THE THIRD LEVEL
OF ETHIOPIAN COMMENTARIES
ON THE APOCALYPSE:
ILLUMINATED MANUSCRIPTS


This book on Ethiopian art is of interest to all who deal with either Ethiopia or early Christian studies. Its late author, Robin McEwan, managed to frame the facts of the history of book illumination in the context of Ethiopian culture of the 18th and 19th centuries as a whole. Moreover, his commentary on the miniatures continuously refers to texts that preserve early Christian traditions of both commentaries on the Apocalypse and the life of apostle John. His wife, Dorothea McEwan who has now published his work, is herself a scholar who is very sensitive to such an approach. She is known, among other things, from her paper summing up findings in the field of Ethiopian illuminated manuscripts on the Apocalypse.¹

So far, our knowledge of the Ethiopian exegetical tradition of the Apocalypse was basically limited to two commentaries, one in Ge’ez (*Tergwame Qalamsis*, translated from a lost Arabic original of Coptic origin somewhere in the 16th c.) and another in Amharic (*Andemta*).²

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² Cf., on all of this: Roger W. Cowley, *The Traditional Interpretation of the Apocalypse of St John in the Ethiopian Orthodox Church* (Cambridge, 1983) (Uni-
The latter was written down in the 19th century but could contain much earlier material than the former. The Ethiopian scribes and traditional scholars are famous for their ability to know by heart enormous amounts of text, and this is why their oral tradition is surely not less stable than the written one. As I have been told by those who have worked with Ethiopian Church scholars, it was common until recently in Ethiopia, that if a manuscript reading turned out to be at variance with a text known by an authoritative teacher by heart, one would make preference to the reading known by the teacher. Be that as it may, the two sets of illustrations to the Apocalypse published by McEwan predate the writing of the *Andemta*, and so, are an important third evidence of the Ethiopian exegesis. This is why I dare to coin them the “third level” of the Ethiopian traditional commentary to the Apocalypse, beside two former “levels” of the *Tergwame Qalamsis* (below: *TQ*) and *Andemta* (below: *A*). Besides, both Ethiopian illumination sets cover the *Acta Iohannis* (CANT 218) known in many recensions and languages including Ethiopic (*BHO* 470).

Both Ethiopian illuminated manuscripts represent the same tradition of illumination, with very small variants. The manuscript of the church Däräsge Maryam (19th c.) is now preserved in this church, in a remote part of Ethiopia. The color photographs were taken on location by the author. Its illuminations are reproduced without exception. Another manuscript is that of the British Library (BL) Or. 533 (first half of the 18th c.). Most of its illuminations (in total 24), while not all, are reproduced, the others being described verbally. Probably, such a decision is reasonable from the viewpoint of an art historian, while I regret this from my own viewpoint of a historian of exegesis. For instance, I would be very interested to see the illustration of “Babylon” (Rev. 14:8) that is available on the miniature of the BL manuscript only (cf. p. 155–156). Unlike most of the European exegesis where this fallen Babylon is Rome, the Ethiopian exegesis (both *TQ* and *A*) preserves an early tradition where Babylon is Jerusalem. What does “a Gondärine castle” mean, as McEwan describes this fallen city on the BL manuscript miniature (p. 156)?

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(4) It is interesting to note that, in some difficult points, the illustrations are ambiguous. Thus, it is impossible to decide who is the second person, be-
The mutual relationship between the two illuminated manuscripts is the following: “Unless the painter had access to another set of illuminations, which was very similar to that of BL Or. 533 but which no longer exists or has not come to light, the resemblance suggests compellingly that he knew the Or. 533 set itself” (p. 69). In turn, the earliest manuscript was produced (between 1732 and 1740) by the order of Empress Mentewwab (or, according to her royal name, Mogäsa) for the church Däbrä Sehay at Qwesqwam, her residence and a new Church capital near Gondär.

The book contains an important introduction to the epoch of Mentewwab (ch. 2, p. 10–23, and also ch. 5 and 6, p. 40–66) and to the Ethiopian painting (ch. 3, p. 24–31) which make the book easily accessible to a large audience and simply a fascinating reading on the history of Ethiopia. Ch. 4 (p. 32–39), dedicated to apocalyptic and messianic ideas in Ethiopia (I would prefer to use the term Reichseschatologie by Gerhard Podskalsky) is of special interest to all students of medieval apocalypticism, that is, to the traditions of the “historical eschatology”. It is unfortunate, although quite natural, that the author ignores a brilliant historical analysis of this epoch provided by the late Sevir Chernetsov and published by him in Russian only.

It is difficult to judge whether the illumination exegesis of the epoch of Mentewwab had anything to do with the hot dogmatic discussions of that time, when the Christology of Qəbat became predomi-
nont. However, a very indirect relation can be noticed. In fact, the Qebat Christology was a reestablishment, in Ethiopia, of the mainstream monophysite theology of the Coptic Church. But the very name of the Church capital of Mentewwab, Qwesqwam, refers to the quite important shrine in Egypt, Mount Qussqam, considered as the main abode of the Holy Family during their stay in Egypt. Therefore, an orientation of the Church politics of Mentewwab towards Egypt is without doubt. The illuminations of the Apocalypse are also a fruit of her Church politics, while we do not know whether these illustrations have any predecessors in the Coptic world.

All of us, the students of either Ethiopian culture or early Christian exegetical traditions, have to be very grateful to the author and the publishers of the beautiful book, and especially to Dorothea McEwan for her efforts to make this work known to the larger scholarly audience.

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(8) As it has been especially testified to by two Arabic letters of Coptic patriarchs of the 18th century (published but, unfortunately, never translated into European languages): M. Kamil, Letters to Ethiopia from the Coptic Patriarchs, Yo’annas XVIII (1770–1796) and Morqos VIII (1796–1809), Bulletin de la Société d’archéologie copte 6 (1940) 89–143.