
Gə'əz by Gə'əz Tərag^wame with Arabic Commentary According to Matthew's Gospel

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Abstract

The vast and old Ethiopic literature is constituted of local creations and translations either from the Greek, the Coptic, the Arabic and the Hebrew. Studies of works translated into Gə'əz become easier when the version in the original language is also available. This is however not the case for all texts. Some texts lost in their original versions may be preserved in Gə'əz. However, when one finds a text in different languages, a philological study can be done in a most profitable manner. This paper concerns a case whereby a text, namely a commentary of Matthew's Gospel, is available both in Gə'əz and Arabic. The books of the Old and New Testaments were translated into Ethiopic since the early days (probably in the last 5th c.) of Abyssinian Christianity, but probably not at the same time. At the beginning, the Gospels were translated. It is generally agreed that the translations of the Bible were made originally from the Greek version called Septuagint (LXX). It is not only the New Testament but also the Old Testament.

1. Introduction

According to some tradition, the translation was made from Arabic by Abba Selama (Fremunatus)² but this seems to be a mistake due to the confusion of the name as there were two men who bore this name, and also the fact that the Synods, which is part of the Ethiopic New Testament was translated

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² Harden, J.M. 1926. An introduction of Ethiopic Chrsitian Literature, p.15.

from Arabic. Charles³ confidentially states that the Ethiopic version was translated from Arabic or Coptic in the fourteenth century.

Edward Ullendorff, in Ethiopian traditional ascription,⁴ mentions How the Bible was translated into Gə'əz, as one finds in the Synaxarium for the 21st of Nahase:

በዛቲ ዕለት አእረፈ አባ ሰላማ መተርጉም፤...
ሰላም ለከ ለእመ ሃይማኖት ስርዋ።
ትእዛዛተ ኦሪት ወወንጌል እንተ ዲቤከ ተከዕዋ።
ሰላማ ገክርክ ከመ በኅቤነ ነዋ።
በከናፍሪክ ምዑዛት እመዓዛ ከርቤ ወዐልዋ።
እምነ ዓረቢ ለግዕዝ መጻሕፍት ተጻልዋ።

On this day died Abba Sälama, the translator (of the Scripture)
Greetings to you, root of the tree of faith,
Upon whom the commandments of the law and the Gospel have
been poured;

Sälama, who your memory has abided with us!
By your lips sweeter than the scent of myrrh and aloe
Have the Scripture been translated from Arabic into Gə'əz.

The above passage tells us that the Arabic language has a contribution for the translation of the revision of Gə'əz bible as the commentary and other literatures.

With regard to the translation of the New Testament⁵, there are two types of texts. The first one was evidently made from a Greek original, probably from the Syrian Greek⁶. The other one, the second type of Ethiopic text has

³ Ibid.

⁴ Ullendorff. E. 1967. Ethiopia and the Bible, the British Academy, Oxford University press. p. 32.

⁵ In contrast to this, Kidanna Wald, (1948: 20) states his point of view as follows: “ሐዲሳችን ግን ፪ኛ (sic) በካልእ ሰላማ ከዐረብ ቋንቋ ተመልሷል። (‘However, our New Testament was translated from the Arabic in the time of Selama II’).

⁶ See, Michle Fallon, 1997: 129.

been brought into agreement with. Now, The New Testament begins with the Gospel of Matthew.⁷

Matthew's Gospel is one of the four Gospels that are accepted as canonical books of the Christian Bible. This Gospel is considered to have been composed, according to the majority of the scholars, around 90 A.D.⁸ It is written by an anonymous Christian who was probably living near Antioch, Syria. This author can be known easily from the style of the book he has written that he is a Christian from the Jewish background and belonging to the 2nd generation (after apostles' generations). Although the apostle Matthew may have been active in the founding the church in which this Gospel originated. For the date of the Gospel, there are internal evidences and far from decisive. Accordingly opinion is much divided. That it was the first issue of all the Gospel was universally believed. Although in the order of the Gospel, those by the two apostles were placed first in the oldest Greek manuscript.

Matthew is not simply recording incidents from Jesus's life.⁹ He is selecting carefully and presenting incidents in such a way as to bring out their significance for his own community. For us, reading them nearly two thousand years later, the significance of these narratives lies in their power to attract us to faith in the risen Christ present among us and able to heal and liberate us. The order is the same as in our Bible the Gospel according to Matthews "in every case" placed first.

According to Megabe biluy Seyfe Ssilasse the *Andmeta* has some elements from Syriac, Arabic, Coptic, Greek and Gə'əz (ሰይፈ ሥላሴ 2000:182). In Ethiopia review of cultures vol. IV-V, entitled "የአንድምታ ትርጓሜ በኢትዮጵያ ባህልና ትምህርት", Religious Studies in Ethiopia and Aritrea, explains well how the Tirgweame tradition reached to us and native scholars adapted it by adding their own creativity with enculturation in their own culture. This

⁷ See, Harden, J.M. 1986: 16.

⁸ Harper Collins Bible Dictionary, p 661.

⁹ Michle Fallon, 1997. The Gospel according to Saint Matthew an introductory commentary, p.129.

tradition of interpretation comes first from Jewish Rabbis. In Greek, philosophers and poets practice it. Then after ancient Christians founded their way of interpretation of the Church fathers, especially the Alexandrian fathers, following the foundation their predecessors gave great place for the interpretation.¹⁰

In the Ethiopian Orthodox Tewahido Church, since the earlier fathers were from Alexandria, the elements which are the way of interpretation of the Bible comes from Alexandrian and Anthioch tradition. Before the *andämta* tradition has come or being created, the Gə'əz by Gə'əz Tərg^wame was common. It would be good to know how this tradition came? In what way did the Gə'əz Tərg^wame developed?

First of all, one should remember that the etymology of the word Tərgwame itself is found in [Aramaic 'Targum'.] The translation of the Bible specially the Old Testament during the exile of Israel under the Babylon regime, from Hebrew into Aramaic for the common people is called Targum. That means the explanation of the Bible. The Gə'əz language belongs to Semitic family of languages that share many basic vocabularies which are very important for human elements. Many scholars agree on how the Bible has come to us, is It was also though the interpretation that had had place in Jewish culture but after Christianity, many ways of interpretation have come introduced to Christians. In that way Ethiopian Orthodox Church has some Jewish elements.

2. The process of Tərg^wame in Ethiopia

Although different scholars have different suggestions and assumptions, they mostly agree on one point, namely that the orgin Tərg^wame comes from Alexandria and Antioch.

Zelalem (2015) in his doctoral dissertation concludes that scholars such as Harden, Garicia, Sefe Silasse, Cowley, F. Heyer and Mersha shared the same idea about *andämta*, which is adopted from Arabic, Heberew, Greek,

¹⁰ Säyfa Səllase, 1983, explains very well about the *Andemta* in the Review of culture.

Syriac and Coptic translation taken place. However, Zelalem (2015:29-30), believes that in the Gə'əz manuscripts which means Gə'əz by Gə'əz Tərgwame; we can find some elements from those either paraphrased or indigenous rather than the translation ones. But the researcher tries to argue it and show that at least in one Gə'əz MS. which found in British Library probably taken from Gunda Gunde¹¹ 14th c. indicates that it is translated from the Arabic version word by word except some addition, omission and substitution and some philological ambiguities. Most of the time, the Arabic version¹² (the book) Vatican Library entitled 'Vaticano Arabe 452' and the version of the Gə'əz Ms. in Gunda Gunde is exactly the same¹³.

In Ethiopian context, one may be familiar with the *andəmta* (Gə'əz-Amharic) commentaries of the Gospels, available also in printed form, in book stores. However, it is important to take in to consideration the existence of more ancient commentaries written in ancient languages like Greek, Syriac, Latin, Gə'əz and Arabic. The Gə'əz by Gə'əz commentary is more ancient than the *andəmta* (Gə'əz-Amharic) commentary. Searching for similarities and differences between the ancient commentaries can be an interesting contribution from historical, literary and philological perspectives.

There seems to be not worthy proximities between the Arabic and some Gə'əz by Gə'əz commentaries.

¹¹ "British Library Endangered Archives project 336, [here](#). "This project aims to digitise the *andəmta* (Ge'ez – Amharic commentary) manuscripts of biblical and patristic commentaries made according to the lay bet exegetical tradition. The formerly famous exegetical school of thought known as lay bet has survived only in the much endangered codices which are kept mostly in private and in rare monastic collections in Eastern Gəjjam and Southern Gondar regions, Ethiopia. The material includes 70-75 codices which cover the Ge'ez – Amharic commentary of the four sections of Ethiopian Exegesis: Old Testament, New Testament, Patristic Works and Monastic Canons & Writings."

¹² It is done critical edition in best text method.

¹³ Zelalem, Meseret, 2015. Ethiopian Tərgwame tradition on st. matthew's Gospel, Selected Texts with annotated Translation, Philological and linguistic analysis, Hermeneutics; Unpublished, pp 29-30.

If the similarities are significant and overwhelming can we not speak of one single text represented in various versions?

Do the differences and the gaps indicate diverging sources for the Arabic and the Gə'əz by Gə'əz commentaries?

Do we have an Arabic equivalent to the Gə'əz by Gə'əz commentary?

These difficulties need to be addressed by more detail comparison and analysis of the Gə'əz and Arabic commentaries.

3. Methodology

The method which is applied in the course of study is comparative research method. The researcher used this method, because this particular research, the researcher compared the Arabic version of Mathew's commentary with its equivalent Ge'ez by G'ez version. The primary sources are the manuscripts of Gə'əz and Arabic texts. Besides, the researcher collected data from secondary sources, such as journals, books, different publications, dictionaries, and encyclopedias.

To select the passages, four reasons have been taken into consideration

1. The important presence and finger print of Church Fathers
2. The length of exposition
3. The passages that contain striking and deep reflections
4. The passages that have difficult readings

4. Significance of the study

The researcher believes that this research moderately will contribute to the Ethiopian philological studies. First, it attempts to assess the historical background of the Gə'əz by Gə'əz commentary on Matthew's Gospel. This casts a light on the origin and development of the Gə'əz commentary on Matthew's Gospel. Second, an Arabic Mathew's Gospel commentary will contribute to our knowledge of the Gə'əz New Testament in comparison with Arabic by Arabic commentary. That will facilitate, among others the study in semantics, and the knowledge of Biblical interpretation, on the other

5. Sample from the Mathew's Gospel Ge'ez and Arabic text with English Translation



This Gospel Commentary Corpus of both Matthew and Mark is the property of Gunde Gunde Marayam's Monastery, i.e., "Däbrä-Gärizan, amen."

The presences of a number of histograms, crux ansatae, the limits of writing to two normal columns, the letter proportion both in length and width and so forth are indicators of this period.

Gə'əz	Arabic
<p>ወይሁዳ፡ ወለደ፡ ለፋሬስ፡ ወለዛራ፡ እምትዕማር፡ ወእምዝ፡ ይቤ፡ ባዖዝ፡ ወለደ ለዮናታን፡ እምነ ሩት። ዮሐንስ፡ አፈወርቅ፡ ተርጎሙ፡ ወይቤ።</p>	<p>يوحنا فمواالذهب يفسر ان الانجيلي ذكر سيرة يهوذا كلها</p>

<p>እስመ፡ ወንጌላዊ፡ ኢዘከር፡ ልደተ፡ ይሁዳ፡ እስመ ዐቢይ፡ ወኢንኡስ፡ ወባሕተ፡ ፈቀደ፡ ይዝክሩ፡ ሩት፡ ወትዕማር፡ እስመ ሩትስ እምነ ነኪር ዘመድ ይእቲ፡ ወትዕማር ዘማ፡ ከመ፡ ንላቡ፡ ከመ፡ አማኑኤል፡ አምላክነ፡ ዘበአማን፡ መጽአ ውስተ፡ ዓለም፡ በእንተ፡ ብዙኅ፡ ፍቅሩ፡ ለእንለመሕያው፡ ንሰሃ[ዓ]ር፡ እምፍጥረት [ተ]፡ ነሉ፡ ግብረ፡ እኩይ፡ ወበእንተ፡ ፍጥረተ፡ ዚአነ፡ መጽአ፡ ከመ፡ ጠቢብ፡ ዐቀቤ፡ ሠ[ሥ] ራይ፡ ያሐዩ፡ ሕማመነ፡ ወ[መ]መከንን፡ ርቱዕ፡ ይሰረይ፡ ጌገይነ፡ ወእግዓዘነ፡ እመኃጢአት፡ ወባሕተ፡ ኢኮነ፡ ከመ፡ መከንን፡ ጽልሕው፡ ዘአልቦ፡ ምሕርተ፡ ወኢከመ፡ ዕደው፡ ቀድምት፡ እለ፡ ነሥኡ፡ ዘማተ፡ አንስት፡ ወኮነ፡ ኅብ -- ፡ወእምዝ፡ አንጽሐ፡ ዘውእቲ፡ ዘይቤሉ፡ ነቢያት፡ ቀደምት፡ ዘይቤሉ፡ ዘንተ፡ ቃላተ፡ ላዕለ፡ ማኅበረ፡ እለ፡ ኮነ፡ እምኔሆመ፡ ከሐድያነ፡ እግዚእ፡ እስመ፡ ቤተ፡ ክርስቲያን፡ እስመ፡ ኮነት፡ ርኅቅተ፡ እምሕገ[ግ] ፡ ወተመጠወት፡ መርዓዊሃ፡ ክርስቶስሃ፡ ወተንሥኡት፡ በፍቅረ፡ እግዚእ፡ ርኢ፡ እንከ፡ ኅብ፡ ናወሰባ፡ ወልዳ፡ ለሩት፡ ከመ፡ ተጽሕፈ፡ ውስተ፡ ልደት፡ እስመ፡ ሩትስ፡ እምነኪር፡ ዘመድ፡ ይእቲ፡ ወኮነት፡ ውስተ፡ ዐቢይ፡ ንዴት፡ ወእምዝ፡ ሶብ፡ አፍቀራ፡ ባዖዝ፡ ኢመነና፡ ወኢጸልኦ፡ በእንተ፡ ነኪር፡ ዘመዳ፡ ወከማሁኬ፡ ውእቲ፡ ለቤተ፡ ክርስቲያን፡ ክርስቶስ፡ ሶብ፡ አፍቀራ፡ ለቤተ፡ ክርስቲያን፡ እስመ፡ እንተ፡ ተመሰለት፡ በነኪር፡ ዘመድ፡ ወነበረት፡ ውስተ፡ ዐቢይ፡ ንዴት፡ ወእምዝ፡ ከፈለ፡ ነሉ፡ ሠናይት፡ ዘበሰማያት፡</p>	<p>وبينها وذكر ثمار وراعوث فاما الواحدة فهي من قبيلة غريبة والاخرى زانية لكيما نعلم ان مجي عمانويل حل الشرور كلها من اجل محبته لنا جاء كالطبيب يعالج كل العلل وعلنا من ما اثمنا وليس كالحاكم القاسي مثل الناس الاولين الذين اتخذوا النسا الزواني فلما الله تبارك اسمه فاتخذ بطبيعتنا التي تنجست قديما وطهرها بذلك هذا الذي ابتد الانبيا وذكروه انه كان من البدئ علي ساير الناس لكن تلك احتالت علي زوجها والكنيسة وهي تباعدت من ما اثم ابهاتها وقامت بمحبة سيدها انظر الان الي الذي ولدته راعوث كيف ثبت في النسبة لان راعوث هذه كانت من قبيلة غريبة وقد نزلت الي فقر عظيم لكن اختارها باعاز لم يزد بها لفقرها ولا رذلها لغريب نسبها هكذا ايضا سيدنا المسيح لما اختار الكنيسة التي هي كالقبيلة الغريبة وقد كانت في فقر عظيم جعلها مشاركة الخيرات العلوية مثل راعوث هذه التي لو لم تفارق ابهاتها الاولين ونسبها ومولدها الذي لم يكن يستحق الشركة بباعاز</p>
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<p>በከመ፡ ሩት፡ እንተ፡ ኢተፈልጠ፡ እምቀደምት፡ አበዊሃ፡ ወእምነኪር፡ ዘመደ፡ እንዘ፡ ኢይደልዋ፡ ትኩን፡ መፃምርተ፡ ለባዖስ፡ ከመዝኪ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ሶቦ፡ ርኅቀት፡ እምዘ፡ ትካት፡ ልማድ፡ ወኮነት፡ መበለት፡ ወበእንተዝ፡ ይቤ፡ ነቢይ፡ በእንተ፡ ቤተ፡ ክርስቲያን፡ 'ስምዒ፡ ወለትዮ፡ ወርእዬ፡ ወአጽምኢ፡ እዝነኪ፡ ወርስዒ፡ ሕዝብኪ፡ ቤተ፡ አቡኪ፡ እስመ፡ ፈተወ፡ ንጉሥ፡ ሥነኪ'። (መዝሙር 44:10) ፡ ከመ፡ ይረሲ፡ ጥልቀ፡ ለለ፡ አሐዳ፡ አሐዳ፡ እምኔሆሙ፡ ኅይለ፡ ኢረከበ፡ ዘመነ፡ ወኢዓመታተ፡ ሳዕለ ኰሉ፡ ትውልድ።</p>	<p>هكذا هو ايضا مثال الكنيسة لما تباعدت من عاداتها الاولية وصارت محبوبة من سيدها فلهذا لما تكلم النبي علي الكنيسة قال في مزمور اربعة واربعين يا بنت اسمعي وانصتي وانسي شعبك وبيت ابيك فان اللك اشتهي حسنك لانه يجعل عدد كل واحد منهم جيلا فلهذا لم يحد زمان ولا سنين علي كل جيل</p>
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Translation of the Gə'əz version	Translation of the Arabic version
<p>And Judas begat Phares and Zara of Tamar; and from this says Boaz begat Jonathan of Ruth;</p> <p>John Chrysostom has interpreted and said: for an Evangelist who did not mention the genealogy of Jude for a major and not minor and he only wants Ruth and Tamar to be mentioned, for Ruth is stranger and Tamar is a prostitute. As we may know Emmanuel our Lord truly came to the world for his great love to human being and to put away the evil deed from every creature. For our creation He came as a doctor who keeps medicine to cure our disease. And like a judge to forgive our trespasses and He deliver us from sin and not only this as a judge who is hated (rejected) without mercy. And is not like the ancient men who took prostitutes and became... He cleanses them, and as the prophets of the old says those words over the congregation of who deny the Lord, for the church became far from the law and received Christ her Bridegroom and rise with the love of the Lord. Behold from now on for we will give the son of Ruth in marriage</p>	<p>The John Chrysostom explains The evangelist mentions and explains, all the story of Jude, and he also mentions, Tamar, and Ruth, the one is from the strange tribe and the other is adulterous, so that we know that Emanuel came and solved all evil things as a result of his love for our atonement.</p> <p>He came like a doctor who treats all diseases and he saved us from our sin. He is not a cruel king (judge) like the ancient people who dwelt with adulterous women.</p> <p>God, “may his name be blessed”; and He considers our behavior which is already corrupted before and purifies it, this what the prophets start and narrate that he was in the beginning among the common folk but she cheats her husband and the synagogue (Church) is free from the sins of the fathers.</p> <p>She felt in love with her boss; see, what Ruth gave birth to; it is the genealogy we confirmed because this Ruth was among the strange</p>

(Feminine) as it is written in the genealogy. For Ruth is a stranger and became in a great poverty, with this Boaz loved her and he did not despised her nor hate her for she is a stranger. And so is for the church(Eph. 5:25-27), Christ loved the church as she is compared to a stranger, she was in great poverty and for this He paid all goodness in heavens as for Ruth it was not known in her ancestors that a stranger to become a wife (Partner) of Boas. And so is for the church for she is far apart from her old norms and becomes a widow and for this thus says the prophet concerning the church 'Hearken, O daughter, and hear, and incline your ear; forget also your own people, and your father's house; the king greatly desires your beauty (Psa. 45:10) for no one can do anything for everyone from them and cannot obtain power in all the days and years throughout all generations.'

tribe and she is in absolute poverty. However, Baoz favors her; he did not abase her because of her poverty and did not look down her as a result of her being from an obscure tribe. In the same manner, Jesus, the Lord, when chooses the church which is like the strange tribe and she was in absolute poverty. He made her a participant of great charities like Ruth.

This (woman) had it not been separated from her first father thus and her tribes and her children; it would not be possible to have a union with Baoz. Similarly when the church frees herself from it's too ancient culture, because she started to beloved by her Lord that's why the Prophet did not speak about the synagogue.

Psalm forty four, 'O daughter, and hear, and incline your ear; forget also your own people, and your father's house; the king greatly desires your beauty' (Psa. 45:10). It is to be noted that He made each one a generation and did specify neither the age (time) nor years of each generation.

6. Comparison and Analysis of the Selected Passages

ወይሁዳ ወለደ ለፋሬስ ወለዛራ እምትዕማር ወእምዝ ይቤ ባዖዝ ወለዶ ለዮናታን እምነ ፋት,
And Judas begat Phares and Zara of Tamar; and from this says Boaz begat
Jonathan from Ruth.¹⁴

Similarities on chapter 1:3

The Gə'əz text reads: “ዮሐንስ አፈ.ወርቅ ተርጎሙ, John Chrysostom interpreted,”. This is clearly similar with the Arabic, which says “يوحنا فموالذهب يفسر , John Chrysostom interprets,”. In both texts, the commentator mentions ‘ዮሐንስ አፈ.ወርቅ’. This indicates us that the Gə'əz and the Arabic versions certainly have a concrete similarity. For if there had not been any connection between these two versions, we would not have had such a kind of an evident resemblance, a clear element that at least can show us that these two texts have something in common.

There is one thing in fact which seems to us not similar. The phrase which says, يفسر, interprets, or it can mean also ‘will/shall interpret. This phrase, as it is said, however, appears to be diverse to that of the Gə'əz ‘ተርጎሙ’, which implies, ‘has interpreted or interpreted’. The only slight difference is the matter of tense, besides, both the Arabic and the Gə'əz verbs are equivalent. Here, the Gə'əz verb is in past tens or in perfect, whereas the Arabic one is in present or future tense.

The other obvious convergence that we find in Mt.1:3’s comment in the Arabic and the Gə'əz commentaries is that in both texts, the name of John Chrysostom is mentioned. Mentioning such a name does not happen by accident unless there is some real connection.

¹⁴ “There are four women in the list: Tamar, Rahab, Ruth and Uriah’s wife. It was not usual to put the names of women in a family list. But Jesus showed that women are important to God also. Tamar (verse 3), Rahab (verse 5), Ruth (verse 5) and Uriah’s wife, whose name was Bathsheba, (verse 6) were not even Jews. The good things that Jesus brought are for everyone. They are for Jews and for everyone else as well. Three of these four women were guilty of bad behavior. Tamar had sex with her father-in-law (Genesis 38).

The Gə'əz text commenting on Matt. 1:3 reads thus:

እስመ ወንጌላዊ ኢዘከረ ልደተ ይሁዳ እስመ ዐቢይ ወኢንኡስ ወባሕቱ ፈቀደ ይዝክሩ ሩት ወትዕማር ('For an Evangelist who did not mention the genealogy of Jude for a major and not minor and he only wanted Ruth and Tamar to be mentioned').

We have also a similar sentence in the Arabic version. The sentence goes as follows below:

ان الانجيلي نكر سيرة يهوذا كلها وبينها ونكر تامار وراعوث فاما الواحدة فهي

('The evangelist mentions and explains, all the story of Jude, and he also mentions, Tamar, and Ruth'),

As we can see from the above extracted texts, we point out many elements that are similar with Ge'ez by G'ez commentary and Arabic. For instance the Gə'əz text says እስመ ወንጌላዊ, for an Evangelist; it is an equivalent of ان الانجيلي the Evangelist again we have a similar phrase, in both texts ይሁዳ, Juda in Gə'əz and يهوذا in Arabic in the adjective ወንጌላዊ, Evangelist that means الانجيلي, the Evangelist appear also.

Furthermore the Gə'əz text says: "ከመ ንለቡ አማኑኤል...:መጽአ ውስተ ዓለም በእንተ ብዙኅ ፍቅሩ ለእጻለመሕያው" ('We may know Emmanuel ... came in the world due to the love of son of man'). In the same way, the Arabic text contains similar reading with its equivalent Ge'ez extract:

'نعلم ان مجي عمانويل الشرور كلها من اجل محبته لنا' (We may know that Emanuel came to evil (i.e worl) for the sake our love').

Both of them mean that we may notice that Emanuel came to the world.

Most surprisingly, a long sentence which has several closes of the Gə'əz text has an equivalent reading with the Arabic text. The Gə'əz text reads:

“ወእምዝ አንጽሐ ዘውላቱ ዘይቤሉ ነቢያት ቀደምት። ዘይቤሉ ዘንተ ቃላተ ላዕለ ማኅበረ እለ ኮኑ እምኔሆሙ ከሐድያነ እግዚእ እስመ ቤተ ክርስቲያንሰ እስመ ኮነት ርኅቅተ እምሕገ“,

(‘And as the prophets of the old say those words over the congregation of who deny the Lord, for the church became far from the law’)

As it is said we have also the correspondent reading of the Arabic:

من البدئ علي ساير الناس لكن

تلك احتالت علي زوجها والكنيسة وهي تباعدت من

And, He considers our behavior which is already corrupted before and purifies it, this is what the Prophets start and narrate that he was in the beginning among the common folk but she cheats her husband and the synagogue (Church) is free from their sins of the fathers.

Once again we have a sentence that is word by word similar to that of the Arabic text. In fact, if one sees the details of each word one can easily realize that there is a very strong affinity that exists between the Gə’əz and Arabic texts.

Here astonishing sentence the Gə’əz text says:

Commenting on chapter 1:3, there is an alerting similarity of interpretation that we can find in both the Arabic and the Gə’əz texts. As we read in the book of Ruth itself we read that Ruth is a stranger. She was not a fellow of the Jewish nation. She was a Moabite woman a nation which is considered by the Hebrews at that time as gentile people. Yet Boaz married this stranger a gentile woman. This mutual relationship of Boaz and Ruth has Christological and Ecclesiological connotation both in the Arabic and the Gə’əz texts. Both interpretations consider Boaz as a representative of Christ and Ruth as symboliz of church. Just as Jesus took his church once which was far from him stranger to him as his bride, Boaz too has taken a woman who is gentile not part of his nation to be his wife.

Here we have similar elements in many of the Ethiopic manuscripts for instance, EMM1, 9001, says ሰዖስ, following the LXX which says Βοός, Baos (Rut 2:1 BGT). However this specific manuscript which is used for

this study says 'ባዖዝ', Baoz, which is exactly similar to the Arabic one باعز, Bauz and the Syriac ܒܘܥܐ, Baoz and the Hebrew בּוֹאֵז, Boaz (Rut 2:1 WTT), the intonation is the same. So this phonetic similarity itself can be taken as a similar component here.

This implies that the Arabic says باعز, Bauz because it seems to be influenced by the Hebrew or the Aramaic version. Whereas the Gə'əz, many other Gə'əz say ቦዖስ, Boas depending on the Greek phonology but as we have said, theis manuscript which is used for this research says most likely that of the Arabic Bauz. This shows us that the Gə'əz manuscript that it has been used here might be most likely that depending on the Arabic translation.

Here we find verse by verse, word by word similarity of sentences by which this idea is expressed; for instance the Gə'əz text reads:

እስመ ፍትሕ እምነኪር ዘመድ፡ ይእቲ ወኮነት ውስተ ዐቢይ ንዴት ወእምዘ ሶበ አፍቀራ ባዖዝ
ኢመነና ወኢጸልአ በእንተ ነኪር ዘመዳ። ወከማሁኬ ውእቱ ለቤተ ክርስቲያን ክርስቶስ

For Ruth is a stranger and became in a great poverty, with this Boaz loved her and he did not despised her nor hate her for she is a stranger. And so is for the church (Eph. 5:25-27),

Similarly the Arabic text reads as follows:

لأن راعوث هذه كانت من قبيلة غريبة وقد نزلت الي فقر عظيم لكن اختارها باعاز

لم يزدر بها لفقرها ولا رذلها لغريب نسبها هكذا ايضا سيدنا المسيح لما

اختار الكنيسة

Ruth was among the strange tribe and she is in absolute poverty. However Baos favors her; he did not abase her because of her poverty and did not look down her as a result of her being from an obscure tribe. In the same manner, Jesus the Lord when chooses the church.

As we have just sighted above, there is a concrete similarity; this demonstrates to us that in fact, the Gə'əz and the Arabic texts have a

common source on which they have depend. The most probably for the researcher, the Arabic version that the researcher has taken and the Gə'əz version that have been taken to analyze, although there are certain differences which really show us that they descend from different texts; however their major similarity shows us and makes us to be certain that these texts have a common ground.

The other thing which is a very evident that there is a direct relationship between these two versions of the commentary of Mathew, chapter 1:3 has that the commentator directly refers or quotes from the book of psalm, Pas. 44:11. If these two texts had different background, we could not have such an evident in fact a concrete evident which shows us that these two texts both refer to psalm 44:11.

In fact as we read even the book of Ruth, we read Boaz addressing Ruth my daughter. Explaining this verse, the Gə'əz text as well as the Arabic text, refer to the aforementioned text where it says:

‘ስምዒ ወለትዮ ወርእዬ ወአጽምኢ እዝነኪ ወርሰዒ ሕዝብኪ ቤተ አቡኪ እስመ ፈተወ ንጉሥ ሥነኪ,

O daughter, and hear, and incline your ear; forget also your own people, and your father's house; the king greatly desires your beauty (Psa. 45:10).

Here also as it's said, the Arabic text quotes from the similar passages from the Psalm:

‘مزمور اربعة واربعين يا بنت اسمعي وانصتي وانسي شعبك وبيت ابيك فان اللك اشتهي حسنك

The Psalm forty four, ‘O daughter, and hear, and incline your ear; forget also your own people, and your father's house; the king greatly desires your beauty’ (Psa. 45:10).

In fact, there is a slight difference of clarity that which we find in the Arabic quotation from the book of Psalm. However the rest of the materials are very similar to each other in addition to this, this slight different will be discussed later when we come to stating on their difference.

Differences on chapter 1:3

In the first section we have tried to elaborate certain similarities that exist between the two texts.

Now we will be looking at other elements that are peculiar to each text.

The Gə'əz text says:

‘የሐንስ አፈወርቅ ተርጎሞ ወይቤ’.

John Chrysostom has interpreted and said.

In the Arabic says:

يوحنا فموالذهب يفسر

John Chrysostom interprets or explains.

Here ‘ወይቤ’, ‘said’ is not found in the Arabic version of Mathew, chapter 1:3 commentary.

Furthermore, the Gə'əz text says ‘ተርጎሞ’, interpreted. The mode is past tense or present perfect tense. However the Arabic says يفسر, interprets or explains which connotes present tense or future tense that means he interprets or will interpret.

Again the Gə'əz text says:

‘እስመ ወንጌላዊ ኢየሱስ ልደተ ይሁዳ እስመ ዐቢይ ወኢንኡስ,

for an Evangelist who did not mention the genealogy of Jude for a major and not minor.

The Arabic says:

ان الانجيلي ذكر سيرة يهوذا كلها,

The evangelist mentions and explains, all the story of Jude

Again we have slightly different terminologies between the Gə'əz and Arabic texts say:

ልጅተ, the genealogy; whereas the Arabic term says:

سيرة , which means biography.

The genealogy and history although they are synonymous terms but there is slight differences that exist in between the two texts.

Again we have certain dissimilarity:

The Gə'əz text says:

እስመ ዐቢይ ወአንአሱ, 'major and not minor. However stile there is some similarity.

Where as in the Arabic text says:

كلها, the whole.

Here in the Arabic statement, it is the entire history that is narrated that why كلها, all

However still there is certain similarity that we can identify however the Gə'əz version is more precise than the Arabic one because the Arabic is more generic however the Gə'əz version is more specific as well as descriptive.

The other dissimilarity that we can figure out is that there is a kind of change of order.

For instance the Gə'əz says:

ሩት ወትልማር, Ruth and Tamar whereas the Arabic says: ثمار وراعوث , Tamar and Ruth.

Here there is a question of clarity that makes the two texts different from one another.

The Gə'əz says:

እስመ ሩትሰ እምነ ነኪር ዘመድ ይእቲ ወትዕማር ዘማ, for Ruth is from the gentile and Tamar is a prostitute.

On the other hand the Arabic says:

الواحدة فهي من قبيلة غريبة والآخرى زانية

The one is from the strange tribe and the other is adulatory meaning prostitute.

Here as we say the Arabic version is very much subtle it does not differentiate who is a stranger and who is a prostitute. On the other hand, the Gə'əz text makes it clearer enough for us understand it. For it says Ruth is from a gentile background where as Tamar is a prostitute.

The Gə'əz says:

ከመ አማኑኤል አምላክነ ዘበአማን መጽአ ውስተ ዓለም, as Emmanuel our Lord came in this world.

The Arabic commentary says:

مجي عمانويل حل الشرور كلها

Emanuel came and solved all evil things or the advent of Emanuel is the solution for all evils.

Here in both texts only the word Emmanuel occurs however the Gə'əz has more description it says: አምላክነ ዘበአማን, our true Lord which we cannot find in the Arabic version.

Certain omissions are also visible as far as dissimilarities between the two texts are concerned. For instance the Gə'əz text says:

በእንተ ብዙኅ ፍቅር ለእጻለመሕያው, for the abundant love of human beings; whereas the Arabic text says:

محبتة لنا, for our love.

Here the Gə'əz version has extra materials in it and it is more descriptive than the Arabic.

For instance, በእንተ ብዙኅ, for the abundant an adjective is not found in the Arabic version. The only thing that we have is محبتة, love. Again the Arabic says: لنا, for us.

Whereas the Gə'əz text says: ለእጻለመሕያው, for all human kind. Here, it is not only descriptive but there is also a kind of divergence of expression because the Arabic says directly “for us”, whereas the Gə'əz says for all human kind, so it makes it more generic or more general. The Arabic is definite and it refers to a certain group of people whereas the Gə'əz more generic it can include everybody.

So in this case the Arabic is more definite whereas the Gə'əz is indefinite expression.

When we see here, there are clear additions and omissions that we can recognize in these two texts.

ወከማሁኔ ውእቱ ለቤተ ክርስቲያን ክርስቶስ ሶበ አፍቀራ ለቤተ ክርስቲያን,

And so is for the church (Eph. 5:25-27), when Christ loved the church.

هكذا ايضا سيدنا المسيح لما اختار الكنيسة

Similarly while the Lord Christ chose for the church.

Here unlike the Gə'əz, the Arabic adds on the other way whereas the Gə'əz misses سيدنا, the Lord or master so it can be in both way either the Arabic added سيدنا or the Gə'əz omitted it.

There is another dissimilarity based on addition or omission. Again there is dissimilarity based on substitution for as we read the Gə'əz text. It says:

ወተመጠወት መርዓዊሃ ክርስቶስሃ, And she (the church) received her bridegroom her Christ. Why the Arabic phrase says: وقامت بمحبة سيدها, and she (the church) held by willing her master. In fact there are two differentiated elements as we have said substitution as well as addition or omission. First let us talk about substitution; and we will proceed to addition or omission. Here the Gə'əz text says: መርዓዊሃ, her bridegroom whereas the Arabic text says: سيدها, her master or her Lord. These two terms are totally different each other even in terms of content as well. Because master and bridegroom they too different terms that's why we said there is a kind of substitution linguistically speaking.

When we come to omission or addition, the Gə'əz text adds or omits compared with the Arabic text; ክርስቶስሃ, her Christ; which we do not find in the Arabic text. When we were discussing on the similarities that are found in between these two texts we mentioned that both texts have quoted from Psalm 44:11 because the Gə'əz text says:

ወበእንተዝ ይቤ ነቢይ በእንተ ቤተ ክርስቲያን ስምዒ ወለትዮ ወርእዩ ወአጽምኢ እዝነኪ ወርስዒ ሕዝብኪ ቤተ አቡኪ እስመ ፈተወ ንጉሥ ሥነኪ,

And for this the prophet says about the church: O daughter, and hear, and incline your ear; forget also your own people, and your father's house; the king greatly desires your beauty (Psa. 45:10).

And the Arabic text says:

علي الكنيسة قال في

مزمور اربعة واربعين يا بنت اسمعي وانصتي وانسي شعبك وبيت ابيك فان اللك

اشتهي حسنك

The prophet did speak about the church (synagogue) in the Psalm forty four, ‘O daughter, and hear, and incline your ear; forget also your own people, and your father's house; the king greatly desires your beauty’ (Psa. 45:10).

Here there is a clear difference that we find between these two texts. The Gə’əz says:

ወበእንተዝ ደቤ ነቢይ, as the prophet says. Here, the Gə’əz is not very specific and this phrase is not found in the Arabic. On the other hand the Arabic text says:

مزمور اربعة واربعين, means Psalm forty four. Here the Arabic is clearer as well. Above all the Arabic text makes a formal quotation whereas the Gə’əz text is informal quotation. We do not find Psalm forty four it is equivalent translation or wording the Gə’əz text.

For a further clarification with regard to quotation of Psalm 44:11 we can have the following.

مزمور اربعة واربعين يا بنت اسمعي وانصتي وانسي شعبك وبيت ابيك فان اللك

اشتهي حسنك

ስምዒ ወለትዮ ወርእዩ ወአጽምኢ እዝነኪ ወርሰዒ ሕዝብኪ ቤተ አቡኪ እስመ ፈተወ ንጉሥ ሥነኪ

44:11 ἄκουσον θύγατερ καὶ ἰδὲ καὶ κλῖνον τὸ οὖς σου καὶ ἐπιλάθου τοῦ λαοῦ σου καὶ τοῦ οἴκου τοῦ πατρός σου Psalm 44:12 ὅτι ἐπεθύμησεν ὁ βασιλεὺς τοῦ κάλλους

(Psa 45:11) : תִּשְׁמְעִי וְתִנְצְוִי וְתִשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי

Psalm 45:12 תִּשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי וְתִשְׁכַּחְשִׁי (Psa 45:12)

ደርሰዒ ሕዝብኪ ደርሰዒ ሕዝብኪ Psalm 45:11

ደርሰዒ ሕዝብኪ ደርሰዒ ሕዝብኪ

ደርሰዒ ሕዝብኪ 12 and half of the no. 12

اسْمَعِي يَا بِنْتُ وَأَنْظُرِي، وَأَمِيلِي أُذُنَكَ، وَأَنْسِي شَعْبَكَ وَبَيْتَ أَبِيكَ، Psalm 45:10 AVD

فَيَسْتَهَيِّ الْمَلِكُ حُسْنَكَ، لِأَنَّهُ هُوَ سَيِّدُكَ فَأَسْجُدِي لَهُ.

While both the Arabic commentary and the Ethiopic Tərgwame refer to a verse in the Psalms, the Arabic is more specific; it mentions the number of the chapter, according to the Septuagint: Psalm 44. The number of the verse is not given. It is in fact a quotation from Psalm 44:11 (LXX). This shows that the Arabic Commentary relies on the Septuagint version when it comes to biblical quotations.

In the MT or (Hebrew Massoretic text) the quotation is found in Psalm 45:11 according to the MT (Hebrew version). The Syriac standard version (Peshitta) and Van Dyke Arabic Bible (AVD) have this quotation in Psalm 45:11, like the Hebrew versification.

7. Conclusion

The efforts of displaying the affinities and differences between the two commentaries have shown interesting results. The researcher is convinced that the similarities and differences imply some other truth that lies behind the analysis. Here, there are findings throughout the research such as similarities, differences, omissions, additions and substitutions. Let us see some examples, unlike the Gə'əz, the Arabic adds on the other way, whereas the Gə'əz misses, سيدنا, the Lord or master, so it can be in both way either the Arabic added سيدنا or the Gə'əz omitted it.

There is another dissimilarity based on addition or omission. Again there is dissimilarity based on substitution for as we read the Gə'əz text. It says: ወተመጠውት መርዓዊሃ ክርስቶስሃ, and she (the church) received her bridegroom her Christ. Why the Arabic phrase says: وقامت بمحبة سيدها, and she (the church) held by willing her master. In fact there are two differentiated elements as we have said substitution as well as addition or omission. First let us talk about substitution; and we will proceed to addition or omission. Here the Gə'əz text says: መርዓዊሃ, her bridegroom whereas the Arabic text

says: سيدها, her master or her Lord. These two terms are totally different each other even in terms of content as well. Because master and bridegroom they too different terms that's why we said there is a kind of substitution linguistically speaking.

When we come to omission or addition, the Gə'əz text adds or omits compared with the Arabic text; ክርስቶስ, her Christ; which we do not find in the Arabic text.

Thus, such similarities and dissimilarities are of great significance as to state on the origin and development of the Gə'əz by Gə'əz commentary. Depending on the analysis one can boldly affirm that such a commentary is reveals a rich intertextuality between the Gə'əz by Gə'əz and the Arabic commentary of Matthew's Gospel.

Despite the fact that the Gə'əz by Gə'əz Tərg^wame is very similar to the Arabic commentary, it also contains additional materials, especially concerning vocabularies where the Gə'əz Tərg^wame and Arabic commentary reflect slight differences. The Arabic commentary has mentions more explicitly the references of biblical quotations. If The Gə'əz Tərg^wame were translated from the Arabic version, one would say that it is rather a literal translation.

The discoveries in this research awaken further questions. How much does a larger portion of the Gə'əz by Gə'əz Tərg^wame hold for the Arabic? Will as many as some percent of the vocabularies still be identical if the whole Mathew's text is researched? Will the researched bible versions continue to reflect the Gə'əz text as much if a bigger of text will be researched? This ignites for further research.

8. Recommendations

Based on the findings of the study, the researcher recommends the following points.

Comparision of the Gə'əz by Gə'əz Tərg^wame with its equivalent Arabic version is very significant and informative to see the text discrepancies among them. Thus, this work enlightenes some differences and similarities between the Arabic and Gə'əz by Gə'əz Tərg^wame of the Gospel of Matthew.

Apparently, we have Ethiopic texts that reached into us with translation from Arabic. Hence, studying similar texts which have had Arabic and Geez versions would be too significant. As a result, the present researcher strongly recommends similar studies in other texts to see practical difference that occurred in the process of translation.

It would be useful as a steppingboard for the coming researchers in the field for further research.

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