

Addis Ababa University
School of Graduate Studies
Faculty of ILS
Department of Linguistics

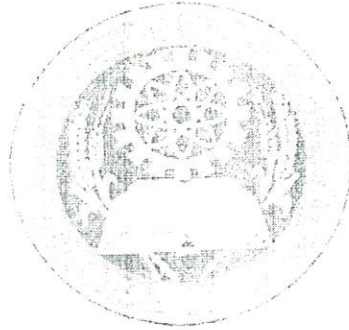
HISTORICAL AND PHILOLOGICAL ANALYSIS OF GÄDLÄ 'EWOSTATÉWOS

THE SCHOOL OF GRADUATE STUDIES IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE
DEGREE OF MASTER OF ARTS
IN
PHILOLOGY

By
SAMUEL GETNET



November 2008



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Abstract

This thesis focuses on the late medieval mss of Gädlä 'Ewṣatéwos. The reason why the researcher selected the topic at hand is that the ms is not well known among the general public and has not been studied deeply by scholars, although it constitutes a rich source of historical, religious and cultural events of the epoch.

The study uses a comparative methodology, whereby the three mss, that is ms TG (the ms in Ṭara Gädam), ms NA (the ms in National Archives) and EMLL 529 (the ms in IES), are compared for their similarities and differences.

Chapter one consists of the background of the study, review of related literature, statement of the problem, as well as the objective, methodology, scope and significance of the study.

In Chapter two, the researcher makes an analysis, including a list of the three mss of Gädlä 'Ewṣatéwos, a description of the mss of TG, and notes about the hagiographer and about the date of composition of ms TG.

Chapter three deals with content analysis of the Gädl comprising an account of historical, political, religious, ideological and cultural events of the epoch and The historical part gives a wide description of the biography of 'Ewṣatéwos and notes about his parents and grandparents.

This chapter also includes his teachings concerning the religious aspect, an account is given of 'Ewṣatéwos' teachings on the sabbaths, the Trinity, the incarnation and moral issues with regard to social issues, 'Ewṣatéwos expressed opposition to the slave trade and polygamy.

The new findings on the Gädl is also expressed in this chapter, such as: the meaning of the name 'Ewṣatéwos, the historical relations between Sudan and Ethiopia, the ideological differences between the house of

'Anorewos and the house of 'Ewoṣṭatéwos.

Chapter Four shows historical, religious and hagiographical problems of Gädl 'Ewoṣṭatéwos

In chapter Five, the researcher engages in a philological analysis based on the two mss (TG and NA). This is concerned especially with conjunctive and polygenetic errors and linguistic problems such as syntax, phonology, morphology, gender, number, etc.

Finally chapter six concludes in conclusion and recommendations.

Abbreviations

A.A. = Addis Ababa.
AAU = Addis Abba University.
EMML. = Ethiopian Microfilm Library.
Fol. = Folio.
FF. = Folios.
IES. = Institute of Ethiopian Studies.
L.B= *Liqe Birhanat* .
MS.= Manuscript.
MSS. = Manuscripts.
NA. = National Archives.
R. = Recto.
TG. = Ṭara Gedam.
V. = Verso

Dedication

This thesis is dedicated to
Abunä 'Ewoṣṭatéwos
and 'Ewoṣṭateans.

Transliteration

The following symbols are used for vowel and consonant sounds.

a) The seven orders:

υ =hä, υ =hu, \imath =hi, \imath =h α , \imath =he, υ =h \emptyset , υ =ho

b) Letters:

λ =ä	h =kä	ι =rä
Π =bä	Λ =lä	$\hat{\Lambda}$ =sä
γ =gä	σ =mä	τ =tä
ξ =dä	γ =nä	ξ =p'ä
υ =hä	ω =sä	τ =pä
ω =wä	θ =ä	τ =čä
Π =zä	ι =fä	$\tilde{\Lambda}$ =šä
\hbar =hä	λ =šä	m =tä
γ =xä	θ =dä	ω =č'ä
ρ =yä	ϕ =qä	$\tilde{\gamma}$ =nä

CHAPTER ONE

1.1. Background of the study

Ethiopia is a country with an ancient civilization and a great literature. It has its own alphabet, numerals, calendar and writings. The country has a rich history and diverse cultures: One can find stone inscriptions, books of the Old Testament, the earliest New Testament, hagiographies, and royal chronicles in Ethiopic.

Around a century and a half ago, Ethiopian literature consisted chiefly of Christian Ethiopic (Ge'ez) literature. Ge'ez literature originated from two sources: the first major source consists of translations from the literature of other Christian countries such as Greece, Syria and Egypt; the second source was associated with important personalities in the milieu of the Ethiopian monastic clergy and the court of the emperor. Scholars satisfied the demands of powerful noble men. Patrons protected and supported the authors and copyists, both morally and materially (Anderezejewski 1985:p.256). Most important, history and chronography, ecclesiastical and civil law, works of philology and medicine, lives and works of saints and letters were also written in Ge'ez. The Church gave due attention to the lives of saints, their stories and their acts, and commemorates of their death. As a result, religious works written in Ethiopia tended to be of a hagiographic nature (Ibid 1985: p 256).

The word hagiography is derived from two Greek words "*hagios*" meaning "holy" and "*graphein*" meaning "to write" When used together they indicate the biography of a holy person (*Encyclopaedia Aethiopica* V.2: 2005, p.642), Therefore, hagiographies are works that celebrate the lives and acts of saints. The Ge'ez word for such writings is "*gād*" which, according to its root meaning signifies conflict or struggle.

Hagiography comprised an important literary field in the early millennia of the Christian church, providing historical information as well as inspirational stories and legends. A hagiographic account of an individual saint comprises his *vita* i.e. life story ([Http//www. ethio view. Com](http://www.ethioview.com)).

The genre of lives of saints first came into being in the Roman Empire as collections of legends about Christian martyrs called martyrologies were formulated. In the 4th century, there were three main types of categories of the lives of saints.

1. Annual Calendar catalogue, or *menaion* (from Greek *menaios* meaning “month”), including biographies of the saints to be read at sermons):
2. *Synaxarion* or a short version of lives of saints, arranged by dates.
3. *Paterikon* (in Greek, *pater* means “father”), or biography of the specific saints, chosen by the catalogue compiler (Ibid).

Hagiographies began to be written in Ethiopia as translations of Greek works and subsequently many followed from Arabic sources (*Encyclopedia Aethiopica* V2: p. 642). These hagiographies consisted of the acts of the Martyrs (*Gädlä Säma'etat*), Acts of the saints (*Gädlä Kidusan*), and the deeds of the Holy Angels (*Därsanä Mäla'ekät*). All of these constituted similar patterns of hagiographical tradition. Taddese (1970) writes that Geez hagiographies or *gädl*s are by far the largest group of sources concerning medieval Ethiopian history.

Ge'ez is a very rich language, which dates back to the Axumite period. Thus, the study of Ethiopic philology has great significance for understanding aspects of the history, religion, culture, politics, and society of ancient and medieval Ethiopia.

According to his hagiography, 'Ewoṣṭatēwos became well known due to championing the issue of the observance of the Saturday Sabbath equally with Sunday. This created a great conflict in the Ethiopian Church. When the controversy on the observance of the Sabbath became serious, 'Ewoṣṭatēwos was forced to leave Ethiopia. He visited Jerusalem, the Holy land, through Egypt and then he went to Armenia, where he spent the rest of his life.

The thesis deals with aspects of the religious, cultural, social and political history of Ethiopia as reflected in the *gädl*. For instance, the *Gädl* contains an account of the conflict between the saint and the king of the time 'Amdä Şəyon³

...ወእምዝ ሰደደሙ ንጉሥ ወአቡነ ማዕቀብ እግዚእ መጽአ ተሰዲዶ በመዋዕሊሁ ለነገደ ክርስቶስ መስፍነ ሰራዊ ወኮነ ኅጋቆሙ ለእለ ተሰዱ ምስሌሁ ፲፫ መነኮሳት...

...Thereafter, the king expelled and Ma'eqäbä 'Egzi'e came in exile at the time of Nägädä Kərstos, the prince of Särawe. The number of exiled persons reached one thousand... [TG.Fol.17r].

The *gädl* emphasizes the struggle of Abba 'Ewoṣṭatēwos to promote monogamy and is against the selling of Christians as slaves.

ወይቤሉ ቅዱስ አቡነ ኤዎስጥቴዎስ ለወራሲነ እግዚእ ንበር በአሐተ ብእሲት በከመ ተአዘዘ ለክርስቲያን ወኢትሲጥ ነፍሰ ክርስቲያን ለአረማውያን።

And our father saint 'Ewoṣṭatēwos said to Worasinä 'Egzi'e "as it is ordered to Christians, live with one wife and don't sell Christians to the pagans." [TG.Fol.17v].

³ 'Amdä Şəyon I[1314-44], with the throne name Gäbərə Mäsqäl, is considered one of the most outstanding Ethiopian Emperors. It is generally accepted that he was a grandson of 'ase Yakuno Amlak and son of 'ase Wadam Rā'ad. Ethiopian tradition claims that the time of 'Amdä Şəyon was marked by the growth of the monastic movement. [Tadese Tamrat, 1972: p.206, *Encyclopaedia Aethiopica* vol.2, 2005. pp.227-229]

The *Gädl* was written by one of his disciples. It is believed that copies are found in *Tara Gädam* south Gonder, in Tigray, in north Gonder, in the Institute of Ethiopian Studies, Addis Abba University, and in the National Archives in Addis Ababa. Though Gianfrancesco Lusini has published it in Italian language called *study sul monachesimo Eustazino*, it has not yet been published in English and Amharic.

1.2.Review of related literature

Reviewing literature serves as a springboard for any research. However, this study does not have enough of it, because of the problem of accessibility of written documents on the issue at hand.

Ethiopia has a rich ancient and medieval literature written in Ge'ez. Consequently, Ethiopian Christian literature has received much attention from modern researchers. Many foreign 'Ethiopicists', such as Conti Rossini, Leslau, Budge, Cerulli, Guidi, Ullendorf, Wright, Marassini, etc. have conducted different types of research over more than a century. These researchers have contributed a lot to our understanding of the development of historical, philological, theological and ecclesiastical studies. Several Ethiopian scholars working outside Ethiopia such as Kenefe-Rigb Zeleke, Tadesse Tamrat, Getachew Haile, etc. have also discussed Ethiopian hagiographies including that of Abba 'Ewostatéwos, the saint.

According to Kenefe-Rigb (1975: p. 57), Ethiopic literature is rich in the accounts of the lives of numerous local saints who were evangelizing in the country and founding monasteries, which are still flourishing.

Ge'ez texts have constituted by far the largest group of sources for medieval Ethiopian history. Even the royal chronicles, which can

otherwise be considered as secular and historical documents, display some hagiographical characteristics, etc. The hagiographical traditions transmitted to us through the centuries still remain valuable for the reconstruction of Ethiopian history (Taddese, 1970: p.12).

Kenefe-Rigb (1975. p.58) also admits that it is widely recognized that the hagiographical traditions are considered as an important source for the study of the history of Ethiopic literature and for the history of the doctrine and institutions of the Ethiopian Church. Moreover, they contain a great deal of materials related to the social, political, and even military history of the country. It is understandable that the value of different Acts of Saints serving as source materials varies greatly from one to the other.

Taddese (1970, p.14-15) says some use of Ethiopic hagiographies in the study of Ethiopian history has already been made since the advent of the Portuguese and the Jesuit missionaries. He also divided hagiographies into two parts: the martyrs and saints of the early Christian Church and the medieval Ethiopian saints who lived between the 13th and 16th centuries.

He (1972: p. 296) also writes that the traditions about the origins of 'Ewoṣṭatéwos (c 1273-1352) are not very clear, Lule (1997:p.71). However, he recognizes the value of the Ethiopian *Synaxarium* and *Gädlä 'Ewoṣṭatéwos* with regard to the origins of 'Ewoṣṭatéwos. Around 1280, while young, 'Ewoṣṭatéwos was sent to live with his uncle Abba Dan'el, the Abbot of Däbrä Marəyam on mount Qorqor in Gä'r'alta. Abba Dan'el provided him with his earliest education and introduced him to monastic life (*Synaxarium* 1994: p.84 and *Gädlä 'Ewoṣṭatéwos*).

The *Coptic Encyclopedia* suggests that he established his own community in Eritrea and that his view of the Sabbath was that Saturday and Sunday should be observed equally: Saturday for the Old Testament, and Sunday for the New Testament, finding support for his views in the Ten Commandments and the canons of the Apostles. This later became the practice of the Ethiopian Church (*Coptic Encyclopedia* 1991 V5. p. 1050).

'Ewoṣṭatēwos is believed to have met Abunä Yä'eqob⁴ (1337-1344) the Egyptian bishop of Ethiopia on the way to the court of 'Amdäṣion and visited Benjamin,⁵ patriarch of Alexandria (1227-1339) in Egypt. Subsequently, 'Ewoṣṭatēwos and his eleven followers passed via the Holy land of Jerusalem to Cyprus and finally to Armenia, where he died fourteen years later (*Gädlä 'Ewoṣṭatēwos; Coptic Encyclopedia*, 1991: v. 4 p. 1051 and Kinfe-Rigb 1975: p. 58).

1.3.Statement of the problem

Ethiopia developed her own literary language, Ge'ez, since very early times. A vast body of literary works in Ge'ez grew up from the fifth century AD on wards. However, a major problem is constituted by the way some foreign and indigenous scholars look down at Ethiopian Christian literature as lacking in originality, because almost all of these works are religious in content (Hayatt 1928: p.246).

Another problem is that there is often no indication about the date when a Ge'ez work was written, though *Gädlä 'Ewoṣṭatēwos* records important historical events.

⁴ He was the Ethiopian bishop from Egypt. He arrived in Ethiopia toward the end on the long reign of 'Amdä Ṣäyon. He was expelled and sent back to Egypt soon after the enthronement of Säyfä 'Ar'æd. . [Tadese Tamrat, 1972:p.207, *Encyclopaedia Aethiopica* vol.2, 2005.p.1011]

⁵ He is the eighty -- second Patriarch of the See of Saint Mark. [*Coptic Encyclopaedia*.vol.2.2003: p377].

The *Gädl* is full of miracles that can be compared with those in the Bible. However, those who are outsiders to the Orthodox faith might consider them as exaggeration. This is additional problem.

Based on the above mentioned points, this thesis tries to answer the following research questions:

1. How does the hagiographer arrange the story?
2. What did the era look like?
3. What events, actions and / or episodes are recorded in it?
4. Which parts of the account are critically valuable for our history?
5. What can we learn of the culture, theology and philology of that epoch?

1.4. Objectives of the study

A. General objective

The general objective of the study is to reconstruct and analyze the historical and philological context of the era in which 'Ewoṣtatéwos lived by considering the philology, history, culture and linguistics of the *Gädlä 'Ewoṣtatéwos* and discerning the facts found in the original source.

B. Specific objectives

1. To list all existing Mss of *Gädlä 'Ewoṣtatéwos*.
2. To present a general description of the Mss.
3. To give an extensive and intensive resume of the context of the *gädl*.
4. To give historical, theological, cultural and philological comments on the *gädl*.

1.5. Methods of the study

A. Sources of data

The primary sources for this study are *Gädlä 'Ewoṣṣatéwos* which is found at the monastery of Tara Gädam in South Gonder, EMMML 529 in the Institute of Ethiopian Studies of Addis Abba University, and the ms in the National Archives in Addis Ababa. The other sources will be other texts of *Gädlä 'Ewoṣṣatéwos* and his life quoted in other lives and literature review, observations in the monastery, consultation with church officials in *Tara Gädam* and discussions with Ge'ez experts and traditional church students.

B. Data analysis technique

A qualitative research approach was followed in the analysis of the data gathered from the primary, secondary and other sources. Since this study mainly focuses on books, content analysis was used to analyze the data. Therefore, valuable inferences could be made.

1.6. Scope of the study

The researcher tried to find different versions of the ms by visiting a number of monasteries and churches. However, the study has been limited to an examination of the mss in the monastery of Tara *Gädam* in South Gonder, in the Institute of Ethiopian Studies in Addis Ababa University [EMML 529] and the National Archives and Library (Addis Ababa).

1.7. Significance of the study

This research is assumed to have the following significance:

1. It helps readers to become familiar with the social, cultural, religious, political, historical and philological dimensions of the epoch.
2. It helps to serve as a starting point and resource for future research.

CHAPTER TWO

2. List and description of the manuscripts of Gädlä 'Ewoṣtatéwos

There are a number of literary works associated with the movement of 'Ewoṣtatéwos both inside the country and in other countries. The works of Taddese Tamrat (1972), Kenefe-Rigb Zeleke (1975), Lusini (1993) Merkorios Arega (1994), Lule Melaku (1998), Aziz S.Atiya and Jianfranco Fiacadori [2005] can be mentioned here as examples.

In addition to the above sources, the researcher has consulted three basic manuscripts: EMLL 529 in the Institute of Ethiopian Studies, Addis Ababa University, the ms in the National Archives (Addis Ababa) and the one in Tara Gädam (monastery) South Gondär. The researcher photocopied the ms in the National Archives, which was written on lined paper in pen, and he photographed the ms of Tara Gädam and EMLL 529 with a digital camera.

2.1. List of manuscripts.

2.1.1. Manuscripts in the National Archives in

Addis Ababa.

It is written by hand on a lined paper (writing pad), 41 ff (81 pages), has two columns and was written in 1979 E.C. from a parchment collected out of Addis Ababa for Micro film.

A/ Fol. 15-32V: Includes the combat of Abunä 'Ewoṣtatéwos. There are many miracles inserted in the combat, which 'Ewoṣtatéwos did in his life. The combat is not divided in daily and monthly readings.

B/ Fol. 32V-41r: contains the miracles of Abunä 'Ewoṣtatéwos, which

were accomplished /done in his life time and after his death.

C/ Fol. 41r: holds the name of the writer and the date, in which it was written and documented.

2.1.2. EMLL 529, at the Institute of Ethiopian Studies in Addis Ababa University

As indicated in the EMLL, the Parchment is:-

20.3x17.8cm. 109+2ff, 2 columns, 21 lines

A/ Fol.15-80V: combat (Gädl) of Abunä 'Ewoṣtatéwos.

B/ Fol. 80V-101V: 14 miracles of St. 'Ewoṣtatéwos.

C/ Fol.102v: A description of Church objects

D/ Fol. 110 V: A painting of St. 'Ewoṣtatéwos.

The text seems to be incomplete, because it has no images. There are two lists of names, apparently of the donors of four gold crosses and six silver ones copied for Diyosqoros and a note of subsequent ownership by Şädalä Marəyam.

2.1.3. At Tara Gädam Monastery of St. 'Ewoṣtatéwos.

The monastery of Tara Gädam is 67 kms from Däbrä Tabor in the northwestern Ethiopia. The parchment of Gädlä 'Ewoṣtatéwos found there is 25.5 cm x 22.2 cm, and 59 Fol., two columns, 19 lines except 73r which has only 2 lines, 105r.9 lines and 113r.14 lines. According to the paleography (types of writing), it is probably a 19th century parchment.

A/ Fol. 1v: This page is one column and 9 lines. It is about excommunication.

B/ Fol. 2r-73r: The combat of 'Ewoṣtatéwos, with miracles he did in life. It is divided in two monthly readings, i.e: Fol.2r-7v: Mäsəkäräm (September), Fol.7v-14r:Ṭəqəmät (October) Fol.14r-19r: Hədar

(November), Fol.19r-30r: Tahəsas (December),Fol.25r-30r: Tər (January), Fol. 30r-35V: Yäkätit (February), Fol.35v-40v: Megabit (March), Fol.40V-48r: Miyaziya (April), Fol. 48r-51V: Gənbət (May), Fol. 51V-63r: Säne (June), Fol. 63r-67v: Hämle (July) and Fol. 67V-73r: Nähase (August).

C/ Fol. 73V: colorful pictures of Abunä 'Ewoştatéwos and Abunä Täkälä Haymanot side by side.

D/ Fol. 74r-105r: Twenty miracles of Abunä 'Ewoştatéwos

E/ Fol.105V-113r: The image (Greetings) of Abunä 'Ewoştatéwos.

F/ Fol. 113r-113V: Include the description of church equipments and the names of the donors. These folios are different from the rest because of the style of handwriting.

G/ Fol.115-115r: Explains the monastic genealogy from Abba 'Enṭonəs⁶ up to Särşä Peṭros.

H/ Fol.115V-116V: This section is again the description of church equipment and properties such as books, crosses and chalice.

I/ Fol. 116V: It is about the foundation of Tara Gädam by Abba Gälawdewos.⁷

J/ Fol. 116V: It is about the monastery's farmland and additional lists of information, which are related to the manuscript.

2.1.4. Others

In addition to the above manuscripts, there are also other books which have summarized biographies of St. 'Ewoştatéwos. For instance,

- 1) Gianfrancesco Lusini in his book called *studi sul Monachesimo Eustaziano* in Italian discusses:

⁶ He was born in 251 EC.He is the first monk. He was from a noble family in Egypt (Märqorewos Arega.1994:p.43).

⁷ He was the founder of the monastery of Tara Gädam .He lived in a cave for forty years ,and then by the permission of King Gälawdewos, he established the monastery there.[S.H.S.vol.4 1991:p.128]

- Problem of history of the monastery in Ethiopia
- The question of the Sabbath
- Deeds of 'Ewoṣtatéwos
- About Däbrä Mārəyam.

- 2) *Coptic Encyclopedia*, vol. 4, edited by Aziz S. Atiya, Macmillan Publishing Company New York, 1991: PP. 1050-51.
- 3) *Encyclopedia Aethiopica*, Vol. 2 D-H edited by Slegbert Uhlig, Harrassowitz Verlag, Wiesbaden, 2005: 464-72.
- 4) Lule Mel'aku *Yä Ethiopia Orthodox Betäkərstiyān Tarik* Addis Ababa, 1997, PP.71-74
- 5) Mərqorewos 'Aräga (liqä bərəhanat) *Yäqədušan Tarik*, vol. 5 Addis Ababa 1994: pp.95-96.
- 6) Taddäsä Tamrat *Church and State in Ethiopia*, Addis Ababa 1972: 206-237.
- 7) *Sənkсар Bā Ge'ezna Bā 'Amar əñā*. Tənsa'e Masatämiya Dərəjət, Addis Ababa, 1994: the 18th of Mäsəkäräm. 2.5ff
- 8) Kənäfä-'Erəgəb Zäläke listed the following places where hagiographies of Gädlä 'Ewoṣtatéwos are found:-

Däbrä Şärabi, Hullät Awlalo, Tigre Kābäsa Ćewa, Hamasen Eritrea

Ziwa Mika'el, Şägädê, Bäge Mədər and W. Wright Op. cit, BM CCLXX-VLL (Or 702); CCLXXIX (Or 704) CCLXXIX (Or. 705)

As Kenefe-Rigb indicated, the mss are found in Eritrea, Tigray and Gondär. Therefore, there are a number of hagiographies (Gädlät) of 'Ewoṣtatéwos throughout the northern part of Ethiopia in the churches of St. 'Ewoṣtatéwos and Märməhanəm.⁸ This is because that the dead body of 'Ewoṣtatéwos was buried in Armenia in the church of Märməhanəm, the

⁸ He is a martyr of Armenia.....

martyr. Although a number of Hagiographies of 'Ewoṣṭatēwos are found in the country, specially in the northern part, the reasercher found and photographed only the ones at Tara Gädam Monastery of 'Ewoṣṭatēwos in South Gondär, in the Institute of Ethiopian Studies in Addis Abba University, EMML 529, and at the National Archives in Addis Ababa. Nevertheless, there are not as many manuscripts of Gädlä 'Ewoṣṭatēwos as of other Gädlat (hagiographies) such as Gädlä Täklähaymanot, Gädlä Gäbrä Mänfäsqədus, because the former's historical significance is not well known by many people.

As is known widely, almost all the Gädls of Ethiopians follow the same formula in their narrations. The first part usually consists of the story of the saint's life. In the Introductory part of this section, we read about his parents, his childhood, his ordination and the pact (a formal agreement between God and the saint in which God promises the saint on his death bed) and then the miracles. These are divided into two parts: those which the saint did in his lifetime and those which are done after his lifetime. The last part is the image (Mälk) usually made of short poems consisting of graceful prayers addressed to the various parts of the saint's body parts.

The above standard sections in the writing of Ethiopian hagiographies also owed much to the Old and New Testament. The Gädlä 'Ewoṣṭatēwos also follows the same tradition.

Based on the languages from which the texts were translated, he classified Ethiopic literary document. For instance the literature of two Axumite period was highly dependant on Greece sources. During the Solomonic dynasty most of the Greek literary documents were highly influenced by Arabic language Besides, During the Solomonic dynasty,

Ethiopian scholars, like Abba Giyorgis of Gasca used to produce many texts out side of the translation from Arabic language. The glories period of such literary values is in the period of King Zära Ya'ekob (1434-68).

Guidi divides Ethiopian literature into two main periods: the first from the 5th century to the end of the 7th century and the second from the restoration of the Solomonic dynasty at the end of the 13th century until the 18th century. He also separated the second period into two sections: from king 'Amdä Şeyon (1314-1344) until the beginning of 15th century and then from King Zära Ya'ekob (1434-68) until the 18th century. (Christine Challiot, 2002:75)

The original work of Gädlä 'Ewoştatéwos is supposed to have been composed in the 14th century A.D. This is based on the dates of birth and death of 'Ewoştatéwos and the lifetime of his disciple, called 'Absadi, who is supposed to have written his Gädlä ('Ewoştatéwos). We can group the Gädlä of 'Ewoştatéwos with those Gädlats written in the period from king 'Amdä Şeyon until the beginning of the 15th century.

As Sergew Hable-Selassie (1989: Vol.3. p.15) stated, Gädlä 'Ewoştatéwos was probabely composed by one of his disciples called 'Absadi. Therefore, the date of composition of the original Gädl of 'Ewoştatéwos is supposed to be not far from the death of Abunä 'Ewoştatéwos. However, the mss the researcher found in Tara Gädam and others seem to be of the 20th century.

2.2. Description of the mss

This thesis examines three manuscripts. Those found in Tara Gädam (TG), in the Institute of Ethiopian studies in Addis Abba University, as

EMML 529, and in the National Archives Library (NA). Of the three, the reasearcher has selected the TG ms because it has twenty miracles and images rather than the two mss (EMML 529 and NA) . Hence, the folios, rectos and versos are based on the selected (TG) ms. The researcher has prepared a Ge'ez-Amharic version of Gädlä 'Ewosṭatéwos and hopes that he will give it to the printing press to be printed in the coming year.

2.2.1. Excommunication (wəgəzät)

This is the text, which served the book as a spiritual guard from theft or destruction.

It goes as:

ዝ መጽሐፍ ዘገላውዴዎስ ዘሰረቆ ወዘፈሐቆ ወዘተኣገሎ ወዘተሣየሎ
ወዘነሥኦ በኃይል እመሂ ንጉሥ ወእመሂ ጳጳስ ወእመሂ ሐራዊ ውገዘ
ይኩን በኣፈ ኣብ ወወልድ ወመንፈስ ቅዱስ ለዓለመ ዓለም ኣሚን ለይኩን
ለይኩን።

This is the book of Gälawdéwos. May he who steals, scrapsit, spoils, sells, or takes it by force, whether he is a king, a Bishop or a soldier be excommunicated by the word of the Father, the Son and the Holy Spirit forever and ever Amen and Amen.[TG.Fol.1r].

2.2.2. The combat of Abunä 'Ewosṭatéwos.

The combat is divided into tweleve monthly readings from the Ethiopian New Year Mäsəkäräm (September) up to the end of the year, the month Nähase (August).

A. Fol. 2r: The introductory part

The introductory part begins by describing the nature of God and by praising him:-

በስመ እግዚአብሔር ቀዳማዊ እምቅድመ ሕሊና ወደኃራዊ እምነወ ልቡና
ዘይሜለስ በግጻዌ ወይት-ወሐድ በዕሪና ...

In the name of God, the anterior before intelligence and the
later (the postenor) after the ability of heart, He is three in
manifestation and is unified in glory... [TG.fl. 1v]

It continues to state about Abunä 'Ewoṣṣatéwos comparing him with
other honored holy men in the Old Testament, the New Testament and
other religious books. It reads as follows:

ንዜኑ ንስቲተ ወናየ[ይ]ድዕ እምትፋፋቲሁ ለብዑዕ ወቅዱስ አቡነ
ኤዎስጣቴዎስ ድንግል ንፀ-ሀ[ሕ] --- :: ዳግማዊ ሙሴ ዘተመጠወ ጽላተ
ዓሠርተ ቃላተ እምዕደ እግዚአብሔር ፈጣሪሁ::ዳግማዊ አርን ---

Let us inform a little about the good deeds of his grace and
saint our father Abunä 'Ewoṣṣatéwos, who is virgin, clean---
the second Moses, 'who received the tablet of the Ten
Commandments from the hand of God, his creator. Aron, the
second...(TG.Fol.2r).

B. Fol. 2r-73r: The main body of the combat of Abunä 'Ewoṣṣatéwos

In these folios, descriptions about his parents, birth, ordination,
emigration, *kidan* (pact), death of Abunä 'Ewoṣṣatéwos and the return of
his disciples from Armenia to Ethiopia are presented.

The journey of Abunä 'Ewoṣṣatéwos and his disciples to Armenia and
how the disciples returned back to Däbrä Maryam has been described in
the eleventh miracle.

C. Fol. 73v: Contains colorful painting of Abunä 'Ewoṣṣatéwos and
Abunä Täklähaymanot.

D. Fol. 74r-104r: Miracles of Abunä 'Ewoṣtatéwos

It is a description of miracles of Abunä 'Ewoṣtatéwos during and after his lifetime. The miracles are twenty-one in numbers but there is no record of the eleventh miracle. After miracle number ten, it starts immediately at twelve. While miracles number one, seven, seventeen and twenty were done in his lifetime, the rest were done after his death.

The first miracle Ff. 74r-75r

It is how he went from Armenia on cloud to Bəherä 'Agə'azi and how he blessed wägərä kəsəhe and renamed it Däbrä Marəyam.

The second miracle Ff. 75r-76r

It is how a woman who used to celebrate the Sabbath stopped the sun from setting and finished her work in the name of Abunä 'Ewoṣtatéwos, because the next day was Sabbath.

The third miracle: Ff. 76r-76v

It is how Abunä 'Ewoṣtatéwos returned the soul of Marəyam to her flesh.

The fourth miracle: Ff. 76v-77v

It is how Abunä 'Ewoṣtatéwos redeemed the robber who regularly celebrated the feast of commemoration of St. 'Ewoṣtatéwos from death.

The fifth miracle: Fol. 78v

It is how the Son of God became revealed on His throne of blessing to one of his (Abunä 'Ewoṣtatéwos's) spiritual sons.

The sixth miracle: Ff. 78v-80r

It is how the monk called Abba Ya'eqob stopped the sun from setting in order to finish his work before the Sabbath entered.

The seventh miracle: Ff. 80r-83v

It is how Abunä 'Ewoṣtatéwos took out and saved Bərəhanä Mäsqäl from the sea by his piece of cloth, when enemies chased him into the sea.

The eighth miracle: Ff. 84r-85r

It is how the Virgin Mary redeemed the monk who respected the rite of the monastery and the law from death by the intercession of Abunä 'Ewoṣṭatéwos.

The ninth miracle: Ff.85r-86r and Ff. 86r-88r:

It is about how a barren woman who drunk holy water through the prayer staff (*Mäqwamia*) of St. 'Ewoṣṭatéwos and she became pregnant.

It is a description of the return of his disciples and how 'Absadi mourned when they told him about the death of Abunä 'Ewoṣṭatéwos

The tenth miracle: Ff. 88r-90r

It is about a monk who was taken up to the seventh heaven and saw the throne of Abunä 'Ewoṣṭatéwos.

There is no miracle number eleventh. It jumps to miracle number tweleve.

The twelveth miracle: Ff. 90r-90v

It is how a monk was saved from heavy rainstorm and hail at Axum by invoking the name of Abunä 'Ewoṣṭatéwos.

The thirteenth miracle: Ff. 90r-91v

It is how a woman was redeemed from her blindness by the prayer of Abunä 'Ewoṣṭatéwos, because she commemorated him on his yearly celebration on 18th Mäskäräm (September).

The fourteenth miracle: Ff. 91V.

It is how it rained in the country when the drought was very severe. And the miracle is related to the commemoration of the feast of Abunä Ewoṣṭatéwos.

The fifteenth miracle: Ff. 92r- 93v

It is about how soldiers who tried to take precious stones from the tomb of Abunä 'Ewoṣṭatéwos became pillars by the miracle of 'Ewoṣṭatéwos.

The sixteenth Miracle: Ff. 93v-96v.

It is about a priende and his daughter both who were sterile and they became fertile by the holy water of St. 'Ewoṣṭatēwos.

The seventeenth Miracle: Ff.96v-102r

It is about 'Ewoṣṭatēwos's miracles, that he did from the sea of Jeriko up to his death.

The eighteenth miracle: Ff.102r-102v

It is about a son who was healed from his disease by the sprinkling of the holy water of Abunä 'Ewoṣṭatēwos.

The nineteenth miracle: Ff.102v-103r

It is about how 'Ewoṣṭatēwos was revealed to a monk who sought to see him and put a spiritual cap on the head of the monk.

The twentieth miracle: Ff.103r-103v

It is how Iyyāsus Mo'a got the choked up (buried under ash) fire after so many years by St. 'Ewoṣṭatēwos.

The twenty-first miracle: Ff. 104r-105r

It is about how Abunä 'Ewoṣṭatēwos was revealed through a dream to a nun whose grain was stolen by a thief and got it back.

Some of the above mentioned miracles will be dicussed more wider in the later pages.

D. Ff. 105v-113r: The image (Mälk) of Abunä 'Ewoṣṭatēwos.

They are sixty-nine in total number. We can divide them into two main parts: the images addressed to his body and the images addressed to his Miracles. The image addressed to his body and his clothes starts with the following line:

ሰላም ለዕንሰትክ በብስ[ሥ]ራተ ኅቢይ መልአክ ዘይቀውም ዘልፈ በቅድመ
አምላክ ኢዎስጣቴዎስ ኅጠት ወዘርአ[ዐ]ቡሩክ---

Peace to your conception by the herald of a great Angel, who
stands always in front of God.[the God of] 'Ewoṣṭatēwos [who

is a...] small and of a blessed genealogy...(TG.Fol.105v.).

And the last image addressed to his body and clothes goes as follows:

ሰላም ለአጽፈ ንጽሕናክ ወመልዕልተ ተርሴስ ዘዖደ እንዘ ያዝሳን ማዕከል
ወያስተራምም ሞገደ —

Peace to your clean tunic, which roamed around and over
Thrace while calming the center, and quietening the tide ---
(TG.ff111r-111v).

The second part is unusual and consists of ten pieces of poetry; each poem (image) is addressed to ten of his miracles like:

እምብዙኅ ተአምሪክ አቀድም አሐተ ኤዎስጣቴዎስ ዘትገብር ዓበይተ
ኃይላተ ---

From your many miracles, I give priority to one, 'Ewoṣṭatēwos,
you do great things ... (TG.Fol.111v).

The last, the tenth one, goes:

ተአምሪክ በኅልቆ ቃላት ዓሥር ኤዎስጣቴዎስ አቡዮ ገባሬ ተአምር...

Your miracles are ten in number. My father 'Ewoṣṭatēwos,
Miracle maker...(TG.ff112v-113r).

E. Ff. 114r-115r: It is the description of the monastic genealogy of Abunä 'Ewoṣṭatēwos, from Abba 'Enṭonəs to Särṣä Peṭros of Däbrä Worq. It will be described in detail in chapter three.

2.2.3. The hagiographer

Most of the time, the writer of the spiritual text, especially the *gädl*, is not known or mentioned, because it was thought that mystery was one of the criteria of spirituality. But Sergew (1989, vol. 3 p. 15) describes the

writer of the Gädl (Gädlä 'Ewoṣṭatēwos) to be one of his twelve disciples called 'Absadi. Usually, the life of a saint, written by a monk, from the saint's own monastery glorifies the life of the saint and the monastery. He was a good reader and writer. He wrote the Hagiography of 'Ewoṣṭatēwos by comparing it with the *gädl* of Filimona (the disciple of St. Paul the apostle)

According to the Gädl, 'Absadi, who was the very spiritual son of St. 'Ewoṣṭatēwos, became his successor.

2.2.4. The date of composition

Although it is difficult to know the real date and to determine the date of composition, it is a critical factor in determining the historical value of the Gädl. The value of *gädls* as a contribution for the reconstruction of the political and ecclesiastical history of Ethiopia (Kaplan, 1982: p 12) is very high. Of course, manuscripts can be dated on their paleographic grounds; the testimony of the hagiographer concerning the circumstances under which the work came to be written, and the major personages of the time (Ibid)

Based on the above statement, the hagiography of 'Ewoṣṭatēwos could have been composed in the late 14th century, because according to Seregew (1989, vol. 3 p. 15), 'Absadi wrote his hagiography during the reign of Zära Ya'eqob (1334-1468) and when the bishops were 'Abba Michael and 'Abba Gabriel. Because the following statement assured when it was written. The two recently arrived Egyptian bishops, 'Abba Mica'el and 'Abba Gäbrə'el (1438-1458), accepted a compromise aimed to restore harmony with the House of Ewoṣṭatēwos, as the followers of 'Ewoṣṭatēwos were known. At the same time, he made efforts to pacify the House of 'Ewoṣṭatēwos. While the 'Ewoṣṭatians were won over to the

compromise by 1442, the two Egyptian bishops only agreed to compromise much later at the Council of Däbrä Məṭməq in Tägulät (1450). [http://en.wikipedia.org/wiki/Zära_Yaqob].

Thus, we can accept with relative confidence that Gädlä 'Ewoṣtatéwos was written during the reign of Zära Ya'eqob, because 'Absadi lived at this time.

CHAPTER THREE

3. Historical Analysis of Gädlä 'Ewoṣṭatēwos

The researcher will try to analyze the content of the three manuscripts of Gädlä 'Ewoṣṭatēwos. Even though they have some similarities, they have some significant differences as well. Comparing every point of those manuscripts in this thesis would have been useful. However, he left out some parts because of time constraints and focused on and analyzed the general contents of the hagiographies of 'Ewoṣṭatēwos. Therefore, content analysis is used in this study.

3.1. Biography of St. 'Ewoṣṭatēwos

3.1.1. His parents

All of the manuscripts agree that 'Ewoṣṭatēwos was born to Krəstos Mo'ä and Sənä Həyəwät. This noble family was known for gathering the elderly poor together and providing them with their needs. However, the Manuscripts found in Natonal Library and Archives and EMMML 529 narrated about his parents while the manuscript found in Ṭara Gädam starts describing widely about his grandparents. For example, TG states

ወሀሌ ፩ ብእሲ እምመደ መንግሥት ወእምትውልደ መኳንንት ዓበይት
እለ እምሥራቀ ፀሐይ ውስተ ምድረ ጽራዕ እለ ይሰመዩ ደቂቀ ሔባ
ዘስሙ ክርስቶስ ሞክ [0] ወስመ አቡሁ እስጢፋኖስ ወስመ እሙ ሶስና
ወአውሰበ ብእሲተ እምአዋልደ ሰየምተ መምበርታ እለ ይትበሃሉ እዳ
ዓቢይ ቤት ወለተ አሐዱ ብእሲ ባዕል ወስማ ሥነ ሕይወት ወስመ እማ
አቅሌስያ ወክልኤሆሙ ጳድቃን እሙንቲ በቅድመ እግዚአብሔር...

There is a person called Krəstos Mo'ä who is from the line of the royal family and from the genealogy of the high nobles princes from the Eastern part in the land of Şəra'e who are known as the children of Heba. His father's name is 'Estifanos and his moter's name is Sossəna. And he married a wife from one of

the daughters of the chiefs of Mäməbärta, who are known as 'Eda Abiy Bet. The daughter of a wealthy person, her name was Sənä Həywät and her mother's name 'Aqəlesəya. Both (krəstos Mo'a and Sənä Həywät) were righteous in the presence of God... (TG, fol.2v).

On the other hand, the other manuscripts skip this, and go as direct by to a description of the parents of 'Ewoṣṭatəwos.

ወሀሌ ፩ ብእሲ እምመደ መኳንንት ዓበይት እለ እምሥራቀ ፀሐይ።
 ወስመ አቡሁ ክርስቶስ ሞዓ [0]...

There was a person from the line of the high nobles, who were from the East. And his father's name was Kərstos Mo'a... (NA.fol. 15).

ወለዝንቲስ ትዱስ ኤዎስጣቴዎስ አቡሁ እምመደ መኳንንት ዐበይት እለ እምሥራቀ ፀሐይ ወስመ ክርስቶስ ሞዓ[0]...»

The father of this St. 'Ewoṣṭatəwos was from the line of the high nobles, who were from the East and his name is Kərstos Mo'a... (EMML 529:Fol.2v).

3.1.2. His birth, baptism and ordination

As stated above, 'Ewoṣṭatəwos was born to the noble family of Kərstos Mo'a and Sənä Həywät, who were known for gathering the elderly poor together and providing them with their needs. The birth date of 'Ewoṣṭatəwos has been stated in TG while it was not in NA and EMML 529. TG stated the conception and birth of 'Ewoṣṭatəwos as follows

ወእምድኅረ ኅዳጥ መዋዕል ፀንሰት ስ[ሥ]ኅ ሕይወት ብእሲቱ ለክርስቶስ ሞአ[0] አመ ፲ወ፯ ለወርኃ ጥቅምት...

And after some days, the wife of Kərstos Mo'a, Sənä Həywät conceived on 17th of Təqəmt (October)... (TG, fol.4r).

ወእምድኅረዝ በ፱ አውራኅ ወዐ፭ ዕለት ክመጽወ፩ ለወርኃ ሐምሌ ወአመ ፱ ዓመተ መንግሥቱ ለይኩኖ አምላክ ንጉሠ ኢትዮጵያ ወለደት ሥኅ

ሕይወት ሕፃን ሠናዩ በከመ አብሰራ መልአክ ሊቀ መላእክት ሚካኤል...
 And after this, at the end of the nine months and five days, on
 the 21st of Hämlē (July) on the ninth year of the reign of
 Yäkuno Amläk, king of Ethiopia, Sänä Həyəwot bore a
 handsome child as the Archangel Mich'ael had announced to
 her...

The other manuscripts (NA and EMMML 529) describe the conception and
 birth of 'Ewoṣṣatēwos with a slight difference as follows:-

ወእምድጎረ ጎዳጥ መዋዕል ዐንሰት ብእሲቱ ሰ[ሥ]ነ ሕይወት ለክርስቶስ
 ሞዓ[ዐ] [ወ]ወለደት ሕፃን ላህዩ ራእዩ[ይ] በከመ አብሰራ መልአክ
 እግዚአብሔር ክቡር ሚካኤል ሊቀ መላእክት...

And after some days, Sänä Həywät, the wife of Krəstos Mo'a
 conceived and gave birth to a child, whose sight was
 beautiful, as the Archangel of God, honored Archangel
 Mich'ael had announced to her... (EMML 529. 3V, NA. 2r.)

According to Tekletsadik (1958:vol.2, pp.36-39), Yäkuno 'Amläk came to
 power in 1270 A.D. On the other hand, the TG ms states that Ewoṣṣatēwos
 was born on the 9th year of the reign of Yäkuno 'Amläk. Thus, we can
 infer that 'Ewoṣṣatēwos was born in 1279 A.D.

Other authors such as Lusini, Lule and Taddese challenge the above
 statement. According to these authors, 'Ewoṣṣatēwos was born in 1273
 (Lusini, 1996:346; Lule, 1997:p71 and Taddese, 1972:p.206). Therefore,
 there is a six year difference in the year of birth assigned to him.

The NA and EMMML 529 do not mention the baptism of 'Ewoṣṣatēwos,
 while the TG manuscript describes the religious rite. According to it,
 'Ewoṣṣatēwos was baptized and given the baptismal name of Ma'eqäbä
 'Egz'e, when he became forty days old.

ወእምድነረ ኮኖ ለሕፃን ፵ ዕለተ፣ አጥመቅዎ ወሰመይዎ ስሞ ማዕቀብ
እግዚእ።

On the fortieth day of the baby, they baptized him and called
him Ma'eqäbä 'Egzi'e (TG.Fol. 5r).

All of the three manuscripts state that 'Ewostatéwos was taken to Abba Dan'el so he could study wisdom and discipline. However, there are slight differences in the usage of some words and phrases. For instance, the TG manuscript used the words “ሶበ ልሀቀ” meaning “when he grew up” and “እጎወ እሙ” meaning brother of his mother, whereas the NA and EMMML 529 manuscripts used words “ሶበ ኅደገ ጥበ እሙ” meaning “when he was weaned” and “ወልደ እጎቱ” “meaning the son of his sister.”

These parts of the manuscripts read as follows in full:

ወእምዝ ሶበ ልሀቀ ወሰድዎ ኅበ አባ ዳንኤል እጎወ እሙ ለማዕቀብ እግዚእ
ከመ ይትመሀር ጥበበ ወተግሣጸ።

And then when he grew up, they took him to Abba Dan'el,
brother of Ma'eqäbä 'Egzi'e's mother to study wisdom and
discipline (TG. 5v).

ወእምዝ ሶበ ኅደገ ጥበ እሙ። ወሰድዎ ውስተ ምኔተ መነኮሳት ከመ
ይትመሀር ጥበበ ወተግሣፀ ኅበ አባ ዳንኤል ለኤዎስባቴዎስ ወልደ እጎቱ .

And then when he was weaned (from sucking at his mother's
breast), they took 'Ewostatéwos, the son of the sister of 'Abba
Dan'el, into the monastery to 'Abba Dan'el to study wisdom
and discipline...(NA.Fol. 2V.).

ወእምዝ ሶበ ኅደገ ጥበ እሙ ወሰድዎ ለሕፃን ኅበ አባ ዳንኤል ከመ
ይትመሀር ጥበበ ወተግሣፀ።

And then when he was weaned, they took the child Abba
Dan'el to study wisdom and discipline, in there (EMML 529,

In general, there is a difference between the three manuscripts, when TG said, “When he became young”, the other two manuscripts put it as “when he was weaned”. What has to be noted here that is there might be age difference between the one who is said to have grown and the one who is said to leave the breast of his mother (weaned).

On the other hand, *Encyclopeadia Ethiopica* [2000’ Vol.1:P469) stated that “while still a youth, he was sent around 1280 to his maternal uncle. According to Lusini (1996:346), Lule (1997:71) and Taddese (1972:206), ’Ewoṣṭatēwos was born in 1273. Having the above argument in mind, therefore, we can conclude that ’Ewoṣṭatēwos’s was sent to school when he was seven years old.

Abba Dan’el, the uncle of Ma’eqābā ’Egzi’e and the Abbot of Dābrā Maryam located at the mount known as Maḃ Qurqur welcomed ’Ewoṣṭatēwos, because he knew that the child was filled with the grace of God... ’Ewoṣṭatēwos learnt the Ethiopic Alphabet, Psalms, songs of the prophets (Maḃāletā Nābbiyat), commentaries of Old and New Testament, and all church books within short time faster than other students, and while he was very young.

ወተምህረ ሕፃን ፊደል ወመዝሙር ዳዊት ወማገሌተ ነቢያት ወኩሎ
መጻሕፍተ ቤተክርስቲያን ወትርጓሜሆን ወአጅንገለ ብሉይ ወሐዲሰ
ወአጠንቀቀ አንብቦቶ ወጸሐፈ መጻሕፍት።

And the child studied the alphabet, the Psalms of David, the songs of the Prophets, and all the books of the Church and their commentaries. He interpreted Old and New Testaments, and he knew well how to read them and he wrote books. (TG.Fol.5v).

Abba Dan'el appreciated greatly Ma'eqäbä 'Egzi'e. The latter developed an inclination towards the religious life along with his education. He grew up paying little attention to his bodily comfort. He also became real in his words and deeds. He was prostrating himself and praying in the nighttime in devotion to God, obeying both young and old in humility, leaving his own food for others who had no daily food and fasting in secret. He also received the strangers who came from far with pleasure, washed their feet and served them his food.

As stated in the TG ms, Abba Dan'el and all of his monks selected Ma'eqäbä 'Egzi'e to be ordained a Deacon when he became twelve years old, but he refused from humbleness. At that time, Our Lord Jesus Christ descended from Heaven with many angels and ordered him to accept the selection for ordination to be a Deacon. Thereafter, he told Abba Dan'el and all the monks that he was willing to be a Deacon.

ወአመ ኮኖ ፲ወ፪ ዓመታተ ለማዕቀብ እግዚእ እምዕለተ ልደቱ ወሶበ ርእዮ
አባ ዳንኤል ለማዕቀብ እግዚእ ከመ ፍጹም ውእቱ በኩሉ ሠናይ ሠምረ
ልቡ ወልበ ኩሉሙ ደቂቁ ከመ ይኩን ዲያቆነ ወይቤሉ ርቱዕ ይደልዎ ...

When he became twelve years old, and as Abba Dan'el saw Ma'eqäbä 'Egzi'e as perfect in all respects, and his heart and the heart of all of his sons (monks) wished him to be a deacon and they said he deserved to be one... (TG Ff.6v-6r).

Generally, according to the TG manuscript, Ma'eqäbä 'Egz'e was ordained by Abba Yohānees, bishop of Ethiopia of the time, when he became twelve year old, whereas the NA and EMMML 529 manuscripts state nothing about the age at which he was ordained or about the name of the bishop by whom Ma'eqäbä 'Egzi'e was ordained.

ወእምዝ ወሰድዎ ኅበ ጳጳስ ኣባ ዮሐንስ ጳጳስ ኢትዮጵያ ወሴሞ ዲያቆን።
ወእንዘ ሊቀ ጳጳሳት ዘእለ እስክንድርያ ሀሎ ኣባ ኣብርሃም ሶርያዊ ዘነቀለ
ደብረ ወተክለ ደብረ ዘተነበየ ሎቲ ጳጳስ እንዘ ይብል ዝንቲ ሕፃን ይከውን
አቢየ በቅድመ እግዚአብሔር።

And then, they took him to Abba Yohannās, the bishop of Ethiopia and he ordained him a deacon. The archbishop of Alexandria at the time was Abba Abrəham, the Syrian, who uprooted and planted a mountain. The bishop prophesized about him saying “this child will be great in front of God. (TG.Fol. 7v).

On the other hand, as stated before, the other manuscripts (NA and EMMML 529) do not give the name of the bishop who ordained 'Ewostātéwos to be deacon.

ወእምዝ ወሰድዎ ኅበ ጳጳስ ሰሚሮሙ ኩሎሙ ደቂቀ ማኅበር በከመ
ጽሑፍ ወእምዝ ሴሞ ዲያቆን።

Hence they sent him to the Bishop by the agreement of all the members of the society and he ordained him a deacon (EMML 529, 10r).

ወእምዝ ወሰድዎ ኅበ ጳጳስ ከመ ይሲሞ ዲያቆን ሠሚሮሙ ደቂቀ መካን
በከመ ጽሑፍ ወሴሞ ዲያቆን።

“Hence they took him to the Bishop that he may ordaine him a deacon as all the children of the hamlet were in agreement [about the matter] and, as written, he ordained him a deacon (NA. Fol.5r).

All of the three manuscripts assess his post-ordination performance in the same manner.

ወእምድኅረ ተሠምየ ዲያቆን ወኮነ ለቤተ ክርስቲያን ከመ ዓይን ወእዝን።
After he got ordained to be a deacon, he became like an eye and ear for the Church (TG. Fol.7v).

It is to be noted here that there is some variation about the story of the ordination of Ma'eqäbä 'Egzi'e among the three manuscripts as well as

among other authors. For instance, the NA and EMLL 529 manuscripts do not describe the age at which or the bishop from whom he was ordained, while the TG manuscript does so, although, all the three state that he was indeed ordained.

Gorigorios (Abba) (1991: p.42) and Tekletsadik (1951:pp.36-39) argued that there was no bishop throughout the reign of Yakuno 'Amlak (1270-1283) because of internal and external conflicts between Christians and Moslem sultanates. When Abunä Qerəlos died, Abunä Täklähaymanot served as bishop for 30 years until Abba Sälama came from Alexandria to be bishop of Ethiopia in the reign of Yagəbä'a Şəyon (1285-1294). Finally, Abunä Täklähaymanot went to Däbrä 'Asäbot returning the authority to Abba Sälama the second (1341-1380⁹).

Generally speaking, according to these authors, there was no archbishop called Abba Abrəham the Syrian in Alexandria or a bishop called Abunä Yohännəs during the reign of Yəkuno 'Amlak and Yagbə'a Şəyon.

When Ma'eqäbä 'Egz'e reached the age of fifteen, Abba Dan'el made him a monk and renamed him 'Ewoşatəwos. This followed his request to be a monk after he prayed on the monastic garb for three days and three nights.

ወእምዝ ሶበ ኮኖ ፲ ወጅ ዓመታተ እምእመ ተወልደ በአሐቲ ዕለት ይቤሎ
ማዕቀብ እግዚእ ለአባ ዳንኤል መምህሩ አባ አብሐኒ ወሀበኒ አልባሰ
ምንኩስና ዝውሉቱ አልባሰ መላእክት እስመ እፈቅድ እተሉ ዓሠረከ
ወዓሠረ ቅዱሳን ወይቤሎ አባ ዳንኤል መምህሩ እሆ ወልድዮ። ወአልበሶ
አልባሰ ምንኩስና ወእዘዘ ከመ ኢይግባዕ ድኅረ እምነ ወጠነ ገበረ ሠናይ
ወሰመዮ ስሞ ኤዎስጣጥሎስ ዘበትርጓሜሁ ፀሐይ ብሂል ወካዕበ ሥነ
እግዚእ ይትብህል።

⁹ Hämärä täwahədo Yāhamär mäḥet ləyu ləy mäḥəhəfe miyaziya 1979, Addis Ababa, Mahəbärä kidusan p.91.

When he became fifteen years old, one day, Ma'eqäbä 'Egzi'e said to Abba Dan'el, his mentor, "Father! May you allow and give me a monastic garb, which is the robe of angels since I would like to follow in your footsteps and those of saints," and then Abba Dan'el, his mentor, said "All right! my son" and clothed him with monastic wear. He also ordered him not to fall back from doing the good deeds he had begun, and gave him the name "Ewoṣṭatēwos", the meaning of which is "sun" and again he was called Sənä 'Egzi'e (TG Fol.10v).

Except for the age at which Ma'eqäbä 'Egzi'e became a monk and the translation of the name ('Ewoṣṭatēwos's), other manuscripts (NA and EMMML 529) describe the process by which Ma'eqäbä 'Egzi'e became a monk in the same way that the TG Ms has described it.

በአሐቲ ዕለት አመዋዕል ይቤሎ ለአባ ዳንኤል ማዕቀብ እግዚእ ለመምህሩ አባ ረስየኒ ከመ እኩን መነኮሰ ወእተሉ አሰረ ቅድስናከ ወይቤሎ አሆ ወልድዮ።

One day, Ma'eqäbä 'Egzi'e said to his teacher Abba Dan'el Abba "Allow me to be a monk and to follow in the footsteps of your holiness" and he said to him "All right (EMML 529, 10v).

Following his state of being a monk, 'Ewoṣṭatēwos began his spiritual struggle with fasting, praying, and bowing down to God.

ወእምዛ እኅዘ ይትጋደል ገድለ ሠናዮ ወአፃመወ ሥጋሁ በጾም ወበጸሎት ወበሰጊድ ወይሰግድ ፲፫ በመፃልት ፲፫ በሌሊት ኢበልፃ ሥጋ ወኢሰትዮ ወይነ ወሚሰ ወኵሎ ዘያሰክር።

And then he began to make virtuous struggle and weaken his flesh with fasting, prayer and bowing. He was bowing a thousand in a day and a thousand in the night. He didn't also eat meat and didn't drink wine, mead and all intoxicating drinks (TG fol.10v).

When Abba Dan’el saw the state of spirituality and good deeds of ’Ewoṣṭatēwos, he asked him to be ordained to be a priest. After he knew his will, Abba Dan’el took ’Ewoṣṭatēwos to the bishop so he could be ordained priest.

ወእምዝ ወሰዶ ኅብ ጳጳስ ወተሰይመ ቀሲሱ።

Thereafter, he took him to the bishop and he was ordained a priest (TG.Fol.11v, EMMML 529 Fol. 2r and, NA.Fol.8r.)

Here, all of the three manuscripts describe the ordination of ’Ewoṣṭatēwos in a similar manner.

3.1.3. His service of evangelization

After his ordination to the priesthood, Ewoṣṭatēwos went out from his monastery to preach after he saw in a vision the Archangel Micha’el ordering him to do so.

ወእምድኅረ ተሠይመ ቀሲስ አስተርአየ ሚካኤል ሊቀ መላእክት ለብፁዕ ማዕቀብ እግዚእ ወይቤሎ ኦ ኄር ገባራዊ ይደልወከ ትዝራእ ቃለ እግዚአብሔር ወታሰምዕ ሕኅ ለአምላክ ጽድቅ በከመ ተአዘዝከ ቀዳሚ።

After he was ordained into the priesthood, Micha’el, the Archangel, was revealed to his grace Ma’eqäbä ’Egzi’e and said to him “Oh, kind servant! You deserve to disseminate the word of God and tell His law in truth as you had been ordered formerly (TG Fol.11v).

’Ewoṣṭatēwos usually came back to his monastery for retreat and seclusion after he wandered from village to village to preach Gospel of the heavenly kingdom.

ወእምዝ ወጽኦ ከመ ይሰብክ ወይምሐር ወይፌውሶሙ ለቀሱላነ ልብ ወይነሥአሙ ለውዱቃን።

And then, he went out to preach, teach, and heal the wounded of the heart and to raise those who had fallen (NA.Fol. 8r, EMMML 529. Fol.13r)

Even though he was tempted by Satan, 'Ewostātēwos taught many people and became well known in his good preaching.

ወወዕኦ እምነግሀ ወሐረ ምድረ ጋባት ወምድረ ሰሐርት ወቦኦ ውስተ
ጸግዕት ኅበ ሀለዋ ብዙኃት አዕዋግት ዘይሰመይ ግይ ቁርቁር ወነበረ
በውስቴታ ፯ ዓመታተ ወለለ መዋዕል የዓውድ ውስተ መካናት ወይሰበክ
ወንጌል መንግሥተ ሰማያት።

He went out from here and went to the district of Gabat and the district of Sāhart and entered into a cave called May Qurqur where there were many trees and lived in it for seven years. During this time, he was traveling from place to place preaching the Gospel of the kingdom of heaven (TG.Fol.12v.).

He stayed in this place praying, fasting, bowing down, reading his holy books as well as singing, and then he went out to another place to preach and engage in spiritual deeds.

ወካዕበ ሐረ ምድረ ሰለዋ ወዓርገ ደብረ ቀረግ ወምድረ ቦራ ወምድረ ዋግ
ወሐረ ወቦኦ ገዳመ መዝባ ወነበረ ኅዳጠ መዋዕል ወሐረ እምህየ ምድረ
መምበርታ እንተ ይሰመይ ቡር ወከረየ ምድረ መጠነ ፬ በእመት ወገብረ
ጸግዕተ ወነበረ ውስቴታ ፯ ዓመታተ።

Again, he went to the ditrict of Sālāwā, then climed to the mountain of Qārādā and went to the ditrict of Bora and Wag. He also went and entered into the monastery of Māzba and lived there for a little while. He went out from there to the land of Māmbārtā which is called Bur and dug up the earth to make a four cubit cave and he stayed in the cave for seven years (TG.Fol.12v).

He prayed for the world, and teachers and monks gathered around him leaving their houses. They obeyed his orders and they became his disciples and then went out to another place.

በጽሐ ምድረ አምባስኔት ወቦአ ውስተ ጸግዕት ወውስተ ግበባት እንተ ይሰመይ ደብረ በኩር ወደብረ በርበሬ ወነበረ ውስቴቱ ፲ ዓመታተ።

And he reached the district of 'Ambasenet and entered in a cave with holes called Däbrä Bäkür and Däbrä Bärbäre and lived there for ten years (TG.Fol.14v).

Many people followed him, both male and female, and he ordained them monks and nuns. And also he got twelve disciples called Abba 'Absadi, Abba Märqorewos, Abba Matewos, Abba Bäkemos, Abba Gäbrä Amlak, Abba Gäbrä Iyyäsus, Abba Gäbrä Mäsqäl, Abba Şewa Wnəgel, Abba Matəyas, Abba Qozəmos, Abba Yafäqəränä 'Eggi'e and 'Abba Tewodəros. Then he started making miracles.

ወእምዝ አንሳሳወ አቡነ ኤዎስጣቴዎስ ሀገረ ሰራዊ ወሰበከ ባቲ ወንጌለ መንግሥቱ ለእግዚአብሔር - - - ወአቡነሰ ክቡር ነበረ ውስተ ይእቲ ሀገር እስከ ፯ ዓመት ።

From here our father Abunä 'Ewosṭatéwos went to the ditrict of Särəwe and preached the Gospel of God there ... our father was revered and lived in this ditrict for seven years (TG.Fol.18r).

The other two manuscripts (NA and EMMML 529) do not describe how long he stayed and preached. Rather, they simply narrate his spiritual fighting, teaching and preaching.

የሰጣቴዎስ ቀዳማይ ኮከብ ዘኢትዮጵያ ይለዋል መጽሐፍ። የተወለደውም በብስራተ መልአክ ነው። የድሮ ስሙም ማዕቀብ አልፏል ይባላል።

የተወለደበትም ልዩ ቦታው አውልአ ከተባለው ቦታ ሲሆን የሰለት ልጅ ነው። በደብረ ከረም ዘእንደርታ 7 ዓመት ቆይቷል በአበር ዘመርታ ደግሞ 7 ዓመት፣ በሸመና ዘእንደርታ 7 ዓመት በማይቁርቁር በሰሐርቲ 10 ዓመትና በደብረ ብርበላ ዘእንባ ሰነይቲ 7 ዓመት ተቀመጠ።----- በነጃም ዲማ በሹመት በጸሎት 31 ዓመት ኖሯል።

«Yosṭatéwos, the first, is referred to as the star of Ethiopia in a book. He was born with the annunciation of the Angel. His old name was Ma'eqäbä 'Alfa. While the place where he was born is called 'Awäl'a, he was a votive son. He lived in Däbrä Käräm of 'Endärta for seven years, in 'Abär of Märta for seven years, in Šämäna of 'Endärta for seven years, in May Qurqur of Seharti for ten years and in Däbrä Bärbäla of 'Amba Sänäyti for seven years and... in Dimma of Gojjam, he lived as office holder and in constant prayer for thirty one years (Merkorios (L.B), 1994: p. 95).

As stated in the ms TG, he stayed in Mədrä Şärabi for seven years, in May Qurqur for seven years, in the monastery of Mäzaba for seven years, in the land of Bäkur for ten years, and in the district of Säräwe for seven years.

Even though the number of years in which 'Ewoṣṭatéwos stayed in different places is equal in both TG manuscripts and Merkorios (The History of Saints), the names of the places are not the same. However, there is a difference in the number of years 'Ewoṣṭatéwos stayed in Däbrä Bärbäre of the TG manuscript and Däbrä Bärbäla of the book of Merkorios since the TG manuscript stated that he stayed there for seven years and Merkorios stated that he stayed there for ten years. Of course, it has to be noted that there is little similarity between the name, Däbrä Bärbäre in TG and Däbrä Bärbla in Merkorios. In addition, Merkorios deviates from the three Manuscripts (TG, NA and EMMML 529) for he stated that 'Ewoṣṭatéwos lived in Dimma of Goḡḡam for thirty-one years in prayer

and as office holder. The people of Goğgam (in Däbrä Worq, in Märṭulä Maryam, and Däbrä Iyyäsus) are still saying that his birthplace was in Goğgam and they celebrate his commemoration yearly on the 18th of Mäskäräm.

3.1.4. His imprisonment and exile

During the reign of 'Amdä Şayon, many people including men, women, priests, Gospel preachers and monks were exiled. Among others, Abba 'Ewoşatéwos, BäŞälotä Michä'el, and Däware Mäsqał can be mentioned here.

ወበመዋዕሊሁ ለዓምደ ጽዮን ንጉሠ ኢትዮጵያ ኮነ ስደተ ለእድ ወለእንሱት ለካህናት ወለመነካላት ወይቤሎሙ ንጉሥ ኅብሩ ምስሌዮ በጸሎት ወበቁርባን ወይቤልዎ ኢነኅብር ምስሌክ በእንተ ዘአውሰብከ ብእሲተ ኦቡከ ወካዕበ ይቤሎሙ ንጉሥ ንሥኡ ወርቀ ወብሩረ ወአልባሰ ለመፍቅደክሙ ወይቤልዎ ወርቅከ ወብሩረከ ለይኩንከ ለኅርትምና ወሰደደሙ ንጉሥ ምስለ አቡነ በጸሎተ ማኒኤል።

During the reign of 'Amdä Şayon, the king of Ethiopia, there was persecution of men, women, priests, and monks all over Ethiopia. The king said to them “ Be one with me in communion and prayer” and the people said unto him, “ We will not be one with you since you married the wife of your father”. Again, the Emperor said to them “take gold, silver and clothes as much as you like” and they said “let your gold and silver be for your destruction”. Then, the king exiled them with Abba Bäşälotä Michä'el (TG. Fol. 16r)

In addition to the above, other Gospel preachers and Abba Däware Mäskäl were also exiled, as stated particularly in the NA Ms as follows.

በመዋዕለ ዓምደ ጽዮን ንጉሠ ኢትዮጵያ... ወካዕበ ይቤሎሙ ንዑ ኅብሩ ምስሌዮ ከመ ኢያምጽእ ላዕሌክሙ መቅዋፍተ መዓት ወመንሡት ወይቤልዎ አባ በጸሎተ ማኒኤል ወአባ ፀዋሬ ምስቀል ወነፑሎሙ

መምህራን ሰባክያን ወንጌል በጎብረት ቃል ለንጉሥ ወይቤልዎ እ ንጉሥ
ቃልከ ኢንሰምዕ ወምስሌኪ ኢንጎብር ግበር ላዕሌነ ነሎ ዘፈቀድከ።

During the reign of 'Amdä Şəyon, the king of Ethiopia ... and he again said to them “come to be with me so that I may not bring chastisement and danger on you” and Abba Bäsälotä Michä'el, Abba Däware Mäsəqäl, as well as all teachers who preach the Gospel said to him “Oh Emperor! We will not listen to your words or be one with you. Do whatsoever you want on us (NA, Ff. 12v-13r’).

Similarly, 'Ewoştatēwos was exiled and imprisoned because of his refusal of the request of the Emperor to cooperate with him.

ወእምዞ ሶበ ሰምዓ ዜናሁ ለቅዱስ አቡነ ማዕቀበ እግዚእ ዓምደ ጽዮን ንጉሠ
ኢትዮጵያ እንዘ ሀሎ በምድረ ወጅ ለአከ ኅቤሁ ከመ ያምጽእዎ ወሶበ
በጽሑ ኅበ ማዕቀበ እግዚእ ላእካን ነገርዎ ዘንተ ነገረ ወሐረ ምስለ ላእካን
ንጉሥ ወበጽሐ ወቦአ ኅበ ንጉሥ ወተአምኖ ንጉሥ ወተናገሮ በነገር ሠናይ
ወይቤሎ ለእመ ፈቀድከ ንሣእ ወርቀ ወብሩረ ወአልባሰ ክብረ ለመፍቅደ
ደቂቅከ ወዲባጋተ ወሠርጓተ ለአብያተ ክርስቲያናቲክ ወምድረኒ
ለተዝካርከ ኦ አባ አንተ ኩነኒ አበ ወአነ እከውነከ ወልደ ወጸሊ በእንቲአየ
ወአውሥእ ቅዱስ አቡነ ማዕቀበ እግዚእ ለንጉሥ ወይቤሎ አንሰ ኢይፈቅድ
ንዋየ ዝንቲ ዓለም ኃላፊ እስመ ኅደጉ በእንተ ፍቅረ ክርስቶስ ምንት
ይበቀኝ ለሰብእ ለእመ ነሎ ዓለመ ረብሐ ወነፍሶ ሐጉለ ወዘንተ ብሂሎ
መዕአ እምዴዴ ንጉሥ ወአቡነ ማዕቀበ እግዚእ መጽአ ተሰዲዶ
በመዋዕሊሁ ለነገደ ክርስቶስ መስፍነ ሰራዊ ወኮነ ጉልቆሙ ለእለ ተሰዱ
ምስሌሁ ፲፻ መነኮሳት።

Hereafter, 'Amdä Şəyon, the king of Ethiopia, heard the story of St. Abunä Ma'eqäbä 'Egzi'e. When he was in the district of Wäjjə, 'Amdä Şəyon sent messengers so as to bring Ma'eqäbä 'Egzi'e to him. When they met Ma'eqäbä 'Egzi'e, the messengers told him that the Emperor had sent them to fetch him. He went with them, arrived at the place and greeted the king. The king spoke to him kindly and said “If you want, you may take gold, silver and fine clothes for your children, as well as ornaments and adornments for your churches, and take estates for your commemoration. Oh! Abba! May you be

my father and I will be your son. Pray for me". St. Ma'eqäbä 'Egzi'e responded to the king saying "I don't want the wealth of this perishable world, since I left all because of the love of Christ. What would a man profit if he gained all worldly goods and lost his soul? ". Saying this, Abunä Ma'eqäbä 'Egzi'e left the king, being exiled during the reign of Nägädä Krəstos prince of Särəwe. The number of monks who were exiled with him became one thousand (TG. Fol. 17r).

The NA manuscript deviates from the TG manuscript since it omitted the conversation between 'Amdä Şəyon and 'Ewosṭatewos. However, the number of people who were exiled with 'Ewosṭatewos is the same (one thousand) in both manuscripts.

...ወእምዝ ሰደደሙ ንጉሥ ለኵሉሙ መነኮሳት ወካህናት ወለሕዝብ
ዓቀብተ ሕጉ ለእግዚአብሔር ቦ እሉ ተቀትሉ በኵሉት በቅድሚሁ ወቦ እለ
ይበዝኑ ወአባ ኤዎስጣቴዎስ ወበጽሐ ተሰዲዶ በመዋዕሊሁ ለነገደ ክርስቶስ
አቃጽነ ሰራዊ ወኮነ ኅሉልቆሙ ለእለ ተሰዱ ምስሌሁ ፲፻፡፡

...and then the king exiled all monks, priests and people who followed the law of God, and there were many people who were killed by the spear in front of him. Abba 'Ewosṭatēwos was exiled during the reign of Nägädä krəstos, the prince of Särəwe. The number of exiles with him was one thousand (NA Fol. 13v.).

On the other hand, the TG manuscript differs from other manuscripts since it didn't describe about the people who were killed. The EMMML 529 differs from both manuscripts in the sense that it said nothing about Ewosṭatēwos's dialogue with the king and his exile and the number of people who were killed or exiled.

...ወአሚሃ ወጽዓ እምዴዴ ንጉሥ ቅዱስ ኤዎስጣቴዎስ ወዖደ ውስተ ኵሉ
በሐውርት እንዘ ይሰብክ ወንጌለ መንግሥት፡፡

...At that time, St. 'Ewoṣṭatēwos went out from the chamber of the king and went around everywhere preaching the Gospel of the Kingdom (EMML 529 20v.).

According to ms EMML 529, 'Ewoṣṭatēwos was not exiled and imprisoned but went out to preach the Gospel after he discussed with the king.

When we read the manuscripts TG and NA, 'Ewoṣṭatēwos was exiled to Nāgädä krəstos, the local governor of Särəwe. Therefore, they don't put in detail the difference between Nāgädä krəstos and Wärasinä 'Egzi'e. However, *Encyclopedia Ethioptica* expresses it as follows.

It is also clear that since 'Ewoṣṭatēwos was banished by 'Amdä Şəyon, he got polemically engaged by fostering the ambitions of a local squire, Wärasinä 'Egzi'e, the later governor of Särəyā (after Nāgädä Krəstos) (*Encyclopaedia Ethioptica* vol. 2, 200-p.470)

Based on the above, therefore, we can understand that Wärasinä 'Egzi'e was the local governor of Särəyā after Nāgädä Krəstos.

Thereafter, the king exiled 'Ewoṣṭatēwos to Wärasinä 'Egzi'e to be imprisoned by him but as soon as Wärasinä 'Egzi'e saw the humility and kindness of 'Ewoṣṭatēwos, their relation became as father and son.

ወሰበ ርእዮ ወራሲነ ለግዚእ ለአቡነ ኤዎስጥቴዎስ አፍቀሮ ሰበ ርእዮ
የዋሃቶ ወትህትናሁ ወሁረቶ በመንፈስ ቅዱስ።

When Wärasinä 'Egzi'e saw Abunä 'Ewoṣṭatēwos, he loved him for he saw his humbleness, kindness and his path along that of the Holy Spirit (TG.Fol.17r, NA Fol. 13v.)

The above statement is not found in EMML 529.

3.1.5. His meeting with Abunä Ya'eqob and his journey to Egypt

Even though the two manuscripts (Tara Gädam and National Archives) stated that 'Ewostatéwos was imprisoned, all of the three manuscripts stated that he welcomed Abba Ya'eqob, bishop of 'Aga'azi, when he reached at district of Hämassen from Egypt.

ወእምዝ ተፈነዖ እምብሔር ግብጽ ኣባ ያዕቆብ ጳጳስ ዘብሔር ኣግዛዚ
ወሶበ በጽሐ ምድረ ሐማሴን ሓረ ኅቤሀ ኣባ ኤዎስጣቴዎስ ከመ ይትቀበሎ
ሰገደ ሎቲ ወተአምኖ ወተባረከ እምኔህ ...

While Abba Ya'eqob Bishop of the nation of 'Aga'azi was sent from the land of Egypt, while he reached to the land of Hämassen. Abba 'Ewostatéwos went with him so as to accompany him, bow down to him, he gave greetings to him and get blessed ...(TG.Fol.26v, NA.Fol.13v. and EMMML 529 Fol.23r).

According to the hagiography, the new bishop Abba Ya'eqob asked Abba 'Ewostatéwos about his work, religion and his education, then he replied in detail. The bishop appreciates his firm trust in God and fluent speech, then he blessed him and the Bishop rode 'Ewostatéwos on mule with him but when some priests and monks saw the bishop love him, they became jealous of him and they counseled themselves to lash out him by stone, they charge him with his obsarvance of Sabbath and the holy days.

We can't get the above statement in ms EMMML 529.

After Abba 'Ewostatéwos discussed with the bishop he went to Jerusalem because he had got nothing of what he wanted from the bishop.

ወእምድኅረዝ መጽአ ሕሊና ወናይ እምነበ እግዚአብሔር ልዑል ዘይብል
ሐር ኢየሩሳሌም...ወዘንተ ብሂሎ ኣስተጋብኦም ቅዱስ ኤዎስጣቴዎስ
ለደቂቁ ወይቤሎም ኣንሰ እፈቅድ እሐር ኢየሩሳሌም ከመ እኅሥሥ ሕጎ
ለኣምላኪያ::

After this a good thought came from God, which says, "Go to Jerusalem...!" St. 'Ewosṭatēwos called all his children and told them "I would like to go to Jerusalem so as to search for the law of my God ..."(TG.Ff. 31r-32r, EMMML 529, Ff.26v-27v. And NA. Ff.14v-15r.)

As God ordered him 'Ewosṭatēwos went to Jerusalem, but when Wārasinā 'Egzi'e heard about his intention to go to Jerusalem, he became angry and imprisoned him.

ወሰሚያ ወረሲነ ለግዚእ ከመ ቅዱስ ኤዎስጥቴዎስ ይፈቅድ ሐዊረ ኢየሩሳሌም ተምዓ ወአዘዘ ይለስርዎ በመዋቅሕት ወእንዘ ሀሎ ሙቁሐ ቅዱስ ኤዎስጥቴዎስ ጸለየ ኅበ ለግዚአብሔር ... ወበጊዜሃ ወረደ መልአክ ለግዚአብሔር በአምሳለ ነደ ለሳት ወፈትሐ ለመዋቅሕቲሁ ወይቤሎ ተንሥኦ ኦ ቅዱስ ለግዚአብሔር መኑ ይክል ይክልክክ ዘለግዚአብሔር ኢክልክክ ...

On hearing that 'Ewosṭatēwos would like to go to Jerusalem, Worasinā 'Egzi'e got angry and ordered that they imprison him. While he was in prison he prayed to God ...at the time the Angel of God descended to him in the likeness of fire and loosened his chain and said to him "Get up of God's holy man! Who can forbid you that which God did not?" ... (TG, Ff. 32r-32v and EMMML 529. Ff.27v-28r)

But in ms NA, no one Angel realised 'Ewosṭatēwos from his tight shackle, but only by his prayer did he become free from imprisonment.

...ወጸለየ አባ ኤዎስጥቴዎስ ኅበ ለግዚአብሔር ወጸውዓ ስሞ ክቡረ ወተፈትሐ መዋቅሕቲሁ ወተፈስሐ ቅዱስ ወይቤሎ ንሣእ መዋቅሕቲክ መኑ ይክል ዓሢረ ለግዚአብሔር ኢዓወረ።

And Abba 'Ewosṭatēwos prayed to God, called His precious name and his chains were loosened. The holy man was joyous and (God) said to him "Take off your chains! Who can chain the one who God did not chain" (NA.Fol.15v).

After he went out of prison, he went to Jerusalem with his disciples via the monastery of 'Asqetəs.

3.1.6. His journey to Alexandria

God appeared to 'Ewostəatėwos and ordered him to go to Jerusalem. Then he started his journey with his disciples, monks and nuns.

ወእምዝ በጽሐ ምድረ ኣትከለገርን ወምድረ ብሌን ወምድረ በጒስ
ወተቀበል ም ሰብኣ በጒስ ... ወበጽሐ ሐገረ ማርያን ...

And he reached the district of 'Atkäläzən, and the district of Bəlen, and the district of Bägös and the people of Bägös welcomed him ...and he reached the land of Marəyan... (TG.Ff.36r-18r).

On his journey, he made many miracles and blessed 'Abəsadi, like 'El əyas blessed 'Elsa, by the order of God and 'Ewostəatėwos ordered 'Absadi to return.

ወእምዝ ሰበ ኃለፉ ሰንበታት ሐረ ውስተ ፍኖቱ አቡነ ቅዱስ እንዘ ሊቀ
መላእክት ሚካኤል ይመርሆ ወኃደጋ ለምድረ ናግራን በየማኑ ወለምድረ
በቅላ በጸጋሙ ወበጽሐ ውስተ ምድረ ኖባ።

After weeks had passed, our father the Saint went on his way as the Archangel Mica'el led him. And he left the land of Nagəran on his right side and the land of Bəqəla on his left side and he reached to the land of Noba.[TG.Fol.42r.]

The two manuscripts (EMML 529 and NA) describe his way to Noba in short, only mentioning the land of Noba.

እንዘ ሚካኤል ሊቀ መላእክት ይመርሖሙ እስከ ኣብጽሖሙ ውስተ
ምድረ ኖባ

Archangel Mika'el led them until he brought them to the land of Noba (NA.Fol. 20v. and EMML 529.Ff.40r.)

Abunä 'Ewoṣṭatéwos continued his journey after he met Säba Nol. An Arabic name, which in Ethiopic means son of Ethiopia (Woldä Ethiopia)'Ewoṣṭatéwos made miracles for him in mædrä Noba. [*Gädlä 'Ewoṣṭatéwos* Fol.40r]

Then he arrived at Alexandria with his followers at the See of St. Mark.

አቡነ ኤዎስጥቴዎስ በጽሐ ሀገረ እስክንድርያ ወቦአ ኅበ መንበረ ማርቆስ
ወንጌላዊ ወተባረክ እምኔሁ ወእምዝ ሐረ ኅበ ሊቀ ጳጳሳት አባ ብንያሚ
ወሐሩ ምስሌሁ ፲፪ አርዳኢሁ ወቦኡ ኅቤሁ ወሰገዱ ሎቲ።

Abunä 'Ewoṣṭatéwos reached the city of Alexandria and, entered into the See of Mark the Evangelist and received benediction [from the Patriarch]. After this, he went to the Archbishop Abba Binyamin ፲፪ and his twelve disciples went with him. They went in and prostrated themselves before him (TG.Fol.45v).

The other two manuscripts (EMML 529 and NA) describe that 'Ewoṣṭatéwos went to Alexandria with his fifteen disciples.

አባ ኤዎስጥቴዎስ በጽሐ ሀገረ እስክንድርያ ኅበ መቃብረ ማርቆስ ሐዋርያ
ወተባረክ እምኔሃ ወእምዝ ሐረ ኅበ ሊቀ ጳጳሳት አባ ብንያሚ ወምስሌሁ
፲፮ አርዳኢሁ ወሰገዱ ሎቲ ...

Abba 'Ewoṣṭatéwos reached the city of Alexandria at the tomb of Mark the Apostle and received blessings from it and after this, he went to the Archbishop Abba Binyamin and with him were his fifteen disciples and they bowed to him (NA.Fol. 21v).

... ወእምዝ ሐረ ኅበ ጳጳስ ብንያሚ ...

... then he went to the Bishop Abba Binyamin ... [EMML 529 Fol.44v].

As we understand from the above, NA is different from the other two, in that it has “tomb of Mark” instead of “See of Mark”. Ms EMLL 529 shared the phrase “See of Mark” with Ms TG, and the phrase “fifteen disciples” with ms NA, but Ms EMLL 529 is different from the other two by the word “bishop” instead of “Archbishop”.

When 'Ewoṣṭatéwos was at the See of St. Mark in Alexandria with his disciples, there were monks from Ethiopia. Then they charged him, while he celebrated the Sabbath. Then, the Archbishop asked him about the charges on him. 'Ewoṣṭatéwos replied about his religion on the Trinity and the equality of the two Sabbaths. And then the Archbishop asked him to participate with him in praying for the Holy Communion but they didn't accept.

...እስመ አልቦ ዘረከብኩ ዕለተ ወኢዕረፍተ በውስተ ዓለም ወበኢትዮጵያኒ
ይቤሉኒ ሠዓር ሰንበተ ወበዓላተ ከማነ ወዓባይኩ። ወበዝግኒ ትቤሉኒ ኅበር
ምስሌነ በጸሎት ወበቁርባን እንዘ ኢታከብሩ ሰንበታተ ወኢትዓቅቡ
በዓላተ።

... I haven't got either a day or a rest in this world, and even in Ethiopia they said to me annul the Sabbath and feasts as we do and I refused. And here you are telling me to be with you in prayer and in the Holy Communion while you are not observing Sabbaths and keeping feasts (TG.Fol.46v, EMLL 529.Fol.45r and NA.Fol.21v).

According to the hagiography, when the Archbishop heard the word of 'Ewoṣṭatéwos, he appreciated his eloquent speech and he raised St.'Ewoṣṭatéwos three times on his See but he refused to sit on the See of the Archbishop to show his humbleness and again 'Ewoṣṭatéwos continued his conversation with him about his religion and his deeds. The Archbishop told about the exile of the Archbishop of Armenia who had been banished for the sake of the name of Christ and came to the city of Alexandria,

3.1.7. His journey to the monastery of 'Asqetəs

Based on the hagiography, 'Ewosṭatēwos's journey to Egypt was not successful, because he could not persuade them as he wanted concerning observing the celebration of the Sabbath. Patriarch Benjamin understood and accepted his teaching. 'Ewosṭatēwos and his followers left the patriarchate and spent more than a month in the monastery of 'Asqetəs and they visited the monastery of Elijah.

እጽምኡኬ ይእዜኒ በእዝነ መንፈስ ቅዱስ ከመ ንግግርክሙ ትሩፋተ ገድሉ ከመ ተጋደለ አቡነ ኤዎስጣቴዎስ በገዳመ አስቄጥስ በደብረ ኤልያስ እንተ አመዝበርዎ ሐቃል ወአሕመምዎሙ ለመነኮሳት እለ ይነብሩ ውስቴታ እስከ ጉዩ ወገብኡ ብሔረ ግብጽ።

Then pay attention now and with the ear of the Holy Spirit so that we may tell you the virtues of the contendings of Abunä 'Ewosṭatēwos ... in the monastery of 'Asqetəs in Däbrä 'Eləyas, which was looted by robbers and afflict the monks who were living in it until they red into the land of Egypt (TG.Fol.49r, EMMML 529.Fol. 47v. and NA.Fol. 22v).

According to the hagiography, 'Ewosṭatēwos with his disciples lived for more than a month in the monastery, in which he only found Zəkərəya, who was preparing to go to Egypt, but he stayed with them because the Angel of God revealed to Zəkərəya to stay them and welcome them.

ወተረፈ. ፩ ብእሲ ባሕተቲ ዘይብልዎ አባ ዝክርያ አስቄጥሳዊ ውእቲኒ ፈቀደ ይሑር ብሔረ ግብጽ ወይእተ ጊዜ አስተርአዮ መልእክ እግዚአብሔር ለአባ ዝክርያ ወይቤሎ ኢትሑር ብሔረ ግብጽ እስመ ጌሰመ በአፈ ጽባሕ ይመጽእ ኅቤከ ፩ መነኮስ ዘሰሙ ኤዎስጣቴዎስ ... ዘብሔረ ኢትዮጵያ ዘመጽአ ለኅሢሠ ጽድቅ...

Only a person called Abba Zəkərəya of 'Asqetəs stayed there. He was preparing to go to the nation of Egypt. At this time, the Angel of God appeared to Abba Zəkərəya and said to him "Don't go to nation of Egypt, for a monk called 'Ewosṭatēwos

... will come here early in the morning from Ethiopia in search of truth (TG.Fol.49r, EMMML 529 Fol.47r. and NA.Fol.22v)

Even though 'Ewostatéwos wanted to stay in the monastery with spiritual fighting, St. Mary appeared to him and ordered him to go to Jerusalem.

ወፈቀደ አቡነ ኤዎስጥጵዎስ ይንበር በገዳመ አስቄጥስ በዘከመዝ ግብር ወአስተርአየቶ እግዝእትነ ማርያም ወተናገረቶ ወትቤሎ ዝንቱስ ገዳመ አስቄጥስ ተውህበው ለመቃርስ ወለዮሐንስ ከማ ወአንተሰ ፍቁርያ ወፍቁረ ወልድየ ነፃ ንሐር ኢየሩሳሌም ወብሔረ አርማንያ።

'Ewostatéwos wanted to stay in the monastery of 'Asqetēs in this manner. Our lady Mary appeared to him and spoke to him and said, the monastery of 'Asqetēs given to Māqars and Yohānēs Kāma. As you are my beloved and beloved of my Son, come, let us go to Jerusalem and the land of Armenia (TG.Fol.51v, EMMML 529 Fol.50r-51r is not readable).

Based on the above statement, ms NA has some difference compared to ms TG.

ወፈቀደ ነበረ በዘከመዝ ግማ በገዳመ አስቄጥስ ወአስተርአየት ሎቱ ማርያም ወትቤሎ ዝንቱስ ገዳመ አስቄጥስ ወተውህበው ለመቃርስ ወለዮሐንስ ከማ፣ ወአንተሰ ፍቁርያ ወፍቁረ ወልድየ ሐር ሀገረ አርማንያ ኅብ ቤተ ክርስቲያን እንተ ተሐንፀት በስምዮ።

He wanted to stay in the monastery of 'Asqetēs with challenges and Mary appeared to him and said "This is the monastery of 'Asqetēs given to Māqarēs and Yohānēs Kāma. As you are my beloved and beloved of my Son go to the land of Armenia to the church, which was built in my name (NA.Fol.24v).

When we compare the two manuscripts: in TG:

ነፃ ንሐር ኢየሩሳሌም ወብሔረ አርማንያ

Come and let us go to Jerusalem and the country of Armenia.

And in NA:

ሐር ሀገረ ኦርማንያ ኅበ ቤተ ክርስቲያን እንተ ተሐንፀት በስምየ።
go to the land of Armenia to the church, which was built in
my name.

3.1.8. His journey to Jerusalem

After he left 'Asqetās, he visited the holy land, Betäləhem, Nazəret and Yordanos.

ወእምዝ ተንሥእ ወሐረ እምህየ ... ወበጽሐ ኢየሩሳሌም ወሐረ ኅበ ጳጳስ
በህየ ተአምኖ ወነገሮ ግብሮ ወተባረከ እምኔሁ ወበጽሐ ኅበ መቃብረ
እግዚእነ ወሰገደ ወተአምኖ ወበጽሐ ቤተልሂ(ሐ)ም ኅበ ተወልደ ወምድረ
ናዝሬት ኅበ ተሐፅነ ወሐረ ፈለገ ዮርዳኖስ ኅበ ተጠምቀ እግዚእነ
ወተጠምቀ በውስቴታ ምስለ ደቂቁ።

Then he got up and went from here... and he reached Jerusalem. He went to the bishop, gave greetings, got blessed by him, told him his deeds. And he reached the tomb of our Lord, bowed down, gave greetings and went to Betäləhem where He was born, and Nazəret where He grew up and went to the river of Yordanos where He was baptized and He got baptized with his sons (TG.Fol. 52r and NA.Fol.24r)

3.1.9. His journey on the sea of Jericho

According to the hagiography, after St. Mary appeared to him and ordered him to go to Jerusalem and Armenia, he reached at the sea of Jericho with his disciples and Abba Zəkərya of Asəqetṣ. Then, when he asked the captain to cross the sea without payment on his boat the captain asked him to pay the fare. Abba 'Ewosṭatəwos then crossed the sea miraculously on his tunic with his disciples.

ወበጊዜሃ በጽሐ ቅዱስ ባሕረ ኢያሪኮ ወምስሌሁ ሀሎ ዝክርያ ምስለ ኦርዳ
ኢሁ እለ መጽኡ እምገዳመ አስቄጥስ ከመ ያስተፋንውዎሙ... ወሰቤሃ

ርእየ ሐመረ በህየ እንዘ ያስተዳልው ኖትያት ለነገድ ወሰክለ ለበዓለ ሐመር ከመ ያዕርጎ ምስሌሁ ወይቤሎ ሊቀ ሐመር ሀብኒ ዓስብየ ዘይደልወኒ ወእምክኮስ ኢያዓርዝ ውስተ ሐመር ወይቤሎ እቡነ ኤዎስጣቴዎስ ... አልብየ ንዋየ ዝንቱ ዓለም ኃላፊ ኢወርቅ ወኢብፍር ወሲሳይኒ ዘእለት አልብየ ወዳግመ ወሥልሰ አስተብቁዖ በቃለ ትሕትና ወየውሃት ውእቱኒ ዓበየ ወከልኦ አእርጎተ ውስተ ሐመር። ወእመ ጳወጂ ለወርኃ ጎዳር ሰረረ ዲበ ኢያሪኮ ወሶቤሃ ነሥኦ እቡነ ኤዎስጣቴዎስ አጽፎ ወአጸፋ ፫ተ እጽፍተ ወአተባ በትእምርተ መስቀል ክቡር ወሰፍሐ ዲበ ባሕር ወነበረ ላዕሌሃ ወለአርዳኢሁኒ ፲፪ አዘዞሙ ወይቤሎሙ ኢትፍርሁ ወኢትደንግፁ ደቂቅየ ተወከሉ በእግዚአብሔር ወነበረ እቡነ ኤዎስጣቴዎስ ዲበ ባሕር ፲ወ፱ ሌሊተ ወእምዝ ወጽኦ እምባሕር አመ፲ ወ፮ ለወርኃ ታኅሣሥ።

At the time, the Saint reached the sea of Jericho; with him was Zəkərəyā with his disciples who came from the monastery of 'Asqetəs so as to accompany them. When he saw a ship there so as to transport people, he asked the captain to take him aboard the ship, the captain asked for remuneration and said to him, "If you can not do so, I will not take you aboard the ship." Abunä 'Ewostatéwos told him "I don't have money of this passing world, neither gold nor silver nor my daily bread..." Again and again, he asked him with words of courtesy and meekness. But he [the captain] refused him and would not let him board the ship. He went to Jericho on the 27th day of Hədar (November) on that day, Abunä 'Ewostatéwos took his scarf ('Aṣəf) and folded it in to three folds crossed it after the symbol of the precious cross and stretched up on the sea. He and his twelve disciples mounted up on it. He told them "Do not be afraid or alarmed, my sons. Trust in God ... And Abunä 'Ewostatéwos sat over the sea nineteen days and nights. And then he went out of the sea on the fifteenth of Tahasas (November)(TG Fol. 54r-55v and EMML 529 Fol. 52v-54r.).

When we compare the three sources, ms TG and EMML 529 are the same, but ms NA has some different statements such as the following:

...ወእምባ ተንሥእ አባ ኢዎስጣቴዎስ ወሰፍሐ እደሁ ወጸለየ ወሰገደ ቫ ስግደተ ...

... then Abba 'Ewostatéwos stretched his hands, prayed and bowed down three times in adoration ... (NA. Fol 25v.)

The following phrase is not found in Ms TG and EMML 529.

...ወሰገደ ቫ ስግደተ ...

... and he bowed down three times in adoration...

And also ms TG and EMML 529 state that 'Ewostatéwos spent on the sea nineteen days and nights, but in Ms NA, he spent only nine days and nights

ወነበረ መልዕልተ ባሕር። ወ፶ ሌሊተ ወአንከርዎ ኖትያተ ማይ ...

He spent on the sea nine nights and the swimmers of the sea admired him... (NA. Fol. 25v)

Like the ms NA, *Encyclopedia Ethiopica* states that he spent nine days on the sea.

After nine days of adventurous sailing, Ewostatéwos landed at Cyprus... (*Encyclopedia Ethiopica*, 200, vol 2: p. 471).

Here in ms NA, we also see some different phrases concerning Zəkərəya . NA states that he was from Ethiopia as follows:

...ወዘንተ ኩሎ ተአምረ ርእየ ዝከርያ ኢትዮጵያዊ ዘመጽአ ከመ ያስተፋንዎ እምገዳመ አስቄጥስ ...

... Zəkərəya an Ethiopian, who came from the monastery of 'Asqetəs to see him off, saw all the miracles (NA. Fol.26v.).

3.1.10. 'Ewoṣṭatéwos in Cyprus

According to his hagiography, after he crossed the sea on his tunic, many monks in Cyprus welcomed him and he met the metropolitan of Cyprus.

...ቅዱስ ኤዎስጥጥቴዎስ ሐረ ገበ ኤጲስ ቆጶስ ዘቆጵሮስ ወተባረከ እምኔሁ ወነገሮ ከሱ ግብሮ ወሥርአቶ...

...St 'Ewoṣṭatéwos went to the metropolitan of Cyprus, was blessed by him, and he [the metropolitan] told him all the (necessary) acts and rites ... (NA. Fol.28r).

According to the hagiographies of 'Ewoṣṭatéwos, he spent a month in Cyprus at the house of 'Aziza. She had 60 daughters who were training in weaving. 'Ewoṣṭatéwos was teaching them about religion. He healed people who came from Cyprus and the surroundings from their diseases.

3.1.11. 'Ewoṣṭatéwos in Armenia

'Ewoṣṭatéwos again went to Armenia floating on his tunic on the sea of Jericho as he had done before. When he reached the shore, many people including the Archbishop welcomed him.

After he left Asqetəs, he visited Jerusalem, the holy land and Cyprus and went to Armenia, where he spent the rest of his life. According to the three manuscripts, 'Ewoṣṭatéwos raised a young boy from the dead immediately when he landed at 'Armenia from the sea and the Archbishop and many people welcomed him.

ወተሰምዓ ዜናሁ ውስተ ነሎ ኦርግንያ ወወፅአ ሊቀ ጳጳሳት ዘኦርግንያ ለቀበላሁ ምስለ ነሎሙ ቀሳውስት ወዲያቆናት ወመሃይምናን እድ ወአንስት ...

An account of him was heard in all the land of Armenia. The Archbishop of Armenia came out to receive him cordially with

all the priests, deacons, believers, both men and women...(TG. Fol.59r, NA.Fol. 28v.).

ወዝኩኒ ሕፃን ዘተንሥእ እሙታን የሐውር ቅድሚሁ እንዘ ይሴብሐ ለእግዚአብሔር ወውእቱሰ ሕፃን ዘተንሥእ እሙታን ተምህረ እምነቤሁ ጥበበ ወተግሣጸ እስከ ልህቀ ወአልበሰ አልባሰ ምንኩስና ወሰመዮ በስመ አቡሁ ዳንኤል።

... This little boy who he raised from the dead went before him praising God... This boy who was raised from the dead learned wisdom and discipline from him until he grew up, and he clothed him in monastic garb and called him Dan'el by his father's name (TG. Fol.59v and NA. Fol28v.).

The hagiography stated that the boy who rose from the dead went to the land of 'Agə'azi with the disciples of 'Ewosṭatəwos and he visited the Church in Agə'azi and told about the miracles that 'Ewosṭatəwos did in Armenia.

ወቅዱስሰ ኤዎስጣቴዎስ እንሰስወ ውስተ ኩሎ ብሔረ አርማንያ ከመ የሐውጽ ቅዱሳን እለ ሀለዉ ውስቲታ።

And St. 'Ewosṭatəwos went to all the country of Armenia so as to meet Saints who live in there (TGFol.61r).

ወእምዝ ተራክበ ምስለ ሊቀ ጳጳሳት ዘአርማንያ ወተአምጉ በበይናቲሆሙ። ወይቤሎ ሊቀ ጳጳሳት አሐውር አንሰ ንበ ካልእ መካን ወንሣእ አንተ ፎ ሕልቀ ብሩር ከመ ተሀቦሙ ለደቂቅከ ይሣየጡ ሲሳዮሙ እስከ እገብእ እነ ንቤክሙ ወዘንተ ብሂሎ ተሰነአሎ ሊቀ ጳጳሳት።

And then he met with the Archbishop of Armenia and they greeted each other. And the Archbishop said to him "I am going to another place, take this seventy ounce of silver in order to give to your children so that they can sell for their food till I return to you" Having said this, the Archbishop bade them farewell (TG. Ff.61v-62r, EMMML 529. FOL.62r and NA. FOL.29r.)

We can understand from the above statement that 'Ewosṭatəwos

was accepted by the Archbishop of Armenia positively.

'Ewoṣṭatéwos visited and preached in the land of Armenia. He toured in Armenia not only on foot but also on a Lion's back, in the sea on his tunic and from Armenia to Ethiopia and back on the clouds.

ወቅዱስስ ኤዎስጣቴዎስ መስጦ ደመና ብሩህ እምብሔረ ኦርማንያ ወጀ
እደው ምስሌሁ እንዘ ይለብሱ አልባሰ ብሩሃተ ዘይፀድል ወአብጽሐ ብሔረ
አግዓዚ።

And a bright cloud took saint 'Ewoṣṭatéwos from the nation of Armenia. And the two men with him wore bright and brilliant clothes and reached the nation of 'Agə'azi ... (TG.Fol.26r and EMMML 529.Fol. 63v).

Mss TG and EMMML 529 do not state who the two men were, but ms NA mentions that they are Mika'el and Gebre'el.

ወእምዝ ገብአ አባ ኤዎስጣቴዎስ ተጽዒኖ በደመና እምብሔረ ኦርማንያ
ወጀ እደው ምስሌሁ። እሉ እሙንቱ ሚካኤል ወገብርኤል ...

And then Abba 'Ewoṣṭatéwos entered (Agə'azi), having been borne on the cloud from the land of Armenia and two men were with him. They are Mica'el and Gebre'el... (NA. Fol.29r.)

Then 'Ewoṣṭatéwos returned to Armenia on the clouds, and the Archbishop again tried to give him much silver. But he refused.

ወእምዝ ይቤሎ ሊቀ ጳጳሳት ዳግመ ንሣእ ለከ ሕልቀ ብሩር ለመፍቅደ
ደቂቅከ ወአቡነ ኤዎስጣቴዎስ ዓበዩ ውእተ ብሩረ ወይቤሎ ኦ አባ አኮ
ዘእፈቅድ ብሩረ አሳ በረከተ ዚአከ ዘአኅሥሥ ወሰሚያ ሊቀ ጳጳሳት ዘንተ
ነገረ አንከረ በእንተ መንኖ ንዋዩ ዝንቱ ዓለም ኃላፊ ወይቤሎ ሊቀ ጳጳሳት
ኦ አባ እፈቅድ እምነቤከ ኃጠይቀኒ መጽሐፈ ቀኖናሆሙ ለሐዋርያት
ወመጽሐፈ ሐዲሳትኒ ወይቤሎ አቡነ ኤዎስጣቴዎስ ኦሆ ወአኅዝ ያለብዎ
በነገረ ነቢያት ወሐዋርያት።

Then the Archbishop again said, “Take for you and for your children’s desire seventy ounces of silver” but Abunā ʾEwoṣṣatēwos refused the silver and replied “Oh! Abba I do not want your silver, but your blessing”. When the Archbishop heard this, he pondered over this disdain for money and over the transitory nature of this world. The Archbishop then said to him “I want from you to affirm for me the canonical books of the Apostles and the books of the New Testament.” and Abunā ʾEwoṣṣatēwos said “Ok ” and he started to disclose to him the matter regarding the prophets and the Apostles (TG.Ff.63v-64r)

ʾEwoṣṣatēwos lived in Armenia for fourteen years in preaching. The Ms TG. Fol.64r. Stats about the Lions in his service.

ወጄኒ ኣናብስት ይትለክክዎ ወይትኤዘዙ ሎቱ ከመ ኣርዳኢሁ ወጄ ይጸውር
 አጽፎ ወጄ ይጸውር መጻሕፍቲሁ ዘውእቶሙ ወንጌል ወሲኖዶስ ወእመሂ
 ደክመ ይዩአን በሙ በውስተ ፍኖት።

He had two lions serving him and they obeyed him as his disciples. One of the lions carried his tunic and the other carried his books, the Gospel and the Synod. And when he got tired on the road, he rode them (TG. Fol.64r.)

According to his hagiography, these lions guarded his tomb after he died.

ወእምድኅረ ዕረፍቱ ለአቡነ ኤዎስጣቴዎስ ነበሩ እሙንቱ ኣናብስተ እንዘ
 የዓቅቡ መቃብሪሁ ፲ወ፬ ዓመተ።

After the death of Abunā ʾEwoṣṣatēwos, there were these lions, who were guarding his tomb for fourteen years (TG.Fol.102 r.).

3.1.12. His last years

One day, our Lord Jesus Christ appeared to him in a revelation with myriads of angels with Him. He greeted him and told him about his death.

ወእምዝ በኣሓተ፣ ዕለት ኣስተርኣዮ እግዚእነ ኢየሱስ ወምስሌሁ ገሃደ እንዘ
ይነብር ዲበ ሰረገላ ብርሃን ወምስሌሁ ፻፹ ኣዕላፋት መላእክት ቅዱሳን
ወይቤሎ ሰላም ለከ ኦጎሩይያ ኤዎስጣቴዎስ ወይእዜኒ መጻእኩ ከመ
ኣፈልሰከ እምዝንቱ ዓለም እስመ ለከ ተርጎወ ገነት...

Then one day, our Lord Jesus Christ appeared to him in a
revelation on a chariot of light with myriads of angels with
them and said to him "Greetings to you oh! my chosen
'Ewostatéwos... and now I come to transplant you from this
world, since paradise has opened for you... (TG. Fol. 64v.)

In ms EMMML 529, there is some variation from the other two. It mentions
angels, who were with Jesus Christ by name.

ወበይእቲ ሌሊት መጽኣ ጎቤሁ እግዚእነ ኢየሱስ ክርስቶስ እንዘ ይነብር
ደበ ሠረገላ ብርሃን ሚካኤል በየማኑ ወገብርኤል በፀጋሙ ወሱራፊል
ወኪሩቤል ያደንኑ ታሕተ ሠረገላሁ። ወይቤሎ ሰላም ለከ ኦ ጎሩይያ ቅዱስ
ኤዎስጣቴዎስ ...

On that night, our Lord Jesus Christ came to him seated on a
chariot of light, Mica'el on his right side, Gäbrä'el on his left
side and Surafel and Kirubel stooping down beneath His
chariot and he said "Greetings to you, Oh! my chosen St.
'Ewostatéwos ... (EMML 529 Fol. 65v.)

On the other hand, ms NA does not describe any angels but only states
that Jesus came to Abunä 'Ewostatéwos.

ወበይእቲ ሌሊት መጽኣ ጎቤሁ እግዚእነ ኢየሱስ ክርስቶስ ወይቤሎ ለኣባ
ኤዎስጣቴዎስ ኃሠሥከኒ ወረከብከኒ ጸዋዕከኒ ወተሰጠውኩከ ሰኣልከኒ
ወወሀብኩከ ወናሁ በጽሐ ዕለተ ሞትከ ...

On that night, our Lord Jesus Christ came to him and said to
Abba 'Ewostatéwos "You sought me and you got me; you
called me and I replied to you; you asked me and I gave you,
and now behold, the day of your death has arrived...(NA.Fol.29r)

3.1.13. His covenant with Jesus Christ

After 'Ewostatéwos realized the imminence of his death through the revelation, he made a pact with Jesus Christ in which He promised him before his death that he would be given power to intercede on behalf of all sinners, who prayed to God and gave alms to the poor in his name; that his monastery Däbrä Marəyam would be made holy ground such that whoever made a pilgrimage to it and whoever made to it land grants.

...ወዘንተ ሶበ ይቤሎ እግዚእን ተንሥኦ ቅዱስ ኤዎስጣቴዎስ አስተብረከ ወሰገደ ሎቱ ወይቤሎ እመረከብኩ ሞገሰ በቅድሚኩ አብሐኒ እንብብ ዘንተ ቃል ዘእስከል እምገቤከ ወይቤሎ እግዚእን በል እስመ አነ እገብር ኩሎ ዘሰአልከኒ ወአውሰኦ ቅዱስ ኤዎስጣቴዎስ ወይቤሎ ... ዘገብረ ተገካርያ ወጸውዓ ስምያ ወዘአብአ መብአ ወቁርባን ወዕጣን በዕለተ ተገካርያ ወዘአጽገቦ ለርጉብ እምገብስቱ ወዘአርወየ ጽሙዓ እምጽዋፀ ... ወይቤሎ እግዚእን ኦሆ እገብር ለከ ዘንተ ኩሎ በከመ ትቤለኒ ዘገብረ ተገካርከ ወጸውዓ ስመከ ይትዓሠይ ምእተ ... ወዘንተ እምድጎረ ይቤሎ እግዚእን ዓርገ በስብሐት ውስተ ሰማያት።

...When our Lord said this to him, St. 'Ewostatéwos stood, bent the knees and bowed down to Him and said "If I have got respect in Your eyes, allow me to say that which I seek from You." Our Lord replied "Speak! for I will do you whatever you ask me" St. 'Ewostatéwos said... "For those who celebrate my memorial feast; those who call my name; those who offer presents, oblation and incense on the day of my memorial feast and who feeds the hungry from his food, and quenches the thirsty from his chalice... our Lord said, "All right ! I will do all that as you ask me. For those who celebrate your feast, and call your name they will be repayed a hundred fold. ... " After having said this, our Lord ascended in glory to heaven. (TG.Ff.65r-66r, EMMML 529.Ff. 66v-68f).

But the covenant between Jesus Christ and 'Ewostatéwos in ms NA consists of a very short dialogue.

...ምንት አስቦሙ ለአለ ይገብሩ ተገኝተዋል ወዘአጽሐፊ መጽሐፈ ገድልዮ ወዘጸውዓ ስምዖ ወይቤሎ እግዚአብሔር ምስሌኩ ይትፈሰሱ ገብረ በደብረ ጽዮን ፲፫ ዓመት በእንተ ዘተዓገሥኩ ጸባበ አንቀጽ። ወደርከ ሕማማትዮ። ወአንጸሐኩ ሥጋክ ከመ ትኩን... ወናሁ ወሀብኩክ ኩሎ ወፈጸምኩ ተምኔተክ ወዘንተ ብሂሎ እግዚአብሔር ግርግ በስብሐት ውስተ ሰማያት።

...What is the recompense for those who celebrate my memorial feast? for those who commission the writing of my hagiography; for those who call my name". Our Lord replied "they will rejoice with you in Däbrä Şəyon for a thousand years. Since you persevered in the narrow path, and bore my wounds Passion and purified your flesh to become ... now I give you all and I fulfill your wish. " After he said this, our Lord ascended in glory to heaven. (NA. Fol. 30r.)

Therefore, after he made a covenant with God, he gathered his disciples and gave them advice. He taught them monastic discipline and told them what they should do when they return to Ethiopia.

ወዘንተ ብሂሎ ባረኩሙ ለአርዳኢሁ በሰላም ወበጥዑም ቃል ወእንዘ ይባርኩሙ ግብተ ወረደ ብርሃን ዓቢይ። እምሰማይ ዓገቶ ለቅዱስ ኤምስጣቴዎስ ... ወበጊዜሃ ወጽኦት መንፈሱ ወተሰውጠት ውስተ ውእቱ ብርሃን ዓቢይ ዘወረደ እምሰማያት ወአዕረግዋ ለይእቲ ነፍሱ ጸድቅ ኤምስጣቴዎስ እንዘ ይብሉ ሃሌ ሉያ ክቡር ሞቱ ለጸድቅ በቅድመ እግዚአብሔር ... ወዘንተ ብሂሎሙ ተቀበልዎ መላእክቲሁ ለእግዚአብሔር ሚካኤል ወገብርኤል ...

...After he said this he blessed his disciples in peace and sweet speech. When he was blessing them, a great light descended from heaven and the light covered St. 'Ewostatéwos ...at that time, his soul went up and was absorbed by this great light that descended from heaven. That soul of the righteous St. 'Ewostatéwos was taken up to heaven by these saying Haelujah "the death of the righteous is honored in the sight of God..." After they said this, the angels of God, Mica'el and Gabrə'el received his soul...(TG.Ff.69v-70r and EMMML 529. 72r.).

3.1.14. His funeral ceremony and prayer of absolution

According to the hagiography, 'Ewostatéwos died on the 18th of Mäskäräm (September) and his funeral was officiated by the Archbishop of Armenia.

ወኮነ እረፍቱ ለዝንቱ አብ ክቡር አቡነ ኤዌስጣቴዎስ በዕለተ ዓርብ ጊዜ ነግሀ አመ ፲ወ፰ ለወርኃ መስከረም ወእምዝ መጽአ ሊቀ ጳጳሳት ዘአርማንያ ወጸለየ ላዕለ ሥጋሁ ቅዱስ ወሐተሞ በሚሮን ዝውእቱ ቅብዓ መለኮት ወካህናትኒ አንበቡ ፻ወ፶ መዝሙረ ዳዊት ወ፬ ወንጌላተ ወኩሎ መጻሕፍተ ብሉዮ ወሐዲስ እምነግሀ እስከ ፱ ሰዓት። ወቀበርዎ ኅበ መቃብሪሁ ለሰማዕት ቅዱስ መር(ም)ህናም ውስተ ቤተ እግዝእትነ ማርያም ዘአርማንያ።

The death of our honored father Abunä 'Ewostatéwos was on a Friday, in the early morning on the 18th of Mäskäräm (September). And then the Archbishop of Armenia came and prayed over the Saint's corpse and anointed it with holy oil, which is the oil of God. The priests read the 150 psalms, the four Gospels and all the books of the Old and New Testament from early morning up to 3:00 PM and they buried him at the burial place of the Martyr St. Märməhənam in the house of our Lady Mary of Armenia (TG. Fol. 70v. and EMMML 529 Fol. 72v.)

In contrast to the above statement, (TG and EMMML 529) ms NA states that the Archbishop participated in his prayer of absolution and read only the "secret names of God" "አስማተ እግዚአብሔር"

ወአዕረፈ አቡነ ኤዌስጣቴዎስ አመ ፲ወ፰ ለወርኃ መስከረም ... ወአንበባ ሊቀ ጳጳሳት አስማተ እግዚአብሔር ላዕለ ሥጋሁ ቅዱስ እምነግሀ እስከ ፱ ሰዓት ወሐተሞ በሚሮን ቅዱስ ዝውእቱ ቅብዓ መለኮት ወቀበርዎ ውስተ መቃብረ መርምህናም ሰማዕት ውስተ ቤተክርስቲያን እንተ ይእቲ ቤተ (ት)።

Abunä 'Ewostatewos died on the 18th of Mäskäräm (September)... the Archbishop read the secret names of God

over the Saint's corpse, from early morning to 3:00 PM. The Archbishop again anointed the body with holy oil, which is the oil of God. They buried him in the burial place of Märməhənam the martyr in the Church, which is called Betä (NA. Fol.30v.)

3.2. The translation of his bones (remains)

The hagiography of Abba 'Ewoṣṭatēwos doesn't describe the translation of his bones. It relates to his death and burial in Armenia and the guarding of his tomb by his two lions for fourteen years up to their death. We may ask why the hagiography does not relate the translation of his bones. Clearly, it is because the hagiography of 'Ewoṣṭatēwos was written by his own disciples and mainly by Abba 'Absadi, his senior disciple. According to Guidi's "Annals Yohannis..." the skeleton (dead body) of 'Ewoṣṭatēwos (only his two hands) brought to Ethiopia in the reign of 'A'elaf Sägäd Yohannəs I (1660-1675 EC), who was next to Fasilädäs and before Iyassu I.

ወኮነ ገዢ መካን መካን ደዌ ወሞት እምሆኒ ተንሢአሙ ንጉሥነ አዕላፍ ሰገድ ሐሩ በፍኖተ እናሞራ ወበጽሑ ኅበ ቁልቢጥ አምባ ወበሆየ ነበሩ ኅዳጠ መዋዕለ እንዘ ያስተሳንዩ ሥርዓተ ሀገር ... ወእምዝ ሐዊርሙ በፍኖተ በድ አተዉ ብሔረ ምክራሞሙ ዘውእቱ ጎንደር አመ ፲ወ፰ ለሰኔ። ወበውእቱ ክረምት መጽአ ኤጲስ ቆጶስ እምአርማንያ ዘስሙ ዮሐንስ ወቦአ ውስተ ትዕይንት እኒዞ በእዴሀ ዓዕመ እዴሆሙ እንቁ ኅጡአ ተውላጥ ወብዙኃ ሄጥ ለመምህረ ዓለም ወሠናየ ስም አቡነ ኤዎስጣጥጵ ወጸዊሮ ጦማረ መልእክቶሙ ለሊቀ ጳጳሳት ዘእስክንድርያ ዘንተኒ ነገረ ሶበ ሰምዑ መፍቀሬ ዓድቃን ወመዝልፌ ኃጥአን ንጉሠ ነገሥት አእላፍ ሰገድ ጸውእዎሙ ለጳጳስነ አባ ሲኖዳ ለመኳንንት ወለብዙኃን መምህራን እምደቂቀ አቡነ ተክለ ሃይማኖት ወአቡነ ኤዎስጣጥጵ ወአስተጋብአሙ ማእከለ ቅጽር ሣልሳዊ ዘውእቱ ምርዋጸ አፍራስ ... ለተቀብሎቱ ለነ ለገዢ ዓዕም ክቡር በዝማሬ ወበማኅሌት ለመኳንንትኒ ወመምህራን አደሞሙ ጥቀ ዝንቱ ምክር ሰናይ ወኮነ ድልዋነ ለተቀብሎ ወበሳኒታ ደገሙ ተጋብአ ውስተ ቤተ ጳጳስነ አባ ሲኖዳ እልክቱ ካህናት ወመኳንንት ብዙኃን ወወልደ ንጉሥነ አቤቶ ኢያሱ። ወበጊዜ ፫ ሰዓት ወዕኡ እምሆየ ለቢሶሙ ቀጠንተ ዘዚአሁ ኅብሩ በእንተ ክብረ ገዢ ዓዕመ ጳድቅ እለኒ ይነፍሑ

በትጋህ ወእለኒ ይጠቅሁ መጣቅዕተ ዘብሩር ወዘብርት እንዘ ይጠቅሁ
በጋይል አብዑ ገዡ ዓፅመ ውስተ ቤተ አምላክነ መድኃኔዓለም ኢየሱስ
ክርስቶስ ዘሎቱ ይደሉ ስብሐት ለዓለመ ዓለም።

...This place became a place of disease and death. Our king 'A'elaf Sägäd left this place and went on the 'Enamora route and reached Qulbiṭ 'Amba. They stayed there for a few days, they were ensuring the law and order of the country ... having travelled through the wilderness they arrived at Gonder on the 18th of Säne (25th June) to spend the rainy season there. That summer, a Metropolitan of Armenia called Yohänəs came to the city with a message from the Patriarch of Alexandria and with the hands of 'Ewoṣṭatéwos, which are like precious stone, inconvertible, and priceless, and who himself was a teacher of the world, and a great name. When our king of kings 'A'elaf Sägäd, lover of the righteous, and rebuker of sinners heard this, he summond our Bishop Abba Synoda, the princes and many teachers, from the followers of our father Abunä Täklä Hyəmanot and our father Abunä 'Ewoṣṭatéwos, and he gathered them in the court inside the third outermost fence which serves for horse riding... The princes and the teachers were consulted to after this good advice to receive these honord bones in song and ecclesiastical praise. On the next day, the clergymen, princes, and 'Abeto 'Eyasu the son of our king, again gathered in the house of our Bishop, Abba Synoda. They went up from this place at 9:00 AM dressed in their cotton garment, they cooperated for the sake of the bones of this honored and righteous man. There were men who were blowing Məsər Kana in diligence and there were men who were ringing church bells powerfully, made from silver and brass and they brought the bones into the house of our God, our Savior Jesus Christ. Praise tobeHim, forever and ever (Guidi.H.Hyvernmat.MDDCCCCIII)

According to the above paragraph, the bones of 'Ewoṣṭatéwos were brought to Ethiopia after more than 300 years of his

death by the Armenian metropolitan Yohānēs during the reign of 'A'elaf Säḡād Yohānēs, king of Ethiopia. At that time, the Ethiopian bishop from Egypt was Sinoda.

3.3. His Teachings

The following are teaching of 'Ewoṣṭatéwos they are concerning on theology, culture, social life and etc.

When 'Ewoṣṭatéwos was in the district of Mämbärta called Bur Peoples including elders came from far to listen to his teachings and he taught:

ልብሰዎ ለእግዚአብሔር ወኢተሐልዩ ፍትወተ ነፍስክሙ ወኢታንግሥዋ ለሐጢአት ላዕለ ሥጋክሙ መዋቲ ወኢትረስዩ ነፍስተክሙ ንዋዩ ሐቅል ለዓመዓ። አላ አርትዑ ነፍስተክሙ ለእግዚአብሔር ወረስዩ ንዋዩ ሐቅል ለጽድቅ ኢየሱስ ክርስቶስ።

Put on God don't think about your carnal desire, don't make your body to involve in devils work. Make your body faithful to God and be truthful to Jesus Christ because Jesus brought the sinners and saved them (TG.Fol. 12v.).

And again he said,

ወካይበ ይቤሎሙ ዕቀቡ ሰንበታተ በከመ አዘዘ ሙሴ በኦሪት ወበመጽሐፈ ኩሎሙ ነቢያት ወበቀኖናሆሙ ለሐዋርያት ቅዱሳን። ወተግበሩ በዓላተ እለ ተጽሕፋ በሲኖዶሶሙ ዘንተ ኩሎ ወዘይመስሎ መሐሮሙ ወአለበዎሙ ከመ ይኩኑ ንጹሐነ ለምግባረ ሠናይ ወይትዓቅቡ በፈሪሃ እግዚአብሔር ኩሎ መዋዕለ ሕይወቶሙ።

And then he said to them as it is written in the pontotoc and the books of phephets and in the canon of Apostles, observe the Sabbath and holy days and he instructed to do a good deeds in order to walk with the fear of God, he thought them such things (TG.Fol.16v.).

In his taught to his disciples He ordered his disciples not to take any unnecessary needy and make their righteous to the

miserable people as the motto of the apostles on the book called Didsqələya:

ወእምዝ እዘዘመ ኦባ ማዕቀብ እግዚእ ለደቂቁ ከመ ኢይንሥኡ ምጽዋተ እምነብ ዘኢይደሉ ኦላ ይሕየው በግብረ እደዊሆመ እንዘ ይረድእዎመ ለዕነሳን በከመ ይቤሉ ሐዋርያት በዲድስቅልያሆመ መሀሩ ውሉደከመ ቅኔ እድ ከመ ኢይኩኑ ጽሩዓነ በእምኔነ መስተገብራነ ምድር ወቦ እምኒነ መስተገብራነ ደብተራ ወቦ እምኒነ መሠግራነ ዓሣ። ኦ ደቂቅየ ዴግንዎ ለሰላም በዘትትሐነጹ በበይናቲክመ ወኢትሥዓሩ ግብረ እግዚአብሔር እንበይነ መብልዕ ወባሕቱ ኩሎ ንጹሕ ለንጹሐን ወእኩይሰ ለሰብእ በነፋቱ በሊዕ ዘእንበለ ዓቅም። ካዕበ ይቤሎመ ልበስም ለእግዚአብሔር ወኢተሐልዩ ፍትውተ ነፍስ ክመ ወለዘሂ ድኩም በሃይማኖቱ ተወከፍዎ ወኢትግበሩ አድልዎ ርቱዕሰ ለጽኑሳን ከመ ትርድእዎመ ወኢታድልዉ ለርእስክመ ወከልክመ ኅሱ በዘታሠምሩ ቢጸክመ በጽድቅ። በጀሕንጸት። ወኢትደመሩ ምስለ ዘተሥዕረ በርትዕ እስመ ይቤሎ ሐዋርያት እመቦ ዘይጸሊ ምስለ ዘተሥእረ ከመ ዘሥዩም ውእቱ ይሠዓር ውእቱኒ ዘይጸሊ ምስሌሁ ወኢታንግሥዎ ለሐጢአት ላዕለ ሥጋክመ መዋቲ። ኦላ ረስዩ ነፍስተክመ በጽድቀ እግዚአብሔር ወሐጢአትኒ ኢትቀንዩክመ እስመ ኢሀለውክመ ውስተ ሕገ ኦሪት ኦላ ውስተ ጸጋሁ ለእግዚአብሔር። ወዕቀቡ ሰንበታተ በከመ ተአዘዘ በኦሪት መሴ ወበመጻሕፍተ ኩሎመ ነቢያት ወበቀኖናሆመ ለሐዋርያት አበዊነ ቅዱሳ።

He Prohibited his children not to accept improper aims, but he ordered them to assist the needy to work as it is written in the book known as Didache, the apostles in the book known as Didach, the apostles give a lesson for our children to work hard. In order to be ideal, some of us are farmers, some are sewing a tent please, my children, follow the peace don't break the work of God. But everything is creat to those who are clean. The evil thing is that of having food with doubt. Put on God don't think of your desire. Receive the one who is weak by faith don't take a side for your self be brothers each other. Follow the way to be glade, be peaceful and don't make conspiracy on the other impeached friends as the apostles said "Don't be with the side of impeach, don't be their candidate with the side of impeached and also not to be with the side of the one who pray to the impeached and don't make sin with your mortal flesh, rather devote your body with the

real work of God, don't make sin, You are now not under the law of Old Testament, but you are rather under the law of New Testament. Let you follow the way of the law made by Mosses, book the prophets, homily books of the elders, (TG. Ff. 16r-16v. EMMML529 Ff. 17r-17v.)

'Ewoṣṭatēwos was exiled by 'Amdä Ṣəyon to Wärasinä 'Egzi'e and he taught Wärasinä 'Egzi'e the law of God as follows:

ወይቤሎ ቅዱስ አቡነ ኤዎስጣቲዎስ ለወራሲነ እግዚእ ንበር በአሐቲ ብእሲት በከመ ተእዘዘ ለክርስቲያን ወኢትሢጥ ነፍሰ ክርስቲያን ለእረግውያን።

As it is canonized in the Chruch be faithful in your marriage from the point at monogamy don't sell the soul of Christians to the theist (TG. Fol.27r and EMMI 529. Ff. 23r-24v.).

When 'Ewoṣṭatēwos met Abba Ya'eqob bishop of 'Ag'a'azi of the country of Egypt, in the district of Hamasen he testified his religion: The bishop asked 'Ewoṣṭatēwos about his church education, his faith and his Chirstian work, 'Ewoṣṭatēwos replied thus:

ወአውስእ አቡነ ኤዎስጣቲዎስ ለጳጳስ ወይቤሎ ሃይማኖትየ ወትምህርትየ ዝውእቱ አሚነ ኦብ ወወልድ ወመንፈስ ቅዱስ ሥላሴ ፍጹም ዘእምቅድመ ዓለም ሀሎ በመለኮቲ ወእስከ ለዓለም ይሄሉ በመንበረ መንግስቲ ወዝንቱ ሥላሴ ኩሎ የአምር ወኩሎ ሣረረ ወኩሎ ፈጠረ በጆቃል ወበጅመንፈስ። ወሎቲስ አልቦ ዘፈጠረ ዝንቱ ሥላሴ ለኩሎ የአምር ኩነቶ ወጽንፖ ወሎቲስ አልቦ ዘየአምር በከመ ይቤ ጳውሎስ እምግባሩ ነአምሮ መለኮቶ ወርእሰሰ ለሊሁ የአምር መለኮቶ ዝውእቱ ኃይሉ ወመለኮቲ ዘእምትካት። ከመ ኢይርከቡ እሉ በዘይትዋሥኡ ዝነቱ ሥላሴ ኩሎ ይጸውር ያገምሮ። ወአልቦ ምንትኒ ዘይሄወሮ ግብር ዝንቱ ሥላሴ ውስተ ቤተ አብርሃም ተአንገደ። ወበ ኦሪተ ሙሴ ዕባየ ስንበታተ አግሃደ። ውእቱ በነቢያት ተሰብከ ወተዓውቀ በሐዋርያት ቅዱሳን። አምዳ ወድዳ ለቤተ ክርስቲያን ውእቱ ሞገስ ጻድቃን ወሠርጎ ደናግል ንጹሐን። ወውእቱ አክሊለ ሰማዕት መዋዕያን። ወተስፋሆሙ ለመነኮሳት መስተጋዳላን። ዝንቱ አንበረ አክሊለ

ዲበ ርእሶሙ ለከሩቢል ወያሰተቱጽሎሙ ጌራ ለሱራፌል ወቦቱ ኩሉ ኮነ
ወዘ እንበሌሁሰ አልቦ ዘኮነ ውኔቱ ዘነበበ በሐዋርያት ወበነቢያት
ወበመምህራን ወቦ ሊቃውንት በዘ ይጸንዑ ቅዱሳን ለግብረ መላእክቱ
ወለሕንጻ ሥጋሁ ለክርስቶስ እስከ ንበጽሕ ሐቤሁ ኩልነ በዕሩይ
ሃይማኖት።

The bishop asked him about his teaching, faith and his work. Our father 'Ewostatéwos also replayed to the bishop. And he said to him. My teaching and my faith relay on believing in the Father, the Son and the Holy Spirit. The Trinity, who is ever lasting on the thrown, is omnipotent. With in a word, He created every thing. But no one created Him. This Trinity knows the cause and the effect of the universe. But no one knows Him. We know St. Paul by his work but He is the only one to know his divinity, this divinity is His power and providence from the beginning. This Trinity became stranger in the tent of Abriham. He revealed to Mosses the observation of the Sabbath. The prophet had preached Him. He is well known by apostels. He is the foundation and the pillar for the Church. He is a grace for the righteous and he is joy for the celibate. And then he is a hope to those who are straggling to get the kingdom of God. He put the crown on the head of Kirubim. He awarded the golden crown to Seraphim. Everything is created by Him nothing is done with out Him it is Him, who speaks in the mouth of the Apostles. He is Him, who speaks in the mouth of the Prophets, Preachers, and the Shepherds until we reach to God by faith (TG.Ff.27r-27v and EMM1 529. Ff.23r-24v.).

'Ewostatéwos's Teaching to Absady

ወይቤሎ ጎሥሥ መጽሐፈ ትእዛዝ ወለቡ ሕገ ቀናኖ ዘቅድስት ሥላሴ
አስመ ይመጽኡ እምድጎሬየ ተኩላት መሠጥ ዕልዋለ ሃይማኖት ኤጲስ
ቆጶሳት ወመነኮሳት እለ ይዋልጡ ሕገ ወትእዛዝ ዘአበዊነ ሐዋርያት እለ
ወሰኑ ወሠርዑ ሃይማኖተ። ወእሱስ ኤጲስ ቆጶሳት አርሲሳን ወመለካዉያን
ወንስጥሮሳውያን እለ ይዋልጡ ሃይማኖተ ወይረብዑ አካለ ዲበ ቅድስት
ሥላሴ ወያጠምቅዎሙ ዳግመ ለመሃይምናን። ወዘንተ እምድጎረ ይቤ አቡነ
ኤዎስጣቲዎስ አዘዞ ለወልዱ አብሳዲ ወይቤሎ ጽናዕ ወኢትፍራህ እስመ

እንተ ትመውሎሙ ለእሱ አርሲሳን ወውቅ በእንተ እንብዕ ወገሥጸ ወምህር
ወሀሉ በዘ መሀርኩክ ከመ ትዕቀብ መርዒቶ ለክርስቶስ።

He said to him, search for the uook of the commandment;
keep in your mind the canon and regulation of the Holy
Trinity. The false bishops and monks, who break the
commandment give by our father Apostles will came, those
who add the forth person on the Trinity and baptized twice,
will came after. You be strong don't be afraid of them, because
you defeated such heretics, be conscious about teaching,
rebuking and reading so as to keep the flock at Christ. Trust
on what I taught you [TG.Fol.38v].

These is also the teaching of 'Ewostātēwos to his disciples on their
pilgrimage before they arrived Alexandria:

ወካዕበ ይቤሎሙ አቡነ ኤዎስጣቲዎስ ይእዜኬ ጽንዑ ወጥብዑ አደቂቅየ
ወለእመ ቦእነ ውስተ ይእቲ ሀገር እምነተ ሥላሴ እግህዱ በቅድመ
መንግሥት ዓላውያን ከመ ትስግዱ ወታጠይቁ ወንግሩ ህላዌሁ ለመንፈስ
ቅዱስ እምቅድመ ዓለም ዘእንበለ ጥንት እስከ ለዓለም ወይሄሎ ዘእንበለ
ተፍጻሜት። ጀበመለኮቱ ፍጹም ዘእንበለ ትውሳክ ወዝእንበለ ሕፀት ሠለስቱ
አስማት ወጀእግዚአብሔር። ፫ገጽ፩ራእይ። ፫አካል፩ህላዌ። አብ ፀሐይ
ወልድ ፀሐይ ወመንፈስ ቅዱስ ፀሐይ ዘውእቱ ጀፀሐየ ጽድቅ ዘበአማን።
ዘዘልፈ ያበርህ ዲበ ቅዱሳን ብርሃን። አብ ብርሃን ወልድ ብርሃን
ወመነወፈስ ቅዱስ ብርሃን ዝውእቱ ጀብርሃነ ሃይማኖትነ ዘኢይዴምን
ዘዘልፈ ያሐቱ ውስተ ልበ መሃይምናን። ውእቱ ህልው እምቅድመ ዕለት
ወሰዓት ወእምቅድመ ዓመታት ወአዝማናት። አልቦቱ ቀዲም ለጀእምካልኡ
ወለካልኡ እምሃልሱ ኢመጠነ ሩጸተ መባርቅት ወኢ መጠነ ቅጽበታ
ለዓይን ኅቡራን እንበለ ቱሳሔ ወድሙራን ወኢቡዓዴ። ግጽዋን
በትሥልስት። ወእጉዛን በድምረተ ጀመለኮት። ዕሩያን በአካል ወንጹሐን
እምጉልቆ መለኮት። አኮ ለመርድዓ ግብር ዘወሰዶ አብ ለወልዱ እምቅድመ
ይትፈጠር ዓለም። ወአኮ ለአስተዋዕኦ ኪን ወተግባር ዘአኮ ህላዌሁ
በመንፈስ ቅዱስ። ኢይዓቢ ኃይሉ ለአብ እምኃይሉ ለወልድ። ወኢየሐፀፀ
ኃይሉ ለወልድ እምኃይሉ ለአብ። ወኢይነትግ ኃይሉ ለመንፈስ ቅዱስ
እምኃይሉ አብ ወወልድ ዝውእቱ ጀኃይል ገባሬ መላእክት ወሰብእ ጀቃል
ወጀመንፈስ ዝውእቱ ፈጣሬ ሰማያት ወምድር ውእቱ ፈጣሬ አብሕርት
ወቀለያት። ፈጣሬ ፀሐይ ወወርኅ ወከዋክብት። በአሐቲ ምክር ወበአሐቲ

ሥምረት ውእቱ ገብሮ ለአቡነ አዳም በዘዘለሁ አርአያ ወአምሳል ወአሰልጠኛ ላዕለ ኩሉ ፍጥረት። ወአንበሮ ዲበ መንበረ መንግሥት። ወአሠርገዋ በክብር ወበስብሐት አልባኤ ካልእ ዘእንበሉሁ እግዚአብሔር ኢበሰማይ ወኢ በምድር። በዝንቱ አስማተ አብ ወወልድ ወመንፈስ ቅዱስ አዝምሩ አደቂቅየ በአውደ ነገሥት ዓላውያን። ወተግገሁ ስደተ ወምንዳቤ በእንተ ቅድስት ሥላሴ ወኢያፍህርክሙ ዋዕየ እሳት ወኢያደንግዕክሙ ብልሐ አስይፍት ወኳናት። ወኢውግረተ ዕብን ወኢ ክብደ መዋቅሕት። ርእዩ አበው ቀደምትክሙ እሞት ወኢለከፎሙ ነበልባለ እሳት። ከማሁ ትትባደር ኩልነ ለመዊተ ወናጥብዕ ልበነ በአሚን በቅድስት ሥላሴ። አመቦ ዘወሰከ ላዕለ ቅድስት ሥላሴ በእንተ ሥጋዊሁ ለወልድ አው ዘአሕፀፀ እምዝንቱ ሥላሴ ወጉዘ ይኩን በአፈ ሥላሴ። አልቦ ዘይጌይስ እምነ ፍቅረ ሥላሴ ወአልቦ ዘይበቁዓነ ዘእንበለ ፍቅረ ሥላሴ። ከመ ንሕየው በኃይለ ሥላሴ።

Oh! My children, when we enter to this country, make clear the teaching about Trinity so as to inform to the atheist kings tell them the everlasting. The existence of Trinity is from the beginning of the world to the end. One divinity is eternal with out end. He is perfect with out addition. He is three in person with out missing. He is one God. He is three in ones. He has one nature with three persons. Father is sun, Son is sun, and Holy Spirit is sun. He is a life giver sun. Father is light, Son is light and Holy Spirit is light. He is eternal light of our faith in our mind with out interruption. He was before time and days He was before epochs and eras. There is no subordination between the first and the second. And the same is true between the second and the third. With out investigation He is one with out division. He is one. He is in three personalities, but he is one in divinity. The beggating of the Son is not to assist his Father. It is not to devise wisdom and work. The power of the Son is not less than the power of the Father. The power of the Holy Spirit is not also less than the power of the Father and the Son. This is the only power that created human being and angels. This is the power that created sea and oceans. This is the power that made sun, moon and stars. With in a word He created Adam in His image and His likeness. He gave Him priority over the creatures. He gave him dignity. He blessed and venerated them and Keep them on his kingdom throne. Oh! My disciples there are no one except

God, so, praise the name of the Father, the Son and the Holy Spirit in the presence of the atheist kings. Be patient in the mercy of Trinity. Don't fear the flame of the fire. Don't be terrified about the sharp at the sword and steer, with in stoning and heavy chain. Our fore fathers became strong. Look at them. Even the flame at the fire did not touch them. Believing in the Trinity, let us be courageous. Who ever adds or minimize on the Trinity from the point of incarnation let him excommunicate in the name of the Holy Trinity. Nothing is better than Trinity. Nothing is beneficiary rather than Trinity. Let us die we might be saved by the power of Trinity. Trinity is the seal for our life. (TG. Ff.44v-45v. EMM1 529 Ff.42r-44r is un readable)

When he contacted Archbishop Benjamin, the patriarch of Alexandria, the monks, who came from Agə'azi, accused him to manifest his faith and he said about his faith as follows:

አንሰ አእምን በአብ ወወልድ ወመንፈስ ቅዱስ ሥላሴ ፍጹም። ወአእምን በትምህርተ ቃሎሙ ለነቢያት ወሐዋርያት ቅዱሳን ወአደንን ክሳደዮ ታሕተ አርሁተ ወንጌሉ ለእግዚያ ኢየሱስ ክርስቶስ። ወንዋይየኒ ወጥራትየኒ ቃለ እግዚአብሔር ወአልቦ ትምይንት ውስተ ሃይማኖትየ።

I believe in the perfect Trinity in the Father, the Son and the Holy Spirit. I believe in the teaching of Saints Prophets and Apostles. I should prostrate my self to Jesus Christ. My wealth and property is the word of God. There is not envy inside the faith.

While the Archbishop was listening to the words of 'Ewosṭatēwos, he said:

ወሰማያ ሊቀ ጳጳሳት አንከረ ነገሮ ወሳዕሳዓ አፋሁ ወጣዕመ ነገሩ ወይቤሎ ሊቀ ጳጳሳት ነገርከስ ሐዋዝ ውኦቲ ዳእሙ ኅበር ምስሌነ በጾም ወበጸሎት ወበቁርባን። ወይቤሎ አቡነ ቅዱስ ኤዎስጣጦዎስ በእጩ እንብር ለእመ ኢያገበረኒ መጸሕፍተ አበዊነ ቅዱሳን ዋሐርያት ለሊሆሙ ይብሉ አበዊነ ሐዋሪያት እመቦ ዘተግገሠ እምቀኖናሃ ለቅድስት ቤተ ክርስቲያን ያቴክሎ

መልእክ አፍክ ከመ ካልክን ርእዮሙ ይፍርሁ። ወካዕበ ነገሮ ክብረ ክልኤሆን ሰንበታት በከመ ተጽሕፋ በአግብኢሁ ለእግዚአብሔር ቃለ ጽድቅ። ወይቤ ተዘከር ዕለተ ሰንበት አጽድቆታ ወካዕበ አይድኑ ዘከመ ነገሮ መልእክ ገጽ ለሙሴ በመጽሐፈ ኩፋሌ እንዘ ይብል ባቲ አሰንበተነ በሰማያት በጎልቆ ኢዮቤልዩ ኢዮቤልዩሰ ዘእንበለ ታእምር ለኩሉ ዘሥጋ። ኩሉ ሰብእ ዘየአቅቦን ወያሰነብት ውእቶን እምኩሉ ግብር ወይከውን ቅዱሰ ወቡሩክ በኩሉ መዋዕለ ወበኩሉ አዝማን። ወአዲ ነገሮ በከመ አዘዞ ጴጥሮስ ወጳውሎስ በሲኖዶሶሙ እንዘ ይብሉ ወያዕርፋ ሰንበተ ወእሑደ ኩሉ ምእመናን መምእመናት ዘንተ ኩሉ ወዘይመስሎ ተናገረ እመጸሕፍተ ነቢያት ወሐዋርያት።

The Archbishop hissed to the attractiveness of his speech, he appreciated the archbishop also said to him “ you should be with us in praying, fasting and Holy Communion. ” Our father St 'Ewosṭatéwos also replayed to him, “Unless the scriptures of the Apostles unite us, how can I be united with you, if any one is apart from the canon of the church. Secondly the glory of the two Sabbaths as it is written by the holy books we have celebrate and recall the Sabbath as the angel told Mosses at the book called “Kufale”. And he tolled him that he praised God in heaven on the jubilee calendar, but the secular person doesn't know this. All people will get praised and blessed through out his life time and again on their Synod's of Peter and Paul ordered Christian followers has to celebrate and take rest on Sabbath and Sunday, and which is written by the book of the Prophets and the Apostles (TG. F. 46r-46v,EMMI 529. Ff 44v-45r.)

3.4. His miracles

The miracles of Abunä 'Ewosṭatéwos have diversified characters and have historical, religious, theological and ideological values. He did in his lifetime and attached in his biography; the researcher put some of it.

Most of the miracles happened after his lifetime and some of them took place in his lifetime are recorded in his miracle part and the researcher analyzed some of it as follows.

Among the collection of the miracles, three of them were done in his lifetime and the rest seventeen were done after his lifetime.

He did the miracles in Ethiopia, Egypt, Cyprus, and Jericho and Armenia.

What miracles and where the saint had performed? It may be important to the reader, therefore some of his miracles are written in this paper in order to comment and analyze.

The introductions and the conclusion part of the miracles part of each manuscript are different:

Ms TG

It starts and ends as follows:

ተአምራሁ ለአቡነ ኤዎስጥቴዎስ ጸሎቱ ወበረከቱ የሃሉ ምስለ ወልዱ
ገላውዴዎስ ለዓለመ ዓለም አሜን።

Miracles of Abunä 'Ewostatéwos, his prayer and blessing be with his son Gälawdewos forever and ever! Amen.

And it ends:

ጸሎቱ ወበረከቱ ለአቡነ ኤዎስጥቴዎስ የሃሉ ምስለ ፍቁሩ ገላውዴዎስ
ለዓለመ ዓለም አሜን።

Prayer and blessing of Abunä 'Ewostatéwos be with his love Gälawdewos (sometimes 'Asrabātes) forever and ever! Amen.

II. Ms EMML 529

It starts and ends as follows:

ተአምራሁ ለአቡነ ክቡር አባ ኤዎስጣቲዎስ ጸሎቱ ወበረከቱ የሃሉ ምስለ
ፍቁሩ ዲዮስቆሮስ ለዓለመ ዓለም አሜን።

The miracle of father and honor Abba 'Ewostatéwos his prayer
and blessing be with his love Dewosqoros forever and ever!
Amen.

On the ms there is another name, 'Ewostatéwos over the
name Dewosqoros.

And it ends

ጸሎቱ ወበረከቱ የሃሉ ምስለ ዲዮስቆሮስ ለዓለመ ዓለም አሜን።

... his prayer and blessing be with Dewosqoros... forever and
ever! Amen.

Also on the ms there is another name, 'Ewostatéwos over the
name Dewosqoros.

However, more than half of the miracles, which are written on EMMML
529, are unreadable.

III. Ms NA

It starts and ends as follows:

ተአምራሁ ለአቡነ ክቡር አባ ኤዎስጣቲዎስ ጸሎቱ ወበረከቱ የሃሉ ምስሉን
ለዓለመ ዓለም አሜን።

Miracle of 'Ewostatéwos his prayer and blessing be with us
...forever and ever! Amen.

And it ends as:

ጸሎቱ ወበረከቱ የሀሉ ምስሉን ለዓለመ ዓለም አሜን።

His prayer and blessing be with us forever and ever! Amen.

The first miracle

ደቂቁ ለአቡነ ኤዎስጣቲዎስ ካህን ወድንግል ነቢይ ወሐዋርያ በደብረ ማርያም መካነ በረከት ወሰባሉ። በረከተ እሉ አበው ወበረከተ አቡሆሙ ኤዎስጣቲዎስ ካህን የሀሉ ምስለ ፍቁርሙ ገላውዴዎስ ወምስለ ፍቅርቶሙ አስራባጢስ ለዓለሙ ዓለም አሜን።

And so let's tell the miracles and wonders of the blessed children of royal families called Mars. Mar 'Ewostatéwos, father of money after his death and his departure from this world. Let his prayer, and his blessing and the mercy of his and God be upon his beloved Gälawdewos forever Amen. And one day he arrived to Sälome Şoma'etawet who sat in a very great effort and she is the daughter of 'Ewostatéwos who became a monk from the land of Zäbyat although she is young bride.

When she opened her eyes suddenly she saw Abunä 'Ewostatéwos standing before her with great glory, his appearance was unbelievable to eye. And she said to him "Oh! The respected father where are you from?" And He said to her "I came from Armenia" and she replied to him "Oh! Father where are you going?" And he said to her "I will go to Wägärä Kəsähe to bless it to my spiritual children formerly called it Däbrä Abunä 'Ewostatéwos of Wägärä Kəsähe, it called as the former Dove. Her blessed nam was jersalem. Now I renamed it Wägärä Kəsähe of Däbrä Marəyam." and then he disappeared from her and went to Armenia with two Angels on chariot of the Holy Spirit.

After showing himself before our mother Sälome of Şoma'etawet, he went out and hidden from her with two angels who were carried by the chariot of Holy Spirit. And came the two men Gänəzay the governor of Särawe and Tomas, priest of Kāma to visit her. And she said to them father 'Ewostatéwos came to me carried by the wind and with him the two angels Michael and Gabriel who stand before God of Şäbaot (lord of the arm) the owner/ holder of all creatures.

And Sälome of Şoma'etawet became a martyr (witness) by saying father 'Ewostatéwos, told me all who died and buried in this monastery after I blessed it with the power of the word of our lord Jesus Christ never be judged and never see the suffering because he himself gave me the pact by the mouth of the Holy Savior after some time to make the word of Abunä 'Ewostatéwos his students were assembled in that church in the time of Abunä Absadi for whom the

fruit of his father the blessed Abunä 'Ewostatéwos as the blessing of Eliyas was doubled upon Elsa, his disciple and he built a big church in the name of our lady Mary and they called it and they put the painting of Abunä 'Ewostatéwos inside for the church resembled Jerusalem of the paradise where they, angels and archangels praise God without interruption day and night and the children of the priest Abunä 'Ewostatéwos too.

The blessing of these fathers and of their father, the priest 'Ewostatéwos be up on their beloved Gelawdewos and with their beloved Asrabaṭis forever amen.

The second miracle

TG. Fol. 75Γ-76Γ, EMMML 529. Fol. 78V - 80Γ, NA. fol. 34V-35Γ

ተአምኅሪሁ ለአቡነ ኤዎስጣቴዎስ ጸሎቱ ወበረከቱ የሁሉ ምስል ወልዱ ገላውዴዎስ ለዓለመ ዓለም አሜን። ወሀለወት አሐቲ ብእሲት እንተ ትገብር ተዝክር ለአቡነ ኤዎስጣቴዎስ ወወፈረት ምስል አዋልዲሃ ከመ ትቅርም ንበ ገራህት በዕለተ ዓርብ ወወዓልት እንዘ ትቅርም። ወመስየ ወተቆልቆለ ፀሐይ ከመ ይዕርብ። ወተዘከረት ከመ አልባቲ ኅብስት ዘአብሰለት በዘትሰንብት ምስል ደቂቃ። እስመ ልማድ ባቲ ለይእቲ ብእሲት እምጉንዱይ መዋዕል እምሴተ ዓርብ እስከ ዕለተ ሰነይ ኢታበስል ኅብስተ ወኢትቀድሕ ማየ መሰብ ርእየቶ ለፀሐይ ናሁ ተቆልቆለ ከመ ይዕርብ። ወትቤሎ አምሐልኩክ በጸሎቱ ለአባ ኤዎስጣቴዎስ ከመ ኢትዕርብ እስከ አበስል ሕብስትየ ወቆመ ፀሐይ ንበ ሀለወ። ወእምዝ ነሥአት ወልተመ ወሐሪጸ ዘስንዳሌ። ወሎሰት ወገብረት ጸራይቀ ዘየአክል ለሲሳየ ፪ሰናብት ወለፀሐይሰ ትሬእዮ ቀዊሞ በገጸ ሰማይ በአንጻረ ግንባታ ዘምዕራብ በከመ አምሐለቶ በጸሎቱ ለአቡነ ኤዎስጣቴዎስ ወይእቲሰ ብእሲት ታስተዴሉ መፍቅዳ ወሲሳያ በአስተሐምሞ ወበአስተርክቦ ብዙኅ እንዘ ታነክር ወታስተዓፅብ በእንተ ዝንቱ ግብር ዘገብረ ላቲ አቡነ ኤዎስጣቴዎስ ወፈድፋደሰ ትትፌሃሕ ወትትሐሠይ ሰብ ትሬእዮ ለፀሐይ ቀዊሞ በእንተ መሐላ ዘወፅኦ እምንባበ ቃላ በጽዋዔ ስሙ ለለአቡነ ኤዎስጣቴዎስ መስተፅዕነ ደመና ዘመንፈስ ቅዱስ ወእምድኅረ ፈጸመት አብስሎ ኅብስታ። ወአዲ ሐረት ንበ ማይ ወቀድሐት ወአብአት ንበ ማኅደራ። ወበልባስ

ትሴብሕ ወትዜምር ወእንዘ ትብርክ ለእግዚአብሔር ወታሰተዓዕብ ግብር ለእቡነ ኤዎስጣቴዎስ ወእምዝ ሰብ ፈጸመት ይእቲ ብእሲት ነሱ ግብረ መፍቅዳ በኅድእት ወእኮ በጉጉዓ። ወትቤሎ ለፀሐይ ኩን ፍቱሐ በአፉሁ ለቅዱስ ኤዎስጣቴዎስ ወበጊዜሃ ዓረብ ፀሐይ በከመ ያለምድ። ጸሎቱ ወበረከቱ ለእቡነ ኤዎስጣቴዎስ የሁሉ ምስለ ፍቁሩ ገላውዴዎስ ለዓለመ ዓለም አሜን።

Miracle of Abunä Ewostatewos let his prayer and blessing be up on his son Gelawdewos forever Amen. There was a daughter who used to celebrate his commemoration feast of Abunä 'Ewostatéwos. And she went to collect crops in the field filled with her daughters in the day of Friday and she stayed in collecting till night and sun set. And she remembered that she did not (bake) prepare a loaf of bread before the coming of Sabbath with her children. It was common for her to use the prepared food of the night of Friday till Monday. And never take water and when she saw the sun, setting she ordered it not to set by the prayer of Abba 'Ewostatéwos until I prepare my bread. And the sun stopped moving from where it was and she took.

And she was looking at it in heaven (sky) in the side of the door of the west as she ordered it by the prayer of 'Ewostatéwos for his woman was preparing and surprising by this work for her that Abunä 'Ewostatéwos did. And she was happy much and pleased when she saw the sun stopping by the order (vow) produced from her speech by calling the name of Abunä 'Ewostatéwos the one who can move on the wind of the Holy Spirit.

And she went and took water and put in her house and she was singing and praising by blessing God and glorifies the work of 'Ewostatéwos, our father. And when she completed the duty of her need in promptly and she said to the sun to be free by the mouth of saint 'Ewostatéwos during sun set as he usually uses the prayer of Abunä 'Ewostatéwos let his prayer be with his beloved Gelawdewos forever and ever amen.

The third miracle

TG. fol. 76Γ - 76V, EMMML. 579 80Γ - 80V NA. fol. 35V.

ተአምሪሁ ለአቡነ ኤዎስጣቲዎስ መስተጋድል ጸሎቱ ወበረከቱ ወፍቅረ
አምላኩ የሁሉ ምስለ ወልዱ ገላውዴዎስ ለዓለመ ዓለም አሜን። ወሀለወት
አሐቲ ብእሲት እንተ ሐይወት በትምህርቱ ለአቡነ ኤዎስጣቲዎስ ወትገብር
ተገዛሮ በምሒረ ነዳዖን በመብልዕ ውስተ በዙጎ። ወእምዝ ሐመት
ወአልጸቀት ለመዊት። ወነሥአ መልአክ ሞት ለነፍሰ ይእቲ በእሲት
ወአዕረጋ ሰማየ ጎበ እግዚአብሔር። ወርእየቶሙ ለጁእንስሳ አለ ገጸሙ ገጸ
ሰብእ ወገጸ አንበሳ ገጸ ላህም ወገጸ ንስር። እንዘ ይጸውሩ መንበሮ
ለእግዚአብሔር። ወእምዝ ሰበ ርእያ ለአቡነ ኤዎስጣቲዎስ ለቡርክት
ማርያም ነሥአ እምእዴሁ ለመልአክ ሞት በጋይል። መይቤሎ ጎድጋ
ለገባሪተ ተገዛሮ ወሰበ ይቤ ከመዝ ጎድጋ መልአክ ሞት። ወእምድጎረ
ድጎነት አምእዴሁ ለመልአክ ሞት ይቤ አቡነ ብፁዕ ኤዎስጣቲዎስ
ለቡርክት ማርያም ንዲ ትርአዩ ይእዜ ዘመሐረ ሊተ እግዚአብሔር ነፍሳተ
ገባርያነ ተገዛሮ ፳፹ወ፻ወ፸ ተባዕተ ወአንስተ መኩሎሙ ልቡሳን
እሙንቱ በዐዓድወ አልባስ ወዲበ አርእስቲሆሙ አክሊላት ዘወርቅ።
ወእምዝ ገብእ ነፍሳ ውስተ ሥጋሃ። ወእምድጎረ ተንሥአት እሙታን
በጸሎቱ ለአቡነ ኤዎስጣቲዎስ ነገረት ወአይድዓት ዘንተ ኩሎ
መድምመ ዘገብረ ላቲ አቡነ ኤዎስጣቲዎስ ድንግል ወካህን ነቢይ
ወሐዋርያ። ጸሎቱ ወበረከቱ የሁሉ ምስለ ፍቅርቱ አስራቢጢስ ለዓለመ
ዓለም አሜን።

Miracle abunä 'Ewostatéwos, the fighter let his prayer and blessing and the love of his lord be with his son Gelawdewos forever and ever amen. There was a woman who was cured by the teaching of Abunä 'Ewostatéwos and she used to make his feast by helping the poor with feeding and giving much drink and she become ill and was ready to die and the angel of death brought the soul of this woman and ascended up to heaven to God and she could see the four animals whose face is the face of man, lion cow and bird each carrying the thron of God. And when Abunä 'Ewostatéwos saw the blessed Mary he took away his hand by power from the angel of death. And he said to him

let you leave her the one who used to make my commemoration and when he told him the angel of God let her free. After having escaped from hand of the angel of death Abunä 'Ewostatéwos told her to the blessed mary saying please come to see today who gave mercy to the souls of three hundard and ten male and female, all they are in white cloth and the gold crown was on their head, those who made the celebration of my feast for the sake of me. Then her soul returned to her flesh and she arose from the death by the prayer of Abunä 'Ewostatéwos. Then she became witness for what Abunä 'Ewostatéwos, the celibacy, priest, prophet and Apostle did for her. Let his prayer be with his beloved Asrabatis forever and ever amen.

The seventh miracel

TG. Fol, 80Γ - 84Γ, EMMML 529. Fol. 82Γ-85V-34V

ተአምሪሁ ለአቡነ ኤዎስጣቴዎስ ድንግል ወካህን ጸሎቱ ወበረከቱ የሀሉ ምስለ ወልዱ ገላውዴዎስ ለዓለመ ዓለም አሜን። ወሀሎ ፩ ብእሲ ዓማዒ ወቀታሌ ነፍስ ተዓጋሊ ወሐሃያዲ። ወባሕቱ ይትአመን በጸሎቱ ለአቡነ ኤዎስጣቴዎ ወይገብር ተዝካሮ በአብዝኖ መባልዕት ወበጠቢሐ አልህምት። ወእመዝ ሐመ ውእቱ ብእሲ ወነሥእ ነፍስ መላእክተ ጽልመት ወተበሃሉ በበይናቲሆሙ አፍጥኑ ንደዮ ወስተ ዓዕረ ደይን ዘእንበለ ይብጻሕ ኤዎስጣቴዎስ ከመ ኢያናድገነ። ወእንዘ ዘንተ ይትበሀሉ በጽእ አቡነ ኤዎስጣቴዎስ ተፅኢኖ በደመና ብርሃን እንዘ ያንበለብል። ወይቤሎሙ ለመላእክተ ጽልመት ጎድግዎ ለገባሬ ተዝካሮ ወእንዘ ጽቡጥ በእደቂሆሙ በእሱር እደቂሆ ወእገሪሁ በማዕሰረ ኩነኔ። ወየቤልዎ መላእክተ ጽልመት ለቅዱስ ኤዎስጣቴዎስ ዝንቱ በእሲ ቃታሊ ነፍስ ወዘማዒ ውእቱ። በእንተ ምንት ትፈቅድ አድጎኖቶ ወአጎድጎቶ እምእደዊነ እንዘ ገባሬ እኪት ውእቱ። ወአውስኦሙ ወይቤሎሙ እንትሙስ ትሬእዩ ወኢትኔጽፍ ጽድቆ ወሰናይቶ ዘከመ ይጽሕቅ ለገባሬ ተዝካሮ ወበእንተዝ ተፈነውኩ አነሂ ለአድጎኖቱ እሰመ ብዩ መባሕት ወማእኩት እምጎበ እግዚእዩ ኢየሱስ ክርስቶስ ከመ ኩሎ ዘገብረ ተዝካሮ ይድኃን ወኢይትኮነን በደይን በእንተ ኪዳን ዘወሀበኒ እግዚእዩ

በብዝሃ ምሕረቱ። ወዘንተ ተናገሮ አድጋኖ እምእደዋሆሙ ወገብአት ነፍሱ ውስተ ሥጋሁ ለውእቱ ብእሲ ወነገረ ዘንተ ለሰብእ ብሔሩ ዘገብረ ሎቱ አቡነ ኤዎስጣቴዎስ ወዘከመ አድጋኖ እምእደዋሆሙ ለመላእክተ ጽልመት። ወጽሐቁ ሰብእ ሀገሩ ለገቢረ በዐሉ ወተገኘሩ እንዘ ያነክሩ በእንተ ገንቱ ተአምር ተነዲፎሙ በሐፀ ፍቅሩ ወተቀሲሞሙ በዊወ ነገሩ ወተምህሩ ሥርዓቶ ወሥነ ምግባሩ። እፎ ዓቢይ ገንቱ ነገር ዕፁብ ወመንክር ዘተውህቦ ሥልጣን ለአቡነ ኤዎስጣቴዎስ መምህር ውፋዩ ኪዳን እምነበ እግዚአብሔር ለገንቱ ጻድቅ ክቡር። ጸሎቱ ወበረከቱ ወረድኤተ ዚአሁ ለገንቱ ጻድቅ የሀሉ ምስለ ፍቅሩ ገላውዴዎስ ለዓለመ ዓለም አሜን።

Miracle of abunä 'Ewostatéwos, the celibacy and the priest let his prayer and blessing be with his son Gelawdewos forever and ever amen. There was a man, rebel and killer. But he has good faith on the prayer of Abunä 'Ewostatéwos. And he makes his commemoration by much food and by slaughter of cows. And he become ill and the angle of darkness took his soul and they talked each other to take him to the hell, the place of suffering before the coming 'Ewostatéwos and hinder us. When they were talking this Abuna 'Ewostatéwos arrived carried on wind of light quickly and he said to angels of darkness "leave the one who celebrate my feast of commemoration.

And angels of darkness said to saint 'Ewostatéwos. This man is a killer and a man who commitees adulatory why you want his salvation from our hand while he does bad things. And he answered and said to them "you look his deeds of sin and why you do not see his right work and goodness as he tired for the feast of commemoration. And therefore I was sent for his salvation for I have the power and pact from my lord Jesus Christ for that all who do my feast of commemoration will be saved or get rest and will not suffer. My lord gave me the pact accordding to his mercy. Having told this he saved him from their hands and his soul entered into his flesh. And he told all to the people of his country what Abuna 'Ewostatéwos did for him and as he saved from the hands of the angels of the darkness. And the people of his country become eager to

**Addis Ababa University
School of Graduate Studies
Faculty of ILS
Department of Linguistics**

**HISTORICAL AND PHILOLOGICAL ANALYSIS OF GÄDLÄ
'EWOSTATÉWOS**

**By
SAMUEL GETNET**

Approved by Board of Examiners:

Chairman, Department Graduate
Committee

Advisor

Examiner

Baye Temain

Examiner

[Signature]



ማነኮስ ዘኬነውነ ወነገረነ ዕቡዮ ወክብሮ ለአቡነ ኤዎስጣቲዎስ
መስተጋድል ጸሎቱ ወበረከቱ የሀሉ ምስለ ወልዱ ገላውዴዎስ ለዓለመ
ዓለም አሜን።

The miracle of Abuna ἘωσΎατέωos, the monk and the priest and the apostle his blessing be with his son Gelawdewos forever and ever Amen. It is said that there was an honored monk in God and his monkhood was performed by Ἐνδῶραγασ. And he went to a monastery and stayed between in two streams the one is Rome and the other is Abbawi which is Giyon. And they told about him to the governor of Gojjam. And when he was informed about his mercy he was eager to visit him and liked to see him and listen to him and he went to with silence and when he saw him this monk liked to be thrown in to the sea and he made him to vow by the name of his God not to move left or right with out having his greeting and blessing. And the monk condemned him about his soldiers who looted the wealth of beggaries and the monk regretted about his servants. The governor bent down under his foot and started to speak to him by the speech of prayer in kindness till the monk became merciful to him. When he saw that the heart of the governor is mercy and humble he asked him about his property for he is lover of saints and keeper of the law of God and witnessed and known in all people and that he thinks of the hungered and satisfied them with food and the thresty and clothed those who are clothed and welcome the guest like Abraham and made them sit in his home and wash their foot for he is the son of the prophets and the apostles and He is lover of the name of our lady Mary, mother of light.

And this governor asked the monk about the saints who went to monastery and about their glory and respect. And this monk told to the governor "It is not about you that I speak but to make known /glorify the glory/ praise of God and for the glory their struggle, endurance and much suffering of his servants, who are saints. For now the angels took me up and took me up to the seventh heaven and there, I saw the glory of his prophets, the saints and the seats of apostels, the sent

and the crowns or martyrs who defeat and monks, who struggle. Every one is high or great according to his title which is high and is honored in its work and there I saw the seat of Abba 'Ewoṣṭatēwos which is high and there is a great in God I saw getting out from inside with the seven archangels and he moves from before Father and Son and the Holy Spirit in happiness and in his hands the cross of light and the cloth of melat decorated in the symbol of cross and from the right hand of a monk standing in great glory and so he is clothed the cloth of light And I asked the angels of peace who walks with me and I said to him 'who are these who we are the clothe of light and the angel said to me this monk who leads me the monk whom you saw who has great glory with the archangels will come in and goes out and will stand before the lord of spirits. This is Abba 'Ewoṣṭatēwos, the teacher of law and order the one who stands in right side in his son Abba Filpos of Dābrā Bizān, he is a teacher And I said what this got honor that you do not give to other monks of Ethiopia and he said to me that they respected the canons that our fathers the saint and apostles prepared, and they feasted of the Sabbath and pentecost and honored easter of Christ. Thus, they became better and become greater than the others. And I said to him "where are other teachers who struggled for righteousness and he said to me they live in their own land and group. As our Lord said "there are many place in my fathers home. " and this Abunā 'Ewoṣṭatēwos became close to God since he kept His order and law and he much suffered much." when this governor heard this thing he become impressed by his love of Abunā 'Ewoṣṭatēwos. And he decided to celebrate his feast of commemoration and loved his law of cannon me who derived this book, I heard from the mouth of the governor this saying.

But if when others told me about his glory of Abuna 'Ewoṣṭatēwos with vow and truth I would not believe their witness and speech but I heoned from the children of Abunā Täklähayəmanot the monk who told us and said to us his

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glory and honore of Abunä 'Ewostatéwos, the one who struggles. Let his prayer and his blessing be with his son Gelawdewos forever and ever amen.

The fourteenth miracle

TG. fol. 92Γ - 93V, EMMML 529 fol. 90-92V. NA fol. 32V-33V

ተአምረሁ ለአቡነ ኤዎስጣቲዎስ ትንብልናሁ የሁሉ ምስለ ወልዱ ያዕቆብ ለዓለመ ዓለም አሜን። ተብህላ ከመ ሀለወት አሐቲ ሀገር እምርት እምአሀጉረ ኢትዮጵያ ወሀለዉ ውስቴታ ሰብእ ኄራን እለ ያፈቅርዎ ለዝንቱ ብፁዓዊ አባ ኤዎስጣቲዎስ ተዝካሮሙ ንግደቶ በእንተ ጽድቅ ወይገብር ተዝካሮ በጸሕቅ ወበትጋህ በአዕርጎ መሥዋዕት። ወበዕለተ ተዝካሩ ይሁቦሙ እግዚአብሔር ዝናመ ቡሩክ እንዘ ኩላ ምድር ይብስት ይእቲ ወበውእቲ ዝናም ይሴሰዩ ሰብእሙ ወእንሰሳሆሙ። ወለእመኒ ኮነ አባረ አክል ውስተ ኩሉ ምድር በኃጢአ ዝናም። ወሎሙሰ ይወርድ ላዕሌሆሙ ዝናመ በረከት በይእቲ ዕለተ ተዝካሩ ለቅዱስ ኤዎስጣቲዎስ ወግሙራ ኢይሬእዩ አባረ አክል ወኃጢአ ማይ። ወዛቲ ትእምርት ኮነት ልማደ ሎሙ ለእሙንቱ ሰብእ እስከ ዮም በእንተ ፍቅሩ ለአቡነ ኤዎስጣቲዎስ ጸሎቱ ወበረከቱ የሁሉ ምስለ ወልዱ ገላውዴዎስ ለዓለመ ዓለም አሜን።

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ተአምረሁ ለአቡነ ኤዎስጣቲዎስ ትንብልናሁ የሁሉ ምስለ ወልዱ ያዕቆብ ለዓለመ ዓለም አሜን። ተብህላ ከመ ሀለወት አሐቲ ሀገር እምርት እምአህጉረ ኢትዮጵያ ወሀለዉ ውስቴታ ሰብእ ኄራን እለ ያፈቅርዎ ለዝንቱ ብፁዓዊ አባ ኤዎስጣቲዎስ ተዝካሮሙ ንግደቶ በእንተ ጽድቅ ወይገብር ተዝካሮ በጻሕቅ ወበትጋህ በአዕርጎ መሥዋዕት። ወበዕለተ ተዝካሩ ይሁቦሙ እግዚአብሔር ዝናመ ቡሩክ እንዘ ኩላ ምድር ይብስት ይእቲ ወበውእቲ ዝናም ይሴሰዩ ሰብእሙ ወእንሰሳሆሙ። ወለእመኒ ኮነ አባረ አክል ውስተ ኩሉ ምድር በኃጢአ ዝናም። ወሎሙሰ ይወርድ ላዕሌሆሙ ዝናመ በረከት በይእቲ ዕለተ ተዝካሩ ለቅዱስ ኤዎስጣቲዎስ ወግሙራ ኢይሬእዩ አባረ አክል ወኃጢአ ማይ። ወዛቲ ትእምርት ኮነት ልማደ ሎሙ ለእሙንቱ ሰብእ እስከ ዮም በእንተ ፍቅሩ ለአቡነ ኤዎስጣቲዎስ ጸሎቱ ወበረከቱ የሁሉ ምስለ ወልዱ ገላውዴዎስ ለዓለመ ዓለም አሜን።

The miracle of Abunä 'Ewostatéwos let his prayer and intercession be with his son Ya'eqob forever and ever amen. It is said that there was a nation, known from the regions of Ethiopia. There were righteous men in side it who love this saint Abunä 'Ewostatéwos, remembering his exile because of truth and that respect and celebrate his feast of commemoration in pleasure and diligence by ascending sacrifice. At the time in his commonorion God gives them rain while all the land is dry and by the rain they feed their people and animals But once upon a time the rain became absent and the people and Animal couldn't get their food but for them the rain will be down on them at the day of the commemoration of Abunä 'Ewostatéwos and that never see the devastation of crop and absence water and that sign become usuall for them up to now for the sake of the love of

abunä 'Ewosjatéwos let his prayer and blessing be with his son Gälawdewos.

The seventeenth miracle

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ተአምረሁ ለአቡነ ኤዎስጣቴዎስ ድንግል ወካህን ነቢይ ወሐዋርያ ጸሎቱ ወበረከቱ የሀሉ ምስለ ወልዱ ገላውዴዎስ ለዓለመ ዓለም አሜን። ስምዑ ኩልክሙ አሕዛብ ወሕዝብ ዘከመ አገዘሙ ሶበ በጽሑ ኅበ ባሕር እምድገረ ከልኦሙ በዓለ ሐመር አዕርጎተ ዲበ ሐመሩ በእንተ ዘአልቦሙ ንዋይ ወኢወርቅ ወኢልብስ ክቡር አስመ ከመ ካህናት ያስቁርርዎ ለልብሰ ትክቶ ከማሁ ያስቁርርዎ ቅዱሳን ለጥሪት ዘበመድር እስመ ይቤ እግዚእነ በወንጌል ብፁዓን ነዳያን በመንፈስ እስመ ሎሙ ይእቲ መንግሥተ ሰማያት። ተዘከሩ ኦደቂቅየ በመንፈስ ጽንዑ ወጥብዑ ወኢትመምዑ እመዋግዲሁ ለባሕር ሶበ ትሰምዑ ወሶበ ተሬእዩ አናብስተ ወአናምርተ ወብሂአተ ዓበይተ ወሐርገዓተ ወአንገንዑተ እለ ይበልዑ ዓሣተ ኢትፍርሁ ትግርምቶሙ አስመ ኢይክሉ አሕሰሞ ላዕሌክሙ። እስመ የዓቅበክሙ እግዚአብሔር ዘኪያሁ ታመልኩ ወይእኬኒ ኢትፍርሁ ወኢትደንግዑ እምዝንቱ ባሕር ሶበ ይትሌዓል መዋግዲሁ እስከ ሰማይ እስመ ከማሁ ወእቲ ፍጥረቱ እምጥንቱ። ወእቲኒ ኢይክል አስጥሞተክሙ ለሊሁ። በከመ ይቤ መጽሐፍ እግዚአብሔር ባሕቲቱ መርሆሙ። ወአልቦ ምስሊሆሙ አምላክ ነኪር። ወአዕረጎሙ ዲበ ኃይለ ምድር ተዘከሩኬ ኦደቂቅየ አበግዓ ክርስቶስ ነባብያን በመንፈስ ቅዱስ ልሳን ዘከመ ሐሩ ደቂቀ እስራኤል ዲበ ባሕር ወዒኦሙ እምግብረ ግንፋል እንዘ ይከይዱ ምስለ እንስሳሆሙ ወምስለ ኩሉ ዘዚአሆሙ ወእቲ ባሕር ኮኖሙ ከመ ሐመር ወከመ ዓረፍት በየማኖሙ ወበጸጋሞሙ ወሶበ ዘበጦ ሙሴ በበትር ዘውስተ እዴሁ ሰሰለ ወተግኅሠ ለፌ ወለፌ እምቅድሚሆሙ ወኬድዎ በእገሪሆሙ ፳፻ አጋር እሙንቱ እንበለ አንስት ወደቅ ዘእንበለ ዓስብ ሶበ አፍቀሮሙ እግዚአብሔር ለእስራኤል አውዕኦሙ አምባሕር አምላክሙ ወአሥጠሞሙ ለፀሮሙ አለ ዴገንዎሙ ድገሬሆሙ ዕቡብ ወመድምመ ሰማዕነ ሰብአ ሠረገላ ወአፍራስ ተሠጥሙ ወደፊኖሙ ባሕር በትዕቢቶሙ እስመ ተአመኑ በብዕሎሙ ወበጽንዓ ኃይሎሙ። ወእለሰ ተወክሉ ወተአመኑ በእግዚአብሔር ድኅነ ወወዕኦ እምባሕር ምስለ አዋልዲሆሙ ወአንስቲሆሙ ዘፈኑ በይባቤ ወበክበሮ እንዘ ይብሉ ይትነከር እግዚአብሔር ፈረሰ ወዘጹዓኖ ወረወ ውስተ ባሕር ወለነሰ

ሃይማኖት ወበተሰናኔዎ ዘመንፈስ ቅዱስ። ወሊተኒ ጸልዩ ላዕሊዩ ከመ
 ያሠኒ እግዚአብሔር ፍኖትዮ። ወእምድጎረ ገብኡ አርዳሊሁ ወኮንዎ ሎቱ
 አርድእተ ለአቡነ ኤዎስጣቴዎስ ጄአናብስት ጆይጸውር ሲኖዶስ ወወንጌለ
 ወበጆይዒዓን ለሊሁ ጊዜ ድካሙ ወነበሩ ምስሌሁ እንዘ ይትለእክዎ
 ወይትኤዘዘዎ ወያሠምርዎ ከመ ሰብእ በከመ ይቤ መጽሐፍ ላዕለ ተኩላ
 ወከይሲ ትዒዓን ወትከይድ አንበሳ ወከይሴ። አማን አርአዩ እግዚአብሔር
 አድጎኖቶ ላዕለ አቡነ ኤዎስጣቴዎስ መምህር። ወዓቀቦ እሞገደ ባሕር
 ወአናብስት መሣጥያን እግዚአብሔር አምላኩ ዘተወከለ በቱ። ወእምድጎረ
 ዕረፍቱ ለአቡነ ኤዎስጣቴዎስ ነበሩ እሙንቱ አናብስት እንዘ የዓቅቡ
 መቃብሪሁ ፲ወ፬ ዓመተ ወሰበ ሞቱ እሙንቱ እናብስት ቀበርዎሙ ከመ
 ሰብእ በጸጋሙ መቃብሪሁ። እስመ የአምርዎሙ ኩሎ ሰብእ ዘከመ
 ተልእክዎ ወተእዘዘዎ ለአቡነ ኤዎስጣቴዎስ ፲ወ፬ ዓመተ። ጸሎቱ
 ወበረከቱ ለአቡነ ኤዎስጣቴዎስ ድንግል ወካህን ነቢይ ወሐዋርያ የሁሉ
 ምስለ ወለዱ ወፍቀሩ ገላውዴዎስ ለዓለመ ዓለም አሜን።

The miracle of abunä 'Ewostätéwos the priest, prophet, and the apostle hiis prayer, blessing be with his son Gälawdewos forever and ever amen. All of you, nation and nationalities" hear how he ordered them when they entered in to the sea, after the owner of the ship did not allow to them to get in to his ship for they do not have money, gold, nice cloth for they saints do not give respect, property of the world for our lord said in the gospel, the poor in spirit are blessed for the kingdom of God is theirs. Remember my children and be strong in spirit and be strong do not fear from the wave of the sea when you hear and see lions, tigers, the big hippopotamus, tortoises and locusts they eat fishes and do not fear their them they can not destroy you for. God, whom you believe controls them. Do not fear and frightened from this sea when the wave comes up to heaven it is its nature. And it can't lead you to sink down. Son of God keeps you and He Himself leads you as the book said God Him self led them no oneelse was with them He took them up over as the power of the land. Remember oh! my children, the sheep of Christ, speakers in the mouth of the Holy Spirit as the children of Israel went on the sea getting out from making pyramids walking out with their animals and all theirs and that sea

become like the ship and as a wall in their left and their right when Moses bit with his stick of his hand the water moved left and right and opened the way before them and they walked with their foot being six hundred thousand without counting the female and children when God their lord loved Israelites he saved them from the sea and made their enemies sink, who were following them at back we heard the miracle persons of horses were sank down and the sea covered them because of their pride for they descended on their wealth and strength of their power but those who depended on him and believed in God were saved and got out from the sea with their children and females and song in drum saying glory to God who throw the horse and the carried on it in to the sea but he saved us and led us to the land we praise God the praised of praise for he is praised by the glories praise and his miracle is heard in the whole world He is God who saved the Israelites.

My children, the member of Christ, He will save you as he did in the time of Moses. Remember again how Israelites crossed river of Jordan while it was full of water they walked and crossed on foot. At that time they took twelve stones from the river according to the number of sons of my remembrance who will sit for the later generation to inform and know how the sea become land.

When they crossed in side of the time of the son of Newi. Again my children please know how the nine and half of the tribe crossed the sea of *Azzaf* carrying the ark crossing the water on foot, name of the sea is *Nolos*. Oh! My sons He did like this for those who were before you, do no fear by hearing the wave of the sea but run and jump carrying the cross of Christ the seal of Trinity as those who were before you did. Moses and Awse saved them from destruction and gave the land of praise to the thousands of Ephrem and Menase. Remember how Jonas was saved when he was in the stomach of the big fish for three days and three nights and he went out from that and prophesied and praised to the power of his, Lord, Remember, again how John son of Zebdewos mouth of

gospel in the desert of Sinai, and the lions gave their ears to listen to his word of mouth that speaks about Christ. He preaches the word of the gospel of Divinity. His head alone without flesh and soul by the wing of angel Gabriel between heaven and earth while he was moving he calls and says Oh! Herods it is forbidden to get married your brothers wife while is alive. Like this, this saint 'Ewoṣṭatéwos, the new apostle was teaching and preaching starting from Ethiopia until he reaches the land of Armania. And there, he made miracle and surprising for that he listened to him getting out from the sea before he entered in to the land of Armanya, they met him walking by caring a dead body of a child to take him in to the tomb when they saw Abba 'Ewoṣṭatéwos, they put that dead body and went towards him to know his faith and his deed for they saw that he crossed the sea with his students with out ship while they were moving on foot. Abunä 'Ewoṣṭatéwos was going by ship of his cloth on the sea. And he put the tunic on the sea on these to be witness and remembrance to the next time for generation of generation.

When he met those who carried a dead body for meeting and he having seen their sorrow, the extended suffering and crying he said to them "Be silent do not cry, it is enough, and is the time to see the power of my Lord. The power of death and life is in his hand. He is omnipotent. Then he stood between them and he called on the name of God and he raised up the child. And they all entered in to their home being happy and praising the name of God and Abunä 'Ewoṣṭatéwos and all they entered into to the land of Armanya with that child whom he raised up from the dead. When they saw Abunä 'Ewoṣṭatéwos, all the children and the aged vowed down for him and honored as God their creator for he raised him up the dead child, the son of the honored and rich from the people of that land And Abunä 'Ewoṣṭatéwos sat fourteen years preaching the word of faith like apostles, the fathers, and the saints in mountains and islands going from land to land in order that he knows their deed and faith of the people

of Armanya. Having understood their bishops and Episcopates he ordered priests and deacons to honor Sabbaths and feasts that fathers apostles, who are saints put in their synod and all the young the old, women and men were governed by him accepted his teaching and Abuna Abunä 'Ewostatéwos united with them in participating with the holy communion and he loved them as his soul for they were keepers of the law of God as angels of who are devoted and who beg mercy for all mankind.

After this, when he understood their faith and deed of the people of Armanya he lived with them until his death and ordered them and he said to them. Oh! My children you saw all that God made it for us and as he made right our journey and as he saved us from the wave of the sea while were in the sea. The lions, leopards and tortoise didn't hurt us. And the number of the days by which we were in the sea was thirty-eight. And then please entered in and notify to the land of Ethiopia to kings, nobles, princes, bishops, priests, monks, male and female whose religion is right to be happy and praise the name of God hearing all miracles He has done for us. His students having been sent from the land of Armanya, they reached Alexandria and told to the archbishops and episcopos who were in the land of Egypt and they got out from there and went to the land of Ethiopia and told to all his children and to Abba 'Absadi, their Shepherd and how God made all good deeds for them and how the synod of Armanya and Alexandria was the same with the synod of Ethiopia and how the order is not before or after to respect the two Sabbaths and how it was mentioned by the prophets in the Old Testament and by apostles in the Gospel which says respect the Sabbath of your Lord and do not work in it, any work which is your or any other for God has got rest and said respect my Sabbath and fear from all work except the advice of Episcopacies and today I ordered you by the order of God and this is not for your judgment but for your pleasure and mercy and peace, love and glory and blessing. And tell to your

brothers please stand firmly and be strong by the law of faith by the greeting of the Holy Spirit. And pray for me in order that God makes my path good. After his students joined him and become his dispels, the two lions of Abunä 'Ewoṣṭatéwos, the one carries the book of synod and the gospel and he himself moves by the other when he was tired.

And they lived with him serving for message and work and made him satisfied like men as a book says you will be carried on fox and serpent and you will put your foot on lion and serpent.

Truly, God showed his power his salvation on Abunä 'Ewoṣṭatéwos, the teacher and kept him from the wave of the sea and from killing lions, God, his Lord, whom he believes. After the death of Abunä 'Ewoṣṭatéwos, these lions lived keeping his tomb for fourteen years, when the lions died they buried them like man in right and left side of his tomb for all people knows that the were serving Abunä 'Ewoṣṭatéwos for fourteen years. The prayer and blessing of Abunä 'Ewoṣṭatéwos the virgin, priest, prophet, and apostle be with his son and beloved Gälawdewos forever and ever Amen.

3.5. His Disciples ('Ewoṣṭateans)

According to his hagiography, 'Ewoṣṭatéwos had twelve disciples. The names of the disciples are listed in the mss.

ወመንኮሱ በእደዊሁ ብዙኃን ሕዝብ እድ ወአንስት እለ አልበሙ ጉልቁ ወአበይቶሙሰ አባ አበላዲ ወአባ መርቆሬዎስ ወአባ ማዎቴስ ወአባ በኪሞስ አባ ገብረ አምላክ ወአባ ገብረ ኢየሱስ ወአባ ገብረ መስቀል ወአባ ዓዋ ወንጌል አባ ማትያስ ወአባ ቆዝሞስ ወአባ አፍቅረን እግዚእ አባ ቴዎድሮስ።
Many uncountable people men and women became monks in his hand, among them the main ones are: Abba 'Absadi, Abba Märqorewos, Abba Matewos, Abba Bäkemos, Abba Gäbrä Amlak Abba Gäbrä 'Eyäsus, Abba Gäbrä Mäsqäl, Abba Ṣewa Wänägel, Abba Matəyas, Abba Qozəmos, Abba 'Afäqaränä 'Egzi'e and Abba Tewodəros (TG Ff.15V - 16r).

Based on *Encyclopaedia Ethiopica* even if they are twelve in number three of them are quite different in names such as: Dewa Dəngəl, Bärtälomewos and Fiqətor instead of Abba Dewa Wongel, Abba 'Afäqəränä 'Egzi'e and Abba Tewodros.

He is given twelve pupils (to become late, according to various traditions, spiritual mentors of celebrated monastic leaders in the same line: 1. Absadi ... 2. Marqorewos ... 3. Matəyas ... 4. Bäkimos ... 5. Gäbrä mäsqäl...6 . Sawa Dangel... 7. Matayas... 8. Gäbrä Iyasus... 9. Matewos ... 10. Bärtälomewos ... 11. Qozmos ... (*Encyclopaedia Ethiopica* Vol. 2, 200 P 464)

1. 'Absadi

His full name is 'Absadi of Däbrä Marəyam. He is one of the disciple of 'Ewoştatəwos. The monk 'Absadi of Däbrä Marəyam (Särəyā) lived in the fourteenth century and was a leader of the monastic movement known as Däqiqä 'Ewoştatəwos ('Ewoştateans). He is still venerated as a saint in Eritrea and Tigray. According to oral traditions, Absadi was a brother of Märqorewos of Däbrä Dəmah and a native of the 'Endärta province of Eastern Tagray, but neither the place nor the date of his birth can be firmly established. It is believed that he died on 27 September 1380. (*Encyclopaedia Aethiopica* Vol 2 2005 P.85).

In addition to the above description we can read in detail in the church dictionary of Sergew, 'Absadi (Abba Şadəq) was the founder of the monastery of Däbrä Marəyam Qohäyən in Eritrea. His first name was Hällo krəstos. His father's name was Tomas, then he called 'Absadi. He got his name 'Absadi after he became the follower and then monk of 'Ewoştatəwos, when he was very young since he was humble and kind and he was studied under 'Ewoştatəwos. He was a very good reader and many peoples came from far to hear him.

When 'Ewoṣṭatēwos was exiled to Armania, 'Absadi wanted to follow him but the former ordered him to returned back and help the disciples who were in the monastery.

Since 'Absadi was educated in the vocation of writing, wrote many books when he was young. He wrote *'Anqāṣā Bərəhan* for Abba Filipos of Däbrä Bizän (Dr. Sergew H.S. 1989.vol.1. P 15)

According to his hagiography, 'Ewoṣṭatēwos called 'Absadi, when he was young and he put his scarf on him like 'Eləyas did on 'Elsa.

ወእምዝ እንዘ ያንሱሉ ለምህሮ በከመ ልማዱ አቡነ ማዕቀብ እግዚእ ረከበ ብእሴ ዘስሙ አብሳዲ ወሰበ ርእየ አቡነ ማዕቀብ እግዚእ አፍቀሮ ወእንበረ ሐሚሊቶ ላዕሌሁ ወሶቤሃ ወረደ መንፈስ ቅዱስ ላዕለ አብሳዲ ወተለዎ አልበለ ልብለ ምንኩስና ወመሐሮ ጽሒፈ ወእንበበ መጻሕፍት ቅዱሳት ወእገ ቀኖና ዘመነኮሳት ወተነበየ አቡነ ማእቀብ እግዚእ በመንፈስ ቅዱስ ከመ ይከውን አብሳዲ አምድጎራሁ ለደቂቁ ኖላዊ ኄር ለመራዕይሁ።

When he was rotating to teaching as he accustomed, Abunä Ma'eqäbä 'Egzi'e got a man called 'Absadi, when he saw him, he loved and put on him scarf, then Holy spirit ascended on 'Absadi and he followed him ... he clothed garb of monk... he taught him how he is writing and reading of the holy books of law and canons of monks. Abunä Ma'eqäbä 'Egzi'e prophesied in Holy Spirit as 'Absadi will be the good shepherd of his children and herb after him (TG.Fol.15 r).

And then when 'Ewoṣṭatēwos was exiled to Armania. 'Absadi went to with him like his disciples but 'Ewoṣṭatēwos ordered him to return back to the monastery.

...ወይቤሎ አግብእ መንፈስ ቅዱስ ዘላዕሊክ ላዕለ አብሳዲ ወልድከ ... ጸውዖ ለአብሳዲ ሥልሰ ...ወይቤ ነየ እግዚእየ አስመ ጸዋዕከኒ። ወይቤሎ ቅዱስ ኢዎስጣቴዎስ ናሁ ተውሀበት ለከ በረከት እምሰማይ ወዘንተ ነገረ ተናገሮ ወደየ እዲሁ ላዕለ ርእሰ አብሳዲ በከመ ወደየ ሙሴ ላዕለ ኢያሱ በከመ ወደየ ያዕቆብ ላዕለ ይሁዳ...

...And God said "entered the Holy Spirit on 'Absadi that which in you...? He called 'Absadi three times ... He replied, "My lord I am here that you called" and St.'Ewoṣṭatéwos said "Now you have given blessing from heaven. After he said it he put his hand on his head as Musé put on the head of 'Eyasu, as Ya'eqob put on the head of Yəhuda ... (TG. Fol. 37r)

2. Gäbrä 'Eyäsus

Gäbrä 'Eyäsus (Abba Ṣadəq), He was one of the disciples of 'Ewoṣṭatéwos. When he was exiled to Armenia, Gäbrä 'Eyäsus was with him. Then he returned after 'Ewoṣṭatéwos died. After he came back, he stayed with Abunä 'Absadi for a few days and he went to 'Enfəranz and converted many Jewish (locally known the Felashas or migrants) to Christianity. He established a monastery called Däbrä San and he died there. The EOTC celebrated his day of commemoration on July 28 (Dr. Segew Vol 4. 1989, P 15)

3. Gäbrä 'Amlak

Gäbrä 'Amlak, a holy monk and one of the disciples of 'Ewoṣṭatéwos, lived in the 14th century. The only available information about him is a short hint in the vita of his master 'Ewoṣṭatéwos of Däbrä Ṣärabi. Gäbrä Amlak was probably the founder of 'Endä Abba Gärämlak at Qwäyəsä. Nowadays, the monastery is completely ruined in Šire (*Encyclopaedia Aethiopica* Vol. 2 2005. P. 606).

4. Gäbrä Mäsqäl

He was born in 'Endärta Dərəy in a locality called Fälägä Sämāyas Mäsəkäräm 24[October 4]. He became a monk by 'Ewoṣṭatéwos. When he was seven years old, his mother sent him to monastery to study and he learnt the discipline of the monastery. When he became twenty-one years old, he went to Däbrä Damo Monastery.

When he was twenty-five years old, he became a monk in the Monastery of Ṭana Qirqos. There is a church in 'Endärta by his name (Merqorewos Arega, Vol 5 1994: P135)

5. Märqorewos

He was born in Tagray 'Endärta. His fathers name was Tomas. He was authorized in the monastery of Däbrä Damo. When he was twenty years old, he was made a monk by Gäbrä Marəyam, who was the son of Abunä Matewos of 'Endärta. He was contradicting with Catholics in Ethiopia. He is the ninetieth descendant of 'Abunä 'Ewoṣṭatéwos. There is a church in Mänbärta Däla in his name called Däbrä Dəmah. (Merqorewos Arega. Arega Vol 5. 1994 P. 138-139).

6. Matewos of Dabrä Bärbäre

7. Bäkimos

8. Dewa Dängəl

9. Matəyas

10. Bärtälomewos

11. Qozmos

12. Matewos Maturä ləsan of Gəbəd

3.6. The monastic genealogy of 'Ewoṣṭatéwos

TG Fol 114V

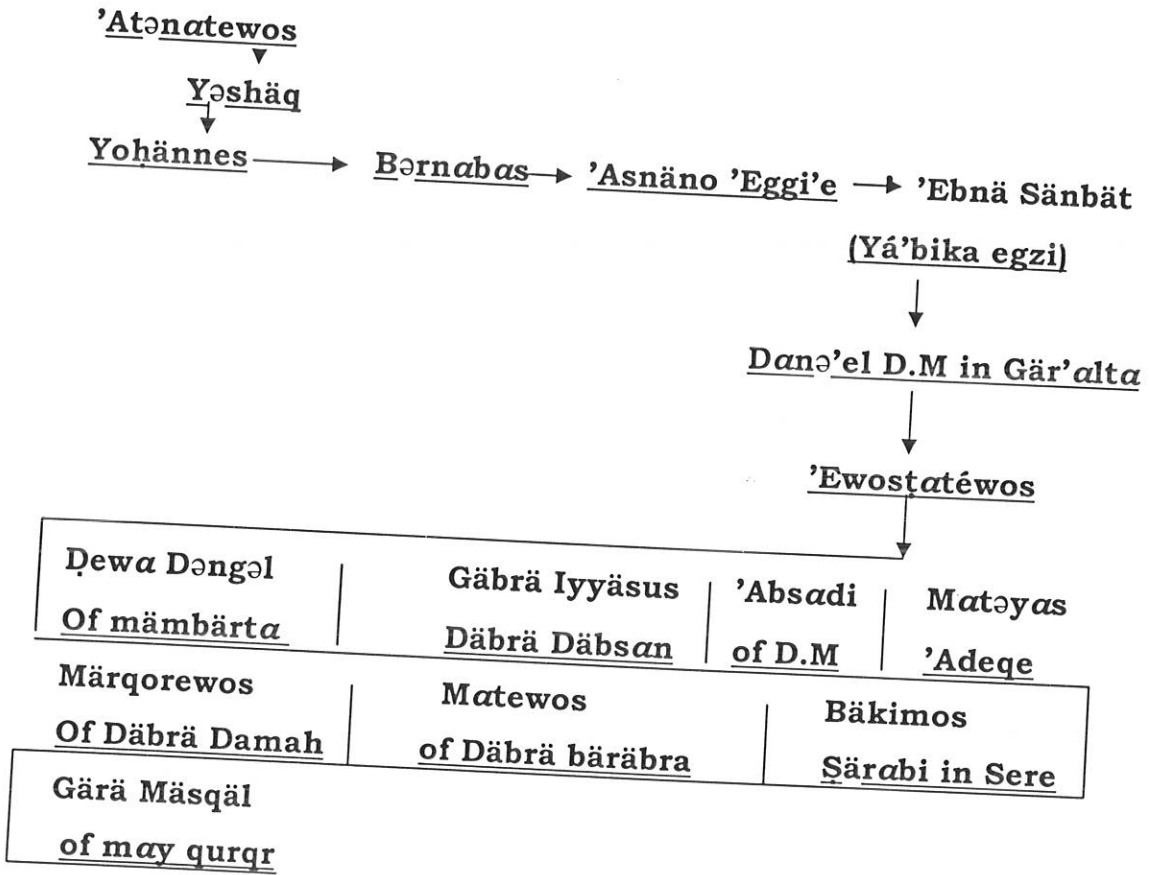
The monastic genealogy of Abunä 'Ewoṣṭatéwos is described only in Ms TG from 'Enṭonəs up to Särḍä Petros.



<u>'Absadi</u> Of D.M	<u>Märqorewos</u> of Dəbrä Dəmah	<u>Matewos</u> of Dəbrä Bərbäre	<u>Bäkimos</u> of Sərabī
<u>Gəbrä Məsqäl</u> Of Məy Qurqur	<u>Ḍewawongel</u> of 'Abur	<u>Matəyas</u> of 'Adəqe	<u>Gəbrä Iyəsü</u> of Dəbsan
<u>Matewos</u> <u>Məturä Ləsan</u> Of Gəbəd		<u>Bätərälomewos</u>	

According to the above monastic genealogy, 'Ewoşatəwos is placed at the 14th generation from 'Entonəs and at the 5th generation of 'Atnatewos.

When we come to the monastic genealogy written in "Il gädlä Filipose il gädlä yohannes" by Conti Rossini, they, are the same. The only difference is the name of the disciples (Pp 114-55)



3.7. The result of his journey to Armenia

Why 'Ewostatəwos wanted to go to Armenia is not clear, but there was something he wanted, in Ms TG. Fol. 39v. stated that

ወእንዘ የሐውር በፍኖት ከመ ይገሥሥ ሕጎሙ ወሥርዓቶሙ ለእብ
 ወወልድ ወመንፈስ ቅዱስ።

When he was going on the path in order to search the law and rite of the Father, the Son and the Holy Spirit [TG. Fol. 39v.].

Also Ms TG. Fol. 46v states that when he had a dialogue with the Archbishop, 'Ewostatéwos said.

ወበኢትዮጵያ ይቤሉኒ ሠዓር ሰንበተ ወበዓላተ ከማን ወአበይኩ ወበዝያኒ ትቤሉኒ ኅብር ምስሌኑ በጸሎት ወበቁርባን እንዘ ኢታክብሩ ሰንበታተ ወኢተዓቅቡ በዓላተ...

...In Ethiopia they said to me “don’t celebrate the feast of the Sabbath and the Holy days” but I refused and in this you asked me “participate with us in prayer and Holy Communion but you don’t celebrate the feast of the Sabbaths and you don’t keep the holy days...[TG.Fol.46v].

Therefore, based on the two paragraphs stated from the hagiography, his main purpose to leave Ethiopia and then Alexandria was searching the law and rite of God. He wants to celebrate the two Sabbaths equally. But why did he want to stay in the monastery of 'Asqetəs in Egypt?

... ወፈቀደ አቡነ ኤዎስጣቴዎስ ይንበር በገዳመ አስቄጥስ ወአስተርአየቶ እግዝእትነ ማርያም ወተናገረቶ ... ነፃ ንሑር ኢየሩሳሌም ወብሔረ ኦርማንያ...

...Abunä 'Ewostatéwos wanted to stay in the monastery of 'Asqetəs Our Lady Mary appeared to him and told him “let us go to Jerusalem and the country of Armenia...[TG.Fol. 51r.].

Lastly we can understand that from the dialogue between 'Ewostatéwos and the Archbishop of Armenia clear emphatic about his exile to Armenia and what he got in it.

... ወአበየ አባ ኤዎስጣቴዎስ ውእተ ሰብአ ሕልቀ በሩረ ወይቤሎ ለሊቀ ጳጳስ ወርቅስ ወብሩር አንፈቅድ አላ በረከተ ዘአብ ነጋሥሥእስመ ቀኖና ዘአበው ሐዋርያት ቅዱሳት ነአምን ወሐረ ሊቀ ጳጳሳት እንዘ ያነክር እምነቤሁ በእንተ ዘመነነ ንዋየ ዝንቱ ዓለም አባ ኤዎስጣቴዎስ ወነገሮ ግብረ ቀኖና ዘአበው እንተ የጋሥሥ ወአምጽአ ሎቱ ሊቀ ጳጳሳት ሲኖዶስ

ወዓረያ እናዝ ምስለ ሲኖዶስ ዘብሔርነ ወተራስሐ ኦባ ኤዎስጣቴዎስ እስመ
ረከቡ ዘነሠው ወተሰው ሊቀ ጳጳሳት በነገረ ነቢያት ወሐዋርያት።

... Abba 'Ewosṭatéwos refused that seventy ounce silver. He said to the Archbishop 'we don't want the gold and silver but we want your blessing, we believe in the canons of the Fathers, the Apostles.' the Archbishop went away from him admiring his disdain for the money of this world ... Abba 'Ewosṭatéwos told him as his desire for the work of the canons of the fathers and Archbishop brought the synod to him and he compared the points of similarity between it and the synod of our country Abba 'Ewosṭatéwos became happy since he got what he want and came to say good bye by the tradition of prophets and Apostles (NA. Fol.29v.).

According to the hagiography, it seems true that 'Ewosṭatéwos's journey to Armenia was fulfilled. Based on the above statement he participated with them in prayer and Holy Communion in Armenia.

ወስብእ ኦርግንያስ ፈድፋድ አፍቀሮሙ ወተሳተፈ ምስሌሆሙ ጸሎተ
ወቁርባነ እስመ ሜጦሙ ውስተ ሃይማኖት ርትዕት

The people of Armenia loved him much, and he participated with them in prayer and Holy Communion because he returned them to the correct religion (TG. Fol.61r)

3.8. New findings in Gädlä 'Ewosṭatéwos

In the Manuscripts there are some variant readings new for all.

A/ The meaning of the name 'Ewosṭatéwos

In my investigation, there are five saints by the name of 'Ewosṭatéwos.

- 1) Eustathius of Sebaste. He was the Bishop of Sebastian in Armenia.
- 2) Eustathius Macrembolites. A medieval revivalist of the Greek-Romance, flourished in the second half of the 12th century.

ተገዛዥ ለአቡነ ኢዎስጣቲዎስ... ወእምዝ መጽአ ሰራቂ ሌሊተ ወአውጽአ
እምቤታ ወወሰደ ወጎብአ ውስተ ገዳም ውእተ እክለ ዘሀሎ በተሰት ... ወሰባ
ሰምዑ ሰብአ ውእቱ ደብር ወይቤልዋ ጸሎተ አኖሬዎስ ገብረ ላዕሌኪ ከመዝ
ዘኢገበርኪ ተገዛዥ እንዘ ትገብሪ ተገዛሪ ባዕዳን ቅዱሳን ...

In the church there was a nun, who was from the children's of, the nun used to celebrate the feast of the commemoration of 'Ewostatéwos... However, the thief stolen the crop at night time, that the nun kept hidden in her house for the festival...when they heard the news what happened, they said to her "The prayer of 'Anorewos did it against her, why she not celebrate the feast of 'Anorewos than an unknown saint...(TG, Fol.104v).

As we can understand from the two historians, there were two ideological differences between the house of 'Anorewos and the house of 'Ewostatéwos. But the place where the controversies and debates appeared is not well known, most probably, it might have been in central Ethiopia because almost all the people of northern Ethiopia were the followers of the house of 'Ewostatéwos. 'Anorewos was born in Mugär. His birth can be dated to the late 13th or early 14th century. When he was Young, he decided to become a monk in Däbärä Aäsäbo. After the death of Täkälähaimanot, he fled to Şä'ada 'Amba in Tagrai, and stayed for some time with Abba Bäşälotä Mica'el. 'Anorewos returned to Däbärä Aäsäbo and became a senior disciple of Täkälähaimanot and great administrator of Bäşälotä Mika'el (*Coptic Encyclopedia*.vol.1, 2002:p.277).

Later, religious controversies and debates probably encouraged his ideology. The differences between 'Ewostatéwos and 'Anorewos may appear in the case of the Sabbath.

CHAPTER FOUR

4. Historical, Religious and Hagiographical problems

4.1. Historical problems

As we know, Ge'ez literature is full of medieval Ethiopian history. This is the result of the monopoly of specific types of literature, especially those concerned with the religious and social life of medieval Ethiopia. For all that, however the hagiographical traditions transmitted to us through the centuries still remain invaluable for the reconstruction of Ethiopian history, even if they were only read in the church for righteous purposes (Taddase Tamerat, 1970: P1).

Hagiographic traditions, which recount the lives of many monastic leaders, have great importance for the reconstruction of medieval Ethiopian history.

Paolo Mariassini has written, "Hagiographies can provide a bundle of information of those minute facts so important for social, economic history, religion, anthropology and so on" (Paolo Marrasini 19: P.3)

As mentioned above, a monk usually wrote the life of the saints from the saint's monastery, who sought by writing the work to glorify the saint and his monastery.

The hagiographer's goal was not to write history in any modern critical sense. The hagiographer did not weigh his sources for historicity; he was also not hindered by lack of sources. When oral and written traditions were lacking, the author would supplement his narratives by introducing episodes and symbols drawn from the Old Testament and New Testament as well as other standard hagiographical works. "The political, social and historical data which are of such interest to us are accidental by-products, which were of little concern to him. He weighed his sources not to produce the most accurate version, but rather to produce a work which suited his purpose" (Steven Kaplan, p 18).

In extracting historically relevant information from the *Gädl*, we have to search the text in detail because they are by-products and we cannot find them easily. Hagiographies should be researched for historical facts in such a way that they exclude legends: Paoulo Marrassini writes, "We are still confronted with the use of something for something other, and so we are likely to waste at least one half of the information a given literary genre can provide" (Paulo Marrassini 19 P 3).

While studying the hagiography of 'Ewoṣṭatéwos, I found some relevant historical information as well as some confusion. As I mentioned earlier, Abunä 'Ewoṣṭatéwos was a saint of the 14th century; I will try to state the relevant information (about his personality) in the text and give comments in relation to the saint.

1. Abunä Yohänəs and Abba 'Abrəham the Syrian

ወእምዝ ወሰድዎ ኅበ ጳጳስ ኣባ ዮሐንስ ጳጳስ ኢትዮጵያ ወሲሞ ዲያቆን።
ወእንዘ ሊቀ ጳጳሳት ዘእለ እስክንድርያ ሀሎ ኣባ ኣብርሃም ሶርያዊ ዘነቀለ
ደብረ ወተክለ ደብረ። ወተነበየ ሎቲ ጳጳስ እንዘ ይብል ዝንቲ ሕፃን ይከውን
ዓቢያ በቅድመ እግዚአብሔር።

Then they took 'Ewoṣṭatéwos to Abba Yohanəs, bishop of Ethiopia, that he might ordain him a Deacon. There was Abba Abrəham the Syrian, who was Archbishop of Alexandria who pulled up and planted the mountain. Thus the Archbishop prophesied the child would be great before God (TG Fol 7 v).

Abunä Qerəlos ordained Täklähaimanot deaconhood. Abunä Qerəlos died in 1250. There was no bishop for 30 years after Abunä Qerəlos died. Abunä Täklähayəmanot was served bishop for 30 years by God until Abba Sälama came... Immediately when Abba Sälama reached Ethiopia Abunä Täklähayəmanot returned the authority to Abba Sälama and backed to Däbrä 'Asäbo.

On the other hand some historians noted that during the reign of Yəkno 'Amlak (1270-1283) there was no a single bishop because of internal and external conflicts between Christians and Moslem sultanates then after king Yəkuno 'Amlak brought a bishop called Abunä 'Eyob through Jerusalem from Syria. At the reign of Yagəbä'a Şəyon (1285-1994) the Archbishop of Alexandria, Abba Sälama came to Ethiopia (Abunä Georgorewos, 1991: P.42, Tekle Tadik, 1951:pp.36-39).

Therefore, according to the above references there was no Archbishop called Abba Abraham the Syrian in Alexandria and a bishop called Abunä Yohänəs during the reign of Yəkuno 'Amlak and Yagəbä'a Şəyon even if Ms TG discussed about Abba Abraham the Syrian and Abunä Yohänəs.

2. Abba Iyäsus Mo'ä

TG Fol.103 v Miracle number nineteen

Was there another Iyyäsus Mo'ä?

Iyyäsus Mo'ä was the founder of the famous monastery of Däbrä Häyəq. He is remembered for being the spiritual father of Abunä Təkälähäymanot.

He was born on 26th of Gənbət (June 3) in 11 96 E.C and he died 26th of Hədar (December 5) 1286 E.C. (L.K.M.A., 1994, P 87).

TG Fol.49v.

When we compare the epoch of Iyäsus Mo'ä and 'Ewoştatəwos, there is some slight difference.

Miracle number nineteen narrates that "Ewoştatəwos went with his son Iyyäsus Mo'ä and ordered him to return to Ethiopia." Therefore, there is no clear historical element in the account of the miracle.

4.1.1. Contradicting History

The hagiography of 'Ewostätéwos gives contradicting accounts.

1. In TG.Fol.16r. we read:

ወበመዋዕሊሁ ለዓምደ ጽዮን ንጉሠ ኢትዮጵያ ኮነ ስደተ ለእድ ወለእንስት ለካህናት ወለመነኮሳት ወይቤሎሙ ንጉሥ ኅብሩ ምስሌየ በጸሎት ወበቁርባን ወይቤልዎ ኢነነብር ምስሌክ በእንተ ዘአውሰብከ ብእሲተ አቡከ ወካዕበ ይቤሎሙ ንጉሥ ንሥኡ ወርቀ ወብሩረ ወአልባሰ ለመፍቅደክሙ ወይቤልዎ ወርቅክ ወብሩረክ ለይኩንክ ለኅርትምና ወሰደደሙ ንጉሥ ምስላ አቡነ በጸሎተ ሚካኤል።

During the reign of 'Amdä Şəyon, the king of Ethiopia, there was persecution of men, women, priests, and monks all over Ethiopia. The king said to them “ Be one with me in communion and prayer” and the people said unto him, “ We will not be one with you since you married the wife of your father”. Again, the Emperor said to them “take gold, silver and clothes as much as you like” and they said “let your gold and silver be for your destruction”. Then, the king exiled them with Abba Bäsälötä Michä'el (TG. Fol. 16r)

As we read above the king was sinful, because he married his father's wife and persecuted many Christians. Consequently, it appears that he left the Christian law and order. However, in Fol. 26r it states that:

...ዓምደ ጽዮን ርዕሰ ነገሥታት ወመፍቀሬ እግዚአብሔር ርቱዓ ሃይማኖት ወሐናጼ አብያተ ክርስቲያናት ፀባዔ ዕልዋን ወነሣቴ ምስርማተ ጣዖት። ጽነዕ በውስተ ኦሪት ከመ ኢያሱ ...

... 'Amädä Şəyon, the chief of kings, the lover of God, was perfect in his religion, built churches, won over his enemies, was the enemy of idols, was strict in his observance of the Old Testament like 'Eyasu, ... (TG.Fol.Fol.26r.).

2. In TG.Fol.39r, there is a sentence that 'Ewostätéwos started his journey with his twelve disciples and then one of his disciples 'Absadi returned to his country as ordered by his spiritual father Abba

When he was leading the liturgy, the tears of 'Ewoṣṭatéwos descended on his clothes like the rain of summer and his body changed into the light of fire. (TG Fol 34v.).

We can compare the tears of the person and the rain of summer
In the following subsection, we see an exaggerated type of spirituality, which seems to have absorbed themes from the Old Testament, the New Testament and from other religious books:

...ወዝንቱስ ቅዱስ ኤዎስጣቲዎስ ተውህባሁ ሀብታተ ጸጋ ዘዘዘአሁ ዘአልቦ ጎልቀኦ :: በተአምኖ ተመሰለ ከመ አቤል ዘጎየሰ መሥዋዕቱ እምዘቃየን:: በተአምኖ ተመሰሎ ዘሄኖክ ዘከቡቶ እግዚአብሔር ከመ ኢይርአዮ ለሞት በተአምኖ ተመሰሎ ለኖኅ ዘአድኅኖ እግዚአብሔር እማየ አይኅ ... በተአምኖ ተመሰሎ ለአብርሃም ዘተአመነ በእግዚአብሔር ... በተአምኖ ተመሰሎ ለይስሐቅ ...

...St. 'Ewoṣṭatéwos received uncountable graces. In his trust he resembled the sacrifice of 'Ab'el rather than the sacrifice of Qayän. He seemed like Enoch, whose death was concealed by God, he was like Noah in his trust, who was saved from the boiling waters (by ship) he seemed like 'Abraham ... he seemed like Yaśäq ... (TG Fol 61v.).

3. TG.Fol.64r

ወቅዱስስ አቡነ ኤዎስጣቲዎስ ነበረ ውስተ ብሔረ አርማንያ ፲፬ ዓመተ እንዘ ያንሰሉ ወይትሜህር ወጀኒ አናብስት ይትለአክዎ ወይትዜዘዙ ሎቱ ከመ አርዳሊሁ ወጀይጸውር አጽፎ ወጀይጸውር መጸህፍቲሁ...

Our father St. 'Ewoṣṭatéwos spent fourteen years teaching throughout Armenia. He had two lions, which served as his disciples carrying his clothes and books... (TG Fol 64r.).

4. TG.Fol.42r.

There were plants called 'Eṭuya and Rəyam. When they (the plants) see our father 'Ewoṣṭatéwos, the prophet, priest and virgin, they went down on their knees and bow to him saying:

ለምጽአትክ ሐዊሳ ኦሎባ ኮከበ ከኒሳ። መፍርህ ከመ አንበሳ። ኤዎስጣቴዎስ
ካንህን ራዩ አበሳ።

Welcome, you are ferocious like a lion Oh! Abba, you who are
the star of the Church, 'Ewoṣṭatéwos priest, you give
absolution from sin ...(TG Fol 42r.).

5. TG.Fol.54r.

'Ewoṣṭatéwos crossed the sea of Jericho on his tunic with out a boat and
he spent for nineteen days and nights on the sea.

6. TG.Fol.62r.

When 'Ewoṣṭatéwos was in 'Armenia, he went on a cloud to 'Ag ə'azi and
he visited Däbrä Marəyam and returned on the cloud to 'Ag ə'azi.

From the perspective of belief, we can accept that God worked miracles
through his saint Abunä 'Ewoṣṭatéwos. However, the process of
producing the hagiography seems to have included exaggeration.
Therefore, we can deduce that the hagiographer allowed his imagination
to embellish the facts.

4.2. Political and social history

4.2.1. Political history

The historical notes, which we extract from the Gädl, are only
unintentional by-products. The Gädl as such can be considered an
essential primary source for the study of the history of Ethiopic literature
and for the doctrinal and institutional history of the Ethiopian Church.
(Taddese Tamrat 19 P 73). However, for the political and military history
of the country, the value of Gädls varies greatly from one to the other,
and each must be considered on its own merits. Even those Gädls whose
direct importance for the reconstruction of the political history of
medieval Ethiopia is minimal may assist in recapturing the values,
beliefs, and the general social milieu of the country at this time.

Examples can be cited from the hagiography of 'Ewoṣṭatéwos which show the political history of the county and that of neighbouring (foreign) countries.

1. The two manuscripts (TG.Fol.16r. and NA, Ff 12v - 13r) state that during the reign of 'Amdä Şəyon, many people, men, women, Gospel preachers and monks were exiled because they objected to the king, 'Amdä Şəyon. 'Ewoṣṭatéwos was one of those exiled, the above is confirmed by other sources such as the *Encyclopaedia Ethiopica*:

Many Ethiopian sources report a serious conflict between the emperor on one side, and prominent monastic leader including the Metropolitan himself and representatives of the secular clergy on the other. They accused 'Amdä Şəyon of polygamy, of having many concubines and an incestuous liaison with his stepmother. In return, 'Amdä Şəyon persecuted such monastic leaders... (*Encyclopaedia Ethiopica* vol. 2, 2005 Pp 227-229).

2. In TG.Fol.43v.

When 'Ewoṣṭatéwos was on his way to Alexandria, outside Ethiopia, in the region of Nubia, he ('Ewoṣṭatéwos) was involved in a struggle between Säba Nol and his enemies. He became a victor over his enemies through the prayers of 'Ewoṣṭatéwos.

This example indicates that the saint had divine power exceeding that of Säba Nol, while he was in Nubia.

4.2.2. Social history

The hagiography is of special importance for the study of social history, particularly those sections dealing with the miracles of the saint not only in this country but also in Egypt and Armenia.

1. In TG.Fol.96v.

we can perceive that when 'Ewoṣṭatéwos landed from the sea, the people of Armenia brought a corpse and 'Ewoṣṭatéwos, seeing their problem, prayed, and the dead body was raised.

2. In TG.Ff. 85r - 86r.

It deals with a particular woman, who was barren and was sorrowful. Her husband was in low spirits; she conceived and delivered a child after drinking the holy water of 'Ewoṣṭatéwos.

The above miracles describe how the woman and her husband were in low spirits, but they became happy through the holy water of 'Ewoṣṭatéwos.

3. In TG.Ff. 94r-96v.

It deals with events concerning one family. In a certain country, there was an army officer. His brothers joined his buttock and his spine by magic and they inserted a black snake into his daughter's womb to have sexual intercourse out of malice. They believed and drank the holy water of 'Ewoṣṭatéwos, and they were healed by the prayers of 'Ewoṣṭatéwos and all the people admired Abba 'Ewoṣṭatéwos.

'Ewoṣṭatéwos saw their problems and belief. His prayers healed them from sickness and their health and social problems were solved.

CHAPTER FIVE

5. PHILOLOGICAL ANALYSIS

Even if it is almost impossible to obtain the original Manuscripts of texts, the copies are available. All descendant Manuscripts which have reached our time have their own shortcomings in that they have errors. Miscopying of the scribes creates these errors. This means copyists don't copy the Ms perfectly. Some copyists of the Ethiopic manuscripts are skilled in the Ethiopian Orthodox Church traditional schools. The Manuscripts are characterized by variant readings because of the differences of the knowledge of the copyists and other internal and external causes. As a result, the text could be recorded, translated or copied out of the context of the original. This means the texts could be written out of the intention of the author. And the mistakes are sometimes so complicated that some of the copies do not seem to give the correct readings. Therefore, the copyists may vary the reading knowingly or unknowingly.

Then when the copyists copied the Ms from other Manuscripts, a bundle of errors may happen. This also leads to the need of historical, cultural, linguistic ... reconstruction, which has limitations. It means sources are not enough for the full reconstruction.

Even though the hagiography of Abba 'Ewoṣtatéwos is significant to understand the early history of Ethiopia in general and the history of the Church in particular, it shares the problems mentioned above.

Errors, having been observed from the hagiography, are the result of conjunctive errors and polygenetic errors. Conjunctive errors are those that give different context, unexpected out of the readings and in a different way from the original. Polygenetic errors include errors that arose through similarity in writing among the words, or in pronunciation, or in meaning or through possible banalization etc. and are to be called characteristic readings. They can be found frequently in a group of

manuscripts.

Polygenetic error is an error that arose more than once, is independent [polygenetically] in all the ms; if so ,they must have inherited it from a single common ancestor which alone contained this error at the beginning and was passively reproduced by the subsequent copyists.

There are also different kinds of errors like hometeleuthon [jump from the same to the same], grammatical, syntactical, lexical, and etc.

Therefore, in Gädlä 'Ewosṭatéwos there are the above problems and the researcher will try to show some of the problems.

5.1. Similar in meaning

Manuscripts	Geez word	Transtileteration	Gloss
TG.Fol.5r NA.Fol.2 v	ሰብሐተሁ ማኅሌቱ	Səbəḥatihu Məḥəletu	Prase for Him Prase for Him
TG.Fol.5v NA.Fol.2v	በሌሊት ወበመዓልት ወትረ	Bālelit wābām'alat Wātrā	In day and night Always
TG.Fol.8v NA.Fol.6v	ትትፋትሐሙ. ኩንኖሙ.	Tətəfatəḥomu Konənomu	Judge on them Judge on them
TG.Fol.10r NA.Fol.6v	ወዓዲ ወካዕበ	Wä'adi Wākā'eb	And again And again
TG.Fol.14v NA.Fol.9r	ሥምረተ ፈቃደ	Šəmərätä Fäqadä	Weillingness Weillingness
TG.Fol.19 v NA.Fol.14r	ቆብዓ አስኬማ	Qoba 'Asəkema	Monastic cap Monastic cap
TG.Fol.11r NA.Fol.18r	ይትቁደስ ይትዌደስ	Yətəqedäs Yətawedäs	He will be praised He will be praised
TG.Fol.24v NA.Fol.11 v	ድራር ሠርክ	Darar šärək	Eve Evening

TG.Fol.26r NA.Fol.12v	ወመጠወቶ ወአስተየቶ	Wämäṭäwäto Wä'äsätäyäto	She gave him a drink She gave him a drink
TG.Fol.17r NA.Fol.13v	መስፍን አቃጽን	Mäsəfən 'Aqəṣən	Prince Prince
TG.Fol.28v NA.Fol.14r	ወበጊዜሃ ወሶቤሃ	Wäbägizeha Wäsobeha	At that time At that moment
TG.Fol.15r NA.Fol.13r	ዲበ ላዕለ	Dibä Lalä	Up on Up on
TG.Fol.29r NA.Fol.14r	ቅዱስ ጸድቅ	Qədus Ṣadəq	Saint Rightious
TG.Fol.50v NA.Fol.23 v	እደው ብእሲ	'Edāw Bəsi	Men Man
TG.Fol.59v NA.Fol.28v	ያዕዕንዎ ያስርርዎ	Yaḍ'enəwä Yasərərəwä	They make him ride They make him ride

5.2. Compression of the two mss in difference (TG. and NA.)

Manuscripts	Geez word	Transtileteration	Gloss
TG.Fol.26r NA.Fol.12v	መጽአት ነሥአት	Mäṣ'ät Näsə'ät	She came She handed
TG.Fol.27v NA.Fol.14r	አሦት እላት	'Asot 'Esat	No meaning Fire
TG.Fol.33r NA.Fol.15r	ወኢትትቀበሩ ወኢትትቀበሉ	Wä'etətəqäbäru Wä'etətəqäbälu	You will never be buried You will never recive
TG.Fol.42v NA.Fol.20v	ትትከዌፍ ትትዌከል	Tətəwekäf Tətəwekäl	You will be recive You will faithfull

TG.Fol.45v	መንበረ	Mänəbärä	The see of
NA.Fol.21v	መቃብረ	Mäqabərä	The tomb of
TG.Fol.50v	ርእሰክ	Rəsäkä	Yourself
NA.Fol.23v	ነፍሰክ	Näfəsäkä	Your soul
TG.Fol.46v	ጠቢቆየ	Täbi'eyä	Bning strengneeth
NA.Fol.21v	ተንቢልየ	Täñäbiləyä	Being dared
TG.Fol.47r	ጉየይ	Guyäyä	Run
NA.Fol.22r	ጉንደይ	Gunədäy	Go away
TG.Fol.58r	ያዕርር	Ya'erər	In order that he harvest
NA.Fol.28r	ያዕርፍ	Ya'erar	In order that he rest
TG.Fol.58r	ትርጓሱ	Tər'asu	On the side of his
NA.Fol.28r	ርእሱ	Rə'esu	head His head
TG.Fol.64r	ዕለተ	'Elät	With in a day
NA.Fol.29v	ሌሊተ	Lelit	In the darkness
TG.Fol.77r	ጸቡጥ	Şəbuṭ	Caught
NA.Fol.35v	ጸዑጥ	Şə'uṭ	Closed
TG.Fol.95v	ሰብእ	Säbə'e	Man
NA.Fol.39r	ሰብሳብ	Səbəsab	Lust
tTG.Fol.19v	አመሩ	'Amäru	They directed
NA.Fol.10r	አእመሩ	'A'emru	They knew
TG.Fol.33r	አስተባዛኅክ	'Astäbaza'ekä	You multiplied
NA.Fol.15v	አስተጋባእክ	'Astägaba'ekä	You assembled
TG.Fol.59r	መራውህት	Märawət	The keys
NA.Fol.28v	መባርህት	Mäbarəhət	The holes

5.3. Semantic and Lexical change.

It includes words that have changed their original meaning, and follow another context. The examples are as follows:

- 1.TG.Fol.7r እምኩሎሙ አኃዊከ from all your brothers
 NA.Fol.5r እምኩሎሙ ደቂቀ መምህርከ from all children of your teacher
- 2.TG.Fol. 7r ወንበ ኩሎሙ መነኮሳት To all the monks
 NA.Fol. 5rወንበ ኩሎሙ አጎዊሁ To all his brothers
- 3.TG.Fol.20r መስቀለ ብርሃን The cross of the light
 NA.Fol.10v መስቀል ዘወርቅ Cross of gold
- 4.TG.Fol.11v ዘአንጸሕከ ሥጋክ እምርኩስ መንፈስ
 you,who preserved from the bad spirit
 NA.Fol.8r አንጸሕከ ሥጋክ እምርኩስ አንስት clean your flesh vile from
 women
- 5.TG.Fol.22v ተሀወኩ ለፌ ወለፌ They destrubed here and there
 NA.Fol.11v ወሮጹ ለፌ ወለፌ They rrrn here and there
- 6.TG.Fol.39r ቀኒቶ ሐቋዊሁ በሀብለ ወንጌል
 Then he belted his waist with the nechlace of Gospel
 NA.Fol.19r ቀኒቶ ሐቋዊሁ በትእዛዘ ወንጌል
 Then he belted his waist as in the order of the Gospel
- 7.TG.Fol.42rአምላክኑ አንተ ወሚመ ገብረ አምላክ
 Are you a teacher or servant of Lord ?
 NA.Fol.20r ረቢኑ አንተ ወሚመ ገብረ ረቢ
 Are you God or the servant of God ?
- 8.TG.Fol.49r ዘብሔረ ኢትዮጵያ From the nation of Ethiopia
 NA.Fol.22v ዘብሐየረ አግዓዘ From the nation of 'Ag'azi
- 9.TG.Fol.54r ከመ እንሥሥ ምሕረቶ That I need His mercy
 NA.Fol.25v ከመ እንሥሥ ቃሎ That I need His word
- 10.TG.Fol.54vኃይልየኒ ወሃይማኖትየ My power and religion
 NA.Fol.26r ሃይማኖትየ ወትውክልትየ My religion and my faith
- 11.TG.Fol.59v ግብር ወሥርዓቶ His work and his rule
 NA.Fol.58v ግብር ወሒሩቶ His work and his mercy.
- 12.TG.Fol.62r በስመ አቡሁ In the name of his fathr.
 NA.Fol.29r በስመ መምህሩ In the name of his teacher.
- 13.TG.Fol.92r እስከ እገብእ Till I enter.
 NA.Fol.33r እስከ እትመየጥ Till I come back.
- 14.TG.Fol.76r ወኮነ ከመ አምድ He became as a pillar
 NA.Fol.35r ወኮነ ከመ እብን He became as stone.

5.4. Hometeleuton Errors.

Hometeleuton errors are a kind of polygenetic error and so non-conjunctive. They are error made by jumping from the same to the same. It involves several words or lines, in some cases, also an entire page.

Some times copyists commit mistakes because of the some readings that come in a sentence or a paragraph repeatedly. Copyists may jump from a single word up to an entire page. When they copy the fact from a manuscript to another manuscript they may forget readings simply by looking adverting the word that come, frequently in the text. As a result words, phrase . . . written b/n the word written frequently may not be given attention or may be forgotten by the copyist. This kind of common mistake is called hometeleuton. The mistakes can be categorized as banal or conjunctive errors according to the status impact of the chase in the readings/ texts. The following examples of hometeleuton errors have been discovered from one of the manuscripts of the Gädl of Abba 'Ewoṣtatéwos.

1. TG.Fol.19r ወአባ ኤዎስጣቴዎስ አርመመ ወኢተናገረ እስመ ኅፈረ በቅድሜሆመ።።
And Abba 'Ewoṣtatéwos kept silent and he did not speak
because he felt ashamed

NA.Fol.10r ወአባ ኤዎስጣቴዎስ አርመመ...።።

And Abba 'Ewoṣtatéwos kept silent...

In NA the copies: forgot « አርመመ ወኢተናገረ እስመ ኅፈረ በቅድሜሆመ።። »
simply remember the sentences « ወአባ ኤዎስጣቴዎስ አርመመ »

2. TG.Fol.10r ወይቤሎ አባ ዳንኤል መምህር አሆ ወልድየ።።

And Abba Dan'el, Abbot, said to him it is Ok my son.

NA.Fol.7r ወይቤሎ ... አሆ ወልድየ።።

Said to him... Ok my son.

In NA copyist did not consider « አባ ዳንኤል » for the word « ወይቤሎ »
written time and again in the manuscript.

3. TG.Fol.10v ወሰመዮ ስሞ ኤዎስጣቴዎስ ዘበትርጓሜ ፀሐይ ብሂል ወካዕበ ስነእግዚእ ይትበሀል።

And he called him 'Ewostatéwos, which means sun and again Sənä'egzi (beauty of the Lord.)

NA.Fol.7v ወሰመዮ ስሞ ኤዎስጣቴዎስ...።

And he called him 'Ewostatéwos...

In the some manuscript the copyist's mind was influenced by the word E wostatewos «ኤዎስጣቴዎስ» that comes frequently. That is why he did not put « ዘበትርጓሜ ፀሐይ ብሂል ወካዕበ ሥነ እግዚእ ይትበሀል»

Errors may be committed intentionally or carelessly. The following blanks show forgotten or intentionally compared or canceled words in mind of the copyist or NA

4. TG.Fol.10r ወኢሰትየ ወይነ ወሜሰ።

And he did not drink wine and any alcoholic drink.

NA.Fol.7r ወኢሰትየ... ሜሰ።

And he did not drink ... any alcoholic drink.

5. TG.Fol.25v ወእንዘ ሀሎ ስኩበ በደዌሁ መጽአ ኅቤሁ።

While he was on sick bed He came to him.

NA.Fol.12v ወእንዘ ሀሎ ስኩበ ...መጽአ ኅቤሁ።

While he was laid on bed ...He came to him.

6. TG.Fol.25v በእንተ ዘአንጸሐክ ሥጋክ ወነፍስክ።

About that you sanctified your flesh and your soul.

NA.Fol.25v በእንተ... ሥጋክ ወነፍስክ።

About that ...your flesh and your soul.

7. TG.Fol.28r ሚካኤል መልአክ ረድኤት እምነበ እግዚአብሔር

Mica'el Angel of help from God.

NA.Fol.14r ሚካኤል ... እምነበ እግዚአብሔር

Mica'el ... from God.

8. TG.Fol.31r ወእምዝ መጽአ ሕሊና ሠናይ እምነበ እግዚአብሔር።

And then the pure mind came from God.

NA.Fol.14v ወእምዝ መጽአ... እምነበ እግዚአብሔር

5.5.Repetition

1. TG. 24V. *ከመ ይባርክ ለመ፡፡*

To bless to them.

- NA. 11V. *ከመ ከመ ይባርክ ለመ፡፡*

To bless to them.

2. TG. 24V. *ይበልዑ ዘዚአሆሙ ኅብስተ፡፡*

They eat bread each of their own.

- NA. 11r. *ይበልዑ ዘዘዚአሆሙ ኅብስተ፡፡*

They eat bread each of their own.

5.6. Phonological problems

In Geez language, one of the most important features is the keeping of the correct orthographical system of writing. There are various letters that are identical in pronunciation but different in meaning, while they are used in words.

In the Ge'ez alphabet, there are four groups of letters. That is the case of አ፣ኣ፣ዓ፣ዐ፣ሀ፣ሃ፣ ሐ፣ሐ፣ ኅ፣ኃ and ሰ፣ሠ፣ፀ፣ጸ፡፡ All those letters have each its own function and purpose while used in words. However, on the chronicler of the Gädl of 'Ewostätewos did not keep to the rule of how a letter should be written. We can say he wrote the letters in a mixed way of writing, one or the other, with no clarity.

The following are samples of such usage. They imply spelling mistakes or great shortcomings in Ge'ez literature.

Manuscripts	Geez word	Transtileteration	Gloss
TG.Fol. 5v	ተግሣጽ	Tägəśas	Admonition
NA.Fol. 2v	ተግሣፅ	Tägəśad	Admonition
TG.Fol.6v	ጸሕቅ	Şahəq	Happiness
NA.Fol.3v	ዓሕቅ	ፈahəq	Happiness
TG.Fol. 6v	ንዑሳን	Na'usan Nə'usan	The smallest

NA.Fol. 3v	ንሉሳን		The smallest
TG.Fol. 6v	ኅቡኡ	Həbu'e	Hidden
NA.Fol.3v	ኅቡዕ	Həbu'e	Hidden
TG.Fol.6v	ይጸውር ዖሮ	Yəṣwər qoro	Let him carry his feeble
NA.Fol.4r	ይፀውር ጸሮ	Yəፈwar ፎoro	Let him carry his feeble
TG.Fol.18v	አጽባዕቱ	'Aṣəba'etu	His finger
NA.Fol.10r	አዕባዕቱ	'Adəba'etu	His finger
TG.Fol.28r	ባኦ	ፈላ'ē	Go out
NA.Fol.14r	ባዕ	ፈላ'ē	Go out
TG.Fol.32v	ቤተ ልሂም	Betä Ləhem	The name of the place
NA.Fol.15r	ቤተ ልሒም	Betä Ləhem	The name of the place

If the letters are not spelled properly, they lead to misunderstanding of a word. NA said ይፀውር ጸሮ while TG said ይጸውር ዖሮ so both have their own different meanings.

The impact of the above orthographical change it resulted from the sound change.

5.7. Morphology. The Gädl has some important morphological variations that violate the rules of Ge'ez. Some of the examples are as follows:

A. Gender.

TG.Fol.2v ካልእተ ብእሲተ another (Female) woman

NA.Fol.2v ካልእ ብእሲተ another (male) woman

* *The first one is un acceptable*

TG.Fol.19v ወተሰምዓ ዜናሁ Her news is heard (Fm)

NA.Fol.10v ወተሰምዐ ዜናሁ His news is heard – is proper

Here one can understand that Ge'ez gender is not well identified because of the Mispronunciation of the guturals. Again, there is no gender

agreement between ካልእ ብእሲተ and ካልእ. The first word is masculine while ብእሲተ is feminine.

B. Number. Ge'ez has three main known numbers, they are: singular, dual, plural, and plural of plurals. The plurals are marked by prefix, infix and suffix according to the words. The dual is not common in present Ge'ez literature.

The Gädl of Abba 'Ewostätéwos, uses the same system. However, sometimes NA and TG are different in the use of the plural:

TG.Fol.2v ካልእን አህጉር (Kälä'äne 'Ahəgur) Other (plural) Places

NA.Fol.2v ካልዕት አህጉር (Kälä'et 'Ahəgur) Other (Fem.sing) Places

In NA ካልዕት shows feminine singular while አህጉር is plural. Hence, the rule of the language is violated not only in the number system, but also the rule of the gender system is forgotten.

C. Aspect. Ge'ez has two main aspects: the Imperfect and the perfect.

Some of the Ge'ez words/stems affected by the gutturals of the Semi vowels violate the earlier rule of aspects especially in the imperfect,

TG.Fol.TG4v. አንቃዕደወ ('Anqa'edäwä) Perfect

NA.Fol.NA2v. ያንቃዕድወ (Yanqä'ädu) Imperfect

TG.Fol.8r. ወዘየቢ (Wäzäyäbi) Imperfect

NA.Fol.5v. ወዘየአቢ (Wäzäyä'äbi) Perfect

Sometimes, aspects are influenced by the demonstratives. That is why it is very difficult to identify whether the action is perfect or imperfect. The cause of TG is very important in this case, Examples:

TG.Fol.8v. እሱ ('Elu)

NA.Fol.5r. ይመስሉኒ (Yämäsəluni)

In the case of NA ይመስሉኒ clearly states that these are Michael and Gabra'el. However, እሱ (These) could probable followed with the words are or "were." So, here, demonstratives do not show the real time when the action was(is) will be done.

Syntax Change.

The main Syntax of Ge'ez is VSO, but SOV is also common. On this ground, the languages based on the Manuscripts that the researcher found are the following. But not all.

TG.Fol.3r. ወእምዝ ተሰምዓ ጸሎታ ወብፅዓታ ወበጽሐ ኅበ እግዚአብሔር።

Her prayer was heard and reached God.

NA.Fol.2v. ወበፅዓ ብፅዓታ ኅበ እግዚአብሔር።

Her prayer reached God.

TG.Fol.24v. ወሶበ ርእዩ ደቂቁ ዘንተ መንክረ መጽኡ ጸዊሮሙ ዕብነ።

When they saw the astonishing thing, they came carrying stone.

NA.Fol.11v. ወመጽኡ ኅበ ቅዱስ ኩሎሙ ደቂቁ እብነ ጸዊሮሙ።

All his sons came to the saint carrying stone.

In general, from both manuscripts, it is found that there is a free syntax word order: SOV and SVO.

CHAPTER SIX

6. Conclusion and Recommendations

6.1. Conclusion

This research entitled "Historical and Philological analysis of Gädlä 'Ewoṣṣatéwos" has primarily focused on listing out all the documented Manuscripts of Gädlä 'Ewoṣṣatéwos and provide Historical, theological, cultural and philological comments on the Gädl. In order to address the objectives, five questions were set. The study employed secondary data sources (in a form of document analysis) in which three important Manuscripts were analysed: found at the monastery of Tara gädäm, EMMML 529 of the IES (AAU) and NA (found in the National Archives in AA).

Based on the data collected from available sources, the following major summaries are made:-

- I. The study has clearly indicated the difficulties of setting the date of composition, which is highly valuable in determining the historical value of the Gädl. On the basis of the evidence available, the study has deduced that the hagiography of 'Ewoṣṣatéwos could have been composed in the late 14th century.
- II. With regards to the birth and upbringing of 'Ewoṣṣatéwos, it is stated that he was born from a noble family of Kirstos Mo'a and Sənä Həywəät who were known for gathering elderly poor and providing assistance for destitutes. He was baptized at the age of 40 days. It is noted that 'Ewoṣṣatéwos was sent to school at the age of Seven.
- III. The actual inclination of Ma'eqäbä 'Egzi towards religious deeds was also absorbed as soon as he started education. It is understood from the three Manuscripts that he abandoned his bodily comfort and exercised serious devotion to God, fasting secretly, praying regularly...
- IV. On the election of 'Ewoṣṣatéwos as deacon by monks of Abba Dan'el, it is indicated that Jesus Christ (with many Angels) ascended to heaven and ordered him to serve as deacon.

- V. Abba Dan'el, uncle of Ma'eqäbä 'Egzi agreed to clothe him with the monastic garb and renamed him 'Ewoṣṭatéwos and ordained him as a priest.
- VI. 'Ewoṣṭatéwos was among the monastic leaders who objected to 'Amdä Şayon (1314-1344) associating himself with a wife of his own father. On this case he forced to leave Ethiopia, ensured from the questions of the Sabbath.
- VII. At the time, the Ethiopian Church as well as the Alexandrian Patriarch was opposed to observing the Sabbath on Saturday. 'Ewoṣṭatéwos and most northern Ethiopians, however, preferred to observe the Sabbath on Saturday as Sunday. The conflicting view between 'Ewoṣṭatéwos and the Church led him to leave the country. He went to Cyprus, Jerusalem, Egypt, and finally settled in Armenia until his death.
- VIII. The study has narrated some of the various miracles done by Abunä Ewoṣṭatéwos during his lifetime as they appear in the Gädl. It is noted that there were about twenty-one miracles; miracle number eleven is not recorded in the three Manuscripts.
- IX. The skeleton of 'Ewoṣṭatéwos (only his two hands) came during the reign of 'A'elaf Sägäd Yohannes I (1660-1675 EC), who was next to Fasilädäs and before Iyassu I
- X. The monastic genealogy of Abunä 'Ewoṣṭatéwos is described from 'Enṭonäs up to Särḏä Peṭros.
- XI. 'Ewoṣṭatéwos wanted to go to Armenia is not clear but based on the two paragraphs stated from the hagiography, his main purpose to leave Ethiopia and then Alexandria was searching the law and rite of God. He wants to celebrate the two Sabbaths equally.
- XII. The hagiography of 'Ewoṣṭatéwos contains numerous indications of religious teaching, social and political history Christian ethics and theological beliefs. There are many instances that appear to be legends or exaggerations and contradicting accounts.
- XIII. Finally in the researcher discussed philological problems in the Gädl of 'Ewoṣṭatéwos such as syntax, phonology, morphology, gender, number etc.

6.2. Recommendations

As the study indicates, it contains a great deal of material relating to cultural, social, religious, philological and historical matters. It is also interesting as literature and a source for the Ge'ez language of the period. Based on this reality, the researcher recommends the following:

- I. Even if the Gädl is an important text for history, theology and Christian culture it is out of use, to make it useful, it should be published and distributed throughout the country.
- II. With regard to historical studies, the Gädl has great value. Therefore, Church and secular historians should connect it with their historical researches.
- III. Even though Ethiopia is rich in manuscripts of the medieval period, many of them have not been translated into Amharic and English from Ge'ez. Philologists must engage themselves to uncover these manuscripts including Gädlä 'Ewoṣṭatéwos and translate them for future generations.
- IV. The Gädl were not studied critically with textual analysis. Scholars should consider undertaking this task.
- V. Although the Gädl has a great value, it is found in conditions, which are dangerous. It should be restored and placed in safe place. The Gädl, which found in Ura'el, was photocopied by EMMML. But other Gädls of 'Ewoṣṭatéwos that are found in other places, like the monastery of Tara Gädam should be microfilmed and preserved.

Generally, the Ethiopian Orthodox Church and Ethiopian Government should co-operate in order to preserve the national mss.

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vii. APPENDICES

A) A painting of Abunä 'Ewoṣṭatéwos and Abunä Tākälä

Hayəmanot in TG ms.



B) A painting of Abunä 'Ewoṣtatéwos in EMMML 529.



C) A painting of Abunä 'Ewostatéwos and Abunä Täkälä Hayəmanot in Tara Gäda monastery.



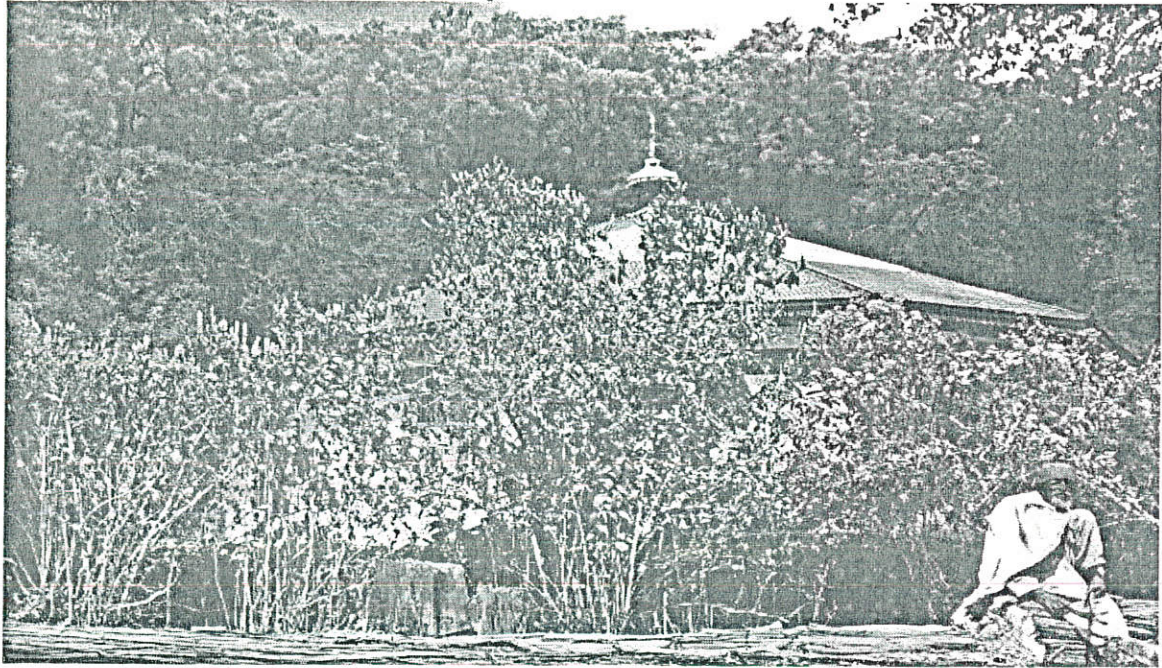
E) Tara Gädam monastery from far away on the road from Addis Zemen to North Gonder



F) The exterior gate



G) *Tara Gädam* monastery



H) *Tara Gädam* monastery

