

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**HISTORICAL AND TEXTUAL ANALYSIS
OF GÄDLÄ ZÄRĀBURUK**

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March 2010

HISTORICAL AND TEXTUAL ANALYSIS OF GÄDLÄ ZÄRĀBURUK

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Addis Ababa University**

**In partial fulfillment of the requirements for the
degree of Master of Art in Philology**

By: Tegbaru Adane

March 2010

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School of Graduate Studies

Textual and Historical Analysis of

GÄDLÄ ZÄRÄ BURUK

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TRANSLITERATION

The transliteration of Ethiopic words in this thesis are as follows.

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

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

2. Consonants:

ሀ =	h	ዘ =	z
ለ =	l	ኸ =	ž
ሐ =	h	ይ =	y
ም =	m	ደ =	d
ሥ =	s	ጅ =	j
ር =	r	ግ =	g
ሰ =	s	ጥ =	t
ሸ =	š	ፄ =	č
ቀ =	q	ጰ =	p'
ቂ =	q'	ጰ =	s'
ብ =	b	ዕ =	z
ተ =	t	ፍ =	f
ች =	č	ፐ =	p
ሀ =	h	ቀ =	q ^w
ን =	n	ሀ =	h ^w
ኸ =	ñ	ሐ =	k ^w
አ =	/AE/	ሀ =	g ^w
ከ =	k	ኸ =	x ^w
ኸ =	x	ቀ =	q ^w
ወ =	w		
ዕ =	?(A)		

ABBREVIATIONS

A.A.U.	Addis Ababa University
E.C.	Ethiopian calendar
E.M.M.L.	Ethiopian Manuscript Microfilm Library
ff	more than one folio
fol:	folio
G	Gädlä
G.C.	Gregorian calendar
G.M.S.I.E.S	Gädlä Mäbā Şayon of Institute of Ethiopian studies
G.Z.B.A.	Gädlä Zärā Buruk of Abasalā Mäsaqälä Karastos
G.Z.B.H1	The first Gädlä Zärā Buruk of Hägrä Sälām
G.Z.B.H2	The second Gädlä Zärā Buruk of Hägrä Sälām
G.Z.B.H3	The third Gädlä Zärā Buruk of Hägrä Sälām
G.Z.B.H4	The fourth Gädlä Zärā Buruk of Hägrä Sälām
G.Z.B.H.G.	Gädlä Zärā Buruk of Gaşä Abāy
G.Z.B.I.E.S.	Gädlä Zärā Buruk of Institute of Ethiopian Studies
G.Z.B.S.E.	Gädlä Zärā Buruk of Sara Eyäsus
G.Z.B.S.M.	Gädlä Zärā Buruk of Sägāde Mikāel
G.Z.B.T.	Gädlä Zärā Buruk of Ṭimā
G.Z.B.W.	Gädlä Zärā Buruk of Wälätä Asarāel
G.Z.B.2	Gädlä Zärā Buruk of Zāmārāmtā
ms:	Manuscript
mss:	manuscripts
r:	recto (front of a page)
St:	Saint
v:	verso (back of a page)
Z.B.	Zärā Buruk

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ABSTRACT

The principal objective of this thesis is to show the social and spiritual life of the Saint Zärä Buruk through the analysis of his Gädla. The manuscript of *Gädlä Zärä Buruk* has not been critically studied. The present study mainly focuses on both the forms and contents of the manuscripts of Zärä Buruk in Hāgärä Sälām Zärä Buruk Church (G.Z.B.H.1) and in the Institute of Ethiopian Studies (G.Z.B.I.E.S) as well as the manuscript of Mäbā Şayon, again in the Institute of Ethiopian Studies. (G.M.Ş.I.E.S.) The manuscript of Zärä Buruk is a very rich source of historical, religious, socio-economic and cultural events. In order to make clear this idea I tried to compare the contents of his Gādalāt with other manuscripts.

Ethiopian culture in the last quarter of the 17th century had both bad and good features. The manuscript discusses at least of tobacco snuffing, common in the Saint's epoch and condemns it. On the other hand, the community (association) “ግንባር” of Christians that gathered together in the name of Abunä Zärä Buruk was free from such bad practice.

The content analysis deals with textual, historical, religious cultural and socio-economic events. Famous persons such as “Queen” Säblä Wängel, and Kings Iyāsu I, and Yostos are some of the historical characters mentioned in the Gādalāt. In the discussion on religion, Biblical, nomenclature words, phrases, sentences and paragraphs are studied with reference explanations.

CHAPTER ONE

1. INTRODUCTION

Many scholars have concerned themselves with Ethiopian hagiographies in general, and some have dealt with Gädlä Zärä Buruk in particular. However, until now this Gädl has only been described in a very limited manner and still requires much more attention.

This thesis consists of seven chapters: the first chapter deals with the background of the problem, the scope, the objectives, the methodology used, and the benefits of the study. Chapters two, three, four, five and six focus on the main issues of the research. The second chapter is concerned with listing the existing manuscripts (but not all of them) and describing them. This means a description of the folios, some additional references from other *Gädlät* other than his life, an account of the hagiography, its date of composition, usage and so on.

The third chapter deals with the content of the Gädl, especially regarding the harmfulness of tobacco (ጥገባሆ) by analyzing his Hagiographies.

The fourth chapter deals with the content of the Gädl and tries to answer questions concerning the Saint's life, including his acts, miracles, etc. Based on the above chapters, historical, hagiographical, religious and textual analysis will be presented in chapter five. Linguistic and philological problems will be also raised in chapter six. Finally, chapter seven summarizes the results of the research and draws conclusions.

1.1 BACKGROUND OF THE STUDY

Ethiopia is a country with its own literature, history and cultural traditions. Ethiopia occupies a unique place among all African countries south of the Sahara, since it is the only one which has its own literary traditions recorded in the Ge'ez language, also known as classical Ethiopic. Ge'ez, the ancient language of the Ethiopian people, belongs to the great family of Semitic languages, developing its present form at an early stage of Ethiopian history. From the fifth

(fourth) century A.D. onwards a vast body of literary works in Ge'ez has been accumulated. Most of these works are religious in content; there are also some historical chronicles. Ge'ez is still the language of the liturgy, long after it ceased to be a vernacular language. It was only during the second half of the 19th century that it was replaced as the main medium for writing and documentation outside the Church (D.L. Appleyard 1998:7).

The heritage of Ge'ez literature was preserved and reached the present generation through different means. These include inscriptions, archeological findings, oral traditions, hagiographies and royal chronicles among others. Such heritage constitutes the basis for historical, political, religious and philological studies of a particular country.

Ge'ez hagiography or Gädlät constitutes by far the largest group of sources for medieval Ethiopian history (Tadesse Tamrat 1972:70). Even the royal chronicles, which can otherwise be considered as secular historical documents display some hagiographical characteristics. The hagiographical traditions transmitted to us through the centuries remain invaluable for the reconstruction of Ethiopian history.

Some use of Ethiopian hagiographical materials for history had already been made since the advent of the Portuguese and the Jesuit missionaries. However, a critical study of these traditions by European scholars started only after the last decade of the nineteenth century. Manuscript copies of the hagiographies in these publications have come mostly from the large collections in Paris, London, the Vatican and other smaller libraries and private collections. However, much less work has been done on the many extensive monastic libraries in Ethiopia, most of which remain untouched.

Therefore, the major task of studying the manuscripts on a wide scale is left to Ethiopians, and this sense of responsibility was one of the reasons for the A.A.U. to open a Department of Philology.

Students of the Department study manuscripts, especially the most interesting hagiographic traditions of medieval Ethiopian Saints, who actually lived between the thirteenth and the seventeenth centuries. Among the many hagiographies, this researcher deals with that of Abunä Zärä Buruk, a 17th century Ethiopian saint.

Hagiographies of Zärä Buruk, including short accounts of his life, exist. Nevertheless, these sources contradict each other and are not all reliable; some of them sound like fiction. Due to the variations in the sources, attention cannot be given to a particular source. One scholar, Jaeger, (1912) has examined some of these sources and come up with a partial but reliable version of the text.

This thesis discusses the hagiography and historical documents written about Abune Zärä Buruk. Details like his place and date of birth, blindness, the king who jailed him, the place of his arrest and the date of his death and buried place will be discussed towards ascertaining a more plausible version of the facts.

Most published accounts hold that the saint was born in Tigray, *qäbäle* Bambal Märyām, . . . The Addet District Youth and Sport Bureau of West Gojjām zone in Region 3, 1996 also subscribes to this view. The Bureau based its views on an article in Hamär magazine, which claimed that Zärä Buruk lived from the time of Yōkuno Amlāk up to Adyām Säḡād Iyāsu, i.e. for a total of 482 years. This was written in (1994:19).

According to Liqābōrḥānāt Märqorewos Arägā (1994 E.C), Abune Zärä Buruk was born on December 13 in Gojjām at a place called Gong Addeto Zäge Mārōyām. His father and mother was barren and Go gave him and they said his name Zärä Buruk his father was blind and regained a light when he was born and was imprisoned in Gondär in the reign of King Susōnyos. Others wrote that he was born in the 12th c A.D. in Yilma and Densā district, region of Gojjām Sākālā, (Fälägä Gōyon Gōšā Abbāy 1945-1995 (1995:64). 2001:IV in the introduction of the hagiography the following observations are made:

- Abunä Zärä Buruk was born at the end of the 8th century A.D.
- He prayed by Gôsä Abbāy for thirty years.
- On the 27th March he officiated at a mass along with Abunä Gäbrä Mānfäs Q̄dus.
- He officiated in the funeral rites of Abunä Gäbrä Mānfäs Q̄dus.

Liqe Tebabōt Zelalem Mengōstu 2001:II said that Abunä Zärä Buruk was jailed in Gondor in 1626: in the reign of King Susōnyos.

According to Kōnāfä Rōgb Zālākā (1975:101), Zärä Buruk was a native of Eritrea [originally on Eritera] and is believed to have been one of the last saints of the Ethiopian Church.

However, all the hagiographies of Zärä Buruk that I have consulted hold that he was from Ṭimā qābāle in Western Gojjām zone.

Jack Mercier 1994 E.U.C. stated that Zärä Buruk of Gojjām visited Bōhemot and Levathan («ገላጥት ወለዋታ») and measured their bodies from head to tail, but he wrote in the French language.

Dawit Kefyalew (1999:40) wrote that Zärä Buruk of Gojjām was a saint who lived in the 17th century at the time of Iyāsu I. Zärä Buruk on mediums all the histories of Zärä Buruk today is plundered by Bālāzār (sprit medium in Yājju Wollo).

Most of the hagiographies concerning his life were written during the 17th century. A.D, for he was a Saint of that period. The hagiographies have similarities with earlier hagiographies of other saints.

Abunä Zärä Buruk was one of the great saints of Ethiopia. His father was Dāmā Kōrstos and his mother Marōyām Mogässā. He became blind at the age of seven, but regained his sight at twelve. However, all Gādlāt state that he was blind and could not see properly while attending church school. He learned the Old and New Testament very thoroughly and observed God's commandments scrupulously.

He traveled from Tōgrāy to Enfrānz, Fogerā and Šōmbōṭ and arrived in Bāhr Dār. He then prayed at the Lōdātā Mārōyām Cave in Āddet

district for twelve years. He received the grace of casting out demons and healing the sick using holy water from a big jar (*gān*), while he observed silence and prayer for eight years at the Fəlsātā Lāmarəyām Church. This is located 30 minutes walk from Āddet, which, in turn, is 420 kms from Addis Ababa on the road to Bahr Dar. Malicious people went and told king Adiam Seged Iyasu “Oh! King, there is a monk at Fəlsātā Lāmārəyām who has revolted against your kingdom”. The king sent his army to bring him to the palace.

The saint was not shocked, because he knew in advance that this would happen to him. He, therefore, left the monastery and fled on the 13th of July 1682 E.C. After staying one and a half years at Zāmbit Mārəyām in Quārit and for six months at Gōdru Giyorgis in Sākālā, he was caught by the army at Gəyon Minčh (Gəšā Abbāy).

Saint Zārā Buruk died on Tār 13 (January 13 1691 E.C.) and was buried at a place still named after him; Țimā Zārā Buruk in western Gojjām. Various miracles occurred at his grave. Even today, many of the sick and [burden women] especially those suffering from heart attacks, are healed.

(Source *Hāmār* magazine: 1994:18-19)

The tomb of Abunā Zārā Buruk in Țimā Zārā Buruk church



1.2 Statement of the problem

Different scholars have different opinions concerning the birth and death of Abunä Zārā Buruk. This researcher believes that this indepth study contributes to a better and clearer understanding of the time in which the saint lived. The material on which this study is based has neither been studied nor edited, so this work serves as groundwork for further studies. It also draws the attention of young Ethiopian historians and philologists to the saint. There are different Ge'ez texts of *Gädlä Zārā Buruk*. The study tries to answer the following questions.

1. What is the significance and importance of the texts of *Gädlä Zārā Buruk* for philology, history, and the literature of Ethiopia?
2. How can the contents of each text be described?
3. What are the main texts of *Gädlä Zārā Buruk*?
4. What are the problems surrounding the Ge'ez manuscripts of *Gädlä Zārā Buruk*?
5. What would be the best means for preserving such manuscripts for the future? Could reproducing them through the use of modern technology, and then editing and publishing them play a role?

1.3 Objectives of the study

1.3.1 General objectives

To analyze the hagiography of *Gädlä Zārā Buruk* from the perspective of history and philology.

1.3.2 Specific Objectives

Ge'ez manuscripts of *Gädlä Zārā Buruk* provide good sources for historical and textual analysis. The main points and objectives of the study include the following:

1. Literary features
2. Linguistic features
3. Historical contribution

1. Literary features of the text:

Gädlä Zärä Buruk is one of many Christian hagiographic manuscripts which show the literary competence of Ethiopian writers across the ages.

2. Linguistic features

This research studies the orthographic phenomena of the text and linguistic features such as phonology, morphology, syntax and semantics.

3. Historical contribution:

The text provides information concerning the disagreement between Iyasu I and Abunä Zärä Buruk. In addition to the Bishopric of Abunä Zärä Buruk.

1.4 Methodology

In general, the following methods will be employed to achieve the objectives of the research: data collection, identification of sources, and processing of the collected data and sources. Finally, the researcher will arrive at conclusions based on analysis of the material.

1.4.1 Source of data

The main sources for the present study are manuscripts of *Gädlä Zärä Buruk* and *Mäbāšyon*. They belong to *Ṭima Zärä Buruk* and *Gōšā Abāy Zärä Buruk* in (Western Gojjām), *Sōr Iyāsus*, *Hāgārā Sālām Zärä Buruk* in (Eastern Gojjām), *Abōslā Zärä Buruk Zāmārāmtā Zärä Buruk*, *Sägāde Mikāel* (Awi zone) I.E.S. (A.A.U.). Other sources include the other *gädlāt* of *Mäbāšyon* and the summary of the *Gädlāt*, observations from his monastery, and interviews.

1.4.2 Data gathering instrument

In this study, qualitative data gathering methods are employed.

The manuscript was photographed with a digital camera and the resulting record was transferred to a computer to facilitate comparison with other sources. Interviews with important members of the monastic community complement the study of the main sources.

1.4.3 Data analysis technique

The data gathered from the main sources, the interviews and observation were analyzed qualitatively, in order to enable the researcher to arrive at a conclusion.

1.5 Benefits of the study

What are the probable applications of the findings? Who will benefit from the results of this study? As indicated earlier the focus of this study is a textual and historical analysis of the *Gädlä Abunä Zärä Buruk*. Besides this, the study will list the existing manuscripts and other related sources. Consequently, the researcher believes that the findings or the results of the study are expected to:

1. Answer the basic questions i.e. who was St. Zärä Buruk? What was the value of his life and work in relation to the religious and socio-economic context of his era? What is the importance of the text for Ethiopian history?
2. Provide a source for preparing catalogues.
3. Provide historical, theological, philological and linguistic background information concerning the epoch.
4. It will also help in gaining some knowledge and understanding about biblical citation and interpretation of Ethiopian Church scholars and their styles of writing.
5. It helps that of as who belong to this generation to abstain from unethical behaviour and bad habits of smoking tobacco.
6. Serve as a stepping stone for further study in the field, and as a base for publishing the text in the future.

The Institute of Ethiopian studies (I.E.S), the Ministry of Culture, historians, philologists, the Ethiopian Orthodox Church and other researchers will be beneficiaries of the results of the study.

CHAPTER TWO

2. List and description of the mss of Gädlä Zärä Buruk

Most of the known Gə'əz manuscripts of the Gädalä Zärä Buruk are found in churches in Gojjām. There are slightly different versions or compositions. This chapter gives a description of twelve of them. Ten are from Gojjām, one from I.E.S. (A.A.U.), and the last belonged to princess Wälätä Israel and was loaned to the I.E.S. by the late Dägāzmāč Zāwəde Gäbrä Səlāsse in connection with an I.E.S. (A.A.U.) exhibition of the paintings of his mother the princess.

2.1. The known Ge'ez versions of the Gädlä Zärä Buruk in western Gojjām.

A. G.Z.B.Ṭ.

This ms is found in Ṭimā Zärä Buruk

- Region: 3
- Zone: western Gojjām
- District: Addet
- Kābāle: Gošyā

There are two circle roads to Ṭimā: by Bure and by Moṭā.

- The distance from Addis Ababa by Bure to Bāhōr Dār is 563 km and from there to Addet 42 km, making it a total of 605 kms. It is a safe asphalt road. The distance from Addis Ababa by Moṭā to Addet is 358, k.m. but the road is not asphalt. From Addet to Ṭimā, one has to walk on foot for about two hours.

Material: Parchment

- Size: 26.5X22 columns 2
- Fol. 125

There is a picture to explain the events. Handwriting is bold and good and in black and red ink.

Binding: wooden boards covered with stout leather.

Owner: Ṭimā Zārā Buruk church

Contents

- 1. ff 1-2 blank space
- 2. ff. 3r-8r miracle (life history of Abuna Zara Buruk)
- 3. ff. 8v-110v miracle

Additional content)

- 1. ff. 111v-112v ተአምሪሁ ለዮሐንስ ንጉሥ (Miracle of King Yohānnōs)
- 2. ff. 113v-114v ተአምሪህ ለእግዝእትነ ማርያም (Miracle of St. Mary)
- 3. ff. 115v-116v ተአምሪሁ ለቅዱስ ጊዮርጊስ (Miracle of St. George)
- 4. ff. 117v-119v ተአምሪሁ ለቅዱስ ሚካኤል (Miracle of St. Michael)
- 5. ff. 119v-120v ተአምሪሁ ለአቡነ ዘሚካኤል (Miracle of Abune Zä Mikāel)
- 6. ff. 120v-123r ተአምሪሁ ለአቡነ ጌርሎስ (Miracle of Abunä Gerōlos)

It was written in the reign of Iyasu 1st (1679 E.C.)

B. G.Z.B.G.

- This ms is found in Gəṣā Abbāy Zārā Buruk
- Region: 3
Zone: Western Gojjam
- District: Sākālā
- Kābāle: Sākālā town
- The distance from Addis Ababa to Tilili is 447 k.m, and from Tilili to Sākālā 20 k.m. 447+20=467 km
- Material: parchment
- Size: 27X22 cm
- Folios: 120 columns 2 lines not limited.
- In some parts, there are good pictures to explain the events.
Handwriting is bold and good and is in black and red ink.
Binding: wooden boards covered with stout leather.

Owner Gōšā Ābbāy Zārā Buruk Church.

This Gādlā is used as a both of prayer at the source of Blue Nile/ Gōšā Abāy Zārā Buruk and people who suffer from different diseases are baptized there.

It was written in the reign of Iyasu 1st (1697 E.C.)

Contents

1. ff.1-3v Blank space
2. ff.4r-7v miracle and life history
3. ff.8r-109r miracle

Additional contents

1. ff. 109v-110v ተአምሪሁ ለቅዱስ ሚካኤል (Miracle of Sanit Michael)
2. ff. 111r-1112r ተአምሪህ ለእግዚእትነ ማርያም (Miracle of Saint Mary)
3. ff. 112v-113v ተአምሪሁ ለአቡነ ዘሚካኤል (Miracle of Abunā Zā Mikāel)
4. ff.114r-115v ተአምሪሁ ለዮሐንስ ንጉሥ (Miracle of King Yohānnōs)
5. fol. 116r-118v ተአምሪሁ ለቅዱስ ጊዮርጊስ (Miracle of St. George)
6. ff. 119r-120r ተአምሪሁ ለአቡነ ጌርሎስ (Miracle of St. Gerōlos)

2.2. The known Ge'ez versions of the Gādlā Zārā Buruk in Awi zone.
(Western Gojjām).

A. G.Z.B.S.M.

- This mss is found in the Sāgāde Mikā'el monastery.
- Region: 3
- Zone: Awi
- District: Goānguā
- Kābāle: Sāgāde
- Distance: from Addis Ababa to Sāgāde Michael monastery 496 k.m.
- Material: parchment
- Size: 27X21 cm
- Folios: 138 columns 2. lines 22, 23 not limited

- There is no picture
- Handwriting is bold and good
- Binding wooden boards covered with stout leather
- Owner: Sägāde Mikael monastery.
- Service: *Abbā Armōmo* (his name means one who does not speak but answers questions in writing and prays using the Gādlāt at the source of the *Tabot Māwrajā* (ታቦት መውረጃ) where the sick, are immersed in order that they might become healthy again.

Contents

1. ff1-7 Blank space

Colophon

1. Fol. 8r በዓመተ መንግሥቱ ለአኖሬዎስ The colophon mentions that the mss. was copied for the first time in the reign of Anorios. [However, Anorios was not a king but a lord of Enfranz at that time.]

Gādlā Zārā Buruk was written for the first time on April 1, 1697.

2. folio 8v introduction
3. folio 9 miracle but his life history
4. ff 10r-100r miracle of Abunä Zārā Buruk

Additional contents

1. ff 110v-112r ተአምራት ዘቅዱስ ሚካኤል (Miracles of St. Michael)
2. ff112 v-ff113r ተአምራት ለአቡነ ዘሚካኤል (Miracle of Abunä Zä Mikāel)
3. 113v – 115r ተአምራት ለዮሐንስ ንጉሥ (Miracle of King Yohännōs)
4. 115v-116r ተአምራት ለእግዚእትነ ማርያም (Miracle of Saint Mary)
5. 116v-118v ተአምራት ለቅዱስ ጊዮርጊስ (Miracle of Saint Giyorgis)
6. 119 v-120v ተአምራት ለአቡነ ጌርሎስ (Miracle of Gerōlos)
(2 Miracles of Abunä Zārā Buruk)
7. ff. 121r-129v Miracles of Zārā Buruk, he suffered in prison before he died.
8. ff. 130r-137v መልክአ ዘርአቡሩክ (Mālkā Zārā Buruk)

9. fol. 138 1 Colophon.

ዝ መጽሐፍ ዘስጋዴ ሚካኤል ገዳም መተከል ዘጸሐፎ መ. ዓይነ ኩሉ አስረስ ዘሀገረ ጉሉ ከዳነ ምሕረት ሰከላ ወ(ረዳ) This book belongs to Sägāde Michael in Mätäkäl. The writer of the Book is m. (māmhar) Aynä Kulu Asräsə of Säkälā worādā in Gule Kidānā Mahrät.

B. G.Z.B.Z.

- This mss is found in the church of Zāmārāmtā Zārā Buruk
- Region: 3
- Zone: Awi
- District: Bānjjā
- Kābāle: Bātā
- Distance: from Addis Ababa to Injjəbārā 452 km.
- In the western direction from Injjəbārā to Zāmārāmtā one hour on foot.
- Material: parchment
- Size: 25X20 cm.
- Folios: 82 columns 2 lines 16, 19, 21 not limited
- Number of miracles 1 introduction 24 miracles
- There is no picture
- Binding: wooden hard covered
- Owner Zāmārāmatā Zārā Buruk church
- Service: The gädlə is used as a book of prayer at the holy source of Abunä Zārā Bururk for baptizing patients bitten by a rabid dog.

Contents

1. ff1r-4v blank space
2. folio 5 introduction
3. ff.6r-57r miracle

Gädäl and miracle

4. ff 57v-77v Gädala and miracle but 57r-62v about the prayer against rabies (dog).

5. ff 78v-81r image of (Mälökā) Zārā Buruk

6. fol 81r Colophon ለዝንቱ መጽሐፍ ዘአጽሐፎ ቁስ አክሊሉ መብካ ወዘአጽሐፎ መሪጌታ መሉቀን መኮንን ወስመ ሀገሩ ደብረ ታቦር መንበረ ብርሃን (ደቡብ ጎንደር) ዝንቱ መጽሐፍ ዘተጽሕፈ በፎወጁ ዓመተ ምሕረት በዘመነ ሉቃስ ተፈጸመ፡፡

This book was written by the order of Qes Aklilu Mäbā and the writer of the Book was *Märgētā* Muluqān Mäkonnen the name of his country is Däbrä Tābor Mänbärä Bêrhān (Southern Gondar) This book was written in (1975 E.C.) finished by in the year of Luke (Lukās)

According to my informants, this book was copied from Dänፅ Giyorgis Gädäl in Awi zone Ankašā diocese.

The greater of the priest in the holy water.

1. fol. 82 ዝማራ ዘጽጌ Zōmāre in the month of October 21, 29 and the Sabbath.

C. G.Z.B.A.

- This mss is found in the Abasälā Mäsqälā Kōrstos Church
- Region: 3
- Zone: Awi
- District: Šökudād
- Kābāle: Addis Alām
- Distance: from Addis Ababa to Addis Alām 446 km
- Material: parchment
- Size: 22.5X21 cm
- Folios: 82 columns 2. lines not limited

- Handwriting is bold
- Binding: wooden boards covered

- Owner Abasālā Zārā Buruk church
- Service it is used to prayer and healing the sick from village to village.

It is a medicine for rabies, (እብድ ውሻ) and measles (ኩፍኝ) and small pox (ፈንጣጣ).

Contents

- Gädlä Zārā Buruk of Absālā is bound with ሕማማተ መስቀል (həməmətā mäsqälə), because the church tablets (ጽላቶች) of Mäsqälä Kōrəstos and Zārā Buruk are placed in the same sanctuary.
- 1. Ff 1-3 Blank space
- 2. Ff4r-17rv ሕማማተ መስቀል (həməmətā mäsqäl)
- 3. Ff 18r-44v Gädlä Zārā Buruk
- 4. Ff46r-77v Miracle of Zārā Buruk
- 5. Ff. 78r-81v empty space
- 6. Fol 82 Colophon
- ዝመጽፍ ዘወሐቦ መስቀለ ክርስቶስ ዝገድለ ዘርእ ቡሩክ
- ወዝተሰርቆ ወዘይትፋቆ በስልጣነ ጴጥሮስ ወጳውሎስ ውጉዝ ለይኩን¹

2.3 The known Gə'əz versions of the Gädlä Zārā Buruk in Eastern Gojjām.

A. G.Z.B.S.I.

This ms is found in the monastery of Sōr. Iyāsus Church

Region: 3

Zone: Eastern Gojjām

¹ [ዝመጽፍ ገድለ ዘርእ[0] ቡሩክ ዘወሐቦ ለመስቀለ ክርስቶስ ዘሠረቆ ወዘፈሐቆ ውጉዝ ለይኩን በስልጣነ ጴጥሮስ ወጳውሎስ] He gave this book of Gädlä Zārā Buruk to Mäsqälä Kōrstos. Whoever steals it or it may he be damned by the authority of Peter and Paul.

* According to my informants, the writer of the Gädlə was Märigetä Mälāk in 1970s

District: Enāmāy

Kābāle: Sar Iyāsus.

Distance: from Addis Ababa to Bičānā 265 km and 1:30 jorney from Bičānā a south of sōr Iyāsus. And the Church is found in the desert area of the river suhā clife.

Material: parchment

Size: 23x21 cm

Folios: 110 columns 2 lines not limited

Handwriting: is good

Binding: wooden boards covered

Owner: Sōr Iyāsus Gādām

Service: the gādlō is used to prayer at the holy spring of Abunā Zārā Buruk near the Church.

Contents

1. Ff. 1-3 blank space
2. fl.4 introduction
3. ff.5r-10v miracle life history of Abunā Zārā Buruk.
4. ff.11r-180v miracle
5. ff. 109-110 blank space

There are four manuscripts in Hāgārā Sālām Abunā Zārā Buruk.
Those are:

B. G.Z.B. H.1

This ms is found in Hagārā Sālām Zārā Burk

- Region: 3
- Zone: Eastern Gojjām
- District: Dābāy Tōlātgōn
- Kābāle: Gāme
- Distance: from Addis Ababa to Quyō 270 km and 2:00 hours journey on foot from the south east of Quy to Hāgārā sālām Zārā Buruk material parchment.

- Size: 19X16 c.m.
- Folios: 54 columns 2 lines 15
- Handwritting: is a good bold script with black and red ink.

There are paintings to explain the events.

Binding wooden board covered with stought leather

Owner: Hāgārā Sālām Zārā Buruk Church.

Service: to pray the holy water of Abunä Zārā Buruk.

There is a river called Mugā in where Abunä Zārā Buruk had prayed over a big stone basine. The water in this basine give as health not only Christians but also to Muslims.

Contents

1. Fol.1r the picture of Marayām Mogäsā and Dāmā Kōrōstos and Abunä Zārā Buruk around them (ብሂሞት ወሌዋታን) (Behemoth and Leviathan). Abunä Zārā Buruk counted the teeth of Behemoth and Leviathan.
2. fol 2 Introduction
3. ff 3^r – 11^v miracle (life history of Abunä Zārā Buruk).
4. ff 12^r- 53^r miracle
5. fol 54 empty space

Coliphon

6. Every miracle said that ምስለ ፍቁራኒሁ[ሩ] ወልደ ሥላሴ with his love son of Sōlāse. This means Wäldä Sōlāse was commend the book to write the year is not written.

C. G.Z.B.H.2

This mss is found Hāgārā Sālām Zārā Buruk

Region: 3

Zone: Eastern Gojjām

District: Dābāy Ṭōlātgōn

Kābāle: Gäme

Distance: from Addis Ababa to Q̣uy፬ 270 km and 2:00 o'clock

Journey on foot from south east of Q̣uy፬

Material: parchment

Size: it is a fragment because it was burnt in the house of Ato Gädāmu whose house caught fire in 1664 E.C.

Binding: wooden board covered

Owner: Hāgärä Sälām Zärä Buruk church

D. G.Z.B.3

- This manuscript is found in *Hāgärä Sälām Zärä Buruk*

- Region: 3

- Zone: Eastern Gojjām

- District: Däbāy Ṭ፬lätg፬n

- Kābāle: Gäme

- Distance: from Addis Ababa to Q̣uy፬ 270 km and 2:00 o'clock journey on foot from south east of Q̣uy፬ to Hāgärä sälām Zärä Buruk.

Material: parchment

Size: 17x15 cm

Folios: 24 columns 1

Handwriting: is Bold and Good and also black and red color ink.

Binding: wooden boards covered with staut leather

Owner: Hāgärä Sälām Zärä Buruk church service to use the prayer song in Mälkā Zärä Buruk in the months of 13th day and at the year October 7th January 13th the Holy day of Abunā Zärä Buruk.

Contents

1. Fol 1 blank space

2. ff 2r – 23 መልአክ ዘርአ[0] ቡሩክ (Mälkā Zärä Buruk)

3. Fol 24 empty space

E. G.Z.B.H.4

- This ms is found in Hāgärä Sälām Zärä Buruk

- Region: 3

- Zone: eastern Gojjām
- District: Dābāy Ṭəlatəgəñ
- Kābāle: Gāme
- Distance: from Addis Ababa to Quyḍ 270 k.m.
- From south of Quyḍ to Hāgārā Sālām Zārā Buruk on foot journey 2:00
- Material: parchment
- Size: 25X20cm
- Folios 60 columns 2 lines 23
- Handwriting is bold and good
- Binding: wooden boards covered with staut leather
- In some parts there are a good pictures to explain the events
- Owner: Hāgārā Sālām Zārā Buruk church
- Service to pray in the holy water of river Mugā

Contents

1. Folio 1 blank space
2. ff. 2r-4v introduction
3. ff 5v-12v history of Abunā Zārā Buruk
4. ff. 13v -47v miracles
5. fol. 48 the picture of Zārā Buruk in prison
6. fol. 49 the picture of Zārā Buruk and Behemot and Leviathan
(ብሔሮች ወላዋታን)
7. ff. 50v-54v miracle
8. fol. 55 the picture of Saint Giyorgis with Behemot and Leviathan.
9. fol. 56 the picture of Saint Mary with Her Beloved Son.

Additional content

1. ff.57r-58v ግብረ ሐማም (the sufferings of Jesus Christ)
3. ff. 59-60 blank space

2.4 The known Gḍ'ḍz versions of the Gädlä Zārā Buruk in I.E.S. (AAU)

A. G.Z.B.I.E.S

- This ms was in the Institute of Ethiopian Studies (I.E.S) as part of an exhibition from February to May 29, 2000 E.C.
- Region: 14
- Zone: Guläle
- District: Addis Ababa University, Sidist kilo campus.
- Material: parchment
- Size: 15 X9.5
- Folios: 48 columns lines 11
- There is no painting, but there is a six colour print ሐረግ (*Hāräg*) in the beginning and in the end 4 *Hāräg* = 1+4=5 *Hārägāt*.
- Handwriting: is bold and good.
- Binding: woden boards covered with a beautiful cloth.
- Service: princess Wälätä Eðsräel /Söyum the great granddaughter of Emperor Yohannôs IV used to pray by this Gädälä Zärä Buruk (rr January 23-1914- 1988 E.C.)

Owner= the late *Däjäzmāč* Dr. Zäwde Gäbrä Sölässe in U.S.A. (Amercia)

Contents

1. ff 1r- 2v Blank space
2. ff 3r-4v introduction
3. ff 5r-18v ተክምር (miracles) there is no life History.
4. 19r- 29v ዜና ዕረፍት ወቃልኪዳን (News of death and ensuring covenant)
5. 30r-34r ተክምር miracle

Colophon 1

1. 34v እሱቱ ወበረከቱ የሀሉ ምስለ ፍቁሩ ገብረ ሕይወት ወአቡሁ ገብረ ማርያም ወእሙ አመተጊዮርጊስ ወብእሲቱ ወለተ ማርያም ወወልደሙ ዘመንፈስ ቅዱስ ለዓለሙ ዓለም አሜን።

May his prayer and salutation live with his beloved Gäbrä Hōywot and his father Gäbrä Māryām and his mother Amätä Giyorgis and his wife Wälätä Māryām and their son Zāmānfäs qəḍus forever Amen.

2. ff. 34 v-45r መልክክ ዘርክ[ዐ]ቡሩክ (Image of Zārā Buruk)

Coliphon 1

1. fol. 45v ጸሎቱ ለዘርክ[ዐ]ቡሩክ ካህነ ወንጌል የሀሉ ምስል ፍቁሩ ገብረ ሕይወት May The prayer of Zārāburuk priest of Gospel Live with His lover Gäbrä Haywot . . .)

Colophone 2

46v ዝ መጽሐፍ ዘወይዘሮ ደብራቱ መልክዓ ማርያም ዘርክ(ዐ)ቡራ(ሩ)ክ ዘአጽሐፈቶ በነዋያ በገንዘብዋ ይኩና መርሐ ለመንግሥተ ሰማያት

“This Book was commissioned for writing by Wr. Däbritu Mälðkā Māryam Zārā Buruk with her money so that it will her guide to the kingdom of heaven. However, there is no colophon indicating who it was written by whom.

B. G.Z.B.I.E.S

This ms is found in the I.E.S. (Institute of Ethiopian Studies) A.A.U. in Gḍ'ḍz section cat. No. 2963.

Material: parciment

Size: 25.5X18.5

Folios: 77

Columns: 2 lines 20, 21, 24, 26, 30 it is not limited.

Handwriting: is full of mistakes

Binding wooden board covered in one folios there is a good picture

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

Colophon

1. fol. 1r የኢትዮጵያ ጥናትና ምርምር ተቋም ወዳጆች ማኅበር ዕውቀት ፈላጊዎችና ተመራማሪዎች ከመጽሐፍት [ጸሐ] የሚያገኙትን ጥቅም በመገንዘብ ይህንን መጽሐፍ ለኢትዮጵያ ጥናትና ምርምር ቤተ መጻሕፍት ዛሬ ሚያዝያ 12/1991 አስረክበ::

Fully aware of the benefits, which accrue from books put at the __ disposal of scholars and researchers, this book was donated to the Institute of Ethiopian Studies library on April 20, 1999.

2. ff. 2r 3v a picture of Dāmā Kôrḗsatos and Māryām Mogäsā and Zārā Buruk

3. fol. 4v ፀሐፊው ካሳ ነው (ውእቱ)

The writer of this Gädlä Zärä Buruk is Kāsā

4. fol. 4v አለቃ ባሕሩ እራስ ሚካኤል፡፡ ሸዋ (ን) ያጠፋው፡፡ ጊዜ፡፡ በከያ (ሃያ) ብር ገዙት የገዙት ተልጅ ካሳሁን ነው ብሩንም

While Aḍrāsa Mikael destroyed Šāwā, Aläqā Bāhōru bought this Gädḍlḍ from Kāsāhun for twenty birr is [the time is ፲፱፻፱ E.C. when Rās Michael was destroyed Šāwā at the battel of Torā medā and Sägāle in Oct. 7, 9, 1909 E.C.]

5. Fol. 5r በፎፂ ወፎፂ ወጂ ዓመተ ዓለም በ፪፻ ወ፹ ወ፩ [በ፲፮፻፲፯] ዓመተ ምሕረት --- በዘመነ ማቴዎስ ወንጌላዊ አመ ፩ ለሚያዝያ በ፱ ሌሊት በዕለተ ሰሉስ ጊዜ ፫ ሰዓት በአመተ መንግሥቱ ለኢያሱ ንጉሥ በ፳ ወ፫ ዓመት

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 night and the date of Tuesday at 3:00 Oclock when the king was Iyāsu became a king of Ethiopia of 23 years.

This means 7197

-5500

1697

About this the Gädḍlḍ was written in 1697.

Contents

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3. ff. 11v-63v Miracle
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5. Fol. 71r ዘአቅረብኩ ማህሌተ (I present the holy song)
6. ff. 71v-76v መልአክ ዘርአ[ዐ]ቡሩክ (Malkā Zarā Buruk)
7. Fol. 77 Blank space

² የኢትዮጵያ ታሪክ ከዐፄ ቴዎድሮስ እስከ ቀዳማዊ ኃይለሥላሴ ተክለጌድቅ መኩሪያ ፲፱፻፳፩ ዓ.ም. የቶራ መስክና የሰገሌ ጦርነት በንጉሥ ሚካኤል ጥቅምት ፲፯ ቀን ፲፱፻፱ ዓ.ም. አርብ ጠዋት ገስግሰው ጦርነቱ ተጀመረ ገጽ ፻፵፫-፻፵፬ 'The Battle of Torā medā and Sägāle The war was started by king Mikāel early in the morning on Friday October 17, 1909 A.D. pp 143-144

CHAPTER THREE

3. ABUNÄ ZÄRÄ BURUK AND TOBACCO PLANT

Gädlä Abunä Zärä Buruk discusses at length the bad habit of using tobacco and makes it its central concern. It is mentioned several times at the end of accounts of miracles. It maintains that one who uses (drinks) tobacco, risks losing his soul and further states that Abunä Zärä Buruk's intercession would save him. In the 19th miracle, there is evidence that the use of tobacco is condemned. On the other hand, God created all plants on the third day declaring them to be good for human use. The claim that the saint received a special revelation concerning the harmfulness of tobacco is not plausible, since Abunä Zärä Buruk was not greater than the prophets and disciples to whom such revelation was not made.

The following pages of this chapter first contain quotations from the Gädöl regarding the harmfulness of tobacco especially for the soul. Subsequently, some remarks and comparisons with passages from other sources are made.

3.1 God told to Abunä Zärä Buruk what he did not tell others

G.Z.B. I.E.S. ff. 31v-32r G.Z.B. H1. ff. 40r-41v (miracle 19)
ወለ ውእቱ መነኮስ ነገሮ እግዚአብሔር ነገረ ሐዲስ ዘኢተሰምኦ
እምፍጥረተ[ዓለም] ዘኢተሰምዐ ወኢተከስተ ለካልኦን ምስጢረ ዝንቱ
ነገር ዘነገረኝ ለኝ።

And to that monk [Zärä Buruk], God told him new matter that was not heard since creation, that was not heard or revealed to others. The saint [in turn] told us this mystery that was revealed to him.

በከመ ነገሮ ለሙሴ በደብረ ሲና ወወሀቦ ጽላተ ዘሕግ ወከሠተ ሎቱ
ይሥራይ ሥርዐታተ በእንተ ዘይትበላዕ ወኢይትበላዕ ውስተ መጽሐፈ
ኦሪት ዘተውህበቶ ሀብት እምስማያት እምነበ እግዚአብሔር።

As He told to Moses on Mt. Sinai and gave him the tablet of the law and revealed to him how to institute the rules of what may be and may not be eaten in the book of the Torah which was given to him from Heaven from God³.

ወበከመ ነገሮሙ ለአግብርቲሁ ነቢያት ይሥርዑ ሥርዓታት ውስተ መጽሐፈ ኦሪት ወትንቢት

As He told to His servants the prophets to institute rules in the Book of the Torah and the Prophets.

ወበከመ ነገሮሙ ለአርዳኢሁ ሐዋርያት ይወስኑ ሃይማኖተ ወይሥርኡ ሥርዓታት ወይጽሐፉ ውስተ መጽሐፈ ሐዲስ ትዕዛዛተ ኩሎ ወሕገ በዘተውህቡሙ ሀብት ጊዜ ፫ቱ ሰዓት ዘይከውን ወዘኢይከውን ዘይተገብር ወዘኢይትገበር።

As He told His disciples to regulate the religion and to make the regulation and to write in the Book of the New Testament all the comandements, and the rules given to them at the third hour; as he told them the things which would happen and which would not happen and which should be done and which should not be done⁴.

ወበከመ ነገሮሙ ወከሠተ ሎሙ ኩሎ ምስጢራተ ሐዲሳተ ለካልአን ሊቃውንት ወለመምህራኑ ቤተክርስቲያን እለ መጽኡ እም ድህራሆሙ ይሥርኡ ሥርአ[ዓ]ታት ወትዕዛዛተ።

And as He told them and made clear all the new mysteries to the other scholars and to the teachers of the Church who came after them that they might institute the rules and the commandments.

ወውእቱኒ መነኮስ ብእሴ እግዚአብሔር ተላዌ አሠሮሙ ለሐዋርያት ወተልማይሙ ለእለ ወሰኑ ሃይማኖተ ወሠርኡ ሥርአ[ዓ]ታት።

³ See Exodus 19-35

⁴ Acts 2:3-15

And this monk, a man of God, follower in the footsteps of the disciples and of those who determined the faith and instituted the regulations.

ነገረን ወአይድአነ በከመ ነገሮ እግዚአብሔር እግዚእ ዘኢይትኔሰው ቃሉ እንዘ ይብል ጸሐፍ ውስተ መጽሐፍ ዘነገርኩክ [ወ] ዘከሠትኩክ ወዘኢከሠትኩ ለካልአን እለእምቅድሜክ

He told us and transmitted to us as God the Lord whose word does not lie, told him, saying “Write in the book the word that I told and revealed to you and have not revealed to others before you”

ወኢይትኅባዕ ነገሮ ዘነገርኩክ ከመትንግር ለኩሉ ወትሰብክ ዘንተ ነገረ ዘነገርኩክ አነ እምጽንፍ እስከ አጽናፈ ዓለም እም አድማስ እስከ አድማስ ወጎበኩሉ ዘይበጽሕ ብርሃነ ፀሐይ ወወርኅ ወከዋክብት ዘያበርህ [ሁ] በመዓልት ወበሌሊት ከመ ኢይስተዩ ቆጽለ ርጉመ ዘሠረፀ እምዕፅ ርጉም ወውእቱኒ ዕፅ ዕፅ ጎጉል ወዕፀሞት ለዘይሰትዮ በልማድ ወለዘገሠሶ በእድ ወለዘይሁብ እኒዞ በእዴሁ ለዘይስተ ወዘይሰይጦ ወዘያበቁሎ ውስተ ቤት ወዘአቀረበ እሳተ ወማየ ለዘለመዱ ከያሁ፡፡

And don't hide my thing which I have told you as you will tell and you will preach this thing that I have told you throughout the world from end to end and from horizon to horizon and to all places on which the light of the sun and moon and stars shine day and night⁵ that they will not drink the cursed leaf which grew out from the cursed plant. And that plant is a plant of destruction and a plant of death for one who drinks it out of habit and touches it with his hand and who gives it by his hand for others to drink and who sells it and who grows it in his house and he who provides fire and water for those who are addicted to it.

⁵ Genesis 1:16 And God made two great lights, the greater light to rule the day the lesser light to rule the night; he made the stars also.

The texts of Gädlä Zārā Buruk are not all written in a clear manner. They simply narrate about the condemnation of the plant known as tobacco, without mentioning more about its specific name. No written evidence can be found about when it was condemned and on whose command.

Due to these reasons, in order to reconstruct the genuine text of Gädlä Zārā Buruk, I went to many places and I read the Gädlāt but found that they were not similar.

In Hāgārā Sālām Zārā Buruk which is located in Eastern Gojjam zone Däbäy Ṭillatgōn Worädä Gäme Kābäle, I found three texts of Gädlä Abunā Zārā Buruk. Among these three texts, one was very large and unique. It was more similar to the teaching of the Ethiopian church fathers. And I chose it to compare its contents with other similar texts.

3.2 The beginning of the growing of the cursed tobacco

ከመ ኢይስተዩ ቆጽለ ርጉመ ዘሠረፀ እምክርሠ ይሁዳ ርጉም በጊዜ
ተሀንቀ ወሞተ በ፵ ዕለት በጊዜ ዕርገቱ ለእግዚእነ ውኃቱስ ዕፅ ዕፅ
ሐጉል ወዕፅ ስህተት ወዕፅ ሐክት ወዕፅሞት ለዘይስትዮ በልማድ ms
G.Z.B. H1 fol. 40r.

That they may not smoke the cursed plant (tobacco) which grew out from the belly of Judah when he hanged himself and died, on the fortieth day of the ascension of our Lord⁶.

That plant is a plant of destruction and a plant of error and a plant of evil and a plant of death for one who habitually drinks it.

⁶ Mathew 27:5 and he cast down the pieces of silver in the temple and departed, and went and hanged himself.

Acts 1:18 now this man purchased a field with there ward of iniquity; and falling head long he barust a sunder in the midist and all all his bows gushed out.

In the Ethiopian Orthodox Tewahido Church, other books, outside of these listed above, may not be submitted as religious evidence.

So the saying of how tobacco grew on the remains of Judas, in my opinion, might be to say that Satan had made Adam to do immoral action. Satan had repeatedly forced Eve to do the wrong things.

3.2.1 When was tobacco strongly forbidden?

ወተካየደ ኪዳነ ጽኑኣ ምስለ ፍቁሩ ብፀዕ ወቅዱስ አቡነ ዘርኣ[ዐ]ቡሩክ እንዘይብል ዘንተ ነገረ ዘነገርኩክ ኣነ ሰሚዖ እምቃልክ ወእምቃለ ውሉድክ ወአዋልዲክ ዘአስተተ ወዘአቅለለ ወዘአስተሀቀረ ቃለክ ወዘአበየ ነገረክ ለእመሰትየ ይስተይ ይስተይ ቆጽለ ርጉመ ዘበቆለ እምአማዑተ ከርሱ ለይሁዳ ወልደ ኀጉል እሬስዮ መንጸፈ ለደይን ከመ ይሁዳ ዘሀሎ መንጸፈ ደይን ወእጅልቆ ምስለ እለ ይክህዱኒ ወምስለ እለ ይፈልጡኒ እምአበየ ወምስለ መንፈስ ቅዱስ ዘይሄሉ ምስሌየ ወይነብር ላዕሌየ።

And the Lord made a covenant with His beloved our father Abunä Zärä Buruk saying. "If there is anybody who having heard from you, your sons and your daughters what I have told you and ignores your teaching and chooses the wrong way and drinks the cursed tobacco that grew in the small intestine of Judah, the son of sin, I would make him an armament of hell like Judah who lives in the armament of hell and I will count him among those who denied me and who separated me from my Father and the Holy Spirit who lives with me and is upon me.

ወለዘሰትየ ዘንተ ቆጽለ ርጉመ ዘስሙ ትንባሆ ለእመኮነ ብእሲ ዘይሰተ ውሉተ ዕፀ እምነ ውሉድክ ወሰብኦ ቤትክ ወአዋልዲክ እለይነብሩ በእዴክ ወይትኤዘዙ ለቃልክ እመትብለኒ አንተ መሀ[ሐ]ር ሊተ በእንተ ኪዳነክ ዘተካየድክ ምስሌየ ኢይምሕር ለክ እመትብለኒ መሀ[ሐ]ር ሊተ ጥቀ እጸልእ ኢያክ እነስኣክ ዘወሀብኩክ ኪዳነ (ms. G.Z.H1 fol 41r.

And whoever drinks [smokes] this cursed leaf called “tobacco” be it your male or member of sons, your household and your daughters who live by your hand and who obey your word. . . If you said to me have mercy on them for the sake of the covenant you entered with me, I will not have mercy on them for your sake. If you persist saying “Have mercy on them for my sake,” I will hate you much and take away the covenant that I gave you.

According to the critical history of tobacco, I tried to search the sources which have been recorded before Gädlä Abunä Zärä Buruk. For instance, I read the book of the History of Kings in which I found some comment about the nature of tobacco, and which tells us about its uniqueness. In addition to this, Gädlä Abunä Mäba Şəyon which was written in the 15th century A.D and Zenāhu Lägälä Wätarikä Nəgus Löbnä Dənglə which was written in the 16th century A.D. can be mentioned.

3.2.2 The drinkers of Tobacco in hell with Abunä Zärä Buruk

ገድለ መብዕ ጽዮን (Gädlä Mäbā şəyon) I.E.S. ff 82r -86r

ወናሁ ንነግረክመ ዘከመ አፍቀሮ ለመድኃኔዓለም አቡነ ዘርአ[ዐ] ቡሩክ ወአክበረ በዐሎ ለለወርት አመ ፳፬፻ ለመጋቢት። ወበዐለ ኪዳነ ምሕረት። አመ ፲፬፻ ለለወርት።

And we tell you now, how Abunä Zärä Buruk loved Mädhāne Alām and he celebrated His holy days every month on the 27th of March and the holy day of Kidānām፬h፬rāt on the 16th of every month.

ረከበ ሞገሰ በኃበ መድኃኔዓለም ወወሀቦ ፈረሰ እሳት ወበትረወርቅ ዘቡቱ ትዕምርተ መስቀል ወይቤሎ ሑር ውስተ ደይን ወአውጽዕ ነፍሳተ መጠነ ትክል ጸዊረ ወሐረ ወቦክ ውስተ ሲኦል።

He received glory in the eye of Mädhāne Alām and he gave him a horse of fire and a staff of gold which had a sign of the cross. And He said to

him, “Go to Hell and bring out as many souls as you can carry. And He went and entered Hell.

ወተሐዘሉ ውስተኩሉ ስ[ሥ]ጋሁ ወተፀክቁ ከመ ንህብ ነፍስ ዲበ ነፍስ ወእንዘ ይወጽእ እሒዞ ነፍሳተ ይቤሎ ፩ ኃጥእ ኦ ዘርአ[ዐ] ቡሩክ አውጽኦኒ እስመ ተረፍኩ ወተመይጦ ዘርአ[ዐ] ቡሩክ ወሰህቦ እዴሁ ወተጣበቀ ከመሰምዕ ምስለ ፈትል ውስተ ሲኦል ወወውኦዮ ላህበ እሳተ ለዘርአ[ዐ]ቡሩክ ኀደኀ፡፡

And he carried them (the souls) in his whole body and they were packed tight like the bee, soul on soul. And as he was going out carrying the souls with him, one sinner said to him “Oh! Zārā Buruk, take me out me because I am left out. And Zārā Buruk returned and pulled his hand which attached like wax attaches on a thread in Hell. And when the power of the fire burned Zārā Buruk, he left him.

ወሐረ እሒዞ ነፍሳተ ኀበ እግዚኡ መድኃኔ ዓለም ወይቤሎ ኦ እግዚእየ አሐቲ ነፍስ ተርፈተኒ እንዘ ትጼውዕ ስምየ መሐራ

And he went carrying the souls to his Lord Mädhane Alām and he said to Him “Oh! my Lord one soul has been left out that calls my name. Please give it mercy.”

ወይቤሎ መድኃኔ ዓለም ለዘርአ[ዐ] ቡሩክ እስመ ረከብክ ሞገሰ ወክብረ ሰትየ ጥ(ት)ንባሆኑ ርኩስ መሐር ትቤለኒ ወይቤሎ ዛቲ ዕፅ በምንት ተዐቢ እምኩሉ ኃጣውዕ ኦ እግዚእየ

And Mädhāne Alām said to Zārā Buruk “because your received glory and honor, are you saying to me? Give mercy to the drinker of the cursed *timbaho* [tobacco]” and he [Zārā Buruk] said to Him “Oh! my Lord how is that plant worse than all sins?”

ወይቤሎ መድኃኔዓለም ኢሰማዕከኑ ግብራ ለዛቲ ዕፅ ዘከመ ዘርአ (ሰይጣን) ውስተ ዓለም

And Mädhāne Alām said to him, “Have you not heard the nature of that plant that Satan (the devil) sowed in the world?”

3.2.3 Abbā Hāwi and Abunā Zārā Buruk condemned the drinker of tobacco (ትንባሆ)

In Gädlä Abunä Mäbā Šəyon which is read in the day time every Sunday, there is the following story.

ወናሁ እነግረክ ሀሎ ፩ መምህር ዘየዓቅብ ሕገ ፈጣሪሁ መድኃኔዓለም ዘስሙ ሐዊ ወበዕለተ [ዓርብ] ይትሜሰጥ ውስተ ሰማይ በቀዳሚት ሰንበት ወበእሑድ ሰንበት ይትናገሮ ምስለ ዚህ ወነሢኦ ጥበበ ይትመየጥ ውስተ መካኒ በዕለተ ሰኑይ ወይነግሮሙ ለሰብእ ሀገር በጉባዔ ወይትጋብኡ በቃለ አዋዲ እስመ ዓባይ ይእቲ ወይሜህሮሙ እስከ ዓርብ ወቀንኦ ሰይጣን።

And now I tell you, [a story]: There was one teacher who observed the law of his creator, whose name was Hāwi. He went up to the sky on [Friday] and on Saturday and Sunday, his Lord spoke to him. Having observed wisdom, he came back to his place on Monday. And he spoke to the people of the country (Käbäle) in a big council to which they gathered upon call. And he taught them up to Friday. And Satan became jealous.

ወሶበ ሐረ ሐዊ በከመ ልማዱ በዕለተ ዓርብ ነበረ በመንበር[ሩ] ወተመሰለ በርእሱ ወበልብሱ ለአባ ሐዊ ወበዕለተ ቀዳሚት ሰንበት ተከሥተ ወይቤ ተጋብኡ ኩልክሙ እንግርክሙ ነገረ ዘያፈቅራ ፈጣሪን።

When Abbā Hawi as usual ascended to heaven on Friday, Satan resembling Abbā Hāwi by wearing his clothes and seated on a seat appeared to them on Saturday and said “Gather together, all of you that I may tell you what our creator loves.”

ወተጋብኡ ኩሎሙ ወይቤልዎ ለምንት መጻእክ አባ ዘኢልማድክ ዮም ወጸዋዕከኑ ወይቤሎሙ ጸራዊ

All of them gathered and said to him “Why have you come today, which is not your habit, and called us” and the enemy answered them.

ይቤለኒ እግዚእየ ለእመ ኢነገርኮሙ ለሕዝብከ የም ይደዩ አዕናፊሆሙ ቈጽላ ለዛቲ ዕፅ ወበአፋሆሙ ጢሰ[ሳ] ኢኮንከ ፍቁርየ ለዘሀለወት ዕፅ በአንቀጽ ማህደርክ ሶበ ርእያ በቅድሜሁ ለዕፅ ይቤ ከመዝ በከመ አስሐታ ለሐዋን በዕፅ አስሐቶሙ።

My Lord said to me “If you don’t tell your people today to put the leaf of the plant found at the door of your house in their nostrils and take in its smoke by their mouth you won’t become my friend”. And when he saw the plant in front of him, he said “As he deceived Eve, so has he deceived them by the plant.”¹⁰

ወገብሩ ንዋያተ ጥንባሆ ወአምጽኡ ቆጽሎ ወቀጥቀጡ ወአጤሱ በእሳት ወሰተዩ ከሉሙ ንዑስ ወዐቢይ ክቡር ወህሱር።

Thereafter, they brought tobacco leaves of tobacco [dried] and crushed them. They put the [dried] leaves on fire and people, great and small, honorable and base alike, smoked them.

ወኅዘነ ሐዊ እንዘ ሀሎ በሰማይ አእሚሮ በጸጋ ወአእመረ በእንተ ሰንበታት ወበሰኑይ ነግህ መጽኦ አባ ሐዊ ወሶበ ርእዮ (ሰይጣን) ተዘርወ ከመጢስ ወአስተጋብአሙ ሐዊ ለሕዝቡ ወይቤሉሙ መኑ መሀረከሙ ዘንተ ግብረ።

Hawi was sad knowing by the grace of God what the people did while he was in Heaven. He knew the days were Sabbath days. When he descended on Monday morning, Satan vanished like smoke upon seeing him.

¹⁰ አሪት ዘፍጥረት 3:3-11 (Genesis 3:3-11)

Hāwi called the people to a meeting and asked them “Who taught you this deed?”

ወይቤልዎ አንተኬ ወይቤ አንሰ ኢኮንኩ አላ ሰይጣን ውእቱ ኅድጉ ይእዜኒ ወይቤሉ ትማልምም ይቤለነ ስተዩ ወዮም ይብለነ ኅድጉ ወአበይዎ

And they answered to him “It is you who taught us this.” But he said, “It is not me [who taught you this] but Satan.” And he commanded them to stop it immediately as of that day. But they said [to themselves], “He ordered us to smoke yesterday and now he is telling us not to smoke.” And they refused [to stop smoking].

ውእቱኒ አውገዞሙ ወይቤ ዘዘርአ[0] ውስተ ገራህቱ ወዘሰትያ በአፋሁ ወዘወድያ በአዕናፊሁ ወዘአሀዛ በእዴሁ ርጉም ውእቱ ጋኔን ውእቱ ባሕረ ሐምሐም ወይጼውኦሙ ለአጋንንት አብያጺሁ በአፍኦ::

He condemned them saying “Accursed be he who plants this plant [tobacco], in his plot of land, drinks it by his mouth, puts it in his nose, and carries it in his hand. He shall be a demon of sea plants and call upon the names of demons of the sea who shall be his friends”.

አሜሃ ቦ እለኅደጉ ወቦ እለ አበዩ ወእምአሜሃ ተረግመት ዛቲ ዕዕ ወሶበ ይሰትያ ብእሲ ይመጽኡ ኅቤሁ አጋንንት ዘየአክሉ መጠነ ፎቱ ቀፈዋት እለምሉአን አንህብት ወይበውዕ [0] ውስቴቱ በበጀቱ መሳከዊሁ በጀኤሆን አዕይንቲሁ ወበጀኤሆን አዕናፊሁ ወበጀኤሆን አዕዛኒሁ ወበመንፈሱ ዘታኅቱ ወበአፋሁ ዘተገብረ በዝንቱ ኩሉ ከመንህብ ዘይበውእ ውስተ ቀፎ ወይወጽእ::

There were people who stopped smoking and there were some who refused to stop. That plant was cursed from that moment onwards and when a person smokes it, demons who are the size of five hives full of bees will enter

into him. They will enter into him.¹¹ Through every opening he has, through his two eyes, two nostrils, his mouth and anus.

«ይህንን አባባል የመሰለ ነገር በ21ኛው መቶ ክፍለ ዘመንም በግጥም በአማርኛ ቋንቋ ተነግሮአል አንድ አባት ልጃቸው አሜሪካ ሀገር ሔዶ ቆይቶ ወደ ኢትዮጵያ ቤተሰብ ለመጠየቅ በመጣ ጊዜ ብዙ ሰዎች እንኳን ልጅዎ በደህና መጣልዎ? እያሉ ከደስታው ለመካፈል ጠየቁት::

ልጃቸው ግን ከትንባሆ የተሠራ ሲጋራ ያጤስ ነበር እና አባትዮውም ልጄ ተበላሽቶ አካሉ ፈርሶ ታሞ ነው የመጣ ብለው መለሱላቸው::

እነርሱም ምን ሆኖአል? ቢሉአቸው እርሳቸውም:-

- «አፉ የሰይጣን የሲጋራ ምድጃ፤
- እጁ መቆስቀሻ፤
- አፍንጫው ማጨሻ፤
- ሳምባው ተቃጥሎ፤
- ፊኛው ቆስሎ፤
- ጉብቱ በስሎ፤
- ጨንፈው ለግሞ፤
- ጉልበቱ ደክሞ፤
- ዐይኑ ልሞ ነው የመጣ አሉ ይባላል::»

A similar statement was made in Amharic language even in this 21st century.

A father whose son came from the U.S. was being congratulated by people on the coming of his son. The father, however, said there was no reason to be happy about. Asked why he was not happy, he replied.

- His mouth has turned to be an oven (stove) for the cigarette of

¹¹ Mathew 12:45 Then goeth he [Sattan], taking with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.
Luke 11:26

Satan.

- His hand a poking tool for cigarettes.
- His nose an exhaust pipe
- His lung is burnt
- His bladder burnt and his liver is damaged
- His stomach is out of use
- His strength is lost and
- His eyes are weakened

This anecdote was coined by an Ethiopian to show the damage caused by smoking at a time when the number of people smoking cigarettes in the world had increased.

When the Gādlā Mābā Şōyon was written in the 15th century, it might have had the objective of teaching the population of the dangers of smoking tobacco.

ወይሜህርዎ ትምክህተ ወትዕቢት[ተ] ወዝመት[ተ] ወሥርቀ[ቆተ]
ወሐሰተ ወቀተሲ ነፍሱ ወኩሎ እከያተ።

They teach him everything evil: pride, adultery theft, lies and murder and all evil¹².

ወዘንተ ሰሚያ አቡነ ዘርአ[ዐ] ቡሩክ አማዕተብ በእደዊሁ ንብ
መታከፍቲሁ ወበከዩ ወሀሎ ተሥዒሎ በሥዕለ ቤተክርስቲያን ከመዝ።

When Abunā Zāra Buruk heard this, he made the sign of the cross over his shoulder and cried bitterly. There is a painting of him on the walls of a church depicting this.

ወእሜሃ ወዕእ እምሀገር ወእውገሃ እንዘ ይብል ለዛቲ ዕዕ ርግምት
ዘይሰትያ በአፋሁ ወዘይወድያ በአዕናፊሁ ወዘአጋሃ በእደዊሁ ወዘዘርዐ
ወስተ ገራህቱ ወዘሆጢ ወዘተግዮጣ ኢኮነ እምወሉደ ጥምቀት
በሥጋሁኒ ኢይረብሕ ወነፍሱ ትወርድ ወስተ ሲኦል።

¹² Mathew 15:19-20 for out of the heart proceed evil thoughts, murders, adulteries fornications, thefts, false witness, blasphemies, these are the things which defile a man

Thereafter, he went out of the country and condemned [the people] saying “He whoever drinks this cursed plant by his mouth, puts it in his nostril, holds it in his hand, plants it in his farmland, sells or buys it is not a son of Baptism, and won’t have long life in his flesh¹³ and will descend to hell in his soul.

What we should note here is that we read in the Gädlāt (Acts) of Abunä Zārā Buruk that God revealed to the saints before him new things. Similarly, He revealed to Abunä Zārā Buruk alone a new thing that people should not smoke tobacco (the 19th miracle of Abunä Zārā Buruk)

But what is written in the Gädlāt (Acts) of Abunä Mäbā Şōyon is that when Zārā Buruk saw Abbā Hāwi condemn people who smoked tobacco, he made the sign of the cross, bowed low, and began to condemn the habit of smoking. In these Gädlāt of Mäbā Şayon, Abbā Hāwi is the first to condemn the use of tobacco.

What we gather /learn here/:-

1. As the Bible is written in like manner and as prophets and apostles saw the same vision, Abunä Hawi and Abunä Zara Buruk might have seen the same thing about tobacco.
2. In the tradition of church writing, the writers don’t mention sources and conceal their identity. The writer might have written in the Gädlāt (Acts) of Abunä Zārā Buruk what had been written in the Gädlāt (Acts) of Mäbā Şayon. Early church writers don’t (mention) their names or the books they wrote unlike modern day writers.
3. Because the Acts of saints are written long after their death and after being orally transmitted, those who wrote the Gädlāt (Acts)

¹³ ሮበርት ሀዶክ ፲፱፻፸፯ ዓ.ም. «ሐኪሙ ሲጋራ ማጨስ ለጤንነትዎ አደገኛ መሆኑን አስጠንቅቀዋል፡፡» ዳዊት ፎከር ዶ/ር 1974 «ሲጋራ የሚገድል ሱስ ነው»

of Abunä Zārā Buruk might have heard the story without first reading the Gädlāt (Acts) of Abunä Mäbā Šəyon.

ወካዕበ ይቤ ዘኮነ ወልድየ ሊተ ወኮነ ክርስቲያነ ያክብር በዓሉ ለመድኃኔዓለም ወበዓለ ኪዳነ ምሕረት ወኢይስተይ ጥ[ት]ንባሆ።

Abunä Zārā Buruk again said, “whoever claims to be my child and a Christian should observe the days of Mäddhāne Alām (the Saviour of the World every 27th day of the month) and Kidāne Mōhrāt the Covenant of Mercy (every 16th day of the month) and should not smoke tobacco. (G.M.Š. and EMMML I.E.S.)

It is important to practice /implement this teaching. For instance, on one occasion, the Prime Minister *Ato Mäläsə Zenāwi* had a meeting on December 21st 2000 E.C. with instructors and leadership of Addis Ababa University (A.A.U.) and staff of other public and private higher educations. In a remark on how to resolve the problem of Čāt chewing and smoking of tobacco, he said the basic solution is to teach young students about the danger of Čāt chewing and smoking of tobacco by religious and school teachers.

He said that these habits are prohibited by every religion. He stressed that Čāt chewing and smoking are spreading to areas where they were not practiced earlier, like Bāhar Dār town. (Region 3).

He might have said this probably because the Oromo people used to smoke as written in the History of the Gällā and the History of King Ləbnä Dəngə¹⁴.

In my opinion, the best solution is to adopt the teachings of saints who prohibited the use, sale and production of tobacco, and make laws accordingly. Their teaching was not widely welcome probably because people consider punishment in hellfire too remote and think that they have time for repentance.

¹⁴ አባ ባህሪ መጽሐፈ ታሪክ ዘጋላ ወራዕያ ንጉሥ ልብነ ድንግል ደ.ኃ.ቅ.ራጉኤል ff3r-12v

The Government has to make laws that prohibit factories to produce tobacco, imprison and fire from work those who smoke it. If that is done, people would soon stop smoking and go to work. Failure to do so would result in the majority of the world population, especially the educated and public servants, being affected by lung cancer and other diseases with negative socio-economic consequences.

Nowadays, it is not uncommon to hear preachers and public officials saying “The doctor tells us the danger of smoking and yet he smokes”. He says “You should not do what I do, but what I teach. If you see me doing something contrary to my teaching, do not do it.

But this expression doesn’t benefit people, but rather misleads them.

On the other hand, we see on the walls of hotels, universities, offices, high schools, filling stations and places of late entertainment such remarks as:

“We thank you for not smoking!”

“No smoking!”

“Smoking is forbidden around the Shell, Mobil, Total” . . .
etc.

“Smoking and driving a car at the same time is dangerous.” etc.

But this is not a better or more effective prohibition than that written in the Acts of Saints.

This modern style of prohibition is rather costly by way of money spent on paper, billboards etc. The money could have been used alternatively for reducing poverty.

3.3 When did worship of demons by the use of tobacco (ትንብሆ) begin?

(መጽሐፈ ታሪክ ዘጋላ ወታሪክ ንጉሥ ልብነ ድንግል ደ.ኃ.ቅ. ራጉኤል ff 3r-12v)¹⁵
ዐፄ ዐምደ ጽዮን ሞቶ (rr 1312-1342) ልጁ ሰይፈ ኦርዕድ (rr 1342-1370)
በነገሠ ጊዜ ረሐብ ስለነበር የላሎ ልጆች የማንንም ፍየልና በግ ላም እያረዱ ስለበሉ

¹⁵ ማሪ ያዕቆብና የግራኝ ታሪክ መ.ጸ.ቅ. ሥላሴ ff. 61r-78r
ጸሐፊው ትዕዛዝ ገብረ ሥላሴ ታሪክ ዘመን ዘዳግማዊ ምኒልክ ንጉሠ ነገሥት ዘኢትዮጵያ
፲፱፻፶፱ ዓ.ም. ገጽ ፳፱-፴፫

ሰው ሁሉ በአዝማች እንድርያስ ስለከሰሳቸው አባታቸው ላሎ ከጠንቋይ ይዞአቸው ሔደ የጠንቋዩ ስም ገቢቱ የሚሰበው ጋኔንም ወግላየ ይባል ነበር።

After the death of Amdä Şöyon (rr 1312-1342) and the coronation of his son Säyfa Arðd (rr 1342-1370), there was a famine. Because of this, the children of Lalo slaughtered and ate every goat, sheep, and cow they could find. Men accused them in the court of Azamāč Aðndōryās. But their father Lalo took them to a wizard by the name of Gäbitu and the name of the demon he conjured was called Wägðlāyā.

ጠንቋዩም ጋኔን ስቦ ከአዝማች እንድርያስ እንድትድን ቤተ ክርቢት ሔደህ በጉን ፍየሉን አርደህ ደማቸውን ግንባርህን ተቀብተህ ኋላ ፈረስህን ቀባ ልጆችህም እንደአንተ ይቀቡ አንተ በልተህ አብላቸው አለው።

The wizard /sorcerer conjured a demon and told him that if he wanted to be saved from the wrath of Azmāč Aðndōryās, he should slaughter a sheep and a goat and smear its blood on his forehead, his horse and his children, then eat its flesh and make the children also eat from it.

ላሎም ሰምቶ ይህንን ሁሉ አድርጎ በቤተ ክርቢት ትንባሆ ጠጥቶ ለለይጣን ሰገደ አዝማች እንድርያስም ና ብለው ቢልኩበት አልመጣም ብሎ መልስ ስለላከባቸው። ከዚህ በኋላ አዝማች እንድርያስ «ክተት ሠራዊት ምታ ነጋሪት» ብለው ሰውን ሁሉ ሰብስበው ተዋግተው ድል ነሱት።

Lālo listened to his advice and did as ordered. He smoked tobacco at the House of (ቤተክርቢት) Betā kurbit and worshipped Satan. When Azōmāč Aðndōryās sent for him, he refused to come. Upon hearing this, the Azōmāč called for battle by proclaiming «ክተት ሠራዊት ምታ ነጋሪት» went after him and defeated him.

ላሎም ከዚህ በኋላ ላሙን ነድቶ ልጁን አስከትሎ ጋላ ከሚባል ዱር ውስጥ ገብቶ ጫት እየበላ፣ ወተት፣ ቡና ትንባሆ እየጠጣ ጐጆ ሠርቶ መኖር ጀመረ ያን ጊዜ ያ ጋኔን መጥቶ ከእንድርያስ እጅ አውጥቶህለሁ እና ለእኔ ሰገድ አለው።

After his defeat, Lalo went to a forest known as “Gālā Dura” with his cattle and son. He built a cottage where he drank coffee and milk, smoked cigarettes (tobacco) and chewed “Čātō”

While living there, Satan came to him and asked him to worship him since he had delivered him from the hands of Aandōryās.

ከዚህ በኋላ ላሎ ከሚስቱ ዘንድ ሖዶ ነይ እንስገድ አላት ምነው እኔ የእስራኤል ልጅ ነኝ እና አለቤተክርስቲያን እዱር ውስጥ አልሰግድም አለችው።

After this, Lalo went to his wife and asked her to worship Satan. But she refused by saying I am a daughter of Israel and as such can't worship except in the church of Christ.

ይህንን ጊዜ ላሎ በትር አንስቶ መታትና ሞተች ሰማዕትነት ተቆጠረላት ላሎን ግን ያው ወግላየ በእሳት ጠብሶ ገደለው ከዚህ በኋላ ያ ጋኔን መጥቶ ልጆቹን እንግዳ ቋንቋ አናገራቸው።

Infuriated by this, Lālo killed his wife by beating her with a bat. She became a martyr. But the demon burnt Lalo to death and after that made his sons to speak in another language.

What we learn from the history of the Oromos and the chronicles of *Aṣe Lābinā Dāngəl* is that 300 years before the coming of Abunā Zārā Buruk, the habit of smoking was widely known. People used to worship demons and evil spirits while smoking tobacco.

That may be probably why the writer of the *Gäddälä Zārā Buruk* wrote that smoking tobacco entails damination in hell fire in order to teach people the harmful effects of smoking.

To sum up

It is written that smoking tobacco was begun by the Oromos after the death of Emperor Amdä Şayon (rr 1312-1342) and the coronation of his son Säyfä Arad (rr 1324-1370). At the time of Emperor Lōbnä Dōngəl (rr 1508-1540), the Emperor himself smoked tobacco and ordered the priests and laity to smoke. God raised Gōrāñ Muhāmād (the lefthanded) against the king. Gōrāñ Muhāmād devastated Ethiopia for about fifteen years (1500-1515 E.C.) resulting in the death of the king and many people and the destruction and burning of churches and property.¹⁶

Aläqā Aṭmä Giyorgis¹⁷ 1903 on the other hand, wrote that tobacco was first found in America 1492 G.C. The name tobacco has the same appellation all over the world, and the Portuguese travelers used to smoke tobacco while sailing across the ocean and probably they introduced tobacco smoking to Ethiopia in the same year in 1492 G.C.

What we gather from this is that tobacco was discovered, known and was a point of discussion in Ethiopia 340 years before the time of Abunä Zärä Buruk. The allegation by the writer of the Gädlāt of Abunä Zärä Buruk that tobacco smoking began during the time of Abunä Zärä Buruk is, therefore, unfounded and baseless.

¹⁶ አባ ባህረ ማሪ ያዕቆብና የግራኝ መሐመድ ታሪክ መ.ጸ.ቅ.ሥላሴ.

¹⁷ አጥመ ጊዮርጊስ (አለቃ) የጋላ ታሪክ ክፍል 1፣ ገጽ 6

CHAPTER FOUR

4. LIFE HISTORY OF ABUNÄ ZÄRÄ BURUK

This synopsis or translation of parts of the hagiography of Abunä Zärä Buruk is based on the manuscript of both Ge'ez versions of Gädlä Zärä Buruk.

The manuscripts describe the life of Abunä Zärä Buruk in general. This chapter, divides his life into episodes: the name, parents, prophecy before his birth and after birth, sterility, childhood, learning of the coming of the Queen with her parents, his imprisonment, martyrdom, death, and commemoration etc)

The account of this synopsis is usually attached to this one correct Ge'ez version of Gädlä Zärä Buruk of H,1 and G.Z.B.I.E.S. But some Biblical and historical references related to Abunä Zärä Buruk could also be mentioned.

4.1 ስሙ ዚአሁ His Name

G.Z.B.I.E.S folio 13r and 13v

ወነበረ ጁ መነኮስ ዘስሙ ጸጋ ክርስቶስ ዘተሰምየ ወተጸውዓ በአፈካህናት በጊዜ ሐዲስ ልደት ወካልዕ ስሙ ዘርአ[0] ቡሩክ ዘስሙዮ ወጸውዖ እግዚአብሔር በጊዜ ሣፋፍ ጳጳስ።

There was one monk called Ṣägā Kōrōstos named by the mouth of priests at the time of new birth¹⁸, and his second name was Zärä Buruk named and called by God when He appointed him Bishop.¹⁹

¹⁸ New birth means the birth of a Christian from water and the Holy Spirit, or baptism. ወአውስኦ እግዚእ ኢየሱስ ወይቤሎ አማን አማን እብላስ ዘኢተወልደ ዳግመ እማይ ወእመንፈስ ቅዱስ ኢይክል በዊኦ ውስተ መንግሥተ እግዚአብሔር (ዮሐንስ. 3:5) Jesus answered, in truth I tell you no one can enter the kingdom of God without being born from water and the spirit. Flesh can give birth only to flesh; It is spirit that gives birth to spirit (John 3: 5-7). In the Ethiopian Orthodox Tewdahdo Church, "New birth" (rebirth) refers to the name given for a baby as Baptismal Name when he is forty days old. His baptismal name Ṣägā Karastos (ጸጋ ክርስቶስ) means the gift or grace of Christ.

ወእነዚህህመ በማይ ንጹሕ ወትነጽሑ እምኩሉ ርኩስከመ ወአነጽሐከመ እምኩሉ ጣዖትከመ ወእሁብከመ ልብ ሐዲስ መመንፈስ ሐዲስ እወዲ ላዕሊከመ ወአወዕኦ ልብ እብን እምሥጋከመ ወእሁብከመ ልብ ዘሥጋ። (ዘሐዘቅኤል ፴፮፡፳፭-፳፮)

that he could release all, make clean, tie or untie all bondage of sin.²⁰

I will sprinkle clean water over you, and you shall be cleaned from all that defiles you; I will cleanse you from the taint of all your idols. I will give you a new heart and put a new spirit within you (EZZKKIEL 36:25-26.)

ከመ ይቀድሳ ወያንጽሐ በጥምቀተ ማይ ወበቃሱ (ኤፌ. ፩:፳፯). As Christ also loved the church and gave himself up for it to consecrate it, cleansing it by water and by His word.

ወአኮ በምግባረ ጽድቅን ዳእመ በምሕረቱ አድነነን በጥምቀተ ዳግም ልደት ወተሐድሶ በመንፈስ ቅዱስ (ቲቶ ፫:፭) Not for any good deeds of our own, but because He was merciful, He saved us through the water of rebirth and the renewing power of the Holy Spirit.

¹⁹ ዘተወክፈ ክህነተ ጽጵስና እምነበ እግዚአ ክርስቶስ ሊቀ ካህናት G.Z.B.I.E.S. fol. 5v. G.Z.B. H1 fol. 4r

He received Holy orders from his Lord archpriest Christ, to become a bishop.

²⁰ ወእሁብ መራኅተ ቤተ ዳዊት ዲበ መታክፍቲሁ ለእመ አርጎወ ውእቱ አልቦ ዘየዐጹ ወለእመ ዐጸወ አልቦ ዘያርኑ (ኢሳ. ፳፪:፳፪) I will lay the key of the house of David on his shoulder; what he opens no man shall shut, and what he shuts no man shall open (Isiah 22:22)

ወእሁብከ መራኅተ መንግሥተ ሰማያት ወዘአሠርከ በምድር ይከውን እሠረ በሰማያት ወዘፈታሕከ በምድር ይከውን ፍቱሐ በሰማያት (ማቴዎስ ፲፮:፲፱) I will give you the keys of the kingdom of Heaven. What you forbid on earth shall be forbidden in Heaven and what you allow on earth shall be allowed in heaven (Matthew 16:19). See also Matthew 18:18, Acts 20:28, 1 Tim. 4:16, 1 Pt. 5:2.

4.2 Prophecy about Abunä Zärä Buruk *before and after his birth.*

4.2.1 Prophecy before his birth by his parents

ወዘከመተነበየ ሎቱ አበ አበዊሃ ለእሙ ዘውእቱ እምሕይወቱ ዘመነነ ዓለመ ወሐደገ አብያተ በ፬ ዓመት እምዘ ተወልደ ወሐረ ገዳመ ወነበረ ውስቴታ ሃምሳ ዓመተ እንዘ ይጸመድ በጾም ወበጸሎት በስኢል ወበሰጊድ እስከ አስመሮ ለእግዚአብሔር በፃፃፍ ወበገድል።

As prophesized about him, the father of his mother's father²¹ who renounced this world at the age of four and went to a monastery and lived there for fifty years where he devoted himself to prayer and fasting and salutation and prostration until God was happy with him for his labor and contending.

4.2.2 Prophecy about his mother Mārayām Mogäsā

ወበእንተ ጸማ ገድሎ ተውህበ ሎቱ ሀብተ ትንቢት ወተነበየ ነያ ትትወለድ አሐቲ ወለት እምቤትየ ወእምወሉደ ውሉድየ እስከ ፭ ትውልድ ወምእኔሃ ይትወለድ ዘያድኅን ዓለመ በጸሎቱ ወይቤዙ ነፍሳተ በስእሎቱ።

And as a reward to his strong devotion and firmness, God endowed him with the gift of prophecy and he prophesized saying that “a daughter will be born from my family and from the child of my child until seven generations and from her will be born a son, by whose prayer the world will be saved and souls redeemed by his supplication.

4.3 The birth and upbringing of his mother

ወእምድኅረ ዝንቱ ትንቢት በብዙኅ መዋዕል ተወልደት ብእሲት ፈራሂተ እግዚአብሔር እንተ ስማ ማርያም ሞገሳ ወሐጸንዋ ለይእቲ ብእሲት አቡሃ ወእማ በፈሪሃ እግዚአብሔር ወበጥበብ እስከ ትልሕቅ።

²¹ His name is unknown in all Gädlāt's of Abun

And many years after this prophecy, a daughter who fears God called Mārayām Mogāsā was born. Her parents brought her up with the fear of God and wisdom until her maturity.

4.3.1 The legitimate marriage of his father and mother

ወሶበ ልሕቀት ወበጽሐት ለሰብሳብ ዘሕግ ወሐብዋ አቡሃ ወእማ ሰብእሲ ፈራሂ እግዚአብሔር ዘስሙ ደመ ክርስቶስ ትኩኖ ብእሲተ በሰብሳብ ዘሕግ፡፡

And when she grew up and reached the age of marriage, her father and mother²² gave her in marriage to a God-fearing man called Dāmā Kōrōstos in sacramental legal marriage that she become a wife to him.

4.4 The conception of Abunä Zārā Buruk

ወበውእቱ መዋዕል ፀንሰት እምኔሁ ወልደ ክቡረ ዘይትሌዓል ቀርኑ እስከ ሰማይ ወዘየዓቢ ክቡሩ እምነ ሚካኤል ወገብርኤል ወይትኤዘዙ ሎቱ መላእክት ወሊቃነ መላእክት መናብርት ወስልጣናት አጋዕዝት መናብርት ወኩሉ ፍጥረት በመሃበሮሙ ወበበነገዶሙ

And at that time she conceived from him a honourable baby whose Horn²³ reaches up to Heaven and whose glory is greater than that of Michael and Gābriel, and to whom angels, archangels and all authorities and lords and all creatures according to their tribes obey.

4.4.1 From conception to birth and upto age seven

ወእምአመ ፀንሰቶ እስከ ትወልዶ ኢአጠቀት እሙ አልባሲሃ ወኢሐሠሠት ሐሜላተ ለሐቋሃ እስመ ውስተ ከርሣ ይገብር ተአምረ ወመንክረ ከመ ዮሐንስ ወልደ ዘካርያስ ዘገብረ ተአምረ ውስተ ከርስ እሙ ሰገደ ወአንፈርዓጸ ለእግዚአ፡፡

And since conceiving him up to his birth, his mother didn't wear her clothes or a belt around her waist, because he did great miracle and wonder like John²⁴, son of Zākarias, did a miracle in his mother's womb by bowing and leaping with joy before his Lord.

²² Their names are unknown in all Gädlāt Zārā Buruks which I have seen

²³ Horn is a symbolic expression for power, strength or authority

²⁴ አንፈርዓጸ እጳል በውስተ ከርሣ ወመልእ መንፈስ ቅዱስ ላዕለ ኤልሳቤጥ ሉቃስ ፩፡፶፩

ወይዘሩ ስለሆነች ነበረች በጾም ወበጸሎት እስከ ይበጽሕ ዕለት ወሊዶታ።

That woman committed herself to fasting and prayer until the day of delivery (birth)

ወወለደች ለዝንቱ ክቡር ወፍቁር በኅብ እግዚአብሔር ወምኑን በኅብ ሰብአ።
ወሶበ ተወልዶ ተፈሥሮ አቡሁ ወእሙ ወከሎሙ ሰብአ ሀገር ተፈሥሮ ምስሌሁ
ወገብሩ ምሳሐ ሰሙኅ መዋዕለ

And she delivered this [baby] who is beloved and respected in the face of God and neglected before men. His parents and the people residing around their vicinity were happy at his birth and made banquets for eight days.

ወለውኡ ሕፃን ሐፀንዎ አቡሁ ወእሙ እስከ ፭ ዓመት በፈሪሃ እግዚአብሔር ወበጥበብ

And his father and mother brought that baby up with the fear of God and wisdom until he reached the age of seven.

4.5. His blindness at the age of seven

ወሶበ ኮኖ ፭[ተ]ዓመተ ተሠወራ አዕይንቲሁ ከመ ኢይርአይ ከሎ ዓለመ
ዘይበሊ ወይማስን ወበይኢቲ ዕለት ሐዘኑ አቡሁ ወእሙ በዝንቱ ነገር ወነበሩ አሐተ
ዓመተ ውስተ ቤቶሙ።

And when he got to be seven, he became blind and lost his eyesight, so that he would not see the aging and perishing world. On that day, his father and mother grieved over this turn of events and stayed indoors at their home for one year.

4.5.1 His fasting and learning at age seven

ወሶበ ኮኖ ፭[ተ] ዓመተ አሐዘ ይጽም አርበ ወረብዕ ወሶበ ርእዩ አቡሁ ወእሙ
እንዘ ይጸውም በ፭[ቱ] ዓመት እምዘ ተወልዶ ተወለጠ ሐዘኖሙ ውስተ ፍስሐ

And it came to pass, that when Elisabeth heard the salutation of Mary, the baby leaped in her womb; and Elisabeth was filled with the Holy Spirit. (Luke 1:41)

And when he became seven years of age, he began to fast on Wednesdays and Fridays. And when his father and mother saw him fasting while he was only seven years of age, their grief turned to joy.

ወእምዝ ተማከሩ ከመ የሀብዎ ለመምህር ይምህሮ መጸሕፍተ ቤተ ክርስቲያን ከመይህድር ቦሙ ወዘንተ ነገረ አእሚሮሙ አቡሁ ወእሙ ከመ ይትጎባዕ ነውር ዘላዕሌሁ ለእመ ተምሕረ ከሉ መጸሕፍተ፡፡ በከመ ይቤ ሰሎሞን ጠቢብ ስብሐተ እግዚአብሔር የጎብዕ ነውረ ወክብረ ንጉሥ ያከብር ገብረ

And after that, his father and mother consulted between themselves to give him to a teacher to teach him the Books of the Church so that he will live by them, knowing that learning all the Books of the church would cover him from the shame that had befallen him. As the wise Sälomon said, "The glory of God is to keep shame hidden, but the glory of kings is to edify servants."²⁵

4.5.2 His sickness and his father and mother grieve

ወእምድጎረ ዘአሀዘ ይትመህር ሶቤሃ አምጽኦ እግዚአብሔር ላዕሌሁ ሕማመ ወሐመ ሕማመ ጽኑዓ ወደወየ ደቄ ዕፁብ

And after starting education, God brought upon him a disease that was strong and severe.

ወርእዮሙ አቡሁ ወእሙ ዘኮነ ላዕለ ወልደሙ ገዘነ ዓቢየ ገዘነ እንዘ ይብሉ እፎ የጎድር ዝንቱ ወልድነ ዘተሠወራ ዐዕይንቲሁ ከመኢይርአይ ብርሃነ ወእፎ ይከውን ንብረቱ ውስተ ዝንቱ ዓለም፡፡

²⁵ Proverbs 25:2

ስብሐተ እግዚአብሔር የሐብዕ ነውረ እግዚአብሔር የሚመሰገንበት ትምህርት ነውረ ሥጋን ይሰውራል፡፡ ከተማረ መምህር ዕገሌ፣ አለቃ እገሌ ይባላል እንጂ ፋቂ እገሌ፣ ደበናንሳ እገሌ አይባልም፡፡ ወክብረ ንጉሥ ያከብር ገብረ የንጉሥ ሹመት ባሪያን ያከብራል እንደ ኩሾ ከተሾመ በኋላ ቀኝ አዝማች እገሌ፣ ግራአዝማች እገሌ ይባላል እንጂ ባሪያ እገሌ አይባልምና አንድምታ ተግሳጸ ሰሎሞን ወልደ ዳዊት ምዕራፍ ፩፡፪

The glory of God is to hide shame. Education of that by which God is praised hides the shame of the flesh. If educated, a person is referred to as Teacher so-and-so, or, or father so-and-so. The glory of a king also edifies the servant or slave.. after he is given a title he is referred to as Qegnazmatch so-and-so so-and-so, Grazmatch so-and-so and not as slave so-and-so. Exegesis of Ecclesiatics of Solomon, son of David. 1:2

And his father and mother saw what befell to their son and they grieved deeply saying "How is our son to subsist? His eyes are blind and do not see the light. And how will his life be like in this world?"

ወእመንቱስ ኢየሐንስ ወኢለበወ ከመ ኢፈቀደ እግዚአብሔር ይትመሀር መጸሐፍተ ወኢእምነብ መካሂዱ ዘእንበሌሁ

And they didn't know and understand that God wanted him to learn from Himself²⁶ and not from a human teacher.

ወእቱ ሕፃን ነበረ ንዑስ ውስተ ቤተ አቡሁ ወእመ እንዘ ይትኤዘዝ ሎሙ ወይጸውም፤[ተ]ዕለታተ በ፩ ሰሙን ለለወርኅ በከመ አዘዙ ሐዋርያት በሲኖዶሎ እስከ ፲ወ፪ ዓመት እምዘ ተወልደ

That child stayed with his parents obeying them, and fasting two days per week, until he reached the age of twelve, as ordered by the Apostles in their Synod!

4.6 His fasting from twelve years onwards and his father and mother are happy

ወእምድኅረ ኮኖ ፲[ተ]ወ፪[ተ] ዓመተ አሐዘ ይጹም ጸመ እግዚእነ ሿ መዓልተ ወሿ ሌሊተ ወጸመ እግዝእትነ ማርያም ወላዲተ አምላክ ወኩሎ አጽዋማተ ዘሠርዑ መምህራን ቤተ ክርስቲያን፡፡

And after his twelveth year, he began to observe the fast of our Lord of forty days and forty nights, and the fast of our Lady Mary mother of God, and all fasts decreed by the doctors or scholars of the Church.

ወርእዮሙ አቡሁ ወእመ እንዘ ይጸውም ኩሎ አጽዋማተ በ፲ወ፪ ዓመት ተፈሥሐ ዓቢየ ፍሥሐ ወአእመሩ ከመ ውእቱ ሕፃን ወልደሙ ጸንዓ በጸጋ መንፈስ ቅዱስ ዘላዕሌሁ፡፡

²⁶ (Belay Giday 1988) pp.12

It is the same as the history of Saint Yared. Because "Yared was not a bright student and however much he studied, he could not grasp his lessons. Because of his slow-mindedness, he became an object of derision and mockery to his classmates.

And when his father and mother saw him observing all fasts at the age of twelve, they were very happy and they knew that their child was firmly established in the faith of God and that the grace of the Holy Spirit also dwelt upon him.

4.6.1 He mastered the holy books

ወእምዝ ከሠተ ሎቱ እግዚአብሔር መጻሕፍተ ሐዲስ ወብሉዮ ወኩሎ መጻሕፍተ ዘሊቃውንት ወዘመምሕራን ዘመነካሳት ወዘአዋልድ እለ ሀለዋ ለሰማይ ቦታኅቱ ወለምድር በላዕሉ ዘእንበለ መጻሕፍተ ሐሰት ወከሰተ ሎቱ መጻሕፍተ ያፌድ²⁷ መዘምር ዘይዜምሩ ቦቱ ተጋቢአሙ ካህናት ውስተ ቤተክርስቲያን ቅድስት ለእለ በዓላት ወሰናብት ዘኩሎን ዕለታት

And after this, God revealed to him the Books of the New and Old Testaments. And all books of the Fathers of the church, of the teachers, and books of monasticism and hagiographies that exists under the sun and above the earth to the exclusion of false scriptures. He also revealed to him the books of Yared, the hymonologist, that the priests sing together in church on holidays, every day and every Sunday.

4.7 ተአምር 2 (The Second Miracle) G.Z.B.H1 ff. 5r-11v G.Z.B. I.E.S. 8r-12 r

4.7.1 The queen with her children and household comes to Abunä Zärä Buruk Ṭima

ንንግር ካዕበ ንስቲተ እምተአምራቲሁ ዘገብረ ብፁዕ ወቅዱስ አቡነ ዘርአ[ዐ] ቡሩክ እንዘ ሀሎ ውስተ ሀገሩ ቅድስት እንተ ስማ ጸማ መጽአት ኀቤሁ ንግሥተ ኢትዮጵያ ፈራሂተ እግዚአብሔር ወመፍቀሪተ ሃይማኖት ምስለ ደቂቃ ወሰብአ ቤታ ከመ ትትባረክ እምኔሁ፡፡

We relate again a few from the miracles of his holiness Abunä Zära Burk that he did when he lived in his holy land called Ṭima²⁸. To him came the God-fearing and the lover of the faith, the queen of Ethiopia

²⁷ *Ibid* Saint Yared (rr 505-582) God heard the young St. Yared's prayer and endowed him with insight and intelligence. His sudden brightneses filled his teacher with wonder. Thus, he studied the Old and New Testaments within a short time.

²⁸ It is located in Western Gojam zone, south of Adait town

(Säblä Wängal) together with her children and family in order to get blessing from him.

ወርአዮሙ ደቂቁ ወሰብአ ቤቱ ከመ መጽአት ንግሥት ፈራሲተ እግዚአብሔር ከመ ትንሣዕ እምኔሁ በረከተ ነገርዎ ለአረጋዊ አቡሆሙ

On seeing the God-fearing queen come to receive his benediction, his childrene and family went to him and told him.

ወሰሚአ ውኃቱ አረጋዊ አዘዞሙ ለደቂቁ እንዘ ይብል ሐዊረክሙ ጸውዕዋ ፍጡነ ወአብዕዋ ውስተ ቤት ገበ ሀሎኩ አነ ወኢታቅምዋ ውስተ አንቀጽ አፍአዊ እስመ ይዕቲ ንግሥት ወፈራሂተ እግዚአብሔር።

And upon hearing this, the old man said to his children, "Go and tell her to come and to enter into the house where I am and don't let her stay outside because she is a queen' and a God fearing person."

ወሐዊሮሙ ጸውዕዋ ወአብጽሕዋ ገበ ሀሎ አረጋዊ ወበጺሐ ይዕቲ ንግሥት ቆመት ቅድሜሁ ወሰገደት ታሕተ እገሪሁ በትሕትና ወበፍቅር ወተአምነቶ በአምነ መንፈሳዊ እንዘ ትብል ኦ አባ ባርከኒ ወባርኮሙ ለደቂቅዮ ወሰብአ ቤትዮ እለ መጽኡ ምስሌዮ እስመ በረከተ ይሁብ መምህረ ሕግ ወየሐውር እምኃይል ውስተ ኃይል

And they went and called and brought her to where the old man was. On arrival, the queen stood before him and bowed and fell at his feet in humility, love and spiritual greeting. Then she said, "Oh! Father Bless me and my children and my family and all those who came with me, "because, the teacher of the law gives the blessing and goes from strength to strength"²⁹

ወይዕተ ጊዜ ውኃቱ አረጋዊ ባረካ ወአንበራ በጥቃሁ ወእምዝ አሐዘት ትዛዋዕ ምስሌሁ ወትነግሮ ነገረ ዘሀሎ ውስተ ልባ። ወነገረቶ ኩሎ ኃጢአታ ዘኮነ እምኃዕላ እስከ ዛቲ ሰዓት

²⁹ Psalms 84:7 said that እስመ መምህረ ሕግ ይሁብ በረከተ ወየሐውር እምኃይል ውስተ ኃይል "And the Lord provides even men who lose their way with pools to quench their thirst so they pass on from outer wall to inner

And at that time, the old man blessed her and let her sit beside him and then she began to talk to him and told him what was in her heart and confessed all her sin that she committed since her childhood up to that time.

ወወእቱ አረጋዊ ናዘዛ ወይቤላ ይኅድግ ለከ እግዚአብሔር ኩሎ ኀጢአተኪ ወያቅልል ለከ ኀዘነኪ ዘሀሎ ውስተ ልብኪ፡፡

And the old man comforted her and said to her, “May God forgive your sin and lighten for you the burden of your sorrow that is in your heart”.

4.7.2 She asked him to bless her family

ወእምድኅረዝ ትቤሎ ይዕቲ ብእሲት ንግሥት ኦ አባ ባርኮሙ ለደቂቅየ ወለሰብአ ቤትየ ወይቤላ ውእቱ አረጋዊ ለይዕቲ ንግሥት ጸውኢ ዘፈቀድኪ፡፡

And after this, that woman /the queen/ said to him “Oh! Father! Bless my children and my family”³⁰ And He said to her “Call any one you want to be blessed.”

4.7.3 The blessing of Yosatos

ወእምዝ ጸውዑቶ ለዘየዐቢ ወልዳ ወዐኦ ወስተ ቤት ኀበ ሀሎ አረጋዊ ወበጺሆ ቆመ ቅድሜሁ ወሰገደ ታህተ እገሪሁ በፍርሃት ወበረዓድ ወተእምኖ በእምኀ መንፈሳዊ ወይቤሎ አባ ባርከኒ

And after this, she called her eldest son, and he entered the house in which the old man was. On arrival, he stood before the old man and bowed down at his feet in fear and trembling and greeted the old man with spiritual greeting and said “Father! Bless me”.

ወሰሚያ ውእቱ አረጋዊ ለወልደ ንግሥት የስጦስ ነገሮ ወይቤሎ እግዚአብሔር ይባርክ ወእግዚአብሔር ይእቀብክ በኩሉ መዋዕሊክ ወያርትዕ ፍኖተክ ኀበኩሉ ዘሐርክ፡፡

³⁰ Family means, in my understanding, household servants in the queen’s court..

And the old man heard the son of the Queen Yosaṭos, and said to him “May God bless you and may God safeguard you throughout your life and make your path (way) straight.”

4.7.4 The blessing of the younger Iyāsu I

ወእምዝ ጸውዑቶ ለዘይንዕስ ወልዳ ወቦኣ ፍጡነ ወቆመ ቅድሜሁ ወሰገደ ታህተ እገሪሁ በትህትና ወተኣምኑ በእምነ መንፈሳዊ ወሶበ ርዕዮ ውእቱ አረጋዊ እንዘ ይበውዕ ውስተ ቤት ውእቱ ሕፃን ንዑስ ወልዳ ለንግሥት አድነነ ርዕሶ ውስተ ምድር ወይቤሎ ንበር ዝዩ ውስተ መካን ክቡር ኦ ሕፃን ኢያሱ ዘትእሕዝ ኩሎ በዕደክ ወይቤሎ ውእቱ ሕፃን ለውእቱ አረጋዊ አባ ባርከኒ ወሰሚኦ ውእቱ አረጋዊ ይቤሎ እግዚአብሔር ይባርክ ወያርትዕ ልበክ ወይዕቀብክ እምኩሉ እኩይ።

And after this, she called her younger son and he entered immediately and stood in front of him and prostrated himself under the feet of the old man and greeted him with spiritual greeting. And when the old man saw the young son of the Queen entering his house, he bowed his head towards the earth and said “Oh! Little Iyāsu who will have everything in his hand. Come and sit on this honoured seat.” And the boy said to the old man “Oh! Father! bless me.” And the old man heard and responded. “God bless you, may God make your heart upright and protect you from all evil things.”

ወእምድኅረዝ ባረኮሙ ለኩሎሙ እለመጽኩ ምስሌሃ

And then he (the old man) blessed all who came with her.

ወርእያ ይእቲ ንግሥት ዘንተ ነገረ ዘኮነ ላዕለ ደቂቃ አንከረት ወአስተአጸበት በልባ እንዘ ትብል ምንትነ ውእቱ ዝንቱ ነገር ዘኮነ ላዕለ ደቂቅዩ ወእምዘ ትቤሎ ይዕቲ ንግሥት ኦ አባ ባርከነ ለኩልነ ወይእተ ጊዜ ባረኮሙ እለመጽኩ ምስሌሃ ወፈነዎሙ ይሒሩ ብሔርሙ።

And the queen having seen all that happened to her boys wondered in her heart saying, “What is this thing that came upon my boys.” And that Queen said “Oh! Father! Bless all of us.” And then, he blessed all those who came with her and sent them to their country.

ወእምዝ ተርፈት ባህቲታ ይእቲ ንግሥት ንብ ውእቲ አረጋዊ ወትቤሎ ኦ አባ አምሕለክ በስሙ ለእግዚአብሔር ዘተሰቅለ ከመ ኢትሰውረኒ ዘሀሎ ውስተ ልብክ ወይቤላ አረጋዊ ኅድግኒ ኢታመክርኒ ወይዕቲኒ ካዕበ አውዝቶ።

And after this, that queen remained alone with the old man and said to him, "Oh! Father! I have you swear in the name of God who was crucified to reveal to me what is in your heart." and the old man said to her, "Leave me alone and do not trouble or test me" and she again begged him.

4.8 Prophecy about two sons

ወውእቲ አረጋዊ ነገራ እንዘ ይብል ለዘየዐቢ ወልድኪ አልብኪ መዋዕል ውስተ ዓለም ወለዘይንእስ ወልድኪ ሎቲ መዋዕል ውስተ ዓለም ወኩሎ ይትኬነን ሎቲ

And that old man said to her "Your elder son does not have long years in this world; but your younger son is given long years and everything will serve him."

ወዘንተ ነገረ ሰሚዓ እምውእቲ አረጋዊ ንዘነት በእንተ ወልዳ ዘየዐቢ ዘስሙ ዮስጦስ እስመ አልቦቲ ሕይወት ወሥልጣን ውስተ ዓለም ወበእንተ ዘይንእስሰ ተፈስሐት ፈድፋደ እስመቦቲ ሥልጣን ወመዋዕል ውስተ ዓለም።

And having heard this thing from the old man, she grieved for her elder son whose name was Yostos because he was not going to have long life and authority in the world. And she was very delighted about her younger son, because he was to have long life and power in this world.

ወእምዝ ተመይጦት ምስለ ደቂቃ ውስተ ሀገራ ወአተወት በሰላም እንዘ ተአኩቶ ለእግዚአብሔር በእንተ ውእቲ አረጋዊ መነኮስ ዘየአምር ኩሎ ነገረ መንፈስ ቅዱስ እምቅድመ ይኩን ዘይከውን ድኅረ።

And after that, she returned with her sons to her country and she arrived there in peace, thanking God about that old monk, who knew all things of the Holy Spirit and knew beforehand what will happen in the future.

4.10 The escape of Iyāsu I at night and his return

ወወጺኦ እምነቤሁ ሐረ ውስተ ብሔረ ባዕዳን ወነበረ ውስተ ቤተ ክረሚ ፬ አውራጃ

And leaving him, (Abunä Zārā Buruk), he went to a land³¹ of strangers and stayed in the house of pagans for four months.

ወእምዝ ተመይጦ ውስተ ሀገረ አቡሁ ወተወክፍዎ አቡሁ ወእሙ በፍስህ ወነበረ ኅዳጦ መዋዕለ ወእምዝ በህዳጥ መዋዕል ረከበ ሥልጣን ውእቱ ሕፃን ወአሀዘ ከሎ ዓለመ በእዴሁ ወተከኑነ ከሉ መትሕተ ሥልጣኑ

And after that, he returned to the country of his father, and his father and mother received him with joy. He lived there for a little time. After this and in a short while that boy obtained authority. And he put the whole world in his hand and had everyone come under his authority.

4.10.1 Ten years after coming to power

ወእምድኅረዝ ነግሠ በ፲ቱ ዓመት እምዘ ረከበ ሥልጣኑ ተንሥኡ ላዕለ ውእቱ አረጋዊ ሰማዕተ ሐሰት እለይብሉ ውእቱ አረጋዊ መነኮሰ ኢያፈቅረክ ወኢያኅብር በግብር ምስሌክ።

And ten years after he came to power, and wrested authority [in 1684 E.C.], false witnesses³² conspired against that old man saying, “He doesn't love you nor does he cooperate in work with you.”

ወሰሚኦ ውእቱ ወሬዛ ንጉሥ ዘንተ ነገረ ለኣክ ኅቤሁ መልእክተ ኃያላነ እንዘይብል እሙንኑ ዝንቱ ነገር ኦአረጋዊ ዘእስምዕ ኣነ እምእለ ይነግሩኒ እንዘ ይብሉ ኢያፈቅረክ ውእቱ አረጋዊ ወኢያኅብር በግብር ምስሌክ

And hearing this, the young king sent powerful messages to him saying “Oh! old man! are the things people say about you to me

³¹ (ሀገር) country meant at that time Kābāle or area of residence but nowadays it means the country or Ethiopia but traditional people used to say this word (ሀገር) Kābāle in the sense of area of residence or country.

³² Matthew 27, Act 8 It is the same history as Jesus Christ and St. Stephen

credible that you the old man do not love me or want to work in cooperation with me?"

ወሰሚያ ዘንተ ነገረ እምላእካኒሁ ለአክ ኀቤሁ እንዝ ይብል እወ ኢየህብር አነ ምስሌክ እስመ ፍልጠት ማእከሉ ወማዕከሉክ

And having heard this, the old man sent a message to the king saying "Yes, I don't cooperate with you and there is a difference between you and me."

4.11. The persecution of the old man for two years

ወሰሚያ ዘንተ ነገረ እምላዕካኒሁ አዘዘ ያውጽኦ እምቤቱ ወይስድድዎ እምሀገር

And having heard this information from his messengers, he ordered they kick him out of his house and throw him out of the country.

ወሰሚያ ሥዩመ ሀገር ዘንተ ትእዛዘ እግዚአ ኣውጽኦ እምቤቱ ወሰደዶ እምሀገር ወውእቱ አረጋዊ ኢፈርሃ ወኢደንገጸ ወኢሀዘነ እስመ የአምር ዘይቤ እግዚአብሔር ዘኢሀደገ አባሁ ወእሞ ቤቶ ወውሉዶ ወገራዊሁ ወአዝማዲሁ ወኩሎ ጥራቶ ኢይክል ይጸመደኒ ወዘንተ ነገረ አእሚሮ ኢፈርሃ ወኢደንገጸ ወኢሀዘነ እንዝ ይወጽእ እምቤቱ ወየሀድግ ሀገሮ ወይስድድ እምሀገር ለሀገር ወነበረ በስደት መጠነ ፪ ዓመት

And the chief of the country hearing the order of his lord, evicted the old man from his house and threw him out of the country. That old man, however was not afraid or shocked or sad. Because he knew the words of God which went "He who doesn't leave his father and mother, his house, his children, his farm, his relatives and all his property can not follow me³³, and knowing this thing he was not afraid or shocked, or sad when he was evicted from his house and expelled from his country. He wandered from land to land for two years.

³³ Matthew 10:37
Luke 9:23 , 14:26

4.11.1 The rise of enemies

ወእምድኅረዝ ተንስኡ መስተጻርራን ላዕሌሁ ለውእቱ አረጋዊ ወወሰድዎ ኀበ እግዚአሙ ወበጸሐሙ ነገርዎ ለእግዚአሙ እንዘ ይብሉ ናሁ ረከብናሁ ለዝንቱ መነኮስ እንዘ ይሚህር ትምህርተ ካልኦ

And after this, enemies arose against that old man and took him to their lord. And on arrival, they told to the lord saying "we have found this monk preaching another teaching."

4.11.2 The prison of the old monk

ወሰሚያ ዘንተ ነገረ ተሰአሎ ወይቤሎ እሙንኑ ዝንቱ ነገር ዘእሰምዕ ብከ ኦ አባ ወይቤሎ ውእቱ መነኮስ እወ እሙን ውእቱ ዝንቱ ነገር ዘነገሩከ ወሰሚያ ዘንተ ነገረ እምውእቱ አረጋዊ መነኮስ አዘዘ ያብእዎ ውስተ ቤተ ሞቅሕ ወኢይባዕ ኩሉ ሰብእ ዘእንበለ ፩ ዘይትለኦኮ

And having heard this thing he asked that monk "Oh! father! Is it true what I hear about you?" And the monk replied "What they told you is true" Having heard this, the king ordered for the monk to be sent to prison³⁴ and that no one should visit him except one messenger³⁵ who would serve him.

4.12 His suffering in jai and the comforts of the mother of Light 1

(Miracle 34) fol 64r and v (I.E.S.)

እንዘ ሀሎ ዕፀወ ውስተ ቤተ ሞቅሕ ወለውእቱ መነኮስ አዘዘ እግዚአብሔር እንዘይብል ኦ ፍቁርዮ ጽናዕ ወጥባዕ ወተወከፍ ኩሎ መከራ ዘመጽኦ ላዕሌከ በትዕግሥት ወበኣኩቴት እስመ ኦነ እመጽኦ በብዙህ መከራ ወበብዙህ ነገር አመክረከ ከመ ያመክርዎ ወይፈትንዎ ለወርቅ በእሳት

While he was inside in the closed prison, God instructed that monk saying "Oh! my beloved! be strong and stand firm and accept any suffering with patience and thanksgiving. Because I come to you bringing lots of suffering and put you to the test as gold is tested by fire."

³⁴ the prison is in Däquā Kidānāmahrāt (Sōrgōw Häblä Salāse 1970).

³⁵ the name of his messenger was Zärufäel

ወሰሚያ ውእቱ [ውእቱ] መነኮስ ትዕዛዝ እግዚአብሔር ተዓገሠ ኩሎ ዘበጽሐ ላዕሌሁ ወተመከረ በብዙህ ነገር ዘመከራ ወዘከመ ይትኤገሥ።

And as he heard this order of God, that monk became patient and suffered a lot.

፩ ገብር እም አግብርተ ንጉሥ ተአዚዞ መጽኦ በቃል ዘመጽኦ ውእቱ ገብር ቦኦ ውስተ ቤ [ተሞቅሕ] ወበጺሑ ኅበህሎ አረጋዊ ዘይነብር ሙቁሐ ውስተ ሞቅሕ ወበጺሑ ቆመ ቅድሜሁ በግርማ ዐቢይ ወተናገሮ ነገረ እኩዮ በከመ ነገሮ ወአዘዞ እግዚአኩ

One of the servants of the king came ordered verbally and entered into the prison. On reaching the elder who was in chains, he stood in front of him in great majesty and, as his lord had ordered him, told him evil thing.

ወሰሚያ ውእቱ መነኮስ ነገሮ ለውእቱ ገብር ወመልእክተ ቃሉ ለዕልዎ ሃይማኖት ወይቤሎ ለምንት ትትናገር ነገረ እኩዮ ኦ ገብር እኩይ ወላዕኩ ለወላዴ እኩይ።

That monk, on hearing the saying of the servant and the message of the word of the non-religious said "Oh! bad servant! and the messenger of the parent of evil! Why do you speak evil things."

ወሰሚያ ውእቱ ገብር ዘንተ እምቃሉ ለአረጋዊ ተቆጥኦ ፈድፋዶ ወዘበጦ ናላሁ።

And that servant on hearing this from the word of the old man became very angry and beat him on middle of the head.

ወይዕተ ጊዜ ተከፍለ ናላሁ ወተሰብረ ርእሱ ወውኅዘ ደሙ ከመ ፈለግ።

At that time, his middle head divided and his head cracked and his blood flowed like a stream.

4.13 The mother of light was wiping off his blood

ወሶበ ውኅዘ ደሙ እምርእሱ ወእምናላሁ ወመጽኦት እግዝእትነ በ፪[ኤ] ማርያም ወላዲተ እምላክ ወቦኦት ውስተ ውእቱ መነኮስ ወበዊኦ ኅቤሁ ወተመጠዎቶ በእዴሃ ለውኒዘ ደም እምርእሱ ወእምናላሁ

While his blood was flowing from the middle of his head, our Lady Saint Mary, who is twice a virgin the mother of God came and entered

inside the place where the monk was, and received the blood on her hand, the blood flowing from the head of the monk.

ወአውጽኦት ጎበ ጥጎት ወአውሐዘቶ ውስተ መካን ጎበዕ ወከመ ኢይርአዮ መኮላ
እምሰብእ ዘእንበለ ባህቲታ

She took out the blood through the door of his house and placed it in a hidden spot where no one could see it except her.

ወእምጽንእ መከራ ብዙህ አንጸፍጸፈ ደሙ እምድማሁ ወውህዘ ከመ ማይ ውስተ
ምድር

From the intensity of his suffering, his blood flowed from the middle of his head like water flowing into the earth.

ወትመጽእ ቅድስት ድንግል ማርያም ጎቤሁ ወትሔውጽ ኩሎ ጊዜ አእሚራ ከመ
አልቦ አብ ወእም ወአዝማድ በዝንቱ ዓለም ዘይናዝዞ ወያጽንኦ በጊዜ ጎዘኩ ወመከራሁ
ዘእንበሌሃ ወዘእንበለ ወልዳ።

And the Holy Virgin Mary visited him often as she knew that he had no father or mother or kin in the world except her and her son.

ወመጸኢ ይእቲ ንግሥት እሙ ለብርሃን ትናዘዞ ወታጸንዖ ወትጌድፎ በሰበን ዘውስተ
እዴሃ ለውእቱ ደም ዘያንጸፈጽፍ እምዘባኩ ወይውህዝ ከመ ማይ እምኩሉ አባሉ
ወተጎብዕ ሎቱ እስመ ይእቲ እሙ ወፍቅርተ ነፍሱ።

And that Queen, the mother of light would come and comfort him from his sorrow and wipe with cloth in her hand that blood which dripped like water from his back and flowed like water from the whole of his body by her hand and hide because she is the mother and the love of his soul.

4.14 A prisoner for five years

G.Z.B. H1. 9r-11v

ወበህዩ ነበረ ፭[ተ] ዓመተ እንዘ ኢይሬኢ ፀሐየ ወኢይወጽእ ውስተ አፍኦ
እምአንቀጸ ቤት።

And he spent five years in prison without going out of his cell and seeing the sun.

4.15 The council of Yabābā

ወእምድኅረ ፭ ዓመት ኣዘዘ ያውጽእዎ እምቤተ ሞቅሕ በምክንያተ ጉባኤ እለ ተጋብኡ በይባባ፡፡

And after five years, he ordered his released from jail because of the council gathering held in Yabābā. (Western Gojjam zone)

ወሰሚያሙ ዘንተ ትእዛዘ ዘኣዘዘ ንጉሥ እግዚአሙ ዓቀብተ ቤተ ሞቅሕ ኣውጽእዎ እምቤተ ሞቅሕ ወወሰድዎ ውስተ ሀገር ወኣብጽሕዎ ኅበ ተጋብኡ ኩሎሙ እለተሰዱ በእንተ ስሙ ለክርስቶስ፡፡

And having heard the order of their lord the king the guardians soldiers of the prison released him from prison and took him to the country where all those persecuted in the name of Jesus Christ gathered.

ወበህየ ገብሩ ጉባኤ እለተሰዱ ወእለሰደዱ ኢኮነ ጉባኤሆሙ እሙነ ወርዕዮሙ እለተሰዱ በእንተ ስሙ ለክርስቶስ ዘተወልደ እማርያም እምቅድስተ ድንግል ወኮነ ወልደ ፍጹመ በተወከፎቱ ውስተ ማኅፀና ሕይወቶ ቅዱስ ዘላዕሌሁ በከመ ይቤ ኢሳይያስ ነቢይ መንፈስ እግዚአብሔር ዘላዕሌየ ዘበእንቲአሁ ቀብኢኒ እዜንሙ ለነዳያን ፈነወኒ ወካዕበ ይቤ ዘለ ተወልደ እምእግዝእትነ ማርያም ውእቱ በህላዌሁ ወኣኮ በጸጋ አዕሚሮሙ ከመ ኢኮነ ጉባኤሆሙ እሙነ ተሰዱ ዳግመ ወነሠቱ ጉባኤሆሙ ሐሰተ አእሚሮሙ ከመ ኢኮነ እሙነ፡፡

And then the persecuted and their persecutors had a meeting [at yabābā]. But the meeting was not fruitful and genuine. The people who were persecuted in the name of Jesus Christ born of the Holy Virgin Mary said "He was born a perfect son of man taking his perfect human life in her womb, as the prophet Isiah³⁶ said "The spirit of God is upon me; His spirit has anointed and sent me so that I would tell good news to the poor"

³⁶ Isaih 61:1-2, Mathew 4:12-16, 23-24, Mark 1:2-3 ,14-15
Luke 4:17-19

And he said again "He was born from our Lady Mary in His existence and not by grace. They were persecuted again knowing their meeting was not genuine and truthful and the meeting was dissolved (dispersed).

ወእምዝ በሳኒታሁ ጸውኦ መልአክ ጉባኤ ለውኦቱ አረጋዊ ብእሴ እግዚአብሔር ወተሰአሎ ለባሕቲቱ እንዘ ይብል ሠመርካኑ ለሃይማኖትነ ዘአጽናዕናሃ በጉባኤ ኦ አባ ወይቤሎ ብእሴ እግዚአብሔር ኢይፈቅዳ ለሃይማኖትነ አላ በሃይማኖተ ዚአየ እነብር ዘተሞቃህኩ ቦቱ ፩[ተ] ዓመተ እንዘ አካይል ከመ ዖፍ እምአድባር ውስተ አድባር ፪[ተ] ዓመተ፡፡

And on the following day, the chairman of the meeting called that old man in private and asked him saying "Oh! Father! do you like the faith we have established in the council?" and the man of God answered him saying. "I don't like your religion. I will remain firm in my religion which I kept in my persecution in flight like a bird from one mountain to another for two years and in my imprisonment for five years."

ወሰሚያ መልአክ ጉባኤ ዘንተ ነገረ እምውኦቱ አረጋዊ ወይቤሎ ኦ አባ ንበር በከመ ፈቀድክ ወኢይብጻሕ ብክ ወኢመኑሂ እምሰብእ ዘእንበለ ዘሀብረ ምስሌክ አነኒ አሐንጽ ለክ ብዙኃነ አብያተ ይኩኑክ ማህደረ ወእኅብክ ምድረ ስፋሐ ይኩን ለተዝካርክ ወለውሉደ ውሉድክ ርስተ

And having heard this, from that old man the chairman of the meeting said to him "Oh! Father! you live as you want. Nobody will come to you except those who cooperate with you. I shall build many houses for you where you may live. I shall grant (give) you a large plot of land [stretching from Adama to Tima] for the memorial of your name and for the dwelling of your people from your children to the children of your children.

ወሰሚያ ውኦቱ አረጋዊ ብእሴ እግዚአብሔር አቡነ ዘርኦ [0] ቡሩክ ይቤሎ ለውኦቱ መልአክ ጉባኤ ኢየንስስ ለክ አብያተ ትኅንጽ ሊተ ይኩነኒ ማኅደረ ወኢየኅሥሥ ምድረ ለተዝካርየ ወለውሉድየ

And the old man who is the man of God Abunä Zära Buruk, having heard this replied to the chairman of the meeting saying "I don't want you to build houses for me to live or to give me plots of land for my memorial or an estate to my children.

ወሰሚያ ዘንተ ነገረ ይቤሎ ንበር በከመ ፈቀድክ ወእምዝ ፈነዎ ይሑር ሀገሮ

And he, having heard this information, said to him "you shall live wherever you like." And thereafter, he sent him to his country.

4.16 The old man lives in his country [Ṭimā]

ወወጺኦ እምህየ ውእቱ ብእሴ እግዚአብሔር ሓረ ወበጽሐ ኀበ መካን ዘሠምረ ሎቱ እግዚአብሔር ወነበረ ውስቴታ ኀዳጠ መዋዕለ

And the man of God went out and reached [Ṭimā] where God willed him to live. He lived there for a few years.

ወእምዝ ፈለሰ እምዝንቱ ዓለም ኃላፊ ውስተ ዓለም ዘኢየጎልፍ በስምረተ እግዚአብሔር ዘሀረዮ ወአፍቀሮ እምተውልደ አንስት

And then he passed away from this perishable world to the everlasting world by the will of God who chose and loved him from among those born of women.

4.16.1 God made miracles for him while he was in this world

ዘንተ ተአምራተ ወመንክራተ ገብረ እግዚአብሔር ለፍቁሩ ብፁዕ ወቅዱስ አቡነ ዘርአ[ዐ] ቡሩክ እንዘ ሀሎ በሥጋሁ ውስተ ዓለም

God has done these miracles and wonders for his beloved holiness Abunä Zärä Buruk while he was in the flesh in this world.

ከማሁ ይግበር ለነ ተአምራተ በኩሉ መዋዕሊ ወያስምዓነ ብሥራተ ፍሥሐ በጊዜ ሐዘንነ በጸሎቱ ለዝንቱ ጸድቅ አቡነ ዘርአ[ዐ] ቡሩክ ለውሉዱ ወለአዋልዲሁ እለ ይገብሩ ተዝካሮ ወይጸውዑ ስሞ ወይትመንፀኑ በኪዳነ ለዓለመ ዓለም አሜን፡፡

May He do miracles for us too all along our years. And may He let us hear good news at the time of our trouble and sorrow by the prayer of this saint Abunä Zärä Buruk for us his sons and daughters who observe his memorial and call upon his name and invoke his covenant forever Amen. (Source: Gädle Zärä Buruk of Hāgärä Sälām miracles 1 and 2 ff 3r-9v2 G.Z.B.I.E.S. ff. 4r-11v)

4.17 The coming of the Angel of Death

[Miracle 34] ff. 66r-67v G.Z.B. I.E.S.

ገብረ እግዚአብሔር ተአምራተ ወመንክራተ በእለተ ሞቱ ለብፁዕ ወቅዱስ አቡነ ዘርአ[0] ቡሩክ፡፡

God made miracles and wonders on the day of the death of his Holiness Abunä Zärä Buruk.

ወሶበ መጽአ ኀቤሁ መልአክ ሞት ተአዚዞ እምነበ እግዚአብሔር አምላኩ መጽአ ውእቱ መልአክ ሞት ወበጽሐ ኀበ ውእቱ መነኮስ ወቆመ ቅድሚሁ ከመ ይግበር ትዕዛዞ ወይፈጽም መልእክቶ

When the Angel of death arrived as ordered by God and stood in front of him to carry out and accomplish the order he was given.

ወሶበርዕዮ ውእቱ መነኮስ ለመልአክ ሞተ ደንገፀ ወተድኅለ ወገዩ ወገብአ ድህራሁ ወቆመ ርኅቀ

And when that monk saw the Angel of Death he shook in fear and trembled and ran and retreated and stood for away.

ወሶበ ርእዮ ውእቱ መነኮስ እንዘ ይመጽእ መልአክ ሞት ወይቤሎ ጽንሐኒ ንስቲተ እጼሊ ወእስእል ምሕረተ እምነበ እግዚአብሔር አምላኪየ

And when that monk saw the coming of the Angel of Death and he said “You wait for me a short time so that I may pray and beg mercy from my Almighty God.”

4.18 The prayer of Abunä Zärä Buruk and the covenant

ወይቤ እግዚእየ ወአምላኪየ ስምዐኒ ጸሎትየ ወስእለትየ ሀቦ ሞገሰ ለስምየ እግዚእ ኢታንትግ ዘወሀብከኒ ኪዳነ ጽኑአ በመሐላ ቅዱስ ወክቡር በዘኢይተሔሰው ቃልከ።

And he said, "My Lord and my God! Hear my prayer and my plea and give glory to my name. Oh! do not less on the strong covenant that You gave me by Your Holy and glorious vow in Your word that does not lie.

ወእምጽኅረዝ መጽአ እግዚአብሔር ኀበ ውእቱ መነኩስ ወእምድኅረ ዘወሀቦ ኪዳነ ጽኑአ ወመሐላ ቅዱስ በዘኢይተሔሰው ቃሉ፤ አህጉራተ እንዘ ይብል ከመይድኃኑ እምዳግም ሞት ዘገሀነም ወእምእሳቱ ዘለዓለም

And after that, God came to that monk and after giving him the strong covenant and holy vow in His word that does not lie, He gave him sixty districts and said "so that they may be saved from the second death of hell and its eternal fire".

ወመጤ ገጽ ኀበ መልአክ ሞት ወይቤሎ ፈጽም መልእክተክ

And He turned his face towards the Angel of Death and said, "finish your mission."

ወሶበ ርእዮ መልአክ ሞት ለብፁዕ ወቅዱስ አቡነ ዘርአ [0] ቡሩክ ገጽ ብሩሃ አክሞሰሰ ወሰሀቀ ላዕሌሀ።

When the Angel of Death saw that the face of his holiness Abunä Zärä Buruk was bright face, he ran away and laughed at him.³⁷

4.18.1 The death of Abunä Zärä Buruk

ወበይእቲ ሰዓት ተፈልጠት ነፍሱ እምሥጋሁ ዘእንበለ ሳዕር ወጸማ በቅድመ ኩሱ ውሱዱ ወአዋልዲሁ እለ ይነብሩ ምስሌሁ ወይመጽኡ እምርሑቅ ብሔር ከመ ይርአዩ ዕለተ በአሉ ወሞቱ ለብፁዕ ወቅዱስ አቡነ ዘርአ[0] ቡሩክ እስመ ጸውዖሙ መንፈስ ቅዱስ ወአጌበርሙ ይምጽኡ ኀቤሁ

³⁷ Darsānā Michael for December

And at that hour, his soul was separated from his body without death throes in the presence of his male and female children who lived as well as those who came from far country to see the day of the death, also the day of his commemoration of his holiness Abunä Zärä Buruk, for the Holy Spirit called them and caused them to come to him.

4.19 The mourning for the monk

ወርአዮሙ እለተጸውኑ እምርሑቅ ብሔር ከመተፈልጠት ነፍሱ እምሥጋሁ ለሀወ ለሀ ወኃዘኑ ዐቢየ ኃዘኑ ወአስቆቀዉ ብዙኃ እንዘይብሉ አባ ክቡር አይቴ ተሐውር ሐዲንክ ሀገረክ ዘአስተባዛሕክ በጸሎተክ ወአጽናእካሃ በሥልጣንክ ወበስዕለትክ ወበኪዳንክ

And when those called from far country saw that his soul was separated from his body, they cried and they mourned, and they grieved deeply saying "Oh! honoured father! Where are you going? leaving your country (followers) which you have made many by your prayer and have made strong by your authority, your ardent prayer, and your covenant" ³⁸

4.19.1 The washing of the body (the corpse and the miracle)

ወእምዝ እንዘ የሀጽቡ በድነ ሥጋሁ [በማይ] ሜጠ ሎሙ ገበሁ ዘይትሐጸብ በፈቃዱ ከመ ይሕጽብዎ

When they began to wash his corpse with water, he turned at will that part of his back to them that they may wash it.

ወኮነ ተእምራተ ወመንክራተ ዓበይተ ወግርማ ጽኑአ ውስተ ይእቲ ሀገር ወውስተ ቤቱ ለመነኮስ

And great miracles and wonders were done in that country and at the house of the monk.

ወተከፍለ ማዕሰ ርዕሱ ምስለ ድማሁ እንዘ ሀሎ በሕይወቱ በጊዜ ሕማሙ

³⁸ Digua and Mäwasit the Aba Mäta January 3

And the skin of his head divided and there was a crack on the center of his head at the time of his suffering when he was alive.

4.19.2 They buried him at a place he ordered them

ወእምዝ አውጽእዎ እምወስተ ቤቱ ወቀበርዎ ኀበ አዘዘሙ ወእም ይእቲ ሰአት ወእለት ይትገበር ተአምራት ወመንክራት ውስተ መቃብሩ

And after that, they took his body from his house and buried him at the place where he instructed them to bury him. Miracles and wonders are done at his tomb from that day onwards.

4.20 The 40th day commemoration and the raised of the prophets

ወገብሩ ተዝካሮ ፻ [ዐርብአ] ዕለተ ወበይእቲ ዕለት አንሥእ እግዚአብሔር ነቢያተ እለ ይትኔበዩ ትንቢተ በቃሉ ወይሜህሩ ሃይማኖተ በስሙ ለክርስቶስ ከመ ኢይትርፍ ትንቢተ ቃሉ ዘነገረነ ቅድመ ይብል ያነሥእ ለክሙ እግዚአብሔር እምድኅረ ሞተየ እለ ይትኔበዩ ትንቢተ ከመነቢያት ወይሜህሩ ሃይማኖተ ውስተ ኩሉ ምድር

And on the 40th day after his death, they commemorated his name. On that day, God raised prophets who make prophecies by His word and teach the faith in the name of Christ, so that what the monk said to us before would not remain unfulfilled "After my death, God will raise people who speak like prophets and teach the faith in the whole earth".

ወገብረ ሎሙ እግዚአብሔር ተአምራት ወመንክራት በእደዊሆሙ ለእለ ይትኔበዩ ትንቢተ በፈውሶ ድውያን ወበአንሥእ ሙታን በከሲተ አዕይንተ ዕውራን ወበ አርትኦ ሐንካሳን ወበአንብቦ በሀማን ወበአስምኦ ጽሙማን ወበአውጽኦ አጋንንት ወበአንጽሖ ለምጽ

And God made it for them miracles and wonders as prophesized with the healing of the sick and raising of the dead, giving sight to the blind and making the lame to walk and causing the deaf and dumb to hear and speak and chasing demons and cleaning lepers.

According to my informants, it is a true story. They claim that from the time of Iyāsu I 1795 to the time of Emperor Hāilā Salāase I 1967

E.C. at the tomb of Abunä Zärä Buruk at Ṭimā there have been many perfect monks who speak like prophets and teach the true faith and also heal the sick by holy water. There were those possessed by bad spirits “ዛር የሰፈረባቸው ሰዎች” who gather and cry loudly to be released from their bad spirits.

CHAPTER FIVE

5. Historical, Religious and Socio Economic Value of the Saints Epoch

This chapter deals with the Bishopric of Abunä Zärä Buruk and the historical, religious and socio economic circumstances of his epoch. In addition to the Saint's own Gädlä, the researcher has used other hagiographies «ገድለ ያፍቅረኝ እግዚእ» (Gädlä Yāfqፅrānā Eፅgzፅ) «ታሪክ ንጉሠ ነገሥት አዕላፍ ሰገድ» (Chronicle of Emperor Aāፅlaf Säፅädፅ rr1668-1672 E.C) and «ታሪክ ንጉሠ ነገሥት ኢየሱስ ቀዳማዊ» (chronicle of Emperor Eiyāsu I rr1672-1698 E.C). More over, he has also considered «ገድለ አቡነ ተክለሃይማኖት» (Gädlä Abuna Tāklā Hāymānota) «ገድለ አቡነ ኤዎስባቲዎስ» (Gädlä Abunä Eewostatios). «ገድለ አቡነ ገብረ መንፈስ ቅዱስ» Gädlä Abunä Gäbrä Mānfāsፅፅdus as references.

5.1 Historical problems

5.1.1 Is Gerፅlos the martyr the Biological father of Abunä Zärä Buruk?

According to the hagiography of Abunä Zärä Buruk, it seems Gerፅlos the martyr was the mentor rather than his biological father.

In the preface of the hagiography, Abunä Zärä Buruk is referred to as «ደቂቀ ጌርሎስ ሰማዕት ዘተክዕወ ደሙ በኩናት በእንተ ሃይማኖት ርትዕት» G.Z.B. H1 fol. 5r the son of Gerፅlos the martyr whose blood was spilt pierced by a spear for the sake of the Orthodox faith.

There is also a catalogue in the I.E.S. A.A.U. which scholars like Sergew Hable Silasse have erroneously attributed the martyrdom by the piercing of the spear to Zärä Buruk rather than to Gerፅlos himself; equally erroneously they state that he was killed on Tuesday May 9³⁹. The above Ge'ez text merely says that Zärä Buruk was a follower of Gerፅlos whose blood was split. Besides, Abuna Zärä Buruk,

³⁹ Sergew Hable Sēlasie 1990 Amharic Church Dictionary vol. 9:153

in fact, on January 13, 1691 E.C. was a follower of Gerðlos, in fact, on January 13, 1691 E.C.⁴⁰

“The son of Gerðlos” occurs in many places in the hagiography, and yet it does not say much about Gerðlos himself. However, we find information about Gerðlos in the hagiography of Yāfðqðrānā Eðgzi.⁴¹ When the Jews of Ṣālāmðt under the leadership of Abbā Qozðmos waged war against the Christians in Eðnðfðrānðzð, Abbā Gerðlos, the teacher at Mðśrāhð Mārayām, a monastery in an island on Lake Ṭānā went to the fight in support of the Christians. Qozðmos the reneged monk the movement. [The Fālāšā rebels] left from Semien and Tselmt and then held position against the Kāntibā of Dāmbyā. They fought and defeated him after which the Kāntibā rallied to them. Qozðmos then went out to burn numerous churches, reached the road of Infrāz, and killed Abbā Gerðlos, Abbā Yohānðs Kāmā and Abbā Tānsā Mādhðn with 36 of their disciples. Innumerable others died then throughout Infrāz including monks and nuns. He further killed many chiefs and officials⁴². When Emperor Dāwit (rr 1380-1410 E.C) heard about this, He ordered Akðhādom the governor of Tðgðray to curb the situation. And at the war of Gðnāzā, Qozamos was killed “like Goliath” (Golðyād) by Akðhādom.

5.1.2. The Bishopric of Abunä Zārā Buruk

ገድለ ዘርዓቡሩክ (Gädlä Zārā Buruk I.E.S. (Miracle 6 ff 14 v-15v) (ms of G.Z.H1. ff 11r 12v)

ወውእቱ መነኮስ ነሢኦ አክናፈ ዘ፲ወጀ ዘይተርፍ እመላእክት እምነበ እግዚአብሔር ዘይሁብ ጸጋ ወክብረ ለእለ ይፈርህዎ በመዋዕለ ሕይወቶም ኃላፊ አናቅጸ ሰማያት ወአደወ ባህረ እሳት ወበጽሐ ኀበ እግዚአብሔር ዘወሀቦ አክናፈ መላእክት ወበጸሆ

⁴⁰ መርሻ አላኸኝ፣ 1994፣ ሐመር ዘኦርቶዶክስ ተዋሕዶ መጽሐት ገጽ 27

ጎሩይ ኤርምያስ መዝገበ ታሪክ ክፍል ፩ 1998፣ 2000 ዓ.ም. ገጽ 103

⁴¹ Conti Rociny 1905 Gädlä Yðfðqðrānā Eðgðzð P.56

Sergew Hable Silassie 1990 Amharic Church dictionary, Vol. 12:97-98

⁴² Tadesse Tamirat 1972 Church and State in Ethiopia. P.199.

Wallis Budge 1927 The Book of the Saints Vol. 3: P. 938 on May 28 Gerðlous (Cyril) and his forty five sons became martyrs.

ቆመ ቅድመ መንበሩ መፍርህ ለእግዚአብሔር ኃይላት ወርሶሎሙ ዘንተ፤ ሥልጣኑ
ዘኢተውህበ ለካልኦን እለከማሁ አንከሩ መላእክት፡፡

And the monk after having received twelve wings, which is more than that of the angels, from His lord who gives grace and honor for those who fear Him through their life, passed through the gates of Heaven and crossed the sea of fire and arrived in the presence of God who gave him wings of angels. On reaching, there he stood before His throne that is frightening that of the Lord of Hosts. And on seeing this, authority that is not given to others among them, the angels marveled.

ወሰሚኦሙ ትዕዛዘ እግዚአብሔር መጽኡ መላእክት ወሊቃነ መላእክት
ይትአምህ[ን]ዎ ወተአምህ[ን]ዎ ኩሎሙ በበማኅበሮሙ ወበበነገዶሙ ወመጽኡ
ነቢያት ወሐዋርያት ጻድቃን ወሰማዕታት ደናግል ወመነኮሳት አዕሩግ
ወሕፃናት እለከከዉ ደሞሙ በእንተ ስሙ ለክርስቶስ ተአምህ[ን]ዎ ኩሎሙ
በበጸታሆሙ ወበበሥርአቶሙ፡፡

And respecting the instruction of their Lord, Angels and Archangels came to greet him. And they all greeted him in their division of group and tribe, And came the prophets and the Apostles, the righteous and martyrs, virgins and monks, elders and children that poured down their blood for the sake of Christ's name, they all came and greeted him according to their class and orders.

ወይብሉ ኩሎሙ በ፩ ቃል ስብሐት ለእግዚአብሔር በሰማያት ወሰላም በምድር
ለዘሐ[ን]ረዮ ወአፍቀሮ እምትውልደ አንስት ከመ ያድኅን ኩሎ ዓለመ በጸሎቱ
እምዕቶነ እሳት ዘይነድድ በኩሉ ዕለት፡፡

And all said in harmony "praise be to God in heaven and peace on earth," for He chose and loved him among the sons of women to save the whole world with his prayer from the fire that burns every day.

ወእምዝ እለረሰዮሙ ህየ ለኩሎሙ እለ ተጋብኡ መናብርተ ወኪያሁ ረሰዮ
ታቦተ ወሤም ይኩን ጳጳስ ላዕሌሆሙ ወአልበሶ ልብሰ ብርሃን ዘይደሉ
ለጽጵስና ወወሀቦ መስቀለ ብርሃን ከመ ይባርክ ሕዝበ ወአሕዛብ ወጸገወ ሚሮን
ቅዳሴ ይቄድስ ቦቱ ታቦተ ወካህናተ፡፡

And after that He [Jesus] made all those assembled the altar and him [A.B.Z] the ark, and consecrated him a bishop upon them and He clothed him a cloth of the light that is fit for a bishop and He gave him a cross of light in order that he bless people and peoples [believers and unbelievers]. And he gave him the holy oil to bless the ark and the priests.

The writer of the Hagiography has tried to say that, we the Ethiopians, have a bishop consecrated by God Himself and try to rebuke the legitimacy of the Alexandrian see. That may be the reason for the persecution of Abunä Zārā Buruk for two years and imprisonment for five years, because the Ethiopian Orthodox Tewahido Church stayed under the jurisdiction of the Alexandrian Church from 330 until 1951 E.C.

እስከ ንግረን ዘገብረ ዝንቱ መነኮስ ምግባሮ ፍቁርክ ዘመጽኦ እምድህራነ
ወተረከበ በቅድሚኑ፡፡ ለዝንቱ ጸድቅ ዘመጽኦ እምድህራነ ወውእቱ ኮነ በቅድሚኑ
ከመ ያድኅን ኩሎ ዓለመ በጸሎቱ ወይቤዙ ነፍሳተ በስዕለቱ

Please! Tell us what is the work of this monk that made You love him that came after us but is ahead of us⁴³ This righteous person who came after us is ahead of us to save all the world through his prayer and to redeem souls in his supplication.

ms. of I.E.S. fol. 15v ወይቤሎሙ እግዚአብሔር ወውእቱ [ወውእቱ]
ይትሌዐል እምኩሎሙ ቅዱሳን መነኮሳት እስመ በዝንቱ መዋዕል እኩይ ጸንኦ
በሃይማኖት[ቱ] ወአጽንኦ ኩሎ ዓለመ በእንተ ስምየ ይሙቱ ወዝንቱ ኩሎ
ክብር ዘተውህበ ሎቱ በእንተ ዝንቱ፡፡

God said to them “in this evil day⁴⁴ he stood firm in his faith and he is superior to other holy monks for he caused others to stand firm and die for the sake of my name. And thus he is given all this honour.

⁴³ Mathew 19:30, 20:16

⁴⁴ Psalm 11:1-2

5.2 His holy vestments

ገድለ ዘርዓ ቡሩክ Gädlä Zärä Buruk I.E.S. ff. 20r-20v (ms. of G.Z.
H1 fol. 18r-19v.

5.2.1 The Āsḍ *kemā* from God

. . . ዘከመ ወሀቦ ሎቱ እግዚአብሔር አስኬማ ቅዱስ ዘመላእክት ወውእቱ
መነኮስ ነሣኦ አስኬማ ቅዱስ ዘያበርህ በሌሊት ከመ ማህቶት ወያንጸበርቅ
ለዐይን በመአልት ከመ ጸዳላት እምእደዊሁ ቅዱሳት ወብፁዑት እለ ለሀኪሁ
ለአዳም ቀዳሜ ፍጥረት እምአርባዕቱ ጠባያት እምዘ ኢይትገሠሡ
ወይትገሠሡ እምዘ «ኢይትርአዩ ወይተርአዩ ወውእቱኒ አስኬማ ምሳሌ
አስኬማሆሙ ለመላእክት ዘቦ ላዕሌሁ ትእምርተ መስቀል፡፡

God gave him the holy Āsḍ*kemā* (cape) of the angels, and the monk took the holy cape that shines in the night like light and refelects on the eye in the day. He has received this from the holy hands of God which created Adam, the first of creatures from the four substances, tangible and non-tangible and visible and invisible. And that Āsḍ*kemā* (cape) has the symbol of the cross at its top just like that of the angels.

5.2.2 The *Qob* from Abunā Tāklā Hāymānot

ወእምዝ ወሀቦ ቆብዓ መንፈሳዊ ዘውእቱ አምሳሊሁ ለክርስቶስ አክሊለ ሦከ
ዘተወክፎ እግዚእ ጊዜ ፫ ሰአት በእደ ፍቁሩ ብፁዕ ወቅዱስ አቡነ
ተክለሃይማኖት ዘተሰብረ እግሩ እምጽንሐ ቀዊም ወቆመ በአሐቲ እግሩ መጠነ
፯ ዓመት⁴⁴

And then He [God] gave him [A.Z.B] the holy *Qob* (cape) by the hands of his beloved holiness Abunā Tāklā Hāymānot, who had his leg broken after he stood on that one leg meditating for seven years. The holy *Qob* is the symbol of crown of thorns of Jesus whom God received at 3:00 o'clock [on Good Friday].

⁴⁴ ትንሳኤ የመጸሐፍት ማሳተሚያ ድርጅት፣ ገድለ ተክለሃይማኖት ሰኔ ፳፬ ቀን ፲፱፻፸፫ ዓ.ም.
አዲስ አበባ

5.2.3 The Qḏnāt from Abunä Gäbrä Mānfās qḏdus

ወወሀቦ ቅናተ ሰማያዊ ዘውእቱ አምሳሊሁ ለቅናት ዘአዲም ዘቀነቶ ዮሐንስ
በገዳም በእደ ፍቁሩ ገብረ መንፈስ ቅዱስ አቡነ ዘተጋደለ ፳፻፳፱ ዓመት
በጾም ወበጸሎት በስኢል ወበሰጊድ እንዘ ኢይበልዕ ኅብስተ ወኢይሰቲ ማየ፡፡

And He [God] gave him [A.Z.B.] the heavenly qḏnat, that is the symbol of the belt of John with which he wrapped his waist in the wilderness, by the hands of his beloved our father Gäbrä Mānafās Qḏdus who fought spiritually the world for 562⁴⁵ years by fasting, praying, vowing and prostration without food or drink.

5.2.4 The Lḑbsä ḑngḑdā from Abunä Ewostātewos

ወወሀቦ ልብስ እንግድዓ ዘውእቱ አምሳሊሁ ሥጋሃ ለማርያም በእደ ፍቁሩ
ኤዎስጣቲዎስ ዘገብረ ተአምረ በደሴተ ቆጵሮስ

And He [God] gave him [A.Z.B.] a waistcoat which is the symbol of the flesh of St. Mary, by the hands of his beloved Ewostātewos who did miracles in the island of Cuprus.⁴⁶

ወዘንተ ቆብዐ ወአስኬማ ወቅናተ ዘዓዲም ወልብስ እንግድዓ ወኩሎ
ሥርአ[0]ታተ ዘመነካሳት ነሢኦ በሥምረተ አብ ወበፈቃደ ወልድ ወበሥምረተ
መንፈስ ቅዱስ ማህየዊ እምእለ ተጋደሉ ገድለ ዐቢያ እለ ሀለዉ በመዋዕለ
ሕይወቶሙ ተጸምደ በጾም ወበጸሎት እለ ይተርፍ እምኔሆሙ ወውእቱ ይንእስ
እምኔሆሙ በመዋዕል ወውእቱ ይትሌኣል እምኩሎሙ ቅዱሳን እለ ውስተ
ኩሎ ዓጽናፈ ዓለም

And this qobḑ (cape), Āskemā, yāādīm Qḏnāt (the leather belt) and Lḑbsä ḑngḑdā (waistcoat) and all that is the proper apparatus of monks, he received by the love of the Father, the will of the Son and the love of the Savior Holy Spirit. He was bound by fasting and prayer along with those who fought the great spiritual fight in their lifetimes. Though younger than them, he is greater than all saints in the world in his prayer and fasting.

⁴⁵ ተስፋ ገብረሥላሴ ዘብሔረ ቡልጋ ገድለ ገብረመንፈስ ቅዱስ ፲፱፻፹፱ ዓ.ም. አዲስ አበባ

⁴⁶ ብሔራዊ ቤተመጻሕፍት ወመዘክር ገድለ ኤዎስጣቲዎስ this hagiography is similar to that of Gäldä Zāra Buruk

When we consider the time gap from the time of Gäbrä Mändäfäsqädus, Täklä Hymānot and Ewostätewos up to A.Z.B it is at list three centuries wide. The historical reliability of this account felt to be unacceptable. However, the writer of the hagiography may be referring to a world where encounters between the dead in spiritual body and the living are perfectly plausible.

It may also be the case that the scribe or copyist of ms. A.Z.B. confused the time of the saint without considering the time gap among the important personalities he mentioned, neglecting its historical importance.

In any case, the first part of ms. A.Z.B is not historically reliable.

5.3. Bishops of Egypt and Ethiopia

(ገድለ ዘርዓ ቡሩክ) Gädlä Zärä Buruk I.E.S. ff. 21r-22r.

ወበከመ አዘዞ እግዚአብሔር ይሁር ሀገረ እስክንድርያ ኀበ አባ ዮሐንስ ሊቀጳጳሳት ዘሀገረ እስክንድርያ ዘተሰይመ ዲበ መንበረ ማርቆስ ሐዋርያ ወሰበከ በውስቴታ ወንጌለ መንግሥተ እግዚአብሔር ወመሀረ እስከ አድያሚሃ ለግብጽ ወአጥፍአ ጣኦታተ ወኩሎ ምህራማተ እለ ይነብሩ ውስቴታ።

And God ordered him [A.B.Z] to go to the country of Alexandria to Archbishop⁴⁷ Aba Yohān፬s in Alexandria. The latter was appointed on the see of the Apostle St. Mark who he preached the Gospel of the kingdom of God and taught in all the region of Egypt, and destroyed the idols and all the temples in it.

5.3.1 The pleading for blessing

ወበጸሐ ውእቱ መነኮስ ኀበኀሎ አብ ክቡር ዮሐንስ ሊቀ ጳጳሳት ቆመ ቅድሜሁ ወሰገደ ታህተ እገሪሁ ወተአምኖ በአምኃ መንፈሳዊት እስመ ውእቱ ርዕሳ ለሃይማኖት ወመሠረታ ለምግባር ወይቤሎ አባ ወአባ ባርከኒ እንሳዕ በረከተከ።

⁴⁷ This is similar to the life history of Abunä Täklä Hāymānot , because Abunä Täklä Hāymānot and Abunä Yohanas of Alexandria were working together when Abunä Yohanas of Alexandria came in Ethiopia (ገድለ ተክለሃይማኖት ገጽ ፻፸፩)

And when the monk (A.Z.B.) met the honored father Archbishop Yohānḁs.⁴⁸ he stood before him and bowed down to him very low, and greeted him in a spiritual manner for he (Abunā Yohanas) was the head of the religion (church), the foundation of her [the church's] good deeds, and he said to him "Oh! father bless me that I may partake of your grace".

ወሰሚኦ ውእቱ ሊቀጳጳሳት ነገሮ ለብሕሴ እግዚአብሔር አቡነ ዘርአ[0] ቡሩክ ይቤሎ ኢይደልወኒ እባርክ ኪያክ ወአነብር እዴየ ኅድግሰ ባርኮተክ ኢይደልወኒ እጹር አሳዕረክ ወእትሉ ድህራክ ኀበ ሐርክ እስመ መንፈስ ቅዱስ ሢመክ ጳጳስ ወረሰየክ ርዕሰ ለኩሉ ዓለም

And on hearing this, the archbishop said to the man of God A.Z.B. "I do not deserve to put my hands over you for blessing. Let alone bless you, I am not even worthy of carrying your shoes and following you wherever you go because the Holy Spirit has consecrated you bishop to the whole world".

ወዘንተ ሰሚኦ ዘንተ ነገረ ብፁዕ ወቅዱስ አቡነ ዘርአ[0] ቡሩክ እምነበ ኡብ ክቡር ሊቀጳጳሳት አባ ዮሐንስ ኦ አባ ለምንት ገበርክ ዘክመዝ ነገረ ዘነሳዕኪ በረከተ ወይዕተ ጊዜ ባረኮ ወይቤሎ እግዚአብሔር ይባርክ ክህነተክ ወይቀድስ ሢመተ ዘላዕሌክ።

And when His holiness A.Z.B. heard the honoured father Archbishop Abunā Yohānḁs speech, he said "Oh! father why do you deny me your blessing?" The latter blessed him at that time saying "May God bless your priesthood and sanctify the office bestowed on you".

5.3.2. The discussion of the two bishops

ወእምዝ አህዘ ይዛዋዕ ምስሌሁ ነገረ ሃይማኖት ወሥርአ[0]ታተ ዘመነኮሳት እስመ ውእቱ መነኮስ የአምር ሥርአተ መነኮሳት ኩሎ ወውእቱ ርዕሶም ለቅዱሳን እለ ውስተ አድባር ወበአታተ ወእንዘ ክመዝ ይዛወኡ በየውሃተ ልብ ተቆልቆለ ፀሐይ ወበጽሐ ኀበ ፱ ሰዓት ወእምዝ ይቤሎ ብፁዕ ወቅዱስ አቡነ ዘርአ [0] ቡሩክ ለውእቱ አረጋጂ አባ ዮሐንስ እምይእዜሰ አስተሥንአለኒ

⁴⁸ Sergew Hable Selassie 1989 vol. 9:153 አባ ዘርዓ[0] ቡሩክ ግብጽም ወርዶ ከእስክንድርያው ፓትርያርክ ጋር ተገናኝቷል
A.Z.B. went to Egypt and meet with the Patriarch of Alexandria

እሁር እስመ ተቆልቆለ ፀሐይ ወበጽሐ ጎበ ፱ ሰዓት። እንዘ ሀሎኩ ምስሌክ ውስተ እስክንድርያ

And after this, he (AZB) held a discussion with him (A.Y) on matters of and the canon of the monks for the monk (A.Y) knew it perfectly and he was the master of monks who live in mountains and caves. And when they were discussing thus in all humility of heart, the sun was declining and the time was 9:00 (3:00) o'clock. Then his holiness A.Z.B. said to that old Abā Yohānōs. Now, please let me take leave, because the sun is declining and it is already 9:00 (3:00) oclock, while I am still with you in Alexandria, (Egypt).

ወሰሚኦ ውእቱ ሊቀጳጳሳት ወይቤሎ ለውእቱ መነኮስ ይዕዘሰ እርፍ እምጻማ ፍኖት ወህድር ምስሌየ እስመርሐቅ ፍኖተክ።

And on hearing that, Archbishop (Abunā Yohānōs) said to that monk (A.Z.B.) "Please take some rest today from the fatigue of the road and pass the night here because you have a long voyage ahead.

ወሰሚኦ ውእቱ መነኮስ ወይቤሎ ለውእቱ ሊቀጳጳሳት ህድገኒ እሁር ውስተ ሀገርየ እስመ ትእዛዝ ብየ እምጎበ እግዚአብሔር ከመ ኢይህድር ውስተ ካልዕ ሀገር ዘእንበለ ሀገርየ ወዘእንበለ ቤትየ።

And hearing [this], that monk [A.B.Z.] said to that Archbishop (Abunā Yohānōs) Permit me to go back to my country because God has forbidden me to spend a single night in any country and house other than mine.

ወሰሚያ ዘንተ ትዕዛዝ እግዚአብሔር ሊቀጳጳሳት አሥተሠነአሎ ወፈነዎ ይሁር ሀገር

And on heard about this order of his lord, Archbishop (Yohānōs) bade him farewell and saw him off to his country.

ወእንዘ የሐውሩ በፍኖት ክልኤሆሙ ወሰቤሃ ጾሮ አባ ዮሐንስ ወአብጽሐ ሀገረ ኢትዮጵያ ወተፋነው [ወ] ጀኤሆሙ በበሀገሮሙ ወበበብሔሮሙ።

And while on the road Aba Yohan፬s carried him (A.Z.B.) [on his back] all the way to the land of Ethiopia and the two [Abunä Yohān፬s and Abunä Zārā Buruk] bade each other farewell and each went to his own country.

ወእምዝ ተመይጦ ውስተ ሀገረ እስክንድርያ እንዘ ይሴብሉ ለእግዚአብሔር
እስመ ወሀቦ እግዚአብሔር ጸጋ ወምገሰ ዘየዐቢ እምኩሉ ለፍቁሩ ብፁዕ
ወቅዱስ አቡነ ዘርአ[0] ቡሩክ።

And after that he (Abunä Yohān፬s) returned to his country Alexandria praising God for God gave him grace and honour to his beloved Abunä Zārā Buruk grater than what he gave to all his creatures.

ወውኡቲ አክቶ ለእግዚአብሔር በእንተ ዘአርአዮ ወከሠተ ሎቱ ኅቡአተ
ክብሩ ወምስጢረ ጸጋሁ ለአባ ዮሐንስ ሊቀጳጳሳት ዘእለ እስክንድርያ።

And he himself (A.Z.B.) gave thanks to God for what he should and revealed to him, the invisible glory and mystry of the grace of Archbishop Yohan፬s of Alexandria.

1. The claim by Abunä Zārā Buruk that God himself ordained him bishop over Ethiopia appears to have been made in order to object to the synod canon which forbids Ethiopians to consecrate an archbishop from their learned men which continued till 1920 E.C.⁴⁹
2. Abunä Zārā Buruk rejected to stay in Alexandria. It was an affirmation of the canon of the bishop which forbids him to stay out his jurisdiction for along time.
3. In Ethiopian history, Abunä Teklähymānot claimed to have been appointed a bishop for his country by the hands of God. A.Z.B is the second such bishop after him.
4. To put it in a nutshell, it looks like Abunä Zārā Buruk revolted against the Egyptian (Alexandrian) bishop and claimed Godly

⁴⁹ ቀዳማዊ ኃይለ ሥላሴ ፲፱፻፳፪ ዓ.ም ፍትሐ ነገሥት ገፅ 30 አንቀጽ 4 ተራ ቁጥር 50.
መርስኤ ኃዘን ወልደ ቂርቆስ ፲፱፻፶፩ ዓ.ም. የመጀመሪያው ኢትዮጵያዊ ፓትርያርክ

consecration. That is why he was two years in persecution and imprisoned five years in jail.

5.4 Political and historical relations

In all the hagiographies (Gäddlāts) of Abunä Zārā Buruk seen by me, it is said that a queen of Ethiopia (Säblä Wängel), the wife of Yohanḁs I) went to him knowing that he is a prophet. She went to Abunä Zāraburuk with her children and family and asked for his blessings.

He prophesized that her elder son Yostos would die but that the little son Eyāsu would reign. After that the queen and her children and family returned to their country.

As he was going to another country the little one came back and asked him what to do so as not to die. He replied to him “They will not kill you. You will rather reign over the world”. He then went away for four months and came back. All this is written in detail in chapter four.

However, the writers of the hagiographies do not clearly identify who the Queen was, how Yostos was to die, and when and where Iyasu I went and came back. This and other questions are addressed below.

5.4.1 Who was the queen?

ወእንዘ ሀሎ ውስተ ሀገሩ ቅድስት እንተስማ ጸማ መጽአት ጎቤሁ ንግሥተ ኢትዮጵያ ፈራሒተ እግዚአብሔር ወመፍቀሪት ሃይማኖት ምስለ ደቂቃ ወሰብኦ ቤታ ከመ ትትባረክ እምኔሁ ዘስመ አዋልዲሃ የስጦስ ወኢያሱ

And when he (A.Z.B.) lived in his holy country called Šimā (ጸማ), the God-fearing woman and the believer of religion, the queen of Ethiopia [Säblä Wängel) came to him with her children and family to have his blessings. The names of her children were Yostos and Iyāsu.⁵⁰

⁵⁰ Ignazio Guidi 1960 ዓ.ም ታሪክ ንጉሥ አዕላፍ ሰገድ፡ ተግባሩ አዳኝ 2000 ዓ.ም ንጉሥ አዕላፍ ሰገድ ከሁለት ሺህ ዓመት የታሪክ ማስታወሻዎች ጋር ገጽ 10-70 :: ተክለዳድቅ መከራይ 1945 ዓ.ም የኢትዮጵያ ታሪክ ከአፄ ልብነድንግል እስከ አፄ ቴዎድሮስ ገጽ ፻፲፯-፻፶፬

The hagiography gives the names of the sons as Yoştos and Iyasu I, and prophesized that Yoştos will die and that Iyāsu will reign. In spite of the fact that the hagiography does not establish her identity, it can be inferred from other historical sources that the queen must be Säblä Wängel, the wife of Yohān፩s I (the Righteous) (rr 1660 – 1674 E.C)

5.4.2 The death of Yoştos

/According to the chronicle ታሪክ ንጉሥ አዕላፍ ሰገድ /Tarikä N፬gus፬
Ä፬laf sägäd/

After celebrating Easter at Gaž፬n (ጋጃን) the king and his troops went from Gaž፬n to Lāstā (ለስታ), and they rested in K፬m፬r Dängiyā (ክምር ደንጊያ ሠፈሩ). In that place, when Abeto Yoştos got sick, they avoided war and returned to Aringo (አሪንጐ ገቡ). Abeto Yoştosy died on June 6, (1668 E.C)⁵¹

5.4.3 The banditry of Iyāsu I

In 1673 E.C in the 14th year of the reign of Yohān፩s I, the people of the the town who love instability and hate peace advised Iyāsu I to rdal by telling him his father wanted to Imprison him. Hence they told him to go the land of the Oromo and be a bandit. On Wednesday night, December 27, [1673 E.C] he left town, went along the river Abbāy and entered the house of Wälāto (ወለቶ)⁵².

Emperor Yohānn፩s I, after hearing this went to a place in East Gojjām in the district of Dābāy ፒlat G፬n፬ in Gäme Bālāgziābher Kebele. He celebrated Christmas and Epiphany “by eating food of sorrow and drinking drink of sorrow in that place”. After the celebration of Christmas and Epiphany, he went to Enāmāy wärädā and settled in Wäyrā Kebele.⁵³

⁵¹ Ibid

⁵² Ibid

⁵³ Ignacio Guidi 1960 ታሪክ ንጉሥ አዕላፍ ሰገድ ተግባሩ አዳኝ 2000 ታሪክ ንጉሥ አዕላፍ ሰገድ ከ2000 ዓ.ም የታሪክ ማስታወሻዎች ጋር ገጽ33, 68-70

5.4.4 The Return of Iyasu I

Camping at Wäyrä Kebele, from January to May for four months, he sent clergymen and officials to his son *Abetohunḍ* Iyāsu for reconciliation. He said to him “Does a man tie his own hands by his hands?” Your hands is my hand. Therefore, come back to me today on Saturday May 14 (1673 E.C) After living with Oromo for four months and two weeks, *Abetohunḍ* Iyāsu returned from the country of the Oromo (Sāmens Šāwā Dārā) (ጸረ) His relatives and kin as well as the population were glad.⁵⁴

On May 23, 1673 E.C, Yohānḍsi went from Wäyrä to western Gojjām Addet district in the town of Yḍbābā (ጸባባ).⁵⁵ where they were reconciled.

5.5 Imprishment of Abunä Zārā Buruk

ገድለ ዘርክ[0] ቡሩክ (Gädlä Zārā Buruk of Hāgärä SälāmI ff. 8r-11v)

It is not clear in all the hagiographies when and where Iyāsu I became a king but it gives a clue to Abunä Zārā Buruk’s imprisonment during his reign. He was jailed in the tenth year of the reign of Iyāsu Zārā Buruk had told Iyāsu himself, when his mother Säblä Wäengel had brought him as a child, that he would imprison him. Iyāsu was crowned king on July 16, 1674 E.C. according to his chronicles. Thus Abunä Zārā Buruk was imprison at Däiquā Kidanā Mahrät 1674+10 = 1684 in 1684 E.C.⁵⁶

All the manuscripts of Abunä Zāra Buruk seen by me said that “Abunä Zārā Buruk was imprisoned for about five years and after that

⁵⁴ Bruce, James 1790 Vol VI P 485 the capital of Maitshal (MeČā) is Ibaba (Yḍbābā). There is here a small castle belonging to the king. The town is one of the largest in Abyissinia (Ethiopia) litile inferior to Gondār in size or riches and has a market every day. This is governed by an officier called Ibaba Azage (Azāž) whose employment is worth 600 ounces of Gold., And is generally conferred upon the principal person of maitcha (MeČā) to keep him firm in the allegince, as there is considerable territory that depends upon this office. The country round Ibaba (Yḍbābā) is the most pleasant and fertile.

⁵⁵ Ignacio Guidi 1960 ታሪክ ንጉሥ አዕለፍ ሰገድ

⁵⁶ Sergew Hable Selassie (Dr.) 1990 Amharic church dictionary vol. 9. P.152

he was released at the time of the council of Yəḁbābā “ይባባ”⁵⁷. Therefore $1684+5=1689$ the council of Yəḁbābā was held in 1689 E.C. Abunä Zära Buruk was arrested.

5.5.1 When was Abunä Zärä Buruk die?

The introduction of Gädlä Abunä Zärä Buruk said that Gädlä Zära Buruk was written at the first time in the 23th years of the reign of Iyāsu and after the death of Abunä Zärä Buruk in 6th year mss of I.E.S. fol 5r.

$1674+23=1697$ in 1697 E.C. thereign of Iyāsu I was 23 years.

$1697-6=1691$ Abunä Zärä Buruk was died on January 13, 1691 E.C.

5.6 Religion and nomenclature

In Ethiopia, there was a reason and a background for naming. In the Amharic language, also hence in the culture, nomenclature takes two points of departure that are political and religious.

Ethiopians use the Holy Books, meaningful words and phrases to name rivers, places, mountains and seas. For instance, in 1689 E.C. the previous name of the spring of the Blue Nile; fälägä Gəḁyon “ፈለግ ግድን” was changed from Fälägä Gəḁyon to Gašä Abbāy (ግሸ አባአይ)

5.6.1 What is Gəḁyon?

ms. of G.Z.B. I.E.S. ff. 30 v-31v

ወእምዝ ወሀቦ እግዚአብሔር ዳግመ ኪዳነ ዘተጠምቀ ወስተ ፈለግ ዐቢይ
ዘስሙ ግድን ዘአንተ ባረኮ በእዴክ ወቀደስኮ በቃልክ ወአጥመቀ ቦቱ ብዙኃነ
ሰብአ ከመ ይድኃኑ ቦቱ እሞተ ዳግም ወከመ ይድኃኑ ውሉዶሙ
ወአዋልዲሆሙ እስከ ፺ ትውልድ፡፡

⁵⁷ I. Guidi ታሪክ ንጉሠ ነገሥት ኢየሱስ ቀዳማዊ 1960

Donald Crummey 2000 land and society in the Christian king dom of Ethiopia PP 74-75 map PP 83-84

And after this, God gave him a covenant saying “those who are baptized in the great spring whose name is Gḍyon which is blessed by your word and sanctified by your hand, by which you baptized many men that they may be saved by it from the second death and also that their sons and daughters may be saved till the seventh generation.

The earliest name of the river Abbāyḍ «አባይ» was Gḍyon (ግድን) It is one of the four rivers of Paradise. In the real world, as it surrounds the land of Gojjām in the form of a loop, people think that Gojjām is an earthly heaven (Eden).

5.6.2 When was the Gḍyon called Gḍšä Abbāyḍ?

During the reign of Iyāsu the great (rr, 1674-1698 E.C.) Abunä Zārā Buruk was baptizing sick people and healing them in the western Gojjām zone of Yḍlḍmānā Densā District. Then, people conspired against him, and he was going to be put in prison. He fled in 1687 E.C. to Sākālā district where he stayed for two years baptizing and healing sick people in the spring of Gḍyon After many were healed, news about him was heard by the king.

Hence, the soldiers of the King came and captured him near the spring “ፈለጎ ግድን” Fālāgä Gḍyon ⁵⁸, while he was resting. He gave his prayer books to the spring of Gḍyon to keep it as a custodian. He was then in exile at Däquā Kidānā Mḍhḍrät⁵⁹ for five years

He was released at the council of Yḍbābā in 1691 E.C. He went back to the spring of “ፈለጎ ግድን” Fālāgä Gḍyon and ordered it saying “return my books” (ግስኢ መጻሕፍትየ (ግሽ) gḍsi māṣāhfḍtḍyā (gḍšḍ). The spring of Fālāgä Gḍyon returned the books as they were originally. And he told his assistant Abbā Zārufāel “see “አባ+እይ” Abbā (Abbā Eyḍ/ Hence the sum total of this words «ግሽ+አባ+እይ»

⁵⁸ Bruce James 1790 *The Source of the Blue Nile*

⁵⁹ Sergew Hable Selassie (Dr.). 1990 *Amharic Church Dictionary* vol.9, P.152

“Gəḏšä+Abbā+Eḏy” Today, it is called Gəḏšä Abbāy Zārā Buruk⁶⁰. Around the source of Blue Nile in “ግሽ አባይ” Gəḏšä Abbāy) still today (2002 E.C.) every day, prayers are offered through Gädlä Zārā Buruk by a monk. The holy water from the river heals the sick.

There is a verse also in the Bible that says “A river flowed out of Eden to water the garden and there it divided and became four rivers (Genesis 2:10, . . . The name of the second river is Gəḏyon;⁶¹ it is the one which flows around the whole land of cush” Genesis 2:13.

The river is also considered to be the springboard of African civilizations, including that of D'mt, Axum, Meroe, Nubia and Egypt.

In the hagiography of Abunä Zārā Buruk, we learn that the River Nile (አባይ)⁶² is called Gəḏyon. “ግዮን”.

5.6.3 Tributaries of Abbāy

In all the tributaries of the river Nile (Abbāy) which start in Gojjām, there are holy springs named after Abunä Zārā Buruk. One of the rivers in Eastern Gojjām Däbāy Ṭəḷāt Gəḏn District is called Mugā (ሙጋ). Its source is in Eḏnqoy mountain and Čoqe and passes through Däbāy Ṭəḷāt Gəḏn, Eḏnāmāy, Gubḏyā District and enters into the Abbāy (Nile) river North East of the bridge of it.

It is called Muga, because of the uniform basalt layer at the river bank. The big basalt rock is called Mugāy “ሙጋይ” among the people

⁶⁰ ለከላ ግሽ ዐባይ 1995 የደጅአማዝኙ ናደው ት/ቤት 50ኛ ዓመት ኢየሴልዩ መጽሐት ገጽ 51-58, 60-66

- መዝገበ ታሪክና መልክአ ዘርዓ ቡሩክ ጢማ ዘርዓ ቡሩክ ያልታተመ
- ጥር 9 ቀን 2001 ዓ.ም. በኢትዮጵያ ቴሌቪዥን በአማርኛው ፕሮግራም የተላለፈ.
- But some traditional scholars say that አባይ and ዐባይ have two meanings. The second ዐባይ Abbāy as in መዝሙር ፻፫፡፳፭ «ዛቲ ባሕር ዐባይ ወረሐብ፡፡» means great
- Psalm 104:25 “so is this great and wide sea”

⁶¹ ዘክርያስ ተኮላ 1993 (2001) የቅድስት ሀገር ታሪካዊ ቦታዎች፡ ግዮን በኢየሩሳሌም በቤተሉም በኩል ነበረ አሁን ግን ደርቋል ካህኑ ሳዶቅ እና ነቢዩ ናታን ንጉሥ ዳዊትን በግዮን ንጉሥ አድርገው ቀብተው ሾሙት፡፡ ፩ኛ ነገ. ፩ ፴፫፡፵፱፤ ፪ኛ ነገ. ፳፡፳

⁶² But today, some traditional scholars say that ዐባይ (Abbāy) means in Geez language “big river” psalm 74.

nearby. The amazing thing is that no other river including its tributaries carry stones; rather, they carry mud. A stone cave is found within the Mugā “መጋ”⁶³ river at Däbāyḍ ፕፅለፕፅ Gḍnḍ worädä Gäme Kābāle in Hāgāräsālām Kidānā Mḍhḍrätḍ (Zārā Buruk) (ሐገረ ሰላም ከዳነ ምሕረት ዘርአ[0] ቡሩክ). This cave is two meters high and 4 meters wide inside the river Mugā with a wide and big stone carved out of the wall of the valley of the river and it is believed that Abunä Zārā Buruk had prayed by its side.

The holy water which flows from this cave is believed to heal. The sick people also take bottle to hang over the entrance to their houses on roofs, because of a belief that no evil will enter through their doors and no burn their houses in fire.

The first name of Hāgārā Sālām (peaceful country) Kidānā Mahrät was named by Abḍrhā and Ašbḍhā (አብርሃ ወአጽብሃ) in 340 E.C. but now it is Hāgārā Sālām Zārā Buruk, after he was canonized by the Ethiopian Orthodox Tewahdo Church in the 19th century. In this place, Abunä Zārā Buruk did not suffer because it is a peaceful country.

5.7 A social history of Gädlä Zārā Buruk

5.7.1 Holy Water and health

(Miracle 18) (MS. of I.E.S. ff. 29v-30r)

ለአከ ገቤነ እንዘ ይብል ኦ ደቂቅዩ ምዕመናን ደቂቀ ጌርሎስ ሰማዕተ መድኅን ተጠመቁ ጥምቀተ ከመ ትንጽሁ እምኃጣዊዕክመ ወአጥምቁ ኩሎ ዓለመ ዘይነብር በእዴክመ እምዕለተ ጥምቀቱ ለእግዚእነ እስከ ሠሎስ ዕለት ከመትድኃኑ እመንሱት አንትመ ወታድህኑ ኩሎ ዓለመ እምአሳት፡፡

He sent to us saying “Oh my sons! Laymen, the sons of the martyr of the saviour, Gerḍlos. Get baptized so that you may be cleaned from your sins, and baptize the whole world who live under your hand from

⁶³ ሐመር መጽሐት 1994 ዓ.ም. «የጸበሉ መብረቅ» The Lightening of the Holy Water of Abunä Zārā Buruk was made a miracle on February 1, 1994, because it killed two men and after they were buried they were resurrected. The article was written by me.

the day of Epiphany (January 11) up to three days (January 13). As you were saved from calamity, you will save the whole world from fire.

ወእምዝ በህዳጥ መዋዕል እምዘገበርነ ዘንተ ጥምቀተ ፈለሰ ብፁዕ ወቅዱስ አቡነ ዘርአ[ዐ] ቡሩክ ኀበ እግዚአብሔር ዘአፍቀሮ . . . ወእምድህረ ፈለሰ እምዝንቱ ዓለም በጄኤ ዓመት ተከሥተ ምስጢረ ጄኤ ዕለታት ዘተሠወረ ብነ በሕይወቱ እምድህረ ሞቱ ዘነገረነ በሕይወቱ።

And after a few years from when we made these baptisms, his holiness Abuna Zärä Buruk migrated (died) to his beloved God . . .

And after, two years from the time he passed away from this world, the meaning of the two days of which he told us in his life was revealed after his death.

(MS. of I.E.S. miracle 19 ff. 30r-31r) ወእንዝ ሀሎነ ውስተ ቤተክርስቲያን ተጋቢአነ ከመ ንግበር በዐለ (ዕረፍቱ) በስሙ ፩ ክቡር ለብፁዕ ወለቅዱስ አቡነ ዘርአ[ዐ] ቡሩክ አዘዘነ በቃለ ነቢያቲሁ ከመንረድ ውስተ ፈለግ። ወረድነ ውስተ ባህር ዓቢይ ዘሀሎ ቅሩብ ውስተ መቃብሩ (ገነት⁶⁴ (ወንዝ) ወተጠመቅነ ካህናት ወዲያቆናት ወእምዝ አጥመቅናሆሙ ለአዕሩግ ወለሕጻናት ለእድ ወለአንስት። አእማረነ ከመ ኢይትሔሰው ቃሉ ለልዑል ዘተከየደ ምስለ ፍቁሩ አቡነ ዘርአ[ዐ] ቡሩክ ወእለለ ተጠምቁ በይዕቲ ዕለት ብዙኃን ሰብእ ዘኢይትረክቡ በጉልቁ ወለእለኒ ተጠመቅነ ወአጥመቅናሆሙ በይዕቲ ዕለት ወለዕለኒ ተርፉ ውስተ ጽንፈ ፈለግ ውሉዱ ወአዋልዲሁ እንዝ ኢይጠመቁ እስመ ኢይደልዎሙ ወለእለኒ ሀለዉ ውስተ ሀገሮሙ ወበሀውርቲሆሙ ዘኢበጽሁ ውስተ መቃብሩ ወኢወረዱ ውስተ ጽንፈ ፈለግ

And when we were inside the Church to commemorate the date of his death (January 13) in the name of his glorious and holy Abunä Zärä Buruk, he ordered us in the words of his prophets that we must go down to the river to get baptized . . . And we went in the big sea near his burial place called Gänät wänzə (ገነት ወንዝ) and we priests and deacons were baptized and after that we baptized others: the old and the children, the men and women.⁶⁵

⁶⁴ ገነት ወንዝ "Gänät wänzə" is found in the northern direction of church of Ṭīma Zärä Buruk. It is a source of holy water.

⁶⁵ John 3:11

We know that the word of the Lord is not false nor the covenant he made with His beloved Abunä Zārā Buruk. And many were those baptized on that day, and their number was uncountable. And we ourselves got baptized and baptized them on that day. And there were those who stayed behind near the river. There were sons and daughters who were not baptized as they were not ready. And there were those who stayed in their country and district and did not come to his burial place and did not go down to the bank of the river.

I think that the writer either does not have a knowledge of mathematical operations or he is exaggerating the number of people who got baptized on that day (January 13).

There were also people who were not baptized. The writer thinks it is because they did not deserve baptism. They were men, women, and children.

- The origin of the market springs from this event (the baptism at the holy water) as many came and got healed. In this sort of situation, there is a need for commerce and trade. Thus, the market might have been established in (1693 E.C.) as the hagiography says on the second year after the death of Abunä Zārā Buruk which was in 1691 E.C.

- As many sick people came to the place to be healed provisions had to be carried by pack animals and people. By nature, people are in need of other things as well. This may be how the market began⁶⁶

5.7.2 The market of Abunä Zārā Buruk

(መዝገበ ታሪክና መልክዛ ዘርአ[ዐ] ቡሩክ Record of history and Mälkä Zārā Buruk of Ṭimā ff 2r-6v)

Hearing the herald of the healing river of the Holy water, people with sickness and their nurses came to the place while the healed went back home leaving important provisions to the sick. Some also began

⁶⁶ ጊትነት ድልነሳ 1996 ዓ.ም. የይልማና ዴንሳ ወረዳ ሕዝብ ታሪክ የአዴት ወረዳ የወጣቶች ባህልና ስፖርት ጽ/ቤት

to bring their provisions and pack animals: horses, mules and donkeys. This condition then developed into the October 7-8 annual market.⁶⁷

Moreover, as there is a Trinity church at Kounḏ^vc Sḏlāse (ከንች ሥላሴ)⁶⁸ near the spring, people also came to celebrate the holy day too.

According to the Hagiography's miracle five, he has swallowed the Holy Trinity in the symbol of three diamonds (three precious stones). The date is not written but traditional people say that the day was on October 7, the holy day of the Trinity.

According to the account of some informants, he received a heavenly cross at the top of a mountain called "mäsqälāmo "መስቀለኛ"⁶⁹ on the day of the Trinity, but according to the Hagiographies, I was able to read that the cross was made by a certain blacksmith and that the cross was blessed by God for him.

5.7.3 The advantage of the market

The market of Abunä Zärä Buruk is an annual market but it has great socio-economic benefit to the people as traders come from different places including Tḏgrāy, Wolo, Wälägā, Gondär and Gojjām, and sell and by mules, horses, donkeys, holy books, etc. The village people also trade food and drink, and other articles. It plays a significant economic, social, cultural and political role.

- It sometimes also has a negative impact over the production of the farmers as I have seen traders trampling over the farmlands nearby.

⁶⁷ Ibid

⁶⁸ Ibid

⁶⁹ Ibid

5.7.4 The unique character of the market

1. It is only an annual market and not a weekly one as most markets are.
2. The food and drink is normally provided free all over Gojjām on other festivals. But in this one, *əngārā*. *Dābo*, *ṭālā* and *qolo* are commodities that are traded.
3. In other places of Orthodox Christian worship, the *Tābot* comes out and bishops celebrate it, but that is not the case here.
4. There is an equestrian, specially horse riding, sport during the feast.

5.8 Social problems

Miracle 18 ms. of I.E.S. ff. 28v-29r

ወለውእቱ መነኮስ ዘስሙ ዘርክ[ዐ]ቡሩክ መሰጦ መንፈስ ቅዱስ ውስተ መንበሩ ወአዕረጎ ሰማየ እንዘ ሀሎ በሥጋሁ ምስለ በተረ እዴሁ ዘተኬነውዎ ጠቢባን ነሠብት በዝንቱ ዓለም . . . ወነሢኦ [እግዚአብሔር] ዘንተ መስቀለ ዘተገብረ በእደ ነሠብት ወአንበሮ ውስተ መንበሩ ክቡር ወልዑል ዘየዐውድዎ ኪሩቤል ወሱራፊል ሰቡኣ መዋዕለ::

And that monk whose name was Abunä Zärä Buruk was lifted up to Heaven by the Holy Spirit while in the flesh along with his staff made by blacksmiths in this world. And God received this cross made by blacksmiths and placed it on His glorious and honored throne which is encircled by the Cherubim and the Seraphim for seven days.

It looks the hagiography tries to show a heavenly blessing is given to Abunä Zärä Buruk who is considered anointed clergy. On the other hand, it considers the earth is a place of curse. To me, all the earth and the creation are in the hand of God because “The earth is the Lord’s and the fullness thereof, the world and those who dwell therein” Psalms 24:1”. And according to the hagiography of Abunä Zärä Buruk, the women are discriminated in the world as.

ወአዘዞ ዳግመ እንዘ ይብል ከመ ይክስት ክብሮ ለውእቱ መስቀል ዘውስተ እዴሁ እምይዕዜስ ኢይትባረካ አንስት እመ ይትሌዐላ ሰማያት በብዙህ ወእመኒ የሐውራ

በዘባነ መባርቅት ወይረውዳ በክንፈ ነፋሳት ወእመኒ ይትፈውሱ ዱያን በእደዊሆን
ወያነሥኣ መታነ በጸሎቶን ኢትባርክ ቦቱ ኪያሆን ዘእንበለ ካህናት ወዲያቆናት
ወዘእንበለ መሀይምናን.

And He (God) ordered him in order to reveal the glory of that cross in his hand "From now on, with this cross which I have blessed, don't bless women even though they are holy to the extent of reaching the heavens and walk over the back of lightnings, and fly with the wings of winds and heal the sick by their hands, and resurrect the dead by their prayers. Do not bless women, except priests and deacons and laymen".

It looks that these phrases are trying to exclude and belittle women. These are not the canonical and doctrinal values of Christianity, and the hagiography shows the general problem of the period in which Abunä Zärä Buruk lived.

ወእመኒ ተባረኩ ቦቱ ካህናት እለአልበሙ ሢመተ ክህነት ይፍትሁ ወይእስሩ
ኩሎ ማዕሰረ ኃጢአት (ms. I.E.S of miracle 17 ff. 28r-29r)

And when the clergy who did not have ordination were blessed by this cross, they will bind and free all the bondages of sin.

According to the Hagiography of Abunä Zärä Buruk, a lay man is blessed by the hand cross of Abunä Zärä Buruk. He will be free from the bondage of sin and can either bind or free others as in the case of the clergy. Hence, it has tried to legitimize the bishopric of Abunä Zärä Buruk and to keep it's consistency. This will but create clashes among the ones who took the office by the cross and the Egyptian Bishops and their supporters.

- Nowadays, the hand cross of Abunä Zärä Buruk:

1. is used to bless men.
2. the water of its wash is used as Holy water by women to make them fertile.

3. Abunä Täklä Häymanot (rr 1910-1980 E.C) the fourth patriarch of the E.O.T. Church asked the abbot of Ṭimā monastery to hand him the cross so that he could ordain clergy with it. However, the abbot refused to part with it.

It is meant to bless and conscreate deacons, priests, bishops, and yet the clergy of Ṭimā Zārā Buruk were not willing to hand the cross over to the Patriarch.

5.9 Social interaction and health

Ms. I.E.S. Miracles 25, 26 ff. 40r-45v

The hagiography explains that:

ወእምድኅረዝ ተማከሩ ደቂቁቂ ካህናት ወመጋይምናን [ወመጋይምንት]
ይሁሩ ኀበ መቃብሩ ይግበሩ ተዝካሮ በህየ ምስለ ሰብእ ቤቱ፡፡ [፱
ዕለት]

And after that, his children, clergy, and laymen, and laymen, (and lay women) held counsel to go to his burial place and to make his commemoration in that place with his followers on the 40th day of his death.

G.Z.B. of I.E.S. fol. 45r ወበይዕቲ ዕለት ተከሥተ ምሥጢረ
ተአምራቲሁ በፈውሶ ድውያን ወብዙኃን ሰብእ እለ ተፈወሱ እምደዌሆሙ
ወብዙኃን ሰብእ በውስተ ኩሉ አህጉራት እለነሰኮሙ ዘአብደ ክልብ
እለተፈወሱ ከማሆሙ በጸሎቱ ለዝንቱ ጸድቅ.

And on that day, the secret of his miracles was revealed by the healing of the sick and many sick people were healed from their sicknesses. And there were many men all over the country who were bitten by mad dogs and they were healed by the prayer of this righteous person.

5.9.1 About Rabies and other diseases

Miracle 27 ff 44v-47v ገብረ እግዚአብሔር ተአምራተ ወመንክራተ ላዕለ ደቂቀ
(ቃ) ለአሐቲ ብእሲት እንተ ስማ አደራ ማርያም፡፡ ወስመ ብእሲሃ ሕንጻ ክርስቶስ
ሶበ ነክሰክሙ [ነሰክሙ] ዘአብደ ክልብ በአሐቲ ዕለት [ለደቂቃ ስድስቱ]

God made miracles and wonders on the children of one women her name is Adāra Māryām and her husband is *h anṭā kōrōstos*. When a rabies infected dog bitt her six children on one day.

ወይዘሪታ ልጆቿን ፈራራታ እግዚአብሔር ርዕያ ዘመጽአ መቅሠፍት ላዕለ ደቂቃ (፮)ቱ በአሐቲ ዕለት ኃዘነት ዐቢያ ኀዘነ ምስሌሃ [ሆሙ] ወይእተ ጊዜ አመከርዋ እሉ አዝማዲሃ ምኩረ እኩየ ዘለመደ ከመ ትሑር እምዐቀብተ ሥራይ [ወይእቲስ ኢሐረት] አላ ተወከለት በእንተ እግዚአብሔር ወተአመነት በጸሎቱ ለብእሴ እግዚአብሔር።

And that the fearing of God women, when seeing the coming of the calamity on her six children on one day, she felt great sorrow along with them. And at that time, her kins advised her a bad habitual of advice that she should to go a traditional physician, but she did not go, as she trusted with God and believed in the prayer of the man of God.

ወአማህፀነቶሙ ለደቂቃ ኀዘነሆሙ (ኀዘነሆ) ከመ ይፈውሶሙ በጸሎቱ እምወእቱ ደዌ ወርእዮ እግዚአብሔር ዉ ጽንኦ ሃይማኖታ አዘዘ ላቲ በቃለ ፍቁሩ ብፁዕ ወቅዱስ አቡነ ዘርዐ ቡሩክ አ[ያ] ጥምቅዎሙ ለደቂቃ ውሉዱ ለብእሴ እግዚአብሔር በማየ ሕይወት ዘተቀደሰት በስሙ።

And she trusted that the children will be healed by his prayer. And as God saw her strong belief, He ordered her in the word of His belief his holiness A.Z.B: that as his spiritual children of God baptized her children in the water of life, that is sanctified by his name.

ወይዘሪታ ዕለተ ተፈወሱ ደቂቃ ለይእቲ ልጆቿን [ወሰሚአሙ] ከመ ተፈወሱ ደቂቃ ተፈስሑ ዐቢያ ፍስህ ወአንከሩ ኩሎሙ እለርእዮ ወሰምኡ ዘንተ ተአምራተ ወመንክራተ በጸሎቱ ለብእሴ እግዚአብሔር ብፁዕ ወቅዱስ አቡነ ዘርዐቡሩክ ውበዘኃን ሰብእ በውስተ ኩሉ [ሎን] አሕጉራት እለነሰኮሙ ዘአብደ ከልብ እለተፈወሱ ከማሆሙ (በጸሎቱ) ለዘንቱ ጸድቅ።

And on that day, the children of that women were healed. And all those who heard that her children were healed were happy and wondered all those who have saw and heard of these miracles by the

prayer of the man of God his holiness A.Z.B. And there were many men in all countries bit by rabies dogs who were healed like them by the prayer of this righteousness.

Similarly in this miracles mentioned, in fol 45v there was one man whose children and parents were sick with malaria, that they were healed by the holy water of A.Z.B.

Fol. 46v also said that the servant of one woman was be sicked with small pox because of an adult man who committed adultery with her by force. Due to this, she was outcast by her father, mother, and her relatives. But she was healed in the holy water of A.Z.B. having seen this, other sick people with different diseases were healed with the same holy water of A.Z.B.

In the other hand in miracle 24 fol. 39v when A.Z.B. was in life, there was one woman her name was called Askōndōrāwit and her son's name was sāgākōrōstos like the first name of A.Z.B., when her neighbours houses were burnt for nine times but her house was not due to the prayer of A.Z.B.

ወርዕዮሙ ዘንተ ተአምራተ ወመንክራተ ተመይጡ ውስተ ሀገሮሙ እንዘ
ይትፈስሁ ወይትሀሰዩ እኒዞሙ ዘተቀደሰ በቃሉ ዘቦቱ ይትፈወሱ ድወያን
እምደዌሆሙ

And when they saw those miracles, and wonders, they returned to their country, glad and happy, taking the blessing sanctified by his word, and by which the sick were healed from their sickness.

ወበጺሆሙ ውስተ ሀገሮሙ ነገሩ ዜና ተአምራቲሁ ለብእሱ እግዚአብሔር
ወሰሚኦሙ ዘንተ ሰብእ ሀገር ዘስሙ እንፍራንዝ ተፈስሁ ዐቢየ ፍሥሐ
ወእንፈርአጹ ብዙኃ ወገብሩ በዐለ ወሠርዑ ማኅበረ ለለወርጉ

And after they arrived in their country, they told the news of the miracles of the man of God (A.Z.B.) And when the people of the place called “እንፍራንዝ” (ōnōfrānzō) heard this, they were very happy and

leaped with joy. The thirteenth day of every month is the Saint's commemoration.⁷⁰

Ethiopian Orthodox Tewahido Christians believe up to today in the word of the Gädäl and pray by it, in A.Z.B. churches and spots of Holy water to get the fowling services.

1. When rabid dogs bite men and animals they baptize or sprinkle them with the holy water of A.Z.B. and drink from it.
2. Christians and sometimes Muslims, who are sick with smallpox, measeles, tubercular, boils, ulcers, scurvy, itch and, different body wounds get healed by the Gädäl and the holy water of A.Z.B.
3. People sick with malaria are healed by with the holy water of A.Z.B.
4. Christian peoples hang the holy water of A.Z.B. in a bottle on the roofs of their houses, in front of the door, to save their houses from burning and to prevent the bad spirit (Satan) from entering their houses.
5. According to I.E.S. ms, miracle 25 ff. 40v-45r barren women give birth, when they drink the holy water and the wash with the cross of A.Z.B. which, it is said, descended from heaven.
6. When bad traditional Christian or Mulsm killers give bad medicines, they get healed from the sickness by the holy water of A.Z.B.

⁷⁰ ጥሩይ ኢርምያስ መዝገበ ታሪክ ክፍል 1፣ 1998 ዓ.ም.፣ 2000 ዓ.ም. ገጽ 153

ጥር 13 ቀን እረፍቱ ለዘርአ ቡሩክ (ፀጋ ኢየሱስ) Zārā Buruk (Ṣägā Iyāsus) died on January 13th

To sum up

The hagiography of Abunā Zārā Buruk describes his life and times as being quite marvelous and exemplary; while he was suffered many hardships after his death he was recognized as:

1. Bishop
2. Holy man and
3. Martyr

Hence; he inspired the people to organize themselves in:

1. Schools
2. associations
3. Holy water
4. Markets and
5. Commemorating institutions

In his name (i.e. the name of the saint), these institutions helped the people in number of ways and manners such as in the areas of:

1. Educational
2. Health
3. Commerce
4. Trade
5. Economical
6. Cultural
7. Social

CHAPTER SIX

6. Linguistic and Philological Problems

According to our knowledge, there are no original manuscripts. We have only copies and each copy has its own errors. The copyists might mislead readers in different ways, knowingly and unknowingly. There are a number of errors which occur repeatedly when a manuscript is copied from one text to another. The errors can be categorized into two groups: conjunctive and polygenetic errors. The first is a kind of error which appears in two or more mss, and which is serious and, above all, unusual enough to make it impossible to suppose that it arose more than once, that is independently in the mss. The latter type is an error which repeats itself easily, due to similarity in writing two words, or in pronunciation or in meaning or through other possible errors. These kinds of errors are called “characteristic readings”.

There are also different kinds of errors like repetition *homo teleuteution*, grammatical, syntactical, lexical and similar mistakes. However, I deal only with some of them, and I will take into consideration the variations of the 5th and 6th order, vowels after laryngeals, the laryngeals themselves, the two ḥ: Ṿ (S Š) and the two ḫ: ḍ (Š Z):: The 4 ṽ: ḥ: ṽ: ḥ (h, h , h , x) The two (ḥ: ḍ) (AE?)

6.1 Characteristic reading

Here I will show some errors of the kind that I found when comparing the manuscripts G.Z.B.H1 and G.Z.B.I.E.S. and some of the others I expressed them in Ge'ez according to their closest meanings.

6.1.1. The difference between the icons (pictures) and writings in the manuscripts of Gädlä Zärä Buruk



In all Gädlät of Abunä Zärä Buruk which I have seen, the saint was given similar messages by God, ordering him to go all over the world from horizon to horizon. He encountered two large animals, the so-called Behemoth and Leviathan (ብሄሞት ወሌዋታን) and he went to count their teeth and to measure their size from their tail up to their head. However, the Gädlät do not speak what type of animals Behemoth and Leviathan are.

Nonetheless, the Gädlä Zärä Buruk in eastern Gojjām in the district of Dābāya Ṭalāt Gana in Gäme kebele in Hāgārā Sālam Zärä Buruk depicts them symbolically as two serpents with Zärä Buruk standing between them (G.Z.B.H1 fol. 21v.) The same depiction is made on the western mural of the same church. The tails of the two serpents are tied to each other under his feet and their mouths are parallel above his head and he is counting their teeth while standing up. This picture (icon) is still found in the Gädöl and the church of Abunä Zärä Buruk.

In contrast, in the Holy Bible and Abushaher (አቡሻሽር መ.ጸ.ቅ.ሥላሴ)⁵⁷ and in dictionaries, they have different names, form and size of bodies as we can see in detail below:

6.1.2 When and where were Behemoth and Leviathan created?

1. በኃሙስ ቀን ብሄሞትና ሌዋታን ተፈጠሩ ይላሉ [በመጀመሪያው ኃሙስ ቀን]
2. ብሄሞት ዝሆን ነው ከየብስ ተፈጥሮአል
3. ሌዋታን እባብ ናት ከባሕር ተፈጥራለች ይላሉ⁵⁸

1. Some said that they were created on the first Thursday.
2. Behemoth is an elephant; it was created from the land.
3. Leviathan is a serpent; it was created from the sea.

6.1.3 Where do they live?

እለ-እሙንቱ (ብሄሞት ወሌዋታን) ግሩማን አራዊት እለ የአውድዎ ለዓለም ከመካልቀት ወዓለምኒ በጎቤሆሙ ከመአጽባዕት . . .

These Behemot and Leviathan are fearful wild animals which circle the world in the same way as a ring circles a finger⁴⁰

ሌዋታን የባህር አውሬ እንስሳ ዘንዶ ታላቅ ዓሣ ማናቸውም አንስት አንበሪ ምድርን እንደዝናር እንደጋን ስንበር ወይም እንደቀለበት እንደአንባር ዙሪ ተጠምጥማ ዐቅፋ የያዘች ናት።

Leviathan is a wild best of the sea; it could be a serpent, a big fish or female whale which carries the earth as cartridge belt round her waist, line around a pole as a ring or bracelet held by wrapping, hugging and embracing⁴¹. (Job 46:15; Enoch 8:8; Isiah 27:1) (Job 46:15; Enoch 8:8; Isiah 27:1)

In addition to this, traditional scholars of the Ethiopian Orthodox Tewahdo church say that they live coiled around the world. Moreover, the traditional scholars of the church believe that when their heads

⁵⁷ መንበረ ጸባዖት ቅድስት ሥላሴ ካቴድራል አቡሻሽር ፲፱፻፷፪ አዲስ አበባ

⁵⁸ « « « « « አክሲማርስ «

⁴⁰ Ibid

⁴¹ ኪዳነ ወልድ ክፍሌ ፲፱፻፵፰ ዓ.ም. ገጽ ፪፻፶፯

touch each other, that will be the end of the world and the second coming of Jesus Christ.

6.2 Change of sound ብ>ም and of meaning

1. ረከበ ጀ[ተ] ዐናብርተ እለስሞሙ ሌዋታን ወበሒሞት [ብ.ሄ] G.Z.B.I.E.S. fol. 16v.

Get two whales called Leviathan and Behemoth G.Z.B. I.E.S. fol. 16v.

2. ወእሙንቱ አናምርት ግሩማን ዘያደነግፁ ልበ ሰብእ በነጽሮቶሙ እምርሁቅ G.Z.B. I.E.S. fol 16v

And these tigers terrorize the hearts of men when they see from afar.

3. ወዘመጠኖሙ ኑሆሙ ወግድሞሙ ጎለቂሙ አስናኒሆሙ ለጀ አስናኒሆሙ አናብስት እለስሞሙ ሌዋታን ወብሂሞት G.Z.B.I.E.S. fol 39v.

He measured the length, width and counted the teeth of the two lions named Leviathan and Behemoth.

Note: “*behema*” is a normal word in Hebrew for “cattle, animal, beast” ‘*behemoth*’ is the plural of ‘*behema*’. Usually, the word ‘*behemoth*’ has nothing to do with a fabulous monster but it just means ‘animals’. On the other hand, in the Book of Job 40:15-24 Behemoth is referred to as one who “eats grass as an ox” (Psalm 73:22, Isaiah 30:6).

Leviathan /ሌዋታን/

In the Gādalāt, both Behemoth and Leviathan are depicted as tigers, whales, and lions. In the Bible, Leviathan is depicted as the fleeing serpent or the twisted serpent (Isiah 27:1, Psalm 74:13-14, Psalms 104:25-26, Job. 3:8, Job. 40:25-26,31).

6.3 Some examples of conjunctive errors

1. አዘዘ ያውጽእዎ እምቤተ ሞቅሕ በምክንያተ ጉባዔ G.Z.B. I.E.S. folio 10v.

He ordered him to go out of prison because of the council.

2. አዘዘ ያውጽእዎ እምቤተ ሞቅሕ በምክንያተ ጉባዔ እለተጋብኡ በይባባ G.Z.B. H1 fol. 11r

He ordered him to go out of the house of prisoners because of the council that gathered at Yabābā (ይባባ)

3. አዘዘ ያውጽእዎ እምቤተ ሞቅሕ በምክንያተ ጉባዔ እለ ተጋብኑ በይባቤ G.Z.B.A. folio. 40r G.Z.B.Z. fol. 32r G.Z.B.G. Folio. 13r ms. of G.Z.B. Ṭimā folio 12v.

He ordered him to go out of prison because of the council that had gathered in happiness and song.

The correct writing is on ይባባ (Yabābā) that is the Gādā of «ሀገረ ሰላም» Hāgārā Sālām because, «ይባባ» Yabābā town during the reign of Aṣe Yohānas I (1660-1674 E.C.) and during the reign of Aṣe Iyāsu I (1674-1699 E.C.), was a palace and a center of discussion of religious council and the seat of the Gondarian Kings.⁶¹

The other evidence is also the «ይባባ» (Yabābā) town which is located near the church of Abunā Zārā Buruk. Ṭimā Zārā Buruk is found in the same district nearby. This would indicate that he must have been released from the prison during the council of Yabābā.

However, according to the account of the Gādālāt “በይባቤ”, happiness is impossible because they were gathered in a melancholic mood with sorrow, crying or depression. But the phoneme “ባ” bā changed to “ቤ”. The word “ይባቤ” Yabābe gives meaning specially where the copyist may not know that there is a place called “ይባባ” Yōbābā.

In the following passages, those numbered/ are incorrect and those numbered 2 are correct.

1. ወዘአበየ ነገረክ ይስተይ ዘንተ ቆጽለ ርጉመ ዘሰሙ ትንባሆ እራስዮ መንጸፈ ለደይን ከመይሁዳ ዘሀሎ መንጸፈ ደይን G.Z.B. H1 fol 20v.

And anyone who refusee your admonition, let him drink that condemned substance named *Tōmabāho* (tobacco), and I would throw him to the bottom of hell as Judah is at the bottom of hell.

2. ወዘአበየ ነገረክ ይስተይ ዘንተ ቆጽለ ርጉመ እራስዮ መንፀፈ ነዳይ ወእጋልቄ ምስለ እለክህዳኒ G.Z.B. I.E.S. fol 32r.

⁶¹ Crummey, D. 2000 *Land and Society in the Christian Kingdom of Ethiopia*
Guidi, I. 1960 ታሪክ ንጉሥ ኢያሱ አድያም ሰገድ

This happened on 15th May 33 A.D. This is also found in the text of *Zenā Hawariat* (Account of the Apostle) with the comparison the Book of Genesis (ኦሪት ዘፍጥረት 1:11-13). On the first Tuesday together with other plants, tobacco was created. on the remaining of tobacco it will be considered that plants were created in different days and time. It is not necessary to say this.⁷.

The tobacco plant was condemned on the day of the Crucifixion of our Lord Jesus Christ, because when all other plants wilted, it did not. On the contrary, it was seen to have become greener. For this reason the angels condemned it. This remark is found in the *Glory of Kings*.⁸

If this happened, it would be on 27th of March 33 A.D. In my opinion, this is not acceptable, because the Bible says “all stars fell” but not the plants (Mat. 27:45-54, Mark 15:33-39, Luk. 23:44-49, John 19:23-30).

As indicated above by referring to the Gospels, the writers of *Gädlä Abunä Zärä Buruk* have not followed the account given there.

Further, the book of Genesis says all creatures were created from Sunday up to Friday and that plants, specifically, were created on Tuesday.⁹

Therefore, the concept of the growing of tobacco on the remains of Judah is unacceptable. This could be denying the law of God, because *Gädlät* could not be consecrated as evidence of dogmatic faith. The main evidence of the faith are the five main books. They are:

1. Old Testament
2. New Testament
3. The Books of Apologetics (Patristic literature)
4. The book of monks and books on monasticism
5. The book of apostles.

⁷ ታሪክ ዘጋላ ወራክያ ንጉሥ ልብነ ድንግል ደ.ኃ.ቅ. ራጉኤል ff. 4r-13v

⁸ ማሪ ያዕቆብና የግራኝ ታሪክ መ.ጸ.ቅ.ሥላሴ ff. 61r-78v

Tadesse Tamirat 1972 pp.45 are the source of the condemned of Tobacco.

⁹ ሞገስ ዕቁበ ጊዮርጊስ (ሊቀመዝግራን) ፲፱፻፲፱ ዓ.ም. ገጽ ፶፱

And anyone who refuses your admonition let him drink that condemned leaf.
And I would have him sit with the poor and count him among those who deny me.

1. ወይዘብጦ በምስያጥ G.Z.B. I.E.S. fol. 32 r

and he will beat it in market.

2. ወይሰይጦ በምስያጥ G.Z.B.H1 fol. 41r

and he will sell it in the market.

1. እመትብላኒ መሐር ሊተ ጥቀ እጸልእ ኪያክ እነስኣክ ዘወሀብኩክ ኪያነ G.Z.B.

H1 fol. 41r

If you say to me, "Have much mercy for my sake," I will hate you and take away the covenant that I gave you.

2. እመ ትብላኒ መሐርሊተ ኪያክ እነሥኣክ ዘወሀብኩክ ኪያነ G.Z.B. I.E.S. fol. 32v.

If you say to me "Have mercy on others for my sake," then I will take the covenant that I gave you.

1. ቆጽለ ርጉመ ዘበቆለ እም አማዑተ ከርሱ ለይሁዳ G.Z.B. H1 fol. 41r

The cursed leaf (tobacco) which it grew in the small intestine of Judha

2. ቆጽለ ርጉመ ዘሰረጸ እምዕዕ ርጉም G.Z.B. I.E.S. 32v.

The cursed leaf (tobacco) which grew out of the cursed plant.

6.4. The problem of errors in counting the years and dates

All the Gādalāt of Abunä Zārā Buruk which I have seen state that
G.Z.B. I.E.S. fol. 4r

1. ናሁ ወጠነ ጽሑ[ሒ]ፈ ተአምሪሁ[ራቲሁ] ለብፁዕ ወለቅዱስ አቡነ ዘርአ[ዐ] ቡሩክ ደቂቀ ጌርሎስ ሰማዕት ዘተክአወ ደሙ በኩናት በእንተ ሃይማኖት ርትዕት እምፍጥረተ ዓለም በ፪፻፲፩፻፺ወ፯ ዓመተ ዓለም በ፪፻ወ፹ወ፩ ዓመተ ምሕረት በዘመነ ማቴዎስ ወንጌላዊ አመ ፩ ለሚያዝያ በ፱ሌሊት በዕለተ ሠሉስ ጊዜ ፫ ሰዓት በዓመተ መንግሥቱ ለኢያሱ ንጉሥ በጳውሊ ዓመት እምዘፈለሰ እምዝንቱ ዓለም ኃላፊ ውስተ ዓለም ዘኢየሳልቅ ወኢየሀልፍ ብፁዕ አቡነ ዘርአ[ዐ] ቡሩክ በላድስ ዓመት::

Now he began writing the miracle(s) of his holiness Abunä Zārā Buruk the son of Gerōlos, whose blood was split by a spear because of the Orthodox Tewahōdo faith in the 7197th year from the creation of the world, in 281th year of grace. In the era of Matthew the evangelist, on the first day of April on the 9th night on Tuesday at 3:00 o'clock

He gave that gift of mercy to save sinners who live in the earth as numerous as the grain carried by ten donkeys.

3. ወሀብኩክ አሥራተ ምሕረት እምኃጥኣን አላህላዉ ውስተ ምድር በጎልቱ ፍሬሁ ለእክል ዘተጽእኑ ፬፻ አእዱግ G. Z.B.I.E.S. folio 38v

I gave you the gift of mercy from (on) sinners who live in the earth as numerous as the grain carried by 400 donkeys.

This type of counting is not usual at the present time but that is to indicate the great honor he received from God. In other words, he is given so great a covenant from God. In the olden times, people in the market place used to count using beans, i.e. grain. Therefore, counting in terms of grain loaded on the backs of donkeys indicates extremely great quantity.

6.6 Gädlä Zärä Buruk in I.E.S

The following corrections are only from the hagiography of Abunä Zärä Buruk found in I.E.S. The reasons for considering only the I.E.S. mss are the following.

1. It has more pages than the other manuscripts, and also has 35 miracles with «አርኩ» Arke, «መልክእ ዘርዐቡሩክ» images and it is written alone, without other Gädlät.
2. The other manuscripts have a minimum of 6 and a maximum of 25 miracles. Moreover, these miracles are mixed with those of other saints.
3. The other manuscripts are located far from the road. Their only readers are clergymen who can read them by correcting them because of their ability to understand Ge'ez language. But, the manuscript in I.E.S has many local and foreign readers. Therefore, it is more helpful to correct the reading of this manuscript in I.E.S. (A.A.U).

6.6.1 The Influence of Amharic on Ge'ez language in the 17th C.

1. ፀሐፊው ካሳ ነው [እሐፊሁ ካሳ ውእቱ] G. Z.B.I.E.S folio 3v

The writer is Kässā

2. አለቃ ባሸሩ፡፡ አራስ ሚካኤል ሸዋ[ን] ያጠፋው ጊዜ በካያ ብር ገዙት የገዙት ተልጅ ካሳሁን ነው ብሩንም፡፡ G.Z.B. 4v

While Ras Michael was destroying Šäwa, Aläqā Bāhru bought it for twenty birr. He bought it from Kāsāhun. And the “Birr . . . ”

- 3 ውጉዝ ያድርጋችሁ [ውጉዝ ኩነት] G. Z.B.I.E.S folio 77r.

Be condemned.

6.6.2 Borrowed words

1. ወተላሚዶሙ ለእሱ ወሰኑ ሃይማኖቶሙ G.Z.B.I.E.S. folio 32r
[ወተላሚዶሙ]

And it was their students who were decided on their religion. The word «ተላሚድ» (tälmid) comes from Arabic language which means “student”.

2. ነገረ ጳርቴ ወሜድ G.Z.B.I.E.S folio 33r

The thing of Persia and Medon.

The word «ጳርቴ» *Pārte* means Färs “ፋርስ” and Med “ሜድ” means Medon “ሜድን”.

6.6.3 Gender problems and syntax differences

1. ዘአማኅጸኖ ለእሙ G.Z.B.I.E.S. folio 16v

ዘአማኅጸና ለእሙ

He begged him his mother emphatically (incorrect).

He begged her, his mother emphatically (correct).

2. ወአብጽሐ ኀበ እግዚአብሔር ወአቀማ እድሜሁ G.Z.B. I.E.S. fol. 24v

[ወአብጽሐ ኀበ እግዚአብሔር ወአቀማ ቅድሜሁ]

And he took him to God and made her to stand in his age (incorrect).

And he took her to God and made her to stand up in front of Him.

[correct]

3. ይእቲ ብእሲት አእኮቶ ለእግዚአብሔር G.Z.B. I.E.S. folio 24 v

[ይእቲ ብእሲት አእኮተቶ ለእግዚአብሔር]

That woman he praised God - incorrect.

That woman she praised God - correct.

4. ዘባቲ አዕረፈ. አቡክ ወእምክ አጋዊክ ወአጋቲክ ወአዝማዲክ G.Z.B.I.E.S fol. 27r

(ዘባቲ አዕረፈ. አቡክ ወእምክ አጋዊክ ወአጋቲክ ወአዝማዲክ)

And he settled in that place: your father and mother, brothers, and sisters and relatives (not correct).

And they settled in that place: your father and mother, brothers, and sisters and relatives (correct).

5. ላዕለ ደቂቁ ለአሐቲ ብእሲት G.Z.B.I.E.S. fol. 44 v

[ላዕለ ደቂቁ ለአሐቲ ብእሲት]

Upon the sons [his] of one woman - not correct

Upon the sons [hers] of one woman - correct

6. ወሰሚዓ እግዚአብሔር ጸሎታ G.Z.B.I.E.S. fol. 62r

[ወሰሚዓ እግዚአብሔር ጸሎታ]

And God herself hearing her prayer - not correct

And God himself hearing her prayer - correct.

7. ለገብርክ አስካለ ማርያም G.Z.B.I.E.S. folio 70v

[ለአመትክ አስካለ ማርያም]

Your male slave [she is] Askālā Mārayām - not correct

Your female slave [she is] Askālā Mārayām - correct.

8. ወለቱ አዳም folio 71r

[ወለቱ አዳም]

Adām was a female slave [daughter] of him - (not correct).

She is the slave/ [daughter] of Adām - (correct).

6.6.4 Repeating words and homoteleution errors

1. ተአምራተ ወመንክራተ ወመንክራተ ms. Z.B.I.E.S. fol. 22r

[ተአምራተ ወመንክራተ]

Miracles and wonders

2. ወማኅደርሙ ሻ ወመፍቀሬ ሃይማኖት ወማኅደርሙ ለጃወጅ ሰማዕታት ms.

Z.B.I.E.S. fol. 22v

[ወማኅደርሙ ለጃወጅ ሰማዕታት]

And their home for forty five martyrs

3. ወሶበ ርዕዩ ዘንተ ተአምራተ ሕማም ዘቀዳሚ ወሶበ ርእዩ ዘንተ ተአምራተ

ሕማም ዘቀዳሚ ዘኮነ ላዕለ ወለቶሙ ms. Z.B.I.E.S. folio 24v-25r

[ወሶበ ርእዩ ዘንተ ተአምራተ ሕማም ዘቀዳሚ ዘኮነ ላዕለ ወለቶሙ]

No	Incorrect words	Folio of the Gädal	Correct words	Meaning in English
23	አከደ እግሩ	20v	አገዳ እግሩ	his leg
24	ተሰምዮ	21v	ተሰይመ	he was appointed
25	እርር እምጸማ	21v	ዕርፍ እምጸማ	rest from fatigue
26	አሳዕኒኑ ዘእግርክ	21v	አሳዕኒክ ዘእግርክ	the shoes of your feet
27	ወጸውዓ በእንተ ስሙ	22v	ወተጸውዐ በእንተ ስሙ	and he was called with his name
28	እንተ . . .	22v	እንተስማ	her name
29	ኀቤ	23v	ኀቤሁ	to him
30	ወላዲተ አምላ	23v	ወላዲተ አምላክ	the Mother of the Lord
31	ለእግዚእ	23v	ለእግዚእትነ	for our Lady
32	ወእምዝኃ	24v	ወእምብዝኃ	and from the abundance of
33	ወስት	24v	ውስተ	Inside
34	ወይቤሎ	25r	ወይቤሎ	and they say
35	በሃይማኖት	26r	በሃማን	deaf persons
36	እምድኅራሁ	27r	እምዳራሁ	his farmlands
37	ዘተኬውዎ ጠቢባን	28r	ዘተኬነውዎ ጠቢባን	which was made by the wise (skilled)
38	በይእቲ ብዙኃን	30v	በይዕቲ ዕለት	on that day
39	ዘሰሙ ግዮን	30v	ዘስሙ ግዮን	whose name is Gahyon
40	ዘሠቀየ	31r	ዘሰትየ	who drank
41	ሓንግር	32r	ትንግር	that she may speak
42	ወይዘብጦ በምስያጥ	32r	ወይሰይጦ በምስያጥ	and he will sell it in the market
43	አቡነ ዘርአ	32v	አቡነ ዘርዐቡሩክ	Abunä Zärä Buruk
44	ወበጸሐ	34r	ወበጸሐ	and on reaching
45	ተመየጠ	34r	ተመይጠ	he returned
46	ወእንግር	34v	ወንንግር	we will speak
47	በዜወነ	34v	ቤዘወነ	he saved us
48	በእስትንፋስ	34v	በእስትንፋሱ	by his exhalation
49	ዘተፈወነ	34v	ዘተፈነወ	who was sent
50	ወረከቡ	35r	ወረከሱ	and be impure
51	ተማህጸንኩ	35r	ይትመገኝኩ	they will ask ardently
52	በሊህ	35r	በሊህ	sharp (acc.)

No	Folio of the		Meaning in English	
	Incorrect words	Gädal	Correct words	
53	ወአስተማወቆ	36r	ወአስተማወቀቶ ፀሐይ	and the sun warmed him
54	በወዓ	36r	በዊዓ	(she) on entering
55	፩	36r	፩ተ	five (acc.)
56	ወአቡየ	37r	ወአበውየ	and my fathers
57	መዋዕል	38r	መዋዕል	Date
58	ጽመማን	38r	ጽወማነ	they were fasting (acc)
59	ወምዳቤ	38v	ወምንዳቤ	hunger
60	እንስክርያዊት	39r	እስክንድርያዊት	a woman from Alexandria
61	ዘተሰይመ	39v	ዘተሰምየ	he was called
62	እምቃሉ ዚአሁ	40r	እምቃለ ዚአሁ	from his word
63	መነከሰ	40r	መነከሰ	the monk
64	ወያድኅኖመ	40v	ወያድኅኖ	and he will save him
65	ወዘኢያእመረ	40v	ወዘኢያእመራ	and they (female) did not know
66	ዘእንፍራዝ	43v	ዘእንፍራንዝ	from Ānafarānaza
67	ወለመንፈስቆስ	44r	ወለመንፈቆመስ	and but half of them
68	ወአዋዲሁ	55r	አዋልዲሁ	and his daughters
69	ብዕራይ	57v	ብዕራየ	the ox (acc)
70	ዘአፍራስ	58r	ዘእንፍራንዝ	ZāEnafarānaz
71	ፍቁሩ	58v	ፍቁሩ	his beloved
72	አቡነ ዘሚካኤል	59r	አቡነ ዘርዐቡሩክ	Abunä Zārā Buruk
73	ሽብጥ	59r	ሽምብጥ	Šamabaṭa (name of place in Bāhardār town)
74	መጋረ	59r	መጋረ ዕብን	the descend of the stone
75	ሐፍናሁ	62r	ዘእሐፍናሁ	what we wrote
76	ወለሐው	67r	ወለሐውዎ	and they were sorry for him
77	ዓቢየየላሐ	67r	ዐቢየላሐ	the big sorrow (acc)
78	በዝኃ	67r	ብዙኅ	many (acc.)
79	እምፍራንዝ	68r	ለሀገረ እንፍራንዝ	to the country of Enfranz
	ወወአቡየ	77r	ወአቡየ	and my father

CHAPTER SEVEN

7. CONCLUSION

In Ethiopia, we find many manuscripts in churches, monasteries, government archives, and libraries. One of them is the manuscript of Abunä Zārā Buruk, of which there are many versions in churches and monasteries in Gojjām. This thesis examined primarily the manuscripts of Hāgārā Sālām and the I.E.S. However, it also looked at some of the other manuscripts listed in chapter two above. The major findings of the thesis are noted below.

A. Mode or style of writing

1. The I.E.S. manuscript has considerably more typographic errors as compared to that of Hāgārā Sālām.
2. Some of the manuscripts used other saint's hagiographies as points of reference and comparison without mentioning sources.
3. The major content and message of the Gädlä Zāra Buruk is the teaching against the harmful effect of tobacco.

Although actually condemned in earlier writings, it is presented here as a new and grave concern. By reviving the condemnation, it helped Ethiopians of the period to know its harm to their religion, social life and health. It further urged people to concentrate their time and energy on work rather than on this addictive behaviour.

B. Its Historical Value/ Benefit

1. When we learn the fact that Abunä Zārā Buruk, who lost his eyesight at the age of seven, successfully completed the education/courses given at the time, it becomes a source of encouragement, strength and perseverance for the blind and the handicapped.
2. The fact that he declared himself a bishop anointed by God himself could inspire the Ethiopian Orthodox Tewahdo Church

13 በከመ ነገሮ [ለ] ሙ [ሴ] በደብረ ሲና ወወሀቦ ጽላተ ዘሕግ ወከሠተ[ሎቱ] ይሥራዕ ሥርአታተ በእንተ ዘይትበላዕ [ወኢይትበላዕ] ውስተ መጽሐፈ ኦሪት:: fol. 31 v "see exodus 19-35)

14. በከመ ነገሮሙ ለአርዳኢሁ ሐዋርያት ይወስኑ ሃይማኖተ ወይስርኡ ሥርአታተ ወይጽሐፉ መጽሐፈ ሐዲስ ኩሎ ትዕዛዛተ ወኩሎ ህገ በዘተው ህቡቶሙ ሀብት ጊዜ ቺ ሰዓት" fol.31v.

"And they were all filled with the Holy spirit and began to speak in other tongues as the spirit gave the utterance (Acts 2:4) . . . For these men are not drunk as you suppose; since it is only the third hour of the day (Acts 2:15)

15. በከመ ይቤ ለሊሁ በቃሉ ቅዱሳን [ስ] ለአርዳኢሁ ወለሐዋርያቲሁ ንጹሐን እንዘይሜህሮሙ ሰማይ ወምድር የሀልፍ ወቃልየስ ኢየንልፍ fol. 33 v

"for truly I say to you, till heaven and earth pass away (Matthew 5:18, Luke 16:17)

16. በከመ ይቤ በወንጌል በከመ ሰማዕነ ንነግሮ [ር] ወበዘርኢነ ሰማዕተ ንከውን 40 fol. r

He said in Gospel "we speak that we do know, and testify that we have seen (John 3:11)

17. ከመ ኤልያስ ወከመ (አምዕደ) ኤልሳቤል ብእሲት ወከመ ዳንኤል እምኦፊ አናስብት:: fol. 40v

"Then he (Elijah) was afraid, and he arose and went for his life and came to Bersabeh which belongs to Judas, and left his servant there. (1 Kings 19:3)

Then Daniel said to the king "O king live for ever! my God send his angel and shut the Lion mouth and they have not hurt me . . . Then the king was exceeding glad and commanded that Daniel be taken up out of the den, so Daniel was taken up out of the den and no kind of hurt was found upon him because he had trusted in his God. Daniel 6:21-24.

18. ሰሚኦ ዘይቤ እግዚእነ ዘኢጋደን አባሁ ወእሞ ወእምቤቶ [ወቤቶ] ወውሉዶ ወኩሎ ዘቦቱ ኢይክል ይጸመደኒ fol. 48v

He heard Lord said that "If any man comes to me and does not hate his own father and mother and wife and children

and brethern and sisters, yea and his house and his own life
also he cannot my disciple (Luke 14:26, Mathew 10:37)

19. አዕሚሮሙ ዘይቤ «ኢሳይያስ ተጎባዕ ህዳጠ ምዕረ እስክየጋልፍ መስቱ ለእግዚአብሔር» 52v.

They knew the saying of Isaih "hide your selves for a little
while until the wrath is past. (Isaih 26:20)

20. ደንገጽ ወፈርሁ ወአሀላሙ ረአድ fol. 52 v

"Fear took hold up on them (Psalms 48:6)

21. መኑ የሀድገነ ፍቅሮ ለክርስቶስ ወመኑ ይከልክ fol. 58

"Who shall separate us from the love of Christ. (Romans
8:35)

22. አልቦ ዘይክል አህድጉተነ ወተቃውሞተነ እንዘ እግዚአብሔር አምላክነ
ምስሌነ ወረዳኢነ ውሕቱ በጊዜ ምንዳቤ/ fol. 58r

If God is for us who is against us? (Romans 8:31) "And a very
present help in trouble" (Psalms 46:1)

23. ወለዘያጸግብ ርሁባነ ወዘያሰቲ ጽሙአነ ወዘያለብስ ዕሩቃነ ወይትዌከፍ
እንግዳ ወዘይሄውጽ ድውየ ወይናዝዝ ህዙናነ ወያስተፈላስህ ትክብነ
ወይትዌከፍ ዕቤራተ ወእጓለ ማውታ አነ እሄውጾ በሳህልየ ወበምሕረትየ
fol. 69r

"for I was an hungered and ye gave me meat: I was thirsty
and ye gave me drink: I was a stranger and ye took me in."

"Naked and you clothed me I was sick and you visited me. I was in
prison and you came unto me" (Matthew 25:35-36)

These above commandments (promises or covenants) are the six
commandments of Jesus Christ, and they constitute the questions,
which will be asked at the second coming of Jesus Christ, and which
will determine who will enter the kingdom of God.

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DECLARATION

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all resources used for the thesis have been duly acknowledged.

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

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