

The Woman in the Creation Story According to the *Andämta* Commentary of the Ethiopian Orthodox Tewahido Church

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Gender seems to be a hot topic these days. It's something everyone has an opinion on; and there are many opinions. Scrutinising the opinions will lead to identifying different causes such as political, economical, social, etc. Being influenced by the discourses that have arisen out of other academic fields such as philosophy, sociology, linguistic, etc., religious institutions and the field of religious studies continue to be transformed by new modes of gender discourse. However, this looks to be an unlikely occurrence in the wider theological discussions and arguments of the ancient churches like the Ethiopian Orthodox Täwahido Church which is the Apostolic and has kept the Faith, Order and Tradition of the earlier Church Fathers unchanged until this day. Therefore, the objective of this paper is to present the Amharic commentary text and its translation of the Biblical narration of the creation story of woman.

The oldest religious nations that have Holy Scriptures (Bible, Tora, Koran, etc.) developed their own methods of commentary that help discover the truths and values of their scriptures. In a similar manner, Ethiopia, a nation whose culture has been influenced by the Bible over many centuries, has developed and established its own tradition of the interpretation of and commenting upon the Biblical (and Patristic) texts. This is in line with the pattern of other exegetical traditions of other Christian cultures in general (and, as it is supposed, the Antioch exegesis tradition in particular). This tradition, known as *Andämta*, is one of the unique and most valuable legacies of the ancient Ethiopian Orthodox Täwahido Church (EOTC) and the entire country of Ethiopia.

Study of the *Andämta*-commentary method is the highest stage in the traditional system of education of the EOTC (consisting, from the lower to higher, of *Nəbab Bet* “the house of reading”, *Zema Bet* “the house of Church music”, *Qəne Bet* “the house of religious poetry” and *Mätshaf Bet* “the house of books”). As Fridrich Heyer, a German Ethiopianist, puts it, “here the foundation for the practice of the Orthodox faith is set forth, the education of monks prescribed, the theology of the fathers of the church firmly standardized, the calendar fixed”².

The *Andämta* Commentary can be defined as a point of departure for an understanding and interpretation of different meanings or hidden secrets in biblical, patristic and liturgical books, written in Ge'ez, the ancient language of the country. It deals, thus, with the detailed and profound study, analysis and interpretation of the sacred texts. It is also an interpretational method in Amharic (which since the 18th cent. at least has increasingly become the state language of Ethiopia) that allows the teacher to interpret a

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² Heyer (1960:140).

verse or phrase of a sacred text with multiple choices of possible explanations or comments. It is a means of providing room to the teacher to explain his opinions of agreement or disagreement with the usage of words, ideas or concepts in the context of a given text, while producing a straightforward explanation of the text, supported by references from other Biblical books and reputable patristic works of a recognized authority.

This study is designed to present the Amharic commentary text on the creation story of woman and its translation in which an effort has been made to include some additional and different explanations found in different related scriptures.

Content of the Text

The Amharic commentary material which explains the position of woman in the creation story is taken from the second chapter of the commentary of the Book of Genesis³. When we open our Bible to Genesis Chapter 2, and look at Verses 4 to 25, we find the Chapter on the original history of man. Reading the given chapter, we find the verse which is a launching point for the discussion of the details of the position of woman in the creation and her original history in the Garden.

The creation of woman is described in ch. 2:18-24:

[19] And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. [19] And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. [20] And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. [21] And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; [22] And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. [23] And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. [24] Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Looking closely at the Amharic commentary of these verses which form the subject of this paper, one can pick some concepts which convey the teachings of the EOTC about why, when, how and from where God created woman. Some of the implication are discussed as follows:

An answer for his [Adam's] question: Before God provided Adam with Eve, He assigned him to name all creatures which were created in the Garden. Adam accomplished his assignment but, observing that every creature was a couple male and female, he felt sad and desperately asked why God created him alone. *On Sunday, He [God] brought Adam the cattle and the beasts that he named them; on Monday and Tuesday, He brought him the fowl that he named them; on Wednesday, He brought him creatures of the earth that he named them; and on Thursday, He brought him creatures of the sea that he named them. When Adam observed that God created all [of these*

³ The present writer is preparing a critical edition of the Amharic commentary of the Book of Genesis for his doctoral degree at the University of Hamburg, Germany under the auspices of Prof. Dr. Dr. Siegbert Uhlig. Hence, he collected eight manuscripts of the same book which has different variants and readings. The text which is presented in this paper are mostly taken from one of the texts which is described as Text C (EMML 2012) in the study.

creatures] male and female, he felt sad wondering how he was created alone unlike the other creatures whom he called.

The *Andämta* commentary answers why God kept Adam alone while He created others male and female. The reason, according to the commentary tradition, not that God was unwilling to create a female for Adam; but He wanted to teach an important lesson to let Adam feel her importance for his life. Here it goes like this: *It was not for the fact that the Holy Trinity were unwilling to create Eve. But it was to let him find her with excitement and eagerness. Andäm, to let him find her with sadness and melancholy as something found with sadness and grief is useful and productive. Andäm, when he face some bad experiences with her, he could be frightened saying They created her for me without my request. [But now] he will be tolerant at the time of quarrel saying that it was by my request why They created her for me.*

Secondary Status: the traditional interpretation of the EOTC emphasizes Eve's secondary status in relation to Adam in the creation story. According to the *andämta* commentary tradition, Eve was created 8 days after Adam⁴: *after these, God created Eve for Adam after 8 days Adam was created. Adam was created in the morning and Eve was created at the 3rd hour of the 8th day.*

State of slumber: it is told in the Holy Bible that God created Adam He after caused him to sleep⁵. But according to the Ethiopian commentary tradition, Adam was not in a deep sleep when Eve was taken out of him. He was [ማዕከል ነቁህ ወንዋም] in between sleeping and awakening. As to the commentary tradition, God had the reason to let Adam be in such a situation: *the Holy Trinity created Eve for Adam when he [Adam] was in between sleeping and awakening; when he was neither conscious nor asleep. Had they created her when he was completely conscious, he could have felt the pain as deed of the Holy Trinity are not a phantom. And if he was completely asleep, he would have taken her as a phantom. Andäm, had They created her when he was more conscious, he would kept away himself from any sexual intercourse considering her as his sister. And had They created her when he was completely asleep, he would consider her as an outsider. Andäm, to explain the prophecy and the symbolism behind. The prophecy is what it says I am asleep and alive in my consciousness; and the symbolism is as Adam caused Eve being in between asleep and awake, the LORD caused the second Eve, baptism, being alive in His Divinity and dead in his humanity.*

left side [of Adam]: the Holy Bible inform us that God created Eve from Adam's rib without identifying which side the rib was taken from⁶. But the *andämta* commentary tradition specifies that it is from one of his left ribs though it also claims, by extension, the right ribs to explain the concept more: *If it is asked whether they created her from his [Adam's] left or right side, it was from his left side. For this to be true, left is weak. Likewise, women are weak; left is crooked. Likewise, women are crooked for good deeds. Left is calm. Likewise, women are calm for their wishes (for what they said); Andäm, there is much blood on the left [side of human beings]. Likewise, women bleed much. Andäm, They created her from his right side. For this to be true, right is powerful. Likewise, women are powerful to accomplish their wishes. Andäm, right is*

⁴ This secondary status of woman in creation order goes further to the same order they obtained when they entered into heaven, the planned (by God) habitat of the two. According to the commentary tradition, Adam entered into heaven 40 days after he was created and 80 days for Eve. (com. Gen. 2v.8). This is the justification for the baptismal rite of the church by which a baby boy is baptised at the 40th day after his birth while the 80th day for a baby girl.

⁵ Gen. 2v.21

⁶ *ibid.*

fast. Likewise, women are fast to accomplish their wishes; Andəm, right is honest. Likewise, women are honest for what they like to do. Andəm, as Adam gave forth the first Eve from his right side, the LORD gave forth the second Eve, baptism from his right side.

Ribs: Eve was made from one of Adam's ribs. According to the commentary tradition, God had a clear reason to create her from one of the ribs of Adam: *If it is asked why didn't He create her from above [Adam's] head or from below [Adam's] foot, had He created her from his head, she could be more arrogant as women are so; and had He created her from his foot, she could be more lowly as they are so. He created her from the middle of [Adam's] body to let her live below her husband and above the family. Andəm, the rib is covered by cloth so that woman is the secret wealth for her husband as the Apostle says: the woman is the glory of her husband. Does not even nature itself teach you?*

The Text

20 ወሰመዮሙ ኣዳም ለኩሉ በበኣስማቲሆሙ ለእንሰሳ ወለኩሉ ኣዕዋፊ ሰማይ ወለኩሉ ኣራዊተ ገዳም

ኣዳምም ለሁሉ ስም ስም ኣወጣላቸው፤ ለእንሰሳትም ለኣዕዋፍም ለኣራዊቶች ሁሉ ስም ኣወጣላቸው። ላም በሬ ርግብ ዋናስ ዝሆን ኣንበሳ ነምር ብሎ።

ወለኣዳምስ ኢተረክበ ረድኤቱ ዘከማሁ

ለኣዳም ግን እንደሱ ያለ ረዳት ኣጋዥ ኣልተኘለትም ነበር። ሐተታ፤ ጌታ ዓርብ በነግህ ኣዳምን ፈጥሮ ቅዳሜን መፍጠሩን ተወ። ዕሁድ እንሰሳትን ኣራዊትን ኣመጣለት። ስም ኣወጣላቸው። ሰኞና ማክሰኞ ኣዕዋፍን ኣመጣለት። ስም ኣወጣላቸው። ረቡዕ በዮብስ ዮተፈጠሩትን ፍጥረታት ኣመጣለት። ስም ኣወጣላቸው። ሐሙስ በባሕር ዮተፈጠሩትን ፍጥረታት ኣመጣለት። ስም ኣወጣላቸው። ጌታ ሁሉንም ኣንስትና ተባዕት ኣድርጎ ፈጥሯቸው ነበርና እነዚህ ሁሉ ሁለት ሁለት ሆነው ተፈጥረው ኣይቶ ኣዳም ከቶ ከኔ በቀር ሌላ ኣንድ ሆኖ ዮተፈጠረ ፍጥረት ዮለምን ብሎ ኣዘነ። ኣሁን ለሥላሴ ዮሔዋን መፈጠር ፈቃዳቸው ሳይኾን ቀርቶ ኣይደለም፤ ሽቶ ያግኛት ብለው ነው እንጂ፤ እንዲህ ማለቱ መሻቱ ነውና። ኣንድም ኣጭቶ ያግኛት ብለው ነው እንጂ፤ እንዲህ ማለቱ ማጨቱ ነውና። ኣንድም ኣዝኖ ተክዞ ያግኛት ብለው ነው እንጂ፤ ኣዝኖ ተክዞ ያገኘት ነገር ይረባል ይጠቅማልና። ኣንድም መከራ ባገኘው ጊዜ ፍጠሩልኝ ሳልላቸው ፈጥረውልኝ ብሎ መከራውን በተሰቀቀው ነበርና። ምነዋ ቢኾን ፍጠሩልኝ ብያቸው ፈጥረውልኝ ዮለምን ብለው ታግሦ መከራውን እንዲቀበለው ነው። ከዚህ በኋላ ኢኮነ ሠናይ ለእንሰሳ እመሕያው ይንበር ባሕቲቱ ኣላ ንግበር ሎቱ ቢጸ ዘተረድኦ ኣለ።

21 ወኣምጽኣ እግዚኣብሔር ድቃስ ላዕለ ኣዳም ወኖመ

እግዚኣብሔር በኣዳም እንቅልፍን ኣመጣበት ተኛ። ከዚህ በኋላ ሥላሴ ኣዳም በተፈጠረ በስምንተኛው ቀን ሔዋንን ፈጠሩለት። ኣዳም በነግህ ተፈጥሯል። ሔዋንም በስምንተኛው ቀን በሦስተኛው ሰዓት ተፈጥራለች። ሐተታ፤ ሥላሴ ኣዳም ተኝቶ ሳለ ሔዋንን ስለምን ፈጠሯት ቢሉ ተዋሕዶኣቸው በመኝታ ነውና፤ ኣንድም ሔዋንን ማእከለ ነቂህ ወንዋም ሳለ ፈጥረውለታል። እጅግም ሳይሰማ እጅግም ሳይተኛ። እጅግም እየሰማ ፈጥረውለት ቢኾን ዮሥላሴ ሥራቸው ምትሐት ኣይደለምና ባመመው ነበር። እጅግም ሳይሰማ ፈጥረውለት ቢኾን ምትሐት ባደረጋት ነበርና። ኣንድም እጅግም እየሰማ ፈጥረውለት ቢኾን እኅቴ ናት ብሎ ከግብር በተከላከላት ነበር። እጅግም ሳይሰማ ፈጥረውለት ቢኾን ባዕድ ባደረጋት ነበርና። ይህስ ኣይደለም ለሥላሴ እጅግም እየሰማ ፈጥረውለት እኅቴ ናት ብሎ ከግብር እንዳይከለከል እጅግም ሳይሰማ ፈጥረውለት ባዕድ እንዳያደርጋት ማድረግ ይቻላቸዋል ብሎ፤ ትንቢቱን ምሳሌውን ለመግለጽ ነው። ትንቢቱ ኣን ንውም ወልብዮ ንቅሕት ያለው ነው። ምሳሌው ኣዳም ማዕከለ ነቂህ ወንዋም ሳለ ሔዋንን ከኅኑ

እንዳስገኘን ጌታም ሕይወት በመለኮቱ ምውት በትስብእቱ ኸኖ ዳግሚት ሔዋን ጥምቀትን የማስገኘቱ ምሳሌ ነው። የፈጠራትስ ከቀኝ ጎኑ ነውን ወይስ ከግራ ጎኑ ቢሉ ከግራ ጎኑ ፈጥረውለታል። ይህም ይታወቅ ዘንድ ግራ ደካማ ነው፤ ሴቶችም ደካሞች ናቸውና። ግራ ጠማማ ነው፤ ሴቶችም ለበጎ ነገር ጠማሞች ናቸው። ግራ ጎዱዕ ነው፤ ሴቶችም ላላሉት ነገር ጎዱዕት ናቸውና። አንድም ግራ ደም ይበዛበታል፤ ሴቶችም ደም ይበዛባቸዋል። አንድም በግራ የውኃ ባሕርይ ይጸናል፤ በሴቶችም የውኃ ባሕርይ ይጸናባቸዋል። አንድም ከቀኝ ጎኑ ፈጥረውለታል። ይህም ይታወቅ ዘንድ ቀኝ ኃይል ነው። ሴቶችም ላሉት ነገር ኃይላን ናቸው። ቀኝ ፈጣን ነው፤ ሴቶችም ለተራድኦ ፈጣኖች ናቸውና። ቀኝ ቀና ነው፤ ሴቶች ላሉት ነገር ቀናዎች ናቸውና። አንድም ለምሳሌ አዳም ከቀኝ ጎኑ ቀዳሚት ሔዋንን እንዳስገኘን ጌታም ከቀኝ ጎኑ ዳግሚት ሔዋን ጥምቀትን አስገኝቷልና። ያውስ ቢኾን ከፍ ብሎ ከራስ ዝቅ ብሎ ከእግር ያልፈጠሯት ከመካከል ከጎን ላይ የፈጠሯት ስለምንድን ነው ቢሉ ከፍ ብሎ ከራስ ፈጥረዋት ቢኾን ሴቶች ትዕቢተኞች ናቸውና ፈጽመው በታበዩ ነበር፤ ዝቅ ብሎ ከእግር ላይ ፈጥረዋት ቢኾን ሴቶች ወራዶች ናቸውና ፈጽመው በተዋረዱ ነበር። ከመካከል መፍጠሩ ከባለቤት በላይ ከቤተሰብ በታች ሁነሽ ኑሪ ሲላት ነው። አንድም ጎን በልብስ በድግ ይሠውራል። ሴትም ለባሏ ሥውር ገንዘቡ ናትና። ይህንንም ሐዋርያው ወብእሲትኒ ክብሩ ለምታ ይእቲ። ወፍጥረታኒ ኢየሱስ-ክሪስቶስ ብሎ ወስዶታል⁷። ሊቁም ይህንን አስማምቶ ተርጉሞታል⁸። ከአዳም ጎን አንድ ዐጽም በነሳ ጊዜ የሰውነት ተፈጥሮ ሕፃን እንዳላገኘው እመቤታችንም ጌታ ከሥጋዋ ሥጋ ከነፍሷ ነፍስ ነስቶ ሰው በኾነ ጊዜ በማጎተመ ድንግልናዋ ሕፃን ያለመገኘቱ ምሳሌ ነው። ወበከመ ኢሐዎ ለአዳም እም ሕንፃ ሥጋሁ ዘቀዲሙ በእንተ ዘተነቅለ ዐፅመ ገቦሁ ከማሁ ኢሐፀ ማጎተመ ድንግልናሃ ለማርያም አመ ወለደቶ ለአበ አዳም በሥጋ እንዲል። ሔዋን ዘርዓ ቱሳሔ ሳይኖርባት ከአዳም በመገኘቷ የሰውነት ተፈጥሮ ሕፃን እንዳልተገኘባት እንዳልተለወጠች ጌታም ከእመቤታችን ሰው በኾነ ጊዜ ዘርዓ ቱሳሔ /ዘርዓ ሙላድ/ ስለሌለበት በባሕርይ ትስብእቱ ሕፃን ያለመኖሩ ምሳሌ ነው። ኢሐዎ ፍና ትስብእት በእንተ ዘአልቦቱ አብ ለዘርዐ ሙላድ አላ ፍጹመ ተሰብዓ ዘእምባሕቲታ ድንግል በከመ ኢሐዎ ለሔዋን ጠባይዐ አንስት በእንተ ዘአልባቲ እም አመ ተነድቀት እም ዐፅመ ገቦሁ ለአዳም እንዲል። አዳም ሔዋንን ከጎኑ ባስገኘ ጊዜ ሕማም እንዳልተሰማው ቅድስት ድንግልም ጌታን በድንግልና ባስገኘች ጊዜ ሕማም ወሊድ በባሕርይዋ ያለመሰማቱ ምሳሌ ነው። ወበከመ ኢየሱስ-ክሪስቶስ ለአዳም ሶበ ተነቅለ ዐፅመ ገቦሁ ከማሁ ኢረከባ ሕማም ወሊድ ለእመ አምላክ ገሊላዊት እንዲል። ይህንንም ሊቁ ከመ በሱታፌ መንክር ይትአወቅ ዝንቱ አንድ ክብር እንተ ፍጥረት ብሎ ወስዶታል። አዳም ሔዋንን እንዳስገኘ እመቤታችንም ጌታን ያለወንድ ያላስገኘች ቢኾን ሴቶች ከወንዶች እንደ ተዋረዱ በቀሩ ነበርና ያለ ወንድ በማስገኘቷ ሴቶች ከወንዶች የመተካከላቸው ምሳሌ ነው።

ወነሥኦ እግዚአብሔር አሐተ እም ዐጽመ ገቦሁ ወመልኦ ሥጋ መካና ከጎኑ አንድ ዐጽም ነቀለ አወጣ። አንድ ዐጽም የነሣባትን የአዳምን ጎድንም ሥጋ መላት። አንድም ከጎኑ የነቀላትን ያወጣትን የነሣትን የወሰዳትን ዐጽም ሥጋ መላት።

22 ወነደቃ እግዚአብሔር ለይእቲ ዐጽመ ገቦ እንተ ነሥኦ እምአዳም እግዚአብሔር ከአዳም ጎን የነቀላትን ያወጣትን የነሣትን የወሰዳትን ዐጽም ሴት አድርጎ ዓይን ገሮ እጅ እግር አፍ አፍንጫ አውጥቶ ቀረጸት።

ወረሲያ ብእሲቶ የምትዋሐዳው አደረጋት። ብእሲት ማለት ስትፍት ብርሀት ማለት ነውና። እሷ ግን አትብሉ ያላትን ዕፅ በልታ ስትፍት የነበረች ፍልጥ ብርሀት የነበረች ጽልምት ኸናለችና። ወአምጽኦ ጎበ አዳም ወደ አዳም አመጣት አቀረባት።

23 ወይቤ አዳም ሶቤሃ ዛቲ ይእቲ ዓጽመ እም ዓጽምየ ወሥጋ እምሥጋየ ለትኩነኒ ብእሲትየ

⁷ 1Cor. 11 v. 7 – 14.
⁸ the commentary cited following is taken from the commentary of the Book of the Liturgy of Cyril.

ይህች የአጥንቴ ፍላጭ የሥጋዬ ቁራጭ ናት አለ። ይህች ልትወሐደኝ ሚስት ልትኾነኝ ይገባል። እስመ እምታ ወጽአት ይእቲ። እስመ እምኔየ ሲል ነው። ከኔ ከባሏ ተገኝታለችና። አንድም ለትኩን ብእሲተ ለትሰመይ ብእሲተ ይላል አብነት። ሴት ትባል አለ። ብእሲት ማለት ከወንድ የተከፈለች የተገኘች ማለት ነውና። እስመ እምነ ብእሲ ወጽአት ይእቲ ይላል። ከወንድ ተከፍላለች ተገኝታለችና።

24 ወበእንተዝ የጎድግ ብእሲ አባሁ ወእም ወይተልዎ ለብእሲቱ ሔዋን ከአዳም ጎን ስለተገኘች ወንድ አባት እናቱን ትቶ ምሽቱን ተከትሎ ይሄዳል። ቆላ ብትወርድ ቆላ ደጋ ብትወጣ ደጋ ይወጣል።

ወይከውኑ ክልኤሆሙ አሐደ ሥጋ ሁለቱም አንድ አካል ይሆናሉ። አንድ ልብስ በመልበስ አንድ ክብር በመውረስ። አንድም ፈቃደ ሥጋ ቢነሳበት የጎድግ እም ወይእቲኒ ተጎድግ አባቶ። ወንዱ በናቴ ላድርገው አይልም። ሴቲቱም በአባቴ ላድርገው አትልም። በግብር ከእሷ ጋር አንድ አካል ይሆናሉ። ወይከውኑ ክልኤሆሙ አሐደ ሥጋ። ሁለቱ አንድ አካል ይሆናሉ አለ በግብር። ሐተታ ወንድ ቢወለድ ያንተ ነው ሴት ብትወለድ ያንቺ ናት አይባባሉምና። አንድም እሱን ቢመስል የአንተ ነው እሷን ቢመስል የአንቺ ነው አይባባሉምና። አንድም ሁለት ሁነው አንድ ልጅ ያስገኛሉና። አንድም ከናት ደም ካባት ዘር ተከፍሎ አንድ ሰው ሁኖ ይወለዳልና።

25 ወሀለዉ አዳም ወብእሲቱ ዕራቃኒሆሙ ወኢየትኃፊሩ አዳምና ሚስቱ ከዚህ ዓለም ልብስ ዕራቁታቸውን ሳሉ አይተፋፈሩም ነበር። ሐተታ ብርሃን ለብሰው ነበርና። ብርሃንም ይገልጻል እንጂ ይሠውራልን ቢሉ እርሱ ሠውር ካለው ይሠውራልና። አንድም እንደ ሕፃን አይተፋፈሩም ነበር። ሰባቱ ዓመት እስኪፈጸም ከልብስ ኃጢአት እራቁታቸውን ነበሩና። በልብስ ኃጢ አት አይተፋፈሩም ነበር።

Translation⁹

20. *And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;*

Adam named all the cattle, the fowl and the beasts calling cow, ox, pigeon, elephant, lion, tiger.

21. *but for Adam there was not found a help- mate for him*

but an assistant who was like him¹⁰ was not found for Adam. *Hatäta*. God created Adam on Friday and gave up creation on Saturday. On Sunday, He [God] brought Adam the cattle and the beasts and he named them; on Monday and Tuesday, He brought him the fowl and he named them; on Wednesday, He brought him creatures of the earth and he named them; and on Thursday, He brought him creatures of the sea and he named them. When Adam observe that God created all [of these creatures] male and female, he felt sad wondering how he was created alone unlike the other creatures he had named. It was not that the Holy Trinity were unwilling to create Eve. But it was to let him find her with excitement and eagerness as he is questing when he say this . *Andäm*, to let him find her with engagement; he is engaging [her] when he say this; *Andäm*, to let him find her with sadness and melancholy as something found with sad and grief is useful and productive. *Andäm*, if he faced some bad experiences with her, he could be frightened saying They

⁹ here words that have been inserted by the author are rendered in parenthesis for the sake of clarity.
¹⁰ In this translation, the pronouns he refers to Adam, she refers to Eve, He refers to God and They refers to the Holy Trinity.

created her for me without my request. [But now] he will be tolerant at the time of quarrel saying that it was by my request that They have created her for me. After this, the LORD God said, *it is not good that the man should be alone; I will make him a companion who helps him.*

And the LORD God caused a deep sleep to fall upon Adam and he slept:

God befell Adam a deep sleep and he slept¹¹. After these, God created [Adam] Eve after 8 days Adam was created. Adam was created in the morning¹² and Eve was created at the 3rd hour of the 8th day. *Hatäta*. If it is asked why the Holy Trinity created Eve while he [Adam] was asleep, it is because it implies that their sexual relationship was on the bed. *Andäm*, the Holy Trinity created Eve for Adam when he [Adam] was in between sleeping and awakening; when he was neither conscious nor asleep. Had they created her when he was completely conscious, he could have felt the pain as deeds of the Holy Trinity is not a phantom. And if he was completely asleep, he would have taken her as a miracle. *Andäm*, had They created her when he was more conscious, he would have kept himself away from any sexual intercourse considering her as his sister. And had They created her when he was completely asleep, he would consider her as an outsider¹³. *Andäm*, to explain the prophecy and the symbolism behind. The prophecy is what it says *I am asleep and alive in my consciousness*; and the symbolism is as Adam caused Eve being in between sleeping and awakening, the LORD caused the second Eve, baptism, being alive in his Divinity and dead in his humanity. If it is asked whether They created her from his [Adam's] left or right side, it was from his left side¹⁴. For this to be true, left is weak. Likewise, women are weak; left is crooked. Likewise, women are crooked for good deeds. Left is calm. Likewise, women are calm for their wishes (for what they said); *Andäm*, there is much blood on the left [side of human beings]. Likewise, women have the bleed of blood. *Andäm*, on the left side [of human beings], there is much water. Likewise, women have much water in their body. *Andäm*, They created her from his right side. For this to be true, right is powerful. Likewise, women are powerful to accomplish their wishes. *Andäm*, right is fast. Likewise, women are fast to accomplish their wishes; *Andäm*, right is honest. Likewise, women are honest for what they like to do. *Andäm*, as Adam gave forth the first Eve from his right side, the LORD gave forth the second Eve, baptism from his right side¹⁵. If it is asked why didn't He create her from above [Adam's]

¹¹ The commentary of the book of Creation (Ge'ez, no. 29) provides the time of his slept as ' the third hour (of the day)'. Getatchew and Misrak (1991: 83).

¹² The commentary of the book of Creation (Amh. no. 26) explains why God created Adam in the morning: "If one asks, 'Why did [H]e create him in the morning?' (I say) he created him in the morning to say, 'You are bright; I shall make you rule over the bright Kingdom of Heaven' ". Getatchew and Misrak (1991:46).

¹³ The commentary of the Book of Creation (Ge'ez, no. 32) gives a different explanation for the concept under discussion: "if you ask, 'why did bring [sleep] upon Adam at the time of Eve's creation?' [I say (that) this, too, is an example: As he was] between sleeping and awakening, Eve, bringer of death, came out from him. Likewise Jesus Christ, too, as he was dead in his humanity and living in his divinity on the wood of the cross, brought out of his right side for our sake hot blood and pure water, bringers of life." Getatchew and Misrak (1991: 83 - 84).

¹⁴ The commentary of the Book of Creation (Amh. no. 31) tells us that she was created from his right side. Getatchew & Misrak, pp. 48 & 83.

¹⁵ The commentary of the Book of Creation (Ge'ez, no. 83) gives another explanation: if one asks, "And why did he create her from his right side?", (I say) it is an example of Jesus Christ. As Eve who came out of the side of Adam brought death upon us, Jesus Christ, too, brought out of his right side hot

head or from below [Adam's] foot, had He created her from his head, she could be more arrogant as women are so; and had He been created her from his foot, she could be more lowly as they are so. He created her from the middle of [Adam's] body to let her live below her husband and above the family. *Andām*, the rib is covered by cloth so that woman is the secret wealth for her husband as the Apostle says *the woman is the glory of her husband. Does not even nature itself teach you?*¹⁶ The scholar interpreted this in harmony with [the aforementioned commentary]¹⁷. Adam didn't get any defect on his body when God took a bone from his side. Likewise, defect has not been found in the virginity of Our Lady Mary when LORD became Man taking flesh from her flesh and soul from her soul. As it says *as the building of the body of the first Adam did not lose anything when a bone of his side was taken away, so also the seal of Mary's virginity was not destroyed when she gave birth to the father of Adam in the flesh*. No defect has been found in the humanity of Eve when she was formed from Adam with out offspring Likewise, defect has not been found in the Humanity of the LORD because of the absence of offspring when He became Man from Our Lady. As it says *his humanity was not inferior because he had no Father to be born of his seed, but was perfectly incarnated from a virgin only. As Eve's female nature was not inferior through having had no mother when she was formed from the bone of Adam's side*. Adam felt no pain when he effected Eve from his side. Likewise the holy virgin did also felt no maternal pain when she born the LORD in virginity. As it says, *as Adam did not feel pain when a bone was taken from his side, so also the Galilean Mother of God did not feel travail. Andām* had our Lady not effected our LORD without man as Adam did effect Eve, women would be inferior to men¹⁸.

and He took one of his ribs, and closed up the flesh instead thereof;

[God] took one of his ribs and closed the side of Adam's body where he took the rib. *Andām*, he filled up the rib he pulled out, expelled, took by flesh.

22. *And God made the rib, which the LORD God had taken from man, a woman*

And God carved the rib he had taken from Adam as a woman with eye, ear, hand, foot, and nose.

He made her a woman

He made her a woman with a female body. *Andām*, He made her [as some one] to be united with him. *Andām*, He made her cooperative and shining. Since [the word] woman means cooperative and shining. But eating the food which He forbid them to eat, the cooperative she became lonesome, and the shining she became dark.

blood and pure water and gave us life.

¹⁶ 1 Cor. 11 v. 7 & 14. The commentary of the Book of Creation (Ge'ez, no. 30) gives a different explanation for this: "If you further ask, 'Why did he create her from his side, and did not bring her from (somewhere) else?', I say it is not because he lacked (a source) whence to bring, but thinking that he relationship to him may be strengthened for her, he created her taking soul from his soul and flesh from his flesh." Getatchew and Misrak (1991: 83).

¹⁷ The forthcoming commentary is taken from the commentary of the Book of Liturgy named after Cyril.

¹⁸ According to the teachings of the Church, this fact makes women equal to men in front of God.

and He brought her unto the man

God presented her unto Adam.

23. *And Adam said, this is now bone of my bones, and flesh of my flesh: let her be my wife,*

He said she is bone of my bones, and flesh of my flesh. She should be united with me as my wife.

It is to say because she was taken out of Man

since she was effected from me, her husband. *Andām*, a reading says *let her be a woman and be called the same*. It says let her be called a woman. Since [the word] woman means the one who has been extracted from man. It says *she came out of man* since she was effected, extracted from man.

24. *Therefore shall a man leave his father and his mother, and shall cleave unto his wife.*

Since Eve was found from the side of Adam, man shall leave his father and mother and will follow his wife whether she goes down to the desert or up to the highland.

and they shall be one flesh

the two will be one body wearing the same cloth and inheriting the same honour. *Andām*, if his sexual interest is aroused, *he shall not say let me do it with my mother; and the woman shall not also say let me do it with my father*. They will be one body in [sexual] practices. It says *and they shall be one flesh*. The two will be one body. *Hatāta*. They don't say to each other it is yours [Adam's] if what is borne is a baby boy and yours [Eve's] if what is borne is a baby girl. *Andām* they don't say each other it is yours [Adam's] if what is borne resembles him, and yours [Eve's] if what is borne resembles her. *Andām* they created a boy while they were two. *Andām* [the baby boy] borne took a blood from his mother and genes from his father.

25. *And they were both naked, the man and his wife, and were not ashamed.*

Adam and Eve were not ashamed of each other while they were naked from the cloth of this world. *Hatāta*. Because they wore light. If it is asked light divulges rather than hides, it hides if He orders. *Andām*, they were not ashamed each other as children do. They were naked from the cloth of sin until the seven years are over. They were not ashamed of each other by the cloth of sin.

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