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ARTICLE IV.

SPECIMENS OF ETHIOPIC LITERATURE.

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ETHIOPIA, although one of the earliest converts to Christianity, and in former years playing a most important role in the monophysitic church of the Orient, is to most theologians comparatively a *terra incognita*. Even in our day of geographical enthusiasm, when men and money are eagerly sacrificed in penetrating the realms of African barbarism, and an Oedipus for the Nile sphinx is the coming great man, there exists apparently neither in the circle of strictly scientific geographical men, nor among those who like "the man of Ethiopia" (Acts viii. 26 sqq.) are seeking to unravel the mysteries of God's word, any special interest in a country which some centuries ago stood high in the ranks of civilized and Christianized nations and which has preserved a literature well worthy of better study, recognition, and appreciation. The only excuse for this neglect can be found in the fact that the signs which Ethiopia has given of her existence in the last few decades were not such as to inspire great hopes that the country and its inhabitants could form the objects of profitable study. Both in the war between Great Britain and the Ethiopic king Theodorus, a character in his way very much like Peter the Great of Russia, and also in the numerous difficulties between Abyssinia and Egypt, the Abyssinians have played only the role of wild barbarians, with a religion which is nothing but a caricature of true Christianity. The accounts of the character of the people given us by the missionaries of the London Society and by other travellers are not flattering, and we are compelled to believe that at present the Abyssinians are not a nation to be learnt from, but one to be taught. But it was not always thus. Abyssinia is now in its political and

religious dotage; its golden period is over. Not what it is now, but what it was in former centuries, must interest us; for there was a time when Ethiopia was a mighty power, when its Christianity was comparatively pure, and a literature flourished which must command the highest respect, especially in Christian circles, as this literature is pre-eminently of a Christian character, and written in the interests of the church. The statement of David Kay: "The literature of Abyssinia is very poor, and contains nothing of much value,"¹ may be true of the literary productions since the tenth and eleventh centuries, but is decidedly false when referred to the time when that country enjoyed a vigorous Christian life. True, even the literature of that period is chiefly one of translations from Greek and possibly Coptic sources, but it contains so many works whose original texts have been lost that the Christian church can well afford to be grateful for these donations. We here mention such books as the *Ascensio Isaiae*, *Liber Jubilæorum*, and especially the *Book of Enoch*, while for other works, mainly patristic lore, the Ethiopic translations afford valuable aids for fixing the mutilated and deficient original texts, as, e.g. in the *Pastor of Hermas*, *Didascalia*, *Canones Apostolorum*, and others. The mention of these titles is sufficient to vindicate to that literature a claim on the attention of Christian scholars, a claim which prominent men of learning in Germany have long since recognized. Nearly two hundred years ago the learned Job Ludolf became authority on the language of Ethiopia, and his grammar and dictionary were in every respect up to the standard of philology of his day, while his *Historia Aethiopica* together with the *Commentarius in Historiam Aethiopicam* are to this day a perfect thesaurus of valuable information. A regeneration of the study took place some decades back when Professor Dillmann made this language a specialty, and since the publication of his *Grammatik and Lexicon Aethiopico-Latinum*, enriched with all the results of comparative Semitic investigation, the means for the study of Ethiopic can fairly be said to be almost as good as

¹ *Encyclopaedia Britannica* (9th ed.), i. p. 64.

those for Hebrew and Arabic, and better than those for Syriac and Chaldee. Many original texts have been published, and the number of the faithful students in this department constantly increases in the fatherland. In other countries Dillmann has found some few followers, the latest production on English soil being a translation of Ethiopic liturgies and prayers by Rev. J. M. Rodwell in the *Journal of Sacred Literature and Biblical Records*, 1864.

The language in which this literature is clothed is one closely allied to the venerable idiom of the Old Testament. The Ethiopians call their tongue "lezâna Gees," i.e. the language of the free. The term "Gees" is really the classical appellation of the nation, the term Ethiopian being derived from the Greek. The language is purely Semitic, belonging to the southern branch of that family of speech, and closely allied to the Arabic. This southern affinity is already apparent in their partition of π and α each into two letters of different intensity (like the Arabic ح and ح for π , and ص and ص for α), the many conjugations (twelve in the regular verb), the large number of verb roots of four and five letters, the broken plural in nouns, the regular¹ accusative, the separate formation of the subjunctive, the great number of roots, and similar characteristics. Geographical grounds speak for this affinity also. Yet the Ethiopic is not by any means a dialect of the Arabic; it has its own peculiar individuality, and has not only some of the old Semitic characteristics in vocabulary, etymology, and syntax, which have been changed in Arabic, but also some features which lean more towards the Hebrew. Both by its affinities and peculiarities it is entitled to its own place in the school of Semitic philology, and the thorough study of it will contribute not a little to the understanding of the language of the Old Testament. This, however, refers only to the old Ethiopic, retained at present as the *lingua sacra* of the Ethiopic church. The dialects now spoken by the people there, chief among which are the

¹ "Regular," because the Hebrew too shows remnants of the accusative, especially in the Adverb.

Amharic and Tigré, have sadly degenerated, and been mixed with African vocables and phraseology.¹

Ethiopic literature is *κατ' ἐξοχήν* one of translations, and may be said to have gone through two periods. As the country was Christianized by Greek missionaries (who are erroneously said to have introduced the alphabet, which is in reality a gift from the Himyaritic neighbors, and is found in pre-Christian inscriptions) the early literature grew up entirely under Byzantine influence. This was the period when the translation of the Bible and of such works as Enoch, Book of Jubilees, and Pastor Hermae was made. Possibly some of these were received at second-hand through the Coptic, since the Ethiopic church was then, and is to this day, considered a daughter of the Coptic church, and her Abuna, or head of the church, is not regarded consecrated unless he receives his authority from the Coptic bishop. The second period commenced with the influence of the Arabians and the propagation of Mohammedanism, and then their western neighbors furnished the originals for Ethiopic translators to work on.

The oldest remnants of the language we probably possess in two inscriptions found near Axum, the ancient capital. They were published in fac-simile by Rüppel in the atlas to his *Reise in Abyssinien*, 1838-40. The smaller of the two, embracing thirty lines, each of about fifteen letters, has been partially deciphered, but the larger, containing fifty-two lines, and in much smaller letters, has defied every attempt at translation. The first inscription commemorates the military achievements of Halan, king of Axum and Himjar, and was placed there by his wife. An idea of its contents can be obtained from the following extract: "For the knowledge of the children who have put up this monument: My husband, Halan, king of Axum and Himjar and of Raidam and of Saba and of Salhen and of Tscamo and of Beja and of Kas, the son of (the god) Machrem, whom no enemy can overcome — he

¹ On the general character of the Ethiopic language cf. Schrader's *De linguae Aethiopicæ cum cognatis linguis comparatæ indole universa*. Gottingæ, 1860.

went out against the capital of the kingdom of the Falaschas.¹ As soon as we had commenced the attack, he destroyed the camp, and then we went out against them, and sent out armies, the army of the young men (?), the army of Decan (?), and the army of our son." A catalogue of the booty obtained, and the account of the sacrifice to a heathen divinity take up the rest of the inscription. Manifestly the inscription is of pre-Christian date, but the alphabet in which it is written is virtually the same in which all the subsequent literature of Ethiopia was produced. There are some other, but very short, inscriptions which may possibly antedate these two, as they are written in the *βουστροφηδόν* style, while the two larger ones of Axum are regularly inscribed from left to right. All the written literature of Ethiopia, however, is of a Christian character. Although there is no lack of works on topics like law and medicine, yet even these are under the influence of theological thought. In the spicilegium that now follows such extracts will be made as will best illustrate the character of the literature. In the selection we shall be restricted to the translation and explanation of the printed texts, since America cannot as yet boast of any extensive collection of Oriental MSS., and possesses very few, if any, in the Ethiopic language.

The most popular class of works in Abyssinia to this day is the *gadel*, or ascetic. The reverence for the witnesses and martyrs of the Christian faith is most intense in the Abyssinian church, and has given birth to a long calendar of saints, portions of which are regularly read in the churches. As specimens the following, translated from Dillmann's *Chrestomathia Aethiopica* (p. 16 sqq.), may suffice.

"Concerning Abba Salâmâ. — On this day (it is the 26th of Chemlê²) died Abba Salâmâ, the revealer of lights,³ bishop of Ethiopia, and the following is his history: There came a

¹ By this name a certain class of Jews living in the western part of Abyssinia are known. Cf. Halevy's *Les prières des Falaschas*, Paris, 1867, and *Monatschrift für Geschichte u. Wissensch. des Judenthums*, 1878 and 1879, *passim*.

² The eleventh month in Abyssinia, our July.

³ Official title, like Doctor Seraphicus, Doctor Angelicus, etc.

man from the land of Greece whose name was Mirobopjos, a prince of wise men, and with him were two children of his race; the name of the one was Frumentius, and of the other Adesius, but some called him Sidrakos. And they came in a ship to the shore of the Ethiopians, and he (i.e. Mirobopjos) saw all the good things his heart wished for. But when he desired to return to the sea they came over him as enemies, and slew him and all that were with him; but these two small children were left. And the men of the city took them prisoners, and showed them the deeds of murder, and gave them as presents to the king of Axum, whose name was Ela-adad. And the king made Adesius keeper of the servants' house, and Frumentius watcher over the laws and scribe of Axum. And afterwards the king died, and left a young son with his mother, and Aznan ruled them, and Frumentius and Adesius remained educating the child, and taught him the faith of Christ—to whom be glory—gradually; and they built for him a chapel, and gathered around it children, teaching them psalms and hymns. And when this boy had reached the proper age they asked him to send them to their city. And Adesius went to Tyre, near the sea, to see his relatives, but Frumentius went to Alexandria, to the archbishop, Abba Athanasius, and found him new in office, and he announced to him all things, and also concerning the faith in the land of the Ethiopians, how they believed in Christ—to whom be glory,—but had neither bishop nor elder. Then the abba ordained Frumentius as a bishop for the land of the Ethiopians, and sent him away with great honor. And going to the land of the Ethiopians in the reign of Aberha he went and reached the peace of Christ—to whom be glory—in all the provinces, and therefore his name is Abba Salâmâ.¹ And after he had taught the people of Ethiopia he rested in peace.

“Hail! with a voice of joy I cry,
Extolling and lauding him,
Salâmâ, the portal of mercy and grace,
Who opened Ethiopia to the splendor of Christ's light,
When before that in it was darkness and night.”

¹ i.e. the father of peace.

This extract has historical value, showing that the common account given by the Greek historians of the Christianization of Ethiopia in the time of Constantine the Great is recognized by the native church, and finds expression in her literature. The account given of Ethiopia's great musical genius reads as follows :

“ Concerning Jared, the musician. — On this day (it is the 11th of Genbal¹) died Jared, a singer like the seraphim. And this Jared was of the family of the Gedowen, of the priests of Axum, which is the first city that built a Christian church in the land of Ethiopia, and in it was preached the faith of Christ, and it was sanctified in the name of our lady Mary. And when this Gedowen commenced to teach the psalms of David to this fortunate Jared he was unable to keep him for many days. After this he beat him, and hurt him, and he fled into the desert, and sat in the shade of a tree, and saw a worm ascending the tree. And having gone half way up, it fell to the ground. And often it attempted to ascend the tree, and with difficulty did ascend the tree. And when Jared saw the perseverance of the worm he was ashamed, and returned to his teacher and said, Forgive me, O abba, and do with me what you please. And his spiritual teacher received him ; and when he had prayed to God with tears his understanding was opened, and he learned in one day the books of the Old and New [Testaments]. And he was ordained deacon. And in those days, at that time, there was no execution of ecclesiastical music in high modulations, but only in a low tone. And then the Lord desired to make for him a memorial, and he sent to him three birds from the garden of Eden, and they spoke with the tongues of men, and led him with them to the heavenly Jerusalem, and there he learnt the songs of the twenty-one priests of heaven. And when he returned to his natural form he went to the holy temple, the Gabaz church of Axum, in the third hour, and cried with a loud voice, saying, Hallelujah to the Father, hallelujah to the Son, hallelujah to the Holy Ghost ! On Zion

¹ I.e. the ninth month, our May.

he founded the first temple ; in the second I saw Moses as he was making the tabernacle, but the heaven of this song is the highest heaven ! And when they heard the sound of his voice they ran away ; but the king and the queen and the bishop and the priests and the nobles of the king remained to hear him. And he arranged the hymns according to the seasons of the year, according to the time of summer and of winter and of spring and of autumn, for sabbaths, [for the days of] angels, of prophets and martyrs and holy men, in three modulations, i.e. the *Geez*, *Ezel*, and *Ararat*.¹ Nor did he go beyond these three modulations, i.e. the voice of man, of the bird, and of the beast. And one day Jared was singing psalms, standing beneath the king Gabra Maskel, and the king planted his iron staff into his foot so that much blood flowed, but it did not affect Jared till he had finished his singing. And when the king saw this he was surprised, and drew the staff away from his foot, and said, Ask me whatever you wish as a reward of your blood which flowed ! And Jared said, Swear to me that you will not refuse me. And when he had sworn to him Jared said, Send me away as a hermit. And the king, having heard this, considered much with the judges, but the oath hindered him. And Jared, going into the temple, stood before the ark of Zion, and then he said, Holy and blessed the vow, and blessed the glory and exaltation to eternity. Then he was lifted from the earth a cubit. From there he went to the desert Semen, and lived there in fasting and prayer, and tortured his body exceedingly, and finished his ascetical exercises there. And God has given him a covenant, that he who hears his fame shall also do him remembrance. After that he died in peace, and his grave is not known to this day.

“ Hail to Jared, to the discoverer of the glory of the angels,
Which the thoughts of a quick spirit raised from his heart.
To teach the Scriptures he returned from the place he had fled to,
With much fasting, without any cessation,
Looking up the trunk of a tree as a worm was ascending.”

¹ Just what is meant by these three words cannot be discovered.

As can be seen by the two verses quoted, Ethiopic poetry is scarcely anything to boast of. The Arabic has metre, and many beautiful ones at that, the Hebrew has the *parallelismus membrorum*, but the Ethiopic has neither. The only difference between prose and poetry is that the latter mechanically rhymes. A line of poetry may have any number of syllables, long or short; if the last vowel is the same as the last in the preceding or following line it is irredeemably poetry. As a rule, too, it seems that the poorest thoughts of the author were put in the form of poetry. A somewhat better class of poetry than the verses added to the *vitae patrum* is that class called *Malke*, i.e. *imago*, or *effigies*; especially those addressed to Mary. The distinguishing characteristic consists in addressing certain parts of the body, and extolling their virtues and deeds. From Dillmann (p. 136 sqq.) we quote a few verses addressed to the Virgin.

- “Hail to thy face, a face of holy glory, 5
Which shines in beauty more bright than the rays of the sun and of
the moon,
The token of a covenant, O Mary, and the shining ark of the clouds.
From the merciful God, when thou didst preserve Noah
From the destruction of the world, and He did not repeat the deluge.
- “Hail to thy mouth, a mouth of continual blessings, 12
The fountains of the holy writings.
O Mary, thou hast nourished us in an acceptable covenant,
And will not be ashamed before the face of thy Son and his host of angels,
Till the root of the tongue be torn out, and the mouth be sealed.
- “Hail to thy tongue, the everlasting sanctification 14
Of the priests of heaven, the seraphim who stand before the Trinity.
Remember for me, O Mary, thy covenant in the time of trouble
Concerning the Israelites in the desert, as Joshua remembered
The covenant of Abraham and Isaac and Jacob and the holiness of Moses.”

The last verse is 43, which reads:

- “Glories to thee, Mary, in the number of the hills and the valleys!
Glories to thee, Mary, in the number of the trees and the herbs!
Glories to thee, Mary, in the number of the vales and the seas!
Glories to thee, Mary, in the numbers innumerable!
Thou who dost fill with thy glory the heavens and the earth.”

Another specimen of this kind is a hymn of one hundred

verses, each of five lines, called *The Wise of the Wise*, and is addressed in praise to God. The contents are taken from the Bible, and from such apocryphal books as the *Book of Jubilees*, *Gadala Adami*, and others. We quote the first and last verses.

“ Oh God, the Wise of the wise, the powerful,
 Since to eternity from the beginning thou dost not become older,
 The thoughts of thy servants are weak, and from fear their heart
 is not bold ;
 For to thee, O Lord, do I raise a prayer for safety.
 Deliver me, and preserve me from all danger.

“ Not with this tongue of flesh speaking,
 Nor with the voice of a ruined body,
 But with the voice of the Holy Ghost conversing,
 In this world do I bless thee, O Creator,
 Who will return in the world that is to come.”

A somewhat more thankful subject both for translator and reader is a collection of proverbs, adages, and sayings, known as the *Book of the Wise Philosophers*. It is in reality what it claims to be, a translation from an Arabic collection.¹ It says, “ This Arabic book was translated into the Ethiopic language by Michael, the son of Abba Michael the bishop, with the help of the Holy Spirit.” It is full of practical wisdom, and contains many interesting sayings. Among the shorter sentences we find: “ A wise youth is better than an aged fool.” “ Wisdom is more powerful than many relatives, and knowledge more honorable than honored relatives.” “ Diogenes, the wise, saw a foolish man sitting on a rock, and said, Behold a stone sitting on a stone.” “ Some one said to a philosopher, What is it that brings a benefit, and harms not ? He answered, The death of wicked men.” “ Some one said, A dumb man is better than one speaking falsehoods.” “ Instructors are the [guiding] stars of men on earth.” “ It is said, Restrain your anger that you do not become fuel for hell, and bridle your tongue that you may not be sorry afterwards.” “ If you are conquered by talk be not conquered by silence, for speaking is silver, but silence is gold.” “ He who

¹ Cf. Cornill, *Das Buch der weisen Philosophen*. Leipzig, 1875.

increases his speech increases his falsehoods, and he who increases his possessions increases his sins." "A wise man said, Do not announce to men and to your children the number of your possessions, for seeing your possessions they will desire your death, but seeing their smallness they will concern themselves but little about you." "And again he said, Do not tell your beloved one of your love for her, lest she rule over you." "My son, be content with what God has given you, and you will be the wisest of men." "Do not become angry when you have litigations, for anger makes void your words, and overcomes you for your enemy." "A fool when he hears words burns to let them out, but the wise man keeps silence, and watches to profit thereby."

Among the longer stories in the same collection we find the following: "It has been said: And there came one wise man to another in his house, while he was alone, and said to him, O thou wise man, thou lonesome one on account of thy loneliness! But this one said to him, I am not lonesome, but am with many wise men, and with whatever one I wish to speak he will speak to me again. And then he stretched forth his hand, and took out many books, saying, Here Galenus speaks the truth, Hippocrates instructs, and Socrates teaches, and Plato speaks, and Aristotle gives his testimony, and Alkandinos (?) speaks in similes, and Hermas answers, and Porphyrius warns, and Gregorius speaks, and David teaches, and Paul preaches, and the gospel announces the good tidings. And at wish each one converses with me, and I talk to them, and know not the least doubt." Haikar, the wise, is introduced, saying, "My son, if a house could be built by mere talk an ass could build two houses every day." "My son, it is better to carry stones with the wise than to drink wine with the foolish." "My son, when a rich man eats a serpent they say, He is taking it as a medicine; when the poor man eats one they say, He does so from hunger." "My son, a good reputation is better than a good appearance." Sextus says, "My son, do not sin; and if you have sinned do not think lightly

of it, and do not consider it a mere mistake." "The souls of the wise continually serve God." "Do your duty, trusting your Creator, that your deeds may prosper." In the following the *ἀποσκότησόν μου* of Diogenes is attributed to Socrates: "One day a king came to Socrates while he was sunning himself near the mouth of a cave. The king said to him, What has prevented your coming to us? He answered, That whereby life is strengthened, O king. The king said, Had you come to us we would have benefited you, and would not have suffered you to endure want. But the king thought of the life of this world, and Socrates spoke to him only of the everlasting life. And Socrates said to him, If I had received this from you it would have been a gift worthy of you, and I would have desired nothing else. The king answered, Ask of me your wish. Socrates answered, My wish is that you take away your shadow from me; behold, you are preventing me from sunning myself. And the king promised him much gold and valuable stones and splendid garments made of gold stuffs; and Socrates said to him, You promise me something, O king, whereby life is extinguished, and have changed your presents' to something that brings death. The wish of Socrates is not for the stones of the earth, that bring death and the worm that never sleeps, but the wish of Socrates is always for the place whither he goes. And the king, desiring to form friendship with him, said to him, And you in spite of the king, O Socrates, are denying yourself the pleasures of the world! Socrates said to him: Human life consists in eating meat, drinking wine, getting married, and clothing oneself; but the pleasures of this world are not much to Socrates. And whose pleasure is found in it is like the vulture, whose belly is the grave of animals, and builds rather that which passes away than that which remains forever."¹

A kind of twin story to the preceding is found in the following beautiful account: "A man told the following story: 'I met one of the monks of Palestine, and called to him, and

¹ Socrates speaks here like an Oriental monk

he turned to me. And I said to him, What do you think of the world? And he answered, It decays the soul, recuperates the body, and causes the day to pass. And I answered him, What do you think of men? He answered, He who possesses something has trouble, and he who possesses nothing falls into temptation. And again I said to him, Is there any pleasure? He answered, There is if you walk on the way. And what is it to walk on the way? He answered, To obtain rest. How am I led on this way? He said, By watchfulness in the things of the world. And I said to him, Teach me. He answered, Eat in cleanliness, and be content with what you need. And I said to him, Tell me still more. He answered, Be alone, for that is an advantage which is a means for worship. And I said to him, And what will I gain by being alone? He answered, Rest from the talk of men and freedom from their wickedness. And I said to him, What do you think of your own existence? And he answered, How is the existence of one who wanders on a broad road, without food for his voyage, and stays over night in the graves, and stands before the true and righteous judge? And I said to him, When does the world depart from the heart, and wisdom make her dwelling-place in the bosom? He answered, Behold, you ask me a difficult question. And I repeated the questioning. He said to me, From the time I have seen you you have freed your neck from being a slave; for the heart which is clean reaches up to heaven. And I said to him, What is it, then, that tempts you most? He answered, Pride and certainty; I fear lest I fall into them. And I said to him, Why do you clothe yourself so dark? He answered, The bride whose bridegroom is dead, when she is sorrowful shows her sorrow, and clothes herself dark. And I said to him, How can we extinguish obedience? He answered, By blinding ourselves, and following our evil propensities, and saying, Merciful is God!¹ and if the Lord would drive you as much as the king

¹ Slur on the Koran.

drives you, you would obey him. And I said to him, Instruct me. He answered, Pray this prayer, saying, O Lord, make me submissive to thee, who hast created me, and do not ask of me what I cannot do; keep me far from sin, and do not deny me what I ask thee for, and do not keep me away from thy grace. And I answered, Tell me still more. And he said to me, Behold, I have gathered for you everything: keep my commandment!''

Monastic societies were ever in high standing in the Abyssinian church, into which they were early introduced from Egypt. The famous rules of Pachomius¹ were in authority, and from the following extract their spirit can be judged:

“In the name of the Holy Trinity! The rules which the angel of the Lord commanded to Abba Pachomius. — In a place called Tarbenses, in the district of Thebes, was a man whose name was Pachomius, and he was one of those who lived a pure life, and to him was given wisdom and the visions of angels. And this man was a great lover of God, and a lover of the brethren. And while he was living in a cave there appeared to him an angel of the Lord, and said to him: ‘You are perfect, and your residing in the cave is superfluous. Arise, go, and gather young men, and live and be with them, and as I give you regulations teach them.’ And he gave him an iron slate on which was written as follows: ‘Permit each one to eat and to drink, and according as they eat give them work. Fasting you shall not prevent, nor eating, but as the food is strong for the strong, and weak for the weak, thus give them the food of their labor. And make a dwelling-place in *one* fenced-in place, and three [monks] shall live in one house, and the food of them all shall be together in one. And they shall not sleep reclining, but like a sloping throne they shall make the structure, and thereon they shall strew their clothes, and shall sleep while sitting. And they shall be clothed with a sleeveless garment, and their girdles shall be of leather. [And each one of them shall have a skin of white goat hair], and without it they

¹ A German translation can be found in *Stud. u. Krit.* 1878, pp. 323-340.

shall not eat. And when they go to the sacrament on the Sabbath of the Christians they shall loosen their girdles, and remove their skin coverings, and go with their head-caps alone. And order for them head-caps without rough hair, like those of children, and command the sign of the cross in purple on them. And they shall each consist of twenty-four societies, and the separate societies call by the letters of the alphabet of the Greeks, from Alpha and Beta and Gamma and Delta, with the rest. And when in a society the first asks the second he must say: How is it with the society Gamma, and how with the society Beta? Greet Ro! And each one shall be known in his row and by his sign. The tame you shall call Iota, and the wild call Xi, and thus name the letters, each one by his row and kind and ordinance and the life of each society. Only those who are of the spirit know what the writing on the slate says. And a stranger, when he comes from another cloister whose ordinance is not thus, shall not eat or drink with them, nor enter their cloister, unless they have met on the street. But whoever comes to them to remain there, him they shall not receive into their society before he completes three years, but they shall employ him in work; and after the completion of three years he shall enter. And while they eat they shall cover their heads with head-caps, that one brother does not see the other brother eating. And there shall be no conversation while they eat. And not outwards or to another shall their eyes look from the table and the plate. And command: every day they shall make twelve prayers, at dusk twelve, in the night twelve, and at the ninth hour three. And when a society eats, a psalm shall be recited before the prayer. This command.' And Pachomius answered the angel, saying, 'But these are few prayers.' And the angel said to him, 'Thus I have commanded in order that the lesser may also follow and do this ordinance without grieving; but those perfect do not need an ordinance, for they themselves have left in their dwellings their whole life to the Lord, who sees; but this I have ordained for those who have no exhorter, that

they may be able at least to do as a service what is commanded them, and come to the sacred service with shining countenances.' ”

As is the case in all monophysitic churches the discussions of the person and natures of Christ have always been a topic of interest to the church of Ethiopia. The following letter is one of the oldest documents that church possesses on that subject :

“The letter which John, the bishop of Antioch, wrote to Cyrillus, the archbishop of Alexandria. — To my lord, the lover of God, the holy one, and my associate priest Cyrillus, John [sends] greeting. By the order of the most pious rulers a synodical meeting of the honorable bishops assembled in the metropolis Ephesus, concerning the affairs of the church, and concerning the true faith. And when we came into the city we were divided, and did not agree, and the conversation in the days of peace led to dissensions not beautiful. For as the Christian churches were divided it was the desire of each one that they should be united, that by removing the schism all should agree. And this the rulers commanded all lovers of Christ that all the churches of Christ should be united in everything. For this purpose they sent the tribune and the scribe Arsetlaus, bearing their honorable letter, in which was commanded the removal of all scandalous things from our midst, and the quieting of every disturbing element and of every cause of sorrow. And as we have been commanded by this honorable letter, we accordingly send it to you (plural), my lord, loving the holy God in all things, [and] to the bishop Paul, we agreeing with the holy Acacius and with all the bishops with us. And as we are hastened we send it, for we cannot come to fulfil the command of the rulers face to face. But our order is fulfilled in our stead and for ourselves and in our name, for the sake of peace. And this is the first thing. In forwarding to your holiness the letter we send our agreement concerning the human nature of our Lord Jesus, teaching: Thus concerning the birth of God from a virgin do we believe, and

thus do we teach, and concerning the manner of the coming into the flesh of the only-begotten Son of God there is no one who added anything for us, but we hold to it as it is found in the sacred writings and in the traditions of the fathers who were assembled at Nice. As I have already stated, the right knowledge sufficed for all, and all heresy was refuted. We believe in our Lord Jesus Christ as the only-begotten Son of God, complete God and complete man, of soul and mind, in all eternity born of the Father, and in these last days of the Virgin Mary, for us and for our salvation, in a human form. One in being with the Father in Godship, and one in being with us in his human nature. And in this we believe in *one* Christ, and *one* God, and *one* Jesus, and in a union without confusion. And we believe in the holy virgin, the mother of God, for from her the Logos became flesh and man, and in her womb he was joined with a temple, which is the flesh. And we know with regard to the words of the gospel and of the apostles that some of the holy fathers mingle, (and say) that there is but one nature, and others separate into two natures. For this reason we have examined and separated every contention, that there should be peace in the Christian churches of God, by removing all offensive things. And we have agreed to expel Nestorius, the archbishop of Constantinople, and have decided to excommunicate those teaching perversely and profanely. And we have agreed to ordain the honorable and holy bishop Maximius over the holy church at Constantinople, and thus we are united with all the honorable and holy bishops who hold the right faith. And now farewell; pray for me, my lord, thou holy lover of God, and in all things my pure brother."

Students of patristic lore will read with interest the following allegorical homily:

"The homily of Severianus, the bishop of the city of Gâblôn, concerning the faith in the Trinity, which he explained with prayer after the reading of the gospel. — A teacher in the Christian church is like a physician who possesses medi-

cines for the multitude and variety of diseases, and gives medicine to every sick person according to the nature of the sickness. Thus it happens that some come into the hospital of the Christian church ulcerated with pride and taken captive by vain glory; and having taken the medicine of humility, they are cured of this ulcerous sickness. And others rush in who are burning with the disease of anger; and these, having been mollified by the lesson of patience, overcome the disease of the flame of anger. And others there are who are driven by the lust of fornication, and coming they take medicine in abstinence, and in purity bridle their flesh. And now, behold, my beloved, he who was first the teacher in faith, cures the souls of those who are sick in the faith, and we will follow in his footsteps; and I think that many who stand here desire to hear concerning faith, not as if they did not know it, for they are instructed, but they desire that those who are sick shall be cured by this instruction; for many who are healthy in themselves are not able to cure those who are sick. And on this account, my beloved, I will now explain to you that which was just read in the gospel, and having satiated you with the spirit in it, will then end. And I will treat, as I have already said, of faith, and those who desire may stand and listen, since it behooves us, the disciples of the apostles, to be everything to every one, that we may turn everything to advantage. And I entreat you, my brethren, to pardon me if I make a mistake; for those who speak from their mouths extemporaneously, and do not first write down, may make a mistake, and are not capable of the clearness and perspicuity of books, and to ornament their words. But ye, direct to me your inner man, which is your hearts, entirely, that all which is spoken be not only heard, but see it also with the eye of your heart, and understand the force of each word. First, faith in God is something which cannot be touched or grasped or compared, but is held in silence, and is worshipped in the heart; a faith which begins with the Father, proceeds to the Son, and is completed in the Holy Spirit; a faith which is strength to the

soul, a foundation for life, and a root which does not die. But the root of faith, the life of the Father, is the Trinity, which is not abridged or vituperated or understood or divided in equality or in power or in action or in the Godship or in greatness; only in number and in name is it divided; but in power and action the Trinity is united, as it was before the world, and did not come into existence in time, but is without end in its being, and does not become old, nor take an associate, nor die, nor is it disturbed, nor does it cease, but always, as it has been, it will be forever a Trinity. Nor has it been now discovered in order that it be worshipped; but before the world it was worshipped by the angels in heaven, and was glorified by the fathers on the earth, and was honored by the prophets, and was preached by the apostles, and exalted and glorified by the Christian churches until now. We will begin, my beloved, with the heavenly host, and see that *one* is the Godship of the Trinity and the Lordship and the adoration and the greatness. This is the Trinity of the powerful angels, the seraphim and cherubim: Holy, holy, holy, with never-ceasing tongue and with one song they exalt the glory of the one Godship. Our father Abraham saw three angels while he was under the oak tree, on a seat near his cottage; but one Godship and one glory to the Trias. Three angels and the oak tree and the cottage and Abraham are the Trinity, the cross, the Christian church, and the seed of man. And Abraham makes a trip of three days to sacrifice his son Isaac to God. And the wandering of Abraham for three days, and Isaac to be sacrificed in three days, are the sufferings of the Only Begotten on the cross. Thus our father Abraham saw the mystery of Christ in Isaac, as the gospel says (John viii. 56): 'Your father Abraham rejoiced to see my day, and saw it, and rejoiced.' And again, the departure of Moses for three days to sacrifice, saying to Pharaoh, 'We will go a journey of three days to sacrifice to the Lord our God' (Ex. v. 3; viii. 23). And Sarah, taking three measures of flour, made cakes; and these three measures of flour and Sarah and the

cakes are the united faith in the Trinity and the Christian church, which is guarded in the secrets of the heart. And Jacob, taking three sticks, placed them in the water, and caused the sheep to drink; these three sticks and the water and the drinking sheep are the Trinity and baptism and the people that are baptized. Three days and three nights Jonah lived in the belly of the whale; the whale and the three days and nights and Jonah are the stay of the Only Begotten for three days in hell (Sheol). For thus it is, says our Lord in the gospel (Matt. xii. 40): 'As Jonah was three days and three nights in the belly of the whale, thus will the Son of man remain three days and three nights in the heart of the earth.' The people of Nineveh, having fasted three days, lived; and the three days and the fasting and the people of Nineveh remaining alive are the Trinity, light of light, the departure of evil, the faithful, and the everlasting life. Three times did the prophet Elijah pour water over the split wood and the portion of the oxen, when fire from heaven descended upon them; and the water measured three times and the split wood and the portions of the ox and the fire from heaven are the Trinity, baptism, and the cross, and the herd of Christ, and the light [of the gospel] from heaven. Three times daily did Daniel open the windows of his house towards the east to pray, which teaches the mystery that, opening the eyes of our souls to the Father and Son and Holy Ghost, we should direct our prayer to the east. Three youths were placed in a flaming furnace to be burnt, but none of them was burnt, although the Chaldees were; and the three youths who escaped injury, while the Chaldees burnt, are the Trinity, without blemish, and the Chaldees are the demons, who will be condemned and destroyed. Three virtues Paul attributes to the Christian church (1 Cor. xiii. 13), saying, 'Faith, hope, and love'; but faith is concerning the Father, hope concerning the Son, and the completion of the law is the love of the Holy Spirit, for he says (Gal. v. 32), 'The fruit of the Holy Ghost is love.' And this same Paul petitions the Lord three times (2 Cor. xii. 8), saying, 'Three

times have I asked the Lord.' And see the wisdom of the God's man, briefly collected in words: he does not say, 'Three have I petitioned,' but 'Three times have I petitioned God,' i.e. Father, Son, and Holy Ghost, one God, but three in number."

The standard legal code in Abyssinia is the *Fescha Negest*, i.e. *norma regum*. The work can be found only in manuscript form, but one chapter having been published by Max Schmidt of Halle in 1841. We give an extract:

"§ 1. Deuteronomy says: 'Let him be king whom you choose from among your brethren'; and it is not proper that you should put over you a strange man who is not a believer [Christian]. He shall not increase his horses or his women or his gold or his silver. And when he sits on the royal seat certain of the priests shall write the divine word, that it be with him, and he read it through the length of his life, that he may learn to fear the Lord, his Creator, to observe his mandates, and to do them; that he may not exalt his mind above his brethren, that he may not depart from the decrees of the law, neither to the right nor to the left, that the days of his rule may be long, his own and his son's. The Epistle to the Hebrews says: 'By faith the walls of Jericho fell, when the children of Israel had gone around it seven days; and by faith Gideon and Barak and Sampson and Jephtha and David overcame kings, and administered justice, and found what they hoped for, and were victorious in war, and conquered the camp of the enemies.' Clemens [Romanus], 51, says: 'And if the king becomes a heretic he shall from that time on be no longer king, for he is a traitor.'

"§ 2. Our Lord says in his gospel, 'Give the king that which is the king's, and God that which is God's.' And Paul the apostle says in his Epistle to the Romans (xiii. 1): 'Each of you submit yourself to the government of the ruling power, because no power exists except of God. And all these rulers God has ordained, and given them the power, and whosoever opposes his ruler or rejects him rejects the precepts of God, his Creator. And they who oppose will be judged. And princes and magistrates are not terrible to

those who do good, but to them who are wicked. And if, O man, you desire not to fear the ruler, do good, that you may earn praise from him, because he is a minister of God and servant of him who calls you to the good and noble. But if you do evil fear the ruler, and be on your guard, for he has not girded the sword in vain, for he is a minister of God, and will punish in wrath those who do evil. Therefore it behooves us to submit ourselves to him, not only through fear, but for conscience's sake. And for this reason, too, do we bring him tribute, that because those who are ordained to strengthen the affairs of the state are legates of God, doing his will. Give to each man his dues: to whom is due tax give tax, to whom is due fear give fear, to whom is due honor give honor, to whom is due the tenth give the tenth.' And John Chrysostom says in his explanation of this passage: 'Behold the apostle speaks of this thing in his other letters, and commands that they having power shall receive the honor of obedience, being superiors, as the servants obey their masters. And this he does by showing that our Lord did not by his precepts *establish* all human laws, but *confirmed* them thereby. And when it is said "every soul," it refers to all men, who are made equal thereby. And when it is further said, "There is no power except of God," this expression means that God has ordained that the power of the princes and magistrates be a legitimate one, in order that the world may be arranged for good. And for this reason he has sanctioned magistrates, because an equality of power often begets war, and God has ordained in his wisdom *many* honorable positions, such as that of man and wife, father and son, old man and youth, servant and freeman, teacher and pupil, and especially the ruler and him subject to him. And thus he has arranged it in reference to the body, that there be a ruling part and parts subject to it. And in the same manner also in the animal kingdom, e.g. the apes and the cranes and the monkeys and the wild goats and the eagles and the wild oxen and each kind of fish in its kind. But where there is no government there will be a tumult and a

destruction of good order. And when it is said, "Because he is a minister of God, who calls you to the good and noble," this signifies, Render your obedience to God. And there will be a punishment for those who are wicked against God, for the murderers, the defilers, the thieves, the evil doers, but well-being for the obedient, who obey the Most High, whose name is extolled by those who despise the world, and by those who abound in good works, and by the just. And on account of our temporal and spiritual benefit from it (i.e. the government) let us give to it taxes and gifts as a compensation. And hereby is harmony produced, that the lawful ruler aid those who seek him, and they, leaving behind their own desire, labor for the benefit of all. And you should not teach any one to destroy the law, but to see the beauty of the law, that there is no safety not connected with duties, but much agitation and depriving of safety, which leads to privation in future times and in the present, through the withholding of duties. Thus you see the wisdom of the originator of the law, who as First and Only One sanctioned this. And if you see that you are superior in faith and works to him (i.e. the ruler) learn that your time is not this time, because you are now a stranger and weak, and behold your time will come, but this is not yet manifest that you are superior to him. And this habitation is not the habitation of rectitude.'"

Ethiopic literature is remarkably rich in liturgies. It will, however, not be necessary to give any extracts, since Rodwell's translations, mentioned above, are accessible to all. Lately Professor Trumpp has published the complete liturgical service observed in baptism, under the title, "Das Taufbuch der aethiop. Kirche," in the *Abhandlungen der K. bayer. Akademie der Wiss.*, i. cl. 1878.

One of the strangest pieces of literature that the human mind has ever conceived is the so-called *Clavis* or *Physiologus* literature of the ancient and mediaeval church. Its characteristic feature was animal and plant symbolism, in which, in the most grotesque manner imaginable, the nature

and habits of animals and plants were made to teach moral precepts, and inculcate Christian doctrine. The origin of this kind of works must probably be sought in the mystical schools of heathenism and Judaism in Alexandria, immediately before the time of Christ; but afterwards they were all modified by Christians, and adapted to their wants.¹ Lately (1877) an edition of the Ethiopic Physiologus has been published by Dr. Hommel of Munich, and it proves to be a most valuable addition to our knowledge of Ethiopic. In order to give an idea of the work we will quote a few chapters.

“CHAP. 7. Concerning the bird whose name is phoenix. — Our Lord said, in his gospel: ‘I have the power to leave my life, and to take it again. But the Jews murmured against this word.’ When the phoenix is five hundred years old he goes upon the trees of the Libanon, and fills his wing with a good smelling stuff, which is called *abdû*. And he announces this to the priest in the city of the sun, in the month *Magâ-bîl*, or in the month *Mîyâzjâ*, and he goes to the altar to fill it with the wood of the vine. But the bird comes to the city of the sun while the priest places frankincense on the altar, and the bird burns himself, and turns into ashes. And when the priest examines the altar on the next day he finds a worm in the ashes, and on the third day he finds a young bird. And on the fourth day it becomes a large bird, and appears to the servant, and salutes the priest, and returns to its old place of abode. But if this bird has the power to kill itself, and again to live, why is it that the Jews murmured against our Saviour when he said, ‘I have power to leave my life, and to take it again’? The phoenix is a picture for our Saviour. He has filled his two wings with frankincense and power; and he has come to us, but we will reach out our hands to him, that we may fill our good citizenship with the frankincense of his mercy.

“CHAP. 22. Concerning the animal whose name is *manokerites* (= *μονοκέρατος*, unicorn), which is the *Re'em* (רֵעַם),

¹ Cf. Zoeckler, *Geschichte der Beziehungen zwischen Theologie und Naturwissenschaft*, i. p. 93 sqq., and 326 sqq., and the Introduction to the Ethiopic edition.

which is the unicorn. He says in the psalm, 'My horn will be exalted like that of a unicorn.' Such is its nature: It is a small animal, and is like the goat, and is tame; but the hunter is not able to touch it on account of its strength; and its single horn is in the middle of its head. In what manner now do they catch it? They adorn a beautiful maiden with beautiful ornaments, and have her to look at it, and it comes to her, springs at her, and is caught in the bosom of the maiden; and the maiden takes the animal as a present to the king, and receives for it great riches. This unicorn is like the Saviour, who has taken upon himself for us the horn of our salvation from the house of David, his servant (Luke i. 69), and the powers which are in heaven were not able to touch him, but he dwelt in the lap of the Virgin Mary. 'The Word became flesh, and dwelt among us.'

"CHAP. 42. Concerning the diamond. — It is a hard stone, and iron cannot break it. Fire cannot injure it, nor the smell of smoke. And when it is in a house no demon nor anything void can enter it, and the man that carries it conquers all the intrigues of Satan. The diamond is Jesus Christ; when he dwells in our heart, and nothing void belonging to Satan is in it, then nothing can injure us."

The chief claim, however, of Ethiopic literature to the attention of Christian scholars rests on the fact that it has produced a good translation of the Bible, which will be of importance in determining the true text of the Septuagint, and has also retained many important apocalyptic works which had been lost to both the Oriental and Occidental church. The translation of the Bible cannot be discussed in this Article, but from the second class of works just mentioned we will give some extracts. The list to select from is a very large one, embracing the Book of Jubilees, Book of Enoch, 4 Ezra, Ascensio Isaiæ, etc. It will suffice to give extracts from the first.¹

A book called *ἡ λεπτή γένεσις* was much quoted by the

¹ The writer of this Article has translated the Ascensio Isaiæ and another characteristic apocalyptic piece called "The Book of Baruch," in the Lutheran Quarterly for July and October 1878.

early church fathers, but was afterwards lost.¹ Some years ago it was discovered in an Ethiopic translation, of which Dillmann soon published an edition. It turns out to be a haggadistic production, and covers a little more ground than our Genesis, giving the biblical account of the early history of the world and of Israel intermingled with sayings and fables, the whole intended to strengthen the authority of the Mosaic law. The Ethiopic title is "Kufale," i.e. *divisio*, probably because it records the division of the earth among the sons of Noah, while the Latin name, "Liber Jubilaeorum," is derived from the fact that its chronology is divided into Jubilee periods, i.e. periods of forty-nine years. The whole is represented to be an account given by an angel to Moses on Mount Sinai. As a sample of its contents we extract from the history of Abraham.

"CHAP. 11. And in this thirty-ninth Jubilee, in the second septennial, in the first year, he [Tarah] took to himself a wife, whose name was Edna, the daughter of Abraham, the daughter of the sister of his father being his wife. And in the seventh year of this septennial she brought forth a son, and he called his name Abram, by the name of the father of his mother, for he had died before she had conceived the son of his daughter. And the child learned the errors of the world, so that he followed all their errors concerning idols and uncleanness; and his father taught him the art of writing when he was a child of two septennials of years. And he separated from his father that he might not worship the idols with him. And he commenced to pray to the Creator of all to save him from the errors of the sons of men, that his portion might not be to wander after uncleanness and shame. And it became seed-time, to sow on the earth, and all came together to protect their seed from the crows, and Abram came with those who came, and was yet a youth, a child of fourteen years. And a cloud of crows came to eat up the seed, and Abram ran towards them before they sat down on the earth, and cried aloud to them before they sat down on

¹ Cf. Drummond, *The Jewish Messiah*, pp. 143-147.

the earth to eat the seed, and said, 'Do not descend! return to the place whence you came!' and they hurried away. And on that day clouds of crows returned, and of those crows none sat down where Abram was, and not one remained there. And all who were with him saw him crying over all the fields, and the crows turning back, and his name was great in all the land of the Chaldees. And there came to him this year all who had sowed, and he went with them till the seed-time was over, and they sowed on their land, and produced fruit in that year, and they ate, and were satisfied. And in the fourth year of the fifth septennial Abram taught those who make instruments for oxen out of wood, and they made instruments of wood upon the earth, and made the wood of the ploughshare in order to put ground over the seed, and in this manner the seed descended into the top of the ground. And it was hidden in the ground, and had no fear of the crows. And all over the earth they made ploughshares, and they sowed, and prepared the earth as Abram commanded them, and they did not fear the crows.

"CHAP. 12. And it happened in the sixth septennial, in the seventh year thereof, that Abraham spoke to Tarah his father, saying, 'Father.' And he said, 'Behold, here I am, my son.' And he said, 'What assistance and what help is there to us from these idols which you worship, and before whom you do reverence? For there is no spirit in them, for they are dumb, and a deception of the heart; do not worship them! Worship the God of heaven, who sends down dew and rain over the earth, and does all things on the earth, and who has created the earth by his word; and every living thing is before his face. For what reason do you worship those who have no heart and no spirit, but are the works of your hands, and you carry them on your shoulders? You have nothing from them but great shame to those who serve them, and error of heart to those who worship them. Do not worship them!' And Tarah said: 'I know it, my son, but how can I convert these people, who command me to serve before them? If I tell them the truth they will slay me, for their

souls influence them to worship and adore them. Be quiet, my son, lest they slay you.' And he told this speech to his two brothers, and they were angry at him; and he remained quiet. And in the fortieth Jubilee, in the second septennial, in the seventh year thereof, Abraham took to himself a wife, whose name was Sarah, the daughter of his father; and she became his wife. And Haran his brother took to himself a wife in this year of the third septennial, and his wife bore him a son in the seventh year of this septennial, and he called his name Lot. And Nahor his brother took to himself a wife. And when Abram was four septennials of years, in the fourth year, he arose at night, and burnt the temple of the idols, and burnt all that was in the temple, and the people did not know [who did it]. And they arose in the night, and sought to save the gods out of the fire. And Haran ran to save them, and the fire fell upon him, and he burnt in the midst of the fire. And he died in Ur of the Chaldees before Tarah his father, and they buried him in Ur. And from Ur of the Chaldees he and his sons went to the land of the Libanon, and into the land of Canaan, and dwelt in Haran. And Abram dwelt with his father Tarah in Haran two septennials of years. And in the sixth septennial, in the fifth year thereof, Abram arose, and remained out at night during the new moon that he might understand the stars from their ascent to the morning, that he might know what would happen in the year with regard to the rains. And he was alone searching. And a word came into his heart, and he said: 'All the knowledge of the stars and the knowledge of the sun and of the moon, all is in the hands of God; why am I searching? If he desires he can bring rain in the morning or evening, and if he desires he can make it fall; and everything is in his hands.' And he prayed in the night, and said: 'My God, God Most High, thou art alone to me a God, and thou hast created everything, and everything is the work of thy hand; thee and thy Godship do I choose. Save me from the hands of the evil spirits who govern in the thoughts of the hearts of men, and let them not lead me astray from

my God ; establish thou me and my seed forever, and let us not go astray from now on and to eternity. And I say, if I return to Ur of the Chaldees, who seek my face, that I should return to them, what shall I do there in that place? The right path before thee, *that* prosper thou through thy servant, and let him not walk in the error of his heart, my God.' He finished conversing and praying, and behold a command of God was sent to him through my¹ hand, saying, 'Go thou from thy land and from thy relationship and from the house of thy father into a land which I will show thee, and I will make thee great in the land, to a great and large people. And I will bless thee and will make thy name great, and thou wilt be blessed in the land, and in thee all the nations of the earth will be blessed ; those who bless thee I will bless, and those who curse thee I will curse. And I will be thy God, and thy children's, and thy children's children's, and to all thy seed after thee I am God. Fear not ; from now on to all the generations of the earth I am thy God.' And the Lord God said to me : 'Open his mouth and his ears to hear and to speak with the language of revelation ; and I will give him rest from the mouth of all the children of men.' And I opened his mouth and lips, and I opened his ears, and I commenced to speak to him in Hebrew, the language of creation. And he took the books of his fathers, and these were written in Hebrew, and were transcribed (translated), and he commenced to learn from them on ; and I taught him all that he did not know, and he learned the six months of rain. And it was in the seventh year of the sixth septennial when he spoke to his father, and informed him that he was going from Haran to go to see the land of Canaan, and he would return to him. And Tarah his father said to him : 'Go in peace ! The Lord of the worlds will lead you in the right path, and the Lord is with you, and will protect you from all evil, and will give you grace and mercy and pity before those who see you, and the children of men will not condemn you to do you any evil ; go in peace ! And if you see a pleasant

¹ The angel who is relating this to Moses, the usual *angelus interpres* of apocalyptic literature.

land to dwell there, come and take me with you. And take Lot, the son of your brother Haran, with you as a son, and the Lord be with you; but Nahor your brother leave with me until you return in peace, and we will all go together with you.'"¹

The above are but brief extracts from some few printed texts, and the treasures of MSS. preserved in from ten to twelve European libraries have not been taken into consideration; but enough has been translated to give an idea of the interesting character and value of Ethiopia's literature. The materials for study are increasing, as new texts are constantly being published; and as all these materials are either directly theological, or at least influenced by a Christian spirit, we have a right to entertain the hope that much that interests and benefits Christian science will yet be brought to light from this source.

¹It would here be in place to describe and quote from the Book of Enoch; but as this gift of Ethiopic literature has been translated and explained at length by the present writer, and is published by the house of Warren F. Draper, under the title of "The Book of Enoch: Translated from the Ethiopic, with Introduction and Notes, by George H. Schodde, Ph.D.," we refer those interested to the work itself.