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**Dissertation abstract**

SAMUEL WOLDE-YOHANNES, *Il fondo umanistico dei modelli e degli ideali dei gadl. Ricerca linguistico-filosofica su alcuni testi del XV secolo etiopico*

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#### Dissertation abstracts

The major objective of the reforms was to increase government revenue and logistic capacity of the state, and not the productive capacity of the economy and the creation of new relations of production. Government expenditure gave priority to the building of a standing field force that had a superior number of soldiers, high quality of weapons and an improved provisioning system. The aristocracy benefited from the reforms through the acquisition of government office, titles, and taking advantage of new business opportunities. However, the aristocracy did not reinvest its wealth in agriculture and could not strengthen its economy through direct management of property.

SAMUEL WOLDE-YOHANNES, *Il fondo umanistico dei modelli e degli ideali dei gadl. Ricerca linguistico-filosofica su alcuni testi del XV secolo etiopico = Excerpta ex dissertatione ad Doctoratum in Facultate Philosophiae*, Pontificale Universitatis Gregorianae, Romae, 1996.

Dissertation in the Faculty of Philosophy at the Pontifical Gregorian University (Rome). The excerpt was published by the same University (1996).

The principal objective of the dissertation is to show the Hellenistic humanistic roots of the moral ideals of the *gadl*. After setting the theoretical framework from which the dissertation takes its move, i.e. the problematic of the ideal human being, the author proceeds to outline the sources of the Ethiopian culture and the history of the *gadl* literature. This is followed by an explanation of the criteria of selection of the *gadl* to be studied, and the methodology adopted for their analysis, which is both historical and morphological.

By comparing therefore the morphology of the *gadl* to that of the “Life of Saint Anthony” written by Athanasius of Alexandria, the author establishes the *gadl*'s link first to its Hellenistic Patristic source, and second, through this latter, to the whole Greek humanistic thought.

The last chapter highlights the Greek models of the human being which underlie the figure of the Christian saint both in Hellenistic and Ethiopian hagiography.