

❖ GLOSSARY: PEOPLE, PLACES, ❖ AND TERMS IN THE TEXT

Wendy Laura Belcher

Substantive notes within the translation are, by necessity, short. Further, explanatory notes appear only on a term's first appearance in the translation and never thereafter. Therefore, below is fuller information on the people, places, events, plants, foods, and so on in the *Gädlä Wälättä Petros*.

Words are alphabetized according to their simplified spelling in the *Gädlä Wälättä Petros* translation, then provided in the original fīdāl and *Encyclopedia Aethiopica* transliteration. If the entry headword is not simplified, this means it does not appear in the translation itself but only in the front matter, back matter, or notes.

To ensure no confusion about proper names, we italicize all Gəʼəz titles.

The *Encyclopedia Aethiopica* (2003–14), edited by Siegbert Uhlig, was our most frequent source, always cited below when consulted. Common sources for geographical information were Huntingford's *Historical Geography of Ethiopia*, Cheesman's *Lake Tana and the Blue Nile*, and Lindahl's *Local History in Ethiopia*. We have chosen to use the term "Ethiopia" for the region, since this is what the text itself uses.

The categories are *historical person* (a person who appears in this text as well as the Ethiopian royal chronicles of the period, usually members of royalty or military leaders), *local person* (a person whom Walatta Petros knew or who appears in the miracles after her death), *modern person* (a twentieth-century person with some role related to the text), *biblical figure* (someone who appears in the Bible, like King David), *religious figure* (a famous religious leader, including saints), *folkloric figure* (legendary person or creature); *local place* (a place in Ethiopia) and *biblical place* (a place mentioned in the Bible, like Sodom); *ethnic term* (names of ethnic groups), *religious term*, *temporal term* (names of months and times of prayer), and *medical term* (diseases); *religious occasion* and *cultural practice*; and *food*, *plant*, *animal*, *text*, *title* (honorifics), *unit of measurement*, and *object* (like boats or buildings).

Latitude and longitude of places are represented using Google Earth format for coordinates and signaled with "LatLon." The exact location of a place was not always easy to identify, but the general location could sometimes be estimated. For instance, if Walatta Petros was traveling south from Gondär and went through a now-unknown town on the way to Q^wäraşa, we know it is located around northern or eastern Lake Ṭana. All places in the glossary appear on the maps at the beginning of this volume.

15 Prophets. *See* Fifteen Prophets.

36 Holy Women. *See* Thirty-Six Holy Women.

72 Disciples. *See* Seventy-Two Disciples.

99 Angelic Orders. *See* Ninety-Nine Angelic Orders.

318 Bishops. Also, 318 Nicene Fathers. RELIGIOUS FIGURE. The number of bishops said to have attended the Council of Nicaea in 325, the first ecumenical council of the church. Nicaea's main achievement was the rejection of the Arian heresy, which denied the presence of a fully divine nature in Christ. In addition, the Council of Nicaea decreed a number of ecclesiastical statutes, and later other apocryphal ones were ascribed to it due to its prestige.

144,000 Children. BIBLICAL FIGURE. The Täwähädo Church believes that the number of children Herod killed in Bethlehem in trying to prevent the Christ-child from later becoming the king of the Jews is the number of the innocent discussed in Revelation 7:3 and 14:1–4; namely, 144,000.

Abb. 88. *See* d'Abbadie.

Abaala Krastos. አባላ፡ክርስቶስ Abalä Krastos. "Limb of Christ." LOCAL PERSON. A man of some means who sent much grain from Guna to WP's community in Afär Färäs. We have not found this person in the historical or encyclopedic sources, except for an "Abala Krestos" discussed in Susənyos's royal chronicle, as killed and avenged.

Abbabeet. አባቢት Abbabit. LOCAL PLACE. A place on the southwestern side of Lake Tana above the Zäge Peninsula, according to locals. WP went there for a few days to escape the wrath of Ras Šə'älä Krastos, traveling to it from Zäge by *tank^{wa}*. Later, she escaped a hippopotamus near there. Also, the place appeared in the sixth miracle as a place toward which the wind blows near Zäge. Probably within ten miles of LatLon: 11.772251, 37.314449.

Abba. አባ Abba. From Greek. "Father." TITLE. Title used in addressing the clergy of the church, including monks, abbots, bishops, and the supreme head of the church, the patriarch. *See* Kaplan (2003a).

Abbey. አባይ "The Great One." LOCAL PLACE. The river that provides the majority of Egypt's water. Known in the West as the Blue Nile, this river flows out of southern Lake Tana and curves in a great arc around the region of Goḡgam.

Abbess. አመ፡ግሃበር Emmä maḥbär. "The community's mother." TITLE. Title used in the WP *gädl* to address the female leader of WP's religious community. The title usually used in Ethiopia for an abbess is *əmmä mənēt* (mother of the monastery) or *əmmahoy* (revered mother) and sometimes *māmhərt* (female teacher). An *əmmä mənēt* had absolute authority over the day-to-day lives of women in a monastery, but the abbot usually presided over large religious matters like repentance, death, or theological debates. The term *əmmä maḥbär* does not appear in any of the standard reference works, so it may be a term used only in WP's community, which was a different type of monastic community. It seems that the *əmmä maḥbär* was responsible for leading both men and women. In the additional later texts of MSS I and J, an *əmmä mənēt* and two *əmmahoy* appear.

Abbot. መምህር Māmḥər. “Teacher.” TITLE. Common title for the head of a monastery. *Māmḥər* could also mean teacher, leader, or theologian. In other texts, an abbot is sometimes called *abä mənēt* (father of the monastery), *abbahoy* (revered father), or *mäggabi* (steward). In the additional later texts of MSS I and J, an *abä mənēt* appears. See Kaplan (2003a, 2007).

Abimelech. አቤሜሌክ Abemelek. From Hebrew. “My father is king.” BIBLICAL FIGURE. The king of the Philistines, of the region Gerar, who tries to take Abraham’s wife Sarah when Abraham claims she is his sister (Genesis 20 and 26).

Absaadi. አብሳዲ Absadi. RELIGIOUS FIGURE. A monk about whom WP had a vision; also called Absadi of Azäzo (Azäzo was an important town north of Lake Tana and about eight miles southwest of Gondär). He was associated with Mäg’əna Monastery, near Gondär and Azäzo. There is a *Gädlä Absadi*, but since it is unpublished, scholars do not know much about him or even when he lived. He is better known as the founder of the nearby Zoz Amba Monastery in the district of Sälaša, Bägemdär. He was not the fourteenth-century saint, also named Absadi, who founded Däbrä Maryam, a monastery in Təgray (sometimes called Absadi Monastery), and was the chief disciple of and a leader in the monastic movement following Saint Ewostəwos. The Mäg’əna Monastery was of the house of Täklä Haymanot, not Ewostəwos, and was Unionist, not Unctionist (Qəbat). He is also not Bishop *Abba* Absadi of Upper Egypt or the martyred *Abba* Absadi celebrated on 29 Säne, both of whom appear in the *Sənkəssar*. See Lusini (2003a, 2003b); Abbadie (1890, 468).

Abuna. አቡነ Abunä. “Our father.” TITLE. A title used in addressing leading members of the clergy. In contrast to *abba*, which can be used to address any clergy member, *abunä* is usually reserved for saints, heads of monasteries, and the patriarch. It most often refers to the patriarch, the Egyptian metropolitan assigned as head of the Täwəḥədo Church. Since the patriarch came from another country and did not speak the language, he was often isolated on matters of local church politics and doctrine. See Nosnitsin (2003a).

Achan. አክ? Akan. From Hebrew. BIBLICAL FIGURE. An Israelite, the son of Carmi, who steals precious objects after Joshua conquers Jericho. God punishes the Israelites by allowing them to be defeated; they in turn stone to death Achan and his family. Appears in Joshua 7.

Afer Faras. አፋር፡ፋረስ Afär Färäs. “Horse’s soil.” LOCAL PLACE. A place on the southeastern shore of Lake Tana, extremely close to Rema Island and about seven miles north of Q’āraša. It was the seat of the sixth of the religious communities that WP founded. There WP built a residence, saw a vision, was attacked by theologians, and contemplated becoming a hermit. When Rema became too crowded, WP was given this plot of land on the lakeshore just opposite Rema Island and near a cliff. It was close enough for WP to commute to Rema from Afär Färäs every day and for people in both places to see her boat when a storm whipped up. LatLon: approximately 11.833414, 37.476756. Transcribed elsewhere as Afar Faras, Afer Feres. See Bosc-Tiessé (2008, 69–70).

Afonso. አፍንሱ Afonso. In Portuguese: Afonso Mendes (or Alfonso or Alphonso Mendez). HISTORICAL PERSON. The Portuguese Jesuit Afonso Mendes (1579–1656) was appointed as the Catholic patriarch of Ethiopia in 1622 by the pope and served in Ethiopia as a missionary from 1625 to 1634. He arrived from Portugal after the conversion of King Susənyos from the Tāwəhədo Church to Roman Catholicism in 1624 but was then important in increasing Susənyos’s pro-Catholic policies and officially establishing Roman Catholicism as the state religion in 1626. Because Mendes was stricter than Páez, many scholars attribute the failure of Roman Catholicism in Ethiopia to him. Mendes forbid many cherished Ethiopian cultural practices, such as male circumcision, Saturday Sabbaths, and some fasting. In particular, Mendes worked one-on-one to convert the women of the royal court, as the Jesuit accounts attest. According to the *WP gädl*, one of these women was WP, whom he was not able to persuade. By 1630, Catholicism was on the wane, and when Susənyos stepped down from the throne in 1632, his heir, Fasilädäs, asserted his commitment to the Tāwəhədo Church. It quickly became difficult to be Roman Catholic in Ethiopia, and in 1634 Fasilädäs expelled the Jesuits. Mendes spent the next two decades at the Jesuit mission in Goa, India. While in Ethiopia, Mendes lived on the shore of northern Lake Ṭana, near the Jesuit residence at Gorgora and the royal court at Dänqāz. Mendes was well educated, gaining a doctorate and teaching at two universities in Portugal, which may explain why he wrote entirely in Latin, unlike the other Portuguese Jesuits. He wrote many annual reports and letters (edited in Beccari [1910]) and an important book on the Jesuit mission in Ethiopia (edited in Mendes [1908]). See also Cohen (2007). His name sometimes appears in Gəʿəz texts as Awfänyos.

Afqaranna Egzee. አፍቅረን፡አግዚአ Afqärännä ʾEgziʾ. “The Lord has loved us.” RELIGIOUS FIGURE. A venerated fourteenth-century Ethiopian saint, usually spelled Yafqärännä ʾEgziʾ. According to his hagiography, he was born in Təgray in approximately 1309 and joined the Lake Ṭana monastery of Ṭana Qirqos as a young man at the beginning of the reign of ʾAmdä Ṣəyon I (r. 1314–44). He was a disciple of the fourteenth-century saint Mädhəninä ʾEgziʾ, who was a disciple of perhaps the most revered Ethiopian saint, Täklä Haymanot. Afqärännä ʾEgziʾ is said to be the founder of the monasteries on Lake Ṭana at Məṣälle and Gʷəgʷəben. The former also became the seat of WP’s third community. The hagiobiography of his life, *Gädlä Yafqärännä ʾEgziʾ*, is an important source on Christianity and monasticism in Lake Ṭana. Although the author of the *WP gädl* claims that the *Gädlä Yafqärännä ʾEgziʾ* forbids women from his monastery, the editor of that *gädl* shows that it contains no such prohibition on female creatures (Wajnberg 1917, 11). In the *WP gädl*, the first element of the saint’s name, Afqärännä, differs from that in most texts, which have Yafqärännä ʾEgziʾ, meaning “May the Lord love us.” See Kaplan (2014b).

Agag. አጎግ Agag. From Hebrew. BIBLICAL FIGURE. Saul defeated and then spared the life of this king of the Amalekites. Samuel rebuked Saul for this unsanctioned mercy and then killed Agag himself. Appears in 1 Samuel 15.

Ainiya Mammeet. ላይዝ፡ማሊት ʿAynəyā Mammit. “The girl ‘My eye.’” LOCAL PERSON. The *ammā mānet* (abbess) of WP’s Qʷāraša community in 1735, the fifth year of Iyasu II’s reign. Spelled ʿAynəyā Mammite (The servant woman “My eye”) in MS I. Mentioned in the extra texts of MSS I and J only.

Ale. ሰዋ Sāwa. FOOD. Sāwa is an indigenous low-alcohol beer made from grain, usually barley, but sometimes also *tef* (an annual grass with a small grain that was domesticated in the Ethiopian highlands eight thousand years ago), maize, millet, or sorghum. A common drink in Ethiopia (called *tälla* in Amharic and *səwa* or *sāwa* in Tigrinya), when it is blessed by priests, it is called “holy water” and is used in feasts for saints and church meetings. It takes six days to make, has a smoky flavor, and is dark brown in color. The name *sāwa* comes from an alternative word for one of its ingredients, the indigenous plant *gešo* (*Rhamnus prinooides*), which, when boiled, serves as a type of hops in making fermented drinks. It is a very ancient drink, with the word *səw[w]a* appearing in King ʿEzana’s fourth-century inscriptions. In Gəʿəz manuscript texts, by contrast, it is found only rarely (one other appearance being in the *Gädlä Täklä Haymanot*). The drink is so common that it is used in metaphorical expressions, such as “I will drink your *sāwa*,” which means “I will take up your burdens.” Transcribed elsewhere as *sewa* or *səwa*. See Pankhurst (2005c); Amborn (2010).

Alexandrian Church. See Coptic Orthodox Church of Alexandria.

Amata Dinghil. አመተ፡ድንግል Amätä Dəngəl. “Maid servant of the [Holy] Virgin.” LOCAL PERSON. ʿEḥətä Krəstos’s successor as leader of the entire community and thus its third abbess or *ammā maḥbār*. Her name was invoked alongside that of the abbess ʿEḥətä Krəstos in the concluding blessings and she was the one upon whom prayers and blessings are consistently called in MS J, along with two other figures in the community: the abbot Zä-Ḥawaryat and the scribe Gälawdewos. The author calls her “our mother,” confirming that she was abbess when the *WP gädl* was written. She and WP pray for the death of Amätä Dəngəl’s son Beza Mäsqäl because he was handsome, and therefore perhaps open to the temptations of the flesh. When Beza Mäsqäl dies, Amätä Dəngəl begs WP to be allowed to go see him. She was granted her wish on the condition that she not weep, which she succeeds in doing. She seems to be one of the head women who WP assigned at Zämbol to lead a group of fifty nuns. The *Short History of WP’s Community* says that her everyday name was Anḡäto (One who is dear to me). The name is derived from Amharic *anḡät* (entrails), a metaphor for that which is closest and dearest to a person.

Amata Kristos. አመተ፡ክርስቶስ Amätä Krəstos. “Maid servant of Christ.” HISTORICAL PERSON. King Susənyos’s cousin, being the daughter of his mother Ḥamälmal Wärq’s brother. She was also the stepmother of Mälkə’a Krəstos, WP’s husband, and the mother of Wälättä Giyorgis, whom WP worked so hard to convert back from Catholicism, “the faith of the Europeans.” Amätä Krəstos was a great favorite of the king for her prudence and good counsel, once warning him of assassins. It was said that she was the wealthiest woman in the kingdom. She

married twice. According to the Jesuits, she only appeared to convert to Roman Catholicism, but in fact was against it and gave her land to monks to shelter anti-Catholic resistors. She was addressed with the honorific *Yəte* (Her Majesty) in the *WP gädl* but was not an official queen. In the *WP gädl*, Əhətä Krəstos begged Amätä Krəstos to plead with Mälkə'a Krəstos to ask the king to allow Əhətä Krəstos to join WP in exile, since she missed her so much. Amätä Krəstos was moved and did so. For more information, see Tāklä Šəllase ([Ṭinno] 1900, 78, 374n; 1892, ix n); Tellez (1710); Páez (2011, 2:350). Transcribed elsewhere as Amata Krestos.

Amata Kristos. አመተ፡ክርስቶስ Amätä Krəstos. “Maid-servant of Christ.” LOCAL PERSON. A beautiful young woman, a nun in WP’s community, who bragged and argued with others. WP challenged her devotion to her lush body, scolded her severely, and soon after the young woman fell ill and became emaciated and paralyzed.

Amata Kristos. አመተ፡ክርስቶስ Amätä Krəstos. “Maid-servant of Christ.” RELIGIOUS FIGURE. According to the *Sənkəssar*, a Greek female saint. The twelve-year-old widow of the city of Constantinople fled with her two handmaidens to a cave under a hill in order to escape a rapist. They lived there for twelve years, bearing the hardships of the mountains naked and being fed by birds that brought them fruit. The three women are commemorated in the *Sənkəssar* on 8 Yäkkatit (Budge 1928, 604–5); transcribed elsewhere as Ammata Krestos.

Amata Petros. አመተ፡፲፱፻፳፱ Amätä Peṭros. “Maid-servant of [Saint] Peter.” LOCAL PERSON. An older nun who hid WP in Wänčät when WP was first leaving her husband.

Amba Maryam. አምባ፡ማርያም Amba Maryam. “The Mountain of [the Virgin] Mary.” LOCAL PLACE. A place that WP visited that is probably what is now known as Teza Amba Maryam (Dew of Mount Mary), a church on the eastern side of Lake Ṭana, about twenty miles north of Qʷäraṣa, between the Rəbb and Sabän Rivers that empty into Lake Ṭana and half a mile inland; LatLon:12.007001, 37.607475. WP took some of her community members there while others remained nearby at Afär Färäs. While WP was there, the icon of the Virgin Mary took hold of WP’s clothes and demanded that she stay through the rainy season with her. This church was famous as one of the places where the Ark of the Covenant and the Virgin Mary stopped on her way to Ṭana Qirqos by *tankʷa* (Cheesman 1936, 187; Bosc-Tiessé 2008, 242–43). Transcribed elsewhere as Teza Amba Maryam.

Amba Maryam. አምባ፡ማርያም Amba Maryam. “The Mountain of [the Virgin] Mary.” LOCAL PLACE. Many places are called Amba Maryam, so it is not clear where this place is or whether it is the same place as above. It may be the monastery of this name in Ənfraz, just south of Qorada, about ten miles due east of the top northern part of Lake Ṭana. One of WP’s disciples came from this Amba Maryam; another of WP’s disciples was exiled from this Amba Maryam. See Tāklä Šəllase ([Ṭinno] 1900, 92). Also see Huntingford (1989, 162); Abbadié (1890, 236–38). LatLon: 12.344026, 37.712367.

Amba-Ras. አምባራስ Ambaras. “Head of a Mountain.” TITLE. Middle-rank title given to the commander, or *ras*, in charge of guarding a fortification, or *amba*. The name probably came about because an *amba*, or flat-topped mountain, is typical of the Ethiopian highlands and formed a natural fortress. Over time, these positions became civil, with the title being used for small local governors. Also seen as Balambaras, under which, see Nosnitsin (2003b).

Amole. አሞሌ Amole. OBJECT. A salt bar of standardized size that was used in Ethiopia/Eritrea for many centuries as a currency. Mined in the Afar Depression and transported throughout the Horn of Africa, it would increase in value the farther it was from the mine, so it was quite valuable as far away as Lake Tana. In the *WP gädl*, the short book of *mälkäʾ* poems about WP sold for two amole, which in those days, according to the Jesuits, was worth about a gram of gold. See Pankhurst (2003); Smidt (2010a); Tsegay B. Gebrelibanos (2009).

Angaraa. አንጎራ Angära. LOCAL PLACE. A small island (about 1,300 feet long) in northern Lake Tana about 1,500 feet from the shore, just south of Gorgora and east of Susənyos’s palace. It is close to Čanqʷa, in the region of Dämbəya. WP fled there with her community when sickness decimated them at Čanqʷa. Its church is called Angära Täklä Haymanot. LatLon: 12.215123, 37.302777. See Cheesman (1936, 198); Bosc-Tiessé (2008, 67). Transcribed elsewhere as Angara.

Animals. A multitude of animals appears in the text: mammals, such as dogs, donkeys, leopards, lions, wolves, hyenas, gazelles, stags, antelopes, hippopotamuses, and mice; birds, such as doves, partridges, eagles, and vultures; and fish, snakes, bees, and locusts. In the notes, we have included the scientific name for all flora and fauna where known.

Anjato. See Amata Dinghil.

Anthony. አንጦንስ Ἁντωνῆς. RELIGIOUS FIGURE. Widely considered the first of the Desert Fathers, this saint was an ascetic who lived in fourth-century Egypt and is considered the founder of Christian monasticism. Also known as Anthony the Great, Anthony of Egypt, and Father of All Monks, his hagiobiography, written by Saint Athanasius, is one of the first Christian hagiographies and is believed to be one of the first works translated into Gəʿəz. He is frequently invoked in Təwəhədo Church hagiographies, usually together with Saint Macarius, his disciple. In the *WP gädl*, the monastic “path of Anthony and Macarius” represents the path that WP will take. Both of Ethiopia’s monastic “houses,” that of Täklä Haymanot and Ewostətewos, claim that their founders trace back to Saint Anthony. See Meinardus and Kaplan (2003).

Archdeacon. ሊቀ፡ዲያቆናት Liqä diyaqonāt. “Head of the deacons.” TITLE. The archdeacon is found only in important churches and is usually an ordained priest who supervises the deacons and priests involved in the Liturgy. The term *liq* indicates a senior person with authority and is often used in religious titles to mean “arch-” or “chief.” *Liqä diyaqonāt* is common, dating back to at least the fourteenth century, since it appears in the *Kəbrä Nəgäšt*. See Heyer (2003) and Nosnitsin (2007b).

Archdeaconess. ሊቀተ፡ዲያቆናዊት Liqtä diyaqonawit or ሊቀ፡ዲያቆናዊት Liqä di-

yaqonawit. “Head deaconess.” TITLE. According to the *WP gädl*, Christ tells WP that she is a *liqä diyaqonawit*. For men, such honorary titles are only given to those recognized as the highest experts in the Old and New Testament, the Liturgy, the *Haymanotä Abäw*, and so on (Sokolinskaia 2007). Thus, it was a distinct honor that Christ gave her this title. Christ appointing the saint to a position in the church hierarchy is a common hagiographical topos; for instance, the saint Täklä Haymanot was appointed *liqä kahənat* (head of the priests). Whether the deacons that WP was in charge of were just women or also men is unclear. Traditionally, there are women who are head deacons of the women and there are men who are head deacons of the men and women. *Liqtä diyaqonawit* is an extremely rare title, perhaps even specifically coined for the *WP gädl*. Just as the word “archdeaconess” in English does not make it clear whether the gender marker “-ess” applies to the official or her followers, the Gəʿəz is also not clear. Most of the WP manuscripts use the grammatically problematic term (due to gender incongruence) *liqä diyaqonawit*, but a caption in MS D has (acc.) *liqtä diyaqonawitä*. Thus, the scribe may have stumbled in formulating a neologism for the feminine equivalent of *liqä diyaqonawit* or the more common saintly title *liqä kahənat*, since there was no such thing as a female head of the deacons or priests in the Täwahədo Church, and since the Gəʿəz word for a female spiritual leader, *liqt*, is very rare. Since WP was the head of her community, it is not clear why Christ would be needed to give her a special dispensation to be in charge of only the female deaconesses.

Archpriest. ሊቀ፡ካህናት *Liqa kahənat*. “Head of the priests.” TITLE. The archpriest is found only in important churches. The term *liq* indicates a senior person with authority. This position is sometimes localized (a man who is the head of the priests at a particular church) and sometimes generalized (a man who is the head of the priests in a region). The term is old, dating back to at least the twelfth century. See Nosnitsin (2007b). Mentioned in the extra texts of MSS H and I only.

Arganonä Maryam. See Lyre of Saint Mary.

Arseesaan. አርሴዓን *Arsisan*. From Greek. “Heretics.” RELIGIOUS TERM. The Greek word for “choice” or “sect” is αἵρεσιν (*haíresin*) and it appears as a foreign word for “heretics” in the *Rules for the Monks*, according to the *WP gädl*.

Arsenius. አርሳንዮስ *Arsanyos*. RELIGIOUS FIGURE. One of the Desert Fathers, a fourth-century learned Roman deacon and solitary monk. According to the *Sayings of the Fathers*, he frequently stayed up all night praying (Grébaut and Tisserant 1935, 155). The *WP gädl* says that WP was like Arsenius in similarly doing so. According to the *Sənkəssar*, Arsenius was so devoted to asceticism that he even lost his eyelashes and tall stature (Budge 1928, 3:885).

Asahél. አሳኤል *Asahel*. LOCAL PERSON. A wealthy *näggadras* who, along with *Däggəzmač* Iyasu, bought MS J from *Wäyzäro Wälättä Täklä Haymanot* and *Wäyzäro Bərhan Mādhanitu*. Mentioned in the extra texts of MS J only.

Asahél Ayikal. አሳኤል፡አይካል *Asahel Ayəkkäl*. LOCAL PERSON. A person persecuted

by the eighteenth-century historical figure Wədaḡ Asahel in this text. The compound name is unusual: Asahel is a biblical character, a warrior nephew of King David, and the second part of the name may be a shortened form derived from the Amharic verb *tākälla* (be prevented), so the whole name may have a meaning something like “Asahel the warrior, he who will not be prevented from doing what he wants.” Transcribed elsewhere as Aykel, Ayekel, and Ayikel. Mentioned in the extra texts of MSS H and I only.

Assumption of Our Lady Mary. See Feast of Our Lady Mary’s Assumption.

Atinatewos. አትናቲዎስ Atinatewos. From Greek. “Athanasius (The immortal one).” HISTORICAL PERSON. The husband of Wälättä Giyorgis (who was the daughter of King Śārśä Dəngəl and helped WP reconcile with her husband) and the father of Wälättä Pāwlos, who became a nun with WP. Atinatewos helped Susənyos come to power and was one of the highest members of his court, a *ras*, but was then sidelined until Susənyos put him on trial and exiled him to Amhara in 1617 (Chernetsov 2003a). His name appears repeatedly in Susənyos’s royal chronicle and the Portuguese sources. Transcribed elsewhere as Atenatevos or Athanatēus.

Atsfa Krastos. ዐጽፈ:ክርስቶስ ‘Aṣfä Krastos. “The mantle of Christ.” LOCAL PERSON. The superior of the monastery on Məṣälle Island. According to the *WP gädl*, during the Susənyos period when Orthodox priests were persecuted, *Abba* ‘Aṣfä Krastos was a captive in the town of Tera. After King Fasilädäs reinstated the Orthodox faith, ‘Aṣfä Krastos returned to his leadership of the Məṣälle Monastery. WP stayed there for one year after this. Then, as she was leaving, she asked that ‘Aṣfä Krastos pronounce an edict forever forbidding female creatures on Məṣälle Island, which he did. We have not found this person in the historical or encyclopedic sources.

Atsf. ዐጽፍ. ‘Aṣf. “[Sacerdotal] Vestment.” OBJECT. A yellowish, knee-length leather tunic of fine and durable quality worn by nuns and monks or students of traditional (religious) schools.

Atsqä Hawaryaat. ዐጽቀ:ሐዋርያት ‘Aṣqä Hawaryat. “Branch of the Apostles.” LOCAL PERSON. A male disciple of WP. He, along with Täklä Maryam, with whom he is always mentioned, followed her to Žäbäy and from there used to go to WP’s mother, brothers, and other relatives to collect goods to bring to the community of Žäbäy exiles.

Atsqä Maryam. ዐጽቀ:ማርያም ‘Aṣqä Maryam. “Branch of Mary.” LOCAL PERSON. A paralyzed monk who WP heals in the second posthumous miracle. He was the curator of the treasury at the Ṭana Qirqos Monastery on Tsana Island, which reputedly held the Ark of the Covenant for six hundred years before it was moved to Aksum. This treasury did not hold currency, but rather was filled with valuable artifacts and manuscripts. We have not found a mention of this person in the historical or encyclopedic sources. Name erroneously given as *Anqäṣä Maryam* (Gateway to Mary) in CR.

Awsebiyos. አውሰቢዮስ Awsäbäyos. From Greek. “Eusebios.” HISTORICAL PERSON.

An important eighteenth-century military commander, significant during the reigns of Iyasu II and Iyoʿas, who appears in this text with his brother ʿĪṣāte, another important eighteenth-century military commander. During the reign of Iyasu II (r. 1730–55), Awsābəyos had several titles (*baša*, *däḡḡazmač*, and *bäḡərond*) and his military sorties are regularly discussed in Iyasu’s royal chronicle (Anonymous 1912, 11, 123, 133, 141, 145, 201, 204, 237, 238). Mentioned in the extra texts of MSS H and I only; sent to recover the royal daughter Wälättä Tāklä Haymanot from Qʷäraša. Transcribed elsewhere as Awsābyos.

Azezo. አዛዞ Azäzo. LOCAL PLACE. An important town, north of Lake Ṭana but eight miles southwest of Gondär, that served as the de facto capital during the Susənyos period. Susənyos and his court, and therefore the Jesuits, lived there from 1607 until 1632, building castles, palaces, and churches (including their main cathedral, *Gänätä Iyäsus*), and otherwise supporting the arts. It was from this town’s church that Catholicism was declared the official state religion and where Susənyos was buried. It was an important religious center, as thousands of monks came there to debate the religious issues inspired by the presence of the Jesuits. It is not surprising then that WP’s husband Mälkə’a Krəstos had a home in this town, and brought her there to be converted by the head Jesuit Afonso Mendes. Gondär only became the capital after Fasilädäs came to power. See Mulatu Wubneh (2003). LatLon: 12.584052, 37.4263. Transcribed elsewhere as Azazo, Assozo, Azoza, Azozo, Azaza, Azazo, and Azezo.

Azmach. አዝማች Azmač. TITLE. Title of a military commander but given as the name of a man under WP’s husband Mälkə’a Krəstos in the Šəltan Märʿəd (It makes the [Muslim] sultan shiver) regiment. See Chernetsov (2003b).

Babnooda. ቤብኑዳ Bābnuda. RELIGIOUS FIGURE. In the *Sənkəssar*, Abba Bābnuda is the Egyptian disciple of Saint Macarius, as well as a hermit and a martyr. In certain versions of the *Gädlä Kiros* and the *Sənkəssar*, Bābnuda (in Greek Paphnutius) was condemned by God to be devoured by a lion for sharing his “heavenly food” with a deceitful monk. However, he was saved from hell because he called on Christ to honor his *kidan* with Kiros. WP’s community was visited by a deceitful monk, just as Abba Bābnuda was, says the *WP gädl*. Abb. 88/CR erroneously had this name as Abba Šəge [Haymanot]. See Marrassini (2007).

Ba-Haila Maryam. ቤኅይለ፡ማርያም Bā-Ḥaylā Maryam. “Through the power of [Saint] Mary.” LOCAL PERSON. A captive monk in Žäbäy, whose feet had been put in heavy chains because of his adherence to the Təwəḥədo Church and refusal to convert to Roman Catholicism. He prophesied that God would not have mercy on his soul unless WP buried him. When WP was given the news that the king had commanded the end of her exile in Žäbäy, she delayed her return until the monk had passed away and she could bury him.

Ba-Haila Maryam. ቤኅይለ፡ማርያም Bā-Ḥaylā Maryam. “Through the power of [Saint] Mary.” LOCAL PERSON. The author of the *Short History of WP’s Community*, which appears in MSS I and J. He wrote it in 1735, the fifth year of Iyasu II’s reign, and about sixty-three years after Gälawdewos had written the *WP gädl*. Shortened to

Ḥaylā Maryam (“The power of [Saint] Mary”) in MS I. Mentioned in the extra texts of MSS I and J only.

Bahir Dar. ባሕር፡ዳር Baḥər Dar. “The lake shore.” LOCAL PLACE. A town located at the southern tip of Lake Ṭana, previously called Baḥər Giyorgis. A town with either of these names is not mentioned in the main part of the text, suggesting that it came into being after 1673. Today it is one of the largest cities in Ethiopia, capital of the Amhara National State; LatLon: 11.595573, 37.391439. See Seltene Seyoum (2003). Mentioned in the extra texts of MS I only.

Bahir Saggad. ባሕር፡ሰገድ Baḥər Säggäd. “The [regions by the] sea submit[s] [to him].” LOCAL PERSON. WP’s father. He came from a noble family, called the “house of Däwaro and Fäṭägar.” He was married to Krəstos ʿĒbäya and had five sons: ʾPawlos, Zä-Mānfäs Qəddus, Ləsanä Krəstos, Zä-Dəngəl, and Yoḥannəs. He is important enough to be discussed in Susənyos’s chronicle, which notes that he held the position of *azmač* and was the father of two important men of Susənyos’s court: Ləsanä Krəstos and Zä-Mānfäs Qəddus (Täklä Šəllase [Ṭinno] 1900, 40, 47, 64). In the *WP gädl*, he was well known for his devotion, frequently going to Rema Island Monastery to engage in ascetic exercises. He and his wife were later buried at this monastery, where their relics can still be seen. He had a vision that his wife would bear a daughter who would be a saint. From the day of her birth, Baḥər Säggäd was devoted to WP, loving her more than any of his grown sons. Unfortunately, he did not live to see his daughter’s adulthood. The *WP gädl* and the royal chronicle refer to him by this secular/military name rather than his (unknown) Christian name. Transcribed elsewhere as Bahir, Baher, or Bahr Sagad. On names, including those with the *Säggäd* formative, see Kleiner (2007).

Bakaffa. ባኣፋ Bākaffa. LOCAL PERSON. King of Ethiopia from 1721 to 1730, about seventy years after WP’s death and forty years after Gälawdewos wrote the original *WP gädl* and its miracles. He founded many churches, including one on a Lake Ṭana island. He appears as an enemy of WP’s community, although he later repents. See Crummey (2003). Mentioned in the extra texts of MSS H and I only.

Basil the Martyr. See Fasiladas.

Basiladas. See Fasiladas.

Bərhan Mogäsa. See Walatta Giyorgis.

Béta Manzo. ቤተ፡መንዝ Betä Mänzo. LOCAL PLACE. A very small island about a mile out in Lake Ṭana, a bit south of Qʷäraša; LatLon: 11.747546, 37.427145. Cone-shaped, it is about three hundred feet in diameter and once had a church dedicated to “the Savior of the World” (Mädḥane ʿAlām). WP regularly spends time at this place. When local leaders refused to allow WP to stay at Zäge, where she set up her fourth community, she went to Betä Mänzo to study and rebuild the church there. Her mother came to visit, then fell ill and died there; WP grieved the death of her mother there. After once leaving, she returned to spend the Feast of the Mount of Olives there. See Bosc-Tiessé (2000, 239); Cheesman (1936, 116). Transcribed elsewhere as Bet Manzo.

Béza Masqal. ቤዛ፡መስቀል Beza Mäsqäl. “Redemption through the Cross.” LOCAL PER-

SON. A handsome young man, a member of the community at Zäbol/Zämbol, the son of Amätä Dəngəl, who dies, and thus goes on to a better life, due to the prayers of WP.

Bible. TEXT. The author(s) have vast biblical knowledge, as revealed in the number of quotes from biblical books, most likely quoted from memory. Almost all the books of the Bible are cited, including Genesis (2 times), Exodus (7 times), Leviticus (1 time), Numbers (2 times), Deuteronomy (6 times), Judges (6 times), 1 Samuel (3 times), 1 Kings (6 times), 2 Kings (1 time), 2 Chronicles (2 times), Jubilees (1 time), Enoch (2 times), Job (2 times), Psalms (54 times), Proverbs (3 times), Song of Songs (1 time), Isaiah (9 times), Jeremiah (2 times), Ezekiel (1 time), Daniel (4 times), Micah (1 time), Habakkuk (1 time), Matthew (43 times), Mark (13 times), Luke (32 times), John (43 times), Acts (10 times), Romans (13 times), 1 Corinthians (11 times), 2 Corinthians (10 times), Galatians (2 times), Ephesians (2 times), Philippians (1 time), Colossians (1 time), 1 Thessalonians (4 times), 1 Timothy (4 times), Hebrews (2 times), 1 Peter (9 times), 2 Peter (1 time), James (5 times), and Revelation (4 times). The following biblical books appear to be absent, but since the author(s) sometimes quoted the Bible silently, without calling attention, we may have missed quotes from the following: Ezra, Ecclesiastes, Lamentations, Judith, Esther, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, as well as books found in the Ethiopian Bible: Tobit, Maccabees, and so on.

Bihono. ቢዮኖ Bihono. “If this happens to him.” HISTORICAL PERSON. Commander of the anti-Catholic rebel forces fighting to depose Susənyos. He did so for a man who had the same name as WP’s husband, Mälkə’a Krəstos, and who declared himself king and chief defender of the Orthodox faith. Bihono was a brilliant military strategist; among other victories, he defeated *Ras Šə’älä Krəstos*. Although his forces were successful in almost reaching the royal court, in June 1632 Susənyos defeated Bihono, who died on the battlefield. See Tāklä Šəllase ([Tīnno] 1900, 254, 258, 592); Wudu Tafete Kassu (2003). Yet, within a few months Susənyos died. The closeness of these events may be why the *WP gädl* states that Susənyos vowed that should he be successful in defeating Bihono, he would abandon Roman Catholicism.

Billa Kristos. ብዕለ፡ክርስቶስ Bə’lä Krəstos. “The abundance of Christ.” HISTORICAL PERSON. King Susənyos’s cousin and confidant. *Däğğazmač Bə’lä Krəstos* was a great lord who helped to bring Susənyos to power and was a friend of the Jesuits. He had become Roman Catholic and even wrote essays attempting to show that the Təwaḥədo Church had not always been anti-Chalcedonian (Páez 2011, 2:63, 2:301). It is not surprising, then, that WP was made to stay in his house while the court tried to convert her to Roman Catholicism. He also has the title *Abetohun*, used for male members of the Solomonic dynasty (Merid Wolde Aregay 2003a). Appears often in Susənyos’s royal chronicle and Portuguese sources, transcribed as *Bella Christos*, *Bêla Christôs*, and so on.

Binyam. ብንሃም Bənyam. HISTORICAL PERSON. The godfather of *Däğğazmač ʾƏšäte’s*

son Ḥaylu (Blundell 1922, 305). *Däggazmač* Bənyam appears in the eighteenth-century royal chronicles once. He was the confidant of *Ras* Mikaʿel in WP’s twenty-second miracle. Mentioned in the extra texts of MSS H and I only.

Birhan Madhaneetu. ብርሃን፡መድኃኒቱ Bərhan Mādhanitu. “[Heavenly] light [is] the deliverance.” LOCAL PERSON. The woman who, along with *Wäyzāro* Wälättä Täklä Haymanot, sold MS J to *Däggazmač* Iyasu and *Näggadras* Asahel. Bərhan Mādhanitu is also called the junior Wəbit (Beautiful One). Mentioned in the extra texts of MS J only.

Bitsa Giyorgis. ብጽዮ፡ጊዮርጊስ Bəṣʿa Giyorgis. “[Saint] George’s beatitude.” LOCAL PERSON. The abbot of WP’s monastery at some unknown time, when it had houses in Dämbəya, Gondär, and Dämboza; thus, probably in the 1700s. Mentioned in the extra texts of MS I only.

Biyadgo Yohannes. ቢያድጎ፡ዮሐንስ Biyadgo Yoḥannəs. “If he grows past him—[son of] Yoḥannəs.” HISTORICAL PERSON. A rebel against King Iyasu II (r. 1730–55). His failed escape onto Lake Ṭana near Rema is recorded in Iyasu’s royal chronicle (Anonymous 1912, 37). However, no mention is made of WP or her monastery in the chronicle, only of Maḥdärä Səbḥat, an island about one thousand feet from Rema. Both the chronicle and WP’s miracles state that he was captured with his wife and children. Mentioned in the extra texts of MSS H and I only.

Bizaaba. ቢዛባ Bizaba. LOCAL PLACE. A place about four miles directly east of and inland from Qʷäraṣa, now known as Bizäb. Some of WP’s community stayed there during the rainy season while the rest were at Amba Maryam or Afär Färäs. LatLon: 11.74637, 37.494857.

Blacks. ሻንቅላ Šanqəlla. ETHNIC TERM. A pejorative ethnic term used by highland Ethiopians for various ethnic groups living west of the historical Ethiopian kingdom’s border. Such peoples were held in contempt by highland Ethiopians—Christians and Muslims alike—because of their traditional religion, different cultures, Nilo-Saharan rather than Semitic languages, and physical appearance, including a darker complexion. Since the Christian highlanders frequently raided these groups for slaves, the lowlanders’ given ethnic name became synonymous with “slave” itself. The highlanders, of which WP was a member, saw themselves as “red” and the Šanqəlla as “black.” We have chosen not to use the word Šanqəlla, which is now considered very pejorative, but to use the term “Blacks,” which suggests to readers familiar with the American history of slavery that the group was considered lesser and enslavable. In older European texts about Ethiopia, orientlists often glossed the term “Shanqalla” as “Negroid.” The term is not to be confused with *barya*, which is a different racialized term for slaves. See Smidt (2010b).

Blue Nile. See Abbay.

Book of the Dead. መጽሐፈ፡ምዑታን Mäṣḥafä Məwətan. TEXT. A book providing instructions for the burial of the dead. Ricci speculates that this book is the one usually called *Mäṣḥafä Gənzät* (Book of the [Corpse’s] Shrouding), which is a collection of ritual texts for funeral services. This title sometimes also appears as *Mäṣḥafä Gənzät*: Ṣälot laʿlä Məwutan (Book of the Shrouding: Prayer over the

Dead). *See* Tedros Abraha (2005), where it is called “Book of the [Corpse’s] Wrapping.” However, *Qäsis Melaku Terefe* points out that another book that is sometimes called the *Mäṣḥafä Məwətan* is the *Ləfafä Ṣədq* (Bandlet of Righteousness), which is popular among monks (Budge 1929).

Books of the Monks. መጻሕፍተ፡መነኮሳት *Mäṣahəftä Mänäkosat*. TEXT. The foundation of spiritual life in Ethiopian monasteries. It comprises three sections or books, *Filkäsyos* (stories of the Egyptian fathers), *Mar Yəṣḥaq* (the third treatise on asceticism by Isaac of Nineveh), and *Arägawi Mänfäsawi* (a treatise by John of Saba). The last takes up a significant part of church education, being one of the most important commentaries. *See* Bausi (2007).

Burial. RELIGIOUS TERM. People were buried wrapped in a cloth and with a coffin, unless no one could be found to cut down a tree and hollow it out or the person was so poor his or her house did not have wooden doors that could be used for the purpose. Some very religious people also chose to be buried without a coffin because of their humility, or because the coffin was seen as an obstacle to going straight to heaven. Although all Christians were buried near a church, or inside the church compound fence, only persons of great stature were buried near the church entrance, as WP was. *See* Pearce (1831, 2:68); Pankhurst and Aspen (2005).

Č. *See* Ch.

Ç. *See* Ch.

Calendar. TEMPORAL TERM. Based on the so-called Alexandrian or Egyptian calendar, the Ethiopian calendar (EC) is different from the modern Western calendar and calculates the hour, day, month, and year differently. For instance, 7:00 AM on 12 September 2015 is one in the morning on 2 *Mäskäräm* 2008. YEAR. The Ethiopian year is seven or eight years behind the Western calendar, depending on the month. The new year starts on 11 September, not 1 January. In other words, 11 September 2016 falls in the Ethiopian calendar year 2009 while 10 September 2016 falls in the Ethiopian calendar year 2008. According to the *Täwähädo* Church, time started when God created the world 5,500 years before the birth of Christ. Rarely, the year will be given in this form and one can arrive at the Ethiopian year by subtracting 5,500 (e.g., if the year is 7207 in the text, subtract 5,500 to get the EC year 1706 and the Western year 1713–14). The number thus arrived at is seven or eight years behind the Western calendar. Traditionally, each year in Christian Ethiopia is assigned the name of one evangelist, in recurring four-year cycles. MONTH. The year has twelve thirty-day months and one five- or six-day month (depending on leap year). The beginnings of the month are not identical with the Western calendar month, rather, they fall between the third and the eleventh. Particular months and their European equivalents are explained under the Ethiopian month name entries. SEASON. The windy season is from early September to mid-December; the dry season is from mid-December to early March; the sowing season is from early March to early June; the rainy season is from early June to early September. For an explanation of the many intricacies and holy days of the Ethiopian calendar, *see* Fritsch and Zanetti (2003); Uhlig (2003b).

Name of Ethiopian Month	Date in modern Western calendar on which the month started in 2016–17	Date in modern Western calendar on which the month started in 1632
Mäskäräm	11 September	8 September
Ṭəqəmt	11 October	8 October 8
Ḥədar	10 November	7 November
Ṭəḥsās	10 December	7 December
Ṭərr	10 January	7 January
Yäkkatit	9 February	6 February
Mäggabit	10 March	7 March
Miyazya	9 April	6 April
Gənbət	9 May	6 May
Sāne	8 June	5 June
Ḥamle	8 July	5 July
Nähase	7 August	4 August
Paḡwəmen	6 September	3 September

Calvary. ቀራዥ Qäranəyo. BIBLICAL PLACE. A sacred site in Christianity, the hill outside Jerusalem where Christ suffered and was crucified, also called Golgotha. The New Testament states in Greek that “They brought Jesus to the place called Golgotha (which means ‘the place of the skull’).” *Qäranəyo* is derived from the Greek *kraníou tópos* (the place of the skull), the translation of Aramaic “Golgotha,” in the same way that the English term “Calvary” is derived from the Latin translation of the same, “calvariæ locus.”

Canons of the Apostles. ሥርዓተ-ሐዋርያት Šərʾatä Ḥawaryat. “Rules of the Apostles.” TEXT. The last chapter of the eighth book of the *Apostolic Constitutions*, a pseudo-apostolic collection of ecclesiastical decrees of the early Christian Church, part of the genre of Ancient Church Orders. It includes eighty-five canons approved in the Eastern Church in 692. Books 1 through 6 of the *Apostolic Constitutions* are what is known in Ethiopia as the *Didəsqəlyä* (Teaching [of the Apostles]). They are in the same genre as the *Senodos* (a collection of church orders popular in Ethiopian Christianity). See Bausi (1995). WP uses the *Canons of the Apostles* to establish an order of communal life.

Chan. ሞን Čan. UNIT OF MEASUREMENT. An Amharic word for a particular measurement of grain, literally a “load,” and hence the amount of grain a donkey can carry at one time. A typical mule load is approximately sixty pounds.

Chanqwa. ሞንቋ Čanqʷa. LOCAL PLACE. A town in the region of Dämbəya, the fertile plain that borders northern Lake Tana, and from which it is easy to reach the island Angära. It is probably the town transcribed as Jangua in the translation of Susənyos’s chronicle (Täklä Šəllase [Tinno] 1900, 127). It is north of Gorgora, on the left bank of the Gälikora River at LatLon: 12.375048, 37.288186, or the current town often transcribed Jangwa, less than a mile away at LatLon: 12.07, 36.59. It was the second of the religious communities that WP founded. They soon left this place, however, when a violent illness broke out and the local people blamed

them. Transcribed elsewhere as Žangwa, Jangua, Jangwa, Yangua, Chanchwa, Ch'ank'e, and Change.

Chegwaré Zīgba. ርገግግ ርገግግ Čägg^warre Zəgba. “Caterpillar Cedar.” LOCAL PLACE. A town in the Dära region on the southeastern side of Lake Ṭana, presumably not far south of Wänčät. LatLon: approximately 11.775276, 37.530563. WP hid here from her religious persecutors. “Chaguarit Zegba” appears in Täklä Šəllase ([Ṭinno] 1892, 200) and “Čägwarit Zəgba” in Huntingford (1989, 176), but not with a pinpointed location.

Cherr Takkal. ቸርጽተክል Čärr Təkkäl. “Goodness planted.” LOCAL PLACE. A market-place where one thieving woman sold a manuscript of the poems in honor of WP and another thieving woman attempted to sell a jar from WP’s community (in MS I miracles only). Perhaps it was in the region of Čara, which was a stronghold of the Agāw, who at the time were not primarily Christian, about fifty miles southwest of Lake Ṭana. There is a town of this name today, Čärä, at LatLon: 11.194026, 36.760334. Or it may be Čärä Čärä, the first cataract on the Abbay (Blue Nile), about a mile south of Lake Ṭana, LatLon: 11.565471, 37.395374.

Community. ማኅበር Maḥbär. RELIGIOUS TERM. A *maḥbär*, which we always translate as “community,” was the type of institution that WP established. Those people who devoted themselves to a life of spirituality in a *mənet*, or monastery, were sometimes called a *maḥbär*. But lay organizations with such a name also have a long history in Ethiopia and were often established by someone interested in meeting with others who revered a particular saint. One did not need to be a monk or nun to belong to such an association or even start one. They often provided mutual assistance to members (such as rebuilding houses or caring for orphans) and traditionally met monthly at members’ homes. In the troubled times of WP, when local churches and monasteries had become tainted by the foreign faith, WP may have borrowed from this particular form of *maḥbär* to establish communities for the Christians who followed her and wanted to live near her to worship in the Orthodox faith. Such a use was without precedent, but, as a woman, WP could not set up churches (*betä krəstiyan*) or monasteries (*gädām* or *däbr*). Later, it seems WP worked to establish her *maḥbär* as a *gädām* with formal monastic rules. Her seven communities were at Žäbäy (a hot lowland place far west of Lake Ṭana); Čanq^wa (along northern Lake Ṭana); Məšelle, Dämböza, and Afär Färäs (all in southeastern Lake Ṭana); and Zäge and Zäbol/Zämbol (both in southwestern Lake Ṭana). Sometimes transcribed as *mahber*, *mahbar*. See Schaefer (2007).

Conti Rossini, Carlo. MODERN PERSON. One of the most important Ethiopianists of the twentieth century and the editor of the print edition of the *WP gädl*, published in 1912. Born in Italy (1872–1949), he served as a civil servant in the Italian administration of Eritrea from 1899 to 1903 and then later held the chair of History and Languages of Abyssinia at the University of Rome. He cataloged Antoine d’Abbadie’s collection of Ethiopian manuscripts in Paris, which included the *WP gädl*, inspiring his interest in the text. Throughout the notes, “CR” refers to Conti Rossini’s print edition of the *WP gädl*. See Ricci (2003).

Coptic Orthodox Church of Alexandria. RELIGIOUS TERM. The Coptic Church dates to the first century and was the home of monasticism. Based in Alexandria, Egypt, it was the head of the non-Chalcedonian African churches until the twentieth century. For instance, the Holy See in Alexandria selected the patriarch of Ethiopia, the head of the Ethiopian Tāwəḥədo Orthodox Church, from among the Egyptian monks. As a member of the so-called Oriental Orthodox Churches, the Coptic Church differed from the Roman Catholic Church and the Greek Orthodox Church in doctrine, due to the Council of Chalcedon in 451 CE. While the Ethiopian Tāwəḥədo Orthodox Church was, therefore, in effect, a Coptic Church, in fact, its practices were often quite different than in Egypt.

Corpus Scriptorum Christianorum Orientalium (CSCO). TEXT. This book series, started in 1903, publishes editions and translations of Eastern Christian texts (often in separate volumes), as well as monographs about such texts. Most of the translated texts are from Syriac, but others are from Arabic, Coptic, Armenian, and Georgian, and more than 115 are from Gəʿəz (in the subseries *Scriptores Aethiopici*), including the *Gädlä Wälättä Petros*. The series is currently published by Peeters but was published by Louvain Catholic University in Belgium and the Catholic University of America in Washington, DC. See Kleiner (2003).

Covenant with God. See kidaan.

CR. See Conti Rossini, Carlo.

CSCO. See Corpus Scriptorum Christianorum Orientalium.

Cyriacus the Martyr. ቂርዮስ Qirqos. RELIGIOUS FIGURE. A fourth-century Roman saint martyred at the age of three. Saint Qirqos is one of the most highly venerated saints in Ethiopia, and many Tāwəḥədo churches are dedicated to him, the most famous of which is Ṭana Qirqos. He and his mother appear frequently in paintings and texts. The paralyzed monk ʿAṣqä Maryam, in the second miracle, went in search of healing to the Ṭana Qirqos church dedicated to this saint. This saint is not to be confused with Cyriacus of Jerusalem (Həryaqos), Cyriacus of Corinth, Cyriacus the Monk, or Cyriacus of Antioch. Transcribed elsewhere as Kirkos, Qurqos, and Quiricus. See Balicka-Witakowska (2010); Pisani (2013). For various persons called Cyriacus, see Budge (1928, 1:74–75, 1:114–15, 1:205–6).

d’Abbadie, Antoine. MODERN PERSON. One of the most important Ethiopianists of the nineteenth century and the collector of the manuscript that served as the base for the Conti Rossini print edition, and thus the Ricci Italian translation of the *WP gädl*. A French-Basque-Irish geographer and linguist (1810–97), d’Abbadie explored the Horn of Africa from 1837 to 1848, along with his brother Arnauld d’Abbadie, and was a founder of Ethiopian studies in France. Throughout the notes, “Abb. 88” refers to the *WP gädl* manuscript that d’Abbadie had copied between 1837 and 1849 and donated, along with many other Ethiopian manuscripts, to the Bibliothèque nationale de France. See Zitelman (2003).

Däbr. See Monastery.

Dabra Anqo. ደብረ፡ዓንቆ Däbrä ʿAnqo. “Monastery of the Jewel.” LOCAL PLACE. An unidentified place probably on the southwest side of Lake Ṭana near Zäge. WP took up monastic garments to become a nun here. The term ʿanqo is not docu-

mented in Gəʿəz dictionaries. However, the term resembles ʿ*anqu*, meaning precious stone, pearl, gem, or jewel in Amharic. In Gurage, *anqo* means egg. ʿ*Anqo* does appear in other texts, but not with a clear provenance. Cheesman observed a ford across the Abbay River (Blue Nile) called the Dabunko, but it was at least fifty miles southwest of Lake Ṭana, near Zakas Ford (1936, 340).

Dabra Entonyos. ደብረ፡አንጦንዮስ Däbrä Ēṇṭonyos. “Monastery of [Saint] Anthony.” LOCAL PLACE. The monastery on Ēṇṭonəs, an island near the shore in southern Lake Ṭana, about one mile north of modern-day Baḥər Dar and three miles southeast from Zäge Peninsula; LatLon: 11.645658, 37.368036. Ras Šəʿälä Krəstos searched for WP from here when she was at Zäge. Däbrä Ēṇṭonyos was important during WP’s lifetime, as witnessed by the seventeenth-century patriarch *Abunä Səməʿon* (in office 1607–17) translating from Coptic there. It appears as both Ēṇṭones and Ēṇṭonyos. Sometimes transcribed as Entons. See Bosc-Tiessé (2005d); Cheesman (1936, 152).

Dabra Maryam. ደብረ፡ማርያም Däbrä Maryam. “Monastery of [Saint] Mary.” LOCAL PLACE. An island with a monastery, about five hundred feet from the southern shore of Lake Ṭana, right above the Abbay (Blue Nile); LatLon: 11.622414, 37.403618. See Bosc-Tiessé (2005a). Mentioned in the extra texts of MS I only.

Dabra Mitmaaq. ደብረ፡ምጥማቅ፡ማርያም Däbrä Məṭmaq. “Monastery of the Baptistry.” LOCAL PLACE. This is most likely the famous church in Gondär called Däbrä Məṭmaq Maryam, just south of the royal castles, that was built by Täklä Giyorgis I in 1782–83; LatLon: 12.60638, 37.470094. See Bosc-Tiessé (2005b). That MS I titles it just “Däbrä Məṭmaq” suggests that either there were two churches at the monastery (one for Mary, one for WP) or the story conflates it with the Däbrä Məṭmaq monastery in Shoa. Täklä Giyorgis donated a cannon to the monastery in the twenty-seventh miracle of the *WP gädl*; mentioned in the extra texts of MS I only.

Daga. ዳጋ Daga. LOCAL PLACE. A small conical island just east of Däq Island, in the center of Lake Ṭana, with a three-hundred-foot-high hill. Daga Island is where the Daga Ēṣṭifanos Monastery is, perhaps the first monastery set up on one of the lake’s islands, in the thirteenth century, and still one of the most important. When WP was living with her second community at Čanqʷa, she thought about settling on Daga but decided not to. During WP’s time, Fasilädäs rebuilt the church of Daga Ēṣṭifanos in 1646, and he was later buried there. See Bosc-Tiessé (2005c). LatLon: 11.885325, 37.299442.

Damboza. ደምቦዛ Dämboza. LOCAL PLACE. An island adjacent to Šana Island in southeastern Lake Ṭana. WP founded her fifth religious community there, moving with a large community from Zäge after a leopard attack. She housed her nuns at Dämboza and her monks at Šana and later left Dämboza when an epidemic broke out. The island no longer has a monastery, but it previously had a church devoted to Saint Mary of Qʷəsqʷam (Bosc-Tiessé 2000, 218). The text says that when WP and her community fled Zäge to Dämboza, they reached it by *tankʷa* and on foot. At some times of the year, if the lake level is low, it is possible to walk from some islands to the shore. See Berry and Smith (1979). Transcribed elsewhere as Demboza. LatLon: 11.880076, 37.498632

Daniel. ዳንኤል *Danəʾel*. BIBLICAL FIGURE. A Jewish noble about whom many stories are told in the biblical book of Daniel and whose experiences are cited in the *WP güdl*. Carried off to Babylon as a young man, he and three other young men, Shadrach, Meshach, and Abednego, were thrown into a fiery furnace for refusing to bow to the Babylonian idols. God saved them from destruction and Daniel became known for his talented interpretation of dreams, a skill that soon elevated him to a prominent position in King Nebuchadnezzar's kingdom. Serving in the Persian Empire under King Darius, Daniel refused to pray to the king and was thrown into the lion's den. The lions did not kill him, however, due to the divine protection he enjoyed. Indeed, he was there long enough that, according to the Apocrypha, he became hungry and an angel transported the prophet Habakkuk from Israel to Babylon to feed Daniel in the lion's den. When Daniel was not killed, the king rescinded the edict commanding everyone pray to the king. Some of the stories about Daniel appear in the apocryphal sections of Daniel, specifically Daniel 3:30–100, and chapters 13 and 14 (which are also called *Bel and the Dragon*).

Daq. ደቅ *Däq*. LOCAL PLACE. The largest island in Lake Ṭana, about three miles in diameter, with several small villages and churches. Perhaps because it is in the center of the lake and quite large, it was used as a prison, but it also served as a royal mausoleum. It is next to two small islands: Daga Island to the east, which is home to the lake's oldest monastery, Daga Ḥṣṭifanos, and Narga Island to the west, with a church built by Queen Wälättä Giyorgis (Məntəwwab). It takes about two and a half hours to reach *Däq* by *tankʷa* from the shore (Cheesman 1936, 123). In the fourth miracle, *WP* healed the son of a woman who lived on *Däq*. See Bosc-Tiessé (2005c); transcribed as Dek in Cheesman (1936, 119–37). LatLon: 11.911865, 37.271263.

Dara. See Dera.

Dates. See Calendar.

David. ዳዊት *Dawit*. BIBLICAL FIGURE. A famous and powerful king of biblical Israel who was the father of Solomon. David started out as a court musician for King Saul but soon became a successful military commander and then king; he established the new capital of Jerusalem and maintained the Ark of the Covenant there. He is traditionally believed to be the author of the biblical book of Psalms.

Dawaro. ደዋሮ *Däwaro*. LOCAL PLACE. One of the two historical highland regions in southern Ethiopia from which *WP*'s family hailed. *Däwaro* was about 450 miles southeast of Lake Ṭana. It was the immediate southeastern neighbor of Fäṭägar, east of the Awash River, more or less coextensive with the twentieth-century imperial province of Arsi. Fäṭägar and *Däwaro* were southern frontier provinces of the historical Christian Ethiopian Empire (the modern Ethiopian state extends farther south). During *WP*'s time, the late sixteenth and early seventeenth century, the region was not under its effective control anymore. In the early 1530s, the charismatic Islamic leader Aḥmad Grañ (Aḥmad the Left-Handed)—from the eastern sultanate of Adal, centered around the town of Harar—had conquered the two provinces (as well as many others) in a spectacularly successful jihad. Thereafter, the Christian Ethiopian Empire only briefly regained control of them

and, weakened by the war, could not withstand the massive migratory pressure of the southern Oromo, a Cushitic-speaking people who began to move into these zones in the 1550s. For more information, see Muth (2005) and Shinn, Ofcansky, and Prouty (2004, 100–11), and the chapters on Däwaro in Pankhurst (1997). For the conquest of the place, see ʿArab Faqīh (2005). Transcribed elsewhere as Dawāro, Dewaro, Dewarro, Dauarro, Davvaro, Dauri, or Dauarri.

Dawit. ዳዊት. “David.” HISTORICAL FIGURE. This Ethiopian king Dawit III (r. 1716–1721) is honored in MS D.

Deacon. ረዳኛ Diyaqon. TITLE. The first rank of the clergy. Before becoming a priest, men must serve as a deacon. Many young men and women serve as deacons, whose main task is to participate in the Divine Liturgy (*qəddase*) by reading the Bible aloud, carrying various sacred objects during the Liturgy, preparing the bread and raisin wine for the Eucharist, and even teaching and preaching, as supervised by the archdeacon. Often it is women deacons who prepare the bread and wine. According to the *WP gädl*, without deacons, the Liturgy cannot be celebrated. A deacon cannot lead the service, but the service cannot be held without them. See Heyer (2003).

Deaconess. ረዳኛረዳሽ Diyaqonawit. TITLE. A female deacon. Since women cannot enter the inner sanctum where the *tabot* is kept, the service they give as deacons during the Liturgy is limited. They keep order among the women in church and help the priest with the baptism of baby girls, since the priest must put holy oil on twelve parts of the body, including the genitals, as instructed in the *Didəsqəlyä* (Teaching [of the Apostles]) 34. Outside the service, a main task of the deacons is making the bread and wine for the Eucharist, which women deacons mainly do. While a female and male deacon may work together as equal partners, in some areas he is the one who makes decisions. The *Didəsqəlyä* also states that a female deacon must accompany a woman who wants to speak to a leading priest (6), and that priests may only send female deacons to a woman’s house (34). Female deacons date back to the ancient church (see Romans 16: 1; 1 Timothy 5: 9). Regarding the role of deaconess, see Negussie Andre Domnic (2010, 60).

Dejjazmatch. ደጃዝማች Däḡgazmač. “He who leads the center column into battle.” TITLE. One of the highest, sometimes the highest, military rank, generally below a *ras*. The leader with this title had the duties of being a regional governor, a regional judge, and a regional military commander. WP stayed with a *däḡgazmač*, Bəʿlä Krəstos, when the Europeans tried to convert her. See Bairu Tafla (2003).

Dembiya. ደምብያ Dämbəya. LOCAL PLACE. The region in which WP set up her second community. Dämbəya is the fertile plain that borders all of northern Lake Ṭana and stretches up to Gondär. Starting in the mid-sixteenth century through the late nineteenth century, it became the political center of the Ethiopian kingdom, especially through its towns of Gorgora, Azäzo, and Gondär. See Tsegaye Tegenu et al. (2003). LatLon: 12.413777, 37.290344.

Demons. ሰይጣናት Säyṭanat. RELIGIOUS FIGURE. In the Tāwaḥədo Church, demons are evil spirits led by Satan. They lead people astray and even possess them, as they do with the royal woman in chapter 65 of the *WP gädl*: they surrounded

“her entire body, like flies and mosquitoes surround a rotting carcass.” The ordinary term for demons is *aganant*, connected with Arabic *ġinn* and Latin *genius*, but in the *WP gädl* they are called *sayṭanat* (satans).

Dera. ደራ Dära. LOCAL PLACE. A region on the southeast side of Lake Ṭana, stretching from where the Abbay (Blue Nile) flows out of the lake in the south and north to Ṭana Qirqos. It was second in importance to the region of Dämbəya, which was along northern Lake Ṭana. During the period of Roman Catholicism, WP moved to this region partly because it was near her brother’s land, but also according to the will of God as revealed by the casting of lots. The main settlement in this region is Q^wäraša. See Kleiner (2005a). In the eighteenth century, Ras Mika’el laid waste to this region according to the extra texts of MSS H and I.

Desert Fathers. HISTORICAL PERSON. Famous ascetics who lived in fourth- through sixth-century Egypt and founded Christian monasticism; they are invoked regularly in the *WP gädl*. Among them were the saints Anthony, Arsenius, and Macarius, and the books collecting their thoughts include the *History of the Holy Fathers* and the *Sayings of the Fathers*.

Devil. See Satan.

Dinbeets. ደንቤጽ Dənbiṣ. ANIMAL. The name (*dənbiṣ* or *dəmbiṣ* in Amharic) for one of two small Ethiopian birds, either the *Sylvia lugens* (brown warbler) or *Uraeginthus bengalus* (sometimes called the Abyssinian Red-cheeked Cordon-bleu). It appears frequently in proverbs and folklore as an exemplar of smallness (Kane 1990).

Dioscoros. ዲዮስቆሮስ Diyoṣqoros. HISTORICAL PERSON. A patriarch of the Alexandrian Church in the fifth century who remained so even after he had been deposed by the mainstream Church as a heretic for refusing to agree with the Council of Chalcedon in 451. He was thus later regarded as a hero in the Təwəḥədo Church, and one of its fourteen liturgies is the Anaphora of Saint Dioscorus.

EC. See Calendar.

Eda Kristos. አድ፡ክርስቶስ Ēdä Krəstos. “The hand of Christ.” LOCAL PERSON. A priest who joined WP at her fifth community, Dämbəza, along with *Abba Zä-Ḥawaryat*.

Éf. ኤፍ Ef. From Hebrew. UNIT OF MEASUREMENT. A measure that frequently appears in the Old Testament, *ephah*, most often a dry measure used for grain. Estimates vary as to the exact amount of the biblical measure: it was anywhere from .63 to 1 bushel, 22 to 35 liters, or 6 to 10 gallons. The modern Amharic Bible translation notes that an *ef* is about 40 liters (10.5 gallons) (see Ruth 2:17 and the injunctions in Leviticus regarding measures and fair dealing). Although a delicate noblewoman, WP could grind five *ef* of grain in a day. She would have done this by rolling one stone, shaped something like a rolling pin, against another stone, so this is a significant amount. Also sometimes written as ኤፍ *if*.

Egyptians. ግብጻውያን Gəbṣawəyan. ETHNIC TERM. Although *Gəbṣawəyan* literally means Egyptians, it is often used for foreigners of the Orthodox faith, including Armenians and even the Chalcedonian Greeks (Pankhurst 2005a). In the *WP gädl*, the term is used of a painting, even though it probably had not been done

by Egyptians but was only in a foreign, perhaps even Byzantine, style. *See* Heldman (2005b).

Egzi Harayaa. አግዚአብሔር ሄገዝኝ ሄገዝኝ. “The Lord has chosen her.” RELIGIOUS FIGURE. The mother of Ethiopia’s most famous saint, Tāklä Haymanot. According to Tāklä Haymanot’s hagiography, ሄገዝኝ ሄገዝኝ was a noblewoman of Šāwa, married to his father, a priest. The wicked pagan king Motälämi of Damot invaded Šāwa, captured ሄገዝኝ ሄገዝኝ, and sought to marry her, but the Archangel Michael saved her. Soon afterward, she conceived and gave birth to Tāklä Haymanot.

Eheta Kristos. አካተክርስቶስ ሂክቴ ክሪስቶስ. “Sister of Christ.” LOCAL PERSON. A noblewoman who left her husband and daughter to become a nun. She then became WP’s long-term companion, served as a leader in her communities, and died on April 2, 1649. A *Sənkəssar* manuscript, Vatican Eth. No. 112, gives a short (one-thousand-word) biography of her life, which has been translated into French (with some errors) (Nollet 1930). Transcribed elsewhere as Ikhta Kristos, Eheta Kristos, and ሂክቴ ክሪስቶስ. *See* “The Biography of ሂክቴ ክሪስቶስ” in this volume for extensive information about her.

Elijah. ኤልያስ Elyas. BIBLICAL FIGURE. An Old Testament prophet who preached against foreign idols. To escape persecution, Elijah first fled into the wilderness, where God kept him alive by commanding ravens to feed him. Later, in Phoenicia, a poor widow fed him with a small supply of food that God kept miraculously replenishing. His experiences are cited in the *WP gädl*.

Elohe. ኤሎኤ Elohe. “My God.” RELIGIOUS TERM. An expression used during intense suffering, based on Christ’s cry on the cross, transcribed from the Greek text as “Eli, Eli, lema sabachthani?” (Matthew 27:46), or “Eloi, Eloi, lama sabachthani?” (Mark 15:34), translated in the King James Version as “My God, My God, why hast thou forsaken me?” Christ was quoting from the first line of Psalm 22, which was in Hebrew, but Christ mixes in some Aramaic. In the *WP gädl*, the word may be a hybrid term, using the Hebrew *eloi* and adding the Amharic first-person singular possessive suffix *-e*. According to Ricci, this term also appears in magical prayers to cast out demons.

Emabra. አሙብራ ሙብራ. LOCAL PLACE. An unidentified town probably about two miles due east of Robit, on the southeastern shore of Lake Ṭana, opposite Zäge. Servants traveling northeast through Baḥər Dar and Däbrä Maryam reach it next. Probably LatLon: 11.702669, 37.434437.

Emmahoy and **፤mmahoy**. *See* Abbess.

Emma mahber and **፤mmä maḥbär**. *See* Abbess.

Enfraaz. አንፍራዝ ሙፍራዝ. LOCAL PLACE. A fertile plain that borders the east side of Lake Ṭana, spreading in the Bägemdär region from the Dämbəya district south to the Fogära district. The modern town of Addis Zämān lies at its center. Enfraz was the seat of Orthodoxy and the kingdom in the sixteenth century, and the Jesuits heavily proselytized there in the seventeenth century (Chernetsov and Berry 2005). When a violent illness fell on her second community at Čanqʷa,

WP's brother Zä-Dəngəl urged her to move to his land in ʼEnfraz. Transcribed elsewhere as Infranz, Infrantz, Infraz, and Enfranz.

Enjera. ኦንጃራ ʼEnḡära. FOOD TERM. A spongy flatbread that is a staple in Ethiopia. It is made from the grain *tef*, which is combined with water to ferment for several days and then poured onto a large, flat surface to cook. It is the most frequently eaten food in Ethiopia.

Enoch, Book of. መጽሐፈ:ሄኖክ Mäṣḥafä Henok. TEXT. A pre-Christian Jewish apocalyptic text ascribed to the great-grandfather of the biblical Noah who appears in Genesis 5:18–24. Originally composed partially in Aramaic and partially in Hebrew, it survived as a whole only in the Gəʿəz translation and played an important role in Ethiopian religious thought. It is cited in the New Testament, but was thought lost until James Bruce brought it back from Ethiopia in the late 1770s. See Knibb and Ullendorff (1978); Uhlig (2005).

Epact. አባቅቴ Abäqte. From Greek. TEMPORAL TERM. A way of measuring time according to the lunar year. There is an eleven-day difference between the lunar year (354 days) and the solar year (365 days). To make up for this, there is a cycle of nineteen lunar years, with months added to keep it within the framework of the solar years. The lunar year was important for establishing when the movable feasts like Easter should be scheduled. See Uhlig (2003a).

Ersinna. ኤርሲና Ersənnä. RELIGIOUS FIGURE. Probably a local female religious leader, now unknown. When WP and ʼEḥətä Krəstos were first becoming nuns, *Abba* Ṣəge Haymanot told ʼEḥətä Krəstos to inform her sister that she wanted to become a disciple of Ersənnä and then took WP to see Ersənnä. However, there is a remote possibility that this “Ersənnä” is another spelling for “Arsima,” as she is known in the Təwāḥədo Church, who is the Armenian female martyr “Hripsime” or “Rhipsime,” and to whom the Arsima Sämaʼətat Church on Däq Island in Lake Tana is dedicated. Arsima is celebrated in the *Sənkəssar* on 29 Mäskäräm. The story of this particular saint, a woman who flees a king, may have inspired the connection. A very beautiful young women, she was a virginal nun in a Roman nunnery when a third-century Roman emperor sought to marry her. She fled to Armenia, where the pagan king Tiridates tried to rape her, but she was able to beat off this warrior. Embarrassed at his defeat by a young woman, he had her and her twenty-six companions brutally killed. He was then possessed and tormented by a demon (Budge 1928, 1:101–3). Her *Gädlä Arsima* is popular in Ethiopia (Krawczuk 2006), and many pilgrims visit her church on Däq. Regarding the paintings of the saint in the Arsima Sämaʼətat Church, see Cheesman (1936, 128–29, 161, 162).

Esau. See Jacob.

Esheté. አሽቴ ʼƏšäte. “My ripe grain.” HISTORICAL PERSON. An important eighteenth-century historical figure, a member of the political group called Qʷarāññočč, and a cousin to Queen Məntəwwab, and thus significant during the reign of Iyasu II (r. 1730–55) and Iyoʼas, whom he helped bring to power. He held many titles, including *asallaḥi*, *balambaras*, and *däḡḡazmač*, and his actions are frequently

discussed in the period's royal chronicles (Anonymous 1912, 11, 121, 161, 165, 172, 177–80, 184, 188–92, 203, 206–7, 231, 234, 236–39, 257). Regarding his affiliation with WP's monastery, *see* Crummey (2005, 137). Mentioned in the extra texts of MSS H and I only; they relate how he was sent to recover the royal daughter Wälättä Täklä Haymanot from Q^wäraṣa. Transcribed elsewhere as Eṣaté.

Eskindirawet. አስከንድራዊት Eṣkändərawit. “She of Alexander [the Great].” LOCAL PERSON. WP's maidservant, one of three who served her when she was with her husband and who WP took with her when she left him. She was with WP in Zäge and Ṣällämt. In many spheres of Eastern Christianity, Alexander the Great anachronistically acquired the status of a Christian hero, thus her name.

Ethiopian Orthodox Church. *See* Tawahedo Church.

Ewostatēwos. ኤዎስጣቴዎስ Ewostatēwos. From Greek. “The Strong One.” HISTORICAL PERSON. An Ethiopian monk and monastic reform leader (1273–1352), perhaps the most venerated indigenous saint after Täklä Haymanot. According to the *Gädlä Ewostatēwos*, the important fifteenth-century text about his life, Ewostatēwos became a monk at the age of fifteen and established his own community in 1300, gathering many followers. He preached the importance of the clergy remaining independent of the state and called for observing not only the Sunday but also the Saturday Sabbath, which arose from ancient Christian practices but was later condemned by both the Egyptian and Roman Catholic churches. Ewostatēwos suffered a great deal for his views, especially because of his support of a protest movement against the king, and eventually fled into exile in Egypt, then Jerusalem, and then Cyprus and Armenia, where he died. The “house” or order of Ewostatēwos came to form an independent strain in the Tāwahədo Church, moving from a repressed minority into an accepted majority in 1450 when their views on the Sabbath were mandated by the throne. Later, those who followed Ewostatēwos adopted the Uctionist (Qəbat) doctrine, and those who followed Täklä Haymanot adopted the Unionist doctrine. *See* Revoltisset and Smidt (2005); Fiaccadori (2005). His commemoration is celebrated on 18 Mäskäräm (28 September). In the *WP gädl*, *Abba* Ṣəʿälä Krəstos temporarily passed away on the day of Ewostatēwos's commemoration and had a vision of *Abba* Ewostatēwos showing him a beautiful town with large trees without fruit and small trees with fruit, which symbolized arrogant, lazy monks and humble, hardworking monks, respectively. This suggests that WP's community looked to Ewostatēwos and were Uctionist. Transcribed elsewhere as Ēwöstātēwos.

Faith of the Fathers. ሃይማኖተ አባው Haymanotä Abäw. TEXT. A collection of the writings of the early Church Fathers and non-Chalcedonian patriarchs of Egypt, translated from the Arabic into Gəʿəz perhaps just fifty years before WP's birth. In Ethiopia, it is read during the services of Holy Week and the Communion of the clergy. In the anti-Catholic struggles of WP's time, the *Haymanotä Abäw* became the preferred doctrinal reference work of the Orthodox Ethiopians, probably because it provides many defenses of the non-Chalcedonian doctrine about the one nature of Christ. In fact, the Jesuits considered it the most impor-

tant expression of the Tāwəḥədo Church's creed and tried to emend it to be less favorable to the non-Chalcedonian view. See Wion and Fritsch (2005). In the *WP gädl*, this book falls into a river. That the author adds that not a single letter in the text was erased must be understood in the context of the Jesuits' attempts at emendation. That is, WP's actions to save the book are "an expression of the holy saint's strength to protect [the book] from any form of alteration or interpolation" (Cohen 2009a, 110n92).

Falaseeta Kristos. ፈላሲተክርስቶስ Fälasitā Krəstos. "[Female] Pilgrim to Christ." LOCAL PERSON. One of only three people allowed to see WP on her deathbed. Fälasitā Krəstos read to WP from Psalms and the Gospels while she was dying. Being able to read suggests that she might be a noblewoman, since usually they were the only women who learned to read. We could not find any mention of her in the historical or encyclopedic sources.

Fasiladas. ፋሲለድስ Fasilādās. From Greek. HISTORICAL PERSON. The Ethiopian king who fully restored Ethiopian Orthodoxy after his father, King Susənyos, had converted the country to Roman Catholicism (regnal names Səltan Säggäd "The [Ottoman] sultan submits [to him]" or 'Alām Säggäd "The world submits [to him]"). Fasilādās was born in 1603, died in 1667, and reigned from 1632 to 1667. Although he officially converted to Roman Catholicism on 11 February 1626, along with most of the rest of the court, he did not long remain a supporter and worked in 1631 and 1632 to restore the Orthodox faith, which was achieved on 25 June 1632. Fasilādās became king shortly after, although his father was still alive, probably because the latter was incapacitated by a stroke. His castle was in Gondär. See van Donzel (2005). In the *WP gädl*, Fasilādās persuaded his father the king to allow WP to return from exile. Upon becoming king, he consolidated the return to the Orthodox faith. He sent Wälättä Giyorgis, a daughter of the former king Šäršä Dəngəl (r. 1563–97), who had converted to Catholicism, to WP to be converted back to Orthodoxy. WP later spent several months at the court advising him. Transcribed elsewhere as Fasiledes.

Fasiladas. ፋሲለድስ Fasilādās. From Greek. RELIGIOUS FIGURE. A third-century Greek Christian martyr and saint popular in Ethiopia. There are a confusing number of saints named Basil, Basilaos, Basilicus, Basilius, Basilides, or Fasilidas. Ten such saints are celebrated in the *Sənkəssar*. The *WP gädl* is clear, however, that its Saint Fasilādās is a martyr and is celebrated on 11 Mäskäräm. According to the *Sənkəssar*, when the Greek lands were ruled by the idol-worshipping Roman King Diocletian, he tortured and killed Fasilādās for being a Christian, inspiring many to follow his example and receive crowns of martyrdom (Budge 1928, 2:38–41). In Ethiopia, Fasilādās is popular as one of the equestrian saints (Balicka-Witakowska 2005a). Military saints were represented as mounted knights in the Tāwəḥədo Church tradition and have an apotropaic function, so their portraits were often placed near the entrance of churches. In the *WP gädl*, the Məṣälle Island Monastery is called Məṣälle Fasilādās, and he played a special role for those who stayed on the island: WP made a vow to this saint to stay in Məṣälle if the Orthodox faith was restored; *Abba Šə'älä* Krəstos traveled to Məṣälle specifi-

cally for the feast of this saint; and WP's servant Ilarya developed a strong affection for this saint while staying in Məşəlle, during which stay he performed several miracles for her. The saint also appeared beside WP's deathbed. This saint is not to be confused with Vassilios/Basilios or the fourth-century saints of Anatolia, including Basil the Elder, Basil of Ancyra or Basil the Martyr, and Basil of Caesarea or Saint Basil the Great, about whom, *see* Witakowski (2003).

Fasting. ጸዎ ሕመ. CULTURAL PRACTICE. An essential part of Tāwəhədo Church practice. Clergy observe 250 fasting days out of the year, while the ordinary believer observes 180 days a year. Those fasting do not totally abstain from food but eat only one meal a day, generally after 3:00 PM, and do not eat any animal products, avoiding meat, eggs, and milk. The longest fasts are those of Lent and Advent. All fasts are followed by feasts. Fasting was required for the forgiveness of sins and the dampening of physical desires. It may also have served a purpose over time of training people to endure famines.

Fatagar. ፈጠር Fätägar. LOCAL PLACE. One of the two historical highland regions in south-central Ethiopia from which WP's family hailed. Fätägar was in an area east and south of modern Addis Ababa and north of the Awaš River. Until the 1530s, the royal court frequently stayed there. Later in the sixteenth century, Fätägar came under the control of the Muslims and then the Oromo. The term is no longer used for this region. *See* Derat (2005); Pankhurst (1997). Transcribed elsewhere as Fatagar, Fatagār, Fetegār, Fäšagar, and so on. *See also* Dawaaro.

Fatla Sillase. ፈትላሥላሴ Fätlä Šəllase. "Cord of the Trinity." HISTORICAL PERSON. A high-ranking monk associated with the royal court who appears in Susenyos's chronicle and the *WP gädl*. In the chronicle, he participates near southeastern Lake Ṭana in a famous debate before King Susənyos about the nature of Christ. He is the first of many monks who argued the winning side of the Uctionist (Qəbat) doctrine, which some argue emerged due to a sympathy for some Roman Catholic doctrine. Since *Abba* Fätlä Šəllase is also regularly associated in the *WP gädl* with a converted member of the court, *Wäyzäro* Wälättä Giyorgis (whom WP is later said to have converted back to Orthodoxy), we might conjecture that he was one of the priests who initially embraced Roman Catholicism. At any rate, in the *WP gädl*, *Abba* Fätlä Šəllase was a special mentor to WP, as well as the "teacher of the entire world." He sent monks to chaperon WP from her husband Mälkä'a Krəstos's home to Zäge, where she wanted to become a nun. When WP's husband then laid waste to the nearby town, *Abba* Fätlä Šəllase joined with Wälättä Giyorgis to rebuke him and broker peace between him and WP. When WP was reluctant to return to her husband, it was *Abba* Fätlä Šəllase who persuaded her to do so to save others' lives. When her husband subsequently did not live up to his promises, the monk and the princess again confronted him and again reconciled the two. *Abba* Fätlä Šəllase appears a final time in the *WP gädl* when male priests attacked WP's leadership on the grounds that she was female. They then reluctantly admitted to *Abba* Fätlä Šəllase that perhaps God had appointed her to chastise them. That the *WP gädl* speaks approvingly of him suggests that he had abandoned any pro-Catholic stance he might have taken up

before but also that WP's community was Unctionist, which, over the long term, was not the winning side.

Feast of the Mount of Olives. ደብረ፡ዘይት Däbrä Zäyt. "Mount of Olives." RELIGIOUS OCCASION. A movable feast that honors the prophecies about the Second Coming that Christ delivered to his disciples on the Mount of Olives. It is celebrated on the Sunday midway through the Lenten fast (not before 28 Yäkkatit in early March nor after 2 Miyazya in early April). The faithful spend the day praying that they may be found worthy on the Day of Judgment. The Bible passages read on this occasion address God's judgment: 1 Thessalonians 4:13–18, 2 Peter, 3:7–15, Acts 24:1–22, Psalms 50:3, and Matthew 24:1–36. The Second Coming of Christ is one of the Five Pillars of Mystery in the Tāwəḥədo Church. See the Church's website at <http://www.eotc-mkidusan.org>.

Feast of Nahaasé. See Feast of Our Lady Mary's Assumption.

Feast of Our Lady Mary's Assumption. በዓለ፡ፍልሰታ፡ለእግዝእትነ፡ማርያም Bā'alä fəlsäta lä-əgzə'tənä Maryam. RELIGIOUS OCCASION. The most important of the feasts for Saint Mary, which is celebrated in all churches. It marks the day when Saint Mary was believed to have been physically taken up into heaven at the end of her life, according to apocryphal literature. In other traditions, this event is also called her "ascension," but some prefer "assumption" theologically since Christ "ascended" but Mary was drawn up into heaven. Prior to the feast is the *Ṣomä Fəlsäta* (Fast of the Assumption), which lasts from 1 Nəḥase to one day before the feast day itself on 16 Nəḥase (22 August). A six-day feast follows, until 21 Nəḥase. See Heldman (2005a). Sometimes called the Feast of Nəḥase.

Feast of Peter and Paul. በዓለ፡ጴጥሮስ፡ወጳውሎስ Bā'alä Pētros wā-Pawlos. RELIGIOUS OCCASION. The Feast of Peter and Paul takes place on 5 Ḥamle, in honor of the two most important apostles of Christ. It is at the end of the *Ṣomä Ḥawaryat* (Fast of the Apostles), which lasts from the Monday after Pentecost to this feast.

Feast of Qusqwaam. ቀስቃም Q'əsqa'am. From Coptic. "Kōskam." RELIGIOUS OCCASION. A mountain in central Egypt where the Holy Family stayed during its Egyptian exile, according to tradition, while hiding from Herod's persecution. The Fast of Q'əsqa'am commemorates this flight of the Holy Family and lasts from 26 Ṭəqəmt until 6 Ḥədar, ten days. It is one of the thirty-three feasts dedicated to the Virgin Mary and is also called the Season of Flowers. The Mountain of Kōskam is near Manfalūt and the famous Dayr al-muḥarraaq (Burnt Monastery).

Feast of Tsédénaya. ጸድንያ Ṣedenya. From Arabic. "Ṣaydnāyā." RELIGIOUS OCCASION. Celebrated on 10 Mäskärām (17 September), this is one of the thirty-three feasts devoted to the Virgin Mary. According to the *Sənkəssar*, this feast is in honor of the day that an icon of Mary sweated holy oil in Ṣedenya, Syria, the seat of the patriarch of Antioch and long a holy site due to this famous icon. Among other miracles, this portrait, reputedly painted by Saint Luke, protected a monk named Theodore on his journey home and then became flesh (Budge 1928, 1:34–36). See Cerulli (1943, 276–89). Transcribed elsewhere as Saidnaya.

Fifteen Prophets. BIBLICAL FIGURE. The fifteen Old Testament prophets are the three major prophets (with long books in the Bible) Isaiah, Jeremiah, and Ezekiel,

and the twelve minor prophets (with short books in the Tanakh) Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. (Note that in the Hebrew Bible and in the Tāwəḥədo Church tradition, Daniel was not considered a major or minor prophet. The book of Daniel was placed among the Writings.)

Fihirta Krastos. ፍካርተክርስቶስ Fəḥərtä Krəstos. “Betrothed of Christ.” LOCAL PERSON. A woman in the Afär Färäs community who became restless and wanted to return home. WP persuaded her to stay with the community, but not long after Fəḥərtä Krəstos died. When the nuns went to Sädäçəlla to tell WP the news, WP demonstrated her power by asserting that she already knew this information because she herself had God kill Fəḥərtä Krəstos, presumably to hasten her entrance into paradise. She might possibly be Fəqərtä Krəstos, given the similarity of their names and stories.

Filaatawos. ፈላታወስ Fälatawos. From Greek. “Philotheos (Friend of God).” LOCAL PERSON. Susənyos’s military officer in charge of the region of Šällämt, to which WP had fled. The king sends *Ambaras* Fälatawos to fetch WP to appear before the court, which he does. He does not seem to appear in Susənyos’s royal chronicle. Transcribed elsewhere as Filatewos.

Finhas. ፊንሐስ Finḥas. HISTORICAL PERSON. The husband in 1767–68 of Wälättä Täklä Haymanot, the eldest daughter of King Bäkaffa and Queen Məntəwwab. Wälättä Täklä Haymanot’s husband of record, *Ras* Elyas, was killed in 1733, so Finḥas appears to be a later spouse. Mentioned in the extra texts of MSS H and I only.

Fintiro. ፍንቲሮ Fənṭəro. LOCAL PLACE. A town about twenty-five miles due south of Gondär, forty miles north of Q^wäraša, and about two miles north of Lake Ṭana at LatLon: 12.320134, 37.430017. WP and Wälättä Maryam passed through this town. A fire later started in this town (in MS I miracles only). Transcribed elsewhere as Fentero, Finterro, and Fint’iro. It is near the modern town of Fänṭär (which is how the name appears in the Abbadie manuscript), a town about two miles south of Gondär and four miles east of Azäzo, at LatLon: 12.566753, 37.483354.

Fiqirta Krastos. ፍቅርተክርስቶስ Fəqərtä Krəstos. “Beloved of Christ.” LOCAL PERSON. Like Fəḥərtä Krəstos, Fəqərtä Krəstos was a woman who became restless and decided to return home. Her husband, Kəflä Maryam, told WP of his distress about his wife’s decision. Thereafter, Fəqərtä Krəstos grew ill and died, through the will of WP. Fəqərtä Krəstos might possibly be Fəḥərtä Krəstos, given the similarity of their names and trajectories, with the story of one individual being told by two different members of the community. She is not the saint of *Gädlä Fəqərtä Krəstos*, since her behavior and her husband’s name are different. The recent publication of *Gädlä Fəqərtä Krəstos* was based on the extant version of the text, which had recently been copied from an earlier manuscript damaged by fire.

Fiqirta Krastos. ፍቅርተክርስቶስ Fəqərtä Krəstos. “Beloved of Christ.” HISTORICAL PERSON. A noblewoman of WP’s period who also became a saint due to refusing

to convert to Roman Catholicism, according to her *Gädlä Fəqərtä Krəstos* (Anonymous 2002). In modern Ethiopia, she is also known as *Immä Muz* (Perfumed Mother), from her childhood name Muzit or Məʿəzt. She and her husband, Zärʾa Krəstos, who was a military officer, had only one child, a boy who died when he was seven. The two were very pious, refused to convert, and were eventually executed for their resistance. Fəqərtä Krəstos rose from the dead, however, to threaten Susənyos with the relics of her own dead body. He then returned to the Orthodox faith. Subsequently, she moved to Waldəbba, famous for hosting many women during this period of resistance, then to southeastern Lake Ṭana, two places where WP had lived as well. She met and befriended many other nuns. She then traveled to Jerusalem and Armenia, to see the tomb of Ewostatəwos, and upon returning, she established a monastery in the Wällo region, near Däse. She died on 27 Yäkkatit; her name does not appear in the royal chronicles of the period, and *Sənkəssar* entries have not been found so far. See Nosnitsin (2005a; pace, the *WP gädl* does specifically mention Susənyos). It seems clear that the Fəqərtä Krəstos gädl bears some relationship to the *WP gädl*. Whether it was inspired by it during the period or much later is unclear. Hagiographies tended to be produced in clusters and to share themes (Kaplan 2005c).

Firqa. ፍርቃ Fərqa. LOCAL PLACE. Ras Mikaʿel's army went there on the way from Gondär to Qʷäraša. It may be the district of this name in Bägəmdər region, just north of Lake Ṭana, deserted by the nineteenth century, or, perhaps more likely, the town near northeastern Lake Ṭana also called Fərqaḅärr (transcribed elsewhere as Farqabar, Ferkaber, Fercaber, and Fercaber); LatLon: 12.215878, 37.651412. Mentioned in the extra texts of MSS H and I only.

Fisa. ፊሳ Fisa. LOCAL PLACE. A town about ten miles north of Qʷäraša with a church devoted to Saint Michael; LatLon: 11.734227, 37.450026. Mentioned in the extra texts of MSS H and I only.

Fogera. ፍገራ Fogära. LOCAL PLACE. A flat, marshy region to the east of Lake Ṭana (which included the church of the fifteenth-century female saint Krəstos Šämra and was the land across from Ṭana Qirqos Island) and a town near the shore, about twenty-five miles south of Qərəñña and ten miles north of Afär Färäs; LatLon: 11.950326, 37.583488. WP persuaded Wälättä Maryam to travel there with her from Fäñtär and Qərəñña; troops also stopped there, according to the extra texts of MSS H and I. Since the region often floods, many residents move to higher ground during the rainy season. Susənyos camped there twice, once in 1619 and again in 1622, where he hosted a debate on theology. See Kleiner (2005b). Transcribed elsewhere as Fogerra, Foghera, and Fogara.

Food. See Fasting.

Furé. ፋሩ Fure. LOCAL PLACE. A place on the southwestern shore of Lake Ṭana, probably what is now the town of Furi Maryam, just south of Lake Ṭana's Zäge Peninsula, according to Bosc-Tiessé (2000). It is unlikely that it is the Däbrä Sina on the northern shore of Lake Ṭana, as supposed by Zanetti (2005). In the *WP gädl*, it is where Lābasitā Krəstos, Abba Šəge Haymanot, and Əḥətä Krəstos lived at different times. After first meeting WP, Əḥətä Krəstos moved from there to

follow WP. Transcribed as Fura, Fure, Furē, Furi, Foura, and Fare. In the *WP gädl*, it appears in most manuscripts as “Fure,” but in some as “Fare” (e.g., Abb. 88), probably because the *fidäl* symbols for *fu* and *fa* are extremely similar. LatLon: 11.686111, 37.316603. See Bosc-Tiessé (2008, 67, 72, 172, 372).

Gabra Amlak. ገብረ:አምላክ Gäbrä Amlak. “Servant of the Lord.” LOCAL PERSON. The abbot (*māmhar*) of WP’s monastery in October 1813 (EC 1806), according to a note in Amharic. Mentioned in the extra texts of MS I only.

Gabra Maryam. See Kasagn.

Gabra Mikaél. ገብረ:ሚካኤል Gäbrä Mika’el. “Servant of [Saint] Michael.” LOCAL PERSON. The prior of WP’s monastery at some unknown time, when it had houses in Dämbəya, Gondär, and Damboza; thus, probably in the 1700s. Mentioned in the extra texts of MS I only.

Gädäm. See Monastic settlement.

Gädl. ገድል Gädl. “Struggle, contest.” TEXT. The Gəʿəz genre of literature depicting the life and spiritual struggles of a saint—a biography of a holy person, also called a hagiography or hagiobiography. The *gädlät* (the plural form of *gädl*) about the lives of non-Ethiopian saints were translated from other languages into Gəʿəz. Then, monks wrote many about indigenous Ethiopian saints, largely founders of monastic communities. The Tāwəḥədo Church did not have the extremely formal process of the Roman Catholic Church in establishing saints. Rather, for an Ethiopian to become a saint, a *gädl* has to be written that then is read aloud on their feast day. The *gädl* often has three parts: the tale of the saint’s life, followed by tales of the miracles that occurred after his or her death when his or her name was invoked, and a poem of the *mälkäʿ* genre. A *gädl* also has to include the *kidan*, a covenant that Christ makes with the saint to protect anyone who invokes the saint’s name. Certain themes recur, including the saint’s parents praying desperately for a child, a precocious childhood, a choice to become a monk or nun against the family’s wishes, struggles with demons, efforts to convert nonbelievers, and fights with the king. Over two hundred *gädlät* about Ethiopian saints have been cataloged. Few copies of each Ethiopian saint’s *gädl* existed, preserved mostly only in the monasteries devoted to that particular saint. When copying a *gädl*, scribes sometimes expanded the text. Most *gädlät* about Ethiopian saints were written between the late fourteenth century and the seventeenth century; WP’s is unusual in having been written not long after her death. Few have been published or translated into European languages. *Gädl* is sometimes translated as “vita” or “contendings.” See Kaplan (2005c).

Galawdeos. ገላውዴዎስ Gälawdewos. From Latin. “Claudius.” LOCAL PERSON. The author of the *Gädlä Wälättä Petros*. He gives little information about himself, writing only that he is a novice monk and member of WP’s monastery at Q^wäraša. As a novice, he was probably a young man when he wrote the text in 1672–73, thirty years after WP’s death, and so he probably had not known her personally. Rather, as he repeatedly states in the *WP gädl*, he relates stories told to him by community members who did know her.

Gazhigé. ጋጃጌ. Gažəge. LOCAL PLACE. A historically recorded area in the 1600s that

now is known as Saba, about twenty miles to the west of mid-Lake Ṭana. A tributary of the Gəlgäl Abbay was the boundary between Gažäge and the historic region of Ačäfär, which ran along southwestern Lake Ṭana and was regularly pillaged by Susənyos (Pankhurst 1997, 361). In WP's days, Gažäge may have had a monastery, since the monk reporting Yämanä Krəstos's death went there in the *WP gädl*. Also, Ḥirutä Amlak, follower of Saint Iyäsus Mo'a, proselytized there in the thirteenth century (Kur 1965, 28; Tadesse Tamrat 1991). The hunter Powell Cotton camped there in April 1900 and mentions a "Wogadar Maryam" Church (1902, 267–68). Spelled Gažäge in CR. Transcribed elsewhere as Gāžgē, Gazgé, Gazge, and Gajghe.

Geldi. ገልደ. Gāldi. LOCAL PLACE. Probably the river Gālda (Gelda) just south of Q'äraša; LatLon: 11.724174, 37.436577. It is probably not Geldi, two hundred miles directly east of Lake Ṭana, at LatLon: 11.501557, 40.55809. Mentioned in the extra texts of MSS H and I only.

Gəlgäl Abbay. ግልገል፡አባይ "Cub Big One." LOCAL PLACE. A river with many tributaries that empties into southern Lake Ṭana about ten miles northwest of Zäge. It contributes the largest flow of water into the lake. As the name "cub" suggests, this river has long been seen as the source of the Abbay River (Blue Nile), which flows out of Lake Ṭana to the southeast. LatLon: 11.804977, 37.125929. Transcribed elsewhere as Gilgel Abbay, Gilgel Abay, Lesser Abay, or Small Abay.

George. ጊዮርጊስ Giyorgis. RELIGIOUS FIGURE. George of Lydda, in Palestine, is one of the most revered foreign saints in Ethiopia. This third-century saint, who is also the patron saint of England, is so important in Ethiopia that he is celebrated on the twenty-third of every month and has many churches devoted to him. His hagiobiography is a common manuscript. Along with other saints, he appears to WP on her deathbed to escort her to heaven. His hagiobiography was translated from the original Greek into Arabic in the fifteenth century and subsequently into Gə'əz (Pasicrates and Theodosius 1930). It states that he was born in Anatolia and served a king, but then decided to give away his belongings to serve Christ. He was martyred three times and rose to life each time, until he was beheaded. During the Crusades, a story arose about him saving a young woman from a dragon. This resulted in him usually being depicted astride a horse and spearing a dragon with a young woman nearby; that is, as one of the equestrian saints. See Raineri (2005); Balicka-Witakowska (2005b).

Gəsho. ገሾ Gešo. PLANT. An indigenous plant, scientific name *Rhamnus prinoides*, which when boiled serves as a type of hops in making fermented drinks, especially a common alcoholic drink in Ethiopia, an ale called *ṭalla* in Amharic and *səwa* or *sāwa* in Tigrinya. See Pankhurst (2005c); Amborn (2010). Mentioned in the extra texts of MS I only.

Ghirarya. ግራርያ Gərarya. LOCAL PLACE. The place where *Abba* Yämanä Krəstos died in the sixth miracle. It is most likely the monastery Gərarya established by Täklä Haymanot in approximately 1284 (Nosnitsin 2010f), about thirty miles due east of Ṭana Qirqos, near Däbrä Tabor; LatLon: approximately 11.879278, 37.97868. Transcribed elsewhere as Grarya, Gerarya, Grariya, and Graria. Alter-

natively, it may be Gərarya Giyorgis, a place also called Amba Maryam, on Lake Ṭana.

Ghirmana. ገርማና Gərmana. LOCAL PERSON. A nun and companion of WP who was with her in Waldəbba. Gərmana asked WP about her visions of Christ and thus was a witness of WP's report that she had a vision in which Christ commanded her to take care of his flock and found communities.

Gibaza River. ገባዛ Gəbaza. LOCAL PLACE. This may be the Gābāzā Maryam River forty miles south of Lake Ṭana; LatLon: 10.993772, 37.431938. One can see the top of WP's community house in Fəntəro from this river, according to the fifteenth miracle of the *WP gädl*; mentioned in the extra texts of MS I only.

Ginbowt. ግንቦት Gənbot. TEMPORAL TERM. The ninth month of the year in the Ethiopian calendar, now extending from 9 May to 7 June in the modern Western calendar. It falls during the sowing season, called *Ṣädäy*, sometimes called the hungry season because food supplies can run out before the next harvest. A number of feasts fall during this month, including Pentecost, the Feast of Mary's Birth (1 Gənbot), the Feast of Christ's Ascension (8 Gənbot), the Feast of Mary's Apparition (21 Gənbot), and the Feast of Christ's Entry into Egypt (24 Gənbot). See Fritsch and Zanetti (2003).

Gojjam. ጎጃም Goḡgam. LOCAL PLACE. One of the major regions of Ethiopia, just south of Lake Ṭana, spreading west and north of the Abbay River (Blue Nile), which almost encircles it. On the boundary of the highland Christian kingdom, Goḡgam was evangelized in the fourteenth century by monks from Lake Ṭana monasteries and became a stronghold of the Uctionist (Qəbat) doctrine in the seventeenth century (Nosnitsin 2005b). Mentioned in the extra texts of MS I only.

Golgotha. ጎልጎታ Golgota. TEXT. A well-known prayer frequently used, and even worn as a textual amulet, based on the prayer of the Virgin Mary at Calvary. It is bound together with a poem for WP in one of the miracles. See Burtea (2007); Basset (1895). For the text, see Budge (1929, 112–27).

Gond. ጎንድ Gond. LOCAL PLACE. A monastery about fifteen miles north and a bit east of Lake Ṭana; LatLon: 37.683178. In most of the *WP gädl* manuscripts, Gond is the place from which *Abba Kəflä Säma't* came (Abb. 88 has Gonḡi).

Gondar. ጎንደር Gondär. LOCAL PLACE. Originally a modest market town thirty miles north of Lake Ṭana until King Fasilädäs established his court there in 1636. It remained Ethiopia's capital and seat of power until the late eighteenth century. It was Ethiopia's first post-Aksumite permanent royal town (*kätäma*, originally meaning encampment). Fasilädäs built a castle there, as did kings and queens after him until 1755, with many nobles and merchants settling there as well. See Berry (2005). Gondär only appears in the *WP gädl* after the death of Susənyos and only in connection with Fasilädäs. WP visited Fasilädäs there, was healed of a sickness she contracted there, and then stayed so long that her community began to grumble. Some speculate that the name of Gondor, the capital of the realm of the humans of Middle Earth in Tolkien's *Lord of the Rings*, was inspired by the name of Ethiopian Gondär. LatLon: 12.602313, 37.466984.

Gonji. ጎንጂ Gonḡi. LOCAL PLACE. Probably the monastery of Gonḡ Tewodros Däbrä Ṭəbāb, about thirty miles south of Lake Ṭana; LatLon: 11.217806, 37.666916. *Abba* Kəflä Sämaʿt, who visited WP on her deathbed, is said to have come from this monastery in MS Abb. 88, with other manuscripts having the variant Gond. Perhaps the copyist of MS Abb. 88 upgraded the monk's origin from the unspectacular Gond to the renowned monastery of Gonḡi. In 1620, Gonḡi's leader Ləbso or Ləbsä Krəstos argued the Uctionist (Qəbat) side in the theological debate before Susənyos. He was ordained as a Catholic priest by the Jesuits and led Gonḡi as a Catholic monastery until approximately 1636 when Fasilädäs executed him for deserting the Orthodox faith. After the return to Orthodoxy, Fasilädäs sent many gifts to this monastery. See Wion (2005); Bosc-Tiessé (2008, 167, 239–42, 244–45). Transcribed elsewhere as Gonḡ, Gonj, Genj, Gonḡ, and Gʷangḡ.

Goshu. ጎሹ Goššu. “The buffalo.” HISTORICAL PERSON. An eighteenth-century aristocrat, great-grandson of King Susənyos, and one of the pillars of the rule of Iyoʿas I (1755–69). He was governor of Goḡḡam. *Ras* Mikaʿel gave orders for *Däḡḡazmač* Goššu to be strangled in 1769, but he lived until approximately 1786. See Chernetsov (2005c). Transcribed elsewhere as Goshu. The extra miracles say he pillaged Qʷäraša and took the *WP gädl* to Goḡḡam. Mentioned in the extra texts of MS I only.

Grace. ጸሎተ፡ጣሊድ Ṣälotä maʿədd. “The table prayer.” TEXT. A prayer recited at mealtime, from the *Rules of Pachomius*, titled Ṣərʿatä Maḥbär (Rules of the Community) in Ethiopia. For the text of the prayer, see Dillmann (1866, 61).

Guna. ጉና Gʷəna. LOCAL PLACE. A mountain fifty miles directly east of Qʷäraša, near the city of Däbrä Tabor, visible from some parts of Lake Ṭana. More than 13,000 feet tall, it is the origin of the Rəbb River, which flows into Lake Ṭana. Grain was sent to the community from here. LatLon: 11.716116, 38.234375. Written as both Guna and Gʷəna in the *WP gädl*. Transcribed elsewhere as Gouna.

Gwangoot. ጎንጎት Gʷangʷət. LOCAL PLACE. The place on the southeastern shore of Lake Ṭana, about ten miles north of Qʷäraša, now most closely associated with Krəstos Šämra, Ethiopia's most venerated indigenous female saint. Her monastery is located where the Gumära River empties into Lake Ṭana, on a rocky outcrop surrounded by wetlands. It is a popular pilgrimage site, and worshippers travel long distances to celebrate her feast day there. A nearby island is now called Čəqla Mänzo. WP's community went to Gʷangʷət to escape illness in Zäge, and a thieving woman went there in one of the miracles. LatLon: 11.896593, 37.506718. Transcribed elsewhere as Guangot, Guangut, Gʷangut, and Gʷāngut. See Bosc-Tiessé (2000, 222).

Habakkuk. ስንባቆም ʿEnbaqom. BIBLICAL FIGURE. A Jewish prophet, considered the author of the biblical book of Habakkuk. According to the Apocrypha, Habakkuk is transported by an angel from Israel to Babylon to feed Daniel in the lion's den (Daniel 14:31–42). This story appears in the *WP gädl*, inspired by “Now the prophet Habakkuk was in Judea; he had made a stew and crumbled bread into the bowl, and he was on the way to his field, carrying it to the reapers, when an

angel of the Lord said, ‘Habakkuk, carry the meal you have with you to Babylon, for Daniel, who is in the lion-pit’” (Daniel 14:33).

Habesha. ሐበሻ Ḥabäša. ETHNIC TERM. The comprehensive name that the various Christian and Semitic-speaking peoples of the Ethiopian and Eritrean highlands use for themselves. Ḥabäša in Amharic; Ḥabäša in Gəʿəz; Habesha in online references. For an explanation of the term, see Müller (2005). For an explanation of the choice to use it sometimes rather than “Ethiopians,” see Belcher (2012). WP and the author Gälawdewos were Ḥabäša.

Hail Mary. See Salama Malaak.

Hamle. ሐምሌ Ḥamle. TEMPORAL TERM. The eleventh month of the year in the Ethiopian calendar, now extending from 8 July to 6 August. It falls during the rainy season, *kärämt*. See Fritsch and Zanetti (2003).

Hatsanaa. ሐፀና Ḥašāna. CULTURAL PRACTICE. Some kind of grooming or beautifying activity, perhaps manicuring or hennaing the hands. This uncommon term does not appear in any of the standard dictionaries, but the root *h-š-n* denotes the semantic field of caretaking. In Tigrinya, *həšənot* means what the bride does to prepare to welcome the bridegroom, which includes putting oil in one’s hair, brightening one’s face, putting on woody perfumes, and making one’s palms black. Some of WP’s nuns repented of doing *hašāna* instead of working.

Haykaliya Mammo. ሃይከለየጣሞ Ḥaykäləyā Mammo. “The boy ‘My sanctuary.’” LOCAL PERSON. The abbot (*abä mənēt*) of Qʷäraša in 1735, the fifth year of Iyasu II’s reign. Appears with the name variant Haykäl Mammo (The boy “Sanctuary”) in MS I. Mentioned in the extra texts of MSS I and J only.

Haymanotawet. ሃይማኖታዊት Ḥaymanotawit. “She who belongs to the Faith.” LOCAL PERSON. The prioress (*liqtä ardəʾt*) of Qʷäraša in 1735, the fifth year of Iyasu II’s reign. Mentioned in the extra texts of MSS I and J only.

Haymanotä Abäw. See Faith of the Fathers.

Henok. See Enoch.

Hezekiah. ሕዝቅያስ Ḥəzqəyas. BIBLICAL FIGURE. As the Old Testament relates, this righteous king of Judah fell ill and was close to dying, but when he repented of his sins and prayed to God for healing, it was granted. Upon his recovery, he composed a poem. See 2 Kings 20:1; 2 Chronicles 32:24; Isaiah 38:1–14. According to the WP *gädl*, WP suffers like Hezekiah.

Hidaar. ኅዳር Ḥədar. TEMPORAL TERM. The third month of the year in the Ethiopian calendar, now extending from 10 November to 9 December in the modern Western calendar. It falls during the windy season, *mäsāw*. Feasts of Saint Mary are held on 6 and 21 Ḥədar; Advent starts during this month. See Fritsch and Zanetti (2003).

Himama eda seb. ሕማሙዳሪ፡ሰብእ Ḥəmamä Edä Säbʾ. “The illness of the hand[s] of people.” MEDICAL TERM. A serious folk illness caused and cured by folk medicine, something like the evil eye. If someone is doing well, others may become jealous and put a magical potion or poison in his or her food, which causes such symptoms as mental illness, stomach pain, or loss of talent. This illness is considered

largely fatal. A woman in the twenty-sixth miracle experienced this illness. Mentioned in the extra texts of MS I only.

Hintsiwaal. አንጽዋል Ḥənṣəwal. PLANT. A type of oat (*Avena abyssinica*) used as horse fodder. It was not cultivated on purpose but allowed to grow wild in planted barley fields and therefore came to mean thorns, thistles, and weeds. WP used it as a metaphor for what Satan sows.

History of the Holy Fathers. ዜናተ፡አበው፡ክቡራን Zenatä abäw kəburan. “Stories about the venerable fathers.” TEXT. A collection of anecdotes about and sayings by the Egyptian Desert Fathers who founded monasticism in the fourth and fifth century. Part of the patristic literature, it is based on *Apophthegmata Patrum Aegyptiorum* (Sayings of the Egyptian Fathers), but with hagiographical accounts added. It was translated into Gəʿəz in the thirteenth century at the latest. It is also called *Zena Abäw* (Stories about the Fathers), *Zena Abäw Kəburan* (Stories about the Venerable Fathers), or *Zena Abäw Qəddusan* (Stories about the Holy Fathers), which is a capacious name for collections of different sayings and anecdotes. In the *WP gädl*, it appears with the rare plural *zenat* (stories). See Bausi (2007).

Hours. TEMPORAL TERM. Ethiopians count the hours as is done in the Bible (and also generally in East Africa), from sunrise, with the first hour of the day ending at 7:00 AM. Thus 7:00 AM in Western time is one in the morning in Ethiopian time and 1:00 PM in Western time is the seventh hour, or seven in the afternoon in Ethiopian time. The Ethiopian eleventh hour ends at the Western 5:00 PM. This system may have developed in East Africa and the Middle East due to their closeness to the equator, where the hours of daybreak and nightfall are fairly steady.

Icon. ሥዕል Šəʾəl. OBJECT. Painting on wood of a saint, which in Ethiopia dates to the fifteenth century. Depictions of the saints were meant not simply to educate but also to protect the faithful. Mary was a popular subject, particularly depictions of her miracles, especially after the fifteenth-century Ethiopian emperor Zärʾa Yaʿqob mandated their display in every church during the Liturgy. WP speaks to icons of Saint Mary at Šana, Məṣälle, Rema, and Amba Maryam. See Heldman (2010).

Ilarya. አላርያ Ilarya. From Greek. “Hillary (the cheerful one).” LOCAL PERSON. A maidservant of WP’s mother, Krəstos ʿƏbäya, sent to serve WP in Žäbäy and who then stayed with her many years. She is called “saintly” in the *WP gädl* and, in a miracle of her own, successfully stopped the sun. Ilarya is an elegant Latin name and thus typical for a servant or slave. Just as in the United States, where slaves were often called names like “Caesar” or “Prince,” slaves in Ethiopia, coming from far places with other languages, were regularly given new, often elegant names. Thus, she was likely a slave originally from what is modern southern or western Ethiopia. In the *Sənkəssar*, the daughter of the late-fifth-century Greek emperor Zeno had a daughter, Hilaria, who longed to become a monk, so she dressed in a man’s garments and, acting like a man, joined a monastery. The monks did not suspect anything, but because she did not grow facial hair, they called her Hilarion the Eunuch. She lived a long life as a monk.

Isaac. *See* Jacob.

Iyasu. ኢየሱ Iyasu. “Joshua.” LOCAL PERSON. A wealthy man and *däggäzmač* who, along with *Näggadras* Asahel, buys MS J from two important women: Wälättä Täklä Haymanot and Bərhan Mādhanitu. Mentioned in the extra texts of MS J only.

Iyasu II. ኢየሱ Iyasu. “Joshua.” HISTORICAL PERSON. King Iyasu II (r. 1730–55), throne name ʿAlām Säggäd (The world submits [to him]), was born in 1723 to King Bäkaffa and Queen Wälättä Giyorgis (Məntəwwab). He ascended the throne at the approximate age of seven, with his mother as regent. It was a time of peace and the building of churches and castles in Gondär, but of declining royal power. The religious party of the Uctionist (Qəbat) doctrine was dominant. He died during an epidemic at the age of thirty-two and his son by his second wife Wəbit, Iyoʿas I, ascended the throne. *See* Chernetsov and Nosnitsin (2007). Mentioned in the extra texts of MSS H and I only.

Iyoas I. ኢዮአስ Iyoʿas. “Joas.” HISTORICAL PERSON. King Iyoʿas I (r. 1755–69), throne name Adyam Säggäd (The provinces submit [to him]), was born in approximately 1749 to King Iyasu II and Wəbit (who was the daughter of an Oromo chief). His grandmother Wälättä Giyorgis (Məntəwwab) was regent for him, as she had been for his father, when he came to power at the approximate age of six; Iyoʿas never became a strong king. *See* Natsoulas and Nosnitsin (2007). Mentioned in the extra texts of MSS H and I only.

Iyoel. ኢዮኤል Iyoʿel. “Joel.” LOCAL PERSON. The prior (*liqä ardəʿt*) of Q^wäraša in 1735, the fifth year of Iyasu II’s reign. Mentioned in the extra texts of MSS I and J only.

Iyopraxia. ኢዮጶራቅስያ Iyopäraqsəya. From Greek. “Eupraxia (good conduct).” LOCAL PERSON. WP’s maidservant, one of three who served her when she first left her husband. She was named after a saint commemorated in the *Sənkəssar* on 26 Mäggabit (4 April): A fifth-century Roman girl who went to live an ascetic life in an Egyptian monastery, never eating meat, drinking wine, or eating anything cooked during Lent. She loved to sing, was very obedient to her abbess, and was much loved by all the other nuns. It has been a tradition, since the Romans, to name servants after the great men and women of old, and thus to surround yourself with the furniture of your illustrious heritage, the signs of your own greatness.

Jacob. ያዕቆብ Yaʿqob. BIBLICAL FIGURE. In the book of Genesis, Jacob and Esau were twins born to Rebecca and Isaac, the only son of Abraham and Sarah. The twins quarreled their whole lives and the firstborn Esau foolishly sold his birthright to Jacob for a bowl of lentils. Esau was his father’s favorite, and Jacob was his mother’s favorite but tricked his father into making him his heir. Jacob wrestled with an angel of the Lord and was renamed Israel. Then Jacob fell in love with a beautiful woman named Rachel, and worked for her father Laban for seven years to gain her, but was tricked into marrying her plain sister Leah. He then had to work another seven years to gain Rachel as a second wife. At first, his favorite wife Rachel was barren, but she later gave birth to Joseph and Benjamin. Joseph

was his father's favorite, which made his brothers jealous so that they stealthily sold him into slavery in Egypt. But Joseph rose to second-in-command there and saved his brothers during a famine. When his father followed him to Egypt, he asked to be buried at home in Israel.

Jacobites. ያዕቆባውያን Yaʿqobawəyan. RELIGIOUS FIGURE. Another name for the believers of the various non-Chalcedonian churches of which the Tāwaḥədo Church is one. A sixth-century bishop of Edessa in northern Syria/southeastern Anatolia, Jacob Baradaeus, was one of the main organizers of this church, especially in Syria, during its most difficult period, thus the name Jacobites.

James. ያዕቆብ Yaʿqob. “Jacob.” BIBLICAL FIGURE. Following the Greeks, the Gəʿəz text refers to the Apostle James, one of Christ's Twelve Apostles, as Jacob. The author of the *WP gādī* cites the Apostle James's Epistle several times.

John, Gospel of. ወንጌል፡ዘዮሐንስ Wāngel zä-Yohannəs. TEXT. The Gospel traditionally thought to have been written by Saint John. In general, the reading of the Gospel of John is favored by Ḥabäša monks and is an important feature of monastic life. According to Denis Nosnitsin, it was the only Gospel copied separately in pocket format, which indicates that it was often used for private devotion and meditation, not just in a monastic context or in church services. Some priests say Christ's words come through most clearly in this Gospel. It is also the Gospel in which WP's namesake, Saint Peter, is mentioned most. As a priest early in her monastic life told her to, WP often read from the Gospel of John.

John Saba. አረጋዊ፡መንፈሳዊ Arägawi Mānfāsawi. “The spiritual[ly gifted] elder.” HISTORICAL PERSON. Known by his title *Arägawi Mānfāsawi* (Spiritual Elder) in Ethiopia, John Saba was a Christian ascetic from eighth-century Syria whose writings were translated into Gəʿəz in the sixteenth century. He wrote more than two dozen homilies and more than fifty letters, the eponymous anthology of which is called *Arägawi Mānfāsawi* in Ethiopia. It is one of the three parts of the *Mäṣahəftä Mänäkosat* (Books of the Monks), which is the foundational work of Ethiopian monasticism. It was translated into Gəʿəz from Arabic in the sixteenth century. John Saba's story appears in the *Sənkəssar*. See Lucchesi (2003). Sometimes called John of Dalyatha elsewhere.

John the Short. ዮሐንስ፡ጎጂ Yohannəs Ḥasir. HISTORICAL PERSON. An Egyptian Coptic saint, much venerated in the Tāwaḥədo Church, who was treated harshly by his mentor, an old man named *Abba Bamoy*, which aided John greatly on his way to sainthood. WP is said to have emulated him. His story is told in the *Sənkəssar* for 20 Ṭəqəmt (30 October), including such comments as “*Abba Bamoy* fell sick of a very severe sickness, and he continued to suffer from this sickness for eighteen years, and though *Abba John* ministered unto him [all this time] he never once said unto him, ‘Thou hast done well,’ for the old man *Abba Bamoy* had grown very old, and he used to try him exceedingly” (Budge 1928, 172).

Joseph. See Jacob.

Kasagn. ካሰኝ Kasāññ. “He [i.e., God] has compensated me.” LOCAL PERSON. *Näggadras* Kasāññ, whose Christian name was Gäbrä Maryām (Servant of [Saint])

Mary), experienced several miracles and appears to be the patron of their addition to MS I. Kasāññ is a name that parents normally give to a boy born after the loss of an earlier child. Mentioned in the extra texts of MS I only.

Kəbrä Nəgäšt. ክብረ:ነገሥት. “The Glory of the Kings.” TEXT. Medieval Ethiopian retelling of biblical story of Solomon and Sheba.

Kidaan. ክዳን Kidan. “Covenant.” RELIGIOUS TERM. A pact or covenant made by Christ with a particularly holy person during a visitation. This is an important concept in the Täwahədo Church and a vital part of any of its hagiographies: Christ promises that anyone who follows that saint will find favor with God. After the saint’s death, if a Christian asks the saint to intercede with Christ on the Christian’s behalf, Christ will honor the request. The *kidan* appears in every Gəʿəz hagiography, but was not common in the Egyptian hagiographies that otherwise served as models for Gəʿəz hagiographies. In other traditions, such pacts were usually only made with Saint Mary. Saints typically receive their *kidan* toward the end of their lives, even on their deathbeds, but Christ granted WP a *kidan* as a young woman, when he pleaded with her at the holy place of Waldəbba to give up seclusion and become the leader of seven spiritual communities. See Kur and Nosnitsin (2007).

Kifla Maryam. ክፍለ:ማርያም Kəflä Maryam. “Dedicated to [Saint] Mary.” LOCAL PERSON. A boat owner who helped WP when she was first leaving her husband. He later suffered at the hands of her husband and appears to have married a woman named Fəqərtä Krəstos, who much later tried to leave the community.

Kifla Samaat. ክፍለ:ስማዕት Kəflä Sāmaʾt. “Dedicated to the Martyrs.” LOCAL PERSON. A priest from Gond (or Gongi) Monastery summoned by WP on her deathbed.

Kristos Ebayaa. ክርስቶስ:ዕባያ Krəstos ʾĒbāya. “In Christ lies her greatness.” LOCAL PERSON. WP’s mother. She was married to Baḥər Säggäd, gave birth to at least five sons and WP (the only known daughter), sent food to WP while she was in Waldəbba, and sent her a servant when she was in Zäbol/Zämbol. She then went to visit WP in Betä Mänzo, fell ill, and was sent to Rema, where she died and was buried. Transcribed elsewhere as Krestos Ebaya.

Kristos Sinnaa. ክርስቶስ:ሥና Krəstos Šənnā. “In Christ lies her beauty.” LOCAL PERSON. The unnamed father of this woman brought the plague to Zäge; she was a member of the community presumably.

Kristosaweeet. ክርስቶሳዊት Krəstosawit. “She of Christ.” A CONTEMPORARY PERSON. A noblewoman from Gondär who sent a large gift of uncooked butter to WP at Fure to heal Wälättä Krəstos. She might possibly be Susənyos’s fifth daughter (by a concubine) because that woman was also named Wäyzäro Krəstosawit and was alive at the time.

Kucho. ክቕ Kuččo. HISTORICAL PERSON. A high-ranking member of the eighteenth-century court who fell in and out of favor with more than one king, as described in several historical sources. The so-called *Short Chronicles* state that King Dawit (r. 1716–21) appointed Kuččo *bäḡər wänd* (keeper of the crown), an important royal position. In 1721, Kuččo killed two men he suspected of poisoning and killing Dawit. The next year, the new king, Bäkaffa, arrested Kuččo and exiled him to

Wälqayt. In 1727, upon hearing rumors that Bākaffa, who had not left his palace in Gondār for some time, had fallen ill and died, a *Blattengeta* Kuččo told his troops to get ready (despite the title change, it is most probably the same man, returned from exile and promoted). When Bākaffa emerged from his palace in full health and went to Dābrä Bərhan, however, he accused Kuččo of treason. Kuččo tried to justify the mobilization of his troops by saying that he had heard of a conspiracy by two high dignitaries to take Bākaffa captive. The king did not believe him and ordered Kuččo's execution; soon after, Kuččo's soldiers pleaded with Bākaffa to give them a new commander. Instead, the enraged king told them to evacuate Gondār. *See the Short Chronicles* (Anonymous 1983, B: 264, 269, 275, 285–86). According to Bākaffa's own chronicle, *Blattengeta* Kuččo was condemned and executed (Anonymous 1903b, 320, 324). *See also* Munro-Hay (2002, 86, 91, 126). Note that the story in this text varies slightly from that in the chronicles. Also spelled K^wəččo. Mentioned in the extra texts of MSS H and I only.

Laban. *See* Jacob.

Lag. ለግ Läg. LOCAL PLACE. A historical region just southwest of Lake Ṭana, where the Gəlgäl Abbay empties into Lake Ṭana, near Ačäfär and Zäge. Susənyos had recently conquered it, Fasilädäs gave it to WP as a fief, and she later sustained her followers in Zäbol/Zämbol on grain grown in Läg. *See* Berry (2003a, 153, 160); Huntingford (1989). LatLon: 12.182321, 37.595901. It is not the place now called Layge, Lage, or Lege, on the northeastern shore of Lake Ṭana, LatLon: 12.11 37.36.

Lasta. ላስታ Lasta. LOCAL PLACE. A historical province in a rugged region about 100 miles east of Lake Ṭana, in what was later commonly known as Wällo Province. Its population long retained a separate Agäw identity even after having converted to Christianity and having been incorporated politically into the Amhara-dominated Ethiopian Christian kingdom. Inaccessibility and a separate ethno-cultural identity made Lasta a hotbed and refuge for rebels against the central authority and the monarch. One of these was the seventeenth-century rebel Mälkə'a Krəstos, sometimes called "the restorer of the faith." The medieval Zag^we Dynasty, famous for the rock-hewn churches created during their rule in the Lasta town of Lalibäla, also came from this region. LatLon: 12.189704, 38.589048. *See* Wudu Tafete Kassu (2007a).

Layika Masqal. ላክ፡መስቀል La'əkä Mäsqäl. "Servant of the Cross." LOCAL PERSON. A male deacon (probably a teenager) providing service in Žan Fäqära. He narrowly avoids being killed by an angel when he enters Mäqdäsä Maryam's cell without first announcing himself. Deacons have chores that rotate by the month.

Leah. *See* Jacob.

Lebaseeta Kristos. ለባሲተ፡ክርስቶስ Ləbasitā Krəstos. "She who wears Christ as her garment." LOCAL PERSON. A wealthy woman who sent one of her servants (possibly a slave) to help WP. Ləbasitā Krəstos would appear to have been a part of WP's life for a long time, since her servant helped WP when she first became a nun and was still with WP at least three years later, after they returned from Žäbäy.

Leo. ሌዮን Ləyon. RELIGIOUS FIGURE. A mid-fifth-century bishop of Rome. Pope Leo I wrote a theological treatise, important to the Council of Chalcedon, that approved the doctrine of the dual nature of Christ (fully human and fully divine), which became Catholic doctrine. The Tāwəḥədo Church rejected this council and saw Leo as emblematic of the heresy of Christ being split rather than unified. Therefore, his name was regularly reviled by the Tāwəḥədo Church and used as a sort of shorthand denunciation of Catholic Christology altogether. *See* Bandrés and Zanetti (2003).

Lisaana Krastos. ልሳነ፡ክርስቶስ Ləsanā Krəstos. “Tongue of Christ.” HISTORICAL PERSON. WP’s third brother. He was a member of the royal court, listed in Susənyos’s royal chronicle as participating in the Easter feast with Susənyos. Transcribed elsewhere as Lisana Krastos.

Lives of the Saints. ስንክሳር Sənkəssar. From Greek. “Collection.” TEXT. A large collection of short accounts of saints’ and martyrs’ lives organized by date, called the *Synaxarium* in Latin. Each day has readings for the foreign and indigenous saints who are said to have died on that day. Through its wide circulation in Ethiopia and the integration of readings from it into the Liturgy, over the centuries this particular set of hagiographies deeply shaped Ethiopian Christian culture and piety. Almost every church has a *Sənkəssar*, which is traditionally read right before the closing words of the service. The first version was translated in the fourteenth century from Arabic, with only foreign saints, but the text was significantly expanded in Ethiopia, particularly between 1563 and 1581, not long before WP’s birth. Thus, the *Sənkəssar* is quite different than the *Synaxarium* known in other churches. Some manuscripts include additional stories for local saints; for instance, a short account about ʾĪḥətā Krəstos is found in some Lake Tana monasteries’ *Sənkəssar* manuscripts. *See* Colin and Bausi (2010).

Lyre of Saint Mary. ኣርጋና፡ማርያም Arganonā Maryam. TEXT. This massive volume is perhaps the most rapturous text in praise of the Virgin Mary ever written. It is one of the great works of original Gəʿəz literature, written by Giyorgis of Säglä, widely acknowledged as the most exemplary Gəʿəz author. It dates to the fifteenth century. Also known as the *Arganonā Wəddase* (Lyre of Praise). *See* Getatchew Haile (2003).

Maateb. ማዕተብ Maʿtäb. “Seal.” RELIGIOUS TERM. The term most often refers to a cord, either simple or appended with a cross, that Orthodox Christians, especially women, traditionally wear around the neck or the wrist. It can also sometimes refer to a cross tattooed on the arm or the forehead, which, for its bearer, becomes an indelible marker—a final seal—of adherence to the Tāwəḥədo Church, and thus prevents one from giving in to the temptation to deny one’s faith in times of persecution (which historically confronted Tāwəḥədo Church Christians mostly from Muslims).

Macarius. ሙቃርዮስ From Greek. Mäqarəyos. RELIGIOUS FIGURE. One of the Egyptian Desert Fathers, ascetics who lived in the fourth and fifth centuries and founded Christian monasticism. He was Saint Anthony’s disciple and is often

invoked in Ethiopian hagiographies together with him. Not to be confused with Märqorewos (Mercurius).

Madab. መደብ Mādäb. LOCAL PLACE. A town east of Lake Ṭana, near Däbrä Tabor, thus near LatLon: 11.856935, 38.008865. *Ras* Mika’el’s son and successor Wäldä Gäbrä’el died there during a battle against *Ras* Ali Gʷangul in the 1780s (Parkyns 1853, 109). Transcribed elsewhere as Medeb or Meddeb. King Täklä Giyorgis I once fought and seized a cannon there, according to the twenty-seventh miracle of the *WP gädl*; mentioned in the extra texts of MS I only.

Magabeet. መጋቢት Mäggabit. TEMPORAL TERM. The seventh month of the year in the Ethiopian calendar, now extending from 10 March to 8 April in the modern Western calendar. It falls during the dry season, *ḥagay*.

Maguna. መጉና Mägʷəna. LOCAL PLACE. An ancient monastery north of Lake Ṭana and directly west of Gondär about thirty miles. King Fasilädäs is said to have looted it in 1657 and killed two of its priests, probably because it was a Unionist (and thus anti-Qəbat) center. It was rebuilt sometime between 1667 to 1682 and was a stronghold of Unionist sentiment well into the next century. *Abba* Absadi was associated with the Mägʷəna Monastery. Little is known about him, although he has a *gädl*. Transcribed elsewhere as Magwena, Magwina, Magwenā, and Mägʷina. LatLon: approximately 12.513436, 36.978895. See Wion (2007a).

Maḥbär. See Community.

Mahdere Sibhat. ማዕድረ:ስብሐት Maḥdärä Səbhāt. “Residence of Praise [of God].” LOCAL PLACE. A Lake Ṭana island about 1,000 feet from Rema Island and 1,000 feet from the shore of Lake Ṭana, about 350 feet in diameter. Now abandoned, there once was a Saint Mary of Qʷəsṣām Church on it, founded during the late-sixteenth-century reign of Šärsä Dəngəl by one of the king’s nobles (Cheesman 1936, 167–68). See also Bosc-Tiessé (2000, 233). Transcribed elsewhere as Mahdera Sibhat, Maḥdara Sebḥat. LatLon: 11.833876, 37.468222.

Malakotaweeṭ. መለኮታዊት Mäläkotawit. “She who belongs to the Godhead.” LOCAL PERSON. A nun at Bäkaffa’s court in 1727 who had met WP, according to the seventeenth miracle. It is unlikely that she is actually the woman of the same name who was the concubine of Bäkaffa’s father, Iyasu I (1682–1706), the mother of Bäkaffa’s older half brother Täklä Haymanot (r. 1706–8), and the sister of the Pāwlos who took refuge at Qʷäraša after rising up against Iyasu I. Although she lived at court, King Tewoflos (r. 1708–11) had her and Pāwlos hung for treason in 1708, twenty years before the events in the WP miracle. However, any person in 1727 who remembered what WP looked like would be in their nineties at least (since WP had died eighty-four years earlier), about the right age for Mäläkotawit, so perhaps the oral tradition has inserted her into the WP miracles in the figure of this nun. See Chernetsov (2007b). Transcribed elsewhere as Malakotwit or Mäläkotwit. Mentioned in the extra texts of MSS H and I only.

Malkih. መልክ Mälkäʷ. “Image, portrait.” TEXT. A genre of Gəʿəz poetry written in honor of holy figures, listing and eulogizing the spiritual powers of the various body parts of the saint, from head to toe. The *Mälkäʷa Wälättä Petros*, a poem in

honor of WP, is included in this volume. See Habtemichael Kidane (2007a) and “The Text’s Genres” in this volume.

Malkiya Kristos. መልክ፡ክርስቶስ Mälkä’a Krəstos. “Image of Christ.” HISTORICAL PERSON. WP’s husband and the chief adviser of King Susənyos. A wealthy man, he went on many military campaigns with the king and received several titles. As the king’s main advisor, Mälkä’a Krəstos was involved in supporting “the faith of the Europeans,” that is, Roman Catholicism, and repressing the indigenous Təwəhədo Church. Although he and WP did not have any living children (three children died in infancy), it seems unlikely that he divorced WP and married another woman for this reason. He is not recorded as having married anyone else, and the WP *gädl* insists on his continued support and affection for WP even after their separation. Historical records show that he did have three sons, but two of them were governors in the 1620s, suggesting that they were born long before his marriage to WP and were of an age with her. His mother was Wäyzäro Mäsqäl ʾƏbäya (In the Cross lies her greatness) (Täklä Šəllase [Tinno] 1900, 235). Transcribed elsewhere as Malki’a Kristos, Malkia Kristos. See Nosnitsin (2007c).

Malkiya Kristos. መልክ፡ክርስቶስ Mälkä’a Krəstos. “Image of Christ.” HISTORICAL PERSON. A noble who claimed to be the rightful king between 1629 and 1635 because Susənyos had converted to Roman Catholicism. He was from Lasta, a rugged region east of Lake Tana and including the famous town of Lalibäla. In 1632, Susənyos tried several times to suppress his rebellion and was successful at the battle of Wäyna Däga, even though Mälkä’a Krəstos escaped. Since Susənyos restored the Orthodox faith not long after his battles with Mälkä’a Krəstos, Mälkä’a Krəstos is sometimes called “the restorer of the faith” or “king of the faith.” A few years later, Susənyos’s son and successor, Fasilädäs, killed him in battle. While this rebel shares his name with WP’s husband, he is not the same person. Many famous men had this name at the time; the index to the seventeenth-century texts that the Jesuits wrote lists fourteen men with the name Mälkä’a Krəstos. See Wudu Tafete Kassu (2007b).

Malkiya Kristos. መልክ፡ክርስቶስ Mälkä’a Krəstos. “Image of Christ.” LOCAL PERSON. A monk who lived in Waldəbba with WP and had the same name as her husband. He predicted that WP would found seven communities.

Mankir. መንክር Mänkər. “The miraculous one.” LOCAL PERSON. A monk who came from Wänčät, due east of Q’äraša a couple of miles, and advised WP regarding the Zäge male leaders who worked against her.

Maqdas. መቅደስ Mäqdäs. RELIGIOUS TERM. The holy innermost part of a Təwəhədo Church, where only priests can go, that holds the object that makes a church a church, the *tabot*. See Fritsch (2007).

Maqdasa Maryam. መቅደስ፡ማርያም Mäqdäsä Maryam “[Saint] Mary’s sanctuary.” LOCAL PERSON. A woman who fell ill while WP was in Žan Fäqära and who died there. She saw WP prevent an angel from killing a man.

Maqwé. ማቄ Maqʷe. MEDICAL TERM. An illness, probably with a fever, that a person was likely to catch in lowland areas, so perhaps malaria. The term arises from the

root *m-w-q* “to be warm, hot,” suggesting that the main symptom is a fever or that one caught it in hot areas. This is not a Gəʿəz word but an Amharic one. *Maqʷe* was generally thought to arise from proximity to *buda-* or *zar-*spirits (Kane 1990, 233). See Strelcyn (1955). A monk in the *WP gädl* predicted that WP would catch it in the lowlands, and her husband hoped her companion Əḥətä Krəstos would catch it there.

Marcian. መርቅያን Märqəyan. RELIGIOUS FIGURE. The fifth-century Byzantine emperor (in Latin called Flavius Marcianus Augustus) who approved the ecclesiastical condemnation of the anti-Chalcedonian hero and Alexandrian patriarch Dioscorus and had him exiled after the Council of Chalcedon in 451. Thus, he is considered an enemy of the faith by the Tāwəḥədo Church. He is described in the *sālamta* poem in honor of WP as “Marcian the Wolf.”

Marqorəwos. መርቆሪዎስ Märqorewos. From Greek. “Merkourios (Mercurius or Mercury).” LOCAL PERSON. A monk at Məṣəlle Island who was said to fly. He appears only once. Not to be confused with Mäqarəyos (Macarius).

Marqos. ማርቆስ Marqos. “Mark.” HISTORICAL PERSON. The Egyptian patriarch of the Tāwəḥədo Church from 1636 to 1647. According to protocol, *Abunä* Marqos III had been assigned by the head church in Alexandria. He was the first to fill the office again after a vacancy during the Catholic interlude, that is, after *Abunä* Səmʿon had been killed in 1617 and after Roman Catholicism had been forced out again in 1632. WP went to greet him not long after he arrived, and he asked her if she was the woman whose fame had reached them even in Egypt. He then blessed her for her righteous defense of the Orthodox faith, while she asked him for advice: Should she stay to lead her community when she really wanted to just be a hermit? He told her that God would strengthen her for the task and then conferred the priesthood on the men with her. Since the position of patriarch had been vacant since at least 1632, when the Roman Catholic patriarch Afonso Mendes left, but really since 1617, when the last Orthodox patriarch had been killed, this was probably the first opportunity that members of WP’s community had to become priests. See Wion (2007b).

Martha. ማርታ Marta. BIBLICAL FIGURE. A woman in the New Testament who, along with her older brother Lazarus and her younger sister Mary, followed Christ, hosting him in her home and witnessing his resurrection of her brother (John, chapter 11). She enthusiastically acknowledged Jesus as the Messiah (John 11:27). WP is compared favorably to her in the *mālkəʾ* poem.

Martha. ማርታ Marta. RELIGIOUS FIGURE. A woman who appears in the *Sənkəssar* or *Täʾamərä Maryam* and is probably the subject of the allusion to Martha’s prayer in the *WP gädl*. The Martha of the Bible had nothing to do with children or barrenness while the Martha cited in the *WP gädl* is barren. There are two childless Marthas in the *Sənkəssar* who pray for children: one is the mother of Saint Vincent, celebrated on 5 Taḥśaś, the other is the grandmother of *Abba* Simon of the monastery of Antioch, celebrated on 29 Gənbət. However, this specific prayer is not discussed in the *Sənkəssar*, so it is not clear where the quote in the *WP gädl* comes from. A *Täʾamərä Maryam* manuscript kept at today’s Protestant Mekane

Yesus Seminary in Addis Ababa includes a miracle about how the Virgin Mary gave a child to a certain woman named Martha from a royal family in the East and how the Virgin Mary raised the child from the dead when the wife of the Roman emperor Diocletian (r. 284–305) threw the child to the floor out of jealousy (EMIP 601, Mekane Yesus Seminary 1, 190rv).

Mary. ማርያም Maryam. BIBLICAL FIGURE. The mother of Christ, also called Saint Mary, the Virgin Mary, and Our Lady Mary. She is a figure of great reverence in the Tāwaḥədo Church, almost a co-redeemer with Christ and the main object of prayer. WP spoke only twice with Christ but multiple times with Saint Mary through her icon, and Saint Mary regularly advised WP.

Maryam Sinnaa. ማርያም:ሥና Maryam Šanna. “In [Saint] Mary lies her beauty.” LOCAL PERSON. A nun who was with WP in the region of Šällämt and went with her when she was called before the king’s court the second time.

Maryamaweeṭ. ማርያማዊት Maryamawit. “She of [Saint] Mary.” LOCAL PERSON. WP’s maidservant, one of three who served her when she first left her husband. She lived with WP in Zäge, when she first went there, and was with her in Šällämt, so she was probably with her in Waldəbba as well.

Māṣḥafä Məwətan. See *Book of the Dead*.

Maskaram. መስከረም Mäskäräm. TEMPORAL TERM. The first month of the year in the Ethiopian calendar, now extending from 11 September to 10 October in the modern Western calendar. It includes the end of the rainy season and the beginning of the dry season.

Matqi. መጥቅስ Mätqəṣ. TEMPORAL TERM. Part of a complicated formula for calculating the dates on which certain holidays (i.e., the movable feasts of the Tāwaḥədo Church) should fall each year, since they are supposed to follow the lunar not the solar calendar. Meshing the lunar and solar calendar depends on the following: the lunar and solar calendar match only once every nineteen years. There are 235 lunar months for every 19 solar years; thus, after a period of 19 solar years the new moons occur again on the same days of the solar year. The calculations named *abäqte* (or *epact*) and *mätqəṣ* are used to determine the lunar and solar calendar by varying individually but always adding up to thirty. *Mätqəṣ* is the number of days left in the lunar month on the first of the year; *abäqte* is the number of days into the lunar cycle on the first of the year. The year this text was written had an *abäqte* of eleven, meaning that there was an ecclesiastical new moon on the eleventh of the month during this year.

Matsehafa Hawi. መጽሐፈ:ሐዊ Mäṣḥafä Ḥawī. From Arabic. “Comprehensive Book.” TEXT. A collection of rules of moral theology used to teach church dogma and history, translated into Gəʿəz in 1582 from the Arabic, which was itself translated from a Greek original (allegedly written in the eleventh century, but perhaps dating to as early as the seventh century). It includes detailed instructions regarding monks and nuns. The Arabic title, *Al-kitāb al-ḥawī*, means “Comprehensive Book” (with *ḥawī* [comprehensive] just being transcribed in Gəʿəz, but not translated), which harks back to the meaning of the original Greek title. See Ezra Gebremedhin (2005).

Mazgaba Haymanot. መዝገበ፡ሃይማኖት Mäzgäbä Haymanot. “Treasure-house of Faith.” LOCAL PERSON. A monk who was also a priest and had the vision that the scribe Gälawdewos would write the *Gädlä Wälättä Petros* and urged him to do so. He had grown up in WP’s community, had been instructed in the sacred books, and was a humble, gentle monk who lived in chastity. He died about seven years before the book was written down.

Mazmura Dinghil. መዝሙረ፡ድንግል Mäzmurä Dəngäl. “Song of the Virgin [Mary].” LOCAL PERSON. The archpriest (*liqä kahənat*) at Q’äraša in 1735, the fifth year of Iyasu II’s reign. Mentioned in the extra texts of MSS I and J only.

Mendes, Alfonso. See Afonsu.

Mənet. See Community.

Məntəwwab. See Walatta Giyorgis.

Metropolitan. See Patriarch.

Mezraata Krastos. መዝራዕተ፡ክርስቶስ Mäzraʿtä Krəstos. “Strong arm of/for Christ.” LOCAL PERSON. A functionary of the royal court who delivered a written authorization from King Susənyos to the Lake Ṭana region, while WP’s community was at Məşelle, that all those who remained loyal to the Təwəḥədo Church would be taken captive. This was probably not the Mäzraʿtä Krəstos who was related to WP and is a saint in the Təwəḥədo Church for founding a monastery (Raineri 2007).

Mihillaa. ምሕላ Məḥəlla. “Supplication.” RELIGIOUS TERM. A special, often daylong service of the Təwəḥədo Church. *Məḥəlla* is the name of a day of entreaty held on ten fixed dates throughout the year, but they are also held as the need arises, when priests pray intensely for guidance on a particular matter, such as the election of a patriarch, to end a drought, or to gain victory in war. It includes singing psalms and hymns, sacred dancing, readings from sacred books, and entreaties to God for blessings. Such a service happens in Waldəbba, where most practices are done more intensely, as it seems this supplication lasted for much longer than a day in the *WP gädl*. See Habtemichael Kidane (2007b).

Mikaél. ሚካኤል Mikaʿel. “Michael.” HISTORICAL PERSON. A noble originating from the province of Təgray who was a dominant figure of the early *zāmānā mäsafənt* (Era of the Princes, 1769–1855). *Ras* Mikaʿel “Səḥul” (Mikaʿel the Clever One, 1691–1777) was so powerful he had the kings Iyoʿas I and Yoḥannəs II killed, installed another as his puppet (Täklä Hamanot II), and commissioned a chronicle devoted to himself, something that was normally the prerogative of the monarchs. The Scottish author James Bruce wrote about *Ras* Mikaʿel frequently, describing him as astute and ruthless. The royal chronicles described him as a military commander so cool that during battles he “played at chess,” a habit “that burnt like fire the hearts of the enemy; for the soul of *Ras* Mikaʿel was not moved in the moment of great slaughter” (Blundell 1922, 207–8). He killed so many enemies in 1770 that the streets of Gondär were strewn with body parts. He was not known as a religious man. See Abbink (2007). Mentioned in the extra texts of MSS H and I only.

Miraafa Egzitina Maryam. See Our Lady Mary’s Resting Place.

Miracles. ተኣምር Təʾamər. TEXT. The narration of the miracles performed by a saint

after his or her death that forms part of the composite text that is the saint's hagiography. The *tä'amər* normally appear after the biography and before the poems in honor of the saint. They are part of the distinctive genre of indigenous Ethiopian saints' lives, a genre innovated in the fourteenth century and that flourished for the next five centuries. The *Tä'amərä Wälättä Petros* are quite extensive, with almost thirty posthumous miracles recorded.

Mitsillé. ሞጽላ Məṣälle. LOCAL PLACE. An island with a monastery about half a mile south of Ṭana Qirqos Island in Lake Ṭana and maybe two miles north of Rema Island. WP founded the third of her seven religious communities there. Formerly it had been the residence of the famous saint Afqärännä ʿĒgzi'. The monastery there was dedicated to Saint Fasilädäs, so it is often called Məṣälle Fasilädäs (which is also the name of the region on the east side of Lake Ṭana near it). It is about half a mile long and at one time had three churches dedicated to Saint Fasilädäs and his two sons. See Di Salvo, Chojnacki, and Raineri (1999, 43). LatLon: 11.865075, 37.490914. MS Abb. 88 lists Məṣraḥ rather than Məṣälle as the place of WP's third community. Transcribed elsewhere as Meṣlé, Məṣəl, Meselé, Mesle, and Misilai.

Mitsraaha. ሞጽራሐ Məṣraḥa. LOCAL PLACE. A famous island in eastern Lake Ṭana, about thirty miles north of Q'äraṣa, with monasteries founded by kings and graves where kings were buried (thus appearing often in the royal chronicles). LatLon: 12.187292, 37.56442. See Cheesman (1936, 189–93). Soldiers pass this place in the twentieth miracle. Possibly related to the substitution of Məṣelle Island with Məṣraḥ in MS Abb. 88. Transcribed elsewhere as Mesraha, Meṣraha, and Meṣrāhā, and as Mitraha Mariam in Cheesman. Mentioned in the extra texts of MSS H and I only.

Miyazya. ሚያዝያ Miyazya. TEMPORAL TERM. The eighth month of the year in the Ethiopian calendar, now extending from 9 April to 8 May in the modern Western calendar. It falls during the sowing season, sometimes called the hungry season because supplies run out while waiting for the harvest, and often includes Palm Sunday, Good Friday, and Easter Sunday.

Monastery. ደብር Däbr. "Mount, Mountain." RELIGIOUS TERM. Throughout, we have translated *däbr* as "monastery," with the understanding that the term was not used for small churches but for substantial institutions that had at least three priests, often royal patronage, and that served as centers of education. By contrast, we have translated *gādam* as "monastic settlement" and *maḥbār* as "community." A *däbr* had different types of clergy, including priests who were not monks, who performed all the services and ceremonies. In modern use, *däbr* can also mean an important church without a monastery, but this did not seem to be the case when Gälawdewos composed the *WP gādä*, so we have always translated it as "monastery" and never as just "church." As the literary critic Northrop Frye long ago noted, there are four key spaces in the Bible—the mountain, the garden, the cave, and the furnace. In the ancient world generally, high places were frequently sacred places. Thus, the term "mountain" came to be used in Egypt and

Ethiopia to designate also a monastery, which often was located on elevated ground or a mountaintop. There are at least eight hundred monasteries of all types in Ethiopia, most established after the fourteenth century and most built in remote or difficult-to-access sites. New monasteries were set up as daughter monasteries or by a religious leader moving on his or her own into a new area and attracting a community of like-minded people, as WP did. Those who established new monastic communities often disagreed with established monasteries. Part of establishing a monastery was to consecrate a *tabot* and ordain ministers. Monasteries often hold the relics of the founding saint or other holy people. Some monasteries are cenobitic (*andännät*), in which the members live in community, living and eating together, while others are idiorhythmic (*qʷərit*), in which members live autonomous lives and are often called hermits. Every monastery has a church, a cemetery, and huts for the monks. Almost all monasteries have libraries of manuscripts. The *WP gädl* uses the term *mānet* only three or four times, and we also translate it as “monastery.” See Kaplan (2005a, 2007), and also <http://www.monasticlife.org/MonasticLife.html>.

Monastic settlement. ገዳም *Gādam*. “Wilderness.” RELIGIOUS TERM. Throughout, we have translated *gādam* (and only *gādam*) as “monastic settlement,” with the understanding that the term was not used for a church or a wealthy, established monastery (which was called a *däbr* or a *mānet*), but often for a more autonomous or less settled community of monks without a permanent location, and who appointed their own leaders and did not have connections to the court. A *gādam* was a place of seclusion, a dedicated monastery, having only monks and nuns and no priests who were not also monks. A *gādam* has a *māmhar* (lit., teacher, but the title of the head of a large church, an abbot), while a *däbr* does not. In the *WP gädl*, Rema Island Monastery is called a *däbr*, while Qʷäraša and Waldəbba are called *gādam*. Monasticism began in the Egyptian desert, with monks living in individual isolation rather than as one group in a building as part of an institution. Perhaps for this reason, the term “wilderness” came to be used in Ethiopia to designate a certain type of monastic community. See Kaplan (2005b, 2007). Regarding Ethiopian monasticism generally, see Getatchew Haile (2000).

Monk. መኅከል *Mänäkos*. TITLE. A man who makes a commitment to live a spiritual life of renunciation, including celibacy, fasting, and prayer.

Monophysitism. See Tewahedo Church.

Months. See Calendar.

Mount of Olives. See Feast of the Mount of Olives.

Motalami. ጥተላሚ *Motälämi*. “King of cows.” FOLKLORIC FIGURE. An evil heathen king in folklore who is said to have abducted ሂገዝያውን ሃራየያ, the mother of Ethiopia’s most famous saint, Täklä Haymanot, and plotted to marry her against her will but was stopped by an angel who saved her. WP invoked ሂገዝያውን ሃራየያ, along with the biblical Sarah and the apocryphal Susanna, as examples of women who were saved from evil men, as WP hoped to be saved from her husband. Also

appears as as Mätälomi or Motälami. The first part of the name is derived from a Cushitic language, perhaps Oromo (in which *mootii* means “king, ruler”) and the second part from Amharic (in which *lam* means “cow”).

Naggad-ras. ነጋድራስ Näggadras. “Head of the merchants.” TITLE. A title first used of those who ran long-distance caravans but then used after the eighteenth century for customs collectors, who were appointed by local aristocrats. These were lucrative positions. See Garretson (2007). Mentioned in the extra texts of MSS I and J only.

Nahaasé. ነሐሴ Nāhase. TEMPORAL TERM. The twelfth and thereby second-to-last month in the Ethiopian thirteen-month solar calendar, now extending from 7 August to 5 September in the modern Western calendar. Transcribed elsewhere as Nahase or Nahāsē.

Narga. ናርጋ Narga. LOCAL PLACE. A tiny island connected by a short stone causeway to the western part of Dāq Island in Lake Ṭana; LatLon: 11.915728, 37.244541. It later became the home of the famous church of Narga Šəllase, established by Queen Wälättä Giyorgis (Məntəwwab) in 1737. WP occasionally retreated there from the community at Afär Färäs.

Nazraweet. ናዝራዊት Nazrawit. “The Nazarene woman.” LOCAL PERSON. The fourth abbess (*əmmä maḥbār*) of WP’s community. In the *WP gädl*, she is blessed once alongside ʾĪḥtā Krəstos and Amätä Dəngəl, who were previous abbesses of WP’s community, so we conclude Nazrawit was the community’s fourth abbess.

Ninety-Nine Angelic Orders. BIBLICAL FIGURE. According to the Təwahədo Church, God created one hundred tribes or orders of angels, but one of those orders fell (due to the angel Satan), and so one makes vows by the Ninety-Nine Angelic Orders only.

Non-Chalcedonian Church. See Tewahedo Church.

Nug. ኑግ. PLANT. *Guizotia abyssinica* is an herb cultivated in the Ethiopian highlands; its seeds are ground and mostly used for oil.

Nun. መነሳይት Mänäkosayt or መነሳዊት Mänäkosawit. TITLE. A woman who makes a commitment to live a spiritual life of renunciation, including celibacy, fasting, and prayer. The Ethiopian process of becoming a nun was described in the various works of Šər’atä Mənk’əsənnä (Rules of the Monks) (Grébaut 1940, 237–38). A nun marks her intention by shaving her head (being tonsured) and putting on the monastic *qob* (cap). There is then usually a three-year novitiate, although this varies (Chaillot 2002, 154). Two stages characterize the process of becoming a monk or nun. In the *rād* (or first) level, they receive the *qob* and are trying out the life. They are free to travel, for instance. Novices and young monks are supposed to do the manual labor around the monastery and take care of sick or elderly monks. In the *ärda’t* (or second) level, they receive the mantle, sash, and belt, and thereby become full members. Most commonly, it was older women, often widows, who became nuns. Thus, in this text, it seems that older nuns were called *əḥət* (sister) and young nuns were called *dəngəl* (virgin). We have treated the two terms as a reference to monastic commitment along with age, not sexual status. It’s possible that the “sisters” in the *WP gädl* were just members of WP’s

community during troubled times, not actual nuns, but a married woman who was still actively married would probably not be called an *əḥat*. Likewise, a *dangal* might be a young girl, but was most likely a nun. A monastery of only women, a nunnery or convent, was called *beta dānagəl* (house of virgins). Many monasteries did not allow women, but those that did often practiced strict separation of men and women. Nuns are more likely to live idiorhythmic (*qʷərit*) instead of communal religious lives, often living at home rather than in religious communities. Marta Camilla Wright argues that part of being a nun is to efface the female body's natural impurities by deliberately moving toward a more traditionally masculine identity and thus achieving gender neutrality, or what she calls a "holy gender." See Fluche and Persoon (2007), Wright (2001), Kaplan (2007), and Nosnitsin (2010d).

Orit. አሪት Orit. From Aramaic. "Law." TEXT. In Gəʿəz texts, a reference to the Old Testament (Tanakh) as a whole, but it can also mean just the Octateuch, the first eight books of the Bible, including the Pentateuch (consisting of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), as well as the next three books (Joshua, Judges, and Ruth). Together they are known as the Book of Law, thus the term Orit. See Pietruschka (2010).

Our Lady Mary of the Presentation. See the Presentation of Our Lady Mary.

Our Lady Mary's Resting Place. ሞዕራፈ፡አግዝኢትነ፡ማርያም Məʿrafä ʾEgzəʾtənä Maryam. LOCAL PLACE. Apparently a church near or in Wäybəna at which ʾAṣqä Maryam served as the custodian of the treasury. It may have something to do with Ṭana Qirqos, ʾOf Goḡḡo, or Amba Maryam, where it is believed that Saint Mary and the Ark of the Covenant stopped on their way through Ethiopia (as the name of the place states). It cannot be the church on Ṭana Island itself, however, where the Ark of the Covenant is reputed to have stayed for six hundred years, because that church has another name, and ʾAṣqä Maryam said that he would be far from this church if he was buried on Ṭana.

Owf Gojjo. ዮፍ፡ጎጃ ʾOf Goḡḡo. "Bird's nest." LOCAL PLACE. A very small island in Lake Ṭana, about two miles north of Qʷäraṣa. Approximately 150 feet in diameter, it was one of the places where the Holy Family and the Ark of the Covenant were believed to have stopped on the way to Ṭana Qirqos. Transcribed elsewhere as Oaf Goja Tsiyon, Oafgogia Sion, Woffa Gojjo, and Wef Gojo. LatLon: 11.793666, 37.450215. See Cheesman (1936, 167); Bosc-Tiessé (2008, 67–68).

Papyrus boat. See Tankʷa.

Patriarch. ጳጳስ Pappas. TITLE. The head of the Tāwahədo Church who was always assigned to Ethiopia by the Egyptian Church. During the 1610s and 1620s, there were two patriarchs, Səmʿon, who was murdered by pro-Roman Catholic forces, and Marqos. The patriarch from Egypt alone had the authority to ordain new priests and deacons. An *abunä* is not necessarily the patriarch: he can also be a high-ranking or particularly venerated priest or monk; the terms are used interchangeably in some texts. See Abuna.

Paul. ጳውሎስ Ṭawlos. BIBLICAL FIGURE. A famous first-century missionary, theologian, and author—about half of the New Testament is attributed to him. Although

Saint Paul is an apostle, he is not one of the Twelve Apostles (he never met Christ in person). He is quoted more than thirty times in the *WP gädl*. Before his conversion from Judaism to Christianity on the road to Damascus, he persecuted Christians. Afterward, he suffered greatly while supporting the growing Christian community.

Pawlos. ጳውሎስ Pāwlos. “Paul.” LOCAL PERSON. The first of WP’s brothers. Nothing further is said about him in the *WP gädl*. Transcribed elsewhere as Paulos.

Peter. ጴጥሮስ Pēṭros. “Peter.” BIBLICAL FIGURE. One of Christ’s Twelve Apostles. The word “pētra” in Greek means “rock,” and so Saint Peter is called “the rock” on which Christ built his church. As the *WP gädl* states, WP resembled her namesake in also being the founder of a religious community, preaching the Gospel, enduring persecution for the faith, being put in prison, having the keys to heaven, pastoring her flock in their spiritual struggles, being the head of all religious teachers, and having the power to kill and resurrect.

Petros. ጴጥሮስ Pēṭros. LOCAL PERSON. A monk whom WP heals of a swollen leg. Mentioned in the extra texts of MS I only.

Phinehas. ፊንሐስ Finḥas. BIBLICAL FIGURE. A Jewish high priest who stopped the plague, which God had brought upon the Israelites for worshipping idols, by going in search of the Israelite Zimri (in Gəʿəz, Zānbāri) and a Midianite woman—who were having sex in view of the temple—and driving a spear through both of them with righteous zeal.

Praise of Our Lady Mary. ውዳሴ፡ማርያም Wəddase Maryam. TEXT. A lectionary or divine office containing prayers in praise of the Holy Virgin to be recited each day of the week. Each day has two to five pages praising Mary and requesting her intercession. It is one of the most beloved texts in the Tāwāḥədo Church.

Praise of the Beloved. ስብሐተ፡ፍቁር Səbhātā Fəqur. TEXT. A communal daily office of the Tāwāḥədo Church; that is, an official set of fixed prayers to be said at certain times of the day or during certain services, also called the Divine Office or the Liturgy of Hours. The *Səbhātā fəqur* could be used in the daily service or on feast days, sung during a procession, but had a particular use during a period of spiritual retreat. The supplication is addressed to God through the intercession of the prophets, patriarchs, apostles, Saint George, and the three most important Ethiopian male saints, who each constitute the “beloved” of the title. See Habtemichael Kidane (2010).

Presentation of Our Lady Mary. እግዝእት፡ማርያም፡ዘበኢታ ሂገደጎጥንä Maryam Zä-Bäʾata. “Our Lady Mary of the Presentation.” LOCAL PLACE. The name of the church in Robit where WP spent a week after leaving her brother’s home. The name of the church is based on a second-century apocryphal story about the Virgin Mary’s early life, about which the Bible is silent. According to the story, Mary’s parents, Joachim and Anna/Hannah, took their daughter to the Temple in Jerusalem and offered her up to God, just as the prophet Samuel’s parents and Christ’s parents had offered each of them up for holy service. This date is celebrated in the Orthodox and Roman Catholic churches. In the Ethiopian Tāwāḥədo Orthodox Church, it is celebrated on 29 November, one of thirty-three feasts in

honor of the Virgin Mary. Although *bä'ata* in Gə'əz literally means “her entry [into the Jerusalem temple],” in the West the established term for the event is generally “presentation.”

Prior. ሊቀ፡አርድእት. *Liqä ardə't*. “Male head of the [male] disciples.” **TITLE.** A monastic leadership position below the abbot. Mentioned in the extra texts of MS I only.

Prioress. ሊቅተ፡አርድእት *Liqtä ardə't*. “Female head of the [female] disciples.” **TITLE.** A female monastic leadership position below the abbess. The office is called *liqä räd'ənnät*. Mentioned in the extra texts of MS I only.

Psalms. ዳዊት *Dawit*. **TEXT.** Along with many other early Christians, the Ethiopians considered King David the author of the Psalms and therefore often start a quote from Psalms with the phrase “as David says.” The number and numbering of Psalms differs depending on whether the translation was originally made from Hebrew (Masoretic) or Greek (Septuagint) manuscripts. Protestant tradition follows the Hebrew numbering; Catholic, Eastern Orthodox, and Tāwəḥədo Church traditions follow the Greek numbering. The numbering of the Psalms is the same in both traditions until Psalm 9, when the Greek tradition collapses Psalms 9 and 10 into one Psalm 9. See Stoffregen-Pedersen (1995, 10). The numbering differentiates as follows:

Hebrew (Masoretic) Psalms	Greek (Septuagint) Psalms (Ethiopic)
Pss. 1–8	1–8
9–10	9
11–113	10–112
114–15	113
116	114–15
117–46	116–45
147	146–47
148–50	148–50
	151

Qäsis. ቀሲስ. “Elder.” **TITLE.** A church leader equivalent to a reverend. Today, a *qäsis* is a married priest, not a celibate monk priest; his duties may include preaching, leading worship, and celebrating the Liturgy and other rituals. Before becoming a *qäsis*, a man is a *diyaqon* (deacon).

Qəbat. See Uncionist.

Qiddista Kristos. ቅድስተ፡ክርስቶስ *Qəddəstā Krəstos*. “She who is sanctified by Christ.” **LOCAL PERSON.** A young woman who urged the writing of the *WP gādl* and whom the author repeatedly praised. Although, according to the author, she had not known WP personally, she urged the writing when WP’s living disciples had not.

Qirinya. ቅርኝ *Qərəñña*. **LOCAL PLACE.** A town on the northeastern shore of Lake Ṭana, about twenty miles south of Fəñṭəro and five miles due west of Ṭəza Amba Maryam. It is on a promontory on the shore of Lake Ṭana, with a church called *Qərəñña Maryam* (Cheesman 1936, 188). LatLon: 12.100004, 37.700045. Tran-

scribed elsewhere as Karania, Keranya, and Qiranya (perhaps also Karanio, Keranyo, Keraniyo, and Qaranyo).

Qirqos. See Cyriacus the Martyr.

Qoratsa. ቅረጸ Q^wäraša; but today Q^wäraṭa. LOCAL PLACE. A town and monastery on the eastern shore of Lake Ṭana, in the region of Dära, about ten miles north of Baḥər Dar. It has now been the home of WP's main monastery and community for more than 350 years, although the place became associated with WP only after her death, when her community moved there in 1649. Several of WP's communities were within ten miles of Q^wäraša on the lower southeastern end of Lake Ṭana, but Q^wäraša is mentioned only twice in the *WP gädl*: Abba Šaware Mäsqäl stated that WP could live in Q^wäraša if the leaders at Zäge cast her out and the author wrote that they were living in Q^wäraša in 1672. According to the *Short History of WP's Community*, they became fully established at Q^wäraša in the seventeenth year of Fasilädäs's reign (1650) when Fasilädäs granted them land. Fasilädäs is reputed to have built a church there for WP. Since the restricted size of the monastic islands did not encourage large communities, much less two different communities, WP's growing community may have moved to the shore because it was easier to expand there and be independent of established monasteries with strong identities. See Bosc-Tiessé (2000); Cheesman (1936, 19, 20, 167, 169, 216). Transcribed elsewhere as Q^wäraša, Qoräta, Qwärät'a, Qorata, Qawarata, Quorata, Quorta, Quarata, Querata, Koratsa, Kiratza, Koreta, Kwarata, Korata, Koreta, Kiratza, or Wärota; it is also called Gädamä Wälättä Peṭros or Q^wäraša Wälättä Peṭros. Some speculate that the term may come from *qorräṭä*, meaning "to cut" or "to trim" in Amharic; from *qoräta*, meaning a siege style of warfare in Tigrinya; or perhaps from *k^wər'atä rə'su* (striking of his head/spitting image), a way of referring to the Crown of Thorns of Jesus (Lindahl 2008). Lat-Lon: 11.753434, 37.44692.

Qusqwaam. See Feast of Qusqwaam.

Q^wäraṭa. See Qoratsa.

Qulqwaas. ቀልቋስ Q^wəlq^was. PLANT. A treelike cactus endemic to the Horn of Africa. It is used for building poles, as firewood, and as living fences, as well as for traditional medicine, dyes, and fishing poison. It appears commonly in proverbs and is often present on sacred ground, whether a burial ground or a church compound (therefore, it is sometimes used by archaeologists to identify places to dig). It belongs to the vast *Euphorbia* genus of plants, mostly succulents, and its scientific name is *Euphorbia candelabrum*, after its distinctive upright branches. See Revol-Tisset and Smidt (2005). Transcribed elsewhere as kulkwas or qwolqwal (from Amharic *qulq^wal*).

Qwarf. ቋርፍ Q^warf. FOOD. A dish of bitter roots, eaten by monks and nuns at Waldəbba only. The bitter roots are local plants called *šable*, *gämälo*, and *sadda*, which are rendered edible only with much labor and preparation. They are supposed to have been discovered by Christ as a child when the Holy Family traveled through Ethiopia, according to local tradition. Eating grains such as wheat,

barley, or corn is forbidden in Waldəbba, and *q^warf* is a sign of the extreme asceticism of the place. *See* Persoon (2010).

Racha. ረጃ Rāča. LOCAL PLACE. A town about fifteen miles south of Lake Tana, approximately halfway between Səmada and the Zäge Peninsula, near ʾTisəsət Falls. The town and its church are still important. LatLon: 11.419372, 37.580095, according to Tāklä Šəllase ([ʾTinno] 1900, 202, 539).

Rachel. *See* Jacob.

Rainy season. ከፂዓት Kərāmt. TEMPORAL TERM. The rainy season lasts from about mid-June to the end of September. Traveling during this season in the seventeenth century was not only cumbersome due to poor road conditions but also posed serious health risks due to the cold, wetness, swollen rivers, and lack of adequate shelter along the road. If they could afford it, people often moved temporarily to a drier location during *kərāmt*. People of the court often returned to their homes right before this season started, so the population of the court during this period was often halved.

Ranch. ረንጅ Rānċ. PLANT. An indigenous Ethiopian edible plant or herb: *Caylusea abyssinica*. Monks and nuns especially devoted to asceticism would eat only greens; according to tradition, the Ethiopian saint Tāklä Haymanot ate bitter leaves during Lent. *Rānċ* grows like a weed, is very bitter, and is also used as fodder, so only the ascetic would eat it. Transcribed elsewhere as *renċ* (Amharic) or *renċi* (Oromo).

Ras. ረስ Ras. “Head.” TITLE. The title of a male noble, with a rank roughly equivalent to a duke. It is the second-highest title in the traditional system of aristocratic hierarchy and the highest one attainable for those not in the royal family. Susənyos changed its duties, elevating its importance. *See* Nosnitsin (2010a).

Réma. ሬማ Rema. LOCAL PLACE. A famous island and monastery in Lake Tana about six miles north of Q^wäraša, a fifteen-minute row from shore, and nine hundred feet in diameter. Its church is dedicated to Christ, Savior of the World (*Mādḥane ʿAlām*). Rema plays a vital role in the *WP gādł*, being one of the places most frequently mentioned: WP’s father used to fast there, and WP was brought out of her husband’s home by monks from there, unsuccessfully sent her mother to be healed there, raised a man from the dead there, repaired the church there, founded her sixth community on the shore opposite, buried her brother there, chose to die there, and performed several posthumous miracles there. The present-day monastery includes a grave for WP, a coffin with her parents’ skeletons, and several hanging stones that she reputedly used as a boat. Nuns still live there. The monastery houses many valuable manuscripts (including a *Gädlä Wälättä Petros*), many of which were microfilmed in the early 1970s (Hammer-schmidt 1977b). Transcribed elsewhere as Rēma or Rima. *See* Six (2010a). LatLon 11.838213, 37.47328.

Ribb. ርብ Rəbb. LOCAL PLACE. A river that empties into Lake Tana midway up its eastern shore, in the region of Fogära, approximately fifteen miles north of Q^wäraša. It was a trade tributary, ferrying salt *amole* to be traded for coffee. A

stone bridge with five arches was built over it during the period of the *WP gädl*. Transcribed elsewhere as Reb or Rib. See Gascon (2010). LatLon: 12.040431, 37.598128.

Ricci, Lanfranco. MODERN PERSON. One of the most important Ethiopianists of the twentieth century and the translator of the *WP gädl* into Italian, published in 1970. Born in Italy (1916–2007), he studied with the editor of the *WP gädl*, Conti Rossini, and was a civil servant in the Italian administration of Ethiopia from 1938 to 1941, until being captured and held as a prisoner of war by the British for five years. He was then an academic in Ethiopian studies at the University of Rome and the Istituto Universitario Orientale from 1947 to 1991.

Righteous Ones of Waseef. ጸድቃነ፡ወጸፍ Ṣadəqanä Wäṣif. RELIGIOUS FIGURE. WP shares her saint's day with the "righteous" men who suffered martyrdom in the Egyptian desert of Wäṣif, according to the *Sənkəssar*. Little is known about these men, *əllä Wäṣif* (the Wäṣifites), who constitute one of the lesser known groups of anonymous Täwəḥədo Church saints collectively called the *ṣadəqan* (righteous ones) (Brita 2010). See Budge (1928, 1:256). *Wäṣif* is a place about ten miles southwest of Port Safaga, which is on the Red Sea in Egypt. Däbrä Wäṣif might be a defunct monastery in Ethiopia.

Robeet. ሮቢት Robit. LOCAL PLACE. A town on southeastern Lake Ṭana about ten miles north of Baḥər Dar, in a region now known as Robit Bata. Robit appears several times in the *WP gädl*: WP first went through this town on her way from Wänčät to Əmäbra; her husband then nearly destroyed this town in his pursuit of her; WP searched for her spiritual teacher there; and she lived there with Əḥətä Krəstos. According to an English-language pamphlet from the Kəbran Gäbrə'el Island Monastery, its founder Zä-Yoḥannəs was led to a town called Robit on the lakeshore that is "in front of" the island. Several towns around Lake Ṭana are called Robit, but the *WP gädl* makes clear it is near southern Lake Ṭana. See Bosc-Tiessé (2008, 250–51, 254, 256). LatLon: 11.72015, 37.475052.

Roman Catholicism. ሃይማኖት፡አፍሮንጅ Haymanotä Afrəng. "The Faith of the Europeans." RELIGIOUS TERM. Roman Catholic Jesuit priests arrived in the Ethiopian highlands in the mid-1500s and again in the 1590s. In this second missionary phase, they managed to convert King Susənyos in the early 1600s. His conversion and subsequent edict establishing Roman Catholicism as the state religion triggered a religious civil war that ended in 1632 with Susənyos's proscription of Catholicism and the banishing of all missionaries by the next king, his son Fasilädäs. See "The Text's Seventeenth-Century Historical Context" in this volume.

Royal Chronicles. ታሪክ Tarik. TEXT. Beginning with royal inscriptions during the Aksumite period, Ethiopia has had a rich tradition of written historiography. Formal royal chronicles describing the military feats and administrative actions of the king began in the fifteenth century. Each king's chronicle was written during his reign, sometimes by multiple authors. Susənyos's chronicle was written by three authors and is arranged chronologically. The seventeenth and eighteenth century is a period rich in royal chronicles. See Chernetsov (2007a).

Rules for the House of Our Mother Walatta Petros. መጽሐፈ፡ሥርዓተ፡ቤታ፡ለእምነ፡ ቅድስት፡ወለተ፡ጴጥሮስ Mäṣḥafä šəṛʾatä beta lä-əmmənä qəddəst Wälättä Peṭros. TEXT. A collection of precepts for monastic life in WP's monastery ordained by Abunä Zä-Iyäsus and perhaps written down in 1690. Mentioned in the extra texts of MS I only.

Rules for the Monks. ሕንጻ፡መካሰሳት Ḥənṣa Mänäkosat. TEXT. A collection of precepts for monastic life and part of the larger books *Haymanotä Abāw* and *Senodos*. This book is mentioned twice in the *WP gädl*, once as the source of a quotation on not praying with heretics and again when WP calls upon her deathbed for it to be read. Regarding its recensions and different names, see Bausi (2007). It is not an alternative title for *Mäṣaḥäftä Mänäkosat* (Books of the Monks).

፩. See Ts.

፪. See Ts.

Sadachilla. ሰደላ Sädäçälla. LOCAL PLACE. A town on the shore of southeastern Lake Ṭana, just opposite Məṣälle Island. WP fled from Məṣälle to this town when King Susənyos authorized the capture of all Orthodox Christians in the region of Dära and later fled from Afär Färäs to this place with Wälättä Giyorgis. See Bosc-Tiessé (2008, 67, 183, 423). LatLon: now unknown, but approximately 11.875372, 37.509556. Transcribed elsewhere as Sadaçelä or Sedechila.

Salām. ሰላም Sālam or ሰላምታ Sālamta “Greeting.” TEXT. A short poem or hymn in Gəʿəz that focuses on a leader or saint's good deeds or spiritual essence and begins with the words *sālam lä-* (peace upon, or hail to). *Sālamat* (plural) poems generally have between six and twelve stanzas, with three lines per stanza, of which the first is long and the two others much shorter, with often only three to four words; the final stanza regularly has only four lines. *Sālamat* poems in praise of saints are also found in the *Sənkəssar*, following the commemoration of the saint, and sometimes at the end of a saint's hagiography, but those *sālam* variants usually have only one stanza of five lines. A *Sālamta Wälättä Peṭros* is included in this volume. See Nosnitsin (2010b).

Salama Malaak. ሰላም፡መልአክ Sālamä Mälʾak. “Hail of the angel.” TEXT. The *WP gädl* shows WP silently praying this prayer in three situations of extreme physical distress on Lake Ṭana: when being attacked by a hippo, when a storm blows their boat off course, and when she falls into the water from a *tankʷa*. It may be the *Hail Mary* or *Ave Maria*, based on the words in Luke 1:28 with which the Archangel Gabriel praised the Virgin Mary when telling her that she would give birth to the savior. Getatchew Haile provides a translation of the Təwəḥədo Church version of the *Hail Mary*: “Greeting to you, with the greeting of the angel Saint Gabriel, O My Lady Mary. You are virgin in your mind and virgin in your body. Greeting to you, Mother of God (of) hosts. Blessed are you among women, and blessed is the fruit of your womb. Rejoice, rejoiced one, O full of grace. God is with you. Ask and pray to your beloved Son, Jesus Christ, that he may forgive us our sins.” Or it may be from the *Arganonä Maryam* (Lyre of Mary), one of the great works of original Gəʿəz literature, written by the fifteenth-century author Giyorgis of Sägla, which goes by several different names. It describes Mary as

“the ark that is not shaken by a wave of flood” and repeatedly states “I have found thee a refuge,” from many beasts, including lions, wolves, and panthers, and that “the flooding of the rivers cannot overwhelm him [who prays to Mary], and the violence of the winds cannot cast him down.” See Getatchew Haile (2003).

Şällämt. See Tsellemt.

Salome. ሰሎሜ Sälome. BIBLICAL FIGURE. Not the salacious Salome, but Mary Salome who, according to the *Sənkəssar*, was Saint Mary’s sister and thus Jesus’s aunt. Tradition has it that she was the midwife at the birth of Christ, fled with the Holy Family into Egypt, and was a second mother to Christ throughout his life. Although the *Sənkəssar* does not specify the closeness of Mary and Salome, she spent her whole life with the Holy Family and, according to the *Sənkəssar* reading for 25 Gənbət, “she ministered unto Christ all His days—three and thirty years. On the day of His Passion she was not separated from Him, and she lamented and wept, and on the day of His Resurrection she saw Him before the Apostles saw Him” (Budge 1928, 3:928). She also appears regularly in Budge (1933a). In the Bible, Salome is briefly mentioned in Mark 15:40 and 16:1.

Şälotä Ma’ədd. See Grace.

Säm-ənna wärq. ሰምእናወርቅ “Wax and gold.” TEXT. A famous rhetorical device of double meaning common in the Gə’əz poetic form of *qəne*.

Samson. ሰምሶን Somson. BIBLICAL FIGURE. A great warrior blessed with extraordinary physical strength who slew many of the Israelites’ enemies. He once killed a lion with his bare hands and later, finding honey in the carcass of the lion, went to his wedding with a riddle for his in-laws based on this experience. When they were able to figure out the riddle, he knew that he had been betrayed by his future wife, and a cycle of vendettas broke out between her people, the Philistines, and his people, the Israelites.

Şana. See Tsana.

Saqalaa. ሰቃላ Sāqāla. OBJECT. A large rectangular building with a pitched roof. Such buildings often served as dormitories for monks and nuns and were divided into single-room apartments, or, more rarely, as churches. The circular churches so commonly seen now in Ethiopia are a relatively late innovation of the last six hundred years; rectangular stone churches have been built in northern Ethiopia since the first millennium CE (Phillipson 2009). While almost all of the churches in the Lake Ṭana region are round with a conical roof, rectangular church foundations do exist at Ṭana Qirqos and Daga Ἱstīfanos, two of the earliest monasteries on Lake Ṭana. In the past, the royal encampment had a long tent, called a *sāqāla*, which was used as a court of justice.

Sarepta. ሰራጽታ ʿErapta. From Hebrew. BIBLICAL PLACE. A port city sometimes also called Zarephath, on the Phoenician coast north of Tyre, now Sarafand in southern Lebanon. In this city of Phoenicia, the biblical prophet Elijah is said to have received the hospitality of a poor widow and in return increased her grain and raised her son from the dead (1 Kings 17:8–24). Christ mentions this visit in Luke 4:25–27. The place is mentioned in the first miracle, where the text states that the sisters’ small quantity of flour increased as it did with the prophet Elijah.

Sartsa Dinghil. ሠርጸ፡ድንግል Šārṣä Dəngəl. “Scion of the Virgin [Mary].” HISTORICAL PERSON. Son of King Minas who was born in 1550 and ruled Ethiopia from 1563 to 1597. He was king when WP was born and the father of one of her supporters, Wäyzäro Wäläṭṭä Giyorgis. While friendly with the Portuguese, he was an ardent supporter of the Tāwəḥədo Church, and during his reign, many churches were established and many important religious texts were translated, like the *Haymanotä Abäw* and the *Mäṣḥafä Hawi*. His capital, Guzära/Guba’e, with a castle, overlooked the northeastern shore of Lake Ṭana, and he is reportedly buried on Rema Island. See Nosnitsin (2010c).

Satan. ሰይጣን Sāyṭan. RELIGIOUS FIGURE. In the theology of the Tāwəḥədo Church, Satan, the first angel created by God, fell from heaven due to pride and is forever the adversary of God. He is the head of the demons and the embodiment of evil, often called the Seducer, the Rebel, or the Enemy. He tempted Adam and Eve into sin. Textual amulets often contain prayers to bind Satan and prevent him from harming the owner. The WP *mälkä’* describes WP’s triumph over Satan several times. See Burtea (2005).

Sawa. See Ale.

Sayings of the Fathers. ነገረ፡አበው Nəgärä Abäw. TEXT. An alternative title in the WP *gädl* for the *Apophthegmata Patrum Aegyptiorum* (commonly titled *Sayings of the Desert Fathers*), as a Gə’əz book with this exact title is not known. Alternatively, the phrase in the WP *gädl* may not be a title but a reference to just one of the sayings from the *Haymanotä Abäw*, which is the famous compendium of aphorisms by and anecdotes about the Desert Fathers. See Bausi (2007).

Səbhātä fəqur. See *Praise of the Beloved*.

Sənkəssar. See *Lives of the Saints*.

Seventy-Two Disciples. BIBLICAL FIGURE. The Tāwəḥədo Church believes that Christ had seventy-two special disciples in addition to the Twelve Apostles. Luke 10:1–24: “After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.”

Šanqəlla. See Blacks.

Shenoute. ሲኖዳ Sinoda. RELIGIOUS FIGURE. Shenoute (or Shenouda) of Atriṭpe (a town in Upper Egypt), also known as Shenoute the Archimandrite, was a fifth-century Egyptian monk of the White Monastery of Atriṭpe. He was a foundational figure of Coptic monasticism, and hence is one of the most important saints of the Tāwəḥədo Church. As abbot, he oversaw a huge expansion of the White Monastery and was the most admired and prolific author of Coptic literature. His works were not known in the West until the late 1700s and only fully published in 2004. However, the Tāwəḥədo Church had several texts about him, by him, or attributed to him in Gə’əz, including the *Gəbrä Həmamāt* (Acts of the Passion) and the *Gädlä Sinoda* (The Life of Shenoute); the latter was translated into Gə’əz no later than the fourteenth century. Information about him also appears in the *Sənkəssar*, and he is celebrated in the Ethiopian calendar on the same day as WP, 17 Hədar, which is part of why he appears in WP’s *mälkä’*. He was well known for encouraging literacy and urging monks to

write. See Buzi and Bausi (2010). Transcribed elsewhere as Šenoute, Sinodyos, Sənudyos, and Sunutuyus.

Shilhoolhoot. ሽለሎሎሽወት ሽለሎሎሽወት. FOLKLORIC FIGURE. A mythical beast. ሽለሎሎሽወት is not a Gəʿəz term and is not an established Amharic noun either. However, due to several broadly similar vocabulary items in Amharic, ሽለሎሎሽወት evokes slime and filth, crawling and creeping, and pointedness. See such terms as *šäläl* (excrement, filth), *šälala* (lame, crippled), *anšallälä* (to crawl), *šäl* (embryo, fetus; together with related *šäla bäll* [barbaric person who eats the unborn or newborn of cows and sheep]), and finally *šul*, with its reduplicative variant *šulašul* (pointed, sharp). It may be related to the Amharic *wäbbo šämmāne*, a cheetah (*Acinonyx jubatus*) that came by night to dig up human graves and feed on the cadavers, and that plagued the monks of Däbrä Zämäddo until they finally hunted it. Alternately, the name may be related to the Amharic word *šuluwliwit*, which Kane translates as “marmoset-like animal (KBT), kind of bird (MH).”

Short Chronicles. TEXT. In addition to the various royal chronicles, this composite text is an important historical source on Ethiopia’s rulers. An alternative approach to Ethiopian historiography, it was written by the clergy and not the court scribes. Each new author edited, erased, and added parts to it, producing many recensions, from the sixteenth century through the eighteenth century. It begins with the legendary genealogy of the Ethiopian kings up to the thirteenth century. Then, starting in the fourteenth century, the authors give brief information on the current kings. Starting with the reign of Ləbnä Dəngəl in the early sixteenth century, it becomes a real source relating events. See Anonymous (1983); Basset (1882).

Silla Kristos, Ras. ሥዕል፡ክርስቶስ ስጎላ Krəstos. “Image of Christ.” HISTORICAL PERSON. Susənyos’s half brother, an imperial advisor, and a great lord who was a staunch Catholic convert and the head military enforcer of Roman Catholicism. ስጎላ Krəstos (ca. 1570–1636) appears throughout Susənyos’s chronicle and the Jesuits’ accounts, so has been considered, incorrectly, the inspiration of the character Rasselas in Samuel Johnson’s *Rasselas* (Belcher 2009). Among other positions, he was the governor of Goğgam, the large and wealthy province south of Lake Ṭana. He spied on WP’s activities in Zäge by using a soldier who was a son of ʾEḥətä Krəstos’s husband. As the text states, ስጎላ Krəstos refused to convert back to Orthodoxy and therefore was exiled by Fasilädäs. See Cohen (2010a).

Silla Kristos. ሥዕል፡ክርስቶስ ስጎላ Krəstos. LOCAL PERSON. A monk and important confidant of WP. When WP ordered *Abba* ስጎላ Krəstos, who was not a priest, to celebrate the Liturgy since no one else was available, he refused, questioning her right to command him, a man. He soon fell sick and died on Rema Island on the feast of *Abba* Ewoṣtəwos. When WP told Saint Mary that she didn’t want him dead, just punished, Saint Mary allowed WP to resuscitate him, and he became a monk. While dead, he saw a vision of Ewoṣtəwos. Later, he advised WP to stay put with her community rather than become a hermit, listened to her tell him about her vision of Christ appointing her archdeaconess, and was one of the few whom she allowed to see her on her deathbed.

Siltaan Marid. ሥልጣን፡መርዕድ Ṣālṭan Märʿəd. “It makes the [Muslim] sultan shiver.”

TITLE. The name of a regiment of soldiers that WP’s husband Mälkə’a Krəstos had set up in Wudo. Mälkə’a Krəstos used the Ṣālṭan Märʿəd regiment to search for WP when she left him, and they laid waste to the town of Robit and terrorized the population. *See* Täklä Ṣəllase ([Ṭinno] 1900, 127, 452).

Simaada. ስማዳ Səmada. **LOCAL PLACE.** A town and region about seventy miles southeast of Lake Ṭana, west of where the Bāšəlo River flows into the Abbay (Blue Nile). It is part of a larger region called Gayənt, known for its good farmland and many monasteries. WP lived there with her husband in their castle; presumably, it is where he was a governor and/or where his ancestral lands lay. LatLon: 11.250000, 38.250000. *See* Cheesman (1936, 248, 254, 269). Transcribed elsewhere as Semada, Samada, Simada, and Sāmāda.

Simeon. ስምዖን Səmʿon. “Simon.” **HISTORICAL PERSON.** The Egyptian-born *abunā* (patriarch) of the Tāwəhədo Church under Susənyos, who refused to convert to Roman Catholicism. He arrived in Ethiopia in 1607 and was at first friendly with the Jesuits, but participated in the public debates regarding the faith in 1613 and 1614 and then forbade conversion to Roman Catholicism. He joined forces with the anti-Catholic rebel Yolyos, and after their defeat in battle on 11 May, 1617, he was tortured, killed, left to rot for two days, and then his severed head was delivered to the king. If he was not killed by WP’s husband, he was killed by someone who knew her husband well enough to give him the patriarch’s garments of office. This shocking event caused WP to leave her husband. *See* Martínez d’Alòs-Moner (2010).

Sitti. ስቲ Sətti. From Sudan Arabic. “My Lady.” **TITLE.** During WP’s exile in Žābay, her guard addressed her with the Sudan Arabic word *Sitti*, using a loanword from a Muslim prestige language to designate his high-ranking Christian Ethiopian prisoner. This further confirms that she had been banished to the west of the Ethiopian highlands, in the border region of today’s Ethiopia and Sudan, where the local people were in political, cultural, economic, and linguistic contact with their more powerful eastern and western neighbors.

Sodom and Gomorrah. ስዶም፡ወገሞራ Sādom wā-Gāmora. **BIBLICAL PLACE.** Cities in Canaan that God destroyed with fire and brimstone because its people were wicked sinners, according to Genesis 13:13. Abraham begged God to spare the city if only ten righteous people could be found therein, but the city was so devoted to cruelty and inhospitality that ten could not be found. The author Gālawdewos wrote that without WP, those in her community would have been “destined for perdition”; if God had not planted her as “a seed, we would have become like Sodom and would have resembled Gomorrah.”

Spiritual Elder. አረጋዊ፡መንፈሳዊ Arāgawi Mānfāsawi. *See* John Saba.

Stephen. አስጢፋኖስ Ḑstifanos. **RELIGIOUS FIGURE.** A first-century deacon and the first martyr of the early Christian church. *See* Acts 6 and 7. This saint is invoked in the blessings of MS Abb. 88 but not in the other manuscripts.

Stew. *See* Wot.

Susanna. ሶስና Sosənnā. **BIBLICAL FIGURE.** A young Jewish wife whose story ap-

pears in the apocryphal chapter 13 of Daniel. Two older men see Susanna in her bath and attempt to blackmail her into having sex with them by threatening her with the false accusation that she had a young lover. She refuses to sleep with them and is about to be executed for adultery, when Daniel demands that the old men be questioned about their account. She is then saved and they are executed. WP invoked her name, along with the biblical Sarah and ʾĒgziʾ Ḥarāya, the chaste mother of the great Ethiopian saint Täklä Haymanot, as examples of women who are saved from lustful men, as WP hoped to be saved from her husband.

Susinyos. ሱስንዮስ Susənyos. HISTORICAL PERSON. Born in 1572 and king of Ethiopia from 1606 to 7 September 1632. Bearing the throne name Mälʾak Säggäd III (The emissary submits [to him]), he is sometimes labeled *nəguṣä nəgäṣt* (king of kings), but not in the *WP gädl*. Under the influence of Portuguese Jesuit missionaries, he converted from the Tāwaḥədo Orthodox Church to Roman Catholicism in 1621. The Portuguese Jesuits had first been allowed into the country in the 1550s, in the wake of, and in gratitude for, their country's aid against Muslim invaders in the early 1540s. Two generations later, their endeavors resulted in the king's conversion and his edict that all Christians had to become Roman Catholic, which triggered a religious civil war. It ended when a disheartened Susənyos rescinded that edict and soon afterward died. His son Fasilädäs then proscribed Catholicism and banished all missionaries. In the *WP gädl*, Susənyos was a mortal enemy of WP, condemning her, calling her before a tribunal, ordering her to undergo reeducation by the Jesuits, exiling her, and only narrowly avoiding killing her. However, when he rescinded the conversion edict, he sent WP a message informing her of this change of heart; thus, the *WP gädl* suggests that he regretted his actions. Transcribed elsewhere as Susenyos, Sissinios, and Sūsinyōs.

Synaxarium. See *Lives of the Saints*.

Tabot. ታቦት Tabot. RELIGIOUS TERM. The most sacred object of the Tāwaḥədo Church. Every church has a *tabot*, which is a copy of the stone tablets of the Ten Commandments and their wooden container, as it was kept by the Israelites. A *tabot* thus replicates the Ark of the Covenant. The *tabot* can serve as a part of the altar and renders a church a consecrated place. A church is not a church without one.

Tabota Kristos. ታቦተ ክርስቶስ Tabotä Krəstos. “Altar of Christ.” LOCAL PERSON. A member of the Rema monastic community. The mortally ill monk Šəʾälä Krəstos was taken to Tabotä Krəstos's house to die.

Takla Giyorgis I. ተክለ፡ጊዮርጊስ Täklä Giyorgis. “Plant of [Saint] George.” HISTORICAL PERSON. The son of King Yoḥannəs II who ruled briefly but repeatedly (six times) between 1779 and 1800; he was the last of the Gondär kings. His longest stint was the first one, 1779–84, when he was brought from the royal prison to rule. He embarked on many military campaigns but also sponsored many churches, including building Däbrä Məṭmaq Maryam, an important church and monastery in Gondär, as the *WP gädl* mentions. See Crummey (2010). Mentioned in the extra texts of MS I only.

Takla Haymanot. ተክለ፡ሃይማኖት Tāklä Haymanot. “Plant of the Faith.” RELIGIOUS FIGURE. The most revered indigenous saint in the Tāwəhədo Church, whose veneration has even spread to Egypt. This monk lived in the fourteenth century, founded the Däbrä Libanos Monastery in 1284, was an evangelist in much of central and southern Ethiopia, and died in 1313. His hagiobiography is one of the most widespread manuscript texts in Ethiopia and has many recensions. He is said to have stood praying in one place for so long that one leg fell off. He has three feast days every year and is also celebrated on the twenty-fourth of every month. Transcribed elsewhere as Takla Hāymānōt. Budge translated his hagiobiography, written by Tāklä Šəyon, into English (Tāklä Šəyon 1906). *See* Nosnitsin (2010f).

Takla Maryam. ተክለ፡ማርያም Tāklä Maryam. “Plant of [the Virgin] Mary.” LOCAL PERSON. A disciple of WP’s who looked after her and ministered to her, for instance, by bringing her food when she lived in Žäbäy. In Waldəbba he was also a witness of WP’s report of her vision of Christ’s command to take care of his flock and found communities. In another episode, he slept on a serpent, but was saved due to WP.

Talaawé Krastos. ተላዌ፡ክርስቶስ Tälawe Krastos. “Follower of Christ.” LOCAL PERSON. A monk whom WP posthumously heals of a swollen leg. Mentioned in the extra texts of MS I only.

Ṭälla. *See* Ale.

Tana. ጣና፡ሐይቅ Ṭana Ḥayq (during this period also called ጻና Šana). LOCAL PLACE. Lake Ṭana, from which the Abbay (Blue Nile) flows and the largest lake in Ethiopia, is the site of many island monasteries that have been refuges for the persecuted and the nation’s archive for many centuries. Lake Ṭana is the center of all the action in the *WP gädl*, together with three important adjacent regions, Bägemdär to the east, Dämbəya to the north, and Goğğam to the south. In WP’s time, Dämbəya had become the political center of the country, the area where the monarch and his court most frequently sojourned, and the churches of Lake Ṭana took on added significance. Several of the kings built castles in the Lake Ṭana region, including Susənyos. The lake contains several dozen small islands (the largest is about six square miles, whereas some are only several hundred feet across), many of which host monasteries, including Rema, ʾĀntonəs, Məşälle, Kəbran, Däq, and Daga. Important works on the island monasteries include Cheesman (1936), Hammerschmidt (1977b), and Bosc-Tiessé (2000, 2008). The lake is shallow but large enough to have dangerous storms with about forty miles of open water at some points. Transcribed elsewhere as Tsana or Tana. LatLon: 12.157486, 37.379608.

Tana Qirqos. *See* Tsana.

Tankwa. ተንኳ Tank^wa. OBJECT. The standard boat in use on Lake Ṭana for many centuries. In the shape of a canoe, it was made of bundles of local papyrus tied with the bark of the local fig tree (*warka*). In mostly shallow Lake Ṭana, it often was propelled by pole not paddle, so boatmen used to punt close to shore and only paddled when they were crossing to an island. They averaged about one

mile an hour, and thus it took about two and a half hours to go from the shore to the island of Däq. Since the papyrus grew waterlogged, the *tank*^{wa} had to be rebuilt after three or four days of heavy use. *Tank*^{was} were of different sizes and could be more than thirty feet long, with the largest able to carry fifty mule loads (3,000 pounds) and even entire cows. They are still used by some for the transport of goods and persons on Lake Ṭana, although paddles are now common. A particular ethnic group, the Wäyṭo, made and propelled the *tank*^{wa}. See Cheesman (1936, 90–92).

Täwaḥədo Church. አርቶዶክስ፡ተዋሕዶ፡ቤተ፡ክርስቲያን Orthodox Täwaḥədo Church. RELIGIOUS TERM. The indigenous name for Ethiopia's and Eritrea's ancient church, whose roots reach back to the fourth century CE. Although others call the church non-Chalcedonian, monophysite, Coptic, Oriental Orthodox, or Ethiopian Orthodox, members themselves prefer the term Täwaḥədo Church, since the word *täwaḥədo* (unified) is a reference to the doctrine of Christ's having one nature, fully human and divine. Now that there is an Ethiopian and an Eritrean branch, as well as various churches in the diaspora, it seems particularly useful not to call it the Ethiopian Orthodox Church. As one of the earliest forms of Christianity still extant and an important form of African Christianity, it has many distinctive practices, including following most of the Old Testament proscriptions (including infant male circumcision), practicing severe fasting, worshipping with a *tabot*, and having a high number of nuns, monks, and monasteries. Its liturgical language is Gəʿəz, and its thousands of churches and monasteries preserve a written Christian tradition dating back to at least the sixth century.

Tazkaar. ተዝካር Tāzkar. “Commemoration.” RELIGIOUS TERM. This major commemorative ritual in the Täwaḥədo Church is a lavish feast held on the fortieth day after a person dies. Daily prayers are held every day for forty days after a person's death while God judges where his or her soul shall spend the time until the Second Coming of Christ. On the fortieth day is God's final decision. A *tāzkar* is not a private gesture of filial piety but a public ritual in which the extended family and community participates. For saints, the commemoration happens annually on the day of their death; for major saints it is celebrated each month on that day. See Mersha Alehegne (2010).

Tazkaara Dinghil. ተዝካረ፡ድንግል Tāzkarä Dəngəl. “Commemoration of the Virgin.” LOCAL PERSON. A monk from Lake Ṭana who, along with *Abba* Yāmanä Krəstos, met WP when she was still living with her husband and helped her to flee her husband's house and go to Zäge. *Abba* Tāzkarä Dəngəl acted as a boatman during this period and was wounded by WP's husband's troops for helping her.

Tä'amər. See Miracles.

Téra. ቱራ Tera. LOCAL PLACE. Town where the abbot of Məṣälle Island Monastery was held captive; may be what is now the Tera Monastery, about ten miles east of Lake Ṭana and about fifty miles north of Q^wäraṣa. As this place is about a mile from what is now the town of Addis Zāmān, which grew up recently around the modern highway, it may be the site of the old town of Tera. Or it may be Tera, an area about a hundred miles northeast of Lake Ṭana, in or right above the Səmen

Mountains. LatLon of Tera Gädam: 12.144979, 37.745440. Transcribed elsewhere as Tara or Ṭārā.

Tewodros. ተወደሮስ Tewodros. HISTORICAL PERSON. One of Ethiopia's most well-known kings. King Tewodros II (r. 1855–68) took a strong interest in modernizing and, in particular, acquiring military technology. In a famous international incident, he prevented missionaries from returning home, demanding that they cast a cannon for him. He is called *Tewodros mə'rabawi* (western Tewodros) in the *WP gädl*, perhaps because he hailed from the Q'ara region west of Lake Ṭana, on the edge of the Christian state geographically and culturally. See Crumme, Nosnitsin, and Sokolinskaia (2010). Mentioned in the extra texts of MS I only.

Thirty-Six Holy Women. BIBLICAL FIGURE. The Täwahədo Church believes that thirty-six women followed Christ, as well as the apostles and disciples; see Matthew 27:55–56, Mark 15:40–41, and Acts 1:12–15.

Tigré. ትግራይ Təgre. LOCAL PLACE. The Amharic name for a northern region of highland Ethiopia (called Təgray by its inhabitants), at least 150 miles north of Q'äraša and northeast of Gondär. In WP's days, Təgray included parts of what is now Eritrea and was part of the highland Christian empire. The people of Təgray are mostly Təgrəñña speakers and Christian. Its most famous city and spiritual center was Aksum, and its southern boundary was usually the Täkkäze River. WP preaches in Təgray (in Šällämt), WP's brother dies in Təgray, and one of WP's miracles happens in Təgray. See Smidt (2010c).

Timqat. ጥምቀት Ṭəmqaät. "Baptism." RELIGIOUS OCCASION. The festival of *ṭəmqaät* is one of the most important and unique rituals of the Täwahədo Church, in which priests bless all by sprinkling holy water on the faithful or immersing them in it. It is celebrated each year on 11 Ṭərr in commemoration of Christ's baptism in the river Jordan by John the Baptist (see Mark 1:9–13; Luke 3:21–22). Because of *ṭəmqaät*'s proximity in time to Epiphany of Western Christian tradition, it is sometimes called that in early Western sources, even though *ṭəmqaät* has little to do with it. Equally, *ṭəmqaät* was sometimes incorrectly interpreted as an annual rebaptism by earlier Western visitors to Ethiopia, although it is commemorative only.

Tiqimt. ጥቅምት Ṭəqəmt. TEMPORAL TERM. The second month of the year in the Ethiopian calendar, now extending from 12 October to 10 November in the modern Western calendar.

Tirr. ጥር Ṭərr. TEMPORAL TERM. The fifth month of the year in the Ethiopian calendar, now extending from 9 January to 7 February in the modern Western calendar. It falls during the end of the windy season and the beginning of the dry season. Epiphany often happens during this month.

Torah. See Orit.

Town. ሀገር Hagär. LOCAL PLACE. A generic term that can be translated as town, district, or region. We have most often rendered it as "town," but such should not be understood to be the size of modern towns, but rather, as was typical of early modern settlements anywhere, a place where no more than a couple hundred lived.

Tsana. ጸና ሻና. LOCAL PLACE. An island very close to shore in southwestern Lake Ṭana (indeed, it connects to the shore during the dry season) and about ten miles north of Q^wäraṣa. It is home to the monastery of Ṭana Qirqos (in this text called ሻና Qirqos), one of the most important and ancient monasteries on Lake Ṭana, and the church of Mə^ʿrafä ʾĒgzə^ʿtənä Maryam (The Resting Place of Our Lady Mary). Some suggest that the name of the island comes from ṣä^ʿana bā-dāmmāna (he put her on a cloud), a reference to the story about the Virgin Mary flying over Ethiopia on a cloud (Six 1999, 55). WP considered living there before deciding in favor of Məṣälle; *Abba Ṣaware Mäsqäl* comes from ሻና. See Six (2010b); Conti Rossini (1910). LatLon: 11.885577, 37.494106.

Tsana Qirqos. ጸና፡ቂርቆስ ሻና Qirqos; but today Ṭana Qirqos. LOCAL PLACE. A monastery dedicated to Saint Qirqos on ሻና Island, on the eastern shore of Lake Ṭana. One of the oldest and most important monasteries on Lake Ṭana and in Ethiopia, it is believed that the Ark of the Covenant rested there for six hundred years before it was moved to Aksum, that Saint Mary stopped there with the Holy Family when fleeing Herod, and that its first abbot was the son of a Jewish high priest from Jerusalem. Saint Qirqos is said to have saved his monastery from Aḥmad Grañ. It was a center for missionary activity in the region for several centuries. It had the status of a royal church, with significant funding from both Susənyos and Fasilädäs. ʾAṣqä Maryam seeks to go to this monastery to be healed by Saint Qirqos. See Six (2010b).

Tsawaaré Masqäl. ጸዋሬ፡መስቀል Ṣaware Mäsqäl. “He who carries the cross.” LOCAL PERSON. The abbot of ሻና Island Monastery after the return of the Orthodox faith. A supporter of WP, *Abba Ṣaware Mäsqäl* said that he would grant Q^wäraṣa to her.

Tsédénýa. See Feast of Tsédénýa.

Tsegga Krastos. ጸጋ፡ክርስቶስ Ṣägga Krastos. “The Grace of Christ.” LOCAL PERSON. A learned theologian, originating from Amba Maryam, who is said to be competent to interpret the *Mäṣḥafä Hawi* (Comprehensive Book). He was probably not the Ṣägga Krastos who was a well-known church leader and *äččäge* (abbot) of Däbrä Libanos Monastery, active in the 1670s through the 1690s, since the WP *gädl* theologian was active in the 1630s.

Tsellemt. ጸለምት Sällämt. LOCAL PLACE. A region approximately 150 miles north of Lake Ṭana in what is now Təgray. It is directly east of Waldəbba, stretching from the Səmen Mountains north to the Täkkäze River. It was largely populated by the Betä ʾEsraʾel ethnic and religious group, and in 1623–24 Susənyos suppressed a rebellion there. It was such an important region that the eldest son of the king was generally appointed governor of it. WP went there from Waldəbba to preach, and one of her posthumous miracles happened to a farmer in this region. See Quirin (2010). LatLon: approximately 13.666171, 38.166477. Transcribed elsewhere as Salamt.

Tsigé Haymanot. ጸጌ፡ሃይማኖት Ṣäge Haymanot. “Flower of the Faith.” LOCAL PERSON. A monk from Fure who went to visit WP in Robit and recommended that she meet ʾĒḥətä Krastos, who also lived in Fure. When the two women agreed to

live together, *Abba* Ṣäge Haymanot arranged for ʾĪḥetä Krəstos's sister to let her go and then secretly took WP and ʾĪḥetä Krəstos to Ersənnä before they went on to Robit to live there. Later, he joined the two women in Zäge, providing guidance. When WP secretly left for Waldəbba, she chastised him when he pursued her. He does not seem to appear in other historical sources.

Tsiyaat. ጽያት Ṣəyat. LOCAL PLACE. A town approximately one hundred miles east of Lake Ṭana. Although its exact location is not known, King Susənyos passed through it on his way from just south of Lalibela (at LatLon: 11.918416, 39.03437) to Ambassäl (a mountain range to the west of Lake Ḥayq at LatLon: 11.549998, 39.564308) (Täklä Ṣəllase [Ṭinno] 1900, 190). It was the first place that WP (and ʾĪḥetä Krəstos and Wälättä ʾPawlos) fled to after the king established Roman Catholicism. See Huntingford (1989, 175); Merid Wolde Aregay (2003b). The error in CR, spelling the name with a final *n*, lead some scholars to say that WP went to the home of Zion, the Ark of the Covenant, which is Aksum (Cohen 2010b; Chernetsov 2005d), but nothing in the *WP gädl* suggests she went there.

Twelve Apostles. BIBLICAL FIGURE. Christ had twelve disciples of special prominence who were appointed apostles so that they could first be taught by Christ and then be sent by Christ to evangelize after his death. “These are the names of the twelve apostles [of Christ]: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, who betrayed him” (Matthew 10:2–4).

Unctionism. ቅዓት Qəbat. RELIGIOUS TERM. A religious doctrine that originated during this period and was opposed to the Unionist doctrine. Unctionists (*qəbatočč*) professed that “The Father was the annointer, the son was the anointed, and the Holy Spirit was the ointment” (Täklä Ṣəllase [Ṭinno] 1900, 182). Regarding this debate, and the doctrine of Unctionism, see Tedros Abraha (2010); Getatchew Haile (2007a). The Unctionists were associated with the house of *Abba* Ewoṣṭawos, and some argue that Unctionism emerged due to a sympathy for some Roman Catholic doctrine. The doctrine adopted by those in the house of Täklä Haymanot was Unionism (Revol-Tisset and Smidt 2005; Fiaccadori 2005). In the *WP gädl*, *Abba* Ṣəʾälä Krəstos has a vision of *Abba* Ewoṣṭawos. This, along with the MS Abb. 88 colophon alluding to Unctionism and the presence of the Unctionist *Abba* Fätlä Ṣəllase, suggests that WP's community leaned toward the House of Ewoṣṭawos and were Unctionist.

Unionism. See Unctionist.

Walwaj. ዋለዋጅ Walwaḡ. LOCAL PLACE. A place in the Dämbəya region, north of Lake Ṭana and slightly northeast of Gondär. WP went there to see *Abunä* Marqos, the new patriarch. It was later a *gult* (fief) granted to the Gondär church of Däbrä Bərhan Ṣəllase by Iyasu I (Crummey 2000, 88–89, 181–82). Transcribed elsewhere as Walwaj, Ualag, Walaj, and Walag. It might be what is now known as Walwach, about five miles from Gondär, LatLon: 12.666802, 37.495394.

Walatta Giyorgis. ወለተ፡ጊዮርጊስ Wälättä Giyorgis. “Daughter of [Saint] George.” HISTORICAL PERSON. The daughter of the former king Ṣärṣä Dəngəl (r. 1563–97)

and Queen Maryam Sönnä. Wälättä Giyorgis was a princess and a noblewoman of great wealth. She was also the wife of *Ras* Atənatəwos, one of the highest members of King Susənyos's court, and the mother of Wälättä Pawlos, who became a nun with WP. Wälättä Giyorgis and her husband had converted to Roman Catholicism early on. However, Atənatəwos was then put on trial and exiled to the Amhara region in 1617 (Chernetsov 2003a). She presumably went with him, having also turned away from Roman Catholicism. Later, Susənyos put her on trial for arguing against Roman Catholicism (Páez 2011, 2:252). Before these events, however, Wälättä Giyorgis negotiated in the *WP gädl* between husband and wife for WP to return to Mälkə'a Krəstos.

Walatta Giyorgis. ወለተ፡ጊዮርጊስ Wälättä Giyorgis. "Daughter of [Saint] George." HISTORICAL PERSON. The daughter of "Queen" Amätä Krəstos, the cousin of King Fasilädäs (r. 1632–67), and the wife of *Abeto* (Prince) Zä-Iyäsus. According to the *WP gädl*, Fasilädäs sent her to WP to be converted back to Orthodoxy from Catholicism, but it was not until after the death of Susənyos that Wälättä Giyorgis was converted back to Orthodoxy. However, as Ricci points out, some Jesuits report that Wälättä Giyorgis never reconverted to Orthodoxy but rather died in exile, a Catholic martyr. Almeida says she remained constant in the Catholic faith and was punished by Fasilädäs for it (1908, 209, 450–51), a view supported by others (Beccari 1913, 70–72, 102, 110–11). Mendes says that she was eventually sent to Däq Island to be converted by nuns but refused and so was tortured until she died in 1652 (1909, 335–41). Transcribed elsewhere as Oleta Ghiorghis.

Walatta Giyorgis. ወለተ፡ጊዮርጊስ Wälättä Giyorgis. "Daughter of [Saint] George." HISTORICAL PERSON. Woman mentioned in the twentieth miracle as queen (*nəgəst*) during the twelfth year of King Iyo'as I's reign (1767–68) and thus identified as the famous queen Məntəwwab (crown name Bərhan Mogäsa, 1706–73). Wälättä Giyorgis served an important role in Ethiopian leadership for almost fifty years as the mother of Iyasu II and the grandmother and regent for Iyo'as I. She was the wife of Bäkaffa and the mother of Wälättä Täklä Haymanot, who also figures in the miracle. See Berry (2003b). She appears in documents as "Wälättä Giyorgis" or "Bərhan Mogäsa" (Crummey 2000, 94). It cannot be her contemporary, Iyasu I's wife Walatta Giyorgis (Mammit), because that woman died in 1723. Mentioned in the extra texts of MSS H and I only.

Walatta Kristos. ወለተ፡ክርስቶስ Wälättä Krəstos. "Daughter of Christ." LOCAL PERSON. A woman who was with WP when Susənyos sent her to her husband Mälkə'a Krəstos's house in Azäzo to be converted, but who fled when WP was banished to Žäbäy. She may be the same woman as Wäyzäro Wälättä Krəstos, who is also associated in the *WP gädl* with a place near the court in Gondär.

Walatta Kristos. ወለተ፡ክርስቶስ [Wäyzäro] Wälättä Krəstos. "Daughter of Christ." LOCAL PERSON. A noblewoman with whom WP stayed in Žan Fäqära, north of Gondär, when she was looking for a place to set up a monastery. In a later episode, a sick woman named Wälättä Kristos appears, but without the honorific wäyzäro and who is said to be from Fure, but she was probably the same woman. The text often omits honorifics in later instances. Further, this sick Wälättä

Krəstos unabashedly ordered WP around, just as a *wäyzäro* might do. WP even dispatched messengers to the court to indulge the sick woman's whimsical dietary wishes, as one would do for an aristocrat. Everyone at court responded to the call, as if they knew the woman, and a *Wäyzäro Wälättä Krəstos* appeared looking for the dietary object "herself." Finally, while ill people were not required to fast, the ascetic members of WP's community would most likely have kept to the fast of Lent, reinforcing the idea that this woman was a *wäyzäro* and not a nun. Thus, she was probably a different *Wälättä Krəstos* than the woman much earlier in the *WP gädl* who fled when WP was banished to Žäbäy.

Walatta Maryam. ወለተ:ማርያም *Wälättä Maryam*. "Daughter of [Saint] Mary." LOCAL PERSON. A woman in WP's community at Afär Färäs who was a close friend. After parting once, the *WP gädl* says that the two did not separate from each other until they died. It was *Wälättä Maryam* whom WP thought she was talking to when she saw a vision while living at Afer Faras; whom God caused to refuse to eat so he could reveal his power through the servant Ilarya; who witnessed, in *Sädäçəlla*, WP's advance knowledge of death; who was attacked for causing WP to remain at court; and who was reunited with her forever when WP prayed that they not be parted.

Walatta Maseeh. ወለተ:መሲሕ *Wälättä Mäsih*. "Daughter of the Messiah." LOCAL PERSON. A woman who was the prioress (*liqä räd'ənnät*) of the Q^wäraša Monastery at some point after 1681. Mentioned in the extra texts of MS J only.

Walatta Pawlos. ወለተ:ጳውሎስ *Wälättä Pawlos*. "Daughter of [Saint] Paul." LOCAL PERSON. The daughter of *Ras Atənatəwos* and *Wäyzäro Wälättä Giyorgis*. Atənatəwos helped *Susənyos* come to power but was then sidelined and eventually even put on trial by the monarch and exiled to the Amhara region in 1617 (Chernetsov 2003a). *Wälättä Pawlos*'s mother, *Wälättä Giyorgis*, was the daughter of King Šäršä Dəngəl, which would make *Wälättä Pawlos* the granddaughter of a king and a high-ranking noblewoman. *Wälättä Pawlos* became a nun at approximately the time that WP and Əḥətä Krəstos did, in 1617, perhaps partly because her father and mother had just been exiled from the court. She was with WP when she entered Zäge.

Walatta Petros. ወለተ:ጴጥሮስ *Wälättä Petros*. "Daughter of [Saint] Peter." HISTORICAL PERSON. An important female saint of the Təwəḥədo Church and the subject of the *WP gädl*. She was born in 1592 to Baḥər Säggäd and Krəstos ʾƏbäya; she died on Sunday, 24 November 1642 CE (17 Hədar 1634 EC) at the age of fifty. She was married to Mälkəʾa Krəstos and gave birth to three children (*wəluḍ*, which might mean just sons or sons and daughters) who died in infancy. She refused to convert to Roman Catholicism and inspired many to do the same. She set up seven religious communities, in this order: Žäbäy, Čanq^wa, Məşelle, Zäge, Dämboza, Afär Färäs, and Zäbol/Zämbol. Her *gädl* was completed in 1672–73. Transcribed elsewhere as *Wälätä*, *Wallatta*, *Walatta*, *Wallata*, *Walata*, *Walete*, *Waleta*, *Walleta*, *Waletta*, *Welete*, *Wolata* plus *Pétros*, *Pəṭros*, *Pietros*, and *Petrus*. See the "Introduction to the Text" in this volume for extensive information about the saint.

Walatta Sillasé. ወለተ:ሥላሴ *Wälättä Šəllase*. "Daughter of the Trinity." LOCAL PER-

SON. An elderly nun especially devoted to WP at Q^wäraṣa. Mentioned in the extra texts of MS I only.

Walatta Takla Haymanot. ወለተ:ተክለ:ሃይማኖት Wälättä Tāklä Haymanot. “Daughter of [Saint] Takla Haymanot.” HISTORICAL PERSON. The eldest daughter of King Bākaffa and Queen Wälättä Giyorgis (Məntəwwab), and thus a younger sister of King Iyasu II (r. 1730–55). Her marriage to *Ras* Elyas is noted in the royal chronicle of Iyasu II (Anonymous 1912, 35). That husband was killed in 1733, so Finḥas, who appears as her spouse in the context of a WP miracle, presumably was a second husband in the 1760s. Mentioned in the extra texts of MSS H and I only.

Walatta Takla Haymanot. ወለተ:ተክለ:ሃይማኖት Wälättä Tāklä Haymanot. “Daughter of [Saint] Takla Haymanot.” LOCAL PERSON. The abbess of Q^wäraṣa at some point after 1681. At least three abbesses preceded her, since the earliest ones were Ǝḥətä Krəstos, Amätä Dəngəl, and Nazrawit. Since she is called *Wäyzäro* Wälättä Tāklä Haymanot and is in possession of a valuable manuscript, she may be the other Wälättä Tāklä Haymanot who appears in the miracles, the eldest daughter of King Bākaffa and Queen Wälättä Giyorgis. She is called the senior Wəbit (Beautiful One), and thus was the mother or older sister to Bərhan Mādhanitu. *Wäyzäro* Wälättä Tāklä Haymanot and *Wäyzäro* Bərhan Mādhanitu sold MS J to *Däggazmač* Iyasu and *Näggadras* Asahel. Mentioned in the extra texts of MS J only.

Waldeba. ዋልደባ Waldəbba. LOCAL PLACE. A region 150 miles north of Lake Ṭana in a rugged, relatively lowland area between the town of Däbarq and the Tākkāze River. It is famous for its three monasteries, which claim to have hosted the Holy Family on its flight from Herod, and for the extreme asceticism of its monks. According to Kindeneh Endeg Mihretie (2014), “Waldəba is the emblem of monasticism. Its isolation and reputation as the site of the utmost rigorous monastic asceticism has made it the metaphor for the pursuit of spiritual life in the form of extreme self-denial.” Waldəbba has two monastic houses: Betä Minas and Betä Ṭama. Its monasteries are idiorythmic (*q^wərit*), in which members live as hermits, dispersed over a large area and with little communal life. As one of the leading monastic centers in the country, Waldəbba was favored as a spiritual retreat by nobles, many of whom are buried there. WP took up her ascetic life there, and several texts have noted that it was a popular retreat for noblewomen (Bruce 1813a, 283; Salt 1967, 293). During WP’s period, it was a hotbed of anti-Catholic sentiment (Cohen 2010b). See Saporito, Kosinetz, and le Cadre (2012) ; Nosnitsin (2010g). Videos filmed about the place can be found online, such as www.youtube.com/watch?v=jmuXs0qQycw. Transcribed elsewhere as Wäldebba, Waldaba, Waldebba, Waldiba, Waldibba, Weldebba, Woldeba, Woldebba, and Uoldebba. LatLon: 13.628598, 37.792110.

Waseef. ወደፍ Wäšif. See Righteous Ones of Waseef.

Wəddase Maryam. See *Praise for Our Lady*.

Wolde Giyorgis. ወልደ:ጊዮርጊስ Wäldä Giyorgis. “Son of [Saint] George.” LOCAL PERSON. A scribe of one of the copies of the *WP gädl*. The spelling MS Abb. 88 is quite peculiar, namely, ወልደ:ጊዮርጊስ Wäldä Geworgis.

Wolde Nagodgwaad. ወልድ:ነጐድጓድ Wäldä Nägʷädgʷad. “Son of the Thunder.” HISTORICAL PERSON. An important eighteenth-century historical figure and grandson of Wäyzäro Mammit. He is discussed in the royal chronicles (Anonymous 1912, 11, 123, 133, 141, 145, 201, 204, 237, 238). In the *WP gädl*, Wäldä Nägʷädgʷad made his appearance as a military officer who was dispatched by King Iyoʼas I (r. 1755–69), along with five hundred troops, to capture and return Wälättä Täklä Haymanot to the court. Transcribed elsewhere as Walda Naguadguad. Mentioned in the extra texts of MSS H and I only.

Wolqait. ወልቃይት Wälqayt. LOCAL PLACE. A rugged region in northern Ethiopia (directly northwest of Wäldäbba) to which eighteenth-century kings regularly exiled enemies (Nosnitsin 2010h). Transcribed elsewhere as Wälqayit, Walkait, Welkayit, and Wolkayit. LatLon: 13.491928, 37.368611. Mentioned in the extra texts of MSS H and I only.

Wonchet. ወንጮት Wänčät. LOCAL PLACE. A town about five miles directly east of Qʷäraša, to the east of southern Lake Ṭana. Today it is on Highway 3 about fifteen miles north of Baḥər Dar. WP spends a night in this town upon leaving her husband, and Abba Mänkər, as well as a thieving woman (the latter in the MS I miracles only), come from there. LatLon: 11.789391, 37.548523. Transcribed elsewhere as Wanche, Wenchet, Wonchit, Uanche, Uanchet, and Uanchit.

Wondigé. ወንድጌ Wändäge. “Men’s land.” LOCAL PLACE. A town near the southwestern shore of Lake Ṭana, perhaps five to ten miles west of the Gälgäl Abbay, that briefly served as an imperial capital for King Zä-Dəngəl in 1603–4 (Pankhurst 1982, 101); thus, near LatLon: 11.667703, 37.003906. WP went there to get wood for building the *säqāla* on Rema Island. Since some palace building went on there (Pankhurst 1992, 105; Munro-Hay 2002, 74), perhaps building materials were still available there after it stopped being a capital. Transcribed elsewhere as Wandge, Wandegé, Wainadga, Wendige, Wendige, Ondega, and Ondegue.

Woodage Asahel. ወዳጅ:አሳሄል Wədaḡ Asahel. “Friend of Asahel.” HISTORICAL PERSON. A famous eighteenth-century Oromo military leader who has been frequently discussed, described, and even drawn by James Bruce (1813c, 100–101). Born in the Damot region of Goḡgam Province, he was the bitter enemy of Ras Mikaʼel, and so often engaged in horseback upon the field that some claimed they had never seen him walk. He died in battle in approximately 1770. Gəʼəz names often have a possessive construction like this (e.g., “Daughter of Peter,” “Servant of Christ,” “Plant of the faith”), but this name is unusual not only in using a variant of the Amharic word *wādaḡ* (friend) but also in displaying imperfect Gəʼəz grammar (the ultimately correct form would have been Wādaḡä Asahel). Asahel was a biblical character, a nephew of King David and among his mightiest warriors, which perhaps explains the appellation for this military leader. See Sokolinskaia (2014). Transcribed elsewhere as Asahel Woodage or Woodaje Asahel. Mentioned in the extra texts of MSS H and I only.

Wot. ወጥ Wät. FOOD. The generic name for the variety of stews that are served with *anḡära* (a flat bread made of *tef*) at most Ethiopian meals. On fasting days, it would be a vegetable stew, like *šaro wät* (lentil stew), often with greens. On non-

fasting days, if the family was not poor, it might be a meat stew, often spiced with red peppers, such as *doro wät* (chicken stew) or *yä-šäga qäyy wät* (beef with red stew). Another generic name for stew in Gəʿəz is *šābh* and in Təgrāñña *šābhi*.

Woybila. ወይብላ Wäybēla. LOCAL PLACE. A town near Lake Ṭana less than five miles northeast of Qʷāraša; LatLon: 11.79709, 37.478506. It is where the lame man Pētros came from and where there is said to be a copy of the *Gädlä Wälättä Pētros* in the Saint Mary Church. It is quite possibly the same town as Wäybēna (see Woybina), with a linguistic shift from *-bēna* in the earlier recorded miracles to *-bēla* in the later recorded miracles (Cheesman locates this town, which he spells Waibela, south of Lake Ṭana, very near Mota, LatLon: 11.111032, 37.866697, but that is not this place). Mentioned in the extra texts of MS I only.

Woybina. ወይብና Wäybēna. LOCAL PLACE. A town on Lake Ṭana, perhaps five miles from Ṭana Qirqos, according to locals. The monk ʿAšqā Maryam came from this town when WP performed a miracle of healing for him. It appears to have a church named Məʿrafä ʿEgzəʾtənā Maryam (the Resting Place of Our Lady Mary), which may be a reference to the folklore that the Holy Family, including Mary, traveled through Ethiopia when fleeing Herod. It is quite possibly the same town as Wäybēla (see Wäybēla), with a linguistic shift from *-bēna* in the earlier recorded miracles to *-bēla* in the later recorded miracles. It is not the town Weybla, Weyibla, or Wäybēla nor the town on northern Lake Ṭana now known as Wäyna Kidanä Məḥrät (transcribed elsewhere as Waina Kedanemehret or Waina Kidane Mehret) (Cheesman 1936, 195). LatLon: 12.299081, 37.43454.

Woynayāt. ወይናየት Wäynayät. LOCAL PLACE. A town that is said to be the home of *Abba Fätlä Šəllase* and *Wälättä Giyorgis*, two important members of the court. It might be the town now called Wäyna on the northern shore of Lake Ṭana, about thirty miles south of Gondär and ten miles east of Gorgora. LatLon: 12.283168, 37.431514.

Woyzaro. ወይዘሮ Wäyzäro. “Princess, Lady.” TITLE. The title for all direct female descendants of kings, even if they were many generations removed. WP and ʿEḥetä Krəstos were both noblewomen but were not called *wäyzäro* in the *WP gädl*. Such wealthy women commanded respect and would have servants. Some of the *wäyzäro* who appear in the *WP gädl* are the king’s daughter Wälättä Giyorgis and wealthy WP patrons Wälättä Krəstos and Krəstosawit. Following the typical commonalization pattern of aristocratic titles of address, *wäyzäro* now means “Mrs.” Transcribed elsewhere as Woyzero, today commonly abbreviated as W/z. See “The Text and Ḥabäša Noblewomen’s Anticolonial Role” in this volume.

Wubeet. See Birhan Madhaneetu and Walatta Takla Haymanot.

Wudo. ወደ Wəddo. LOCAL PLACE. A region where WP’s husband Mälkəʾa Krəstos set up his regiment, about twenty miles east of Lake Ṭana, near Aringo. LatLon: 11.872055, 37.932774. See Bosc-Tiessé (2008, 277, 280, 419). Transcribed elsewhere as Wäddo, Wedo, Weddo, and Uedo.

Yafqərännä ʿEgziʾ. See Afqaranna Egzee.

Yamaana Kristos. የሞን፡ክርስቶስ Yāmanä Krəstos. “Right Hand of Christ.” LOCAL

PERSON. One of the monks from Rema who met with WP while she was still married to help her leave her husband's home and take her to Zäge. *Abba Yämanä Krəstos* also served as her boatman.

Yamaana Kristos. የማነ፡ክርስቶስ Yämanä Krəstos. "Right Hand of Christ." **LOCAL PERSON.** A Yämanä Krəstos who had just died appeared in the sixth miracle as an abbot of a monastery at Gərarya.

Year. *See* Calendar.

Yekkateet. የካቲት Yäkkatit. **TEMPORAL TERM.** The sixth month of the Ethiopian calendar, now extending from 8 February to 9 March (in non-leap years) in the modern Western calendar.

Yimera. ይመራ Yəmāra. **LOCAL PLACE.** This must be a stream or creek very near Q^wäraşa, as the community is said to have lived in Q^wäraşa "beyond the river Yəmāra" from 1650 to 1652. It does not appear in other sources. Q^wäraşa now lies between two rivers that empty into Lake Ṭana: the Gälda River to the south at LatLon: 11.738563, 37.423667 and the Ḃsure River to the north at LatLon: 11.900387, 37.489348. Mentioned in the extra texts of MSS I and J only.

Yohannes. ዮሐንስ Yoḥannəs. "John." **LOCAL PERSON.** WP's fifth brother. He beseeched Fasilädäs, son of King Susənyos and heir to the throne, to ask his father to release WP from her exile at Žäbäy. When her brother died in Təgray on Mäskäräm 1, while WP was living at Amba Maryam, WP mourned him greatly, celebrated his *täzkar*, and later sent for his body to be brought back from Təgray to be buried on Rema Island.

Yohannes. *See* Zara Yohannes.

Yohannes I. ዮሐንስ Yoḥannəs. "John." **HISTORICAL PERSON.** The fourth son of King Fasilädäs and the king of Ethiopia from 1667 to 1682. King Yoḥannəs I's regnal name was A'laf Säggäd (The multitudes submit [to him]). It was in the fifth year of his reign that the *Gädlä Wälättä Peṭros* was written. During his reign, many religious controversies regarding the nature of Christ continued, stirred up in part by the presence of the Jesuits earlier in the century. For instance, Yoḥannəs issued a decree in his first year, 1668, that all remaining Catholics had to leave the kingdom or convert to Orthodoxy, and in 1669 he had them marched out. He was a follower of the Uctionist (Qəbat) doctrine, but in 1680 the Unionist doctrine was affirmed. He made almost constant military campaigns against the peoples south of Lake Ṭana, and religious wars broke out in Təgray. In the early 1670s, he sent the Armenian merchant Murād on a mission to India and Batavia. He is buried on Məşraḥa Island. *See* Berry (2014).

Yohannes II. ዮሐንስ Yoḥannəs. "John." **HISTORICAL PERSON.** The son of King Iyasu I, brother of King Bäkaḥfa and King Täklä Haymanot I, and the father of King Täklä Giyorgis I and King Täklä Haymanot II. He ruled very briefly, only from May to October of 1769, when *Ras* Mika'el brought him down from the royal prison to rule. At that time, he was more than seventy years old and not interested in military matters. Although it is often said that *Ras* Mika'el had him killed, he died after a long illness (Bekele 2002). *See* Dege (2014). In direct contrast to this reputation, the extra miracles praise him as a righteous ruler who led

many to believe and killed the godless, which suggests that the author may have confused the characters of King Yohānnəs I with King Yohānnəs II. Mentioned in the extra texts of MS I only.

Yolyos. ሃዕሳስ Yolyos. “Julius.” HISTORICAL PERSON. A nobleman who betrayed Susənyos and supported the Tāwəḥədo Church. Yolyos started off as a lowly lieutenant to Susənyos before the latter became king but rose through the ranks. In 1607, Susənyos married him to his daughter Mäləkotawit and made him the governor of Goğğam. In 1609, however, Yolyos participated in a plot against Susənyos. Although Susənyos pardoned him, Yolyos embarked on a decadelong conflict with *Ras Šəʿälä Krəstos*, partly because Susənyos gave *Ras Šəʿälä Krəstos* lands in Goğğam. By 1614, Yolyos was an active enemy of the Catholics, and the emperor executed him for rebellion in 1617. He was a hero to the anti-Catholics. See Toubkis (2014).

Ž. See Zh.

Zabol. See Zambowl.

Zacharias. ዘካርያስ Zākaryas. BIBLICAL FIGURE. A priest and the father of John the Baptist by Elizabeth, who was a cousin of the Virgin Mary. An angel told Zacharias that his barren wife would conceive a child who would prophesy the coming of the Lord (Luke 1:13). Sometimes also called Zachary or Zechariah, but not to be confused with the Old Testament prophet Zechariah. In chapter 24 of the *Gädlä Wälättä Petros*, the scribe invokes him as a good example of someone who did not immediately believe strange messengers.

Za-Dinghil. ዘድንግል Zä-Dəngəl. “He of the Virgin [Mary].” LOCAL PERSON. WP’s fourth brother, an important lord of the court. When WP left her husband for the second time, she went to live with this brother. Then she secretly left his house to become a nun. Later, he invited her to live on his land near ʾEnfraz. Not to be confused with the king of the same name who ruled from 1603 to 1604.

Zafara Mikaél. ዘፈረ:ሚካኤል Zäfärä Mika’el. “Hem of [Saint] Michael[’s garment].” LOCAL PERSON. A teacher in WP’s community at some unknown time, when it had houses in Dämbəya, Gondär, and Dämböza; thus, probably in the 1700s. Mentioned in the extra texts of MS I only.

Zagé. ዘጌ Zäge. LOCAL PLACE. A forested peninsula on the narrow southernmost end of Lake Ṭana, about twelve miles west of Baḥər Dar, and one of the most important monastic centers in seventeenth-century Ethiopia. It is now famous for its seven monasteries (Wərä or Ura Kidanä Məḥrät, Aswa Maryam, Däbrä Šəllase, Bäträ Maryam, Maḥəl Zäge Giyorgis, Fəre Maryam, and Təgānda Täklä Haymanot), which house some of the most beautiful church frescoes in Ethiopia. WP founded the fourth of her religious communities at Zäge; later, many people died of the plague in this community. The *WP gädl* appears to imply that there was only one monastery there in the seventeenth century by saying that WP went to “Zäge” rather than naming any particular monastery there. However, this may be due to its plethora of religious communities; in the nineteenth century it had more than two hundred (Balicka-Witakowska 2014). Belcher and Selamawit Mecca digitized one of the manuscripts of the *Gädlä Wälättä Petros* used for this

volume at the Zäge monastery of Bātrā Maryam. Zäge was also a trading port on Lake Ṭana. LatLon: 11.708384, 37.331886. Transcribed elsewhere as Zage.

Za-Hawaryaat. ዘሐዋርያት Zä-Hawaryat. “He of the Apostles.” LOCAL PERSON. A monk who joined WP at her fifth community, Dämböza. Later she appointed *Abba* Zä-Hawaryat as the superior of the monks in her seventh community, Zäbol/Zämbol, and he served after her death for more than forty years. WP explained to him alone the reason for the plague that killed so many of them. Oral tradition in Q^wäraša has it that an *Abba* Zä-Hawaryat founded the monastery there during Fasilädäs’s reign (1632–67) (Bosc-Tiessé 2000, 237). The *Short History of WP’s Community* confirms this, saying that he was appointed in April–May 1642 (Ḥədar 1634 EC), just six months before WP died. He was abbot for many years, dying on 29 August 1681 (26 Nāḥase 1673 EC), the fourteenth year of Yoḥannəs I’s reign. Blessings are called upon a man with his name in MS J, further confirming that he was the abbot of WP’s community when the author wrote the *WP gädl*.

Za-Iyasus. ዘኢየሱስ Zä-Iyäsus. “He of Jesus.” HISTORICAL PERSON. Probably the important seventeenth-century cleric known as *Abunä* Zä-Iyäsus ʿ፻wwur (Zä-Iyäsus the Blind), who appears in the royal chronicles of Yoḥannəs I and Iyasu I and was repeatedly excommunicated for his Uctionist (Qəbat) views in the 1680s. He became an important figure in Uctionist historiography and is portrayed in the so-called *Short Chronicles* as active during the reign of Fasilädäs, which is unlikely (Wion 2014). In the *Short History of WP’s Community*, he is said to have ordained the “Rules for the House of Our Mother Walatta Petros” in the 1680s. He died in 1687. This would further associate her community with Uctionist teaching. Mentioned in the extra texts of MS I only.

Za-Manfas Qidduus. ዘመንፈስ፡ቅዱስ Zä-Mānfäs Qəddus. “He of the Holy Spirit.” LOCAL PERSON. WP’s second brother. He probably was not the governor of Goḡḡam of the same name who converted to Roman Catholicism in 1613 but then rebelled against King Susənyos and was killed on 1 June 1626. Transcribed elsewhere as Manfas Qaddus, Menfes Kidus (without the initial zä- being reflected).

Za-Maryam. ዘማርያም Zä-Maryam. “He of [Saint] Mary.” LOCAL PERSON. A priest and the superior of Rema Monastery when WP was living in Dämböza. *Abba* Zä-Maryam asked WP to construct a church building on Rema. Later she summoned him to her deathbed. His name can be added to the incomplete list of abbots of Rema in Hammerschmidt (1977a, 168).

Za-Maryam Esat Ba-Afu. ዘማርያም፡እሳት፡በእፉ Zä-Maryam ፎsat Bā-Afu. “He of [Saint] Mary—In his mouth is fire” (Gəʿəz and Amharic mixed). LOCAL PERSON. The second abbot of WP’s community, succeeding *Abba* Zä-Hawaryat in 1681. In MS J, *Abba* Maryam ፎsat Bā-Afu’s name is spelled *Zä-Maryam ፎsat Bā-Afa* (He of [Saint] Mary—In her mouth is fire [Gəʿəz and Amharic mixed]).

Zambowl. ዘምቦል Zämbol. LOCAL PLACE. The seventh of WP’s religious communities. Zämbol is an unidentified town on Lake Ṭana in the district of Läg and thus near Zäge and the Gəlgäl Abbey River; near LatLon: 11.806468, 37.172926. It can

be reached by *tank^wa* from Afär Färäs, according to the *WP gädl*. It appears to have been her largest community, with nine hundred people. It is not Zebul/Zobil, which is at least one hundred miles east of Lake Ṭana. Zämbol appears mostly as Zäbol in MSS H, I, and Abb. 88. The fact that the name is written differently in different manuscripts suggests that perhaps the place was unknown to later scribes and was a village that disappeared once WP's community left.

Za-Mikaél. ዘጣኤል Zä-Mika'el. "He of [the Archangel] Michael." LOCAL PERSON. A priest of WP's community whom WP allowed to see her on her deathbed. *Abba* Zä-Mika'el was there at the very end with only three other priests.

Zara Yohannes. ዘርሐኦሐን Zär'a Yoḥannəs. "Offspring of [Saint] John." LOCAL PERSON. A monk who died at Amba Maryam, from which (or to which) he had been exiled. WP commemorated his death not long after the restoration of the Orthodox faith. *Abunä Abba* Zär'a Yoḥannəs may have been a high-ranking member of WP's community, but since *abunä abba* can mean patriarch, perhaps he was treated as the Orthodox patriarch for the ten years that Mendes was the official patriarch during the period of Roman Catholicism. He cannot be Patriarch Yoḥannəs who arrived from Egypt in 1650 and who was rejected and exiled to Särka, because WP died in 1642 (Wion 2007b). His name is shortened to Yoḥannəs in MS Abb. 88.

Zarephath. See Sarepta.

Za-Sillasé. ዘሥላሴ Zä-Šəllase. "He of the Trinity." LOCAL PERSON. A priest of WP's community who witnessed two of her miracles during her lifetime. When she blessed *Abba* Zä-Šəllase before he went fishing, he caught thirteen fish, which matched the number of the Twelve Apostles plus Christ, and when WP commanded his clothes to be like leather, they indeed lasted for many years.

Zhan Feqera. ዣን፡ፈቀራ Žan Fäqära. LOCAL PLACE. A town about twenty miles directly north of Gondär and south of Dabat. WP considered it as a possible site for one of her communities and saw an angel there. LatLon: 13.000544, 37.764027. Transcribed elsewhere as Janfenkera, Janfenkere, Janifenkera, and Žān Faqarā.

Zhebey. ዣባይ Žäbäy. LOCAL PLACE. WP founded the first of her religious communities in Žäbäy while exiled to and imprisoned there for three years by King Susənyos. In the *WP gädl*, Žäbäy was a hot region where people were familiar with Sudan Arabic. This region was on the border with Sudan, at least one hundred miles west of Lake Ṭana, but its exact latitude is unclear (Lindahl 2008). Although the place appears as "Žäbäy" in most of the WP manuscripts, there are also the variants Žäbäy and Žäbäl in MS Abb. 88, with Žäbäl being dominant. Žäbäl could easily be derived from Arabic *ġabal* (mountain), and thus appear in the *WP gädl* as a generic name for the border region with Sudan, where the foothills of the mountains of Ethiopia begin. Žäbäl was also likely the original name because an *l* to *y* change (palatization) frequently occurs in Ethio-Semitic languages. Transliterated elsewhere as Gebel, Jabal, Jebel, or Zeba. LatLon: between 13.667338, 36.385002 (Žäbäl Nahut, Jabal Nahut) in the north and 9.550000, 34.100278 (Žäbäl Manga, Jabal Manga) in the south.

Zikra Maryam. ዣክረ፡ማርያም Zəkrä Maryam. "Commemoration of [Saint] Mary."

LOCAL PERSON. An *abba* of WP's community at Angära who attacked WP when she asked him to dig graves for those who had died in an epidemic.

Zimri. *See* Phinehas.

Zira. ገራ Zəra. LOCAL PLACE. One of the miracles posthumously worked by WP happened in this place. Many places have the similar name of Zara, some quite far from Lake Ṭana, but this is probably Zara in southeastern Lake Ṭana; LatLon: 11.817174, 37.598597. Alternatively, this might be Zär'a Buruk, about twenty-five miles south of Lake Ṭana at LatLon: 11.235317, 37.48275.