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### Matewos

*Märigeta* M. (ጣቴዎስ, in oral tradition “Awsteli ‘abi”, ‘the elder Apostoli’; b. ca. 1800, ‘Adwa, d. after 1840s) was the first known Təgrayan translator of the Bible into ሥጉዳን (ሥ Bible translation into Təgrəñña).

M. was the son of a Greek craftsman called Apostoli (Tgn.: Awsteli), who worked in the service of the Təgrayan prince Wäldä Gäbrəʾel in ‘Adwa. *Däbtära* M. was first mentioned in 1835, the year in which the Protestant missionaries Samuel ሥGobat and Carl Wilhelm ሥIsenberg arrived in ‘Adwa. M. was hired by them to translate the Four Gospels into Təgrəñña, which he did by 1837. His translation was based on a European *Vorlage*, possibly Greek. The manuscript was sent to Europe, revised by Isenberg and published 30 years later by Johann Ludwig ሥKrapf (1866). Another version of the Gospels in Təgrəñña is also attributed to him. This one was translated on the basis of a Gəʾez *Vorlage* and is greatly influenced by this language; it is possibly his first translation attempt (unpublished, with exception of a small extract in Praetorius 1871, annex 1–6; cp. UllBibl 69).

It seems that later M. converted to Catholicism, possibly around the time of the expulsion of the Protestant missionaries (cp. ሥWəbe ሥHaylä Maryam). In 1838 M., now called *märigeta*, appears as the spokesman of the clergy of St. Gabriel of ‘Adwa, declaring their allegiance to the Pope. In the 1840s he was an important informant for the French traveller ሥLefèbvre; the geographical lexicon found in his book was prepared by M.

M. was the father-in-law of the Təgrayan officer *bašša* Gəhon (also Gon, “John”, the Ethiopian son of Mansfield ሥParkyns). M.’s brother was ሥEngəda Apostoli, who at times acted as the legal representative for the ሥd’Abbadie brothers in Təgray; ሥEngəda’s grand-daughter married the Təgrayan governor *ras* ሥMängäša Yoḥannəs.

Src.: THOMAS H. DARLOW – HORACE F. MOULE (eds.), *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, vol. 2: *Polyglots and Languages other than English*, London 1911; FRANZ PRAETORIUS, *Grammatik der Tigrinäsprache in Abessinien hauptsächlich in der Gegend von Aksum und Adoa*, Halle 1871, 10f., 13, annex 1–6; RubActa I, 39.

Lit.: WOLBERT SMIDT, “Matewos”, in: TRAUOGOTT BAUTZ (ed.), *Biographisch-Bibliographisches Kirchenlexikon*, vol. 30, Hamm 2009, 971–74 (Lit.); UllBibl 63, 69.

Wolbert G.C. Smidt

### May Anbäsa Kidanä Məhrät

M.A. (ጣይ ፣ አንበሳ ፣ ኪዳነ ፣ ምሕረት) is a monastery located in the district May Anbäsa, in ሥጅንዳር, East Təgray.

M.A. is located ca. 20 km north-east from ሥMäqälä, in an area with many traces of historical monastic activities. It lies on a terraced mountain slope, above the River Gəḫa. A cave under the drop of the waterfall located nearby is said to have been a former church dedicated to *abunä* ሥZärʾa Buruk. Traces of construction and dwelling use inside, as well as the presence of a *tabot* dedicated to Zärʾa Buruk in the main church, render this tradition plausible.

The old main church of M.A. was dismantled years ago; the new church is a recent rectangular construction at the very entrance to the monastic compound. Besides the main *tabot* of Kidanä Məhrät and the *tabot* of Zärʾa Buruk, the church hosts the *tabots* dedicated to the Holy Trinity (ፊላሎስ) and, reportedly, ሥKiros. Deep inside the settlement, there is another small round church, currently used as ሥጳጳ bet.

According to local tradition, the monastery was founded under ሥAmdä ፆሃዮን I in the first half of the 14<sup>th</sup> cent., by *abunä* Abrəham “of Qata” (KinBibl 61). He was succeeded as abbot by *abunä* Wäldä Tənšaʾe who is said to have come from ሥWaldəbba riding a lion, bringing the *tabots* of Kidanä Məhrät and ፊላሎስ. Other prominent heads were Maḥsäntä Maryam and, during the ሥZämänä mäsaፊänt, Täklä Haymanot (a contemporary of *ras* ሥWäldä ፊላሎስ; cp. EllLusAnt 80). During the time of *māmbər* Kidanä Maryam (in the 18<sup>th</sup> cent.?), the monastery suffered from a raid of the Guttuu Oromo (not in the traditions recorded by Ellero). In the 19<sup>th</sup> cent., the monastery is reported to have received land grants (ሥGʾwält) from *däggazmač* ሥSäbagadis Wäldu and later from *ase* ሥYoḥannəs IV, whose vestments are reportedly preserved in the *ጳጳ bet*. One of the most important ecclesiastic institutions of the area, M.A. was also popular with other rulers; *ras* ሥAlula ሥEngəda, *ras* ሥMängäša Yoḥannəs and others are said to have visited the place.

The prominence of the monastery well into the 20<sup>th</sup> cent. is confirmed by the records of Giovanni Battista ሥEllero, who mentions a community of over 40 monks, a major round church with a completely painted *māqdäs* and a collection of over 200 ሥmanuscripts (EllLusAnt 80). While there were up to 80 monks in the post-war time of ሥጅንዳር ፊላሎስ I, the monastery declined af-