



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION DEPARTMENT OF
PHILOLOGY

**‘Abay through Written Literature of Ethiopia: A Focus on Ethiopic
Ecclesiastical Sources**

[Analysis, Translation and Commentary]

BY: GIRMA GELAYE
ADVISOR: Dr. MERSHA ALEHEGNE

June, 2016
Addis Ababa



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION DEPARTMENT OF
PHILOLOGY

**'Abay through Written Literature of Ethiopia: A Focus on Ethiopic
Ecclesiastical Sources**

[Analysis, Translation and Commentary]

BY: GIRMA GELAYE
ADVISOR: Dr. MERSHA ALEHEGNE

June, 2016
Addis Ababa



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION DEPARTMENT OF
PHILOLOGY

**'Abay through Written Literature of Ethiopia: A Focus on Ethiopic
Ecclesiastical Sources**

[Analysis, Translation and Commentary]

BY: GIRMA GELAYE
ADVISOR: Dr. MERSHA ALEHEGNE

June, 2016
Addis Ababa

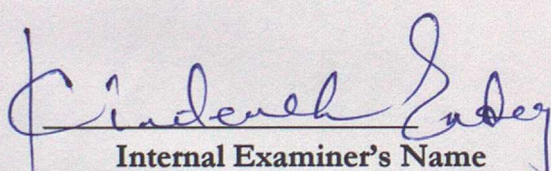
ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM AND COMMUNICATION
DEPARTMENT OF LINGUISTICS PHILOLOGY

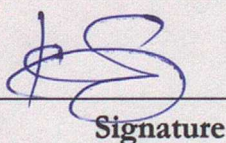
**‘Abay through Written Literature of Ethiopia: A Focus on Ethiopic
Ecclesiastical Sources**

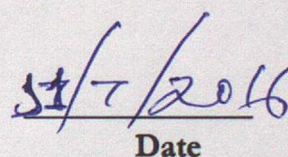
[Analysis, Translation and Commentary]

BY
GIRMA GELAYE
SUBMITTED TO: DEPARTMENT OF LINGUISTICS AND PHILOLOGY

Approved by


Internal Examiner's Name


Signature


Date

External Examiner's Name

Signature

Date

Department Head's Name

Signature

Date

ACKNOWLEDGEMENT

I would like to thank the Almighty God for His boundless help on my work. In the course of my graduate studies, in general, and during my research, in particular, I have been assisted, financially and otherwise by a number of individuals and institutions. To all of them, I would like to express my gratitude. Special sincere gratitude to my advisor, Dr. Mersha Alehegne, who immensely helped me from the beginning of selecting the title to the final print of the thesis. I also thank my post graduate instructors, the staff members of the Department of Philology and Linguistics.

I would like to express my gratitude to Arbaminch College of Teacher's Education for sponsored my graduate studies. I am also very grateful to the libraries and documentation centers of the Institute of Ethiopian Studies, and the Ethiopian Orthodox Church Patriarch Library, Ethiopian National Archive Library. I am also indebted to Maḥəbəre Qəddusan Research Center and Library for their generous cooperation access to the relevant materials in their collections.

Translating religious texts is difficult for they contain some unique jargons. My great thanks to 'Ayalew Zä Iyyäsus who helped me translating those jargons and edit my translation. It would be impossible to acknowledge adequately all those who have helped me in my research, and I say thank you for all of them.

I am ever-thankful to my family: my wife Helen Alemayehu and my children yohannes, ze Merqorewos, and ZäraBuruk for their patience, understanding, and selfless support. Without their encouragement and understanding it would have been impossible for me to finish this work.

This MA thesis project is done under the supervision of Dr. Mersha Alehegne as part of the thematic research project he initiated and titled, *The Nile (Abay) Quest through Ethiopian Popular Imagination and Ecclesiastical Scholarship*. I duly acknowledge that Addis Ababa University offered me a financial support through the thematic research project. I thank the University and again Dr. Mersha who is the Principal Investigator of the project.

Table of Contents

Acknowledgement.....	I
Table of content.....	II
Abstract.....	V
Transliteration.....	VI
Abbreviation	VII
1Introduction	1
1.1.Background of the Study	1
1.1.1.Water and Ethiopian Orthodox Täwahôdo Church (EOTC)	3
1.1.2.The ‘Abay River in the Ethiopian Orthodox Tradition.....	5
1.2.Statement of the Problem.....	6
1.3.Research Questions.....	7
1.3.1.General research question	7
1.3.2.Specific Research questions.....	7
1.4.Objective of the study	7
1.4.1.General objective	7
1.4.2.Specific Objective	8
1.5.Significance of the study	8
1.6.Design of the Study	8
1.7.Scope of the Study	8
1.8.Research Methodology	9
1.8.1.Instruments.....	9
1.8.2.Data Analysis and Interpretation.....	9

2.Description of Manuscript	10
2.1.Unpublished.....	10
2.1.1.Bible Old Testament	10
2.1.2.Gädlä zär'a Buruk	11
2.1.3.Gädlä 'Elôyas	13
2.1.4.Qədase 'Atnatewos	15
2.1.5.Dôg ^w a	16
2.1.6.MäŞhafä Tefut.....	18
2.1.7.MäŞhafä Āksimaros.....	20
2.1.8.Dôrsänä 'Ura'el.....	21
2.1.9.Mängäda sämay.....	22
2.1.10.Abba Gärima Gospel.....	23
2.1.11.Gädlä Tātmqä Mādhen.....	23
2.2.Published Sources.....	25
3. Excerpts from Ecclesiastical Sources on River 'Abay: Annotated Translation, Analysis with Commentary	26
3.1.'Abay and Religion.....	26
3.1.1.'Abay is Holy River	26
3.1.2.'Abay is blessed by the Blood of Jesus.....	28
3.1.3.'Abay is obedient River	29
3.1.4.'Abay River is a place for Expansion of Christianity	36
3.1.5.'Abay River is spring out from Eden.....	38
3.1.6.'Abay River was as a Home for Saints	45
3.1.7.'Abay River is way of takeing Jesus Christ Cross, Pops from Egypt.....	46

3.1.8. 'Abay River is a covenant water	50
3.1.9. 'Abay is means of showing God punishment	50
3.1.10. 'Abay River uses for baptizing peoples.....	51
3.2. 'Abay and Social Life.....	52
3.2.1. 'Abay River and Ethiopian Ephyphany	52
3.2.2. 'Abay is Means of Communication for Ethiopia and Neighboring countries.....	54
3.3. 'Abay and Politics.....	56
3.3.1. 'Abay is technique of gaining freedom for Egyptian Christians.....	56
3.3.2. 'Abay is way of designing strategy for War.....	57
3.3.3. 'Abay is starting point of Give and Take principle	59
3.3.4. 'Abay is security for Egyptian Christians	61
3.3.5. 'Abay is means of negotiation and Tolerance	62
3.4. 'Abay and Economy.....	63
3.4.1. 'Abay is base for Egyptian civilization	63
3.4.2. 'Abay is example Civilization for Ethiopia.....	65
3.5. 'Abay and Geography.....	66
3.5.1. 'Abay shown the previous Ethiopian Territory	66
3.5.2. 'Abay is one of the world watered River	67
4SUMMARY, CONCLUSION AND RECOMMENDATION.....	69
4.1. Conclusion.....	69
4.2. Recommendation.....	71
5REFERENCE.....	72

Abstract

Ethiopian scholars, for example (Teferi , 2004:6), (Yaekob 2007:21), (Yäwlsēw, 2012:10) ,and others did different researches related with 'Abay. All of their research was connected with 'Abay. However, they were not focused on the issue of 'Abay as it is expounded in the popular imagination of Ethiopia in general and the country's ecclesiastical culture and knowledge in particular. The principal objective of the thesis is to bring light on how the River has long been documented and interpreted in the textual culture of the Ethiopian Orthodox Tāwahədo Church.

To do this, the researcher collects different excerpts from different Manuscripts which deal on Abay and analysis them from the point of view of religious, political, social, economic, and geographical approaches. In order to accomplish the above work, this work is designed to have five chapters: the first chapter deals with introductory issues; the second and third chapters will contain description of the manuscripts investigated and the analysis of the excerpts with annotated translation respectively. The last chapter concludes the paper, by summarizing the evidences.

Finally the research came up with the following findings; First Ethiopian orthodox Tāwahədo Church Manuscripts are the primary informants about 'Abay River, So researchers better to communicate with those manuscripts on 'Abay issue. And the Church make open to discuss and teach her followers about, How Abay penetrate in Ethiopian Orthodox Tāwahədo Church Commentary. The main finding of the study is the strong relation of Abay River, with Ethiopian religion, political, social, Economic, and Geographical situation is already described.

Transliteration

Encyclopaedia Aethiopica Transcription/Transliteration System

Languages based on the Ethiopic script ("Fidel")

The basic correspondences used in the EAE system are presented in the following table:

a) The consonants											
ሀ	h	ሰ	s	ቸ	č	ኸ	k	ደ	d	ጸ	ṣ
ለ	l	ሸ	š	ቫ	ḥ	ወ	w	ጀ	ǰ	ቃ	ś
ሐ	ḥ	ተ	q	ነ	n	ዐ	°	ገ	g	ረ	f
መ	m	ቸ	q	ኸ	ñ	ዘ	z	ጠ	t	ፐ	p
ሠ	ś	በ	b	አ	°	ኸ	ž	ጪ	č	ቂ	q ^w
ረ	r	ተ	t	ከ	k	የ	y	አ	p	ኸ	ḥ ^w
b) The vowels											
1.	2.	3.	4.	5.	6.	7.					
ä	u	i	a	e	ə or no vowel	o					
በ = bā	ቡ = bu	ቢ = bi	ባ = ba	ቤ = be	ብ = b, bə	ቦ = bo					

Retrieve from: <http://www1.uni-hamburg.de/EAE/transf.html> Feb. 2/2016

ABBREVIATION

EMML	= Ethiopian Manuscript Microfilm Library
EOTC	= Ethiopian Orthodox Tāwahdo Church
IES	= Institute of Ethiopian Studies.
GE	= Gädlä 'Eləyas
G.E.Z E.	=Gädlä 'Eləyas Zä 'Īnṣoṭo
Z. B.	= Zärə'a Buruk
G.Z.B.I.E.S	=Gädlä zärə'a Buruk Institute of Ethiopian Studies.
AAU	= Addis Ababa
MK	= Maḥbärä Qədusan
MAMM	= Mänagäša 'Amba Maryam Monastery
ANL	= Addis Ababa National Library

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

Ethiopia is a land very unique, blessed with an abundance of natural beauty, offering as astonishing variety of landscapes, including mountains, deep gorges, large caves, the Great Rift Valley, Water Rivers, great lakes; many with natural parks are home to wealth of bird, a unique and indigenous animal life offering a wide opportunity for watching. These include Historical, Cultural, Archaeological sites, as well as numerous areas rich in natural gifts.

Ethiopia has 12 big River basins which are Tākāze , 'Abay, Baro-Akobo, 'Omo-Gibe , Rift Valley ,Märäb , 'Afar /Dänkäl , 'Awash, AyŠa, 'Ogaden ,Wabi-Šäbälle,Gänale-Dawa. Unlike Awash River basin, the rest are trans-boundary Rivers (Teferi, 2004: 8). These river basins are very useful for all the basin countries in fulfilling their water related demands. These Rivers also originate from Ethiopia. They covers the Ethiopia land area about 1.13 million km², of which 99.3 percent is a land area and the remaining 0.7 percent is covered with water bodies of lakes, and some sources. The 'Abay Basin covers about one fifth of the total area of Ethiopia. (Yewlsew, 2013:2)

From all of those Rivers of Ethiopia, the Well-known River which is also known as "the Father of Rivers" is 'Abay River (Bairu, 2003:v.1:38). The catchment area of this River basin is 199,812 km² and it covers parts of 'Amhara, Oromia and BeniŠangul-Gumuz regional states. (Zewde, 2006:14) The major sub-basins of 'Abay are Anger, Bäles, Dabus, Didesa, Dindir/Rahid, FinČa, Gudär, Jemma, Lake Ṭana, Moṭa, and Mugär. In general 'Abay River all south eastern African countries are catchment by it, the width is 2.800.000 km square. This means one tenth of African continent. (Hand writing, 1964:3)

Furthermore, 'Abay River is the longest River in the world has about 6,650 km (4,130 miles) length. 'Abay rises in the highlands of Abyssinia, Latitude 12 Degree 30' North, Long. 35 Degree East, and flows Northwest 850 to its joint White Nile. (Mandy, 2008) Mere two percent in volume of the Amazon's and 15 percent of the Mississippi and mostly (86%) from Ethiopia..About 105 million people live along its river banks, most of these in Egypt. In fact, about 95% of Egypt's present day population lives within 15km of the River. The White Nile is originated from Lake Victoria. But Ethiopian 'Abay

originated from Säkälä, and 'Abay passes through eleven sovereign states its way to the Mediterranean Sea.

For the sake of clarity in this study, stated the name 'Abay is, Blue Nile refer to the 'Abay proper (from source in Ethiopia until it leaves Ethiopian, 'Abay Designs emerges from Gish 'Abay in Western Gojjam Administrative Zone, in the northwestern highland of Ethiopia . (Fälägä Gōyon Gōš 'Abay Qōdus Mikael'Ina Abunä Zär'a Buruk Däbr Säbäka Gubae Febrwary, 11/2009)

**ወእምድነረዝ ተመይጦ በፈቃደ እግዚአብሔር ነበ አንበረ መጻሐፍቲሁ ፈለገ
ግዮን ዘነቅዐ ማዕከለ ጉጃም ወየዓውድ ምድረ ኢትዮጵያ**

“By the will of God, then he returned to the River of Abay, where he put his books, which starts from the center of Gojam and compasses the land of Ethiopia.”
(Translated by 'Ayalew Zä Iyyäsus)

According to (Yewlsew 2013:13) “ The River is known by the name of Gōlgäl 'Abay and it traverses about 100 km before it joins Lake Ṭana. 'Abay flows through Lake Ṭana and forms the famous Ṭis-Ṭsat Falls. Then it wanders around for about 960 kilometers within Ethiopian territorial jurisdiction collecting the waters of many tributaries. The tributaries rise from the high plateau and flow into the deep gorge to join 'Abay River.”

'Abay River was visited and announced by different scholars. From all of them, the French traveler Antoine Thompson D'Abbadie is the one. “The French traveler Antoine Thompson D'Abbadie was also in the area in 1838. The Scottish traveler, James Bruce, who lived in Ethiopia, from 1768 to 1771, visited the source of the Abay, on the period of Täklähaymanot around 1758-1764 E.C a British traveler James Bruce came to Ethiopia and he visited Gondär and Tōgray.” (Märsē hāzän, 1963:1)

He wrote an account, his famous five volume work entitled: Travels to Discover the Source of the Nile in the Years 1768-1773. (Bruce, 1790 Vol.3)

1.1.1. Water and Ethiopian Orthodox Täwahədo Church (EOTC)

In EOTC Water is used for different purposes:

1.1.1.1. Water for Baptism

Water has the greatest share in human life and all living things. According to Thomas Nelson and Sons, Versions.1901 Ju.3:3-7) Bible English, New and Old Testament, Vol. 4:1094) “ Jesus Christ at about the age of 30, John the Baptist went into the country around the Jordan River preaching penance to prepare for the imminent coming of the Messiah.”

His baptism with water indicates that Christians use water to wash their body likewise baptism is for their soul. This will pave way for Christians to become the children of God.

1.1.1.2. Water for Medication

Water is an extremely powerful element that has the potential to heal on many levels, particularly spiritual and emotional. Since ancient times water has represented many spiritual ideas.

According to (Tegbaru, 2003:86) “In many Ethiopian monasteries and churches peoples have got healthy and emotional relief.”

So, different churches and monastery give this service for Christians.

1.1.1.3. Water for washing hands in the Ritual Mass

On Ethiopian Orthodox Täwahədo Church one of the greatest pray is participating in ritual Mass. On this time the leader priest wash his hands by water in front of the people by saying this

ወከመዝ አንጻእኩ እደውየ እምርስሐት አፍኣዊ። ከማሁ ንጹሕ አነ እምደመ
ኩልከመ በድፍረትከመ ለእመ ቀረብከመ ኀበ ሥጋሁ ወደመ ለክርስቶስ
አልቦ ላዕሌየ ትኅላፍ ለተመጥዎትከመ እምኔሁ። ንጹሕ አነ እምጌጋይከመ
ኃጢአትከመ ይገብእ ዲበ ርእስከመ ለእመ በንጹሕ ኢቀረብከመ።

“As I have cleansed my hands from outward pollution, so also I am pure from the blood of you all. If you presumptuously draw nigh to the body and blood of Christ I will not be responsible for your reception thereof. I am pure of your wickedness, but your sin will return upon your head if you do not draw nigh in purity.” (Mäṣḥafä Qədase, Translated by the order of ‘Etege Mänän, Amharic and English version, 1942:240)

This shows his self-righteous man from the offense people, if they maybe partaking from that Holy Communion, without Confess. This big message is implemented by water. So, water has a great value for washing hands in the Ritual Mass.

1.1.1.4. Water for Drinking Partaking Holy Communion and Participants in ritual Mass People

Any Christian participants in ritual Mass can drink that Holy water for sanction, but the people those are ready to have eat the Holy Communion they must be drink it. For the reason, that Holy water is consider as water which was watered from Jesses Christ

According to (Mäṣḥafä Qədase Nəbabuna Tərg’amew, 1988:360) “This water helps for the partaking peoples for giving break from that divines fire.”

1.1.1.5. Water for preparing Holy Eucharist

One secret thing is using water for Holy Eucharist. According to (Mäṣḥafä Qədase Nəbabuna Tərg’amew, 1988:13) “Holy Eucharist is prepared by water” but the additional information is secreting for peoples than priests and Deacons.

1.1.1.6. Water for Sanctioning New Churches and Sacred Materials

When one new Church is build, it is sanctioned by water mixed with Holy Oil. Then the Pop or the authorized religious leaders anoint the wall, pillars and internal part on the church by soaked Olive leaf in to the mixed water. The same is true for one new material come to church, before using for service it must be sanctioned by water, unless it is forbidden for church service. (*ṣəratä Betäkerstiyān*, 2002:8)

1.1.1.7. Water for Washing the Disciples' Feet

Washing the feet of people on the day of Thursday dinner night, on this day "He took a towel, after that he pour water into a basin, and wash the disciples' feet. If I then your Lord and Master, have washed your feet; you also ought to wash one another's feet." ¹ To apply the commandment of Lord Ethiopian Orthodox Täwähädo church priests wash the follower's feet on Maundy Thursday. (Mäṣḥafä Məṣṥr, 2001:59)

Washing his Disciples feet is to show his obedient, and for model. That means like him they wash their elder's feet and show do as he told and did for them.

Therefore, all Ethiopian Orthodox Täwähädo Churches are uses water from different area (Rivers, Lakes, springs, Sea, Oceans) and they baptize with water to get second deliver from God.

From This respect Christian community's life is inseparable with Water. So, Abay is water, and it flows from the Ethiopian highlands, these highland area are wealthy in nature and Christian community around 'Abay River so, they song about 'Abay, put pen to paper about 'Abay, describe, cooperate their different felling, believe, events, history and culture on 'Abay River. (Ian, 2004)

This paper attempts to translate analyze and commentary on Christian written cultural imagination of Ethiopic Ecclesiastical sources about 'Abay.

1.1.2. The 'Abay River in the Ethiopian Orthodox Tradition

According to the Christian Bible 'Abay (**Gōyon**) is one of the four Rivers of Eden or Paradise: Pison, Hiddekel (or Tigris), Euphrates and Gōhon (Gr. Giwvn, Lat. *Gebon*, *Gyon* with variants; Hebr. *Gihōn*). In Gen 2:13, (Haggai.2003. V.1:27)

From ancient times to the present era, the river has several names.

"In the ancient Egyptian mythology *Hapi* is the god of the Nile River and the source of life of all the people, animals and plants around it. Talks about many other different names of the river like 'the god of gods', "the god of vegetation," "source of life," "the reason for prosperity of Egypt," "life giving," "the creator of grain," (Yewlsew, 2013),

¹. John.13.4

According to (Adrian, 2007) “The Ancient Egyptians called the river Ar or Aur which meant black because of the color the sediment left on the landscape after the river’s annual flood.”

In Ethiopian Orthodox Church Tradition, Blue Nile is mentioned in many literatures, apart from the Bible.

So, Ethiopia is known as the land of God, and the people in it as the people of God (Bä'alä Ṭōmqät YätäzägaJä Lōyu 'Etōm, 2015; 62)

Calder, (2004,) “The well watered mountains of Ethiopia in the south, the home of a mostly Christian population.”

From this case many EOTC texts wrote about 'Abay, because 'Abay is interconnected relation with Ethiopians life, form this respect Ethiopians wrote, song, narrate, and spoke more about Nile. Particularly in Ethiopian Orthodox Church Manuscripts, but no one still collect and analysis them. So, this research did this issue.

1.2. Statement of the Problem

(Yacob, 2007:21) focuses of the present on his study the dilemma of water policy and management in Ethiopia, the upstream country of the Eastern Nile basin. It also attempts to find out how the national level dilemmas are linked to the regional hydro-political dilemma in the Eastern Nile basin.

The other researcher, (Teferi , 2004:6) the blue Nile issue: a history of hydro politics, 1884-1974 The main objective of the thesis is to show the dynamics of the hydro politics of the Blue Nile within the broad context of Ethiopian history observed and analysis of literary works on the Nile.

(Yewulsew, 2012: 10) on this research paper is a modest showed us the perception of Ethiopian and Egyptian poets regarding 'Abay and the Nile proper respectively through the years emphasizing the politics hydro-politics, to be specific in the literatures.

Hence, such a careful researcher's analysis works on Blue Nile, but they are not explained EOTC manuscripts based on 'Abay, and this all the above researcher are out of manuscripts which means used secondary sources. Therefore With the aim of filling the existing gap, this research is an attempt to make collecting the excerpts and analysis excerpts from different manuscripts of

Ethiopian orthodox Tāwahədo church within the broad context of the countries' national issues and their long years of Religious, Social, Economic, Geographical, and Political issues.

What are the perceptions of religious scholars on the issue of 'Abay River? What are the connected issues about Blue Nile refereed on manuscripts? What is the religious, political, social, Economical, and Geographical impacts about Blue Nile issue get higher on manuscripts for people? What are the possible measures taken to know more about Blue Nile on EOTC ancient manuscripts?

These all are needs answer, but still any researcher don't study them on the issue of 'Abay. So, the researcher ask the following questions

1.3. Research Questions

1.3.1. General research question

- ❖ What is the basic Written Literature on Ethiopian Orthodox Tāwahədo Church Based on 'Abay River?

1.3.2. Specific Research questions

- Are the excerpts connected with 'Abay with religious issue?
- Is the Social issue of Ethiopia related on the text connected with 'Abay River?
- Do the sources are shown us the previous Ethiopia Political case related with 'Abay?
- What is Economic relation of 'Abay River and Ethiopia?
- Do the sources are shown us the previous Ethiopian Ancient Geographical border of Ethiopia?
- What are the possible measures taken to know more about 'Abay River on EOTC ancient manuscripts?

1.4. Objective of the study

1.4.1. General objective

The main objective of the paper is

To document, translate and analyze how 'Abay is overtaken in the Ethiopian Ecclesiastical Manuscripts of the Ethiopian Orthodox Tāwahədo Church.

1.4.2. Specific Objective

- To set down the significance of the 'Abay /Nile River as reflected in its use in ideological discourses reflected in;
- To discuss the understanding and interpretation of River 'Abay in the Ethiopian Orthodox Church's tradition;
- To translate, and analyze the excerpts about the river 'Abay into English, and analyze them with commentary.

1.5. Significance of the study

In producing this thesis, the researcher believes that the work would contribute to the understanding of the 'Abay on EOTC Ecclesiastical Manuscripts. It is also expected that It adds another expectation to EOTC Manuscripts about Ethiopian religious, socio-economical, political, and Geographical issues. It shows the strong interconnection of Ethiopian people and religion with 'Abay River. The research also gives directions for further research in the field of philological work about 'Abay. On the other hand it will give some inputs for the department of philology, Ethiopian Orthodox Church followers, Media, and Ethiopian Renaissances Dame office.

1.6. Design of the Study

In order to accomplish the above stated purposes, the study is designed to be divided into five chapters. Chapter one contains the introductory parts of the study, which described about the relation of water and Church, the connection of 'Abay River and EOTC. Chapter two is devoted to describing Manuscript, Structure and Contents; the third chapter is present the Annotated translation with commentary the excerpts on River 'Abay; the Fourth Chapter carries some philological errors which are collected from Manuscripts on related issues of 'Abay, and Biblical reference are presented on it ; the last chapter suggests what should be done by way of summarizing the evidences.

1.7. Scope of the Study

The study delimits itself in assessing narratives about River 'Abay point up in the Ecclesiastical Literatures which are produced in Ge'ez and Amharic by scholars of the EOTC. The researcher tries to consult as many texts as possible from the different genres of the literary tradition which are

found published and unpublished. Once the excerpts are collected from the manuscripts, they are set for translation, analysis and commentary.

1.8. Research Methodology

This study utilizes textual analysis and descriptive methods. Therefore, a close reading and re-reading of the selected manuscripts for the analysis is a major task in the investigation. Thus the research is basically a library-based study where critical reading of materials available in different Libraries, Monasteries and Churches takes the lion's share in the organization of data for review of related literature and the analysis.

Primary data which are collected from different Manuscripts during field research will be in use. The secondary data which are related to the 'Abay River will also be collected which will be used during the analysis and commentary of the primary data. Then the translation, analysis and commentary will be carried out with the help of the supporting information which comprises relevant literature on the 'Abay River.

1.8.1. Instruments

To answer the research questions of this study, Observe Manuscript, the researcher was referring different sources which discuss about 'Abay River.

1.8.2. Data Analysis and Interpretation

The Data was processed using qualitative methods and analysis the data in appropriate way.

CHAPTER TWO

2. Description of the Manuscripts

This section presents the description of the manuscripts it includes: description of the structure and of the production techniques; datation and location of the codices; definition of the writing typologies; identification of the authors and of the texts (Christian, 2009) which are used as a source of primary research data which are translated, analyzed and commented in the study. They are presented being divided into published and unpublished sources.

2.1. Unpublished Manuscripts

2.1.1. Bible Old Testament

This manuscript is found in the Geez section of Ethiopian National Archives and Library Agency cat.no.362

Material: Parchment

Size: 35 x 43

Folios: 994

Age: 19th c. 1967 E.C

Columns- 4

Language: Geez and Amharic

Handwriting is bold and good with the same shape

Binding- red colure clothe with wooden covered as a protector

Illumination-f1v- prophet Moses taking Arc from God

Illustration-ff-in the end of the writer there is many colorful illuminations

Colophon 1

ዘኢጽሐፈ ኃይለሥላሴ ቀዳማዊ ንጉሰ ነገሥት ዘኢትዮጵያ (f. 994 r2)

“Ordered by ḥaylä śəläse king of kings of Ethiopia”

ጸሐፊያት²- ልዑል ወልደ ሩፋኤል ዘብሔረ ቡልጋ፡አስማረ ካላ
ዘጎንደር፤መኮንን መኩሪያ ዘመንዝ፤ዘውገ ገብረሐና ዘመንዝ፤መላኩ ባይለየኝ
ዘጎጃም (f. 994 r 3)

“Written by Lə‘ul Wäldä rufa‘el Zäbəḥerä Bulga, ‘Asmarä Kasa of Gondär,
Mäkonnen Mäkuria ZäMenəz Zäwgä Gäbrä Hana of Mänəz,Mälaku
Bayläyeñ Zä Goğğam”

ሐረጉን የሰራው ፡አሰፋ ሀብተሚካኤል ዘሥላሴ ነው፡፡ f. 994 r 3

“The illuminations illuminated by ‘Asäfa Häbtä Mika‘el Zä śilase”

Additional information about the manuscript= this manuscript parchment prepared from 250 goat skin as Abba Bōsratä‘ab Getaččew describe (He is the librarian on ENAL)

2.1.2. Gädlä zär‘a Buruk

Shelf IES: (AAU) this manuscript is found in the Geez section cat.no.2963 (G.Z.B.I.E.S)

Material: Parchment

Size: 25 x 18.5

Folios: 77

Columns: 2 lines 20,24,26,30 it is not limited.

Handwriting is bold and good.

Binding: wooden covered in one folio there is a good picture

Owner: I.E.S. (Institute of Ethiopian study)

² Gender problem -[ጸሐፊያት]

1. የኢትዮጵያ ጥናትና ምርምር ተቋም ወዳጆች ማህ[ገ]በር ዕውቀት ፈላጊዎችና ተመራማሪዎች ከመጽሐፍት[ጻሕ] የሚያገኙትን ጥቅም በመገንዘብ ይህንን መጽሐፍ ለኢትዮጵያ ጥናትና ምርምር ቤተ መጻሕፍት ዛሬ ሚያዝያ 12/1991 አስረክቡ፡፡ (fol.1r)

"Fully aware of the benefits which accrue from books at the Disposal of scholars and researchers, this book was donated To the Institute of Ethiopia study library on April 20, 1990"

2. A picture of Däme kōrstos and Maryam Mogäsa and zära Buruk(ff.2r-3v)

3. Fol.4v.ፀ[ጸ]ሀ[ሐ]ፊሁ[ሐ] ካሳ ነው[ውእቱ]

"The writer of this Gädlä zär'a Buruk is kasa."

4. አለቃ ባኸሩ [አ+]ራስ ሚካኤል ፡፡ሸዋ[-ን] ያጠፋው [ባጠፋ]፡፡ጊዜ፡፡በከያ[ሃያ] በ[ብ]ር የገዙት፡፡ ከልጅ ካሳሁን ነው፡፡[ብሩንም----] (fol.4v1)

" While Ras kasahuh, Mika'el destroyed šäwa , 'Aläqa Bahru Bought this Gädle from kasahun by twenty birr is (the time Is 1909 E.C when Ras Mika'el was destroyed šäwa at the Battle of Tora meda and sagale in oct,7/9/1909 E.C.³ "

5. በ፪፻፱ ዓመተ ዓለም በ፪፻ ወ፹ ወ፩ (፳፻፲፯) ዓመተ ምህረት -ዘመነ ማቴዎስ ወንጌላዊ አመ ፩ ለሚያዝያ ፱ ሌሊት በዕለተ ሰላሳ ጊዜ ፫ ሰዓት በአመተ መንግስቱ ለኢያሱ ንጉስ በ፳ ወ፫ (fol.5r)

"It was written for the first time in 7197 after the creation of The world 1697 A.D In the Evangelist Mathew May one 9 O'clock night and the date of

³The battle of *Tora meda* and *sagale* the war started by king *Mikael* early the morning on Friday October 17.1909 A.DAccording to Täkläšadiq Mäkuria. 1981:PP.143-144

Tuesday at 3:00 o'clock when The king was Iyasu become a king of Ethiopia of 23 years.”

This means $7197 - 5500 = 1697$ this is the age of the Manuscripts Tegbaru Adane (2010:18) calculated on his theses the Age of the ms is as described on the above.

6. ዝ መጽሐፍ ዘአመተ ሚካኤል (fol. 5r1)

“This book if the 'Amätä Mik'a'el”

Content

1. fol.5. Introduction
2. ff.6r-11r Life history of zära Buruk
3. ff.11v.63v Miracle
4. ff.64v.70v The history of his prison and the death of zära Buruk
5. fol.71r. ዘአቅረብኩ ማህሌተ (I present the holy song)
6. ff.71-76 መልክእ ዘርእ[ፃ] ቡሩክ (Melk'a zära buruk)
7. Ff77 Blank space

2.1.3. Gädlä 'Elðyas

Shelf: This manuscript is found in the Geez section EMMML.MS.6337 (G.E.)

Language: Geez

Material: Parchment

Size: 15.5x9.5

-Folios: 122

-Date-20th C.

-Columns 2

-Handwriting is bold and good.

-Binding: wooden covered

-Owner: Mānagāsha Mariam

-Province: šäwa

On this manuscript as mentioned the name of the Owner and the scribe are stated

ጸሎቱ ወባርኮቱ ለአቡነ ኤልያስ የሃሉ ምስለ ገብሩ ወልደ መድኅን

መሸሻ (f, 43 r1)

“Let the prayer and blessing of our father Elyas be with Gäbru Wäldä

Mädhñ Mäšäšä”

አ ማርያም እቀበኒ ወአድህነኒ እመከራ ሥጋ ወነፍስ ለገብርኪ ወልደ

መድኅን መሸሻ ወለጸሐፊሁ ገብረ ኪዳን

“O Mary save us from suffering of both body and soul afflictions, your
Servant, wäldä Mädhñ Mäšäšä and the scribe Gäbrä kidan.”

No illumination and illustration

No special feature

Content

ff1-42 Gädlä 'Elōyas Zä 'anṭoṭo

Tarik Zä Gala (Sic) 43V-94r

ff95v-122v Ra'ayä Maryam

2.1.4. Qədase 'Atnatewos

Shelf IES: (AAU) this Manuscript is found in the Geez section cat. No. 247

This Ms was in the institute of IES

Material: Parchment

Size: 21 x17

Folios: 115

Columns 2

Handwriting is bold and good, but by two different person and writing with small fair with numerical notes over the text

Binding: lathered and wooden covered

Owner: no name

Special feature: Red and black ink

ff35r2-v2-blank space

f1r-blank space

ff2r-blank space

f115r-blank space

General condition: Good (Safe graded by leather house)

Age: 3/12/69 E.C

Illustration: f 3 r-cross, f2v- calendar

Illustration-f4r, f32v, 63r

Content

f. 1v: särawit 'Emqidmä 'alem and ḥawaryat with numerical notes over the text

f. 2v: calendar

ff. 3r: f.3v-Introduction about Qədasse in Amharic and Geez

2.1.5. Dəḡ^wa

Shelf: this manuscript is found in the Geez section of Ethiopian National Archives and Library Agency cat.no.826

Material composition: Parchment

Title: Dəḡ^wa

Size: 34 x28

Age: 19th C, 1901 E.C

Folios: 231 (without including guard leaves)

Columns -3

-Handwriting is bold and good by the four people, but the same shape writing with small fair with numerical notes over the text

-Binding- leather wooden covered

-Owner= Ethiopian National Archives and Library Agency

-customer= Ethiopian National Archives and Library Agency

-Illustration-No any illustration

-Illumination- f13r1

Condition –Good condition

Special feature –ff1r-ff11v-blank space,

-ff227v1-ff231r, blank space,

-ff143 blank space

Colophon

1-f. ናሁ ወጠንኩ ጽሑፊ ጸመ ድን (f. 123 r1)

‘Now I start to write şomä Dôg^wa’

2- ff. 214-227 Ethiopian calendar for fasting and holyday

3. ወለዝንቱ መጽሐፍ ስሙ ፀዳለ ብርሃን f. 213r 3)

“This book is for şädale Maryam”

4.ይትባረክ እግዚአብሔር አምላክ ዜና ገብርኤል ዘሀገረ መርሐቤቱ ሀገረ

ሊቃውንት ዘአፈጸመነ በደኅና ወበሰላም(f. 213r 3)

“Glory to God, the Lord of zena Gäbrel from Märh'bete

Scholars he helped us to finished peacefully and goodly.”

5.ለጸሐፊያን ገብረ ማርያም ገብረ ሚካኤል ገብረ እግዚአብሔር ክፍለ

ማርያም (f. 213r 3)

“Written by Gäbrä Maryam, Gäbrä Mikael Gäbrä Egzi’abher Kiflä

Maryam”

6.ተወጥኖቱሂ በዘመነ ማርቆስ በወርቃ ጥቅምት ወተፈጸመ በዘመነ

ማቴዎስ ወወርቃስ ሐምሌ ወዕለቱስ ዕለተ አርብ ወሰዓቱስ ፱ (f. 212 r3)

“Started on the Era of Mark month October finished by the Era of

Matthew July on Friday at 9 o’clock time”

Additional information about the manuscript=bought from somebody by 75,000 Ethiopian birr as Abba Bəsratä'ab Getaččäw describe (He is the Librarian on ENAL)

2.1.6. Mäṣḥafä Tefut

Shelf: AAU this manuscript is found in the Geez section cat.no.5590 (M.T.)

Date: 5/7/03

Material: Parchment

Size: 18 x24

Folios: 49 Folios

Disposition of the writer-2 Columns

Special characteristics-used red with black ink

Illuminations

f. 3v. Holy Trinity

f. 4v-Saint Giyorgis with Bərucktayit and Dragon

f. 5r-Saint Mary with her son and angels Mika'el and Gäbri'el

f. 13v.Father God above the church

f. 15v-Saint Mika'el

Illustration -f6r, f25r-, f41v, f44v2 with colorful illustration

Handwriting is bold and good.

Binding: wooden covered and graded by leather house

Owner: I.E.S. (Institute of Ethiopian study)

Colophon

1. **ሰዓሊ አሰፋ ዳኘሆይ-ዘብሔረ አክሱም** (f.3 v 2)
“Artistic painter ’Asäfa Dañähoy-from Aksum”
2. **ጸሐፊሁ ገብረ መስቀል ዘብሔረ ጎንደር** (f. 44 r 2)
“Written by Gäbrä Mäskel-from Gondär”
1. **ወዘአጽሐፉ በ፲፪ወበ ፳፻ ብሩር(ማኅበረ ፍቁራን ዘኢትዮጵያ
ጥናትና ምርምር ተቋም** (f. 44 v 1)
“This book was command to write by the Institute of Ethiopia
Study Society by 1500 Ethiopian birr”
4. **ተጽሕፈት በ፳፻ወቹ ዓመት እምልደተ እግዚእነ ኢየሱስ ክርስቶስ**
(f44v1)
“It was written on 2003 after B.C”
5. **ዛቲ መጽሐፍ ዘትሰመይ መጽሐፈ ጤፉት** (f.44 v1)
“This book named Mäṣḥafä Ṭefut”
6. **ዘሠረቆ ወዘፈሐቆ በሥልጣነ ጴጥሮስ ወጳውሎስ ውጉዝ ለይኩን** (f. 44 v2)
“Who steal and erases the book of Mäṣḥafä Ṭefut be anathema by
Word, ordination, of st. peter And Paul”

Content

-ff1v-3r blank space

-ff45v-49r blank space

-ff6r1-Introduction of cross coming

-f9r2-Diverting of 'Abbay River

-f25r1-Celebration for the Cross

-ff41v1-About Baidä Marym the son of Zär'a ya'aqob

2.1.7. Mäṣḥafä Āksimaros

Shelf-composed text EMMML-Call.No-8875

Age: 20th Century

Material: Hard paper

Size: 32x20

Folios: 194 Folios

Disposition of the writer: 1 Columns

Language: Amharic and Geez

Special characteristics: Used red with black ink

Written by: Kābādä hand writing

Ordered by: Däğğazmač Daññe Täsäma

-No Illuminations and illustration

Content

Məṣṭirä šəlase-ffr1

Sinä fəṭrät- ffr56

Nägärä Näbyat-ff176

Nägärä Maryam-ff186

2.1.8. Dōrsānā 'Ura'el

Shelf: EMMML NO 144 ff.96r1 this manuscript was described by William F. Macomber, (1975 V.I. project number -1-300 pp.146,) with some additional description by the researcher.

Church of St 'ura'el quarter of Bole, Addis Ababa

Parchment size: 21.5 x 15Cm. ff 151+6 (Penciled number that are the same as are found on ff.60.73 there are one less on ff.74-87) 2cols, 23 or 24 lines (ff.1-144) and 25 lines (ff.145-151), early 20-th C

1. ff.1a-106b : homelier for st. 'Ura'eal (Dərsanā 'Ura'eal)
ff. 1a-18b homily of Crocus of Constantinople (Heryaqos Zä-qusṭnṭənya) on the greatness of Arch angle 'Urae'l
2. ff.18b-31b Miracle of St. 'Ura'el (Täamerä Qəduṣ 'Ura'el)
3. ff.31b-32a Second Miracle
4. ff.32a-34b Homily for the month of *Mägabit*
5. f.34b Third miracle
6. ff.35a-37b Homily for the month of *Miaxya*
7. f.74b fourth miracle (without text)
8. ff.37b-40b Homily of the month of *Gənbət*
9. f.40b :- fifth Miracle
10. ff.41a-44a homily for the month of *Säne*
10. f.44a(sixth)miracles
11. ff.44b-46b homily for the month of Hale and *sene*
12. ff.46b-48a homily for the month of *mesekerem* and *Tekemet*
13. ff.48a-51a homily for the month of *bedar* and *tahesas*
14. ff.51a-53a for Miracles of Ureal ff.51a,51b.52a and 52b
15. ff.53a-56b homily for *cyriacus* of Constantinople for 22 Ter
16. f.56b first miracle DEf Formed in the land of *sinoda*
17. ff.56b-60a homily for the month of *yekatit*
18. ff.60a-81a two miracle of Ureal :Ff60 and 64a

19. ff.81a-98a homily of *Aba Theodosius* (*Tewoetos*)
20. ff.98a -101b Miracle of Ureal
21. ff.102a-106b Image of Ureal (Meleka Ureal)
2. 2. Ff.106-137a history of the Galla (sic) (Tarik Zä Galla) in Amharic except for ff.115a-116a.117a-127b.133b-134a and 136ab. which are in Geez
3. ff.137a-138a history of W/o Agāyā (TArkaza-way zaroagaya)
4. F.138ab Chronology of the Galla (sic) invasion
5. 6. ff -140a-145b the history of Graṅn (yā-Gran Tarik) in Amharic
7. ff.145b-148a Chronology of the world

Note ownership by the church of St. 'Ura'el by pencil 151b

8. ff 74b-75a filmed twice
9. 'Ura'el the Arc angel (ST) homilies: 54-3, 79-30, 144-1--miracles 54-3, 79-3, 144-1

2.1.9. Mängäda sämay

Shelf: Call.no.EMML-1967

Material: Parchment

Size: 16.5x12.5

Folios: 65+1V

Columns 2

Handwriting is medium and neat.

Language: Geez and Amharic

Binding: wooden border

Owner: Abba [...] Märqorewos

Province: wällo

District: 'Ambasäl

Illumination-f2r Saint *Mika'el* (painted by pencil) and No Illustration

Content

ff18v-43r- Explanation and introductory of Tä'amərä Māryam

Ra'yä Mariam-ff44r-63v (Amharic)

2.1.10. Abba Gärima Gospel

From- Dessie Keleb collection "Gospel of Abba Gärima" Explained on the Journal of Ethiopian church study, Dessie Keleb*⁴ (August 2010 No.1:88)

"The Gospels are Gospel of St. Matthew, St. Marks, Luke and St. John. But scholars usually refer to them in general as Gospel of Abba Gärima simple to show the historical value of the manuscripts and Abba Gärimas possible role in copying or writing them. The four Gospels were first written by the four Gospels. Here, What I want to say is that they were copied (or translated) by Abba Gärima. Gospel of Abba Gärima (Manuscript) found in the monastery of Abba Gärima, dated back to 6th century A.D (Dessie 2010:88)

2.1.11. Gädlä Täṭmqä Mädhən

Shelf: MK-No.248.092

Material: Copied Paper, but not published it is written by computer

Size: 45 x 30

⁴Dessie Keleb, *is lecture of philology Department of Linguistics and philology ,Addis Ababa University

Age: 20th C.

Folios: 65+1V

Columns 1 with the same line

Handwriting is medium and neat.

Language- Geez

Binding-hard cover and covered by clothe

Owner: Abba Fəqrä Maryam

Illumination-Holy Trinity, Saint Mary with her son and the 9 arch angels, Saint Giyorgis with Bəruktayit

Content

**ኦ አምላክ ተጠምቀ መድኅን ዕቀበኒ ወአድኅነኒ እመከራ ሥጋ ወነፍስ ሊተ
ለኃጥእ አመትከ ፍቅርተ ማርያም ለዓለም ዓለም አሜን፡፡** (pp.276)

“O, Lord of Täṭmqä Mädhen save and guard me from the distress of soul and body I the sinner, your servant Fəqrä Maryam forever and ever Amen.”

**ወዓዲ በጸሎቶሙ ወበስዕለቶሙ ለቅዱሳን ደቂቁ መነኮሳት፡፡ ወአዋሊዲሁ
መነኮሳይያት እለ መነኩ ዘንተ ዓለመ ኃላፊ ወተለው አሰሮ ይስረይ
ኃጣውኢሆሙ ወይደምስስሰ ጌጋዮሙ ለአግብርቲሁ ገብረ ኪዳን ወፍቅረ
ሚካኤል እለ ዓመው ወደክሙ ለአጽሕፎ ዛቲ መጽሐፍ ለዓለም ዓለም
አሜን፡፡** (pp.256)

“And by your pray and beg saint children Monks and children female

Monks they went from this world follower will give mercy and leave the

Sin, your servant Gäbrä kōdan and Fəqrä Mōka’el they suferd and tiyerd

on writing this book forever and ever Amen.”

Content መልክ አቡነ ተጠምቀ መድኅን (p.262)

“Images of Abbunä Täṣmqä Mädhēn”

ሰላምታ (p.276) “Greeting”

ወእም አመ አዕረፈ በ ዓመት ወበ አውራጎ ተወጥነ መጽሐፈ ገድሉ ከመ
ይጽሐፍ በዕለተ አርብ (pp258)

“He was died before writing his Gädl one year and Seven month ”

2.2. Published sources

Täsfa GäbräŚlase, 1988, wāngel Qōdus, 'Aratu Wāngelawiyān (New Testament The Four Gospels of Bible commentaries)

Täsfa GäbräŚlase, 1989, Tā'amōrā Māryam (Miracle of Saint Mary) pp.፳268

Yäqāḏäba Maryamna Yä'Estōnfasä Kōrstos Maḥbār (no date), Gädlä 'Abunä 'Estōnfasä | Kōrstos (Hagiography of Estōnfasä Kōrstos) Gō'ōZ and Amharic

Yäṭana Qōrqos yä'abatoČna yä'enatoČ 'Andnät Gädam, (The ṭana Qōrqos fathers and | Mothers unity monastery), 1998, 1

Gädlä 'Abunä Sälama Käsate Bōrhan (Hagiography of Gädlä 'Abunä Sälama Käsate Bōrhan), Gō'ōZ and Amharic.

CHAPTER THREE

3. Excerpts from Ecclesiastical Sources on River ‘Abay: Annotated

Translation, Analysis with Commentary

This chapter presents the translation, analysis and commentary of excerpts discovered from different Ecclesiastical sources on River ‘Abay. Based on the objective of the study, the researcher collected the excerpts from 12 unpublished manuscripts and 6 published sources which states about ‘Abay. For the benefit of the work the researcher grouped the sources thematically in the following way

3.1. ‘Abay and Religion

River ‘Abay has a strong relationship with the Ethiopian Orthodox Tāwahədo Church in different religious issues.

3.1.1. ‘Abay is Holy River

Holy water means, water which is special from any ordinary water and it is sacred water. River ‘Abay is explained on a manuscript as a Holy River. Gädlä Zära Buruk is one of the main Ecclesiastical texts of the EOTC which discusses about River ‘Abay including its Etymology. According to this source the River which was enlighten as a Holy and Convenient Water.

ወሀቦ እግዚአብሔር ኪዳነ ጽኑዓ ወከመ አዘዘ ይባርክ በበዓመት ወኩሎ
አብጎርተ ወአፍላጋተ ወኩሎ አንቅዕተ እለ ሀለዋ በሰማይ በታጎቱ
ወበምድር በላዕሉ በዕለተ ተጠምቁ ዘተጠምቀ ወኩሎ በሀውርት
ወበአፍላጋት ወአንቅዕተ ማያት ዘአንተ ባረከሙ በእዴክ ወቀደስከሙ
በቃልክ በስመ መንፈስ ቅዱስ ማኅየዊ ተጠምቀ ጥምቀተ ከመ ቦቱ
ትነጽሑ ወኩሎ ወእምወኩሎ ኃጣውኢ ከወ አጥመቁ ወኩሎ ዓለመ
ዘይነብር በእዴክሙ እስከ ሠሉሥ ዕለት ትድኃኑ አንትሙ እመንሱት
ወታድኅኑ ወኩሎ ዓለመ እምእሳት፡፡ ff31v1

“God gave strong promised Zära Buruk that all the springs in the heaven and earth to be blessed. Every year, in the day of our Lord Jesus Christ’s baptism, those who will be saved by the Rivers and seas that were blessed by you. Before that day those who are baptized in the name of me and the Father and the Holy Spirit, for three consecutive three days will be cured from any

diseases and be saved from the fire of hell.” (Translated by ‘Ayalew Zä Iyyäsus)

As we read from the above citation, River ‘Abay is a Holy Water, it helps to baptize people. Baptism is a mandatory for any Orthodox Tāwahədo Christians. That is implemented by Holy water.

So, according to the text ‘Abay was blessed water by Saint Zära Buruk.

In addition to that Christians baptized by the holy water of river ‘Abay, their sins will be forgiven. They will also be free from the domination of the devil.

ወወረድነ ፈለግ ዓቢይ⁵ ወወሀበነ እግዚአብሔር ኪዳነ ወወሀበሙ
ለኩሎሙ እንዘ ይእዜ ዘተጠምቀ እምወሉድየ ወአዋልድየ እምዘሀሎ
ቅሩበ ወርጉቀ ይኩን ንፁሐነ እምዘ ኀጢአት ወግዑዛን እምግብርናት
ወእሞት ff31v2

“They were going to the river ‘Abay which was convinced by God. He who is near or far but did not baptized and if he baptized by the holy water of river ‘Abay today, his baptized should be according to his wish. His sins will be forgiven. He will also be free from the domination of the devil.”
(Translated by ‘Ayalew Zä Iyyäsus)

The above quotation mentioned that, anybody baptized with the heathen and that he/she denies their religion for useless benefit, but baptized by river ‘Abay, will be free from their sins and will be saved from the second death in hell.

Making promise with saints is not new in Ethiopian Orthodox Tāwahədo Church, in many kinds of text God made promise with Saints, Angels. His swearing with His loved Abraham⁶ and for His servant David⁷ through His promise was mentioned in Bible.

So, the researcher understand that the above texts River ‘Abay is a Holy river, which means to save soul from Hell and to baptize people for additional benefit, which means that ‘Abay River was blessed by saint Zära Buruk.

⁵It means the greatest and biggest river, which is Abay

⁶Gen. 7, 17

⁷ps.131,7

3.1.2. 'Abay is blessed by The Blood of Jesus

In Ethiopian Orthodox Tāwahədo Church the blood of Jesus Christ is precious and respected. All Christians need to drink his blood, because it is to get long last life in the Heaven. The researcher has got the information from Dōrsānā 'Urael, 'Abay is blessed by the blood of Jesus Christ. When Arch Angel 'Urael blessed Churches, Monasteries, and people of Ethiopia, the Arch Angel 'Urael, blessed all the people and places of the Ethiopian church by the blood of our Lord Jesus Christ. Finally, Arch Angel 'Urael was washed himself in River 'Abay. 'Urael Dōrsānā EMMML pr. NO 144.

ወውእተ ጊዜ ሐረ ውእቱ መልአክ ብርሃን እም ደብረ ወገግ
ወበጽሐ ውስተ ባሕረ ግብፅ ዘትሰመይ አባይ ፈለገ ግዮን ዘሀገረ
ኢትዮጵያ ወእስክንድርያ፡ ወሐፀበ ውስቴታ እንዘ ይርዕድ ጠባይፃ
ፍጥረቱ እሳታዊ፡፡ በእንተ ፀዊሮቱ በክነፊሁ ደመ መለኮት ግሩም
ወማገየዊ ff.96r1

“At that time, the angel who is crowned on lights, started to fly from the church of Wägäḡ, and passed the river of Ethiopia and Egypt⁸, arrived to the course of 'Abay or Gəyon. Because he carried the divine blood of God which is fire by its nature, he was trembling as he was washing himself in the river of 'Abay.” (Translated by 'Ayalew Zä Iyyäsus)

The researcher understands that, When Arch Angel 'Urael washed his body on the River 'Abay, he was holding Jesus Christ Blood by Chalice Cup, and he carried it on his wings. So as a source the Angel washed in the river all parts of his body, on that time 'Abay River was blessed by the blood Jesus Christ.

According to (Tegbaru, 2010:82) “Today many churches are build nearer to the river 'Abay”

It shows 'Abay River is how much holy and blessed water, because according to the ('Urael Dōrsānā EMMML pr. NO 144.) angel Urael washed his wings on Abay River.

The above source approved that the holiness, righteousness and piety of 'Abay River.

⁸Gen.15:18

3.1.3. 'Abay is Obedient River

Different respected miracles still exist in Ethiopian Orthodox Church Religious Fathers. From these Abunä Sälama Käsate Bōrhān, was used 'Abay for command on different time for different purpose.

The name አቡነ 'Abunä (father) given for the first time to Abunä sälama käsate Bōrhān. käsate Bōrhān means light maker, because of he expand Christianity North to South and East to West in Ethiopia. After this he passed away on Hamle 26(Märšä, 1996:16).

According to (Getatchew Haile, 2003: v.4:487) "Abba Sälama is the name by which Frumentius is the first bishop of Ethiopia, become better known in local tradition. *Sälama* is itself a proper name, but *AbbaSälama* was sometimes erroneously translated as 'Father of Peace'. Responsible for the introduction of Christianity to Aksum, he was also called Käsate Bērāhan ('Revealer of Light', 'Illuminator')."

On Gädlä Abunä Sälama Käsate Bōrhān. The preface describes that the expansion of Christianity on that area of the river 'Abay, the history starting by narrating about 'Abrha and 'Aḏəbəḏha.

"They together with an Ethiopian bishop named käsate Bōrhān and their numerous soldiers, started to travel to the island of Lake Tana. When they arrived at the port of Lake Tana, they mantled their tents. After that, on January 11, all the people were baptized by the hand of bishop käsate Bōrhānin Lake Tana. These people baptized in Lake Tana for three years. Sälama who was named as Käsate Bērhan sälama, blessed Lake Tana three times just like river Jordan. He baptized many people and preached them for three years all over the area. After finishing his mission he stand to go his place, on his way River Abay faced him in his rode, no bridge and other passing way. On this time Sälama command river Abay to divide in to two" (Gädlä Abunä Sälama Käsate Bōrhān)

አቡነ ሰላማ ኀሩይ ከሣቴ ብርሃን ብእሴ እግዚአብሔር ወእንዘ የሐውር
ብሔረ ትግራይ እም ብሔረ ጐጃም ወበጽሐ ኀብ ባሕር ዓባይ ነሣኦ
ሐሜላተ ወአማተ በላዕለ ባሕር ወዘበጣወ ከፈላ ለ፪ በከመ ከፈለ ሙሴ
ለባሕረ ኤርትራ⁹ ወዓደው እስራኤል በእግር ወከማሁ ብፁዕ ወቅዱስ
አቡነ ሰላማ ኀሩይ ከሣቴ ብርሃን አሕለፎሙ ለአርዳኢሁ ወለእለ

⁹ And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground(2Kgs 2)

ተለወ ዐሠሮ በይእቲ ባሕር ዓባይ ዘነፈቃ ወከፈላ በሐሚለት¹⁰ ወኮነት
ይእቲ ባሕር ክፍልተ እስከ ሠሉስ ዕለት ወእምድጎረዝ ተመይጦ ማይ
ከሣቴ ብርሃን ገባሬ ተአምር በጽሐ ኀበ ምድረ ሰሜን፡፡ (Gädlä Abunä
Sälama Käsate Bōrhän)

“Our father Sälama, the Man of God, when he was travelling from
Gojjam to Tigräi, he reached at the river of ‘Abay. Abba Sälama also took
his mantel, and hit the River. Then he divided river ‘Abay in two. And
then, as Moses divided red sea in two and the children of Israel passed
through the midst of the sea, Abba Sälama also divided river ‘Abay. After
that he let his disciples and those who were travelling with him to cross on
dry ground. This river stands still for three consecutive days. Finally
returned to its place Northern part, to flow as before.” (Translated by
‘Ayalew Zä Iyyäsus)

So, ‘Abay is obedient River for different Saints. As we saw from the above text ‘Abay listen the
command of Abunä sämala käsate Bōrhän.

So, Lake Tana is the son of ‘Abay, and other rivers they feed it all the time. But the Lion share of the
water contrubtion for Tana River is Abay. How much it across the lake, it didn’t crossing before
filling the empty of Tana. In this respect Lake Tana blesses is, the Bless of Abay River, Tana blessed
by that Pop Monk, indirectly ‘Abay River blessed by Abba Sälama. And, when the water goes out
from the lake, it takes the blessed water from the Lake Tana.

According to (Gädälä Muse, p.65) “Abunä Muse is the grandson of Saint Joseph¹¹, His father name
is saint *Yostos*, and his Mother name is Saint *Prsqäla*, he is the family member of Saint Mary, stayed at
Egypt for 40 years, when he went to *Asqetis* Monastery, the river ‘Abay full out of his course, and it
made difficult to cross the river. On this time Saint Abunä Muse blessed ‘Abay River by his Cross,
Abay River divided into two, and his followers across on dry earth in between Abay River.”

¹⁰. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned
(Heb 11)

¹¹And Jacob begat Joseph the betrothed of Mary, of whom was born Jesus, who is called Christ.

Other text Gädlä 'Eelḏyas, narrates about the 'Abay River as obedience River. "Abba 'Eelḏyas was a nephew of *ase*Zär'a Yaéqob, the son of the Emperor's sister Éleni and an important church singer, Bakimos. He lived during the reigns of Zär'a Yaéqob, *ase* Bāyédä Maryam, *ase* Éskéndér and *ase* Naod. Despite his connections to the royal family, He did not exploit his position for personal gain and refused offers of prestigious monastic seats, such as Däbrä Libanos, Däbrä Wägäg and Däbrä Halleluya. He is said to have clashed with the Stephanie clergy and to have been persecuted by their supporters" (Steven Kaplan, 2003, v.2:42)

Gädlä 'Eelḏyas (ff. 21. r2-26.v 2)

ይቤ ኢትረድ በዛቲ ሀገር ዝየ(ና)መ በረከት ዘከመ መዋዕለ አካዓብ¹² ወከመ
ተለጎ(-መ)ት በቃለ ኤልያስ ነቢይ፤ ወአሚሃ የብሰት ፈለገ ዓባይ እምእጅ
እስከ ሀገረ ደራ፡ኮነ ፀሐይ ዘያውዒ አድባራተ ጎጃም ወዳሞት እንበለ
በጌምድር፡፡(ff. 21. r2-26.v 2)

"He said on this country the rain not will be rain as the era of prophet 'Elyas, 'Ak'ab anathema by him on this moment, the River of 'Abāy was dried from ፀንገባራ to Dārā, all of the province of Gojjām and Dāmōt became dry; that excluded Bāgēmmeddr." (Translated by 'Ayalew Zä Iyyāsus)

After a giant discussion saint 'Eliyas bless the sky, for commanding 'Abay again to stream it again as before.

--ወባረኮ ሰማየ ወረዝ ወኮነ ሜሰ ጥዑመ ወተመይጦ ሀገረ እንጦጦ (f27r2)

"Blessed the sky, the water stream again, and he retard to back his Place Zäፀntoto"

¹² 1Kgs 17:1-7

This shows the ability of saints to do anything they want. In Ethiopian Orthodox Tāwahido Church faith such kinds of saint did many miracles.

Like Abbā Élēyās, prophet Eliyas did such kinds of History in the Bible. “And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.”¹³

Next to that the Prophet said “unto Ahab, as the Lord God of Israel lived, before whom I stand; there shall not be dew or rain these years, but according to my word. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.”¹⁴

As we read from the information the people of that county were drought, then by command of Élēyās, bless the sky, the rain was rain after three years and six month.

The saint's spiritual power did all admirable events. “When the time of ‘Eyasu Wäldä Näwe, the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.”(Nelson, 1901 Exod.14, Bible English, New and Old Testament, Vol. 4:1094)

On the other hand it shows the Obedience of ‘Abay River, when the saints command him to stop! Abay respect the command of sanit. And, to strew it gain, because ‘Abay listened them. In this respect ‘Abay is not only water it is obedient River. So Ethiopian Saints took it as a Child.

The obedience of River ‘Abay was not only the above, other sources are mentioned it on their text. Now the researcher used the sources which were published, why because the researcher not found such kinds of full and organized history on the manuscript. So, he used the following history the same from (Gädlä Zära Buruk, 2001). As the text narrate “Once upon a time some people, who

¹³2Kgs 12:

¹⁴1Kgs 17:1-7

disliked the blessed father Zära Buruk, (Translated by 'Ayalew Zä Iyyäsus) went to the king and told him that there is one monk who dislike him and do not accept his commandments.

When the king heard this charge he became very angry and ordered his soldiers to bring him with much suffering. When our father Zära Buruk, heard this case he was not afraid, because he previously prophesied that the King will throw him in jail and torture him.” (Gädlä Zära Buruk, 2001(Translated by 'Ayalew Zä Iyyäsus)).

After this, that righteous father left his country, ḏīma, and came to 'Abay. He stayed there for so many years by praying to God so that He multiplies His blessings to him. After this the king's soldiers came to capture him in 'Abay, i.e. Ghion.

“When this righteous father heard that the arrival of the king's soldiers to capture him, he started to think about his books. He said; 'if I give my books to the people to keep it in a secret, they will never give me back. If I put them in a church, I will lose them.' Finally he prayed to God for his teaching and prayer books as Jeremiah prayed for his books. After this a word came from above (from God), saying; 'because I am a witness between you and the Ghion river, give your books for Ghion river.' After he heard these words he gave (threw) his seven books for Ghion River.” (Gädlä Zära Buruk, 2001(Translated by 'Ayalew Zä Iyyäsus)).

“Immediately after this the soldiers took him and arrested him for five years. And when they put him in jail, a great plague appeared on that land. The foundation of the prison was shocked. When the king saw this miracle, he let him to be free. After this he reached to the source of Gəyən which starts from Goğğam province and compassed Ethiopia like a ring. When he arrived there he said; 'Thanks God who let me reach to this place in which I put my books.' And he prayed the daily prayer, Wədasə Marə'am, 400 oh Lord and 41 keralasyon. When he finished his prayer,” (Gädlä Zära Buruk, 2001 (Translated by 'Ayalew Zä Iyyäsus)).

God did this miracle to his beloved Gädlä Zära Buruk. From this miracle the obedience of Abay River is the one. Zera Buruk Command Abay as following

**ይቤሎ ለፈለገ ግዮን ኦ ግዮን ግሥኢ መጻሕፍትየ ወሶቤሃ ተሀውከት ማየ
ግዮን ከመ ኦሆ ዘይብል፡፡ ወአሜሃ ጐሥዐት ወጽኦ መጻሕፍቲሁ ወጸለላ**

በከመ ጸላለ ማሕጺ ዘተሰጥመ መመጽአ ኀበ ኤልሳዕ¹⁵ ወመጽአ ኀበ ድንጋግ ባሕር ዘቆመ አቡነ ዘርዐብሩክ ምስለ ረድኡ ወአሚሃ ተፈሥሐ ብፁዕ ወቅዱስ አቡነ ዘርዐብሩክ ወፈነወ እዴሁ ወአውጽኦን ወርእዩን ወገንጽሎን እምጽንፍ እስከ ጽንፍ ወሰዐሞን ወረከቦን ጥዑያተ ዘእንበለ ርጥበት ወኢ መስኖ፡፡ ወአሚሃ ይቤሎ ለረድኡ ርኢ አባ እሎንተ መጻሕፍትዩ ዘተረከባ እንበለ ርጥበት ወኢመስኖ ወርእዩ ውእቱ መነኮሰ ዘሩፋኤል አንከረ ወተደመ ወአስተፀፀበ ግብረ እግዚአብሔር፡፡

“He said to the river Ghion; ‘give me back my books! At that time as says yes, a great wave hit Ghion. After this, as a man of God, Elisha, made the axe head to swim, the books of the blessed monk, Zera Buruk, swam to the feet of him. When our blessed and holy father Zera Buruk, saw that his books not soaked by a drop of water. Therefore, our father Zera Buruk, called his disciple and showed him that his books are found with no damage. And his disciple the Monk Zärufa’el saw and admired this miracle and said, ‘this is great!’ The miracle of God.” (Translated by ‘Ayalew Zä Iyyäsus)

We can see the miracle on this river, that is the possibility of putting books on it, and can take at any time you need it, but these all are happened by religious power. The Saint command ‘Abay only to put his book and to take back again.

The above source shows us the spiritual power of Ethiopian Orthodox Religious Fathers and the ability of doing anything by believing God. In addition to that natures are obedient for these kinds of spiritual people to do anything they want by the help of God. In this case ‘Abay River is obedient and blessed river as Ethiopian religious sources.

One of the Egyptian writers (Maged, 2003), about the flow of ‘Abay decrease he wrote the following

“One year, the flood of the Nile was not enough to provide water for the people, land and animals. The masses were worried about the famine, inflation and high price if the land could not be cultivated. They went to the Governor of Egypt, asking him to order the clergy to pray and

¹⁵ 2Kgs 6:4-7

supplicate God Almighty that he might bless the water of the Nile and increase the flood water. Pope peter VII called the bishops and clergy and went with them to the bank of the river. There he celebrated the Divine Liturgy, and after the service he washed the Holy Service vessels with water from the river. Then he threw the water and blessed Kourbana (Holy Bread) in the river. The waves of the river roared. The water was disturbed and flooded, so the deacons, in haste, remove all the altar vessels used in the celebration, for fear of drowning. This incident glorified the patriarch's position before the Basha, the Governor who made him close to him, and honored the men of his nation, and increased their authority and Grace."

The same history was happened on Bible to stopped up and stream it again on Bible.

"Prophet Moses crossed the Eretria Sea by his stretched forth his hand over the sea, and return it again as first. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they Drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord frighten for them against the Egyptians And the Lord said unto Moses, Stretch out thin hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea"(Old Testament,1996)

One country blessed and drought showed by 'Abay River drayed and flow. The conflicts of monks with kings are showed on 'Abay. 'Abay is good son, he listen them what they command, as we saw

on the Bible prophet Moses question with the king pharos in the case of Israel (the people of God), he command 'Abay on Egypt to do many thing which to vanish the Egyptians. So 'Abay is many things for religious person.

3.1.4. 'Abay River is a place for Expansion of Christianity

According to the (Nelson, 1991 Bible English, New Testament, Acts.8: 26-40) "The introduction of Christianity into Ethiopia began by the conversation of the Eunuch, the treasurer of Queen Candace of Ethiopia, who went Jerusalem to worship the God of Israel. The treasurer, locally Known as Bacos , on his way back to his country, Ethiopia met Saint Philip and was baptized by him a few months after the ascension of Christ."

Bacos returned home in 34 A.D. evangelized his people and opened chapels for worship. He was the first to bring the Good News to Ethiopia. In this manner the Christianity was planted, and gradually stretched out into the state of Axum and its surrounding. (Lule, 2008:42)

After this, Christianity Expanded in different Ethiopian area by the evangelists, from these evangelists the well Known evangelist is Abba Sälama Käsate Bōrhän, from his evangelized place the surrounding of 'Abay River is the one. His evangelization and expansion of Christianity was described on Abba Gärima Gospel.

Abba Gärima Known as one of the so called Nine Saints of foreign origin who came to Ethiopia in Aksumite time, between the 5th and 6th cent. A.D (Conti Rossini, 2003. V.2 :153)

Abba Gärima wrote the four Gospels by Gō'ōz language. The marginal evidence of 'Abba Gärima Gospel says about

በአህጉር ወበአሐ[ሕ]ዛብ ወበሐ[ሕ]ዝብ ወበምድር ወበባሕር
ወበአባይዕ[+ዕ] ወበፀና[ጣና] ወበኩሉ ዓለም አእመኑ[ነ] በዝሐን
[ብዙሐን] ዘእግዚእነ ኢየሱስ ክርስቶስ መርሶ አብኡ[ሀ]

“On the country around the sea ‘Abay and ṭana, the nations and gentiles were made to convince in Jesus Christ, who called us to his Father.”

(Translated by ‘Ayalew Zä Iyyäsus)

This text show the place, where evangelization taken place in Ethiopia, especially around ṭana.

Ṭana is the largest lake in Ethiopia.

Similar history is on Gädlä Abuä Täṭämqä Mädhōn existd, he was lived in Gojġam around Gōyon River, and still the people of Gojġam celebrate his memorial day, those who celebrate on Mägabī. On his Gädlä we find one of connected issue with ‘Abay. That is ones up on a time needs to be blessed by Abba Baslyos, then he went to his Monastery crossing by ‘Abay River. (Sōrgōwṣ1981:vol.4:172)

ወእምዝ ሶበ ሰምዓ ዜናሁ ለአባ ባስልዮስ ሐረ ኀቤሁ ከመ ይትወከፍ ነገረ
ምዕዳን ወምክር እምቃሉ ውእቱኒ መሀሮ ወአጠየቆ ፍኖተ እግዚአብሔር

ወካልአንሂ አኃዊሆሙ ቦ እለ ሀለዉ እስከ ተንሥኡ ወሐሩ በእግረ ምናኔ
ጥቡዕ ወዓዲዎሙ ለማየ ግዮን ዓርጉ ኀበ አሐቲ ደብር እምአድባራተ
በጌምድር ዘስማ ጩያ*¹⁶

“When he listened the news about ‘Abba Baslyos, he went to get advice and be blessed from his word, and he taught him and showed him the ways of God. They gone by their foot by thinking of spiritual life across Gōyon into one church named Čäya among the Churches of Bāgemōdr” (Gädlä Abuä Täṭämqä Mädhōn, no date) (Translated by ‘Ayalew Zä Iyyäsus)

So, ‘Abay area was a place which used for expanding Christianity in Ethiopia. The evangelization expands around the shore line of ‘Abay.

Yes, many scholars and intellectuals have been lived around ‘Abay River, so many Ethiopian and abroad country monks come to learn, be offhand and to pray with that spiritual high priest by crossing the river ‘Abay, as we read from Gädlä Abunä Täṭämqä Mädhōn

*A Place around sōmada

*A river which is around sōmada

From this history the researcher understands that, different monasteries and religious fathers had around 'Abay River. So expansion of Christianity highly spread around 'Abay River. And peoples went to learn about Christianity, and to get bless from those known fathers.

3.1.5. 'Abay River is spring out from Eden

The Rivers flow out from a tree of life and water the whole world and change the barren land into green land, from green land into flower. This is described on different texts,

Wängel Qôdus, Arba'etu Wängelawiyan, Tôrg^wame discussed about 'Abay, first of all, The term Andômta designates a vast corpus which contains traditional interpretation of religious texts. It includes the exegesis of Biblical, Patristic, Liturgical, Canonical and Monastic texts. The term Andmta is key technical term: it introduces an alternative meaning to a word or concept that needs more than one explanations. And it is art of interpreting Sacred Scriptures made its way brought to the country by the Queen of Sheba, it began ti flourish during the Gendering period, in 17th cent (Siegbert Uhlig, 2003:1094)

The Ethiopians Andômta (Commentary) was prepared by Ethiopian spiritual Scholars (Täsfa;2004:52-53) "The Gospel of our Lord Jesus Christ which was preached by St. Matthew, St. Mark, St. Luke and St. John is translated and told since our forefathers. This Gospel is written and translated by Ethiopian scholars."

On this Andômta River 'Abay described that it spring from Eden. To water Eden a river flow out from under a life tree. Then to water the four corners of the world it will be divided into four. The name of the first river is Ephesus, and this river compasses and waters the whole land of Ewlaton. The land of Ewlaton is Havilah There is gold in this land. And the gold is very pure. The name of the second river is Gihon. And this river compasses and waters the land of Ethiopia. The other name of this river is 'Abay. And the name of the third river is Tigris. This river compasses and waters the land of Persia.

The fourth river is Euphrates. This river compasses and waters the land of India. All these are parables. The four springs represents the four Gospels and the four evangelists.

As these rivers flowed from a tree of life and waters all the herbs and vegetables of the world, the four evangelists also compass and teach the people of this world. As the rivers flow out from one tree of life, the evangelists also learned from one Lord, and the Gospels found from the Lord.

አራቱ ወንጌላዊያን በአራቱ አፍላጋት ይመሰላሉ፡፡እሊህ ከገነት ካንድ
ከዕፀ ሀይወት ስር መንጭተው በውሀነታቸው ይህን አለም ዙረው
አጠጥተው ዕዕዋትን ከይብሰት ወደ ልምላሜ፣ከልምላሜ ወደ ፅጌ፣ከፅጌ
ወደ ፍሬ ያደርሳሉ፡፡አራቱ ወንጌላዊያንም ወንጌልን ካንድ ከጌታ
ተምረው ይህን ዓለም ዙረው አስተምረው ምዕመናንን ከይብሰት
ኃጢአት ወደ ልምላሜ ንስሐ፣ከልምላሜ ንስሐ ወደ ፅጌ ትሩፋት፣ከጽጌ
ትሩፋት ወደ ፍሬ ክብር ያደርሳሉ፡፡

“As the rivers flow out from a tree of life and waters the whole world and change the barren land into green land, from green land into flower and from flower into fruit. Just like this, the four evangelists, after learnt the Gospel from Jesus Christ, they also preached the whole world. And by doing this they changed the people from the barrenness of sin into the greenness of confession. From, the greenness of confession, into the flower of good work, from the flower of good work, into the grace of fruit.” (Translated by ‘Ayalew Zä Iyyäsus)

So river ‘Abay origin is described on Andämta, which it springs from Eden. As andämta tradition the source of ‘Abay River is examplained by the Gospels, as we read it from the above description. So Andmta make sure ‘Abay spring out from Eden by its defined examples the Gospels.

Mängäda sämay talks about a soul that accomplished a good deed shall enter to Heaven. And when it describes about Heaven it says as follows. It describes about the location of Heaven? And as it describe about the location of Haven; Heaven is located at the direction of the rising sun. Its direction is in the East. There are four mountains in the four directions. Among those mountains there are four rivers and these rivers waters Heaven. What are the names of these four rivers? The Manuscript of Mängäda sämay as the following. Mängäda sämay EMMML –Call.no 1967

ገነትን አዙራችሁ አሳይታችሁ አንብርዋ ውስተ ሕፅነ አብርሃም
ይስሐቅ ወያዕቆብ ይላቸዋል፡፡ff.18r1

“He said that, after visit Gänät put that soul on the hand of Abrham, Yishak
and Yakob...” (Translated by ‘Ayalew Zä Iyyäsus)

This was written on the manuscript ff.18r1, but the printed one of the (Täsfa, 1991:52-54), describe
Eden as the following...

ገነት ያለችው ወዴት ነው ቢሉ በፀሀይ መውጫ ወይም በስተ ምስራቅ
በኩል ናት፡፡በአራቱ ማዕዘኗ አራት ተራሮች አሏት በአራቱ ተራሮች
መካከል ዐራት አፍላጋት ገብተው ያጠጧታል፡፡

አራቱ አፍላጋት ማን ማን ናቸው ቢሉ አንደኛው ዓባይ ግዮን ሲሆን
እሱም ወይን ነው፡፡በኢትዮጵያና በግብፅ ያሉትን የወንዝ ውሃዎች ሁሉ
ሰብስቦ ይዞ ይሄድና ገነትን አጠጥቶ ተመልሶ ኢያሪኮ
ይገባል፡፡ሁለተኛው ኤፌሶን የሚባለው ወንዝ ሲሆን እሱም ወተት
ነው፡፡ (በመሊጡ)በሕንድኬ አገር ያሉትን የወንዝ ውሃዎች ሁሉ አሰባስቦ
ይሄድና ገነትን አጠጥቶ ተመልሶ ውቅያኖስ ይገባል፡፡

“Where is Heaven? Heaven is located at the direction of the rising sun. it’s
direction is in the East. There are four mountains in the four directions.
Among those mountains there are four rivers and these rivers waters
Heaven. What are the names of these four rivers? The first river is Ghion
and it is wine. This river gathers the tributaries of Ethiopia and Egypt and
then waters Heaven. Finally enters into Jericho. The second river is
Ephesus and it is milk. This river gathers all the tributaries of India and
then waters Heaven. Finally enters into the oceans” (Translated by
‘Ayalew Zä Iyyäsus)

These sources are described not only the spring source, they describe about the nature of river ‘Abay
at Eden, it is as a Milk. And, it tells about other rivers which are watered Eden, and their

representation, before come to in this world, and can live around that paradise place is already described.

Qədase 'Atənatəwos

---እለ ይሰቅይዋ ለገነተ ግዮን ወኤፌሶን ጤግሮስ ወኤፍራጥስ---] f86r-

“Rivers Gōyon, Ephesus, Tigris and Euphrates which waters Heaven.”

Eden is a place of righteous person; they live by dreamland, without this holy person it is forbidden for bad person. Because Eden is watered by Gōyon, that is one of those four waters, this is mentioned on Dəgwa.

According to Ethiopian tradition, (Habtemichael, 2003 v. 2 :123) Dəgwa is the liturgical book of the Ethiopian Church which contains the hymns and troparies for the Divine Office; it is arranged incalendar order and divided according to the seasons of the liturgical year (Calendar). The book provides the orders of service for various celebrations “Yared, who came from Aksum, is considered the authored the singer of at least some of the liturgical books used in the Ethiopian Church. Numeroussources link his literary and hymnography activity to the great historical places and to several of the kings of Aksum. Nevertheless, it seems difficult to attribute to one person the totality of the Dəgwa. and to date it to the 6 cent., a period when, according to tradition, Yared lived. The Dəgwa is considered a genuine Ethiopian production and not a translation or adaptation of imported elements, even though some passages may have come from abroad, either directly or through the intermediary of texts borrowed and adopted by the Church.” (Habtemichael, 2003 v. 2:123)

Therefore, it is not surprising that it finds wider acceptance than any other Ethiopian liturgical book and that the simplicity and depth that spring from the hearts of the Ethiopian Christians are well reflected in Dəgwa contents.

Dəgwa has something to say about ‘River ‘Abay. Like other Ecclesiastical texts,

**በሀገር ቅድስት ወልዕልት ሀገር [ረ] እግዚአብሔር ሕዝብ ቅዱሳን ውሉደ
ሰላም ይነብሩ ውስቴታአፍላገ ግዮን ወጤግሮስ ይውገዝ ውስቴታ**

እምየማና ወእምፀጋማ ኤፌሶን ወይን ኤፍራጥስ ዘይት ርስቶሙ ለሰማዕት
(f. 138 r. 3)

“A blessed and praised country, Land of the Lord, blessed people and a peaceful generation existed. Tigris and Gihon rivers waters her in the left and in the right, Ephesus is wine and Euphrates is oil, and these two are the inheritance of the martyrs.” (Translated by ‘Ayalew Zä Iyyäsus)

Dəgwa Zädäbərə Zäyət, Zä’arəb

በርህ ሠረቀ ለፃድቃን እስመ ሞገስ ቦሙ ወይትዋረሱ ምድረ ሐዳሰ [ስ]

በከመ ሕማሞሙ አፍላገ ግዮን አፍላገ ጤግሮስ ኤፍራጥስ ዘይት አውረሶሙ

ሀገረ ቅድስት ዕዕዱት ወብርህት ለፃድቃን ኃረዮሙ ለእለ አመፃ

አልቦሙ፡፡ (f. 140 r. 2 – r.3)

“Because they inherit the new land without labor and suffering, a gate opened for the righteous to be their grace. He inherits them the four rivers named Ephesus, Tigris, Gəyon and Euphrates where there is oil in them. And the righteous will see that land. This land is not exists for the lawlessness.” (Translated by ‘Ayalew Zä Iyyäsus)

**“ወኃይዝተ ወንጌል የአውዳ ለቤተክርስቲያን እምአርባዕቱ አፍላጋት
እንተ ተሰቀይ ትምህርተ ለእለ ጽባሁ እማቴዎስ ልደቶ ወእማርቆስ
መንክረቶ እምሉቃስ ዜናሁ ተሰምዮ ላሕም ወእም ዮሐንስ በግዓ ወዘንተ
ሰሚዓ ትገብር በዓለ በፍግዓ”** DəgwaTahəsas 4

“As the four Gospels read around the church, the four rivers also waters always. Matthew proclaims His birth. Mark preached His good works. Luke is His good news. John is a sheep who is listened by all. All these gained by labor and suffering. (Translated by ‘Ayalew Zä Iyyäsus)

በርሀ ሠረቀ ለፃድቃን እስመ ሞገስ ቦሙ.

ወይትዋረሱ ምድረ ሐዳሰ [ስ] በከመ ሕማሞሙ.

አፍላገ ግዮን አፍላገ ጤግሮስ ኤፍራጥስ ዘይት አውረሶሙ ሀገረ

ቅድስት ፅዕዱት ወብርሀት ለፃድቃን ኃረዮሙ ለእለ አመፃ አልቦሙ፡፡

Dəgwa (f140r2-r3)

“Because they inherit the new land without labor and suffering, a gate opened for the righteous to be their grace. He inherits them the four rivers named Ephesus, Tigris, Gōyon and Euphrates where there is oil in them. And the righteous will see that land. This land is not exists for the lawlessness” (Translated by ‘Ayalew Zä Iyyäsus)

On the same way explain about the place of Eden on about the land of righteous, So It motivates people for doing good work and to go with the commandments of God, all human beings love green and rich area. Think that place is watered by one of Ethiopian water ‘Abay. It shows how much Ethiopia is a blessed nation.

The other liturgical sources discuss about ‘Abay River is Mäṣḥafä Ākəsimaros (EMML-Call.no-8875) According to (Stefan Weninger, 2003:173) “Mäṣḥafä Āksimaros is an elaborated and enlarged paraphrase of God’s creation of the world up to Adam and Eve’s Expulsion from paradise, ascribed to Epiphanies of Salamis(d.403) Before the creation of light, God created the four elements, three heavens and angels. The report of the third day also comprises an explanation of Christ’s being the Messiah. The report of the fourth day gives the history of Satan’s fall. Adam and Eve’s sin is dated on the six day.” (Stefan Weninger, 2003:173)

“Ākəsimaros is a very literal translation of an Arabic original preserved in a couple of Manuscripts, the Ākəsimaros (Graf 1944:20 1ff)

According to (Witold Witawowski, 2003:204) “The translation tentatively to the period on Aṣé Zār’a Yā’əqob’. The attribution to Epiphanius of Salama is probably due to the face that Epiphanius work. The Arabic Ākəsimaros is the first part of The History of Adam and Eve and what happened to them after the expulsion from paradise and of their stay in the Āksimaros

written by 'Epifanos. 'Epifanos the definition of his name is describer of the secret, because he wrote about 22 creation of the world.” (Witold Witawowski, 2003:204)

According to **Mäṣḥafä Ākəsimaros** (EMML-Call.no-8875)

ከእነዚህም ከ፬ ዓበይት እንጨቶች ፬ቱን አፍላጋት አወጣ፡፡ወአውጽአ
እግዚአብሔር ፬ አፍላጋት እምታህተ ሥረዊሆሙ ለ፬ ዕፀው እንዳለ
አክሲማሮስ ፡የእነዚህስ የ፬ አፍላጋት ስማቸው ማን ማን ነው ቢሉ፤ ግዮን
ኤፌሶን ኤፍራጥስ ጤግሮስ ነው፡፡[ናቸው]

“At the 4 corners of this tree of life he planted 4 main trees. From this tree of life a grass draws out water. And this water is brightens from milk more than 7 times. And its teste is sweeter than sugar more than 7 times. A river flows out to water heaven from Eden. And then the river parted and became 4 heads.” (Translated by ‘Ayalew Zä Iyyäsus)

The source describes about ‘Abay in the Eden what it looks like. And it describes about the initial point of ‘Abay River if from the root of Life tree. This shows us, how much Abay River is gifted and blessed river, because it flows from the selected place of Eden. So, the researcher understands that ‘Abay sourced from Eden.

Qədase 'Atənatəwos is another liturgical text which discuss about river ‘Abay.

According to (Witold Witawowski, 2003:v.1 p. 392) “Qədase is an Ethiopian term denoting the Eucharistic liturgy of the Ethiopian Orthodox (Tāwahédo) Church, i.e. the ritual as a process of transformation of a community into the body of Christ through the growing communion brought about by the Holy Spirit. Qədase gathers the Christian people of a certain area according to the rhythm of Sundays and certain feasts.”

There are 14 kids of Qədase, the one if Qədase 'Atənatəwos. Atənatəwos is composed by the Arch Bishop of Alexandria, on Qədase' Atənatəwos discuss about river IES NO.212

ኦ ሱራፊ ገድገነ ንባእ ንርአዮሙ ለወሐዩዝተ ብርሃን¹⁷ እለ ይሰቅይዋ ለገነተ
ግዮን ወኤፌሶን ጢግሮስ ወኤፍራጥስ

“O Seraphim, please let us see those four light rivers Gəyon, Ephesus, Tigris
and Euphrates which waters heaven.” (Translated by ‘Ayalew Zä Iyyäsus)

We have got other case on ‘Abay River, that is, ‘Abay flow from the Garden of Eden. This is clearly
mentioned in different Mss in the following way for example Gädlä Zära Buruk

ያጠምቆሙ በማየገነት ወያነጽሐሙ እምኩሉ ኃጢአቶሙ f.301r1

“Baptize them by the water of Eden and save them from their Sin”

So, Ethiopian Orthodox Täwahido Church followers believe it is spring from Eden, and it gift of
God.

3.1.6. ‘Abay River was as a Home for Saints

Saints they don’t have home in this world. They live in different Bushes, Caves, Monasteries and
such kinds of place. Because, God alive any were, and any place. In this case the Ethiopian Monks
and Christian peoples pray such kinds of places. Like that Abba ‘Iəsōtənəfasä kōrstos pray in Abay
River for nine years. The same history was happened by Gädlä ‘Iəsōtənəfasä kōrstos, he prays for
9 years in the river ‘Abbay.

---ዓባይ ባህር ውስጥም በራሳቸው ተዘቅዝቀው ዘጠኝ ዓመት ለኢትዮጵያ
በጸለዩ ጊዜ መድኃኔ ዓለም ለአባታችን ዝክርህን ይዘክሩ፤ በዓልህን ያከበሩ፤
ቤተክርሲያንህን ያሳሙ፤ ገድልህን ያነበቡ፤ ያሰሙ፤ የጻፉ ወይም ያጻፉ
ስለአንተ ብዩ ከሲኦል አወጣቸዋለሁ ብሎ ቃልኪዳን ሰጥቷቸዋል፡፡

“When he prayed for Ethiopia for nine years upside down, God
promised him that:- ‘those who remember your memorial day, those who
celebrate your feast day, those who kneel down in your church, those who
read and heard your Gädl and those who wrote or made someone to write

¹⁷Läwähäyztä Aflagat ለወሐዩዝተ አፍላግ(water rivers)(IES NO.247:123)

your Gädl; I will take them out from the burning fire of hell just for the sake of you.” (Translated by ‘Ayalew Zä Iyyäsus)

The same history was happened in Egypt that is that about Prophet Moses, when he was born from his mother he already saved by river ‘Abay.

**...ወአዘዞ ፈርዖን ለኩሉ ሕዝቡ ወይቤሎ ኩሎ ተባዕት ዘይትወለድ
ለዕብራዊያን ገርዖ ውስተ ተከዚ ወኩሎ አንስተ አሕይው... ff28r1**

“And Pharaoh charged all his people, saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive. From a long history Moses is hope for his peoples.” (Nelson 1901 Exod.14, Bible English, New and Old Testament Vol. 4:1094)

As we know for Egyptian no water except ‘Abay, so the pharaoh command to cast on ‘Abay River, but Abay river helped for Moses as a house, because it save his life from death.

Praying, and living in the river and sea is not new thing in EOTC, because it was happened by Saint Gäbrä Mänfäs Qôdus, and Saint Kôrstos Şämra. From that tradition, ‘Abay is praying place for that saints; it helped them as a home. (Täsfa: 1992:33)

3.1.7. ‘Abay River is way of taking Jesus Christ Cross, Pops from Egypt

Ethiopian King Aşe Dawit had been started to be fight with Egyptian Muslims. On this time he diverted the flow of ‘Abay River, to attack them. After a big negotiation he obligated them to bring the Jesus Christ Cross, they agree each other, and took the Cross, and he strew the river again to Egyptians. Mäshäfä Ṭefut

**---ወሶበ በጽሐ ኀበ ከ[ኀ]ርቱም ኀበ ይክልዖሙ ማየ ፈለግ ዓባይ ዘይሰመይ
ግዮን እስመ አልበሙ ማየ ወኢክረምት ዘእንበለ ኢትዮጵያ ዘውእቱ
ዓባይ::--- f9r2**

“After he arrived in Khartoum he diverted back the river ‘Abay to Khartoum He did this because the Egyptians do not have any other rivers. (Translated by ‘Ayalew Zä Iyyäsus)

---ሰአልዎ ከመ ይሚጥ ሎሙ ፈለግ ዓባይ ከመ ይስተዩ ሰብዐ ግብፅ
እምኔሁ:: f11v2

"Begged the king to divert back the flow of 'Abbay as it was flowing earlier." (Translated by 'Ayalew Zä Iyyäsus)

--ወመፍቀሬ እግዚአብሔር ዳዊት ላኦክ ንቤሆሙ እንዘ ይብል አንሰ
ኢይመይጥ ማየ ፈለግ ዓባይ ዘብሔርየ አላ አጋድጋ ለሀገረክሙ
ትትመዘበር በኃጢአ ማይ ወሰሚያሙ ቃሎሙ መከሩ ምክረ ሠናየ
በዘመከሩ ክርስቲያን፡፡ወእምዝ ኃቢሮሙ ፈነው በገና በገና በገና ሎሙ
ክርስቲያን ወተንባላት ግማደ መስቀሉ ለክርቶስ ወስዕላተ እግዝእትነ
ማርያም ወላዲተ አምላክ ሰብዐ ዘሰአለ ሉቃስ ወንጌላዊ ዮሐንስ
ወንጌላዊ f. 12 v.1

"I will not divert back the course of 'Abbay. And I will not accept your gold. Gold and silver will never save our lives. It is useless. Send this gift to the all Christians who live in Jerusalem, Rome, Syria and Armenia. Our Lord Jesus Christ saved us through His glorified blood, not through gold and silver. Instead of this gift I thought in my heart some other thing. And I hope you will perform this for me. I want you to send me the cross of Jesus Christ which is shed by His glorified blood which is now under the protection of the arch bishop of Alexandria." (Translated by 'Ayalew Zä Iyyäsus)

ወእምዝ ኃቢሮሙ ፈነው ሎሙ ክርስቲያን ወተንባላት ግማደ
መስቀሉ ለክርቶስ ወስዕላተ እግዝእትነ ማርያም ወላዲተ አምላክ
ሰብዐ ዘሰአለ ሉቃስ ወንጌላዊ ዮሐንስ ወንጌላዊ (f. 15 r.2)

"After this the nations and the Christians sent him the cross of Christ. It was not only the cross that they sent him but also the seven paintings of the Virgin Mary which was drawn by St. Luke the evangelist, the picture of Jesus Christ on the cross drawn by St. John." (Translated by 'Ayalew Zä Iyyäsus)

King Dawit doesn't interested take the Gold the Money he needs the Cross of Jesus Christ. This shows the spiritual interest than secular benefit. (Daniel, 1999: 64)

Mäṣḥafä Tefuṭ

...አንሰ ኢይትዌከፍ አምኃክሙ ወርቀ ወብሩር እለ ወይጥየ ፈኖኩ ለክሙ እስመ ኢያድኃነነ እግዚአብሔር በወርቅ ወብሩር አላ አድኃነነ በደመ መስቀሉ፡፡አንሰ እፈቅድ ከመ ትፈጽሙ ሊተ ፈቃደ ልብየ ወከመ ተሀቡኒ መስቀሎ ለክርስቶስ እንተ የማነ እዴሁ ተክዕዎ ደሙቅዱስ ላዕሌሁ ዘሀሎ በጎበ እዴሁእንዘ ይብሉ ይደልዎ ንፌኑ እስመ ውእቱ ኢኃሠሥ ወርቀ ወብሩር አላ ቀንዓ ቅዓንተ መንፈሳዊት ለሀገረ መንግስቱ ኢትዮጵያ (f11v2)

"And I will not accept your gold. Gold and silver will never save our lives. It is useless. Send this gift to the all Christians who live in Jerusalem, Rome, Syria and Armenia. Our Lord Jesus Christ saved us through His glorified blood, not through gold and silver. Instead of this gift I thought in my heart some other thing. And I hope you will perform this for me. I want you to send me the cross of Jesus Christ which is shed by His glorified blood which is now under the protection of the arch bishop of Alexandria" (Translated by 'Ayalew Zä Iyyäsus)

Finally king Dāwit was got cross in the case of 'Abbay. So, 'Abay is means of gaining cross, saint Mary pictures and others. (Daniel, 1999:65)

The source shows, the affection of the Cross and, the scarification to get the Cross. In addition to that the Ethiopian king's religious strengthen and the Love of the Cross. The balance of cross and Gold made a big difference on Ethiopian kings heart. On the other part the researcher understands that the wealth of Ethiopian kings, if they are poor surly they didn't hastate and chose the Cross than Gold and money. This all are show us how much they are eager to put a good and classical history and heritage to their generation.

"From the time when the first bishop 'Abba Sälama is consecrated in 330 AD until 1921 AD, the spiritual leadership was run by a bishop coming from Egypt. However, the churches sincere desire

and effort was to have an Ethiopian bishop that can serve his people considering its context. During the reign of king Härbe in 11th century, the first official request was made to Pope Gabriel, the then patriarch of Alexandria, stating the need to consecrate an Ethiopian bishop. This was not accepted by the Coptic Church;" (Gorəgoriyos ('Abunä), 1986:47-48)

On this time king Härbe start to bloke 'Abay River, the Egyptians envoys come to negotiation, and agreement to give Bishop for Ethiopia with different gifts. After negotiation Ethiopian Emperor Leaves go off and continuous flow of the river. (Gorəgoriyos ('Abunä), 1986:47-48)

This shows the struggle of Ethiopian kings to get Bishops by using Abay River.

"The Egyptian fear in the long multifaceted Ethiopian- Egyptian relationship with Egypt depended on Ethiopia for its water, Ethiopia depended on the Egyptian Coptic Church as the source of patriarchal Authority and her metropolitan. This mutualality has shaped events ever since the 11th cent." (Gorəgoriyos ('Abunä), 1986:47-48)

"It reached an early crisis during the time of Zägwē Ase Lalibela, Whom the Egyptians suspected diverting the river, even though his kingdom never reached the 'Abay (He controlled only the Tekeze) It was Ase Mäde Tsion I who first occupied the basin of Abay, and began spreading Christianity there." (Haggai Erlich. 2003. V.1:27)

"The Emperors of Solomonic dynasty, especially Dawit II, Yeshaq, and Zara Yaqob, went on asserting Ethiopians control the river as tool in her intentional relation. They also worked to cement this concept of mastering the Nile in religious terms, Identifying the Abay with Biblical Geyon and adapting the Temre Maryam to sanction their ownership of the waters." (Haggai Erlich. 2003. V.1:28)

3.1.8. 'Abay River is a covenant water

God made promise or covenant with 'Abunä Zära Buruk, which is anybody baptized by Abay River he will save his life from hell.

ወሀቦ እግዚአብሔር ኪዳነ ጽኑዓ ወከመ አዘዘ ውስተ ጽንፈ ፈለግ እንዘ ይእዜ
ዘተጠምቀ ይኩን ንፁሀነ እምዝ ኅጢአት ወግዑዛን እምግብርናት ወእሞት
ff29r2- ff31v1

"God promised him that, he ordered anyone baptized in the course of Geyon He will also be free from the domination of the devil he who blessed by your hand and words and many baptized by this holy water of Gəyon (Abay)." (Translated by 'Ayalew Zä Iyyäsus)

Making promise with saints is mentioned in the Bible¹⁸; So Christians believe and does that the student of Zära Buruk command. This is baptizing on the water yearly.

3.1.9. 'Abay is means of showing God punishment

Saint Abba 'Eelōyas of 'Inṭōṭo blocked the river Abay for punishing the Gäbrä Mäsih and his follower in Gojam. Religious power was notice on 'Abay, which means Abba 'Eelōyas can dehydrate the river 'Abay and can he flow it again.

Gädlä 'Eelōyas of 'Inṭōṭo

---ወአሜሃ የብሰት ፈለገ ዓባይ.እምእጅባራ እስከ ሀገረ ዶሬ ኮነ ፀሐይ ዘያውኢ አድባራት ጎጃም
ወጎንደር ወዳሞት አንበላ በጌ ምድር---- f21r2

"On this moment, the River of Abbāy was dried from ፀንጋባራ to Dārā, all of the province of Gojjām and Dāmot became dry; that excluded Bägēmmədr."

This shows the religious power of Ethiopian saints did as they told of their command to 'Abay. So, 'Abay is good son for saints.

¹⁸Psalms,83.3.

Book of Genesis explained about the Abay river punishment on Egyptian people. It was changed in to blood. The chastisement a river which was changed into Blood¹⁹ in Egypt.

**ዘገብረ ተዓምረ በግብፅ ወመንክረ በሐቅለ ጣኔዎስ ወረሰየ ደመ
ለአፍላጊሆሙ ወለአንቅቲሆሙኒ ከመ ኢይሰተይዎ (f. 640 r 1)**

“How he had wrought his signs in Egypt and his wonders in the field of Zoan and had turned their rivers into blood; and their floods, that they could not drink.” Pasl.78፤42 (Nelson 1901 Exod.14, Bible English, New and Old Testament, Vol. 4:1094)

As we read from the above sentence one up on a time there way aproblem in Egypt, up to the River Abay chang in to blood. The Bible mentioned that only in Egypt on on the other country, which means in Ethiopia.

3.1.10. ‘Abay River uses for baptizing peoples

Gädlä Zära Buruk is one of well-known saints in EOTC; in his Gädl he used 'Abay for baptism function. Baptizing on Abay River is helps to give new birth for people

...አዘዘነ ንጥመቅ ጥምቀተ በዕለተ እግዚእ ውስተ ዕንፈ ፈለገ ግዮን (f.29 r2)

“...ordered us to baptize on the day of the Lord in the Gōyon River”

Spiritual baptism in EOTC it is must for the all Christian peoples, so he used 'Abay for that.

To sum up 'Abay in the manuscript taken as Spiritual water , Home for saints, Box (shelf) for books, Means of gaining Cross, Means of gaining Bishop , Originated from Garden of Eden, Natural gift, Promised water for mercy from God , it was a place for Expansion of Christianity evangelization.

¹⁹. Exod. 7:19

3.2. 'Abay and Social Life

Ethiopians and Abay River have strong Social connection; this connection is inseparable with the society, if Abay alive in Ethiopia the people of social interaction existing with each other. Water is life for all human beings. Abay River is water; in this case Abay River is life for Ethiopians. They drink it for their thirst, they wash their clothes, they frightened it in this case they worship by Abay, They believe as a covenant river, so they Baptize by it, they pray for it, for begging don't touch their crops, animals by fold. So, the Ethiopians interconnection with Abay River is strong bonded. From this connection the main points are following

3.2.1. 'Abay River and Ethiopian Ephyphany

From the Ethiopian Orthodox Täwahädo Church ceremony Ephyphany is the one and the biggest. It takes 3-4 days on celebrating the festivity. Many times the celebration took place around Rivers, Lakes, and Occasions. Unless it celebrates around swimming core and purposely prepared area with filching water only this Ephyphany ceremony.

Around Abay river Ethiopian Orthodox Täwahädo Church Ephyphany ceremony still is happening. It is described on Gädlä Zär'a Buruk.

The social interaction of people is colorfully, many Christian peoples come from different parts of Ethiopia to celebrate Christian Ephyphany around Abay River. Because, in the case of the convent for Saint Zär'a Buruk God promised to him anybody baptize by Abay River he/she will be cured from sin and save him from fire of hell.

ወሀቦ እግዚአብሔር ኪዳነ ዳግመ ለፍቁሩ ለብፀፅ ወለቅዱስ አቡነ
ዘርአ(ዓ)ቡሩክ እንዘ ተጠምቀ በእዴክ ወበእዴዊሆሙ ለውሉድክ ካህናት
ዘነሥዑ ሢመተ ክህነት እምኔክ ይገብሩ ተዝካረ ወይትመኃፀኑ በኪዳንክ
ዘእነ ወሀብኩክ በጥምቀት ካልፅ ዘአዘዙ መምህራን ቤተክርስቲያን ከመ
ይጠመቁ ኩሎሙ መምህራ ወመሐይ(ም)ናን :: ff32v1-34r

"And God promised for the blessed father Zära Buruk that; those received priesthood from your hand, those who are baptized by you, those who do not forget your memorial and those who believe by the promise

that I gave you. . . will be baptized every year for forty days.” (Translated by ‘Ayalew Zä Iyyäsus)

As we read it from the source without any religious diversity people come together from different place about the covenant of Zär‘a Buruk, this makes cultural, social and Economic communication each other. One country culture is different from others, so in the case of Epiphany festival people learn each other their culture moral and value. On this way the social connection of people around Abay River strengthen from year to year.

Especially Ethiopian Epiphany around on the shore of Abay in Rufael Church still celebrate on colorfully and attractive way. The different netions and nationalties come from different area and they celebrate together. (Sənsar, 1993:766)

On the shore of ታና²⁰ and ‘Abay ‘Abunä sälama käsate Bōrhān with Abrha Weaşbəha celebrate the Ethiopian Ephyphany, on this time different peoples come from different parts of Ethiopia, and they stay for a long period of time. on Gädlä ‘Abunä sälama käsate Bōrhān. Yāṭana Qōrqos yä‘abatoĈna yä‘enatoĈ ‘Andnät Gädam, (1998:3)

ከዚህ በኋላ አብርሃ ወአጽብሐ²¹ ከሣቴ ብርሃን ከተባለ ከኢትዮጵያ ጳጳስ ከአባ ሰላማ ገር በመሆን ብዙ ሠራዊት አስከትለው ወደ ጣና ደሴት ለመሄድ ጉዞ ጀመሩ፡፡ ከዚያም ከጣና የባሕር ወደብ በደረሱ ጊዜ ከባሕሩ ዳርቻ ድንኳናቸውን ተክለው ከሠፈሩ በኋላ በጥር አሥራ አንድ ቀን በጣና ባሕር ሕዝቡ ሁሉ ከሣቴ ብርሃን በተባለ በጳጳሱ በአባ ሰላማ እጅ ተጠመቁ፡፡ በዚያም ሕዝቡ እየመጡ በጣና ባሕር ለሶስት ዓመት ያህል ያለ ማቋረጥ ተጠመቁ፡፡

“And then ‘Abrha we ‘Aḏəbəha together with an Ethiopian bishop named Kesate Berehan and their numerous soldiers, started to travel to the island of lake ታና. When they arrived at the port of Lake ታና, they mantled their tents. After that, on January 11, all the people were baptized by the hand of bishop Sälama in Lake Ṭana. These people baptized in Lake

²⁰ See page () about the relation of ታና and Abay River

²¹ Däsa Qäläb, (2007: 202)

Tana for three years. Sälama who was named as Käsate Bärəhan, blessed Lake Tana three times just like river Jordan. He baptized many people and preached them for three years all over the area.” (Translated by ‘Ayalew Zä Iyyäsus)

From this respect peoples were get chance for communicating each other.

The manuscripts discussed about the social interaction of neighborhood country, that Ethiopian and Egyptian Christians and other world peoples, because they came from different area to get health from the spring of ‘Abay.

The main issue coming in to the ‘Abay River for people is to have spiritual benefit, on the other hand what it makes ‘Abbay river special peoples comes to clinic ate themselves from disease and illness. Because, peoples have got relief from their health problem, this makes easy their life, from this result people interaction will be increase from time to time.

On this time peoples communicate each other on their social life, on this time they made strong relation with each other; this social life connection will develop time to time. It helps for different country people social interaction. (Tegbaru, 2001:78)

3.2.2. ‘Abay is Means of Communication for Ethiopia and Neighboring countries

‘Abay serves not only Ethiopia and Egypt, but also the riparian countries as it flows into the Mediterranean Sea. It is because of this, that Abay River should benefit all Countries which it flows through. (Mäskäl and Ethiopians, 20015:62) If, one thing have between two groups make them strongly related each other. In this case the Ethiopian and Egyptian people make a negotiation each other that are for their mutual benefit they made smooth relation each other.

The neighborhood country and Ethiopia are respecting each other by the case of Abay. In this case they make rule and regulation for their fair administration around the river. In this case the leaders meet each other time to time. The people of this elders country develop peace, Love, development each other.

The basic initial point for this discussion is ‘Abay is gift of God for all attribute peoples. It is described on Dōrsānā ‘Urael as the following

“Arch angel ʾUrael The last and longest revelation deals with the Archangel Uriel who, having gathered the blood poured out from the side of Christ on the cross, spread it over different Ethiopian localities, determining in this way their destiny as religious centres. The list of these places sanctified by contact with the blood of Christ is given in an approximately north-south order: Hagära Nagran, theoretically in Eritrea, Däbrä Damo, Aksum, Lake ʾayq, Däbrä Abbay, Däbrä Si_ät, i.e. Däbrä Sina in Eritrea, Lasta and an unidentified Däbrä Qopros in Mänzəh or Mänz. Finally, several Šäwan localities are enumerated, among which are Gərarya, where Däbrä Libanos stands, Entoto, Mount Zəqwala and Lake Zay. The text of the Dōrsānä ʾUrael was edited in 1955 by André Caquot on the basis of one single manuscript belonging to an Ethiopian private collection.” (Gianfrancesco Lusini,2003,v.2:143)

Dōrsānä ʾUrael EMMML pr. NO 144

ወወ-እቱ ጊዜ ሐረ ወ-እቱ መልአከ ብርሃን እምደብረ ወገግ ወበጽሐ
ወ-ስተ ባሕረ ግብፅ ዘትሰመይ አባይ ፈለገ ግዮን ዘሀገረ ኢትዮጵያ
ወእስክንድርያ፡ ff.96r1

“At that time, the angel who is crowned on lights, started to fly from the church of Wägäg, and passed the river of Ethiopia and Egypt, arrived to the course of Abbay or Gəyon.” (Translated by ‘Ayalew Zä Iyyäsus)

This says that the river between Ethiopia and Egypt, which means it, include other countries on the way of the river. This all can benefit from Abay River. It is not says only the river of Ethiopia. This source has shown us the fair thinking of Ethiopian Ecclesiastical sources for neighborhood countries.

We see that the source here supports Ethiopian current claim of the right to use Abay. It is also possible to understand that Ethiopia has never claimed to the sole ownership of Abay River, but does recognize as a common property of all riparian countries. This should be the lesson to be drowned from the discussion.

3.3. 'Abay and Politics

3.3.1. 'Abay is technique of gaining freedom for Egyptian Christians

Ethiopian Emperors had, at least since the early Middle Ages, used the Blue Nile as a diplomatic weapon whenever the predominantly Muslim Egyptian rulers refused to send Bishops to Ethiopia, or persecuted Coptic Christians and /or demolished their churches. The Ethiopian emperors, who acted as champions of Coptic Christians, are said to have threatened Egyptian Muslim rulers with diverting the course of the Blue Nile. Emperor Dawit (r.1380-1412) used the Blue Nile in his conflict with the Egyptian rulers. His attempt at diverting or stopping the flow of the Blue Nile is mentioned in Tā'amrä Maryam (Miracle of Mary), (1989:287).

ወእምድንረ ለአከ ዳዊት ነጉሠ ኢትዮጵያ ለኀብ እለ በኢየሩሳሌም
ወአፍርንጊያ እንዘ ይብል ኦ ፍቁራንዩ ለክሙ በጽሐ ነጉሥ ምስለ
ሠራዊቱ ወከተርኩ ፈለገ ግዮን ከመ ኢይረድ ብሔረ ግብፅ አኮኑ ተነግረ
ቀዳሚ ከሊዓ ማይ ወጢነ ጸብፅ ውእቱ²² ባህቱ ለይኩን ፈቃደ
እግዚአብሔር አምላኩሙ ለክርስቲያን፡፡

“After this happened, king Dawit of Ethiopia, send a message to Jerusalem and *Afringi* beloveds, saying; ‘My dear brothers, the king came to help you and dammed the river of ‘Abay. To forbid getting water is the beginning of war. And this is written previously. However, let the will of God be done.” (Translated by ‘Ayalew Zä Iyyäsus)

After controlling the River Abay, Egyptians start to beg King Dawit with different message. The pops of Alexandria and respected governmental head of the Egyptian leaders had come. On this time king Dawit negotiate with them, and he granted with Egyptians to make the Christians free from any Colonization. After this king Dawit sent the following messages for Egyptians leader

ወለአከ ኀብ ነጉሠ ምስር ወመኳንንት ተንባላት እንዘ ይብል ሠናየ
ገበርክሙ በእንተ ዘገበርኩ ዕርቀ ምስለ ክርስቲያን አጋዊክሙ
ወእምእዜሰ አጽንኡ መሐላክሙ ወኢታንሥኡ ፀብዓ ምስለ ክርስቲያን
(f.10 v2)

²² MäṢhafä Ṭefut (Book of Ṭefut, 2006:7)

“He finally begged them that he will never force the Christians to change their religion, never fight with them by saying ‘do not call the name of your Lord’ and never force you to change your law and orders.”
(Translated by ‘Ayalew Zä Iyyäsus)

After that, Emperor Dawit leaves go of the river in to his first course.

ወእምዝ ኃደገ ሎሙ ፈለገ ዓባይ ዘውእቱ ግዮን ይሁር በከመ ቀዳሚ
ስርዓቱ ከመ ይስተዩ እምኔሁ ሰብዐ ግብጽ፡፡፡-- Mäṣhäfä Ṭefut f.13
v. 2

“After he received all what he needed, he diverted the river ‘Abay back to its original course so that the Egyptians can use it and drink it.”
(Translated by ‘Ayalew Zä Iyyäsus)

The above sources are discussed about the Ethiopian king’s way of getting freedom for Christians. So, the Ethiopian manuscripts discussed about the political benefits of by ‘Abay. Emperor Dawit used ‘Abay for giving freedom for Christians.

3.3.2. ‘Abay is way of designing strategy for War

In the history of Ethiopia and the Horn of Africa in general, in Ethiopia many times war happened. It is internal and external war. From External war, the war between Ethiopia and Egyptian Muslim leaders is the one. In many times Ethiopians defeated the war. From those war, the war between Egypt, and Ethiopian King Dawit. The EOTC liturgical sources discuss about it. The main thing is on here, the way of defeat the war. It was already described on the sources.

Tä’amōrä Märyam

ወእምድጎረ ለአከ ዳዊት ነጉሠ ኢትዮጵያ ለጎበ እለ በኢየሩሳሌም
ወአፍርገጊያ እንዘ ይብል ኦ ፍቁራንዮ ለክሙ በጽሐ ነጉሥ ምስለ
ሠራዊቱ ወከተርኩ ፈለገ ግዮን ከመ ኢይረድ ብሔረ ግብፅ አኮኑ
ተነግረ ቀዳሚ ከሊዓ ማይ ወጢነ ጽብዕ ...p.268

“After this happened, king Dawit of Ethiopia, send a message to the Muslims, saying; ‘My dear brothers, the king came to help you and

dammed the river of Abay. To forbid getting water is the beginning of war”(Translated by ‘Ayalew Zä Iyyäsus)

The strategy was happened on the period of King Dawit of Esrael. The opposing groups of his kingdom they control the Bethlehem water, on this time no one can went to filch water from the river. If anyone comes to the Bettelheim water the *Liloflawiyan* solders quickly killed. So, King Dawit frightened to fiche that water, in this case he thirst more. On this time his solders went to filch the water from that Bethlehem by many struggles. But king Dawit didn’t drink from that water, because he think that water is the blood of his solders. (Wädase Maryam Zäḥamus Nəbabuna Tərg’amew, 1988:141)

On the same way like as Emperor Dawit, Etege ṭaytu controlled the water from Italian solders for attacking them. This strategy made Ethiopia the heroic History in the world. That is the power of Black people on White people.

Way of fighting defeating war, which means controlling water by Dawit and ṭayṭu according to (Täklätadiq, 1981: pp.143-144)

Especially, she controlled a well of water which drinks the Italians solders. On this time many Italian soldiers were died. When, they came to drink water many of them murdered and who were carried away. On this the Emperor’s did heroic work, one of main way to defeat the war.

By the way we can understand the power of Ethiopia civilization in technology and thinking. The possibility of blocking ‘Abay River is technological civilization. The thinking civilization is gave freedom for others, and themselves. These two things are make Ethiopian Emperies Civilized.

Some people say about Ethiopian Economic power was very poor, so how it is possible to them for diverting the river? (Märschäzän Wäldä Qḍrəqos, 1943)

About Ethiopian civilization, we heard the negative idea was not any base. Ethiopia has a great civilization of spiritual and secular knowledge in history, before B.C and after B.C as evidence of different written documents and history; So Ethiopia was civilized country before a century.

3.3.3. 'Abay is starting point of Give and Take principle

On Tā'amərä Mariam which was explained by Veronica six, vol.2 (1999); 53-68 about the Nile, and Tā'amərä Mariam miracles of Virgin Mary in Ethiopian version

ወሶበ ሰምዓ ዘንተ ዳዊት ንጉሠ ኢትዮጵያ ንዘነ ወተከዘ ጥቀ ወመልዓ
ላዕሌሁ ቅንዓት መንፈሳዊ ወበዚኬ ጸሎተ ሠርክ ሐረ ውስተ አሐቲ
ቤተክርስቲያን ዘእግዝእትነ ማርያም ወላዲተ አምላክ ዘሀለወት በጥቃሁ
ለጽርሐ መንግስቱ...p.267

“When the king of Ethiopia, heard this news he mourned a lot. A spiritual zeal dwelled in him. After this he went to pray in to church of St. Virgin Mary which was built beside his palace...” (Translated by ‘Ayalew Zä Iyyäsus)

..በይእቲ ዕለት ጊዜ መንፈቀ ሌሊት አስተርአየቶ ለዳዊት ንጉሠ ኢትዮጵያ
እግዝዕትነ ቅድስት ድንግል በክልኤ ማርያም ወላዲተ አምላክ ወትቤሎ ኦ
ፍቁርየ ወፍቁረ ወልድየ ኢየሱስ ክርስቶስ ወነዋ ሰአልክዎ ለወልድየ
በእንቲአክ ከመ ትሑር ወታድኅኖሙ ለሕዝብየ ክርስቶሳዊያን ወበእንተዝ
ሠምረ ለከ ወጼሐ ፍኖተክ ተንሥእ ወሑር ወውዕቱ ይገብር በእደዊክ
ተአምራተ ብዙኃ...p.268

“In the middle of the night, our glorified mother, who is virgin both in her flesh and her conscience, appeared to the king of Ethiopia, Dawit, in his dreams. Then she told him that; ‘O, the one who is loved by my Son and me, I prayed for you so that you should go to Egypt and save the Christians living there. Because my Son prepared your way, get up and go to Egypt.’” (Translated by ‘Ayalew Zä Iyyäsus)

-ወሶበ ነቅሐ እምንዋሙ ዳዊት ንጉሠ ኢትዮጵያ ፈድፋዶ ተፈሥሐ
በእንተ ዘነገረቶ ወመልዓ ላዕሌሁ ኃይለ እግዚአብሔር ወሶበ ኮነ
ጽባሐ የደ ዓዋዴ ወአስተጋብአ ኩሎ መስተቃትላነ ሐራሁ
እምኩሎን አድያማተ ኢትዮጵያ ወሐረ ከመ ወዕብየሙ ለተንባላተ
ግብፅ ወበጽሐ ውስተ ስናር...p.267

“When the Ethiopia king awoke, he became very happy by the dream which is revealed by our glorified mother. After that he called his soldiers and generals who were serving throughout the country. And he went to Egypt to fight with the nations. When he reached at the bottom of river Abay” (Translated by ‘Ayalew Zä Iyyäsus)

After his colony he was Abay River. AS a source the Egyptians came to beg the king to make peace with them, and to stream the water again.

-ወይእዜኒ ንስእለክ ወናስተበቁአክ ከመ ትኅድግ ተጻብዖተ

**ወተቃትሎተ ምስለ ተንባላት እስመ ኅደጉ እከያቲሆመ ወሚጠ
ሎሙ ማየ ግዮን ከመ ቀዳሚ ወግባእ ውስተ ብሔርክ በሰላም፡፡p.**

168

“now we beg you that to stop fighting with Muslims for the sake of us and to let the river of 'Abbay to flow as before and go back to your country.’ They also told him that they stopped to do something evil.”

(Translated by ‘Ayalew Zä Iyyäsus)

On this time King Dawit ask them to give the Cross of Jesus Christ. And he strengthen his plan to take the Cross and to bring the River Abay. And he said

Mäṣḥafä ʾTefuṭ

**አንሰ ኢይትዌከፍ አምኃከሙ ወርቀ ወብሩር እለ ወይጥየ ፈኖኩ
ለክሙ እስመ ኢያድኃነነ እግዚአብሔር በወርቅ ወብሩር አላ
አድኃነነ በደመ መስቀሉ፡፡አንሰ እፈቅድ ከመ ትፈጽሙ ሊተ
ፈቃደ ልብየ ወከመ ተሀቡኒ መስቀሎ ለክርስቶስ እንተ የማነ
እዴሁ ተክዕዎ ደሙቅዱሰ ላዕሌሁ ዘሀሎ በኅብ እዴሁእንዘ ይብሉ
ይደልዎ ንፌኑ እስመ ውእቱ ኢኃሠሥ ወርቀ ወብሩር አላ ቀንዓ
ቅዓንተ መንፈሳዊት ለሀገረ መንግስቱ ኢትዮጵያ (f11v2)**

“And I will not accept your gold. Gold and silver will never save our lives. It is useless. Send this gift to the all Christians who live in Jerusalem,

Rome, Syria and Armenia. Our Lord Jesus Christ saved us through His glorified blood, not through gold and silver. Instead of this gift I thought in my heart some other thing. And I hope you will perform this for me. I want you to send me the cross of Jesus Christ which is shed by His glorified blood which is now under the protection of the arch bishop of Alexandria”(Translated by ‘Ayalew Zä Iyyäsus)

Finally he succeeded his interest and gives the River ‘Abay. And, king Däwit gat Cross of Jesus Christ in the case of ‘Abay, with Saint Mary painted pictures and others other precious religious things. Daniel Kōbrät and et al. (1999 vol.1)

3.3.4. ‘Abay is security for Egyptian Christians

Ethiopian kings struggle for freedom, not only for them, far all human beings. For example Egyptian Christians, Nagəran Christians king Aḍe Kaleb Täsfa Gäbräśōlase (1978፤ Gädlä ‘Abunä ‘Arägawī), other King Säyfa Arid the father king Dawit fight with Egyptian Muslims to give freedom for Christians. (Mäṣḥafä Ṭefuṭ f. v. 2—f14v2), Emperer Zär’a Ya’iqob (Dōrsānā ‘Ura’el 1998:251)

Mäṣḥafä Ṭefuṭ

ወለአከ ኀብ ንጉሠ ምስር ወመኳንንት ተንባላት እንዘ ይብል ሠናየ
ገበርከሙ በእንተ ዘገበርኩ ዕርቀ ምስለ ክርስቲያን አጋዊከሙ
ወእምእዜሰ አጽንኡ መሐላከሙ ወኢታንሥኡ ፀብዓ ምስለ
ክርስቲያን ...f7v2-f14v2

“After this Atse Dawit send a letter to the king og Muslims, that he said;
‘because you reconciled with your brothers Christians, you did the right
thing. From this time on keep your peace properly. Do not break your
reconciliation...” (Translated by ‘Ayalew Zä Iyyäsus)

In this heroic history of Ethiopian Emperors, they gave religious renaissances for Christians in Arab world, and, renaissances for Islamic religion in Ethiopia, which means the war, run off them from Mäka, Prophet Mohammed and his followers come and stay in Ethiopia for saving their life and his religion. So, Arabic world Christians and Muslims are credited for Ethiopia Emperors.

Not only that the country to award freedom for Ethiopian monks they were followed from their living area by the case of Christianity.²³ In this case 'Abay dried out by monks.

ይቤ ኢትረድ በዛቲ ሀገር ዝየ(ና)መ በረከት ዘከመ መዋዕለ አካዓብ²⁴ ወከመ
ተለጎ(-መ)ት በቃለ ኤልያስ ነቢይ፡ ወአሜሃ የብሰት ፈለገ ዓባይ እምእጅ
እስከ ሀገረ ደራ፡ኮነ ፀሐይ ዘያውዒ አድባራተ ጎጃም ወዳሞት እንበለ
በጌምድር፡፡

“He said on this country the rain not will be rain as the era of prophet
'Elyas, 'Ak'ab anathema by him On this moment, the River of Abbāy was
dried from 'Eənəḡəbārā to Dārā, all of the province of Goḡḡām and Dāmōt
became dry; that excluded Bägēmədər.” (ff. 21. r2-26.v 2)

This shows not only Egyptians Christians, it was helped the Ethiopian Monks to get freedom for their religious, and it helped them to got their places, which was taken by the Gebre Mesih.(see more page..)

By the way Märse Hazän WäldäQirkos, (1936 /63.1.45.03) stated on his letter, whenever the volume of the Nile flood that reached Egypt declined, due to climatic or other factors, the Egyptians believed that the Ethiopian Emperors diverted or stopped the flow of the Blue Nile. Of course there frightened shows Ethiopians bloke 'Abbay by different time in different issue. This show the possibility of brings to a close 'Abay in Ethiopia.

3.3.5. 'Abay is means of negotiation and Tolerance

For their mutual benefit the neighborhood countries are tolerate each other. In the case of Abay they make standard common rule for their benefit. But the some lirtgical sources in EOTC discuss about the Abay River means of negotiation and tolerance for riparian countries.

²³See chapter two Gädlä Eliyas zä'Enṣotto (ff. 21. r2-26.v 2

²⁴ 1Kgs 17:1-7

The strong relationship between two different countries 'Abay helps them for secured diplomatic relation. It helps both countries for common benefit. For example

According to 'Aba Gorgoriyos,(1974:30-39). "Yəmṛəhanā Kəṛəsətos, was to revenge the Muslims of Egypt by trying to stop the flow of river of 'Abbay. When the flow of the river started to decrease, the rulers of Egypt became very afraid. So they ask and send the arch bishop of Alexandria, 'Abune Michael, as a peace maker. He came and said; 'if you dammed the flow of river 'Abbay, those who will be dying are not only the Muslim people but also your Christian brothers. The reason why I came to your country now is to describe this message to you my children. By saying this to Yōmrehanā Kōrstos and to the people Ethiopia, he brought his begging. At this time, the flow of river 'Abbay diverted to its natural course. And the arch bishop returned back to his country very happily."

3.4. 'Abay and Economy

3.4.1. 'Abay is base for Egyptian civilization

'Abay is a big Economic base and civilization for Egyptians. As we read it from the manuscript, ones up on a century there is a big historical event were happen. Gen.41:1

.....ወኮነ እምድኅረ ፪ ዓመት ርእየ ፈርዖን ሕልመ ከመ ዘይቀውም
መልዕልተ ፈለግ.. (ff 29 r 1-2)

"And it came to pass at the end of two full years that Pharaoh dreamed:
and, behold, he stood by the river."(Nelson, 1901 Gen.41:1, Bible English,
New and Old Testament, Vol. 4:1094)

The two dreams were realized on the third day, according to Joseph's interpretation, on the Birthday of Pharaoh, who made a feast for all his servants;

The dream is the following:- "Pharaoh, standing by the river, saw seven cows, fine looking and fat, and they fed in the meadow; then seven other cows came up after them out of the river, ugly and gaunt, ... and the ugly and gaunt cows ate up the seven fine looking and fat cows, and remained as they were: ugly and gaunt. As Pharaoh slept, he dreamed a second time, and suddenly seven heads of

grain came up on one stalk, plump and good; to be devoured by seven thin heads, blighted by the east wind, that sprang up after them.” (Nelson, 1901 Gen.41:1, Bible English, New and Old Testament, Vol. 4:1094

Joseph interpreted the two dreams, to indicate that God has confirmed to Pharaoh what was about to happen; that seven years of great plenty will come throughout the land of Egypt, to be followed by seven years of severe famine that will deplete the land. (Tadros, no date, p.346)

Joseph did not stop at interpreting Pharaoh's dreams, but gave him a good counsel, according to the divine wisdom, saying:

“Let Pharaoh select a discerning and wise man, and set him over the land of Egypt... Let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years. And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities. Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine”(Gen. 41: 33 -- 36)

On this time Egyptians waked up for gathering yields for seven years, so the next seven years are granted for their country and neighborhood country peoples. In this respect for current civilization for Egypt that time was crucial for them. All of this civilization was by 'Abay River.

So, 'Abay is life saver for Egyptians, and base for their today Economic civilization.

If Ethiopians not use 'Abay like Egyptians, but before a year Emperor ሕይለ ሰላሴ , put base stone for building dam on for electric power service ሪሳሳ 'Abbay wānz Mastawāṣa, (1964:2) (memory about 'Abay River) , and it describes about Ethiopian rights to water from the Blue Nile and Lake ጥና ,The crucial importance of the Nile from Ethiopians future has been brilliantly summed up by his Emperor ሕይለ ሰላሴI on an address to parliament on November 2,1957 on the 27th anniversary of the coronation.

“--that the water of Nile be made to serve the life and need of those who will flow us in centuries to come. However, generously Ethiopia may be prepared to share this tremendous God given wealth of hers with friendly

nation neighboring upon her for the life and welfare of their people, it is Ethiopia primary and sacred duty to develop the great water shad which she possesses in the interest of her own rapidly expanding population and economy. To fulfill this task we have arranged for the problem to be studies in all its aspects by experts in the field....Ethiopia has time and again made known to those concerned her position regarding the utilization of the Nile water.”p.3

Ethiopia had started to put up her economy by using 'Abay before a year as we read from the above speaking. But was not did by that time by different problem Ibid, (1964:11) this all are shown us the strong stand of Ethiopians to increase their Economy by 'Abay river.

3.4.2. 'Abay is example of Civilization for Ethiopia

God gave different wisdoms all humanbing. This wisdom makes the world specisl. People by using the help of God did different civilizations. In this on Ethiopian civilization the way of bloking Abay River was been given from God, Acording to the litrical sources.

On Tā'amərä Mariam which was explained by Veronica six, vol.2 (1999); 53-68 about the Nile, and Tā'amərä Mariam miracles of Virgin Mary in Ethiopian version

..ወወሀቦ እግዚአብሔር ጥበብ ወከተረ ፈለገ ግዮን p. 268

“God gave him wisdom and dammed the river 'Abay ...”

On Bible God gave the withdom of bulding ships for saint Nohe. ²⁵

“Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it” (Gen. 6; 12)

So, any one belived by him he gave withdom for his followers, that Ethiopian kings was religious and secular leaders. In this respect God has with them and they did different civilizations for Ethiopia.

3.5. 'Abay and Geography

3.5.1. 'Abay shown the previous Ethiopian Territory

To know the Geographical situation of Ethiopia manuscripts are base for it. Ethiopia is the known country, by scholars. Before them in Bible Ethiopia is the known country. And her peoples are described on Bible. On the Geneses books prophet Moses explanation of creation books Ethiopia is rounded by 'Abay River and the name of the second river is Gōyon: the same is it that compassed the whole land of Ethiopia.

...ወስሙ ለካልዕ ፈለግ ግዮን ውኣቱ ዘየአውድ ውስተ ኩሎ ምድረ ኢትዮጵያ...

“And the name of the second river is Gōyon: the same is it that compassed the whole land of Ethiopia.” (Nelson, 1901 Gen.2:14 Bible English, New and Old Testament, Vol. 4:1094

It rounds Ethiopia, means the tributary water are spring from different parts of Ethiopia, and they flow in one. So, it shows the current Ethiopian Geographical situation.

'Abay show the previous Ethiopian Territory. The first territory mentioned on Märiras 'Aman Bälay, Mäskäräm (September 2006:55-59) as the following.

ኢትኤል በእግዚአብሔር መንፈስ እየተመራ እንቆዮቹ በተባለች በሲና ስም ሲን ከተባለው ከሲን ተነስቶ የግዮን ወንዝ ውሃ የሚመጣበትን ተከትሎ በአራት መቶ ቀናት ከግዮን ምንጭ ራስ ደርስኦል፡፡ያንም ምድር በጥንት ዘመን ኢያስጵደያና ዮቹ የሚባለው ተወዳጅ ቢጫ ወርቅ ይገኝበታል፡፡በኢያስጵዲ እንቁና በዮቹ ቢጫ ወርቅ ሰለከበረ ኢትኤል መባሉ ቀርቶ ስሙ ለዘላለም ኢትዮጵ ተብሎ ተሰይሞአል፡፡

ኢትዮጵያ ማለት የእግዚአብሔር ስጦታ ጸጋ ሲሆን ኢትዮጵያ የብጫ ወረቅ ስጦታ ገጸ በረከት ጋዳ ማለት ነው፡፡

“Being led by the spirit of God, Eteael started to travel from Sin by following Gəyon River arrived at the head of its source after 400 days. However Ethop called the Land of Gəyon River and its tributaries Ethiopia. And also the border of this land reached up to the Mediterranean Sea. When *Ethop* was out from *Shen*²⁶ he appeared at the age of seven. He then named him *Abimelech* and throne him a king. And when *Azeb* was throne as *Abimelech*, he sent letters for his colonies princes to name their countries as Azeb. And the border of the land starts from Sodom to the source of Gəyon tributaries. Previously this land was called Shen and now ‘Azeb.’” (Translated by ‘Ayalew Zä Iyyäsus)

According to (Täkläṭadiq , 1951, : 13-14) “The Perivous Ethiopian territory was very vast as we got.” So, the sources told us the pervious Ethiopian Geographical territory, and the boundary with neighborhood country, and that are related with ‘Abay show us the situation of Ethiopia.

3.5.2. ‘Abay is one of the world watered River

Four rivers fold over each other, by watering the Garden of Eden, and the world. From these rivers ‘Abay River is the one. Qəḍase ‘Atənatəwos

... አ ሱራፊ ጎድገነ ንባእ ንርአዮሙ ለወሐዮዝተ ብርሃን እለ ይሰቅይዋ ለገነተ ግዮን ወኤፌሶን ጤግሮስ ወኤፍራጥስ፤ በ ዘይወፅእ እምስራቅ ወየሐውር ለምዕራብ ከመ ይሰቂ ዘህየ፤ በ ዘይወፅእ እምዕራብ ወየሐውር ለምስራቅ ከ ይሥቂ ዘህየ፤ በ ዘይነቅዕ እምደቡብ ወይሰወጥ ለሰሜን ከመ ይሰቂ ዘህየ፤ በ ዘይፈለፍል እምሰሜን ወይሰወጥ ለደቡብ ከመ ይሰቂ ዘህየ--
f86r

"O Seraphim, please let us see those four light rivers Gəyon, Ephesus, Tigris and Euphrates which waters heaven. The one comes out from east and goes to west in order to water what is there. The one comes out from

²⁶²⁶ Pasl. 71

west and goes to east in order to water what is there. The one comes out from south and goes to north in order to water what is there. The one comes out from north and goes to south in order to water” (Translated by ‘Ayalew Zä Iyyäsus)

As far as the location of the garden is concerned, Theologians and Geographers have not come to a definite decision; some assume it to have been in Armenia, where the rivers Euphrates and Tigris originate. The prevailing view is however, that the River of Eden that parted into four riverheads was the River Euphrates- Tigris that flows into ‘Shat-El-Arab, then into the Persian Gulf, parted into several riverheads. The Garden of Eden, as they believe, was in the fertile southern region of Iraq; referring to the fact that the Land of ‘Havila’, where there is gold (Gen. 2: 11), is a region of the Island of Arabia, in the neighborhood of the south-west of Iraq. As to the Land of ‘Cush’ (Gen. 2: 13), it is most probably the Land of ‘Elam’, known for a long time as ‘Cashshu Ethiopia’.(Tadros: no date, 50)

The above sources shown us, the Garden of Eden, and World is in the ring of this four Rivers, from that world rounded rivers ‘Abay is the one. It makes it famous by itself, and to know Ethiopia in the World as naturally gifted in nature.

CHAPTER Four

4. SUMMARY, CONCLUSION AND RECOMMENDATION

4.1. Conclusion

In Ethiopia, we find many manuscripts in church, monasteries, government archive, and Libraries. They are many in number, and by their content. Some manuscripts explained about 'Abay. This thesis examined the textual analysis of the excerpts from the manuscripts of EOTC on Blue Nile. Comparing with the text the researcher translates and annotates any information he searches out from the manuscripts. So the researcher hope this research on his work demonstrate the religious, social, political, Geographical and Economical issue connected with 'Abay, the researcher did the philological and Biblical reference on manuscripts.

But on this **research findings** are different from others by the following way

- The manuscripts of EOTC has useful history about 'Abay river, relating with religious, social, economical, Geographical and political case
- Different manuscripts are described similar things about 'Abay and they lend a hand each other by their history on 'Abay
- Different wisdoms, technology, and civilization are written on the Manuscripts of EOTC.

Depending on the Manuscripts, Ethiopian saints and Emperors used 'Abay for different purpose. Those are for religious purpose, political and social interaction between abroad countries. In addition to this these manuscripts discussed about the different period of Social movement, to know the first Geography territory, and the political relation of Ethiopia with neighborhood country.

All manuscripts compared each other they have related idea. The idea and possibility of building the Dame was mentioned before a century in the manuscripts. Way of solve one problem, discussion is mentioned on the manuscripts. The significance of 'Abay for other countries, which make the African countries to strong relationship between them, 'Abay is base for peace and security with

neighborhood countries. Willingness to give 'Abay is based on mutual benefit, which means give and take principle was applied before a long period.

'Abay Ethiopia was one of tourist station, example in Gəṣṣān many Tourists visit the place to celebrate and to see the cross, it helps of country economy, and good image building. In the case of 'Abay Ethiopia got the cross, it makes Ethiopia blessed, peaceful, and secured country from war and endemic hanger To got religious strength, 'Abay contribute for Ethiopian Christians,

To know many ancient place and country names of Ethiopians. To show the relation of 'Abay with Bible and other books, to show the impossible things were happen in around and in the 'Abay river, religious believe possibility on miracles, which was done by different saints. Zāra Buruk put his book, Abba sālama cross the river by his mantel, Abba 'Eliyas drought the river, 'Estinfasākərsətos was lived in 'Abay for nine years.

'Abay is health center for in poor health, 'Abay is a convince promise river for Ethiopians, 'Abay helps to have strong relationship between people to people, around the river. And, they respect each other. Evangelization expanded around 'Abay, and the river used for baptism.

'Abay in political case mentioned on the manuscripts by Way of solving problem, Means of tolerance, willingness for open discussing on solving problem for any country, and to have good relation with neighborhood countries, Means of communication, Way of giving freedom for other Christians.

When, we learn much wisdom from the excerpts of manuscripts.

4.2. Recommendation

Many Geez manuscripts say much about the 'Abay, but they are still unstudied. Truly, scholars have much to do. What the researcher recommends is:

1. Other researchers can do a philological work, by studying other manuscripts that give information about 'Abay
2. The concerned bodies (Historian, Geographer, politician, Economist and Sociologists who are motivated in studding 'Abay must also encourage their students to do the same research.
3. The monasteries and Librarian to open and show the hidden information about those ancient sources.
4. Such kinds of works, which are the excerpts from the manuscripts which deals with 'Abay must be published and distributed the country.
5. These days many Ethiopians did many researches about 'Abay, because it is a hot issue that is related with the Renaissance Dam. So these researchers have to use the ancient information particularly related with EOTC In order to preserve for future generation.

5. REFERENCE

A. Primary sources

I. EMMML

ድርሳነ ዑራኤል (Dōrəsānā 'Ura'el) EMMML NO 144

ገድለ ኤልያስ ዘኣንጦጦ (Gädlä 'Elḏyas Zä 'anəṭoṭo) EMMML.MS.6337

መንገደ ሰማይ (Mänəgäda sämay) EMMML-1967

መጽሐፈ አክሲማርስ (Mäṣəhafä Āksimaros) EMMML-Call.No-8875

II. NALA

መጽሐፍ ቅዱስ (Bible Old Testament) NALA cat.no.362

ድጓ (Dōg^wa) NALA cat.no.826

መርሴ ሐዘን ወልደ ቂርቆስ ደብዳቤዎች (Märəse ḥäzän Wäldä Qōrəqos) NALA, File no. 112.14.3

April 11/1943

.....(no date), Letters, File no. 63.1.2.10, አጭር ዜና መዋዕል ከዐፄ ሱሉንስ እስከ
ዐፄ ምኒሊክ (AĈፊr Zena Mäwa'il, kä AŠe Susənyos 'Eskä AŠe Mፊnylik) (short chronicle from
AŠe Susunፊyos upto AŠe Mፊnylk)p.1

..... 1936፣ letters ፣NALA ፣File.no.63.1.45.03. የጣና ባሕርና የዐባይ ወንዝ ግኑኝነት
(Yāṭana Baḥrəna YäAbbāy wəḥä gፊnughnät, the relation of Lake Tana and Abbay) pp.5

III. IES

ገድለ ዘርዓ ቡሩክ (Gädlä zär'a Buruk) IES cat.no.2963

መጽሐፈ ጤፉት (Mäṣəḥafä Ṭefut) I.E.S ca.no.5590

ቅዳሴ አትናቴዎስ (Qədase 'Atənatəwos) IES no. 247

No Author ስለ ዐባይ ወንዝ ማስታወሻ (Səlä Abay wānz MastawäṢa, 1964 Memory about 'Abay River) IES no.2982

IV. Privet sector

የአባ ገሪማ ወንጌል ('Abba Gärima Gospel) from Desse keleb

ገድለ ተጠምቆ መድኅን (Gädlä Tāṭməqä Mädəhən) Shelf: MK-No.248.092

B. Published Source

I. Articles

II. Journal

Dessie Keleb "Gospel of Abba Gärima" In: Journal of Ethiopian church study Maḥbärä Kidusan, some notes on the oldest Illustrated Ethiopic Manuscript: , Vo.1.PP.88(2010)

Veronica six "The Nile, and Tā'amrä Mariam miracles of Virgin Mary in Ethiopian version"
In: Aethiopica vol.2 (1999); 53-68

III. Books

➤ In Ahmaric

-----, (1978:pp. 71-84) ገድለ አቡነ አረጋዊ (Gädlä 'Abunä 'Arägawi, Hagiography of Father 'Arägawi) Täsfa Gäbrä söläse press. Addis Ababa

'Aman Bälay (Märiras) (2006: 57) መጽሐፈ ሱባኤ ዘበአማን (MäŞhäfä Suba'e Zäbä'aman kal'e, Book of retreat the truth second), Addis Ababa, 'Elleni P.L.C

'Eframe 'EŞäte, 2000 E.C. ከአከራሪ እስልምና ወደ ክርስትና (Kä'akrari 'EðSlmðna Wädä Kðrstna, from aggravate Islam in to Christianity) P.13 Ethio Blue Nile Press Addis Ababa

....., (1992 pp.42-43) ገድለ ክርስቶስ ሰምራ (Gädlä' Kðrstos Şämra (Hagiography of Kðrstos Şämra) Tðnsae Zägubae press. Addis Ababa

..... (1989: pp-268) ተአምረ ማርያም (Tä'amrä Marya, Miracle of Mary), Täsfa Gäbrä söläse press. Addis Ababa

....., (2004: 107) ሰረገላ ታቦር ወእዮር (Särägäla Tabor Wä'iyor, chariot of Tabor and 'Iyor) Addis Ababa, Bole printing press.

.....1992: ገድለ ገብረ መንፈስ ቅዱስ (Gädlä' Gäbrä Mänfäs Qðdus (Hagiography of Kðrstos Şämra) Tðnsae Zägubae press. Addis Ababa

.....(1991: pp-45-46) መንገደ ሰማይ (Mängädä Sämay, The rod of sky)

Bädäbru Säbäka Guba'e , (2003:257-259), ገድለ ላሊቤላ (Gädlä Lalibäla, Hagiography Lalibäla) progress printing press.

Daniel Kōbrāt and et al. (1999) የቤተክርስቲያን መረጃዎች (Yä b'etä kōrōstiyān MārāḵawoĈ , Church Information's) vol.1 p. 64 Mega

Däsa Qäläb, (2007: 202) ታሪክ ነገሥት (Tärikä Nägäst, 'History of Kings'), Maḥbärä Qōdusan , Addis Ababa

Etege Mänän, (1942:42) መጽሐፈ ቅዳሴ (Mäṣḥafä Qədase, Book of Anaphora) Addis Ababa

Fälägä Gōyon GōṢ 'Abbäy Qōdus Mōkael 'Ina Abuänä Zär'a Buruk Däbr Säbäka Gubae Febrwary,(11/2009: 58-60) ገደለ ዘርዓቡና ተአምረ ዘርዓ ቡና (Gädlä Zär'a Buruk Ina Tä'amrä Zär'a Buruk, Hagiography and Miracle of Zär'a Buruk), GōḏZ and Amharic, Gutenberg PLC.press. Addis Ababa.

Fantahun 'Engda, (2000:48-49) ታሪካዊ መዝገበ ሰብ ከጥንት እስከ ዛሬ (Tarikawi Mazgäbäsäb Kätnōt 'Iskāzare, Historical Biography ancient up to now) Bōrhanina Sälam Matämiya Bet

GōṢn Däbrä Kärbe Qōdsōt Maryam Däbr Säbäka Guba'e (GōṢn Däbrä Kärbe Saint Mary church principals) (2006. p.15) መጽሐፈ ጠፉት (Mäṣḥafä Ṭefut , Book of Ṭefut)

Gorgoryos (YäṢäwa Liqä päpas) , (1986) የኢትዮጵያ ቤተክርስቲያን ታሪክ(Yä'İtyopäya Betäkrōstiyān Tarik, Ethiopian church History) Addis Ababa.

Ḥōruy 'Ermiyas, (2001: vol.2:76), መዝገበ ታሪክ (Mäzgäbä 'Tarik, Historical record), Elleni printing press, Addis Ababa.

ḥäryaqos (qədus),(1983) ቅዳሴ ማርያም ንብብና ትርጓሜው (Qədase Maryam Nəbabuna Tərg'amew(Anaphora of Saint Mary Reading and commentary) Addis Ababa,Tənsae Masatämiya Dərjit

Kənfä Gäbrel Altayä Ina (Like kahinat) Ina Getachew Dejene (kesis), (2002: 6) ሥርዓተ ቤተክርስቲያን (šəratä Betäkrstiyān, Discipline of Church) Addis Ababa, Bole printing press.

Märša 'Aläḳeñ, (Dn.) (1996:16) ዜና ጳጳሳት ኢትዮጵያዊያን (Zena päpasat Ityoḵyawiyān , News of Ethiopian Bishops), Addis Ababa

Mäṣḥafä Məšṭr Zä'Abba Giyorgis, መጽሐፈ ምሥጢር (Book of Mystery 'Abba Giyorgis) ጸሎተ ሐሙስ እፅበተ እግር (በኢትዮጵያ ብሔራዊ ቤተመዛግብትና ቤተመዛግብት ኤጀንሲ (2001,p.65), BBME, Addis Ababa

Qəduṣ Ephrem (1988:pp.141-142) ውዳሴ ማርያም ዘሐሙስ ንባቡና ትርጓሜ (Wədase Maryam Zāḥamus Nəbabuna Tərg'amew, Glory of Mary of Thursday Reading and Commentary) Tənsae Masatemiya Drjit, Addis Ababa

Sərgəw ḥäblä šəläse (1981:152) አማርኛ የቤተክርስቲያን መዝገበ ቃላት ('Amarəñña Yä betä kərdəstiyān Mäzgäbä Qalat, Amharic church dictionary) vol.12 Addis Ababa

Täḡbaru 'Adanä, (2003:80) ማኅበራዊ ኑሮና ጠበል በቅዱሳን ገድል (Maḥbärāwi Nurona Ṭäbäl Bäqdusan Gädl, Social living and spiritual water on saint hagiography), Fareast trading. Addis Ababa

Täklätadiq Mäkuriya, (1981: pp.143-144)የኢትዮጵያ ታሪክ ከአፄ ቴዎድሮስ ቀዳማዊ ኃይለሥላሴ (Yä 'Ityoḵya Tarik kä'aḳe Tewodros 'Iskä Qädamawi Ḥaylä Šəläse, Ethiopian History Emperor Tewodros up to Ḥaylä Šəläse) Addis Ababa

Täklätadiq Mäkuriya, 1951: pp.13-14) የኢትዮጵያ ታሪክ ከኑቢያ እስከ ይኩኖ አምላክ (Yä 'Ityoḵya Tarik kä'Nnubəya 'Iskä Aksum- 'Iskä Yəkuno 'Amlak, Ethiopian History Nubəya up to Aksum- Yəkuno 'Amlak) Addis Ababa

Täsfa Gäbrä sölase (ZäBö herä Bulga) (2004: pp.52-53) ወንጌል ቅዱስ አራቱ ወንጌላዊያን (Wängel Qōdus, 'Aratu Wängelawīyan, Blessed Bible of the Four Gospels) Täsfa Gäbrä sölase press. Addis Ababa

Tənsae Masatemiya Dərəjət (1988:34) መጽሐፍ ቅዱስ ንባቡና ትርጓሜ (Mäşḥafä Qədase Nəbabuna Tərg'amew) Addis Ababa

Yä'Ityopiya Mäşḥaf Qōdus Maḥbär (Ethiopian Bible Association) (1972) መጽሐፍ ቅዱስ መዝገበ ቃላት (Mäşḥaf Qōdus Mäzgäbä Qalat, Bible dictionary) Nōgd Matämiya Bet, Addis Ababa

Yäqäḏäba Maryamna Yä'Estōnfasä Kōrstos maḥbär (no date, pp.37-38) ገደለ አቡነ ለስትንፋስ ክርስቶስ (Gädlä 'Abunä 'Estōnfasä Kōrstos, Hagiography of Estōnfasä Kōrstos)

Yäṭana Qōrqos yä'abatoČna yä'enatoČ 'Andnät Gädam, (yäṭana Qōrqos fathers and mothers unity monasry), (1998:62) ገደለ አቡነ ሰላማ ከሳቴ ብርሃን (Gädlä 'Abunä Sälama Käsate Bōrhan, Hagiography of Gädlä 'Abunä Sälama Käsate Bōrhan)

➤ In English

Bairu, Tafla. (2003), the Father of Rivers: The Nile in Ethiopian Literature, in *Encyclopedia Aethiopic* vol.1:p. 38

Bruce, James. (1790), Travels to Discover the Source of the Nile, Vol. 3, London.

Charmaz, k (2006) constructing grounded theory: a practical guide through Qualitative analysis sage London. Retrieved from Version 3 February 2009 (amended following Review Panel 20 January 2009)

Claire Bosc-Tiessé .2003. "Tefut: Mäshafä" In *Encyclopaedia Aethiopica*. Vol. 4:882

Conti Rossini. 2003: "Abba Gärima" in *Encyclopadia AEthopica*, v.2 : 153

Conti Rossini. 2003: "Epifanos." 2003. In *Encyclopedia Aethiopica* vol.1: 204

Erlich, Haggai. 2002. *The Cross and the River, Ethiopia, Egypt, and the Nile*. London: p.128.

Lynne Rienner Publishers Inc.

Father Tadros y. Talaty, (p.346:346) interpretation of the book of genesis, chapter 41; joseph the glorified by Translated by Dr. George Botros, published in the COeRL

Father Tadros y. Talaty, (p.346:50) interpretation of the book of genesis, chapter 2;10 Adam in Paradise: by Translated by Dr. George Botros, published in the COeRL

Friedrich Zur Heide, 2012, Feasibility Study for a Lake Tana Biosphere Reserve, Ethiopia Printed by the printing office of the Federal Ministry of Environment, Nature Conservation and Nuclear Safety. Bonn, Germany Germany, Harrasso witz Verlag: Wiesbaden. (2003: 392), in vol. 1

Getatchew Haile. 2003: "Abba Sälama the Homily in Honor of St. Frumentius, Bishop of Axum" in *Encyclopadia Aethiopica*, v.4:487,

Gianfrancesco Lusini, 2003, "Dörsänä 'Urael" in *Encyclopaedia Aethiopica* v.2:143.

Habtemichael Kidane. 2003. "Dəgwa." In *Encyclopedia Aethiopica* Vol. 2: 123

Haggai Erlich. 2003. "Abay" in *Encyclopaedia Aethiopica* v.1:27

Harrasso witz Verlag: Wiesbaden. (2003: 13), in vol. 4

Ian R Calder, 2004, Blue Revolution, Integrated Land and water Resource Management, UK by Bath press

Lule Melaku (Asst. Professor), (2008,42), History of The Ethiopian Orthodox Täwahədo Church, Addis Ababa, Tsedeniya Publisher

Ministry of Water Resources. 2002. Water Sector Development Program (WSDP), Addis Ababa: Ethiopia *Myths*, pp. 153-166. London: Boulder/Lynne Rienner Publishers.

Noah Webster, 1997, Websters New twentieth century Dictionary UN Abridged, Second edition, New World Dictionaries, New York. Press

Stefan Weninger. 2003. Mäṣṣafä Ākəsimaros in *Encyclopadia AEthopica*, vol. 1:173

Stefan Weninger. 2003. “Qədase” in *Encyclopaedia Aethiopica* vol.1: 204

Steven Kaplan. 2003. “’Eclōyas” in *Encyclopadia AEthopica* vol.2: 42.

Taddesse Tamrat, (1972), Church and State in Ethiopia 1270-1527. Oxford: Clarendon

Terje Oestigaard and Gedef Abawa Firew, 2013, Gish Abay: The Source of the Blue Nile, Water Rituals and Traditions in the Lake Tana Region, This book first Published, Cambridge Scholars, A catalogue record for this book is available from the British Library WIT Press,12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK British Library Cataloguing in Publication Data

Thomas Nelson and Sons, Versions.1901 Exod.14, Bible English, New and Old Testament, New York, Revision of James Vol. 4:1094

Wängel Qōdus, Arba’ətu Wängelawiyan, Tōrg’ame. 2003. in *Encyclopadia AEthopica*,

Witold Witawowski. 2003. Qədase’Atōnatewos: in *Encyclopadia AEthopica* v.1 p. 392

Zewde, Gebresellasie. (2006)The Blue Nile and its Basins: An Issue of International Concern. Addis Ababa: Forum for Social Studies

C. periodicals

I. Magazine

Bä’Ityoṗṗya ’Ortodoks Tāwahōdo Betākrōstīyan Ṭäqalay ṣōḥfāt Bet, Ṭōr 11/2007 E.C, Bā’alä Ṭōmqāt, Lōyu ’Ettōm, Bāṣmqātu Dagmāgna Wälädän (By his baptithm he born us again), p.23. Tōnsae Zägubae printing press. Addis Ababa

Maḥbärä Qəḍusan ħdar/ Tahsas 1997፤ ḥamär Zä ortodoks Täwahdo 12 ña 'Amät ,
Yätäĵämäruna Bämätägbär lay yalu Yälmat projektoĈ 'AĈr dasäsa p.20 Mega printing press,
Addis Abeba

.....1996፤ Yä'Ityopya Betäkrəstiyan Təlant Zarena Nägä
(Ethiopian church yesterday, today and Tumoro) Qəḍusat Mäṣahft (spiritual books) Mega
printing press, Addis Ababa

II. Thesis

Aschenaki Daniel, May, 2013, Grand Ethiopian Renaissance Dam and sustainable Development in the
perspective of Environmental Laws and Standards: Challenges and Prospect, This thesis is done for the
partial fulfillment of the course of Law and Sustainable Development, Bahirdar university school of
law

Awulachew, S. B.; Yilma, A. D.; Loulseged, M.; Loiskandl, W., Ayana, M.; Alamirew, T.
2007. Water Resources and Irrigation Development in Ethiopia. Colombo, Sri Lanka:

International Water Management Institute. 78p. (Working Paper 123)

Dereje Sahile; 2008, Gädlä Elyas: From philological, Theological and Textual Analysis, AAU.
(MA Thesis)

Maged Attia, March, 2003, Blessing upon Blessing, The Altar Vessels, pp29-13,

Teferi Mekonnen, March, 2004 the Blue Nile issue: a history of hydro politics, 1884-1974 a
Thesis presented to the school of graduate studies of Addis Ababa University in partial
fulfillment of the requirements for the degree of Master of Arts in history. UN published
Paper.

Tegbaru Adane, 2010, Historical and Textual Analysis of Gadla zärə'a Buruk, Theses (MA

Philology)

Yacob Arsano. 2007. Ethiopia and the Nile. Dilemmas of National and Regional Hydropolitics (Thesis presented to the Faculty of Arts Of the University of Zurich for the degree of Doctor of Philosophy) Zurich

Yewulsew Shitie, June, 2012, Literature as a Hydro-political Discourse: A Comparative Analysis of Ethiopian and Egyptian Poetry, A Thesis Submitted to the Department of Foreign Languages and Literatures in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Literature, Addis Ababa

III. From internet

Adrian Evans in 2007, River Nile was compiled, Rivers of the World is a Thames Festival project delivered in partnership with the British Council's Connecting Classrooms with support from HSBC Global Education Programmed Retrieved on 20 Feb 2013 12:50 PM from www.riversoftheworld.org

Andrew Carlson, *march 2013*, Who Owns the Nile? Egypt, Sudan, and Ethiopia's History-Changing Dam *vol. 6, issue 6*. Retrieved on 20 Feb 2013 12:10 PM PST from <http://ethioaddisua.blogspot.com/2013/02/dismantle-war-criminal-rodolfo.html>

Christian Wittern, September 2009, describing Manuscripts, p.1 Retrieved on 3 Feb 2013 5:03 PM from <http://tei.oucs.ox.ac.uk/ENRICH/>

Ethiopian Trade Investment and Tourism Division, 2010, 17 Prince's Gate, London SW7

1PZ Email: Retrieved on 20 Feb 2013 12:49 PM PST from info@ethioembassy.org.uk

Mandy Barrow, 2008, The River Nile, Retrieved on July 10, 2015 from

<http://resources.woodlandsjunior.kent.sch.uk/homework/egypt/nile.htm>

Laura Hamilton, 2013-the Spiritual Power of Water. Retrieved on Thu, 09-12

05:37 From, [http: www.psychicsuniverse.com](http://www.psychicsuniverse.com)

DECLARATION

I, the undersigned, declare that this thesis is my original work and hasn't been presented for a degree in this or any other university and that all the sources used in this study have been properly acknowledged.

Name Girma Gelaye W/Mariam

Signature_____

Date_____

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

Name : Dr Mersha Alehegne

Signature_____

Date_____