

# Second International Conference on Ethiopian Church Studies

“Ge‘ez Literature and Manuscript Traditions in Ethiopia”

(Abstracts)



Mahibere Kidusan USA and Europe Centers

October 20-21, 2018  
Atlanta, GA, USA

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on  
Ethiopian Church Studies  
(Abstracts)

Theme  
“Ge‘ez Literature and Manuscript Traditions in Ethiopia”

Mahibere Kidusan USA and Europe Centers

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# Editorial

## "Ethiopia: the Land with an Immense Literary Heritage"

Expression of thoughts, actions, wars, victory, belief, etc. in written form during the classical era reveals human civilization. Ethiopia, having immense literary heritages for over two millennia, is the nation in Africa that possesses the second largest literary heritage next to Egypt. Ge'ez (classical Ethiopic) is a language which serves as a medium for conveying this literary heritage. As a spoken language during and after the Axumite time, Ge'ez plays a prominent role in socio-economic, and religio-cultural settings of the country. The "Garima Gospel", which is the oldest existent codex in the Christian world (composed 4<sup>th</sup> – 6<sup>th</sup> cent. A.D.) is written in Ge'ez. In Ethiopia, there are hundreds of thousands of manuscripts composed in this language and deposited in different monastic archives of the country.

The golden age of Ge'ez literature, as most scholars agree, is between the 14<sup>th</sup> to 18<sup>th</sup> centuries. Most of the works are translations from Greek, Syriac and mostly Arabic. There are a number of indigenous texts composed by Ethiopians and the most influential authors include St. Yared, Abba Giyorgis of Gasicha, Abba Baheri, Emperor Zera Yaqob, Arke Sellus, and Retu'a Haymanot. The literary genre of Ethiopic literature is diverse including: biblical and religious texts, hagiographies, homiliaries, hymnodic and liturgical texts, prayer books, royal chronicles, esoteric traditions, linguistic narratives, etc.

The current conference is the Second International Conference of Ethiopian Church Studies, dedicated to discuss different topics under the theme: "Ge'ez Literature and Manuscript Traditions in Ethiopia". This conference is a continuation of the conference held at Lund University (Sweden) with a title "Ethiopian Ecclesiastical Heritage", on September 2 and 3, 2017. There are three keynote speakers for the current conference and we have a privilege to have Prof. Getatchew Haile, the leading scholar on Ethiopian Studies, as one amongst them. We have received many applications but selected 13 papers. The papers covers the topics on biblical translations, the art of Ethiopic poetry (Qene), the significance of Ge'ez hagiographies for the reconstruction

of Ethiopian history, medicinal texts, Yaredic chanting book (Deggwa), the use of modern technology for manuscript studies, etc. Now is the time to give due attention to explore and study Ethiopian literary heritages and to draw the attention of the stakeholders for preservation and conservation of Ethiopian manuscripts.

We, the organizers of this conference would like to thank all paper presenters and collaborators who made this conference possible. Especially we would like to thank Atlanta Mekana Hiwot Abuna Gabre Manfas Kidus Church for their significant role in the process of organizing the conference.

May the Almighty God help us to keep our literary heritage!

The Organizing Committee

# Mahibere Kidusan USA Center Message

The Ethiopian Orthodox Tewahedo Church (EOTC) is one of the oldest and largest Oriental Orthodox Church in the world. With more than 50 million members, the church is growing in and outside Ethiopia. As one of the oldest Church in the world, EOTC has a lot of hidden treasures that has been overlooked. There has been a lot of researches that are focused on EOTC's contribution in art, scripture, and heritage. Unfortunately, these research work are not cataloged or published in collective way. Mahibere Kidusan has initiated different programs to promote and support researches related to EOTC and create a forum for dissemination of these studies.

Mahibere Kidusan is a spiritual association under the Sunday School Department of the Ethiopian Orthodox Tewahedo Church and is headquartered in Addis Ababa, Ethiopia. The members of the association dedicate their time, resources, and zeal for the promotion of the teachings of the EOTC and its apostolic services. Established in 1990 with the blessing of the Holy Synod of the Ethiopian Orthodox Tewahedo Church, the association has hundred thousand members and hundreds of sub center at home and globally. In 1998, Mahibere Kidusan registered as a non-profit religious organization in the United States using the name Mahibere Kidusan Coordinating Center in North America and it currently has 18 sub-centers and more than 700 members. It works exclusively on charitable, religious, educational, cultural and social issues, under the auspices of Ethiopian Orthodox Tewahedo Church in the United States and in Ethiopia.

The major goal of Mahibere Kidusan is to transmit the teaching and traditions of Ethiopian Orthodox Tewahedo Church, as-received from apostolic fathers, to the next generation. To achieve its vision, Mahibere Kidusan has been focusing on different areas related to the teaching of the church. One area Mahibere Kidusan actively working is, reaching out and educate the public about the EOTC Holy Scripture and EOTC Ecclesiastical Heritage through multiple media channels including television, radio, a monthly magazine, CD,

Video and internet and through research papers and conferences. As part of this effort, Mahibere Kidusan has established a research center in 2005 and has been conducting and researches related to EOTC, and publishes on its annual Journal of Ethiopian Church Studies. Extending its effort, last year, Mahibere Kidusan has started an international conference focused on EOTC contribution in art, scripture, and heritage.

After a first successful conference in Ethiopian Church Studies focused on Ethiopian Ecclesiastical Heritages held in Lund, Sweden, last year, Mahibere Kidusan Coordinating Center in North America has accepted and hosted the second international conference focused on Ge‘ez Literature and Manuscript Traditions in Ethiopia. We hope the conference will be fruitful. We thank all keynote speakers, presenters and attendee for traveling from different places to join the conference. The Mahibere Kidusan coordinating center in North America would also like to greatly appreciate the dedicated service by the international and local organizing committee. Special thanks to Atlanta sub-center for facilitating the venue and arranging accommodation for the guests. We wish you a blessed conference and a great time in Atlanta.

May God bless you!

Dn. Tegene Teklu

Chair, Mahibere Kidusan Coordinating Center in North America

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ከግዕዝ ሥነ ጽሑፍ ጋር ካለኝ ቆይታየ

20 Oct  
9:25am

ፕ/ር ጌታቸው ኃይሌ

Hill Museum & Monastic Library, Colledgeville, USA

በአጋጣሚ ምክንያት ከግዕዝ ሥነ ጽሑፍ ጋር ረጅም ጊዜ ስላሳለፍኩ አንዳንድ በሰፊው ያልታወቁ ምንጮች አጋጥመውኛል። እነዚህ ምንጮች በዚህ ንግግር ውስጥ ይነሣሉ። ደራሲዎቻችን ስማቸውን እንደማይነግሩን ብዙ ጊዜ ይወሳል። ይኸም እውነት ለመሆኑ ቢያንስ አንድ ማስረጃ ይቀርባል። የግዕዝን ሥነ ጽሑፍ የሚያጠኑ ሊቃውንት የኢትዮጵያ ደራሲዎችን ሲተቹ የውጪ አገር ቋንቋ ችሎታቸው የማይደነቅ ለመሆኑ ማስረጃ ይሰጣሉ። ማስረጃቸው ተቀባይነት ያለው ቢሆንም፣ ጥንቃቄያቸው የሚደነቅ ለመሆኑ ያሉት ማስረጃዎችም አብረው መነሣት አለበት።

## The Past is The Future: Closing the Gap on Publishing Manuscripts as Digital Text

20 Oct  
10:10am

Daniel Yacob

Ge'ez Frontier Foundation

Digitizing manuscripts as text opens the doors to further research possibilities where text analytics and data mining approaches become applicable. Manuscript content also becomes keyword searchable and more readily managed by web and eBook software.

Media presentation technology is ready to support the textual publishing of manuscript content where the look and feel of the original artifact can be largely preserved. Two significant obstacles would need to be addressed by the Ge'ez manuscript researchers and Ethiopian Orthodox Church communities to utilize these advances in technology in a way that allows for communication at internet scale.

At the lowest level, some 300 letters forms, numeral variants, punctuation and za-ima ``qirts'' need to be reviewed to reach consensus for which symbols should be a part of computer coding standards. At a higher level, the layout and formatting rules that should be applied by media software to present manuscripts as expected must also be

specified. The presentation will review these critical topics as well as cover how experts can get involved to assure their experience and views can inform the applicable international standards.

21 Oct  
3:45pm

### የደራጎን ታሪክ በአምስት ገድላት

አበረ አዳሙ

የኢትዮጵያ ደራስያን ማኅበር

ደራጎን በበርካታ ገድላትና ተአምራት የሚታወቅ ታላቅ አውሬ ነው፤ ደራጎን በሀገራችን ብቻ ሳይሆን በግሪክ፣ በህንድ፣ በቻይና በጣሊያን፣ በጀርመን፣ በኮርያ፣ በእንግሊዝና በሌሎች የዓለማችን ክፍሎችም ከሀይማኖት፣ ከትውፊት እና ከማኅበራዊ ጉዳዮች ጋር ተያይዞ ይታወቃል። ይህ አስፈሪና ልዩ ፍጡር በመጽሐፍ ቅዱስ (ዘፍጥረት 31-19፣ ራእይ 12 እና 13፣ ኢሳይያስ 27፣ 1) ውስጥ የተለያዩ፤ ግን ደግሞ ተመሳሳይ ግብር የተሰጠው ነው፤ በሀገራችንም ግእዙ «ደራጎን፣ ከይሲ፣ ተመን፣ አጋቦስ» እያለ ይጠራዋል፤ አማርኛው ደግሞ «ዘንዶ» ይለዋል። በጥንት ዘመን የተለያዩ አገሮች ሕዝቦች ደራጎንን/ዘንዶን ያመልኩ ነበር፤ ደራጎንን ለመሰሉ ጣዖታት ልጆቻቸውን ሳይቀር ለመሥዋዕት ያቃጥሉ ነበር። በፍልስጥኤም እና በሀገራችንም የድሮ ወገኖቻችን ለደራጎን/ዘንዶ ልጆቻቸውን በመገበር ያመልኩት እንደ ነበር ገድላ ዘዮሐነንስ (37:41፣ ገድላ ጊዮርጊስ (ብ.ቤ.መ.336) በግልጽ የሚተርኩ ሲሆን ስርግው (1970: 1-2፣ ተክለጻድቅ 1941 : 33-34) ደራጎን የመጀመሪያው የሀገራችን ንጉሥና አምላክ እንደ ነበር የጻፉ ሲሆን ሌሎች ምሁራንም ስለ ደራጎን እና ዘንዶ ታሪክ አጥንተዋል። የደራጎንን ታሪክ ማጥናት የሚያስፈልገው በኅብረተሰቡም ሆነ በታሪካችን፤ ከሁሉም በላይ ደግሞ እጅግ በርካታ በሆኑ ገድላትና ተአምራት ላይ ስለ ደራጎን ተደጋግሞ የሚነሳና አሁን ድረስ የተለየ ትኩረት ሚሰጠው በመሆኑ፤ ከደራጎን ጋር ተያያዥነት ያላቸውን ትውፊቶች ለማወቅ፣ ገድላትና ተአምራት ለምን ትኩረት እንደሚሰጡት ለማጠየቅ፣ ቅዱሳኑ በደራጎን ላይ ስለሚቀዳጁት ድል መንስኤ ለማወቅ፣ በደራጎን ላይ ተመስርተው ከተጻፉ በርካታ የብራና መጻሕፍት ውስጥ ርእስ ጉዳዩ የሚመለከታቸውን ገድላት ለመተርጎምና ለመተንተን ይረዳል። ስለደራጎን መመለክ በጥልቅ መረዳት የሚያስፈልገው ከክርስትና መሰበክ በፊት ሰዎች ምን አይነት የአምልኮ ሥርዓት እንደነበራቸው እና ሥርዓቱ ምን ይመስል እንደ ነበር ለማወቅ ይጠቅማል በሚል እሳቤ ነው። ይህንን ጥናት ለመሥራት በርካታ ሰነዶችን፣ ተዛማጅ ጽሑፎችንና ለጉዳዩ ቅርቦት ያላቸውን ሰዎች በመጠየቅ መረጃዎችን መሰብሰብ አስፈላጊ ቢሆንም በአምስት ገድላት (ገድላ ጊዮርጊስ፣ ገድላ ዘዮሐነንስ፣ ገድላ ሲኖዳ፣ ገድላ አረጋዊ፣ እና ገድላ ዘርዓ ቡሩክ) ላይ የተለየ ትኩረት ማድረግ ጥናቱን ውሱን እና ምጥን ያደርገዋል። የጥናቱ ቀዳሚ የመረጃ ምንጮች አምስት ገድላት ቢሆኑም በርካታ መጻሕፍትና ግለሰቦችም በእማኝነት ሊቀርቡ ይችላሉ፤ የጎጃምቹ ደብረ ጽሑፍ እና ክብራን ገብርኤል፣ እንዲሁም ጺማ ገዳመ ዘርዓ ቡሩክ፤ የትግራይ ደብረ ዳሞ እና አክሱም (ዓድ ጸሐፊ ወይም ተመን ዘውገ) እና ተምቤን ጥናቱ የተካሄደባቸው በታዎች ናው። ጥናቱ በቃለ መጠይቅ፣ በሰነዶች እና በእይታዎች ላይ ተመሥርቶ የተሠራ ሲሆን ትርጉም እና ገድሎችን መተንተን የሚጠበቅ ውጤት ነው። ጥናቱ በመጨረሻም ደራጎን የሚባል አውሬ በዓለም ላይ እንደ ነበረ፣ የተለያዩ ማስረጃዎችን በማቅረብ በሀገራችንም ፊት በደራጎን በኋላም በዘንዶ ይመለክ እንደ ነበረ ያሳያል።

## Māshafā Tefut: Some Reflections on its Historical and Textual Values

Fr. Samuel Tesfaye  
Independent Researcher

20 Oct  
11:10am

According to the Ethiopian Orthodox Tewahedo Church tradition, the right portion of the Holy Cross that Lord Jesus Christ was crucified is deposited in Amba Gəšān, South Wällo. Māshafā Tefut is the Ethiopic text which narrates the story of the coming of the Cross to Ethiopia by King Dawit II (1382-1413). The book describes the vision revealed to King Zar'a Ya'eqob (1434-1468) who took the cross to Amba Gəšān and deposited in the Church of God the Father. Hence Amba Gəšān became the place of pilgrimage and one of the precious Ethiopian archives where important manuscripts (such as Māshafā Tefut, book of the miracles of Mary (the original translation from Arabic)) are found. Māshafā Tefut is a composite text including the story of the coming of the True Cross, land grants by Ethiopian royals to Amba Gəšān, homily on Uriel, readings from the Bible, History of churches and monasteries of Ethiopian, liturgical prayers for the Passion Week, a hymn in honor of the Virgin Mary, etc. The book is illuminated and well decorated with Ethiopian elements. It is one of the rare Ethiopic texts, rich in historical narrations and useful for the medieval Ethiopian history. The text also contains various marginal notes which attract the attention of researchers for legal and historical studies. Part of the book was published by André Caquot, (in AE 1, 1955, 89-108). Gishen Debre Kerbe Monastery recently published the Amharic translation of the book in 2014. A thorough analysis and textual edition of Māshafā Tefut is still wanting. In this paper, I will discuss historical features of the text and present the core textual values. I will show few digital photos of the book which were taken few years back during my field work

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## Creativity in the Ethiopian Scribal Tradition: Examples from the Tergwame to Daniel

James R. Hamrick  
Ludwig Maximilian University

20 Oct  
11:55am

Western scholarship sometimes presents Ethiopian texts and culture as derivative, emphasizing external semitic influence and the fact that a significant percentage of Ge'ez works are translations from Greek and Arabic sources. There is, however, creativity and originality in the Ge'ez literary tradition, including not only the composition of indigenous Ge'ez texts, but also the editing and reshaping of translational literature. The Tergwāmē, or Ge'ez commentaries, to the Book of Daniel provide one example of indigenous Ethiopian compositional and editorial activity. We have both an indigenous Tergwāmē to Daniel, which exists in varying forms, and a Tergwāmē to Daniel translated from Arabic, which was reworked in multiple receptions within the Ethiopian scribal tradition. I offer an overview and some examples of this intra-Ethiopian scribal creativity.

### በሒስ ላይ የተመሠረተ ቅኔዎች በማኅበራዊ ሕይወት ያላቸው ጠቀሜታ

ዶ/ር ታደሰ ገድሌ ጸጋዩ

የኢትዮጵያ ፕሬስ ድርጅት

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን እንደ ንባብ ቤት ፤ ዜማ ቤት፤ ቅኔ ቤትና መጽሐፍ ቤት የመሳሰሉ የአገር በቀል እውቀት መፍለቂያ የትምህርት ማዕከላትን በማስፋ ፋትና እውቀቱንም ጠብቃ ለትውልድ በማስተላለፍ ረገድ ከፍተኛ ሚና ስትጫወት ኖራለች፡፡ ይኸ ጥናት የኢትዮጵያ የቅኔ ሊቃውንት በቅኔ ይትበሀልና መሣሪያነት ማለት በኅብርና በውስጠ ወይራ- - ስልት አማካይነት በሒስ የተቃኘና ማኅበራዊ ጠቀሜታ ያለው ሐሳባቸውን፤ ምኞታቸውንና እምነታቸውን ለሌሎች እንዴት አድርገው፡ እንደሚያስተላልፉ ይዳስሳል፡፡ በተለይም ባለቅኔዎች ከፈጣን ተዘክሮአቸው በመነሣት ያለ ፍርሐትና ይሉኝታ የቅኔ ሒስ በመሰንዘር ትእቢትን፤ ግፍን፤ ስንፍናን፤ ስስትን፤ ማንአለብኝነትን፤ ሌብነትን(ሙስና)፤ ሐኪተኛነትን የመሳሰሉትን የሕይወት ሰሐ ሁሉ እንደሚተቹ ያሳያል፡፡ በአጠቃላይ ይኸ ጥናታዊ ጽሑፍ በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን አስተምህሮ ከንባብ ቤት እስከ መጽሐፍ ቤት ያለው ትምህርት በሒስና በትችት ላይ የተመሠረተ ስለሆነ የምሁራኑ እውቀት አስተማማኝና የመጠቀ እንዲሆን የሒስ ጥበብ ወሳኝ ምክንያት መሆኑን በቁጥር 20 የሆኑና በ18ኛውና በ20ኛው ክፍለ ዘመን የተደረሱ የቅኔ ዘለላዎች ይኸውም በጎንደር ዘመን መንግሥት1፤ በሃያኛው ክፍለ ዘመን የተሰናዱ ቅኔዎች ደግሞ 19፤ በድምሩ 20 ሥራዎች፡ በማሳያነት፡ ይቀርባሉ፡፡ ቅኔያቱ፡ ትኩረት፡ የሚያደርጉት፡ በባለቅኔዎች፤ ተማሪዎች፤ በነገሥታት፤ ባለሥልጣናት፤ አስተዳዳሪዎች፤ ሐዋርያትና፤ ፈጣሪ፤ ላይ ነው፡፡

ምንጭ፡ በቃል፡ እየተነገሩ፡ ከትውልድ፡ ወደ ትውልድ፡ የሚተላለፉና በልዩ ልዩ መንገድ በብራናና በወረቀት፤ በእጅ ከተጻፉ ጽሑፎችና ከታተሙ መጻሕፍት ላይ የተሰበሰቡ ሒሳዊ ቅኔዎች፡፡

### The Social Lives of Ethiopian Psalters Project, an Exploration in Quantitative Codicology

20 Oct  
2:00pm

Prof. Steve Delamarter  
George Fox University

Every manuscript is first and foremost an artifact from its moment of production. It has many stories to tell beyond that of the text it carries. If we learn to “read” the paratextual information in the manuscript, we can begin to identify various social niches and practices that left their mark on the codex. But, the features of any one manuscript can only be fully appreciated when set against the backdrop of a huge number of other manuscripts, whose combined information provides an ever-increasing understanding of the totality of the book culture that produced the extant manuscripts—especially in their chronological and geographic developments. The Social Lives of the Ethiopian Psalter project is based on thousands of data points harvested from about 1,500 Ethiopian Psalters. Through processes of statistical analysis and data visualization we are learning things about the history of book production and use in Ethiopia that have never been known before.

## Classifications, Notations and Melodies with Some Examples on Dəggwa

Merigeta Moges Melese

Debre Ganat Medhane Alem Church, MD/USA

20 Oct  
2:45pm

The main purpose of this paper is to show the classifications, notations and melodies with some examples on Dəggwa. To do this, I will analyze the content classifications of Dəggwa, and I will present all the notations in accordance with their melodic signs by showing some examples. As the Ethiopian tradition claims the founder of zema is St. Yared (ca. 511-578). He authored five books including the biggest antiphonary book called Dəggwa. It is classified into four main parts: i) yāYohānnəs Dəggwa (September 11 to November 14), ii) yā-astāmhəro Dəggwa (November 15 to the beginning of Great Lent), iii) Šomä Dəggwa (covers 55 days of the Lent), iv) Easter's Dəggwa (covers the time from Easter to the 10th of September). The paper also endeavors to identify the principal zema notations invented by St. Yared and list the additions by later scholars. The third part of this presentation will focus on the three modes of Yaredic zema known as Gə'əz, 'Əzl and 'Araray. The presenter, as a Dəggwa scholar and mārīgeta (cantor) in the Ethiopian Orthodox church, will sing some songs from the Dəggwa so that the audience can easily perceive the notations and modes of chanting (zema).

## Manuscripts as remedies: Philological and medico-anthropological analysis of Ethiopic manuscripts of the Treaties of therapeutics

Wosenseged Kidane Sahile

Addis Ababa University

The research ties up philological and anthropological methods to analyze the Ethiopic text of the treaties of therapeutics. The study aims at clarifying the organization of Ethiopian medical system of knowledge based on the set of Ethiopian texts, the treatise of therapy namely: əṣā dābdabe, əṣā mādəhanit, māṣəhafä mādəhanit. The study also conducts comparative and critical investigation of akin manuscripts such as Māṣhafä Fäws as well as medicinal prescription notes in varia and marginalia folios of other non-medical manuscripts. It explored Ethiopic manuscript and manuscript microfilm collection museums in Ethiopia, Germany and the United States. In addition, it surveyed almost all printed and online catalogues of Ethiopian manuscripts worldwide; and conducted key informant interview with traditional medicinal practitioners. The findings of the research shows the manuscripts have numerous new scientific and para-scientific insights in the study of: medical anthropology, philology, pharmacology, and ethno botany. It has also huge potential in delivering alternative medicine and as potential herbs for the development of drug for cosmetics and pharmaceutical firms.

## Ge'ez Hagiographies as the Multilayered Historiographical Accounts of Ethiopia: Some Remarks

20 Oct  
4:00pm

Fr. Dr. Amsalu Tefera

Addis Ababa University, Ludwig Maximilian University of Munich

Hagiographies (Gə‘əz “Gädlat”) are accounts of Saints narrating their births, genealogies, education, monastic lives, combats, covenants and miracles. There are hundreds of hagiographies found in Ethiopia, though a clear list is still wanting. Hərüy Wäldä Šəllase (1927/8:17-20) lists 102 Gädlat and Aklilä Bərhan Wäldä Qirqos (1952/3:72-81) claims the existence of 292 (but actually 271 in the list) Gädlat. Kinfe-Rigb Zelleke (1975: 57-102), on the other hand, describes 201 Gə‘əz hagiographies. Recent study by the author of this abstract suggests the availability of more than 514 hagiographies in Ethiopia. Gə‘əz hagiographies are rich in biblical stories; they relate how saints are chosen by the Lord while describing their exemplary Christian lives including their struggles against carnal desires and satanic temptations. According to the hagiographic traditions, saints are given a pact or kidan by the Lord God, mostly at the final days of their earthly lives. Most hagiographies contain multilayered historical accounts; hence they have tremendous contribution for Ethiopian medieval history. These hagiographies list the contemporary kings of the respective saints; mention the name of Coptic bishops to Ethiopia, Ǝčäges of Ethiopia. They also describe foundations of monasteries and churches, and narrate other contemporary events, e.g. war, famine, etc. In this presentation, I will discuss how hagiographies can play a significant role in the reconstruction of Ethiopian medieval history, through a few examples rich in historical narrations, which cover the 14<sup>th</sup> - 18<sup>th</sup> centuries.

21 Oct  
1:15pm

### ባሕረ ሐሳብ

ሊቀ ካህናት ኃይለ ሥላሴ ዓለማየሁ

ዴንቨር ደብረ ሰላም መድኃኔዓለም የኢ.ኦ.ተ. ቤተ ክርስቲያን

“ባሕረ ሐሳብ” ማለት ፣ ቁጥር ስፍር ያለው ዘመን ማለት ነው፤ ሐሳብ ባሕርም ይባላል፤ የዘመን ቁጥር ማለት ነው። ባሕረ ሐሳብ ዓመታትን፣ አጽዋማትንና በዓላትን በቀመር እየለዩ የሚያውቁበት ጥበብ ሲሆን፣ ይህን ካላውቁ አጽዋማትን አውጥቶ መጸም፣ በዓላትን ለይቶ ማክበር አይቻልም። የባሕረ ሐሳብ ምንጭ መጽሐፍ ቅዱስ ነው። በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን የባሕረ ሐሳብ ትምህርት “የቁጥር ትምህርት” ተብሎ በመጽሐፍ ቤት በመደበኛነት የሚሰጥ ሲሆን የሚፈጀው ጊዜ ከአንድ ዓመት እስከ ሁለት ዓመት ሲሆን እንደ ደቀ መዛሙርቱ ጥረት የሚፈጀው ጊዜ ከዚህ ሊረዝምም ሊያጥርም ይችላል። ይህ ጽሑፍ የባሕረ ሐሳብን ታሪክ ባጭሩ አቅርቦ የባሕረ ሐሳብን ቀመር በመጠቀም የአንድን ዓመት በዓላትና አጽዋማት እንዴት በቀላሉ ማወቅ እንደምንችል ይተነተናል። የአውሮጳውያን እና የኢትዮጵያውያን የዘመን አቆጣጠር ልዩነት እንዴት እንደመጣም መጠነኛ ግንዛቤ ይሰጣል።

### በአባ ገሪማ ወንጌልና በ2009 ዓ/ም በታተመው የግእዝ ሐዲስ ኪዳን መካከል የተደረገ ንጽራዊ ጥናት

ዶ/ር ሙሉቀን አንዱዓለም

ባሕር ዳር ዩኒቨርሲቲ

ወንጌል ማለት ብሥራት ማለት ሲኾን ኢየሱስ ክርስቶስ ያስተማረው፤ አራቱ ወንጌላውያን (ማቴዎስ፣ ማርቆስ፣ ሉቃስና ዮሐንስ) የጻፉት፣ የኢየሱስ ክርስቶስ ደቀ መዛሙርት እና ሰባ ኹለቱ አርድኦት እንዲሁም በእነሱ እግር የተተኩ ሊቃውንት ለዓለም የሰበኩት የመጽሐፍ ቅዱስ ክፍል ነው። የአባ ገሪማ ወንጌል ሲባል በእሳቸው የተጻፈ ለማለት እንጂ ስለእሳቸው የተጻፈ እንዳልኾነ ለማንም ግልጥ ነው። የዚህ ጽሑፍ ዓላማ በኹለቱ በአባ ገሪማ ወንጌልና አሁን እየተጠቀምንበት ባለው የኢትዮጵያ መጽሐፍ ቅዱስ ማኅበር በአሳተመው የግእዝ ሐዲስ ኪዳን በተለይ በአርባዕቱ ወንጌላት መካከል (የአባ ገሪማ ወንጌል ከዘመን ብዛት የተነሳ የተነጻ ስለኾነ አልፎ አልፎ በተገኙ ያልተገዱ ገጾች) ያለውን የቃላት፣ የአሉታ፣ የአሥራው፣ የቅደም ተከተል፣ የአንዳንድ ስሞችና ፊደላት/ሆሄያት ቅርፅና አጠቃቀም ልዩነትን ማሳየት ነው። ይህ ጥናት የተጠናቀረው ከብዙ የጥናት ዘዴዎች መካከል በተለይ በሰነድ ፍተሻ አማካይነት ሲኾን ዳታዊ የሚተነተነው ግን ዓይነታዊ /qualitative method/ የመተንተኛ ዘዴን በመጠቀም ይኾናል። በዚህ ጥናት ከላይ የተጠቀሱትን ዘዴዎች በመጠቀም ተሠርቶ የተገኘው ውጤት ብዙ ቢኾንም ለዚህ ጥናት አስቀድሞ የታለመው ግን በአሉታዊ ዐረፍተ ነገር፣ በአሥራው፣ በዐረፍተ ነገር ቅደም ተከተል፣ በተወሰኑ ስሞችና በፊደላት ቅርፅ፣ በግስ እርባታ አካሄድ እና ከጉሮሮ ድምፆች /Laryngeals/ ጋር ባለው የግስ እርባታ እና አጠቃቀም ሰፊ ልዩነቶች በኹለቱ መጻሕፍት መካከል ጎልተው ታይተዋል። ሥርዐተ ጽሕፈት በማንኛውም ቋንቋ ያለና የሚኖር ከመኾኑም ባሻገር እንደ ቋንቋዊ ልማዳዊ አጠቃቀም የራሱ የኾነ ሕግና ሥርዐት አለው። በመኾኑም የግእዝ ቋንቋ የራሱ የኾነ ሥርዐት እንዲኖረው ከጥንት ጀምሮ የተጻፉ የግእዝ መጻሕፍትን በንጽጽር ማየትና ማጥናት ሥርዐተ ጽሕፈቱ ቋሚ ሕግ እንዲኖረው ከማገዙም በላይ የቋንቋውንም ለውጥና እድገት ለማየት ያስችላል።

### The Yaredian Deggwa Divine Office of the Orthodox Täwahdo Church

Dr. Habtemichael Kidane

Independent Researcher

21 Oct  
2:00pm

The Ethiopian Church is proud to be owner of at least two completely different, and in the same time very ancient and unique, Liturgy of the Hours: a) the Yaredian (Dəg-gwa) Divine Office and b) the Sä˘atat of Giyorgis Säglawi. While the beginning of the first one is believed to be during the Aksumite period, the second one was composed during the golden period of the Gə˘əz Literature. Because the aim of my work is to focus on the Yaredian Dəggwa Divine Office, I'll put aside the Sä˘atat of Abba Giyorgis. We know that the Aksumite period was distinguishable by the first translation of liturgico-canonical texts directly from Greek. So, in the Yaredian Dəggwa Divine Office there are some elements that belong to the period in which Yared lived. The main liturgical book of the Yaredian Divine Office is the Dəggwa. It gives hymns, antiphones that are employed



alone or with a Biblical element. Another important liturgical book that has served as the ordinary for the Divine office is the Məʼəraf which is considered the part (Chapter) of the Dəggwa. Its aim is to be a directory for the performance of the Divine Office giving instructions on how to execute it, and providing appropriate prayers, Psalms and other biblical elements, Mästäbqwəʼat, etc., for each hour of the Divine Office. Psalms and Biblical Canticles are the base of the Yaredian Divine Office, which were without doubt, said since the Aksumite period. The secular Divine Office which was characterized by its selective usage of psalms, is the service where the people, together with the clergy and Bishop, used to participate actively in the praising of God, in the churches. The monastic Office, on the other hand, is characterized by the fact that it uses many psalms, employing according to the monastic tradition of continuous psalmody. At some point, these two types, we do not know how and when and by who, became fused to one Mahlet, forming the Canonical Hours that distinguishes the Ethiopian Church for its prolonged and abundance of biblical and Dəggwa elements, and other ecclesiastical compositions (Qəne, Mälkʼat, Ziq). So, what we have at the present is a fusion of two Offices, some-time in the ancient era it were performed separately: The Cathedral/secular and Monastic Office. Although monastic usage of psalms and other elements are more evident in the present Yaredian/Dəggwa Divine Office, however, many monasteries feel uncomfortable to celebrate it (the Mahlet) for the fact it took a degenerated aspect over the centuries, becoming unsuitable for the members of the Church allowing musical instruments and liturgical dance in the Mahlet giving to it an entertainment aspect. If the Divine Office had to be performed in the monasteries for whatsoever occasion, it must be performed by exterior singers. And the monks are not obliged to participate in it.

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## Harnessing Ethiopian Medicinal Manuscripts and Appropriating to the 21<sup>st</sup> Century

21 Oct  
3:00pm

Fikadu Kenenisa  
Independent Researcher

The research systematically presents the written heritage of Ethiopian medicinal system of knowledge preserved for centuries in Gééz and Amaharic; and the ways of harnessing them for historical, medicinal and socio-economic ends. As an interdisciplinary project, the research was based on philological, philosophical and social research methods. It explored Ethiopian manuscript collection museums in Ethiopia and the United States. In addition, it surveyed the available printed and online catalogues of Ethiopian manuscripts worldwide; and conducted key informant interview with traditional medicinal practitioners.

The findings of the study show that Ethiopians had and have hundreds of medicinal, medico-magical and magic scrolls which are claimed to have been serving the society as an instrument to fight against wide varieties of animals and human diseases. Accordingly, the research presents Ethiopians concept of healing, categories of Ethiopian

traditional medicine practitioners, history of Ethiopian medicinal manuscripts and their four peculiar modes of transmission, the dispersion of Ethiopian texts all over the world, classification, number, and a long list of Ethiopian medicinal manuscripts, dating and authorship issues in Ethiopian medicinal manuscripts, as well as the challenges and prospects of Ethiopian traditional medicine.

In general, the findings of the research shows if we, Ethiopians, are committed to revalue our written heritage, the manuscripts have countless new scientific and para-scientific insights to give us in the study of: religion, linguistics, history, epistemology, botany, zoology, pharmacognosy, pharmacology and pathology. In addition, the texts have an immense potential in promoting the development of the nation via presenting an alternative medicine; and initiating business firms that can harness the potential herbs to extract crud drugs for cosmetic and pharmaceutical industries.

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## Womanist Interpretations of the Bible: Ethiopic Manuscripts and Biblical Scholarship

21 Oct  
4:30pm

Gay L. Byron, PhD

Howard University School of Divinity in Washington, DC

Over the past several years, womanist biblical scholarship has gained a great deal of traction in academic settings with the publication of works such as *Womanist Interpretations of the Bible: Expanding the Discourse* (Byron and Lovelace, eds.), *I Found God in Me: A Womanist Hermeneutics Reader* (M. Smith, ed.), and *Introduction to Womanist Biblical Interpretation* (N. Junior). While more and more seminaries and theological schools are using this scholarship, there is still a need for a deeper understanding of how this material can be used to empower women and other interested interpreters in local church settings. The purpose of this paper is to introduce and define womanist biblical interpretation, discuss some examples of biblical passages that employ a womanist hermeneutic, and demonstrate how Ethiopic manuscripts provide resources for developing a womanist biblical ethic of (re)interpretation that takes into consideration lived experiences of women of African descent and living resources from ancient Ethiopic sacred writings. How can this material be used in African American and Ethiopian ecclesial communities?

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### የኢትዮጵያ ድራማ ልደት በቅዱስ ያሬድ አስተምግሮ

ልጅወንድሜ ላዕከማርያም

Lijwendeme Laikemariam Arts Promotion in Addis Ababa

የቅዱስ ያሬድ አስተምግሮ ለኢትዮጵያ ክዋኔ ጥበባት መተንፈሻ ሳንባ ሆኖ ዘመናት አስቆጥሯል፡፡ የቅዱስ ያሬድ የዜማና የዜማ ድርሰቶች የኢትዮጵያን የድራማና ሙዚቃ ክዋኔ ጥበባት ምጣኔና ልኬት፣ ቅርጽና ይዘት የፈጠረ፣ የግጥም ሥልተ ምትና እምቅነት፣ የሙዚቃና ድራማ አጻጻፍ ስልትን ያስተማረና በድርሰቶቹም ለኢትዮጵያ ክዋኔ ጥበባት መሠረት ሆኖ እስካለንበትም ዘመን ድረስ ያስቀጠለ ጠቢብ ነው፡፡ የዳሰሳ ጥናቱ የቅዱስ ያሬድ የዜማና የዜማ ድርሰቶች መሠረታዊ የድራማና ሙዚቃ አላባውያን የተሰናኙበት መሆኑን፤ ቅዱስ ያሬድ በመጽሐፍ ቅዱስና ድርሳናት ሰፍረው የሚነበቡ እቅጮችን ሀቆችን በምናገባ ከፍታ ወደ እውነት አልቆ የተራቀቀባቸውን የድራማና የዜማ ድርሰቶች ስልት ያሳያል፤ በዚሁ ስልት የኢትዮጵያም ትያትር በስድስተኛው መቶ ክፍለ ዘመን በቅዱስ ያሬድ ዕውን የሆነና የረጅም ዘመናት ዕድሜ ያስቆጠረ ክዋኔ ጥበብ መሆኑን በአስረጂ ማጣቀሻዎች ያቀርባል፡፡ የቅዱስ ያሬድን የድራማ ድርሰት ትሩፋት በውል መመርመርና በጥናት አስረግጦን በተገቢው ደረጃ ልንጠቀምበት ባለመቻላችን የትያትር ታሪካችንን በመቶ ዓመት ዕድሜ ክበብ ተሰንክሏል፤ ቅዱስ ያሬድን የሚያህል ባለውለታና የድርሰት ሊቅ ከታሪካችን አጉድለን የታሪክ፣ የባህል፣ የአኩሪ ዕዕቶችና ትውፊቶች፣ የቅርስና የኪነ ሕንጻ ጥበብ ማህደር የሆነች አገራችን ኢትዮጵያን በድለናታል፤ እኛም ዕውቀትና እውነት ከልኬቱ ነድሎብን በማህበራዊና ፖለቲካዊ ቀውስ ታመናል፤ የአገራችን ድራማና ሌሎች ክዋኔ ጥበባት በተገቢው ደረጃ በዓለም ተፎካካሪና ተወዳዳሪ እንዳይሆኑ ተሰንክለዋል፡፡ ጥናቱ የቅዱስ ያሬድን እምቅ የድራማ ድርሰት ትሩፋት መነሻ በማድረግ የተመልካች ንቁ ተሳትፎ የሚስተዋልበትን ድራማችንን ይዘትና ቅርጽ የፈጠረልን መሆኑን ያሳያል፤ የቅዱስ ያሬድ የድራማ ድርሰቶች በረቀቀ ቋንቋ ደርጅተው የሀሳብ ልዕልና የሚገለጽባቸው እና የፍልስፍና መሠረት ያላቸው ጥልቅ ታሪኮች የሚነገርበትን ስልት እንደሚከተል ድርሰቶቹን በአስረጂነት ያቀርባል፤ በጥልቅ የታሪክ ፍሰት የተፈጥሮና ማህበራዊ ሕይወትን በፍልስፍናዊ እንደምታ ለማመሳጠር የላቀ ጉልበት እንዳለው ያሳያል፡፡ የጥናቱ ዓላማ የቅዱስ ያሬድ እምቅ የድራማ ድርሰቶች በወጥነት ተከሽነው እንደሚገኙ ማሳየትና የድራማና ሙዚቃ ድራሲያንን እይታ ወደ ጥንታዊና ታሪካዊ የቅዱስ ያሬድ ድርሰቶች እንዲያተኩሩ ማነሳሳት፤ የኢትዮጵያ ክዋኔ ጥበባት ኢትዮጵያዊ ቅርጽና ይዘት እንዲኖራቸው፤ በኢትዮጵያዊ የፍልስፍና መሰረት ተቀምጠው የኢትዮጵያውያንን ታሪክ የሚናገሩ እና በአገር በቀል ዕውቀቶቻችን የእኛን እውነት እንዲናገሩ የማረቅና የማስዋገድ ግብ አለው፡፡ ከምንም በላይ ይህ ጥናት ለሌሎች አጥኚዎችም እንደመነሻነት ይጠቅማል፡፡ በቅዱስ ያሬድ የተደረሱት ወጥ ድርሰቶች በሂደትም በመድረክ የሚመደረኩበትን የቤት ሥራ ጥሎ ያልፋል፡፡ በመጨረሻም ኪነጥበባችንን እየተፈታተነው ያለውን የቋንቋና የሀሳብ ድርቀትና ግርጣት የሚያሳዩ ማንጸሪያ ድራማዎችን በቅንጭቡ ጠቆም አድርጎ እንደአስፈላጊነቱ የዜማና የቃል ግጥም የተሰናኙበት የቅዱስ ያሬድን ግለ ወግ /Monologue/ አቅርቤ ምጥን ዳሰሳዬን እቋጫለሁ፡፡

