



The Vita of Saint Qawəṣṭos

A Fourteenth-century Ethiopian Saint and Martyr
(A New Critical Edition, Translation, and
Commentary)



Hiruie Ermias

March, 2021

Hamburg
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To W/r Abbabach Wandømmu
Rest in peace, granny!

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Acknowledgment

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Abbreviations of Biblical References

Act – The book of Act /Act of the Apostles/
Dan – The prophecy of Daniel
Deu – The book of Deuteronomy
Gal – Paul’s epistle to the Galatians
Gen – The book of Genesis
Eph – Paul’s epistle to Ephesians
2 Ezr – Second book of Ezra
Is – The prophecy of Isaiah
Joh – The Gospel of John
1 Kin – The first book of Kings
2 Kin – The second book of Kings
Luke – The Gospel of Luke
Mtt – The Gospel of Matthew
Ex – The book of Exodus
Ps – David’s Psalm
1 Tim – Paul’s first epistle to Timothy

Other Abbreviations

Addis – Addis Ababa
ca. – approximately
Ch. – Chapter
C.E – Common/ Christian era
e.g. – example
EMML – Ethiopian Manuscript and Microfilm Library
EOTC – Ethiopian Orthodox Tāwəḥədo Church
Eth. – Ethiopia
IES – Institute of Ethiopian Studies
Inv. – Innovation/ innovated
MS – Single manuscript
MSS – two or more manuscripts
Omit – Omission/ omitted
p. – page
St. – Saint
V. – volume
V. – Verse

Transliteration

<i>ʋ ha</i>	<i>o 'a</i>
<i>ʌ la</i>	<i>h za</i>
<i>ʰ ha</i>	<i>ʁ ža</i>
<i>ᵐ ma</i>	<i>ʕ ya</i>
<i>ʷ śa</i>	<i>ʒ da</i>
<i>ʒ ra</i>	<i>ʒ ġa</i>
<i>ʰ sa</i>	<i>ɣ ga</i>
<i>š ša</i>	<i>ɱ ʔa</i>
<i>ϕ qa</i>	<i>ɸ ʕa</i>
<i>ʙ ba</i>	<i>ʁ ʂa</i>
<i>ʈ ta</i>	<i>θ ɖa</i>
<i>ʦ ča</i>	<i>ɸ fa</i>
<i>ɣ ha</i>	<i>ʈ pa</i>
<i>ɣ na</i>	<i>ʂ ɸa</i>
<i>ʧ ṅa</i>	<i>ɸ q^{wa}</i>
<i>ħ 'a</i>	<i>ʈ h^{wa}</i>
<i>h ka</i>	<i>ħ k^{wa}</i>
<i>ḥ k̲a</i>	<i>ʈ g^{wa}</i>
<i>ʁ wa</i>	

Part One

1.1 On the Tradition of Vita of Qawəṣtoṣ

Based on the accounts stated in the colophon, the vita was composed by *Abuna Mabā‘a Şəyon* one of the most popular disciples of St. Qawəṣtoṣ during the reign of king Dāwit¹ the grandson of king ‘Amdaṣəyon² who murdered the saint in the 14th century. King Dāwit has inspired *Abuna Mabā‘a Şəyon* to compose the combat of the saint. (*G.Qaw.104vb*)

Furthermore, the colophon signifies that the composition has contained two parts, the biography of the saint and the miracles happened before and after his death. It had been regularly read in the palace of king Dāwit. (*105rb*)

Very few handwritten copies of the vita are available in the monasteries of ‘Ēttissā Dabra Şəlāləş *Abuna Taklahāymānot* (Şəlāləş, North Şawā), Dabra Libānos *Abuna Taklahāymānot* (Fəčče, North Şawā), and in the Vatican Apostolic Library (Vatican). There are also some digitized copies in the patriarchate Museum of EOTC (Addis Ababa), in Vatican Apostolic Library again (Vatican), in the National Archives and Museum (Addis Ababa), in Institute of Ethiopian Studies /IES/ (Addis Ababa) and in the Hill Museum and Manuscript Library (Minnesota).

The vita was digitized twice (EMML 1513 & 4490). Some selective accounts of the vita were mentioned by *Alaqā Kidānawald Kəfle* in his *Gə‘əz - Amharic dictionary* and by Prof. Taddese Tamrat in his famous book ‘Church and State’. A precise article concerned with it written by Dr. Denis Nosnitsin was attached to the *Encyclopaedia Aethiopica*. There is also a publication of *Gə‘əz- Italian* edition and translation by Raineri in 2006.

As far as my assessment, the digitized copies in the Patriarchate Museum, the National Archives, IES and Hill Museum share a common ancestor. For this reason, only one of these copies was utilized for this new edition. The manuscript of Dabra Libānos is also represented by its copy which is taken from the Vatican Apostolic Library.

¹ 1382-1413 C.E.

² 1311-1344 C.E.

1.2 On the current edition

Quite clearly, the main purpose of studying ancient hagiographies is not only to introduce the life and apostolic missions of the saints but also to investigate information about historical, cultural, political and religious events and at the same time to deal with social achievements and natural or artificial endangerments that might have taken place during the saints' lifetime. To realize this, the critical edition work must be done first based on all available manuscripts.³ As a source of other scientific and social disciplines, the critical edition of texts has also to be done accurately and unambiguously with high concentration, much patience and further investigation since any kind of error can affect facts and evidence.

According to my investigation, Raineri's edition keeps some serious omissions as well as obscure words and phrases that cannot really be understood by the readers but rather lead into confusion. I think that if the manuscripts involved in this edition had been added to his work, more variants which might be considered as superior would have taken places in the reconstructed text instead of the obscure words, phrases, and figures. Omissions and errors would have not also appeared in such amount. The critical apparatus indeed indicates every variant which is rejected as considered as not better ones. To show their state, I provide the following selective conjunctive errors and omissions as instances.

1.2.1 Conjunctive Errors

1. አስተዋስበኒ፡ ምስሌሃ፡ ለወለቱ፡ እስመ፡ እምኔሃ፡ ሰማዕኩ፡ ዜና፡ ሠናዮ፡ (4va) A & B
C, D & E ለውእቱ (it brings forth a gender fallacy)
2. በበዓሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ አመ፡ ፲ወ፪፡ ለወርሃ፡ ታኅሣስ፡ (5va) A & B
C, D & E ፳ወ፪ (it is well known that St. Michael's feast is on ፲ወ፪ of each month)
3. ወተከህነ፡ እንድርያስ፡ በግብረ፡ ቅስና፡ ወጸጋዘኣብ፡ በ{ዲ}ቁና፡ ለአጥምቆቱ፡ (12va) A & B
C, D & E በሕገ፡ ቅስና (the familiar terminology is ግብረ፡ ዲቁና, ግብረ፡ ቅስና, it is impracticable combination)
4. ወአሜሃ፡ አንስቀለ፡ ቅብዐ፡ ትፍሥሕት፡ መልዕልተ፡ ፍጽሙ፡ (13rb) A, B & E

³ Bausi 2008:18

C & D አመስቀለ; E አምስቀለ: ('አመስቀለ' is a combination of preposition and noun, But the sentence needs a verb. So, the right reading is 'አምስቀለ') which is correctly transcribed in A, B and E.

5. ከመ: ሰምዕ: ርጡብ: ዘሥንዕው: ምስለ: ፈትል: ሠናይ: (13vb) A & B
C, D & E ዘሥርግው (inappropriate adjective)
6. ወንደን: ለአባ: ቀውስጦስ: ውስተ: ሀገረ: ዝም: በቤተ: ሕይወትብነበጽዮን: ዘእንበለ: ይትማከር: ለሐዊር: መንገለ: ጳጳስ: (42vb) A & B
C, D & E ዘትማከር (incorrect structure)
7. ወተቃተልነ: ምስሌሆሙ: ኸልነ: ሰብአ: ወግዳ: ወጽሕጋ: ወከተታ: ወሰርማት:: ወሞዕኖሙ: በኃይለ: እግዚአብሔር: (63rb) A, B & E
C & D ወምዕመኖሙ (the archaic change of መ from 'ሞ' to 'ም' and the insertion of 'መ' in between causes the verb to change into a noun; it is undoubtedly incorrect)
8. ዘመጸእኩ: በፈቃዱ: ከመ: እምሀር: ሀገረከ: ቢቃለ: ወንጌል: ቅዱስ: (70rb) A, B & E
C & D እምሀር (the noun ሀገር takes wrongly the position of the verb linked with a preposition)
9. እው: ይእቲ: መካኖቹት: ብእሲትዮ: ምንተ: እግበር: ላቲ: ከመ: ትርከብ: ወልደ: (100ra) A, B & E
C & D ትገብር (inappropriate verb)
10. ወበል: ስማ: ሰገሌ: እስመ: አኅደገ: ስጋሌሃ: ለይእቲ: ብእሲት: መሠሪት: (78rb) A, B & E
C & D ሥጋሃ (the effect must be fitting with the cause; 'ሥጋሃ' does have no relation with 'ሰገሌ')

1.2.2 Innovation /Omission

1. ወአበየተከ: ብሂላ: ሐመመኒ: እስመ: አነ: ድውይት: በሕማመ: ጋኔን: ኪያከ: በጸሊዖታ: ወአረማዊ: ውእቱ: ብሂላ: (6rb) A & B
C, D & Eውእቱ: ብሂላ: ኪያሃ: አውሰባ: (Innovated) (Besides, the reading ought to be either ኪያሃ: አውሰበ or ላቲ /ለዛቲ/ ለይእቲ: አውሰባ)
2. እምሀገረ: አቡሁ: ወእሙ: ብሔረ: ደወሮ: (13va) A & B
C & D እምአቡሁ: ወእሙ: (it seems that 'ብሔረ: ደወሮ' is his father and mother)
E እምሀገሩ: (it hides information, otherwise it is not wrong reading)
3. ለምንትኑ: ኢይበከዩ: ሰብአ: ደወሮ: በእንተ: ጥፍአተ: ወልደ: መኰንኖሙ: (44ra)
C, D & E omit (it seems that their master disappears but not his son. Though, the fact is that the son of their master disappeared, and they

came to look for him. Their master was with them)

4. ጽንሐኒ፡ ኣ፡ አበውዮ፡ ንስቲተ፡ ሰዐተ (80ra) A & B
C, D & E omit (‘ኣ’ is always followed by noun or pronoun)
5. ወይነበር፡ ምስለ፡ አቡነ፡ ዜናማርቆስ፡ ሐዊሮ፡ በሠረገላ፡ ብርሃን፡ ውስተ፡ ምሑር፡ (94rb)
C, D & E omit (if the verb in the gerundium form is omitted, the statement makes different implication as he sits on the light chariot together with *Abuna Zenāmārqos* but not as he uses it as the means of transportation)

Hence, the major objective of this new critical edition is to provide better reconstructed text which can represent the original text which is supposed as disappeared in any reason by doing a serious textual criticism based on the available manuscripts including Raineri’s edited text.

The edition contains four parts in general. The first part is a short introduction to the vita and to this edition. The second part contains the reconstructed Gə‘əz text with the critical apparatus while the third part contains the English translation of the reconstructed text with commentaries and remarks. The fourth part is an Index.

1.3 Design and Methodology

1.3.1 Proper text as a primary source for collation

Among the available manuscripts, the manuscript from the monastery of ʾĒttissā Dabra Šəlāləš *Abuna* Taklahāymānot is preferred to be the primary source for this edition on two basic reasons.

1. Since the manuscript provides comparatively better readings with less error and omission.
2. Since the text is very clear and much more eligible.

1.3.2 Important texts as secondary sources for comparison

When I say that I preferred MS A as a primary source for the reason of the better state of its reading and eligibility, I am not saying that there could not be any error, omission or innovation in the manuscript and no need of consulting other sources. The critical edition of texts is not also simply a reproduction of

a single reading but instead, the reconstruction of an original text⁴ through serious investigation and comparison of all variant copies.

Thus, I utilized three more manuscripts, two manuscripts from the Vatican library and one manuscript from the Hill Museum as secondary sources for the edition in addition to MS A. I also included the edited text of Raineri in the comparison to show how its state is.

1.4 Collation leaves

The major role of collating texts is to do a real comparison among the variant readings of the available texts by which similarities and dissimilarities could be singled out and seen clearly. It also plays a big role generally on the critical edition work from the phase of building the family tree of manuscripts to the translation and analytical interpretation. So, I used eight collation leaves with four columns. The reading of the primary source, I have written on the first column word by word and any dissimilarity from each other manuscript, I have put in the proper column under the title of the manuscript. I jotted down notices on the spaces which I left in both sides of the leaves.

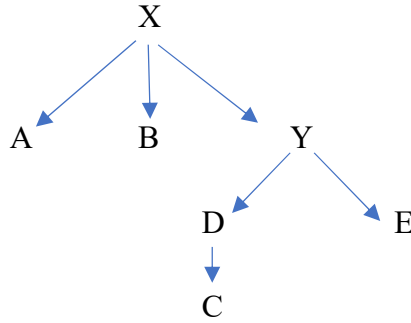
Finally, it was very supportive at the phase of reconstructing the better reading and making the critical apparatus.

1.5 Grouping the manuscripts and constructing a family tree

Similarities and dissimilarities of the inner state of texts are the major factors in textual criticism for grouping different manuscripts into families and sub-families. For the realization of the important part of the edition work at this phase, I attempted to single out mainly the conjunctive errors and omissions which the manuscripts share basing on their variants. The errors and omissions listed above have been used as models for comparing the relationship between the manuscripts, and I think it is quite clear.

Therefore, based on the selected models of conjunctive errors and omissions the manuscripts are classified into three families which are relatively closer to the common ancestor and two sub-families under them as follows.

⁴ Marrassini, Paolo 2208: 4



1.6 Text division, numbering and punctuations

In most cases, it is the common feature of Ethiopic manuscripts to have long readings which are not divided into paragraphs as it is in the manuscripts of *Gadla Qawəstos*. Of course, some mechanisms were utilized to make distinctions even in the longer readings. Some of the writers used a single or double line at the end of the first and before the beginning of the next readings whereas some of them were convinced with using of two or more special punctuations with eight or nine dotes (ጥቅጥ *naqṭ*) in black only or in black and red or else only in red alternatively. And rarely, some writers have written few fragments of words or sentences from the new reading in red just after the four or eight dots punctuation.

To make the reconstructed text much more readable and easier to study, the whole text is divided in seven chapters titled with the days of the week from Monday to Sunday by following the division system applied in MS B. Again, I divided each chapter into short paragraphs.

Amounts, heights, distances etc. were transcribed in the manuscript in both forms alphabetically and numerically. I followed the same way in the edition as well as in the translation. About punctuation, I used only the two dots (:) to separate individual words and the four dots punctuation (:) to make distinction between sentences.

1.7 The Apparatus

The variants which had been investigated through collecting the manuscripts are described in the apparatus under the reconstructed reading. Beside the innovations, omissions, conjunctive, factual, and other kind of textual errors, I attempted to indicate all elementary changes which can cause confusion or

ambiguity to emerge. The orthographic change of the laryngeal consonants *ʋ*, *ḥ*, and *ʕ*; that of the dental consonants *ṣ*, *ʁ*, and *θ*, and that of the laryngeal vowels *ḥ* and *θ* are indicated only if clear difference against the actual meaning of the word /term or against the concept of the right reading may arise as the reason of the change.

Variants on individual words have been given continual numbers. However, the variants of two or more consecutive words and figures are marked with symbols (a, b, c, d...) in addition to the regular numbers.

1.8 On the English translation

The translation of any literary work must be the equivalent representation of the original work. Thus, I have done my best to be loyal for the composer of the vita to transmit his authentic message through my translation. To keep the right mentality of the composer, I abstained from evaluating facts in terms of the existing facts and mentalities of modern time. I did not dare also to make unnecessary innovation or omission being concerned with the production of high standardized literature. I attempted to bring the text itself to the new existence in different version.

Of course, some statements inquire analytical resolution of the editor because of their curious state and structure. In some passages repetition of prepositions and verbs appear incoherently.

Example:

1. እምየ፡ ብእሲተ፡ ዝንቱ፡ ካህን፡ ዘቆመ፡ በቅድሜኡ፡ ዘምስለ፡ ወልዱ፡ ቅድመ፡ ገጽከ፡ ዘሀለወ፡ ዝንቱ፡ ካህን.... (45va)
2. ኅደጉኒ፡ ለባሕተትየ፡ እንዘ፡ ይመጽኡ፡ ኅቤክ፡ ዘእንበለ፡ እስማዕ፡ ዜና፡ ሐረቶሙ፡ መንገሌክ፡ ለኅሊኡ፡ ከህነት፡ እምኔክ፡ ነዊምየ፡ በሌሊት፡ ተንሥኡ፡ በኅቡዕ፡ ወመጽኡ፡ ኅቤክ፡ (45va)

In these sentences, prepositions, verbs, nouns, and ideas are repeated to express the same thing. I dropped nothing. But the better mechanism to have its translation without such dulling repetitions in the same sentence was to split the sentence into two. By doing so in the translation repetition in a single statement is avoided. However, words and ideas are preserved. We could see for example the translation of the first sentence.

“I went to my mother who is the wife of this great priest who stands in front of you together with his son. This priest who is just before you is...”

In some parts of the manuscript, nouns, adjectives, and prepositions do not take the proper position.

For example:

1. አ፡ ብፅዕት፡ እምነጽዮን፡ ዝንቱ፡ ሕፃን፡ ዘለኪ፡ አኮ። (14va)

I consider this as it says ‘...አኮ፡ ዘለኪ፡’ instead of ‘...ዘለኪ፡ አኮ’.

1. እለ፡ ሐጸኑከ፡ ሰብአ፡ ጸጋዘአብ፡ ወእምኔውከ፡ ሕይወትብነበጽዮን፡ ወእግዚእኃረያ፡ ብእሲቱ፡ ዘአልሀቀተከ፡ (47rb)

In this case እግዚእኃረያ seems to be the wife of ሕይወትብነበጽዮን for the reason of the wrong position of ብእሲቱ *bə’asitu* ‘his wife’. No error regarding to the language or to the laws of literature. But it is a serious fallacy of facts since the entire manuscript tells us that እግዚእኃረያ was the wife of ጸጋዘአብ, but not the wife of ሕይወትብነበጽዮን the grandfather of her husband. So, in the translation it takes the rite position.

I put also into consideration in case of the absence of verbs or nouns and pronouns in the subordinate clause that the verbs or nouns and pronouns in the main clause are to be applied.

e.g.: ወውእቱ፡ ወልድ፡ ኢይከውን፡ ለኪ፡ አላ፡ ሐራ፡ ሰግያዊ። (6ra)

A subordinate clause tells about somebody else but rather about the same subject in the main clause. Hence, in such cases, the translation is proposed with a state by which it might be able to reflect possibly the hidden nouns, pronouns, and verbs.

About the syntax, there are different syntax forms applied in the manuscript. In the Gə‘əz version we get mainly the following forms:

SVO e.g.: ወልድዮ፡ ኅረይ፡ እምአዋልደ፡ ሰብአ፡ ሀገር፡ ዘትከውነከ፡ ብእሲተ፡ (3vb)

አ፡ አባ፡ ፍታሕ፡ ግዘቶ፡ ለንጉሥ። (95vb)

VOS e.g.: ወነሠታ፡ ለሀገረ፡ ሰርማት፡ ሞተለሚ፡ ንጉሠ፡ ዳሞት። (83ra)

ዝከሩ፡ ስማ፡ በጸሎተ፡ ቅዳሴ፡ ምስሌሁ፡ አ፡ ሰብአ፡ ደብረ፡ ሊባኖስ። (94rb)

OVS e.g.: መነሃ፡ ብእሲተ፡ አውሰበ፡ ገላውዴዎስ፡ ወልደ፡ መኰንነ፡ ደወሮ። (6rb)

በትረ፡ ይፌኑ፡ ለከ፡ እግዚአብሔር፡ እምነጽዮን፡ (27ra)

VSO e.g.: ወበእንተዝ፡ ነገር፡ ዐገታ፡ ሞተለሚ፡ ለምድረ፡ ፈጠረ፡ ወጽላልሽ፡ (6rb)

ረከብከዋ፡ አነ፡ እኑከ፡ በዩዋዌ፡ ለዘተኅሥሣ፡ እምነጽዮን፡ (7ra)

However, in the translation the syntax form SVO is mainly applied.

1.9 Description of the Manuscripts

- i. MS A- the manuscript from the monastery of ’Ētissā Dabra Ṣəḷāləš *Abuna Taklahāymānot*

Owner: - Monastery of ’Ētissā Dabra Ṣəḷāləš *Abuna Taklahāymānot*

Location: - Şəlāləş, Bulgā /North Šawā /
Distance: - 62 km from Addis Ababa
Number of Folios: - 105 recto and verso given Gə‘əz page number
on the top margin also, number of folios in Arabic
numbers on the down margin.

Number of Columns: - 2 Columns to each recto and verso

Line: - 25 (in case of majority of the folios)

Height of the Columns: - 23.5 cm.

Width of the columns: - 16.5 cm.

Writing element; - white smooth parchment made from goat's skin

Colour of ink: - mostly black and red in special cases

Covering item: - flat and smooth wood covered with leather

Age: - copied in 1876 C.E

Copyist: Ḥaylagiyorgis of Dabra Libānos

Sponsor: Gabramāryām *Gabz* / Chief-priest of 'Ēttissā.

* f. 1 & 2: blank, f. 3r-98ra: combat of St. Qawəstos, f. 98rb-103va: Laudation and Miracle (5 miracles), f. 103vb-104rb: primary colophon, f. 104va secondary colophon, f. 104vb-105rb: blank.

* Only three clear distinctions appear (f. 52rb, f. 64rb & f. 98rb) with three or five punctuations of 9 dots in black and red. On f. 8ra and f. 94rb new readings begin with words transcribed with red ink, the copyist might have used them as distinctions. No title at all.

ii. MS B – the manuscript from Hill Museum and microfilm library

Owner: - Hill Museum and microfilm Library for the unit

Location: - Minnesota, USA

Code: - EMMML 1513

Number of Folios: - 226 all on recto

Number of Columns: - 2 Columns

Line: - 22

Height of the Column: - 23.5 cm.

Width of the column: - 16 cm.

Writing element; - photocopy

Colour of ink: - all in black

Age: - 20th century.

Copyist: - Kidanamāryām (f. 216)

Sponsor: Aşmagiyorgis and 'Ēḥtamāryām (f.216)

* f. 1-213 combat of St. Qawəṣtos: titles on the top margin, Monday (f.1), Tuesday (f. 29), Wednesday (f. 61), Thursday (f. 88), Friday (f. 121), Saturday (f. 153), Sunday (f. 183) on the same pages the word ‘ጥዕረ-ፍ’/ ‘Chapter’ is inserted though there is no clear text distinction.

* f. 213 -225 Laudation and Miracle (5 miracles)

* f. 226 colophon

iii. Text C. Raineri’s edition

Editor: - Osvaldo Raineri

Copyright: - Vatican Apostolic Library

Owner: - Hamburg University Institute of African and ethiopian studies

Code: - HH Rai 25950

Date of publication: - 2004

Place of publication: - Vatican

Page: - 312

* p. 6-32: Introduction and list of Abbreviation, p. 33- 299 edition with critical Apparatus and translation side by side, p. 300: blank, p. 301- 312: Index of nouns, Index of bible quotations and table of contents.

iv. MS D- the manuscript from Vatican Apostolic Library

Owner: - Vatican Apostolic Library

Location: - Vatican, Italy

Number of Folios: - 236 all on recto

Number of Columns: - 2 Columns

Line: - 22

Height of the Column: - 29.25 cm.

Width of the column: - 20.5 cm.

Writing element; - photocopy

Colour of ink: - all in black

Age: - unknown (estimated 20th century)

Copyist: - not mentioned

Sponsor: Waldasəm‘on (219ra)

* from folio 1ra-219ra: combat of St. Qawəṣtos, 219ra -236ra: Laudations and Miracles, 236rb: colophon.

* No clear distinction and titles. Ending notice: ‘Donated by *Maggābi Wa’iyāḥt’omu ’Ĕmzafaqadu of Dabra Libānos’*

v. MS E - the manuscript from Vatican Apostolic Library (Cerulli's fund)

Owner: - Vatican Apostolic Library

Location: - Vatican, Italy

Code: - Cerulli etiopico 194

Number of Folios: - 183 all on recto (only the folios from 117va-164va are concerned with *Gadla* Qawəṣtoṣ since it is a collection of different texts)

Number of Columns: - 3 Columns

Height of the Column: - 26 cm.

Width of the column: - 36.5 cm.

Writing element; - parchment

Colour of ink: - all in black and red in special cases

Age: - 19th century.

Copyist: - Gabraśəllāse (164rb)

Sponsor: Walda'aragāwi (164rb)

* f. 1-213 combat of St. Qawəṣtoṣ: titles on the top margin, *Gənbət* (117va), *Sane* (120vb), *Ḥamle* (124vb), *Nahase* (132vb), *Maskaram* (136vc), *Ṭəqəmt* (140va), *Ḥədār* (145ra), *Tāḥəsas* (145ra), *Yakkātīt* (149ra), *Magābit* (152vc), *Ṭər* (157rb) and *Miyāzya* (161rb).

* Laudations and miracles are included under the title '*Miyāzyā*'.

* 164rb-va colophon

Part One

ገድለ፡ ቀውስጦስ

(New Critical Edition)

ምዕራፍ {፩}¹

ዘስኑይ²

Engagement and Marriage of Galāwdewos and ʾĪmmənaṣəyon

(3ra) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስቅዱስ፡ ፩ዱ፡³ አምላክ፡ በቅድስት፡ ሥላሴ፡ እንዘ፡ አአምን፡ ወእትማኅፀን፡⁴ እክህደከ*፡⁵ አነ፡ ገብሩ፡ ለክርስቶስ፡ አንተ፡ ፀርየ፡ ርጉም፡ ሰይጣን፡ በቅድመ፡ ዛቲ፡ እምየ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ይእቲ፡ ስምዕየ፡ ማርያም፡ ጽዮን፡ ለዓለመ፡ ዓለም።

ናሁ፡ ወጠንኩ፡⁶ በረድኤተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘዕሩይ፡⁷ በመለኮቱ፡⁸ ዘምስለ፡ እግዚአብሔር፡ አብ፡ ወመንፈስቅዱስ፡ እንዘ፡ ፩፡ ፫፡ ዜና፡ ገድሉ፡ ወትሩ፡ፋቲሁ፡ ወስምዑ፡ ዘኮነ፡ (3rb) ላዕሌሁ፡ በእንተ፡ ስሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አምላኩ፡ ለብፁዕ፡ ወቅዱስ፡⁹ አቡነ፡ ቀውስጦስ፡ ዘተሰምየ፡¹⁰ ዳግማዊ፡ ዳዊት፡ ሐዲስ፡ ኅያል፡ ወጽኑዕ፡ በእንተ፡ ሃይማኖት፡¹¹ ርትዕት፡ ዘተጋደለ፡ ምስለ፡ ዐላውያነ፡¹² ሕግ፡ ወዘቀተሎ፡ በሞጻፈ፡ ጾም፡ ወጸሎት፡ ለመኮንኖሙ፡ ጎልያድ፡ ዘውእቱ፡ ዲያብሎስ፡ አቡሃ፡ ለሐሰት፡ ወገባሪሃ፡ ለእኪት፡ ዘየጎ*ድር፡¹³ ላዕሌሆሙ፡ ለጸላዕያነ፡ ሃይማኖት፡ በአስተገብር፡ ስሕተት፡ ለእንተ፡ ሞጾሙ፡ ዝንቱ፡ አብ፡ ቅዱስ፡ በወልታ፡¹⁴ ትሕትና፡ ወየዋሃት፡ (3va) እንዘ፡ ይገብሩ፡ ላዕሌሁ፡ እኩየ፡¹⁵ ዝንቱኒ፡ ይገብር፡ ለውእቶሙ፡ ሠናየ፡ በትዕግሥት፡¹⁶ ከመ፡ ይፈጽም፡ ቃለ፡ ትእዛዘሙ፡¹⁷ ለመጻሕፍት፡¹⁸ ዘኮነ፡ ወዘተገብረ፡ በላዕለ፡ ነቢያት፡ ወሐዋርያት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡¹⁹ ገብረ፡ ማርያም፡²⁰ ወጸሐፊሁ፡ ኅይለኒዮርጊስ፡²¹ ለዓለመ፡ ዓለም፡ አሜን።

ወነበረ፡ ፩ዱ፡^{22a} ብእሲ፡^b ወልደ፡ መኰንነ፡ ደወሮ፡²³ ዘስሙ፡ ገላውዴዎስ፡ ፈራሄ፡²⁴ እግዚአብሔር፡ ወዘይገብር፡ ሠናየ፡ ለነዳያን፡ ወለምስኪናን፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አቡሁ፡ ዘኮነ፡ ለዝንቱ፡ አብ፡ ቅዱስ፡ መምህር፡ ዐቢይ፡²⁵ ሰላማዊ፡ አባ፡ ቀውስጦስ።

ወእምድኅረ፡ (3vb) ተወልደ፡ በ፴፡²⁶ ዐመት፡ ይቤሎ፡²⁷ አቡሁ፡ ለዝንቱ፡ ገላውዴዎስ፡ ኦ፡ ወልድየ፡ ኅረይ፡ እም፡ አዋልደ፡²⁸ ሰብአ፡ ሀገር፡ ዘትከውነከ፡ ብእሲተ፡ ለ*ዘፈቀድከ፡²⁹ በርእስከ፡ እስመ፡ አብጽሐከ፡ ለ፴፡³⁰ ዐመት፡ እግዚአብሔር፡ ፈጣሪከ፡ በንጽሕና፡ ዘእንበለ፡ ርኩስ፡ ለገቢረ፡

¹ A, C, D & E omits | ² A omits; C, D & E ዘግንቦት | ³ B ፩; | ⁴ B ወእትመኃጸን | ⁵ * E omits | ⁶ B ወጠንኩ | ⁷ B ዘእሩይ | ⁸ C በመኰለቱ | ⁹ C & D ወለቅዱስ | ¹⁰ B ዘተሰምየ | ¹¹ B ሃይማኖ | ¹² C & E ... ያን፡ | ¹³ D * ኃ | ¹⁴ B በወለታ | ¹⁵ A ፡; D እኩየ | ¹⁶ A በትእግሥት | ¹⁷ B ትእዛዘሙ | ¹⁸ C ለመጽሐፍት | ¹⁹ B ፍቅርቱ፡ እኅተ፡ ማርያም | ²⁰ B ገብረ፡ ወልድ | ²¹ C, D & E ወልድ፡አረጋዊ | ^{1 a-b} D ፩ብእሲ | ² B ገብረ፡ ወልድ; C ወልድ፡ ስሞን D & E omit | ³ D ፩ብእሲ | ⁴ C ደዋሮ; D & E ደዋሮ | ⁵ C ፈራሄ A ዓቢይ | ⁶ C & D በ፴ | ⁷ B ይቤሎሙ | ⁸ A & B እም፡ | ⁹ C, D & E omit

ትእዛዙ።

ወእውሥኡ፡ ገላውዴዎስ፡ ወይቤሎ፡¹ ስምዐኒ፡ ኦ፡ አቡዮ፡ እስመ፡ በዝንቱ፡ ዓለም፡ ሐፀ፡ ገቢረ፡ ጽድቅ፡ በቅድመ፡ እግዚአብሔር፡ እም፡ ሰብአ፡ ዛቲ፡ ሀገርከ*።² ምስለ፡ ወለተ፡ መኑ፡ ታስተዋስበኒ፡ በሕገ፡ እግዚአብሔር። ወአልቦ፡ ውስተ፡ ሀገርከ፡ ብእሲ፡ ጸድቅ፡ ዘይጽሕቅ*።³ ለሕገ፡

እግዚአብሔር። አንተኒ፡ ወእምዮ፡ ሙላድከሙ፡ (4ra) እም፡ ዘርዐ፡ ንጹሀን፡ መኳንንት፡ ዘያፈቅዎ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ይደሉኑ፡ እደመር፡ ምስለ፡ ወለቶሙ፡ ለዐላውያነ፡ ሕጉ፡ ለክርስቶስ። ይኔይሰኒ፡ እንከሰ፡ መዊት።⁴ አው፡ ነቢር፡ በኩሉ፡ መዋዕለ፡ ሕይወትዮ፡ በምንኩስና፡ እም፡ እደመር፡ ምስለ፡ ወለቶሙ፡ ለሰብአ፡ ሀገርከ፡ ዘአልቦሙ፡ ፈ{ሪሀ}።⁵ እግዚአብሔር፡ ወተዘከሮ፡ ሞት።

ወሶብ፡ ስምዐ፡ አቡሁ፡ ዘንተ፡ ነገረ፡ እም፡ አፋሁ፡ ለገላውዴዎስ፡ አንከረ፡ {}⁶ አቡሁ፡ ወሰብሐ፡ ለእግዚአብሔር።

ወእውሥኡ፡ ወይቤሎ፡⁷ እመን፡ ኦ፡ ወልድዮ፡ ኅሩዩ፡ ለእግዚአብሔር፡ አንሰ፡ ኢይደምረከ፡ ምስለ፡ ወለቶሙ፡ ለሰብአ፡ (4rb) ዛቲ፡ ሀገርዮ፡ መሐልኩ፡ ለከ፡ በስመ፡ ክርስቶስ፡ አምላክ፡ አበውዮ፡ ቅዱሳን።⁸ አላ፡ አስተዋስበከ፡ ኀበ፡ ሀለዉ፡ ሕዝብ፡ ቅዱሳን፡ ፍቁራነ፡ እግዚአብሔር።

አሆ፡ በለኒ፡ ወኢትእበ*የኒ።⁹ እስመ፡ እፈር{ሀ}ከ።¹⁰ ከመ፡ ኢታወስብ።¹¹ ብእሲተ፡ እስመ፡ ነበርከ፡ እንበለ፡ ብእሲት፡ እስከ፡ ፴፡ ዐመት፡ በኩሉ፡ መዋዕለ፡ ውርዝውና፡ በንጽሕና።

ወእውሥኡ፡ ገላውዴዎስ፡ ወይቤሎ፡ ስማዕ፡ ኦ፡ አቡዮ፡ አነሂ፡ እፈርሀከ፡ ብሂልዮ፡ ታስተዋስበኒ፡ ምስለ፡ ወለቱ፡ ለዘመናዊ፡ ንጉሠ፡ ዳሞት፡ ሞተለሚ።¹² ዐላዌ።¹³ ሕጉ፡ ለክርስቶስ፡ ወ*መምለኬ።¹⁴ ጣዖት፡ እስመ፡ ውእቱ፡ ያፈቅረከ፡ በይነ፡ ዛቲ፡ ሀገርከ፡ ሠናይት፡ ወሰብአኒ።¹⁵ (4va) ኃያላን፡ ለፀብዕ፡ ወእኩያን።¹⁶ ከማሁ፡ በነሢተ፡ ሕጉ፡ ለክርስቶስ።

እመሰ፡ ፈቀድከ፡ አውስቦትዮ፡ በሕገ፡ ክርስቶስ፡ ምስለ፡ ወለቱ፡ ለመኰ*ንነ።¹⁷ ወግዳ።¹⁸ ማቴዎስ፡ ፍቁረ፡ እግዚአብሔር፡ ክርስቲያናዊ፡ በጽድቅ፡ አስተዋስበኒ፡ ምስሌሃ፡ ለወለቱ።¹⁹ እስመ፡ እምኔሃ፡ ሰማዕኩ፡ ዜና፡ ሠናዮ፡ ዘትቤ፡ ኢያወስብ፡ ብእሴ፡ ዘኢይገብር፡ ትእዛዘ፡ ወንጌሉ፡ ለክርስቶስ፡ ዘእንበለ፡ ገባ።²⁰ ፈቃዱ፡ ለአምላኪዮ፡ መሐል*ኩ።²¹ በስሙ፡ ቅዱስ፡ ዘትቤ።

ወእውሥኡ፡ አቡሁ፡ ወይቤሎ፡ ኢትፍራህ፡ ኦ፡ ወልድዮ፡ ኢያስተዋስበከ፡ ምስለ፡ ወለቱ፡ ለሞተለሚ፡ ዕልው፡ አላ፡ አመጽእ፡ ለከ፡ ዘከመ፡ ትቤለኒ፡ ወለቶ፡ ለማቴዎስ፡ መኰንነ፡ ወግዳ።²² እስመ፡ ይእቲ፡

¹ C, D & E ለ፱ | ² A & B omit | ³ C, D & E ት | ⁴ B መዊተ; C መዊቲ | ⁵ A & E ፈሪሃ; B & D ፈሪሄ | ⁶ {} A, B, C, D & E /emended so that unnecessary repetition of a subject may not occur in the sentence. | ⁷ B adds ሙ ending | ⁸ B ። B | ⁹ C & D ብ | ¹⁰ A & B እፈርሃከ | ¹¹ C, D & E ከመ፡ አኢታውስብ | ¹² C, D & E ሞተለሚ | ¹³ B ዊ | ¹⁴ C, D & E omit | ¹⁵ A & B ወሰብአኒ; C, D & E ወሰብአኒ | ¹⁶ D ። | ¹⁷ C ኮ | ¹⁸ C, D & E ወግዳ | ¹⁹ C, D & E ለውእቱ | ²⁰ A & B ገቢረ; E omits | ²¹ C ለ | ²² C, D & E ወግዳ |

አነኒ፡ ዘፈተውከዋ፡ (4vb) በልብዮ፡ ትኩንከ፡ ባሕቱ፡ ኣሆ፡ በለኒ፡ በጽድቅ፡ወኢተ{ሐ}ስወኒ፡¹
ኪያሃ፡ አበውእ፡ ለከ።

ወአውሥኦ፡ ገላውዴዎስ፡ ወይቤሎ፡ እወ፡ ይኩን፡ በከመ፡ ትቤለኒ፡ መሐልኩ፡ ለከ፡ ከመ፡
ኢይሔሱ፡ ለእመ፡ አስተዋሰብከኒ፡ ምስሌሃ፡ ይኩን፡ ወለእመ፡ ካልእተ፡ ወለተ፡ አምጸእ*ከ፡² ሊተ፡
እጐይይ፡³ እምኔከ፡ ወአሐውር፡ ምድረ፡ ትግራይ፡ ወእመነኩስ፡⁴ ወአሐውር፡ ኢየሩሳሌም፡
ወእመውት፡⁵ በህየ፡ በኅበ፡ መቃብሪሁ፡ ለአምላኪየ።

ስሚዖ፡ አቡሁ፡ ዘንተ፡ ነገረ፡ አንከረ፡ ወሰብሐ፡ ለእግዚአብሔር፡⁶ ወአምጽኦ፡ ሎቱ፡ {} ወለተ፡⁷
ማቴዎስ፡ መኰንን፡ ዐቢይ፡ ክርስቲያናዊ፡ ዘስማ፡ እምነጽዮን፡ ወአስተዋሰብዎ፡ በሕገ፡ ወንጌል፡
ከመ፡ ሠ*ርዕዎ፡⁸ ሐዋርያት፡ ሕገ፡ (5ra) ሰብሳብ፡ በአብጥሊሶሙ።

ወኮኑ፡ ገላውዴዎስ፡ ወእምነጽዮን፡ ከመ፡ አብርሃም፡ ወሣራ፡ በተወከፎ፡ እንግዳ፡ ወበአፍቅሮተ፡
ሰብእ፡ ወበውሂበ፡ ምጽዋት፡ ለነዳያን፡ ወለምስኪናን።

ወይገብሩ፡ ተዝካረ፡ ስማ፡ ለእግዝእትነ፡ ማርያም፡ ድንግል፡ በ፪፡⁹ ወላዲተ፡ አምላክ፡ በዕለተ፡
ልደታ፡ በበወርኑ፡ እም፡ ዐመት፡ እስከ፡ ዐመት፡ ወበዕለተ፡ በዓሎሙ፡ ለቅዱስ፡ ሚካኤል፡
ወገብርኤል፡ ሊቃነ፡ መላእክት፡ በበወርኑ፡ ከማሁ፡ እም፡ ዐመት፡ እስከ፡ ዐመት፡ ወይት{ሜ}ጠዉ፡
¹⁰ እም፡ ሥጋሁ፡^{11a} ወደሙ፡^b ለክርስቶስ።

ወእምድኅረ፡ ተመጠዉ፡ ቀ*ርባነ፡¹² እንዘ፡ ይወ*ጽኡ፡¹³ እም፡ ቤተ፡ ክርስቲያን፡ እመሂ፡ ጊዜ፡
ረከቡ፡ በአናቅጺሃ፡ ነዳያነ፡ ወምስኪናነ፡ ነቢሮሙ፡ ይሁብዎሙ፡ ምጽዋተ፡ እስከ፡ (5rb)
አልባሲሆሙ፡ ኢያተርፉ፡¹⁴ ለውሂብ፡ በእንተ፡ ስማ፡ ለእግዝእትነ፡ ማርያም፡ ሶበ፡ ሰአልዎሙ፡
ጽኑሳን፡ በስማ፡ {} ቅድስት።¹⁵

ወሶበ፡ ይሬእይዎሙ፡ ኩሉ፡ ሰብእ፡ ይቤሉ፡ እሉ፡ ሰብእ፡ በዕለተ፡ ልደታ፡ ለእግዝእትነ፡ ማርያም፡
ይሁቡ፡ ኩሉ፡ ንዋዮሙ፡ እስከ፡ አልባሲሆሙ፡ በበወርኑ፡¹⁶ እም፡ አይቴ፡ ያመጽኡ፡ ካልኦ፡ ልብስ፡
በካልዑ፡ ወርኅ፡ ዘይሉብሱ፡ ኢይበጽሑ፡ ተፈቲሎ፡ ልብስ*፡¹⁷ ለከዳነ፡ ሰብእ፡ በአሐቲ፡ ወርኅ፡
ለ፩ዱ፡ ወርኅ፡ ወበእንተዝ፡ ኩሉ፡ ሰብእ፡ ያነከሩ፡ ወያስተዐፅቡ፡ ግብሮ፡ ለእግዚአብሔር፡ ዘይገብር፡
በላዕለ፡ ቅዱሳኒሁ።

ወእምድኅረ፡በአሐቲ፡ በአሐቲ፡ ወሀቡ፡ ምጽዋተ፡ በስመ፡ እግዝእትነ፡ ማርያም፡ ካዕበ፡¹⁸ ይጼልዩ፡
ቅድመ፡ ሥዕላ፡ እንዘ፡ ይብሉ፡ ንሥኢ፡ ምጽዋተ፡ በስምኪ፡ ዘወሀብነ፡ በስምኪ፡ በከመ፡ (5va)
ተወከፈ፡ ጸሎቶ፡ ወምጽዋቶ፡ ለቆ*ርነሌዎስ፡¹⁹ ወልድኪ፡ ወጸራይቀ፡ መበለት፡ ፪ቲ፡²⁰ እስመ፡
አልብነ፡ ውሉድ፡ በዝ፡ ዓለም፡ ንዋይነ፡ ይኩን፡ ለኪ፡ ወአልብነ፡ ንግሥት፡ ዘእንበሌኪ፡ ዕቀብነ፡

¹ A & B ወኢትሔስወኒ፤ C & D ወኢትሄስወኒ | ^{2*} C, D & E ዕ | ³ C እጐይየ | ⁴ E ወእመነኩስ | ⁵
A, B, D & E እመውት፤ C መመውት | ⁶ E adds ወእምድኅረዝ፡ | ⁷ {} A, B, C, D & E add ለ | ⁸
* C, D & E ሰ | ⁹ B በ፪ኤ | ¹⁰ A, B, D & E ወይትመጠዉ | ¹¹ a-b B omits እም፤ C, D & E
እምደሙ፡ ወሥጋሁ | ¹² * C & D ቁ | ¹³ C, D & E መ | ¹⁴ B & E ኢያተርፉ | ¹⁵ {} A, B, C, D
& E add ለ | ¹⁶ C & D ወበወርኑ | ¹⁷ * C, D & E ሰ | ¹⁸ C, D & E add ወ initially | ¹⁹ B ቈ፤
E adds ኅቤ ፻ | ²⁰ C, D & E ፪ተ

በሐራ: ወልድኪ: እም: ኩሉ: እኩ*ይ:¹ በዝ: ዓለም: ወበዘይመጽእ: እምእሳተ: ገሃነም:² ወአሐተ: ዕለተ: በበዓሉ: ለቅዱስ: ሚካኤል: ሊቀ: መላእክት: አመ: ፲ወ፪:³ ለወርኅ: ታኅሣስ: እንዘ: ይጼ*ልዩ:⁴ ከመዝ: ቅድመ: ሥዕላ: ቀዊሞሙ: መጽኡ: ኀቤሆሙ: ቅዱስ: ሚካኤል: ወቅዱስ: ገብርኤል: ምስለ: እግዝእትነ: ማርያም: ወላዲተ: አምላክ: ቅዱስ: ሚካኤል: ወቅዱስ: ገብርኤል: ተመሲሎሙ: በአምሳለ: ቀሳውስት: ፪:⁵ ወእግዝእትነ: ማርያም: ቆመት: በየማኖሙ: በአምሳለ: ፩ዱ: ዲያቆን።

(5vb) ወይቤልዎሙ: ሰላም: ለከሙ: አ: ገላውዴዎስ: ወእምነጽዮን: ምንተ: ተኅሥሡ: ኩሎ:⁶ ጊዜ: ቅድመ: ሥዕላ: ለእግዝእትነ: ማርያም: እስመ: ተሰምዐ: ጸሎትከሙ: በቅድመ: እግዚአብሔር: ከመ: ትርከቡ: ወልደ:⁷ ክቡረ:⁸ ወልዑለ: በኀብ: እግዚአብሔር።

ወእንዘ: ይነግርዎሙ:⁹ ከመዝ: እሉ: ሊቃነ: መላእክት: በአምሳለ: ርግብ: ፅዕዱት: ሠረረት: እም: የማኖሙ: ወያደቶሙ: ፫ተ: ጊዜ: በዲበ: ርእሶሙ: ወበረከቶሙ: በትእምርተ: መስቀል: ወዐርገት: ውስተ: ሰማያት: ወሊቃነ: መላእክትነ: ተሠወርዎሙ።¹⁰

ወሶቤሃ: ደንገፁ: ወይቤሉ: ይከውንኑ: ከመ: ንርከብ: ወልደ: እምድኅረ: ነበርነ: ከዊነነ: መካናተ: በኩሉ: መዋዕሊነ።

ወእምዝ: ካዕበኒ: ተናገረታ: ከመ: ሰብእ: ሥዕለ: እግዝእትነ: (6ra) ማርያም: ለእምነጽዮን: ወትቤላ: ቀዲሙ:¹¹ ትወልዲ: ፩ደ: ወልደ። ወውእቱ:¹² ወልድ: ኢይከውን: ለኪ: አላ: ሐራ: ሰማያ*ዊ:¹³ ንጉሥ።

ወካዕበ: ትወልዲ: እም: ካልእ: ብእሲ: እስራኤላዊ: ወይከውን: ንጉሡ: ኩሉ: ኢትዮጵያ: ወአመ: ወለድኪዮ: ስምዬ: ስሞ: ይኩ*ኖአምላክ።¹⁴ ወምስሌሁ: መንታ: ትወልዲ: ወለተ: ሠናይተ። ይእቲኒ: ትከውን: ፍቅርትዮ: ከማኪ።¹⁵ ወእም: ይእቲ: ወለትኪ: ይትወለዱ: ብዙኃን: መነኩሳት: ቅዱሳን: እለ: ያከብሩኒ: በውስተ: ኩሉ: ሀገረ: ኢትዮጵያ: ርስትዮ: ዘወሀበኒ: ኢየሱስ: ክርስቶስ: ወልድዮ: ወአምላኪዮ: በከመ: አንቲ: አፍቀርክኒ: አነሂ: አፈቅረኪ: ጥቀ: ከመ: ወልድዮ: ኢየሱስ: ክርስቶስ።

ወዘንተ: ብሂላ: አርመመት: ይእቲ: ሥዕል። ወእምነጽዮን: ምስለ: ብእሲሂ: ሑሩ: ኀብ: (6rb) ቤቶሙ: እንዘ: ያነከሩ: ነገረ: ዘይእቲ: ሥዕል: ዘተናበበቶሙ: በልሳነ: ሰብእ: ወእንዘ: ይሴብሕዎ: ለእግዚአብሔር: በእንተ: ዘገብረ:¹⁶ ላዕሌሆሙ: ዘንተ: ነገረ።

Invasion of Motalami king of Dāmot

ወእምድኅረዝ: ቀን{ዐ}:¹⁷ ሰይጣን: በእንተ: ሠናይ: ምግባሮሙ። ወኅደረ: በልበ: ሞተለሚ:¹⁸

¹* B ኩ | ² C, D & E begin new section (2) | ³ C, D & E ፳ወ፪ | ⁴* A, B, C & D ጸ | ⁵ C, D & E omit | ⁶ C, D & E ኩሉ | ⁷ B ውልደ | ⁸ C, D & E ቡሩክ | ⁹ B ይነግርዎ | ¹⁰ B, C, D & E ተሰወርዎሙ | ¹¹ C & D ቅድመ | ¹² A, B, C & D omit ወ | ¹³* B ይ | ¹⁴ E ኩ | ¹⁵ {;} | ¹⁶ C, D & E ዘነገረ | ¹⁷ A & B ቀንዓ | ¹⁸ A & B ሞተለሚ

ንጉሠ፡ ዳሞት። ወአሐተ፡ ዕለተ፡ ይቤሎሙ፡ ለመኳንንቲሁ፡ ሞተለሚ፡¹ መነሃ፡ ብእሲተ፡ አውሰበ*፡² ገላውዴዎስ፡ ወልደ፡ መኰንን፡ ደወሮ።³ ወይቤልዎ፡ {} ወለተ፡⁴ ማቴዎስ፡ መኰንን፡ ዘሀገረ፡ ወግዳ፡ ወከተታ፡ ዘሐፀይካ፡ አንተ፡ ወ{አ}በየተከ፡⁵ ብሂላ፡ ሐመመኒ፡ እስመ፡ አነ፡ ድውይት፡ በሕማመ፡ ጋኔን፡ ኪያከ፡ በጸሊዖታ፡ ወአረማዊ፡ ውእቱ፡ ብሂላ።⁶

ወሶበ፡ ሰም{ዐ}፡⁷ ዘንተ፡ ነገረ፡ ተም{ዐ}፡⁸ ሞተለሚ፡ ወአዘዘ፡ ሠራዊቶ፡ (6va) ወሐረ፡⁹ ምድረ፡ ደ*ወሮ፡¹⁰ ወተፃብዎሙ፡¹¹ ለገላውዴዎስ፡ ወለአቡሁ፡ ወሞዕዎ፡ በኅይለ፡ እግዚአብሔር። ወቀተለ፡ ገላውዴዎስ፡ እም ፡ ሠራዊቱ፡¹² ፪ተ፪፡¹³ ሐራ፡ ወኢረከባ፡ ለእምነጽዮን፡ በሀገረ፡ ደወሮ፡ እስመ፡ ጐዮት፡ ኀበ፡ ሀገረ፡ እኑሃ፡ መድኃኒእግዚእ፡ ምድረ፡ ፈጠጋር።

ወበእንተዝ፡ ነገር፡ ዐገታ፡ ሞተለሚ፡ ለምድረ፡ ፈጠጋር፡ ወጽላልሽ፡ ወተዔወወት፡ እምነጽዮን፡ እምድረ፡ ፈጠጋር፡ እም፡ ቤተ፡ እኑሃ፡ በ፩፡ መካን። ወእግዚእኃረያ፡ እሙ፡ ለአቡነ፡ ተክለሃይማኖት፡ በይእቲ፡ ዕለት፡¹⁴ ተዔወወት፡ በ፩ዱ፡ መካን፡ እም፡ ሀገረ፡ ጽላልሽ።

ወእምዝ፡ ተስእሎሙ፡ ሞተለሚ፡ ለሠራዊቱ፡ እንዘ፡ ይብል፡ ኢተረከበትኑ፡ ዮምኒ፡ በዛቲ፡ ሀገር፡ እምነጽዮን። ወይቤልዎ፡ እው፡ ኦ፡ ዐባይ፡ (6vb) ኢረከብናሃ፡ እንዳዒ፡ በካልእ፡ ሀገር፡ እመ፡ ተረከበት፡ ኢነአምር፡ እስመ፡ ይቤሉነ፡ ሰብአ*፡¹⁵ ይእቲ፡ ሀገር፡ ዘተማኅረኩ፡ ዮም፡ ነበረት፡ በዝነቱ፡ ደወል፡ ውስተ፡ ቤተ፡ እኑሃ፡ መኰንን፡ ፈጠጋር።

ወባሕቱ፡ ንሕነሰ፡ ረከብነ፡ ሠናይተ፡ ብእሲተ፡ ዘተዐቢ፡ እምኔሃ፡ በስና፡ ወበላህያ፡ እም ፡ ሀገረ፡ ጽላልሽ፡ ዘትከውን፡ ለከ። ወይእቲ፡ ብእሲት፡ ዘዔ*ውናሃ፡¹⁶ ዮም፡ እምይእቲ፡ ሀገር፡ እኅታ፡ ይእቲ፡ ለእምነጽዮን፡ ወለተ፡ እኑሃ፡ መድኃኒእግዚእ፡ መኰንን፡ ዐቢይ፡ ዘምድረ፡ ፈጠጋር፡ ወልደ፡ መስፍነ፡¹⁷ ወግዳ፡¹⁸ ዘስሙ፡ ማቴዎስ፡ አቡሃ፡ ለእምነጽዮን፡ ዘተኅሣሣ፡ አንተ።

ወእምነጽዮን፡ ውስተ፡ ቤተ፡ መድኃኒእግዚእ፡ ሀለወት፡ ብሂሎሙ፡ ዜነዉነ፡ ሰብአ፡ ዛቲ፡ ሀገር፡ ዘዔውውናሆሙ፡ ዮም። ኢትተርፍ፡ (7ra) ይመስለነ፡ ይእዜ፡ እምነጽዮንሂ፡ እምኅ*ርካ፡¹⁹ ሠራዊትከ፡ እስመ፡ ወረዱ፡²⁰ ትማልም፡ እም፡ ሠራዊት፡²¹ ብዙኃን፡ መኳንንት፡ ይኅሥሥዋ፡²² እምድረ፡ ፈጠጋር፡ ምስለ፡ እኑከ፡ ዘየዐቢ፡ ወአጥፍዕዎ፡ ለምድረ፡ ፈጠጋር፡ ከማከ፡ እንዘ፡ ይብል፡ ሰማዕነ፡ ዜና።²³

ወእንዘ፡ ዘንተ፡²⁴ ይትናገር፡ ሞተለሚ፡ ምስለ፡ ሠራዊቱ፡ መጽአ፡ እኑሁ፡ ወበጽሐ፡ ቅድሜሁ። ወይቤሎ፡ ለሞተለሚ፡ ብስራትከ፡ ለከ፡ ኦ፡ ዐቢይ፡²⁵ እኑየ፡ ንጉሥ፡ ረከብከዋ፡ አነ፡ እኑከ፡ በዔዋዌ፡²⁶ ለዘተኅሥሣ፡ እምነጽዮን፡ ብእሲተ፡ ገላውዴዎስ፡ ኀያል። ንሣእ፡ ዛቲ፡ ይእቲ፡ እምነጽዮን፡ ዘይሣኒ፡ ላህያ፡ እም፡ አንስተ፡ ኸሉ፡ ዓለም፡ ወተፈሣሕ። ወአቀማ፡ ቅድሜሁ።

¹ C, D & E omit | ² * C, D & E q | ³ A & B ዳወሮ; E ዳዋሮ | ⁴ A & B adds ለ initially | ⁵ {} A, B, C, D & E o | ⁶ C, D & E add ኪያኑ፡ አውሰባ | ⁷ A, B, C, D & E ዓ | ⁸ A & B ተምዓ; C, D & E ተመምዓ | ⁹ A ወሐሩ | ¹⁰ A ዳ | ¹¹ C, D & E ወተፃብዎሙ | ¹² B እምሠዊቱ | ¹³ C, D & E ፪፻፪ | ¹⁴ A & B omit | ¹⁵ * E እ | ¹⁶ * B ው | ¹⁷ B add በ initially | ¹⁸ C, D & E ወግደ | ¹⁹ * C, D & E ሕ | ²⁰ E omits | ²¹ C, D & E add h ending | ²² B ይኅሥሥዋ | ²³ B ዜናከ | ²⁴ B ነገር; C, D & E add ነገረ | ²⁵ A & E ዐባይ | ²⁶ B, C, D & E በጸዋዊ

ወሶበ፡ ነጻራ፡ ሞተላሚ፡ አንከረ፡ ስነ፡¹ ገጻ። ወይቤሎሙ፡ (7rb) ለሠራዊቱ፡ እለ፡ ያወውዋ፡
ለእግዚእኃረያ፡ አንትሙ፡ ዘአኅዝክምዋ፡² ትመስልኑ፡ ኪያሃ፡ ለዛቲ፡³ ብእሲት።

ወይቤልዎ፡ እወ፡ እግዚእነ፡ ዐባይ፡ ከመ፡ ዛቲ፡ ይእቲ፡ ይመስል፡ በኩሉ፡ መልከዐ፡ ሥጋሃ፡ እም፡
ርእሳ፡⁴ እስከ፡ እገሪሃ፡ ፩ዱ፡ ውእቱ፡ ስነ፡ ላህዮን።

ወካዕበ፡ ይቤ፡ ኢይመስለኒ፡ ትትረከብ፡ ካልእት፡ ብእሲት፡ ከመ፡ ዛቲ፡ ዘትመስል። እስከ፡
አምጽእዋ፡ ለይእቲኒ፡ ከመ፡ እነጽሮን፡ ኅቡረ፡ ለዘተዐቢ፡ እም፡ ፪ሆን።⁵ ወአምጽእዋ፡
ለእግዚእኃረያኒ፡ ወእ*ቀምዋ፡⁶ ቅድሜሁ።⁷ ወሶበ፡ ነጻራ፡ ተንሥኡ፡ እመንበሩ፡ ወፈቀደ፡ ይስዐማ፡
በቅድመ፡ ጉባኤ።

ወይቤሎሙ፡ ለሠራዊቱ፡ በአማን፡ ረከብክሙ፡ ሠናያተ፡⁸ አንስተ፡ ወአነ፡ እሁ*በክሙ፡⁹ ሀገረ፡
ሠናያተ። ወእሠ*ይመክሙ፡¹⁰ በክብር፡ ዐቢይ፡ ላዕለ፡ ኩሎን፡ መካናትዮ።

ወይቤሎ፡ ለእኑሁ፡ (7va) ይእቲ፡ ብእሲት፡ ትኩን፡ ለከ፡ ከመ፡ ያወውካ። አንተ፡ ወአነ፡ አወስባ፡
¹¹ ለዛቲ፡ ብእሲት፡ በሕገ፡ አማልክት፡ አንጊሢዮ፡ በዲበ፡ አንስታትዮ፡ ኩሎን።¹²

ወዘንተ፡ ብሂሎ፡ አዘዘሙ፡ ለመኳንንቲሁ፡ ከመ፡ ይገልብብዋ፡ በአልባሰ፡ ወርቅ፡ ወሜላት፡ እስከ፡
ያሰግድዋ፡ ለጣዖታቲሁ። ወዘንተ፡ ብሂሎ፡ ሖረ፡ ኅብ፡ ሀገሩ። ወበጽሐ፡ ወበአ፡ ውስተ፡ ቤቱ፡ እንዘ፡
ይትፈጫሕ።

ወእምነጽዮንሂ፡ ምስለ፡ እኅታ፡ እግዚእኃረያ፡ ትበኪ፡ በመዐልት፡ ወበሌሊት፡ እንዘ፡ ትጼሊ፡ በልባ፡
ኅብ፡ እግዝእትነ፡ ማርያም። ወትቤ፡ አይቱ፡ ሀሎ፡ ኅይለ፡ ወሊዶትኪ፡ ንጉሠ፡^{13a} ሰማያዊ፡^b
ዘያድኅን፡ እም፡ ኩሉ፡ ምንዳቤ።ኢ*ኮነኑ፡¹⁴ ኅይለ፡ ወሊዶ*ትኪ፡¹⁵ በመንክር፡ ግብር፡ ለአምላኪዮ፡
በኅቱም፡ ድንግልናኪ። ሐሰትነ፡ ተአምራተ፡ ኅይልኪ፡ ዘገብሮን፡ ወልድኪ፡ በላዕለ፡ (7vb) ቅዱሳን፡
ፍቁራን*ኪ።¹⁶ ለምንት፡ ገደፈኒ፡ አምላኪዮ፡ ወልድኪ፡ ውስተ፡ እዴሆሙ፡¹⁷ ለነሣትያነ፡ ሕጉ፡
ርኩሳን፡ ፈሊጦ፡¹⁸ እምትዮ፡ ንጹሕ፡ ብእሲ፡ ገባ። ሥርዓት*፡¹⁹ ዘተአዘዘ፡ በሕገ፡ ወንጌሉ፡ ቅዱስ።
ወአይቱ፡ ዘአብሰርክኒ፡ በአፈ፡ ሥዕልኪ፡ ዜና፡ እንዘ፡ ትቤልኒ፡ ትወልዲ፡ ውሉደ፡ ሠናያነ፡ እም፡
አረማዊኑ፡ ወሊዶትዮ፡ ቅዱሳን፡ ውሉደ። ይእዜሰ፡ ኮነ፡ ቃልኪ፡ ሐሳ{ዌ}፡²⁰ ወነብክኒ፡ ሐሰተ።
ለእመ፡ ኮንኪ፡ እመ፡ አምላኪዮ፡ ሰአሊዮ፡ ለወልድኪ፡ ከመ፡ ይንሥኡኒ፡ ዮም፡ በሞት፡ ከመ፡
ኢያብኡኒ፡²¹ ዝንቱ፡ አረማዊ፡ ፀረ፡ አምላኪዮ፡ ዐቢይ።

ወእንዘ፡ ትጼ*ሊ፡²² ነበረት፡ እንበለ፡ ትብላዕ፡ እክለ፡ ወትስቲ፡ ማየ፡ እስከ፡ ፫፡ ሰሙን። ወትቤ፡

¹ B ሥነ | ² A, B & C ዘአኃዝክዋ | ³ C, D & E ፩ዛቲ | ⁴ E እምእርሳ | ⁵ * B omits :: | ⁶ * A & B
ዓ | ⁷ A : | ⁸ B & E ሠናያተ | ⁹ * C, D & E ጉ | ¹⁰ * B ሰ | ¹¹ C እውሰባ | ¹² A : | ^{13a&b} A : D
& E ንጉሥ ሰማያዊ | ¹⁴ * A, B & C omit | ¹⁵ * D ደ | ¹⁶ * B ከ | ¹⁷ ዕእዴሆሙ | ¹⁸ B ፈሊጦስ | ¹⁹
B, C, D & E ቱ | ²⁰ A ሕሳዊ, B, C, D & E ሐሳዊ | ²¹ It seems inappropriate since the
verb does not have coherence with marriage. It would be better if it were either
ኢያውስበኒ or ኢያትመርዐወኒ | ²² C, D & E ዓ

ይኼይሰኒ፡ መዊት፡ በረሀ*ብ፡¹ እም፡ እጥዐም፡ መብልዖም፡ ለዐላውያን*፡² ሕጉ፡ (8ra) ለአምላኪያ።

ወበእንተዝ፡ ኢርኅባ፡³ ወኢጸምዓ፡ ሥጋሃ፡ እስመ፡ ቃለ፡ እግዚአብሔር፡ አጽንዓ*፡⁴ በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡⁵ ሶብ፡ ተመከረ፡ ምስለ፡ ሰይጣን፡ አኮ፡ ሰብእ፡ በኅብስት፡ ዘየሐዩ፡ አላ፡ በቃለ፡ እግዚአብሔር፡ ሕያው፡ በአማን፡ በጽሐ፡ በላዕሌሃ፡ ዝንቱ፡ ቃል፡ ወተፈጸመ፡ ዲቤሃ፡ እስመ፡ ነበረት፡ ፫ተ፡ ሱባዔ {ያተ}፡⁶ ዘእንበለ፡ መብልዕ፡ ወስቴ፡ እምአመ፡ ተዪወወት፡ እስከ፡ አድኅና፡ መልአከ፡ እግዚአብሔር፡ እም፡እዴሁ፡ ለሞተለሚ።

’Emmənəṣəyon’s stay in Dāmot and her return

ወንትመየጥ፡ ኅብ፡ ቀዳሚ፡ ነገርነ፡⁷ ወሶብ፡ ቦእ፡ ሞተለሚ፡ ውስተ፡ ቤቱ፡ አዘዘሙ፡ ለማርያን፡ ወለዝውተ፡ አማልክቲሁ፡ ወጣዖታቲሁ፡ እንዘ፡ ይብል፡ ተደለዉ፡ ለ*ጌሠም፡⁸ ከመ፡ ታስተዋስ*ቡኒ፡⁹ (8rb) በሕጉ፡ አማልክትየ፡ ወለእኑየ፡ ምስለ፡ አንስት፡ እለ፡ ዪወውናሆን፡¹⁰ እም፡ ሀገረ፡ ሸዋ፡ በኅይለ፡ አማልክትየ።¹¹

ወአሜሃ፡ ተፈሥሑ፡ ዝውተ፡ አማልክቲሁ፡ ወማርያን፡¹² ወበጽባሕ፡ አዘዘ፡ ያምጽእዎን፡ ለእግዚእኃረያ፡ ወእምነጽዮን፡ እስከ፡ ቤተ፡ ጣዖታቲሁ፡ እም፡ ጽርሕ፡ ዘሀለዋ፡ ቦቱ፡ ወውእቱኒ፡ ቆመ፡¹³ በአገረ፡ ቤተ፡ ጣዖት፡¹⁴ ምስለ፡ ሠራዊቱ፡ ብዙኃን፡ ተሠርጊዎ፡ በንዋየ፡ ሐቅሉ፡ ዘወርቅ፡ ወዘብሩር።

ወማርያንሂ፡ ተሠርገዉ፡ በአልባሰ፡ ሜላት፡ ወወርቅ፡ ወአንበርዎሙ፡ ዲብ፡ አራተ፡ ወርቅ፡ ዘሥርገው፡ በቀርነ፡ ነጌ፡ ወበቀይህ፡ ቀለም። ወጸለሉ፡ ተድባባተ፡ ወርቅ።

ወአሠርገው*ዎን፡¹⁵ ለእግዚእኃረያ፡ (8va) ወለእምነጽዮን፡ በባዝግና፡ ወርቅ፡ ወኅልቀታተ፡ ወርቅ። ወአሣዕነ፡ ወርቅ፡ ገብሩ፡ ለእገሪሆን። ወአቀምዎን፡ ቅድሜሆሙ፡ ለጣዖታት። ወይቤልዋ፡ ለእምነጽዮን፡ በሊ፡ አንቲ፡ ቀዲሙ፡ ስግዲ፡ ለጣዖት፡ ዐቢይ፡ ዘንጉሥ፡ እስመ፡ አንቲ፡ ትልህቂያ፡ በልደትኪ፡ ለእግዚእኃረያ። ወአንቲ፡ ትከውኒ፡ ብእሲቶ፡ ለእኅወ፡ ንጉሥ፡ ዘየዐብዮ፡ በልደቱ።

ወአሜሃ፡ እንዘ፡ ይትናገርዋ፡ ዘንተ፡ ለእምነጽዮን፡ ማርያን፡ ፈትሐት፡ አሣዕነ፡ ወርቅ፡ ዘአስተሣ*ዓንዎ፡¹⁶ ወወረወቶ፡ መንገለ፡ ጣዖቱ፡ ለንጉሥ፡ ወዘበጠት፡ ዐይኖ፡ ለሊቀ፡ ማርያን። ወነሥአቶ፡ ለውእቱ፡ ጣዖት፡ እምአራተ፡ መንበሩ፡ ዘወርቅ፡ ወቀርነ፡ ነጌ፡ ወኅደገቶ፡ ዲብ፡ ምድር፡ ወሰበረቶ፡ (8vb) ረጊዓ፡ ወትቤ፡ እመዝሙረ፡ ዳዊት፡ ዘጼወ፤ ይትኑሃእ፡ እግዚአብሔር፡ ወይዘረ*ዉ፡¹⁷ ፀሩ፡ ወይጉየዩ፡¹⁸ ጸላዕቱ፡ እምቅድመ፡ ገጹ። ወዘንተ፡ መዝሙረ፡ ጸለየት፡ እም፡ ጥንቱ፡ እስከ፡ ተፍጻሜቱ፡ እንዘ፡ ትዌውዕ፡ ወታወኪ፡ ከመ፡ ኅያል፡ ብእሲ፡ ዘረከበ፡ ምኅርካ፡ ብዙኅ።

¹ C, D & E ኃ | ² C ን | ³ B ኢርኃባ; C, D & E ኢርኅባ | ⁴ C, D & E አ | ⁵ B ። | ⁶ {} since ሱባዔ is singular. | ⁷ B ። | ⁸ C, D & E በ | ⁹ B በ | ¹⁰ C, D & E add አ initially | ¹¹ B ፡ | ¹² C ወማርን | ¹³ A ቆሙ | ¹⁴ B ቱ | ¹⁵ C, D & E omit | ¹⁶ C, D & E ሳ | ¹⁷ B ዉ | ¹⁸ B ወይጉይ፡ ጸላይቱ; C, D & E ወይጉይዩ

ወሶበ፡ ነጻራ፡ እንዘ፡ ትዜምር፡ ዘንተ፡¹ መዝሙር፡ ወውዋዔ*ሃ፡² ደንገ፡ ጥቀ፡ ምስለ፡ ኩሎሙ፡
ሠራዊቱ፡ ወርዕደ*፡³ ብረኪሁ፡ ሶበ፡ ሰምዐ፡ ቃለ፡ ጸሎታ፡ በዝንቱ፡ መዝሙር፡ እንዘ፡ ትዜምር፡⁴
ወእምዝ፡ ነሥኡ፡ ሰይፈ፡ ፩ዱ፡ ብእሲ፡ እምነ፡ ማርያን፡ ከመ፡ ይምትር፡ ርእሳ፡ በሰይፍ፡ አመ፡
ሰበረቶ፡ ለጣዖተ፡ ንጉሥ፡ ወሶቤሃ፡ ወረደ፡ መብረቅ፡ (9ra) እም፡ ሰማይ፡ ፍጡነ፡ ዘእንበለ፡
ይቅረብ፡ ኅቤሃ፡ ወኮነ፡ ዐቢይ፡ ድልቅልቅ፡ ወወረዱ፡ ሊቃነ፡ መላእክቲሁ፡ ለእግዚአብሔር፡ እለ፡
ቅዱስ፡ ሚካኤል፡ ወገብርኤል፡ ኅቤሆን፡

ወነሥኡ*፡⁵ አሜሃ፡ ቅዱስ፡ ሚካኤል፡ ለእግዚእኃረያ፡ ወዖራ፡ በክነፊሁ፡ ወቅዱስ፡ ገብርኤልኒ*፡⁶
ለእምነጽዮን፡ ዖራ፡ በአክናፊሁ፡⁷ ወመሰጥዎን፡ እማእከለ፡ ማርያን*፡⁸ ወአዕረግዎን፡ መንገለ፡ አየር፡
እንዘ፡ ይፊኢ፡ ሞተላሚ፡ ምስለ፡ ኩሎሙ፡ ሠራዊቱ፡ ወቅዱስ፡ ሚካኤል፡ ኅደጋ፡ ውስተ፡ ሀገራ፡
ጽላልሽ፡ ኅበ፡ ሀለወ፡ ምታ፡ ጸጋዘአብ፡ ለእግዚእኃረያ፡ ወለእምነጽዮን፡ ኅደጋ፡ ቅዱስ፡ ገብርኤል፡
ውስተ፡ ደወሮ፡ ኅበ፡ (9rb) ሀለወ፡ ቦቱ፡ ምታ፡ ገላውዴዎስ፡ እንዘ፡ ሀሎ፡ ምስለ፡ ብዙኃን፡ ሰብእ፡
መኳንንተ፡ ኩሎ፡ ሀገረ፡ ሸዋ፡ እለ፡ መጽኡ፡ ኅቤሁ፡ ያላቅስዎ፡ በእንተ፡ ጥፍአተ፡ ሀገሩ፡ ወበእንተ፡
ዪዋዌ*ሃ፡⁹ ለይኢቲ፡ ብእሲቱ፡

ወከመዝ፡ እንዘ፡ ሀለወ፡ ምታ፡ ምስለ፡ ጉባኤ፡ መብክያን፡ ቦኣት፡ እምነጽዮን፡ ማእከለ፡ መብክያት፡
አንስት፡ በጥቃሁ፡ ለምታ፡ ተገልቢባ፡ በአልባስ፡ ሜላት፡ ወወርቅ፡ ወይቤሉ፡ ሶቤሃ፡ ጉባኤ፡ ኩሎ፡
ሕዝብ፡ መኑ፡ ይእቲ፡ ዛቲ፡ ብእሲት፡ ሥርጉት፡ በልብስ፡¹⁰ ወርቅ፡ ወሜላት፡ በዛቲ፡ ዕለተ፡ ብካይ፡
ወኅዘን፡

ወእንዘ፡ በበይናቲሆሙ፡ ይትናበቡ፡ ጸርሐ፡ ቅዱስ፡ ገብርኤል፡ ከዊኖ፡ መልዕልተ፡ ወይቤሎሙ፡
(9va) ይእቲ፡ ዛቲ፡ እምነጽዮን፡ እግዝእትከሙ፡ ብእሲቱ፡ ለገላውዴዎስ፡ { } ዘትከውን፡¹¹ በደኃሪ፡
መዋዕል፡ እሞሙ፡ ለመ*ምህራነ፡¹² ኩሎ፡ ሀገረ፡^{13a} ሸዋ፡^b ወለንጉሠ፡^c ኩሎ፡^d ሰብእ፡ ኢትዮጵያ፡

ወእምዝ፡ ተባደሩ፡ ኅቤሃ፡ ጉባኤ፡ ኩሎ፡ ሰብእ፡ ከመ፡ ይነጽርዋ፡ ወይጣይቅዋ፡ ዘኮነ፡ ላዕሌሃ፡
ወቀርቡ፡ ኅቤሃ፡ ወሰዐ*ሙ፡¹⁴ እደዊሃ፡ ወእገሪሃ፡ ወጠየቅዋ፡ ዘከመ፡ ድኅነት፡ እም፡ ዪዋዌ*፡¹⁵
ወነገረቶሙ፡ ኩሎ፡ ነገረ፡ ዘኮነ፡ ላዕሌሃ፡ ወዘከመ፡ አድኃና፡ እም፡ እደ፡ ሞተላሚ፡ በእደ፡
መላእክቲሁ፡ ዘምስለ፡ እኅታ፡ እግዚእኃረያ፡ ወዜነወቶሙ፡ ኩሎ፡ ተአምራቲሁ፡ ዘገብረ፡ ላዕሌሃ፡
እም፡ ጥንቱ፡ እስከ፡ (9vb) ተፍጻሜቱ፡ ወለሥርጋዌ፡ ልብስ፡ ዘእምጽኦቶ፡ እም፡ ሀገረ፡ ዳሞት፡
ወሀበቶሙ፡ ለነዳያን፡ ወለምስኪናን፡ ምጽዋተ፡ በእንተ፡ ሰማ፡ ለእግዝእትነ፡ ማርያም፡

Birth of St. Qawəṣtoṣ

¹⁶ ወእምዝ፡ አፈድፈፈት፡¹⁷ ገቢረ፡ ሠናይ፡ እምዘቀዳሚሃ፡¹⁸ ጥቀ፡ ወእምድኅረ፡ ተመይጠት እም፡
ዪዋዌሃ፡ በ፪፡ አውራጎ፡ አመ፡ ፴ሁ፡ ለወርጎ፡ ሐምሌ፡ ፀንሰት፡ እም፡ ገላውዴዎስ፡ ምታ፡

¹ B omit | ²* C, D & E ኢ | ³* C & D ዳ | ⁴ A : | ⁵* A & B ኦ | ⁶* C & D omit | ⁷ C, D
& E በክነፊሁ | ⁸* C omit | ⁹* A ዊ | ¹⁰ E በልሰ | ¹¹ { } A, B, C, D & E ወ | ¹²* E ም | ^{13a-d} C,
D & E omit | ¹⁴* C, D & E ኦ | ¹⁵* C, D & E ዊ | ¹⁶ C & D begin new passage under
the title ‘ዘሰኔ’ | ¹⁷ E አፈድፈት | ¹⁸ B እምዘ

ወበጽሐ፡ ዕ*ለተ፡¹ ወሊዶታ፡ ወ*ጸውዐቶን፡² ለመወልዳት። ወትቤሎን፡ በእስፍንቱ፡ አውራጎ፡ ይከውን፡ ዕለተ፡ ወሊድ። አንሰ፡ ኮነኒ፡ ፱፡ አውራጎ፡ ዘእንበለ፡ ሰሙነ፡ ፭ቱ። ይተርፍኑ፡ እም፡ ፱፡ አውራጎ፡ ወሊድ፡³ ውሉድ፡ እም፡ ፅንሰቱ፡ እኒዞ፡ እስከ፡ (10ra) ልደቱ። እስከ፡ አጠይቃኒ፡ ነገረ፡ ፅንሰትከን። አንሰ፡ ኢየአምር።⁴ እስከ፡ ይእ*ዜ፡⁵ ነበርኩ፡ መካናዊተ።

ወይቤላሃ፡ ለእመ፡ ኮነ፡ ፅንሰ፡ ተባዕታይ፡ ይከውን፡ በ፱፡ ወርጎ፡ ወ፭፡ ዕለታት፡ ወለእመ፡ ኮነት፡ ብእሲት፡ በ፱፡ ወርጎ፡ በፍጻሜሁ፡ ይከውን፡ ወሊዶትነ።

ወሶበ፡ ሰምዐት፡ ዘንተ፡ ጎለየት፡ በልባ፡ ወትቤ፡ እፎ፡ እከውን፡ እስመ፡ ጌሠም፡ ውእቱ፡ ፍጻሜሁ፡ ለ፱፡ ወርጎ፡ ወ፭፡⁶ ዕለታት፡ እምዘፀነስኩ። ለእመሰ፡⁷ ወለድኩ፡ ጌሠመ፡ እከውን፡ ሐራሰ፡ ዘእንበለ፡ እሕርጽ፡ ስ*ንዳሌ፡⁸ (10rb) ለጎብስተ፡ ቊርባን፡ ለበዐለ፡ ልደታ፡ ለማርያም፡ ዘልመድከዋ፡ ሐሪፀ፡ ስ*ንዳሌ፡⁹ በእዴያ።

ወኮነ፡ ልማዳ፡¹⁰ በበወርጎ፡ ተሐርጽ፡ ስ*ንዳሌ፡¹¹ ለጎብስተ፡ ቊርባን፡ ለበዐለ፡ እግዝእትነ*፡¹² ማርያም፡ በእዴሃ፡ እንዘ፡ ሀለዋ፡ ብዙኃት፡ {አእ}ማት፡¹³ በውስተ፡ ቤታ፡ ከመ፡ ይኩነኒ፡ ብሂላ፡ ቅድመ፡ እግዝእትነ፡ ማርያም፡ ክብረ።

ወበእንተዝ፡ ነገር*፡¹⁴ ሐረት፡ ጎበ፡ ቤተ፡ ክርስቲያን፡ ወጸለየት፡ እንዘ፡ ትብል፡ ቀዊማ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ማርያም፡ እፎኑ፡ እከውን፡ ሶበ፡ ተርፈ፡ ልማድየ፡ በሐሪፀ፡ ስ*ንዳሌ፡¹⁵ ዘጎብስተ፡ ቊርባን፡¹⁶ ዘበዐለ፡ ልደትኪ።

ዮምኒ፡ በዐለ፡¹⁷ ልደቱ፡ ለወልድኪ፡ (ወ)ኢይደሉ፡ ግብረ፡ ሐሪጽ፡ በዕለተ፡ ልደቱ፡ ለወልድኪ፡ አምላኪየ፡ ክቡር። ወጌሠምኒ፡ ኮነ፡ ጊዜ፡ ወሊዶትየ፡ ዘፀነስኩ፡ ዘወሀብክኒ፡ አንቲ፡ ዘንተ፡ ፅንሰ፡ ወኢይደሉ፡ በመዋዕለ፡ ሕርስና፡ ሐሪፀ፡ ስ*ንዳሌ፡¹⁸ (10va) ለቊርባን፡ ወበዊአ፡ ቤተ፡ ክርስቲያን፡ ዘእንበለ፡ ይኩና፡ ፵፡ መዋዕል፡ ለብእሲት፡ ሐራሳዊት።¹⁹ ወበሣ*ኒታሁ፡²⁰ ኮነ፡ በዐለ፡ ልደትኪ፡ ክቡር። መኑ፡ የሐርጽ፡ ሊተ። ኢትትቁጥዕ*ኒ፡²¹ አ፡ እግዝእትየ፡ መሐሪት፡ ወርጎርጎተ፡ ልብ፡ እሙ፡ ለአምላኪየ፡ መሐሪ፡ ወርጎቀ፡ መዐት፡ ወኔር፡ ጥቀ፡ በእንተ፡ ዘረሣዕኩ፡ ነበረ፡ ሐሪፀ፡ ለበዐለ፡ ልደትኪ፡ በ*ከመ፡²² ልማድየ፡ ዘትካት።²³

ወእንዘ፡ ትጼሊ፡ ከመዝ፡ ተ*ናገረታ፡²⁴ ሥዕለ፡ እግዝእትነ፡ ማርያም፡ እንዘ፡ ትብል፡ ከመ፡ ቀዲሙ፡ በልሳነ፡ ሰብእ። ወትቤላ፡ ሐሪ፡ ውስተ፡ ቤትኪ፡ በሰላም፡ ወጌሠመ፡ ሕርፂ*፡²⁵ ሥርናየ፡ ሠናየ፡ ለበዐለ፡ ልደትየ፡ (10vb) ወኢት*ወልዲ፡²⁶ ጌሠመ፡ ዘእ*ንበለ፡²⁷ ዕለተ፡ ልደትየ፡ ከመ፡ ይኩን፡ ልደቱ፡ ለወልድኪ፡ በዕለተ፡ ልደትየ፡ ጎብረ። ወዕለተ፡ ዕረፍቱኒ፡ ይከውን፡ በዕለተ፡ ዕረፍትየ፡ አመ፡ ፳፻፩፡ ለወርጎ፡ ጥር፡ እስመ፡ ጎረዮ፡ ወልድየ፡ በውስተ፡ ክርስቲያን፡ ከመ፡ ይኩን፡ ነብርየ፡ ጎረ፡²⁸

1* C & D እ; E ወበእለተ | 2* E omits | 3 C, D & E ወሊዶ | 4 It lacks እስመ or አምጣከ | 5* C, D & E ዕ | 6 E ፱ | 7 C, D & E add ወ initially | 8* C, D & E ሰ | 9* B ልማዶ | 10 C, D & E ሰ | 11* E omits | 12* C, D & E ሰ | 13 A & B ዓዕማት | 14* C ረ | 15* C, D & E ሰ | 16* A, B & E ቁ | 17 A በበ | 18* C, D & E ሰ | 19 B ። | 20 B, C, D & E ሳ | 21* C, D & E እ | 22* C, D & E ዘ | 23 B omits ዘ | 24* C omits | 25* C & D ፪ | 26* E ተ | 27* C & D ዕ | 28 A ጎረ

ወምእመነ፡¹ በጽድቅ፡ በእንተ፡ ሠናይ፡² ምግባርኪ፡ ወጸምኪ፡ ወጸሎትኪ፡ በንጹሕ፡ ወአፍቅሮትኪ፡ ኪያየ፡ በጥቡዕ፡ ልብ፡ ወእምዝ፡ ሰሚዓ፡ ዘንተ፡ ተአምረ፡ ቃል፡ እም፡ አፈ፡ ሥዕል፡ አተወት፡ ውስተ፡ ቤታ፡ እንዘ፡ ታኸር፡ ግብር፡ ለእግዚአብሔር፡ ዘይገብር፡ ላቲ፡ ኹሎ፡ ጊዜ።

ወበሳኒታሁ፡ (11ra) አመ፡ ሸሁ፡ ለወርኅ፡ ሚያዚያ፡ ወዐለት፡³ እንዘ፡ ተሐርጽ፡ በከመ፡ ልማዳ። ወሶበ፡ ሐረጸት፡ ፩ደ፡ መሥፈርተ፡ ሥርናይ፡ ታሕተ፡ ማሕረጽ፡ ነበረት፡ ዲበ፡ መንጸፈ፡ ሐሪጽ፡ ዘቀርባን፡ ከመ፡ ትንፈ፡ ዘሐረጸቶ። ወሶቤሃ፡ ተሐውከ፡ ፅንሳ፡ በውስተ፡ ማኅፀና፡ ለፌ፡ ወለፌ፡ ወለከፎ፡ ከርሳ፡ ለመንፌ፡⁴ ዘሀለወ፡ ቦቱ፡ ሐሪጽ። ወሶቤሃ፡ ወረደ፡ በረከተ፡ መንፈስቅዱስ፡ መልዕልተ*፡⁵ ውእቱ፡ መንፌ፡ ሶበ፡ ለከፎ፡ ከርሳ፡ ዘተፀንሰ፡ ቦቱ፡ አቡነ፡ ቀውስጦስ፡ ወመልዐ፡ ውእቱ፡ ሐሪፅ፡ እስከ፡ ከናፍራሁ፡ ለመንፌ፡ ወተከዕወ፡ (11rb) እምኒሁ፡ ካዕበ፡⁶ ወወረደ፡ ውስተ፡ መንጸፈ፡ ሥርናይ፡ ዘሐሪጽ፡ ቀርባን።

ወሶበ፡ ነጻረት፡ ዘንተ፡ መንከረ፡ ጸውዑቶሙ፡ ለካህናት፡ ወአርአየቶሙ፡ ዘንተ። ወሶበ፡ ርእይዎ፡ ካህናት፡ አንከሩ፡ ወአምጽኡ፡ አስፈፊዳተ፡ ወሐፈስዎ፡ እምላዕለ፡ ውእቱ፡ መንጸፍ፡ ወአብዕዎ፡ ውስተ፡ ቀሱታት፡ ዘመዝገበ፡ ሐሪጽ፡ ለኅብስተ፡ ቀርባን፡ ወመልዐ፡ ፲ወ፪ተ፡ ቀሱታት፡ ወኮነ፡ ለ፲ወ፪፡ አውራኅ፡ ሐሪጽ፡ ቀርባን።

ወበሳኒታሁ፡ አመ፡ ፩፡ ለወርኅ፡ ግንቦት፡ ወዐለት፡ እስከ፡ ፮፡ ሰዐት፡ እንዘ፡ ታበልዎሙ፡ ለነዳያን፡ ወታለብሶሙ፡ ለዕፋቃን። (11va) ወጸውዑቶሙ፡ ለካህናት፡ ከመ፡ ትግበር፡ ሎሙ፡ ምሳሐ፡ ዐቢየ፡ በእንተ፡ ተዝካረ፡ በዐለ፡ ልደታ፡ ለእመ፡ አምላክ፡ ማርያም። ወገብረት፡ ሎሙ፡ ኹሎ፡ ዘይበልዐ፡ ወይሰትዩ፡ ወ*ዘፈቀደ፡⁷ ልበሙ፡ ኹሎ፡ መብልዐ፡ ወመስ*ቴ፡⁸ ጥዑመ።

ወበጊዜ፡ ፱፡ ሰዐት፡ እንዘ፡ ሀለዉ፡ ካህናት፡ በውስተ፡ ጽርሐ፡ ቤታ፡ ስፉሕ፡ ለሰቲየ፡⁹ ሜስ፡ አኃዛ፡¹⁰ ሕማመ፡ ምፅ፡ ለወሊድ።¹¹

ወሶበ፡ ርእያሃ፡ መወልዳት፡ ተንሥኡ፡¹² እማእከለ፡ እሉ፡ ዘይሰትዩ፡ ከመ፡ ይእኅዛሃ፡¹³ ወዘእንበለ፡ ይቅረባ፡ ኅቤሃ፡ ወለደት፡ ዘእንበለ፡ ሕማመ፡ ወሊድ፡ በዳኅና፡ ወበሰላም። ወኢውኅዘ*፡¹⁴ ደም፡ (11vb) እማኅፀና፡ ከመ፡ ይውኅዝ፡ በጊዜ፡ ወሊድ፡ እማኅፀና፡ ለብእሲተ፡^{15a} ዝ፡^b ዓለም፡ አላ፡ ወለደት፡ ንጹሐ፡ ወልደ፡ ዘግልበብ፡ በልብስ፡ ብርሃን።

ወሶበ፡ ርእያሁ፡ ለዝንቱ፡ ሕፃን፡ አባ፡ ቀውስጦስ፡ አንከራ፡ መወልዳት፡ ግብር፡ ለእግዚአብሔር፡ ዘይገብር፡ በላዕለ፡ ቅዱሳኒሁ። ወይቤላ፡ ዕፁብ፡ ወመድምም፡ ዘዮም፡ ኮነ፡ ተአምር፡ ለእግዝእትነ፡ እምነጽዮን፡ ፍቅርተ፡^{16a} እግዚአብሔር፡^b እስመ፡ ኢርኢነ፡ ወኢሰማዕነ፡ እምአመ፡¹⁷ ተወለድነ፡ እስከ፡ ይእዜ፡ ዘእንበለ፡ ሕማመ*፡¹⁸ ምፅ፡ ዘወለደት፡ ብእሲት፡ ወልደ፡ ወኢነገሩነ፡ አበዊነ፡ ወእማቲነ፡ (12ra) ዘከመዝ፡ ነገረ፡ ወዜና፡ መንከረ፡ ዘእንበለ፡ ዜና፡ ወሊዱታ፡ ለእግዝእትነ፡ ማርያም፡ አምላክ፡ በድንግልናሃ፡ ንጹሕ።¹⁹

¹ A ምዕመን | ² B omits | ³ A ወዓ | ⁴ E omits | ⁵* C ቱ | ⁶ C, D & E add ወ initially | ⁷* E በ | ⁸* C, D & E ሰ | ⁹ A & B ለስታየ | ¹⁰ C & D እኒዛ | ¹¹ A ፡ | ¹² A አ | ¹³ E ያእዛዛሃ | ¹⁴ C, D & E ዛ | ¹⁵ a & b A ለብእሲተዝ | ¹⁶ a & b E omits | ¹⁷ A እም | ¹⁸* B ም | ¹⁹ B, C, D & E ህ

በአማን፡ ተመሰለታ፡ ለፍቅርታ*፡¹ እግዝእትነ፡ ማርያም፡ ይእቲ፡ ኅሪት፡ እምነጽዮን፡ መፍቀሪተ፡
ወልዳ፡² እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወምንት*፡³ ይከውን፡ በደኃሪ፡ መዋዕል፡ ላዕለ፡ ዝንቱ፡ሕፃን፡
እምነበ፡ እግዚአብሔር፡ ሶበ፡ ልህቀ፡ ወበጽሐ፡ ለመጠነ፡ ውርዝውና፡ ዘተገብረ፡ በንእሱ፡ ዘከመዝ፡
መንከረ።

ወኮነ፡ ጊዜ፡ ልደቱ፡ በዕለተ፡ ልደታ፡⁴ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡⁵ አምላክ፡ (12rb)
መፍቀሪተ፡ እሙ፡ ብፅዕት፡ እምነጽዮን፡ ወከመዝ፡ ኮነ፡ ተአምረ፡ ልደቱ፡ ወነገደ፡ ሙላዲ፡ እምነ፡
ኅሩያን፡ ሰብእ፡ ገላውዴዎስ፡ ወእምነጽዮን፡

St. Qawəstos' baptism

⁶ ወካዕበ፡ ንንግርከሙ፡ ኣ፡ አኃዊነ፡ ፍቁራን፡ ክርስቶሳውያን፡⁷ ስምዑነ፡ ንስቲተ፡ ዜና፡ ተአምራቲሁ፡
ብዙኃን፡ ከመ፡ ጥፃ፡ ባሕር፡ ወከዋክብተ*፡⁸ ኢዮር፡ ወሣዕረ፡ ምድር፡ ዘይፈጸፍድ፡ ጒልቄ፡⁹ ነገሩ፡
¹⁰ በበ፩፡ ፩፡ ዘኢይትከህ*ል፡¹¹ ለነጊር፡ ለአቡነ፡ ብፁዓዊ፡ ቀውስጦስ፡ መፍቀሬ፡ እግዚአብሔር።

ወእመ፡ ኮኖ፡ ፵፡ ዕለተ*፡¹² እምአመ፡ ተወልደ፡ ጸውዕዎሙ፡ እ*ቡሁ፡¹³ ወእሙ፡ ለጸጋዘአብ፡
አቡሁ፡ ለአቡነ፡ (12va) ተከለሃይማኖት፡ ብእሲሃ፡ ለእግዚእኃረያ፡ ወለተ፡ እኑሃ፡ ለእምነጽዮን፡
እሙ፡ ለዝንቱ፡ ሕፃን፡ አቡነ፡¹⁴ ቀውስጦስ፡ ወለእንድርያስ፡ ቀሲስ፡ እኅወ፡ ዝንቱ፡ ጸጋዘአብ፡ ከመ፡
ያብዕዎ፡ ክርስትና፡ በከመ፡ ሕግ፡ ዘይደሉ፡ ዘሠ*ርዕዎ፡¹⁵ አበዊነ፡ ሐዋርያተ፡ ክርስቶስ።

ወ*ተከህነ፡¹⁶ እንድርያስ፡ በግብረ፡¹⁷ ቅስና፡ ወጸጋዘአብ፡ በ{ዲ}ቁና፡¹⁸ ለአጥምቆቱ፡ ለዝኩ፡ ሕፃን፡
አቡነ፡ ቀውስጦስ፡ ወሶበ፡ ባረኮ፡ በትእምርተ፡ መስቀል፡ ለማየ፡ ክርስትና፡ ሶቤሃ፡ ርእየ፡ እንድርያስ፡
ቀሲስ፡ እንዘ፡¹⁹ ይቶስሕ፡ እድ፡ ብርሃናዊ፡ ቅብዐ*፡²⁰ ቅዱስ*፡²¹ ላዕሌሁ፡ ለማይ፡ ደንገ፡
ወፈር{ሀ}፡²² ሶቤሃ፡ (12vb) ወኅደገ፡ አቲቦቶ፡ ወጐየ፡ መንገለ፡ ቤተ፡ መቅደስ፡ እመካነ፡
ምጥማቀ፡ ማየ፡ ክርስትና።

ወሶቤሃ፡²³ ተሰምዐ፡ ቃል፡ እምነበ፡ ይእቲ፡ ሥዕለ፡ እግዝእትነ፡ ማርያም፡ ዘአብሰረታ፡
ለእምነጽዮን፡ ዜና፡ ልደቱ፡ ለዝንቱ፡ ሕፃን፡ አባ፡ ቀውስጦስ፡ ብፁዓዊ፡ ወይቤሎ፡ ኢትፍራህ፡ ኣ፡²⁴
እንድርያስ፡ አጥምቆቶ፡ ለዝ፡ ሕፃን፡

ኅሩይ፡ እስመ፡ ውእቱ፡ እንድርያስ፡ ሐዋርያ፡ ክርስቶስ፡ ዘቶስሐ*፡²⁵ ቦቱ፡ ላዕለ፡ ማይ፡ ቅብዐ*፡²⁶
ቅዱስ*፡²⁷ ተፈኒዎ፡ እምነበ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ከመ፡ ይትራድአከ፡
በሥርዓተ፡ ጥምቀተ፡ ክርስትና፡ ከመ፡ ይትዐ*ወቅ፡²⁸ ፍቅራ፡ በኅበ፡ ከሉ፡ ክርስቶሳውያን፡ (13ra)

¹ * C, D & E ተ | ² B ወልይ; C, D & E ወልደ | ³ * B ተ | ⁴ B & C ልደቱ | ⁵ B ወላዲቱ | ⁶ C, D & E begin new section (5) | ⁷ C, D & E ክርስትያናውያን | ⁸ * C ት | ⁹ B ጒልቁ | ¹⁰ B omits ኢተድ | ¹¹ C, D & E ሃ | ¹² * B ት | ¹³ * C, D & E እ | ¹⁴ B adds ለ initially | ¹⁵ C, D & E ሰ | ¹⁶ * B ው | ¹⁷ C, D & E በሕገ | ¹⁸ A, D & E በድቁና; C በድቁነ | ¹⁹ E እንዘ | ²⁰ * A ዓ | ²¹ * A ስ | ²² {ሃ} | ²³ B ሶቤ; C & D ወሶበ | ²⁴ C & D omit | ²⁵ * C, D & E ሐ | ²⁶ * A ዓ | ²⁷ * C, D & E ስ | ²⁸ * C, D & E አ

ዘገብረት፡ ምስለ፡ እሙ፡ ለዝንቱ፡ ሕፃን፡ ዘታጠምቆ፡ እስመ፡ ኅረዮ፡ እግዚአብሔር፡ በውስተ፡ ማኅፀን፡ በይነ፡ ጽድቆሙ፡ ለአቡሁ፡ ወእሙ።

ወይከውን፡ አበ፡ ብዙኃን፡ መነ{ኮ}ሳት፡¹ ቅዱሳን፡ ወመምህሮሙ፡ ለነገሥተ፡ ኢትዮጵያ፡ ውሉደ፡ እኅሁ፡ እምድኅሬሁ፡ ዘይትወለድ፡ እምነ፡ እሙ፡ ይእቲ፡ ዛቲ፡ ብእሲት፡ ኅሪት፡ እምነጽዮን፡ መፍቀሪተ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ።

ወሶበ፡ ሰምዐ*፡² ዘንተ፡ ቃለ፡ እምኅበ፡ ይእቲ፡ ሥዕለ፡ እግዝእትነ*፡³ ማርያም፡⁴ ተመይጠ፡ እንድርያስ፡ ቀሲስ፡ እም፡ ቤተ፡ መቅደስ። ወሐረ፡ ኅበ፡ መካነ፡ ምጥማቅ፡ ዘክርስትና፡ (13rb) ወአጥመቆ።

ወእንዘ፡ ይወጽእ፡ እም፡ ልሁከተ፡ ምጥማቅ፡ ዘክርስትና፡ ወረደ፡ ላዕለ፡ ርእሱ፡ ርግብ፡ ፀዓዳ*፡⁵ እም፡ ሰማይ። ወአማሃ፡ አመስቀለ፡⁶ ቅብወ፡ ትፍሥሕት፡ መልዕልተ፡ ፍጽሙ፡ እንዘ፡ ሀሎ፡ እኅ*ዘ፡⁷ ውስተ፡ እደዊሁ፡⁸ ለእንድርያስ። ወአብርሀ፡ ገጹ፡ ሶቤሃ፡ እም፡ ጸዳለ፡ ፀሐይ።

ወእምዘ፡ ካዕበ፡ ርእዩ፡ አቡሁ፡ ወእሙ፡ ወኸሎሙ፡ አዝማዲሁ፡ እለ፡ ቆሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በጊዜ፡ ቅዳሴ፡ ለተመጥዎ፡ ቍርባን፡ ቅዱስ፡ ምስሌሁ፡ እንዘ፡ ትባርኮ፡ ይእቲ፡ ሥዕል፡ ዘእግዝእትነ፡ ማርያም፡ ዘሀለወት፡⁹ ሥዕልተ፡¹⁰ በአንቀጽ፡ ይእቲ፡ ቤተ፡ መቅደስ፡ ላዕሌሃ፡¹¹ ጊዜ፡ መጠውዎ፡ እም፡ ሥጋሁ፡ ወደሙ፡ (13va) ለክርስቶስ፡ ወ*አንከሩ፡¹² ዕቢያቲሁ፡ ለአምላክነ፡ ወአተዉ፡¹³ ውስተ፡ አብያቲሆሙ፡ እንዘ፡ ይሴብሕዎ፡ ለእግዚአብሔር*፡¹⁴ ወይዌድስዋ፡ ለእግዝእትነ፡ ማርያም*።¹⁵

6. St. Qawəstos was given to Şaggāza’ab and ’Ēgzi’əḥārayā

*ወበሣልስት፡¹⁶ ዕለት፡ እምድኅረ፡ ነሥኡ፡ ጥምቀተ፡ ክርስትና፡ ተንሥኡ፡ እንድርያስ፡ ቀሲስ፡ ወእኅሁ፡ አቡነ፡ ጸጋዘአብ፡ ምስለ፡ ብእሲቱ፡ እግዚእኃረያ፡ ከመ፡ ይሑሩ፡ ውስተ፡ ሀገሮሙ፡ ምድረ፡ ዞረሬ፡ እም፡ ሀገረ፡¹⁷ አቡሁ፡ ወእሙ፡ ብሔረ፡ ደ*ወሮ።¹⁸ ወእንዘ፡ ያስተፋንውዎሙ፡ ውስተ፡ ፍኖተ፡ ሀገሮሙ፡ ቀርበት፡ እምነጽዮን፡ ኅበ፡ እግዚእኃረያ፡ ከመ፡ ትትአማኃ፡ ወትትመየጥ፡¹⁹ ውስተ፡ ቤታ።

ወሶበ፡ ቀርበት፡ ኅቤሃ፡ አኃዘ፡ አቡነ፡ (13vb) ተክለሃይማኖት፡ ክሳዶ፡ ለብፁዕ፡ አቡነ፡ ቀውስጦስ፡ እንዘ፡ ሀሎ፡ በዘባነ፡ እሙ፡ እግዚእኃረያ፡ ኅዙለ*፡²⁰ እስመ፡ በውእቱ፡ መዋዕል*፡²¹ ነበረ፡ አቡነ፡ ተክለሃይማኖት፡ ወልደ፡ ፭፡ አውራኅ፡ እምዘተወልደ፡ ቦቱ፡ ወርኅ። ወነበረ፡ በይእቲ፡ ዕለት፡ ኅዙለ*፡²² በዘባነ፡ እሙ፡ እግዚእኃረያ። ወአቡነ፡ ቀውስጦስኒ፡ አኃዘ፡ እዴሁ፡ የማናዌ፡²³ እንዘ፡ ሀሎ፡ ሕቁፈ፡ ውስተ፡ ሕፅነ፡ እሙ፡ እምነጽዮን፡ ዘየማነ*፡²⁴ እዴሃ።

¹ {ኮ} | ² * B omits | ³ * B omits | ⁴ C, D & E adds ወላዲተ አምላክ | ⁵ * C, D & E ደ | ⁶ C & D እመስቀለ; E እምስቀለ | ⁷ * C, D & E ሁ | ⁸ E እዴሁ | ⁹ C, D & E add ወ initially | ¹⁰ A ሥዕልት | ¹¹ C, D & E omit | ¹² * C, D & E omit | ¹³ A ዓ | ¹⁴ * C, D & E ዳ | ¹⁵ * B omits | ¹⁶ * C, D & E begin new section (6) | ¹⁷ C & D omit | ¹⁸ * ሀገረ; E እምሀገሩ | ¹⁹ B ወትትመየጥ። | ²⁰ * C, D & E ላ | ²¹ * C, D & E ላ | ²² * C, D & E ላ | ²³ B, C, D & E የማናዊ | ²⁴ * C & D ን

ወ{አ}በዩ፡¹ ከመ፡ ይፍልጥዎሙ። ወአእ*ዳወ፡² አቡነ፡ ተክለሃይማኖት፡ ኮነ፡ ምስለ፡ ክላደ፡ አባ፡ ቀውስጦስ፡ ከመ፡ ሰምዕ፡ ርጡብ፡ ዘሥንዕው፡³ ምስለ፡ ፈትል፡ ሠናይ፡ ዘበኡ፡ ወአእዳወ*፡⁴ አባ (14ra) ቀውስጦስ*፡⁵ ከማሁ፡ ኮነ፡ ምስለ፡ እዴሁ፡ ለአቡነ፡ ተክለሃይማኖት።

ወአሜሃ፡ ትቤሎሙ፡ እግዚእኃረያ፡ ለአቡሁ፡ ወእሙ፡ እፎ፡ ይኩን፡ ነገረ፡ እሉ፡ ሕፃናቲነ፡ ዘሊተኒ፡ ሕፃንዮ፡ ሐኒቆ፡ ክላደ፡ ወልድኪ፡ አበየኒ፡⁶ ከመ፡ እፍልጦ፡ ወእደ፡ ወልድኪ፡ እኒዞ፡ እደ፡ ወልድዮ፡ ⁷ አበየኒ፡ ከመ፡ እፍልጦ፡ ወእሌልዮሙ።⁸ ወአውሥአት፡ እምነጽዮን፡ እንዘ፡ ትብል፡ እስኩ፡ ንሑር፡ ኅብ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ንግበር፡ ምሕ*ላ፡⁹ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ እስመ፡ ይእቲ፡ ዘወሀበተኒ፡ ዘንተ፡ ወልደ፡ አኮነ፡ አልፀቀ፡ ወልድዮ፡ ለመዊት፡ ተሐኒቆ፡ በእደ፡ ወልድኪ፡ (14rb) ወበእንተዝ፡ ሐሩ፡ ኅቡረ፡ እግዚእኃረያ፡ ወእምነጽዮን፡ ወአቡሁ፡ ገላውዴዎስ፡ ወአባ፡ ጸጋዘአብ፡ ወእንድርያስኒ፡ ቀሲስ፡ እኁሁ፡ ኅቡረ፡ ምስሌሆን*፡¹⁰ እንዘ፡ ሀሎ፡ ¹¹ ሕኑቀ፡ ክላደ፡ አባ፡ ቀውስጦስ፡ በእደ፡ አቡነ፡ ተክለሃይማኖት፡ ወቦኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወእንድርያስኒ፡ ወጸጋዘአብ፡ ቦኡ፡ ውስተ፡ ቤተ፡ መቅደስ።

ወእምነጽዮንሂ፡ ወእግዚእኃረያ፡ ኅቡረ፡ ቆማ፡ ታሕተ፡ ይእቲ፡ ሥዕላ፡ እግዝእትነ፡ ማርያም፡ ወትቤ፡ እምነጽዮን፡ ሶቤሃ፡ እንዘ፡ ትበኪ፡ በበቢይ፡ ኅዘን፡ ኦ፡ እግዚእትዮ፡ ቅድስት፡ ወድንግልት*፡ ¹² በ፪፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ለምንት፡ ወሀበኒ፡ ወልድኪ፡ ዘንተ፡ (14va) ወልደ፡ በስእለተ፡ ዘእኪ፡ ዘይከውን፡ ለኅጉል፡ ወዘይመውት፡ ተሐኒቆ፡ በእደ፡ ወልዳ፡ ለእኅትዮ፡ ወይኩነኒኑ፡ ^{13a} ወልደ፡^b እኅትዮ፡^c አበ፡ ደምዮ፡¹⁴ ፈቀ*ድኪኑ፡¹⁵ ከመዝ፡ ላዕሌዮ፡ ይኩን።

ወእንዘ፡ ትጼሊ፡ ከመዝ፡ አሜሃ፡ ተሰምዕ፡ ቃል፡ እንዘ፡ ይብል፡ እምነበ፡ ይእቲ፡ ሥዕል፡ ዘእግዝእትነ፡ ማርያም፡ ስምዲ፡ ኦ፡ ብፅዕት፡ እምነጽዮን፡ ዝንቱ፡ ሕፃን፡ ዘለኪ፡ አኮ፡ አላ፡ ዳዕሙ፡ ይከውኖ፡ ወልደ፡ በደኃሪ፡ መዋዕል፡ ለዝኩ፡ ሕፃን፡ ዕጓለ፡ እግዚእኃረያ፡ እኅትኪ፡ በመንፈስ፡ ወኢይትፈለጥ፡ እምኒሁ፡ በኩሉ፡ ሕይወቱ፡ እስመ፡ ፈቀደ፡ እግዚአብሔር፡ ከመ፡ ይኩን፡ ንብረቶሙ፡ ኅቡረ፡ ኅድጊዮ፡ (14vb) ይሑር፡ ምስለ፡ እኅትኪ፡ እግዚእኃረያ*፡¹⁶ ወጸጋዘአብ፡ ምታ፡ በኅቤሆሙ፡ ይሕጽንዎ፡ ምስለ፡ ሕፃኖሙ፡ ወለኪስ፡ ሀለዉ፡ ፬፡ ውሉድ፡ በማኅፀንኪ፡ ዘይትወለዱ፡ እምድኅሬሁ፡ ፪፡ እም፡ ዝንቱ፡ ገላውዴዎስ፡ ምትኪ፡ ዘዮም፡ ወበደኃሪ፡ መዋዕል፡ ትወልዲ፡ ፪ተ፡ ውሉድ*፡¹⁷ እም፡ ካልእ፡ ብእሲ፡ እስራኤላዊ፡ ዘይከውን፡ ንጉሠ፡ ኩሉ፡ ኢትዮጵያ፡ ዘይኳንን፡ ኩሎ፡ ዓለመ፡ በምክረ፡ እሉ፡ ሕፃናት፡ ኅሩያን፡ ነጊሦ፡ በሕገ፡ ኩሉ፡ ትእዛዙ፡ ለእግዚአብሔር፡ ዘተሠርዐ፡ በመጽሐፈ፡ ኦሪት፡ ወወንጌላት፡ ወአሐቲ፡ ወለትኪ፡ ዘትወልዲያ፡ ምስሌሁ፡ መንታ፡ ይእቲኒ፡ ኅሪት፡ እማኅፀንኪ፡ በኅብ፡ እግዚአብሔር፡ (15ra) ወይእቲ፡¹⁸ ትወልድ፡ ወልደ፡ ዘይከውን፡ ሐዋርያ፡ ሐዲሰ*፡¹⁹ ምስለ፡²⁰ እሉ፡ ሕፃናት፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ፡ ወማርቆስ፡²¹ ወንጌላውያን፡ በኩሉ፡ ምድረ፡ ኢትዮጵያ፡ ወይስማዕ፡ ዜና፡ ስብከቶሙ፡ ወጽንዐ፡ ሃይማኖቶሙ፡²² እም፡ አጽናፈ፡ ምድር፡ እስከ፡ ጽንፈ፡ ደሴታተ፡ ግብጽ*፡²³ ወሮምዮ፡

¹ {} A, B, C, D & E ዓ | ² * A ዕ | ³ C, D & E ዘሥርግው | ⁴ * B ው | ⁵ * B omits | ⁶ A አየየኒ | ⁷ E ወልድኪ | ⁸ B, C, D & E ወእሌልዮሙ | ⁹ * A ኅ | ¹⁰ * C ሙ | ¹¹ E omits | ¹² * C, D & E omits | ^{13 a-c} C, D & E omit | ¹⁴ C & D add ኒ ending | ¹⁵ * C & D ቃ | ¹⁶ * C, D & E ር | ¹⁷ * C ድ | ¹⁸ B adds ኒ ending | ¹⁹ * C, D & E ስ | ²⁰ C, D & E add ዘ initially | ²¹ B, C, D & E add ኒ | ²² E omits | ²³ * ፀ

ወቀላየ፡ ባሕር፡ ዘሀለዉ፡ ቅዱሳን፡ ጳጳሳት፡ ወኤጲስቆጶሳት፡ የዐብዩ፡ በሃይማኖት፡ ወበክብር፡ በ*ዘመነ፡¹ ዕብሬቱ፡ ለዝንቱ፡ ወልድኪ፡ ወበዘመነ፡ መንግሥቱ፡ ለዘትወልዲዮ፡ ወልድ፡² ከዋላ፡ እምድጎረ፡ ዝንቱ፡ ሕፃንኪ፡ ዘሐቀፍኪዮ፡

ወዘንተ፡ ብሂሎ፡ አርመመ፡ ቃል፡ ዘይትናገራ፡ (15rb) ወተሠወረ፡ እምኔሃ፡ ወዘነገራሰ፡ ዘንተ፡ ነገረ፡³ *ውእቱ፡ ቅዱስ፡ ገብርኤል፡ ሊቀ፡ መላእክት*፡⁴ ዘአብሰራ፡ ለእግዝእትነ፡ ማርያም፡ ልደተ፡⁵ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወዘንተ፡ ተአምረ፡ ሰሚዶን*፡⁶ ዐርጋ፡ እም፡ ቤተ፡ ክርስቲያን፡ እግዚእኃረያ፡ ወእምነጽዮን፡ ምስለ፡ አምታቲሆን፡⁷ መንገለ፡ አፍኣ፡ ዘቅጽረ፡ ቤተ፡ ክርስቲያን፡

ወእምዝ፡ ሶቤሃ፡ አቡሁ፡ ገላውዴዎስ፡ አምጽኣ፡ አሐተ፡ ዕቤረ፡ እም፡ አዝማዲሁ፡ ዘኮነት፡ ወዘስማ፡⁸ ዕሌኒ፡ ምስለ፡ ፪፡ አግብርት፡ ወአእማት፡

ወይቤሎ፡⁹ ለጸጋዘአብ፡ ንሥ*ኣ፡¹⁰ ለወልድዮ፡ ምስሌከ፡ ይሑር፡ ትሕፅኖ፡ ምስለ፡ ወልድከ*፡¹¹ በጥበብ፡ ወበተግሣጽ፡ ወበፈሪሀ፡ እግዚአብሔር፡ (15va) አማኅፀንኩከ፡ ካዕበ፡ በስመ፡ እግዝእትነ፡ ማርያም፡ ትምህር፡ ኹሎ፡ መጻሕፍተ፡ ቅዱሳተ፡ በሠናይ፡ አምልኮ፡ እስመ፡ ዝ፡¹² ኹሎ፡ ነገር፡ ዘኮነ፡ ላዕሌነ፡ አኮ፡ ዘኮነ፡ በፈቃድነ፡ አላ፡ ኮነ፡ ዝ፡ ኹሎ፡ ተአምር*፡¹³ ላዕለ፡ ዝንቱ፡ ወልድዮ፡ በጸሎታ፡ ለእግዝእትነ፡ ማርያም፡ እግዚአብሔር፡¹⁴ አምላክነ፡ ዘከመ፡ ፈቀደ፡ ለሊሁ፡ ገብረ፡ ሠናያተ፡ ላዕሌነ፡

¹ * A omits | ² C, D & E omit | ³ * C & D omit; E ወዘተናገራሰ | ⁴ * B ቅዱስ ገብርኤል ውእቱ ሊቀ፡ መላእክት፡ | ⁵ B ልደታ | ⁶ * A & B ሙ | ⁷ A, B, C, D & E አምታቲሆን | ⁸ B, ወስማ; C, D & E ዘስማ | ⁹ C & D add አቡነ | ¹⁰ * C, D & E ስ | ¹¹ * B ኪ | ¹² C, D & E ዘ | ¹³ {} A, B, C, D & E ... ራት | ¹⁴ C, D & E add ወ initially

ምዕራፍ {፪}¹ዘሠሉስ²

³ ወእምድኅረዝ፡ ነሥኡ፡ አቡነ፡ ጸጋዘአብ፡ ለአባ፡ ቀውስጦስ፡ ወኅ*ዘለቶ፡⁴ እሌኒ፡ እኅተ፡ አቡሁ፡ ወሐረ፡ ሀገረ፡ ጽላልሸ፡ ወቦኦ፡ ውስተ፡ ቤተ፡ እግዚእኃረያ፡ እኅተ፡ እሙ፡ ወተሐፅነ፡ ምስለ፡ አቡነ፡⁵ ተክለሃይማኖት፡ እንዘ፡ ተኅዝሎ፡ እሌኒ፡ ወየኅ*ድር፡⁶ ምስሌሃ፡

ወአሐተ፡ ዕለተ፡ (15v^b) አዘዛ፡ አቡነ፡ ጸጋዘአብ፡ እንዘ፡ ይብል፡ ኦ፡ እኅትየ፡ ኅርዪ፡ እምነ፡ ቀፎ*ዋትነ፡
⁷ ዘይገብር፡ ፀዓዳ*፡⁸ መዐረ፡ ዘይከውን፡ ለሲሳየ፡ ዝንቱ፡ ሕፃን፡ ወልደ፡ እኅትኪ፡ ቀውስጦስ፡ እስመ፡ ይደልዎ፡ በሊዐ፡ መዐር*፡⁹ ምስለ፡ ሀሊብ፡ ቱሱሕ፡¹⁰ ምስለ፡ ፃዕፈ፡¹¹ ወይን፡ ጥሉል፡ ለወልደ፡ መኰ*ንነ፡¹² ደወር፡ ገላውዴዎስ፡

ወአውሥአቶ፡ እግዚእኃረያ፡ እንዘ፡ ትብል፡ እስመ፡ ዛቲ፡ ይእቲ፡ ሐፃኒቱ፡ ዕሌኒ፡ መካናዊት፡ ይእቲ*፡
¹³ ወኢየ*ዐርግ፡¹⁴ እም፡ አጥባቲሃ፡ ሀሊብ፡ ጥብ፡ ለጠቢው፡ ወአነሂ፡ እመ፡¹⁵ ወሀብክዎ፡ ፩ደ፡ እም፡ አጥባትየ፡¹⁶ ምስለ፡ ወልደየ፡ ፍሥሐ*ጽዮን፡¹⁷ ኢይጠቡ፡ አጥባትየ፡¹⁸ ባሕቱ፡ እኒዞ፡ ጥብየ፡ ፩ደ፡ በእደዊሁ፡ ይትዋነይ፡ ምስለ፡ ወልደየ፡ ዝንቱ፡ (16r^a) እንዘ፡ ይስሕቅ፡ መልዕልተ፡ አብራኪየ፡ ነቢር፡ ወአነከር፡¹⁹ በልብየ፡ ለባሕቲትየ፡ ግብር፡ ለእግዚአብሔር፡ እስመ፡ ኢየአምር፡ ዘይትዋነየ፡ ለወልደየ፡ ኩሎ፡²⁰ ዘከመ፡ ይትዋነየ፡ እንዘ፡ ይስሕቅ፡ በበይናቲሆሙ፡²¹ ወይሌትት፡ አፉሆሙ፡ ከመ፡ ልማደ፡ ሕፃናት፡ ወአልቦ፡ ዘአአምር፡ ንባብ፡ ልሳኖሙ፡

ወሶቤሃ፡ አመ፡ እኔጽሮሙ፡²² እ{ሴ}አላ፡²³ ለዛቲ፡ ሐፃኒቱ፡ ነገረ፡ ሲሳዩ፡ ወትቤለኒ፡ እኅትየ፡ ኢየኅሥሥ፡²⁴ ምንተኒ፡ እመሂ፡ ሀሊብ፡ ወኢእክለ፡ ባሕቱ፡ ጊዜ፡ ይከውን፡ መንፈቀ፡ ሌሊት፡ እረከብ፡ ፀዓዳ፡ መዐረ፡ ዲቢ፡ አፉሁ፡ ጊዜ፡ እነቅሕ፡ እም፡ ንዋምየ፡ ወሶብ፡ እፈቱ፡ ከመ፡ እንሣእ፡ (16r^b) እም፡ አፉሁ፡ ውእተ*፡²⁵ መዐረ*፡²⁶ ይትኅብዐኒ፡ እምኔሁ፡ ወአንሰ፡ አነከር፡ በእንተ፡ ዝንቱ፡ ነገር፡ ግብር፡ ለእግዚአብሔር፡ ዘይገብር፡ ለቅዱሳንሁ፡ ኩሎ፡ ጊዜ፡

ወሶብ፡ ሰምዐ፡ ጸጋዘአብ፡ ዘንተ፡ ነገረ፡ እም፡ አፈ፡ ብእሲቱ፡ እግዚእኃረያ፡ ሐረ፡ ኅብ፡ ሐፃኒቱ፡ ወርእዮ፡ ለውእቱ፡ ሕፃን፡ አባ፡ ቀውስጦስ፡ እንዘ፡ ይድኅከ፡ በእደዊሁ፡ ወይትዋነይ፡ ወይቄድስ፡ ፩ደ፡ ጊዜ፡ ለሥሉስ፡ ቅዱስ፡²⁷ እንዘ፡ ይብል፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ እግዚአብሔር፡ ጸ*ባዖት፡²⁸ ፍጹም፡ ምሉዕ፡ ሰማያተ፡ ወምድረ፡ ቅድሳተ፡ ስብሐቲከ፡ ወአሐተ፡ ጊዜ፡ እንዘ፡ ይሌትት፡ በአፈ፡ ሕፃናት፡ ይፌእዮ፡ ከመ፡ ዘኢትፈትሑ፡ አፉሆሙ፡

ወአሜሃ፡ ይቤ፡ ጸጋዘአብ፡ (16v^a) ዝሰ፡ ግብር፡ ስባሔ፡²⁹ ዘመንገለ፡ እምከ፡ ቅዱሳን፡ ሰብእ፡ ወኅሩያን፡ በኅብ፡ እግዚአብሔር፡ ውእቱ፡³⁰ ባሕቱ፡ አንተ፡ እም፡ አይቴ፡ አምጸእኮ፡ ዘእንበለ፡ ትልሀቅ፡

¹ A, C; D & E omit | ² A, C, D & E omit | ³ B ምዕራፍ ... ዘሠሉስ | ⁴* C, D & E ሐ | ⁵ E አቡሁ | ⁶* C, D & E ሐ | ⁷* C, D & E ፈ | ⁸* C, D & E ደ | ⁹* C, D & E ረ | ¹⁰ C, D & E add H initially | ¹¹ C ፃ | ¹²* C ኮ | ¹³* B ተ | ¹⁴* B ይ | ¹⁵ C, D & E አመ | ¹⁶ C, D & E እም፡ አጥባታትየ | ¹⁷* C, D & E ሐ | ¹⁸ C, D & E አጥባታትየ | ¹⁹ B ወአነከረ | ²⁰ D ፡ | ²¹ E በበይቲ | ²² B እነጽሮሙ | ²³ A እሰአላ; B, C D & E እሰአላ | ²⁴ E ኢየሥሥ | ²⁵* C, D & E ቱ | ²⁶* C, D & E ር | ²⁷ C, D & E ፡ | ²⁸* B, C, D & E ፀ | ²⁹ B ስብሔ | ³⁰ A & B omits

ወትትመሀር፡ ዘንተ፡¹ ቅ{ድ}ሳተ፡² እም፡ አፈ፡ መምህራን፡ መኑ፡ መሀረከ። ወዘንተ፡ ብሂሎ፡ ነሥኦ*፡
³ እመርሳብ፡ ምድር፡ ዘይትዋነይ፡ ቦቱ። ወሐቀፎ፡ ወሰዐም፡ ወይቤሎ፡ ኦ፡ ሕፃን፡ ምንተ፡ ታፈቅር፡
 ዘትበልዕ፡⁴ ንግረኒ፡ እስኩ፡ ከመ፡ {አሀ}-ብከ፡⁵ ዘታፈቅሮ፡ ለመብልዕ፡ እም፡ ኩሉ፡ መዐረኑ፡ {አሀ}-ብከ፡
⁶ አው፡ ሀሊብ፡ ኅብስተ፡ ወወይነ፡ ወሥጋ፡ በግዕ፡ ስቡሐ።

ወሶቤሃ፡ ሰፍሐ፡ እዴሁ፡⁷ ውእቱ፡ ሕፃን፡ አባ፡ ቀውስጦስ፡ እንዘ፡ ሀሎ፡ ሕቁፈ፡ (16vb) ዲባ፡
 አብራኪሁ፡ ለአቡነ፡ ጸጋዘአብ፡ መንገለ፡ ፍኖተ፡ ሀገር፡ ዘከመ፡ ይቤ፡ ሰደኒ፡⁸ ወቀነጸ፡ እመልዕልተ፡
 አብራኪሁ፡ ዲባ፡ ምድር፡ አምሢጦ፡ እም፡ እዴሁ፡ ዘሐቀፎ፡ ወሐረ፡ እንዘ፡ ይድኅከ፡ እኒዞ፡ ፍኖተ፡
 ሀገር።

ወደንጊ፡⁹ ሐፃኒቱ*፡¹⁰ ተንሥኦት፡ እምንባራ፡ ከመ፡ ተአኅዞ። ወአባያ፡¹¹ ወበከየ፡¹² ጥቀ። ወይቤላ፡
 አቡነ፡ ጸጋዘአብ፡ ኅድጊዮ፡ ይሐር፡ ኅብ፡ ዘ*ፈቀደ።¹³ እስኩ፡ ንርአይ፡ ኅብ፡ የሐውር። እንዘ፡ አነ፡
 እጸ*ንዕ፡¹⁴ እምኔሁ፡ አምሠጦ፡ እም፡ እደውየ፡ ወቀነጸ፡ ወወረደ፡ ዲባ፡ ምድር፡ ከመ፡ ወሬዛ፡ ኅያል፡
 እንዘ፡ ንኡ*ስ፡¹⁵ ሕፃን፡ ውእቱ፡ ወልደ፡ ፪፡ ዐመት። ዘሀሎ፡ ነገር፡ ይመስለኒ፡ (17ra) ዘንሬእዮ፡
 እምኅብ፡ እግዚአብሔር፡ እስመ፡ እምጊዜ፡ ፈጠሮ፡ እስከ፡ ዛቲ፡ ዕለት፡ ሀሎ፡ በ*ተአምራት፡¹⁶
 ዘምስሌሁ፡ ወእምዘ፡ ኅደገቶ፡ ሐፃኒቱ። ወአኅዘ፡ ይሐር።

ወተለዎ፡ አቡነ፡ ጸጋዘአብ። ወሐፃኒቱ፡ እንዘ፡ ትረውፅ፡ በየማኑ፡ ኅቡረ። ወውእቱኒ፡ እንዘ፡ ይድኅከ፡
 ቅድሜሆሙ።¹⁷ ወይቤድሮሙ፡ በረዊፅ። በጽሑ፡ ውስተ፡ ፈለገ፡ ቡልል። ወዐደወ፡ ማያቲሁ፡ እንዘ፡
 ምሉ{ዐ}፡¹⁸ ሀሎ፡ እም፡ ጽንፉ፡ እስከ፡ ጽንፉ፡ በፈቃደ፡ እግዚአብሔር፡ አምላኩ፡ እስመ፡ መዋዕለ፡
 ዝናም፡ ውእቱ፡ በው*እቱ፡¹⁹ ጊዜ፡ ዘኮነ። ወዐርገ፡ ሀገረ፡ ዝም፡ ለባሕቲቱ። ወጸጋዘአብሰ፡ ደንጊዮ፡
 ቆመ፡²⁰ በድንጋጋቲሁ፡ (17rb) ለማየ፡ ቡልል።

ወሐፃኒቱ፡ ሶቤሃ፡ ትቤ፡ ይኔይሰኒ፡ መዊት፡ በስጥመተ፡ ባሕር፡ እም፡ እርአይ፡ ሞተ*፡²¹ ዝንቱ፡ ሕፃን።
 ወዘንተ፡ ብሂላ፡ ቦእት፡ ውስተ፡ ምልዐ*ተ፡²² ማይ። ወሶብ፡ ርእየ፡ ዘንተ፡ ነገረ፡ አቡነ፡ ጸጋዘአብ፡ ኅዘነ፡
 ወአስቁቀወ፡ ጥቀ፡ እንዘ፡ ይብል፡ ለምንት፡ ገደፍከኒ፡ እግዚአ፡ ዮ*ም፡²³ ኦ፡²⁴ አምላኪየ፡ ኄር፡
 ወረሰይከኒ፡ ሥላቀ፡ ለሰብእ፡ በይነ፡ ጥፍአቱ፡ ለዝ፡ ሕፃን፡ በምልዐቱ፡ ለማይ፡ ምስለ፡ ሐፃኒቱ።
 በኅጢአትየኑ፡ ዘኮነ፡ ዝንቱ፡ ነገር፡ አው፡ በካልእ፡ ነገር። ምንተ፡ እዜኑ፡ ወምንተ፡ አየድዕ፡ ለእሙ፡
 ወለአቡሁ፡ በእንተ፡ ሞቱ፡ ለዝ፡ ሕፃን፡ ዘአማኅፀኑኒ፡ በስምከ*፡²⁵ ሕያው፡ ዘኢይመውት፡ ለዓለመ፡
 ዓለም፡ (17va) አሜን።²⁶

ወዘንተ፡ እንዘ፡ ይብል፡ ወያስቁቁ፡ አባ፡ ጸጋዘአብ፡ ሶቤሃ፡²⁷ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡
 መላእክት፡ በአምሳለ፡ ፩፡ ቀሲስ፡ ዘየአምሮ፡ እም፡ ትካት። ወይቤሎ፡ በሀከ፡ ኦ፡ አቡየ፡ ጸጋዘአብ፡
 ለምንት፡ ታስቁቁ*፡²⁸ ዘመጠነዝ፡ በብዙኅ፡ ብካይ፡ ውኅዘን። ኢኅደገከ፡ እግዚአብሔር፡ ፈጣሪከ፡
 እምአመ፡ ፈጠረከ፡ እስከ፡ ዮም፡ ጊዜ። እስኩኬ፡ ተዘከር፡ ዘከመ፡ አድኅነከ፡ እም፡ ቅትለተ፡²⁹ ሐራሁ፡

¹ B adds ኩሎ | ² {} A, B, C, D & E ዱ | ³ * C, D & E አ | ⁴ A & B add ለ initially | ⁵ A, B, C & D እሁብከ ሁ E እሁብኩ | ⁶ {} A, B, C, D & E እሁ | ⁷ C & D እደዊሁ | ⁸ B ሰዳኒ; C, D & E ሰዱኒ | ⁹ B ወደንጊፀ; C, D & E ወደንገፀ | ¹⁰ * E ቱ | ¹¹ B ወአብያ | ¹² B ወበከያ; C, D & E ወበከያ | ¹³ * C, D & E omit | ¹⁴ * C ፀ | ¹⁵ * A & B ዕ | ¹⁶ * E omits | ¹⁷ A, B, C & D ... ሁ | ¹⁸ {} A, B, C, D & E ዕ | ¹⁹ * E ወ | ²⁰ C ቆሙ | ²¹ * B ት | ²² * A, C, D & E አ; B ዓ | ²³ * E የ | ²⁴ E omits | ²⁵ * B ኪ | ²⁶ B omits | ²⁷ C & D omit | ²⁸ * A ቀ* | ²⁹ E እምቀትለ

ለሞተለሚ፡ ወእም፡ ስጥመተ፡ ባሕር፡ ቀዳሚ፡ ዘኮነ፡ ለከ፡ እምነበ፡ አምላክከ፡ በይነ፡ ዘሀሎ፡ ዘርዕ፡ ቡሩክ፡ ፍሥሐጽዮን፡ ወልድከ፡ ወይእዜኒ፡ ሀሎ፡¹ ምስሌክ፡ ውእቱ፡ አምላክከ፡² (17vb) ባዕ፡ ውስተ፡ ዝንቱ፡ ምልዐተ፡ ማይ፡ ወኢትፍራህ፡ ወትልዎ፡ ለሕፃን፡ ወትፊኢ፡ ዐቢዮ፡ ተአምረ፡ ዘይከውን፡ እምነበ፡ እግዚአብሔር፡ በእንተ፡ አፍቅሮተ፡ እሙ፡ ለዝ፡ ሕፃን፡ ዘይገብር፡³ ኹሎ፡ እስመ፡ መፍቀሪተ፡ እግዝእትነ፡ ማርያም፡ ይእቲ፡ እመ፡^{4 a} ዝንቱ፡^b ሕፃን፡

ወዘንተ፡ ብሂሎ፡ ቅዱስ፡ ሚካኤል፡ አተቦ፡ በትእምርተ፡ መስቀል፡ ለማይ፡ ወተከፍለ፡ ማይ፡ ላዕለ፡ ወታሕተ፡ ከመ፡ ባሕረ፡ ኤርትራ፡ ተከፍለ፡ ወቆመ፡ ወእምዝ፡ ተሠወረ፡ ቅዱስ፡ ሚካኤል፡ ወዐርገ፡ ውስተ፡ ሰማይ፡ ወአቡነ፡ ጸጋዘአብኒ፡ አደወ፡ እም፡ ፈለገ፡⁵ ቡልል፡ ወዐርገ፡ ሀገረ፡ ዝም፡ በፍሥሐ፡ ወበሰላም፡ ወረከቦ፡ (18ra) ለውእቱ፡ ሕፃን፡ አቡነ፡ ቀውስጦስ፡ ነቢሮ፡ ታሕተ፡ አሐቲ፡ ጽድፍ፡ ዘእም፡ ሀገረ፡ ዝም፡

ሶቤሃ፡ ነሥኡ፡ ለሕፃን፡ ወሐቀፎ፡ በእደቂሁ፡ ወአ*ንበሮ፡⁶ መልዕልተ፡ አብራኪሁ፡ ወይቤ፡ ዕፁብ፡ ግብርክ፡ አምላክ፡⁷ አበውዮ፡ ዘትገብር፡ በላዕለ፡ ውእቱ፡ ሕፃን፡ ወዘንተ፡ እንዘ፡ ይብል፡ አቡነ፡ ጸጋዘአብ፡ አንሥኡ፡⁸ ሕፃን፡ እዴሁ፡ ፩ደ፡ እንዘ፡ ሀሎ፡ በአብራኪሁ፡ ነቢሮ፡ ወአኅዘ፡ ጽሕሞ፡ ወአንቃዕደወ፡ መንገለ፡ ይእቲ፡ ጸድፍ፡ ወአኅዘ፡ ይት {ለ}ተት፡⁹ ከመ፡ ሕፃናት፡ ዘይትናገሩ፡ በልታቴ፡¹⁰ ወአንጸረ፡ መንገለ፡ ጸድፍ፡ በአሐዱ፡¹¹ እዴሁ፡¹² ወአርአዮ፡*¹³

ወሶቤሃ፡ አንሥኡ፡ አዕይንቲሁ፡ አቡነ፡ (18rb) ጸጋዘአብ፡ ወርእዮ፡ ዲበ፡ ይእቲ፡ ጸድፍ፡ ኅብስተ፡ መዐር፡ ጸዓዳ፡ ፫፡ ወውእተ፡¹⁴ ጊዜ፡ ኅደጎ፡ ለሕፃን፡ ዲበ፡ ምድር፡ ወተንሥኡ፡ እመንበሩ፡ ከመ፡ ያውርዶ፡ ለመዐር፡ እም፡ ላዕለ፡ ይእቲ፡ ጸድፍ፡ ወርኅቆ፡ ወኮነ፡ ስቁለ፡ እምኔሁ፡*¹⁵

ወእምዝ፡ ተሰምዐ፡ ቃል፡ እም፡ ሰማይ፡ ዘይብል፡ ጸጋዘአብ፡ ኢትፃሙ፡ ለረኪበ፡ ዝንቱ፡ መዐር፡ እስመ፡ አኮ፡ ለከ፡ አላ፡ ለሲሳዮ፡ ዝንቱ፡ ሕፃን፡ ግብረቱ፡ እስከ፡ ለዓለም፡ ወኢተገብረ፡ በከነ*ፈ፡¹⁶ አንህብት፡ እምድር፡ ወጽጌያተ፡ ገዳም፡ አላ፡ ዘኮነ፡ እምነበ፡ እግዚአብሔር፡ በጸሎታ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ በእንተ፡ ፍቅራ፡ ለእሙ፡ ለዝንቱ፡ ሕፃን፡ ወበደኃሪ፡ መዋዕል፡ (18va) ይከውን፡ ዝንቱ፡ መዐር፡ ምግበ፡ ኹሎሙ፡ ቅዱሳን፡ ዘይትወለዱ፡ እመንፈስቅዱስ፡ በጸሎቱ፡ ለዝንቱ፡ ሕፃን፡ ወበስእለተ፡ ውእቱኒ፡ ወልድከ፡ ፍሥሐጽዮን፡

ወዘይጥዕምሂ፡ እም፡ ዝንቱ፡ መዐር፡ ተአሚኖ፡ በጸሎተ፡ ዝንቱ፡ ኢይጥዕም፡ ለሞተ፡ ኅጢአት፡ አላ፡ ይከውን፡ ከማሁ፡ ንጹሐ፡ እም፡ ኅጢአት፡ እስመ፡ ኅረዮ፡ እግዚአብሔር፡ እም፡ ከርሠ፡ እሙ፡ በጸሎተ፡ እግዝእትነ፡ ማርያም፡ ከመ፡ ይኩን፡ ቤዛ፡ ኅይለ፡ ጸሎቱ፡ ለሰብአ፡ ኹሉ፡ ኢትዮጵያ፡ ይእዜኒ፡ ሰማዕ፡ እንግርክ፡ ሑር፡ ቤተ፡ እምሔውከ፡ ሕይወትብነ፡¹⁷ ቀሲስ፡ ወኅድጎ፡ በዝዮ፡ ለዝንቱ፡ ሕፃን፡ ምስለ፡ ወልድከ፡ ከመ፡ ይሕፅኖሙ፡ ውእቱ፡ (18vb) በጥቡብ*፡¹⁸ ወበፈሪሀ፤ እግዚአብሔር፡

ወለእ*ሌኒሂ፡¹⁹ ሐፃኒቱ፡ ኢቀተላ፡ ስጥመተ፡ ማይ፡ በምልዐቱ፡ አላ፡ ሀለወት፡ እስመ፡ አድኃና፡ በእንቲአሁ፡ እግዚአብሔር፡ ወትረከባ፡ ውስተ፡ ሀገረ፡ ሚጣቅ፡ ውስተ፡ ድንጋጋ፡ ለ*ፈለገ፡²⁰ ከሰም፡

¹ B ሁሎ | ² E omits | ³ E ዘይገብር | ^{4 a & b} A & B እስመ፡ ዝንቱ፡ C & D እምዝንቱ፡ E እሙ፡ ለዝንቱ | ⁵ B እምአፍላገ | ⁶ * E omits | ⁷ C አምላክከ | ⁸ A, B, C & D ነሥኡ | ⁹ {} A, B, C, D & E ሌ | ¹⁰ C & D በልተተ | ¹¹ B በአ፩ዱ፡ | ¹² C, D & E add በ initially | ¹³ * A ፡ | ¹⁴ C, D & E ወበውእቱ | ¹⁵ * A ፡ | ¹⁶ * C, D & E ን | ¹⁷ C, D & E add በጽዮን | ¹⁸ * B ቡ | ¹⁹ * C, D & E ዕ | ²⁰ * C, D & E omit

ወእምጽኣ፡¹ ውስተ፡ ቤተ፡ ሕይወት-በነበጽዮን፡ ቀሲስ፡ ንጹሕ፡ አረጋዊ፡ ከመ፡ ትሕፅኖ፡ ምስሌሁ።

7. St. Qawəstos was led to Həywatbənabaşəyon

ወእምጽኣረዝ፡ ወረደ፡ አቡነ፡ ጸጋዘአብ፡ እም፡ ሀገረ፡ ይእቲ፡ ጸድፍ፡ ዘመካነ፡ ውእቱ፡ መዐር፡ ውስተ፡ ቤቱ፡ ለአቡነ፡² ሕይወት-በነበጽዮን፡ እኒዞ፡ ውእተ፡ ሕፃነ፡ ቀውስጦስሃ። ወበአ፡ ኅቤሁ፡ ወተአምኖ። ወበውእቱ፡ ጊዜ፡ ነበረ፡ አቡነ፡ (19ra) ሕይወት-በነበጽዮን፡ ወልደ፡ ፪ወጃወ፪፡³ ዐመት፡ ብእሲ፡ እምአመ፡ ተወልደ፡ እስከ፡ ውእቱ፡ መዋዕል። ወአዕይንቲሁ፡ ከብዳ፡ ወበልያ፡ እም፡ ርእይ።⁴

ወሶበ፡ ቦአ፡ ኅቤሁ፡ አቡነ፡ ጸጋዘአብ፡ እኒዞ፡ ውእተ፡ ሕፃነ፡ ቀውስጦስሃ*።⁵ በርሃ፡ ወተከሥታ*።⁶ አዕይንቲሁ፡ ለርእይ።⁷ ወኮና፡ ከመ፡ ሱራኔ፡ ቤዝ፡ ዘጽባሕ። ወተንሥኣ፡ እምላዕለ፡ አራቱ፡ ከመ፡ ሕፃን፡ ወልደ፡ ፪፡ ዓም፡ ዘይትነሣእ፡ እምነ።⁸ ክቡድ፡ ንዋሙ፡ በድንጋጌ። ወይቤሎ፡ ለአቡነ፡ ጸጋዘአብ፡ እም፡ አይቱ፡ መጻ*እከ።⁹ ኅቤየ፡ ዮምሰ፡ እስመ፡ ኮነ፡ ብዙኅ፡ መዋዕለ፡ እምዘኅደገኒ።¹⁰ ሐ*ውጽትየ።¹¹ ወምንት።¹² ነገር፡ (19rb) ዘአብጽሐከ።¹³ ኅቤየ፡ ይእዜሰ።

ወአውሥኣ፡ አቡነ፡ ጸጋዘአብ፡ ወይቤሎ፡ ምጽአትየሰ፡ ኢኮነ፡ ለሐ*ውጽትከ።¹⁴ ዮምኒ፡ እም፡ ሀገርየ፡ ምድረ፡ ዞረፊ፡ እስከ፡ ሀገረ፡ ርእስናከ፡ ሀገረ፡ ዝም።¹⁵ አላ፡ ኮነ፡ በትእዛዘ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አምላክከ፡ ተ{ል}ኢክየ።¹⁶ ኅቤከ፡ ከመ፡ እንግርክ፡ ወእዜኑከ*።¹⁷ ዜና፡ ተአምር፡ ዘኮነ፡ እምነበ፡ እግዚአብሔር፡ በጸሎተ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ።

ወዘንተ፡ ብሂሎ።¹⁸ ነገር፡ ኰሎ፡ ዘኮነ፡ ተአምረ፡ እግዝእትነ፡ ማርያም፡ በላዕለ፡ ዝንቱ፡ ሕፃን፡ አባ፡ ቀ*ውስጦስ።¹⁹ እም፡ ጥንተ*።²⁰ ጽንሰቱ፡ እስከ፡ ፍጻሜ፡ ይእቲ፡ ዕለት። ወእምዝ፡ (19va) አውሥኣ፡ አባ፡ ሕይወት-በነበጽዮን፡ ወይቤሎ፡ ለአቡነ፡ ጸጋዘአብ፡ ስማዕ፡ ኣ፡ ወልድየ፡ ዜና፡ ኒሩቱ፡ ወተአምረ፡ ሣህሉ፡ ለአምላክ።²¹ አበዊነ፡ ኄር፡ ርትቀ፡ መዐት፡ ወብዙኅ፡ ምሕረት፡ ወጻድቅ፡ ዘያፈቅር፡ ጻድቃነ፡ ወይሣሃል፡ ኃጥኣ*።²² እስመ፡ ለዓለም፡ ምሕረቱ፡ ወእስከ፡ ለዓለም፡ ዘሎቱ፡ ስብሐት፡ አሜን። ወአነሂ፡ አቡከ፡ አረጋዊ፡ በእንተ፡ ዝንቱ፡ ሕፃን፡ ዘአምጸእከ።²³ በትእዛዘ፡ እግዚእየ።²⁴ ኢየሱስ፡ ክርስቶስ፡ አጽምዐኒ።²⁵ በኅድአት፡ ዘእንበለ፡ ዝንጋዔ፡ እስመ፡ ግብረ፡ እግዚአብሔር፡ ውእቱ፡ ዕፁብኬ፡ ወመንክር*።²⁶ ዝንቱ፡ ዘእንግረከ።

8. Həywatbənabaşəyon

ወአመ፡ (19vb) ወለደኒ፡ አቡየ፡ መስቀልብነ፡ ሊተኒ፡ መጠወኒ፡ ለመምህር፡ ዐቢይ፡ ኢሳይያስ፡ ገበዘ፡ አኩሎም፡ ዘታቦተ፡ ጽዮን፡ ከመ፡ ይምህረኒ፡ ኰሎ፡ ሥርዓተ፡ ቤተ ክርስቲያን፡ እስመ፡ ማእምረ፡ ኰሎ*።²⁷ መጻሕፍት፡ ቅዱሳት፡ አባ፡ ኢሳይያስ፡ እም፡ ኰሎሙ፡ መምህራን፡ ዘኢትዮጵያ፡ በውእቱ፡ መዋዕል፡^{28a} ጊዜ።^b ንእስየ።^c ወነበርኩ።^d በውእቱ።^e ጊዜ።^f አመ።^g መጠወኒ።^h ለመምህርየ፡ ኢሳይያስ፡ አቡየ፡ መስቀልብነ፡ ወልደ፡ ፪ቱ፡ ዐመት። ወበ፫፡ ዐመት፡ ኣብጻሕኩ፡ ትምህርተ፡ ኰሎ፡ ቤተ፡ ክርስቲያን፡

¹ A ወእምጽኣ; C, D & E ... አ | ² C, D & E omit | ³ B ፪ወጃ; C, D & E ፪፳ | ⁴ E እምእርእይ | ⁵ * E omits | ⁶ C & D ተ | ⁷ E ለርእይ | ⁸ C omits | ⁹ * A ጽ | ¹⁰ C, D & E እምዘ፡ ኅደገኒ | ¹¹ * C, D & E ሐ | ¹² C, D & E ወለምንት | ¹³ B ዘአብጻሕከ | ¹⁴ * A ኃ | ¹⁵ E ስም | ¹⁶ {} A, B, C, D & E ሊ | ¹⁷ * C omits | ¹⁸ C ነፂሮ | ¹⁹ * C & D ቅ | ²⁰ * C ቱ | ²¹ B... ከከ | ²² * B ን | ²³ E ዘመጸእከ | ²⁴ C, D & E ነ | ²⁵ C, D & E add ወ initially | ²⁶ * B omits | ²⁷ * C, D & E ሎ | ^{28 a-h} B omits |

ወነገረ፡ ኩሎን፡ መጻሕፍት፡ ምስለ፡ ኩሎ*፡¹ ትርጓሜሆን።²

ወእምዝ፡ ፈነወኒ፡ (20ra) አባ፡ ኢሳይያስ፡ እም፡ ሀገረ፡ አኩሉም፡ ኅበ፡ ሀገረ፡ መደራ፡ ደብረ፡ አባ፡ ገሪማ፡ ጻድቅ፡ ከመ፡ እትመሀር፡ ህየ፡ ነገረ፡ ዜማ፡ እስመ፡ በሀገረ፡ መደራ፡³ ሀለዉ፡ ብዙኃን፡ መዘምራን፡⁴ ወመነኮሳት፡ ቅዱሳን፡ በውእቱ፡ መዋዕል፡ ጊዜ፡ ንእስየ፡ ከመ፡ ይምህሩኒ፡ ነገረ፡ ዜማ፡ ወአጽናዕኩ፡ መጻሕፍተ፡ ዜማ፡ በ፩፡ ዐመት፡ ኩሎ፡ ዘይትበሀል፡ በኅቤሆሙ፡ ወአንከሩ፡ በአንተዝ፡ ኩሎሙ፡ ካህናተ፡ ትግራይ፡ ወተሰምዐ፡ ዝንቱኒ*፡⁵ ነገር፡ እምድረ፡ ትግሬ፡ ወእምሐራ፡ እስከ፡ ጐዣም፡ ወሀገርየ፡ ዛቲ፡ ምድረ*፡⁶ ሸ*ዋ።⁷

ወሶበ፡ ሰምዐ፡ አቡየኒ፡ መስቀልብነ፡ ተፈሥሐ፡ ጥቀ፤ ሰብሐ፡ (20rb) ወእእ*ኩዋ፡⁸ ለእግዚአብሔር፡ ወመጽአ፡ ኅበ፡ አባ፡ ኢሳይያስ፡ ወይቤሎ፡ አባ፡ ሀበኒ፡ ወልድየ፡ ዘእማዕቀብኩከ፡ ከመ፡⁹ ይኩን፡ መምህረ፡ በብሔረ፡ ሸዋ፡ እስመ፡ አልቦ፡ በዝ፡ መዋዕል፡ መምሕረ፡ ሕግ፡ ዘይሜህር፡ በጽድቅ፡ ከመ፡ አበዊነ፡ ሌዋውያን፡ በሀገረ፡ ሸዋ።

ወይቤሎ፡ አባ፡ ኢሳይያስ፡ እው፡ ይኩን፡ እስመ፡ ፈቃድየ፡ ውእቱ፡ ሊተ፡ ዝ፡ ነገር፡ ዘትቤለኒ፡ አንተ፡ እስመ፡ አነሂ፡ ሰማዕኩ፡ እም፡ አፈ፡ ቅዱሳን፡ መነኮሳት፡ ዘገዳመ፡ ኩሎ*፡¹⁰ ትግራይ፡ ጊዜ፡ አጽንዐ፡ ኩሎ፡ ትእዛዘ፡ መጻሕፍት፡ በ፬፡ ዐመት፡ ከመ፡ ይከውን፡¹¹ መምህረ፡ ኩሎ፡ ሰብአ*፡¹² ሸ*ዋ።¹³ ወይትወለዱ፡ እምኔሁ፡ ብዙኃን፡ ቅዱሳን፡ ካህናት፡ (20va) ወመነኮሳት፡ በመንፈስቅዱስ፡ ወበትምህርተ፡ መጻሕፍት፡ ቅዱሳት።

ወዘንተ፡ ብሂሎ፡ ጸውዐኒ፡ እም፡ ደብረ፡ መደራ፡ አባ፡ ኢሳይያስ፡ ወሐርኩ፡ ሀገረ፡ አኩሉም፡ ኅቤሁ፡ ወይቤለኒ፡ ንሣእ፡ ፪*፻ተ፡¹⁴ መጻሕፍተ*።¹⁵ ሐር፡ ሀገረ፡ ሸ*ዋ፡¹⁶ ወመሀር፡ ኩሎ፡ ሰብአ፡ ምስለ፡ አቡከ፡ በእላ፡ መጻሕፍት፡ እስመ፡ ኅረየከ፡ እግዚአብሔር፡ ከመ፡ ትኩን፡ መምህረ፡ ቅዱሳንሁ፡ ዘሸ*ዋ።¹⁷ ወእቤ፡ አሜሃ፡ እው፡ ይኩን፡ በከመ፡ ትቤለኒ፡ ባሕቱ፡ ተዐገሠ*ኒ፡¹⁸ እስከ፡ እ*መጽአ፡¹⁹ ሐዊርየ፡ ደብረ፡ መደራ፡ እትመየጥ፡ ኅቤከ፡ ወአሐውር፡ ምስለ፡ አቡየ፡ ብሔረ፡ ሸ*ዋ፡²⁰ ነሢእየ፡ ቡራኬ፡ እመምህራንየ፡ (20vb) ዘሀገረ፡ መደራ።²¹

ወሶቤሃ፡ ይቤ፡ እው፡ ይኩን፡ አ፡ ወልድየ፡ ሐር፡ ወተመየጥ፡²² ፍጡነ፡ ነሢእከ፡ በረከተ፡ እም፡ አበው፡ ቅዱሳን፡ ዘመደራ፡ ከመ፡ ትሐር፡ ሀገረ፡ ሸ*ዋ፡²³ ምስለ፡ አቡከ፡ ዘእንበለ፡ ይብጻሕ፡ ወርኅ፡ ጾም፡ ዐ*ቢይ፡²⁴ እስመ፡ ዝንቱ፡ ወርኅ፡ ጥር፡ ውእቱ፡ ወአልፀቀ፡ ጾም፡ ዐቢይ፡ እስመ፡ ውእቱ፡ በወርኅ፡ የካቲት፡ በአቱ፡ ለጾም፡²⁵ ቅድስት።

ወእምዝ፡ ተንሢእየ፡ እም፡ ሀገረ፡ አኩሉም፡²⁶ በጸባሕ፡ በጻሕኩ፡ በጊዜ፡ ፫፡ ሰዐት፡ ሀገረ፡ መደራ፡ ወኢተዐው*ቀኒ፡²⁷ ሐዊረ፡ ፍኖት፡ እስመ፡ አስከረኒ፡ ኅልዮ፡ ዝኒ፡ ነገር፡ ከመ፡ ፃዕፈ፡ ወይን፡ እንዝ፡²⁸ ይብል፡ ልቡናየ፡ ለምንት፡ (21ra) አሐውር፡ ሀገረ፡ ሸዋ፡ ብሔረ፡ አሕዛብ፡ ከዊኖ፡ ዘኢየአምርዎ፡ ለእግዚአብሔር፡ ኅዲግየ፡ ትግራይ፡ ብሔረ፡ መነኮሳት፡ ቅዱሳን*፡²⁹ ወለመኑ፡ እነግሮ፡ ለዘተመሀርክዎ፡ ኩሎ፡ መጻሕፍተ፡ ሕግ፡ ዘእግዚአብሔር።

¹ * E ሎ | ² B ሆሙ | ³ B መንደራ | ⁴ E መንሕራን | ⁵ * B omits | ⁶ * E omits | ⁷ * A ሻ | ⁸ * C, D & E ዕ | ⁹ E omits | ¹⁰ * E ሎ | ¹¹ C, D & E ይኩን | ¹² * E እ | ¹³ * C, D & E ሽ | ¹⁴ * E ፫ | ¹⁵ * C, D, & E ት | ¹⁶ * C, D & E ሽ | ¹⁷ * C, D & E ሽ | ¹⁸ * C, D & E ሰ | ¹⁹ * C, D & E አ | ²⁰ * C, D & E ሽ | ²¹ B መንደራ | ²² E ወተመጥ | ²³ * C, D & E ሽ | ²⁴ * C, D & E ዓ | ²⁵ B ለጾመ | ²⁶ * A ኩ | ²⁷ * A, C, D & E ወ | ²⁸ B omits | ²⁹ * C ት

ወዘንተ፡ እንዘ፡ ይብል፡ ልብዩ፡ በጻሕኩ፡ ጊዜ፡ ፫፡ ሰዐት፡ ኅበ፡ መነኮሳት፡ ዘመደራ፡ ወረኩብክዎሙ፡
ኅቡረ፡ ለኩሎሙ፡ ነቢሮሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ እንዘ፡ ይበክዩ፡ ፩፡ ጊዜ፡ ወ፩፡ ጊዜ፡ እንዘ፡
ይትፌሥሑ፡ ምስለ፡ መነኮሳት፡ ባዕዳን፡ ዘኢየ*አምሮሙ፡¹ እንዘ፡ ይኔጽሩ፡² መንገሌዩ፡ ወይስሐቁ፡
ብዩ፡³ ወካዕበ፡ ጸወዑ፡ ኅቤሆሙ፡ ወይቤሉኒ፡⁴ (21rb) ንበር፡⁵ ዝዩ፡ ማእከሌን፡ እስመ፡ መልእክት፡
^{6a} {ብ}ነ፡^b ኅቤከ፡ ወአውሃእ*ክዎሙ፡⁷ ምንት፡ ብዩ፡ ለነቢር፡ ማእከሌክሙ፡ እስመ፡ አነ፡ ሕፃን፡
ወልደ፡ ፲ወ፩፡ ዐመት፡ ወኢኮንኩ፡ ልሂቀ፡ ከማክሙ፡ ወለምንት፡ ትበክዩ፡ ይእዜ፡ ወትትፌሥሑ፡ ዓዲ፡
ወትስሐቁ፡ ካዕበ፡ እንዘ፡ ትኔጽሩኒ፡⁸ ምንተ፡ እኩዮ፡ ነገረ፡ ገበርኩ፡ ላዕሌኩሙ፡ አበወዮ፡ እስኩ፡
ንግሩኒ፡ ዘገበርኩ፡ በእንተ፡ እግዚአብሔር፡ አማኅፀንኩክሙ፡

ወእምዝ፡ አውሥኡኒ*፡⁹ እንዘ፡ ይብሉ፡ ብካይነሰ፡ በእንተ፡ ተፍልጦትከ፡ እምኔን፡¹⁰ ወእምሀገርነ፡
ወፍሥሐነ፡ በእንተ፡ ተኅርዮትከ፡ በቅድመ፡ እግዚአብሔር*፡¹¹ ከመ፡ ትኩን፡ አበ፡ (21va) ቅዱሳኒሁ፡
ዘኅረዮሙ፡ {} እም፡ ዘርዕከ፡¹² ወእም፡ ትምህርትከ፡ በጸጋ፡ መንፈስቅዱስ፡¹³ ወሰሐቅነሰ፡ አኮ፡
በእንቲአከ፡ አላ፡ በእሉኒ፡ መነኮሳት፡ ዩዋሃን፡ ዘተፈነወ፡ ኅቤን፡ ወበጽሑ፡ ትማልም፡ በእንቲአከ፡
ወበእንተዝ፡ ንስሐቅ፡ እስመ፡ ይቤሉን፡ አኮ፡ ዝንቱ፡ ሕፃን፡ ሕይወትብነበጽዮን፡ ዘሰማዕነ፡ ዜናሁ፡
ቅዱስ*፡¹⁴ እም፡ አፈ፡ መልአኩ፡ ለእግዚአብሔር፡

ትማልም፡ ጠየቁን፡ እንዘ፡ ይብሉ፡ አይቱ፡ ሀለወ*፡¹⁵ ሕይወትብነ፡ ብእሲ፡ ዘሀገረ፡ ሸ*ዋ፡¹⁶
ወንቤሎሙ፡ ሐረ፡ ኅበ፡ ኢሳይያስ፡ ሊቀ፡ ካህናት፡ ዘሀገረ፡ አኩ*ሱም፡¹⁷ ጌሠመኒ፡ ይትመዩጥ፡ ኅቤን፡
እመ፡¹⁸ ንቤሎሙ፡ ኅደሩ፡ (21vb) በፍሥሐ፡

ወበጽባሕ፡ ተጋባዕነ፡ ውስተ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ንስማዕ፡ ነገረ፡ መልክቶሙ፡ ወወሀቡን፡
ጦማረ፡ ጳጳስነ፡ አባ፡ ማቴዎስ፡ ወአንበብነ፡ እሉ፡ ፫፡ ላዕካነ፡ ጳጳስነ፡ ወእሙንቱኒ፡ ፫፡ መነኮሳት፡
ዘደብረ፡ ዳሞ፡ ውእቱ፡ መልእክቶሙ፡ ወ፫ኒ፡ መነኮሳት፡ ዘእም፡ ደብረ፡ ዐባይ፡ ውእቱ፡ ወ፫፡ እም፡
ገዳመ፡ ዋሊ፡ ውእቱ፡ ወኮነ፡ አሐደ፡ ጽሕፈተ፡¹⁹ ንባቡ*፡²⁰ ለ፩፡ ጦማሮሙ፡ ከመ፡ ጽሕፈተ፡ ቃሉ፡
ለጦማረ፡ አባ፡ ማቴዎስ፡ ጳጳስነ፡ ወዕሩይ፡ ቃለ፡ ነገሩ፡

ወእንዘ፡ ናነከር፡ ዘንተ፡ ነገረ፡ መጻእከ፡ አንተ፡ ወአርአ*ይኖሙ፡²¹ ኪያከ፡ ለሊከ፡ ከመ፡ አንተ፡ ውእቱ፡
ሕይወትብነ፡ ወእምዝ፡ (22ra) ይቤሉን፡ አኮ፡ ዝንቱ፡ ሕፃን፡ ሕይወትብነ፡ ወንሕነ፡ ንብል፡²² ውእቱ፡
ዘነአምሮ፡ ሕይወትብነ፡ አልቦ፡ ካልእ፡ ዘነአምሮ*፡²³ በሀገርነ*፡²⁴ በልኬ፡ አንተ፡ በሎሙ፡ አነ፡
ሕይወትብነ፡ ከመ፡ ያእምሩከ፡ ንሕነሰ፡ ቁስል*ነ፡²⁵ በሰሐቅ፡ እንዘ፡ ያደክሙን፡ በጥያቄ*፡²⁶ ዚአከ፡
ወበይዋሄ፡ ልበሙ፡²⁷

ወእምዝ፡ ጠየቁኒ፡ እንዘ፡ ይብሉኒ*፡²⁸ ጽድቅን፡ ዘከመ፡ ኮንከ፡ ሕይወትብነ፡ ወልደ፡ መስቀልብነ፡
ካህን፡ ዐቢይ፡ ወንጹሕ፡ ዘሀገረ፡ ሸዋ፡ ዘሰማዕነ፡ ዜናከ፡ ወተፈነውን፡ እምኅበ፡ ቅዱሳኒሁ፡
ለእግዚአብሔር፡ ልዑል፡ ወእመኒ፡ ተስእሉኒ፡ ስምዮ፡ ኢያውሃእክዎሙ፡ አሐተኒ፡ (22rb) ቃለ፡ አላ፡
አርመምክዎሙ፡ ከመ፡ ዘኢይሰምዕ፡ ደንጊፀዮ፡

¹ * A, B & E ያ | ² E ...ጼሩ | ³ E adds ፩ | ⁴ D & E ...ለኒ | ⁵ C ንበር፡ ንበር | ^{6a & b} A, B, C, D & E መልእክትነ | ⁷ * C, D & E ዕ | ⁸ B omits ኒ | ⁹ * E omits | ¹⁰ C, D & E omit | ¹¹ * C omits |
¹² {} A, B, C, D & E ዘ | ¹³ C, D & E add እ initially | ¹⁴ * C, D & E ስ | ¹⁵ * B ው | ¹⁶ * C, D & E ሽ | ¹⁷ * A & B ኩ | ¹⁸ C, D & E እስመ | ¹⁹ B omits | ²⁰ * E ቡ | ²¹ * C, D & E ዓ | ²² C ብል | ²³ * E ር | ²⁴ * E omits | ²⁵ * E omits | ²⁶ * C & D ቁ፡ E ቂ | ²⁷ * B ፡ | ²⁸ * B ነ

ወእምዝ፡ አውሥኦ፡¹ አባ፡ ገብረ፡ ኢየሱስ፡ ሊቀ፡ ካህናት፡ ዘሀገረ፡ መደራ፡ እንዘ፡ ይብል፡ ነገርኩከሙ፡
² አነ፡ ከመ፡ ዝንቱ፡ ውእቱ፡ ዝ፡^{3a} ሕፃን፡^b ሕይወትብነ፡ ወልደ፡ መስቀልብነ፡ ዘሀገረ፡ ሸ*ዋ፡⁴ ካህን፡
 ዐቢይ፡ ወአነሂ፡ ርኢኩ፡ መልአከ፡ እግዚአብሔር፡ በሕ*ልምየ፡⁵ ወነገረኒ፡ ዜና፡ ጎሩቱ፡ አመ፡ ሳምን፡
 ዕለት፡ አንትሙኒ፡ መጻእከሙ፡ ትማልም፡ ወነገርኩከሙ፡ ወኮነ፡ እሙነ፡ ነገሩ፡ ከመ፡ አስተርአየኒ፡
 መልአከ፡ እግዚአብሔር፡ በይነ፡ ዝንቱ፡ ሕፃን፡⁶ ወአኮ፡ ለባሕቲትየ*፡⁷ ዘነገረኒ፡ አላ፡ ለኸሉ፡
 ዘይከውን፡ እምድጎሬነ፡ ከመ፡⁸ (22va) ይትወለዱ፡ እምኔሁ፡ ብዙኃን፡ ካህናተ*፡⁹ ጽድቅ፡
 ወመነኮሳት፡ ፍጹማን፡ በሃይማኖት፡ ንዑኬ*፡¹⁰ ርእይዎ፡ ለጦማረ፡ ጳጳስነ፡ አባ፡ ማቴዎስ፡
 ወለመነኮሳትሂ፡ ዘ*ገዳመ፡¹¹ ዋሊ፡ ወዘደብረ፡ ሃሌ፡ ሉያ፡ ዘተልእከ፡ ኅቤነ*፡¹²

ወእምድጎረዝ፡ አንብብዎ፡ ለጦማረ፡ አባ፡ ማቴዎስ፡ ጳጳስነ፡ ወለመነኮሳትሂ*፡¹³ ዘነገርኩከ፡ ወኮነ፡
 እሙነ፡ ነገሩ፡ ለዘአሐቲ፡ ቃል፡ ኅቡረ፡ ወተመየጥኩ፡ ሀገረ፡ አኩሉም፡¹⁴ ኅብ፡ አባ፡ ኢሳይያስ፡ ነሢእየ፡
 ጸሎተ፡ ቡራኬ፡ እም፡ አበው፡ ቅዱሳን፡ ዘመደራ፡ ወአባ፡ ኢሳይያስኒ፡¹⁵ መጠወኒ፡ ፪፻፡ መጻሕፍተ፡
 ምስለ ፲፪፡ መጻሕፍተ፡ ዜማ፡ ፫፡ መጻሕፍተ፡ ድጓ፡ ወ፪፡ (22vb) መጻሕፍተ፡¹⁶ ዝማሬ፡ ወመዋሥዕት፡
¹⁷ ወ፪፡ መጽሐፈ፡ ቅዳሴ፡ ወመጻእኩ፡ እም፡ ሀገረ፡ ትግራይ፡ ወበጻሕኩ፡ ዘምስለ፡ አቡየ፡ ሀገረ፡ ሸ*ዋ፡
¹⁸ ምድረ፡ ዞረሬ፡ ወነበርኩ፡ እንዘ፡ እነግር፡ መጻሕፍተ፡ ጽድቅ፡ ወነገረ፡ ዜማ፡ ፱ተ፡ ዐመተ፡

ወኮነኒ፡ ፳፡¹⁹ ዐመተ፡ እምአመ፡ ተወለድኩ፡ ወሐፀየኒ፡²⁰ አቡየ፡ ብእሲተ፡ እም፡ አዋልደ፡ ዛቲ፡²¹ ሀገረ፡
 ዝም፡ ወለተ፡ ፩፡ መኰ*ንን፡²² ዐቢይ፡ ውኄር፡ መፍቀሬ፡ እግዚአብሔር፡ ወወለድከዎ፡ እምኔሃ፡ ለሴት፡
 አበ፡ አቡከ፡ ዘካርያስ፡ በ፴ወ፫፡ ዐመትየ፡ እምአመ፡ ተወለድኩ፡ ቦቱ፡ ዐመት፡ ውእቱኒ፡ ሴት፡ ወልድየ፡
 በ፳፡ ዓመቱ፡ እምአመ፡ ተወልደ፡ ወለዶ፡ (23ra) ለአቡከ፡ ዘካርያስ፡ በ፳ወ፬፡ ዐመቱ፡ ሞተ፡ ብየ፡
 ወልድየ፡ ሴት፡ ዘእንበለ፡ ይብጻሕ፡ ለ፴፡ ዐመት፡ በአ*ቅመ፡²³ አዳም፡ አቡነ፡

ወበእንተዝ፡ ኅዝንኩ፡ ጥቀ፡ ወበከይኩ፡ በቅደመ፡ እግዚአብሔር፡ አምላክ፡ አቡየ፡²⁴ ወእምዝ፡ እንዘ፡
 እጼሊ፡ ቀዊምየ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡²⁵ ዘቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ መጽአ፡ ኅቤየ፡
 በአምሳለ፡ ፩፡ ቀሲስ፡ ብእሲ፡ ብሩህ፡ ወዜነወኒ፡ እንዘ፡ ይብል፡ አኮ፡ ወልድከ፡ ሴት፡ ዘሞተ፡ ዘኢተለወ፡
 ከማከ፡ ሕገ፡ አበዊከ፡ ክርስቶሳውያን፡ አላ፡ ውእቱ፡ ዘካርያስ፡ ወልዱ፡ ዘርዕ*፡²⁶ ቡሩክ፡ ወዘካርያስኒ፡
 ኢይከውን፡ መምህረ፡ (23rb) ጽድቅ፡ ከማከ፡ አላ፡ ው*ሉደ፡²⁷ ውሉዱ፡²⁸ ይከውኑ፡ ቅዱሳነ*፡²⁹
 መነኮሳተ፡ ወመምህራነ፡ ኸሉ፡ አህጉራተ፡ ኢትዮጵያ፡ ከመ፡ ፲ወ፪፡ ሐዋርያተ፡ ክርስቶስ፡ አምላክከ፡
 ወዘከመ፡ ፫ወ፪፡ አርድዕቱ፡ ለዘፈጠረከ፡

ወአንተ፡ ትነብር፡ ብዙኅ፡ ዐመታተ፡ ዘእንበለ፡ ት{ሙ}ት፡³⁰ እስከ፡ ትበጽሕ፡ ትርአዮሙ፡ ለእሉኒ፡
 ደቂቅ፡ ውሉደ፡ ውሉዱ፡ ለወልደ፡ ወልድከ፡ ዘካርያስ፡ ኢትኅዝን፡ ኦ፡ ሕይወትብነ፡ በሞተ*፡³¹
 ወልድከ፡ ወሬዛ፡ ሴት፡ እስመ፡ ኢየህድገከ፡³² አምላክከ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወኢየህድጋ፡

1 B አውሥኦ | 2 E ነገርከሙ | 3a-b ዝሕፃን | 4* C, D & E ሽ | 5* A & B ህ | 6* C, D & E ፀ | 7* E omits | 8 B, C, D & E አመ | 9* E ት | 10* E omits | 11* C, D & E በ | 12* C, D & E ሁ | 13* E ኒ | 14* C, D & E ኩ | 15 B ...ያኒ፤ C, D & E ...ስ፡ | 16 B መጻሕፍ | 17 B ወመሥዋዕት | 18* C, D & E ሽ | 19 C & D ፩ | 20 C ...የነ | 21 C, D & E omit | 22* B ኮ | 23* A & B ዓ | 24 E አበውየ | 25 B adds ቅድስት | 26* C, D & E እ | 27* B ወ | 28 C, D & E ወልዱ | 29* C ተ | 30 { A, B, C, D & E ትመውት | 31* C ት | 32 B ኢየህድጋ; E ኢይህድገከ

ለምድር፡ ዓዲ፡ ዘእንበለ፡ ካህናት፡ ወነቢያተ፡ ጽድቅ፡ በከመ፡ ተብህ*ለ፡¹ በመጽሐፈ፡ መዝሙሩ፡
(23va) ለያፌድ፡^{2a} ካህን፡^b ጽድቅ፡ ዘሀገረ፡ ጽዮን፡³ ዐቢይ፡ መዝምር፡⁴ ወፍቁረ፡ እግዚአብሔር፡
አምላክ፡ አበዊን፡ ቅዱሳን፡ ዘይቤ፡ ኢየህድጋ፡⁵ ለምድር፡ እንበለ፡ ካህናት፡ ወነቢያት፡ አመ፡ ወደሳ፡
ለጽዮን፡ ታቦተ፡ አምላኮሙ፡ ለአበዊክ፡ ነቢያት፡ ቅዱሳን፡ ወሐዋርያተ፡ አምላክክ፡ ንጹሐን፡ እለ፡
ተወልዱ፡⁶ እም፡ ዘር{ዐ}፡⁷ ኅሩያን፡⁸ ካህናት፡ ውሉደ፡ ሌዊ፡ ዘር{ዐ}፡⁹ አብርሃም፡ ወይስሐቅ፡
ወያዕቆብ፡ ኅሩያን፡ ወቡሩካን፡

ወዘንተ፡ ብሂሎ፡ በቅድሜየ፡ ተሠወረኒ፡ እምነየ፡¹⁰ እንዳዲ፡ ኢያእመርከዎ፡ በጊዜሁ፡ ዘከመ፡ ኮነ፡
መልአክ፡ እግዚአብሔር፡ አው፡ ሰብአ፡ ዘከማነ፡ ወአመ፡ ወለደክሙ፡ ዘካርያስ፡ ወልድየ፡ ለከኒ፡
(23vb) ወለእንድርያስ፡ ቀሲስ፡ ወለዮናስ፡ እኑክ፡ ወለዮሐንስ፡¹¹ ለዘር{ዐ} አብርሃም፡¹²
ወለአርከለዲስ፡ ለሳድስከሙ፡ ደቂቁ፡ ወጊዜ፡ ኮንከሙ፡ ካህናተ፡ እግዚአብሔር፡ ዘርዐ፡ ካህናት፡
ሌዋውያን፡¹³ ተዘከርከዎ፡¹⁴ ለዝ፡^{15 a} ኩሉ፡^b ነገር፡ ዘኮነ፡*¹⁶ ወተፈሥሐ፡ ጥቀ፡ ልብየ፡ በእንተዝ፡

9. Sabbath Controversy

ወአመ፡ ዪወዋ፡ ለብእሲትክ፡ ሞተለሚ፡¹⁷ ዘምስለ፡ እሙ፡ ለዝ፡^{18a} ሕፃን፡^b ወተማኅረኩ፡ ሰብአ፡ ዛቲኒ፡
ሀገር፡ ኅደጉኒ፡ አግብርትየ፡ አግቢ*ዎሙ፡¹⁹ ውስተ፡ ውሳጤ፡ ጸላዕት፡²⁰ ዘሀለወ፡ እምታሕተ፡ ዛቲ፡
ሀገርየ፡ ላዕለ፡ ጸድፋቲሃ፡ ወገዬ፡ ወዓዲመ፡ ኅዘንኩ፡ ጥቀ፡ ከመ፡ ቀዲሙ፡ በእንተ፡ (24ra)
ተዪውዎትከሙ፡ ለከኒ፡ ወለብእሲትክ፡ ወለመጻሕፍተ፡ አበውየ፡ ቅዱሳን፡ ወታቦታቲሆሙ፡
ዘአምጽእ*ዎሙ፡²¹ እም፡ ሀገረ፡ ዐባይ፡ ወቅድስት፡ ደብረ፡ ጽዮን፡ ወሐውዜን፡ ጊዜ፡ ቦኡ፡ ውስተ፡ ዛቲ፡
ሀገረ፡ ሸ*ዋ፡²² እስመ፡ ረሰዖ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ መዝበረ፡²³ በእንተ፡ እኩያን፡ ካህናት፡ እለ፡
አማሰኑ፡ ሕገ፡ አበዊን፡ ካህናት፡ ንጹሐን፡ እንዝ፡ ይብሉ፡ በምክንያተ፡²⁴ ጽሕፈቱ፡ ለጳውሎስ፡ ሐዋርያ፡
ለሰብአ፡ ሮሜ፡ ዘይቤ፡ ተገ*ዝሮሂ፡²⁵ ኢይበቀሳ፡ ወኢያሰ*ልጥ፡²⁶ በዝ፡^{27a} ቃል፡^b ስሕቱ፡
ወተዋሥኡ፡ ምስሌየ፡ ወይቤሉ፡ ኢናከብራ፡ ለዕለተ፡ ሰንበት፡

(24rb) ወዛቲኒ፡²⁷ ምክንያተ፡ ስ*ሕተዮሙ፡²⁸ ከመዝ፡²⁹ ውእቱ፡ ኢትዕቀቡ፡ ወኢትጠናቀቁ፡
ሰንበታቲከሙ፡ ከመ፡ አይሁድ፡ ለዝኒ፡ ቃል፡ አምጺአሙ፡ ዘእምኅበ፡ ቃለ፡³⁰ ትእዛዙሙ፡³¹ ለአበው፡
ቅዱሳን፡ ፫፻፲፱፡ ርቱዐነ፡ ሃይማኖት፡ እለ፡ በኒቅያ፡ ተጋብዑ*፡³²

ወሶበ፡ ይቤሉ፡ ከመዝ፡ አነሂ፡ አውሣእከዎሙ፡ ወእቤ፡ ለእመ፡ ከልዐ*ነ፡³³ ጳውሎስ፡ ኅሩዩ፡
ለክርስቶስ፡ አምላክነ፡ ተገዝሮ፡ ዘተረከበ፡ በመጽሐፈ፡ ሕጎሙ፡ ለአብርሃም፡ ፍቁረ፡ እግዚአብሔር፡
ወለሙሴ፡ ገብሩ፡ ለምንትኬ፡ አዘዙነ፡ ፲፱፡

¹ * C, D & E ሀ | ² C, D & E ለዳዊት፡ ካህን፡ | ³ E omits | ⁴ B መዝምር; E ወመ ... | ⁵ A, B, C & D ኢህደጋ | ⁶ {} A & B አ; C, D & E ዓ | ⁷ B ሕሩያን | ⁸ {} A & B ዓ; C, D & E አ | ⁹ E omits | ¹⁰ B & E add ኒ ending | ¹¹ {} A & B ዓ; C, D & E አ | ¹² D begins new passage (8) | ¹³ * C, D & E omit | ^{14 a-b} C, D & E ለዝኩሉ | ¹⁵ * B : | ¹⁶ A & B ሞተ፡ ለሚ | ^{17 a & b} ለዝሕፃን | ¹⁸ * C, D & E ብ | ¹⁹ B, C & D ጸላእት; E ጸላእቱ | ²⁰ * E አ | ²¹ * C, D & E ሽ | ²² B, C, D & E omit | ²³ C በነምክንያት | ²⁴ * E ጉ | ²⁵ * C, D & E ስ | ^{26 a-b} በዝቃል | ²⁷ B በዛቲኒ; C omits ያ | ²⁸ C, D & E ስ | ²⁹ B, C, D & E add ኑ ending | ³⁰ E omits | ³¹ E adds ወ initially | ³² * B, C, D & E አ | ³³ * C, D & E ዓ

ሐዋርያት፡ በኣብጥሊሶሙ፡ ዘምስለ፡ ቀሌ*ምንጦስ፡¹ ረድዐ፡ ጴጥሮስ፡ ሊቀ፡ (24va) ኩሎሙ፡ ሐዋርያት፡ ከመ፡ ናክብር፡ ፪ተ፡ ሰንበታተ፡ ወንግዝር፡ ሕፃናቲነ፡ በሳምን፡ ዕለት፡ እምአመ፡² ተወልዱ፡ በከመ፡ ሕጎሙ፡ ለኣብርሃም፡ ወለሙሴ፡ አኮኑ፡ ጳውሎስ፡ አ*ርኩሙ፡³ ለሐዋርያት፡ ወ፩፡ እምኔሆሙ፡ ለሐዋርያት፡ ዘሠርዐ፡ ምስሌሆሙ፡ ሥርዓተ፡ ሕጋ፡ ለመጽሐፈ፡ ኣብጥሊሳት፡ ወለ*ትእዛዘ፡⁴ ኩሉ፡ ሕዝበ፡ ክርስቶስ፡

ወእመሄ፡ አውሥአኒ፡ በ*እምነት፡⁵ ንጉሥ፡ ዘነግሠ፡ እም፡ ነገደ፡ ሄሴጳ፡ ዘቤተ፡ ዛጓይ፡ እስመ፡ የእምን፡ በሃይማኖተ፡ ሮሜ፡ ዘከመ፡ ይቤ፡ ልዮን፡ ዘአውገዝ፡ ኣብ፡ ዲዮስቆሮስ፡ ሊቀ፡ ጳጳሳት፡ ዘያዕቆባውያን፡ ኢኮነኑ፡ ጳውሎስ፡ (24vb) ዘየዐቢ፡ እም፡ ኩሎሙ፡ ሐዋርያት፡ ወምድር፡ ዘተዐቢ፡ ሮሜ፡ ወመንበርሂ፡ መንበረ፡ ጴጥሮስ፡ ውእቱ፡ እም፡ ኣይቴ፡ አምጸእኮ*፡⁶ ለመጽሐፈ፡ ኣብጥሊስ*፡⁷ ነገሮ፡ እስመ፡ አልቦ፡ በሀገረ፡ ሮሜ፡ መጽሐፈ፡ ኣብጥሊሳት፡ ወመጽሐፈ፡ ኩፋሌ ወሄኖክ ወዘዳንኤልሂ፡ ዘእንበለ፡ ፬፡ ማኅተም፡ ወአልቦ፡ በመንበረ፡ ጴጥሮስ፡ ርእሰ፡ ሐዋ*ርያት፡ ዘእንበለ፡ ፬፡ ወንጌላት፡ ዘሰበክዎ፡ ማቴዎስ፡ ወማርቆስ፡ ሉቃስ፡⁸ ወዮሐንስ፡ ወቃለ፡ ጳውሎስ፡ ሐዋርያት፡ ፲ወ፬፡ ማኅተሙ፡ ዘጴጥሮስ፡ ወይሁዳ፡ ምስለ፡ ዮሐንስ፡ አቡቀለምሲስ፡ አንተኑ፡ ተዐቢ፡ እም፡ እሉ፡ አርድዕተ*፡⁹ (25ra) ክርስቶስ፡ {} እለ፡¹⁰ ይቀድሙከ፡ በስብከተ፡ ወንጌል፡

ወእመሄ፡ ውእተ፡ አሚረ፡ አውሣእክዎ፡ እንዘ፡ እብል፡ ስማዕኬ፡¹¹ ኣ፡ ንጉሥ፡ ለእመ፡ ኢቀደምክዎሙ፡ ለሐዋርያት፡ አነ፡ አበውሰ፡ ይቀድሙ፡ እም፡ ሐዋርያት፡ ለእመ፡ ትቤለ*ኒ፡¹² አንተ፡ ለምንት፡¹³ ይቀድሙ፡ እምነ፡ ሐዋርያት፡ ስማዕ*፡¹⁴ ወአጽምዐኒ፡ በኅድዐት፡ ወበለብዎ፡¹⁵ ሠናይ፡

10. Həywatbənabaşəyon's testimony on the arrival of Ark of the Covenant and Israelites to Ethiopia

¹⁶ አበውየሰ፡ መጽሐ፡ እም፡ ኢየሩሳሌም፡ በዘመነ፡ መንግሥቱ፡ ለሰሎሞን፡ ንጉሠ፡ ጽዮን፡ ወልደ፡ ዳዊት፡ ዐቢይ፡ ንጉሦሙ፡ ለእስራኤል፡¹⁷ ዘርዐ*፡¹⁸ ኣብርሃም፡ ፍቁሩ፡ ለእግዚኣብሔር፡ እንዘ፡ ሊቀ፡ ካህናት፡ (25rb) ሀሎ፡ ሳዶቅ፡ ዘተወልደ፡ እም፡ ዘርዐ*፡¹⁹ አሮን፡ ወሙሴ፡ ኅሩያን፡ ካህናቲሁ፡ ለእግዚኣብሔር፡ ምስለ፡²⁰ ወልዱ፡ ለሰሎሞን፡ ወበጽሑ፡ ምድረ፡ አዜብ፡ ወበህየ፡ ሐነፁ*፡²¹ ምኩሉ*፡²² በአርአያ፡ ደብረ፡ ጽዮን፡ ዘሀገረ፡ ኢየሩሳሌም፡ ወሳዶቅኒ፡²³ ፈነዎ፡ ለወልዱ፡ ኣዛርያስ፡ ዘምስለ፡ ጽላተ፡ ሙሴ፡ ዘሕግ፡ በትእዛዘ፡ ሰሎሞን*፡²⁴ ዘምስለ፡ ወልዱ፡ እብነሐኪም፡²⁵

ወካዕቦ፡ አስተጋብዖ*ሙ፡²⁶ ሰሎሞን፡ ለ*ሕዝቦ፡²⁷ እስራኤል፡ ወይቤሎሙ፡ አምጽኡ፡ እም፡ ደቂቅከሙ፡ ፩፡^{28 a} ፩፡^b በበ፩፡^c እመሂ፡^d ኮነ፡ ሕፃነ፡ እደ፡ ወእመሂ፡ ኮነት፡ ወለተ፡ ከመ፡ እፈ*ንዎሙ፡²⁹ ውስተ፡ ሀገረ፡ ኢ*ትዮጵያ፡³⁰ (25va) ወሰሚዎሙ፡ ሰብኣ፡ እስራኤል፡ ዐ*ቢይዎ፡³¹ ለሰሎሞን፡

¹ * C ለ | ² C, D & E omit አመ | ³ * C, D & E ዓ | ⁴ * E omits | ⁵ B omits; C, D & E አምነት | ⁶ * A & B ከ | ⁷ * C, D & E ሰ | ⁸ B adds ወ initially | ⁹ * C ት | ¹⁰ {} A, B, C & E እም | ¹¹ C, D & E ፡፡ | ¹² * C, D & E ሉ | ¹³ C, D & E omit | ¹⁴ * C, D & E ፡፡ | ¹⁵ B ወበል....; E.....በዎ | ¹⁶ D begins new passage (9) | ¹⁷ C, D & E ለጸኤል | ¹⁸ * C, D & E አ | ¹⁹ * C & D አ | ²⁰ C, D & E add ዘ initially | ²¹ * A ፀ | ²² * C, D & E ረ | ²³ * B omits | ²⁴ * E omits | ²⁵ * A ፡ | ²⁶ * A አ | ²⁷ * C omits | ^{28 a-d} C, D & E ፩በበ፩እመሂ | ²⁹ * C, D & E ፌ | ³⁰ * E አ | ³¹ * B አ

ወሶቤሃ፡ ሐሩ፡ ጎብ፡ ሳዶቅ፡ ሊቀ፡ ካህናት፡ ወይቤልዎ፡ እስመ፡ ንጉሥነ፡ ሰሎሞን፡ አዘዘነ፡ ዘኢኮነ፡ በዘመነ፡ አቡሁ፡ ወኢተገብረ፡ በመዋዕሊሁ፡ ለሳሙኤል፡ ወኢተአዘዘ፡ በአሪተ፡ ሙሴ፡ ዐቢይ፡ ነቢይ፡¹ ከመ፡ ነሀቦ፡² ደቂ*ቀነ፡³ ወአዋልዲ*ነ፡⁴ ለግብርናተ፡ ወልዱ፡ ወለሰብ*አ፡⁵ አዜብ፡ ደቂቀ፡ ካም፡ ርጉማን፡ እንዘ፡ ንሕነ፡ አ*ግዐዝያን፡⁶ ውሉደ፡ አግዐዚ፡ ዘእም፡ ግብረ፡⁷ ጎጢኦት።

ወሰሚዎ፡⁸ ሳዶቅ፡ እምኔሆሙ፡ ዘንተ፡ ነገረ፡ ቦአ፡ ምስለ፡ ፭፡ ደቂቀ፡⁹ ሌዋውያን፡ ዐቢይት፡¹⁰ ጎብ፡ ሰሎሞን፡ ወይቤሎ፡ (25vb) ለምንት፡ ገበርከ፡ ላዕለ፡ ደቂቀ፡ እስራኤል፡ ዘያምዕረዎሙ፡¹¹ እኩዩ፡ ነገረ፡ ዘኢይከውን፡ በጎቤሆሙ፡ ወኢይሰምዑ፡ ዮም፡ መጽኡ፡ ጎቤዩ፡ ወይቤሉኒ፡ ለእመ፡ ይገብር፡ ዘንተ፡ ምክረ፡ ሰሎሞን፡ ኢንትቀነይ፡ ሎቱ፡ ወናነግሥ፡ ካልአ፡ ንጉሠ፡ እምነ፡ አጋዊሁ።

ወእመ፡ እኩሰ፡ ኢንሰግድ፡ ለታቦተ፡ ጽዮን፡ አላ፡ ናቀውም፡ አማልክተ፡ ባዕድ፡ በእንተ፡ ተፈልጦቶሙ፡ ለደቂቅነ፡ እም፡ ሀገረ፡ ጽዮን፡ ርስተ፡ አቡነ፡ አብርሃም፡ ከመ፡ ይሐሩ፡ ሀገረ፡ አዜብ፡¹² ርግምት።

ወአሜሃ፡ አውሥአ፡ ሰሎሞን፡ ለሳዶቅ፡ ወይቤሎ፡ ሑር፡ አስተጋብረዎሙ፡ ለኸሎሙ፡ ሰብአ፡ እስራኤል፡ (26ra) ውስተ፡ ደብረ፡ መርጎ*ባቲሃ፡¹³ ወበሎሙ፡ ጽንሑኒ፡ እስከ፡ እመክ*ር፡¹⁴ ወእስከ፡ እመጽእ፡ ውስተ፡ ጉባኤ፡ ጎቤክሙ፡ በሣልስት፡ ዕለት። ወሶቤሃ፡ ሳዶቅ፡ ሐረ፡ ጎብ፡ ደቂቀ፡ እስራኤል፡ ወነገሮሙ፡ ዘንተኒ። ወሰሎሞንሂ፡ ጸለየ፡ ብዙን፡ ጸሎተ፡ ውስተ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔር፡ ወወጽአ፡ ጎቤሆሙ፡¹⁵ ውስተ፡ ጉባኤ፡ እስራኤል፡ በሣልስት፡ ዕለት።

ወእምድጎረዝ፡ ኮነ፡ ይበሎሙ፡¹⁶ አ፡ ደቂቀ፡ እስራኤል፡ ሰ*ምዑኒ፡¹⁷ አጠይቀከሙ፡¹⁸ አሐተ፡ ነገረ፡ ዘ*እግዚአብሔር፡¹⁹ ሕያው፡ አምላክ፡ አበዊነ። ትንቢተ፡ መዝሙሩ፡ ላዳዊት፡ አቡዩ፡ (26rb) እምነብ፡²⁰ ሰብእኑ፡ አው፡ እምነብ፡ እግዚአብሔር። ወአውሥእዎ፡ እንዘ፡ ይብሉ፡ ዘእምነብ፡ እግዚአብሔር፡ ውእቱ፡ ወበቃለ፡ መንፈሱ፡ ለእግዚአብሔር፡ ተነበየ። ወአውሥአ፡ ሰሎሞን፡ ወይቤሎሙ፡²¹ ይበ*ጽሕኑ፡²² ከሉ፡ ዘተናገረ፡ በትንቢቱ። ወይቤልዎ፡ እው፡ ይከውን፡ ከሉ*፡²³ እስመ፡ ተናገረ፡ ወተነበየ፡ በቃለ*፡²⁴ መንፈሱ፡ ለእግዚአብሔር።

ወአውሥአ፡ ሰሎሞን፡ ወይቤሎሙ፡ ለእመ፡ ኮነሰ፡ እሙነ*፡²⁵ ነገሩ፡ ለአቡዩ፡ ወአነሂ፡ እነግረከሙ፡ እመዝሙረ፡ ትንቢቱ፡²⁶ ንስቲተ፡ አጽምዑኒ፡ ዘይቤ፡ እግዚአ፡ ኩነኔከ፡ ሀብ፡ ለንጉሥ። ወጽድቅከኒ፡ (26va) ለወልደ፡ ንጉሥ፡ ከመ፡ ይኩንንኖሙ፡ ለሕዝብከ፡ በጽድቅ፡ ወለነዳያኒከኒ*፡²⁷ በፍትሕ። ይት*{ወ}ከፉ፡²⁸ አድባር፡²⁹ ሰላመ፡ ሕዝብከ*።³⁰ ከዕንን፡ በጽድቅ፡ ነዳያነ፡ ሕዝብ*ከ።³¹ ወአድጎኖሙ፡ ለደቂቀ፡ ምስኪናኒከ። ወአጎሥሮ፡ ለዕቡይ። ወይጽናሕ፡³² ምስለ፡ ፀሐይ። ወእምቅድመ፡ ወርጎ፡ ለትውልደ*፡³³ ትውልድ። ወይወርድ፡ ከመ፡ ጠል፡ ውስተ፡ ፀ*ምር፡³⁴ ወከመ፡ ነጠብጣብ፡ ዘያንጠበጥብ፡ ዲበ፡ ምድር። ወይሠርጽ*፡³⁵ ጽድቅ፡ በመዋዕሊሁ። ውበዙን፡ ሰላም፡ እስከ፡ የጎልፍ፡ ወርጎ።

¹ C, D & E ። | ² B ንሁብ; C, D & E ነሁብ | ³ * C, D & E ቅ | ⁴ * A, C, D & E ድ | ⁵ * E omits | ⁶ * A & B ዓ | ⁷ C, D & E ዘእምነብ | ⁸ * C ረ | ⁹ B ደቂቅ | ¹⁰ A ዓቢይት; B ...የት | ¹¹ A ዘያመምዕረዎሙ; C, D & E ዘያመምዎሙ | ¹² E አሕዛብ | ¹³ * C, D & E ሳ | ¹⁴ * C omits | ¹⁵ C & D ጎብ; E ወመጽአ፡ ጎብ | ¹⁶ A ወይቤሎሙ | ¹⁷ * B ሉ | ¹⁸ B አጠየቀ; C አጠይቀሙ | ¹⁹ A & B በ | ²⁰ C, D & E እም፡ ጎብ | ²¹ * B ። | ²² * C, D & E ብ | ²³ * C, D & E ሎ | ²⁴ * B ሉ | ²⁵ * C, D & E ን | ²⁶ C ትንቢንቱ | ²⁷ * E omits | ²⁸ {} A ዌ; B, C, D & E ዌ | ²⁹ B adds ወአ | ³⁰ * E ኩ | ³¹ * C, D & E ብ | ³² C, D & E ። | ³³ * E ድ | ³⁴ * B ጸ | ³⁵ * B ፀ

ወይኳንን፡ እም፡ ባሕር፡ እስከ፡ ባሕር፡ ወእም፡ አፍላግ፡ እስከ፡ አጽናፈ፡ ዓለም። ይ*ገንዩ፡¹ (26vb)
ቅድሜሁ፡ ኢትዮጵያ። ወጸላዕቱሂ፡ ሐመደ፡ ይቀምሑ*።² ነገሥተ፡ ሳባ፡ ወዐረብ፡ ጋዳ፡ ያመጽኡ።
ወይሰግዱ፡ ኩሎሙ፡ ነገሥተ፡ ምድር። ወይትቀነዩ፡ ሎቱ፡ ኩሎሙ፡ አሕዛብ። እስመ፡ አድኅኖ፡ ለነዳይ፡
እም፡ እደ፡ ዘይትዔገሎ። ለምስኪን፡ ዘአልበ፡ ረዳዒ። ወይምህክ፡ ነዳዩ፡ ወምስኪን። ወያድኅን፡ ነፍሱ፡
ነዳያን። እም፡ ርዴ፡ ወእም፡ ትዕግልት፡ ያድኅና፡ ለነፍሱሙ። ወክቡር፡ ስሙ፡ በኅቤሆሙ። ወዘልፈ፡
ይጼልዩ፡ በእንቲአሁ። ወይከውን፡ ምስማክ፡ ለኩሉ፡ ምድር። ውስተ፡ አርእስተ፡ አድባር፡ ነዋኃት።³
ወይነውኅ፡ (27ra) እም፡ አርዝ፡ ፍሬሁ። ወይበቀላሉ፡ ውስተ፡ ሀገር*።⁴ ከመ፡ ሣዕረ፡ ምድር።
ወይከውን፡ ስሙ፡ ቡሩክ፡ ለዓለም።*⁵

ወካዕበ፡ ስምዑኒ፡ ዘይቤ።⁶ ይቤሎ፡ እግዚእ፡ ለእግዚእዩ፡ ንበረ፡ በየማንዩ፡ እስከ፡ አገብዖ*ሙ።⁷
ለጸላዕትክ፡ ታሕተ፡ መከየደ፡ እገሪክ። በትረ፡ ኃይል፡ ይፌኑ፡ ለከ።⁸ እግዚአብሔር፡ እም፡ ጽዮን፤
ወትኳንን፡ በ*ማእከለ፡⁹ ጸላዕትክ።

እግዚእ፡ ኩነኔክ፡ ሀቦ፡ ለንጉሥ፡ ዘይቤ፡ በእንቲአዩ፡ ው*እቱ።¹⁰ ወበእንተ፡ ውሉዱሂ።¹¹ ዓዲ፡
ወጽድቀከኒ፡ ለወልደ፡ ንጉሥ፡ ከመ፡ ይኩንንኖሙ፡ ለሕዝብክ፡ በጽድቅ፡ ወለነዳያኒከኒ።¹² በፍትሕ፡
ዘይቤ፡ በእንተ፡ ሰብአ፡ አዜብ፡ (27rb) ውእቱ። እስመ፡ ሰብአ፡ አዜብ፡ ይነብሩ፡ በኃጢአ።¹³ ነቢይ፡
ወካህናተ፡ ጽ*ድቅ።¹⁴ ዘይሜህሮሙ፡ ሕገ፡ እግዚአብሔር፡ ዘተአዘዘ።¹⁵ በ*ኦሪተ፡ ሙሴ፡ ጻድቅ።

ወበእንተዝ፡ ይቤ።¹⁶ በእንቲአዩ።¹⁷ ኩንን።¹⁸ በሃይማኖተ፡ እግዚአብሔር፡ ከመ፡ አብርሃም፡
ወ*ይስሐቅ።¹⁹ ወያዕቆብ፡ አበዊነ፡ እለ፡ ኩነኑ።²⁰ በጽድቅ፡ ወወረሱ፡ ምድረ፡ ዘታውኅዝ፡ መዐረ።^{21a}
ወሀሊበ።^b ወኢየአምሩ፡ ባዕደ፡ አምላክ*።²² ዘእንበለ።^{23a} እግዚአብሔር።^b ዘይሁብ፡ ሲሳዩ፡ ለኩሉ፡
ፍጥረት። ወአድኅኖሙ፡ ለደቂቀ፡ ምስኪናኒክ፡ ዘይቤ፡ በእንተ፡ እሉ፡ ውሉደ፡ አበው፡ ፫፡ እለ፡ ኮኑ።²⁴
ነዳያን፡ ወምስኪናን፡ በእንተ፡ (27va) ሃይማኖተ፡ ጽድቁ፡ ለእግዚአብሔር፡ ሕያው፡ አምላክ፡ ጽድቅ።
ወይትዌከፋ፡ አድባር፡ ወአውግር፡ ሰላመ፡ ሕዝብክ። ኩንን፡ በጽድቅ*።²⁵ ነዳያን፡ ሕዝበ*ክ።²⁶
ዘ*ይቤ።²⁷ በ²⁸እንተ፡ ሰብአ፡ አድባረ፡ ኢትዮጵያ፡ ወአውግረ፡ አዜብ፡ እስመ፡ አልበሙ፡ ጻድቅ፡ ንጉሥ፡
ዘይኳ*ንኖሙ።²⁹ ከመ፡ አቡዮ።³⁰ በፍትሕ፡ ጽድቅ*።³¹ ወበሕገ፡ አብርሃም፡ ወሙሴ፡ የዋሃን፡
ወንጹሐን፡ እም፡ ኅጢአት።

ኩንን፡ በጽድቅ፡ ነዳያን፡ ሕዝበ*ክ።³² ዘይቤ፡ በእንተ፡ እሉ፡ ሰብአ፡ አዜብ፡ እስመ፡ ኮኑ፡ ነዳያን፡
በኃጢአ፡ ካህነ*።³³ ጽድቅ፡ ወመጽኡ፡ ኅቤዩ፡ ምስለ፡ ንግሥቶሙ።³⁴ ከመ፡ ይስምዑ፡ ወይትመሀሩ።³⁵
(27vb) ጥበበ፡ እግዚአብሔር፡ ወፍትሕ፡ ጽድቅ፡ ወሕገ፡ ኦሪቶሙ፡ ለአብር*ሃም።³⁶ ወለሙሴ፡
ፍቁራን፡ አምላክነ፡ ሕያው፡ ወጻድቅ። ወአንሰ፡ በፈቃድ፡ እግዚአብሔር፡ ወለድኩ፡ እምኔሃ፡

¹ * B የ | ² * C, D & E ሁ | ³ B omits | ⁴ * C & D ሩ | ⁵ * A : | ⁶ C, D & E ። | ⁷ * A & B ኦ |
⁸ C, D & E omit | ⁹ * A & B omit | ¹⁰ * C ወ | ¹¹ B ወልዱሂ | ¹² B ወለነዳያኒ | ¹³ C & D add ት
ending | ¹⁴ * B ጸ | ¹⁵ B ዘት.....; C, D & E በትአዘዘ: ... | ¹⁶ B omits | ¹⁷ * A & B ኦ | ¹⁸ B ኮንን;
C & D ይኩንን | ¹⁹ * B & E omit | ²⁰ B ኮነኑ | ^{21 a-b} B ሀሊበ ወመዓረ | ²² * B, C, D & E ከ | ^{23 a-}
^b C, D & E ዘእግዚአብሔር | ²⁴ * C, D & E ነ | ²⁵ * E omits | ²⁶ * C, D & E ብ | ²⁷ B ወ | ²⁸ C,
D & E omit | ²⁹ B ኩ | ³⁰ B አበውየ | ³¹ * C ቀ | ³² * C, D & E ብ | ³³ * C ን | ³⁴ B ነገሥቶሙ | ³⁵
A, B. C & D ወይትመሐሩ; E ወይትምሐሩ | ³⁶ * B omits

ለንግሥቶሙ።¹ ወአንትሙኒ፡ መጻእከሙ፡ ኀቤየ፡ ወትቤሉኒ፡ ሰዶ*፡² ይሑር፡³ ኀበ፡ ሀገረ፡ እሙ፡
ኢይንበር፡ ምስሌከ፡ እስመ፡ ኢአዘዘነ፡ ንትቀነ*ይ፡⁴ ለ፪፡ ነገሥት፡ ዘእንበለ፡ {ለ}፪፡⁵ ንጉሥ፡ አቡከ፡
ዳዊት፡ ሳሙኤል፡ ሊቀ፡ ካህናቲሁ፡ ለአምላክነ፤ ወእቤ፡ እወ፡ ይኩን፡⁶ ዘ*ትቤሉኒ፡⁷ ወይእዜሰ፡
ዐበይከሙ፡ አንትሙሰ*።⁸ አንሰኬ፡ ኢየዐቢ፡ ዘትቤሉኒ፡ አንትሙ፡ ወቃለ፡ እግዚአብሔር፡ ዘተአዘዘ፡
በኦሪተ፡ ሙሴ፡ (28ra) ወሳሙኤል፡ ከመ፡ ዳዊት፡ ወአብርሃም፡ አበውየ፡ ሙሴኒ፡ አዘዘኒ፡ እንዘ፡
ይብል፡ በሥርዓተ፡ ሕጉ፡ አክብር፡ አባከ፡ ወእመከ፡ ወኢታምልክ፡ ባዕደ፡ አምላክ*፡⁹ ዘእንበሌየ፡ ይቤ፡
ጸ*ባዖት፡¹⁰ አዶናይ።*¹¹

አብርሃምኒ፡ ነሥአ*፡¹² ወልዶ፡ በእንተ፡ ትእዛዘ፡ እግዚአብሔር፡ ወኢኀዘነ፡ በእንተ፡ ተሠውዖተ፡
ወልዱ፡ በመጥባሕት፡ ከመ፡ በግዕ፡¹³ ወሶበ፡ ርእየ፡ እግዚአብሔር፡ ጥብዐተ፡ እምነቱ፡¹⁴ ፈነወ፡
መልአኩ፡ ወተ*ቤዘዎ፡¹⁵ በበግዕ፡ ወሊተኒ፡ ኢይምሕኮ፡ ለወልድየ፡ ከመ፡ አብርሃም፡ አላ፡ እሰድ*ዶ፡
¹⁶ ለወልድየ፡ ዋህድ፡ ውስተ፡ ሀገረ፡ እሙ፡ ከመ፡ ይኩንን፡¹⁷ በሕገ፡ አብርሃም፡ ወሙሴ፡ (28rb)
አንትሙኒ፡ ለእመ፡ ኮንከሙ፡ ሕዝበ፡ እግዚአብሔር፡ ሕያው፡ ወጻድቃነ፡ አምጽኡ፡ ውሉደከሙ፡ ከመ፡
አብርሃም፡ ከመ፡ ይኩኑ፡ መሥዋዕተ፡ ለአምላክከሙ፡ ይምሀርዎሙ፡ ሕገ፡ እግዚአብሔር፡ ወኦሪተ፡
ሙሴ፡ ለሰብአ፡ አዜብ፡

ወበውእቱ፡ ጊዜ፡ መንፈቆሙ፡ ዐበዩ፡ መጥዎተ፡¹⁸ ውሉደሙ፡ ወመንፈቆሙ፡ ወሀቡ፡ ደቂቆሙ፡
ለሰሎሞን፡ ሳዶቅኒ፡ ዘየዐቢ፡ ፩ደ፡ ወልዶ፡ አዛርያስሃ፡ ዘየዐቢ፡ እም፡ ውሉዱ፡ ወሀቡ፡ ወእም፡ ደቂቀ፡
ሮቤል*፡¹⁹ ወሀቡ፡ ፱፻፡ እደወ፡ ዘኢያውሰቡ፡ ብእሲተ፡ ወ፫፻፡ አዋልደ፡ ዘኢያውሰባ፡ እደወ፡ ወእም፡
ነገደ፡ ይሁዳኒ፡ ፬፻፡ እደወ*፡²⁰ ወ፪፻፡ (28va) አዋልደ፡ ከማሆሙ፡ ወሀቡ፡ ወእም፡ ቤተ፡ ሌዊኒ፡
፫፻፲ወ፳፡ ደ{ቂ}ቀ፡²¹ ፴*ወ፮፡²² አዋልደ፡ ወሀቡ፡ ወከማሁ፡ ኮነ፡ እምነ፡ ሮቤል፡ እስከ፡ ነገደ፡
ብንያም፡ ቦ፡ ዘወሀቡ፡ በበ፪፻፡ ወቦ፡ ዘወሀቡ፡ በበ፪ወ፯፡ እምነ፡ ደቂቁ፡ ወአዋልዲሁ፡²³ ለሰሎሞን፡

ወአዘዘ፡ ከመ፡ ያምጽኡ፡ አልባሰ፡ ከህነት፡ ወመጻሕፍተ፡ ሕግ፡ ዘአብርሃም፡ ወሙሴ፡ ወአምጽኡ፡
ውሉድ፡ አሮን፡ ወሙሴ፡ ወዘፍጥረት፡ ወዘኑልቄ፡ አበው፡ ዘጸዕትኒ፡²⁴ ወዘሌዋውያን፡ ወዘዳግምሂ፡
ወዘኢያሱ፡ ወልደ፡ ነዌ፡ ዘሳሙኤልሂ፡²⁵ ወመዝሙረ፡ ዳዊት፡ ነቢይ፡ ወንጉሥ፡ ዐቢይ፡ ወበኀበ፡
እግዚአብሔር፡ ዘኮነ፡ (28vb) ኀዳየ፡ ወአዘዘ፡ ለሳዶቅ፡ ሰሎሞን፡ ከመ፡ የሀቦ፡ ለወልዱ፡ እም፡ ጽላተ፡
ሙሴ፡ ዘእም፡ ፪ሆን፡ አሐተ።²⁶ ወቦአ፡ ሳዶቅ፡ ውስተ*፡²⁷ ቤተ፡ መቅደስ፡ ወነሥኣ፡ ለአሐቲ፡ ጽላት፡
ወለአሐቲ፡^{28a} ጽላት፡^b ኢረከባ፡ እስመ፡ ይቤሉ፡ እስራኤላውያን፡ ናቀውም፡ ባዕደ፡ አምላክ፡ ኀዲጎሙ፡
ትእዛዘ፡ ሙሴ፡ ዘይቤ፡ ኢታምልክ፡ ባዕደ፡ አምላክ*፡²⁹ ዘእንበለ፡ እግዚአብሔር፡ አምላክ፡ አብርሃም፡
ይስሐቅ፡ ወያዕቆብ፡

ወእመ፡ ተኀብዐቶ፡³⁰ ለሳዶቅ፡ ጽላት፡ ይቤሎ፡ ለአዛርያስ፡ ወልዱ፡ ወልድየ፡ ባእ፡ ውስተ፡ ውሳጤ፡

¹ B ለነገሥቶሙ | ² * C, D & E ደ | ³ B ይሁር; C & D ይሑር | ⁴ E omits | ⁵ { } A, B, C, D & E
፩ | ⁶ B እከውን | ⁷ * B, C, D & E omit | ⁸ * B omits | ⁹ * C, D & E ከ | ¹⁰ * A & B ፀ | ¹¹ * A
: | ¹² * B ኦ | ¹³ * A : | ¹⁴ * C, D & E ከ | ¹⁵ * E ት | ¹⁶ * B ደ | ¹⁷ * C, D & E ኳ | ¹⁸ B መጠወተ;
C, D & E መጥወተ | ¹⁹ * C omits | ²⁰ * B ው | ²¹ { } A, B, C, D & E ደቀ | ²² C & D ፵ | ²³ B
ወእምአ.... | ²⁴ C & D ዘፀዓትኒ | ²⁵ C, D & E add ወ initially | ²⁶ B, C, D & E ለአሐቲ | ²⁷ C,
D & E ሰ | ^{28 a-b} C, D & E omit | ²⁹ * C, D & E ከ | ³⁰ B ተሀብአቶሙ

መንጦላዕት፡ ከመ፡ ትኅሥሣ፡ ለጽላተ፡ ሙሴ፡¹ (29ra) እስመ፡ ተኅብዐት። ወቦአ፡ ውስተ፡ ውሳጤ፡ መንጦላዕት፡ አዛርያስ፡ ወረከባ፡ ለጽላተ፡ ሙሴ፡ ወተንሥኣት፡ ይእቲ፡ ታቦት፡ በ*ፈቃድ፡² እግዚአብሔር፡ ዘእንበለ፡ ያንሥኣ፡³ እደ፡ ሰብእ፡ ወተኅዝለት፡ ዲበ፡ ዘባኑ፡ ለአዛርያስ፡ ካህን፡ እስመ፡ እግዚአብሔር፡ ሠምረ፡ ሐዊሮታ፡ እም፡ ሀገረ፡ ኢየሩሳሌም፡ ከመ፡ ትምጻእ፡⁴ ውስተ፡ ሀገርነ፡ ዛቲ፡ ኢትዮጵያ።

ወአዛርያስኒ፡ ወጽኦ፡ እም፡ ሀገረ፡ ኢየሩሳሌም፡ እኒዞ፡ ይእተ*፡⁵ ጽላተ፡ ሙሴ፡ ዘሕግ፡ ወዘትእዛዛ*ተ፡⁶ ጽድቅ፡ ዘሀሎ፡ ጽሑፍ፡ በውስቴታ፡ አክብሩ፡ ሰንበታትዮ፡ ይቤ፡ ጸባዖት፡ አዶናይ። ወእኅዘ፡ ይሑር፡ (29rb) ፍኖተ፡ ኢትዮጵያ። ወሶቤሃ፡ ኮነ፡ ነፋሰ፡ አውሎ፡ ዐቢይ፡ ወድልቅልቅ፡ ውስተ፡ ኸሉ፡ ሀገረ፡ ኢየሩሳሌም፡ ወደንገ፡ እስራኤል።

¹ C, D & E omit | ² * C, D & E omit | ³ B ...እ; C, D & E ያንሥኣ | ⁴ E ጽኣ | ⁵ * E ቲ | ⁶ * B ዝ

ምዕራፍ {፫} ¹ዘረቡዕ ²

ወእምዝ፡ ሓሩ፡ ኅበ፡ ሰሎሞን፡ ንጉሥ፡ ወይቤልዎ፡ ኦ፡^{3a} ንጉሥ፡^b አእመርከኑ፡ ዘኮነ፡ ነገረ፡⁴ በእንተ፡ ነፋስ፡ ወድልቅልቅ፡⁵ ዐቢይ፡ ዘኮነ፡ ወአውሥኦ፡ ወይቤሎሙ፡ ኢያእመርከኑ፡ አላ፡ ባሕቱ፡ አኅዘኒ፡ ፍርሀት፡ ዐ*ቢይ፡⁶ በእንተ፡ ነፋስ፡ አውሎ፡ ወእፊኢ፡ እንዘ፡ ይወርዱ፡ አዕዋፍ፡ ፀዕድዒዳን፡⁷ ወቀይሐን፡ ወበ፡ ዘይመስል፡ እምኔሆሙ፡ ፍሕመ፡ እሳት፡ ገጹ፡ ወይጸይሐ፡ ፍኖቶሙ፡ ለደቂቅነ፡ ዘወሀብኖ*ሙ፡⁸ ለሰብኦ፡ ኢትዮጵያ፡ ለልዩ፡ (29va) እኔጽር፡ በአዕይንትዮ፡ ከመ፡ ሕ*ልም፡⁹ እንዘ፡ እነብር፡¹⁰ ላዕለ፡ አራት፡ እንዳዒ፡ እግዚአብሔር፡ የአምር፡ ዘይከውን፡ ነገር፡ በላዕሌነ፡ ሊተሰ፡ ኢየአምር፡

ወይቤሎ፡ ሶቤሃ፡ ሰብኦ፡ እስራኤል፡¹¹ ንሕነስ፡ አእመርነ፡ ከመ፡ አንተ፡ ፈነውካ፡ ለታቦተ፡ አምላክ፡ ውስተ፡ ምድረ፡ ኢትዮጵያ፡ ምስለ፡ ወልድከ፡ በኅቡዕ፡ ዘእንበለ፡ ንስማዕ፡ ተማኪረከ፡ ምስለ፡ ሳዶቅ፡ ሊቀ፡ ካህናቲሁ፡ ለእግዚአብሔር፡ ሙኑ፡ ይረድዐ*ከ፡¹² በውስተ፡ ፀብዕ*፡¹³ ወመኑ፡ ያድኅነከ፡ ዮምኒ፡ እመ*ዐተ፡¹⁴ ነፋስ፡ ዘአውሎ፡ እስኩ፡ ነጽር፡¹⁵ ዘኮነ፡ ላዕሌከ፡ መዐተ፡^{16a} እግዚአብሔር፡^b ምስሌከ፡^c ንመውት፡ በመቅሠፍተ፡ አምላክነ፡

ወአው*ሥኦ፡¹⁷ (29vb) ሰሎሞን፡ ወይቤሎሙ፡ ሕያው፡ እግዚአብሔር፡ አምላክ፡ አብርሃም፡ ጻድቅ፡ ስምዕዩ፡ ከመ፡ ኢፈነውከዋ፡¹⁸ አነ፡ በፈቃድዮ፡¹⁹ ለጽላተ፡ ሕግ፡ ዘሙሴ፡ አላ፡ በፈቃዱ፡ ለእግዚአብሔር፡ አምላክከመ፡ ትማልም፡ መጽአ፡ ኅቤዮ፡ መልአክ፡ ወነገረኒ፡ እንዘ፡ ይብል፡ ተሐውር፡ ጽላተ፡ ሙሴ፡ ምስለ፡ ወልድከ፡ ሀገረ፡ ኢትዮጵያ፡ ኢትደንግ፡ ይቤለኒ፡

ወሶበ፡ ነጽ*ርኩ፡²⁰ ግርማ፡ ገጹ፡ ወደቁ፡ ውስተ፡ ምድር፡ እመንበረ፡ መንግሥትዮ፡ ወአንሥኦኒ፡ ውእቱ፡ መልአክ፡ ወውስተ፡ ሰማይ፡ ዐርገ፡ እንዘ፡²¹ እኔጽር፡ በአዕይንትዮ፡ ወእም፡ ጉንዱይ፡ ሰዐት፡ ሰሰለ፡ ፍርሀት፡ እም፡ ላዕሌዮ፡ ወፈነውኩ፡ መልአክተ፡ ኅበ፡ (30ra) ሳዶቅ፡ ወመጽአ፡ ኅቤዮ፡ ፍጡነ፡ ወነገርከዎ፡ ዘንተ፡ ወሶቤሃ፡ ቦኦ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ወኢረከባ፡ ለጽ*ላተ፡²² ሙሴ፡

ወእምድኅረዝ፡ ምስሌከመ፡ ከዊንዮ፡ አስተፋነውከዎሙ፡ ለደቂቅከመ፡ ወለወልድየኒ፡²³ በቅድሜከመ፡ ወተመየጥኩ፡ ምስሌከመ፡ ውስተ፡ ቤትዮ፡ እንዳዒ፡²⁴ ኢየአምር፡ ከመ፡ ነሥኦ፡ ወልዱ፡ ለሳዶቅ፡ በኅቡዕ፡ ወወሰደ*፡²⁵ ምስሌሁ፡ እግዚአብሔር፡ የአምር፡²⁶ ሊተሰ፡ ዘወሰደ፡ ኢይመስለኒ፡ ወኢለበውከዎ፡ እንዘ፡ የሐውር፡²⁷ እስመ፡ ሀለውኩ፡ ማእከለ፡ ብዙኃን፡ ሰብኦ፡ እንዘ፡ ንትፈለጥ፡ እምኔ{ሆሙ}፡²⁸ በ*ኅዘን፡ ወዐገተኒ፡ አንብዕ፡ ለነጽር፡ አዕይንትዮ፡

(30rb) ይእዜኒ፡ ኢርኅቁ፡²⁹ እም፡ ሀገር*ነ፡³⁰ ደቂቅነ፡ እስመ፡ ትማልም፡ ተንሥኦ፡ እምኅቤነ፡

¹ A, C & E omit; D begins new passage (10) | ² C & D ዘነሐሴ | ^{3 a-b} E omits | ⁴ A ነገር | ⁵ B ወልድልቅል | ⁶ * B, C, D & E ዓ | ⁷ B ፀዓድዒዳን | ⁸ * C & D omit | ⁹ * A & B ህ | ¹⁰ B እንዘ፡ ይብር | ¹¹ C, D & E ፳ኤል | ¹² A ኦ, B ዓ | ¹³ * A & B እ | ¹⁴ * E ም | ¹⁵ B እነጽር | ^{16a-c} C, D & E omit | ¹⁷ * B omits | ¹⁸ B adds ዘ initially | ¹⁹ C, D & E omit | ²⁰ * A & B ፀ | ²¹ B omits | ²² * C ድ | ²³ B ወለውድየኒ | ²⁴ C & D add ለ initially | ²⁵ * B ዳ | ²⁶ C, D & E omit | ²⁷ B የሐር | ²⁸ {} A, B, C, D & E ሁ | ²⁹ B ኢይርኅቁ | ³⁰ * B ረ

ወኢየሐውሩ፡ ርኑቀ፡ ፍኖተ፡ ንደግኖሙ፡ ወፀፀኑ፡ አፍራስ፡^{1a} ወሠረገላተ፡^b ፍጡናነ፡^c ወፀዓኑ፡^d ሶቤሃ፡ ወተለውዎሙ፡ ሰብአ፡ እስራኤል፡ ዘምስለ፡ ሰሎሞን፡ ንጉሥ፡ ወሳዶቅ፡ ሊቀ፡ ካህናት፡ ለአበዊነ፡ ወአበዊነሂ፡ እንዘ፡ የሐውሩ፡ በቅድሜሆሙ፡ ወእንዘ፡ ይተልውዎሙ፡ ሰብአ፡ እስራኤል፡ ዘምስለ፡ ሰሎሞን፡² በአፍራስ፡ ወበሠረገላት፡ ወለአበዊነሂ፡ እንዘ፡ ያረውዎሙ፡³ ነፋስ፡ አውሎ፡ በሠረገላት፡ በጽሑ፡ እስከ፡ ባሕረ፡ ኤርትራ፡ በኣሐቲ፡ ዕለት፡ እም፡ ኢየሩሳሌም፡ በፈቃድ፡ አምላኩ፡ ለጻድቅ፡ አብርሃም፡

(30va) ወባሕረ፡ ኤርትራ፡ ተክፍለት፡ ሎሙ፡ ለአበዊነ፡ ከመ፡ ተከፍለት፡⁴ ቀዲሙ፡ አመ፡ አደዉ፡ እስራኤል፡ ምስለ፡ ሙሴ፡ ነቢይ፡ በዲቤሃ፡ ከመ፡ የብስት፡ ምድር፡ እም፡ ዝናማ፡ ለሰማይ፡ ወአደዉ፡⁵ አበዊነ፡ ምደረ፡ ትግራይ፡ ምስለ፡ ታቦተ፡ ጽዮን፡ ወማያኒ፡⁶ ለባሕረ፡ ኤርትራ፡ ገብዐ፡ ውስተ፡⁷ ምዕላዲሁ፡⁸ ወሰሎሞንሂ፡ ተመይጠ፡ እም፡ ጽንፈ፡ ባሕረ፡ ኤርትራ፡ መንገለ፡ ኢየሩሳሌም፡ ወበአ፡ በ፫፡ አውራሃ፡ ወበ፲ወ፪፡ ዕለት፡ እምሕዋሩ፡ ዘኣሐቲ፡⁹ ዕለት፡ ወበፈቃድ፡ እግዚአብሔር፡ ተመይጠ፡

11. The destruction of Jerusalem and the captivity of Israelites

ወእምድሃ*ረዝ፡¹⁰ ነበሩ፡ አበዊነ፡ በሕገ፡¹¹ ሙሴ፡ እንዘ፡ ያከብሩ፡ ሰንበታቲሁ፡ ለእግዚአብሔር፡ ዘተኣዘዘ፡ በኦሪተ፡ ሙሴ፡ (30vb) ወደቂቀ፡ እስራኤል፡ ዘሀለዉ፡ ውስተ፡ ኢየሩ*ሳሌም፡¹² {ሠዐ}ርዋ፡¹³ ለዕለተ፡ ሰንበት፡ ወተንሥኡ፡ ደቂቀ፡ ነቢያት፡¹⁴ ኤርምያስኒ፡ ወሕዝቅኤል፡ ዕዝራ፡ ወዳንኤል፡ ወገሠጽዎሙ፡ በትእዛዝ፡ ኦሪት፡ ዘሙሴ፡ ወአበይዎሙ፡¹⁵ ወበእንተዝ፡ አምጽአ፡ ዐቢየ፡¹⁶ መቅሠፍተ፡ እግዚአብሔር፡

ወተዔወዉ፡ ሰብአ፡ እስራኤል፡ በእደ፡ ሰብአ፡ ነኪራን፡ ዘኢኮኑ፡ እምነበ፡ አምላክነ፡ በገቢረ፡ ኀጢአት፡ ወተመዝበረት፡ ሀገረ፡ ኢየሩሳሌም፡ ወኮነት፡ ማኅደረ፡ አራዊት፡ ወበውእቱ፡ መዋዕል፡ ጊዜ፡ ጠፍዐት፡ ኢየሩሳሌም፡ ፈነዉ፡ አበዊነ፡ ኀበ፡ ዘተዔወዉ፡ ባቲ፡ ምድር፡ ደቂቀ፡ እስራኤል፡ እንዘ፡ ይብሉ፡ መልእክተ*፡¹⁷ አፎ፡¹⁸ ኮኑ፡ መጻሕፍተ፡ (31ra) ነቢያት፡ ዘአበዊነ፡ ወዘአበዊከሙ፡ ውዕ*ያኑ፡¹⁹ አመ፡ ዔዋዌ፡ በእሳት፡ አው፡ ድኑናተ*፡²⁰ ሀለዋ፡ ወእፎ፡ ሀለው፡ ክሙ፡ አንትሙ፡ ደቂቀ፡ ነቢያት፡ ሰገድክሙ*ኑ፡²¹ ለጣያታተ፡ አረማውያን፡ ወለአማልክተ፡²² ባዕዳን፡ ወእፎ፡ ኮንከሙ፡ {ሠዐ}ርክሙኑ፡²³ ሰንበታቲሁ፡ ለእግዚአብሔር፡

ወእምድሃ*ረዝ፡²⁴ ሶበ፡ ሰምዑ፡ ዘንተ፡ መልእክተ፡ ዘአበዊነ፡ አንከሩ፡ ወይቤሉ፡ ንህነሰ፡ ሀለውነ፡ በዳኅና፡ በጸሎተ፡ ዳንኤል፡²⁵ ወአናንያ፡ ወአዛርያ፡ ወሚሳኤል፡²⁶ እንዘ፡ የዕቅበነ፡ አምላክ፡ አብርሃም፡ ይስሐቅ፡ ወያዕቆብ፡ አበዊነ፡ ወአበዊከሙ፡ አንትሙኒ፡ ዐሪገክሙ፡ ኀሥሥዎን፡ ለመጻሕፍተ፡ ሕግ፡ ዘሙሴ፡ ወዘነቢያት፡ (31rb) ንሕነሰ፡²⁷ ሀለውነ፡ ሀገረ፡ ዔዋዌ፡ ወአንትሙሰ፡ ውስተ፡ ሀገረ፡ ሣህል፡ ወዛህን፡²⁸ በዳኅና፡²⁹

^{1a-d} B ወበሰረገላት ወጡናነ...; C, D & E omit | ² E omits | ³ B ያረውዎሙ; C & D ይረ... | ⁴ * E ከ | ⁵ * A & B ዓ | ⁶ B, C, D & E ወማያኒ | ⁷ * C, D & E omit | ⁸ C, D & E omit | ⁹ * C, D & E ተ | ¹⁰ * E omits | ¹¹ E omits ሕገ | ¹² * B omits | ¹³ {} A, B & E ሰኣ...; C & D ሠዓ... | ¹⁴ B omits | ¹⁵ B ወአበይዎ; E....ሙኑ | ¹⁶ B ዓብዩ | ¹⁷ * C, D & E ት | ¹⁸ B adds ኑ | ¹⁹ * A & B እ | ²⁰ * B ት | ²¹ * C & D ም | ²² B ወለመላእክተ | ²³ A & B ሰዓ....; C, D & E ሠዓ.... | ²⁴ * E omits | ²⁵ B adds ኑ | ²⁶ E omits | ²⁷ B adds ወ initially | ²⁸ B ወዛኅን | ²⁹ B omits

ወባሕቱ፡ ንሥኡ፡ ዘንተ፡ መጽሐፈ፡ ዘኮነ፡ እምነብ፡ እግዚአብሔር፡ ኅብ፡ ዳንኤል፡ ነቢይ፡ ዐቢይ፡¹
 ወዘይቤ፡ ዘንተ፡ ነገረ፡ መጽሐ፡ ኅቤሆሙ፡ ለአበዊነ፡ እመጽሐፈ፡² ትንቢቱ፡ ለዳንኤል፡ በእደ፡ ፩ዱ፡
 ተንባላታዊ፡ ዘተፈነወ፡ እም፡ ንጉሠ፡ ኢትዮጵያ፡ አይሹር፡ ኅብ፡ ዳርዮስ፡ ንጉሠ፡ ሜዶን፡ ዘይቤ፡
 ዳንኤል፡ ነቢይ፡ እንዘ፡ እገብር፡ ጸሎተ፡ ወእትነኃይ፡³ ጌጋይዮ፡⁴ ቅድመ፡ እግዚአብሔር፡ መጽሐ፡ ኅቤዮ፡
 ገብርኤል፡ መልአከ፡ እግዚአብሔር፡ ወይቤለኒ፡ መጻእኩ፡ ይእዜኒ፡ አለቡከ፡ ወእዜኑከ፡ ጥበበ።

በቀዳሚ፡ (31va) ዘመን፡ ወ*ጽአ፡⁵ ቃል፡ ወመጻእኩ፡ አለቡከ፡ ወእዜኑከ፡ እስመ፡ ብእሴ፡ ፍትወት፡
 አንተ። ወኅልዮ፡ ለነገርከ፡ ወለቡ፡ ዘእቤለከ፡ ወስማዕ። ሰንበታተ፡ አድ*ሞሙ፡⁶ ለሕዝብከ፡
 ወለሀገርከ፡ ቅድስት፡ ከመ፡ ትሠለጥ፡ ኅጢአት*፡⁷ ወይት*ተም፡⁸ ጌጋይ፡ ወይጥፋዕ። ወይደምስስ፡
 አበሳ፡ ወትሠረይ፡ ዐመጻ። ወትምጻእ*፡⁹ ጽድቅ፡ እስከ፡ ለዓለም። ወይት*ተም፡ ራእዮ፡ ነቢያት፡
 ወይትቀባዕ፡ ቅድስተ፡ ቅዱሳን። ወተአምር፡ ወትሌቡ፡ እም፡ ፀአተ፡¹⁰ ቃሉ፡ ዘታወሥኦ፡ ወትትሐነጽ፡
 ኢየሩሳሌም፡ እስከ፡ ከርስቶስ፡ ንጉሥ። ፯፡¹¹ ሰንበታተ*፡¹² አድሞሙ፡ ፳፱ወጀተ፡ ወይትመየጡ፡
 ወይትሐነጽ፡ መርህባ፡ ወአረፋቲሃ፡ (31vb) ወይትከዐው፡ መዋዕል። ወእምድ*ሂ፡¹³ ፳፱ወጀ፡
 መዋዕለ*፡¹⁴ ሰንበታት።

ወለዝንቱ፡ ቃለ፡ መጽሐፍ፡ ዘዳንኤል፡ መጽሐ፡¹⁵ ኅብ፡ አበዊነ፡ እም፡ ሀገረ፡ ዳርዮስ፡¹⁶ ንጉሠ፡ ሜዶን፡
 በመዋዕለ፡ አይሹር፡ ንጉሠ፡ ኢትዮጵያ፡ ወደመርዎ፡ ለመጽሐፈ፡ ዝኒ፡ ነገር፡ ምስለ፡ መጽሐፈ፡ ኦሪት፡
 ዘሙሴ፡ ዘመጽሐ፡ እም፡ ኢየሩሳሌም፡¹⁷ በዘመነ፡ ሰሎሞን፡ ምስለ፡ አበዊነ፡ ቀደምት። ወምስለ፡ ኦሪተ፡
 ሙሴ፡ ዘይቤ፡ ሰዱሰ*፡¹⁸ ዕለተ፡ ተገብር፡ ግብረከ፡ ወበሳብዕ፡¹⁹ ዕለት፡ ተዐርፍ፡ ከመ፡ ያዕርፍ፡ ላህም፡
 ወከመ፡ ያስተንፍስ*፡²⁰ ወልደ፡ አመት፡ ወግዩር። ወኸሎ፡ ዘነበ*ብኩ፡²¹ ዕቀብ፡ ወስሞሙ፡
 ለአማልክተ፡ ባዕድ፡ ኢትዝክሩ፡ ወኢትትናገሩ፡²² በአፉከሙ፡ (32ra) ወኢትብልዑ፡ በውስተ፡
 አድባር፡ ወኢትርኩሱ። ወኢትጠየሩ፡²³ በዖፍ።

ወኢትግብሩ፡ ቈናዝዕተ፡ እምነ፡ ሥ*ዕርተ፡²⁴ ርእስከሙ፡ ወጽሕምከሙ። እመቦ፡²⁵ ዘሞተ፡ መላፂ፡
 ኢታቅርቡ፡ ውስተ፡ ሥጋከሙ። ወኢትፍጥሩ፡ ለከሙ፡ ዘፈጠርኩ፡ እስመ፡ አነ፡ እግዚአብሔር፡
 አምላክከሙ፡ ወኢታርኸስ፡ ወለተ*ከ፡²⁶ ወኢታዘምዋ። ወኢትምላዕ፡ ምድር፡ ዓመፃ። ወዕ*ቀቡ፡²⁷
 ሰንበትዮ፡ ወፍርሁ፡ እምነ፡ ቅዱሳንዮ፡ እስመ፡ አነ፡²⁸ እግዚአብሔር፡ ፈጣሪከሙ።²⁹

ወኦሪትኒ፡ ዘሌዋውያን፡ ዘትቤ፡ እስመ፡ አነ፡ አምላክከሙ፡ ወዕቀቡ፡ ሰንበታትዮ፡ ወፍርሁ፡ እምነ፡
 ቅዱሳንዮ፡ እስመ፡ አነ፡ እግዚአብሔር፡ ለእመ፡ (32rb) ሓርከሙ፡ በትእዛዝዮ፡ ወዐቀብከሙ፡ ቃልዮ፡
 ወኸነኒዮ፡ ወገበርክምዎ፡ እሁበክሙ፡ ዝናመ፡ በበዘመኑ፡ ወምድርኒ፡ ትሁብ፡ እክለ፡ ወዕፀወ፡ ገዳምኒ፡
 ይሁቡ*፡³⁰ ፍሬሆሙ፡ ወይትረከብ፡ ማዕረር፡ ምስለ፡ ቀስም፡ ብዙኅ፡ ወይትረከብ፡³¹ ዘርዕ፡
 ወትበልዑ፡ እክለ*ከሙ፡³² ለጽጋብ።

1 C, D & E omit | ² E እመጻእኩተ | ³ C ተነኃይ; E ወትነሐይ | ⁴ B ጌጋየ | ⁵ * E መ | ⁶ * B ደ | ⁷ *
 C, D & E ተ | ⁸ * C, D & E ሐ | ⁹ * E አ | ¹⁰ B እምጽአተ | ¹¹ A ፮ | ¹² * C, D & E omit | ¹³ * C
 omits | ¹⁴ A & B ት | ¹⁵ C, D & E omit | ¹⁶ B adds ዘ initially | ¹⁷ C, D & E omit እም | ¹⁸ *
 B, C, D & E ስ | ¹⁹ C ወበሣልስ | ²⁰ * C, D & E ስ | ²¹ * E ብ | ²² E omits | ²³ B ወኢትጠርዩ; C
 & D ወጠረወዩ; E ወጤረወዩ | ²⁴ * C, D & E ስ | ²⁵ B, C, D & E add ወ initially | ²⁶ * C & D
 ት | ²⁷ * C, D & E እ | ²⁸ C, D & E omit | ²⁹ * E ህ | ³⁰ * C & D ብ | ³¹ C ወኢይት.... | ³² * B
 ል

ይእተ፡ ኣሚረ፡ ይኤድማ፡ ለምድር፡ ሰንበታቲሃ፡ በኩሉ፡ መዋዕለ፡ ሙስናሃ፡ ወኣንትሙኒ፡ ትሄ*ልዉ፡
¹ ምድረ፡ ጸላዕትከሙ፡ ወይኤድማ፡ ለምድር፡ ሰናብቲሃ፡² በኩሉ፡ መዋዕለ፡ ሙስናሃ፡ ትሰነብ*ት፡³
 ከመ፡ ኢሰንበተት፡ በሰንበትከሙ፡ አመ፡⁴ ሀለውከሙ፡ ትነብሩ፡ ውስቴታ፡ ወለእለ፡ ተርፉ፡
 እምኔከሙ፡ አመጽእ፡ (32va) ድንጋዬ፡ ውስተ፡ ልበሙ፡ በምድረ፡ ርስቶሙ፡

12. The reestablishment of Israel under king Zerubbabel

ወእምዝ፡ ድኅረ፡ መጽአ፡ ዝ፡^{5a} ቃለ፡^b ዳንኤል፡ ነቢይ፡ ለአበዊነ፡ ተሐንፀት፡ ኢየሩሳሌም፡ በዘመነ፡
 ዘሩባቤል፡ ወተመይጡ፡ ዪዋ፡ እስራኤል፡ ውስተ፡ ሀገሮሙ፡ ወበውእቱ፡ መዋዕል፡ ሓሩ*፡⁶ አበዊነ፡
 ኀበ፡ ኢየሩሳሌም፡ እስመ፡ ለአከ፡ ዘሩባቤል፡ እንዘ፡ ይብል፡ ኀበ፡ ንጉሠ፡⁷ ^a ኢትዮጵያ፡^b ሰላመ፡
 እግዚአብሔር፡ የሀሉ፡ ምስሌከ*፡⁸ ስ*ምዐኒ፡⁹ በ*ይነ፡¹⁰ እግዚአብሔር፡ ዘሰአልኩከ፡ ወፈኑ፡ ሊተ፡
 በቅዱስ፡ ስሙ፡ ለአምላክ፡ አበዊነ፡ እስራኤላውያን፡ አማኅፀንኩከ፡ እስመ፡ መጽሐፈ፡ ኦሪት፡ ዘሙሴ፡
 በጽሐ፡ ውስተ፡ ሀገርከ፡ (32vb) እምቅድመ፡ ጥፍዕታ፡ ለኢየሩሳሌም፡ በእደ፡¹¹ እምሔውከ፡ ወልደ፡
 ሰሎሞን፡ ንጉሠ፡ ሳሌም፡ አነኒ፡ እፌኑ፡ ለከ፡ ዘኮነ፡ እምኀበ፡ እግዚአብሔር፡ መጻሕፍተ፡ ነቢያት፡
 ዘበሀገረ፡¹² ባቢሎን፡ ወፋርስ፡¹³ ወቂሮስ፡ ዘጸሐፍዎ፡ ትሩፋኒሆሙ፡ ለነቢያት፡ ቀደምት፡ ወአንተሂ፡
 ፈኑ፡ ሊተ፡ እመጻሕፍተ፡ ነቢያት፡ እለ፡ ይቀድሙኒ*፡¹⁴ ወእምቅድመ፡ ጥፍዕታ፡ ለኢየሩሳሌም፡
 ዘነበሩ፡ እመናብርተ*፡¹⁵ አበዊከ፡ ከመ፡¹⁶ ይኩነ*ነ፡¹⁷ ተስፋ፡ በኀበ፡ እግዚአብሔር፡ አምላክ፡ አበዊነ፡
 ቅዱሳን፡ ሊተሂ፡ ወለከ፡

ወዘንተ፡ ሰሚዖ፡ ዘለነ፡¹⁸ ንጉሠ፡ ኢትዮጵያ፡ ጸውዖሙ፡ ለአበዊነ፡ ወይቤሎሙ፡ (33ra) ንሥኡ፡
 መጽሐፈ፡ ኦሪት፡ ዘሙሴ፡ ወኢያሱ፡ ወሳሙኤል፡ ወዘመሳፍንት፡ ወመዝሙረ፡ ዳዊት፡ ንጉሥ፡ ምስለ፡
 መጽሐፈ፡ ነገሥት፡ ወመጽሐፈ፡ ወልዱ፡ ሰሎሞን፡ ሓሩ፡ ሀገረ፡ ኢየሩሳሌም፡ ኀበ፡ ዘሩባቤል፡
 ወኣንትሙኒ፡ ጽሒፈከሙ፡ አምጽኡ፡ ሊተ፡ እመጻሕፍተ፡¹⁹ ነቢያት፡ ቅዱሳን፡ ዘኢመጽኡ፡ ኀበነ፡
 ቀዳሙ፡ በዘመነ፡ አበዊነ፡ ንሥኡ፡ ፳፱፻፶፫፡ ዲናረ፡ ወርቅ፡ ለስንቅከሙ፡ ወ፳፻፶፫፡ ዲናረ፡ ወርቅ፡
 ይኩንከሙ፡ አምኃ፡ ለንጉሥ፡ ዘሩባቤል፡ ከመ፡ ትርከቡ፡ ሞገሰ፡ በቅድሚሁ፡ ወ፳፻፶፫፡ ለስንቅከሙ፡
 ይኩን፡²⁰

ወእምዝ፡ ነሢኦሙ፡ አበዊነ፡ (33rb) ሓሩ፡ ሀገረ፡ ኢየሩሳሌም፡ ወበጽሑ፡ ኀበ፡ ዘሩባቤል፡ ንጉሥ፡
 ወተራከቡ፡ ምስለ፡ ደቂቀ፡ ነቢያት፡ ትሩፋን፡ ወኣርአይዎሙ፡^{21a} መጻሕፍተ፡^b ነቢያት፡^c ዘመጽኡ*፡²²
 ውስተ፡ ሀገርነ፡ እምቅድመ፡ ዘሩባቤል፡²³ ወውእቶሙ፡²⁴ ኣርአይዎሙ፡ መጻሕፍተ፡²⁵ ትሩፋን፡
 ዘኢመጽኡ፡²⁶ እምቅድመዝ፡ ወአምጽኡ፡²⁷ እም፡ ትንቢተ፡ ሕዝቅኤል፡ ነቢይ፡ ወመጽሐፈ፡ ኢሳይያስ፡
 ዐቢይ፡ ነቢይ፡ ወልዑለ*፡²⁸ ቃል፡²⁹ ዘይብል፡ መጽሐፈ፡ ትንቢቶሙ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡

¹ * A & B ሔ | ² C, D & E ሰናብዕቲሃ | ³ * C, D & E በ | ⁴ E adds ወ initially | ^{5 a & b} B ዝቃል
 | ⁶ * C ረ | ^{7 a & b} C, D & E ንጉሥ፡ ዘኢት..... | ⁸ * C, D & E ሃ | ⁹ * C, D & E ሰ | ¹⁰ * B ብ | ¹¹
 C ወልደ | ¹² E ዘሀረ | ¹³ C, D & E omit | ¹⁴ * C, D & E omit | ¹⁵ * C ቲ | ¹⁶ C, D & E add
 አበዊነ ending | ¹⁷ * C & D ን | ¹⁸ C ወለከ | ¹⁹ E እመጽሐፍተ | ²⁰ C, D & E : | ^{21 a-c} C, D & E
 omit | ²² * C አ | ²³ C, D & E add ንጉሥ ending | ²⁴ E adds ኒ ending | ²⁵ E መጽሐፍተ | ²⁶ C,
 D & E ዘኢይመጽእ | ²⁷ C, D & E omit ወ | ²⁸ * B ል | ²⁹ B adds ወ initially

አምላክነ፡ አንቀጽ፡ ዘአፀድ፡ ውሳ*ጤ፡¹ ዘይኔጽር፡ ጽባሐ*፡² ዕፅወ*፡³ ይነ*ብር፡⁴ ለ*ዱሰ፡⁵ ዕለተ*፡⁶ ወበዕለተ፡ ሰንበት፡ ይትረኅው፡ ወበዕለተ፡ ሠርቅ፡፡

(33va) ወይባዕ*፡⁷ ንጉሥ፡ እንተ፡ ፍኖተ፡ ኤላም፡ እም፡ ጸናፌ፡ ዴዴ፡ ወይቁም፡ ኖኅተ፡ ወይግበሩ፡ ካህናት፡ መሥዋዕተ፡ መድኃኒት፡ ወይስግዱ፡ ውስተ፡ መድረክ፡ ኖኅት፡ ወይፃዑ፡ ወይትዓፀው፡ እስከ፡ ሠርክ፡ ወይስግዱ፡ አሕዛብ፡ ምድር፡ ቅድመ፡ ይእቲ፡ ታቦት፡ በበሰንበት፡ ወበሠርቀ፡ ወርኅ፡ ቅድመ፡ እግዚአብሔር፡ ወያብ*ዕ፡⁸ ንጉሥ፡ መሥዋዕተ፡ ለእግዚአብሔር፡ በዕለተ*፡⁹ ሰንበት*፡¹⁰ ጂተ፡¹¹ አ*ባግዐ፡¹² ወጂተ፡ ሐራጊተ፡ ዘአልቦ፡ ነውር፡ ወበዕለተ፡ ሠርቅ፡ ላህመ፡ ዕጓለ፡ ንጹሐ*፡¹³ ወያብዕዎ፡ እንከ፡ ፍኖተ፡ ኤላም፡ ወእንተ፡¹⁴ ህየ፡ ይወጽእ*፡¹⁵ ወሶብ፡ ይበውዑ፡ (33vb) አሕዛብ፡ ምድር፡ ቅድመ፡ እግዚአብሔር፡ በበዓላት፡ ዘይበውዕ፡ እንተ፡ አንቀጽ*፡¹⁶ ሰሜናዊ፡ ወእንተ፡¹⁷ ውእቱ፡ ፍኖት፡ ይወጽእ፡ ወይገብዕ፡ ወንጉሥሂ፡ ይበውዕ፡ በማዕከሎም፡ በበሰናብት፡ ወበበዓል፡¹⁸ ወያብውዕ፡¹⁹ መሥዋዕተ፡ መድኃኒት፡ በከመ፡ ይገብር፡ በዕለተ፡ ሰንበታት፡ ወይትዕፀው፡ ኖኃት፡ ወማኅሥዐ፡²⁰ ዘዐመት፡ ይግ*ብር፡²¹ መሥዋዕተ፡ ለእግዚአብሔር፡ ኰሎ፡ አሚረ፡ በበነግህ፡ ይግብ*ር፡²²

²³ ወዘንተ፡ መጽሐፈ፡ ትንቢት፡ እኒዘመ፡ አበዊነ፡ ተመይጡ፡ እም፡ ሀገረ፡ ኢየሩሳሌም፡ በዘመነ፡ መንግሥቱ፡ ለዘሩባቤል፡ እምቅድመ፡ ይትወለድ፡ እም፡ እግዝእትነ፡²⁴ (34ra) ማርያም፡²⁵ አምላክ፡ ወእግዚአ፡ ኰሎ፡ ሰንበታት፡ በእንተ፡ ኅጢአትነ፡ ዘተሰቅለ፡ ዲቦ፡ ዕፀ፡ መስቀል፡ ከመ፡ ያውጽእነ፡ እም፡ ግብርናተ፡ ኅጢአት፡ ወሞተ፡²⁶ ሲኣል፡ እምቅድመ፡ ይስ*ብክዎ፡²⁷ ሐዋርያት፡ ቢቃለ፡²⁸ ወንጌል*፡²⁹ ሰበኩ፡ አበዊነ፡ ከብራ፡ ለዕለተ*፡³⁰ ሰንበት፡ ቀዳሚት፡ በትንቢተ፡ ሙሴ፡ ወሕዝቅኤል፡ በኢሳይያስ፡ ወዳንኤል፡ ወነበሩ፡ በሰላም፡ ወጥዒና፡ እንዘ፡ ትሁቦሙ፡ ሀገሪትነ፡ ኢትዮጵያ፡ እክለ፡ በረከት፡³¹ ወሣህል*፡³² እም፡ ጸጋ፡ እግዚአብሔር፡ ልዑል፡ አምላኮም፡ ኄር፡ እስመ፡ ለዓለም፡ ምሕረቱ፡ ለውሉደ፡ እስራኤል፡³³

ወእመ፡ ተሠገወ፡ እግዚእነ፡ ቃለ፡ እግዚአብሔር፡ ጸባዖት፡ ኢሠዐረ፡ (34rb) ከብራ፡ ለ*ዕለተ፡³⁴ ቀዳሚት፡ አላ፡ አክብራ፡ ወአልዐላ፡ ቢቃላተ፡ ወንጌሉ፡³⁵ ዘዘነወነ፡ ማቴዎስ፡ ኢይምሰልከሙ፡ ዘመጸእኩ፡ እሥዐሮሙ፡ ለኦሪት፡ ወለነቢያት፡ ዘእንበለ፡ ዳዕሙ፡ ከመ፡ እፈጽሞሙ፡ አማን፡ እብለከሙ፡ እስከ፡ የነልፍ፡³⁶ ሰማይ፡ ወምድር፡ የውጣ፡ እንተ፡ አሐቲ፡ ቅርጹ*፡³⁷ ወእሐቲ፡ ሕርመታ፡ ኢተነልፍ፡ እም፡ ኦሪት፡ ወእም፡ ነቢያት፡ እስከ፡ ዝ፡ ኰሎ፡ ይከውን፡ ዘ*ኬ፡³⁷ ፈት*ሐ፡³⁸ አሐተ፡ ቃለ፡ እም፡ እሉ፡ ትእዛዛት*፡³⁹ እንተ፡ ተሐጽጽ፡ ወይሜህር፡ ለሰብእ፡ {ክ}መ፡⁴⁰ ሕ*ፀፀ፡⁴¹ ይከውን፡ በመንግሥተ፡ ሰማያት፡ ዘሰ፡⁴² የአምር፡ ይገብርሂ፡ ወይሜህ*ር፡⁴³ ውእቱ፡ ይከውን፡ (34va) ዐቢየ*፡⁴⁴ በመንግሥተ፡ ሰማያት፡ ወናሁ፡ እብለከሙ፡ እመ፡ ኢፈድፈደ፡ ግብረ፡ ጽድቅከሙ፡ እምነ፡ ጸሐፍት፡ ወፈሪሳውያን፡ ኢትበውዕዋ፡ ለመንግሥተ፡ ሰማያት፡፡

¹ * C, D & E ሣ | ² * B ሕ | ³ * B ው | ⁴ * B ን | ⁵ * C, D & E ስ | ⁶ B ፡ | ⁷ * A እ | ⁸ * B በ | ⁹ * B ታ | ¹⁰ * B ተ | ¹¹ A ጁ | ¹² * B ዓ | ¹³ * B ሕ | ¹⁴ E ወእተ | ¹⁵ * E ኡ | ¹⁶ * C, D & E ጸ | ¹⁷ B ወእንተ | ¹⁸ C, D & E omit | ¹⁹ B ወይበውእ | ²⁰ E ... ሥዕዓ | ²¹ * B ገ | ²² * B ብ; C, D & E omit | ²³ D begins new passage (12) | ²⁴ C, D & E እም፡ እግ.... | ²⁵ C, D & E add ወላዲተ | ²⁶ B ወሞት | ²⁷ * C, D & E ስ | ²⁸ B በቃለ; C, D & E ቢቃለ | ²⁹ * E ሉ | ³⁰ * B ቱ | ³¹ C, D & E ወበረከተ | ³² * C, D & E ለ | ³³ C, D & E ጽኢል | ³⁴ * C በ | ³⁵ B adds እንዘ፡ ይብል፡ ቢቃለ፡ ወንጌሉ | ³⁶ C, D & E omit | ³⁷ C, D & E ቅጽረታ | ³⁸ C, D & E ዝ | ³⁹ * E ተ | ⁴⁰ * C, D & E ተ | ⁴¹ {} A, B, C, D & E ከ | ⁴² * B ሕ | ⁴³ B omits ፡ | ⁴⁴ * A ሕ | ⁴⁵ * C, D & E ይ

ወካዕበ፡ ይብል፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በቃለ፡ ወንጌሉ፡ ዘ*ዜነወነ፡¹ ሉቃስ፡ አንትሙስ፡ ትጼደ*ቁ፡² ለዐይነ፡ ሰብእ፡ ወእግዚአብሔር፡ የአምር፡ ልበክሙ፡ እስመ፡ ዘበኅበ፡ ሰብእ፡ ዐቢይ፡ ወበቅድመ፡ እግዚአብሔር፡ ትሑት፡ ወርኩስ፡ ውእቱ፡ ኦሪትነ፡ ወነቢያትኒ*፡³ እስከ፡ ዮሐንስ፡ እም፡ ትካት፡ ሰበኩ፡ በእንተ፡ መንግሥተ፡ ሰማያት፡ ወእም፡ አሜሃ፡⁴ ተሰብከት፡ መንግሥተ፡ (34vb) እግዚአብሔር፡ ወኸሉ፡ ይትገፋዕ፡ በእንቲአሃ*፡⁵ ወባሕቱ፡ ይቀልል፡ ሰማይ፡ ወምድር፡ ይጎልፍ፡ እም፡ ትደቅ፡ አሐቲ፡ ቃል፡ እም፡ ኦሪትኒ*፡⁶ ወእም፡ ነቢያትኒ*፡⁷

ቅድ*መኒ፡⁸ ተሰብከ፡ ክብረ፡ በዐላ፡ ለቀዳሚት፡ ሰንበት፡ በኦሪተ፡ ሙሴ፡ ወትንቢተ፡ ኢሳይያስኒ፡ ወሕዝቅኤል፡ በኤርምያስ፡⁹ ወዳንኤል፡ ዘከመ፡ አይዳዕኩከ፡ በመጽሐፈ፡ ትንቢቶሙ፡ ለእሉ፡ ነቢያተ፡ ጽድቅ፡ እለ፡ ይቤሉከ፡ ሰብእ፡ ሐሳውያነ፡¹⁰ መጻሕፍት፡¹¹ ወመተርጉማን፡ ዘጽሕፈተ፡ ጽድቅ፡ በሐሰት፡ እም፡ አይቱ፡ ቃለ፡ መጽሐፍ፡ ረከቡ፡ ሥዒረ፡ በዐላ፡¹² ለዕለተ፡¹³ ቀዳሚት፡ ሰንበት፡ እመጽሐፈ፡ ኦሪትኑ፡ (35ra) ወእም፡ ነቢያትኑ፡¹⁴ ከመ፡ ኢይበሉ፡¹⁵ እስመ፡ ይቤ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በቃለ፡ ፬፡ ወንጌላውያን፡ ከመ፡ ነገርኩከ፡ ኢመጽአ፡ ወልደ፡ እግዚአብሔር፡ ይሥዐሮን፡ ለትእዛዛተ፡ ኦሪት፡ ወነቢያት፡ አላ፡ ከመ፡ ይፈጽሞን፡ በቃለ፡ ወንጌል፡ ቅድስት፡ ዘእንበለ፡ ከመ፡ ይሥዐር፡ መርገማ፡ ለቃለ፡ ኦሪት፡ እስመ፡ ትቤ፡ ርጉም፡ ዘስቁል፡ በዕፅ፡ ቦአ፡ ወተሰቅለ፡ ዲበ፡ ዕፁ፡ መስቀል፡ ይሥዐራ፡ በመስቀለ፡ ሞቱ፡ ለመርገመ፡ ኅጢአት፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ልሳነ፡ ዕፍረት፡ ቦአ፡ ውስተ፡¹⁶ መርገማ፡ ለኦሪት፡ ከመ፡ ይሥዒራ፡ ለመርገመ፡ ኅጢአት፡ ወሞት፡ (35rb) ወተሰቅ*ለ፡¹⁷ በሥጋሁ፡ ዲበ፡ ዕፁ፡ መስቀል፡ ቅዱስ፡ ከመ፡ ያሕይወነ፡ በመለኮቱ፡ ማኅየዌ*፡¹⁸ ኸሉ፡ ፍጥረት፡ ወገብረ፡ ሰላመ፡ በመስቀሉ፡ ወሠርዐ፡ ሰንበተ፡ ለዕረፍት እስመ እግዚአ፡ ሰንበት፡

ወ{ከመ፡¹⁹ ኢይበሉ፡ ሠ*ዐራ፡²⁰ በቃሉ፡ ዘበወንጌል፡ በ*ምክንያተ፡²¹ ዝኒ፡ ነገር፡ በከመ፡ በልዑ፡ በሰንበት፡ ሠ*ዊተ፡²² ሐዋርያት፡ ኢገብሩ፡²³ ሐዋርያት፡ ግብረ፡ እደዊሆሙ፡ ለረሀበ፡ ሥጋሆሙ፡ አላ፡ በልዑ፡ ሠዊተ፡ ዘእንበለ፡ ይቅጥፉ፡ እም፡ ዕ*ፅ፡²⁴ ፍሬሁ፡ ለአጽንዖ፡ ሥጋሆሙ፡ በስብከተ፡ ወንጌሉ፡ ቅዱስ፡ ዘከመ፡ ይቤ፡ እግዚእነ፡ በእንተ፡ ረሀቡ፡ ለዳዊት፡ ወኢትትግ*ደፍ፡²⁵ ወለተ፡ አብርሃም፡ በደዌ፡ ኅጢአት፡ (35va) ከመ፡ አንትሙ፡ ኢትገድፍዎሙ፡ ለአንሥኦተ፡ እንስሳከሙ፡ ዘወድቁ፡ በዕለተ፡ ሰንበት፡

ወለእመ፡ ይቤሉኒ፡ በምክንያተ፡ ዝኒ፡ ነገር፡ ዘይቤ፡ እግዚእነ፡ በወንጌል፡ ዮሐንስ፡ ፍቁሩ፡ አቡየሂ*፡²⁶ እስከ፡ ይእዜ፡ ይገብር፡ ለምንትኬ፡ ጸሐፈ፡ ለነ፡ ዮሐንስ፡ እም፡ ትራፈ፡ ወንጌሉ፡ ዘተአምራተ፡ እግዚእነ፡ ዘይሰመይ፡ እልትዓ፡ ቀፍሩ፡ ዘይቤ፡ ወአመ፡ ወፈረ፡ እግዚእነ፡ ውስተ፡ ገራህት፡ ለሐኒፅ፡ ቅዱስ፡ ሃይማኖት፡ ይቤሎሙ፡ ለአርዳኢሁ፡ አክብሩ፡ ሰንበታትዮ፡ ወኢይቤ፡ ሰንበትዮ፡ ለሰንበተ፡ ክርስቲያን፡ ባሕቲታ፡²⁷ አላ፡ ይቤሎሙ፡ አክብሩ፡ ሰንበታትዮ፡

(35vb) ወብሂሎቱ፡ ለእግዚእነ፡ አቡየሂ፡²⁸ ይገብር፡ እስከ፡ ይእ*ዜ፡²⁹ በከመ፡ ገብረ፡ ቀዲሙ፡ ምድረ፡ ወሰማያተ፡ ዘምስለ፡ አቡሁ፡ ወእምዘ፡ አዕረፈ፡ በዕለተ፡ ሰንበት፡ እም፡ ኸሉ፡ ግብሩ፡ ከመ፡ ያጠይቀነ፡

¹ * E omits | ² * B ድ | ³ * E omits | ⁴ B ወአሜሃ | ⁵ * E የ | ⁶ * C & D omit | ⁷ * C & D omit
⁸ * E ደ | ⁹ B adds ኒ; E ወኤር... | ¹⁰ * B ን | ¹¹ E መጽሐፍት | ¹² C, D & E add ለ initially | ¹³ E omits ዕለተ | ¹⁴ B ወነቢያት; C, D & E omit ኑ | ¹⁵ A ኢይቤሉ, B ኢይበሉ | ¹⁶ A, B, C & D omit
| ¹⁷ * E ቀ | ¹⁸ * C, D & E ዊ | ¹⁹ { A, B, C, D & E ለእመኒ | ²⁰ C, D & E ሰ | ²¹ * E omits |
²² * A & B ሰ | ²³ C & D omit; E ኢግብረ | ²⁴ * A እ | ²⁵ * B ግ | ²⁶ * C, D & E omit | ²⁷ B
...,ታት | ²⁸ C & D... የኒ | ²⁹ * A ዕ

ዘንተ፡ ኩሎ፡ ግብረ፡ አቡሁ፡ ዘከመ፡ ገብረ፡ ሰማያተ፡ ወምድረ፡ ምስለ፡ አቡሁ፡ ገብረ፡ ግብረ፡ ትስብእት*፡¹ ፈጸሞ፡ ዘእንበለ፡ ኅጢአት፡ ባ*ሕቲታ፡² በእንተ፡^{3a} ዘረሰዮሙ፡^b ዕሩፋነ፡ እም፡ደዌ፡ ኅጢአት፡ ወሞት፡ ወተሰቅለ፡ በዕለተ፡ ዓርብ፡ ዲበ፡ ዕፀ፡ መስቀል፡ ቅዱስ፡ ከመ፡ አዕረፈ፡ እም፡ ኩሉ፡ ግብሩ፡ በዕለተ፡ ዓርብ፡ ውእቱ፡ ሞተ፡ በዕለተ፡ ዓርብ፡ ወአዕረፉ*፡⁴ ነፍሳት፡ ሲኣል፡ እለ፡ ነበሩ፡ (36ra) በሥ*ቃይ፡⁵ ወበገሃነመ፡ እሳት፡ በዕለተ፡ ሰንበት፡ ቀዳማ*ዊት፡⁶

ወበዕለተ፡ ተንሥኡ፡ እሙታን፡ {} አብዖሙ፡⁷ ውስተ፡ ገነት፡ ዳግመ፡ በክብር፡ በትንሣኤሁ፡ በእንተዝ፡ አቡዮ*ሂ፡⁸ እስከ፡ ይእዜ፡ ይገብር፡ ዘይቤ፡⁹ እስመ፡ ዘንተ፡ ኩሎ፡ በፈቃድ፡ አቡሁ፡ ወበሥምረተ፡ መንፈሱ፡^{10a} ቅዱስ፡^b ጳራቅሊጦስ፡

ወለእመ፡^{11a} ኢይበሉ፡^b ሠዐርዋ፡ አርድዕተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በበሊዖቶሙ፡ ሠዊተ፡ በሰንበት፡ ለምንትኬ፡ አዘዘነ፡ በሲኖዶሶ*ሙ፡¹² ትእዛዛተ፡ ከመ፡ ናክብር፡ ፪፡ ሰንበታተ፡ በአብጥሊሶሙ፡¹³ እንዘ፡ ይብሉነ፡ በትእዛዛሙ፡ ዘጼወ፪፡ በእንተ፡ (36rb) አዕርፎ፡ ፪፡ ሰንበታት፡ ወያዕርፉ፡ ሰንበተ፡ ወእሑደ፡ ኩሉ፡ ምእመናን፡ ወምእመናት፡ ይትመዩጡ፡ ኅበ፡ ግብራቲሆሙ፡ በከመ፡ መሀር*ነ፡¹⁴ ቀዲሙ፡ ወአዘዘነ፡¹⁵ ከመዝ፡ ውስተ፡ መልእክትነ*፡¹⁶ አንትሙ፡ ወአግብርቲከሙ፡ ወነባሪከሙ፡ ኅሙሰ፡ መዋዕለ፡ ግበሩ፡ ግብረከሙ፡ በሰንበትሂ፡ ወበእሑድ፡ ኢትግበሩ፡ ቦቶን፡ ወኢምንተ*ሂ፡¹⁷

እም፡ ግብር፡ ወባሕቱ፡ አስተርእዩ፡ በቤተ፡ ክርስቲያን፡ ለትምህ*ርተ፡¹⁸ አምልኮ፡ እግዚአብሔር፡ ወትምህ*ርተ፡¹⁹ መንፈስቅዱስ፡ እንተ፡ ታወርስ፡ መንግሥተ፡ ሰማያት፡ በዝነ፡ ዓለም፡ ወበዘይመጽእ፡ እንተ፡ ተዐቅቦሙ፡ (36va) ቡብዙኅ፡ ክብር፡ ወበረከታት፡ ለእለ፡ ይፈርህዎ፡ ለእግዚአብሔር፡ ወለእለ፡ ያ*ኩብሩ፡²⁰ ሰንበታቲሁ፡ ወያዕርፉ፡²¹ ቦቶን፡ እስመ፡ በዕለተ፡ ሰንበት፡ አዕረፈ፡ እግዚአብሔር፡ እም፡ ኩሉ፡ ግብሩ፡ አመ፡ ይገብሮ፡ ወይፌጽሞ፡²² ለሰማይ፡ ወለኩሉ፡ ዘውስቴቱ*፡²³ ወለምድርኒ፡ ወለኩሉ፡ ዘውስቴታ፡ ለሌሊትነ፡ ወለመዐልት፡ ለፀሐይነ፡ ወወርኅ፡²⁴ ለከዋክብትነ፡ ወለአዝማናት፡ ወለሐሳባት፡ ወአመ፡ ይትጋብዑ፡ ውስተ፡ ምዕላዳቲሆሙ፡ ወአመ፡ ዘንተ፡ ኩሎ፡ ገብረ፡ በኩሉ፡ ዕለታት፡ ፈጸሞ፡ ግብሮ፡ አዕረፈ፡ በዕለተ፡ ሰንበት፡ እግዚአብሔር፡ ሰመያ፡ ሰንበተ፡ (36vb) ወቀደሳ፡ ወአዕበያ፡ እም፡ ኩሉ፡ ዕለታት፡ ወባረካ፡

ወርእዩ፡ ወለብዉ፡ ከመ፡ ተዝካረ፡ ስብሐቲሁ፡ ወተዝካረ፡ ግብሩ፡ ረሲያ፡ ለዕለት፡ ቅድስት፡ ወይቤ፡ አዕረፈ፡ እግዚአብሔር፡ አርአያሁ፡ ከመ፡ የሀበነ፡ ከመ፡ ንሕነኒ፡ ናክብር፡ ወንበል፡ ዘእም፡ ኩሉ፡ ፍጥረት፡ ፈጢሮ፡ ወፈጸሞ፡ አዕረፈ፡ በዛቲ፡ ዕለት፡ ሳብዕት፡ እንተ፡ ይእቲ፡ ሰንበት፡ ቀዳማዊት፡ ወባረካ፡ እግዚአብሔር፡ ለዕለት፡ ሳብዕት፡ እንተ፡ ይእቲ፡ ወረሲያ፡ ሰንበተ፡ ቅድስተ፡ ወክብርተ፡ ወንጽሕተ፡

ወበእንተዝ፡ ይቤ፡ በኦሪት፡ ዘፍጥረት፡ ወባረካ፡ እግዚአብሔር፡ ለዕለት*፡²⁵ ሳብዕት፡ እንተ፡²⁶ ይእቲ፡

¹ * B ተ | ² * C, D & E በ | ^{3 a-b} It seems to say ከመ፡ ይረሰዮሙ | ⁴ * B ፈ | ⁵ * C, D & E ስ | ⁶ * E ሜ | ⁷ {} A, B, C D & E ወ; A & B.....አሙ | ⁸ * E omits | C, D & E ። | ⁹ B, C, D & E መንፈስቅዱስ | ¹⁰ B ለእመ፡ ኢይበሉ | ¹¹ * E ስ | ¹² C, D & E | ¹³ * B, C & D ረ | ¹⁴ E ዝዝነ | ¹⁵ * C & D omit | ¹⁶ * B & E ት | ¹⁷ * A & B ሕ | ¹⁸ * A, B & E ሕ | ¹⁹ * E ይ | ²⁰ B ወአዕርፉ | ²¹ A & B ወፈጽሞ; C, D & E ወይፌጽሞ | ²² * C ታ | ²³ B ወለወርኅ | ²⁴ * E ተ | ²⁵ E እለተ |

ሰንበት፡ ቀዳማዊት፡ ወቀደሳ፡ እስመ፡ ባቲ፡ አዕረፈ፡ እም፡ ኩሉ፡ ግብሩ፡ ዘአኅዘ፡ (37ra) ይግበ*ር፡¹
እግዚአብሔር። ወርእዩ*፡² ከመ፡ ለእግዚአብሔር፡ ቅድስተ፡ ትሰመይ፡ ሰንበተ፡ ዕረፍተ። ስምዑ፡
ወእእምሩ፡ ክብራ፡ ለሰንበት፡ ከመ፡ ኢኮነት፡ ዘእምኅበ፡ ሰብእ፡ ዘቀደመ*ት፡³ ተከብሮ፡⁴ ሰንበት፡ አላ፡
እምኅበ፡ እግዚአብሔር፡ ፈጣሪሃ፡ ተከብረት።

ወውእቱ፡ አክበራ፡ ወባረካ፡ ወተሠርዐት፡ ዕረፍተ፡ ለ*ሰብእ፡⁵ ወለ*እንስሳ፡⁶ ወፈድፋድስ፡ በእንተ፡
ተዝካረ፡ ስብሐቲሁ፡ ወምግባሩ፡ ከመ፡ ይትአመር፡⁷ ከመ፡ ውእቱ፡ ፈጣሬ፡ ኩሉ፡ ወገባሬ፡ ኩሉ።

ውእቱኒ፡ ይቤ፡ አክብሩ፡ ሰንበታትዮ፡⁸ ወኢይቤለነ፡ አክብሩ፡ ሰንበትዮ፡ ለአሐቲ፡ ሰንበት፡ (37rb)
ባሕቲታ፡ አላ፡ ለ፪፡ ሰንበታት፡ ለነ፡ ለሐዋርያቲሁ፡ እስመ፡ ትእምርትዮ፡ ውእቱ፡ በኅቤዮ፡ ወበኅቤክሙ፡
⁹ ወበትውልድክሙ፡ ከመ፡ ታእምሩ፡ ከመ፡ አነ፡ ውእቱ፡ ዘእ*ቄድሰክሙ፡¹⁰ እስመ፡ ዕለተ፡ እሑድ፡
ዕለተ፡ ትንሣኤሁ፡ ለክርስቶስ፡ ይእቲ፡ ወተሰምየት፡ እሑ*ደ፡¹¹ ሰንበተ።

ወ፪ሆን፡ ተሰምያ፡ ሰንበታተ፡ በአሪትኒ፡ ወበነቢያትኒ፡ ከመ፡ ለ፪ዔ፡ ሰንበታት፡ ገሀደ፡ ይነግር፡ ወይብል፡
ሰንበታትዮ፡ አክብሩ፡ ወተዐ*ገሡ፡¹² በሥርዓትዮ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡ ለእለ፡ ገብዑ፡ ኅበ፡
እግዚአብሔር፡¹³ እም፡ ካልዓን፡ ሕዝብ፡ ወተቀንዩ፡ ሎቱ፡ ወአፍቀ*ሩ፡¹⁴ ስመ፡ እግዚእ፡ ወይኮኑኒ፡
(37va)

አግብርተ፡ ወአእማተ፡ ወኩሉ፡ እለ፡ የዐቅቡ፡ ሰንበታትዮ፡ ወይትዔገሡ፡¹⁵ በሥርዓትዮ፡¹⁶
ወኢያረ*ኩሉ፡¹⁷ ትእዛዝዮ፡ አበ*ውአሙ፡¹⁸ ውስተ፡ ደብረ፡ መቅደስዮ፡ ወአስተፌሥሐሙ፡ በቤተ፡
ጸሎትዮ።

ወይከውን፡ ኅሩዮ፡ መሥዋዕትዮ፡ ወቀ*ርባንዮ፡¹⁹ ወቤትዮኒ፡ ቤተ፡ ጸሎት፡ ይሰመይ፡ ይቤ፡
እግዚአብሔር፡ አሕዛብ፡ ለእመ፡ ዐቀቡ፡ ሰንበታትዮ፡ ወአብደሩ፡ ዘአነ፡ እፈቅድ፡ ወተዐገሡ፡
በሥርዓትዮ፡ እሁ*ቦሙ፡²⁰ {በ}ቤተ፡ ጸሎትዮ፡ ወበአፀድዮ፡²¹ መካነ፡ ዘይሰመይ፡²² ይኤይስ፡ እም፡
ውሉድ፡ ወአዋልድ፡ ወእሁቦሙ፡ ሥልጣነ፡ ዘለዓለም፡ ዘኢየጋልቅ፡ ወዘኢየጋልፍ፡ ጠይቅ፡ ወለቡ፡ ሶበ፡
ይብል፡ አክብሩ፡ (37vb) ሰንበታትዮ፡²³ ይብል፡ {በእንተ፡ ክልዔ፡ ሰንበታት}፡²⁴።

ወሶበ፡ ይብል፡ እለ፡ ገብዑ፡ እም፡ ካልእ፡ ሕዝብ፡ በእንተ፡ ሕዝብ፡ ዘክርስቲያን፡ ወአኮ፡ ለእስራኤል፡
ባሕቲቶሙ። ወበእንተዝ፡ ፪ሆን፡ ክርስቶስ፡ ረሰዮ{ን}፡²⁵ ወአክብሩ፡ ፪ሆን፡ በተጠናቅቆ፡
ወፈጸመክሙ፡ ኩሎ፡ ሕገ፡ ወትረክቡ፡ ክብረ፡ ወስብሐተ፡ ወበረከታተ፡ ዘአስተዳለወ፡ ለእለ፡
ያፈቅርዎ፡ በዝ፡ ዓለም፡ ወበዘይመጽአኒ። ከመዝ፡ መሀሩነ፡ ሐዋርያት፡ እንዝ፡ ይብሉ፡ በሲኖዶሶሙ፡

¹ * E ብ | ² * B, C, D & E ዮ | ³ * E ም | ⁴ C & D ተዘከሮ | ⁵ * A omits | ⁶ * B በ | ⁷ C & D ይትመሐር; E ከመ፡ ይትመሐር፡ ኩሉ፡ ፍጥረት | ⁸ B & E ሰንበትዮ | ⁹ E... ቤሆሙ | ¹⁰ * B ይ | ¹¹ * C, D & E ሁ | ¹² * C, D & E አ | ¹³ C & D እግዚእ | ¹⁴ * A & B ቅ | ¹⁵ E omits | ¹⁶ C, D & E omit | ¹⁷ * B ር | ¹⁸ * C, D & E ብ | ¹⁹ * C, D & E ቁ | ²⁰ * B ሆ | ²¹ A & B ወበዓ...; E... ድ | ²² Eነዮ | ²³ B ሰንበትዮ | ²⁴ It is suggested to be added to complete the sentence based on the nucleus point of the passage and on the exceeding comparable statement. | ²⁵ {} A, B & E ረሰዮ; C & D ረሰዮ

ወበአብጥሊሳት። ወበነቢያትኒ፡ በሕገ፡ ኦሪት፡ አክብሮ፡ ፪ሆን፡ ሰንበታት፡ እም፡ አይቴ፡ ያመጽኡ፡ ቃለ፡ መጻሕፍት፡ መምህራን፡ እከይ፡ ወሐሰት፡ ከመ፡ ተሥዕረ፡ ክብረ፡ በዐላ፡ ለ*ዕለተ፡¹ ቀዳሚት፡ ሰንበት፡ (38ra) ዘተነግረ፡ በዐለ፡ ክብራ፡ በአፈ፡ ነቢያት፡^{2a} ወካዕበ፡^b በአፈ፡^c ቅዱሳን፡ ሐዋርያት። በዘከመዝ፡ ሥርዓት፡ አክበርዋ፡ ነቢያት፡³ ወአዕበይዋ፡ ሐዋርያትኒ፡ በቃለ፡ ግዝት፡ ለዘይሥዕር፡ ዕለተ፡ ክብራ፡ ቅድስተ፡ እም፡ ጎ*ምስ፡⁴ ዕለታት፡ እንዘ፡⁵ ይብሉ፡ አልበ፡ ንስሐ፡ ጎጢአት፡ ለዘይሥዕር፡ ብእሲ፡ ዕለተ፡ ሰንበታቲሁ፡ ለእግዚአብሔር፡ ዘእንበለ፡ ሞቱ፡ በጎጢአት።

ወሰበ፡ ሰምዐ፡ ዘንተ፡ ኰሎ፡ ነገረ፡ ፪ሆን፡ ዘእም፡ ቃለ፡ መጽሐፈ፡ ብሊት*፡⁶ ወሐዲስ፡ ንጉሠ፡ ዛጌ፡⁷ በእምነት፡ አዘዘ፡ ይዝብጡኒ፡ አግብርቲሁ፡ በአስዋጠ፡ አነዳ፡ ዘላህ*ም፡⁸ ወብ*ሔሞታት፡⁹ ይቡሳት። ወገብሩ፡ ላዕሌየ፡ እኩየ። ወበእንተዝ፡ ጎዘንኩ፡ ጥቀ፡ አሜሃ፡ በይእቲ፡ ሰዐት።

13. Həywatbənabaşəyon's dream

(38rb)¹⁰ ወእምዝ፡ መጽአ፡¹¹ ጎቤየ፡ መልአከ፡ እግዚአብሔር፡ እንዘ፡ እ*ጼሊ፡¹² ጎበ፡ አምላኪየ፡ ከመ፡ ነገርኩከ፡ ቀዲሙ፡ ወይቤለኒ*፡¹³ ጽናዕ፡ ወኢትፍራህ፡ እመዐቱ፡ ለበእምነት፡ ንጉሥ፡¹⁴ እስመ፡ ውእቱኒ፡ ይመውት፡ እምቅድሜከ፡ ወአንተስ፡ ኢት*መውት፡¹⁵ ዘእንበለ፡ ትርአይ፡ ውሉደ፡ ውሉድከ፡ ቅዱሳን፡ እለ፡ ያከብርዋ፡ ለዕለተ፡¹⁶ ክብሮን፡ ለ፪ሆን፡ ሰንበታት፡ ጎቡረ፡ በዕረና።

ወዮምኒ፡ በዛቲ፡ ሌሊት፡ እንዘ፡ እጼ*ሊ፡¹⁷ ለአምላኪየ፡ ደከምኩ፡¹⁸ ወአጎዘኒ፡^{19a} ንስቲት፡^b ድቃስ፡^c ወኖምኩ፡^d ጎዳጠ።^e ወመጽኡ*፡²⁰ ጎቤየ፡ በሕ*ልምየ፡²¹ ፪ቱ*፡²² ካህናት፡ ቅዱሳን። ፩ዱ*፡²³ ነዋህ፡ ቆሙ፡ ወስነ፡ ገጹ፡ ቀይህ፡ ወርእሱኒ፡ በራህ። (38va) ወለ፩ዱ*ኒ፡²⁴ ርእሱኒ፡ ከመ፡ ውእቱ፡ በራህ። ወቀዳሚሁስ፡ ብእሲ፡ አረጋዊ፡ ውእቱ፡ ይቤለኒ፡ አነ፡ ውእቱ፡ ስምዖን፡ ነቢይ፡ እስመ፡ ኮንከ፡ በሕገ፡ ኦሪት፡ ናሁ፡ እግዚአብሔር፡ ረሰየከ፡ ከመ፡ ትርአይ፡ ከማየ*፡²⁵ በርስዕናከ፡²⁶ ሕፃነ*፡²⁷ ጎሩየ፡ ዘይመጽኦ፡ ጎቤከ፡ በጊዜ፡ ጽባሕ። ወዘንተ፡ ብሂሎ፡ ተሠወረኒ።

ወካልኡኒ፡ ይቤ፡ ከማሁ፡ አነ፡ ውእቱ፡ ጴጥሮስ፡ እስመ፡ ኮንከ፡ ከማየ፡ ለገቢረ፡ ጽድቅ፡ በትእዛዘ፡ ወንጌሉ፡ ለእግዚእየ፡ ኢየሱስ፡ ክርስቶስ። ናሁ፡ ረሰየከ፡ ውእቱ፡ አምላኪየ፡ ከመ፡ ትርአይ፡ ሕፃነ፡ ንጹሐ፡ እም፡ ጎጢአት፡ ዘይመጽኦ፡ ጎቤከ፡ ጊዜ፡ ይጸብሕ፡ እንተ፡ ዮም፡ ሌሊት፡ (38vb) ዘይር*ኢ፡²⁸ ውእቱ፡ ሕፃን፡ ከመ፡ ትጉህ፡ ኖላዊ፡ አባግዐ፡ ወንጌሉ፡ ለክርስቶስ፡ ዘመጠወኒ፡ ሊተ። ወዘንተ፡ ብሂሎ፡ ተሠወረኒ፡ ዓዲ።²⁹

ወሥ*ልስ፡³⁰ መጽአ፡ ጎቤየ፡ አረጋዊ፡ ብእሲ፡ ወዲበ፡ ርእሱ፡ አክሊል፡ ብሩህ፡ እም፡ ዋካ፡ ፀሐይ፡ ዘይፀድል፡ ስነ፡ ቀጸላሁ። ወትእምርተ፡ መስቀል፡ ውስተ፡ እዴሁ፡ ዘሀሎ። ወራብዕ፡ ብእሲ፡ ወሬዛ፡ ዘይመስል፡ እም፡ ደቂቀ፡ ነገሥት፡ ስነ፡ ገጹ፡ ተፅዒኖ፡ ዲበ፡ ፈረስ፡ ፀዓዳ።

¹ * C, D & E በ | ^{2a-c} B, C, D & E omit | ³ B adds ለ initially | ⁴ * A & B ሐ | ⁵ B እዝ | ⁶ * C, D & E ተ | ⁷ B ዛጌይ; C, D & E ዘጌይ | ⁸ * A ሕ | ⁹ * A ቢ | ¹⁰ B adds ወአጎዘኒ፡ ንስቲት፡ ድቃስ፡ ወኖምኩ፡ D begins new passage (13); C & D... ዘመስከረም | ¹¹ B መጽ | ¹² * C ይ | ¹³ * C ነ | ¹⁴ C, D & E add በ initially | ¹⁵ * C ይ | ¹⁶ E ለሰንበት | ¹⁷ * C, D & E ጸ | ¹⁸ B adds ጎዳጠ | ^{19a} & ^c B omits; ^c C, D & E ... ቲተ; ^e C, D & E... ደ... | ²⁰ * C አ | ²¹ * A & B ህ | ²² * C, D & E omit | ²⁴ * A & B omit | ²⁵ * B ይ | ²⁶ C, D & E በርስዕናከ | ²⁷ * C ን | ²⁸ * C, D & E ሬ | ²⁹ C, D & E omit | ³⁰ * B ስ

ወጥ*ምስ፡¹ ብእሲ፡ መነ{ኩ}ስ፡² ዐቢይ፡ በአልባስ፡^{3 a} ክብር፡^b ዘተሠር*ገወ፡⁴ ከመ፡ ጳጳስ።

ወይቤለኒ፡ ዘቀዲሙ፡ ብእሲ፡ አረጋዊ፡ አነ፡ ውእቱ፡ ቴዎዶ*ጦስ፡⁵ ዘዕንቁ*ራ፡⁶ አሐዱ፡ እም፡ ፫፻፲ ወ፳፡
ኤጲስቆጶሳት፡⁷ ርቱዐነ፡ ሃይማኖት። ናሁ፡ እግዚአብሔር፡ (39ra) ረሰየክ፡ ከመ፡ ትርአይ፡ ከማየ፡
በርእ*ስናክ፡⁸ ሕፃነ፡ ንኡስ፡ ኅሩየ፡ ዘይከውን፡ ሊቀ፡ ጉባኤ፡ በአሚነ፡ ጽድቅ ለብዙኃን ኖሎት፡ ከመ፡
ዲዮስቆሮስ፡ ሊቀጳጳሳት፡ ወ*ርቱዐነ፡⁹ ሃይማኖት፡ በሕገ፡ ሐዋርያት፡ ንጹሐን።

ወራብዑኒ፡ ወሬዛ፡ ብእሲ፡ ዘነጻርከዎ፡ ይቤለኒ፡ አነ፡ ውእቱ፡ ማር፡ ጊዮርጊስ፡ ዘልዳ። እስመ፡ ናሁ፡
ፈነወኒ፡ አምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ መጻእኩ፡ ኅቤክ፡ እምዲበ፡ ሰማይ፡ ከመ፡ ኡብስርክ፡ ዜና፡
ምጽአቱ፡ መንገሌክ፡¹⁰ ለ፩ዱ፡ ሕፃነ፡ ንኡስ፡ ዘየዐቢ፡ ገድለ፡ ስምዑ*፡¹¹ እም፡ ኩሉ፡ ሰማዕተ፡ ጽድቅ፡
ዘይመውት፡ ከማየ፡ በከዊነ፡ ስምዑ፡ ጽድቅ፡ ወየዐቢ፡ ክብሩ፡ እም፡ ክብረ፡ ንጹሐን፡ መላእክት።
ወዘንተ፡ (39rb) እምድጎረ፡ ይቤ፡ ተሠወረኒ።

ወይቤለኒ፡ ውእቱ፡ መነኩ*ስ፡¹² አነ፡ ውእቱ፡ መቃርስ፡¹³ እስክንድርያዊ፡ ወሰማዕተ፡ ጽድቅ፡
ዘክርስቶስ፡ ሐራዊ፡ ትጉህ። መጻእኩ፡ ኅቤክ፡ ከመ፡ እንግርክ፡ ዜና፡ ሕፃነ፡ ንጹሐ፡ ዘይመጽእ፡
መንገሌክ፡ በጊዜ፡ ጽባሕ፡ ዘሰማዕኩ፡ ነገረ፡ ዜናሁ፡ እምነበ፡ አምላክክ፡ እንዘ፡ ትብል፡ እግዝእትነ፡
ቅድስት፡ ድንግልት*፡¹⁴ በ፪ዱ፡ ማርያም፡ ወላዲተ፡ አምላ*ክ፡¹⁵ እም፡ አፉሃ*፡¹⁶ ዝ፡ ውእቱ፡ ሕፃነ፡
ዘየ*ሐውር፡¹⁷ ኅበ፡ ሕይወትብነበጽዮን፡ ካህን፡ ከመ፡ ይትመሀር፡ ሕገ፡ ጽድቅ፡ እስመ፡ ውእቱ፡ ወልደ፡
¹⁸ ፍቁራንየ፡ ገላውዴዎስ፡ ወእምነጽዮን፡ ኅሩያነ*፡¹⁹ ወልድየ፡ ይከውን፡ ንጹሐ፡ ክህነት፡ ከመ፡
ዮሐንስ፡ ወንጌላዊ፡ (39va) ወመጥምቀ*፡²⁰ መለኮት፡ ወልድየ፡²¹ ወልደ፡ ዘካርያስ፡ ወርእስ፡ ኖሎት፡
ከመ፡ ጴጥሮስ፡ ወልሳነ፡ ዕፍረት፡ ከመ፡ ጳውሎስ፡ ወከመ፡ እስጢፋኖስ፡²² ሊቀ፡ ንጹሐን፡ ዲያቆናት፡
ወከመ፡ ሐዋርያተ፡ ወልድየ፡ ቅዱሳን፡ ወከመ፡ ኩሎሙ፡ ነቢያት፡ እለ፡ ተነበዩ፡ በእንቲአየ፡ በጽድቅ፡
ከመ፡ ኤልያስኒ፡²³ ወመልከጼዴቅ፡ ንጹሐ፡ ክህነት*፡²⁴ ለይኩን። ወእንዘ፡ ትባርኩ፡ ሰማዕኩ፡
በሰማያት፡ ወመላእክት፡ እንዘ፡ ይብሉ፡ አሜን፡ ለይኩን፡ ሎቱ፡ ለውእቱ፡ ሕፃነ፡ በረከተ፡ ወልድኪ፡
ቃለ፡ ብርሃን፡ እስክ፡ ለዓለመ፡ ዓለም፡ ላዕሌሁ፡ አሜ*ን፡²⁵ አማን፡^{26a} በአማን፡^b ለይኩን፡ ለይኩን፡
ስብሐቲሁ፡ ለአምላክነ፡ ፍርቃን።

ኦ፡ አባ፡ እኅየ፡ ሕይወትብነበጽዮን፡ ዕቀቦ፡ ለ*ዝንቱ፡²⁷ ሕፃነ፡ (39vb) እስመ፡ ውእቱ፡ ክቡር፡ በኅበ፡
እግዚአብሔር፡ አምላክ፡ አበዊክ፡ እለ፡ አብርሃም፡²⁸ ይስሐቅኒ፡ ወያዕቆብ፡ ምእመናን፡ ወሕፅኖ፡ በቃለ፡
ሰላም፡ እንዘ፡ ታጠብዎ፡ እም፡ አፉክ፡ ሀ*ሊበ፡²⁹ አሚን፡ እንተ፡ ፈልፈለ፡ እሙሐዘ፡ ወንጌል፡
ዘሐዋርያት፡ ንጹሐን፡ ወፈለገ፡ ኦሪት፡ ሕገ፡ ነቢያት፡ ቅዱሳን።³⁰ ወዘንተ፡ ብሂሎ፡³¹ ውእቱ፡ ተሠወረ፡
እምኔየ።

¹ * A & B ሐ | ² {} A, B, C, D & E ኮ | ^{3 a & b} B በአልባስ፡ ክቡር; E በአልባ፡ | ⁴ * C omits | ⁵ * B ዳ | ⁶ * B ቆ | ⁷ C ኤጲስቆጶስ | ⁸ * B ዕ | ⁹ * B omits | ¹⁰ B adds ለ initially | ¹¹ * C & D ዐ | ¹² * B ኮ | ¹³ C, D & E መቃርዮስ | ¹⁴ * C, D & E omit | ¹⁵ * B omits | ¹⁶ * B ሀ | ¹⁷ * B ይ | ¹⁸ B ሕገ | ¹⁹ * C, D & E ን | ²⁰ * C, D & E ቅ | ²¹ E omits | ²² * B ዕሲ...; E ...ኖኢሲ | ²³ C, D & E omit | ²⁴ * B ና | ²⁵ * B ሚ | ²⁶ A & B በአማን፡ አማን; C, D & E omit /It is a usual terminology to confirm a certainty of statement, but the correct form is አማን በአማን. Evd. “አማን፡ በአማን፡ ተንሥኦ፡ እምነ፡ ሙታን።” ድጓ ዘትንሣኤ | ²⁷ * B በ | ²⁸ B adds ኒ | ²⁹ * C, D & E ሐ | ³⁰ B ፈጸ | ³¹ B adds ሙ

ወአንሰ፡ ተንሣእኩ፡ እም፡ ንዋምየ፡ ወለከኒ፡ ሰማዕኩ፡ ድ*ምፀኩ፡¹ በአፍኣ፡ ቤትየ፡ ወተመልዐ፡ ኀይለ፡ ድካመ፡ ርስእናየ፡ ወረከብኩ፡ ጽንዐ፡ ለሐዊር፡ ወአዕይንትየ፡ በርሁ፡ ለርእየትኩ፡² ወለዝኩ፡ ሕፃን፡ ከመ፡ ነገሩኒ፡ እሉ፡ ቅዱሳን፡ በሕ*ልምየ፡³ ወዘንተ፡ ብሂሎ፡ አሜሃ፡ ተወክፎ፡ ሕይወትብነበጽዮን፡ ለሕፃን፡ እም፡ እ*ደ፡⁴ (40ra) አቡነ፡ ጸጋዘአብ፡ ወአቡነ፡ ጸጋዘአብኒ፡ ነገሮ፡ ዘኮነ፡ ተአምረ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘላዕለ፡ ዝኩ፡ ሕፃን፡ አባ፡ ቀውስጦስ፡

ወለይእቲ፡ እሌኒ፡ ሐፃኒቱ፡ ድኒና፡ እምነ፡ ምሉዕ፡ ማይ፡ ዘፈለገ፡ ከሰም፡ ረከባ፡ አባ፡ ጸጋዘአብ፡ በሀገረ፡ ሚጣቅ፡ በእንተ፡ አቡነ፡ ቀውስጦስ፡ ወአምጽኣ፡*⁵ ኀበ፡ አባ፡ ሕይወትብነበጽዮን፡ ወሐጸነቶ፡ ዘምስለ፡ አቡነ፡⁶ ተክለሃይማኖት፡ በውስተ፡ ቤቱ፡ ለዝንቱ፡ መምህር፡ ሕይወትብነበጽዮን፡

ወውእቱኒ፡ አጋዘ፡ ይምህርሙ፡⁷ ሥርዓተ፡ ኩሉ፡ መጻሕፍት፡ ዘነቢያት፡ ወዘሐዋርያት፡ ወአብጽሑ፡ ኩሎ፡ ትምህርተ፡ ቤተ፡ ክርስቲያን፡ በ፯፡ ዐመት፡እምአመ፡⁸ ተወልዱ፡ አባ፡ ቀውስጦስ፡ ወአቡነ፡ (40rb) ተክለሃይማኖት፡ ኀቡረ፡ ተሐዲኖሙ፡⁹ እምኀበ፡ አባ፡ ሕይወትብነበጽዮን፡ በሀገረ፡ ዝም፡ ዘርስተ፡ አበዊሆሙ፡ ምድረ፡ ዞረሬ፡

¹ * B ደ | ² B ለርእየትየ | ³ * A & B ህ | ⁴ * B ዕ | ⁵ * B አ | ⁶ E omits | ⁷ A & B ይምህርሙ | ⁸ C, D & E እም፡... | ⁹ A ኀቢኖሙ

ምዕራፍ ፬¹ዘኅመስ²

ወእምድኅረዝ፡ እምአመ፡ ኮነ፡ መዋዕለ፡ ዐመቱ፡ ለአባ፡ ቀውስጦስ፡ ፯፡ ዐመተ፡ ወአባ፡ ተክለሃይማኖትኑ፡³ ፯፡ ዐመተ፡ ወ፯፡⁴ አውራኅ፡⁵ አዕረፈ፡ አባ፡ ሕይወትብነበጽዮን፡ በ፻ወ፶ወ፫፡ ዐመት፡ በርስ*እና፡⁶ ሠናይ፡ ወበሰላም፡ ብዙኅ፡ ወእም፡ ርስእናሁ፡⁷ ተሐዲሶ፡ ፯ተ፡ ዐመተ፡ ነቢሮ፡ እንዘ፡^{8 a} ይነግሮ፡^b መጻሕፍተ፡ ነቢያት፡ ወሐዋርያት፡ ለአባ፡ ቀውስጦስ፡ ወውእቱኒ፡ እንዘ፡ ያ*ጸንዕ፡⁹ በአሐቲ፡ ጊዜ፡ ፩፡ ዘነገሮ፡ ኩሎ፡ ለላኩሉ፡ እም፡ ቃለ፡ ኩሎሙ፡ መጻሕፍት፡ ፍጡነ፡ በአሐቲ፡ ዕለት፡ ምስለ፡ አቡነ፡ ተክለሃይማኖት፡

¹⁰ (40va) ወእምድኅረዝ*¹¹፡ አዕረፈ፡ ሕይወትብነበጽዮን፡ መምህ*ሩ፡¹² ወአኅዘ፡ ይምሀር፡ ምሂረ፡ ምሥጢረ፡ ኩሉ፡ መጻሕፍት፡ ወትርጓሜሆሙ፡ እምአመ፡ ተወልደ፡ በ፱ቱ፡ ዐመት፡ ወእምዝ፡ {} ያነክርዎ፡¹³ ለምሂሮቱ፡ እለ፡ ርእይዎ፡ ሰብአ፡^{14 a} ሀገሩ፡^b ካህናት፡ ወካልአን፡ ሕዝብ፡ መጽሐ፡ ኀቤሁ፡ ከመ፡ ይትመሀሩ፡ ወይርአዩ፡ ዘንተኒ፡ ምሂሮቶ፡ በ፱ቱ፡ ዐመት፡ እስመ፡ አብጽሐ፡ ነገረ፡ ኩሉ፡ ዘመጽሐፈ፡ ወንጌል፡¹⁵ ወኦሪት፡ ወትርጓሜሆሙ፡ ለመጻሕፍተ፡¹⁶ ሊቃውንት፡ ሥልጣነ፡ ሀብት፡ ተጸጊዎ፡ እምኅበ፡ እግዚአብሔር፡ አምላኩ፡ ውስተ፡ ከርሠ፡ እሙ፡ ኀሪት፡ ወቅድስት፡ ከመ፡ ዮሐንስ፡ ኀሩይ፡ እም፡ ከርሠ፡ (40vb) እሙ፡ ኤልሳቤጥ፡ ብፅዕት፡

14. St. Qawəstos and St. Taklahāymānot were ordained deaconship

ወእምአመ፡ ተወልደ፡ ዝንቱ፡ ሕፃን፡ አቡነ፡ ቀውስጦስ፡ በ፯፡ ዐመት፡ ወ፯፡¹⁷ አውራኅ፡ ወለአባ፡ ተክለሃይማኖት፡ ጊዜ፡ ኮኖ፡ ፰፡ ዐመተ፡ ወሰደ*፡¹⁸ አቡሁ፡ ጸጋዘአብ፡ ኀበ፡ አባ፡ ጌርሎስ፡ ጳጳስ፡ ምሉዕ፡ ጸጋ፡ በመንፈስቅዱስ፡ ይንሣእ፡ እምኔሁ፡ ሢመተ፡ ዲቁና፡ ወኅደኅ፡ ለአባ፡ ቀውስጦስ፡ ውስተ፡ ሀገረ፡¹⁹ ዝም፡ በቤተ፡²⁰ ሕይወትብነበጽዮን፡ ዘእንበለ፡ ይትማከሮ፡²¹ ለሐዋር፡ መንገለ፡ ጳጳስ፡ እስመ፡ ውእቱ፡ ኢይክል፡ ብሂሎ*፡²² ሐዋረ፡ ፍኖት፡ በዋዕሪ፡ ፀሐይ፡ ወቀ*ረ፡²³ ሌሊት፡²⁴ እስመ፡ ልምሉም፡ ኩለን*ታሁ፡²⁵ እም፡ ቁጽለ፡ ጽጌ፡ ዘአደ*ይ፡²⁶ ወልደ፡ እምነጽዮን፡ ዘርዐ፡ ነገሥት፡ ወ*ወልደ፡²⁷ (41ra) ገላውዴዎስ፡²⁸ ርእስ፡ ኩሉ፡ መኳንንት፡ ወበእንተዝ፡ ኀደኅ፡ ጸጋዘአብ፡ ወሐረ፡ በጽሚት፡ ሌሊተ፡ ዘእንበለ፡ ይስማዕ፡ ዜና፡ ሐዋርቱ፡ መንገለ፡ ጳጳስ፡

ወእምዝ፡ በጽሐ፡ አቡነ፡ ጸጋዘአብ፡ ምስለ፡ ወልዱ፡²⁹ አቡነ፡ ብፁዕ፡³⁰ ተክለሃይማኖት፡ ኀበ፡ ጳጳስ፡ አባ፡ ጌርሎስ፡ ወይቤሎ፡ ጳጳስ፡ ለአቡነ፡³¹ ጸጋዘአብ፡ አይቱ፡ ኀደኅ፡ ለቀውስጦስ፡ ኀሩይ፡ እምኅበ፡ ሥሉስ፡ ቅዱስ፡ አምላክ፡³² ኩሉ፡ ፍጥረታት፡ ፈሊጠክ፡ እንዘ፡ ትመጽእ፡ ኀቤየ፡ እም፡ ወልድከ፡

¹ A, C, D & E omit | ² A, C, D & E omit | ³ * C, D & E omit | ⁴ E ፯ተ | ⁵ C, D & E አውራኃ | ⁶ * C & D በርሥእና፡ E በርእስና | ⁷ A & B ... ዕናሁ፡ E ወእምርስናሁ | ^{8 a & b} C, D & E omit | ⁹ * C, D & E ይ | ¹⁰ D begins new passage (14) | ¹¹ * B omits | ¹² * A & B ሕ | ¹³ {} A, B, C, D & E እንዘ፡ C & D ዋ | ^{14 a & b} C, D & E ሰብእ፡ ዘሀገሩ | ¹⁵ B ወንጌሉል | ¹⁶ E ለመጽሐ... | ¹⁷ A & E ፯ | ¹⁸ * C, D & E ደ | ¹⁹ E omits | ²⁰ B, C, D & E add አባ፡ | ²¹ C, D & E ዘትማከሮ | ²² * C, D & E ል | ²³ * B ቁ | ²⁴ C, D & E ሊተ | ²⁵ * B omits | ²⁶ * B ዲ | ²⁷ * B omits | ²⁸ C, D & E ገላኅዴዎስ | ²⁹ E omits | ³⁰ C, D & E omit | ³¹ C, D & E ለአባ | ³² B አማልክተ፡

ፍሥሐጽዮን፡ ከቡር፡ ሕፃን፡ እምነበ፡ እግዚአብሔር፡ አምላክ፡ ዘበአማን። ወሶበ፡ ሰምዐ፡ ዘንተ፡ ነገረ፡ አባ፡ ጸጋዘአብ፡ እም፡ አፈ፡ ጳጳስ፡ አባ፡ ከቡር፡ ጌርሎስ፡ ደንገፀ*፡¹ ወአኅዞ፡ ፍርሀት፡ (41rb) ወአንከረ፡ ጥቀ። ወአውሥኦ፡ ለጳጳስ፡ በቃለ፡^{2a} ትሕትና፡^b ወይቤሎ፡ መኑ፡ ነገረከ፡ ኦ፡ አባ፡ ከቡር፡ ሰሞ፡ ለቀውስጦስ፡ ሕፃን፡ ወስመ፡ ወልድዮ፡ ፍሥሐጽዮን። ሰማዕኩ፡ እምቅድመ፡ ዛቲ፡ ዕለት፡ ዘዮም፡ እም፡ አፈ፡ ሰብእ፡ ካልዓን፡ ዜና፡ እሉ፡ ሕፃናት፡ እምቅድመ፡ እዜኑከ፡ በትሕትና፡ ቃል፡ አነ።

ወአውሥኦ፡ አባ፡ ጌርሎስ፡ ጳጳስ፡ ወይቤሎ፡ አኩ፡ ዘሰማዕኩ፡ አንሰ፡ እም፡ አፈ፡ ካልዓን፡ አላ፡ ነገረኒ፡ መልአከ፡ እግዚአብሔር፡ በዛቲ፡ ሌሊት፡ ዜና፡ ምጽአትከ፡ ኅቤዮ፡ ምስለ፡ ዝንቱ፡ ወልድከ፡ ፍሥሐጽዮን፡ ኅፋይ፡ በመንፈስቅዱስ፡ ወኅዲጎ*ተከ፡³ ቀውስጦስሃ*፡⁴ ሕፃን፡ ንዑሰ*፡⁵ ወበቅድመ፡ እግዚአብሔር፡ ከቡር፡ ወዐቢይ።

ወበውእቱ፡ መዋዕል፡ ሶበ፡ ሰምዐ፡ አባ፡ (41va) ቀውስጦስኒ*፡⁶ ዜና፡ ሑረቶሙ፡ ለጸጋዘአብ ፡ ወለወልዱ፡ ፍሥሐጽዮን፡ መንገለ፡⁷ ጳጳስ፡⁸ ኅዘነ፡ ጥቀ ። ወሐረ ፡ እም፡ *ሀገረ፡⁹ ዝም፡ ኅበ፡ ምድረ፡ ጽላልሽ፡ ኅበ፡ እግዚእኃረያ። ወይቤ፡ ለምንትኬ፡ ኅደገኒ፡ እግዚእዮ፡ ምትኪ፡ እንዘ፡ የሐውር፡ ኅበ፡ ጳጳስ፡ ኢኮንኩኑ፡ አነኒ፡ ከመ፡ ወልዱ፡ ፍሥሐጽዮን፡ ወልዶ፡ በመንፈስቅዱስ፡ ዘኢየአምር፡ ካልአ፡ አበ፡ ወእመ፡ ዘእንበሌሁ፡ ወዘእንበሌኪ። ነጽሪ፡ ዘንተ፡ ግፍዕዮ፡ በእንተ፡ ዘፈለጠኒ፡ እም፡ ወልድኪ፡ እኑዮ።
*¹⁰

ወሶበ፡ ሰምዐት፡ ዘንተ፡ ነገር፡ ለአባ፡ ቀውስጦስ፡ ኅዘነት፡ ጥቀ። ወትቤሎ፡ ኦ፡ ወልድዮ፡ ኢትኅዝን፡ በእንተዝ፡ ነገር። አነ፡ እኅትከ፡ እፌንወከ፡ ኅበ፡ ጳጳስ፡ ምስለ፡ አግብርትዮ፡ ፪ቱ፡ ፅዒንዮ፡ ስንቀከ፡ (41vb) በአእዱግዮ፡ ፫ቱ። ወለከኒ፡ እርኅን፡ ለከ፡ ሠናዮ*፡¹¹ በቅለ፡ ዘተሐውር፡ ቦቱ። ሰማዕኩ፡ ከመ፡ የሐውሩ፡ ካልአን፡ ውሉደ፡ ካህናት፡ አብያጺከ። ምስሌሆሙ፡ ተሐውር፡ ኢትብኪ፡ ወልድዮ፡ እግዚአብሔር፡ የአምር፡ ለከ ዘኅረየከ፡ እም፡ ከርሠ፡ እምከ፡ ዘበሥምረቱ።¹² ቅዱስ፡ ንበር፡ ይእዜ፡ ቅድሜዮ፡ ወብላዕ፡ እክለ፡ እስመ፡ ደከምከ፡ በሐዊረ ፍኖት እንዘ ትበኪ። ወአውሥኦ፡ ወይቤ፡ ኢይበልዕ፡ እምነ፡ ቤት*ኪ፡¹³ ምንተኬ፡ መብልዕ፡ እስከ፡ እሰምዕ፡ ፍትሐ፡ እምነበ፡ እግዚአብሔር፡ አምላኪዮ። ወእነግራ፡ ለሥዕለ*፡¹⁴ እግዝእትዮ፡ ማርያም፡ ከመ፡ ትርአይ፡ ዘንተ፡ ግፍዕዮ።

ወዘንተ፡ ብሂሎ፡ ሮፀ፡ እምቅድሜሃ፡¹⁵ ፍጡነ። (42ra) ወኢየአምር፡ ዘኮነ፡ ልቡናሁ፡ ከመ፡ ዘኢየአምር፡ ሰብእ፡ ዕቡደ፡¹⁶ ልብ፡ እስመ፡ ሰክረ፡¹⁷ በእንተዝ*፡¹⁸ ነገር። ወእግዚእኃረያኒ፡ ተንሥኦት፡ እምንባራ፡ ወትቤሎሙ፡ ለአግብርቲሃ፡¹⁹ ፀዐኑ፡ አፍራሰ፡ ወበቅለ፡ ወአእዱገ፡ ለፀዊረ፡ ስንቅከሙ፡ ወትልዉኒ። አነኒ*፡²⁰ እተልዎ፡ ከመ፡ ኢይባዕ፡ ቀልቀለ፡²¹ እስመ፡ ነደ፡ ልቡ፡ በእሳተ፡ ኅዘን፡ በእንተ፡ ተፈልጦቱ*፡²² እምነ፡ ወልድዮ፡ እንዘ፡ የሐውር፡ መንገለ፡ ጳጳስ።

ወዘንተ፡ ብሂላ፡ ዴገነቶ፡ ድኅሬሁ፡ ተፅዒና፡ ዲበ፡ በቅል፡ ረዋሂት። ወውእቱኒ፡ እንዘ፡ ይረውፅ፡ በቅድሜሃ*፡²³ በጽሑ፡ ፍጡነ፡ በአሐቲ፡ ሰዐት፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ዘ፬ቱ፡ እንስሳ፡ ኅበ፡ ሀገረ፡

¹ * A & B ጸ | ² a & b A & B በትሕትና፡ ቃል | ³ B & C ገ | ⁴ *C & D omit | ⁵ * C, D & E ስ | ⁶ * B omits | ⁷ E በንገለ | ⁸ C omits | ⁹ * C, D & E መ | ¹⁰ * A ፡ | ¹¹ * C, D & E ይ | ¹² E ዘበሥረቱ | ¹³ * C, D & E ተ | ¹⁴ * B ል | ¹⁵ E እምቅድሜሃ | ¹⁶ B ዕቡደ | ¹⁷ B ሠክር; C, D & E ሰክረ | ¹⁸ * E omits | ¹⁹ B ለአግብርቲሃ | ²⁰ * C, D & E ሂ | ²¹ C, D & E ዲበ፡ ቀልቀለ | ²² * B ተ | ²³ * B ሀ

ዝም። ወቆመ፡ ቅድመ፡ ሥዕላ፡ (42rb) ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ። ወአኅዘ፡¹ ይጸሊ፡ እንዘ፡ ይብል፡ ኦ፡ እግዝእትየ፡ ድንግልት፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ኢተሰብአ፡ ወኢተሠገወ፡ እምኔኪ፡ ወልደ፡ እግዚአብሔር፡ ሕያው፡ ለቤዛ*፡² ኩሉ፡ ፍጥረት፡ ለእመ፡ ኢያብጻ*ሕከኒ፡³ ኅበ፡ ጳጳስ፡ ለባሕቲትየ፡ ዘእንበለ፡ በቅል፡ ወስንቅ፡⁴ ከመ እንሣእ፡ ሢመተ፡⁵ ምስለ፡ እኑየ፡ ፍሥሐጽዮን፡ ኅበረ፡ በአሐቲ፡ ዕለት፡ ወለውእቱኒ፡ ለእመ፡ ኢያጐንደይኪዮ፡ ከመ፡ ይጽንሐኒ፡ ደኪሞ፡ በፍኖት፡ እስከ፡ እበጽሕ፡ ኅቤሁ፡ ዘእንበለ፡ መዊት። ኢይሰምየኪ፡ እመ፡⁶ አምላክ፡ ሕያው፡ ወመድኃኔዓለም። መሐልኩ፡ በስሙ፡ ቅዱስ።

ወዘንተ፡ ብሂሎ፡ ወጽኦ፡ እም፡ ቤተ፡ ክርስቲያን፡ ወነጸ*ራ፡⁷ (42va) ለእግዚእኃረያ፡ እንዘ፡ ትጸንሐ*፡⁸ በአፍኦ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ተአኅዘ፡⁹ እስከ፡ ይመጽኡ፡ ላቲ፡ አግብርቲሃ፡ ከመ፡ ይሑሩ፡ ምስሌሁ፡ ዘአዘዘዮሙ፡¹⁰ ቀዲሙ። ወውእቱኒ፡ ሶበ፡ ነጸ*ራ፡¹¹ ጐየ፡ እምኔሃ፡ ውስተ፡¹² ውእቱ*፡¹³ ሀገር፡ ይእቲኒ፡ ከልሀ*ት፡¹⁴ በዐቢይ፡ ቃል፡ ወትቤሎሙ፡ ለካህናተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ተንሥኡ፡ ትልውዎ፡ ሊተ፡¹⁵ ለቀውስጦስ፡ ወልድየ፡ እስከ፡ ይመጽኡ፡ አግብርትየ፡ ከመ፡ ይሑር፡ ምስሌሆሙ፡ ኅበረ፡ ኅበ፡ ጳጳስ።¹⁶

ወሶበ፡ ሰምዑ፡ ዘንተ፡ ነገራ፡ ፪ቱ፡ ቀሳውስት፡ ውርዝዋን፡ ዴገ*ንዎ፡¹⁷ ከመ፡ የአኅዝዎ፡ ወዘእንበለ፡ ይቅረቡ፡ ኅቤሁ፡ ወረደ፡ መልአከ፡ እግዚአብሔር፡ እም፡ ሰማያት፡ ወመዘን፡ ላዕለ፡ ወዐርገ፡ (42vb) መንገለ፡ አየር። ወእግዚእኃረያኒ፡ ትኔ*ጽሮ።¹⁸ ወትቤሎሙ፡ ለእሉ፡ ቀሳውስት፡ ንዑ፡ ተመየጡ፡ አጋእዝትየ፡ እንከሰኪ፡ ኢትረክብዎ፡ ለዝኩ፡ ሕፃን። ወኢነአምር፡ ዘኮነ፡ ወዘረሰዮ፡ አምላክነ፡ እስመ፡ መሰጦ፡ መልአከ፡ መንገለ፡ ሰማይ። ወዘንተ፡ ብሂላ፡ ተመይጠት፡¹⁹ መንገለ፡ ሀገራ፡ እንዘ፡ ታነከር፡ ምስለ፡ ፪ቱ፡ ካህናት፡ እለ፡ ነበሩ፡ ምስሌሃ።

ወተሰምዑ፡ ዝ፡ ነገር፡ ውስተ፡ ኩሉ፡ ሀገረ፡²⁰ ሽ*ዋ፡²¹ እስከ፡ ብሔረ፡ አቡሁ፡ ደወሮ።²² ወመጽኡ፡ ኅበ፡ እግዚእኃረያ፡ ወጠየቅዋ፡ ወነገረዮሙ።²³ ወሶቤሃ፡ ይቤልዋ፡ ሰብአ፡ ጽላልሽ፡ ለእግዚእኃረያ፡ እስመ፡ መጽኡ፡ አቡሁ፡ ለቀውስጦስ። ንዲ፡ ንፃእ፡ ምስሌኪ፡²⁴ ውስተ፡ (43ra) መርኅብ፡ ለተቀብሎቱ፡ ከመ፡ ንብኪ፡ ምስሌሁ፡ እስመ፡ ዝንቱ፡ መካን፡ ጸባብ፡ ወኢያገምር፡ ብዙኅ፡ ሰብአ፡ እለ፡ መጽኡ፡ ዘምስለ፡²⁵ እሙ፡ ወአቡሁ፡ ለሰቄ*ቃው።²⁶ ወዘንተ፡ ብሂሎሙ፡ ዐርጉ፡ እም፡ ሀገረ፡ ጽላልሽ፡ መንገለ፡ መርኅብ*፡²⁷ ዛይ።*²⁸ ወጸንሕዎሙ፡ አቡሁ፡ ወእሙኒ፡ ዲበ፡ ይእቲ፡ መርኅብ፡ ዛይ።

ወሶበ፡ ርእይዎሙ፡ ሰብአ፡ ጽላልሽ፡ እንዘ፡ ኢይበክዩ፡ ተበሀ*ሉ፡²⁹ በበይናቲሆሙ፡ ለምንትኑ፡ ኢይበክዩ፡ ሰብአ፡ ደወሮ።³⁰ በእንተ፡ ጥፍአተ፡ ወልደ፡³¹ መኰንኖሙ። ወእንዘ፡ ይብሉ፡ ከመዝ፡ በጽሑ፡ ኅቤሆሙ፡ ወእግዚእኃረያሰ፡ በጽሐት፡ እንዘ፡ ትበኪ፡ (43rb) ኅቤሆሙ። ወሶበ፡ ነጸራ፡ ገላውዴዎስ፡ ይቤላ፡ እሙነኑ፡ ጠፍአ፡ ወልድነ። ወትቤሎ፡ እው፡ እግዚእ፡ ባሕቱ፡ እግዚአብሔር፡ የአምር፡ ለእመ፡ ኮነ፡ ሕያው*።³² አው፡ መዊቶሂ፡ እስመ፡ ዐቢይ፡ ንስር፡ {H}፡ ፀዓዳ፡ ከነፊሁ፡ ወከመ፡

¹ C ወእንዘ | ² * B ዝ | ³ * B ፃ | ⁴ C, D & E ወፅንት | ⁵ E ዲቁና | ⁶ B omits | ⁷ E ጽ | ⁸ * C, D & E ሐ | ⁹ E ተኃዞ | ¹⁰ B ዘእኃዘዮሙ | ¹¹ * E ጽ | ¹² B transcribed twice as ውስተ፡ ውስተ፡ | ¹³ * C, D & E ተ | ¹⁴ * B ሃ | ¹⁵ C, D & E omit | ¹⁶ * B ፡ | ¹⁷ * B ግ | ¹⁸ * C, D & E ነ | ¹⁹ B omits | ²⁰ C, D & E omit | ²¹ * C, D & E ሽ | ²² C & D ዳወሮ፡ E ዳዋሮ | ²³ E ወነገዮሙ | ²⁴ E omits | ²⁵ E ዘምለ | ²⁶ * B ቆ | ²⁷ * B ብ | ²⁸ * B ፡ | ²⁹ B adds ሃ ending | ³⁰ C, D & E ዳወሮ | ³¹ C, D & E omit | ³² * C, D & E ው

ሰብእ፡ እደዊሁ፡¹ ወእገሪሁ፡ ወቅኑት፡ ሐውቄሁ፡² በዝናር፡ ዘያ*ንጸበርቅ፡³ አዕይንተ፡ ወመሰጦ፡ እምቅድሜየ፡ ወዐርገ፡ ውስተ፡ ሰማይ፡

ወሰቤሃ፡ ትቤ፡ እምነጽዮን፡ ወላዲቱ፡ በይነ፡ ዝኑ፡ ነገር፡ ብካይኪ፡ ጥዩቀ፡ ኦ፡ እኅትየ፡ የዋሂተ፡ ልብ፡ ከመ፡ ርግብ፡ ረሳዕኪኑ፡ ዘኮነ፡ ቀዳሚ፡ ጊዜ፡ ተወልደ፡ ዝንቱ፡ ሕፃን፡ እምነብ፡ አምላኩ፡ የምኒ፡ ኢንደን፡ ለኅጉል፡ (43va) አላ፡ ይፊስዮ፡ ከመ፡ ረሰዮ፡ በፈቃዱ፡⁴ እግዚአብሔር፡ በውስተ፡ ከርሥዮ፡ ዘጎረዮ፡ የምሰ፡ ምጽአትየ፡ ኅቤኪ፡ እሙነኑ*፡⁵ ሞተ፡ ብሂልየ፡ ከመ፡ እጠይቅ፡ ነበረ፡ ይእዜስ፡ ሠናየ*፡⁶ ኮነ፡ ንዲ፡ ንሑር፡ ውስተ፡ ቤትኪ፡ ከመ፡ ንጎድር፡ ወጌሠመ፡ ነሐውር፡ መንገለ፡ ሀገርነ፡ በሰላም፡ ወፍሥሐ፡

ወዘንተ፡ ብሂላ፡ በሳ*ኒታሁ፡⁷ አ*ተወት፡⁸ እሙ፡ ዘምስለ፡ አቡሁ፡ ውስተ፡ ብሔራ፡ ወመልአከ፡ እግዚአብሔርስ፡ ዘአዕረጎ፡ መንገለ፡ አየር፡ ላዕለ፡ አብጽሖ፡ ለአባ፡ ቀውስጦስ፡ ኅብ፡ ሀለወ፡ ጌርሎስ፡ ጳጳስ፡ በይእቲ፡⁹ ሰለት፡ ጊዜ፡ ፱ቱ፡ ሰዐት፡ ዘመሰጦ፡ ባቲ፡ እንዘ፡ ውስተ፡¹⁰ ጉባኤ፡ ኸሉ፡ ሀለወ፡ አባ፡ ጌርሎስ፡ ጳጳስ፡ ዘምስለ፡ ካህናት፡ (43vb) ብዙኃን፡ ወሊቃናተ፡ ይእቲ፡ ሀገር፡ ዘጳጳስ፡ ወእንዘ፡ ይትናገር፡ ዘምስለ፡ አቡነ፡ ጸጋዘአብ፡ በእንተ፡ ዘኮነ፡ ጊዜ፡ ልደቱ፡ ለአባ፡ ቀውስጦስ፡ ውእቱ፡¹¹ ተአምር፡ ዘኮነ፡ እም፡ እግዚአብሔር፡ ዘነገር፡ ዝኒ፡¹³ ሕፃን፡ ወኅደን፡ ማእከለ፡ ጉባኤ፡ ጳጳስ፡ ወዐርገ፡ ሰማየ፡ ውእቱ፡ መልአከ፡ እግዚአብሔር፡ ወሰብ፡ ርእየ፡ አባ፡ ጌርሎስ፡ ጳጳስ፡ ዘንተ፡ ተአምር፡ ደንገ፡ ወፈርሀ፡ እስመ፡ ወረደ፡ እም፡ ሰማይ፡ ማእከለ፡ ውእቱ፡ ጉባኤሁ፡ አባ፡ ቀውስጦስ፡ ወሰምዐ፡ ከመ፡ ድምፅ፡ ነጉድጓድ፡ ዘአሜ፡ ከረምት፡ እንዘ፡ ያስተጣ*ፍሕ፡¹⁴ አክናፊሁ፡ ውእቱ፡ መልአከ፡ እግዚአብሔር፡ ለአባ፡ ቀውስጦስ፡ ዘአውረዶ፡ እም፡ አየር፡ ማዕከሌሁ፡ (44ra)

ወእምዝ፡ ይቤሎ፡ አባ፡ ጌርሎስ፡ ለአባ፡ ቀውስጦስ፡ እም፡ አይቱ፡ መጻእከ፡ ኅቤየ፡ ወወረድከ፡ እም፡ አየረ፡ ሰማይ፡ ወቆምከ፡ ማእከለ፡ ዝንቱ፡ ጉባኤነ*፡¹⁵ ኦ፡ ሕፃን፡ ፍሡሕ፡ ዘትመስል፡ ከመ፡ ፩ዱ፡ እም፡ ደቂቀ፡ ነገሥታት፡ ወአይቱ፡¹⁶ ሀገርከ፡ ወመኑ፡ ሰምከ፡ ወመኑ፡ አዕረገከ፡¹⁷ ውስተ፡ አየረ፡ ሰማይ፡ ወአውረደ*ከ፡¹⁸ ማእከሌነ፡ እንዘ፡ ከማነ፡ ሰብእ፡ አርአያከ፡ ከመዝኑመ*፡¹⁹ ዐረገ፡²⁰ መልዕልተ፡ አየር፡ እስኩ፡²¹ አጠይ*ቀኒ፡²² ነገረ፡ ተፈጥሮትከ፡ እም፡ ውሉድ፡ ሰብእኑ፡ ፍትረትከ፡ አው፡ እም፡ ነገደ*፡²³ መላእክቲሁ፡ ለእግዚአብሔር፡ አምላክነ፡

ወእምዝ፡ አሜሃ፡ አውሥኦ፡ በድንጋዬ፡²⁴ ቃል፡ ወፍርሀት፡ ለአባ፡ ጌርሎስ፡ አባ፡²⁵ ቀውስጦስ፡ (44rb) እንዘ፡ ይብል፡ አነሂ፡ ወልደ፡ መዋቲ፡ ሰብእ፡ ወኢኮነ፡ ፍጥረትየ፡ እም፡ ነገደ፡ መላእክቲሁ፡ ለእግዚአብሔር፡ እሳታውያን፡²⁶ ዘኢይመውቱ፡ ዘከማየ፡ ኃጥእ፡ ገብርከ፡ ወሀገረ*፡²⁷ አቡየስ፡ ወእምየ፡ እም፡ ኢድያመ፡ ሸ*ዋ፡²⁸ ውእቱ፡ ዘትትበሀል፡ ምድረ፡ ዞረፊ፡ ርስተ፡ ካህናት፡

ይእቲሂ፡ ሀገርየ፡ ወምጽአትየስ፡²⁹ ኅቤከ፡ በተአምረ፡ ጸሎታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪፡³⁰

¹ E እደደዊሁ | ² E ሐቄሁ | ³ * C, D & E ይ | ⁴ It was transcribed in unusual small size at the narrowed space between the two lines, it seems that it had been left first then inserted later as correction. | ⁵ * A & B omit | ⁶ * C, D & E ይ | ⁷ * A & B ሣ | ⁸ * A & B ዓ | ⁹ E በእይአተ | ¹⁰ E omits | ¹¹ B ...ተ; C, D & E omit | ¹² * B ና | ¹³ B omits | ¹⁴ * C, D & E ጠ | ¹⁵ B ኒ | ¹⁶ B ይእቲ | ¹⁷ B አእ ...; C, D & E... ከ | ¹⁸ * B, C & E ድ | ¹⁹ * C & D omit | ²⁰ B, C & D ዓርገ; E omits | ²¹ B adds ኬ ending | ²² * B የ | ²³ * B ድ | ²⁴ B ...ን፪ | ²⁵ C ለአባ | ²⁶ B ...ውን | ²⁷ * C ር | ²⁸ * C, D & E ሸ | ²⁹ C & D ወምጽአት | ³⁰ C & D omit

ማርያም፡ ወላዲተ፡ አምላክ፡ ውእቱ። ሰማዕ፡ ኦ፡ አባ፡ ቅዱስ፡ ዘእነግረከ፡ ንስቲተ፡ ነገረ፡ ወተአምረ፡
ዘኮነ፡ ላዕሌየ። አኮ፡¹ ዘኮነ፡ በእንቲአየ፡ ለ*ኃጥእ፡² አላ፡ በብዝ*ኃ፡³ አፍቅሮታ፡ ለእመ፡ አምላክከ፡⁴
አቡየ፡ ወእምየ፡ ዘኮነ፡ ውእቱሂ*፡⁵ ተአምር*፡⁶ እምኔሃ።

ወአጽምእ፡ ዮም ፡ በዛቲ፡ ዕለት፡ (44va) ጊዜ፡ ጽባሕ፡ ሖርኩ፡ ኀበ፡ እምየ ፡ ዘሐፀነተኒ ፡ እኅተ፡⁷
እምየ ፡ ዘኮነት፡ ብእሲተ፡ ዝንቱ፡ ካህን፡ ዐቢይ፡ ዘቆመ፡ በቅድሜከ፡ ዘምስለ፡ ወልዱ ። ቅድመ፡ ገጽከ፡
ዘሀለወ፡ ዝንቱ፡ ውእቱ፡ ካህን፡ ምታ፡ ለይእቲ፡ ብእሲት፡ ዘእነግረከ። ወጊዜ፡ ተንሥኡ፡ እም ፡ ሀገርነ፡
ከመ፡ ይምጽኡ፡ ኀቤከ፡ ዘምስለ*፡⁸ ወልዱ፡ ዝንቱ፡ ካህን፡ አቡየ፡ ጸጋዘአብ፡ ኀደጉ*ኒ፡⁹ ለባሕቲትየ፡
እንዘ፡ ይምጽኡ፡ ኀቤከ፡ ዘእንበለ፡ እሰማዕ፡ ዜና፡ ሖረቶሙ፡ መንገሌከ፡ ለነሢአ፡ ከህነት፡ እምኔከ፡
ነዊምየ፡ በሌሊት፡¹⁰ ተንሥኡ፡ በኀብዕ፡ ወመጽኡ፡ ኀቤከ።

ወእምድኀረ፡ ተንሥኡ፡ በቪ፡ ሰሙን፡ ሰማዕኩ፡ ዘንተ፡ ነገረ፡ ሖረቶሙ፡ ተኃቢዖሙ፡ እምኔየ ፡
ወትማልም፡¹¹ ነገረኒ፡ ፩፡ ብእሲ፡ ዘሀገርየ፡ (44vb) ዘንተ፡ ነገረ። ወየም፡ በጊዜ፡ ጽባሕ፡ ሖርኩ፡ ኀበ፡
ብእሲቱ፡ ለዝ፡^{12a} ካህን፡^b አቡየ፡ ወነገርከዋ*፡¹³ ከመ፡ ተኃብዑ፡ ወመጽኡ፡ ኀቤከ። ወይእቲኒ*፡¹⁴
ትቤለኒ፡¹⁵ ኢትኀዝን፡ ወልድየ፡ ተሐውር፡ ምስለ፡ አግብርትየ፡ ኀበ፡ ጳጳስ፡ ተፅዒነከ፡ በበቅል፡
ወአ*ፀዊረከ፡¹⁶ ስንቀከ፡ በአዕዱግየ ። ወሶበ፡ ሰማዕኩ፡ ዘንተ፡ ነገራ፡ አቢይከዋ፡ እንዘ፡ እብል፡ አንሰ፡
ኢየሐውር፡ ዘምስለ፡ አግብርት*ኪ፡¹⁷ መንገለ፡ ጳጳስ፡ እስመ፡ ተኀብዑኒ፡ እንዘ፡ የሐውሩ፡ ምትኪ፡
ወወልድኪ፡¹⁸ መንገለ፡ ጳጳስ ። አንሰ፡ ለባሕቲትየ፡ ኢሐውር፡ ኀቤሁ፡ ለጳጳስ ። ወዘንተ፡ ብሂልየ፡
ወጸእኩ፡ እም ፡ ቤታ፡ ወሖርኩ፡ ኀበ፡ ቤተ፡ ክርስቲያን ። ወበእኩ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡
ማርያም፡ ወላዲተ፡ (45ra) አምላክ፡ ድንግል፡ በ፪ዔ፡ ወጸለየኩ፡¹⁹ በቅድሜሃ፡ እንዘ፡ እብል፡ ኦ፡
እግዝእትየ፡ አርትዒ፡ ሐዊሮትየ፡ ኀበ ፡ ጳጳስ ። ወወጸእኩ፡ እም፡ ቤተ፡ ክርስቲያን ። ካዕበ፡ ረከብከዋ፡
ለእምየ፡ ይእቲ፡ እንዘ፡ ትጸንሐኒ፡ ከመ፡ ተአኀዝ*ኒ፡²⁰ ወትእሥረኒ፡²¹ ወታኀድገኒ፡²² ሐዊሮትየ።²³

ወሶበ፡ ነጸርከዋ፡ ከመ፡ ትጸንሐኒ፡ ጐየይኩ፡ እምኀቤሃ*፡²⁴ ወአኀዝኩ፡ እሩጽ፡ መንገለ፡ ዐ*ቀብ፡²⁵
ዘሀገረ፡ ፍኖቶሙ፡ ለሰብአ፡ ብሔርየ። ወ*ይእቲኒ፡²⁶ ከልሀት፡²⁷ ወአዘዘቶሙ፡ ለ፪ቱ፡ ካህናት፡ ከመ፡
የአኃዙኒ። ወበይእቲ፡²⁸ ጊዜ፡ ወረደ፡ ንስር፡ ዐቢይ፡ ወፀዓዳ፡ እምዲበ፡ ሰማይ። ወአኀዝኒ፡ ወዖረኒ፡
በከነፊሁ፡ ወሠረረ፡ መንገለ፡²⁹ አየር። (45rb) ወደንገፅኩ፡ ጥቀ፡ እስመ፡ ኢርኢኩ፡ እምቅድመ፡^{30 a}
ዝኒ፡^b ዕለት፡ ዘይመስል፡ ውእተ፡ ንስ*ረ፡³¹ እምአመ፡ ተወለ*ድኩ፡³² እስከ፡ ዛቲ፡ ዕለት። ወውእቱሰ፡
ይትናበበኒ፡ በልሳነ፡ ሰብእ፡ እንዘ፡ ይብል፡ ኢትፍርሀኒ። አነ፡ ኢየኀሥም፡ ላዕሌከ፡ ምንተኒ፡ እስመ፡
ተፈነውኩ፡ እም፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ኀቤከ፡ ከመ፡ አብጸሕከ፡³³ ቅድመ፡ ጳጳስ፡
ዮም፡ ፍጡነ፡ በዛቲ፡ ዕለት። እንዘ፡ ይብል፡ ወይትናገረኒ፡ ሐቂ፡ በአከናፊሁ፡ አብጸሐኒ፡ ኀቤከ፡
ወኀደገኒ፡ ማእከሌከ፡ ወዐርገ፡ ሰማየ። ኢትኔጽሮኩ፡ ኦ፡ አባ፡ እንዘ፡ የሐውር፡ ወየዐርግ፡ ሰማየ፡
ዘእምኀበ፡³⁴ አየር፡³⁵ ኀለፈ፡³⁶ መንገለ፡ ሰማይ፡ ወዐርገ።

¹ B ፀኮ | ² * A & B omit | ³ * B ዙ | ⁴ E አምከከ | ⁵ * B ኒ | ⁶ * B ረ | ⁷ B እኅተ | ⁸ * B ሌ | ⁹ *
C & D ገ | ¹⁰ E በሌሌሊተ | ¹¹ E ወትልም | ¹² C, D & E ለዝካህን | ¹³ * B ፆ | ¹⁴ * C & D omit | ¹⁵
B ትቤ | ¹⁶ * C & D እ | ¹⁷ * B ቲ | ¹⁸ B ወልድኪ | ¹⁹ B የኩ፡ E ...ይከ | ²⁰ * C & D ዙ | ²¹ E
ወተእሥረኒ | ²² C & D ...ግኒ፡ E ወታኃድኒ | ²³ A ፡ | ²⁴ * C, D & E የ | ²⁵ * C, D & E አ | ²⁶ * B
ው | ²⁷ C & D... ሃት፡ E ከልሐሃት | ²⁸ B ... ይቲ | ²⁹ B መንለ | ^{30 a & b} C, D & E እምቅድመዝኒ | ³¹ *
C, D & E ሥ | ³² * C, D & E ል | ³³ A, B & D አብጸሕከ | ³⁴ C, D & E ዘእምኀቤየ | ³⁵ C, D &
E omit | ³⁶ C, D & E add ወ initially

ወይእተ፡ ጊዜ፡ አንቃዕደወ፡ ሰማየ፡ አባ፡ (45va) ጌርሎስ፡ ወኢነጸሮ፡ ለመልአክ፡ እግዚአብሔር፡
 ዘእንበለ፡ አባ፡ ቀውስጦስ፡ ወባሕቱ፡ ሰምዐ፡ ድምፁ፡ አክናፊሁ፡ እንዘ፡ ያ*ስተጣፍሕ፡¹ ወይሰማዕ፡
 ከመ፡ ድምፁ፡ ነጐድጓድ፡ ዘመብረቅ፡ ወሰምዑ፡ ሕዝብኒ፡ ዘሀለዉ፡ ምስለ፡ አባ፡ ጌርሎስ፡ ጳጳስ፡
 አንከሩ፡ ወርእዩ፡ ዘንተ፡ ተአምረ፡

ወእምዝ፡ ተመይጠ፡ ጳጳስ፡ መንገለ፡ ሀሎ፡ አቡነ፡ ጸጋዘአብ፡ ወይቤሎ፡ ዝኑ፡ ውእቱ፡ ሕፃን፡
 ዘተስእልኩክ፡² ቀዲሙ፡ ስሞ*፡³ ዘኮነ፡ ቀውስጦስ፡ ስሙ፡ ወአውሥኦ፡ ጸጋዘአብኒ፡ ወይቤሎ፡ እወ፡
 አባ፡ ውእቱ፡ ዝንቱ፡ ሕፃን፡ ቀውስጦስ፡ ዘጠየቀኒ፡ ቅድመ፡ ነገሮ፡ ዘእንበለ፡ ይረድ፡ ቅድመ፡ ገጽከ፡ እም፡
 አየር፡ ማእከሌነ፡ ወአባ፡ ጸጋዘአብኒ፡ ነገሮ፡ ለጳጳስ፡ ዘኮነ፡ (45vb) በላዕለ፡⁴ አባ፡ ቀውስጦስ፡
 ወዘተገብረ፡⁵ ተአምረ፡ እግዚአብሔር፡ እም፡ ፅንሰ*ቱ፡⁶ ወልደቱ፡ እስከ፡ ይእቲ፡ ዕለት፡ ዘቀርበ፡ ባቲ፡
 ኅበ፡ ጳጳስ፡

ወሰሚዖ፡ ዘንተ፡ ኩሎ፡ ተአምረ፡ ተንሥኦ፡ ውእቱ፡ ጳጳስ፡ እመንበረ፡ ከብሩ፡ ወቀርበ፡ ኅበ፡ አባ፡
 ቀውስጦስ፡ ወሰንደ፡ ቅድሜሁ፡ ወይቤ፡ በአማን፡ አንተ፡ ውእቱ፡ ቀውስጦስ፡ ከቡር፡ ሕፃን፡ በቅድመ፡
 እግዚአብሔር፡ አምላክ፡ ሰማይ፡ ወምድር፡ ከመ፡ ነገረኒ፡ ብርሃናዊ፡ መልአኩ፡ ለእግዚአብሔር፡ በዛቲ፡
 ሌሊት፡ ስመከኒ፡⁷ ወንጽሐ፡ ሥጋክ፡ ረከብኩከሂ፡ ከመ፡ ነገረኒ፡⁸ ኩሎ፡ ነገረ፡⁹ ሄናከ ^b፡

ወእምዝ፡ ገብረ፡ ሎቱ፡ ሢመተ፡ ዲያቆናት፡ ዘምስለ፡ አቡነ፡ ተክለሃይማኖት፡ ወወሀበሙ፡ ሢመተ፡
 (46ra) ዲያቆናት፡ በኣሐቲ፡ ዕለት፡ ኅቡ*ረ፡¹⁰ ወአንበሮሙ፡ በጊዜ፡ ድራር፡ ለአባ፡ ተክለሃይማኖት፡
 በየማኑ፡ ወለአባ፡¹¹ ቀውስጦስ፡ በጸጋሙ፡ ወኅደሩ፡ ኅቡረ፡ ምስሌሆሙ፡ እንዘ፡ ይትዋነሩሙ፡
 ወይስእሎሙ፡ ነገረ፡ ሃይማኖት፡ ከመ፡ ዐበይት፡ መምህራን፡ ወውእቶሙኒ፡ እንዘ፡ {ያ}ጤይቅዎ፡¹²
 ነገረ፡ ኩሎሙ፡ መጻሕፍት፡¹³ ወሕገ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ወእንዘ፡ ይትዋነዩ፡ ዘእንበለ፡ ንዋም፡
 ኅደሩ፡ ወኢተዐውቆሙ፡ ኑኅ፡ ሌሊት፡

ወጸብሐ፡¹⁴ ብርሃነ፡ መዐልት፡ ወወዐሉ፡¹⁵ በኩሎ፡ ሰዐተ፡ መዐልት፡ ዘእንበለ፡ መብልዕ፡ ወመስቲ፡¹⁶
 ወመስየ፡ ቦሙ፡ ወሕዝብኒ፡ እንዘ፡ ይብሉ፡ አልቡኑ፡ ካልእ፡ ነገር፡ (46rb) በኅበ፡ ጳጳስ፡ ዮም፡ በዛቲ፡
 ዕለት፡ ወሌሊትኒ፡ ዘእንበለ፡ ተዋንዮ፡¹⁷ ምስለ፡ እሉ፡ ሕፃናት፡ ወተኅዘብዎ፡ እንዘ፡ ይብሉ፡
 ወበራብዕት፡ ዕለት፡ ባረኮሙ፡ ወአስተፋነዎሙ፡ ከመ፡ ይእትዉ፡ ውስተ፡ ሀገሮሙ፡ ወገብዑ*፡¹⁸
 ውስተ፡ ብሔሮሙ፡ በሰላም፡

ወእግዚእኃረያ፡ ሶበ፡ ሰምዐት፡ ዜና፡ ም*ጽአቶሙ፡¹⁹ ነሢአሙ፡ ሢመተ፡ ዲቁ*ና፡²⁰ ተፈሥሐት፡ ጥቀ፡
 ወነሥኦት፡ ከበሮ፡ ከመ፡ እኅተ፡ ሙሴ፡ ዘፈነት፡ በሰብሐተ፡ ነቢያት፡ አበዊሃ፡ እንዘ፡ ትብል፡ ንሴብሐ፡
 ለእግዚአብሔር፡ ስቡሐ፡ ዘተሰብሐ፡²¹ እስመ፡ ኪያክ፡ ይሴብሐ፡ ኩሎ፡ ኅይለ፡ ሰማያት፡ ወለከ፡
 ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፡ (46va) ሃሌ፡ ሉያ፡ ለእግዚአብሔር፡ ለዘረድኦነ፡ እም፡ እለ፡
 አበዊነ፡ እኒዞ፡ እስከ፡ ለነ፡ አግብርቲሁ፡ ዘዮም፡ ስብሐተ፡ ንፌኑ፡ ለዘፈለጠ፡ ብርሃነ፡ ወለነኒ፡ እም፡
 ነኪራን፡ ሕዝብ፡ ዘረሰየነ፡ ፍሉጣነ፡²² ለአምልኮተ*፡²³ ዚአሁ፡ ከመ፡ አበዊነ፡ ቅዱሳን፡ ውሉደ፡

¹ * C & D ይ | ² A... እልኩ; B ... ዕልኩ | ³ * B መ | ⁴ E በዕንተ | ⁵ C, D & E ወዘገብረ | ⁶ * C, D & E ሠ | ⁷ B ሳመከኒ | ⁸ E ነገርክ | ⁹ a & b E ነገረ፡ ዚአክ | ¹⁰ * E ብ | ¹¹ E ለአባ | ¹¹ { } A & B ይጠ; C, D & E ይጤ | ¹³ B መጻሕፍ | ¹⁴ B ወጽብሐ; C, D & E ወጸቢሐ | ¹⁵ C, D & E ወዓሉ | ¹⁶ B ወመስቲ፡ ወመስቲ; C, D & E ቲ | ¹⁷ B ተንብዮ | ¹⁸ * C, D & E ኡ | ¹⁹ * C, D & E መ | ²⁰ * B ቀ | ²¹ C, D & E ። | ²² B ፍሉጠነ | ²³ * B ት

አብርሃም፡ ይስሐቅ፡ ወያዕቆብ። ይረድኣነ፡ አምላክነ፡ ወመድኃኒነ*።¹ አምላክነሰ፡² አምላክ፡ ኢድኅኖ፡ አምላክ፡ አሕዛብ፡ እ*ብነ፡³ ወዕፀ፡ ኪነት፡ ኢኮነ፡ ስብሐት፡ ለኣብ፡ ስብሐት፡ ለወልድ፡ ስብሐት፡ ለመንፈስቅዱስ። አኣኩ*ቶ፡⁴ ወእሴብሐ፡ ወአሌዕሎ፡ ለንጉሠ፡ ስብሐት፡⁵ እስመ፡ ጽድቅ፡ ቃሉ፡ እሙን፡ ነገሩ፡ ወርቱዕ፡ ኩሉ፡ ፍናዊሁ፡ (46vb) ወመንክር፡ ተአምረ፡ ግብሩ፡ ዲበ፡ ኩሉ፡ ጻድቃኒሁ። መንግሥቱ፡ ዘለዓለም፡ ወምኩናኑኒ፡⁶ ለትውልድ*፡⁷ ትውልድ። ወበዝ፡ ኩሉ፡ ስብሐተ፡ አበዊሃ፡ ተቀበለቶሙ፡ በውስተ፡ ፍኖተ፡ ሀገሮሙ፡ እንዘ፡ ትዜምር፡ ወትዬብብ፡⁸ ለውሉዳ*፡⁹ አባ፡ ቀውስጦስ፡ ወአባ፡¹⁰ ተክለሃይማኖት።

ወእምድኅረዝ፡ ነበረ፡ አባ፡ ቀውስጦስ፡ ምስለ፡ አባ፡ ጸጋዘአብ፡ እንዘ፡ ይትሜሀ*ር፡¹¹ ወይሜሀ*ር፡¹² ኩሎ ሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት።

15. The death of Šaggāza’ab and ’Ēgzi’əḥarayā

¹³ ወእምዝ፡ እንዘ፡ ሀለዉ፡ አቡነ፡ ተክለሃይማኖት፡ ወልደ፡ ፲ወ፱፡ ዐመት፡ ወ፳፡¹⁴ አውራኅ፡ ወአባ፡ ቀውስጦስ፡ ወልደ፡ ፲ወ፱፡ ዐመት፡ አዕረፉ፡ ጸጋዘአብ፡ ወእግዚእኃረያ። ወጊዜ፡ (47ra) ዕረፍቶሙ፡ መጽኡ፡ አቡሁ፡ ወእሙ፡ ለአባ፡ ቀውስጦስ፡¹⁵ ከመ፡ የሐውጽዎ፡ ወያላቅስዎ፡ ለአባ፡ ተክለሃይማኖት፡ በእንተ፡ ዕረፍተ፡ አቡሁ፡ ወእሙ። ወበውሉቱ፡ መዋዕል፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ነበረ፡ {አባ፡ ቀውስጦስ}፡¹⁶ ኅበ፡ መቃብሪዎሙ፡ ለእሉ፡ ቅዱስን፡ መጸኢ፡¹⁷ እም፡ ሀገረ፡ ዝም። ወሕዝብኒ፡ ዘይትሜሀሩ፡ ያጸምዑ፡¹⁸ እም፡ ነገረ፡ መጻሕፍት፡ ፍካሬ፡¹⁹ እም፡ ቃል፡ ዘይነግሮሙ። ወይእተ፡ ጊዜ፡ ይቤልዎ፡ ነዋ፡ ይቀው*ሙ፡²⁰ አቡከ፡ ወእምከ፡ አፍኣ*፡²¹ ቤተ፡ ክርስቲያን። ዓዕ፡ ከመ፡ ትትአምኖሙ። ወመጽኡ፡²² የሐውጽከ፡²³ ወሀለዉ፡ ይጸንሑከ።²⁴

ወሰሚዎ፡ ዘንተ፡ ይቤሎሙ፡ ለእለ፡ ነገርዎ፡ ሰብእ*፡²⁵ አቡየሰ፡ ወእምየ፡ (47rb) አምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ወእግዝእትየ፡ ቅድስት፡ ድንግልት፡ በ፪ዔ፡ ማርያም፡ እሙ። ወእሉኒ፡ ሕዝብ፡ እለ፡ ይሰምዑ፡ ወይትሜሀሩ፡²⁶ እምኔየ፡ ነገረ፡ ጽድቁ፡ ወቃለ፡ ሃይማኖቱ*፡²⁷ ለአምላኪየ፡ ወዘንተ፡ ነገረ፡ ብሂሎ፡ አበየ፡ ወዚዐ፡ እም፡ ቤተ፡ ክርስቲያን፡ ወኣኅዘ፡ ይምህሮሙ፡ ለእሉ፡ ሕዝብ፡ ዘሀለዉ፡ ምስሌሁ፡ ይሰምዑ፡ ሃይማኖቶ። ወተስእልዎ፡ እሉኒ፡ ሰብእ፡ ወይቤልዎ፡ ኣ፡ አባ፡ ዓዕ፡ {ወ}ተአምኖሙ፡ ለአዝማዲከ፡ እስመ፡ መጽኡ፡ እም፡ ርኑቅ፡ ሀገሮሙ፡ ከመ፡ የሐውጽከ፡ በእንተ፡ ዘኅደጉከ፡ ዕጓለ፡ ማውታ፡ ከዊነከ፡ እለ፡ ሐፀኑከ፡ ሰብእ፡ ጸጋዘአብ፡ ወ*እምኔውከ፡²⁸ ሕይወትብነበጽዮን፡ ወእግዚእኃረያ፡²⁹ (47va) ብእሲቱ፡ ዘእልሀቀተከ። ወለነሰ*፡³⁰ ትነግረነ፡ ድኅረ፡ በከዋላ፡³¹ መዋዕለ፡ ዕለ*ት፡³² እስመ፡ ኢየ*ኃልቅ፡³³ ብነ፡ ትምህርትከ፡ ኩለሄ። በኩሉ፡ ዕለት፡ ለእመ፡ ዳኅነ፡ ኮንከ፡ ዘእንበለ፡ ሞት፡ ትነግረነ።

¹ * E ኒ | ² C, D & E ። | ³ A & B ዕ | ⁴ * C, D & E ኩ | ⁵ C, D & E ። | ⁶ B ናኒሁ | ⁷ * B ድ | ⁸ B, C, D & E የ | ⁹ * C, D & E ደ | ¹⁰ C, D & E omit | ¹¹ * A & B ሐ | ¹² * A & B ሕ | ¹³ D begins new passage (15); C & D ዘጥቅምት | ¹⁴ B ፳ | ¹⁵ B ቀውስ | ¹⁶ Otherwise the sentence remains without a subject | ¹⁷ A & B ዘመጽኣ; E መጽኣ | ¹⁸ A ወያ...; B ወያጽምዑ; C, D & E ያጽምዑ | ¹⁹ B ፍካሬ | ²⁰ * E ወ | ²¹ * C & D ኣ | ²² A & B omit | ²³ A ወያውጽከ; C, D & E የኃው... | ²⁴ A & B omit | ²⁵ * C, D & E ኣ | ²⁶ A & B ...መሐሩ | ²⁷ * B ት | ²⁸ * E omits | ²⁹ * A & B ዓ | ³⁰ * C & D omit | ³¹ C & D በከዋላ | ³² E ል | ³³ * B ያ

ወአውሥኦ፡ ወይቤሎሙ፡¹ ኢሰማዕከሙኑ፡ ዘይቤ፡ ቢቃለ፡ ወንጌል፡ አመ፡ ይቀውሙ፡ እሙኒ፡ እግዝእትነ፡ ማርያም፡ ወአጋዊሁ፡ ዘተናገረ፡ እንዘ፡ ይብል፡ ከማየ፡ አቡዮስ፡ ወእም*የኒ፡² እለ፡ ይገብሩ፡ ፈቃዶ፡ ለአቡዮ፡ ወዘይቤ፡ ዘካደገ፡ አባ*ሁ፡³ ወእም፡ ብእሲቶሂ፡ ወውሉዶ*፡⁴ ወገራህቶ፡ ናሁ፡ ይሰም*ዐኒ፡⁵ ቃልየ፡ ወይተል*ወኒ፡⁶ ወዘሰ፡^{7 a} ገደፋ፡^b ለነፍሱ፡ በእንቲአየ፡ ወፆረ፡ መስቀለ፡ ሞትየ፡ ውእቱ፡ ይተ*ልወኒ፡⁸ ወዘኢገደፋ፡⁹ ለነፍሱ፡ በእንቲአየ፡ (47v^b) ኢይረከባ፡¹⁰ በደጋሪ፡ መዋዕል፡ ወአንትሙኒ፡ ትቤሉኒ፡ ዕጓለ፡ ማውታ፡ በእንተ፡ ዕረፍቶሙ፡ ለእለ፡ ሐፀኑኒ፡ በሃይማኖቶሙ፡ ውእቱኒ፡ ይሁ*በሙ፡¹¹ አስበ፡ ፃማሆሙ፡ በመንግሥተ፡ ሰማያት፡ እስመ፡ ኢይትሔ*ሰው፡¹² ቃሉ፡ ዘነበበ፡ ለቅዱሳኒሁ፡ ወሊተስ፡ ሀለወኒ፡ ውእቱ፡ አብ፡ ለዕጓለ፡ ማውታ፡ ወመኰንን፡ ለዕቤራት፡ ውእቱ፡ የዐቅበኒ፡ እስከ፡ መዋዕል፡ በዳኅና፡ ወበሰላም፡

ወዘንተ፡ ብሂሉ፡ ተኅብዐ፡ ውስተ፡ ውሳጤ፡ ቤተ፡ ክርስቲያን፡ በይእቲ፡ ዕለት፡ ወበይእቲ፡ ሌሊት፡ ጊዜ፡ ነቀወ፡ ዶርሆ፡ ተንሥኦ፡ እም፡ ውሳጤ፡ ቤተ፡ ክርስቲያን፡ በብርሃነ፡ ወርኅ፡ ወጽኦ፡ ወበ፫፡ ሰዐት፡ በጽ*ሐ፡¹³ ውስተ፡ ሐቅለ፡ ገዳም፡ (48ra) ዘሀገረ፡ ችፋይ፡ ወበኦ፡ ውስቴታ፡ ወአኅዘ፡ ይጸሊ፡ በኩሉ፡ ሰዐት፡ እንዘ፡ ይሴሰይ*፡¹⁴ እም፡ ቈ*ጽለ፡¹⁵ ገዳም፡ ዕፅ፡ እንቧጮ፡ ወሥርወ፡ ሢዴር፡¹⁶ እንቧ*ይ፡¹⁷

16. Galāwdewos left his power and became a monk

ወእምዘ፡ ሶበ፡ ርእየ፡ አቡሁ፡ ገላውዴዎስ፡ መኰንን፡ ይቤላ፡ ለእሙ፡ እምነጽዮን፡ ኦ፡ እግዝ እትየ፡ ሑሪ፡ ውስተ፡ ሀገርነ፡ ምስለ፡ ኩሎሙ፡ ሠራዊትነ፡ ወአነ፡ እትኅባዕ፡ ከማሁ፡ ውስተ፡ አፀደ፡ ቤተ፡ ክርስቲያን፡ ለባሕቲትየ፡ እስከ፡^{18 a} ይወጽእ፡^b እንዘ፡ ይብል፡ ሑሩ፡¹⁹ አቡዮ፡ ወእምየ፡ ለወልድነ፡²⁰ እኅዘ፡ ወእምቅሑ፡ በሰናስል፡ ወእወስዶ፡ ኅብ፡ ሀገርየ፡ ወእፊስየ፡ ከማየ፡ መኰንን፡ ደወሮ፡²¹ አው፡ መስፍነ፡ ዘሀገረ፡²² አቡኪ፡ ማቴዎስ፡ በምድረ፡ ወግዳ፡ በፈቃድ፡ ንጉሥ፡

(48rb) ወአውሥኦት፡ ወትቤሎ፡ ለምታ፡ አቡሁ፡ እምነጽዮን፡ ኦ፡ እግዚእየ፡ እመስ፡ ትሰምዕ፡ ምክርየ፡ ንሑር፡ ውስተ፡ ሀገርነ፡ ኅዲገነ፡ ዘንተ፡ ነገረ፡ ወልድነ፡ ቀውስጦስ፡ እስመ፡ ኢንረከባ፡ ዘእንበለ፡ ፈቃድ፡ እግዚእብሔር፡ እስመ፡ ኅደረ፡ ለአምላኩ፡ በኅዲገ፡ ነፍሱ፡ ወኢይጌ*ልያ፡²³ በልቡ፡ ለሢመተ፡ ዛቲ፡ ዓለም፡ ዘተኅልፍ፡ ከመ፡ ጽላሎት፡ ወሕልም፡ ወእመሂ፡ ኢትሰምዐኒ፡ ዘንተ፡ ምክርየ፡ ግበር፡ አንተ፡ ዘትፈቅድ፡ አንሰ፡ ኢያጽሕቀኒ፡ ነገረ፡ ወልድየ፡ ኩሉ፡ እስመ፡ ኅረየ፡ አምላኪየ፡²⁴ ከመ፡ ፈቀደ፡ ይረስየ፡²⁵ በውስተ፡ ክርሥየ፡ ኢተዘክርከኑ፡ ዘኮነ፡ ወዘገብረ፡ ላዕሌሁ፡ ኩሎ፡ ተአምረ፡ ቀዳሚ፡ (48va) እግዚእብሔር፡ ወእምድኅረ፡ ተፈልጠ፡ እምኔነ፡ በተአምራቲሁ፡ አምላክነ፡²⁶ ወሀበነ፡ ካልዐነ፡²⁷ ውሉደ፡ ህየንቴ*ሁ፡²⁸ ለምንትኬ፡ ነጎሥሦ፡ ለቀውስጦስ፡ እሉ፡ ሕፃናት፡ ይበቁዑነ፡ ዘወለድኖሙ፡ እምድኅሬሁ፡

ወሰሚዖ፡ ዘንተ፡ ምክረ፡ ብእሲቱ፡ ካዕበ፡ ይቤላ፡ ለእሙ፡ አቡሁ፡ ገላውዴዎስ፡ ለአባ፡ ቀውስጦስ፡

¹ * B omits | ² * C ሙ | ³ * B ቡ | ⁴ * C & D ደ | ⁵ * B ማ | ⁶ * E ለ | ^{7 a & b} C, D & E ወዘገደፋ | ⁸ * C, D & E ት | ⁹ C, D & E ወዘገ... | ¹⁰ C, D & E ይረ... | ¹¹ * B ሁ | ¹² * C, D & E ሄ | ¹³ * B ጸ | ¹⁴ * B የ | ¹⁵ * B ቆ | ¹⁶ E omits | ¹⁷ * C, D & E ጓ | ^{18 a & b} A & B omit | ¹⁹ B ሑሩ | ²⁰ B ለወልድየ | ²¹ A, B, C & D ዳወሮ፤ E ዳዋሮ | ²² C, D & E omit | ²³ * C, D & E ሄ | ²⁴ B... ከነ | ²⁵ E ይስየ | ²⁶ E ለአም.... | ²⁷ E omits | ²⁸ * C, D & E ቲ

በሊ፡ ስምዕኒ፡ አንቲ፡ ዓዲ፡ ምክርዮ፡ አነ፡ እተልወኪ፡ እስከ፡ ዕለተ፡ ሰኑይ፡ ወአንቲሰ፡ ሐራ፡ ቀዲሙ፡ በዕለተ፡ ረቡዕ፡ አው፡ እመ፡ እረከቦ፡ እመጽእ፡ ኅቤኪ፡ ኅዲግዮ፡ ከመ፡ መከርከኒ፡¹ ወለእመ፡ ኢረከብክዎ፡ እመጽእ፡ እስከ፡ ፫፡ ሰሙን፡ ኅሢሥዮ፡ ዘተኅበዐ፡ ቦቱ፡ መካነ፡ (48vb) እስመ፡ አፍተወኒ፡ አሐተ፡² ጊዜ፡ ርእየተ፡³ ገጹ፡ ንስቲተ፡ ወዘንተ፡ ብሂሎ፡ አቡሁ፡ ነበረ፡ ሀገረ፡ ጽላልሽ፡ ንስቲተ፡ መዋዕለ፡ ወእመሰ፡ ሐረት፡ ሀገረ፡ ዳወሮ፡ ምስለ፡ ሠራዊተ፡ ብእሲሃ፡

⁴ ወእምዘ፡ በ፲ወ፪፡ ዕለት፡ ድኅረ፡ ሐረት፡ እምነጽዮን፡ ውስተ፡ ሀገራ፡ {} ገላውዴዎስ፡⁵ እም፡ ሀገረ፡ ጽላልሽ፡ ተንሥኡ፡ በሌሊት፡ ወፀዐነ፡ ፈረሶ፡ ዘእንበለ፡ ይስ*ምዑ፡⁶ በጽሚት፡ ወዐልደኒሁ፡ ነዊሞሙ፡ ተድኅለ፡ እምኅቤሆሙ፡ ወመነነ፡ ዓለመ፡ ወሐረ፡ ምድረ፡ ትግራይ፡ ወእንዘ፡ የሐውር፡ ጊዜ፡ በጽሐ፡ ሀገረ፡ መንዝህ፡ ረከበ*፡⁷ ህዮ፡ ብእሴ፡ ሕሙመ፡ ዘይድኅክ፡ በእደዊሁ፡ ወአሐቲ፡ እገሪሁ፡ (49ra) ይብስት፡ በደዌ፡ ንዳድ፡⁸ ወይቤሎ፡ ውእቱ፡ ድውይ፡ በእንተ፡ ስማ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ድንግል፡ በ፪፡ መጥ*ወኒ፡⁹ ዘንተ፡ ፈረሰከ፡ ዘትዒዐን፡¹⁰ ቦቱ፡ እስመ፡ አነ፡ ድውይ፡ ዘአልብዮ፡¹¹ እግር፡ ለሐዊር፡ ወአንተ፡ ሕያው፡ ወመኰንን፡ ዘብከ፡ ካልእ፡ ፈረሰ፡ ወንዋያት፡ ብዙኅ*፡¹² ወአነ፡ ነዳይ፡¹³ ጥቀ፡ እም፡ ኸሉ፡ ሰብእ፡

ወሰባ፡ ሰምዐ፡ ዝክረ፡ ስማ፡ ለእግዝእትነ፡ ማርያም፡ እስመ፡ መፍቀሬ፡ ምጽዋት፡ ውእቱ፡ በእንተ፡ ስማ፡ ወረደ፡ እምዲባ፡ ፈረሰ፡ ወወሀቦ፡ ለነዳይ፡ ምስለ፡ ኸሉ፡ ንዋያተ፡ ፈረሰ፡ ወሐረ፡ ፍኖቶ፡ መንገለ፡ ትግራይ፡

ወእንዘ፡ የሐውር፡ ጊዜ፡ በጽሐ፡ ሀ*ገረ፡¹⁴ አንነት፡ (49rb) ተንሥኡ፡ ቦቱ፡ ዐቢይ፡ አርዌ፡ ወእንዘ፡ ይጐይይ፡ እም፡ ውእቱ፡ አርዌ፡ ወግዖ፡ ሦ*ክ፡¹⁵ እገሪሁ፡ ወደወዮ፡¹⁶ በዕ*ለተ፡¹⁷ ልደቱ፡ ለእግዚእነ፡ ኅደግዎ፡ ሰብእ፡ እለ፡ የሐውሩ፡ ምስሌሁ፡ ሀገረ፡ ሮሀ*፡¹⁸ ወተርፈ፡ ባሕቲቱ፡ ውስተ፡ ገዳመ፡ ብርቋቋ፡ ወውእተ፡¹⁹ ጊዜ፡ ወረደት፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ኅቤሁ፡ እምዲባ፡ ሰማይ፡ ዘምስለ፡ ሚካኤል፡ ወገብርኤል፡ ዘምስለ፡ ቅዱስ፡ ጊዮርጊስኒ*፡²⁰ ወገላውዴዎስ፡ ሰማዕታተ፡ ወልዳ፡²¹ ገባሬ፡ ተአምራት፡ ወመንክራት፡²² በአምሳለ፡ ንግሥት፡²³ ም*ድራዊት፡²⁴

ወውእቶሙኒ*፡²⁵ መላእክት፡ ወሰማዕታት፡ ተመሲሎሙ፡ ሰብእ፡ ሀገር፡ ዐብየተ*፡²⁵ ወትቤሎ፡ አንተ፡ ብእሲ፡ እፎ፡ ሀለውከ፡ ወይቤላ፡ (49va) ሰላመ፡ እግዚአብሔር፡ የሀ*ሉ፡²⁷ ምስሌኪ፡ አይቱ፡ ተአምርኒ፡ ኦ፡ እግዝእትዮ፡ እስመ፡ አንቲ፡ ንግሥት፡ ወአንሰ፡²⁸ ነዳይ፡ ወፈላሲ፡ ዘእም፡ ርኅቅ፡ ሀገር፡

¹ B መከርከከ | ² B አንተኒ; C... ቲ | ³ C ርእተ | ⁴ D begins new passage (16) | ⁵ {} A, B, C, D & E /the affixation of the conjunction ወ to the name ገላውዴዎስ is unnecessary since there is no verb except ሐረት which can not conclude the statement because of the preposition ድኅረ; there is no personal name as a subject. The subject is ገላውዴዎስ himself and the concluding verb in the statement is ተንሥኡ. So, there could be no need of conjunction to link the subject with itself or the verb to itself. | ⁶ * C, D & E ሰ | ⁷ * E ቦ | ⁸ C, D & E ንደድ | ⁹ * B ጠ | ¹⁰ E ወዳግን | ¹¹ E ዘኢ ... | ¹² * C, D & E ኅ | ¹³ A & B ድውይ | ¹⁴ * B ሐ | ¹⁵ * B ሶ | ¹⁶ B ወአደወየ | ¹⁷ * A እ | ¹⁸ * B ኃ | ¹⁹ E ወውተ | ²⁰ * C & D omit | ²¹ B ልዳ | ²² B omits | ²³ B ነግሥት | ²⁴ * C, D & E መ | ²⁵ * B omits the ending ኒ | ²⁶ * A & B ት | ²⁷ * A ሃ | ²⁸ E ወአነ

ወአውሥኦት*¹ ወትቤሎ፡ አንሰኬ፡ *አአምረከ፡ በቤተ፡ ንጉሥ፡ ትካት፡ ዘስሙ፡ ሞተለሚ፡*² አመ፡ ነበር*ከ፡³ ምድረ፡ ደወሮ፡⁴ ምስለ፡⁵ መኰንን፡ ዐቢይ፡ ወዮምሰ፡ ሶበ፡ ነጻርኩከ፡ በርጉቅ፡

ሐሚመከ፡ እግረከ፡⁶ እንዘ፡ ትስእ*ል፡⁷ ረድኤተ፡ ወምጽዋተ፡ በስማ፡ ለማርያም፡ ወላዲተ፡ አምላክ፡ በእንተዝ፡ መጻእኩ፡ ከመ፡ እርድኦከ፡⁸ ንስቲተ፡ ነዓ*ኬ፡⁹ ይእዜ፡¹⁰ ንሑር፡ ህቀ፡ እስመ፡ ሀለዉ፡ ቅድሜከ፡ ዘየሐውሩ፡ መንገለ፡ ትግሬ፡ ነጋድያን፡ ለአምጽአ፡ ዪው፡ ዘምስሌሆሙ፡ (49vb) ተሐውር፡ ወዘንተ፡ ብሂላ፡ ገሠሠት፡ እግሮ፡ ዘሐብጠ፡¹¹ በውግዐተ፡ ሦከ፡ ወሐይወ፡ ሶቤሃ፡

ወሐረ፡ ምስሌሃ፡ እንዘ፡ ትትናገር*፡¹² ከመ፡ ሰብእ፡ ዘይትዋነይ፡¹³ ምስለ፡ አርኩ፡ ወበጽሐ፡ ኀበ፡ ነጋድያን፡ እንተ፡ ነገረቶ፡ ቀዲሙ፡ ዜና፡ ሑረቶሙ፡ ወትቤሎሙ፡ ለእሉ፡ ነጋድያን፡ አ፡ አጋውዋ፡ እስመ፡ ዝንቱ፡¹⁴ ብእሲ፡ ፍቁርየ፡ ውእቱ፡ አንሰ፡ አአምሮ፡ እም፡ ትካት፡ በውስተ፡ ሀገሩ፡ ወውእቱሰ*፡¹⁵ ኢየአምረ*ኒ፡¹⁶ እንዘ፡ ሀ*ለውኩ፡¹⁷ ኩለሄ፡ በቤተ፡ ንጉሥ፡ ዘብሔሩ፡ እንዘ፡ እረድኦ*፡¹⁸ በኩሉ፡ ጻሕቁ፡ በኀበ፡ ውእቱ፡ ንጉሥ፡¹⁹ ዘይፈቅድ፡ ልቡናሁ፡ ይእዜኒ፡ ረከብከዎ፡ በውስተ፡ ፍኖተ*፡²⁰ ዐፀባ፡ (50ra) ጥቀ፡ ሐሚሞ፡ ባሕቲቱ፡ ነቢሮ፡ ማእከለ፡ ገዳም፡ ዘምስለ፡ አራዊት፡ እንዘ፡ ይሰእል፡ ረድኤተ፡ እም፡ ወላዲተ፡ አምላክ፡ ማርያም፡

ወበእንተዝ፡ ኀዘነ፡ ልብየ፡ ወመጻእኩ፡ ኀቤከሙ፡ ከመ፡ ትሰድዎ፡ ምስሌከሙ፡ ወየሐውር፡ ኀበ፡ ፈቀደ፡ ል*ቡናሁ፡²¹ ብሔር፡ በእንተ፡ ስሙ፡ ለ*ወልደ፡ እግዚአብሔር፡²² አማኅፀንኩከሙ፡ እስመ፡ አንትሙ፡ ሕዝበ፡ ክርስቲያን፡ ፍቁራነ*፡²³ ክርስቶስ፡ አንሰ፡ አሐውር፡ ኀበ፡ ንጉሥ፡ ዐቢይ፡ እስመ፡ ብየ፡ ካልእ፡ ነገር፡ ወእትመየጥ፡ ሐዊርየ፡ ኀቤከሙ፡ እስከ፡ ሀገረ፡ አኩ*ሱም፡²⁴ ጽንሐኒ፡ እስከ፡ እረከበከሙ፡ በህየ፡²⁵ እጸንሐከሙ፡ ወትረከቡኒ፡ (50rb) ወበውስተ፡ ፍኖት፡ ዘረከብከሙ፡ ዲናረ፡ ወርቅ፡ ዘኅልቆን*፡²⁶ ፳፫፡ መዳልው፡ እስመ፡ ውእቱ፡ ወርቅ፡ ዘዚአሁ፡ ንዋይ፡ ውእቱ፡ ዘተጉ*ድግ፡²⁷ እም፡ አግብርቲሁ፡ ወበእንተ፡ ዝንቱ፡ ወርቅ፡ ለእመ፡ መጽአ፡ ካልእ፡ ብእሲ፡ ዘየእኅዘከሙ፡²⁸ አነ፡ አኅልፍ፡ ለከሙ፡ በቅድመ፡ መኳንንተ፡ ሀገር፡ ዘይእኅዘከሙ፡²⁹ ወዘንተ፡ ብሂላ፡ እምኀቤሆሙ፡ ሐረት፡ መንገለ፡ አንጻረ፡ ፍኖቶሙ፡ ወተሠወረት፡

ወእምዝ፡ ጠየቅዎ፡ ወተስእልዎ፡ እሉ፡ ነጋድያን፡ ለገላውዴዎስ፡ ወይቤልዎ፡ አ፡³⁰ እግዚእነ፡ አይቱ፡ ውእቱ፡ ሀገርከ፡ ወአይቱ፡ ሀገራ፡³¹ ለይእቲ፡ እግዝእት፡ ዐባይ፡ ወክብርት፡ እስኩኬ፡ አጠይቀነ፡ ነገራ፡ ወለከኒ፡ ግብረ፡ ሐዊሮትከ፡ እስከ፡ ዝየ፡ (50va) መካን፡ እም፡ ሀገርከ፡ ወንሕነኒ፡ ንነግረ*ከ፡³² ድኅረ፡ ነገረ፡ ረኪቦትነ፡ ዘንተ፡ ወርቀ፡ ዘዜነወተነ፡ ከመ፡ ዚአከ፡ ውእቱ፡ ዛቲ፡ እግዝእት፡ መኑ፡ ነገራ፡ ከመ፡

¹ * E ቶ | ² *-* it does not make nice sence. There is uncorrectness either with the form of ሥ in the word ንጉሥ or with the order which the word ትካት takes. To avoid the uncorectness and to have a right reading for translation, it is suggested that the statement to be read alternatively: “አአምረከ፡ በቤተ፡ ንጉሥ፡ ትካት፡ ዘስሙ፡ ሞተለሚ፡” or as “አአምረከ፡ ትካት፡ በቤተ፡ ንጉሥ፡ ዘስሙ፡ ሞተለሚ፡” | ³ * B ረ | ⁴ B ይወሮ | ⁵ A, B & E omit | ⁶ C እግርከ; D & E እግሪከ | ⁷ * C, D & E ፅ | ⁸ C & E እርደከ | ⁹ አ | ¹⁰ ዜኬ | ¹¹ E ዘሐመ | ¹² * C, D & E ሮ | ¹³ C.....ዋይ | ¹⁴ B ውእቱ | ¹⁵ * C & D ሰ | ¹⁶ * B ር | ¹⁷ * B ሐ | ¹⁸ * C, D & E እ | ¹⁹ C, D & E ነጉሥ፡ ዘበፍቅ | ²⁰ * C, D & E ት | ²¹ * C, D & E ለ | ²² * E omits | ²³ * C ን | ²⁴ * A, B, C & D ኩ | ²⁵ E omits | ²⁶ * C, D & E omit | ²⁷ * B ሀ | ²⁸ A ዘይእኅዘከሙ; B ዘይእሕዘከሙ | ²⁹ C, D & E add ለ initially | ³⁰ E omits | ³¹ B ብሔራ | ³² * B ር

ረከብኖ፡ ለወርቅ፡ ዘጠፍአ፡ እምኔከ፡ ወረከብኖ፡ ንሕነ፡ እስመ፡ ኢነአምራ፡ ወኢርኢናሃ፡ ዘእንበለ፡ ዛቲ፡ ዕለት፡ ለይእቲ፡ እግዝእት፡ አንተኑ፡ ተአምራ፡ እምቅድመ፡ ዝኒ፡ ዕለት፡ ትካት፡ ወአውሥአ፡ ገላውዴዎስ፡ ወይቤሎሙ፡ አኮ፡ ዘአአምራ-{}¹ ቀዲሙ፡ በሀገርየ፡ ዘእንበለ፡ ዛቲ፡ ዕለት፡ ዳዕሙ፡ ትመስለኒ፡ በይነ፡ ነገራ፡ ዘነገረተከሙ፡ ዘኸሎ፡ምሥጢረ፡ ልቡናየ፡ ዘተፈነወት፡ ብእሲት፡ እምነበ፡ እሙ፡ ለአምላኪየ፡ እስመ፡ ይእቲ፡ እመ፡ አምላክ፡ (50vb) ወመፍቀሪተ፡ ብእሲትየ፡ ወ*ወልድየ፡² ወበእንተዝ፡ ይመስለኒ፡ ዝ፡ ኸሉ፡ ነገር፡ ዘኮነ፡ እምነበ፡ እግዚአብሔር፡ ወኢጠፍአኒ፡ ወርቅ፡ እም፡ ንዋይየ፡ አላ፡ መነንኩ፡ ዓለመ፡ ወኅደጉ፡ ቤትየ፡ ወብእሲትየ፡ በእንተ፡ ወልድየ፡³ ዘአጽሐበኒ፡ እስመ፡ ወልድየ፡ ኅዲጎ*፡⁴ ግብረ፡ ዚአየ፡ ኅደረ፡ ለአምላኩ፡ ዘእንበለ፡ ፈቃድየ፡ ወበእንተዝ፡ ነገር፡ ተዘከርኩ፡

ዕለተ፡ ሞትየ፡ እንዘ፡ እብል፡⁵ ዝንቱ፡ ሕፃን፡ በንዕሱ*፡⁶ ተዘኪሮ፡ ኅልፈተ፡ ዓለም፡ ዝንቱ፡ ኅደገ፡⁷ ግብረ፡ ዚአየ፡ ወተለወ፡ ነገረ፡ አምላኩ፡ አፎኑመ፡ እከውን፡ ሊተ፡ በቅድመ፡ አምላኪየ፡ ተንሣእኩ፡ በሌሊት፡ ወመጻእኩ፡ እስከ፡ ዝየ፡ ትማልም፡ አርዌ፡ (51ra) ተንሥአ፡ ላዕሌየ፡ ወእንዘ፡ እጐይይ፡ እምኔሁ፡ ወግዐኒ፡ ሦከ፡ ዐቢይ፡ ወሐብጠ፡ ኸሉ፡ አ*ባልየ፡⁸ ወበከይኩ፡ ኅበ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ከመ፡ ታድኅነኒ፡

ወእንዘ፡ ትበኪ፡ ወእግዕር፡ በሕማም፡ መጽአት፡ ኅቤየ፡ ይእቲ፡ ዛቲ፡ እግዝእት፡ ወትቤለኒ፡ ተንሥአ፡ አ፡ እኅው፡⁹ ከመ፡ ትሑር፡ ምስለ፡ ነጋድያን፡ ወይእተ፡ ጊዜ፡ አመ፡ ትቤለኒ፡ ዘንተ፡ ደንገፅኩ፡ ጥቀ፡ ወተንሣእኩ፡ እም*ንባርየ፡¹⁰ ወሐየውኩ፡ እም፡ ሕማምየ፡ ወተለውከዋ፡ በድኅሬሃ*፡¹¹ ወመጻእኩ፡ ኅቤከሙ፡ ዘከመ፡ ትፊእዩኒ፡¹² ወኢይትናግር፡ ምስሌሃ፡ እስመ፡ አኅዘኒ፡ ፍርሀት፡ ወድንጋዬ፡ (51rb) ለአውሥአተ፡ ቃል*፡¹³ እስመ፡ ያፈርህ፡ ርእይተ፡ ገጸ*፡¹⁴ ዘከመ፡ ነጻርክምየ፡¹⁵ አንትሙኒ፡ ከማየ፡

ወእምዝ፡ አውሥእዎ፡ ወይቤልዎ፡ እሉኒ፡ ነጋድያን፡ አንተኑ፡ ገላውዴዎስ፡ መኰንን፡ ዘሀገረ፡ ደወሮ፡ ወአውሥአ፡ ወይቤ፡ እንዳዲ፡ መኑ፡ ነገረከሙ፡¹⁶ ወይቤልዎ፡ ይእዜሰ፡ አእመርናከ፡ ከመ፡ አንተ፡ ውእቱ፡ ገላውዴዎስ፡ ቀዲሙሰ፡ ኢነአምረከ፡ አላ፡ አእመርናከ፡ ይእዜሰ፡ በትእምርተ፡ ነገራ፡ ለይእቲ፡ ብእሲት፡ ወበትእምርተ፡ ዝንቱ፡ ነገር፡ ዘነገርከነ፡¹⁷ ይእዜ*፡¹⁸ ሰማዕኬ፡ ዘንዜንወከ፡¹⁹ ዜና፡ ዘኮነ፡ በኅቤነ፡ ሖርነ፡ በቀዳሚ፡ ወርኅ፡ እም፡ ዝንቱ፡ ዘአኃዝኖ፡ መዋዕል፡ እኒዘነ፡ ዪወነ፡ ከመ፡ ን*ሢጥ፡²⁰ ወንቅኒ፡ አፍራሰ፡ ወበቅለ፡²¹ (51va) እም፡ ሀገር፡²² ወረከብነ፡ ብዙኃነ፡ ሰብአ፡ አፍራሰ፡ በፍኖትነ፡ እንዘ፡ የኅሥሡ፡ ሰብአ፡ እም፡ አድባር፡ ውሰተ፡ አድባር፡ ወእም፡ አህጉራተ፡ ሸዋ፡ ወይቤሉነ፡ ኢርኢክሙኑ፡ መኰንን፡ ዐቢየ፡ እንዘ፡ የሐውር፡ ውስተ፡ ፍናዊከሙ፡ ተፅዒኖ፡²³ በዲበ፡ ፈረስ፡ ጸዓዳ፡ ሐመልሚ*ላዊ፡²⁴

ወንቤ፡ ኢረከብነ፡ ወውእቶሙ፡ ተመይጡ፡ መንገለ፡ ብሔሮሙ፡ ዘእንበለ፡ ይርከቡ፡ ኪያሁ፡ ወንሕነሰ፡ ረከብነ፡ ፰፡ ዲናረ፡ ወርቅ፡ ወዲቆ፡ ዲበ፡ ፍኖትነ፡²⁵ ዘሀገረ፡ ተጉ*ለት፡²⁶ ወረከብነ፡ ጦማረ፡ ምስሌሁ፡ ዘይቤ፡ ዝንቱ፡ ወርቅ፡ ዘገላውዴዎስ፡ መኰንን፡ ደወሮ፡ ዘነበረ፡ በእደ፡ ገብረዋህድ፡ ገብሩ፡ ወይእተ፡ ጊዜ፡ አኃዝነ፡ እስከ፡ ይመጽአ፡ በዐለ፡ ዝ፡ ወርቅ፡ (51vb) አርእይ*ነ፡²⁷ ለሰብአ፡ ይእቲ፡

¹ {} A, B, C, D & E ን | ² * C omits | ³ C ውሉድየ | ⁴ * C ኅ | ⁵ A, C, D & E ይብል፡ B የብል | ⁶ * C, D & E ሡ | ⁷ B ኃዲጎ | ⁸ * C, D & E ዓ | ⁹ B አኃው፡ C, D & E አኃው | ¹⁰ * C, D & E መ | ¹¹ * B ኅ | ¹² E add H initially | ¹³ * C & D ለ | ¹⁴ * B ፃ | ¹⁵ C...ከዋ | ¹⁶ C ነገረከ | ¹⁷ B ዘነገሮ፡ ኮነ | ¹⁸ * C, D & E ዚ | ¹⁹ B ዘንዜወከ | ²⁰ * C ገ | ²¹ B ወአብቅልተ፡ C ወአቅለ፡ እም | ²² A እምሀገረ | ²³ E ተጽዕኒኖ | ²⁴ * C, D & E ላ | ²⁵ C & D ቢ... | ²⁶ * B ጉ | ²⁷ * E የ

ሀገር፡ ወይቤሉነ፡ ሰብአ፡ ይእቲ፡ ሀገር፡¹ ሑሩ፡ ንሕነ፡ ሰማዕትኩሙ፡ ሀብዎ፡ ለንጉሠ፡ ሮሐ*፡²
 ዘአንጉዑት፡³ እስመ፡ ውእቱ፡ ላዕሌነ፡ንጉሥ፡ በዝ፡^{4a} መዋዕል፡^b ወገላውዴዎስ፡ በዐለ፡ ወርቁ፡ ሑረ፡
 ጎዲጎ፡ ሢመቶ፡ መኒኖ፡ ዓለመ፡ ወኢነአምር፡⁵ ሀገር፡ ዘሀለወ፡ ቦቱ፡ ዮም።

ወዘንተ፡ ሰሚዐነ፡ ነሣእነ፡ ውእተ፡⁶ ወርቁ፡ ወመጻእነ፡⁷ እስከ፡ ዝየ፡ ከመ፡ ነሀቦ፡ ለንጉሠ፡ አንጎ*ት።⁸
 ወበሣልስት፡ ዕለት፡ እምድኅረ፡ ረኩብነ፡ ዘንተ፡ ወርቁ፡ ረኩብነ፡ በሀገረ፡ መንዝህ*፡⁹ ፩ደ፡ ብእሴ፡ ነዳየ፡
 እኒዘ፡ ፈረሰ*፡¹⁰ ጸዐዳ፡ ዘከመ፡ አመሩነ፡¹¹ እሉ፡ ሰብእ፡ ፀጉረ፡ ትእምርቱ፡ ለዝ፡ ፈረሰ፡ ወቀረብነ፡
 ጎበ፡ ውእቱ፡ ነዳይ፡ (52ra) ወጠየቅኖ፡ ነገር፡ ለፈረሰ፡ ወነገረነ፡ ውእቱነ፡ ከመ፡ ወሀቦ*፡¹² ምጽዋተ፡
 ገላውዴዎስ፡ መኰንን። ወበጻሕነ፡ ትማልም፡ ጎበ፡ ዛቲ፡ መካን፡ ወኅደርነ፡¹³ ዝየ። ወጊዜ፡ ጽባሕ፡
 እንዘ፡ ንብል፡ ንሑር፡ ጎበ፡ ንጉሥ፡ ከመ፡ ነሀ*ብ፡¹⁴ ዘንተ፡ ወርቁ፡ ጐንደይነ፡ እስከ፡ ይመውቅ*፡¹⁵
 ፀሐይ።¹⁶ ወእምዝ፡ መጻእከ፡ አንተ፡ ጎቤነ፡ ምስለ፡ ይእቲ፡ እግዝእት፡ ዐባይ፡ ወከብርት። ወበእንተዝ፡
 ትእምርት፡ አንተ፡ መሰልኮ፡ ለውእቱ፡ ገላውዴዎስ፡ ዘሰማዕነ፡ ዜናሁ፡ በሀገረ፡ ሸዋ። ወዝንቱነ፡ ወርቅ፡
 ዘረከብኖ፡ ዘዚአከ፡ መሰለነ*።¹⁷ እስከ፡ ንግረነ፡ ወኢትጎብዐነ፡ ኩሎ፡ ነገረከ።¹⁸ አማኅፀናከ፡¹⁹
 በእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ።

ወአውሥአ፡ ገላውዴዎስ፡ ወይቤሎሙ፡ (52rb) አንሰኬ፡ አመሐልኩኩሙ፡ በእግዝእትነ፡ ማርያም፡
 ከመ፡ ኢትንግሩ፡ ብየ፡ ለካልእ፡ ሰብእ፡ ዘእበሌከሙ፡ ኢያእምሩነ፡ ሰብእ፡ ካልአን፡ ከመ፡ ኢይኩን፡
 ብየ፡ ተወድሶ፡ ከንቱ፡ በኅቤሆሙ፡ ዝንቱ፡ ኩሉ፡ ነገር፡ ዘኮነ፡ በላዕሌየ፡ እስመ፡ ተወድሶ፡ ከንቱ።²⁰
 በኅበ፡ እግዚአብሔር፡ ምኑን ውእቱ። ወ{H}ኢይበቀኑዕ፡²¹ ዘ*ያፈቅር፡²² ውዳሴ፡ ከንቱ፡ ብእሴ፡
 ለመንግሥተ፡ ሰማያት፡ ወየጎሥል፡²³ ነፍሶ፡ በአስበ፡ ውዳሴ፡ ከንቱ።

አነ፡ ውእቱ፡ ገላውዴዎስ፡ ወለነዳይነ፡²⁴ ዘወሀብኩ፡ ምጽዋተ፡ ለዘሰለሰነ፡ በእንተ፡ ስማ፡ ለእመ፡
 አምላክነ፡ ኄር፡ እስመ፡ ለዓለም፡ ምሕረቱ፡ ለደቂቀ፡ አብርሃም፡ እስከ፡ ለዓለመ፡ ዓለም። ወባሕቱ፡
 አርእዩነ፡ ውእቱ፡ ወርቁ፡ ለእመ፡ ኮነ፡ እም፡ ንዋይየ፡ አአምሮ፡ ወእትዌከፈከሙ። ወለእመ፡ ኢኮነ፡ እም፡
 ንዋይየ፡ አኅድጎ፡ ወትሁብዎ፡ ለንጉሥ፡ ከመ፡ ኢይሙዐነ፡²⁵ ፍቅረ፡ ንዋይ፡²⁶ ሥርዋ፡ ለኅጢአት፡
 በከመ፡ ይቤሉ፡ መጻሕፍት፡ ዘአበዊነ፡ ቅዱሳን፡ ቀደምት።

ወእምዝ፡ ፈትሑ፡ መዝገበሙ፡²⁷ እሉ፡ ነጋድያን፡ ወአርአይዎ፡ (52va) ውእተ*፡²⁸ ወርቁ። ወሶበ፡
 ነጻረ፡ ዘንተ፡ ወርቁ፡ ወድቀ፡ በገጹ፡ ወሰገደ፡ በብረኪሁ፡ ዲበ፡ ምድር፡ ወይቤ፡ ዐቢይ፡ ግብርከ፡
 እግዚአ፡ አምላኩሙ፡ ለአበዊነ፡ ክርስቶሳውያን፡ ምንተኑ፡²⁹ አዕስየከ፡ ለከ፡ በእንተ፡ ኩሉ፡ ዘገበርከ፡
 ላዕለ፡ ወልድየ፡ እምጊዜ፡ ፅንሰቱ፡ እስከ፡ {ዛቲ}፡³⁰ ዕለት። ወዘንተ፡ ብሂሎ፡ ነገርሙ፡ (52vb) ለእሉ፡

¹ E omits | ² * B ኃ | ³ E omits | ^{4 a & b} በዝመዋዕል | ⁵ E ነምር | ⁶ B ...ታ; E omits | ⁷ C, D & E.... ጽአነ | ⁸ * C, D & E ጐ | ⁹ * A & B ኅ | ¹⁰ * C, D & E ስ | ¹¹ C & D አእመሩነ | ¹² * B ቡ | ¹³ B ወሀድርነ | ¹⁴ * A ሃ | ¹⁵ * C, D & E ት | ¹⁶ E omits | ¹⁷ * C & D ኒ | ¹⁸ B ...ረ; | ¹⁹ B አማፀ... | ²⁰ E adds ምኑን | ²¹ {} inserted unnecessarily! As far as the exceeding H is concerned to be a subject of the statement as any one of proper names even if it remains always a preposition, ኢይበቀኑዕ must take the position of the concluding verb in the statement by dropping H. | ²² * C & D ወ | ²³ A ወየሐ...; E ወያኃ... | ²⁴ E ወነዳ.... | ²⁵ A & B ኢይምዓኒ | ²⁶ B adds እስመ፡ ፍቅረ፡ ንዋይ | ²⁷ E መዝገበሙ | ²⁸ * B ቱ | ²⁹ C, D & E ምንተኑ፡ አአሰይኮ | ³⁰ A & B ዝንቱ

ነጋድያን፡ ወወርቁኒ፡ ከመ፡ ኮነ፡ ሎቱ፡ ወነገረ፡ ወልዱኒ፡ አባ፡ ቀውስጦስ፡ እም፡ ጥንተ፡ ነገሩ፡ እኒዞ፡
እስከ፡ ተፍጻሜቱ።

ወሰሚዖሙ፡ እሉ፡ አንከሩ፡ ግብሮ፡ ለእግዚአብሔር፡ ዘይከውን፡ ላዕለ፡ ቅዱሳኒሁ። ወሓረ፡
ምስሌሆሙ፡ እስከ፡ ሀገረ፡ ትግራይ፡ ወበጽሐ፡ ሀገረ፡ አኩሱም፡¹ በዳኅ*ና፡² ወበሰላም። ወነበረ፡ ህየ፡
ኀበ፡ ፩፡ መነኩስ፡ ዐቢይ፡ ዘስሙ፡ ጌዴዎን። ወአኀዘ፡ ይትጋደል፡ በሕገ፡ ምንኩስና፡ በጾምሂ፡ ወበጸሎት፡
ወበኩሉ፡³ ግብረ፡ ነፍሱ።

¹ * A, B, C & D ኩ | ² * B, C, D & E ህ | ³ E ወኩሎ

ምዕራፍ {፩} ¹ዘዓርብ ²

17. St. Qawəstos in the wilderness of Čəfāy

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስቅዱስ፡ ፩፡ አምላክ። ንግባዕኬ፡ ኀበ፡ ጥንተ፡ ነገር፡ ወአመ፡ ቦአ፡ አባ፡ ቀውስጦስ፡ ገዳመ፡ ችፋይ፡ መጽአ፡ ኀቤሁ፡ ሰይጣን፡ (53ra) ተፅዒኖ፡ ዲባ፡ ዐቢይ፡ ዝዕብ፡ ወእንዘ፡ ያበኸህ፡ እሳተ፡ በእዴሁ። ወበእንተዝ፡ ፈርህ*³ ጥቀ፡ ልቡናሁ፡ እስመ፡ ኢርእዮ፡ ለሰይጣን፡ እምቅድመ፡ ዝንቱ፡ ዕለት። ወይቤ፡ ኦ፡ እግዝእትዮ፡ እመ፡ እግዚእዮ፡ ወአምላኪዮ፡ ኢየሱስ፡ ክርስቶስ፡ ርድ{እ}*ኒ፡⁴ ወኢድኅድ{ግ}*ኒ፡⁵ እም፡ ዝንቱ፡ ግርማ፡ አርፄ፡ ዘመጽአ፡ ኀቤዮ።⁶ ወውእተ*፡⁷ ጊዜ፡ ወረዱ፡ መላእክቲሁ፡ ለእግዚአብሔር፡ እም፡ ሰማያት፡ ወሰደድዎ፡ ለውእቱ፡ ሰይጣን። ወዝዕቡኒ፡ ሞተ፡ እንዘ፡ ይወርድ፡ እም፡ ደብረ፡ ችፋይ።

ወይቤልዎ፡ ለአባ፡ ቀውስጦስ፡ እሉ፡ መላእክተ፡ እግዚአብሔር፡ ትቤለከ።⁸ እግዝእተ፡ ኩልነ፡ (53rb) ማርያም፡ ወላዲተ፡ አምላክ፡ ረድ፡ እም፡ ደብረ፡ ችፋይ፡ እስመ፡⁹ ኢኮነ፡ ክፍልከ፡ አላ፡ ደብረ፡ ዠንበር፡ ወሀገረ፡ ሰርማት፡ ወጋይ፡ ምድረ፡ ንብጌ፡ ወሀገረ፡ ዝም።

ወባሕቱስ፡ በደኃሪ፡ መዋዕል፡ ተሐንጽ፡ ሊተ።¹⁰ በታሕተ፡ ዝንቱ፡ ደብረ፡ ዘትንእስ፡ አምጣነ።¹¹ ይእቲ፡ ደብረ፡ ክብብት፡ ፀድፋኒ፡ ንኡስ፡ ወመርህባኒ፡ ንስቲት። ዝዮ፡ አኅድር፡ እስመ፡ ኀረይክዋ።¹² እም፡ ኩሎን፡ አድባራት፡ ዘሀገረ፡ ዝም። ወበእንተ፡ አቡከሂ፡ ኢትኅዝን፡ እስመ፡ አነ፡ አማዕቀብክዎሙ፡ ለቅዱስ፡ ጊዮርጊስ፡ ወለኅሩይ፡ ገላውዴዎስ፡ ከመ፡ ይርድእ*ዎ።¹³ በኩሉ፡ ፍኖቱ፡ በዳኅና፡ ወበሰላም። እስመ፡ እሉ፡ ሰማዕታተ፡ ወልድዮ፡ ኢየሱስ፡ ክርስቶስ፡ {የዐቅ}-ብዎ።¹⁴

(53va) እስከ፡ መዋዕለ፡ ዕረፍቱ፡ በእንተ፡ ፍቅርት፡ እምከ፡ ወበእንቲአከ፡ መፍቀሬ፡ እግዚአብሔር፡ ዘኮንከ፡ በንእስከ።

ወዘንተ፡ ብሂሎሙ፡ ተሠወርዎ፡ ወዐርጉ፡ ውስተ፡ ሰማያት። ወእምዝ፡ ወረደ፡ እም፡ ደብረ፡ ችፋይ፡ ወቦአ፡ ሀገረ፡ ዝም፡ ወጠየቀ፡ ዜና፡ አቡሁ፡ ወነገርዎ፡ ሰብእ፡ ጽላልሽ፡ ከመ፡ ኀደገ፡ ሢ*መቶ።¹ ለእሙ፡ ² መንገለ፡ ርኑቅ፡ ብሔር፡ ወተኅጥአ፡ መካኑ፡ ዘሀለወ፡ ቦቱ።

ወበእንተዝ፡ ነገር፡ ቦአ፡ ገዳመ፡ ንብጌ። ወአኅዘ ይጸ*ሊ።³ ቀዊሞ፡ መዐልተ፡ ወሌሊተ፡ ዘእንበለ፡ ንዋም፡ ወአልጸ*ቀ።⁴ ለመዊት፡ እስመ፡ አብዝኅ፡ ጸመ።^{5a} ወጸሎተ።^b ወየኅድር፡ ጽውመ፡ እስከ፡ ፫፡ ዕለት፡ እንዘ፡ ይሴሰይ፡ ጥራዮ፡ (53vb) እም፡ ቈጽ*ለ።⁶ ገዳም፡ ዘኢበሰለ፡ በእሳት፡ ወበማይ።⁷ ወበጃወጀ።⁸ ዕለት፡ እምዘኮነ፡ ዝንቱ፡ አስተርአዮ፡ ቅዱስ፡ ገ*ብርኤል።⁹ በአምሳለ፡ ሰብእ። ወይቤሎ፡ ሰላም፡ ለከ፡ ኦ፡ ኀሩይ፡ ናሁ፡ ተሰምዐ፡ ጸሎትከ፡ ወስእለ*ትከ።¹⁰ ኀበ፡ እግዚአብሔር፡ ሑር፡ እምዝዮ፡ ምድረ፡ ትግራይ።

¹ A, C, D & E omit | ² A, new reading begins here after particular partitioning plustop with 8 dots, but no title; D begins new passage (17); C & E omit | ³ * A & B ሃ | ⁴ A & B አ | ⁵ A & B... ድገኒ; C, D & E ወኢድኅገኒ | ⁶ * A : | ⁷ * C & D ቱ | ⁸ C, D & E ትቤ፡ ለከ | ⁹ E omits | ¹⁰ B & E omits | ¹¹ B እመጣነ | ¹² C ኃረክዋ | ¹³ * B ዕ | ¹⁴ A & B ይዕቀብዎ

በህየ፡ ትረክቦ፡ ለአቡከ፡ ወትመጽእ፡ በደኃሪ፡ መዋዕል፡ ምስሌሁ፡ ጎበ፡ ዝየ፡ ሀገርከ፡ ወትከውን፡ ጎረ፡
ኖላዌ፡ ወትጉሀ፡ ለአባግዐ፡ ወንጌል፡ ቅዱስ፡ ዘምስለ፡ ፍሥሐጽዮን፡ እጉከ፡ ወተሐንጽ፡ ቤተ ክርስቲያን፡
በስመ፡ እግዝእትከ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ በዛቲ፡ መካን፡ ወአማዕተበ፡ ላዕሌሃ።

ወይቤሎ፡ እስከ፡ ዝየ፡ ይኩን፡ መሠረተ፡ መቅደሳ፡ (54ra) ወእስከ፡ ዝ፡ መካነ፡ መዘምራኒሃ*¹¹
ወእስከ፡ ^{12a} ዝኒ፡^b ይኩን፡ መካነ፡ መነኮሳት፡ ወመካነ፡ መነኮሳይያት፡ በፈለገ፡ ጽንፋ፡ ለማየ፡ ቡልል፡
ዛቲ፡ ክፍልከ፡ እስከ፡ ለዓለም፡ ዘወሀበከ፡ አምላክከ፡ ወለውሉደ፡ ውሉድከ፡ በሕገ፡ ምንክሰና። ወዘንተ፡
ብሂሎ፡ ባረኮ፡ በትእምርተ፡ መስቀል፡ ቅዱስ፡ ወቀደሳ፡ ላይእቲ፡ ሀገር፡ ወተሠ*ወረ፡¹³ እምኔሁ፡
ወዐርገ፡ ውስተ፡ ሰማያት።

18. Nəwāyākṛəstos governor of Təgrāy

ወበውእቱ፡ መዋዕል፡ ነበረ፡ ፩፡ ርእሰ፡ መኳንንት፡¹ ውስተ፡ ትግራይ፡ ዘስሙ፡ ንዋየክርስቶስ፡ ዘያፈቅራ፡
ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ። ወአዘዘሙ፡ ለካህናት፡ ዘአድባራተ፡ ኩሉ፡ ምድረ፡ ትግራይ፡
እንዘ፡ ይብል፡ ጽንሐኒ፡ ሐዊረከሙ፡ (54rb) ሀገረ፡ አኩሱም፡ ተጋቢዐከሙ፡ አሐተ፡ ጉባኤ፡
ከዊነከሙ፡ እስመ፡ በህየ፡ እጉብር፡ በደብረ፡² ጽዮን፡ በዐለ፡ ልደታ፡ ለእግዝእትየ፡ ማርያም፡ በከመ፡
ልማድየ፡ ዮምስ፡ አፈደፍድ፡ እምነ፡ {ቀዳሚ}፡³ ዐመት፡ ግብረ፡ በዐላ፡ በውሂበ፡ ምጽዋት፡ እስመ፡
ወሀበተኒ፡ ጎይለ፡ ወመዊዐ፡ ላዕለ፡ ጸላዕትየ፡ ወፀረ፡ ወልደ፡ አምላኪየ፡ ዲበ፡ እኩያን፡ ነገሥተ፡
ተንባላት፡ ዘሀገረ፡ ሳባ፡ ወናግራን።

ወበእንተዝ፡ ነገር፡ ተጋብዑ፡ ኩሎሙ፡ መምህራን፡ ወካህናት፡ ቅዱሳን፡ ዘሀገረ፡ ትግራይ፡ መልዕልተ፡
ሀገረ፡ አኩሱም፡ ወኮነ፡ ዐቢይ፡ ጉባኤ። ወበውእቱ፡ መዋዕል፡ ተንሥኦ፡ አቡነ፡ ቀውስጦስ፡ (54va)
እምገዳሙ፡ ንብጌ፡ ለባሕቲቱ፡ ዘእንበለ፡ ሰብእ፡ ከመ፡ ይሑር፡ ምድረ፡ ትግሬ፡ ለጎሢሠ፡ አቡሁ።
ወበጽሐ፡ በዳጎና፡ ወበሰላም፡ እንዘ፡ ይመርሕዎ፡ ፍኖቶ፡ ዘኢየአምሮሙ፡ ሰብእ፡ ረኪቦ፡ በፍኖተ፡
ተጉላት፡ እንዘ፡ የሐውሩ፡ መንገለ፡ ምድረ፡ ትግራይ። ወበኦ፡ በዕለተ፡ ማጎትወ፡⁴ በዐለ፡ ልደታ፡
ለእግዝእትነ፡ ማርያም፡ ወጎደረ፡ በቅጽረ፡ ቤተክርስቲያን፡ ዘደብረ፡ ጽዮን፡ ዘእንበለ፡ ይርከቦ፡ ለአቡሁ።
⁵ ወበጊዜ፡ ጽባሕ፡ ዐርጉ፡ እም፡ ቤተ፡ ክርስቲያን፡ ዘአኩሱም፡ ኩሎሙ፡ ካህናቲሃ፡ መንገለ፡ መርሕቦ፡
ምስያጥ፡ ከመ፡ ይዑድዋ፡ ለሥ*ዕለ፡⁶ እግዝእትነ፡ ማርያም፡ በማዕጠንት፡ ወበማጎሌት፡ (54vb)
ሐዋዝ፡⁷ ዘከመ፡ ሥርዓቶሙ፡ ለካህናተ፡ ጽዮን፡ በነገረ፡ ዜማ፡ ዘቅዱስ፡ ያፌድ። ወአጋዙ፡ ይዘ*ምሩ፡⁸
ላቲ፡ ወይሰ*ብሕዋ፡⁹ ለእግዝእትነ፡ ማርያም፡ እንዘ፡ ይብሉ፡ በዜማ፡ ዕዝል፡ ተመየጢ፡ ተመየጢ፡ ኦ፡
ሰላመ፡ ሰጣዊት፡ ወንርእይ፡ ብኪ፡ ሰላመ።

¹ * C, D & E ሲ | ² There might occurred an omission of a verb which has brought the preposition መንገለ. In this manner, the statment can never give answer for the question what did the subject do to the far place? Therefore, a certain verb such ሖረ, ነገደ, ጌሠ or ፈለሰ is sugusted to be added before the preposition with the conjunction ወ. | ³ * C, D & E ጼ | ⁴ * C ፯ | ⁵ a & b C, D & E ጸም፡ ወጸሎት | ⁶ * C ጸ | ⁷ B ወማይ | ⁸ E ... ወበ፪ | ⁹ * E ግ | ¹⁰ * C, D & E ል | ¹¹ * E ሂ | ¹² a & b A, B & E ወእስከኒ | ¹³ * C, D & E ሰ ¹ E መኰንን | ² C & D omit | ³ {} A, B, C, D & E ቀዳሚ

|⁴ B ዎ; E ...ተወ |⁵ D begins new passage (18); C & D ዘኅዳር |⁶ * C & D ስ |⁷ C, D & E :: |⁸ * A & B ዜ |⁹ * A & B ሴ

ወውእተ፡ ጊዜ፡ ሀለው፡ አቡሁ፡ ምስለ፡ አባ፡ ጌዴዎን፡ መምህሩ፡ ወምስለ፡ ውእቱ፡ ርእሰ፡ መኳንንት፡ ገብረዋህድ፡ እግዚእ፡ ዐቢይ፡ እንዘ፡ {ያነከሩ}፡¹ ግብረ፡ ማኅሌቶሙ፡ ለካህናተ፡ አኩሉም፡ ወይቤሎ፡ ገብረዋህድ፡ ለአባ፡ ጌዴዎን ይትረከብኑ፡ ወይትወለድ፡ እም፡ ካልእ፡² ሀገር፡ አው፡ እምዝየ፡ ከመዝ፡ (55ra) ዘይኤድም፡ ካህን፡ እምነ፡³ እሉ፡ ደቂቀ፡ ካህናት፡ ፬ቱ፡ ዘይሴብሉ፡ ወይዜምሩ፡ በሐዋዝ፡ ዜማ፡ ለስመ፡ እግዝእትነ፡ ማርያም፡ ወአውሥእ፡ አባ፡ ጌዴዎን፡ ኢርኢኩ፡ አነኒ፡ ከማሆሙ፡ ዘይሄኒ፡ በዝ፡ መዋዕል፡ ባሕቱሰ፡ በቀዳሚ፡ ዘመን፡ በመዋዕለ፡ አበውየ፡ አመ፡ ንእስየ፡ ሀለውኩ፡ ነበረ፡ ፩፡ መዘምር፡ ካህን፡ ዘይመጽእ፡ ለበዐለ፡ ጽዮን፡ ዝየ፡ እም፡ ሀገረ፡⁴ ሸዋ፡ በበ፬፡ ዐመት፡ እስመ፡ ውእቱ፡ ነበረ፡ እም፡ ዘርዐ፡ ካህናት፡ ዘቤተ፡ ሌዊ፡ ወሀገረ፡ አኩሉም፡ ወመምህር፡ ዐቢይ፡ ነበረ፡ አልቦ፡ ዘይትማስሎ፡ በነገረ፡ ዜማ፡ ወበሃይማኖት፡⁵ ለእመ፡ ሞተሂ፡ ኢየ*አምር፡⁶ አው፡ ሀለው፡ (55rb) እስመ፡ ውእቱ፡ አረጋዊ፡ ከዊኖ፡ ነበረ፡ ወኅደገ፡ ምጽአቶ፡ ኅቤነ፡ ወ*፳፡⁷ ወ፯፡⁸ ዐመተ፡ ኮኖ፡ እምከመ፡ በጽሐ፡ ዝየ፡ ወዘእንበሌሁሰ፡ አልቦ፡ ዘይመስሎሙ፡ ለእሉ፡ ፬፡ ደቂቅ፡

ወአውሥእ፡ ወይቤሎ፡ ሊተሰ፡ ኢይመስለኒ፡ ዘየዐቢ፡ እምኒሆሙ፡ ወአውሥእ፡ አባ፡ ጌዴዎን፡ ወይቤሎ፡ አንሰ፡ አመጽእ፡ ለከ፡ ስምዐ፡ በእንቲአሁ፡ እስመ፡ ሀሎ፡ ፩፡ ብእሲ፡ ዘመጽእ፡ ኅቤየ፡ እም፡ ሀገረ፡ ሸዋ፡ ለውእቱ፡ እጤይቆ፡⁹ በቅድሜከ፡ ነገረ፡ ውእቱ፡ አረጋዊ፡ እስመ፡ እም፡ ደወለ፡ ሀገሩ፡ መጽአ፡ ኅቤየ፡ ዘየአምሮ፡ ይመስለኒ፡

ወዘንተ፡ ብሂሎ፡¹⁰ ጸውዖ፡ ለገላውዴዎስ፡ ወይቤሎ፡ በቅድመ፡ ውእቱ፡ ርእሰ፡ መኳንንት፡ (55va) ኢተአምሮ፡¹¹ በሀገርከ፡¹² ለአባ፡ ሕይወትብነበጽዮን፡ ካህን፡ ዐቢይ፡ ሞተኑ፡ አው፡ ዳኅ*ነ፡¹³ ሀለው፡ ወኢወለድኑ፡ ወልደ፡ ዘከማሁ፡ መዘምረ፡ ሠናየ*፡¹⁴ ዘይኤድም፡ እምኒሁ፡ እስከ፡ አጠይቆ፡ ዜናሁ፡ ለዝንቱ፡ ርእሰ፡ መኳንንት፡ እስመ፡ አንተ፡ ኮንከ፡ እም፡ ሰብአ፡ ሀገሩ፡ ወአውሥእ፡ ገላውዴዎስ፡

¹{ A, B, C, D & E ይገብሩ |² C, D & E እመከ.... |³ E እም፡ |⁴ B እምነገረ |⁵ * C, D & E መ |⁶ * C, D & E ያ |⁷ * B omits |⁸ C, D & E ወ፯ |⁹ A & B አጠ.... |¹⁰ E omits |¹¹ B omits |¹² C & D ለሀ...; E omits |¹³ * C, D & E ሕ |¹⁴ * E የ

ወይቤ፡ እው፡ አነ፡¹ አአምሮ፡ ለአባ፡ ሕይወትብነበ*ጽዮን፡² እስመ፡ አነ፡ እም፡ሰብአ፡ ሀገሩ፡ ዘተወለድኩ፡ አልቦ፡ ካህን፡ ዘከማሁ፡ ይምስል፡ እም፡ አህጉረ፡ ኢትዮጵያ፡ ወኢርኢኩ፡ በአዕይንትየ፡ መዘምረ፡ ካህን፡ ዘከማሁ፡ እም፡ ንእስየ፡ እስከ፡ ይእዜ፡ ወየምሰ፡ አዕረፈ፡ በርስዕና፡ ሠናይ፡ ወኮኖ፡ (55vb) እምአመ፡ ሞተ፡ ፲ወ፳ተ፡ ዐመተ፡

ወተወልዱ፡ እም፡ ውሉደ፡ ውሉዱ፡ ፪፡ ደቂቅ፡ ዘይመስሉ፡ ኪያሁ፡ ፩፡ በሥጋ፡ ዘተወለደ፡ እም፡ ወልደ፡ ወልዱ፡ ወ፩፡ ወልድ፡ ዘወለዱ፡³ በመንፈስቅዱስ፡ ወበትምህርተ፡ መጻሕፍት፡ ወአልቦ፡ ዘይትማስሎሙ፡ በዝ፡ ዓለም፡ ለእ*ሉ፡⁴ ፪፡ ደቂቅ፡ በነገረ፡ ዜማ፡ ወበሃይማኖት፡ እስመ፡ ተወልዱ፡ እም፡ ከርሠ፡ እሞሙ፡⁵ በተአምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወበሥምረተ፡ ወልዳ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡

19. St. Qawəstos in Aksum

ወእንዘ፡ ይትናገሩ፡ ዘንተ፡ ይቤሎ፡ ፩፡ ብእሲ፡ ለውእቱ፡ ርእሰ፡ መኳንንት፡ እ፡ እግዚእየ፡ ስምዐኒ፡ እስከ፡ ሊተ፡ (56ra) ዘእንግረከ፡ ህ*ቀ፡⁶ አንሰ፡ ሰማዕኩከ፡ እንዘ፡ ትብል፡ ኢይትረከብ፡⁷ ከመ፡ እሉ፡ ደቂቅ*፡⁸ ካህን፡ ወአንሰ፡ ኢነጸርኩ፡ በአዕይንትየ፡ እምአመ፡ ተወለድኩ፡ እስከ፡ ዮም፡ ዘከመዝ፡ ወሬዛ፡ ዘቆመ፡ በጽንፈ፡ ጉባኤነ፡ ወርኢከዎ፡ በደብረ፡ ኢየሱስ፡ አመ፡ በዐለ፡ ልደቱ፡ ለአምላክነ፡ በወርኅ፡ ሚያዚያ፡ ዘትማልም፡ ቅድመ፡ ዕለት፡ ዝኒ፡ ዕለት፡ እንዘ፡ ይዜምር፡ በመው*ድስ፡⁹ ዘዕለተ፡ ሰንበት፡

ወአልቦ፡ዘይትማሰሎ።¹⁰ ጸውዖ፡ ኅቤከ፡ ወአብኦ፡ ማእከለ።¹¹ እሉ፡ ካህናት፡ ከመ፡ ትርአዩ*።¹² እንዘ፡ ይሴብሕ፡ ወይዘምር፡ ላቲ፡ ለእግዝእትነ፡ ማርያም። ወትኔጽር፡ ብዩ፡ አው፡ ሐሰት፡ ወአው፡ ጽድቅ፡ ነገርዮ።

ወውእተ፡ ጊዜ፡ (56rb) አጸውዖ፡ እም፡ አፍኦ።¹³ ጉባኤ፡ ኅቤሁ። ወወሀቦ።¹⁴ ልብሰ፡ ሠናዩ፡ ወጸናጽለ፡ ወርቅ፡ ወምቅዋመ፡ ብሩር። ወአብኦ፡ ማእከለ፡ እሉ፡

¹ E አላ | ² * B omits | ³ B ዘተወልደ; C, D & E... ለደ | ⁴ * B ዕ | ⁵ C & D እምከ | ⁶ * B ሕ | ⁷ B ኢትርከብ | ⁸ * E ቀ | ⁹ * B ው | ¹⁰ B ዘትማ.... | ¹¹ C ማዕከ፡ | ¹² * A & B ዮ | ¹³ C, D & E እምአፈ | ¹⁴ E ወወቦ

፬፡ ደቂቀ፡ ካህናት፡ ዘይሴብሐ።¹ በቃለ፡ ሰላም፡ ዘውዳሴ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ። ወአግዝ*።² ይ{ዘ}ምር።³ በዐቢይ፡ ቃል። ወሶበ፡ ሰምዑ፡ ድምፁ፡ ቃሉ፡ ወጥዕጡዐ።⁴ ልሳ{ዮ}።⁵ ተደሙ፡ ኩሎሙ፡ ካህናት፡ ወመኳንንት፡ ወ{ተ}ዐይነ።⁶ ጉባኤ፡ ሕዝብ።⁷ አንከሩ፡ ወካህናት፡ ኅደጉ፡ ዘምርቶሙ፡ ወቆሙ፡ ይነጽርዎ።⁸

ወሶበ፡ ይቤ፡ በጣዕመ፡ ዝማሬ፡ እም፡ ስብሐተ፡ ዝ፡ ሰላም፡ ሑረታቲሃ፡ ዘበስን፡ ለወለተ፡ አሚናዳብ።

⁹ ሶቤሃ፡ ጸለለ፡ ላዕሌሁ፡ ደመና፡ ብሩህ፡ ከመ፡ አከናፈ፡ ንስር፡ (56va) ዐቢይ።¹⁰ ^a ወከደና፡^b ለይእቲ፡ ሥዕለ*።¹¹ እግዝእትነ፡ ማርያም፡ ወአከናፈ፡ ደመናሂ፡ እንዘ፡ ይዘፍን፡ ወያንሶሱ፡ ለፌ፡ ወለፌ፡ ቅድመ፡ ይእቲ፡ ሥዕል፡ ጸሊሎ፡ በላዕሌሁ፡ ለአባ፡ ቀውስጦስ፡ የሐውር፡ ወያንሶሱ።¹² ወእዴሃ፡ ለይእቲ፡ ሥ*ዕል።¹³ አስተርአዮ*።¹⁴ እንዘ።^{15a} ይባርኩ፡ ^b በአርአያ፡^c ትእምርተ።^d መስቀል፡ ፫ተ*።¹⁶ ጊዜ፡ አመ፡ ያወርድ፡ ክሳዶ።¹⁷ ለዘፊነ፡ ውዳሴሃ፡ ወያንን፡ መንገለ፡ ለፌ፡ ወለፌ፡ በይምኑሂ፡ ወበጸጋሙ።

ወእምድኅረ፡ ቦኡ፡ እምዕዋዶሙ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ይቤ፡ አባ፡ ጌዴዎን፡ ነዓ፡ ወልድዮ፡ ንባእ፡

¹⁸ ውስተ፡ ቅዳሴ፡ ቀርባን።¹⁹ አነሂ፡ እትከሀን፡ በቅስና፡ ወአንተ፡ በዲቂና፡ ኩን፡ ሊተ፡ (56vb) እስመ፡ አደመኒ፡ ጣዕመ፡ ውዳሴሃ፡ ለእግዝእትነ፡ ማርያም፡ በዲበ፡ አፉከ፡ ጥቀ። ወአውሥኦ፡ አባ፡ ቀውስጦስ፡ ወይቤሎ፡ አነ፡ እንግዳ፡ ብእሲ።*²⁰ እፎኑመ፡ አእምር፡ በሀገረ፡ባዕድ፡ ቅዳሴ፡ ቀርባን፡ ኢይትከሀለኒ፡

²¹ ዝንቱ፡ ነገር፡ ለገቢር። ወይቤሎ፡ አባ፡ ጌዴዎን፡ እም፡ አይቴ፡ ሀገር፡ ነገድ*ከ።²² ኦ፡ ወልድዮ፡ ኅሩይ፡ ብእሲ፡ ለምንት፡ ተአብዩ፡ እንዘ፡ ታፈቅረከ፡ እግዝእትነ፡ ማርያም፡ ርኢኩ፡ ዮምስ፡ በእደ፡ ሥዕላ*።²³ እንዘ፡ ትባርከከ፡ አኮ፡ ባሕቲትዮ፡ ዘርእይክዋ፡ ለዛቲ፡ ሥዕል፡ እንዘ፡ ትባርከከ፡ አላ፡ ነጻ*ርዋ።²⁴ ዐይነ፡ ኩሉ፡ ጉባኤ፡ ሕዝብ።

¹ B ዘሴብሐ | ² * C, D & E ዘ | ³ {} A, B, C, D & E ዜ | ⁴ A & B... ጡዓ; C, D & E... ጡዕ | ⁵ {} A, B, C, D & E ኑ | ⁶ {} A, B, C, D & E ዐይነ | ⁷ B adds ኅቤሁ | ⁸ C ይኔጺርዎ | ⁹ C, D & E አሚናዶብ | ¹⁰ ^a & ^b B ዓበይ፡ መክደና | ¹¹ * C ል | ¹² B ወይን... | ¹³ * B ስ | ¹⁴ * B ዮ | ¹⁵ ^a & ^d B omits | ¹⁶ * C, D & E omit | ¹⁷ A & B ከሣዶ; C, D & E ከሣደ | ¹⁸ C, D & E ባዕ | ¹⁹ C ቀርባን | ²⁰ A፡ | ²¹ A & B... ሃለኒ; C & D... ሐለኒ; E... ከለኒ | ²² * E ደ | ²³ * C, D & E ል | ²⁴ * B & E ጽ

ወበእንተዝ፡ ኢዮኅድዝ፡ እንዘ፡ እበውእ፡ ውስተ፡ ቅዳሴ። ኦ፡ (57ra) ወልድዮ፡ ኢትኅብዐኒ፡ ኩሎ፡ ነገረ፡ ምሥጢርከ፡ በይነ፡ እግዝእትነ፡ ማርያም፡ ዘኅረየተከ። መኑ፡ ስምከ፡ ወመኑ፡ ስመ፡ አቡከ፡ ወእምከ፡ ወአይቴ፡ ሀገርከ። አይድኦኒ፡ እስኩ። በስመ፡ ኢየሱስ፡ ክርስቶስ፡ አማኅፀንኩከ።¹ ወአውሥኦ፡ አባ፡ ቀውስጦስ፡ ወይቤሎ፡ ለእመ፡ አማኅፀ*ንከኒ።² በስመ፡ አምላኪየሰ*።³ ወእሙ፡ ይትገኝሡ።⁴ ኩሉ፡ ሰብእ። አንስ፡ ለባሕቲትከ*።⁵ ምሥጢረ፡ ነገርዮ፡ ኩሎ፡ እነግረከ፡ ወኢዮኅብዐከ።

ወይቤሎ፡ አባ፡ ጌዴዎን፡ ዘእንበለ፡ ዝንቱ፡ ርእሰ፡ መኳንንት፡ ይትገኝሡ።⁶ ለከ፡ ኩሉ፡ ሕዝብ፡ በልኬ*፡

⁷ ንግረኒ። ወአውሥኦ፡ ወይቤሎ፡ አነ፡ ስምዮ፡ ቀውስጦስ፡ ውእቱ፡ ወሀገርዮ፡ ሸዋ፡ (57rb) ወስመ፡

አቡየኒ*⁸ ገላውዴዎስ። ወዘበመንፈስቅዱ*ስ።⁹ አቡየስ፡ ሕይወትብነበጽዮን፡ ውእቱ። ወዘእምየኒ፡ እምነጽዮን፡ ይእቲ። ወምጽአትየስ፡ በእንተ፡ ኀሠሣ፡ አቡየ፡ ውእቱ። እስመ፡ አቡየ፡¹⁰ በሥጋየ፡ መነነ፡ ዓለመ፡ ውኅደገ፡ ሢመቶ፡ በእንቲአየ፡ ወመጽአ፡ ኀቤከሙ፡ ዝየ፡ ይቤሉኒ፡ ወኢረከብከዎ። በይነዝ፡ መጻእኩ፡ ኀበ፡ ዛቲ፡ ሀገር፡ እም፡ ብሔርየ።
ወሶበ፡ ሰምዐ፡ ዘንተ፡ አባ፡ ጌዴዎን፡ ከልሀ፡ ወይቤ፡ በአማን፡ አንተ፡ ወልዱ፡ ለአባ፡ ሕይወትብነበጽዮን፡ ቀሲስ፡ በመንፈስቅዱስ። ወአቡከ፡ ገላውዴዎስ፡ ሀሎ፡ ምስሌየ፡ ዝየ። ወጸውዖ፡ ለገላውዴዎስ፡ ወይቤሎ፡ ነዋ፡ ወልድከ። ወሶቤሃ፡ ተራከበ፡ ለአቡሁ፡ ወተአምኑ፡ በበይናቲሆሙ። (57va)
ወበይእቲ፡ ዕለት፡ ቦአ፡ ውስተ፡ ቅዳሴ፡ ቊርባን፡ በግብረ፡ ዲቁና፡ ዘምስለ፡ አባ፡ ጌዴዎን። ወእንከፋ፡ ሰብአ፡ ምድረ፡ ትግራይ፡ ነገረ፡ ጣዕሙ። እንዘ፡ ይሴብሕ፡ ወይዜምር፡ በጸሎተ፡ ቅዳሴ፡ ዘቊርባን። ወነበረ፡ ውስተ፡ ሀገረ፡ አኩሉም፡ ዘምስለ፡ አቡሁ፡ ብዙኀ፡ መዋዕለ፡ እንዘ፡

¹ E ... ከከ | ² * C, D & E ጸ | ³ It would be better if it were suffixed to the preceeding verb and if it were read as ለእመ፡ አማኀ፡ ከከኒስ፡ በስመ፡ አምላኪየ፡ ወእሙ፡. This form gives the real meaning: if you implore me in the name of my God and of his mother. | ⁴ B ይትአገሡ፤ C & D ኢይት...; E ኢይትገኝስ | ⁵ * A የ | ⁶ B ይትአገሡ | ⁷ * C, D & E ኪ | ⁸ * E omits | ⁹ * E ዴ | ¹⁰ E omits
ይትጌበር፡ በእደዊሁ፡ አዝርዕተ፡ ወተከለ፡¹ ^a ወይነ።^b ወፈረ*የ፡² ሎቱ፡ በበጁ፡³ ዕልፈ። ወይጸፍር፡ ቁጽለ፡ ደጓዕሌ፡⁴ ከመ፡ መነኮሳት፡ ለምንጽ*ፍ፡⁵ ወይሠይጦ፡ ወይሁብ፡ መንፈቀ፡ ሢጡ፡ ለነዳዮን፡ ወጄደ፡⁶ መንፈቆ፡⁷ ^a ይከፍል፡ ^b ለኀበ፡ ጄቱ*፡⁸ ከፍል፡ ወጄ፡ እድ፡⁹ ይሁብ፡ ለመባእ*፡¹⁰ ቤተ፡ ክርስቲያን፡ ወለጄ፡ እድ፡ ይፈስየ፡ (57vb) ለሲሳየ፡ ዘምስለ፡ አቡሁ፡ ወለድራረ፡ አናግድ፡ እለ፡ ይመጽኡ፡ ለተአምኖ፡ ደብረ፡ ጽዮን፡ ዘሀገረ፡ አኩሉም።

20. Galāwdewos and St. Qawəstos as pilgrimages in Jerusalem and Egypt
11 ወበ፡ ዐመት፡¹² ወረደ፡ ኢየሩሳሌም፡ እንዘ፡ ሊቀጳጳሳት፡ ዘእስክንድርያ፡¹³ አባ፡ እንድ*ራኒቆስ፡¹⁴ ጄ፡ እም፡ ሊቃነ፡ ጳጳሳት፡ ዘእስክንድርያ፡ እለ፡ ነበሩ፡ በመንበረ፡ ማርቆስ፡ ወንጌላዊ፡ ወዘኢየሩሳሌም፡ አባ፡ ቄርሎስ፡ ርቱዐ፡ ሃይማኖት፡ ወተባረከ፡¹⁵ እምኒሆሙ። ወሐረ፡ ኀበ፡ ፈለገ፡ ዮርዳኖስ፡ ወተጠምቀ፡ በውስቴቱ፡ ወተመይጠ፡ እምህየ፡ ወወረደ፡ ምድረ፡ ግብጽ*፡¹⁶ ዘምስለ፡ አቡሁ። ቦአ፡ ወበጽሐ፡ ሀገረ፡ እንዲናው፡ ኀበ፡ መቃብረ፡ ሰማዕታት፡ ፊቅ*ጦር፡¹⁷ ወገላውዴዎስ።
ገብዐ፡ ወተአምኀ። ወኅደረ፡ ህየ። ወፈቀደ፡¹⁸ ይንበር፡ በሀገረ፡ እንዲናው፡ እስመ፡ በሀገረ፡ እንዲናው፡ ሀለወት፡ ሥዕለ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ዘትትናገር፡ ከመ፡ ሰብእ፡¹⁹ ወትገብር፡ ተአምረ፡ ነኪረ፡ ወብዙኀ። ወ*መቃብረ፡²⁰ ሰማዕታት፡ ቅዱሳን፡ ዘቅዱስ፡ ፊቅ*ጦር፡²¹ (58ra)
ወገላውዴዎስ፡ ውእቱ፡ ሀገረ፡ እንዲናው፡²² ዘተባረከ፡ በክዕወተ፡ ደሞሙ፡ በእንተ፡ ስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወበኪደተ፡ እገሪሃ፡ ለእግዝእትነ፡ ማርያም፡ እሙ፡ አመ፡ ጐየት፡ ውስተ፡ ምድረ፡ ግብጽ፡ እም፡ ኢየሩሳሌም፡ በእንተ፡ ፍርሀቱ፡ ለሄሮድስ፡ ንጉሠ፡ ገሊላ። ወበእንተዝ፡ ፈቀደ፡ ይንበር፡ ውስቴቱ። (58rb)

¹ ^a & ^b C, D & E ወተከለ፡ ወይን | ² * B & E ር | ³ C & D በበ ፻፪ እልፍ፤ E በበ፻፪ ዕልፈ | ⁴ * B ዘጓ...; C ደጉዕሌ | ⁵ * B, C, D & E ዳ | ⁶ A ወለጄ | ⁷ ^a & ^b B ይከፍል፡ መንፈቆ | ⁸ * C, D & E omit | ⁹ B ዕደ | ¹⁰ * A & B ዐ | ¹¹ D begins new passage (19) | ¹² B omits; C ዓመ፡ | ¹³ C & D እለ፡ ነበሩ | ¹⁴ * C & D ዲ | ¹⁵ B ወተራከበ | ¹⁶ * A & B ፅ | ¹⁷ * B &

E ቂ | 18 A ወፍቅደ | ¹⁹ a & b C, D & E ሰብእ: ወትግብር | ²⁰ * B omits | ²¹ * B & E ቂ | ²² B እዲ...

ወአኅዘ: ይትጋደል: ህየ: በሕገ: ምንኸስና:¹ ወእምዝ: ነበረ: ህየ: ፪ተ: ዐመተ: ወ፯: አውራኅ: ወሶቤሃ: ጸውዖ: አባ: እንድራኒቆስ: ወይቤሎ: ሑር:² ሀገረከ: ብሔረ:³ ኢትዮጵያ: እስመ: ይእቲ: ክፍልከ: ሀገረ: ኢትዮጵያ: ወኢኮነ: ሀገረ: እንዲናው: ወበዝንቱ: ሰሙን: ቦእኩ: ውስተ: ጽሙና: ወአጸ*ውኩ:⁴ አንቀጸ: ቤትዮ: ወአኅዝኩ: እጸ*ሊ:⁵ ቅድመ: ሥዕላ: ለእግዝእትነ: ማርያም: ወላዲተ: አምላክ: በእንተ: ካልእ: ነገር: ዘመፍቅደ: ነፍስየ: ወበ፫:⁶ ሱባዔ: አስተርአየኒ: መልአከ: እግዚአብሔር: ወደንገፅኩ: ወወደቁ: ውስተ: ምድር: በእንተ: ግርማ: ራእ*ዮ:⁷ ለመልአ*ከ:⁸ እግዚአብሔር:

(59ra) ወአሜሃ: አኅዘኒ: እዴየ: ዘየማን: ወአንሥአኒ: እም: ድቀትዮ: ወአቀመኒ: በእግርየ: ወይቤለኒ: ስማዕ: ዘትቤለኒ: እግዝእትነ: ማርያም: ሑር: ሀገረ: እንዲናው: ኅበ: ቀውስጦስ: ወአቡሁ: ወበሎሙ: ሑሩ: ሀገረከሙ: ብሔረ: ኢትዮጵያ: ወአንተነ: አስተፋንዎሙ: በሰላም: ነሢአሙ: በረከተከ: ይእዘኒ: ንሣእ: ህንክ:⁹ መስቀለ: ወርቅ: ዘውስተ: እዴየ: ወባርኮሙ: ቦቱ: ለሕዝበ: ኢትዮጵያ: እለ: ይመጽኡ: ኅቤከ: በሃይማኖት: ለነሢአ: ምንኸስና: ወአነ: ሢምኩከ: ከመ: ታመንኩ*ስ:¹⁰ ዘመጽኡ: ኅቤከ: ወወሀቦ: መስቀለ: ወርቅ: ዘውስተ: እዴሁ: ወባረከ: ወይቤሎ: ካዕበ: ሑር: ኅበ: ጳጳስከ: (58vb) አባ: ዮሐንስ: ዘኢትዮጵያ: ዘአነ: ሢ*ምከዎ:¹¹ ወወልድየ: ፍጹም: በምንኩ*ስና:¹² ወበሢመተ: ጵጵስና: ወእምኒሁ: ንሣእ: ሢመተ: ቅስና:

ወእምዝ: ሑረ: እምህየ: መንገለ: አቡሁ: ሀገረ: እንዲናው: ወነገሮ: ዘአዘዞ: ሊቀ: ጳጳሳት: ለአቡሁ: ዘንተ:¹³ ወሶበ: ሰምዐ: ዘንተ: ነገረ: ይቤሎ: ለአባ: ቀውስጦስ: ሑርአ:¹⁴ አንተ: ዘከመ: ይቤለከ: ሊቀ: ጳጳሳት: ግበር: ወኢትትአደው: ቃሎ: እስመ:¹⁵ ቃለ: ሊቀ: ጳጳሳት: ግዘት:*¹⁶ ውእቱ: ወአንሰኬ: ኢየሐውር: ውስተ: ሀገርየ: አላ: እነብር:¹⁷ ውስተ: ዛቲ: ሀገር: ወሶበ: ሞትኩ: እትቀበር: ኅበ: መቃብረ: ቅዱስ: ገላውዴዎስ: ሰማዕተ:

¹ B ምኩ.... | ² B adds ኅበ | ³ B omits | ⁴ * C, D & E ደ | ⁵ * B ጼ | ⁶ B ወ፫ | ⁷ * B ዕ | ⁸ * B ዓ | ⁹ B እንከ | ¹⁰ * E ኩ | ¹¹ * C, D & E ሴ | ¹² * C, D & E ኩ | ¹³ E omits | ¹⁴ E ሑር | ¹⁵ E omits | ¹⁶ * C, D & E ተ | ¹⁷ C, D & E እንበር

ክርስቶስ: (59ra) ዘበእማን: እስመ: ውእቱ:¹ መኸሴየ: በስምየ: ውእቱ: ያድኅነኒ: እም: ኅጢአት: ዘገበርኩ: በመዋዕለ: ሢመትዮ: በዓመዓ:

ወዘንተ: ብሂሎ: አቡሁ:² ቦአ: ውስተ: መቃብረ: ቅዱስ:³ ገላውዴዎስ: ሰማዕት: ወአፀወ: ፕኅኅቶ*: ⁴ ወአኅዘ: ይጼ*ሊ:⁵ ቀዊሞ: ቅድመ: ሥዕሉ: ወሶበ: ኮነ: መንፈቀ: ሌሊት: አስተርአይዎ: ሰማዕታተ: ክርስቶስ: ገላውዴዎስ: ዘምስለ: ፊቅጦር: ወአቦሊ: ወቴዎድሮስ: ወቅዱስ: ጊዮርጊስ: ዘምስለ: ቂርቆስ: ወኢየሱጣ: እሙ: ወይቤልዎ: እሉ: ሰማዕታት: ሰላም: ለከ: አ: ገላውዴዎስ: ኅሩይ: ⁶ ዘምስለ: ወልድከ: ቀውስጦስ: ብፁዕ: በኅበ: አምላክነ: (59rb) ልዑል: ለምንት: አ*በይኮ:⁷ ለወልድከ: ሐዊረ: ኢትዮጵያ: ሀገረከ: እስመ:⁸ ንሕነ: ፈቀድነ: ሐዊረ: ምስሌከሙ: ውስተ: ሀገረ: ኢትዮጵያ: ኅቡረ: ንነበር: ምስለ: ወልድከ: እስመ: ኅረየቶ: እግዝእትነ: ማርያም: ወላዲተ: አምላክነ*:⁹ ከመ: ይኩን: ሐዋርያ: ሐዲሰ: ለብሔረ: ከሉ: ኢትዮጵያ: ከመ: ትትባረከ: በመዋዕለ: ሢመቱ: እስመ: ይእቲ: ሀገርከሙ:¹⁰ ክፍለ: ርስታ: ዘወሀባ: እግዚእነ: ኢየሱስ:¹¹ a ክርስቶስ:^b አምላክነ:

ወበእንተዝ፡ ንሕነኒ፡¹² ንመጽእ፡¹³ ንቤከሙ፡ ወአንትሙኒ፡ ተሐንፁ፡ ለነ፡ ቤተ፡ ክርስቲያን፡ በስምነ፡
*¹⁴ በመዋዕለ፡ መንግሥቱ፡ ለእኅወ፡ ወልድክ፡ ዘይትወለድ፡ እምነ፡ እሙ፡ እም፡ ካልእ፡ (59va)
ብእሲ፡ እስራኤላዊ፡ ሑር፡ አንተኒ፡ ምስለ፡ ወልድክ፡ ሀገረ፡ ኢትዮጵያ፡ ወኢትእበይ፡

ወቅዱስ፡ ገላውዴዎስኒ*፡¹⁵ ይቤሎ፡ አ፡ መኩ*ሴየ፡¹⁶ ለእመ፡ አፍቀርከኒ፡¹⁷ ከያየ፡ ሑር፡ ሀገረ*ክ፡¹⁸
ወሕንጽ፡ ሊተ፡ ቤተ፡ ክርስቲያን፡ በስምየ፡ ውስተ፡ ርስትክ፡ ወአነ፡ {አኅድር}፡¹⁹ ውስቴታ፡ ለእመ፡
ሞትኩ፡ በሥጋየ፡²⁰ በእንተ፡ ስሙ፡ ለክርስቶስ፡ ኢሞትኩ፡ በመንፈስየ፡ አዐቅበክ፡ በኩሉ፡ መዋዕለ፡

¹ B omits | ² E omits | ³ C, D & E omit | ⁴ * E ተ | ⁵ * C, D & E ጸ | ⁶ C & D omit
| ⁷ * A ዓ | ⁸ C adds ፩ | ⁹ * C, D & E omit | ¹⁰ B omits | ¹¹ a & b E ኢክርስቶስ | ¹² B &
E ንሕኒ | ¹³ E ንመጽመእ | ¹⁴ * B ። | ¹⁵ * C, D & E omit | ¹⁶ * C, D & E ኩ | ¹⁷ C....ርኒ
| ¹⁸ * C ር | ¹⁹ {} all Mss shared identical reading without a verb. Thus, አኅድር &
እሄሉ are alternatively suggested to be added to make the sentence meaningful.
| ²⁰ E በሥጋየ

ሕይወትክ፡ ወጊዜ፡ ዕረፍትክ፡ አነ፡ እመጽእ፡ ምስለ፡ እሉ*፡¹ አኃውየ፡ ሰማዕታተ፡² ክርስቶስ፡
ወንኩብበክ፡ ከመ፡ ኢያደንግፅክ፡ መልአክ፡ ሞት፡ ወተዐርግ፡ ነፍስ*ክ፡³ ምስሌነ፡ ውስተ፡ ኢየሩሳሌም፡
ሰማያዊት፡ ወውአተ፡ ጊዜ፡ ትንግሥ፡ (59vb) ምስሌነ፡ በማዕከላ፡ ወዘንተ፡ ብሂሎሙ፡ ባረከዎ፡⁴
ወዐርጉ፡ ውስተ፡ ሰማያት፡

⁵ ወውአተ፡ ጊዜ፡ በጊዜ፡ ጽባሕ፡ ጸውዖ፡ ገላውዴዎስ፡ ለወልዱ፡ ቀውስጦስ፡ ወይቤሎ፡ ወልድየ፡⁶
እስመ፡ ፈቃዱ፡ ለአምላክነ፡ ከመ፡ ንሑር፡ እም፡ ዝንቱ፡ ሀገር፡ መንገለ፡ ብሑርነ፡ ተንሥእ፡ ንሑር፡
ወንሣእ፡ እመሬተ፡ ፀበሉ*፡⁷ ለመቃብረ፡ ሰማዕታት፡ ዘቅዱስ፡ ገላውዴዎስ፡ ወፈቅጦር፡⁸ እኅሁ፡ ከመ፡
ይኩነነ፡ ተስፋ፡

ወይቤሎ፡ አባ፡ ቀውስጦስ፡ እወ፡ ይኩን፡ በከመ፡ ትቤ፡ አንተ፡ ወባሕቱ፡ ነሢአትነ፡ መሬተ፡ ይኩን፡
በፈቃድ፡ ኤጲስቆጶስ፡ ዘይእቲ፡ ሀገር፡ ከመ፡ ኢይኩን፡⁹ ብነ፡ ሠሪቀ*፡¹⁰ ወዘንተ፡ ብሂሎሙ፡¹¹ ሑሩ፡
¹² ኅብ፡ (60ra) ኤጲስቆጶስ፡ ዘስሙ፡ አባ፡ ሚካኤል፡ ወይቤልዎ፡ አ፡ አባ፡ በእንተ፡ ስሙ፡ ለአምላክነ፡
አብሐነ፡ ንንሣእ፡ ንስቲተ፡ መሬተ፡ እመቃብረ፡ ሰማዕታት፡¹³ ከመ፡ ይኩነነ፡ ተስፋ፡ እስመ፡ አዘዘነ፡
ሊቀ፡ ጳጳሳት፡ አባ፡ እንድ*ራኒቆስ፡¹⁴ ከመ፡ ንትመየጥ፡ ውስተ፡ ሀገርነ፡

ወአውሥአሙ፡ ውእቱ፡¹⁵ ኤጲስቆጶስ፡ አባ፡ ሚካኤል፡ ዘሀገረ፡ እንዲ*ናው፡¹⁶ ወይቤሎሙ፡ ሊተኒ፡
አዘዘኒ፡ ሰማዕታተ፡ ክርስቶስ፡ በዘየም፡ ሌሊት*፡¹⁷ መጺአሙ፡ በሕልምየ፡ አኮ፡ ዘእሁብከሙ፡
ባሕቲቱ፡¹⁸ እመሬተ፡ መቃብሪሆሙ፡ አላ፡ እም፡ አዕፅምቲሆሙኒ፡ ንስቲተ፡ በበኅዳጥ፡ ወባሕቱ፡ አኮ፡
ዘትወስዱ፡ እም፡ አፅሞሙ፡ በዝ፡ (60rb) መዋዕል፡ አላ፡ በደኃሪ፡ መዋዕል፡¹⁹ ይነግሥ፡ እም፡
ሀገርከሙ፡²⁰ ዘዐቢይ፡ ሃይማኖቱ፡ እም፡ ነገሥታተ፡ ኩሉ፡ ዓለም፡ ወበውእቱ፡

¹* C & D ለ | ² B... ዕተ | ³ * C, D & E ሰ | ⁴ E ባረክ፡ ወአርገ | ⁵ D begins new passage
(20) | ⁶ D ። | ⁷ * B ጸ | ⁸ B ወፍቂጦር፡ E ወፈቅጦስ | ⁹ C & D ይኩን | ¹⁰ * C, D & E ቅ |
¹¹ B ብሂሎ | ¹² C & D ሑሩ | ¹³ C, D & E ። | ¹⁴ * C, D & E ዲ | ¹⁵ B omits | ¹⁶ * C,
D & E ዴ | ¹⁷ * A & B ት | ¹⁸ B ባሕቱ | ¹⁹ E መዋዕል | ²⁰ B ...ገሮሙ

መዋዕል፡ ለዘይመጽኡ፡ እሁብሙ፡ በፈቃድ፡ እግዚአብሔር፡ ይእዘሰ፡ ሑሩ፡ ሀገረከሙ፡ ነሢአከሙ፡
እም፡ ፀበለ፡ መቃብሪሆሙ፡ ለቅዱሳን፡ ሰማዕታተ፡ ክርስቶስ፡

ወዘንተ፡ ብሂሎ፡ አባ፡ ሚካኤል፡ ኤጲስቆጶስ፡ ዘሀገረ፡ እንዲ*ናው፡¹ ወወሀቦሙ፡ ቅብዐ፡ ሜሮን፡
ቅዱስ፡ ምሉዐ፡ ፫ቱ፡ ቢረሌያት፡ ጽሩየ፡ ወይቤሎሙ፡ ንሥኡ፡ ዘንተ፡² ሜሮን፡ እስመ፡ ኢይትረከብ፡

በሀገርከሙ፡³ ሜሮን፡ ቅዱስ፡ ዘእንበለ፡ በሀገርነ፡ እንዲናው፡ ከመ፡ ይኩን፡ ለቅዳሴ፡ ቤተ፡ ክርስቲያን፡ (60va) ዘሰማዕታተ፡ ክርስቶስ፡ ዘይትገበ*ር፡⁴ በመዋዕሊክሙ፡ ውስተ፡ ሀገርከሙ፡ ወዘንተ፡ ብሂሎ፡ ባረኩሙ፡ ወእስተፋነ*ዎሙ፡⁵ በሰላም፡ ወወሀበሙ፡ ስንቆሙ፡ ዘይበቀሳ፡ እስከ፡ ሀገሮሙ፡ ለፍኖቶሙ፡ ኩሉ*፡⁶

21. Galāwdewos and St. Qawəṣtoṣ returned to Ethiopia

ወእምዝ፡ አደዉ፡ ባሕረ፡ በዳጎ*ና፡⁷ እንዘ፡ ይመርሑ፡ ሎሙ፡ ሐመረ፡ ከመ፡ ኖትያት፡ ቅዱስ፡ ገላውዴዎስ፡ ወቅዱስ፡ ፊቅ*ጦር፡⁸ ወበጽሑ፡ በዳጎ*ና፡⁹ ሀገረ፡ አኩ*ሉም፡¹⁰ ጎበ፡ አባ፡ ጌዴዎን፡ ወነገርዎ፡ ዘንተ፡ ነገረ፡ ወአውሥአሙ፡ አባ፡ ጌዴዎን፡ እንዘ፡ ይብል፡ አነኒ፡ ረከብከዎ፡ ለምጽአትከሙ፡ እም፡ ኢየሩሳሌም፡ ጎቤየ፡ እምጎበ፡ እግዚአብሔር፡ እስመ፡ ውእቱ፡ ምጽአትከሙ፡ በፈቃዱ፡ ለአምላክነ፡ ነገረኒ፡ (60vb) መልአክ፡ እግዚአብሔር፡ ተመይጦተከሙ፡ እምድረ፡ ግብጽ፡ መንገለ፡ ሀገሪትነ፡ ኢትዮጵያ፡ ዮምኒ፡ ይእዜ፡ ተንሥኡ፡ ወሑሩ፡ ጎበ፡¹¹ አባ፡ ዮሐንስ፡ ጳጳስ፡ አነኒ፡ አሐውር፡ ምስሌከሙ፡ ጎቤሁ፡¹² እስመ፡ ብየ፡ መልአክት፡ በጎቤሁ፡ በእንቲአከሙ፡ እምጎ*በ፡¹³ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡

¹⁴ ወእምዝ፡ ተንሥኡ፡ ወሐረ፡ አባ፡ ጌዴዎን፡ ጎበ፡ ጳጳስ፡ ወይቤሎ፡ ኦ፡ አባ፡ ክቡር፡ ስምዕየ፡ ውእቱ፡ እግዚአብሔር፡ ዘተወልደ፡ እምኔሃ፡ ከመ፡ ትቤለክ፡

1* C, D & E ዴ | 2 B omits | 3 B በበሀ ... | 4 * E ብ | 5 * B ን | 6 * B ሎ | 7 * C, D & E ህ | 8 * E ቂ | 9 * C, D & E ህ | 10 * C, D & E ኩ | 11 C, D & E ሀበ | 12 E omits | 13 * C, D & E ህ | 14 D begins new passage (21)

እግዝእትነ፡ ማርያም፡ ከመዝ፡ ለዝ፡ ብእሲ፡ ወሬዛ፡ ሠናይ፡ ዘመጽአ፡ ወቆመ፡ ቅድሜክ፡ ምስሌየ፡ ሀቡ፡ ሢመተ፡ ቅስና፡ ወይሑር፡ ውስተ፡ ብሔሩ፡ ሀገረ፡ ሸ*ዋ፡¹ እስመ፡ (61ra) ፈቃድ፡ ወልድየ፡ ከመ፡ ትትባረክ፡ በሢመቱ*፡² ውእቱ፡ ሀገረ፡ ሸዋ፡ መካነ፡³ መክፈልትየ፡ ዘወሀበኒ፡ ወልድየ፡ በእንተ፡ ፍቅረ፡ እሙ፡ ፍቅርትየ፡ እምነጽዮን፡ ጎሪት፡ ዘታፈቅረኒ፡ እም፡ ነፍሳ፡ ወእም፡ በ*ሊዐ፡⁴ እክል፡ ወስቴ፡ ወ*አውሥኡ፡⁵ አባ፡ ዮሐንስ፡ ጳጳስ፡ ወይቤሎ፡ ኦ፡ ወልድየ፡ ጌዴዎን፡ ኢትምሐል፡ እስመ፡ ጽድቅ፡ ውእቱ፡ ነገር፡ ዘነገርከኒ፡ በእንተ፡ ዝንቱ፡ ብእሲ፡ ወሊተኒ፡ ነገረኒ፡ ከማክ፡ በእንቲአሁ፡ መልአክ፡ እግዚአብሔር፡ ተፈኒዎ፡ እምጎቤሃ፡ ለእግዝእትነ፡ ማርያም፡ ወ*እምጎበ፡⁶ ወልዳ፡ ጌ*ር፡⁷ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ ለዓለም፡ ሕረቱ፡ ለሰብእ፡ በእንቲአሃ፡ ወ*ይገብር፡⁸ ኩሎ፡ ጊዜ፡ ተአምረ፡ ዕ*ፁብ፡⁹ ለቅዱሳኒሁ፡ (61rb)

22. St. Qawəṣtoṣ was ordained priesthood ordination

ወዘንተ፡ ብሂሎ፡ ሢሞ፡ ሢመተ፡ ቅስና፡ በ፴ወ፪፡¹⁰ ዐመቱ፡ እምአመ፡ ተወልደ፡ ወእምዝ፡ ተንሥኡ፡ እምጎበ፡ ጳጳስ፡ ወመጽአ፡ መንገለ፡ ምድረ፡ ሸዋ፡ እም፡ ሀገረ፡ ትግራይ፡ ወበጽሑ፡ ሀገረ፡ ወግዳ፡ ወተስእለ፡ ዜና፡ እሙ፡ እም፡ ሰብአ፡ ወግዳ፡ ሀገረ፡ አቡሃ፡ ማቴዎስ፡¹¹ እግዚእ፡ ዐቢይ፡ ከዊኖ፡ ከመ፡ አ*ናግድ፡¹² ዘርኅቅ፡ ሀገር፡¹³ ለቢሶ፡ ልብስ፡ ዘብድወ፡¹⁴ ጠሊ፡ ዘቦአ፡ በልፀ፡¹⁵ ፅፅ፡ ሚል፡ ወጽጌ፡ ደንጎላት፡ ዘምስለ፡ አቡሁ፡ ተገል*ቢቦ፡¹⁶ ገጽ፡ በቀጸላ፡ ቆብዕ፡ ከመ፡ መነኮሳት፡ እስመ፡ ኢነሥኡ*፡¹⁷ ቆብዐ፡ እምቅድመ፡ ዝኒ፡ መዋዕል፡ ተገልበበ፡ በልብስ፡ ቀጸላ፡ አርአያ፡ ክብሶን፡¹⁸ ለቅዱሳት፡ አንስት፡ ዘኢየሩሳሌም፡ (61va) አኮ፡ ከመ፡ ቀጸላ፡ አንስት፡ ዘሀገረ፡ ኢትዮጵያ፡ ወእቡሁሰ፡ ጎብዐ፡ ገጽ፡ በቆብዐ፡ ተገልቢቦ፡ እስከ፡ ቀራንብተ፡ ዐይኑ፡ እስመ፡

¹ * C, D & E ሸ | ² * E ተ | ³ E omits | ⁴ * E ቢ | ⁵ * E omits | ⁶ * C & D omit | ⁷ * B ሔ | ⁸ * B ዘ | ⁹ * B እ | ¹⁰ C & D በጃወጀ | ¹¹ E ሜቴ ... | ¹² * C & D እ | ¹³ B ብሔር | ¹⁴ B በድወ | ¹⁵ B በል | ¹⁶ C ተገሊ...; E ተገልበቦ | ¹⁷ * B አ | ¹⁸ E ክብሶን

ነሥአ፡ ቆብዐ፡ እም፡ ደብረ፡ ዳሞ፡ ዘደብረ፡ አባ፡ አረጋዊ፡ ጻድቅ፡ ዐቢይ፡ ጊዜ፡ ወረደ፡*¹ መንገለ፡ ኢየሩሳሌም፡*² ወይቤልዎ፡ ሰብአ፡ ወግዳ፡ ለምንት፡ ትትኅሠሠን፡ ወተሐትተን፡*³ ዜና፡ እምነጽዮን፡ እግዝእትን፡ ወለተ፡ ማቴዎስ፡ መኰንን፡ እግዚእን፡*⁴ አንተኑ፡ ወልዳ፡ ቀውስጦስ፡ ዘመነነ፡ ዓለመ፡ ዘምስለ፡

አቡሁ፡ ወሐረ፡ ኢየሩሳሌም፡ እስመ፡ ይመስላ፡ አዕይንቲክ፡*⁵ ከመ፡ አዕይንቲሃ፡ ወአእጋሪከኒ፡ ከመ፡ አእጋሪሃ፡ እስኩ፡ ንግረነ፡ አንተ፡ አ፡ ወልድ፡ ክቡር፡ እንግዳ፡ እስመ፡ ልብነ፡ ናፈቀክ፡ (62lv) በትእምርተ፡ መልክዕክ፡ ወበሐተታክ፡{*⁶ እግዝእትን፡ እምነጽዮን፡

ወአውሥአ፡ ወይቤሎሙ፡ ቀውስጦስ፡ ኢኮንኩ፡ አላ፡*⁷ አቡሁ፡ ገላውዴዎስ፡ ፈነወኒ፡ እም፡ ኢየሩሳሌም፡ ከመ፡ እ*ጠይቅ፡*⁸ ድኅነተ፡ ውሉዱ፡ እስመ፡ ቀዲሙ፡ ወረድኩ፡ ኢየሩሳሌም፡ ዘምስለ፡ መነ{ኰስ}፡*⁹ አቡዮ፡ ዘሀገረ፡*¹⁰ ትግሬ፡ ወረከብክዎ፡ ዘምስለ፡ ወልዱ፡ ወበእንተዝ፡ መጻእኩ፡ እ*ምነቤሁ፡*¹¹ ወበጻሕኩ፡ ሀገረ፡ አኹሱም፡ ወኅበ፡ ንጉሣ፡ ለደብረ፡ ጽዮን፡ ቦእኩ፡ ወአዘዘኒ፡ ከመ፡ እሣዩጥ፡ ሎቱ፡ አባግዐ፡ ለበዐለ፡ ልደት፡ ክቡር፡ እም፡ ሀገረ፡ ሸ*ዋ፡*¹² ወበእንተዝ፡ ነገር፡ በጻሕኩ፡ ኅቤክሙ፡ ወተሰእልኩክሙ፡ ሕይወታ፡ ለእምነጽዮን፡ በይነ፡ ዘእም*ሐለኒ፡*¹³ ከመ፡ (62ra) እ*ጠይቅ፡*¹⁴ ሎቱ፡ ምታ፡

ወአውሥእም፡ ሰብአ፡ ወግዳ፡ እንዘ፡ ይብሉ፡ ይእዜስ፡ አእመርናክ፡ ወኢተሐስወነ፡ እስመ፡ አንተ፡*¹⁵ ወልዳ፡*¹⁶ ዝንቱኒ፡ ብእሲ፡ ዘምስሌክ፡ ሀሎ፡ ምታ፡ ውእቱ፡ ንሕነ፡ ዘነአምሮ፡ እም፡ ትካት፡ እምቅድመ፡ ትትወለድ፡ አንተ፡ እስመ፡ እግዚእን፡ ውእቱ፡ ወለከኒ፡ አእመርናክ፡ በትእምርተ፡ ነገርክ፡ ዝኒ፡ ዘትቤ፡ እሣዩጥ፡ አዘዘኒ፡ ንጉሠ፡ ጽዮን፡ ከመዝ፡ ፍካሬሁ፡ ለነገርክ፡ አባግዐ፡ ሸ*ዋኒ፡*¹⁷ ንሕነ፡ ሰብአ፡ እምክ፡ ክርስቶሳውያን፡ ንጉሠ፡ ጽዮንሰ፡*¹⁸ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ አምላክነ፡ ውእቱ፡ ዘአርአየነ፡ ገጸክ፡ ከመ፡ ሰማዕነ፡ ዜና፡

¹ * B ዱ | ² B ... ሳም | ³ E ተሐትነ | ⁴ E omits | ⁵ B omits | ⁶ በእንተ is sujested to be added here | ⁷ B አላ፡ አላ | ⁸ * B ዕ | ⁹ {} A, B, C, D & E ኮሳት | ¹⁰ B ዘምድረ | ¹¹ * C, D & E አ | ¹² * C, D & E ሸ | ¹³ * B መ | ¹⁴ * C, D & E አ | ¹⁵ B & E omit | ¹⁶ C, D & E ወልደ | ¹⁷ * C, D & E ሸ | ¹⁸ * C, D & E ።

ገድልክ፡ በእንቲአሁ፡ ዘታበዝን፡*¹ ይትባረክ፡ ስመ፡ ስብሐቲሁ፡ ቅዱስ፡ ስቡሕኒ፡*² (62rb) ውእቱ፡ ወልዑልኒ፡ ውእቱ፡ ለዓለም፡

ወዘንተ፡ ብሂሎሙ፡ ከልሁ፡ በይባቤ፡*³ ወወድቁ፡ በገጸሙ፡ ቅድሜሁ፡ ወተእምሳዎ፡ በፍሥሐ፡*⁴ ወነገርዎ፡ ሶቤሃ፡ እንዘ፡ ይብሉ፡ እምድኅረ፡ ሖርክ፡ አንተ፡ ወተኅባዕክ፡ እም፡ ሀገረ፡*⁵ ዝም፡ ንሕነኒ፡ ሖርነ፡ ሀገረ፡ ደ*ወሮ፡*⁶ ኅበ፡ እምክ፡ ከመ፡ ና*ስተላቅሳ፡*⁷ በእንተ፡ ጥፍአትክ፡*⁸

ወረከብናሃ፡ እንዘ፡ ትብኪ፡ ተፃቢዓ፡ ዘምስለ፡ አኃዊሁ፡ ለአቡክ፡ ወተቃተልነ፡ ምስሌሆሙ፡ ኹልነ፡ ሰብአ፡*⁹ ወግዳ፡ ወጽሕታ፡ ወከተታ፡ ወስርማት፡*¹⁰ ወሞዕኖሙ፡*¹¹ በኅይለ፡ እግዚአብሔር፡ በይነ፡ ኂሩታ፡ ለእምክ፡ ወአንበርኖ፡ ለእኑክ፡ ኢያሱ፡ ዲበ፡ መንበረ፡ ሢመቱ፡ ለአቡክ፡

ወለእንትክ፡ ዘተወልደት፡ ምስሌሁ፡ አውሰባ፡ ወልደ፡ መኰንን፡*¹² ዊፋት፡*¹³ (62va) ወይእቲኒ፡ ወለደት፡ ሎቱ፡ ውሉድ፡ ወአጥመቆሙ፡ ወአብሐሙ፡ ክርስትና፡ አባ፡ ተክለሃይማኖት፡ ወልደ፡ እግዚእኃረያ፡ እንተ፡ እምክ፡ ወአምኑ፡ ሰብአ፡ ዊፋት፡ እስክ፡ ኤፍራታ፡ በእ*ደዊሁ፡*¹⁴

ወእምድኅረዝ፡ ሐረ፡ ኅባ፡ ሀገረ፡ ዳሞት፡ ወእናርያ። ወእምነ፡ ሞተለሚ፡ ንጉሥ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወኮነ፡ ክርስቲያናዊ፡ ዐቢየ፡ በእደዊሁ። ወኮነ፡ ፍሥሐ፡ {ዐቢይ}፡¹⁵ ውስተ፡ ሀገርነ፡ እስመ፡ ተሐንጸ፡ አብያተ፡ ክርስቲያናት፡ በምድረ፡ ከተታ፡ ወደወሮ፡ እስከ፡ እናርያ፡ ወሀገረ፡ ዊፋት፡ በእደ፡ አባ፡ ተክለሃይማኖት፡ እኑከ፡ ዘእንበለ፡ ምድረ፡ ሰርማት፡ ወመሐግል፡ ባሕቲቶሙ። ባሕቲ፡ አምኑ፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡¹⁶ ከመ፡ (62vb) ተወልደ፡ እም፡ ቅድስት፡ ድንግል፡ ማርያም፡ እስመ፡ መሀሮሙ፡ አባ፡¹⁷ ተክለሃይማኖት፡ እንዘ፡ ተአምረ፡ ይገብር፡ በምድረ፡ ከተታ። ወሐረ፡ ዘእንበለ፡¹⁸ ይሕንጽ፡ ሎሙ፡ ለሰብአ፡ ሰርማት ወመሐግል።

¹ E ... በኅ | ² B ስሕቡኒ | ³ C, D & E ...ባቢ | ⁴ C & D በስፍሐ | ⁵ B ምድረ | ⁶ * C, D & E ዳ | ⁷ * B ታ | ⁸ E omits | ⁹ E omits | ¹⁰ C & D ...ርንማት | ¹¹ B ወሞእ...; C & D ወምዕመኖሙ | ¹² E ...ነ | ¹³ B ዊይፋት | ¹⁴ * B ዕ | ¹⁵ {} A, B, C, D & E ዓባይ | ¹⁶ A, B & E omit | ¹⁷ E omits | ¹⁸ B ከመ

ወእምከ፡ ሀለወት፡ ውስተ፡ ሀገረ፡ መኘት፡ ወሊዳ፡¹ ጀተ፡ ውሉደ፡ አሐተ፡ ወለተ፡ ወአሐደ፡² ተባዕተ። ወለወለታኒ፡ አውሰባ፡ ዮሐንስ፡ እኅወ፡ ጸጋዘአብ። ወሀለወት፡ በዳኅና፡ እስከ፡ ዮም፡ ወይእዜኒ፡ ለሰርማት፡ ህዩንተ፡ ተክለሃይማኖት፡³ ለሊከ፡ መጻእከ፡ እስመ፡ ተክለሃይማኖት፡ ይቤ፡ በእንቲአከ፡ እስመ፡ ዛቲ፡ ሀገረ፡ ሰርማት፡ ወመሐግል፡ ክፍለ፡ ቀውስጦስ፡ እኑየ፡ ይእቲ። በደኃሪ፡ መዋዕል፡ ይመጽእ፡ ወያ*ጠምቀከሙ።⁴ ጽንሕዎ፡ (63ra) እስከ፡ ይመጽእ፡ እምነብ፡ ዘሐረ፡ ቦቱ፡ ሀገር፡ በዘፈቀደ፡ ጊዜ፡ እግዚአብሔር፡ አምላክነ፡ ዮምኒ፡ እስመ፡ በጽሐ፡ ቃለ፡ ነገሩ፡ ነጻኬ፡ ሕንጽ፡ ሎሙ፡ ቤተ፡ ክርስቲያን፡ ወአጥምቆሙ።⁵ ለሰብአ፡ ሰርማት፡ ወመሐግል።

23. St. Qawəstos met ʾĒmmənaṣəyon in Wagəddā

ወሰሚዖ፡ ዘንተ፡ ነገረ፡ አንከረ፡ ግብሮ፡ ለአምላክነ። ወነገርዋ፡ ለእሙ፡ ከመ፡ መጽእ፡ ወልዳ፡ ቀውስጦስ፡ እም፡ ኢየሩሳሌም። ወመጽእት፡ እምድረ፡ መኘት፡ ውስተ፡ ሀገረ፡ ላዕላይ፡ ምድረ፡ ወግዳ። ወሶብ፡ በጽሐት፡ ኅቤሁ፡ ተሠወረ፡ እምኔሃ። ወቦአ፡ ውስተ፡ ጸማዕተ፡ ማጢ፡ ወኅደረ፡ ምስለ፡ አቡሁ፡ እንዘ፡ ይጻሊ፡ ኩላ፡ ሌሊተ፡ ዘእንበለ፡ ንዋም።

ወሶብ፡ ኮነ፡ ፲ወ፩፡ ሰዐተ፡ ሌሊት፡ ዘእንበለ፡ ይጽባሕ፡ በይእቲ፡ (63rb) ጊዜ፡ መጽእት፡ ኅቤሁ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ። ወአስተርአየቶ፡ ገሀደ፡ እንዘ፡ ሀሎ፡⁶ ቀዊሞ። ወተናገረቶ፡ ከመ፡ ሰብአ፡ እንዘ፡ ትብል፡ ሰላም፡ ለከ፡ ኦ፡ ወልድ፡ ብፁዕ፡ በኅብ፡ ወልድየ፡ ወአምላኪየ፡ ክቡር፡ ቀውስጦስ፡ እስመ፡ ተሰምዐ፡ ጸሎታ፡ ወስእለታ፡ ለእምከ፡ እምነጽዮን፡ ኢትጉየይ፡⁷ በእንተ፡ እግዚአብሔር፡ እምኔሃ፡ አላ፡ ተራከባ፡ ወቅረብ፡ ኅቤሃ፡ ለእምከ። ወሕንጽ፡ ሊተ፡ ቤተ፡ ክርስቲያን፡ በስምየ፡ ዲብ፡ ሀገረ፡ ሰርማት፡ ወንብጌ*።⁸ ወበስመ፡ ገላውዴዎስ፡ ሰማዕተ፡ ወልድየ፡ አምላክከ፡ ኄር፡ ግብር፡ ሎቱ፡ ቤተ፡ ክርስቲያን፡ መልዕልተ፡ የይ። {ወለ}ቴዎድሮስኒ፡ ላዕለ፡ ደብረ፡ መንዲዳ። ወለጊዮርጊስኒ*።⁹

¹ B ወወ...; C, D & E ወሊደ | ² B ወ፩ደ | ³ B ተክለ፡ሃይማለሊከ | ⁴ * C, D & E ይ | ⁵ B ወአጥቀሙ | ⁶ A & B omit | ⁷ B ... ደይ; C, D & E ... ጉ... | ⁸ * E ኬ | ⁹ * C, D & E አሚት

ፍቁርየ፡ ውስተ፡ (63va) ሀገረ፡ ደጐማ። ወለፊቅጦርኒ፡ ውስተ፡ ሀገረ፡ ሎሚ፡ ዘትስመይ፡ ደብረ፡ ዲባናው። እስመ፡ በእሎን፡ አድባራት፡ ፈቀደ፡ አምላክከ፡ ከመ፡ ትሕንጽ፡ አብያተ፡ ክርስቲያናት፡ በስመ፡ እሉ፡ ሰማዕታቲሁ፡ ቅዱሳን። ወዘንተ፡ ብሂላ፡ ተሠወረቶ።

ወእምዝ፡ በሣኒታሃ፡ ለይእቲ፡ ዕለት፡ ተራከባ፡ ለእሙ። ወአቡሁ፡ ተርፈ፡ ባሕቲቶ፡ ውስተ፡ ጸማዕተ፡ ማጢ፡ ከመ፡ ኢይርአይ፡ ገጸ፡ ለእምነጽዮን፡ ብእሲቱ፡ እስመ፡ ኮነ፡ መነኩሰ፡ ዐቢየ፡ በስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ።

ወሶበ: ርእየቶ: ወተራከበቶ:¹ እሙ: ኅሪት: ትቤሎ: ኦ: ወልድዮ: ቀውስጦስ: ስምዐኒ: አሐተ: ነገረ: እሙ: ኢረከብኩክ: በዝ: ዓለም: ከንቱ: ሠናየ: ይከውን: (63vb) ነበረ: እሙ: ረከብኩክ:² በፈቃድ: አምላክነ: ከመዝ: ግበር: ስማዕ: ሑር: ሀገረ: ንብጌ: ወግበር:³ ቤተ: ክርስቲያን: በስመ: እግዝእትነ: ማርያም: ወላዲተ: አምላክነ: ዘአርአየተነ: ገጸከ: እም{ቅድመ}:⁴ ሞትዮ: ወበሀገረ:⁵ ዝም: ውስተ: ቤተ: ሕይወትብነበጽዮን: አቡከ: በመንፈስቅዱስ: አንበርኩ:⁶ ለከ: ፫፻ተ: ዲናረ: ወርቅ: ለገቢረ: ተዝካርከ: እም: ንዋየ:⁷ አቡከ: በዑቀተ*:⁸ እኅከ: ኢያሱ: ወሀሎ: ውእቱ:⁹ ሀገረ: ዝም: ንሣእ: እምኔሁ: ከመ: ታስተሐንጽ: ቡቱ: ቤተ: ክርስቲያን: እስመ: ውእቱ: ገቢረ: ተዝካረ:¹⁰ ስምከ: ሕንፀ*ተ:¹¹ ቤተ: ክርስቲያን: በስመ: ቅዱሳንሁ: ለአምላክከ: ወለመ*ነኩስነ:¹² ዓለሙ: ም{ሂረ}:¹³ ሕጉ:¹⁴ ለሕዝበ: (64ra) ክርስቶስ:

ወሶበ: ስምዐ: ነገረ: እሙ: ዘንተ: አንከረ: ጥቀ: ወሰብሐ: ወነገራ: ምጽአተ: አቡሁ: እምኢየሩሳሌም: ምስሌሁ: ወይእቲኒ*:¹⁵ አንከረቶ: ለአምላክነ: ወሰብሐቶ: ወአኅዘት: ግብረ: መነኮሳይያት:¹⁶ ወኮነት*:¹⁷ እሙ: ምኔታት: ዘኢድባረ: ሸዋ: ወአቡሁነ: ገብረ: ቤተ: ክርስቲያን: በስመ: ገላውዴዎስ: ው*ስተ:¹⁸ ደብረ: የይ: ወአኅዘ: ይትጋደል: ምስለ: መኳንንተ:¹⁹ ሰይጣን*:²⁰

¹ E ...ከቶ | ² E ... ብከ | ³ C ወግር | ⁴ {} A, C, D & E እም:ሞትዮ; B እምትየ | ⁵ E ወገሀረ | ⁶ E... በኩ | ⁷ E ... ዋይየ | ⁸ * E omits | ⁹ E omits | ¹⁰ B ተዝካርከ | ¹¹ * C & D ፅ | ¹² * E ም | ¹³ {} A, B, C, D & E ሕሮ | ¹⁴ E ሕጉ | ¹⁵ * C, D & E omit | ¹⁶ B መነኮሳይት | ¹⁷ * C omits | ¹⁸ * E ወ | ¹⁹ C መኩንን | ²⁰ * B omits

ወሞዕሙ: በጸሎተ: ወልዱ: ቀውስጦስ: ወበረድኤተ: ገላውዴዎስ: ወአዕረፈ:በሰላም: አመ: ፲ወ፩: ለወርኅ: ሰኔ: በዕለተ: በዐለ: ዕ*ረፍቱ:¹ ለውእቱ: ገላውዴዎስ: መኰሌ*ሁ:² ወፍቁሩ: ወተቀብረ: በውእቱ: የይ: ወበአ: ውስተ: (64rb) መንግሥተ: ሰማያት: ምስሌሁ: ወውስተ: ኢየሩሳሌም: ሰማያዊት: በረከቱ: ትኩን: ምስለ: ፍቁራኒሁ:^{3a} ዘወልደማርያም:^b ወልደሐዋርያት:^c ወኪዳነወልድ:^d ገብረማርያም:^e ወምስለ ጸሐፊሁ: ኀይለጊዮርጊስ:^f ለዓለመ: ዓለም: አሜን: ወአሜን:⁴

24. The saint against the magicians in Yay

⁵ በስመ: አብ: ወወልድ: ወመንፈስቅዱስ: ፩: አምላክ: አሜን: ንግባእኬ: ኀበ: ጥንተ: ነገርነ: ወእምድኅረ: ተመይጠ: እም: ኢየሩሳሌም: ነበረ: ኀዳጠ: መዋዕለ: ውስተ: ምድረ: ወግዳ: ወተንሥእ: እም: ምዕተ*:⁶ ማጢ: ወዐርገ: ቀዳሚ: ደብረ: የይ: ወረከበመ: ለሰብአ: ደብር: እንዘ: ያመልክዎሙ: ለሰይጣናት: ታሕተ: ዕፀ: ኩ*በል:⁷ ነቢሮሙ: እንዘ:⁸ ይበልዑ: ወይሰትዩ: ወይትዋነዩ: (64va) በዘፈ*ነ:⁹ ተንባላት: ወያበኩሑ: እሳተ: በእዴሆሙ: ወይትፈዐሙ: አፍሐመ: እሳት: በውስተ: አፋሆሙ: እኒዘሙ: እንዘ: ይዘፍኑ: ወይብሉ: ርእዩ: ሰብአ: ገላን: ወየይ: ዘይገበር: አምላኮሙ:¹⁰ ዘስሙ: ቆርኬ: እንዘ: ያድኅነነ: እም: ነደ:¹¹ እሳት: ወኢይወዲ: ልሳንነ: በአፍሐመ: እሳት: በኃይሉ: ለውእቱ: ቆርኬ: እግዚእከሙ: ወይሰግዱ: ሎቱ: ከሎሙ: በጊዜ: ጽባሕ: ወሠ*ርከ: ¹² ወለለዕ*ለቱ:¹³ ያመጽኡ: ሎቱ:¹⁴ ፪ተ: አልህምተ: ስቡሐነ:¹⁵ ወ፩: አባግዐ: ወ፩: አጣሌ: ወ፩: መሶበ: ኀብስተ: ስ*ንዳሌ:¹⁶ ፀዓዳ:

¹ * B እ | ² * A ሢ | ³ B ፍቁርከ: አጽመጊዮርጊስ: ወምስለ: ፍቅርትከ: እኅተማርያም: ወምስለ: ጸሐፊሁ: ኪዳነማርያለዓለመምለም:; C, D & E ፍቁሩ: ወልደ: አረጋዊ: ለዓለመ: ዓለም | ⁴ B omits | ⁵ A begins new passage after three ending punctuations with eight dots; C & D begins new passage (22) following after the title ‘ዘታኅሣሥ’ | ⁶ * C, D & E ቱ | ⁷ * C & D ኩ /it might be perhaps ዕፀ: ኮሞል i.e a tree looking like a

sycamore which is called in Amharic እሸ/ እሹ | ⁸ B adds ይትዋነዩ | ⁹ * B ረ | ¹⁰ It has to be corrected whether as አምላክከሙ addressing the people or as አምላክነ to address both the speaking magicians and the congregation together. | ¹¹ C, D & E እምእደ | ¹² * B ሰ | ¹³ * A እ | ¹⁴ B ሎሙ | ¹⁵ B ስቡሐ | ¹⁶ * C, D & E ሰ

ወይሴሰይዎ፡ ገነውተ፡ አማልክት፡ ወሕዝብሰ፡ የሐውሩ፡ ዘእንበለ፡^{1 a} ይብልዑ፡^b ምስለ፡ ነዳያን፡ (64vb) ጽውማኒሆሙ። ወለእመ፡ ኢያበውዑ፡² ዘንተ፡ ግብረ፡³ አምልኮ፡ ጣዖት፡ ጊዜ፡ ምሴት፡ በበኩላቸው፡ ምትሐተ፡ ኢጋንንት፡ እንዘ፡ ይትማሰሉ፡ ተመናተ፡ ወእክይስተ፡⁴ እሉ፡ ገነውተ፡ አማልክት፡ ወያፈርህዎሙ።

ወሶባ፡ ርእየ፡ አባ፡ ቀውስጦስ፡ ዘንተ፡ ግብሮሙ፡ ቀንዐ፡ ቅንዐተ፡ መንፈሳዊ*፡⁵ ወዐርገ፡ መልዕልተ፡ ውእቱ፡⁶ ሥመ፡ ግራር፡ ዘነዊህ፡ ቆሙ፡ ጥቀ፡ እም፡ አእዋመ፡ ገዳም። ወገነውተ፡ አማልክት፡ ተጋቢሥመ፡ ነበሩ፡ ታሕቴህ፡ ለውእቱ፡ ሥመ፡ ወሕዝብነ፡ ብዙኃን፡ አምጽኡ፡ በከመ፡ ልማዶሙ፡ ፳፡ መሶባ፡ ዘኅብስተ፡ ስ*ንዳሌ፡⁷ አባግዐኒ፡ ወእልህምተ፡ ወአጣሌ፡ (65ra) በከመ፡ ንቤ፡ ቀዳሚ። ወአኃዙ፡ ይብልዑ፡ ገነውተ፡ አማልክት፡ ወማርያን።

ወይእተ፡ ጊዜ፡ ከልሀ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎሙ፡ ሀ*ብዎሙ፡⁸ እመባልዕ*ከቲከሙ፡⁹ ዘአምጽኡ፡ ሰብእ፡ ይእቱ፡ ሀገር፡ ለነዳያን፡ እስመ፡ ኢይደሉ፡ ለባሕቲትከሙ፡ ዘእንበለ፡ ነዳያን፡ በሊዕ፡¹⁰ ዘመጽኡ፡ ሙብልዐ፡ እግዚአብሔር፡ ዘገብረ፡ ሰማየ፡ ወምድረ፡ ወያመጽእ፡ ዝናመ፡ በበዐመቱ፡ ለኩሉ፡ ፍጥረታቲህ፡ ለሰብእነ፡ ወለእንስሳ፡ ዘይሁቦሙ፡ በበጊዜህ።¹¹

ወተመይጦ፡ መንገለ፡ ሕዝብነ፡ ዘአምጽኡ፡ ዘንተ፡ ግብረ። ወይቤሎሙ፡ ለምንትኬ፡ ታመጽኡ፡ ሎሙ፡ ለእሉ፡¹² አማፅ*ያነ፡¹³ ፈጣሪከሙ። ወእሉ፡ (65rb) ኢይሁቡከሙ፡¹⁴ ዝናመ፡ ለገራህትከሙ፡ ወኢይቀትሉከሙ፡ ዘእንበለ፡ ፈቃደ፡ እግዚአብሔር፡ አምላክከሙ። በሉኬ፡ አንሥኡ፡ ኅብስተከሙ፡ ወእልህምተከሙ፡ ወኩሉ፡ ንዋያቲከሙ፡ እምቅድሜሆሙ፡ ወሀብዎሙ፡ ለነዳያን። እስኩ፡ እሬኢ፡ ዘይፊስየኒ፡ አምላኮሙ፡ ቆርኬ፡ ወገነውታቲህ።

ወዘንተ፡ ብሂሎ፡ ነሥኡ፡ ለቆርኬ፡ ጣዖቶሙ፡ እምላዕለ፡ ውእቱ፡ ሥመ፡ እስመ፡ ውእቱ፡ መንበሩ፡ ለዝንቱ፡ ጣዖቶሙ፡ መልዕልተ፡ ውእቱ፡ ሥመ፡ ግራር፡ ጽፉቅ፡ ወነዊህ። ወወጸፎ፡ ዲባ፡ እብን፡ ዐቢይ፡ ወገንጸሎ፡¹⁵ እምዲባ፡ አዕፁቀ፡¹⁶ ውእቱ፡

^{1 a & b} B እንዘ፡ ይነልዑ | ² E ... ብዑ | ³ C, D & E ገብረ | ⁴ C ወአክስተ | ⁵ *B ዊ | ⁶ E omits | ⁷ * C, D & E ሰ | ⁸ * B ኅ | ⁹ * B እ | ¹⁰ B ለበሊዕ | ¹¹ E በበጊዜ | ¹² C, D & E ለእለ | ¹³ * B ጽ | ¹⁴ E....ሁከሙ | ¹⁵ B & E ወገንጸሎ | ¹⁶ E ...ቅ

ሥመ።¹ ወሶቤሃ፡ ተሰብረ፡² ከመ፡ ሐምሐም፡³ (65va) ወኮነ፡ ከመ፡ ፀ*በለ፡⁴ ምድር፡ በቅድመ፡ እሉ፡ ገነውቱ*፡⁵ ወማርያኒህ። ወደንገፁ፡ እሉ፡ ሕዝብ።

ወአሜሃ፡ ዐርጉ፡ እምታሕተ፡ ኩኩሕ፡ ወእምታሕተ፡ ዕፅ፡ ፻ወ፴፡⁶ አክይስት፡ ዐቢያን። ወወረደ፡ አባ፡ ቀውስጦስ፡ እምላዕለ፡ ውእቱ፡ ሥመ፡ ወነሥኡ፡ በትረ፡ መስቀሉ*፡⁷ ወቀጥቀጦ፡ ለ፩፡ ከይሲ። ወጐዩ፡ ካልዓኒህ፡⁸ ወበኡ፡ ውስተ፡ ንቅዐተ፡ እብን፡ ዘሀሎ፡ በአ*ንጻረ፡⁹ ውእቱ፡ ሥመ፡ መንገለ፡ ምሥራቀ፡ ፀሐይ። ወዴ*ገኖሙ፡¹⁰ ወጸለየ፡ ላዕሌሁ፡ ለውእቱ፡ እብን፡ መዝሙረ፡ ዳዊት፡ ፯፡ ዘይቤ፡ ዘየኅድር፡ በረድኤተ፡ እግዚአብሔር፡ ልዑል፡¹¹ እስከ፡ ተፍጻሜቱ። ወአማዕተብ፡ ላዕለ፡ ውእቱ፡ እብን፡ ወይቤ፡ እኤዝዘከ፡ አንተ፡ እብን፡ በስመ፡ (65vb) አምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘተወልደ፡ እም፡ ቅድስት፡

ድንግል፡¹² በ፪፡ ማርያም፡ ለመድኃኒተ፡ ዚአነ፡ በል፡ ተሰጠቅ*፡¹³ ወኩን፡ ሥጡቀ፡ ወቅጥቁጠ፡ በከመ፡ ብርዕ፡ ሰገም።

ወሶቤሃ፡ ኮነ፡ በበክፍል፡ ክፍለ፡ ለ*ጎበ፡¹⁴ ፲ ወ፫፡ ክፍላት፡ ወዐርጉ፡ እሉ፡ አክይስት፡ እምውስተ፡ ዘነበሩ*፡¹⁵ ቡቱ። ውእቱ፡ እብን፡ ዐቢይ፡ ወጽኑዕ፡ ከመ፡ ብርተ፡ ሊባኖስ። ወአጎዘ፡ ይቀጥቅጥ፡ ርእሶም። ወቀተሎም፡ ለኩሎም፡ አክይስት፡ እኒዞ፡ በትረ፡ መስቀሉ፡ ለክርስቶስ። ወአልሰሐ፡ ሕምዞም፡ በዘክሮተ፡ ስሙ፡ ለአምላክነ። ወኢያሕሰመ፡ ላዕሌሁ፡ ፩፡ እምነ፡ እሉ፡ አክይስት።

ወእምድጎረዝ፡ እምነ፡ ጌ*ንዱይ፡¹⁶ ሰዐት፡ ነቢሮም፡ በድንጋዬ፡ ተንሥኡ፡ (66ra) ወአኃዝዎ፡ ገነውተ፡ አማልክት፡ ወማርያን። ወዘበጥዎ፡ ጥቀ፡ በአብትረ፡ መጽርይ፡ ዘቡቱ፡ ሦክ፡ ብዙጎ። ሠጠቁ፡ ዘባኖ፡ ወውጎዘ፡ ደመ፡ ዘባኑ፡ ከመ፡ ማይ፡ ብዙጎ፡ ወገደፍዎ፡ ታሕተ፡ ውእቱ፡ ያም። ወሰብአ፡ ሀገርሰ፡ ጐዩ፡ ጊዜ፡ ቀሠፍዎ፡ ማርያን። ወቦኡ፡ አብያቲሆም፡ ወአፀዉ፡ አናቅጺሆም፡ በጽኑዕ፡ ማዕሠር፡ ወጎደሩ፡ ዘእንበለ፡ ንዋም። ወኢደቀሰ፡¹⁷ መኑሂ፡ እምነ፡ ሕፃናት፡ ወአንስት፡ በይእቲ፡ ሌሊት፡ እስመ፡ ፈርሁ፡ ጥቀ፡ ወመሰሎም፡ በከመ፡

¹ B omits | ² B ተሠወረ | ³ B ሐመሐም | ⁴ * B ጸ | ⁵ * B ተሕዝብ። | ⁶ C & D ፻ ወ፵ | ⁷ * C, D & E ሎ | ⁸ A ካልኒሁ | ⁹ * C, D & E እ | ¹⁰ * C, D & E ዲ | ¹¹ A, B & E omit | ¹² C, D & E ... ልት | ¹³ * C ቀ | ¹⁴ * B በ | ¹⁵ * A ረ | ¹⁶ * C, D & E ጐ | ¹⁷ C & D ወኢድቃስ

ልማዶም፡ ይመጽኡ፡ ገነውተ፡ አማልክት፡ ወያ*ፈርህዎም፡¹ በምትሐቶም። ወጎደሩ፡ በዳጎና፡ እስመ፡ ዐሠሮም፡ አቡነ፡ ቀውስጦስ፡ በጸሎቱ፡ ለሰይጣንት፡ (66rb) ከመ፡ ኢይቅረቡ፡ ጎቤሆም።

ወሶበ፡ ጸብሐ፡ ወሠረቀ፡ ፀሐይ፡ አርኃዉ፡ አናቅጸ፡ ቤቶም፡ ወኢረከቡ፡ ምንተኒ፡ እም፡ ግብረ፡² ሕሱ*ም፡³ ምትሐት፡ ዘአጋንንት።⁴ አሜሃ፡ ጸርሐ*⁵ አሐዱ፡ ብእሲ፡ እም፡ ዐ*በይተ፡⁶ ሀገር፡ ቀዊሞ፡ ላዕለ፡⁷ ደብረ፡ የይ፡ ተፅዒኖ፡ ላዕለ፡ ፈረስ፡ ዐቢይ፡ ወረዋጺ፡ ወይቤ፡ ን*ዑ፡⁸ ኩልክም፡ ሰብአ፡ ሀገር፡ ከመ፡ ንሐር፡ ጎበ፡ መኰንነ፡ ሀገርነ፡ ወንዜንዎ፡ ነገረ፡ ዝንቱ፡ ብእሲ፡ ዘቀተለ፡ ኩሎ፡ አክይስተ፡ ወለውእቱ፡ ቀተልዎ፡⁹ ማርያን፡ በአብትር፡ እስመ፡ ውእቱ፡ ብእሲ፡ ኢኮነ፡¹⁰ ፈላሴ፡ ዘነኪር፡¹¹ ሀገሩ፡ አላ፡ ውእቱ፡ ወልዶም፡ ለመኳንንተ፡ ኩሉ፡ ብሔረ፡ ሸዋ፡ ዘወግዳሂ፡ ወዘፈጠጋር፡ (66va) ዘሀገረ፡ ደወሮ፡ ወዘከተታ፡ ወመኰንነ፡ ዛቲኒ፡ ሀገር፡ ታሕተ፡ ምኩናኖም፡¹² ለአኃዊሁ። ወበእንተዝ፡ ደመ፡ ላዕሌነ*፡¹³ ይከውን፡ ወይመዘብርዋ፡ ለሀገርነ፡ አዝማዲሁ፡ ወይዪው{ዉዎ}ም፡¹⁴ ለአልህምቲነ፡ ወኩሎ*፡¹⁵ ንዋያቲነ፡ ወይቀትሉነ፡ አዝማዲሁ፡ እስመ፡ አዝማዲሁ፡ ጎያላን፡ ወኢንክል፡ ተፃብዖቶም። ወንሕነ፡ ጎዳጣን፡¹⁶ ሕዝብ። ንዑ፡ ናንሥእ፡ በድኖ፡ ወንቅብሮ፡ በክብር፡ ዐቢይ።

ወከመዝ፡ ብሂሎ፡ ሐረ፡ እንዘ፡ ይረውጽ፡ {}¹⁷ ዲበ፡ ፈረሱ፡ ጎበ፡ መኰንነ፡ ይእቲ፡ ሀገር። ወነገሮ፡ ዘንተ፡ ኩሎ፡ እም፡ ጥንቱ፡ እስከ፡ ተፍጻሜቱ። ወሰሚዎ፡ አንከረ፡ መኰንነ፡ (66vb) ወተንሥኡ፡ ሶቤሃ፡ ወአጽዐነ፡¹⁸ ኩሎ፡¹⁹ አፍራሰ፡ ወአብቅልተ። ወአስተጋብዖም፡ ለሠራዊቱ፡ ወሐረ፡ ጎበ፡ ውእቱ፡ ያመ፡ ግራር። ወሰብአ፡ ይእቲ፡ ሀገርነ፡ አንገለጉ፡ ውስተ፡ መካን፡ አሐቲ፡ {}²⁰ ቆሙ፡ ወመኰንንነ፡ ምስለ፡ ሠራዊቱ፡ ቀርቦ፡ ጎበ፡ ውእቱ፡ ያም። ወረከቦ፡

¹* C & D የ | ² E እምግረ | ³ * A ሰ | ⁴ E ...ጋንት | ⁵ * C, D & E ሃ | ⁶ * A አ | ⁷ B omits | ⁸ * C, D & E ነ | ⁹ E ቀተዎ | ¹⁰ B ኢኮነቱ | ¹¹ C, D & E ... ኪሮ | ¹² E ምኩኖም | ¹³ * E የ | ¹⁴ {} A & B ውዎም፡ C ውዕዎም፡ D & E ዕዎ | ¹⁵ * A ሉ | ¹⁶ B ጎዳጥ | ¹⁷ ተፅዒኖ is suggested to be added to make the statment meaningful | ¹⁸ A ወአፅግዓነ | ¹⁹ E omits | ²⁰ {} A, B, C, D & E ወ

ለአቡነ፡ ቀውስጦስ፡ እንዘ፡ ይጻፈ፡ ታሕተ፡ ያም፡ ወፈርሀ፡ ቀሪቦቶ*፡¹ ዝ፡^{2a} መኰንን፡^b ኅበ፡ ቀውስጦስ፡ እስመ፡ ርእየ፡ አብድንቲሆሙ፡ ለአክይስት፡ ከዊኖ፡ ግዱፈ፡ ወአዕዋፈ፡ ሰማይኒ፡ እንዘ፡ ይበልዕዎሙ።

ወከልሀ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎ፡ ለመኰንን፡ መጺአከ፡ ኅቤየ፡ ለምንት፡ ቆምከ፡ እምርጉቅ፡ (67ra) አነ፡ ለባሕቲትየ፡ ሀሎኩ፡ ለምንትኬ፡ ትፈርሀኒ። አልብየ፡ መጥባሕት*፡³ ለቀኒተ፡ ሐቆየ፡ ወኸናት፡ ለእ*ይዮ፡⁴ ነዓ፡ ቅረበኒ፡ ወአኅዘኒ። እመሰ፡⁵ ትፈቅድ፡⁶ ትቅትለ{ኒ}፡⁷ ኢይፈርሀከ፡⁸ እስመ፡ አምላኪየ፡ ሀሎ፡ ምስሌየ፡ ከመ፡ ትማልም፡ ያንሥአኒ፡⁹ እመዊት፡ ዘከመ፡ አንሥኦ፡ ለአልዓዛር፡ እመቃብር፡ በሣልስት፡ ዕለት፡ እምአመ፡ ሞተ፡ ወተቀብረ፡ በራብዒት።

ወእምዝ፡ አሜሃ፡ ውእተ፡ አሚረ፡ ከልሐ፡ ውእቱ፡ መኰንን፡ ወይቤሎ፡ አኮኦ፡ ዘመጸእኩ፡ ከመ፡ እቅትልከ፡¹⁰ አላ፡ እስመ፡ ነገረኒ፡ ዝንቱ፡ ብእሲ፡ ሥዩመ፡ ዛቲ፡ ሀገር፡¹¹ እምታሕቴየ፡¹² ኰሎ፡ ዜናከ። ወሞትከ፡ ይቤለኒ፡ (67rb) በእደ፡ ማርያን።

በእንተዝ፡ መጸእኩ፡ እም፡ ቤትየ፡ እስከ፡ ዝየ፡ ከመ፡ አንሥእ፡ በድነከ፡ ወእቅብርከ፡¹³ እስመ፡ ይደልዎ፡ ለመኰንን፡ ሀገር፡ ቀቢረ፡ ምውት፡ ዘነኪር፡ ሀገሩ። ወሶባ፡ ርኢኩከ፡¹⁴ ፈራህኩ፡ ቀሪቦተከ፡ እስመ፡ ያፈርሀ፡ ስነ፡¹⁵ ገጽከ።

ወሶባ፡ ነጻርኩ፡ አብድንቲሆሙ፡¹⁶ ለአክይስት፡ ዘቀተልኩሙ፡ እንዘ፡ ንሕነ፡ ንፈርሀሙ፡ ከመ፡¹⁷ ኢይንስኩነ፡ ቀዲሙ፡ ወንፊስየሙ፡ ከመ፡¹⁸ አምላክነ፡ ወይመስሉነ፡ በቀዳሚ፡ መዋዕል፡ ዘኢይመውቱ። ዮምሰ፡ ቀጥቀጥከ፡ አርዕስቲሆሙ፡ ወሞቱ፡ በኅይለ፡ አምላክከ።¹⁹ ወይእዜኒ፡ አባ፡ አምሐ*ለከ፡²⁰ በስመ፡ አምላክከ። ቅረበኒ፡ በሰላም፡ ወኢትቅትለኒ፡ ከማሆሙ፡ (67va) ወአነሂ፡ ምስለ፡ ሠራዊትየ፡ አአምን፡ በ*አምላክከ።²¹

1* C & D ቱ | ^{2 a & b} ዝመኰንን | ³ * C, D & E ተ | ⁴ * B ዕ | ⁵ B እስመ | ⁶ E ትቅድቅ | ⁷ {} A, B, C, D & E ትቀትል | ⁸ C & D add ወ initially | ⁹ B ይን...; C, D & E ይነ..... | ¹⁰ C, D & E ...ለከ | ¹¹ C ሀገ፡ | ¹² C, D & E ...ቲየ | ¹³ C & D ወእምእቅ... | ¹⁴ E ... ከከ | ¹⁵ C, D & E ለነ | ¹⁶ B አብድንቲሆሙ | ¹⁷ C, D & E ስመ | ¹⁸ B ስመ | ¹⁹ B ...ከ፡ | ²⁰ * B ህ | ²¹ * C, D & E omit

ወእምዝ፡ አውሥኦ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎ፡ ኢመጸእኩ፡ ከመ፡ እቅትልከ፡¹ አላ፡ አብጽሐኒ፡ ኅበ፡ ሀገርከ፡ ፈቃደ፡ አምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ ያድኅንከ፡ እም፡ ኰሎ፡ እኩይ፡ ዘሰይጣናት፡ እስመ፡ ውእቱ፡² ኄ*ር፡³ ለውሉደ፡ ሰብእ፡ እስከ፡ ለዓለመ፡ ዓለም። ወይእዜኒ፡ ቁም፡ ኅበ፡ ዘሀሎከ፡ መካን*፡⁴ እስከ፡ ትሬኢ፡ ኅይለ፡ አምላኪየ፡ ቅዱስ፡ ወልዑል፡ እም፡ ኰሎሙ፡ አማልክተ፡ ባዕድ፡ ዘወርቅ፡ ወብሩር፡ ግብረ፡ እ*ደ፡⁵ ሰብእ። እንዘ፡ ቦሙ፡ አፍ፡ ኢይትናገሩ። ወእ*ዝን፡⁶ ቦሙ፡ ኢይሰምዑ። ወእግር፡ ቦሙ፡ ኢየሐውሩ። ወእ*ድ፡⁷ ቦሙ፡ ኢይገሥሱ።

ርእየ፡ ለቆርኬ፡ ጣዖትከ፡ (67vb) ዘትሬ*ስየ፡⁸ አምላክ። ምንተ፡ ኮነ፡ እስመ፡ ተቀጥቀጠ፡⁹ በእደ፡ ዚአየ፡ ድኩም፡ በኅይለ፡ አምላኪየ፡ ጽኑዕ፡ ዘኢይደክም። ይትቀጠቀጥኑ፡ አምላክ፡ በእደ፡ ሰብእ። አንተኬ፡ ሰብእ፡ አብደ፡ ኮንከ፡ እንዘ፡ ወልደ፡ አዳም፡ አንተ፡ ዘተገብረ፡ በአርአያ፡ ሥሉስ፡ ቅዱስ፡ አምላክከ፡ እለ፡ ገብሩ፡¹⁰ ሰማየ፡ ወምድረ፡ ዘምስለ፡ ዘውስቴቶሙ፡ ኰሎ፡ ፍጥረታተ፡ ዘኢየአምሩ፡ ከዋኔ*ሆሙ።¹¹

ወዘንተ፡ ብሂሎ፡ አንቃዕደወ፡ ሰማየ፡ አዕይንቲሁ።¹² ወሰፍሐ፡ አእዳዊሁ፡ ወጸለየ፡ ጸሎተ፡ ወንጌል፡ ቅዱስ። ወእምዝ፡ ጸለየ፡ ሊጦን፡ ዘነግህ። ወሶባ፡ ይቤ፡ እም፡ ውእቱ፡ ቃለ፡ ሊጦን፡ መልአክከ፡ ኄረ፡ መራሔ፡ ፈሉ፡ ለነ፡ ወተሣሃለነ።

(68ra) ወሶቤሃ፡ ወረደ፡ ቅዱስ፡ ገብርኤል፡ ሊቀ፡ መላእክት፡ እም፡ ሰማይ፡ ዘእምነብ፡¹³
እግዚአብሔር፡ አምላኩ። ወአኃዞ፡ ለሰይጣን፡ በእ*ዴሁ፡¹⁴ ዘየኅድር፡ በላዕለ፡¹⁵ ውእቱ፡ ጣዖት፡
ቆርኬ። ወክልህ፡ በዐቢይ፡ ቃል፡ ወይቤ፡ አምሕለከ፡ በአምላክከ፡ መሐሪ፡ ኦ፡ ቅዱስ፡ ገብርኤል፡ ሊቀ፡
መላእክቲሁ፡ ለአምላክ፡ ዝኩ፡ ብእሲ፡ ቀውስጦስ፡ እኅወ፡ ፍሥሐጽዮን፡ ዘነበረ፡ ውስተ፡ ሀገረ፡ ከተታ፡
ወሰደደኒ፡ እመንበረ፡¹⁶ ከብርዮ፡ ምድረ፡ ጋሞ። ወዮምኒ፡

¹ B ሰ...; E እክትከ | ² E omits | ³ * B ሔ | ⁴ * C ነ | ⁵ * B ሰ | ⁶ * B ሰ | ⁷ * B ሰ | ⁸ * B ረ
| ⁹ * B ረ | ¹⁰ C, D & E ይገብሩ | ¹¹ * E ኒ | ¹² E አዕንቲሁ | ¹³ E እም.... | ¹⁴ * B ሰ | ¹⁵ E
ላዕለ | ¹⁶ E እም...

መጽአ፡ ዝየ፡ ዝኩኒ፡ ከመ፡ ይሰድደኒ፡ እመካነ፡ ምክኖንዮ። እምድኅረዝ፡ ኢይበጽሕ፡ ኅበ፡ ሀሎ፡¹ ዝንቱ፡
ብእሲ፡ መፍቀሬ፡ እግዚአብሔር፡ እም፡ ኰሎሙ፡ ሰብእ። ኅድገኒ፡ እሑር፡² (68rb) ኅበ፡ ጸናፌ፡
ጽልመት፡ እስከ፡³ ለዓለም፡^b ውስቴቱ፡ እነብር፡ ምስለ፡ አብያጽዮ፡⁴ ወኢይበጽሕ፡⁵ ውስተ፡ ዝ፡ ዓለም፡
እስከ፡ ይመውት፡ ሊተ፡ ዝኩ፡ ብእሲ፡ ዘየአክየኒ፡ እም፡ ኰሎ፡ ውሉደ፡ ሰብእ፡ ከመ፡ ኰሎሙ፡
አዝማዲሁ፡ ውሉደ፡ ጸድቃን፡ አግብርተ፡ እሙ፡⁶ ለዐቢይ፡ አምላክ። ወዘንተ፡ ብሂሎ፡ ውእቱ፡ ሰይጣን፡
ርእይዎ፡ ኰሎ፡⁷ ሰብአ፡ ይእቲ፡ ሀገር፡ እንዝ፡ ይጐይይ፡ ኅዲጎ፡ መንበሮ። ወለውእቱ፡ ያም፡ አዘዞ፡ አቡነ፡
ቀውስጦስ፡ ከመ፡ ይደቅ። ወይእተ፡ ጊዜ፡ ውድቀ፡ ፍጡነ፡ እምቅዋሙ።

⁸ ወበውእቱ፡ ጊዜ፡ ነበሩ፡ ገነውተ፡ አማልክት፡ ፩፡ እደው፡ ወእማርያን፡ ፫፡ ሰብእ፡ ወአሐቲ፡ ብእሲት፡
ማሪት። ወሶበ፡ (68va) ወድቀ፡ ውእቱ፡ ያም፡ ኢነከየ፡ ዘእንበለ፡ ፱፡ እለ፡ ማርያን፡ ወማሪት፡ እምነ፡
ኰሎሙ፡ ጉባኤ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ እንዝ፡ ሀለዉ፡ በታሕተ፡ ውእቱ፡ ያም። ወሶበ፡ ርእዩ፡ ዘንተ፡
ተአምረ፡ ዘገብረ፡⁹ አቡነ፡ ቀውስጦስ፡ ኰሎ፡ ከልሁ*፡¹⁰ በዐ*ቢይ፡¹¹ ቃል። ወይቤሎ፡ አመነ፡
በአምላክከ፡ ኦ፡ አቡነ፡ ኄ*ር፡¹² ቅዱሱ፡ ለእግዚአብሔር፡ ወኢተደመርነ፡ ምስለ፡ መሠርያን፡
ለቀቲሎትከ፡ ንሕነ። ኢትፍድዮነ፡¹³ ሞተ፡ ከማሆሙ፡ እስመ፡ ንጹሐን፡ ንሕነ፡ እም፡ ደምከ፡ ንጹሕ፡
ዘተከፊው*፡¹⁴ በስመ፡ አምላክከ፡ ኄር፡ ወመሐሪ፡ አላ፡ መሀረነ፡ ሕጎ፡ ወሥርዓቶ፡ ለአምላክከ።
ወአውሥኦ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎሙ፡ እምከመሰ፡ አመንክሙ፡ በስመ፡ አምላኪየ፡ ኢትመውቱ፡
በኅጢአትከሙ፡ (68vb) አላ፡ ተሐይዉ*፡¹⁵ ሕይወተ፡ ዘለዓለም፡ በዕለተ፡ ትንሣኤ፡ ሙታን፡
ወትነግሡ፡ በኢየሩሳሌም፡ ሰማያዊት፡ ምስለ፡ ቅዱሳኒሁ፡ በዘኢይማስን፡ ወኢይበሊ፡ መንግሥቱ።
ወእምዝ፡ ይቤሎ፡ መኰንነ፡ ይእቲ፡ ሀገር፡ ለአቡነ፡ ቀውስጦስ፡ ነዓ፡ አባ፡

¹ E omits | ² B ሑር | ³ a & b እስከለዓለም | ⁴ A አብያብያጽዮ | ⁵ B ወኢብጻሕ | ⁶ B omits | ⁷
E omits | ⁸ D begins new passage (23) | ⁹ B omits | ¹⁰ * C ሀ | ¹¹ * B አ | ¹² * B ሔ
| ¹³ B ኢትፈ.... | ¹⁴ * B ዎ | ¹⁵ * A ዩ

ንሑር፡ ውስተ፡ ቤትዮ፡ ወኅድር፡ ምስሌዮ፡ ወመስዮ፡¹ ብዮ፡ እስመ፡ ርኅቅ፡ ውእቱ፡ መካነ፡ ማኅደርዮ።
ነዓ፡ ተፀዐን፡ ዲበ፡ ፈረስዮ፡ ንሑር፡ ፍጡነ፡ ተንሥኦ።

ወአውሥኦ፡ ወይቤሎ፡ ኢየሐውር፡ ይእዜ፡ ኅበ፡ ቤትከ፡ አላ፡ አሐውር፡ በካልእ ጊዜ፡ ዮምስ፡ አኅድር፡
ውስተ፡ ዛቲ፡ ሀገር፡ ምስለ፡ እሉ፡ ሰብእ፡ ዘኮነ፡ ማኅደረ፡ ኢጋንንት፡ በኢያእምሮቶሙ፡ አምላክ፡
ዐ*ቢዮ።² አንተሰ፡ ዮም፡ ሐ*ዊረከ፡³ ውስተ፡ (69ra) ማኅደርከ፡ ነዓ፡ ኅቤነ፡ በጊዜ፡ ጽባሕ፡ ዘምስለ፡
አቡከ፡⁴ ሕሙመ፡ ከርሥ፡ ወብእሲትከ፡ መካናዊት። ወአውሥኦ፡ መኰንን፡ ወይቤሎ፡ ለአቡነ፡
ቀውስጦስ፡ እፎኑ፡ አእመርካ፡ ለብእስቲዮ፡ ከመ፡ ኮነት፡ መካናዊተ፡ ወለአቡዮኒ፡ ሕሙም፡ በደዌ፡
ከርሥ፡ ወፈጸንት። አንተኑ፡ አምላክ፡ ሰማይ፡⁵ ዘይብልዎ፡ ኢየሱስ፡ ክርስቶስ፡ ዘይሜህሮሙ፡ ለሰብአ፡
ፈጠጋር፡ ተክለሃይማኖት፡ ወልደ፡ ጸጋዘአብ፡ ሀገረ፡ ዞረሬ፡ ተመሲለከ፡ ሰብእ*፡⁶ ዘመጸእከ፡ ውስተ፡
ሀገርዮ፡ ከመ፡ ታድኅነኒ፡ በብዝሃ፡ ኀሩትከ።

ወአውሥኦ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎ፡ አንስ፡ ኢኮንኩ፡ አምላክ፡ ኢየሱስሃ፡ አላ፡ ገብሩ፡ ወወልደ፡
 {አ}መቱ፡⁷ (69rb) ዘመጸእኩ፡ በፈቃዱ፡ ከመ፡ እምሀር፡⁸ ሀገረከ፡ በቃለ፡ ወንጌል፡ ቅዱስ፡ ወውእቱ፡
 ነገረኒ፡ ሕማመ፡ አቡከ፡ በአፈ፡ መልአኩ፡ ትማልም፡ ጊዜ፡ ቀስፉኒ፡ ማርያን፡ በእንተ፡⁹ ስሙ፡ ቅዱስ፡
 ወኅደጉኒ፡ ለአፍራሲሆሙ፡ አዝዕብት፡¹⁰ ርኩሳን፡ ከማሆሙ፡ ርኩሳን፡ እም፡ ኩሉ፡ ፍጥረት፡
 ወሶብ፡ ሰምዐ፡ ዘንተ፡ ነገረ፡ አንከረ፡ መኰንን፡ ወይቤሎ፡ ለአቡነ፡ ቀውስጦስ፡ ፍጹመ፡ አመንኩ፡ በኩሉ፡
 ልብየ፡ እስመ፡ ኩሉ፡ ይትከህ*ለከ፡¹¹ ከመ፡ አምላክከ፡ ፈውሶ፡ በጸሎትከ፡ ለአቡየ፡ ወአውሥኦ፡ አቡነ፡
 ወይቤሎ፡ እምከመስ፡ አመንከ፡ በስመ፡ አምላኪየ፡ ይድኅን፡ ለከ፡ አቡከ፡ እምሕማሙ፡ በቃሉ፡
 (69va) ወበኃይሉ፡¹² ለአምላኪየ፡ ማኅየዌ፡ ኩሉ፡

¹ C, D & E ...ሰየ | ² * B አ | ³ * B ኃ | ⁴ B & C አቡነ | ⁵ C, D & E omit | ⁶ * C, D &
 E እ | ⁷ {} A, B, C, D & E ዓ | ⁸ C & D እምገር | ⁹ A & B ዘመጽአከ | ¹⁰ B አዕዝብት | ¹¹
 * A ሃ | ¹² B ወኃይሉ |

ምዕራፍ {፩} ¹

ዘቀዳሚት ²

ወእምዝ፡ ሐረ፡ መኰንን፡ ተፅዒኖ፡³ ፈረሰ*፡⁴ መንገለ፡ ቤቱ፡ እንዘ፡ ያነከር፡ ዕፁብ፡ ግብሮ፡ ለእግዚአብሔር። ወአቡነ፡ ቀውስጦስ፡ ኅደረ፡ ውስተ፡ ቤቱ፡ ለውእቱ፡ ብእሲ፡ ሥዩመ፡ ዛቲ፡ ደብር፡ ዘታሕተ፡ ውእቱ፡ መኰንን። ወሰብአ፡ ሀገርኒ፡ አምጽኡ፡ በይእቲ፡ ዕለት፡ በጊዜ፡ ተስዓቱ።⁵ ሰዐት፡ ከሎ፡ ድውያን። ወፈወሰ፡ ሎሙ፡ በማየ፡ ጸሎቱ፡ ደጊሞ፡ መጽሐፈ፡⁶ ቅዳሴ፡ ዘእግዚእነ፡ ወመጽሐፈ፡⁷ ኪዳናት፡ ዘቃለ፡ ወንጌሉ፡ ለአምላክነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘነገሮሙ፡ ለአርዳኢሁ።
(69vb) ወሶቤሃ፡ ድኅኑ፡ እም፡ ሕማሞሙ፡ ፫፻፡ እደው፡ ወ፪፻፡ አንስት፡ ፪፻፡ ሕጻናት፡ ወወራዙት።⁸ ወ፪፻፡ አዋልድ። ወኮነ፡ ጉልቆሙ፡ ፱ተ፡ ፻ተ፡ ሰብእ፡ እለ፡⁹ ኢጋንንት፡ ወነገርጋር፡ ወሕሙማነ፡ አዕይንት፡ ወሐንካሳን፡ በደዌ፡ ሕበጥ፡ ዘየብሰ፡ ቀላስ*ለ።¹⁰ ሥጋሆሙ። ወኮነ፡ ድጉናነ፡ ወአበ፡ ውእቱ መኰንን፡ ሐ*ይወ።¹¹ እም፡ ፈጸንቱ፡ በይእቲ፡ ዕለት፡ በጊዜ፡ ይቤሎ፡ ይድኅን፡ ለክ፡ በስመ፡ አምላኪየ፡ ሕያው።

ወመጽአ፡ በሳኒታሁ፡ መንገለ፡ ሀሎ፡ አቡነ፡ ቀውስጦስ፡ ወወድቀ፡ በገጹ፡ ወሰገደ፡ ቅድሜሁ፡ ወይቤሎ፡ ዘምስለ፡ ወልዱ፡ ለአቡነ፡ ቀውስጦስ።¹² በልኬ*።¹³ አባ፡ ተንሥእ፡ አጥምቆ፡ ለወልድየ፡ (70ra) መኰንን፡ ዛቲ፡ ሀገር፡ ጥምቀተ፡ ክርስትና፡ እስመ፡ ክርስቲያናዊ።¹⁴ አነ፡ ነበርኩ፡ ጊዜ፡ ሀሎኩ፡ በሀገረ፡ ፈጠጋር፡ በቀዳማዊ፡ ዘመንየ፡ በደኃሪ፡ መዋዕልሰ፡ ረሰየኒ፡ ፩፡ መኰንን፡ ተንባላት፡ እኒዞ፡ በምኅ*ርካ፡¹⁵ እንዘ፡ ሀሎ።¹⁶ መዋዕልየ።¹⁷ ወልደ፡ ፲፡ ዓ*መት።¹⁸ ጊዜ፡ መዋዕሊሁ፡ ለንጉሠ፡ ዳሞት፡ ሞተለሚ።

¹ A, C, D & E omit | ² A, C, D & E omit | ³ B ተደራሽ | ⁴ * C, D & E ሰ | ⁵ C, D & E ፪ | ⁶ C, D & E መጸ.... | ⁷ B & e ወመጸ... | ⁸ A ወራ.... | ⁹ B adds ነበሩ | ¹⁰ * C, D & E ሰ | ¹¹ * B ኃ | ¹² E omits | ¹³ * A ኪ | ¹⁴ B....ቲናዊ | ¹⁵ * C, D & E ህ | ¹⁶ D & E ሀሎኩ | ¹⁷ C, d & E add በ initially | ¹⁸ * A አ

ወአውሰባ፡ ለእምየ፡ ወልደ፡ ፩፡ መኰንን፡ ዘደወለ፡ ዛቲ፡ ሀገር፡ ወአብጽሐኒ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ወወሀበኒ።¹ እኅቶ፡ ከመ፡ ትኩነኒ፡ ብእሲተ። ወወለድክዎ፡ ለዝንቱ፡ መኰንን፡ እምኔሃ። ወሣ*መኒ።² ላዕለ፡ ሰብአ፡ ዝንቱ።³ ሀገር።

ወእምየሰ፡ ክርስቲያናዊት።⁴ (70rb) መሀረተኒ፡ በኅቡዕ።⁵ ሕገ፡ ክርስቲያን። አንሰኒ፡ ነበርኩ፡ በኅቡዕ፡ እንዘ፡ እገብር፡ ሕገ።⁶ ክርስቲያናዊ፡ ወገሀደ፡ ሕገ፡ ተንባላት። ወእምየ፡ ጊዜ፡ ዕረፍታ፡ ጸውዐተኒ፡ ወትቤ፡ አ፡ ወልድየ፡ ሰማዕ፡ ነገረ፡ እምክ፡ ኃጥእት፡ እስመ፡ አነ፡ እምክ።⁷ ነበርኩ፡ ቀዲሙ።⁸ ወለተ፡ ሰብእ፡ ክርስቶሳውያን። ወበደኃሪ፡ መዋዕል።⁹ ኮንኩ፡ ብእሲተ፡ ተንባላታዊ፡ በእንተ፡ ፍርሀቶሙ፡ ለመኳንንተ፡ ተንባላት። ወተከዝ*ኩ።¹⁰ ጥቀ፡ በይነ፡ ጥፍኢታ፡ ለአረቦነ፡ ክርስትናየ፡ መዐልተ፡ እውዕል፡ በሰ*ሐቅ።¹¹ ምስለ፡ ብእሲተ፡ ተንባላት፡ ወሌሊተ፡ አኅድር፡ እንዘ፡ እበኪ፡ ወአኅዝን። ወበእንተዝ።¹² ይእኅዘኒ፡ (70va) ውእቱ፡ ተንባላዊ፡ ወ*ይዘብጠኒ።¹³ እስከ፡ እመውት፡ ወይትራከበኒ፡ በግዱድ፡ አኮ፡ ተራክቦትየ፡ ምስሌሁ፡ በእንቲአየ፡ ፈሪህየ፡ ሞተ፡ አላ፡ በእንቲአከ፡ ከመ፡ ኢይቅትልከ፡ እስመ፡ ያንዝነኒ።¹⁴ ስነ፡ ላህይከ፡ ሶበ፡ ርኢኩከ፡ ውኅለይኩ፡ ነገረ፡ ሞትከ።

ወእንዘ፡ አትወላወል፡ ከመዝ፡ በጻሕኩ፡ እስከ፡ ለሞት፡ ወበጽሐ፡ ዕ*ረፍትየ።¹⁵ ወለእመ፡ ሞትኩ፡ እመ፡ ትክል፡ ሰዶ፡ ለበድንየ፡ ኅበ፡ መቃብረ፡ ክርስቲያን፡ ወለእመ፡ ኢትክል፡ ኢትቅብረኒ፡ ኅበ፡ መቃብረ፡ ተንባላት፡ ከመ፡ ኢትርኩ*ስ።¹⁶ ሥጋየ፡ ዘተመጠወት፡ እም፡ ሥጋሁ፡ ቅዱስ*።¹⁷ ለአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ (70vb) ዘነሥኡ፡ እም፡ ሥጋ፡ ማርያም፡ ቅድስት፡ አላ፡ ኅድኅ፡ ለበድንየ፡ ውስተ፡ ጸድፍ፡ ዐቢይ፡ ከመ፡ ኢይልክፍዋ፡ አዕዳወ፡ ካህናቲሆሙ፡ ለተንባላት፡ ርኩሳን።

ወዘንተ፡ ብሂላ፡ ሞተት፡ እምየ። ወእምዝ፡ ፈሪህየ፡ ሕዝበ።¹⁸ ተንባላት፡ ቀበርክዋ፡

¹ C ወወሀኒ | ² * C, D & E ሴ | ³ B omits | ⁴ B ...ቲናዊት | ⁵ E በኅቡዕ | ⁶ E omits | ⁷ A & B omit | ⁸ B እምቀ... | ⁹ A & B add የ ending | ¹⁰ * C ዙ | ¹¹ * C, D & E ሰ | ¹² C, D & E add ኒ

ending |¹³ * C, D & E omit |¹⁴ C, D & E የሐ... |¹⁵ * B እ |¹⁶ * C, D & E ኩ |¹⁷ * C, D & E ሰ |¹⁸ C...ዝበ

ለባሕቲትየ፡ ታሕተ፡ ዘሀሎኩ፡ ምድር፡ ምስካበ፡ አልህምት፡ ዘኢኮነ፡መቃብሪሆሙ፡ ለተንባላት፡ ወበኅዝነ፡ እምየ፡ በበሊዑ፡¹ ሥጋ፡ ላህም፡ ዘተኅርደ፡ በእ*ደ፡² ተንባላት፡ ለተዝካረ፡ እምየ፡ አሜሃ፡ ሐመ፡ ከርሥየ፡ በሕማመ፡ ፈጸንት፡ ወአምሐሉኒ፡³ ካህናተ፡ ተንባላት፡ እንዘ፡ ይብሉ፡ አይቱ፡ ወሰድኮ፡⁴ ለበድነ፡ እምከ፡ እምኔነ፡ ወአይቱ፡ (71ra) ቀበርኮ፡ ወእቤ፡ እንዳዲ፡ ኢየአምር፡ ከመ፡ ሞተት፡ እምየ፡ አላ፡ ጠፍአት፡ እም፡ ቤትየ፡ ወረከብኩ፡ ልብሳ፡ ለባሕቲቱ፡ ወዲቆ፡ ታሕተ፡ ጸድፍ፡ ምስለ፡ ደም፡ ዘጠበጠበ፡ መልዕልተ፡ አዕባን፡ ከመዝ፡ ብሂልየ፡⁵ መሐልኩ፡ ይአዘሰ፡ ለእመ፡ አምጽአክ፡⁶ አምላክ፡ ኅቤነ፡ ነዓ፡ አርእ*ይከ፡⁷ መቃብራ፡ ከመ፡ ትሕንጽ፡ ቦቱ፡ ቤተ፡ ክርስቲያን፡ መንገለ፡ ጥቃሁ፡ ለመቃብራ፡⁸ ወአጥም*ቆሙ፡⁹ ለሰብአ፡ ይእቲ፡ ሀገር፡ እስመ፡ እምድኅረዝኒ፡¹⁰ ኢንፈርህ፡¹¹ ሞተ፡ በእደ፡ ተንባላት፡ እስመ፡ የዐቅበነ፡ ኅይለ፡¹² ጸሎትከ፡

25. Resurrection of the dead

ወእምዝ፡ ሶበ፡ ሰምዐ፡ ዘንተ፡ ነገረ፡ እምቃሉ፡ ለአበ፡ ውእቱ፡ መኰንን፡ (71rb) አንከረ፡ ጥቀ፡¹³ አቡነ፡ ቀውስጦስ፡¹⁴ ወሰብሐ፡ ለእግዚአብሔር፡ አምላክ፡ ሰቡሕ፡ ወመሀርሙ፡ ለሰብአ፡ ይእቲ፡ ሀገር፡ ሃይማኖተ፡ ሥሉስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ወአምኑ፡ በቃለ፡¹⁵ ሥላሴ፡ ዋህድ፡ ዘ*በ፩፡¹⁶ ህላዌ፡¹⁷ ክብረ፡ መንግሥቶሙ፡ ፍጽምተ፡

ወባሕቱ፡ እማእከለ፡ ጉባኤ፡ ሕዝብ፡ ዘይሜህርሙ፡ ተንሥኡ፡ ወቆመ፡ ቅድሜሁ፡ አቡነ፡ ቀውስጦስ፡ ብፁዓዊ፡ ወይቤሎ፡ አንሰ፡ ኰሎ፡ ዘትቤለኒ፡ ወዘመሀርከኒ፡ ሃይማኖተ፡ ክርስቲያን፡ አአምን፡ ወባሕቱ፡ ትንሣኤ፡ ሙታንሰ፡ ሐሰተ፡ ይመስለኒ፡ እመ፡ ኢርኢኩ*፡¹⁸ እንዘ፡ ይትነሥኡ፡ ኰሎሙ፡ ምውታን፡ አዝማድየ፡ እምነ፡ ሞቶሙ፡ ወክዋኔሆሙ፡ (71va) መሬተ፡

¹ E ... ልዓ | ² * B ዕ | ³ B ወአምሀ...; E ወአማ... | ⁴ E ወሰደኮ | ⁵ C & D ...ሂሎ | ⁶ B, C, D & E አምጸአክ | ⁷ C, D & E የ | ⁸ E omits | ⁹ * C, D & E ቆ | ¹⁰ C & D... ረ፡ ዝንቱ | ¹¹ E ኢይፈ... | ¹² C, D & E add በ initially | ¹³ B adds ው | ¹⁴ B omits | ¹⁵ D & E ... ለ | ¹⁶ * C, D & E ኒ | ¹⁷ E ዘ... | ¹⁸ * C & D ከ

ወእምዝ፡ አውሥኡ፡ አቡነ፡ ቀውስጦስ፡ ለእመ፡ ይትነሥኡ፡ ምውታን፡ እመቃብር፡ ኢትስ*ምየኒ፡² ሐራሁ፡ ለክርስቶስ፡ ወዘንተ፡ ብሂሎ፡ ተንሥኡ፡ እምንባሩ፡ ወቆመ፡ ማዕከሎሙ፡ ለኰሎሙ፡ ጉቡዓን፡ ወጸለየ፡ ጸሎተ፡ ንስቲተ፡ እንዘ፡ ይብል፡ እ፡ እግዚእየ፡ ወአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአንሣእኮ፡ ለአልዓዛር፡³ በሥልጣነ፡ መለኮትከ፡ ከማሁ፡ አንሥኡሙ፡ ለእመ፡ ዝንቱ፡ መኰንን፡ ዛቲ፡ ሀገር፡ ወለእሙንቱ፡ ገዛውተ፡ አማልክት፡ ወማርያን፡ እለ፡ ሞቱ፡ በውድቀተ፡ ያም፡ ላዕሌሆሙ፡ ከመ፡ ይሰባሕ፡ ስምከ፡ ቅዱስ፡ ወይእመኑ፡ ሰብአ፡ እለ፡ ኅረይኮሙ፡ በእዴየ፡ በሥምረተ፡ ዚአከ፡ (71vb) ወአኮ፡ በፈቃድ፡ ዚአየ፡ ገብርከ፡ ድኩም፡ እስመ፡ ለከ፡ ስብሐት፡ ወክብር፡ ወኃይል፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡

ወዘንተ፡ ብሂሎ፡ ከልሀ፡ በዐቢይ፡⁴ ቃል፡ ወይቤ፡ ተንሥኡ፡ እለ፡ ሞትከሙ፡ ሰብእ፡ ወተቀበርከሙ፡ ውስተ፡ ዛቲ፡⁵ መካን፡ በሥልጣነ፡ መለኮቱ፡ ወበኅይሉ፡ ለአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአንሥኡ፡ ለአልዓዛር፡ እም፡ ከርሠ፡ መቃብር፡ ወይእተ፡ ጊዜ፡ ተንሥኡት፡ ቀዲሙ፡ እሙ፡ ለአበ፡ ውእቱ፡ መኰንን፡ እመቃብር፡ ወዓዲ፡ ካልአን፡ ምውታን፡ እምሰብአ፡ ተንባላት፡ ፪ቲ፡⁶ ወእሉኒ፡ እለ፡ ሞቱ፡ ማርያን፡ በውድቀተ፡ ያም፡ ላዕሌሆሙ፡ ተንሥኡ፡ ወቆመ፡ ማእከለ፡ ጉባኤ፡ ሕዝብ፡ ዛቲ፡ ሀገር፡ ወደንገፁ፡ ሕዝብ፡ (72ra) ተንባላት፡ እለ፡ ሀለዉ፡ ማእከለ፡ እሉ፡ ጉቡዓን፡ እስመ፡ መጽኡ፡ ምስለ፡ ውእቱ፡ መኰንን፡ ከመ፡ ይርእዩ፡ ወይስ*ምዑ፡⁷ ለነገረ፡ አቡነ፡ ቀውስጦስ፡ ፍጽሜሁ፡

ወሶቤሃ፡ ጸርሑ፡ እንዘ፡ ይብሉ፡ እ፡ አባ፡ ቅዱስ፡ አልበ፡ ባዕድ፡ አምላክ፡ ዘእንበለ፡ አምላክከ፡ አመነ፡ በአምላክከ፡ ኅያል፡ ወጽኑዕ፡⁸ ዘይክል፡ ኰሎ፡ ወአልበ፡ ዘይሰአኖ፡⁹ አምላክነሰ፡ አምላክ፡ ተንባላት፡ ዘአበዊነ፡ ሐሳዊ፡ ውእቱ፡ ምስለ፡ ነቢዮሙ፡ መሐመድ፡¹⁰ ሐሳዊ፡ ዘኢይክል፡ አሕይዎ፡ ወቀቲለ*፡¹¹

ወእመሃ፡ ጸዎም፡¹² ለምውታን፡ ውእቱ፡ መኰንን፡ ወአቅረበሙ፡ ታሕቴሁ፡

¹ B እመ | ² * C, D & E ሰ | ³ B.....አዛር; B adds እመቃብር | ⁴ E በዓቢል | ⁵ E omits | ⁶ C, D & E ፯ቱ | ⁷ * C, D & E ሰ | ⁸ * B ፅ | ⁹ C ዘይዓኖ | ¹⁰ B መኃ...; E መሐድ | ¹¹ * C & D ሎ | ¹² E omits

ወይቤሎሙ፡¹ ሀሎኑ፡ ኩነኔ፡ እምድጎረ፡² መዊት፡ በሰማያት፡ (72rb) በከመ፡ ይቤለነ፡ ዝኩ፡ መነኰስ፡ እንግዳ። ወአውሥእዎ፡ እለ፡ ተንሥኡ፡ ምውታን፡³ ተንባላት፡ እንዘ፡ ይብሉ፡ ኩሉ፡ ዘኢየአምን፡ በአምላክ፡ ዝ፡ ብእሲ፡ ይወርድ፡ ውስተ፡ ገሃነመ፡ እሳት፡ ዘኢይጥፍእ፡ ዋዕየ፡ ነዱ፡ ዘፍጹም፡ በጽልመት፡ ውስቴቱ። ወለሕዝበ፡ ክርስቲያንስ፡ ያወጽዕምሙ፡ በዕለተ፡ በዐላ፡ ለእግዝትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወይሁብዎሙ፡ ፴፫ተ፡ ፪፭፡⁴ በበወርት፡ ወለነስ፡ ሕዝበ፡⁵ ተንባላት፡ አልብነ፡ ዕረፍት፡ እም፡ ኩነኔ፡ ደይን፡ ወአልብነ፡ ተስፋ፡ ሕይወት፡ ለዓለም።

ወተመይጡ፡ ምውታን፡⁶ ኅበ፡ አቡነ፡ ወይቤልዎ፡ አማኅፀናክ፡ በእግዝእትክ፡ ወላዲተ፡ አምላክ፡ ማርያም፡ ቅድስት፡ (72va) ከመ፡ ኢንረድ፡ ውስተ፡ ገሃነመ፡ እሳት፡ ዳግመ፡ እስመ፡ ዐረግነ፡⁷ እምኔሁ፡ በጸሎትክ፡ ቅድስት።

ወእምዝ፡ አውሥኡ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎሙ፡ ኢይረከበከሙ፡ እምዝ፡ ዳግመ፡ ገሃነመ፡ እሳት፡ እስመ፡ ዐረግመ፡⁸ እምኔሁ፡ በሥምረተ፡ ሥልጣኑ፡ ውነይሉ፡ ለአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ ወንሥኡ፡ ጥምቀተ፡ እም፡ እዴየ፡ ከመ፡ ኢይርከብከሙ፡ ኩነኔ፡ ሲኣል፡ ወደይን። ወአማዕተብ፡ ላዕለ፡ ማይ፡ ወአጥመቆሙ፡⁹ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስቅዱስ፡ ፩፡ አምላክ፡ ወይቤላ፡ ለእመ*፡¹⁰ ውእቱ፡ አብ፡¹¹ መኰንን፡ ሑሪ፡ እግዝእትየ፡ በሰላመ፡ እግዚአብሔር፡ ውስተ፡ (72vb) መንግሥተ፡ ሰማያት፡ እስመ፡ ተንረይኪ፡ እመንፈስቅዱስ፡ ድጎረ፡ ሞትኪ፡ ለመንግሥተ፡ ሰማያት፡ በእ*ምነተ፡¹² ዝንቱ፡ ወልድኪ፡ ብፁዕ፡ ብእሲ። ወእሉኒ፡ ነፍሳተ፡ ተንባላት፡ ይባኡ፡ ምስሌኪ፡ እስመ፡ ተራከቦሙ፡ ዕለተ፡ ምሕረቱ፡ ለአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ መሐሪ፡ ወመስተሣህል።

ወይቤልዎ፡ እለ፡ ተንሥኡ፡ እመቃን፡ ንህነስ፡ ነበርነ፡ እስከ፡ ሰሙን፡ ዕለት፡

¹ C ኢረድ | ² C እምድረ | ³ C & D add እ initially | ⁴ C & D ፻፫፭ | ⁵ C, D & E add ለ initially | ⁶ B ሙታን | ⁷ C, D & E ዓረ... | ⁸ B, C, D & E አረግከሙ | ⁹ C & D begins new passage (24) under the title ዘየካቲት | ¹⁰ * C, D & E ለእመ | ¹¹ E omits | ¹² * B ፅ

ውስተ፡ ጽንፈ፡ ሲኣል፡ ጊዜ፡ ቀተለነ፡¹ ውድቀተ፡ ዝንቱ፡ ያም፡ ዘናመልኮ፡ ለምንትኑ፡ ትፈልጠነ፡ እም፡ ነፍሳተ፡ እሉ፡ ተንባላት፡ ወዐረግነ፡² በጸሎትክ፡ እም፡ ባሕረ፡ ጽልመት*፡³ ምስሌሆሙ።

(73ra) ወአውሥኡ፡ አቡነ፡ ቀውስጦስ፡⁴ ወይቤሎሙ፡ አንትሙ፡ ኢትኔይሱ፡⁵ በግብረ፡ እከይ፡ ውነጢኣት፡ እምግባረ፡ ኩሎሙ፡⁶ ተንባላት። እስመ፡ ሕዝበ፡ ተንባላት፡ ኢይሰግዱ፡ ለግዖት፡ ግብረ፡ እደ፡ ሰብእ፡ ዘወርቅ፡ ወዘብሩር፡ ወዘዕፀዋት፡⁷ ዘእንበለ፡ ቃለ፡ መጽሐፉ፡ ለነቢዮሙ፡ ሐሳዊ፡ ዘአስሐቶሙ፡ በሥራዩ፡ ለሰብእ፡ ዐረብ፡ ከማክሙ፡ ሐሳዊ። ወባሕቱ፡ እስመ፡ መሐረክሙ፡⁸ አምላኪየ፡ በብዝሃ፡ ሣህሉ፡ ሑሩኬ፡ አንትሙ፡ ወባኡ፡ ውስተ፡ መንግሥተ፡ ሰማያት። እስከ፡ ዕለተ፡ ትንሣኤ፡ ሙታን፡ ንበሩ፡ ውስተ፡ መቃብረ፡ ክርስቲያን፡ ከመ፡ አምላክክሙ፡ ተሣሃለክሙ፡⁹ በዕ*በየ፡

¹⁰ ምሕረቱ፡ (73rb) ዘለዓለመ፡ ዓለም፡ ወለውሉደ፡ ሰብእ።

ወዘንተ፡ ብሂሎ፡ አዕረፉ፡ እሉኒ፡ ነፍሳተ፡ ተንባላት፡ ወማርያን፡ ወቦኡ፡ በተአምረ፡ ጸሎቱ፡ ለአቡነ፡ ቀውስጦስ፡ ውስተ፡ መንግሥተ፡ ሰማይ። ወተመይጠ፡ መንገለ፡ እሉ፡ ሰብእ፡ ሀገር፡ ወይቤሎሙ፡ ርኢክሙኑ፡ ተአምረ፡ መለኮቱ፡ ለአምላኪየ፡ ዘገብረ፡ በላዕሌየ፡ ይእዜኒ፡ ግበሩ፡ ቤተ፡ ክርስቲያን፡ በስሙ፡ ወተጠመቁ፡ ከመ፡ ትድኃኑ፡ እም፡ ኅጢኣት፡ ወእም፡ ባሕረ፡ እሳት፡ ዘሰማዕክምዎ፡ ዜናሁ፡ እም፡ አፈ፡ ምውታን፡¹¹ እለ፡ ሞቱ፡ እም፡ ትካት፡ ወእለ፡ ሞቱ፡ ማርያን፡ ዮም። ወአክብሩ፡ ሰንበታቲሁ፡ ለእግዚአብሔር፡ እለ፡ (73va) ሠርዕምሙ፡ አርድዕቲሁ፡ ለአምላኪየ፡ ኢየሱስ፡ ክርስቶስ፡ በሲኖዶሶሙ፡¹² ዘአክበረ፡ ዕ*ለተ፡¹³ ሰንበታት፡ ይድጎን፡ እሞተ፡ ኅጢኣት፡ ወቦ፡ ሕይወት፡ ዘለዓለም፡ ከመ፡ ዘአምነ፡ በወልደ፡ እግዚአብሔር፡ ሕያው፡ ኢየሱስ፡ ክርስቶስ፡ ወወልደ፡ ማርያም፡ ሥግው።

ወአውሥእዎ፡ ኩሎሙ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ እው፡ አባ፡ ይኩን፡ በከመ፡ ትቤለነ፡ አንተ፡ ኩሎ፡ ንሕነ፡ እስመ፡ ወሀበነ፡

¹ C... ልነ | ² C, D & E ወአረ.... | ³ * C, D & E ተ | ⁴ B ቀውሰ | ⁵ B & C ትኑሱ፡ D ትኑይሱ | ⁶ B omits | ⁷ E ...ጽዋት | ⁸ C & D መሐሪ...; E omits | ⁹ E ተሣለ... | ¹⁰ * B ዕ | ¹¹ B ሙታን | ¹² E ...ዶሰ | ¹³ * B እ

ኪያክ፡ ፀወነ፡ አምላክክ፡ ኄር፡ ወመስተሣህል።

ወእምዝ፡ ሐነጹ፡ ቤተ፡ ክርስቲያን፡ ዐባየ፡¹ ወልዕልተ፡² ወመንክር፡ ግበሪሃ፡ እስመ፡ አእባኒሃ፡ ለደብረ፡ የይ፡ ሠናያን፡ (73vb) ወድሉላን፡ ወስፉሐን። ቦ፡ ዘይትረከብ፡ እም፡ አዕባኒሃ፡ ፪፡ በእመተ፡ ሰብእ፡ ቆሙ፡ ወስፍሑ፡³ ፩፡ እመተ፡ አው፡ ስዝረ፡ ወፈጺሞ፡ ሐኒጾታ፡ በ፯ቱ፡ አውራሃ።

ወአብአ*፡⁴ ታቦተ፡ አምላክ፡ ዐቢይ፡ በስመ፡ ገላውዴዎስ፡ ሰማዕተ፡ ጽድቅ፡ ወብርሃን። ወቀደሳ፡ አመ፡ ፲ወ፩፡ ለወርሃ፡ ሰኔ፡ በክብር፡ ዐቢይ፡ ወስብሐት፡ ብዙሃ፡ በዕለተ፡ ዕረፍቱ፡ ለዝንቱ፡ ሰማዕት፡ ዐቢይ፡ ዘክርስቶስ፡ ቅዱስ፡ ወበውእቱ፡ ጊዜ፡ መጽኡ፡ ብዙኃን፡ ካህናተ፡ ሀገሩ፡ ዘምድረ፡ ዝም፡ ወፈጠጋር፡ ወእምድረ፡ ወግዳኒ። ወሠርዐ፡ ቀርባነ፡ ምስሌሆሙ። ቦ፡ እም፡ እሉ፡ ካህናተ፡ ፈጠጋር፡ ወሀገረ፡ ዝም፡ ዘመሀርሙ፡ መጽሐፈ፡ (74ra) መዝሙር፡ ወትርጓሜ፡ መጻሕፍት፡⁵ ዘነቢያት፡ ወዘሐዋርያት፡ ወነገረ፡⁶ ዜማ፡ ዘቅዱስ፡ ያፌድ፡ አመ፡ ሀሎ፡ ቀዳሚ፡ በቤተ፡ ሕይወትብነ፡ በጽዮን፡ መምህሩ።

ወሶባ፡ ሰምዑ፡ ዜና፡ ምጽኦቱ፡ እም፡ ኢየሩሳሌም፡ መጽኡ፡ ኅቤሁ፡ እስከ፡ ደብረ፡ የይ፡ ወረከብዎ፡ እንዘ፡ የሐንጽ፡ ቤተ፡ ክርስቲያን፡ ወኮንዎ፡ አርድዕተ።⁷ ወተፈሥሐ፡ በተመይጦቱ፡ መንገለ፡ ሀገሮሙ፡ አድያመ፡ ሸ*ዋ።⁸ ወበውእ*ቱ፡⁹ ጊዜ፡ ሤመ፡ እምኔሆሙ፡ ፳ወ፬ተ፡ ቀሳውስተ፡¹⁰ ፳ወ፬ተ፡ ዲያቆናተ፡ ፭ወ፪ተ፡ መዘምራት፡ ላዕለ፡ ውእቱ፡ ደብረ፡ የይ፡ ዘቤተ፡ ገላውዴዎስ፡ ሰማዕት።

ወበሳኒታሁ፡ በዕለተ፡ በዓሉ፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ አመ፡ ፲ወ፪፡ ለሰኔ፡ (74rb) ሐረ፡ ውስተ፡ ነቅ{ዐ}፡¹¹ ቀጨማ፡ እኒዞ፡ ቅብዐ፡ ሜሮን፡ እንተ፡ አምጽኦ፡ እምሀገረ፡ ግብጽ*፡¹² እም፡ አባ፡ ሚካኤል፡ ዘወሀቦ፡ ኤጲስቆጶስ፡ ዘሀገረ፡ እንዲናው፡ ከመ፡ ተናገርነ፡¹³ ቀዲሙ፡ ወቀደሳ፡ ለማየ፡ ቀጨማ፡ በውእቱ፡

¹ C & D ዓቢየ | ² B, C & D መልዕ...; E መልዕልተ፡ የይ | ³ * A ስ | ⁴ * A ዓ | ⁵ B መጽሕት | ⁶ B omits | ⁷ * C, D & E እ | ⁸ * C, D & E ሽ | ⁹ * C, D & E ዕ | ¹⁰ E adds ውስተ | ¹¹ { } A & B ዓ; C, D & E አ | ¹² * C, D & E ዕ | ¹³ C, D & E ...ረነ

ሜሮን፡ ቅዱስ፡ ወአጥመቆሙ፡ በህየ፡ ለሰብአ፡¹ የይ፡ ወመሐግል፡ ወገላን፡ ወለሰብአ፡ ጋሞ፡ ወወላሶ፡ ወቀጨማ።

ወሰመየ፡ ስሞ፡ ለመኰንን፡ ይእቲ፡ ሀገር፡ መርሐክርስቶስ፡ ወለብእሲቱ፡ ክርስቶስኃረያ። ወለአቡሁኒ፡ እስመ፡ ቀዳሚ፡² ኮነ፡ ክርስቲያናዊ፡*፡³ ለባሕቲቱ፡ አጥመቆ፡⁴ በማየ፡ ቄዳ*ር፡⁵ በእንተ፡ ከህደቱ፡ ሕገ፡ ክርስቲያን፡ ወበእንተ፡ በዊኦቱ፡ ውስተ፡ ሕገ፡ ተንባላት። ወወሀቦ፡ ቀኖና፡ ንስሐ፡ (74va) ዘይደሉ፡ በመጽሐፈ፡ ሲኖዶስ፡ ዘ*ሐዋርያት፡⁶ ወሰመየ፡ ስሞ ባሕቲቶ፡ ዘእ*ንበለ፡⁷ ጥምቀተ ክርስትና፡ ዘ፵፡ ዕለት፡ ወይቤሎ፡ ይኩን፡ ስምክ፡ ዓምደሚካኤል።

ወለ*ሰብአ፡⁸ ሀገርኒ፡ እስመ፡ ብዙሃ፡⁹ ኮነ፡ ኅልቆሙ፡ አውጽዐ፡ አስማቲሆሙ፡ በበ፩፡ ፩፡ ለለባሕቲቶሙ፡¹⁰ {ሰመየ}፡¹¹ ሎሙ፡ ወወሀቦሙ፡ አስማቲሆሙ፡ ጽሒፎ፡ በሰሌዳ፡ ሠናይ፡ ዘኢይጠፍዕ፡ ለለርዕሶሙ፡ አኅዙ፡ ጽሕፈተ፡ ስሞሙ፡ በበእ*ደዊሆሙ፡¹² ወጊዜ፡ ወረዱ፡ ውስተ፡ ማየ፡ ጥምቀት፡ አንበርዎ፡ ለጽሐፈተ፡ ስሞሙ፡ ወተጠምቁ፡¹³ ኩሎሙ፡ በአሐቲ፡ ቃል፡ እንዘ፡ ይብል፡ ንሕነ፡ ንጠመቅ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስቅዱስ፡ (74vb) ፩፡ አምላክ፡¹⁴ ሥላሴ፡ ዋህደ፡ ነአምን፡ ዘበሠለስቱ፡¹⁵ ግጻዌ።

ወአውሥኦ፡ ውእቱኒ፡ አቡነ፡ ቀውስጦስ፡ ወይቤ፡ አንሰኒ፡ አጠምቀክሙ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስቅዱስ፡ ፩፡ አምላክ፡ ኅቡረ፡ በአሐቲ፡¹⁶ ቃል፡ ወእምዝ፡ ዐርጉ፡ እማይ፡ ወቀብዎሙ፡ በውእቱ ሜሮን፡ ዘአምጽኦ፡ እም፡ ሀገረ፡ እንዲናው፡ ወመጠዎሙ፡ እም፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡

ወኢያእመርነ፡¹⁷ ጥልቆሙ፡ ለእለ፡ ተጠምቁ፡ በይአቲ፡ ዕለት፡ እስመ፡ ኮኑ፡ ብዙኃነ፡ ባሕቱ፡ ኮነ፡¹⁸
ሰሌዳሁ፡ ዘተጽሕፈ፡ ቡቱ፡ አስማቲሆሙ፡ ቛወፀተ፡ ወቦ፡ ዲቦ፡ ፩፡ ሰሌዳ፡ አስማተ፡ ፲፡ ሰብእ፡ ወቦ፡
፳ወ፩፡ ወ፴፡ ወ፵፡ ወ፶፡ ወቦ፡ (75ra)

¹ C, D & E ሰብእ | ² A, C, D & E ቀዳማዊ | ³ * B ዊ | ⁴ B & E ...ቆሙ | ⁵ * C, D & E ደ | ⁶
* E omits | ⁷ * B ዕ | ⁸ * B omits | ⁹ B ... ኃን | ¹⁰ C & D ተ; E በበ፩፩ለለባሕቲቶሙ | ¹¹ {} A
& B ሄመ; C, D & E ሴመ | ¹² * B ዕ | ¹³ B ወጠመቁ | ¹⁴ C, D & E አመላ ... | ¹⁵ C, D & E
ዘሠለ.... | ¹⁶ B omits | ¹⁷ E ...መኖ | ¹⁸ C & D omit

፳፡ ወ፭፡ እስከ፡ ፹፡ ወ፯፡ ወ፱፡ ከመ፡ ሰብአ፡ ቤቱ፡ ለለ፩፩፡ ብእሲ፡ መጠነ፡ አቅሙ፡¹ አው፡ ፫ው፡ ፬፡
ወ፭ሂ፡ እስከ፡ ፲፡ ሰብእ፡ ዘምስለ፡ ወልዱ፡ ወደቁቱ፡ አዋልዲሁኒ፡² ወወወልደሁ፡ አግብርቲሁኒ፡
ወአእማቲሁ፡ እስመ፡ ተጠምቁ፡³ በአሐቲ፡ ዕለት፡

ወዓዲ፡ ኢያዕረፈ፡ እስከ፡ በአተ፡⁴ ክረምት፡ እንዘ፡ ያጠምቅ፡ በበዕለቱ፡ ወበአሐቲ፡ ዕለት፡ ያጠምቅ፡
፪፻ተ፡ አው፡ ፫ተ፡ ፶ተ፡ አው፡ ፬ተ፡^{5a} ፻ተ፡^b አው፡ ፭ተ፡ ፶ተ፡ ወ፯፻፡ አው፡ ፯፻ተ፡ ወበዕለተ፡ በዐላ፡
ለእግዝእትነ፡ ማርያም፡ አጥመቀ፡ አመ፡ ፳ወ፩፡ ለወርኅ፡ ሰኔ፡ ፵፻ተ፡ ዘእንበለ፡ ሕፃናት፡

ወእምድኅረ፡ ሐነጸ፡ ካልዐ፡ ቤተ፡ ክርስቲያን፡ በስመ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ (75rb) መላእክት፡
ውስተ፡ ሀገረ፡ መሐግል፡ ወአጥመቆሙ፡ ለሰብእ፡ ይእቲ፡ ሀገር፡⁶ ውስተ፡ ፈለገ፡ ጨንጌ፡፵፻ተ፡
ወ፯*ተ፡⁷ ፻ተ፡ እደወ፡ በአሐቲ፡ ዕለት፡ ወሄመ፡ ሎሙ፡ ፳ወ፬ተ፡ ካህናተ፡ ወእምዝ፡ ዐ*ርገ፡⁸ ደብረ፡
መንዲዳ፡ ወበላዕሌሃ፡ ሐነጸ፡ ቤተ፡ ክርስቲያን፡ በስመ፡ ቅዱስ፡ ቴዎድሮስ፡ ሰማዕት፡ ምሥራቃዊ፡
ወቀደሳ፡ አመ፡ ፲ወ፪፡ ለወርኅ፡ ጥር፡ ወአጥመቆሙ፡ ለሕዝባ፡ ውስተ፡ ሰከፋ፡ ወሄመ፡ ላዕሌሃ፡
፵ወ፬ተ፡ ካህናተ፡ ወእምድኅረዝ፡⁹ ሐነጸ፡ ቤተ፡ ክርስቲያን፡ ውስተ፡ ቢለት፡ መልዕልተ፡ ደጌማ፡
በስመ፡ ቅዱስ፡ ማር፡¹⁰ ጊዮርጊስ፡ ሰማዕተ፡ ልዳ፡ ወሄመ፡ ላዕሌሃ፡ ፫ወ፯ተ፡ ካህናተ፡

26. The saint against the magicians Śarriti and Bawwā

¹¹ ወእንዘ፡ ሀሎ፡ ውስተ፡ ሀገረ፡ (75va) ቢለት፡ ነገርዎ፡ እንዘ፡ ይብሉ፡ ካህናተ፡ ሀገሩ፡ አ፡ አባ፡ ክቡር፡
ሀለወት፡ ውስተ፡ ሰርማት፡ አሐቲ፡ ብእሲት፡ መሠርይት፡ ዘታስሕቶሙ፡ ለሰብእ፡ በሥራያ፡ እም፡
ሀገረ፡ ሰርማት፡ እስከ፡ ሀገር፡¹² ንብጌ፡ ወምድረ፡ ዝም፡ ወሰብእ፡ ጎርፎኒ፡ ወቅዱስጌ፡ ይሰግዱ፡ ላቲ፡
በኅቡዕ፡ ወይወስዱ፡ ላቲ፡ ተያፍነ፡ ፀዓዳ፡ ፀጉሩ፡ ወ፫፡ ቅብዐ፡ ላህም፡ ምሉዓነ፡

¹ C, D & E አቀሙ | ² C አዋልድያኒሁ | ³ C ተምጠቁ | ⁴ C በዓት | ⁵ a & b C, D & E ፬፻ተ | ⁶ B
omits | ⁷ * E ወ፯ተ | ⁸ * B አ | ⁹ E.....ድረዝ | ¹⁰ A, B, C & D ማሪ | ¹¹ D begins new passage
(25) | ¹² C, D & E ...ገር

ቀሱት፡¹ ወትሁቦሙ፡ ሥራየ፡ ለሰሊቦ፡ ሐሊብ፡ ወአዝርዕት፡² ወመዐርኒ፡ ወለመዝገቦ፡ እክል፡
ወበእንተዝ፡ መካነ፡ ሀገርከ፡ ኮነት፡ ብዱተ፡³ ወሰብኣኒ፡ ተሰዱ፡ ብሔረ፡⁴ ዊፋት፡ ወተጉለት፡ ወቦእ፡
ብሔረ፡ አረሚ፡ ወተንባላት፡ በእንተ፡ ረ{ሀ}በሙ፡⁵ ኮኑ፡ አረማውያን፡ ወተደመሩ፡ ምስለ፡ (75vb)
ተንባላት፡ ነዓ፡ ንሑር፡ ኅቤሃ፡ ከመ፡ ታጥፍዕ፡ ሥራያ፡ በጸሎትከ፡ እስመ፡ ኅይለ፡ እግዚአብሔር፡
ዘኅደረ፡ ላዕሌከ፡ ይረድአከ፡⁶ በይነ፡ ኩሉ፡ ሰብእ፡⁷ a ሀገርከ፡^b ክርስቶሳውያን፡ ወአዝማዲከ፡ እም፡
ቅዱሳኒሁ፡ ዘተወልዱ፡

ወአውሥኦ፡ አቡነ፡ ቅዱስ፡ ቀውስጦስ፡ ወይቤሎሙ፡ እወ፡ ይኩን፡ ከመ፡ ፈቀደ፡ አምላክነ፡ ይከውን፡
ኩሉ፡ ወእምዝ፡ ይቤሎሙ፡ ለአርዳኢሁ፡ ንዑ፡ ተንሥኡ፡ ንሑር፡ ኅብ፡ ይእቲ፡ መሠርይት፡ ከመ፡
ነገርከሙኒ፡ ታርእዮኒ፡⁸ ማኅደረ፡ አፀዳ፡ እስመ፡ ፈቀደ፡ እግዚአብሔር፡ አምላክነ፡ አጥፍዖታ*፡⁹
ወተሣሃለ፡ ሕዝቦ፡ ከመ፡ በእዴዮ፡ (76ra) ይሠ*ርዋ፡¹⁰

ወአገትሙኒ፡ ፀሩ፡¹¹ ታቦተ፡ አምላክ፡ ዘእም፡ ሀገረ፡ አበዊነ፡ ነሢአከሙ፡ ዘተቀደሰት፡ በመዋዕለ፡
ጳጳስናሁ፡ ለአባ፡ ቄርሎስ፡ ዘሄመኒ፡ ሢመተ፡¹² ዲቁና፡ እስመ፡ አንበራ፡ አቡነ፡ ጸጋዘአብ፡ ውስተ ቤተ፡
ክርስቲያን፡ ዘሀገረ፡ አበቡት፡ ጊዜ፡ አምጽ{አ}፡¹³ ወተባረከት፡ በእደ፡ ውእቱ፡ ጳጳስ፡ {ከመ}፡¹⁴ ትኩነኒ፡
ሊተ፡

ወትልዉኒ፡ እስመ፡ በህየ፡ ውስተ፡ መካነ፡ ይእቲ፡ መሠሪት፡ ይከውን፡ ሕንፃ*ሃ፡¹⁵ ወአኮኑ፡ አይድዓኒ፡
መልአከ፡ እግዚአብሔር፡ በዛቲ፡ ሌሊት፡ ነገረ፡ ዝኒ፡¹⁶ ሕንፃተ፡ ቤተ፡ ክርስቲያን፡ ዲበ፡ አፀዳ፡¹⁷
ለ*ይእቲ፡¹⁸ መሠሪት፡ ዘነገርከሙኒ፡¹⁹ ዜና፡ እከያ፡ (76rb) አንትሙኒ፡

ወአሜሃ፡ አምጽእዋ፡ ሎቱ፡ ለይእቲ፡ ታቦት፡ ረኪበሙ፡ ውስተ፡ አበቡት፡

¹ C ቀስት | ² E ወአዝዕርት | ³ B በዱት; C, D & E በዱተ | ⁴ B ሀገረ | ⁵ {} A, C, D & E ኀ; B ኃ |

⁶ B add H initially | ⁷ a & b B ሰብእ፡ ዘሀገረ | ⁸ B ... እየ | ⁹ * C, D & E ተ | ¹⁰ * C, D & E ሥ |

¹¹ C & E ያሩ | ¹² A ሲመተ | ¹³ {} A, C, D & E አ | ¹⁴ {} A, B, C, D & E እስመ | ¹⁵ * C & D ፃ |

¹⁶ A ዝን | ¹⁷ B ...ደ | ¹⁸ B omits | ¹⁹ C, D & E ...ከሙ፡

ወውእቱኒ፡ ተንሥኡ፡ ወሐረ፡ መንገሉ፡ ሀገራ፡ ለመሠሪት፡ ዘስማ፡ ሠራቲ።¹ ወአደወ፡ ፈለገ፡ ሰርማት፡
ወረከባ፡ በጽንፈ፡ ማይ፡ እንዘ፡ ትገብር፡ ሥራያ። ወሶቤሃ፡ ቆመ፡ በአንጻሪሃ፡ ወካህናትኒ።² ፀ*ዊሮሙ፡
³ ይእተ፡ ታቦተ፡ በድኅሬሁ። ወአኅዘ፡ ይጸ*ሊ።⁴ ጸሎተ፡ ቅዳሴ፡ ዘእግዚእነ። ወሶባ፡ ይቤ፡ ፃማ፡
ለይሰሰል፡ ሐባሊ፡ ለይትነጻሕ፡ ወይዘርዘር፡ ኩሉ።⁵ ፍጥረታተ፡ ሕምዝ። ውእተ፡ ጊዜ፡ ወረደ።⁶
መልአከ፡ እግዚአብሔር፡ እም፡ ሰማይ፡ ወዘረወ፡ ኩሎ፡ ሥራያ። ወደንገፀት፡ እም፡ ቃሉ። ወአጽዐንዋ፡
⁷ አግብርቲሃ፡ ዲባ፡ ፈረሰ፡ ልዑል፡ (76va) ወጐዩ፡ ምስሌሃ፡ መንገሉ፡ ቤቱ፡ ለበዋ፡ እኑሃ።

ወለአቡነ፡ ቀውስጦስ፡ አጽዐኖ።⁸ ውእቱ፡ መልአከ፡ በሠረገላ፡⁹ ብርሃን፡ ወዴገኖሙ። ወሶባ፡ በጽሐት፡
ኅባ፡ ቤተ፡ እኑሃ፡ በዋ።¹⁰ ^a ይቤላ፡^b እኑሃ፡^c ኢትምጽኢ፡ ኅቤዩ፡ እስመ፡ እጌእየኪ፡ ከዊኖ፡ ላዕሌኪ፡
ከይሲ፡ ጸሊም፡ ከመ፡ {ኢ}ይብልዐኒ።¹¹ አፋሁ፡ አብቂዎ። ወአውሥኦቶ፡ እንዘ፡ ትብል፡ አኮ፡
ዘይበልዐከ፡ ዝንቱ፡ ከይሲ፡ ዘሀሎ፡ ላዕሌዩ፡ እስመ፡ ልማዱ፡ ነቢር፡ ላዕሌዩ፡ ለአፍርሆ፡ ኩሉ፡ ሰብእ፡
ዘኢይሰምዑ፡ ቃለ፡ ትእዛዝዩ፡ እስመ፡ አሠ*ርከዎ።¹² በሥራይዩ። ወባሕቱ፡ ዮም፡ መጽአ፡ ከመ፡
ያጥፍዐነ፡ ውእቱ፡ ብእሲ፡ ቀውስጦስ፡ ዘሰማዕናሁ።¹³ ^a ዜና፡^b በእንቲአሁ፡ (76vb) በደብረ፡ የይ፡
ዘገብረ፡ ላዕላ፡ አክይስተ፡ መሰግላን፡ እ*ኩዩ።¹⁴ ሞተ።

ወሶባ፡ ሰማዕኩ፡ ንባባ፡ መጽሐፉ፡ አኅደገኒ፡ ገቢረ፡ ሰገልዩ፡ ወደንገፀ*ኩ።¹⁵ ጥቀ። አንተኒ።¹⁶ ነዓ፡
ተንሥእ፡ ፍጡነ፡ ወትልወኒ፡ ከመ፡ ኢይቅትልከ፡ ጉየይ።¹⁷ ምስሌዩ። ወንረድ፡ እም፡ ዝንቱ፡ ሀገር፡
መንገሉ፡ ደብረ።¹⁸ ፈንታሌ። ወንነብር።¹⁹ ላዕሌሁ፡ ከመ፡ ኢይርከበነ።²⁰

ወሶባ፡ ሰምዐ፡ ዘንተ፡ ነገረ፡ እኅቱ፡ በዋ፡ እኑሃ፡ ዐቢይ፡ ብእሲ፡ መሰግል፡ ደንገፀ። ወተንሥኡ፡ ፍጡነ፡
ወጐዩ፡ ምስሌሃ፡ መንገሉ፡ ደብረ፡ ፈንታሌ፡

¹ A ሠራት | ² B ... ቲሃኒ | ³ * C, D & E ጸ | ⁴ * C, D & E ጸ | ⁵ * C & D ሎ | ⁶ B omits | ⁷ B
አ; C, D & E...ጽንዕዎ | ⁸ B አጽአኖ | ⁹ C, D & E ...ርጋለ | ¹⁰ ^a & ^c C, D & E omit | ¹¹ { } A ይብላኒ
B, C, D & E ይብልዓኒ | ¹² * C, D & E ሰ | ¹³ ^a & ^b ዘሰማዕነ፡ ዜናሁ | ¹⁴ * B ዕ | ¹⁵ * C & D ጽ; E
ወደንጽኩ | ¹⁶ B አንተ | ¹⁷ C, D & E ጐየይ | ¹⁸ E omits | ¹⁹ E ወንንበር | ²⁰ C & D ...ክበነ

ማኅደረ፡ አጋንንት፡ ኅዲን፡ ቤቶ፡ ወንዋያቲሁ፡ ወቆሳቀኅስ።¹ ቤቱ።

ወሶቤሃ፡ ቦአ፡ አቡነ፡ ምስለ፡ ውእቱ፡ መልአ*ከ።² (77ra) እግዚአብሔር፡ ውስተ፡ ቤቱ፡ ወፈቀደ፡
ለነቢር፡ ህዩ፡ ውስተ፡ አፀዱ። ወይቤሎ፡ ውእቱ፡ መልአ*ከ።³ ለአባ፡ ቀውስጦስ፡ ኢኮነ፡ ዝንቱ፡ መካን፡
መካነ፡ ከፍልከ፡ አላ፡ ሑር፡ መንገሉ፡ ምሥራቃ፡ ለፀሐይ፡ ወሕንጽ፡ ላዕላ።⁴ መርሕባ።⁵ ^a ለሀገረ።^b
ሰርማት።^c ቤተ፡ ክርስቲያን። ወአብአ።⁶ ለይእቲ፡ ታቦተ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ።
ወይመጽኡ፡ ኅቤከ፡ ብዝኃን፡ መነኮሳት፡ ከመ፡ ይትመጠዉ፡ ቆብዐ፡ ወአስኬማ፡ መላእክት፡ እም፡
እዴከ። ወይገብሩ፡ ላዕሌሁ፡ ብዙኅ፡ ማኅደረ፡ ወትሰመይ፡ ይእቲ፡ መካን፡ ደብረ፡ እለዝንበር፡ በደኃሪ፡
መዋዕል፡ አመ፡ ይነግሥ፡ ወልዳ፡ ለእምከ፡ ዘወለደቶ፡ እም፡ ተስፋኢየሱስ፡ እስራኤላዊ።

ወበደወለ፡ ሀገርሰ፡ ሀለወት፡ (77rb) ኣሐቲ፡ ሀገር፡ ዘአፈቅራ፡ ሕ*ንጽ።⁷ ሊተ፡ ቤተ፡ ክርስቲያን፡
በስምዩ። ወአነ፡ አኅድር፡ ውስቴታ። ወእትራድአከ፡ በሠናይ፡ ረድኤት፡ ለገቢረ፡ ፈቃድከ፡ እስመ፡ አነ፡
መልአከ፡ ዑቃቤከ።ወ{ስሚ}።⁸ ስማ፡ በስምዩ፡ ብሂለከ፡ ገብርኤል። እስመ፡ አነ፡ ገብርኤል፡
ዘአብሰርከዋ፡ ለእግዝእትነ፡ ማርያም፡ ልደተ።⁹ አምላክ፡ እምኔሃ። ወውእቱ፡ ፈረሳዊ፡ ዘሀሎ፡ ምስሌከ፡
ቅዱስ፡ አቦሊ፡ ውእቱ።¹⁰ ሎቱኒ፡ ግበር፡ ቤተ፡ ክርስቲያን፡ ውስተ፡ ጽንፈ፡ ፈለገ፡ ሠራቲ።¹¹ ዘሀለወት፡
ደብር። ወበል፡ ስማ፡ ሰገሌ፡ እስመ፡ አኅደገ፡ ስጋሌሃ።¹² ለይእቲ፡ ብእሲት፡ መሠሪት፡ ዘስማ፡ ሠራቲ፡
በውእቱ፡ መካን፡ ዘትገብር፡ ለእኩያን፡ መፍቀርያነ፡ ሥራይ፡ ወሰሊባ፡ ንዋዩ፡ ባዕድ። (77va)
ወዝንቱኒ።¹³ ሰማዕት፡ ቅዱስ፡ አቦሊ፡ እስመ፡ የዐቅበከ፡ እም፡ ኩሉ፡ እኩይ።¹⁴ በጸሎቱ፡ ወበገድሉ፡
ኢትፍልጥ፡ ፍቅሮ፡ እምነ፡ አኃዊሁ፡ ሰማዕታተ፡ ክርስቶስ፡ ቴዎድሮስኒ፡ ወፊቅ*ጦር።¹⁵ ወገላውዴዎስ፡
አላ፡ ከማሆሙ፡ ግበር፡ ሎቱ፡ ቤተ፡ ክርስቲያን፡ በስሙ።

¹ C, D & E ... ስ | ² * B ዓ | ³ * B ዓ | ⁴ B adds ሃ ending | ⁵ ^a & ^c B omits | ⁶ C, D & E ...ብእ
| ⁷ * A ኅ | ⁸ A & B ወሂም; C, D & E ወሴም | ⁹ B ወላዲተ | ¹⁰ C, D & E add ኒ ending | ¹¹

A, B, C & D ሠሪት | ¹² A ሥጋ...; B ስጋ...; C & D ሥጋሃ | ¹³ B ዝንቱኒ | ¹⁴ B omits | ¹⁵ * B & E ቂ

ወእምከኒ፡ ዘከመ፡ ትቤለከ፡ ግበር፡ ቤተ፡ ክርስቲያን፡ ውስተ፡ ሀገረ፡ ንብጌ፡ በስመ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወንበር፡ ውስቴታ፡ እስከ፡ አመ፡ ይመጽእ፡ ቅዱስ፡ እኩከ፡ ተክለሃይማኖት፡ ወትነሥእ፡ እምኔሁ፡ ቆብዐ፡ ወአልባሰ፡ ኩሉ፡ መነኮሳት፡ ወይትወለዱ፡ ለከ፡ እመንፈስቅዱስ፡ ብዙኃን፡ ቅዱሳን፡ በውስቴታ፡ በከመ፡ ዜነውከዎ፡ ለአባ፡ ጸጋዘአብ፡ ቀዲሙ፡ አመ፡ ልደትከ፡ ጊዜ፡ ሀሎከ፡ (77vb) በንእስከ፡¹ ወዘንተ፡ ተናጊሮ፡ ወዜንዎ፡² ተሠወሮ፡ ውእቱ፡ መልአከ፡ ቅዱስ፡ ገብርኤል፡ ወዐርገ፡ ውስተ፡ ሰማይ፡

ወእምድኅረዝ፡ ተመይጠ፡ አቡነ፡ ቀውስጦስ፡³ እምድረ፡ በዋ፡ መንገለ፡ ፈለገ፡ ሠሪቲ፡⁴ በውእቱ፡ ሠረገላ፡ ብርሃን፡ ዘወሀቦ፡ ውእቱ፡ መልአከ፡⁵ በጸጋ፡ እግዚአብሔር፡⁶ ዘይሁብ፡ ሠናይቶ፡ ለውሉደ፡ ሰብእ፡ ጸድቃኒሁ፡ እስከ፡ ለዓለም፡⁷ ምሕረቱ፡

ወረከበሙ፡ አቡነ ቀውስጦስ፡⁸ ለአርዳኢሁ፡ ለፈለገ፡ ሠሪቲ፡⁹ በድንጋጊሁ፡ ድንገገኒሆሙ፡ {ወ}ነቢሮሙ፡ ህየ፡ ፍዙዛኒሆሙ፡ እስመ፡ ደንገ፡ ጊዜ፡ መሰጠ፡ ውእቱ፡ መልአከ፡ እግዚአብሔር፡ በሠረገላ፡ ብርሃን፡ ወጊዜ፡ ጐየት፡ ይእቲ፡ መሠሪት፡ ዘስማ፡ ሠሪቲ፡ (78ra) ወይቤሎሙ፡ ሶቤሃ፡ አቡነ፡ ቀውስጦስ፡ ብስራት፡ ለከሙ፡ እ፡¹⁰ ሃ ደቂቅየ፡^b ርእየ፡ ዘወሀበኒ፡ አምላኪየ፡ ዘንተ፡ ሠረገላ፡ ብርሃን፡ ከመ፡ እሑር፡ ቦቱ፡ ኅበ፡ ዘፈቀድኩ፡ ሀገር፡ ፍጡነ፡ ዘመጠወኒ፡ በእ*ደ፡¹¹ መልአኩ፡ ብርሃናዊ፡ ዘስሙ፡ ገብርኤል፡ ንዑኬ፡ ተንሥእ፡ ይእዜኒ፡ ንሑር፡ ኅበ፡ መኰንነ፡ ዛቲ፡¹² ሀገር፡

ወሶቤሃ፡ ተንሥእ፡ እሑኒ፡ አርዳኢሁ፡ ፀዊሮሙ{ }¹³ ይእቲ፡¹⁴ ታቦተ፡¹⁵ ወአቡነ፡ ተፅዒኖ፡ በውእቱ፡ ሠረገላ፡¹⁶ ተለዎሙ፡ እንዘ፡ የሐውር፡ ላዕለ፡ እምዲበ፡ ምድር፡ ወውእቶሙኒ፡ ደቂቁ፡ እንዘ፡ የሐውሩ፡ በዲበ፡ ፍኖተ፡ ምድር፡ በጽሑ፡ እስከ፡ መርህባ፡ ለሀገረ፡ ሰርማት፡ ኅበ፡ (78rb) ዴዴ፡ ቤቱ፡ ለመኰንነ፡ ሀገረ፡ ሰርማት፡

¹ E በንስዕከ | ² A, B, c & D ወዜንዎ | ³ B adds ኒ ending | ⁴ {ት} | ⁵ B መልአከ፡ እግዚአብሔር | ⁶ B omits | ⁷ B ለዓለምቀ | ⁸ B omits | ⁹ { } ቲ | ¹⁰ a & b without two dots in between. | ¹¹ * B ዕ | ¹² B ይእቲ | ¹³ { } A, B, C, D & E ሃ | ¹⁴ { } A, B, C, D, & E ለ | ¹⁵ A, B, C & D ት | ¹⁶ B ሠረስ ወሶበ፡ ርእየሙ፡ መኰንነ፡ ይእቲ፡ ሀገር፡ እንዘ፡ ይመጽእ፡ መንገሌሁ፡ ወፈነወ፡ ፩፡ ብእሴ፡ እም፡ ወዐልደኒሁ፡ ኅቤሆሙ፡ ለደቂቁ፡ አቡነ፡ ቀውስጦስ፡ እንዘ፡ ይብል፡ ምንትኑ፡ አንትሙ፡ ዘትመጽእ፡ ኅቤየ፡ ፀዊረከሙ፡ ታቦተ፡ በሎሙ፡ እምቅድመ፡ ይብጽሑ፡ ኅቤየ፡

ወሶቤሃ፡¹ ርፀ፡ ውእቱ፡ ላእከ፡ ወበጽሑ፡ ፍጡነ፡ ወተአምኖሙ፡ ወጠየቀ፡ ዜና፡ ምጽአቶሙ፡ መንገለ፡ እግዚኡ፡ ወይቤልዎ፡ አርድ*ዕተ፡² አቡነ፡ ቀውስጦስ፡ በሎ፡ ለእግዚእከ፡ ተደለው፡ ለነቢረ፡ ሠናይ፡ እስመ፡ መጽእ፡ ኅቤከ፡ አቡነ፡ ቀውስጦስ፡ ዘሰደዳ፡³ በኅይለ፡ ጸሎቱ፡ ወበጽንዐ፡ አምላኩ፡ ለሠሪቲ፡ ዘታማስን፡ ሀገረከ፡ (78va) በሥራያ*፡⁴ በሰሊበ፡ እክል፡ ወሀሊበ፡ ላህምከ፡ ወመዐረ፡ ምኰናኒከ፡ ወንሕነ፡ ንጸንሐከ፡⁵ ዝየ፡አንተ፡ ፍጡነ፡ ሑር፡ ወንግሮ፡ ዘንተ፡ ነገረ፡ ምጽእቱ፡ ለአቡነ፡ ቀውስጦስ፡ ወነዓ፡ ኅቤነ፡ ወሶቤሃ፡ ተመይጠ፡⁶ ኅበ፡ እግዚኡ፡ ውእቱ፡ ላእከ፡ ወነገሮ፡ ዘንተ፡ ነገረ፡

ወሶበ፡ ሰምዐ፡ ውእቱ፡ መኰንነ፡ ይቤ፡ ዝሰ፡ ነገር፡ ሐሰተ፡ ይመስለኒ፡ ሊተ፡ባሕቱ፡ ንዑ፡⁷ ንሑር፡ ከመ፡ ንጠይቅ፡ ነገረ፡ ሠሪቲ፡ ለእመ፡ ኮነ፡⁸ ጥፍዳታ፡ ጽዱቅ፡⁹ ወእለእመ፡ ኮነ፡ ሐሰተ፡¹⁰ ወለእመ፡ እቤ፡ ሐሰት፡ ውእቱ፡ ዝ፡ ነገር፡ አልቦ፡ ዘይሰዓ*ኖ፡¹¹ ነገር፡ ለእባ፡¹² ቀውስጦስ፡ እስመ፡ ሰማዕኩ፡¹³ ዜናሁ፡ ዘገብረ፡ በላዕለ፡ መሠርያን፡ ዘሀገረ፡ መሐግል፡ ወደብረ፡ የይ፡ ከመ፡ አጥፍዎሙ፡ (78vb) በጸሎቱ፡ ወለእመ፡ እብል፡¹⁴ አጥፍዓ፡¹⁵ እስመ፡ ርኢከዋ፡ ለሠሪቲ፡ ውስተ፡ መካና፡ እንዘ፡ ትሠሪ፡ በከመ፡ ልማዳ፡ በጽንፈ፡ ማየ፡ ፈለግ፡ ወፈራህከዎ፡ ወመጻእኩ*፡¹⁶ መንገለ፡ ቤትየ፡ እንዘ፡ እበኪ፡ በኅቡዕ፡ ወኅደርኩ፡ እንዘ፡ አስተዳ*ሉ፡¹⁷ ስንቅየ፡ ለሐዊር፡ መካነ፡ ርኅቀ፡ ሀገረ፡ ኅዲግየ፡ ዘንተ፡ ሀገርየ፡ ለይእቲ፡¹⁸ መሠሪት፡ እስመ፡ ኢተርፈ፡ እም፡ ንዋየ፡ ቤትየ፡ ምንትኒ፡ ሕቀ፡ እስመ፡ ወሰደቶ፡ በሥራያ፡

ሰሊባ፡ ኩሎ። ወበእንተዝ፡ ኀደርኩ፡ በኀዘን፡ ብዙኀ። ከመዝኑ፡ ደፈረ፡ ሰዲዶታ፡¹⁹ ለሠሪቲ፡ ወተሣሃለኒኑ፡²⁰

¹ C, D & E ወሶቤየ | ² * E ደ | ³ E omits | ⁴ * C & D ያ | ⁵ C & D ንጽ... | ⁶ B omits | ⁷ C, D & E ነፁ | ⁸ C & D omit | ⁹ C ጽድቅ | ¹⁰ C & D omit | ¹¹ * B ዓ | ¹² B ለአቡነ | ¹³ B ሰማዕነ | ¹⁴ B omits | ¹⁵ B አጥአ | ¹⁶ * E ከ | ¹⁷ * C, D & E ደ | ¹⁸ B ለይእቲተ | ¹⁹ C, D & E ሰዴ... | ²⁰ E ወተሣሃለኒኑ

አምላክ፡ ውእቱ፡ አባ፡ ቀውስጦስ።

ወዘንተ፡ ነገረ፡ ብሂሎ፡¹ ፈነወ፡ ዓዲ፡ መንገለ፡ አፀደ፡ ማኅደራ፡ ጄደ፡² ብእሴ፡³ ላእከ፡ አፅዒ*ኖ፡⁴ በፈረስ፡ ረዋጺ፡ (79ra) ከመ፡ ይጠይቅ፡ ጽድቀ።

ወለውእቱ፡ ላዕ*ከ፡⁵ ፈነዎ፡ ካዕበ፡ መንገለ፡ አርድዕቱ፡ ለአቡነ፡ ቀውስጦስ፡ እንዘ፡ ይብል፡ ጽንሐኒ፡ ኣ፡ አበውየ፡⁶ ንስቲተ፡ ሰዕተ፡ እስከ፡ እመጽእ፡ ኀቤከመ፡ ነቢረከመ፡ ኀበ፡ ሀለውከመ፡ አፀድ፡ እስመ፡ ብየ፡ ኀዳጥ፡ ነገር፡ በውስተ፡ ቤትየ።

ወእምዝ፡ ሐረ፡ ዘለአኩ፡⁷ ብእሴ፡^b ኀበ፡ መካና፡ ለመሠሪት፡ ወረከበመ፡ ለአብያተ፡⁸ አፀዳ፡ ከዊኖመ፡ ውዑያነ፡ ከመ፡ ዘነደ፡ ሐቅለ*፡⁹ ገዳም፡ በነበልባለ፡ እሳት፡ ወኮነ፡ ሐመደ፡ እስመ፡ መልአከ፡ እግዚአብሔር፡ ደምሰሶ፡ ለከተማሃ፡ ወዘርዘረ፡ ኩሎ፡ ንዋያ፡ ሶበ፡ ጸ*ለየ፡¹⁰ ጸሎተ፡ ቅዳሴ፡ ዘኪዳነ፡ እግዚእ፡ ጊዜ፡ አንበበ፡ በቅድሜሃ።

ወእምዝ፡ ርእዮ፡ ውእቱ፡ ላእከ፡ መኰ*ንን፡¹¹ (79rb) ተመይጠ፡ ፍጡነ፡ ኀቤሁ፡ ወነገረ፡ ኩሎ፡ ድ*ምሳሴ፡¹² ቤታ፡ ለሠሪቲ። ወአሜ*ሃ፡¹³ ተንሥእ፡ ወሐረ፡ ምስለ፡ ሠራዊቱ፡ ውእቱ፡ መኰንን፡ ኀበ፡ አርዳኢሁ፡ ለአባ፡ ቀውስጦስ፡¹⁴ ወወድቀ፡ በገጹ፡ በ*ቅድሜሆመ፡¹⁵ ወይቤሎመ፡¹⁶ ንዑ፡ ተንሥእ፡ አበውየ፡¹⁷ ቅዱሳንን። ወእ*ትዉ፡¹⁸ ውስተ፡ ቤትየ፡ እስመ፡ ተፈሥሐ፡ ልብየ፡ ወርሐሰ፡ ከርሥየ፡ በቅብዐ፡ ዜናከመ፡ ዘነደ፡ በእሳተ፡ ምንዳቤሃ፡ ለሠሪቲ። ወአይቴ፡ ሀሎ፡ አቡከመ፡ ወእምኔከመ፡¹⁹ ጄዱ፡ መኑአ፡ ውእቱ፡ አባ፡ ቀውስጦስ፡ ከቡር፡²⁰ ብእሴ፡ ወይቤልዎ፡ ኢሀሎ፡ ዝየ፡ ኀቤነ፡ ባሕቱ፡ ይመጽእ፡ ኀቤነ፡ ድኀረ፡ በላዕሌነ፡ እም፡ አ*የረ፡²¹ ሰማይ፡ ይእዜሰ፡

¹ B ብሎ | ² C, D & E ጄደ | ³ C, D & E ...ሲ | ⁴ * B ዓ | ⁵ * C, D & E እ | ⁶ C, D & E omit | ⁷ a & b ብእሴ ዘለዓኮ | ⁸ C, D & E ለዓቢየተ | ⁹ * E ል | ¹⁰ * B ፀ | ¹¹ * C, D & E ኩ | ¹² * C ደ | ¹³ * C, D & E ሚ | ¹⁴ B followed by the exededing word without distinction. | ¹⁵ * B, C, D & E omit | ¹⁶ C, D & E add ውእቱ | ¹⁷ E አቡየ | ¹⁸ * A ዕ | ¹⁹ C, D & E ...መኑ | ²⁰ B transcribed jointly with the preceding personal name with no punctuation in between. | ²¹ * C, D & E ዓ

ንሐር፡ (79va) መንገለ፡ ቤትከ፡ ንሕነ፡ ምስሌከ።¹

ወሶቤሃ፡ ተንሥእ፡ ወአኃዙ፡ ይሐሩ፡² አርዳኢሁ፡ ለአቡነ፡ ቅድሜሁ፡ ለመኰንን፡ ወውእቱኒ፡ ምስለ፡ ሠራዊቱ፡ ተለዎመ፡ ከቢቦ፡ ከመ፡ ዘንጉሥ፡ ሐዊሮት፡ ወበጽሐ፡ ኀበ፡ መርህበ፡ ዓውዱ፡ ለመኰንን። ወሶበ፡ በጽሐ፡ ኀበ፡ አንቀጸ፡ ከተማሁ፡³ ወረደ፡ አቡነ፡ ቀውስጦስ፡ ማዕከሎመ፡ እመልዕልተ፡ አየረ፡ ሰማይ፡ በውእቱ፡ ሠረገላ፡ ብርሃን፡ ዘወሀበ፡ አምላኩ፡ ወቆመ፡ ቅድመ፡ ይእቲ፡ ታቦት። ወይቤሎ፡ ለውእቱ፡ መኰንንን፡ አይቴ፡ ናንብራ፡ ለዛቲ። ወአውሥእ፡ ውእቱ፡ መኰንን፡ ወይቤሎ፡ አንተኑመ፡⁴ አባ፡ ቀውስጦስ፡ ገባሬ፡ መንክራት፡ አው፡ ካልእ፡ ፍጥረ*ቱ፡⁵ (79vb) ለአምላክ፡ ሰማይ፡ እመላእክቲሁ፡ ዘመጸእከ፡ በመልእክተ፡ እመ፡ ዘይብልዋ፡ ማርያም፡ ገባሪተ፡ ተአምር፡ ዐ*ቢዴ፡⁶ ለሰብአ፡ ክርስቲያን። ወኢትመስል፡ ከመ፡ ሰብእ፡ እስመ፡ ወረድከ፡ እምላዕለ፡ አ*የረ፡⁷ ሰማይ፡ ማእከሌነ።

ወይቤሎ፡ አቡነ፡ እወ፡ አነ፡ ቀውስጦስ፡ ኀብረ፡ እግዚአብሔር፡ ዘከማከ፡ ሰብእ፡ ኮነ፡ ፍጥረትየ። ወኢኮንኩ፡ መልአከ፡ እግዚአብሔር፡ እስመ፡ መላእክተ፡ እግዚአብሔር፡ እሳታውያን፡ እመኑቱ፡

ወኢኮነ፡ አርአያሆሙ፡ ከማነ፡ ባሕቱ፡ አመ፡ ይትፌነዉ፡ ኅቤነ፡ እምኅቤሁ፡⁸ ለአምላክክ፡ ያስተርእዩ፡
⁹ በአርአያ፡ ዚኣነ፡

ወቦሙ፡ አክናፍ፡ ዘከመ፡ አዕዋፍ፡ በገበዋቲሆሙ፡ ዘእሳተ፡ ብርሃን፡ (80ra) ከዋኔ*ሁ፡¹⁰ ወቦሙ፡
 ዘዘዚአሆሙ፡ አእጋር፡ ወአዕዳውሂ፡ አፍሂ፡ ወከናፍር፡ አንፍ፡ ወአዕዛሃሂ፡ ወቀራንብት፡ ዘምስለ፡
 አዕይ*ንት፡¹¹ ዘከመ፡ ሰብእ፡ አርአያ፡ {እንዘ}፡¹² ፍጥረቶሙ፡ ረቂቅ፡ አ፡ ወልድዮ፡ ኅድግ፡ ዘንተ፡ ነገረ፡
 ይእዜሰ፡ድኅረ፡ እነግረከ፡ ኩሉ፡ ግብረ፡ አምላክነ፡ ወባሕቱ፡ አርአያሂ፡¹³ መካነ፡ ዘአነብራ፡¹⁴ ቦቱ፡
 ለዛቲ፡ ታቦተ፡ አምላክ፡ ዐቢይ፡

¹ B adds H initially | ² E omits | ³ {} A, B, C, D & E ወ /there is no need of a conjunction
 since the sentence is a single sentence with the same verb. | ⁴ B አይቴኑመ | ⁵ * C, D &
 E ሪ | ⁶ * B አ | ⁷ * B ዓ | ⁸ B እምኅቤሁ | ⁹ B ያስተርእዩ | ¹⁰ * C, D & E ኒ | ¹¹ * C, D & E ዶ
 | ¹² {} A, B, C, D & E ዘቦ፡በ | ¹³ B አርአያሂ፡ C, D & E አርአያሂ | ¹⁴ B ዘአንበራ

ወእምዝ፡ ይቤሎ፡ ውእቱ፡ መኰንን፡ አባ፡ ኅረይ፡ መካነ፡ እም፡ ሀገርዮ፡ ኩሉ፡ እስመ፡ አነ፡ ኢይከልአከ፡
 እስመ፡ አንተ፡¹ መጻእከ፡ እምኅብ፡ አምላክ፡ ዐቢይ፡ ከመ፡ ታድኅን፡ ሀገርዮ፡ እምነ፡ ይኣቲ፡ መሥሪት፡
 እኪት፡ እስመ፡ ወሀብነ፡² (80rb) አምላክክ፡ ልዑል፡ እም፡ ልዑላን፡ አማልክት፡ ኪያከ፡ አብ፡
 ዘታድኅን፡ ሰብእ፡ እም፡ ኩሉ፡ ምንዳቤሁ፡³ ወበከመ፡ ሰምዓ፡ አዕዛንዮ፡ ዜና፡ ተአምሪክ፡ ከማሁ፡
 ርእይኩከ፡ በአዕይንትዮ፡ እንዘ፡ ትወርድ፡⁴ እም፡ አ*የረ፡⁵ ሰማይ፡ ወበእንተ፡ ዘወሀብነ፡ ኪያከ፡ አብ፡
 አምላክክ፡ መሐሪ፡ ውኄር፡ አነኒ፡ ወሀብኩከ፡ ፶፡ ገራህተ፡ መሬት፡ ስፉሕ፡ በበኩልቁ*፡⁶ አህጉርዮ፡
 ለአፀደ፡ ዛቲ፡ ታቦት፡ ከመ፡ ትንበር፡ ለነቢር*፡⁷ ምስለ፡ ካህናቲሃ፡ ሰማዕ፡ አ፡ አባ፡ እስመ፡ አበውዮ፡
 መኳንንተ፡ ዛቲ፡ ሀገር፡ ነበሩ፡ በቀዳሚ፡ ዘመን፡ ክርስቶሳውያን፡ ወትቤለኒ፡ እምዮ፡ አረጋዊት፡ በደኃሪ፡
 መዋዕል፡ (80va) መጽአ፡ ኅቤነ፡ ንጉሠ፡ ዳዋት፡ ሞተለሚ፡ ወአጥፍዐ፡ አህጉረ፡ ወተዔወዉ፡ ካህናቲነ፡
 ክርስቶሳውያን፡ ዘምስለ፡⁸ ታቦታቲሆሙ፡

⁹ ወዘንተ፡ ብሂላ፡ አርአየተኒ፡ መካነ፡ ቤተ፡ ክርስቲያን፡ ወጠፍዐ፡ ዓ*ይና፡¹⁰ ወዮም፡ ሀለወት፡ በቤታ፡
 ከዊና፡ ዕውርተ፡ ወአረጋዊተ፡ ወኮነኒ፡^{11a} ትቤ፡^b ፻ተ፡ ወ፯ተ፡ ዐመተ፡ እምአመ፡ ተወለድኩ፡

27. The blind old woman could see again

ነዓ፡ ንሑር፡ ኅቤሃ፡ ከመ፡ ትርአይ፡ ወትነጽር፡ ከዋኔሃ፡ ባዕ፡ ውስተ፡ ቤታ፡ ወእሉ፡ ካህናት፡ ደቂቅከ፡
 ይንበሩ፡ ዝዮ፡ ዐውደ፡ ዴዴዮ፡ ወበሐይመትዮ፡ ይኅድሩ፡ ምስለ፡ ታቦት፡ ቅድስት፡ ወበሐይመቱ፡
 ኅድሩ፡ ካህናቲሃ፡ (80vb) ለታቦተ፡ አቡነ፡ ውእቱኒ፡ አቡነ፡ ቦዕ፡ ምስለ፡ ውእቱ፡ መኰንን፡ ውስተ፡
 ቤታ፡ ለይእቲ፡ አረጊት፡ እመ፡ ውእቱ፡ መኰንን፡ ዘኮነ፡ መዋዕለ፡ ሕይወታ፡ ፻ወ፯፡ ዓመታ፡
 ወተጠየቃ፡ አቡነ፡ ቀውስጦስ፡ መካነ፡ ቤተ፡ ክርስቲያን፡ ዘነበረ፡ በቀዳሚ፡ ዘመን፡ ወአውሥአቶ፡
 እንዘ፡ ትብል፡ ከመ፡ ኢያርእይ፡ከ፡

¹ E omits | ² A & B ...በኒ | ³ E omits | ⁴ A & B ...በኒ | ⁵ A & B ... ቤ፡ | ⁶ B ይወ.... | ⁷ * C, D
 & E ዓ | ⁸ * C, D & E ቁ | ⁹ * C, D & E ሮ | ¹⁰ C, D & E omit | ¹¹ C & D begin new passage
 (26) after the title ‘ዘመጋቢት’ | ¹² * B አ | ¹³ a & b ወትቤ፡ ኮነኒ

¹ መካነ፡ ኩሉ፡ ክርስቲያን፡ ደክማ፡ አዕይንትዮ፡ እም፡ ብዝኃ፡ መዋዕልዮ፡ ምንተ፡ ይኩን፡ ወኢይከል፡
 ተንሥኡ፡ እምንባርዮ፡ እስመ፡ ኮነ፡ ዘመንዮ፡ ፻ወ፯ተ፡ ዐመተ*፡²

ወሶብ፡ ትቤሎ፡ ለአቡነ፡ ዘንተ፡ ተንሥኡ፡ እመንበሩ፡ ወቆመ፡ ኅብ፡ ዓምደ፡ ቤታ፡ ሰፍሐ፡³ አእዳዊሁ፡
 (81ra) ወጸለዮ፡ ኅብ፡ እግዚአብሔር፡ አምላኩ፡ አንቃዕዲዎ፡ ሰማዮ፡ አዕይንቲሁ፡ እንዘ፡ ይብል፡ አ፡
 እግዚእዮ፡ ወአምላኪዮ፡ ኢየሱስ፡ ክርስቶስ፡ ዘከሠትከ፡ አዕይንቲሁ፡ ለዘዕውሩ፡ ተወልደ፡ እም፡ ከርሠ፡
 እሙ፡ በምራቀ፡ አፉከ፡ ቅዱስ*፡⁴ ወለ፪፡ ዕውራን በዕለተ፡ ሆሣዕና፡ አመ፡ ሰአሉከ፡ በወስተ፡ ፍኖት፡
 ከመ፡ ታብርህ፡ አዕይንቲሆሙ፡ ከማሁ፡⁵ አብርህ፡ አዕይንቲሃ፡ ለዛቲ፡ አ*ረጊት፡⁶ በሥልጣነ፡
 መለኮትከ፡⁷ ወበብዝኅ፡ ኒሩትከ፡ እስመ፡ አንተ፡ ኄር፡ ወመሐሪ፡ እስከ፡ ለዓለም፡ ከመ፡ ይሰባሕ፡

ስምከ፡ ቅዱስ፡⁸ ውስተ፡ ኩሉ፡ አድያመ፡ ሸዋ፡ ዘወሀብከኒ፡ በብዝሃ፡ (*81rb*) ምሕረትከ፡ ኢይትጎጉሉ፡ ሕዝብከ፡ በፀብዐ፡ አጋንንት፡ ጸላዕያኒከ።

ወዘንተ፡ ብሂሎ፡ ነሥኡ፡ ማየ፡ ጸሎቱ፡ ወረቀያ፡⁹ ለይእቲ፡ አረጊት። ወሶቤሃ፡¹⁰ ተከሥታ፡ አዕይንቲሃ፡ ወበርሃ፡ እም፡ ብርሃነ፡ ከዋክብት፡ ወአፅዳለ፡ ስኖን። ወነጸረቶ፡ ለአቡነ፡ ቀዊሞ፡ ጎበ፡ ዐምደ፡ ቤታ። ወተንሥኡት፡ እምነ፡ ድካም፡¹¹ ዘእንበለ፡ ሕማም፡¹² ፍጡነ፡ ወቀነጸት፡ እምስካባ፡ ከመ፡ ኃየል። ወወጽኡት፡ አፍኡ፡¹³ ቤታ። ወከልሀት፡ በዐቢይ፡ ቃል፡ ወየበበት፡ እንዘ፡ ታንፈርዕ፡¹⁴ እመርህብ፡ ውስተ፡ መርህብ። ወትቤ፡ አኮ፡ ዝንቱ፡ ብእሲ፡ ዘበኡ፡ ውስተ፡ ቤትዮ፡ ከማነ፡ ለውሉደ፡ ሰብእ፡ አላ፡ ወልደ፡ (*81va*) እግዚአብሔር፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘመጽአ፡ ውስተ፡ ዓለም፡ ዘተወልደ፡ እም፡ ቅድስት፡ ድንግልት፡ በ፪፡ ማርያም፡ ለቤዝዎ፡ ኩሉ፡ ዓለም፡ በደሙ፡ ቅዱስ።

¹ { } A, B, C, D & E የ | ² * B ት | ³ C, D & E ስፉሐ | ⁴ * C, D & E ሰ | ⁵ C, D & E ... ማሆሙ | ⁶ * B ዓ | ⁷ C & D መላ ... | ⁸ B ክቡር | ⁹ C & D ረቀያ | ¹⁰ B ... በሃ; E ወሶሃ | ¹¹ * B ማ | ¹² E omits | ¹³ * C, D & E አ | ¹⁴ E ... ርርዕ

ወእንዘ፡ ትብል፡ ወትዩብብ፡ ምስለ፡ ሰብኡ፡ ቤታ፡ ጎደረት፡ በፍሥሐ፡ ኩሎ፡ ሌሊተ። ወኢተዐውቃ፡

¹ ኑጎ፡ ሌሊት፡ ምን{ተ}ኒ፡² ሕቀ። ወጸብሐ፡ ዘእንበለ፡ ይትዐወቃ፡ ሰዐተ፡ መዐልት፡ በጽ*ሐ፡³ ባቲ።

ወወልዳ፡ ጎደረ፡ እንዘ፡ ይዘፍን፡ እስከ፡ ሠረ*ቀ፡⁴ ፀሐይ። ወበጊዜ፡ ፫፡ ሰዐተ፡ መዐልት፡ ተጋብዑ፡ ኩሎሙ፡⁵ ሰብኡ፡ ይእቲ፡ ሀገር፡ ሰሚዖሙ፡ ዘንተ፡ ተአምረ፡ አቡነ፡ ቀውስጦስ፡ ጎበ፡ ዐውደ፡ ውእቱ፡ መኩንን። ወነጸርዋ፡ ለይእቲ፡ (*81vb*) አረጊት፡ እመ፡ መኩንንኖሙ፡ እንዘ፡ ይፊእያ፡ አዕይንቲሃ፡ ወትቀንጽ፡ ላዕለ፡ ሰማ{የ}፡⁶ እስመ፡ አረጋዊተ፡ ነበረት። ወበእንተዝ፡ አንከሩ፡ ጥቀ፡ መንክራቲሁ፡ ለአምላክነ፡ ዘይገብር፡ በላዕለ፡ ቅዱሳኒሁ።

ወአምጽኡ፡ ካዕበ፡⁷ ሰብኡ፡ ይእቲ፡ ሀገር፡ ድውያኒሆሙ፡ ወፈወሶሙ፡ ለ፪፫፡ ሰብኡ፡ እምነ፡ ዕውራን፡ ወ፪፫፡ እለ፡ አጋንንት፡ ወ፵፡ እደው፡ ወ፳፡ አንስት፡ እለ፡ ሐንካሳን፡ ወሕሙማነ፡ ከርሥ፡ በፀኒስ፡ ማውቄ*፡⁸ እም፡ ሰይጣናት፡ ልቡሳነ፡ ሥጋ፡ ከማነ፡ በጎጢኡት፡ እለ፡ ተወለጠ፡ ጠባይዐ፡ ፍጥረቶሙ፡ ዘእሳት፡ ወነፋስ፡ ወኮኑ*፡⁹ ከማነ፡ በኃጢአተ፡ አቡነ፡ አዳም፡ እመ፡ ተዐደወ፡¹⁰ (*82ra*) ትእዛዘ፡ ፈጣሪሁ፡ ወበልዐ፡ እም፡ ዕፅ፡ ዘኢተገብረ፡ ሎቱ።

ወበውእቱ፡ መዋዕል፡ ኮነ፡ ዐቢይ*፡¹¹ ፍሥሐ፡ በውስተ፡ ኩሉ፡¹² ሀገረ፡ ሰርማት። ወአርአየቶ፡ ይእቲ፡ አረጊት፡ እመ፡ ውእቱ፡ መኩንን፡ መካነ፡ ቤተ፡ ክርስቲያን፡ ዐባይ፡ ዘንህለት፡ እመ፡ ዪወዋ፡¹³ ወነሥታ፡ ለሀገረ፡ ሰርማት፡ ሞተለሚ፡ ንጉሠ፡ ዳሞት።

28. Reconstruction of church buildings

ወረከበ፡ አቡነ፡ በውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ዘተነሥተት፡ በውሳጤ፡ ሕንፃሃ፡ ውዑይ፡ በእሳት፡ ታሕተ፡ ሐመዱ፡ በውስጣ፡ ለሕንፃ፡¹⁴ አዕማዲሃ፡ ዐቢያን፡ ወእ*ም፡¹⁵ ግማዶሙ፡ ውዑይ፡ ዘተርፈ፡ እም፡ ነደ፡ እሳት፡ ወዲቆ፡

¹ B ወኢተአወቃ; C, D & E አውቃ | ² { } A, B, C, D & E ት | ³ * E ጽ | ⁴ * C, D & E ሪ | ⁵ B omits | ⁶ { } A, B, C, D & E ይ | ⁷ B omits | ⁸ * A & B ቂ | ⁹ * E ነ | ¹⁰ B ተዓዶዎ C, D & E ተአደወ | ¹¹ * B የ | ¹² E omits | ¹³ A & B ዪወዋ; C, D & E ዪወዋ | ¹⁴ B ለሕንፃሃ | ¹⁵ * B ዕ

ዲበ፡ አዕባነ፡ ሕንፃሃ፡ ዐቢያን፡¹ ወእመሳክዊሃ፡ ስፉሐን፡ ዘኢውዕዩ፡ (*82rb*) ወወድቁ፡ ዲበ፡ መርህባ፡ ተፀዊኖሙ፡ በእብነ፡ ንድቃ፡ ለቤተ፡ መቅደስ፡ ወቅኔ፡ ማኅሌታ።

ወውእተ፡ ጊዜ፡ እስመ፡ አዘዘሙ፡ ለሰብኡ፡ ይእቲ፡ ሀገር፡ ይክርዩ፡ ሐመዳ፡ ወያውጽኡ፡ ውዑየ፡ ሕንፃሃ፡ ወያስተሣንዩ፡ ንህለታ፡ ከመ፡ ይርከቡ፡ መሠረታ፡ ለቤተ፡ ክርስቲያን። ወዘረከበሙሰ፡ በውስቴታ፡ ዝ፡ ውእቱ፡ መስቀል፡ ዐቢይ፡ ዘወርቅ፡ ወጽዋዐ፡ ወርቅ፡ ወዓሕል፡ ዘብሩር፡ ዘቅብዕት፡ በወርቅ፡ ፅሩይ፡ አፍኡ፡ ዓውዳ፡ ወማዕከላ፡ ዘተሠርገወት፡ በአርአያ፡ መስቀል፡ ዘነኪር ግብሩ በወርቅ፡ ፅሩይ፡ ዘተሠርገወ። ወመጽሐፈ፡ ወንጌል፡ ረከበ፡ ዘኢውዕዩ፡ በእሳት፡ ጊዜ፡ ነደት፡ ቤተ፡ ክርስቲያን፡ ከዊኖ፡ ድኑነ። (*82va*) ወ*ከሠተ፡² ፍጻሜ፡ ጽሕፈቱ፡ ለውእቱ። ወረከበ፡ በውስቴቱ፡ ጽሕፈተ፡

ዘይብል፡ ዝንቱ፡ መጽሐፈ፡ ወንጌል፡ ዘኣብርሃ፡ ወአጽብሃ*፡³ ነገሥተ፡ ኢትዮጵያ፡ ዘወሀብዋ፡ ለቤተ፡ ክርስቲያን፡ ዘጴጥሮስ፡ ወጳውሎስ፡ ዘሀገረ፡ ሸዋ፡ ወሶብ፡ አንበባ፡ ረከባ፡ ለይእቲ፡ ጦማረ፡ ስመ፡ ነገሥት፡ ኣብርሃ፡ ወአጽብሃ*፡⁴ ውስተ፡ መጽሐፈ፡ ወንጌል፡ ዘረከቦ*፡⁵ ተፈሥሐ፡ ጥቀ፡ ወሰብሐ፡ ለአምላኩ፡ እንዘ፡ ይብል፡ ይትባረክ፡ ስመ፡ ስብሐቲክ፡ አምላክ፡ አበውዮ፡ ስ*ቡሐኒ፡⁶ ውእቱ፡ ወልዑልኒ፡⁷ ውእቱ፡ ለዓለም፡ ዘጎረይከኒ፡ በፈቃድክ፡ እም፡ ከርሠ*፡⁸ እምዮ፡ ሊተ፡ ለገብርክ፡ ነዳይ፡ ወረሰይከኒ፡ ከመ፡ ፩፡ እም፡ ቅዱሳንከ*፡⁹ ክቡራን፡ ዘእንበለ፡ አቅምዮ፡ በብዝሃ፡ (82vb) ኂሩትክ፡ ዘኢይትዌ*ሰን፡¹⁰ ወኢዮጎልቅ፡¹¹ ባሕረ፡ ሣህልከ*፡¹² እስክ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ይእዜኒ፡¹³ ወዘልፈኒ፡ አሜን።

ወእምዝ፡¹⁴ አስተሐደሰ፡ ሕንፃሃ፡ ለይእቲ፡ ቤተ፡ ክርስቲያን፡ ዘተነሥተት። ወኮነ፡ ሠናዮ፡ ወንኩረ፡ ለርእይ፡ እስመ፡ አእባኒሃ፡ ሠናዮን፡¹⁵ ለሕንፃ፡ ዘተገብረ፡ በእ*ደ፡¹⁶ ጠበብቶሙ፡ ለኣብርሃ፡ ወአብጽሃ*፡¹⁷ ነገሥት።

¹ B አቢይን | ² * B omits | ³ * B, C, D & E ሐ | ⁴ * C, D & E ሐ | ⁵ * C & D በ | ⁶ * C, D & E ሰ | ⁷ E ወውዑልኒ | ⁸ * E ሥ | ⁹ * B ሁ | ¹⁰ * C, D & E ዊ | ¹¹ B ...ሐልቅ; E ወዘየ... | ¹² * E omits | ¹³ E ..ዜ፡ | ¹⁴ E...ምን | ¹⁵ C & D ...ያነ | ¹⁶ * B ዕ | ¹⁷ * B ሐ

ወአብአ*፡¹ ለይእቲ፡ ታቦት፡ ውስቴታ፡ አመ፡ ፲ወ፮፡ ለወርሃ፡ ዮካቲት፡ በዕለተ፡ ኪዳና፡ (83ra) ለእግዝእትነ፡ ማርያም፡ እንተ፡ ነሥአት፡ ባቲ፡ ምሕረተ፡ ጎጥአን፡ እም፡ ወልዳ፡ መሐሪ፡ ለሰብአ፡ ክርስቲያን።

ወካዕበ፡ አምጽአ፡ ታቦተ፡ ዘተባረክ፡ በስመ፡ ጴጥሮስ፡ ወጳውሎስ። ቀደሰ፡ ወደመሮ*፡² ምስለ፡ ይእቲ፡ ታቦተ፡ እግዝእትነ፡ ማርያም፡ አመ፡ ፭፡ ለሐምሌ፡ በዕለተ፡ ዕረፍቶሙ፡ ለእሉ፡ ሐዋርያተ፡ ክርስቶስ፡ ክቡራን። ወስመዮ፡ ለይእቲ፡ ቤተ፡ ክርስቲያን፡ ደብረ፡ እለ፡ ዝንበር። ወትርጓሜ፡ ዛቲኒ፡ ደብር፡ ከመዝ*፡³ ብሂል፡ እስመ፡ ጴጥሮስ፡ ወጳውሎስ፡ ተሰምዮ፡ ብርሃናተ፡ በቃላተ፡ መጻሕፍት፡ ቅዱሳት። ወፍካሬ፡ {}⁴ እሉ፡ ነገሥት፡ ኣብርሃ፡ ወአጽብሃ፡ ኮኑ፡ ብርሃናተ፡ ኢትዮጵያ፡ ሀገሪትነ፡ ቅድስት፡ ለእግዝእትነ፡ ማርያም፡ ዘወሀባ፡ ዐሥራተ፡ ወልዳ፡ ቃለ፡ ኣብ፡ ወመንፈስቅዱስ፡ ገባርያነ፡ ኰሉ፡ ብርሃናት፡ ወርቱዕ፡ ውእቱ፡ ሃይማኖቶሙ፡ ወፍትሐ፡ ጽድቆሙ፡ ብሩህ፡ ከመ፡ ፀሐይ። ወስብከተ፡ አቡነ፡ ቀውስጦስኒ፡ በሃይማኖተ፡ እግዚእነ፡ ኢየሱስ፡ (83rb) ክርስቶስ፡ እስመ፡ ኣብርሀ፡ ቃለ፡ ነገሩ፡ ከመ፡ ፀሐይ። ወስመ፡ ፀሐይኒ፡ በነገረ፡ ብሔርዮ፡ ሸዋ፡ ዝንበር፡ ውእቱ። ወበእንተዝ፡ ተሰምዮት፡ ደብረ፡ እለ፡ ዝንበር።

ወአቡነ፡ ቀውስጦስኒ፡ በዲቤሃ፡ ሠርዐ፡ እምነ፡ ደቂቁ፡ በሃይማኖት፡ ዘወለዶሙ፡ ፲ተ፡ ፪ተ፡ ካህናተ፡ ወ፪ተ፡ ፪ተ፡ መነኮ*ሳተ፡⁵ ወ፪፻ተ፡ ቀሳውስተ፡ ወ፫፻፡ ዲያቆናተ፡ ዘይነብሩ፡ በብእሲት፡ በሕጎሙ፡ ወ፫፻ተ፡ መዘምራነ፡ እምነ፡ መነኮሳት፡ ለቅዳሴ፡ ቍርባን፡ ወማዕጠንተ፡ ዕጣን፡ ሠርዐ፡ ፪ተ፡⁶ ወ፯፡ ዘአውሰ{ቡ}፡⁷ ብእሲተ፡ ፪ወ፯፡ ለዝማሬ፡ ኰሉ፡ ቤተ፡ ክርስቲያን፡ ዘኮነ፡ ንብረቶሙ፡ በኣሐቲ፡⁸ ብእሲት፡ በሥርዓተ፡ መጽሐፍ፡ ዘበሕግ፡ ቅዱስ።

ወካዕበ፡ ሠርዐ፡ ቤተ፡⁹ ነዳያን፡ ወኣብያተ፡ ዘማውያን፡ (83va) በአፍአ፡ ይእቲ፡

¹* C, D & E አ | ² * B ረ | ³ * B omits | ⁴ {} - ስመ | ⁵ * E ኰ | ⁶ E ፪ወ፪ | ⁷ {} በ | ⁸ E ወኣ.... |

⁹ E ማኅደረ

ደብር፡ ወአኅዘ፡ ይሴስዮሙ፡ ለነዳያን፡¹ እም፡ ገራህተ፡ መኰንን፡ ዘወሀበ፡ ፶፡² ገራውህ፡³ እምድሩ፡
ወእም፡ ጉልተ፡⁴ ሀገሩ፡ ዘረከበ፡ ወአመ፡ ነግሠ፡ ወልደ፡ እሙ፡ ይኩኖአምላክ፡⁵ ንጉሥ፡ ወሰከ፡ ሎቱ፡
፲ወ፪ተ፡ ጉልተ፡ ሀገር።

ወበደብረ፡ ሰገሌ፡ ከመ፡ ነገሮ፡ መልአከ፡ እግዚአብሔር፡ ቅዱስ፡ ገብርኤል፡ ገብረ፡ ቤተ፡ ክርስቲያን፡
በስመ፡ ቅዱስ፡ አባሊ፡ ሰማዕት፡ ዐቢይ። ወኮነ፡ ዐቢይ፡ ተአምር፡ ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡
በተፈውሶ፡ ኩሎሙ፡ ዱያን፡ እለ፡ ውስተ፡ ሀገረ፡ ሸዋ፡ ይነብሩ።

ወዓዲ፡ ሐነ፡ ቤተ፡ ክርስቲያን፡ በታሕተ፡ ሀገረ፡ በዋ፡ በስመ፡ ቅዱስ፡ ገብርኤል፡ ሊቀ፡ መላእክት።
ወስመዮ፡ ስመ፡ ሀገራ፡ ገብርኤል። ወኮነ፡ (83vb) ይትበህል፡ ስማ፡ ገብርኤል። ወአፈልፈለ፡ በጸሎቱ፡
ነቅዑ፡ ማይ፡ ጽሩይ፡ ወብዙግ፡ ፈልፈለ፡ ነቅዑ። ወኮነ፡ ፈውሰ፡⁶ ለሕሙማን፡ ሰብእ። ወሰብአ፡ ሀገርኒ፡
ኮኑ፡ ያስትይዎ፡⁷ ለገራህቶሙ፡ እማያቲሁ። ወረከቡ፡ ብዙግ፡ እክለ፡ እም፡ ገራዊሆሙ።⁸ ወተብህለ፡
ስሞሙ፡ አድዋለ፡ ይእቲ፡ ኩሉ፡ እስከ፡ ደብረ፡ ችፋይ፡ ዘበአ፡ ወዐርገ፡ ቦቱ፡ ቀዲሙ፡ አመ፡ ኅደገ፡
ቤተ፡ አቡሁ፡ ወጊዜ፡ መነነ፡ ዓለመ፡ ወሐረ፡ ሀገረ፡ ትግሬ፡ ወተብህለ፡ እስከ፡ ሀገረ፡ ቅዱስጌ፡ ሀገረ፡
መስኖ፡ ወመርፈታ፡ እስመ፡ ውእቱ፡ ሀገር፡ ፈረየ፡ እክለ፡ ወረከበ፡ ናህየ፡ እምድገረ፡ አጥፍዓ፡ ለይአቲ፡
ብእሲት፡⁹ ሠሪቲ፡¹⁰ ሰላቢተ፡ እክል፡ በሥራያ።¹¹

ወእምድገረዝ፡ ወረደ፡ ምድረ፡ (84ra) ያግሙ። ወስምዐ፡ ነገረ፡ ይእቲ፡ ብእሲት፡ ሠሪቲ፡ ከመ፡
ሀለወት፡ ዲበ፡ መልዕልቱ፡ ለደብረ፡ ፈንታሌ። ወሐረ፡^{12 a} ኅቤሃ፡^b አቡነ።^c ወረከቡ፡¹³ መኰንን፡ ውእቱ፡
ደብር፡ ወአኃዘ፡ ወቀሠ። እንዘ፡ ይብል፡ መጻእክኑ፡ ከመ፡ ትስድደኒ፡ እም፡ ሀገርየ፡ ከመ፡ ሠሪቲ፡
ፍቅርትየ፡ ነዓ፡ ንረድ፡ ሀገረ፡ አግብርትየ፡ እም፡ ዝንቱ፡ ደብርየ። ወበሀገረ፡ አግብርትየ፡ እሞቅሐከ፡
በጽኑዕ፡ መዋቅሕት፡ ወእሁበከ።¹⁴

¹ E omits | ² C & D omit | ³ * B ኃ | ⁴ C ወእምልጉተ | ⁵ B ይኩኖ | ⁶ C, D & E ፈውሶ | ⁷ C, D & E ይስትይዎ | ⁸ C, D & E እመገራዊሆሙ | ⁹ B መሠሪት | ¹⁰ B በሥራያ | ¹¹ B omits | ^{12 a} & ^c A, C, D & E omit | ¹³ E...ከበ | ¹⁴ B ወእሁበከ

ለተመናት፡ በህየ፡ ከመ፡ ኢታማስን፡ ደብርየ። ወዘንተ፡ ብሂሎ፡ ፈነዎ፡¹ አሢሮ፡ ኅበ፡ ሀገረ፡
አግብርቲሁ፡ ወለአከ፡ መልእክተ፡ ኅበ፡ አግብርቲሁ፡ እንዘ፡ ይብል፡ ለእመ፡ በጽሐ፡² ኅቤክሙ፡ ዝ፡
ብእሲ፡ ውግርዎ፡ ውስተ፡ ግብ፡ ዘተመናት፡ ቀ*ሲፈክሙ፡³ በአስዋጠ፡ (84rb) ሐጺን።

¹ B ፈኒዎ | ² * B ሀ | ³ * C, D & E ተ

ምዕራፍ {፯} ¹ዘእሑድ ²

29. Fire falls on the mountain of Fanttälle

ወእምዝ፡ ፈነዎ፡³ ኅበ፡ አግብርቲሁ፡ ምስለ፡ ወዐልያኒሁ፡ ጽኑዓን፡ ወሶበ፡ በጽሐ፡ ኅበ፡ አግብርቲሁ፡ ይቤሎሙ፡ አቡነ፡ ተዐገሡኒ፡ አሐተ፡ ሰዐተ፡ በእንተ፡ ዘፈጠረክሙ፡ አምላክ፡ ሰማይ፡ ወምድር፡ እስከ፡ ትሰምዑ፡ ወትር{እ}ዩ፡⁴ ፍትሐ፡ ጽድቅ፡ እምነቤሁ፡ ለአምላኪዮ፡ በእንቲአዮ፡⁵ ወበእንቲአክሙ፡⁶ ዘገብረ፡ እኩዮ፡ እግዚእክሙ፡ ወግፍዑ፡ ዘኮነ፡ ላዕሌዮ፡ ወላዕሌክሙ፡

ወአውሥእዎ፡ እሉ፡ አግብርት፡ ወይቤልዎ፡ መኑ፡ ነገረክ፡ ግፍዐ ዚአነ፡ ዘኮነ፡ እምነበ፡ እኩይ፡ እግዚእነ፡ ወአውሥአ፡ ወይቤሎሙ፡ ለግፍዕክሙ፡ ከመዝ፡ ውእቱ፡ ነገሩ፡ እስመ፡ አሐቲ፡ መሠሪት፡ መጽአት፡ ኅበ፡ እግዚእክሙ፡ ዘትሰልብ፡ እክለ፡ ኩሉ፡ ሀገር፡ (84va) ወበእንተዝ፡ ተኅጥአ፡ እክል፡ እመዝገቡ፡ ለእግዚእክሙ፡ ወቀሠፈክሙ፡ በእንተ፡ ዝንቱ፡ ነገር፡ ወሊተኒ፡ በእንቲአሃ፡ ቀሠፈኒ፡ ወፈኒወኒ፡ ኅቤክሙ፡ ወይቤልዎ፡ እሉ፡ አግብርት፡⁷ ወንህነኒ፡ ሰማዕነ፡ ከመ፡ ኮነት፡ ሰላቢተ፡ እክል፡ ወመዐር፡ በሀገሩ፡ ወይቤሉነ፡ ነጋድያነ፡ ሀገሩ፡ ከመ፡⁸ ተሰዲዳ፡ መጽአት፡ እመካፍ፡ በጸሎተ፡ ፩፡ ብእሴ፡⁹ እግዚአብሔር፡ አንተኑ፡ አባ፡ ዘሰደድካ፡ እም፡ ሀገሩ፡ በእከያ፡

ወይቤሎሙ፡ እወ፡ አነ፡ ዘበኅይለ፡ አምላኪዮ፡ አጉዮያ፡ መልአክ፡ ምሕረቱ፡ ወዮምኒ፡ ትሬእዮ፡ እንዘ፡ ያጠፍዓ፡ በግፍዑ፡ ዚአዮ፡ እግዚአብሔር፡ በእደ፡ መልአኩ፡ ኃያል፡

ወዘንተ፡ ብሂሎ፡ (84vb) ሜጠ፡ ገጽ፡ መንገለ፡ ምሥራቅ፡ ወጸለዮ፡ እንዘ፡ ይብል፡ ዘአውረድ*ከ፡¹⁰ እሳተ፡ እም፡ ሰማይ፡ ወአውዐይክ፡ ፀሮ፡ ለኤልያስ፡¹¹ ገብርክ፡

¹ A, C, D & E omit | ² A, C, D & E omit | ³ B ወ | ⁴ { } A, C & D ዓ; B አ; E ወትሬእዮ | ⁵ B adds ሙ ending | ⁶ E adds ላዕለ | ⁷ E አግርት | ⁸ A, B, C & D omit | ⁹ B ሲ | ¹⁰ * C & D ደ | ¹¹ B ለሙሴ

ወፍቁርክ፡ እንተ፡ ቀንዐ፡ በጥፍዐተ፡ ሕግክ፡ ዘወሀብኩ፡ ለሙሴ፡¹ ገብርክ፡ምእመን፡ ወለጐምክ፡ ዝናመ፡ በጸሎቱ፡ ፫፡ ዐመተ፡ ወ፮፡ አውራኅ፡ በግፍዑ፡ ናቡቴ፡² እስራኤላዊ፡ ወለውእቱ፡ ኤልያስ፡ አድኃንኩ፡ እምእደ፡ ኤልዛቤል፡ ወአዕረጎ፡ ውስተ፡ ተድላ፡ በሠረገላ፡ ሕይወት፡ ከማሁ፡ ቀናዕኩ፡ በእንተ፡ ግፍዑ፡ ሕዝብክ፡ ዘትገብር፡³ ላዕሌሆሙ፡ እከዮ፡ ከማሁ፡ አውርድ፡ ላዕሌሃ፡ እሳተ፡ መዐትክ፡ ወለውእቱ፡ ደብር፡ ዘቡቱ፡⁴ ^a ነበረት፡^b ደምስ*ሶ፡⁵ ከመ፡ (85ra) ሰዶም፡ ወገሞራ፡ ዘእንበለ፡ መኰንኑ፡ ለዝኩ፡ ደብር፡ ዘቀሠፈኒ፡ ኢይኩን፡ ብዮ፡ ኅጢአተ፡ ህዩንተ፡ ዘቀሠፈኒ፡ እስመ፡ አንተ፡⁶ መሐሪ፡⁷ መስተሣህል፡ ወጊዜ፡ ፈነወኩ፡ ለወልድክ፡ ኅቤነ፡ ለቤዝዎ፡ ኩሉ፡ ዓለም፡ ቀሠፍዎ፡⁸ አይሁድ፡ ወኢተቀዩሞሙ፡ አላ፡ አስተሥረዮ፡ ኃጢአቶሙ፡

ወእምዝ፡ አሜሃ፡ ዘእንበለ፡⁹ ይፈጽም፡ ቃለ፡ ጸሎቱ፡ ወረደ፡ እሳት፡ ግሩም፡ እም፡ ሰማይ፡ ወደምስሶ፡ ለውእቱ፡ ደብር፡ ዘምስለ፡ ኢጋንንት፡ እኩያን፡ ዘነበሩ፡ ዲቤሁ፡ ወአድለቅለቀት፡ ኩላ፡ ምድረ፡ ሸዋ፡ ወእምዝ፡ ፈትሕዎ፡ ለአቡነ፡ ቀውስጦስ፡ (85rb) እሉ፡ አግብርት፡ ወይቤልዎ፡ አ፡ አባ፡ ኢትደምረነ፡ ምስለ፡ እግዚእነ፡ እስመ፡ ኢተደመርነ፡¹⁰ በምክሩ፡ ለእግዚእነ፡ ከመ፡ ንግበር፡ እ*ኩዮ፡¹¹ ላዕሌከ፡ አላ፡ ለአከከ፡ ኅቤነ፡ ከመ፡ ንሕነ፡ ንውግርክ፡¹² ውስተ፡ ግበ፡ ተመናት፡ ወአንተ፡ ቀደምክ፡ በአርእዮ፡ ተአምር፡ ዘገብሮ፡ እግዚእክ በላዕለ፡ መኰንን፡ እኩይ፡ ብእሴ፡

ወእምዝ፡ ወድቀ፡ አቡነ፡ ዲበ፡ ምድር፡ በገጹ፡ ወአንሥአ፡ እብነ፡ ወጐድአ*፡¹³ እንግድዓቲሁ፡¹⁴ እንዘ፡ ይትረገም፡ ርእሶ፡ ወይቤ፡ አ፡ እግዚእዮ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ አንተ፡ መሐሪ፡ ወመስተሣህል፡ ወርኅቀ፡ መዐት፡ ወብዙኅ፡ ምሕረት፡ ወአነ፡ ኅጥእ፡ ወእኩይ፡ (85va) ለገቢረ፡ ሠናይ፡ ሚጥ፡ እግዚእ፡ መዐተ*ከ፡¹⁵ እምላዕለ፡ ዝንቱ፡ ደብር፡ ዘደምስሰኩ፡ በእንቲአዮ፡ እስመ፡ ፈርሁ፡

¹ A ለኤልያስ | ² B adds እስመ | ³ C & D ዘዘ | ⁴ ^a & ^b B ዘነበረት | ⁵ * C, D & E ሰ | ⁶ B omits | ⁷ B adds አንተ | ⁸ E adds ዓላውያን | ⁹ B ከመ | ¹⁰ C & D ... ምርነ | ¹¹ * C & D አ | ¹² B ንወግረክ | ¹³ * A & B ዓ | ¹⁴ A እንግድቲሁ; B እንግዳ.... | ¹⁵ * C, D & E ት

በድምሳሴሁ፡ ለዝ፡ ደብር፡ ሰብእ፡ ዘመሐኩኒ፡ እመዐተ፡ እግዚአሙ፡¹ እኩይ፡ ብእሲ፡ ወኣድለቅለቀት፡
² ኩላ፡ ምድር፡ ዘሀገረ፡ ፍቁራኒከ፡ አድያመ፡ ሸዋ፡ ወደገፀ፡ ልበ፡ ኩሎሙ፡ ቅዱሳኒከ፡
 ወእንዝ፡ ይብል፡ ወይሰግድ፡ ደክመ፡ ወሐፊው፡ ወአልጸቀ፡ ለመዊት፡ ወኢየብሰ፡ ቀ*ሰሊሁ፡³ ዘቀሠ፡
 ውእቱ፡ መኰንን፡ ዘውእቱ፡ ደብር፡ ወእምዝ፡ ውእተ፡ ጊዜ፡ ወረደ፡ መልአከ፡ እግዚአብሔር፡ ኅቤሁ፡
 እም፡ ሰማይ፡ ወዶሮ፡ በእከናፊሁ፡ ወአዕረጎ፡ ሰማያተ፡ ወአብጽሐ፡ (85vb) ቅድመ፡ መንበሩ፡
 ለአምላክነ፡ ወተር*እዮ፡⁴ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በሥላሴሁ*፡⁵ ምስለ፡ ኣብ፡⁶ ወመንፈስቅዱስ፡
 እንዝ፡ በዋህድ፡ ዕሪና፡ ነቢሮ፡ መልዕልተ፡ ኪሩቤል፡ ወጼወ፬፡ ካህናተ፡ ሰማይ፡⁷ ይቀውሙ፡ ዐውዶ*፡
⁸ ወየዐጥኑ፡ መንበሮ፡ ወይሴብሐዎ፡ አእላፊ፡ አእላፋት፡ መላእክተ፡ ብርሃን፡
 ወእምዝ፡ ይቤሎ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለምንት፡ አፃመውከ፡ ነፍሰ*ከ፡⁹ ቀዲሙ፡ ለጥፍዐተ፡
 ደብረ*፡¹⁰ ፈንታሌ፡ እንዝ፡ ትስእለኒ፡ በብዙኅ፡ ሰባሔ፡ ወይእ*ዜኒ፡¹¹ ዘትስእለኒ፡ እስመ፡ አጥፋዕከዋ፡
 በእንተ፡ ግፍዐ፡ ዚአከ፡ ወደምስሰከዋ፡ በመዐትዮ፡ ከመዝ፡ እመይጦ፡ እምነ፡ (86ra) ድምሳሴሁ፡
 እክልኑ፡ አድኅኖቶ፡ ከመ፡ ቀዲሙ፡ ይኩን፡ ደብረ፡ ልዑለ፡
 ወአውሥኦ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎ፡ እው፡ ትክል፡ ወአልቦ፡ ዘይሰዐነከ፡ አድኅኖ፡ እስመ፡ ገበርከ፡
 ኩሎ፡¹² ዓለመ፡ እምጸ*አከ፡¹³ በሥላሴከ፡ እምኅበ፡ አልቦ፡ ኅበ፡ ቦ፡ ወለአዝርዕትኒ፡ ለሥርናይኒ፡
 ወለሰገም፡ ወ*ለኩሉ፡¹⁴ ፍሬያተ፡ ምድር፡ እምድኅረ፡ ማሰኑ፡ ወኩኑ፡¹⁵ መሬተ፡ ትሔድሶሙ፡
 ወታበቀላሎሙ፡ በበዘመዶሙ፡ ወይፈርዩ፡ ከመ፡ ዘቀዳሚ፡ ስነ፡ ፍጥረቶሙ፡ ይከውኑ፡ ለዘከመዝ፡
 ትገብር፡ አምላክ፡ ይሰዐነከኑ፡ አድኅኖቶ፡ ለዝ፡ ደብር፡ ወ{ }ዘእንሣእኩ፡¹⁶ ለአልዓዛር፡ እመቃብር፡
 እምድኅረ፡ ሞተ፡¹⁷ (86rb) ወዓኦ፡¹⁸ ኢትክልኑ፡

¹ E...ዘአሙ | ² C, D & E ...ልቀ፡ | ³ B ቁ ...; C, D & E ... ሌሁ | ⁴ * B ረ | ⁵ * E omits | ⁶ B adds ወወልድ | ⁷ E omits | ⁸ * C, D & E ደ | ⁹ * C, D & E ስ | ¹⁰ * E ር | ¹¹ * A ዕ | ¹² E omits | ¹³ * C & Dጸአከ | E...ጸእከ | ¹⁴ * C, D & E omit | ¹⁵ C, D & E ወኩኑ | ¹⁶ { } - ለ | ¹⁷ B omits | ¹⁸ C, D & E ወጸኦ

አንሥኦቶ፡ እም፡ ድቀቱ፡ ኦ፡ እግዚአ፡¹ ኢትብል፡ ዘንተ፡ ሐሰ፡ ለከ፡ አመሐልኩከ፡ በእግዝእትዮ፡
 ማርያም፡ ወላዲትከ፡² ወበፍጹም፡ ሥላሴከ፡ ዘገበርከ፡ ዓለመ፡ መሐር፡ ሕዝበከ፡ ኩሎ፡ ወአድኅን፡
 ርስተከ፡ ብሔረ፡ ሸዋ፡ ዘወሀብኩሙ፡ ለቅዱሳን፡ አበውዮ፡ አግብርቲከ፡ በጽድቅ፡
 ወእምዝ፡ ይቤ፡ እግዚእነ፡ ኦ፡ ርኅሩኅ፡ ልብ፡ ከመ፡ ልበ፡ እግዝእትከ፡ እምዮ፡ ቅድስት፡ ማርያም፡
 መሐርኩ፡ ለከ፡ በእንተ፡ ርኅሩኅ፡ ልብከ፡ ዘንተ፡ ደብረ፡ ወይኩን፡ ድኑነ፡ ወአቀረርኩ፡³ መዐትዮ፡
 እምላዕሌሁ፡ በእንቲአከ፡ ወሀብኩ፡ ለከ፡ ርስተ፡ ወለውሉደ፡ ውሉድከ፡⁴ እለ፡ ወለድኩሙ፡ (86va)
 እመንፈስቅዱስ፡ ጳራቅሊጦስ፡ በትምህርተ፡ ሃይማኖት፡ መንፈስ፡ አቡዮ፡ መሐሪ፡ ወመንፈስ፡ ዚአየ፡⁵
 ማ*ኅየዊ፡⁶

ወካዕበ፡ አዘዞ፡ ለቅዱስ፡ ገብርኤል፡ ሊቀ፡ መላእክቲሁ፡ ወይቤሎ፡ ሑር፡ ዐውደ፡ ኅበ፡ እሉ፡
 አግብርተ፡⁷ መኰንን፡ ዘውእቱ፡ ደብር፡ ወለቅዱስ፡ ሚካኤልኒ፡ ሊቀ፡ መላእክት፡ ይቤሎ፡ አንተኒ፡
 ሑር፡ ኅበ፡ ዝ፡⁸ ደብር፡ ወአንሥእ፡ እሳተ፡ መዐትዮ፡ እመልዕልቴሁ፡⁹ ወለውእቱ፡ መኰንን፡ ዝንቱ፡
 ደብር፡ እስመ፡ አማዕቀብክዎ፡ ለሰማዕተ፡^{10a} ጽድቅዮ፡^b ቅዱስ፡ ጊዮርጊስ፡ ወአብያጺሁ፡ ገላውዴስ፡
 ወማማስ፡ ወኩሎሙ፡ (86vb) ሰማዕታትዮ፡ ምስለ፡ ይእቲ፡ ብእሲት፡ መሠሪት፡ ሀቦ፡ ለፍቁርዮ፡
 ቀውስጦስ፡ ወሲደከ፡ ኅበ፡ ሀሎ፡ መካን፡* ¹¹ እስመ፡ አድኅንክዋ፡ ለይእቲ፡ መሠሪት፡ እመዐትዮ፡
 አእሚሪዮ፡ ከመዝ፡ ይቤለኒ፡ እምድኅረ፡ ቀተልክዋ፡ በመዐትዮ፡ መሐራ፡ በነፍሳ፡¹² ለእመ፡ ሞተት፡
 በመዐትከ፡¹³ በሥጋሃ፡ ዝንቱ፡ ቀውስጦስ፡ ልቡ፡ የዋህ፡ ከማሃ፡ ለእምዮ፡ ሰማያዊት፡ ርግብ፡
 ወእምዝ፡ አሜሃ፡ ወረደ፡ ቅዱስ፡ ሚካኤል፡ እም፡ ሰማያት፡ ወአሰሰሎ፡ ለውእቱ፡ እሳት፡ ዘወረደ፡
 መልዕልተ፡ ውእቱ፡ ደብር፡ ወድኅነ፡ ደብሩኒ፡ ወኩነ፡ መጠኑ፡ በአቅም፡ እስመ፡ በቀዳሚ፡ ዘመን፡
 (87ra) ኩኑ፡ ነበረ፡ ልዑለ፡ እምነ፡ ደብረ፡

¹ E ... ዚእየ | ² B ወላዲተ፡ አምላክ | ³ B ...ቄ...; E ወዓቁ ... | ⁴ E...ድኩ | ⁵ B ዚአክ | ⁶ * C, D & E መ | ⁷ C ... ርት | ⁸ E H | ⁹ B እም፡ መባልዕቲሁ | ¹⁰ a & b E ሰማዕትየ | ¹¹ * A : | ¹² B ለነፍስ | ¹³ C, D & E በዐመትከ

ሐዘሎ፡ ወዝቋላ፡ አብያጸሁ፡ ልዑላን፡ አድባራት።

ወረከቦሙ፡ ቅዱስ፡ ሚካኤል፡ ለሰማዕታተ፡ ክርስቶስ፡ እኒዘሙ፡ መኰንን፡ ውእቱ፡ ደብር፡ ዘምስለ፡ ሠራዊቱ፡ ወለይእቲ፡ ብእሲት፡ መሠሪት፡ ዘምስለ፡ እኑሃ፡ በዋ፡ ወአግብርቲሃ። ወኢተደምሰሱ፡ ሰብአ፡ ውእቱ፡ ደብር፡ ኩሎሙ፡ ዘእንበለ፡¹ አጋንንት፡ ዘነበሩ፡ ዲቤሁ፡ ፵፱፡² ሰይጣናት፡ እለ፡ ነበሩ፡ ያስሕቱ፡ ሰብአ፡ ኩሉ፡ ብሔረ፡ ሸዋ፡ ዘምስለ፡ እሉ፡ መሠርያን፡ ወማርያን፡ ተደሚሮሙ፡ እስመ፡ ቅዱስ፡ ማር፡ ጊዮርጊስ፡ ሰማዕት፡ ነሥኦሙ፡ (87rb) ለሰብአ፡ ዝ፡ ደብር፡ ዘምስለ፡ አብያጸሁ፡ ሰማዕታት፡ እምቅድመ፡ ይረድ፡ መዐቱ፡ ለእግዚአብሔር፡ ድኅነ፡ በጸሎተ፡³ አቡነ፡⁴ ቀውስጦስ፡ ወአዘዘ፡ ቅዱስ፡ ሚካኤል፡ ለቅዱስ፡⁵ ጊዮርጊስ፡ እንዘ፡ ይብል፡ ሑር፡⁶ ኅበ፡ አባ፡ ቀውስጦስ፡ እስመ፡ ሀሎ፡ በየማነ፡ መልዕልተ፡ ዝንቱ፡⁷ ደብር፡ ለዘሀሎ፡ ሀገር፡ ሀቦሙ፡ ለእሉ፡ ሰብአ፡ ዘነሣእኮሙ፡ ወአድኃንኮሙ፡ እመዐተ፡ አምላክነ፡ መሐሪ፡ በጸሎተ፡ ውእቱ፡ ጻድቅ፡ አባ፡ ቀውስጦስ፡ ብፁዕ፡ ሀቦሙ፡⁸ ይቤለከ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለውእቱ፡ ጻድቅ።

ወዘንተ፡ ብሂሎ፡ ዐርገ፡ ቅዱስ፡ ሚካኤል፡ ሰማየ፡ ወለአቡነሂ፡ (87va) ጊዜ፡ አውረዶ፡⁹ ቅዱስ፡ ገብርኤል፡ እምቅድመ፡ ሥሉስ፡ ቅዱስ፡ ኅደጎ፡ ኅበ፡ ዴዴሆሙ፡ ለእሉ፡ አግብርተ፡ ውእቱ፡ መኰንን፡ ዘውእቱ፡ ደብር፡ ወቅዱስ፡ ጊዮርጊስ፡ ይቤሎሙ፡ ለእሉ፡ ሰብአ፡ ውእቱ፡ ደብር፡ ንዑ፡ ትልወኒ፡ ከመ፡ እ*ሰድከሙ፡¹⁰ ኅበ፡ ሀሎ፡ አባ፡ ቀውስጦስ፡ እስመ፡ መሐረ*ከሙ፡¹¹ አምላክነ፡ መሐሪ፡ እመዐቱ*፡¹² በጸሎቱ፡ ለዝንቱ፡¹³ ጻድቅ፡ ፍቁሩ፡ ወወሀበከሙ፡ ለውእቱ፡ ከመ፡ ትኩኑ፡ ውሉዶ፡ ወይም*ርሐከሙ፡¹⁴ ፍኖተ፡ ሕጉ፡ ለእግዚአብሔር፡ ወአድኅንከሙ፡ ዘበእንቲአሁ፡ እመቅሠፍቱ፡ ዘእሳት፡ አማዕቂቦ፡ ኪያከሙ፡ ለሰማዕታቲሁ፡ ወዘንተ፡ ብሂሎ፡ ቅዱስ፡ ጊዮርጊስ፡ አኃዘ፡ (87vb) ይምርሐሙ፡¹⁵ ፍኖተ፡ ኅበ፡ ዘሀለው፡ ቦቱ፡ አቡነ፡ ቀውስጦስ።

¹ E ለ | ² C, D & E ፻፫ ወ፫ | ³ * C, D & E ቱ | ⁴ C, D & E ለእ... | ⁵ C ወለ... | ⁶ B omits | ⁷ B ውእተ | ⁸ C, D & E ወሀ... | ⁹ C & D ት | ¹⁰ * B ዕ | ¹¹ * C, D & E ሪ | ¹² * B ተ | ¹³ B ውእቱ | ¹⁴ * C, D & E መ | ¹⁵ B ይመሐረከሙ

ወሶባ፡ በጽሐ፡ ዴዴሆሙ፡ ለእሉ፡ አግብርት፡ ተሠወረ፡ እምቅድሚሆሙ፡ ወዐርገ፡ ውስተ፡ ሰማያት። ወእምዝ፡ ቦኡ፡ ውእቱ፡ መኰንን፡ ወሠራዊቱ፡ ወሠሪቲ፡ ወእኑሃ፡ በዋ፡¹ ወረከብዎ፡ ለአቡነ፡ ቀዊሞ፡ እንዘ፡ ይጸሊ፡ ታሕተ፡ ጽላሎተ*፡² ዖም፡ ዘሀሎ፡ በአንቀጸ፡ ዴዴሆሙ፡ ለእሉ፡ አግብርት፡ ወወድቁ፡ በገጽሙ፡ ዲባ፡ ምድር፡ ወሰገዱ፡³ ሎቱ፡ ወከልሑ፡ በዐቢይ፡ ቃል፡ (88ra) እንዘ፡ ይብሉ፡ አማን፡ በአማን፡ አልቦ፡ አምላክ፡⁴ ዘእንበለ፡ አምላክ፡ ቅዱስ፡ ቀውስጦስ፡⁵ ንዑ፡ ኩልከሙ፡ ሰብአ፡ ዝ፡ ሀገር፡ ንስግድ፡⁶ ወንሰብሕ።

ወአሜሃ፡ ተጋብዑ፡ ኩሎሙ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ ወሰገዱ፡ ወይቤሉ፡⁷ ይ[ስ]ባሕ፡⁸ ወይትእ*ኰት፡⁹ ስሙ፡ ለአምላክከ፡ ዘወሀበነ፡¹⁰ ኪያከ፡ ቡሩከ፡ ወቅዱስ፡ ወአርአየነ፡¹¹ ገጸከ፡ ስቡሐ፡ ዘሰማዕናሁ፡ በእ*ዘኒነ፡¹² ዜናከ፡ ከማሁ፡ አርአየነ፡ ተአምረ፡ ጸሎትከ፡ ወወረደ፡ በዛቲ፡ ሌሊት፡ በረከተ፡ እግዚአብሔር፡ አምላክከ፡¹³ በኅይለ፡ ጸሎትከ፡ ውስተ፡ ኩሉ፡ አብያቲነ፡ ነዓ፡ አባ፡ ሕንጽ፡ ለነ፡ ቤተ፡ ክርስቲያን፡ ላዕለ፡ ቤተ፡ አምልኮ፡ ጣዖት፡ ዘይነበር፡ በሀገርነ፡ እስመ፡ ትማልም፡ (88rb) ተሰብረ፡ ጣዖትነ፡ በእ*ደ፡¹⁴ ደቂቅከ፡ ፪፡ ወራዙት፡ ዘመጽኡ፡ ኅቤነ፡ እንዘ፡ የኅሥሡከ፡ ወነገሩነ፡ ዜናከ፡ ወአሠርኖሙ፡ በሰናስል፡ ውስተ፡ ቤተ፡ ጣዖትነ።

ወአሜሃ፡ ወድቀ፡ እመንበሩ፡ ወተሰብረ፡ ወከልሐ፡ ሰይጣን፡ ዘይነበር፡ ላዕሌሁ፡ ስምዑኒ፡ ኦ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ እስመ፡ አነ፡ ሰይጣን፡ ኢትስግዱ፡ ሊተ፡ አላ፡ ስግዱ፡ ለአምላክነ፡ ቀውስጦስ፡ ወአምልክዎ፡ እስመ፡ ውእቱ፡ ዘገብረ፡ ሰማየ፡ ወምድረ፡ ምስለ፡ ኰሉ፡ ዘሀሎ፡ ውስቴቶሙ፡ ወበዝንቱ፡ ስሙን፡ ዘደምሰሶ፡ ለደብረ፡ ፈንታሌ፡ በጸሎተ፡ አቡሆሙ፡ ለእሉ፡ ወራዙት፡ ዘውእቱ፡ አምላክ፡

ውእቱ።¹⁵ ኅድጉኒ፡ ኪያየ፡ ወኢታምልኩኒ፡ ከመ፡ (88va) ኢያጥፍዐኒ።¹⁶ ውእቱ፡ ቀውስጦስ፡
ዘአጥፍኡ፡ በጸሎቱ፡ ለደብረ፡ ፈንታሌ፡ ማኅደረ፡ ኩልነ።

¹ E ባዋ | ² * C ት | ³ E ወሰዱ | ⁴ C, D & E ...h | ⁵ B ቀውስ | ⁶ C, D & E ንሰ... | ⁷ B ወኪሉ | ⁸ {} B ሴ | ⁹ * B ዓ | ¹⁰ E ዘወበነ | ¹¹ C, D & E ... እየነ | ¹² * B ዕ | ¹³ omits | ¹⁴ * B ዕ | ¹⁵ B omits | ¹⁶ B ኢያጥፋኒ፡ C, D & E...ፍኡኒ

ወዘንተ፡ ብሂሎ፡ ርኢናሁ፡ እንዘ፡ ይጐይይ፡ እምላዕላ፡¹ ጣዖትነ፡ ተንሢኦ።

ወገጹኒ፡ ከመ፡ ሆባይ፡ ወአዕይንቲሁኒ፡ ይመስል፡ ነበልባለ፡ እሳት። ወአውሥኦ፡ አቡነ፡ ወይቤሎሙ፡
ውእቱ፡ ሰይጣን፡ ኢጐየ፡ እም፡ ሀገርከሙ፡ አላ፡ ቀሠፎ፡ መልአከ፡ በመብረቀ፡ እሳት፡ ወሞተ።
ወውዱቀ፡ ሀሎ፡ በሐቅለ፡ ሀገርከሙ። ንዑ፡ ትልወኒ፡² አንትሙ፡ ሰብአ፡ ደብረ፡ ፈንታሌ፡ ትርአይዎ፡
³ ለበድነ፡ ውእቱ፡ ሰይጣን፡ ተንሥኦ፡ ወአንዘ፡ አቡነ፡ ፍኖተ፡ መንገለ፡⁴ ዘሀሎ፡ በድነ፡ ሰይጣን፡
ወአርአዮሙ፡ በድኖ፡ (88vb) ወሶበ፡ ርእይዎ፡ ይቤሉ፡ በበይናቲሆሙ፡ ከመዝኑ፡ እኩይ፡ ውእቱ፡
መልአከ*፡⁵ ሰይጣን፡ ወይቤልዎ፡ ለአቡነ፡ ቀውስጦስ፡ ነዓ፡ ንሑር፡ ኅበ፡ ዘነገርናከ፡ ቤተ፡ ጣዖት፡
ንሥራዕ፡ ዘአዘዝከነ፡ ኩሎ። ወይቤሎሙ፡ እወ፡ ይኩን፡ ዘከመ፡ ትቤሉኒ፡ አንትሙ።

ወእምዝ፡ ቦኦ፡⁶ ውስተ፡ ቤተ፡ ጣዖት፡ ወርእየ፡ ኩሎ፡ ቅጽራ። ወአንከረ፡ ሱራሬሃ፡⁷ ለቤተ፡ ጣዖት፡
እስመ፡ ሕንፃሃ፡ ንኩር፡ ወመንክር። ወአዕማዲሃኒ፡ ልቡጣን፡ በቀለመ፡ ኒል፡ ወኅንብርብ፡⁸
ወግጃር። ወሥርጉት፡ በኩሉ፡ ሠርጉ፡ ሠናይ። ወይቤሎሙ፡ ለሰብአ፡ ይእቲ፡ ሀገር፡ በዘመነ፡ መኑ፡
መስፈነ፡ ሀገርከሙ፡ (89ra) ተሐንጸት፡ ይቤሉከሙ፡ አበዊከሙ፡⁹ ዛቲ፡ ቤት፡ ሠናይት። ወይቤልዎ፡
በመስፍነ፡ ክርስቲያን፡ ዘስሙ፡ ዮሐንስ፡ መልአከ፡ ምክሩ፡ ለነአኩቶለአብ፡ ንጉሠ፡ ላስታ። ወእምዝ፡
ጊዜ፡ ሞተ፡ ውእቱ፡ መኰንን፡ እስመ፡ አልበ፡ ወልድ፡ ወራሴ፡ ቤቱ፡ ወንዋዩ፡ መጽኦ፡ ይቤሉኒ፡ ፩፡
ባዕል፡ ብእሲ፡ ነሢኦ፡ ሢመቶ፡ እም፡ ንጉሠ፡ መሠርያን፡ ዘሀገረ፡ አፍርንጊ፡ ወረሰያ፡ ይቤሉኒ፡ ቤተ፡
ጣዖት።

ወእምዝ፡ አውሥኦ*፡¹⁰ አቡነ፡ ቀውስጦስ፡ ወይቤሎሙ፡ እንከስ፡ ኢየ*ሃሥሥ፡¹¹ ካልእተ፡ ሕንፃ፡
ለቤተ፡ ክርስቲያን፡ እስመ፡ ተሐንፀት፡ በንዋዩ፡¹² ዮሐንስ፡ ክርስቲያናዊ፡ ዛቲ፡ ቤት። ወነጸርኩ፡ (89rb)
በዲበ፡ መሳከዊሃ፡ ጽሕፈተ፡ ጦማር።

¹ C, D & E አም... | ² B adds ኦ | ³ C, D & E ወት... | ⁴ B omits | ⁵ * A ዓ | ⁶ B ሶአ | ⁷ C, D & E ሰራ... | ⁸ A & B ኅጉጉሬ፡ C, D & E ኅጉጉሬ | ⁹ B omits | ¹⁰ * B ኦ | ¹¹ * B ነ | ¹² E...ዋየን

ወአንበብከዋ፡ ለቀለሙ፡ ወይቤ፡ ዛቲ፡ ቤት፡ ዘዮሐንስ፡ መስፍነ፡ ሸዋ፡ መልአከ፡ ምክሩ፡
ለነአኩቶለአብ፡ ንጉሥ፡^{1a} ጻድቅ፡^b በከመ፡ ነገርከሙኒ፡ አነኒ፡ ረከብኩ፡ ነገረ፡ ዚአሃ።

ወእምዝ፡ ይቤሎሙ፡ ለእሉ፡² ፪፡ ወራዙት፡ አርዳኢሁ፡ ሑሩ፡ ኅበ፡ ደቂቅዮ፡ ዘሀገረ፡ ሰርማት።
ወበልዎሙ፡ ንዑ፡³ ኅቤየ፡ አንዘከሙ፡⁴ ፪ተ፡ ታቦታተ፡ አሐፊተ፡⁵ ዘእግዝእትነ፡ ማርያም፡ ወ፩፡ ታቦተ፡
ዘእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ ሀለዉ፡ ፪፡ ጽላት፡ እለ፡ ኡብኦ፡⁶ ሕይወትብነ፡ ውስተ፡
መቅደሳ፡ ለቤተ፡ ክርስቲያን፡ ዘሀገረ፡ ዝም፡ ዘቤተ፡ ታቦተ፡ ፬፡ እንስሳ።

(89va) ወእምዝ፡ ሑሩ፡ ወራዙት፡ ወነገርዎ፡ ለካህናተ፡⁶ ደብረ፡⁷ ዠንበር። ወነሥእዎን፡ ለእላ፡ ፪ቲ፡
ጽላት። ወወረዱ፡ ኅበ፡ አቡነ፡ ቀውስጦስ፡ ወቀደሳ፡ ለአሐቲ፡ ታቦት፡ በስመ፡ እግዝእትነ፡ ማርያም፡
ወአብኦ*፡⁸ ውስተ፡ ይእቲ፡ ቤት፡ ወሰመየ፡ ስማ፡ ለይእቲ፡ ቤተ፡ ክርስቲያን፡ ቤተ፡ በረከት። ወስመ፡
ብሔራ፡ ተብህለ፡ በረከት። ወሢሞሙ፡ ላዕሌሃ፡ ለእሉ፡ ወራዙት፡ ፪ቱ፡ ሥ*ዩማነ፡⁹ ካህናቲሃ።

ወአዘዘሙ፡ ይንሥኡ፡ ሢመተ፡ ቅስና፡ እምነ፡ ዮሐንስ፡ ጳጳስ። ወሑሩ፡ ኅበ፡ ሀገረ፡ አኩሱም፡ ወነሥኡ፡
እምነ፡ ውእቱ፡ ጳጳስ፡ ሢመተ፡ ቀሳውስት፡ ወኮኑ፡ ከመ፡ አቡነ፡ ቀውስጦስ፡ በምሂረ፡ ሃይማኖት፡
ወተኣኃውዎ፡ በገድል፡ ወኮኑ፡¹⁰ ጻድቃነ፡ (89vb) ከማሁ፡ በአርትዖ፡ ሃይማኖት፡ ለሕዝበ፡ ይእቲ፡
ሀገር፡ ለ፪፡¹¹ ስሙ፡ ዮሐንስ፡ ዘሀገረ፡ በረከት፡ ወለ፪፡ ስሙ፡ ያዕቆብ፡ ዘሀገረ፡ ወሲል።

ወእምዝ፡ ወረደ፡ እም፡ ሀገረ፡ በረከት፡ ወዐርገ፡ ደብረ፡ ፈንታሌ፡ ወቀደሶ፡ ለውእቱ፡ ታቦት፡ በስመ፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወበላዕሌሁ፡ ሣረረ፡ ቤተ፡ ክርስቲያን፡ ውእቱ፡ መኰንን፡ ወአጥመቆ፡

አቡነ፡ ጥምቀተ፡ ክርስትና፡ በስመ፡ ቅዱስ፡ ጊዮርጊስ፡ ወሰመየ፡ ስሞ፡ ዘጊዮርጊስ፡ ወውእቱኒ፡ መኰንነ፡ ፈንታሌ፡

¹ C, D & E ንጉሠ፡ ጽድቅ | ² B ለዕሉ | ³ C & D ነው | ⁴ C, D & E ዘክሙ | ⁵ {} ቲ | ⁶ C, D & E እለ | ⁷ B እለ | ⁸ * B ዓ | ⁹ * B, C, D & E ስ | ¹⁰ E omits | ¹¹ E ፩

ዐደወ፡ ባሕረ፡ አዋሲ፡ ወተፃብዖሙ፡ ለመኳንንተ፡ ተንባላት፡ ወሞሪሙ፡ በኅይለ ጸሎቱ ለአቡነ ቀውስጦስ፡ ወለምኩራብሙ፡ አመዝበራ፡ ወሐነጸ፡ (gora) ካልእተ፡ ቤተ፡ ክርስቲያን፡ በስመ፡ ቅዱስ፡ ጊዮርጊስ፡ ሰማዕት፡ ወቀደሳ፡¹ አቡነ፡ አመ፡ ፳፱፡ ለሚያዚያ፡ በዕለተ፡ ዕረፍቱ፡ ወኮኑ፡ በውስቴታ፡ ብዙኃን፡² ተአምራት፡ ለሕመማን፡ ወአምኑ፡ ብዙኃን፡ ተንባላት፡³ ወኮኑ፡ ክርስቲያን፡ በእደ፡ አቡነ፡ ቀውስጦስ፡ አሚነ፡ ሥሉስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ወመሀሮሙ፡ አሚነ፡ ሥሉስ፡ ቅዱስ፡ ፩፡ አምላክ፡

30. The establishment of the Monastery of Nəbge Märyām

⁴ ወእምዝ፡ ተመይጠ፡ ኅበ፡ ሀገሩ፡ ምድረ፡ ዝም፡ ወሐነ፡ በደብረ፡ ንብጌ፡ ዓባየ፡ ቤተ፡ ክርስቲያን፡ በስመ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወመጽአ፡ እኑሁ፡ ኢያሱ፡ መኰንነ፡ ደወሮ፡ ዘተወልደ፡ እምድኅሬሁ፡ እም፡ አቡሁ፡ ገላውዴዎስ፡ ወተራከቡ፡ ምስሌሁ፡ እሙ፡⁵ እምነጽዮን፡ ወእኅቱኒ፡ (gorb) ዘተወልደት፡⁶ ምስለ፡ ኢያሱ፡

ወእኅቱኒ፡ እስመ፡ ወለደት፡ ወልደ፡ ሠናየ፡ እመኰንነ፡ ፈጠጋር፡ ወመጽአት፡ ኅቤሁ፡ እኒዛሁ፡ ለውእቱ፡ ወልድ፡ ከመ፡ ያጥምቅ፡ ላቲ፡ ጥምቀተ፡ ክርስትና፡ ወትቤሎ፡ እሙ፡ አ፡ ወልድየ፡ ቀውስጦስ፡ እስመ፡ አንተ፡ በኩሩ፡ ለእኑከ፡ ንሣእ፡ እም፡ ንዋያተ፡ አቡከ፡ ፪ተ፡ ወ፹፡ ድርኅመ፡⁷ ወርቅ፡ ወ፵፻፱፻ተ፡ አባግዐ፡ ወ፵፻፲ተ፡ አልህምተ፡ ወጉልተ፡ ሀገር፡ ፲ተ፡ አህጉረ፡ እም፡ አድያመ፡ ደወሮ፡ ንሣእ፡ እም፡ እደ፡ እኑከ፡

ወእምዝ፡ አውሥአ፡ አቡነ፡ ቀውስጦስ፡ ወይቤላ፡ ሚ፡ ላዕሌኪ፡ አ፡ እምየ፡ እስመ፡ አቡየ፡ በእንቲአየ፡ ኅደገ፡ ዘ፡^{8a} ኩሎ፡^b ንዋየ፡ ወመነነ፡ ዓለመ፡ ዝኒ፡ ከንቱ፡ ወኅደረ፡ ለአምላኩ፡ (gova) ወኮነ፡ መነኰስ፡ ዐቢየ፡ ዘአልቡቱ፡ ጥሪት፡ ከማየ፡ ወዮምስ፡ ሀለወ፡ ለኪ፡ በደብረ፡ የይ፡ ሀቢዮ፡⁹ ንዋየ፡ ለእመ፡ ይቤለኪ፡

¹ B ... ደሰ፡ C, D & E ... ደሰ | ² * C, D & E ነ | ³ * C, D & E ተ | ⁴ C & D begin new passage (28) under the title ‘ዘጥር’ | ⁵ C & D omit | ⁶ B ዘተወለደት | ⁷ E ድኅርመ | ^{8a} & ^b A & B ዘምስለ፡ ኩሎ | ⁹ E ወሀሊዮ

አሆ፡ ሊተሰ፡ ኢይመስለኒ፡ ዘይትዌ*ከፈኪ፡¹ ንዋየ፡ እስመ፡ ኮነ፡ ዐቢየ፡ ወኢይትዌከፉ፡ መነኰሳት፡ ንዋየ፡ እምድኅረ፡ ኮኑ፡ መነኰሳተ፡ ኢትጽሐቂ፡² አ፡ እምየ፡ ለነገረ፡ ዝኒ፡ ንዋይ፡ አላ፡ ዝርዊየ፡ ለነዳያን፡ ወባሕቱ፡ ሀቢዮ ለብእሴ፡ ወለትኪ፡ እኅትየ፡ ከመ፡ ይመጥወኒ፡ ወልደ፡ ዘወለደ፡ እም፡ እኅትየ፡ ዛቲ፡ ከመ፡ ይኩነኒ፡³ ተስ*ፋ፡⁴ ውእቱ፡ ሕፃን፡

ወእምዝ፡ ይቤሎ፡ ምታ፡ ለእኅቱ፡ ስማዕ፡ አ፡ አባ፡ አነ፡ እሜጥወከ፡⁵ ወልድየ፡ ዝኰ፡⁶ ዘእንበለ፡ አስበ፡ ንዋይ፡ እስመ፡ ወልደ፡ እኅትከ፡ ውእቱ፡ ወሊተኒ፡ (gova) ትወልድ፡⁷ ካዕበ፡ በጸሎትከ፡ ሠናየ፡ ወልደ፡ ይእዜስ፡ ተንሥእ፡ ወአጥመቆ፡ ጥምቀተ፡ ክርስትና፡ በእንተዝ፡ እስመ፡⁸ መጻእነ፡ ኅቤከ፡

ወሰበ፡ ሰምዐ፡ ዘንተ፡ ተፈሥሐ፡ ጥቀ፡ ወአጥመቆ፡ ለውእቱ፡ ወልድ፡ ወሰመየ፡⁹ ስሞ፡ ተስፋሕፃን፡ ወእምዝ፡ ይቤሎ፡ ለእኑሁ፡ ኢያሱ፡ አንተ፡ ንበር፡ በመንበረ፡ አቡከ፡ እንዘ፡ ትኩንን፡ ሀገረ፡ አቡከ፡ በፍትሕ፡ ወበርትዕት፡ ሃይማኖት፡ ወለእኅትከ፡ ሀባ፡ ፲፡ ጉልተ፡ ህየንተ፡ ክፍልየ፡¹⁰

ወአውሥአ፡ እኑሁ፡ ኢያሱ፡ ወይቤሎ፡ ስማዕ፡ እስመ፡ አንተኒ፡ አቡየ፡ ህየንተ፡ አበ፡ ኩልነ፡ አነ፡ እስምዕ፡¹¹ ኩሎ፡¹² ዘትቤለኒ፡ ወእትዌከፍ፡ ነገረ*ከ፡¹³ ወኢይትወደው፡¹⁴ ትእዛዘከ፡ (gira) እስመ፡ እምታሕተ፡¹⁵ እግዚአብሔር፡ አንተ፡ ውእቱ፡ እግዚእነ፡

ወእምዝ፡ ሖረ፡ ኢያሱ፡ ምስለ፡ እሙ፡ ወእኅቱ፡ ሀገረ፡ ደወሮ፡ ወመጠዋ፡ ፲፡ ጉልተ፡ በከመ፡ ይቤሎ፡ አቡነ፡ ወነበሩ፡ በሰላም፡¹⁶ ወበአሐቲ፡ ፍቅር፡ እንዘ፡ ይገብሩ፡ ፈቃድ፡ እግዚአብሔር፡ ወውእቱ፡ ሕፃን፡ ተሐፅነ፡ በኅብ፡ አቡነ፡ ወአልሀቀቶ፡ አሐቲ፡ ዕቤር፡ እኅተ፡ እሙ፡ እምነጽዮን፡

¹ * B ወ | ² A & B...ጸሐቂ፡ C, D & E...ትጻሐቂ | ³ C ...ነነ | ⁴ * C, D & E ሰ | ⁵ E...ጠወከ | ⁶ C, D & E ዝኩ | ⁷ C, D & E ተወልደ | ⁸ C & D እመ | ⁹ E ወሰየ | ¹⁰ B ኩልየ | ¹¹ C, D & E እስማዕ | ¹² B transcribed twice repeatedly | ¹³ C, D & E ር | ¹⁴ C, D & E ወእት... | ¹⁵ B adds ሀገርከ | ¹⁶ B ሰላላም፡ C, D & E በሰላም

31. *Abuna Taklahāyāmānot, Yəkunno’amlāk and Abuna Zenāmārqos*

¹ ወእምዝ፡ እምድኅረ፡ ሐነፅ፡ ቤተ፡ ክርስቲያን፡ በ፫፡ ዐመት፡ ውስተ፡ ገዳመ፡ ንብጌ፡ መጽእ፡ አቡነ፡ ተክለሃይማኖት፡² ኅብ፡ ጽላልሽ፡ ሀገሩ፡ ወባሕቱ፡ ኢቦአ፡ ውስተ፡ ቤተ፡ አቡሁ፡ ጸጋዘአብ፡ አላ፡ (፡፡፡) ቦዐ፡ ውስተ፡ ገዳመ፡ ንብጌ፡ ኅብ፡ ሀለወ፡ ቦቱ፡ አቡነ፡ ቀውስጦስ፡ ወተራከቦ፡ ወተሐቀ፡ በክሳውዲሆሙ፡ ወበከዩ፡ ጥቀ፡ እስመ፡ ኢተራከቡ፡ እምድኅረ፡ ሞተ፡ አባ፡ ጸጋዘአብ፡ እስመ፡ አቡነ፡ ቀውስጦስ፡ ሖረ፡ በካልእ፡ ፍኖት፡ መንገለ፡ ትግሬ፡ ወኢየሩሳሌም፡ ወተመይጠ፡ ውስተ፡ ሀገሩ፡³ ወአቡነ፡ ተክለሃይማኖት፡ እስመ፡ ሖረ፡ በ፩፡ ፍኖ፡⁴ ለፌ፡ መንገለ፡ ምድረ፡ ከተታ፡ ለም[ሂረ]፡⁵ ወንጌል፡ ወካዕብ፡ ሀገረ፡ ዊፋት፡ ወሥልስ፡⁶ ኅብ፡ ሀገረ፡ ሞተለሚ፡ ወራብዓየ፡ ኅብ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ወበህየ፡ ነበረ፡ ፲፡ ዐመተ፡ (፡፡፡) ወበደሴተ፡ ባሕረ፡ ሐይቅኒ፡ ነበረ፡ ፲፡ ዐመተ፡ ወኮነ፡⁷ መነኩስ፡ ዐቢየ፡ ወበደብረ፡ ዳሞኒ፡ ፲ወ፪ተ፡ ዐመተ፡ ወእምዝ፡ ወረደ፡ ኢየሩሳሌም፡ ፫፡ ጊዜ፡ ወእምዝ፡⁸ ተመይጠ፡ እም፡ ሀገረ፡ ግብጽ፡ በትእዛዘ፡ ሊቀ፡ ጳጳሳት፡ ዘእስክንድርያ፡ ከመ፡ ይኩን፡ አብ፡ ኩሉ፡ ሰብአ፡ ኢትዮጵያ፡ በምንኩስና፡ ወበእንተዝ፡ ተመይጡ፡⁹ ውስተ፡ ሀገሮሙ፡¹⁰ { ወ } ተራከቡ፡¹¹ እምድኅረ፡ ተፈልጡ፡ በ፵ወ፭፡ ዐመት፡

ወእምዝ፡ ይቤሎ፡ አቡነ፡ ተክለሃይማኖት፡ ለአቡነ፡ ቀውስጦስ፡ ነ*ዓ፡¹² አ፡ እኅዮ፡ ልበስ፡¹³ አስኬማ፡ መላእክት፡ ዘውእቱ፡ ልብስ፡ አበው፡ ቅዱሳን፡ መነኮሳት፡ ዘአባ፡ እንጦንዮስ፡ ወመቃርስ፡ ወቆብዐ*፡¹⁴ ከብሮሙ፡ (፡፡፡) ንሣእ፡ እስመ፡ አዘዘኒ፡ መልአከ፡ እግዝእትከ፡ ቅዱስ፡ ገብርኤል፡ ከመ፡ እኩንከ፡ አብ፡ በምንኩ*ስና፡¹⁵ ወእምዝ፡ ተንሥኡ፡ ወወረዱ፡ ደብረ፡ ሊባኖስ፡ ወነሥኡ፡ እም፡ እዴሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ልብስ፡ ምንኩስና፡

ወእምዝ፡ እምድኅረ፡ ወረዱ፡ በ፪፡ ዐመት፡ ወእምአመ፡ ተወልዱ፡ በ፭፡ ዐመት፡

¹ D begins new passage (29) | ² B ተክለሃይማ | ³ A adds በ፩ ፍኖት፡ ውስተ፡ ሀገሩ፡ B adds በ፩ ፍኖት፡ | ⁴ E ፍኖተ | ⁵ {} ሕሮ | ⁶ C, D & E ..ልሰ | ⁷ a-c B omits | ⁸ B ወእምድኅረዝ | ⁹ * A & B ጠ፡ C, D & E ጦ | ¹⁰ C, D & E ..ገሩ | ¹¹ {} | ¹² * B ሃ | ¹³ C, D & E ልብስ | ¹⁴ * A & B ዓ፡ C, D & E አ | ¹⁵ * C, D & E ቀኦ

ወከዊኖ፡ ወልደ፡ ፭፡ ዐመት፡ አቡነ፡ ተክለሃይማኖት፡ ወአቡነ፡ ቀውስጦስ፡ ከዊኖ፡¹ ወልደ፡ ፰ወ፪፡ ዐመት፡ ወ፭፡ አውራኅ፡ ነግሠ፡ ይኩኖአምላክ፡ እኅሁ፡ ለአባ፡ ቀውስጦስ፡ ተቀቢያ፡ ቅብዐ*፡² መንግሥት፡ በእ*ደ፡³ አቡነ፡ ተክለሃይማኖት፡

⁴ ወበውእቱ፡ መዋዕል፡ (፡፡፡) ነበረ፡ አቡነ፡ ዜና፡ ማርቆስ፡ ወልደ፡ እኅቶሙ፡ ለአባ፡ ቀውስጦስ፡ ወለይኩኖአምላክ፡ ወለአቡነ፡ ተክለሃይማኖት፡ ወልደ፡ እኅወ፡ አቡሁ፡ ወበእንተዝ፡ ነሥኡ፡ ቆብዐ፡ ወአስኬማ፡ እም፡ እደ፡⁵ አቡነ፡ ተክለሃይማኖት፡ በመዋዕለ፡ ንእሱ፡ እንዘ፡ ሀሎ፡ በ፱ወ፭፡ ዐመት*፡⁶ እስመ፡ ይቤሎ፡ እኅወ፡ እሙ፡ ይኩኖአምላክ፡ ኢትንሣ*እ፡⁷ ልብስ፡ መነኮሳት፡⁸ ከመ፡ አኅወዮ፡ እለ፡ ቀውስጦስ፡ እስመ፡ አንተ፡ ወልደ፡ እኅትዮ፡ ዘተወልደት፡ ምስሌየ፡ መንታ፡ ወበእንተዝ፡ እሰየመከ፡ ርእስ፡ መኳንንት፡ ውስተ፡ ኩሉ፡ ደወለ፡ መንግሥት፡⁹ ከመ፡ ትርድኣኒ፡ በግበረ፡ መንግሥት፡

(*gIrḅ*) ወእምየ፡ ቀዲሙ፡ ወለደት፡ ውሉደ፡ ፪ተ፡ {ዕደወ}፡¹⁰ ወ፪ተ፡ አንስተ፡ እም፡ ገላውዴዎስ፡ መኰንን፡ ደወሮ፡ ወበኩራ፡ አባ፡ ቀውስጦስ፡ ኮነ፡ መነኰስ፡ ወወለታ፡ አሐቲ፡ ኮነት፡ ብየ፡ መካናዊተ፡ ዘኢትወልድ፡ ወአሐቲ፡¹¹ ወለደት፡ ሠናየ፡ {ወልደ}፡¹² ወረሰዮ፡¹³ አባ፡ ቀውስጦስ፡ ከማሁ፡ መነኰስ፡ በንዕሱ፡ እንዘ፡ ወልደ፡ ፯፡ ዐመት፡ ከዊኖ፡

ወለእምየኒ፡ ጎደጋ፡ ምታ፡ እምአመ፡ ተወልደ፡ አባ፡ ቀውስጦስ፡ በ፲ወ፱፡ ዐመት፡ ወ፭፡ አውራጎ፡ ወእምድጎረዝ፡ ተራከባ፡ አቡየ፡ ወወለደት፡ ሎቱ፡ እመ፡ ዚአከ፡ ወኪያየ፡ በአሐቲ፡ ዕለት፡ መንታ፡ ወበ፲ወ፩፡ ዐመት፡ ወለደት፡ {እጎትየ}፡¹⁴ ኪያክ፡ በኒሩተ፡ አምላኪየ፡ ከመ፡ ትኩነኒ፡ እጎወ፡ (*gIva*) ወሀበኒ፡ ኪያክ፡ እምነ፡ እጎወ፡ አቡሁ፡ ለአባ፡ ተክለሃይማኖት፡ ለምንትኬ፡ ተጎድጎኒ፡ ስማዕ፡ አ፡

¹ E omits | ² A & B ፃ፡ C, D & E አ | ³ * B ዕ | ⁴ D begins new passage (30) | ⁵ B ዕምዕደ | ⁶ * C & D ት | ⁷ * B ሳ | ⁸ C, D & E ምንኸስና | ⁹ Eትየ | ¹⁰ {} እደ | ¹¹ E ወአሐደ | ¹² There should be a noun in an object form that the adjective ሠናየ to be appropriate. | ¹³ * B የ | ¹⁴ Inovated because the sentence needs a subject, and according to the narration the one who gave birth was the twin sister of Yekunnoamlak.

ወልድየ፡ {ወ}ምንት፡¹ ግብር፡ አገበረከ፡ ከመ፡ ትኩን፡ መነኰስ፡ ኢተአምዱኑ፡ ካልዐ፡² ግብረ፡ ዘእንበለ፡ ከዊነ፡³ መነኰስ፡⁴ ዘርዐ፡⁵ ሙላዳ፡ ለእምየ፡ ወለተ፡ ማቴዎስ፡ ዐቢይ፡ ወለአሐቲ፡ እጎታ፡ ለእምየ፡ አውሰባ፡ ዘርዐአብርሃም፡ ወወለደ፡ ወልደ፡ ሠናየ፡ እምኔሃ፡ ወኮነ፡ መነኰስ፡ ዘስሙ፡ አኖሬዎስ፡ ወካልእት፡ እጎታ፡ ትቤጽዮን፡ ወለደት፡ ሠናየ፡ ከማሃ፡ እም፡ አርከለዲስ፡ እጎወ፡ ጸጋዘአብ፡ ወውእቱኒ፡ ሕፃንሞዐ፡ ኮነ፡ መነኰስ፡ ደብረ፡ እለ፡ ሻእንበር፡ በዊዖ፡ ሀሎ፡ ወኰሎሙ፡ አጋዊሃ፡ ለእምየ፡ ኮነ፡ መነኰሳት፡⁶ ወምስለ፡ መኑ፡ እኳንን፡ ዘወሀበኒ፡ አምላኪየ፡ መንግሥተ፡ ኢትዮጵያ፡ ለእመ፡ ትኩወን፡ አንተኒ፡ ከመ፡ (*gIrḅ*) አጋዊሃ፡ ለእምየ፡ እመትር፡ ርእሰከ፡ በሰይፍ፡

ወአውሥአ፡ አቡነ፡ ዜና፡ ማርቆስ፡ ወይቤሎ፡ አነ፡ ኢይመነኩስ፡ እንዘ፡ ሀሎከ፡ አንተ፡ መልዕልተ፡ መንበረ፡⁷ መንግሥት፡ አላ፡ እኩወን፡⁸ ርእሰ፡ መኳንንት፡ በዘመንከ፡ ወአስተዋስበኒ፡ ምስለ፡ ወለተ፡ ፩፡ መኰንን፡ ዐቢይ፡ ከመ፡ ፈቃድከ፡⁹

ወዘንተ፡ ብሂሎ፡ አቡነ፡ ዜናማርቆስ፡ ወጽአ፡ እምነቤሁ፡ ወተድጎለ፡ እም፡ ከተማሁ፡ ለይኩኖአምላክ፡ ወወረደ፡ መንገለ፡ (*gIva*) ደብረ፡ ሊባኖስ፡ ወበጽሐ፡ በሰላም፡ ወበዳጎና፡ ጎቤሁ፡ ለአቡነ፡ ቀውስጦስ፡ ወነገሮ፡ ከሎ፡ ዘይቤሎ፡ ንጉሥ፡ ወተፈሥሐ፡ አቡነ፡ ቀውስጦስ፡ ወይቤሎ፡ ሠናየ፡ ገበርከ፡ አ፡ ወልድየ፡ ጥዑም፡ እስመ፡ ለዝንቱ፡ ነገረ፡ ንጉሥ፡ እኑነ፡ በመንፈስቅዱስ፡ ከሠተ፡ ለከ፡ ምሥጢሮ፡ ይእዜኒ፡ ነዓ፡ ጎበ፡ አባ፡ ተክለሃይማኖት፡ ንፃእ፡ ከመ፡ ይልብስከ፡ ከማየ፡ ልብሰ፡ መነኰሳት፡ ከመ፡ ትትጋደል፡ ቦቱ፡ ምስለ፡ ሰይጣን፡ ወከመ፡ ትፅብዖ፡ በልብሰ፡ ዝኒ፡ ዘመነኰሳት፡ እስመ፡ ሢመክ፡ እግዚእነ፡ኢየሱስ፡ ክርስቶስ፡ ሐዲስ፡ ሐዋርያ፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ፡ ለብሔረ፡ እንደ፡ ግብጦን፡ ወሀገረ፡ ምሑር፡ (*gIvb*) ሑር፡ ውስተ፡ ውእቶን፡ አህ*ጉር፡¹⁰ ወስብከ፡¹¹

¹ {} A, B, C, D & E በ | ² * A B | ³ B ከዊኖ | ⁴ C, D & E ሰ | ⁵ B ዘዕለ | ⁶ C & D ...ሳት፡ E መነሳት | ⁷ B ዓንበረ | ⁸ B ከውን | ⁹ C & D ፈቀደከ፡ E ፈቀድከ | ¹⁰ * C, D & E ጎ | ¹¹ B ወስብከ፡ C & D ወስብከ፡ E ወስብከ

ወንጌሎ፡ ሊቃለ እግዚአብሔር ወየአምኑ ሕዝብ፡ በቃለ፡ ትምህርትከ፡¹ ወኢታስተርኢ፡ በመዋዕለ፡ ዝንቱ፡ ንጉሥ፡ እስከ፡ የጎልፍ ዘመኑ፡ በአድያመ፡ ሸ*ዋ፡² ዘእንበለ፡ ሀገረ፡ ምሑር፡

ወከመዝ፡ ተነበየ፡ በመንፈስቅዱስ፡ ለአቡነ፡ ዜናማርቆስ፡ ወኮነ፡ ሎቱ፡ ወነበረ፡ እንዘ፡ ይሔወጽ፡ እስከ፡ ጎለፈ፡ ዘመነ፡ መንግሥቱ፡ ለይኩኖአምላክ፡ ወይነብር፡ ምስለ፡ አቡነ፡ ዜናማርቆስ፡ ሐዊሮ፡³ በሠረገላ፡ ብርሃን፡ ውስተ፡ ምሑር፡ ፯ተ፡ አውራጎ፡ አው፡ ፱፡ መዋዕለ፡ እንዘ፡ ይትዋነዩ፡ ነገረ፡ እግዚአብሔር፡ (*g2ra*) ወይትመየጥ፡ ጎበ፡ ገዳመ፡ ንብጌ፡ በሠረገላ፡ ብርሃን፡ ወሰፈፈት፡ ሃይማኖተ፡ ክርስቶስ፡ እም፡ ጽንፋ፡ እስከ፡ ጽንፈ፡ ምድራ፡ ለብሔረ፡ ኢትዮጵያ፡ በመዋዕሊሆሙ፡ ለእሉ፡ አጋው፡ አቡነ፡ ዜናማርቆስ፡ ወአባ፡ ቀውስጦስ፡ እጎወ፡ እሙ፡

ወይእቲኒ፡ መሠሪት፡ ኮነት፡ በእዴሁ፡ መነኮሳይተ፡ ምስለ፡ እኅሃ፡ በዋ፡ ወሄማ፡ እመ፡ ምኔት፡ ዘደብረ፡ እለ፡ ዝንበር፡ ላዕለ፡ ደናግል፡ ወኮነት ጥብዕተ፡ ለገቢረ፡ ሠናይ፡ ወሃይማኖት፡ ወአዕረፈት፡ በሰላም፡ ወበዕት ውስተ መንግሥተ፡ ሰማያት፡ ዘኢየሳልፍ፡ ወእኅሃ፡ በዋ፡ ተሰይመ፡ ላዕለ፡ ደብረ፡⁴ ገብርኤል፡ ሊቀ፡ ካህናት፡ በትእዛዘ፡ አቡነ፡ ቀውስጦስ፡ ወኮነ፡ በጸሎቱ፡ ዐቢየ፡ ጻድቀ፡ ከመ፡ እኅቱ፡ {ወ}በአ፡⁵ ውስተ፡ (92፣፣b) መንግሥተ፡ ሰማያት፡

32. The death and funeral of ‘Īmmənaṣəyon

ወእምድኅረ፡ ኅለፈ፡ ይኩኖአምላክ፡ መጽአ፡ አቡነ፡ ዜናማርቆስ፡ እም፡ ሀገረ፡ ምሑር፡ ወይቤሎ፡ ነዓ፡ አቡዮ፡ ንሑር፡ ኅበ፡ እምከ፡ እስመ፡ በጽሐ፡ ዕረፍታ፡ ወንቅብራ፡ ኅበ፡ መቃብረ፡ አባ፡ ተክለሃይማኖት፡ እኅሃ፡

ወአነ፡ መጻእኩ፡ ውስተ፡ ሞረት፡ ሀገርየ፡ እስመ፡ ኅለፈ፡ ሊተ፡ ዘመነ*፡⁶

¹ B ትእም... | ² * C, D & E ሽ | ³ C, D & E omit | ⁴ B omits | ⁵ {} ወ is suggested to be added since there are two verbs in the sentence namely ኮነ and በአ. Thus, the second verb shall come after one of the conjunctions ወ, ኒ or ሂ to avoid confusion because of repetition of verbs. | ⁶ * C & D ን

ዕድሜሁ፡ ለእኅኩ፡ በከመ፡ ትቤለኒ፡ አንተ፡ አድሊወክ፡¹ እምነ፡ ወልደ፡ እምከ፡ ሊተ፡ እስመ፡ ኅር፡ መምህር*፡² ኢያደሉ፡ ለእኅወ፡ ሥጋሁ፡ አላ፡ ውእቱ፡ ለነገደ፡ ነፍሱ፡ ወበእንተዝ፡ አዕበየከ፡ በቅድመ፡ እግዚአብሔር፡ እምነ፡ ቅዱሳንሁ፡ ኩሎሙ፡

ወእምዝ፡ ተፅዕኑ፡ በሠረገላ፡ ብርሃን፡ ወሐሩ፡ ኅበ፡ እምሙ፡ ወረከብዋ፡ ሐሚማ፡ ንስቲተ፡ ወተክህነ፡ አቡነ፡ ቀውስጦስ፡ (93፣፣a) በቅስና፡ ወአቡነ፡ ዜናማርቆስ፡ በዲቀኅና፡ ወቀደሱ፡ ቀኅርባነ፡ ወመጠውዋ፡ እም፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡ በሀገረ፡ እንዝራ፡ ወአዕረፈት፡ በሰላም፡ ወነሥኡ፡ በድነ፡ ሥጋሃ፡ ቅድስተ፡ ወፀዕኑ፡ ዲበ፡ ሠረገላሆሙ፡ ዘብርሃን፡ ወአኅዙ፡ ይሑሩ፡ ደብረ፡ ሊባኖስ፡ ወክረምት፡ ውእቱ፡ ዘመኑ፡ ዘአዕረፈት፡ ቦቱ፡ በዲበ፡ ሠረገላ፡ ብርሃን፡ ሐሩ፡ ደብረ፡ ሊባኖስ፡ በመልዕልተ፡ አ*የር፡

³ {ወ}በጽሑ፡⁴ ከመ፡ ቅጽበተ፡ ዐይን፡ ፍጡነ፡

ወአቡነ፡ ፊልጶስ፡ ወጸኡ፡ እማኅደሩ፡ ተቀበሎሙ፡ በስባሔ፡ ወበማኅሌት፡ እስመ፡ ዝንቱ፡ ዕለት፡ ዕለተ፡ ዕረፍቱ፡ ለአቡነ፡ ተክለሃይማኖት፡⁵ ተፈሥሐ፡ ጥቀ፡ ወቀበራ፡ ኅበ፡ አቡሁ፡ ታሕተ፡ ወይቤ፡ ዛቲ፡ በድን፡ ቅድስት፡ ይእቲ፡ ከመ፡⁶ እኅሃ፡ ከመ፡ ሥጋ፡ (93፣፣b) ተክለሃይማኖት፡

ወሠርዑ፡ ሥርዓተ፡ በህየ፡ ዝንቱ፡ ጻድቅ፡ አረጋዊ፡ አባ፡ ቀውስጦስ፡ ወዜናማርቆስ፡ ንጹሕ፡ ወንጉሥነ፡ ይኩኖአምላክ፡ ርቱዕ፡ ሃይማኖት፡ ወይቤሉ፡ አክብርዋ፡ ለመቃብራ፡ ከመ፡ መቃብረ፡ አቡከመ፡ ተክለሃይማኖት፡ ቅዱስ፡ ወግበሩ፡ ተዝካራ፡ በስብሐት፡ ዐቢይ፡ እስመ፡ ኅብረ፡ ዕለተ፡ ዕረፍታ፡ ምስለ፡ ዕለተ፡ ዕረፍቱ፡ ዝክሩ፡ ስማ፡ በጸሎተ፡ ቅዳሴ፡ ምስሌሁ፡ ኦ፡ ሰብአ፡ ደብረ፡ ሊባኖስ፡ ወቀበርዋ፡ በክብር፡ ዐቢይ፡ ወበዕት፡ ውስተ፡ መንግሥተ፡ ሰማይ፡⁷ በጸሎተ፡ ወልዳ፡ ቀውስጦስ፡ ዳግማዊ፡ ዮሐንስ፡ ቃለ፡ ዓ*ዋዲ፡⁸

ሰባኬ፡ ልደቱ፡ ለእብኖዲ፡

¹ C አዲ... | ² * E ሮ | ³ * A & B ዓ | ⁴ {} A, B, C, D & E ወ | ⁵ B ተክለሃይማ | ⁶ B omits | ⁷ E ሰማያት | ⁸ * C, D & E አ

ኅይለ፡ ጸሎቱ፡ ይባልሐነ፡ እምሰይጣን፡ ረዋዲ፡

ለዓለመ፡ ዓለም፡ ወዓዲ፡¹ አሜን፡

33. The saint excommunicates King ‘Amdaṣəyon

² ወእምድኅረ፡ ዝኒ፡ ነገሠ፡ ዓ*ምደጽዮን፡³ ንጉሥ፡ ወልደ፡ ይኩኖአምላክ፡ ወሄሞ፡ ንቡረ፡ እድ፡ በፈቃደ፡ (93፣፣va) ያዕቆብ፡ ጳጳስ፡ ላዕለ፡ ሀገረ፡ ሰርማት፡ ወመሐግል፡ ወወሰከ፡ ሎቱ፡ ፲፡ ጉልተ፡ ሀገር፡ ወሐረ፡ ሀገረ፡ ከፋ፡ ወፀብዖ፡ ለንጉሠ፡ ዝንጀሮ፡ ወከፋ፡ ወሞዖ፡ በኅይለ፡ ጸሎቱ፡ ወሐረ፡ ኅበ፡

ምድረ፡ ከፋ፡ ወገብረ፡ ፪፡ ኡብያተ፡ ክርስቲያን፡ ወቀደሰ፡ ሎቱ፡ አባ፡ ያዕቆብ፡ ወሰበከ፡ ሃይማኖተ፡ ክርስቲያን፡

ወእንዝ፡ ሀሎ፡ ውስተ፡ ሀገረ፡ ከፋ፡ ሰምዐ፡ ከመ፡ አውሰባ፡ ለዕቅብተ፡ አቡሁ፡ ዓምደጽዮን፡ ወከመ፡ ሰደዶሙ፡ ለአቡነ፡ ፊልጶስ፡ ወእንድርያስ፡ ቀሲስ፡ ወአባ፡ ሳሙኤል፡ ጸድቃን፡ እመናብርቲሆሙ፡ ወክህደ፡ ነገሮሙ፡ ወእምዝ፡ ተንሥአ፡ በጉጉዓ፡ እም፡ ሀገረ፡ ከፋ፡ ወተዕዕነ፡ ዲበ፡ ሠረገላ፡ ብርሃን፡ ፈረሱ፡ ወበጽሐ፡ በ፭፡ ዕለት፡ ኅበ፡ ትዕይንቱ፡⁴ ለዓምደጽዮን፡ ንጉሥ፡

ወሶበ፡ ርእየ፡ ምጽአቶ፡ ውእቱ፡ ንጉሥ፡ አፀወ፡ ጥኅተ፡ ቤቱ፡ {ወይቤሎሙ፡ (93vb) ለዐቀብት፡⁵ ኢታብጽሕዎ፡ ኅቤየ፡ ለዝንቱ፡ እኅወ፡ አቡየ፡ እስመ፡ መጽአ፡ ከመ፡ ያውግዘኒ፡ ወይተምዐኒ፡ እመኒ፡ ቀሠፍክዎ፡ ከመ፡ ካልዓኒሁ፡ መምህራን፡ ይትሀ*ወኩ፡⁶ ብየ፡ ኩሉ፡ ሰብአ፡ ቤትየ፡ እስመ፡ እኅወ፡ ንጉሥሙ፡ ዝንቱ፡ አንትሙ፡ ሰድዎ፡ ውስተ፡ ካልእ፡⁷ ምኩራብ፡ ወበልዎ፡ ኖመ፡ ንጉሥ፡ እስመ፡ ሐመ፡ በደዌ፡ ከርሥ፡ ወሰትየ፡ ዕፅ፡ ፈውስ*፡⁸ ዝየ፡ አዕርፍ፡ ብሂለክሙ፡ እሥርዎ፡ በጽንዐ፡ መዋቅሕት፡⁹ ወኢይብጸሕ፡ ኅቤሁ፡ መኑሂ፡ እም፡ ሰብአ፡ ቤትየ፡ እመሂ፡ እመኳንንት፡ እም፡ ሠራዊትየ፡ ዘእንበለ፡ አርባዕቲክሙ፡ አግብርት፡ ዐቀብተ፡ አናቅጽየ፡ እስከ፡ እመክር፡ ዘይከውን፡ በላዕሌሁ፡

¹ E omits | ² D begins new passage (31) | ³ * B አ | ⁴ E ትይ... | ⁵ B....ብተ | ⁶ * C & D ዓ | ⁷ B omits | ⁸ * C, D & E ሰ | ⁹ E መዋቅሕት

ወእምዝ፡ ዘንተ፡ ሰሚዶሙ፡ እሉ፡ አግብርት፡ ዐቀብተ፡ ጥኅቱ፡ ገብሩ፡ ላዕሌሁ፡ (94ra) ዘከመ፡ ይቤሎሙ፡ ወወሲዶሙ፡ ኅበ፡ ካልእ፡ ቤተ፡ ሞቅህ፡ አሠርዎ፡¹ ውስተ፡ ግብ፡ ዘጽልመት፡ ኅቱም፡ ዘኢይብጽሕ፡ ቦቱ፡ እግረ፡ ሰብእ፡ ምንትኒ፡ ኅቤሁ፡ ወበሳኒታሁ፡ ተንሥአ፡ ንጉሥ፡ ዓምደጽዮን፡ ወአዘዘ፡ ያምጽእዎ፡ ለአቡነ፡ አኖሬዎስ፡ ወልደ፡ እኅተ፡ እሙ፡ ለአባ፡² ቀውስጦስ፡ ወቀሠፎ፡ ዐቢየ፡ ቅሥፈተ፡ ወውኅዝ፡ ደሙ፡ ከመ፡ ነቅዐ፡ ማይ፡ ብዙኅ፡ ወኮነ፡ ክዕወተ፡ ደሙ፡ ነደ፡ እሳት፡ ግሩም፡ ወበልዐ፡ ኩሉ፡ ከተማ፡ ንጉሥ፡ ወእምዝ፡ አፈድፈደ፡ ንጉሥ፡ እከየ፡ እም፡ ቀዳሚ፡ እስመ፡ አጽንዐ፡ ልቦ፡ ሰይጣን፡ ከመ፡ እብን፡ ይቡስ፡ በመንፈስ፡ ዝሙት፡ ወአዘዘ፡ ያምጽእዎ፡ ለአባ፡ ቀውስጦስ፡ በእንተ፡ ውዕየተ፡ ከተማሁ፡ በደመ፡ (94rb) አኖሬዎስ፡ ጸድቅ፡

ወአዘዘሙ፡³ ለአባ፡ ቀውስጦስ፡ ይቅሥፍዎ፡⁴ በዐቢይ፡ ጥብጣቤ፡ ወቀሠፍዎ፡ ፬ተ፻ተ፡ ጊዜ፡⁵ ወእንዝ፡⁶ ሕይወታዊ፡^b ይቤ፡ በዐቢይ፡ ቃል፡ ውጉዝ፡ ኩን፡⁷ እሡ*ረ፡⁸ በሥልጣን፡ ሥሉስ፡ ቅዱስ፡ ፩፡ አምላክ፡ ወበዘወሀቦ፡ እግዚእነ፡⁹ ኢየሱስ፡ ክርስቶስ፡ ለጴጥሮስ፡ መራኅተ፡ ሥልጣን፡ ኩን፡ እሡረ፡ እስመ፡ አውሰብከ፡ ዘኢትደልወከ፡¹⁰ ብእሲተ፡ አንተ፡ እኩይ፡ ንጉሥ፡

ወእምዝ፡ አዘዘ፡ ከመ፡ ያምጽእዎ፡ ለይእቲ፡ ዘማ፡ ውስተ፡ ዐውደ፡ ምኩናን፡ ወመጽአት፡ ወአቀማ፡ ቅድመ፡ ገጹ፡ ወይቤላ፡ ንሥኢየ፡ ለዝ፡ መነኩስ፡ ወረስዬየ፡ ዘከመ፡ ፈቀደ፡ ልብኪ፡ እመሂ፡ ቀተልኪየ፡ ወቀሠፍኪየ፡ አልብኪ፡ ዕዳ፡ እስመ፡ አነ፡ ነበርኩ፡ ዘአኃሥሥ፡ ደሞ፡ እስመ፡ ውእቱ፡ እኅወ፡ አቡየ፡ ወባሕቱ፡¹¹ በእንቲአኪ፡ ተፃብዐኒ፡ እንከሰ፡ (94va) አልብየ፡ ዘመድ፡ ዘእንበሌኪ፡ በሊ፡ አዝዚየሙ፡¹² ለአግብርትኪ፡ ከመ፡ ይቅጥቅጡ፡ ርእሶ፡ በቅድሜኪ፡ ከመ፡ ይትፈ*ሣሕ፡¹³ ልብኪ፡ እስመ፡ አንቲ፡ ፍቅርትየ፡ እምኒሁ፡ ጥቀ፡

ወሶቤሃ፡ ሰሚዓ፡ ዘንተ፡ እም፡ አፈ፡ ንጉሥ፡ ተፈሥሐት፡ ወአዘዘቶሙ፡ ለአግብርቲሃ፡ ከመ፡ ይንጽይዎ፡¹⁴ ጽሕሞ፡ ወነጸይዎ፡ ወሶቤሃ፡ ውኅዝ*፡¹⁵

¹ A እስርዎ | ² B ለአቡነ | ³ B ወአዘዘ | ⁴ B adds ይቤ | ⁵ E ጊዜያት | ⁶ E ወአመ፡ አዘዘ፡ ይቅሥፍዎ | ⁷ C, D & E ይኩን | ⁸ * A ሱ | ⁹ E እግዚአብሔር | ¹⁰ B ኢትደልከ | ¹¹ B በወሕቱ | ¹² C አዚዝ... | ¹³ * C, D & E ፌ | ¹⁴ C ይጸንጽይዎ | ¹⁵ * C, D & E ዞ

እማዕስ፡ ገጹ፡ ዘመካነ፡ ምብቋላ፡¹ ለፀጉረ፡ ጽሕሙ፡ ወዕሪዙ፡ ወኮነ፡ ውኒዝ፡² ደሙ፡ ነደ፡ እሳት፡ ወሀሊብ፡ ወአውዐየሙ፡ ለእለ፡ ነጻዩ፡ ጽሕሞ፡ አግብርቲሃ፡ ወኮነ፡ ሥጋሆሙ፡ ሐመደ፡

ወእምዝ፡ አዘዘ፡ ከመ፡ ይደይዎ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ ወአብእዎ፡ ወአምጽኡ፡ ማዕዶ፡ ስፉሐ፡ ወአሠርዎ፡ አእጋሪሁ፡ በመዋቅህት፡ ከቡዳት፡ ወአስከብዎ፡ መልዕልተ፡ ውእቱ፡ ማዕዶ፡ በዘባኑ፡

ወሠቁርዋ፡ ለማዕድ፡ (94vb) ኀበ፡ ሰከበ፡ ከሳዱ፡ መንገለ፡ ስቀረት። ወአምጽኡ፡ ፈትለ፡ ቀርሜሎስ፡ ድሉል፡ ፍተሊሁ። ወአብዕዎ፡⁴ ውስተ፡ ስቀረተ፡ ማዕድ፡⁵ ለከሳዱ፡⁶ ወቁለፍዎ፡ በመስቀቅ፡ ዘእንበለ፡ ያጥብቅዎ።⁷ ወአሠሩ፡ አእዳዊሁ፡ ለፌ፡ ወለፌ፡ ሰፊሐሙ፡ ፩ደ፡ እዴሁ፡ መንገለ፡ የማን፡ ወ፩ኒ፡ መንገለ፡ ጸጋም፡ በካልእ፡ ሐብል፡ አሠርዎ፡ ዲበ፡ ዕፀ፡ ዓምድ።

ወይቤልዎ፡⁸ ኦ፡ አባ፡⁹ ፍታሕ፡ ግዘቶ፡ ለንጉሥ፡ ለእመ፡ ኢፈታሕኮ፡ ንቀትለከ፡ ሐኒቀነ፡ ከሳደከ፡ በዝንቱ፡ ፈትለ፡ ቀርሜሎስ፡ ምክር፡ እም፡ ልብከ፡ እመ፡ ኮነ፡ ዘይኔይሰከ፡ በዝንቱ፡ መዋቅሕት፡ ወበዝ፡ ሀብል፡ ተሐኒቀከ፡ ትሙት። ወእመ፡ አኮስ፡ ከመ፡¹⁰ ትሰደድ፡ ከመ፡ አኖሬዎስ፡ ዘትማልም፡ ተቀሥፈ፡ ወሰደደ።¹¹ ሀገረ፡ ጽጋዳ፡ ወትሙት፡ በሰደት።¹² ለነሰ፡ ይመስለነ፡ ይኔይሰከ፡ ትሰደድ።¹³ ብሔረ፡ (95ra) ርጉቀ፡ በከመ፡ ትቤ፡ አንተ፡ እንዘ፡ ትሜህረነ፡ በወንጌል፡ ለእመ፡ ይሰድዱከሙ፡ እም፡ አሐቲ።¹⁴ ሀገር፡ ጉዳ፡ ኀበ፡

ወእምዝ፡ አሜሃ፡ አውሥኦ፡ ወይቤሎሙ፡ ዝንቱ፡ ምክር፡ ዘነገርከሙኒ፡ አኮ፡ ዘዘአከሙ፡ አላ፡ ውእቱ፡ ምክረ፡ ንጉሥከሙ፡ ከመ፡ ኢይበልዎ፡ ቀተሎ፡ ንጉሥነ፡ ለእኀወ፡ አቡሁ፡ ሊተሰ፡ ይኔይሰኒ፡ መዊት፡ በውስተ፡ መዋቅሕት።¹⁴ ወበሐኒቀ፡¹⁵ ሀብል፡ እስመ፡ ሞቱ፡ ብዙኃን፡ ሰማዕታተ።¹⁶ አምላኪየ፡ በሕንቀተ፡ ከሳድ፡ ወሙቃሐ፡ ወረከቡ፡ መንግሥተ፡ ሰማያት፡ በሉኬ፡ ሕንቁኒ፡ ወሰሀብዎ፡ ካልእታ፡ እስመ፡ ኢይትፌጸማ፡ አህጉረ፡ እስራኤል።

¹ B ብቋላ | ² A ውሂዘ | C, D & E ውሂዘ | ³ E ወአዕዎ | ⁴ E ማዕ | ⁵ * E ደ | ⁶ A & Bዕዎ | ⁷ B ወይቤ | ⁸ C, D & E አቡነ | ⁹ B omits | ¹⁰ C, D & E omit | ¹¹ C, D & E በሰ.... | ¹² C, D & E ...ድድ | ¹³ E እምሐቲ | ¹⁴ * B ህ | ¹⁵ ወበተሐንቆ፡ | ¹⁶ C...ታት

ለመስቀቅ፡ ሀብል፡ ወአስተጣግዑ፡ ከሳድየ፡ ምስለ፡ ማዕድሁ፡¹ ከመ፡ ትፃዕ፡ ነፍሰየ፡ ፍጡነ።

ወሶበ፡ ርእየ፡ ጥብዐተ፡ ልቡ፡ አሰርዎ፡ እ*ደዊሁ።² (95rb) ወእገሪሁ፡ በጽኑዕ፡ ማዕሠር። ወባሕቱ፡ ኢደጽንዑ፡ ማዕሠረ፡ ከሳዱ፡ በሀብል፡ ከመ፡ ኢይሙት፡ ፍጡነ። ወሐሩ፡ ነሣሳሙ፡ በጽኑዕ፡ አንቀጸ፡ ቤተ፡ ሞቅሕ። ወሶበ፡ ኮነ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ ሐመ፡ ጥቀ፡ ወአልጸቀ፡ ለመዊት። ወጸለየ፡ ሰኪቦ፡ ዲበ፡ ማዕድ፡ በሙቃሐ፡ ወይቤ፡ ኦ።³ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ አዕርፈኒ፡ ፍጡነ፡ እስመ፡ ጸንዐ፡ ብየ፡ ሥቃየ፡ ቅሥፈት።

34. The saint receives Covenant of Mercy from the Lord

ወሶበ፡ ይቤ፡ ዘንተ፡ መጽኦ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ኀቤሁ፡ ዘምስለ፡ እግዝእትነ፡ ማርያም፡ እሙ፡ ነቢያትነ፡ ወሐዋርያትነ፡ ዘምስሌሁ። ወአእላፈ፡ አእላፋት፡ መላእክት፡ ወሊቃነ፡ መላእክት፡ እንዘ፡ ይቤብሕዎ። ወቀርበ፡ ኀቤሁ፡ ወይቤሎ፡ ሰላም፡ ለከ፡ ኦ፡ ፍቁርየ፡ ለምንት፡ ፈራህከ፡ መዊተ፡ በእንተ፡ ስምየ፡ በመዋቅሕት፡ እስመ፡ አነኒ፡ ሞትኩ፡ በተቀንዎ፡ እደውየ፡ (95va) ወእ*ገርየ፡⁴ ርኢ፡ ከመ፡ ቀነዉኒ፡ አይሁድ፡ እ*ደውየ፡⁵ ወእገርየ፡ ከማከ።

ወዘንተ፡ ብሂሎ፡ አርአየ፡ እግዚእነ፡ አጽልዕቲሁ።⁶ ቀይሐ። ወይቤሎ፡ ጽኑዕ፡ ወኢትፍሪህ፡ መዊተ፡ ዘበምድር። ወአነ፡ አነሥአከ፡ ወአነግሠከ፡ በሰማያት። ወንጉሠ፡ ምድርኒ፡ ወልደ፡ እኩከ፡ አስተዳለወ፡ ለከ፡ አፍራሰ፡ ከመ፡ ይፈንወ*ከ።⁷ ኀበ፡ ካልእ፡ መካን፡ ይቅትሉከ፡ በርግዘተ፡ ከኣናት፡ ከመ፡ ኢይርአይዎ፡ ሠራዊቱ፡ እንዘ፡ ይቅትሉከ፡ ወአነሰ።⁸ አስተዳለውኩ፡ ለከ፡ መንግሥተ፡ ዘዐ*ይን።⁹ ኢርአያ፡ ወእዝን፡ ኢሰምዓ። ወመንበረ፡ ዐቢየ፡ ወ፯፡ አከሊላተ፡ ብርሃን፡ ዘዐይን፡ ኢነጸራ፡ ወታወኪ፡ ፯፡ እደ፡ እም፡ ብርሃነ፡ ፀሐይ፡ ምክብዒተ። ፪ቲ*¹⁰ በእንተ፡ ንጽሐ፡ ከህነትከ፡ ከመ።¹¹ ኤልያስ፡ ወሳሙኤል፡ (95vb) ወ፪፡ በእንተ፡

¹ C, D & Eዓሁ | ² * B ዕ | ³ B omits | ⁴ * B ዕ | ⁵ * B ዕ | ⁶ A, C & D አጽዕልቲሁ፡ E አዕዕልቲሁ | ⁷ * C, D & E ው | ⁸ B ወአሰ | ⁹ * B አ | ¹⁰ * E ተ | ¹¹ B ንጽሐ

ስብከተ፡ ወንጌልየ፡ ከመ፡ ጴጥሮስ፡ ወጳውሎስ፡ ወ፪፡ በእንተ፡ ጽንዐ፡ ነድልከ፡ ወትዕግሥትከ፡ ከመ፡ ቅዱስ፡ ጊዮርጊስ፡ ወፈቅጦር።¹ ወልደ፡ ኀርማኖስ፡ እስመ፡ ለፈቅጦር፡ አቡሁ፡ አጽንዐ፡ ልቡ፡ ለቀቲሎቱ፡ በእንቲአየ፡ ወለከኒ፡ እስመ።² ጽንዐ።^b ብከ።^c ልብ።^d ዓምደጽዮን።^e ወልደ።^f እኩከ።^g ከመ።^h

ይቅትልከ፡¹ በእንቲአየ፡² ወአሐቲኒ፡ አክሊል፡ በእንተ፡ ርኅራኄ፡ ልብከ፡ ለኅዘነ፡³ ሰብእ፡ በጊዜ፡ ምንዳቢሆመ፡ ለስኢለ፡ ምሕረት፡ እምኔየ፡ ከመ፡ ርኅርኅተ፡⁴ ልብ፡ ይእቲ፡ ማርያም፡ እምየ፡
ወበእንተዝ፡ ዘትነሥእ፡ ባቲ፡ ምድር፡ ስምዐ፡⁵ መዊት፡ በእንቲአየ፡ ቡርከተ፡⁶ ትኩን፡ ከመ፡ ሀገረ፡ ኢየሩሳሌም፡ ሀገረ፡ ዳዊት፡ ወዘሂ፡ ነገደ፡ ኅቤሃ፡ ይኩን፡ ከመ፡ ዘነገደ፡ ኢየሩሳሌም፡ (97ra) መካነ፡ መቃብርየ፡ ወዘበ፡ ዐቢይ፡ ኅጢአት፡ ብእሲ፡ ወገብረ፡ እኩየ፡ ብዙኅ፡ ለእ*መ፡⁷ ኅዳጠ፡ ምጽዋተ፡ ወሀበ፡⁸ በዲበ፡ ዛቲ፡ ሀገር፡ በስምከ፡ አነ፡ እደመስሰ፡ ኃጢአቶ፡ ወመጽሐፈ፡ ጌጋዩ፡ በማየ፡ ይእቲ፡ ሀገር፡ እስመ፡ ባቲ፡ ይትከወው፡ በላዕሌሃ፡ ውኒዘ፡ ደምከ፡ ንጹሕ፡ ዘተረግዘ፡ በእንቲአየ፡ ወዘአብአ፡ ሥርናየ፡ ቀርባን፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በዕለተ፡ ዕረፍትከ፡ አው፡ ዕጣነ፡ አነ፡ እፊስዮ፡ ከመ፡ ቈረበ፡ ሥጋየ፡ ወደምየ፡ ኅጥእ፡ ለእመ፡ ቈ*ረበ፡⁹ በውስቴታ፡ ቀርባነ፡ ንጹሐ፡ ይከውን፡ ወለእመ፡ ቈረበ፡ ንጹሕ፡ ብእሲ፡ በውስቴታ፡ ቀርባነ፡ አኮ፡¹⁰ ለባሕቲቱ፡ ያድኅን፡ ርእሶ፡ አላ፡ ያድኅን፡ ባዕዳነ፡
¹¹ ሰብአ፡ እም፡ አብያጺሁ፡
ወዘንተ፡ ኪዳነ፡ ውሂቦ፡ ለአቡነ፡ ቀውስጦስ፡ ዐርገ፡ እግዚእነ፡ ውስተ፡ ሰማያት፡ ወእምድኅረዝ፡ (97rb) አዘዘ፡ ንጉሥ፡ ይሰድዎ፡ በሌሊት፡ ውስተ፡ ሀገረ፡ እንሣሮ፡ ወበህ፡ ይቅትልዎ፡ ዘእንበለ፡ ይስምዑ፡ ሠራዊቱ፡ ወዘእንበለ፡ ይትነሥኡ፡ ሰብአ፡ ቤቱ፡ እም፡ ንዋሞሙ፡

35. The last breathing of St. Qawəstos

ወሰቤሃ፡ ነሥእዎ፡ ፲ወ፯ቱ፡¹² አግብርቲሁ፡¹³ በሌሊት፡ አውረድዎ፡¹⁴ እመርህበ፡

¹ * C, D & E ቅ | ² a-j B omits | ³ C & D ይእቲ፡ እስመ፡ ርኅራኅ፡ ልብከ | ⁴ E ርኅርተ | ⁵ * C, D & E ሰ | ⁶ * C ት | ⁷ * B ዕ | ⁸ A & B omit | ⁹ * C & D ቀኅ; E ዘቈ.... | ¹⁰ B ኮነ | ¹¹ B ባዕደ | ¹² ፲ወ፯ቱ | ¹³ B አውረድዎ | ¹⁴ B omits

ሀገረ፡ በዮ፡ መንገለ፡ ሀገረ፡ እንሣሮ፡ ወአብእዎ፡ ውስተ፡ ውሳጤ፡ ገዳም፡ ወበህየ፡ ረገዝዎ፡ ገበዋቲሁ፡
¹ በኩናት፡ በሊህ፡ ወውኅዘ፡ ደመ፡² ዋካ፡ ቀይህ፡ ወአብርሀ፡ አድዋለ፡ ይእቲ፡ ሀገር፡ እስመ፡ አልቦ፡ በይእቲ፡ ሌሊት፡ ብርሃነ፡ ወርኅ፡ አስተርአየ፡ ተአምረ፡ ዋካ፡ እም፡ ክዕወተ፡ ደሙ፡ ወአብርሀ፡ ኩሎ፡ ወኮነ፡ ከመ፡ መዐልት፡ ጥቃ፡ ሌሊት፡ ወወረዱ፡ መላእክተ፡ ሰማይ፡ በበነገዶሙ፡ ወነሥእዋ፡ ለነፍሱ፡ በክብር፡^{3a} ዐቢይ፡^b ወእግዝእትነ፡ ማርያም፡ (97ra) ተቀበለታ፡ በማእከለ፡ አየር፡ ወሐቀፈታ፡ ለነፍሱ፡ በአጽፋ፡ ወይቤልዋ፡ መላእክተ፡ ሰማይ፡ ንሕነ፡ ነሐቅፎ፡ ወንጸውሮ፡ በአክናፊነ፡ አንቲ፡ ኅድጊ፡ ሐቂፎታ፡ ለነፍሱ፡ እስመ፡ አንቲ፡ እመ፡ አምላክነ፡ ክብርት፡

ወአውሥኦቶሙ፡ ወትቤሎሙ፡ ለመላእክት፡ እስመ፡ ጥቀ፡ ፍቁርየ፡ እምነ፡ ኩሉ፡ ሰብእ፡ ኢይጸውሮ፡ ዘእንበሌየ፡ ወከመ፡ አፈቅሮ፡ አነኒ፡ አኅዝላ፡ ከመ፡ ወልድየ፡ ለነፍሱ፡ እስከ፡ ትበውዕ፡ ውስተ፡ መንግሥተ፡ ሰማይ፡ ወትነብር፡ ነፍሱ፡ ምስለ፡ ነፍሱ፡ እመ፡ ፍቅርትየ፡ እስመ፡ ኢይከውን፡ ንብረተ፡ ነፍሱ፡ በካልእ፡ መካን፡ ዘእንበለ፡ ገነትየ፡ ዘወሀበኒ ወልድየ፡ ወኮነ፡ ዕረፍቱ፡ በዕለተ፡ ዕረፍትየ፡ እመ፡ ፳ወ፩፡ ለወርኅ፡ ጥር፡ ወበይእቲ፡ ዕለት፡ እወርድ፡ ኅብ፡ መቃብሩ፡ በበዐመት፡ ወእባርኮሙ፡⁴ በበረከተ፡ ወልድየ፡ (97rb) ቅዱስ፡ ለእለ፡ ይገብሩ፡ ሰብእ፡ ተዝካሮ፡ ወይጸውዑ፡ ስሞ፡ በስብሐት፡ ወበውዳሴ፡ ወእትዌከፎሙ፡ ቀርባኖሙ፡ ወአበውዕ፡ ሎሙ፡ ቅድመ፡ ወልድየ፡ ወአቡሁ፡ ወመንፈስቅዱስ፡ ወይሠርዮ፡⁵ ኃጢአቱ፡ ለዘይገብር፡ ተዝካሮ፡ ብእሲ፡ ኃጥእ፡

ወዘንተ፡ ብሂላ፡ ያረቶ፡ እግዚእትነ፡⁶ ማርያም፡ በዘባና፡ ወአብጽሐቶ፡ ቅድመ፡ እግዚአብሔር፡ በፍሥሐ፡ ወበሰላም፡ ወበዐ፡⁷ ውስተ፡ መንግሥተ፡ ሰማይ፡ ምስሌሃ፡ ወበሳኒታሁ፡ ወረደ፡ ፩፡ መኰንን፡ እምኅበ፡ ውእቱ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ፡ ወነሥእ፡ ሥጋሁ፡ ወቀበረ፡ ሥጋሁ፡⁸ በክብር፡ ዐቢይ፡ እስመ፡ ይእቲ፡ ሀገር፡ ዘሞተ፡ ባቲ፡ እምታሕተ፡ ምኩኖኑ፡ ይእቲ፡ ወርእየ፡ ተአምረ፡ ደሙ፡

¹ C, D & E ገባ.... | ² E ደሙ | ³ a & b በዐቢይ፡ ክብር | ⁴ C, D & E ...ከሙ | ⁵ A & B ...ሰርዮ; C, D & Eሰረዮ | ⁶ E እነ፡ | ⁷ C omits | ⁸ B omits

እንዘ፡ ይበርህ፡ ከመ፡ ፀሐይ፡ በሌሊት። ወሰመያ፡ ለይእቲ፡ ሀገር፡ (98ra) ስማ፡ ቀን፡ እስመ፡ ኮነ፡
 ጽልመተ፡ ሌሊት፡ ብርሃነ፡ በይእቲ፡ ዕለት። ትንብልናሁ፡ ወኅይለ፡ ጸሎቱ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡^{1a}
 ሣህለማርያም፡^b ወአቡነ፡^c ዘወልደማርያም፡^d ወወልደሐዋርያት፡^e ወምስለ፡^f እግዚእነ፡^g ኪዳነወልድ፡^h
 ወገብረማርያም፡ⁱ ወጸሐፊሁ፡^j ኀይለጊዮርጊስ፡^k ወምስለ፡^l ኩልነ፡^m ደቂቁ፡ⁿ ለዓለመ፡^o ዓለም፡^p አሜን፡
^q ለዓለመ፡ ዓለም፡ አሜን።
 ሰላም፡ ለአእዳዊክ፡ በጊዜ፡ ጸሎት፡ ዘሰፍሐ፡
 ወለአብራኪክ፡ ካዕበ፡ ለሰጊደ፡ አምላክ፡ ዘተግሐ
 በዘትትዌክ፡ ቀውስጦስ፡ እንተ፡² ላዕሌክ፡ በጽሐ፡
 እንዘ፡ ያፌእክ፡ አጽልዕቶ፡ ቀይሐ፡
 ወልደ፡ ማርያም፡ ነበበ፡³ ኪያክ፡ ሙቁሐ።

※ ※ ※

መቅድመ፡ ተአምር ⁴

(98rb) በስመ፡ አግዚአብሔር፡ አብ፡ ዘኀረየኪ፡ ከመ፡ ትኩኒዮ፡⁵ መርዐተ፡ ወበስመ፡⁶ እግዚአብሔር፡
 ወልድ፡⁷ ዘመሥረ፡ እምኔኪ፡ ተሠግዖተ፡ ወበስመ፡ መንፈስቅዱስ፡ ዘረሰየኪ፡ ቢቃለ፡ መለኮቱ፡ ታቦተ፡
 ከመ፡ ይኩን፡ ቃለ፡ ዚአሁ፡ እግዚእ፡⁸ ኢየሱስ፡ ክርስቶስ፡ ለነፍሳተ፡ ደይን፡ ሕይወተ፤
 እስእለ*ኪ፡⁹ ወአስተበፅዐኪ፡¹⁰ ኦ፡¹¹ እግዝእትዮ፡ ቅድስተ፤ ¹²
 ድንግልት፡ በ፪፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ፍሬ፡ ከፍፍርዮ፡ ወቃለ፡ ነገርዮ፡ ወድርሳነ፡ ልብዮ፡ ከመ፡
 ታስተባዝኒ፡ ሊተ፤
^{1 a - q} B ፍቁርክ፡ አጽመ፡ ጊዮርጊስ፡ ወምስለ፡ ፍቅርትክ፡ እኅተ፡ ማርያም፡ ወጸሐፊሁ፡ ኪዳነ፡ ማርያም፡
 C & D ፍቁሩ፡ ወልደ፡ አረጋዊ፡ E ፍቁሩ፡ ወልደ፡ ስምዖን | ² B omits | ³ E ነባቤ | ⁴ A new start
 but no title; C & D begin new passage (32) under the title ‘ዘሚያዚያ’; E omits | ⁵ A, C
 & D ...ንዮ፡ E ትኩኖ | ⁶ B ወበስ | ⁷ B ወል | ⁸ C, D & E ...እነ | ⁹ * C & D ል | ¹⁰ B ወአስተበጽዕኒ
 | ¹¹ B & E omit | ¹² B & E ...ስትት

ወትረስዬዮ፡ ፲፡ ምክብረተ፤
 ዘእጽሕፍ፡ ሎቱ፡ ንስቲተ፤
 እም፡ ዜና፡ ተአምራቲሁ፡ ብዙኃተ፤
 ወእም፡ ነገረ፡ ገድሉ፡ ዘኮነ፡ እም፡ ገድለ፡ ኩሎሙ፡ ቅዱሳን፡ ፈድፋደ፡¹ ወትፋፋተ፤
 (98va) ለአቡነ፡ ቀውስጦስ፡ ፍቁርኪ፡ በእንተ፡ ፍቅረ፡ ወልድኪ፡ ዘሞተ፤
 በቅንዋተ፡ መስቀል፡ ዘከማሁ፡ ከዊኖ፡ ሰማዕተ፤
 በኀበ፡ ወልድኪ፡ ዝንቱ፡ መሐሪ፡ ወመስተሣህል፡ ከዊኖ፡ ድርሳነ፡ ዚአየ፡ ዘንተ፤
 ከመ፡ ቅትራተ፡² ዕጣን፡ ወመሥዋዕተ፤
 ወኅይለ፡ ጸሎቱ፡ ይኩነን፡³ ረድኤተ፤
 ለዓለመ፡ ዓለም፡ አሜን።
 በስመ፡ እግዚአብሔር፡ አብ፡ ዘአሠርገወኪ፡ ንጽሐ፡ ወጽድቀ፤
 ወበስመ፡ እግዚአብሔር፡ ወልድ፡ እምውስተ፡⁴ ከርሥኪ፡ ዘሠረቀ፤
 ዘከመ፡ ኖኅተ፡ ሕዝቅኤል፡ ዘእንበለ፡ ይትረኃው፡ አንቀጸ፡ ድንግልናኪ፡ ሕቀ፤
 በስመ፡ እግዚአብሔር፡ መንፈስቅዱስ፡ ዘረሰየኪ፡ ሊቃለ፡ ሕይወቱ፡ ምርፋቀ፤⁵ አስተበቅዐኪ፡ ኦ፡
 እግዝእትዮ፡ ቅድስት፡ ድንግል፡ በ፪፡ ማርያም፡ ከመ፡ ይትወከፉኒ፡ ነገረ፡ (98vb) ዚአየ፡ {ውሉ}ዱ፡⁶
 ወፍቁራኒሁ፡ ለአቡነ፡ ቀውስጦስ፡ ፍቁርኪ፡ ዘእም፡ ተአምራተ፡ ገድሉ፡ ጥቀ፤
 ዘአቅረብክዎ፡ ቅድሜሆሙ፡ እመጠነ፡ አቅምዮ፡ ውኅደ፡ ጥቀ፤⁷

ዘከመ፡ ተወከፈ፡ እም፡ እደ፡ መበለት፡ ጸራይቀ፤
 ለዓለመ፡ ዓለም፡ አ*ሜን።⁸
 በስመ፡ እግዚአብሔር፡ ነባቢ፡ ወተናጋሪ፡ እንዘ፡ ፩፡ ፫፤⁹
 ወቦቱ፡ ኩሉ፡ ኮነ፡ ዘሎቱ፤^{10 a}
 ይገንዩ፡^b ኩሉ፡ ልሳን፡ ወኸሉ፡ አብራክ፡ ዘፍጥረቱ፤

¹ B ፍድፋደ | ² C ቅታራተ | ³ A & B ...ነኒ | ⁴ B ውስተ | ⁵ B ምሥራቀ | ⁶ {} ወል | ⁷ A & B omit
 | ⁸ C ኢ... | ⁹ C & D add ውእቱ ending | ^{10 a & b} ይገንዩ፡ ዘሎቱ
 ኅያላን፡ ወጽኑዓን፡ ይርዕዱ፡ እም፡ ግርማ፡ መለኮቱ፤
 ወሊተኒ፡¹ ይርከበኒ፡ ሣህሉ*፡² ወምሕረቱ፤
 ወየሀበኒ፡³ ልሳነ፡ ከመ፡ እንብብ፡⁴ ቦቱ፤
 ለተአምራተ፡ አባ፡ ቀውስጦስ፡ ኅሩይ፡⁵ እምነ፡ ብዙኃት፡ ትሩፋቱ፤
 እስመ፡ ተአምሪሁ፡ ብዙኅ፡ ውእቱ፤
 ይኼይስ፡ ንስተት፡ ነጊር፡ ወይመጥወኒ፡ ሕቀ፡ ልሳነ፡ ከመ፡ እንብብ፡ ቦቱ፤
 ወበሊዐ፡ መዐር፡ በአቅም፡ እስመ፡ ይኼይስ፡ (99ra) ውእቱ፤
 እምነ፡ ብዙኅ፡ ቃለ፡ ሰሚዖቱ፤
 ለመፍቀሬ፡ አምላክ፡ አቡነ፡ ቀውስጦስ፡ ዝንቱ፤
 ወእመሥገርተ፡ ሰይጣን፡ ይዕ*ቀበኒ፡⁶ ኅይለ፡ ጸሎቱ፤
 እስመ፡ አነ፡ ልደ፡ ቤቱ፤
 ለዓለመ፡ ዓለም፡ አሜን።

36. The first Miracle: concerning the governor of Bayyo

ነዋ፡ ከሢትዮ፡ አፉዮ፡ እነግረከመ፡ ለእ*ለ፡⁷ ትሰምዑ፡ በአእምሮ፡ ወበለብዎ፡ ዘኮነ፡ ከመ፡ ተናገርኩ፡
 ቀዲሙ፡ በጥንተ፡ መጽሐፈ፡ ገድሉ፡ ዝንቱ፡ ከመዝኑ፡ ኮነ፡ ሎቱ፡ ለውእቱ፡ መኰንነ፡ ሀገረ፡ በዮ፡⁸
 ወአሐተ፡ ዕለተ፡ ይቤሎ፡ ኦ፡ አባ፡ ከመ፡ ነገርከኒ፡ አንተ፡ አእሚረከ፡ በመንፈስቅዱስ፡ ዘከመ፡ ኮነት፡
 ብእሲትዮ፡ መካነ፡ እወ፡ ይእቲ፡ መካናዊት፡ ብእሲትዮ፡ ምንተ፡ እግበር፡ ላቲ፡ ከመ፡ ትርከብ፡⁹ ወልደ፡
 ወአውሥኦ፡ አቡነ፡ ለእመ፡ ረከብከ፡ ውሉደ፡ እምኔሃ፡ ምንተ፡ ትገብር፡ ሊተ፡ ወይቤሎ፡ ውእቱ፡
 መኰንን፡ ኃጥእ፡ ዘአልብዮ፡ ምግባር፡¹⁰ ሠናይ፡ ምንተ፡ (99rb) እግበር፡ ለከ፡ ኦ፡ አባ፡ ባሕቱስ፡
 አአምን፡ በአማን፡ በአምላክከ፡ ፍጹመ፡ ዘእንበለ፡ ኑፋቄ፡ ወአውሥኦ፡ አቡነ፡ ወይቤሎ፡ እመስ፡
 አመንከ፡ በአምላኪዮ፡

¹ B ወሊተሰ | ² * C, D & E ሎ | ³ B ወይሁ... | ⁴ E እንብ፡ | ⁵ C & D ...የ | ⁶ * B እ | ⁷ * B ዕ | ⁸
 A & B የይ | ⁹ C & D ትግበር | ¹⁰ {} A, B, C, D & E ረ

ይሁበከ፡ ውሉደ፡ ፍጹማነ፡ ወሶበ፡ ወሀበከ፡ ውሉደ፡ ሀበኒ፡ ፩፡ እምኔሆሙ፡ ከመ፡ ይኩነኒ፡ ወልድዮ፡
 በመንፈስቅዱስ፡ ዘይከውን፡ መነኩስ፡ ዘከማዮ፡ ለትምህርተ፡ ቃሉ፡ ወሕጉ፡
 ወአውሥኦ፡ ወይቤሎ፡ እወ፡ አባ፡¹ ይኩን፡ ለከ፡ በከመ፡ ትቤለኒ፡ አንተ፡ ወሊተኒ፡² ዘከመ፡ ፈቀደ፡
 አምላክከ፡ እስመ፡ አልቦ፡ ነገር፡ ዘይሰዐኖ፡ ለአምላክከ፡
 ወእምዝ፡ ተንሥኦ፡ አቡነ፡ ቀውስጦስ፡ ወአኅዘ፡ ይጸ*ሊ፡³ በቅድመ፡ እግዚአብሔር፡ ወይቤ፡ ኦ፡
 እግዚእዮ፡ ኢየሱስ፡ ክርስቶስ፡ ዘትሁብ፡ ለኩሉ፡ ሰብእ፡ ዘርዐ፡ በብዝሃ፡ ሣህልከ፡⁴ ወምሕረትከ፡⁵ አመ፡
 ሰአሉከ፡ በጽድቅ፡ ወዘእንበለ፡ ይስአሉከ፡ ዘትሁብ፡ ፍትወተ፡ ልቦሙ፡ ከማሁ፡ ሀቦ፡ ለዝንቱ፡

መኰንን፡ ውሉደ፡ (99va) ዘያሠምሩኩ። ወሶቤሃ፡ ዘእንበለ፡⁶ ይፈጽም፡ ቃለ፡ ጸሎቱ፡ ሰምዐ፡ እም፡ ሰማይ፡ ዘይብል፡ ይኩን፡ ለከ፡ ዘሰአልከኒ፡ ኩሉ፡ በእንተዝ፡ መኰንን።

ወእምዝ፡ ወለደ፡ ፲፡ ውሉደ፡ እምኔሃ፡ በጸሎቱ፡ ለአቡነ፡ ወተሀበየሙ፡⁷ አቡነ፡ ወኮኖሙ፡ አበ፡ በመንፈስቅዱስ፡ ዘጥምቀተ፡ ክርስትና። ወለወልድ፡⁸ ዘበኩሩ፡ ረሰዮ፡ አበ፡ መነኮሳት፡ ህየንተ፡ ዚአሁ፡ ከመ፡ ይንበር፡ በመንበሩ። ወከማሁ፡ ኮነ፡ መምህረ፡ ሕግ፡ ወሥርዓት፡ ዘቃለ፡ ወንጌሉ፡ ለክርስቶስ። ወለዝንቱ፡ መምህር፡ ኮነ፡ ስሙ፡ እስጢፋኖስ፡ ዘሀገረ፡ ወግዳ፡ ወዳምቃ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁራኒሁ፡^{9a} ዘወልደማርያም፡^b {ወ}ወልደሐዋርያት፡^c (99vb) {ወ}ኪዳነወልድ፡^d {ወ}ወገብረማርያም፡^e ወምስለ፡^f ጸሐፊሁ፡^g ኀይለጊዮርጊስ፡^h ለዓለመ፡ ዓለም፡ አሜን።

37. The second Miracle: concerning his arising from the dead

ወሶበ፡ ነበረ፡ ውስተ፡ ገዳመ፡ ንብጌ፡ ወበአሐቲ፡ ዕለት፡ መጽአት፡ እግዝእትነ፡

¹ B omits | ² C, D & E omit | ³ * C & D ጼ | ⁴ B ኀሩትከ | ⁵ E ወምሕትከ | ⁶ B omits | ⁷ B ወተሀበየሙ፡; C, D & E ወተአብየሙ | ⁸ A & B ወልድ | ^{9 a & h} B ፍቁሩ፡ አጽመጊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እንተማርያም፡ ወጸሐፊሁ፡ ኪዳነማርያም፡; C & D ፍቁሩ፡ ወልድ፡ አረጋዊ፡ E ፍቁሩ፡ ወልድ፡ ስምዖን

ማርያም፡ ኀቤሁ፡ ወትቤሎ፡ ዝንቱ፡ ገዳምከ፡ እስመ፡ ሀገርየ፡¹ ወማኅደረ፡ ምሥዋዑ፡ ለፍቁር፡ ወልድየ። አዝዘሙ፡ ለውሉድከ፡ መነኮሳት፡ ከመ፡ ኢያጽርዑ፡ ውዳሴየ፡² በዕለተ፡ ሰንበተ፡ ክርስቶስ፡ እስመ፡ ሰማዕክዎሙ፡ እንዝ፡ ይብሉ፡ ምንት፡ ይከውኖ፡ ውዳሴ፡³ ወስባሌ፡ ለመነኮስ፡⁴ ከመ፡ ካህናት፡ መዘምራን፡ እለ፡ ይነብሩ፡ አውሲቦሙ፡ ብእሲተ፡ ወይሴብሐ፡⁵ በቤተ፡ ክርስቲያን።⁶

ስማዕ፡⁷ አ፡ አባ፡ ቀውስጦስ፡ ኢኮነኑ፡ ከማሆሙ፡ መነኮስ፡ ኤፍሬም፡ ሶርያዊ፡ ወያሬድ፡ ኢትዮጵያዊ፡ ዘወደሱኒ፡ በብዙኀ፡ አምሳል፡ በእንተ፡ ወሊዶትየ፡ አምላክ፡ ልዑላ፡ ወስቡሐ፡⁸ ወበእንተዝ፡ አመጽእ፡

⁹ ላዕሌሆሙ፡ (100ra) መቅሠፍተ፡ ዐቢየ፡ እምነበ፡ ወልድየ፡ መሐሪ፡ ዘኢያመጽእ፡ ለሰብእ፡ መቅሠፍተ፡ ወመዐተ፡ ዘእንበለ፡ ኃጢአቶሙ፡ በከንቱ። ወዘንተ፡ ብሂላ፡ ተሠወረቶ ።

ወእምዝ፡ አዘዘሙ፡ ለኩሎሙ፡ ደቂቁ፡ ከመ፡ ኢያጽርዑ፡¹⁰ ሰባሌ፡ ወውዳሴ፡ ዘኩሉ፡ ሰዐተ፡ መዐልት፡ ወሌሊት፡ በኩሉ፡ ዕለት፡ ወፈድፋደሰ፡ በዕለተ፡ ሰንበተ፡ ክርስቲያን። ወውእቱኒ፡ ኮነ፡ ዘኢይነውም፡ ኩሎ፡ ጊዜ፡ ለ*ጸሎት።¹¹ ወኮነ፡ ኢየዐርፍ፡ ቀዊሞ፡ እንዝ፡ ይጻሊ፡ ውዳሴሃ።

ወእመዋዕለ፡ ዝኒ፡ በአሐቲ፡ ዕለት፡ እንዝ፡ ይጻሊ፡ ውዳሴሃ፡ መጽአ፡ ኀቤሁ፡¹² ዐ*ቢይ፡¹³ ከይሲ፡ ወተጠብለለ፡ ዲበ፡ እገሪሁ፡ ወነሰኮ፡ አገዳ፡ ሰኩ*ናሁ።¹⁴ ወኢፈርሀ፡ ምንተኒ፡ እንዝ፡ ይመጽእ፡ ኀቤሁ፡ ወይነስኮ፡ አላ፡ አኃዘ፡ ውዳሴሃ፡ ይዘምር፡ በቃል፡ ዐቢይ፡ (100rb) ዘእንበለ፡ ፍርሀት፡ ወኢደንገ፡ ሕቀ፡ እም፡ ግርማሁ። ወእምድኀረ፡ ጉንዱይ፡ ሰዐት፡ ወድቀ፡ እም፡ ቀዊሞቱ፡ እንዝ፡ ሀሎ፡¹⁵ ይጻሊ፡ እም፡ ብዝኃ፡ ሕምዙ፡ ለከይሲ፡ ዘነሰኮ፡ ወሞተ፡ ሶቤሃ።

ወመጽአ፡ ኀቤሁ፡ አርዳኢሁ፡ ከመ፡ የሐውጽዎ፡ በጊዜ፡ ድራር። ወረከብዎ

¹ B ሀገየ | ² B ወዳ... | ³ B ወዳ..... | ⁴ Eኮሳት | ⁵ C, D & E ወይሥብሐ | ⁶ Eክያን | ⁷ C & E ሰማ፡ | ⁸ E ወስብሐ | ⁹ E አመ፡ | ¹⁰ B ኢያጽዑ | ¹¹ * B በ | ¹² B omits | ¹³ * B አ | ¹⁴ * C, D & E ኮ | ¹⁵ B omits

መዊቶ። ወከይሲኒ፡ ተጠብሊሎ፡ በእገሪሁ፡ ረከብዎ። ወፈርሀ፡ ቀሪበ፡ ኀቤሁ፡ እስመ፡ ዐቢይ፡ ወግሩም፡ ውእቱ*፡¹ ከይሲ፡ ወከልሁ፡ አርዳኢሁ፡ ወተጋብዑ፡ ኩሎሙ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ ወቀተልዎ፡ ለከይሲ፡ ወኮነ፡ ፱ተ፡ በአመተ፡ ሰብእ። ወነሥኡ፡ በድኖ፡ ለአቡነ፡ ቀውስጦስ፡² ወቦኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን። ወእምጽአ፡ መጽሐፈ፡ ግንዘት፡ ከመ፡ ይፍትሕዎ፡ አርዳኢሁ። ወሶበ፡ ይቤሉ፡ እም፡ ውዳሴሃ፡ ለእግዝእትነ፡ ማርያም፡ ሃሌ፡ ሉያ፡ (100va) በብዝሃ፡ ኀሩትኪ፡ ወስእለትኪ፡ ማርያም፡ አዕርፈ፡³ ነፍሰ፡ አቡነ፡ ቀውስጦስ*።⁴

ወሶቤሃ፡ ተንሥኡ፡ እምነ፡ መዊቱ፡ ወቆመ፡ ማእከሎሙ። ወሶበ፡ ርእዩ፡ አርዳኢሁ፡ ከመ፡ ተንሥኡ፡ እሙታን፡ ተሰእልዎ፡ እንዝ፡ ይብሉ፡ እፎ፡ ተንሣእከ፡ እመዊት፡ እስመ፡ ነሰከከ፡ ከይሲ፡ ወሞትከ።

ወአውሥኦ፡ ወይቤሎሙ፡⁵ ኢሰማዕክሙኑ፡⁶ ዘተብህለ፡ በወንጌል፡ ዘየአምን፡ በወልድ፡ ቦ፡ ሕይወት፡
ዘለዓለም። ወበእንተዝ፡ አንሥኦ፡ እመዊት፡ አምላኪየ፡ ወይቤለኒ፡ ኩሉ፡ ብእሲ፡ ዘይሰእለኒ፡⁷
በስምክ፡ እንዘ፡ ይብል፡ ኦ፡ አምላክ፡ ቀውስጦስ፡ ኢድኅነኒ፡ እም፡ ብእሲ፡ እኩይ፡ ወእም፡ ሰብእ፡
ዐማዒ፡ ባልሐኒ፡ ወኢድኅነኒ፡ እም፡ ንስከተ፡⁸ አርዌ፡ ምድር፡ አሜሃ፡ ኢድኅኖ፡ እም፡ ኩሉ፡ እኩይ፡
(100vb) ወመንሡት።

ወዓዲ፡ ዘይገብር፡ ተዝካረ፡ ስምክ፡ በዕለተ፡ ሰንበተ፡ ክርስቲያን፡ አነ፡⁹ እሠ*ሪ፡¹⁰ ኅጢአቶ፡ ወእባልሆ፡
እም፡ ንስከተ፡ አርዌ፡ ምድር።

ወዘንተ፡ ኪዳነ፡ ሰሚዖሙ፡ ሰብእ፡ ውኦቱ፡ ሀገር፡^{11a} አኅዙ፡^b ያክብርዋ፡^c ለዕ*ለተ፡¹² ሰንበት፡ ወኮኑ፡
የኅድሩ፡ በስባሔ፡ ዘእንበለ፡ ንዋም። ወኢድኃኖሙ፡ እግዚአብሔር፡ አምላኩ፡¹³ እም፡ ኩሉ፡ እኩይ፡
ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅራኒሁ፡^{14a} ዘወልደማርያም፡^b {ወ}ኪዳነወልድ፡^c
{ወ}ገብረማርያም፡^d ለዓለመ፡ ዓለም፡ አሜን።

¹ * B ተ | ² B ቀውስ | ³ C ...ሪ | ⁴ * B absent | ⁵ C ...ሎ | ⁶ C, D & E ኢሰም... | ⁷ C, D & E
.... ሰእለኒ | ⁸ B እምንክስተ | ⁹ B omits | ¹⁰ * C, D & E ሰ | ¹¹ a-c ሀገርያክብርዋ | ¹² * B እ | ¹³ E
omits | ¹⁴ 1 a-d B ፍቅሩ፡ አጽመ፡ ጊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እኅተ፡ ማርያም፡ ወጸሐፊሁ፡ ኪዳነ፡
ማርያም፡ C & D ፍቅሩ፡ ወልደ፡ አረጋዊ፡ ወጸሐፊሁ፡ ገብረ፡ ሥላሴ፡ E ፍቅሩ፡ ወልደ፡ ስምዖን

38. The third Miracle: concerning the people of Wifāt

ተአምሪሁ፡ ለአቡነ፡ ቀውስጦስ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ አበዊነ፡^{1a} ዘወልደማርያም፡^b
{ወ}ወልደሐዋርያት፡^c {ወ}ኪዳነወልድ፡^d ወገብረማርያም፡^e ወምስለ፡^f ጸሐፊሁ፡^g ኅይለጊዮርጊስ፡
(101ra) ለዓለመ ዓለም አሜን።

ወሰብኦ፡ ዊፋት፡ አበዩ፡ ሰሚዖ፡ ነገሩ፡ ከመ፡ ያክብርዋ፡ ለሰንበት፡ ቀዳሚት፡² ወአኅዙ፡ ይቤሉ፡ እስመ፡
ተሥዕረ፡ ሕገ፡ ኦሪት፡ በሕገ፡ ወንጌል፡ ቅዱስ፡ ወአውሥኦ፡ ወይቤሎሙ፡ ኢሰማዕክሙኑ፡ ዘይቤ፡
እግዚእነ፡ በውስተ፡ መጽሐፈ፡ ወንጌል፡ ኢይምሰልክሙ፡ ዘመጸእኩ፡ እሥዐርሙ፡ ለኦሪት፡
ወለነቢያት፡ ዘእንበለ፡ ከመ፡ እፈጽሞሙ፡ ወኢሰማዕክሙኑ፡ ዘከመ፡ አዘዙነ፡ ለነ፡ ሐዋርያቲሁ፡
በአብጥሊሳት፡ በ፴ወ፫፡ አንቀጸ፡ ጽሕፈት፡ ዘይቤ አክብሩ፡ ፪ተ፡ ሰንበታቲሁ፡ ለእግዚአብሔር፡
ወእምዝ፡ ረገሞሙ፡ እንዘ፡ ይብል፡ (101rb) እግዚአብሔር፡ ይረሲ፡ አንቅዕተ፡ ማያቲክሙ፡
ዘትቀድህዎ፡ በዕለተ፡ ሰንበት፡ ቀዳሚት፡³ ከመ፡ ማየ፡ ግብጽ፡ በመዐቱ፡ ወበግብረ፡ እ*ደዊክሙ፡⁴
ያምጽእ፡ ቦቱ፡ አባረ፡ ወየብስ። ወይኩን፡ ረሀብ፡ ወኃጢአ፡ እክል፡ ውስተ፡ ኩሉ፡ ምድርክሙ።
ወበዕለተ፡ ሰንበተ፡ ክርስቲያን፡ ዘትቀድህዎ፡ ለግብረ፡ ማኅረስክሙ፡ ወማኅደርክሙ፡⁵ ወለሕንፃ፡
ቤትክሙ፡ ይኩን፡ መግለ፡ ሙሐዙ፡ ለእገሪክሙ፡ ዘቁስለ፡ በኅጢአት።

ወእምድኅረ፡ ረገሞሙ፡ ወአውዝሙ፡ ኮ{ኑ}፡⁶ አንቅዕተ፡ ማየሙ፡ ደመ፡ በዕለተ፡ ሰንበት፡ ቀዳሚት፡
ወበዕለተ፡ ሰንበተ፡ (101va) ክርስቲያንሂ፡ ኮነ፡ ቦሙ፡ መግለ፡ ፍጹመ፡ ከመ፡ ዘይውኅዝ፡ እም ፡
ሕማመ፡ ኅበጥ፡ ብዙኅ፡ ወኃጥኡ፡ ዘይሰትዩ፡ ለጽምዖሙ፡ ወለእክለ፡ ገራህቶሙ፡ ወረደ፡⁷ ወአጥፍዖ፡
እስመ፡ ርደቱ፡ ለበረድ፡ በወርኅ፡ ኅዳር፡ ጊዜ፡ ረገሞሙ፡ ወኃጥኡ፡ ዘይበልዑ።

ወአሜሃ፡ ሖሩ፡ ኅቤሁ፡ ወሰአልዎ፡ እንዘ፡ ይብሉ፡ ኦ፡ አባ፡ ንስእለክ፡ በእንተ፡

¹ a-j B ፍቅሩ፡ አጽመ፡ ጊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እኅተ፡ ማርያም፡ ወጸሐፊሁ፡ ኪዳነ፡ ማርያም፡ C
& D ፍቅሩ፡ ወልደ፡ አረጋዊ፡ E ፍቅሩ፡ ወልደ፡ ስምዖን | ² A, B, C & D ቀዳማዊት | ³ A, B, C &
D ቀዳማዊት | ⁴ * B ዕ | ⁵ B omits | ⁶ { } ነ | ⁷ C, D & E ወረደ

እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ትሣሃል፡ ወታቀሩርር፡ እሳተ፡ መዐትክ፡ በጸሎትክ፡
መልዕልቱነ፡ ዘወረደ። እንከስ፡ ኢናለምድ፡¹ ወኢናስተት፡ ቃለ፡ ትእዛዝክ፡ አላ፡ ናክብር፡ ፪፡ ሰንበታተ፡
ከመ፡ ትእዛዝክ፡ ወለእመ፡ ኢያክበርነ፡ ፪ተ፡ ሰንበታተ፡ ያውርድ፡ በላዕሌነ፡ እግዚአብሔር፡
መቅሠፍቶ፡ (101vb) እስክ፡ ትወልደ፡ ትውልድ፡ ለዓለመ፡ ዓለም።

ወሶቤሃ፡ ተሣሃሎሙ፡ እግዚአብሔር፡ በጸሎቱ፡ ለአቡነ፡ ቀውስጦስ፡ ወሜጠ፡ መዐተ፡ እምኔሆሙ፡
ወአብቁለ፡ ፍሬ፡ ምድሮሙ፡ ዘተነግፈ፡² በበረድ፡ አምጺኦ፡ በወርኅ፡ ኅዳር፡ አመ፡ ፳፻፩፡³ ዝኖመ፡
ሣህል፡ ወረከቡ፡ ብዙኅ፡ እክለ፡ በወርኅ፡ ታኅሣስ፡ በ፩፡ ወርኅ፡ ዘበጽሐ፡ ወዘ፡⁴ ወተፈሥሐ፡
ወአእኩትዎ፡ ለእግዚአብሔር፡ አምላኩ፡ ወወደስዎ፡ ለአባ፡ ቀውስጦስ፡
ወአኅዙ፡ ያክብሩ፡ ፪ተ፡ ሰንበታተ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁራኒሁ፡^{5a} ዘወልደማርያም፡^b
{ወ}ኪዳነወልድ፡^c {ወ}ልደሐዋርያት፡^d {ወ}ወገብረማርያም፡^e ለዓለመ ዓለም አሜን፡

39. The fourth Miracle: concerning king 'Amdasəyon's triumph
ተአምራሁ፡^{6a} ለአቡነ^b ቀውስጦስ^c (102ra) ጸሎቱ^d ወበረከቱ^e የሀሉ^f ምስሌነ፡^g ለዓለመ^h ዓለምⁱ አሜን፡^j
ወአመ፡ ሐረ፡ ምስለ፡ ዓምደጽዮን፡ ንጉሥ፡ ወልደ፡ እኅሁ፡ ለተዳብዖ፡ ንጉሥ፡ ዘሀገረ፡ ከፋ፡ ወ{ፀ}ገታ፡
⁷ ለትዕ*ይንተ፡⁸ ዓምደጽዮን፡⁹ ንጉሥ፡ በዐቢይ፡ ቀትል፡ ወተዳብዖ፡ እስመ፡ ብዙኃን፡ ሠራዊቱ፡
ምሁራነ፡¹⁰ ቀትል፡ ወንጉሦሙ፡ ለ*ሰብአ፡¹¹ ከፋ፡ ኅያል፡ ወጽኑዕ፡ እም፡ ኩሉ፡ ሰብአ፡ ወፈረሰ፡
ግልብብ፡ በልብሰ፡ ብርት፡ ከመ፡ ኢይንድፎ፡ ሐጽ፡ ወዐቢይ፡ ፍጥረቱ፡ ወይቀትል፡
¹ B ኢናምዕድ | ² C ... ግረ | ³ A ፳ ወአሚሩ፡ B ፳፻፩ | ⁴ {} A & B ጸ፡ C, D & E ግ | ^{5 a-e} B
ፍቁሩ፡ አጽመጊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እኅተማርያም፡ ወጸሐፊሁ፡ ኪዳነማርያም፡; C & D
ፍቁሩ፡ ወልደ፡ አረጋዊ፡ E ፍቁሩ፡ ወልደ፡ ስምዖን | ^{6 a-j} B omits ; C & D ፍቁሩ፡ ወልደ፡ አረጋዊ፡
E ፍቁሩ፡ ወልደ፡ ስምዖን | ⁷ {} A & B ዓ፡ C, D & E አ | ^{8 *} A & B እ | ⁹ E ዓምጽ... | ¹⁰ B adds
ወ initially | ¹¹ * B absent

አንበሳ፡ በአሐቲ፡ ርግዘት፡ ወይቀትል፡ ነጌ፡ ቀሪቦ፡ ኅቤሁ፡ ዘእንበለ፡ ፍርሀት፡ ወየአምርዎ፡ ድምፁ፡
ቃሉ፡ ጊዜ፡ ይወጽእ፡ ቦሙ፡ ኩሎሙ፡ አራዊተ፡ ገዳም፡ እንዘ፡ ይንዕዎሙ፡ ሶብ፡ ይሰምዑ፡ ቃሎ፡
ይጐይዩ፡¹ ወይተልዎሙ፡ በድኅሬሆሙ፡ ወይረግዘሙ፡ ወይመውቱ፡ ፍጡነ፡ (102rb) በአሐቲ፡
ርግዘቱ፡

ወከመዝ፡ ፍጥረቱ፡ ነበረ፡ ወበውእቱ፡ ጊዜ፡ ፈርሀ፡ ዓምደጽዮን፡ ወቦኦ፡ ኅብ፡ አቡነ፡ ቀውስጦስ፡
ዘሀለወ፡ ቦቱ፡ ደብተራሁ፡ ወይቤሎ፡ አ፡ አባ፡ እፎ፡ ንከውን፡ ወኅብ፡ አይቱ፡ ናመስጥ፡ እም፡ ዝንቱ፡
ንጉሥ፡ ዘከፋ፡ እስመ፡ ፈርሀዎ፡ ጥቀ፡ ሠራዊትዮ፡ ሰአሎ፡ ለአምላክከ፡ ብዙኅ፡ ወኅድር፡ ዘእንበለ፡
ንዋም፡ በጸሎትከ፡ ከመ፡ ያድኅነነ፡ እግዚአብሔር፡ እምኔሁ፡
ወአውሥኦ፡ ወይቤሎ፡ አ፡ ወልድዮ፡ ኢትፍርሆ፡ ለንጉሠ፡ ከፋ፡ እስመ፡ መምለኬ፡ ጣዖት፡ ውእቱ፡
እስመ፡ ይረድአከ፡ አምላክ፡ አበዊከ፡ በጸሎተ፡ እግዝእትነ፡ ማርያም፡ ዘረድአሙ፡ ለአብርሃም፡
ወለዘርዑ፡ እስከ፡ ለዓለም፡ ለጌዴዎን፡ ወለዳዊት፡ ወኢድኃኖሙ፡ እም፡ ጸላዕቶሙ፡ ንሣእ፡ በትረ፡
መስቀሉ፡ ለክርስቶስ፡ ተመርጉዘከ፡ (102va) ጸሊ፡ እመዝሙሩ፡ ለዳዊት፡ አቡከ፡ ዘይቤ፡ ኢድኅነኒ፡
እግዚአ፡ እምብእሲ፡ እኩይ፡ ወሶቤሃ፡ ይወድቅ፡ ለከ፡ በኅይለ፡ እግዚአብሔር፡

ወሰሚዖ፡ ዓምደጽዮን፡ ንጉሥ፡ ዘንተ፡ ምክር፡ ገብረ፡ ወአሜሃ፡ ጐዮ፡ ንጉሠ፡ ከፋ፡ ኅዲጎ፡ ሐይመቶ፡
ዘእንበለ፡ ይጸብዖ፡ ዓምደጽዮን፡ በጸሎተ፡ ለአቡነ፡ ቀውስጦስ፡ ወሞተ፡ እንዘ፡ ይጐይይ፡ ወዲቆ፡
እምላዕሉ፡ ፈረሰ፡ ወእምዝ፡ ተንሥኦ፡ ዓምደጽዮን፡ ወቦኦ፡ ውስተ፡ ከተማሁ፡² በሰላም፡ ወማኅረከ፡
ኩሎ፡ ሠራዊቶ፡ ወይእተ፡ ጊዜ፡ አሜሃ፡ አዘዘ፡ ዓምደጽዮን፡ ንጉሥ፡³ ከመ፡ ይትበሀል፡ ስሙ፡ ለአቡነ፡
ቀውስጦስ፡ ዳዊት፡ ዳግማዊ፡ እስመ፡ ኢድኃኖ፡ እም፡ ውእቱ፡ ንጉሠ፡ ከፋ፡ ኅያል፡ በጸሎቱ፡ አንቢቦ፡
መዝሙረ፡⁴ ዳዊት፡ ቀዊሞ፡ እንዘ፡ ይጸሊ፡ ኩላ፡ (102vb) ሌሊተ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡
ፍቁራኒሁ፡^{5 a}

¹ C, D & E ...ይይ | ² A & B ... ማ፡ | ³ B omits | ⁴ E መዝረ | ^{5 a-e} B ፍቁሩ፡ አጽመጊዮርጊስ፡
ወምስለ፡ ፍቅርቱ፡ እኅተማርያም፡ ወጸሐፊሁ፡ ኪዳነማርያም፡; C & D ፍቁሩ፡ ወልደ፡ አረጋዊ፡; E
ፍቁሩ፡ ወልደ፡ ስምዖን

ዘወልደማርያም፡^b {ወ}ኪዳነወልድ፡^c {ወ}ልደሐዋርያት፡^d {ወ}ወገብረማርያም፡^e ለዓለመ፡ ዓለም፡
አሜን፡

40. The fifth Miracle: concerning the adulteress woman who caused him to be murdered

ተአምሪሁ፡ ለአቡነ፡ ቀውስጦስ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁራኒሁ፡^{1a} ዘወልደማርያም፡^b {ወ}ኪዳነወልድ፡^c {ወ}ልደሐዋርያት፡^d {ወ}ወገብረማርያም፡^e ለዓለመ፡ ዓለም፡ አሜን።

ወእምድኅረ፡ ቀተሎ፡ ዓምደጽዮን፡ ለአቡነ፡ ቀውስጦስ፡ ረሰዖ፡ እግዚአብሔር፡ ለይእቲ፡ ዘማ፡ ዘአቅተለቶ፡² ለአቡነ፡ ቀውስጦስ፡ ከመ፡ ሐራውያ፡ ዘትበልዕ፡ ሣዕረ፡ ገዳም። ወእ*ማስ፡³ ለይእቲ፡ ዘማ፡ ነበረት፡ ክርስቲያናዊተ። ወሐረት፡ ኅበ፡ መቃብሩ፡ ለአቡነ፡ ቀውስጦስ፡ ወጸለየት፡ እንዘ፡ ትብል፡ ኣ፡ አባ፡ ቅዱስ፡ ስምዐን፡ ነገርዮ፡ (103ra) ዮሐንስ፡⁴ አፈ፡ ወርቅኒ፡ ዘከማከ፡ ሞተ፡ በእንተ፡ ምክረ፡⁵ ዘማ፡ በስደት፡ በዘመነ፡⁶ ምርቅያ። ወሐረት፡ ኅበ፡ መቃብሩ፡ ወአምነት፡ ኅጢአታ፡ ወተማነ፡⁷ ቦቱ፡ ወፈውሳ፡ እም፡ ሕማማ፡ ወአፍለስት፡ ሥጋሁ፡ ወአንበረት፡ ውስተ፡ መካነ፡ መንግሥት። ወከማሁ፡ አንተኒ፡ ኢትንእስ፡ እም፡ ዮሐንስ፡⁷ አፈ፡ ወርቅ አርክክ። ፈውሳ፡ ወአድኅና፡ ለወለትዮ፡ እም፡ ሕማማ፡ ወሚጥ፡⁸ ሰብእናሃ፡ ኅበ፡ ዘቀዳሚ፡ ፍጥረታ፡⁹ በብዝሃ፡ ኂሩትከ፡ እስመ፡ አንተ፡ ገባሬ፡ ተአምራት፡ ወመንክራት።

ወእምዘ፡ ተናገራ፡ ቃል፡ እመቃብሩ፡ ዘይብል፡ ሐሪ፡ ኅበ፡ አርዳኢሁ፡ ለአባ፡ ቀውስጦስ፡ ዘገዳመ፡ ንብን፡ ወበሊዮሙ፡ ንዑ፡ እስከ፡ ቤተ፡ መኰንን፡ ዘበዮ፡ ዘቀበሮ። ወውእቱ፡ ያፈልስ፡¹⁰ ሥጋዮ፡ ወይሁብከሙ። ወወለትኪ፡¹¹ (103rb) ትትፌወስ፡ ለኪ፡ በእንተ፡ ዘሰአልከኒ፡ በጥቡዕ፡¹² ነገር። ወበውእቱ፡ ሌሊት፡

^{1a-e} B ፍቁሩ፡ አጽመሊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እኅተማርያም፡ ወጸሐፊሁ፡ ኪዳነማርያም፡ C & D ፍቁሩ፡ ወልደ፡ አረጋዊ፡ E ፍቁሩ፡ ወልደ፡ ስምዖን | ² E omits | ³ * B ዕ | ⁴ C & D add ኒ | ⁵ B ፍምክረ | ⁶ E በመዘነ | ⁷ E እምሐዮስ | ⁸ C, D & E ወሚጥ | ⁹ * C & D ት | ¹⁰ A & B ያፍልስ | ¹¹ E ወለው... | ¹² C, D & E በጥብዕ

ነገሮ፡ ለውእቱ፡ መኰንን፡ ዘሀገረ፡ በዮ፡ በሕልሙ፡ ከመ፡ ያፍልስ፡¹ ሥጋሁ፡ እመካነ፡² መቃብሩ፡ ዘተቀብረ፡ ቦቱ። ወይእቲኒ፡ ዘማ፡ ድኅነት፡ እም፡ ሕማማ፡ ተቀቢዓ፡ መሬተ፡ እመቃብሩ።

ወእምዘ፡ አሜሃ፡ ሐረት፡ እማኒ፡ ኅበ፡ አርዳኢሁ፡ ወነገረቶሙ፡³ ዘንተ፡ ተአምረ። ወሐሩ፡ ኅበ፡ መኰንን፡ ዘሀገረ፡ በዮ፡ ዘቀበሮ፡⁴ ውስተ፡ ምድረ፡ ገራህቱ። ወአርአዮሙ፡ መቃብሮ። ወአፍለስዎ፡ አመ፡ ፩፡ ለወርኅ፡ ግንቦት፡ በዕለተ፡ ልደቱ። ወረከብዎ፡ ሕያወ፡ ከዊኖ፡ ርግዘተ፡ ገቡሁ፡ ወንድፈተ፡⁵ ዘባኑ። ወቅንዋተ፡ እገሪሁኒ፡ ወአእዳዊሁ፡⁶ እምድኅረ፡ ሞተ፡ ወተቀብረ፡ በ፫፡ አውራኅ፡ ወበ፫፡ ዕለት። ወሐነ፡ ወውእቱ፡ መኰንን፡ በውስተ፡ ገራህቱ፡ ዐቢዮ፡ ቤተ፡ ክርስቲያን። ወአንበሩ፡ ውስቴቱ፡ ሥጋሁ፡ ለአቡነ፡ ቀውስጦስ፡ (103va) ወኮና፡ ብዙኃት፡ ተአምራት፡⁷ ወመንክራት፡⁸ በዲበ፡ መቃብሩ፡ ወበውእቱ፡ መዋዕል፡ መጽሐ፡ ኅበ፡ መቃብሪሁ፡ ብዙኃን፡ ድውያን፡ ወሕሙማን፡ ወተፈወሱ፡ በፀበለ፡ መቃብሩ፡ ወበነቅዕ፡ ማዮ፡ ለውእቱ፡ ሀገረ፡ እ*ንሣሮ፡⁹ ዘተሰምዮ፡ ሀገረ፡ ቀን፡ ዘአዕረፈ፡ ቦቱ። ቦ፡ ሀለዉ፡ ዘይትፌወሱ፡ በአሐቲ፡ ዕለት፡ እም፡ ሕሙማነ፡ ሀገረ፡ ሸዋ፡ በበ፪፪፡ ሰብእ። ወፈድፋደስ፡ በዕለተ፡ ዕረፍቱ፡ አመ፡ ፳፻፩፡¹⁰ ለወርኅ፡ ጥር፡ ወአመ፡ ፩፡ ለወርኅ፡ ግንቦት፡ ኮኑ፡ ይድኅኑ፡ በበ፪፪፡ ወ፫፪፡ ሰብእ፡ እም፡ ሕማሞሙ።¹¹ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁራኒሁ፡^{12a} ዘወልደማርያም፡^b {ወ}ኪዳነወልድ፡^c {ወ}ልደሐዋርያት፡^d {ወ}ወገብረማርያም፡^e ለዓለመ፡ ዓለም፡ አሜን።

¹ C ያፈ..... | ² C & D omit | ³ B ..ሮቶሙ | ⁴ A & B....በረ፡ C & Dበርሁ | ⁵ B ..ፍተ | ⁶ B ወእደ...; E...ደሁ | ⁷ * C, D & E ተ | ⁸ * C, D & E ተ | ⁹ * B & C አ | ¹⁰ E ፳፻ | ¹¹ C & D ...ሕሞሙ | ¹² ^{a-e} B ፍቁሩ፡ አጽመሊዮርጊስ፡ ወምስለ፡ ፍቅርቱ፡ እኅተማርያም፡ ወጸሐፊሁ፡ ኪዳነማርያም፡ C & D ፍቁሩ፡ ወልደ፡ አረጋዊ፡ ወጸሐፊሁ፡ ገብረ፡ ሥላሴ፡ E ፍቁሩ፡ ወልደ፡ ስምዖን

(103yb) ዝንቱ፡ መጽሐፍ፡ በመዋዕለ፡ መንግሥቱ፡ ለንጉሥነ፡ ቄስጠንጢኖስ፡ ወዓዲ፡ ተብህለ፡ ስመ፡ መንግሥቱ፡ ዳግማዊ፡ ዳዊት፡ ወልደ፡ ወልዱ፡ ለዓምደጽዮን፡ ዘቀተሎ፡ ለአቡነ፡ ቀውስጦስ፡ ወውእቱ፡ ንጉሥ፡ ዳዊት፡¹ ካልአዊ፡ ይቤሎሙ፡ ለመኳንንቲሁ፡ ጎሥሡ፡ ሊተ፡ እምነ፡ አርዳኢሁ፡ ለአቡነ፡ ቀውስጦስ፡ ዘቀተሎ፡ እምሔውዮ፡ ዓምደጽዮን፡ በግፍዕ፡ ከመ፡ ይንግረኒ፡ እም፡ ተአምራተ፡ ገድሉ፡ ወይቤልዎ፡ መኳንንቲሁ፡ ኩሎሙ፡ አርዳኢሁ፡ አዕረፉ፡ በመዊት፡ እመዋዕል፡ ባሕቱ፡ ፩፡ መነኰስ፡ ሀሎ፡ እምትሩፋነ፡ ደቂቂ፡ ዘስሙ፡ መባእጽዮን፡ አምጺአከ፡ ሢሞ፡² ዲባ፡ መንበረ፡ ሢመቱ፡³ ከመ፡ ትርከብ፡ ሀብተ፡ ጸሎቱ፡ ወኅይለ፡ በረከቱ፡ እስመ፡ አቡነ፡ ቀውስጦስ፡ ነሥአ፡ ኪዳነ፡ ምሕረት፡ እምነባ፡ (104ra) አምላክነ፡ ይቤሉነ፡ አበዊነ፡ ቀደምት።

ወሶቤሃ፡ አጸውዖ፡ ለአቡነ፡ መባዕጽዮን፡ እም፡ ሀገረ፡ እንደ፡ ግብጦን፡ ወሢሞ፡ ንቡረ፡ እድ፡ በመንበረ፡ አቡሁ፡ ቀውስጦስ፡⁴ በትእዛዘ፡ ፊቅ*ጦር፡⁵ ዘተሰይመ፡ ሣልሳዊ፡ ሰላማ፡⁶ ጳጳስ፡ ወጸሐፈ፡ ሎቱ፡ ዘንተ፡ ዜና፡ ገድሉ፡ ወተአምረ፡ ዕባዩ፡ ለአቡነ፡ ቅዱስ፡⁷ ቀውስጦስ፡ ወወሀቦ፡ ጽሒፎ፡ አቡነ፡ መባእጽዮን፡ ለውእቱ፡ ንጉሥ፡ ዳዊት፡ ርቱዕ፡ ሃይማኖት፡ ከመ፡ ቄስጠንጢኖስ፡ ወተመጠዎ፡ በክብር፡ ወአንበሮ፡ ውስተ፡ ቤተ፡ መንግሥቱ፤

ወኮነ፡ በአንብብተ፡ ዝንቱ፤

ተአምረ፡ አቡነ፡ ቀውስጦስ፡ ፈውሰ፡ ሕመማን፡ ለ*ሠራዊቱ፤⁸

ወለነኒ፡ ይኩነነ፡⁹ ወልታ፡ ጸሎቱ፤

ኅይለ፡ ወጽንዐ፡ ለሰብአ፡ ቤቱ፤

ወዖድኅነነ፡ ለሰይጣን፡ ፀርነ፡ እመሥገርቱ፤

(104rb) ወይዕቀብነ፡ ኩሎ፡ ጊዜ፡ ዜና፡^{10 a} ስባሔሁ፡^b በረድኡቱ፤

ወይረድ፡ ላዕሌነ፡ ጠለ፡ በረከቱ፤

ለኩሉ፡ አዝማን፡ በበዓመቱ፤

¹ B omits | ² C, D & E ሴ..... | ³ C, D & E ሢማቱ | ⁴ B ቀውስጦ | ⁵ * C, D & E ቅ | ⁶ C ሰላመ | ⁷ B omits | ⁸ * B omits | ⁹ E ይኩነነ | ^{10 a & b} E omits

ወበኩሉ፡¹ መዋዕል፡ ለለዕለቱ፡ ወለለሰዓቱ፤

በእንተ፡ ወላዲተ፡ አምላክ፡ ማርያም፡ ቅድስት፡ ዘበድንግልና፡ ፪ቱ፤

እስመ፡ ይአቲ፡ ዘበጽድቅ፡ እግዝእቱ፤

ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን።

42. Secondary Colophone ²
(104va) ዝነቱ መጽሐፍ ተጽሕፈ፡ በዘመነ፡ መንግሥቱ፡ ለንጉሥነ፡ ሣህለማርያም፡ እንዘ፡ አባ፡
 ምኒት፡ ዘወልደማርያም፡ ወእንዘ፡ ሊቀ፡ ካህናት፡ ኪዳነወልድ፡ ወጸሐፎ፡ በ፫፻ወ፫፻፳፱፡ ዐመት፡
 በዘመነ፡ ማርቆስ፡ እንዘ፡ ሀሎ፡ ውስተ፡ ደብረ፡ ጸዐዝኣብ፡ ወእግዚእኃሪያ፡ መካነ፡ ሙላዱ፡
 ለተክለሃይማኖት፡ ወስመ፡ ጸሐፊሁ፡ ይትበሀል፡ ኀይለጊዮርጊስ፡ ዘመጽአ፡ እም፡ ደብረ፡ ሊባኖስ፡
 ወለዘአጽሐፎ፡ ይሰመይ፡ ስሙ፡ ገብረማርያም፡ ገበዘ፡ እቲሳ፡ አምላክ፡ ቀውስጦስ፡ የሀበሙ፡ አስበ፡
 ሃማሆሙ፡ ወይክፍሉሙ፡ ቁመተ፡ የማን፡ ምስለ፡ ጻድቃን፡ አበዊሆሙ፡ ለዓለሙ፡ ዓለም፡ አሜን፡
 ወአሜን፡ ለይኩን፡ ለይኩን፡

¹ B omits | ² It does not exist in B & E; C & D ዝንቱ መጽሐፍ ዘአጽሐፎ ወልደ፡ አረጋዊ፡ ብእሴ፡ እግዚአብሔር፡ ከመ፡ ይባዕ፡ ነፍሱ፡ ውስተ፡ ገነተ፡ ትፍሥሐት፡ ለዓለመ፡ ዓለም፡ አጫን።

ተፈጸመ፡ በሰላም፡ ዘእንበለ፡ ደዌ፡ ወሕማም፡ ወምስለ፡ ጸሐፊሁ፡ ገብረ፡ ሥላሴ፡ ለዓለመ፡ ዓለም፡
አሜን።

Part Three
(Translation)
Chapter One
Reading for Monday

1.

ngagement and Marriage of Galāwdewos and 'Emmēnaṣəyon

(3ra) In the name of the Father, of the Son, and of the Holy Spirit, one God, as I believe in the Holy Trinity and supplicate, I, Christ's servant, would deny you, Satan, the cursed enemy of mine before the holy church, my mother; Mary Zion is my witness forever, Amen.

Now, I begin with the help of our Lord, Jesus Christ, Who is equal in His Divinity with God the Father and the Holy Spirit, one in three, the news of the combat, virtues and the testimony of his grace and his holiness *Abuna* Qawəṣṭos and whatever happened (3rb) to him for the sake of the name of Jesus Christ his Lord; the one who has been called David II, the new, the powerful and the stronger; who fought for the orthodox faith against transgressors of the law and has killed with the sling of fasting and prayer their master Goliad, which is Devil, the father of lie and maker of evil dwelling upon the unbelievers by causing (humans) do wrong whom this holy father overpowered with the shield of humbleness and goodness. (3va) While they were doing evil against him, he had been doing good for them tolerantly to fulfil the scriptural orders attested upon the prophets and the apostles. May his prayer and blessing be with his follower Gabramāryām and the copyist Ḥaylagiyorgis forever, Amen.

There was a certain man, the son of the governor of Dawāro,⁵ whose name was Galāwdewos, who feared God and made good for the poor and the needy in the name of Jesus Christ our Lord, who was the father of this hallowed father (and) great teacher, the peacemaker Abba Qawəṣṭos.

(3vb) On the 30th year of his birth, Galāwdewos's father said to him, "O my son, choose (a girl) whom you love by yourself among the daughters

⁵ Dawāro was the big region located along the south of Faṭagār in south-western Ethiopia. It was one of the most Muslim populated areas in the Middle Age paying tributes to the central government. The spread of Christianity in the region is mostly attributed for *Abuna* Taklahāymānot and *Abba* Samu'el of Dabra Wagag (*EAE* II 2005: 114; *HE* 1989: 87).

of the town to be your wife, for God your creator let you reach thirtieth age innocently without defilement for performing His commandments.

And Galāwdewos answered his father saying, “O my father, please listen to me, for currently, uprightness has turned down before God from the people of this town; with whose daughter would you let me marry according to the law of God? There is no upright man who seeks for the law of God in your town. Your and my mother’s genealogy is (*4ra*) from the line of the pure noblemen who loved Jesus Christ our Lord. Is it right that I might be united with a daughter of transgressors of Christ’s law? Henceforth, it is better for me to die or to live as a monk in my lifetime rather than engaging in marriage with a daughter of the people in your town who do not have (fear) of God and mindfulness of death.

Having heard this from the tongue of Galāwdewos, his father wondered and blessed God. Then he answered him saying, “Believe son, the elect of God, I would never let you marry a (*4rb*) daughter of the people in my town. I promise you by the name of Christ, the God of my blessed fathers. But instead, I let you marry where the blessed people, lovers of God, do live; agree, and do not refuse me because I am afraid that you might not remain single, since you lived without having a wife up to age thirty with pureness in all the time of youth.”

Galāwdewos answered to him and said, “O my father, listen, I am also afraid of you by assuming that you might let me marry with the daughter of the sinful and the infidel Motalami, king of Dāmōt,⁶ the transgressor of Christ’s law, since he likes you because of your nice town and its people, (*4va*) who are powerful for the battle and evil like him by violating Christ’s law.

If you desire truly that I marry with the daughter of Māteḡos, governor of Waggdā,⁷ the lover of God and the truthful Christian according to Christ’s law, just let me marry with her since I heard good news about her as she says, “I will never marry a man who does not perform the evangelic rule of Christ, unless he is the doer of the will of my Lord; I set an oath by His holy name”.

⁶ Dāmōt was an ancient pagan province located south of the Blue Nile to the Gibe River, bordered by ʾEnāryā and Hadyā in south and east. The Sidāmā and Walaytā people were settled first in the area. Its Christianization is attributed to *Abuna* Taklahāymānot /ca. 1215-1313/ (*Gadla* Qawəṣtoṣ (63va); HDE 2013: 111).

⁷ The highland located between Morat and Tagulat. Tamrat (1972: 176).

And his father replied to him saying, “Do not be afraid, O, my son; I will never let you marry with the daughter of the infidel Motalami but as you said to me, I will bring forth the daughter of Māteḡos, governor of Waggdā since she is the one whom I wish in my heart (4vb) to be yours. But say to me truly ‘All right’ and do not lie to me; I will bring her to you”.

Thus, Galāwdewos answered saying, “Yes, let it be as you said, I promise you not to lie. If you let me marry her, let it be! But if you bring forth another lady, I will flee from you. I would go to Jerusalem and die there around the grave of my Lord.

Having heard this, his father admired and blessed God. Then he brought to him the daughter of the Christian governor Māteḡos. Her name was ’Ēmmənaṣayon. They celebrated his marriage according to the law, as the apostles formulated the order (5ra) of matrimony in their synod.

Galāwdewos and ’Ēmmənaṣayon became just like Abraham and Sara by welcoming guests and by loving human beings, by giving alms for the poor and for the helpless persons. They had been celebrating the commemoration of our Lady Mary the two-fold virgin, the Theotokos⁸ on the day of her birth each month throughout the year; likewise, on the feast days of St. Michael and St. Gabriel the archangels every month throughout the year. They had been receiving the Flesh and Blood of Christ.

After having partaken of the holy Eucharist, when they came out of the church, if they met poor and helpless persons sitting at the gateway of the church, they would give them alms including their cloths; they saved nothing back (5rb) from almsgiving by the name of our Lady Mary when the poor begged them by her holy name.

When the people look at them, they say, “These people give their money including their cloths on the feast day of our Lady Mary’s birth every month. Where would they get other cloth which they wear in the next month? A cloth could not be completed woven in a single month for the next month. Therefore, all people highly admire God’s deed which he performs upon his saints.

Even after they gave alms by the name of our Lady Mary, they would pray again before her icon saying, “Please accept the alms in Your name which we gave by Your name as Your son has received the prayer and alms

⁸ Greek, ‘God bearer’.

of Cornelius⁹ (5va) and the two coins of the widow;¹⁰ since we do not have offspring in this world, may our treasure be for you. We do not have a Queen other than you; please protect us by the armies of your Son from all evil in this world and in the world to come from the fire of Gehenna¹¹.

One day, on the commemoration day of St. Michael the archangel, the twelfth of the month *Tahśās*,¹² while they were praying so standing before the icon, St. Michel and St. Gabriel came towards them with our Lady the Theotokos Mary. St. Michael and St. Gabriel were looking like two priests, whereas our Lady Mary was standing at their right in the appearance of a certain deacon.

(5vb) They said to them, “Greetings! O Galāwdewos and ’Īmmənaṣəyon. What do you need always before the icon of Mary since your supplication was heard before God that you might receive an honoured and a highly favoured son before God? While the archangels were telling them this, she (St. Mary) had been flying from their right and revolved upon them three times and blessed them with the sign of the cross and ascended into heaven. Then the archangels disappeared.

At that time, they became frightened and said, “Are we going to have a son after we lived being barren in all our time?”. Again, the icon of our Lady (6ra) Mary talked with ’Īmmənaṣəyon like a human and foretold her, “First, you will bear a son and this son will not be belonging to you but rather a solider for the heavenly king. You will bear a son again by another Israelite. He will become a king of the entire Ethiopia. When you bear him, call his name Yəkunno’amlāk. You will also give birth to a beautiful daughter as his twin. She will be also my darling just like you, and from her will be born many holy monks who honour me throughout Ethiopia, my inheritance which Jesus Christ granted me”.

⁹ Acts 10:1-10.

¹⁰ Luke 21:1-4.

¹¹ A Greek originated place name which is equal with the Hebrew ‘Geyhinom’, with the Arabic ‘Jahānnam’ and Gə’əz ‘Gahānnam’. The place is a valley where human sacrifices had been offered for Moloch, located south of Jerusalem not far from the city. It was considered as the example of the final place of torment, which is appointed by the Lord for the sinners. In this case it refers to this place of punishment. According to Ethiopian tradition it is defined as Hell, Hades, place of torment, deepest valley of darkness, sea of fire where its worm will not die, and its fire will not be quenched (Is 66: 24; Mt. 5: 30; Rev. 20: 19; OXDCC 1997: 657; Kidānawald 1955:304).

¹² 19th December.

Having said this, the icon became still. Then 'Ēmmənaṣəyon and her husband went back to their home (6rb) wondering about the thing of the icon and blessing God for this thing He has done upon them.

2. *Invasion of Motalami king of Dāmōt*

Then Satan became jealous because of their good deeds. He dwelt in the heart of Motalami king of Dāmōt. One day, he asked his nobles, “Whom did Galāwdewos the son of the governor of Dāwāro marry”? They answered to him, “The daughter of Māteḡos, the governor of Waggdā and Katatā whom you had betrothed. But she refused you saying, “I am sick for I am suffering with a demonic tribulation”, since she dislikes you because that you are the infidel.

When heard of this thing, Motalami got angry and ordered his soldiers. (6va) He went to the town of Dawāro and fought against Galāwdewos and his father, but they overcame him with the power of God. Galāwdewos killed twenty thousand soldiers from his armies. Nonetheless, he did not find 'Ēmmənaṣəyon in Dawāro since she fled to Faṭagār,¹³ the town of her brother Madḡanina'əgzī'ə.

For this reason, Motalami invaded the town of Faṭagār and Šəlaləš.¹⁴ Thus, 'Ēmmənaṣəyon was captured from her brother's house in Faṭagār; likewise, 'Ēgzī'əḡarayā the mother of *Abuna* Taklahāymānot from another site in Šəlaləš.

Then he questioned his armies saying, “Was not 'Ēmmənaṣəyon even today found in this town?”. They said to him, “Yes, O your majesty! We did

¹³ The highland region located south of Šəlaləš which is called today Mənjār including Šankorā and Ad'a (Tamrat 1972:176).

¹⁴ The birthplace of *Abuna* Taklahāymānot located in Bulgā north Šawā, at about 58 km from the capital Addis Ababa or about 13 km from the town of Aleltu. It is called at the same time Ēttissā and Zorare. Zorare was the name of the mother of Həyḡwatbənabaṣəyon. There is a legend that the place was named after her name. Also, on the origin of the name Ēttissā, the inhabitants of the place narrate as follows: during the invasion of Motalami, king of Dāmōt in the 13th Century, the invaders were persecuting first *Abuna* Šagāza'ab, the father of St. Taklahāymānot. He tried to escape from them. When they came closer to him, he had no choice but to throw himself to the stream called Ankarrət, which is not more than ca. 3 km from the place where the present-day church building is to be found. The warriors of Motalami thought that he had sunk and already died. But, through the protection of St. Michael the archangel he was saved. But unfortunately, his wife 'Ēgzī'əḡarayā was taken away by the warriors. Therefore, when he came back to Ēttissā, he looked for her everywhere, questioning the people 'Ĥte-sā'? It means 'where is then my sister?', 'and what about my sister'? After that, the place has been named 'Ēttissā'. The story was written partially in the *Gadla Taklahāymānot* excluding the designation of the place. Thus, it is preserved as a legend (EAE II 2005: 446).

not find her. (6vb) We do not know whether she was found in another place because those who became captives today from the town told us that she was in this town in the house of her brother who is the governor of Faṭagār. But fortunately, we found in the village of Šəlāləš another nice lady who is more beautiful than her in beauty and brightness who deserves to be yours. The lady whom we have captured today from this village is 'Ēmmənaṣəyon's sister, the daughter of her brother Madḥānina'əgzi'ə the great governor of Faṭagār and the son of the governor of Waggdā whose name is Mātewos the father of 'Ēmmənaṣəyon whom you look for.

The captives from this town whom we captured today informed us that 'Ēmmənaṣəyon is present at the house of Madḥānina'əgzi'ə. We think that she would not keep (7ra) from being captured by your armies today since many commanders among your armies had gone down yesterday to seek her in Faṭagār together with your elder brother and we heard news that they destroyed the town of Faṭagār as you did.

When Motalami was talking about such things with his armies, his brother came to him and said to Motalami, “Good news Your Excellency, my brother the king! I, your brother, have found and captured 'Ēmmənaṣəyon, the wife of the mighty Galāwdewos whom you need. Take heed, that is 'Ēmmənaṣəyon whose beauty is much more than that of all women in the world. Be happy!”. Then they let her stand before him.

When Motalami saw her, he became surprised at her facial beauty. He asked the armies (7rb) who captured 'əgzi'əḥarayā, “Does the lady you caught look like this lady?” They said to him, “Our great Lord, yes, she looks like her in all bodily figure from head to feet; their beauty is exactly identical”. He said again, “I do not think that another lady looking like her could be found. You might bring her forth and let me check which one of them is more beautiful”. They brought 'əgzi'əḥarayā and set her before him. When he saw her, he stood up immediately from his throne and wished to kiss her in front of the congregation.

He said to the armies, “Truly, you got for me beautiful ladies; I will give you good lands and will appoint you with great honour over all my territories”. He said to his brother, (7va) “Let that lady be for you as you captured her; and I would marry this one according to the rule of my gods by making her a queen over all my wives”.

Having said this, he ordered his nobles to put on her golden and linen garments until the day they make her worship his idols. Then he went back to his city and entered his home with pleasure.

But 'Ēmmənaṣəyon had been crying with her sister 'Ēgzi'əḥarayā day and night while praying in her heart to our Lady Mary saying, “Where is Your power to bear the heavenly King Who protects from any trouble? Was not Your ability through the astonishing way that you have born my Lord with Your unopened virginity? Were the miracles of Your authority which Your son has done unjust? (7vb) Why Your son, my Lord has left me in the hands of the defiled people who violate his law, separating me from my husband, the man who is the undefiled one and performer of His rituals ordered in the law of the holy Gospel?

Where is the glad tiding which you foretold me through the tongue of Your icon saying, “You will bear nice children”? Is it from the infidel that I may bear the blessed children? Now Your word has become wrong and what you told me dishonest. If You were the mother of my Lord, ask Your son to take me away in death so that this infidel, enemy of my great Lord, shall not marry me.

She stayed eight days by praying without eating food or drinking water. She had been saying, “It is better of me to die rather than testing the food of those who transgress the law (8ra) of my Lord”. Though, for this reason, her body became neither hungry nor thirsty since God’s word fortified her as our Lord said in the Gospel when he was tempted by Satan, “Man does not live by bread alone but by the word of the everlasting God”.¹⁵ This statement has truly become real and was fulfilled upon her, because she stayed about three weeks without food and drink from the day of her captivity until the time on which an angel of the Lord saved her from the hand of Motalami.

3. *'Ēmmənaṣəyon's stay in Dāmot and her return*

Let us come back to our earlier theme. When Motalami came into his house, he ordered the diviners and to his idol-priests said, “Be ready for tomorrow to celebrate (8rb) my brother’s marriage and mine with the ladies whom we took captives from the province of Šawā¹⁶ by the power of my gods in accordance with the rule of my gods. At that time, the idol-priests and the diviners became glad.

¹⁵ Mtt 4:4

¹⁶ The central part of Ethiopia which was also center of the Christian kingdom in the Middle Age (Tamrat 1972: 97).

In the early morning he gave an order to bring forth 'Ēgzi'əḥarayā and 'Ēmmənaṣəyon from the hall where they were into the idols' house. He also stood parallel to the idol house accompanied by his several armies being adorned with his golden and silver battle-cloth.

The diviners were also adorned with garments of fine linen and gold. They put the idols on the golden altars which had been furnished with ivory and coloured red. They raised golden umbrellas over them. They let 'Ēgzi'əḥarayā (8va) and 'Ēmmənaṣəyon be adorned with golden necklace and golden rings, and they caused them wear golden shoes for their feet and set them in front of the idols. They said to 'Ēmmənaṣəyon, "You may worship first the great idol of the king since you are older than 'Ēgzi'əḥarayā by your age and you will become the wife of the king's brother who is his older in age".

At that time, while the idol-priests were telling this to 'Ēmmənaṣəyon, she untied the golden shoes which they let her wear and kicked the eye of the chief idol-priest throwing it towards the king's idol. And she took up the idol from its altar of gold and ivory, cast it on the ground and broke (8vb) it into pieces trembling. Thus, she uttered from David's psalm of 67 "Let God arise. Let His enemies be scattered, His enemies from His face". She prayed this psalm from the beginning to the end with clamouring and shouting like a mighty man who had gained much booty.

When the king saw her singing the psalm and her clamour, he became highly shocked together with his entire armies; his knees were shaking when he heard her prayer with this psalm. Hereafter, one among the idol-priests took a sword to cut off her head as she crushed the king's idol. At that very time a thunderstorm came down (9ra) from the sky immediately before he came close to her. Thus, a serious earthquake took place, and the archangels of God Michael and Gabriel came down toward them.

St. Michael took 'Ēgzi'əḥarayā and carried her with his wings. St. Gabriel also carried 'Ēmmənaṣəyon. They snatched them away from among the idol-priests and brought them to the air as Motalami was looking at them with all his armies. Thus, St. Michael left 'Ēgzi'əḥarayā at Šəlāləš where her husband Šaggāza'ab was. And St. Gabriel left 'Ēmmənaṣəyon at Dawāro where her husband (9rb) Galāwdewos was, since he had been sitting with a lot of people, nobles of all the villages of Šawā who came to him to comfort him because of the ruin of his town and at the same time because of the captivity of his wife.

As her husband was with such a congregation of people who were mourning, there entered 'Ēmmənaṣəyon between the mourning women on the side of her husband being covered up of golden and linen garment. The congregation said to one another, “Who is this lady adorned with garments of gold and fine linen on this day of mourning and sadness?”. When they were talking, St. Gabriel shouted, being above, and said to them, (9va) “This is 'Ēmmənaṣəyon, your lady, the wife of Galāwdewos who will become later the mother of the teachers of the entire Šawā and even for the Ethiopian king.

Then the congregation rushed to her to see and to ask her what had happened to her. They came close to her and kissed her hands and feet. They asked her how she was rescued from captivity. She told them everything which happened to her and how God saved her together with her sister 'Ēgzi'əḥarayā. She told them all His miracles which He performed for her from the beginning to the end. (9vb) She gave the garment which she had brought from Dāmot to the poor and helpless people as gifts by the name of our Lady Mary.

4. *Birth of St. Qawəṣtos*

Henceforth, she multiplied good deeds much more than before. On the fourth month after she came back from captivity, she became pregnant by her first husband Galāwdewos on thirtieth *Hamle*.¹⁷

Her day to bear a son was completed, and she called the midwives and said to them, “Tell me in which month takes place the day to be a mother? It is now the ninth month for me without five days. Is the time to be a mother more than nine months from the day of conception to the day of bearing a son? (10ra) Let me know please how the way of your conception is. I do not know since I was barren to this day. And the midwives said to her, “If the conceived baby is male, it would be by nine months and five days. But if it is female the day of becoming a mother would be at the end of the ninth month.

When she heard this, she thought in her heart, ‘How is this possible? Because tomorrow is the end of the nine months and five days since I have been pregnant. If I give birth tomorrow, I will be a mother with child without grinding wheat of the Eucharist bread (10rb) for the celebration of Mary’s birth, which I do frequently by grinding of wheat by my own hand”. It was customary that she ground wheat for the Eucharist for the celebration day of

¹⁷ 8th June

Mary's birth by her own hand while there were many bondservants at home, by thinking "Let it be a glory for me in the sight of our Lady Mary".

For this reason, she went to the church and prayed standing before the icon of our Lady Mary saying, "How shall it be when it remains unperformed what I am accustomed to do, to grind wheat for the Eucharist bread for the celebration day of your birth. Today is the commemoration day of Your son, and it is not lawful to grind on the celebration day of Your son, the honoured Lord of mine. And tomorrow is the day on which I will be bearing the child which I conceived. You gave me this conceived child. It is not lawful for the women with a child either to grind wheat (*10va*) for the Eucharist or to enter the church at the time of confinement in childbed for about forty days. And the day after tomorrow is the celebration day of your venerable birth. Who shall grind it instead of me? Please do not be angry upon me O my Lady, kind and goodhearted, the mother of my Lord Who is merciful and slow to anger and good, for I forgot grinding for the celebration day of Your birth according to my common custom".

While she had been praying in such a way, the icon of our Lady Mary spoke to her in human language, like earlier, saying, "You may go home peacefully. Tomorrow, grind the good wheat for the celebration day of my birth. (*10vb*) You would not give birth unless on the day of my birth so that the birth day of your son shall be together with my birth day. His death will also be on the day of my death, on twenty-first of *Ṭər*.¹⁸ Because my son has elected him from your womb to be my good and trustful servant because of your good deeds, fasting and your prayer with purity, and because of your love for me with a persevering heart. Then having heard this miraculous statement from the tongue of the icon, she went back home while wondering of God's deed which He does to her every time.

Next day, (*11ra*) on thirtieth of the month *Miyāzyā*¹⁹, she spent the daytime grinding, as was her custom. After grinding one measure of wheat, she sat under the grinder on the sheet of flour of the Eucharist to sift what she had already ground. At that time, the conceived child moved in her womb here and there, and her body had touched the edge of the sieve on which the flour was. Instantly, the blessings of the Holy Spirit came down upon the sieve (*11rb*) when her body in which *Abuna Qawəṣṭos* was conceived has

¹⁸ 28th January

¹⁹ 8th June

touched it. The flour became full to the rim of the sieve and poured out of it to the carpet bearing the wheat for the flour of the sacramental bread.

When she saw this miracle, she called the priests and showed them. When the priests saw, they wondered and brought baskets and swept it up from the carpet and put it to the pots, treasures of flour for the Eucharist bread. It was twelve pots full, which is enough for the Eucharist bread of twelve months.

On the next day, on the first of the month *Gənbət*²⁰, she spent hours giving food to the poor and clothing the naked. She also invited (11va) the clergymen for a meal because of the birth celebration of Mary, the bearer of God. She prepared whatever they ate and drank and everything which their heart wished, a meal and a sweet drink. At nine o'clock while the clergymen were still in her big house to drink mead, she got a labour pain.

When the midwives saw her, they arose among those who were drinking to hold her. But before they came closer to her, she had given birth without labour pain safely and in peace. There was not much flow of blood (11vb) from her body as much as it flows from the body of a woman of this world at the time of bearing a son. Instead, she bore a pure child who was covered up with a cloth of light.

The midwives appreciated God's deed which he performed upon his saints when they saw the child Qawəstos. They said, "It is ultimately wonderful, the miracle which happened today for our lady 'Əmmənaşəyon, who loves God since we have neither seen nor heard a woman who has born a son without pain from the day when we were born to this day. Even our fathers and our mothers (12ra) did not tell us such a thing and news of miracles unless the news of how our Lady Mary gave birth to the Lord in Her undefiled virginity.

Truly, this elect 'Əmmənaşəyon resembled our Lady Mary whom She loves, the devotee of Her son Jesus Christ. What would happen in later days upon this child from God when he grows up and becomes full of age if such a miracle takes place in his childhood"?

His birth took place on the birth day of our Lady Mary the bearer of God, (12rb) Who loves his mother blessed 'Əmmənaşəyon. His birth was so miraculous, and his generation is from the chosen people Galāwdewos and 'Əmmənaşəyon.

²⁰ 9th June

5. *St. Qawəṣṭos' baptism*

Let us tell you again, O beloved brothers the Christians, that you may hear from us a little about the miracles of *Abuna* Qawəṣṭos, the blessed lover of God, which are abundant like sands of the sea and stars of the sky and like the grass of the ground which is multiplied and impossible to count.

On the fortieth day of his birth, his parents invited Ṣaggāza'ab, the father (12va) of Taklahāymānot, 'Ēgzi'əḥarayā's husband, daughter of the brother of 'Ēmmənaṣəyon, the mother of this child *Abuna* Qawəṣṭos. When priest 'Ēndryās blessed the baptismal water with a sign of the cross, he saw a bright hand adding a holy oil on the water. He became shocked and was afraid. (12vb) He immediately stopped blessing and fled to the sanctuary from the baptismal place.

At that time, a word was heard from the Icon of our Lady Mary, which had foretold 'Ēmmənaṣəyon the news of this blessed child *Abba* Qawəṣṭos' birth, saying, "O 'Ēndryās do not fear to baptize this elect child, for it was 'Ēndryās the apostle of Christ who added the holy oil on the water being sent from our Lady Mary the bearer of God to assist you for the ritual of the Christian baptism so that her love, which she made with the mother of this child whom you baptize, might be known towards all the Christians. (13ra) Because God has elected him from the womb on account of the righteousness of his parents, he will be a father for many holy monks and a teacher for the kings of Ethiopia the sons of his brother who will be born after him from his mother, the elect woman 'Ēmmənaṣəyon, who is the lover of our Lady Mary the bearer of God".

Having heard this statement from the icon of our Lady Mary, priest 'Ēndryās went back from the sanctuary into the baptismal place. Then he baptized him. (13rb) When he came out of the baptismal vessel, a white dove came down from the heaven and sat upon him. Thus, he anointed the oil of pleasure with a sign of the cross on his forehead when he was still at the hands of 'Ēndryās. His face became lightened more than the sun light. Henceforth, when his parents and all his relatives saw the icon of our Lady pictured on the door of the sanctuary blessing him at a time when he received the body and blood (13va) of Christ as they were standing in the church during the liturgy to partake the holy Eucharist with him, they appreciated the greatness of our Lord and went back home blessing God and praising our Lady Mary.

6. *St. Qawəṣṭos was given to Ṣaggāza'ab and 'Ēgzi'əḥarayā*

On the third day after he was baptized, priest 'Ēndəryās and his brother Şaggāza'ab arose together with his wife 'Ēgzi'əḥarayā to return to their village Zorare²¹ from the town of his parents Dawāro. When they were sending them away to the way which leads into their village, 'Ēmənnaşəyon came closer to 'Ēgzi'əḥarayā to greet her and return to home. When she came closer to her, *Abuna* Taklahāymānot (13vb) caught the neck of *Abuna* Qawəştos as he was carried on the back of his mother 'Ēgzi'əḥarayā, because at that time *Abuna* Taklahāymānot was a son of five months, and that day he was carried on the back of his mother 'Ēgzi'əḥarayā. *Abuna* Qawəştos also held his right hand as he was carried at the right hand of his mother 'Ēmənnaşəyon.

They were not willing to separate one from the other. The hands of *Abuna* Taklahāymānot were interwoven with the neck of *Abba* Qawəştos like a wet wax which is fitting with a nice thread. Likewise, the hands of *Abba* Qawəştos (14ra) became fixed with the hands of *Abuna* Taklahāymānot.

At that time, 'Ēgzi'əḥarayā said to his parents, “How shall it be done the thing of our children? My own child taking your child’s neck disobeyed me trying to separate him. Your son also holding my child’s hand disobeyed me trying to separate him and to put them separately.

Then 'Ēmənnaşəyon answered saying, “Let us go to the church to offer supplication before the icon of our Lady Mary the bearer of God, for She (St. Mary) is the one who gave me this son because he is going to die by being seized strongly by the hand of your child. (14rb) For this reason 'Ēgzi'əḥarayā and 'Ēmənnaşəyon went together.

His father Galāwdewos and *Abba* Şaggāza'ab, also his brother priest 'Ēndəryās, went together with them while the neck of *Abuna* Qawəştos was still hung by the hand of *Abuna* Taklahāymānot. They entered the church. 'Ēndəryās and Şaggāza'ab came into the sanctuary.

However, 'Ēmənnaşəyon and 'Ēgzi'əḥarayā stood in front of the icon of our Lady Mary. 'Ēmənnaşəyon said with sorrowful crying, “O my Lady Saint Mary, the two-fold virgin, the bearer of God, why had Your son given me this son (14va) through Your supplication if he is destined to perdition and to die being hanged by the hand of my sister’s son. Is my sister’s son going to be an enemy against my son? Have You let this happen to him”?

²¹ The other designation of Şəlāləş, perhaps the oldest one.

Since she was praying so, that very time a word was heard from the icon of our Lady Mary, which says, “Listen O blessed ’Ēmənnaṣəyon, this child does not belong to you, but instead he will belong later to this son of ’Ēgzi’əḥarayā, your sister by the Holy Spirit. He should not be separated from him during his lifetime, since God permitted that their life would be together. You may let him (14vb) go with ’Ēgzi’əḥarayā and Ṣaggāza’ab her husband so that they might care for him by themselves together with their child.

But for you, there are four sons in your womb to be born after him, two by Galāwdewos your current husband, and in later days you will bear two children by another Israelite, a son who shall be a king for the entire Ethiopia ruling all with the guidance of these elect children becoming a king in accordance with the ordered law of God which is regulated in the book of Law and in the Gospels. And your only daughter whom you will bear as twins with him, she is also elect from your womb towards God. (15ra) She will bear a son who will become a new apostle with these children, like the evangelists Peter and Paul and Mark throughout Ethiopia.

The news of their preaching and the strength of their faith shall be heard from the ends of the earth to the margin of islands of Egypt and Rome, even to the end of the ocean where the holy Bishops and Episcopates are living. They will be great in faith and in glory during the days of your son and during the reign of the son whom you will bear later after this child whom you are carrying now”.

Having said this, the word which was telling her (15rb) vanished from her. It was St. Gabriel the archangel who foretold our Lady Mary the birth of our Lord Jesus Christ. After they heard the miracle, ’Ēgzi’əḥarayā and ’Ēmənnaṣəyon came out of the church to outside the church wall together with their husbands.

In the meantime, Galāwdewos has brought a certain old woman among his relatives whose name was ’Ēlleni with two male and female servants and said to Ṣaggāza’ab, “Take my son; he might go with you so that you may bring him up together with your son in wisdom, discipline and fear of God. (15va) I ask you by the name of our Lady Mary to teach him all the holy scriptures with right worshiping since all these things which happened to us had never happened by our own will. But the entire miracles happened to my son through the prayer of our Lady Mary, Our Lord God did good things for us as He wished.



Chapter Two

Reading for Tuesday

Hence, *Abuna* Ṣaggāza'ab took *Abba* Qawəṣṭos. 'Ēlleni his father's sister carried him on her back and went to Ṣəlāləš. He entered the house of 'Ēgzi'əḥarayā, the sister of his mother, and was nursed together with *Abuna* Taklahāymānot while 'Ēlleni was carrying him. He was also sleeping with her.

(15vb) One day *Abuna* Ṣaggāza'ab said, “O my sister, choose among our beehives which makes white honey that can be for the nourishment of this child, your sister's son, Qawəṣṭos, for he, the son of Galāwdewos, governor of Dawāro deserves to eat honey with milk mixed with fresh soft wine,”.

'Ēgzi'əḥarayā answered him saying, “This 'Ēlleni, his nurse, is barren; no milk comes out of her breasts for feeding. If I give him also one of my breasts, he holds it with his hands and plays with my son laughing (16ra) as he sits on my knee. I alone admire in my heart God's deed since I do not know what he plays with my son, what they play about laughing with one another. Then they stammer with their tongues, as is the custom of children, but I never know their speech.

Hence, I ask his nurse about his nutrition; she says to me, ‘My sister, he needs nothing, neither milk nor food, but at mid-night I find a piece of white honey on his mouth when I wake up. When I want to take the honey (16rb) from his mouth, it will be hidden from me. Thus, I admire the thing (s) of God which he does always for His saints’.

Then Ṣaggāza'ab went to his nurse when he heard this thing from the tongue of his wife. He saw the child *Abba* Qawəṣṭos while crawling on his hands and playing. Once, he blesses the Holy Trinity, saying, “Holy, Holy, Holy is God, the Lord of hosts, ultimate; the heaven and the earth are full of Your glory”; and another time he stammers like the tongues of infants who are not still able to speak.

At that time, Ṣaggāza'ab said (16va) this performance of blessing belongs to the line of your mother, the holy chosen people of God. But, where did you bring it from before becoming young and before learning this praise from the tongues of scholars? Who taught you'? Having said this, he took him up from the ground where he was playing, embraced, and kissed him. Then he said to him, “O baby what would you like to eat? Tell me what you like to eat most of all so that I give it to you. Shall I give you honey or milk or bread and wine or else a fatty meat of sheep”?

This time, the infant Qawəṣtoṣ stretched out his hand as he was embraced (16vb) on the knee of *Abuna Şaggāza’ab*, directing the way to the village, and said, ‘Take me!’ and he jumped from his knees to the ground skidding on his hand which held him and went creeping following the way.

His nurse was shocked and stood up immediately from her seat to take him, but he disobeyed her and cried out bitterly against her. Then *Abuna Şaggāza’ab* said to her, “Leave him alone, let him go where he wants. Let us see where he goes, for he escaped from my hands and jumped to the ground since I was talking with him just like a powerful young man since he is a son of two years. I think (17ra) there would be something that God reveals to us because from the day on which he brought him into being to this day, he is with him with miracles. Then his nurse left him, and he started to go. *Abuna Şaggāza’ab* followed him; his nurse was also running parallel at his right. But he had been creeping ahead and led them by running. They reached (17rb) the Buləl²² River. He crossed the stream by the will of God his Lord as it was full, from its bank to the other bank since the time was a rainy season. Thus, he came alone to the village of Zəmm²³ and *Şaggāza’ab* stood at the edge as he was shocked.

His nurse said at that time, ‘It is better for me to die being sunk in the sea rather than to see the death of this child’. Having said this, she entered the full stream. When *Abuna Şaggāza’ab* saw this thing, he became sad and mourned bitterly saying, “O my merciful Lord, why have You left me today and made me the mockery of men because of the ruin of this child by the flood of the stream with his nurse? Did this happen because of my sin or by another matter? What shall I say and what shall I tell his parents about the devastation of the child whom they gave me in charge by your everlasting name forever, (17va) Amen’.

When he was saying this and mourning, St. Michael appeared to him in the form of a certain priest whom he knows from long time and said to him, “Greetings O father *Şaggāza’ab*! Why do you cry this much with much lamentation and grief? God you Lord has not left you from the time at which He brought you into being to this day. Remember how He saved you from being killed by the armies of Motalami and from submersion in the sea which

²² A stream which is found between Şəlāləş and Zəmm.

²³ A village bordered by Şəlāləş where the church of Mary is to be found. *Abuna Tādewos* was baptized in this church. Today, the church is one of the three administrative parishes of the monastery of ’Ēttissā Taklahāymānot in Şəlāləş.

happened to you from your Lord before because of the fruit Fəśśəḥāṣəyon, your son. Even now your Lord is with you; enter the stream, (17vb) do not be afraid of it, just follow the child. You will see a great miracle which happens from God, the maker of all things because of the love of this child's mother, for the mother of this child is the lover of our Lady Mary.

Having said this St. Michael blessed the stream with a sign of the cross, and it was divided upward and downward as the Eritrean Sea²⁴ had been divided and stood. Then St. Michael disappeared and ascended to heaven. So, *Abuna Şaggāza'ab* crossed the Buləl river and came to the village of Zəmm safely, and he met the child (18ra) *Abuna Qawəṣṭos* sitting in a pit in the land of Zəmm.

Then he took him up and embraced him with his hands. He put him on his knees and said, 'O the Lord of my fathers, your deed is great which you made upon this child'. While *Abuna Şaggāza'ab* was still saying this, the child raised one hand as he sat on his knees; he held his beard and started to stammer in the manner of children; he directed toward the pit with his hands and indicated to him.

Then (18rb) *Abuna Şaggāza'ab* lifted his eyes and saw three breads of honey on the top of the pit. He left the child on the ground and stood up from his seat so that he might take down the honey from the pit. But unfortunately, he could not reach it. It was too high from him.

Then a statement was heard from heaven saying, Şaggāza'ab, do not trouble yourself to find this honey because it is not for you, but instead its preparation is for the nutrition of this child to the end. It was not even made by the wings of bees from the ground and flowers of the desert. But it was made from our Lady Mary the bearer of God because of the love of this child's mother. (18va) In later days this honey will be the food for all saints who would be born of the Holy Spirit through the prayer of this child and by the supplication of your son Fəśśəḥāṣəyon Whoever testes from this honey believing in his prayer does not taste the death of sin, but he will be free from sin like him since God elected him from his mother's womb through the prayer of our Lady Mary so that the power of his prayer might be a rescuer for all the people of Ethiopia. Now listen, let me tell you, go to the house of priest Həywatbənabaṣəyon, your grandfather, and there you may leave this

²⁴ This local expression refers to the Red Sea.

child together with your son so that he may care for them with wisdom (18vb) and fear of God’.

To his nurse ʿĒlleni also, the deepest water did not kill her because of its fullness since God saved her for his sake. You can find her in the village of Miṭāq²⁵ at the border of the river Kasam.²⁶ You may bring her to the house of priest Ḥəywatbənabaşəyon, the innocent old man, so that she may nurse him with his collaboration.

7. *St. Qawəstos is led to Ḥəywatbənabaşəyon*

Then *Abuna Şaggāza*’ab went from the rim of the pit where the honey was located to the house of Ḥəywatbənabaşəyon taking the child Qawəstos. He entered and greeted him. At that time, (19a) *Abuna Ḥəywatbənabaşəyon* was a son of one hundred forty-six years from his birthday to that day. His eyes were heavy and weak.

When *Abuna Şaggāza*’ab came to him taking this child Qawəstos with him, his eyes were opened and full of light to see and became like the splendour of the morning star. He arose from his bed like a seven-year-old child arising from his heavy sleeping frightened. He said to *Abuna Şaggāza*’ab “Where did you come from today? For it is already a long time since you stopped visiting me. What reason (19rb) leads you to come to me today’?”

(19va) *Abuna Şaggāza*’ab answered to him saying, ‘Even today, it is not to visit you that I came from my village Zorare to Zəmm, the village of your old age. Instead, I was sent to you by the order of our Lord Jesus Christ, your Lord, to tell you the miracle which happened from God through the prayer of our Lady Mary, the bearer of the Lord.

Having said this, he told him all the miracles of our Lady Mary which happened to the child *Abba* Qawəstos from the beginning of his conception to the end of that very day. Then responded *Abba Ḥəywatbənabaşəyon* and said to *Abuna Şaggāza*’ab, ‘Listen, O my son, the goodness and the wonderful forgiveness of the God of our fathers, Who is good and not quick to anger, merciful and righteous, Who loves the righteous and has mercy on the sinners, for His mercy is forever to whom praise is worthy, Amen. I, your old father, also (tell you) about this child you brought by the order of our

²⁵ In north Şawā.

²⁶ The river is ca. 4 km from Şəlāləş.

Lord Jesus Christ. So, you may listen to me silently without forgetfulness for God's deed that I tell you now is great and amazing.

8. *Ḥəywatbənabaşəyon*

(19vb) As my father Masqalbənabaşəyon gave me birth, he delivered me to the great scholar Isāyəyyās the chief priest of Axum²⁷ the parish of the Ark of Covenant, for he was knowledgeable of all Holy Scriptures more than other Ethiopian scholars at that time since my childhood. I was seven years old when my father Masqalbənabaşəyon delivered me to my instructor Isāyəyyās, and I accomplished all church disciplines and the studies of all scriptures with their commentaries within three years.

Then Abba Isāyəyyās (20ra) sent me from the city of Axum to Madarā²⁸ the monastery of St. Garima²⁹ that I might learn the study of church hymn, because in Madarā there were many church singers and holy monks at that time in my childhood to teach me the study of church song. I studied the books of song which had been sung by them in a year. For that reason, all the clergymen in Təgrāy were wondering and it became known from the province of Təgre and Amḥarā to Gojjām and my province Šawā.

When my father Masqalbəna heard that, he was very glad and blessed God. (20rb) Then he came to Abba Isāyəyyās and said to him, 'Abba, give me my son whom I gave you in charge so that he might be an instructor in the province of Šawā for at this time there is no instructor of Law who teaches rightly like our fathers the Levites in the province of Šawā. Abba Isāyəyyās said to him, 'Let it be, for it is also my interest this what you tell me, because I also heard from the tongues of the holy monks in all monasteries of Təgrāy when he studied the whole scriptural instructions within four years that he would be a teacher of all the people of Šawā, also that number of holy priests and monks (20va) would be born out of him by the Holy Spirit and by the teaching of holy scriptures'.

After saying this, Abba Isāyəyyās called me from Madarā. I went to the city of Axum towards him. He said to me, 'Take two hundred books and go to the province of Šawā and teach all the peoples of Šawā in collaboration with your father by these books, for God has chosen you to be the teacher of his saints in Šawā'. I said that time, "All right, let it be as you tell me, but

²⁷ The ancient Ethiopian city located in Təgrāy region northern Ethiopia (EAE I 2003: 173).

²⁸ It is in Təgrāy.

²⁹ One of the nine saints and the founder of the Monastery of Garimā in Madarā (EAE II 2005: 704).

wait for me until I go to Dabra Madarā and come back receiving blessings from my teachers in Madarā. I will come back to you and then I will go with my father to the province of Šawā”. (20vb) He said Then “All right, let it be! O my son, go and come back soon, receiving blessings of the holy fathers in Madarā that you might go to the province of Šawā together with your father before Lent comes, for it is now January and Lent is already approaching, because the beginning of the holy Lent is in the month of February’.

Therefore, I left the city of Axum early in the morning and arrived at nine o’clock in Madarā. I did not feel the journey since it put me out of consciousness to think of the matter, just like wine drink, while murmuring in my heart, “Why should I go (21ra) to the province of Šawā the land of the gentiles who do not recognize God, by leaving the land of Təgrāy, the province of holy monks? To whom I should tell the scriptures of God’s law which I studied?”.

As my heart was uttering so, I reached the monks of Madarā at nine o’clock. I met all of them sitting inside the church; they were sad but still enjoyed themselves together with the new monks, whom I had not known, looking at me; they were also laughing at me.

Again, they called me (21rb) towards them and said to me, ‘Sit here among us since we have a message for you’. I answered them, ‘Why do I have to sit among you, for I am a child, just eleven years old. I am not an adult like you; and why do you lament and at the same time enjoy and laugh again looking towards me? What evil did I do against you? My Fathers, please tell me what I did, I implore you by God’.

Then they answered me saying, ‘We lament because you leave us and our land. Our pleasure is that you became chosen by God to be the father of his saints (21va) whom He has chosen out of your descendants and because of your teaching by the grace of the Holy Spirit. It is not because of you that we laugh but because of these kind monks who were sent to us for your sake and reached here yesterday. We laugh since they said to us, ‘It would never be this child Həywatbənabašəyon, whose story we heard from the tongue of God’s angel. They asked us yesterday saying, ‘Where is Həywatbənabašəyon the man from the province of Šawā?

We said to them, ‘He went to Abba Isāyēyyās, the chief priest of the city of Axum. They spent the night (21vb) with pleasure since we have said to them, “He will come back tomorrow to us”. Early in the morning, we were gathered at this church to hear their message. They gave us the letter by our bishop Abba Mātewos. And these three messengers, the servants of our

bishop, read it to us. The message of these three monks is from the monastery of Dāmo³⁰ whereas these three monks are from Dabra ‘Abbāy and the other three are from the monastery of Wāli.

The idea of all the letters is as similar as the idea of our bishop Māteḡos’ letter; the message is also identical. And while we were wondering on this thing you came, and we directed them to you as you are Həyḡatbənabaṣəyon. Then (22ra) they said to us, “No, this child could not be Həyḡatbənabaṣəyon”.

We said, “This is Həyḡatbəna whom we know; there is no other whom we know in our village”. Just tell them, I am Həyḡatbəna that they might recognize you. We are much tired by laughing while they bother us with questioning about you in the kindness of their heart. Then they asked me, saying, “Are you truly Həyḡatbəna, the son of Masqalbəna the great and innocent priest of the province of Šawā whose story we heard from the saints of the Almighty God?” But even if they kept asking me my name, I never answered them (22rb) even a single word but rather I kept silence being confounded like a deaf person.

Then Abba Gabra’iyyasus, the chief-priest in the monastery of Madarā, responded saying, “I told you that this child is indeed Həyḡatbəna, the son of Masqalbəna, the great priest of the province of Šawā. I also watched God’s angel in my dream last week and he told me the news of His (God’s) goodness. You came yesterday, and I told you. Now it was realized that God’s angel appeared to me because of this child. It was not this alone that he told me but everything which will happen later, as (22va) many priests of truth and the blameless monks in faith would be born out of him. Come and see the letter of our bishop Māteḡos and of the monks of the monasteries of Wāli and Dabra Hālleluyā which were sent to us.

Then they read the letter of our bishop Abba Māteḡos and of the monks which I told you. The matter of the message shared by all was reliable. Thus, I came back to the city of Axum to Abba Isāyəyyās. He gave me two hundred books plus twelve books of hymns, three books of Dəg^{wā},³¹

³⁰ The earliest monastery in Ethiopia established by one of the nine saints *Abuna* ‘Aragāwi in the 6th Century. It is in Təgrāy region (*EAE* II 2005: 17).

³¹ In accordance with the scholars of *Dəg^{wā}*, it is defined as ‘Collection’ since it was composed based on biblical verses and many other Christian texts. It is a great book of hymns which is believed to have been composed by the Ethiopian scholar St. Yāred (*EAE* II, p. 123-124).

(22vb) two books of Zəmmāre³² and Mawāsət³³ and one book of Liturgy. Then I departed from the province of Təgrāy and reached my province to the village of Zorare together with my father. I spent nine years teaching the scriptures of truth and the study of hymn.

I became twenty. Thus, my father brought for me a wife in marriage from the girls of the village of Zəmm, the daughter of a certain nobleman who was great, good and God's lover. I gave birth by her to Set, the father of your father Zakkāryās (23ra) at the age of thirty-three. And this Set, my son gave birth to your father Zakkāryās at his age of twenty. Set, my son has died at the age of twenty-four before becoming thirty, the age of Adam³⁴ our father.

For this reason, I was very sorrowful and mourned before the Lord, the God of my fathers. Thus, since I was praying standing inside the church of St. Michael the archangel³⁵ a certain bright man came to me in the likeness of a priest and told me saying, "It was not because he did not follow like you the Law of your fathers, the Christians, why your son Set died. But his son Zakkāryās is rather the blessed descendant. Even Zakkāryās would not become an instructor of truth (23rb) like you. However, his stepsons would become holy monks and teachers of all districts of Ethiopia like the twelve Apostles of Christ your God and like the seventy-two disciples of your creator.

³² Hymnody composed by St. Yāred. It is sung in Gə'əz or 'Ezl melody by the chanters during the Liturgy on Sundays and celebration days when *Māhlet* /Hymn/ is offered in collaboration with *Qəne* /Gə'əz poem/ called '*Ḥṭāna Mogar*'.

³³ It is a book of hymns which is sung during the prayer on the dead. Its composition is attributed to St. Yāred (*EAE* III 2007: 876-77).

³⁴ According to the biblical commentary tradition, it is believed that Adam was created being a thirty-year-old man. That is why both in Gə'əz and Amharic text traditions the age thirty is peculiarly identified as አቆመ: አዳም 'aqma 'addām 'The age of Adam'.

³⁵ It was the ancient church which had been located where the current monastery of 'Ḥttissā Dabra Šəlāləš *Abuna* Taklahāymānot is to be found. The founder was Archpriest 'Abaydlā, the father of Həywatbənabašəyon I who had been sent by king Dəngzān with a group of one hundred fifty priests and Levites to propagate Christianity in Šawā before the rise of Gudit. So, Šəlāləš was that time serving as the center of Evangelization. It is believed by the local people that the Ark of the Covenant had been hidden about twelve years in this church during the conquest of Gudit (Judith '*Ḥsāto*') /10th century/ before moving to the islands of Zəwāy /Zāy/. The church was destroyed by Motalami king of Dāmot in the thirteenth Century. During the reign of king Zar'ayā'əqob /1434-1468/ it became reconstructed in the name of St. Taklahāymānot. This was also destroyed by Ahmad Ibn Ibrahim ('Aḥmad Grāññ) in 16th century (*EAE* II 2005: 446; GTH 1986 1986: 22).

You will live along time until you reach to see these children the stepsons of your stepson Zakkāryās. Do not be sad, O Ḥəywatbəna, on the death of your young son Set, for your God Jesus Christ does never leave you. He will also never let the land be without priests and the prophets of truth as it was said in the hymn book of Yāred,³⁶ (23va) the priest of truth of the city of Zion, the great psalmist and the lover of God, the God of our holy fathers when he praised to Zion the Ark of the God of your guiltless fathers, the holy prophets and the innocent apostles of your God who were born from the descendants of the chosen priests, the sons of Levi descendant of Abraham, Isaac and Jacob, the chosen and blessed ones which says, “He never let the land be without priests and prophets”.

Having said this in my presence, he disappeared from me. I had not recognized at that time whether he was God’s angel, or a human being like us. When my son Zakkāryās has begotten you and (23vb) priest ’Ēndəryās, your brothers Yonas, Yohannəs, Zar’a’abrəhām, and ’Arkaladis all his six sons and when you the descendants of priests and Levites became priests of God, I remembered all these things and my heart became very pleasant.

9. *Sabbath Controversy*

Therefore, when Motalami captured your wife together with the mother of this child and when the peoples of the village were also taken captives, my servants left me alone leading me into the cave which is located a little further from this village of mine above the pits and I escaped, I was very sad again, just like before, by the captivity of (24ra) you and your wife, of the books of my holy fathers and also their Arks which they brought from the city of the great and holy Dabra Šəyon³⁷ and Hawzen³⁸ at the time of their entering to this province of Šawā, since our Lord Jesus Christ made it desolate because of the cruel priests who transgressed the Law of our fathers, the innocent priests, by saying because of the epistle of Paul the apostle to the Romans which says, “Circumcision makes nothing”. Because of this statement, (24rb) they have mistaken and argued against me and said, “We do not keep the Sabbath day”.

The reason of their fault was like this, “Do not keep strictly your Sabbaths like the Jews”. They mentioned this statement from the orders of

³⁶ MZM 1984:72.

³⁷ There are two rock hewn Churches in Gar‘altā, Təgrāy. But based on the story it might be the church of Axum Šəyon itself (EAE II 2005: 42).

³⁸ A district in West Təgrāy (EAE II 2005: 1054).

the three hundred eighteen holy orthodox fathers who were gathered at Nicaea.

When they spoke like this, I answered them saying, “If Paul the elect of our Lord Christ disallowed us circumcision, which is found in the book of Law of Abraham, the lover of God, and of Moses his servant, why did the twelve apostles ordered us in their synod together with Clement, the disciple of Peter, the chief of (24va) all the apostles, that we should keep two Sabbaths even to circumcise our children on the eighth day after they are born according to the laws of Abraham and Moses? Because Paul was a friend of the apostles and he was also the one who made with the apostles the regulation of the church and the book of synod and the orders for all the peoples of Christ”.

At that time king Ba’əmnat who reigned from the clan of Heseṗā of the house of Zāg^{wāy} said to me, (24vb) “Is not Paul greatest of all the apostles and the greatest land Rome and the greatest See, the See of Peter? Where do you bring the things of the synod book from? Are you greater than these disciples of Christ, (25ra) your seniors in preaching the Gospel?” because he believed in the faith of the Romans formulated by Leo who has been anathematized by father Dioscurus, the archbishop of the Jacobites and there was not book of *Kufāle*,³⁹ Enoch⁴⁰ and Daniel in the See of Peter except the four books. There is also no other than the four Gospels which Mathew, Mark, Luke and John proclaimed and the fourteen epistles of Paul, of Peter and Judah with John’s Apocalypse.

Meanwhile, I answered him saying, “Listen O king! Even if I am not senior of the apostles but the fathers were seniors of the apostles. If you say to me “Are you senior of apostles”? just listen to me silently with special concentration.

10. *Ḥəywatbənabaṣəyon’s testimony on the arrival of the Ark of the Covenant and Israelites to Ethiopia*

My forefathers came from Jerusalem during the reign of Solomon, king of Zion, the son of David, the great king of Israel and descendant of

³⁹ One of the forty-six canonized books of OT in EOTC. The Roman Catholic Church calls it Deuterocanonical.

⁴⁰ It is also one of the canonized OT books in EOTC. It is known also as “Ethiopic Enoch”. In Europe it was known for the first time in 1773 C.E. when James Bruce brought it from Ethiopia to Europe. August Dillmann has translated it from Gə’əz into German in 1858 (*EAE* II 2005:311; *OXDCC* 1997: 457).

Again, Solomon gathered the peoples of Israel and said to them, “Bring from your children, each may bring one male child or female child that I may send them to Ethiopia”. (25va) The peoples of Israel heard but disobeyed Solomon. At that time, they went to Zadok, the archpriest and said to him that our king Solomon ordered us which neither happened in the days of his father nor in the time of Samuel nor was ordered in the Law of Moses the great prophet that we should give him our sons and daughters to be servants for his son and the peoples of Azeb, children of Ham who were cursed, since we are people of freedom the sons of free people,⁴³ from attesting a sin.

At that time, Solomon answered to Zadok saying, “Go, gather all the peoples of Israel at the (26ra) public court, and say to them, “Wait me until I discuss on it and until I come to your congregation on the third day. Zadok went immediately to the sons of Israel and told them. Solomon offered much prayer in God’s temple and went out to the congregation of Israel on the third day. Forward, he started to say to them, “O sons of Israel, listen to me, let

⁴² Menilik I. It is of course well known in Ethiopia as it is his secondary name and that it means 'The son of the wise man'. But ኢብን is not to mean a son in Gə'əz or Amharic. It is a stone. It has been borrowed perhaps from Arabic since in Arabic 'Ībni' is indeed son, child.

me tell you one thing of the living God, the God of our fathers, is the prophetic psalm of David my father from (26rb) humans or from God? They answered him saying, “It is from God, he prophesied by the word of God’s spirit”.

Then he asked them again, “Would whatever he pronounced in his prophecy be fulfilled”? They said to him, “Yes, everything will be fulfilled since he pronounced and prophesied by the word of God’s spirit”. Solomon answered them again saying, “If the utterance of my father is accurate, I also tell you a little from his psalm of prophecy; listen to me what he said, ‘O Lord, give your judgment to the king.⁴⁴ And your righteousness to the son of the king (26va) that he shall rule Your people righteously, and to Your poor with justice. Let mountains and hills receive the peace of Your people; judge Your poor people in uprightness and save the children of the needy. You may crush the arrogant one. Let him endure as long as the sun endures, and before the moon throughout all generations. He comes down like rain upon the mown grass, like a shower that waters the earth. In his days may the righteous flourish and an abundant peace till the moon is no more.

He rules from sea to sea and from the rivers to the ends of the earth. (26vb) Ethiopians bow before him and his enemies lick the dust. The kings of Sheba and Arabia offer gifts; the kings of the whole world bow and all nations serve him, for he rescued the poor from his oppressor, the needy who has no helper. He will have compassion on the poor and the needy; he will rescue the lives of the poor from usury and violence. His name will be honoured among them and they pray continually about him. He will be a pillar for the earth on top of the mountains; his fruit will wave like the cedar (27ra) and they flourish in his land like grass of the earth. His name will be blessed forever”.

Listen to me again, what he said, “The Lord says to my Lord ‘Sit at my right hand until I make your enemies a footstool for your feet.⁴⁵ God will send you forth a sceptre of strength from Zion, and you rule in the midst of your enemies”.

The statement, “O Lord, give your judgment to the king”, he said this about me and about his sons; and again, what he said, “Your righteousness to the son of the king that he shall rule Your people righteously and to Your

⁴⁴ Ps 72:1-17.

⁴⁵ Ps 110:1

poor with justice” is about the peoples of Azeb (27rb) since the peoples of Azeb do live with having neither a prophet nor priests of righteousness who instruct them in the Law of God based on the commandment of the righteous Moses.

Therefore, he said about me, he judges in God’s faith like our fathers Abraham, Isaac and Jacob, who had judged uprightly and inherited the land from which springs out milk and honey, they never recognized a strange god except God who provides food for every creature. The utterance, “You may save children of the needy” is about these children of the three fathers who became poor from the true faith of the (27va) living God, the God of righteousness.

What he said, “Let the mountains and hills receive the peace of Your people”, is about the peoples on the mountains of Ethiopia and on the hills of Azeb, since they do have no an upright king who governs them with justice of uprightness like my father, and in the Law of Abraham and Moses who were kind and free from sin. What he said, “Judge Your poor people uprightly” is about these peoples of Azeb for they are poor by lacking a priest of righteousness. They came to me with their Queen to listen and learn God’s wisdom (27vb) and justice of uprightness and the Law of Abraham and Moses, lovers of the living and the righteous God.

And I, with God’s will have begotten a son by their Queen. Then you came and said to me, “Send him away to his mother’s land that he shall not be with you, for Samuel the archpriest of our God had never ordered us to be subjected to two kings unless to the one king your father David. And I said, “Very well, let it be as you said to me, but now you disagreed. I do not disobey what you say to me and the word of God ordered in the Law of Moses and Samuel, (28ra) like the fathers David and Abraham. Even Moses ordered in the Law saying, “Honor your father and mother; do not worship strange gods except me called Adonāy, the Lord of hosts”.⁴⁶

Abraham has also taken his son by the order of God. He was not sad because of the sacrifice of his son with a knife like a sheep. When God saw the severity of his faith, he sent an angel and redeemed him by a sheep; I also never saved my son like Abraham. I rather sent my only son away to his mother’s land that he might govern according to the Law of Abraham and Moses. (28rb) If you are the right people of the living God, just bring your

⁴⁶ Ex 20:3, 12

children like Abraham so that they might be sacrifices for your God to teach God's Law and the Law of Moses for the people of Azeb.

At that time, half of them disagreed to give their children, but half of them have given their children to Solomon. Zadok has also given one son Azāryās, his eldest son. The descendants of Reuben offered nine hundred unmarried sons and three hundred unmarried ladies. Likewise, the descendants of Judah gave four hundred sons and two hundred ladies. (28va) And the house of Levi gave three hundred eighteen sons and forty-six girls, similarly from Reuben to the line of Benjamin, there were offered two hundred. There was also a tribe which gave one hundred fifty amongst their sons and daughters to Solomon. Then he ordered to be brought service cloths and the books of the Law of Abraham and Moses. The sons of Aaron and Moses brought the books: Genesis, Number of the fathers, Exodus, Leviticus, Deuteronomy, Joshua the son of Nun, Samuel, and Psalm of David the prophet and the great king who was the elect one (28vb) of God. He ordered Zadok to give his son one of the two Arks of Moses.

Zadok came to the temple and picked up the one Ark; but the second one he could not find, for the Israelites had said, "We erect a strange god by putting aside Moses' order, which says, "Do not worship a strange god except the Lord, the God of Abraham, Isaac and Jacob". When the Ark was hidden from him, he said to his son Azāryās, "Get in, my son, into the curtains to look for the Ark of Moses, for it disappeared from me. (29ra) Thus, Azāryās entered the curtains and encountered the Ark of Moses. The Ark arose with the will of God before human hand took it and was carried on the back of the priest Azāryās, for God is delighted that it departs from Jerusalem and comes to our land Ethiopia. Azāryās departed from Jerusalem taking the Ark of Moses on which the commandment(s) of righteousness "Observe my Sabbaths said Adonāy, the God of hosts"⁴⁷ had been transcribed. He continued walking on the way which leads to (29rb) Ethiopia. Consequently, there was a harsh tempest and earthquake in the entire city of Jerusalem, and Israelites became scared.

* * *

⁴⁷ Ex 20:8

Chapter Three

Reading for Wednesday

Thereafter, they went to King Solomon and said to him, “O king, did you know what happened about the wind and earthquake”? He answered saying, “I do not know, but I keep hard anxiousness because of the whirlwind, I myself saw (29va) the white and red birds while coming down; there is one whose face looks like coals of fire. They facilitate the ways for our children whom we granted for the people of Ethiopia. I myself see with my own eyes just like a dream sitting on the bed. I do not know, God knows the thing to happen over us. But I do not know”.

Then the people of Israel said, “Though, we know that you sent away secretly the Ark of God to the land of Ethiopia together with your son in agreement with Zadok archpriest of God. Who will help you in battle and who save you even today from the catastrophe of the whirlwind? See what happened to you; we are going to die by the indignation of our Lord”.

(29vb) Solomon answered and said to them, “The living God is my witness as I never sent the Ark of the Covenant but by the will of your Lord God. Yesterday an angel came to me and told me saying, “The Ark of the covenant would move to Ethiopia with your son; do not be afraid”.

But when I saw the grace of his face, I fell on the ground from the royal

throne. The angel ascended to heaven after raising me while I had been looking at him with my own eyes. After a while, the anxiety left me, and I sent a message to Zadok. (30ra) He came immediately towards me and I told him this. At that time, he entered the temple, but he never found the Ark of the Covenant. Then with your company I sent away your children and my son in your presence. Then I came back with you to my palace. I do not know whether Zadok’s son has taken it secretly. However, God knows that it seems to me that he had not taken it. But I never looked at him well when he went, for I was in the middle of many people at the time when we were separated unhappily from them, and my eyes were full of tears.

(30rb) But our children would not be far from our land and from us, and they would not go further; let us follow them soon. Then the people of Israel rode immediately horses and faster chariots and pursued our fathers accompanying King Solomon and Zadok the archpriest. Our fathers were traveling before them while the people of Israel were following after them with King Solomon riding horses and chariots. Our fathers reached the Eritrean Sea in a single day from Jerusalem with the whirlwind pushing them

to run fast in the will of the God of the righteous Abraham. (30va) The Eritrean Sea became divided as it was before when the Israelites crossed it with Moses walking on it as a land which is dry from the rain of the sky.

Our fathers came to the land of Təgrāy with the Ark of the Covenant, and the water of the Eritrean Sea was back to its depth. Solomon went back from the seashore of Eritrean Sea to Jerusalem. He arrived in three months and twelve days from his journey of a day and was back by the will of God.

11. *The destruction of Jerusalem and the captivity of Israelites*

After that time on, our fathers lived committed to the Law of Moses by observing the Sabbaths of God ordered in the Law of Moses. (30vb) But the sons of Israel who were in Jerusalem have annulled the Sabbath.

The sons of the prophets such as Jeremiah and Hezekiah, Ezra and Daniel have arisen and rebuked them by the Law of Moses. But they disobeyed them. Therefore, God brought on them a serious punishment.

The people of Israel became captives by the hand of foreign people who were not belonging to our God because of committing sin. The city of Jerusalem was desolate and became a dwelling of beasts.⁴⁸

At that time when Jerusalem was destroyed our fathers sent a message to the land where the sons of Israel were captives saying, “How are the books of the prophets (31ra) of our fathers and of your fathers doing? Were they burnt with fire during the captivity, or do they exist safely? How are you doing, you sons of the prophets? Have you worshiped the idols of the gentiles and the strange gods? And how are you doing? Have you dismissed the Sabbaths of God?”.

Then when they heard this message of our fathers, they marvelled and said, (31rb) “We are fine while the God of our and your fathers, Abraham, Isaac and Jacob, preserves us by the prayers of Daniel, Hananiah, Azariah, and Mishael.⁴⁹ But you may go and search the scriptures of the Law of Moses and of the prophets. We are living in the land of captivity, but you live safely in the land of compassion and calm.

Take this scripture which is from God to the great prophet Daniel which tells a lot. Thus, the book of Daniel came to our fathers by the hand of a certain unfaithful man who was sent by the Ethiopian king Ayshur to

⁴⁸ 2 Kin 25: 1-21

⁴⁹ Dan 1: 6,11

Darius the king of Medes,⁵⁰ by which Daniel says, “Since I was praying and confessing my transgression before God, Gabriel the angel of God came to me and said to me, “I came forth to let you understand and to tell you the wisdom. (31va) At the beginning, the word was issued, and I have come to let you observe and tell you, for you are a man of high esteem; so, put the message into consideration and gain understanding of what I tell you and hear. Decree seventy weeks for your people and your holy city that a sin might be over, and transgression might have an end; that iniquity might be eliminated, and lawlessness might have remission; that righteousness may come forever, and the vision of the prophets might be fulfilled; that the holy of holies might be anointed. You may know and discern from the declaration of the word that you may answer. Jerusalem will be built until Christ the king seven weeks; decree for them sixty-two weeks. Its plazas and its walls (31vb) will be restored and rebuilt, and the times will pass after sixty-two weeks”.⁵¹

This scriptural reading of Daniel came to our fathers from the land of Darius king of Medes during the time of Ayshur king of Ethiopia. They added this text to the scriptures of the Law of Moses which came from Jerusalem at the time of Solomon with our forefathers and with the Law of Moses which states, “you may work six days your job, but on the seventh day you shall rest so that an ox might take rest and the son of a maidservant, even a stranger, might take pause.⁵² Keep whatever I have spoken; do not call the name of strange gods, never utter it in your tongue. (32ra) You shall not eat in forests so that you might not engage in defilement.

Do not practice magic by birds; do not have a lock of hair on the head also at your beard. If someone dies, do not bring forth a razor to your body and never recreate what I have created for you, for I am God your Lord. Do not defile your daughter; you shall never lead her to fornicate so that the earth might not be full of iniquity. You must keep my Sabbath and fear my holies, for I am the Lord your God”.

Leviticus also states, “For I am your God; you may keep my Sabbaths and

fear from my holies, for I am your Lord. If you go (32rb) according to my instruction and keep my word and judgment, and if you perform it, I will give you rain every year and the ground will give you grain. The trees of the

⁵⁰ Dan 5: 31

⁵¹ Dan 9: 20-25

⁵² Ex 23:12; 31:15; 34:2

field give you their fruits. Harvest will be found with much seasoning; seed is found, and you eat your grain with satisfaction.

At that time, the earth will be pleased with the Sabbaths in all times of its corruption. You will live in the land of your enemies, but the earth will be pleased with the Sabbaths in all times of its distress. It will rest as it had not rested on your Sabbaths when you were still living in it. On those who are still alive among you, I will bring forth (32va) terror into their hearts in the land of their inheritance”.

12. *The reestablishment of Israel under king Zerubbabel*

Then after this text of Daniel the prophet came to our fathers, Jerusalem was rebuilt during the time of Zerubbabel.⁵³ And the captive Israelites went back to their land. At that time, our fathers went to Jerusalem since Zerubbabel sent (a letter) to the king of Ethiopia saying, “Let God’s peace be with you. Please listen to me. I beg you by God, I implore you in the holy name of the God of our fathers Israelites to send me the scriptures of the Law of Moses which arrived in your land before the destruction of Jerusalem (33vb) by the hand of your grandfather the son of Solomon king of Salem. I also send you the scriptures of the prophets in the lands of Babylon, Persia and Cyrus, which were written by the prophets who succeeded the fore prophets. You may send to me the scriptures of the fore-prophets which were collected before the destruction of Jerusalem, from the thrones of your fathers, so that it gives us hope from God the Lord of our holy fathers.

Having heard this, our Ethiopian king called our fathers and said to them, (33ra) “Take the scriptures of the Law of Moses, of Joshua, of Samuel, the Psalms of King David with the chronicles and the book of his son Solomon and go to Jerusalem to Zerubbabel. You may also copy the books of the holy prophets which had not yet come to us before at the time of our fathers and bring them for us. Take two thousand and two hundred gold coins for your provision, two hundred gold coins for a gift to Zerubbabel, that you might have favour before him and two thousand for your provision.

Then our fathers took (the scriptures); they went to (33rb) Jerusalem and came to king Zerubbabel. They also met the living junior prophets. They showed them the prophetic books which came to our land before Zerubbabel. They also showed them the books of the later (prophets) which had not come before that time.

⁵³ 2 Ezr 5:56

They brought the prophetic book of Ezekiel the prophet, the book of Isaiah the great and distinguished speaking prophet which states as follows, “The Lord our God said so, ‘The inner gate facing toward the east might be kept closed six days, but on the Sabbath day and on the first day of the new month, let it be opened. The king may enter (33va) into the courtyard from outside the door. Let him stand at the doorway, and the priests might offer sacrifice of salvation; they might bow at the porch. Then they might go out and let it be closed until evening.

The nations of the world shall bow before the Ark before God and the king may present sacrifice for God on the Sabbath day, seven sheep and seven immaculate bulls. And on the first day of the new month, a clean young bull they shall bring to the porch, and it comes out through it. (33vb) When the nations of the world enter before the Lord during celebrations, whoever gets into the northern doorway, comes out and enters through that way. The king also may enter in their midst every Sabbath and every celebrations day; he may also present sacrifice of salvation as he performs on the Sabbath day. The doors should be kept open that he might offer sacrifice for God every day every morning”.⁵⁴

Our fathers came back from Jerusalem taking this prophetic book during the reign of Zerubbabel before God and the Lord of all Sabbath, Who was crucified on the cross to make us free from subjection of sin and death in hell and was born of our Lady (34ra) Mary. Before the apostles preached Christ with the evangelic word, our fathers preached about the observance of the first Sabbath by the prophecy of Moses, Ezekiel, Isaiah, and Daniel. They lived in peace and health while our land Ethiopia gave them grain of blessing and compassion from the grace of the great Lord their God, Who is good, for His mercy is through generations for the sons of Israel.

When our Lord the Word of God, the God of hosts was incarnated, he never disqualified (34rb) the glory of Saturday, but rather he glorified it and made it great by his evangelic words which Mathew told us, saying, “Do not think that I have come to abolish the Law and the prophets but to fulfill them. Truly, I tell you that until the heaven and the earth will pass away, *Teth*, which is only one character or stoke shall not pass from the Law and the prophets until all this is accomplished. Whoever annuls one of the least statements of these commandments and teaches others the same shall be

⁵⁴ Ezk 46:1-12

called least in the kingdom of heaven, but whoever knows, keeps and teaches them, he shall be called great (34va) in the heavenly kingdom. Behold, I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven”.⁵⁵

Our Lord Jesus Christ said again in the Gospel which Luke has told us, “You justify yourselves in the sight of men, but God knows your heart(s), for that which is highly esteemed among men is less and detestable in the sight of God. The Law and the prophets until John from the ancient time preached about the heavenly kingdom. Since that time the kingdom of God (34vb) has been preached and everyone is oppressed for it. But it is easier for heaven and earth to pass away than a single word of the Law and of the prophet to fail”.⁵⁶

The observance of Saturday Sabbath had been preached by the Law of Moses, by the prophecy of Isaiah and Ezekiel, by Jeremiah and Daniel, as I told you, by the prophetic book of these prophets of truth; those who tell you the scriptures wrongly and interpret the statement of truth falsely, from which scriptural verse have they found (accounts) about the removal of the observance of the first Sabbath? Is it from the Law of Moses or from the books of the prophets? (35ra) Our Lord Jesus Christ said so in the verses of the four evangelists, as I told you, that they might never say like this.

The son of God has never come to put aside the orders of the Law and the prophets but to fulfil them by the word of the holy Gospel and to avoid the curse of the Law, since it stated, “Cursed is whoever is crucified on the (cross)”.⁵⁷ He entered (into its curse) and became crucified on the cross to avoid the curse of sin and death by his death on the cross, as Paul the pleasant speaker said, “He entered to the curse of the Law to remove the curse of sin and death.”⁵⁸ (35rb) So He was crucified in His flesh on the holy cross so that He might give us life by His Divinity, the giver of life for every creature, and He made peace by His cross”.⁵⁹ So, He set forth the Sabbath for rest since He is Lord of the Sabbath.

Even they might not say, ‘He avoided it by His word in the Gospel’ because the apostles ate mature grain on the Sabbath. The apostles have not

⁵⁵ Mtt 5: 20

⁵⁶ Mtt 5: 17

⁵⁷ Deu 21: 22

⁵⁸ Gal 3: 13

⁵⁹ Eph 2:16

worked with the product of their hand for their bodily hunger, but they ate the mature grain without cutting the fruit from the tree only to strengthen their body, as our Lord said of David's hunger in His sermon of the Gospel, "The daughter of Abraham would not be let in the sickness of sin (35va) as you do not hesitate to take up your animal which has fallen on the Sabbath day".⁶⁰

If they would say to me because of the statement which our Lord said in the Gospel of John his darling "My Father is working until now".⁶¹ Why did John write to us in the additional part of his Gospel of the miracles of our Lord which is called *'Elt'a-qafru* saying, "When our Lord went to the field to build the holy faith, he said to his disciples "keep my Sabbaths". He never said, 'my Sabbath' referring to the Christian Sabbath only but said to them, 'keep my Sabbaths'.

(35vb) The reason why our Lord said, "My Father is working until now" is to let us understand that He has made the earth and the heavens together with his Father before. Then He rested on the Sabbath day from all His work. It is just to let us observe all these deeds of His Father. As He made the heavens and the earth together with His father, He made all the deeds of manhood except sin only. Thus, He gave comfort (for humankind) from the sickness of sin and death; was crucified on the holy cross on Friday as He rested on Friday from all his works. He died on Friday and the souls in Hades and Gehenna which were suffering (36ra) have gotten rest on the first Sabbath.

The day on which He arose from the dead, He let them enter Paradise again by his resurrection. That is why He said, "My Father is working until now" since He made all this by the will of His Father and of His Holy Spirit Paraclete.

They might not say the disciples of our Lord Jesus Christ desecrated it by eating grain on the Sabbath, so why have then they gave us instructions in the synod that we should observe two Sabbaths in the sixty-fifth order concerning resting on (36rb) two Sabbaths saying, "Let every male and female faithful keep rest on the Sabbath and on Sunday. They shall return to their duties as we taught before and ordered through our message that you and your households do your work for five days but on the Sabbath and Sunday,

⁶⁰ Mtt 12: 9-12

⁶¹ Jh 5: 17

never work. But appear in the church for the teaching of God, worshiping and the teaching of the Holy Spirit which lets (men) inherit the heavenly kingdom in this world and in the age to come waiting for them (36va) with much glory and blessings.

Those who fear God and observe His Sabbaths, they would rest on them since God rested on the Sabbath from all his works since He completed the making of the heaven and everything in it, and of the earth and everything in it, the night and the daytime; the sun, the moon and the stars; the years and the seasons. And when they were gathered into their own places, since He has made each day all these things, then completing His work He rested on Sabbath. So, God called it Sabbath, sanctified it and made it (36vb) greater than all other days and blessed it.

See and understand how He made that holy day a memorial of His glory and of His deed. It said, ‘God rested’ to give us His example; for we ourselves also to observe (it) and to tell that He rested on that day after He completed creating all creations on the seventh day, as He made it a holy, glorified and undefiled Sabbath. Thus, He said in the Genesis, “God blessed the seventh day which is the first, the Sabbath and which He sanctified since God rested on it from all His works (37ra) which He had had to do”.⁶² See how the Sabbath of rest is called ‘Holy’. Listen and discern the glory of the Sabbath that it was not first observed with glory of Sabbath by humans, but it was observed by its creator God; He glorified it, blessed it, and it was made the Sabbath of rest for humans and animals, rather for the remembrance of His glory and deed that He might be known, as He is the creator and maker of all.

He said also, “Observe my Sabbaths”. He did not say ‘observe My Sabbath’ as to the one Sabbath only (37rb) but for two Sabbaths to us, His followers “For it is a sign between Me and you and your generations so that you should know that it is Me Who sanctify you”, because Sunday is the day of Christ’s resurrection and it was called ‘Sunday Sabbath’. Both were called ‘Sabbaths’; in the Law and by the prophets He says clearly, “Observe My Sabbaths and keep My rule. God said like this, for those who return to God from the strange people and serve Him and love the Lord’s name, they would be (37va) servants and maidservants. All those who keep my Sabbaths, keep and never pollute My rule, I will let them enter the Holy Mountain and please

⁶² Gen 2: 2

them in My prayer house. My sacrifice and offering shall be chosen, and My house will be called the house of prayer. God said, if the people observe my Sabbaths and prefer whatever I desire and keep My rules, I will give them in My prayer house and in My garden a place which makes one's name better mentioned than sons and daughters. I will give them also a timeless authority which will neither be completed nor pass away".⁶³

Search and observe that when He says, (37vb) "Observe My Sabbaths", He says (about the two Sabbaths); and when He says, "Those who return from strange people" it is about the Christians but not about Israel only. Thus, Christ made both. Observe both two strictly and by completing all the commandments, you will find an ultimate glory and blessings which he prepared for those who love Him in this world and in the age to come.

The apostles have taught us saying the same in the synods, also the prophets and the Law observance of two Sabbaths; where do the teachers of evil and wrongness bring a scriptural verse that the observance of the first Sabbath (38ra) which was discussed by the tongues of the holy apostles had been removed. The prophets venerated it in such rituals and the apostles glorified it with a statement of anathema on the one who destroys the glory of its holy observance from the remaining five days saying, "No remission of sin for anyone who destroys the Sabbath days of God unless his death with his sin".

After hearing all these statements from the Old and New Testament scriptures, Ba'əmnat king of Zāg^we ordered so that his servants should beat me with the scourge made up of a hard skin of ox and of elephant, and they made against me much evil. Therefore, I was very sorry at that time.

13. *Ḥəywatbənabašəyon's dream*

(38rb) Afterward, the angel of God came to me since I was praying to God as I told you before and said to me, "Gain comfort, do not be afraid from the anger of king Ba'əmnat since he would die before you, but you would not die before you see the holy sons of your sons who keep the observance of both Sabbaths equally".

Even today in the night, since I was praying to my God, I became tired and slept a little bit. In the dream came two holy priests towards me. The one was long and red-faced and was bald. The other man was also bald (38va) like him. The first man was old, and he said to me, "I am Simon the

⁶³ Is 56: 1-8

prophet. Since you walk according to the Law, behold, God has helped you to see in your old age the elected child who would come to you early in the morning”. Having said this, he disappeared from me.

And the second man said to me, “I am Peter. Since you are like me for doing a truth according to the commandments of my Lord Jesus Christ, now my God helped you to see the undefiled child who comes to you early in the morning, the child who pastures (38vb) the sheep of Christ’s Gospel which he gave me like a vigorous shepherd”. Having said this, he disappeared from me.

Thirdly, an old man came to me. There was a crown which shines more than the sunshine on his head, whose head covering is bright, and a cross in his hand. The fourth young man was riding on a white horse whose face looks like one of the royal families. The fifth man was a great monk who was adorned with prestigious garments like a bishop.

The first old man said to me, “I am Theodotus of Ancyra,⁶⁴ one of the three hundred eighteen orthodox episcopates. Behold, God lets you (39ra) see like me in your old age the little elected child who will become chief of a council by the faith of truth for many shepherds like archbishop Dioscorus⁶⁵ the orthodox father”.

The fourth young man whom I saw said to me, “I am *Mar*.⁶⁶ George of Lydda.⁶⁷ I came to you because my Lord Jesus Christ has sent me from the heaven so that I may foretell you the news of the coming of a certain little child to you whose combat of martyrdom is greater than all martyrs of truth, who will die like me, being a martyr, and whose glory would be much greater than the glory of the pure angels”. After saying this, (39rb) he also disappeared from me.

⁶⁴ It might be Theodotus bishop of Ancyra (d. c. 445). But he attended the third ecumenical conference of Ephesus in 431 (OXDCC 1997: 1603).

⁶⁵ Alexandrian Patriarch from 444-451, died in 454 (OXDCC 1997: 486).

⁶⁶ Is given as an additional title for some saints and distinguished personalities to magnify their popularity and to give them special respect and love. Example: ማር፡ ጊዮርጊስ, ማር፡ ተክለሃይማኖት, ማር፡ ይስሐቅ etc. It is simply identified as to mean ‘the highly respected one’ and ‘the highly beloved one’ (EAE III 2007: 771).

⁶⁷ The most popular and highly venerated martyr in all Churches. In the E.O.T.C, he got the title Arch-martyr /ሊቀ፡ ሰማኃታት. His martyrdom was before the reign of Constantine the great (OXDCC 1997: 664).

The monk said to me, “I am Macarius of Alexandria,⁶⁸ the true witness of Christ, a diligent soldier, I came to you to tell you the news of the little pure child who comes to you early in the morning about whom I heard from your God from the tongue of our holy Lady the two-fold Virgin Mary, the bearer of God while She said, “This child, who goes to priest Ḥəywatbənabaşəyon to study the commandments of truth, is the son of my darling Galāwdewos and ’Əmənnəşəyon the elects of my Son. He would be pure of priesthood like John the evangelist (39va) and the son of Zechariah who baptized my Divine Son and head of the shepherds like Peter and Paul the perfume-tongue and like Stephen chief of the pure deacons and like the holy apostles of my Son and like all the prophets who prophesied concerning Me truly.

Let him become like Elijah and Melchizedek pure of priesthood”. I heard since that She blessed him in the heavens and the angels said, “Amen, may it be done to the child, the blessings of Your Son, the word of light might be upon him forever, Amen, truly, truly; let it be, let it be his praise, praise be to our Lord”.

“O Abba, brother Ḥəywatbənabaşəyon care for this child (39vb) since he is honoured towards God, the God of the faithful Abraham, Isaac and Jacob. Let him grow up with the word of peace as you feed him from your mouth the milk of faith which sprang from the fountain of the Gospel of the pure Apostles and from the stream of the Law, the rule of the holy prophets”. Having said this, he disappeared.

And early in the morning, I woke up from my slumber and heard your voice from outside of my home. My tiredness became full of power, I got strength to walk and my eyes were opened to see you and this child as these saints told me in my dream. Having said this at the time, Ḥəywatbənabaşəyon

received the child from the hand of (40ra) *Abuna Şaggāza’ab*.

Abuna Şaggāza’ab told him the miracles of Jesus Christ which happened on the child Abba Qawəştos. He also found his nurse ’Əlleni saved from the full stream of river Kasam in the village of Miṭāq for the sake of *Abuna Qawəştos*, he brought her to Abba Ḥəywatbənabaşəyon. She nursed

⁶⁸ An Egyptian monk who is considered as the founder of Monasticism next to St. Antony (ca. 330 – 390) (OXDCC 1997: 1015).

him together with *Abuna* Taklahāymānot in the house of this scholar Ḥəywatbənabaşəyon.

He started to teach them the ordinance of all the scriptures of the prophets and of the apostles; they covered all ecclesiastical teachings by the age of seven years, Abba Qawəştos and (40rb) *Abuna* Taklahāymānot as they were growing up together by Abba Ḥəywatbənabaşəyon in the village of Zəmm which the inheritance of their fathers is, the land of Zorare.

* * *

Chapter Four

Reading for Thursday

Then when Abba Qawəṣṭos was seven years and Abba Taklahāymānot seven years and six months, Abba Həywatbənabaṣəyon died at the age of one hundred fifty-three age in nice old age and in abundant peace, becoming renewed from the state of being old and living seven years while teaching Abba Qawəṣṭos the scriptures of the prophets and of the apostles; he had been also learning at once whatever he told him once from the verses of all scriptures, hurriedly in one day together with *Abuna* Taklahāymānot.

(40va) After his instructor Həywatbənabaṣəyon died, at his age of nine, he started to instruct the teaching of mysteries of all the scriptures and their commentaries. Then the priests in the vicinity who saw him kept admiration at his teaching. Many other people came to him to study and to see his way of teaching at the age of nine because he had just completed the studies of all the Gospels, of the Law, and the commentaries of the books of scholars, being gifted of grace of power from God his Lord in the womb of his elected and holy mother, like John who was chosen from the womb of his mother (40vb) Elisabeth.

14. *St. Qawəṣṭos and St. Taklahāymānot were ordained deacons*

When the child *Abuna* Qawəṣṭos became seven years and six months old and Abba Taklahāymānot was eight years old, his (Taklahāymānot's) father *Abuna* Ṣaggāza'ab brought him (Taklahāymānot) to Abba Gerlos the bishop, full of the grace of the Holy Spirit so that he may receive the ordination of deaconship. But he left Abba Qawəṣṭos in the village of Zəmm in the house of Həywatbənabaṣəyon without consulting him on the journey to the bishop for he thought that he was not able to travel by the heat of the sun and cold of the night since his entire body was softer than the flower leaf, the son of 'Əmənnaṣəyon descendant of kings and the son of (41ra) Galāwdewos, the head of all governors. Therefore, Ṣaggāza'ab left him and went secretly in the night without his awareness about his journey to the bishop.

Then *Abuna* Ṣaggāza'ab has reached to bishop Abba Gerlos together with his son *Abuna* Taklahāymānot. The bishop said to Abba Ṣaggāza'ab, "Where did you leave Qawəṣṭos the elected one by the Holy Trinity, the God of all creations, separating him from your son Fəśśəḥṣəyon who was venerated by the Lord, the true God when you came to me? When Abba

Šaggāza’ab heard such a statement from the tongue of bishop Abba Gerlos, he was frightened; (41rb) he became afraid and was surprised. He answered to the bishop with humble words saying, “Your Excellency! Who told you O Abba the name of the child Qawəṣṭos and the name of my son Fəśśəḥāṣəyon, have you heard before today from the tongues of other people the news of these children before I tell you?”.

At that time (41va) when Abba Qawəṣṭos heard the news of the journey of Šaggāza’ab and his son Fəśśəḥāṣəyon to the bishop, he was very sad. He went from the village of Zəmm to the village of Šəlāləš to ’Əgzi’əḥarayā and said (to her), “Why did your husband leave me while he went to the bishop? Am I not his son by the Holy Spirit like his son Fəśśəḥāṣəyon too? I neither know a father nor a mother without him and you; see this wrong toward me as he separated me from your son, who is my brother”.

When she heard this statement of Abba Qawəṣṭos, her heart was sorrowful. Then she said to him, “O son, do not be sad because of this thing. I, your sister will send you to the bishop in the company of my two servants, loading your provision (41vb) on three donkeys; I will also provide for you a nice mule by which you may go. I heard that other sons of priests who are your friends would go. Thus, you would go with them. Do not cry my son. God, Who chose you from the womb of your mother in His holy will thinks about you. Sit today before me and eat food, for you are tired by the journey with crying”. He answered saying, “I will eat nothing from your house until I hear a judgment from God my Lord; I would also tell the Icon of my Lady Mary to see this act of misconduct against me”.

Having said this, he ran from her presence immediately; he was unknowing (42ra) what happened to his heart, like an insane person, since he was drunk with the matter. ’Əgzi’əḥarayā left immediately her seat and said to her servants, “Ride horses, a mule and donkeys for loading your provision and follow me; I follow him so that he shall not go down to the pit, since his heart is burnt with the fire of grief because of his separation from my son when he went to the bishop.

She said this and then followed him riding on a fastest mule; he was also running before her. They reached soon within an hour the church

dedicated to the four animals⁶⁹ in the village of Zəmm. He stood before the icon (42rb) of our Lady Mary the bearer of God and started praying, saying, “O my Lady the two-fold virgin Mary, the bearer of God, if You would not let me alone reach the bishop without a mule and a provision to be ordained together with my brother Fəssəḥāṣəyon on the same day and if You would not let him be delayed to wait for me being tired until I reach him without becoming dead, the Son of the living God had not been incarnated of You and had not become a man. I would not call You the mother of the living God and Saviour of the world. I swore in His holy name.

Having said this, he came out of the church and saw (42va) ʾĒgziʾəḥarayā as she had been waiting for him outside the church to seize him until her servants whom she ordered earlier would come to go with him. As soon as he saw her, he ran away from her into the village. She shouted and said to the priests of that church, “Please, arise and follow after my son Qawəṣṭos until my servants come so that he goes together with them to the bishop”. The two young priests heard her statement and pursued him to hold him, but before they came closer to him the angel of the Lord came down from the heaven and lifted him up and ascended (42vb) to the air. ʾĒgziʾəḥarayā had been watching him, and she said to the priests, “Come back, my masters, from now on you cannot get the child. We do not know what happened to him, even what our Lord let it happen to him, since the angel has lifted him up towards the heaven”. Having said this, she went back

⁶⁹ Its Gəʿəz equivalent terminology is ‘ʾArbaʾətu ʾĒnsəsā’. It refers to the Cherubim. I reached the place in 1996. It is ca. 4 km from the monastery of ʾĒttissā Dabra Səḥlāləṣ Abuna Taklahāymānot. It is called now ‘Qayy Gadal’ meaning ‘Red Pit’. The church was destroyed first by Motalami in the 14th century and again by ʾAḥmad Graññ in the 16th century. After the second destruction, no church was reconstructed at the place. But the garden is still surrounded by old trees and plants. The local people know about the place very well and they do not dare to cut branches from the trees to use for cooking food at home unless at the occasions of church celebrations when celebration is held at the place. The people use the Monastery of ʾĒttissā. Thus, once in two or three years the Epiphany is celebrated at the place. Concerning the Ark, the inhabitants believe that it had been taken to a certain place where the capital Addis Ababa was later founded, but they do not have an idea on its current state. Indeed, I was personally informed by old clergymen who were administrators of parish churches in Addis that the Arks of Yakkā Michael, of Qarānyo Madḥāneʾalam and of Sällo Madḥāneʾalem churches came from the ancient ʾĒttissā Abuna Taklahāymānot monastery. I saw also one wall picture from the same monastery in Qarānyo Madḥāneʾalam church. But nothing is known about the Ark of ʾArbāʾətu ʾĒnsəsā (Cherubim), there is not a church dedicated to ʾArbāʾətu ʾĒnsəsā in the Addis.

to her land admiring the miracle together with the two priests who were with her.

Then this thing was heard overall in Šawā his father's province Dawāro. They (the people) came to 'Ēgzi'əḥarayā and asked her; she told them all. Then the people of Šəlāləš said to 'Ēgzi'əḥarayā, "Qawəstos' father has already come. Just come, let us go with you to the field (43ra) to welcome him so that we may mourn with him because this place is too small and cannot contain too many people who came accompanying his mother and father to mourn. Having said this, they went out to the field of Zāy⁷⁰ from the village of Šəlāləš. His father and mother were also waiting for them at the same field of Zāy.

When the people of Šəlāləš saw that they were not mourning, they said to one another, "Why do not the people of Dawāro mourn on the disappearance of the son of their governor? While saying this they met them. But 'Ēgzi'əḥarayā came to them as she was mourning. (43rb) When Galāwdewos saw her, he said to her, "Has our son really vanished"? She said to him, "Yes, O Lord but God knows whether he is still alive or dead since a great eagle whose wings are white and with hands and feet like those of humans, whose waist is girded with a shiny belt has lifted him up in front of me and ascended to the heaven".

At that time 'Ēmənnaṣəyon said to his mother, "Is it indeed for this thing you are mourning, O my innocent sister, like a dove? Have you forgotten

what happened since the child was born from his Lord? Even today, He does

not leave him for perdition. (43va) But rather God Who chose him from my womb will do with him as He wants in His will. My coming today to you is to ask whether he died. But now it is good; come let us go to your house so that we may stay overnight; and tomorrow, we will go to our home village in peace and pleasure".

Having said this, his mother went back to her village with his father. The angel of God who lifted Abba Qawəstos up to the air caused him to reach the place where bishop Gerlos was in the same day at nine o'clock at which time he lifted him up since bishop Abba Gerlos was at the

⁷⁰ It might be the present day Zəwāy, the city which located south-east of Addis Ababa towards the region of Arsi.

congregation with many priests (43vb) and nobles in the town of the bishop. When he was talking with Abba Šaggāza'ab about the miracles which happened from the Lord during Abba Qawəṣtoṣ' birth, which we have told you earlier about this child, the angel of God left him amidst the congregation of the bishop and ascended to heaven. When bishop Abba Gerlos saw this miracle, he was extremely frightened, for Abba Qawəṣtoṣ had come down from heaven to the midst of his congregation. He heard again as the voice of a thunderstorm in winter when God's angel who brought down Abba Qawəṣtoṣ from the air to his congregation (44ra) clapped his wings.

Then Abba Gerlos asked Abba Qawəṣtoṣ, "O the delightful child who looks like one of the sons of the kings, where did you come from to me, descending from the air of the sky and standing up in the midst of our congregation? Where is your place? And what is your name? Who let you go up to the air of the sky and brought you down among us since you are human in nature like us? How could you go up to the air? Please tell me about your nature. Is your nature from human beings or from the tribe of the angels of God our Lord?

Then at that time Abba Qawəṣtoṣ answered to Abba Gerlos with a word of astonishment and anxiety saying, (44rb) "I am the son of mortal men; my origin is not from the fiery angels of God who never die like me, your sinner servant. The place of my father and mother is in the district of Šawā which is called 'Zoräre', the inheritance of priests; it is my village. I came today to you by the miracles of the prayer of our Lady, the two-fold Virgin St. Mary, the bearer of God. Please listen a little O holy Abba, what I am going to tell you and the miracles that happened to me; it was not, because of me the sinner that it happened, but by the abundant love of the bearer of God to my father and mother. This miracle happened from her.

Now listen, this day (44va) in the early morning, I went to my mother who nursed me, the sister of my mother, who is the wife of this great priest who stands in front of you with his son. This priest who is before you is the husband of that lady about whom I tell you. Since my father priest Šaggāza'ab and his son arose to come to you, they left me alone while they came to you without my awareness about their journey to you for ordination. In the night when I was still sleeping, they arose and came to you.

Three weeks later after they left home to come to you I heard the news of their secret journey. Yesterday, a certain person from my village (44vb) told me this thing. Today, early in the morning I went to the wife of

this priest and told her as they came to you secretly. And she said to me, “Do not feel sad, my son. You should go to the bishop with my servants riding on a mule, loading your provision on donkeys. When I heard her statement, I disobeyed her saying, “I do never go to the bishop with your servants since your husband and son hid themselves and went to the bishop. I would go alone to the bishop”. After saying this, I came out of her house and went to the church and entered to the icon of our Lady Mary, the bearer of (45ra) God, Who is the two-fold Virgin. I prayed before it, saying, “O my Lady, please arrange my journey to the bishop”.

Then I came out of the church. I met my mother again, since she was waiting for me to hold and seize me to interrupt my journey.

When I saw her as she was waiting for me, I fled from her and started to run toward the mountain in the direction of the people in my village. She shouted and ordered the two priests to catch me. Meanwhile, a great white eagle came down from heaven and held me and carried me with his wings and went up to the air. I was highly frightened (45rb) since I have never seen before that day such an eagle from the day on which I was born till this day. But he was talking with me in human speech saying, “Do not fear me, I will never do wrong to you since I was sent from our Lady Mary the bearer of God to you to bring you instantaneously today to the bishop”. While sleeping and talking with me and carrying me with his wings, he brought me to you and left me in your midst and then he ascended to the heaven. Did you not see him, O Abba while he goes and ascends to heaven passing through the air?”

Thus, Abba (45va) Gerlos lifted up his eyes to the sky, but he did not see God’s angel, only Abba Qawəṣṭos. But he heard the sound of his wings which he had been beating, since it sounded like the sound of a thunderstorm. Even the people who were with the bishop Abba Gerlos heard, admired and saw the miracle.

Then the bishop returned to *Abuna Şaggāza’ab* and said, “Is this the child whose name I asked you before, whose name is Qawəṣṭos”? Şaggāza’ab answered to him saying, “Yes, Abba, this child is Qawəṣṭos about whom you asked me before he came down from the air in your presence to our midst”. Abba Şaggāza’ab told the bishop (45vb) again the things that happened to Abba Qawəṣṭos and the wonders of God which took place from the time when he was conceived and was born to this day on which he came to the bishop.

Having listened to all these miracles, the bishop arose from his glorified See and came closer to Abba Qawəṣṭos and knelt down before him and said, “Truly you are Qawəṣṭos the venerated child before God the Lord of heaven and earth, as God’s angel of light told me last night your name, also the purity of your body, the same as I found you as he told me all the news concerning you”.

Then he provided the (ceremony) for ordination of deaconship (46ra) together with *Abuna* Taklahāymānot and ordained them deacons together on the same day. At the dinner time, he set *Abuna* Taklahāymānot at his right and Abba Qawəṣṭos at his left; he spent the night with them while discussing with them and asking them about religious teachings like great scholars. They had also been explaining accounts of all scriptures and the canons of the holy church. They spent all the night while talking together without sleeping, and they never felt the length of the night.

The daylight grew. They spent the whole day without having food and drink and it became evening. The people said, “Does our bishop (46rb) have nothing else to do today day and night unless to talk with these children?” They were a little bit confused about him and spoke like this. On the fourth day, he sent them away, blessing them to go back to their home village and entered to their village in peace.

When ’Ēgzi’əḥarayā heard the news about their coming as ordained deacons, she became very glad and took a drum like Moses’ sister and sang with the praise of her fathers the prophets saying, “We bless God who is highly blessed, for all the strengths of heaven bless you. Let praise be to You forever, (46va) Amen, Hallelujah for God who helped us from the time of our fathers to us, His servants of this day. We offer praise to the One Who separated the light (from the darkness). Likewise, He made us different from the foreign people for the sake of His worshiping like our holy fathers, the sons of Abraham, Isaac and Jacob. Our Lord, our Saviour helps us. Our Lord is the Lord of salvation. He is neither a stone nor wooden artifact like the god of the gentiles.

Let praise be to the Father, praise to the Son and blessing to the Holy Spirit.

I thank and exalt the king of praise, for his word is just and his statement is trustful, and his ways are right and astonishing are his wonders (46vb) to all his godly ones, his kingdom is forever and his jurisdiction for generations”. By all these praises of the fathers, she welcomed them in the

way which leads to their village with singing and rejoicing for her sons Abba Qawəṣṭos and Abba Taklahāymānot.

Afterwards Abba Qawəṣṭos dwelt together with Abba Şaggāza'ab learning and teaching all rituals of the holy church.

15. *The death of Şaggāza'ab and 'Ēgzi'əḥarayā*

Then when Abba Taklahāymānot was a son of nineteen years and six months, and Abba Qawəṣṭos the son of nineteen years, both Şaggāza'ab and 'Ēgzi'əḥarayā died. During their death, (47ra) the father and mother of Abba Qawəṣṭos came to comfort Abba Taklahāymānot because of the death of his father and mother. At that time, Abba Qawəṣṭos was in the church at the grave of these saints coming from the village of Zəmm. The people who were learning had been hearing the commentaries of the scriptures, which he told them word by word. Thus, they said to him, "Behold, your father and mother are standing up outside the church. Please, get out to greet them since they came to visit you and still wait for you.

He listened to this and said to those who told him, "My father and my mother are my Lord (47rb) Jesus Christ and His mother, my Lady, the two-fold Virgin St. Mary, also these people who listen and learn from me the teachings about the righteousness and the belief in the word of my Lord". He said this and disagreed to get out of the church. He continued to teach the people who were with him to listen to his teaching. The people asked him, saying, "O Abba please get out and greet your relatives since they came from the village quite far to visit you because Şaggāza'ab and your grandfather Ḥəywatbənabaşəyon who have nursed you, also his wife 'Ēgzi'əḥarayā (47va) who cared for you have left you an orphan. You can teach us later in the coming day since your teaching would not be finished always; if you are well without death, you would teach us in all days.

He answered them saying, "Did you not hear what (the Lord) said with the evangelic word when His mother our Lady Mary and his brothers were standing, saying like me, "Behold My father and My mother who do the will of my heavenly Father",⁷¹ and again what He said, "Whoever left his father and mother, his wife, his children and his field, behold he hears my word and follows me; and whoever leaves his soul because of Me and carries My cross of death, he follows me. Whoever does not leave his soul

⁷¹ Mtt 12: 46-50

because of Me, he will not find it (47vb) in later days”.⁷² But you call me ‘orphan’ because of the death of those who nursed me in their faith. He will reward them the wage of their labour in the heavenly kingdom, for His word which He promised to His saints would never be untruthful. I have Him, the father of orphans and the master of the widows; He would keep me in all times safely and in peace”.

Having said this, he disappeared inside the church that day. In the night when a rooster crowed, he arose and went out of the church in the moonlight. At three o’clock he arrived at the wilderness in the (48ra) district of Chəfāy. He entered it and started to pray for hours while eating from the leaves of the ’Ānb^uāčço tree and the root of *Seder* ’Ānb^uāy⁷³.

16. *Galāwdewos left his power and became a monk*

Then when his father Galāwdewos the governor saw (this), he said to his (Qawəṣṭos’) mother ’Ēmənnaṣəyon, “O my Lady, you may go to our home village accompanied by all our armies. I will hide myself like him in the garden of the church alone until he comes out supposing his father and his mother have left. I will hold our son and seize him with chains and will bring him to my village and make him a governor of Dawāro like me or otherwise a master in the district of Wagəddā which is the jurisdiction of your father Mātewos by the permission of the king.

(48rb) Then ’Ēmənnaṣəyon answered to her husband, his father, saying, “O my Lord, if you listen to my advice, let us go to our home village leaving the matter of our son Qawəṣṭos because we never encounter him without the will of God since he is committed to his Lord by ignoring himself. He does not worry in his heart about the office of this world, which passes just like a shadow and a dream. But if you do not listen to my advice, do whatever you like. I am not worried about all the things of my son since my Lord has chosen him from my womb to make him as He likes. Do you not remember what happened to him and all the miracles which God (48va) performed earlier on him? After he departed from us, our Lord has given us in His miracles other sons instead of him; why do we need Qawəṣṭos? The children to whom we gave birth after him are enough for us!”

After listening to his wife’s advice, again said Galāwdewos, the father of Abba Qawəṣṭos, “You may also listen to my advice. I will follow

⁷² Luke 17: 33-37

⁷³ A bitter fruit which is not used for food.

you around Monday, but you may go earlier on Wednesday. If I can find him, I will come to you, leaving as you advised me. But if I cannot find him, I will come after three weeks, after searching where he vanished, (48vb) since I wish very much to see his face a little". Having said this, his father stayed in the village of Šolālōš a few days, but his mother went to the province of Dawāro accompanied by the armies of her husband.

Then on the twelfth day after 'Ēmōnnašəyon went back to her home village, Galāwdewos left the village of Šolālōš in the night and rode his own horse secretly without his servants hearing since they were still sleeping, and he fled from them and left the world and went to the province of Təgrāy. On his journey, when he arrived in the district of Manzəh⁷⁴, he met a sick man who crept on his hands and whose one foot (49ra) was lame because of fever. The sick man said to him, "By the name of our Lady Mary the bearer of God, the two-fold Virgin, give me your horse on which you ride since I am sick and do not have a foot to walk. You are a healthy master having another horse and much money. But I am the poorest man of all men".

When he heard of the mention of our Lady Mary's name, since he was a lover of almsgiving by Her name, he came down from the horse and granted the horse including all provisions to the poor man then continued his way to Təgrāy.

While traveling, when he reached the village of 'Angot,⁷⁵ (49rb) a great snake arose against him. When he was fleeing from the snake, a thorn struck him on the foot, and he was sick on the birthday of our Lord. The people who had been traveling with him to the town of Roha⁷⁶ left him, and he remained alone in the wilderness of Bərq^wāq^wā.

At that time, our Lady Mary the bearer of God, came down from heaven to him like a queen in the company of Michael, Gabriel, St. George and Galāwdewos, the martyrs of Her Son the maker of miracles and wonders. The angels and the martyrs had in the appearance of noblemen. She said to him, "O dear, how are you doing?" He said to her, "Let God's peace be with You! (49va) Where do You know me, O my Lady since You are a queen, but I am a poor man and an immigrant from a far town?

She answered and said to him, "But I know you before in the palace of Motalami when you were in the town of Dawāro with a great governor.

⁷⁴ A region in north-eastern Šawā with an elevation of ca. 3,100 -3,600 m (*EAE* III, p. 752).

⁷⁵ An area in south Təgrāy, east of Lāstā and north of Lake Ḥayq (*EAE* I, p. 268).

⁷⁶ The capital of the Zāg^we Dynasty in Wallo. It was later renamed as 'Lālibalā'.

And today, I saw you from a distance as you are sick in the foot while asking for help and gifts by the name of Mary, the bearer of God. Therefore, I came to you to help you a little. Come now; let us go little further since there are merchants in front of you who go to Təgrāy to bring salt, and you could go together with them”. (49vb)

Having said this, She touched his foot which had swelled up struck by the thorn, and he was immediately healed. He walked with Her while talking like a man who talks with his friend. He reached the merchants about whose journey She told him. She said to the merchants, “O brothers, for this man is my friend. I know him formerly in his hometown, but he does not know Me, since I was always helping him in the palace of the king in his province by all his desires toward the king, whatever his heart wishes; and today, I met him in the worst, (50ra) being highly ill and sitting alone in the centre of a wilderness with beasts, asking help from Mary the bearer of God.

“Therefore, my heart was sad, and I came to you so that you may take him with you to the town which his heart desires. I implore you, the Christians, lovers of Christ by the name of the Son of God. I go to the great king since I have another matter and will come back to you to the city of Axum. Wait for Me until I meet you, I will wait for you can there and you find Me. (50rb) And the gold coins which you got on the way, which weigh sixty are belonging to him. They had been lost from his servants. If somebody else comes who asks you about this gold, I take the responsibility on your behalf before the governors against who seize you”. Having said this, She went in the direction of their way and then disappeared.

Then the merchants asked Galāwdewos saying, “O our master, where is your hometown? Where is the hometown of that great and graceful Lady? You may let us know Her origin and the reason of your journey to this place (50va) from your hometown. We will also tell you later how we found this gold about which the Lady has told us, as it belongs to you. Who informed Her that we found the gold which was lost from You and that we found? We neither know nor have seen the Lady until today. Do you know Her formerly before this day?

Galāwdewos answered and said to them, “I do not know Her earlier in my hometown until today, but in view of from the things which She told you, all the secrets of my heart. I think that She had been sent from the Mother of my Lord, the bearer of God since She loves my wife (50vb) and my son. Therefore, it seems to me that all these things happened from God. I never lost gold from my treasure, but I rejected the world and left my house

including my wife because of my son who inspired me since he committed himself to his Lord leaving my tread without my will. For this reason, I remembered the day of my death saying, “This youth remembered the passing away of this world, he left my tread and followed the path of his Lord in his youth; how should I be before my Lord?”. Then I arose in the night and came to this place”.

“Yesterday, a snake (51ra) arose against me, and when I was escaping from it a big thorn has struck me. So, my entire body became swelled up. I wept to our Lady Mary the bearer of God so that She might heal me. And when I was crying and mourning because of the pain that Lady came to me and said to me, “Arise! O brother, you may go with the merchants”. At that time, when She said this to me, I was extremely afraid and stood up from the place where I sat down. I was healed from the pain. Then I followed Her on behind and came to you. As you see me, I was not talking with Her because I was extremely afraid to answer, (51rb) since it was terrifying to see Her face as you yourselves saw Her like me”.

Thus, the merchants answered him saying, “Are you then Galāwdewos governor of the province Dawāro?” He answered saying, “I do not know, who told you?” “Yes, now we recognize you as you are Galāwdewos. We had not known you earlier. But now by the sign of that Lady’s statement and by the sign of your statement we know you. You may listen to what we tell you, the news of what happened to us. Last month, we went taking salt to sell and to buy horses and mules from the countryside. (51va) We met many horsemen on our way while looking for someone from mountain to mountain in the districts of Šawā. They said to us, ‘Did you see a certain great nobleman while walking in your way riding on a shining white horse?’”.

“We said, ‘We did not see’, and they went back to their town without finding him. But we found sixty gold coins laid down on the way to the district of Tagulat.⁷⁷ We found also a letter with it which says, ‘This gold belongs to Galāwdewos, the governor of Dawāro which was under the governance of his servant Gebrawāhed’. At that time, we held (it) until the owner of this gold should come. We showed it to the inhabitants of the town. (51vb) They said to us, ‘Go and give it to the king of Roha in ’Angot; we are your witnesses since he is currently a king over us and Galāwdewos the

⁷⁷ A district in north Šawā. It was king ‘Amdaṣəyon’s capital.

owner of the gold went leaving his authority by rejecting the world, and we do not know the place where he lives now”.

“After hearing this, we took the gold and came to this place to give it to the king of ’Angot. On the third day after we found this gold, we met in the town of Manzōh a certain poor man having a white horse, as the men directed us by the hair of the horse. We came closer to the poor man and asked him (52ra) about the horse. He told us that Galāwdewos the governor granted it to him”.

“We reached here yesterday and spent the night here. Early in the morning when we were saying, “Let us go to the king to deliver the gold”, we were late until the sun got warm”.

“Afterward, you came to us with that great and graceful Queen. By this sign you resemble Galāwdewos about whom we heard in the province of Šawā. We think that this gold which we found belongs to you. You may tell us; do not hide from us all your situations. We implore you by our Lady Mary the bearer of God”.

Then Galāwdewos answered and said to them, “I implore you (52rb) by our Lady Mary that you shall not tell other persons besides yourselves so that other people shall not know me, that all these things which happened to me should not be an undeserved praise for me, for an undeserved praise is despicable towards God. Whoever likes an undeserved praise does not deserve the heavenly kingdom; he will lose his soul because of the undeserved praise.

I am Galāwdewos, and it is I, the one who gave alms to the poor who begged me by the name the mother of our Lord Who is good, for His mercy is forever, for the sons of Abraham forever. But show me the gold. If it is from my treasure, I know it and will receive it from you. But, if it is not from my treasure, I leave it and you may give it to the king so that love of money which is the root of sin⁷⁸ shall not overcome me, as the scriptures of our forefathers state.

Then the merchants untied their bags and showed him (52va) the gold. When he saw the gold, he has fell on his face and bowed in his knees on the ground. And he said, “O Lord the God of our fathers the Christians, great is your deed. What can I render you in terms of everything you did for my son from the time at which he was conceived to this day?” Having said this, he

⁷⁸ 1 Tim 6: 10

told the merchants (52vb) that the gold indeed belonged to him, and about his son Abba Qawəṣtoṣ from the beginning to the end.

They listened and appreciated God's deed which happens to His righteous. He went together with them to the province of Təgrāy and reached the city of Axum in peace. There was a certain monk whose name was Gedewon. He started combating committing himself to the order of monasticism, fasting, prayer and all the virtues of his soul.

* * *

Chapter Five

Reading for Friday

17. *St. Qawəṣṭos in the wilderness of Čəfāy*

In the name of the Father, of the Son and of the Holy Spirit one God, let us come back to the original subject. When Abba Qawəṣṭos was in the wilderness of Čəfāy, (53ra) Satan came to him riding on a great hyena while blowing a fire with his hand. Therefore, his heart was highly terrified since he has never seen Satan before that day. He said, “O my Lady, the mother of my Lord Jesus Christ, please help me and save me from the terror of the beast which comes to me”. Then angels of God came down immediately and sent away Satan; and the hyena also died while going down from the hill of Čəfāy.

The angels of God said to Abba Qawəṣṭos, “Our Lady Mary (53rb) the bearer of God said to you, “Come down from the hill of Čəfāy, for it is not in your domain, only the mountain of Žanbar⁷⁹ and the district of Sarmāt⁸⁰ and Gāy and Nəbge⁸¹ and of Zəmm. But in later days, you will build for me (a church) at the foot of this small mountain, for this mountain is a circle, and its cliff is too small. Its field is also narrow. Here, I will abide for I have chosen it more than the mountains in the district of Zəmm. About your father, do not be sad since I gave him to St. George and the chosen Galāwdewos so that they shall help him in all his ways safely and in peace, for these martyrs of My Son Jesus Christ would protect him (53va) until the day of his death because of your beloved mother, also because of you who became the lover of God in your childhood”.

Having said this, they disappeared from him and ascended to the heaven. Then he came down from the mountain of Čəfāy and entered the village of Zəmm. He inquired about his father. The people of Šəlāləš told him that he left his power to his mother and (went) to a far place and that the place where he lives remains unknown.

For this reason, he entered to the wilderness of Nəbge and started to pray standing straight day and night without sleeping. He strove to die since he was fasting and praying abundantly. He had been staying fasting for three

⁷⁹ A place located in north Šawā.

⁸⁰ A place where the St. Qawəṣṭos has founded his famous monastery in the name of St. Mary. It is in north Šawā.

⁸¹ A village located in Bulgā (Taddese 1972:176).

days by eating the green leaf in the wilderness (53vb) which is not cooked with fire and water. Finally, on the forty-second day after this thing had taken place St. Gabriel appeared to him in the likeness of a human being. He said him, “Greetings to you O the elected one, behold your prayer and supplication had been heard by God. Go from here to the province of Təgrāy. There, you will find your father. In later days, you will come together with him here, to your land. You will become a good and diligent shepherd to the sheep of the holy Gospel with your brother Fəssəḥāṣəyon, and you will build a church in the name of Mary, the bearer of God at this place”. Then he blessed it with the sign of a cross.

He said to him, “The basement of its sanctuary (54ra) shall be up to this place; and the place of its singers till here. The place of monks and the place of nuns shall be up to this place at the border of the river Buləl. It is your part forever which your Lord has granted to you and for your descendants in the order of monkhood”. Having said this, he blessed him and the land with the sign of the holy cross then disappeared from him and ascended to heaven.

18. *Nəwāyakraštos, governor of Təgrāy*

At the same period, there was a certain chief of the governors of Təgrāy whose name was Nəwāyakraštos, who loved our Lady Mary the bearer of God. He ordered the priests in all parish churches of the province of Təgrāy saying, “Go to the city of Axum and wait for me there gathering and being one congregation since I will celebrate at Dabra Şəyon the birth celebration of my Lady Mary, according to my custom. But now, I will make the celebration of Her birthday greater than of last year by giving alms for She gave me power and triumph against my enemies and the antagonists of the Son of my Lord over the cruel Moslem kings from the land of Sābā and Nāgrān.⁸²

Therefore, all scholars and the holy priests in the province of Təgrāy gathered in the city of (54rb) Axum, and a great assembly was held there. At that time, *Abuna Qawəṣtos* arose from the wilderness of Nəbge alone (54va) without partner to go to the province of Təgrāy to look for his father. He reached there safely and in peace since the people whom he did not know were leading his way after their meeting in the way of Tagulat for they were

⁸² The present day semi-autonomous province of Saudi Arabia along the border of Yemen (EAE III, p. 114).

traveling to the land of Təgrāy. He entered there on the eve of the birthday celebration of our Lady Mary and dwelt in the castle of the church of Dabra Šəyon without finding his father.

Early in the morning, all the clergymen went out from the church of Axum to the marketplace to go around the icon of our Lady Mary with offering of incense and with a nice hymn according to the tradition of the priests of Zion by the melody (54vb) of St. Yared. They started to sing and bless our Lady Mary in 'Ēzl⁸³ melody saying, "Come back, come back O the peacemaker one; and let us gaze on peace by you".⁸⁴

At that time, his father was with his teacher Abba Gedewon and with our dear master Gabrawāhed, the chief-governor while admiring the hymn rite of the priests of Axum. Gebrawāhed said to Abba Gedewon, "Would there be found or be born either in other cities or here a nice (55ra) priest other than these four young priests who bless singing with a nice melody for the name of our Lady Mary?" Then Abba Gedewon answered, "I also did not see someone nice like them this time. But before, during the time of the fathers when I was still young, there was a hymnist priest who had been coming here from the province of Šawā on the celebrations days of Zion every fourth year since he was from the descendants of priests from the house of Levi and of the city of Axum. He was again a great scholar; there was no one else like him in teachings of church song and faith. I do not know whether he died or is still living for he was old (55rb) and discontinued his coming to us. Now it is twenty-seven years since he stopped coming here. Of course, besides him nobody is like these four young people".

He answered and said to him, "But I do not think that even he was better than them". Then Abba Gedewon responded to him saying, "I will bring to you a witness since there is a certain man who came to me from the province of Šawā. I will ask him in front of you about that old man; I think he knows him since he came from his own district to me".

Having said this, he called Galāwdewos and said to him in the presence of the chief-governor, "Do you not know (55va) *Abba* Həywatbənabašəyon the great priest in your province? Did he die or is he still living? Has he not given birth to a son who is a nice hymnist like him or nicer than him? You may let this chief-governor understand about him since

⁸³ One of the three melody of St. Yared.

⁸⁴ Ziq, p. 58

you are from the people in his district”. Galāwdewos answered saying, “Yes, I know Abba Ḥəywatbənabaşəyon since I am the one who was born from the people in his district. There is no priest who is like him from all parts of Ethiopia; I did never see in my eyes a hymnist priest like him from my childhood to this day. But now he died in a good old age, it is now just (55vb) fifteen years since he died”.

“Two sons who are like him were born from his grandsons. The first one was born in flesh from his grandson, but the other son is a son whom he has begotten by the Holy Spirit and by teaching of scriptures. Nobody is like these two sons in that area in the teaching of church-hymns and in the teaching of faith, since they were born from the womb(s) of their mothers by the miracles of our Lady Mary the bearer of God and by the will of our Lord Jesus Christ.

19. *St. Qawstos in Axum*

When they were talking to each other a certain person said to the chief-governor, “O my master, listen to me, (56ra) to what I tell you a little. I heard you while you were saying no priest can be found like these young (priests). But I never saw with my eyes from the time when I was born to this day anyone like the young man who stands at the edge of our congregation. I saw him the day before yesterday on the birth commemoration day of our Lord in the month April while he was singing the Mawaddəs⁸⁵ of Sunday Sabbath. Nobody is like him. You may summon him to you and let him enter into the midst of these priests so that you may see him while blessing and singing for our Lady Mary. At the same time, you would observe whether my statement is true or false.

At that time, (56rb) he let him be summoned to the congregation towards him. He gave him a nice cloth and a golden cymbal and also a silver prayer-stick and let him stand between these four young priests who were blessing with the verse of peace of the laudation of our Lady Mary the bearer of God. Then he started to sing loudly. When they heard his voice and his eloquent way of speaking, all the clergymen and masters including the gathered congregation of laymen were astonished. The clergymen stopped singing and stood up straight to see him. He was saying in a harmonious

⁸⁵ Literally, to mean ‘Praise’. It is a name of a particular hymn which is sung Sundays before the Liturgy.

hymn from the blessing of the same Salām,⁸⁶ “The way of walking of the daughter of Aminadab is so beautiful”.

At that time, a bright cloud overshadowed him like the wings of a great eagle, (56va) and it covered up the icon of our Lady Mary, and the wings of the cloud were walking and moving as they overshadowed Abba Qawəṣṭos when he was singing and moving here and there before the icon. And the hand of the icon appeared blessing him by the sign of the cross three times when he had been lowering down his head to sing Her praise and bowing here and there to his right and left.

After they came back from round-walking ritual into the church said Abba Gedewon, “Come, my son, let us enter into the liturgy of the Eucharist. I will perform as a priest and you shall be a deacon, (56vb) for the laudation of our Lady Mary by your tongue pleased me much”. But Abba Qawəṣṭos answered him saying, “I am a guest. How could I know the liturgy in strange city? I am not able to do this”. Abba Gedewon said to him, “From which town did you come O my son, the chosen one? Why do you disobey, since our Lady Mary loves you? I saw today what She blessed you by the hand of her icon; it is not I alone that saw the icon while it was blessing you, but all the assembled congregation of laymen saw it”.

“Therefore, I would never leave you when I enter into the liturgy. O my son, (57ra) do not conceal all your secrets from our Lady Mary Who has chosen you. What is your name, and what is the name of your father and of your mother? Where is your town? You may tell me, I implore you by the name of Jesus Christ”. Then Abba Qawəṣṭos answered and said to him, “If you implore me by the name of my Lord and his mother, let all people step aside. I will tell you alone all the secret things of mine; I conceal from you nothing”. Abba Gedewon said, “Very well, all people might step aside except this chief-governor. Just tell me”.

Then Abba Qawəṣṭos answered him saying, “My name is Qawəṣṭos and my province is Šawā. (57rb) The name of my father is Galāwdewos, but my father by the Holy Spirit is Həywatbənabaşəyon. The name of my mother is ʾƏmənnaşəyon. The reason why I came here is to look for my father because my father in nature denied the world and left his authority because

⁸⁶ Literally, to mean ‘Peace’. It is a name of a hymn from the Dəgṃā which is sung always at the end of the Māhlet/ Hymn. Different Salām are provided in each Māhlet, but each Salām has regularly the word Salām ‘peace’ at least once. That is the reason why the hymn is designated as Salām.

of me, and the people told me that he came here, but I still did not find him. Thus, I came to this city from my town.

When Abba Gedewon heard this, he said loudly, “Truly you are the son of Abba Ḥəywatbənabaşəyon the priest by the Holy Spirit. And your father Galāwdewos is here with me”. Then he called Galāwdewos and said to him, “Behold your son!” He met at that time his father and they greeted each other.

(57va) On that day, he celebrated the liturgy as a deacon with Abba Gedewon. The people of Təgrāy were very surprised at his charming voice while he was blessing and singing the prayer of the liturgy. Afterward, he lived a long time in Axum together with his father, cultivating by his own hands. He planted a vine, and it gave him fruits in ten thousand. He had also intertwined palm leaf for a carpet like monks and had sold it. Half of the sale price, he gave to the poor; and the other half, he divided into two parts, and the first he offered as a gift for the church and the other, he used for his nourishment (57vb) with his father and for the dinner of guests who came to visit Dabra Şəyon in the city of Axum.

20. *Galāwdewos and St. Qawəştos as pilgrims in Jerusalem and Egypt*

In the third year he went to Jerusalem, since Abba ʿƏndirāniqos, one of the Alexandrian archbishops who had been appointed to the See of the evangelist Mark, was archbishop of Alexandria, and the orthodox Abba Cyril⁸⁷ was of Jerusalem. He was blessed by them. He went to the river of Jordan and was baptized in it. Then he returned from there and went to the land of Egypt together with his father. He entered and reached the town of ʿƏndināw to the graves of the martyrs Fiqtor and Galāwdewos.

He entered and greeted and spent the night there. He wanted to live in the town of ʿƏndināw since in ʿƏndināw there was the icon of our Lady Mary the bearer of God which speaks like human beings and makes wonderful miracles, also many graves of the holy martyrs such as Fiqtor (58ra) and Galāwdewos. The town of ʿƏndināw is blessed by their blood shed for the name of our Lord Jesus Christ and by the footsteps of our Lady Mary his mother when she fled to the land of Egypt from Jerusalem because of the

⁸⁷ Patriarch of Alexandria from 412-444 (Ox.Dic.cc, p. 443).

fear of Herod king of Galilee.⁸⁸ Therefore, he wanted to live there and started combating (58rb) there being committed to the order of monasticism.

After that, he lived two years and seven months there. At that time, Abba 'Ēndrāniqos called and said to him, “Go back to your land Ethiopia, for it is your part, the land of Ethiopia but not the land of 'Ēndināw. Last week, I committed myself into contemplation; I closed up my house-door and started to pray before the icon of our Lady Mary the bearer of God for the sake of other matters corresponding to my own soul's desire. Then on the third week the angel of God appeared to me. I was afraid and have fallen down on the ground because of the dread of the appearance of God's angel.

Hence, he held (58va) my right hand and he took me up from the ground; he let me stand straight on my feet and said to me, “Listen to what our Lady Mary said, “Go to the town of 'Ēndināw to Qawəṣṭos and his father, and say to them, go to your homeland, the land of Ethiopia. You may also send them away in peace receiving your blessing. Now take this golden cross in my hand and bless with it the Ethiopian people who come to you in faith to receive monastic ordination. I appointed you to give everyone who comes to you a monastic ordination. He gave him the golden cross in his hand and blessed him. He said to him again: “Go to Abba John, (58vb) the bishop in Ethiopia whom I ordained, and who is a blameless son of mine in an ascetic life and in the office of bishop-hood. Take a priesthood ordination from him”.

Then he went from there to his father to the town of 'Ēndināw and told him what the bishop ordered to him. He listened to this and said to Abba Qawəṣṭos, “You may go and do as the archbishop said to you; do not break his word since the word of an archbishop is like excommunication, but I will never go to my homeland. I will stay in this land. When I die, I will be buried by the grave of St. Galāwdewos, (59ra) the truly martyr of Christ. Since he is the one who has an identical name with me, he would protect me from sin which I committed unjustly during the time of my governorship.

Having said this, his father entered the grave of St. Galāwdewos, the martyr and closed the door. He started to pray standing before his icon. When it was a midnight, the martyr of Christ St. Galāwdewos appeared to him with Fiqtor and 'Aboli, also St. George with Qirqos and his mother 'Iyyaluṭā. Then the martyrs said to him, “Greetings! O Galāwdewos, together with your

⁸⁸ Mtt 2: 13

son Qawəṣtoṣ the blessed one towards the Almighty God. (59rb) Why have you disagreed with your son to go to Ethiopia with him since our Lady Mary the bearer of God has chosen him to be the new apostle in all districts of Ethiopia so that your land, which is Her inheritance which our Lord Jesus Christ gave Her, shall be blessed in the time of his apostleship”.

“Therefore, we would also come to you; you build for us churches for the dedication of our names during the kingdom of your son’s brother who is to be born of his mother by another Israelite. (59va) You may go together with your son to Ethiopia; do not disagree”.

St. Galāwdewos also said to him, “O darling having an identical name with me, if you love me, go to your land and build a church for the dedication of my name at your inheritance. I will abide in it. Even if I died in my body for the name of Christ, I am not dead in my spirit; I would protect you in all your lifetime. And at the time of your death, I will come with brothers, the martyrs of Christ; we will encompass you so that the angel of death shall never terrorize you. Your soul shall ascend with us to the heavenly Jerusalem. At that time, it will reign (59vb) at its center”. Having said this, they blessed him and ascended to heaven.

Then early in the morning Galāwdewos called his son Qawəṣtoṣ and said to him, “My son since it is the will of our Lord that we shall go to our country, arise and let us go! Take dust from the grave of the martyrs St. Galāwdewos and his brother Fiqtor so that it might give us hope for us.

Abba Qawəṣtoṣ said, “Let it be as you said, but our action to take the dust shall be by the permission of the Bishop of the town so that it might not be considered of us as theft”. Having said this, they went to the Bishop (60ra) whose name was Abba Michael and said to him, “O Abba allow us by the name of our Lord to take a little dust from the grave of the martyrs so that it might give us hope, since the archbishop Abba ʿĒndrāniqos has ordered us to return to our homeland”.

Abba Michael Bishop of ʿĒndināw responded them saying, “The martyrs of Christ have also ordered me last night, coming into my dream. It is not only from the dust of their grave that I give you but from their bones too little by little. But you do not take from their bones (60rb) this time but in later days (a king) whose faith is greater than all kings of the world will reign and for those who will come in his time, I will give them by the will of God. Now you may go to your homeland taking dust from the grave of the holy martyrs of Christ.

Having said this, Abba 'Ēndrāniqos the Bishop of 'Ēndināw gave them three full beryl of pure chrism, and said to them, "Take this chrism since the sanctified chrism is not found in your country, only in our land, so that it might be for the sanctification of church buildings, (60va) for the dedication of the martyrs of Christ, which will be built in your lifetime in your land. After saying this, he blessed them and sent them away in peace and gave them their provision which was enough until (they reached) their land in all their ways.

21. *Galāwdewos and St. Qawāstos return to Ethiopia*

Then they crossed the sea safely, with St. Galāwdewos and St. Fiqtor driving the ship like sailors for them, and they reached the city of Axum to Abba Gedewon. They told him this thing. Abba Gedewon answered them saying, "I also got your coming according to the will of our Lord. (60vb) The angel of God has told me about your return from the land of Egypt to our land Ethiopia. Arise now and go to the bishop Abba Yohannēs; I will also come with you to him for I have a message to him concerning you from our Lady Mary the bearer of God".

Hereafter, *Abba* Gedewon arose and went to the bishop and said to him, "O glorious father, my witness is God Who was born from Her that our Lady Mary said to you as follows, "You shall give a priesthood ordination for the nice young man who came and is standing right now in front of you alongside me; and let him go to his home province Šāwa (61ra) since it is the will of My Son so that My part the province of Šawā which My Son granted Me might be blessed through his ordination in terms of the love of his mother 'Ēmənnaṣəyon, My dearest, the chosen one who loves Me much more than to have food and a drink".

The bishop Abba Yohannēs also said to Abba Gedewon, "You do not need to swear, for whatever you told me about this man is correct. To me also the angel of God told me about him being sent from our Lady Mary and from Her absolute Son Jesus Christ, for His mercy is forever for human-beings because of Her and He makes always astonishing miracles for His saints". (61rb)

22. *St. Qawāstos was ordained a priest*

Having said this, he ordained him a priest in his thirty-second year. Then he

came out from the bishop and came to the province of Šawā from the province of Təgrāy. He reached the town of Wagddā and searched for information about his mother from the people of Wagddā in the district of

Māteḡos, her father, the great landlord, like guests from a far place, wearing a cloth which is made up of goatskin which was immersed in the wet bark of the *Mil* tree and sunflower, together with his father, covering himself with a head-covering like the monks since he had not yet received a skullcap earlier. Thus, he covered himself with the head-covering like the head-covering of the holy women in Jerusalem (61va) but not like the headband of Ethiopian women.

But his father hid his face by covering up to his eyebrow for he had received a skullcap in Dabra Damo the monastery of the great righteous Abba 'Aragāwi, on his journey to Jerusalem. The people of Wagddā said to him, “Why do you search and examine us about 'Ēmənnaṣəyon our lady, the daughter of our lord Māteḡos the governor? Are you her son Qawəṣṡos who disdained the world and went to Jerusalem with his father? Because your eyes are looking like her eyes, and your feet are like her feet. Please tell us, O you graceful guest, (since) our heart imagined you (to be her son) (61vb) in terms of your beauty and by your inquiry about our lady 'Ēmənnaṣəyon”.

Qawəṣṡos responded and said to them, “I am not him. But his father Galāwdewos has sent me from Jerusalem to ask whether his children are well. Since I went before to Jerusalem together with my father the monk from the province of Təgrāy, I met him with his son. Therefore, I came from him and reached the city of Axum and entered to the king of Dabra Ṣəyon. He ordered me that I should buy for him sheep for the magnificent Christmas from the province of Šawā. For this reason, I came to you and asked about the life of 'Ēmənnaṣəyon, since her husband let me take an oath so that I may ask for him. (62ra)

Then the people of Wagddā answered him saying, “Very well now, we recognize you; do not deceive us, for you are her son and the man with you is her husband. We know him formerly just before you were born, for he was our master. You too we recognize by the sign of your statement, what you said the king of Zion ordered me to buy. The meaning of your utterance is as follows, we the people of your mother, the Christians are the sheep of Šāwa and the king of Zion is Jesus Christ our Lord Who let us gaze on your face as we listened to the news of your combat which you perform in abundance. Let His holy name be blessed; He is both blessed (62rb) and the Most High forever”.

Having said this, they shouted rejoicing and bowed down before him and greeted him with pleasure. At that time, they told him saying, “After you went and vanished from the district of Zəmm, we went also to the province

of Dawāro towards your mother to comfort her regarding your disappearance.

We found her while mourning as she fought against the brothers of your father. We, all the people of Wagddā, Ṣəḥgā, Katatā and Sarmāt fought against them and we defeated them by the goodness of your mother and we appointed your brother 'Iyyāsu to the See of your father's office.

Your sister who was born with you was married to the son of the landlord of Wifāt (62va) and she has borne children to him. Abba Taklahāymānot the son of 'Ēgzi'əḥarayā, the sister of your mother, has baptized them. The people from Wifāt⁸⁹ to Efrātā have also become faithful through his hand".

"Hereafter, he went to the regions of Dāmōt and 'Ēnāryā;⁹⁰ thus, Motalami believed in our Lord Jesus Christ and became a Christian through his hands and there was a great pleasure in our province. Churches were built in the district of Katatā and in Dawāro up to 'Ēnāryā and the town of Wifāt by the hand of your brother Abba Taklahāymānot, except the districts of Sarmāt and Mahagl. But they have also believed by the name of our Lord Jesus Christ as he was born of the holy Virgin Mary, (62vb) for Abba Taklahāymānot has taught them by performing miracles in the province of Katatā. Then he left (the place) without constructing (churches) for the people of Sarmāt and Mahagl".

"You mother lives still in the town of Mañat having borne two children, one daughter and one son. Her daughter married Yohannəs, Ṣaggaza'ab's brother. She lives safely to this day. And now for Sarmāt you yourself came instead of Taklahāymānot because Taklahāymānot said that the district of Sarmāt and Mahagl is part of my bother Qawəṣtoṣ; in later days he will come and will baptize you. Wait for him until he comes from the land where he went to (63ra) at the proper time which God has fixed. Now his word has been fulfilled. Come and build a church for the people of Sarmāt and Mahagl and

baptize them.

23. *St. Qawəṣtoṣ meets 'Ēmannaṣəyon in Wagddā*

⁸⁹ In the middle age, Wifāt was a prominent Muslim sultanate in central Ethiopia. Its region extended to Djibuti starting from the eastern boundary of the central government of the time. The spread of Christianity in the region is mostly attributed to *Abuna Zenāmārqos* /13/14 Century/. The existing name is 'Yəfāt' (Historical geography, p. 88).

⁹⁰ The region located north of Kafā which is perhaps called currently 'Limu 'Ēnāryā'.

Having heard this, he wondered at the deed of our Lord. And the people told his mother that her son Qawəṣṭos came back from Jerusalem. She came from Mañat to the northern part of the district of Wagddā. When she reached him, (63rb) he vanished from her and entered the cave of Māṭi and dwelt there with his father while praying the whole night without sleep.

When it was five o'clock, early in the morning before the light has grown, our Lady Mary the bearer of God came to him and revealed Herself to him visibly since he was still standing and talked to him like a human being saying, "Greetings! O Qawəṣṭos, the blessed son towards My son and My Lord, since the prayer and supplication of your mother 'Ēmənnaṣəyon has been heard, do not flee from her by God but instead come closer to your mother and build a church for the dedication of My name in the districts of Sarmāt and Nəbge and in the name of Galāwdewos, the martyr of My Son, your excellent Lord, build a church on Yay; for Tewodros on the hill of Mandidā, and to my beloved George in the district of Dagomā. (63va) Also to Fiṣṭor, in the village of Lomi which is called Dabra Dibānāw, for your Lord has allowed on these mountains that you might build churches". After saying this, She disappeared from him.

Then on the next day he met his mother, but his father remained in the cave of Māṭi alone not to see the face of his wife 'Ēmənnaṣəyon, for he became a great monk in the name of Jesus Christ.

When his elect mother saw and met him, she said to him, "O Qawəṣṭos my son, listen to me for just one thing; it were good (63vb) if I would have not encountered you in this worthless world. But, if I encountered you by the will of our Lord, do as follows, listen, go to the town of Nəbge and build there a church by the name our Lady Mary, the bearer of our Lord, Who let me see your face before my death. And at the village of Zəmm in the house of Ḥəywatbənabaṣəyon your father by the Holy Spirit, I placed three hundred dinars of gold for you from the treasure of your own father for your memorial celebration with the knowledge of your brother Iyyāsu. He is now in the village of Zəmm. Take it from him so that you might construct a church, because to construct churches in the name of saints of your Lord is to make the remembrance of your name, and the extreme pleasure of a monk is the teaching of his commandment to the people (64ra) of Christ".

When he heard his mother's statement, he was very surprised and blessed (God). He told her of the coming of his father from Jerusalem together with him. She also admired the Lord and blessed him. Then she

started duties of nuns and became abbess over the monasteries of Šawā. His father also built a church in the name of Galāwdewos on the mountain of Yay and continued fighting against masters of the demons and he defeated them with the help of his son Qawəṣtoṣ' prayer. He died in peace on the eighteenth of June on the death anniversary of Galāwdewos his friend who shared the same name with him and was buried in Yay. He entered (64rb) the heavenly kingdom with him and to the heavenly Jerusalem. Let his blessing be with his friends Zawaldamāryām, Waldaḥawāryāt, Waldakidān, Gabramāryām and with the copyist Ḥaylagiyorgis forever, Amen and Amen.

24. *The saint against the magicians in Yay*

In the name of the Father, of the Son and of the Holy Spirit forever, Amen, let us come back to our major theme. After he returned from Jerusalem, he lived a short time in the town of Wagddā. Then he arose from the cave of Māṭi and went to the mountain of Yay. He found the people while they were worshipping Satan(s) sitting under the *Kʷabal* tree eating, drinking and dancing by the song of the gentiles, (64va) stoking on the fire with their hands and feeding the live coal on their mouths, taking it with singing, saying, "See the people of Galān and Yay how (your) god which is called Qorke protects us from the fire; our tongues never become burnt by the burning coal by the power of your lord Qorke". They all worship him every morning and evening. They bring to him two fattened bulls every day, five rams, five goats and twenty baskets of loaves of pure wheat bread, and the priests of gods would eat it. But the people went back without eating as they kept hunger with the poor. (64vb) If they would not offer this offering of the idol-worshipping, in the evening the idol-priests would come to their homes, each one through the demonic magic in the forms of serpents and snakes, and terrorize them.

When Abba Qawəṣtoṣ saw their action, he was jealous with spiritual jealousy and climbed the acacia tree, which was longer than other wild trees. The idol-priests gathered under the tree and the people had brought twenty baskets of loaves of wheat bread, rams and goats according to their habit (65ra) as we told earlier. Then the idol-priests and the magicians started eating.

At that time, *Abuna* Qawəṣtoṣ said to them very loudly, "Give to the poor from your food which the people of the town have offered. It is unworthy of you to eat alone without the poor the offered food of God Who made the heaven and the earth and brings forth, rain every year, Who gives all his creatures, humans and animals, their food in each time".

Then he turned his face to the people who provided the offerings and said to them, “Why should you offer these transgressors of your creator? (65rb) They do neither give you rain for your fields nor kill you without the will of God, your Lord. Now take up your loaves of bread, your bulls and all your properties from them, and give to the poor. Let me see what their god Qorke and his idol-priests can do with me”.

Having said this, he took up Qorke their idol from the tree. That tight and long acacia tree was the altar of their idol. He removed him from the branches of the tree and threw him on the great stone.

At that time, it was crushed like a gourd and became (65va) like dust in the presence of its idol-priests and magicians. The people were shocked. Then immediately, about one hundred thirty great snakes emerged under the rock and the tree. Abba Qawəṣṭos went down from the tree and took his cross-stick and smashed one snake, and the remaining ones escaped and entered the crack of a stone situated opposite the tree towards the east. He followed them and prayed on the stone the ninetieth psalm which says, “He who dwells in the shelter of the Most High God” to the end. He crossed on the stone and said, “I order you, stone, in the name of my Lord (65vb) Jesus Christ Who was born of the two-fold Virgin St. Mary for our salvation you shall be split up and smashed like a barley reed”.

Hence, it became divided into thirteen parts and the snakes came out from the big stone, which was strong like the iron of Lebanon, where they were and started to smash their heads, and he killed all the snakes taking his cross-stick of Christ. He made their venom harmless by calling the name of our Lord. So, none of the snakes harmed him.

Then after sitting awhile shocked, the idol-priests and the magicians came up (66ra) and seized him and scourged him harshly with the saffron-sticks which were full of thorns. They split his back, and his blood from the back flew out, and finally they left him under the tree. The inhabitants ran away when the magicians scourged him. They entered to their own houses and closed the doors with a hard lock. They spent the night without falling asleep. No one slumbered, including children and women on that night since they were extremely afraid and had been supposing that the idol-priests were to come and terrorize them by their magic. But they stayed over the night safely, for *Abuna* Qawəṣṭos locked up Satan(s) (66rb) in his prayer not to come closer them.

When it became morning and the sun shined, they opened the doors of their homes, but they got nothing from the evil deeds of demonic illusion.

At that time, a certain person among the noblemen cried out standing on the top of the Yay hill as he was riding on a greater and faster horse and said, “Come, all of you inhabitants so that we may go to our governor and report to him concerning the man who killed all the snakes and whom the magicians killed by sticks, because this man is not a foreigner but the son of the governors of the whole Šawā and Wagəddā and Faṭagār (66va) and the provinces of Dawāro and Katatā. Even the administrator of this district is under the governorship of his brothers. Therefore, his blood will be on us; his families will loot our village and capture our cows and all treasures. His relatives also will kill us because they are powerful, and we could not fight against them. We are few people. Let us take his dead body and bury it with huge respect.

As he said this, he ran swiftly riding on the horse to the administrator of the district. He told him everything from the beginning to the end. The administrator was surprised after listening. He arose immediately and let all the horses and mules be prepared. (66vb) Then he gathered his armies and went to the acacia tree. The inhabitants of the village also gathered and were standing at one place. The administrator came closer to the tree accompanied by his armies. He met *Abuna* Qawəṣṭos while he was praying standing under the tree. So, the administrator was afraid to come closer to Qawəṣṭos because he saw the dead bodies of the snakes left there while the birds of the sky were eating them.

Then *Abuna* Qawəṣṭos said to the administrator loudly, “After coming to me why do you stand at a distance? (67ra) I am alone. Why are you afraid of me? I do not have a sword to gird at my waist or a spear in my hands; come closer to me and grasp me. Even if you like to kill me, I never fear you since my Lord is with me just like yesterday. He raises me from the dead as he raised Lazarus from the grave on the fourth day after he died and was buried.⁹¹

Thus, the administrator said with a loud voice, “I did not come to kill you but since the master of this village next to me has told me your entire story; he said to me that you were killed (67rb) by the hands of the magicians.

For this reason, I came from my home to this place to take and bury your dead body, for a governor shall bury the dead who is a foreigner. But

⁹¹ Jh 11:1-15

when I saw you I am afraid to come closer to you since your countenance is awful.

When I saw the dead bodies of the snakes which you killed, when we feared them formerly not to bite us and we considered them as our gods and at the same time that they never die, but now you smashed their heads and they died by the power of your Lord. I implore you now, Abba, by the name of your Lord, come closer to me peacefully and do not kill me (67va) like them. Then I will believe in your Lord together with my armies”.

Then *Abuna* Qawəṣtoṣ responded to him saying, “I did not come to kill you, but the will of my Lord Jesus Christ brought me to your district so that He might save you from all evil things of Satan, for He is good to human beings forever. Now stand at the place where you are until you would see the power of my Lord, holy and the Most High overall the gods of the gentiles made up of gold and silver products of human hands, who never talk though they have a tongue; who never hear though they have ears. They have feet, but never walk; and they have hands but never touch”.

“Look at the situation of your idol Qorke, (67vb) which you consider as god, what happened to him? Behold, it was crushed with my weak hand with the strong power of my Lord which never gets feeble. Would a god be smashed by a human hand? Man, you became full since you are the son of Adam who was made in the likeness of the Holy Trinity, your Lord Who made the heaven and the earth including all creatures in them that do not know about their creation”.

Having said this, he lifted his eyes to the sky and stretched out his hands and prayed a prayer of the holy Gospel. Then he prayed *Liṭon*⁹² of the morning; when he spoke from the verse of *Liṭon*, ‘Please send for us your angel who is good as a leader and have mercy upon us’.

(68ra) At that time the archangel Gabriel came down from the heaven towards God his Lord and grasped the Satan abiding in the idol Qorke with his hands. He shouted very boldly and said, “I implore you by your merciful Lord, O Gabriel, the archangel of the Lord, of this man Qawəṣtoṣ, Fəśśəḥāṣəyon’s brother, who was in Katatā and persecuted me from my See of glory, the land of Gāmo.⁹³ He also came today to persecute me from my

⁹² *Liṭon* Means literally ‘praise’. It is a name of a prayer which is offered in the church every morning. There are only eight *Liṭons* in number, seven proposed for the seven days of the week and the eighth is for the Saturday before Easter.

⁹³ A region in south-western Ethiopia (*EAE* II, p. 680).

jurisdiction. Hereafter, I reach no place where this man, the greatest lover of God above all men is to be. Leave me to go (68rb) into the deep of darkness forever. I will abide in it with my colleagues and never reach to this world, to this man who afflicts me more than all humankind just like his relatives the sons of the righteous, the servants of the mother of the great Lord”. Then all the inhabitants had had a look at him when he fled after saying this, leaving his See. To the tree, *Abuna* Qawəṣṭos ordered it to fall down and immediately it has fallen down from where it was standing.

At that time, there were five idol-priests and three magicians and one female magician. (68va) When the tree had fallen down, it harmed none of the entire gathered people of the village though they were under the tree, except the nine male and female magicians. When the people saw the miracles which *Abuna* Qawəṣṭos made all of them shouted loudly and confessed, “We believed in your Lord O *Abuna*, the good one and the holy of God. Do not consider us with the sorcerers by your murder and do not give us a death like them, for we are free from your innocent blood which was shed for the name of your Lord good and merciful, but you may teach us the commandment and order of your Lord”.

Then *Abuna* Qawəṣṭos answered and said to them, “If you believe in the name of my Lord, you will never die in your sin, (68vb) but you will live having an everlasting life. On the day of resurrection, you will reign in the heavenly Jerusalem together with his saints in his kingdom which will never perish or get old.

Then the administrator of the district said to *Abuna* Qawəṣṭos, “Come Abba, let us go to my home that you may abide with me since it is becoming evening and the location of my home is quite far. Come ride on the horse, let us go fast. Please arise”.

He answered him saying, “I do not go today with you but indeed another time. Tonight, I spend the night in this village with these people who were dwelling with demons in their unawareness of the great Lord. You may go to your home (69ra) and come back in the morning together with your father who is sick of body and your barren wife”. The administrator answered and said to *Abuna* Qawəṣṭos, “How could you know my wife as she is barren and my father who is suffering with sickness of body and diarrhea? Are you the Lord Who is called Jesus Christ about Whom Taklahāymānot, the son of Ṣaggāza’ab of Zorare taught to the people of Faṭagār who came in the form of humans to my district to save me in the multitude of your goodness?

Abuna Qawəṣṭos answered and said to him, “I am not the Lord Jesus Christ but instead his servant and the son of his maidservant who came (69rb) in his will to teach your land with the word of the holy Gospel. He told me yesterday the sickness of your father through the tongue of his angel at the time when the magicians scourged me by the name of his holy name and left me for their horses, the defiled hyenas like them who are much more defiled than all creations”.

When the administrator heard this, he said to *Abuna* Qawəṣṭos, “I absolutely believe in my entire heart that you are able to do everything like your Lord. Please heal him through your prayer”. And *Abuna* answered him saying, “If you believe in the name of my Lord, your father will be healed from his sickness through the word and might (69va) of my Lord, the giver of life for all”.

* * *

Chapter Six

Reading for Saturday

Then the administrator went to his home riding on the horse with admiring God's astonishing deed. But *Abuna Qawəṣtoṣ* dwelt in the house of the master of that village next to the administrator. And the inhabitants brought on the same day at nine o'clock all the sick persons. He healed them with holy water after reciting the liturgy of our Lord and prayers of Covenant which are parallel with the words of the Gospel of our Lord and savior Jesus Christ which he instructed to his disciples.

(69vb) At that time, about three hundred men, two hundred women, two hundred children and young men and two hundred daughters became healed from their own sickness. There were altogether nine hundred people who were demonic and with epilepsy, who had had eye diseases and were lame because of swelling, whose bodily sores were dried, and they became cured. The father of the administrator was cured from his diarrhoea on the same day when he said to him, "Your father will be healed in the name of my eternal Lord".

On the next day, he came to the place where *Abuna Qawəṣtoṣ* was, knelt down before him falling in front of him with his son and said to *Abuna Qawəṣtoṣ*, "Behold, arise and baptize my son the administrator (70ra) of the district by the baptism of Christianity, for I was a Christian in my earlier time when I was in the province of Faṭagār, but later a certain gentile nobleman made me a gentile, taking me in captivity when I was ten years old during the time of Motalami king of Dāmot.

Then a son of a certain gentile nobleman in that district married my mother, and he brought me to this village and gave me his sister to be my wife. So, I have begotten this administrator by her, and he appointed me over the people of this town.

My mother was a Christian; (70rb) she instructed me secretly in the Christians' law. I also had been performing secretly the Christian order but publicly the tradition of the gentiles. My mother at the time of her death called me and said, "O my son, listen to the things of your sinner mother; I, your mother, was formerly a daughter of Christian people but in later days I became the wife of a gentile because of being afraid of the gentile noblemen. I was extremely sad because of the loss of my pledge of Christianity. I spent the daytime laughing with the wives of the gentiles, but in the night, I spent the time crying sorrowfully. For that reason, the gentile man always seized (70va) and beat me until I nearly died and raped me; it was not for my fearing

death that I had sexual intercourse with him, but instead because of you so that he should not kill you since your beauty inspires me to have compassion whenever I see you, and I had thought on your death.

As I am worried, I reached the sentence of death, and now my death is at hand. When I die, if you are capable, please bring my dead body to the Christian cemetery. But if you are not capable, do not bury it in the cemetery of the gentiles so that my dead body which received the holy flesh of my Lord Jesus Christ that He (70vb) took from the body of St. Mary, but throw my corpse in the great pit so that the defiled hands of the gentile priests shall not touch it”.

Having said this, my mother died. Then in fear of the gentiles, I alone buried her under the place where I was, the sleeping place of cows which was not the cemetery of the gentiles. In sorrow for my mother, I ate meat which was butchered by the hands of the gentiles for the memorial ritual of my mother. At that time, my body was ill with diarrhoea. The priests of the gentiles forced me to swear saying, “Where did you bring the dead body of your mother from to us, and where have you buried it?” (71ra) I said, “I do not know when my mother died but she disappeared from my house. I found only her cloth lying on the ground with blood dropping on the stones”. I swore saying like this. But now if our Lord has brought you to us, come let me show you her grave that you may build a church on the side. You may also baptize the inhabitants of the village since we shall not fear death by the hand of the gentiles afterwards for the power of your prayer protects us.

25. *Resurrection of the dead*

Then when he heard this from the dialogue of the administrator’s father, the blessed *Abuna Qawəṣtoṣ* was very surprised (71rb) and blessed the blessed God his Lord and taught the inhabitants of the village about the faith of the Holy Trinity, one God, and they believed by the one Word of the Trinity, Who have in one existence with ultimate glory of Their kingdom.

But (the administrator) arose among the congregation and said to the blessed *Abuna Qawəṣtoṣ* standing before him, “I believe everything you taught me of the Christian faith. But I do not consider resurrection of the dead truthful if I do not see all my dead relatives resurrected from death and from their manner of the dust. (71va)

Then answered *Abuna Qawəṣtoṣ*, “If the dead would not arise, do not call me Christ’s soldier”. Having said this, he arose from the place where he was sitting and stood in the midst of the congregation. He prayed a little saying, “O my Lord and God Jesus Christ Who let Lazarus arise, by your

divine power likewise raise the mother of the administrator of this district and the idol-priests and magicians who died by the falling of the tree over them so that your holy name may be blessed and the people whom you have chosen through my hand might believe according to your will (71vb) but not according to my own will, your weak servant, for you are worthy of praise, glory and power forever, Amen.

Having said this, he said very loudly, “Arise, you people who died and were buried at this place by the divine power and might of my Lord Jesus Christ Who raised Lazarus from inside the grave!” At that time, the administrator’s mother arose first from the grave, and another six dead among the Mohamedans and the magicians who died by the falling of the tree over them arose and stood between the people of the village. (72ra) The Mohamedans who were gathered among the congregation were afraid when they came accompanying the administrator to see and to hear what *Abuna* Qawəṣṭos finally makes or says.

Then they shouted, saying, “O holy Abba, there is no other Lord except your Lord. We believe in your powerful and strong Lord Who can do all, and nothing is impossible for him, but our god, the god of the Mohamedans is unjust with their unjust prophet Mohamed who is able neither to kill nor to save.

At that time, the administrator called the resurrected people and brought them closer to him and said to them, “Is there judgment after being dead in the heaven (72rb) as this stranger monk told us? The dead Mohamedans who were resurrected answered him saying, “Everyone who does not believe by the Lord of this man goes down to the hell of fire; its heat never ceases, and its interior is full of darkness. The Christians are brought out on the feast day of our Lady Mary the bearer of God. Thirty thousand (souls) are brought out each month, but we Mohamedans have no rest from the punishment of hell. We also do not have hope of life forever.

The resurrected people turned to *Abuna* and said to him, “We implore you by your Lady, the bearer of God St. Mary (72va) so that we might not go down into the hell of fire again since we departed out of it by your holy prayer”. Then *Abuna* Qawəṣṭos answered and said to them, “Hereafter, you shall not encounter the hell of fire again since you departed out of it by the will of my Jesus Christ’s power and might take a baptism by my hand so that the punishment of Hades and hell shall never meet you”. He crossed over the water and baptized them in the name of the Father, of the Son and of the Holy Spirit one God.

He said to the mother of the administrator's father, "Go my lady, in God's peace to the heavenly kingdom (72vb) since you are chosen by the Holy Spirit after you have died for the heavenly kingdom because of the belief of this blessed son of yours, and these souls of Mohamedans might enter together with you since the day of mercy of my Lord Jesus Christ Who is the ultimate merciful one met them. The resurrected people said to him, "Until the eighth day, we were at the border of hell after the falling of the tree, which we had worshiped, killed us; why do you separate us from the souls of the Mohamedans. We also departed in your prayer from the sea of darkness with them".

(73ra) *Abuna Qawəṣṭos* answered and said to them, "You are not better by evildoing and sin than the deeds of all Mohamedans since Mohamedans do not worship an idol which is the product of human hand made up of gold and silver and of wood, unless the scriptural word of their unjust prophet who deceived them in his magic to the Arab people like you was false, but since my Lord had compassion on you in the multitude of his mercy, you may also go and enter to the heavenly kingdom until the resurrection day of all the dead. You might be in the Christian cemetery as your Lord had compassion on you in the greatness of his compassion (73rb) forever for humankind".

Having said this, the souls of the Mohamedans and of magicians rested and entered into the heavenly kingdom by the miracles of *Abuna Qawəṣṭos*' prayer. Then he returned to the inhabitants of the village and said to them, "Have you seen the divine wonders of my Lord which he has done to me? And now construct a church in his name and be baptized so that you might be saved from sin and from the sea of fire about which you heard from the tongue of the dead who died before and from the recently dead magicians. You ought to observe the Sabbaths of God, which the disciples of my Lord Jesus Christ, regulated (73va) in their synod. Whoever observes the days of Sabbaths will be saved from the death of sin and will have eternal life as the one who believes by the son of the eternal God Jesus Christ and the incarnated Son of Mary. All the people of the village answered and said to him, "Yes Abba, let it be as you say to us all when your Lord Who is good and merciful gave us you as a protector".

Then they built a great and higher church; its construction was wondrous since the stones at the Yay hill are excellent, (73vb) arched and widened. There can be found among its stones a stone with two human arms height and one arm or span width; and having finished its construction within

six months he brought in the Ark of the great God with the name of Galāwdewos the witness of truth and light. He consecrated it on the eleventh of *Sane*⁹⁴ with great honour and much praise on the death Memorial Day of this great martyr of the Holy Christ. At that time, there came several priests of his home village Zəmm and of Faṭagār and from the district of Wagddā. He offered the holy Eucharist with them. Among the priests of Faṭagār there were some whom he taught the book of psalms (74ra) and the commentary of the scriptures of the prophets and apostles and the hymn of St. Yared when he was formerly in the house of his instructor Ḥəywatbənabaşəyon.

When they were informed of his return from Jerusalem, they came to him to the Yay hill and they found him building a church. They became helpers for him. They were glad of his return to their land, to the districts of Šawā. At that time, he assigned from them twenty-four priests, twenty-four deacons and seventy-two chanters on the church of Yay which is dedicated to the martyr Galāwdewos.

On the next day, on the celebration day of St. Michael the archangel, 12th *Sane*,⁹⁵ (74rb) he went to the fountain of Qaçamā taking with him the holy oil which he brought from Egypt from *Abba* Michael, Bishop of 'Ēndināw as we mentioned earlier. He consecrated the stream of Qaçamā with the holy oil and baptized there the people of Yay, Mahagl and Galān also the people of Gāmo,⁹⁶ Walāso,⁹⁷ and Qaçamā.

He named the administrator of the district as Marḥakrəstos and his wife as Krəstosḥarayā. He baptized (for repentance) his father only with the Qedār⁹⁸ water since he was formerly a Christian, because of his denial of the Christians' law and because of his conversion to the law of the Mohamedans. He gave him the rules of repentance (74va) as the apostles said in the synod and named him without the Christian baptism of fortieth day; he said, "Let your name be 'Amdamika'el".

In the case of the people of the village, since their number was very large, he designated their names one by one and gave them their names writing on a non-damaging fine board each one by one. They held the writing

⁹⁴ 18th June

⁹⁵ 19th June

⁹⁶ In south west Ethiopia (*EAE* II, p. 680).

⁹⁷ Today's Waliso the town located south-western of Addis Abba.

⁹⁸ Means 'Impurity', 'Defilement'. It is a prayer proposed for the repenting faithful when they come back to their earlier faith through repentance (*EAE* IV, p. 270; Kidānawald 1955: 783).

of their names by their own hands. When they went down to the baptismal water, they put it in and all were baptized with the same confession saying, “We are baptized in the name of the Father, of the Son and of the Holy Spirit, one God; (74vb) we believe in one Trinity in three images”.

And *Abuna* Qawəṣṭos answered saying, “I also baptize you in the name of the Father, of the Son and of the Holy Spirit one God” together with similar words. Then they departed from the water and he anointed them with the holy oil which he brought from ʿĒndināw. He gave them from the flesh and blood of Christ. We have not known the number of those who were baptized on that day for they were too many. But the tablets on which their names had been written were sixty-four. There was a tablet bearing the names of ten people. There was also a tablet which bears twenty-five, thirty, forty, fifty, (75ra) sixty, seventy to eighty, ninety and hundred, for each man as much as his households according to his capacity, three or four or five up to ten people with his sons and daughters and guards, servants and maidservants, because they were baptized in the same day.

Again, he had not rested until the coming of winter from baptizing every day and he was baptizing in a single day two hundred or three hundred or four hundred or five hundred or six hundred or seven hundred. On the celebration day of our Lady Mary on twenty-first *Sane*⁹⁹, he had baptized four thousand besides the infants.

After he built a church in the name of St. Michael the archangel (75rb) in the village of Mahagl and baptized the people of the village in the river of čange, five thousand six hundred men in a single day, and he assigned for them twenty-four priests. Then he went to the village of Mandidā and he built on it a church in the name of St. Tewodros the eastern Martyr. He consecrated it on the twelfth of the month *Ṭar*¹⁰⁰ and baptized the people in Sakorru.¹⁰¹ He assigned for it forty-four priests. Hereafter, he built a church at Bilat beyond Dagomā in the name of the dearest St. George the martyr of Lyddā and he assigned seventy-seven priests for it.

26. *The saint against the magicians Šarriti and Bawwā*

When he was in the village (75va) of Bilat, the priests of his home village spoke to him saying, “O your Excellency *Abba*, there is a certain

⁹⁹ 28th June.

¹⁰⁰ 20th January.

¹⁰¹ In north Šawā.

female sorcerer who deceives the people through her incantation from the district of Sarmāt to the district of Nəbge and the village of Zəmm. The people of Gorfo¹⁰² and Qəddusge¹⁰³ bow down to her secretly and offer to her young bullocks having white hair and three full jars of cow-butter. She gives them magic to steal milk, cereals, honey and treasure of grain magically. For this reason, your land became desolate, and the people migrated to the district of Wifāt and Tagulat. Even they entered to the villages of gentiles and Mohamedans because of their hunger and became Mohamedans and united with (75vb) Mohamedans. Come let us go to her so that you shall destroy her sorcery in your prayer, for the power of God which abides in you would help you for all the people of your land the Christians and your relatives who were born of his holy men.

Abuna Qawəstos answered and said, “Very well, let it be! Everything happens as our Lord willed”. Then he said to his disciples, “Just arise, let us go to that sorcerer so that you may indicate to me her home as you told me, for God our Lord already allowed her ruin and had mercy on his people to uproot her (76ra) through my hand”.

You might carry the Ark of the Lord which is from the village of our fathers consecrated during the bishop-hood of Abba Cyril who ordained me a deacon, for *Abuna* Şaggāza’ab has put it in the church of Ababut when he brought it as it was blessed by the Bishop so that it, might be for me.

Follow me, for construction of the church shall be at the place of the sorcerer, as the angel of God told me last night about the construction of the church in the garden of that sorcerer whose story of evilness you told me. (76rb)

At that time, they brought the Ark, finding it in Ababut. He also arose and went to the village of the sorcerer whose name was Saritti. He crossed the river of Sarmāt and met her at the edge of the stream while she was performing her incantation. Thus, he stood opposite her, and the priests were behind him as they carried the Ark. He started to pray the anaphora of our Lord. When he said, “Let trouble be removed; a deceiver shall fall down, and every poisoning creature should be scattered out”! At that time, the angel of God came down from the heaven and dispersed all her magic. She was

¹⁰² In Bulgā, north Šawā.

¹⁰³ A highland in Bulgā, north Šawā where the famous female Ethiopian saint Krəstossamrā was born.

terrified from his voice. Then her servants put her on a big horse and fled together with her (76va) to the house of her brother Bawwā.

The angel of God set *Abuna* Qawəṣṭos on the chariot of light and pursued them. When she reached the house of her brother Bawwā, he said to her, “Do not come to me, since I see you while a black snake is on you, so that it shall not bite me opening its mouth”. She answered him saying, “The snake which is on me will never bite you for it is its habit to sit on me to terrorize all men who do not keep my order. Because I seized it through my magic, but today Qawəṣṭos, the news about whom we heard, how he brought evil death on the Yay Mountain (76vb) against the snakes of the magicians, came to devastate us. When I heard the recitation of his book, it interrupted my performance magic, and I was extremely terrified. You may also arise instantly and follow me so that he might not kill you; just flee with me. Let us go down from this village to the mountain of Fantälle.¹⁰⁴ We shall live there so that he shall not find us.

When her brother Bawwā the big magician heard the statement of his sister he became afraid and arose immediately and fled together with her to the mountain of Fantälle, the dwelling of the demons, leaving his house, treasures, and house properties.

At that time, *Abuna* entered his home with the angel of God (77ra) and desired to dwell there in his garden. But the angel said to *Abba* Qawəṣṭos, “This place is not your part but instead, you may go toward the east and build a church at the field of Sarmāt and assign the Ark of our Lady Mary the bearer of God. Many monks will come to you and receive a skullcap and *Askemā* of the angels from your hand and build several rooms on it, and the place will be called Dabra ʿĪla-Žanbar in later days when the son of your mother, to whom she gave birth from Tasfāiyyasus the Israelite, will reign.

In a certain village of the district, there is a place (77rb) which I like; there build a church in my name and I will abide in it. I help you with a good help to do your desire, for I am your guardian angel, and call its name in my name saying, ‘Gabriel’, for I am Gabriel who foretold our Lady Mary the birth of God from her. This horseman with you is St. Aboli; to him also build a church on the hill which is located around the river of Saritti and call its name Sagale, for he interrupted the magic of that lady whose name is Saritti which she makes at that place for the evildoers, lovers of magic and

¹⁰⁴ A broad volcanic Cone at 2,006 m between the river Kasam and Awāš (*EAE* II, p. 490).

plunderers of others' treasure. This martyr St. Aboli (77va) protects you from every evil thing through his prayer and combat. You shall not detach his love from the love of his brothers, martyrs of Christ, Tewodros, Fiqtor, and Galāwdewos; you may build a church to him like them.

As your mother told you, also build a church in Nəbge in the name of our Lady Mary the bearer of God, and stay in it until your brother St. Taklaḥāymānot comes. You will receive skullcap and clothes of monks from him, and several holy monks will be born for you by the Holy Spirit in it, as I told *Abba* Ṣaggāza'ab earlier when you were born (77vb) (in your childhood). Having said this, the angel Gabriel disappeared from him and ascended to heaven. Then *Abuna* Qawəṣtoṣ returned to the river Saritti from the village of Bawwā by the chariot of light which the angel of God gave him, through God's gift Who gives for humankind His goodness, His righteousness and His mercy forever.

Abuna Qawəṣtoṣ met his disciples scared at the border of the river Saritti, sitting there dumbfounded, since they were scared when the angel of God took him up with a chariot of light and when the magician whose name is Saritti had fled. *Abuna* Qawəṣtoṣ said to them, (78ra) "Glad tidings! O my sons, see what He gave me by the hand of the angel of light whose name is Gabriel that I may travel with it wherever I want very quickly. Come arise now, let us go to the administrator of the district.

At that time, his disciples arose carrying the Ark; *Abuna* also sat on the chariot and followed them walking on the ground. His children were walking on the way and reached the field of Sarmāt at the gate (78rb) of the governor of Sarmāt.

When the governor of the village saw as they were coming to him, he sent a man among his servants to the children of *Abuna* Qawəṣtoṣ saying, "Say to them before they reach me 'who are you coming to me carrying an Ark'? The servant ran right away and reached them very quickly. He greeted them and asked them about their coming towards his lord. The disciples of *Abuna* Qawəṣtoṣ said to him, "Tell your lord, 'Get ready to do good since *Abuna* Qawəṣtoṣ has come to you who sent away Saritti who destroys your land through magic (78va) by plundering grain, milk and honey of your jurisdiction with the power of his prayer. We wait for you right here. You may go soon and tell him of the coming of *Abuna* Qawəṣtoṣ, then come back to us. At that time, the servant returned to his master and told him this thing.

When the governor heard this thing he said, "I think this is wrong. But come let us go to search about Saritti, whether her ruin is true or false.

If this is not false, (I believe that) there is nothing impossible for *Abba* Qawəṣṭos since I heard what he did to the magicians of the town of Mahagl and on the hill of Yay as he devastated them through his prayer. (78vb) If I say go he destroyed her, for I saw Saritti at her place while she was performing her magic according to her habit at the border of the river. I was afraid and came home mourning furtively and spent the night while preparing my provision to go to a far town, leaving this village of mine for this magician since nothing remains from the treasure of my house. She has taken everything by plundering through her magic.

Therefore, I spent the night being extremely sorrowful. Had he dared to send her away? Had the God of *Abba* Qawəṣṭos had mercy upon me?" Having said this, he sent again another messenger into her dwelling place, setting him on a faster horse (79ra) to ask the truth.

He also sent the first servant again towards the disciples of *Abuna* Qawəṣṭos, saying, "Wait me a little O dear fathers, until I come to you sitting at the place where you are since I have something to do at home".

Then the man whom he sent went to the place of the magician. He found the houses in her garden burnt up like a burnt wilderness with a flame of fire and become ashes, for the angel of God demolished her dwelling place and scattered her entire property when (*Abuna*) prayed with the anaphora of the covenant of Lord and recited before her.

The servant of the governor saw this and (79rb) went back quickly to him and reported all the destruction of Saritti's house. Then the governor arose and went with his armies to the disciples of *Abba* Qawəṣṭos and bowed down before them and said to them, "Come, arise, dear holy fathers, enter into my house, for my heart is happy, and my body which was consumed by the fire i.e the affliction of Saritti is now recovered by the oil i.e., your news. Where is your father? Who is *Abba* Qawəṣṭos, the highly venerated man among you? They said to him, "He is not here with us, but he comes later above us from the air of the sky. Let us go now (79va) to your house together with you".

Thus, the disciples of *Abuna* started to walk before the governor. He followed behind them accompanying with his armies the way a king does walk. They reached the courtyard of the governor. When they arrived in the gate of his garden, *Abuna* Qawəṣṭos came down in their midst from the air of the sky by the chariot of light which his Lord granted him and stood before the Ark. He said to the governor, "Where shall we put it?" The governor answered and said to him, "Are you *Abba* Qawəṣṭos the wonder-maker or

strange creation of (79vb) the God of heaven among his angels who came being sent by his mother who is called Mary the great wonder-maker for the Christians? You also do not look like as human for you descended from the air of the sky into our midst”.

But *Abuna* said to him, “Yes, I am Qawəstos, God’s servant. My nature is just like you. I am not an angel of God, for the angels of God are fiery and their nature is not like us, but when they are sent to us from your Lord, they appear in our form”.

“Like birds, they have wings which are like a fire of light (80ra) on their waist. They have their own feet, hands, mouth, lips, nose, ears and eyebrows with eyes like human since they are spirit in their nature. O my son, leave this matter now, but later I will tell you all the deeds of our Lord. Show me now the place where I shall put this Ark of the great Lord”.

Then the governor said, “Abba, choose the place from my entire jurisdiction for I never forbid you because you came from the great Lord to save my land from that evil magician. Because your Lord Who is the Most High overall the preeminent gods gave us you as a father who protects a man from his trouble. As my ears heard the news of your miracles, likewise I saw you with my eyes while descending from the air of the sky. For the reason that your merciful and generous Lord has given us you as a father, (80rb) I give you fifty wide fields according to the number of my districts to be the dwelling place for the Ark so that it shall dwell with its priests. Listen O Abba, for my fathers the governors of that land were formerly Christians and my mother who is now old said to me, “In later days (80va) the king of Dāmot Motalami came to us and destroyed districts, and our Christian priests were put under captivity with their Arks”.

Having said this, she showed me the place of the church and then she became blind and now lives being blind and old. She says, “I am one hundred seven years old”.

27. *The blind old woman could see again*

Come, let us go to her so that you might see her situation, get into her home, and these priests, your children might be here in my garden and might dwell in my tent with the Holy Ark. So, the priests for the Ark of *Abuna* (80vb) dwelt in his tent. *Abuna* himself entered with the governor into the house of that old woman, the mother of the governor whose age was one hundred seven. *Abuna* Qawəstos asked her the place of the church which had existed in ancient time. She answered him saying, “My eyes are so weak because of my old age that I might not show you every place of the Christian;

what shall it be? I cannot even arise from my seat, for my age is one hundred seven”.

When she said to him this, *Abuna* arose from his seat and stood at the pillar of her house. (81ra) He stretched out his hands and prayed to God, his Lord, lifting up his eyes to the heaven, saying, “O my Lord and my God Jesus Christ, Who opened the eyes of the man who was born blind from the womb of his mother by the Holy Spit of Your mouth¹⁰⁵ and that of the two blind people on the day of Hosanna when they begged You on the way to open their eyes,¹⁰⁶ likewise, please open the eyes of this old woman by Your divine power and by the multitude of Your generosity, for You are generous and merciful forever so that Your holy name shall be blessed throughout the districts of Šawā which You have given me according to Your mercy (81rb) so that Your people might not perish by the conflict of Your enemies, the demons”.

Having said this, he took the blessed water and sprinkled it on the old woman. At that time, her eyes were opened and became brighter than the light of the stars and the splendour of their beauty. She saw *Abuna* standing at the pillar of her house. She arose immediately from weariness without suffering and rejoiced from her bed like a deer and got outside of her home, howled and shouted with joy rejoicing from field to field. She said, “This person who entered my house is not like us humans (81va) but a son of God my Lord Jesus Christ Who came to the world and was born of the holy two-fold Virgin Mary to redeem the entire world through his holy blood. Since she had been saying so and jubilating with her households, she spent the whole night, but she never felt the length of the night; it became morning and the daytime was at hand without feeling it.

Her son also spent the night singing until the sunrise. At three o'clock, all the people of the village gathered to the garden of the governor hearing this miracle of *Abuna* Qawəṣṭos and saw (81vb) the old woman, the mother of their governor as her eyes were seeing and while she rejoiced up to the sky, since she was old. Therefore, they highly admired the wonders of our Lord which He does on His saints.

The people of the village brought again the sick persons, and he healed two hundred of the blind, two hundred demonic, forty men and twenty

¹⁰⁵ Jh 9:5

¹⁰⁶ Mtt 20:29 - 34

women who were lame. He also healed those who were feeling sick to their stomach conceiving *Māwqe* by demons who have flesh like us, and whose natural behaviour of fire and wind changed, and they became like us because of sin like it happened to us because of the sin of our father Adam (82ra) when he transgressed the order of his creator and ate the tree which was not made for him.

At that time, there was a great pleasure throughout Sarmāt. The old woman the mother of the governor showed him the place of the great church which was destroyed when Motalami king of Dāmōt invaded and destroyed it.

28. *Reconstruction of church buildings*

In the destroyed church building consumed by fire, *Abuna* found big pillars which remained unconsumed by fire laying on the huge building stones under the ashes inside the building. He also found some of its large windows which were not damaged by fire (82rb) as laid on the ground and as leaned on the wall of the sanctuary and *Qəne Māhlet*.¹⁰⁷

At that time, he ordered the people of the village to dig up the ashes and to excavate the burned building and to restore its destroyed part to get the foundation of the church. The elements he found in it are, a big golden cross, a golden cup and a silver tablet varnished with pure gold; its outside and center were adorned with a sign of cross and its art is unique, adorned with a pure gold. Again, a book of the Gospel which was not burnt with fire at a time on which the church was burnt was found in good condition. (82va) He opened the last page and found in it a passage which says this book of the Gospel was given by 'Abrəha and 'Aṣbəha kings of Ethiopia to the church of Peter and Paul in Šawā. When he read this text bearing the names of the kings 'Abrəha and 'Aṣbəha in the Gospel which he found, he became very glad and blessed his God saying, "The God of my fathers, let the name of Your glory be blessed, You are both blessed and the Most High forever Who chose me, Your poor servant according to Your own will from the womb of my mother and made me just like one of Your venerated saints beyond my capacity in the abundance of Your limitless (82vb) generosity, and the sea of Your compassion is never consumed forever, Amen, now and always, Amen.

¹⁰⁷ The outer part of the church where the chanters chant.

Then he renovated the destroyed church building, and it became nice and marvellous to see, for the stones of its building were nice for building which was done by the hand of talented builders of kings 'Abrəha and 'Aṣbəha.

He assigned the Ark in it on the sixteenth of *Yakātit*,¹⁰⁸ on the covenant day (*83ra*) of our Lady Mary on which She received mercy for the sinners from Her merciful Son for the Christians.

He brought again an Ark blessed with the name of Peter and Paul, sanctified, and added it to that Ark of our Lady Mary on the fifth of *Hamle*¹⁰⁹ on the death Memorial Day of these venerated apostles of Christ. He called the church Dabra 'Ēlla-Žanbar. It means as follows, for Peter and Paul were called lights by the verses of the Holy Scriptures. And the meaning of the (Name of) kings 'Abrəha and 'Aṣbəha is 'They became lights' of our holy land Ethiopia which the son of our Lady Mary who is the word of the Father and of the Holy Spirit, makers of all lights, has granted Her as a tribute; their faith was orthodox and their true judgment was a delight like a sun, and the preaching of *Abuna* Qawəṣtoṣ by the faith of our Lord Jesus (*83rb*) Christ, for His statement gave light like a sun. And the name of a sun in the language of my province Šawā is Žanbar; therefore, it was called Dabra Žanbar.

Thus, *Abuna* Qawəṣtoṣ has assigned for it among his children, whom he had begotten by faith, one thousand clergymen. Two hundred monks, two hundred priests, three hundred deacons who live with their own wives keeping an order, and three hundred hymnists. He assigned one hundred fifty of the monks for Liturgy and offering of incense. And one hundred fifty among the married ones whose life was according to the scriptural ordinances stated in the holy book of Law, he assigned for church hymns.

Again, he established houses for the poor and for those who were formerly prostitutes (*83va*) outside the church. And he began to feed the poor from fifty fields which the governor gave him from his district and from the land-grants which he got from his own village. And when his step-brother Yəkunno'amlāk became a king, he added twelve land-grants for him. And as the angel of God told him, he built a church with the name of the great martyr Aboli on the mountain of Sagale and a great miracle happened in it by the recovery of a lot of sick persons who were in the province of Šawā.

¹⁰⁸ 23rd February

¹⁰⁹ 12th July

He built again a church under the village of Bawwā with the name of St. Gabriel the archangel and called the village ‘Gabriel’ and it became called (83vb) ‘Gabriel’. He caused a fountain of pure water to spring up through his prayer and the water was abundant. It became healing for the sick persons. The inhabitants watered their fields with the water and found much grain from their fields and the villages of the district to the mountain of Chəfāy where he stayed first when he left his father’s house, denied the world and went to Təgrāy. The area up to the village of Qəddusge has become called Masno¹¹⁰ and Marfattā for the land produced much grain and he took rest after he destroyed the woman Saritti, the plunderer of grain through her magic.

Hereafter, he descended to the land of (84ra) Yāgmū and heard about the woman Saritti as she was on the mountain of Fantālle. *Abuna* went to her. The administrator of the mountain met him, seized and scourged him, saying, “Have you come to persecute me like my friend Saritti? Come; let us go down to the village of my servants from this mountain which is mine. And in the village of my servants, I will put you in chains with hard chains and I will give you away for serpents there so that you shall not damage my mountain”. Having said this, he sent him away to the village of his servants and sent a message to his servants saying, “When this man comes to you, throw him into the pit of serpents after scourging him with metallic whips”. (84rb)

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¹¹⁰ The highland in Bulgā, north Šawā.

Chapter Seven

Reading for Sunday

29. *Fire has fallen on the mountain of Fanttälle*

Then he sent him away to his servants with his strong guards. When he came to his servants, *Abuna* said to them, “Please give me just an hour by the God of heaven and earth, your creator, until you listen and see the right judgment from my God on behalf of me and on your behalf too for the evil which your master did and for the oppression that happened to me and to you too”.

The servants answered and said to him, “Who has told you about the violence that happened to me by our evil master?” He answered them saying, “The violence against you was like this, a certain female magician who was plundering the grain of the entire district came to your master. (84va) Therefore, there was no more grain in the treasure of your master and for this reason he scourged you. Me too he scourged on her behalf and sent me away to you”.

The servants said to him, “We have also heard that she was a plunderer of grain and honey through magic in her land. And the travelers from her land told us that she came, being persecuted from her dwelling place through the prayer of a certain man of God. Are you, Abba, the one who persecuted her because of her evilness?”

He said to them, “Yes, by the power of my God, his angel of mercy persecuted her and today you will see how God destroys her by the hand of his mighty angel because of the oppression against me”.

Having said this, (84vb) he turned his face toward the east and prayed, saying, “You brought down a fire from heaven and burnt the enemies of Elijah, Your servant and the beloved one who kept zealously because of the destruction of the Law which you gave to Your trustful servant Moses and stopped the rain by his prayer for three years and six months because of the violence to Naboth the Israelite and to Elijah, and You protected him from the hand of Jezebel and let him ascend to the paradise of pleasure with a chariot of life.¹¹¹ Likewise, I am zealous because of the violence which she does to Your people in evil. Likewise, bring down a fire of Your anger and demolish the mountain where she lives, like (85ra) Sodom and Gomorrah,

¹¹¹ 1 Kin 17:1- 7, 20: 1-19; 2 Kin 1:12, 2:11; Jem 5:17

except the master of the village who scourged me so that it might not be sin on me since he scourged me for You are merciful and compassionate. Even, when You sent Your son to us for the redemption of the whole world, the Jews had scourged him, but he never threatened them, but rather he has forgiven their sin”.¹¹²

Thus, before he finished his statement of prayer, a terrifying fire came down from the heaven and demolished the mountain including the evil demons that were abiding on it, and the entire land of Šawā quaked.

Thus, the servants released *Abuna Qawəṣṭos (85rb)* and said to him, “O Abba, do not consider us together with our master for we have not agreed with our master to do evil to you, but he sent you to us so that we should throw you into the pit of serpents. And you showed first the miracles which your Lord made against our master who is the evil one”.

Then he fell on the ground in his front, took a stone and struck his chest, cursing himself, and said, “O my Lord Jesus Christ, for You are merciful and compassionate, slow to anger and very merciful, but I am (*85va*) a sinner and evil; please turn Your anger from this mountain which You demolished on my behalf, for regarding its perdition the people who had compassion on me from the anger of their master, the evil person, are afraid, and the entire Šawā, the land of Your beloved ones, has quaked and thus the hearts of Your saints were alarmed”.

While worshipping and saying this, he became weary and close death. His sores with which the governor of the mountain scourged him were not yet cured. Then an angel of God descended to him and carried him with his wings and took him up to heaven and let him come (*85vb*) before the throne of our Lord. Our Lord Jesus Christ appeared to him in his Trinity in just equality with the Father and the Holy Spirit sitting on the Cherubim; the twenty-four heavenly priests were standing and offering incense to His throne and the countless angels of light were blessing Him.

Then our Lord Jesus Christ said to him, “Why did you make your soul so much trouble? You asked me before for the perdition of Dabra Fantālle with abundant praise? Now you ask me, for I destroyed it because of the violence against you, for I demolished it in my anger that I might turn it from its (*86ra*) perdition. Could I restore it like before so that it might be again a high mountain?”

¹¹² Luk 23: 34

Abuna Qawəstos answered and said to him, “Yes, You can, and nothing is impossible for You since You made the entire world by bringing it in Your Trinity from nothing to something. The cereals, wheat and barley, and all fruits of the earth after they have perished and become a dust You rehabilitate them; and You let them spring up in their kinds and then they give fruits. They would be just like their earlier nature. For (you) God Who made such things, is it impossible to restore this mountain? You who raised Lazarus from the grave after he died and (86rb) became decayed, could You not raise it from its ruin? O Lord please, do not say that it may never happen! I implore You by my Lady Mary Your bearer, even by Your ultimate Trinity, You, Who made the world, please have mercy on all Your people and save Your inheritance, the land of Šawā which You gave to the holy fathers of mine who were Your truthful servants.

Then our Lord said, “O you kind-hearted one like the heart of my holy mother Mary, I put my mercy on this mountain by the compassion of your heart; let it be restored. I withdrew my anger from it because of you. I gave you an inheritance and for your generations whom you have begotten from the Holy Spirit (86va) Paraclete Who is the spirit of my merciful Father and my spirit, the giver of life through the teaching of faith”.¹¹³

Again, he ordered St. Gabriel the master of his angels saying, “Go to the court towards the servants of the governor of this mountain”. Also to St. Michael the archangel said, “You too go to the mountain and take away the fire from it and just take the governor of the mountain and give him to my dearest Qawəstos where he is now, since I gave him to my holy George, the witness of my righteousness, and to his friends Galāwdewos and Māmās and all other martyrs of mine (86vb) to protect, together with the magician, for I protected her from my anger foreknowing as he would say me, “Please, have mercy on her in her soul if she died in your anger in body after I killed her”, this Qawəstos whose heart is kind like my mother the heavenly dove.

Then St. Michael descended from heaven and eliminated the fire which had come down to the mountain, and the mountain became restored, but its height became relatively shorter, since its height (87ra) was formerly higher than the high mountains Hazalo and Zəq^wālā.¹¹⁴

¹¹³ Jh 16:7

¹¹⁴ The highland located south of Addis Ababa where the ancient monastery of *Abuna* Gabra Manfas Qəddus is found.

St. Michael met the martyrs of Christ, seizing the governor of the mountain with his armies and the magician together with her brother Bawwā and her servants. All the inhabitants of the mountain had not been demolished except the demons who were abiding on it, forty-seven thousand three hundred Satan(s) who had been deceiving the people of Šawā together with the magicians and sorcerers. When St. George the martyr had taken the people of the mountain (87rb) together with his friends before the fire of God's anger, they were protected by the prayer of *Abuna Qawəṣtoṣ*. And St. Michael ordered St. George saying, "Go to Abba Qawəṣtoṣ, (for) he is on the top side of the mountain of the village; the people you took protecting from the wrath of our merciful Lord by the prayer of the righteous and blessed Abba Qawəṣtoṣ, you shall give him (because) our Lord Jesus Christ says to you, "Give them away to this righteous".

Having said this, St. Michael ascended to heaven and St. Gabriel brought down *Abuna* (87va) from the sight of the Holy Trinity and left him at the door of the servants of the governor of the mountain. St. George also said to the people of the mountain, "Come, follow me so that I may lead you to the place where Abba Qawəṣtoṣ is now, for our merciful God has mercy on you from his anger through the prayer of this beloved righteous man, and he delivered you to him so that you shall be his children and he might lead you in the way of God's law. He protected you because of him from the punishment with fire by putting you under protection of his martyrs". Having said this, St. George started (87vb) to lead them on the way to the place where *Abuna Qawəṣtoṣ* was.

When he reached the door of the servants, he vanished from their sight and ascended to heaven. Then the governor and his soldiers, also the magician lady and her brother, entered and met *Abuna* since he was praying standing under the shadow of a tree at the door gate of the servants. They fell on the ground in their front and knelt, (88ra) and shouted very loudly saying, "Truly, truly, no God but the God of St. Qawəṣtoṣ; you, all the people of this district, come so that we worship and bless him".

At that time, all the people of the town gathered and worshiped, saying, "Let the name of your God be blessed and praised, Who gave us you, the blessed and holy one, and showed us your blessed face, and the news of you which we heard with our ears and he showed us the miracles of your prayer. At that night, the blessings of God your Lord came down into our houses through the power of your prayer. Come Abba, build a church for us instead of our idol house, which is in our town, since yesterday our idol was

crushed (88rb) by the hand of two children of yourself who came to us looking for you and they told us information about you, but we arrested them in our idol house with chains”.

“At that time, our idol fell down from its seat and became crushed; so, the Satan who abides on it shouted and said, “Listen to me O the people of this town, since I am Satan; you may not worship me. But instead, offer worship to the God of Qawəṣṭos and worship him, for he has made the heaven and the earth with everything in them. It was the same God Who demolished this week the mountain of Fantālle through the prayer of the father of the young men. Leave me and do not worship me (88va) so that Qawəṣṭos, who extinguished by his prayer the mountain of Fantālle which is the dwelling of all of us, might not extinguish me.

We saw him as he fled arising from our idol after saying this. His face was like that of a monkey, while his eyes looked like a flame of fire. *Abuna* answered them saying, “This Satan did never escape from your town, but the angel of God punished him with the fiery thunderstorm, and he has died. He is now in the wilderness of your local area. Come, follow me, you the people of Fantālle, so that you might see the dead body of that Satan”.

Then *Abuna* arose and followed the way toward the place where the dead body of Satan was and showed them his dead body. (88vb) When they saw him said one to the other, “Is Satan’s image so ugly?” They said to *Abuna* Qawəṣṭos, “Come, let us go to the idol-house which we told you about so that we may perform everything you order us”. He said to them, “Very well, let it be as you tell me”.

Then he went into the idol-house and saw its wall; he admired the construction of the idol-house, for its building was very amazing. Its pillars were painted indigo, striped, and red; they were also decorated with different nice decorations. He said to the people of the town, “What did your fathers inform you during which governor of your town this nice house was built?” (89ra) They said to him that it was at the time of the Christian governor whose name was Yohannəs, the executive-adviser of the Na’akkutola’ab,¹¹⁵ king of Lāstā. Then when the governor died, since he had no son and heir of his house and wealth, a certain rich man came by receiving his office from the magicians’ king in the land of Afrəngi, and he made it an idol-house. They told us so”.

¹¹⁵ 1203 – 1250 (*EAE* III, p. 1091).

Then *Abuna* Qawəṣtoṣ answered and said to them, “So, we need no more building to make a church since this house had been built by the money of the Christian Yohannəs. I saw also a written text on the windows (89rb) and I read it. It states, ‘This house belongs to Yohannəs governor of Šawā, the executive-adviser of the righteous king of Na’akkutola’ab’. As you have told me, I also found its story”.

Then he said to his two young disciples, “Go to my children in the town of Sarmāt and tell them, ‘Come to me taking two Arks, one of our Lady Mary and one the Ark of our Lord Jesus Christ’, for there are two Arks which Ḥəywatbənabaṣəyon put in the sanctuary of the church of the ’Arba’əttu ’Ənsəsa in the village of Zəmm.

(89va) Then the young people went and told the priests of Dabra ’Əla-Žanbar. They took these two Arks and went to *Abuna* Qawəṣtoṣ. He sanctified the one Ark with the name of our Lady Mary and assigned it in that house and called the name of the church Beta Barakat (The house of Blessing) and even the name of the town became called Barakat. He assigned these two young people as administrators of the priests.

He ordered them to receive the priesthood ordination. They went to the city of Axum and received a priesthood ordination from the same bishop and became like *Abuna* Qawəṣtoṣ both by teaching the faith and became brothers in combat and righteous like him by preaching the faith (89vb) to the people of the town. The name of the first one was Yohannəs of the town of Barakat, and the name of the other was Yā’əqob of the town of Wasil.

Then he departed from the town of Barakat and went to the mountain of Fantālle and sanctified the Ark with the name of our Lord Jesus Christ, and the governor built a church there. He baptized him with a Christian baptism with the name of St. George and called his name Zagiyorgis. And this governor of Fantālle crossed the river of Awāsi¹¹⁶ and fought against the Mohamedan landlords, and with the prayer of *Abuna* Qawəṣtoṣ, he conquered them and destroyed their halls and (90ra) built another church with the name of St. George the martyr and *Abuna* sanctified it on the twenty-third of *Miyāziyā*¹¹⁷ on the day of his death memorial. Many miracles were done in it for the sick people and several Mohamedans were converted to be

¹¹⁶ It might be the river Awāš.

¹¹⁷ 30th April.

Christian by the hand of *Abuna* Qawəṣṭos. He taught them the faith of the Holy Trinity, one God.

30. *The establishment of the Monastery of Nəbge Maryam*

Then he returned to his village Zəmm and built at the mountain of Nəbge a

big church with the name of our Lady Mary the bearer of God. His brother 'Iyyāsu the governor of Dawāro who was born after him by Galāwdewos, his mother 'Ēmənnəṣəyon, and his sister (92rb) who was born with 'Iyyāsu met him.

His sister had borne a nice son by the governor of Faṭagār and she came to him holding the son so that he might baptize him with a Christian baptism. His mother said to him, “O my son Qawəṣṭos, since you are older than your brother, from your father’s wealth you may take one hundred eighty gold dirham, five thousand four hundred sheep, four thousand cows and ten land-grants from the districts of Dawāro from the hand of your brother.

Then *Abuna* Qawəṣṭos answered and said to her, “O my mother, what does that have to do with you, since my father left all this treasure and denied the useless world regarding me. He committed himself to his God and became a monk with no treasure like me. He is now at Dabra Yay. You can give him his treasure if he receives it from you. But I think that he never receives money since (90va) he became a great (Monk), and the monks do not receive money after they became monks. Do not worry, mother, for such a matter, but give it up to the poor. Of course, give to the husband of your daughter, my sister so that he might give me the son whom he has begotten by my sister so that the child might be a hope to me”.

Then the husband of his sister said to him, “Listen, O *Abba*, I will give you this (my) son without payment since he is the son of your sister; and for me, (90vb) she will give birth to another nice son with your prayer. But now arise and baptize him in the Christian baptism, for this reason we came to you.

When he heard this, he became very happy and baptized the son and called his name Tasfāṣəyon. Then he said to his brother 'Iyyāsu, “You may sit on your father’s See for governing the district of your father with justice and with an orthodox faith. You might also give your sister ten land-grants instead of my portion”. His brother 'Iyyāsu answered and said to him, “Listen, since you are my father instead of our father, I hear whatever you

tell me and accept your advice. I never break (91ra) your order for you are our master next to God”.

Then 'Iyyāsu went to the district of Dawāro together with his mother and his sister. He granted her ten land-grants as *Abuna* told him. They lived in peace and in one love by performing the desire of God. The infant grew up by *Abuna* while a certain old woman the sister of his mother 'Ēmənnaṣəyon, had been nursing him.

31. *Abuna Taklaḥāymānot, Yəkunno'amlāk and Abuna Zenāmārḳos*

Then three years later after he built the church in the wilderness of Nəbge, *Abuna* Taklaḥāymānot came to his home village Šəlāləš. But he did not enter to the house of his father Šaggāza'ab, (91rb) but instead went into the monastery of Nəbge where *Abuna* Qawəṣtos was and met him. They hugged each other and cried bitterly since they had not met together after Abba Šaggāza'ab died because *Abuna* Qawəṣtos went a different way to Təgre¹¹⁸ and Jerusalem and returned to his homeland. *Abuna* Taklaḥāymānot also went another way to the province of Katatā to preach the Gospel again to the district of Wifāt; thirdly to the city of Motalami; fourthly to Abba Baṣalotamikā'el.¹¹⁹ He lived there ten years, and another ten years on the island (91va) of Ḥayq;¹²⁰ then he became a great monk. Also, in Dabra Dāmo he about twelve years. Then he went to Jerusalem three times. Then he returned from Egypt by the order of the Alexandrian archbishops so that he might be the father of the entire Ethiopian people by monkhood. Therefore, he came back to his land and they met together forty-five years later after they have been separated.

Then *Abuna* Taklaḥāymānot said to *Abuna* Qawəṣtos, “Come, brother, wear (91vb) an Askemā¹²¹ of angels which is the cloth of the holy

¹¹⁸ It is a tribal name of the people who speak Təgrəñña. But at the same time, it is mentioned in an ancient text as the name of the region located from the Takkazi River to the Marab River. It seems that the present-day mentality makes a distinction between the two, since the region is commonly called 'Təgrāy'. But Təgre refers to a person who is originally from the tribe of Təgre, speaks Təgrəñña, and comes from the region Təgrāy. Indeed, this could not be considered as incorrect since it is a common tradition in many other tribes and areas to identify people in accordance with their tribe or language or home place such *Šawe* (ሻዌ), *gojjāme* (ጎጃሜ), *gondare* (ጎንደር), *ḥarare* (ሐረር), *mənjāre* (ጦንጃራ) etc.

¹¹⁹ The founder of the monastery of Ḥayq /13/14th Century/.

¹²⁰ Is found in Wallo.

¹²¹ The cloth of monks (Kidānawald, p. 245).

fathers, monks Abba Antony¹²² and Macarius, and their privileged skullcap, since the angel of your Lady, St. Gabriel, ordered me to be a father for you by monkhood. Then they arose and went to Dabra Libānos¹²³ and received the cloth of monkhood from the hand of *Abuna* Taklaḥāymānot.

Then two years later after they had gone to Dabra Libānos in their seventh year of age when *Abuna* Taklaḥāymānot was just seventy and *Abuna* Qawəṣtos was of sixty-nine years and five months, Yəkunno'amlāk, Abba Qawəṣtos' brother, reigned, being anointed with an oil of the kingdom by the hand of *Abuna* Taklaḥāymānot.

(92ra) At that time, there was *Abuna* Zenāmārqos, the son of Abba Qawəṣtos' and Yəkunno'amlāk's sister, for *Abuna* Taklaḥāymānot was the son of his father's brother. Thus, he received the skullcap from the hand of *Abuna* Taklaḥāymānot in his earlier age, since he was thirty-five years old for his uncle Yəkunno'amlāk had said to him, "Do not receive the dress of monks like my brothers, since you are the son of my sister who was born with me as a twin. Therefore, I will give you a title of chief-governor over the entire kingdom so that you might support me in the work of the kingdom".

(92rb) "My mother has begotten first two sons and two daughters by Galāwdewos the governor of Dawāro. Her first-born Abba Qawəṣtos became a monk, and her one daughter is barren who could never bear a child. Of course, the one has borne a nice son, but Abba Qawəṣtos made him a monk like him in his early age since he was seven years old".

"On the nineteenth year and fifth month after Abba Qawəṣtos was born my mother was left by her husband. Then my father met her, and she has borne for him your mother and me as twins on the same day. On the 11th year my sister has begotten you by the brother of *Abba* Taklaḥāymānot's father with the goodness of my Lord; (92va) he (God) gave me you so that you might be a brother for me. Why do you leave me? O son, listen. What thing forces you to be a monk? The relatives of my mother, the daughter of the great Māteḡos, do you not know any other duty without being a monk?

Zar'a'abrham has married my mother's sister and has born a nice son by her. But he became a monk; his name is 'Anoreḡos. Her other sister

¹²² 251 – 356 C.E.

¹²³ The most popular monastery in Ethiopia founded by St. Taklaḥāymānot in the 14th Cent. It is located in North-western Ṣawā at the distance of 105 km from the capital Addis Ababa (EAE V, p. 25).

Təbeşəyon has begotten like her a nice child by 'Arkaladis Şaggaza'ab's brother; he is Həşānmo'a, and he became a monk and is now at Dabra 'Ēla-Žanbar. (92vb) All the brothers of my mother have become monks; with whom shall I govern the kingdom of Ethiopia which God has given to me? If you would become like the brothers of my mother, I will cut off your neck with a sword!"

Abuna Zenāmārqos answered to him saying, "I will never be a monk as long as you are on the throne of the kingdom, but rather I will be a chief-governor in your lifetime. You can let me marry with a daughter of any great governor according to your own desire".

Having said this, *Abuna* Zenāmārqos departed from him and ran away from Yəkunno'amlāk's capital and went to (93ra) Dabra Libānos. He arrived without danger and safely to *Abuna* Qawəştos. He told him everything which the king said to him. Thus, *Abuna* Qawəştos was glad and said to him, "O my sweet son, you have done well since (God) revealed to you by the Holy Spirit the mystery of this thing of our brother the king. And now come, let us go to Abba Taklaḥāymānot so that he might clothe you in the cloth of monks like me that you might fight with it against Satan, and you might attack him with this cloth of monks, for our Lord Jesus Christ has appointed you a new Apostle like Peter and Paul for the districts of 'Ēnda Gəbton and Məhur.¹²⁴ (93rb) Go to these districts and preach the Gospel of the Word of God. The people will believe in your statement of instruction. Do not appear in the districts of Šawā unless in the district of Məhur during the time of this king until his time is no more".

He prophesied in such a way by the Holy Spirit for *Abuna* Zenāmārqos, and it happened to him. He visited him until the kingdom of Yəkunno'amlāk passed away. He was transported to the district of Məhur with a chariot of light and stayed about six months or forty days while they discussed the things of God, (93va) and he returned to the monastery of Nəbge with chariot of light. Hence, Christ's faith flourished throughout Ethiopia from one end to the other during the time of these brothers *Abuna* Zenāmārqos and Abba Qawəştos, the brother of his mother.

The magician lady also became a nun with her brother Bawwā. He appointed her an abbess over the nuns of Dabra 'Ēla-Žanbar. She was

¹²⁴ The district of Gurage Zone where the ancient monastery of Məhur Iyyasus was founded by *Abuna* Zenāmārqos /14th Century/.

persevering for good deeds and faith. She died in peace and entered to the imperishable heavenly kingdom. Her brother Bawwā was also appointed an archpriest at Dabra Gabriel by the order of *Abuna Qawəṣṭos*, and he became a great righteous man in his prayer like his sister and entered to the (93vb) heavenly kingdom.

32. *The death and funeral of 'Īmannaṣəyon*

After Yəkunno'amlāk passed away, *Abuna Zenāmārḳos* came from the district of Məhur and said to him, "Come, father, let us go to your mother for her death is at hand. Let us burry her at the grave of her brother Abba Taklaḥāymānot".

"I came to my home village Morat¹²⁵ since the time of your brother has already passed, as you advised me in favour of me rather than the son of your mother, for a good Abbot does not show favour to his fleshly brother but instead to his spiritual relative. For this reason, you became greater before God rather than all His saints.

Then they came up to the chariot of light and went to their mother. They found her ill a little. They celebrated the Liturgy, *Abuna Qawəṣṭos* (94ra) took a position of a priest and *Abuna Zenāmārḳos* the position of a deacon. Then they gave her from the flesh and the blood of Christ in the town of 'Ēnžarā. Then she breathed her last in peace. They took her sanctified dead body and loaded it on the chariot of light; Then started traveling to Dabra Libānos. It was winter, the time at which she died. They were transported to Dabra Libānos by the chariot of Light on the air and arrived as quickly as the twinkling of an eye.

And *Abuna Filipos* welcomed them getting out of his dwelling with praise and hymn since the day was the death Memorial Day of *Abuna Taklaḥāymānot*. He was very glad and buried her at the bottom of his father's grave and said, "This dead body is hallowed like the body (94rb) of Taklaḥāymānot her brother".

At that time, this elder righteous *Abba Qawəṣṭos* and the innocent *Zenāmārḳos*, also our king Yəkunno'amlāk defender of faith had set there a regulation and said, "O men of Dabra Libānos, venerate her grave like the grave of your holy father Taklaḥāymānot, and make her memorial with great praise since the day of her death is the same day of his death; remember her

¹²⁵ A district in lowland Šawā, bordered by Tagulat and Marḥabete in the east and north-east (*EAE* III, p. 1016).

name in the liturgy with him". They buried her with great honour and she entered to the heavenly kingdom with the prayer of Qawəstos the second John the proclaimer, the preacher of 'Ēbnodi's birth, let the power of his prayer protect us from the assailant Satan, forever, and again, Amen.

33. *The saint excommunicates King 'Amdaṣəyon*

Hereafter, Amdaṣəyon the son of Yəkunno'amlāk became king. He appointed him Nəbura-'Ēd¹²⁶ of Sarmāt and Mahagl in agreement with bishop Yā'əqob. (94va) He added to him 10 more land-grants. Then he went to the province of Kafā and there he built seventy churches. Abba Yā'əqob consecrated them to him and he has preached a Christian faith.

When he was in the province of Kafā, he heard that 'Amdaṣəyon had married the lover of his father and had persecuted the righteous *Abuna Filipos*¹²⁷, Priest 'Ēndəryās and Abba Samuel from their Sees and had ignored their rebuke. Then he arose quickly from the province of Kafā and was transported with the chariot of light, his horse, and reached in 5 days the court of king 'Amdaṣəyon.

When the king observed his coming, he closed his house door and said to (94vb) his guards, "Do not allow (this) my father's brother to come to me since he came to excommunicate and rebuke me. If I would beat him like the other abbots, all my households would be disturbed for he is the brother of their king. Just take him to the other hall and say to him, 'The king sleeps since he is unwell because of a stomach ache and has drunk medicine; you may sit here'. Say to him so and arrest him with a hard chain. Nobody among my households may reach to him whether among the nobles or from the armies except you four guards the doorkeepers of mine, until I discuss what shall become of him.

Thus, having heard this, the guards who were his doorkeepers did as he said to them. They led him into another prison and imprisoned him in a darkened pit which was closed up so that no human foot reached to him. On the next day, king 'Amdaṣəyon arose and gave an order to bring *Abuna 'Anorewos* the son of Abba Qawəstos' sister. He bitterly whipped him, and his blood was shed like much fountain water, and his bloodshed became a flame of fire and burnt up the entire capital of the king. Afterwards, the king exceeded his evilness more than earlier since Satan hardened his heart just

¹²⁶ Ecclesiastical title which is given to the church administrator of Axum Ṣəyon and Addis Alem Maryām churches (*EAE* III, p. 1161).

¹²⁷ The third abbot of Dabra Libānos. (1274-1348) (*EAE* II, p. 538-36).

like a hard stone by the spirit of adultery. He ordered to also bring Abba Qawəṣtoṣ because of the burning of his capital by the blood of (95ra) the righteous 'Anorewos.

He ordered them to beat Abba Qawəṣtoṣ by hard whipping, and they whipped him four times. When they whipped him, he said loudly, "Be anathematized and bound by the authority of the Holy Trinity one God; and by the key of power which Jesus Christ has given to Peter, be bound since you have married the woman who is not lawful for you, you the evil king!"

Then he gave an order to bring the adulteress into the court and she came. He set her before him and said to her, "Take this monk and do however your heart wishes. Even if you kill him and beat him, you shall have no guilt for I am the responsible one for his blood, for he is my father's brother, but he quarrelled against me because of you. Hereafter, I do not have a relative except you. (95rb) Just order now your guards to smash his head before you so that your heart might be glad, for you are my greatest lover rather than him".

At that time, having heard this from the tongue of the king, she became happy and ordered her guards to pull out his beard. They pulled it out. Thus, his blood has flown out of his facial skin from his beard from the root and his flowing blood became a flame of fire and milk. It consumed her guards and their bodies became ashes.

Then he gave an order to put him in jail and they led him to jail. Hence, they brought a large door and bound his feet with heavy chains and laid him down on the door on his back. They bored the door at the place where his neck was laying (95va) to the hole and brought a curly thread and inserted it into the hole and at his neck; Then they locked him binding insecurely. They bound his hands here and there, his one hand to the right and the other hand to the left, with another chain and bound him to the wooden pillar.

They said to him, "O *Abuna*, release the king from the anathema. If you do not release him, we shall kill you strangling your neck by this thread. Just think heartily whether it would be better for you to be killed being choked by this chain and this cord otherwise to be banished like 'Anorewos who had been beaten yesterday and whom he sent to the land of Šəgada¹²⁸

¹²⁸ A place in western Šawā. Taddase Tamrat 1988:145 "Ethnic Interaction and Integration in Ethiopia: The case of Gāfāt, in *Journal of Ethiopian Studies* XXX, Addis Ababa, 1988.

and to die there. According to us it is better of you to be banished to far place (95vb) as you said since you were teaching us the Gospel, “If they persecute you from a city, flee to the next for the cities of Israel will not be finished”.¹²⁹

But he answered saying, “This idea that you told me is not yours but of course of your king so that people might not say against him, ‘Our king has killed his father’s brother’. But to me, it is better to die being under the chains being choked by a cord, since many of the martyrs of my Lord have died being choked in the neck and bound, and they reached the heavenly kingdom. Just strangle me now, pull the binding cord and attach my neck with the door so that my soul shall depart right now”.

When they perceived his heart confidence, they tied his hands (96ra) and feet with hard binding. But they did not squeeze much the cord on his neck not to die immediately. They went back locking the gate door of the prison appropriately. When it was midnight, he suffered extremely and came closer to the sentence of death. As he slept being squeezed on the door, he prayed saying, “O my Lord Jesus Christ, please let me rest right now since the pain of a scourge is growing more and more”.

34. *The saint receives a Covenant of Mercy from the Lord*

When he said this, our Lord Jesus Christ came to him together with his mother our Lady Mary. The prophets and the apostles were also accompanying him while the countless angels and archangels offered praise to him. He came closer to him and said to him, “Greetings O my dearest, why are you afraid to die for the sake of My name with chains? I also died being pierced in My hands (96rb) and feet. See how the Jews pierced Me in the hands and feet like you”.

Having said this, our Lord showed him His red wounds and said to him, “Be strong, do not be afraid of the earthly death. I will raise you and will let you reign in the heavens. The earthly king who is the son of your brother has prepared horses to send you away to another place to kill you by piercing with a spear so that no one can see from his armies when they kill you. But I prepared for you a kingdom which no eye has ever seen, and no ear has heard. Also a great throne and seven crowns of light which no eye has ever seen and which shines seven times more than the sun; two for the purity of your priesthood ordination like Elijah and Samuel, (96va) two for (your) preaching the Gospel like Peter and Paul, two for your fight and

¹²⁹ Mt 10:23.

patience like St. George and Fiḡtor the son of Hərmānos, for in the case of Fiḡtor, his own father hardened his heart to kill him because of Me; toward you also the heart of ‘Amdaṣəyon the son of your brother became hardened to kill you because of Me. The one crown is for the compassion of your heart to be worried for peoples at the time of their trouble and to ask mercy from Me like My mother the kind-hearted Mary”.

“Therefore, let the place at which you receive martyrdom for my sake be blessed like Jerusalem the city of David. Whoever makes a pilgrimage to it, it is considered of him as if he makes a pilgrimage to My burial place in Jerusalem. (96vb) If there is anyone who has an immense sin and has performed many evil things and then gives even a little alms in that place in your name, I will erase his sin and the book of his transgression by the water of that place on which you would be pierced and your innocent blood would be shed for my sake; or whoever offers wheat for the Eucharist-bread or an incense to the church on the day of your death, I consider him as if he partakes of My flesh and My pure blood. If a sinner receives the Holy Eucharist in it, he will be clean, and if an undefiled man receives the Holy Eucharist in it, he will not save only himself but also others among his fellows”.

Having given such a covenant to *Abuna Qawəṣtos*, our Lord ascended to the heavens. After that, (97ra) the king ordered to take him in the night to the land of ‘Ēnsāro¹³⁰ and to kill him there without the knowledge of his armies and before his households woke up from their sleep.

35. *The last breathing of St. Qawəṣtos*

At that time, his seventeen guards took him in the night, led him to the land of ‘Ēnsāro crossing the field of Bayyo.¹³¹ They led him into the forest and there they pierced his sides with sharp spear. A bright red blood flew out and made the villages of the district brighter since there was no moonlight on that night. A wonder of light appeared from the flowing out of his blood, and it made all brighter and the darkness of the night became like a day. And the heavenly angels came down after their tribes and took his soul with great reverence. Our Lady Mary (97va) also received it at the centre of the air and carried his soul with her robe. The heavenly angels said to her,

¹³⁰ A district of Lami in north Šawā. The city is also called ‘‘Ēnsāro’.

¹³¹ The place between ‘Ēnsāro and Tagulat which is called today ‘Bazzā Meda’.

“We will bear and carry it with our wings; you might leave carrying his soul for you are the most honoured mother of our Lord”.

She answered to the angels saying, “For he is my most beloved more than others; nobody carries him except Me; as much as I love him, I will carry his soul like My son until it enters to the heavenly kingdom. His soul abides with the soul of his mother my beloved one, since the abode of his soul will not be in another place except in My paradise which my son gave me. Again, his death took place on the day of My death, on twenty-first of *Tər*,¹³² and on this day I will go down to his grave each year and bless the people who perform his memorial and call his name in praise and laudation by the blessing of my holy son. (97vb) I will accept their offerings and present them before My Son and his Father and the Holy Spirit and they forgive the sin of any sinner who performs his memorial”.

Having said this, our Lady Mary carried him on her back and brought him before God with pleasure and in peace, and he entered to the heavenly kingdom with her. On the next day, a certain nobleman went from the king with his armies and raised his dead body and buried it with great respect since the land where he died was under his chiefdom and he saw the miracle of his blood while it was lighting like a sun in the night. For this account, he called the place (98ra) Qan¹³³ since the darkness in the night was converted to be light in that day. Let his supplication, and the power of his prayer be with our king Šāhlamāryām, and *Abuna* Zawaldamāryām and Waldaḥəywat and with our master Kidānawald and with Gabramāryām and with the copyist Ḥaylagiyorgis and with all of us his children forever, Amen.

Greetings for your hands which were stretched out during the prayer time; and again, to your knees which were attentive to worship of God, O Qawəstos, how you might accept all what happened to you, by showing his red wounds, Mary’s Son has talked with you the prisoner.

* * *

¹³² 28th January

¹³³ to mean ‘Day’

Foreword to the Miracles

(98rb) In the name of God the Father who has chosen you to be his bride; and in the name of God the Son who desired to be incarnated of you; and in the name of the Holy Spirit Who made you an abode of His Divine Word; the word of our Lord Jesus Christ might be life for the souls in Hades;

O my holy Lady, I ask you and implore you;
the two-fold Virgin Mary the bearer of God;
please, multiple the fruit of my lips, my statement and the homily from my heart;

(and) please make it ten times abundant;
what I am writing to him in short;
from the news of his abundant miracles and from his combat which is much more abundant than that of all other saints;

(98va) for *Abuna* Qawəṣṭos your beloved one who died for the love of your son;

being a martyr with nails of the cross like him;
(this) my homily being as pieces of incense and as an offering before your son who is all merciful;
and the power of his prayer might be a help for us,
forever, Amen.

In the name of God the Father who adorned you with purity and righteousness;

and in the name of God the Son who came out of your womb;
and in the name of God the Holy Spirit who made you a seat for his Word of life;

I implore you, our Lady, the holy two-fold Virgin Mary, so that the children and lovers of your beloved Qawəṣṭos might accept me, (98vb) what I present briefly before them from the miracles of his combat according to my capability, as (your son) received the tiny coin from the hand of the widow,¹³⁴ forever, Amen.

In the name of God the Father Who speaks and tells, Who is one in Trinity;

by Whom everything was made; and to Whom every tongue and every knee of His creatures are subjected;

the mighty ones and the strong shake from His Divine grace;

¹³⁴ Luke 21:1-4

and to me, His forgiveness and mercy might reach;
and He might give me a tongue so that I may speak with it;
from the numerous miracles of *Abuna Qawəṣṭos*;
for his miracles are indeed many;
it is better to tell a little and He might give me a little tongue by which
I may speak;
and eating honey with limit is better; (99ra)
rather than listening to many things;
for this lover of God *Abuna Qawəṣṭos*;
and the power of his prayer might protect me from the snare of Satan;
for I am the son of his house,
forever, Amen.

36. *The first Miracle: concerning the governor of Bayyo*

Now opening my mouth, I tell you who listen intelligently and attentively what happened. As I spoke earlier in the beginning of the book of his combat, it happened for the governor of Bayyo as follows, one day, he said to him “O Abba, as you have told me knowing by the Holy Spirit that my wife is barren, yes she is barren; what shall I do (99rb) for her so that she may bear a son?”.

And *Abuna Qawəṣṭos* answered, “When you have children by her what do you do for me?” The governor said to him, “I, a sinner who has no good deed, what shall I do for you, O Abba? But, I believe absolutely in your God with no doubt”. And *Abuna* answered and said to him”. If you believe in my God, He will give you wonderful children and when He gives you children, you may give me one of them so that he might be my son by the Holy Spirit who will become a monk like me for the sake of the teaching of His word and law”.

He answered saying, “Yes Abba, let it be as you tell me and to me too as your God wishes, for nothing is impossible for your God”.

Then *Abuna Qawəṣṭos* stood up and started to pray before God and said, “O my Lord Jesus Christ, Who give sustenance to all people in the multitude of Your compassion and mercy, when they ask you truthfully even without asking You, You give the desire of their heart. Likewise, please give this governor the children who please you. (99va) At that time, before he finished the statement of his prayer, he heard from heaven a word saying, “Everything you ask me on behalf of this governor shall be fulfilled for you”.

Thus, he begat ten children by her with the prayer of *Abuna*, and *Abuna* took care of them and became their father by the Holy Spirit at the

Christian baptism. Later, he assigned his first-born son the abbot instead of himself to inherit his chair. He became like him a teacher of law and rite of the evagelic word of Christ. The name of this abbot was ʿĒṣṭifānos of Wagəddā and Damqā. Let his prayer and blessing be with his followers Zawaldamāryām, Waldaḥawāryāt, (99vb) Kidānawald, Gabramāryām and with the copyist Ḥaylagiyorgis forever, Amen.

37. *The second Miracle: concerning his arising from the dead*

The miracles of *Abuna Qawəṣṭos*, let his prayer and blessing be with our fathers Zawaldamāryām, Kidānawald, Gabramāryām and with the copyist Ḥaylagiyorgis forever, Amen.

When he was in the monastery of Nəbge, one day our Lady Mary came to him and said to him, “This is your monastery for it is My place and the sacrifice house of My beloved Son. Give order for your children the monks not to leave aside my laudation on Christ’s Sabbath because I heard them saying, “Why is it important for a monk praising and singing like the singer priests who live marrying wives and sing in the church?”

Hear O Abba, (were) not Ephraim the Syrian¹³⁵ and the Ethiopian Yared monks like them who praised Me with many parables because I have born the Most High and the blessed God? Therefore, I bring forth a serious punishment (100ra) on them toward My merciful Son Who does never bring forth plague and anger on men in vain unless because of their sin”. Having said this, She vanished from him.

Then he ordered all his children not to miss offering hymn and praise each time during the daytime and in the night, every day, particularly on the Christian Sabbath. He also, was not sleeping on each time of prayer; he had not taken rest while he kept offering her praise standing.

Meanwhile, one day when he was praying with Her praise, a big snake came to him and was wrapped on his feet and did bite him on the leg. But he was not afraid since it came to him and did bite him. He continued singing the praise with a loud voice (100rb) without keeping fear and was not scared of its terror. After a long time, he fell down from his standing position, since he was still praying because of the abundance of the snake’s poison which did bite him, and he died at that very time.

¹³⁵ ca. 306-373 C.E (*EAE* V, p. 331).

During the dinner time his disciples came to visit him and found him dead, also the snake wrapped on his feet. They were afraid to go closer to him, for the snake was big and terrible. His disciples shouted, and the people of the village gathered and killed the snake. It was nine human arms long. The disciples took the dead body of *Abuna Qawəṣtoṣ*, entered to the church and brought the book of *Gənzat*¹³⁶ for praying for him. Thus, from the praise of our Lady Mary, they sang, “Hallelujah in the multitude of Your goodness (100va) and in Your supplication, Mary, You may rest the soul of *Abuna Qawəṣtoṣ*”.

Then he arose immediately from the dead and stood straight in their midst. When his disciples saw that he had arisen from the dead, they asked him, saying, “How did you arise from death for a snake did bite you and has died?” He answered and said to them, “Have you not heard what was said in the Gospel, “Whoever believes in the Son, has an eternal life”? Therefore, my God raised me from death and said to me, “Whoever asks Me in your name saying, ‘O the God of *Qawəṣtoṣ*, save me from an evil man and protect me from the unjust one, keep me safe from the snake biting’, at that time I will protect him from every evil (100vb) and trouble. Again, whoever performs the remembrance of your name on the Christian Sabbath day, I will forgive his sin and protect him from the snake biting”. Having heard this covenant, the people of the village began to observe the Sabbath and were spending the night by offering praise without sleeping, and his God protected them from every evil thing. May his prayer and blessing be with his followers *Zawaldamāryām*, *Kidānawald* and *Gabramāryām* forever, Amen.

38. *The third Miracle: concerning the people of Wifāt*

The miracles of *Abuna Qawəṣtoṣ*, let his prayer and blessing be with our fathers *Zawaldamāryām*, *Kidānawald*, *Gabramāryām* and with the copyist *Ḥaylagiyorgis* forever, (101ra) Amen.

The people of *Wifāt* had disobeyed to accept his teaching to observe the first Sabbath. They started to say that the Law had been replaced by the holy Law of Gospel. He responded to them saying, “Have you not listened to what our Lord said in the Gospel, “Do not think that I came to abolish the Law and the prophets, but to fulfil it?” Have you not listened again that the apostles have ordered us in the synod at the thirty-third paragraph stating, “Observe two Sabbaths of God”? Then he cursed them saying, “May God

¹³⁶ Name of a prayer book which is celebrated for the dead faithful.

make (101rb) your fountains of water from which you draw on the first Sabbath be like the water of Egypt in His wrath; and on the fruit of your hand may He bring forth drought; let hunger and scarcity of food happen in all your land. And the water which you draw on the Christian Sabbath for the work of harvest and house and for construction shall be pus, the unclean flow of your feet which are wounded of sin”.

After he cursed and anathematized them, their fountains became blood on the first Sabbath, and on the Christian Sabbath (101va) they became a perfect pus such as which flows much out of a tumour and they had nothing to drink for their thirst, and a snow fell down and demolished the grain on the field since its descent was in the month of *Hədār*¹³⁷ when he cursed them and they had no more food.

Hence, they went to him and asked him, saying, “O Abba we beg you by our

Lady Mary the bearer of God to have compassion on us and to calm the fire of your anger which came down on us in your prayer. Henceforth, we do not do this again nor hesitate about your instruction. But rather we observe two Sabbaths according to your order. If we do not observe two Sabbaths, may God bring down his punishment upon us to our generations (101vb) forever”.

At that time, God had compassion on them through the prayer of *Abuna Qawəṣṭos* and turned grief from them and the grain of their land which was thrown down by the snow in the month of *Hədār* on the twenty-first,¹³⁸ by bringing forth a rain of forgiveness. They gained much grain in the month of *Tāhəsās*,¹³⁹ which came within a month, and collected it. They became very glad and blessed God his Lord and praised Abba Qawəṣṭos. Then they started observing two Sabbaths. Let his prayer and blessing be with our fathers Zawaldamāryām, Kidānawald and Gabramāryām forever, Amen.

39. *The fourth Miracle: concerning king ‘Amdaṣəyon’s triumph*

The miracles of *Abuna Qawəṣṭos*, (102ra) let his prayer and blessing be with all of us forever, Amen.

¹³⁷ November

¹³⁸ 28th November.

¹³⁹ December.

When king ‘Amdaṣəyon the son of his brother had gone to fight against the king of Kafā, he¹⁴⁰ surrounded king ‘Amdaṣəyon’s camp, fighting seriously and fought him since many of his armies were talented warriors. Even the king of Kafā was more powerful than other peoples and his horse was covered up with metallic cloth so as not to be stricken by an arrow, and his body was also big.

He could have killed a lion by one striking, also an elephant by coming closer to it without apprehension. All wild beasts had been recognizing his voice when he came out to hunt them. So, when they heard his voice, they ran off, and he pursued behind and attacked them. Then and they would die at once (102rb) by a single piercing. His nature was so.

At that time, ‘Amdaṣəyon was anxious and entered the tent where *Abuna* Qawəṣtoṣ was and said to him, “O Abba, what shall happen to us? Where shall we run away to from this king of kafā? For the entire armies of mine are extremely afraid of him. Please ask your God much and spend the night without sleeping so that your God might protect us from him in your prayer”.

He responded and said to him, “O my son, do not fear the king of Kafā, for he is an idol-worshiper, and the God of your fathers who helped Abraham and his descendants forever and protected Gideon and David from their enemies will help you with the prayer of our Lady Mary. Take the cross of Christ and pray leaning on it (102va) from the psalms of David which says, “O Lord save me from the evil man”, and at that time he shall fall down before you by the power of God”.

Having heard his advice, king ‘Amdaṣəyon made as advised him. At that time, the king of Kafā ran away leaving his tent before ‘Amdaṣəyon fought against him by the prayer of *Abuna* Qawəṣtoṣ, and he died while escaping having fallen down from his horse.

Then ‘Amdaṣəyon arose and entered his capital in peace and captured all his armies. Thus, king ‘Amdaṣəyon ordered so that the name of *Abuna* Qawəṣtoṣ would be ‘Second David’, since he saved him from the mighty king of Kafā in his prayer by reciting psalms of David while praying standing the whole night. (102vb) Let his prayer and blessing be with our fathers Zawaldamāryām, Kidānawald, Waldaḥawāryāt and Gabramāryām forever, Amen.

¹⁴⁰ King of Kafā.

40. *The fifth Miracle: concerning the adulteress woman who caused him to be murdered*

The miracles of *Abuna Qawəṣṭos* let his prayer and blessing be with our fathers *Zawaldamāryām*, *Kidānawald*, *Waldahawāryāt* and *Gabramāryām* forever, Amen.

After king ‘Amdaṣəyon killed *Abuna Qawəṣṭos*, God made that adulteress lady who caused *Abuna Qawəṣṭos* to be murdered like a pig which eats grass of the field. But her mother was a Christian. She went to the grave of *Abuna Qawəṣṭos* and prayed saying, “O holy Abba, hear my statement; (103ra) John Chrysostom¹⁴¹ died just like you by the instruction of a certain adulteress woman in persecution at the time of Mercian. She went to his grave and confessed her sin and implored him then, and he cured her from her pain. She moved his body and placed it at the royal place. Likewise, you are not also inferior to your friend John Chrysostom; please cure and save my daughter from her distress and turn her human nature to the earlier state according to the multitude of your goodness since you are maker of miracles and wonders.

Then a word came out of the grave and said to her, “Go to the disciples of Abba Qawəṣṭos in the monastery of Nəbge and say to them, ‘Come, to the house of the governor of Bayyo who buried him. He will move my body and give it to you’. And your daughter will be cured (103rb) for you since you asked me with persevering statement”. On the same night he told the governor of Bayyo in his dream to move his body from the grave in which he had been buried. The adulteress lady also became healed from her distress being anointed with ashes from the grave.

Hereafter, her mother went to his disciples and told them this miracle. They went to the governor of Bayyo who had buried him in his field. He indicated to them the grave, and they moved it on the first of Gənbət¹⁴² on his birthday. They found it still uncorrupted, the piercing of his side, the shot of his back and the nails of his feet and hands on the third month and tenth day after he died.

The governor built a big church on his field, and they put the body of *Abuna Qawəṣṭos* in it. Several miracles and wonders have taken place (103va) at his grave. And at that time, many sick persons came and became healed

¹⁴¹ 347-407 C.E bishop of Constantinople (Ox.Dic.cc, p. 342).

¹⁴² 8th May

by the dust of the grave and by the fountain water of the town of 'Ēnsāro which was called the town of Qan where he breathed his last. There was a time at which among the distressed people in Šawā about two hundred people were cured but rather on the day of his death, the twenty-first of *Ṭər*,¹⁴³ and on the first of *Gənbət*¹⁴⁴ two hundred or three hundred people had been cured from their distresses.

Let his prayer and blessing be with his followers Zawaldamāryām, Kidānawald, Waldaḥawāryāt and Gabramāryām forever, Amen.

41. *Primary Colophon*

(103vb) This book was composed during the reign of our king Qoṣṭantinos; his regnal name is Dāwit II, the stepson of 'Amdaṣəyon, who has murdered *Abuna* Qawəṣṭos. And this king Dāwit II said to his ministers to search for one of the disciples of *Abuna* Qawəṣṭos whom my grandfather 'Amdaṣəyon murdered unjustly so that he might tell me the miracles of his combat. And the ministers said to him, "Most of his disciples had already died in the course of time, but there is still one monk from his remaining followers whose name is Maba'aṣəyon. You may bring forth and appoint him on his seat to have a blessing of his prayer and the power of his blessing since *Abuna* Qawəṣṭos has received the covenant of mercy from our God, (104ra) as our forefathers told us".

Then he let *Abuna* Mabā'a Ṣəyon come from the district of 'Ēnda Gəbṭon and appointed him a Nəbura'əd on the seat of his father Qawəṣṭos by the order of Fiḳṭor who has been called Salāmā III. He composed this hagiography and miracles of *Abuna* Qawəṣṭos. Then *Abuna* Mabā'a Ṣəyon gave the composition to king Dāwit, defender of the faith, like Constantine, and he (the king) received it with respect and put it in his palace. By reading this miracle of *Abuna* Qawəṣṭos, healing of distressed people took place for his armies. Let the shield of his prayer be power and strength for us who are his households; and may it protect us from the snare (104rb) of our enemy Satan; and may his laudation rescue us always through its support, and may the dew of his blessing fall down on us every year and every time, every day and every hour by of St. Mary the bearer of God who is holy with the two-fold virginity for she is truly his Lady forever, Amen and Amen, let it be, let it be.

¹⁴³ 28th January

¹⁴⁴ 8th May

42. *Secondary Colophon*

(104va) This book was copied during the reign of our king Šāhāmāryām when Zawaldamāryām was the abbot and when Kidānawald was the archpriest. The copyist whose name is Ḥaylagiyorgis who has come from Dabra Libānos inscribed it in the year 7369, in the year of Mark, when he was at Dabra Šaggāza'ab and 'Ēgzi'əḥarayā, the birthplace of Taklahāymānot. The sponsor was Gabramāryām, the *Gabaz* of 'Ētissā. Let God give them the reward for their exertion and may He apportion them standing at the right hand together with their righteous fathers forever, Amen and Amen, let it be, let it be.

* * *

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