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DESCRIBING THE PHYSICAL, CONTENT, AND LINGUISTIC FEATURES OF GÄDLÄ ABUNÄ THOMAS OF HAYDA

This paper examines the physical, content, and linguistic features of the gadl of Abuna Tomas of Hayda, an Ethiopian saint venerated in the Ethiopian Orthodox Tewahado Church. Known by titles such as Gabra Amalak of Sare and Saint Abuna Tomas of Hayda, his recognition is primarily limited to the region of Tagray. Abuna Tomas was a distinguished disciple of Abuna Takla Haymanot of Dabra Libanos and shared a close familial bond with him, underscoring his importance in Ethiopian religious history. The analysis focuses on the Acts of Abuna Tomas, preserved in the monastery of Dabra Maryam Hayda, located in Sare, Tagray. The manuscript, uniquely bound in cloth and leather, is attributed to the 19th century based on paleographic analysis. However, the text itself claims its original version (Ur-text) was written by Elsa', a disciple of Abuna Tomas. Compared to other known versions, this manuscript displays more archaic philological characteristics, making it particularly valuable for scholarly study. This article describes the manuscript's internal and external features, linguistic structure, and technical errors using a descriptive research approach. It highlights the significant role of linguistic elements in contextualizing the manuscript while emphasizing the value of its physical and philological traits. The findings underline the importance of analysing the Acts of Ethiopian saints for a better understanding of their historical and theological significance. Scholars are encouraged to conduct further multidisciplinary research on such manuscripts, incorporating palaeographic, philological, and linguistic analyses to preserve and enhance the appreciation of Ethiopia's rich religious heritage.

Keywords: Gadla Abuna Thomas, Physical Description, Linguistic Features

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«Гәдлә Абунә Томас Хайдадан» шығармасының физикалық, мазмұндық және лингвистикалық ерекшеліктерін сипаттау

Мақала Эфиопияның агиографиялық әдебиетіне жататын, Эфиопия Православие Тэвахэдо шіркеуінде құрметтелетін әулиеге арналған «Гадла Абуна Томас Хайдадан» шығармасының физикалық, мазмұндық және лингвистикалық сипаттамаларын кешенді талдауға арналған. Абунд Томас, сондай-ақ «Габра Амелак Шэрэдан» және «Әулие Абунд Томас Хайдадан» деген атаулармен белгілі, негізінен Тыграй аймағында құрметтеледі. Ол Дэбрэ Либанос монастырінің атақты шейхы Абунд Тәклә Хайманоттың көрнекті шәкірті және туысы болған, бұл оның Эфиопия діни тарихындағы маңыздылығын айқындайды. Зерттеу нысаны – Тыграй аймағы, Шэрэ өңірінде орналасқан Дэбрэ Марьям Хайда монастырінде сақталған «Абунд Томастың істері» қолжазбасы. Мата мен былғарыдан жасалған ерекше түптеуіне байланысты және палеографиялық талдау негізінде бұл қолжазба XIX ғасырға жатады. Алайда мәтіннің өзінде бастапқы нұсқаның (Ur-text) авторы Абунд Томастың шәкірті Эльса болғаны айтылған. Басқа белгілі нұсқалармен салыстырғанда, бұл қолжазба анағұрлым көне филологиялық белгілерге ие, бұл оның ғылыми құндылығын арттырады. Зерттеу барысында сипаттамалық әдіс қолданылып, қолжазбаның ішкі (мәтін құрылымы, тілдік ерекшеліктері, техникалық қателері) және сыртқы (материалы мен безендірілуі) белгілері анықталды. Нәтижелер мәтінді интерпретациялауда лингвистикалық талдаудың маңыздылығын және оның физикалық-филологиялық қасиеттерінің құндылығын айқын көрсетеді. Зерттеу қорытындылары эфиопиялық әулиелердің «істерін» палеографиялық, филологиялық және лингвистикалық әдістерді тарта отырып, кешенді зерттеудің қажеттілігін, сондай-ақ Эфиопияның тарихи-теологиялық мұрасын терең түсініп, жазба жәдігерлерін сақтау маңызын атап көрсетеді.

Түйін сөздер: Гадла Абуна Томас, агиография, физикалық сипаттама, лингвистикалық ерекшеліктер, палеография.

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Описание физических, содержательных и лингвистических особенностей «Гәдлә Абунә Томаса из Хайды»

Статья посвящена комплексному анализу физических, содержательных и лингвистических характеристик «Гәдлә Абунә Томаса из Хайды» – памятника агиографической литературы Эфиопии, посвящённого святому, почитаемому в Эфиопской православной церкви Тэвахэдо. Абунә Томас, известный также под именами «Гәбрә Амәләк из Шэрэ» и «святой Абунә Томас из Хайды», почитается преимущественно в регионе Тыграй. Он являлся выдающимся учеником Абунә Тәклэ Хайманота из Дәбрэ Либаноса и находился с ним в родственных связях, что подчёркивает его значимость в религиозной истории Эфиопии. Объектом исследования являются «Деяния Абунә Томаса», хранящиеся в монастыре Дәбрэ Марьям Хайда (Шэрэ, Тыграй). Рукопись, уникально оформленная в тканевом и кожаном переплётё, датируется XIX веком на основании палеографического анализа. В то же время, по утверждению самого текста, первоначальная редакция (Ur-text) была создана Эльсой, учеником Абунә Томаса. По сравнению с другими известными версиями, данный список характеризуется более архаичными филологическими признаками, что обуславливает его высокую научную ценность. В работе применён описательный метод, позволивший выявить как внутренние (структура текста, языковые особенности, технические ошибки), так и внешние (материалы и оформление рукописи) характеристики памятника. Полученные результаты демонстрируют значимость лингвистического анализа для интерпретации текста и подчёркивают ценность его физико-филологических свойств. Выводы исследования акцентируют необходимость дальнейшего комплексного изучения «Деяний» эфиопских святых с привлечением палеографических, филологических и лингвистических методов, что позволит глубже осмыслить историко-богословское наследие Эфиопии и обеспечить сохранение её письменных памятников.

Ключевые слова: гәдл, Абунә Томас, агиография, физические характеристики, лингвистические особенности, палеография.

Introduction

The Ethiopian Orthodox Täwahädo Church monasteries, indigenous schools, and national scholars have an essential role in Ethiopian Manuscripts production. As stated in the work of Alexander Bausi Ethiopia is a rich in ancient Manuscripts dating back to the Axumite kingdom (1st to 7th Century) (Bausi, A., 2014). According to Sergew Hable Selassie, before the mid-20th century, there were more than 200,000 Mss in Ethiopia excluding scrolls. Among these ,7,000 have been microfilmed (Sergew Hable Selassie, 1982).

Hagiography is one of the genres of Ethiopian literature Hagiography is one of the genres of Ethiopian literature which is composed of Ethiopian and non-Ethiopian saints, who contributed a lot to the teaching and expansion of Christianity (Taddesse Tamrat, 1970). In the Ethiopian context, hagiography includes several different types (genres) of texts like Acts (Gädl), Miracles (Tä'ammär), Homilies (Därsan), hymns and hymnological compositions of different kinds, accounts about the translation of relics, and numerous numbers of smaller texts like monastic genealogies and prayers (Denis Nosnitsin, 2014).

Hagiographies of Saints contain different sections like the section of Gädl¹ (Acts), Tä'ammär (Miracles), Mälkä² (Effigies), Sälamta (salutation), and Arke i.e., a section of an Act where like Mälkä' is a praise of God written in the five lines [verses] and presented in the form of poem), where some acts include a section of Därsan (homily) (Sergew Hable Selassie, 1982). These hagiographies are important for conducting research on the religious, cul-

¹ Act (Gädl) – It is a name given to a book that contains in detail the history of the family of the saints, their upbringing and the condition of their spiritual education, their spiritual dedication, their bestowed covenants, and the history of their death. Acts are divided into twelve months and seven days sections respectively (like one of Act of Abunä Tomas).

² Mälkä' – Etymologically the term Mälkä' derives from läk'a, which means resemblance and likeness. 'Likenesses' [also called 'effigies'] are hymns in honor of saints in which the various parts of the saint's body [from head to feet] are recounted one by one, each in a separate stanza. And also it is an Ethiopian composition in which we praise saints beginning from their naming and proceeding to the parts of their bodies. It is presented in a poem of five verses where one saint can have more than one Mälkä'. Most of the time Mälkä' are written together with Acts. We can also get them included in the Mälkä'a Gubae. The portion of an Act called 'Mälkä'' is sung during the saint's monthly and annual festivals.

tural, social, and political and history of the country (Kinefe-Rigb Zeleke, 1975).

The Act of Abunä Thomas is one of the Acts of Saints, which is preserved under the monastery of Däbrä Marəyam Hayda in Šere and Šälläy Monastery in Tānben in Təgray Region. It might be composed before the 15th century. As it is mentioned in the Act, the Act was written by the disciple of Abunä Thomas (i.e. Elsa`) after the death of Mar Abunä Thomas. It is likely to be a popular kind of Ethiopian religious document that enables us to know the contribution of the indigenous Ethiopian Monks like Abunä Yosef of the `Ayina Bəguna, Abunä Āron the Mäqet, Saint Täklä Haymanot of Däbrä Libanos and other Saints at that time, Church leaders of the period like Arc Bishops of Abba Marqos, Abba Luqas and Arch Bishop Abunä Yohānns and state leaders like `Amədä Šəyon (1314-1344), Säyfa Ar`əd (1327-1355), Wədəm` Asəfäre (1355-1365) and Dawit II (165-1395)] for the expansion of Christianity and monastic life in country Ethiopia (Däbrä-Marəyam Häyda Monastery, 2007).

As Sergew Hable Selassie stated that the study of the Act of Abunä Thomas began in 1943 by Enrico Cerulli an Italian scholar. Cerulli has told us the existences of Act of Abunä Thomas when he studied the Act of Täklä Haymanot of Däbrä Libanos (Sergew Hable Selassie, 1982). In another way, Amsalu explains that the Act of Abunä Tomas is found in Təgray, especially in his monastery and around Šere (Amsalu Tefera, 2011). Abunä Thomas's Monastery has published the Act along with its Amharic translation, but the Act has not been studied until now. To this end, textual criticism based on the diplomatic method is required to reconstruct the text as close as possible to the original form. In view of this argument, this paper is mainly worked to show the Physical Description and Linguistic Features of Gädlä Abunä Thomas of Hayda.

1 Research Methodology

1.1 Research Design

In this research, qualitative approach and diplomatic method was employed to carry out the edition on the available texts of the Gädlä Abunä Thomas of Hayida. According to constructivist philology, the reconstruction of texts in its 'Original' form means a form as close as possible to the 'original one' (West, 1973). The article has been written by identifying the external and internal body of the manuscript, words, and phrases that describe the Physical de-

scription and Linguistic features of Gädlä Abunä Thomas of Hayida.

1.2 Data Sources and Collation

The sources of the research were the ancient Ethiopian Monasteries such as, Däbrä Marəyam Hayda and Däbrä Šälläy Monastery, which is found in and in Šere and Tānben in Təgray District and a private collection. In addition, one printed book of the Gädlä Abunä Thomas was considered for the edition. This was prepared by the monastery of Däbrä Marəyam Hayda (2007 E.C). Therefore, four Mss were served as representative and for family texts. A systematical Specification of Letters (Sigla) are selected for the identification of each Ms, using the following capital letters (DMH, DS, DSM,) to represent each of the four manuscripts. The selection was simply done according to a mnemonic scheme as 'DM' as in Däbrä Marəyam Hayda; 'DS' as in Däbrä Šälläy; 'DSM' as in Däbrä Šälläy Machew 'P' is the book presented by Däbrä Marəyam Hayda (2007 E.C). Much effort was made to collect all the existing manuscripts from various monasteries and churches. Three manuscripts and one presented Act currently existed.

2 Discussion

2.1 General Description of the Manuscripts

All three Mss are made of parchment and covered with thick parchment and wood. They are written in two colors, red and black, using a traditional pen. The red ink is used, as usual, mainly for rubricating the name of God, Angels, and Abunä Thomas. Each manuscript is bound as a codex, and the binding is made of wood covered by leather; all of them are covered with cloth. In all of the Mss, the front and back covers are still well preserved. The folios in the Mss are not numbered, and there are margins on the left, right, top, and bottom, but the marginalia is most commonly found in the top margin. The text is written continuously, generally with no gaps or blank spaces between lines; only rarely do gaps occur in some places of the Mss. The two Mss are written in two columns, whereas the one is in three columns.

The style of writing of the Mss is somehow similar, they are written in medium size letters with similar punctuation i.e. every word is separated with two dots as is in most Mss. The penmanship of the Mss is very clear and neat except in a few places. The paleography suggests a late 19th century origin, to judge from the samples given by Uhlig (1990).

2.2 Physical and Contents Description each Manuscripts

2.2.1 Physical Description of Ms (DMH)

This manuscript is found in the Däbrä Marəyam, Hayda This manuscript is found in the Däbrä Marəyam, Hayda Monastery, Təgray. It measures 27 cm in length and 21 cm in width. It has Eighty-three folios of which four are blank at the beginning. It has nine Quires. The Mälk part of the hagiography extends from folio Ff.80va-83vb. It has two columns with Twenty-three lines. It is bound with leather and wood. The handwriting is medium and clear. The writing style is visible on modern parchment with holes and sewing. The text is important in that it contains the Mälk section. The scribe of this manuscript is ገብረ ሥላሴ Gäbrä Šəllasse. It says; ኦክበውዮ፡ ቅዱሳን፡ ወኅሩዖን፡ ማኅበራን፡ ብፁዕ፡ ወኅሩይ፡ ማር፡ ቶማስ፡ ደቂቁ፡ እለ፡ ትነብሩ፡ ጽሞናሃ፡ ለእመ፡ ታነብቡ፡ ዘንተ፡ ገድለ፡ አቡካሙ፡ ኢትርከዑኒ፡ለጸሐፌ፡ ዝንቱ፡ ገድል፡

እኑከሙ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ ሥላሴ፡ ለዓለሙ፡ ዓለም፡ አሜን፡፡ (...Oh, my fathers, the saints, the chosen Ones, the children of the Blessed and the chosen Mar, Tomas! If you are living in silence and reading this vita of your father, do not forget your sinful and guilty brother, Gäbrä Šəllasse, who wrote this vita forever. Amen!). No hint was found about the date of the composition of the text, but its paleography seems to be the 19th century production.

2.2.2 Content Description of Ms (DMH)

To begin with its classification, the text of the gädl of Abunä Thomas of Hayda is classified under the 11 months of the year; the month of January (ፒጥጥ) is missing.

Instead, the text of the 12 months is divided into the Days of the Week in the end. In addition, some philological inquiries related to orthographic errors have been noticed as follows.

Table 1 – Contents Description of Ms (DMH)

Folios	Contents
Ff.1ra-4ra	Zä-Yäkkatit (of February)
Ff.4ra-5vb	Zä-Mäggabit (of March)
Ff.5vb-9rb	Zä-Miyazya (of April)
Ff.11ra-14ra	Zä-Gənbot (of May)
Ff.14ra-16va	Zä-Hamle (of July)
Ff.16va-22rb	Zä-Nähase (of August)
Ff.22rb-24vb	Zä-Mäskäräm (of September)
Ff.22rb-28ra	Zä-ፒጥጥ (of October)
Ff.28ra-29ra	Zä-Hədar (of November)
Ff.29ra-30vb	Zä-Tahəsas (of December)
Here, Zä-ፒጥጥ and Zä-Säne (of January and June)) are missing	
Ff.31ra-34va	Zä-Sänuy (of Monday)
Ff.34va-39ra	Zä-Sälus (of Tuesday)
Ff.39ra-41vb	Zä-Räbu` (of Wednesday)
Ff.41vb-46ra	Zä-Hamus (of Thursday)
Ff.46ra-51vb	Zä-Arb (of Friday)
Ff.51vb-54vb	Zä-Qädamit (of Saturday)
Ff.54vb-58vb	Zä-Əhud (of Sunday)
Ff.59ra-80va	Tä`ammərat (Miracles)
Ff.80va-83vb	Mälkä` (Image)

2.2.3 Physical Description of Ms [DS]

This manuscript is found in the Däbrä Marəyam, Hayida Monastery, Təgray. It measures

27 cm in length and 21 cm in width. It has ninety-six folios of which four are blank at the beginning. It has Twelve Quires. The Mälk part of the

hagiography extends from folio Ff. 91ra -96vb. It has two columns with Twenty-three lines. It is bound with leather and wood. The handwriting is medium and clear. The writing style is Gwəlh (visible) on modern parchment with holes and sewing. The text is important in that it contains the Act, Miracles, Peace, and Mälk sections. The

scribe of this manuscript is Gäbərə Əgəziabəher. It is stated that the date of the composition is the 19th century.

2.2.4 Content Description of Ms [DS]

Unlike the other two Mss, the text of this Ms is not divided by the 12 Months of the Year.

Table 2 – Contents Description of Ms [DS]

Folios	Contents
Ff.1ra-41vb	The Acts and the life of Abunä Tomas
Ff.41ra-85ra	Miracles
Ff. 85ra-91ra	Mälkə` [Image of Abunä Fəre Kahən]
Ff. 91ra -96vb	Mälkə` [Image of Abunä Tomas]

2.2.5 Physical Description of Ms [DSM]

This manuscript is found in the Däbrä Şälläy Monastery, Təgray. It measures 27 cm in length and 21 cm in width. It has eighty (80) folios of which four are blank at the beginning. It has sixteen Quires. The Mälk part of the hagiography extends from folio Ff.70va-80vc. It has three columns with sixteen lines. It is bound with leather and wood. The handwriting is medium and clear.

The writing style is Gwəlh (visible) on modern parchment with holes and sewing. The text is important in that it contains the Mälk section. The scribe of this manuscript is unknown. No hint was found about the date of the composition of the text, but its paleography seems to be the 19th-century production.

2.2.6 Contents Description of Ms [DSM]

Table 3 – Contents Description of Ms [DSM]

Folios	Contents
Ff.1ra-5ra	Zä-Hədar (of November)
Ff.5ra-15vc	Zä-Tahəsas (of December)
Ff.15vc-28vc	Zä-Tərr (of January)
Ff.28vc-35rc	Zä-Mäggabit (of March)
Ff.35rc- 40va	Zä-Miyazya (of April)
Ff.40va-45vb	Zä-Gənbət (of May)
Ff.45vb-50vc	Zä-Säne (of June)
Ff.50vc-56va	Zä-Hamle (of July)
Ff.56vc-60ra	Zä-Nähase (of August)
Ff.60rb-65ra	Zä-Mäskäräm (of September)
Ff.65ra-70va	Zä-Ṭəqəmt (of October)
Ff.70va-80vc	Tä`ammərat (of Miracles)

3 Textual History of the Ms (DMH)

Most often Acts were written some generations after the saints' death. Traditions about their life were collected by their monastic descendants and

later compiled into a book under the auspices of the abbot of the monastery.

According to Tesfa Michael (2006:10-11), there are five ways of writing Act of Saints. First, the Act can be written by the eyewitness of the Saints during

their life time like the Act of the Apostle, Saint Anthony which was written by Saint Paul and Saint Athanasius. Second, it can be written by the descendants of Saints after the Saints' death like; [gädlä Gäbrä Mämfäs Kidus, Täklä Haymanot, Mälkä Šedeq]. Third, it can be written through the revelation of the Saints themselves Act like; [gädlä Kərsostos Säma) she revealed herself to Eəččäge Abunä Filəṗos of Däbrä Libanos and ordered him to write her act], Fourth, it can be written through the dictation of the saint him/herself. The fifth one, the Act can be written by the Saints themselves like; [gädl Abunä Gäbrä Kərsətos, he wrote his act for the purpose of teaching others].

On the other hand Amsalu Tefera (2011:87) says that 'Most of the time Acts could be written either by one of the following three bodies. They could be written by their followers or disciples of Saints, by monks who resided in the monastery where the Saints served and by the order of God. As it is mentioned in the Act of Abunä Thomas, the Act was written by the disciple of the Saint (i.e. Elsa') after the death of Abunä Tomas (Act of Abunä Thomas, 2007:44).

The scribe of this particular Act was known as Gəbərä Šəllasse [Tsäqawə]. It says: አ፡ አበውዮ፡ ቅዱሳን፡ ወኅሩዮን፡ ማኅበራን፡ ብፁዕ፡ ወኅሩይ፡ ማር፡ ቶማስ፡ ደቂቁ፡ እለ፡ ትነብሩ፡ ጽሞናሃ፡ ለእመ፡ ታነብቡ፡ ዘንተ፡ ገድለ፡ አቡክሙ፡ ኢትርስዑኒ፡ ለጸሐፊ፡ ዝንቱ፡ ገድል፡ እኑክሙ፡ ኃጥእ፡ ወአባሲ፡ ገብረ፡ ሥላሴ፡ ለዓለሙ፡ ዓለም፡ አሜን [295] :: O my fathers and the chosen Ones, the

children of the Blessed and the chosen Mar, Thomas! If you are living in silence and reading this vita of your father, do not forget your sinful and guilty brother, Gäbrä Šlasse, who wrote this vita forever. Amen!

4 Inter-Textually of the Ms

The word of God is not contained in the Bible alone; it is also found in Holy tradition. The EOTC accepts both Bible and holy tradition. Other canonical, historical and theological books are of great importance in the building of the social and spiritual life of the people. Abunä Thomas not only learned Bible alone, but he also knew the doctrine, canon and order of the church; this is clear because, during his evangelical activities, he quoted other canonical books as references. This is true not only for Abunä Thomas himself but also for the author of the Act, as is clear from the text of the Act in numerous places. The researcher has searched for Biblical and non-Biblical sources cited or referred to in the Act. There are many; they include: Psalm [መዝሙረ ዳዊት] (f.4v^b, f.46r^a), f.60r^a, f.82v^b and f.83r^a) the book of Liturgy [መጽሐፈ ቅዱስ] (f.9v^b), the book of Monks [መጽሐፈ መነኩሳት] (f.14v^b -15r^a), Holy Bible [መጽሐፈ ቅዱስ] (f.26r^a, f.46v^b and f.70v^b) and the book [ማሕሌተ ጽጌ] (f.77v^b).

5 Comparison among the three MSS [Containing Different Recessions']

Table 4 – Mss Comparison

Month	MS- DMD	MS- DS ³	MS- DSM
Zä-Yäkkatit, (February)	Ff.1r ^a -4r ^a : በስመ አብ ... አውሎግሶን ጌርሎስ ኢየሱስ ክርስቶስ ... In the name of the Father ... Awlogson, Geryos Jesus Christ...	Not parted, and nor related to any of the witness	Ff.1r ^a -5r ^a : በስመ አብ... ንግባእኬ ንብ ጥንተ ነገር ... In the name of the Father ... Let us come back to the previous issue...
Zä-Mäggabit (March)	Ff.4r ^a -5v ^b : በስመ አብ... እምድጎረ ኮኖ ለማር ቶማስ ... In the name of the Father ... After Mar Thomas was at the age of ...	>>	Ff.5r ^a -15v ^c : በስመ አብ... ንጽሕፍ ገድለ እረፍቱ ለዝንቱ ብፁዕ ወኅሩይ ... In the name of the Father ... We start to compose the resting Act of this blessed and chosen ...
Zä-Miyazya (May)	Ff.5v ^b -9r ^b : በስመ አብ... ወእምድጎረ ተጠምቀሂ ዝንቱ ኅሩዮ ማር ቶማስ ... In the name of the Father ... After Mar Thomas was baptized ...	>>	Ff.15v ^c -28v ^c : በስመ አብ... ወበእለተ ሰንበት እለተ ሆሣዕና ገብረ ተአምረ ... In the name of the Father ... And on the day of Sabbath, that is the day of Palm Sunday, he performed a miracle ...
Zä-Gənbət (April)	Ff.9r ^b -11r ^a : በስመ አብ... ወእምድጎረ በአ ውስተ ደእተ ጽርሕ ... In the name of the Father ... And after he entered to that hall ...	>>	Ff.28v ^c -35r ^c : በስመ አብ... ወእምድጎረ ነበሩ በደብረ ኅረይክዋ ... In the name of the Father ... And after they lived in the Mount Chosen ...

³ Unlike the other two MSs, this one is not divided in any part, such as Days of the week and Months of the year. As a result of this, it was impossible to compare with the rest text.

Continuation of the table

Month	MS- DMD	MS- DS ³	MS- DSM
Zä-Säne (June)	Ff.11r ^a -14r ^a : በስመ አብ... ወእንዘ አቡነ ዮሴፍ ወማር ቶማስ ሀለው በገበበ አክሱም... In the name of the Father ... And when our father Josef and Mar Tomas were in the junction of Aksum ...	>>	Ff.35r ^c - 40v ^a : በስመ አብ... ወበይእቲ እለት አመ ፳ሁ ለሰኔ ... In the name of the Father ... And on that day, on the 21 st of June, ...
Zä-Hamle (Jualy)	Ff.14r ^a -16v: በስመ አብ... ወእምዝ አሜሃ መጽአ ቅዱስ ሚካኤል ... In the name of the Father ... And then, after this, Saint Michael came ...	>>	Ff.40v ^a -45v ^b : በስመ አብ... ወበይእቲ ሰዓት በእለተ ዓርብ ሠርክ ... In the name of the Father ... And on that time, during the night of Fridy ...
Zä-Nähase (August)	Ff.16v ^a -22r ^b : በስመ አብ... ወእምድኅረዝ ተወፈየ ቆብዐ ወአስኬማ ... In the name of the Father ... And after this, he received a (monastic) hut and garb...	>>	Ff.45v ^b -50v ^c : በስመ አብ... ወእምድኅረ ወሀበሙ ሐመደ ኪዳን ለእሉ ቅዱሳን ... In the name of the Father ... And after he gave the ash of covenant to those Saints ...
ZäMäskäräm (September)	Ff.22r ^b -24v ^b : በስመ አብ... ንዌጥን ጽሒፈ ገድሉ ለአብ ኄር ወመገሥጽ ... In the name of the Father... We start the writing of the Act of the good and rebuker father...	>>	Ff.50v ^c -56v ^a : በስመ አብ ... ወእንዘ ሀሎ አቡነ ማር ቶማስ በመካነ ምጽላዩ ደብረ ጸለይ... In the name of the Father ... And when our father Mar Tomas was in his place of prayer, that is Mount Šälläy ...
Zä-Ṭəqəmt (October)	Ff.22r ^b -28r ^a : በስመ አብ ... ወእምዝ እምድኅረ ባረኮ ወቀደሶ መምህረ ጳድቃን አበው ... In the name of the Father ... And then, after the teacher of the righteous fathers blessed and praised him ...	>>	Ff.56v ^c -60r ^a : በስመ አብ ... ወእምዝ እምድኅረ ተጠምቀ ጥምቀተ ክርስትና ... In the name of the Father ... And then, after he was baptized a Christian baptism ...
Zä-Hədar (November)	Ff.29r ^a -30v ^b : በስመ አብ ... ንነግረኬ ወንዜነ እስመ ብፁዓዊ ማር አቡነ ቶማስ ... In the name of the Father ... Let us speak and tell for the blessed our father Mar Thomas...	>>	Ff.56v ^c -60r ^a : በስመአብ... ንዌጥን ገድለ ጽሒቆ (?) ለብፁዕ ወኅሩይ ቶማስ ዘደብረ ጸላት... In the name of the Father... We start the (?) Act of the blessed and the chosen Tomas of Mount Prayer...
Zä-Tahəsas (December)	Ff.28r ^a -29r ^a : በስመ አብ... ወእምዝ በአሐቲ እለት አምጽአሙ ሰሌሃ መሪሐ ... In the name of the Father ...And after this, once a day, he brought them leading then ...	>>	Ff.60r ^b -65r ^a : በስመ አብ... ንዌጥን በረድኤተ ኃይሉ ለእግዚአብሔር ... In the name of the Father ... We begin in the support of the power of God ...
Zä-Tərr (January)	From this onwards, the text in this Ms is divided by the days of the Week	>>	Ff.65r ^a -70v ^a : በስመ አብ... ወእምድኅረ ነገር እንዘ ሀሎ አቡነ ቶማስ ... In the name of the Father ... And after this thing, when our father Thomas was living ...

As stated in the above table, even though the manuscripts state the life, and deeds of the saint differently each of the three manuscripts deals with the life of Abunä Thomas.

6. Technical Errors of the selected Text

6.1 Inconsistent Punctuation Marks

Punctuation marks in this Act include two dots (:), three dots (⋮), four dots (⋮⋮), seven dots (⋮⋮⋮), and nine dots (⋮⋮⋮⋮). The two dots are used to separate words, and four dots are used at the end of each sentence. The seven and/or the nine dots are sometimes used inconsistently at a place where the four dots are needed. Moreover, the scribe of the Ms didn't give due attention to the proper use of the two dots to separate one word from the other. The scribe sometimes used two dots within a single word, splitting it into morphologically meaningless units. Such cases are very common throughout

Ms. He used to write by combining two words, with no use of the two dots. In addition, the copyist used the four dots not at the end of the sentence but at the phrase level in many cases. Let us look at some examples of improper uses of the two dots.

Table 5 – Examples of Inconsistent Punctuation from the manuscript

Section	Error	Correct
[39]	ሐምለ:መሎኬ	ሐምለመሎኬ
[42]	እምድኅረ:ዝ	እምድኅረዝ
[73]	ኢ: እክለ: ወኢ: ማየ ወኢ: አራዘ ወኢ: ምጽላለ	ኢእክለ: ወኢማየ: ወኢአራዘ: ወኢምጽላለ

6.2 Scribal Errors

The Gə'əz language has twenty-six letters. These are: (አ (ä), በ (bä), ገ (gä), ደ (dä), ሀ (hä), ወ(wä), ዘ (zä), ሐ (hä), ኀ (hjä), ጠ (tä), የ (yä), ከ (kä),

ለ (lä), ሙ (mä), ነ (nä), ሠ (sä), ዐ (ä), ፈ (fä), ጸ (ṣä), ፀ (· ä) ቀ (qä), ረ (rä), ሰ (sä), ተ (tä), ፐ (pä)). Out of these the interchanging of the following groups of letters in a word brings about orthographic errors⁴ and often meaning change. Like; (ሀ (hä), ሐ (hā), and ኀ (hā)), (ሠ (sä) and ሰ (sä)), (አ (ä) and ዐ (ä)) and (ጸ (ṣä), and ፀ (iä)). The scribe of Gädlä Abunä Thomas of Hayida didn't pay serious attention to the orthographic errors; he committed many mistakes. To check whether the orthography of all the words found in this Act is correct or appropriate, the researcher consulted the works of Kidanä Wäld (1948); Leslau (1991); and Dillmann (1907). Here is a list of cases where an orthographic error causes meaning changes.

6.3 Orthographic Errors

The first and fourth orders of (ለ (lä), ሐ (hā), ሰ (sä), በ (bä), አ (ä), ዘ (zä), ደ (dä), ጠ (tä), ጸ, and ጸ (ṣä)) are very difficult to distinguish throughout the Act. Besides this, the scribe sometimes has difficulty in distinguishing the first and the sixth versus/order of the letters ሰ (sä) and ስ (sə) in a word. In many cases (ለ (lä) and በ (bä) are very hard to distinguish. As Haile (2010) notes that such a scribe might be a non-Semitic speaker or not a well-educated person.

Table 6 – Examples of Orthographic Errors from the manuscript

Section	Error	Correct
[1]	አኢኩቶቶ	አኢኩቶቶ
[1]	ቅሩበ	ቅሩበ/ቡ
[1]	ጽላልሺ	ጽላልሽ
[3]	ዘይትጋወራ	ዘይትጋወረ
[15]	ንጽሐ	ንጽሐ
[45]	ሕጋጋተ	ሕጋጋተ
[56]	በዝኃ	ብዙኃ
[62]	ማከናተ	መከናተ
[78]	እምይምን፡ ወጸግም	እምይማን፡ ወጸጋም

6.4 Word Repetition

This may occur deliberately or unintentionally during the writing process. Scribes repeat words for emphasizing the word in manuscripts, but most of the time unnecessary repetition of words and phras-

es happens in many texts. Similarly, in the text of Gädlä Abunä Thomas, there are lots of repeated words. The following words are some examples.

Table 6 – Examples of Word Repetition from the Text

Section	Error	Correct
[14]	ሕብረተ አንድነት	ሕብረተ
[21]	ውሥጡ ውስተ	ውስተ
[23]	አበው፡አበው	አበው
[25]	እንዘ፡ እንዘ	እንዘ
[36]	ለዝንቱ፡ዝንቱ	ለዝንቱ

6.5 Dittographic Error

It is an accidental, erroneous act of repeating a letter, word, phrase, or combination of letters by a scribe or copyist. The scribe of this Act committed some cartographic errors it is the accidental error of repeating a word, phrase, or combination of letters by a scribe or copyist. This error is natural for any scribe, yet he had made relatively few errors of this kind as compared to other kinds of errors.

Table 7 – Examples of Dittographic Error from the Text

Section	Error	Correct
[36]	በዕዕለቱ	በዕለቱ
[55]	ሢመመተ	ሢመተ
[53]	ወበበዊዖቶን	ወበዊዖቶን

6.6 Omission of Letters

The omission of one or more sounds (such as a vowel, a consonant, or a whole syllable) in a word or phrase causes a meaning change. In Gə`əz as it is a syllabically written language, we can have either a consonant or a syllable (consonant plus a vowel) omission. We don't have a vowel omission. In this MS the scribe made many omissions as indicated in the table below:

Table 8 – Examples of Deletion from the Text

Section	Error	Correct
[26]	ዘይብረ አባ	ዘይብረ፡ አባይ
[37]	አባ ፈልጦስ	አባ፡ ፈላጽስ
[38]	ወይሙ	ወተይሙ
[41]	በይዕቱ	ወውዕቱ

⁴ Orthographic errors are cognitive errors consisting of the substitution of a deviant spelling for a correct one when the writer simply doesn't know the correct spelling of a particular word or forgot it or misconceived it.

7. Linguistic Features of the Text

7.1 Sound Change

In Gə`əz writing, the change of sounds of similar characters, such as ዐ (ʿ) and ዓ (ʿa), ው (wə) and ዉ (wu), ሀ (hä) and ሐ (hä) result for meaning changes or uncommon. The following examples are taken from Ms. Text.

Table 9 – Examples of Sound Change from the Text

Section	Error	Correct
[3]	በሥርዓተ: ምንኩስና	በሥርዐተ: ምንኩስና
[3]	እምሀቋሁ	እምሐቋሁ
[6]	ዘዓማኑኤል	ዘአማኑኤል
[19]	ሥርዓተ	ሥርዐተ
[19]	ሀለው	ሀለዉ

7.2 Number and Person Change

The number is one of the morphological features of a given language; Gə`əz has both singular and plural numbers. It doesn't have dual like Arabic and some Semitic languages except for a few words. There are many number variations in the manuscript, which were corrected at the time of emendation based on the contextual sense of the phrases or the sentence. The following lists are examples of number differences from the manuscript.

Table 10 – Examples of Number Change in the Text

Section	Error	Correct
[60]	ወእምደእዜስ: ሑሩ: ፍጡነ	ወእምደእዜስ: ሑር: ፍጡነ
[66]	አርፄ: ምድር.. ቆሙ	አርፄ: ምድር.. ቆመ

7.3 Gender Marking Change

This is also another morphological feature; the famine marker, most of the time in Gə`əz is t like in the other Semitic languages. However, there are many other feminine markers in Gə`əz. The manuscripts of Gädlä Abunä Thomas have many genders variant readings (masculine vs famine). The following are examples:

Table 11 – Examples of Gender Marking Variation from the manuscript

Section	Error	Correct
[55]	ጸውዖን: ለአጎቲሁ... መጽአ: ወወጽአ	ጸውዖን: ለአጎቲሁ... መጽአ: ወወጽአ
[57]	አ: አጋችዮ: ጎፅባ...ወይእተ: አሚረ: ሖረ	አ: አጋችዮ: ጎፅባ... ወይእተ: አሚረ: ሖረ
[63]	ምሰለ: አመቶሙ: ወለተ: ገብርኤል	ምሰለ: አመቱ: ወለተ: ገብርኤል

8. Conclusion

Abunä Thomas of Hayda is a prominent Ethiopian saint venerated in the Ethiopian Orthodox Tewahədo Church. He was also among the first and most renowned disciples of Abunä Täklä Haymanot. The Act of Abunä Thomas is a significant local hagiography that contributes substantially to the reconstruction of medieval Ethiopian history, much like other Gə`əz hagiographies.

The text provides valuable insights into the missionary activities of saints, referencing various historical figures and ancient place names. These details not only highlight the spiritual endeavors of the saints but also serve as a rich source of historical and cultural information.

However, the manuscript is not without its flaws. It contains numerous textual errors, including inconsistent punctuation, scribal mistakes, orthographic errors, word repetitions, dittographic errors, omissions of letters, and phonetic variations. These issues underscore the challenges of working with such texts but also emphasize the importance of their careful study and preservation.

For anyone studying the medieval history of Ethiopia, a comprehensive understanding cannot be achieved without consulting the hagiographical texts of Ethiopian saints. These works are indispensable for uncovering the religious, cultural, and historical narratives of the time.

Abunä Thomas of Hayda was one of the well-known Ethiopian saints who are venerated in the Ethiopian Orthodox Tewahədo Church and also, he was one of the first and most famous disciples of Abunä Täklä Haymanot. The Act of Abunä Thomas is one of the local Acts that have great

contributions to the reconstruction of medieval Ethiopian history as that of the Gə'əz hagiographies do too. The text mentions different historical figures and ancient names of places that are used to describe the missionary activities of the Saints. The text contains errors such as Inconsistent of punctuation marks, Scribal errors, Orthographic errors, Word repetition, Dittographic errors, Omission of Letters, and Sound Changes. Accordingly, if one wants to study the medieval history of Ethiopia, his/her study will not be complete without referring to the hagiographical texts of Ethiopian saints.

9. Recommendation

Based on the findings of this research, the following recommendations are offered for future study and scholarship:

Expanded Analysis of the Act of Abunä Thomas: The Act of Abunä Thomas stands as a critical text in the reconstruction of medieval Ethiopian history, paralleling the importance of other Gə'əz hagiographies. Scholars are encouraged to dedicate more focused attention to this text, particularly in

comparing its content, linguistic features, and historical references with other hagiographical works. Such comparative studies would highlight the unique contributions of this text to Ethiopian studies while enriching the broader field of manuscript and theological research.

Comparative Linguistic Studies: The linguistic features of the Act warrant further scholarly analysis to better understand its relationship to other Gə'əz texts. Comparative studies can uncover nuances in language evolution, scribal traditions, and orthographic practices, shedding light on how these texts contributed to the preservation and development of the Ethiopian literary tradition.

10. Acknowledgement

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