፈቃደ፡ጠባይዓዊ፡ወነኪር፡ ምንት፡ውእቱ፡ፈቃደ፡ሠናይ፡ወምንት፡ውእቱ፡ፈቃደ፡ መስተቃርን።	This chapter discusses distinct will and character, what good will is, and what the opposite of will is.
19	ባህል፡ዓሠርቱ፡ወተሰዓቱ፡-በእንተ፡ፈቃደ፡ሠናይ፡ወከመ፡ ለገባሪሃ፡ኢይደልዎ፡ኃዘን፡ከመ፡ውእቱ፡ገብራ፡በትግሀት፡	This chapter says that; a person who has done good

	ወበንዴት።	deeds, he should not grieve because has worked hard for good will.
20	ባህል፡ዕሥራ፡- በእንተ፡ምጽዋት፡ወውረብ።	This chapter deals with the giving of alms and gifts.
21	ባህል፡ዕሥራ፡ወአሐዱ፡-በእንተ፡ዘከመ፡ይፈደድ፡ከፊለ፡ንዋይ ፡ላዕለ፡ነድያን፡እምውረብ፡ለአብያተ፡ክርስቲያናት፡ ወይትሐነጽ፡ቦቱ።	This section says that we should give more to the needy, the needy, than to the money to build churches.
22	ባህል፡ዕሥራ፡ወክልኤቱ፡-በእንተ፡ዘይሁብ፡ምጽዋት፡እምንዋየ፡ ዓመ፡አኮ፡እምንዋየ፡ንጹሕ፡እስመ፡እሉ፡አኮ፡ያረኃርጎዎ፡ ለእግዚአብሔር፡በዝንቱ፡ምግባር፡ሙ፡ዳእሙ፡ያምዕዕዎ፡ብዙኃ።	This chapter says that the one who gives alms from the money of unrighteousness will not be merciful to God. But, this work provoked God greatly.
23	ባህል፡ዕሥራ፡ወሠለስቱ፡-በእንተ፡ዘይመጸውት፡ምጽዋተ፡ እምንዋየ፡አብዕልት፡በፈቃደ፡ርእሱ፡ከመ፡የሀብ፡ለምስኪናን።	This chapter is about a person who gives alms from the money of the rich.
24	ባህል፡ዕሥራ፡ወዓርባዕቱ፡-በእንተ፡ፍቅር፡ወተራጎር፡ኖ፡ላዕለ፡ ከሌሎ፡ዘመደ፡እንላ፡እምሕያው።	This chapter emphasizes the need for love and compassion for all mankind.
25	ባህል፡ዕሥራ፡ወኃምስቱ፡-በእንተ፡ዘከመ፡ኢይደሉ፡ነአብስ፡ ወኢንግበር፡እኩየ፡ወኢንጽላእ፡ምንተኒ፡እምሰብእ፡አማኒ፡ኮነ፡ ከሀዲ፡ወኢአረማዊ፡አው፡ገባሬ፡እከይ፡ወእለ፡ይትበሀሉ፡ ሐራጥቃ፡ፍጹመ።	This chapter tells us to should not be used against anyone or not should do evil on anyone and don't hate anyone, whether they are believers, apostates, pagans, evildoers, or heretics.
26	ባህል፡ዕሥራ፡ወስድስቱ፡-በእንተ፡ዘከመ፡ይደሉ፡ከመ፡ንጸሊ፡ ላዕለ፡ከሀድያን፡ወሐራጥቃ፡ወሐኖፋውያን፡ወላዕለ፡ከሌሎ፡ ኃጥአን፡ወኢንትዓበይ፡ላዕሌሆመ፡ወኢንትመካህ፡ወለእመ፡ ገበርነ፡ከመዝ፡ንረብሕ፡ነፍሳቲነ፡ወንትሜሰሎ፡ በ[ለ]እግዚአብሔር።	This chapter tells us that we should pray for apostates, heretics, Muslims, and all sinners and not be proud of them. If we do this, we will benefit our souls, and we will imitate God.
27	ባህል፡ዕሥራ፡ወሰባዕቱ፡-በእንተ፡ዘከመ፡ኢይደሉ፡ይኩን፡ ምጽዋትነ፡ክሡት፡ወኢንንፋጎ፡ቀርነ፡በቅድሜነ፡አምሳለ፡ መደልዋን።	This chapter tells us that our charity should not be as obvious as the hypocrites before us and that we should not blow the trumpet.
28	ባህል፡ዕሥራ፡ወሰመንቱ፡- በእንተ፡ጸሎት፡ወእፎ፡ይደሉ፡ከመ፡ ይጸሊ፡ለዘይጸሊ፡እንዘ፡ልቡ፡ንቁህ፡ውስተ፡ኩሉ፡መካን፡ ወውስተ፡ኩሉ፡ግብር።	This section tells us about prayer, and that who want pray, he can pray anywhere and at any work, as long as his mind is awake.
29	ባህል፡ዕሥራ፡ወተሰዓቱ፡-በእንተ፡ትእዛዘ፡ጸሎት፡ወአምሳሊሃ፡ ወሐረተ፡ባሕታውያን፡በእንተ፡ዘከመ፡ ኢይደልዎመ፡ለባሕታውያን፡ይጸልዩ፡በቤተ፡ክርስቲያን፡በዜማ፡ ወበክበር።	This chapter is about the command to pray, about the practice of the ascetics, that the ascetics should not pray with hymns and drums in the church.
30	ባህል፡ሠላሳ፡-በእንተ፡ትእዛዘ፡ጸሎት፡በዜማ፡ዘይከውን፡በጉባኤ፡ ወሐረተ፡ጉቡአን፡ውስተ፡ቤተ፡ክርስቲያን፡ወበእንተ፡ዘከመ፡ ኢይደልዎ፡ለጉባኤ፡ዘውስተ፡ቤተ፡ክርስቲያን፡ከመ፡ትግበር፡ ምግባር፡ባሕታውያን።	This chapter tells us about the command of the Congregational hymn Prayer in the church. And that it should not be done the practice of the ascetics in a Congregational hymn Prayer in the church.
31	ባህል፡ሠላሳ፡ወአሐዱ፡-በእንተ፡የሐውሩ፡በፍኖት፡አመ፡ነዋ፡ ወስኩ፡ምንትኒ፡ጸሎት።	This chapter articulates that prayer is needed for

		travelers.
32	ባህል፡ሠላሳ፡ወክልኤቱ፡-በእንተ፡ዘየሥሥ፡ጸሎት፡እምካልአን፡ እንዘ፡የሐውሩ፡በሐኬት።	This chapter says that prayer is needed for those who go astray.
33	ባህል፡ሠላሳ፡ወሠለስ፡-በእንተ፡ዘይፈቅድ፡አሥምሮተ፡ሰብእ፡ ወኢአድልዎ፡ወበእንተ፡ዘከመ፡ኢይደሉ፡ይትጋህ፡ በአሥምሮተ፡ሰብእ፡ዳእሙ፡ለአሥምሮተ፡እግዚአብሔር።	This chapter states that anyone who wants to give pleasure to a person without prejudice will give pleasure to God.
34	ባህል፡ሠላሳ፡ወዓርባዕቱ፡-በእንተ፡ርሒቅ፡እምንዋይ፡ወትከልኦ፡ በእንተ፡ትእዛዘ፡እግዚአብሔር፡አኮ፡ውእቱ፡ዕበድ፡ዘኢይደሉ፡፡ ዳእሙ፡ዓቂብ፡ሐገ፡እግዚአብሔር፡ውእቱ፡ወበእንተ፡ሐረተ፡ ምንኩስና፡አሰናዎ፡ይእቲ፡በርሒቅ፡እምጥሪት፡ፍጹመ።	This chapter says that It is not insane to be avoid money for those who are commanded by God. But, it is keeping God's law. And going to a monastic life is a faring from money and be hopeful by this.
35	ባህል፡ሠላሳ፡ወኃምስቱ፡-በእንተ፡ዘኢይደሉ፡ከመ፡ይኩን፡ መምህር፡መፍቀሬ፡ንዋይ፡ዳእሙ፡በአምጣነ፡ነሥአ፡ጸጋ፡ እግዚአብሔር፡በከንቱ፡የሀብ፡በከንቱ፡ወበእንተ፡ዘብውሐ፡ሎቱ።	This section says that a person who is a teacher should not be greedy for money, but should give what he receives for free.
36	ባህል፡ሠላሳ፡ወስድስቱ፡-በእንተ፡ተዛውያተ፡መነኮሳት፡ምስለ፡ ሕዝባውያን፡ግብር፡ማሕመሚ፡ውእቱ።	This chapter says that if monks go or live with the carnal people, it is a painful act.
37	ባህል፡ሠላሳ፡ወሰብዓቱ፡- በእንተ፡ዘኢይደልዎሙ፡ለሰብእ ፡ኢይሕምዩ፡መነሂ፡በእንተ፡ኃሳሠ፡መፍቅድ፡ዕዕባዊ፡ በሕይወቱ።	This chapter emphasizes that it is not proper for anyone to gossip about anyone who is struggling to make ends meet.
38	ባህል፡ሠላሳ፡ወሰመንቱ፡-በእንተ፡ፍካሬ፡ብዕል፡ወንዴት።	This chapter tells us about Prosperity and Poverty.
39	ባህል፡ሠላሳ፡ወተሰዓቱ፡-በእንተ፡ዘከመ፡ኢይደሉ፡ኩንኖተ፡ አኅው፡ወበጽ፡ዘእንበለ፡ፈሊጥ።	This chapter tells us that we should not judge brothers without tact/unjustly/.
40	ባህል፡ዓርባዓ፡-በእንተ፡ዘከመ፡ኢይደሉ፡ኩነኔ፡ካህን፡ እመኒ፡ኮነ፡ዘይደሉ፡አው፡ዘኢይደሉ።	This chapter emphasizes that priests should not be judged unjustly or unfairly.
41	ባህል፡ዓርባዓ፡ወአሐዱ፡-በእንተ፡ሢመተ፡ነገሥታት።	This chapter deals with the appointment of kings.
42	ባህል፡ዓርባዓ፡ወክልኤቱ፡-በእንተ፡ፍትሕ፡አምላካዊ፡ወከመ፡ ኢይደልዎ፡ለመነሂ፡ይጉየይ፡እምኔሃ፡በከመ፡መተረ፡እግዚእነ፡ እንዘ፡ይብል፡ለሊሁ፡በኩነኔ፡ዘትኳን፡ባቲ፡ትትኳን፡ ወበመስፈርት፡ዘሰፈርክሙ፡ይሰፈር፡ለክሙ።	This chapter deals with divine judgment. That is, do not judge anyone, you will be judged by what you judge, and you will be measured by what you measured.
43	ባህል፡ዓርባዓ፡ወሠለስቱ፡-በእንተ፡ገባርያተ፡ተአምራት፡ወእለ፡ ይተኔብዩ፡ወእለ፡ይርእዩ፡ራአየ፡በምሕረቱ፡ለእግዚአብሔር።	This chapter deals about those who work miracles and those who have prophesy and revelations.
44	ባህል፡ዓርባዓ፡ወአርባዕቱ፡-በእንተ፡ዘከመ፡ሠናይ፡ወውኩፍ፡ ቅድመ፡እግዚአብሔር፡ተገብሮ፡ከመ፡ጸታ፡ሠናይ።	This portion says that doing all good works is correct or decency and acceptable in God's sight.
45	ባህል፡ዓርባዓ፡ወኃምስቱ፡-ምንት፡ይእቲ፡ተግባር፡ዘትደሉ፡ ለአርአያ፡ምንኩስና፡ወበእንተ፡ዘከመ፡ይደሉ፡በሙ፡ተጸምዶታ፡ ወይእቲ፡እንተ፡ኢትከልኦሙ፡እምጸሎተ፡ሰዓታቲሆሙ፡ ዘሥሩዕ፡ሎሙ።	This chapter explains what it means to be a monk and how to live in a monastery, and it does not preclude them from praying hours.
46	ባህል፡ዓርባዓ፡ወስድስቱ፡-በእንተ፡ዘከመ፡እፎ፡ይደሉ፡ሜጥ፡ ወተሣይጦ፡ወፈድፋደሰ፡በእንተ፡ብእሰ፡ክርስቲያናዊ፡ከመ፡	This passage says about the trade (exchange of

	ያሕዕዕ፡ ወያንትግ፡ በተግባራቲሁ፡ እም፡ ያሕዕዕ፡ ወያንትግ፡ ውእቱ፡ ለካልአኒሁ።	goods) and especially for Christians not to denigrate in it.
47	ባህል፡ ዓርብግ፡ ወሰብግ፡ -በእንተ፡ ዘከመ፡ አይ፡ ግብር፡ ይደሉ፡ በሕዝባው ያን፡ ወመነኮሳት፡ ወምንት፡ ይእቲ፡ ዘጽልዕት፡ ለመነኮሳት፡ ወእፎ፡ ይደሉ፡ ከመ፡ ትትገበር፡ ወበእንተ፡ ሕዝብ፡ እለ፡ ሀለው፡ ከመ፡ በፈቂደ፡ ጥበብ፡ ውእቱ፡ ትግብርቶሙ፡ ወይገብሩ፡ ርቅየታት፡ ወክታባተ፡ ወዘይመስሎ፡ ለዝንቱ።	This chapter explains what practices that are forbidden by monks and permitted to people who live in worldly wisdom.
48	ባህል፡ ዓርብግ፡ ወሰመንቱ፡ -በእንተ፡ ተፈልጦተ፡ ሕዕዋን፡ ወእምአይቱ፡ ተወጥነ፡ ሐጂው፡ ወካዕበ፡ በውስተ፡ ግብር፡ ካልዕ፡ ጠባይዓዊ፡ ሎሙ፡ ወማእኬ፡ ይትከሀሎሙ፡ ይኩኑ፡ ካህናተ።	This chapter tells us when eunuchs began to be a priesthood and what role they should play.
49	ባህል፡ አርባግ፡ ወተሰግቱ፡ -በእንተ፡ ትሕትና፡ ወፍካሬ፡ ብፀዓን።	This chapter tells us about humility and the meaning of qualified Saints.
50	ባህል፡ ኃምሳ፡ -በእንተ፡ ከመ፡ ይደሉ፡ ቅድም፡ ትእዛዘተ፡ እግዚአብሔር፡ እምነ፡ ካልአኒሃ፡ ወእምድኅሬሃ፡ ናንብር፡ ትእዛዘ፡ አበው፡ ሥጋው ያን።	This chapter tells us to prioritize the commandments of God and others, and then to place the commandments of the fathers of the flesh.
51	ባህል፡ ኃምሳ፡ ወአሐዱ፡ -ፍካሬ፡ በእንተ፡ ተአምኖተ፡ ኃጣውእ፡ ወንስሕ፡ ወአምጽኦተ፡ ስምየት፡ ላዕሌሃ፡ እመጻሕፍተ፡ ቅዱሳት።	This chapter is a quote from Scripture that speaks of believing the sins, repenting.
52	ባህል፡ ኃምሳ፡ ወክልኤቱ፡ -በእንተ፡ ራእያት፡ ወምሳሌያት፡ ውስተ፡ ፍካሬ፡ ንስሐ፡ ወተአምኖተ፡ ኃጣውዕ።	This chapter is about the meaning of repentance, revelations and parables, as well as belief the sins.
53	ባህል፡ ኃምሳ፡ ወሠለስቱ፡ -ዘከመ፡ እፎ፡ ይደሉ፡ ነሚአ፡ ምሥጢር፡ እምላካዊ፡ ዘእንበለ፡ ግብር፡ ድልው።	This chapter says that it is impossible to receive a divine mystery (Holy communion) without the good works.
54	ባህል፡ ኃምሳ፡ ወአርባዕቱ፡ -በእንተ፡ ከመ፡ ውእቱ፡ መፍርህ፡ ጥቀ፡ ወመደንግጽ፡ ተወክፎተ፡ ድኩማን፡ በነፍሶሙ።	This chapter explains how frightening and worried, it is to accept those who are weak in their souls in repentance.
55	ባህል፡ ኃምሳ፡ ወኃምስቱ፡ -በእንተ፡ ዘከመ፡ አይደሉ፡ ተወክፎተ፡ ንስሐ፡ ዘእንበለ፡ ካህን፡ ወበካህናትኒ፡ ላዕሌሆሙ፡ ዝንቱ፡ ፈቃድ፡ ዘውእቱ፡ ተቀብሎተ፡ ምዩጣን።	This chapter says that; without the priesthood, repentance cannot be accepted, and Even the priests, it is not possible for anyone to be ordained except the priests. It is to accept those who come from evil to good.
56	ባህል፡ ኃምሳ፡ ወስድስቱ፡ -በእንተ፡ ፍካሬ፡ ቀኖና፡ ወበእንተ፡ ፈሊጥ፡ ኅበ፡ ዘይውህብ፡ ክህነተ፡	This chapter deals with the ritual of repentance and the repentance giver priest.
57	ባህል፡ ኃምሳ፡ ወሰብግ፡ -በእንተ፡ በዓላት፡ ወአጽዋም፡ ወአስተብርኮ፡ ወሰኒድ፡ ዘይክልእ፡ እምዝንቱ፡ ወዘያበውሕ፡ ዘሠራዕናሃ፡ እመንፍስ፡ ቅዱስ፡ በዓራቅይና፡ አበው፡ ወንጹሐን፡ ልብ።	This chapter deals with festivals and anniversaries, prostrations and adoration, as well as the law of the Holy Fathers; they made by the guidance of Holy Spirit.

58	<p>ባህል፡ኃምሳ፡ወሰመንቱ፡በእንተ፡ትርጓሜ፡ዘታገብእ፡ እመጻሕፍተ፡አምላካውያት፡ወበእንተ፡ትርጓሜ፡በዓላት፡ከመ፡ ይእቲ፡አኮ፡በእንተ፡ረባሕ፡ወተድላ፡ሥጋ፡ወጽርዓት፡እምግብረ፡ ወናይ፡ወበዊዕ፡ውስተ፡ሕማመ፡ነፍስ፡ወገቢረ፡ኃጢአት።</p>	<p>This passage explains the translation of the books of God and the meaning of the festivals, which is not the needs of the flesh.</p>
59	<p>ባህል፡ኃምሳ፡ወተሰዓቱ፡-በእንተ፡ፈሊጥ፡ዘውእቱ፡ፍካሬ፡ ወትርጓሜ፡ዘተሰናኸውት፡እመጻሕፍተ፡አምላካውያት፡ ወእምባህላተ፡አበው፡ዘይከውኑ፡ስምዓ።</p>	<p>This section discusses the differences between interpretation and translation, and the teaching of the martyrs Fathers in agreement with the scriptures.</p>
60	<p>ባህል፡ሰሳ፡-በእንተ፡መብልዕ፡ወመስቱ፡ዘይደሉ፡ለመነኮሳት፡ ባሕታውያን።</p>	<p>This chapter discusses the food and drink that ascetic monks eat and drink.</p>
61	<p>ባህል፡ሰሳ፡ወአሐዱ፡-እንተ፡መብልዕ፡ወመስቱ፡ወሕይወቶሙ፡ ለእለ፡እሙንቱ፡ውስተ፡ማእከለ፡ጉባኤ፡ወበእንተ፡ባሕታውያን፡ ካዕበ።</p>	<p>This section deals with the food and drink for those who live in communal as well as in solitary (Ascetic life).</p>
62	<p>ባህል፡ሰሳ፡ወክልኤቱ፡-እንተ፡መብልዕ፡ወመስቱ፡ዘሕዝባውያን፡ ወእፎ፡ይደሉ፡ከመ፡ይብል፡መሲሓውያን።</p>	<p>This chapter discusses the types of food and drink that the Messianic people should eat and drink.</p>
63	<p>ባህል፡ኃምሳ፡ወሠለስቱ፡-ወይእቲ፡ማኅተመ፡መጽሐፍ፡ ወበእንተ፡ትእዛዝ፡ለካህናት።</p>	<p>This is the final chapter of the manuscript, which deals with the closing remarks and instructions given to the priests.</p>

- **N.B:** ባህል/ላት/ (bah l/bah lat): means literally argument, rhetoric, method of interpretation, mystery of writing, custom of writing, law and principle, religious teaching, articulation of word or voice. In the book of Hawi, bah l/bah lat/ from one to sixty-three have their own way of interpreting, the practice of encryption, the rules of speech.⁴⁰

⁴⁰ባህል/ላት/ (bah l/bah lat) means literally argument, rhetoric, method of interpretation, mystery of writing, custom of writing, law and principle, religious teaching, articulation of word or voice. In the book of Hawi, bah l/bah lat/ from one to sixty three have their own way of interpreting, the practice of encryption, the rules of speech. (አለቃኪዳነወልድከፍሌ፣ (1948 ዓ.ም)፣ መጽሐፈሰዋስውወግስወመዝገብ/ቃላት/ሐዲሰ፣አዲስ አበባ ፣ ኦርቲስቲክማተሚያቤት፣ገጽ 256::

Chapter Five

5.1 Analysis of readings against revenge in Mä hafä Hawi

ባህል፡ግሠርቴ፡ወኃምሱቴ፡በእንተ፡ፍካሬ፡ኃዲገ፡በቀል፡ወኃዲገ፡ጽነት፡ወተጌውዎ።ወበእንተ፡
ነገደ፡ባሕርይ፡መሲሐውያን፡ከመ፡ኢይፍድድድ፡እኩየ፡በዲበ፡እኩይ፡ወከመ፡ያሠንዩ፡ላዕለ፡
ዘአዕከየ፡ዲቤሆሙ፡ወበእንተ፡እለ፡ይሰሐቡ፡ለዘአኅዘኖሙ፡ኅበ፡መንበረ፡ፈታሕት፡ይደለ፡
ላዕሊሆሙ፡ቀኖና፡እግዚእነ፡ክርሰቶስ።ወይፈትሕ፡ላዕሊሆሙ፡ከመ፡ተዓዳዊ፡ትእዛዙ፡
ወይከልኦሙ፡

እምነሢአ፡ምሥጢር፡አምላካዊ።እስመ፡እሙንቴ፡በአፈቅሮቶሙ፡ግብረ፡ኃላፊ፡ወዘመናዊ፡
ክህዱ፡ፍቅረ፡ደኃራዊተ፡ዘትነብር፡ለዓለም።ወረስ፡ቀዊመ፡ቅድመ፡መንበረ፡ፈታሕት፡
መታር፡ወኮነኔ፡ዘለዓለም።

ወተጸምዱ፡መንበረ፡ፈታሕት፡ጊዜያዊት፡ወኃላፊት።ወበእንተ፡እለ፡ይኳን፡ለእለ፡እሙንቴ፡
ድልዋን፡ከመ፡ያመክንዩ፡ሎሙ፡በዊአ፡መንግሥተ፡ሰማያት።አኮ፡በእንተ፡ሕሊና፡ሠናይት፡
ወመሢጢ፡ንዋያቲሆሙ፡ወአልባሲሆሙ።አው፡በአይኑ፡ፍኖት፡ካልእቶ፡እንተ፡ትከውን፡
እምፍኖተ፡ኅሰም፡ወእምግባረ፡እከይ።ወበእንተ፡ዘከመ፡ሕግ፡መሲሐዊት፡ታወግዞሙ፡
ለካህናት፡እለ፡ይዘብጡ፡ምዕመነ፡ወዘኢምዕመን።ወከማሁ፡ትከልኦሙ፡ለመነኮሳት፡እምነሢአ፡
ቍርባን፡ለእመ፡ዘበጡ፡መነሂ፡ዘኮነ፡እምሰብእ።ወበእንተ፡ዘከመ፡ይሣየጥ፡ኩናተ፡
ወኢምንተኒ፡ካልዕ፡ግብረ፡እምንዋያተ፡ፀብዕ፡ዘእንበለ፡ሰካኪ⁴¹፡ንኡሳን፡እለ፡ኢይበቁ፡
ለተቃትሎ።ወበእንተ፡ፈሊጥ፡ማእከለ፡ቀትል፡ዘፈቃድ፡ወዘእንበለ፡ፈቃድ።ወበእንተ፡ፈሊጥ፡
ማእከለ፡መንኖ፡እንተ፡ታበውሕ፡ላዕለ፡መኑሂ፡ዝሙት፡እስመ፡ውእቴ፡ይትኖለቀ፡በነፍሱ፡
ከመ፡ብእሲ፡ዘቀተለ፡ነፍሱ፡በኢፈቃዱ።

Bah 1 15th (from page 130-150) speaks about abandoning revenge, abstaining from evil, and being captivated by virtue. That the Messiah's people in their behavior do not turn attack on

⁴¹ሰካኪ፡-name of common tools, like as knives.

their wickedness by their deeds, and that they may do good to one who has done evil to them; The Lord Jesus Christ will not bring those who are mourned to understand the ordinances and doctrines of them, but will judge them accordingly as they have disobeyed His commandments. It also prevents them from accepting divine mysteries. Because of their love of ephemeral and temporary, modernity, they have rejected the future-eternal love. They have forgotten to stand for judgment in the eternal court and eternal judgment. They are engaged in a temporary and ephemeral court.

That they may be the cause of their coming into the kingdom of heaven. They do not judge by their own conscience. Not because they sell their wares and clothes. In what way? Which way is the second choice? Or which one? It condemned priests who beat believers who were not believers in the Messiah's law. In the same way, it forbids monks from beating anyone who is a human being from accepting divine mysteries.

Do not carry any weapons except for small items like knives, do not sell them or do not get involved in wars whether intentional or unintentional. Because of the difference between the contempt you have for any kind of fornication, it is considered by the soul to be an unintentional manslayer.

**ጥንተ፡ ቃል፡ ሰማዕክሙ፡ ዘተብህለ፡ ለቀደምት፡ ዓይን፡ ህየንተ፡ ዓይን፡ ስን፡ ህየንተ፡ ስን፡ አንሰ፡
እብለክሙ፡ ኢትት ቃወምዎ፡ ለእኩይ፡ ግሙራ፡ ባሕቱ፡ ለዘጸፍዓክ፡ መልታሕተክ፡ ዘየማን፡ ሚጥ፡
ሎቱ፡ ካልእታሂ፡ ወለዘይፈቅድ፡ ተፋትሐተክ፡ አው፡ ነሚኦ፡ ልብስክ፡ ኅድግ፡ ሎቱ፡ ካልእታሂ፡
ወለዘሂ፡ ዓበጠክ፡ አሐደ፡ ምዕራፈ፡ ሐር፡ ምስሌሁ፡ ክልኤተ፡**

You have heard that which was spoken to the ancients, you have heard that it was said, Eye for eye, tooth for tooth; I say to you, do not resist evil. But turn to the one who strikes you on the right cheek. For the one who loves your judgment or wants to take your clothes off, leave the other one. For the one who pushes you forward go with him another distance.

**ወሰበ፡ አዘከረ፡ ሕገ፡ ብሉየ፡ ቀዳማዌ፡ ወአንበበ፡ ነሎ፡ ዘውስቴቱ፡ ከሠተ፡ ካዕበ፡ ከመ፡ መላሔ፡
ዓይን፡ ወሰባሬ፡ ስን፡ አኩ፡ ወእቱ፡ ሠናይ፡ ላዕለ፡ እኑ፡ ባሕቱ፡ ገባሬ፡ ዝንቱሰ፡ ግብር፡ እኩይ፡ ወእቱ፡
ወአዖቀ፡ በዝንቱ፡ ከመ፡ ተሀብሎተ፡ ላዕሌሁ፡ እምግብረ፡ ሰይጣን፡ እኩይ፡ ወእቱ፡ አኩ፡ እምነ፡
ግብረ፡ እኑ፡ ባሕቱ፡ እምነ፡ ምጣረ፡⁴² እኩይ፡ ወውእቱ፡ ፈነዎ፡ ዲቤሁ፡ ወአስተናሥኦ፡ ኅቤሁ፡
ተብህለ፡ እንክሰ፡ ኢይደሉ፡ ተቃውሞቶ፡ ለእኩይ፡ ይደሉ፡ ተቃውሞቶ፡ ወተባዕሶቶ፡ አኩ፡ ላዕለ፡
ዛቲ፡ ጾታ፡ ባሕቱ፡ በከመ፡ አዘዘ፡ ለሊሁ፡ ወሠርዓ፡ ወውእቱ፡ ከመ፡ ታክህሎ፡ በርእስክ፡ ይዝብጥክ፡**

⁴²ምጣረ፡ እኩይ፡- የሚለው ቃል የሚፈደል ስሕተት አለበት ምግባረ እኩይ ተብሎ መጻፍና መነበብ አለበት፡፡

በበትር። እስመ፡ አንተ፡ ላዕለ፡ ዛቲ፡ ፍኖት፡ ትመውኦ፡ ወትህይለጥ፡ ላዕሌሁ። ለእመ፡ ኮነ፡ እሳት፡
ኢይጠፍእ፡ በእሳት፡ ዘእንበለ፡ ማይ፡ ወእመ፡ ፍትሐተ፡ ጥንተ፡ ነገሩ፡ ይቤ፡ ነሉ፡ ዘይምዕዕ፡
እንዋሁ፡ በከንቱ፡ ወዘሂ፡ ይሰምዮ፡ አብድ፡ ድልው፡ ውእቱ፡ ለእሳተ፡ ገሃነም። ወበዝየ፡ የኃሥሥ፡
በተፈልሰ። ብዙኅ፡ አኮ፡ በአዝዙቱ፡ አርምሞ፡ ወትዕግሥት፡ ባሕቲቱ፡ ላዕለ፡ ዘይገብር፡ ቦቱ፡ እኩየ።
ዳእመ፡ ከመ፡ ይብጻሕ፡ ፍጹመ፡ በአሠንዮ፡ ኅቤሁ፡ ወይሚጥ፡ ሎቱ፡ መላትሒሁ፡ ካልአተ።
ወብሒሎቱ፡ ዘንተ፡ አኮ፡ ውእቱ፡ ዘሐገገ፡ በእንተ፡ ዛቲ፡ በቀኔት፡ እምነ፡ ግብረ፡ እከይ፡ ወጸፊዓ፡
መላትሕ፡ ባሕቲቱ። ባሕቲቱ፡ ይሚህረን፡ ኃዲገ፡ በቀል፡ በእለ፡ ተርፉ፡ ግብረት፡ ወውስተ፡ ነሉ፡
ግብር። ወከመ፡ ንረስዕ፡ አበሳሁ፡ ወዘአበሰ፡ ላዕሌነ። ወኢንትራከቦ፡ በአምሳለ፡ ምግባሩ፡ እኩይ፡
ወኅሱም።

When he considered the first and the primary law and read everything in it: Again, he said that it was not right to take out a brother's eye and break a tooth. But it is evil that does this. He also said that lying is worse than Satan's work. Not because of the brother's deeds, but because of the evil deeds, and he sent him on his own, stirring him up. It was said that evil should no longer be opposed to evil. It must be resisted and fought, but not in this way. But as he commanded and did, Just as you allowed yourself to be struck with a rod. You will win this way, you will train on him. Fire is not extinguished by fire, but by water.

The ancient thing of justice: if a one who offends his brother in vain and he who called lazy his brother, he prepared himself for the fire of hell. As a result, silence and patience alone do not prevail over many philosophical orders. But he wanted to make it better by turning it over to him and turning his two cheeks to him; but it also teaches us to avoid revenge for the rest of our work. He tells us to forget the wrongs done to the person who has wronged us, and not to repay over him according to the worst of his actions.

እስመ፡ ውእቱ፡ ይቤ፡ ነሉ፡ ዘይሰምዮ፡ ለእሳሁ፡ አብደ፡ ናሁ፡ ደለው፡ ላዕሌሁ፡ ነኑኔ፡ ገሃነም።
ወኢኮነት፡ ጻሕቁ፡ በዛቲ፡ ባሕቲታ። ባሕቲቱ፡ ጻሕቁሰ፡ ተግግሦተ፡ ነሉ፡ ዕርፈት፡ ወዕዕለት፡ ውእቱ።
ወከማሁ፡ መፍቅዱ፡ ውስተ፡ ዛቲ፡ መካን። አኮ፡ ዘሐገገ፡ ዘንተ፡ ሕገ፡ ከመ፡ ንትገዳስ፡ በአስተግንዖተ፡
ኃይል፡ ሶበ፡ ንትጻፉእ፡ መላትሒነ። ባሕቲቱ፡ ሶበ፡ ይረክበነ፡ ምንተኒ፡ ግብር፡ ማኅዘኒ፡ እምኔሁ፡
ኢንደንግጽ፡ ወኢንትሀወክ፡ ወኢንትቃወሞ፡ ለእኩይ፡ በእኩይ። በእንተ፡ ዝንቱ፡ ኃረየ፡ በህየ፡
እምነ፡ ጽርፈታት፡ ዘየሐዕዕ፡ ወይቀትል፡ ዘውእቱ፡ ብሂሎቱ፡ ለአብድ። ... ወለእመ፡ ግበጠክ፡
አሐደ፡ ምዕራፊ፡ ሐር፡ ምስሌሁ፡ ክልኤተ። ጽኢከኑ፡ ዘንተ፡ ባህላቲሁ፡ እንተ፡ ይእቲ፡ በተፈልሰ።
እስመ፡ ውእቱ፡ እምድኅረ፡ ውሂበተ፡ ልብስ፡ ወክዳን፡ ሶበ፡ ይፈቅድ፡ ጸላኢክ፡ ገቢረ፡ ጸማ፡ ወነኑኔ።

Whoever calls his brother a fool has set his own judgment against hell. His desire is not limited to this, but his desire is to endure all insults. We follow this rule to that when they hit our cheeks, we should be strong and patient. But we are not to be terrified when we experience any tragedy, but not to resist evil with evil. So the choice of the lazy is more than the insult that kills and injure in that speech. If a distance pulls you away, take two steps with him. Did you see that statement? It is wise. After giving your clothes and veils, if your enemy wants to do justice and judgment.

**ወከመዝገብ፡እግዚእን፡ወአምላክን፡ኢየሱስ፡ክርስቶስ፡አመ፡ጸአልዎ፡ኢጻዓለ፡ወሶበሂ፡ሐመ፡
ኢተቀየመ፡ኢሥኡ፡አልባሲሁ፡ወጸንዓ፡በአርምሞ፡ወሐመ፡በእንተ፡መድኃኒትን፡።ውእቱ፡
ዘየዓቢ፡እምስኢል፡ኅበ፡አቡሁ፡በእንተ፡ስርየቶሙ፡ለእለ፡አዕከይዎ፡ወሰብአ፡ዓለምሰ፡
ኢያጸርዑ፡እምተፋትሐ፡ወተዋቅሶ፡።**

And Jesus Christ, our Lord and Savior, did not retaliate when the Jews hated him. He was ill at the time and did not resent it. They stripped him of his robe, but he remained silent. He suffered for our salvation. But the people of the world do not stop condemning and judging.

**አሐዱ፡እምሕዝባውያን፡መፍቀሬ፡ክርስቶስ፡ተሰአሎ፡ለአብ፡ዮሐንስ፡ረድእ፡በርስኑ፡ፍዩስ፡
ዘየዓቢ፡እንዘ፡ይብል፡ለእመ፡መጽኡ፡ውስተ፡ዓፀድየ፡ፈያት፡ወኢሥኡ፡እምኔየ፡ምንተኒ፡
አንሰሐስሕኑ፡በተሀውኮ፡መንገሌሆሙ፡አው፡ይደሉኑ፡እግበር፡ግብረ፡ከመ፡ዘኢያእመርኩ፡።
ተሠጥዎ፡ወለእመ፡ኮነ፡ጠየቅን፡ከመ፡በእንተ፡ኃጢአትን፡መጽኡ፡ፈያት፡ወእግዚአብሔርኒ፡
ልዑል፡በእንተ፡አፍቅሮቱ፡ለእንለ፡እመሕያው፡አግብአን፡ወለእመኒ፡ኮነ፡ግብር፡እኩይ፡ግቡረ፡
ላዕለ፡ጾታ፡ኢይደሉ፡ከመ፡ንትመዋዕ፡በነፍሳቲን፡ወኢንሚጥ፡ዘንተ፡ኅበ፡እግዚአብሔር፡
ዘርኅሩኅ፡ላዕለ፡ኩሉ፡።**

**እስመ፡ውእቱ፡ይቤ፡'ዚአየ፡ውእቱ፡በቀል፡ወአን፡እትፈደይ'፡ይቤ፡እግዚአብሔር፡ሶበ፡ንሬአያ፡
ለእፍስነ/ለነፍስነ፡ሕምምተ፡በሕማም፡ፍጹመ፡እምኮነ፡ይደልወነ፡ከመ፡ንትራድአሙ፡መጠነ፡
ክሂሎትን፡ወለእመ፡ኢኮነ፡ንበጽሕ፡ኅበ፡ዛቲ፡ምጣኔ፡ኢንኩን፡ዘንወድቅ፡ውስተ፡ሕማመ፡
ፍቅረ፡ስብሐት፡ብጡል፡ወለእመ፡ኢሰረቁን፡ኢንግበር፡ቦሙ፡ሠናየ፡ወኢእኩየ፡ባሕቱ፡ይደሉ፡
ላዕሌነ፡ውሂበ፡አኩቴት፡በእንተ፡ዘኢገብረ፡ላዕሌነ፡በከመ፡አበሳነ፡ተስእሎ፡ወለእመ፡ኮነ፡
ሰረቁን፡ምንተኒ፡እምንዋያቲን፡ምንተ፡ይደሉ፡ከመ፡ንግበር፡ተሠጥዎ፡እስመ፡ኃዲገ፡ኩሉሰ፡
ግብር፡ምግባረ፡ፍጹማን፡ውእቱ፡ለእመ፡ነሥአከ፡ልብሰከ፡ኅድግ፡ሎቱ፡ክዳነከ፡።**

From the folk, onewho loves Christ, asked St. John, saying, "If the thieves come to the fence; should I provoke them to anger even though they do not take anything away from me? Or do I

do evil deeds that I do not know? The answer to the question is: Where did the robbers come from? The Most High God, because He loves man, brought us into this world, and He did this for the robbers. We should not be angry with ourselves. This (anger) should not be returned to the merciful God.

God says, "Revenge is mine; I will repay." When we look at our souls suffering from absolute revenge, we should help others as much as we can. But if we do not reach that level, we will fall into sickness and ungrateful love. Even if thieves do not steal our money, we must not do it for good or for bad. But let us give thanks, for we are not as many as have sinned. Question: But what should we do if they steal our money? Answer: To forgive everything is a perfect act. Add to that the covering of your body for the one who takes your cloak.

**“ሰአሎ፡አሐዱ፡እምአበው፡ለአብ፡ሊሊይ፡እንዘ፡ይብል፡እንዘ፡ሀለውኩ፡ንቡረ፡ውስተ፡ገዳም፡
ወመጽኦ፡ጎቤየ፡ሐቃላዊ፡ከመ፡ይቀትለኒ፡እቅትሎኑ፡ለእመ፡ክህልኩ፡ወይቤሎ፡አልቦ፡ባሐቱ፡
መጡ፡ነፍሰከ፡ለእግዚአብሔር፡ወአይኒ፡መከራ፡ወፈተና፡ሶበ፡ትመጽኦ፡ለብእሲ፡ይበል፡
እስመ፡ዝንቱ፡ረከበኒ፡በእንተ፡ኃጢአትየ፡ወእመኒ፡መጽኦት፡ሠናይት፡ይበል፡ለይኩን፡
መግባቱ፡ለእግዚአብሔር፡ትእዛዙ፡ለእግዚአብሔር፡ከመ፡ኢንግፋዕ፡ገፋዕያኒነ፡እፎኑ፡
ይገብርዋ፡እንዘ፡ይትዔደው፡ሕገ፡ዘይቤ፡እግዚአብሔር፡ላዕለ፡ልሳነ፡ነቢይ፡ዘአየ፡ውእቱ፡
በቀል፡ወአነ፡እትፈደይ፡ይቤ፡እግዚአብሔር፡ወካዕበ፡ይቤ፡ውስተ፡ወንጌሉ፡ቅዱስ፡ኢትኩንኑ፡
ከመ፡ኢትትኩነኑ፡ወካዕበ፡ተብህለ፡ምንት፡እንተ፡ዘትኳንን፡...ጎድጉ፡ከመ፡ይጎድጉ፡ለከመ፡
ወኢንኩን፡በምክንያተ፡ፈድየ፡ፍዳ፡ሥጋዊ፡ንሬስየ፡ለኃጣውኢነ፡ዘእንበለ፡ስርየት፡”**

One of the fathers asked a lonely father, "While I was sitting in a monastery, a murderous robber came to kill me." Should I kill him if I can? (Can I kill him)? The father said to him, "No, but give your soul to God." Suppose that in the case of any trial or temptation that befalls a person, it is because of my sin. Say, "Even if good things come to you, this is God's protection." God's command is that we do not push back those who push us. God said in the prophet's words, "Revenge is mine. I will judge. How can you break the law and get revenge? Says the Lord." Again in the Holy Gospel it says, "don't Judge, that you be not judged." Again it is said, "Who are you to judge another?" Forgive, to be you will be forgiven. Let us not take revenge on our sins without mercy by carnal revenge.

**“ይቤ፡ቅዱስ፡ዞሲማስ፡ወእንዘ፡ሀሎኩ፡አነ፡ውስተ፡ደብር፡ዘሀገረ፡ጢሮስ፡መጽኦ፡ጎቤነ፡ብእሲ፡
አረጋዊ፡ትሩፍ፡ወእንዘ፡ሀሎኑ፡ናነብብ፡ክፍላተ፡እምነ፡ዘይቤሉ፡አዕሩግ፡ቅዱሳን፡እስመ፡
ዝንቱ፡ብፁዓዊ፡ኮነ፡ያፈቅር፡አንብቦታ፡ወትረ፡ዘእንበለ፡አዕርዖ፡ወበእንተ፡ዝንቱ፡ፈረየ፡**

እምኔሃ፡ ትሩፋተ፡ ይቤ፡ ወእንዘ፡ ናነብብ፡ ንሕነ፡ በጻሕነ፡ ንበ፡ ዝኩ፡ አረጋዊ፡ ዘመጽአ፡ ንቤሁ፡
 ፈያት፡ ወይቤልዎ፡ መጻእነ፡ ከመ፡ ንንግእ፡ ኩሎ፡ ዘሀሎ፡ ውስተ፡ በዓትከ፡ ወይቤሎሙ፡ አረጋዊ፡
 ንሥኡ፡ ኩሎ፡ ዘፈቀድክሙ፡ ለውልድየ፡ ወሶበ፡ ንሥኡ፡ ኩሎ፡ ዘረከቡ፡ ወሐሩ፡ ረስቡ፡ መኸላ፡
 ተብህለ፡ ከመ፡ ዝኩ፡ አረጋዊ፡ ንሥኡ፡ በእዲሁ፡ ወሮጸ፡ ድኅሬሆሙ፡ እንዘ፡ ይጸርሕ፡ ወይብል፡
 ንሥኡ፡ ዘንተ፡ እምኔየ፡ ለውሉድየ፡ ዘረሳቅክምዎ፡ ውስተ፡ በዓትየ፡ ወተደሙ፡ እምነ፡ ይዋሂሁ፡
 ለአረጋዊ፡ ወሚጡ፡ ሎቱ፡ ኩሎ፡ ዘነሥኡ፡ ወኸዘኑ፡ በበይናቲሆሙ፡ እንዘ፡ ይብሉ፡ በአማን፡ እስመ፡
 ዝንቱ፡ ግብር፡ ገብረ፡ እግዚአብሔር፡ ውእቱ፡”

St. Zosimas said: While I was in a monastery of Tiros, elder man (an old man), rich in righteousness, came to me. While we were reading the said of Holy Fathers, this blessed man always loved to read, so he produced the fruit of morality. While we were reading this, we came to an old man who had been robbed. They said, "We have come to take what is in your house." The elder said, "Take whatever you want for my children." When they had taken everything they could, they forgot a garment and left. They were amazed at the gentleness of the elder. They returned everything they had taken from him. Truly this work is the work of a servant of God. And they mourned over one another's sins.

“ወእንዘ፡ ሀሎነ፡ ናነብብ፡ ዘንተ፡ ክፍለ፡ ይቤለኒ፡ አረጋዊ፡ ርኢከኑ፡ እመነኩስ፡ ከመ፡ ዝንቱ፡ ክፍል፡
 ረብሐኒ፡ ረብሐ፡ ዓቢየ፡ ወእቤሎ፡ እፎኑ፡ ረብሐከ፡ ለኡብ፡ ወይቤለኒ፡ እንዘ፡ ሀሎኩ፡ እነ፡
 በአድያመ፡ ዮርዳኖስ፡ አንበብክዎ፡ ለዝንቱ፡ ክፍል፡ ወአንከርኩ፡ እምነ፡ አረጋዊ፡ ወእቤ፡ በነፍስየ፡
 ኦእግዚአ፡ ረስየኒ፡ ድልወ፡ ከመ፡ እሑር፡ በፍኖቱ፡ እንዘ፡ ረሰይከኒ፡ ድልወ፡ ለለቢሰ፡ አምሳሊክ፡”

As we were reading this portion, the elder said to me. Did you see the benefit of knowing what the monk did in this reading? I asked him how he benefited my father. He told me that he had read this passage while I was near the Jordan. While I was amazed at the old man's condition, I said, "Lord, in my spirit, if you have made me like you and made me your son of the Spirit, go your way and make me your son."

“ወእንዘ፡ ሀሎኩ፡ በዝንቱ፡ ጻሕቅ፡ እም ድኅረ፡ ክልኤቱ፡ ዕለት፡ መጽኡ፡ ፈያት፡ ወጎድጎዱ፡፡
 አንቀጸ፡ ኖኅትየ፡ ወሶበ፡ አእመርኩ፡ ከመ፡ እሙንቱ፡ ፈያት፡ እቤ፡ በነፍስየ፡ ስብሐተ፡
 ለእግዚአብሔር፡ ወሎቱ፡ አኩቱት፡ ናሁ፡ በጽሐ፡ ጊዜ፡ ዘአርኢ፡ ቡቱ፡ ፍሬ፡ ርኅራኄየ፡
 ወአርኃውኩ፡ ሎሙ፡ አንቀጸ፡ ወተቀበልክዎሙ፡ በፍሥሐ፡ ወአኅቶኩ፡ ማኅቶተ፡ ወአኃዝኩ፡
 አርእዮሙ፡ ኩሎ፡ ዘሀሎ፡ ውስተ፡ ማኅደርየ፡ ወእቤሎሙ፡ ኢትፍርሁ፡ አንሰ፡ ኢየኃብእ፡
 እምኔክሙ፡ ምንተኒ፡ ወተሠጥውኒ፡ እንዘ፡ ይብሉ፡ ሀለወከኑ፡ ወርቀ፡ ወእቤሎሙ፡ እመ፡ ሀለወኒ፡

**ሠለሱቱ፡ዲናር፡ወፈታሕኩ፡ሐከለ፡ሆሳዕና፡በቅድሚያሆሙ፡ወነሥእዋ፡ወሐሩ፡በሰላም።...ወጸሊ፡
ላዕለ፡አዕራሪክ፡ወኢትኩን፡መስተበቅለ።”**

While I was in this temperament, two days later, robbers came and knocked on my door. When I comprehend they were robbers, I thanked God in my soul and said thank you God. I said it is time to show him the fruit of my compassion. I opened my front door and welcomed them. I lit a lamp and showed them everything in my house. I said, "Do not be afraid. I have not hidden anything from you." They replied, "Do you have any gold?" They told me. I told them, "If I have three dinars, let me tell you." They picked up the gold and left in peace.....Pray for all who fight against you, do not get revenge.

**“ኢትሰምዖን፡አንተ፡ለእግዚእነ፡እንዘ፡ይብል፡ለገብር፡ዘጸፍዖ፡ለእመ፡ኮንኩ፡ተናገርኩ፡ሠናየ፡
ለምንት፡እንከ፡ትዘብጠኒ።ወኢሰማዕከኑ፡ካዕበ፡እንዘ፡ይብል፡መልዕልተ፡መስቀል፡አባ፡ስረይ፡
ሎሙ፡ዘንተ፡ጌጋየ፡እስመ፡እሙንቱ፡ኢየአምሩ፡ዘይገብሩ።ወአንተሰ፡ህየንተ፡ዘኮንከ፡ይደሉ፡
ላዕሌክ፡ከመ፡ትባርክ፡ሶበ፡ይጸርፉክ፡ወትጸሊ፡ሎሙ፡ሶበ፡ይዝብጡ።ወትናዝዞሙ፡ለእለ፡
ይጸርፉ፡ዲቤክ።ወአንተሰ፡እመ፡ኢያሱተማሰልክ፡ርእሰክ፡በእግዚአብሔር፡ኄር፡ነጽር፡እስኩ፡
ለዘኮንከ፡ሎቱ፡አምሳለ።”**

Do you not hear what our Lord said to the servant who struck him, "Why do you strike me when I have spoken well?" Again, on the cross, he said: "Father, forgive them, for they do not know what they are doing." If you are a likeness of God, you should bless those who insult you, and pray for those who beat you. You need to calm down those who insult you. If you do not imitate God, who is good at this work, how can you be called in His image?

**“ንሕነሰ፡አፍቀራን፡ንሑር፡ሑረተ፡ከመ፡አርዳኢሁ፡ለክርሱቶስ፡በፍኖተ፡ትሕትና፡ወይዋሄ፡
ዘከመ፡ይደሉ፡በአርድዕተ፡ክርሱቶስ፡ጸጋዌ፡ሰላም፡ወወሀቢሃ፡ንጎሥሥ፡ሰላመ፡ምስለ፡ኩሉ፡፡
ወናፍጥን፡ረዊጸ፡በተባድሮ፡መንገለ፡ቅድስና፡ወንጽሕ፡እስመ፡ዘእንበሌሃ፡አልቦ፡ዘይሬእዮ፡
ለእግዚአብሔር፡መኑሂ፡እምሰብእ።”**

Beloved ones, let us walk humbly and mildly as servants of Christ. Let us seek peace with all mankind, Let us hurry to be have a life of holiness and purity. For no one can see God without forgive and compassion.

5.2 Revenge supportive readings in Mä hafä Hawi

There are occasional passages in Holy Bible that seems as contradictory; but similar meaning in their commentary, like Holy Bible there are readings in Mä hafä Hawi that seem like contradictory perceptions but similar sense in their explanation.

For example:

"እመቦ: ዘመሀረክሙ: ካልዓ: እምዘመሀርናክሙ: ውጉዘ: ለይኩን: ወዳዊትኒ: ይጸርሑ: እንዘ: ይብል: አኮኑ: ጸላእተከ: ጸላእኩ: እግዚአ: ወተመንሰውኩ: በእንተ: ጸርከ: ፍጹመ: ጽልዓ: ጸላዕክዎሙ: ወእመ: ይቤ: ዘይትዓቀፍ: ቦኑ: ይደሉ: ንጽልአሙ: ለአጽራርነ: እመ: ኮኑ: ሐኖፋውያን: 43: እው: ይደሉ: ከመ: ንጽላእ: ፈቃዳተሆሙ: ወባህላተሆሙ: ወአኮ: ኪያሆሙ: ይትፈቀድ: እምኔነ: ተፈልስፎ: ብዙኃ: ወፍድፋድ: ባሕቱ: ንጽላእ: ኩሎ: መናፍቃነ: ወአብያዲሆሙ: ከመ: አይኩን: ተፋቅሮትነ: ምክንያተ: ለተአድዎ: ሐግ: ወገቢረ: ኃጢአት: በእንተ: ዝንቱ: መተረ: ተላጽቆ: ማእከሌነ: ወማእከሌሆን: " 44

When we see the manuscript on outside; it tells us that we should hate and ignore people who do not share our faith, their will, their words, and all their families also. The main message of this reading however, is that we should not violate the law of religion because of our closeness and affection, but it does not challenge the social interrelation of the world in which we live. The book, on the other hand, contains the same ideas that seem contradictory in appearance. We confirm that by the readings we find bellow:

"አይደሉ: ገቢረ: እኩይ: ወአጸሊዓ: ኩሎ: ብእሲ: እመኒ: ኮኑ: ብእሲ: ከሀዲ: እው: ሐኖፋዊ 45: እው: ሐራጥቃ: 46: እው: ብእሴ: ኃጥእ።... እስመ: በዝንቱ: ንትሚሰሎ: ለእግዚአብሔር።" 47

We should not hate anyone; neither apostates, Muslims, enemies of religion and sinner. By this we are being familiars of God.

In the other reading:

43 ሐኖፋውያን ማለት በሰዋስው ግእዝ መጽሐፍ፣ (1987 ዓ.ም) ፣ አዲስ አበባ ፣ ትንሳኤ ማተሚያ ድርጅት፣ ገጽ 162 ላይ እንደተሰጠው ትርጉምና አጠራር ቃሉ ዓረብኛ ሲሆን ትርጓሜው የእስልምና ግኖች ወይም የእስልምና ሃይማኖት ተከታዮች ማለት ነው።።

44 መጽሐፈ ሐዊሁ ለተኛው ባህል/አንቀጽ/፡፡

45 ሐኖፋዊ፡- በሰዋስው ግእዝ መጽሐፍ፣ (1987 ዓ.ም) ፣ አዲስ አበባ ፣ ትንሳኤ ማተሚያ ድርጅት፣ ገጽ 162 ላይ እንደተሰጠው ትርጉምና አጠራር መሠረት ቃሉ ዓረብኛ ሲሆን ትርጓሜው የእስልምና ግኖች ወይም የእስልምና ሃይማኖት ተከታይ የሆነ ማለት ነው።።

46 ሐራጥቃ፡ የጽርዕ (የግሪክ) ቃል ሲሆን ኤሬቲኪ ማለት መናፈቅ ፣ ጠዋየ ሃይማኖት ፣ ባህልና ትርጓሜው ከመጽሐፍ ፣ ከንባብ የማይገጥም ፣ መጻሕፍት እው ያሉትን አልቦ ፣ አልቦ ያሉትን እው የሚል ፣ የእርሱን ሐሳብ ብቻ የሚከተል ፣ የጨዋ ፣ የወታደር ዓይነት ፣ ነገሩ ከጨዋ የሚስማማ ከሊቃውንት የማይስማማ ፣ እንደ አርዮስ ፣ እንደ ንስጥሮስ ፣ እንደ አውጣኪ ያለ ነው። (አለቃ ኪዳነ ወልደ ክፍሌ፣ (1948 ዓ.ም) ፣ መጽሐፈ ሰዋስው ወግስ ወመገቢ ቃላት ሐዲስ ፣ አዲስ አበባ ፣ አርቲስቲክ ማተሚያ ቤት ፣ ገጽ 482።።

47 መጽሐፈ ሐዊሁ 25 ገጽ 224 ሦስተኛው ዓም ድላይ።።

5.3 Passages from the Holy Bible which support Compensation

Innocent people who have been harmed because of bullying may request punishment and justice. If this is not done, they may feel the need to strike back and pursue revenge. Revenge cannot be easily avoided if victims do not react in one way or another. Although convicted by judges, the victims are not free from psychological hatred and revenge. As a result, resentment and revenge will be continue. Selected passages from Mä hafä Hawi explain the seriousness of revenge.

When revenge is continual, the result is forecasting endless conflict and war among the offender and injured parties. Compensation is the well-known solution to stop revenging each other and cessation of hostilities and a confrontation.

Compensation is a practice of punishing the offender, by virtue of a written or traditional (unwritten) rule, is judged by the law of the Creator or by the elders of the community, punished by physical, moral and financial punishment.

When compensation is determined, the extent of the damage is should be determined by the elders and the victim is subject to two types of punishment: One is called compensation for injury and the other is compensation for moral and life value. In some areas, there may reasons that the offender gives the compensation for only injury and leave the moral and life value compensation. The need for compensation is making feel free from the sense of inferiority and isolation of the victims, bringing justice, respect and sense of equality between the victim and offender.

This tradition of Compensation comes from Christian Holy Bible, especially the books of the Old Testament. Example:

- ❖ (Exodus 21÷12-20) “He that smites a man, so that he dies, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar that he may die. And he that smites his father, or his mother, shall be surely put to death. And he that steals a man, and sells him, or if he be found in his hand, he shall surely be put to death. And he that curses his father, or his mother, shall surely be put to death.
- ❖ (Exod.22÷1—13) “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up,

and be smitten that he dies, [there shall] no blood [be shed] for him. If the sun be risen upon him, [there shall be] blood [shed] for him; [for] he should make full restitution; if he has nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed [therewith]; he that kindled the fire shall surely make restitution. If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he have put his hand unto his neighbor's goods. For all manner of trespass, [whether it be] for ox, for ass, for sheep, for raiment, [or] for any manner of lost thing, which [another] challenges to be his, the cause of both parties shall come before the judges; [and] whom the judges shall condemn, he shall pay double unto his neighbor. If a man delivers unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing [it]: [Then] shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept [thereof], and he shall not make [it] good. And if it be stolen from him, he shall make restitution unto the owner.

Humankind's history is marked by remarkable acts of mercy. And on the other hand, there are fearful revenges each other. When we look at the Christian teaching, Christ, the founder of Christianity, is known for teaching peace and reconciliation. The apostles of Christ were also crucified in various places in Rome. They were skinned painfully and received misery by holding over a sand by their skin. In all of these, they did not strike back, they did not return evil for evil to anyone, instead, they prayed for those who killed them. They explained to chief followers that Christianity was not a way of revenge but of love. Why, then, is this teaching not applicable everywhere and continued?

5.4 Risk factors for revenge in the Book of Hawi

The Book of Hawi summarizes the futility or the harm of revenge. In order to make the study scientifically attractive, the researcher analyzes the concept of revenge in all its causes, negative consequences, types of forgiveness and reconciliation, ways of reconciliation and the

benefits of avoiding revenge. Depending on the readings of prohibition of revenge from the Book of Hawi.

"ኢንፍዲ፡ እኩየ፡ ዘእንበለ፡ በሠናይ፡ ለዘኣኅዘነን፡ ዝንቲ፡ ውእቲ፡ ትእምርተ፡ ክርስቲያን፡ መሲሐውያን፡ ወበእንተ፡ እለ፡ ይወስዱ፡ ለዘኣኅዘኖሙ፡ ኅበ፡ መንበረ፡ ፍትሕ፡ እንዘ፡ እሙንቲ፡ ታሕተ፡ ሕገ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ወይፈትሕ፡ ላዕሌሆሙ፡ ከመ፡ ተዓዳዌ፡ ሕግ፡ በዛቲ፡ ዓለም፡ ወበእንታክቲ፡ ወየኃድጉ፡ ተሳትፎ፡ ምሥጢር፡ አምላካዊ፡ እስመ፡ እሙንቲ፡ በእንተ፡ አፍቅሮቶሙ፡ ግብረ፡ ኃላፊ፡ ወጠፋኤ፡ ክህዱ፡ ግብረ፡ ነባሬ፡ ዘለዓለም፡ ወረከቡ፡ መንበረ፡ ፍትሕ፡ ዘድልው፡ ወኮነኔ፡ ዘለዓለም፡ ወተጸምዱ፡ ለመንበረ፡ ፍትሕ፡ ዘድልው፡ ወኮነኔ፡ ዘለዓለም፡"50

The Christian law tells us not to do bad things but to do well to those who have wronged us. But those who do an evil on others Christ brings to eternal punishment and death in the flesh.

The Holy Bible says, "Do not curse those who persecute you, but bless those who persecuted you. Do not repay evil for evil. Do what is good in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men." Do not revenge yourselves, but rather give place to wrath; for it is written: 'revenge is mine; I will repay, says the Lord.' But if your enemy is hungry, feed him, and give him water to drink. Do not be overcome by evil, but overcome evil with good."

When he realizes that he has done wrong and maltreated us, he will be tormented with remorse when he thinks and remembers our good deeds that we did to him. But if he continues in his doing evil, God will punish him; means that he burn himself in remorse in this world, and in hell he will burn forever.

"ጥንተ፡ ቃል፡ ሰማዕክሙ፡ ዘተብህለ፡ ለቀደምት፡ ዓይን፡ ህየንተ፡ ዓይን፡ ወስን፡ ህየንተ፡ ስን፡ አንሰ፡ እብለክሙ፡ ኢትትቃወምዎ፡ ለእኩይ፡ ግሙራ፡ ባሕቲ፡ ለዘጸፍዓክ፡ መልታሕተክ፡ ዘየማን፡ ሚጥ፡ ሎቲ፡ ካልእታሂ፡ ወለዘይፈቅድ፡ ተፋትሐተክ፡ አው፡ ነሲአ፡ ልብስክ፡ ኅድግ፡ ሎቲ፡ ካልእታሂ፡ ወለዘሂ፡ ዓበጠክ፡ አሐደ፡ ምዕራፈ፡ ሑር፡ ምሰሌሁ፡ ክልኤተ፡"51

You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' But I tell you, do not attack evil by evil. However, turn and give your right cheek for who strikes your left cheek. If he wants to argue with you or take your clothes off, leave another to him. If one chases you to go, 'Go with the other.

⁵⁰ መጽሐፈ ሐዊ ፲፮ 130 ሦስተኛው ዓምድ፡፡

⁵¹ መጽሐፈ ሐዊ ፲፮ 131 አንደኛው ዓምድ ላይ (Exo. 21:1-36; Matt.5:21)፡፡

This is also explained in the Holy Bible; “You have heard that it was said, ‘You do not murder any one and the murder should be punished. But I say to you, that who angry on his brother shall be in danger of eternal judgment. And who say Raca his brother, shall be in danger of the eternal torment; and shall be in danger of hell fire. If you present your gift to God at the altar, and if you think that your brother has something against you, first leave your gift there in front of the altar, and be reconciled with your brother, and then come back and offer your gift. Agree with your adversary on the way.’⁵²

5.4.1 Lack of understanding the secret of natural diversity

According to the teaching of Christianity, man is a social being made up of the five sensory structures. These are the four physical attributes (wind, fire, water, earth) and the union of the three attributes of soul (intention, speak, and eternity). However, not only in ward, he is also a creature that intertwined with the creatures of the outside world. In these coexisting worlds, touching the boundaries of others and feeling of living with other creations in the world are the too main causes for the existence of revenge.

For example, the associations of Adam and Eve in the marriage, and the companions of human in marriage, weeping, and so on, are a reflection of human society.

The greatest purpose for which all creatures are created and formed in such a diversity is to get their needs from the others. They have personal gifts that do not belong to the other one else and lacking for them to seek, eat, communicate, cooperate and love for the common good, just as men and women, plants and human beings.

Some people have forgotten the secret of the diet that binds these creatures together, and they have harassed and persecuted the others around them in order to prosper on the earth alone. As a result, they end up living with hatred and resentment toward everyone. But it is only when they know and accept this diversity that they can live together with people, not because of cultural, linguistic, tribal, geographical, consistency.

The law of coexistence describes this in the Book of Hawi as an example of the word of the Gospel.

"ወእምዝ፡ ቀርቡ፡ አግብርቲሁ፡ ለእግዚአብሔር፡ ወይቤልዎ፡ አኮኑ፡ ሠናዩ፡ ዘርእ፡ ዘራእከ፡ ውስተ፡ ገራኅተከ፡ ወእምነ፡ አይቴ፡ ተቶስሐ፡ ዝንቱ፡ ክርዳድ፡ ወይቤሎሙ፡ ብእሲ፡ ፀራዊ፡ ገብረ፡ ዘንተ።

⁵²Matt.5:17-23)::

**ወይቤልዎ፡አግብርቲሁ፡ትፈቅድኑ፡ከመ፡ንሑር፡ወንጻሕይዮ፡ለክርዳድ፡አልቦ፡ከመ፡
 በጻሕይዮትክሙ፡ክርዳድ፡ትምሕው፡ሰርናይኒ፡ጎድግዎሙ፡ለኩሎሙ፡ይልሀቁ፡ጎቡረ፡እስከ፡
 ጊዜ፡ማእረር፡ወበጊዜ፡ማእረር፡እብሎሙ፡ለዓፀድ፡እርዩ፡ቅድመ፡ወእስሩ፡ከላስስተ፡ክርዳድ፡
 ለአውዕዮ፡ወሰርናይኒ፡ያስተጋብኡ፡ውስተ፡መዛግብትዮ፡”⁵³**

Then came the servants to the chief of the house, and said unto him, you sow good seed in the field, Where did this weed come from? And he said unto them, an evil man has done these things. The servants said to him, "Do you want us to pull it out?" No, when you make the weeds grow, you will uproot the wheat. Leave them all and grow together until the harvest. I tell the reapers in the harvest time: First pluck the weeds and bind them in the fire. Then I told them to put the wheat into a storehouse. This means that good and bad people can live together on earth.

Therefore, our world is home land of many kinds of creatures, example:

- The righteous and the wicked,
- Compassionate and cruel,
- Patience and frustration,
- Heroes and cowards
- The meek and cunning,
- Rich and poor,
- Scholars and illiterate
- Believers and pagans,
- True and false,
- Sweet and sour.

Anyone who thinks as he can live without these realities on earth is looks like a dreamer who has forgotten the reality of this world. If the earth were not filled with such creatures, the whole world will be another hell. Therefore, we can live on earth when we decide to live in peaceful coexistence with all creations and any circumstances. By saying that all natural and man-made resources found in this world should be for all creations equally.

As St. John Chrysostom in the Book of Hawi states about the necessity of prohibition of revenge and forgiveness to all humans to peaceful coexistence with everyone:

⁵³ መጽሐፈ ሐዋ ባህል 25 ገጽ 225 አንደኛው ዓምድ ላይ ፣ (ማቴ ወንጌል ምዕራፍ 13፣24 -30)።

"ወይሚጥፍ ሎቱ፡ መላት ሒሁ፡ ካልእተፎ፡ ወብሂሎቱ፡ ዘንተ፡ አኮ፡ ውእቱ፡ ዘሐገገ፡ በእንተ፡ ባቲ፡ በቀጥታ፡ እምነ፡ ግብረ፡ እከይ፡ ወጸፊ፡ መልታ ሕት፡ ባሕቲቱ፡ ባሕቲ፡ ይሚህረነ፡ ኃዲገ፡ በቀል፡ በእለ፡ ተርፉ፡ ግብረት፡ ወውስተ፡ ኩሉ፡ ግብር፡ ወከመ፡ ንረስዕ፡ አበሳሁ፡ ወዘአበሰ፡ ላዕሌነ፡ ወኢንት ራከቦ፡ በአምሳለ፡ ምግባሩ፡ እኩይ፡ ወገሱም፡ ... ወኢኮነት፡ ጸሕቁ፡ በዛቲ፡ ባሕቲታ፡ ባሕቲ፡ ጸሕቁሰ፡ ተግግሦተ፡ ኩሉ፡ ፅርፊት፡ ወጽዕለት፡ ውእቱ፡ ... ወኢንት ቃወሞ፡ ለእኩይ፡ በእኩይ፡ ... ወከማሁ፡ በዝየ፡ ይቤ፡ ኩን፡ ሠናየ፡ ፈድይ፡ ወፈጻሚ፡ ሠናይት፡ ለጸላኢክ፡⁵⁴

"He should give his another cheek. He said that; not only commanded this law, tells about the evil deed and hitting cheek only. But, he teaches us about the prohibition of in any activities.

We are commanded to forget the wrongs of the one who has wronged us, and not to repay him for his evil deeds. Not only does he want to end it but he also wants us to endure insults and hatred. That we may not resist evil. When we say this, do well to your friend, and do well till the end."

However, during such conflicts and fights some people rather than being tolerant; they passé and touches the natural boundaries of others and enlarge the tiny wrong to massive conflicts and wars and they exposed the innocent to the fire of conflict.

In the history of world, touching the natural boundaries of others for self-desires and close-fitting is began where despise Abel's right to live on earth by Cain in his resentment and arrogance. Because of the blood of his brother Abel; Cain escaped to the wilderness, loses his stability (Genesis 4:4). From Cain to the present day, many Caninities have been subjected to various forms of oppressions, ranging from minor injuries to physical separation from soul.

Cain, the first Son of Adam, is the example and father of revenge and the unforgivable people of the world. The victims of revenge are Abel and his spiritual Sons. And the voice of the Abelites blood shall be heard and judges the revengeful people in the heavenly kingdom of God. Revenge-hating people, on the other hand, have never been seen or heard of in the history of the world.

Our world is riddled with hatred and revenge, and it has no place for forgiveness, reconciliation and peace. It was done miserable wars by making the long-range missiles, atomic bombs and huge explosive war-materials.

⁵⁴ መጽሐፈ ሐዋ 131 ሁለተኛውና ሦስተኛው ዓምድ ላይ፡፡

For example, she declared her hatred by destroying the two Japanese territories of Hiroshima and Nagasaki with their inhabitants with atomic bombs, declaring suicide bombings in Iraqi cities, by carrying bombs on New York buildings it blows up like a missile with explosives, exploding with explosives, in Afghanistan, it always declares the expression of a wars in the land of Palestine and Israel. Such injuring others is come from touching the natural boundaries of others for self-desires and close-fitting.⁵⁵

Emphasize personal intelligence, prosperity, power, prestige, energy, heroism, fame, self-history and personal identity; and on the contrary, denigrating and criticizing each other creates disrespect, illiteracy, intimacy and malnutrition among individuals and communities, and there is no end to the religious, social, administrative, and economic losses and threats to the people and the country.⁵⁶

Contempt is a moral imperative that benefits no one. The current agendas and the scars of history that are being raised in our country, Ethiopia, are the result of the stone-throwing scandal between nations. What is happening among Ethiopians today is a disgusting act that should not have been a catastrophe. The only solution is to break free from the contempt, hatred, and vengeance that has poisoned ourselves and the environment by turning away from the good and the bad.

Scorn (lowering) others is a sign of lack of morality that has no function for anyone, but destructive the whole things of the people. The main causes of the current segregations, antagonistic situations and wrong historical pit of Ethiopian were that renouncing, insulting and disrespecting among nations. To bring the whole nations of the country in to integrations and respecting each other and peaceful coexistence; it is better to teach the prestige of human being to all the nations of the country.

5.4.2. Beingarrogant

Humility is the universal language of all creation in the world. It is found in complete contrast to the arrogant and revenge. No matter how Humans be clever, eloquent, persuasive, if they follow the arrogant, angry, quarrelsome, hateful, contemptuous speech, they cannot fully comprehend the message of discussion (dialogue) and all the vision, mission, purpose, and values of each work that are planned by humans can be erased without realizing it.

⁵⁵ ይልማ ኃይሉ (2000 ዓ.ም) ፣ ይቅርታና ዕርቅ ፣ አዲስ አበባ ፣ አፍሪካ ማተሚያ ቤት ፣ገጽ 12፡፡

The book of Hawi speaks about humility:

**"እስመ፡እግዚእነ፡ኢየሱስ፡ክርስቶስ፡መሐረፍ⁵⁷፡ዘነተ፡በቃል፡ወበምግባር፡ወውእቲ፡ይብል፡
በአፅ፡እምትእዛቲሁ፡ቅዱስ፡ወሶበ፡ትገብሩ፡ዘነተ፡በሉ፡አግብርት፡ጽሩዓን፡ንሕነ፡ወገበርነ፡
ዘይደሉ፡ላዕሌነ፡...በእሉ፡ወሀቦሙ፡ቃል፡አምላካዊ፡ብፁዓነ፡እስመ፡እሙንቲ፡ነደያን፡
በመንፈስ፡እስመ፡ሎሙ፡ይእቲ፡መንግሥተ፡ሰማያት፡"⁵⁸፡"ብፁዓን፡ነደያን፡በመንፈስ፡እስመ፡
ሎሙ፡ይእቲ፡መንግሥተ፡ሰማያት፡...ብፁዓን፡ትሐታነ፡ልብ፡እስመ፡እሙንቲ፡ይወርስዋ፡
ለምድር፡ብፁዓን፡ንጹሐነ፡ልብ፡እስመ፡እሙንቲ፡ይሬእይዎ፡ለእግዚአብሔር፡(ማቴ.5÷1-12)**

In one of the commandments of our Lord Jesus Christ, "say we are slaves, when you have done all that you have commanded." He taught us by word and deed that He did what we should do (Luke 17:10).by this, heavenly kingdom and happiness are given to the humble. Blessed are the meek: for they shall inherit the earth. For they will possess the earth. Blessed are the pure in heart, for they see the God.

**"ምንትኑ፡ፍካሬ፡ቃሉ፡ዘይቤ፡ብፁዓን፡ነደያን፡በመንፈስ፡ወብሂሎቲሰ፡ነደያን፡ወምስኪናን፡
ቅጥቁጣነ፡ሕሊና፡እሙንቲ፡ወብሂሎቲሂ፡በመንፈስ፡ያኤምር፡በዝየ፡ጎበ፡ነፍስ፡ወሕሊና፡
እስመ፡ናሁ፡ይትረከቡ፡ነደያን፡ብዙኃን፡አኮ፡በፈቃደሙ፡ወፍትዎቶሙ፡ዘእንበለ፡ዳእሙ፡
እምጽዋኤ፡ግብር፡ሐፀፀ፡ወተስሕቡ፡ዲበ፡ተመስክኖ፡ወንዴት፡ርትዕተ፡ተናግሮ፡እምነ፡
እልክቲ፡እስመ፡ተመስክኖቶሙ፡ወንዴቶሙ፡ኢኮነት፡ሎሙ፡ውዳሴ፡ወኢትምክህት፡እስመ፡
ወሀበ፡ብዕዓን፡ወሞቅሐ፡ውስቲታ፡ተመስክኖ፡ለዕለ፡ነደዩ፡በፋፈቃደሙ⁵⁹፡ወፍትወቶሙ፡"⁶⁰**

From Book of Hawi, "what is the meaning of blessed? Blessed are those who have been humbled themselves and reduced their desire. He says that the kingdom of heaven (good fortune and survival) is for such people.

Despite differences in language, knowledge, and attitudes among peoples, no matter what the agenda may be, if they do their debates, arguments and critics their dialogue in polite and humility, they can comprehend in heart-to-heart. It makes humility is as a universal language.

⁵⁷ መሐረን የሚለው ቃል አገባባዊ ፍቺው የተሳሳተ ነው። ምክንያቱም ሁለቱ (ሀ ፣ ሐ) ዎች በቃላት ውስጥ የተለያዩ ትርጓሜዎች አሏቸው። ይኸውም፡- መሀረ አስተማሪ ፣ አሳወቀ ማለት ሲሆን መሐረ ሲል ደግሞ ይቅር አለ ፣ ምሕረትን አደረገ የሚል ትርጉም ይሰጣል። ስለዚህ ቃሉ ከጽሑፉ የሐሳብ ዓውድ ጋር አብሮ የሚሔደው "መሀረን" የሚለውን ቃል ሲጠቀም ብቻ ነው።

⁵⁸ መጽሐፈ ሐዊ ።

⁵⁹ በፈቃደሙ የሚለው ቃል የፊደል ስህተት አለበት ፣ ፊደል "ፋ" ተወግዳ ትክክለኛው ቃል በፈቃደሙ የሚለው ነው።

⁶⁰ መጽሐፈ ሐዊ።

Christ said in the Gospel: "He who humbles himself like this child will be great in heaven." (Matthew 18: 4,) It is a bridge from the world of revenge to the world of peace.⁶¹

According to Christian teaching, the first existence of evil was when Satana'el was being arrogantly and falsely claiming to be the creator and creator of all creatures as he is God. And he separates himself from His Creator God. So, Arrogance (overconfidence) and lies are the root causes of an evil in the beginning of creation and bring strife and division between the Creator and the creatures as well as with all creations each other. (3rd par. 1-2).

As a Satan has separated himself from his Creator because of pride and lies, he has never and ever been communion with His creator God; these arrogance (overconfidence) and lies are the ways that corrupt both earthly and heavenly dignity of creations and leading to failure.

Arrogance I am more than any other power; I think no one can challenge me. That this mindset can do everything by focusing only on myself in times of hatred, argument and strife; On the other hand, he despises the power and authority of the opposing party and makes it more divisive.

**"ወካዕበ፡ ይቤ፡ አንጽሑ፡ ሕሊናክሙ፡ እምነ፡ ኩሉ፡ ግብር፡ እኩይ፡ ዘይትዔበይ፡ በተልዕሎ፡ ዲበ፡
አእምሮተ፡ እግዚአብሔር።"**⁶²

For this, the Holy Bible says "whoever exalts himself will be humbled, and who ever humbles himself will be exalted. He that humbles himself shall be exalted" (Luke 14:11). "He is greater than the heavens (Matthew 18: 4), "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5: 3).

Satan teaches his arrogance and lies characters to the human generations in one way or another. Then as they learnt; they fight always with the truth, with their Creator, with themselves, with each other, with wisdom, with knowledge and with law, with good works, with good morals, with the mystery of natural diversity and unity and they hatred and resentment toward other facts.

Satan is the father of arrogance and lies. Those arrogance and lies are born from Satan and are fertilized on the earth and the humans are taxed from the Devil and they were infected by his evilness. Any creation that follows those two evils is born from the Devil.

⁶¹"ወዘአት፡ ጎተርአሶከመዝን፡ ተህጻንው፡ አተየባቢ፡ በመንግሥተሰማያት፡ ፈራሲ፡ ጎንደዚህህጻንዝቅያደረገአርሱ፡ በመንግሥተሰማያት፡ ታላቅይሆናል።" (ማቴ 18:4)።

⁶²መጽሐፈ. ሐዋ ባህል 17 ገጽ 158 አንደኛው ዓምድ።

5.4.3 Rejection of the rule of law

Law is derived from the Geez word ሐገ (hagä) or ሐገገ (hagägä), literary which means to stand firm (an agreement). The main issue of law is giving a judgment between "to do or not to do", rebuke. It will be written or unwritten; it will be proclaimed and used to correct the wrongs. And making decision.⁶³

The law engraved and authorized in the mind of humans, it reads by chapters and verses as a book, and it measured the individuals and community, and punishes and exalts those who do not exceed the limits.

The first law in history was the Law given by God to Adam, and the history of being governed by written law is the Ten Commandments written by God in the Old Testament on the tablets of the covenant, saying, "Let the law prevail from Zion" (Isaiah 2: 3). The third is the law of the gospel, the law of inheritance, or the law of the New Testament.

From the very beginning of man's existence on earth there were cultural laws that he established and improved laws and regulations of life based on the guidance of his Creator and his own innovation. These includes lifestyles, language, literature, education, work, economics, communication, governance, self-defense and warfare, mourning. However, those customs and principles can be useful or harmful.

When we talk about the concept of law, we should be noted that there are many types of laws and principles; for example, f t ha nägäst (Law of Kings), social law, natural law, customary law, moral law, marriage law that govern the people. For example, King Hammurabi literally copied the Mosaic Law and approved in his constitution.

For example, Law has been prepared for the people of Ethiopia by their Kings so that citizens can lead their spiritual and physical lives in the right way. Those are divided into two parts; 22-articles are the spiritual laws and 30-articles are the secular laws.⁶⁴

"People in Ethiopia are powerful, noble, beautiful and attractive," said Homer, a Greek literary figure. Herodotus, who lived before 490 BC, wrote the same idea as Homer; those who

⁶³ ደስታ ተክለ ወልድ ፣ ዘሀገረ ወግዳ ፣ (1962 ዓ.ም) ፣ ዐዲስ ያማሪኛ መዝገበ ቃላት ፣ አርስቲስቲክ ማተሚያ ቤት ፣ አዲስ አበባ ፣ ገጽ 522

⁶⁴ ፍትሐ ነገሥት ንባቡና ትርጓሜው ፣ (1958 ዓ.ም በብርሃንና ሰላም ማ/ቤት/ ፣ 1995 ፣ 2007 ዓ.ም) ፣ አዲስ አበባ ፣ ትንሳኤ ዘጉባኤ ማተሚያ ቤት ፣ አርዕስት ክፍል፡፡

despised all the nations of the world, but, in their philosophies said that “Ethiopia had a law that corrected and improved the inequality of its people.” Ancient Egypt said that in their psalms; Ethiopia was named by “Tonetor” mean that a country ruled by the divine law. Before Christianity Ethiopia has been ruled by law of hearth (unwritten law) and later ruled by the Mosaic Law.”⁶⁵

As human consciousness grows in every society and government, it is common for governments to hire criminals (military / police), armed forces, and judges, build prisons, and courts to punish criminals. But before building large prisons, armored personnel carriers and many police forces, a moral education and training center must be built to educate and nurture people about corruption, malpractice, crime, and the effects of evilness.

In addition to that, instead of arresting and punishing those who commit crimes by their knowledge, energy, and wealth, in the prisons; the appropriate punishment on those who have committed crimes should be engaging in the furtherance works for the sake of their good change and society developments. In this way, people can be brought together for any good civilization and change.

Chapter Six

6. The effects of revenge

Revenge (resentment) means, the act to inflict. Think and coming up to take a revenge on the one who injured us.⁶⁶ It concerns the action of avenge, resentment, standing up to repaying an evil action on our enemies.^{67,68} Revenge is a form of quarrel that takes time and space to retaliate for the wrong done. Revenge is a process of continual separation and harmful culture of the human society for centuries.

According to the teachings of Christianity, conflict or confrontation was begun in the world of angels, when Satan departed from his Creator the Almighty God by his arrogance that came

⁶⁵ አባ ጋስፓሪኒ ገ-ማ የኢትዮጵያ ታሪክ ብለው በጻፉት መጽሐፍ ውስጥ እንዳሠፈሩት ገጽ 5።

⁶⁶ ኪዳነወልድክፍሌ፣ (1948 ዓ.ም)፣ መጽሐፈ ሰዋሰው ወግሰው መዝገበ ቃላት ሐዲስ፣ ኦዲስ አበባ፣ አርቲስቲክ ማተሚያ ቤት፣ ገጽ 791።

⁶⁷ ኪዳነወልድክፍሌ፣ (1948 ዓ.ም)፣ መጽሐፈ ሰዋሰው ወግሰው መዝገበ ቃላት ሐዲስ፣ ኦዲስ አበባ፣ አርቲስቲክ ማተሚያ ቤት፣ ገጽ 791።

⁶⁸ በቀልበቁሙቅጣት፣ የክፉ ብድራት፣ አዳፍ፣ ግፍን፣ በደልን፣ መክፈል፣ ቁምን መወጣት፣ የክፋትን ጥምረት ማለት ነው። (ደስታተክለወልድ ዘሀገረ ወግዳ፣ (1962 ዓ.ም) ፣ ዑዲሲያ ማርኛ መዝገበ ቃላት፣ ኦዲስ አበባ፣ አርቲስቲክ ማተሚያ ቤት፣ ገጽ 194-96)።

out of his heart and proudly claim as he is the creator of every creatures. By that arrogance and falsehood action, Satan will be eternally rejected and excluded from all creations those which God has created. He instilled the spirit violence and trouble in the human race earth and mind and they contaminate each other.

6.1 Destruction and plundering of ancient manuscripts

"መላሌ፡ ዓይን፡ ወሰባሬ፡ ሰን፡ አኩ፡ ውእቱ፡ ሰናይ፡ ላዕለ፡ እኅ፡ ግላሎ፡ ገባሬ፡ ዝንቱሰ፡ ግብር፡ እኩይ፡ ውእቱ፡ ወአዖቀ፡ በዝንቱ፡ ከመ፡ ተሀብሎ፡ ላዕሌሀ፡ እምግብር፡ ሰይጣን፡ እኩይ፡ ውእቱ፡ አኩ፡ እምነ፡ ግብር፡ እኅ፡ ግላሎ፡ እምነ፡ ምግባር፡ እኩይ፡ ውእቱ፡ ፈነዎ፡ ዲቤሀ፡ ወአስተናሥኦ፡ ኅቤሀ፡ ተብህሎ፡ እንከሰ፡ ኢይደሉ፡ ተቃውሞቶ፡ ለእኩይ፡ ደደሉ፡ ተቃውሞቶ፡ ወተባዕሶቶ፡ አኩ፡ ላዕለ፡ ዛቲ፡ ጸታ፡ ግላሎ፡ በከመ፡ አዘዘ፡ ለሊሀ፡ ወሠርዓ፡ ውእቱ፡ ከመ፡ ታክህሎ፡ በርእስከ፡ ይዝብጥከ፡ በበትር፡ እስመ፡ አንተ፡ ላዕለ፡ ዛቲ፡ ፍኖት፡ ትመውኦ፡ ወትህሉ፡ ላዕሌሀ፡ ለእመ፡ ኮነ፡ እሳት፡ ኢይጠፍእ፡ በእሳት፡ ዘእንበለ፡ ማይ።"⁶⁹

Do not resist evil with evil. But turn to the one who strikes you on the right courage. If he wants to argue with you or take your clothes off, leave him another. If one chases you to go one far, go with him another distant. Instead of extinguishing the fire of hatred and revenge; the people of the world chose firing the evils forward. Both in societies and in individual, put out the fire; (Injury) when they try to win, they have lived in a relentless history of revolt, today and tomorrow.

"You have heard that, 'You shall love your neighbor and hate your enemy,' and I will tell you that you have to love your enemies, bless those who curse you, do well for those who hate you, pray for those who chase (persecute) you." If you love your lover no value, when you make peace for your brother what will be your great? Since, the sinners love their lovers. Because, God rises and shine the sun upon the earth, for the righteous and the sinners. And he rains unto the goods and evils, you will be exalted, you will be exalted, you will be exalted. (Matthew 5: 43-48)::

If there is a revenge conflict between people on earth, they will destroy their ancient writings, which are widely and deeply documented in their history and related events. Half the history of the world is dark and shadowy. Some countries, with their sweat and blood, have built up a long and tumultuous development and civilization and destroyed it in one day by waging war

⁶⁹ መጽሐፈ ሐዋርያ 131 አንደኛው ዓምድ ላይ።

and once again shouting: They start a new life looking for someone to support as a child. This is an incurable heart and conscience remorse.

From the past to the present leaders of our country Ethiopia have been repeating these kinds of disintegrations; they distract the historical developments and civilizations build by our parents in the past eras. Now we Ethiopians have been found in unwanted segregations and retardations of fiscal, political, social and spiritual affairs of the society.

In these hostility and revenge, the literary, intellectual and principles of life will be burned, looted, and disappeared from the eyes of the recent and next generations.

One of the greatest civil wars we know was the fought of kings of Axum with Judith (Gudit), Beja and Agew people for over forty years, the wars against the Muslim civilizations during the reign of Emperor Amdä TSION, the fifteen (15) years of war between Emperor Lebna Dengel and Imam Ahmad, and other small religious and ethnic conflicts and war stories from his books. Many of them, whose unknown size and type of manuscripts were burned in the fire of wars, half of them have been stolen by foreign and domestic robber (plunders) and the others are discriminated like us from human eyes reading.⁷⁰

The disappearance of those ancient manuscripts from the present generation has caused three major difficulties.

- Where the present generation came from yesterday,
- His true identity today and his way of future life and
- Tomorrow's landing has made it a floating generation with no known destination.

6.2 Retardation of individual and social economy

In the culture of the society in which I was born and raised up, the families of the deceased, whether intentionally or unintentionally killed, disperse all their possessions and money in their time and exchange their money for weapons into the jungle for seven generations. . Fearing this massacre, the victims and the murderers left their villages where they had been living and organized for centuries, relocated to a remote area, and began rebuilding their huts from the

⁷⁰Tadesse Tamrat, (1972), *Church and State in Ethiopia in 1270-1527*. London, Oxford Clarendon Press. And ላጲሶ ጌታሁን ድሌቦ ፣ (2010 ዓ.ም) ፣ የኢትዮጵያ ታሪክ ፣ ሦስተኛ ዕትም ፣ አዲስ አበባ ፣ ነጭ ሣር አታሚዎች ፣ ገጽ 171-179 ፣ 187-220። ፍሰሐ ያዜ ካሣ ፣ (2003 ዓ.ም) ፣ የኢትዮጵያ የ፮ ሺህ ዓመት ታሪክ ፣ ከኖኅ እስከ ኢህአዴግ ፣ መጽሐፍ ፩ ፣ አዲስ አበባ ፣ ገጽ 225-136።

scratch. This includes not only the nests and lives of individuals, but also many advanced and developed civilizations will be turn to back.

As a nation, there are figurative expressions of revenge in most societies. For example, "If you forget a stab, i will never forget a stab!" We add to our anxiety by threatening and intimidating ourselves. In fact, it is not enough for us to have an agenda for peace and development other than the disruption of the lives of our children tomorrow. We naming their names like "ደምመላሽ፣ድፋባቸው፣ግዛቸው፣ጣይባቸው፣አሸብር፣አምበርብር፣አምታታው፣አጋጨው፣ግጨው፣አብጠው፣አላጋው፣ድፋባቸው፣ድፋው፣ግፋው፣በላቸው... etc. We make revengeful their way of life by giving them an agenda of strife and war by saying "the dead will not avenge" (የሞተብቻነውበደሉንየማይመልስ), If you are really my son, you have to be done your best today. Show me the end of him!" ...we are passing the conflict and revenge to our children, from generation to generation, from individual to community, we spread the net of hatred, counting ethnic, national, and racial segregation on innocent citizens who have never been wronged, wronged or wronged. We go through it as a battlefield of hatred, resentment, revenge, and war, rather than doing and transferring well belongings.⁷¹

When you look at the history of most of Ethiopia's kings and leaders, it is a story of strife, confrontation and war.

The greatest adventure of governments that have ruled Ethiopia and its people for so long has been to prolong their rule by resorting to time-consuming ethnic and national strife and war instead of using politics to build good governance values.

Instead of making further progress on the footsteps of the previous civilization of the past rulers, the former ruling class stepped down and built another unfounded identity by denouncing the past as useless.

As we say, "history will repeat itself", when another leader comes to power, he repeats again the story of the past and he tells the darkness of another's story as his own light.

Even today, hate and revenge agendas are so widespread that they are depriving the majority of the country's people of their personal and collective history, language and culture, monuments of heroes, and other treasures of generation.

In our stories, by hatred and revenge, many of our country's economy, values of good governance, social heritage, religious values, language and literature have been eroded; they

⁷¹Most of northern Ethiopian an evil culture.

are very thin. The country's past civilization and development have been repeatedly reversed and distorted by civil strife in many times in the past.

Today, the religious, heroic, masculine, feminine, humanity, wisdom, and knowledge of its citizens have been eroded and destroyed, and our archives of knowledge and wisdom have been destroyed for various times. The very, hearty pain is that now we are also in that past avenge history.

6.3 Bringing fear and anxiety over the citizens

From the beginning humans are social being. The world in which he lives also is a social world. Thus, in a world where creatures live in harmony. In this world, there are conflicts of thought, speech, and action. Conflict is not a problem in itself. But, if the Conflicts do not solve by the discussion, it will be emphasized in to the uppermost war.

People who live in a time of hatred and revenge do not get a good night's sleep. Their whole life will be frustrated and sad. Hate and revenge always live in the prison of conscience.

When hatred, resentment, and revenge take place in a personal and social life, they bring constant threats of war and a crisis of life and losses of the human religious, social, economic, social, and other connections.

In general by the war of revenge:

- So many times the economic developments, scientific and technological advancements, good traditions and optimistic attitudes, languages and literature, knowledge and wisdom, philosophical improvements are scratched out from the human's progressions.
- Instead of waiting for the rest of their lives to live in hopefulness, the loss of sustainable and trustworthy communication between people will make them live yesterday with regret, sadness and fear, tomorrow and anxiety
- It exposes religious doctrines, sacraments, and Traditions that have been passed down through the ages to the next generation.
- They plunder the ancient manuscripts that have been written extensively and deeply about ancient human history.
- It destroys the religious, social, administrative, economic and other positive ties of the people and leads to continual conflicts and wars between communities.
- It constantly reverses personal and shared economic growth, leading to mass starvation, thirsty, poverty, persecution and death.

- Politics is will not use for the building of good governance values and creating ethnic and national unrest war.
- Religious, cultural laws, and the advice of elders make it impossible for them to lead the people.

6.4 Solutions of Revenge from the Book of Hawi

6.4.1 Forgiveness and Reconciliation

“ባህል፡ ዓሠርቱ፡ ወአሐዱ፡ ይመርህ፡ በእንተ፡ ዕርቅ፡ ወአሠንዮተ፡ እኑ፡ ወቅሩብ፡ እስመ፡ አሠንዮቱ፡ ሎቱ፡ ትከውን፡ በጾታ፡ በዙጎ፡ እምዘ፡ ይደሉ፡ ላዕሌነ፡ ገቢሮቱ፡ ወኢንግበር፡ ለንሥሐ፡ የዋሂት፡ ምክንያት፡ ወበእንተ፡ ዘየኃዝን፡ ብእሲ፡ በእንተ፡ እግዚአብሔር፡ እስመ፡ ዝንቱ፡ ምክንያት፡ መደኃኒት፡ ወእቱ፡ እስመ፡ ለዘአኅዘኖሰ፡ አልቦ፡ ላዕሌሁ፡ ነውር፡ ወኢሕምየት፡ ለኅዝንሰ፡ ይደሉ፡ ላዕሌሁ፡ ከመ፡ ያመክኒ፡ ለአሠንዮተ፡ ፍኖቱ፡ ወአቅሞታ፡ ምትር፡ ተቀንዮተከ፡ ሊተ፡ ወአጽንዕ፡ እንተ፡ ተፋቅሮተከ፡ እመ፡ ኮነት፡ ተዓርቆተ፡ እኑከ፡ መሥዋዕት፡ ይእቲ፡ ሊተ፡ እመኒ፡ ኮንከ፡ ትሠውዕ፡ ሊተ፡ ጸሎተ፡ በዛቲ፡ ሕሊና፡ እስመ፡ ይፈደፍድ፡ ኃዲገ፡ ጸሎት፡ ወሐዊር፡ ኅበ፡ ተዓርቆተ፡ እኑ፡ ወእምድኅረ፡ ዝንቱ፡ አዕርግ፡ ጸሎትከ፡”⁷²

Forgive the sins of your brothers who have sinned against you, do not harbor resentment, pride, or arrogance. He should not have fought, otherwise, even though Satan incites you to quarrel with your brother, be reconciled to him, for your body is made up of four parts. Do not become a target of Satan. Do not be deceived by Satan. Do not spend the night in the sun (while the sun is still your age) so that the devil does not boast that you have defeated them.

Do not do evil to your brothers. If you do good things for your brothers, I will do good things for you. If your brothers have sinned against you, why do you not ask God for forgiveness? Why do you ask me, saying, 'Forgive us our sins, and forgive us our trespasses?' If you do not forgive the sins of your brothers, I do not forgive your sins.⁷³

Revenge is a universal problem that highly affect (destroy) the economic, administrative, civilization, development, and mysterious religious virtues those organized by the far-sighted and benevolent people to not be sustainable beneficial in the societies.

Although this problem has been common in our country for a long time, especially in recent years, it has been increasing at the national level and Ethiopians are destroying the material and spiritual heritage that they have been done for a long time. The author of this study outlines the correct solutions to these problems in this chapter.

⁷²Māsəhafa Hawi page 98 third column.

⁷³ተስፋ ገብረ ሥላሴ ፣ (1987 ዓ) ድርጊት ሰንበት ፣ አዲስ አበባ ፣ ተስፋ ገብረ ሥላሴ ዘብሔረ ቡልጋ ማተሚያ ቤት ፣ ገጽ 52-57።

6.5 Types of Reconciliation

The Book of Hawi emphasizes in detail the need for forgiveness and reconciliation. But we do not go into detail about the types and ways of reconciliation. It will be necessary to make scientific classifications to identify the types of reconciliation and their methods of implementation.

➤ Reconciliation with oneself:

There are two kinds of reality in one person. These are spiritual and physical. The spiritual body is more interested in peace, generosity, knowledge and wisdom than the secular thinking.

Sometimes, flesh and spirit are at war. When we think about how they are competing for supremacy, we realize that there is competition within us. A well-known physical work is described. That is, "enmity, strife, jealousy, greed, murder, drunkenness." A person who is at odds with himself is filled with the qualities listed above. He who is at war with himself, but his spirit is troubled and broken.

On the contrary, he who reconciles with himself will be filled with the fruit of the Spirit. "Love, joy, patience, kindness, goodness, faith, gentleness and self-control." (Gal. 5: 13-25) These are the things that guarantee inner peace. In his first letter, the Apostle St. Peter said, "Let him who loves life, and see good days, let him keep his tongue from evil, and his lips from speaking deceit." (1 Peter 3:10).

If the inner body of the human is not disturbed by stream, winds and turbulence, everything may be realised calmly and peacefully. But when we examined our life, there is anger, resentment, and deceit in our day-to-day happenings. This behavior will be a cause of great pain for individuals, communities and also the country. As the human body becomes more and more sensitive to the pressures of life, it becomes more and more like weeds in the eyes of the Creator.

People who are inclined to revenge will often make this world weep when they become cruel leaders who overreact to scepter and money. The hateful and revengeful people display the following behaviors:

- Lack of responsibility,
- Random-based communication,
- Highly selfish,
- Excessive self-esteem,

- Being full of lies,
- absolutely lack of remorse,
- Difficulty to control oneself, bad behavior,
- Unexpectedly,
- Lack of accountability,
- Committing a heinous crime, and so on...

"ኢትዮጵያውያን፡ ኢትዮጵያውያን፡ ወበጊዜ፡ ይኤዝዝ፡ ከግኖተ፡ በርትዕ፡ ወኢይከልእ፡ እምኩነኔ፡ ፍትሕ፡ ፍጹመ፡ ንፈቅድ፡ ከመ፡ ፍእምር፡ ተፈልጦ፡ ዘሀሎ፡ ማእከሉ፡ ከኩነኔ፡ ወከኩነኔ፡ ውስተ፡ ዘይደሉ፡ ከመ፡ ትኩን፡ ወውስተ፡ አይ፡ ዘኢይደሉ።"⁷⁴

Based on the words of the gospel, St. Basil the Great said in the book, "Judge not according to the appearance, but judge righteous judgment." He says that a person who lives in a world of revenge will lose his personal and social life. He also shorts for the time when he will live in despair on this earth. Of course, a revengeful, unforgiving spirit that blinds the conscience is the result of repeated attacks and suffering by family and the environment and cruelty.

Forgiveness will not be that easy, because of cruelties of those who harassed and injured us cannot be easily forgotten. Our mind suffers since we are plagued by feelings of inadequacy. Since, we do not believe them, we are always ready to be skeptical and retaliate. Often, those who take revenge are likely to retaliate when they are favorably disposed toward us. When revenge belongs to God, but we judge by our authority. (Romans 12: 14-21).

Yet, the Book of Hawi tells us that if any of the above individuals or groups are harmed, we should not quarrel with them. Because, the only Creator has the power to judge the wicked.

Self-reconciliation means avoiding self-harm and living peacefully with all creatures. Reconciliation with our self is the beginning of all works. A person who is reconciled to himself will be a source of joy and love to those around him. Creating a peaceful and prosperous society requires the development of an individual who is reconciled to himself. According to the philosopher Alexander. "It is not as easy to defeat one's own evil desires as to defeat the well-known enemy." Reconciliation with our self leads us to the path of reconciliation with the outside world.

➤ **Reconciliation with knowledge and wisdom**

⁷⁴Māsəhafā Hawi page 347 third column.

Knowledge is the experience that is passed on from one scholar to another, from one scholar to students. Learning means making a constant upgrading, improving, acquiring knowledge, and practicing.

Knowledge, the skill that we receive from the surrounding in all our lives whether we think it or not; we get it in formal or informal ways.

- ❖ Knowledge contains lessons about human beings, the abstract and vast world in which we lives, various arts and philosophies.
- ❖ Education: What do we teach? Why we teach? Who are we teaching? Where and when we teach? It is a far-reaching and deep-rooted path to search knowledge and wisdom.

In general, if we are reconciled with knowledge and wisdom, we will know how to live with all creatures in a natural order and glory on earth.

➤ **Reconciliation with work**

The human being has the right and an ability to work and live in the world. He has the right to work, to grow, and to live a better life. If he will be busy in doing work, he can far apart from revenge. That is, if a person has the right to live, he must also have the right to work and to get his basic needs. Without work Man cannot live as a human being.

Moreover, all of the growth and civilization that has been created on earth has come about through work, by changing the social environment in which humans can enjoy the blessings of nature for their daily consumption and longevity. The world reveals its secrets and offers certificates and rewards only for those who have proven by work. So when we reconcile with the work culture, we forget all the revenge agendas.

➤ **Reconciliation with Morality**

Man is a moral being who is endowed with the ability to distinguish between good and evil, right and wrong. Morality is the key to open and see a person's true human situation. The main focus of morality is to instill and cultivate human principles in the human mind and conscience, to evaluate, correct, control and accurate the human behavior and actions.

Morality enables human beings to live in harmony with their true nature and personality. Our visible and tangible body is guided by our invisible and intangible morality. If anyone has

knowledge, wisdom, power, skill, wealth, prosperity, nobleness, and many other good things, but, if he became ignorant and arrogance his or her credentials will be meaningless. People can communicate when they are following the morally upright communication.

An educated person will not be better only with knowledge and wisdom, but also with good manners and morals. Without ethics and good personality; knowledge and skill, they would not be upright. For scholars who are at the forefront of knowledge and philosophy, the main problem is not a lack of knowledge and skills, but a lack of morality. That is why the most important people in the world today are so engrossed in corruption and other heinous crimes, and as a result, the world today is in a terrible crisis. The crisis is the result of an overestimation for material values and a decline in moral and spiritual values.

6.6 Ways of Making Reconciliation

In order to lead a sustainable life, Ethiopia needs forgiveness and reconciliation. Peace is the key to spiritual and physical development, to progress and to the better future.

The book of Hawi speaks about forgiveness and reconciliation as follows:

"ወበዝዩ፡የኃሥሥ፡በተፈልጎ፡ብዙኅ፡አኮ፡በአዝዞቱ፡አርምሞ፡ወትዕግሥት፡ባሕቲቱ፡ላዕለ፡
ዘይገብር፡ቦቱ፡እኩየ፡ዳእሙ፡ከመ፡ይብጻሕ፡ፍጹመ፡በአሠንዮ፡ኅቤሁ፡ወይሚጥ፡ሎቱ፡
መላትሒሁ፡ካልእተ፡ወብሒሎቱ፡ዘንተ፡አኮ፡ውእቱ፡ዘሐገገ፡በእንተ፡ዛቲ፡በቀዓት፡እምነ፡
ግብረ፡እከይ፡ወጸፊዓ፡መላትሕት፡ባሕቲቱ፡ባሕቲ፡ይሜህረነ፡ኃዲገ፡በቀል፡በእለ፡ተርፉ፡
ግብራት፡ወውስተ፡ኩሉ፡ግብር፡ወከመ፡ንረስዕ፡አበሳሁ፡ወዘአበሰ፡ላዕሌነ፡ወኢንትራከቦ፡
በአምሳለ፡ምግባሩ፡እኩይ፡ወኅሱም፡እስመ፡ውእቱ፡ይቤ፡ኩሉ፡ዘይሰምዮ፡ለእኅሁ፡አብደ፡ናሁ፡
ደለወ፡ላዕሌሁ፡ኩነኔ፡ገሃነም፡ወኢኮነት፡ጻሕቁ፡በዛቲ፡ባሕቲታ፡ባሕቲ፡ጻሕቁሰ፡ተግግሥተ፡ኩሉ፡
ዕርፈት፡ወዕዕለት፡ውእቱ፡ወከማሁ፡መፍቅዱ፡ውስተ፡ዛቲ፡መካን፡አኮ፡ዘሐገገ፡ዘንተ፡ሕገ፡ከመ፡
ንትገዓስ፡በአስተግንዖተ፡ኃይል፡ሶበ፡ንትጻፉእ፡መላትሒነ፡ባሕቲ፡ሶበ፡ይረክበነ፡ምንተኒ፡ግብር፡
ማኅዘኒ፡እምኔሁ፡ኢንደንግጽ፡ወኢንትሀወክ፡ወኢንትቃወሞ፡ለእኩይ፡በእኩይ፡⁷⁵

Peace is not just a matter of silence and patience; he said that we should turn our backs on Him, forget about our sins, and do not do the same evil things that he did to us, do not resist

⁷⁵Mäsəhafā Hawi page 131.

evil with evil, and forgive with perfect love. That is, he tells us that revenge must be avoided and that the value of peace will be acknowledged.

To bring peace in the world, many people need many ways and possibilities; of these, e.g.

- ❖ In war (in retaliation for the damage),
- ❖ By snoring and cutting off all contacts,
- ❖ False negotiations,
- ❖ Compensation for the victim,
- ❖ True forgiveness and reconciliation as well,
- ❖ Accepting just a conflict is one of the forms of this world and retreat the conflicts in patience.

When there is conflict between people, the best ways to bring peace and reconciliation are true forgiveness and by accepting just a conflict is one of the forms of this world and solve the conflicts in patience. But, by war (in retaliation for the damage), snoring and breaking off any contacts, making false negotiations or paying compensation to the victims; Unions that have been tried in such a way are often the result of a fiery furnace.

Avengers strike back when they feel comfortable and able to do so. That is, the victim prepares for more revenge and, in due course, repeats the story of the war against his grandparents. That being the case, generations of people on earth will be exposed to war and its aftermath.

Snoring and breaking off all relationships, the result is that, as a couple, we are deprived of all the good things that are done together, we talk about, and we do not eat the blessings of the earth in peace, and we are exposed to hunger and thirst, diseases and misery.

The peace that comes from false negotiations and compensation to the victims does not guarantee the future relationships. Because false peace and resentment are hidden in them, so they do not see the trustworthy communications. It does not bring true forgiveness and peace by pretending to be a peacemaker, holding a grudge and making a living by pretending to be on to a heart that is burning with revenge and covering revenge.

It is common for countries to sign cultural, scientific, trade, and other agreements for the sake of temporary gain, despite the ambiguity and doubt behind their diplomatic agreements with other countries.

This attitude is even more prevalent among individuals. It has become a symbol of ingenuity, cleverness, and skill in the so-called "Cold War" by simply teasing those who do not truly love

and hate. If unforgivable individuals and groups are asked why they have never been forgotten, how can they be forgotten? Is it. For example, how can we forget the atrocities committed by Nazi warriors against six million Jews? There are many people in the world who seem to be reconciled but who have a grudge. But with tolerance, Germany and Israel today have a positive relationship in trade, industry, science, culture, and other areas.

A man catches a sling to kill a bird; Unbeknownst to the shooter, he landed on a rock, and once again the rock was thrown back, it was placed on the shooter's eye, and his eyes filled with tears. With this in mind, it is obvious that the harm caused by a creature to hate and envy, to hate, and to follow in the footsteps of all evil is that it damaged the flesh and the soul.

Even a resentful person would not have the spiritual strength and energy to approach in to the Creator who examines the heart and spirit of a human being. The prayer of a resentful person is like a seed sown in thorns, like a seed that is choked with thorns. And prayer does not reach in to the Creator."⁷⁶

Realizing that true forgiveness and reconciliation, as well as accepting the conflict is one of the characteristics of the world and tolerance are the merely ways to bring peace, instead of exposing and punishing a once-in-a-lifetime crime, it is possible to preserve the future of society and the world by leaving behind the past in its education and history. Reconciliation is the only solution to the evil of yesterday and to renew and grow tomorrow in a new hope spirit.

For this to come out, it must have an independent team of experts within the structure of the governmental peace ministry. The Medias must be designed to convey a message of peace and reconciliation. Elders, religious leaders and teachers, scholars and influential individuals should always teach about the forgiveness, reconciliation and peace.

If we have a balanced and harmonious approach in all areas, its overall development and the life of this world can be meaningful. Instead of revenge and punishment, we can correct the wrongs by forgiveness and reconciliation, it is easy to correct the imbalance circumstances, and we can heal the hurt and repair the broken relationship, and restore the victim and the beaters.

"በእንተ፡ፍቅር፡ወተራጎርኖ፡ላዕለ፡ኮሉ፡ዘመደ፡እንለመሕያው፡ወዘከመ፡እፎ፡ይደሉ፡ከመ፡ ትኩን፡አፍቅሮተ፡ቊርባን፡ወንሕነ፡ንወድቅ፡በምክንያተ፡ፍቅር፡ሥጋዊ፡እምፍቅር፡መንፈሳዊ፡ ወበእንተ፡ዘከመ፡አይደሉ፡ከመ፡ንብላዕ፡ውስተ፡ቤተ፡ክርስቲያን፡በምክንያተ፡ፍቅር፡ፍጹም፡ ወአሂ፡ከመ፡ንኑም፡ውስተ፡ቤተ፡ክርስቲያን፡ዘእንበለ፡በግብር፡ዕፀባዊ፡ወበእንተ፡ዘይደሉ፡

⁷⁶Dərsanä sänbät.

ተፈልጎ፡ ለዘኮነ፡ በጎቤነ፡ ፍቁረ፡ ወፍጹም፡ በተፋቅሮ፡ ወሐመምነ፡ እምኔሁ፡ ይደሉ፡ ከመ፡ ገምትሮ፡
 ወናርሕቆ፡ እምጎቤነ፡ እመ፡ ሐመምነ፡ እምኔሁ፡ ሕማመ፡ ነፍሳዊተ፡ ወበእንተ፡ ዘከመ፡ አይደሉ፡
 ናፍቅር፡ አዝማዲነ፡ ወአጋዊነ፡ በግብር፡ ሥጋዊ፡ ዳእመ፡ በዘሀሎ፡ ውስቴ፡ ሥምረተ፡
 እግዚአብሔር።”⁷⁷

Compassion, forgiveness, and reconciliation are gifts from God to mankind to end the conflict between man and God, with his own, among humans and between humans and all creatures. For this reason, in this holy book, before you offer your sacrifice for your sins in order to be reconciled with Creator, be reconciled to all creations. It is from the gospel.

If you present your offering on the altar if you think that your brother has something against you, leave your gift there in front of the altar, and go ahead and make peace with your brother, and then come back and offer your gift. Agree with your enemy quickly, while you are with him "(Matthew 5: 21-48).

The source of regret and apology started in heaven. It is believed to have originated at the time when Adam was thrown from the heavenly kingdom of God with his wife Eve and God promised that he would be restored to his former glory by His mercy, after he had been rejected by his Creator because of sin. Thus, this compassionate attitude toward Addam begins with the spirit of forgiveness that our forefather Addam repented of and turned to the Creator for forgiveness. In any society, this culture of reconciliation means that there is conflict behind it.

People cannot live together, with their multiplicity or similarity in culture, language, tribe, and geography. They however can live together only when they decide to live together.

Some secular scholars and societies have given different meanings and concepts about whether or not to prohibiting a revenge. These are divided into three parts:

❖ **He or she who believes in absolute forgiveness:**

According to this view, believes that once we have been forgiven, we must truly forget and try to do so. This (cf. Matt. 5: 7) blessed are the merciful, for they shall heal from eternal judgment. It is similar to the teachings of Christianity. Such people who forget their guilt or do not hold a resentment are pure-hearted, well-meaning, and attainable perfection.

⁷⁷Māsəhafa Hawi page 5.

❖ It is possible to forgive but not to forget; He who believes that he should not be forgotten:

The second is to say 'sorry' but not to forget the wrongdoing: It is the part that believes that it should not be forgotten. An example of this can be found in the book Maja Abramovitch, an Israeli writer, forgiving to but not forget. "It is impossible to forget wrongdoing or to never apologize, but it is possible to reconcile things for the greater good of both." This kind of tolerance really seems to be common in this world and is considered to be the right way.

❖ A world of unforgivable and unforgiving revenge:

This attitude stems from the fact that if there is no justice or revenge for any kind of cruelty, we will be trained by the bad people; so, the murderers should be punished by death. Philosophers like Victor Franklin said, "If we do not have the right to say, don't kill us; we are not wronged to kill our killers.

Among the philosophers of this world who follow the path of revenge, for example, Nietzsche considers the path of forgiveness and reconciliation as futile and incapable. He even criticizes moral law. He teaches that humility, forgiveness, and tolerance are signs of weaknesses that lead to pain and suffering. This approach has challenged even the most forgiving of those who have become revengeful, thinking that violence is a good option to alleviate from suffering.⁷⁸

When we talk about the influential individuals who teach about the prohibition of revenge, we learn much from their life activities. For example, Mah tāmā Gandhi, the great peaceful man, was born during the British colonization on India, grew up in slavery and subjugated, and freed his people from slavery. One day, when the British took him to an area where the poor Indigenous people of the coastal area of Banbe were producing salt and earning a living for the Indians, Mah tāmā Gandhi embarked on 128-miles journey with eight men. Gradually, however, Gandhi went to the riverbanks with millions Indians and took salt without paying any taxes. This was to counteract the British violence. At that moment, British troops began shoot by gun on the crowd. At that time, Mah tāmā Gandhi's instructions to the people was follows:

⁷⁸ይልማ ኃይሉ ፣ (2000 ዓ.ም) ፣ ይቅርታና ዕርቅ ፣ አዲስ አበባ ፣ አፍሪካ ማተሚያ ቤት ፣ ፲፮፭—፲፱።

*When they hit you; don't hit them back. Even if they shout at you, do not yell at them, but do not stop moving forward. Perhaps a few of us could be thrown into prison. We must not stop moving forward until we reach our goal, for peace-loving people have not yet achieved what they set out to do in this world.*⁷⁹

Mah tāmā Gandhi seems to have been guided by this principle of love that freed his people from slavery without violence. If Gandhi's followers ask him, "We must kill those who kill the people of India," He replied them by saying; "When a man extinct your eyes and if you disappear his eye the whole world will be the home land of the blinds." This man once said that forgiveness is a manifestation of strong people; but the lazy do not believe in forgiveness. ” Gandhi's position is in line with what Christ said in the Gospel; "when he hit your left, give your right.

As Mah tāmā Gandhi, a Buddhist set an example for many people, Martin Luther the King in the spirit of peace, fought for the freedom of black Americans, inspired by the principle of Mah tāmā Gandhi, without any firing of guns. So, Martin Luther King was a greatest marvel in the history of the world by bringing together millions for one objective.

When Nelson Mandela was released from prison after 27 years of torture, everyone wondered what kind of hatred he had felt. But this virtuous man shocked the violent, the evil, the revengeful, and the hostile world by extending his hand to those who had tormented him with reconciliation and peace.

Those influential individuals who unify the segregated world were be buried in the conscience of every nation of the world. It shows that all peaceable people in the shadow of religion and thought have one language. That is why the dictatorships, Napoleon's and Hitler's Dreams shattered and do not bring true peace over the world. But the performances of Mah tāmā Gandhi, Martin Luther King and Nelson Mandela have been restored the continual peace of mankind.

⁷⁹“በመታችሁም መልሳችሁ አትምታቸው ፤ ሌላው ቀርቶ በጭሁባችሁም መልሳችሁ አትጨኹባቸው ነገር ግን ጉዞአችሁን አታቁሙ ምናልባት ወደ አቀድኘው ግባችን ከመድረሳችን በፊት ከመካከላችን የሚሞቱ ሊኖሩ ይችላሉና። ምናልባትም ከአኛ መካከል ጥቂቶቹ ወደ አሥር ቤት ልንወረወር እንችል ይሆናል። ካሰብንበት እስከምንደርስ ወደፊት መጓዛችንን ማቆም የለብንም ሰላም ወዳድ ሕዝቦች ገና በዚህች ዓለም የሚፈልጉት ግብ ላይ አልደረሱምና።” ማኅተመ ጋዲ።

"ኢትዮጵያውያን፡ አንተ፡ ለእግዚአብሔር፡ እንደገና፡ ይብሉ፡ ለገብር፡ ዘጸፍ፡ ለእመ፡ ኮንኩ፡ ተናገርኩ፡ ሠናዩ፡ ለምንት፡ እንከ፡ ትዘብጠኒ። ወኢሰማዕኦኩ፡ ካዕቦ፡ እንደገና፡ ይብሉ፡ መልዕክተ፡ መስቀል፡ አባ፡ ሰረይ፡ ሎሙ፡ ዘንተ፡ ጌጋዩ፡ እስመ፡ እመንቴ፡ ኢየሁዳ፡ ዘይገብሩ። ወአንተሰ፡ ህዩንተ፡ ዘኮንከ፡ ይደሉ፡ ላዕሌክ፡ ከመ፡ ትባርክ፡ ሶቦ፡ ይጸርፉክ፡ ወትጸሊ፡ ሎሙ፡ ሶቦ፡ ይዝብጡ። ወትናዝዞሙ፡ ለእለ፡ ይጸርፉ፡ ዲቤክ። ወአንተሰ፡ እመ፡ ኢየሁዳ፡ ሰማዕልክ፡ ርእሰክ፡ በእግዚአብሔር፡ ኄር፡ ነጽር፡ እስኩ፡ ለዘኮንከ፡ ሎቴ፡ አምሳለ። እስመ፡ በጊዜ፡ መብልዕ፡ ወመስቴ፡ አንትሙ፡ እምኔሁ፡ እንደገና፡ ጽኑንን፡ ውስተ፡ ገቢረ፡ ትእዛዝ፡ በካልእ፡ እምዝንቴ። እስመ፡ ሐዋርያ፡ አምላካዊ፡ ይቤላ፡ ለዛቲ፡ በአሐዱ፡ እመልእክታቲሁ፡ ከሉሉ፡ ነገር፡ ኅሱም፡ ኢይዓዕ፡ እምአፉክሙ። ዘእንበለ፡ ዳእሙ፡ ዘይሆኔ፡ ወዘይኔይስ፡ ለሐንፃ፡ ወበዘይረክቡ፡ እለ፡ ይሰምዕዎ። ወኢታምዕዕዎ፡ እመንፈስ፡ ቅዱስ፡ ንጹሐ፡ ዘቡቴ፡ ዘተኃተምክሙ፡ በዕለተ፡ መድኃኒት፡ ወተቤዝዎ፡ ከሉሎ፡ ምረረ፡ ወከሉሎ፡ መዓተ፡ ወከሉሎ፡ ቅንዓተ፡ ወከሉሎ፡ ነገርንረ፡ ወጽርፈተ፡ አእትቴ፡ እምኔክሙ፡ ምስለ፡ ከሉሉ፡ እኩይ፡ ወኩኑ፡ መሐርያን፡ ወሠናያን፡ ለቢጽክሙ፡ በበይናቲክሙ፡ ወሰረዩ፡ በከመ፡ ሰረየ፡ ለክሙ፡ እግዚአብሔር፡ በእግዚአብሔር፡ ኢየሁዳ፡ ክርስቶስ፡" ⁸¹

Do you not hear what the Lord said when one soldier struck him with a rod and said, "Why do you strike me, for I have spoken well?" (John 18:23). Again, on the cross, did you not hear what he said about those who accused and crucified him, saying, "Father, forgive them, for they don't know what they are doing" (23:34). This was the word of Lord, which teaches you to bless those who curse you, and to pray for those who insult you and beat you. For in this you are imitating God. Do not utter evil words against your own mouth, but that you may live and be clean in the Day of Judgment. Forgive them for their insults and their evil deeds."

The main message we learn from this passage is that by prohibiting the revenge and forgiveness and mercy for all are essential to the good living with human beings on earth and to living forever with the Creator in the eternal life.

The main benefits of religion:

- ❖ To purify and consecrate man from the stain of sin and to make him a part of the Creator.
- ❖ Expressing the highest wisdom and knowledge,
- ❖ Guiding to the physical and soul works;
- ❖ Demonstrate the way to live with other creatures,

⁸¹ Mäsəhafä Hawi page 99 second and third columns.

- ❖ Being aware of the weakness of the creations and directing the way how to live under the power of the Creator.
- ❖ Giving power and authority to defeat the workings of evil spirits.
- ❖ Healing from sickening and saving soul from dead.
- ❖ Qualifying a person for eternal life.

All in all religion is a spiritual and mysterious world that allows creatures to live under the care, protection, leadership, and being members in the eternal salvation of their Creator. So that they do not suffer unjustly. But if hatred and revenge prevail among the people, the above-mentioned religious benefits will be lost, and religious doctrines and followers may become revengeful warriors and victims of war of revenge. Now, believers of any religions in Ethiopia are extremely infected by such type problem.

In this time, the new generation of Ethiopia is out of moral and faraway from Ethiopian culture. Because of these our country is exposed to the confusion of the scholars. That takes place because the culture and morals of our ancestral fathers and mothers have been corrupted and replaced by foreign ideas. As a result of thus pollutions, every modernity and civilizations have been misinterpreted in Ethiopia.

7.2 In the field of curriculum design and education system

The truth is that all scholars in this field are agree on that "when developing a curriculum, first thing to consider is to make it clear that, "what kind of generation we want to achieve through the curriculum." from the beginning a curriculum should be based on the ideals society that will come in the future. The vision, mission, and objectives must be developed and implemented on that type of destiny.

The current curriculum in Ethiopia needs to be contextualized. Otherwise learning and training in Ethiopia becomes foreign and alienating. When it is evaluated with the identity of Ethiopia; as a result, indigenous languages, knowledge, wisdom, attitudes, national and public history, communication, culture, principles of religion. There is a risk then to deliberately or deliberately undermine important issues that will not pass to the next generation.

Moreover, there is also the issue of ethnocentrism. Diversity is of course important and should be respected. Nevertheless, that should not compromise or suppress unity, respect and equality. Otherwise, ethnocentrism without unity, respect and equality alienates one nation, threatens another and exalts it, or pushes all parties to extremes. For example, the current curriculum of the country includes topics and ideas such as "mister "x"'s ethnic group or nation was invader,

oppressor when he was a ruling class," and so on. This is a major cause of the ongoing national revengeful conflict and civil war in Ethiopia.

It is an act that is more critical issue for Ethiopian scholars and leaders than the uneducated masses. Therefore, in this research, it is believed that the past negative relationships and faults of the people were taken as history and education purpose only and controlling to not be repeat again and included in the curriculum is the best way of living together and the well-being of the generation.

7.3 Social benefits

Human beings need commodities from the beginning. Good communication is the backbone of all social, verbal and practical communication of this social being with the Creator, with each other and with all creation.

"እስመ፡እምስነ፡ፈድይዎቱ፡ለእኑ፡ይረብሕ፡ነፍሶ፡ወያድኅን፡እመንበረ፡ፍትሕ፡ወእምበዊዕ፡ ውስተ፡ቤተ፡ሞቅሕ፡ወእምነ፡ኩሉ፡ኅርትምና፡ወእምውሳኔ፡ዘተወሰነ፡ባቲ፡በህየ፡ለእመ፡አበሰ፡ ለከ፡እኑከ፡ሐር፡ገሥጾ፡በባሕቲትከ፡ወለእመ፡ሰምዓ፡እምኔከ፡ነዋ፡ረባሕከ፡ለእኑከ፡ምንትኑ፡ ፍካሬ፡ቃሉ፡ዘይቤ፡ለእመ፡ሰምዓ፡ዘውእቲ፡እመ፡ሐመየ፡ነፍሶ፡ወዘለፈ፡ርእሶ፡ወይቤ፡የአክለኒ፡ ዘአበሰኩ፡ነዋ፡ረባሕከ፡ከሠተ፡በዝንቲ፡...ለእመ፡ኮንከ፡ቅውመ፡ቅድመ፡ምሥዋዕ፡ወተዘከርከ፡ በህየ፡ከመቦ፡እኑከ፡የኃዝን፡ላዕሌከ፡ወምዕረ፡ይኤዝዞ፡ለግፉዕ፡ከመ፡ይኅድግ፡ለቢጽ፡ዘአበሰ፡ ላዕሌሁ፡እስመ፡ውእቲ፡ይቤ፡ይኅድግ፡ለነ፡አበሳነ፡ወጌጋየነ፡ከመ፡ንኅነኒ፡ኃደግነ፡ለዘአበሰ፡ለነ፡ ወከመዝ፡መሀረ፡ወበዝየሰ፡አርአየ፡ፍኖተ፡ካልእ፡ወገጸ፡ካልእ፡እስመ፡ውእቲ፡ኢይነድኦ፡ ለዘኅዝነ፡ዳእመ፡ለዘ፡አኅዘንዎ፡ይመርሆ፡ኅቤሁ፡"82

If you had mercy on your brother, you would have saved him from being brought before a judge and thrown into prison. If he repents, he says, 'I have enough.' You made peace with him. He explained the benefits of living in peace.⁸³

No matter how a person is eloquent, or persuasive, if the communication is characterized by hostility, hatred, blame, and revenge, it is impossible to fully understand the message to all; the answer from the listener will not be as much positive. When a person speaks to a person with arrogance, disrespect, hatred and revenge, he listens and hears, he understands things as lies speaks, he quarrels with himself and with anyone else, he does not see and understand. In this way, they will not be able to live together on earth forever.

⁸² Mäsəhafā Hawi page 347 third column.

⁸³ Ibid.

Anger is a sign of helplessness and inferiority complex, but forgiveness is a gold award and a certificate of our greatness. If we come back with a quarrel with anyone who comes to us in a quarrel, we will be separated from one another. Violence that started out in our own hands can spread like wildfire to those around us and burn up others. Instead of those, we should have use our ultimate power to forgive those who offend us, and we will save them and us from the consequences of our evil actions. All who are known by the Creator for holiness have attained holiness by forgiving others of their sins.

Human communication is good only when it is possible for everyone to speak, understand, recognize, and agree between the speakers and the listener when everyone can speak and hear with the human tongue and ears (humbly, respectfully, truthfully). When a person speaks and hears this, he associates himself with himself, with the truth, with the Creator, with the other human being, with the hidden and observable creatures created for food and soul.

Criticisms, dialogs, and arguments of any work processes by a group of people should be in polite and respectable conversation that bring a positive relationship among the members of assemble. Those types of polite and respectable discussions will make tomorrow's personal and social life through the lens of true resurrection in hope, rather than anxious and failure.

7.4 Economic benefit

The earth's atmosphere of peace and harmony is often shattered by unbalanced economic divisions and civilizations. Today, on the one region, there is an abundance of wealth and technology and on the other region many people suffer for hunger and thirsty, poverty, unemployment, and social isolation. In a world where all people are in created equal but; they have no right to live in equality. Because the present world economy is distorted and wrongly interpreted. Because of this; the value of humanity is determined by material values or by money. Humankind's ability to live together is being challenged by lowering or equalizing of human prices rather than materials those produced by humans.

Citizens in all regions of our country, Ethiopia, do not have the opportunity to grow and train equally. In fact, in one region; the situation is not similar with other regions. It seems like one region is in the bright (shiny) and the other region is in the dark (black). This problem has exposed our country at risk of civil war, civil strife and non-coexistence. By prioritizing human dignity we can be maintained and adjusted human social life and balance the world economy.

Hatred and revenge have haunted the very fabric of civilization and development that has plagued mankind since its inception. But when people decide to live in peace, preferring forgiveness and reconciliation over hatred and revenge, and realizing the physical and spiritual benefits of peace, the social, administrative, economic, scientific and technology innovations, and other civilizations of the past will be preserved for future generations.

7.5 Political benefit

In terms of building a forecasting generational and institutional country with a history of modern civilization, it is widely stated in this study that revenge in various places will frequently destroy the traces of any development and civilization of a country and challenge the sustainable existence of the country and its people.

The existence of a stable government and the rule of law in a country without hatred and revenge is the basis of any development, civilization and social life, but the instability of the political world exposes citizens to civil war, famine and starvation, poverty, economic crisis and foreign enemies.

In a world that is open to all creatures, if a person does not get what he wants, he will have to fight against his neighbor. As a result, conflict is an integral part of human life. Conflict, like a matchstick, starts small and can be devastating and can destroy people and everything else.

Chapter Eight

8. Conclusion and Recommendations

8.1 Conclusion

This topic on revenge, inspired by the Book of Hawi, has enabled us to explore wide areas of related issues. Thanks to this ancient book, it has been possible to appreciate how the cycle of violence can be stopped, how the chain of hate can be broken.

In our time, hatred and revenge is being perpetrated in Ethiopia. This badly affect both the individual and the whole nation. It also compromises the country's economy, administrative capacity, scientific and technological development, culture, values, linguistic and literary resources, education, intellectual activities, and more. The situation interrupts and reverses any progress and chances of the next generation.

Moreover, instead of planning to live in a hopeful future, people will continue to live in fear and anxiety by distorting and isolating the generations, religious doctrines, rituals, and traditions are often disregarded and varying. And passed those to the future generations.

It is easy to remember two examples of the past in order to understand our present situation. Thus, in the Middle eras, the Christian government of Ethiopia during the reign of King Amdä Tsion destroyed a large number of mosques, destroying much of the country's wealth and public resources. Similarly, in the fifteenth century, Imam Ahmad of Islam defeated the Christian emperor L bnä Dengel, and destroyed numerous Churches and monasteries with their manuscript documents and icons so beloved in Ethiopia.

The riots, massacres and destruction of heritage on both sides of that period have severely eroded Ethiopia's capacity for development and civilization. In addition, the people of that time, in both sides they strongly harmed materially and psychologically. Never been a time when Ethiopians have been divided by religion, ethnicity, and language, declaring war on various regions is equal to waging war against one's country. Destroying villages, eliminating wealth, and reducing one's own people to misery and meaningless suffering.

Most of Ethiopia's history has been marked by this kind of destructive history of violence, conflict, and war. In those historical revenge, many of our country's economy, values of good governance, social heritage, religious principles, language and literature, civilizations and development, have been eroded. This unrest civil war was repeated over and over again in the

history of Ethiopia. As a result of those wars the current material and intellectual resources of our country have become stagnant.

The regimes ruled and governed Ethiopia and its people for long periods will build another baseless identity by denouncing the past work of the kings, instead of showing further progress in the footsteps of the previous government. When the other party comes to power, he speaks also the dark side of the story of past administration and exaggerate his story.

As a society, especially in the culture of our country, to ensure that we live well, we need to get rid of revenge. No one will benefit if we remain stuck in the past by saying "I will not forget that your ancestors have injured me..."It was someone who killed your father. When you grow up, you must revenge over him. Someone injured me. Destruction is thus encouraged. We thus annihilate and kill innocent citizens, leaving our time as a record of hatred, resentment, revenge, conflict, strife and war.⁸⁴

At this time, when the world is working hard to unite the people of the world in one village, we Ethiopians have stuck to the agenda of extinction, and today we are living as we did in the past, divided by religion, language, ethnicity, color, and river. And tearing down the good values our families have built up before and we burn the manuscripts those uses for the next generation will not be able to recite and to do so.

The key problem for our hatred and revenge is the loss of moral. Reconciliation with morality is like intercession with the Creator and all creatures. Morality or ethics is like a master key or Frequency or Password/pin cod/ to communicate with the truth that every human being benefit from each other in religion, social life, economy, administration and in any fields. It is also a pure language in which it connects, promotes, understand and feeds each other.

An individual or a society that does not possess or does not possess this secret cannot comprehend and know the deep mysteries and reasons why they are created and created differently by their type, gender, size, condition, behavior, ability, and usefulness.

⁸⁴በኢትዮጵያ ሕዝብ ማኅበራዊ ኑሮ ዘንድ በቂምበቀል መኖራችንን ለማረጋገጥ "አልረሳልህም/ልሽም!" የወጋቢ ረሳየተው ጋኦ ረሳህም! "እያልን ራሳችንን በዛቻና በማስፈራራት ጭንቀት ውስጥ፣ በነገው የልጅ ልጆቻችን ሕይወት ደግሞ ከመበቃቀል ወይም የሰላምና የልማት አጀንዳ እንዲኖራቸው ሥማቸውን ጭምር" ደምመላሽ፣ ድፋባቸው፣ ልባርጋቸው፣ ግዛቸው፣ ጣይባቸው፣ አሸብር፣ አምበርብር፣ አምታታው፣ አጋጨው፣ ግጨው፣ አብጠው፣ አላጋው፣ ድፋባቸው፣ ድፋው፣ ግፋው፣ በላቸው... የሞተብቻነው በቀሉን የማይወጣ እያልን በጠበኝነት ቅኝት እየሰየምን፣ በቀልን የኑሮ መርሐቸው አድርገን የጠብና የጦርነት አጀንዳ በመሰጠት "አባትህን የገደለው እገሌነው ስታድግ አንተም ደምመመለስ አለብህ።" ፣ "እገሌ እንዲህ አድርጎኛል በእውነት ልጄ ከሆንክ አንተም ያይኢን ደነገር ከሀዘሬ አቅም አውጥተሃል ናየ እርሱን አንዱን አሳየኝ"..... በማለት ከራሳችን አልፈን ተርፈን ቁምና በቀልን ለልጅ ልጆቻችን በማስተላለፍ ለትውልድ ሁሉ ከግለሰብ ጀምሮ ለንጹህ ማኅበረሰብ ድረስ የጥላቻ መረባችንን በመዘርጋት ጎሳን፣ ብሔርንና የዘርሐረግን እየቆጠርን በማያውቁት፣ ባልበደሉት እና ባላጠፉት ጥፋትን ጽሁፍን እና በቃቅላለን፣ እና ገዳድ ላለን፣ ዘመናችንን ማቆሚያ ለሌለው የጥላቻ፣ የቁም፣ የበቀል፣ የግጭት፣ የጠብእና የጦርነት መዝገብ አድርገናት እንኖራለን።

Human technological, industrial, urbanization, civilization, knowledge and scientific discoveries advancements have been challenged his life, by the fact that it has not made any moral progress in line with the above developments. Therefore, moral education must be maintained for all human beings and the security of the people and the country must be maintained.⁸⁵

The creator makes everything for all our benefits, not for the sake of greed, contempt, and hatred. Hatred and revenge are not what we were created to be. But, some of us unintentionally blaming the diversity of their natural settings on the basis of hatred and revenge to being out natural relationships.

The main purpose of the creation of this kind of diversity was not to be divided and conquer by religion, language and tribe, ethnicity. Like this ignorant generation, every creature is created for all creations, for the purpose of mutual benefits and mutual respect and love.

Nature does not always give to us everything we need. There are those who explore the vast world with the physical wisdom that makes human life comfortable, and there are those who feed the abstract world with spiritual knowledge and wisdom; Beautiful people may not have good manners. On the contrary, people with very good manners may look bad. These are naturally destined for a better life.

When we talk about revenge, we are talking directly or indirectly about the hatred and fear, conflict and massacre, injustice and discord, disagreement and misunderstanding, discrimination and abhorrence, resentment and revenge, horror and suspicion. The Ethiopian has killed, disfigured, persecuted, tortured, and deprived his country and his people. In general, the Ethiopian is at war with Ethiopia, the Ethiopian is at war with himself, his people and his story. The victims are not only individuals, but also generations and nations. This story continues today with the participation and interest of a few individual groups. This is a problem that stems from a lack of consciousness, a deep-seated selfishness and a desire for separation.⁸⁶

Most of us do not see the suffering of others as a problem, as long as it does not affect us and our own. In the last few years, we Ethiopians have been made to feel the pain of one another. We need just one generation to abandoning this evil teaching.

⁸⁵ ጠና ደዎ ፣ 2009ዓ.ም)፣ ሰው ፣ ግብረ ገብነትና ሥነ-ምግባር ፣ የዘመናችን ቁልፍ ጉዳዮች ፣አዲስ አበባ ዩኒቨርሲቲ ፕሬስ ፣ ኢክሊፕስ ማተሚያ ቤት ፣ ገጽ 486፡፡

⁸⁶ ጠና ደዎ ፣ 2009ዓ.ም)፣ ሰው ፣ ግብረ ገብነትና ሥነ-ምግባር ፣ የዘመናችን ቁልፍ ጉዳዮች ፣አዲስ አበባ ዩኒቨርሲቲ ፕሬስ ፣ ኢክሊፕስ ማተሚያ ቤት ፣ ገጽ 486፡፡

It does not take us five minutes to deal with injustice, distortion, disrespect, division, evil, distrust, hatred, and revenge. These kinds of evilness may grow within us, but so it is much better for us to live together in a peaceful way. It is very hard to help each other and to work and eat together, but it is easier for us to get upset, to say no and lose our identities. Such problems of peace and instability are not considered as the problems for the country and the majority of the people; the real solution seems us to be suppress the sounds that we hear now. But this is like covering a fire to keep it burning tomorrow.

Conflict is an objective reality in a cohesive world. At the same time, there is a culture of reconciliation in every society. Those traditions of mediation are respected and accepted by the society as a matter of law. Ethiopians traditionally say, "Forgiveness is for God." If we have a harmonious approach in all areas, it can make sense for the overall development of the country and the people as well as for the life of this world.

Hatred, resentment, and revenge can destroy the communication between people and make them live in fear, anxiety, and worry, instead of waiting for future generations to live in optimism. This study shows that this can be found in the Book of Hawi.

8.2 Recommendations

Scientific research is meant either to provide solutions for a specific problem, or to add values and information. Scientific studies play an important role in preserving and improving the social structure, religion, social interaction, economic development, public administration, culture, language, literature, and many other aspects of human being.

True peace and unity can only be achieved through patience, understanding, and forgiveness. In these ways, it is possible to correct mistakes, correct inequities, repair damaged and broken relationships and rehabilitate both the victim and the subjugators.

To let this come:

- ✓ It should have an independent national team of experts within the framework of the organized State Ministry of Peace,
- ✓ Instead of promoting hateful and divisive agendas, any media should be designed to promote peace and reconciliation.
- ✓ Elders, religious leaders and teachers, scholars and influential individuals should always teach about the value of forgiveness, reconciliation and peace.

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