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BAHIR DAR UNIVERSITY
FACULTY OF HUMANITIES
DEPARTMENT OF GE'EZ

**REPRESENTATION OF THE VIRTUES OF MOTHER AND
MOTHERHOOD IN GE'EZ LITERATURE**

Woldie Desale

Advisor: Tibebu Anteneh (Ph.D)

June, 2023

Bahir Dar

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FACULTY OF HUMANITIES
DEPARTMENT OF GǼ'ǼZ

**REPRESENTATIONS OF THE VIRTUES OF MOTHER AND
MOTHERHOOD IN GǼ'ǼZ LITERATURE**

Woldie Desale

The thesis submitted to the School of Research and Graduate Studies of Bahir Dar University in partial fulfilment of the requirements for the Degree of Master of Arts in GǼ'Ǽz Language and Literature in Faculty of Humanities.

Advisor: Tibebu Anteneh (PhD)

June, 2023

Bahir Dar

DECLARATION

This is to certify that the thesis entitled “**Representations of the Virtues of Mother and Motherhood in Gə’əz Literature**”, submitted in partial fulfilment of the requirements for the degree of Master of Arts in Gə’əz Language and Literature, Faculty of Humanities, Department of Gə’əz, Bahir Dar University, is a record of original work carried out by me and has never been submitted to this or any other institution to get any other degree or certificates. The assistance and help I received during the course of this investigation have been duly acknowledged.

Woldie Desale

June 15, 2023

Bahir Dar

Name of the candidate

Date

Place

Signature: _____

BAHIR DAR UNIVERSITY

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Department of Gə'əz

Approval of Thesis for Defence

I hereby certify that I have supervised, read, and evaluated this thesis titled “Representations of the Virtues of Mother and Motherhood in Gə'əz Literature” by Woldie Desale prepared under my guidance. I recommend the thesis be submitted for oral defence.

Tibebu Anteneh (PhD)

Advisor's Name

Signature

Date

Gebreab Bogale

Department Head

Signature

Date

BAHIR DAR UNIVERSITY

Faculty of Humanities

Department of Gə'əz

Approval of Thesis for Defence Result

As members of the board of examiners, we examined this thesis entitled “Representations of the virtues of Mother and Motherhood in Gə'əz Literature” by Woldie Desale. We hereby certify that the Thesis is accepted for fulfilling the requirements for the award of the degree of “Master of Arts in Gə'əz Language and Literature”.

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Internal Examiner's Name	Signature	Date
Abeselom Nekatibeb (PhD)	_____	_____
Chair Person's Name	Signature	Date

DEDICATION

This thesis is dedicated to the beloved mothers who raised and are raising their children in an orderly manner as both mothers and fathers.

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I would like to express my gratitude to the Almighty God, with the help of His Mother, the Virgin Mary, for His mercies, strength, and boundless help in my work.

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ABSTRACT

Motherhood involves surrendering to pain and suffering from ups and downs for the comfort and health of her children. For example, as ascribed in most of the Gə'əz texts, the concept of mother and motherhood is mentioned directly or indirectly in many Gə'əz texts. However, the issue of mother and motherhood is the least studied one as compared to the issue of kings, priests, religion, economics and politics. Thus, the purpose of this study was exploring how mother and motherhood are portrayed in Gə'əz literature from a feminine perspective. To achieve this objective, I employed a descriptive qualitative research design. The data were collected through document analysis. Thus, eleven Gädlat and eight chronicles were selected as a source of primary data using purposive sampling techniques. According to the analysis, the study is categorized into four major themes: representation of the virtues of mother and motherhood in Gə'əz literature; in the household'; in religious teaching; and in political leadership. Each major theme is also coded into five, four, three, and two sub-themes respectively. The result of the study showed that mother is a representation of reconciliation, beauty, miraculous events, loyalty, decision-making, love, unity, bravery, equality, and leadership. Motherhood as a concept creates a way of life in the family and it contributes to moral development. Also, it relates with mother's daily activities with her children as a model and a source for the true love, the origins of peace, kindness, generosity, and compassion for others. Finally, I believe that it would be beneficial to conduct a similar study on mother and motherhood by including additional Gə'əz texts that were not covered in this study.

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LIST OF ABBREVIATIONS

AD	Anno Domini (After the birth of Jesus Christ)
Col	Colossians
E LRC	Ethiopian Languages Research Centers
EBS	Ethiopian Broadcasting Service
EOTC	Ethiopian Orthodox Täwahədo Church
Gen	Genesis
Li	Line Number
Luk	Luke
Mar	Mark
Matt	Matthew
NT	New Testament
OT	Old Testament
P	Page Number
Para	Paragraph number
Sam	Samuel
Tim	Timothy
TV	Television

Transliteration System

Languages based on the Ethiopic script (“Fidäl”)

The basic correspondences used in the EAE system are presented in the following table:

I) Consonants				II) Labialization		
ሀ=hä	ቀ=qä	ከ=kä	ጃ=ǵä	ቁ=q _w ä		
ለ=lä	በ=bä	ኸ=ḵä	ገ=gä	ኸ ^w =ḵ ^w ä		
ሐ=hä	ተ=tä	ወ=wä	ጠ=ṭä	ኸ ^w =k ^w ä		
መ=lä	ቸ=čä	ዐ=‘	ጨ=čä	ገ ^w =g ^w ä		
ሠ=sä	ኀ=hä	ዘ=zä	ጸ=pä			
ረ=rä	ነ=nä	ዠ=žä	ጺ=šä			
ሰ=sä	ኘ=nä	የ=yä	ፀ=šä			
ሸ=šä	አ=’a	ደ=dä	ፈ=fä ፐ=pä			
III) Vowels						
1 st	2 nd	3 rd	4 th	5 th	6 th	7 th
Ä	U	I	A	E	ə	o
መ=mä	ሙ=mu	ሚ=mi	ማ=ma	ሜ=me	ሞ=mə	ሞ=o

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Ethiopia is a country of ancient civilization and literature with its own alphabet, numerals, calendar, writings, architecture, music, art, medicine, and astronomy (Bausi, 2014: 38). By those conditions, Ethiopia is one of a unique country from horn of Africa countries in terms of written literature.

Molvaer (1996) states “Ethiopia has a centuries-long tradition of written literature”. Pre-Christian eras produced inscriptions, and following the advent of Christianity, books began to be written. A vast collection of significant old manuscripts and wisdoms are kept in Ethiopia's Orthodox Täwahädo churches and monasteries. Ethiopians had a practice of writing on stones and other hard objects before the introduction and growth of Christianity. Following the spread of Christianity, writing on soft materials specifically for religious purposes came into focus. Stone, metal, clay, and wood were among the several writing implements employed in the third and fourth centuries. The introduction of softer writing materials coincided with the sixth-century arrival of Ethiopia's nine saints (Sergew, 1981:46). Most texts from that era were translations from Greek, Syria, Arabic, and other sources when writing on soft materials like vellum was first invented (Harden, 1926:124).

In addition to this, Ethiopia was a very rich in Gə'əz literature, mostly in the medieval period¹ from 1270–1527 A.D. Gə'əz literature have many genres: bible, historiography, canon law, hagiography, liturgical texts, prayer books, monastic literature, poetry, chronicle, epistolography, philosophy, grammar, and magical literature. Of the different genres, hagiography takes the highest portion and it focuses on the history of saints and sainthood. For instance, mother and motherhood² are one of the elements of the history of saints in the Gə'əz literature. The concept of motherhood has evolved over time, and each community has its own mythology surrounding it. As a recurring issue in literary works, motherhood has

¹ The medieval period covers the year from the beginning of the 14th century to the 16th century and it is termed the ‘Golden Age’ of Gə'əz literature because. At that period the highest development of Gə'əz literature was occurred (Bender, 1976:12).

² Motherhood refers to a special bond that develops between a mother and her child and is marked by sentiments of love and affection on both sides.

been portrayed in various contexts and methods. Mothers foster the attachment between child and motherhood by giving to her child nonstop care (Prasad, 2021:18).

O'Reilly (2004) asserted that motherhood is a cultural practice that is constantly changed in response to shifting economic and sociological variables and that it is not a natural or biological function. Rather, motherhood is specifically and fundamentally a cultural practice. But in this study, motherhood encompasses all aspects of biological reproduction, including pregnancy, childbirth, and nursing. It is also more than just a social and cultural activity.

According to Bouvard (1994), there are numerous different sorts of motherhood based on societal acceptance and function, including giving birth, participating in society, and caring for others. The “social mother” is the person who is married to the head of the household, even though she may not be the birth mother. The aspect of motherhood that involves child-rearing duties such as feeding, bathing, dressing, supervising, toilet-training, and teaching basic manners to a child may be referred to as “care-giving motherhood”. So Bouvard asserts that there are three acknowledged varieties of motherhood in society, and for this study, I expanded on Bouvard's ideology by incorporating Prasad's idea.

Thus, it is possible to conclude that Motherhood is a process of giving oneself up to pain and suffering for the sake of the children's comfort and development; additionally, mother is the foundation for nation-building, social life, and religious education. When the researchers previously mentioned discuss gender, they take into account the type of mother, how society views maternity, and the gender-specific double burden of motherhood. But past researchers did not incorporate titles like role of mother in political leadership, family management, religious instruction, and the importance of mother and motherhood to the growth and stability of the nation in Gə'əz literature. Therefore, the main focus of this study would be to fill this gap and show that the representation of the virtues of mother and motherhood in Gə'əz literature is highly pronounced by using some selected Gə'əz texts from various genres. In addition to this, it explored the contribution of mother in the household, national building, social life, and religious education.

1.2 Statement of the Problem

When families all over the world were celebrating Mother's Day on Sunday, May 2, 2019, the Coronavirus epidemic was the primary motivator for me to investigate this topic. As Pope Francis reported in EBS TV on May 2, 2019, human personality is formulated based on the efforts of mothers. Mothers are the antidote of love in a world which is full of divisions and hatred. People have celebrated Mother's day privately and in group to recognize and remember mother's favour in life. Hearing and experiencing such things I was inspired to examine how mother and motherhood are portrayed in Gə'əz texts.

Mothers conceive and raise the future kings, bishops, priests, and political leaders to increase the glory and progress of their country. However, in my limited knowledge, most of the scientifically written articles in Gə'əz literature focus on the history of kings, the spread of religion, economic development, and political view, the issue of mother and motherhood is one of the least studied one.

It is well known that when various scholars wrote and published books, articles, periodicals, and other works about Gə'əz literature at various times, they expressed different perspectives on various topics. Considering gender inequality, childhood, and children as examples, there are many other topics. However, they overlooked to describe the function of mothers in social, religious, and political contexts in Gə'əz literature.

Mersha (2015) compared the contents of Ethiopian hagiographies and looked at the saint's early life, barrenness, prophetic pattern, and visionary experiences. He certainly emphasises on childhood, but he does not cover the motherly relationship between a mother and her child. Therefore, his studies showed this limitation.

Selamawit (2006) investigated the hagiographies of Ethiopian female saints. Her study focuses on how women saints are portrayed in hagiographies based on gender equality; however, she neglected to mention how mothers are portrayed in Gə'əz literature.

Kidist (2022) shows that the family role should be taught so that the saints are disciplined, patient, humble, compassionate, and do good work. Another point is that fathers had a major role in implementing education. Therefore, the role played by the medieval Ethiopian saint's families in the development of the saint's personality was found to be significant, she concluded.

But this study has shown that it is not only for the development of the personalities of the saints but also for the development of the personalities of the kings, bishops, and priests who lead the country.

Belcher (2018) focuses on the investigation of the life and philosophy of Krəstos Šämra and claims that her work contributes to our understanding of the lives and ideas of Ethiopian women in the middle ages. However, she did not examine in her study the role of motherhood.

Kaplan (1997) discusses how issues concerning child and childhood appear in the medieval Ethiopian hagiographies. In his investigation, he looked into sub-themes; barrenness, pregnancy, childbirth, baptism, naming, education, and domestic discipline. However, Kaplan's analysis excluded the importance of mother and motherhood on the development of a child's personality, the growth of a country, the spread of religion, and the establishment of politics.

Furthermore, Boll's (2003) in her study entitled, 'Holy Woman in Ethiopia' attempts to demonstrate how some female saints had a great impact on Ethiopia. She had a very limited data focusing on only some holy women in Ethiopia. Therefore, all the studies mentioned above have given a focus on gender perspective, periodization, childhood, Christianization, and the status of male and female saints.

Caroline (1998) studied that how motherhood is portrayed in a media that both reflects and affects human behaviour in Australian society. Woodward (2003) in her article also focuses on the representations of motherhood on reproduction, gender, and identity. The discursive and symbolic frameworks that establish meanings about the experience and through which we understand our identities make motherhood recognizable and identifiable. As far as my knowledge is concerned, the issue of mother and motherhood is not given due attention, though it is given emphasis in various genres of Gə'əz literature.

Thus, this study was intended to explore the representation of the virtues of mother and motherhood in Gə'əz literatures.

1.3. Objective of the Study

1.3.1 General Objective

The general objective of this study was to explore the representations of the virtues of mother and motherhood in Gə'əz literature.

1.3.2 Specific Objectives

The specific objectives of this study are:-

- ❖ Exploring how the virtues of mother and motherhood are portrayed in Gə'əz literature
- ❖ Assessing the responsibilities of mother and motherhood in the household as ascribed in the Gə'əz literature.
- ❖ Identifying the contributions of mother in the religious and political system.

1.4 Basic Research Questions

The following questions would be the primary focus of the study:

- ❖ How are the virtues of mother and motherhood presented in the Gə'əz literature?
- ❖ What responsibility does mother and motherhood have in shaping children's ethics?
- ❖ What contribution does mother have in religious matters?
- ❖ How the loyalty of mother in marriage is as ascribed in the Gə'əz literature?
- ❖ What contribution does mother have in political leadership?

1.5 Scope of the Study

This study was delimited to analyzing the issue of mother and motherhood in Gə'əz literature. Also, the study was used nineteen purposely selected indigenous manuscripts, collected from various scholars. The study focused only on the selected chronicles and contents of gädlat that provide information about the representation of mother and motherhood in Gə'əz literature. But this study has not intended to make a critical edition or a full translation of chronicles and gädlat.

1.6 Significance of the Study

The study of mother and motherhood is very important from the perspective of Gə'əz literature. Because the manuscripts of Gə'əz deal extensively with mother and motherhood,

this study is believed to provide an answer to those who believe that the manuscripts of Gə'əz exclude mothers by scientifically explaining the role of mothers in the manuscripts of Gə'əz. It can proclaim the importance of motherhood in social life, in the family, and in the peace and building of the nation. It can also serve as a starting point for scholars interested in the history of mother and motherhood, the function of motherhood in the economy, and the value of mother and motherhood in culture. In addition, it can be a great contribution for researchers who are researching Gə'əz literature.

1.7 Limitation of the Study

When considering studying a subject, it is believed that numerous obstacles, challenges, and limits will be encountered. As a result, there were some difficulties in finding the Gädlat and chronicles that form the foundation of this study. I was unable to collect information from various scholars and churches due to the on-going war and lack of peace in the country, so there are mothers whose roles as mothers were not included in this study, such as Abr əha and Aşbəḥä's mother, Queen Sofəya, Saint Lalibäla's wife, Mäsqäl Kəbra, Zena Marəyam, Etege Mänän, and others. Another factor was the unwillingness of monastic property managers to accept the university's letter of support. As a result, for the reasons stated above, this study is limited in that it does not include all of the mothers whose motherhood is addressed in Gə'əz texts.

1.8 Operational Definition of Terms

Mother is the female parent of a child. A woman might be considered a mother by giving birth, raising a child who may or may not be her biological offspring, or supplying her egg for fertilisation in the event of surrogacy.

Motherhood is the state of being a mother. When a person becomes a mother, they enter motherhood. This most typically occurs when their child is born, but it can also occur through adoption, marriage, or becoming a partner to someone who has children. Motherhood is a gender-specific variation of the term parenthood.

Hospitality: the term hospitality describes the service provided by a host to its guests.

Covenant means an agreement that the Holy One received from God. And he will receive forgiveness from God for any sin he has done for the poor and the church in his name.

Leadership is defined as attaining the proper and desired results through persuading and organizing people.

Compassion is being moved by the suffering of others, not ignoring or separating from it, so that feelings of kindness towards others and a wish to alleviate their suffering emerge.

Heroine refers a woman who is admired by many people for doing something brave or good; the heroines of the revolution.

Reconciliation is the act of reconciling two or more individuals after a conflict or misunderstanding.

Beauty is to be perceived as attractive or beautiful in the eyes of oneself or others.

Loyalty is the state of being loyal for faithfulness to commitments or obligations.

1.9 Methodology of the Study

1.9.1 Approach of the Study

The narrative inquiry approach is used in this study's qualitative methodology to analyze and understand the primary and secondary sources that have been chosen. The qualitative technique of inquiry is useful for this study because it enables the researcher to learn more about how mother and motherhood are portrayed in Gə'əz literature, as well as their roles and historical experiences.

Creswell (2007) asserts that the foundation of a qualitative research design is a set of philosophical presumptions. As a result, this study was founded on epistemological presumptions and knowledge drawn from the chosen Gə'əz literature. This justification inspired me to choose an effective research paradigm. One way that constructivism presents itself is through narrative inquiry. So narrative inquiry served as the study's theoretical basis, since it examines narrative sources to provide the main themes of the texts, this study looks at the issues of mother and motherhood in Gə'əz literature.

1.9.2 Research Methods

This study used a descriptive qualitative method. Considering that it can provide an answer for what, where, when, and how questions, consequently, the primary goals of this study was to determine how mother and motherhood are portrayed in the Gə'əz literature as well as

what roles mother and motherhood play in the household, in political leadership, and in religious matters.

1.9.3 Bases of Texts Selection

I used the purposive sampling technique to select the Gə'əz texts and changed fate for the analysis of the representation of mother and motherhood based on major and sub-themes. These criteria are presented as follows: First, all of the selected Gə'əz texts in the genre of Gə'əz literature have been critically edited. All of them are suitable for mother and motherhood analysis as they contain the issue of mother and motherhood. Second, to determine texts that are useful and acceptable for investigating how mother and motherhood are represented in Gə'əz literature, I have selected them. The third criterion for selecting Gə'əz texts was that these texts were thought to contain information about the representation of the virtues of mother and motherhood in Gə'əz literature.

1.9.4 Sources of Data

In a study, sources of data are sources of information from which you can gather data directly (Kabir, 2016). In this study, both primary and secondary sources of data were collected.

1.9.4.1 Primary Sources of Data

I used nineteen selected manuscripts, as sources of primary data for this study. I believed that it is important to give some explanation about hagiographies and chronicles, which have been used as a source for this study. Chronicles are historical records reflecting the history of kings. They explain the victories, philanthropy, majesty, and various occasions of the kings. Along the way, they describe the current level of thinking, the way of life of the society, the features of the landscape, and all the battlefields in the form of descriptions. Literary reference is better because their content focuses on historical explanation, saying that it is outside the realm of religion. The Chronicles of Gə'əz were written and are still used as information based on the kings from Emperor Amdä Şəyon to John IV. Among the kings of the time, only the chronicle of Emperor Tewodros is written in Amharic. These texts, given their potential for history, geography, and politics, are of no small importance. That is why this study chose the chronicle as the best choice for my study, thinking that it would give me full information for the idea.

As we can read, hagiographies are texts that report the struggles and stories of religious veterans and are presented with commentary. Literary creativity and technique are added to the true story. The history and struggles of the righteous, martyrs, and holy kings will be written. Hagiographies show the history of the fighters from birth to death and after death as a mediator. Along the way, they describe the setting, contemporary culture and ethics, and the way of life and way of thinking of the society. Therefore, if this genre is studied well, it will not be difficult to realize that it will serve as a leaven for modern literature. In addition, there is no doubt that information that contributes to the study of history, society, and culture is abundantly available. In this regard, because the mother is the foundation of society in terms of morals, lifestyle, I was chose them as a source for his study because I found them in the genre of Gə'əz literature, which widely shows the great role mother played in religion, politics, and social affairs.

In addition to this I presented the description of the manuscripts; it includes the following: name of the gädl and Chronicle, name of the editor, year of edition, and page count of the edition. These manuscripts were used as a source of primary data. They are translated and analysed in the study.

Stanislas Kur, 1972, Gädlä Märəḥa Krəstos (The Vita of Märəḥä Krəstos) pp. 145

Gerard Colin, 1987, Gädlä Giyorgis Zä Sägla (The Vita of Giyorgis Zä Sägla) pp. 63

Conti Rossini, 1954, Gädlä Abäkärəzun (The Vita of Abäkärəzun) pp. 133 Louvain.

Stanislas Kur, 1965, Gädlä Iyäsus Mo'a (The Vita of Iyäsus Mo'a) pp. 56 Louvain.

Wallis Badge, 1906, Gädlä Täklä Häyəmanot (The Vita of Täklä Häyəmanot) pp.241 London

Cerulli Envico, 1956, Gädlä Krəstos Sämra (The Vita of Krəstos Sämra) pp. 78

Jules Perruchon, 1892, Gädlä Lalibäla (The Vita of Lalibäla) pp. 161

Amsalu Tefera, 2010, Gädlä Bəştawəros (The Vita of Bəştawəros) pp. 45 Addis Ababa University.

Conti Rossini, 1954, Gädlä Wälätä peṭros (The Vita of Wälätä peṭros) pp. 146 Louvain

Conti Rossini, 1944, Tä'amərə Zära'a Buruk (II Miracle of Zära'a Buruk) pp.70 Louvain

Jules Perruchon, 1893, Chronicle of Bä'ädä maryam pp.182

Conti Rossini, 1988, Chronicle of Ləbnä dəngəl pp. 24

Gädlä Fəqrətä Krəstos Gə'əz ənna amarəñña, (The Vita of Fəqrətä Krəstos, Gə'əz and Amharic'), pp. 112 Addis Abäba 1995

Conti Rossini, 1988, short chronicle of Gälawədewäs pp. 10

Conti Rossini, 1944, Chronicle of Šäršä dəngəl pp. 208

Ignatius Guidi, 1944, Chronicle of Iyasu II pp.167

Ignatius Guidi, 1944, Chronicle of Iyo'as PP. 90.

Esteves Pereira, 1892, Chronicle of Susənəyos pp. 335,

Hristiansky Vostok, 1999, Chronicle of Wäyzäro Bafäna pp. 56

The above sources can be labelled as primary sources, for these Gə'əz texts were critically edited by the previous researchers. These data sources were obtained from scholars who already had the collections.

1.9.4.2 Secondary Sources of Data

The secondary data would come from a variety of credible, published or unpublished articles and literature reviews that were relevant to the study's subject. This survey of the literature includes articles, journals, periodicals, and Encyclopaedia Aethiopia.

1.9.5 Methods of Data Collection

In this study, document analysis was used to gather primary information about the representations of motherhood. Written documents and Gə'əz texts were used as primary sources of data. In addition, I also made use of personal reading; personal reading is necessary to improve and support document analysis.

1.9.6 Procedures of Data Collection

So as to gather the necessary data, I followed the following procedures: First, to comprehend what is conveyed in the selected texts, I read them critically. Second, key words, phrases, and

sentences were selected, and then significant portions of texts that were pertinent to the study were taken. Third, I organised and double-checked the extracts that had been chosen. Fourth, I chose the information that was most pertinent to the subject of the study. Finally, recommendations and conclusions were reached.

1.9.7 Methods of Data Analysis

Data analysis is the process of making sense out of the data. I have analyzed the data using the method of descriptive analysis. This study adopted descriptive thematic analysis; in which content within the text was the primary focus. It consists of the process of obtaining a general sense of the information from the data, categorized it into themes, and interpreted the data. Applying the procedure of descriptive thematic analysis of the texts, I have categorized the data into major themes, with the major themes also coded into sub-themes so as to analyze the data thematically.

1.10 Organization of the Study

This study work had five chapters. The first chapter contains the introduction, which includes the background of the study, the problem statement, the objectives, research questions, the scope of the study, the significance of the study, operational definition, limitation of the study, the methodology of the study, the approach of the study, the method and bases of texts selection and data sources, data collection methods, and data analysis methods and procedures. The second chapter focused on a review of related concepts and research works related to mother and motherhood. The third chapter presented the theoretical frameworks. Chapter four presented with the analysis of mother and motherhood in Gə'əz literature, and the final chapter presented the conclusion and recommendation of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Under this review of related research sections, I was going to present related research done in the same area and a survey of the conceptual framework. The first section of this survey of the literature included ideas about Gə'əz literature from the Aksum, Zag^we, and mediaeval eras. The second section focused on the concept of motherhood, and the third once again discussed earlier studies that were conducted in related fields, such as Gə'əz literature and others.

2.1 Ethiopian Literature

Ethiopia's literary wealth, which has been amassed and nurtured for centuries, is one of the factors that have increased its competitiveness relative to other African nations. Beginning on stones, this literature was later written on wood, clay, walls, kings' thrones, and coinage. Gə'əz literature then started to expand and increase in the sixth century when Ethiopian intellectuals started to erase information by listening to the parchment, painting it with ink and light, and erasing it (Bausi, 2014:5). Before Amharic literature took over, Ethiopian literature was known as Gə'əz literature. And if there isn't much Arabic literature, it should not be overlooked. When I said this, I was not just referring to Ethiopian writing.

Based on Getachew (1993) At least since the start of the Christian era, Ethiopia has been a written nation. Christianity arrived in the region in the first half of the fourth century, and the population was prepared to receive its teachings in writing. This marked the commencement and subsequent success of Gə'əz language, one of the strangest aspects of Ethiopian civilization. The fundamental justification given by historians for including Ethiopia among the countries of the Mediterranean region is the Gə'əz language. Ethiopia not only shares its literary tradition with the rest of the globe but also its literary works themselves.

2.2 Gə'əz Literature

The most common literary subgenre in Ethiopia is Gə'əz literature. One of the nations with a culture and history of literature dating back thousands of years is our own Ethiopia.

Ethiopians had a practice of writing on stones and other hard objects before the introduction and growth of Christianity. After the spread of Christianity, writing on supple materials like vellum came into fashion. The majority of classical texts were translations from languages

like Greek, Syria, Arabic, and others. The Nine Saints, Abba Sälama I, and Abba Sälama II were notable literary figures who translated literature into Gə'əz. Stone, metal, clay, and wood were just a few of the materials employed for handwriting throughout the third and fourth centuries (Sergew, 1981:12).

“Ethiopian has a number of old inscriptions inscribed on stone by Aksum monarchs in the 4th century A.D., as well as manuscripts that are part of ancient and medieval literature,” claims Bender (1976) The nine saints' arrival in Ethiopia in the second half of the sixth century coincided with the introduction of soft writing materials. It is thought that the saints began producing parchment or vellum because they needed dependable and plentiful writing material in order to translate the holy bible into Gə'əz. Huge collections of Gə'əz literary works have been amassed since the fifth or fourth century A.D. Long after it stopped being a vernacular language; Ethiopian continues to be the language of the liturgy. One of the most notable pieces of ancient Gə'əz literature is the translation of the Holy Scriptures. The Nine Saints, a group of learned Syrian monks who arrived in Ethiopia in the fifth century, are well-known historical figures from that time (Molvaer, 1996:23).

2.2.1 Periods of Gə'əz Literature

The Solomonic dynasty, from the end of the 13th century until the 18th century, includes two sections: from King Amdä Şəyon until the beginning of the 15th century, and from Zär'a Ya'əqob (1434-68) to the 19th century. Taddesse (1972) divides Gə'əz literature into two major periods: the first, known as the “Aksumite period,” which runs from the end of the 5th century to the end of the 7th. In addition to this, Getatchew (2005) divided this literature into categories based on the dynastic rule periods. Because of the chronological order in which they are presented, the categories are as follows: The Aksumite Age (early Greek era) lasted from 330 to 900 and coincided with the spread of Christianity. From a literary perspective, this period might be referred to as the Greek one because it was the time when the Coptic Church, along with the majority of the Christian East, employed Greek as its primary written language. Literature from the Coptic Church at the time was translated into Gə'əz. This included the books of Enoch, Wuddase Marəyam, Fisalogos, Qerəllos, Isaiah's Ascent, and others. During the reign of Gäbrä Mäsəäl, saint Yared and priest are credited with laying the groundwork for Gə'əz literature.

During the Zag^we, dynasty (900–1270), some Christian Arabic literatures from Alexandria appears to have made it to Ethiopia; the Kəbrä Nägäst is one example. The Arabic Period:

During this time, under the so-called Solomonic Dynasty, which had two houses, the house of Amhāra (1270–1560) and the house of Gondār (1560–1770), the majority of literature, both translations and original works, was created. Numerous Coptic works have been written in Arabic and translated into Gə'əz. They started writing creative works in the same language as well. It lasted from 1270 to 1770.

The five periods of studied Gə'əz literature, according to Harden (1926), are as follows: Which are: Initial (Aksumite) era: This time frame starts not long after the spread of Christianity. It spanned three centuries and featured notable figures like the Nine Saints, Yared, and King Kaleb. Arabic translation's age: A new hagiographic tradition emerged with the end of the battle between Islam and Christianity and Egypt's capitulation to the Arabs. From that point forward, almost all of the translations into Gə'əz were done using the Arabic binding. An argumentative time (Amdä Šəyon): Persecution denotes the third stage, which is when religion and state are at odds with one another. The church's vehement protest against what it called 'adultery' and the marriage of King Amdä Šəyon to his step-sister served as the main source of the dispute. Along with other saints like Filipos of Däbrä Libanos and Iwästatewos, this era is also home to the most prominent protestor, Bäšälotä Mika'el.

The alleged 'golden age of Gə'əz literature' is the fourth subject. It is sometimes referred to as Gə'əz literature's 'golden age,' when the famous author and King Zär'a Ya'əqob, the renowned author Abba Giyorgis and many others lived. Additionally, beginning in the 14th century and continuing through the 15th and 16th centuries, accounts of the acts of Ethiopian saints began to proliferate. A significant amount of hagiographical works and a lengthy tradition of writing secular history in the form of several royal chronicles, which together are such an important source of medieval history, are other characteristics of the time period.

According to Amsalu (1976) literature began to be written and translated in the 14th century, with a focus mostly on religion. The monk Abunä Sälama initiated the translation of the writings. Other evidence includes the fact that several indigenous works, in addition to translated and adapted ones, were produced.

For that issue, according to Bausi (2007) 'literary compositions of this period are not translations but rather, in large part, indigenous works authored by Ethiopians'. The early 14th century through the 16th and 17th centuries constitutes the 'golden age' and classical era of Gə'əz literature. Literature begins to show a new expansion at the end of the 13th century.

The last one is the period of Franka. During the period of Franka (Portuguese period): Saints such as Wälätä Peṭros, who founded a nunnery in church history, are well-known from the Portuguese period, which is famous for its saints.

Demeke (1990) on the other hand, asserts that both native and international scholars who have written about Ethiopian history and language have divided the nation's literary and linguistic periods into four categories:

- ❖ Ages of Aksumite or Ezan (to the 8th c.)
- ❖ The dark epoch (9th-13th century)
- ❖ Amdä Śəyon and Zara Ya'əqob's ages (13th-16th century)
- ❖ The recent epoch (16th century into end).

Generally speaking, Gə'əz literature has long been popular in our nation. The age of Gə'əz literature falls during this time period. Therefore, the time from the fourth century to the end of the nineteenth century is considered the era of Gə'əz literature.

Based on Demeke (1990) perspective this time period can be divided into four segments from the perspective of text scanning.

A. Aksum period Gə'əz literature from the 4th to the 8th century According to the subject matter they write about, the Gə'əz literature of this era can be classified into two categories: kings and religion. There are 12 of these articles on kings that were written in Gə'əz, Greek, and Saba scripts on stone and analyzed by a German named Littmann. Like as

In the Greek language, Abba Penṭelewon It was written about war; Abba Penṭelewon II was written to thank God after the king won the fight; Däqämähäri was written about a temple visit; and Axum IV was written about King Ezana.

Religious writings: Numerous articles dealing with religion were written during this time. For instance, the Old and New Testament books that were converted from Syriac to Gə'əz the forty evangelists were translated into Gə'əz from Greek.

Cyril Nestorius is a book about a man's heresy that was written in Gə'əz. Fisalogos, a Greek author, wrote about plants and animals in relation to religion.

B. The term 'Dark Age Gə'əz Literature' refers to Ethiopian writing from the ninth through the twelfth centuries. Because of the halt and interruption in the development of the nation's literary history, this time period is known as the 'Dark Age'. Due to both internal and external factors, including a lack of communication with other nations and the refusal to

import Christian scriptures, Islam is spreading throughout the Middle Eastern countries. Churches were set on fire, and there was a change in kings and civil wars within the country.

C. Gə'əz Literature from the 13th to the 16th centuries is referred to as Amdä Şəyon and Zär'a Ya'əqob literature.

Egypt and Ethiopia forged new ties and increased their political clout during this time. Christian writing in Arabic became widespread. Most religious works that were written in Egypt were translated, although there were also local texts. The bible, book of Sä'atat, zena Jews, gəbrä həmam, Praise Mary, Sənsar, and other translations are listed. In the country, books such as Glory of the King, Sər'atä Mängəst, Fəkkare Jesus, The book of Mystery, The book of Light, and others were written.

D. The final period includes Gə'əz literature from the 17th to the 19th centuries.

Due to Ahmad ibn Ibrahim al-Ghazi winning a battle, Gə'əz literature was cooling off at this time. The Ahmad ibn Ibrahim al-Ghazi War exerted two kinds of pressure on the literature. One is that since the conflict was religious, Gə'əz literature on religion that had been accumulated over many years was quickly destroyed. The writing was also put on hold the last time there was a conflict. But after the conflict was over, the writing went on. At that time, 'returning persons who converted from Orthodoxy to Islam' was the main focus of most articles. The following are the key ones:

Divine love, the Book of Kändil, Gädlä Täklä Hayəmanot, Fəthä Nägäst, and Zena Əskndər, among others, are all books of Häwi.

Zär'a Ya'əqob produced a great work in the 17th century that uses a distinctive literary idiom. Another name for Zär'a Ya'əqob is the Ethiopian philosopher. The problematic method used to determine the text's language level earns it a spot in our nation's literary history. Kratovskis (2006) identifies himself as an Ethiopian man. Thus, the topic at hand is the periodization and conceptual framework of Gə'əz literature.

2.2.2 Major Genres of Gə'əz Literature

I've learned that the term 'genre' refers to a specific type or classification of literature or art. French is a Latin-based language that has influenced genre. You might remember hearing the word "genus" in biology class because it is related to this. Both words use the gen- root to denote that everything in a particular category (genre or genus) belongs to the same 'family' and therefore have the same origins. On the other hand, some academics assert that a literary

genre can be understood when a text contains five essential elements. Specifically, they are reality, style, time, structure, and content. Most Gə'əz genres do not contain fiction, as they focus on spiritual life and theology. The various types of Gə'əz literature are categorised as follows: Bible, Hagiography, Historiography, Liturgical Texts, Poetry, Prayer books, Monastic literature, Canon law and regulations, Calendar and Chronology and Magical literature.

The conceptual foundation and periodization of Gə'əz literature were outlined in the first section of this chapter. The conceptual framework of mother, mothering and motherhood were examined in the second sub section of the chapter to lay a foundation for understanding the function of mothers. In the third section of the chapter, the study was discussed on a new and more focused dimension, as well as recent literature on how mother and motherhood are portrayed in Gə'əz literature.

2.5 The Concept of Representation

One of the theories in cultural studies is representation. Early literary theory in the teachings of Aristotle and Plato served as the foundation for representation, which has since become a significant area of study in the fields of language and communication. Therefore, representation is a symbolic act that reflects a separate object world (Barker, 1998: 176-7).

To convey concepts, ideas, and feelings to other people, representation uses signs and symbols, and language is one of the media used to do so. In other words, it is the process by which language creates the meaning of ideas in our minds. Three components are linked together through the process of representation: 'things,' 'concepts,' and 'signs,' which produce meaning in language (Hall, 2009: 12). According to his book, representation is the act of using language to convey meaningful information to others or to portray the world to them. In addition, representation is a crucial component of the process by which meaning is created and transmitted among members of a culture. It creates a connection between ideas and language that enables us to speak about either the 'real' world of things, people, or events or even about imaginative worlds of made-up things, people, and events. According to Hall, there are two ways of representing something; they are referred to as two symbols of representation. First, there is the 'system' a collection of ideas or mental images by which all kinds of things people, events, and objects are connected. Without them, we wouldn't be able to meaningfully perceive the world. The second system of representation involved in the

process of creating meaning is language. In order to connect thoughts and ideas, the concept must be translated into a language that everyone can understand.

Hall (2009) also asserted that representation theory had three different approaches. They are constructivist, purposeful, and reflective methods, respectively. A thing, person, idea, or event in the real world is regarded as having significance in a reflective perspective. Language serves the purpose of reflecting actual meaning as it already exists in the world. When using language to impose the speaker's or author's particular meaning on the audience, this is known as an 'intentional approach.' Contrary to the contemplative method, this is the situation. This strategy, though, is equally flawed because we are not the private or original source of language's meaning. We were unable to express ourselves fully in private language as a result. Constructionist thinking is the third strategy. Constructionist refers to the process of building utilizing concepts, signs, and representational frameworks. In this method, all that is required to make the world relevant to others is the creation of conceptual systems we don't even need to know where things and people are located. The first strategy was used in this study to examine how the main character was portrayed.

2.6 The Concept of Mother

the concept of mother places a strong emphasis on a woman's capacity for gestation, her ability to give birth and experience pregnancy, and, by extension, her ability to look for, protect, nurse, and tend to her unborn child. Recently, the term 'mother' has been used to refer to someone who practices mothering. The term mothering, which was coined in the late modern era, refers to a woman giving a kid the physical and emotional care they require. Motherly traits include nurturing, loving, and compassion, which, by extension, include doing the dishes or other patriarchal chores those dads and others are freed from.

A woman is biologically capable of giving birth. She becomes a mother when she carries a child inside her and gives birth to it. Due to a deeply ingrained biological determinism that the patriarchy uses and interprets for its own interests, society continues to believe that all women are destined to have children and that mothering and childcare skills will come naturally to them after they give birth. The women and their children are harmed by both presumptions. Women who lack prenatal education during their pregnancies experience loneliness and may develop depression, They frequently do not distinguish between legitimate medical concerns and superstitious beliefs, rituals, and family customs, which leads to problems during the birth of unwell infants (health does not only mean physical

health). A confirmation of the bio-deterministic patriarchal viewpoint frees dads from childcare duties while placing enormous pressure on females to ensure their children have the best health, education, and moral flourishing. The patriarchy uses biological essentialism to conveniently ignore how motherhood is constructed and delegate all childcare-related tasks to the woman alone, which may be praised for being a good mother. The concept of a good mother is deployed through material and discursive spaces in order to mobilize subjectivities that are socially adapted and useful, as Sarah Hardy puts it (Zinia, 2022:2)

Mother is life-giver; she teaches you to walk without support, hold you when you fall, and understand you when the world doesn't. A mother plays the role of a child's first teacher, and her teachings will guide you throughout your journey of life. Every child learns from their mother; when you are a kid, you look at her and try to impersonate her; and learn to speak, act and respond like her (Sarkar, 2022:27-8).

A mother makes numerous sacrifices when raising her child, and through those experiences, the child learns to develop empathy and compassion for other people. She supports you throughout life by nourishing your soul, mind, and humanity. Being a child's first teacher is not as simple as it may seem, and it comes with a lot of responsibility. (Sarkar, 2022:28).

All moral principles and attitudes that a child will later express are mostly taught by their mother. The youngster admires everything his mother does. As a result, moms aid in establishing many other qualities, such as compassion, perseverance, kindness, courage, and respect. These principles are taught to the children by their mother, who shields them from the harmful influences of society. These moral principles also set the stage for the youngster to discern between right and wrong and make valuable contributions to society. (Sarkar, 2022:30)

Mothers, especially those who have accepted the patriarchal parenting ideology, frequently keep their conflicting emotions and the ambivalence of motherhood to themselves. According to Lalita Iyer, 'As women, we have historically been socialized to keep our postpartum or pregnancy angst to ourselves.' should deny our suffering and stoically, quietly, and without complaint, bear its burden. We are informed that mothers do this (Iyer, 2013:12).

2.7 The Concept of Motherhood

According to Woodward (2003) Motherhood is frequently portrayed in highly idealized and hotly controversial ways. The discursive and symbolic frameworks that establish meanings

about the experience and through which we construct our identities make motherhood recognizable and identifiable. The responsibilities of motherhood include pregnancy, childbirth, breastfeeding, and caring for children.

Since feminist critique of traditional images of mothers and motherhood, the concept of 'the good mother' has persisted. These images permeate everyday interactions and activities in public policy, the media, popular culture, and workplaces (Huppertz, 2010: 1). According to Porter and Kelso (2006) representations of motherhood and the expectations that go along with them are constantly evolving to reflect the shifting sociocultural environment. Two issues surround a good mother. The social location of the good mother is the first area of concern. In this case, the good mother has been defined in terms of the class, race, sexual orientation, and economic status of the ideal kind of mother. An explanation of how a good mother behaves has been the second issue. According to (Goodwin, 2010) a successful mother is one who is happy; a failing mother is one who is sad. Good mother discourses construct and define mothers' feelings. Furthermore, Goodwin notes that for at least three decades, feminist theorists have been concerned with upending the prevailing view of mothers, motherhood, and mothering.

In contrast, motherhood is frequently described as a series of automatic emotions and actions that are triggered by pregnancy and childbirth. It is also viewed as a moral metamorphosis in which a woman learns to accept that she is different and that she is no longer an independent person since she is somehow connected to another person her child. But can being a mother actually obliterate a woman's selfhood and identity? There is as much joy, travail, and stress that tests a mother as there is delight, contentment, and a sense of fulfilment. The mother retains her identity; instead, she imparts her spirit to her offspring. The challenges and tribulations that grandparents and mothers endure to leave behind a rich and creative legacy are examined in two outstanding autobiographies (Walker, 2004:1).

For analytic purposes, it is possible to distinguish several types of motherhood based on social recognition and function: birth motherhood, social motherhood, and care-giving motherhood. The birth mother is first and foremost the one who actually gives birth to the child. The idea of a birth mother has become more complex as a result of the emergence of new reproductive technologies, as the child in the womb might not be the birth mother's biological child if another person donated the egg. Second, even if she may not be the child's biological mother, in certain societies, the 'social mother' a person who is married to the head

of the family or named on a registration form is acknowledged by the society as the child's mother. Third, care-giving motherhood refers to the component of motherhood that involves duties like feeding, bathing, dressing, watching over, toilet training, and teaching fundamental manners to a kid. Of sure, anyone other than the mother can take care of children (Bouvard 1994:22)

When a woman bears or gives birth to a child, the birth mother is sometimes referred to as a surrogate mother, and society later recognizes the surrogate mother as the kid's mother. A woman's fertilized egg may now be implanted in the womb of another woman, who will carry the baby to term. However, surrogate mothers have existed in cultures without cutting-edge medical technology (Annas 1988: 27–28)

Katz (1986) portrays the covert lifestyle of a birth mother from a lower social class when she was pregnant. The birth mother is secretly driven out of the neighbourhood at night, forgotten, and will never see her child again after the child is brought to the home of the wealthy but childless social mother. The social mother fakes pregnancy by placing cushions under the high-waisted native Korean costumes while doing so with the assistance of her maids, and she worries that her deception would be discovered. Today's society often assumes that the birth mother will be the child's primary caregiver. However, it is considered normal or socially acceptable for somebody other than the biological mother to be the primary caretaker for infants and older children in many communities, both past and present. In addition to the biological or social mother, other potential primary caregivers for children include grandmothers, siblings, wet nurses, governesses, foster moms, live-in or commuter babysitters, apprentices, or even grandfathers.

2.8 The Concept of Mothering

According to Arendell (1999) mothering and motherhood is an outstanding feature of current work on mothering. Several themes predominate. On the one hand are endeavours to develop a model of mothering that offers breadth and universality and delineates common maternal activities and their significance. These efforts at conceptualization include identifying cultural ideologies encircling mothering. On the other hand, and often in response to the efforts to formulate a more or less universal paradigm, are explanatory frameworks aimed at specifying and accounting for particular practices and purposes of mothering. The push for more attention to diversity and specificity comes especially from scholars attending to racial

ethnic and, to a lesser extent, class variations. In the social sciences and humanities, the social constructionist perspective has come to dominate the study of mothering and theory development operates from within its frame, explicitly or implicitly. That is, mothering and motherhood are viewed as the outcomes of dynamic social interactions and relationships.

Mothering is almost always stressful, lonely, frightening, and traumatizing for women, especially during the early stages when they are new mothers and are virtually always the primary caregivers. The pressure of being a new mother comes with a sense of disconnection from one's former, autonomous self, as many moms have written about. When Adrienne Rich was pregnant with her third child and caring for her other two young children, she wrote in her journals about her 'terrible mental depression and physical exhaustion.' She compares this time in her life to "the crumbling to death of that scarcely-born physiognomy which my whole life has been a battle to give birth to a recognizable, autonomous self, a creation in poetry and in life" (Rich, 1986:28–29).

This mismatch between motherhood and selfhood is caused by the denial of the mother's autonomous self when she devotes herself to mother work responsibilities, including breastfeeding on demand, caring for the infant(s), and frequently other home chores that are forced upon mothers. During this time of first-time motherhood, moms frequently refer to themselves as mother baby, as author Rachel Cusk does in her novel about motherhood: 'I struggle to unwind the tangle of wailing and nursing in which the baby and I have become twisted up.' I whisper to the baby, Feeding is not a replacement for life (Cusk 2008:110).

The need for a good night's sleep has become my guilty secret; it is unnecessary, wanton, and wholly incompatible with being a good mother, according to a new mother who experienced chronic sleep deprivation during the months when her first child had an erratic sleep schedule (Ravindranath. 2013:157). It is superficial and false to characterize this erratic, jumbled, shifting, tangled mass of emotions as undiminished happiness and to demand that mothers comply with the idea of homogenized, problematized maternal bliss that moms are generally expected to feel. Most importantly, as demonstrated in Ravindranath's story, such cultural expectations cause an extra layer of guilt and humiliation in most women since they feel that they can't live up to them.

The intricacy and cross-cultural diversity of mothering's tasks are made apparent through studying parenthood. Giving physical care to a developing child takes many years of labor on the part of the mother. Infant and child care must at the very least include feeding, clothing,

and ensuring their safety, but mothering also typically involves keeping kids clean and healthy, as well as making an effort to educate or socialize them so they can work and fit in with their families, communities, religious institutions, and other institutions as well as the larger society and country. The tasks of caring for a child, such as feeding, bathing, watching over, putting to bed next to, and training a child, can and are carried out by people other than the birth or social mother, even though only the woman who carries a child during pregnancy can give birth and is frequently the only woman recognized as the mother by society. In other words, if "mothering" is generally defined as doing such duties, no mothers can do it (Arendell 1999:23).

Ideas about motherhood and mothering do not exist in a vacuum. Ideas about what a mother are how mothers should think, and what mothers should do is influenced by ideas about attitudes and behaviour toward children and expectations concerning other possible caregivers and socializers. Other caregivers may include fathers, sisters, brothers, aunts, uncles, grandparents, godparents, neighbours, and others in kin or residential groups, communities, and the larger society. They may also include institutions such as boarding schools, orphanages, day-care centers, kindergartens, schools, and reformatories. In addition, activities other than looking after babies and kids might have an impact on ideas about motherhood and mothering. Particularly, economic pursuits, such as farming, handicraft, and service labor in agricultural cultures, and manufacturing, clerical, technical, and service work in industrial societies, may necessitate a significant amount of time that is in conflict with caring for children (Arendell, 1999: 24).

There may be minimal expectations for mothers to commit themselves to care-giving motherhood or the chores of mothering the physical care, minding, and socialization of children when the family is a unit of production and women's labor is essential to its existence. That is, despite the perception that mothers' participation in both types of labor is made easier by the proximity of domestic (or reproductive) work to public or social (or productive) work like farming, petty manufacturing, trading, or retailing in household enterprises, in reality, the long hours of labor required for farming, secondary employment, cooking, washing, and other necessary tasks can severely limit the amount of time that adult women can spend on these activities. The state or society cannot force a woman to be a caregiving mother if her family circumstances do not permit it, despite the fact that the birth mother is essential to the continuity of a family, community, people, or nation, and that the social or political order generally requires children to have a social mother both then and

now. When other people handle the daily responsibilities of caring for the children, it frees up mothers to focus on other important jobs (Arendell, 1999:24-25).

2.9 Biological Motherhood

A mother is a woman who bears a child within her body for several months before bringing the child into the world. She gives the unborn child she is carrying her blood, nutrients, and emotions. She goes through happy, painful, and terrible times. She thus encounters both the pleasant and sad sides of childbirth. As a result, a child has nothing but the traits of his or her biological mother. He or she resembles the mother in both appearance and personality. God the Almighty has predetermined whether a woman will become a mother. A woman can become the conduit through which a child enters this world and thus acquire the title mother if she commits actions that are in line with God's predestined actions (Nur, 2016:15).

2.10 Review of Previous Studies

I try to review earlier work done in Ethiopia as well as in other regions of the globe in order to demonstrate the uniqueness and relevance of this study. This section mostly concentrates on gathering relevant literature and discussing the similarities and differences between these specific studies and earlier investigations. The following is a brief survey and discussion of some studies on mothers and motherhood in biblical literature, hagiographic literature, and imaginative literature that have been conducted around the world, in Africa, and in Ethiopia.

2.10.1 Mother and Motherhood in Biblical Literature

Prior to examining motherhood in specific Gə'əz genres, I first examine mother and motherhood in religious literature. It's preferable to take a quick look at how it appears in the Bible specifically. Teachers say that the Christian religion is based on the Bible. Therefore, this religious text's foundational text is about mother and motherhood. They are clearly equal from the moment of creation. It not only documents religious travel but also mothers' contributions to schooling. Let's look at the highlights of these.

The Hebrew Scriptures, which the Christian Bible refers to as the 'Old Testament', are also included with the NT books. The distinction between the Bible as Literature/Literary Study of the Bible and a different secular approach to the Bible known as 'Higher Criticism, Textual Criticism, Literarkritik', or, confusingly, 'Literary Criticism of the Bible,' is another way to define the Bible. By using scientific approaches to comprehend the historical or 'diachronic'

process that generated the texts that were added to and removed over the time in antiquity encompassing the Bible's production and canonization, this academic field studies the Bible as a documented artefact. The Bible as Literature or Literary Study of the Bible views the received text as a completed 'synchronic' whole at the end of its evolutionary history, in contrast to Higher Criticism's attempts to dissect the received text into its previous constituent layers and fragments. In the present tense, it discusses the plot's characters and developments (Chazelle, 2019:17).

Bible in Ethiopian context: The Christianization of Aksum in the 1st half of the 4th cent, A.D. led to the immediate creation of the Gə'əz Bible, without which the service, mission and religious life would have been unthinkable. There is no information as to the beginning of the translation period; it can be assumed, though, that the work on the Bible. Started with the translation of the Gospels before the end of the 4th or beginning of the 5th cent. By the end of the 6th cent, the translation of the most important parts of the Bible had been completed. For all the importance of Greek as a lingua franca and the language of the educated in the Mediterranean world, it still would have been impossible for Christianity to become widely spread in Aksum without at least elementary parts of the Bible having been translated into the language of the people. Besides, during the earliest translation period, knowledge of Greek was often so insufficient that a word-for-word translation resulted in a "wild" Bible (Dillmann, 1877:30).

Since the Syriac and Coptic versions of the Arabic Bible were used in the middle Ages rather than being directly translated into either of these languages, there is evidence of Syriac influence in some manuscripts of the Gə'əz Bible as well as traces of Coptic influence. As a result, the Gə'əz Bible has undergone numerous revisions (Knibb, 1999:10).

So that The Old Testament emphasizes the value of motherhood by highlighting the value of future generations as well as the influence and benefits of having children. It gives various examples of motherly sacrifices and shows how those sacrifices influenced history. The OT also teaches about the strong influence women have on whole nations and future generations, in addition to their offspring. Perhaps the deepest ambition of women in the OT was to become mothers. According to one historian, having children for a spouse was the most significant contribution a woman could make to a home for the ancient Israelites. In fact, having a son for her husband was the highest gift a woman could provide to their family as a whole and to him specifically. A lady earned her status and her part of the household through

having children. On the other hand, failing to fulfil this commitment was seen as a curse and a degrading embarrassment. Even though it might be assumed that women in the OT were inferior to or subordinate to males, they played equally significant roles. Many of these women were effective educators who had a big impact on how their children were raised and educated, as well as generations after them. The OT matriarchs, starting with Eve, provide important lessons for moms today. (Hilton, 2013:28).

The Bible will respond that Eve is the first mother when discussing motherhood and answering the question. As a result, according to the OT, Adam gave his wife the name Eve because she is the mother of all humankind. However, the first gift of creating life comes before Eve becomes a mother. He is God. In the form of a man, God created it from the dust of the earth. The man started to live after he inhaled the breath of life into his nostrils. The Trinity of the Father, Son, and Holy Spirit is the All-Powerful God. Together, these three created the human race, acting as a motherly figure for the Trinity. It also reveals that Eve wasn't the only mother; others existed. Examples include Mary the Virgin, Hannah, Rebekah, Jochebed, and Sarah, among others.

The importance of parenting these dignified women is revealed by the OT. The condition in terms of motherhood is described in the following verse: 'But Sarah was barren; she had no son.' She gave her servant to Abraham since having a seed was very essential to her. This emphasis on Sarah's infertility demonstrates how much society values parenting. The Old Testament account of Sarah's life is primarily a tale of motherhood. God told Abraham when he was a hundred years old and Sarah was ninety years old: You will receive a son from Sara, your wife, and I will bless her. She will receive my blessings and become the mother of all countries. She will produce the kings of the world. Although it was believed that Sarah would not be able to conceive children in old age, 'God visited Sarah as He had stated, and He did to Sarah as He had said'. As God had predicted, Sarah became pregnant and gave birth to a son for Abraham when he was elderly. Gen:1-2 'God has made me laugh so that everyone who hears may laugh with me,' Sarah exulted as she basked in the glory of being a mother.

The tale of Rebekah, who wed Isaac and went to begin a new life, is another. When she left, they could see that her family was most excited about the possibility of her becoming a mother. This generation-focused farewell enables us to comprehend the high regard that mothers enjoy. Rebecca was not going to become a mother right away, though. She had been

trying for twenty years to get pregnant and give birth, but she had never had a single kid. Finally, after much prayer on behalf of their family and for their barren wife, ‘Isaac prayed to God for his wife, for she was barren; and God beseeched him, and his wife Rebekah conceived,’ giving birth to her children (Gen 25:21).

Mother of Moses, Jochabed She receives less attention than her son, yet her role merits consideration. When Pharaoh started murdering male infants, the Israelites were living as slaves in Egypt when Moses was born. Jochabed hid her kid in the river as a result, but Pharaoh's daughter discovered him and brought him into the king's home, where he was raised by his mother, who not only breastfed and fed him but also instructed him in the country's rules and customs (Exod. 2: 1-10).

Hannah, the mother of Samuel She went to the temple crying out to God in her anguish since she was barren before giving birth to him, and God answered her prayer by giving her Samuel. In order to ensure that the child would serve God's house rather than her, she nurtured him herself and offered him as a sacrifice to the prophet Eli. ‘Lord, forgive me,’ she cried out. I'm the woman who is kneeling here next to you and praying to the Lord, I swear on my life. The Lord granted my request when I prayed for this baby. I thus now give it to the Lord. He gives the Lord his entire life (1 Sam 1:26-28).

One of the other amazing mothers in the Bible was Elizabeth, who conceived and gave birth to a son in her old age despite being barren. Elizabeth gave birth to John the Baptist. As the angel had commanded, she and her husband gave him the name John. Elizabeth, like Hannah before her, dedicated her son to God, and like Hannah's son, John the Baptist, he too was a famous prophet. Elizabeth was overjoyed. (Luk. 1: 57-80).

The Virgin Mary, who is the most revered mother in the Bible, is identified as the mother of Jesus Christ in the NT. Even though she was young and humble, Mary submitted to God's plan for her life since she is the mother of the human Jesus Christ who atoned for the world's sins. Mary experienced excruciating anguish, yet she never once questioned her son. God has great favour with Mary because she is a perfect example of submitting to the Father's desire. (Luk. 1: 46).

In general, it's critical to understand that the instances of motherhood from the Bible's perspective are not limited to those mentioned above. Due to the abundance of mothers as role models, I have only mentioned what is deemed crucial to this study. As a result, the

Bible contains several references to motherhood, and this study thoroughly explores the core of Gə'əz literature.

2.10.2 Motherhood in Hagiographies

Ferec (1985) he is one of the foreign academics who characterize hagiography as being based on the Latin word *acta*, which is equivalent to both the Gə'əz 'gädl' and the Greek *Hagios*. In Greek, *hagios* "means" holy and *graphein*" means to write. They refer to a book that discusses saints, their lives, and the honour paid to them when they are put together.

A literary genre known as 'hagiography' is concerned with the devotion of saints. Homilies (Dərsan), hymns and hymnological works of various kinds, stories regarding the translation of relics, and a number of smaller materials like monastery genealogy, prayers, and inscriptions (paintings; equestrian saints, etc.) are all included in the Ethiopian setting of hagiography. Some of the most well-known saints and martyrs in Ethiopia have unquestionably been revered since the earliest days of Christianity. During the Aksumite period, hagiographic manuscripts such as the Passions of Mark the Evangelist and Vitas of Anthony the Great and Paul of Thebes were translated from Greek (Bausi 2002:15-18). The second point is that translated hagiography improved Gə'əz literature, connected it to the Christian Mediterranean culture, and helped Gə'əz hagiography thrive after the fourteenth century. The Gädlä säma'ətat, a vast collection of passions organized according to the days of the church calendar, was adopted by Gə'əz literature in the 14th century (Bausi 2002: 2–7). The majority of the work was initially translated from Arabic, but over time it also included other works of hagiography, some of which were undoubtedly translated from Greek during the Aksumite period. Both the Sənkəsar, which was translated from Arabic around 1400, and the Acts of the Apostles (Gädlä ḥəwarəyat) must have had a significant impact. Another local scholar, Kidanəwold, defined the term 'Gädl' as struggle, challenge, contending, fighting, victory, confrontation, or combat till the final award, facing multiple difficulties in his lexicon book *Mäşəḥafä Säwasəw wägəss wämäzəgäbä Qalat Hadis* (1953). However, it is a book that discusses spiritual news, history, battles between saints, and their rewards from God.

Hagiographies were typically utilized by Ethiopians to learn about the history of their own nation, the global church, as well as other Christian nations and faiths. Hagiographies allowed the most well-known saints' images, which were revered by both Ethiopians and non-Ethiopians, to have a profound spiritual influence that transcended national and geographic

boundaries while also fostering the growth and preservation of Ethiopian Christian tradition and culture. As a result, some academics have written hagiographic works about people.

Selamawit (2006) claims that their mothers treated them with tenderness, despite taking a prominent place in hagiography literature; mothers are only utilized at the very end of the basic patriarchy, Women are not automatically heroes just because they are the focus of the story. That position is always filled by men or supernatural beings. Therefore, even if the ladies may have a central position in the action, I feel as though they play a supporting role in the texts. *Krəstos Sämra* is present to highlight Father Yəsaq the monk's virtues and to illustrate the political predicament facing Saint Michael, Fqərtä Krəstos, and Wälätä Peṭros. For Ethiopia, which demands a king to restore the orthodox faith, they serve as political symbols. She comes to the conclusion that discussing the experiences of women may have less to do with the attitudes of the women themselves and more to do with elucidating how women perceive males. This study, however, focuses on demonstrating the significant and essential role women played in politics, social life, religion, and nation-building.

Boll's (2003) in her article 'Holy Women in Ethiopia' demonstrates how different Ethiopian religions can honor holy women. She also expresses her opinion that while some holy women are revered nationally, others are only honored locally. Ball claims that Ethiopia's holy women can be categorized according to their roles and activities without crossing religious boundaries. They are categorized into many groups as well. A legendary or historical woman, like the Queen of Sheba, falls under this category. They serve as the cornerstone of Ethiopian monotheistic or Christian history; it is with them that the history of a people and its self-awareness began. Another category is that of real rulers, such as Empress Mäsqäl Kəbra, She said that Dəl Wämbära and Yodit Gudət had a significant impact on a certain period of Ethiopian history. However, this study diverges from her theory in that it demonstrates how motherhood is defined in Gə'əz literature without claiming that all mothers are holy.

The family role demonstrates the need for saints to practice self-control, patience, humility, and compassion while carrying out good deeds inside the family. The saints' own thoughts were further developed as a result of the teachings, and they made the decision to enter monasteries and take on the life of a monk. He also assisted the saints in the development of reason, in counseling their parents, in explaining the Bible to Christians, and in providing clarity to those who were lost. The researcher also noted instances in which specific family members tended to fill particular responsibilities more frequently. Fathers, for instance, were crucial in putting schooling into practice. Because women are tightly bonded to their children

in the early stages of development, mothers' roles in parenting styles and experienced beliefs are more apparent. Consequently, it was discovered that the families of the medieval Ethiopian saints had a considerable impact on how the saint's personality developed (Kidist 2022:66).

But this research has shown that it is not only for the development of the personalities of the saints but also for the development of the personalities of the kings, bishops, and priests who lead the country. In addition, it has been tried to show that mothers make a great contribution to peace, love, unity, and the development of the country.

According to researcher Wells (2020) “few women recorded in the Holy Book preached in public like St. Thecla”, when he claims that mothers are described in hagiography, He also contends that women now have the chance to serve as change agents as a result of these intimate connections. The men who are referred to as agents of conversion, on the other hand, are virtually universally either members of the church hierarchy or well-known for their teaching abilities. Men are involved in conversion through their jobs as preachers and teachers in the public sphere, and they frequently convert strangers. He claims that even though the book acknowledges women's capacity to influence others and frequently uses them as change agents, the portrayal nevertheless suggests gender differences. Hagiography can offer intriguing points of overlap and connection with historical truth, despite the fact that it is still a challenging material for scholars to deal with. The study makes the case that, like female missionaries in the nineteenth and twentieth centuries, the women portrayed in the text were more concerned with altering interpersonal relationships than institutional positions, emphasizing the significant role that women played in the spread of Christianity. Hagiography has influenced how mothers are viewed by claiming that they "preached religion personally, but since they did not do it in groups, organizations, or forums, there is a distinction between the sexes. However, the researcher shall attempt to demonstrate his belief that hagiographies represent the dignity of both men and women equally, not that mothers are inferior to the other sex and that only fathers are superior.

Mersha (2015) investigated Ethiopian hagiographies' kid narrators. Mersha's study compared the information in various Ethiopian hagiographies that deals with the saints' childhood. His research focused on three childhood phenomena in particular: infertility, prophecy/vision, and old-child. Mersha asserted in his study that Ethiopian hagiographical traditions follow regularity and consistency in their infancy recounting. He makes the case that hagiographers purposefully maintain such regularity and uniformity in order to maintain the continuity of

their narratives and to give their work credence. But his study not included the issues of mother and motherhood.

Belcher (2018) employed *gädlä Krəstos Sämra* in order to comprehend the history of Ethiopian women in the period known as the Middle Ages. She saw firsthand how important the *gädl* is to understanding Ethiopian history during the middle Ages. Additionally, she claimed that researchers have not given the *gädl* much thought and suggested that additional research be done on it. Understanding women's history, which is an important aspect of social history, is the goal of Belcher's research. However, Belcher's study did not consider the role of motherhood in *Gə'əz* literature.

2.10.3 Motherhood in Imaginative Literature

Some research work has been done around motherhood in imaginative literature for example Caroline (1998), authored an essay titled “Screening Mothers: Motherhood Representations in Australian Films from 1900 to 1988”. In order to understand how motherhood was portrayed in a medium that both reflects and affects human behaviour in Australian society, my study looked at portrayals on television. It employed an eclectic framework to explain the mother's position on Australian television, taking into account feminist, sociological, and psychoanalytic research. The mother's experience was put in historical perspective, with mention of restrictions like economic hardship and war, as well as the advantages of wealth and technical advancements. In the end, the research showed that Australian feature films did not portray motherhood in a consistent, unambiguous way. The pattern that each decade displayed suggested that the maternal function was created for practical purposes. The investigation revealed that, rather than the mother's role being firmly fixed, the images were dictated by the economic or political conditions of the time, possibly reflecting societal expectations, local opinions, or a combination of these in the personal anxieties and beliefs of the primarily male filmmakers.

However, as my research focuses on how mothers are portrayed in African literature, I am not very interested in how mothers are portrayed in Australian motion pictures. The other three are quadruple roles of motherhood since motherhood requires many years of labor to provide physical care to a developing child. However, I will focus on how motherhood is portrayed in Ethiopic literature and what the duty of motherhood is in the family. Infant and child care must include feeding, clothing, and ensuring their safety. Motherhood also entails efforts to keep children clean and healthy, as well as efforts to educate or socialize them in

order for them to work and fit into their families, communities, religious and other institutions, as well as the larger society and country.

Even though Caroline (1998) noted that the media's stereotypical representations of women in television and print frequently have been challenged, the nuances of the portrayal of motherhood on the Australian screen have, more often than not, been overlooked. Caroline went on to state that it is appropriate to evaluate the findings and implications of the research in terms of its psychoanalytic, sociological, and feminist framework. Women's self-awareness may rise by highlighting the shortcomings of moms as portrayed on TV. In a societal sense, it may increase women's awareness of their own abilities and give them a way to reflect on their role as mothers and contributions to their families and communities. Finally, feminists may utilize the data to refute widely held notions in popular culture that males are socially superior.

However, in my opinion, motherhood is not only considered and represented in Ethiopic literature; for example, *Krəstos Sämra*, *Fəqərtä Krəstos*, *Zena Marəyam*, *Wälätä Peṭros*, *Wälätä Pawəlos*, *Mäsqäl Kəbra*, *Ehətä Krəstos*, and *Ehətä Peṭros* are all depicted in Gə'əz manuscripts. Because according to Gə'əz literature, humans are glorified beings made in the image of God, However, they are not the ones who separate men and women and bring about disparities by elevating one over the other. Because of this, Gə'əz literature is crucial for empowering motherhood in society.

Mothers in the Mediterranean region had a lot more characteristics in common with mothers in other parts of Europe. In their maternal capacity, they occasionally show up, and widowhood seems to be a period of high visibility. The love of mothers for their sons and the reverence most adult children have for their mothers are universal themes. The most striking aspect is the mothers' implicit strength, both physically through multiple pregnancies and in their on-going defines of their children's interests, even to the point of foregoing their own feelings in order to provide a better life for their children. However, the corresponding expectation was that they would later on find care from their children, possibly in shared housing (Skinner, 2007:90–91)

This study demonstrates, however, that a mother cares for her child while she is still alive on this earth, ensuring that she not only leads a comfortable and happy life, but also benefits her family, society, and country while she is here. She also teaches her child a valuable lesson before she passes away in the hopes that she will act righteously and obtain eternal life.

In the twenty-first century, the Church as a community of theologians, adherents, clergy, and monastics will think about motherhood from a variety of angles, including as part of its struggle with theological anthropology in terms of the body and female and male, as part of its re-evaluation of its rites, as part of its development of iconography, as part of its growing understanding of kinship, and as part of a new theological era in which women, (Frost, 2015:5).

It is obvious from a theological perspective that motherhood plays a significant part in the growth of religion. Examples of this include St. Iyāluṭa, St. ʿnba Mārīna, St. Sofəya, Fəqərtä Krəstos, Zena Marəyam, and Mäsqäl Kəbra, among others, as well as holy mothers from the local nation. But in this study, it is hoped to be seen from various perspectives, including social and political as well as theological.

The institution of American slavery is the origin of the devaluing of African women. Slavery had a disastrous impact on African women. They were deprived of their most fundamental rights, forced to labour hard, removed from their home country and family, and subjected to physical and mental humiliation. Black women who were held as slaves endured brutal beatings, were taken away from their loved ones, and were viewed by the law as being property. Their bodies were frequently violated for the gain and amusement of others. They had no choice except to put up with the forced torment. Black women were viewed by whites as hypersexual and deserving of sexual exploitation, or as breeder women who could be used legally to repopulate plantation owners' slave populations or to produce income. In the American plantation system that emerged around the middle of the eighteenth century, pregnancy was advantageous to the master since it increased the size of his labour force. At the time, a typical enslaved woman gave birth to her first child in her early teens and then had a child every two and a half years after that. The master supported the continuation of this cycle, which went on for a longer time without providing any advantages to the mother. Her owner valued her more due to her demonstrated fertility (Bhatt, 2021: 78).

But My study, did not focus on the devaluation of black women and American slavery, but also on the fact that slavery was very difficult and psychologically damaging for black women; In addition, instead of examining how illness, disability and the violation of their basic rights are explained, it will show how mother and motherhood are represented in social life, political views, religious and moral upbringing of children.

Generally, Motherhood, according to Kath Woodward, is frequently portrayed in highly idealized and controversial ways. The concept of "the good mother" has persisted since feminist critique of traditional images of mothers and motherhood. According to Porter and Kelso (2006) representations of the virtues of motherhood and expectations are constantly evolving to reflect the shifting sociocultural environment.

Motherhood involves more than just carrying a child for nine months and giving birth. It also entails providing for the infant when it is most helpless and in need. The biological part of being a mother is completed by breastfeeding, changing diapers, and attending to the baby's screams. A mother understands the magnitude of her obligations and the necessity of having a firm spiritual foundation when she is confronted with such a helpless and dependent human.

CHAPTER THREE

3.1 Theoretical Framework

Under this sub-unit, theoretical frameworks which are used for the analysis of the selected texts are discussed briefly. Of the different perspectives of feminist theory, waves of feminism, types of feminism, feminism and the bible, feminism and literature, and motherhood in feminism are used as a theoretical framework for this particular analysis. The definition and nature of each concept are separately discussed as follows:

3.1.1 Feminist Theory and Motherhood

3.1.2 Feminist Theory

Theories are linked abstractions or concepts that are the result of empirical observation. The scientific process of verification and falsification applies to theory. Theories aid in the organization and condensing of knowledge. They aid in our conceptualization of human behavior, including the causes and effects of social realities. Social science applications of theory Explain and foretell social facts and human behavior at the local and macro levels. Describe and forecast how social systems affect how people behave. Explain and foresee the social issue. Educate on social policies. Social behaviour should be oriented (Rosalind, 2018:5-28).

3.1.2.1 History of Feminism

The history of humanity dates back a very long time. But there is relatively little knowledge available regarding earlier societies' daily lives. People were subsisting on agriculture with hoes and hunting and gathering for ten thousand years before the year BC. At this age, knowledge regarding the plight of women is at its lowest point. Due to the fact that these societies existed before the invention of writing, which allowed them to tell the future about their history (Andree, 1993: 11), the lives of men and women were equal throughout this time. There is little evidence of gender dominance or superiority in these communities. (Kolay, 2015: 5).

Small villages and nomadic settlements from the Palaeolithic and early Neolithic periods were replaced by expansive towns, and over time, cities were created. The First Class Conflict took place during the age of urbanization. With the development of agricultural land,

private property, and accumulation, urban life means that one class feeds itself at the expense of another. The First Class Conflict took place during the age of urbanization. With the development of agricultural land, private property, and accumulation, urban life means that one class feeds itself at the expense of another. The division of labour in urban areas gave rise to the priests, soldiers, and artisans who became employed by the wealthy. At that time, technological advancements accelerated, the plow season in the fields started, and private property started to take shape. The groundwork for social institutionalization that resulted in women's subordination was laid at this time (Andree, 1993: 17).

In order to survive, hunters in the Palaeolithic era had to secure their hunting grounds through alliances. The tribes had to be exogamic as a result. Exogamy ceded its position to Endogamy when the established system was adopted. In order to increase the size of the family by marrying off their daughters to their cousins, family heads have now started to conceal their daughters' or daughters' fertility. This is the foundation for excluding women. Alliances established via the marriage of women exported to other tribes were replaced by battles at the conclusion of this shift (Tillion, 2006). While some things change after we settle down, women no longer have a privileged position in religions (Andree, 1993: 19).

The foundation for the representation of humanity in the male lineage, emphasizing the division between men and women, is laid by philosophical currents of thought and monotheistic religions. Institutions for politics, society, religion, and culture are conveniently built into patriarchy. Men were influential in the domains of art, education, health, politics, culture, religion, and law in social institutions, while women were oriented to domestic tasks like caring for children and the elderly, cooking, and cleaning (Kolay, 2015: 5).

For thousands of years, the 'mother goddess' was the exclusive object of worship; but, after that point, statues of males started to appear. The number of clay or stone carvings of the phallus, the symbol of masculinity, is increasing. These types of symbols show that, although male deities have not yet materialized the role of men in reproduction and the fact that the plow operated by men replaced the hoe used by women at a time when the economic foundations of the matriarchy were destroyed caused the matriarchal ideology to gradually deteriorate and lose its value (Childe, 1958: 110). Women are put in a terrible predicament and are imprisoned at home during this time due to the state of nature and international relations (Andree, 1993: 19). Women have experienced their first and on-going defeat since

the beginning of human settlement, and male power today defines "what-who" they are in terms of society (Beauvoiere, 1996: 35).

In the 17th and 18th centuries, bourgeois revolutions, the emergence of capitalism, and the transfer of production from the family to the public sphere all contributed to the emergence of the conscious revolt. The Enlightenment saw the rise of the astute, graceful, knowledgeable, determined, and beautiful woman who worked tirelessly to protect women's rights. For aristocratic females, Enlightenment writers envisioned a more refined and extensive education (Rowbothom, 1994: 20). The separation of the home and workplace in the 17th and 18th centuries, which permitted males of the bourgeois class to work, led to a huge portion of women becoming associated with the home, being barred from several professions they had previously held, and being forced out of the workforce. The doctrine of human rights, which was developed as a result of the bourgeoisie's then-leading struggle for freedom and equality, had a broad and abstractly defined framework. It was discovered in the 19th century that feminist concepts were presented in a more organized manner, despite the fact that the history of feminist ideas dates back to the Chinese and ancient Greek civilizations (Atan, 2015: 3).

3.1.2.2 Three Waves of Feminism

There has been a resurgence of interest in earlier waves of feminism as the modern feminist movement both grows and fragments. So let me start with some thoughts on the motion of the waves. It was highly helpful for feminists to start referring to their movement as the 'second wave' of feminism in the late 1960s. It was helpful because it served as a reminder that the women's rights and women's liberation movements, which were then in full swing, had a lengthy history and were not historical outliers. In the late 1960s and early 1970s, American history was being rewritten by feminists. New perspectives on the suffrage movement, such as the realization that it was a component of a larger nineteenth-century movement centered on women's rights, were part of that rewriting. By referring to the former as the first wave of American feminism and the latter as the second wave, one may broaden the definition of the suffrage movement and connect it to 1960s activity (Nicholson, 2010:34). So that the three waves of feminism are clearly seen in billow.

First-wave feminism: First-wave feminism was a movement and school of thought that spread around the globe between the late 19th and early 20th centuries. It concentrated on legal concerns, especially suffrage for women (the right to vote). The Enlightenment, specifically in the 18th century, was the origin of feminist thought. Gender inequality and this cultural and

intellectual movement's proponents were in disagreement. A new critical discourse using the overarching categories of this political philosophy emerged at the time. Therefore, the foundation of the Enlightenment movement was not feminist (Stanton, 1902:10)

The French Revolution served as feminism's political antecedent (1789) the main goals of this event were legal equality, freedom, and political rights, but soon the major paradox that defined the early feminism movement emerged: the liberties, rights, and legal equality that had been the great victories of the liberal revolutions didn't apply to women. The political philosophy of Rousseau intended for women to be excluded from the realm of property and rights. As a result, during the French Revolution, women's voices started to be heard collectively. Initially-wave feminism was first described by Martha Lear in a March 1968 article she published in The New York Times Magazine. Second-wave feminism was also used at the same time. The women's movement at the time sought to set itself apart from the goals of the older feminists by concentrating on de facto (unofficial) inequality. The first wave initially concentrated on the following issues: support for women's equal rights to contracts and property; opposition to chattel marriage; and husbands' ownership of married women and their children (Stanton, 1902:18)

Second Wave Feminism: The second wave of feminism is a movement that originated in the United States in the early 1960s and later extended to the rest of the Western world and beyond. Second-wave feminism expanded the discussion to include a wide range of topics, including sexuality, family, the workplace, reproductive rights, de facto inequalities, and official legal inequalities, as opposed to first-wave feminism, which primarily focused on suffrage and eliminating legal barriers to gender equality (such as voting rights and property rights). The construction of rape crisis centers and battered women's shelters, revisions in custody and divorce legislation, and awareness of domestic violence and marital rape issues were also promoted by second-wave feminism. Bookstores, bank unions, and restaurants run by feminists served as important gathering places and the movement's financial backbone (Martha, 2008:5)

According to many historians, the second-wave feminist movement in America came to an end in the early 1980s as a result of internal conflicts known as the feminist sex wars over topics including sexuality and pornography, which helped usher in the third-wave feminist movement in the early 1990s. The second wave of feminism in North America emerged as a delayed reaction to the resurgence of domesticity among women following World War II.

This period, known as the late 1940s post-war boom, was marked by an unprecedented economic boom, a baby boom, a move to suburban communities that prioritized raising families, and the ideal of companionate marriages. The media of the time vividly portrayed this way of life; for instance, television programs like *Father Knows Best* and *Leave It to Beaver* romanticized domesticity (Martha, 2008:8)

The second wave's foundation was set by a number of significant events. In the 1940s, the French author Simone de Beauvoir investigated the idea of women being viewed as others in a patriarchal culture. In her 1949 treatise *The Second Sex*, she came to the conclusion that male-centered ideologies were becoming accepted as the norm and were being upheld by the continual development of myths, and that the fact that women can become pregnant, give birth, and menstruate is in no way a reason or justification to classify them as the second sex. In 1953, this book was published in America after being translated from French to English (with some of the language removed) (Martha, 2008:10)

Third-wave feminism: Third-wave feminism includes a wide range of feminist research and practice. Though there is some disagreement about the precise limits, it is typically defined as starting in the early 1990s and lasting until the present. It qualifies as an individual movement in that one of its goals is to redefine what being a feminist means. The perceived shortcomings of second-wave feminism and the pushback against the projects and activities developed throughout the 1960s, 1970s, and 1980s contributed to the emergence of the third wave. In an effort to acknowledge that women come in various colors, ethnicities, nationalities, religions, and cultural backgrounds, it tries to broaden the definition of feminism to embrace women with a variety of identities. Consequently, it can be viewed as a response to or a continuation of second-wave feminism, and represents a partial collapse of second-wave constructions. Intersectionalist, a related idea, was first proposed in 1989, a few years before the third wave started, but it was during this wave that the idea gained popularity (Lankford, 2010:21).

Rebecca Walker is frequently credited with coining the phrase 'third wave' in her well-known 1992 book, "I Am the Third Wave". In response to the Anita Hill case, she published the article to express her outrage at what she perceived to be the silence of women by men who engage in sexual harassment and other forms of oppression and who use their privilege to evade justice for such injustices, writing, and "I do not identify as a postfeminist feminist". 'The third wave is me'. Walker aimed to show that third-wave feminism was a

movement in and of itself because women's issues were still very much present. Third-wave feminists have widened their objectives by emphasizing concepts like queer theory and doing away with gender roles and stereotypes. Others saw it as liberating that women were taking control of their sexuality, while others saw that these sexual activities were demeaning and oppressive of women. Despite conflicts of opinion, third-wave feminism supported autonomy, personal narratives, and variances rather than promoting a single goal (there were exceptions such as rape culture and equal pay). Less attention was paid to political developments and more to personal identity (Kurtis, 2016:90).

3.1.2.3 Types of Feminism

According to the idea of femininity, there are different ideas that can be said independently they are available. Among them, the main ones are: Liberal feminism, radical feminism, Marxist and socialist feminism, post-colonial feminism, eco-feminism and third-wave feminism are some of the different types of feminism theories.

A. Liberal feminism theory

Liberal feminism is a sort of individualistic feminism that emphasizes women's capacity to uphold their equality through their own choices and actions. The emphasis was on giving women the same legal and political rights as men. Liberal feminists contend that society discriminates against women in the workplace, public discourse, and the economy because it mistakenly believes that women are inherently less intelligent and physically capable than males. According to liberal feminists, "female subordination is founded in a series of societal and legal restrictions that prevent women from entering and succeeding in the so-called public domain." Through political and legal reform, they work to achieve sexual equality (Penny, 2003:5).

In the late 1800s and early 1900s, liberal feminists believed that if women could vote, they would then have access to individual autonomy. They cared about achieving freedom through equality, stopping men's mistreatment of women, and having the opportunity to develop into fully human beings. They held the opinion that no law or tradition should restrict an individual's right to freedom of expression. The idea that only white men should be entitled to full citizenship was something that early liberal feminists had to challenge. Women's complete political inclusion was promoted by feminists including Frances Wright, Judith

Sargent Murray, and Mary Wollstonecraft. After more than 50 years of struggle, women were granted the right to vote and hold public office in 1920 (Ruth, 2014:12).

B. Radical feminism theory

A perspective within feminism known as "radical feminism" aims for a fundamental restructuring of society in which male supremacy is eradicated in all spheres of life, including social and economic situations. Instead of simply using political means, radical feminists want to end patriarchy by challenging the institutions and social norms that now exist. This includes challenging traditional gender norms, combating sexualisation of women, and bringing to the public's attention issues such as rape and violence against women. The first wave of radical feminism, which emerged within second-wave feminism in the 1960s, typically saw patriarchy as a "trans historical phenomenon" that came before or went deeper than other forms of oppression, "not only the oldest and most universal form of domination but the primary form" and the "model for all others." Later politics that emerged from radical feminism ranged from cultural feminism to more syncretic politics that equated economic inequality, class injustice, and other forms of oppression with patriarchy (Finn, 2015:20).

C. Marxist and Socialist Feminism

They make a connection between the mistreatment of women and Marxist notions of exploitation, oppression, and labor. Instead of concentrating on individuals, they concentrate their efforts on major change that affects society as a whole. They see the importance of collaborating with all other groups, not just men. They are more focused on transformation than reformation and consider the oppression of women as a component of a bigger pattern that affects everyone participating in the capitalist system. Marxist and socialist feminists link capitalism, a system of exploitative power relations, and patriarchy, a system of exploitative gender relations, to the oppression of women. They believe that women are held back by their lack of power, both at work and at home. Marxist feminists primarily focus on capitalism and classism, whereas socialist feminists concentrate on capitalism and patriarchy, classism, and sexism (Elisabeth, 2020:35).

Marxist feminists contend that the establishment of private property ownership is the root cause of women's oppression and that the institution of private property the monogamous heterosexual family must be abolished for this oppression to end. They contend that economic factors have a major role in the formation of monogamous unions and families,

ensuring the transfer of property from fathers to offspring. They contend that in a society founded on class, where a small number of males possess the means of production and the vast majority is used as slaves, women cannot achieve true freedom. Men are given preference over women in a class-based society centered on capitalism. Generally speaking, men are the proprietors of the means of production under the capitalist economic system, while women do not possess the means of production (Elisabeth, 2020:35).

Marxist and socialist feminists maintain that a socialist society must replace the capitalist system in order to liberate women. They contend that everyone shares in the ownership of the means of production under a socialist system. Women would no longer rely on men for financial support, and they would have the same freedom as men. Socialist feminists like Mitchell and Jiggar hold that the socialization of children as well as the mechanisms of production, reproduction, and sexuality is what ultimately define the position of women. They contend that in order for women to fully attain liberation, their roles and positions within each of these three systems must be altered. They place emphasis on the competing expectations and roles that women must fulfill as mothers, spouses, daughters, lovers, and employees. The varied causes, functions, and duties of women in the home and at work are recognized by socialist feminists, as are their diversity and interconnectedness. Some socialist feminists attempt to differentiate capitalism and patriarchy as two separate systems that contribute to women's oppression. According to the two-system theory, capitalism is a bigger contributor to women's oppression than patriarchy since it drives social relations. Others attempt to create a dynamic system explanation. The feminists in this camp see capitalism and patriarchy as interconnected systems. In the interaction system, women are treated as the second gender and secondary labor force, which worsens their situation (Elisabeth, 2020:40).

D. Psychoanalytic Feminism

Contrary to liberal, radical, Marxist, and socialist feminists, psychoanalytic feminists place a strong emphasis on the fact that women's oppression is deeply ingrained in the female psyche, or in how women view themselves. Psychoanalysis feminists claim that gender inequality has its roots in a variety of early-life experiences based on Freud's explanations of these events. They think that the psychological makeup of women is fundamentally responsible for the root reasons for women's subjugation. To oppose Sigmund Freud, the creator of psychoanalytic theory, feminists created psychoanalytic feminism. Freud is not a feminist; he is a physician and neurologist. One of the most influential theories in psychology

is his. He held that the bond between a woman and her mother, who serves as the primary caregiver, and their relationship to their biological anatomy serve as the fundamental building blocks of the female and male psyches (Emily, 2011:14).

According to Freud (1932) there are five stages of psychosexual development in the course of human development. These stages are the oral, anal, phallic, latency, and genital stages. The phallic stage is particularly significant in the development of personality, according to Freud. He asserts that all children are symbiotically bonded to their mothers throughout the pre-Oedipal stage, whom they view as an omnipotent being. At the moment, the mother-child relationship is defined by ambiguity (both positive and negative feelings toward something). The Oedipus complex will appear between the ages of 3 and 6 years old. The Oedipus complex emerges when the boy gives up his mother out of fear that his father will castrate him and when he discovers that having sex dreams with his biological mother is socially inappropriate. This is the moment when the child develops a superego.

On the other hand, the daughter starts to covet her mother's penis. Freud believed that the boy becomes fully assimilated into the culture when he allows his superego to fulfil his id cravings. Through repression-related mechanisms, he puts an end to his primordial sexual fantasies. He will rule over nature and women by looking up to his father as a role model. The girl without a penis progressively drifts away from her mother, the object of her first love. She resides at the margin or perimeter of the culture, which does not rule but is ruled as a result of her incomplete cultural assimilation (Freud, 1932:331).

In addition, according to Freud (1932) women are inferior to men since their personalities are shaped by a sense of loss, Neo-psychoanalysts, other feminists, and psychoanalytic feminists all harshly attack Freud's ideas. Neo-psychoanalysts like Thompson, Adler, and Horney these psychologists hold that whether a man or woman has a penis, vagina, uterus, or another bodily structure does not dictate their fate or personality. Instead of developing from our static biology, our personality is instead shaped by our creative selves, socialization, awareness of our social status, and asymmetrical male-female relationships.

E. Postcolonial Feminism

Postcolonial contend that the oppression of women in one region of the world is influenced by that which occurs in another region, accepting the perspective of multiculturalism. Third-world women are more preoccupied with economic and political issues, while first-world

women are more focused on gender-specific issues like sexuality and reproduction. Which one, in your opinion, allows for more freedom? The study of postcolonial relations between European countries and the societies they colonized as there is still continuity of concerns throughout the historical process inhabited by European imperial aggression, it refers to the imperial process from the time of colonization to the present. As a black person living in a predominantly white environment, Fanon detailed their experiences (colonizer-colonized relations). In 1952, Fanon published a book titled *Black Skin, White Masks*. Through discourses like primitivism and cannibalism, the colonized are viewed as the other in order to create a binary division between the colonizer and the colonized and to demonstrate the superiority of the colonizing civilization (Umme, 2020:15).

F. Eco-Feminism

Although these theorists primarily concentrate on human beings' dominance over the nonhuman world, eco-feminists take into account the various ways in which humans oppress one another. Eco feminists' work focuses on the connections between feminists and environmental issues. In order to uphold men's dominance and women's subjugation, an oppressive patriarchal framework has influenced how the West views itself and its people (Jim, 1987:12).

Jim (1987) claims that the hierarchical, dualistic, and repressive ways of thinking of patriarchy have affected both women and nature. Both nature and women have undergone feminization. When women are compared to animals, they are 'naturalized'. When men subjugate, conquer, and penetrate her, nature is 'feminized'. A man has power over nature's equivalent of a woman if he is the master of nature. Women's movements should join forces with the ecological movement if women are going to transform the fundamental socioeconomic relationships between men and women in society.

G. Postmodern Feminism

The term "postmodern" has become a loaded and politically charged one in feminism as well as other fields. Many feminists are against it because they believe that such a statement could minimize the important contributions that feminism makes to social change and intervention. This skepticism stems from the widespread perception that postmodernism is a trend focused on fleeting aspirations and pointless efforts. While some features of

postmodernism may be true, the movement as a whole does not share this trait; rather, it represents a significant political, cultural, and historical development (Ebert, 1991:886).

Additionally it's thought to have begun with the dawn of the Enlightenment. Began as a result of disagreements with attempts to provide a unified justification for the subjugation of women, its guiding idea is that a community will advance as long as there is order and reason. Modern concepts include the notion that people are stable, cohesive, and rationally self-governing. Science, a way of knowing created by the objective rational self, is capable of revealing global facts about the universe. Science's production of knowledge and truth results in progress. We can know the truth and what is good and right because of reason. Scientists utilize reason to get to the truth because science is neutral and unbiased. Language must be reasonable as well, since it serves to depict the real, rational world and Order and reason are at the heart of modernity. The idea is that a society will work better if it is more organized. Modernism is a cultural and artistic movement. The idea is that a society will work better if it is more organized. Modernism is a cultural and artistic movement. Following World War I, modernism came to be seen as a response to both post-war disillusionment and the expanding technologicalization of contemporary society. Two patterns emerged throughout the post-war era: one aimed to bring back the order and reason of modernity. The other pursued extreme innovation and change while rejecting concepts of tradition, logic, and order that alienated particular groups of people. As the century progressed, the second tendency took control and shifted to the rejection of tradition and traditional expectations. Modernism gradually gave way to postmodernism, which opposes the notion of a logical, coherent, self-contained, or rationally coherent society (Ebert, 1991:904).

H. Multicultural

Jim (1987) claims that the goal of multicultural feminists is to acknowledge the diversity of women and again Say that not all women are the same and that not all women have the same values or aspirations. Women disagree with the idea that all women are the same and instead promote multiculturalism. Recognise the variety of experiences women have in many cultures and countries. Confront chauvinism the propensity of affluent women to speak for other people.

Even in one country, according to these feminists, women are not built and created equally. They differ in terms of their race, ethnicity, sexual orientation, gender identity, age, and

religion, level of education, occupation, marital status, and health condition, all of which affect how they perceive themselves as women (Brenner 1996:4).

Women's issues were the main emphasis of American feminism throughout the 1960s, 1970s, and 1980s. Because they didn't prioritise the plight of marginalised women, earlier ideologies in the US rejected the idea of a multicultural society. Not diversity but togetherness was their main priority. Women shouldn't be treated differently only because they are from a developed country or the third world. The same treatment shouldn't be given to women from colonised countries because they might have complex identities (Freud, 1932: 23).

3.1.3 Motherhood in Feminism

These days, feminist maternity theorizing, which includes concepts that feminist social workers may find useful for practice, is under-recognized. Because a large portion of our practice involves families, especially those with women as primary caregivers, feminist practitioners find the quiet to be unsettling. One explanation for this low visibility is that early feminist writings on mothers and mothering were harshly critical of women's decisions, even though they were frequently thoughtful. For instance, white feminists expressed a sense of loss and betrayal from their moms, whom they perceived as participating in their own oppression. While they were acutely aware of the price their moms had paid to live, women of color were more willing to respect their mothers' struggles (Ruddick 1996:132–151).

3.1.4 Feminism and the Bible

In numerous novels, feminism is promoted in a literary and thorough manner. Writings that emphasize the predominance of men's and women's lifestyles and voices By considering and critiquing issues that were stifled and exclusively addressed the demands of men They began by criticizing the prominent role and voice of women in literature, where only men's voices are heard, and asking how to acquire it. If you begin to consider the Bible's treatment of femininity, despite being a century old, it is nonetheless a comprehensive and important study. It began in recent decades. The Bible texts today are written without women's input or consideration of their position in the time and location of the Bible's composition. It is time to acknowledge that the Bible must be included in order to study it at a higher level. Consequently, feminist debaters investigate the Bible from several angles. They succeeded (Phyllis, 2022:16).

Brenner (1996) a writer, employs a literary strategy. Let's put the parables from the Bible and the metaphorical music on paper. In terms of both appearance and plot, it is instructive for women. Carol Myers and the author of the Bible's verses for women because everything at the time was fashioned by the demands and ideas of men, it was the women of the time who shaped it. How did women think and see the world in Kallum's books about their existence? By asking whether it was feasible to know, she attempted study.

Women who practice Christianity study the Bible. He made an effort to observe that they clashed about reading comprehension and how to read with women in mind (Bird, 1989:15).

Authored by a feminist, the first comprehensive book on the Bible In 1895, Elizabeth Cady Stanton released a book under that name. The Woman's Bible is the name of the book, which has been published (Stanton, 1993:5)

As a Donovan and Carol (2007) asserts that Stanton's book on feminism The Bible is criticized for the first time in this book, Stanton Donovan the Women's Bible's description of the natural rights ideas of Stanton They are presented to God in a better moral light than the Bible. Utilizing the idea of natural rights derived from the idea of the Bible She fully disregards the need. Stanton Donovan What she said regarding women's equality and the Bible's rejection of it The statement, 'Any Bible that violates the basic rights of women, regardless of class or faith, should not be recognized', expresses a strong feeling (Donovan and Carol, 2007:40-2).

According to Stanton (1993) the Torah's rules are both ineffective and unproductive for women. The Old Testament books generally offer a weak and accurate representation of women. It is biased towards men since it is a tribal mentality, and the women of that era had no morals. She refers to the texts, particularly the five books of Moses, as 'obscene writings in the mind' if you are uneducated (Donovan and Carol, 2007:38).

Only in the sections Bird (1989) selects does Stanton make reference to women in her book, The Women's Bible, Stanton's first strategy is to discuss the bad aspects of women in the Bible that are written when credibility is compromised; another is the unfavourable attitude toward women. He criticizes her while highlighting the emergence of a religious culture accepting of women as substitutes. Stanton, the book of Genesis, and Byrd Adam and Eve were created in accordance with two different accounts, but Stanton asserts that God exists as stated in (Gen 1:26-27). God made man in his own image after instructing him to do so. By

taking merely the chapter and what is shown in (Gen 2:21–22), it can be concluded that God represents both men and women equally. In other words, the scripture claims that God made Eve from Adam's side, but men still rule today. She claims that because it is encouraging, it is improper to write in this manner (Bird, 1989:4-8). Byrd claims that Stanton's general philosophy is centred on men. If the mothers' way of life can be avoided, or if moms can take control and run it, she pushed for the creation of a new civilization or way of life where they might take part (Bird, 1989:14).

3.1.5 Feminism and Literature

There is a close relationship between feminism and literature. In literary works, feminist ideologies and ideals are reflected. This is done to ensure that any depiction of female characters is an accurate representation of societal behaviors. Tyson (2006) explained this relationship between literature and feminism as follows to exemplify it: Since feminist themes cut across a wide range of cultural, social, political, and psychological categories, so too does feminist literary critique. Nonetheless, feminist criticism's ultimate objective is to further our comprehension of women's experience, both historically and currently, and to raise our recognition of women's value in the world. Tyson's phrase makes it clear that the many challenges facing women can be simply explained and developed upon through writing. Additionally, this supports the argument that men have historically oppressed women in society.

Among the ideas mentioned above, the bone created my theory using the liberal feminism theory. Because liberal feminism theory is more applicable in Ethiopia, I applied Sara Ruddick's maternal thinking theory from liberal feminism theory. The first feminist study of mothering by Adrienne Rich, to name a few remarkable views about motherhood that have been written (2021) the mothering theories were greatly influenced by her book "Of Woman Born." Rich criticized the ideological institution of motherhood in a piece written from the perspective of a mother. She claimed that male institutions had devalued motherhood by controlling the birthing process and keeping women in a subordinate position. This theory discusses about motherhood, but it claims that she is living under oppression.

Ruddick's book *Maternal Thinking*, which was published in (1989), contains the other feminist account of mothering as a life experience. It starts off on the philosophical premise that every practice and experience, including the routine caregiving mothers conduct for their children, gives rise to particular and distinctive ways of thinking. The poem effectively

conveys a philosophy of mothering through its varied worldviews. In her research, Ruddick makes assumptions regarding maternal control, the vulnerability of mothers and children, and the idea of 'nature' in relation to motherhood, as well as the normal pattern of vibrant maternal care. Ruddick methodically connects maternal thinking, which she describes as having an 'engaged and imaginative outlook', with a larger social component, a politics of peace, and the primary feminist objective of making the personal (the private) political.

Her theories guide this study by examining the contribution of mother in contributing information to national building, policy and administrative authorities. Ruddick's philosophy of motherhood is an important contribution to the further development of the theory of motherhood in her concept of separating the biological acts of procreation from the act of motherhood, a definition that allows the acts of maternal care to be performed by anyone. As parents, adoptive mothers this theory guides my study by referring to the participation of motherhood in all ways.

CHAPTER FOUR

FINDING AND ANALYSIS

In this chapter, the data gathered from primary and secondary sources through document review are presented, analysed and discussed. Thus, the study derived themes from the reviewed data. Then, the themes were divided into major and sub themes, because qualitative data require deeper understanding and interpretation (Crewell, 2009:23).

Major themes include representations of mothers and motherhood in Gə'əz literature, the responsibilities of mothers and motherhood in the household, and the contribution of mothers to the religious and political systems. Sub-themes include compassion, heroine, reconciliation, beauty, love, and self-sacrifice for children, as well as education, loyalty in marriage, hospitality, fasting, and prayer, the church, miracles, covenants, leadership, and decision-making. These issues are taken into account. Because they are among the significant elements that influence how mother and motherhood are portrayed in Gə'əz literature.

4.1 Representations of the Virtues of Mother and Motherhood in the Gə'əz Literature

In Gə'əz literature, a mother is represented as brave, reconciling, beautiful, leading, loyal, and decisive. A mother is someone who is full of love and compassion. In addition, motherhood is a great manifestation of a mother's good qualities and a mother's love relationship with her child. Motherhood is a power that does not obscure suffering, difficulty, sorrow. Also, the benefits of motherhood as a good source of love, kindness, generosity, and compassion are analysed with the following themes:

4.1.1 Compassion

Humanity's activity is to support and advance humanism. When it comes to the kind of daily activities that people engage in, it is classified as a personality attribute. Making sure someone is safe and secure, providing for them, comprehending their issues, consoling them at difficult times, and really wanting to assist or support them are just a few examples of how one can show respect for another person. And 'compassion' describes a state of mind that is unconditionally compassionate to all living things, the sincere desire for all sentient creatures to be free of suffering and its causes (Hopkins, 2001:21). In other words, a mother is not

only a good person, but also a teacher and an example of virtue. For instance, she encourages everyone in the community; starting with the kid she gave birth, to practise humanity by serving as a role model. The manner of life for the family and the community is improved by this kind of saviour. The humanism phenomenon, which manifests in people's behaviour without reflecting their true attitudes, is another problem. Compassion can be compared to the feeling a loving mother has towards easing the suffering of her child in distress, but it is directed at all beings. Compassion also refers to the interpersonal relationships, moral principles, and personalities that emerge through social interactions (Hinton, 2011: 126). Compassion, in general, refers to good activities done of our own desire and without expecting appreciation from others.

As mentioned above, such personal compassion and kindness of motherhood are described in the texts of Gə'əz. For instance, in gädlä, Wälätä Peṭros,

ወሶቤሃ ተንሥኣት እምነ ቅድስት ወለተ ጴጦርስ። ወአኩሰቶ ለውእቱ ሐምል።
 ወአንደደት እሳተ ዘጠፍኣ። ወሶበ ርእየት ትሕትናሃ ወለተ ጊዮርጊስ ትቤላ አኮነ
 በእንቲአየ ገበርኪ ዘንተ ወአነኒ ተመየጥኩ በእንተ ትሕትናኪ እምሃይማኖተ
 አፍርንጂ። ወሶእኩ ውስተ ሃይማኖትኪ። ተፈሥሐ። ወሶበ ሰምዓ[0]ት እምነ
 ቅድስት ወለተ ጴጥርስ ዘንተ ብሥራተ። ወወድቀት ውስተ ምድር። ወሰዓ[0]መት
 እገሪሃ። ወተንሥኣት ወየበበት በዓ[0]ቢይ ቃል (P 90 par 1 Li 5-815)።

And At that time, our holy and blessed Mother, Wälätä Peṭros, rose up and stirs the cabbage, and she fired a light it that had been extinguished. When Wälätä Giyorgis saw Wälätä Peṭros's humbleness, she said to her, that's what you did for me, I also returned from the Catholic faith for your humbleness and I conversed to your religion and be happy. When our mother Saint Wälätä Peṭros heard this good news from Wälätä Giyorgis, she fell on the ground and kissed her feet. Then, she stood up and shouted loudly.

From the above text it is possible to understand that how Wälätä Peṭros³ was a very good mother who respected people and humbly obeyed to the people. As a result of this, it

³ Wälätä Peṭros of Goḡgam is one of the female saints who lived during the reign of Susənyos. She was a daughter of Bahər Säḡäd and Krəstos Ebäya. She is considered as the defender of the Orthodox belief as a Martyr. She became a nun on the island of Zäge, but was brought back to the court of Susənyos whom she

demonstrates that one of the positive deeds is respecting and obeying others. From the religious perspective, the Bible states that obedience is better than sacrifice.⁴ Based on this word of the Bible, on one of the days when I saw the wisdom that Wälätä Peṭros used to convert Wälätä Giyorgis from Catholicism to the Orthodox Täwahədo faith, I saw that there was a woman named Wälätä Giyorgis who accepted the Catholic faith by the decree of the king Susnəyos, and it explains that no one could convince this woman to return to the Orthodox Täwahədo faith. As I have seen above Wälätä Peṭros's wisdom as a mother was demonstrated by the fact that she made good use of her parental responsibilities.

Additionally being good and generous to others is referred to as compassion, which is related to personality qualities. Another facet of humanity springs from the heart is compassion. Knowing this, Wälätä peṭros's motherhood displayed her kindness admirably. She had two nuns over to talk about the news of the monasteries, and when they asked her to go with them, she wished to go to the monastery, as I may infer from her gädl. Additionally, her gädl says that she brought eighty gold rings and trinkets to give to the beggars on the street.

ወእምዝ መጽወተት ኩሎ ንዋያ ለነዳያን ወለምስኪናን። ወነሥኣት ኩሎ ሠ[ሰ]ርንቲሃ ከመ ትዝሩ በፍኖት ለጽኑሳን ወለኣብያተ ክርስቲያናት (P 12 par 1 Li 10-12)::

And after that, she gives all her money for the needy and she took all her jewelry with her to give to the church and the needy on the street.

According to the reading above, Wälätä peṭros was a good mother who assisted the less fortunate ones. She was a loving, caring, and good mother, and compassion is one of the qualities that mothers are renowned for. They show their compassion by providing food for the hungry, drink for the thirsty, clothing for the circumcised, and encouragement for the weak and weary to be strong. If they are unable to do this, those who show their inner compassion will express their inability to help by shedding tears. It is because of this that it gives me the meaning of what I call compassion as an inner feeling. I believe that this can be distinguished from the beliefs and culture of the society that a person follows. Because the

fought against in his attempts to establish the Catholic faith as the official religion of the country (Selamawit, 2006:161).

⁴ See, 1 Samuel 15:22. Samuel said that the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord Behold, to obey is better than and sacrifice, and to hearken than the fat of rams.

teaching of faith is a powerful force that can change people's thinking and influence human hearts to be compassionate. In the same way, it is a trusted fact that the culture of society is also a value that changes people's day-to-day thinking. Another point is that human beings are naturally kind, helpful, and compassionate people.

Another thing is that compassion is not just about feeding and drinking the hungry. In a different way, when there is a danger in people's lives, it goes as far as giving oneself over to that problem. According to gädlä Wälätä Peṭros,

**ርኢክሙኑ ፍቁራንዩ ስነ ሂ[ጊ]ሩታ ለእምነ ቅድስት ወለተ ጴጥሮስ ዘከመ አግብአት
ርእሳ ለመልክዓ[አ] ክርስቶስ እንዘ ትብል ይኔይሰኒ እትኃ[ሀ]ጉል አነ ኩሉ ሕዝብ
እምይትኃ[ሀ]ጉል በእንቲአዩ (P 15 par 1 Li 8-12)::**

Dear my friends, have you seen the kindness of our mother, Wälätä Peṭros, who gave herself up for the Mälkä'a krastos, saying that it is better for me to be harmed than for all those nations to be harmed for my sake?

Wälätä Peṭros is depicted as entering the monastery of Zäge⁵ in the Wälätä Peṭros narrative. Her husband Mälkä'a krastos entered the monastery with his troops after hearing her entrance. He violated on the neighbors' land and tormented them. When Wälätä Peṭros heard that, she decided to give herself up to her husband, who was abusing and inflicting pain on her, by saying that these people were suffering as a result of me when she heard about their pain and suffering.

From this idea, one can understand that Wälätä Peṭros has a compassionate and she is a kind mother. And when the Jews, led by Judas, came to him and stood before him to deny Jesus Christ, the Lord and creator, he said to them, “who do you prefer?” Jesus of Nazareth said He replied that if you want me, leave other people and get hold of me; I am the one you want (John 18 : 3-12). And again I had understood that just as Jesus Christ gave himself up to death for the sake of mankind, so Wälätä Peṭros, by giving himself up to death, has done the

⁵ Zäge is a peninsula located Southwest of Lake Tana. The site is famous with its seven churches built since the 17th century onwards of these; Mähal Zäge Giyorgis, Abunä Bätträmarəyam, Azəwa Marəyam, Wura Kidanä Məhrät, Däbräsəläse, Yganda Abunä Täklä hayəmanot and Fəre Marəyam are metntioned (Zemdikun, 1992:183).

same task that Jesus Christ did, and by avoiding selfishness, she has clearly demonstrated her motherhood.

In addition, one can find a mother named Amätä Giyorgis,⁶ who is known for her kindness and compassion mentioned in the Chronicles of the Śārṣā Dəngəl. The chronicle describes her compassion as follows:

...እስመ አበስኩ ላዕለ እግዚአብሔር ወላዕለ መሲሐ። ዘንተ ቃለ ትሕትና ወዘይመስሎ ሶበ ተናገረ ቅድሜሃ ተራጎርጎት ሎቱ ርጎርጎተ ሕ[ጎ] ሊና ወሠናይተ ልብ አመተ ጊዮርጊስ (18 Pa 2 Li 11-14)::

When he [Hamälmal] said such words of humility in front of her [Āmätä Giyorgis], saying that he had sinned against God and the anointed king, the good-hearted and tender-hearted woman took pity on him.

In the chronicle of Śārṣā Dəngəl above while Hamälmal⁷ was at war with the king Śārṣā Dəngəl, he decided to reconcile with the king Śārṣā Dəngəl because he could not withstand the hunger and the war, the first thing he did was go to the compassionate mother, Āmätä Giyorgis. She had mercy and asked her to make the king have mercy on him, and she had mercy on him because she is a compassionate and tender mother. She said okay.

A mother's compassion is not something that can be measured by any criteria, because mothers have compassion not only for their children and their families but also for anyone. So their kindness has no limits. When I look at the motherhood of Āmätä Giyorgis, her kindness to Hamälmal was incomparable, and I can see why it is said that Hamälmal was a person who disturbed the local community and brought peace, In addition, she made a king who reigned by the will of the people to make himself king without the will of the people, and seeing him as a bandit fighting to depose the king Śārṣā Dəngəl, she said that she had mercy on him so that himself would not die of hunger and war.

⁶ Āmätä Giyorgis was captivated by Hamälmal and lived in the city he was managing. She is a tender mother who was a close friend of Empress Säblä Wängel. (Conti Rossini ed.,Chronicles of śārṣā Dəngəl (1944: 18)

⁷ The sister of Emperor Ləbnä Dəngəl, Mrs. Romanä Wärk, is the mother of Hamälmal. Thus, Hamälmal was a person who started a rebellion by claiming that he deserved my power and was born in the royal court when the Śārṣā Dəngəl became king. (Conti Rossini ed., Chronicles of śārṣā Dəngəl (1944:6).

The other tender mother is Fəqərtä Krəstos,⁸ did good deeds during her motherhood. The texts that confirm this statement reads as:

“...ወእምዝ በሳኒታ ዕለት አስተጋብኦት ነዳያነ ወምስኪናነ ወመጽወተት ኩሎ ንዋያ ” (P 26 Pa 1 Li 1-2):: (‘And then, in the next day, she [Fəqərtä Krəstos] gathered the poor and the needy and gave away all her wealth.’)

As you can see from the above example, Fəqərtä Krəstos showed her motherly compassion by helping those who are in need. This confirms that how much Fəqərtä Krəstos was compassionate towards the needy. Her motherly compassion emanate from religious teachings.⁹

In general, Motherhood involves readiness to give up one's life for the sake of the child's safety, sacrificing one's own interests for the sake of others.¹⁰

Furthermore, Motherhood is a gift given to a mother by God; thus, she exhibits kindness by showing compassion and sympathy to others in order to fulfil the grace given to her. Remove my pride, avarice, and self-exalting spirit as well. Doing the labour of humility and compassion is related to motherhood. So that our mothers' compassion, tolerance, and

⁸ Fəqərtä Krəstos was born in the Anbäse district of Gondor Province to her father, Laba, and her mother, a Wängelawit, She grew up working goo works, and when she was old enough to get married, she got married and gave birth to a son from her husband, Zära Krəstos,. After a little while, Fəqərtä Krəstos abandoned her husband and son and became a nun. After this, she became a defender of the Orthodox Täwahədo faith. (Boll, 2003: 31).

⁹ Every good tree bears good fruit but a bad tree bears bad fruit (Matt 7: 17).

¹⁰ The king Solomon's decision regarding two mothers was based on the mothers' sensitivity. And this is how it was executed: At that point, two harlot women approached the king and started recounting the events. While sharing a home with the mother of one of the two, I gave birth to a child. And this woman who lives with me gave birth on the third day after I gave birth. After that, we began parenting our two kids in the same home. She went on to claim that the only people in our house were us and her. When her child passed away at night, the woman who was with me took my living child and then brought the dead child to me. I discovered a dead body next to me when I stood up to nurse my infant. But in the morning, when I looked at him, I realized that it was not my child, and when I put the child down, she said to King Solomon, ‘‘This is the dead child, so take her child, because that is the dead child’’. When King Solomon heard the idea of the two, he brought the child and divided him in two. Give one part to the first and the other part to the second. A real mother showed her compassion by saying that she would not be paid because she did not want her daughter to die (I Kings 3 : 15-20).

tenderness encourage us to be nice and loving to others and motivate us to work together, as a result, a mother serves as a child's first teacher of compassion, imparting it to them before they learn about religion or academics.

4.1.2 Heroine

The term heroin is defined as a person who has sacrificed for the country and performed a good deed, who has made an adventure in a situation that requires bravery and courage, and who has overcome difficulties in a work that requires strength and has achieved success (E. L. R.C., 1993: 488).

The study would demonstrate how mother's courage in the face of persecution for her faith and the society's culture might result in the birth of a heroin. And it can not hurt human life and can alleviate human issues, despite the fact that heroism is judged and evaluated by human acts.

The following reading taken from the chronicle of Śārṣā Dəngəl and stated about Āmätä Yoḥännəs's bravery:

አመኒ ጸንፃ[0] ተቃትሎ ምስለ ሐመልማል ታስተጸንጋሎ ይእቲ በቃል ወበምግባር ለመስተቃትላን ትግላጥ በወርቅ ግምራ። ወትሁቦሙ ለሰብአ ወልታ እለ ደርበዩ ከፊንደሆሙ ወኮኑ እንበለ ኩናት። ዓዲ ትሁቦሙ ወርቅ አምባር ለመስተፅ[ጸ]ዕናነ አፍራስ ወለእኑዛነ ወልታ እለ ይትቃተሉ በጥቡፅ ሕ[ግ]ሊና (P 23 Pa 3 Li 23-26)::

When the war with Hamälmal was raging, she [Āmätä Yoḥännəs] had been encouraging them with words of advice and work. She buys weapons for the armies with gold. She would give them to the warriors who threw down their spears and were without spears. Again, she will give gold bracelets to the horsemen and those who carry spears so that they can fight with a determined conscience.

When Hamälmal fight with King Śārṣā Dəngəl, the war became very intense; Āmätä Yoḥännəs¹¹ infiltrated the army, counselled the men, and exhorted them to destroy the army

¹¹ Āmätä Yoḥännəs was a good friend of the king Śārṣā Dəngəl and a mother who reveres and fears God. She is a brave mother who joined her husband in advising, motivating, and morally supporting the army for the purpose of the monarch's power when Hamälmal revealed his plan to seize the power of the king Śārṣā Dəngəl (Conti Rossini ed.,Chronicles of śārṣā Dəngəl,1944: 23).

by means of scientific means. Also, she used to sell the gold rings she wore on her fingers in order to purchase weapons, which she then gave to the troops who were lining up for war without weapons after finishing their spears. The aforementioned chronicle also reveals that people, who ride horses, carry weapons, and fight with a clear conscience is granted gold bracelets.

The point stated above shows that the army of the king also used her presence among them as power and strength.¹² They combine bravery with cunning. When mothers face a difficult problem, they overcome it by using bravery and wisdom.

An attempted has been made to exploit the wise bravery of the Empress Ṭayətu¹³ Bətul to support this theory. It is well known that mother's bravery made it possible to end the right-wing state plague that had been ravaging black people in Africa. The bravery of Ṭayətu's knowledge she showed in the Ĕndiya Iyäsus castle in Mäkäle, the Italian soldier who was equipped till he produced modern weaponry making them thirst, and the wisdom she employed, reminded her of the Ethiopian heroic mother who displayed bravery to the globe. She also referred to us as the hero's offspring (Kebede, 2020: 188).

It is also possible to infer that mothers were brave as men, instead of seeing their children live in slavery. I believe that one can understand this interesting story when he or she read and examine the following reading present about the heroic mother Saint and Burəkt Wälätä Peṭros.

ወአዘዘ ንጉሥ ይትጋብኡ ኩሎሙ መኳንንት ወመሳ[ሣ]ፍንት ወሊቃውንት
ወመናብርት። ወገብሩ በከመ አዘዘ ንጉሥ። ወተጋብኡ ኩሎሙ ተረሲ[ስ]ዮሙ
በግርማ ዓ[ዐ]ቢይ። ወነብሩ ዓ[ዐ]ውደ መናብርት በበሥርዓቶሙ። ወአዘዘ ያምጽእዋ
ለእምነ ቅድስት ወለተ ጴጥሮስ። ወመጽአት ወቆመት ቅድሜሆሙ በጥቡዕ ልብ

¹² The saying that "The woman sent by the hyena was not terrified," was shown in practice, another is that mothers are the basis for heroism.

¹³ Ṭayətu Bətul was born to her father, Däğğ Azəmaç Bətul, and her mother, Mrs. Yäwəb Dar, around 1832 A.D. According to historical sources, she was born in the town of Däbrä Tabor, which is not far from Lake Ṭana. And she was the wife of Mənilik II (King of Shewa and later Nəgus Nəgäst, or King of Kings) and a formidable queen and empress of Ethiopia. She used her exceptional intelligence to strengthen and extend her power through an adroit blend of patronage, political marriages, and leadership craft (Kebede, 2020: 188).

ወበጽኑዕ ሃይማኖት። ወኢደንገጸ[ፀ]ት እምግርማሆሙ ወእምብዝ[ገ]ኃ ጉ[ገ]ባኤሆሙ ወንባቦሙ (P 29 Pa 2 Li 7-15)።

And then, the king ordered the nobles and princes as well as the nobles and Judges to be gathered. They came and sat on their thrones, prepared in awesome splendour as the king had ordered. Then, the king ordered to bring our holy and blessed mother Wälätä Peṭros. She came and stood in front of them, fearless and strongly religious because of their fear of their fear and anger of their large assembly with a determined mind and steadfast religion.

The above text asserts two things. One is King Susənyos relied on his authority as well as the power of his nobles and princes, and he used his influence to force others to follow the religion he followed. The second idea is that our holy and blessed mother Wälätä Peṭros fearlessly declared and defended the truthfulness of her religion before King Susənyos without fear or nervousness. As a result, the fundamental aim of this thought is to recognise that bravery is not only given to males but also to mothers of women. Furthermore, King Susənyos gathered his nobles and princes and informed them that his attempts to shock Wälätä Peṭros because she was a woman and get her to leave her beliefs had failed. And it is understandable that Wälätä Peṭros's femininity did not prevent her from being a heroine.

In addition, it is possible to look at the bravery of this heroic mother in chronicle of Iyasu II.

...ወሀለወት አሐቲ ብእሲት ፈራሂተ እግዚአብሔር ጻድቅት ወተጋዳሊት በእንተ ሃይማኖት ርትዕት ዘስማ ወለተ ጴጥሮስ እመ ምኔት ዘገዳመ ቈራጻ በመዋዕሊሁ ለነጉሥ ሥልጣን ሰገድ። ወአስተዋደይዋ ኀበ ንጉሥ በእንተ ሃይማኖት ርትዕት። ወአብጽሕዋ ቅድሜሁ። ወእምዝ ተስ[ሰ]እ[አ]ላ በእንተ ሃይማኖታ ወሃይማኖት ዘአፍርንጂ። ወሜጠት ሎቱ ቃለ ዘይብል እስመ መንፈስ ቅዱስ ይነብብ ላዕሌሃ ከመ ውእቱ ክርስቶስ ወልደ እግዚአብሔር ፩ አካል ወ፩ ባሕርይ። ወሶበ ስምዳ[ፀ] ዘንተ እምቃላ ተምዳ[ፀ] ንጉሥ። ወአንገስገስ ርእሶ ወሞቅሐ (P 15 Pa 2 Li 6-17)።

And during the reign of King Səltṭān Sägäd [Susənyos], there was a woman named Wälätä Peṭros, who was the administrator of the Qoraṭa Monastery and who fought about true religion and feared the true God. And they discussed with the king the religion of Enoch. They brought her in front of him. And after this, he asked her about her religion and Catholicism. The Holy Spirit spoke to her, and she replied that the

Son of God, Jesus Christ, is one body and one person. When the king heard this from her words, he shook his head and arrested her.

During the reign of Iyasu II, the brave mother, Wälätä Peṭros, was a pious religious fighter and a true God-fearing administrator of the Qoraṭa¹⁴ monastery. As the reading shows, when the king asked her about her religion and Catholicism, she replied that the Holy Spirit spoke to her and that Jesus Christ, the son of God, is one hypostatic¹⁵ and one ousia¹⁶. He tells us that when the king heard this from her, he was upset and ordered her to be arrested. But she knew that the word that the Lord said in the gospel that he will take you to the courts of rulers and nobles for my name's sake was fulfilled on her, so she was very happy and went to the prison (Matt 10 : 18).

As I have seen above, the heroic mother Wälätä Peṭros is not fighting with an ordinary person but with the king. And she said that she would not do it; it was the king's order. At that time, even though she grew up and lived in a society where it was said, "Don't make the king's orders shorter, don't make them shorter," This statement of the society did not limit her bravery. If you hear that most of the people who were there at that time accepted the king's order and the new religion that came, she didn't shy away from telling the truth. Even though she knew that even her husband was a follower and executor of this idea, her spouse's anger and threats did not stop her from bravely speaking the truth. In fact, more importantly, she is a mother who is a role model for her generation, wandering from one country to another, awakening the people, and rejecting the king's new religion.

Heroism is also widely seen in Fəkərtä Krəstos. For instance, the following reading shows how she was a heroness mother.

¹⁴ Qoraṭa is a small place southeast of Lake Tana.

¹⁵ Hypostatic is a technical term in Christian theology employed in mainstream Christology to describe the union of Christ's humanity and divinity in one hypostasis, or individual personhood. The most basic explanation for the hypostatic union is Jesus Christ being both fully God and fully man. He is both perfectly divine and perfectly human and has two complete and distinct natures at once. (Zachhuber, 2016 :91)

¹⁶ Ousia The essential nature or 'substance' of God, often as contrasted to the 'energies' (external actions and influences) through which he is manifest .(Zachhuber, 2016 :91)

...ወሶቤሃ ተአመነት በስሙ ለእግዚእነ ኢየሱስ ክርስቶስ። ጸ[ፀ]ረፈቶ ወረገመቶ ለንጉሥ ሱስንዮስ በነገረ ተግሳ[ሣ]ፅ[ጸ]። ወባህቱ ኣነ ኣእመርኩ ከመ እኩይ ኣንተ (P 18 Pa 2 Li 15-19)::

And at that time, she [Fækærtä Krsätos] believed in our Lord Jesus Christ and reprimanded King Susnəyos with angry words; she cursed him. “I know that you are a criminal”.

This reading states that Fækærtä Krsätos demonstrates her courage in front of a king, not an ordinary person, and that femininity is not a sign of weakness but rather strength. Since the king tried to deceive her with various benefits and caused many sufferings, she did not fear earthly death by telling the truth about the name of her god, saying that she does not believe in your faith. Because motherhood is a bravery that is tested by suffering, hardship, and abuse. The bravery that she developed in her home will lead her to build a nation, spread her religion, protect social interests, give birth and raise a citizen who loves her country, and shape a generation that will continue the trust given to her. Our mother, Fækærtä Krsätos, showed this bravery before the king.

Another heroness mother is Krsätos Sämra. She showed us her bravery in her gädl the following way:

ወእምዝ ወጽአት በጉጉዓ እንዝ ትሠግር በእግሪሃ። ወእንዝ ታነብብ መዝሙረ ዳዊት እንዝ ትብል ጥቡዕ ልብዩ እግዚኦ ጥቡዕ ልብዩ ... (P 13 Pa 2 Li 23-25)

And then, she [Krəstos Sämra] walked quickly on her feet, and praying from David's song, “my heart is steadfast, O Lord, my heart is steadfast”...

When it can be read, this bravery is full of determination. When Krəstos Sämra lived in her house, she was a queen who had many servants and had everything for her. Without being deceived by all these comforts, she was separated from her beloved children and family and left her home to serve her God with a determination to go to the monastery. The reason is that bravery requires determination to put aside self-interest and put others' interests first. From the point of view of religion, it gives priority to the will of the soul by abandoning the desires of the body. What Krsätos Sämra did was to give up what was prepared for the benefit of her body and fulfil her soul's will, which led her to be called a heroness mother.

In general, the bravery of mothers is not only baking bread, making stew, dipping rice, pouring wine, spinning, sewing, and taking care of children. But also it goes up to as it standing in front of the kings on the field of heroism and achieving their goals by confronting the kings. For example, the mothers I have seen above, Krəstos Sämra, Fəkərtä Krsətos, and Wälätä peṭros, in addition to the heroic work in their homes, went to the court of the kings when justice was wronged, poor was wronged, or when the country lost peace due to religious conflict. Their heroic struggle to restore the peace of the country and to maintain the teachings of their religion is an ardent act that helps and encourages them by being an example to our current mothers.

4.1.3 Reconciliation

One of Ethiopia's most significant virtues is reconciliation. It is a terrific tool for resolving conflicts, divergences, and contradictions, as well as dealing with different type of offence without causing resentment between the parties. As a mediator, you serve as a neutral third party between parties engaged in dispute, removing the conflict's central theme, presenting the true facts without bias towards the opposing side, and persuading the party who has been injured to pardon the offender. It is an occasion that fosters compassion, draws people together, and reconciliation entails re-establishing bonds between the state and its populace as well as between individuals and social organisations. A few of the numerous components of reconciliation include exchanging narratives, facilitating forgiveness, and healing from trauma. Reconciliation may be required between political organisations, between various communities or ethnic groups, between citizens and the state, or a mix of these, depending on the nature of the conflict (Megersa, 2019:68). Reconciliation is crucial in a community where everyone is seen as equally deserving of life, dignity, liberty, and opportunity. As people begin to reach out to one another, get to know one another better, and establish the foundation for resolving resentment, prejudices, misconceptions, and conflicts of the past, the future will become clear for new connections and collaborations (Benyam, 2021:56). In contrast to this, the researcher in this study attempted to highlight mothers who serve as good examples of this value.

The Gə'əz texts show that mothers have contributed a lot for peace in homes and in the country.¹⁷ For instance, Queen Məntəwab,¹⁸ who knows the teaching of the Bible, applies it

¹⁷ For example, “blessed are those who make peace, for they will be called the children of God” (Matt. 5:9).

in her life to bring peace to the country she leads. The reading is ascribed in the Chronicle of Iyasu II as follows:

ወሶበ ርእየት አርምሞቶ ለንጉሠ ነገሥት አድያም ሰገድ ትቤሎ ብርሃን ሞገሳ ለወልዳ ንጉሥ መሐር ሊተ ኦ ወልድየ ንጉሥ። ወርኢ ድንጋዬ ልቡ ወትሕትና ቃሉ። ወሚጥ መግተክ እምኔሁ። እስመ አንተ ተአምር ኦ ወልድየ ንጉሥ ከመ ርእየ እግዚአብሔር ድንጋዬሁ ለአክግብ። ወሜጠ መግቶ እምኔሁ። ወከመ ርእየ ድንጋዬሆሙ ለሰብአ ነገዌ ወአቈረረ እሳተ ዘነደት በእንተ ኃጢአቶሙ። አንተኒ ተመሰል በአምላክክ ዘፈጠረክ በአርያሁ ወበአምሳሊሁ። ወረሰየክ ንጉሠ ዲበ ኩሉ ዓለም (P 122 Pa 2 Li 14-25)::

And when Bərhan Mogäsa saw the silence of the Emperor Adəyam Sägäd, her son, O king my son, forgive him. Look at his words of humility and the trembling of his heart. That God saw Akə'ab's panic and answered his anger. And that he saw the terror of the people of Nänäwe, and that the fire that burned us because of their sin cooled down. You know, my son, that she calls your anger an answer. And you are like your God, who created you in his image and made you king over all.

The point mentioned above reminds me that reconciliation is a great tool to remove hatred, as Queen Bərhan Mogäsa, the mother of Emperor Adəyam Sägäd,¹⁹ demonstrated in practice. This is when King Iyasu II was in a war with a local ruler named Bäläw. When Bäläw was defeated, he sent messengers to reconcile with the king and ask for forgiveness. On that day, when King Iyasu II was silent, when Queen Bərhan Mogäsa saw him, my son, forgive him.

¹⁸ Empress Məntəwwab was born in 1698 AD with her throne name Bərhan Mogäsa from her father, Däg Azəmach Mänbär, and her mother, Princess Enkoy, in Qara, Gondar; her mother, Princess Enkoy, was born from Emperor Minas. Məntəwwab was an active, powerful, and heroic leader who left many traces in Ethiopia in the 18th century. She is a mother who was the leader of the country with her children for forty years, starting from the reign of her husband, Emperor Bäkkafa, until the reign of her son, Emperor Iyasu II, and her grandson, Emperor Iyo'as. During that heroic mother's time in Ethiopia, there was a great deal of building and the arrival of the church, as well as the development of art. From this Emperor Bäkkafa in 1722 AD when he died, the people of the city could not accept his death. The reason for this is because before now, the king had created terror among the people by pretending to be dead. Məntəwwab, when her husband died, kept the king's death a secret until her brothers came from Qara and took control of the palace. After the arrival of her brothers, she and her relatives made her the seven-year-old king Iyasu II. (Ignatius Guidi, ed., Chronicle of Iyasu II, 1944:16)

¹⁹ Adəyam Sägäd is the official name of King Iyasu II.

She begged him to look at the humility of his words and the shock of his heart. When she interceded, she mentioned that God had forgiven the people of Nineveh,²⁰ saying that you, like your God, should be forgiving and kind. “Just as it is said that a mother's plea does not make her face smile”, I realized that Mother Bərhan Mogäsa, like a mother, stood in front of her son Iyasu II and begged him to forgive people. She was a mother and queen who were mentioned as an example of motherhood.

In addition, the reconciliation of this queen, Məntəwwab, is also described in the chronicle of Iyasu II. For example, the chronicle describes Queen Məntəwwab as being known for her reconciliation:

ወአመ ሰሙኑ ለጥቅምት ጸውዓ[0]ቶ ንግሥት ምንትዋብ ለደጅ አዝማች አዮ።
 ወትቤሎ ተዓረቅ ምስለ እራስ ወዳጅ። ወይቤላ አሆ። ወበውእቱ ጊዜ ጸውዓ[0]ቶ
 ለአፈ ንጉሥ አርማስቆስ። ወአዘዘቶ ይሁር ንብ እራስ ወዳጅ እንዘ ትብል ተዓረቅ
 በል ምስለ አዮ እስመ ሕፃን ውእቱ ንጉሥከመ ኢዮአስ ወልደ ፍቁርከመ ንጉሥ
 ኢዮሱ ከመ ታልህቅዎ በፍቅር ወበሳላም (P 176 Pa 2 Li 10-17)።

And on the eighth day of October, Queen Məntəwwab called Dägğ Azəmach Ayo. And reconcile with Ras Wädağä, she said. And he said okay to her. At that time she called Armasəkos, the legendary king. She ordered him to go to Ras Wädağä, while trying to reconcile with Ayo. Your friend King Iyasu's son, King Iyo’as, is a child, so that you may raise him in love and peace.

The above-mentioned idea of reconciliation came about when Iyasu II, died. Then, Queen Məntəwwab enthroned Iyo’as as a king in the place of Iyasu II. And she empowered him over the governors of each region under her authority. He understood the importance of peace and accepted her orders. At that time, the legendary king Armasəkos²¹ and told him that your friend King Iyasu II, the son of King Iyasu, is a child, so that you may raise him in

²⁰ Nineveh is one of the cities of Mesopotamia. It is said that it was three hundred and fifty kilometres northwest of Baghdad opposite the city of Mosul. Four thousand years before the birth of Christ, after it was destroyed by Nimrod, it became the capital of the Assyrians in one thousand four hundred years before the birth of Christ.(Gen, 10 : 11)

²¹ Armasəkos means a person who was the king's adviser during the reign of King Iyasu II.

love and peace, Queen Məntəwwab had already understood the saying that a divided government cannot stand; therefore, she resolved the problem.²²

Another mother who promoted the idea of the supernatural is Krəstos Sämra. Her reconciliation is different from the reconciliation of other mothers. Her gädl reads as follows:

ኢትፊቅድ ሞቶ ለኃጥዕ[እ] ኣላ ግብኣቶ ወተመይጦቶ። ወበእንተዝ እብለክ መሓሮ ለዲያብሎስ። ኢይመ[ም]ሰለ[ል]ክ ዘኣፈቅሮ ዘንተ ኩሎ [ዘእቤለክ]። ኣላ በእንተ ኣዳም ወደቂቁ እስመ ሥጋሆመ ሥጋየ ውእቱ (P 45 Pa 2 Li 18-23) ::

You don't let the death of the sinner instead you love his return and confession. Thus, I beg you to give mercy to the devil. I said to you all this, this is not because I love devil instead there will be no pain and suffering for the children of Adam and their flesh is also my flesh.

What is easy to understand from this idea is that Krəstos Sämra realized that if the devil and God were reconciled, there would be many benefits. Man fights with man because the devil loses them. It is because of devil that man struggles with God. Therefore, if devil were reconciled with God, peace would reign over the earth. Because the source of strife is the devil, she is a mother who tried to reconcile the devil and God out of a sincere thought that people would commit sins and not be punished in hell. Although devil refused and did not accept the reconciliation, her idea is that if devil and God were reconciled, there would be peace, love, harmony, and unity on earth. Therefore, the gädlä Krəstos Sämra tells us that Krəstos Sämra is the mother of reconciliation, peace, and love. In addition, it will be a great example for our current generations. Our mothers at that time not only reconciled people with each other, but their contribution to reconciling the source of hatred, devil, with the creator makes them special mothers. In particular, I see the case of Krəstos Sämra as surprising when it is difficult to reconcile man with man, because it is difficult to reconcile devil.

In order to strengthen this point, I presents the fact that I observed the reconciliation of mothers when I was a degree student as follows: In 2010 A.D, when there was a conflict between students in Ethiopian universities and the teaching and learning system was disrupted, the position taken by the government of our country by sending mothers from all

²² As bible said “every country that divides itself will perish.” A city or a house that is different from each other will not stop (Matt 12:5).

ethnicities to the universities are a recent indication that it neglected to end the conflict that had occurred. At that time, mothers gathered the students and kneeled in front of them, saying that you were brought up by your mother's breast. As I was studying with the students, I saw with my own eyes the reconciliation of motherhood, which is full of wisdom, humility, and love of country.

In general, as I have seen above, the word 'reconciliation' means to establish love by eliminating the hatred of estrangement that used to be shared between different parties. This can be between man and man or man and God, but especially to bring people who have sinned and are far from God back to God is the greatest reconciliation. And for this reason, mothers succeed in reconciling the conflict in their motherhood. What I have seen from Gə'əz texts is the reconciliation of mothers.

It can be said that mothers inherited the function of reconciliation from their mother, the Virgin Mary. Because the Virgin Mary is our mother, who is praised and mentioned as a role model for her reconciliation, being said to be the one who reconciles all from hatred when a man is at feud with his creator because of his sin Virgin Mary in front of the Lord and her son O Lord, my Lord, and my son Jesus Christ, may you be my breast that nursed you; forgive the grandchildren of Adam because she showed them her reconciliation. I find it described in the Gə'əz texts that our mothers, who knew this good work of their mother, used to play their role as mediators in their time. It is from her home that a mother begins to reconcile. When one of her sons fights with her illegitimate son, she reconciles when her spouse fights with their son. And the words you use when you reconcile are, I dream of you in my breast; I am ashamed of you; I want you to die. When they use this kind of speech, they make the mind that was irreconcilable to be reconciled. I believe that there were many mothers who were skilled in this process and still are.

4.1.4 Beauty

Beginning of the 1970s, Western feminism has a long history of researching culture of beauty. The dichotomy of oppression and liberation has been a key theme in the discussion of beauty practises. On the one hand, some feminists contend that patriarchal authority oppresses female bodies and that patriarchal control is exercised through beauty standards (Orbach, 1978:180). However, this study demonstrates that men admire and respect women for their beauty. It doesn't demonstrate that they are oppressed as a result of their beauty. According to standard beauty norms, a woman's physical attractiveness is her internal and

external beauty. Women who participate in beauty rituals gain normalised physical beauty standards, which might increase their perceived attractiveness (Hua, 2022:13). So, regarding beauty, various people have various standards for what is beautiful. As a result, what is valuable to one individual may not be to another. Because society's sense of beauty determines its value, there are two aspects to beauty: internal and external. According to this study, the term "external" refers to the state of the body. When it comes to the eyes, skin, hair, look, etc Kindness, optimistic thinking, and other virtues are examples of what is referred to as the "inner self. Based on this, the following is an attempt to illustrate the external beauty of our mothers as portrayed in selected Gə'əz texts. For instance, when we look into how Gə'əz texts express mothers' exterior beauty; we get the following description in the chronicle of Bafāna.

ወይዘሮ ባፈና ሐረት ምስለ አምኃ ብዙጎ። ወሶበ ርእያ አንከረ እምነ ላህያ ወስ[ሥ]ና። እስመ ጽጌ ርማን ይመስል መላቲ[ት]ሂ[ሐ.]ሐ[ሃ]። ወአዕይንቲሐ[ሃ] ፍሱ[ሡ]ሐት እምወይን። ወአስናኒሐ[ሃ] ጽዕድዋት እምሐሊብ። ወንብረተ ክሣዳ ይመስል ከመ አርማስቆስ ግብረ ዕ[እ]ደ ኬንያ። ወአጥባቲሃ ከመ ሄላ። ወቆማ ይመስል ከመ በቀልት (P 7 Pa 2 Li 13-18) ::

Mrs. Bafāna also left [to king Mənilək II] with many gifts. When the king [Mənilək II] saw her, he admired her beauty. Her cheek looks like a pomegranate flower, and her eyes are more pleasing than grapes. Her teeth are whiter than milk. Her necklace looks like a silver rod made by a wise man. And her breasts look like bunches of grapes. Also, her height looks like a palm branch.

As mentioned the above reading, beauty is very popular among women. The reason for this is that one of the things that make mothers appealing to people is their beauty. This is what the story of Mrs. Bafāna²³ tells us. She was always admired by the governors of the city where she lived because of her blood and beauty. Another one of the people who admired her beauty was King Mənilək II, as mentioned above in her chronicle. This happened when the king went on a campaign and returned from the campaign. When he saw Mrs. Bafāna coming out to receive him with a stick in her hand, he admired her beauty. And he married her as his wife beyond all appreciation. It was a tiger that led him to this decision because his heart was

²³ Mrs. Bafāna, who was born in Märhä Bete, was the second wife of Emperor Mənilik and was his life partner (Hristiansky Vostok, ed., Chronicle of Wäyzäro Bafāna, 999: 5)

captivated by her beauty. Therefore, it can be said that beauty makes them endearing to mothers. I was also able to understand that this beauty of mothers is well described in the Gə'əz texts.

Addition, I will look at a mother who was impressed by her beauty in one of the Gə'əz texts, gädlä Täklä hayəmanot.

...እስመ ጥቀ ላህይት ብእሲት ይእቲ። አዕይንቲሃ ይመስል ከመ ስርቅተ ቤዝ።
ወክሣዳ ከመ አርማስቆስ። ወኩሰንታሃ አዳም። አልቦ ሕስ[ሠ]ም እምርእሳ እስከ
እግራ። (P 34 Pa 1 Li 4-10)

She [ጳጊዢ ጳጊዢ] was very beautiful; her eyes are like stars. Her neck is like a shaft of silver. Everything is beautiful. She is flawless from her feet to her head.

The mother mentioned above in gädlä Täklä hayəmanot is ጳጊዢ ጳጊዢ²⁴, and the text is explained to me that she was admired for her appearance when she was living in love and happiness with her husband, ሻጎጎ ጳጊዢ²⁵. Appearance refers to the physical body, from head hair to toe nails. Before the gädl said that ጳጊዢ ጳጊዢ was very beautiful; her hair was beautiful; her eyes were shining like stars; and her neck was as long as a silver rod. She was very beautiful from her feet to her head.

According to the chronicle of Emperor Iyasu II, the mother who was described by her beauty was Məntəwwab. I find the beauty of her appearance described as follows.

...ወእምዝ አምጽኡ ላቲ በቅለ ሥርግወ ቃማ። ወወረደት ከመናገሻ ግምብ እንዘ ዲበ
ርእሳ አክሊል ዘወርቅ ወበእገሪሃ ዘወርቅ ጫማ። ወሶበ ርእይዋ ለምንት-ዋብ ይቤሉ
አዳም ቆማ ወካሳ[ሣ]ዳ ከመ አርማስቆ ኩሉሙ ሰብአ ከተማ። ወተፀ[ጽ]ዕነት ላዕለ
ይእቲ በቅል እንተ ትሰመይ ጎማ። ወተቀንዩ ካህናት እንዘ ይብሉ በጥዑም ዜማ
መንክር ግርማ መንክር ግርማ ወልደ ልዑል ጸለላ መንክር ግርማ (P 41 Pa 1 Li 2-9):

²⁴ She was the wife of the priest ሻጎጎ ጳጊዢ, who lived in a special place called Holy God, and is the mother of Abunä Täklä Hayəmanot (Wallis Bvdge, ed., gädlä Täklä Hayəmanot, 1906:12)

²⁵ Gädlä Täklä Hayəmanot says: Saint ሻጎጎ ጳጊዢ was a minister priest of Saint Michael's Church in Showa Bulga, Däbrä ሻለለሽ, and he is the father of our father, Abunä Täklä Hayəmanot (Wallis Bvdge, ed., 1906)

Then they brought mule to her, who was rewarded with gold. She [Məntəwwab] took a golden crown from her head and put on golden shoes on her feet. She came down from the tower. When all the people of the city saw how beautiful she was, they said that her height was beautiful and her neck was like a shaft of gold. And she sat on that mule called Gomma. The priests celebrated the son of the prince with a beautiful song and bowed to her saying, “her majesty is wonderful”. (P 41 Pa 1 Li 2-9)

It can be understood from this why, after they made her a royal, she came to the people gathered from Mānagāṣa Castle, sitting on a mule, very beautiful. When the people who were watching her came to the gathered people and saw how beautiful she was, they admired her beauty, saying that her height was beautiful and her neck was like a shaft of gold. In addition, it is as if the priests showed their appreciation for her appearance by testifying that God has given her the glory of learning and fearing.

4.1.5 Love and Self-sacrifice for Children

Despite the fact that love is a fundamental aspect of our soul, I argue that true love can only be experienced if a person has fully realized like happiness, freedom, and life. One must take actions that help them understand spiritual principles and the purpose of life if they want to enjoy life and love someone unconditionally. Maurer's (2014) perspective holds that love is dialogical rather than altruistic. Sharing is the essence of love; compassion is not. To enjoy activities, communicate, and walk with someone is to love them. Through close communication and responsiveness to the other person, you grow yourself when you love someone. Additionally, when love is at its strongest, a person will give up not just his necessities but even his life for the one he loves. A mother first readies herself to give up her children, who are her future. Because it is obvious that I survive and live, if someone is prepared to make such sacrifices, he or she will start to think about others as well as themselves. In fact, one of the characteristics of true love is the willingness to give up everything in one's life, even this one, for the person they are in love with. There shouldn't be any selfishness or possessiveness in pure love. As true love necessitates sacrifice, we must always keep in mind that this wonderful emotion is a gift bestowed upon us by nature (Peleg, 2005:171).

According to my understanding, the spirit of sacrifice is generally used to the point of giving one's life if required. It is a behaviour that encourages one to accept without reservation and

to show the issue and lack of performance of one's responsibility by example. It has been attempted to demonstrate as follows in terms of Gə'əz literature: According to gädlä Bəṭawəros,²⁶ motherhood is about sacrificing life for children.

ወሶበ ሰምዐት እሙ ከመ ለብሰ ልብሰ ምነኩስና በከየት ብካየ መሪረ። ወወደየት ሐመደ ዲበ ርእሳ። ወሰጠጠት አልባሲሃ። ወሰብአ ሀገርኒ ኀዘኑ ዐቢየ ኀዘኑ። ወሶቢሃ ተነሥአት እሙ ወሐረት እንዘ ትበኪ ገዳመ ሐይቅ። ወበጽሐት ኀበ ጽነፈ ባሕር። ወለአከት እንዘ ትብል ኦ ወልድየ ተዘከር ዘጾርኩክ በከርሥየ ፱ አውራኀ ወጅ ዕለተ። ወሐጸንኩክ በአጥባዕትየ ኢትመንኒ በእንተ ኀጢአትየ። ኦ ወልድየ አምሐልኩክ በእግዚአብሔር አምላክክ ዘነረየክ ለርስቱ። አርእየኒ ገጸክ ወአስምዐኒ ቃለክ... (P 12 Pa 1 Li 11-26)

And when his mother [Ṣyon Mogäsa] heard that he [Bəṭawəros] was wearing the clothes of a monk, she [Ṣyon Mogäsa] cried bitterly. She threw ashes on herself and tore her clothes. The people of the country were deeply saddened. At that time his mother got up. She went towards the monastery of Ḥayəq crying. She arrived at the edge of the lake. She sent a message to him saying, ‘My son, think of what I have carried you in my womb for nine months and five days.’ With the breasts that I raised you while nursing Please do not despise me for my sins my son, I am beseeching you by your God who has chosen you for his inheritance show me your face and hear your voice...

As I have seen the above text, motherhood leads to those who love and care for themselves and give birth to their child nine months pregnant in the womb, to the point of surrendering themselves to suffering, hardship, and abuse. When I look at this mother, I see that her son, who was brought up alone without a father, was sent to a monastery on the advice and teaching of a monk who used to visit them from home. When she saw him leaving the house, she used to express her motherly love by gathering the local community and making them cry. Because mothers desperately want their child not to be separated from them, and they don't want hard work like his, all they want is for them to learn and reach a higher position so

²⁶ Bəṭawəros the son of Fəttä Dəngəl and Ṣyon Mogäsa lived in the 17th -18th cent. He was a native of Mäqdäla, and he entered Däbra Ēstifanos after his wife and father were killed during the religious persecutions (Amsalu Tefera, ed., gädlä Bəṭawəros, 2010: 3)

that they can support themselves. That is why the mother of Bəṭawəros used to cry when her son entered the monastery. What she wanted was for him to get married and start a family according to the surrounding culture and tradition; she did not want him to go to a monastery and pray.

However, the decision she made after confirming that her son had entered the monastery by going to the monastery is described in this way.

...ወሐረ አቡነ ብኢሴ እግዚአብሔር ብስጣውሮስ በከመ ይቤሎ አቡሁ ፍጡነ ንበ እመ ወተራከባ። ወይቤላ በእንተ ምንት መጸእከ ንቤየ። ወአውሥአቶ እመ ወትቤሎ አነ መጸእከ እርአይ ገጸከ። ወእኩን ከማከ (P 12 Pa 2 Li 27-30)።

And our father Bəṭawəros, the man of God, went quickly and met his mother [Ṣyon Mogäsa] as his father said. He said why you came to me. The mother [Ṣyon Mogäsa] said to him that I have come to face you and be like you.

Then this mother asked her why she came to him when she met her son, she replied that I wanted to see your face, this shows how much love a mother has for her child. Another thing is that it can be understood from this mother that a mother lives her life for her beloved child. The answer to the question is that this mother, who left her home where she loved and made wealth, said to her son, “If you don't return, I will not return to my house, laying that I want to be like you.” A mother does many things for the sake of her children's lives; for example, she feeds her child when she is hungry, and takes care of her child's health when she is sick. She struggles not only with life, but also with illness, and she endures her pain so that her children know her and rejoice in the happiness of her children, and she does this because her motherly love compels her.

A mother who is known for ruling her three sons over Ethiopia, who holds wisdom and compassion as one, and whose heart is full of love for children. I have seen a description of her in the Chronicle of the Śrṣä Dəngəl, as follows:

...ዛቲሰ ንግሥት ሰብለ ወንጌል መፍቀሪተ ደቂቅ ይእቲ። ወበእተዝ አንበረቶ ምስሌሃ። ወፈለጠቶ እምሠራዊቱ (P 5 Pa 2 Li 23)።

And that Queen Säblä Wängel is a friend of children. Because of that, she separated the king Śärṣä Dəngəl from the army and kept him with her.

It is based on the point I have seen above that explains how much love Säblä Wängel²⁷ has for children. When her son, Emperor Minas,²⁸ died, this mother made him an emperor in his stead and made the Śārṣä Dəngəl to reign, however, since the Śārṣä Dəngəl was still a child when she reined, her grandmother, Säblä Wängel, does not want the king to sit with the army and the princes. She did not want him to be separated from her. As a result, the princes and nobles were complaining about why he did not sit with us. But the grandmother has the love of a child, so she wants him to separate and stay away from her. This proves that a mother's love for her child does not fade, does not limit time, and does not stop suffering and problems. The love of Ethiopian mothers differs from that of other countries in that it is not limited by time or age. Let alone the other, she has been crying all her life remembering him when he was separated from her in death, even alive. What makes her like this is that she has the love of a mother. It has been attempted to demonstrate that the mother mentioned in Iyo'as's chronicle, who cries bitterly for her son's love when her son is separated from her by death.

...ወእምዝ ከልሐት እሙ ብርሃን ሞገሳ ንግሥት። ወበከየት ወትቤ አሌ ሊተ ኦ ወልድየ ወፍቁርየ፤ አሌ ሊተ ብርሃነ አዕይንት (P 164 Pa 2 Li 15-17)::

Then his [Iyasu II] mother, Queen Bərhan Mogäsa, shouted. And she wept saying, ‘my daughter, my friend, woe is me, the light of my eyes’.

This above point shows the love life of Bərhan Mogäsa and her son Iyasu II. While both of them were living in love, her son Iyasu II was separated from his mother by the death. At this time, his mother expressed her motherly love by crying bitterly. It can be said that a mother is a precious creature who is between life and death for the sake of her child. If it is said, the

²⁷ Empress Säblä Wängel, 1482–1560 AD she is a former queen and the wife of Emperor Ləbnä Dəngəl. During her time, Ahmed Ibn Ibrahim Algazi army controlled large parts of Ethiopia with the help of Turkish gunmen. During this period of war, when her first son, Fikətor, was killed, her fourth son, King Minas, was taken captive to Yemen. Emperor Ləbnä Dəngəl in 1540 AD. After he died of illness in Debre Damo, she did not surrender and came down from the mountain fortress, joined the Portuguese army, and fought Ahmed Ibn Ibrahim Algazi's army until the end (Conti Rossini, ed., Chronicles of śārṣä Dəngəl ,1944:5)

²⁸ Emperor Minas, with his throne name was Adəmas Sägäd, was a leader who was the king of Ethiopia from 1559 to March 1, 1563. He was the brother of Emperor Gälawədewos and the son of Emperor Ləbnä Dəngəl. (Conti Rossini, ed., Chronicles of śārṣä Dəngəl ,1944:8)

reason is that the mother worries and thinks about her child's life from the day she was conceived, and when the other one is separated from her by death, she will be sad all her life. It can be said that this is her motherly nature.

Also, when a mother loves her child, it is like her. For example, it was possible to look at Məntəwwab, Iyo'as's grandmother, named Bərhan Mogäsa, who was described in Iyo'as's chronicle as follows:

ወእሙኒ ንግሥት ብርሃን ሞገሳ እስመ ታፈቅሮ ፈድፋደ ከመ ነፍሳ ወሥጋሃ ትቤ መኑ ከማከ ዘተረክበ እምቅድሜክ ዘተወልደ እምብእሲ ወብእሲት ወልድየ ንጉሥ ኢያሱ (P 169 Pa 2 Li 13-16)::

His [Iyasu II] mother, Queen Bərhan Mogäsa, loved him as much as her soul and body, and she said, “O my son, King Iyasu II, who was born of a man and a woman before you, who is like you.”

This point shows that Bərhan Mogäsa loves her son, Iyasu II, and when she loves him, she treats him like her soul and body. Not only this, but she used to describe her love for him by saying that there was no one like you before you. A mother can love everyone, but the love of her son is above all. She forgets the pain that tormented her on the day she gave birth when she sees the child she gave birth to through her eyes. A mother is happy when her child is happy.

Another is that even when a child is still within the womb, a mother thinks and worries about him. Gädlä Zärə'a Buruk's²⁹ expression indicated that.

...ወእምአመ ጸ[ፀ]ንሰቶ እስከ ትወልዶ ኢአ[ፀ]ጠቀት እሙ አልባሲሃ ወኢሐ[ገ]ሠሠት ሐሜላተ ለሐቋሃ (P 3 Pa 2 Li 16-17)::

And his [Zärə'a Buruk] mother [Marəyam Mogäsa] did not put on her clothes from the time she conceived him until she gave birth to him. She did not want a belt for her waist.

²⁹ The father and mother of our righteous father, Zärə'a Buruk, were blessed from the family of saints. His father's name is Holy Dämä Krəstos, and his mother's name is Saint Marəyam Mogäsa. If he prays that he will not see evil, his eyes will be blinded. If his family takes him to a teacher to teach him the lessons of this world, he will recover from illness. (Connti Rossini, ed., gädlä Zärə'a Buruk, 1944 : 4)

According to gädlä Zärə'a Buruk's expression, when Zärə'a Buruk's mother conceived him it's like she didn't use her waist in a skirt. It shows that she did this because she didn't want her son to get hurt. When a mother nurses her child, she also nurses his love. This point mentioned in gädlä Zärə'a Buruk made I understand that a mother's care and love does not start from the day of birth, but before birth, while in the womb.

The point below reminds me that it is also mentioned in the gädlä Märhä Krəstos,³⁰ which shows the love of a mother, similar to the idea I have seen so far.

...ወሰበ ሰምዓ[ዐ]ት እሙ ወላዲቱ ብካዮሙ። ወመጽአት እንዘ ትወድቅ ወትትነሣእ።
ወትብል በውስተ ብካያ ኦ ወልድዮ ወብርሃነ አዕይንትዮ ምንትኑ ረከበከ በዝንቱ
ወግር ንግራ ወኢትኅብኣ ለእምከ። ኦ ወልድዮ ሰማዕኩ ከመ አንተ ተሐውር አድባረ
መነከ[ከ]ሳት። ንሥኣ ወኢትኅድጋ ለወላድትከ (P 15 Pa 2 Li 17-22)።

When his [Märhä Krəstos] mother heard their cries, she [Bärbära] kept falling and getting up. What did you find under this mountain, the light of my eyes? I heard that you are Thinking of going to the monks monastery, my daughter, saying that you should not hide I heard you thinking to go. He caught your mother. And leave her.

A mother's love is her greatest gift to her child, so it can be said that it is a gift that is always given generously. What the mother of Märhä Krəstos did was, when she heard that her son had decided to go to the monastery, and when she saw the love of his friends holding each other's necks and crying, she used to express her motherly love by falling and rising and going to him and saying, “Tell me what affected him and why he made this decision.”

A mother's love has many facets. Of these, the most difficult thing is to always carry her son in her heart and love him unconditionally. A mother will be happy with her child's happiness. She grieves in times of sorrow. Moreover, she guides him to always do the right things and choose the right path in his life. It is natural for a mother to give love to her child. Nature does not want us to return the gifts it has given us. A mother also does not want her child to return the gift she gave her.

³⁰ Märhä Krəstos means righteous Ethiopian. His father's name was Mära Krəstos, and his mother's name was Bärbära. After giving birth to this righteous person through their prayers and God's will, he decided to give it to God's house, enter the monastery, and serve God all his life (Stanislas Kur, ed., gädlä Märhä Krəstos 1972).

In general, when I ask how a mother's love is described in the Gə'əz texts, the answer given to me is that it costs the sacrifice of life, is selfless, comes from the heart, and is not limited by time.

4.2. Responsibilities of mother in the Household

A household is defined as a group of related or unrelated individuals who regularly reside in the same home, regardless of whether it serves as their primary residence or not, and who have a shared budget. The home where they typically reside is known as their common residence (Ünalán, 2005:220). When I say household, it includes the people who live in the same house, that is, mother, father, children, and other family members who live together. The household is the first form of society. The leader and administrator of the household is the mother. Mother is the main foundation on which the household's intelligence, health, peace, love, and loyalty are built. This participation in the household has been analysed in selected Gə'əz texts as follows:

4.2.1 Discipline for Children

Gordon (1989) stated that humanity's constant foundation is discipline. Additionally, it is an unwritten rule of interpersonal communication. This quality is possessed by everyone and is solely dependent on consciousness. A person's spiritual and mental wellbeing is constantly protected by ethics. Since morality is an essential component of being human, having this value not only allows one to remain a member of society but also to be prepared to uphold moral ideals. Therefore, children develop the vital qualities of discipline, accountability, cooperation, and care for others through the family and the institution of faith, which are significant factors in the creation of moral standards and the development of skills to display them. According to this study, the mother takes on the main role in the family, and motherhood creates the way of life in the family. It also contributes to the moral development of the child. I believe that it is the mother, who is the leader of the family, makes children show high moral qualities without prior education. When a child ends his stay in the world of infancy and begins the journey of life after coming to the earthly world, it is through the good gifts given by the mother that he reaches the level of self-sufficiency. Therefore, as a mother is the first teacher of discipline, love, humility, and bravery, she teaches all these to her child first. This is also included in gädlä Abba Giyorgis, so it has been translated and analyzed as follows:

**ወሐጸ[ፀ]ነቶ እሙ በፈሪሐ[ሀ] እግዚአብሔር። ወጸንጻ[ፀ] በጥበብ ወኃ[ጎ]ይል።
ወየሐውር ምስሌሁ መንፈሱ እግዚአብሔር (P 5 Pa 2 Li 5-9) ።**

And his mother [Ἐμᾶνᾶ ῢῃον] raised him in the fear of God, and he [Abba Giyorgis] was wise and strong, with the spirit of God accompanying him.

The one can understand from the above reading information is that when Abba Giyorgis's mother lived in this world, she taught her son that he should obey God and everyone sincerely until the end of his life in spiritual manners, which explains that he grew up with wisdom and respect for God. It can be understood that Abba Giyorgis was helped by his mother's moral education for his obedience in Ḥäyᾱΐq ῢῥifanos's Monastery³¹ and for all the works he did by sending and obeying the elders and the younger ones. The main point that I can understand from the reading of this gädl is that the main foundation of children's discipline and the first school is a mother.

Again, as mentioned above, a great mother who is a moral mother taught her children good manners in the gädlä Ābäkäräzun³² as follows:

**...ወነበረት ህየ በድክቱ[ት]ም ምስለ ጁ ደቂቃ። ወአላ[ል]ሃ[ሀ]ቀቶሙ በሠናይ ግዕዝ።
ወእምዝ ወሀቡቶሙ ለትምህርት ከመ ይትመሃ[ሀ]ሩ መዝሙረ ዳዊት ወይትቀነዩ
ለእግዚአብሔር።**

She [Tadhönänä Marəyam] lived with her two children in a difficult situation. And she raised her children with good manners. Then she gave them to the teacher so that they could learn the psalms and worship God (P 6 Pa 3 Li 32-35).''

³¹ The establishment of Ḥäyᾱΐq ῢῥifanos's Monastery, which is a mediaeval university, was three hundred years before the arrival of Abunä Iyäsus Moa. This monastery was established during the reign of Emperor Dlänaod (908–918) A.D. by a priest named Aba Sälama II, who came from Egypt and was the Archbishop of the Ethiopian Church at that time. The monastery of Ḥäyᾱΐq ῢῥifanos's Monastery is located in Betä Amhara. It is thirty kilometres away from Dese city, and it is a land surrounded by lake water. (Kur, ed., gädlä Iyäsus Moa, 1965: 33)

³² The Ābäkäräzun tribe is from the Dəgnu tribe of the Mādäbay people, and its birthplace is Nader, one of the Aksum kebeles. His father's name was Täsöfa Mäsəqäl, and his mother's name was Tadhönänä Marəyam. His monastic life was in the Stephenist community. (Conti Rossini, ed., gädlä Ābäkäräzun, 1954: 3)

This reading tells that the mother Tadhənänä Marəyam is raising her two children alone after the death of her beloved husband. Another point is that when she brings up her children, she not only teaches them to eat but also to teach them manners. In addition, in order to fulfill her motherly responsibility, she gave them to a teacher who taught them to learn the Psalm of David, and she did a great job by making them serve as guides.

From this, the main point and the focus of this study is that the role of a mother in children's morals is irreplaceable and incomparable. Because it is to be shown, the benefit is significant through showing the lifestyle of a family member. Because a mother teaches her child morals by taking her to church to basiate the knee of the fathers, show icon of the saints and explain their stories, to love God and respect people. Also, it can be clearly understood from this gädl that this story laid the foundation for the family and social lifestyle of the people of that time.

In addition, it is explained in gädlä Wälätä Peṭros the Great that the mother is the first member of the family to teach the morals of the children.

ወእምዝ ሐፀንዋ ለእምነ ቅድስት ወለተ ጴጥሮስ አሜሃ እማ ወአጋዊሃ በጥበብ ወበፈሪሃ እግዚአብሔር። ወመሐ[ሀ]ርዋ መጻሕፍተ ቤተ ክርስቲያን (P 9 Pa 3 Li 28-30)

And after this, the holy and blessed Wälätä Peṭros was brought up by her mother and brothers with wisdom and fear of God, who taught her the books of the church.

According to the above reading, Wälätä Peṭros's mother and her brothers were holy people, kind, God-fearing, steadfast in religion, and noble in virtue. She was chosen and praised by God, and she raised Wälätä Peṭros with honor and discipline, teaching her God's laws and commandments so that she would fear and respect God, as well as teaching her wisdom and church books.

The main point of this is that it is very important to grow up morally, and the foundation of a child's future life is established by the moral education he receives from his mother. For example, Wälätä Peṭros was brought up morally, so she was old enough to get married and was married to the Mälkä'a Krəstos and was living in peace. When King Susənyos changed his religion and accepted the Catholic faith after being tricked by Roman teachers, and when he announced that the people of Ethiopia should also accept the Catholic faith, She objected to the decree saying that she did not accept the decree because she knew very well that God is

one hypostatic and one ousia during her upbringing and it was because her mother brought her up by planting the love of the country and the Orthodox Tāwahədo faith in her mind. As a result of this decree, there was a conflict between the king's supporters and the Orthodox Tāwahədo religion believers who said they would not leave their old religion. Her husband, Mälkä'a Krəstos, was the main leader of the campaign. When he returned from the campaign, he killed the bishop, Abunä Səmə'on,³³ and brought his clothes to the king. When she saw this disregard for her religion and the raping of her fathers, Wälätä Peṭros made her leave her home, saying that living with such an apostate in the same house is considered to be cooperation with their work. It is the result of the morals that raised her.

Again, in the same situation, our mother, Wälätä Peṭros, was raised morally, and when she became a mother, she fulfilled her responsibility as a mother to her children.

ወእምዝ ጸለየት ኅበ እግዚአብሔር ከመ ማርታ እንደ ትብል ከመዝ ለእመ ኮነ ዝንቱ ፅንሰ ዘውስተ ከርሥዮ ዘይትወለድ እምያሠ[ሥ]ምረ[ር]ከ ይሕየው። ወእመ አኮሰ ይሙት ፍጡነ። ወሶበ ተፈጸመ መዋዕለ ፅንሳ ወለደት። ወአብአቶ ክርስትና። ወሞተ በጊዜሃ። ወሰምዓ[ዐ] እግዚአብሔር ስእለታ። ወእንደ ትብል ከመዝ ወለደት ፤ ውሉደ። ወሞቱ ኩሎሙ በፈቃድ እግዚአብሔር (P 10 Pa 1 Li 4-10) ::

And when she [Wälätä Peṭros] was pregnant, she bowed herself like Martha, saying, 'If this fetus in my womb pleases you, let it grow. She prayed to God, saying, 'If it doesn't please you, let him die soon.' After the months of her pregnancy were up, she gave birth, converted to Christianity, and died. God heard her plea, and while she was like this, she gave birth to three children, all of whom died by God's will.

The concept of this reading is that when our mother Wälätä Peṭros was pregnant, she prayed to God that she did not want me to be born and grow up if he was not guided by law and order. It explains to us that after she gave birth to the child, God did to her as she wished, and she gave birth to other children as her first child. I can understand from this reading that the children that our mother Wälätä Peṭros will give birth to will be children who love God, country, and society, but she does not want children who do not have morals. Because an immoral child is hated by God and people, he insults his parents by doing bad things. Your

³³ Abunä Səmə'on was an Ethiopian bishop who was in the reign of Susqnyos and who gave his life to death for the orthodox Tāwahədo religion. (Conti Rossini, ed., gädlä Wälätä Peṭros, 1954: 17)

guardian will tell him that society believes he should not grow up. Another point is that it is easy to give birth to a child, but it is difficult to raise a child morally.

A child can learn good manners from his own family, close neighbors, and friends who grow up with him. For example, it is possible to see the mother Bərhan Mogäsa described in the Chronicles of Iyasu II as follows.

ንግሥትነ ብርሃን ሞገሳ ዘበፀጋ እግዚአብሔር ተሰምዖት ወለተ ጊዮርጊስ እስመ ይእቲ ትጫህሮ ለወልዳ እምንዕሱ እስከ ውርዛዌሁ ሕገ አምላክዌ ወሥርዓተ መንፈሳዊ። ወትዘርእ[ዕ] ውስተ ሕሊናሁ ዘርአ[ዐ] ሠናዩ ቀዳሚሃ ለጥበብ ዝ ውእቱ ፈሪሃ እግዚአብሔር። ወትተክል ውስቴቱ ቺ አዕፁቀ በጅ ሥርወ አዕፁቅኒ ቺ እሉ እሙንቱ ሥላሴ ወሥርወኒ ጅ ዝ ውእቱ ጽምረተ ሥላሴ በመለኮት። ወአልሀቀቶ በጥበብ ወአእምሮ። ወዘልፈ ታዜክሮ ለወልዳ ኅሩታቲሁ ለአምላክነ ወመድኃኒነ ኢየሱስ ክርስቶስ ዘበእንቲያነ ወረደ እምልዑላን ሰማያት (P 88 Pa 1 Li 1-9) ::

Our queen Bərhan Mogäsa, who's Christian name was Wälätä Giorgis, used to teach her son the godly law and spiritual system from his childhood to adolescence. She would sow a good seed in his mind. That is the fear of God. She used to plant three branches in one root. These three branches are the Trinity, and one root is the unity of the Trinity in God. And she raised him with wisdom and knowledge. She was always thinking about our God's kindness, our healer, Jesus Christ, who came down from the mighty heavens for us.

From this reading, I can understand the moral work that Empress Bərhan Mogäsa did while raising her son Iyasu II, and this is how our queen Bərhan Mogäsa, who's Christian name was Wälätä Giyorgis, taught her son the godly law and spiritual order from his infancy to adolescence. It also explains to us that, like a farmer who sows good seeds in a good field, she sows good seeds in her child's good heart and raises him. That is the unity and trinity of the Trinity, it is said that Empress Bərhan Mogäsa raised her son Iyasu II with wisdom and knowledge and that she was always mindful of the goodness of our God, our lord, Jesus Christ, who came down from the mighty heavens for us.

The main concept of this is that human beings have the same nature and that every person is born with a good conscience and a person who lives in faith, but he can lose these things due

to upbringing and environment. Then it is the mother who keeps that child from losing the good conscience that is given by nature for these reasons.

The other mother, who is known for bringing up children with morals, was Kərəstos Sämra, who described in her gädl as follows.

...ወእምዝ ወለደት ሎቱ ውሉደ ለሠምረ ጊዮርጊስ ብእሲሃ ሁተ ተበዕተ ወጀተ አንስተ። ሐፀነቶሙ ወመሐ[ሀ]ር[ረ]ቶሙ ሕገ እግዚአብሔር (P 10 Pa 2 Li 18-20)::

After this, she gave birth to eleven children for her legal husband Sämrä Giyorgis, among whom nine were boys and two were girls. She raised her children by teaching them the law of God.

From this point one can understand that Krəstos Sämra gave birth to nine sons and two daughters from her husband Sämrä Giorgis and she raised them with honor, discipline, love and humility.

One of the detailed objectives of this study was to show that the mothers mentioned in the Gə'əz texts brought up their children in a moral manner, and among these mothers, we have seen that the mothers mentioned above had a significant role in raising children through work and law. For example, among the mothers we have seen above, Bərhan Mogäsa brought up her son Iyasu II because she was moral, and he went on to govern the country with law and order based on his mother's moral teachings. Therefore, it can be said that Bərhan Mogäsa's motherhood made her son fit for the title of king. In addition, Ābäkäräzun's mother raised her son in good manners, so it was enough for a monk.

In general, one can understand from this idea that to become a patriarch, bishop, monk, priest, deacon, sheikh, ulama, king, scientist, businessman, hard working farmer, etc., the mother also nurtured her son with good morals to make him fit for these values, and she raised him pointing in the right direction so that he would be fit for leadership.

4.2.2 Education

Education is a reflection of life that emphasizes psychological perspective and inner identity (Tefferä, 2005:18-35). Someone discovers his own personality and the true nature of his surroundings through education. It is not just for now; it is an instrument for change that

signals humankind's chance and hope for the future and enables him to better appreciate nature and his social interactions (Kefyalew, 1988: 24).

Most of the Gə'əz texts, particularly, chronicle and hagiographies show the role of mother in shaping children into well-liked members of society. However, when children are old enough to go to school, it is common for them to separate from their parents and take them to the teacher's place with their mother's permission and guidance. It is described as follows in the gädlä Märḥ Krəstos:

...ወሰባ በጽሐ ለአምጣነ ትምህርት አቀመቶ ኅብ አቡነ እንዘ ትብል ዝንቱ ወልድ
ዘዚአክ ውእቱ ዘተወልደ በማየ ጸሎትክ። ወይእዜኒ ይንበር ታሕተ ጽላሎትክ እንዘ
ይትሜሐ[ሀ]ር መዝሙረ ዳዊት በኅቤክ። ወእምዝ ተምህረ ኩሎ መጻሕፍተ ቤተ
ክርስቲያን። (P 72 Pa 3 Li 27-30)

She [one barren mother] brought him to our father [Märḥ Krəstos] when he was ready to go to school, saying that this child, who was born through your prayers, is yours. May he sit with you as you learn the Psalms of David from today? Then he learned all the books of the church.

This reading tells about two things. One is that a barren mother got a child through righteous prayer, and the second idea is that she took that child to the mercy of our Father, Märḥ Krəstos, and said that he is your child that I have given birth to through your prayers, and from today he will sit with you, learning the psalm of David. Then he shows us that the boy has learned the books of the church.

In addition, it is mentioned in gädlä Iyäsus Mo'a³⁴ that after teaching their children morals, mothers took them to church and monastery teachers to teach them church books.

ወእምዝ ፈነወቶ ለሕጻ[ፃ]ን ምስለ ወልዳ ከመ ይትመሀር ቃለ እግዚአብሔር። ኅብ
አጅ መምሕር ዘስሙ አባ ኢየሱስ ሞዐ ውስተ ደብረ ሐይቅ (P 24 Pa 1 Li 14-21)::

³⁴ Iyäsus Mo'a was born in a place called Dahna Michael in the Smada district of Gonder province to his father, Zäkrəstos, and mother, Eḡəzi Kbəra. After learning religion and morals from his family until he was thirty years old, He left this world and entered the Debre Damo monastery. After staying at Debre Damo monastery for seven years, helping the monks, studying the teachings of the church, and writing the scriptures, he received monasticism from Father Yohani, the third abbot of Däbrä Damo (1247 AD). After this, he went to Hāyəq monastery to manage the monastery (Stanislas Kur, ed., gädlä Iyäsus Moa, 1965: 6)

Then she [the one rich man wife] sent the child [Yəkuno Aməlak] to a teacher named Abba Iyäsus Mo’a, who lives in the Hāyəq monastery with her son, to learn the word of God.

It can be understood from the above reading that a rich man is motivated to kill the child by saying that he will rule over me. But the wife used to advise her husband not to kill the child by explaining that he would not get God's grace out of jealousy and that nothing happens without God's will. Then she took that child with her son to the Hāyəq monastery to learn the word of God and gave him to our father, Iyäsus Mo’a. It is a recent story to remember that the child was able to rule Ethiopia by establishing the Solomonic dynasty based on the lessons he learned from his mother.

Another point is that the mother used to take the children she gave birth to to the Holy Father so that they would receive a blessing and receive prayers so that their lives would be blessed and holy. In our father Zär’a Buruk's miracle, it is described as follows.

...ወእምዝ ጸውዓ[ዐ]ቶ ለዘይንዕስ ወልዳ። ወዐኦ ወልዳ ፍጡነ። ወቆመ ቀድሜሁ ወሰገደ ታሕተ እገሪሁ በትህ[ሕ]ትና ወበፍቅር። ወተአምኖ በአምኃ መንፈሳዊ። ወሶበ ርእዮ ወእቱ ጸድቅ እንዘ ይበውእ ወእቱ ሕጻ[ዓ]ን ውስተ ቤቱ ንዑስ ወልዳ ለንግሥት አድነነ ርዕ[እ]ሶ ውስተ ምድር። ወይቤሎ ንበር ዝዩ ውስተ መካን ክበር እስመ አንተ ትእግዝ ኩሎ ዓለመ በእደክ። ወይቤሎ ወእቱ ሕጻ[ዓ]ን ኦ አባ ባርከኒ። ወሰሚዖ ወእቱ ጸድቅ ለውእቱ ሕጻ[ዓ]ን ይቤሎ እግዚአብሔር ይባርክ ወደርትዕ ልበክ። ወይዕቀብክ እምኩሉ እኩይ... (P 7 Pa 2 Li 10-20)

After that, [the one] queen called her little son. He [the son] quickly entered and stood before the righteous [Zär’a Buruk]. He [the son] fell at his feet with humility and love. Spiritual peace is also peaceful. He [the son] bowed to the ground when he [Zär’a Buruk] saw the queen's little daughter enter the house. He said to him, ‘You will rule the whole world with your power, so sit in this glorious place.’ And the son said to him, O father, bless me. May God bless you and make your heart straight. May he protect you from all evil...

The one can understand three things from this idea, one of which is that it shows us that the child brought up by his mother was brought up morally. Because he shows his humility by prostrating at the feet of our father, Zär’a Buruk, The second idea is that when the child

entered our father's house, the righteous Zär'a Buruk got up from his seat, bowed to the child, and prophesied that he would later become a king and rule Ethiopia. The righteous Zär'a Buruk explained the third issue, concluding, 'May God bless you so that the life of the child may be holy and blessed, and the mind may not think of evil deeds.'

Also, it can be understood that a mother's efforts to fulfill her responsibilities as a mother are a role model for mothers today, as she understood that not only should a mother feed her child the food that is sufficient for his physical fitness, but also that he should learn from the holy fathers so that he may mature psychologically, mentally, emotionally, spiritually, and wisely. This is because raising a generation without morals and knowledge is harmful to the local society and the country.

In addition, Queen Adəmas Mogaäsa, who is similar to the mothers I have seen above and who taught children to learn from the holy fathers, was a mother who excelled in her duties as a mother. She is described as follows in the Chronicle of Susanəyos:

**ወንግሥትኒ አድማስ ሞገሳ ተቀበለቶ ተቀብሎተ ሠናየ ወአንበረቶ ምስሌሃ።
ወወሀቡቶ ለመምህር ወተምህረ ኩሎ መጻሕፍተ ቤተ ክርስቲያን በህየ (P 6 Pa 2 Li
16-18) ::**

And Queen Adəmas Mogaäsa received him [Susanəyos] with a warm welcome. She kept him with her. She also gave it to the teacher. He [Susanəyos] learned all the books of the church there.

This reading explains that Adəmas Mogaäsa took him in when he was a baby, and after she let him live with her, she gave him to a teacher to learn, and he grew up learning church books from the teacher. Therefore, according to the Gə'əz texts, it indicates that the contribution of mothers to the development of children's lives through morals and education is of great importance to the prosperity and peace of the country.

4.2.3 Loyalty in Marriage

Marriage is an intangibl and complex issue, and even husband and wife do not find maintaining a long-term marriage to be an easy undertaking. Loyalty is therefore essential to marriage. Honesty is a quality that strengthens a marriage because it comes from a place of loyalty. (Fatimah and Nasir, 2009:40). Therefore, one of the situations where fidelity is most

needed is in marriage. However, it is unfortunate that most married couples are unfaithful. That is why divorce is so common nowadays. However, it can be said that married couples who are faithful to their marriage vows, in other words, who live together without separating and try to put each other's interests first, have taken a big step towards happiness and peace. This is because people naturally have a desire to show loyalty to others. When the marriage of Adam and Eve took place in the Garden of Eden, God said, 'A man shall be separated from his father and mother and joined to his wife.' This rule also applies to the wife. She should stick to her husband. Husband and wife were expected to be faithful to each other and support each other. (Gen 2:24)

In addition, loyalty is the quality of a true person who swears and does not betray, does not break trust, and does not waver. A faithful man speaks what is good. He does what he says, and if he is put in charge, he will manage impartially. 'Trust you with a little, and I will appoint you with much.' As it is said in Matt 25:21, he who is trusted by a few will be appointed by many, that is, he will receive much honor, Faithfulness means being faithful to oneself, to God, and to other people, and this must be trusted in marriage, work, and responsibilities. A mother shows her loyalty to her husband, children, and family. In this study, mothers who were loyal to their marriages and lived their lives in peace and love were tried.

According to the Gə'əz texts, mothers were faithful in marriage. It is described in gädlä Täkälä Hayəmanot as follow:

ወበጸሐሙ ጎቤሃ ይቤልዋ በሐ ይቤለኪ ንጉሥ። ወሀብዋ እሎንተ አልባሳተ ወአሰርገውዋ ቦቱ። ወአዕነቅዋ ባዝግና ወርቅ። ወወደዩ ውቃፋተ ወርቅ ውስተ አዕ[እ]ዳዊሃ። ወጎ[ሕ]ልቀታተ ወርቅ ውስተ አዳብኢሃ። ወአሳ[ግ][እ]ዕነ ወርቅ ውስተ አዕ[እ]ገሪሃ። ወይእቲሰ ኮነት ትቴከዝ ወአንብዐ[ዓ] ታንጠበጥብ ዲበ ምድር። ወአ[ጎ]ሊናሃ እንቅ[ዕ]ድው ውስተ ሰማይ (P 35 Pa 1 Li 24-31) ።

And they reached her [ጸጊዝ ጸጊዝ] and said, 'How are you, king?' They gave her all these clothes. They decorated her with it. They also made a gold mardan for her. They put gold bracelets on her hands, gold rings on her fingers and golden shoes on her feet. They decked her with all these jewels, as queens do. But she [ጸጊዝ ጸጊዝ] was sad and was wiping her tears from the ground. She didn't look up and notice, but

the earth was shaking with her head bowed. But in her conscience she was pointing to the sky.

This point is explained by the fact that a governor named Motälomi³⁵ took her as one of the captives he captured when he returned to the province with the property and captives he had found in his area. At the time, Mätolomi's armies accompanied her and dressed her in the clothes brought by their king, as well as gold rings on her hands and golden shoes on her feet. When the king said hello and ‘good luck,’ she used to cry and shed tears. From this idea, it can be understood that ᐸገጌ ᐸጻጻጻ is faithful to her marriage. Because when she was told that she was going to be the wife of the king, she thought that she did not want to be called the king's wife. But it was because she was looking for a way to escape the trouble that befell her.

Furthermore, the following point can be observed: she always begged God in prayer to bring her back to her husband, whom she loved and trusted.

ኦ እግዚአቆላ ወአምላኪያ ኢየሱስ ክርስቶ ለምንት ርኢክ ዕ[እ]ባድዮ። ወኢተዘከርኮ ለጸጋ ዘአብ ገብርክ ዘይትለአክ በቅድሚክ በንጹሕ። መጠውከኒ ውስተ እደቂሆሙ ለፀርክ ኃጥአን ወአላውያን እለ ርኑ[ሱ]ቃን ወግሱሳ[ሣ]ን እምኔክ። ወአንተኒ ርኑ[ሱ]ቅ ወግሱስ[ሥ] እምኔሆሙ። አንሰ ሰአልኩክ ተሀበኒ ወልደ እምንጹሕ ካህን ወልደ ንጹሐን ካህናት። ትፈቅድኑ ተሀበኒ ወልደ እምገብር ጽዮዕ[እ] ዘኢየሱሳ ሕገክ ወሥርዓተክ (P 35 Pa 3 Li 6-13)

My Lord, and my Creator, Jesus Christ, why did you look at my laziness? Why did you not think of your servant, who serves you innocently? Why did you hand me over to the wicked enemies who deny you? They differ from your unity, and you differ from them. I begged you to give us the sons of innocent priests, the sons of your innocent servants, for those who have order. Are you willing to give me the son of an abominable slave who does not know your laws and regulations?

When the one look at this reading, it explains what the issue of marital fidelity was like during the time of our mother ᐸገጌ ᐸጻጻጻ. O Lord, my God, Jesus Christ, why did you leave

³⁵ Motälomi means a person who was the governor of Damot province in the early twelfth century. He was a king who marched to Shoa with a large army and captured ᐸገጌ ᐸጻጻጻ and the people of the area (Wallis Bvdge, ed., gädlä Täkälä Häyömanot, 1906:12).

the priest Šäga Zä'ab, who served you in purity and holiness, and why did you hand me over to people who do not know your law? Her expression demonstrates her marital fidelity. This explains Ēgzi Hāräya did not want to separate from her husband, who knows the law and wants to have a child only with him. Also, she showed us that she did not want to be married to that lawless king and that she did not want his golden ring, golden shoes and clothes. Looking at the other social benefit, it could be a teacher for the mothers who are present. Because this story demonstrates that while loyalty and love are the foundations of marriage, more money will not make a marriage last

Another is that mothers show their motherly loyalty by advising him to return from the wrong way and be faithful to his marriage when he is doing wrong work because of the ways of keeping his marriage. The Šäršä Dəngəl's chronicles describe it as follows.

ዝንቱ ቁርባን ኢይኩነኒ ለመድገኒተ ነፍስየ ወሥጋየ ከመ ፈለሰት መንግሥት እምዛቲ ቤት። ወተውሀበት ለካልአን። በዝኒ አሰተራኩሰቶ ወአፈድፈደት ጸሊአ ነገሩ። እመኒ ጸነ ብእሲሃ ኀበ ቃሉ። ይእቲ ታጸንፖ ወትምዕዶ እንዘ ትብል ትፈቅድኑ ከመ ይትበሀሉ ደቂቅነ ደቂቀ አ[ዐ]ማጽ[ፅ]ያን። በዝንቱ ቃል ወበዘይመስሎ ኮነት ትመይጦ እምኢያእምሮ ውስተ አእምሮ አማን (P 23 Pa 2 Li 15-21)።

If the government leaves this house and hands it over to others, this sacrament will not be a cure for my body and soul. But she [Āmätä Yohannəs] dismissed him with this statement. And she grew to hate the thing. If her husband made a mistake in what he said, she would comfort him and advise him by saying, "Do you like our children to be called the children of rebels?" With this word and others like it, she became the one who brought back the truth from ignorance.

From the above reading it is possible to realize that a person who swears by the flesh and blood of Jesus Christ and wants to be deceived by listening to the words of the false prophet, who says that the power of the emperor should not be transferred to another person. Also it shows a mother who sees her husband's mistake and advises her husband. This mother was called Āmätä Yohannəs during the reign of the king and was a close friend of the king. What she did at that time was that she advised her beloved husband, Hamālmal, that he should not do wrong things that should not be done by the false preacher sent by him, and that the children they had born to her should not be insulted as the children of criminals. This shows us that a mother is first loyal to her marriage, her children, and her husband. Hard working;

sincere she is the one who makes sacrifices, gives her motherly love without hesitation, and lights up her home with love.

In addition, it is shown in gädälä Lalibäla how much she was faithful to her marriage when her spouse separated from her for various reasons.

...ወእምልበሙሰ ኢተበትክ አሕባለ ፍቅሮሙ። ወመልክዓ[አ] ገጹኒ ለላሊበላ ሥዑል ውስተ ልበ መስቀል ክብራ። ወመልክዓ[አ] ገጹኒ ሥዑል ውስተ ልበ ላሊበላ። ወባሕቱ ተራኃ[ሐ]ቁ እምዓይነ ሥጋ እንዘ ኢይትራኃ[ሐ]ቁ እምዓይነ ሕ[ገ]ሊና ዘበሃይማኖት ፈነወቶ ሰብሲሃ። ኀበ በጻሕክ መካናት ወኀበ አማኅክ አብያተ ክርስቲያናት ዝክራ ለአመትክ። ወኢትርስ[ሥ]ዓ[አ]ኒ በጊዜ ትዜክራ ለነፍስክ እስመ ሐብለ ፍቅርን ኢይትብተክ በመጥባሕት በሊህ። ወኩተሐ ኪዳንን ኢይትወቀር በመፍጽሕ። ወበእንተዝ ረስየኒ ከመ እንተ ነፍስክ ወሥጋክ። እስመ አሐዱ አባል ንሕነ። ወኒኮነ ከልኤተ። በከመ ክርስቶስ አሐዱ አባል ምስለ ቤተ ክርስቲያን። አንብረኒኬ ከመ ሕልቀት ውስተ ልብክ። ወከመ ማዕተብ በመዝራዕትክ። እስመ ፍቅር ከመ ሞት ጽንዕት። ወሊተሰ ኃ[ሐ]ዘን ወእቱ ሲሳይ[የ]። ወአንብዕ ወእቱ ስቴየ። እስከ አመ እራአየክ ዳግመ (P 39 Pa 1 Li 1-12) ።

And the rope of their love is not cut from their hearts. Lalibäla's face is engraved in the heart of the glory of the cross. And Mäskäl Kəbra is engraved in Lalibäla's heart. She accompanied her husband in faith, without departing from the sight of the eye. Think of your servant in the places you have reached and in the temples where you have raised your hands. When you think of your soul, don't forget me. Even with a sharp sword, the rope of our love will not be cut. Our covenant will not be broken with a hammer. In that case, treat me as your soul and body. Because Christ is one body with the church, we are not two bodies but one body. Place me like a necklace around your neck and in your heart like a ring. Because love is as strong as death, but for me, until I see you again, my food is sorrow and my drink is tears.

From this reading, the one can understand that Lalibäla and Mäskäl Kəbra are faithful to their marriage until the end of their lives in love and peace while living in this world. This means that even after separating from his beloved wife and traveling to Jerusalem from Ethiopia, Lalibäla's love for her remained in his heart, and he was not limited by the distance of the place to always think of her. Mäskäl Kəbra from: Just like her husband, when you accompany

her with love, think of me as your spouse and servant in the places you have reached and the temples you have raised your hand in. And when you think of your soul, think of me as your soul. My love and yours will not be dimmed even if we are away from the country and suffering, and our covenant will not be broken. Because just as Christ is one body with the church, we are not two bodies but one body, Place me like a necklace around your neck and like a ring in your heart. Because love has the same power as death. But for me, until I see you again, my food is sorrow and my drink is tears. She said goodbye. Therefore, she waited for her honorable husband until he returned from where he had gone. It can be said that her honesty and morals have left behind a story that will be a good example for married mothers and the new generation, especially our young sisters, as well as for all those who think that marriage can only be sustained by the amount of money.

4.2.4 Hospitality

One of the spiritual and social qualities is hospitality, and it is natural and crucial for man to have a leaning towards these values. Being a reflection of the state of a person's soul, the reception of a guest is extremely valuable to him. Instead, at a particular point in a person's development, the power acquired through the growth of the mind and spiritual ideals is used (Carol, 1995:219). I think it's important to pay attention to how people prefer to establish, defend, and promote ideals like spiritual values. The explanation for this is that history tells us that those who are renowned for welcoming guests were content with their lives and valued and adored by both the Creator and the community. In this study, an effort has been made to highlight some of them as excellent, demonstrable people.

Mothers who are known for receiving guests are described as follows in one of Gə'əz textes: The Chronicle of Iyasu II.

ወሶበ ሰምዓ[ዐ]ት ብጽሐታ ለወለተ ጴጥሮስ። ወዕኔት ለተቀብሎታ በከመ ተቀበላሁ ለእግዚእነ ማርያ ወማርታ። ወከብኦታ ውስተ ርሱይ ወሥርግው ጽርሕ። ወሐ[ጎ]ፀበት እገሪሃ። እስመ ይኣቲ ተአምር ዘይቤ እግዚእነ ርቱዕ ይደልወክሙ ትሕ[ጎ]ፀቡ እግረ ቢጽክሙ እስመ አርአያየ ወሀብኩክሙ ከመ ትግበሩ አንትሙሂ በከመ ገበርኩ ለክሙ አነ (P 15 Pa 3 Li 23-32)።

And when she [a one woman] heard Wälätä Petros arrival As Mary and Martha received the Lord, she went out to receive her. She brought her into the paved and

ramshackle house. And she washed her feet. I have given you an example, and I owe it to you to wash the feet of your friends because she knows the words of our Lord.

It is revealed in the Chronicles of Iyasu II that this mother hosted Wälätä Peṭros based on God's word that if I came as a guest, you would receive me. This is not only the culture of welcoming guests, but she also explained in a clear and understandable way the rituals that are applied during the reception of guests. In the old tradition of our country, Ethiopia, the guest reception ceremony starts with washing the feet. According to this, the treatment given to Wälätä Peṭros, which explains the point above, begins after she puts her in a tiled house. When she washed her feet and prepared food for her to eat the other point is that this mother has given us an example, because I am in debt to you, and she really deserves to wash the feet of your friends. It explains to us that we have fulfilled the words of our Lord Jesus Christ, who is truly worthy to wash the feet of your friends. (John 13:15)

As I have seen and understood above, the other mother who is known for hosting the guest was our mother Wälätä Peṭros, described as follows in her gädl.

ወእምነሰ ቅድስት ወለተ ጴጥሮስ ተወክፈቶሙ በፍቅር ወበትሕትና። ወአቅረበት ሎሙ መብልዓ ወመስቴ (P 65 Pa 1 Li 5-10) :: And the holy and blessed our mother Wälätä Peṭros received them with love and humility and gave them something to eat and drink.

It can be understood from this idea that our mother Wälätä Peṭros welcomed the orphans who came to her house with love and gave them something to eat and drink. Because our mother told Wälätä Peṭros in the Holy Book that Abraham received the Trinity as a guest and was blessed in his house as a guest of the Trinity (Gen 18:1). Lot also received angels in the form of guests and she knew that he was saved from the plague that descended on Gämora, so she used to receive guests. (Gen 19:1) This practice of receiving guests is a common practice in the Ethiopian society, which is recorded in the Holy book and is reported in the gädlä Wälätä Peṭros.

4.3. Contribution of Mother in Religious Life

Religion is a culture of devotion that is derived from the heart and based on irrational concepts. It implies belief, trust, faith, and firm hope. To believe is to perceive with the body, hear with the body, think with the heart, and listen with the senses, as well as to recognise

that what cannot be understood in the abstract or from a distance will occur and be carried out (Kidane Wold, 1948, 369). This is the meaning of religion, and the main signs of submission to religion are fasting and prayer.

4.3.1 Fast and Prayer

Fasting entails depriving oneself of food and liquids for a predetermined amount of time. Fasting is denying oneself food³⁶. This was the first law given to Adam to demonstrate his obedience to God. The importance of fasting and prayer, which was explained in the gädlä Wälätä Peṭros, has been translated and analysed as follows:

ወበእንተዝ ነበረት እምነ ቅድስት ወቡርካት ወለተ ጴጥሮስ ኩሎ መዋዕሊሃ በጾም ወበጸሎት። ወጊዜ ምሴት ትብውዕ[እ] ነበ ቤተ ክርስቲያን። ትተገህ ኩላ ሌሊተ እንበለ ፅርዓት በቀደም ወበሰጊድ ወበኩሉ ግብረ ጸሎት (P 10 Pa 2 Li 30-34) ::

And after this, our holy and blessed Mother Wälätä Peṭros lived steadfastly in fasting and prayer throughout her life. Also, and she entered the church in the evening, stood and bowed, and worked hard all night without ceasing to pray.

In this reading, our mother Wälätä Peṭros is meant to express that she lived her entire life in fasting and prayer, and another thing I understand from this is that when our mother Wälätä Peters decided to pray, she separated herself from the monks of the monastery, entered the church in the evening, and spent the whole night diligently bowing and praying. Our mother Wälätä Peṭros spent her entire life in fasting and prayer, and her level of spirituality was high. By applying the words of the book said in the Gospel, ‘Man does not live by bread alone,’ it is explained that she thought and realised the words of God, ‘But by grace is God’ (Matt 4:4), and lived by fasting and prayer. This shows how strong the faith of the mothers at that time was. The main point of this reading is to show the religious strength of mothers and the role model they set for their children. Mothers served their God through fasting and prayer due to their submission to their religion. Our mother, Wälätä Peṭros, prayed and fasted all night. Because of this strength of faith, our mother shows me that she is a mother who can raise the dead and heal the sick with her prayers, which explains to me how great the value of fasting and prayer is.

³⁶ Gen., 2:12

A mother prays to her God when she is faced with various problems. For example, when the health of her children is at a dangerous level, when the country loses peace and love, and when famine, pestilence, disease, and drought occur in her country, she prays and fasts more and begs for mercy from her God. A mother's prayer and fasting protects the country from destruction and protects the health of her children. It is translated and analysed as follows in the chronicle of Iyasu II, one of the Gə'əz texts:

...እስመ ይኔቲ ነበረት እምኦመ ወዕላ ወልዳ ንጉሥ ኢያሱ በብዙኅ ቀኖና በጾም ወበጸሎት እንዘ ትብኪ መዓልተ ወሌሊተ። ወትሰክብ ዲበ መሬት (P 136 Pa 3 Li 29-31)::

Ever since her son Iyasu II came out, she [Queen Məntəwwab] has been crying day and night with many canons, fasting and prayer, and lying on the ground.

This point is explained by the fact that Queen Məntəwwab, the mother of King Iyasu II, used to fast and pray for her son when he left the city of Mānagäša to go on a campaign, so that he would return to her safely. Another thing I can understand from this is that the mother left her beautiful and comfortable bedroom and slept on the uncomfortable floor for the sake of her child's safety, crying to her God day and night. She does this because she loves her son like her own soul. Therefore, prayer and fasting are spiritual weapons that are done to find the desires of the heart and to cast out the evil things and bad feelings in our minds and instead bring the pure thoughts into us, which calm and comfort us. Another idea is that it reminds me of our eternal life, so it makes me live in hope. One of the issues that I always think about in our fasting and prayers is the issue of eternal life, but a mother is not only concerned about her child's safety and health, so she prays for her child more than for her own life. Gə'əz texts show the love and sacrifice of motherhood.

In addition, mothers fast and pray more for their spouses and their marriages. They understood that marriage is sanctified through fasting and prayer. Another is that marrying someone other than one's spouse is a sin and is not loved by God. It has been translated and analysed as follows in gädlä Täklä hayəmanot, which shows that there are mothers who know that.

...ወቤተት ኩላ ይኔተ ሌሊተ በስብሐት ወበጸሎት እንዘ ትብል ኦ እግዚአብሔር ከመ ዝኑ ረሰይከኒ። ቀዳሚኒ ተወሰብኩ በሕግከ ለጅ ምት ንጹሕ። ወዮምሰ አስተዳለውከኒ እኩን ብእሲተ ለከሃ[ሓ]ዴ ሕግከ (P 40 Pa 2 Li 4-7) ::

And she [Ἐγζι ἡῤῥᾶῃα] spent the whole night thanking and begging, saying, Lord, you did this to me. I married a chaste husband who obeys your law. And yet today, ‘You have prepared me to be the wife of your lawbreaker.’

This reading above explains the strength of our mother Ἐγζι ἡῤῥᾶῃα's faith in God, and it is said that after being the wife of a priest according to God's law, she is going to be another man's wife without God's law. When she refused, you made me the wife of a priest who was guided by your laws and commandments, first through her prayers to God, who would save her from this problem. But now she was asking him, how have you prepared me to be the wife of someone who does not know you and does not respect your law?

The main point of this reading is that happiness and sadness alternate in human life, which means that just like day and night alternate, happiness and sadness alternate in human life. The difference is the reaction a person has during times of happiness and sadness. When one is overjoyed and forgets God during happiness and offends God by committing sins in times of grief, she explains that I should not complain to God by giving up hope. It tells me that instead of complaining to God, I should fast and pray to God to give me a solution to my problems. When our mother, Ἐγζι ἡῤῥᾶῃα, was saddened, she did not give up and prayed. It explains to me that it is appropriate to follow the words of the apostle who said, ‘If any of you mourns, let him pray’ (Ya‘əqob 5:13).

Another is that, according to the Gə‘əz texts, a mother was respected and loved by her husband. Because what made her loved and respected was that she received the grace of being loved and respected by God by praying. The Chronicle of Bǎ‘ədǎ Marəyam has been translated and analysed as follows:

ወለቀኝ ባልቴሐት ዘስማ እሌኒ አፍቀራ ጥቀ ንጉሥ በጸ[ፆ]ታሃ እስመ ኮነት ፍጽምተ በኩሉ ንበ እግዚአብሔር በገቢረ ጸሎት ወቁርባን (P 76 Pa 1 Li 1-3) ::

The king [Bǎ‘ədǎ Marəyam] was very fond of Eleni, the queen of the right, in terms of her sex and seriousness. Because she is determined by walking in the way of God, doing prayer, and communion, and is perfect in everything,

Two things can be understood from this idea. One is that our mother, Eleni³⁷, was loved by the king because of her womanhood. The second is that she was a mother who was blameless in God's eyes by doing what was right in her religion, praying, and offering communion. The idea of this main concept shows that mothers are not limited to raising their children and taking care of what they have while living at home. More than this, he explains that the work of fasting and prayer that they did for the development and expansion of their religion is primarily mentioned. Just as our mother Aster saved the people of Israel who were condemned to death by fasting, (Esth 4: 16) as the Ethiopian mothers used to answer the suffering and problems that would come to our country with their prayers.

4.3.2 Building Church

The soul and body benefit from building God's house, but only if one is chosen to do it. We don't simply do it because we can afford to. David, for instance, completed construction on the palace. He wondered after turning to Gaza outside and seeing the ark of God positioned in the tent. He began formulating strategies in his head. Why did he not labor for the temple of God? He then called the obedient prophet Nathan and shared his ideas with him. In addition to praying to God, Nathan advised David to first ask God in prayer. Nathan went back to David later that evening with the prophetic response he had heard from God. By Nathan, God had assured David that he would not construct the temple. (Sam II 7:1–6) however, the narrative informs us that God permitted his son Solomon, who built the palace of God. In this study, an effort was made to identify the mothers who built their God's house with God's permission.

According to the Gə'əz texts, the mothers who built their God's house according to God's willing were translated and analyzed in the chronicle of Iyasu II.

ወበውእቱ መዋዕል ሐነፀ[ጸ]ት እሙ ንግሥት ብርሃን ሞገሳ እንተ ይእቲ እቴጌ ምንትዋብ ቤተ ክርስቲያን ሠናይተ ዘትብርሀ እምፀሐይ ወትትሌዓል እምእድባር። ወሰመየት ስማ ደብረ ፀሐይ ቁስቋም። ወአሠርገወታ በአልባሰ ወርቅ ዘብዙኅ ሢጡ።

And during at that time, his [Iyasu II] mother was Queen Bərhan Mogäsa, and this empress is Məntəwwab. She built a church that shines in the sun and is higher than all

³⁷ Queen Eleni revealed that her father, Gerad Ahmed, was the Governor of Dewaro Province, and later became the wife of Emperor Bä'ädä Marəyam. (Ylma, 1999:18)

the churches. She was able to give her names as Däbrä Šähäy Qusəq^wam. And she was also rewarded with a lot of gold clothes. (P 89 Pa 2 Li 11-14)

What I can understand from the above point is that after the king's mother, Empress Məntəwwab, built a church that shines like the sun, she named it Däbrä Šähäy Qusəq^wam³⁸ and decorated it with expensive gold clothes. The main point that is wanted to be shown in this reading is that the participation of mothers in spreading religion was that they worked in religious institutions where they could worship God. For this, our mother, Empress Məntəwwab, is mentioned first. According to the information provided. The chronicle of Iyasu II mentions how our mother, Empress Məntəwwab, was restless while constructing such a lovely church with gold decorations.

**ወእምድኢቲ ዕለት ትተግህ ለሐኒጾ ዛቲ ቤተ ክርስቲያን ንግሥት ወለተ ጊዮርጊስ።
ወኢወሀበት ንዋመ ለአዕይንቲሃ። ወኢድቃስ ለቀራንብቲሃ (P 91 Pa 1 Li 5-8)::**

And from that day on, Queen Wälätä Giyorgis [Məntəwwab] did not give sleep to her eyes or rest to her eyelids as she works hardly to build this church.

This reading explains that our mother Empress Məntəwwab did not give sleep to her eyes and did not give rest to her lips when she was working on Däbrä Šähäy Qusəq^wam and the main point is that in addition to leading her motherland and managing her family, she was also building a religious church.

The other mother known for building the church was Mrs. Bafäna, the wife of Emperor Mənəlik II. It is translated and analysed as follows in her chronicle:

**ወእምድጎረዝ ሐረት ወይዘሮ ባፈና ውስተ ሀገራ ጠራ እንተ ትሰመይ ኤንጋዳ።
ወሐነፀት ቤተ ክርስቲያን በስመ ጴጥሮስ ወጳውሎስ (P 17 Pa 2 Li 15-17) ::**

³⁸ James Bruce (1804) described Däbrä Šähäy Qusəq^wam as having a one-mile-long fenced yard with a three-story castle, a circular church, numerous different worker and security homes, a banqueting house, and other structures. She began constructing these mansions and churches in 1723, and they were dedicated in 1732, according to him. He also mentioned that the compound's chapel is known as Däbrä Šähäy Qusəq^wam. James Bruce claimed that it was the finest church in Ethiopia and that it contained many superb paintings and gold and silver church utensils. The craftsmen, Girond Isaias, Commander Mamo, Commander Hriakos, and Commander Nabute, oversaw its construction. Three hundred eighty mirrors were positioned all around the cathedral, which was decorated with red silk. He clarified that it wasn't noticed until the church in Gibiu was constructed over the remains of the church and other structures in the compound that were destroyed by Sudanese invaders in 1880,

And after that, Mrs. Bafäna went to her home country, called Engada. Then she built a church in the name of Paulos and Peṭros.

It is easy to understand from the above point that when our mother, Mrs. Bafäna, moved to Engada, where she was born and raised, she built a church in the names of Peṭros and Paul. The main point of this idea is that the participation of mothers at that time in the spread of religion was incomparable. Mrs. Bafäna loves her religion and respects the rules and regulations of her religion, so it is understandable that she expressed her love for God by building a church.

The other mother who is known for building the house of God is our mother, Fəkrätä Krəstos. She entered the Walddəba monastery after accepting monasticism from Abunä Marəkos,³⁹ served for four years, and built various monasteries and churches. It was translated and analysed as follows in her gädl:

ወበጽሐት ምድረ ዙባል ዘትሰመይ ራማ በህየ ሐነጸት ገዳመ። ወከብኢታ ለታቦተ ኪዳነ ምሕረት (P 37 P 2 Li 10-13)::

And she [Fəkrätä Krəstos] arrived from Zobəl, a place called Rama. She founded a monastery there. The Ark of the Covenant brought her mercy.

It can be understood from this idea that during her time in nun, our Mother Fəkrätä Krəstos. Accompanied more than five hundred of her followers and monks to the Rama Kidanä Məhrät Monastery⁴⁰ in North Wolo Qobo District, founded by one of the Nine Saints, Abba

³⁹ Abunä Marəqos IV is an Egyptian bishop who was the patriarch of the Ethiopian Orthodox Täwahədo Church during the reign of Susənyos and Fasil.

⁴⁰ Däbrä Sina Rama Kidanä Məhrät is an important monastery situated in northern Wällo. In the area known as Rayya Zobəl, adjacent to Lasta (for location s. map for Qobbo) From Qobbo, Rama can be reached by a seven-hour walk. The monastic tradition links the establishment of the monastery with abba Guba. The monastery is said to have suffered much during the uprising of peoples associated with the legendary Queen Gudit in the 9th cent., and subsequently during the 16th-cent. Invasion of Ahmad ibn Ibrahim al-Ghazi The monastery briefly came to prominence during the attempted imposition of Catholicism as the state religion of Ethiopia under Ase Susənəyos. A faction of the nobility who refused to adopt Catholicism was exiled. The group included many members of noble families and was led by Fəqərtä Krəstos, who brought them to the present site of Rama the community seems to have been centred on the cave where the church dedicated to the Archangel Gabriel is now located. (gädlä Fəqərtä Krəstos, p. 9)

Guba, which was lost during the invasion of Ahmad ibn Ibrahim al-Ghazi, and built the monastery church, It is as if she created the system of man and woman and made them living in love and prayer. In addition, by God's well, she returned from Jerusalem to Ethiopia with a pillar of light led by St. Michael and built a church in a place called Ṭəba Maryam⁴¹ in Mäket district. Her gädl was described as follows:

**ወአጋገንዘት እምነ ቅድስት ፍቅርተ ክርስቶስ ከመ ትሕንጽ ቤተ ክርስቲያን በዕፀ
ሐስቶ ወሐረገ አንጻዋ። ሐንጻት አረፍተ ቤተ መቅደስ። ወኮነ ውጣኔሃ ወፍጻሜሃ
ለቤተ ክርስቲያን በዕለተ ዓርብ (P 57 Pa 1 Li 1-4) ::**

Our mother, Fəqərtä Krəstos., started working with Smiza's wood, and by Rat's phrase, the church the work of the temple started on Friday and ended by one dady on Friday.

What is easy to understand from this point is the strength of our mother's religion: she started the temple on Friday and finished on the same day. The other is because of the strength of our mother's faith and her efforts to spread her religion. After she brought the Ark of the Covenant into the church she built and consecrated the Mass, when the Mass was performed, our Lord appeared to them from the Fəqərtä Krəstos, together with his Mother and Our Lady, and when he came down from the chair and blessed this place, the temple of Səmiza bowed to the Creator in all four directions. Earthquakes, Fəqərtä Krəstos said, 'Have you come to destroy us? Are you going to destroy the church?' As she asked, the Lord said to her, 'This temple of yours will remain unbroken and unrenovated until I come again, until the end of the world; the feet of unbelievers and heretics will not enter it. All those who receive communion in it will have their sins forgiven. My mercy and blessings will always be with them.' The main point that is wanted to be shown in this reading is the struggle and incomparable efforts of our mother, Fəqərtä Krəstos, to spread the religion. It is also to show what kind of participation she had in building the house of our God, which is mentioned in the records of Gə'əz textes at that time.

⁴¹ Ṭəba Maryam means a kebal in a small district in North Wollo zon, and then in a place called Mən Tamər, there is a monastery called Emä Muz Kidanä Məhrät, founded by the Ethiopian martyr and righteous Saint Fəqərtä Krəstos in the sixteenth century. (gädlä Fəqərtä Krəstos, p. 10)

4.3.3 Miracle

One type of G ə'əz narrative in which a saint performs a miracle after finishing a mission on Earth successfully, The miracle stories in the book are performed by an individual saint in heaven for a believer on earth who believes in the saint's prayers (Dawit, 2019:15). The Encyclopaedia Aethopica defines Tā'ammr as 'a phenomenon appearing as a prodigy or omen, implying the presence or intervention of divine power.' And Tā'ammr depict great and astounding phenomena that ordinary people cannot comprehend. The events were carried out by gods, spirits, and talented individuals (vol. 4, 2010).

I attempted to see the miracle performed by capable mothers and the mothers who carried out this work in this study. According to the Gə'əz texts, explain that the holy fathers and mothers had authority over the sun and the moon. Because the sun and the moon were created by the order of God to give light to living and non living things and to serve as a measure of time (Gen 1:16) But we find the sun and the moon, ordered by holy fathers and mothers, outside the order of nature. For example, when Iyasu, the man of God, was fighting with the Gentiles in the time of Old Kedan, 'the sun stood still on Gibeon, and the moon stood still in the valley of Elon, and the sun stood still until the people avenged their enemies,' (Iya 10:12) It is stated that he was able to command After Iyasu, the Ethiopian mother Ilarəya⁴² was able to command the sun to travel in space while maintaining its natural order. It has been translated and analysed as follows in the gädl of our mother, Saint Wälätä Peṭros.

ወሐረት እንደ ትገብራለች። ወርአየታ ለፀሐይ ከመ ተቁልቁለት ወቀርበት ለእ[ዐ]ሪብ።
ትቤላ አንቲ ፀሐይ አምሐልኩኪ በአምላክ ቅዱስ ፋሲለደስ ከመ ትቁሚ። ወትጸንሕኒ
እስከ እገብር ወእፌጽም ፈቃድዮ። ወፀሐይሰ ሀለወት ወቆመት በከመ አዘዘታ (P 86
Pa 1 Li 8-10)::

And as she [Ilarəya] walked quickly, she saw the sun going down. Sun, stand still until I complete my work. She said to her, "I am praying to God of Facilädäs so that you do not move from where you are". And as the sun commanded her, she remained firm.

⁴² Elarəya is a mother who followed Saint Wälätä Peṭros and lived a monastic life. During her monastic life, she was a mother who obediently served the monks (Conti Rossini, ed., gädlä Wälätä Peṭros, 1954: 86).

This point above explains that mother Ilarəya, like her fathers, stopped the sun by saying that it was still in its place, and that mother Ilarəya, who followed Wälätä Peṭros and lived all her life in Monastery, was an obedient and servant mother who obeyed Wälätä Peṭros and served a widow monk named Āmätä Marəyam⁴³ by making stew. One day, she received an order from her mother, Wälätä Peṭros, and made a stew as usual and presented it to Amätä Marəyam. When mother Ilarəya tried to express the power of her miracle, God made Āmätä Marəyam hate that stew in her heart, and then Āmätä Marəyam refused to eat it. When our mother, Wälätä Peṭros, saw why you didn't do what she wanted for her, Ilarəya said, 'I will quickly bring her what she wants and loves.' She saw the sun going down with a child, and she was walking quickly, and you, the sun, stood still until I did my will and made her not move. Another idea is that she went to the fisherman and bought fish to do what she wanted. She quickly returned, cooked the fish she bought, and put it on the table. Then Āmätä Marəyam ate it, and she was happy. But Ilarəya forgets that the sun is standing many times and explains that it states as follows:

ወኢላርያሰ ረስ[ሥ]ዓ[አ]ት[ታ] ለፀሐይ ወኢተዘከረታ። ወጎንደየት ነዋኃ እንዘ ትቀውም። ወአሓ[ኃ]ትኒ ያነክራ ወይትበሀላ በበይናቲሆን ምንተ ኮነት የም ዛቲ ፀሐይ። ወእምዘ ተዘከረት ኢላርያ ወወጽአት አፍአ። ወርእየታ እንዘ ትቀውም ወትቤላ ሶቤሃ ቡርክት ኩኒ አንቲ ፀሐይ ጸናሕክኒ እምይእዜሰ አከሰኪ ሐራ ፍኖተኪ። ወይአተ ጊዜ አረበት። ወኮነ ፍጹመ ጽልመተ (P 86 Pa 1 Li 8-10)።

And but Ilarəya forgot that she still had the sun standing. As a result, the sun remained stationary for many hours. The sisters looked at the sun and wondered, 'What will happen to this sun today?' After this, Ilarəya remembered and went out and stood looking at you and said to her, 'you sun, you have stayed with me until now, so be blessed. Then go on your way'. Then the sun sank, and it became completely dark.

This idea explains that the sun remained standing for many hours, and because of its standing, her sisters were surprised to see the sun and said, 'What will happen to this sun today?' Also, when our mother Ilarəya stood up and allowed the sun to come back and do the work given to it by nature, the sun continued its journey, and then it became completely dark.

⁴³ Āmätä Marəyam is a widowed nun who lived with the monastic life of Saint Wälätä Peṭros (Conti Rossini, ed., gädlä Wälätä Peṭros, 1954: 86).

The main point that is wanted to be shown in this reading is to give an appropriate response to the researchers who say that the work of mothers has not been widely described in the Gə'əz texts by thoroughly analysing the works of our mothers. For example, one of the researchers, who are one of the scholars, mentioned, raised different ideas, but the conclusion she reached was the same. ‘‘The Gə'əz texts written about the women did not describe the work of the women's mothers well, and the main tasks in the women's mothers' lives were taken over by men and by supernatural forces. Thus, as I see it, although the women are presented as the centre of the action, the context is dependent,’’ she concludes (Selamawit 2006:164). However, the Gə'əz texts tell that our women mothers are not dependent on men's works, as the mother Ilarəya, who was mentioned in the gädl Wälätä Peṭros, was not dependent on anybody and was enough to stop and command the sun.

The other mother who performed miracles without being dependent on men or other bodies was like our mother Fəqrətä Krəstos. It has been translated and analyzed as follows.

...ወእምዝ ተንሥኣት ወጸለየት እምነ ቅድስት ፍቅርተ ክርስቶስ። ወወረቀት ምራቃ ገቢራ ጸቡረ ቀብዓ[ዐ]ት ገጸሙ ወቀራንብቲሆሙ ለእውራን። ወበጊዜሃ በርሀ[ሃ] ወተከስ[ሥ]ታ አዕይንቲሆሙ (P 34 Pa 3 Li 21-24) ::

And after that, our mother, the Holy Fəqrətä Krəstos, got up and prayed, and she spat into mud and anointed the blind men's faces and eyebrows. At this their eyes opened.

From this reading, it can be understood that our mother, the Fəqrətä Krəstos, her God, Jesus Christ, after making mud with his spittle, opened the eyes of the blind Bärtemewos with the mud. (Mark 10: 46) It is as if she opened the eyes of the blind after she spat on the ground like her Lord. Therefore, according to the Gə'əz texts, it reminds us that our mothers at that time were strong in their faith and used to perform miracles.

In addition, Prophet Iləyas crossed the Jordan River with his mantle, (Kings 2: 8) just as, Fəqrətä Krəstos, and also crossed the Erteran Sea with her mantle. The miracle performed by our mother, Fəqrətä Krəstos, was translated and analyzed as follows:

...ወእምነሰ ቅድስት ፍቅርተ ክርስቶስ ሰፍሐት አ[ዐ]ጽፋ ዲበ ባሕር ወአሚሃ አደወት ባሕረ በሰላም (P 53 Pa 2 Li 8-10)::

And our Holy Mother Fəqrətä Krəstos spread her clothes on the sea. And then she crossed the sea in peace.

From the point mentioned above, it can be understood that our mother, Fəqrətä Krəstos, crossed the sea with her mantle, and this happened when our mother returned from Egypt to her country of Ethiopia. When she arrived at the Eritrean Sea, the sailor refused to ask her to cross the sea, so she stayed at the seashore for seven days. She remembered the miracle done by her father Prophet İlayas and explained that she crossed the river with her mantle because she thought that I could cross the river with my mantle like my father. Therefore, this point raised above explains that our Ethiopian mothers, in addition to leading their home, country, and lives, also performed miracles.

4.3.4 Covenant

Tadese, (1968) stated that covenant is also an agreement between two or more parties. It is a contract that clearly shows and describes the actions that each of the parties involved in the agreement is expected and should do, and the agreement can be divided into two ways, social and between man and God.

What this research tries to look at is the covenant between man and God. This is for those who loved and served God with all their strength, all their heart and all their soul until death, who willingly cut their bodies with the sword of the Holy Spirit for the sake of the Kingdom of Heaven. Just as the saints who lost themselves and offered themselves to Christ alone gave up and endured the temporary pleasures and happiness of this world for His sake, He also gave them an eternal memory, an indelible name and a promise. (Matt 10:40)

It is recommended to include the mothers mentioned among the holy people in this study. For example, the covenant that our mother Krəstos Säməra made with her Lord in her gädl has been translated and analyzed as follows:

አማን በአማን እብላኪ ኩሉ ሰብእ ዘክብረ ተገዛረኪ በፍስ[ሥ]ሐ ወበሐሴ[ሣ]ት አነ አሥ[ስ]ተፌሥሆ[ሐ] በመንግሥተ ሰማያት፡፡ ወዘይጸውዕ ስመኪ በተአምኖ ጊዜ ምንዳቤሁ አነ አድህ[ገ]ኖ እመከራ ሥጋ ወነፍስ... (P 152 Pa 2 Li 12-16)

I [God] am telling you the truth I rejoice in the kingdom of heaven who remembers you with joy. Also, if he calls on your name in trust in his time of trouble, I will save him from suffering body and soul.

The evidence presented above demonstrates that our mother Krəstos Säməra made the following vow to her Lord: “I will rejoice in the kingdom of heaven, who remembers you with perfect joy.” I will spare him pain in both the body and the spirit if he calls on your name in his hour of need. I will put the names of whoever penned the book that details the news of your murder in the book of life. It is reasonable to assume that her Lord's pledge to her will stand until the end of time.

Among the mothers selected as examples in this study, the other mother who made a covenant with her Lord, who is the Fəqərtä Krəstos, in her gädl has been translated and analysed as follows:

ትቤሎ ቅድስት ፍቅርተ ክርስቶስ ለእግዚአብሔር መሐል ሊተ ኩሎ ሰብአ እለ ተማኅፀኑ በጸሎትዮ ወእለ ይገብሩ ተዝካርዮ ባርኮሙ። ወይቤላ እግዚእነ ይኩን ኩሎ በከመ ቃልከ።... (P 67 Pa 2 Li 7-9)

Holy Fəqərtä Krəstos, to those who trust God through my prayer she said to him, ‘Swear to me that you will forgive me all that they do for my Commemoration’. And our Lord said to her, Will it be just as you said it would be....

I understand that, our mother, Fəqərtä Krəstos, made me promise to marry those who trust in my prayers. These above-mentioned ideas are the levels of holiness that a saint living in the Orthodox Täwahədo religion can reach. In the Orthodox Täwahədo religion, the last cornerstone of sanctity is the ability to see God, as the religious scriptures explain to us. This is the final action. The bodies of saints who have attained this degree will burn, and they won't give their bodies to demons. Those who possess all of these have amassed wealth for spiritual virtue, and the Holy See is satisfied with them. “Blessed are the pure of heart; let your eyes be upon God; blessed are the pure of heart, for they shall see God,” it says in the Bible. (Matt 5:2) Therefore, as I see in the Gə’əz texts in Ethiopia, the mothers who have shown me those mothers can see God face to face and that motherhood does not restrict them from doing these things without limiting them to the work in their home hold the first place.

4.4. Contributions of Mother in Political System

Politics is a term that is frequently used to refer to a nation or its government, but it can also refer to any collection of people. When the Amharic dictionary (1993) interprets the word politics, it is the relationship between the people and other governments in terms of power and country management, attitudes, activities, governance, or the science of governance. In fact, it is reported in Gə'əz texts that mothers are involved in political issues as follows:

4.4.1 Leadership

In order to seek and carry out a common goal in a planned, structured, and organized manner, it refers to an organized activity of people with its own rules and regulations (Maxwell 2022:23). I made an effort to illustrate the mothers who made contributions in this round in the manner shown below, in an effort to demonstrate that the study's emphasis is on demonstrating the contributions of mothers, from leading themselves to leading the nation. And the Gə'əz texts tell us that our country, Ethiopia, was a country that not only had heroic fathers who were known as leaders in the political sector but also heroic mothers. For example, in the Chronicles of the Ləbnä Dəngəl, the mothers who were known as leaders were analysed and translated as follows:

ወአሚሃ ትትሜገብ ወ[መ]ንግሥት በትእዛዘ ወላዲቱ ንግሥት ናኦድ ሞገሳ።
ወበምክር ካልእታ ንግሥት እሌኒ እስመ የአምራ ሠሪዓ ቤተ መንግሥት።
ወፈድፋደሰ ዛቲ ጠባብ እሌኒ ተአምር ሕገ መንግሥት (P 3 Pa 1 Li 17–20)::

And at that time, the government was led by the king's [Ləbnä Dəngəl] mother, Queen Na'od Mogäsa, with the advice of the second queen, Eleni. They know the administration of the palace. Eleni, who was wiser, knew the administration of the state.

From the reading above, it can be understood that Queen Na'od Mogäsa and Empress Eleni were the two mothers who played the role of leadership during the reign of the Ləbnä Dəngəl, and that Empress Eleni in particular was well aware of the rules and regulations of the administration. This happened when Emperor Ləbnä Dəngəl was still young, so the king's mother, Na'od Mogäsa, and Empress Eleni were the ones who led and governed the country. The reason is that Ləbnä Dəngəl was not yet capable of leadership.

Various researchers have testified about Empress Eleni's management and leadership skills in their research work. For instance, Afendi (2010), one of the experts, claims that David, the Emperor Na'od's son, was only twelve years old when he passed away. So, in order to prepare a strong person to support his son as a guardian, Empress Eleni was selected by Emperor Na'od's supporters, who want to govern the nation in accordance with their will. It informs us that as soon as she took office, she put in place the policies intended to end the conflict between Christians and Muslims through a policy of peace and reconciliation and to contrive close ties with the Europeans.

Empress Eleni's diplomatic strategy of political marriage, which is the primary illustration of the efforts she made with other nations in the letters she wrote to King Emmanuel of Portugal, is best exemplified by another researcher, Tadese (1972). The letter also states that “we would agree to have our boys marry your daughters if you wanted them to”. A tiger with a warning for politics, She desired this in order to avoid the conflict that was raging between Christian and Muslim sultanates in her nation and because she failed to create a stable political system by making peace through marriage.

In addition, the strong mother's political and religious leadership skills were witnessed by the then Emperor Bā'ädä Marəyam, which were translated and analysed as follows in his chronicle.

ወለቀኝ ባልቴሐት ዘስማ እሴኒ አፍቀራ ጥቀ ንጉሥ በጾ[ያ]ታሃ እስመ ኮነት ፍጽምተ በኩሉ ንበ እግዚአብሔር በገቢረ ጽድቅ ወሃይማኖት በገቢረ ጸሎት። ወበዓለምኒ በሥርዓተ ማዕድ ወሕግ በአእምሮ መጽሐፍ ወነገር። በእንተዝ ኩሉ አፍቀራ ንጉሥ ፈድፋደ ለንግሥትነ እሴኒ ወረሰያ ከመ እመ። (P 176 Pa 1 Li 1-6)።

And Eleni, the queen of the right, the king [Bā'ädä Marəyam] loved her very much, both sexually and seriously. Because she is determined by walking in the way of God, doing true work, fasting, and prayer and is perfect in everything, she is wise in all things in the world, such as food preparation, mental knowledge, knowledge of books, and giving advice. So the king loved our queen, Eleni, very much in everything. He made her like his mother.

This idea explains that Empress Eleni was admirable for her wisdom in doing real work, fasting, praying, and in all her work in food preparation, intellectual knowledge, and political leadership. Also, because the king knew all the wisdom of Bā'ädä Marəyam, he loved her as

much as his mother and made her his assistant in politics. Empress Eleni, the wife of Emperor Bā'ädä Marəyam, managed the work of the government administration primarily because, in Kefyalew's (1988) interpretation, the king was inclined towards spiritual work. It is also claimed that Empress Eleni, who served as a key political adviser during both of the emperors' terms of power Emperor Na'od and Emperor ʾĪskändər was the mother of the two men who would go on to replace their father and rule Ethiopia.

As I have seen above, Empress Eleni had a lot of experience, especially during the reign of her grandson, Emperor Ləbnä Dəngəl, from Emperor Bā'ädä Marəyam to Ləbnä Dəngəl. It can be seen that she was the one who guided the internal and external political processes as a helper. Another important point to explain from this idea is that our mothers at that time were not only capable of domestic leadership but also in the political world; they managed and led their country with peace, love, and wisdom.

Just like Empress Eleni, who is known for her leadership and knows the art of politics, as well as a mother who managed her country by expanding the territories, Empress Məntəwwab was translated and analyzed as follows in the chronicles of Iyasu II.

...ዘትኩንን እምባሕር እስከ ባሕርእምነ ምጽዋዕ እስከ ስናርወእምነ በቅላ እስከ ፈጠጋር። እንተ ይእቲ ይቴን ምንትብብ ዘስመ መንግሥታ ብርሃን ሞገሳ እሙ ለንጉሠ ነገሥት ኢያሱ (P 18 Pa 2 Li 14-17)::

The king of kings Iyasu II's mother, whose royal name is Bərhan Mogäsa, is ʾĪtege Məntəwwab, who rules from the extreme to the extreme, from Məṣṣəwa to Sinnar and from Bäqəla to Fätägar.

What this above point tells that during the reign of her son, Etege⁴⁴ Məntəwwab, and during the reign of Iyasu II, she also ruled the country as a queen, from Məṣṣəwa⁴⁵ to Sənnar⁴⁶ and

⁴⁴ Etege is empress; it is a female queenly title.

⁴⁵ Məṣṣəwa is a port city in the northern red sea region of Eritrea, located on the red sea at the northern end of the Gulf of zula Gulf beside the Dahlak Archipelago. It has been a historically important port for many centuries (Denison, 2007).

⁴⁶ Sinnar (Sənnar) sometimes also known as Fung after the dominant ethnic group, was a Sudanese kingdom on the western and northwestern borders of Ethiopia, extending up to today's Eritrea. The Christian Ethiopian Empire had various connections with it, through trade, political alliances and military conflict. At times, Ethiopia claimed suzerainty over sənnar without ever exercising any permanent control. and sənnar is one of the

from Bāqāla to Fätāgar.⁴⁷ Etege Məntəwəwb had an advanced mind, so it can be understood that she was a mother who combined motherhood and queenship together, who knew the leadership of the kingdom well and managed Ethiopia wisely. Another idea that explains this is that even though her son Iyasu II reigned in his name, it was his mother who was in charge of the leadership of the kingdom. In addition, it can be understood from the following reading in the chronicle of Iyasu II, that Ethiopia was leading its country with wisdom, peace, and love.

**...ወበዘከመዘ መከራ እንዘ ሀለውት ኮነት ተዓቅብ ትዕይንተ በህድዓ[ኢ]ት ወበሰላም።
 ወኢተሰምዓ[ዐ] ድምፀ አውያት እስመ ትኳንን ዓለመ በተጥባቦ ነገር እምአመ ወዕኢ
 ወልዳ ንጉሥ ኢያሱ እስከ አመ ይገብእ በዳኅና (P 137 Pa 1 Li 1-5) :::**

And while she [Etege Məntəwəwb] was in such trouble, she was protecting the city in peace and quiet. No noise was heard. When her son, King Iyasu II, left, she managed the city wisely until he returned safely.

When I look at the above idea with emphasis, it shows me what the governance and management system was like during the reign of Etege Məntəwəwb. This shows that from the time King Iyasu II left for a campaign until he returned, his mother, Etege Məntəwəwb, prayed to God for the safety of her son and governed her country peacefully without conflict or violence. Because the wisdom she used was to allow the governors who were far away from the area to rule independently, so that a stable peace would come.

The main point to be explained from this idea is that our mothers at that time were involved in governing the country and when they were governing with wisdom, love, peace and justice.

provinces of Sudan. This province is bordered by Gedarif in the north, White Nile State in the west, Blue Nile State in the south and south Sudan, and Ethiopia in the east. The capital city is Singa, but the largest city in the province is Snar (Wolbert, 1981).

⁴⁷ Fätāgar a large historical region was located in the south-east Šäwa region, on the northern shore of the Awaš. In the mediaeval Horn of Africa, the ancient province of Fatagar divided the territories of the Muslims and the Christians. It was a part of the Muslim nations in the eleventh century, and then was invaded by the Christian kingdom under the leadership of Emperor Amda Seyon. In the fifteenth century, it served as the centre of the Ethiopian Empire and was the residence of several emperors (Encyclopedia Aethiopica.Vol.2, pp.504-505).

4.4.2 Decision making

Making a decision entails putting up a solution that is required for a particular issue or problem and that produces positive results and putting that solution into action. This entails selecting the best alternative solution from those offered. I made an effort to explain the key ideas that are need to comprehend in order to make decisions. People have used the decision-making process throughout human history in all facets of life. Decision-making process, which is a component of the social science framework, is evolving based on psychological analyses of individuals and includes a contemporary approach as well as several tactics that have the potential to be successful (Edwards, 1954:380). With the help of the aforementioned concepts, an attempt has been made to demonstrate how mothers, whose names are recorded in the Gə'əz texts, were the decision-makers and leaders while they were in charge of the nation. The text taken from the chronicle of Šäršä Dəngəl confirms how mothers were active in political engagements.

ወእሙኒ ንግሥት አድማስ ጥገሳ ኄርት ወመሃይምንት ወፈራሂተ እግዚአብሔር መዝለፊተ ጸሎት ዘኢተኅ[ሐ]ስ[ሥ]ም ላዕለ መኑሂ። ወኢትፈድዮ ለብእሲ እኩይ ከመ ምግባሩ። ለሠናይኒ ብእሲ ትፈድዮ ምክዕቢተ ዘይበዘኅ እምነ ምግባሩ (P 6 Pa 3 Li 30-36) ::

And his mother, Admas Mogäsa is kind, faithful, and God-fearing, always praying, never doing evil to anyone, and never punishing the evil person according to his deeds. And she pays the good man twice as much as his work.

This reading that I have seen above states that during the reign of Queen Admas Mogäsa, she took charge of the palace and decided the state of administration and decision-making. The decision that Queen Admas Mogäsa used to make in her judgement process was that she would show mercy to the person who did an evil deed, not by taking revenge according to the evil situation, but by showing motherly compassion. A person who does a good deed would, in addition to the good deed she has done, make a fair decision. In addition, the decision-making about Queen Admas Mogäsa was very wise and covered by political decisions. According to Denis (2010) no one was chosen to succeed Emperor Minas as monarch during his lifetime. As a result, a council was quickly assembled to decide who would succeed in holding that position of authority. His biological mother, Queen Admas Mogäsa, was present at this meeting and participated in the decision-making process. This shows us that his

mother, Admas Mogäsa, was the one who held the highest decision-making power among the officials in the council.

Another important point that can be understood from this idea is that the decision-making process used by the mothers at that time when they were ruling Ethiopia as queens was based on non-dictatorial justice and avoided revenge. In addition, I believe that it is important to study this idea scientifically as it is an encouraging example for our mothers who are in power. Then the Gə'əz texts claim that Queen Bərhan Mogäsa was the other mother in our nation of Ethiopia who was regarded as a political decision-maker. The Chronicles of Iyo'as provide the following analysis:

“ወአመ ፰ ለጥቅምት ዳግመ ተረክቡ በሰቅሰቅ ዘመሰሪ ንጉሥ ወንግሥት። ወኮነ ሥ[ስ]ዕረት ወሢሎት” (P 184 Pa 2 Li 10-14):: “And on the eighth day of October, when King Iyo'as and Queen Wälätä Giyorgis [Etege Məntəwwab] met again in Säqşäq Zämäsäri,⁴⁸ It was giving power and revoking authority.’”

From the above reading, it can be understood that during the reign of Queen Bərhan Mogäsa, the decision-making process was used to appoint and revoke a person. This means that Queen Bərhan Mogäsa was the one who passed the title of queen from her husband Bäkafa to her grandson Iyo'as and made political decisions during the reigns of all three kings. The above idea was also present with Iyo'as at the decision-making place called Zämäsäri, on October 8th, during Iyo'as's reign, by revoking the officials who should be removed from their positions. It is also said that Bərhan Mogäsa was the one who used to make decisions by appointing people who should be appointed. From this, the main point and focus of this study is whether the decision that mothers used to use the power of queenship during decision-making was fair.

⁴⁸ Säqşäq Zämäsäri is a decision-making place and it is found in Gondor town.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

Different manuscripts found in churches, monasteries, government and private archives and libraries in Ethiopia. They are numerous both in terms of quantity and content. Some of them provide explanations about mothers and motherhood. On the other hand, most of the studies focus on kings, priests, and monks, gender inequality, children, political issues, social conditions and economic issues. I believe that the concept of mother and motherhood have not been seen sufficiently studied by the previous researchers. Thus, this study tried to show the role of mother and motherhood in selected Gə'əz texts. The study is a descriptive qualitative research design and data were gathered through document analysis.

According to the findings of this study, mother and motherhood is portrayed in Gə'əz literature as compassion, bravery, reconciliation, love, and sacrifice. As a result, my investigation of where mother and motherhood are depicted in Gə'əz literature raised my views about the respect and love of mothers and provided me with more understanding. Furthermore, I understood that mothers make an incomparable contribution to religious instruction. They were able to construct a church, fast and pray, receive a covenant from their Lord and perform miracles. As a result, I found that how mothers' powerful and close-attention commitment to their spiritual lives in religion is a sign of the church's and religion's expansion.

From the perspective of politics, it is simple to investigate mothers' leadership and decision-making abilities, and the study found that they were on equal with men in terms of their leadership capabilities. Based on this outcome, I was able to see that the Gə'əz texts simultaneously show equality between men and women.

In general, the Gə'əz texts have played an important role in making mothers' lives and activities successful, and the mother served as a role model for the community and contributed to the family by encouraging everyone to practise humanity. I also understood that she was the first to teach her children morals and to be a teacher of love, humility, and bravery. Another aspect is that I have come to understand that motherhood generates a way of life in a family, contributes to moral development, and is a never-ending way of connecting

with a mother's everyday interactions with her children. Mothers are also loyal to their husbands and value their marriage. This will be an example for mothers who are now married to be faithful to their marriage, showing that she is faithful to marriage and fears God. Because today, people who believe in marriage are disappearing, it shows that religious and social lives are distorted because more people are divorcing in our country, Ethiopia. For example, in social life, family members are disintegrated and children grow up without parents and from the point of view of religion, a person who divorces his wife and marries another committeth adultery. And he who marries a divorced woman commits adultery (Matt 19:9). It is against the religious system because it violates the law of the Bible. Therefore, society respects those who are faithful to their marriages.

5.2 Recommendations

Based on the aforementioned key findings, this study would give for the stakeholders a better understanding on how mother and motherhood are portrayed in Gə'əz literature. As a result, the following suggestions have been made:

- Mothers who are known to be faithful to their marriages and families should be studied and presented as an example to the mothers who are now married. It can solve the problem of divorce in our country, Ethiopia.
- I was able to understand that mothers in our country, Ethiopia, were equal to men in bravery, spreading religion, ruling the country, and managing the family before women's rights activists came in around the world. Thus, I believe that if feminists use the chronicles and Gädlät as the primary sources for this study and explore their function in terms of feminism, they will learn that Ethiopia was practiced women's equality in the past century.
- I couldn't get Gädlä Mäsqäl Kəbra, Gädlä Abərəham and Aşbəḥä when I was collecting Gə'əz texts on motherhood; therefore, I couldn't include them in my study. This is due to the library's absence of Gə'əz texts for the study. To address this issue, Universities and research institutions devise ways in which Gə'əz texts could be accessible for reaserch purpose through cataloguing and digitization.

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ክፍያለው መራሐ፤ (1988)፤ ሴቶች በኢትዮጵያ። አዲስ አበባ ሜጋ አሳታሚ ድርጅት

ኪዳነ ወልድ ክፍሌ፤ (1948)፤ መጽሐፈ ሰዋሰው ወግስ ወመዝገበ ቃላት ሐዲስ። አዲስ

አበባ፤ አርትስቲክ ማተሚያ ቤት።

የኢትዮጵያ መጽሐፍ ቅዱስ ማኅበር፤ (1980)፤ የብሉይና የሐዲስ ኪዳን መጻሕፍት። አዲስ

አበባ፤ ብርሃንና ሰላም ማተሚያ ቤት።

የኢትዮጵያ ቋንቋዎች ጥናትና ምርምር ማእከል፤ (1993)፤ አዲስ ያማርኛ መዝገበ ቃላት።

አዲስ አበባ ዩኒቨርሲቲ።

APPENDIX I

No.	Name of gädl and Chronicle	Name of Editor	Year of edition	Page count of edition
1	Gädlä Märähä Krəstos	Stanislas Kur	1972	145
2	Gädlä Giyorgis Zä Säglä	Gerard Colin	1987	63
3	Gädlä Abäkärəzun	Conti Rossini	1954	133
4	Gädlä Iyäsus mo'A	Stanislas Kur	1965	56
5	Gädlä Təkälä Häymanot	Wallis Bvdge	1906	241
6	Gädlä Krəstos Sämra	Cerulli Envico	1956	78
7	Gädlä Lalibäla	Jules Perruchon	1892	161
8	Gädlä Bəştawəros	Amsalu Tefera	2010	45
9	Gädlä Wälätä peṭros	Conti Rossini	1954	146
10	II Miracle of Zärə'a Buruk	Connti Rossini	1944	70
11	Chronicle of Bä'ədä marəyam	Jules Perruchon	1893	182
12	Chronicle of Ləbnä dəngəl	Conti Rossini	1988	24
13	Chronicle of Gälawdewäs	Conti Rossini	1988	10
14	Chronicle of Šäršä dəngəl	Conti Rossini	1944	208
15	Chronicle of Iyasu II	Ignatius Guidi	1944	167
16	Chronicle of Əiyo'As	Ignatius Guidi	1944	90
17	Chronicle of Susənəyos	Esteves Pereira	1892	335
18	Chronicle of Wäyzäro Bafäna	Hristiansky Vostok	1999	59
19	Gädlä Fəqrətä Krəstos		1995	112