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MAIJA PRIESS

Dissertation abstract

Die äthiopische Chrysostomos-Anaphora

Dissertation at the Fachbereich Orientalistik of the Universität Hamburg, defended on
July 10, 2003 to obtain a Ph.D. of Philosophy

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MAIJA PRIESS, *Die äthiopische Chrysostomos-Anaphora*, Dissertation at the Fachbereich Orientalistik of the Universität Hamburg, defended on July 10, 2003 to obtain a Ph.D. of Philosophy.

After the great translation and commentary work of the late Ethiopic scholar Sebastian Euringer and a few others, little has been done to edit text-critical editions of the Ethiopic anaphoras.

This dissertation is made up of three main parts. The introduction gives a survey of the manuscripts, historical background and literary sources of the Anaphora of St. John Chrysostom. This anaphora is an original work of Ethiopic poetry. Besides the Bible, it refers to text passages from the Ethiopic Didascalia, the Book of Light, and the Doctrine of Mysteries, amongst others. As most of the quotations in the anaphora are from texts dating to the 15th century, the conclusion is that it was edited during the reign of emperor Zär'a Ya'eqob or soon after. About the editor(s) we know nothing.

The main theological points, especially concerning christology are largely dealt with. As this anaphora is used on the Vigil of Passover, on the Feast of the Cross, and on Wednesdays and Fridays, the stress is on the passion of Christ and on the mystery of his union of humanity and divinity. This is based on the pre-chalcedonian works, such as doctrine of *Qerällos*. Other theological themes are the essence of the Father and the chosen people.

In the first chapter, the 17 manuscripts taken into consideration are from the 17th and 18th centuries – earlier ones are unfortunately not available. The older are shorter than the younger ones, but there are no significant variants concerning the contents. Only manuscript EMMML 2245 from 1721/6 shows individual passages different from the others. The text edition uses the modern printed text of መጽሐፈ ፡ ቅዳሴ ፡ ዘደብረ ፡ ኃባይ (1984 E.C. = 1991/2 A.D.) and compares it with the manuscripts above.

In the second chapter, the new complete text-critical translation into German takes the variant readings into consideration. It is also compared with the eight previous (Latin, German, English and Swedish) translations.