Gädlä Abäw wä-Aḫaw [Fourth Part]: Edition and Annotated Translation with Philological and Linguistic Commentary

Teweldeberhan Mezgebe Desta

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Gädlä Abäw wä-Aḫaw [Fourth Part]: Edition and Annotated Translation with Philological and Linguistic Commentary

Teweldeberhan Mezgebe Desta

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ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

This is to certify that the thesis prepared by Teweldeberhan Mezgebe Desta entitled 'Gädlä Abäw wä-Aḫaw [Fourth Part]: Edition and Annotated Translation with Philological and Linguistic Commentary,' and submitted in fulfilment of the requirements for the Degree of Doctor of Philosophy in Philology complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Supervisor

Prof. Orin Gensler	_____	_____
Name	Signature	Date

Examiners

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	Name	Signature	Date

Dedication

To my father Liqä Mäzäməran Mäzgäbä Dästa and my mother Wälätä Ananya Gäbrä Mädḫən

Declaration

I hereby declare that the thesis entitled ‘Gädlä Abäw wä-Aḫaw [Fourth Part]: Edition and Annotated Translation with Philological and Linguistic Commentary’ has been carried out in Addis Ababa University, College of of Humanities, Language Studies, Journalism and Communication , Department of Linguistics and Philology under the guidance of Prof. Orin Gensler. The work is original and has not been submitted in part or full by me for any degree at any other university. I further declare that the material obtained from other sources has been duly acknowledged in the dissertation.

Name: Teweldeberhan Mezgebe

Signature: _____

Date: _____

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ABSTRACT

This thesis aimed to edit Gädlä Abäw wä-Aḫaw [Fourth Part] using diplomatic edition. Thus, the study sought to: (i) present an edition of Gädlä Abäw wä-Aḫaw [Fourth Part]; (ii) make a philological analysis of the gädl; (iii) present a linguistic commentary on the gädl;(iv) provide the theological background of the Stephanites; (v) discuss the historical milieu of the Stephanites. To this effect, Diplomatic edition as a research method was employed to conduct the study as the text is a codex unicus. In addition, five key informant interviews were used to supplement the historical and theological background of the Stephanites. The gädl preserves a vital and extensive historical and theological record of the 15th –century Stephanite movement.

ABBREVIATIONS AND ACRONYMS

AAU	Addis Ababa University
b.	born
ca.	circa (around)
CE	Coptic Encyclopedia
CSCO	*Corpus Scriptorium Christianorum Orientalium*
d.	died
EAe	*Encyclopaedia Aethiopica*
EMML	Ethiopian Microfilm Manuscript Library
EOTC	Ehiopian Orthodox Tewahido Church
f./ff.	folio/s
fem.	feminine
HMML	Hill Manuscript and Museum Library
IES	Institute of Ethiopian Studies
KJV	King James Version
KWK	Kidanä Wäld Kəfle
masc.	masculine
MS/S	manuscript/s
OrCh	Oriens Christianus
p.c.	personal communication

per.	person
pl.	plural
r	recto
RSE	*Rassegna di Studi Etiopici*
SAe	Scriptores Aethiopici in CSCO
sg.	singular
v	verso
Inc.	incipit ‘it begins’
Des.	desinit ‘it ends’

Biblical Abbreviations[1]

1. Old Testament

Gen	Genesis
Exod	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1 Sam	1 Samuel
2 Sam	2 Samuel

[1] According to *The SBL Handbook of Style*, 2d ed., 2014

1 Kgs	1 Kings
2 Kgs	2 Kings
1Chr	1 Chronicles
2 Chr	2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps	Psalms
Prov	Proverbs
Eccl	Ecclesiastes
Song	Songs of Solomon
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Danəʾel
Hos	Hosea
Joel	Joel
Amos	Amos
Obad	Obadiah
Jonah	Jonah
Mic	Micah
Nah	Nahum

Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggi
Zech	Zechariah
Mal	Malachi

2. New Testament

Matt	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thess	1 Thessalonians
2 Thess	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Titus	Titus
Phlm	Philemon

Heb	Hebrews
Jas	James
1 Pet	1 Peter
2 Pet	2 Peter
1John	1John
2 John	2 John
3 John	3 John
Jude	Jude
Rev	Rev

SIGNS

In this dissertation the following signs are used.

§- indicates section

[1]- (square bracket with numbers)- indicates paragraph of the text and the translation

[]- (square bracket) indication of physical damage and restoration of corrupted texts by the author.

⌜ ⌝ - (half brackets) are used to indicate the starting and ending of a reading.

†**…**†- Greek *obelos* (sing.), *obeloi* (pl.) “cross” also called *Crux desperationis* – is applied in the case of irremediable corruptions.

* - indicates a hypothetical word

FIDÄL SYMBOLS AND TRANSLITERATION

The researcher used *Encyclopaedia Aethiopica*'s system of transliteration.

1. Consonants

ሀ h	ረ r	ተ t	አ ʾ	ዠ ž	ጠ ṭ	ፈ f
ለ l	ሰ s	ቸ č	ከ k	የ y	ጰ č̣	ፐ p
ሐ ḥ	ሸ š	ጎ ḫ	ኸ ḵ	ደ d	ጸ ṗ	ቀ q^{w}
መ m	ቀ q	ነ n	ወ w	ጀ ǧ	ፀ ṣ	ጎ $ḫ^{w}$
ሠ ś	ቐ q̱	ኘ ñ	ዐ ʿ	ገ g	ፅ ṣ́	ኩ k^{w}
	ቨ b		ዘ z			ጉ g^{w}

2. Vowels

1	2	3	4	5	6	7
ä	U	I	A	e	ə or no vowel	O
ሀ = bä	ሁ = bu	ሂ = bi	ሃ = ba	ሄ = be	ህ = bə, b	ሆ = bo

CHAPTER ONE: GENERAL INTRODUCTION

> **“ወእምዝ፡ ተንሥኡ፡ ላዕሌየ፡ በባእስ፡ አኃው፡ ካልአንየ፡ እንዘ፡ ይብሉ፡ ትሜህር፡ እንተ፡ ኢትምህርተ፡ ብሔርነ፡፡ ወእቤሎሙ፡ ምንትኑ፡ ትምህርተ፡ ዛቲ፡ ብሔር፡፡ ወእፎ፡ ዘካልእት፡፡ ወአንሰ፡ ኢያአምር፡ ባዕደ፡ ዘእንበለ፡ ኵሉ፡ በክርስቶስ፡ ወአሐቲ፡ ቤተ፡ ክርስቲያን፡፡”**
>
> Other brothers rose against me in dispute saying, “You are teaching what is not the teaching of our country.” I said to them, “What is the teaching of this country? And how is it of another (country)? I do not know any other (teaching) than all that is in Christ and the one Church.”[2]
>
> **Abba Ǝsṭifanos**

1.1 Background of the Study

Gəʿəz or classical Ethiopic has been the written language of Ethiopia at least since the beginning of the Christian era[3]. Ullendorff[4] confirms from an inscription, the obelisk of Mäṭära, that Ethiopic began before the introduction of Christianity, saying: “It is clear that the Ethiopian script was then already so far developed that we must assume that it had come into existence, in one form or another, not later than the end of the 1st century A.D. The oldest, still unvocalized, text known to us is the small inscription on the obelisk of Maṭara (near Senafe, Eritrea).”

Although Gəʿəz stopped being spoken in the twelfth or thirteenth century, it has remained the language of literature and liturgy[5]. The literature includes a wide variety of manuscripts that range from ecclesiastical works such as the Ethiopic Book of Henok, St. Yared’s Sacred chants (Dəgg^{w}a, Ṣomä-Dəgg^{w}a, Mə’raf, Zəmare and Mäwasə’t) to medicinal books like Mäftḥe Səray and Mäṣḥäfä Hosaʿəna, to agricultural books like Mäṣḥäfä Mäṣäbbəḥ and to philosophical books

[2] Getatchew, 2006, p. 37.

[3] Getatchew, 2005, p.736.

[4] Ullendorff, 1951, p. 207.

[5] Leslau, 1991, p. IX.

such as Mäṣḥäfä Abušaḥər, to state and government treatises such as Fətḥa Nägäśt, Tarikä Nägäśt, and Kəbrä Nägäśt, and folklore[6].

Though there are MSS that were written in the early Christian era such as the Gospel of Abba Gärima, most scholars believe that the hagiographical[7] tradition flourished especially in the medieval period. The hagiographies which describe saints from the Axumite period (4th -9th centuries) were generally not written until the 13th century and hence are of only limited historical value.[8] Medieval Ethiopian literature is particularly rich in hagiographies. Taddesse[9] discussed the richness of Gə'əz hagiographies as follows:

> Gi'iz hagiographies constitute by far the largest group of sources for medieval Ethiopian history. Even the Royal Chronicles --- which can otherwise be considered as secular historical documents --- display some hagiographical characteristics. This is the result of not only the clerical monopoly of the literary art at the time, but also because of the [i]ntensively religious milieu of medieval Ethiopia.

The *gädlat*, or the lives of monks and saints, definitely have value purely as literary productions. However, they are also extremely useful for the study of the political history of the country.

Among the *gädlat* or hagiographies that were composed during the medieval period of Ethiopia is Gädlä Abäw wä-Aḫaw [Fourth Part]. Gädlä Abäw wä-Aḫaw [Fourth Part] begins by saying "**ክፍል፡ ራብዕ፡ እመጻሐፈ፡ ገድሎሙ፡ ወስምዖሙ፡፡ ለአበዊነ፡፡ ወአኃዊነ፡ ቅዱሳን**" which means "fourth part or section of the book of the acts and martyrdom of our holy fathers and brothers". From this one can understand this to be a continuation of the Gädlä Abäw wä-Aḫaw,

[6] Ayele, 1997, p.131.

[7] Hagiography is a term that covers literary products related to the veneration of the saints. In the Ethiopian context, hagiography encompasses a number of genres, or different types of texts: Vita, or Acts (*Gädl*), Miracles (*Täʾammər*), Homilies (*Dərsan*), hymns and hymnological compositions of different kinds, accounts about the translations of relics, and a number of smaller texts like monastic genealogies, prayers and inscriptions. ("Hagiography". *EAe* II (2005), p. 969- Nosnitsin).

[8] Kaplan, 1981, p. 119.

[9] Taddesse, 1970, p.12.

EMML 4 or IES 496, which says, “This is the third part of the book of the acts and martyrdom of our holy fathers and brothers who are holy martyrs” at f. 104r. There are not, to my knowledge, First and Second Parts of Gädlä Abäw wä-Aḫaw. Gädlä Abäw wä-Aḫaw [Fourth Part] is a collection of the martyrdom of the Fathers and Brothers of Däbra Gärzen, and tells the story of the persecution of the Stephanites during the reign of Aṣe Zär’a Yaʿəqob (1434-1468).

The name Stephanite is derived from the name of the monk, Abba Ǝsṭifanos (died ca. 1450), who organized the followers of his teachings into a distinct sect, but still under the umbrella of the Ethiopian Orthodox Church. In Geʿez they called themselves ‘Däqiqä Ǝsṭifanos’ meaning ‘the spiritual children or followers of Abba Ǝsṭifanos’[10].

Gädlä Abäw wä-Aḫaw [Fourth Part] presents an account of the persecutions that the Stephanites faced in the fifteenth century by their opponent Zärʾa Yaʿəqob, who is mentioned in the *gädl* as Dəbbä Ṣär meaning “a bear to the enemy”. The main reason for their persecution is their doctrinal differences. The *gädl* provides a historical panorama of the sect. It states how the Stephanites defended themselves before the royal court, how they sacrificed their lives, in which places they were jailed and to which places they were taken for torture and persecution. Gädlä Abäw wä-Aḫaw [Fourth Part] is an important historical source for its period. As far as the researcher’s knowledge is concerned, no research has thus far been conducted on Gädlä Abäw wä-Aḫaw [Fourth Part].

1.2 Statement of the Problem

Much scholarly work so far has focused on individual figures of the Stephanite movement, notably Abba Ǝsṭifanos, Abba Abäkəräzun, Abba ʿƎzra, and Abba Isayəyyas. Gädlä Abäw wä-Aḫaw [Fourth Part] has not been published. It is worth studying this gädl, for it gives comprehensive historical information on the fifteenth-century Stephanite sect in particular and the medieval period of Ethiopian history in general.

[10] Getatchew, 1983, p. 94.

The present research is the first attempt to present an edition of the *gädl* which is purely philological, including annotations and translation. The researcher will also give an overview of the general history of the Stephanite movement by triangulating the *gädl* with other published information on the sect.

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of the research is to edit Gädlä Abäw wä-Aḫaw [Fourth Part] using diplomatic edition. This method of text editing applies to the case of a codex unicus, where – as in our case – it is not possible to use the Lachmannian rules.[11]

1.3.2 Specific Objectives

The specific objectives of the research are to:

- present an edition of Gädlä Abäw wä-Aḫaw [Fourth Part].
- make a philological analysis of the *gädl*.
- present a linguistic analysis of the *gädl*.
- provide the theological background of the Stephanites.
- discuss the historical milieu of the Stephanites.
- provide readers with a translation of the whole *gädl*.

[11]The original objective was to critically edit Gädlä Abäw wä-Aḫaw using the neo-Lachmannian method. However, I could not find enough manuscripts of this *gädl* to carry out a critical edition. Even after three field trips to Däbrä Ṣəyon (Zəway Island) in December 2013, Marəyam Dibo (in Tigrai) in October 2014 and G^{w}ənda G^{w}əndo in July 2014.

1.4 Significance of the Study

The researcher believes that the findings of this study will be useful:

- to make available an important but unstudied hagiographical source.
- to scholars who are interested in Ethiopian history.
- to theologians, as the *gädl* introduces theological concepts such as the idea that prostrating to the king is not correct but only to God the Father, the Son and the Holy Spirit (probably for the first time in the Ethiopian context).
- to philologists and linguists who want to further study this MS.

1.5 Delimitation of the Study

This study is limited geographically to areas of Təgray in Northern Ethiopia, (particularly the monasteries of G^{w}əndag^{w}əndo Marəyam, Marəyam Dibo and Asira Mätira Marəyam), as these monasteries are believed to have preserved many Stephanite *gädlät.* Besides, at the time of the research there was no access to possible sources from Eritrea.

1.6 Review of Related Literature

Various scholars, local and foreign, have written on the history of the Stephanite movement. The researcher discusses here the main contributions.

According to Getatchew (1983, p. 93), Dillmann (1885) studied the writings of Aṣe Zär'a Yaʿəqob in 1884 (published a year later). These writings present (inter alia) an account of the Stephanite movement and their challenge to the Zärʾa Yaʿəqobite persecution.

Conti Rossini (1910) edited Gädlä Abäkəräzun[12], the acts of one of the important leaders of the sect. He published the book from a MS which was copied out for him in the twentieth century.

[12] Abäkəräzun (**አበኽረዙን**, also **አበኸረዙን** (Abäkäräzun, originally named Ǝsṭifanos, was born in 1394/95 and died in 1476. He was from the Aksum region. His father was Täsfanä Mäsqäl and his mother brought him to Tämben when she became a widow. He studied at the monastery of Ḥayg^{w}əmze. At the age of 15, he was ordained a deacon

He translated the *gädl* into Italian. Significantly, he tried hard to indicate the ideas or sentences which are taken from the Bible. Getatchew (2004) has also translated Gädlä Abäkəräzun into Amharic in his book *Däqiqä Ǝsṭifanos Bähəgg Amlak*. Conti Rossini's work differs from Getatchew's in that they each used a different MS for their translation and edition and the latter tried to correct the errors of the MS.

Mordini (1953) published an important article "Il Convento di Gunde Gundiè" which is a report of his visit to Gunda Gunde, the Stephanite center. He wrote it in Italian; however, he gives a summary of his article in English as follows:

> Among the buildings which make up the monastery of Gunde Gundiè the most remarkable on the point of view of its architecture is the church, owing to its structure and ornamental features. The monastery also keeps a large collection of manuscripts even old, of a portion of which a short list is provided. Follows an original list of the abbots of the monastery, and, in the end, a passage from a letter by Mgr. Giustino De Jacobis, whereby he tells about his well known visit to that place.[13]

Abba ʿƎzra[14] was one of the prominent leaders of the sect; his gädl, which was edited by Caquot (1961), also explains about the Stephanite movement during his time. Caquot's edition is a paramount contribution to Ethiopian and foreign scholarship. Getatchew (2004) based his Amharic translation of Gädlä ʿƎzra on Caquot's edition.

Conti Rossini and Ricci (1964) edited Zärʾa Yaʿəqob's *Mäṣḥafä Bərhan*. This book mainly preaches Christian principles, such as worshiping God, observing the Sabbath(s) and so forth.

---

by *abunä* Bärtälomewos; and he took *askema* at the age of 17 from *abba* Samu'el of Q^{w}äyyäṣa, taking the name of Abäkəräzun. After some years, he became a disciple of Ǝsṭifanos; in consequence he was expelled from the monastery at the age of 33 for his fidelity to Ǝsṭifanos, who was imprisoned at that time [*EAe* I (2003), pp. 5b-6a (Robert Beylot)].

[13] Mordini, 1953, p. 29

[14] ʿƎzra (ዕዝራ) was a saint and a prominent follower of Ǝsṭifanos (15th to early 16th century). According to his Acts, he was born in Kəsad Ǝnba, a district of Həzbä Səbuḥa (ʿAgamä), to Yəsḥaq and his wife Le'ul Sämra, whom he married after the death of her first husband (Caquot 1961, p.72). ʿƎzra started his religious life at the age of twelve, when his father died and his elder brother, Ǝsṭifanos, brought him to Kaswa (Gunda Gunde), at the school of *Abuna* Yəsḥaq, then head of the monastery. Here he took the monastic habit and the name of ʿƎzra (ibid. p. 7) [*EAE II* (2005), pp. 481-482 (Robert Beylot)]

But it also talks about the Däqiqä Ǝsṭifanos. The book includes, among many others, the following:

Reading Titles of *Mäṣḥafä Bərhan* which were written by Zärʾa Yaʿəqob so that Christians will be saved.

- Worshiping God: worship only to God.
- Abolishing sorcery (which is practiced in Ethiopia).
- Priests should preach to the believers every day and many times on Sabbath and Sunday.
- Preaching/teaching people the *səddəstu qalat* [፯ቃላት] (lit. 6 words of Gospel).
- About what to do on Sabbath and Sunday.
- About observance of Sabbath and Sunday (= Lord ordered the Apostles to observe Sabbath and Sunday).
- About [what] God says, "I did not come to abolish Orit and the Prophets".
- About those who disregard taking Communion daily.
- About "Däqiqä Ǝsṭifa" = Anyone who finds them should not be compassionate with them /Should not show them mercy./
- About those who say "Three names and one face (person), and one body and one image".
- About "Däqiqä Maʿeqäbä Ǝgziʾ" who established their own doctrine which is not the same as the 81 canons [Ethiopic] and did not accept ordination.

Taddesse (1966) was the first Ethiopian scholar, to my knowledge, to present a general review of the history of the movement and its teachings, using both published and unpublished *gädlat* of the Stephanites. He mainly uses Gädlä Ǝsṭifanos for his article "Some Notes on the Fifteenth-Century Stephanite "Heresy" in the Ethiopian Church", *RSE* 22:103-115.

Robert Beylot has written many articles (to my knowledge nine) on the Stephanites. These are: in (1970) "Un épisode de l'histoire ecclésiastique de l'Éthiopie. Le mouvement stéphanite. Essai sur sa chronologie et sa doctrine"; in (1981) "Estifanos, hétérodoxe éthiopien du XVe siècle"; in (1984) "Sur quelques hétérodoxes éthiopiens. Estifanos, Abakerazun, Gabra Masih, Ezra"; in (1990) "Actes des Pères et Frères de Dabra Garzen: introduction et instructions spirituelles et théologiques d'Estifanos"; in (1991) "Les Actes de Gabra Masih I"; in (2002) "Bref aperçu des

Actes de Bartalomēwos moine stéphanite du XV^{e} siècle"; in (2003) "Abäkäräzun of Däbrä Gärzen" in *EAe* Vol.1 (pp. 5-6); in (2005) "ʿƎzra" in *EAe* Vol.2 (pp. 481-482); in (2005) "Gunda Gunde" in *EAe* Vol.2 (pp. 917-919).

Beylot's (1970) article "Un épisode de l'histoire ecclésiastique de l'Éthiopie. Le mouvement stéphanite. Essai sur sa chronologie et sa doctrine" presents a general review of the history of the movement and its teachings. Beylot (1990) also made an important contribution in his article "Actes des Pères et Frères de Dabra Garzen: introduction et instructions spirituelles et théologiques d'Estifanos". Here he presents brief information on the sect, especially the spiritual and theological instructions of the acts of the fathers and brothers of Däbrä Gärzen. In addition, he edited the first 13ff of Gädlä Abäw wä-Aḫaw and translated it into French.

Ferenc (1976) published an edition of Gädlä Abunä Isayəyyas and translated it into French. Isayəyyas (**ኢሳይያስ**; b. 1485, Bäʿatä Qäys, ʿAgamä, d. 15 September 1572) was the sixth abbot of Däbrä Gärzen (Gundä Gunde), the major monastery of the Stephanite followers of Ǝsṭifanos (cf. Mordini 1953, p.59).

Fikre Selassie (1972) copied out the Gädlä Gäbrä Mäsiḥ [II] in his own hand and made a translation and annotation for his BA degree in History at Addis Ababa University. He translated the gädl into English. His work is not purely philological and he made no attempt to correct corrupted words. Gäbrä Mäsiḥ (**ገብረ መሲሕ**; d. ca. 1650) was the tenth leader of the Ǝsṭifanosite monastery of Gunda Gunde. He assumed the position about 1644, following the death of his predecessor, *abuna* Yosab. Gäbrä Mäsiḥ led the monastery until his death, when he was succeeded by Samu'el.[15]

There are also important works on the Stephanite movement by Professor Getatchew Haile. First, Getatchew (1983) published "The Cause of the Ǝsṭifanosites: A Fundamentalist Sect in the Church of Ethiopia." In this article, he presented comprehensive information about who the

[15] Kaplan, 2005:623.

Stephanites are based on their own *gädlät*. He also translated a few folios of EMML 4 (*Gädlä Abäw wä-Aḫaw zä-Däbrä Gärzen*): ff. 44v-45v, 57v-58r, 65v-67r, 110r, and 111v as an appendix. Second, Getatchew (2004) ***ደቂቀ እስጢፋኖስ "በሕግ አምላክ"***, *Däqiqä Ǝsṭifanos Bähəgg Amlak*, gives valuable information about the Stephanite movement. Here he translated Gädlä Ǝsṭifanos, Gädlä Abäw wä-Aḫaw, Gädlä Abäkəräzun and Gädlä ʿƎzra into Amharic, though not all folios of each *gädl* were translated. Third, Getatchew's (2006) "The Gə'əz Acts of Abba Ǝsṭifanos of G^{w}əndag^{w}ənde", is published in *CSCO* in two volumes. The first volume, *CSCO* vol. 619, is an edition of *Gädlä Ǝsṭifanos Zä-G^{w}əndag^{w}ənde (**ገድለ እስጢፋኖስ ዘጉንዳጉንዴ**)*, including a critical apparatus. The second volume, *CSCO* vol. 620, presents the translation of the acts, i.e, Gädlä Ǝsṭifanos Zä-G^{w}əndag^{w}ənde with detailed introduction.

Piovanelli's (1994) article entitled "Les controverses théologiques sous le roi Zar'a Yā'eqob (1434-1468) et la mise en place du monophysisme Éthiopien" which means-- 'The Theological Controversies under King Zärʾa Yaʿəqob and the Situating of the Ethiopian Monophysitism'-- is also an important one which adds some element to our knowledge of the Stephanites' theological controversy with Zärʾa Yaʿəqob. Piovanelli begins his article saying:

> For experts of patristic literature who are used to following the tormented evolution of the Christological and Trinitarian theology from its origin until the 5th- century, it will be rather surprising to observe that if you look at Ethiopian cultures from the 14th to 15th century that the problems that would debated by the church fathers (the early church fathers) will still alive in the breast of the eastern Christian church (thousand years later) which despite rather early evangelization even from the middle of the 4th century A.D. Despite the early evangelization, the Eastern Church still had trouble adopting the Trinitarian symbol which was accepted by all of the faithful. The exact definition of the Trinitarian mystery trigger there vigorous polemics and the exchange of episodes. Revileing labels like Sabellian, Nestorian, Quadrinarian, Melkite, Jew or heretic all of these were common in the writings of the period.[16]

Then he discusses about The Christian Orient, and The Ethiopian Church where he notes: As for the situation of the Ethiopian church, the 36 article of the Niecean canons of the Arabic Synod which made it impossible to be elected Ethiopian as a metropolitan; and thus, justified its dependence on the Coptic Patriarchate of Alexandria. This article (36 article) placed Ethiopian Christianity simply in the monophysite field. And indeed it was a monophysite Christianity which was discovered in Ethiopia by

[16] Piovanelli, 1994, p. 189. [N.B. All the translations presented here are made by Prof. Orin]

one of the first European travellers to reach the realm of mystical Prester John and to give true information encoded about it, namely the Portuguese Francisco Alvarez in 1520-1526.[17]

Under the title "The Dissidents as Controlled by Zar'a Ya'eqob" in this article Piovanelli discusses: "Between the end of the 14th century and the middle of the 15th century until king Zärʾa Yaʿəqob, Qʷästanṭinos I of Ethiopia (1434-1468), until he made a decision or arbitration the church in Ethiopia was torn apart by movements almost called schisms which differs one from the other by their theological ideas, by the views of what the biblical canons was (which are biblical books) and indeed by their practical liturgy. The main dissidents who threaten the unity of the church and those of the Ethiopian state are as follows: I) of all the theologians Zä-Mikaʾel, ʿAṣqa, Gamalyal and his disciples who are wrongly called Mikaʾeliē by weⷮern ⷣcholarⷮalⷮhough noⷮcalled Mika'eliē by Eⷮhiopianⷣ; II) ⷮhe ⷮheologian Fire Maḫbär; III) The monk Ǝsṭifanos (1397/1398-1444) and his disciples the Stephanites; IV) The Eustathians, the disciples of the monk Ewosṭatewos (around 1273-1352)."[18]Piovanelli discusses these four dissidents in detail.

Under the title "Ǝsṭifanos and the Stephanites" Piovanelli discusses the main accusations brought by Zärʾa Yaʿəqob to Stephanites. He also explains the real stakes of the controversy.

Gərma Elyas' (2000 A.M.) **ደቂቀ እስጢፋኖስና የደብረ ብርሃን ሸንጎ**, *Däqiqä Ǝsṭifanos ənna ya-Däbrä Bərhan Šängo*, contains various facts on the history of the movement. He uses nineteen *gädlat* /manuscripts/ of Däbrä Gärzen to write his book.

Steffan A. Spencer (2010) wrote his PhD dissertation on: "The Eighteenth Century Ge'ez (Classical Ethiopic) Manuscript *A Trinitarian Theological Treatise from the Monastic Order of Daqiqa Estifanos*". The MS is largely a collection of stories that elaborate biblical narratives and rules for certain religious cultural observances. The central idea of his dissertation is:

> The Book of the Trinity [The Eighteenth Century Ge'ez Manuscript] often urges the reader to praise and call upon the Holy Trinity- alone, while critiquing the widespread adoration of the angels, saints and martyrs, because according to this particular text, only the Holy Trinity is able to save souls. Many of the ideas are firmly within the tradition of

[17] *Ibid.,* p. 190

[18] *Ibid.,* pp. 191-192

> the Ethiopian Orthodox Tewahedo Church, yet, the firm adherence to worship of the Holy Trinity, among other ideas, suggest the authors of the manuscript are from a unique tradition within the canonical Orthodox faith that of the Monastic order of Daqiqa Estifanos.[19]

He added, "Estifanos and his followers were most concerned with the neglect to worship God the Father, Son and Holy Spirit, One God - alone. Certainly no earthly ruler was to be prostrated before, as this form of worship is to be reserved for God, the Holy Trinity alone".[20] Such a monastic order became a threat to the imperial designs of king Zär'a Yaʿəqob. As a result, Ǝsṭifanos and his followers were persecuted during the rule of Zär'a Yaʿəqob.

Maimire Mennasemay (2010) wrote a philosophical article entitled "A Critical Dialogue between Fifteenth and Twenty-first Century Ethiopia" which was published in the *International Journal of Ethiopian Studies*. This paper was published in 2009 in *The Horn of Africa*, volume XXVII, pp. 64-118 with a title "The Dekike Estifanos: Towards an Ethiopian Critical Theory". He underscores that, "On the surface, the conflict between the *Dekike Estifanos* and Zera Yacob is about religious matters such as the mystery of the Trinity and of the incarnation, the adoration of religious images and crucifix, and the nature of *Debre Tsion* or salvation at the 'end of times'. However, in these seemingly theological conflicts gestate new ideas about power, law institutions, and knowledge."[21]

Teweldeberhan (2010), the present researcher, wrote his MA Thesis on "Historical and Linguistic analysis of Gädlä Abäw wä-Aḫaw". Here, he uses two manuscripts and gives historical and linguistic analysis about the Stephanite movement.

Nosnitsin (2013) wrote an article entitled "New Branches of the Stephanite Monastic Network? Cases of Some Under-Explored Sites in East Təgray". Nosnitsin discusses that in the last few decades a significant attention has been given in reconstructing the main events in the history of the Stephanite movement. A number of works on the historical and theological doctrine of the

[19] Taken from the Spencer's abstract of the 20th ICES entitled "The Ethiopian Orthodox Book of the Trinity: A Homily from the Monastic Order of Daqiqa Estifanos"

[20] Spencer, 2010, p. 68

[21] Maimire, 2010, p. 9

Stephanite has been published. In addition, the renowned celebrities and their acts have been identified and studied. Nosnitsin pointed out two concerns of the "Stephanite studies" that required deeper research. One, there are no studies on the "post-conflict" history of the Stephanites and Gʷəndagʷəndo. Two, though there are a lot of published sources on Stephanites and there is an approximate idea of the geographic scope of the movement, there is no clear understanding of its cultural and political establishment.

1.7 Background of the Research Area

In many cases, there is/are no definite geographical area(s) of the study if the research is a philological study and thus the researcher needs to collect the extant MSS of Gädlä Abäw wä-Aḫaw [Fourth Part] anywhere, be it in monasteries (such as Gʷəndagʷəndo, Marəyam Dibo, Asira Mätira, etc.), churches or private collection. However, it is worth mentioning the monastery of Gʷəndagʷəndo here as it was the spiritual centre of the Stephanites.

Monastery of Gʷəndagʷəndo

The monastery of Gʷədagʷəndo (**ጉንዳ፡ ጉንዶ**, also Gʷədagʷəndi and Gundä Gunde) is located in a valley some 30 kms[22] east of ʿAddigrat in the Eastern Zone of Təgray, *wäräda* Irob. Currently, there is a rough rural road which stops at the district of Gäblen. "One has to climb down steep slopes for some four to six hours walk to reach it. The climb back up is even more challenging and takes longer."[23] The famous monastery of Gʷəndagʷəndo, also known as Däbra Gärzen (**ደብረ፡ ገርዜን**, also Däbra Gärizan), is located at the junction of two rivers: Wärat and Kaswa. The latter also gave one of the monastery's earliest name called Däbrä Kaswa (**ደብረ፡ ካስዋ**). It is built on a semi-circular hill of the rock (elevation 1,450m). It consists of some 30 buildings of rectangular shape all around the main church, Gʷəndagʷəndo Marəyam.[24]

[22] Hailu says 70 kms.

[23] Hailu, n.d., p. 1.

[24] "Gunda Gunde". *EAe*, vol. II (2005), p. 917b (Robert Beylot).

Yəsḥaq[25] established the monastery of Gʷədagʷəndo around 1450. It was still called Kaswa at that time. He made his first acquaintance with Ǝsṭifanos at the monastery of Qʷäyyäṣa. Ǝsṭifanos advised his disciples to go east during his last arrest. Accordingly, Yəsḥaq and his community first settled at Wə□afa, a village w□ic□i□near ʿAddigra□□own. La□er, □□ey moved down fur□□er □o the east where they found Gʷəndagʷəndo.[26]

The present building of Gʷəndagʷəndo was built by its most eminent monk ʿƎzra, originally from Səbuḥa, on the place where the former church was established before it burnt down in 1510 during one of the boundless attacks experienced by the community. According to his biographer, he got the surname *kenawi* (lit. the industrious), due to his technical skill.[27]

The choice of the site, according to Hailu[28], might have been determined by a desire to escape persecution. Hence, its remoteness could have been the most crucial criterion for the selection of the location. As Hailu states:

> The choice of the site was fortuitous, because Gunda Gundi, a century later, was one of the few churches and monasteries that escaped ransacking and pillaging by the forces of Ahmed Gragne. As a result, it is also one of the most important centers, the other two being Dabra Damo and Inda Abba Garima, that preserved pre-Gragne manuscripts and other religious treasures.[29]

Moreover, Hailu elaborates the richness of the monastery's library, quoting the Italian scholar Antonio Mordini, who visited it twice in the early 1940s. At that time, the library owned around 800 MSS, many of which were dated prior to 16thcentury. In addition to the catalogue of some 200 MSS that Mordini made, he (Mordini) obtained a homily (*Dərsan*) of a date not later than

[25] "The founder of Däbrä Kaswa was indeed Yəsḥaq (Ferenc 1976:244): according to local tradition, in which he is styled as *säräre adbarat* ('founder of monasteries'), he established the main church of the place, today dedicated to St. Mary." ["Gunda Gunde". *EAe*, vol. II (2005), p. 918a (Robert Beylot)]

[26] Lepage & Mercier, 2005, p. 180

[27] *Ibid.*

[28] Hailu, n.d., p. 1.

[29] *Ibid.,* p. 1

the 15th century, a *Zena Abäw* of the 17th century, and a *Gädlä Ɜsṭifanos* and a *Gädlä Abäkəräzun* of the 18th century as well as a couple of other MSS.[30]

Map of Təgray

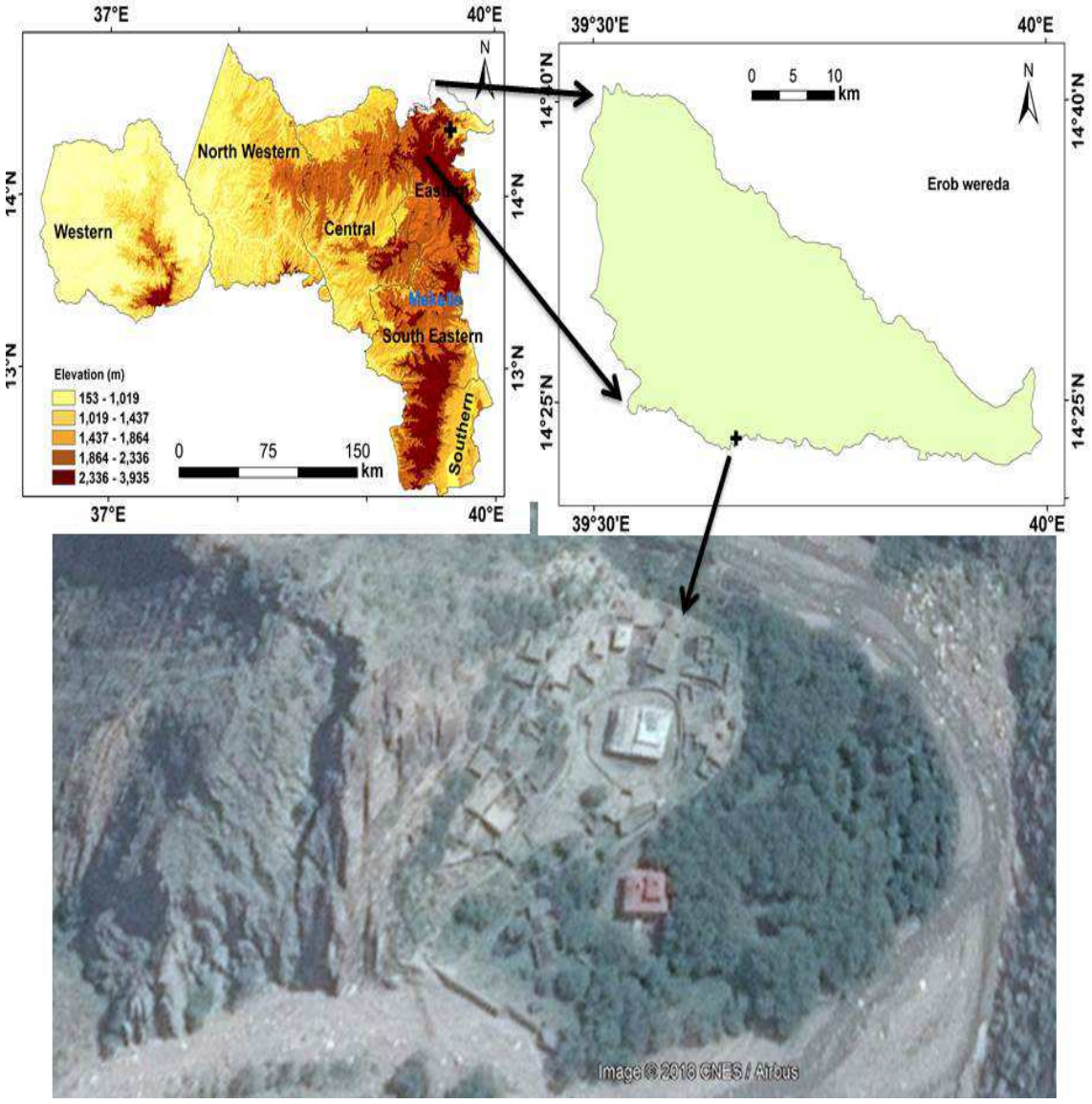

Figure 1: Location of G^{w}əndag^{w}əndo

[30] Teweldeberhan, 2010, p. 10.

CHAPTER TWO: HISTORICAL AND THEOLOGICAL BACKGROUND OF THE STEPHANITES

2.1 Historical Background

The Däqiqä[31] Ǝsṭifanos, which means the children or followers of Ǝsṭifanos, were monks who shared similar ideology, holy books commentary and monasticism. Ǝsṭifanos means Stephen and their movement is called the Stephanite movement.[32] The idea was first taught by Ǝsṭifanos but was believed to have developed further by his followers such as Abäkəräzun.

The Stephanite movement is a fundamentalist sect in the Ethiopian Orthodox Church which shocked both Church and State during the fifteenth and sixteenth centuries. The movement has been known to the outside world mostly from the narratives of the Portuguese embassy that visited Ethiopia during the years 1520-1527.[33]

The movement was started ca. 1428 by Abba Ǝsṭifanos who was born ca. 1394 at Märwa in the province of ʿAgamä (in Təgray) from a family of chiefs.[34] Now let us see when and how the movement started and developed based on the gädlat of the Stephanites. The movement lasted for somewhat less than a century from 1428-1508.

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[31] "Däqiq" means (lit. children) like *däqä mäzmur* (disciples). Hence, "Däqiqä Ǝsṭifanos" is the name of the followers. When one monk being ordained a monk lives in a monastery, he comes out of his monastery due to some reasons and leads his own anchoritism or solitude. When the name of his fatherhood became famous, many other followers came and joined him. Then a new monastery was established in such a way. If this founder of the monastery who is the "father", "teacher" or "abbot" is appointed, he is named as "*nəburä ʾəd*". Then his followers became "*däqiq*" or "children" of the monk who established that monastery. They are named "his children" as they accepted and abide by his order and his faith and as they ordained a monk in his monastery. For instance, the monks of Däbrä Libanos are called *Däqiqä Täklä Haymanot* after Täklä Haymanot who established that monastery [Däbrä Libanos]. Likewise, the followers of Ǝsṭifanos are called *Däqiqä Ǝsṭifanos.* These Däqiqä Ǝsṭifanos lived by the faith of the order whom they laid down it as their faith many years ago. Their monastic order is the order of poverty, prostration, prayer and silence. Their faith is prostrating only to God the Father, the Son and the Holy Spirit but not to the icon of (Mother of God), [the holy] Cross and the king ([they say] we don't give a prostration [to a king] which let's us turn our head down), and they do not accept books which are out of the church (Getatchew, 2010, pp. 23-24).

[32] Getatchew, 2010, pp. 23-24

[33] Getatchew, 2006a, p. III. [Note: *The Gəʿəz Acts of Abba Ǝsṭifanos of G*^{w}*əndag*^{w}*ənde* Edition and Translation were published in 2006 in two consecutive volumes in *CSCO* by Getatchew. Hence, I used 'Getatchew, 2006a', for the Ge'ez Edition and 'Getatchew, 2006b', for the English Translation.]

[34] Taddesse, 1966, p.106.

2.1.1 Divergent Views on the Type and Advent of the Movement

Many scholars who have written on Däqiqä Ǝsṭifanos consider the fifteenth century Stephanite movement as a "reform" movement. This is the view of Taddesse, Getatchew and some other historians. Taddesse[35]says, "This zeal for reform and his [Ǝsṭifanos'] forceful teaching alienated him from the surrounding monasteries of Shire." Getatchew on his part considers it as a monastic reform movement. He put in plain words saying, "*Abunä* Ǝsṭifanos (Stephen), … was the initiator of a monastic reform movement that shook the foundations of the establishment of State and Church in Ethiopia in the fifteenth century."[36]

Some scholars from the EOTC, however—Danəʾel Kəbrät, Kaḥsay Gäbrä-Ǝgziʾabəḥer, Abba Lämläm to mention only a few—argue that the Stephanites were not strictly speaking reformers of the church structure. They were monks who genuinely criticised and condemned questionably local customs and wrong ascetic life or monasticism; and they prescribed a strict observance of the apostolic canons and Holy Scriptures. They simply asked amendments to be done to these wrong local traditions.

Getatchew compared the commencement of this "reform" movement with the advent of Protestantism, which was not actually the same—an idea which seems to have misled many people. He noted this saying, "Däqiqä Ǝsṭifanosites rose in the reign of *Aṣe* Yəsḥaq (1414-1429) which was about 30 years before Martin Luther rose in Germany having similar ideas."[37] Bäʾaman (2009 A.M.) criticizes Getatchew for trying to seek in the Stephanites ideas similarities with Luther's reform movement. He puts it as follows:

> Comparing Luther's "Sola fide- faith alone" which is a typical principle of the Protestants with Däqiqä Ǝsṭifanosites' strict law of work which includes monastic asceticism that is opposite to his; Luther's "Sola scriptura- scripture alone" who has a slogan 'A Holy Bible with only 66 canonical books' could not agree with Däqiqä Ǝsṭifanosites whom we saw accepting not only "the eighty-one" Ethiopic canonical books of the Bible but also other deuterocanonical books and spiritual folklore; A "monk" (Luther) who came out of a monastery rebelling and saying, "All believers are priests" should not be compared with Däqiqä Ǝsṭifanosites like ʿƎzra who crossed the Sinai desert with exhaustions all the way to Egypt and Jerusalem to be ordained into the

[35] Taddesse, 1966, p.107

[36] Getatchew, 2006b, p. VII.

[37] Getatchew, 2010, p. 24.

> priesthood. Seeing such a comparison in professor Getatchew's interpretation is difficult for the Orthodox mind.[38]

Danəʾel also argues that the Stephanites were not church reformers and that viewing them as having a similar theological ideology with Protestantism is wrong. He explaines as follows:

> Däqiqä Ǝsṭifanosites were [monks] who rose up to ask amendments to be made to some practices which were done in their time and to correct what seemed to them wrong. However, they were not church reformers as some people say. They use the Ark of the Covenant (*tabot*) for their liturgy (*qəddase*). They live in asceticism. Their main monastery Däbrä Gunda Gundi [Däbrä Gärizan] is a church of our mother Mary. They made the pilgrimage to Jerusalem. They took priesthood from a bishop. These and other ideas of Däqiqä Ǝsṭifanosites were absolutely different from the Lutherans who rose in Europe to protest and bring a reform and from those of our country men who have attempted to replicate this.[39]

2.1.2 Who Ǝsṭifanos was, and the advent and development of the Stephanite Movement

Ǝsṭifanos was born ca. 1394[40] at Marwa (Səbuḥa *qäbäle*) in the Eastern Zone of Təgray, ʿAgamä, to his father Bərhanä Mäsqäl and his mother Sara. His father died before he was born. When he was born his family named him Ḫadgä Ambäsa. His mother brought up him in a district of Zəqälay in the home of his father's brother[41] to whom he was entrusted. He grew up as a shepherd in his guardian's family. His uncle insisted in vain that he should keep up the secular tradition of the family. However, after a long discussion he was admitted to a church school[42] called Betä Iyyäsus where he started to learn the Psalms of David. He dedicated himself to learning with zeal and he became a talented learner. When the clergy of

[38] Bäʾaman, 2009 A.M., p. 28.

[39] Danəʾel, 2008 A.M., p. 16 and (EBS Special Gena Show, The Dekike Estifanos. Mp4)

[40] The exact birth date of Ǝsṭifanos is not known; Taddesse (1966, p. 104), Šəfäraw (in his preface at Getatchew, 2010, p.14) and Bäʾaman (2009 A.M., p.10) say ca. 1394 whereas Kaplan and Nosnitsin ('Ǝsṭifanos', EAe, II (2005), p. 390a) and Beylot (1981, p.279) say ca. 1397/98. I used ca. 1394 as I cross-checked it from the chief abbots of Gʷəndagʷəndo.

[41] Getatchew, 2006a, f.5b. [N.B. "f" stands for folio; "a" refers to "recto" and "b" refers to "verso". Note also that here I used "a" and "b" because I directly used Getatchew's edition of *Acts of Ǝsṭifanos of Gʷəndagʷənde*. Getatchew (2006, pp. IV-V) noted that he had made his edition [of Gädlä Ǝsṭifanos] based on Spencer MS 7 (N) which belong to New York Public Library, collated with Conti Rossini MS 24, deposited at the Accademia Nazionale dei Lincei, Rome and another manuscript which he designated "S" whose whereabout (he says) is unknown.

[42] Taddesse, 1966, p. 104.

that religious centre saw the beauty of his demeanour, they called his name Ǝsṭifanos[43]. When he had learned the law up to the proper level for the liturgy, they brought him to the Egyptian metropolitan, *abunä* Bärtälomewos[44], so that he might ordain him a deacon. He ordained him a deacon at age 18 when Bärtälomewos was at his residence called Gärges(s)a[45].

Then he joined the monastery of Ḥanbar Godba[46] which is the monastic community of Samuʾel[47] of Qʷäyyäṣa. There *Abba* Samuʾel gave him the holy habit[48] or *askema* at the age of 19. Ǝsṭifanos started his career by teaching the Psalms of David to the saints (monks) of Qʷäyyäṣa by the command of *Abba* Samuʾel[49].

> While the saint was in this situation, the monks of that monastery went out to the countryside to take care of the fields staying there, for it was harvest time. They asked the abbot to give them a teacher who would teach them the Psalms of David. He said to them, "Take Ǝsṭifanos; he will teach you." They took him and brought him there in (a state of) severe exhaustion.[50]

When the harvest time was completed, he returned to his residence. His occupation was calligraphy[51] and he copied the books of the Prophets and the Gospels carefuly. This gave him a better chance to study more and to develop a firm stance on the teaching and practice of the Church. His own students began to appreciate him and many other people came to him in the evening to listen to his teachings at his small hut.[52] Having learned

[43] Getatchew, 2006a, f.7a.

[44] The Coptic Egyptian prelate known under the name of Bärtälomewos (በርተሎሜዎስ) came to Ethiopia as Metropolitan in 1398/99. He started his activity during the reign of *aṣe* Dawit II as a successor of *abunä* Sälama II ("the Translator"), after a ten-year vacancy of the episcopal seat at Aksum. The first important event to occur during his presence in Ethiopia was the council summoned in 1400 by Dawit to counter the preaching carried by the *däqiqä Ewostatewos*. 'Bärtälomewos', *EAe*, II (2003), p. 285 (Gianfrancesco Lusini)

[45] *Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo*, 1996 A.M., p. 39 says "Gärgis"

[46] Getatchew, 2006a, f. 10a.

[47] Samuʾel was a disciple of Mädḫaninä Ǝgziʾ of Bänkol, one of the spiritual sons of Täklä Haymanot.

[48] Getatchew, 2006a, f.14a.

[49] Getatchew, 2006a, f.21b.

[50] Getatchew, 2006b, p. 12.

[51] Getatchew, 2006a, f.27b.

[52] Taddesse, 2006, p. 105.

from him, they began to follow the practice of his asceticism. Soon he became an influential person in the community.

Then the people of the monastery became envious of him and accused him (for the first time) before the abbot saying, “Behold, he lives according to his own advice which is not the mode of life of the monastery. He also attracts others to the asceticism of his solitude.” The abbot heeded what they said and asked the saint, “Why do you depart from the mode of life of the monastery in your words and deeds? Why do you give up what other fellow monks do not like?” The saint said to him, “Is the judgment you made done according to the rule or by taking only the witness of what they say? If it is to be done by a real judgment, examine my words and their words. However, if you issue a judgment according to what they say, behold, my oppression also comes from you.” When the saint replied him like this, the abbot was furious and reviled him saying that demons had possessed him[53].

Ǝsṭifanos meets Metropolitan *Abba* Bärtälomewos

After some time Ǝsṭifanos went to Metropolitan *Abba* Bärtälomewos to discuss with him religious affairs. He told him that he came to him to show him his manner of life and to make him aware ahead of time not to be offended by the words of others when he heard about him from others who besmirched him. When the metropolitan saw the intelligence of the saint’s words and the beauty of his manner of life, he wrote him an authoritative letter to teach everyone[54]. Then he ordained him into the priesthood[55] at the age of 30. Then the saint, having written a book of faith before the metropolitan so that it would be an evidence for those who would contradict him, returned to his residence being blessed by the metropolitan.

There the saint taught those who came to him that they should abide by the rule of the scriptures and the faith of the Trinity. Soon the people of the monastery became angry with Ǝsṭifanos and the monks who were learning from him. They also excluded those

[53] Getatchew, 2006b, p. 16.

[54] Getatchew, 2006a, f.31a.

[55] *Ibid.*, f.31b.

who took lessons from the saint from the Holy Communion and the common table[56]. Their spokesmen adjured Ǝsṭifanos by the name of the Father, the Son and the Holy Spirit to leave their monastery. The saint went to the abbot to see if he could get justice from him. But he shut the door of his residence and ignored him. Having learned that the monks of the monastery were conspiring to exile Ǝsṭifanos and his followers, he left his residence and went into exile accompanied by some followers as far as Lake Saf[57]. Then he returned and lived in the land[58] of Wägära[59]. Then after a little while he returned to Q^{w}äyyäṣa after a second and third recall by the abbot for reconciliation. He was imprisoned with a heavy chain on the 13th of Ḥamle[60] in the monastery on his arrival together with his admirers. Then on the 10th of Mäskäräm they brought him out of the prison[61] and unlocked the chain from his legs.

Then he left that monastery and went and dwelled near the river Täkkäze with his disciple Gäbrä Krəstos who, from the beginning, was at his side in his exile and imprisonment. Other monks also lived near him. Then his news was heard in all regions of the kingdom. Many gathered to him because of the preaching of his teaching. The history of the Stephanite movement seems to have started properly at this point ca. 1428[62]. He organized them into small units of twelve individuals, where each unit was called a *Maḫdär* with its own head. A group of *Maḫdär*s also formed a community called *Maḫbär* whose head was *Liqä Maḫbär.* And finally the *Maḫbär*s together form *Gädam*

[56] *Ibid*., f. 33a.

[57] The former name of Lake Ṭana

[58] Getatchew, 2006b, p. 20.

[59] Wägära is a district of Bägemədr just south of Waldəbba, the famous desert where Ethiopian anachorites flourished. (Taddesse, 1966, p. 106)

[60] *Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo* (1996 A.M., p. 71) says "23rd of Ḥamle "

[61] He was released at the intervention of the Governor of Shire. (Taddesse, 1966, p.106)

[62] "The chronology of the movement is fairly established from the internal evidence of the Stephanite hagiographical literature as well as from other confirmatory data. A Mordini's chronology is based on Conti Rossini's dating of Abekerezun's death in 1471. Abekerezun, in fact died five years later— *Gadla Gebre Mesih*, Micro film No. 42, *Gadl Ezra*, ed. & tr. A. CAQUOT, in *AE*, t. IV, 1961, p. 74 (text), p. 96 (tr.) and n. 6, where it is clear that Abekerezun was still alive in October 1475. The other data used by Mordini were the list of the Abbots and their regnal years, obtained in Gunda-Gundi. Not all these tally with the actual dates given in the Lives of the Abbots themselves. Cf. MORDINI, *op. cit.*, pp. 56-60." [Taddesse, 1966, p. 106. (footnote)]

*(*monastery*)* whose head was *Abä Mənet* (abbot). When new arrivals came, either they were evenly distributed among the existing *Maḫdärs* or a new *Maḫdär* was created. He also prescribed for them measures of bread, water and vegetables for their diet. He restricted them to this, adjuring them not to go beyond it. Similarly, he ordered them to dress equally; one should not make himself better or worse than others in clothing.

He organized them according to the orders of the Apostles as is found in the Book of Acts. He admonished them: to live with one heart and soul, bound together with the chains of peace; to live by the work of their hands and not to accept vainly the works of others and to possess nothing[63]. Having once promised to be servant of the Lord, a member of a monastic community should not return to the world nor rely on it for its living. He ordained strict observance of the apostolic canons and the Holy Scriptures and denounced all local customs that could compromise these[64].

The strong enthusiasm Ǝsṭifanos had for reform and his rigorous teaching alienated him from the surrounding monasteries of Šəre. Once more, as in the revolt against Abba Samuʾel, who was the most dignified person in Šəre, he had no supporters among the monasteries of the area, most of whom belonged to the Däqiqä Täklä Haymanot. This local opposition increased when Ǝsṭifanos' well-organized young supporters began to attract the attention of the younger members of the nearby communities[65]. Then the monks of the monastery accused them to the governor of Šəre saying, "Behold, this man brings dispute among us. He teaches a strange teaching which our fathers did not teach. He takes away our brethren to himself and destroys our monastery." The saint replied to them, "There is no one whom I have wounded or whom I have wronged. But to him who looks for the way of life, I have showed him the Law of God." He responded these and such things. When those governors heard this, they held a discussion among themselves and told the two sides of the dispute and said that this issue was too difficult for them to resolve and ordered them to go to the king[66].

[63] Getatchew, 2006b, p. 23

[64] Taddesse, 1966, p. 107.

[65] *Ibid*.

[66] Getatchew, 2006b, pp. 28-30.

ƎsṭIfanos before the King [Probably before Ḥəzbä-Näñ or one of his two sons]

Then ƎsṭIfanos and his accusers appeared[67] at the gate of the king on 12th of Taḫśaś[68] with much exhaustion. The king summoned all the clergy of the camp and all officials with knowledge of the scriptures. More than one thousand monks gathered. He made all the accusers stand before him by themselves. He then made the saint stand before him by himself with his disciples. He also summoned the metropolitan *Abba* Mikaʾel. The king asked ƎsṭIfanos to present his concern. He defended himself his accusation, confirming from the Scripture, and then allowed the accusers to present their points of dispute with him. Sinoda, the head of the accusers, presented their accusation. Having heard the case of the accused and the accusers, they, the clergy of the camp (*kahnat däbtära*) and the king, consulted together and issued a judgment. Then the king gave an order[69] to issue a decree saying, "They brought this monk here accusing him of not being orthodox; he teaches against the law. However, we—I and all the clergy of the camp—have understood and ascertained that his words are true and his teachings are righteous. He preaches the Gospel like the holy Apostles. Hence, accept him, for we, too, have loved his teaching. Anybody who wishes to follow in the footsteps of his teaching, be it from here or other regions, should not be prohibited[70].

This did not bring any progress in the Stephanites' relations with the Šəre monasteries and their allies. They even gathered and conspired among themselves making a covenant not to greet anyone who would learn the holy Gospel from the blessed ƎsṭIfanos nor to

[67] "EsṭIfanos went to the king's court three times. His first appearance at court seems to have been before Zärʾa-Yaʿəqob's accession to power. There is no doubt that his last two appearances were before Zerʾa Yaʿqob, although the king's name is not mentioned anywhere in all the Stephanite hagiographical literature I could consult. But, at the end of EsṭIfanos' first visit to the court, there is this note: "… and then after some time reigned another in place of the previous [one], *ibid.*, p. 55 [*The Gəʿəz Acts of Abba ƎsṭIfanos of Gʷəndagʷənde*, f. 67a]. This king whom he first visited cannot be Yishaq (1413-1428) because EsṭIfanos was still in Shire busy organizing his followers in 1430/1; cf. *Gadla Abekerezun*, p. 13. We are, therefore, left with uneventful reigns of Hizbe-Nagn and his two sons (1429-34). We know there was a great feud between Hizbe-Nagn and his brother Zerʾa Yaʿqob, and this probably explains the Stephanite tradition of a favourable decision at the first court appearance, and Zerʾa Yaʿqob's later ruthlessness against them. Cf. *Gadla Sinoda of Debre-Simona* (MS Debre-Dima), f.20." [Taddesse, 1966, p. 108.]

[68] Getatchew, 2006a, f. 50a.

[69] *Ibid.*, f. 65a.

[70] Getatchew, 2006b, pp. 40-41.

treat them with hospitality when they were traveling nor to purchase any goods made by them[71].

∃sṭifanos before King Zärʾa Yaʿəqob

The monks of the Šəre monasteries re-opened their accusation at court after the accession to power of the new king, Zärʾa Yaʿəqob. They wrote to the king a letter full of lies which was meant to abet the killing of the blessed one. At the very beginning of the letter it said, "*Mäṣḥafä Bərhan wä-Mäṣḥafä Ṣəlmät* (lit. 'A Letter of Light and a Letter of Darkness')." They send it to the king via the spokesperson[72] whom they had appointed upon themselves. Then he brought it and gave it to the king. The king read that letter and was amazed by its title and he asked him, "What is this which says 'A Letter of Light and a Letter of Darkness'?" And he explained to him the thought in their mind saying, "That they say 'A Letter of Darkness' is about ∃sṭifanos who has become a prelate over our country though no one has ordained him. And that they say 'A Letter of Light' is you who have become king for us, to accomplish the needs of our will." However, the king said to him, "I have heard that his teaching and deeds are upright and orthodox."[73]

Then the king sent a flattering letter to the saint that he had heard a report about him that he was zealous for God and that he should come to him without delay for affairs concerning his faith. The blessed one did not want to go but due to the pressure of the messengers and the governors he agreed with great reluctance. He began his journey on 2 Mäskäräm and arrived at the king's camp on 5 Ṭəqəmt. The king let him stand before him while he was with people but he did not talk to him[74]. In many of his appearances at court the king did not show any interest in him personally or in the religious cases for which he was summoned. Instead, he made him stand at court every day and help in the hearing of different cases in which secular and ecclesiastic official participated. However, ∃sṭifanos made no comment on the cases nor pass any judgments in the king's presence. The king observed this and asked ∃sṭifanos why he abstained from giving his

[71] Getatchew, 2006a, f.67a and b.

[72] This man was *Abunä* Bärtälomewos, who later joined the movement. [MS H, f. 63v[b].]

[73] Getachew, 2006b, pp. 42-43.

[74] Getatchew, 2006a, f. 68b-f. 69b.

own legal remarks. He replied, “I did not pass sentence because it is forbidden for us, monks, to participate in a judgment of the flesh. I would not have come here had you not summoned me that it was about religious matters and affairs of the spirit. However, it is for the rulers of the flesh (world) to judge according to the Pentateuch and the Book of the Kings.”

Then after three weeks he summoned him again and had him stand before him. He brought in all the priests, monks and all those who accused him. The accusations they presented against him were: he denounces the law of our monasteries; initiates dispute by preaching what our fathers do not teach; takes away our (spiritual) children and condemns the prayer of Mary called Bartos[75] and such things; he says, “Only the ‘*My soul magnifies God*’ (**ታዕብየ፡ ነፍስየ፡ ለእግዚአብሔር**)[76] is Mary’s prayer.” And he observes the Saturday Sabbath while breaking Sundays. Ǝsṭifanos, on his part, responded that they stood against him because he showed them their failure and because he failed to collaborate with them. Regarding Sabbaths he said, “I do not transgress the Sabbaths, as the Seventh day is a memorial of the rest of God; and Sunday for it is his holy resurrection. What they say ‘He took a trip [on Sunday]’ is because these monks forced me out of my abode saying, ‘We adjure you by the name of the Father, the Son and the Holy Spirit to leave our monastery.’[77] Therefore, I was driven out for the sake of Christ, not to indulge my flesh—for the Gospel ordered us saying, ‘When they persecute you in the city, flee ye to another.’[78]” And when the king asked him who taught him all his ideas, he replied, forseeing an objection on the part of his immediate monastic fathers, “All who abide by the teaching of the Prophets and the Apostles are my teachers.”[79] The king asked the monks to pass sentence; and the monks said, “He deserves death as he is a violator of the Sabbath, and he does not obey the king, and he doesn’t prostrate himself in his honour.” The king commanded that he should be whipped instead. They tied his

[75] Basset, (1895). *Les Apocryphes Éthiopiens, V. Les Prières de la Vierge â Bartos et au Golgotha*. Paris.

[76] Luke 1:47 This prayer is ‘ṣälotä Ǝgzəʾətənä Marəyam’ which is found in the *Ṣälot Zä-zäwätər* or *Wəddase Marəyam*.

[77] Getatchew, 2006b, pp. 46-48.

[78] Matt 10:23

[79] Getatchew, 2006a, f. 71a; f. 73a-74a.

arms and legs and whipped him 46 times. He sent him back to Šəre after keeping him in custody in court for some time.

Zärʾa Yaʿəqob summons all the monks of Təgray

Then Zärʾa Yaʿəqob made a proclamation that all monks in the province of Təgray should assemble at Aksum to debate on the question of Mount Zion[80], not looking for any advantage from the teaching of the law but to argue about a matter they themselves had created. Ǝsṭifanos refused to attend the meeting, and the king ordered to the governor of Šəre to send him forcibly. Those monks surrounded one of the saint's monasteries and plundered it, taking all the work of their hands, leaving nothing, not even what they had prepared for the bread of Eucharist. They pulled off their clothes, flogged them and bound them.

Ǝsṭifanos set out on 30th Ḫədar and arrived at the king's camp on 10th Ṭərr for the second time. This time *Abba* Bärtälomewos was with him. The king asked Ǝsṭifanos, "I have heard that you say there is no Mount Zion and you bring *arämi* (pagans or heathens) to your church; I have also heard that you offer the Eucharist on wood. Is this true or false?" The saint said to the messengers, "Tell him that I do not say there is no Mount Zion; those who have made their heart pure and have carried the yoke of the Gospel of Christ will find it. And regarding bringing the *arämi* into the church, we don't let them take part in our sacrifice, let alone those *arämi* who say they are Christian only in their mouth. As to their saying, that I offer the Eucharist on wood, 'Yes, I have advised my brethren to do so, for I have not found in scriptures anywhere that says one should not do it on wood, for it was on wood that Christ was crucified."

[80] "We learn from the writings of Zärʾa Yaʿəqob, that the Church taught at that time, as it apparently does even now, that there will be an era when Christ and his saints will reign for a thousand years before the temporal world comes to an end. The literature call this dogma Däbrä Ṣəyon "Mount Zion", Məsaḥa Däbrä Ṣəyon "the Banquet on/of Mount Zion " and Məsaḥaʿ Aśśärtu Məʾət ʿAmät "the Thousand-Year Banquet" We read in one of the miracles of Mary that a church on Mount Zion will be transported into an ark or a ship and sail off, taking the saints to eternal life. Since nothing special happened at the expected time, which was supposed to have happened when the 7000 year after creation were completed, as happened on Ṗagʷmen 5, 1500 E.C. (August 28, 1508 AD), no fixed time for it is now taught; but the teaching is still honoured as preserved in the Church's literature, including the anaphoras and antiphons. The Däqiqä Ǝsṭifanos and other scholars of the time rejected this teaching, maintaining that Däbrä Ṣəyon began with the beginning of salvation, or New Testament, for those who follow the teaching of the Gospel, and the banquet is the body of Christ." Getatchew, 2006.

Then the saint said to his disciples, “Stand up; let us go to our monastery, since it is not our work to guard the gate of kings.” Then the attendant told the General of the Army and he in turn told the king that they were setting out on a journey. The king ordered them [his messengers] to bring back and made them stand before the king. The saint said to the king, “Was it right to act like this? Why did you summon us from our residence by force? And when we came here, you did not give us our daily meal, nor did you allow us to live by the work of our hands. Why do you abandon God’s justice, giving preference to your own enjoyment? Does not the scripture say, ‘Blessed are they that keep judgment’? You, likewise, if you judge according to God’s judgment, you will get favour before God. But if you ignore God’s justice like this, giving preference to the vain glory with which the gift lovers of this world praise you, ‘No one is like you!’ Behold, there is God who does not forget the cry of the poor and who judges in favour of the exploited.” The king said to the saint, “Who are you to talk me with such impudence?” Are you a metropolitan or a bishop?” He became furious and asked him, “Why do you not lower your head in prostration [to me]?” The saint replied to him, “There is nothing in the Scripture commanding that we should prostrate ourselves as you said; rather, it orders us to prostrate ourselves before God. Anyway, do not look for prostration from us. Rather, prayer and blessing should be sufficient for you.”[81]

The king said to him, “Why do you always address me as ‘thou’?” The saint replied, “Why should I not address you (thus)? Are you not a single person? Thus it is written in the Old and New Testament. For a single person they address as single not as many[82]. Not only man, even God, we invoke thus, saying, ‘Thou forsake me not, O Lord. O my God, be thou not far from me. See thou into my help’”[83]. Laymen, nobles, priests and monks addressed the king by using the respectful “You”; the Däqiqä Ǝsṭifanos, however,

[81] Getatchew, 2006b, p. 55-56.

[82] *Ibid*., p. 56.

[83] Cf. Ps. 37/38:21-23 I directly quote from Getatchew. I do not know which version of the Bible he quoted. KJV says, “Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.”

refused to follow this practice and used the familiar "you" in addressing him. While others prostrated themselves to the king, the Däqiqä Ǝsṭifanos failed to do so[84].

As he was speaking such things the king became furious and gave an order to beat Ǝsṭifanos. They beat the saint raising his chin up until blood covered him entirety. The soldiers of the king also surrounded him like bees on honey and beat him from his head to his feet. They took turns among themselves until the beauty of his appearance changed and became like a burnt log. Then when the king had breathed out his rage, he ordered them to remove him from presence to his prison house. Then the king said to Bärtälomewos, "And you Bärtälomewos, knowing the glory of our house, how can you cooperate in belittling (me) like this?" Bärtälomewos replied, "Yes, I also need to imitate this saint in everything." The king commanded them to hit him[85].

After a year had passed from the time when the king had brought them from their monasteries, he offered him farewell by a message saying, "May God bless your monasticism, your labour and your monasteries." Then the saint set out a journey to his monastery, Təgray, on 28 Taḫśaś and arrived on 3 Yäkkatit.

Then after a little while those accusers became furious and made upset the king saying, "If you let these people [followers of Ǝsṭifanos] keep on like this, all will follow in their footsteps. And there is no one who will prostrate himself before your kingship." As a result, the king ordered them to exile Ǝsṭifanos and *abunä* Bärtälomewos to Däbrä Maʿəṣo and to whip them each 40 times[86].

Finally they brought Ǝsṭifanos with his four brethren for the third time to the king's court on 26 Yäkkatit. The most crucial affairs discussed at this final appearance of Ǝsṭifanos at court seemed: first, about the reverence of St. Mary. Ǝsṭifanos was accused of being against the use of the "Prayer of Mary" known as *bartos.* Hence, he was considered the enemy of Mary or "śärä Marəyam" and this term has continued to be used through the coming generations. A second serious charge against him was his refusal to prostrate

[84] Maimire, 2010, p. 9.

[85] Getatchew, 2006a, f. 89b-f. 90b.

[86] Getatchew, 2006b, p. 60.

before the cross[87]. The partial indication of these was charges his declaration before the king: "I worship the Father, the Son and the Holy Spirit and I prostrate before This. I shall not add (anything more to this)… for the love of the rulers of this world."[88] Having beaten and humiliated ∃sṭifanos and some of his followers who accompanied him; they were confined in separate places- some of them were taken to Ifat where they accomplished their martyrdom and ∃sṭifanos himself was sent to G^{w}atər[89]; they chained his arms and legs with irons and shut him up in a jail in a city called Wazrəma where he died after seven months on Taḫśaś 18, 1444.

2.1.3 Some Facts on the Historical Record of the Stephanites

Zärʾa Yaʿəqob undertook religious reforms in his time. He had a plan to place churches and monasteries under his ultimate authority. He succeeded in putting the major monasteries of the country in his religious programme by using a new combination of economic advancement and legal force.[90] However, the Stephanites kept on refusing the will of the king even after the council of Däbrä Məṭmaq in 1450. This is the reason why the Stephanites were seen as a threat by the "orthodoxy" and by Zärʾa Yaʿəqob. Thus, he issued a proclamation to all nations in his dominion to persecute them. Furthermore, he defamed them in all his writing such as *Mäṣḥäfä Bərhan and Mäṣḥäfä Milad* and other works such as *Täʾammərä Marəyam* and *Mahəletä Ṣəge*.

The historical record is baffled by the unrelenting efforts of the opponents of the Stephanites to dishonor them by attacking views, presenting them in a prejudiced way and creating defamatory stories about their leaders.[91]

> Näṣṣər-ke O! bəʾəsi krəstiyanawi wä-halläwu säbʾa bä-bəḥerənä əllä yəsämmäyu Däqiqä ∃sṭifa, lä-təmhərtä diyablos sutafa, wä-lä-məkrä əkäy aknafa, yəwrəwomu Krəstos wəstä siʾol aṣdafa, lä-ʿalämä ʿaläm amen wä-amen bä-əntä śəgahu wä-dämu lä-Krəstos lä-yəkun lä-yəkun. Wä-yəblu kämäzə Ab

[87] Alvarez, 1961, p. 170. (ALVAREZ, *The Prester John of the Indies*, ed. By Beckingham and Huntingford.)

[88] Taddesse, 1966, p. 111.

[89] G^{w}atər is a land of pagans which was found in ancient Däwaro. *Gädlä Abuna ∃sṭifanos zä-Gunda Gundo* (1996 A.M., p. 17)

[90] Taddesse, 1972, p. 236

[91] "Stephanites". *EAE* IV (2010), p. 746b (Steven Kaplan)

hallo məslä qalu wä-mänfäsu wä-Wäld-hi hallo məslä qalu wä-mänfäsu wä-Mänfäs Qəddusə-hi hallo məslä qalu wa-mänfäsu. Səmaʿ O! krəstiyanawi zäntä-ssä zä-yəbl rässäyu amlakä 3(śälästu) wä-mängəstä 3 wä-məkʷənnanä-hi 3 wä-ʾastämasäləwwomu bä-Adam wä-Set wä-Henos əllä bomu lällä-aḥadu qalä wä-mänfäsä.[92]

Watch O Christian! There exist in our land people who are called children of Ǝsṭifa, followers of the devil's lesson; and wings of evil conspiracy. Let Jesus cast them away to the steep Hell forever and ever. Amen and Amen. Let it be for the flesh and blood of Jesus forever and ever. They said like this, "God the Father is with His word and His spirit. And the Son is with His word and His spirit. And the Holy Ghost is with His word and His spirit". O Christian! Listen! When they say this, they make three Gods and three kingdoms and three authoritties; and they consider them like Adam, Seth and Henos who had one word and spirit for each.

ስማዕ፡ ኦብእሲ፡ ወልደ፡ እስጢፋ፡ ርጉም፡ በባሕረ፡ ካህድ፡ ሥጡም፡፡ ዘትብል፡ ኢይሰግድ፡ ለማርያም፡ ትብሉአ፡ ፫ቃል፡ ወ፫መንፈስ፡፡ ወንሕነሰ፡ ንብል፡ ፩እግዚአብሔር፡ አብ፡ ወ፩ቃል፡ ዘውእቱ፡ ወልዱ፡ ወ፩መንፈስ፡ ዘውእቱ፡ ጸራቅሊጦስ፡ ዝውእቱ፡ ጽምረተ፡ ሥላሴ፡፡

Səmaʿ O! bəʾəsi wäldä Ǝsṭifa rəgum bä-baḫrä kahd śəṭum. Zä-təbl ʾi-yəsäggəd lä-Marəyam təblu-ʾa 3 (śälästu) qal wä-3 (śälästu) mänfäs. Wä-nəḫnässä nəbl 1(aḥadu) əgziʾabḥer Ab wä-1(aḥadu) qal zä-wəʾətu wäldu wä-1(aḥadu) mänfäs zä-wəʾətu p̈äraqliṭos zə-wəʾətu ṣəmrätä śəllase.[93]

Listen O! Man, son of Ǝsṭifa the cursed in the lake of Kahd who says, "I don't prostrate myself to Mary." You say, "Three words and three spirits." However, we say, "One, God the Father, and one Word that is his Son, and one Spirit that is the Paraclete which is the unity of Trinity."

ብፀዓን ኃጥአን እለ ተአምርኪ ተወከለ፤ እምጸድቅ እስጢፋ ዘይትሜካህ በፃማ ገድሉ፤ እንበሌኪ ድንግል ለጽጌ መለኮት አባለ፤ ጎድግሰ አድጎኖተ ዓለም ኩሉ፤ አድጎኖ ነብሶሙ እምኵነኔ ነቢያት ኢክህለ፡፡

[92] Wendt, 1962, p. 13.

[93] *Ibid*., p. 38.

Bəśuʿan ḫaṭʾan əllä täʾammərki täwäkälu, əm-ṣadəq Ǝsṭifa zä-yətmekkah bä-śama gädlu, ənbäleki dəngəl lä-ṣəge mäläkkot abalu, ḫədgəssä adḫənotä ʿaläm kullu, adḫəno näbsomu əm-k^{w}ənäne näbiyat ʾi-kəhlu.[94]

Blessed are the sinners who rely on your [St. Mary's] miracles; not as Ǝsṭifa who depends on the strength of his chronicles; Virgin [Mary], no one except you has a part of the flower's divinity; They couldn't save their own souls from the judgment of the prophets, let alone save the whole world.

ዘሰ ይብል አፈቅረከ ወኢያፈቅር ተአምረኪ ክርስትያናዊ። ኢክርስቱን ውእቱ አይሁዳዊ። ወሠርፀ እስጢፋ ሓሳዊ። አንሰ እቤ በማኅሌተ ሰሎሞን ወልደ ስንቃዊ። አፈቅሮ ለፍግዕኪ ወለተ ይሁዳ ወሌዊ።

Zässä yəbl afäqqəräkä wä-ʾi-yafäqqər täʾammäräki krəstəyanawe, ʾi-krəstun wəʾətu ayhudawi, wä-śärṣä Ǝsṭifa ḥasawi, ansä əbe bä-maḫletä Sälomon wäldä sənqawi, afäqqəro lä-fəgʿəki wällätä yəhuda wä-lewi.[95]

That he says "I love you" but [he] doesn't love your Christian miracle; a Jew is no Christian. And the liar Ǝsṭifa came. I said by hymn of Solomon son of Sənqawi, "I love your pleasure [Mary], daughter of Juda and Levi."

Regarding the Monasteries the Stephanites Built

A*bba* Samuʾel of Qwäyyäṣa, the abbot who first gave Ǝsṭifanos a holy habit (*askema*), was a native of Aṣbi Wänbärta in Asot Ṗäraqliṭos or Fišo Mikaʾel, and all the Stephanite leaders and many of their followers except Abäkäräzun are natives of Ǝndärta, Kəltä Awlaʿelo and ʿAgamä. When the Stephanites were persecuted and driven from the monasteries they built in Šəre *awraǧa*, many of them deported to Desʾa, Wänbärta, Dəddəba and Därgäʿağän. Consequently, they built new monasteries believing that they won't have any sufferings or

[94] *Mahəletä Ṣəge*

[95] *Mahəletä Ṣəge*

death unless it was beyond their capacity as they were their relatives. The local society was generous and innocent even if many of them were their relatives. Let alone their kinship they welcome a stranger murderer if he asks protection. These monastic monks did not seek the poor farmer's production like other monks. They condemned *rəstä-Gwəlt*. They lived by the work of their hands, planting fruits for their foods and cotton for their cloths. They used to copy manuscripts and draw miniatures. And they prayed and made supplications. As they were peaceful monks, they lived in harmony with the local people.[96]

The nearby society lived in peace receiving the prayer and benediction of the saints. They treated well and respect the saints. Thus, the saints built the following monasteries at Desʾa, Wänbärta, Dəddəba and Därgäʿağän and Səbuḥa Saʿəsiʿ*wärädas* (lit.distircts) before they were lost by burning in the reign of Dəbbä Ṣär (Zärʾa Yaʿəqob) and Admas Bäṣär (Bäʾədä Marəyam).[97]

R. No.	**Name of the Monastery**	**Place where it found**	**Current situation**
1	Dibo Marəyam	Wänbärta	still exists
2	Asira Mätira Marəyam	Wänbärta	still exists
3	Tafoyto Mikaʾel	Wänbärta	still exists
4	Śärät Marəyam	Wänbärta	still exists
5	Sädiḥ Mikaʾel	Wänbärta	-
6	ʿAwda Ṣəyon	Desʾa	still exists
7	ʿEra	Desʾa	still exists
8	ʿAddi Ḵawna Kidanä Məḥrät	Därgäʿağän	still exists
9	Läḵma Kidanä-Məḥrät	Dəddəba	still exists
10	Wəʾəyto	Desʾa	Not known
11	Wäsma Gäbrəʾel	Desʾa	Lost
12	Däbrä Qal	Desʾa	lost
13	Gəbṣawit Marəyam	Desʾa	Lost
14	Mikaʾel Märgeta	Desʾa	Lost

[96] Gərma, 2000A.M., p. 127

[97] Gərma, 2000A.M., p. 127-128 and Mulugeta, 2003A.M., p. 185

15	Giyorgis Bäräḵeyto	Desʾa	Lost
16	Iyäsus zä-Moʾa	Desʾa	Lost
17	Wäynäytu Marəyam	Desʾa	Lost
18	Däbrä-Sina Marəyam	Desʾa	Lost
19	Mikaʾel Gəraʾəmni	Desʾa	Lost
20	Dädälšo Kidanä Məḥrät	Desʾa	Lost
21	Ǝgziʾabəḥer-Ab	Desʾa	Lost
22	Gəra Ḥaydo	Desʾa	Lost
23	Asmito	Desʾa	Lost
24	ʿAddilala Gäbrəʾel	Desʾa	Lost
25	Giyaḥ	Desʾa	Lost
26	Eldul	Desʾa	Lost
27	Maḥbär Däbäna	Desʾa	Lost
28	Bäʿal Gäydo	Desʾa	Lost
29	Dəḵäni Kidanä Məḥrät	Desʾa	Lost
30	Təfəš	Desʾa	Lost
31	Därasi	Desʾa	Lost
32	Arariḥän	Desʾa	Lost
33	Mäzbaʿə	Desʾa	Lost

2.1.4 The Abbots or Superiors of the Monastery of Gunda Gundo

During my stay at the monastery of Gunda Gundo for data collection in April 2015, I asked *Abba* Lämläm Wäldä Śəllase if I could get a complete list of the *abäw*s (fathers) of Gunda Gundo. He gave me a list of 18 names of Stephanite fathers, which is exactly the same as that of Mordini which was given to him by *mämhər* Wäldä Yoḥannəs Wäldä Śəllase. However, *Abba* Lämläm emphasized that these 18 superiors (*mämhəran*) are only those Stephanite fathers who have a *gädl* and *tabot* in their name in the monastery of Däbrä Kaswa Gunda Gundo. Here is the list: 1) Abunä Ǝsṭifanos, 2) Abunä Abäkəräzun, 3) Abunä Gäbrä Mäsiḥ I, 4) Abunä Häbtä Śəllase I, 5) Abunä Täklä Näbiyat, 6) Abunä Isayəyyas, 7) Abunä Gäbrä Krəstos, 8) Abunä Yəsḥaq I, 9) Abunä Iyosab, 10) Abunä Gäbrä Mäsiḥ II, 11) Abunä Samuel, 12) Abunä Mäzgäbä Śəllase, 13) Abunä □äb□ä Śəllase II, 14) Abunä ʿƎzra, 15) Abunä Täwäldä Mädḫin, 16) Abunä Yəsḥaq II, 17) Abunä Yəsḥaq III, 18) Abunä Bärtälomewos.

I have found Mordini's article crucial to supplement my research especially on the lists of the abbots of Gunda Gundo. Hence, I have translated[98] and presented Mordini's *Il convento di Gunde Gundiè* (*RSE* 12:29-70, 1953) only pages 56-60. The translation (from Italian into English) follows:

"[Title:] List of the superiors of the monastery [somewhat different from the previous list as regards the ordering]

In the month of December 1940, during my first stay at the monastery of Gunde Gundiè, I was provided with a list of the previous superiors of the monastery by the prior of the Monastery, *mämhər* Wäldä Yoḥannəs Wäldä Śəllase. This was a list of 18 names: 1) Ǝstịfanos, 2) Abäkəräzun, 3) Gäbrä Mäsiḥ, 4) Häbtä Śəllase, 5) ʿƎzra, 6) Täklä Näbiya□, 7) Isayəyyas, 8) Yəsḥaq, 9) Gäbrä Krəstos, 10) Yosab, 11) Gäbrä Mäsiḥ, 12) Täwäldä Mädḫən, 13) Yəsḥaq, 14) Samuʾel, 15) Yəsḥaq, 16) Mäzgäbä Śəllase, 17) Bärtälomewos, 18) Häbtä Śəllase.

Subsequently, I found a rather old list in folios 200^{v}-202^{v} of codex n. 103 (*Gadla Estifanos e Gadla Abakerazun*) of the monastery library. This list, which follows below, includes (by contrast to the other list) 23 names[99] of superiors (*mämhəran*), up until a Gäbrä Mäsiḥ who probably lived in the first half of the 19th century. The writing appears to have been done over various periods.

[Omitted 1/2 page of Gəʿəz: p. 57]

ዝንቱ፡ መጽሐፈ፡ ልደቶሙ፡ ለመነኮሳት፡፡ በመንፈስ፡ ወአኮ፡ በሥጋ፡፡ አቡነ፡ እንጦንዮስ፡ ወለዶ፡ ለአባ፡ መቃርዮስ፡ ወአባ፡ መቃርዮስ፡ ወለዶ፡ ለአባ፡ ጳኩሚስ፡ ወአባ፡ ጳኩሚስ፡ ወለዶ፡ ለአኩነ [sic]**፡ ዘሚካኤል፡ ዝውእቱ፡ አባ፡ አረጋዊ፡ ወአቡነ፡ ዘሚካኤል፡ ወለዶ፡ ለማትያስ፡ ወማትያስ፡ ወለዶ፡ ለዮሴፍ፡ ወዮሴፍ፡ ወለዶ፡ ለመስቀል፡ ቤዛነ፡ ወመስቀል፡ ቤዛነ፡ ወለዶ፡ ለመድኃኒነ፡ እግዚእ፡ ወመድኃኒነ፡ እግዚእ፡ ወለዶ፡ ለመስቀል፡ መዋኢ፡ መስቀል፡ መዋኢ፡ ወለዶ፡ ለዮሐኒ፡ ወዮሐኒ፡ ወለዶ፡ ለኢየሱስ፡ ሞአ፡ ወኢየሱስ፡ ሞአ፡ ወለዶ፡ ለአቡነ፡ ተክለሃይማኖት፡ በቀሚስ፡**

[98] Professor Orin Genslor, my supervisor, has helped me in translating the Italian (pp. 56-60) of this article.

[99]However, the Gəʿəz lis□given below also includes a 24th superior, namely ʿAmdä □əllase. According □ *Abba* Lämläm, the 18 fathers (*mämhəran*) listed above are only those Stephanite fathers who have a *gädl* and *tabot* in their name (not all of whom were superiors of the monastery), whereas the 23 names of superiors (*mämhəran*) given below are explicitly a list of the superiors of G^{w}əndag^{w}əndo.

ወበቅናት፡ ወዓጽፍ፡ ወአስኬማሰ፡ ወቆብዓ፡ ነሥኦ፡ እምኣባ፡ ዮሐኒ፡ ዘዳሞ፡ ዝውእቱ፡ አባ፡ አቡሁ፡ በመንፈስ፡ ወአቡነ፡ ተክለሃይማኖት፡ ወለዶ፡ ለኣባ፡ መድኃኒነ፡ እግዚእ፡ ዘቦንከል፡ ወመድኃኒነ፡ እግዚእ፡ ወለዶ፡ ለሳሙኤል፡ ዘቄየፃ፡ ወሳሙኤል፡ ወለዶ፡ ለአቡነ፡ እስጢፋኖስ፡ ዘካስዋ፡ ወአቡነ፡ እስጢፋኖስ፡ ወለዶ፡ ለአቡነ፡ አበክረዙን፡ ወአበክረዙን፡ ወለዶ፡ ለአቡነ፡ ገብረ፡ መሲሕ፡ ወገብረ፡ መሲሕ፡ ወለዶ፡ ለአቡነ፡ ሃብተ፡ ሥላሴ፡ ወአቡነ፡ ሃብተ፡ ሥላሴ፡ ወለዶ፡ ለአቡነ፡ ተክለ፡ ነቢያት፡ ወአቡነ፡ ተክለ፡ ነቢያት፡ ወለዶ፡ ለአቡነ፡ ኢሳይያስ፡ ወአቡነ፡ ኢሳይያስ፡ ወለዶ፡ ለአቡነ፡ ገብረ፡ ክርስቶስ፡ ወአቡነ፡ ገብረ፡ ክርስቶስ፡ ወለዶ፡ ለአቡነ፡ ይስሐቅ፡ ወአቡነ፡ ይስሐቅ፡ ወለዶ፡ ለአቡነ፡ ኢዮሳብ፡ ወአቡነ፡ ኢዮሳብ፡ ወለዶ፡ ለአቡነ፡ ገብረ፡ መሲሕ፡ ወአቡነ፡ ገብረ፡ መሲሕ፡ ወለዶ፡ ለአቡነ፡ ሳሙኤል፡ ወአቡነ፡ ሳሙኤል፡ ወለዶ፡ ለአቡነ፡ መዝገበ፡ ሥላሴ፡ ወአቡነ፡ መዝገበ፡ ሥላሴ፡ ወለዶ፡ ለአቡነ፡ ሃብተ፡ ስላሴ፡ ወአቡነ፡ ሃብተ፡ ስላሴ፡ ወለዶ፡ ለአቡነ፡ ዝክረ፡ ማርያም፡ ወአቡነ፡ ዝክረ፡ ማርያም፡ ወለዶ፡ ለአቡነ፡ ዓምደ፡ ስላሴ፡ ወአቡነ፡ ዓምደ፡ ስላሴ፡ ወለዶ፡ ለአቡነ፡ ህላዌ፡ ክርስቶስ፡ ወአቡነ፡ ህላዌ፡ ክርስቶስ፡ ወለዶ፡ ለአቡነ፡ ዮሐንስ።፡ አቡነ፡ ዮሐንስ፡ ወለዶ፡ ለአቡነ፡ ወረደ፡ ቃል።፡ ወአቡነ፡ ወረደ፡ ቃል፡ ወለዶ፡ ለአቡነ፡ ጉንደ፡ ሃይማኖት፡ አቡነ፡ ጉንደ፡ ሃይማኖት፡ ወለዶ፡ ለአቡነ፡ ሐዋርያ፡ ልዑል፡ ወአቡነ፡ ሐዋርያ፡ ልዑል፡ ወለዶ፡ ለአቡነ፡ ወልደ፡ ሥላሴ፡ ወአቡነ፡ ወልደ፡ ሥላሴ፡ ወለዶ፡ ለአቡነ፡ መዝገበ፡ ሥላሴ፡ አቡነ፡ መዝገበ፡ ሥላሴ፡ ወለዶ፡ ለአቡነ፡ አካለ፡ ቃል፡ አቡነ፡ አካለ፡ ቃል፡ ወለዶ፡ ለአቡነ፡ ገብረ፡ መሲሕ፡ ዘመንበርታ፡ በመንበር፡ ወአቡነ፡ ገብረ፡ መሲሒ (sic)፡ ወለዶ፡ ለአቡነ፡ ገብረ።፡ [Following is my English translation of the Gəʿəz]

This is the book of descent of monks in spirit not in flesh. *Abunä* Ǝnṭonyos begat *abba* Mäqarəyos, and *abba* Mäqarəyos begat *abba* Ṗakumis, and *abba* Ṗakumis begat *abunä* Zä-Mikaʾel who is *abba* Arägawi, and *abunä* Zä-Mikaʾel begat Matyas, and Matyas begat Yosef, and Yosef begat Mäsqäl Bezanä, and Mäsqäl Bezanä begat Mädḫaninä-Ǝgziʾ, and Mädḫaninä-Ǝgziʾ begat Mäsqäl Mäwaʾi, [and] Mäsqäl Mäwaʾi begat Yoḥanni, and Yoḥanni begat Iyäsus Moʾa, and Iyäsus Moʾa begat *abunä* Täklä Haymanot by *qämis* (vestment) and by belt and cloak but he had his *askema* (monastic dress) and qobʿə (cap) from *abba* Yoḥanni of Dammo who is his spiritual father, and *abunä* Täklä Haymanot begat *abba* Mädḫaninä-Ǝgziʾ of Bänkol, and Mädḫaninä-Ǝgziʾ begat Samuʾel of Q^{w}äyyäṣa, and Samuʾel begat *abunä* Ǝsṭifanos of Kaswa, and *abunä* Ǝsṭifanos begat *abunä* Abäkəräzun, and Abäkəräzun begat *abunä* Gäbrä Mäsiḥ [I], and Gäbrä Mäsiḥ [I] begat *abunä* Häbtä Śəllase [I], and *abunä* Häbtä

Śəllase [I] begat *abunä* Täklä Näbiyat, and *abunä* Täklä Näbiyat begat *abunä* Isayəyyas, and *abunä* Isayəyyas begat *abunä* Gäbrä Krəstos, and *abunä* Gäbrä Krəstos begat *abunä* Yəsḥaq, and *abunä* Yəsḥaq begat *abunä* Iyosab, and *abunä* Iyosab begat *abunä* Gäbrä Mäsiḥ [II], and *abunä* Gäbrä Mäsiḥ [II] begat *abunä* Samuʾel, and *abunä* Samuʾel begat *abunä* Mäzgäbä Śəllase [I] and *abunä* Mäzgäbä Śəllase [I] begat *abunä* Häbtä Səllase [II], and *abunä* Häbtä Səllase [II] begat *abunä* Zəkrä Marəyam, and *abunä* Zəkrä Marəyam begat *abunä* ʿAmdä Səllase, and *abunä* ʿAmdä Səllase begat *abunä* Həllawe Krəstos. And *abunä* Həllawe Krəstos begat *abunä* Yoḥannəs. *Abunä* Yoḥannəs begat *abunä* Wärädä Qal. And *abunä* Wärädä Qal begat *abunä* Gundä Haymanot, [and] *abunä* Gundä Haymanot begat *abunä* Ḫawarya Ləʿul, *abunä* Ḫawarya Ləʿul begat *abunä* Wäldä Śəllase, and *abunä* Wäldä Śəllase begat *abunä* Mäzgäbä Śəllase, and *abunä* Mäzgäbä Səllase begat *abunä* Akalä Qal, [and] *abunä* Akalä Qal begat *abunä* Gäbrä Mäsiḥ [III] of Mänbärta *bämänbär* (lit. seat), and *abunä* Gäbrä Mäsiḥ [III] begat Gäbrä.

[Omitted nearly 1/2 page of Italian translation of the Gəʿəz: pp. 58-59]

[Resume translation (Italian to English) on page 59, top]

The importance of this list, whose first part was written probably in the first half of the 18th century, is evident at first sight, especially because it gives the years of office [in the section that I omitted] of the *mämhəran* listed therein. It is surprising that it does not record Abunä ʿƎzra, whose *gädl* we have. Like ʿƎzra, other names are also not mentioned compared to the first, oral list provided to us by the prior of Gunde Gundiè: the names of Täwäldä Mädḫən, Yəsḥaq II, Yəsḥaq III and Bärtälomewos. On the other hand, new names appear, such as Zəkrä Marəyam, Həllawe Krəstos, Yoḥannəs, Wärädä Qal, Gundä Haymanot, Ḫawarya Ləʿul, Wäldä Śəllase, Akalä Qal, Gäbrä Mäsiḥ III, Mäzgäbä Śəllase II.

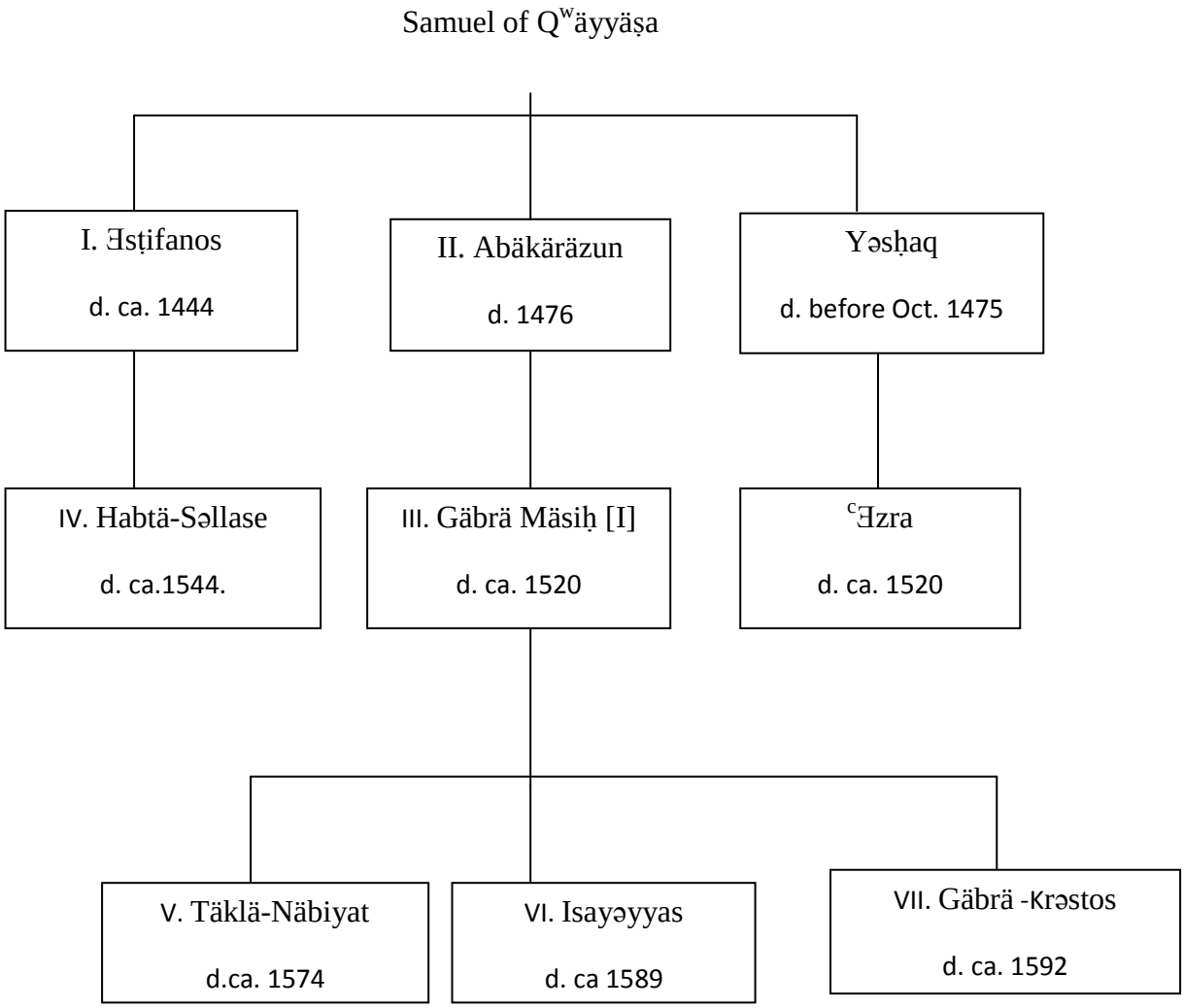
Given that we have a chronological reference point in the presumed date of death of Abäkəräzun (1471), it is possible — grosso modo — to reconstruct the succession of the superiors of Gunde Gundiè, as follows: [I have added the number of years in brackets]

1. ƎsṭIfanos	† 1438 [17 yrs.]	13. Häbtä Səllase II	† 1709 [5-1/2 yrs.]
2. Abäkəräzun	† 1471 [33 yrs.]	14. Zəkrä Marəyam	† 1709 [1/2 yr.]
3. Gäbrä Mäsiḥ I	† 1514 [43 yrs.]	15. Həllawe Krəstos	† 1710 [1/2 yr.]
4. Häbtä Śəllase I	† 1531 [17 yrs.]	16. Yoḥannəs	† 1726 [16 yrs.]

5. Täklä Näbiyat	† 1554 [23 yrs.]	17. Wärädä Qal	† 1764 [38 yrs.]
6. Isayəyyas	† 1572 [18 yrs.]	18. Gundä Haymanot	† 1767 [2-1/2 yrs.]
7. Gäbrä Krəstos	† 1576 [3-1/2 yrs.]	19. Ḥawarya Ləʿul	† 1787 [20 yrs.]
8. Yəsḥaq	† 1594 [18 yrs.]	20. Wäldä Śəllase	† 1787 [1/4 yr.]
9. Iyosab	† 1617 [23 yrs.]	21. Mäzgäbä Śəllase II	† 1795 [8 yrs.]
10. Gäbrä Mäsiḥ II	† 1644 [27 yrs.]	22. Akalä Qal	† 1801 [6 yrs.]
11. Samuʾel	† 1650 [5-1/2 yrs.]	23. Gäbrä Mäsiḥ III	† 1844 [43 yrs.]
12. Mäzgäbä Śəllase I	† 1703 [53 yrs.]		

This list will certainly need to be corrected and brought up to date on the basis of whatever notes will doubtless be found in the subscriptions of the codices to be found in the large collection of the monastery. It is probable that the list will need to be completed with the names of ʿƎzra and of Täwäldä Mädḫən, whose *gädl*s are preserved respectively in codices n. 1 (for the first) and n. 32 (for the second). Two other Yəsḥaqs, whose *gädl*s are preserved in codices n. 114 and n. 115, will probably also need to be added." [End of translation]

Genealogical Table of the Stephanite Leaders



Source: Taddesse Tamrat's "Some Notes on the Fifteenth Century Stephanite 'Heresy' in the Ethiopian Church", *Rassegna di Studi Etiopici*, Rome: vol. XXII (1968), pp. 103-115.

2.1.5 Contributions of the Gädl

Gädlä Abäw wä-Aḫaw [Fourth Part] presents vital and extensive historical and theological events the Stephanites had in their time. It provides the true image of their history: what the lives of the monks looked like, what ideologies they followed in their time and what culture they had. Thus, a historian can reconstruct what the history and culture of the Stephanites look like by thoroughly reading their *gädlat.* It can also help linguists and philologists to understand the development and changes in the writing system and orthographic that Gəʿəz underwent over time.

The *gädl* is also crucial as it maintains various toponyms of its time- 15th century. "These places are important to reconstruct the historical information of the time. The Stephanite movement started in Q^{w}äyyäṣa, around 20kms far from Šire (in Təgray), in Northern Ethiopia, and spread to the south to Bale and south-eastern Ethiopia to Adal, in Harar. There are a number of place names that were cited in the *gädl* many of which are unknown today."[100]

Following is lists of toponyms which are mention in the *gädl*.

[100] Teweldeberhan, 2010, pp. 32-33.

Table 1: List of toponyms

Folio No.[101]	**Place Name**	**Present Name**	**Remark**
f. 4r[a]	Mədrä Mäḥato		
f. 4r[b]	Diho	Dibo?	May be the ancient name of Dibo (Eastern Təgray, Aṣəbi)
f. 4r[b]	Gizabi		
f. 5r[a]	Haläntoy/Halayntoy		
f. 6v[a]	Səmay		
f. 6v[a]	G[w]əzam	Gojjam	
f. 6v[b]	Bäränta		
f. 8v[a]	Ǝbso		
f. 8v[b]	Yägämaz		
f. 8v[b]	Zay	Zay (Zəway)	
f. 9v[a]	Mäʿad		
f. 9v[a]	Alat		
f. 9v[a]	Qälqal		
f. 9v[a]	Säbäl		
f. 13r[a]	Wäd		
f. 13v[b]	Wägda	Wägda	a historical district west of Däbrä Bərhan in northern Šäwa (*EAe*, IV, 1074a)
f. 16r[a]	Bəḥerä Ṣamo		
f. 16r[a]	Säntära		
f. 16r[b]	Dälma		
f. 17r[a]	Zäbər		
f. 18v[a]	Mədrä Zega		
f. 18v[b]	Dobʿa		
f. 19r[a]	ʿAdäl	ʿAdal	

[101] The folio numbers are given only once when the place names appear first in the MS otherwise one can find same place name in different places in the MS.

f. 19r[a]	Däwaro	Däwaro	
f. 19r[a]	Arqoy		
f. 19r[b]	ʿAgame	ʿAgamä	
f. 19r[b]	Ḫanat		a place in ʿAgamä
f. 19r[b]	Gämad		
f. 20v[b]	Qəda		
f. 25v[a]	Səḥart	Säḥart/ Säḥarti	
f. 27v[b]	Hagärä Dizay		
f. 27v[b]	Zängo	Zängo	
f. 30v[b]	Däbrä Ṣəgad		
f. 39r[a]	Yalas		
f. 51r[a]	Qogot		
f. 51r[a]	Abäräta		
f. 51r[a]	Ǝndä Gəbṭan		
f. 51r[a]	Maya		
f. 56v[b]	Bəḥerä Bäli		
f. 56v[b]	Gosʿaro		
f. 57r[b]	Kokäge		
f. 57r[b]	Aʿalamäle		
f. 59v[b]	Mägärda		
f. 60v[a]	Damot	Damot	
f. 60v[b]	Mədrä ṣ́ägam		
f. 111r[b]	Bəḥerä Dädäk		
f. 112r[a]	Därʿayta		
f. 112r[a]	Dänkäle	Dänkäl (Danakil)	
f. 114r[a]	Ḫazo		
f. 122v[a]	Däbrä Maʿəṣo		
f. 132v[a]	Desʾa	Desʾa	
f. 135v[a]	Bəllät		
f. 136v[a]	ʿAṣäla		
f. 138v[a]	Gasa		
f. 140v[b]	Läkma	Lakma	

2.2 Theological Background

The Stephanites based their reform movement on the notion that monks should lead a rigorously ascetic life, as it was set by the example of their fathers' monasticism. The church intellectuals should bind the doctrine of Christianity to what is found in "the eighty-one" canonical books of the Bible and the observance of God's commandments. According to the Stephanites' understanding, worshipping God alone—the Father, the Son and the Holy Spirit— was the core commandment. "They thought the *səgdät*, 'prostration to the ground', a form that should not be done in veneration even to the Holy Cross or to the icon of Mary and Child, and in respect of and admiration for the king and his name."[102]

Shiferaw[103] noted the base of the Stephanite theological doctrine as follows:

> **ጉዳዩ ያጠነጠነው "ሰግደ፣ ስግደት" የተባሉት ጽንሰ-ሐሳቦች ላይ ነው። ይህ ቃል ባንድ በኩል "ማምለክን" ሲያመለክት በሌላ በኩል "እጅ መንሣትን፣ አክብሮት መግለጽን" ያሳያል። ደቂቀ እስጢፋኖስ የቃሉን የማምለክ ትርጉም በመውሰድ ለአብ፣ ለወልድ፣ ለመንፈስ ቅዱስ እንሰግዳለን እንጂ ለፍጡር (ንጉሥም ቢሆን) ለሰው ልጅ የሥራ ውጤቶች (ለምሳሌ፣ የመቤታችን ሥዕል) አንሰግድም የሚል አቋም ወስደው በሱም ስለጸኑ፣ ተነግሮ የማያልቅ አሠቃቂ ሥቃይና ሞት ደርሶባቸዋል።**
>
> Guddayu yaṭänäṭṭänäw "säggädä, səgdät" yätäbalut ṣənsä-ḥassaboč lay näw. Yəh qal band bäkkul "mamläkən" siyamälläkət bälela bäkkul "əğğ mänsatən, akbərot mägläṣən" yasayyal. Däqiqä Ǝsṭifanos yäqalun yämamläk tərgum bämäwsäd lä-Ab, lä-Wäld, lä-Mänfäs Qəddus ənsägdallän ənği lä-fəṭur (nəguśəm bihon) läsäw ləğ yäśəra wəṭṭetoč (läməssale, yämmäbetaččən śəʿəl) anəsägdəm yämmil aqq^{w}am wäsdäw bässum səläṣṣänu, tänägro yämmayalq aśśäqqaqi śəqayənna mot därsobbačäwal.
>
> The issue [their theological tenet] revolves around the concepts "*sägädä*- to prostrate, and *səgdät*-prostration". For one thing, this word indicates "worship" and it also means "bowing and respect". Since the Stephanites considered *səgdät* to mean [only] "worship" and they remained worshipping God the Father, the Son and the Holy Spirit but not a human creature (even a king), or the works of human beings (such as an icon of Mary), they suffered huge and severe torture and persecution.

The Stephanites strongly maintained the position that prostration (*səgdät*) was proper only for God the Father, the Son and the Holy Spirit. In contrast, *Aṣe* Zäʾra Yaʿəqob, who was well versed and skilled in religious affairs and had authored at least two religious works *Mäṣḥafä*

[102] Getatchew, 2006b, p. IX.

[103] Getatchew, 2011, p. 14.

Bərhan and *Mäṣḥafä Məlad*, demanded that believers prostrate themselves in the following three scenarios:[104]

a) *Lä-səbḥatä səmu yədällu sägid, "prostration is proper for the glory of his name", whenever the name of Jesus is mentioned.*
b) *Lä-kəbrä nəgśa yədällu sägid, "prostration is proper in honor of her reign', whenever the name of Mary is mentioned; and*
c) *Lä-kəbrä mängəśtu yədällu sägid, "prostration is proper in honor of his kingdom", whenever the Aṣe's name, Zärʾa Yaʿəqob called Qʷäṣṭänṭinos or even his title Nəguś or Nägasi, is mentioned.*

According to the last point, one did not even have to be in the presence of the Aṣe to be obliged to fall to the ground in his honor or that of his kingdom.[105]

The Stephanites were simple monks. They were not theologians. Their *gädlat* do not show that they were written by experienced scholars, except possibly Gädlä ʿƎzra. The Stephanites had to respond to theological questions if they were forced to do so by their opponent Zärʾa Yaʿəqob [106].

Let us see the main theological issues posed to the Stephanites by their opponent Zäʾra Yaʿəqob and their doctrinal discrepancies based on their dialogue from their gädlat or local traditions.

2.2.1 "Heretical" View Regarding the Nature of God, the Holy Trinity

According to *Mäṣḥafä Milad* and *Mäṣḥafä Śəllase*[107] emperor Zärʾa Yaʿəqob accused the Stephanites of holding the 'heretical' view that there are in God three Words and three Spirits, one Word and one Spirit for each person in the Trinity, which would amount to three gods. The origin of the 'heresy' emanates from the examples that they used to explain the nature of the Trinity and unity of God.[108] Ǝsṭifanos rejected Zärʾa Yaʿəqob's explanation of the nature of Trinity as one sun with the 'disk' representing the Father, the 'light' the Son, and the 'heat' the Holy Spirit.[109] His argument is that the 'light' and 'heat' are components of

[104] Teweldeberhan, 2010, p. 20.

[105] Getatchew, 1983, p. 96.

[106] *Ibid*., 1983, p.107.

[107] Wendt, 1962, pp. 38-40.

[108] Getatchew, 1983, p. 107.

the sun and nothing shows that they are separate bodies. Hence, they do not represent three persons[110]. Ǝsṭifanos on his part rejected this, elaborating:

> For God created the sun with the quality of heated light. Would you call it three? Is it not one as we see it? ...I say the Father is the sun of righteousness, perfect in his essence, (and) in every way complete. The Son, too, is the sun of righteousness, perfect in his essence like the Father who has begotten him. The Holy Spirit, too, is the sun of righteousness, perfect in his essence like the Father from whom he has proceeded. For this the faith of the Holy Church – Light from Light, God from God, Lord from Lord. There is no different being for one, which is not in the other; and there are no parts for the one different from the fullness of the other.[111]

Besides, Ǝsṭifanos taught that there is no hypostasis (*həllawe*) such that one person from the Trinity has an essence that the other has not. Rather, all three of them have one essence. He explained this as follows:

> The Father is the begetter, the Son is the begotten from the Father, and the Holy Spirit is the Spirit of the Father and the Son, who proceeded from the Father: three hypostates and persons. The three of them are equal in divinity, glory, power, honour, ability, authority, will and action.[112]

The teaching that says, "The Father is a sun, and the Son is a sun, the Holy Spirit is also a sun; the sun of righteousness who has removed darkness by the reflection of its light is one" is similar with the teaching of *Abba* Ḥəryaqos in the *Mäṣḥafä Qəddase.*[113]

The writings of the Stephanites which I have been able to consult so far, allow me to use Getatchew's expression, do not verify in plain words the 'heresy' with which the king charges them. *Abunä* Ǝsṭifanos taught in MS I (ff. 13r&v) as follows:

> Ab wä-Wäld wä-Mänfäs Qəddus aḥadu amlak. Aḥadu amlak bəhil aḥadu aməlko. Wä-aḥadu mäläkot. Kämä Abə-ni Ab wə'ətu. Wä-səmä Abə-ni ziʾahu wəʾətu əm-qədmä ʿaläm wä-i-qädämä əm-Wäld bä-əntä käwinä Ab. Wä-Wäldə-ni Wäld wəʾətu. Wä-səmä

---

[109] Spencer, 2010, p. 53; *Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo*, 1996 A.M., p. 17. Cf. Getatchew in *CE*, p. 985b, explained that Zar'a Ya'qob compared the unity and Trinity of God with three suns whose lights are united when they appear side by side, three suns (persons) with one light (divinity). The opponents of this view, the Zamika'elites, so called after Zamika'el, an articulate monastic leader, proposed instead, as Fre Makhebar did, one sun with a disk (God the Father), light (God the Son), and heat (God the Holy Spirit).

[110] *Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo*, 1996 A.M., p. 17;

[111] Getatchew, 2006b, p. 33.

[112] *Ibid.,* p. 33.

[113] *Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo*, 1996 A.M., p. 18.

> Wäld ziʾahu wəʾətu əm-qədmä ʿaläm wä-i-tädhərä əm-Ab bä-əntä käwinä Wäld. Wä-Mänfäs Qəddus-hi Mänfäs Qəddus wəʾətu. Wä-səmä Mänfäs Qəddus ziʾahu wəʾətu Ṗäraqliṭos mäṣənʿi mänfäs Ab wä-Wäld wä-i-tädhərä əm-Ab wä-Wäld bä-käwinä Mänfäs Qəddus. ʿƎruyan bä-mäläkot wä-kəbr wä-səlṭän. Wä-ḫayl wä-mängəśt. Zä-bä-aḥadu səmrät ənzä säläsətu həllaweyat. Wä-säläsətu gäṣṣat.[114]
>
> The Father, the Son and the Holy Spirit (are/is) one God (Amlak). One God means one God and one Godhead (mäläkot). The father is father, and the Father is his since before the world, and he did not precede the Son because of (his) being father). The Son, too, is son, and the name Son is his since before the world, and he did not come after the Father because of (his) being Son. The Holy Spirit, too, is holy spirit, and the name of Holy Spirit is his, the Paraclete, the Comforter, the spirit of the Father and the Son, and he did not come after the Father and the Son because of (his) being (their) Holy Spirit. They are equal in Godhead, glory (kəbr), authority (səlṭän) (sic) power (*ḫayl*) and dominion (*mängəśt*) in one will (*səmrät*) while they are three hypostases (*həllaweyat*) and three persons (*gäṣṣat*).[115]

In his book of the Trinity (*Mäṣḥafä Śəllase)* the king reproached the Stephanites with maintaining the view that the Father exists with his word and his spirit, the Son also exists with his word and his spirit, and the Holy Spirit also exists with his word and his spirit. For the king this amounted to saying that the Stephanites had instituted three gods, three kingdoms and three powers and they had assimilated these three persons to: Adam, Seth, and Henos, each one of whom had a word and a spirit; for Adam had his heart and his thought of his own, Seth also had his heart and his thought of his own, and Henos also had his heart and his thought of his own. And the three of them did not know that they are ignorant what was in their heart and in their thought that is of the other people. But The Acts of the Fathers and Sons of Däbrä Gärzen give a definition of the Trinity that is irreproachable from the doctrinal point of view. And the teaching of Ǝsṭifanos and Abäkäräzun (*Təmhərtä Estifanos wä-Abäkäräzun*) compares the Trinity only to a man who has word and breath. For man was created in the image of the Trinity and not in the image of the anthropomorphic God. This is an interpretation and analogy which is once again perfectly Orthodox even for the Greek fathers and also for the Arabic theologians.[116]

In addition to Piovanelli, Getatchew also noted that the confession of faith contradicts in some basic aspects the 'heresy' which the emperor accused the Stephanites of. They do not admit three (Words and three Holy) Spirits. Actually, the *Təmhərtä Estifanos wä-Abäkäräzun*

[114] Teweldeberhan, 2010, p. 28. (From AAU, IES library online catalogue)

[115] Getatchew, 1983, pp. 107-108.

[116] Piovanelli, 1994, pp. 208-209.

makes it clear that they were using one object with three attributes to elaborate the unity of God and his Trinity; and the three persons in the Trinity were perceived for them as a man, his word and his breath. However, the emperor strongly opposed this theology, seeing it as a denial of the existence of three persons in the Trinity. Rather, he wanted to explain his theology by comparing the three persons of the Trinity with the three men who visited Abrəham, each of whom had body, word and breath like the other two, or to the three suns which Ṗeṭros Bäwarəs or Peter Fullo, saw in a vision, each with a disc, light and heat.[117]

2.2.2 Refusal of Prostration before the King

Whenever the Stephanites were asked to prostrate before the king, they often replied: *"nəḥnä-ssä ʾi-nəsäggəd lä-baʿəd zä-ənbälä lä-Ab wä-Wäld wä-Mänfäs Qəddus" (We [the Stephanites] prostrate ourselves to none but the Father, the Son, and the Holy Spirit).* Here they also considered prostration as worship. Their favourite verse from the Bible, with which they used to affirm their position in the Gospel of Luke is: "Thou shalt worship the Lord thy God, and him only shalt thou serve."[118] On the contrary, Zärʾa Yaʿəqob urged his opponents to prostrate themselves to him quoting them that there were such practices in: Genesis 23:7, 33:3 and I Sam. 24:8, which report how Abraham prostrated himself to the children of Heth, Jacob to Esau and David to Saul respectively.

Zärʾa Yaʿəqob asked Ǝsṭifanos why he didn't lower his head in prostration to him as follows:

> **ወእምዝ፡ ይቤሎ፡ ንጉሥ፡ ለቅዱስ፡ ለምንት፡ ኢታትሕት፡ ርእሰከ፡ በሰጊድ።። ወይቤሎ፡ ቅዱስ፡ አልቦ፡ ትእዛዝ፡ ውስተ፡ ሕግ፡ ከመ፡ ንስግድ፡ ዘከመ፡ ትብል፡ አንተ፡ ዳእሙ፡ ይኤዝዘነ፡ ለእግዚአብሔር፡ ንስግድ።። ወባሕቱ፡ ሰጊድሰ፡ ኢትኅሥሥ፡ እምኔነ፡ ጸሎት፡ ወባርኮ፡ ይበቍዐከ።።**
>
> Wäʾəmz yəbelo nəguś lä-qəddus lä-mənt ʾi-tatəḥət rəʾəsäkä bä-sägid. Wä-yəbelo. qəddus albo təʾəzaz wəstä ḥəgg kämä nəsgəd zä-kämä təbl anta daʾəmu yəʾezəzänä lä-Ǝgziabəḥer nəsgəd. Wä-baḥətu sägid-əssä ʾi-təḫśəś əmnenä ṣälot wä-barəkot yəbäqʷəʾakä.[119]
>
> Then the king said to the saint, "Why do you not lower down your head in prostration [to me]?" The saint replied to him, "There is nothing in the Scripture commanding that we should prostrate ourselves as you said. Rather, it orders us to prostrate ourselves before

[117] Getatchew, 1983, p. 108.

[118] Luke 4:8.

[119] Getatchew, 2006a, f. 89a.

> God. Anyway, do not look for prostration from us. Rather, prayer and blessing should be sufficient for you[120].”

At other times Zärʾa Yaʿəqob argued against Ǝsṭifanos (through his messengers) that there had been ancient people in the Bible who prostrated to people like them. As I mentioned earlier, Abraham prostrated himself before the children of Heth, Jacob to Esau, and many others. And he wonders why Ǝsṭifanos was too proud to do it. Such biblical quote is also mentioned in MS H (f. 35v[a]).

> **ወእምዝ፡ ለአከ፡ ንጉሥ፡ ኀበ፡ ቅዱስ፡ እንዘ፡ ይብል፡ ምንትኑአ፡ ዝትዕቢትከአ፡ ወትምክሕትከአ፡ ዘትብል፡ ኢይገብር፡ ከመ፡ ሰብእ፡ ቢጽከአ፡፡ አኮኑ፡ ቀደምትኒ፡ ገብርዎ፡ ለዝአ፡፡ አብርሃምኒ፡ ሰገደ፡ ለደቂቀ፡ ኤሞርአ፡፡ ወያዕቆብኒ፡ ለኤሳው፡፡ ወዓዲ፡ ካልኣንሂ፡ ብዙኃን፡ ገብርዎአ፡ ወእፎአ፡ አንተ፡ ትዜሀር፡ ለገቢሮቱአ፡፡**
>
> Wä-ʾəmzə läʾakä nəguś ḫäbä qəddus ənzä yəbl məntə-nu zə-təʿəbitəkä-ʾa wä-təmkəḥtəkä-ʾa zä-təbl ʾi-yəgäbbər kämä säbʾə biṣṣəkä-ʾa. Akko-nu qäddämt-əni gäbrəwwo läzəʾ-a. Abrəham-əni sägädä lä-däqiqä Emor-əʾa. Wä-Yaʿəqobəni lä-Esaw. Wä-ʿadi kalʾanəhi bəzuḫan gäbrəwwo-ʾa. Wä-ʾəffo-ʾa anta təzehar lä-gäbirotu-ʾa.[121]
>
> Then the king sent to the saint, saying, “What is the reason for this pride of yours and your boast, that you say, I do not do like people, your peers? Have not the ancients, too, done it? Abraham prostrated himself before the children of Emor, and Jacob before Esau. And many others also have done it. Why are you too proud to do it?”[122]

Ǝsṭifanos in his turn responded that the witness of God’s word is greater than the deeds of many people (that they prostrate themselves to others). And he defended his argument that we should not prostrate ourselves to anyone except God as it was stated in Exo. 20:4-5. When the messengers saw that the saint’s word would win over the people’s heart, they prohibited him from speaking. Consequently, they flogged all the saints with a stick until they shed their blood like water.

> **ወይቤሎሙ ቅዱስ፡ ለእለ፡ ለአከ፡ በልዎ፡ ምንትኑ፡ ዝኮሉ፡ ድካመ፡ ነገርአ፡ በብሂለ፡ ገብርዎ፡ ብዙኃንኣ፡፡ እስመ፡ እምግባሮሙ፡ ለብዙኃን፡ የዐቢ፡ ስምዐ፡ ቃሉ፡ ለእግዚአብሔር፡ አ፡ ዘይቤ፡ ሰማይ፡ ወምድር፡ የ፟ነልፍ፡ ወቃልየሰ፡ ኢየ፟ነልፍ፡፡ እስመ፡ ቀዳሚ፡ በኦሪት፡ አዘዘነ፡ በቃሉ፡ ከመ፡ ኢንስግድ፡ ለባዕድ፡ ዘእንበለ፡ ለባሕቲቱ፡፡ ወበሐዳስ፡ ካዕበ፡ አርአየነ፡ ክሡተ፡ በምግባሩአ፡ ወአዘዘነ፡ ከማሁ፡ ንትሉ፡ አሰሮአ፡፡**
>
> Wä-yəbelomu qəddus läʾəllä läʾakä bäläwwo məntə-nu zə-k^{w}əllu dəkamä nägär-əʾa bä-bəhilä gäbrəwwo bəzuḫan-əʾa. Ǝsmä əmməgbaromu lä-bəzuḫan yäʿabi səmʿa qalu lä-Ǝgziabəḥer-əʾa zä-yəbe sämay wä-mədr yähaləf wä-qaləyä-ssä ʾi-yähaləf. Ǝsmä qädami

[120] Getatchew, 2006b, p. 56.

[121] Getatchew, 2006a, f. 102a.

[122] Getatchew, 2006b, p. 65.

> bä-ʾorit azzäzännä bä-qalu kämä ʾi-nəsgəd lä-baʿəd zä-ənbälä lä-baḥtitu. Wä-bä-ḥadas kaʿəbä arʾayännä kəśutä bä-məgbaru-ʾa wä-azzäzännä kämahu nətlu asäro-ʾa.[123]
>
> The saint said to those whom he sent, "Tell him (this): What is all this? The argument that says 'Many have done it' is weak. For greater than the deeds of many is the witness of God's word, which says, 'Heaven and earth will pass but my word will not pass.' For previously, he commanded us in the Torah by his words, that we should not prostrate ourselves before any other but before him only. And in the New Testament he showed us openly by his deeds and ordered us similarly to follow his footsteps."[124]

In MS H the Stephanites were ordered to prostrate themselves to the king. However, they adamantly refused to do so. As a result, they underwent severe persecutions and/or afflictions. Among these afflictions included: a) they were flogged as in: f. 5v^{a}, f. 72r^{a}, f. 110v^{a}, f. 137v^{a}; b) they were stoned as in: f. 2v^{a}, f. 3r^{a}, f. 125r^{b}, f. 127r^{b}, f. 129v^{a}; c) they had their hands or legs, breasts, tongues, ears and noses slashed or cut as in: f. 3r^{a}, f. 5v^{a}, f. 5v^{b}, f. 11r^{a}, f. 16v^{b}, f. 46v^{a}, f. 50v^{a}, f. 136v^{a}, f. 137v^{a}, f. 144v^{b}; d) they were deprived of food and drink as in: f. 59v^{b}, f. 105v^{a}; e) they were pierced with spears as in: f. 4r^{a}, f. 16v^{a}, f. 19v^{a}, f. 114r^{a}, f. 136r^{b}; f) they were burned their corpses as in: f. 2v^{a}, f. 13r^{b}, f. 50v^{b}, f. 53r^{a}, f. 59v^{a}, f. 60r^{a}; g) they were beheaded as in: f. 34v^{b}, f. 138v^{a}. The folios presented here are only instances, not a complete list.

2.2.3 Denial of Prostration before the Icon of St. Mary

The Stephanite movement was accused of the more serious charge of being against the cult of St. Mary (*Ṣärä Marəyam*), as well as the intercession of angels, saints, and martyrs. They were further accused of not venerating the cross.[125] Regarding the Stephanites' stand on the reverence of St. Mary, Getachew[126] states that the sect's position is not clear from their literature. In the early period of their movement when the Stephanites were ordered to prostrate themselves to Mary, they consistently answered saying, *Lä-Maryam-əssä sobä näsäggəd lä-wälda bä-həyyä nəräkkəba*, "As for Mary, we find her there while we prostrate ourselves to her Son."[127]

[123] Getatchew, 2006a, f. 102a-f. 102b.

[124] Getatchew, 2006b, pp. 65-66.

[125] Hailu, "Backgroudn Notes..", p.4

[126] Getatchew, 1983, pp. 98 and 100,

[127] MS I f.61r

Ǝsṭifanos is accused of being against the use of the "Prayer of Mary" known as *bartos*[128]. He says, "Only the '*My soul magnifies God*' (ታዕብዮ፡ ነፍስየ፡ ለእግዚአብሔር) is Mary's prayer." Hence, he was considered *ṣ́ärä Marəyam*.

The stephanites never refused in plain words to prostrate themselves to St. Mary as they did when it came to the question of the King. Although they recited the *Wəddase Maryam*- Praise of St. Mary, they themselves might not have been sure how to treat the icon of the Blessed Virgin and the Holy Cross. Nevertheless, at one instance the Stephanites almost accepted the king's command, Səgədu lä-Maryam, yet they did not prostrate, in the belief that this could never bring an end to their extermination by the king and the clergy of the established church.[129] Mss I (f. 62r) explains:

> Bä-sägid lä-Maryam-hi i-yyəḫaddəgännä wä-bäḫəttu [sic] yäḫassəs məknəyatä bä-zä yəqättəlännä. Məntä nəgbär. Sagidä-ssä lä-Marəyam Waläditä [sic] Amlak əmmä sägädənä i-yyaḥazzənänna.
>
> He will not leave us alone for prostrating ourselves to Mary, but he will rather look for [another] pretext to execute us. What shall we do? If we do prostrate ourselves to Mary, the God-bearer, he will not trouble us.

However, the Stephanites were frank about this question (səgdu lä-Maryam) only when discussing it with the prelate. Abba Gabrə'el asked them saying *wä-lä-mənt i-təsäggədu lä-Marəyam*, "Why do you not prostrate yourselves to Mary?" And they replied:

> Akko zä-räkäbnä qədmä-zə ənzä yətbähal, əsäggəd lä-Marəyam, zä-ənbälä zä-yətbähal, əsäggəd lä-Ab wä-Wäld wä-Mänfäs Qəddus.[130]
>
> We have not found it said [in the literature] before this [time]:"I prostrate myself to Mary", but [we have only found] it said: "I prostrate myself to the Father, the Son and the Holy Spirit."[131]

Here these monks may have been specifically referring to the *Waddase Marəyam* "Praise of Mary", and the *Säʾatat zä-Gəbṣ* or the Coptic Horologium, which contains hymns for the Blessed

[128] Getatchew, 2006a, f. 73a.

[129] Getatchew, 1983, p. 100.

[130] MS I (f. 63v)

[131] Getatchew, 1983, p. 101.

Virgin and petitions for her intercession. Two of these hymns constantly preserve the verb *sägädä* or *sägid* for God the Father, the Son and the Holy Spirit.[132]

Hailu[133] on his part agrees that the position of the first generation of the Stephanites on prostrating themselves to St. Mary, on venerating the Holy Cross, and on the intercession of the angels, saints and martyrs is not clear. The second generation of the Stephanites, however, disproved the charges by prostrating themselves before the icon of St. Mary and by venerating the Holy Cross in public. ʿƎzra was the one who exemplified this before the emperor Naʿod, saying:

> … Haymanotəyä-ssä Ab wä-Wäld wä-Mänfäs Qəddus. Wä-bä-əntä sägidə-hi lä-Marəyam wä-lä-mäsqäl waḥəd əsäggəd anä-hi wä-mämhəranəyä. Wä-bä-əntä mäsqäl-əhi azzäzu abäwinä liqawənt ənzä yəblu, lä-mäsqäləkä nəsäggəd [ʾo liqənä]. Wä-tənśaʾekä qəddəst näʾamən kʷəllənä. …Wä-yəbeləwwo laʾəkan səgəd-əkeʾa wä-ʾarʾəyänä haymanotəkä-ʾa bä-qədəmä kʷəllu gubaʾe. Wä-sobä rəʾəyä abunä ʿƎzra kenyawi śəʿälä əgzəʾətənä Marəyam wä-mäsqäl. Sobeha sägädä bä-astäfaṭəno məslä däqiqu bä-qədmä kʷəllu täʿayən.
>
> … "My faith is in the Father, the Son and the Holy Spirit. As to prostration before the image of St. Mary and the one Cross, both I and my teachers do prostrate ourselves". As for the Cross, our fathers, the doctors of the Church, commanded saying "We prostrate ourselves. O Lord! Before your Cross, and we all believe in your Holy Resurrection". … The emissaries then said to Ezra, "Prostrate yourself and demonstrate your faith in the presence of the whole assembly." When our father Ezra saw the image of our Lady Mary and of the Cross, he and his disciples immediately prostrated themselves before the whole assembly.[134]

2.2.4 Observance of Jewish (Saturday) Sabbath

The Stephanites were charged by their opponents with observing the Jewish Sabbath, Saturday, while breaking Sunday.[135] However, Ǝsṭifanos defended saying: "I don't break the Sabbaths. For the seventh day (Saturday Sabbath) is the commemoration for His rest, and Sunday is His Holy Resurrection."

> **ወይቤልዎ፡ ካዕበ፡ ዕለተ፡ ሳብዕት፡ ያከብር፡ ወዕለተ፡ እሑድ፡ ሠዐረ፡ ወሖረ፡ ፍኖተ፡፡ ወይቤሎ፡ ንጉሥ፡ ለቅዱስ፡ ትገብርኑ፡ ከመዝ፡፡ ወአውሥአ፡ ቅዱስ፡ ወይቤሎ፡ ኢይሥዕር፡ ሰንበታተ፡፡ እስመ፡ ዕለተ፡ ሳብዕት፡ ተዝካረ፡ ዕረፍቱ፡ ለእግዚአብሔር፡ ይእቲ፡፡ ወዕለተ፡ እሑድ፡ ትንሣኤሁ፡ ቅድስት፡ ይእቲ፡፡**

[132] Getatchew, 1983, p. 101.

[133] Hailu, (n.d.) *Background Notes on the Monastery of Gunda Gundi*, p. 4.

[134] *Ibid.*, pp. 4-5.

[135] Getatchew, 2006a, p. 73b; Getatchew, 2004, p. 94.

> Wä-yəbeləwwo kaʿəbä ʿəlätä sabəʿət yakäbbər wä-ʿəlätä əḥud śäʿarä wä-ḥorä fənotä. Wä-yəbelo nəguś lä-qəddus təgäbbər-ənu kämä-zə. Wä-ʾawśəʾa qəddus wä-yəbelo i-yəśəʿər sänbätatä. Ǝsmä ʿəlätä sabəʿət täzkarä ʿəräftu lä-Ǝgziʾabəḥer yəʾəti. Wä-ʿəlätä əḥud tənśaʾehu qəddəst yəʾəti.
>
> They also said to him, "He honors the seventh day, and he has violated Sunday, he traveled (on it)." The king said to the saint, "Do you act thus?" The saint replied, saying to him, "I do not violate the Sabbaths, for the seventh day is a memorial of the rest of God; and Sunday is (a memorial of) his holy resurrection."[136]

The question of the observance of the Jewish Sabbath, Saturday, was more of a tenet of the Ewosṭatewosites[137] than the Stephanites. It is likely that the controversy over the Sabbath in the Ethiopian Church was much older than the 14th century. Bishop Sawiros had requested Patriarch Cyril II (1077-92) to write to the Ethiopians, 'forbidding them to observe the customs of the Old Testament'.[138] The early position of the Alexandrian Church was not clear. However, according to Ibn al-Assal's Collection of Canons in 1238, they clearly rejected the observance of the Saturday Sabbath as a Jewish custom.[139]

During the reign of ʿAmdä Ṣəyon (1314-1344) a controversy arose on the question of observing the Jewish Sabbath; and the Coptic Church in Egypt rejected the Jewish customs practiced by Ethiopian Christians and passed a declaration to quit Saturday observance.[140]

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[136] Getatchew, 2006b, p. 46.

[137] The founder of the 'house' of Ewosṭatewos was the monk Ewosṭatewos (ca. 1273-1352). He was born in Tsəraʿ, a district of Eastern Təgray. His mother was Sənä Hiwet and his father Krəstos Moʿa, who was a noble family (Gädlä Ewosṭatewos: 1). As a baby his father gave him a name Maʿqäbä Egziʾ and after joining the monastery of Abba Danəʾel he was renamed Ewosṭatewos. In 1280 he went to his maternal uncle Abba Danəʾel, who was the Abbot of Däbrä Maryam in Gärʿalta, to study under him. He was professed monk by his uncle, probably in the community of Gärʿalta. He apparently left this community soon afterwards and established his own in Säraʾe. There, he was joined by many students (such as Absadi, Bäkimos, and Märqorewos) and taught vigorously until the arrival of Abunä Yaʿəqob whom he met on his way to the king's court in about 1337. Soon after this, Ewosṭatewos left the country, visited Cairo where he met Patriarch Benjamin (1327-39), and passed via the Holy Land Cyprus and Armenia, where he died fourteen years later. Ewosṭatewos left Ethiopia, accompanied by some of his followers, because he had religious controversies with the clergy. Immediately before his departure, there was an attempt on his life, organized by a rival group of the clergy in Säraʾe. He was even accused at the court of the patriarch by his fellow Ethiopian pilgrims of refusing to communicate with them and of observing the Sabbath as well as Sunday. (Taddesse, 1972, p. 207)

[138] Taddesse, 1972, p. 209.

[139] *Ibid.*

[140] Getatchew, in *CE*, p. 985a.

However, as I stated earlier the observance of the Jewish Sabbath is more of a tenet of the Ewosṭatewosites. The disciples of Ewosṭatewos observed both Sabbaths, Saturday and Sunday; but they did not enter into the the king's palace nor the abode of the metropolitans. As the reverence of the Sabbath was not allowed in the kingdom, and the Sabbath was rejected in the dominions of the patriarchs [of Alexandria], they did not receive Holy Orders. All those who observed the Sabbath were considered as Jews. Hence, they excommunicated them, and did not allow them to enter the churches.[141]

Since all the members of the 'house' of Ewosṭatewos were prohibited from taking Holy orders from the Egyptian prelate, these communities lived in almost complete independence from the rest of the Ethiopian Church. The locations of the first major communities established by the followers of Éwosṭatéwos were: Däbrä Maryam in Qohayin and Däbrä Dimah in Dämbälas, Däbrä Bizän on the eastern edge of the Hamasen plateau, and Gäbrä-Iyäsus's community of Däbrä San among the Fälasha in Infraz.[142]

Towards the turning of the fourteenth century, the formation of the organization of the followers of Ewosṭatewos had already taken shape. Though an official excommunication was declared against them, they had already gained a solid footing in the remote districts, where the direct influence of the Church was minimal. They slowly gained much prominence among the local people just like any other monastic group.[143]

The anti-Sabbath group had awaited the new bishop, Bärtälomewos (1398/9) who succeeded Abunä Sälama (1348-88), and gave him an up-to-date report on the growing influence of the Ewosṭatewosites in northern Ethiopia. He understood well the risky implications of this for the unity of his diocese. He, then, asked for the help of King Dawit (1380-1412.) in bringing the unruly 'house' of Ewosṭatewos back to stern Alexandrian discipline. In 1400, not long after the arrival of the bishop, Dawit sent messengers to summon the principal figures of the Ewosṭatewos party.[144]

[141] Taddesse, 1972, p. 210.

[142] *Ibid*., p. 212.

[143] Taddesse, 1972, p. 212.

[144] *Ibid*., p. 213.

King Dawit summoned Abba Filiṗos of Däbrä Bizän to a theological debate on the Sabbath. Similar emissaries were also sent to all Ewosṭathian communities, and many other 'disciples of Abunä Maʿəqäbä-Ǝgziʾ [Ewosṭatewos]' accompanied Filiṗos to the bishop's court in Amhara. Filiṗos and his fellows bravely defended the Sabbath at the assemblage in a similar way as Ewosṭatewos himself had defended it at the court of Patriarch Benjamin over half a century earlier. They unrelentingly rejected ceasing the observance of Sabbath. Consequently, they were chained at his orders; and they were told that they would be liberated only if they accepted the metropolitan's order.[145]

The anti-Sabbath, anti-Ewosṭatewos party within the Amhara clergy was guided by the influential Aqabe-Säʿat Säräqä-Bərhan of Ḥayq. As he was a close friend of King Dawit, he used all his best influence at court to help metropolitan Bärtälomewos against his opponents, Filiṗos and his fellows. As the Ewosṭatewosites adamantly refused to accept the orders of the prelate, Säräqä-Bərhan arrested their leader Filiṗos of Däbrä Bizän and put him under his close watch on the island of Ḥayq for a period of four years until he was finally freed after Säräqä-Bərhan's death in about 1403.[146]

In 1403, the Christian army had been triumphant in Adal and killed the Muslim king Säʾadädin and sacked the remote port of Zeila. Following this there was public rejoicing which was highly nationalistic and anti-Muslim in character and very little attention was given to the dreams of the Egyptian bishop. Finally, Zärʾa Yaʿəqob reaffirmed his father's (king Dawit's) sudden change of heart in favour of the 'house' of Ewosṭatewos saying:

> My father Dawit king of Ethiopia ... sent messengers so that they might bring back the disciples of Ma'iqäbä-Igzī from the areas where they had dispersed, and so that they enable them to re-enter their churches. The king's messengers did this, and the disciples of Ma'iqaba-Igzi returned to their [former] places. The king further commanded the disciples of Ma'iqäbä-Igzī to observe both Sabbaths as the Apostles had prescribed in the Sinodos.[147]

Towards the end of the reign of King Dawit, the Ewosṭatewosites seem to have had complete freedom of movement throughout the kingdom.[148]

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[145] *Ibid.*, p. 214.

[146] *Ibid.*, pp. 214-215.

[147] Taddesse, 1972, p. 216.

[148] Ibid., p. 217.

Zärʾa Yaʿəqob considered the Ǝstifanosites as heretics for observing the Jewish Sabbath. But the Ethiopian synod is in favor of the Ǝstifanosites for it says one should keep the Sabbath. Regarding this Getachew[149] observes, "For a church, like that of Ethiopia, which makes the Pseudo Apostolic writings the central basis of its authority, the heretics should be those who do not observe Saturday."

Zärʾa Yaʿəqob did not keep the Sabbath before his ascension to the throne. When he ascended to the throne he decided to end the controversy. He saw no harm allowing Christians to observe Saturday if that could unify his kingdom. Finally, at the Council of Däbrä Məṭmaq[150] (1450), the king asked metropolitans Michael and Gabriel about the reasons for abolishing the first Sabbath, for no such reasons were found in the Scriptures, in the Octateuch, in the books of the Prophets, in the Gospels or in the writings of the apostles. He made them aware that Peter and Paul laid down their reckonings in the Synodicon that Christians should work for five days and not do any work on Saturday and Sunday. Hence, the metropolitans repealed the declaration of their predecessors Sälama II (1348-1388) and Bärtälomewos (1398-1436) and abandoned the position decreed by the church in Egypt.[151]

2.2.5 Pursuing Strict Christian Morality and Asceticism

Many claimed that the root of the Stephanite movement lay in their genuine attempt to amend and correct the then seemingly unorthodox monastic life of the monks of their time. Danəʾel[152] over emphasize this as follows:

> Däqiqä Ǝsṭifanosites were [monks] who rose up to ask amendments to be done to some issues which were done in their time and to correct what they seem to them wrong. However, they were not church reformers as some people say.

[149] Getatchew, 1983, p. 110.

[150] "In 1450, that Zar'a- Ya'iqob convened a Council at his new church of Däbrä Miṭmaq in Shäwa. The two bishops, the followers of Éwosṭatéwos, and the abbots of the leading monasteries attended the council. The debate had already been exhausted in the previous years, and it appears that the gathering was principally intended for the formal reconciliation of the Éwosṭathians with the Egyptian bishops and their Ethiopian followers. The bishops formally authorized the observance of the Sabbath in the Ethiopian Church, and the Éwosṭathians agreed to receive Holy Orders from the Egyptian prelates (Taddesse, 1972, p. 230)."

[151] Getatchew, in *CE*, p. 985a-985b.

[152] Danəʾel, 2008 A.M., p. (EBS Special Gena Show, The Dekike Estifanos. Mp4)

When Ǝsṭifanos found that the monks of his time were not abiding by the order of the first monastic fathers, he became furious. Having seen how much the lives of the Ethiopian monasteries deviated from the laws which the monastic fathers had set, he began a 'revolution'. He said, "Let's us follow the doctrine and the laws; let our judgement be based on the books which have this order, 'Let God judge us!'" This argument shocked the monasteries of Təgray.[153]

After being expelled from the monastery of Q^{w}äyyäṣa, Ǝsṭifanos established his own monastery. However, he still continued to denounce the monks of other monasteries for their departure from the Holy Scriptures. He claimed that they transgressed the right monastic orders of: *Mäṣḥafä Mənk^{w}əsəna*, *Fəṯḥ Mänfäsawi* and the Synodos. Besides, a number of monasteries of his time owned large grants from kings, monarchs or governors. They made the sharecropper or tenant pay tributes like cattle, cereal or honey just like the landlords. This he condemned vigorously.[154]

Furthermore, the Stephanites were determined to speak out against those who declared themselves to be Christians but did not keep Christian principles; and they denied being in Communion with such people.[155] As mentioned in MS I (f. 65v), the Metropolitan asked them why they distance themselves from the rest of the Christians; and they replied:

> Ǝsmä säbʾa Itəyoṗṗəya i-yətʿaqäbu bä-śərʿatä abäwinä ḫawarəyat. Wä-əmä-hi əm amələko baʿəd wä-i-bäʾakbəro Sänbätat. Wä-bäʿalat zä-mäftəw. Wä-ʾi-əmaḫalä bä-ḫasät. Wä-ʾi-əm-säriq wä-ʾi-əm-zämməwo. Wä-ʾi-əm-qätilä näfəs. Wä-ʾi- əmzä yəmäsəlo lä-zəntu.
>
> [We disassociate ourselves from them] because the people of Ethiopia do not abide by the law of our Fathers the Apostles, be it concerning the worship of other gods or the observance of the Sabbaths [sänbätat] and other holy days [whose observance] is required, or swearing falsely or stealing or fornication/adultery [zämməwo] or murder or whatever [sin] resembles this.[156]

[153] Getatchew, 2010, p. 33.

[154] Kahsay, (EBS Special Gena Show, The Dekike Estifanos. Mp4)

[155] Getatchew, 1983, p. 104.

[156] *Ibid.* pp. 104-105.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Methodology

I couldn't find enough manuscripts for a critical edition, even though I carried out three field trips to Däbrä Ṣəyon (Zəway Island) in December 2013, Marəyam Dibo (in Təgray) in October 2014 and G^{w}ənda G^{w}əndo in July 2014. Consequently, I decided to edit one crucial manuscript of the Stephanite movement, that is, Gädlä Abäw wä-Aḫaw [Fourth Part]. Thus, this dissertation presents a diplomatic edition of Gädlä Abäw wä-Aḫaw [Fourth Part]. Though the gädl itself is a codex unicus, I also consulted many other manuscripts including Gädlä Ǝsṭifanos, Gädlä Abäkəräzun, Gädlä ʿƎzra, Gädlä Gäbrä Mäsiḥ [II], Gädlä Isayəyyas, Gädlä Mäzgäbä Səllase, Mäṣḥafä Bərhan, Mäṣḥafä Milad, Mäṣḥafä Səllase, Gädlä Abäw wä-Aḫaw (EMML 4) and Gädlä Aḫaw (GG006) for my historical and theological analysis of the gädl. Moreover, I conducted key informant interviews to supplement the historical and theological background of the Stephanites.

3.1.1 Codex Unicus

When the tradition has preserved one and only one manuscript, the philologist is forced to reproduce this *codex unicus*. In this case s/he can choose among three possibilities:

1) *Mechanical edition*, namely the photographic reproduction (*facsimile edition*) of the manuscript.

2) *Diplomatic edition*, namely the non-photographic reproduction of the manuscript without any changes, including mistakes and graphic features.

3) *Interpreting edition*, namely the reproduction of the manuscript provided with corrections made by the editor.

In the last case the apparatus will host all the forms shown by the manuscript, including mistakes and graphic features.[157]

Of the above three possibilities I chose to use the diplomatic edition for my edition of Gädlä Abäw wä-Aḫaw [Fourth Part].

3.1.2 Key Informant Interviews

I recorded information and oral traditions about the Stephanites from key informants using open-ended interviews and I transcribed the recordings. I used the data to supplement the historical and theological background of the Stephanites. I interviewed the following key informants: Abba Lämläm Wäldä Səlasse (twice), Liqqä liqawənt Yared Kasa, Mämhər Gäbräkidan Dästa, Mälʾakä Tabor Täšomä Zärihun, Zämänfäs Gäbrä- Ǝgziʾabəḥer.

[157] Prof. Gianfrancesco Lusini's lecture notes

CHAPTER FOUR: PHILOLOGICAL AND LINGUISTIC ENQUIRIES

4.1 Philological Enquiries

4.1.1 Description of Manuscripts Used for the Study

Gädlä Aḫaw /**ገድለ አኀው**/ which means Acts of the Brothers is a collective name given to the acts of the brothers and fathers of the Stephanites. It was Abäkärazun, the first abbot of Gunda Gundo, who advised his disciples to dutifully record their activities and struggles with secular authorities in this succession of hagiographies. Habtu (unpublished article, p.3) puts Abäkəräzun's advice as follows:

> **ወኵሉ ጻማሆሙ ለእለ እምቅድሜክሙ ጸሐፍዎ ይእዜ ከመ ይኩን ስምዐ ለእለ እምድህሬክሙ ወከመ ርእዮሙ ይትፈሥሑ ቦቱ ወይግበሩ ከማሁ።**
>
> Wä-k^{w}əllu ṣamahomu lä-əllä əm-qədmekəmu ṣäḥafəwo yəʾəze kämä yəkun səmʿa lä-əllä əm-dəhrekəmu wä-kämä rəʾəyomu yətfäṣḥu bottu wä-yəgbäru kämahu.
>
> Write now all the contending of those (the brothers) who have come before you, so that it may be a testimony for those who come after you so that they may rejoice on seeing it and do likewise.

4.1.1.1 Description of MsH, Gädlä Abäw wä-Aḫaw [Fourth Part] /ገድለ፡ አኀው፤ ክፍል፡ ራብዕ/[158]

My sigla for this Ms is H. This is the base text for the study.

Inc. **በስመ፡ አብ፡ ወወልድ፡**… In the name of the Father, and the Son

Des. …**እዴሁ፡፡** his hand.

- Shelf mark: 300/C_3-IV-153;
- The material is a parchment;
- Binding is wooden plates covered with leather;
- Dimensions: 24cm x 17cm x 9.5cm;

[158] Gädlä Abäw wä-Aḫaw [Fourth Part] (my sigla H) is found in the monastery of Gunda Gundo. It is microfilmed by HMML project no. GG006. My supervisor, Prof. Orin Gensler bought the microfilm for me from HMML

- Age: There is no colophon and or other clues to date the Ms. But according to Uhlig's paleographic evidence the Ms can be dated to late 15th century.
- Number of pages including guard leaves and blanks: 3+148+2;
- Hands: The Ms seems to had been written by one hand or scribe.
- Disposition of the writing: 2 columns; 23 to 26 lines
- Writing typology: Based on the Uhlig's division script of Ethiopic Mss, it is rounded script (mid 15th c.-mid 16th c). ,
- Special features (red ink words, erased lines etc.): The MS uses red ink for **እግዚእ** (Lord), **እግዚአብሔር** (God/Lord), **ማርያም፡ ወለመስቀል፡ ዋሕድ** (Mary and the one Cross), and to begin a new section **በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ፡፡** (In the name of the Father, the Son and the Holy Spirit, one God) and to show paragraphing **ወእምዝ** (then)…, **ወካዕበ** (and again, secondly)…, **ወበእንተዝ** (therefore/hence)…, **ወዓዲ** (again, secondly)…, etcetra), and for Ethiopic numerals (e.g. ፩, ፲,፻, etc.) and nine dots (፨) and **ቍም** (Amharic word which means "Stop here!"). The Ms has erased lines at f. 44v, f. 56v, f. 57v, f. 81v, f. 97r and f. 105v.
- Illustrations and decorations: The Ms has *ḥarägat* f.1r, f.62r, f.68r and f.115r.
- General conditions: The manuscript is moderate. However, there are some spots and holes. The handriting is good and neat.

This manuscript incorporates four major sections:

Section 1: Gädlä Abäwinä wä-Aḫawinä Kəddusan /The acts of our holy fathers and brothers/ (ff. 1r-61v). This section is to be read on Säne 25.

Section 2: Gädlä Bärtälomewos /The acts of Bärtälomewos/ (ff. 62v-77v). This section is to be read on Ḥämle 25.

Section 3: /Gädlä Kəddusat Anəst /The acts of the holy nuns/ (ff. 78r-114v). This section is to be read on Näḥase 25.

Section 4: Gädlä Abäwinä Kəddusan Gärzenawiyan /The acts of our holy Gärzenawiyan fathers/ (ff. 115r-148v). This section is to be read on Mäskäräm 25.

It is not clear whether to consider Gädlä Abäw wä-Aḫaw [Fourth Part] a multiple text or not. The manuscript begins by saying "**ክፍል፡ ራብዕ፡ እመጸሐፈ፡ ገድሎሙ፡ ወስምዖሙ፡፡ ለአበዊነ፡፡ ወአኃዊነ፡ ቅዱሳን**" which means "fourth part or section of the book of the acts and martyrdom of our holy fathers and brothers". From this we can understand this to be a continuation of the *Gädlä Abäw wä-Aḫaw*, EMML 4 or IES 496, which says, "This is the third part of the book of the acts and martyrdom of our holy fathers and brothers who are holy martyrs" at f. 104r. Each section of Gädlä Abäw wä-Aḫaw [Fourth Part] is presented in such a way as to be read continuously on the 25th day of the months Säne to Mäskäräm. This argues that it is a single manuscript. However, the inclusion of Gädlä Bärtälomewos makes it appear to be a multiple manuscript. I asked this to *Abba* Lämläm Wäldä Səllase, vice abbot of monastery of Gunda Gundo, and he told me that Gädlä Bärtälomewos was included in this MS, Gädlä Abäw wä-Aḫaw [Fourth Part], because *abunä* Bärtälomewos was involved in various conflicts with the king being on the side of Ǝsṭifanos.

4.1.2 The Biography of Bärtälomewos

This present Gädlä Bärtälämewos[159] occupies ff. 62r-77v (*ff. 66r to 81v)[160] in the Stephanite Geez Collection (Gädlä Abäw wä-Aḫaw [Fourth Part]) from Gunda Gunde in Təgray.

The act of Bärtälämewos brings new elements to what was known about the origin of the Stephanite movement.

The top of f. 62r (*65r) has the reading for the second of Hamle. The first explicit statement of the act of Bärtälämewos appears on folio 62rb (*65rb):

> **ወዘንዜኑ፡ እምዜና፡ ገድሉ፡ ወስነ፡ ኂሩቱ፡ ለአብ፡ ብፁዕ፡ አቡነ፡ በርተሎሜዎስ፡ መምህረ፡ ንጽሕ፡፡ ወትሩፈ፡ ምግባር፡፡**
>
> Wäzä-nəzenu əm-zena gädlu wä-sənä ḫirutu lä-ʾab bəṣuʿə abunä Bärtälomewos mämhərä nəṣḥ wä-tərufä məgbar
>
> And we narrate from the acts and the beauty of the goodness of the holy father Bärtälomewos who is father of purity and plenteous in deeds.

[159] This biography is presented based on Beylot's (2000) paper: *Bref aperçu des Actes de Bartalomēwos moine stéphanite du XV^e siècle* (Brief Overview of the Acts of Bärtälämewos Stephanite Monk of the Fifteenth Century) and *the act of Bärtälämewos* in the MS HMML, GG006.

[160] *based on Beylot's folio number

Who was Bärtälämewos?

Bärtälämewos is described as having been an illustrious person among kings and princes. “The queens know him; the monks fear him and honour him because he was more elevated than all of them.” (f. 63r^{b}/*67r^{b}).

We should be careful not to identify him with *Abunä* (Metropolitan) Bärtälämewos, who lived during the reign of *aṣe* Yəsḥaq (1414–29) and died around 1438 during the reign of *aṣe* Zärʾa Yaʿəqob (1432–68) (Lusini, “Bärtälomewos”. *EAe* I (2003), p. 485b).

Bärtälämewos- the monk (the person under discussion)

Beylot wrote about Bärtälomewos as follows:

> Bartalomēwos, an Agame monk and Emperor Zär’a Yāʿəqob’s teacher before his accession to the throne, was a disciple of a monk Esṭifanos (1397/8 -1444) who was a famous leader of a religious and political dissident group. He suffered pains and was eventually tortured to death after 1444 for refusing to prostrate himself before the sovereign as Esṭifanos had taught him.[161]

However, the church scholar of G^{w}ənda G^{w}əndo called *Abba* Lämläm disagrees with the idea that “Bärtälomewos is an ʿAgamä monk.” Rather, he is from Shire and was an abbot of the Monastery of *Abunä* Ləbdyos.

Bärtälämewos- the monk (the person under discussion)

The monks who were enemies of Ǝsṭifanos wrote a letter of denunciation to the king which was entitled *Mäṣḥafä Bərhan wa-Mäṣḥafä Ṣəlmät* (“A letter of light and a letter of darkness”). They asked Bärtälämewos to carry this letter to the court because he was so well known (f. 63v-64r / *67v-68r).

> **ወነደ፡ ልቦሙ፡ በቅንአት፡ ወጸሐፉ፡ መጽሐፈ፡ ሕብል፡ እንተ፡ ትብል፡ መጽሐፈ፡ ብርሃን፡ ወመጽሐፈ፡ ጽልመት** (f. 63v^{a})።

> **ወይቤልዎ፡ ለአቡነ፡ በርተሎሜዎስ፡ አኀዛ፡ እስመ፡ ኪያከ፡ አዕበየ፡ እግዚአብሔር፡ እምኔነ፡ በምክርሂ፡ ወበጥበብሂ።። ወኪያከ፡ ያአምሩ፡ ወይፈርሁ፡ ነገሥት።። ወአብጽሐ፡ ለዛቲ፡ መልእክት፡ ቃልነ፡ ወንሕነሂ፡ ንገብር፡ ኵሎ፡ ፈቃድከ** (f. 63v^{b}) ።።

[161] Beylot, 2000, p. 117.

He accepted. The king asked him, “What does it mean **መጽሐፈ፡ ብርሃን፡ ወመጽሐፈ፡ ጽልመት** ‘a letter of light a letter of darkness’?” Bärtälämewos replied, “I don’t know. But I brought what they gave me.” Zärʾa Yaʿəqob said, “As to me I have heard that his teaching is orthodox and not like what the people say.”

Bärtälämewos waited for the king to dismiss him. Then, Nəburä əd Nob brought from Zärʾa Yaʿəqob a capital accusation against Bärtälämewos who made the mistake of defending himself, which damaged him in the king’s view (f. 64v/*68v).

Zärʾa Yaʿəqob accompanied this last statement with an order sending Bärtälämewos back to his monastery (f. 64v/*68v).

When he came back Bärtälämewos rendered an account of this mission and the king’s order (i.e. Tell the monks to make reconciliation with Ǝsṭifanos). The monks replied to him sharply that they didn’t want to reconcile with Ǝsṭifanos.

Ǝsṭifanos was accusing the monks of seeking honours and of putting their hope in the earthly king instead of the kingdom of heaven. Accusing them of acquiring land or property from the king, he refused to prostrate himself before the king (f. 65r and v /*69r and v).

Bärtälämewos went to beg pardon of Ǝsṭifanos. And in fact he ultimately linked his own fate to that of Ǝsṭifanos (f. 66r-68r /*70r-72r).

When the enemies of Ǝsṭifanos learnt that Bärtälämewos had become his disciple they became disturbed.

ወሶበ፡ አእመሩ፡ መነኮሳት፡ ከመ፡ ተራከቡ፡ ክልኤሆሙ፡ ተሳውኩ፡ ፈድፋድ።።

Sinoda said bad things about Ǝsṭifanos and Bärtälämewos and went to the king to denounce them, accusing them of conspiring together not to prostrate themselves before Zärʾa Yaʿəqob. The king then sent people to arrest Ǝsṭifanos.

Ǝsṭifanos was brought to a place designated by the king, and Bärtälämewos followed him (f. 73r and v /*69r and v). Zärʾa Yaʿəqob sent word to Ǝsṭifanos to come to him to discuss questions of faith. He ordered the prince of Šəre to forcibly send him (Ǝsṭifanos). Again Bärtälämewos accompanied Ǝsṭifanos.

When Bärtälämewos was interrogated by the king about the reason why he was in accord with Ǝsṭifanos, Bärtälämewos responded in a way that provoked the king's anger and he shared the charges and bad treatment.

Finally the king sent them to the monasteries; this is the same episode which the Acts of Ǝsṭifanos report in a different way, giving little place to Bärtälämewos but a large place to the theological debate. After a certain time Zärʾa Yaʿəqob sent for Ǝsṭifanos and Bärtälämewos. They were brought to Däbrä Maʿəṣo and were whipped (f. 71v).

The king once again ordered them through his heralds to prostrate themselves. If they did this, they would then be free to go back to their monasteries. They refused to prostrate themselves before anybody except the Father, the Son and the Holy Spirit even if they would be killed. Again they were driven away. (f. 72r /*76r).

Then Zärʾa Yaʿəqob had them brought back before him. Ǝsṭifanos was separated from his disciples and from Bärtälämewos who followed him. Bärtälämewos was well guarded on the way. The king gathered together those who had remained on the road in chains and those who were in their monasteries. They brought them to the camp of the king who tried to convince Bärtälämewos to abandoned Ǝsṭifanos and his companions.

The king asked Bärtälämewos why he was in agreement with Ǝsṭifanos as regard not prostrating himself before Zärʾa Yaʿəqob's reign. Bärtälämewos answered that he only prostrated himself before God. He was badly mistreated. Bärtälämewos was separated from others and was sent alone but free into another region. Various disciples came with him to search him (f. 73v^{b}/*77v).

Later the king brought together the Stephanites as well as Bärtälämewos who he had caused to appear before him. The heroes (messengers of the king) inspected them to prostrate themselves before the king. They told him that there was no script that recommends this.

Bärtälämewos was brought to the region of Säg^{w}era. He was interrupted on a road by a monk by the name of Nob whom the king later named Käbäro Säyṭan. He [Nob] brought Bärtälämewos to the monastery. Nob was liked by the king the king also like Bärtälämewos who had been once upon a time the king's master. Thus, Bärtälämewos had once instructed Zärʾa Yaʿəqob in religious matters.

Nob took council with his fellows that they should bring Bärtälämewos on Saturday to the king; should make him prostrate before the king and bring him to the monastery (f. 74r and v/*78r and v).

They brought him before Zärʾa Yaʿəqob who tried to convince him to prostrate himself. Bärtälämewos responded to him sharply that if the king tried to convince him to prostrate himself by telling him that he knew the glory of his house; he knew that the house of the monks are honourable and various kings are abandoned to embrace the monasticism. He mentioned the name of Marqos the Däbrä Tormaq who was the king, Gärima of the Däbrä Mäṭara, the king of Rome, Kaleb the king of Aksum. (f. 75r and v / *79r and v) .

Long after, the king gathered the Stephanites and condemned them to torture with fire. Bärtälämewos died on Sunday the 25 of Ḥaziran or in Gəʿəz at the beginning of Ḥamle (f. 76r and 77v / *80r and 81v).

4.1.1.2 Other Sources or Manuscripts Used for the Study

1) Gädlä Aḫaw (ገድለ፡ አኃው). My sigla **G.** It is found in the monastery of Gunda Gundo. It is microfilmed by HMML project no. GG0013; however, I got access to it from a colleague, Dr. Gezae Haile, lecturer at Mekelle University, who photographed it with his own digital camera directly from the monastery of Gunda Gundo. This MS is badly damaged and is not complete. As I tried to check, it is a compilation of MS H (Gädlä Abäw wä-Aḫaw [Fourth Part]) and MS I (Gädlä Abäw wä-Aḫaw or EMML 4). It has the same reading with MS I starting at f. 39r[a] (since some 40ff are missing) upto the end (f. 154v) of this MS I though the folios are not complete. It has also same reading with MS H if we start reading at f. 116r to f. 159 of this MS G (Gädlä Aḫaw). I used this manuscript only to cross check some corrupted words as it was not complete and was badly damaged.

Parchment, (____? cm), ff. 159 (some 40ff. cut off or missing at the beginning), 2 columns, 18 to 26 lines, late 15th century.

2) Gädlä Abäw wä-Aḫaw (ገድለ፡ አበው፡ ወአኃው) (EMML 4). My sigla is **I.** It is found at the Institute of Ethiopian Studies. Both the *gädl* itself (the parchment) and its microfilm copy are available to here. It is microfilmed from the monastery of Däbrä Gärzen (Gunda Gundo); evidently the parchment was loaned to the IES from Däbrä Gärzen. Macomber (1975:7) notes the description of this MS in the catalogue as follows (quoted from his catalogue):

"Inc. በስመ፡ አብ፡ ወወልድ፡… In the name of the Father, and the Son
Des. … ለግፉዓን፡፡ the oppressed.

Parchment, 23 x 16cm , ff. 162 (? - numbered 1 to 161, with 110 and 123 given to two leaves, 24 omitted and perhaps also 100-109), 2 cols. , 23to 25 lines, late 15th c.

1) Ff. 1a-13b:[162] The Combat of the Holy Fathers and Brothers who Dwelt at Dabra Garzen [Gadla abawina wa-aḫawina qedusan …ella neburan westa Dabra Garzen…]. To be read on the 25th of Tahsas.

2) Ff. 15a-111b: The History of Our Father St. Stephen and all his Disciples [zēna abuna qedus … Esṭifanos… wa-za-k^{w}ellomu daqiqu]. All to be read on the 25th of Tahsas.

3) Ff.112a-161b: The third part of the Combat and Witness of our Holy Fathers and Brothers [Kefl śales em-meṣḫafa gadlomu wa-semcomu la-abawina wa-aḫawina qedusan]. To be read on the 25th of Magābit.

Minature: Front cover: A mounted warrior.

Illumination, ff. 1a, 15a, 43a, and 112a.

Rubric scarcely legible at times.

F. 14ab blank.

Ff. 99b-109a not filmed. Also a miniature at the end, probably on the rear cover.

Ff.143b-144a filmed twice."

3) **Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo** [Printed Text- which was published in 1996 A.M. by Mämhər wa-maḫbär zä-Gunda Gundo Däbrä Gärizan Marəyam Gädam.] My sigla is E.

4) **Däqiqä Ǝsṭifanos 'Bähəgg Amlak'(2nd ed.) [**Printed Text- Getatchew Haile's 2010 edition]. My sigla is M.

5)**The Gəʿəz Acts of Abba Ǝsṭifanos of G^{w}əndag^{w}ənde** [Printed Text- Getatchew Haile's 2006 edition]. My sigla is L.

6) **Gädlä Abäkəräzun** [digitized by the researcher from the monastery of Maryam Dibo]. My sigla is A.

7) **Gädlä Gäbrä Mäsiḫ [II]** [digitized by the researcher from the monastery of Maryam Dibo]. My sigla D.

[162] Macomber uses '*a*' and '*b*' for the recto and verso of the vellum of the MS respectively.

8) **Gädlä Abunä Mäzgäbä Səllase** [Pinted Text- which was published by Monastery of Fäqada Däbrä Bərhan Kəddəst Maryam and Abunä Mäzgäbä Səllase]. My sigla F.
9) **Life of Ezra of Gunda Gunde** /by Andre Caquot/ [Printed Text]. My sigla is C.
10) **Les Actes d'Isaïe de Gunda-Gundé** /by Aleksander Ferenc/ [Printed Text]. My sigla N.

Name of the MS	Owning Library	Sigla
Gädlä Abäkəräzun	Monastery of Maryam Dibo	A
Gädlä Aḫaw /HMML, GG006/	Monastery of Gunda Gundo	G
Gädlä Abäw wä-Aḫaw /EMML 4, IES 496/	Institute of Ethiopian Studies (IES), AAU	I
Gädlä Abäw wä-Aḫaw [Fourth Part] /HMML, GG006/	Monastery of Gunda Gundo	H
Gädlä Abuna Ǝsṭifanos zä-Gunda Gundo [Printed Text]	Monastery of Gunda Gundo	E
Däqiqä Ǝsṭifanos 'Bähəgg Amlak'(2nd ed.) [Printed Text]	Getatchew Haile	M
The Gəʿəz Acts of Abba Ǝsṭifanos of Gʷəndagʷənde [Printed Text]	Getatchew Haile	L
Gädlä Gäbrä Mäsiḥ [II]	Monastery of Maryam Dibo	D
Gädlä Abunä Mäzgäbä Səllase [Pinted Text]	Monastery of Fäqada Däbrä Bərhan Kəddəst Maryam and Abunä Mäzgäbä Səllase	F
Life of Ezra of Gunda Gunde /By Andre Caquot/ [Pinted Text]	Andre Caquot	C
Les Actes d'Isaïe de Gunda-Gundé /by Aleksander Ferenc/ [Pinted Text]	Aleksander Ferenc	N

4.1.3 Features of Manuscript H

Structurally MS H, Gädlä Abäw wä-Aḫaw [Fourth Part], as mentioned earlier is a late 15th-century wooden plate parchment which is decorated with an interesting *ḥaräg.* The handwriting is good and neat. However, the Ms is full of errors. The scribe commited various errors such as punctuation, scribal, orthographic, dittographic and haplographic errors. The the errors of the Ms and philological enquiries are discussed in detail below.

4.1.4 The Problem with False Numbering

The manuscript under study, Gädlä Abäw wä-Aḫaw [Fourth Part], has 148 folios but they are misnumbered. Presumably, it was the person who digitized this MS who gave wrong folio numbers for the actual MS before s/he digitized it. S/he started putting folio numbers for the actual (original) MS with number 1 and continued up to 32 but then s/he wrote 23 instead of 33 and continued numbering this way up to the end (148). Besides, the scribe copied f. 78 (f. *68) twice, numbering each copy as f. 68 (really 78). Thus, the sequence on the actual MS H is: 1,2,3,…32,23,24,25,26,27,28,29,30,31,32,33,…148. Then s/he paginated the whole MS with its false numbering. Note that 10 folio numbers are repeated.

In this thesis I have used the correct numbering. The first 22 folios **(f. 1r- f. 22v)** of this MS automatically have a correct numbering in my edition. The problem with false numbering starts with **f. 33r** as this folio is wrongly numbered 23 instead of 33; evidently the scribe forgot he was counting "thirties" and mistakenly jumped back to "twenties". To check the corrected folio numbers **f. 33r- f. 148v** in my edition, you can get them on the original MS by subtracting 10. As noted ff. 23-32 appear twice in the original pagination.

For instance: 1) **f. 33r** in my edition means [33-10=23] **f. 23r** in the original MS. [N.B. but this 23 is the second repeated or false 23]

2) **f. 55v** in my edition means [55-10=45] **f. 45v** in the original MS.

3) **f. 124r** in my edition means [124-10=114] **f. 114r** in the original MS.

4.1.5 Punctuation Marks

Punctuation marks in this corpus include: two dots (፡), three dots (፧), four dots (፨), nine dots (፠), ፡፡═══፡፡ and ፠═══፠. The two dots are used to separate words, and four dots are used

at the end of a sentence. The nine dots are sometimes used inconsistently at a place where four dots are needed. Morever, he used this ⁘═══⁘ or ⁞⁞═══⁞⁞ (only once) to separate paragraphs.

As we shall see later in the examples the scribe of MS H didn't give due attention to proper use of the two dots to separate one word from the other. The scribe sometimes even used the two dots inside a single word, splitting it into meaningless morphological units. Such instances are very common throughout the corpus. At times he combined two words together forgetting the two dots. In addition he used the four dots not at the end of the sentence but at phrase level in many cases. Let us look some instances of improper uses of the two dots.

A. Canonically, numbers used as adjectives or determiners should not be separated with two dots, but in this MS they are.

- (f. 1v[b]) **፩፡ እኖ** should be written as **፩እኅ**, "one brother". However, if the number **፩** is written out in words (**አሐዱ**), there should be two dots in between like this "**አሐዱ፡ እኅ**". Or if the Gəʿəz number does not modify a noun, it is written with two dots like this: "**፩፡ እምቀዲሙ**" "one before him" as in (f. 5r[b]).
- (f. 2v[a]) **፩፡ ምሥያጥ** should be written as **፩ምሥያጥ**, "one market".
- (f. 2v[a]) **፳፡ ወ፩፡ ለወርኀ** should be written as **፳ወ፩ለወርኀ**, "21st of the month".
- (f. 2v[b]) **፬፡ መነኮሳይታ** should be written as **፬መነኮሳይታ**, "four nuns".
- (f. 8r[b]) **፪፡ ለታስሪን** should be written as **፪ለታስሪን**, "2nd of Tasrin".
- (f. 9v[b]) **ለ፬፡ አኃው** should be written as **ለ፬አኃው**, "for 4 brethren".
- (f. 11v[a]) **፰፡ ለኀዳር** should be written as **፰ለኀዳር**, "8th of Ḫədar".
- (f. 16r[a]) **፲፡ ወ፰፡ መነኮሳይታ** should be written as **፲ወ፰መነኮሳይታ**, "18 nuns".
- (f. 16r[a]) **ወ፩፡ እኖ** should be written as **ወ፩እኅ**, "and one brother".
- (f. 19v[b]) **ለ፡ ፫፡ ቅዱሳን** should be written as **ለ፫ቅዱሳን**, "for 3 saints".

B. Suffixed pronouns and suffixed particles should not be separated from their stem or root.

Particle: (f. 1v[b]) **ወውእቱ፡ ኂ** should be written as **ወውእቱኂ**, "and he also".

(f. 15v[a]) **ወሕወትነ፡ ሂ** should be written as **ወሕይወትነሂ**, "and our life also".

- (f. 106v[a]) **ከመዝ፡ ኑ** should be written as **ከመዝኑ**, "how is it?"

Object: (f. 2v[a]) **ወአንበር፡ ዎ** should be written as **ወአንበርዎ**, “and they put him”.

(f. 57r[b]) **ወይምዕድዎ፡ ሙ** should be written as **ወይምዕድዎሙ**, “and they admonished them”.

Possessive: (f. 9r[b]) **ጉባኤ፡ ሆሙ** should be written as **ጉባኤሆሙ**, “their assembly”.

(f. 44v[b]) **ሕሊና፡ ከ** should be written as **ሕሊናከ**, “your thought”.

C. Prefixed conjunctions and/or prepositions should not be separated with two dots from the nouns.

- (f. 2v[b]) **ወለ፡ አሐቲሰ** should be written as **ወለአሐቲሰ**, “but one (fem.)”.
- (f. 8r[b]) **ወለ፡ ከልኡኒ** should be written as **ወለካልኡኒ**, “and for the other”.
- (f. 8r[b]) **ወበ፡ ግዕዝ** should be written as **ወበግዕዝ**, “in Gəʿəz”.
- (f. 8r[b]) **ወበ፡ ውእቱ** should be written as **ወበውእቱ**, “in that”.
- (f. 9r[a]) **ወዘ፡ መትሎሆሙ** should be written as **ወዘመትሎሆሙ**, “and their successors”.
- (f. 14r[b]) **ለለ፡፩፩** should be written as **ለለ፩፩**, “one for each”.
- (f. 14r[b]) **ወለለ፡ መጽኡ** should be written as **ወለለመጽኡ**, “everyone that comes”.
- (f. 14v[b]) **ወለ፡ ፩፡ ኒ** should be written as **ወለ፩ኒ**, “and for the one”.
- (f. 16r[a]) **ወለ፡ መነኮሳይታ፡ት፡ሂ** should be written as **ወለመነኮሳይታ፡ት፡ሂ**, “and for the nuns”.
- (f. 16r[b]) **ወበ፡ ጻማ** should be written as **ወበጻማ**, “and by affliction”.
- (f. 17v[a]) **ወበ፡ ፡ነይጥ** should be written as **ወበ፡ነይጥ**, “and by a deceit”.
- (f. 17v[b]) **ዘበ፡ ሰማያት** should be written as **ዘበሰማያት**, “in the heaven”.
- (f. 18v[b]) **ወ፡ ፩ኒ** should be written as **ወ፩ኒ**, “and the one”.
- (f. 24v[a]) **ለዘ፡ ዘበሎ** should be written as **ለዘዘበሎ**, “for the one who flogged him”.
- (f. 30r[a]) **ወበ፡ እንተሰ** should be written as **ወበእንተሰ**, “but regarding”.
- (f. 82r[b]) **ወበ፡ እንተ፡ ዝ** should be written as **ወበእንተዝ**, “thus, therefore”.

D. Negative markers (plus conjunctions) should not be separated from their respective verbs with two dots.

- (f. 9r[a]) **ወኢ፡ ዘነመነኵስ** should be written as **ወኢዘናመነኵስ**, “there is no one whom we ordain a monk”.
- (f. 12r[b]) **ወኢ፡ ጸነ** should be written as **ወኢጸነ**, “didn’t incline”.
- (f. 21r[b]) **ወኢ፡ ኮንኩ** should be written as **ወኢኮንኩ**, “I was not”.
- (f. 27v[a]) **ወኢ፡ ዐቀቦ** should be written as **ወኢዐቀቦ**, “he didn’t keep him”.
- (f. 67r[b]) **ዘኢ፡ ለአኮሙ** should be written as **ዘኢለአኮሙ**, “he didn’t send them”.
- (f. 68v[b]) **ዘአል፡፡ ቦ** should be written as **ዘአልቦ**, “without, not”.
- (f. 81v[a]) **ወኢ፡ ረከበ፡ ት** should be written as **ወኢረከበት**, “she didn’t get”.

E. The quotative marker “አ” should not be written separately.

- (f. 3v[a]) **ወእምረከብክምዎሙ፡ አ** should be written as **ወእምረከብክምዎሙአ**, “if you find them,”.
- (f. 21r[b]) **ንጉሥ፡ አ** should be written as **ንጉሥአ**, “(to) the king”.
- (f. 51r[b]) **ማርያም፡ አ** should be written as **ማርያምአ**, “(to) Mary”.
- (f. 53r[b]) **ንሕናሰ፡ አ** should be written as **ንሕነሰአ**, “but we”.
- (f. 53r[b]) **ኀርዩ፡ አ** should be written as **ኀርዩአ**, “(you) choose”.
- (f. 55v[a]) **ገዳም፡ አ** should be written as **ገዳምአ**, “(in a) monastery”.
- (f. 80r[b]) **ይብል፡ አ** should be written as **ይብልአ**, “he said”.

F. Splitting intended word into two separated morphological units which may or may not have meaning.

- (f. 27r[a]) **ወተ፡ዐቀቡ** should be written as **ወተዐቀቡ**, “and observe”.
- (f. 35v[b]) **ወበእንተ፡ ዝሰ** should be written as **ወበእንተዝሰ**, “therefore, thus”.
- (f. 40v[a]) **እግዚአ፡ ብሔር** should be written as **እግዚአብሔር**, “God”.
- (f. 51v[a]) **ወእሙ፡ ንቱኒ** should be written as **ወእሙንቱኒ**, “and they”.
- (f. 57v[a]) **ሐሙ፡ ስ** should be written as **ሐሙስ**, “Thursday”.
- (f. 65r[b]) **ወይቤ፡ ለኒ** should be written as **ወይቤለኒ**, “he told me”.
- (f. 70v[a]) **እምዕንባ፡ ዜ** should be written as **እምዕንባዜ**, “from insanity”.
- (f. 85v[a]) **ወመስተ፡ ዐግሥ** should be written as **ወመስተዐግሥ**, “and ascetic/patient”.
- (f. 100v[b]) **በህ፡ የ** should be written as **በህየ**, “they”.
- (f. 111v[a]) **ጸዊ፡፡ ሮሙ** should be written as **ጸዊሮሙ**, “carrying”.

- (f. 148r[a]) **በኃይ፡ ለ** should be written as **በኃይለ**, “by power”.

4.1.6 Philological Errors

4.1.6.1 Scribal Errors

The first and fourth orders of **ለ**, **ሐ**, **ሰ**, **በ**, **አ**, **ከ**, **ዘ**, **ደ**, **ጠ**, **ጸ**, **ፀ** are very difficult to distinguish throughout the *gädl*. Besides, he sometimes has difficulty in distinguishing the first versus the sixth order (**ሰ፣ ስ**) in a word. In many cases **ለ** and **በ** are very hard to distinguish.

At first I thought that the scribe of the *gädl* might be from Təgray but with a mother tongue interference causing him to write “yətbeqal” for “yətbeqäl” (for instance, in the Eastern Zone of Təgray and some other places of Təgray people say “qalo” for “qälo” [= roasted barley, wheat or corn,]; “qadam” for “qädam” [=Saturday]; “kafär” for “käfär” [= traditional hand-sewn basket-like container used for carrying figs] and so on). Or as Professor Getatchew[163] notes, the scribe might be from other regions of Ethiopia (other than the Semitic speakers of Təgray or Amḥara), most probably a non-Semitic speakers (for instance, Saho, Oromo, Kämbata, Wälayta, Hadiyya, Sidama, etc). Now I am convinced from the scribal errors he committed that the scribe of this *gädl* is a non-Semitic speaker. He writes:

- **አቃመ** /aqamä/ (f. 1v[a]) instead of **አቀመ** /aqämä /, “ he made them stand”
- **ቃዳሚ** /qadami/ (f. 5v[b], f. 10v[a]) instead of **ቀዳሚ** /qädami/, “before”
- **እንሳ** /ənsa/ (f. 21r[b]) instead of **አንሰ** /ansä/, “but you”
- **ወሚማ** /wä-mmima/ (f. 30v[a]) instead of **ወሚመ** / wä-mmimä/ , “or”
- **ኪያሁሳ** /kiyahu-sa/(f. 73r[a]) instead of **ኪያሁሰ** /kiyahu-ssä/, “but for him”. For further scribal errors see the following table.

[163] Getatchew, 2010, p. 47.

Table 2: Scribal Error

Folio No.	Corrupt word	Appropriate writing	Gloss
f. 1v[a]	ይትቤቃል	ይትቤቀል	avenge
f. 1v[a]	አቃመ	አቀመ	let (them) stand
f. 1v[b]	ቃዲሙ፡	ቀዲሙ፡	before/earlier
f. 1v[b], f. 5r[a], f. 5v[a], f. 71v[a]	ወአቃምዎሙ፡	ወአቀምዎሙ፡	they made them stand
f. 4r[a], f. 70v[b]	ቃዲሙ፡ኒ	ቀዲሙ፡ኒ	before
f. 4r[b]	ተቃትለ፡	ተቀትለ፡	they were killed
f. 5r[a]	ንሕናሰ	ንሕነሰ	but we
f. 5v[b], f. 10v[a] , f. 11v[b], f. 23v[a], f. 62r[b], f. 67v[b]	ቃዳሚ	ቀዳሚ	before
f. 6v[a]	ዐቃብት፡	ዐቀብት፡	guards
f. 7r[a]	ክፍላ	ክፍለ	kəflä (personal name)
f. 7v[a]	ቃሚፎቶ	ቀሚፎቶ	his affliction/torture
f. 7v[a]	አንታኒ	አንተኒ	you also
f. 8v[b]	ወጥምቃተኒ	ወጥምቀተኒ	and the epiphany
f. 9r[a]	ንሕናሰ	ንሕነሰ	but we
f. 9v[a]	አንተሳ	አንተሰ	but you
f. 10r[b]	ወአቃምዋ	ወአቀምዋ	they let her stand
f. 21r[b]	ቃሲስኑ፡	ቀሲስኑ፡	are you a priest
f. 21r[b]	እንሳ	አንሰ	I
f. 30r[b]	ዘይትፈቃድ	ዘይትፈቀድ	which is allowed
f. 30v[a]	ወሚማ	ወሚመ	or
f. 44r[b]	ወናዋ	ወነዋ	behold
f. 48r[a]	ሶበሳ	ሶበሰ	when
f. 51v[b]	አያር	አየር	air
f. 52v[b]	ወቃራንብተ	ወቀራንብተ	and eyelash or eyelid
f. 52v[b]	አቃሞሙ፡	አቀሞሙ፡	he made them stand
f. 53r[b]	አቃምዎሙ፡	አቀምዎሙ፡	they made them stand
f. 53r[b]	ንሕናሰአ	ንሕነሰአ	but we
f. 53v[a], f. 53v[b], f. 54r[a]	ክርስቲና	ክርስትና	Christianity
f. 53v[b]	ካመ	ከመ	as, like

Folio No.	Corrupt word	Appropriate writing	Gloss
f. 54v[a]	ይ፦ኔይሰና	ይ፦ኔይሰነ	it is better for us
f. 58v[a]	ወአቃምዎ	ወአቀምዎ	they made him stand
f. 65r[b]	አንታ፡	አንተ፡	you
f. 67r[b]	አበዊና	አበዊነ	our fathers
f. 67v[b]	ዘካማሁ፡	ዘከማሁ፡	like that
f. 70v[a]	እቃውም	እቀውም	I stand
f. 72v[b]	በሙቃተ፡	በሙቀተ፡	by the heat
f. 73r[a]	ኪያሁሳ	ኪያሁሰ	but him
f. 73r[b], f. 74r[b]	ወአንተሳ	ወአንተሰ	but you
f. 73r[b]	ቃዳሚኒ	ቀዳሚኒ	before
f. 73v[b]	ኪየየሳ	ኪየየሰ	but me
f. 74r[b]	ወአቃሞ	ወአቀሞ	he made him stand
f. 75r[a], f. 75v[b]	ወውእቱሳ	ወውእቱሰ	but he
75r[b]	አንታ፡ሳ	አንታ፡ሳ	but you
f. 75v[a]	እመሳ	እመሰ	if really, if
f. 77r[a]	ቃዋሚ	ቀዋሚ	lasting, permanent
f. 82v[b]	ማንፈስ	መንፈስ	spirit
f. 83r[a]	እስማ	እስመ	because, since
f. 84r[a]	ሒዋት፡	ሒወት፡	life
f. 86r[a]	እማሂ	እመሂ	be it this … or that
f. 133v[b]	ወመምህርናሂ	ወመምህርነሂ	and our teacher also

4.1.6.2 Orthographic Errors

The Gəʿəz language has twenty-six letters. These are: አ, በ, ገ, ደ, ሀ, ወ, ዘ, ሐ, ኘ, ጠ, የ, ከ, ለ, መ, ነ, ሠ, ዐ, ፈ, ጸ, ፀ, ቀ, ረ, ሰ, ተ, ጸ, ፐ. Out of these the interchanging of the following pairs/groups of letter in a word brings about orthographic errors and often meaning change. 1) [ሀ,ሐ,ኘ] 2) [ሠ,ሰ] 3) [አ,ዐ] 4) [ጸ,ፀ]. The scribe of Gädlä Aḫaw [Fourth Part] didn't pay serious attention to orthographic errors. He has committed many mistakes. To check whether the orthography of all the words found in this *gädl* are correct or appropriate I consulted Kidanä Wäld's (1948 A.M.) Mäṣḥafä säwasəw wä-gəss wä-mäzgäbä qalat ḥaddis (*A Book of*

Grammar and Verbs and a New Dictionary of Words); Leslau's (2010) *Concise Dictionary of Geʿez (Classical Ethiopic)*; and Dillmann's (2005) *Ethiopic Grammar* (2nd ed.). Here is a list of cases where misspelling causes a meaning change

1) Instead of **ወነፅሮሙ** "He destroyed them", the scribe wrote **ወነጽሐሙ** (f. 4v[a]). **ነፅነ** means "destroy", whereas **ነጽሐ** means "be clean".
2) Instead of **አሠረ** "path, sole of foot", the scribe wrote **አሰረ** (f. 9r[a]) "to tie".
3) Instead of **አስተምህረ** "he taught", the scribe wrote **አስተምሐረ** (f. 15v[b]) "he was merciful".
4) Instead of **ግእዞሙ** "their quarrel /disputing", the scribe wrote **ግዕዞሙ** (f. 40r[a]) "their nature, custom".
5) Instead of **ትሜረይ** "was stained", the scribe wrote **ትሴረይ** (f. 50r[a]) "was absolved or pardoned".
6) Instead of **ኖለዩ** "They thought/considered", the scribe wrote **ሐለዩ** (f. 56r[b], f. 65r[a]) "They sang; they bribed".
7) Instead of **ወስእነ** "he lacks", the scribe wrote **ወሥእነ** (f. 57v[b]) "he wore his shoe".
8) Instead of **ዘሰአልኩ** "that I requested or prayed", the scribe wrote **ዘሣአልኩ** (f. 70r[b]) "that I drew".
9) Instead of **ሐብል** "string, rope, cord", the scribe wrote **ኖብል** (f. 116r[a]) "be bold, dare".
10) Instead of **ርኑብ** "hungry", the scribe wrote **ርሑብ** (f. 137r[a]) "wide".
11) Instead of **አሐት** "one", the scribe wrote **አኃት** (f. 146v[b]) "sisters".

Table 3: Orthographic Errors

Folio No.	Corrupt word	Appropriate orthography	Gloss
f. 1v[a]	ኃራሁ	ሐራሁ	his soldiers
f. 1v[b]	ለአሐው	ለኦንው	to brethren
f. 3r[b]	ስዩምአ	ሥዩምአ	the governor
f. 3v[b]	ወኦዱ	ወየዱ	they went around
f. 4v[a]	ወነጽሐሙ	ወነፅኖሙ	he destroyed them
f. 5v[b]	ተንውሩ	ተሐውሩ	[do] you go
f. 5v[b]	ንኅነሰ	ንሕነሰ	but we
f. 6r[b]	በኅየ	በህየ	there
f. 7v[b]	ይቅስፍዎ	ይቅሥፍዎ	had them flog him
f. 8r[a]	ውሥጠ	ውስጠ	In
f. 8r[b]	ወስኒቦሙ	ወስሒቦሙ	[they] pulling
f. 8r[b]	ስዩም	ሥዩም	governor
f. 8r[b]	ንጉስ	ንጉሥ	king
f. 8v[a]	ወነስአ	ወነሥአ	and he took
f. 9r[a]	አሰረ	አሠረ	path, sole of foot
f. 9v[a]	ትሔይሱ	ትኄይሱ	you are better than
f. 15v[b]	አስተምሐረ	አስተምህረ	he taught
f. 17v[b]	አሐዝዋ	አንዝዋ	they caught her
f. 20r[a]	ወንኅነሰ	ወንሕነሰ	and we
f. 21v[a]	ወአሠረኒ	ወአሰረኒ	he arrested me
f. 22v[b]	ቱሥሕት	ቱስሕት	mixing, mingling
f. 23v[a]	ኀዘብከኑ	ሐዘብከኑ	do you think…?
f. 25r[a], f. 51v[a], f. 101v[b], f. 112v[a], f. 113v[b]	ንኅነ	ንሕነ	we
f. 25v[a], f. 108v[b]	አዋዲ	ዐዋዲ	herald
f. 26v[a]	ስርዓተ	ሥርዓተ	law, canon, doctrine
f. 26v[b]	አውደ	ዐውደ [ፍትሕ]	court of [justice]
f. 28r[b]	ወንጉስሰ	ወንጉሥሰ	but the king
f. 34r[b]	አንደ	አሐደ	one
f. 40r[a]	ግዕዞሙ	ግእዞሙ	their quarrel

Folio No.	Corrupt word	Appropriate orthography	Gloss
f. 40v[a]	ስጉፃን	ሥሑፃን	arrogant
f. 42r[a]	ወሐሳር	ወኀሳር	and misery
f. 50r[a]	ትሴረይ	ትሜረይ	was stained
f. 55v[a]	በሐቤሁ	በኀቤሁ	upon him
f. 55v[b]	ሰለሠ	ሠለሰ	three
f. 56r[a]	በደሕና	በዳኅና	well
f. 56r[b]	ኢንሕድግ	ኢንኅድግ	don't leave
f. 56r[b], f. 65r[a]	ሐለዩ	ኀለዩ	they thought/considered
f. 56r[b]	ወኢያሕጥኦሙ	ወኢያኅጥኦሙ	he didn't deprive them
f. 56v[a]	ይትፌስሑ	ይትፌሥሑ	they rejoice
f. 57v[a]	በስጋ	በሥጋ	by flesh
f. 57v[b]	ወሥእነ	ወስእነ	he lacked
f. 58r[a]	ኢትሕስሱ	ኢትኅሥሡ	do not look for
f. 60r[b]	ወሰጸርዎ	ወሠጸርዎ	they lacerated him
f. 62r[b]	ይፀሊ	ይጼሊ	he prays
f. 62v[b]	ሕጻጠ	ኀጻጠ	little
f. 63r[a]	ኀዲሰ	ሐዲሰ	new
f. 64v[b]	ወሐለየ	ወኀለየ	and he thought
f. 65v[b]	ሠማይ	ሰማይ	heaven
f. 66v[b], f. 79v[a], f. 82v[a], f. 146v[a]	አሰረ	አሠረ [አሠር]	trace
f. 68r[b]	ኀወፀ	ሐወፀ	he visited
f. 69v[b], f. 133v[b]	ንኅነሰ	ንሕነሰ	but we
f. 70r[b]	ዘሣአልኩ	ዘሰአልኩ	that i requested or prayed
f. 71r[b]	አሕሰርዎ	አኀሰርዎ	they humiliated him
f. 75r[a]	በሰናይ	በሠናይ	well, finely
f. 76r[b]	ይሜብሕ	ይሴብሕ	he praises/ let him praise
f. 76v[a]	ሌኃምሌ	ለሐምሌ	of Ḥämle
f. 77v[a]	ተነስት	ተነሥተ	it was ruined or destroyed
f. 78v[b]	አድሕነነ	አድኅነነ	redeem us

Folio No.	Corrupt word	Appropriate orthography	Gloss
f. 79r[a]	ወተሰየጠ	ወተሣየጠ	he practised trade
f. 80v[a]	አድሕኖቶን	አድኅኖቶን	their [3rd per. pl. fem] redemption
f. 80v[b], f. 85r[b], f. 88v[a], f. 144r[a], f. 144v[b]	ስርዐተ	ሥርዐተ(ሥርዓት)	doctrine, tradition
f. 80v[b], f. 83v[b] , f. 84r[b]	ስነ	ሥነ (ሥን)	goodness, beauty
f. 81r[a]	ሐበ	ኀበ	to
f. 81r[a]	ወኢትሕሥሢ	ወኢትኅሥሢ	you [2nd per. sing. fem] do not search
f. 81v[a]	ትሕሥሥ	ትኅሥሥ	she looks for
f. 82r[a]	ኀዋርያት	ሐዋርያት	Apostles
f. 82v[a]	ሰምሮ	ሠምራ	they agreed
f. 82v[a]	ይትሔየል	ይትኄየል	be powerful
f. 82v[a]	ወርሕ	ወርኀ	moon, month
f. 82v[b]	እመጽኀፈ	እመጽሐፈ	from the book
f. 83r[a], f. 86v[b], f. 135v[b], f. 146v[b]	ሰነይ	ሠናይ	good
f. 83r[a]	ወዘእምኀዲስኒ	ወዘእምሐዲስኒ	and from New [Testament]
f. 83r[a]	ወከሲቶተ	ወከሢቶተ	evident, visible
f. 83r[b]	ዕፁበተ	ዕጹባተ	astonishing
f. 84r[a]	ሕብስተ	ኀብስተ	bread
f. 84v[a]	ዐስሩ	ዐሥሩ	ten
f. 84v[b]	ማሕቶት	ማኅቶት	lamp, light
f. 84v[b]	በመንግስተ	በመንግሥተ	in the kingdom
f. 84v[b]	ለመንግስተ	ለመንግሥተ	for kingdom
f. 84v[b]	እምድሕረ	እምድኅረ	after
f. 84v[b]	ወእምድሕረ	ወእምድሕረ	and after
f. 84v[b]	ይትፈሳሕ	ይትፌሣሕ	he rejoices
f. 85r[b]	ማሕፈደ	ማኅፈደ	tower, fort
f. 85r[b]	ማሕበር	ማኅበር	association, assembly
f. 85v[a]	ሔር	ኄር	good, excellent
f. 85v[a]	ማሕበርከ	ማኅበርከ	your association

Folio No.	Corrupt word	Appropriate orthography	Gloss
f. 85v[b]	ወይትሐፀበ	ወይትጎፀጣ	they wash
f. 85v[b]	በሕፅበተ	በጎፅበተ	by the washing of
f. 86v[a]	ወሕደጥስ	ወጎደጥሰ	but few
f. 86v[a]	ድሕሬሁ	ድጎሬሁ	after him
f. 86v[a]	መሰረቶን	መሠረቶን	their base or model
f. 86v[b]	ወኢነስትት	ወኢንሥትት	let us not violate or abolish
f. 86v[b]	ትሔይሰነ	ትጌይሰነ	it is better for us
f. 87r[a]	ንኅነኒ	ንሕነኒ	we also
f. 87v[b], f. 130v[a]	ወአሕትዉ	ወአጎትዉ	light a lamp or a torch
f. 88r[b]	የሐድር	የጎድር	dwells or spends the night
f. 92r[b]	ስለሜ	ሥላሴ	Trinity
f. 92r[b]	አሰነያ	አሠነያ	they did better
f. 92r[b]	በስነ	በሥነ	by the goodness, beauty
f. 92v[a]	መሰረተ	መሠረተ	base, foundation
f. 94r[a]	ጎራጊት	ሐራጊት	rams
f. 94r[b]	ዘሰርዑ	ዘሠርዑ	who establish
f. 94r[b]	ዘኢሐለየ	ዘኢጎለየ	who didn't think or consider
f. 97r[b], f. 111v[b]	አፅበበ	አጽበበ	he tightened or put a strait
f. 100r[b]	ኢይጎውር	ኢይሐውር	he didn't go
f. 101v[b]	መሕለቅቶ	ማጎለቅቶ	his end
f. 104r[a]	ሐሊ	ጎሊ	think
f. 107v[a]	ሰገራት	ሠገራት	executioners, soldiers of the guard
f. 109r[a]	ወሐጥአን	ወጎጥአን	(and) sinners
f. 110r[a]	ዘትጎተኒ	ዘትሐተኒ	that you ask me
f. 111v[b]	ፅበተ	ጽበተ	pressure, strait
f. 116r[a]	ጎብል	ሐብል	string, cord, rope
f. 117r[a]	መቁኃን	መቁሐን	prisoners
f. 117r[a]	ብዙሐኒ	ብዙኃን	many, numerous
f. 117v[a]	ሳረራ	ሣረራ	he established it

Folio No.	Corrupt word	Appropriate orthography	Gloss
f. 118r[a]	ተሳረሩ	ተሣረሩ	they were established
f. 118r[a]	መስተሰህል	መስተሣህል	clement, merciful
f. 118v[b], f. 126r[a], f. 132v[a]	ስዩማነ	ሥዩማነ	governors
f. 119r[b]	አደ	ያደ	he went around
f. 119r[b]	ቀሰፋ	ቀሠፋ	he punished her
f. 119r[b]	በመቅሰፍተ	በመቅሠፍተ	by punishment
f. 120r[b]	በ፦ዘነ	በሐዘነ	by grief, sorrow
f. 120v[b], f. 129r[b]	ሐጥኡ	፦ጥኡ	they lacked
f. 121r[a]	ወሳረራ	ወሣረራ	he created it [the earth]
f. 122v[a]	ተሐሥሥ	ተ፦ሥሥ	you look for
f. 123r[b]	አሐዙ	አ፦ዙ	they began
f. 123v[b]	አ፦ቲ	አሐቲ	one [fem.]
f. 125v[a], f. 132v[a], f. 132v[b], f. 133v[b], f. 134r[b], f. 135r[a], f. 140r[a]	ሰራዊት	ሠራዊት	troops
f. 125v[b]	ተግ፦ሱ	ተግሕሡ	they retreated/stepped aside
f. 126r[a]	ለሕዳጣን	ለ፦ዳጣን	for few
f. 127r[a]	ወተንስኡ	ወተንሥኡ	they rose up
f. 127v[b]	፦ዊረ	ሐዊረ	walking
f. 128r[a]	ተሳረረ	ተሳረረ	was built
f. 128v[b]	ስላሴ	ሥላሴ	Trinity
f. 130r[a]	ሐይለ	ኃይለ	power, might
f. 130v[b]	ሐጢአት	፦ጢአት	sin
f. 131r[a]	ኢሐደጉ	ኢ፦ደጉ	they didn’t leave
f. 131r[b]	ለአሐው	ለአ፦ው	for brethren
f. 131r[b]	ሕዳጠ	፦ዳጠ	few
f. 131v[b]	ተሐይጠ	ተ፦ይጠ	he was deceived/persuaded
f. 132r[b]	ኃራ	ሐራ	soldiers
f. 132r[b]	ወሐሳረ	ወ፦ሳረ	and misery
f. 132v[b], f. 133v[a]	አሐዝዎሙ	አ፦ዝዎሙ	they caught them

Folio No.	Corrupt word	Appropriate orthography	Gloss
f. 133r[a]	እምሐበ	እምኀበ	from
f. 134v[a]	ሕዳጠን	ኀዳጠን	few
f. 135v[b]	ወይትሐፈሩ	ወይትኀፈሩ	they will be ashamed
f. 136v[a]	አሐው	አኀው	brethren
f. 136v[a]	ዘሐረየ	ዘኀረየ	who chose
f. 137r[a]	ዘሐለይክሙ	ዘኀለይክሙ	whom you thought
f. 137r[a]	ርሑብ	ርኁብ	hungry
f. 137r[b]	አሐዞሙ	አኀዞሙ	he caught them
f. 137v[a]	ወቀሰፍዎ	ወቀሠፍዎ	they flogged him
f. 138r[b]	አሐውየ	አኀውየ	my brethren
f. 138r[b]	ተንስአ	ተንሥአ	he stood
f. 139r[a]	የሐሥሥ	የኀሥሥ	he looks for
f. 139r[b]	ወረሐብ	ወረኀብ	and hunger
f. 140r[a]	አኀደ	አሐደ	one
f. 140r[a]	ተሰርዐ	ተሠርዐ	were set/established
f. 140v[a]	ወያሐልቅ	ወየኀልቅ	destroyed
f. 141r[b]	ወአሐዞሙ	ወአኀዞሙ	he caught them
f. 141v[a]	አሐዙ	አኀዙ	they hold
f. 141v[b], f. 142r[a]	ያሐስስዎሙ	ያኀሥሥዎሙ	they searched them
f. 141v[b]	ዘበጽኑ	ዘበጽሑ	they arrived
f. 143r[a]	አርሐወ	አርኀወ	he opened
f. 144r[a]	በትኅትና	በትሕትና	modesty
f. 145r[a]	አበኀነ	አብሐነ	he allowed us
f. 145v[b]	ያአወይዉ	የዐወይዉ	they cried
f. 145v[b]	ፃዕር	ጻዕር	suffering
f. 145v[b]	ወተአወዩ	ወተዐወዩ	she cries
f. 146r[b]	በሐቤሆሙ	በኀቤሆሙ	upon them
f. 146v[a]	ያሐሥሡነ	የኀሥሡነ	they searched us
f. 146v[b]	አኃተ	አሐተ	one
f. 146v[b]	ይሔይሶ	ይኄይሶ	it will be better for him
f. 148r[b]	ወፍሱሐን	ወፍሡሐን	the glad/joyful/pleasant

There is a discrepancy of writing of **the ancient** and **later period scribes** on the Causative Stems of the Personal Prefixes of the Imperfect (and Subjunctive) if their first radical is an Aspirates /Gutturals. The Aspirates or gutturals in Gəʿəz language are: **/እ/**, **/ዕ/**, **/ህ/**, **/ሕ/**, **/ኀ/** or /ʔ/, /ʕ/, /h/, /ħ/, /x/ respectively in IPA. For example, in **አመረ** /amärä/ the first radical **አ** is an aspirate. Let me compare this *gädl*'s ways of writing, with that of Kidanä Wäld Kəfle's (1948 A.M.) *Mäṣḥafä säwasəw wä-gəss wä-mäzgäbä qalat ḥaddis*, (modern book). However, before I compare these let me give the forms of word **አመረ** /amärä/ and **አእመረ** /aʾəmärä/ according to KWK[164].

1) **አመረ** /ammärä/ (**ይኤምር** /yəʾemmər/), "to point out, show demonstrate".
2) **አመረ** /amärä/ (**የአምር** /yäʾammər/፣ **ይእምር** /yəʾəmər/), "to know, understand".
3) **አእመረ** /aʾəmärä/ (**ያአምር** /yaʾammər/ ፣ **ያእምር** /yaʾəmər/), "He let someone know/understand".

Now let us see the Imperfect of the word **አመረ** /amärä/ with all the Subject Pronouns prefixes comparing the 15th-century (normal) spelling against KWK. The spellings given in Dillmann correspond to the 15th –century norm.

	KWK	**15th-Century Spelling**	**Gloss**
አነ	**እአምር**	**ኣአምር**	I know/will know
አንተ	**ተአምር**	**ታአምር**	You [2nd p.sg.m.] know/will know
አንቲ	**ተአምሪ**	**ታአምሪ**	You [2nd p.sg.f.] know/will know
ውእቱ	**የአምር**	**ያአምር**	He knows/will know
ይእቲ	**ተአምር**	**ታአምር**	She knows/will know
ንሕነ	**ነአምር**	**ናአምር**	We know/will know
አንትሙ	**ተአምሩ**	**ታአምሩ**	You [2nd p.pl.m.] know/will know
አንትን	**ተአምራ**	**ታአምራ**	You [2nd p.pl.f.] know/will know
ውእቶሙ	**የአምሩ**	**ያአምሩ**	They [3rdp.pl.m.] know/will know
ውእቶን	**የአምራ**	**ያአምራ**	They [3rd p.pl.f.] know/will know

The same is true for other words whose first radicals begin with aspirates. Examples: 1) **ሐረ** (*ሐወረ*) Cf. **ያሐውር/የሐውር**; 2) **ዐረፈ** Cf. **ያዐርፍ/የዐርፍ**; 3) **ኀለፈ** Cf. **ያኀልፍ/የኀልፍ**; 4) **ሀወከ** Cf. **ያሀውክ/የሀውክ**

[164] Kidanä Wäld, 1998 A.M., pp. 228-229.

Dillmann[165] argues that the correct or appropriate writing is **ያ**, **ታ**, **ኣ**, **ና**, (**ያአምር**, **ታአምር**, **ኣአምር**, **ናአምር**) and he considered those writings of the later scribes **የ**, **ተ**, **አ**, **ነ**, (**የአምር**, **ተአምር**, **አአምር**, **ነአምር**) as less accurate as follows:

> A farther deterioration in the mode of writing, in another but similar case, appeared later in less accurate manuscripts: the Personal Prefixes of the Imperfect (and Subjunctive), which in the Causative Stems are **ያ**, **ታ**, **ኣ**, **ና**, are written **የ**, **ተ**, **አ**, **ነ**, by later scribes, when the first radical is an Aspirate, because they clearly thought that an *ă* before an Aspirate is somewhat prolonged, without any farther notification being required, and that there is accordingly no difference in pronunciation between **ያዐርፍ** and **የዐርፍ**.

According to my observations, Dillmann's description does indeed correspond to the common usage of 15th-century scribes. Modern authors and grammarians of Gəʿəz; however, tend to favour like that of KWK , that is, **የ**, **ተ**, **አ**, **ነ**, (**የአምር**, **ተአምር**, **አአምር**, **ነአምር**). Hence, as this manuscript is a medieval manuscript it is not uncommon to find orthographic writings like that of Dillman. As a result, I didn't consider them as errors in my edition but as variants of writing. Followings are some examples but not all.

1. **ያአምር** (f. 1v[b])
2. **ናአምር** (f. 6r[a])
3. **ያሓውሩ** (f. 6v[a]), (f. 11v[a]),
4. **ታአምሮ** (f. 36v[a]), (f. 36v[b])
5. **ያአምሩ** (f. 37r[b])
6. **ታአምር** (f. 44v[a])
7. **ታአምን** (f. 44v[a])
8. **ታአምሪ** (f. 46v[b])
9. **ያኀሥሥ** (f. 48r[a])
10. **ወያሐልዩ** (f. 48r[b])

4.1.6.3 Dittographic Error

Dittography is the accidental, erroneous act of repeating a letter, word, phrase or combination of letters by a scribe or copyist. The scribe of this *gädl* committed some dittographic errors. This error is natural for any scribe, yet he had made relatively few errors of this kind as compared to other kinds of errors, for instance, orthographic error or subject-verb-agreement errors.

Examples:

1) (f. 4v[a]) **አምአምስጦ** instead of **አምስጦ**, "escape".

[165] Dillmann, 2005, pp. 91-92.

2) (f. 11v[b]) **ዘሐጣጣእኩ** instead of **ዘሐጣእኩ**, “that I lack”.
3) (f. 22r[a]) **አኃኃው**, instead of **አኃው** “brethren”. For a full list of the dittographic errors committed in this corpus see the following table.

Table 4: Dittographic Error

Folio No.	Corrupt word	Appropriate writing	Gloss
f. 4v[a]	አምአምስጦ	አምስጦ	escape
f. 11v[b]	ዘሐጣጣእኩ	ዘጎጣእኩ	that I lack
f. 22r[a]	አኃኃው	አኃው	brethren
f. 30r[b]	ውእእቱ፡	ውእቱ፡	was
f. 34v[a]	ለለእለ	ለእለ	to who(m)
f. 41v[a]	⌜እንተ፡ ይቤ፡ በእንቲአሆሙ·⌝ [repetition]	___	that he said about them
f. 51v[b]	ሰኰኰናሁ·	ሰኰናሁ·	his foot, forefoot
f. 56v[b]	ልልቦ	ልቦ	his heart
f. 57r[a]	ወአብጽሕሕዎሙ·	ወአብጽሕዎሙ·	they brought them
f. 58r[b]	ወአአበከረዙን	ወአበከረዙን	and Abäkäräzun
f. 58v[b]	ኢ.ያንተተጉ	ኢ.ያንተጉ	they didn't stop
f. 59r[a]	ወወእንዘ	ወእንዘ	while
f. 64r[b]	ወአወአስተዋዶዮ·	ወአስተዋደየ·	he accused him
f. 66r[a]	አሕሕስም	አሕስም	I worsen
f. 69r[b]	ዘዘይብል	ዘይብል	that says
f. 87v[b]	ንንትፌሣሕ	ንትፌሣሕ	we rejoice
f. 91r[a]	ውውእቱ፡	ውእቱ፡	is
f. 91r[b]	⌜ወእለሂ፡ ትትሚህሩ·⌝ [repetition]	___	those who learn
f. 96v[b]	ዘአዘአዘዝዎሙ·	ዘአዘዝዎሙ·	whom they commanded them
f. 100r[b]	እግግዚአብሔር	እግዚአብሔር	Lord or God
f. 104r[a]	ወይአውአውድ	ወይአውድ	he goes around
f. 109v[a]	ኢትሰግዱአአ	ኢትሰግዱአ	don't you prostrate?
f. 115r[b]	አአንብያሙ·	አንብያሙ·	their tears
f. 116r[a]	⌜ዘመን⌝ [repetition]	___	time, period
f. 116v[a]	⌜ቅንአተ⌝ [repetition]	___	jealousy
f. 135r[a]	⌜ኮነ፡ ነጐድጓድ፡ ዐቢይ፡ እምሰማይ፡ ወጸልመ፡ ወወርኀኒ፡ በሌሊት·⌝ [repetition]	___	it became great thunder in the sky [the sun] was darken and the moon at night
f. 137v[a]	⌜ወውእቱሰ፡ ኢ.ይቤለሙ፡ ኦሆ፡ ለፈቃዶሙ·⌝ [repetition]	___	but he didn't say okay to their will/wish

4.1.6.4 Haplographic Error

Haplography (from Greek: haplo- 'single' + -graphy 'writing'), also known as lipography, is a scribal or typographical error where a letter or group of letters that should be written twice is written once. The opposite of haplography is dittography. The scribe of this corpus (MS H) had the following haplographic errors. He wrote:

a) **ውእኖ** (f. 2r[a]) instead of **ውእቱ፡ እኁ**, "this/ that brother".
b) **ውእንበሳ** (f. 10v[b]) instead of **ውእቱ፡ አንበሳ**, "the lion".
c) **ለውእኖ** (f. 11v[b]) instead of **ለውእቱ፡ እኁ**, "for this/ that brother".
d) **ዝውእበዓት** (f. 61r[b]) instead of **ዝ(ንቱ)፡ ውእቱ፡ በዓት**, "this cave is".
e) **እትውስተ** (f. 71r[a]) instead of **እትዊ፡ ውስተ**, "[You] enter to".
f) **ምለዝኩ** (f. 71r[b]) instead of **ምስለ፡ ዝኩ**, "with that".
g) **ዘውፍኖት** (f. 72v[a]) instead of **ዘውስተ፡ ፍኖት**, "inside the street".
h) **አንተአምር** (f. 75r[a]) instead of **አንተ፡ ተአምር**, "You know".
i) **ስዕርእሱ** (f. 76r[a]) instead of **ስዕርተ፡ ርእሱ**, "his hair".
j) **ከንብጻሕ** (f. 88v[a]) instead of **ከመ፡ ንብጻሕ**, "toarrive".

Generally speaking he is not a good scribe. There are many, many errors of all sort.

4.2 Linguistic Enquiries

4.2.1 Sound Change

4.2.1.1 The change of first order [ä] to fourth order [a] or / ä / > /a/

In this corpus, MS H, there are various sound changes from /ä/ to /a/ most probably due to the scribe's mother tongue interference as s/he is a non-Semitic speaker. In the following examples, the words which are written in the first order are correct words of Gəʿəz.

Examples:

a) (f. 1v[a]) **ይትበቀል** /yətbeqäl / > **ይትበቃል** / yətbeq**a**l/, "he avenges"; / ä / > /a/.
b) (f. 1v[a]) **አቀመ** / aqämä / > **አቃመ** /aq**a**mä/, "he had them stand"; / ä / > /a/.
c) (f. 5v[b], f. 10v[a]) **ቀዳሚ** /qädami/ > **ቃዳሚ** /q**a**dami/, "before"; / ä / > /a/.
d) (f. 4r[b]) **ተቀትሉ** /täqätlu/ > **ተቃትሉ** /täq**a**tlu/, "they were killed"; / ä / > /a/.
e) (f. 5r[a]) **ንሕነሰ** /nəḥnässä/ > **ንሕናሰ** /nəḥn**a**ssä/, "they were killed"; / ä / > /a/.
f) (f. 6v[a]) **ዐቀብት** /ʿaqäbt/ > **ዐቃብት**/ ʿaq**a**bt/, "guards"; / ä / > /a/.
g) (f. 7v[a]) **አንተኒ** /antäni/ > **አንታኒ** /ant**a**ni/, "you also"; / ä / > /a/.
h) (f. 30v[a]) **ወሚመ** /wämmimä/ > **ወሚማ** /wämmim**a**/, "or"; / ä / > /a/.

4.2.1.2 The change [iya] to [əya] or [iyə] to [əyə]

There are also some examples of same sounds having two possible spellings. These changes are common even to any person in his/her daily writing. However, the first one in each of the following pairs is considered as correct one. The scribe of this MS made the following changes.

a) (f. 26v[a]) **ዘኢያእመረ** /zä-ʾ**i**-yaʾəmärä/ > **ዘእያእመረ** / zä-ʾ**ə**yaʾəmärä /, "he didn't know"; iya > əya.
b) (f. 27r[a]) **ወኪያክሙሰ** /wä-k**iy**akəmu-ssä/ > **ወክያክሙሰ** /wä-k**əy**akəmu-ssä/, "but for you"; iya > əya.
c) (f. 31r[a]) **ወኢይቅርቡ** /wä-ʾ**i-y**əqräbu/ > **ወእይቅርቡ** /wä-ʾ**ə-y**əqräbu/, "not to come closer"; iyə > əyə.
d) (f. 31r[b]) **ወኢይኔስሕ** /wä-ʾ**i-y**ənesəḥ / > **ወእይኔስሕ** / wä-ʾ **ə -y**ənesəḥ /, "will not repent"; iyə > əyə.

e) (f. 48v[a]) **ኢ.ያሪኮ** /ʾ**i**yariko/ > **እ.ያሪኮ** /**ə**yariko/, “Jericho”; iya > əya.

f) (f. 72v[a]) **ወኢ.ይቀ·ብል** /wä-**’i**yəq äbl/ > **ወእ.ይቀ·ብል** /wä-**’ə**yəq äbl/, “not diminished”; iyə > əyə.

g) (f. 76r[b]) **ወኢ.ያፍ·ጥ·ዎ** /wä-**’i**yaft äwo/ > **ወእ.ያፍ·ጥ·ዎ** /wä-**’ə**yaft äwo/, “he didn’t want”; iya > əya.

h) (f. 81r[a]) **ኢ.ይስዐር** /ʾ**i**-yəsʿar/ > **እ.ይስዐር** /ʾ**ə**-yəsʿar/, “he didn’t break”; iyə > əyə.

i) (f. 83v[a]) **ኪ.ያሁ·** /k**i**yahu/ > **ክ.ያሁ·** / kəyahu/, “for him”; iya > əya.

Other sound changes seen in this MS include the following:

- (f. 1v[a]) **ዲሆ** /diho/ > **ዲቦ**[166] dibo/; h > b.
- (f. 38r[a]) **ወአፈ.** /wäʾafä/ > **ወሀፈ.** /wähafä /; ʔ > h.

4.2.1.3 Deletion

In linguistics, a deletion or elision is the omission of one or more sounds (such as a vowel, a consonant, or a whole syllable) in a word or phrase. In Gəʿəz as it is a syllabically written language, we can have either a consonant or a syllable (consonant plus a vowel) deletion. We don’t have a vowel deletion. In this MS the scribe made many deletions. Examples:

- (f. 11r[b]) **ወገሪሁ·** /wägärihu/ to mean **ወእገሪሁ·** /wä-ʾəgärihu/, “his leg”. The deleted syllable is ʾə.
- (f. 12v[a]) **ይቲ:** /yəti/ to mean **ይእቲ:** /yəʾəti/, “she”. The deleted sound (consonant) is ʾə.
- (f. 12v[b]) **እለ·ቶ·** /ələtä/ to mean **እለ·ን·ቶ·** /əllontä/, “they”. The deleted sound (consonant) is /n/.
- (f. 19r[a]) **ምስነ** /məsnä/ to mean **ምስሌነ** /məslenä/, “with us”. The deleted sound (syllable) is /-le/. For the complete list of deletions of the MS look at the table below.

[166] Today, there is a place called Maryam Dibo, a Stephanite monastery, in Eastern Təgray which is some 20 kms east of Wuqro. I suggest that *Diho* might be its ancient name.

Table 5: Deletion

Folio No.	Word containing deletion	Correct writing	Gloss
f. 11v[b]	ወቤሃ	ወሶቤሃ	at that time
f. 16v[b]	ራሐ	እራሐ	palm of hand
f. 19r[b]	ወለእክቱኒ	ወለእልክቱኒ	and for them
f. 19v[a]	ወለንሥ	ወለንኡሰ [ክርስቲያን]	neophyte
f. 27r[b]	ኢትፍሁ	ኢትፍርሁ	do not fear
f. 29r[b]	ወዕበ	ወካዕበ	and secondly
f. 34v[a]	ይኩ	ይኩኑ	let them be
f. 43r[b]	በዊነ	በከዊነ	being
f. 52r[b]	ወወገር	ወወገርዎ	they stoned him
f. 56v[b]	እምሀር	እምሀገር	from country
f. 62r[a]	ቅመ	ቅድመ	before
f. 63r[b]	ይትሌል	ይትሌዐል	be superior
f. 64r[a]	ወበእንሰ	ወበእንተሰ	but regarding
f. 67r[a]	ዘሀለ	ዘክሀለ	who is able
f. 67r[b]	እበለ	እንበለ	without
f. 68r[a]	ዘጽሐ	ዘበጽሐ	who reached
f. 68r[b]	ዘምላ	ዘምስለ	together with
f. 69v[b]	ውተዉ	ወአተዉ	they entered
f. 70r[b]	እዘ	እንዘ	while
f. 70r[b]	ከልን	ካልአን	others
f. 70v[a]	እምጽተ	እምጽአተ	the coming of
f. 70v[b]	እንበነ	እንበይነ	for the sake of
f. 71r[a]	ወነኒ	ወለነኒ	for us
f. 73r[a]	ይጽሕ	ይበጽሕ	reaches
f. 73v[b]	ስነ	ስእነ	lack
f. 73v[b]	እኔሆሙ	እምኔሆሙ	from them
f. 73v[b]	ጉዱይ	ጉንዱይ	delayed

Folio No.	Word containing deletion	Correct writing	Gloss
f. 74r[b]	እከ	እስከ	until
f. 75r[a]	ወበዘይስሎ	ወበዘይመስሎ	and regarding what resembles that
f. 75r[a]	ወቤሎ	ወይቤሎ	he said to him
f. 75r[a]	በእተ	በእንተ	about
f. 77v[b]	በዘንትቄስ	በዘንትቄደስ	so that we will to be blessed
f. 77v[b]	ዘቃመ	ዘአቀመ	who let someone stand
f. 87r[b]	ወንጉ	ወንደጉ	they left
f. 87v[a]	ዘንጻሕ	ዘንብጻሕ	that we reach
f. 87v[a], f. 89r[b], f. 93r[a]	ወበእንዝ	ወበእንተዝ	thus, therefore
f. 93r[a]	ወሜሃ	ወአሜሃ	at that time
f. 97r[a]	ወንሕኒ	ወንሕነኒ	and we
f. 98r[b]	በመንስ	በመንፈስ	by a spirit
f. 98r[b]	ለቅዱን	ለቅዱሳን	for the saints
f. 100v[a]	መኮሰይት	መነኮሳት	monks
f. 108v[a]	ስለተ	ስእለተ	request
f. 113r[b]	ይኄይነ	ይኄይሰነ	it is better for us
f. 121r[b]	አርያ	አርአያ	likeness
f. 121r[b]	ወኢክለ	ወኢክህለ	they couldn’t
f. 132r[b]	ለሕብ	ለሕዝብ	for the people
f. 132r[b]	ፍሀት	ፍርሀት	fear
f. 132v[b]	ዘአዘክሞ	ዘአዘዝክሞ	whom I ordered
f. 132v[b]	ዘአዝክሞ	ዘአዘዝክሞ	whom I ordered
f. 140r[b]	እምነ	እምነበ	from
f. 144v[a]	ምስሌ	ምስሌነ	with us
f. 147r[b]	በጸታት	በጸሎታት	by prayers
f. 148r[b]	ፈጸ	ፈጸመ	they completed
f. 148v[a]	ወሐቲሰ	ወአሐቲሰ	but one

4.2.1.4 Epenthesis or Insertion

Epenthesis inserts a sound into a word. *(Epenthesis* is from Greek *epi-* 'in addition' + *en* 'in' + *thesis* 'placing'.)[167] The scribe of this corpus made a few such insertions.

a) (f. 41v[b]) **ወአብኦ > ወአብ<u>ወ</u>ኦ**, wäʾabəʾo > wäʾabə**wə**ʾo, “he let him in”.
b) (f. 44r[b]) **ታስተዋድዩ > ታስተ<u>ወ</u>ዋድዩ**, tästäwadəyo > tästä**wä**wadəyo, “you accuse”.
c) (f. 49v[a]) **ወካልኣንኒ > ወእካልኣንኒ**, wäkalʾanəni > wäʾəkalʾanəni, “others also”.
d) (f. 75v[a]) **ወገብኦ > ወገብእኦ**, wägäbʾa > wägäbʾəʾa, “he entered”.
e) (f. 76v[b]) **ወኢለፀጋም > ወኢለ<u>የ</u>ፀጋም**, wäʾiläṡägam > wäʾilä**yä**ṡägam, “or to the left”.

4.2.1.5 Metathesis

Metathesis (from Greek *metaɵesis* 'transposition, change of sides') is the transposition of sounds; it is a change in which sounds exchange positions with one another within a word[168]. The following metatheses were found in this corpus, MS H.

a) (f. 31v[a]) **ዘሲይብሐ** /zäseybəḥu/ to say **ዘይሲብሐ** /zäysebəḥu/, “they praise”.
b) (f. 46r[a]) **ሐዶመሙ** /ḥadomämu/ to say **ሐመዶሙ**/ḥamädomu/, “their ash”
c) (f. 76r[b]) **ርሥእ** /rəśʾə/ to say **ርእሥ** /rəʾəś/, “head”
d) (f. 100r[a]) **አባክእዋ** /abakʾəwa/ to say **አባእክዋ** /abaʾəkwa/, “I let her enter”

4.2.1.6 Unnecessary Addition of Conjunctions or Prepositions

The scribe of this corpus added many unnecessary conjunctions or prepositions towards,which may either change the meaning of the sentences or make the words meaningless. For instance, let us look the following unnecessary addition of conjunctions that bring meaning change.

a) (f. 9r[b]) **ወይቤልዎሙ፡ <u>ለ</u>ቅዱሳን፡ ንሕነሰ፡ ኢንወፅእ፡፡ ዮምሰ፡ እስመ፡ በዐል፡ ውእቱ፡፡** The meaning of this sentence is: *And they say to the saints, “We don’t come out. Today is a holiday.”* However, the meaning of this sentence will be changed when

[167] Campbell, 1998, p. 33

[168] Ibid, p. 37.

we omit the conjunction "ለ". **ወይቤልዎሙ፡ ቅዱሳን፡ ንሕነሰ፡ ኢንወፅእ፡፡ ዮምሰ፡ እስመ፡ በዐል፡ ውእቱ፡፡** Hence, the meaning of this sentence becomes: *And the saints said to them, "We don't come out. Today is a holiday."*

b) (f. 14v[b]) **ወጥቀ፡ ሐመ፡ ወብዙኀ፡ ወተመንደበ፡፡** The meaning of this sentence is: "*He was severely ill and many and was in distress.*" The word **ወብዙኀ** needs a passive verb as a complement not a verb with a conjunction. However, the grammar of this sentence becomes clear if we delete the conjunction "**ወ**". Thus, the meaning of **ወጥቀ፡ ሐመ፡ ወብዙኀ፡ ተመንደበ፡፡** becomes "*He was severely ill and was in many distresses*."

Besides, the following unnecessary additions changed the meanings of the sentences.

c) (f. 122r[b]) **ወበእንተዝኬ፡ ዘሐረት፡ ኀቤሁ፡ ወረከበት፡ ዘንተ፡ ኵሎ፡፡** The meaning of this sentence is: "*Therefore, who she went to him and obtained this all.*" This is not meaningful. But when the word "**ዘ**" is omitted its meaning becomes grammatically acceptable: "*Therefore, she went to him and obtained this all.*"

The complete lists of the unnecessary additions of conjunctions or prepositions made in this MS were listed below.

- (f. 11v[b]) **ወኀቤሁ** instead of **ኀቤሁ**, "to him"
- (f. 17r[b]) **ግኢንሰግድ** instead of **ኢንሰግድ**, "we didn't prostrate"
- (f. 34v[a]) **ለለእለ** instead of **ለእለ**, "for whom"
- (f. 46v[a]) **በመላጼ** instead of **መላጼ**, "razor"
- (f. 49r[b]) **ለእለ፡** instead of **እለ፡**, "these"
- (f. 50v[b]) **፫ሰለሥቱ** instead of **ሠለስቱ**, "three"
- (f. 56v[b]) **ልልቦ** instead of **ልቦ**, "his heart"
- (f. 59r[a]) **ወወእንዘ** instead of **ወእንዘ**, "while"
- (f. 63r[b]) **ኡኀቤሁ** instead of **ኀቤሁ**, "to him"
- (f. 68r[a]) **ዐወይቤለ፡** instead of **ወይቤለ፡**, "they say"
- (f. 70r[b]) **አ፩** instead of **፩**, "one"
- (f. 71v[b]) **እሀለወት፡** instead of **ሀለወት**, "it exists"
- (f. 74r[b]) **ወአቃመ** instead of **አቀመ**, "he let him stand"
- (f. 86r[a]) **ከነእስከ** instead of **እስከ**, "until"

- (f. 90v[a]) **ዘቅዱስ** instead of **ቅዱስ**, “blessed”
- (f. 90v[b]) **ለንሚጥኬ** instead of **ንሚጥኬ**, “let’s bring it back”
- (f. 116v[b]) **ለደቂቁ** instead of **ደቂቁ**, “children”
- (f. 120r[a]) **ወኢምንት** instead of **ኢምንት**, “nothing”
- (f. 140v[a]) **በሥጋሁ** instead of **ሥጋሁ**, “his flesh”

4.2.2 Lack of Compounding Morpheme /-ə/ or [-ä]

In Gəʿəz language compound nouns can be formed in various ways. For instance, a compound noun can be formed by adding /e/ to words which end with /i:/ while eliminating the final /i:/. Examples:

- **ጸላኢ** /ṣälaʾi/ + **ሠናይ** /śännay/ becomes **ጸላኤ፡ ሠናይ** /ṣälaʾ**e** śännay/, “satan”.
- **መራሒ** /märaḥi/+ **መንግሥት** /mängəśt/ becomes **መራሔ፡ መንግሥት** /märaḥ**e** mängəśt/, “leader or president”.

Or at times it can be formed by adding /-ə / or /-ä/ to the final consonant of the first noun. For example: **ሕግ** /ḥəgg/ + **መንግሥት** /mängəśt/ becomes **ሕገ፡ መንግሥት**/ ḥəgg**ä** mängəśt/, “constitution”. We have other forms of compound nouns in Gəʿəz but we simply combine the two nouns together. Examples:

- **ታዕካ** /taʿəka/ + **ሰማይ** /sämay/ becomes **ታዕካ፡ ሰማይ** / taʿəka sämay/, “heavenly kingdom”
- **ውዳሴ** /wəddase/ + **ከንቱ** /käntu/ becomes **ውዳሴ፡ ከንቱ** /wəddase käntu/, “vain glory”.

The scribe of this *gädl* seems not to be wise to put the correct compounding morpheme for the following nouns. Hence, the first pairs of words/ expressions in each of the following folios were wrongly written.

a) (f. 27r[a]) **ምልእት፡ ሐሰት** for **ምልእተ፡ ሐሰት** /məlʾət**ä** ḥassät/
b) (f. 27r[a]) **ወፅግብት፡ ዓመፃ** for **ወፅግብተ፡ ዓመፃ** /wä-ṣəgbt**ä** ʿamäṣa/
c) (f. 69v[a]) **ክብረ፡ ወሕይወት** for **ክብረ፡ ወሕይወተ** /kəbr**ä** wä-ḥəywät**ä**/
d) (f. 109r[a]) **መቅሠፍት፡ እግዚአብሔር** for **መቅሠፍተ፡ እግዚአብሔር** /mäqśäft**ä** Ǝgziabəḥer/
e) (f. 112r[a]) **አሕዛብ፡ ፀር** for **አሕዛበ፡ ፀር** /aḥzab**ä** ṣär/
f) (f. 119v[a]) **ሕዝብ፡ እግዚአብሔር** for **ሕዝበ፡ እግዚአብሔር** /ḥəzb**ä** Ǝgziabəḥer/

g) (f. 120r[a]) **አህጉረ፡ ወበሐውርት** for **አህጉረ፡ ወበሐውርተ** /ahgur**ä** wä-bäḥawərt**ä**/
h) (f. 123r[a]) **በሥርዓት፡ ምንኵስና** for **በሥርዓተ፡ ምንኵስና** /bäśərʿät**ä** mənk^{w}əsna/
i) (f. 123r[a]) **ሰራዊተ፡ ብዙኃን** for **ሰራዊተ፡ ብዙኃነ** /särawitä bəzuḫan**ä**/

4.2.3 Subject-verb-disagreement

4.2.3.1 Gender Confusion

i. (f. 3r[b]) **ወእምዝ፡ በጺሖ፡ በይእቲ፡ ዕለት፡ ተንሥኣ፡ ንጉሥ፡ እምይእቲ፡ ሀገረ፡ መንግሥቱ፡ ደብረ፡ ብርሃን።።** "Then while arriving that time, the king stood from his royal kingdom Däbrä Bərhan." **ተንሥኣ**, "they [3rd per.pl.fem.] stood" should be **ተንሥአ**, "he stood".

ii. (f. 59v[b]) **ወይቤልዎን፡ በከመ፡ ይሥግዳ፡ ለንጉሥ፡ ወይጽርፉ፡ ስመ፡ መምህሮን።።** "And they told them to prostrate themselves to the king and revile the name of their teacher." **ወይጽርፉ**, "and let them [3rd per. pl. masc.] revile" should be **ወይጽርፋ**, "and let them [3rd per. pl. fem.] revile".

iii. (f. 60r[b]) **ወከማሁ፡ ለካልእታሂ፡ አውዐዩ፡ ኣጥባቲሃ፡ በእሳት።። ዘጥዋፍ፡ ወሰጸርዎ፡ በመላጌ።።** "Likewise, they did for the second; they burned her breasts by a blazing candle and they lacerated her by a razor." **ወሰጸርዎ**, "and they lacerated him" should be **ወሠጸርዋ**, "and they lacerated her".

iv. (f. 60r[b]) **ወአውዐይዎ፡ ካዕበ፡ እስከ፡ ይነድድ።።** "And they burned her again till it blazes." **ወአውዐይዎ**, "and they burned him" should be **ወአውዐይዋ**, "and they burned her".

v. (f. 60r[b]) **ወእማንቱኒ፡ ፈጸመ፡ በውእቱ፡ ኵነኔ።።** "And they completed [their martyrdom] by that punishment." **ፈጸመ**, "he completed" should be **ፈጸማ**, "they [3rd per. pl. fem.] completed".

vi. (f. 78r[a]) **ንወጥን በረድኤተ፡ እግዚአብሔር።። እምገድለ፡ ቅዱሳን፡ አንስት።። ወምእምናት። እለ፡ ወፅኡ፡ እምብሔረ፡ ትግራይ።።** "We begin with the help of Lord from the combat of the blessed women and believers whom they came from Təgray region." **ወፅኡ**, "he came out" should be **ወጽኡ**, "they [3rd per. pl. fem.] came out".

vii. (f. 80v[a]) **ወለእሎንሂ፡ ይቤሎን፡ ትልዋ፡ ድኅሬሆሙ፡ እንዘ፡ ተዐቅቡ፡ ሥርዐተ፡ ንጽሕ።።** “And he said to these [nuns], “Follow them while keeping the law (order) of purity.” **ተዐቅቡ**, “You [2rd per. pl. masc.] will keep” should be **ተዐቅባ**, “You [2rd per. pl. fem.] will keep”.

viii. (f. 80v[a]) **ወለእሎንሂ፡ ይቤሎን፡ ትልዋ፡ ድኅሬሆሙ፡ እንዘ፡ ተዐቅባ፡ ሥርዐተ፡ ንጽሕ፡ ወአልቦ፡ ዘየሐድገክሙ።።** “And he said to these [nuns], “Follow them while keeping the law (order) of purity and no one will leave you.” **ዘየሐድገክሙ**, “will not leave you [2rd per. pl. masc.]” should be **ዘየሐድገክን**, “will not leave you [2rd per. pl. fem.]”.

ix. (f. 82v[b]) **ወከመሁ፡ እመንቱሂ፡ ጸንዐ፡ ወኀየለ፡ በውስተ፡ መጽብዓት፡ ዘበራኃብ፡ ወጽምእ።።** “Likewise, they became firm and powerful in a difficult situation by hunger and thirst.” **ጸንዐ**, “he became firm” should be **ጸንዓ**, “they [3rd per.pl.fem.] became firm”; and **ወኀየለ**, “he became powerful” should be **ወኀየላ**, “they [3rd per.pl.fem.] became powerful”.

x. (f. 83r[a]) **ወከማሁ፡ አጥግአ፡ ሥጋሆን፡ ምስለ፡ አዕጽምት፡ ሆን።።** “Likewise, they let their fleshe stick to their bones.” **አጥግአ**, “He let something fasten” should be **አጥግኣ**, “They [3rd per. pl. fem.] let something fasten”.

xi. (f. 84v[a]) **ወተወክፉ፡ እምኔሁ፡ ትእዘዝ፡ ሐዲስ፡** “They received a new command.” **ወተወክፉ**, “and they [3rd per.pl.masc.] received” should be **ወተወክፋ**, “and they [3rd per.pl.fem.]”.

xii. (f. 86r[b]) **ወእማንቱሂ፡ ኢተፈልጠ፡ እምኔሆሙ።።** “They [the nuns] did not separate from them [the saints].” **ኢተፈልጠ**, “he was not separated” should be **ኢተፈልጣ**, “they [3rd per. pl. fem.] were not separated”.

xiii. (f. 96v[b]) **ሶበ፡ መጽኡ፡ ኀቤሁ፡ መነኮሳይያት፡ አንበሮን፡ ማዕዶተ፡ ተከዚ።።** “When nuns came to him, he let them live across the river.” **መጽኡ**, “he came” should be **መጽኣ**, “they [3rd per.pl.fem]”.

xiv. (f. 101v[b]) **ወነበረት፡ ህየ፡ እንዘ፡ ይጸንሕ፡ ተስፋ፡ እምኀበ፡ እግዚአብሔር፡ ከመ፡ ይርአይ፡ መሕለቅቶ፡ ለነገር።።** “He lived there hoping from God tosee the end of the affair.” **ወነበረት**, “and she was” should be **ወነበረ**, “and he was”.

xv. (f. 103v[a]) **ወሚመ፡ ሀገርከሂ፡ ገብአ፡ ኀበ፡ እሊአሃ፡ ውስተ፡ እደ፡ በገደጽዮን፡፡** “The appointment of your district entered (to those) to the hands of Bägädäṣəyon.” ***ሀገርከሂ***, “your district”should be ***ሀገርከሃ***, “your district”.

xvi. (f. 122v[a]) **ወከዕበ፡ ይቤለ፡ ሀለዋ፡ ቅሩበ፡ ዚአኪ፡ እለ፡ ተሐወጸ፡ እመንፈስ፡ ቅዱስ፡፡** “Again he said to her, “Close to you are those who were visited by the Holy Spirit.” ***ተሐወጸ***, “he was visited” should be ***ተሐወጻ***, “they [3rd per. pl. fem.] were visited”.

xvii. (f. 129r[b]) **ከማሁ፡ እላንቱሂ፡ ኮና፡ ሰማዕተ፡ በጽድቅ፡ እንዘ፡ ያረትዓ፡ አሚነ፡ ስላሴ፡ እንዘ፡ ኢይጌግጻ፡ ወኢፈርሀ፡ ትግርምተ፡ ሰብእ፡፡** “Likewise, these [nuns] became really martyrs, while they were straightening the faith of the Trinity without refraining and not fearing men’s frightening.” ***ወኢፈርሀ***, “he didn’t fear” should be ***ወኢፈርሃ***, “They [3rd per. pl. fem.] didn’t fear”.

4.2.3.2 Person/Number Change or Confusion

a) (f. 1v[b]) **እስመ፡ ያአምር፡ ቃዲሙ፡ ከመ፡ ይሄልው፡ ቅዱሳን፡፡** “He had known before that there exist saints.” ***ይሄልው***, “there exists” should be ***ይሄልዉ***, “there exist”.

b) (f. 1v[b]) **ወለአከ፡ ኀበ፡ ንጉሥ፡ እንዘ፡ ይብሉ፡ አኀዝነ፡ ፀረ፡ መንግሥትከ፡፡** And they sent [a letter] to the king saying, “We caught the enemy of your kingdom.” ***ወለአከ***, “he sent” should be ***ወለአኩ***, “they sent”.

c) (f. 2r[a]) **ወሶቤሃ፡ ተምዕዐ፡ ንጉሥ፡ ወይቤ፡ ከመ፡ የሀብዎሙ፡ ለአናብስት፡፡** “At that time the king became furious and commanded [the soldiers] to give him to the lions.” ***የሀብዎሙ***, “let them give” should be ***የሀብዎ***, “let them give”.

d) (f. 2v[a]) **ወአለዱ፡ ዕፀወ፡ በላዕሌሆሙ፡ ወአውዓይዎሙ፡ በእሳት፡፡** “And they piled shrubs or wood upon him and burned him with a fire.” ***በላዕሌሆሙ***, “upon them” should be ***በላዕሌሁ***, “upon him”; and ***ወአውዓይዎሙ***, “they burned them” should be ***ወአውዓይዎ***, “they burned him”.

e) (f. 4v[a]) **ወዐገትዎ፡ ሰብአ፡ ኍናት፡ ወረገዞ፡፡** “And the men with spears surrounded him and pierced him.” ***ወረገዞ***, “he pierced him” should be ***ወረገዝዎ***, “they pierced him”.

f) (f. 7v[b]) **ወአንፈሰ፡ መዐዩ፡ ኀደጎሙ፡፡** “And when he made breathe of his rage, he left him.” **ኀደጎሙ**, “he left them” **ኀደጎ**, “he left him”.

g) (f. 8r[a]) **ወእምዝ፡ ይቤ፡ ንጉሥ፡ በል፡ ጽርፉ፡ መምህርከ፡ በለ፡፡** ‘Then the king said, “Told him to revile his teacher.”’ **ጽርፉ**, “you [2nd per.pl.masc.] revile” should be **ጽርፍ**, “you [2nd per.sg.masc.] revile”.

h) (f. 12v[b]) **ወለካልኡኒ፡ እኖ፡ ዘእንበለ፡ ይምትሩ፡፡ ወሀብዎሙ፡ ለአንበሳ፡፡** “And they gave the second brother to the lion without cutting.” **ወሀብዎሙ**, “they gave them” should be **ወሀብዎ**, “they gave him”.

i) (f. 27r[a]) **ወበሕቱ፡ ዑቁ፡ ወተ፡ዐቀቡ፡ ከመ፡ ኢትስሐቱ፡፡ ወኢትትዐደው፡ ለዐለ፡ ብእሴ፡ እግዚአብሔር፡፡** “However, beware! And watch out so as not to err. And do not transgress upon man of God”. **ወኢትትዐደው**, “Do not transgress [for 2nd per. sing.masc] or she does not transgress [for 3rd per.sg.fem.]” should be **ወኢትትዐደዉ**, “Do not transgress [for 2nd per. pl. masc.]”

j) (f. 28v[a]) **ወአንትሙኒ፡ አስተዳልው፡ ኵሎ፡ ዘውስተ፡ ልብክሙ፡** “And prepare all that is in your hearts”. **አስተዳልው**, “You [for 2nd per. sg.masc.] prepare” should be **አስተዳልዉ**, “You [for 2nd per. pl. masc.] prepare”.

k) (f. 38v[a]) **ወእምዝ፡ መስዮ፡ ይቤ፡ ንጉሥ፡ ከመ፡ ይእትው፡፡** “And when it became dark, the king commanded [his soldiers] to[let the saints] in.” **ይእትው**, “let him in” should be **ይእትዉ**, “let them in”.

l) (f. 41r[b]) **ወእሙንቱኒ፡ መጽኡ፡** “And they came.” **መጽኡ**, “he came” should be **መጽኡ**, “they [3rd per.pl.masc.] came”.

m) (f. 57v[a]) **አእምሩ፡ ወለብው ይእዜ፡፡** “Know and beware now.” **ወለብው**, “Be wise or beware! [for 2nd per. sg. masc.=you]” should be **ወለብዉ**, “Be wise or beware! [for 2nd per. pl. masc.=you]”.

n) (f. 64v[a]) **ወይቤሎሙ፡ በለሙ፡ ተዓረቁኦ፡፡** And he [the king] said to him, “Told them to reconcile.” **ወይቤሎሙ**, “he said to them” should be **ወይቤሎ**, “he said to him”

o) (f. 66v[b]) **ወ᎓ደገ፡ ዘንተ፡ ሥርዓተ፡ ለኵሎሙ፡ እለ፡ ይተልው፡ አሠረ፡ ዚኢሁ፡፡** "And he left this order for those who followed his footstep." **ይተልው**, "he follows" should be **ይተልዉ**, "they [3rd per.pl.masc.] follow".

p) (f. 74r[b]) **ወይቤልዎሙ፡ ወዓሊ፡ ስግዱ፡ ለንጉሥ፡፡** The guards said to them, "Prostrate to the king." **ወዓሊ**, "guard" should be **ወዓልት**, "guards"

q) (f. 80v[a]) **ወይቤሎሙ[፡] አቡነ፡ ቅዱስ፡ ለደቂቁ፡ እንዘ፡ ተዐቅበ፡ ዘንተ፡ አሠንዩ፡ ለቢጾክሙ፡፡** "The holy father said to his children [followers], "While you keep this [order?] make good for your friends." **ተዐቅበ**, "it was kept" should be **ተዐቅቡ**, "you [2rd per. pl. masc.] keep".

4.2.4 Archaic Forms Used in the MS

In this *gädl* there are various archaic forms of verbs particularly the verb "**ሖረ**" both in the positive and negative conjugations in all the persons. The scribe uses **እኖ** instead of **እኁ(እኅ፣ እኀው)** to mean "brother" consistently throughout the *gädl.* The following archaic words are used in this corpus:

Archaic form	Modern form	Gloss
ሖር	**ሐር**	go
እኖ	**እኁ**	brother
ጉዛም	**ጎጃም**	Gojjam

Examples:

i. (f. 2r[b]) **ወአሐዱሰ፡ እኖ፡ እንዘ፡ ስቡር፡ እገሪሁ፡፡** "But one brother whose leg was broken."

ii. (f. 137v[a]) **ይጼውያ፡ ለዝኩ፡ እኖ፡ ከመ፡ ያጥብዕ፡ ለመዊት፡፡** "He called on that brother to become brave to die."

Archaic forms of Verb-Conjugations	**Modern forms of Verb-Conjugations**
1. (f. 3r[b]) **ከመ ይሖር**	**ከመ፡ ይሐር**, "to go"
2. (f. 3r[b]) **ወእምቅድመ ይሖር**	**ወእምቅድመ፡ ይሐር**, "before he went"

3. (f. 5v[b]) **እንዘ፡ ይብሉ፡ ሖር** **እንዘ፡ ይብሉ፡ ሑር**, “they say, ‘Go’.”
4. (f. 8v[b]) **ሖር፡ ሕት፡ት** **ሑር ሕት፡ት**, “go and ask”
5. (f. 9r[b]) **ወኢ፡ት፡ሖር** **ወኢ፡ት፡ሑር** , “do not go”
6. (f. 13v[b]) **ከመ ይሖር** **ከመ ይሑር** , “togo”
7. (f. 27r[b]) **ሖር፡ ወመ፡ት** **ሑር ወመ፡ት**, “go and die”
8. (f. 33r[a]) **ይሔይሰክመ፡ እሖር** **ይሔይሰክመ፡ እሑር**, “it is better for you that I should go”
9. (f. 34v[b]) **ወሖር፡ ምስሌሆሙ** **ወሑር፡ ምስሌሆሙ**, “ go with them”
10. (f. 54v[b]) **ንሖር** **ንሑር**, “let’s go”
11. (f. 64v[b]) **ወሖር፡ ውስተ፡ ደብርከ** **ወሑር፡ ውስተ፡ ደብርከ**, “go to your monastery.”
12. (f. 68v[a]) **ይቤሎ፡ ሖር** **ይቤሎ፡ ሑር**, “he said to him, ‘Go.’”
13. (f. 68v[a]) **ሖርኬ፡ ምስሌሆሙ** **ሑርኬ፡ ምስሌሆሙ**, “Now, go with them.”
14. (f. 75r[b]) **ወኢ፡ት፡ሖር፡ በምክረ፡ ርእስከ** **ወኢ፡ት፡ሑር፡ በምክረ፡ ርእስከ**, “Do not go with your own idea/advice.”
15. (f. 87r[b]) **ወኢንሖር፡ ውስተ፡ ካልእ** **ወኢንሑር፡ ውስተ፡ ካልእ**, “let’s go to other.”
16. (f. 100v[a]) **ሖር፡ እቱ፡ ቤት፡ከ** **ሑር፡ እቱ፡ ቤት፡ከ፡**, “go, enter your home.”
17. (f. 101v[a]) **ወይቤለ፡ኒ፡ ሖር** **ወይቤለ፡ኒ፡ ሑር**, “they told me, ‘Go’.”
18. (f. 121v[a]) **ወኢ፡ት፡ሖር፡ ኀበ፡ ንጉሥ** **ወኢ፡ት፡ሑር፡ ኀበ፡ ንጉሥ**, “you do not go to the king”
19. (f. 130r[a]) **ተንሥኡ፡ ንሖር** **ተንሥኡ፡ ንሑር**, “stand up, let’s go”

CHAPTER FIVE: EDITED TEXT

§1 [1] (f. 1r[a]) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ[169]። ዝንቱ፡ ክፍል፡ ራብዕ፡ እመጽሐፈ[170]፡ ግድሎሙ፡ ወስምያሙ። ለአበዊነ። ወአኃዊነ፡ ቅዱሳን፡ ለባስያነ፡ መስቀል። ዘይትነበብ፡ በወርኀ፡ ሰኔ። አመ፡ ፳ወ፭[፡] ወበቲ[171]፡ ካዕበ፡ በዘተረክበ፡ ኣዕጽምቲሁ፡ ለዝንቱ፡ ብፁዕ፡ ኣብ[፡] እስጢፋኖስ፡ ለበሴ[172][፡] አክሊል። ጸሎቱ፡ ወበረከቱ፡ ረድኤቱ፡ ሎቱ። ወዘኵሎሙ፡ ደቂቁ፡ ተሀለ፡ ምስሌነ። ወትዕቀበነ፡ ለዓለ(f. 1r[b])መ፡ ዓለም፡ አሜን።

[2] ወእምዝ፡ ነግሡ፡ ለብሔር፡ ወልዱ፡ ሎቱ፡ ህየንተ፡ አቡሁ፡ ድበ፡ ፀር፡ ወሰመየ፡ ስመ፡ መንግሥቱ[173]፡ አድማስ በፀር። ወኮነ፡ መፍርህ[174]። ወመደንግፅ[175]፡ ዘየኣኪ፡ እምነ፡ አቡሁ። ወእምዝ፡ አጽርጎ፡ አዋዲ፡ እንዘ፡ ይብል፡ ኵሎሙ፡ ሙቁሐን፡ እለ፡ ውስተ፡ ቤተ፡ ⸢ሞቅሕ፡ አ[176]። እመኒ፡ ዘቅሩብአ። ወእመኒ፡ ዘርሑቅአ። ዘሞቅሐአ። አቡየአ፡ ዘእንበለ፡ ደስክአ። ወዘእንበለ፡ እሉኒአ፡ ደቂቀ፡ እስጢፋኖስአ[፡] (f. 1v[a]) መሐርኩአ። ወይግባእ፡ ውስተ፡ ርስቱአ።

[3] ወይእዜኒ፡ መኑ፡ ዘኢይትገርር፡ ለክብረ፡ መንግሥትየአ። እመሰ፡ ይገርር፡ ለይግረርአ። ወእመ፡ አኮ፡ ለያእምር፡ ርእሶአ። ወቍጡዐ፡ ልብ፡ ወመዐትም፡ በኵሉ፡

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169 አምላክ

170 እመጽሐፈ [እም፡ መጽሐፈ]

171 ወባቲ

172 ለባሴ

173 MS G መንግሥቶ

174 መፍርህ

175 ወመደንግፀ

176 ሞቅሕአ

ኃይለ። ወሶበኒ፡ ይትቤቃል[177]፡ ፀሮ፡ አኮ ባሕቲቶ፡ በሰይፍ፡ ወበኵናት። ፦ወበ፡ ዝብጠታት[178]። ወበመቅሠፍታት። ከመ፡ አቡሁ። ወውእቱሰ፡ አቃመ[179]፡ አናብስት፡ ግሩማን፡ እለ፡ ያደቅቁ፡ ጽንዐ፡ አገዳ። ወፀእምነ፡ እሉ፡ አናብስት፡ ሶበ፡ ርእየ፡ ጽንዐተ፡ ኃይለ። ሰመየ፡ ስሞ፡ የዛን፡ ሓጋዝ። ዝብሂል፡ ረድኤተ፡ ቁሣር።

[4] ወእምዝ፡ እምድኅረ፡ ፫፡ ሰንበት[180]፡ ፈነወ፡ ኃራሁ[181]፡ ውስተ፡ ሀገር። እ(f. 1v[b])ንተ፡ ትሰመይ፡ ምድረ፡ ዜጋ፡ እስመ፡ ያአምር[182]፡ ቃዲሙ[183]፡ ከመ፡ ይሄልው[184]፡ ቅዱሳን፡ ውስተ፡ ውእቱ፡ ብሔር። ወረከብዎሙ፡ በህየ፡ ለአሐው[185]፡ አኃዝዎሙ፡ ወገብሩ፡ ይባቤ፡ እንዘ፡ ይብሉ፡ አኀዝነ፡ መምህሮሙ። ወለአከ[186]፡ ኀበ፡ ንጉሥ፡ እንዘ፡ ይብሉ፡ አኀዝነ፡ ፀረ፡ መንግሥትከ። ፦ወውእቱ፡ ኂ[187]፡ ለአከ፡ ኀቤሆሙ፡ ዳግመ፡ ከመ፡ ያምጽእዎሙ፡ ፍጡነ። ወአብጽሕዎሙ፡ በጕጕአ። ወአብእዎሙ፡ ውስጠ፡ ኀቤሁ፡ ወአቃምዎሙ[188]፡ ቅድሜሁ፡ ወእምዝ፡ ይቤ፡ ንጉሥ፡ በልዎሙኬ፡ ስግዱ። ወነገርዎሙ፡ ለቅዱሳን፡ ዘንተ።

[177] Sic, for ይትቤቀል

[178] ወበዝብጠታት

[179] አቀመ

[180] ሰናብት፣ ሰንበታት

[181] ሐራሁ

[182] Cf. KWK የአምር

[183] ቀዲሙ

[184] ይሄልዉ

[185] MS G ለፀፃ፡ አኃው

[186] ወለአኩ

[187] ወውእቱኂ

[188] ወአቀምዎሙ

[5] ወይቤ፡ ⸢ፌ፡ እኖ[189]፡ ዘስሙ፡ ኪሮስ፡ አንሰ፡ ብየ፡ ነ(f. 2r[a])ገረ፡ ዘእነግረከ፡ ዘያበጽሕ[190]፡ እምድር፡ እስከ፡ ሰማይ። ወነገርዎ፡ ለንጉሥ፡ ወይቤ፡ ንጉሥ፡ መኑ፡ ያስተነግረከአ[191]፡ ቅድመ፡ ትስግድ፡ ወይእዜኒ፡ እመ፡ ትክል፡ ገሪረ፡ ስግድ። ወይቤ፡ ውእኖ[192]፡ እመሰ፡ ከመዝ፡ አኮ፡ ዘእሰግድ። ወሶቤሃ፡ ተምዕዐ፡ ንጉሥ፡ ወይቤ፡ ከመ፡ የሀብዎሙ[193]፡ ለአናብስት። ወዝኩሰ፡ ንጉሥ፡ እንዘ፡ ይትመኳሰዮ፡ ለድርጣርስ[194]። ንጉሥ፡ አርማንያ፡ ዘኰነኖሙ፡ ለሰማዕታት። ወአዘዘ፡ የሀብዎሙ፡ ለአናብስት።

[6] ወእምዝ፡ ገልበብዎሙ፡ ገጾሙ፡ ባቄ[፡][195] ኪያሙ[196]፡ ወወሀብዎሙ፡ ለአናብስት። ወእሙንቱ(f. 2r[b])ሰ፡ አናብስት፡ አልቦ፡ ዘሰሐጥዎሙ፡ ⸢ወኢ፡ ምንተኒ[197]። ወሶበ፡ ርእዩ፡ ሐራ፡ ከመ፡ ኃደግዎሙ፡ እሙንቱ፡ አናብስት፡ ነክዮቶሙ፡ አፍጠኑ፡ ዘቢጠቶሙ። በአብአር[198]፡ ብዙኅ፡ ዝብጠታተ፡ እስከ፡ ሰበሩ፡ እገሪሆሙ፡ ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ይሰድዎሙ፡ ውስተ፡ ምስያጥ፡ ከመ፡ ያውዕይዎሙ፡ በእሳት። ወእምዝ፡ አውዕእዎሙ፡ እምኀቤሁ፡ እንዘ፡ ይጸውርዎሙ።

[7] ወአሐዱሰ፡ እኖ[199]፡ እንዘ፡ ስቡር፡ እገሪሁ። ወሰድዎሙ፡ ውሥተ፡ ምሥያጥ። ለፌመንገለ፡ የማን፡ ወለፌመንገለ፡ ፀጋም። ወሰብእኒ፡ ብዙኅ[200]፡ ተጋብ[201][፡] (f. 2v[a])

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189 ፌእኁ

190 ዘይበጽሕ

191 ያስተናግረከአ

192 ውእቱ፡ እኁ

193 የሀብዎ

194 ድርጣድስ

195MS G በቆብየሙ

196 MS G omit

197 ወኢምንተኒ

198 በአባርዕ

199 Sic, for እኁ *N.B. እኖ is represented for [እኁ] through out the manuscript.

⌜ወአንበር፡ ዎ[202]፡ ለውእቱ፡ እኖ[203]፡ ውስተ፡ ምሥያጥ፡ ወአለዱ፡ ዕፀወ፡ በላዕሌሆሙ[204]፡ ወአውዓይዎሙ[205]፡ በእሳት፡፡ ወእምዝ፡ ዓዲ፡ ይቤለ፡ ሐራ፡ ሶበ፡ ርእዩ፡ ከመ፡ ኢያውዐዮ፡ እሰት[206]፡፡ ያስተጋብኡ፡ ዳግመ፡ ዕፀወ፡፡ ወአንደዱ፡ በላዕሌሁ፡ ዳግመ፡፡ ወስልሰ፡፡ ወርእይዎ፡ ከመ፡ ኢያውዓዮ፡ ውእቱ፡ እሰት[207]፡፡ ወእምዝ፡ አለዱ፡ አእበነ[208]፡ በላዕሌሁ፡፡ ወበህየ፡ ፈጸመ፡ ስምዖ፡፡ ወከልኡኒ[209]፡ ከማሁ፡ በውስተ፡ ⌜፩፡ ምሥያጥ[210]፡ ፈጸመ፡ ስምዖ፡፡ ወኮነ፡ ክላሌ፡ ስምዖሙ፡ አመ፡ ⌜፳፡ ወ፩፡ ለወርኀ[211]፡ መስከረም፡፡ ጸሎቶሙ፡ ወበረከቶሙ፡ ተህለ፡ ምስሌነ፡ ለዓለም፡ ዓለም፡ አሜን፡፡

[8] (f. 2v[b]) ወዐዲ፡ ሀለዋ፡ ህየ፡ ⌜፬፡ መነኮሳይታት[212]፡ እለ፡ አንበሮን፡ ቀዳሚ፡ አቡሁ፡ በእደ፡ ዐቀብት፡ ውስተ፡ ዴዴሁ፡፡ ወይእትኒ፡ ዕለት፡ ከዊኖ፡ ፍና፡ ሰርክ፡ አዘዘ፡ ንጉሥ፡ ሐሩ[213]፡ ኀቤሆን[፡፡] ወረከብዎን፡ ⌜በዘ፡ አስተዳለዉ[214]፡ ማእድ፡ ደራሮን፡፡ እንዘ፡ ይባርካ፡

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200 ብዙኃን

201 ተጋብኡ

202 ወአንበርዎ

203 Sic, for እኁሁ

204 በላዕሌሁ

205 ወአውዓይዎ

206 እሳት

207 እሳት

208 አእባነ

209 ወካልኡኒ

210 ፬ምሥያጥ

211 ፳ወ፩ለወርኀ

212 Sic, for ፬መነኮሳይያት N.B. መነኮሳይያት is represented by መነኮሳይታት through out the *gädl*

213 ይሐሩ

214 በዘአስተዳለዋ

ወዘእንበለ፡ ይጥዓማ፡ ወሰድዎን፡፡ ለ፫[፡፡] ፦ወለ፡ አሐቲሰ[215]፡ ሐደግዋ፡ ህየ፡፡ እስመ፡ ነበረት፡ በደዌ፡፡ ወለእማንቱኒ፡ አብጽሕዎን፡ ኀበ፡ ንጉሥ፡ እንዘ፡ ያጓኑእዎን፡፡ ወአብእዎን፡ ውስጠ ኀቤሁ፡፡ ወነገር[216]፡ ለንጉሥ፡ ከመ፡ አምጽእዎን፡ ወኣቀምዎን፡ ቅድሜሁ፡፡ ወእምዝ፡ ይቤ፡ ንጉሥ፡ በ(f. 3r[a])ለ፬ኬ፡ ከመ፡ ይስግዳ፡፡ ወነገርዎን፡ ዘንተ፡፡ ወሰሚያን፡ እማንቱኒ፡ ይቤላ፡ በልዎ፡ ኣልብኑ፡ ሥርዓተ፡ ከመ፡ ንስግድ፡ ለከ፡፡ ንሕነሰ፡ ንሰግድ፡ ለአምላክነ፡ ዘሀለ፡ ውስተ፡ ሰማይ፡፡ ወነገርዎ፡ ዘንተኒ፡፡

[9] ወእምዝ፡ ተምዐ፡ ንጉሥ፡ ወአዘዘ፡ ይስድዎን፡ ውስተ፡ ምስያጥ፡፡ ወይምትሩ፡ አጥበቲሆን[217]፡ ወይገርዎን፡ በአእላን፡፡ ወተአዚዞሙ፡ ሐራ፡ ወሰድዎን፡፡ ወእማንቱሰ፡ ሐራ፡ እንዘ፡ ይትማዓዳ፡ በበይናቲሆን፡፡ እንዘ፡ ይዜከራ፡ ሥቃያተ፡ እንተ፡ ዘአኀዊሆን፡ እለ፡ ቀደምዎን፡፡ ወአብዕሕዎን፡ ውስተ፡ ምሥያጥ፡፡ እስመ ሌሊት፡ ወእቱ፡፡ ወመቲሮሙ፡ ኣጥባቲሆን፡ ወገርዎን፡ በአእላን፡፡ (f. 3r[b]) ወበህየ፡ ፈጸማ፡ ስምዖን፡፡ ወበ፡ ሰዐተ፡ ሌሊት፡ ቀዳሚት፡ አመ፡ ፳ወ፪ለመስከረም፡፡ በሰላመ፡ እግዚእ፡፡ ጸሎቶን፡ የሀሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[10] ወእምዝ፡ በጺሑ፡ በይእቲ፡ ዕለት፡ ተንሥኣ[218]፡ ንጉሥ፡ እምይእቲ፡ ሀገረ፡ መንግሥቱ፡ ደብረ፡ ብርሃን፡ ከመ፡ ይሑር[219]፡ ምድረ፡ አምሐራ፡ ወእምቅድመ፡ ይሑር[220]፡ አጽርጎ፡ አዋዴ፡ እንዘ፡ ይብል፡ ኵሉ፡ ፦ሀገር፡ አ[221]፡፡ ወኵሉ፡ ደወልአ፡፡ ወኵሉ፡ ቤትአ፡፡ በጎበ፡ ተረክቡ፡ ደቂቀ፡ እስጢፋኖስአ፡፡ ለይትበርበር፡ ቤቱአ፡፡ ወትጥፋእ፡ ንዋዩአ፡፡

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[215] ወለአሐቲሰ

[216] ወነገርዎ

[217] አጥባቲሆን

[218] ተንሥአ

[219] Sic, for ይሑር (see p. 96)

[220] Sic, for ይሑር

[221] ሀገርአ

ወደወለ፡ ርስቱአ፡፡ ይኩን፡ ለባዕድአ፡ ወይእዜኒ፡ ኦሉ፡ መኰንንአ፡፡ ወኦሉ፡ ስዩምአ[222]፡፡ ወ(f. 3v[a])ሐራአ፡፡ ወኦሉ፡ ሰብእ፡ እለ፡ ትነብሩ፡ ውስተ፡ ኦሉ፡ ደወለ፡ መንግሥትነአ፡፡ እምከመ፡ ረከብክሙ፡ እምደቂቁ፡ ለእስጢፋኖስ፡፡ ፍጡነ፡ ያምጽእ፡ ኀቤነአ፡፡ ወርእየከኒ፡ ለእመ፡ ኀደገአ፡፡ አእምር፡ ርእስከ፡፡ ወእመሂ፡ በውስተ፡ ሐቅልአ፡፡ ወእመሂ፡ በውስተ፡ ፍኖትአ፡፡ አው፡ በውስተ፡ ሀገርአ፡፡ ወኀበኒ፡ በጻሕክሙ፡ ፦ወእምርክምዎሙ፡አ[223]፡፡ ከመ፡ እሉ፡ እሙንቱ፡፡ ተማሰጥዎሙ፡ ወአመንዝዝዎሙአ፡፡ ወአምጽእዎሙ፡ ኀቤነአ፡፡ ወእመሰ፡ አምጽእክምዎሙ[224]፡ ትረክቡ፡ በኀቤነ፡ ብዕለኒአ፡፡ ወክብርኒአ፡፡ ወሚመተኒአ፡፡

[11] ወዝኩሰ፡ ጽልሕወ፡ ልብ፡ ወጥቀ፡ ተሰይጠነ፡ ላዕሌሆሙ፡ ለቅዱሳን፡፡ ወአሰ(f. 3v[b])ይጠኖሙ፡ ለሰራዊቱኒ፡፡ ወአንሕለዎሙ፡ በሕቁ፡፡ ወቁኤ[225]፡ ሕምዘ፡ ሞት፡ ለዕሌሆሙ[226]፡፡ ወእለሰ[227]፡ ሕዩጣን፡ በምክረ፡ ከይሲ፡ አውከፉ፡ ውስተ፡ እንቆራ፡ አልበቢሆሙ[228]፡ ወተመስኩ[229]፡፡ በውእቱ፡፡ ለኀበ፡ ቀቲለ፡ ነፍስ፡፡ ወኦዱ[230]፡ ይምነ፡ ወፅግመ፡፡ እንዘ፡ የኀሥሡ፡ ቅዱሳን፡፡ ወይረውጹ፡ ለክዒወ፡ ደም፡ ወያተግሆሙ፡ አቡሆሙ፡ መሰዶን፡፡ እስከ፡ ይፈጽሙ፡ ዘሐለዩ[231]፡ በከመ፡ ፈተዉ፡፡ ፦እስመ፡ ፍትወት፡ እኪት፡ እምካመ[232]፡ ተፀንሰት፡ ትወልዳ፡ ለኃጢአት፡፡ ወኃጢአትኒ፡ እም፡ ከመ፡ ተፈጸመ፡

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222 ሥዩምአ

223 ወእምረከብክምዎሙአ

224 አምጻእክምዎሙ

225 ወቁአ

226 ላዕሌሆሙ

227 ወእሉሰ

228 አልባቢሆሙ

229 ወተመለኩ

230 ወየዱ

231 ዘኀለዩ

232 እምከመ

ትወልዳ፡ ለሞት¬[233]። ወለመሃይምናንሰ፡ መጽአ፡ ላዕሌሆሙ፡ ፍርሃ[234]፡ ወድንጋፄ። ወበእንተ፡ ቅዱሳንሂ፡ ይቴክዙ። ወይቤ(f. 4r[a])ሉ፡ ወኢይገብርኑ፡ እግዚአብሔር፡ ተባርዮ፡ ከመ፡ የዕርፉ[235]፡ ንስቲተ፡ እምጻማሆሙ[።] ወተጋብኡ፡ እምዝርወቶሙ።

[12] ወእንዘ፡ የሐውር፡ ሶበ፡ በጽሐ፡ ውስተ፡ ምድረ፡ መሐቶ። ይቤ፡ ከመ፡ ያቅምዎሙ፡ ቅድሜሁ፡ ለቅዱሳን። እስመ፡ ቃዲሙኒ[236]፡ ሶበ፡ አጽሕዎሙ[237]፡ ኀበ፡ አቡሁ፡ እምድረ፡ አንሳት። ኢኮነኖሙ፡ እስመ፡ ኢየብሖ[238]፡ እግዚአብሔር። እስመ፡ ተወድአት፡ እንቲአሁ፡ ሕይወት።

[13] ወአመኒ፡ ነግሠ፡ ዝኩ፡ ወልዱ፡ ወሶበ፡ ነገርዎ፡ ከመ፡ ሀለዉ፡ ቅዱሳን፡ ውስተ፡ ዴዴሁ። ይቤ፡ ከመ፡ ይንድእዎሙ፡ ኀበ፡ የሐውር። ወይእቲኒ፡ ዕለት፡ አዘዘ፡ ያቅምዎሙ፡ ቅድሜሁ። ወይ(f. 4r[b])ቤልዎሙ፡ ስግዱ፡ ለንጉሥ፡ ወይቤሉ፡ ቅዱሳን፡ ንሕነሰ፡ ኢንሰግድ፡ ለኪቱ። ወነገርዎ፡ ለንጉሥ፡ ዘከመ፡ ይቤሉ። ወሰሚያ፡ ንጉሥ፡ ፍጻሜ፡ ቃሎሙ፡ ለቅዱሳን። አዘዘ፡ ከመ፡ ይጸውዑ፡ ለ፪ሊቂናት[239]፡ ሐራሁ፡ ሊቀ፡ በዐለ፡ ዲሆ[240]፡ ስሙ፡ ለ፩መርቆርዮስ። ወለካልኡ፡ ስሙ፡ በራይ።

[14] ወሶበ፡ በጽሑ፡ አዘዞሙ፡ ከመ፡ ይርግዝዎሙ፡ ለእሉ፡ ቅዱሳን። ወእሙንቱኒ፡ ሊቀናት[241]፡ ሐራ፡ ነሥኡ፡ ኩናት[242]፡ ወረገዝዎሙ፡ በቅድሜሁ። ወኮነ፡ ኖልቆሙ[243]፡

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[233] ያዕ. 1፥15

[234] ፍርሀት

[235] ያዕርፉ

[236] ቀዲሙኒ

[237] አብጽሕዎሙ

[238] ኢያብሖ

[239] ለ፪ሊቃናት

[240] ዲዮ

[241] ሊቃናት

[242] ኩናት

ለእለ፡ ተቃትሉ[244]፡ ቅዱሳን፡ ፬፡ ወመነኮሳይታትሂ፡ ፬፡ ወኮነ፡ ክላሌ[፡] ስምየሙ፡ አመ፡ ፫ወ፬፡ ለወርኀ[245]፡ መስከረም፡ በሰላመ፡ እግዚአብሔር፡ ጸሎቶሙ፡ የሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜ(f. 4v[a])ን፡ ወአሜን፡፡

[15] ወእምዝ፡ እንዘ፡ የሐውር፡ መጽአ፡ ዐብይ፡ በረድ፡ ወነገሦ፡ንድ፡፡ ወወረደ፡ መብረቅ፡ ወነጽሐመ[246]፡ ለብዙኃን፡ እምሰራዊት፡፡ ወእም፡ ዐበይቱ፡ ወሞቱ፡ ብዙኃን፡፡ ወዝኩኒ፡ መርቆርዮስ፡ ዘረገዞሙ፡ ለቅዱሳን፡፡ ወሶበ፡ ፈነዎ፡ ንጉሥ፡ ውስተ፡ ጸብእ፡ ወበዊአ፡ ማእከለ፡ ፀብእ፡ ይቤ፡ ወይ፡ ሊተ፡ አነ፡ ይእዜ፡፡ እስመ፡ አነ፡ ረገዝክዎሙ፡ ለቅዱሳን፡፡ ወእሙንቱሂ፡ ረገዙኒ፡፡ ወዘንተ፡ ብሂሎ፡ ቆመ፡ ወኢክህለ፡ አምአምስጦ[247]፡፡ ወዐገትዎ፡፡ ሰብአ፡ ኵናት፡ ወረገዞ[248]፡ ወወድቀ፡ ውስተ፡ ምድር፡ ወሞተ፡ በህየ፡፡

[16] ወእምዝ፡ በውእቱ፡ ዘመን፡ ሶበ፡ ለአክዎሙ፡ (f. 4v[b]) ቅዱሳን፡ እለ፡ ሙቁሐን፡ ውስተ፡ ደብር፡ እንተ፡ ትሰመይ፡ ጊዛቢ፡ ለአኃው፡፡ ኀበ፡ ዘኮነ፡ ለትካዞሙ[፡፡] ወአኀዝዎሙ፡ በፍኖት፡ ወአብጽሕዎሙ፡ ኀበ፡ ንጉሥ፡፡ ወይቤልዎሙ፡ ከመ፡ ይስግዱ፡ ለንጉሥ፡፡ ወከመ፡ ይጽርፉ፡ ስመ፡ መምህሮሙ፡ ወእሙንቱኒ፡ ኣበዩ፡ ወእምዝ፡ አዘዘ፡ ንጉሥ፡ የሀብዎሙ፡ ለአናብስት፡፡ ወፈጸሙ፡ በህየ[፡፡]

[17] ወእምዝ፡ ከዕበ[249]፡ አዘዘ፡ ይምትሩ፡ ርእሶሙ፡ ወይስቅሉ፡ በዕፅ፡ ውስተ፡ ፍኖት፡፡ ከመ፡ ይፍራህ፡ ኵሉ፡ ዘርእየ፡፡ ወኮነ፡ ክላሌ፡ ስምየሙ፡ በሰላመ፡ እግዚእ፡ ጸሎቶሙ፡ ተ(f. 5r[a])ሀለ፡ ምስሌነ፡ አሜን፡፡

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243 ጎልቆሙ

244 ተቀትሉ

245 ፫ወ፬ለወርኀ

246 ወነፅሖሙ

247 አምስጦ

248 ወረገዝዎ

249 ካዕበ N.B The scribe does not differentiate ካ from ከ. He always represents ካ by ከ throughout the *gädl*.

[18] ወእምዝ፡ ዓዲ፡ አምጽእዎሙ፡ ለቅዱሳን፡ ኀበ፡ ንጉሥ፡ እንዘ፡ ሀሎ፡ ምድረ፡ አምሐራ፡፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ሀለንቶይ፡፡ ወአቃምዎሙ[250]፡ አንጻረ፡ ገጹ፡፡ ወእምዝ፡ ይቤልዎሙ፡ ስግዱ፡ ለንጉሥ፡፡ ወጽርፉ፡ መምህርክሙ፡፡ ወቅዱሳንሂ፡ ይቤሉ፡ ንሕናሰ[251]፡ ኢንሰግድ፡ ወኢሂ፡ ንጸርፍ፡ መምህርነ፡፡ ወእምዝ፡ ይቤ፡ ንጉሥ፡ አቅርቦሙ፡ ዝየ፡፡ ወአቅረብዎሙ፡ እንዘ፡ ይእኀዙ፡ ክሳዶሙ፡ እንዘ፡ ያቴክልዎሙ፡ ዲበ፡ ምድር፡፡ ወይትጌረምዎሙ፡ በአፍርሆ፡፡ ወንጉሥ፡ አሰርገወ፡ ደብተራሁ፡ በአልባስ፡ ዘሕብረ፡ ቀይሕ፡፡

[19] (f. 5r[b]) ወእምዝ፡ ይቤልዎሙ፡ በአፍርሆ፡ ከመ፡ ይስግዱ፡፡ ወእምዝ፡ ይቤሎሙ፡ ፩፡ እምቀዲሙ፡ ዘስሙ፡ ተክለ፡ ጽዮን፡፡ ምንትኑ፡ ተገርሞትክ፡ ላዕሌነ፡ በግርማ፡ አልባሳት፡፡ ዝንቱ፡ አጽርቅት፡ አኮኑ፡ ሀለዎ፡ ይበሊ፡ ወየኀልፍ፡፡ ወተመይጠ፡ ይምዕዶሙ፡ ለአኃዊሁ፡ በተግሣጽ፡ ወየጸንያሙ[252]፡፡ ወእምነ፡ መነኮሳይታትሂ፡ አኃቲ[፡] እምኔሆን፡ እንተ[፡] ስማ፡ ማርያም፡ ኀይላ፡፡ ትምዕዶን፡ ለአብያጺሃ፡ በተግሣጽ፡፡ ወትዋኅዮን፡፡ ወታሌብዎን፡ ወታጸንያን፡፡ ወእምዝ፡ ሶበ[፡] ርእዩ፡ ሐራ፡ ንጉሥ፡ ጽንዐተ፡ ቃሎሙ፡ ለቅዱሳን፡፡ ተማሰጥዎሙ፡ ወዘበ(f. 5v[a])ጥዎሙ፡፡ ወሰጠጡ፡ አልባሲሆሙ፡፡ ወአቃምዎሙ[253]፡ ዕራቃኒሆሙ፡፡ ከመ፡ እንስሳ፡፡ ወይእቲሰ፡ መነኮሳዪት፡ ላሕይት፡ ጥቀ፡ ወሥናይት፡፡ ወከማሁ፡ በምግባራኒ፡፡ ወፈድፋደ፡ ተሀውኩ፡ በእንቲአሃ፡ እለ፡፡ ሐራ፡ ከመ፡ ያስሕትዋ፡፡ ወኢያእመሩ፡ ከመ፡ እግዚአብሔር፡ ዓቃቢሃ፡ ወረዳኢሃ፡፡

[20] ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ይምትሩ፡ እደዊሆሙ፡፡ ወእገሪሆሙ፡፡ በምሳር፡፡ ወየሀብዎሙ፡ ለአናብስት፡፡ ወገብሩ፡ ሐራ፡ ወመተሩ፡ እደዊሆሙ፡፡ ወእገሪሆሙ፡፡ በምሳር፡ ወወሃብዎሙ፡ ለአናብስት፡፡ ወፈጸሙ፡ በህየ፡፡ ወኖልቆሙ[254]፡ ፲ወ፩፡

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[250] ወአቀምዎሙ

[251] ንሕነሰ

[252] ወያጸንያሙ

[253] ወአቀምዎሙ

[254] ወጎልቆሙ

ወእምኔሆሙ፡ ⸢ፍ፡ ቅዱሳን[255]። ወ፷መነኮሳይ(f. 5v[b])ታት[256]። ወኮነ፡ ክላሌ፡ ስምያሙ፡ አመ፡⸢_____ ወ_____ ለወርኀ፡_____⸣[257] በስመ፡ እግዚእ፡ ጸሎቶሙ፡ ተሀለ፡ ምስሌነ። ለዐለመ፡ ዓለም፡ አሜን።

[21] ወእምዝ፡ ሶበ፡ አእመሩ፡ ማኅበር፡ እለ፡ ውስተ፡ እብሶ፡ ከመ፡ ሞተ፡ ንጉሥ፡ ድበ፡ ፀር፡ ወከመ፡ ነግሠ፡ ወልዱ፡ አድማስ፡ በፀር፡ ህየንተ፡ አቡሁ፡ ፈነዉ[፡] ኀቤሁ፡ መልእክተ፡ እምቅዱሳን፡ ዘኮነ፡ እንተ፡ ያአምሮ[258]፡ ቃዳሚ[259]፡ እምቅድመ፡ ንግሡ። እንዘ፡ ይብሉ፡ ሐር[260]፡ አእምር፡ ወጠይቅ፡ ኵነኖ። እመ[፡] ሠናይ፡ ውእቱ። ወእመ፡ አኮ፡ እመ፡ ኮነ፡ ከመ፡ አቡሁ፡ ውእቱኒ። ወእሙንቱሰ፡ ኢያእመሩ፡ ዘከመ፡ ተአርወየ፡ ወዘከመ፡ ቀተሎሙ። ለቅዱሳን፡ አኃዊሆሙ[።]

[22] (f. 6r[a]) ወእምዝ፡ እንዘ፡ የሐውሩ፡ በጽሑ፡ ውስተ፡ ፈለግ፡ ዐቢይ፡ እንተ፡ ትሰመይ፡ ሐዋሲ። ወይቤልዎሙ፡ ለኖትያት፡ ፈለግ፡ አዕድዊነ፡ ዘንተ፡ ማየ። ወይቤልዎሙ፡ እሙንቱ፡ ኖትያት፡ እምአይቴ፡ መጻእክሙ[261]፡ ወኀበ[፡]አይቴ፡ ተኀውሩ[262]። ወይቤልዎሙ፡ ቅዱሳን፡ ብሔረኑ፡ ተኀሥሡ፡ ወበሕቲ[263]፡ አዕድዊነ። ወሐረትነሰ፡ ውስተ፡ ጕርጓኔ[264]፡ ንጉሥ። ወእምዝ፡ ይቤልዎሙ፡ እሙንቱ፡ ኖትያት፡

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[255] ⸢ፍቅዱሳን

[256] Sic, for ወ፷መነኮሳይያት

[257] A space is left blank for the date and month

[258] የአምሮ

[259] ቀዳሚ

[260] ሐር

[261] መጻእክሙ

[262] ተሐውሩ

[263] ወባሕቲ

[264] ኵርጓኔ

ከመሰ፡ ናአምር[265]፡ ጸአትክሙ፡ በለኬ፡ ጽርፉ፡ እንዘ፡ ትብሉ፡ እስጢፋ፡ ርኩስ። ወይልዎሙ፡ ቅዱሳን፡ ንኅነሰ[266]፡ አልቦ፡ ፀሪፈ፡ ወስተ[፡] ሥ(f. 6r^{b})ርዓተ፡ ደብርነ። ወይቤልዎሙ፡ እሙንቱ፡ ኖትያት፡ ነዋ፡ ኣእመርነክሙ[267]፡ ከመ፡ ደቂቁ፡ አንትሙ። ወበእንተ[፡] ዝንቱ፡ አበይዎሙ፡ አዕድዎ።

[23] ወእምዝ፡ ሖሩ፡ ውስተ፡ ከልእ[268]፡ ፍኖት፡ ከመ፡ ይዕድው[269]። ወሶበ፡ በጽሑ፡ ኀበ፡ የኀድሩ፡ ኣኀዝዎሙ፡ በኀየ[270]። ወአብጽሕዎሙ፡ ኀበ፡ መኰንን፡ ወድ። ዘስሙ፡ አትናስዮስ። ወውእቱኒ፡ ሐተቶሙ፡ እንዘ፡ ይብል፡ ኢትሰግዱኑ። ለማርያም። ወይቤልዎ፡ ቅዱሳን፡ እወ፡ ንሰግድ። ወይቤሎሙ፡ ውእቱ፡ መኰንን፡ እመሰ፡ ትሰግዱ፡ ንዑኬ፡ ኀቡረ፡ ንስግድ። ወእምዝ፡ ሰገዱ፡ ኀቡረ፡ መስለ[271]፡ ውእቱ፡ መኰንን። ወበእንተዝ፡ ኀደጎሙ። ወእቱ[272]፡ መኰንን፡ ወፈዎሙ[273]፡ ይሑሩ[274]።

[24] ወእንዘ፡ ያሓ(f. 6v^{a})ውሩ[275]፡ ዓዲ፡ በጽሑ፡ ውስተ፡ ይእቲ፡ ፈግ[276]። ወኣኀዝዎሙ፡ ካዕበ፡ በህየ። ወነሥኡ፡ አልባሲሆሙ፡ ወወሰድዎሙ። ወእንዘ፡ ይወስድዎሙ፡ ረከብዎሙ፡

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[265] Cf. KWK ነአምር

[266] ንሕነሰ

[267] አእመርናክሙ

[268] ካልእ

[269] ይዕድዉ

[270] በህየ

[271] ምስለ

[272] ውእቱ

[273] ወፈነዎሙ

[274] ይሑሩ

[275] Cf. KWK የሐውሩ

[276] ፈለግ

ለላእክነ[277]፡ ንጉሥ፡ ወመጠውዎሙ፡ ለእለ፡ ላእካን፡፡ ወተመጠዎሙ፡ እሙንቱ፡ ላእካን፡ አንበርዎሙ፡ በእደ፡ ዐቃብት[278]፡፡ እስክ፡ ይትመየጡ፡ እም ኀበ፡ ሐሩ፡፡

[25] ወእምዝ፡ በውእቱ፡ ዘመን፡ እምቅድመ፡ ክረምት፡፡ ወሶበ፡ ኮነ፡ ኀቤሆሙ፡ ጽበተ፡ ብሔር፡ ኀበ፡ ቅዱሳን፡ እለ ውስተ፡ ስማይ፡ ፈነውዎሙ፡ ለ፭አኃው፡ ውስተ፡ ብሔ[279]፡ ጕዛም[280]፡፡ ከመ፡ ይኅሥሡ፡ ሀገረ፡ እመ፡ ይረክቡ፡ ዘይትዌከፎሙ፡ ከመ፡ ያንብሮሙ፡፡ ውስ(f. 6v[b])ተ፡ ሐቅለ፡ ብሔሩ፡፡ ወተፈኪዎሙ፡ በጽሑ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ በረንታ፡፡ ወተወክፎሙ፡ ፩ ብእሲ፡ ወአንበሮሙ፡፡

[26] ወእምዝ፡ ሶበ፡ ሰምዐ፡ ከመ፡ አጽርኀ፡ አዋዲ፡ ንጉሥ፡፡ ወዝኩ፡ ብእሲ፡ ዘአንበሮሙ[281]፡ ለቅዱሳን፡፡ ወይቤሎሙ፡ ለቅዱሳን፡፡ ወእመሰ፡ ትፈቅዱ፡ ትንብሩ፡ ንዑ፡ ስግዱ፡ ለንጉሥ፡ ወመምህርክሙኒ፡ ጽርፉ፡፡ ወይቤሉ፡ ቅዱሳን፡ ንሕነሰ፡ ኢንገብር፡ ከመዝ፡፡ ወ፩፡ እምኔሆሙ፡ ለቅዱሳን፡ እስመ፡ እኁሃ፡ ለብእስቱ[282]፡ ለውእቱ፡ ብእሲ፡፡ ወበእንተዝ፡ ሐጥዎሙ፡ በብዙኅ፡ ነገር፡ ወእ(f. 7r[a])ሙንቱሰ፡ ኢተሰጥውዎሙ[283]፡፡

[27] ⸢ወ፩፡ ሰ[284]፡ እምኔሆሙ፡ ጽኑዕ፡ ውእቱ፡ በሃይማኖቱ፡ ዘስሙ፡ ክርስቶስ፡ መሐሪ፡ ቀዳሚኒ፡ አመ፡ አኀዘ፡ መኰንነ፡ ስመይ፡ ምስለ፡ አኃዊሁ፡፡ ወሶበ፡ ነሥኡ፡ ወዓልያነ፡ መኮንን፡ ንዋዮሙ፡፡ ወመጻሕፍቲሆሙ፡፡ ይቤሎ፡ ለመኰንን፡፡ ለምንትኑ፡ ይትማሠጡ፡ ንወይነ[285]፡ እለ፡ ወዓልያኒከ፡፡ ወይቤሎ፡ ዝኩ፡ መኰንን፡ ዘስሙ፡ ክፍላ[286]፡ ሕድግሰ፡

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[277] ለላእካነ

[278] ዐቀብት

[279] ብሔረ

[280] ጎጃም

[281] አንበሮሙ

[282] ለብእሲቱ

[283] ኢተሰጥዎሙ

[284] ወ፩ሰ

[285] በንዋይነ

በእንተ፡ ንወይከ[287]፡ አኮኑ፡ ብውሕ፡ ሊተ፡ በእንተ፡ ርእስከኒ፡ እቅትልከሂ፡ ወአሕይውከሂ፡፡ ወይእዜኒ፡ ስግድ፡ ለንጉሥ፡፡ ወጽረፍ፡ ስመ፡ መምህርከ፡፡ ወይቤሎ፡ ውእቱ፡ እኁ[288]፡ ወአንተሰ፡ (f. 7r[b])ኢኮንከ፡ ብውሕ፡ ላዕሌየ ፡፡ እመኒ፡ ተውህበ፡ ለከ፡ እምኀበ፡ እግዚአብሔር፡፡

[28] ወእምዝ፡ አዘዘ፡ መኰንን፡ ይቅሥፍዎ፡ ፫ለ፟፡ መሃይምን[289]፡ ዘተረክቡ፡ ኀቤሁ፡ ቅዱሳን፡ ወእንዘ፡ ይቀሥፍዎ፡ ለውእቱ፡ መሃይምን፡፡ ይቤሎ፡ ውእቱ፡ እኁ[290]፡ ለመኰንን፡ መሐር፡ ቀሚፎቶ፡ ልዝ[291]፡ መሃይምን፡፡ ከመ፡ ይኩንከ፡ በረከተ፡፡ ወውእቱሰ፡ እንበይነ፡ ፍቅረ፡ እግዚአብሔር፡ አንብረነ፡፡ ወውእቱሰ፡ መኰንን፡ እስመ፡ ጸዋግ፡ ብእሲሁ፡ ወምርዱድ፡ ልቡ፡ ጥቀ፡፡ ወኢኀደገ፡ ቀሚፎቶ፡፡ ወከዕበ[292]፡ ይቤሎ፡ አኮኑ፡ ትብል፡ አፈቅራ፡ ለማርያም፡ ወእመሰ፡ ብከ፡ ፍቅረ፡ ማርያም፡፡ (f. 7v[a]) መሐር፡ ለዝ፡ ብእሲ፡ ቃሚፎቶ[293]፡፡ በእንተ፡ ፍቅራ፡ ለማርያም፡ ወእምዝ፡ ይቤሎ፡ ውእቱ፡ መኰንን፡ ወበእንቲአከሳ[294]፡ ምንትኑ፡ ተፈጸመ፡ ለከ፡፡ ወጸላሎ፡ እንዘ፡ ይብል፡ ዝዕውር፡ ኣበይከኑ፡ ታርምም፡፡

[29] ወእምዝ፡ ይቤሎ፡ ወእቱ[295]፡ እኁ[296]፡፡ ኢሰማዕከኑ፡ ዘይቤ፡ መጽሐፍ፡፡ ፫በእንተ፡ ፫፡ ታድለቃልቅ[297]፡ ምድር፡፡ ገብር፡ ለእመ፡ ነግሡ፡፡ ወአብድ፡ ለእመ፡ ጸግበ፡ እክለ፡፡

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[286] ክፍለ

[287] ንዋይከ

[288] እኁ

[289] ለ፟መሃይምን

[290] እኁ

[291] ለዝ

[292] ወካዕበ

[293] ቀሚፈቶ

[294] ወበእንቲአከሰ

[295] ውእቱ

ወአመት፡ ለእመ፡ አውፅኣት፡ እግዝእታ።።¬[298] ወከማሁ፡ አንታኒ[299]።። ወሶበ፡ ረከብካ፡ ዘኢሚመተ፡ አቡከ፡ በእንተ[፡] ዝንቱ፡ ታማስና፡ ለምድር።። ወውቱሰ[300]፡ እኅ[301]፡ እስመ፡ ያአምር[302]፡ ልደቶ፡ ለውእቱ፡ መኰንን።። ወሶበ፡ ይቤሎ፡ ከመዝ፡ ተ(f. 7v[b])ምዐ፡ ፈድፋደ፡ ውእቱ፡ መኰንን፡ ወአዘዘ፡ ይቅስፍዎ[303]።። ወእምዝ፡ አስከብዎ፡ ወአሰርዎ፡ እደዊሁ፡ ወእገሪሁ።። ወቀሠፍዎ፡ ፫ወ፭፡ ጊዜ[304]።። ወእንዘ፡ ይቀሥፍዎ፡ ዓዲ፡ ጸአሎ፡ ዝዕውር[305]፡ ከመ፡ ዝኑ፡ ረስየኒ።።

[30] ወዘንተ፡ ሶበ፡ ሰምዐ፡ ፫፡ እኅ[306]።። እምእለ፡ ይቃውሙ[307]፡ ይቤሎ፡ ለመኰንን፡ አኮኑ፡ የአኪ፡ ዑረተ፡ ልብ፡ እምዑረተ፡ ዐይን።። ወውእቱሰ፡ አኮ፡ ዕዉር፡ እስመ፡ ብሩህት፡ አዕይንቲሁ፡ ልቡ።። ወሶበ፡ ከመዝ፡ ይቤ፡ ውእቱ፡ እኅ[308]።። አዘዘ፡ ዝኩ፡ መኰንን፡ ኪያሁኒ፡ ይቅሥፍዎ፡ ወቀሠፍዎ፡ ፴ጊዜ[309]።። ወአንፈሰ፡ መዐቶ፡ ኀደጎሙ[310]።። (f. 8r[a]) ስሙ፡

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[296] እኅኑ

[297] ታድለቀልቅ

[298] ምሳ. 30፡21-23

[299] አንተኒ

[300] ወውእቱሰ

[301] እኅኑ

[302] የአምር

[303] ይቅሥፍዎ

[304] ጊዜያት

[305] ዝ፡ ዕውር

[306] ፫እኅኑ

[307] ይቀውሙ

[308] እኅኑ

[309] ፴ጊዜያት

[310] ኀደጎ

ክርስቶስ፡ መሐሪ፡፡ ምንተኑ[311]፡ ተግርሞትክሙ፡ አኮኑ፡ ሀለዎ፡ ያሐልፍ፡ ዝትዕቢተክሙ፡፡ ወእምዝ፡ እኂዞሙ፡ ክሳዶ፡ ለውእቱ፡ እኖ[312]፡ እንዘ፡ ያቴክልዎ፡ አብእዎ፡ ውሥጠ[313]፡ ጎበ፡ ንጉሥ፡፡ ወእምዝ፡ ይቤ፡ ንጉሥ፡ በል፡ ጽርፉ[314]፡ መምህርከ፡ በሎ፡፡ ወይቤ፡ ውእቱ፡ እኖ[315]፡ እስ[316][፡] ይብል፡ መጽሐፍ፡ አያድጎነኪ[317]፡ አምላክኪ[፡፡] ወይመስለከኑ፡ ዘትድጎን፡ በጽንዐ፡ መንግሥትከ፡፡ አኮኑ፡ ሀለዎ፡ የጎልፍ፡ ወይስዐር፡፡

[31] ወእምዝ፡ አዘዘ፡ ንጉሥ፡ በመዓት፡ ይዝብጥዎ፡፡ ወዘበጥዎ፡ በበትር፡ ጽኑዐ፡ ዝብጠተ፡ ወወድቀ፡ ውስተ፡ ምድር፡፡ ⸢ወለ፡ ከ(f. 8r[b])ልኡኂ[318]፡ ከማሁ፡፡ ወስኂቦሙ[319]፡ አውፅእዎሙ፡ አፍኣ፡፡ ወፈጸሙ፡ ስምየሙ፡ በይእቲ፡ ዕለት፡፡ ክልኤሆሙ፡፡ አመ፡ ⸢፪፡ ለታስሪን[320]፡ ዳኅራይ፡፡ ⸢ወበ፡ ግዕዝ[321]፡ አመ፡ ⸢፯፡ ለኅዳር[322]፡፡ በሰለመ[323]፡ እግዚእ፡ ጸሎቶሙ፡ ተሀለ፡ ም[ስ]ሌነ፡ ለዓለመ፡ ዓለም[፡] አሜን፡፡

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311 ምንትኑ

312 እኁ

313 ውስጠ

314 ጽርፍ

315 እኁ

316 እስመ

317 ኢያድጎነኪ

318 ወለካልኡኂ

319 ወስሒቦሙ

320 ፪ለታስሪን

321 ወበግዕዝ

322 ፯ለኅዳር

323 በሰላመ

[32] ወእምዝ፡ ሶበ፡ አጽርጎ፡ ንጉሥ፡ አዋዴ፡ እንበይነ፡ ቅዱሳን፡ ወኮነ፡ ፍርሀተ፡ ወጽበተ፡ ብሔር፡ ኀበ፡ ደቂቁ፡ ለቅዱስ፡ እስጢፋኖስ። ⌜ወበ፡ ውእቱ[324]፡ ዘመን፡ ሀለዉ፡ ቅዱሳን፡ ይነብሩ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ዲ[325]። ወሶበ፡ አእመረ፡ ስዩም[326]፡ ውእቱ፡ ብሔር፡ ከመ፡ አጽርጎ፡ ንጉስ[327]፡ አዋዴ፡ እንበይነ፡ ቅዱሳን፡ (f. 8v[a]) ወሖረ፡ ኀቤሆሙ፡ ውስተ፡ ገዳሞሙ። ወአኀዞሙ፡ በህየ፡ ወነስአ[328]፡ ንዋዮሙ[329]፡ ወአውዐየ፡ አብያቲሆሙ፡ ወዓዲ፡ አውዐየ፡ በእሳት፡ ክምረ፡ እክሎሙ። ⌜ወዘ፡ አእተውሰ[330]፡ ነሥአሙ። ወለዚኒ[331]፡ ኢተአርየ፡ በልዕዎ፡ አራዊተ፡ ሐቅል። ወሶበ፡ ሐለየ[332]፡ ሥዩመ፡ ውእቱ፡ ብሔር፡ ከመ፡ እም፡ ዘመደ፡ ውእቱ[333]፡ ⌜እም፡ ቅዱሳን[334]፡ ኀደጎሙ። ወከመ፡ ኢይንብሩ[335]፡ ውስተ፡ ብሔሩ፡ ሰደዶሙ።

[33] ወእምዝ፡ እንዘ፡ የሐውሩ፡ ውስተ፡ ማኅበረ፡ አኃዊሆሙ፡ እብሶ፡ ረከቦሙ፡ ፩ብእሲ፡ ዘስሙ፡ ፍሬ፡ ሊባኖስ፡ እስመ፡ እምካህናተ፡ ደብተራ፡ ውእቱ። ወይእተ፡ ጊዜ፡ አቲዎ፡ እምኵርጓኔ፡ ንጉሥ፡ ወውእቱኒ፡ እንዘ፡ (f. 8v[b]) የኀሥሥ፡ ቅዱሳን። ወአእሚሮ፡ ከመ፡

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[324] ወበውእቱ

[325] ዲ? The name of the place was not finished. Probably it is ዲቦ

[326] ሥዩም

[327] ንጉሥ

[328] ነሥአ

[329] ንዋየ·ሙ·

[330] ወዘአእተዉሰ

[331] ወለዘኒ

[332] ኀለየ (orthographic error) ሐለየ means “bribe, corrupt with a bribe”. It should be ኀለየ

[333] ውእቶሙ· (suggest)

[334] ለቅዱሳን (suggest)

[335] ኢይንበሩ

አጸርጎ[336]፡ አዋዴ፡ ንጉሥ፡ አገዘሙ፡ በፍኖት፡፡ ወአብጽሐሙ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ የግማዝ፡፡ ወቤቱ [፡] ሀየ፡፡

[34] ወበሳኒታ፡ ወሰዶሙ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ዛይ፡፡ ኀበ፡ ተጋብኡ፡ ሥዩማነ፡ ብሔር፡፡ ወነገሮሙ፡ ውእቱ፡ ብእሲ፡ ለሥዩማን፡ ዘከመ፡ አገዘሙ፡ ለቅዱሳን፡፡ ወእምዝ፡ ይቤልዎ፡ ሥዩማን፡ ፩መነኮስ፡ መምህረ፡ ወእቱ[337]፡ ብሔር፡ ሖር[338]፡ ሕትት፡ ግብሮሙ፡፡ ለእሉ፡ ቅዱሳን፡፡ ወሖረ፡ ውእቱሂ፡ ወይቤሎሙ፡ ለቅዱሳን፡ አማንኑ፡ ዘይቤሉክሙ፡፡ ለእመ፡ መነኮስ፡ ኀቤክሙ፡ ዳግመኑ፡ ታመነኵሱ፡፡ ወጥምቃተኒ[339]፡ ቍልቍሊተ፡ ታጠምቁ፡፡ ወይቤልዎ፡ ቅዱ(f. 9r[a])ሳን፡ ዝኵለ፡ ዘትቤ፡ ሐሰት፡ ውእቱ፡፡ ንሕናሰ[340]፡ አልብነ፡ ከልአ[341]፡ ሥርዓተ፡ እምሥርዓተ[342]፡ አበዊነ፡ ሐዋርያት፡፡ ፍወዘ፡ መትሎሆሙ[343]፡ ሊቃውንት፡፡ ወአበዊነ፡ እንጦንዮስ[344]፡ ወመቃርዮስ፡፡ ወአልቦ፡ ዳግመ፡ ኢዘነጠምቅ[345]፡ ፍወኢ፡ ዘነመነኵሰ[346]፡፡ ዘእንበለ፡ ዳእሙ፡ ዘንሔድስ፡ ለነፍስነ፡ በንስሓ፡፡ ወይቤሎሙ፡ ውእቱ፡ መነኮስ፡ ወእመሰ፡ ከመዝ፡ ሥርዓትክሙ፡ ንዑ፡ ኀበሩ፡ ምስሌነ፡ ወኢትሙቱ፡ በከንቱ፡፡ ወይቤልዎ፡ ቅዱሳን፡ ዘኢትክል፡ ለርእስከ፡ ገቢረ[፡] ጽድቅ፡ ለነሁ፡ ትሜህረነ፡ አንተ፡፡ ወስማዕ፡ ፍወዘ፡ ንነግረከ[347]፡ ንሕነ፡፡ ወአንተሰ፡ ለእመ፡ ትፈቅድ፡

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[336] አጽርጎ

[337] ውእቱ

[338] ሖር

[339] ወጥምቀተኒ

[340] ንሕነሰ

[341] ካልአ

[342] ዘእምሥርዓተ

[343] ወዘመትሎሆሙ

[344] እንጦንስ

[345] ኢዘናጠምቅ

[346] ወኢዘናመነኵሰ

[347] ወዘንነግረከ

ታድኅን፡ ርእስከ፡ ትሉ፡ አሰረ[348]፡ ወን(f. 9r[b])ጌል፡፡ ወኢትሑር[349]፡ በግዕዘ፡ ዓለም፡ እምድረ[350]፡ አስኬማ፡፡ ወሰሚያ፡ ዘንተ፡ ተምዐ፡ ወሖረ፡ እምኀቤሆሙ፡፡

[35] ወእምዝ፡ ይቤልዎ፡ ሥዩማን፡ ለወእቱ[351]፡ መነኮስ፡ ምንትኑ፡ ይቤለክሙ፡፡ ወይቤሎሙ፡ ውእቱኒ፡ አንትሙኒ፡ ሕትዎሙ[352]፡ እመ፡ ተናግርክዎሙ፡ ይጽእለኒ፡፡ ወመስዮ፡ አተው[353]፡ ውስተ፡ አብያቲሆሙ፡፡

[36] ወእምዝ፡ በሳኒታሁ፡ እስመ፡ በዐለ፡ ማቴዎስ፡ ሐዋርያ፡፡ ወበዐለ፡ ሚካኤል፡፡ ወይቤልዎሙ፡ ከመ፡ ይፃኡ፡ ውስተ፡ ⸢ጉባኤ፡ ሆሙ[354]፡ ሥዩማን፡፡ ወይቤልዎሙ፡ ለቅዱሳን[355]፡ ንሕነሰ፡ ኢንወፅእ፡፡ ዮምሰ፡ እስመ፡ በዐል፡ ውእቱ፡፡ ወመጽአ፡ መነኮስ፡ ዘይትበሀል[356]፡ እንዘ፡ ይጼዐን፡ ፈ(f. 9v[a])ረስ፡፡ ወይቤሎሙ፡ ለቅዱሳን፡ ለምንት፡ ዘኢትወፅኡ፡ አንትሙ፡ ኀበ፡ ተጋብኡ፡ ሥዩማን፡፡ እምሊተኑ፡ ትሔይሱ[357]፡ አንትሙ፡ አንሰ፡ እንዘ፡ እትባሀል፡ ነብር[358][፡] እድ፡ ኢእዜሀር[359]፡፡ ወቤልዎ[360]፡ ቅዱሳን፡ እወ፡

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348 አሠረ

349 ወኢትሑር

350 እምድኅረ

351 ለውእቱ

352 ሕትትዎሙ

353 አተዉ

354 ጉባኤሆሙ

355 ቅዱሳን

356 †...† The monk's name was not written

357 ትኄይሱ

358 ንቡረ

359 ኢእዜኀር

360 ወይቤልዎ

አንተሳ[361]፡ በከመ፡ ስምከ፡ እደ፡ አራዊት፡፡ ወንሕነሰ፡ ኢነንድግ፡ ሥርዓተነ፡፡ ወእምዝ፡ ሐደግዎሙ፡ ወቤቱ፡ ህየ፡፡

[37] ወእምዝ፡ በሳኒታሁ፡ ተጋብኡ፡ ሥዩማን፡ እምአህጉሪሆሙ፡ ዘመዓድ፡ ወዲ፡ ወዛይ፡፡ ወስማይ፡፡ ወአላት፡፡ ወቀለቃል፡፡ ወሰበል፡፡ ወገብሩ፡ ጉባኤ፡ ውስተ፡ መካን፡ ዘፀገጽ፡ ወአምጽእዎሙ፡ ለቅዱሳን፡ ህየ[፡፡] ወእምዝ፡ ይቤሎ፡ ሥዩመ፡ አላት፡ ለፍሬ፡ ሊባኖስ፡ ሀበኒ፡ (f. 9v[b]) እሉንቱ[362]፡ ቅዱሳን፡ እሰዶሙ፡ ኀበ፡ ንጉሥ፡ ከመ፡ እትመዘገን፡ በኀበ፡ ንጉሥ፡፡ ወይቤሎ፡ ውእቱ፡ ፍሬ፡ ሊባኖስ፡ አነሂ፡ እፈቱ፡ ከማከ፡ እንሣእ፡ ምዝጋና፡፡ እምኀበ፡ ንጉሥ፡፡ ወይቤሎ፡ ውእቱ፡ ሥዩመ፡ አላት፡ ዘስሙ፡ ተክለ፡፡ ሀበኒ፡ እምዚአከሰ፡ ሊተ፡ የዓጽበኒ፡፡ ወእምዝ፡ ይቤሎ፡ ፍሬ፡ ሊባኖስ፡፡ ምንተ፡ ትሁቡኒ[363]፡ ከመ፡ አሀብከ፡፡ ወይቤሎ፡ ተክለ፡ ንወይሰ[364]፡ እሁበከ፡ ወባሕቱ፡ አሣይጠኒ፡፡ ወይቤሎ፡ የሐስብዎሙ፡ መጠነ፡ ይከውኑ፡ በሜጥ፡፡

[38] ወእምዝ፡ ሐሰብዎሙ፡ ሰብእ፡ እለ፡ ውስተ፡ ጉባኤ፡፡ ወኮነ፡ ሐሳበ፡ ሜጠሙ፡ ⌜ለፀ፡ አኃው[365]፡ ⌜ፐ፡ አልባስ[366]፡ እ(f. 10r[a])ለ፡ ይሰመዩ፡ ቄራጻ፡፡ ወተሣዩጠ፡ በፐቄራጻ፡ ነሥአሙ፡ ውእቱ፡ ብእሲ፡፡ ወዓዲ፡ አምጽእዎን፡ ለፀመነኮሰይታት[367]፡ ወወሰድዎሙ[368]፡ ኀቡረ፡ ምስሌሆሙ፡፡ ወአብጽሕዎሙ፡ ውስተ፡ ገዳርጓኔ[369]፡ ንጉሥ[፡፡] ወሀለወት፡

[361] አንተሰ

[362] እሎንቱ

[363] ትሁብኒ

[364] ንዋየሰ

[365] ለፀአኃው

[366] ፐአልባስ

[367] ለፀመነኮሳይያት

[368] ወወሰድዎን

[369] ዅርጓኔ

ምስሌሆሙ አሐቲ፡ ንእስት፡ መነኮሳዪት፡ ዘስማ፡ ኢዮጳራቅስያ፡፡ ወሠናይ፡ ላሕያ፡ ወጽንዕት፡ በሃይማኖታ፡፡

[39] ወሶበ፡ አብጽሕዎሙ፡ ውስተ፡ ኵርንኔ፡ ንጉሥ፡ ለቅዱሳን፡፡ ርእይዋ፡ መነኮሳተ፡ ንጉሥ፡ ለይእቲ፡ ንእስት፡ መነኮሳዪት፡ ከመ፡ ሠናይ፡ ላሕያ፡፡ ወመሠጥዋ፡ እማእከለ፡ አጋዊሃ፡ ወወሰድዋ፡፡ ወእምዝ፡ ኀጥዋ፡ በብዙ(f. 10r^{b})ኅ፡ ወበአሰፍዎ፡ ሕይወት፡ ዝንቱ፡ ዓለም፡፡ ወፍትወታቲሁ፡ ማሳኒተ፡፡ ወይእቲሰ፡ ኢጸነ[370]፡ ሕሊናሃ፡፡ ኀበ፡ ኀላፊ፡ ዳዕሙ፡ ስቅት[371]፡ ልባ፡ ኀበ፡ አምላክ፡ ወኢተሠጥዎቶሙ፡ ወኢምንተኒ፡፡ ወሶበ፡ አበየቶሙ፡ አውፅኡ፡ አስኬማ፡ ልብሰታ፡ ወአቃምዋ[372]፡ ዕራቃ፡፡ ወቀሠፍዋ፡ በአስዋጥ[፡፡] ወሶበ፡ ስእኑ፡ ኀዲጦታ፡ ፈነውዋ፡ ኀበ፡ አጋዊሃ፡፡

[40] ወእምዝ፡ በሳኒታሁ፡ አብእዎሙ፡ ውስጠ፡ ወአቀምዎሙ፡ ቅድመ፡ ንጉሥ፡፡ ወይቤልዎሙ፡ ሐራ፡ ከመ፡ ይስግዱ፡ ለንጉሥ፡ ወከመ፡ ይጽርፉ፡ ስመ፡ መምህሮሙ፡፡ ወይቤሉ፡ ንሕነሰ፡ ኢንሰግድ፡ ሎቱ፡፡ ⸢ወኢ፡ ንጸርፍ[373]፡ ስመ፡ መምህርነ፡ አላ፡ (f. 10v^{a}) ቅዱስ፡ ውእቱ፡፡ ወእመሰ፡ አበይክሙ፡ ትከውኑ፡ ምሳሐ፡ ለአንበሳ፡፡ ወይቤልዋ፡ ለይእቲ፡ ንእስት፡ መነኮሳይት፡፡ አንቲኒ፡ ኢትሰግዲኑ፡ ፡፡ ወትቤሎሙ፡ እወ፡ ኢይሰግድ፡ ወይቤልዋ፡ እሙንቱ፡ ሐራ፡ እመሰ፡ ኢትሰግዲ፡ ሐሪኬ[374]፡ ኀበ፡ አንበሳ፡፡ ወሀለዉ፡ ህየ፡ አናብስት፡ ግሩማን፡ ቅድመ፡ ንጉሥ፡፡ ወፀእምኔሆሙ፡ ጽኑዕ፡ ዘሰመዮ፡ ንጉሥ፡ ቃዳሚ[375]፡ ስሞ፡ የዛን፡ ሓጋዝ፡፡ ወፈነውዎ[376]፡ ኀቤሆሙ፡ ለይእይቲ[377]፡ ንእስት፡ መነኮሳይት፡

[370] ኢጸነ

[371] ስቅልት

[372] ወአቀምዋ

[373] ወኢንጸርፍ

[374] ሑሪኬ

[375] ቀዳሚ

[376] ወፈነዉዋ

[377] ለይእቲ

ወይእትኒ[378]፡ ገደፈት፡ ነፍሳ፡ ኀበ፡ አምላካ፡፡ ወሖረት፡ ወነበረት፡ ቅድመ፡ አፈ፡ አንበሳ፡፡ ወከልእታሂ[379]፡ ከማሁ፡ ወሀብዋ፡፡ ወፈጸማ፡ ስምዖን፡ በ(f. 10v^{b})ህየ፡ በአፈ፡ አንበሳ፡፡

[41] ወእምዝ፡ ይቤ፡ ንጉሥ፡ በልኬ፡ ከመ፡ ይስግድ፡ ወእመሰ፡ አበየ፡ ሀቦ፡ ለአንበሳ፡፡ ወነገርዎሙ፡ ለቅዱሳን፡ ዘከመ፡ ይቤ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡፡ ወይቤ፡ ⸢፩፡ እኖ[380]፡ ዘስሙ፡ መድኅን፡ ተስፋነ፡ ምንትኑ፡ ትትገረሙነ፡ በአናብስት፡ በእንተዝኑ፡ ዘንፈርህ፡ መዊተ፡ አንሰ፡ ተወኪልየ፡ በኀይለ፡ አምላኪየ፡ አንሰ፡ እምሐነቁ፡ ክሳዶ፡ ለኣንበሳ፡፡ ወይቤ፡ ንጉሥ፡ ጽኑዐ፡ ልብ፡ እመሰ፡ ይክል፡ ሐኒቆቶ፡ ሀቦ፡ ለዛን[381]፡ ሐጋዝ፡፡

[42] ወእምዝ፡ ወሀብዎ፡ ለውእቱ፡ እኖ[382]፡፡ ወውእቱሰ፡ እኖ[383]፡ ኀለፈ፡ ኀበ፡ ውእንበሳ[384]፡ ተደሪያ፡ በ(f. 11r^{a})ኃይለ፡ አምላኩ፡ ወሐነቆ፡ ክሳዶ፡፡ ወወውእቱሰ፡ አንበሳ፡ አርመመ፡ በኀፊር፡ ወአድነነ፡ ክሳዶ፡፡ እንዘ፡ ያሥተናስእ[385]፡ ዘነቦ፡፡ ወሶበ፡ ርእየ፡ ንጉሥ፡ ከመ፡ አልቦ፡ ዘሠኀጠሙ[386]፡ ውእቱ፡ አንበሳ፡፡ አዘዘ፡ ይምትሩ፡ እደዊሆሙ[387]፡ ወእገሪሆሙ[388]፡ በጕድብ፡ ኀቡረ፡ ምስለ፡ አኃዊሁ፡ ወእምድኅሬሁ፡ የሀብዎ[389]፡ ለአንበሳ፡፡

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[378] ወይእቲኒ

[379] ወካልእታሂ

[380] ⸢፩እኁ

[381] ለየዛን

[382] እኁ

[383] እኁ

[384] ውእቱ፡ አንበሳ

[385] ያስተናስእ

[386] ዘሠኀጠ

[387] እደዊሁ

[388] ወእገሪሁ

[389] የሀብዎሙ

[43] ወእምዝ፡ መጽኡ፡ ሐራ፡ ምስለ፡ ጕድብ። ወይቤዎሙ፡ ለአኃው፡ አምጽኡ፡ እገሪክሙ፡ ወእደዊክሙ፡ ከመ፡ ንምትር። ወይቤ፡ ፩፡ እኖ[390]፡ ፦እግዚአብሔር፡ ያበርህ፡ ሊተ፡ ያድኅነኒ። (f. 11r[b]) ምንተኑ፡ ያፈርሀኒ፡ ወእግዚአብሔር፡ ምእምና[391]፡ ለሕይወትየ፡ ወምንተኑ፡ ያደነግፀኒ።፧ [392] ወዘንተ፡ ብሂሎ፡ ወሀቦሙ፡ ለሐራ፡ እደዊሁ፡ ወገሪሁ[393]፡ ወመተርዎ፡ በጕድብ።

[44] ወከልኡኒ[394]፡ ይቤ፡ ፦ቀዳሚሁ፡ ቃል፡ ውእቱ፡ ቃል። ወውእቱ፡ ቃል፡ ኀበ፡ እግዚአብሔር፡ ውእቱ። ወእግዚአብሔር፡ [ውእቱ፡ ቃል]፧ [395] ። ወሣልሱኒ፡ እንዘ፡ ይጼሊ፡ ኀበ፡ አምላኩ። ወራብዑኒ፡ ይቤ። ቅድስት፡ ወብፅዕት። ስብሐት፡ ወቡርክት፡ ክብርት፡ ወልዕልት። ወዘንተ፡ እንዘ፡ ይዜምሩ፡ ወሀቡ፡ ለሐራ፡ እደዊሆሙ፡ ወእጋሪሆሙ[396]። ወመተርዎሙ፡ በጕድብ። ወገ(f. 11v[a])ደፍዎሙ፡ ቅድመ፡ አፈ፡ አናብስት። ወበህየ፡ ፈጸሙ፡ ስምዖሙ፡ አመ፡ ፦፬፡ ለታስሪኒ[397]፡ ደኅራይ[398]። ፦ወበ፡

[390] እኅኑ

[391] ምእመና

[392] መዝ. 27፡1

[393] ወእገሪሁ

[394] ወካልኡኒ

[395] ዮሐ. 1፡1

[396] ወእገሪሆሙ

[397] ፬ለታስሪን

[398] ዳኅራይ

ግዕዝ[399]፡ አመ፡ ፫፡ ለጎዳር[400]። ወሮልቆሙ[401]፡ ፬፡ ቅዱሳን። ወመነኮሳይታት፡ ፪[።] በሰላመ፡ እግዚእ፡ ጸልዖሙ፡ ተሀለ፡ ምስነ[402]፡ ለዓለም፡ አለም፡ አሜን።

[45] ወእሉኒ፡ ፪፡ አኃው[403]፡ ዘለአክዎሙ፡ ማኅበረ፡ አኀው፡ እለ፡ ውስተ፡ እብሶ፡ ዘአኃዝዎሙ፡ በውስተ፡ ፈለግ፡ ዘመጠውዎሙ፡ ለላእክነ[404]፡ ንጉሥ[።] ወተመይጠሙ፡ እምኀበ፡ ያሐውሩ[405]፡ አብጽሕዎሙ፡ ውስተ፡ ኑርጓኔ፡ ንጉሥ። ወነገርዎ፡ ለንጉሥ፡ ዘከመ፡ አምጽእዎሙ፡ ለቅዱሳን። (f. 11v[b]) ወሰሚያ፡ ንጉሥ፡ አዘዘ፡ ያብእዎሙ፡ ወኀቤሁ[406]። ወተአዚዞሙ፡ ሐራ አብእዎሙ፡ ውስጠ፡ ኀቤሁ። ወሶበ፡ ርእዮ፡ ንጉሥ፡ ለውእቶ[407]፡ አእመሮ። እስመ፡ መምህሩ፡ ውእቱ፡ ቃዳሚ[408]፡ ለእኁሁ[409]። ወቤሃ[410]፡ ሐተቶ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ምንትኑ፡ ስእንከ፡ በዝየ። ወለምንትኑ፡ ሖርከ፡ እምኀቤነ፡ እስከ፡ ትበጽሕ፡ ኀበ፡ እሉ፡ ቅዱሳን።

[46] ወይቤሎ፡ ውእቱ፡ እኁ[411]፡ ዘስሙ፡ ዕዝራ። ወአንሰ፡ አልቦ፡ ዘሐጣጣእኩ[412]፡ እመፍቅደ[413]፡ ሥጋሰ[414]፡ በዝየ። ወሶበ፡ ተስእነኒ፡ ዳእሙ፡ ሕወት[415]፡ ነፍስ፡ ወሖርኩ፡

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399 ወበግዕዝ

400 ፫ለጎዳር

401 ወጎልቆሙ

402 ምስሌነ

403 ፪እኃው

404 ለላእካነ

405 Cf. KWK የሐውሩ

406 ኀቤሁ

407 ለውእቱ እኁ

408 ቀዳሚ

409 ለውእቱ እኁ?

410 ወሶቤሃ

411 እኁ

ጎቤሆሙ። ወእምዝ፡ ይቤሎ፡ ንጉሥ፡ ሃ(f. 12r[a])ይማኖትኑ፡ ሥእንከ[416]፡ በዝየ። ወይቤሎ፡ ውእቱ፡ እኖ[417]፡ ሃማኖትሰ[418]፡ በዝየኒ፡ ኢስእንኩ፡ ወሐዊርየኒ፡ ጎቤሆሙ፡ ኢወሰኩ። ወባሕቱ፡ ሶበ፡ ሥእንኩ፡ ምግባረ፡ ሠናይ፡ ሖርኩ፡ ጎቤሆሙ፡ ተዘኪርየ፡ ቃለ፡ ሐዋርያ። ዘይብል፡ ⌜ሀይማኖት፡ እንተ፡ አልባቲ፡ ምግባረ፡ ሠናይ፡ ምውት፡ ይእቲ።⌝[419] ወሶበ፡ በጻሕኩ፡ ጎበ፡ እለ፡ ቅዱሳን፡ ሃይማኖት፡ ርትዕት፡ ወምግባረ፡ ሠናይ፡ ፍጽምት፡ ረከብኩ፡ በጎቤሆሙ። ወአነኒ፡ እቤሎሙ፡ አማን፡ ሥርዓተ፡ ነቢያት፡ ወሐዋርያት። ወፍኖተ፡ ወንጌል፡ ሀለው፡ ጎቤሆሙ። ወዘ(f. 12r[b])ንተ፡ ብሂልየ፡ ተደመርኩ፡ ምስሌሆሙ።

[47] ወእምዝ፡ ጎጦ፡ ንጉሥ፡ ለውእቱ፡ እኖ[420]፡ በብዙኅ፡ ስኢል፡ በአሰፍዎ፡ ሕይወተ፡ ሥጋ። ወወሂበ[421]፡ ርስት፡ ወክብር፡ ወብዕል። ወሚመት። ወይቤሎ፡ ውእቱ፡ እኖ[422]፡ ዘንተ፡ ኵሎ፡ አእሚርየ፡ ጎደጉ፡ በእንተ፡ መድኃኒተ፡ ነፍስየ። ወእምይእዜሰ፡ ኢይትከሀለኒ፡ እኅሥሥ፡ ፍትዋ፡ ለሥጋ። ጎዲግየ፡ ፍኖተ፡ ወንጌል።

[48] ወእምዝ፡ ይቤሎሙ፡ ንጉሥ፡ ለመነኮሳተ፡ ዚአሁ። ወለሐራሁ፡ ሰአልዎኬ፡ አንትሙኒ፡ ከመ፡ ኢይሙት፡ በከንቱ። ወእሙንቱኒ፡ ሰአልዎ፡ በብዙኅ፡ ነገር።

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412 ዘጎጣእኩ

413 እመፍቅዳተ

414 ሥጋ

415 ሕይወተ

416 ስእንከ

417 እጎ

418 ሃይማኖትሰ

419 ያዕ. 2፥17

420 እጎ

421 ወውሂበ

422 እጎ

ወውእቱኒ፡ አበየሙ፡ ፦ወኢ፡ ጸነ[423]፡ ሕ(f. 12v[a])ሊናሁ፡ ኀበ፡ ኀላፊ፡ ወዳእሙ፡ ያስምክ፡ ኀበ፡ ጕደ[424]፡ መስቃል[425]፡፡ እንተ፡ ይቲ[426]፡ ሕማማተ፡ እግዚእ፡፡ ወርእዮ፡ ንጉሥ፡ ለውእቱ፡ እኖ[427]፡ ከመ፡ አበየ፡ ወይቤሎ፡ ኢተኀድግኑ፡ ዕልወተ፡ አቡከ፡፡

[49] ወይቤሎ፡ ወእቱ[428]፡ እኖ[429]፡ ዕልወትሰ፡ ኀቤከ፡ ውእቱ፡ ወኣነኒ፡ ኢይኀድግ፡ ሥርዓተ፡ አቡየ፡፡ ወአንተኒ፡ ፈጽም፡ ወኢትኀድግ፡ ዕልወተ፡ አቡከ፡፡ ወሰሚያ፡ ዝኩ፡ ንጉሥ፡ ፍጻሜ፡ ቃሉ፡ ለወእቱ፡ እኖ[430]፡ አዘዘ፡ ይምትሩ፡ አንፎ፡ ወልሳኖ፡፡ ወመጽእሎ[431]፡፡ ወየሀብዎ፡ ለአነብስት[432]፡፡ ወተአዚዞሙ፡ ሐራ፡ ገብሩ፡ ከማሁ፡፡ ወለካልኡኒ፡ እኖ[433]፡ ዘእንበለ፡ ይምትሩ፡፡ (f. 12v[b]) ወወሀብዎሙ[434]፡ ለአንበሳ፡፡ ወሶበ፡ ርእይዎ፡ ሓራ፡ ለውእቱ፡ ከልእ[435]፡ እኖ[436]፡ ከመ፡ ኀደጎ፡ አንበሳ፡፡ ወዘቢጦሙ፡ በበትር፡ ቀተልዎ፡፡ ወክልኤሆሙ፡ ፈጸሙ፡ ስምዖሙ፡ በህየ፡፡ በሰላመ፡ እግዚእ፡ ጸሎቶሙ፡ ተሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

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[423] ወኢጸነ

[424] ጕንደ

[425] መስቀል

[426] ይእቲ

[427] እጉ

[428] ውእቱ

[429] እጉ

[430] እጉ

[431] Delete ወ, change to መጽእል /as adjective , lit. “insolent”/. There is no body part መጽእል.

[432] ለአናብስት

[433] እጉ

[434] ወሀብዎ

[435] ካልእ

[436] እጉ

[50] ወእምዝ፡ እምድኅረ[፡] ዝንቱ፡ ፈነወ፡ ንጉሥ፡ መልክቱ[437]: ኀበ፡ መኰንን፡ ወድ፡ እንዘ፡ ይብል፡ ፈኑኡ፡ እሎቱ[438]፡ ⌜መነኰሳት፡ አ[439]፡ እለ፡ ወስቱ[440]፡ ምድርከ፡ ሀለውአ[441][፡፡] ወሰሚያ፡ ዝኩ፡ መኰንን፡ ወድ፡ ዘስሙ፡ አትናስዮስ፡፡ ለአከ፡ ለቱ፡ ኀበ፡ ሥዩመ፡ (f. 13r[a]) እብሶ፡ እንዘ፡ ይብል፡፡ ነዓኡ፡ ንትራከብአ፡ እስመ፡ ብነ፡ ነገረ፡ ⌜ምስሌከ፡ አ[442]፡፡ ወሰሚያ፡ ሥዩመ፡ እብሶ፡ መጽአ፡ ኀበ፡ መኰንን፡፡ ወሶበ፡ በጽሐ፡ ሥዩመ፡ እብሶ፡ ኀበ፡ መኰንን፡ ወድ፡ ወነገሮ፡ መልእክቱ፡ ንጉሥ፡ ዘከመ፡ ይቤ፡፡ ወውእቱኒ፡ ፈቀደ፡ ይበዮ[443]፡ ወኢተክህሎ፡፡ ወእሙንቱኒ፡ አኀዝዎ[444]፡ ወአሰርዎሙ፡ ወአጽንኡ፡ ዐቂቦቶሙ፡፡

[51] ወይቤሎሙ፡ ሥዩመ፡ እብሶ፡ ዘስሙ፡ ተክለ፡ ለለእካን፡ ⌜ወለ፡ መኰንን[445]፡፡ አንሰ፡ ኢያእመርኩ፡ ኀበ፡ ሀለው[446]፡ ቅዱሳን፡፡ ወባሕቱ፡ ፈንዊኒ፡ ውስተ፡ ብሔርየ፡ ከመ፡ እኅሥሦሙ፡፡ ወእምከመ፡ ረከብክዎሙ፡ አመጽ(f. 13r[b])አሙ፡ ወውእቱሰ፡ ፈቀደ፡ ያምሥጠሙ፡፡ ወይቤልዎ፡ ኢንፈንወከ፡፡ ወባሕቱ፡ ለአከ፡ ሰብእከ፡ ያምጽእዎሙ፡ ለቅዱሳን፡፡ ወእምዝ፡ ለአከ፡ ሥዩመ፡ እብሶ፡፡ በኀቡእ፡ ኀበ፡ ቅዱሳን፡፡ እንዘ፡ ይብል፡ ወሊተኒ፡ አኀዙኒ፡ በእንቲአክሙ፡ ወአንትሙኒ፡ ግበሩ፡ ሊተ፡ ⌜በዘ፡ ይረትዕ[447]፡፡

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437 መልእክተ

438 እሎንተ

439 መነኰሳትአ

440 ውስተ

441 ዘሀለዉአ

442 ምስሌከአ

443 ይእበዮ

444 አኀዝዎሙ

445 ወለመኰንን

446 ሀለዉ

447 በዘይረትዕ

ወእሙንቱሰ፡ ላእከን[448]፡ እስመ፡ ዘመዱ፡ እሙንቱ፡ ለሥዩም፡ ወኢነገርዎሙ፡ ለቅዱሳን፡፡ አላ፡ አስተጋብኡ፡ ሰብአ፡ ብዙኀ [፡] ወመጽኡ፡፡

[52] ወሶበ፡ ኮነ፡ አፈ፡ ጽባሕ፡ ዐገትዋ፡ ለምኔቶሙ፡ ለቅዱሳን፡፡ ወነሥኡ፡ ንዋዮሙ፡ ወአውዐዩ፡ አብያቲሆሙ፡ በእሳት፡ ወአማሰኑ፡ ዘረከቡ፡፡ ወ(f. 13v[a])አኃዝዎሙ፡ ወነሥኡ፡ አልባሲሆሙ፡ ወቀዋብዒሆሙ፡፡ ወቦ፡ እምኔሆሙ፡ ዘሠጠጡ፡ አስኬማ፡ ልብሰቶሙ፡፡ ወቦ፡ እምኔሆሙ፡ ለዘአዕረቅዎ፡ ፍጹመ፡፡ ወሥተጋብእዎሙ[449]፡ ለቅዱሳን፡ ውስተ፡ ፩፡ ገጸ፡ መካን፡፡ ወኀበ፡ መነኮሰይታትኒ፡ ሐሩ፡ ወአኀዝዎን፡፡ ወአስተጋቢኦሙ፡ ኀቡረ፡ ምስለ፡ ቅዱሳን፡ ወሰድዎሙ፡ ኀበ፡ መኰንን፡ ወድ፡፡ ወውእቱኒ፡ ሐቲቶ፡ መጠዎሙ፡ ለላእካን፡፡ ወተመጠዎሙ፡ እሙንቱ፡ ላእከን[450]፡ ወሰድዎሙ፡፡ ወ፩፡ እምነ፡ ላእከን፡ ሐረ፡ ቅድመ፡ ወነገርዎ[451]፡ ለንጉሥ፡ ዘከመ፡ ተእኀዙ፡ ቅዱሳን፡፡

[53] ወሰሚያ፡ ንጉሥ፡ ፈነወ፡ (f. 13v[b]) ሐራሁ፡ ብዙኀን፡፡ እለ፡ ይብልዎሙ፡ መስቃል[452]፡ ኀጽ፡፡ ወውእቱኒ፡ ላእክ፡ ምስሌሆሙ[፡፡] ወይቤ፡ ንጉሥ፡ ከመ፡ ያምጽእዎሙ፡ ፍጡነ፡ ለቅዱሳን፡፡ ወለቅዱሳንሰ፡ እንዘ፡ ይወስድዎሙ፡ አብጽሕዎሙ፡ ውስተ፡ ሀገረ፡ ወግዳ፡፡ ወበህየ፡ ተራከብዎሙ፡ እሙንቱ፡ ሓራ፡፡ ወኖለቍዎሙ[453]፡ ወአገሪኦእዎሙ፡ ከመ፡ ይሑር[454]፡ ፍጡነ፡፡ ወእንዘ፡ ያንጉኦእዎሙ፡ ወአብጽሕዎሙ፡ ውስተ፡ ኑርጓኔ፡ ንጉሥ፡፡

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448 ላእካን

449 ወአስተጋብእዎሙ

450 ላእካን

451 ወነገሮ

452 መስቀል

453 ወኀለቍዎሙ

454 ይሑሩ

[54] ወእንዘ፡ ያበውእዎሙ፡ ውስጠ፡ ጎቤሁ፡ ነሥኡ፡ አልባሲሆሙ፡ በአንቀጸ፡ ከተማሁ፡፡ ወአውዓይዎ[455]፡ በእሳት፡ ወእምዝ፡ አቀምዎሙ፡ ቅድሜሁ፡፡ ወለ(f. 14r[a])አከ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ሰጊድሰ፡ ዘዚአየ፡ ፦ይትርፍ፡ አ[456]፡ ወባሕቱ፡ ዝኩ፡ መምህርክሙ፡ ጸረ፡ ማርያም፡ ኪያሁ፡ ጽርፉ፡፡ ወይቤልዎ፡ ቅዱሳን፡ መምህርነሰ፡ አኮ፡ ጸረ፡ ማርያም፡ በከመ፡ ትቤ፡ አንተ፡፡ ወውእቱሰ፡ መፍቀሬ፡ ማርያም፡፡ ወያከብራሂ፡ ወበእንተ[፡] ዝንቱ፡ ኢንጸርፍ፡ መምህርነ፡፡ ወነገርዎ፡ ለንጉሥ፡ ዘንተ፡፡

[55] ወዓዲ፡ ለአከ፡ ጎቤሆሙ፡ እንዘ፡ ይብል፡፡ ለይሁዳ፡ ቀታሊ፡ ክርስቶስ፡፡ ኢትብልዎኑ፡ ርኩስ፡፡ ወይቤሉ፡ ቅዱሳን፡ ወለውእቱሰ፡ እወ፡ ንብሎ፡፡ ፦ወለ፡ አቡክሙኒ[457]፡ ጸአሌ፡ ማርያም፡፡ በልዎ፡ ርኩስ፡፡ (f. 14r[b]) ወይቤልዎ፡ ቅዱሳን፡ ንሕነሰ፡ ነገርናከ፡፡ ወእመሰ፡ ተአምን፡ ከመ፡ ኢይጽእላ፡ ለማርያም፡፡ ወእምዝ፡ ወሀቦሙ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡ ለሓራሁ፡ ይሞቅሕዎሙ፡ ፦ለለ፡ፀ̈ፀ̈[458]፡ ጽኑዐ፡ ማእሰረ፡፡

[56] ወእምዝ፡ ተከፈልዎሙ[459]፡ ሓራ፡ ፦ለለ፡ፀ̈ፀ̈[460]፡ ወዘበጥዎሙ፡ ዓዲ፡ በበትር፡ ፦ወበ፡ ጽፍዓት[461]፡፡ ወለአሐቲሰ፡ መነኮሳዊት፡ ዘበጥዋ፡ ብዙኀ፡ ዝብጠታተ፡፡ ወአውደቅዋ፡ ውስተ፡ ምድር፡፡ ወሰሐብዋ፡ ፦ወለለ፡ መጽኡ[462]፡ ይዘብጥዋ፡ ወአሰርዋ፡ በሰናስል፡ ጽኑዐ፡ ማእሰረ፡፡ ወከማሁ፡ ለኵሎሙ፡ አስርዎሙ፡ በስናስል፡ ጽኑዐ፡ ማእሰር፡፡ ወእምኀ፡ ጽንዐ፡ ማእሰሪሆሙ፡ ሐብጠ፡ መዝራዕተ(f. 14v[a])ዕቶሙ፡፡ እስከ፡ ይውኀጦ፡ ለኀጺን፡፡ ወቦ፡ እምኔሆሙ፡ ዘየብሰ፡ መዝራዕተ፡ እደዊሆሙ፡፡ ወእራሐ፡ አጽባዒሆሙ፡ ወኮነ፡ ከመ፡

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[455] ወአውዓይዎሙ

[456] ይትርፍአ

[457] ወለአቡክሙኒ

[458] ለለፀ̈ፀ̈

[459] ተካፈልዎሙ

[460] ለለፀ̈ፀ̈

[461] ወበጽፍዓት

[462] ወለለመጽኡ

ገልዕ፡፡ ወቦ፡ እምኔሆሙ፡ እለ፡ ተመትረ፡ እራሐ፡ እደዊሆሙ፡፡ ወይእቲሰ፡ መነኮሳይት[463]፡፡ እምአመ፡ ሞቅሕዋ፡ በሣልስት፡ ዕለት፡ ፈጸመት፡ ስምዓ፡ በወርኀ፡ ጥር፡፡ ወእሞንቱሰ[464]፡ ሐራ፡ ሶበ፡ አበዮሙ፡ ተፈትሐ፡ ሰናስል፡ እምእደዊሀ፡ ወመተሩ፡ እምአገዳ፡ መዝራዕታ፡፡ ወወሰድዎ፡ ምስለ፡ ሰናስል፡፡ በሰላመ፡ እግዚእ፡ ጸሎታ፡ የሃሉ፡ ምስለ[465]፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[57] ወአመኒ፡ ዕለተ፡ አቀምዎሙ፡ ለቅዱሳን፡፡ ቅ(f. 14v[b])ድመ፡ ንጉሥ፡ ወሶበ፡ ዘበጥዎሙ፡ ሐራ፡ ⸢ለለ፡ ፩፩[466]፡ ወኮኑ፡ ይጼንዕዎሙ፡ ፪አኃው፡ እምኔሆሙ፡፡ ወአእሚሮ፡ ዝኩ፡ ንጉሥ፡ ከመ፡ ዲያቆናት፡ እሙንቱ፡ እለ፡ ያጸንዕዎሙ፡ ለአኃዊሆሙ፡፡ አዘዘ፡ ይፍልጥዎሙ፡ እምአኃዊሆሙ፡፡ ወእምዝ፡ ወሰድዎሙ፡ ሐራ፡፡ ወ፩ሰ፡ እኖ[467]፡ አብእዎ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ ምስለ፡ ከልአኒሁ[468]፡ ወአሰርዎ፡ በህየ፡፡

[58] ⸢ወለ፡ ፩፡ ኒ[469]፡ አንበርዎ፡ እንተ፡ ባሕቲቱ፡፡ በመጋርዳ፡ ወአሰርዎ፡ በህየ፡ ጽኑዐ፡ ማእሰር፡ በሰናስል፡፡ ወጥቀ፡ ሐመ፡ ወብዙኀ፡ ወተመንደበ[470]፡፡ ወሐብጠ፡ ሥጋሁ፡ ወኮነ፡ (f. 15r[a]) ውዱቀ፡ ውስተ፡ ምድር፡፡ ወውእቱሰ፡ እኖ[471]፡ ለባዊ፡ ወማእምር፡ ወያዜክራ፡ ለነፍሱ፡ ሕማማተ፡ እግዚእ፡ ወይትዔገሥ፡ ኵሎ፡ እንተ፡ በጽሐቶ፡፡ ወዓዲ፡ ይመጽኡ፡ ኀቤሁ፡ ደቃውቅ፡ ኀበ፡ ውእቱ፡ እኖ[472]፡ ወይዘብጥዎ፡ በበትር፡፡፡ ወነሥኡ፡ ስርዋፅ፡ ዕፅ፡

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[463] መነኮሳዪት

[464] ወእሙንቱሰ

[465] ምስሌነ

[466] ለለ፩፩

[467] እኅኑ

[468] ካልአኒሁ

[469] ወለ፩ኒ

[470] ተመንደበ

[471] እኅኑ

[472] እኅኑ

ወይደጕጹ፡ አዕይንቲሁ፡፡ ወእመኒ፡ ሜጠ፡ ገጸ፡ ይምነ፡ ወፅግመ፡ በጎበ፡ ወድቀ፡ ወእምንቱኒ[473]፡ ኢ.ያኃድግዎ፡፡ ወበ፡ ዘከመዝ፡ ግብር፡ ቤተ፡ ይእተ፡ ዕለት[474]፡፡

[59] ወሳኒታሁ[475]፡ ሰንበት፡ አሜሃ፡ መጽአ፡ ረፈዲት[476]፡ ፩መነኮስ፡ መምህር፡ (f. 15r[b]) ወጽጉበ፡ መጻሕፍት፡፡ ጎበ፡ ውእቱ፡ እኖ[477]፡ ወሶበ፡ ርእዮ፡ ውዱቀ፡ ቀርበ፡ ጎቤሁ፡ ወይቤሎ፡ ለውእቱ፡ እኖ[478]፡፡ ምንትኑ፡ ሃይምኖትክሙ፡ ወከመ፡ ምንትኑ፡ ግብርክሙ፡፡ ለማርያም፡ ወለመስቃል[479]፡ ዋሕድ፡ ዘኢተአምኑ፡ ዘይብልክሙ፡ ኣማንኑ፡፡ ወጸአሌ፡ ማርያምኒ፡ ዘኢትረግሙ፡ ይቤለክሙ፡፡ ወእምዝ፡ ነገሮ፡ ውእቱ፡ እኖ[480]፡ ከመ፡ ሃይማኖቶሙ፡ ለቅዱሳን፡ ርትዕት፡፡ ወሥርዓቶሙ፡ ሠናይት፡፡ ወምግባሮሙ፡ ፍጽምት፡፡ ፫ወበ፡ እንተ[481]፡ ማርያምሰ፡ ትምክኅተ፡ ዘመድነ፡ ወምክኅነ፡ ይ(f. 15v[a])እቲ፡ ፫ወሕወትነ፡ ሂ[482]፡ ኮነ፡ በማርያም፡ ወመስቀለ፡ ዋሕድኒ፡ ምስማክነ፡ ውእቱ፡፡ ወአግብአ፡ ለ፦ቱ፡ ኵሎ፡ በዘተስእሎ፡፡

[60] ወነገሮ፡ እንዘ፡ ያቀውም፡ ስምዐ፡ እመጻሕፍት፡፡ ወሰሚያ፡ ውእቱ፡ መነኮስ፡ ተከዘ፡ በእንቲአሆሙ፡ ወሖረ፡ ጎበ፡ ንጉሥ፡፡ ወነገረ፡ በእንቲአሆሙ፡ እንዘ፡ ይብል፡ እለ፡ መነኮሳት፡ እለ፡ እሱራን፡ በትእዛዝከ፡ አንሰ፡ ተናገርክዎሙ፡ ወሐተትክዎሙ፡ በኵሉ፡፡ ወእሙንቱኒ፡ አግብኡ፡ ሊተ፡ በኵሉ፡ ወነገሩኒ፡ አሚኖቶሙ፡፡ ወይእዜኒ፡ አዝዝ፡

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[473] ወእሙንቱኒ

[474] ዕለተ

[475] ወበሳኒታሁ

[476] በረፊዶት?

[477] እጉ

[478] እጉ

[479] ወለመስቀል

[480] እጉ

[481] ወበእንተ

[482] ወሕይወትነሂ

ይፍትሕዎሙ፡፡ እግዚእየ፡ ንf. 15v[b]ጉሥ፡፡ ወውእቱሰ፡ መነኮስ፡ ወጥቀ፡ አስተምሐረ፡ በእንተ፡ ቅዱሳን፡፡ ወተናገሮ፡ በጥዑም፡ ነገር፡ ወበስኢል፡ ብዙኀ፡፡ ወአመክነየ፡ ብዙኀ[483]፡ እንዘ፡ ይብሎ፡፡ ወእምንቱሰ[484]፡ አምኑ፡ ወአልቦ፡ ዘያሰትቱ፡ ወኢምንተኒ፡ እግዚእየ፡ ንጉሥ፡፡

[61] ወሰሚያ፡ ንጉሥ፡ አዘዘ፡ ይፍትሕዎሙ ፡፡ ወእንዘ፡ ይፈትሕዎ፡ ለውእቱ፡ እኖ[485]፡ ሐመ፡ ጥቀ፡፡ ወይቤ፡ እምነየሰኒ፡ ከመ፡ ቀዳሚ፡ እምዘከመዝ፡ ሕማም፡፡ ወተዝሕቀ፡ ማእሰ፡ ሥጋሁ፡ ዘመዝራዕቱ፡፡ ወየብሰ፡ እራሐ፡ እደዊሁ፡ ወሞተ፡ አጽባዒ(f. 16r[a])ሁ፡፡

[62] ⸢ወለ፡ መነኮሳይታትሂ[486]፡ ፈትሕዎን፡፡ ወአዘዘ፡ ይስድዎን፡ ውስተ፡ ብሔረ፡ ጻሞ፡ እንተ፡ ይእቲ፡ ሰንተራ፡፡ ወእምዝ፡ ወሀብዎሙ፡ ለነብር፡ እድ፡ ጻሞ፡ ወወሰዶሙ፡ ውስተ፡ ብሔሩ፡፡ ወበጽሑ፡ ህየ፡ ⸢ዘበ፡ ድካም[487]፡ ዕፅብት፡፡ ወኖልቆሙ[488]፡ ⸢፲፡ ወ፷፡ መነኮሳይታት[489]፡ ⸢ወ፩፡ እኖ[490]፡ ምስሌሆሙ[፡፡] ወቦ፡ እምኔሆን፡ እለ፡ ተመትረ፡ እራሐ፡ እደዊሆን፡ እምጽንዐ፡ መእስር[491]፡፡ ወቦ፡ እምኔሆን፡ ዘየብሰ፡ እራሐ፡ እደዊሆን፡ ወአጽበዒሆን[492]፡፡ ወውእቱኒ፡ እኖ[493]፡ ዘህሎ፡ ምስሌሆን፡፡ የብስ[494]፡ እደዊሁ፡ በጽንዐ፡ (f. 16r[b]) መእሰር[495]፡፡

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[483] ብዙኀ

[484] ወእሙንቱሰ

[485] እኅኑ

[486] ወለመነኮሳይታትሂ

[487] ዘበድካም

[488] ወኅልቆሙ

[489] ፲ወ፷መነኮሳይታት

[490] ወ፩እኅኑ

[491] ማእሰር

[492] ወበአጽባዒሆን

[63] ፦ወበጺሐ፡ ሙ[496]፡ ህየኒ፡ አንበርዎሙ፡ ስተ[497]፡ መክን[498]፡ እንተ፡ ትሰመይ፡ ደልማ፡፡ ወነበሩ፡ ህየ፡ በገድል፡ ዐቢይ፡፡ ፦ወበ፡ ጻማ[499]፡ ብዙኅ፡ በቀር፡፡ ወበረኀብ፡፡ እንዘ፡ ይሴሰዩ፡ እምአቍጽላት፡፡ ወስርወ፡ ጕናጕና፡፡ እስመ፡ መሪር፡ ወእቱ፡፡ ወእግዚአብሔር፡ አጥዐመ፡ ለሙ፡ ርእዮ፡ ንዴቶሙ፡ ወባሕቱ፡ የኀሥሥ፡ በውስተ፡ ገዳም፡፡ ውእቱ፡ እኖ[500]፡ ኅናጕና፡፡ ወእምከመ፡ ረከበ፡ ይካሪ፡ ሥረዊሁ፡ ወይመትር፡ አጕናዲሁ፡ በእደዊሁ፡ ወፅእደዊሁሰ፡ የብሰ፡ በጽንዐ፡ ማእሰር፡፡ ወያእትውዎ[501]፡ ለውእቱ፡ ጕናጕና፡ ሥረዊሁ፡ ወአ(f. 16v[a])ጕናዲሁኒ፡፡ ወፍሐቆሙ፡ አጕናዲሁ፡ ወደሚሮሙ፡ ምስለ፡ ሥረዊሁ፡፡ ወአብሲሎሙ፡ በእሳት፡ ኮኖሙ፡ ሲሳየ፡፡ ወእክለኒ፡ ቦ፡ አመ፡ ዕለተ፡ ይረክቡ፡፡ ወነበሩ፡ ከመዝ፡ አሐተ፡ ክረምት፡፡

[64] ወእምድኅረዝ፡ አርኀወ፡ ለሙ፡ እግዚአብሔር፡ ውስተ፡ ይእቲ፡ ሀገር፡፡ ወመሀሩ፡ ለብዙኀን፡ ቃለ፡ መጻሕፍት፡ ወኮንዎሙ፡ ረድኤተ፡፡ ወእኃውኒ ኀወጽዎሙ፡ ወነዘዝዎሙ፡ ወነበሩ፡ ህየ፡ እስከ፡ ጊዜሁ፡፡

[65] ወለውእቱኒ፡ እኖ[502]፡ ዘደጐጽዎ፡ አዕይንቲሁ፡ ዘተዝሕቀ፡ አነዳ፡ መዝራዕቱ፡፡ ወየብሰ፡ አጽባዒሁ[503]፡፡ (f. 16v[b]) ወእምአሜሃ፡ ደወየ፡ በውስተ፡ ከተማሁ፡ ለንጉሥ፡፡

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493 እኅኑ

494 የብሰ

495 ማእሰር

496 ወበጺሐሙ

497 ውስተ

498 መካን

499 ወበጻማ

500 እኅኑ

501 ወያእትውዎ

502 እኅኑ

503 አጽባዕቱ

ወሶበ፡ ደወየ፡ አውፅእዎ፡ እምህየ፡፡ አፍአ፡ እምከተማሁ፡፡ ወሀለዋ፡ መነኮሳይታትሂ[504]፡ ግዱፋን፡ ህየ፡፡ በአፍአ፡ እምከተማሁ፡ ለንጉሥ፡፡ ወሕሙማን፡ ጥቀ፡ በጽንዐ፡ ማእሰር፡፡ ወአሐቲሰ፡ እምኔሆን፡ ተመትረ፡ ራሐ[505]፡ እደዊሃ፡ በማእሰር፡፡ ወለውእቱሰ፡ ድዉይ፡ ወሰድዎ፡ ጸዊሮሙ፡ ወአብጽሕዎ፡ ኀበ፡ ፫፡ መካን[506]፡፡ ወእሙንቱኒ[507]፡ መነኮሳይታት፡ ምስሌሁ፡፡ ወበህየ፡ ፈጸመ፡ በሰላመ፡ እግዚእ፡ ጸሎቱ፡ ተህሉ፡ ምስሌነ፡ (f. 17r[a]) ለዓለመ፡ ዓለም፡ ኣሜን፡፡

[66] ወእምድኅረ፡ ፈጸመ፡ ውእቱ፡ ድዉይ፡ ሖራ፡ እማንቱኒ፡ መነኮሳይታት[508]፡ እምህየ፡፡ ወበጸሐ[509]፡ ኀበ፡ አኃዊሆን፡ እለ፡ ውስተ፡ ዘብር፡፡ ወእምህየኒ፡ አኀዝዎን፡ ወሰድዎን፡ ኀበ፡ ንጉሥ፡፡ ወይቤልዎን፡ ይስግዳ፡ ለንጉሥ፡፡ ወእማንቱኒ፡ ይቤላሁ፡ ኀድግሰ፡ ለሰብእ፡ ለእግዚአብሔርኒ፡ ኢንሰግድ፡ ከመ፡ ኵሎን፡ መዋዕል፡፡ እስመ፡ ዘመነ፡ ጸንጠቄስጤ፡ ውእቱ፡ ወበእንተ፡ ዝንቱ፡ ኀድግዎን፡፡

[67] ወእምዝ፡ ከፅበ[510]፡ እንዘ፡ ያአትዋ፡ አኀዝዎን፡ ከፅበ[511]፡ ለእከነ[512]፡ ንጉሥ፡፡ ወይቤ(f. 17r[b])ልዎን፡ ይስግዳ፡ ወይጽርፋ፡ መምህሮን፡፡ ወእማንቱኒ፡ ይቤላ፡ በእንተ፡ ምንትኑ፡ ኵሎ፡ ዕለተ፡ ዘንሰደድ፡ እምሀገር፡ ለሀር[513]፡፡ አኮኑ፡ በእንተዝ፡፡ ንኅነሰ[514]፡ ግኢንሰግድ[515]፡

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504 Sic, for መነኮሳይያትሂ

505 እራሐ

506 ፬መካን

507 ወእማንቱኒ

508 Sic, for መነኮሳይያት

509 ወበጽሐ

510 ካፅበ

511 ካፅበ

512 ላእካነ

513 ለሀገር

514 ንሕነሰ

ለ፡ቱ፡ ወኢንጸርፍ፡ ስመ፡ መምህርነ፡፡ ወአሐቲሰ፡ እምኔሆን፡ ጽንዕት፡ በሃ[ይ]ማኖታ፡ ወላሕያኒ፡ ሠናይ፡ ወፍጽምት፡ በምግባራ፡፡ ወስማ፡ አርሶንዋ፡፡ ወእምቅድመ፡ ዝኒ፡ ኮነ፡ ላዕሌሃ፡ ገድል፡፡ አመ፡ አቀምዎሙ፡ ለቅዱሳን፡ ቅድመ፡ ንጉሥ፡፡ በመንግሥተ፡ ድበ[፡] ፀር፡ ፈለጥዋ፡ እምአብያጺሃ፡፡ ወለአከ፡ ንጉሥ፡ ኀ(f. 17v[a])ቤሃ፡ በአስተጣዕሞ፡ ነገር፡ ⸢ወበ፡ ኀይጥ[516]፡ ብዙኅ፡፡ ከመ፡ ያስፍጣ፡ በግዕዘ[517]፡ ማኅኒት፡፡ ወያውርዳ፡ እምጽንዐ፡ ምቅዋማ፡ ኀበ፡ ዐምዐመ፡ ጌጋይ፡፡ ወይእቲኒ፡ ተወርዘወት፡ ወተረሰየት፡ በንዋየ፡ ሕቅሉ[518]፡ ለእግዚእ፡፡ ወአእመረት፡ ከመ፡ ምጽአተ፡ ኀይለ፡ ሰይጣን፡ ይእቲ፡፡ በቃለ፡ አፉሁ፡ ለዝኩ፡ መስተአመኒ፡ ወሞአቶሙ፡ ለላእክን[519]፡ ለእለ፡ አውሥእዋ፡ ቃለ፡ በኀይለ፡ መንፈስ፡ ቅዱስ፡፡

[68] ወእምዝ፡ ካዕበ፡ ዓዲ፡ ለአከ፡ ኀቤሃ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ለምንትኑ፡ ትገብሪ፡ ከመዝ፡፡ ኢሰማዕኪኑ፡ ዘይቤ፡ እግዚእነ፡ በወንጌል፡፡ ⸢ወዘሰ፡ ክሕደኒ፡ (f. 17v[b]) በገጸ፡ ሰብእ፡፡ አነሂ፡ እክሕዶ፡ በገጸ፡ አቡየ፡ ዘበ፡ ሰማያት⸣[520]፡፡ ወትቤ፡ ይእቲ፡ ወቅዱሳንሂ፡ ከመዝ፡ መሀሩኒ፡ ወአለበውኒ፡ ኵሎ፡ ነገራተ[፡] ጽድቅ፡፡ ወበእንተዝ፡ አነሂ፡ ኢይክሕዶ፡ ለአምላክ፡ በገጸ፡ ዚአከ፡፡ ወነገርዎ፡ ለንጉሥ፡ ዘንተኒ፡፡ ወሰሚያ፡ ንጉሥ፡ ጽንዐተ፡ ቃላ፡ ኀደጋ፡ ወነበረት፡ እስከ፡ ጊዜሁ፡፡ ወእምዝ፡ አተወት፡ ውስተ፡ ማኅበራኒሃ፡፡

[69] ወእምደኅረዝ[521]፡ አሐዝዋ[522]፡ ምስለ፡ አብያጺሃ፡፡ ወወሰድዎሙ፡ ኀቡረ፡ ምስለ፡ ቅዱሳን፡፡ ወአመ፡ ዕለተ፡ ያአስርዎሙ፡ አመንደብዋ፡ ጥቀ፡ ወአጽንዕዋ፡ በሰናስል፡፡ ወ(f.

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[515] ኢንሰግድ

[516] ወበኀይጥ

[517] በግዕዝ

[518] ሐቅሉ

[519] ለላእካን

[520] ማቴ. 10፡33

[521] ወእምድኅረዝ

[522] አኀዝዋ

18r[a])እምነ፡ ጽንዐ፡ ማእሰር፡ ተመትረ፡ እራሐ፡ እደዊሃ፡፡ ወይእቲኒ፡ ዘንተ፡ ኵሎ፡ ትትዔገሥ[523]፡ ወኢትትአነትል፡ ወባሕቱ፡ ተንሥሥ፡ ለፊሊስ፡ እምዝንቱ፡ ዓለም፡፡ ወይእተ፡ ዕለትኒ፡ አመ፡ አሐዝዎን፡ ላእካነ፡ ንጉሥ፡፡ ወሶበ፡ አበያ፡ ሰጊደ፡ ለንጉሥ፡ ወጸሪፈ፡ ስመ፡ መምህሮን፡ ዘበጥዎን፡ ብዙኀ፡ ዝብጠታተ፡፡ በጽፍዐት፡ ወበበትር፡ ወበረጊጽ፡፡ ወለይእቲኒ፡ ዘተመትረ፡ እደዊሃ፡ ዘበጥዋ፡ በበትር፡ ጽኑዐ፡ ዝብጠተ፡ ⸢ለውእቱ፡ ዘተመትረ[524]፡ ኀበ፡ እራሐ፡፡ ወተሰብረ፡ አዕጽምተ፡ እራሐ፡ እደዊሃ፡፡ ወአንፈሰሙ፡ መዓቶሙ፡ እሙንቱ፡ ላእካን፡ ገደፍ(f. 18r[b])ዎሙ፡ ህየ፡ ውዱቃነ፡ ወሐሩ[፡፡]

[70] ወይእቲኒ፡ ተንሥአት፡ እምህየ፡ ምስለ፡ አብያጺሃ፡፡ ወሖራ፡ ዘበድኩም[525]፡ ዕጽብት፡፡ ወበጽሑ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ዘብር፡፡ ወበህየ፡ ረከብዎሙ፡ ለቅዱሳን፡፡ ወነገርዎሙ፡ ኵሎ፡ ዘኮነ፡፡ ወእምዝ፡ ይቤልዎሙ፡ ለአኃው፡ ስምዑነ፡ ንነግረክሙ፡፡ ወንሕነሰ፡ ፈቀድነ፡ መዊተ፡ በውስተ፡ ኵርንኔሁ፡ ለንጉሥ፡፡ ወኢፈራህነ፡ እምኵነኔያቲሁ፡፡ ወውእቱሰ፡ ተኬነወ፡ በላዕሌነ፡ ወዛረወነ፡ ውስተ፡ እደ፡ ሐራሁ፡፡ ወእሙንቱኒ፡ አጽንዑነ፡ በማእሰር፡፡ ወቦ፡ እምኔነ፡ ዘተመትረ፡ እራሐ፡ እደዊሁ፡፡ ወቦ፡ እምኔነ፡ ዘየብሰ፡፡ (f. 18v[a]) ወቦ፡ ዘወሰድዎሙ፡ ውስተ፡ ከልእ[526]፡ ሀገር፡፡ ወቦ፡ ዘዘረውዎሙ፡ ውስተ፡ አድባራት፡፡ ወንሕነኒ፡ አብጽኑነ፡ ኀቤክሙ፡ ⸢ዘበ፡ ድኩም[527]፡ ዕፅብት፡፡ ወእምይእዜሰ፡ ኢንፈቅዶ፡ ለሕይወተ፡ ዝንቱ፡ ዓለም፡፡ ወበሕቱ[528]፡ አብሑነ፡ ከመ፡ ንሙት፡ በውስተ፡

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523 ትትዔገሥ

524 These two words ለውእቱ፡ ዘተመትረ seem corrupt and do not make sense

525 ዘበድኳም

526 ካልእ

527 ዘበድኳም

528 ወባሕቱ

ገዳም፡ ወበርኩነ[529]። ወአኃውኂ፡ ይቤልዎሙ፡ እግዚአብሔር፡ ያክሀልክሙ። ወእግዚአብሔር፡ ያዕዱክሙ፡ እምዝንቱ፡ ዓለም። ወእግዚአብሔር፡ ይባርክ፡ ላዕሌክሙ።

[71] ወእምዝ፡ ሖሩ፡ ምስለ፡ ካህን፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ምድረ፡ ዜጋ። ወቦኡ፡ ውስተ፡ ፩በዓት። (f. 18v[b]) ወእንዘ፡ ያጸንዩሙ፡ ውእቱ፡ ከህን[530]፡ ፈጸሙ፡ ገድሎሙ፡ በህየ፡ በሕገ፡ አበው። ፲መነኮሳይታት። ፫ወ፡ ፩ኒ[531]፡ እኖ[532]፡ ምስሌሆን። በሰላመ፡ እግዚእ፡ ጸልዖሙ፡ የሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

[72] ወለውእቱ፡ እኖ[533]፡ ዘአብእዎ፡ ውስተ፡ ቤተ፡ ሞቅሕ። ነበረ፡ ብዙኀ፡ መዋዕለ። በረኃብ፡ ፫ወበ፡ ጽምእ[534]። በቍር፡ ፫ወበ፡ ዕርቃን[535]። ምስለ፡ ውእቱ፡ መዋቅሕት። ወእምዝ፡ ሖረ፡ ንጉሥ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ዶብዓ። ወለውእቱ፡ እኖ[536]፡ ወሰድዎ፡ ህየ። ወበህየ፡ አቀምዎ፡ ቅድመ፡ ንጉሥ። ወይቤልዎ፡ ከመ፡ ይስግ(f. 19r[a])ድ፡ ለንጉሥ። ወይጽርፍ፡ ስመ፡ መምህሩ። ወውእቱኒ፡ አበዮሙ፡ በከመ፡ ይቤሉ፡ እሙንቱ። ወእምዝ፡ አዘዘ፡ የሀብዎ፡ ለአንበሳ። ወውእቱሰ፡ እኖ[537]፡ ሠናይ፡ በምግባሩ፡ ወጽኑዕ፡ በሃይማኖቱ፡ ወጸሀቂ፡ ለገቢረ፡ ጽድቅ። ወተአዘዞሙ፡ ሐራ፡ ሶቤሁ፡ ወሀብዎ፡ ለአንበሳ። ወበህየ፡ ፈጸመ፡ ስምዖ፡ በአንበሳ። በሰላመ፡ እግዚእ፡ ጸልዎቱ፡ ተህሉ፡ ምስነ[538]፡ ለዓለመ፡ ዓለም፡ አሜን።

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529 ወባርኩነ

530 ካህን

531 ወ፩ኒ

532 እኁ

533 እኁ

534 ወበጽምእ

535 ወበዕርቃን

536 እኁ

537 እኁ

538 ምስሌነ

[73] ወእምዝ፡ በውእቱ፡ ዘመን፡ መጽአ፡ ኩናት፡ ዘሰብአ፡ ዐደል[539]። ውስተ፡ ሀገረ፡ ደወሮ[540]፡ እንተ፡ ይእቲ፡ አርቆይ። (f. 19r[b]) በከመ፡ ያለምዱ፡ ፀብአ። ወአጥፍአ፡ ብዙኀ፡ ወቀተለ፡ ሰብአ፡ ወማኅረከ፡ አንስት። ወብዙኀ፡ እንስሳ፡ ወንዋየ። ወረከብዎሙ፡ በህየ፡ ፫ለ፡ ፫፡ ቅዱሳን[541]። በዘለአክዎሙ፡ ማኅበረ፡ አኃዊሆሙ። እንበይነ፡ ትካዞሙ። ፫ወለ፡ ፩ሰ[542]፡ እምኔሆሙ፡ በዘሰከበ፡ በደዌ። ወአኀዝዎሙ፡ ወአውፅእዎሙ። ወለዝኩሰ፡ ድዉይ፡ ቀተልዎ፡ በህየ። ወለእክቱኒ[543]፡ ፬[፡] አብጽሕዎሙ፡ ኀበ፡ ዐበይቶሙ፡ ወአቀምዎሙ።

[74] ወቅዱሳን[544]፡ ምንተኑ፡ እንከ፡ ትብሉ፡ አኮኑ፡ ምስኪነን[545]፡ እግዚአብሔር፡ ንሕነ። ፫ወለ፡ ንሥ[546]፡ ክርስቲያንሂ፡ ዘእንበ(f. 19v[a])ለ፡ ሕግሰ፡ ኢንትኤዘዝ፡ ለሞቱ። ኀድጉሰ፡ ዘዚአክሙ። ወእምዝ፡ ረገዝዎ፡ ለ፩እምኔሆሙ፡ ወፈጸመ፡ ስምዖ፡ በህየ። ፫ወለ፡ ከልኡኒ[547]፡ አውፅኡ፡ አስከማ[548]፡ ልብሰቱ፡ ወወሰድዎ። ወውእቱኒ፡ አበየሙ፡ በሊዐ፡ ወሰቲየ። ወሶበ፡ ርእይዎ፡ ከመ፡ ጸንዐ፡ በዝንቱ፡ ግብሩ። ረገዝዎ፡ ኪያሁኒ። ወፈጸመ፡ ስምዖ፡ በህየ። ጸሎቱ፡ ተህሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

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[539] ዐዳል/አዳል

[540] Sic, for ደዋሮ

[541] ለ፫ቅዱሳን

[542] ወ፩ሰ

[543] ወለእልክቱኒ

[544] ወቅዱሳንሂ፡ ይቤልዎሙ

[545] ምስኪናነ

[546] ወለንኡሰ

[547] ወለካልኡኒ

[548] አስኬማ

[75] (f. 19v[b]) ወእምዝ፡ በሠልስ[549]፡ ዓመተ፡ መንግሥቱ፡ ለዝኩ፡ ቍጡዐ፡ ልብ፡ ወኮነ፡ እንዘ፡ የሐውሩ፡ ፪፡ አኃው[550]፡ እምነ፡ ማኅበሮሙ፡ እለ፡ ውስተ፡ ዓጋሜ፡፡ ውስተ፡ ሀገረ፡ ጎናት፡ ወምብጻሒሁ[551]፡ መጠነ፡ ምሕዋረ፡ ሠሉስ፡ ዕለት፡፡ ወአኀዝዎሙ፡ መነኮሳት፡ እለ፡ ደብረ፡ ውቅሮ፡ ገማድ፡፡ ወአንበርዎሙ፡ በእደ፡ ዐቀብት፡፡ ወእምዝ፡ እምድኅረ፡ ሠለስቱ፡ ሰንበታት፡ ሐሩ፡ እልክቱ፡ አኃው፡ ኀበ፡ ማኅበረ፡ አኃዊሆሙ፡ እለ፡ ውስተ፡ ዐጋሜ[552]፡፡ ነሢኦሙ፡ ማኅሌት፡ እምኀበ፡ (f. 20r[a]) ዐቀብት፡፡ ወበጺሖሙ፡ ይቤልዎ፡ ለአበ፡ መንፈስነ፡ ሊቀ፡ ማኅበር፡፡ ወንኅነሰ[553]፡ እንዘ፡ ነሐውር፡ ውስተ፡ ፍኖትነ፡ አኀዙነ፡ መነኮሳት፡ እለ፡ ደብረ፡ ውቅሮ፡ ገማድ፡፡ ወአንበሩነ፡ በእደ፡ ዐቀብት፡፡ ወዮምኒ፡ ለእመ፡ ጸእሙ፡ ተበዊሐነ፡ ዘመጻእነ፡ ኀቤከ፡ ወይእዜኒ፡ ሶበ፡ አብጽሑነ፡ እሉ፡ መነኮሳት፡ ኀበ፡ መኰንነ፡ ትግራይ፡ ወሶበ፡ ተስእለነ፡ በእንተ፡ ሃይማኖት፡ ወበእንተ፡ ግብርነሂ፡፡ ምንተ፡ ዘነወሥአ[554]፡ ኦ[፡] አባ፡፡ እስመ፡ አንታ[555]፡ ታአምር፡ ከመ፡ ኢንክል፡ ኣእምሮ፡፡ ምሥጢራተ፡ መጻሕፍት፡፡ ወውእቱኒ፡ መኰንን፡ እስመ፡ ንሰም(f. 20r[b])ዕ፡ ዜናሁ፡ ከመ፡ መፍቀሬ፡ ጽድቅ፡ ውእቱ፡፡

[76] ወእምዝ፡ ጸሐፈ፡ ሎሙ፡ ዝኩ፡ ሊቀ፡ ማኅበር፡ መጽሐፈ፡ እንተ፡ ታሌቡ፡ ነገራተ፡ ሃይማኖት፡ ዘአሚነ፡ ሥላሴ፡፡ ወሥርዓታተ፡ ነቢያት፡ ወሐዋርያት፡፡ ወሥርዓቱኒ፡ ለቅዱስ፡ እስጢፋኖስ፡፡ ከመ፡ ኢኮነት፡ ባዕደ፡ እምሥርዓተ፡ ሐዋርያት፡፡ ወደቂቁኒ፡ ዘከመ፡ ይሰደዱ፡ በግፍዕ፡ እምኀበ፡ ነገሥት፡ ወመኳንንት፡፡ ወመነኮሳት፡ እለ፡ ውስተ፡ አድባር፡፡ ወእሙንቱኒ፡ ዘከመ፡ ይጸውሩ፡ ግፍያሙ፡፡ ወባዕድሰ፡ ብዙኀተ፡ ነገራተ፡ እንተ፡ ተሌቡ[556]፡

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549 በኀልስ

550 ፪አኃው

551 ምብጻሒሁ

552 ዓጋሜ

553 ወንሕነሰ

554 ዘናወሥኦ

555 አንተ

556 ታሌቡ

ነገረተ፡ ፫በዘ፡ ይትፈቀድ[557]፡ ለመሃይም[558][፡] (f. 20v[a]) ቃለተ[559]፡ ጽድቅ፡ ዘነገረተ[560]፡ መጻሕፍት፡፡ ወዓዲ፡ ዘይብል፡ ሶበ፡ ፈቀደ፡ ዝኩ፡ መኰንን፡ ከመ፡ ያብጽሐ፡ ለይእቲ፡ መጽሐፍ፡ ኀበ፡ ንጉሥ፡፡

[77] ወዘንተ፡ መጽሐፍ፡ ተመጢዎሙ፡ እምሊቀ፡ ማኅበር፡ ሐሩ፡ እልክቱ፡ አኃው፡ ኀበ፡ አንበርዎሙ፡ መነኰሳት፡ በእደ፡ ዐቀብት፡ ከመ፡ ኢያሐስዉ፡ ቃሎሙ፡፡ ወእሉሰ፡ መነኰሳት፡ እለ፡ ደብረ፡ ውቅሮ፡ ገማድ፡ ኢገብሩ፡ በከመ፡ ሐለዩ፡ ላዕለ፡ እሉ፡ ቅዱሳን፡ አለ[561]፡ ዳእሙ፡ ኀደግዎሙ፡፡ ዐቀብትኒ፡ ፈነወዎሙ[562]፡፡ ወእምዝ፡ ይቤሉ፡ እሉ፡ አኃው፡፡ ወሶበ፡ አብጽሕኖ፡ ለዝንቱ፡ መጽሐፍ፡ ኀበ፡ ዝኩ፡ መኰንን፡ አኮኑ፡ እምወሀቦ፡ ለንጉሥ፡፡ ወሶበኒ፡ (f. 20v[b]) ርእዮ፡ ንጉሥ፡ ምትኑ[563]፡ እምይቤ፡፡ ወዘእንበለ፡ ሠናይ፡ ወእንዳዒመ፡ ወእግዚአብሔር፡ ያአምር፡፡

[78] ወእምዝ፡ ሖረ፡ ፫፩፡ እኖ[564]፡ ነሢኦ፡ ውእተ፡ መጽሐፍ፡ ኀበ፡ ዝኩ፡ መኰንን፡፡ እንዘ፡ ሀሎ፡ ውስተ፡ ኵርንቤ፡ ንጉሥ፡፡ ወንጉሥ፡ እንዘ፡ ሀሎ፡ ውስተ፡ ሀገረ፡ ዶብዓ፡ እንተ፡ ይእቲ፡ ምድረ፡ ቅዳ፡፡ ወበጺሖ፡ ውእቱ፡ እኖ[565]፡ ውስተ፡ ኵርንቤ፡ ንጉሥ፡፡ እንዘ፡ ያኀሥሥ፡ መኑድሪሁ፡ ለዝኩ፡ መኰንን፡ ትግራይ፡፡ ረከቦ፡ ወዐሊሁ፡ ለከልእ[566]፡

[557] በዘይትፈቀድ

[558] ለመሃይምናን

[559] ቃላተ

[560] ዘነገራተ

[561] አላ

[562] ፈነዉዎሙ

[563] ምንትኑ

[564] ፫፩ እኅኑ

[565] እኅኑ

[566] ለካልእ

መኰንን። ወስሙ፡ ለውእቱ፡ መኰንን፡ ሥልጣን። ወአብጽኀ[567]፡ ኀበ፡ እግዚኡ። ወሐተቶ፡ ዝኩ፡ መኰንን፡ ለውእቱ፡ እኁ[568]፡ ከመ፡ እፎ፡ ውእቱ፡ ወዘ(f. 21r[a])ከመ፡ እፎ፡ ውእቱ። ወነገሮ፡ ውእቱ፡ እኁ[569]፡ ኵሎ፡ ምጽአቶ[።] ወሰሚያ፡ ዝኩ፡ መኰንን፡ ፍጻሜ፡ ቃሉ፡ ለውእቱ፡ እኁ[570]፡ አሰሮ፡ ወአብአ፡ ኀበ፡ ንጉሥ፡ ወአቀሞ።

[79] ወእምዝ፡ ነገሮ፡ ለንጉሥ፡ ዘከመ፡ ረከቦ፡ ወዘከመሂ፡ አምጽኦ። ወፈነወ፡ ንጉሥ፡ ላእከ፡ ኀበ[።] ዝኩ፡ እኁ[571]። እንዘ፡ ይብል፡ እፎ፡ ግብርከኣ። ወእፎ፡ ምጽአትከኣ፡ ይቤ፡ ንጉሥ። ወይቤ፡ ውእቱ፡ እኁ[572]፡ ምጽአትየሰ፡ ብየ፡ ትከዘ[573]፡ ነፍስ። ወነገርዎ፡ ለንጉስ[574]፡ ዘከመ፡ ይቤ።

[80] ወካዕበ፡ ይቤ፡ ንጉሥ፡ ከመ፡ ይበልዎ፡ ምንት፡ ውእቱ፡ ትካዝከ፡ ወንግር፡ ለላእክ። ወእምዝ፡ ወሀቦ፡ ዝኩ፡ እኁ፡ ውእተ፡ መጽሐፍ፡ ለ(f. 21r[b])ላእክ። ከመ፡ ያሀባ፡ ለንጉሥ። ወተመጠዎ፡ ዝኩ፡ ላእክ፡ ወሀባ፡ ለንጉሥ፡ ውእተ፡ መጽሐፈ። ወነሢአ፡ ንጉሥ፡ ውእተ፡ መጽሐፈ፡ አንበባ፡ ወረከበ፡ ዘይብል፡ ወሶበ፡ ፈቀደ፡ መኰንን፡ ያብጽሕ፡ ኀበ፡ ንጉሥ።

[81] ወእምዝ፡ ይቤ፡ ንጉሥ፡ ለላእክ፡ ከመ፡ ይቤሎ፡ ለዝኩ፡ እኁ[575]፡ ምንትኑ፡ አንተ። ቃሲስኑ[576]፡ አንተ፡ ወአው፡ ዲያቆን። ምንተኑ[577]፡ ግብሩ፡ ለዝ፡ መጽሐፍከኣ። ዘይብል፡

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[567] ወአብጽሐ

[568] እኁ

[569] እኁ

[570] እኁ

[571] እኁ

[572] እኁ

[573] ትካዜ

[574] ለንጉሥ

[575] እኁ

[576] ቀሲስኑ

[577] ምንትኑ

ሶበ፡ ፈቀደ፡ መኰንን፡ ያብጽሓ፡ ኀበ፡ ፫ንጉሥ፡ አ[578]። ወይቤ፡ ውእቱ፡ እንሳ[579]፡ ኢኮንኩ፡ ቀሲስ፡ ፫ወኢ፡ ኮንኩ[580]፡ ዲያቆን፡ ወኢሂ፡ ዘያአምር፡ መጽሐፈ። ወነገርዎ፡ ለንጉሥ። ወይቤ፡ ንጉሥ፡ ከዕበ[581]፡ ከመ፡ ይ(f. 21v[a])በልዎ፡ ለዝኩ፡ እኅ[582]። እምከመሰ፡ ከመዝ፡ እንተ፡ ታመጽእኑ፡ ዘያአምር[583]፡ መጽሐፈ። ወይቤ፡ ውእቱ፡ እኅ[584]፡ ወሶበ፡ ሊተ፡ ዐፀበኒ፡ መጺአ፡ ኀቤከ፡ ወአሠረኒ[585]፡ ዝኩ፡ መኰንን። ቦሁ፡ ዘይትከሀለኒ፡ ከመ፡ አምጽእ፡ ከልአ[586]።

[82] ወይቤልዎ፡ እፎኬ፡ ትብል። ወሚመ፡ ለእካንኑ[587]፡ የሀቡከ፡ ትፈቅድ። ወይቤ፡ ውእቱ፡ እኅ[588]፡ ሠናይኬ፡ አሐውር፡ በሕቲትየ[589]፡ ለእመ፡ ረከብኩ፡ እምአኃውየ፡ አመጽእ። ወይቤልዎ፡ በልኬ፡ መሐል። ወይቤ፡ ውእቱ፡ እኅ[590]፡ አንሰ፡ ኢይመሐል። አልቦ፡ ማሐላ፡ ውስተ፡ ሥርዓትነ። ዘእንበለ፡ ዳእሙ፡ እመኒ፡ እወ፡ እወ፡ ወእመኒ፡ አልቦ፡ አልቦ። ወይቤ፡ ዝኩ፡ መ(f. 21v[b])ኰንን፡ እሙንቱሰ፡ አልቦሙ፡ ሐሰተ፡ እግዚእየ፡ ንጉሥ። ወመልአከ፡ ኃይሉኒ፡ ለንጉሥ፡ ዘስሙ፡ ተክለ፡ ማርያም። ወይቤ፡ ከማሁ፡ እወ፡

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578 ንጉሥአ

579 አንሰ

580 ወኢኮንኩ

581 ካዕበ

582 እኁ

583 ዘኢታአምር

584 እኁ

585 ወአሰረኒ

586 ካልአ

587 ላእካነኑ

588 እኁ

589 ባሕቲትየ

590 እኁ

አልቦሙ፡ ሐሰተ፡ ለእሉሰ፡ እግዚአየ፡፡ ወእምዝ፡ ይቤልዎ፡ እኩ[591]፡ መኳንንት፡ ልዝኩ[592]፡ እኅ[593]፡፡ በልኬ፡ ንእመንከ፡ ቃልከ፡ ከመ፡ ትምጻእ፡፡ ወይቤሎሙ፡ እመኑኒ፡ አሰ፡[594] ኢይሔሱ፡ ቃልየ፡፡ ወኮንዎ፡ ከመ፡ ዘይትሐበይ፡ እለ፡ መኳንንት፡፡

[83] ወእምዝ፡ ወፅአ፡ ዝኩ፡ እኅ[595]፡ እምገጸ፡ ንጉሥ[፡፡] ወሖረ፡ ወበጽሐ፡ ውስተ፡ ማኅበረ፡ አኃው፡፡ ወነገሮ፡ ለሊቀ፡ ማኅበር፡ ዘከመ፡ ሖረ፡ ውስተ፡ ኦርጓኔ፡ ንጉሥ፡፡ ወዘከመ፡ አኀዞ፡ መኰንን፡ ወአብአ፡ ኀበ፡ ንጉሥ፡፡ (f. 22r[a]) ወዘከመ፡ ወሀቦ፡ መጽሐፍ፡ ለንጉሥ፡፡ ወንጉሥኒ፡ ዘከመ፡ ይቤሎ፡ ከመ፡ ያምጽእ፡ መእምራነ[596]፡ መጻሕፍት፡፡ ወውእቱኒ፡ ዘከመ፡ ይቤ፡ አሆ፡፡ ወመኳንንትኒ፡ ዘከመ፡ ኮኑ፡ ከመ፡ ዘይትሐበይዎ፡፡

[84] ወሶበ፡ ሰምዐ፡ ዝኩ፡ ሊቀ፡ ማኅበር፡ እም፡ ቃለ፡ ዝኩ፡ እኅ[597]፡ ኀዘነ፡ ፈድፋደ፡ ወኮነ፡ ዝንቱ፡ ነገር፡ በኀቤሁ፡ ጥቀ፡ ዕፁብ፡፡ ወእምዝ፡ አስተጋብአ፡ ኵሎ፡ ማኅበረ፡ አኃኃው[598]፡ ወነገሮሙ፡ ዘከመ፡ ገብረ፡ ዝኩ፡ እኅ[599]፡ ፦ወበ፡ ኀቤሆሙኒ[600]፡ ዕፁብ፡ ኮነ፡ ዝንቱ፡ ነገር፡፡

[85] ወእምዝ፡ ይቤሎሙ፡ ሊቀ፡ ማኅበር፡ ለአኃው፡ ወይእዜኒ፡ ምንተ፡ ትፈቅዱ፡ ዘይከውን[፡፡] እምይእዜ፡ እፎ፡ ይከውኑ፡ እለ፡ መኳንን(f. 22r[b])ት፡ እለ፡ ተሐበይዎ፡ ለዝ፡

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591 እልኩ

592 ለዝኩ

593 እኁ

594 አንሰ

595 እኁ

596 ማእምራነ

597 እኁ

598 አኃው

599 እኁ

600 ወበኀቤሆሙኒ

እኖ[601]፡ አኮኑ፡ ይትጎሠሦሙ፡ ንጉሥ፡ በእንተዝ፡ እኖ[602]። ወይእዜኒ፡ በእንተሂ፡ ዘይኴንነ[603]፡ አመ፡ ተጎሠሦሙ፡ ዘይፈትሕ፡ ለግፉዓን። ከመ፡ ኢይበል፡ አሰ[604]፡ ኢያእመርኩ። ወንፈኑ[605]፡ ሎቱ፡ መልእክተ፡ እንተ፡ ታጤይቅ፡ ኵሎ፡ ግብረ፡ ሥርዓትነ። ከመ፡ ይኩን፡ ስምዐ፡ ላዕሌሁ። ወላዕለ፡ እለ፡ ይትጎበርዎሂ፡ በግዕዙ። ከመ፡ ይኩን፡ ስምዐ፡ ላዕሌሆሙ። ወይቤልዎ፡ አኃው፡ ሠናይ፡ ዝንቱ፡ ነገር፡ በጎበ፡ እግዚአብሔር፡ ወበቅድመ፡ ሰብእኒ። ወለዕለ[606]፡ ዝንቱኒ፡ እጉነ፡ ኢይኩን፡ ሐሰተ። ⌜ወከመ፡ ሂ[607]፡ እይኩን[608]፡ ጽእለተ፡ ወጎሣረ፡ ላዕለ፡ ትእዛዘ፡ እግዚአብሔር። ዘንተ፡ ሥርዓተነ፡ እንተ፡ ተብህለ፡ ወ(f. 22v[a])ኢተሐሱ፡ ቃልከ። እወ፡ ንፈኑ[609]፡ ላእክነ[610]፡ ከመ፡ ያጠይቅዎሙ[611]፡ ኵሎ፡ በዘይፈቅዱ፡ ከመ፡ ይኩን፡ ስምዐ፡ ላዕሌሆሙ፡ በከመ፡ ትቤ።

[86] ወእምዝ፡ አጽሐፈ፡ ሊቀ፡ ማኅበር፡ መጽሐፈ፡ መልእክት፡ እንተ፡ ታጤይቅ፡ ነገራተ፡ ሥርዓት። ወነገራተ፡ ጽድቆሙ፡ ከመ፡ አማን፡ ይእቲ፡ ፍኖተ፡ እግዚአብሔር። ⌜ወኢ፡ ኮነት[612]፡ ከመ፡ እለ፡ ⌜ይት፡ ሐዘብዋ[613]፡ ንፉቃን[614]። አላ፡ እንተ፡ ትትአመር፡

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601 እጉ

602 እጉ

603 ዘይኴንን

604 አንሰ

605 ወንፈኑ

606 ወላዕለ

607 ወከመሂ

608 ኢይኩን

609 ንፈኑ

610 ላእካነ

611 ያጤይቅዎሙ

612 ወኢኮነት

613 ይትሐዘብዋ

614 ኑፉቃን

እምአስካላ፡፡ ዘታብጽሕ፡ ለኀበ፡ ቃለ፡ እግዚእ፡ ዘይቤ፡ እምፍሬሁ፡ ይትዐወቅ፡ ዕፅ፡፡ ወዓዲ፡ እንተ፡ ታሌቡ፡ ውሳንያተ፡ ሕግ፡ ዘብሉይ፡ ፲ወዘ፡ ሐዲስ[615]፡፡ ዘበእንተ፡ ኖሎት፡ ወዘበእንተ፡ መርዔት፡፡ ወበእንተዚ፡ ፍጹማን፡ ከመ፡ ይወርሱ፡ ሕይወተ፡፡ በከ[616](f. 22v[b])[፡] ተስእሎ፡ ባዕል፡ ለእግዚእ፡፡ ወበእንተዚ፡ ባዕዳት፡ ብዙኃት፡ እንተ፡ ታጤይቅ፡ በዘይትፈቀድ፡ ለመሃይምናን፡፡ ወበእንተዚ፡ ዘየዓቢ፡ እንተ፡ ህሉና፡ ሥላሴ፡፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡ አሓዱ፡ አምላክ፡፡ በመለኮት፡፡ ወፀሀላዌ፡ በገጻት፡፡ ወጽሙራን፡ ዘእንበለ፡ ቱሥሕት[617]፡፡ ወዕሩያን፡ በዕዘዝ፡ ወበሥልጣን፡፡

[87] ወፈነውዋ፡ ለይእቲ፡ መልእክት፡ ኀበ፡ ንጉሥ፡ ምስለ፡ ቡራኬ፡፡ ወሰላም፡ በከመ፡ ይደሉ፡፡ ወፀአኃው፡ ለፀስሙ፡ ቶማስ፡፡ ፲ወለ፡ ከልኡኒ[618]፡ ለእከ[619]፡ ጽዮን፡፡ ማእማራን[620]፡ እለ፡ ፍሡሐን፡ ሥነ፡ አፍአ፡ ወውሥጥ፡፡ ወከመ፡ ያጠይቁ[621]፡ በቃለሙ፡ ዘተርፈ፡ እመጽሐፈ፡ መልእክት፡፡ ወዝኩሂ፡ እኅ[622]፡ አቅደመ፡ በጺሐ፡ ኀበ፡ ን(f. 23r[a])ጉሥ፡ ምስሌሆሙ፡፡

[88] ወበጽሑ፡ ውስተ፡ ኮርጓኔ፡ ንጉሥ፡ ወበኡ[623]፡ ኀበ፡ ወእቱ[624]፡ መኰንን፡፡ ወመኰንን፡ ነገሮ፡ ለንጉሥ፡ ዘከመ፡ በጽሑ፡ እለ፡ ቅዱሳን፡፡ ወዘከመሂ፡ ቦሙ፡ መጽሐፈ፡

615 ወዘሐዲስ

616 በከመ

617 ቱስሕት

618 ወለካልኡኒ

619 ላእከ

620 ማእምራን

621 ያጤይቁ

622 እኁ

623 ወቦኡ

624 ውእቱ

መልእክት። ወሰሚያ፡ ንጉሥ፡ ይቤ፡ ከመ፡ ያብእ፡ ሎቱ፡ ይእቲ፡ መጽሐፈ፡ መልእክት። ወኪያሆሙሰ፡ ውእቱ፡ ከመ፡ ይዕቀብ፡ ውእቱ።

[89] ወእምዝ፡ እምድኅረ፡ ስቡዕ[625]፡ መዋዕል፡ አዘዘ፡ ያቅምዎሙ፡ ቅድሜሁ። ወሶበ፡ አቀምዎሙ፡ ቅድሜሁ፡ ለንጉሥ፡ ይቤልዎሙ፡ ከመ፡ ይስግዱ፡ ለንጉሥ። ወይቤሉ፡ ቅዱሳን፡ ኢታአምሩኑ፡ ቅድመ፡ ይእዜ፡ ከመ፡ ኢንሰግድ፡ ለንጉሥ። ወዮም፡ ምንተ፡ ኮነ፡ ከመ፡ ንስግድ። ወእምዝ፡ ከ(f. 23r[b])ዕበ[626]፡ ይቤልዎሙ፡ በሉኬ፡ ጽርፉ፡ መምህርክሙ። ወይቤሉ፡ እሙንቱኒ፡ መምህርነሂ፡ ኢንጸርፍ። ወነገርዎ፡ ለንጉሥ። ወአእሚሮ፡ ንጉሥ፡ ፍጻሜ፡ ቃሎሙ፡ ለቅዱሳን። ለአከ፡ ኀቤሆሙ፡ እንዘ፡ ይብል፡ በአማን፡ መነኮሳትአ፡ ምንኵስናክሙአ፡ ይባርክ፡ እግዚአብሔርአ። ወይእዜኒአ፡ ⸢በዘ፡ አምጽእክ[627]፡ መጽሐፈ፡ መልእክት፡ ትትነገርኑአ[628]፡ ወሶበኒ፡ ተዋሣእኩከ፡ ትፈጽምኑ፡ ነገሮአ።

[90] ወይቤ፡ ውእቱ፡ እኖ[629]፡ ዘስሙ፡ ቶማስ፡ እወ፡ ምስለ፡ ⸢ባዕዳን፡ ሰ[630]፡ እትዋሣእ። ወእግዚአብሔር፡ ይገብር፡ ሊተ፡ በኵሉ። ወምስሌከሰ፡ አልቦ፡ ዘእትዋሣእ። ወአንተ፡ መፍትው፡ ከመ፡ ትኩን፡ ማእከላይ፡ ኀበ፡ እለ፡ ይትዋሥኡ፡ ወፍታሕ፡ በ(f. 23v[a])ርትዕ። ወይቤ፡ ንጉሥ፡ እፎ፡ ትክል፡ ዘከመሰ፡ እሬእየከ፡ ከመ፡ ንኡሥ፡ አንተ፡ ወለምንትኑመ፡ ዘእያምጸእክሙ[631]፡ እምዐበይትክሙ። እፎ፡ ቆምከ፡ ቅድሜየ፡ ምስለ፡ ፪[።] ኀዘብከኑ[632]፡ ከመ፡ እሑስክሙ፡ አነ፡ ወመምህርክሙኒ፡ ለምንት፡ ዘኢያምጻእከ።

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625 ሰቡእ

626 ካዕበ

627 በዘአምጻእከ

628 ትትናገርኑአ

629 እጉ

630 ባዕዳንሰ

631 ዘኢያምጻእክሙ

632 ሐዘብከኑ

[91] ወይቤ፡ ውእቱ፡ እኖ[633]፡ መምህርነሰ፡ ኢኮነ፡ ፍጡነ፡ ዘይትረከብ፡፡ ወንብረትነ፡ ውስተ፡ ገዳም፡፡ ወሶበኒ፡ ይትረከብ፡ እመሂ፡ በዓመት፡ ወእመሂ፡ በመንፈቀ፡ ዓመት፡፡ ወሶበኒ፡ ንወፅእ፡ ውስተ፡ ሀገር፡ ብዙኀን፡ እለ፡ ይትማሠጡነ፡፡ ወንብረትነሂ፡ በፃዕር፡ ውስተ፡ ስደት፡፡ እምሀገር፡ ለሀገር፡፡ ወሰሚያ፡ ንጉሥ፡ ፍጻሜ፡ ቃለ፡ ይቤ፡ ከመ፡ ይእቱ፡፡ ወእምይእቲ፡ ዕለት፡ አዘ(f. 23v[b])ዘ፡ ለሙ፡ ዘይሴሰዩ፡ ኀበ፡ እደ፡ ውእቱ፡ መኰንን፡፡

[92] ወእምዝ፡ እምደኅረ[634]፡ ዐሡር፡ መዋዕል፡ እምዘ፡ አዘዘ፡ ለሙ፡ ሲሳየ፡ ይቤ፡ ንጉሥ፡ ከዕበ፡ ከመ፡ ያቅምዎሙ፡፡ ወአቀምዎሙ፡ በከመ፡ ይቤ፡ ወለአከ፡ ለቱ፡ ንጉሥ፡ ኀበ፡ ውእቱ፡ እኖ[635]፡ እንዘ፡ ይብል፡ ትፈጽምኑኣ፡ ፫በዘ፡ መጻእከአ[636][፡፡] ወይቤ፡ ውእቱ፡ እኖ[637]፡ እወ፡ እፈጽም፡ በከመ፡ እቤ፡ ቃዳሚ[638]፡፡ ወይቤ፡ ንጉሥ፡ ኢይትከሀል፡ ይትፈጸም፡ በኀቤከሰ፡፡ ወባሕቱ፡ በል፡ ከመ፡ ታምጽእ፡ ዐበይተ፡ ማእምራን፡ ወእለ፡ ቦሙ፡ ጽሕመ፡ ወመምህርክሙ፡፡ ከመ፡ ይኩን፡ ነገርነ፡ በመጻሕፍት፡፡ ውስተ፡ ንትጋ፡ ዚአነ፡ አንትሙ፡ እንዘ፡ ትመልኡ፡፡ ወውስተ፡ ንትጋ፡[639]

[93] (f. 24r[a]) ወእምዝ፡ እምድኅረ፡ ብዙኅ፡ መዋዕል፡ አኀዝዎሙ፡፡ ለውእቱ፡ እኖ[640]፡ ምስለ፡ አኃዊሁ፡ ሰብአ፡ ውእቱ፡ ሀገር፡፡ ወአብጽሕዎ፡ ኀበ፡ ዝኩ፡ መኰንን፡ እንዘ፡ ሀለ፡ ውስተ፡ ኦርጓኔ፡ ንጉሥ፡ ወአመኒ፡ ዕለተ፡ አብጽሕዎሙ፡፡ ወአሜሃኒ፡ ዝኩ፡ መኰንን፡ ውዒሎ፡ ኀበ፡ ንጉሥ፡ እንዘያአቱ፡ ፍና[፡] ስርክ[641]፡ ኀበ፡ ማኅደሩ፡ ረከቦሙ፡፡ ወዘእንበለ፡

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633 እኅኑ

634 እምድኅረ

635 እኅኑ

636 በዘመጻእከአ

637 እኅኑ

638 ቀዳሚ

639 †...† ዚአክሙ ንሕነ ንመልእ፡፡

640 እኅኑ

641 ሰርክ

ይቅርብ፡ ኀቤሆሙ፡ ጐጕአ፡ ወነሥአ፡ እብነ፡ በመዓት፡ ወወገረ፡ ለዕሌሆሙ[642]። እስመ፡ ብእሲ፡ ፀዋግ፡ ወልቡሰ፡ ጋኔን፡ ውእቱ። ወበጺሖ፡ ዓዲ፡ ነሥአ፡ ስመል፡ ወዘበጦ፡ ለውእቱ፡ እ(f. 24r^{b})ኖ[643]፡ ወወቅአ፡ ብዙኀ፡ ጊዜ። እስከ፡ ደክመ፡ ውእቱ፡ ልቡስ፡ መዓት፡ ዘስሙ፡ ክፍለ። ወውእቱሰ፡ እኖ[644]፡ ተዐገሠ፡ ዘንተ፡ ኵሎ፡ ዝብጠታተ፡ እንዘ፡ ያአኵት፡ እግዚአብሔር። ወሶበ፡ ርእዮ፡ ውእቱ፡ መኰንን፡ ለውእቱ፡ እኖ[645]፡ እንዘይዘብጦ፡ እንዘ፡ ይትዌከፍ፡ ዝብጠተ፡ ወያአኵት፡ እግዚአብሔር። ወይቤሎ፡ ወአነ፡ አጸንዕ፡ ልቦ፡ ለፈርያን፡ ዘይቤ፡ ዝውእቱ፡ ወይቤሎ፡ ውእቱ፡ እኖ[646]፡ ነዋ፡ ግብረ፡ ፈርያን፡ ሰ[647]፡ ኀቤከ።

[94] ወእምዝ፡ አጽንዐ፡ ሞቅሐ፡ ውስተ፡ እደዊሁ። ወሖረ፡ ወአተወ፡ ቤቶ። ወቅዱሳን፡ ውስተ፡ ሙራደ፡ ቁር፡ ቤቱ፡ በአፍአ። እንዘይጸውሩ[648]፡ ግፍያሙ። ወአልቦ፡ ዘይትኃሠሥ፡ በእ(f. 24v^{a})ንቲአሆሙ፡ እምሰብእ፡ ዘእንበለ፡ እግዚአብሔር፡ አምላኮሙ።

[95] ወእምዝ፡ በሳኒታሁ፡ ሖሩ፡ ኀቤሁ፡ ወይቤልዎ፡ ለውእቱ፡ መኰንን፡ ዘወጠንከ፡ ትማልም፡ ፈጽም፡ ለነ፡ ይእዜ። ወይቤሎ፡ ውእቱ፡ መኰንን፡ ለውእቱ፡ እኖ[649]፡ ⌜ለዘ፡ ዘበጦ[650]፡ ትማልም። አበስኩ፡ ስረይ፡ ሊተ፡ እስመ፡ ተዘከርክዎ፡ በሌሊት፡ አመ[፡] ጻወምኩ፡ መዝራዕትየ። እንዘ፡ እብል፡ እፎ፡ ይከውን፡ ዝሰ፡ ዘዘበጥክዎሙ። ወይቤሎ፡

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642 ላዕሌሆሙ

643 እኁ

644 እኁ

645 እኁ

646 እኁ

647 ፈርያንሰ

648 ይጸውሩ

649 እኁ

650 ለዘዘበጦ

ውእቱ፡ እኖ[651]፡ ወእንተ፡ ኀቤየሰ፡ አልቦ፡ ዘይመጽአከ፡፡ ወባሕቱ፡ ጸሊ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ይምሐርከ፡፡ ውእቱኒ፡ ኀደጎሙ፡፡ ወእምንቱኒ[652]፡ ሐፉ፡ ው(f. 24v[b])ስተ፡ ገዳሞሙ፡፡

[96] ወይእቲኒ፡ ዕለት፡ አመ፡ አኀዝዎሙ[፡] ምስለ[፡] አኃዊሁ፡ ፪፡ በምድረ፡ ጕዛም፡ እንተ፡ ይእቲ፡ በረንታ፡፡ ወሶበ፡ ስእነ፡ ኀዲጠቶሙ፡ ወሰዶሙ፡ ኀበ፡ ንጉሥ፡፡ እንዘ፡ ሀለወ፡ ምድረ፡ አምሐራ፡ እንተ፡ ይእቲ፡ ሃላይንቶይ፡፡ ወአብጽሕዎሙ፡ ህየ፡ ወአቃምዎሙ[653]፡ ቅድመ፡ ንጉሥ፡፡ ወይቤልዎሙ፡ ሐራ፡ ስግዱ፡ ለንጉሥ፡ ወጽርፉ፡ መምህርክሙ፡፡ ወቅዱሳንሰ፡ አበይዎሙ፡፡ ወእምዝ፡ ተገረመ፡ ላዕሌሆሙ፡ በአፍርሆ፡ እንዘ፡ ይዘብጠዎሙ[654][፡] በይምን፡ ወፅግም፡፡ ወእምዝ፡ ይቤሎሙ፡ ውእቱ፡ እኖ[655]፡ ዘ(f. 25r[a])ጋ[656]፡ ዚአክሙ፡ ንኅነ[657]፡ ንመልእ፡፡

[97] ወይቤ፡ ውእቱ፡ እኖ[658]፡ እምከመሳ[659]፡ አምጻእኩ፡ እምኀበ፡ ረከብክዎሙ፡ በልኬ፡ ሀበነ፡ መእኰተ[660]፡ ከመ፡ ኢታኅሥም፡ ላዕሌነ፡ በእኪይት[፡፡] ወእምዝ፡ ይቤ፡ ንጉሥ፡ ይኩንክ፡ ኪዳነ፡ ወመሐላ፡፡ ከመ፡ ኢያሕሥም፡ ላዕሌክሙ፡ ⌜ወኢ፡ ምንተኒ[661]፡ በእኪት፡፡ ወእምዝ፡ መሐለ፡ ሎሙ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ቀዳሚ፡፡ በኪዳነ፡ አብ፡ ወወልድ፡

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651 እኅ

652 ወእሙንቱኒ

653 ወአቀምዎሙ

654 ይዘብጥዎሙ

655 እኅ

656 ጸጋ

657 ንሕነ

658 እኅ

659 እምከመሰ

660 ማእኰተ

661 ወኢምንትኒ

ወመንፈስ፡ ቅዱስ፡፡ ወእምዝ፡ በኪዳነ፡ ኖኅ፡ ወአብርሃም፡፡ ወይስሐቅ፡፡ ወያዕቆብ፡፡ ወእምዝ፡ በኪዳነ፡ ነቢያት፡፡ ወሐዋርያት፡፡ ወእምዝ፡ በኪዳነ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡፡ ወለቶ(f. 25r^{b})ሙ፡ ለነቢያት፡፡ ወእሞሙ፡ ለሰማዕት፡፡ ወእኅቶሙ፡ ለመላእክት፡፡ ይኩንክሙ፡ ኪዳነ፡ ወማሕላ፡፡

[98] ወእምዝ፡ ይቤ፡ ውእቱ፡ እኅ፡ ወእመስ[662]፡ አንተ፡ ትቤ፡ መኑ፡ ያበጽሐነ፡ ዝየ[663]፡ አኮኑ፡ ብዙኃን፡ ይትማሠጡነ፡፡ ወይቤ፡ ንጉሥ፡ አሀብክሙኑ፡ ላእክነ[664]፡፡ ወይቤ፡ ውእቱ፡ እኅ፡ እወ፡ ሀበኒ፡ ላእክነ[665]፡ ወአዋዴኒ፡ አጽርሕ፡ ሊተ፡ ውስተ፡ ዙርጓኔክ፡፡ ወእምዝ፡ አጽርሐ፡ ሎሙ፡ አዋዴ፡ ዘይብል፡ መሐርነአ፡፡ እሎንተ፡ ቅዱሳንአ፡፡ እንተ፡ ነበርነ፡ ንኬንኖሙአ፡፡ ቀዳሚኒ፡ እመሂ፡ በአእምሮትነ፡፡ ወእመሂ፡ በኢያእምሮትነ፡፡ ወይእዜኒ፡ ኵሉ፡ ዘይቤ፡ እስጢፋኖስ፡ ርኩስ፡፡ ለሊሁ፡ ይኩን፡ ርኩስአ፡፡ ወዘንተ፡ እንዘ[፡] (f. 25v^{a}) ይብል፡ አጽርሐ፡ አዋዴ፡ ውስተ፡ አንቀጸ፡ አረፍቱ፡፡ ወእምዝ፡ ዳግመ፡ ውስተ፡ ትዕይንተ፡ ሰቀላሁ፡፡ ወሣልስ፡ አፍአ፡ እምኩተማሁ፡፡ ወእምዝ፡ ወሀቦሙ፡ ላእክነ[666]፡፡ እንዘይብል፡ ኀበ፡ ፈቀድክሙ፡ ፲ለለ፡ በጻሕክሙ[667]፡ ሀገረ፡ ያስምዕ፡ ለክሙ፡ አዋዲ[668]፡፡

[99] ወእምዝ፡ ሖሩ፡ እለ፡ ቅዱሳን፡ ነሢኦሙ፡ ዘንተ፡ ልኡክን[669]፡፡ እንዘ፡ ይነግሩ፡ ሎሙ፡ ፲ለለ፡ በጽሑ[670]፡ ውስተ፡ ምሥያጥ፡፡ ወሶበ፡ በጽሑ፡ ውስተ፡ ሀገር፡ እንተ፡

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662 ወእመሰ

663 ህየ

664 ላእካነ

665 ላእካነ

666 ላእካነ

667 ለለበጻሕክሙ

668 ዐዋዲ

669 ልኡካን

670 ለለበጽሑ

ትሰመይ፡ ስሐርት[671]። ወባቲ፡ ህየ፡ ምሥያጥ፡ ወቦኡ፡ ውስቴታ። ከመ፡ ያጽርሑ፡ አዋዴ። ወሀሎ፡ ፩ፈላሲ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ዘወፅአ፡ እምኔሆሙ፡ ቀዳሚ፡ በሁከ(f. 25v^{b})ት፡ ዘኢይበቍዕ። ወተፈልጠ፡ እምሥርዓቶሙ። ወይእቲኒ[672]፡ ዕለት፡ ሶበ፡ ስምዐ[673]፡ እንዘ፡ ያጸርሑ፡ አዋዴ[674]። ወይቤ፡ እሉ፡ ዘንነጹ[675]፡ አነ፡ ለእመ፡ ኢያንሀልኩ፡ ፌለምንትኑ፡ መ[676]፡ ዘተወለድኩ። ወዘንተ፡ ብሂሎ፡ ሐረ፡ ኀበ፡ ንጉሥ፡ ያስተዋዲ፡ ኪያሆሙ። ወስሙ፡ ለውእቱ፡ ፈላሲ፡ ባስልዮስ። ወእምዝ፡ አጽሐፈ፡ መጽሐፍ፡ ዘምሉእ፡ ወስቴቱ[677]፡ ሕምዘ፡ ሞት። እንተ፡ ታስተኣምን፡ በኵሉ፡ ዘነበበ፡ ፌለዘ፡ ይስምዓ[678]። ወታጠብዕ፡ በኵሉ፡ ሐሰት፡ ለቀቲለ፡ እሎንቱ[679]፡ ቅዱሳን፡ ወወሀባ፡ ለይእቲ፡ መጽሐፈ፡ ሐሰት፡ ለንጉሥ፡ ወንጉሥ፡ ተመጠዋ።

[100] ወእሙን(f. 26r^{a})ቱሰ፡ ቅዱሳን፡ በጽሑ፡ ውስተ፡ ማኅበረ፡ አኃዊሆሙ። ወነገርዎ፡ ለሊቀ፡ ማኅበር፡ ዘከመ፡ ይቤ፡ ንጉሥ። ወእምዓበይቶሙ፡ ለቅዱሳን፡ ፌወእም፡ አእሩጊሆሙ[680]፡ ወማእምራነ፡ መጻሕፍት፡ ከመ፡ ያምጽኡ፡ ሎቱ። ወውእቱሂ፡ ከመ፡ ይግበር፡ ዕርቀ። ወቅሥቶሙኒ፡ ከመ፡ ይኩን፡ በመጻሕፍት።

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671 ሰሓርቲ?

672 ወበይእቲኒ

673 ሰምዐ

674 ዐዋዴ

675 ዘሐነጹ

676 ለምንትኑመ

677 ውስቴቱ

678 ለዘይስምዓ

679 እሎንቱ?

680 ወእምአእሩጊሆሙ

[101] ወእምዝ፡ ከዕበ[681]፡ አጽሐፈ፡ ዝኩ፡ ሊቀ፡ ማኅበር፡ እንተ፡ ታሌቡ፡ ነገራተ፡ ዘአሚነ፡ ሥላሴ፡፡ ወዘኵሎሙ፡ ሥርዓታተ፡ መጻሕፍት፡ ወዘኵሎ፡ በዘይደሉ፡ ለድኂን፡፡ ወባዕድሂ፡ ብዙኀ፡ ምዕዳናተ፡ በዘይደሉ፡ ለንጉሥ፡ ምስለ፡ ሰላም፡ ወቡራኬ፡፡ ወምዕዳናቶሂ፡ ከመዝ፡ ይብ(f. 26r[b])ል፡ ወይእዜኢአ፡ አእምርአ፡ በእንተ፡ ነገሥት፡ ኀራንኣ፡ ዘከመ፡ አድምዑ፡ ኂርና[682]፡ በመዋዕሊሆሙኣ፡፡ ዳዊት፡፡ ወሕዝቅያስ፡፡ ወእዮስያስአ[683]፡፡ ወበእንተሂ፡ እለ፡ ተዓደዉ፡ አእምርአ፡ ሰአልአ፡፡ ወአኪአብአ[684]፡፡ ወዘከመ፡ ኮነ፡ በመዋዕሊሆሙኣ፡፡ ወይእዜኢአ፡ ይኄይስክአ፡ ሰሚዕኣ፡ እምሠዊዕአ፡፡ ወአንተኢአ፡ ግበርአ፡ ⸢በዘ፡ ይረትዕአ[685]፡፡ መንበረ፡ መንግሥትክአ፡፡ ወይእዜኢአ፡ መስተዋድያንሰአ፡ ኢይጠፍኡአ፡፡ ⸢ወለ፡ አቡክኢአ[686]፡ ዘአብጽሐዎአ፡ ውስተ፡ ዘከመዝ፡ ግብርአ፡፡ መስተዋድያንአ፡ እሙንቱአ፡፡ ወለክኒ፡ ለያድኅንክ፡ እግዚአብሔርአ፡፡ እምላእክነ[687]፡ ሰይጣንአ፡፡ ወለያርትዕ፡ በጽ(f. 26v[a])መንበረ[688]፡ መንግሥትክአ፡፡ ወበእንተሂ፡ ⸢ሀይማኖት፡ አ[689]፡፡ መፍትው፡ ከመ፡ ታርትዕአ፡፡ ወበእንተ፡ ዝንቱ፡ ወባዕድሂ፡ እንተ፡ ብዙኃተ፡ ታጤይቅ፡ በኵሉ፡፡ ወበእንተሂ፡ ሥርዓቶሙ፡ ለቅዱሳን፡ ከመ፡ ኢኮነት፡ ባዕደ፡ ዘእንበለ፡ ዳእሙ፡ ሥርዓተ፡ ነብያት፡፡ ወሐዋርያት፡፡ ወበእንተሂ፡ መስተዋድያን፡ ዘከመ፡ ይተግሁ፡ ኵሎ፡ ዕለተ፡ እንዘ፡ ይፈቅዱ፡ ያጽርዑ፡ ስርዓተ[690]፡

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[681] ካዕበ

[682] Sic, for ኂርውና/ ኀርውና [Dillman, 2005:261]

[683] ወኢዮስያስአ

[684] ወአክአብአ

[685] በዘይረትዕአ

[686] ወለአቡክኢአ

[687] እምላእካነ

[688] በጽርሐ፡ መንበረ

[689] ሀይማኖትአ

[690] ሥርዓተ

ትምህርቶ፡ ለቅዱስ፡ እስጢፋኖስ፡፡ ወባዕደኒ፡ ብዙኀ[691]፡ ነገረት[692]፡ እንተ፡ ታጤይቅ፡ ፫በዝ፡ ይትፈቀድ[693]፡፡

[102] ወአስተጋብኦሙ፡ ለማኅበረ፡ አኃው፡ ዝኩ፡ ሊቀ፡ ማኅበር፡ ወይቤሎሙ፡ ምንተ፡ እንከ፡ ንብል፡ እምይእዜ፡ እስመ፡ አልቦ፡ ዘይገብር፡ ዘእያእመረ[694]፡ እግ(f. 26v[b])ዚአብሔር፡ ዘይከውን፡ አልቦ፡፡ ወይእዜኒ፡ ንፈኑ[695]፡ ለኍ፡ በከመ፡ ይቤ፡ ከመ፡ ኢይኩን፡ ምክንያተ፡ ለሰብእ፡ ፫በዘ፡ ውእቱ[696]፡ ነበበ፡፡ ከመ፡ ኢይበሉ፡ ሰብእ፡ እንዘ፡ ይብሎሙ፡ በመጻሕፍት፡ ይኩን፡ አበይዎ፡ እሙንቱ፡፡ ወኀብሩ፡ ማኅበረ፡ አኃው፡ በዝንቱ፡፡ ወይቤሉ፡ ምንተኑ[697]፡ ዘይከውን፡ እምይእዜ፡ ዘእንበለ፡ ዳእሙ፡ ፈቀደ[698]፡ እግዚአብሔር፡፡ እወ፡ ንፈኑ[699]፡ ከመ፡ ይኩን፡ ስምዐ፡ ላዕሌሆሙ፡ አመ፡ ዕለተ፡ ደኅራት[700]፡ እንተ፡ አውደ[701]፡ ፍትሕ፡፡

[103] ወእምዝ፡ ነሥአ፡ እምኔሆሙ፡ ዝኩ፡ ሊቀ፡ ማኅበር፡ ቀሳውስተ፡ ወዲያቆናተ፡፡ ወአኀወ፡፡ ወፀ፡ እምኔሆሙ፡ አረጋዊ፡ ዘስሙ፡ መል(f. 27r[a])ከጼዴቅ፡፡ እንተ፡ ነበረ፡ ቃዳሚ[702]፡ ምስለ፡ አቡነ፡ እስጢፋኖስ፡፡ ከመ፡ ይኩን፡ ስምዐ፡ ፫በዘ፡ ርእየ[703]፡ ፫ወበዘ፡

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691 ብዙኀ

692 ነገራተ

693 በዘይትፈቀድ

694 ዘኢያእመረ

695 ንፈኑ

696 በዘውእቱ

697 ምንትኑ

698 ፈቃደ

699 ንፈኑ

700 ደኅሪት

701 ዐውደ

702 ቀዳሚ

አእመረ[704]፡ ወኖልቆሙ[705]፡ ፤ወኧ፡፡ ወእምዝ፡ ይቤሎሙ፡ ወይእዜኒ፡ እብለክሙ፡ ወአኮ፡ ዘይትፈጸም[706]፡ ቃለ፡ ለዝብእሲ፡ በከመ፡ ነበበ፡፡ ወበሕቱ[707]፡ አእምሩ፡ ወለብዉ፡፡ ወክያክሙሰ[708]፡ ይንእድ፡ ወይቄድስ፡ ወይብል፡ ከመ፡ ደቂቀ፡ ሥርዓት፡ አንትሙ፡፡ ወከዕበ[709]፡ ይመጽአክሙ፡ ግድመ፡ ግድም፡፡ ወይብል፡ ከመ፡ ትጽርፉ፡ ዝኩ፡ መምህርክሙ፡፡ ወበሕቱ[710]፡ ዑቁ፡ ⌜ወተ፡ዐቀቡ[711]፡ ከመ፡ ኢትስሐቱ፡፡ ወኢትትዐደው[712]፡ ለዐለ[713]፡ ብእ(f. 27r^b)ሴ፡ እግዚአብሔር፡፡ ወይእዜኒ፡ ኢትፍሁ[714]፡ ፅእለተ፡ ሰብእ፡ ወትግርምቶሙ፡፡ ወሙቱ፡ በሀይማኖትክሙ፡፡ ወአንተኒ፡ እጉነ፡ መልከጼዴቅ፡ ሐር፡ ወሙት፡ በእንተ፡ ቃለ፡ እግዚአብሔር፡፡

[104] ወእምዝ፡ ፈነዎሙ፡ እንዘ፡ ይብል፡፡ ወበጺሐክሙ፡ ህየ፡ በልዎ፡ እመሰ፡ ትገብር፡ ሰላመ፡ ወዕርቅ፡ በፍትሐ፡ ጽድቅ፡ ይኩን፡ በከመ፡ ትቤአ፡፡ ወእመ፡ አኮሰ፡ ንሣእ፡ እሎንተአ፡፡ ፤ወኧ፡ እስመ፡ የአክለከአ፡ ለመሥዋዕትአ፡፡ ወዓዲ፡ ይቤሎሙ፡ በእንተሰ፡ ዘትረክብዎሙ፡ ለአኃዊክሙ፡ በህየ፡፡ ወእሙንቱ፡ ይከውኑክሙ፡ ረድኦተ፡፡

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703 በዘርእየ

704 ወበዘአእመረ

705 Sic, for ወጎልቆሙ

706 ዘይትፈጸም

707 ወባሕቱ

708 ወኪያክሙሰ

709 ወካዕበ

710 ወባሕቱ

711 ወተዐቀቡ

712 ወኢትትዐደዉ

713 ላዕለ

714 ኢትፍርሁ

[105] ወከመዝ፡ ፈነዎሙ፡ ምስለ፡ ዝንቱ፡ መጽሐፈ፡ መልእክት፡ ዘምሉእ፡ (f. 27v[a]) ውስቴቱ፡ ቃለ፡ እግዚአብሔር፡ ዘነበበ፡ በነቢያት፡፡ ወተሰብከ፡ በሐዋርያት፡፡ ፍለዘ፡ ይሰምዕ[715]፡ ወይገብር፡፡ ከመ፡ ይስማዕ፡ ወይዕቀብ፡ ወይግበር፡፡ ወእመኒ፡ ኢገበረ፡ ከመ፡ ይኩን፡ ስምዐ፡ ላዕሌሁ፡ አመ፡ ዕለተ፡ ዳኅሪት[716]፡፡ በከመ፡ ቃለ፡ እግዚእ፡ ዘይቤ፡ ወዘሰምዐኒ፡ ቃልየ፡ ፍወኢ፡ ዐቀቦ[717]፡፡ አኮ፡ አነ፡ ዘእኬንኖ፡፡ እስመ፡ ኢመጻእኩ፡ ከመ፡ እኰንኖ፡ ለዓለም፡ ዘእንበለ፡ ከመ፡ አሐይዎ፡ ለዓለም፡፡ ወዘሰ፡ ክሕደኒ፡ ወኢተወክፈ፡ ቃልየ፡ ሀሎ፡ ዘይኬንኖ፡ በደኃሪት፡ ዕለት፡፡ ውእቱ፡ ቃል፡ ዘሰምዐ፡ በኀቤየ፡ ውእቱ፡ ይኬንኖ፡፡

[106] ወምስለ[፡] ዝንቱ፡ በጽሑ፡ ውስተ፡ ኵርንኔ፡ ንጉሥ፡፡ ወእንዘ፡ ሀሎ፡ ንጉሥ፡ ው(f. 27v[b])ስተ፡ ሀገረ፡ ዲዛይ፡ እንተ፡ ይእቲ፡ ዘንኅ፡፡ ወነገርዎ፡ ለንጉሥ፡ ወኮነ፡ ፍሥሓ፡ በኀበ፡ ብዙኃን፡ እለ፡ ይትወከፉ፡ ቃለ፡ ጽድቅ፡፡ እስመ፡ ተብህለ፡ ገብረ፡ ዕርቀ፡ ንጉሥ፡ ምስለ፡ ደቂቀ፡ እስጢፋኖስ፡፡ ወአጽርጎ፡ አዋዲ፡ ዘይብል፡ መሐርኩ፡ እሎንተ፡ ቅዱሳን፡፡ አረፍተ፡ ጽልእ፡ ይትነሣት፡ ወይትኃፈር፡ ሰይጣን፡፡ ፍወበእንተ፡ ዝ[718]፡ ኮነ፡ ፍሥሓ፡ በኀቤሆሙ፡፡ ለብዙኃን፡ እስመ፡ እንዘኢ.ያአምሩ፡ ዘይገብር፡ ድኅረ፡፡ ወእምዝ፡ አዘዘ፡ ያቅምዎሙ፡ ለቅዱሳን፡ ቅድሜሁ፡ ወቆሙ፡ ቅድሜሁ፡፡

[107] (f. 28r[a]) ወእምዝ፡ ባረክዎ፡ ለንጉሥ፡ በቃለ፡ በረከት፡ ምስለ፡ ሰላም፡ በከመ፡ ይደሉ፡፡ ወሀብዎ፡ ዘንተ፡ መጽሐፈ፡ መልእክት፡፡ ወተመጠዎ፡ ንጉሥ፡ ለይእቲ፡ መጽሓፍ፡ አንበላ፡፡ ወለቢዎ፡ ኵሎ፡ ቃላተ፡ እንተ፡ ውስቴታ፡፡ ወውእተ[፡] ጊዜ፡ ይቤ፡ አኮኑ፡ እንበይነ፡ ፍትሕ፡ ወርትዕ፡ ንግሥትየ፡፡ ወይእዜኒ፡ በእንተ፡ ወልደ፡ መኑ፡ ዘእገብር፡ አድልዎ፡፡ ዳእሙ፡ ፍበዘ፡ አርአየኒ[719]፡ ዘእፈትሕ፡፡ ወይእዜኒ፡ እመሰ፡ ከመዝ፡

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[715] ለዘይሰምዕ

[716] ደኃሪት

[717] ወኢዐቀቦ

[718] ወበእንተዝ

[719] በዘአርአየኒ

አንትሙ፡ በአማን፡ ሰብአ፡ ሕግ፡ ወደቂቀ፡ ሥርዓት፡፡ በአማን፡ ጻድቃን፡ ወእግዚአብሔር፡ ወይባርክ፡ ምንኵስናክሙ፡፡

[108] ወዓዲ፡ (f. 28r^{b}) ተስእሎሙ፡ ነገራተ፡ ዘይእቲ፡ መጽሐፈ፡ መልእክት፡፡ ወእሙንቱኒ፡ አጠየቅዎ፡ በቃሎሙ፡ በእንተሂ፡ አሚነ፡ ሥላሴ፡ ወበእንተሂ፡ ትስብእት፡ መለኮት፡ ዘከመ፡ ዕሩይ፡ ውእቱ፡ እምድኅረ፡ ፩፡ ከዊነ፡፡ ወባዕዳተሂ፡ ብዙኀተ፡ ⸢አጠየ፡ቅዎ[720]፡ በቃሎሙ፡፡ ኵሎ፡ ⸢በዘ፡ ተስእሎሙ[721]፡፡ ወንጉሰሰ[722]፡ የሰምዕ[723]፡ ኵሎ፡ ነግሮሙ፡ ወይትወከፍ፡ በፍሥሐ፡፡ ወሶበኒ፡ ⸢ይትጋንሕዎ፡ ሙ[724]፡ ለቅዱሳን፡ በነገር፡ ወዐልት፡ እለ፡ ህየ፡ ይቀውሙ፡፡ ወይብሎሙ፡ ንጉሥ፡፡ ለወዐልት፡ ለምንትኑ፡ ታጽሐብዎሙ፡ ከመ፡ ቀዳሚኑ፡ ይመስለክሙ፡፡ ወይእዜሰ፡ አምጻእኖሙ፡ በኪዳነ፡ እግዚአብሔር፡፡ ወኢታሕሥሙ፡ ላ(f. 28v^{a})ዕሌሆሙ፡ ወኢምንተኒ፡ ዘእንበለ፡ ሠናይ፡፡

[109] ወእምዝ፡ ይቤሎሙ፡ ለቅዱሳን፡ ወይእዜኒ፡ እስመ፡ መስየ፡ ወይኩን፡ ነገርነ፡ ለጌሜም[725]፡፡ ወአንትሙኒ፡ አስተዳልው[726]፡ ኵሎ፡ ዘውስተ፡ ልብክሙ፡ ከመ፡ ትትዋሥኡ፡ ምስለ፡ ከህናተ[727]፡ ደብተራ፡፡ ወእሙንቱኒ፡ ያስተደልዉ፡ ኵሎ፡ ዘውስተ፡ ሕሊናሆሙ፡፡ ወእምዝ፡ ንፈትሕ፡ ⸢በዘ፡ አርአየነ[728]፡፡ ወይከውን፡ ሰለመ[729]፡ መእከሌና[730]፡

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[720] አጠየቅዎ

[721] በዘተስእሎሙ

[722] ወንጉሥሰ

[723] ይሰምዕ

[724] ይትጋንሕዎሙ

[725] ለጌሡም

[726] አስተዳልዉ

[727] ካህናተ

[728] በዘአርአየነ

[729] ሰላመ

[730] ማእከሌነ

ወመእከሌክሙ፡[731]። ወሴብሀ[732]፡ አዘዘ፡ ያሀብዎሙ፡ ማኅደረ፡ ቅሩበ፡ ዚአሁ። ወድራሮሙሂ፡ ዘከመ፡ ይትፈቀድ፡ ለእንግዳ። ወበመበልዕ[733]፡ ወበመስቴ። ከማሁ፡ አዘዘ፡ ያስተዳልዉ፡ ወያሀብዎሙ፡ እንዘ፡ በሠናይ፡ ጸህቅ[734]።

[110] ወእምዝ፡ በይእቲ፡ ሌሊት፡ አስተጋ(f. 28v[b])ብኦሙ፡ ንጉሥ፡ ለመነከሳተ[735]፡ ዚአሁ። ወእምከህናተ[736]፡ ደብታሪ[737]፡ ወእምዓበይቶሙ። ወከልአን[738]፡ እመኳንንቲሁ፡ ወእምዓበይተ፡ ኀይለ። ወይቤሎሙ፡ እፎ፡ ይከውን፡ በእንተ፡ እለ፡ ቅዱሳን፡ ደቂቀ፡ እስጢፋኖስ። ከመ፡ ንትዋሣእ፡ በነገረ፡ ሃይማኖት፡ በመጻሕፍት[739]፡ ወከመ፡ ንግበር፡ ምስሌሆሙ፡ ሰላመ፡ ወዕርቀ። እስመ፡ እሞንቱሰ[740]፡ ይብሉ፡ ከመ፡ ይኩን፡ ኵሎ፡ ነገርነ፡ ወነገሮሙ፡ በመጻሕፍት። ወከመ፡ ይትፈጸም[741]፡ በፍትሕ። እመሂ፡ በእንተ፡ ሰጊድ፡ ወእመሂ፡ በእንተ፡ ኵሎ፡ ⸢በዘ፡ ይትኃሠሥሙ[742]፡ ይብሉ፡ ከመ፡ ይኩን፡ በመጻሕፍት። ወንሕናኒ[743]፡ ንቤሎሙ፡ (f. 29r[a]) ፲፡ ወ፩።

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731 ወማእከሌክሙ

732 ወጸብሐ

733 ወበመብልዕ

734 ጸህቅ

735 ለመነኮሳተ

736 ወእምካህናተ

737 ደብተራ

738 ወካልአን

739 በመጻሕፍት

740 እሙንቱሰ

741 ይትፈጸም

742 በዘይትኃሠሥሙ

743 ወንሕነሂ

[111] ወእምዝ፡ ይቤሎሙ፡ ዝኩ፡ ዘሚካኤል፡ እስኩኬ፡ በል፡ አርእየኒ፡ ሀይማኖትከ፡ ዘከመ፡ ተአምን፡ ወትሚህር፡፡ ወእምዝ፡ ይቤ፡ ዝኩ፡ እኖ[744]፡ ዘስሙ፡ ቶማስ፡ ሃይማኖትሰ[745]፡ አሚን፡ በአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡ ከመ፡ ውእቱ፡ ፫፡ አምላክ[746]፡ በመለኮት፡ ወ፫፡ በገጻት፡፡ በዝ፡ ነአምን፡ በዝ፡ ንሰግድ፡፡ አነ፡ ወኵሎሙ፡ አኃውየ፡፡ ወይቤ፡ ዘሚካኤል፡ ዝሰ፡ ሰዐታት፡ ውእቱ፡ ወበሕቱ[747]፡ አርእየኒ፡ እምውስተ፡ መጻሕፍት፡፡

[112] ወይቤ፡ ዝኩ፡ እኖ[748]፡ ፦ወበ፡ መጻሕፍትኒ[749]፡ ዘከመ፡ ይነግሩ፡ ህሉና፡ ሥላሴ፡፡ ወናሁ፡ ለከ፡ እመ(f. 29r^b)ጸሕፍተ[750]፡ ሙሴ፡፡ ትብል፡ ቅድስት፡ ኦሪት፡ ዘልድት[751]፡ እምድኅረ፡ ፍጻሜ፡ ፍጥረት፡ ይቤ፡ እግዚአብሔር፡፡ ንግበር፡ ሰብአ፡ በአርአየነ፡ ፦ወበ፡ አምሳሊነ[752]፡፡ ከመ፡ ታእምር፡ ህሉና፡ ሥላሴ፡፡ ወእመሰ፡ ፩፡ ውእቱ፡ እምይቤ፡ እገብር፡ ሰብአ፡ በአርአያየ፡ ወበአምሰልየ[753]፡፡ ወከዕበ፡ ትብል፡ ናሁ፡ አዳም፡ ኮነ፡ ከመ፡ ፩፡ እምኔነ፡፡ ወያአምር፡ ሠናየ፡ ወእኩየ፡፡ ዮጊ፡ ያልዕል፡ እዴሁ፡ ወይበልዕ፡ እምውእቱ፡ ዕፀ፡ ሕይወት፡፡ ወየሐዩ፡ ለዓለም፡፡ እመሰኬ፡ ፩፡ ገጽ፡ እምሥላሴ፡ እምይቤ፡ አዳም፡ ኮነ፡ ከማየ፡፡ ወዕበ[754]፡ ትብል፡ በእንተ፡ እለ፡ ውስተ፡ ሰናኦር፡፡ ወይቤ፡ እግዚአብሔር፡ ፦ንዑ፡

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744 እኅኑ

745 ሃይማኖትነሰ

746 ፩አምላክ

747 ወባሕቱ

748 እኅኑ

749 ወበመጻሕፍትኒ

750 እመጻሕፍተ

751 ዘልደት

752 ወበአምሳሊነ

753 ወበአምሳልየ

754 ወካዕበ

ንረድ፡ ወንክዓዎ፡ ለነገሮ(f. 29v[a])ሙ።፡¬[755] ከመ፡ ኢስምዑ[756]፡ እስመ፡ ብዘኃን[757]፡ ዘመድ፡ እሙንቱ።፡

[113] ወከዕበ[758]፡ ትብል፡ ወአስተርአዮ፡ እግዚአብሔር፡ ለአብርሃም።፡ በጎበ፡ ዕፀ፡ ምንባር።፡ እንዘ፡ ይነብር፡ ጎበ፡ ኖኅተ፡ ሐይመት፡ ቀትረ።፡ ወሶበ፡ አልዐለ፡ አዕይንቲሁ፡ ወነጸረ፡ ወናሁ፡ ፫ዕደው፡ ይቀውሙ፡ መልዕልቴሁ።፡ ወሰገደ፡ ውስተ፡ ምድር።፡ ወይቤሎሙ፡ አጋእዝትየ፡ እመ፡ ረከብኩ፡ ሞገስ፡ በቅድመ፡ አዕይንቲክሙ፡ ገሐሡ፡ ጎበ፡ ገብርክሙ፡ ወነምጽእ[759]፡ ማየ፡ ወንሕፅብ[760]፡ እገሪክሙ፡ ወታጽልሉ፡ ታሕተ፡ ዕፅ።፡ ወነመጽእ[761]፡ ጎብስተ፡ ወትበልዑ፡ ወእምዝ፡ ትሑሩ፡ ጎበ፡ ሐለይክሙ።፡ ወእምከመ፡ ግሕሥክሙ፡ ጎበ፡ ገ(f. 29v[b])ብርክሙ።፡ ወይቤልዎ፡ ግበር፡ ከማሁ፡ በከመ፡ ትቤ።፡

[114] ወከዕበ[762]፡ ይቤ፡ ኦሪት፡ ዘፀአት፡ ወነበቦ፡ እግዚአብሔር፡ ለሙሴ፡ ወይቤሎ፡ በሎሙ፡ ለደቂቀ፡ እስራኤል።፡ ያንጽሑ፡ ርእሶሙ፡ ዮም፡ ወጌሜም፡ ወይሕፅቡ፡ አልባሲሆሙ፡ ወይጽንሑ፡ ድልዋኒሆሙ።፡ እስመ፡ ለአመ፡ ሣልስት፡ ይዕለት[763]፡ ይወርድ፡ እግዚአብሔር፡ ውስተ፡ ደብረ፡ ሲና።፡ ⸢ካመ[764]፡ ታእምር፡ ዘከመ፡ ይቤሎ፡ ወልድ፡ ለሙሴ።፡ ዘከመ፡ ይወርድ፡ እግዚአብሔር፡ አብ፡ ውስተ፡ ደብረ፡ ሲና፡ በእሳት።፡ በከመ፡

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[755] ዘፍ. 11፡7

[756] ኢይስምዑ

[757] ብዙኃን

[758] ወካዕበ

[759] ወናምጽእ

[760] ወንሕጸብ

[761] ወናመጽእ

[762] ወካዕበ

[763] ዕለት

[764] ከመ

ተብህለ፡ ወደብረ፡ ሲና፡ (f. 30r[a]) ሠናይ፡ ከመ፡ ይኩን፡፡ ወይእዜኒ፡ ምንተ፡ ይኩን፡ ለነ፡ ዘይትፈቀድ፡፡

[115] ወእምዝ፡ ይቤልዎ፡ እምንቱኒ[765]፡ ፦ወበ፡ እንተሰ[766]፡ ሃይማኖት፡ ዘይብሉ፡ በመጻሕፍት፡ ይኩን፡ ሠናይ፡ ከመ፡ ንትዋሣእ፡፡ ወበእንተ፡ ሰጊድ፡ ዘለከ፡ እግዚአብሔር፡ ያርኢከ፡ እግዚእነ፡ ንጉሥ፡፡ ወእመሰ፡ ጎደገየሙ፡ አልቦ፡ ዘይትረከብ፡ እምካልአን፡ መነኮሳት፡ እለ፡ ውስተ፡ አድባር፡ ዘይገርር፡ ለዕዘዘ፡ መንግሥትከ፡፡ ወይብሉ፡ ንጎናሂ[767]፡ ከማሆሙ፡ መነንያነ[768]፡ ዓለም፡፡ ወለኒ[769]፡ ረከቦሙ፡ ደኅፀተ[770]፡ እምዐበይት፡ ሰራዊትከ፡ አኮኑ፡ ይረውጹ፡ ኀበ፡ ምንኩስና፡፡ ወይእኅዝ፡ ደብረ፡ ደብሩ፡ ወይወ(f. 30r[b])ጽእ፡ ውስተ፡ ገዳም[፡፡] ወአልቦ፡ ዘይትረከብ፡ ውስተ፡ ኵርጓኔከ፡፡ ወይእዜኒ፡ እስመ፡ አንተ፡ ታአምር፡ ኪዳኖሙ፡ ለአበዊከ፡፡ ወኵሎ፡ ምግበሮሙ[771]፡ ዘይትፈቃድ[772]፡ ከመ፡ እምነ፡ መነኮሳት፡ ውእቱ፡ ከመሂ፡ ይጸንዕ፡ ኣብያተ፡ ክርስትያናት፡፡ ወከመሂ፡ ይትገበር፡ ተዝክሮሙ[773]፡ ከመ፡ በመነኮሳት፡ ውእቱ[774]፡፡ ወይእዜኒ፡ አእምር፡ ከመ፡ ኢይትረሳዕከ፡ ኵሎ[775]፡ ምግባሮ፡ ለአቡከ፡፡

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765 እሙንቱኒ

766 ወበእንተሰ

767 ንሕነሂ

768 መናንያነ

769 ወለእለኒ

770 ድኅፀተ (ዳኅፅ)

771 ወምግባሮሙ

772 ዘይትፈቀድ

773 ተዝካሮሙ

774 ውእቱ

775 ኵሎ

[116] ወእመነኮሳትኒ፡ ይቤልዎ፡ ንኅናኒ[776]፡ አኮኑ፡ ዘንትአሰር፡ በእንተ፡ ፍቅር፡ ወኪዳን፡፡ ወማሕላሆሙ፡ ለአበዊክ፡፡ ወእመሰ፡ ከመዝ፡ እምዮም፡ ሰላም፡ ዐል፡ መኑ፡ እንክ፡ ዘኢያአምር፡ ገዳሞ፡፡ ወንሕነኒ፡ አኮኑ፡ ከመ፡ እሙንቱ፡ መነንያነ፡ ዓለም፡፡ (f. 30v[a]) ንሕነኒ፡ ዳእሙ፡ ዝእንበለ[777]፡ ዘንትአሰር፡ በፍቅርከ፡፡ ወይቤሎ፡ ፩[፡] ዝኒ፡ ዘይትበሀል፡ ዐቀቤ፡ ሰዐት፡ ዘስሙ፡ አመኃ፡ እንተ፡ ነበረ፡ ቀዲሙኒ፡ ምስለ፡ አቡሁ፡፡ ዝኩሰ፡ አቡከ፡ በጸድቅኑ[778]፡ ትብሎ፡ ወሚማ[779]፡ ኃጥአ፡ እንተ፡ ነበረ፡ ይቃትሎሙ[780]፡ ለእለ፡፡ ወሚማ[781]፡ ምንተኑ፡ ይኩን፡ ትፈቅድ፡፡ ወከመዝ፡ አጽሕብዎ[782]፡ ፫ለለ[783]፡ በብዙኅ፡ ነገር፡፡ ወኮነዎ[784]፡ ምክንያተ፡ ሞት፡፡ ወውእቱኒ፡ ተነይጠ፡ በምክሮሙ፡፡ ወፈቀደ፡ ያጽንን፡ ሕሊናሁ፡ ኀበ፡ ሐስዎ፡ ኪዳን፡ እንተ፡ ይቤ፡ ቃዳሚ[785]፡፡

[117] ወእምዝ፡ ገብረ፡ ንጉሥ፡ በሰኒታሁ[786]፡ ዐውዶ፡ ወገብረ፡ ዐብየ፡ ጉባኤ፡፡ ወመነኮሳትኒ፡ ወካህናተ፡ ደብተራሁኒ፡ ወሰራዊቱኒ፡፡ ወኮነ፡ ዓብየ፡ ጉባኤ፡፡ ወኣዘዘ፡ ንጉሥ፡ ያቅምዎሙ፡ (f. 30v[b]) ለቅዱሳንሂ፡ ቅድሜሁ፡ እንተ፡ በሕቲቶሙ[787]፡፡ ወእምዝ፡

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776 ንሕነኒ

777 ዘእንበለ

778 ጻድቅኑ

779 ወሚመ

780 ይቀትሎሙ

781 ወሚመ

782 አጽሐብዎ

783 ለለ፫፫

784 ወኮኑዎ

785 ቀዳሚ

786 በሳኒታሁ

787 ባሕቲቶሙ

ይቤሎሙ፡ ለቅዱሳን፡ በለኬ፡ ይትፈጸም፡ ነገርክሙ፡፡ ፌወለ፡ እሊአሁኒ[788]፡ ከህናተ[789]፡ ደብተራ፡ ይቤሎሙ፡፡ እምኀቤክሙኒ፡ ዘሚከኤል[790]፡ ይትነገር[791]፡ ወማቴዎስ፡ ይትራድኦ፡፡ ወዝኩሰ፡ ዘሚከኤል[792]፡ ሊቀ፡ ከህናት[793]፡ ውእቱ፡ ዘያለብስ፡፡ ወማቴዎስሂ፡ መራሒ፡ ዘደብረ፡ ጽጋድ፡፡ ወቅዱሳንሂ፡ እለ፡ ይትናገሩ፡ ቶማስ፡ ዲያቆን፡ ፍትወ፡ ሥን፡፡ ወከልኡኒ[794]፡ ማቴዎስ፡ ቃሲስ[795]፡፡ ወዝኩሂ፡ አጋዊ[796]፡ ዘስሙ፡ መልከጼዴቅ፡ አስከሬነ፡ ባሕርይ፡፡ ወሙዳየ፡ ሥርዓተ፡ ንጽሕ፡፡ ወከልአንኒ[797]፡ አኃው፡ ምስሌሆሙ፡፡ ወኖልቆሙ[798]፡ (f. 31r[a]) ይጠይስ፡ ኵለንታሁ፡፡ እስመ፡ ወረደ፡ እግዚአብሔር፡ ውስቴቱ፡ በእሳት፡ ወይወፅእ፡ በውስቴታ፡ ከመ፡ ጢስ፡ ፌዘእም፡ እቶን[799]፡፡

[118] ወካዕበ፡ ወይቤሎ፡ እግዚአብሔር፡ ለሙሴ፡፡ ረድ፡ ወአይድያሙ፡ ለሕዝብ፡ ከመ፡ ኢይቅርቡ፡ ኀበ፡ እግዚአብሔር፡ ለጠይቆ፡ ወኢይደቅ፡ በውስቴቶሙ፡ ብዙኀ፡፡ ወዘንተኒ፡ ከመ፡ ታእምር፡ ዘይቤሎ፡ ለሙሴ፡ ወልድ፡ ውእቱ፡፡ ከመ፡ እይቅርቡ[800]፡ ሕዝብ፡ ኀበ፡ እግዚአብሔር፡ አብ፡ ለጠይቆ፡፡

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788 ወለእሊአሁኒ

789 ካህናተ

790 ዘሚካኤል

791 ይትናገር

792 ዘሚካኤል

793 ካህናት

794 ወካልኡኒ

795 ቀሲስ

796 አረጋዊ

797 ወካልአንኒ

798 ወኆልቆሙ

799 ዘእምእቶን

800 ኢይቅረቡ

[119] ወከዕበ[801]፡ ይቤ፡ መዝሙር፡ ዘያሕፅ፡ ዘይብል፡ መሐለ፡ እግዚአብሔር፡ ወእይ(f. 31r^b)ኔስሕ[802]። አንታ[803]፡ ክህኑ[804]፡ ለዓለም፡ በከመ፡ ሚመቱ፡ ለመልከ[ፀ] ጼዴቅ። እግዚአብሔር፡ በየማንከ። ዝነበበ[805]፡ አብ። በእንተ፡ ሲመተ፡ ክህነቱ፡ ለወልድ። ወእግዚአብሔር፡ በየማንከ፡ ዘይቤ፡ በእንተ፡ ነበረ፡ መንፈስ፡ ቅዱስ፡ በየማነ፡ ወልድ። እንበይነዝ፡ ይቤ። ነቢይ፡ በጥንተዝ፡ መዝሙር። ይቤሎ፡ እግዚእ፡ ለእግዚእየ፡ ንበር፡ በየማንየ። እንዘ፡ ያጤይቅ፡ ነቢረ፡ ወልድ፡ በየማነ፡ አብ።

[120] ወዐዲ፡ ይቤ፡ ነቢይ፡ በእንተ፡ ሚመተ፡ ክሕነቱ፡ ለወልድ። በእንተዝ፡ ቀብአከ፡ እግዚአብሔር፡ አምላክከ። ቅብአ፡ ትፍሥሕት፡ እም፡ እለ፡ ከመከ[806]። ይኤምር፡ እምእለ፡ ከማሁ፡ አ(f. 31v^a)ብ፡ ወመንፈስ፡ ቅዱስ። እለ፡ ዕሩያን፡ በመለኮት። ወበእንተዝ፡ ይቤ፡ ነቢይ፡ እንዘ፡ የኀሥሥ፡ ገጸ፡ ሥላሴ። ወኀሠሥኩ፡ ገጽከ፡ እግዚኦ። ገጸ፡ ዚአከ፡ አኀሥሥ። ወኢትሚጥ፡ ገጽከ፡ እምገብርከ።

[121] ወሰሎሞንኒ፡ ይቤ፡ ፈትል፡ ሥሉስ፡ ፍጡነ፡ ኢይትበተክ። ወኢሳይያስኒ፡ ይቤ፡ ወእምዝ፡ በዓመተ፡ ሞተ፡ ያዝያን፡ ንጉሥ፡ ርኢክዎ፡ ለእግዚአብሔር። ይነብር፡ ዲበ፡ መንበሩ፡ ነዋኅ፡ ወልዑል። ወምሉእ፡ ቤተ፡ ስብሐቲሁ። ሱራፌል፡ ይቃውሙ[807]፡ አውዱ። ⌜ወለለ ፡፩፡ ፩[808]፡ ⌜በበ፡ ፮[809]፡ ክፊሆሙ[810]። ወተለዐለ፡ ምርፋቀ፡ ኆኅት፡ እምቃል፡

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[801] ወካዕበ

[802] ወኢይኔስሕ

[803] አንተ

[804] ካህኑ

[805] ዘነበበ

[806] ከማከ

[807] ይቀውሙ

[808] ወለለ፩፩

[809] በበ፮

[810] ክነፊሆሙ

ዘሴይብሑ[811]። ወይብሉ፡ ቅዱስ፡ ቅዱስ፡ (f. 31v[b]) ቅዱስ፡ እግዚአብሔር፡ ጸበኦት፡ ፍጹም። ምሉእ፡ ሰማያት፡ ወምድር፡ ቅድስተ፡ ስብሐቲከ። ከመ፡ ያጠይቁ፡ ጸታ፡ ሥላሴ። ወሀቡ፡ ፫፡ ቅዳሰየተ[812]። ብሂለ፡ እግዚአብሔር፡ ፀባኦት። ⸢ዘበ፡ ጊዜ[813]፡ አመሩ፡ ጽምረተ፡ መለኮት።

[122] ወዳንኤልኒ፡ ይቤ፡ ወአምጽኡ፡ መነብርተ[814]፡ ለብሉየ፡ መዋዕል። ወሥዕርተ፡ ርእሱ፡ ጻዓዳ[815]፡ ከመ፡ ጸምር[816]። ወአዕይንቲሁ፡ ከመ፡ ነደ፡ እሳት። ወፈለገ፡ እሳት፡ ይውሕዝ፡ ቅድሜሁ። ወአምጽኡ፡ መጽሐፍ፡ ወከሠትዋ፡ በቅድመ፡ እግዚአብሔር። ⸢ወለ፡ መጽሐፈ[817]፡ ሕይወ(f. 32r[a])ትሰ፡ እንተ፡ በሕቲታ[818]፡ ከሠትዋ። ወመጽአ፡ ወልደ፡ እጓለ፡ እምሕያው፡ ወነበረ፡ ኀበ፡ ብሉየ፡ ማዋዕል[819]። ወዝኒ፡ ዘነበረ፡ ወልድ፡ ኀበ፡ አቡሁ።

[123] ወካዕበ፡ ይቤ፡ ዳንኤል፡ ወኮነ፡ አመ፡ ⸢፲፡ ወ፫፡ ዓመት[820]፡ በ፫፡ ጽበሕ[821]፡ በረቡዕ፡ ሠርቀ፡ ወርኀ፡ ቃዳሚ[822]። ወሀለውኩ፡ አነ፡ ኀበ፡ ፈለግ፡ ዓቢይ። ወነጸርኩ፡

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811 ዘይሴብሑ

812 ቅዳሴያተ

813 ዘበጊዜ

814 መናብርተ

815 ጸዓዳ

816 ፀምር

817 ወለመጽሐፈ

818 ባሕቲታ

819 መዋዕል

820 ፲ወ፫ዓመት

821 ጽባሕ

822 ቀዳሚ

ብእሴ፡ ዘይለብስ፡ በደነ[823]። ወቅኑት፡ ሐቄሁ፡ በርቀ[824]፡ አፈዝ። ወነፍስቱ፡ ከመ፡ ተርሴስ። ዘንተ፡ ይቤ፡ በእንተ፡ ወልድ፡ ዘለብሰ፡ ሥጋ። ወዳግመ፡ ይቤ፡ ወናሁ፡ ከመ፡ አምሳለ፡ ወልደ፡ እጓለ፡ እምሕ(f. 32r^{b})ያው[825]፡ ገሠሠኒ፡ ከናፍርየ፡ ወከሠትኩ፡ አፉ[826][፡] ወነበብኩ። ዘንተ፡ ይቤ፡ በእንተ፡ አብ። ወዓዲ፡ ይቤ፡ ወዳግመ፡ ገሠሠኒ፡ ከመ፡ ራእየ፡ ብእሴ፡ ወኣጽንዓኒ። ወዝኒ፡ ዘይቤ፡ በእንተ፡ መንፈስ፡ ቅዱስ።

[124] ወሕዝቅኤልኒ፡ ይቤ፡ ወመጽአ፡ ዝኩ፡ ብእሲ፡ ወለብስ፡ ጻዴሬ፡ ወቅኑት፡ ውስተ፡ ሐቄሁ። ወተሠጥወ፡ ወይቤ፡ ገበርኩ፡ ቃዳሚ[827]፡ በከመ፡ አዘዝከኒ። ወዝኒ፡ ወልድ፡ ዘይቤ፡ ለአቡሁ። እንተ፡ ዘፈጸመ፡ በትእዛዞ፡ ለቢሶ፡ ትስብእቱ። ወካዕበ፡ ይቤ፡ ወይቤሎ፡ ለብእሲ፡ ዘይለብስ፡ ልብሰ፡ ጻዴሬ፡ በመእከለ[828]፡ ሰረገ(f. 32v^{a})ለ[829]፡ ዘተሐተ[830]፡ ኪሩብ። ወምላእ፡ እዴከ፡ አፍሐመ፡ እሳት፡ ወዝርዎ፡ ወስተ፡ ሀገር። ዝኒ፡ በእንተ፡ አብ፡ ዘከመ፡ ይቤሎ፡ ለወልድ። ወዘሪወ፡ አፍሐመ፡ እሳትኒ፡ መንፈስ[፡] ቅዱስ፡ ውእቱ። ዘወረደ፡ ላዕለ፡ ሐዋርያት። ከመ፡ ዘእሳት። እስመ፡ ሠለስቲሆሙ፡ ዘዲበ፡ ሰረገላ፡ ኪሩቤል፡ ይነብሩ።

[125] ወዓዲ፡ ተብህለ፡ በመዝሙር፡ ፫ዘበ፡ ሃሌሉያ[831]። የማነ፡ እግዚአብሔር፡ ገብረት፡ ኀይለ። ዝኒ፡ በእንተ፡ አብ። የማነ፡ እግዚአብሔር፡ አልዓለተኒ። ወዝኒ፡ በእንተ፡ ወልድ። እስመ፡ በትስብእቱ፡ መለኮቱ፡ ለክርስቶስ፡ ልዕልናሁ፡ ለእጓለ፡ እ(f.

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[823] በድነ

[824] ወርቀ?

[825] እመሕያው

[826] አፉየ

[827] ቀዳሚ

[828] በማእከለ

[829] ሰረገላ

[830] ዘታሐተ

[831] ዘበሃሌሉያ

32v[b])ምሕያው[832]። ወዐዲ፡ ይሜልስ፡ ወይብል፡ የማነ፡ እግዚአብሔር፡ ገብረት፡ ኀይለ። ወዝኒ፡ በእንተ፡ መንፈስ፡ ቅዱስ። ኀይል፡ ዘይገፈትኦሙ፡ ለዕልዋን። ነዋ፡ ለከ፡ ዘእምኦሪት፡ ወነብያት።

[126] ወሐዲስኒ፡ ናዋ[833]፡ ለከ፡ ዘይቤ፡ እግዚእነ፡ በወንጌል። ለሊሁ፡ አመ፡ ተቀወመዎ[834]፡ አይሁድ፡ እንዘ፡ ይነግር። በእንተ፡ ርእሱ፡ ወበእንተ፡ አቡሁ፡ ግብር፡ ዘወሀበኒ፡ ከመ፡ እግበር፡ ወእፈጽም። ውእቱ፡ ግብር፡ ሰማዕትየ። ከመ፡ አቡየ፡ ዘፈነወኒ። ወአቡየ፡ ዘፈነወኒ፡ ስማዕት(f. 33r[a])የ[835]። ወበእንተ፡ መንፈስ[፡] ቅዱስኒ፡ ይብል። ወእመሰ፡ ተፈቅሩኒ[836]፡ ዕቀቡ፡ ትእዛዝየ። ወአነ፡ እስእሎ፡ ለአብ፡ ወይፈንው፡ ለክሙ፡ ካልአ፡ ጸራቅሊጦስ፡ ከመ፡ ይንበር፡ ወየሀሉ፡ ምስሌክሙ፡ ለዓለም፡ መንፈስ፡ ጽድቅ።

[127] ወከዕበ[837]፡ ይቤ፡ ኵሉ፡ ዘወሀበኒ፡ አቡየ፡ ይመጽእ፡ ኀቤየ። ወለዘኒ፡ መጽአ፡ ኀቤየ፡ ኢ.ይሰድዶ፡ ወኢ.ያወፅኦ፡ አፍአ። ወበእንተ፡ መንፈስ፡ ቅዱስኒ፡ ይቤ፡ ለአርዳኢሁ፡ አንሰ[፡] አማን፡ ወህልው፡ እብለክሙ፡ ይሔይሰክሙ፡ እሑር[838]፡ አነ፡ ወእመሰ፡ ኢ.ሖርኩ፡ አነ፡ ኢ.ይመጽእ፡ ጸ(f. 33r[b])ራቅሊጦስ። ወእመሰ፡ ሖርኩ፡ እፈንዎ፡ ለክሙ፡ ወመጺኦ፡ ውእቱ፡ ይዘልፎ፡ ለዓለም።

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[832] እመሕያው

[833] ነዋ

[834] ተቃወምዎ

[835] ሰማዕትየ

[836] ታፈቅሩኒ

[837] ወካዕበ

[838] እሑር

[128] ወከዕበ[839]፡ ይብል፡ በእንተ፡ ርእሱ፡ ወበእንተ፡ አቡሁ፡፡ ወኮለ፡ ዘሰምዐ፡ በ"ነበ፡ አቡየ፡ ተሚሂሮ[840]፡ ይመጽእ፡ "ነቤየ፡፡ ወከዕበ[841]፡ ይቤ፡ በእንተ፡ ዝንቱ፡ እብለክሙ፡ ከመ፡ አልቦ፡ ዘይክል፡ መጺአ፡ "ነቤየ፡ እመ፡ ኢተውህቦ፡ ለ"ቱ፡ እም"ነበ፡ አብ፡፡

[129] ወከዕበ[842]፡ ይቤ፡ ኪያየኑ፡ ሊተ፡ እምአይቴ፡ ታአምሩኒ[843]፡ አነ፡፡ ወለሊየ፡ ኢመጸእኩ[844]፡ አለ[845]፡ ሀለ"፡ ጻድቅ፡ ዘፈነወኒ፡ ዘኢተአምርዎ፡ አንትሙ፡፡ ወአንሰ፡ አእምሮ፡ እስ(f. 33v[a])መ፡ እም"ነቤሁ፡ አነ፡ ወውእቱ፡ ፈነወኒ፡፡

[130] ወከዕበ[846]፡ ይቤ፡ ወእመኒ፡ ኮነንኩ፡ ጽድቅ[847]፡ ኵነኔየ፡ እስመ፡ ኢኮንኩ፡ ባሕቲትየ፡፡ አላ፡ ወአብ፡ ዘፈነወኒ፡፡ ወስተ[848]፡ ኦሪትክሙኒ፡ ጽሑፍ፡ ስምዐ፡ ክልኤቱ፡ ሰብእ፡ እሙን፡ ውእቱ[፡፡] ወአነሂ፡ ስምዕ፡ ለርእስየ፡ ወሰማዕትየ፡ አብ፡ ዘፈነወኒ፡፡ ወከዕበ[849]፡ ይቤ፡ እስመ፡ አነ፡ እም"ነበ፡ እግዚአብሔር፡ ወፃእኩ፡ ወመጸእኩ[850]፡ አላ፡ ውእቱ፡ ፈነወኒ፡፡

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[839] ወካዕበ

[840] ተምሂሮ

[841] ወካዕበ

[842] ወካዕበ

[843] Cf. KWK ተአምሩኒ

[844] ኢመጸእኩ

[845] አላ

[846] ወካዕበ

[847] ጽድቀ

[848] ውስተ

[849] ወካዕበ

[850] ወመጸእኩ

[131] ወከዕበ[851]፡ ይቤ፡ እመሰ፡ ለሊየ፡ ሰባሕኩ፡ ርእስየ፡ ኢይበቍዓኒ፡ ስብሐትየ፡ ወኢምንተኒ፡፡ ሀሎ፡ አቡየ፡ ዘይሴብ(f. 33v[b])ሐኒ፡፡ ወከዕበ[852]፡ ይቤ፡ እመሰ፡ ኢይገብር፡ ግብሮ፡ ለአቡየ፡ ኢትእመኑኒ፡ ወእመሰ፡ እገብር፡ ግብሮ፡ ለአቡየ፡ እመ፡ ኪያየ፡ ኢአመንክሙኒ፡ በግብርየ፡ እመኑኒ፡ አንትሙ፡ ከመ፡ ታእምሩ፡ ወትጠየቁ[853]፡ ከመ፡ ምስሌየ፡ አብ፡ ወአነሂ፡ ምስለ፡ አብ፡፡

[132] ወካዕበ፡ ይቤ፡ አባ፡ ሰብሖ፡ ለስምከ፡ ወለወልድከ፡ ዝ[854][፡] ዘወልድ፡ ወመጽአ[855]፡ ቃል፡ እምሰማይ፡ ዘይብል፡ ሰባሕኩከ፡ ወከዕበ[856]፡ እሴብሕ፡፡ ወካዕበ፡ ይቤ፡ ዘአምነ፡ ብየ፡ አኮ፡ ብየ፡ ዘአምነ፡፡ ዘእንበለ፡ ዳእሙ፡ ⸢በዘ፡ ፈነወኒ[857]፡ ወ(f. 34r[a])ዘርእየ፡ ኪያየ፡ ርእዮ፡ ለዘፈነወኒ፡፡

[133] ወከዕበ[858]፡ ይቤ፡ ወይእዜኬ፡ እንከሰ፡ ተሳበሐ[859]፡ ወልደ፡ እጓለ፡ እምሕው[860]፡ ወእግዚአብሔር፡ ተሰብሐ፡ ቦቱ፡፡ ወእመሰ፡ እግዚአብሔር፡ ተሰብሐ፡ ቦቱ፡ ወእግዚአብሔርኒ፡ ይሴባሕ፡ ወሶቤሃ፡ ይሴብሖ፡፡

[134] ወበእንተ፡ መንፈስ፡ ቅዱስኒ፡ ይቤ፡ ለአርዳኢሁ፡ ወብየ፡ ብዙኀ፡ ነገረ፡ ዘእነግረክሙ፡ ወባሕቱ፡ ኢትክሉ፡ ጻዊሮቶ[861]፡ ይእዜ፡፡ ወመጺኦ፡ ውእቱ፡ መንፈስ፡

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851 ወካዕበ

852 ወካዕበ

853 ወታጤይቁ

854 ዝ፡ ቃል

855 መጽአ

856 ወካዕበ

857 በዘፈነወኒ

858 ወካዕበ

859 ተሰብሐ

860 እመሕያው

ቅዱስ፡ ይመረሐክሙ፡[862] በኵሉ፡ ጽድ(f. 34r^b)ቅ፡፡ እስመ፡ ኢነግረክሙ፡ እምኀቤሁ፡ ዳእሙ፡ ዘሰምዐ፡ ይነግረክሙ፡ ወዘይመጽእ፡ ይነግረክሙ፡ ወይዜንውክሙ፡፡ ወኪያየ፡ ይዌድስ፡ ወይሴብሕ፡ እስመ፡ እምዚአየ፡ ይነሥእ፡ ወይነግረክሙ፡፡ ወኵሉ፡ ዘቦ፡ ለአቡየ፡ ዚአየ፡ ውእቱ፡ ወበእንተ፡ ዝንቱ፡ ብለክሙ፡[863] እምዚአየ፡ ይነሥእ፡ ወይነግረክሙ፡ ኵሎ፡፡

[135] ወከዕበ[864] ፡ ይቤ፡ ወልድ፡ እንዘ፡ ይስእል፡ ኀበ፡ አብ፡ አሳ፡ ቅዱስ፡ ዕቃቦሙ፡[865] በስምከ፡ ለእለ፡ ወሀብከኒ፡፡ ከመ፡ ይኵኑ፡ አኀደ[866] ፡ ኵሎሙ፡ አመሰ፡ ሀሎኩ፡ መስሌሆሙ፡[867] ውስተ፡ ዓለም፡ ዐቀብክዎሙ፡ በስምካ[868] ፡ ለ(f. 34v^a)ለእለ[869] ፡ ወሀብከኒ፡ ዐቃብክዎሙ፡[870] ወተማኅፀንክዎሙ፡፡

[136] ወዓዲ፡ ይቤ፡ ወአኮ፡ በእንተ፡ በሕቲቶሙ፡[871] ዘእብል፡ አሳ፡ ወበእንተሂ፡ እለ፡ አምኑ፡ ብየ፡ በቃሎሙ፡ ከመ፡ ይኵ[872][፡] አሐደ፡ ከማነ፡ ኵሎሙ፡ በከመ፡ አንተ፡ አብ፡ ብየ፡ ምስሌየ፡ ብየ፡፡ ወአነሂ፡ ብከ፡፡ ከመ፡ ይኵኑ፡ እሙንቱሂ፡ አሐደ፡ ብነ፡ ከማነ፡፡

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[861] ጸዊሮቶ

[862] ይመርሐክሙ

[863] እብለክሙ?

[864] ወካዕበ

[865] ዕቀቦሙ

[866] አሐደ

[867] ምስሌሆሙ

[868] በስምከ

[869] ለእለ

[870] ዐቀብክዎሙ

[871] ባሕቲቶሙ

[872] ይኵኑ

[137] ወነዋ፡ ለከ፡ በውስተ፡ መልእክቱ፡ ጴጥሮስኒ፡ ዘይብል፡ ቃል፡ ወረደ፡ ለዕሌሁ[873]፡ እምአይቱ፡ እምውስተ፡ ዕበየ፡ ስብሐቲሁ፡ ይቤ፡ ዝንቱ፡ ወልድየ፡ ዘአፈቅር፡ ዘአነ፡ ኀረይኩ፡፡ ዘንተ፡ ቃል፡ ንሕነ፡ ሰማዕነ(f. 34v[b])ሁ[874]፡ ከመ፡ እምሰማይ፡ ወረደ፡ ሎቱ፡ እንዘ፡ ሀሎነ፡ ምስሌሁ፡ በደብረ፡ መቅደሱ፡ ዝንቱ፡ ንበበ[875]፡ አብ፡ በእንተ፡ ወልዱ፡፡

[138] ወበእንተ፡ መንፈስ፡ ቅዱስ፡ ይብል፡፡ ወእንዘ፡ ሀሎኩ፡ ውስተ፡ ቤተ፡ ስምዖን፡ ሰፋይ፡ ወይቤለኒ፡ መንፈስ፡ ቅዱስ፡ በእንተ፡ ለእከሃ[876]፡ ቆርኔልዮስ[፡፡] ወሖር[877]፡ ምስሌሆሙ፡ እንዘ፡ ኢትናፍቅ፡፡ ወበውስተ፡ መልእክተ፡ ዮሐንስኒ፡ ነዋ፡ ለከ፡ ዘይብል፡ ወሰዕናፌነሰ፡ ምስለ፡ አብ፡ ወምስለ፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡፡

[139] (f. 35r[a]) ወበእንተ፡ መንፈስ፡ ቅዱስኒ፡ ይብል፡ ደቂቅየ፡ ዘንተ፡ እጽሕፍ፡ ለክሙ፡ ከመ፡ ኢተአብሱ፡፡ ወእመኒ፡ ቦ[፡] ዘአበሰ፡ ጸራቅሊጦስ፡ ብነ፡ ኀበ፡ አብ፡ ኢየሱስ፡ ክርስቶስ፡፡ ወበውስተ፡ መልእክተ፡ ጳውሎስኒ፡ ይብል፡ ዘኀበ፡ ሰብአ፡ ኤፌሶን፡ ነዋ፡ ለከ፡ ፀእግዚአብሔር፡ አብ፡ ዘለዕለ[878]፡ ኵሉ፡ ወሕድ[879]፡ ወልዱ፡ ኢየሱስ፡ ክርስቶስ፡፡ ወመንፈስ[፡] ቅዱስ፡ ዋሕድ፡ ውእቱ፡ በህላዌሁ፡፡

[140] ወከዕበ[880]፡ ይቤ፡ ፀእግዚአብሔር፡ ወፀኀሩይ፡ ማእከለ፡ እግዚአብ(f. 35r[b])ሔር፡ ወሰብእ፡ ኢየሱስ፡ ክርስቶስ፡ ዘኮነ፡ ሰብአ፡ ወመጠወ፡ ርእሶ፡ ቤዛ፡ ኵሉ፡፡

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873 ላዕሌሁ

874 ሰማዕናሁ

875 ነበበ

876 ላእካነ

877 Sic, for ወሖር

878 ዘላዕለ

879 ዋሕድ

880 ወካዕበ

[141] ወእምዝ፡ ይቤሎ፡ ዝኩ፡ ዘሚከኤል[881]፡ ዘሶሉ፡ ትምህርት፡ ዘእምኀቤነ፡ ውእቱ፡፡ እመሰ፡ ርቱዕ፡ ትምህርቱ፡ ለአቡከ፡ አምጽእ፡ ሊተ፡ እምጸሕፍተ[882]፡ ነቢያት፡ ዘያርኢይ፡ ተዋሕዶ፡ ሥላሴ፡ እስመ፡ ዝኩ፡ አቡከ፡ ጸኤሌ[883]፡ ነቢያት፡ ውእቱ፡፡

[142] ወይቤሎ፡ ዝኩ፡ እኁ[884]፡ አቡየሂ፡ አኮ፡ ጸአሌ፡ ነቢያት፡ ውእቱሰ፡ ሰማዔ፡ ትእዛዞ፡ ለእግዚአብሔር፡ ወተመጠዌ[885]፡ ሕጉ፡ (f. 35v[a]) በእደ፡ ነቢያት፡፡ ወይእዜኒ፡ ህሉና፡ ሥላሴ፡ አርአይኩከ፡ ወበእንተሰ፡ ዘይብል፡ በተዋሕዶ፡ እመቦ፡ እመጸሕፍተ፡ ነቢያት፡ አምጽእ፡ ሊተ፡፡

[143] ወይቤ፡ ዝኩ፡ ዘሚካኤል፡፡ እመሰ፡ ከመ፡ እንግርከ፡ በልኬ፡ ጽረፍ፡ መምህርከ፡፡ ዝኩ፡ ፀአሌ፡ ነቢያት፡ እመሰ፡ ይስምዖሙ፡ ለነቢያት፡ እመ፡ ሰገደ፡ ለንጉሥ፡ ከመ፡ እለ፡ ሰገዱ፡ አብረሃም፡ ለደቂቀ፡ ኤሞር፡፡ ያዕቆብ፡ ለዔሰው[886]፡፡ ዳዊት፡ ለሳኦል፡፡ ወናታን፡ ለዳዊት፡፡ ወአንተኒ፡ ይእዜ፡ እምከመ፡ ሰገድከ፡ ለንጉሥ፡ ወይእተ[፡] ጊዜ፡ እምከመ፡ (f. 35v[b]) ሰገድከ፡ ለንጉሥ፡ ወይእተ፡ ጊዜ፡ ተርጉሚየ፡ በመንፈስ፡ እነግረከ፡ ውእተ፡ ተዋሕዶ፡፡

[144] ወእምዝ፡ ይቤሎ፡ ንጉሥ፡ ለዝኩ፡ ዘሚከኤል[887]፡ አኮኑ፡ ይቤ፡ እግዚእ፡ ኢይክል፡ ገብር፡ ለክልኤ፡ አጋእዝት፡ ተቀንዮ፡፡ ወከዕበ[888]፡ ይቤ፡ ዘተወልደ፡ እመንፈስ፡፡ መንፈስ፡

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881 ዘሚካኤል

882 እመጻሕፍተ

883 ጸአሌ

884 እኁ

885 ወተመጣዌ

886 ለዔሳው

887 ዘሚካኤል

888 ወካዕበ

ውእቱ፡ ፦ወበእንተ፡ ዝሰ[889]፡ ኀድግ፡ ወባሕቱ፡ ፦በዘ፡ ተአኀዝከ[890]፡ በእንተ፡ ተዋሕዶ፡ ፈጽም፡ በውእቱ።።

[145] ወእምዝ፡ ይቤ፡ ዝኩ፡ እኅ፡ እመሰ፡ ትቤ፡ በተርጕሞ፡ አነኒ፡ ተርጕምየ፡ (f. 36r[a]) እምነገርኩከ።። ወበመጽሐፍትኒ[891]፡ አርአይኩከ።። ህሉና፡ ሥላሴ፡ በከመ፡ ተስእለከኒ።።

[146] ወእምዝ፡ አትለወ፡ ሎቱ፡ ዝኩ፡ አረጋዊ፡ ዘስሙ፡ መልከጼዴቅ፡ ተዋህዶ፡ ብሂል፡ አኮኑ፡ ዕሪነ[892]፡ ሥላሴ፡ በከመ፡ ትብል፡ ቅድስት፡ አሪት።። ስማዕ፡ እስራኤል፡ ፩ውእቱ፡ እግዚአብሔር፡ አምላክከ፡ ኢኮነ፡ [፬]፡ ወኢኮነ፡ ፭።። ወይቤ፡ ከዕበ[893]፡ ዝኩ፡ እኁ[894]፡ ወበእንተ፡ አቡየ፡ ዘትብለኒ፡ አንሰ፡ አልቦ፡ ዘረከብኩ፡ በኀቤሁ፡ ጽእለተ፡ ነቢያት።።

[147] ወእምዝ፡ (f. 36r[b]) ይቤ፡ ንጉሥ፡ ለዝኩ፡ እኁ[895]፡ ወኪያክሙሰ።። አኮኑ፡ ይቤለክሙ፡ ሠናያነ፡ ትምህርት፡ ዘእንበለ፡ ዳእሙ፡ ዝኩ፡ አቡክሙ፡ ፀኤሌ[896]፡ ነቢያት።። ወይቤ፡ ዝሰ[897]፡ እኁ[898]፡ እመ፡ አቡነ፡ እኩየ፡ ግዕዝ፡ እፎ፡ ይትከሀል፡ ንሕነ፡ ከመ፡ ንኩን፡ ሠናያነ፡ ትምህርት።። አኮኑ፡ ይቤ፡ እግዚእ፡ ኢይክል፡ ዕፅ፡ እኩይ፡ ፍሬ፡ ሠናይ፡

889 ወበእንተዝሰ

890 በዘተአኀዝከ

891 ወበመጻሕፍትኒ

892 ዕሪና

893 ካዕበ

894 እኁ

895 እኁ

896 ፀአሌ

897 ዝኩ

898 እኁ

ፈሪየ[899]። ወይእዜኒ፡ አኮ፡ ትምህርትነ፡ ዘእምከልእ[900]፡ ዘእንበለ፡ ዳእሙ፡ እንተ፡ ኀበ፡ አቡነ፡ እስመ፡ ንሕነ፡ ናአምር[901]፡ ግብሮ።

[148] ወእምዝ፡ ይቤሎ፡ ንጉሥ፡ ለዝኩ፡ እኅ[902]፡ በአይቴ፡ ታአምሮ[903]፡ ከመሰ፡ እሬእየከ፡ ንኡስ፡ (f. 36v[a]) አንተ።። ወይቤ፡ ዝኩ፡ እኅ፡ እወ፡ ወእምግባሩ፡ አአምሮ።። ወይቤ፡ ንጉሥ፡ በምንትኑ፡ ታአምሮ[904]፡ መልአክኑ፡ አንታ[905][።] ወይቤ፡ ውእቱ፡ እኅ፡ እስመ፡ ይቤ፡ እግዚእነ፡ ዘርእየ፡ ኪያየ፡ ርእዮ፡ ለአቡየ።። ወአነሂ፡ ከማሁ፡ ብየ፡ ሰማዕተ፡ ዘያአምሮ[906]፡ በኩሉ፡ ግብሩ።። ወይቤሎ፡ ንጉሥ፡ አይቴ፡ ውእቱ፡ ስምዕከ።። ወእምዝ፡ አቃሞ[907]፡ ውእቱ፡ እኅ[908]፡ ለዝኩ፡ አረጋዊ፡ ዘስሙ፡ መልከጼዴቅ።። ከመ፡ ይኩን፡ ስምዐ፡ በዘርእየ።። ወይቤ፡ ነዋ፡ ዝኩ፡ አረጋዊ፡ ስምዕየ።።

[149] ወእምዝ፡ ይቤሎ፡ ንጉሥ፡ ለዝኩ፡ አረጋዊ፡ ዘሰ(f. 36v[b])ሙ[909910]፡ መልከ፡ ጼዴቅ፡ እፎ፡ ታአምሮ[911]፡ አንተ፡ ወከመ፡ ምንት፡ ግብሩ።። ወይቤ፡ ውእቱ፡ አረጋዊ፡ እወ፡ አነ፡

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899 ፈርየ

900 ዘእምካልእ

901 ነአምሮ

902 እኁ

903 Cf. KWK ተኣምሮ

904 Cf. KWK ተአምሮ

905 አንተ

906 ዘየአምሮ

907 አቀሞ

908 እኁ

909 ዘስሙ

910 ዘስሙ

911 Cf. KWK ተአምሮ

አአምር፡ ግብሮ፡ ለአቡየ[፡፡] ወነበርኩ፡ ምስሌሁ፡ ፲ወ፮ዓመተ፡ ወተምህርኩ፡ እመ፦ነቤሁ[912]፡ ሕገ፡ ነቢያት፡ ወሥርዓተ፡ ሐዋርያት፡ ወግብረ፡ ምንኵስና[፡፡] አልቦ፡ ዘረከብኩ[913]፡ በለዕሌሁ[914]፡ ወኢምንተኒ፡ ዘእንበለ፡ ሥርዓት፡ ሠናይት፡ ወቅድስት፡፡

[150] ወይቤሎ፡ ዝኩ፡ ዘሚካኤል፡ አነ፡ እረታዓካ[915]፡ ይእዜ፡ ዘከመ፡ ይቤሎ፡ አቡ(f. 37r[a])ከ፡ ለኢሳይያስ፡ ነቢይ፡ ሶበ፡ ይብል፡ ርኢክዎ፡ ለእግዚአብሔር፡ እንዘ፡ ይነብር፡ ዲበ፡ መንበሩ፡ ልዑል፡ ወነዋኅ፡ ሐሰዊ[916]፡ ውእቱ፡ እፎ፡ ይሬእዮ፡ ከመዝ፡ ወለቆጥሮስኒ፡ ይቤሎ፡ ቆጥሮስሰ፡ ሥልሰ፡ ክሕዶ፡ ለእግዚአብሔር፡ በአሐቲ፡ ሌሊተ፡፡ ወአንሰ፡ እስክ፡ ይእዜ፡ ኢክሕድክዎ፡፡ ወአንሰ፡ በእንተ፡ ዝንቱ፡ እርታዕከ፡፡

[151] ወእምዝ፡ ይቤ፡ ንጉሥኒ፡ በልኬ፡ ይርታዕከ፡ ንሣእ፡ ተባሃል፡፡ ወሶበሂ፡ አእመርዎ፡ ቅዱሰን[917]፡ ለንጉሥ፡ ከመ፡ ጸነ፡ ልቡ፡ ወሕሊናሁ፡ ኀበ፡ (f. 37r[b]) አድልዎ፡ በእንተ፡ ዘይቤሎሙ፡ ይርታዕከ፡፡ እስመ፡ ያአምሩ[918]፡ ቀዳሚ፡ ዘገብረ፡ አቡሁ፡ በስምዐ፡ ሐሰት፡ ዘሲኖዳ፡ ወቀተሎሙ፡ ለቅዱሳን፡ ወበእንተዝ፡ አርመመ፡፡ ወእምዝ፡ ይቤ፡ ንጉሥ፡ ለእለ፡ ቆሙ፡ ህየ፡ ለስምዕ፡ ከመ፡ ይንግሩ፡ ስምየሙ፡፡ ወይቤ፡ ፩እምእለ፡ ይቀውሙ፡ ለስምዕ፡ ዘስሙ፡ መርቆርዮስ፡ መምህር፡ ዘደብረ፡ ቄየጻ፡ እወ፡ አነ፡ አአምር፡ ግብሮ፡ ለአቡሃሙ፡፡ ከመ፡ ፀአሌ፡ ነቢያት፡ ውእቱ፡ ወበእንተዝ፡ ስምዕየ፡ መንፈስ፡ ቅዱስ፡፡ ወከልኡኒ[919]፡ ከመዝ፡ ይቤ፡፡

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[912] እምኀቤሁ

[913] ዘረከብኩ

[914] በላዕሌሁ

[915] እረትዓከ

[916] ሐሳዊ

[917] ቅዱሳን

[918] Cf. KWK የአምሩ

[919] ወካልኡኒ

[152] ወእምዝ፡ ይቤ፡ ንጉሥ፡ ከመ፡ (f. 37v[a]) ይፍትሑ፡፡ ወይቤ፡ ፩እንዘ፡ ይፈትሕ፡ በስምዐ፡ ፪ወ፫[፡] ይቁም፡ ኵሉ፡ ነገርክሙ[፡፡] ወይእዜኒ፡ እስመ፡ ወፅኡ፡ ለዕሌሁ[920]፡ ሰማዕት፡ ከመ፡ ፀአሌ፡ ነቢያት፡ ውእቱ[፡፡] ወእሉኒ፡ እስመ፡ እምነቢያት፡ አቡሆሙ፡ አፍቀሩ[፡፡] ወሶበ፡ ይቤልዎሙ፡ ኪያሁ፡ ፅርፉ፡ የአብዩ[፡፡] ወበእንተዝ፡ ርቱዕ፡ ይሙቱ፡፡ ወከማሁ፡ ይቤ፡ ከልኡኒ[921]፡ እወ፡ አነኒ፡ ኀበርኩ፡ ርቱዕ፡ ይሙቱ፡፡ ወተንሥአ፡ ሣልሳይ፡ ዘይፈትሕ፡ ወይቤ፡ አንሰ፡ እብል፡ ወያርእይዎሙ፡ እመጻሕፍት፡ ዘይብል፡ በተዋሕዶ፡፡ እስመ፡ ቀ(f. 37v[b])ዳሚኒ፡ ፀንሐሙ፡ ውስተ፡ ንጥጋ፡ ዚአሆሙ፡ አንትሙ፡ ከመ፡ ትመልኡ፡ ወውስተ፡ ንጥጋ፡ ዚአክሙ፡ እሙንቱ፡ ይመልኡ፡፡

[153] ወይቤ፡ ከማሁ፡ ከልኡኒ[922]፡ ወሣልሱኒ፡ ወባዕዳንሰ፡ ብዙኃን፡ ይቤሉ፡ ይሙቱ፡፡ ወይቤልዎ፡ ለንጉሥኒ፡ ከመ፡ ይፍትሑ፡ ወይቤ፡ ንጉሥ፡ አንሰ፡ ኢ.ይፈትሕ፡ ይእዜሰ፡ ፍትሐ፡ ሞት፡፡

[154] ወእምዝ፡ ይቤ፡ ፩ እኖ[923]፡ ዘስሙ፡ ማቴዎስ፡ ምንትኑ፡ ብሂሎትክሙ፡ ይሙቱ፡ ይሙቱ፡፡ ሶበ፡ ይነሥኡ፡ ማይ፡ ምልአ፡ ሕፍን፡ እምውስተ፡ በሕር[924]፡ ምንተኑ፡ ዘይ(f. 38r[a])ጐድል፡፡ ወሶበኒ፡ ወደዩ፡ ምንትኑ፡ ዘይትወሰኮ[925]፡፡ ወከማሁ፡ ንሕነኒ፡ ለእመ፡ ሞትነ፡ ምንተ፡ ይጐድሎሙ፡ ለኢኃዊነ፡፡ ወይቤ፡ ንጉሥ፡ በል፡ አንሰ፡ በጊዜሁ፡ ትጐድል፡፡

[155] ወእምዝ፡ ይበሎ[926]፡ ለንጉሥ፡ ዝኩ፡ አረጋዊ፡ ዘስሙ፡ መልከ፡ ጼዴቅ፡ በል፡ እስኩ፡ አንተኒ፡ ስምዐ፡ ኩን፡ ከመ፡ ዝንቱ፡ ሀይማኖትነ፡ ወምግበሪነ[927]፡ እመ፡ ኮነት፡ ፍጽምተ፡

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920 ላዕሌሁ

921 ካልኡኒ

922 ካልኡኒ

923 እኅኑ

924 ባሕር

925 ዘይትዌሰኮ

926 ይቤሎ

እስመ፡ አንተ፡ ክኢከሀ[928]፡ ክልኤ፡ ጊዜ፡ በውስተ፡ መጽሐፈ፡ መልእክቶሙ፡ ለማኅበርነ፡፡ (f. 38r[b]) ወይእዜኒ፡ አጠየቅነከ[929]፡ ኵሎ፡ በቃልነ፡ ወዓዲ፡ ስምዐ፡ ኩን፡ እመ[፡] ኢኮነት፡ ሃይማኖትነ፡ ርትዕተ፡ ወፍጽምተ፡ ወኢሂ፡ እመኢ፡ ታቀውመና[930]፡ ቅድመ፡ እግዚአብሔር፡፡

[156] ወሶበ፡ ከመዝ፡ ይቤሎ፡ አዘዘ፡ ያምጽኡ፡ መጽሐፈ፡ ዘለፋ፡ ⌜ወእምዝ፡ ይቤሎሙ፡ ንጉሥ፡ ለቅዱሳን፡ ⌜ንሣእኬ፡ ስማዕ፡ መጽሐፈ፡ ዘለፋከ⌝[931]፡፡ ወአንበብዋ፡ ለይእቲ፡ መጽሐፍ፡ ዘምሉእ፡ ውስቴታ፡ ሐሰት፡ ወጽርፈት፡ እንተ፡ አጽሐፉ፡ አቡሁ፡ እምጕሥዓተ፡ ልቡ፡ እንበለ፡ ቃሚመ[932]፡ ሕግ፡፡ አለ[933]፡ ዳእሙ፡ በበይነ፡ ቅንአት፡፡ ወተስተአኪ[934]፡ በኵሉ፡ (f. 38v[a]) ሥነ፡ ሥርዓቶሙ፡ ለቅዱሳን፡፡ ወምርርት፡ ጥቀ፡ ቃላ፡ ⌜ለዘ፡ ይሰምዓ[935]፡፡ እንተ፡ ትሜህር፡ ቃትለ፡ ወምንዳቤ፡፡ ወቅዱሳንሳ[936]፡ ኮኑ፡ ይስምዕዎ፡ በተዐግሦ፡ እንዘ፡ ኵሉ፡ ነገራተ፡ ርትዕ፡ ተመይጣ፡ ኀበ፡ ሐሰት፡ ወአድልዎ፡፡

[157] ወእምዝ፡ መስዮ፡ ይቤ፡ ንጉሥ፡ ከመ፡ ይእትው[937][፡፡] ወሴቤሃ[938]፡ አዘዘ፡ ይፍልጥዎ፡ እምአኃዊሁ፡ ለዝኩ፡ አረጋዊ፡ ዘስሙ፡ መልከ[፡] ጼዴቅ፡ እንዘ፡ ይብል፡ ዝንቱ፡

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927 ወምግባሪነ

928 ርኢከሀ

929 አጠየቅናከ

930 ታቀውመነ

931 ንሥኡኬ፡ ስምዑ፡ መጽሐፈ፡ ዘለፋክሙ

932 ቀሚመ

933 አላ

934 ወታስተአኪ

935 ለዘይሰምዓ

936 ወቅዱሳንሰ

937 ይእትዉ

938 ወሶቤሃ

ያጸንያሙ፡፡ ወእምዝ፡ ፈለጥዎ፡ ወሰድዎ፡ እንተ፡ ባሕቲቱ፡ ውስተ፡ ቤተ፡ ሥራይ፡፡ ከመ፡ ያጽዕርዎ፡ በህየ[፡፡] ወእምሰ(f. 38v^{b})ቤሃ[939]፡ ኢርእይዎ፡ አኃዊሁ፡ እስከ፡ ዕለተ፡ ሞቱ፡፡ ወኮነ፡ በኀቤሆሙ፡ ሐዘን፡ ዐቢይ፡፡ ፍወለ፡ እሙንቱኒ[940]፡ አእተወዎሙ[941]፡ ኀበ፡ የኀድሩ[፡፡] ወፈነወ፡ ለሙ፡ ድራሮሙ፡ ኀብስተ፡ ወመየ[942]፡ መዐርሂ፡፡ ወእሙንቱሂ፡ ተመጠዉ፡ ኀብስቶ፡ ወበእንተሳ[943]፡ ማየ፡ መዓር፡ ይቤልዎ፡ ለላእክ፡ ይበቍዓነ፡፡ እስመ፡ ትማልም፡ ዘአአንገድክሙነ፡ በመየ[944]፡ መዓር፡ ወዘንተኒ፡ ሰድ፡ ወእምዮምኒ፡ ኢታምጽእ፡ ዳግመ፡፡

[158] ወይእተ፡ ዕለት፡ ወ ፡ ወለኀ[945]፡ ሚ(f. 39r^{a})ያዝያ፡ እንተ፡ ፈለጥዎ፡ ለዝኩ፡ ኣረጋዊ፡ እምአኃዊሁ፡፡ ወእምይእቲ፡ ዕለት፡ አንበሮሙ፡ በኂስ፡ በእንተ፡ ኢወሀብዎ፡ ስብሐተ፡ እስመ፡ አብደሩ፡ ያድልዉ፡ በእንተ፡ ቃለ፡ እግዚአብሔር፡ ወበእንተሂ፡ ቃለ፡ መምህሮሙ፡ ዘይቤሎሙ፡ ዐቂ፡ ኢትባኡ፡ ውስተ፡ አድልዎ፡፡

[159] ወእምዝ፡ ተንሥአ፡ ንጉሥ፡ እምይእቲ፡ መከን[946]፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ያላስ[፡፡] ወለቅዱሳንሂ[947]፡ ይቤ፡ ከመ፡ ይንድእምሙ[፡፡] ወሰከ፡ ለዕሌሆሙ[948]፡ ዐቀብተ፡ ላዕለ፡ እለ፡ ቃዳሚያን[949]፡፡ ከመ፡ ይዕቀብዎሙ፡ ከመ፡ ፍዘ፡ ሙቁሐን[950]፡፡ እስመ፡

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939 ወእምሶቤሃ

940 ወለእሙንቱኒ

941 አእተዉዎሙ

942 ወማየ

943 ወበእንተሰ

944 በማየ

945 ለወርኀ

946 መካን

947 ወበእንተ፡ ቅዱሳንሂ?

948 ላዕሌሆሙ

949 ቀዳሚያን

ያአምር፡ ዘይገብ(f. 39r[b])ር፡ ድኅረ፡፡ ወበጽሐ፡ ውስተ፡ ይእቲ፡ ሀገር፡፡ ወለቅዱሳንሂ፡ አንበሮሙ፡ ቅሩበ፡ ዚአሁ፡፡

[160] ወእምዝ፡ ኮኑ፡ ይመጽኡ፡ ኀቤሆሙ፡ እመኀሳት፡ ወእምካህናት፡ ወእምካልኣንኒ፡ ወእምነ፡ ሐራሁ፡ ወይብልዎሙ፡ ምንትኑ፡ ዘይፈቅድ፡ በኀቤክሙ፡ እንበለ፡ አሐቲ፡ ሰጊድ፡፡ ይእቲ፡ ዳእሙ፡፡ ሀይማኖትክሙኒ፡ ፈተወ፡፡ ወምግባሪክሙኒ፡ አደሞ፡፡ ወይእዜኒ፡ ለምንት፡ ትሁብዎ፡ ምክንያተ፡፡ ወከመዝ፡ ኮኑ፡ ያኀይጥዎሙ[951]፡ በብዙኅ፡ ነገር፡ ከመ፡ ያውርድዎሙ፡ እመንበረ፡ ግዕዛን፡ ውስተ፡ እ(f. 39v[a])ንቲአሆሙ፡ ግብርናት፡፡ ወቅዱሳንሰ፡ ኢይትሜጠውዎ፡ ለነገሮሙ፡ ወይሬስይዎ፡ ወኢ፡ ከመ፡ ምንት፡፡ ወእሙንቱኒ፡ ይብልዎሙ፡ ለምንት፡ ታስተኃፍሩነ፡ አኮኑ፡ ይኄይስ፡ ትእትው[952]፡ በሠናይ፡ ውስተ፡ ደብርክሙ፡፡ ቦኑ፡ ዘሀለዎ፡ ኵሉ፡ ዘይትገበር፡ ዘይኅልፍ፡ እምንስሐ፡፡ ወቅዱሳንሰ፡ ወአልቦ፡ ዘይትዌከፉ፡ ቃሎሙ፡ ለእሉ፡ ኃያጥያን፡፡ ዳእሙ፡ ይሴፈዉ፡ ዝኩ፡ ትንቢተ፡ አቡሆሙ፡ እንተ፡ ይቤ፡ ሙቱ፡ በእንተ፡ ቃለ፡ እግዚአብሔር፡፡

[161] ወይቤ፡ ዝኩሰ፡ ንጉሥ፡ ወሶበ፡ አእመረ፡ ጽንዓተ፡ ሕሊናሆሙ፡ ለቅዱሳን፡ ወከመሂ፡ ኢይገርሩ፡ ሎቱ፡፡ ወኢሂ፡ ኢይትመየ(f. 39v[b])ጡ፡ በኂሣነ፡፡ ወሜጠ፡ ልቦ፡ ወሐሰወ፡ ኪዳነ፡ ማሕላሁ፡ ወኣብደረ፡ ምክረ፡ መሐዛት፡ መሪራን፡ ወተዓግተ፡ በላህበ፡ ፍቅሮሙ፡ ማሳኂተ፡፡ ወተሃይጸ፡ በኀፀ፡ አድልዎ፡ ዘውሱቅ፡ ውስተ፡ ምጕንጻሆሙ፡ ለእለ፡ ይትላክዎ[953]፡፡ ወኮነ፡ ቀቀባሁ፡ ለመጥባሕት፡ ስሕተት፡ ወማሕየብኒ፡ ዘምቅደሐ፡ ዐመፃ፡፡ እስመ፡ አቡሁ፡ ከረየ፡ ዐዘቅተ፡ ሞት፡ ወመልአ፡ ውስቴታ፡ ማየ፡ ሕምዝ፡፡ ወውእቱኒ፡ አፍለቃ፡ በሕቁ፡ ወአውሐዛ፡ ወስተ፡ ከራውረ፡ አሕቃላቲሁ፡፡

[162] ወእምዝ፡ ተዐይገት፡ ውስተ፡ ሰኬላነ፡ ሊቃናቲሁ፡፡ ወመሐዛቲሁ፡፡ ወብዙኃን፡ እለ፡ ሰትዩ፡ እምውእቱ፡ ዐይገ፡ ሕምዙ[፡፡] (f. 40r[a]) ወእምዝንቱ፡ ፀንሱ፡ ዓዕረ፡ ወወለዱ፡

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950 ዘሙቁሐን

951 የኀይጥዎሙ

952 ትእትዉ

953 ይትላአክዎ

ኃጢአተ፡፡ ወፈረዩ፡ አስዋክ፡ ሞት፡፡ እስክ፡ ይክውን፡ መጠና፡ ከመ፡ ሕለት[954]፡፡ ሐቅል፡፡ ወበዝንቱ፡ ሐመ፡ ብዙኃን፡ ፦ጌራ፡ ን[955]፡ መስተገብራነ፡ ጽድቅ፡ ቦሙ፡ እንዘ፡ ይግዕሩ፡ እንበይነ፡ ግዕዞሙ[956]፡ ወላኳሆሙ፡ እስክ፡ ለደም፡ ይበጽሑ፡፡ በከመ፡ ይቤ፡ እስመ፡ ለእስመ፡ ይቀድም፡ ተነ፡ ጢሱ፡፡ ወከማሁ፡ ለደምኂ፡ ይቀድም፡ ላኳ፡ ወጋእዝ፡፡ ወከማሁ፡ ጋእዞሙ፡ ለመነኮሳት፡ እለ፡ ውስተ፡ አድባር፡ ምስለ፡ አቡነ፡ ቅዱስ፡ እስጢፋኖስ፡፡

[163] ወእምድኅሬሁ፡ ምስለ፡ ደቂቁ፡ በጽ(f. 40r^{b})ሕት[957]፡ እስክ፡ ለደም፡ እስክ፡ ኀብረ፡ ንጉሥ፡ ምስሌሆሙ፡፡ ወተኀይጠ፡ በምክሮሙ፡ ማሰኒት[958]፡ ወአጥብዐ፡ ለክዒወ፡ ደም፡ እንዘ፡ ይትሀከያ፡ ለእኪት፡፡ በከመ፡ ይቤ፡ ነቢይ፡ ኤፍሬም፡ ተደመረ፡ ዘምስለ፡ ሕዝቡ፡፡ ወከማሁ፡ ዝኒ፡ ኀብረ፡ ምስሌሆሙ፡፡ ወተጻለለ[959]፡ አዕይንቲሆሙ፡ ከመ፡ ኢይርአዩ፡ ጽድቀ፡ እግዚአብሔር፡፡ ከመ፡ ይብጻሕ፡ ላዕሌሆሙ፡ ዘተብህለ፡ በነቢይ፡፡ ከበቱ፡ ካህናት፡ ፍኖተ፡ እግዚአብሔር፡ ወቃተልዋ[960]፡ ለሰቂማ፡፡

[164] ወከዕበ[961]፡ ይቤ፡ ወአኀዙ፡ መለእክት[962]፡ ይትመዐዑ፡ እምወሰን፡፡ (f. 40v^{a}) ወሰፍሑ፡ እደዊሆሙ፡ ምስለ፡ ስኑፃን[963]፡ እስመ፡ ነደደ፡ ልቦሙ፡ ከመ፡ እቶን፡ ሶበ፡ ነፅሮሙ፡ ኑለ[964]፡ ሌሊተ[፡፡] ወከማሁ፡ ነደደ፡ ልቦሙ፡ እምእሰት[965]፡ ቅንአት፡

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[954] ሕለተ/(Leslau, 2010 says ኀለተ)

[955] ፦ጌራን

[956] ግእዞሙ

[957] በጽሐት

[958] ማሳኒት

[959] ወተጸለለ

[960] ወቀተልዋ

[961] ወካዕበ

[962] መላእክት

[963] ሥሉጻን

[964] ኑሉ

ለመነኮሳት፡ እለ፡ ውስተ፡ አድባር፡፡ ወሶበ፡ ኮነቶሙ፡ ዘላፊተ፡ ለምግባራቲሆሙ፡ ሥነ፡ ግብሩ፡ ለቅዱስ[፡፡] ⌜ወዘ፡ ደቂቁ፡ ኂ[966]፡ ወለንጉሥኒ፡ በእንተ፡ ዘኢወሀብዎ፡ ስብሐተ፡፡

[165] ወበእንተዝ፡ ጎብሩ፡ ለገቢረ፡ እኪት፡፡ ወአትብዑ፡ ለክዒው፡ ደም፡ ወተሰንሰሉ፡ በማእሰረ፡ ዓመፃ፡፡ ከመ፡ ይብጻሕ፡ ላዕሌሆሙ፡ ዘተብህለ፡ በነቢይ፡ አመ፡ ተዋቀሠ፡ እግዚአብሔር፡፡ (f. 40v[b]) ምስለ፡ ሕዝቡ፡፡ እስመ፡ አልቦ፡ ምሕረተ፡ ወአልቦ፡ አእምሮ፡ ⌜እግዚአ፡ ብሔር[967]፡ ውስተ፡ ምድር፡፡ ዘእንበለ፡ ሐሰት፡ ወሥርቅ[968]፡ ወቃትል[969]፡፡ ወዝሙት፡ መልአ፡ ምድረ፡፡ ወይዴምሩ፡ ደመ፡ ምስለ፡ ደም፡፡ በእንተ፡ ዝንቱ፡ ትላሑ፡ ምድር፡ ወትውሕድ፡ ምስለ፡ ኵሎሙ፡ እለ፡ ይነብሩ፡ ውስቴታ፡፡ ወይእዜኒ፡ ከማሁ፡ ኮነ፡ በመዋዕሊሁ፡ ለድብ፡ ፀር፡፡ መስተአመኒ፡ ወበመዋዕለ፡ ወልዱ፡ አድማስ፡ በፀ[ር፡] ቍጠዐ፡ ልብ፡ ወመልአት፡ ምድር፡ ጼና፡ ትምይንቶሙ፡ ጽንዕት፡ እንተ፡ ትዴምር፡ ደ(f. 41r[a])መ፡ ምስለ[፡] ደም፡፡ እስከ፡ ይላሕዊ፡ ቦሙ፡ ኣግብርተ፡ እግዚአብሔር፡፡

[166] ወዝኩሰ፡ ቍጠዐ፡ ልብ፡ ወጥቀ፡ ተመየነ፡ ላዕለ፡ ቅዱሳን፡ ወይቤ፡ ከመ፡ ይግበር፡ ምስሌሆሙ፡ ዕርቀ፡ ኵሎ፡ ነገሩ፡ ወወነገሮሙ[970]፡ ከመ፡ ይኩን፡ በመጻሕፍት፡፡ ወእሙንቱኒ፡ ኢአምንዎ[971]፡ ወይቤልዎ፡ በልኬ፡ መሐል፡ ለነ፡ እምድኅረ፡ አስተጋባእክነ፡ ከመ፡ ኢታሕሥም፡ ለዕሌነ[972]፡ በእኪት፡፡ ወውእቱኒ፡ ይቤ፡ አንሰ፡ አልቦ፡ ዘአሐሥም፡ ላዕሌክሙ፡ በእኪት፡፡ ዳእሙ፡ ይኩን፡ በመጻሕፍት፡፡ ምስለ፡ ፍትሐ፡ ጽድ(f. 41r[b])ቅ፡፡ ወይቤልዎሙ፡ ለቅዱሳን፡ መላእክተ፡ ኀይሉ፡ ለንጉሥ፡ አኮኑ፡ ፀቃለ፡ ለንጉሥ፡ ቦኑ፡

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[965] እሳት

[966] ወዘደቂቁኒ

[967] እግዚአብሔር

[968] ወስርቅ

[969] ወቀትል

[970] ወበነገሮሙ

[971] ኢአመንዎ

[972] ላዕሌነ

ተወለጠ፡ እምዘ፡ ተናገረ፡ አሐተ፡ ጊዜ፡፡ ወይእዜኒ፡ ለምንት፡ ትናፍቅዎ፡፡ ወቅዱሳንሂ፡ ይቤለ፡ እወ፡ ኢነአምን፡ ለእመ፡ ኢሰማዕነ፡ ቃሎ፡ እንዘ፡ ይምሕል፡ ለነ፡፡

[167] ወመሐለ፡ ሎሙ፡ በኪዳነ፡ ማሐላ፡ ጽኑዕ፡ ዘልዕልት፡ እንተ፡ መጠነ፡ ሰማይ፡ ወምድር፡፡ ወእሙንቱኒ፡ መጽአ[973]፡ በከመ፡ ይቤሎሙ፡ ምስለ፡ አሚን፡ ኪዳነ፡ ማሕላሁ፡ ለንጉሥ፡፡

[168] ⌜ወእምድኅረ፡ ዝ[974]፡ ኪዳነ፡ ወማሕላ፡ ሜጠ፡ ልቦ፡ ኀበ፡ ዕልወት፡ ቃል፡ (f. 41v[a]) እንተ፡ ይቤ፡ በእንቲአሆሙ፡፡ ⌜እንተ፡ ይቤ፡ በእንቲአሆሙ⌝[975]፡፡ ወሐሰወ፡ ኪዳነ፡ ማሕላሁ፡፡ ወተኀይጠ፡ በምክረ፡ ሊቃናቲሁ፡ ወመኳቲሁ፡፡ ወኢተዘከረ፡ ዘይብል፡ መጽሐፍ፡ ወኢታስሕት፡ ርእስከ፡ በምክረ፡ ሕዝብከ፡፡ ወዓዲ፡ ይቤ፡ ብዙኅ፡ ጌጋይ፡ ለብእሲ፡ መሐሊ፡፡ ወእይሐልቅ[976]፡ መቅሠፍተ፡ ቤቱ፡፡ ወእመኒ፡ ረስአ፡ ኀጢአቱ፡ ኢተሐድኅ[977]፡፡ ወእመኒ፡ ተጸመመ፡ ከዕባቱ[978]፡ ትከውኖ፡ ጌጋዩ፡፡ ወኢጸድቅ[979]፡ በዘመሐለ፡፡ እስመ፡ ምሉእ፡ ፍዳሁ፡ ውስተ፡ ቤቱ፡፡ ወቦቱ፡ ቃለ፡ እንተ፡ ታበጽሕ፡ ለሞት፡፡ ወኢሂ፡ ተዘከረ፡ በቃለ፡ እግዚአ(f. 41v[b])ብሔር፡፡ ዘይትቤቀል፡ በመዕዕደ፡ መዓቱ፡፡ በከመ፡ ይቤሎ፡ መልአክ፡ ለነቢይ፡፡ ወለዞሉ፡ ዘይምሕል፡ በሐሰት፡ ዝንቱ፡ ይትቤቃሎ[980]፡ በሞት፡፡ ወአብውአ[981]፡ ቤተ፡ እግዚአብሔር፡ ዘዞሎ፡ ይመልክ፡፡

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[973] መጽኡ

[974] ወእምድኅረዝ

[975] Repeated

[976] ወኢይሐልቅ

[977] ኢትኅድኅ

[978] ካዕበተ

[979] ወኢይጸድቅ

[980] ይትቤቀሎ

[981] ወአብኦ

[169] ወቤተ፡ ኵሉ፡ ዘይመሕል፡ በሐሰት፡ በስምየ፡፡ ወኢጎድር፡ ማእከለ፡ ቤቱ፡ ወያሐልቆ፡ ዕፀዊሁ፡ ወእበኒሁ፡፡ ወኢሂ፡ ዘይቤ፡ እኪት፡ ጎስሩ፡ ለዘኢ፡ ፩ቃሉ፡፡ ወካዕበ፡ ይቤ፡ እኪት፡ ጎስሩ፡ ለብእሲ፡ ሐሳዊ፡፡ ይጌይስ፡ ሰሪቅ፡ እምሐስዎ፡፡ ወባሕቱ፡ ለክልኤሆሙ፡ ሞ(f. 42r[a])ት፡ ወሐሳር[982]፡ ደኃሪቶሙ፡፡ እስመ፡ ሐሰዊ፡ ሰብእ፡ ያጎስር፡ ወይትጎፈር፡ ለዝሉፉ፡፡ ወዓዲ፡ ዘይቤ፡ ጎፍረት፡ ለመልአክ፡ ፍወለ፡ ዐበይት[983]፡ ሐሰት፡፡ ጎፍረት፡ ለመኰንን፡ ፍወለ፡ መስፍን[984]፡ ወልጦ፡ ቃል፡፡ ወይእዜኒ፡ እምውስተ፡ ርኩስ፡ ምንተ፡ ይወጽእ፡ ንጹሕ፡፡ ወበውስተ፡ ሐሰት፡ በአይቴ፡ ይትረከብ፡ ጽድቅ፡፡ ወይእዜኒ፡ ምንተ፡ እንከ፡ ንብል፡ ምስማኮሙ፡ ለነዳየነ[985]፡ ዝዓለም፡፡ እንበይነ፡ ጋእዝ፡ መኳንንት፡ ወነገሥት፡ በፍትሐ፡ ጽድቅ፡፡ በከመ፡ ጽሑፍ፡ ምስከዮሙ[986]፡ ለእለ፡ ውስተ፡ ሕግ[987]፡ ሌዋውያን፡፡ ወ(f. 42r[b])እዜኒሰ[988]፡ ምንተ፡ እንብል[989]፡ እስመ፡ ኵሉ፡ ዓረየ፡ ወጎቡረ፡ ዐለወ፡፡

[170] ወይእዜኒ፡ አሌ[፡] ለኪ፡ ሀገር፡ እስመ፡ ጎልቁ፡ ጎራን፡ እምውስቴትኪ[990]፡፡ ወተሐንጸ፡ አህጉርኪ፡ በደም፡፡ ወኵሉ፡ አረፋትኪ፡ በዐመፃ፡፡ ወሥዑል፡ ውስተ፡ ኵርበታቲሃ፡ አስማተ፡ ዕርፈት፡፡ አደመኪኑ፡ ምግባራ፡ ለኢየሩሴሌም[991]፡፡ እንተ፡ ልማዳ፡

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[982] ወጎሳር

[983] ወለዐበይት

[984] ወለመስፍን

[985] ለነዳያነ

[986] ምስካዮሙ

[987] ሕገ

[988] ወይእዜኒሰ

[989] ንብል

[990] እምውስቴትኪ

[991] ለኢየሩሳሌም

ቀትል፡ ወደም፡፡ እንተ፡ ኢትስእል፡ ሕይወተ፡ ለነቢያቲሃ፡፡ ፲ወኢ፡ ለሐዋርያቲሃ[992]፡፡ ወነዋ፡ ሰከብኪ፡ በደም፡ ከመ፡ እንተ፡ እጐልት፡ ነአስ፡ እንተ፡ ኢለመደት፡ ፀኒስ፡ ወወሊዶ፡፡ ይኄይሰኪኑ፡ ከመ፡ (f. 42v[a]) መዋዕለ፡ ትክት[993]፡ አመ፡ መንግሥተ፡ አርዌ፡ እንተ፡ ታስተዳልዊ፡ ለቱ፡ ማእዶ፡ ሰብአ፡ ወእንስሳ፡፡ እመንግሥተ፡ ክርስቶስ፡ መድኃኔ፡ ዓለም፡፡ ዘይሁብ፡ ሥጋሁ፡ ቤዛ፡ ብዙኃን፡፡

[171] ወይእዜሰ፡ ናሁ፡ ተረክበ፡ በውስቴትኪ፡ ባህለ፡ ሰሎሞን፡፡ ወአስተርአየ፡ ቃሉ፡ ዘይቤ፡ አሌ[፡] ለኪ፡ ሀገር፡ እስመ፡ ንጉሥኪ፡ ወሬዛ፡፡ ወይእዜኒ፡ ምንተ፡ እንከ፡ ንብል፡ ኦ[፡] ሀገር፡፡ አደመኪኑ፡ ምግባራ፡ ለነነዌ፡ እንተ፡ እምኔሃ፡ ይወፅእ፡ ሕሊና፡ እኩይ፡ ላዕለ፡ እግዚአብሔር፡፡ ወትመክር፡ ሕ(f. 42v[b])ሠመ፡፡ እንተ፡ ተብህለ፡ በእንቲሃ[994]፡፡ አሌላ፡ ለሀገረ፡ ደም፡ እንተ፡ መልአት፡ ሐሰተ፡፡ ወዓመፃ፡ ወፅግብት፡ ኃጢአት፡፡

[172] ወካዕበ፡ ተብህለ፡ እስመ፡ ደቀሱ፡ ኖሎትኪ፡ ንጉሠ፡ ፋርስ፡ አነሞሙ፡ ለኀያላንኪ፡፡ ወይእዜኒ፡ ከማሁ፡፡ ንብል፡ ኦ[፡] ሀገረ፡ ደም፡ እንተ፡ ምልእት[995]፡ ሐሰት፡ ወፅግብት[996]፡ ዓመፃ፡፡ ወንጉሥኪ፡ ሐሳዌ፡ ቃል፡ ወበላዔ፡ ኪዳነ፡ ማሐላ፡፡ ወመኳንንተኪ፡ እለ፡ ይኬንኑ፡ በሕልያን፡፡ ወከህናትኪኒ[997]፡ እለ፡ በዐስብ፡ ያወስኡ፡፡ ወመምህራንኪኒ፡ ለዐይነ፡ ሰብእ፡ ይጼደቁ፡፡ ወ(f. 43r[a])ኖሎትክኒ፡ ኖሎተ፡ ዓስብ፡፡ እሙንቱ፡ እለ፡ ይቃንዩ[998]፡ መርዔቶሙ፡ በኩርህ፡፡ ወዘተዘርወ፡ ኢያስተጋብኡ፡፡ ወዘተግድፈ፡ ኢይጎሥሡ፡፡ ወዘወድቀ፡ ኢያነሥኡ፡፡ ወዘቈሰለ፡ ኢይፌውሱ፡፡ ሐሊቦ፡ ይሰትዩ፡፡ ወፀምሮ፡ ይለብሱ፡፡ ዘሰብሐ፡ ይበልዑ፡ ወያነጕፁ፡ አገዳሆሙ፡፡ ወይእዜኒ፡ ምንተ[፡] እንከ፡ ንብል፡ አደመኪኑ፡

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[992] ወኢለሐዋርያቲሃ

[993] ትካት

[994] በእንቲአሃ

[995] ምልእተ

[996] ወፅግብተ

[997] ወካህናትኪኒ

[998] ይቀንዩ

ምግባራ፡ ለሰማርያ፡ በሊዓ፡ እንተ፡ ኢትፀግብ፡፡ ዘሪኣ፡ እንተ፡ ኢተአርር፡፡ ወተኪላ፡ ዘይተ፡ እንተ፡ ኢትትቃባእ[999]፡ ቅብአ፡፡ ወኢሂ፡ ኢትሰትዮ፡ ለወይና፡፡

[173] ወይእዜኒ፡ ከማሁ፡ (f. 43r[b]) እንከ፡ ትበልዓ፡ ወኢትፀግቢ፡፡ ትዘርኢ፡ ወኢተአርሪ፡፡ ትክሊ፡ ዘይተ፡ ወኢትትቀብኢ፡ ቅብኢ፡ ቅብአ፡፡ ትሰትዪ፡ ፦ወይነ፡ ኪ[1000]፡፡ እፎ፡ ሚመጠን፡ ዘርአ፡ ዘተዛአ፡ ላዕሌኪ፡ ቃለ፡ እግዚአብሔር፡ እምስብከተ፡ አቡነ፡ ሰላማ፡ እስክ፡ ይእዜ፡፡ ወእመሰ፡ አረርኪ፡ ፍጹመ፡ ሚመጠን፡ እምአስተጋባእኪ፡፡ እፎ፡ ሚመጠን፡ እለ፡ ተተክለ፡ አዝያተ፡ በውስቴተኪ[1001]፡፡ እምአመ፡ አቡነ፡ ሰላማ፡ እስክ፡ ይእዜ፡፡ እለ፡ እሙንቱ፡ በዊነ[1002]፡ ደቂቀ፡ ጠላት፡፡ ፱ቅዱሳን፡፡ አረጋዊ፡፡ ወ(f. 43v[a])፩ንጠልዮን፡፡ አሌፍ፡፡ ወሊቂኖስ[1003]፡፡ ወገሪማ፡፡ ወይምአታ፡፡ ወጉባ፡፡ አፍጼ፡፡ ወጻሕማ፡፡ ወአባ፡ ሊባኖስ፡፡ ወተክለ፡ ሃይማኖት፡፡ ወአባ፡ ሳሙኤል፡፡ በጸሎተ፡ ሚካኤል፡፡ ወገብረ፡ አምላክ፡፡ ወዮሐንስ፡፡ ወገብረ፡ ናዝራዊ፡፡ ወካልኣንኒ፡ ብዙኃን፡ እለ፡ ዘከርነ፡ አስማቲሆሙ፡፡ ወእምድኅሬሆሙኒ፡ አብ፡ ብፁዓዊ፡ እስጢፋኖስ፡፡ ምስለ፡ ደቂቁ፡፡ እመሰ፡ ተቃባእኪ[1004]፡ እምኀቤሆሙ፡ ቅብአ፡ ምግባራቲሆሙ፡ መንፈሳዊተ፡፡ እምተአተተ፡ እምላዕሌኪ፡ ጼና፡ ጺአትኪ፡ ጽርንእተ፡፡

[174] ወይእዜኒ፡ (f. 43v[b]) ምንተ፡ ንብል፡ እንከ፡ ኦ[፡] ሀገረ፡ ደም፡፡ አደመኪኑ፡ ምግባራ፡ ለአንጸኪያ፡፡ ዘተክዕወ፡ በውስቴታ፡ ደመ፡ ሰማዕታቲሁ፡ ለክርስቶስ፡፡ በእደ፡ ንጉሣ፡ ወምዕላይ[1005]፡፡ ወመኳንንቲሃ፡ ምሉአነ፡ እከይ፡፡ እለ፡ ቃተልዎሙ[1006]፡ ለብፁዕ፡

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[999] ኢትትቀባእ

[1000] ወይነኪ

[1001] በውስቴትኪ

[1002] በከዊነ

[1003] ወሊቃኖስ

[1004] ተቀባእኪ

[1005] መምዕላይ?

[1006] ቀተልዎሙ

ፋሲላደስ[1007]። ⌜ወለ፡ ቴዎድሮስ[1008]። ወለኵሎሙ፡ እለ፡ ህየ፡ ሰማዕታቲሁ፡ ለክርስቶስ። ወሚማ[1009]፡ አደመኪኑ፡ ምግባራ፡ ለአትራብ። ዘአቅተለቶ፡ ለብዑዕ፡ ኖብ። ወለኵሎሙ፡ እለ፡ ህየ፡ ሀለዉ፡ ሰማዕታቲሁ፡ ለክርስቶስ። ወሚማ[1010]፡ አደመኪኑ፡ ምግባራ፡ (f. 44r[a]) ለአርማንያ። እንተ፡ አቅተለታ፡ ለቅድስት፡ አርሴማ። ⌜ወለ፡ ኵሎሙ[1011]፡ እለ፡ ህየ፡ ሰማዕታቲሁ፡ ለክርስቶስ።

[175] ወይእዜኒ፡ ሚመጠን፡ እለ፡ ተቀትሉ፡ በውስቴተኪ፡ ሰማዕታቲሁ፡ ለክርስቶስ። ለኪኒ[1012]፡ ተሰልጠ፡ ክፍልኪ፡ ወተዐውቀ፡ ግብርኪ። ወተከሥተ፡ እከይኪ። እስመ፡ ንጉሥኪ፡ ሐሳዊ። ወኮነ፡ ከመ፡ ንጉሠ፡ ሳባ፡ ዘቃተሎሙ[1013]፡ ለሰማዕታቲሁ፡ ለክርስቶስ። እለ፡ ውስተ፡ ናግራን፡ እምድኅረ፡ ማሕላ፡ ወኪዳን። ወዝኩ፡ ንጉሥኪ፡ ቍጡዐ፡ ልብ፡ ዘኀቤኪ። ከማሁ፡ ተንሕለዎሙ፡ ለቅዱሳን። ወናሁ፡ ይ(f. 44r[b])ቀትሎሙ፡ እምድኅረ፡ ማሕላ፡ ወኪዳን።

[176] ኦ[፡] ሲኖዳ፡ እፎ፡ ተክዕወት፡ ሕምዝክ፡ ለዕለ[1014]፡ ብዙኃን፡ አመ፡ ዕለተ፡ ቆምክ፡ ቅድመ፡ ንጉሥ። ለስምዐ፡ ሐሰት፡ እንዘ፡ ታስተወዋድዮ[1015]፡ ለቅዱስ፡ አብ፡ እስጢፋኖስ። እስክነ፡ ብህልኮ፡ ወልደ፡ ጋኔን። ወዘንተኒ፡ እንዘ፡ ትምሕል። ወሶበ፡ ሰምዐክ፡ ንጉሥ፡ ዘንተ፡ ሐሰትክ፡ አኀሰረክ፡ ቅድመ፡ ሕዝብ፡ እንዘ፡ ይብለክ፡ እመሰ፡ ይትዋለድ፡ ሰይጣን፡ እምሰብእ። አኮኑ፡ እለ፡ ይኄይሰሃ፡ ለእሙ፡ ሀለዋ፡ ኀቤነ፡ ዝየ። ዝሰ፡ ሐሰትክ፡ ውእቱ።

1007 ፋሲለደስ

1008 ወለቴዎድሮስ

1009 ወሚመ

1010 ወሚመ

1011 ወለኵሎሙ

1012 ለኪኑ

1013 ዘቀተሎሙ

1014 ላዕለ

1015 ታስተዋድዮ

ወናዋ[1016]፡ ተዐውቀ፡ ዝ(f. 44v[a])ልፈትከ፡ ወሐሰትከ፡ እምኀበ፡ ንጉሥ፡ ቅድመ፡ ሕዝብ ።። አ[፡] ሲኖዳ፡ እፎ፡ ተጻለለ፡ አዕይንቲከ፡ ከመ፡ ኢያርእያ፡ ርትዐ፡ እስከ፡ ትብሎ፡ ለጻድቅ፡ ወልደ፡ ጋኔን።። እፎ፡ ኢታአምር[1017]፡ ዘታነብብ፡ እመልእክተ፡ ዮሐንስ፡ ሐዋርያ[፡] ዘይብል፡ ኵሉ፡ መንፈስ።። እንተ፡ ታአምን[1018]፡ ከመ፡ ኢየሱስ፡ ክርስቶስ፡ መጽአ፡ በሥጋ፡ ሰብእ፡ አእምሩ፡ ከመ፡ እምነ፡ እግዚአብሔር፡ ይእቲ።። ወቃለ፡ እግዚአብሔር፡ ዘይቤ፡ እፎ፡ ኢታአምር[1019]።። አኮኑ፡ ይቤ፡ ይቀሥሙሁ፡ እምአስዋክ፡ አስካለ፡ ወእምአሜከላ፡ በለስ።።

[177] (f. 44v[b]) ትንቢተ፡ አሞጽ፡ እንበይነ፡ እስራኤል፡ አሕመመ፡ ልቦ፡ ለአማስያስ[1020]።። እስከነ፡ ለአከ፡ ኀበ፡ ኢዮርብዓም፡ ንጉሥ፡ እስራኤል፡ በአስተዋድዮ።። ወከማሁ፡ ይእዜኒ፡ ሶበ፡ ይቤ፡ ዝኩ፡ አቡነ፡ ቅዱስ፡ ይዝክሩ፡ ወይትመየጡ፡ ኀበ፡ እግዚአብሔር፡ ኵሎሙ፡ አጽናፈ፡ ምድር[1021]።። ወይስግዱ፡ ቅድሜሁ፡ ኵሎሙ፡ በሐውርተ፡ አሕዛብ።። እስመ፡ ለእግዚአብሔር፡ መንግሥት።። አሕመመ፡ ልብከ፡ ወዘረወ፡ ፦ሕሊና፡ ከ[1022]፡ እስከነ፡ ብህልኮ፡ ለጻድቅ፡ ወልደ፡ ጋኔን፡ ወአስተዋደይኮ፡ ኀበ፡ ንጉሥ።። (f. 45r[a]) እስመ፡ ሕጠተ፡ ዘርእ፡ እኩይ፡ ዘተዘርአት፡ ውስተ፡ ልብከ።። ወእምዝንቱ፡ ተወልድት[1023]፡ ፍሬ፡ ኃጢአት፡ ወበዝኃት፡ እስከ፡ ይእዜ።።

[178] አ[፡] ሲኖዳ፡ እፎ፡ ሚመጠን፡ ዘተማላእኮሙ፡ ለብዙኃን።። ውስተ፡ ስሕተትከ።። እስመ፡ እኩይ፡ ተክል፡ ገብረ፡ ሥርወ፡ ውስተ፡ ልብከ።። ወአውፅአ፡ ብዙኀ፡ አዕፀ፡ ዋ

[1016] ወነዋ

[1017] Cf. KWK ኢተአምር

[1018] Cf. KWK ተአምን

[1019] Cf. KWK ኢተአምር

[1020] ለአሜስያስ

[1021] ምድር

[1022] ሕሊናከ

[1023] ተወልደት

ወኮኑ፡ ከመ፡ ዐጸደ፡ ወይነ፡ ሰዶም፡፡ ወገረኅሙኒ፡ ከመ፡ ዘገሞራ፡፡ ወአስካለሙኒ፡ አስከለ[1024]፡ ሐሞት፡፡ ወቀምሐሙኒ፡ መሪር፡፡

[179] ወይእዜኒ፡ አሌ[፡] ለኪ፡ ሀገረ፡ ደም፡ በከመ፡ ይቤ፡ እግ(f. 45r[b])ዚእነ፡ በወንጌል፡፡ አሌ[፡] ለኪ፡ ኰራዚ፡፡ አሌ[፡] ለኪ፡ ቤተ፡ ሳይዳ፡፡ ሶበሁ፡ በጢሮስ፡ ወሲዶና፡ ተገብረ፡ ኀይል፡ ዘተገብረ፡ በውስቴትክን፡፡ በሠቅ፡ ወበሐመድ፡ እምነስሐ፡፡

[180] ወይእዜኒ፡ ምንት፡ እንከ፡ ንከል[1025]፡ ሰበ[1026]፡ በሰዶም፡ ፦ወበ፡ ገሞራ[1027]፡ ተገብረ፡ ትምህርት፡ ዘተገብረ፡ ውስቴትኪ፡ እምድኅኑ፡ እምርደተ፡ እሳት፡፡ ወይእዜኒ፡ ምንትኑ፡ ዘኢተገብረ፡ ውስቴተኪ፡ ዘተገብረ፡ በኰራዚ፡፡ ፦ወበ፡ ቤተ[1028]፡ ሳይዳ፡፡

[181] ቦኑ፡ እንከ፡ ዘተረፈኪ፡ ዐመፃ፡ ዘተገብረ፡ በአንጾኪያ፡፡ ወ(f. 45v[a])በአርማንያ፡፡ ወበአትሬብ፡፡ ወበይድስራስ፡፡ ዘእንተ፡ ደወለ፡ ፋርስ፡፡ ወበሮሜ፡፡ ወበኩሉ፡ ደወላ፡ ለኢየሩሳሌም፡፡ እለ፡ ተኰነኑ፡ በኀቤሆን፡ ሰማዕታተ፡ ክርስቶስ፡፡ በኵነኔያት[1029]፡ ፦ዘዘ፡ ዚአሁ[1030]፡፡ ወእሙንቱሰ፡ ሶበ[፡] ክሕድዎ፡ ለመሲሐ፡ ለእግዚአብሔር፡፡ ኰነንዎሙ፡ ለእለ፡ ኢክሕዱ፡ መሲሐ፡ ለእግዚአብሔር፡፡

[182] ወአንቲሰ፡ እንዘ፡ ትጼውዒ፡ ስሞ፡ ለክርስቶስ፡፡ ቀተልኪዮ[1031][፡] ለአግብርተ፡ ክርስቶስ፡፡ ወአንቲኒ፡ እንዘ፡ ተመልኪ[1032]፡ በቅንዋተ፡ መስቀለ፡ ለክርስቶስ፡፡

[1024] አስካለ

[1025] ንብል

[1026] ሶበ

[1027] ወበገሞራ

[1028] ወበቤተ

[1029] በኵነኔያት

[1030] ዘዘዚአሁ

[1031] ቀተልኪዮሙ

[1032] ታመልኪ

ቀነውኪዮም[1033]፡ ለአግብርተ፡ (f. 45v[b]) ክርስቶስ፡፡ በቅንወተ[1034]፡ ኀጢን፡፡ እንዘ፡ ትሴፈዊ፡ መድኃኒተኪ፡ በደመ፡ ገበሁ[1035]፡ ለክርስቶስ፡፡ ዘውሕዘ፡ እምገቦሁ፡፡ በርግዘተ፡ ኩናት፡፡ ረገዝክዮሙ፡ በኩናት፡ ለአግብርተ፡ ክርስቶስ፡፡ ወእንዘ፡ ትዜንዊ፡ ሕማማቲሁ፡ ለክርስቶስ፡፡ አሕመምኪዮሙ፡ ለአግብርተ፡ ክርስቶስ፡፡ ፦በዘዘ፡ ዚአሁ[1036]፡ ሕማማት፡ ወሥቃያት፡፡ በዝብጠታት፡ ወቅሥፈታት፡፡ በጽፍዓት፡ ወበመኩድ፡፡ በተበርብሮ፡ ንዋይ፡ ወበአዕርቆ፡ አልባስ፡፡ ወእስከነ፡ ዘአስተዳለዉ፡ ለኀብስተ፡ ቍርባን፡፡ ወበ(f. 46r[a])ተሰድዶሂ፡ ውስተ፡ ቤተ፡ አረሚ፡ ፦ለለ፡ ባሕቲቶሙ[1037]፡፡ ወበተሞቅሖ፡ እግር፡ ወእድ፡ ወክሳድ፡፡ በከሊአ፡ እክል፡ ወማይ፡ ወልብስ፡፡ ወበመቲረ፡ ልሳን፡ ወበሐንፍፎ፡ አእናፍ፡ ወእዝን፡፡ ወበመሊሐ፡ ዐይን፡ ወበስትረተ፡ መላትሕ፡ ወገጽ፡ ወመዝራዕት፡፡ ወበአውዕኦ፡ አምትንተ፡ ሰኰና፡፡ ወበአውዕዮ፡ በእሰት[1038]፡፡ ወበመቲረ፡ እድ፡ ወእግር፡፡ ወበወጊረ፡ እብን፡ በውስተ፡ ምሥያጥ፡ ወበአላዳስ፡፡

[183] ወእምድኅረኒ፡ ሞቱ፡ በመቲረ፡ አእዳው፡ ወአእጋር፡፡ ወአውዕዮ፡ በእሳት፡ ወበዘሪወ፡ ሐዶመሙ[1039]፡፡ ውስተ፡ ፈለግ፡፡ ወ(f. 46r[b])በጺዒነ[1040]፡ አእዱግ፡ ወአብቅል፡ ከመ፡ ሐስል፡፡ ወበስሒብ፡ በውስተ፡ ፍኖት፡፡ ወበገዲፍ፡ ለበድኖሙ፡ ውስተ፡ ጸድፍ፡፡ ወውስተ፡ ፈለግኒ፡፡ ወውስተ፡ ሐቅልኒ፡፡ ወበአውዕኦ፡ ለበድኖሙ፡ እመቃብር፡፡ ወበወጊር፡ በአእበን[1041]፡ ለውእቱ፡ በድን፡፡ ወበተሞቅሖ፡ በ፬አርዑት፡ ፪ለቅዱሳን፡ ምስለ፡

[1033] ቀነውኪዮሙ

[1034] በቅንዋተ

[1035] ገቦሁ

[1036] በዘዚአሁ

[1037] ለለባሕቲቶሙ

[1038] በእሳት

[1039] ሐመዶሙ

[1040] ወበጽዒነ

[1041] በአእባን

መነኰሳይታት[1042]። ወበውሂብ፡ ለአናብስት። ወበአውዕዮ፡ በእሳት፡ መልዕልተ፡ ዓረተ[1043]፡ ኀጺን። ወበገይበ፡ ብርትኒ፡ ዘርሱን፡ በእሳት። ወበአድቅቆ፡ ለአጽባዒሆሙ፡ ሶፈልያ፡ ዘኀጺን። ወበአውዕዮ፡ (f. 46v[a]) በእሳት፡ ዘጥዋፍ፡ ለመጽእሎሙ። ወሕፅኖሙ፡ ወሐንገዞሙ፡ ወጽሕሞሙ። ወቀራንብተ፡ ዐይኖሙ፡ ወአእዛኒሆሙ፡ ወአጥባቲሆሙ። ወበረምጸ፡ አጽባዒሆሙ፡ በፍሕም። ወበሠሚር፡ በካዕበ፡ በመላጼ[1044]። ወበመቲረ፡ እግር፡ ወእድ፡ በጕድብ፡ ከመ፡ ጕንድ። በዝ፡ ኵሉ፡ ወበዘይመስሎ፡ አሕመምኪዮሙ። ወእስከ፡ ለፈጽሞ፡ ስምዕ።

[184] ወይእዜኒ፡ ምንተ፡ እንከ፡ ንብል። ኦ[፡] ሀገረ፡ ደም፡ እስከ[፡] ማእዜኑ፡ ትሄልዊ፡ እንዘ፡ በአፍአ፡ ትጼደቂ[1045]፡ ለዐይነ፡ ሰብእ። ወእንተ[1046]፡ ውስጥኪሰ፡ (f. 46v[b]) ምሉእ፡ ዐመፃ፡ ወሃድ፡ ወአድልዎ። ሶበሰ፡ ታኣምሪ[1047]፡ ናሁ፡ ተሰልጠ፡ ለዕሌኪ[1048]፡ ዘይቤ፡ እግዚእ። በእንተዝ፡ ናሁ፡ እፈኑ፡ ኀቤክሙ፡ ነቢክሙ፡ ነቢያተ፡ ወሐዋርያት[1049]። ወጠቢበነ[1050]፡ መጻሕፍት። ወተቃትሉ[1051]፡ እምውስቴቶሙ። ወትሰቅሉ፡ ወትቃሥፉ[1052]፡ በመኳርብቲሆሙ፡ ወትሰድዱ፡ እምሀገር፡ ለሀገር። ከመ፡ ይብጻሕ፡ ላዕሌሆሙ፡ ደመ፡ ኵሎሙ፡ ጻድቃን፡ ዘተክዕወ፡ ዲበ፡ ምድር፡ እምደመ፡ አቤል፡ ጸድቅ[1053]፡ እስከ፡ ደመ፡

[1042] Sic, for መነኰሳይያት

[1043] ዓራተ

[1044] መላጼ

[1045] ትጼድቂ

[1046] ወበእንተ?

[1047] Cf. KWK ተአምሪ

[1048] ላዕሌኪ

[1049] ወሐዋርያተ

[1050] ወጠቢባነ

[1051] ወትቀትሉ

[1052] ወትቀሥፉ

[1053] ጸድቅ

ዘከርያስ[1054]፡ ወልደ፡ በራኪዩ፡፡ ዘቀተልዎ፡ በመእከለ[1055]፡ ቤተ፡ መቅደስ፡ (f. 47r[a]) አማን፡ እብለክሙ፡ ከመ፡ ይበጽሐ፡ ለዘቲ[1056]፡ ትውልድ፡፡

[185] ወይእዜኒ፡ ሚመጠን፡ ዘተክዕወ፡ ኀቤኪ፡ ደመ፡ ጻድቃኒሁ፡ ለእግዚእ፡፡ እመሰ፡ ለበውኪ፡ አኮኑ፡ ይቤ፡ ጳውሎስ፡ ለእክ[1057]፡፡ እስመ፡ አይሁዳዊ፡ ኢኮነ፡ አይሁዳዊ፡ ለአርአያ፡፡ ወግዝረትኒ፡ ለአርአያ፡ በሥጋ፡ ኢኮነ፡ ግዝረት፡፡ ወካዕበ፡ ይቤ፡ ምንትኑ፡ ረባሑ፡ ለተሀይዶ፡፡ ወምንትኑ፡ እንከ፡ ስላጤሃ፡ ለግዝረት፡፡ ዳእሙ፡ ብዝኁ፡ ለኵሉ[፡] ምግባረ፡ ጽድቅ፡ ቅድመ፡ ኵሉ፡ አጽድቁ፡ ቃለ፡ እግዚአብሔር፡ ወእመኑ፡ ቦቱ፡፡

[186] ወ(f. 47r[b])እመኒ፡ ኢለበውኪ፡ ስሚዒ፡ ዘይቤ፡ እንዘ፡ ያተለ፡ በዝ፡ ወእመኒ፡ ቦቱ፡ እለ፡ ኢይአምኑ፡ ኢአሚነ፡ ዚአሆሙኑ፡ ይከልእ፡ ባዕደ፡ ከመ፡ ኢይእመኑ፡ በእግዚአብሔር፡ ሐሰ፡፡ ወይእዜኒ፡ ጻድቅሰ፡ በአሚን፡ የሐዩ፡፡ ወዘሰ፡ ነባቢ፡ ወመስተሓቅር፡ ኢያመሥጥ፡ ወኢበምንተኒ፡፡ ወአንቲሰ፡ አምሠጠኪ[1058]፡ አሚነ፡ እንዘ፡ ተነሥሚ፡ ትእምርተ፡ ከመ፡ አይሁድ፡ ወአረሚ፡፡ ትእምርትሰ፡ አኮ፡ በእንተ፡ እለ፡ ይረድኡ፡ ለቤቀዔት[1059]፡ አላ፡ በእንተ፡ ኢአማንያን፡ ለአሚን፡ በወልድ፡፡ በከመ፡ ይቤሉ፡ አበዊነ፡ ሐ(f. 47v[a])ዋርያት፡ በሲኖዶሰ፡፡ እስመ፡ ትእምርትሰ፡ አኮ፡ ለመሃይምናን፡፡ አላ፡ ለኢመሀይምናን፡፡ ለአይሁድ፡ ወለአረሚ፡፡ እስመ፡ አውፅኦ፡ ኢጋንንት፡ አኮ፡ ለነ፡ ረባሕ፡፡ አላ፡ ለእለ፡ በረድኤተ፡ ክርስቶስ፡ ይነጽሑ፡፡

[187] በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ ኢትተፈሥሑ[1060]፡ በእንተ[1061][፡] በእንተዝሰ፡ እስመ፡ አጋንንትኒ፡ ይገንዩ፡ ለክሙ፡፡ አላ፡ ተፈሥሑሰ፡ እስመ፡ ተጽሕፈ፡ አስማቲክሙ፡

1054 ዘካርያስ

1055 በማእከለ

1056 ለዛቲ

1057 ላእክ

1058 አምሠጥኪ

1059 ለበቀዔት

1060 ኢትትፈሥሑ

በሰማያት፡፡ ወአንቲሰ፡ እምነየስኪ፡ ትትነሣሢ፡ በቀዴተ[1062]፡ ወአኮ፡ ትእምርተ፡፡ ወይእዜ[1063][፡] (f. 47v[b]) ሶበሰ፡ ታአምሪ፡ አኮኑ፡ ይቤ፡ እግዚእ፡ አመ፡ ተስእልዎ፡ ፍሬሳዊያን[1064]፡፡ እንዘ፡ ይብሉ፡ ማእዜ[1065]፡ ትመጽእ፡ መንግሥተ፡ እግዚአብሔር፡፡

[188] ወአውሥአ፡ ወይቤሎሙ፡ ወኢታስተርኢ፡ መንግሥተ፡፡ እግዚአብሔር፡ በተዐቅቦ፡፡ ወኢትብልዋ፡ ናዋ[1066]፡ ዝየ፡ ወናዋ[1067]፡ ከሐከ፡፡ መንግሥተ፡ እግዚአብሔርሰ፡ ነያ፡ ማእከለክሙ፡፡ ወይእዜኒ፡ እስመ፡ ኵሎሙ፡ እለ፡ የአምኑ፡ በክርስቶስ፡ ወእለ፡ ያሐውሩ[1068]፡ በትእዛዛቲሁ፡፡ አኮኑ፡ ውስተ፡ መንግሥተ፡ እግዚአብሔር፡ ይነብሩ፡፡ ወዘሰ፡ አምነ፡ ምን(f. 48r[a])ተኑ፡ እንከ፡ ትእምርተ፡ ያነሥሥ[1069]፡፡ ከመ፡ ዚኢአምነ[1070]፡ ከመ፡ ፋሬሳዊ[1071]፡ አኮኑ፡ ኑፉቅ፡ ውእቱ፡ ወይፈቅድ፡ ወይትሜነይ፡ ትእምርተ፡ ከመ፡ አመ፡ መዋዕሊሁ፡ ለእግዚእነ፡፡

[189] ወበእንተዝ፡ ይቤ፡ እግዚእነ፡ ለአርዳኢሁ፡ ይመጽእ፡ መዋዕል፡፡ አመ፡ ትትመነዩ፡ ወተፈትዉ[1072]፡ ትርአዩ፡ አሐተ፡ ዕለት፡ እመዋዕሊሁ፡ ለወልደ፡ እጓለ፡ እምሕያው[1073]፡፡

[1061] Incomplete

[1062] በቍዔት

[1063] ወይእዜኒ

[1064] ፈሪሳዊያን

[1065] ማእዜ

[1066] ነዋ

[1067] ወነዋ

[1068] Cf. KWK የሐውሩ

[1069] Cf. KWK የነሥሥ

[1070] ዘኢአምነ

[1071] ፈሪሳዊ

[1072] ወትፈትዉ

[1073] እመሕያው

ወኢትሬእዩ፡ እንከ፡፡ ወይእዜኒ፡ ሶበሳ[1074]፡ ታአምሪ[1075]፡ ዘንተ፡ ይኄይሰኪ፡ ታድልዊ፡ ለእግዚአብሔር፡፡ እምነ፡ አድልዎ፡ ለእጓለ፡ እምሕያው[1076]፡ ለሰብእ፡፡ እለሰ፡ ይ(f. 48r[b])ፈቅዱ፡ ያድልዉ፡ ለእግዚአብሔር፡ ያሐውሩ[1077]፡ በጥበብ፡፡ ወአኮ፡ በእበድ፡፡ ወያሐልዩ[1078]፡ ትእዛዞ፡ ለእግዚአብሔር፡ ወያነብቡ፡ መጻሕፍተ፡ በኵሉ፡ ጊዜ፡፡ ወውእቱ፡ ያጸንያሙ፡ ልቦሙ፡፡ ወይሁቦሙ፡ ያፈቅርዋ፡ ለጥበብ፡፡ ወእለሰ፡ አብደሩ፡ ክርስቶስሃ፡ በሕይወቶሙ፡ ወኢያድለዉ፡ ለእጓለ፡ እምሕያው[1079]፡ ለሰብእ፡፡

[190] ወዝየ፡ ውእቱ፡ ትዕግሥቶሙ፡ ወሀይማኖቶሙ፡ ለቅዱሳን፡ እለ፡ ውስተ፡ አግዓዚ፡ አብ፡ ቅዱስ፡ እስጢፋኖስ፡፡ ምስለ፡ ደቂቁ፡ እለ፡ ትኩለን[1080]፡ ውስተ፡ ቤ(f. 48v[a])ተ፡ እግዚአብሔር፡፡ እለ፡ ይፈርዩ፡ ከመ፡ በቀልት፡ ዘድንጋግ፡ ፈለግ፡፡ ወምዑዛን፡ በሥነ፡ ምግባር፡ ከመ፡ ⸢ጽጌ፡ ረዳ[1081]፡ ዘውስተ፡ እያሪኮ[1082]፡፡ በጎበ፡ እለ፡ ያአምርዎሙ[1083]፡፡ ወጽጉያን፡ ከመ፡ ቀጲሞት፡፡ ወከመ፡ ጽጌ፡ ደንጐላት፡ በማእከለ፡ አስዋክ፡፡ ወምዑዛን፡ ከመ፡ ቀናንሞስ፡፡ ወዕንጐታት፡፡ ወከመ፡ ሮማን፡ ዘውስተ፡ ገነት፡፡ ወከመ፡ ናርዶስ፡፡ ወሰንበልት፡፡ ወስጊን፡፡ ወቅንአት፡፡ ወቀጮስጥ፡፡ ወማየ፡ ልብን፡፡ ወከመ፡ ከርቤ፡፡ ወዐልወ፡፡ ምስለ፡ ኵሉ፡ ጽዑጠ፡ ዕፍረታት፡፡ ወጽሩያን፡ ከመ፡ ቀናንሞስ፡፡ ወመጽር(f. 48v[b])ይ፡፡ ወጽዱላን፡ ከመ፡ ሰግላጥ፡፡ ወዕዕድዋን፡ ከመ፡ ራዛ፡፡ እለ፡ በብዙኅ፡ ዋማ፡

[1074] ሶበሰ

[1075] Cf. KWK ተአምሪ

[1076] እመሕያው

[1077] Cf. KWK የሐውሩ

[1078] Cf. KWK ወየሐልዩ

[1079] እመሕያው

[1080] ትኩላን

[1081] ጽጌረዳ

[1082] ኢያሪኮ

[1083] የአምርዎ

ወበብዙኅ፡ ትዕግሥት፡ አሥመርዎ፡ ለእግዚአብሔር። ወረከቡ፡ ዘአሰፈዎሙ፡ ለእለ፡ ያፈቅርዎ።

[191] ወእምዝ፡ ሶበ፡ አመረ፡ ዝኩ፡ ቊጡዐ፡ ልብ፡ ወሐሰቄ[1084]፡ ኪዳነ፡ ማሐላ። ከመ፡ ኢይገርሩ፡ ሎቱ። ወእምዝ፡ በወርኀ፡ ግንቦት፡ አዘዘ፡ ያቅምዎሙ[፡] ቅድሜሁ፡ ወለዝኩሂ፡ አረጋዊ፡ ዘስሙ፡ መልከ[፡] ጼዴቅ፡ አዘዘ፡ ያቅምዎ። እንተ፡ በሕቲቱ[1085]። ወአቃምዎ[1086]፡ በከመ፡ ይቤ። ወፈለጥዎሙ፡ በበ፪[፡] ፍወበበ፡(f. 49r[a])፫[1087][፡] እንዘ፡ ይትጌረሙ፡ ላዕሌሆሙ፡ በአፍርሆ። ወመስዮ፡ በይእቲ፡ ዕለት፡ አዘዘ፡ ይእስርዎሙ፡ በሰናስል። ወለዝኩሂ፡ አረጋዊ፡ አሰርዎ፡ ጽኑዐ፡ ማእሰር። እንተ፡ ባሕቲቱ። ወከመዝ፡ ነበሩ፡ እንዘ፡ እሱራን፡ ፳ወ፯መዋዕለ።

[192] ወገብሩ፡ በህየ፡ ምህልላ፡ ጸም፡ ወጸሎተ። ወስግደታተ፡ ብዙኀ[1088]፡ ኀበ፡ አምላኮሙ፡ ከመ፡ ያክህሎሙ፡ በኵሉ። ወማኅበረ፡ አኃዊሆሙ፡ ዘእበስ[1089]፡ ሶበ፡ ሰምዑ፡ ዜና፡ ከመ፡ መጽኡ። ወፈነወ[1090]፡ መልእክቱ፡ ፪አኃው፡ እንዘ፡ ይብሉ፡ ፬እምኔክሙ፡ ተራድእዎሙ፡ በህየ። (f. 49r[b]) ወክልኤክሙኒ፡ ተመየጡ፡ ኀቤነ። ከመ፡ ታጠይቁነ[1091]፡ ኩሉ[1092]፡ ፍበዘ፡ ኮነ[1093]፡ እምአመ፡ በጽሑ፡ እለ፡ ቅዱሳን፡ ውስተ፡ ኦርዓኔ፡ ንጉሥ።

1084 ወሐሳቄ

1085 ባሕቲቱ

1086 ወአቀምዎ

1087 ወበበ፫

1088 ብዙኀ

1089 ዘእብሶ

1090 ወፈነዉ

1091 ታጠይቁነ

1092 ኵሉ

1093 ዘኮነ

ወአመ፡ ሣልስት፡ ዕለት፡ በጽሑ፡ ለእለ[1094]፡ ልኡክነ[1095]፡ አኃዊሆሙ፡፡ ወሶበ፡ ርእይዎሙ፡ እለ፡ ቅዱሳን፡ ለእሙንቱ፡ ልኡክን[1096]፡ አኃው፡ አእኰትዎ፡ ለእግዚአብሔር፡፡ በእንተ፡ ዘተሰልጠ፡ ትንቢተ፡ አቡሆሙ፡ ዘይቤ፡፡ ወበእንተሰ፡ እለ፡ ይትራድኡክሙ፡ ትረክብዎሙ፡ ለአኃዊክሙ፡ በህየ፡፡ ወነበሩ፡ እንዘ፡ ከመዝ፡ ይትራድእዎሙ፡ እስከ፡ ዕለተ፡ ፍጻሜሆሙ፡፡ ወይመጽኡ፡ ኀቤሆሙ፡ እምካልአንሂ፡ እመነኮሳት፡ ወእምካህናተ፡ ደብተራ፡ ወእካልአን(f. 49v[a])ኒ[1097]፡ እማእምራነ፡ ወየሐይጥዎሙ[1098]፡ በብዙኅ፡ ወይብልዎሙ፡ ምንትኑ፡ ይፈቅድ፡ ፫በኀቤ፡ ክሙ[1099]፡ ዘእንበለ፡ ይእቲ፡ አሐቲ፡ ሰጊድ፡፡ ወቅዱሳንሰ፡ አልዎ[1100]፡ ዘይትዌከፍዎ፡ ለነገሮሙ፡፡

[193] ወእምዝ፡ ከዕበ[1101]፡ አመ፡ ፯ለወርኀ፡ ሰኔ፡ አዘዘ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡ ወሐሳዌ፡ ኪዳነ፡ ማሕላ፡ ወያቅምዎሙ፡ ቅድሜሁ፡ ወለዝኩሂ፡ አረጋዊ፡ እንተ፡ ባሕቲቱ፡ ያቅምዎ፡፡ ወአምጽእዎሙ፡ በአግዑኡ፡፡ ወእንዘ፡ ያቴክልዎሙ፡ በአፍርሆ፡ ከመ፡ ይስግዱ፡፡ ወእምዝ፡ ሶበ፡ ስእነ፡ ኦሆ፡ አብሎቶሙ፡ ኀበ፡ እንቲአሁ፡ ቅንየት፡፡ አዘዘ፡ በመዓት፡ ከመ፡ ያብእዎሙ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡፡ (f. 49v[b]) ወይእስርዎሙ፡ በህየ፡ ጽኑዐ፡ ማእሰር፡፡ እደዊሆሙ፡ በሰናስል፡፡ ወእገሪሆሙ፡ በመዋቅሕት፡ ውስተ፡ ክሳውዲሆሙ፡ ወአጕናድ፡ ወኑኁ፡ መጠነ፡ ፭በእመት፡፡ ወነበሩ፡ ህየ፡ ዐሡረ፡ ዕለት፡ እንዘ፡ ይግዕሩ፡፡ ወለዝኩሂ፡ አረጋዊ፡ ዘስሙ፡ መልከ[፡] ጼዴቅ፡፡ አዘዘ፡ ይሰድዎ፡ ውስተ፡ ቤተ፡ ስራይ፡ ወያስትይዎ፡

[1094] እለ

[1095] ልኡካን

[1096] ልኡካን

[1097] ወካልአንኒ

[1098] ወየኀይጥዎሙ

[1099] በኀቤክሙ

[1100] አልቦ

[1101] ካዕበ

እንዘ፡ ይትኀዘብ[1102]፡ ከመ፡ ይርከብ፡ ላዕሌሁ፡ እምዘ፡ ይኄሊ፡፡ ወሶበ፡ አስተይዎ፡ ኀተትዎ፡ በከመ፡ ያለምድ፡ ኀበ፡ ካልአን፡ ወአልቦ፡ ዘተረክበ፡ ላዕሌሁ፡፡

[194] ወዳእሙ፡ ይዜምር፡ በቃለ፡ እግዚአብሔር፡፡ ወይትፌሳሕ፡ በ(f. 50r[a])ረኪበ፡ ሕማማቲሁ፡ እንተ፡ ተሰፈወ፡፡ ወኮነ፡ ይብል፡ ቃዳሚሁ[1103]፡ ወአንሰ፡ ውስተ፡ ዛቲ፡ ሥርዓት፡ ቅድስት፡ እትላአክ፡ ለአኃዊየ፡ እስመ፡ ሕልቃተ[1104]፡ ዓለም፡ እመ[፡] ኢተሀከይኩ፡፡ ወበእንተ፡ ዘቲሂ[1105]፡ ሥርዓት፡ ከዕበ[1106]፡ ከመ፡ እትመተር፡ መለያልይየ፡ ፦ለለ፡ አሐቲ[1107]፡ ለዕለቱ፡ እመ፡ ኢተሀከይኩ፡፡ ወይእዜኂ፡ ለዛቲ፡ ሲበትየ፡ ኢየኀድጋ፡ እንበለ፡ ትሴረይ[1108]፡ በደም፡፡ ወያጽንዓኂ፡ እግዚእየ፡ ከመ፡ እሙት፡ በእንተ፡ ሥርዓቱ፡ በድርዐ፡ እንግድዓ፡፡

[195] ወእምዝኂ፡ ሶበ፡ ስእነ፡ ወእምዝ፡ ከዕበ[1109]፡ አመ፡ ፲ወ፭ለዝ፡ (f. 50r[b]) ወርኀ፡ አዘዘ፡ በመዓት፡ ያምጽእዎሙ፡ እምቤተ፡ ሞቅሕ፡፡ ወሐዊሮሙ፡ ሐራ፡ ወአብጽሕዎሙ፡ እንዘ፡ ያግኑእዎሙ፡ በአተክለ፡፡ ወእንዘ፡ ይዘብጥዎሙ፡ ብዙኀ፡ ዝብጠታተ፡ ወያወድቅዎሙ፡ ዲበ፡ ምድር፡፡ ወአጕናድኂ፡ ውስተ፡ ክሳውዲሆሙ፡፡ ወአቃምዎሙ[1110]፡ አንጸረ[1111]፡ ቅድመ፡ ገጸ፡ ንጉሥ፡፡ ወለአከ፡ ኀቤሆሙ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ፦በልአ፡

[1102] ይትሐዘብ

[1103] ቀዳሚሁ

[1104] ሕልቀተ

[1105] ዛቲሂ

[1106] ካዕበ

[1107] ለለአሐቲ

[1108] ትሤረይ

[1109] ካዕበ

[1110] ወአቀምዎሙ

[1111] አንጻረ

ስግድ[1112]። ወይቤ፡ ማቴዎስ፡ ከመ፡ ንስግድኑ፡ ዘአምጻእከነ፡ ዘእንበለ፡ ዳእሙ፡ በኪዳን፡ ከመ፡ ትግበር፡ ሰላመ። ወሶበ፡ ይቤ፡ ከመዝ፡ ሰጠጡ፡ አልባሲሁ፡ ወወገርዎ፡ ቅድመ፡ አንበሳ፡ ወቀተሎ፡ በህየ። ወይቤ፡ ንጉሥ፡ ርኢ(f. 50v[a])ኬ።

[196] ወሶቤሃ፡ አዘዘ፡ በመዓት፡ ይምትሩ፡ ልሳኖሙ፡ ወየሀብዎሙ፡ ለአብስት[1113]። ወእምዝ፡ መተሩ፡ ልሳኖሙ፡ ፪ለማቴዎስ፡ ፫ወለ፡ ቶማስ[1114]፡ ወወሀብዎሙ፡ ለአናብስት። ፫ወለ፡ አኃዊሆሙኒ[1115]፡ ዘበጥዎሙ፡ ወዘእንበለ፡ ይምትሩ፡ ልሳኖሙ፡ ወሀብዎሙ፡ ለአናብስት። ወ፩እኅ፡ ዘእንበለ፡ ያብጽሕዎ፡ ኀበ፡ አንበሳ፡ ወፈጸመ፡ በውእቱ፡ ኅንቃት[1116]፡ ጕንድ፡ ዘማእሰረ፡ ክሰድ[1117]። ወኮነ፡ ክላሌ፡ ስምየሙ፡ አመ፡ ፫ለ፡ ለሓዚራን[1118]፡ ፫ወበ፡ ግዕዝ[1119]፡ አመ፡ ፲ወ፯ለሰኔ። ወኖልቆሙ[1120]፡ ፲ወ፬[።] በሰላመ፡ እግዚእ፡ ጸልዮሙ፡ ተሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

[197] ወእምዝ፡ በሳኒታሁ፡ አዘዘ፡ ያውዕዩ፡ በድኖሙ፡ (f. 50v[b]) በእሳት። ወገብሩ፡ ሐራ፡ በከመ፡ አዘዘሙ[1121]፡ ወአውዓዩ፡ በድኖሙ፡ ለቅዱሳን፡ በየማነ፡ አንቀጸ፡ ካተማሁ[1122]። ወዝኩ፡ አረጋዊ፡ እንዘ፡ ሀሎ፡ ውስተ፡ ቤተ፡ ሥራይ፡ ወሶበ፡ ርእየ፡ ከመ፡ ፈጸሙ፡ አኃዊሁ። ወኮነ፡ ያአኵቶ፡ ለእግዚአብሔር፡ እስመ፡ ረከበ፡ ዘተመነየ።

[1112] በሉአ ስግዱ/ በሎሙአ ስግዱ

[1113] ለአናብስት

[1114] ወለቶማስ

[1115] ወለአኃዊሆሙኒ

[1116] ኅንቀተ

[1117] ክሳድ

[1118] ፲ለሓዚራን

[1119] ወበግዕዝ

[1120] Sic, for ወኮልቆሙ

[1121] አዘዞሙ

[1122] ከተማሁ

ወእምአሜሃ፡ ኢበልዐ፡ እክለ፡ ወፈጸመ፡ አመ፡ ፷ወ፱ለሰኔ፡ ወአውዐዩ፡ ሥጋሁ፡ በእሳት፡ በረከተ፡ ጸሎቱ፡ ተሀለ፡ ምስሌነ፡ አሜን።

[198] ወእምዝ፡ እምድኅረ፡ ፫ሰለሥቱ[1123]፡ ሰንበታት። አስተጋብእዎሙ፡ ለቅዱሳን፡ ሐ(f. 51r[a])ራሁ፡ ለዝኩ፡ ቍጡዐ፡ ልብ፡ ወሐሳዌ፡ ኪዳነ፡ ማሕላ፡ እምነ፡ አህጉር፡ ብዙኃት። እምድረ፡ ዜጋ። ወዘብር፡ ወቆጎት፡ ወአበረታ። ወእንደ፡ ገብጣን። ወማያ። ወአመ፡ ፲ወ፯ለወርኀ፡ ሐምሌ፡ አቃምዎሙ[1124]፡ ቅድመ፡ ገጸ፡ ንጉሥ። ወይቤልዎሙ፡ ሐራ፡ ከመ፡ ይስግዱ፡ ለንጉሥ፡ ወይቤልዎሙ፡ ቅዱሳን፡ ንሕነሰ፡ ኢንሰግድ፡ ለዝ። ወዝኩሰ፡ ቍጡዐ፡ ልብ፡ አኮ፡ ዘያኅትቶሙ፡ ኅቡረ፡ ለኵሎሙ፡ በገጽ። አላ፡ ይፈልጥ፡ ለባዊያነ፡ ወማእምራነ፡ መጻሕፍት፡ ከመ፡ ያድኅም፡ ልቦሙ፡ (f. 51r[b]) በተጠብቦ፡ ነገር፡ ፫ወበ፡ ኂጣን[1125]። ወይእቲኒ፡ ዕለት፡ አዘዘ፡ ለእኖ[1126]፡ እንተ፡ ባሕቲቱ፡ ያቅምዎ፡ ፫እንተ፡ ባሕቲቱ[1127]። ወለእለኒ፡ ተርፉ፡ ብዙኃን፡ እንተ፡ ባሕቲቶሙ።

[199] ወእምዝ[፡] ለአከ፡ ኀቤሆሙ፡ ዝኩ፡ ሐሳዌ፡ ኪዳነ፡ ማሕላ፡ እንዘ፡ ይብል። ዝኩኣ፡ አቡክሙ፡ ጸአሌ፡ ፫ማርያም፡ አ[1128]፡ ጽርፉአ። ወእምዝ፡ ይቤሉ፡ ቅዱሳን፡ አቡነሰ፡ ኢኮነ፡ ጸአሌ፡ ማርያም፡ ወኢንፀርፍ፡ ስሞ። ወሖሩ፡ ላእካን፡ ወነገርዎ፡ ለንጉሥ። ወይቤ፡ ንጉሥ፡ ኣንትሙሰ፡ ትብሉ፡ ኢኮነ፡ ጸረ፡ ማርያም፡ እመሰ፡ ኮነኬ፡ ኢትፀርፉኑ። ወይቤሉ፡ ቅዱሳን፡ እምኔክሙሰ፡ ንኅነ[1129]፡ ነአምሮ። (f. 51v[a]) ለአቡነ፡ ከመ፡ ኢኮነ፡ ፀረ፡ ማርያም፡ ወበእንተዝ፡ ኢንፀርፍ፡ ስሞ። እስመ፡ ጻድቅ፡ ወቅዱስ፡ ውእቱ። ወለእሙንቱኒ፡

[1123] Repetition in word for the number 3

[1124] አቀምዎሙ

[1125] ወበኂጣን

[1126] ለእኑ

[1127] Repeated

[1128] ማርያምአ

[1129] ንሕነ

ክልኤቱ፡ አኃው፡ ሐተቶሙ፡ በብዙኅ፡ ነገር፡ ፦ወእሙ፡ ንቱኒ[1130]፡ አግብኡ፡ ለቱ፡ በከመ፡ ይደሉ፡፡

[200] ወእምዝ፡ ሶበ፡ ስእነ፡ ኀይጦቶሙ፡ አዘዘ፡ ያብእዎሙ፡ ውስጠ፡ ኀቤሁ፡ ወአብእዎሙ፡ እንዘ፡ ያቴክልዎሙ፡፡ ወእምዝ፡ አዘዘ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡ ወሓሳዌ፡ ኪዳነ፡ ማሐላ፡፡ ይንሥኡ፡ አልባሲሆሙ፡ ወይስጥጡ፡ አስከማ[1131]፡ ልብሰቶሙ፡፡ ያቅምዎሙ[1132]፡ ዕራቃኒሆሙ፡ ከመ፡ እንስሳ፡፡ ወአኀዘ፡ ይወልጥ[1133]፡ ኵነኔያተ፡ ፦ዘዘ፡ ዚአሁ[1134]፡ (f. 51v[b]) በከመ፡ መሀሮ፡ ጕስዐተ፡ ልቡ፡ ጸላኤ፡ ሠናያት፡ በከመ፡ አረማዊያን፡ ነገሥት፡፡ ወከዕበ[1135]፡ አዘዘ፡ ይንሥእዎሙ፡ ለዕለ[1136]፡ ወይውግርዎሙ፡ ዲበ፡ ምድር፡ ከመ፡ ጕንድ፡፡

[201] ወወደዩ፡ ውስተ፡ ክልኤሆን፡ መከይደ፡ ሰኰኰናሁ[1137]፡ ቅንዋተ፡ ኀጺን፡፡ ወይልክዕዎ[1138]፡ ውስተ፡ ሥጋሁ፡ በሰፈልያ፡፡ ወውስተ፡ አፉሁኒ፡ ከማሁ፡፡ ወገብሩ፡ ሐራ፡ ከመዝ፡፡ ወበዝኒ፡ ሶበ፡ ስእነ፡ ኣስሕቶቱ፡ ኀበ፡ ውእቱ፡ ይፈቅድ፡፡ ይቤ፡ ከዕበ[1139]፡ ከመ፡ ይስፍሕዎ፡ ውስተ፡ አያር[1140]፡ መልዕልተ፡ ምድር፡ በክ(f. 52r[a])ልኤሆን፡ ጽንፈ፡

[1130] ወእሙንቱኒ

[1131] Sic, for አስኬማ

[1132] ወያቅምዎሙ

[1133] ይዌልጥ

[1134] ዘዘዚአሁ

[1135] ወካዕበ

[1136] ላዕለ

[1137] ሰኰናሁ

[1138] ወለክዕዎ

[1139] ካዕበ

[1140] አየር

ሰኰናሁ፡ ወበክልኤሆን፡ ከተማ፡ እደዊሁ፡፡ ወያምጽኡ፡ መበርህተ[1141]፡ ስምዕ፡ ምስለ፡ እሳት፡ ወያውዕዩ፡ መጽእሎ፡፡ ወከማሁ፡ ገብሩ፡ ሐራ፡፡ ወበዝኂ፡ ሶበ፡ ስእነ፡ አስሕቶቱ፡ ኀበ፡ ውእቱ፡ ይፈቅድ፡፡

[202] ወይቤ፡ ካዕበ፡ ከመ፡ ያምጽኡ፡ ግንፋለ፡ ሰምዕ[1142]፡ ዘፍሉሕ፡ በገይበ፡ ብርት፡ ወያቅምዎ፡ ቦቱ፡፡ ወገብሩ፡ ሐራ፡ ከማሁ፡ ወይቤልዎ፡ እመኢ፡ ኄሰከኑ፡ እምዝ፡ ኵሉ፡ ሥቃይ፡ አሐቲ፡ ቃል፡ ከመ፡ ትበል[1143]፡ እስጢፋ፡ ርኩስ፡፡ ወይቤሎሙ፡ ውእቱ፡ እኖ[1144]፡፡ (f. 52r^{b}) አልቦ፡ ዘእፀርፍ፡ ስሞ፡ ለጻድቅ፡ እስመ፡ በአማን፡ ወልዱ[፡] አነ፡፡ ወበዝኂ፡ ሶበ፡ ስእነ፡ አስሕቶቶ፡፡ ወይቤ፡ ከዕበ[1145]፡ ከመ፡ ያምጽኡ፡ ሰፌልያ፡ ኀጺን፡ ወያድቅቅዎን፡ ለአጽባዕ፡ እደዊሁ፡፡ ወገብሩ፡ ሐራ፡ ከማሁ፡ ወአድቃቅዎ[1146]፡፡ ወሶበ፡ አንጉ፡ ላዕሌሁ፡ ዝክቱ፡ ሥቃየ፡ ከልሐ፡ ዝኩ፡ እኖ[1147]፡ ወቤልዎ[1148]፡ በልኬ፡ ጽርፍ፡ መምህርከ፡ ወነገድግከ፡፡ ወይቤሎሙ፡ አሆ፡ ወነደግዎ፡፡

[203] ወለከልኡኒ[1149]፡ ከማሁ፡ አንሥእዎ፡ ላዕለ፡ ወወገር[1150]፡ ውስተ፡ ምድር፡፡ ወወደዩ፡ ውስተ፡ አፉሁ፡ ዝክቱ፡ ኀጺን፡፡ ወለክዕዎ፡ በሰፌልያ፡ ውስተ፡ ሥጋሁ፡፡ ወበዝ፡ ይቤሎ(f. 52v^{a})ሙ፡ ውእቱኒ፡ አሆ፡፡ ወከማሁ፡ ለሣልሱኒ፡ አንሥእዎ፡ ለዕለ፡ ወወገርዎ፡ ውስተ፡ ምድር፡ ወወደዩ፡ ዝክቱ፡ ቅንዋተ፡ ውስተ፡ አንፉ፡ ዘኀጺን፡ ወለክዕዎ፡ ውስተ፡ ሥጋሁ፡

1141 መባርህተ

1142 ሠምዕ

1143 ትብል

1144 እኁ

1145 ካዕበ

1146 ወአድቀቅዎ

1147 እኁ

1148 ወይቤልዎ

1149 ወለካልኡኒ

1150 ወወገርዎ

በሰፈልያ። ወበዝ፡ ይቤሎሙ፡ ውእቱኒ፡ ኦሆ። ወሶበ፡ ርእየ፡ ዘንተ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡ ወሐሰቄ፡ ኪዳነ፡ ማሐላ፡ ፦ይቤሎሙ፡ ለቅዱሳን[1151]፡ እምይእዜ፡ ምንተ፡ እንከ፡ ትብል። አኮኑ፡ እስመ፡ ወድቁ፡ ጽኑዐኪከ[።] ወይቤ፡ ካዕበ፡ ለሐራሁኒ፡ እመሰ፡ አበይከ[1152]፡ በልኬ፡ አውርዶ፡ ፦ለለ፡ ፩፩[1153][፡] ውስተ፡ ዝኵነኔ። ወእምዝ፡ ዐገትዎሙ፡ ሐራ፡ ለቅዱሳን፡ ፦ለለ፡ ፩፩[1154][፡] ወአም(f. 52v[b])ጽኡ፡ መበርህተ[1155]፡ ስምዕ፡ ምስለ፡ እሳት። ወኣውዐዩ፡ ጽሕሞሙ፡ ወቃራንብተ[1156]፡ ዐይኖሙ፡ ወአእዛኒሆሙ። ወጎበሂ፡ ረከቡ፡ ጎበ፡ ቃረቦሙ[1157]። ወበዝ፡ ደኅመ፡ ልቦሙ፡ ለኵሎሙ።

[204] ወለእለኒ፡ ድኅረ፡ አቃሞሙ[1158]፡ አመ፡ ሣልስት፡ አብእዎሙ፡ ለ፫አኃው፡ ውስጠ፡ ጎቤሁ። ወአንሥእዎ[፡] ለ፩[፡] ላዕለ፡ ወወገርዎ፡ ውስተ፡ ምድር። ወወደዩ፡ ቅንዋተ፡ ጎጺን፡ ውስተ፡ ክልኤሆን፡ ሰኰናሁ[1159]፡ አእጋሪሁ፡ ወለክዕዎ፡ በሰፈልያ፡ ውስተ፡ ሥጋሁ። በጎጺን። ወበዝኒ፡ ሶበ፡ ስእነ፡ አስሕቶቶ። ይቤ፡ ከመ፡ ይስ(f. 53r[a])ፍሕዎ፡ ውስተ፡ አየር። መልዕልተ፡ ምድር፡ በክልኤሆን፡ ጽንፈ፡ ሰኰናሁ፡ ወበክልኤሆን፡ ከተማ፡ እደዊሁ። ወያምጽኡ፡ መብራህተ[1160]፡ ስምዕ፡ ወያውዕዩ፡ መጽእሎ። እስከ፡ ይነድድ።

[1151] ይቤሎ ለቅዱስ

[1152] አበየከ

[1153] ለለ፩፩

[1154] ለለ፩፩

[1155] መባርህተ

[1156] ወቀራንብተ

[1157] መቅርቦሙ

[1158] አቀሞሙ

[1159] ሰኰና

[1160] መባርህተ

ወገብሩ፡ ሐራ፡ ከማሁ፡ ወሶበ፡ አንጉ፡ ላዕሌሁ፡ ውእተ፡ ሥቃያተ፡ በአስተባርዮ፡ መበርህት[1161]፡ ዘጥዋፍ፡ ስእነ፡ ህላዌሁ። ወበዝ፡ ይቤሎሙ፡ ወእቱኒ፡ ኦሆ።

[205] ወለፅኒ፡ አንሥእዎ፡ ላዕለ፡ ወወገርዎ፡ ውስተ፡ ምድር፡ ወሶበ[፡] ርእዩ፡ እሙንቱኒ፡ ከመ፡ ኢይትከሀል፡ ለዐዲው፡ በውእቱ፡ (f. 53r[b]) ኵነኔ፡ ይቤልዎሙ፡ አሆ[1162]። ወካልአንሂ፡ ወኵሎሙ፡ አኃው፡ እለ፡ አቃምዎሙ[1163]፡ ህየ። ወሶበ፡ ርእዩ፡ ዘንተ፡ ደክመ፡ ልቦሙ፡ ወገብኡ፡ ድኅሪተ። ወእምዝ፡ ይቤሎሙ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡ እንዘ፡ ይትዔየር፡ ላዕሌሆሙ። ፍንሕናሰ፡ አ[1164]፡ አኮ፡ ዘንፈቅድ፡ ዘዚአክሙአ፡ መዊተአ። እስመ፡ ነገዝን፡ በእንተ፡ ነፍስአ። ዘእንበለ፡ ከመ፡ ትትመየጡ፡ እምዘ፡ ኢይበቍዕ፡ ትምህርት፡ ዘአቡክሙ። ወይእዜኒአ፡ ኢትተክዙአ[1165]፡ ኀበ፡ ዘፈቀድክሙ፡ አድባራተ፡ ከመ፡ ትንብሩ፡ ፍኅርዩ፡ አ[1166]። ወሥርዓተ፡ ትምህርትክሙኒ፡ ዕቀቡአ። (f. 53v[a]) ወኀድጉሰ፡ በእንተዝ፡ ወእክለኒ፡ ለእመ፡ ኀደኅሙ[1167]፡ መኑ፡ ዘይትኀሠሠክሙ።

[206] ወእምዝ፡ ወሀቦሙ፡ ለዐቀብት፡ ከመ፡ ይትዐየንዎሙ። ወእልክተኒ[1168]፡ እለ፡ ኰነነ፡ ለፅ[፡] እምኔሆሙ፡ ዘአድቃቅዎ[1169]፡ አጽባዒሁ፡ በሰፈልያ፡ ዘኀጺን። ወወሰድዎ፡ እንተ፡ ባሕቲቱ። ወእምድኅረ፡ ሣልስት፡ ዕለት፡ ፈጸመ፡ በህየ። ወከልኡኒ[1170]፡ ዘወደዩ፡ ውስተ፡

1161 መባርህት

1162 ኦሆ

1163 አቀምዎሙ

1164 ንሕነሰአ

1165 ኢትቴክዙአ

1166 ኀርዩአ

1167 ኀደክሙ

1168 ወእለክቱኒ

1169 ዘአድቀቅዎ

1170 ወካልኡኒ

አንፉ፡ ቅንዋት፡፡ ወእምድኅረ፡ ስቡዕ፡ መዋዕል፡ ፈጸመ፡፡ ፍጸሞቱ፡ ሙ[1171]፡ ተሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[207] ወእምድኅረዝ፡ ይቤ፡ ለእሙንቱ፡ ቅዱሳን፡ ከመ፡ የግብእዎሙ[1172]፡ ዳግመ፡ ውስተ፡ ክርስቲና[1173]፡፡ ወእሙቱኒ፡ ይቤለ፡ ም(f. 53v[b])ንትኑ፡ ንሕነ፡ ዘንበውእ፡ ዳግመ፡ ውስተ፡ ክርስቲና[1174]፡ ከመ፡ አረሚ፡፡ አኮኑ፡ ክርስቲያን፡ ንሕና[1175]፡፡ ወይቤልዎሙ፡ ካዕበ፡ በግብር፡ ካመ[1176]፡ ይግብኡ፡ ዳግመ፡ ውስተ፡ ክርስቲና[1177]፡፡ ወይጽሕፉ፡ ውስተ፡ ፍጽሞሙ፡ ወውስተ፡ እደዊሆሙ፡ ዘይብል፡፡ ክሕድክዎ፡ ለእስጢፋ፡፡ ፍወበ፡ እንተዝ[1178]፡ ኮነ፡ ዐብየ፡ ኀዘነ፡ በኀቤሆሙ[፡] ወኖልቆሙ[1179]፡ ለእሙንቱ፡ አኃው፡ ፎወፀ[፡] ወእምኔሆሙ፡ ፈጸሙ[፡፡]

[208] ወበዘከመዝ፡ ግብር፡ እንዘ፡ ሀለዉ፡ ፈነዉ፡ መልእክተ፡ ኀቤሆሙ፡ ማኅበረ፡ አኃዊሆሙ፡ እለ፡ ውስተ፡ እብሶ፡ ከመ፡ ያእ(f. 54r[a])ምሩ፡ ኩነቶሙ፡፡ ወበጺሖሙ፡ እሙንቱ፡ ላእከን[1180]፡ ተስእልዎሙ፡ ኵሎ፡ ዘከመ፡ ረሰይዎሙ፡፡ ዝኩ፡ ሐሳዌ፡ ኪዳነ፡ ማሕላ፡፡ ወእሙንቱኒ፡ ነገርዎሙ፡ ዘከመ፡ ተመየኖሙ፡፡ ዝኩ፡ ቍጡዐ፡ ልብ፡፡ ወዘከመሂ፡ አምጽአ፡ ላዕሌሆሙ፡ ዘኢያአምሩ፡ ወዘኢተረክበ፡ ቃዳሚ[1181]፡ በኀበ፡ ነገሥት፡

[1171] ጸሎቶሙ

[1172] ያግብእዎሙ

[1173] Sic, for ክርስትና

[1174] Sic, for ክርስትና

[1175] ንሕነ

[1176] ከመ

[1177] Sic, for ክርስትና

[1178] ወበእንተዝ

[1179] Sic, for ወኅልቆሙ

[1180] ላእካን

[1181] ቀዳሚ

አረማዊያን። ዘከመዝ፡ ኰነኔያት። ወዘከመሂ፡ አግብእዎሙ፡ ዳግመ፡ ውስተ፡ ክርስቲና[1182]። ወሰሚያሙ፡ እሙንቱ፡ ላእከን፡ ወኮነ፡ ዐቢይ፡ ላሕ፡ ዲቤሆሙ።

[209] ወእምዝ፡ ዓዲ፡ ለአክዎሙ፡ እንዘ፡ ይብሉ። ወይእዜአ[1183]፡ ኢ(f. 54r[b])ትግድፉነአ፡ እንዘ፡ ትዜከሩ፡ ፍቅረ፡ እግዚአብሔርአ። እስመ፡ ጸማክሙ፡ ንሕነአ። ወበእንተሂ፡ ዳኅዋቲነአ። ኢትመንኑነአ። ወውእቱሰ፡ መጽአነ፡ ፦በዘ፡ ኢነአምርአ[1184]። ሕማማትአ። ወንሕነሰ፡ አልብነ፡ ከልኣ፡ ተስፋ፡ እምተሕተ[1185]፡ እግዚአብሔር። ባዕደ፡ ዘእንበሌክሙ። ወይእዜኒ፡ በእንቲአክሙኒ፡ ከመ፡ ንሰምዕአ። እስመ፡ ይብሉአ፡ ሀለዎ፡ ከመ፡ ይፈኑ[1186]፡ መልእክተአ፡ ኀበ፡ መኰንን፡ ወድአ። እንበይነ፡ ዚአክሙ፡ ከመ፡ ይፈኑ[1187]፡ ለዮቱአ። አእምሩ፡ ዘከመ፡ ትትዓቃቡአ[1188]።

[210] ወዘንተ፡ መልእክተ፡ ነሢኦሙ፡ አተዉ፡ እሙንቱ፡ ላእካን፡ ው(f. 54v[a])ስተ፡ ማኅበሮሙ። ወነገርዎሙ፡ ኵሎ፡ ዘከመ፡ ኮነ፡ ወዘከመሂ፡ ለአክዎሙ። ወሰሚያሙ፡ ዘንተ፡ ኮነ፡ ዐቢየ፡ ሐዘን፡ በኀቤሆሙ። ወእምዝ፡ አመ፡ ሣልስት፡ ዕለት፡ እምዘ፡ አተዉ፡ እሙንቱ፡ ላእከን፡ ገብሩ፡ ጉባኤ፡ ዐቢይ፡ ወይእቲ፡ ዕለት፡ አመ፡ ፦ሯወ፟፡ ለነሐሲ[1189]። ወነገርዎሙ፡ ለጉቡአን፡ ኵሎ፡ ዘከመ፡ ኮነ፡ ኀበ፡ አኃው፡ እለ፡ ውስተ፡ ኵርንኔ፡ ንጉሥ። ወዘከመ፡ ለአኩ፡ ለሙ፡ ሰሚያሙ፡ ማኅበር፡ እለ፡ ጉቡአን፡ ተከዙ፡ ጥቀ፡ ወኮነ፡ ብካይ፡ በኀቤሆሙ።

[1182] Sic, for ክርስትና

[1183] ወይእዜኒአ

[1184] በዘኢነአምርአ

[1185] እምታሕተ

[1186] ይፈኑ

[1187] ይፈኑ

[1188] ትትዓቀቡአ

[1189] ፦ሯወ፟ለነሐሴ

[211] ወእምዝ፡ ይቤሉ፡ ምንትኑ፡ እንከ፡ ይኄይሰና[1190]፡ ዘንገብር፡ በእንተ፡ ትምይንቱ፡ ለዝ፡ ብእሲ፡፡ (f. 54v[b]) እስመ፡ ዐጸወ፡ አንቀጸ፡ ስምዕ፡ ወአምጽአ[፡] ዅነኔ፡ እንተ፡ ኢነአምሮ፡ ወኢሂ፡ ሰማዕኖ፡ ቅድመ፡ እስከ፡ ይእዜ፡፡ ወከመሰ፡ ንሰምዕ፡ ይቤሉ፡ ከመ፡ ውእቱኒ፡ ይመጽእ፡ ዝየ፡ ከመ፡ ያጥፍአ፡ ለዛቲ፡ ሀገር፡፡ ወኮነ፡ ዝንቱ፡ ነገር፡ በጎቤሆሙ፡ ዕፁብ፡፡ ወእምዝ፡ ከመዝሰ፡ ግብር፡ እንተ፡ ንሰምያ፡ ይኄይሰነ፡ ንሖር፡ ውስተ፡ ገዳምነ፡ ወንሙት፡ ከመ፡ አበወ[1191][፡] ቅዱሳን፡፡ ወአኃዊነሂ፡ ገብርዎ፡ ቅድመ[፡] ይእዜ፡፡ ወዝኩሂ፡ አቡነ፡ ሊቀ፡ ማኅበር፡ አባሐነ[1192]፡ በእንተዝ፡፡ ወይእዜኒ፡ ይኄይሰነ፡ መዊት፡ በጎ(f. 55r[a])ዲገ፡ እክል፡ ወማይ፡ ምስለ፡ ዓቂበ፡ ሥርዓተነ፡፡ እበለዐ[1193]፡ እክል፡ ምስለ፡ ጎዲገ፡ ሥርዓትነ፡፡

[212] ወዓዲ፡ ይቤሉ፡ ቅድመ፡ ዝኒ፡ ንግበር፡ ምህልለ[1194]፡ ወጸም፡ ኀቡረ፡ ዅልነ፡ እለ፡ ሀለውነ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ወሚአነ፡ ውስተ፡ ገዳም፡፡ ከመ፡ ያርእየነ፡ ፍነዌ[1195]፡ አሐተ፡ ከመ፡ ያርኁ፡ አንቀጸ፡ ስምዕ፡ ወያክህለነ፡ ዐዲወ፡ በዝንቱ[1196]፡ ዅነኔያት፡፡ ወከልእት[1197]፡ ከመ፡ የሀበነ፡ ክሂለ፡ ለመዊት፡ በውስተ፡ ገዳምነ፡ በጎዲገ፡ እክል፡ በሕገ፡ አበው፡ ቅዱሳን፡፡ ወኀልሲት፡ ከመ፡ ያሀበነ፡ ሀገረ፡ ለምዕራፍነ፡ ምስለ፡ ዓቂበ፡ ሥርዓትነ፡፡ ወበዝ፡ ተፈጸመት፡ ምክሮሙ፡ ለጉቡ(f. 55r[b])አን፡፡ ወአልቦ፡ ዘኢሠምረ፡ በጎቤሆሙ፡ በዝ[፡] ነገር፡፡

[1190] ይኄይሰነ

[1191] አበው

[1192] አብሐነ

[1193] ኢንበልዕ?

[1194] ምህልላ

[1195] ፍናዌ

[1196] ለዝንቱ

[1197] ወካልእት

[213] ወይቤሉ፡ ካዕበ[1198] በእንተ፡ ዝንቱኒ፡ አኮኑ፡ ብዙኃን፡ ጻድቃን፡ ቀደምት፡ ኀብርዎ፡ ለዝ፡ ወጸለዩ፡ ኀበ፡ እግዚአብሔር። ዳዊት፡ በእንተ፡ ብድብድ፡ ወሰሎሞን፡ በእንተ፡ መቅደስ። ወኤልያስ፡ በእንተ፡ ዝናም። ወሕዝቂያስ[1199] በእንተ፡ ሰናክሬም። ወ፫ደቂቅ፡ በውስተ፡ እቶን፡ እሳት። ወዳንኤል፡ በግበ፡ አናብስት። ወዕዝራኒ፡ በውስተ፡ ገዳም። ወሰብአ፡ ነነዌኒ፡ አመ፡ ርደቱ፡ እሳት። ወእግዚእነሂ፡ ይቤ፡ ለእመ፡ ኀብሩ፡ ፪ወ፫[፡] በስምየ፡ በእንተ፡ ፬ግብር፡ ህየ፡ ሀለውኩ፡ አነ፡ ማእከሌሙ። ወዓዲ፡ ይቤ፡ ⌜ወዘ፡ ፈቃድክሙ[1200]፡ ሰአለ፡ ወአነ፡ እ(f. 55v[a])ሁበክሙ። ወትነሥኡ። ወይእዜኒ፡ መኑ፡ ተአመነ፡ በእግዚአብሔር፡ ወተኀፍረ። ወመኑ፡ ጸውዖ፡ ወተጸመሞ። ወከማሁ፡ ይእዜኒ፡ ንሕነኒ፡ ለእመ፡ ተአመነ፡ በእግዚአብሔር፡ ወአልቦ፡ ዘይሰአነነ። በሐቤሁ[1201]።

[214] ወእምዝ፡ ፈነወ፡ ሎሙ፡ ለአኃውኒ፡ እለ፡ ውስተ፡ ኵርጓኔ፡ ንጉሥ፡ መጽሐፈ[1202] መልእክት፡ ምስለ፡ ቀኖነ፡ ንስሐ፡ በዘይደሉ። ወእንዘ፡ ይብሉ፡ ንሥኡአ፡ ዘንተአ፡ ከመ፡ ይኵንክሙ፡ በትረ፡ አሚን። ወእምኑፋቄ፡ ልብ፡ በውሕደተ፡ ተስፋአ። እስከ፡ ትበጽሑ፡ ኀበ፡ መሕባረ[1203]፡ አኀዊክሙአ፡ ወእመኒ፡ ሞትክሙ፡ በውስተ፡ ፍኖትአ። አው፡ ውስተ፡ ⌜ገዳም፡ አ[1204]፡ ከመ፡ ኢያስፍጥክሙ፡ ሰ(f. 55v[b])ይጠንአ[1205]፡ ወእምዝ፡ ለአክሞዎሙ[1206]። ለ፪አኃው፡ ምስለ፡ ውእቱ፡ ክርታስ።

1198 ካዕበ

1199 ወሕዝቅያስ

1200 ወዘፈቃድክሙ

1201 በኀቤሁ

1202 መጽሐፈ

1203 ማኀበረ

1204 ገዳምአ

1205 ሰይጣንአ

1206 ለአክዎሙ

[215] ወከመዝ፡ ውእቱ፡ ጸመ፡ ምህልላሆሙ፡ ለጉቡአን፡ ሰለሠ[1207]፡ መዋዕለ፡ ወሠለሠ[1208]፡ ለያልየ፡፡ ዘእንበለ፡ ንዒመ[1209]፡ እክል፡ ወማይ፡ በከመ[1210]፡ ሰብአ፡ ነነዌ፡፡ ወእምዝ፡ በረቡዕ፡ መዋዕል፡ በጥዒም፡ መጠነ፡ ራብዕታ፡ ለአሐቲ፡ ጎብስት፡ ወይእቲኒ፡ ኢኮነት፡ እክለ፡ በሕቲታ[1211]፡ እሱስ፡ ወይእቲ፡ እንተ፡ ትሰመይ፡ እንስት፡፡ ወበዝ፡ ፈጸሙ፡ ከመ፡ ይግበሩ፡ ዘንተ፡ ምህልላ፡ ጸም፡ ስቡዐ፡ መዋዕለ፡ በጸህቅ[1212]፡ ሠናይ፡ ወተከፈለ፡ ለጎበ፡ ክፍል፡፡ ወመነኮሳይታትሂ፡ ከመሁ[1213]፡ ወኮነ፡ (f. 56r[a]) ኖልቆሙ[1214]፡ ፱ወ፱[፡] ለቅዱስን[1215]፡ ፦ወመነኮሳይታት፡ ሂ[1216]፡ ፷ወ፷[፡፡]

[216] ወእምዝ፡ አመ፡ ፬ለጸጉሜን[1217]፡ ወፅኡ፡ ገደመ[1218]፡ ሐቅለ፡ በ፫ገጽ፡ ከመ፡ ይፈጽሙ[1219]፡ ብፅየሙ፡ በህየ፡ ወበሰኒታሁ[1220]፡ ተፈልጠ፡ ፭እኖ[1221]፡፡ እምኔሆሙ፡

[1207] ሠለሰ

[1208] ወሠለሰ

[1209] ጥዒመ

[1210] ከመ

[1211] በሕቲታ

[1212] በጸህቅ

[1213] ከማሁ

[1214] Sic, for ጉልቆሙ

[1215] ለቅዱሳን

[1216] ወመነኮሳይታትሂ

[1217] ፬ለጸጉሜን

[1218] ገዳመ

[1219] ይፈጽሙ

[1220] ወበሳኒታሁ

[1221] ፭እጉ

በሥኢነ፡ ተዕግሶ፡ ወሖረ፡ ወእሙንቱኒ፡ ፈጺሞሙ፡ ስቡዐ፡ መዋዕለ፡ ወአ፫ለመስክረም[1222]፡ አተው[1223]፡ ውስተ፡ አብያቲሆሙ።።

[217] ወእምዝ፡ አመ፡ ፯[1224][።] ካዕበ፡ ተገብኡ፡ ወተዛያነው[1225]፡ ዘከመ፡ አፈጸሞሙ፡ እግዚአብሔር፡ ይእተ፡ ስቡዐ፡ መዋዕለ፡ በደሕና[1226]፡ ወበሰለም[1227]፡ ወተናገሩ፡ መንክራተ፡ እግዚአብሔር፡ ወአእኰትዎ፡ ኀቡረ።። ወይቤሉ፡ ከዕበ[1228]፡ ወይእዜኒ፡ ኢንሕድግ[1229]፡ ምህልለነ[1230]፡ (f. 56r[b]) ኀበ፡ እግዚአብሔር፡ እስመ፡ ያርኁ፡ ለነ፡ ዝኩ፡ አንቃጸ[1231]፡ ስምዕ፡ ዘዐጸዎ፡ ዝብእሲ፡ በወልጦ፡ ሑነኔያት።።

[218] ወእምዝ፡ ተክፍሉ[1232][።] ፬ክፍል[1233]፡ ከመ፡ ይጸልዩ፡ በተበርዮ[1234]፡ መዋዕለ፡ ፵[።።] ክፍል[1235][።] ዐሡረ፡ መዋዕለ።። ወክፍል፡ ካልእ፡ ዐሡረ፡ መዋዕለ።። ወክፍል፡ ሣልስ፡ ዐሡረ፡ መዋዕለ።። ወክፍል፡ ራብዕ፡ ዐሡረ።። መዋዕለ[።።] ወከመዝ፡ እንዘ፡ ይትበረዩ[1236]፡

[1222] ወአመ፡ ፫ለመስክረም

[1223] አተዉ

[1224] ፯[ለመስክረም]

[1225] ወተዛያነዉ

[1226] በዳጎና

[1227] ወበሰላም

[1228] ካዕበ

[1229] ኢንሕድግ

[1230] ምህልላነ

[1231] አንቀጸ

[1232] ተክፍሉ

[1233] በ፬ክፍል

[1234] በተባርዮ

[1235] ክፍል፬

[1236] ይትባረዩ

ፈጸሙ፡ ፴መዋዕለ። ወደገሙ፡ ከዕበ[1237]፡ ከመዝ፡ ፴መዋዕለ። ወበዝ፡ አርኀወ፡ እግዚአብሔር፡ እሎን፡ ፬አንቀጽ፡ እንተ፡ ሐለዩ[1238]፡ ወኢ.ያሕጥኦሙ[1239]፡ እምዘ፡ ፈቀዱ። ወፈጸሙ፡ በውእቱ፡ ዘመን፡ ምስለ፡ ዐቂበ፡ ሥርዓቶሙ፡ በገድል፡ መንፈሳዊ[1240]፡ (f. 56v[a]) በሕገ፡ አበው፡ እንዘ፡ ያአኵትዎ፡ ለእግዚአብሔር፡ ወያነክሩ፡ እምጠራት[1241]፡ እንተ፡ ርእዩ። በከመ፡ ከፈሎሙ፡ ጸጋ፡ ዘሕቡእ። ዘአልቦ፡ ዘያአምሮ[1242]፡ ዘእንበለ፡ ዘነሥኦ። ወበእንተ፡ ዝንቱ፡ እንዘ፡ ይትፌስሑ[1243]፡ በፍሥሐ። ወይትነሠዩ፡ በኀሜት። ወከመዝ፡ ኮነ፡ ፍጻሜሆሙ፡ ለቅዱሳን፡ ወለመነኮሳይታት[1244]። ወኖልቆሙ[1245]፡ ፷ወ፪[፡] በሰለመ[1246]፡ እግዚአብሔር፡ ጸለዎሙ፡ ወበረከተ፡ ጻማሆሙ፡ ያህለ[1247]፡ ምስሌነ፡ ወይዕቀበነ፡ ለዓለመ፡ ዓለም፡ አሜን።

[219] ወእምዝ፡ ሶበ፡ ኀለየ፡ ዝኩ፡ ቊጡዐ፡ ልብ፡ ከመ፡ ፈጸሙ፡ ያብጥል፡ ሥርዓቶሙ[1248]፡ ት(f. 56v[b])ምህርቱ፡ ለእስጢፋኖስ። ወአስርሑ፡ ልልቦ[1249]፡

[1237] ካዕበ

[1238] ኀለዩ

[1239] ወኢ.ያኀጥኦሙ

[1240] መንፈሳዊ

[1241] እምስጢራት

[1242] ዘየአምሮ

[1243] ይትፌሥሑ

[1244] Sic, for ወለመነኮሳይያት

[1245] Sic, for ወኀልቆሙ

[1246] በሰላመ

[1247] የህሉ

[1248] ሥርዓተ

[1249] ልቦ

በአስተደልዎ[1250]፡ ኵነኔያት፡ ከመ፡ ያስሕት፡ በአፍርሆ፡ አግብርተ፡ እግዚአብሔር፡ እስመ፡ ኢያአምር፡ ከመ፡ ዐቃቢሆሙ፡ ውእቱ፡ እግዚአብሔር። በከመ፡ ጽሑፍ፡ ዘይብል፡ ናሁ፡ ኢይነውም፡ ወኢይቅስ፡ ዘየዐቅቦሙ፡ ለእስራኤል። ወጥቀ፡ ስርሐ[1251]፡ በጎሢሥ፡ ኪያሆሙ፡ እምሀር[1252]፡ ለሀገር።

[220] ወእምዝ፡ ሶበ፡ ስእነ፡ ፈነወ፡ መለእክተ[1253]፡ ውስተ፡ ብሔረ፡ በሊ፡ እንተ፡ ይእቲ፡ ጐስዓሮ፡ ጎበ፡ ደብር፡ እንተ፡ ጊዛባ፡ ጎበ፡ ሀለው[1254]፡ ቅዱሳን፡ እለ፡ (f. 57r[a]) መ·ቁሐን፡ ቀደሚ[1255]፡ በትእዘዘ[1256]፡ አቡሁ፡ ውስተ፡ እደ፡ አረሚ። ወተፈኒዎሙ፡ እመንቱ፡ ለእክን[1257]፡ እምጎበ፡ ንጉሥ፡ በጽሑ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ወነገርዎ፡ ለስዩመ[1258]፡ ጐስዓሮ፡ ከመ፡ ይፈኑ[1259]፡ ቅዱሰን[1260]፡ እለ፡ መ·ቁሐን፡ ሀየ። ወወሀቦሙ፡ ዝኩ፡ ስዩመ፡ ጉስዓሮ፡ ለቅዱሳን[፡] ከመ፡ ይቤ፡ ንጉሥ። ወአውረድዎሙ፡ እምደብር፡ አመ፡ ፴ለመጋቢት። ፷ዓመት፡ ወአውራኅ፡ ወሐሙስ፡ መዋዕል፡ እምአመ፡ አዕረግዎሙ፡ ውስተ፡ ይእቲ፡ ደብር። ወወሰድዎሙ፡ በጉጉአ፡ ወአብጽሕዎሙ[1261]፡ ውስተ፡ ጉርጓኔ[1262]፡

[1250] በአስተዳልዎ

[1251] ሰርሐ

[1252] እምሀገር

[1253] መልእክተ

[1254] ሀለዉ

[1255] ቀዳሚ

[1256] በትእዛዘ

[1257] ላእካን

[1258] ለሥዩመ

[1259] ይፈኑ

[1260] ቅዱሳነ

[1261] ወአብጽሕዎሙ

[1262] ኵርጓኔ

ንጉሥ፡ አመ፡ ፲ወ፫ለወርኀ፡ ሚ(f. 57r^b)ያዚያ፡፡ ወእንዘ፡ ሀሎ፡ ንጉሥ፡ ውስተ፡ ኮከቤ፡ እንተ፡ ይእቲ፡ ሀገር፡ አዓላመሌ፡፡

[221] ወሀለው[1263]፡ ህየ፡ ምለ[1264]፡ ቅዱሳን፡ ዝኩ፡ እኖ[1265]፡ ዘጽኑዕ፡ በሃይማኖቱ፡ ዘዘከርነ፡ ግብሮ፡ ቀዳሚ፡ ዘስሙ፡ ጳውሎስ[1266]፡፡ ወዝኩኒ፡ እኅ፡ መስተዓግሥ፡ በኵሉ፡ እንተ፡ በጽሐ፡ ዘስሙ፡ ዛአዶናይ[1267]፡፡ ወኮኑ፡ ⸢ወይምዕድዎ፡ ሙ.[1268]፡ ለአኃው፡፡ ወዝኩኒ፡ እኖ[1269]፡ እንዘ፡ ይብል፡ ኦ[፡] አኃውየ፡ ኢትፍርሁ፡ ወኢደንግፅክሙ፡ ልብክሙ፡ እምዝኑነይቲሁ፡ ለዝ[፡] ብእሲ፡ ወኢይደቅ፡ ልብክሙ፡ እመልዕልት፡ ኀበ፡ መትሕት፡፡ እስመ፡ ንብረቱ፡ ለዝ፡ ዓለም፡ ከመ፡ ጽጌ፡ ይትነገፍ፡ ወ(f. 57v^a)ከመ፡ ጽለሎት[1270]፡ የኀልፍ፡ ወአንትሙኒ፡ ተዘከሩ፡ ጸማክሙ[1271]፡ እንተ[፡] ቃደሚ[1272]፡ ወኢትሕጐሉ፡ ዘገብርክሙ[1273]፡፡ ወነዋ፡ በጽሐ፡ መእረረ[1274]፡ ጻማክሙ፡ ወፍጻሜ፡ ገድልክሙ[፡፡] አእምሩ፡ ወለብው[1275]፡ ይእዜ፡ ለእመ፡ ኢተዋከፍክሙ[1276]፡ ሥቃያተ፡ በስጋ[1277]፡ ኢትክለ፡

[1263] ወሀለሙ

[1264] ምስለ

[1265] እኁኑ

[1266] ጳውሎስ

[1267] ዘአዶናይ

[1268] ይምዕድዎሙ

[1269] እኁኑ

[1270] ጽላሎት

[1271] ጻማክሙ

[1272] ቀዳሚ

[1273] ዘገበርክሙ

[1274] ማእረረ

[1275] ወለብዉ

[1276] ኢተወከፍክሙ

ነሚአ፡ ጸጋ። እንዘ፡ ትዜክሩ፡ ዘይቤ፡ ከመ፡ ፦አልቦ፡ አ[1278]፡ ዘይነሥእአ፡ አክሊልአ። ወበእንቲኣየኒ፡ ለእመ፡ ይቤለክሙ፡ ጳውሎስ[1279]፡ ከመዝ፡ ኮነ፡ ወገብአ፡ ድኅሪተ፡ እምፍርሀተ፡ ዙኒኔ፡ ኢትእመኑ። ወይእዜኒ፡ እስመ፡ በዕለተ፡ ፦ሐሙ፡ ስ[1280]፡ የበጽሑነ[1281]፡ ወይእተ፡ ዕለተ፡ እግዚአብሔ(f. 57v[b])ር፡ ይግበር፡ ሊተ፡ ወያዕርፍኒ[1282]፡ እምጸማያ[1283]፡ ዘንተኒ፡ ወባዕደኒ፡ ነገሮሙ፡ ለኢኃው፡ ወአለበዎሙ።

[222] ወእምዝ፡ ነገሮዎ[1284]፡ ለንጉሥ፡ ከመ፡ አብጽሕዎሙ፡ ለቅዱሳን፡ ወይቤ፡ ዓዲ፡ ከመ፡ ያብእዎሙ፡ በጕጕአ። ወወፅኡ፡ ለእከን[1285]፡ ወአጕጕእዎሙ፡ ከመ፡ ይበኡ[1286]፡ ፍጡነ፡ ወሥእነ[1287]፡ ውእቱ፡ እኖ[1288]፡ ሐዊረ፡ እምድከመ[1289]፡ ፍኖት፡ ወጻዊሮሙ[1290]፡ እሙንቱ፡ ላእካን፡ አብእዎ፡ እንተ፡ በሕቲቱ[1291]። ወካልእኒ፡ እኖ[1292]፡ ተለዎ፡ እንተ፡

[1277] በሥጋ

[1278] አልቦአ

[1279] ጳውሎስ

[1280] ኀሙስ

[1281] ያበጽሑነ

[1282] ወያዕርፈኒ

[1283] እምጸማየ

[1284] ነገርዎ

[1285] ላእካን

[1286] ይባኡ

[1287] ወስእነ

[1288] እጕ

[1289] እምድካመ

[1290] ወጻዊሮሙ

[1291] ባሕቲቱ

[1292] እጕ

ድኅሬሁ፡ ገብረ፡ ማርያም፡ ወአቀምዎሙ፡ ለክልኤሆሙ፡ ቅድሜሁ፡፡ ወይቤልዎሙ፡ ከመ፡ ይስግዱ፡ ለንጉሥ፡ ወከመ፡ ይጽር(f. 58r[a])ፉ፡ ስመ፡ መምህሮሙ፡፡ ወይቤ፡ ዝኩ፡ እኖ[1293]፡ ዘስሙ፡ ጳውሎስ[1294]፡ ዘንተሰ፡ ኢትሕስሱ[1295]፡ ወኢትረክቡ፡ በኀቤነ፡፡ ወእምዝ፡ አዘዘ፡ ዝኩ፡ ቍጡዐ፡ ልብ፡ ይስጥጡ፡ አስኬማ፡ ልብሰቶሙ[፡፡] ወወደዩ፡ ቅንዋተ፡ ኀጺን፡ ውስተ፡ አእናፊሆሙ፡፡ ወበመባርህተ፡ ስምዕ፡ ያውዕዩ፡ መጽእሎሙ፡ ወሐጽኖሙ፡ እስከ፡ ይነድድ፡፡ ወገብሩ፡ ሐራ፡ በከመ፡ አዛዞሙ[1296]፡ ወፈጸሙ፡ በህየ፡ ክልኤሆሙ፡፡

[223] ወይቤ፡ ካዕበ[1297]፡ ከመ፡ ያብኡ፡ ቃስውስተ[1298]፡ ወእምዐበይቶሙ፡ ለቅዱሳን፡፡ ወአብኡ፡ ሎቱ፡ በከመ፡ ይቤ፡፡ ወእምዝ፡ (f. 58r[b])ይቤሎ፡ ንጉሥ፡ ለዝኩ፡ እኖ[1299]፡ ዘስሙ፡ ዘአዶናይ፡ መኑ፡ መምህርከ፡፡ ወይቤ፡ ዝኩ፡ እኖ[1300]፡ መምህርየሰ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡ ወይቤ፡ ንጉሥ፡ እምድኅረ፡ እሉሰ፡፡ ወይቤ፡ ውእቱ፡ እኖ[1301]፡ ወእምድኅረ፡ እሉኒ፡ ነቢያት፡ ወሐዋርያት፡፡ ወይቤ፡ ንጉሥ፡ እምድኅረ፡ እሉኬ፡፡ ወይቤ፡ ውእቱ፡ እኖ[1302]፡ እምድኅረ[፡] እሉኒ፡ እስጢፋኖስ፡ ወአአበከረዙን[1303]፡ መምህራንየ፡ እለ፡ የቃወሙነ[1304]፡ ቅድመ፡ እግዚአብሔር፡፡ ወእምዝ፡ ይቤ፡ ንጉሥ፡

[1293] እኁ

[1294] ጳውሎስ

[1295] ኢትኅሥሡ

[1296] አዘዞሙ

[1297] ካዕበ

[1298] ቀሳውስተ

[1299] እኁ

[1300] እኁ

[1301] እኁ

[1302] እኁ

[1303] ወአበከረዙን

[1304] ያቀውሙነ

በልኬ፡ ጽረፉ[1305]፡ ዝኩ፡ አቡከ፡ ጸአሌ፡ ነቢያት፡ ወጸአሌ፡ ማርያም፡፡ ወይቤ፡ ዝኩ፡ እኖ[1306]፡ ሐሰ፡ ለሙ፡ ለብእ(f. 58v[a])ሴ፡ እግዚአብሔር፡ ዘከመ፡ ትብል፡ አንተ፡፡ አንሰ፡ ኢይጸርፍ፡ አቡየ፡ አስመ፡ ቅዱስ፡ ውእቱ፡፡

[224] ወእምዝ፡ አዘዘ፡ ንጉሥ፡ ይስጥጡ፡ አስኬማ፡ ልብሰቶ፡፡ ወይኰንንዎ፡ ፦በዘዘ፡ ዚአሁ[1307]፡ ሥቃያት፡፡ ወነሥኡ፡ ሐራ፡ አልበሲሁ[1308]፡ ወአቃምዎ[1309]፡ ዕራቆ፡ ከመ፡ እንስሰ[1310]፡፡ ወወገርዎ፡ ውስተ፡ ምድር፡፡ ወወደዩ፡ ቅንዋተ፡ ሐፂን፡ ውስተ፡ ፦አንፉ፡ ሁ[1311]፡ እምዝ፡ ሰፍሐዎ፡ ለዕለ[1312]፡ ዕዕ፡ ወአሐዝዎ፡ በክልኤሆን፡ እደዊሁ፡ ወአእጋሪሁ፡፡ ወአሕለልዎ፡ መጽእለ፡ በውእቱ፡ እሰት[1313]፡ ዘጥዋፍ፡ እስከ፡ ይነድድ፡፡ ወይቤ፡ ውእቱ፡ እኁ፡ ፦ቃዳሚሁ[1314]፡ ቃል፡ ውእቱ፡፡ ወውእቱ፡ ቃል፡ ኀበ፡ (f. 58v[b]) እግዚአብሔር፡ ውእቱ፡ ወእግዚአብሔር፡ ውእቱ፡ ቃል¬ [1315]፡፡

[225] ወይቤ፡ ከዕበ[1316]፡ ብፁዓን፡ እለ፡ ሞቱ፡ በእንተ፡ ቃለ፡ እግዚብሔር፡፡ ወሶበ፡ ሞቱ፡ እምይእዜ፡ እወ፡ ከማሁ፡ ይቤ፡ መንፈስ፡ ቅዱስ፡ ከመ፡ ያዕርፉ፡ ዓዲ፡ እምጸማሆሙ[1317]፡

[1305] ጽርፍ

[1306] እኁ

[1307] በዘዚአሁ

[1308] አልባሲሁ

[1309] ወአቀምዎ

[1310] እንስሳ

[1311] አንፉሁ

[1312] ላዕለ

[1313] እሳት

[1314] ቀዳሚሁ

[1315] ዮሐ. 1፡1

[1316] ካዕበ

[1317] እምጻማሆሙ

ወግብሮሙ፡፡ ወይተልውዎ[፡] ወይመርሐሙ፡ ኀበ፡ ነቅዐ፡ ማየ፡ ሕይወት፡፡ ወእሙንቱሰ፡ ሐራ፡ ኢያንተትጉ[1318]፡ ሣቅዮቶ[፡] ውእቱ፡ እሰት[1319]፡ ዘጠዋፍ[1320]፡ እንዘ፡ ያውዕዩ፡ መጽእሎ፡ ወሕፅኖ፡ ወሕንገዞ፡ ወጽሕሞ፡ ወይከሥቱ፡ ከናፍሪሁ፡ ወአዕይንቲሁ፡ ወይደዩ፡ ውስቴቱ፡ ውእተ፡ እሰተ[1321]፡ ዘጥዋፍ፡፡ (f. 59r[a]) ወይቤ፡ ውእቱ፡ እኅ፡ አኮኑ፡ ሀለወነ፡ እስመ፡ ኵልነ፡ ቅድመ፡ እግዚአብሔር፡ ንበጽሕ፡፡ ወወእንዘ[1322]፡ ዘንተ፡ ይብል፡ ፈጸመ፡ በለዕለ[1323]፡ እደዊሆሙ፡፡

[226] ወከማሁ፡ ካልአንሂ፡ ፪አኃው፡ ፈጸሙ፡ ምስሌሁ፡ በውእቱ፡ ኵነኔያት፡፡ ወይእቲ፡ ዕለት፡ እስመ፡ ሌሊት፡ ዓርብ፡ ይእቲ፡፡ ወኖልቆሙ[1324]፡ ላእለ[1325]፡ ፈጸሙ፡ በይእቲ፡ ሌሊት፡፡ ወከመዝ፡ ክላሌ፡ ስምዖሙ፡ አመ፡ ፵ለኄሰን[1326]፡ ወበግእዝ፡ አመ፡ ፲ወ፬ለሚያዝያ፡ በሰለመ[1327]፡ እግዚአብሔር፡ ጸሎቶሙ፡ የሀሉ፡ ምስሌነ፡ ወይዕቀበነ፡ ለዓለመ፡ ዓለም፡ አሜ(f. 59r[b])ን፡ ወአሜን፡፡

[227] ወጸቢሑ፡ ይእቲ፡ ዕለት፡ አዘዘ፡ ንጉሥ፡ ያብኡ፡ ኀቤሁ፡ እምቅዱሰን[1328]፡፡ ወሶበ፡ አብእዎሙ፡ ይቤልዎሙ፡ ከመ፡ ይስግዱ፡ ወይጽርፉ፡ ስመ፡ መምህሮሙ፡፡ ወእሙንቱኒ፡

[1318] ኢያንተጉ

[1319] እሳት

[1320] ዘጥዋፍ

[1321] እሳተ

[1322] ወእንዘ

[1323] በላዕለ

[1324] Sic, for ወኅልቆሙ

[1325] ለእለ

[1326] ፵ለኂሳን

[1327] በሰላመ

[1328] እምቅዱሳን

አበዩ፡፡ ወወእቱኒ[1329]፡ አዝዘ[1330]፡ ይኰንንዎሙ፡ በውእቶን፡ ኵነኔያት፡፡ ወዓዲ፡ ቀነውዎሙ፡ በቅንዋተ፡ ጎጺን፡ እደዊሆሙ፡ ወእገሪሆሙ፡ ወወስተ[1331]፡ አንፎሙነ[1332]፡፡ ወፈጸሙ፡ በህየ፡ ፪አኃው፡ በሰለመ[1333]፡ እግዚእ፡ ጸሎቶሙ፡ ተህለ፡ ምስሌነ፡ አሜን፡፡ ወአሜን፡፡

[228] ወይቤ፡ ከዕበ[1334]፡ እመነኮሰይታኒ[1335]፡ ከመ፡ ያብእዎን[፡፡] ወሰበ[1336]፡ አብእዎን፡ ይቤልዎን፡ ከ(f. 59v[a])መ፡ ይስግዳ፡ ወይጽርፉ[1337]፡ ስመ፡ መህሮን[1338]፡፡ ወእማንቱሂ፡ አበያሆሙ[፡፡] ወኪያሆንሂ፡ ኰነንዎን፡ በውእቶን፡ ኵነነያት[1339]፡፡ ወእንዘ፡ ያውዕይዎን፡ በውእቱ፡ እሰት[1340]፡ ዘጥዋፍ፡፡ ውስተ፡ ፍጥረቶን፡ ወአጥባቲሆን፡ ወሕፅኖን፡፡

[229] ወለአሐቲሰ፡ እምድኅረ፡ ዝንቱ፡ አርሲኖሙ፡ ገይበ፡ ብርት፡ ገልበብዋ፡ ውስተ፡ ገጸ[1341]፡፡ ወከማሁ፡ ካልእታትሂ፡ እምድኅረ፡ ዝንቱ፡ ኵነኔያት፡፡ ፩እምወዕልቱ[1342]፡ ንጉሥ፡

[1329] ወውእቱኒ

[1330] አዘዘ

[1331] ወውስተ

[1332] አንፎሙኒ

[1333] በሰላመ

[1334] ካዕበ

[1335] እመነኮሳይያት

[1336] ወሶበ

[1337] ወይጽርፉ

[1338] መምህሮን

[1339] ኵነኔያት

[1340] እሳት

[1341] ገጻ

[1342] ፩እምወዐልተ

ነሥአ፡ ጕንደ፡ ወወገረ፡ ለዕሌሃ[1343]፡ ወፈጸመት፡ በህየ፡፡ ወከማሁ፡ ሣልሲትኒ፡ ፈጸመት፡፡ ምስሌሆን፡፡ በውእቶን፡ ኵነኔያት፡ በሰላ(f. 59v[b])መ፡ እግዚእ፡፡ ጸሎቶን፡ የሀሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለምዓም፡ አሜን፡፡

[230] ወለእለኒ፡ ተርፉ፡ ወሶበ፡ መስየ፡ አዘዘ፡ ⸢ያብእዎ፡ ሙ[1344]፡ ውስተ፡ መግርዳ፡፡ ወከማሁ፡ ኢየሀብዎሙ፡ እክለ፡ ወማየ፡ ወዓዐውዎሙ[1345]፡ በከመ፡ ይቤ[፡፡] ወነበሩ፡ ህየ፡ ሰዱሰ፡ መዋዕለ፡ እንዘ፡ አልቦ፡ ዘይሁብዎሙ፡ ወኢምንትኒ፡፡

[231] ወእምዝ፡ አመ፡ ሰዱስ፡ መዋዕል፡ አዘዘ፡ ንጉሥ፡ ያብእዎን፡ ወአብእዎን፡ በከመ፡ ይቤ፡፡ ወይቤልዎን፡ በከመ፡ ይሥግዳ፡ ለንጉሥ፡ ወይጽርፉ[1346]፡ ስመ፡ መምህሮን፡፡ (f. 60r[a]) ወእማንቱሂ፡ አበያሆሙ፡፡ ወሶቤሃ፡ አዘዘ፡ ይስጥጡ፡ አስካማ[1347]፡ ልብሰቶን፡ ወያቅምዎን፡ ዕራቃኒሆሙ፡ ከመ፡ እንስሳ፡፡ ወሐራኒ፡ ገብሩ፡ ከማሁ፡ ወአዘዘ፡ ይወልጥ[1348]፡ ኵነኔያተ፡ ⸢ዘዘ፡ ዚአሁ[1349]፡፡ ወአምጽኡ፡ ዐራተ፡ ኀሢን፡ ዘርሱን፡ በእሳት፡፡ ወለአሐቲ፡ መነኮሰይት[1350]፡ አስከብዋ፡ በደቤሁ[1351]፡፡ ወአምጽኡ፡ ፍሕመ፡ በጸሐለ[1352]፡ ብርት፡ ወረመጽዎን፡ ለእራሐ፡፡ ወሶበ፡ ሐመት፡ ከልሐት፡ እንዘ፡ ትብል፡ አምላከ፡ እስጢፋኖስ፡ ርድአኒ፡፡ ወይቤ፡ ንጉሥ፡ እስኩቴ፡ ይርዳእኪ፡፡ ወዓዲ፡ አዘዘ፡ ይሰጽርዎን[1353]፡ (f. 60r[b])

[1343] ላዕሌሃ

[1344] ያብእዎሙ

[1345] ወአብእዎሙ

[1346] ወይጽርፉ

[1347] አስኬማ

[1348] ይዌልጥ

[1349] ዘዘዚአሁ

[1350] መነኮሳዪት

[1351] በዲቤሁ

[1352] በጻሕለ

[1353] ይሠጽርዎን

በመለዔ[1354]፡ ለአዛብዓሃ[1355]፡ ወያውዕይዎን፡ በእሰት[1356]፡ ዘጥዋፍ፡ እስከ፡ ይነድድ፡፡ ወፈጸመት፡ በህየ፡ በውእቶን፡ ኵነኔያት፡፡

[232] ወከማሁ፡ ለካልእታሂ፡ አውዐዩ፡ ኣጥባቲሃ፡ በእሰት[1357]፡፡ ዘጥዋፍ፡ ወሰጻርዎ[1358]፡ በመላዔ፡፡ ወአውዐይዎ[1359]፡ ካዕበ፡ እስከ፡ ይነድድ፡፡ ወይእቲኒ፡ ፈጸመት፡ በውእቱ፡ ኵነኔ፡፡ ወከማሁ፡ ለ፫ኒ፡ አውዐዩ፡ አጥባቲሆን፡፡ በእሳት፡ ዘጥዋፍ፡፡ ወእማንቱኒ፡ ፈጸመ[1360]፡ በውእቱ፡ ኵነኔ፡፡ ወኖልቆን[1361]፡ ለእለ፡ ፈጸማ፡ በይእቲ፡ ዕለት፡ ፭መነኮሰይታት[1362]፡፡ ወኮነ፡ ክላሌ፡ ስምዖን፡ አመ፡ ፲ወ፰[፡] ለዝ፡ ወርኀ፡ (f. 60v[a]) በሰላመ፡ እግዚእ፡፡ ጸሎቶ[፡][1363] ወበረከተ፡ ጸማሆን[1364]፡ የሀሉ፡ ምስሌነ፡ ወይዕቀበነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡ ወእለኒ፡ ተርፉ፡ አዘዘ፡ ይዝርዎሙ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ዳሞት፡፡

[233] ወእምዝ፡ ካዕበ፡ ሶበ፡ ሰምዑ፡ ቅዱሳን፡ ማኅበረ፡ አኀው፡ እለ፡ ውስተ፡ እብሶ፡፡ ከመ፡ ፈጸሙ፡ አኀዊሆሙ፡ በኵርኃኔሁ፡ ለንጉሥ፡ በውእቶን፡ ኵነኔያት፡ አኵትዎ[1365]፡

[1354] በመላዔ

[1355] ለአዛብዒሆን

[1356] በእሳት

[1357] በእሳት

[1358] ወሠጸርዋ

[1359] ወአውዐይዋ

[1360] ፈጸማ

[1361] Sic, for ወኖልቆን

[1362] ፭መነኮሳይያት

[1363] ጸሎቶን

[1364] ጻማሆን

[1365] አእኩትዎ

ለእግዚብሔር፡ ደግመ[1366]፡ በእንተ፡ ዘኢገብአት፡ ስእለቶሙ፡ ዕራቃ። ወእሙንቱሰ፡ ኢነደጉ፡ ዘንተ፡ ምህ(f. 60v[b])ለላሆሙ፡ በተባርዮ፡ እስከ፡ ትመልእ፡ መዋዕለ፡ ዓመት።

[234] ወእምዝ፡ በውእቱ፡ ክምረት፡ ፈነወ፡ ንጉሥ፡ ሐራሁ፡ ውስ[ተ]፡ ይእቲ፡ ሀገር፡ ምድረ፡ ፀጋም፡ ከመ፡ ይጽብእዋ። ወቅዱሳንሂ፡ ተበህለ፡ ምንተ፡ እንከ፡ ንገብር፡ ይእዜ[።] ነዋ፡ እምየማንሂ፡ ወእምፀጋምነሃ። ኮነ፡ ጽበተ፡ ብሔር፡ እስመ፡ ፈነወ፡ ንጉሥ፡ ሐራሁ። ወይቤሉ፡ ንዑ፡ ንጻእ፡ ውስተ፡ ገዳምነ፡ አኮኑ፡ ሀለወነ፡ አንቀጽ፡ እስመ፡ ዘወሀበነ፡ እግዚአብሔር። በምስጢር፡ ዘገቡ(f. 61r[a])እ። እመነፍቃን[1367]።

[235] ወእምዝ፡ ወጽኡ፡ ውስተ፡ ገደመ[1368]፡ ዘርሕቅት፡ እምኔሆሙ፡ ወረከቡ፡ እምኔሆሙ፡ በህየ፡ በዓት፡ በገበ፡ ሙረወደ[1369]፡ ፈለግ፡ ዘስፍሐ፡ ፭በእመት፡ ወራሐቡ[1370]፡ ፷ወ፪[።] ወቦኡ፡ ውስቴታ፡ በገዲግ፡ እክል፡ ወማይ፡ እንዘ፡ ትውሕዝ፡ ቅድሜሆሙ። ወእሙንቱሰ፡ እንዘ፡ ይትዔገሡ፡ ወእመኒ፡ ያለጽቁ፡ ለፈጽሞ። በ[1371][፡] እምኔሆሙ፡ ዘያነብቡ፡ እምቃሊ[1372]። መጸሕፍት[1373]። ወቦ፡ እምኔሆሙ፡ እለ፡ ይትነገሩ[1374]፡ ምሥጢራተ፡ እንተ፡ ርእዩ፡ እንዘ፡ ያነክሩ፡ ወቦ፡ እምኔሆሙ፡ እላ[1375]፡ (f. 61r[b]) ያነክሩ፡ ሶበ፡ ይሬእዩ፡

1366 ዳግመ

1367 እመናፍቃን

1368 ገዳም

1369 ሙራደ

1370 ወራሕቡ

1371 ቦ

1372 እምቃለ

1373 መጻሕፍት

1374 ይትናገሩ

1375 እለ

መላእክተ፡ እንዘ፡ ያአውድዎ[1376]፡ ለውእቱ፡ በዓት፡፡ ወቦ፡ እምኔሆሙ፡ እንዘ፡ ይትነዘዙ[1377]፡ እምኀበ፡ መላእክት፡ በቃለ፡ ምዕዳን፡፡

[236] ወከመዝ፡ ኮነ፡ ፍጻሜሆሙ፡ ለእሙንቱ፡ ቅዱሳን፡ ወመነኮሰይታት[1378]፡፡ ወኖልቆሙ[1379]፡ ፴ወ፫፡፡ ወእንተ፡ ፬ገጽ፡ ዝውእበዓት[1380]፡ አስከብዎሙ፡ ህየ፡፡ ወኀተምዋ፡ አኃው፡ ለይእቲ፡ አፈ፡ በዓት፡ በእብን፡፡ ወእለኒ[1381]፡ ሐሩ፡ ውስተ፡ ይእቲ፡ በዓት፡ እለ፡ ፈጸሙ፡ በውስተ፡ አብያቲሆሙ፡ በውእቱ፡ ገድል፡ ወኖልቆሙ[1382]፡ ፲[፡] በሰላመ፡ እግዚአሔር፡፡ ጸለዎሙ፡ ወበረከቶሙ፡ ወዕሤት፡ (f. 61v[a]) ጸግሆሙ[1383]፡ ተሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜ[1384]፡ ወአሜን፡ ወአሜን፡፡

[1376] የአውድዎ

[1377] ይትናዘዙ

[1378] Sic, for ወመነኮሳይያት

[1379] Sic, for ወኀልቆሙ

[1380] ውስተ፡ ዝንቱ፡ በዓት?

[1381] ወእለኒ

[1382] Sic, for ወኀልቆሙ

[1383] ጸግሆሙ

[1384] አሜን

§2 [237] (f. 62r[a]) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡ አሐዱ፡ አምላክ፡፡ ንወጥን[1385]፡ ዝንቱ፡ መጽሐፍ፡ ክቡር፡ ዘእስትጉቡእ፡ እምኵሉ፡ ዜና፡ ዝክሮሙ፡ ለጻድቃን፡፡ እለ፡ ዐርገ፡ ጽንሐሐ፡ መሥዋዕቶሙ[፡] ቅመ[1386]፡ እግዚአብሔር፡ በከመ፡ ዐርገ፡ ቊርባነ፡ አቤል፡ ዝውእቱ፡ ተቀትለ፡ በእደ፡ ቃየል[1387]፡ ንስአሎኬ፡ ለእግዚአብሔር፡ ከመ፡ የሀበነ፡ ቃለ፡ (f. 62r[b]) ለተናግሮ፡፡ ወዘንዜኑ፡ እምዜና፡ ገድሉ፡ ወስነ፡ ጊሩቱ፡ ለአብ፡ ብፁዕ፡ አቡነ፡ በርተሎሜዎስ፡ መምህረ፡ ንጽሕ፡፡ ወትሩፌ፡ ምግበር[1388]፡፡ ወለበቄ[1389]፡ ነገር፡ እንዘ፡ እግዚእ፡ ይረድእ፡ ወቃሎ፡ ያፀንዕ፡ በተአምር፡ ዘይተሉ፡ አሜን፡፡

[238] ንንግርኬ፡ ዘከመ፡ ነበረ፡ ቃዳሚ[1390]፡ ⸢ዘበ፡ ገድል[1391]፡ ፍድፋድ፡፡ እንዘ፡ ይስእሎ፡ ለእግዚአብሔር፡፡ እንዘ፡ ይፀሊ[1392]፡ ውስተ፡ ማይ፡፡ ወይለብስ፡ ልብሰ፡ ኃጢን፡ እንዘ፡ ያሐምማ፡ (f. 62v[a]) ሥጋሁ፡ እንዘ፡ ይስእል፡ ወይብል፡ ክፍለኒ፡ እግዚኦ፡ ፩ዘይከውነኒ፡ መርሐ፡ ለፈቃደ፡ ዚአከ፡ ዝውእቱ፡ ካህን፡ ጸያሔ፡ ፍኖትከ፡ ዘሰመይኮ፡ መልአከ፡ ወትቤ፡ እፈኑ፡ መልአኪየ፡ ቅድመ፡ ገጽከ፡ ወሊተኒ፡ ሀበኒ፡ ኪያሁ፡ ከመ፡ ይርድአኒ፡ በሐይልከ፡፡ እስመ፡ አልቦ፡ ዘይክል፡ ሐዲወ፡ ዘእንበለ፡ ይርድኦ፡ ከልኡ[1393]፡፡

1385 ንዌጥን

1386 ቅድመ

1387 ቃየል [N.B. The Gəʿəz bible has a tradition of writing ቃየል for ቃየን. But in the Amhari bible it is written as ቃየን. See Gen. 4:1-17]

1388 ምግባር

1389 ወለባቄ

1390 ቀዳሚ

1391 ዘበገድል

1392 ይጼሊ

1393 ካልኡ

[239] እስመ፡ ይብል፡ ነቢይ፡ ይሄይሱ፡ ፪[፡] እም፩[፡] እለ፡ ዐስበ፡ ሠናየ፡ ፍጻሜሆሙ፡፡ ለእመ፡ ወድቅ[1394]፡ ፩[፡] ያነሥኦ፡ ካልኡ፡ ወፀሰ፡ ለእመ፡ ወድቀ፡ አልቦ፡ ዘየነሥአ[1395]፡፡ ወጸውሎስኒ[1396]፡ ይብል፡ እስመ፡ በነ[1397]፡ መዝገበ፡ (f. 62v[b]) በንዋየ፡ ልሕዅት፡፡

[240] ወካዕበ፡ ይብል፡ ብክኑ፡ ዘኢነሣእከ፡ እምከልእከ[1398]፡፡ ወይብል፡ ዘንተ፡ ዅሎ፡ ዕለተ፡ እስመ፡ ያአምር[1399]፡ ዘጽሑፍ፡ ዝውእቱ፡ ዘይብል፡ ኢትፃኡ፡ እምቃለ፡ መጸሕፍት[1400]፡፡ ወበእንተዝ፡ መፍትው፡ ከመ፡ ንንግር፡ ሕዳጠ[1401]፡ ዘንክል፡ አእምሮ፡ በዘርኢነ፡ በአዕይንቲነ፡ ወበዘሰመዕነ[1402]፡ በእዘኒነ፡ እንዘ፡ ይትሐሰው[1403]፡ ቃለ፡ አበው፡ ዘከመ፡ ረከበ፡ ዘነሠሠ፡ ዘተመነየ[1404]፡ በልቡ፡፡

[241] በከመ፡ ይቤ፡ ነቢይ፡ ከመ፡ ተህበኒ፡ ትምኒትየ[1405]፡ ዅሎ፡ አሚረ፡፡ ወካልእ፡ ይብል፡ ኀሡ፡ ወትረክ(f. 63r[a])ቡ[፡] ሰአለ፡ ወይትወሀበክሙ፡ እስመ፡ ዅሉ፡ ዘሰአለ፡ ይነሥእ፡ ወዘኀሠሠ፡ ይረክብ፡፡ ወዘኒ[፡] ረከበ፡ ዘከመ፡ ኀሠሠ፡ ብእሲ፡ ፍጹም፡

1394 ወድቀ

1395 ዘያነሥኦ

1396 ወጳውሎስኒ

1397 ብነ

1398 እምካልእከ

1399 Cf. KWK የአምር

1400 መጻሕፍት

1401 ኀዳጠ

1402 ወበዘሰማዕነ

1403 ኢይትሔሰው?

1404 ወዘተመነየ

1405 ተምኔትየ

ብጹሐ[1406]፡ አምጠን[1407]፡ በዐቅሙ፡ ለክርስቶስ፡፡ ማኅቶት፡ ዘኢይጸልም፡ ወብርሃን፡ ዘኢይዔምን፡ ዘንቡር፡ መልእልተ፡ ደብር፡ ዘኢከድኖ[1408]፡ አክፋር፡፡

[242] ዝውእቱ፡ አቡነ፡ እስጢፋኖስ፡ ባሕርይ[1409]፡ ዕንቁ፡ ክቡር፡ ዘስርግው፡ በኵለ፡ ስነ፡ ምግር[1410]፡፡ ዘሐነጸ፡ ቤቶ፡ ዲበ፡ ኰኵሕ፡፡ ከሀን[1411]፡ ⸢ዘበ፡ አማናዊ[1412]፡ ዘያወጽእ፡ እመዝገበ፡ ልቡ፡ ኀዲሰ[1413]፡ ወብሉየ፡ ከመ፡ ይኩን፡ ሲሳየ፡ ለእለ፡ ይመጽኡ፡ (f. 63r^{b}) ኡኀቤሁ[1414]፡፡ በከመ፡ ይቤ፡ ነቢይ፡ ብእሲ፡ ዘይነብር፡ ውስተ፡ ጽኑዕ፡ በዐተ፡ ኰኵሕ፡፡ ወይትወሀቦ፡ እክለሂ፡ ወማይሂ፡ በጽድቅ፡፡ ወረኪቦቱሰ፡ ከመዝ፡ ውእቱ፡፡ እስመ፡ ዝሰ፡ አቡነ፡ በርተሎሜዎስ፡ ክቡር፡ ውእቱ፡ በኀበ፡ ነገሥት፡ ወመኳንንት፡፡ ወንግሥታትሂ፡ ያአምራሁ[1415]፡፡ ወመነኮሳትሂ፡ ይፈርህዎ፡ ወያከብርዎ፡ እስመ፡ ይትሌል[1416]፡ እምነ፡ ኵሎሙ፡፡፡

[243] ወሶበ፡ ተገብኡ[1417]፡ ወአንገለጉ፡ ለዕለ[1418]፡ ዝኩ፡ ብፁዕ፡ እስጢፋኖስ፡ ለይትቃረንዋ፡ ለፍኖተ፡ ዚአሁ፡ ከመ፡ ኢትኵኖሙ፡ ዘለፈተ[1419]፡ ለምግባራቲሆሙ፡፡፡

[1406] ብዙኀ

[1407] አምጣነ

[1408] ዘኢይከድኖ

[1409] ባሕርየ

[1410] ምግባር

[1411] ካህን

[1412] ዘበአማናዊ

[1413] ሐዲሰ

[1414] ኀቤሁ

[1415] Cf. KWK የአምራሁ

[1416] ይትሌዐል

[1417] ተጋብኡ

[1418] ላዕለ

እስመ፡ ትለስሕ፡ ምክሮሙ፡ በምግ(f. 63v[a])ባረ፡ ዚአሁ፡ እስመ፡ ለዐይነ፡ ሰብእ፡ ይገብሩ፡ ወአኮ፡ ዘይብጽሑ[1420]፡ እስመ[1421]፡ ፍጽሜ[1422]።።

[244] ወእቱሰ[1423]፡ ተንሥአ፡ ወቆመ፡ መልዕልተ፡ ኵሉ፡ ኀይለ፡ ነገር፡ ወበእንተዝ፡ ፈርሁ፡ ወአኀዘሙ፡ ምማዔ።። ወነደ፡ ልቦሙ፡ በቅንአት፡ ወጸሐፉ፡ መጽሐፈ፡ ሕብል[1424]፡ እንተ፡ ትብል፡ መጽሐፈ፡ ብርሃን፡ ወመጽሐፈ፡ ጽልመት።። ወተርጕሙ፡ ኪያሃ፡ እንዘ፡ ይብሉ፡ መጽሐፈ፡ ጽልመት፡ ዘትቤ፡ እስጢፋኖስሃ፡ ውእቱ፡ ዘተጸጸሰ፡ በኢትዮጵያ።። ወመጽሐፈ፡ ብርሃን፡ ዘንቤ፡ አንተ፡ ውእቱ፡ ዘነገሥከ፡ ለነ፡ ከመ፡ ትግበር፡ ኵሎ፡ ፈቃደ፡ ዚአነ፡ እ(f. 63v[b])ስመ፡ መምህራኒነ፡ ወአቅርንተ፡ ምሥዋዒነ፡ አንትሙ።። ወወደስዎ፡ በዝ፡ ስብሐት[1425]፡ ከንቱ፡ ፡በዘ፡ ኢይሰምር[1426]፡ እግዚአብሔር፡ ቦሙ።። ወጸሐፉ፡ ዘንተ፡ ኵሎ፡ ወዘይመስሎ።።

[245] ወይቤልዎ፡ ለአቡነ፡ በርተሎሜዎስ፡ ኦ[፡] ኣባ፡ እስመ፡ ኪያከ፡ አዕበየ፡ እግዚአብሔር፡ እምኔነ፡ በምክርሂ፡ ወበጥበብሂ።። ወኪያከ፡ ያአምሩ[1427]፡ ወይፈርሁ፡ ነገሥት።። ወአብጽሐ፡ ለዛቲ፡ መልእክተ፡ ቃልነ፡ ወንሕነሂ፡ ንገብር፡ ኵሎ፡ ፈቃድከ፡ ወንሁብ፡ ስንቀ፡ ለፍኖትከ፡ ወንትጌበር፡ ለከ፡ ተግባረ፡ ምድርከ።። ወ(f. 64r[a])ኦሆ፡ በለነ፡ ወኢታስተጋፍረነ፡ እስመ፡ ተንሥአ፡ ብነ፡ ዝቱ[1428]፡ ብእሲ፡ እስጢፋኖስ፡ እንዘ፡ ይዘልፈነ፡

[1419] ዘላፊተ

[1420] ዘይበጽሑ

[1421] እስከ?

[1422] ፍጻሜ?

[1423] ውእቱሰ

[1424] ሐብል?

[1425] ስብሐተ

[1426] በዘኢይሰምር

[1427] Cf. KWK የአምሩ

[1428] ዝንቱ

በኵሉ። ወበእንሰ[1429]፡ ዘይቤሉ፡ ኪያከ፡ አዕበየ፡ እግዚአብሔር፡ አኮ፡ እምልቦሙ፡ እለ፡ ተነበዩ፡ እስመ፡ አዕበዮ፡ እግዚአብሔር፡ እምኔሆሙ፡ ከመ፡ ይርከብ፡ ስእለቶ፡ ዘተመነየ፡ ወበእንተዝ፡ ተነበየ።

[246] ወነሥአ፡ ለይእቲ፡ መልእክተ፡ ቀለሙ[1430]፡ ወሖረ፡ ወአብጽሐ፡ ኀበ፡ ንጉሥ፡ ወአንበሳ፡ ንጉሥ፡ ወአእመራ፡ ትርጓሜሃ። ወሐተቶ፡ እንዘ፡ ይብል፡ ምንት፡ ውእቱ፡ ብሂል፡ ዝንቱ፡ መጽሐፈ፡ ብርሃን፡ ወመ(f. 64r^{b})ጽሐፈ፡ ጽልመት። ወጠየቆ፡ ትርጓሜሃ፡ ወይቤሎ፡ ንጉሥ፡ ሊተሰ፡ ነገሩኒ፡ በእንቲአሁ፡ ከመ፡ ሠናይ፡ ውእቱ። ወአውሥኦ፡ ቅዱስ፡ በርተሎሜዎስ፡ ወይቤሎ፡ እንዳዒ፡ ኢያእመርኩ፡ ዳእሙ፡ ዘለአኩኒ፡ አምጻእኩ፡ ኀቤከ፡ ወእምዝ፡ አርመመ። ወነበረ፡ ውስተ፡ ኵርንኔሁ፡ እስከ፡ ያስተፋንዎ፡ በሰለም[1431]።

[247] ወእንዘ፡ ይነብር፡ ህየ፡ ተንሥአ፡ ለዕሌሁ[1432]፡ ንቡረ፡ እድ፡ ዘስሙ፡ ኖብ፡ ወአወአስተዋዶዮ[1433]፡ ኀበ፡ ንጉሥ፡ በነገር፡ ዘኢይበቍዕ፡ ከመ፡ ይኵኖ፡ በውእቱ፡ ምክንያት፡ ዘሕይወት፡ ለነፍሱ። ወሐተቶ[፡] ንጉሥ፡ በውእቱ፡ ግብር፡ ወይቤሎ፡ ገበርከኑ፡ (f. 64v^{a}) ዘንተ፡ ዘይብል። ወይቤሎ፡ አልቦ[።] ወይቤሎ፡ ንጉሥ፡ ትክሕድኑ፡ በቅድሜየ። ወአውሥኦ፡ አቡነ፡ በርተሎሜዎስ፡ ወይቤሎ፡ ኪያከኑ፡ ፈሪሀየ፡ እክሕድ፡ ዘገበርኩ።

[248] ወሶበ፡ ይቤሎ፡ ዘንተ፡ ተምዐ፡ በልቡ፡ ወአርመመ። ወእምይቲ[1434]፡ ጊዜ፡ ተነፈቁ፡ ክልኤሆሙ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ አንሰ፡ አኀውር፡ ኀበ፡ ደብርየ፡ ወባሕቱ፡ ምንተ፡ እብሎሙ፡ ለእለ፡ ለአኩኒ፡ ኀቤከ፡ መነኮሳት። ወይቤሎሙ[1435]፡ በለሙ፡ ተዓረቁአ።

[1429] ወበእንተሰ

[1430] ቃለሙ

[1431] በሰላም

[1432] ላዕሌሁ

[1433] ወአስተዋደዮ

[1434] ወእምይእቲ

[1435] ወይቤሎ

ወአውሥኦ፡ አቡነ፡ በርተሎሜዎስ፡ ወይቤሎ፡ መኑ፡ ያስተጋብኦሙ፡ ለእሉ፡ መነኮሳት፡ ከመ፡ እንግሮሙ፡ ቃልከ። ወይቤሎ፡ ንጉሥ፡ እንዳዒ፡ ደም(f. 64v[b])ከ፡ ለዕለ[1436]፡ ርእስከ[።።] ሊሊከ[1437]፡ ታአምር[1438]፡ ፦በዘ፡ አምጻእከ[1439]፡ ወሖር[1440]፡ ኀበ፡ ደብርከ።

[249] ወይቤ፡ አቡነ፡ ቅዱስ፡ አማን፡ ደምየ፡ ለዕለ[1441]፡ ርእስየ፡ በእንተ፡ ዘአምጻእኩ፡ ዛቲ፡ ነገረ፡ ውዴት፡ ለዕለ[1442]፡ ጻድቅ፡ ብእሴ፡ እግዚአብሔር። ወወጽአ፡ እምኵንኔ[1443]፡ ንጉሥ፡ ከመ፡ ይእቱ፡ ሀገሮ። ወሐለየ[1444]፡ በልቡ፡ ወይቤ፡ ለእመ፡ ኮነ፡ ዝንቱ፡ ብእሲ፡ እስጢፋኖስ፡ ወዝኵሉ፡ ምግበራቲሁ[1445]፡ ዘፍንው፡ እምእግዚአብሔር፡ ትከውን፡ ዘቲ[1446]፡ ጉባኤየሙ፡ ለመነኮሳት፡ ከመ፡ ጉባኤየሙ፡ ለአይሁድ፡ እለ፡ ተጋብኡ፡ ወአንገለጉ፡ ለዕለ[1447]፡ ክርስቶስ። ወዘኒ፡ ምህልላ፡ ወጸም፡ (f. 65r[a]) ዘጸሙ፡ ይከውን፡ ከመ፡ ጸመ፡ ኤልዛቤል። ወዘንተ፡ ሐለየ[1448]፡ በልቡ፡ እስመ፡ አንቅሆ፡ መንፈስ፡ ቅዱስ፡ ወዘከሮ፡ ዘቃዳሚ[1449]፡ ስእለቱ፡ እንተ፡ ሰአለ፡ ኀበ[፡] እንዘ፡ ይብል፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡

[1436] ላዕለ

[1437] ለሊከ

[1438] Cf. KWK ተአምር

[1439] በዘአምጻእከ

[1440] Sic, for ወሖር

[1441] ላዕለ

[1442] ላዕለ

[1443] እምኵርንኔ

[1444] ወኀለየ

[1445] ምግባራቲሁ

[1446] ዛቲ

[1447] ላዕለ

[1448] ኀለየ

[1449] ዘቀዳሚ

ጸገወኒ[1450]፡ መርሐ፡ ርቱዐ፡ ከመ፡ እግበር፡ ፈቀደ[1451]፡ ዚአከ፡፡ ወናሁ፡ በጽሐ፡ ለጊዜ፡ ረድኤቱ፡ ወእንዘ፡ ይሔሊ[1452]፡ ዘንተ፡ አተወ፡ ኀበ፡ ደብሩ፡፡

[250] ወተንሥአ፡ እምህየ፡ ወሖረ፡ ኀበ፡ ተጋብኡ፡ መነኮሳት፡ እስመ፡ ቦሙ፡ ተዝካረ፡ ዘይገብሩ፡ ለአሐዱ፡ መነኮስ፡፡ ወውእቱሰ፡ ይኴንን፡ ደብረ፡ ተሰሚዮ፡ መምህረ፡ ለዐይነ፡ ሰብእ፡ (f. 65r[b]) ወአኮ፡ በምግባር፡ ወለሊሁኒ፡ መስተዋድይ፡ ለብእሲ፡ ጻድቅ፡ ዘአስተዋደዮ፡ አቡና[1453]፡ እስጢፋኖስ፡ ወለደቂቁኒ፡፡ ወቤለሞ[1454]፡ አቡነ፡ በርተሎሚዎስ፡ ለእለ፡ ተጋብኡ፡ መነኮሳት፡ ተዐረቁአ፡ ይቤለክሙ፡ ንጉሥ፡፡ አንሰ፡ ነገርኩ፡ ዘለአክሙኒ፡ ወአብጻሕክዋ፡ ለመጽሐፍክሙ፡ ኀቤሁ፡ ወአለበውክዎ፡ ጥያቄሁ፡ ለውእቱ፡ ነገር፡ ፦ወይቤ፡ ለኒ[1455]፡ ሰሚያ፡ ዘንተ፡ ወሊተሰ፡ ነገሩኒ፡ ከመ[፡] ሠናይ፡ ውእቱ፡ ብእሲ፡ ዘትብል፡ አንታ[1456]፡ ወእምዝ፡ አርመመ፡ ወአነሂ፡ አተውኩ፡ ውስተ፡ መኀደርየ[1457]፡፡ ወእምድኅረዝ፡ ጎዳጥ፡ መዋዕል፡ ቆሙኩ፡ ቅድሜሁ፡ ወእቤሎ፡ አሐውር፡ ኀበ፡ ደብርየ፡ ወባሕቱ፡ (f. 65v[a]) ምንተ፡ አጤይቆሙ፡ ለእለ፡ ላአኩኒ[1458]፡ ኀቤከ፡ መነኮሳት፡፡ ወይቤለኒ፡ ደምከ፡ ለዕለ[1459]፡ ርእስከ፡ ፦በዘ፡ አምጸእከ[1460]፡ ወባሕቱ፡ በለሞ፡ ተዐረቁ፡፡

1450 ጸግወኒ

1451 ፈቃደ

1452 ይኄሊ

1453 አቡነ

1454 ወይቤለሞ

1455 ወይቤለኒ

1456 አንተ

1457 መኀድርየ

1458 ለአኩኒ

1459 ላዕለ

1460 በዘአምጻእከ

[251] ወዘንተ፡ ይቤለክሙ፡ ንጉሥ፡ በቃሉ፡፡ ወአንሰ፡ እትዐረቅ፡ ምስሌሁ፡ ለውእቱ፡ ብእሲ፡ ወአንትሙኒ፡ ለእመ፡ ፈቀድክሙ፡ ተዐረቁ፡ ምስሌሁ፡፡ ወለእመ፡ ኢፈቀድክሙ፡ ተዐርቆ፡ ዘይረትዐክሙ፡ ግበሩ፡ ወአንሰ፡ አእመርኩ፡ ዘይረትዐኒ፡ ወዘይኄይሰኒ፡ ተዐርቆ፡ ምስሌሁ፡፡

[252] ወሶበ፡ ይቤሎሙ፡ ዘንት[1461]፡ ደንግፁ፡ ወይቤልዎ፡ ኢትበል፡ ከመዝ፡ አባ፡ እስመ፡ ኪያከ፡ ዘንፈኢ፡ ወንትአመነከ፡ በኵሉ፡ ወባሕቱ፡ ኢት(f. 65v[b])ፍቅድ፡ ተዐርቆ፡ ምስሌሁ፡ እስመ፡ ይገፈትእ፡ አድባሪነ፡ ወይሥእ[1462]፡ ደቂቅነ፡ ወያጎስሮሙ፡ ለአእሩጊነ፡ ወያለስሕ፡ ትምህርተ፡ ማኅበርነ፡ ወይብለነ፡ ጎሣሥያነ፡ ሚመት፡ ወክብር፡ እለ፡ ይጼወኑ፡ በነገሥተ፡ ምድር፡ ወአኮ፡ በንጉሥ[1463][፡] ሰማይ[1464]፡፡ ወዘንተ፡ ዘይብል፡ አኮ፡ ለነ፡ ለባሕቲትነ[1465]፡ አላ፡ ለኵሎሙ፡ መነኮሳት፡ እለ፡ ሀለው[1466]፡ በአጥርዮ፡ ጥሪት፡ ወነሢአ፡ ጕልት፡ እምኀበ፡ ነገሥት፡ ወኢይሰግድ፡ ለንጉሥኒ፡፡

[253] ወሰሚያ፡ ዘንተ፡ አልቦ፡ ዘተሰጥዎሙ፡ እስመ፡ አመረ፡ ከመ፡ በቅንአቶሙ፡ ይትሀወ(f. 66r[a])ኩ፡ ወይትሐመጉ፡ አላ፡ ዳእሙ፡ ይቤ፡ እትዐረቅ፡ ምስሌሁ፡ ወዘንተ፡ ብሂሎ፡ አተወ፡ በሰላም፡ ኀበ፡ ደብሩ፡፡

[254] ወበጺሖ፡ ሀየ፡ ለከ[1467]፡ ኀበ፡ ሀለወ፡ ብእሴ፡ እግዚአብሔር፡ እንዘ፡ ይብል፡ ሰላም፡ ለከአ፡ አ[፡] አባ፡ ወይእዜኒ፡ እፈቅድ፡ እትራከብከ፡ ወኢትዜከር፡ አበሳየ፡ እንተ፡ በኢያእምሮ፡ ገበርኩ፡ ፫በዘ፡ አስሐቱኒ[1468]፡ መነኮሳት፡ ከመ፡ አሕሕስም[1469]፡ ለዕሌከ[1470]፡

[1461] ዘንተ

[1462] ወይነሥእ

[1463] በንጉሠ

[1464] ሰማይ

[1465] ለባሕቲትነ

[1466] ሀለዉ

[1467] ለአከ

[1468] በዘአስሐቱኒ

፤በዘ፡ ኢያእመርኩ[1471]፡ ጌጋይከ፡ ወናሁ፡ ንትራከብ፡፡ ወይቤሎ፡ ውእቱሂ፡ ሠናኬ[1472]፡ ጎበ፡ ዘትቤ፡ ንትራከብ፡፡ ወእምዝ፡ ተራከቡ፡ ክልኤሆሙ፡ በመእከል[1473]፡ ወ(f. 66r^{b})ተዘያነው[1474]፡ በሰላም፡ በከመ፡ ጽሑፍ፡ ዘይብል፡ ተዘያነው[1475]፡ ጳጎናሃ፡ ለኢየሩሳሌም፡፡

[255] ወድያ[1476]፡ ኵሎ፡ ዘከመ፡ ኮነ፡ ዘከመ፡ ለአክዖ፡ መነኮሰት[1477]፡ ጎበ፡ ንጉሥ፡ ወዘከመ፡ አጠየቆ፡ ንጉሥ፡ ወዘከመ፡ ይቤሎ[1478][፡] ለመነኮስት፡፡ ወእሙንቱሂ፡ ዘከመ፡ ተስእልዎ፡ ከመ፡ ኢይትዐረቅ፡፡ ወነገሮ፡ ዘንተ፡ ኵሎ፡ ወዘይመስሎ፡ ዘከመ፡ ነበረ፡ ቃዳሚ[1479]፡ እንዘ፡ ተኃባሪ፡ ውእቱ፡ ምስሌሆሙ፡ በውስተ፡ ኵሉ፡ ምክሮሙ፡ ለአሕስሞ፡ ላዕሌሁ፡ ወዘከመ፡ አድኅኖ፡ እግዚአብሔር፡ እምደመ፡ ጻድቅ፡ ወንጹሕ፡ እስመ፡ በትዕውርት፡ ኢገብረ፡፡ አላ፡ እእመረ፡ ሰይጠ[፡] (f. 66v^{a}) ከመ፡ ሰአለ፡ ጎበ፡ እግዚአብሔር፡ በእንቲአሁ፡ ወፈቀደ፡ ያዕቅፎ፡ በውእቱ፡ ዘሰአለ፡ ወአድኅኖ፡ እግዚአብሔር፡ ወኢተሀየያ፡ ለስእለቱ፡፡ ወይቤሎ፡ ስረይ፡ ሊተ፡ አበ[1480]፡ በእንተ፡ ኵሉ፡፡

[1469] አሕስም

[1470] ላዕሌከ

[1471] በዘኢያእመርኩ

[1472] ሠናይኬ

[1473] በማእከል

[1474] ወተዝያነዉ

[1475] ወተዝያነዉ

[1476] ወአይድያ?

[1477] መነኮሳት

[1478] ይቤሎሙ

[1479] ቀዳሚ

[1480] አባ

[256] ወአውሥኦ፡ አቡነ፡ ቅዱስ፡ ወይቤሎ፡ ይስረይ፡ ለከ፡ እግዚአብሔር[።] ወእምድኅረዝ፡ አእምር፡ ዘጽሑፍ።። ወተዘያነው፡ በኩሉ፡ ነገረ፡ ኃይል፡ ⸢በዘ፡ ይረድኦሙ[1481]፡ መንፈስ[፡] ቅዱስ፡ ከመ፡ ያምልክዎ፡ ለእግዚብሔር፡ በሕቲቱ[1482]፡ ወአኮ፡ ለሰብእ።።

[257] ወእምዝ፡ አይድየ፡ ለውእቱ፡ ብእሴ፡ እግዚአብሔር፡ ኵሎ፡ ንብረቶ፡ ዘሐይወ።። ወዘከ(f. 66v^{b})መ፡ ሰአለ፡ ኀበ፡ እግዚአብሔር፡ በብዙኅ፡ ገድል።። ወስእለቱሰ፡ አኮ፡ ⸢ዘበ፡ ምድር[1483]፡ አላ፡ እንተ፡ ሰማይ፡ ፍኖት፡ ወዘይመርሐ፡ ኪያሃ።። እስመ፡ ያአምር[1484]፡ ዘጽሑፍ፡ ከመ፡ አልቦ፡ ዘይክል፡ በጺሐ፡ ኀቤሃ፡ ዘእንበለ፡ ክህን[1485]፡ መርሐ።። ኢካህን፡ ወኢነብይ።። እስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ተመሰለ፡ ከመ፡ ዘተመራሒ፡ በኀበ፡ ዮሐንስ፡ ንጹሕ፡ ካህን፡ ወነብይ።።

[258] ወኀደገ፡ ዘንተ፡ ሥርዓተ፡ ለኵሎሙ፡ እለ፡ ይተልው[1486]፡ አሰረ[1487]፡ ዚኢሁ[1488]።። ከመ፡ ይኅሥሥ፡ ብእሲ፡ ኖላዊ፡ ኄረ፡ ዘይከውኖ፡ መ(f. 67r^{a})ርሐ፡ ለመንግሥተ፡ ሰማያት።። ወበእንተዝ፡ ሰአለ፡ ወእቱ[1489]፡ ከመ፡ ይርከብ፡ ዝውእቱ፡ ኄር፡ ኖላዊ፡ እስመ፡ አልቦ፡ በውእቱ፡ ዘመን፡ ዝክህለዩያነ[1490][፡] ወአድኅኖ፡ ለካልኡ።። እንበለ፡ አድልዎ፡

[1481] በዘይረድኦሙ

[1482] ባሕቲቱ

[1483] ዘበምድር

[1484] Cf. KWK የአምር

[1485] ካህን

[1486] ይተልዉ

[1487] አሠረ

[1488] ዚአሁ

[1489] ውእቱ

[1490] ዘክህለ

ለሰብእ፡ ፦ዘበ፡ ዐቂበ[1491]፡ ሕግ፡ በከመ፡ ሠርዐ፡ አበዊነ፡ ሐዋርያት፡፡ ወእለ፡ መትልዎሙ፡ እንጦንዮስ፡፡ ወመቃርዮስ፡፡ አበ፡ መነኮሳት፡፡

[259] ፦አልቦ፡ ኬ[1492]፡ ዘህለ[1493]፡ ፈጸሞታ፡ ለዛቲ፡ ሥርዓት፡፡ እንዳዒ፡ ለእመ፡ ሀለው[1494]፡ ውስተ፡ አድባር፡ አው፡ ውስተ፡ ገዳም፡ አው፡ በውስተ፡ ሀገር፡ ጎዳጣን፡ እለ፡ ይከውኑ፡ ክፍለ፡ እግዚአ(f. 67r^{b})ብሔር፡፡ እስመ፡ ይቤ፡ ኢ.ይሐድጋ፡ ለሀገር፡ ዘእንበለ፡ ነቢይ፡፡ ወበውእቱ፡ መዋዕል፡ አልቦ፡ ዘክህለ፡ ረኪበ፡ ኃል[1495]፡ ፦ዘበ፡ ምግባር[1496]፡ እንበለ፡ ዳእሙ፡ ዘይሴፈዉ[1497]፡ ራእያተ፡ ወአሕላማተ፡ በዘይፈክሩ፡ ለሰብእ፡ ወይሰመዩ፡ ነብያተ፡፡ በከመ፡ ኮነ፡ ቃዳሚ[1498]፡ እምጽአተ፡ እግዚእነ፡ አመ፡ ተፈጸሙ፡ ነብያተ፡ እግዚአብሔር፡፡ እለ፡ ይትነበዩ፡ በቃለ፡ እግዚአብሔር፡ ፦ዘበ፡ ፈጽሞ[1499]፡ ሕግ፡፡ ተንሥኡ፡ ነብያት፡ እለ፡ እበለ[1500]፡ ሕግ፡፡ እለ፡ ይትናገሩ፡ ፦ዘኢ፡ ለአኮሙ[1501]፡ እግዚአብሔር፡፡ እንበለ፡ ዳእሙ፡ በብሂለ፡ አበዊና[1502]፡ ይነብሩ፡፡

[260] ወበእንተዝ፡ አቅደሙ፡ (f. 67v^{a}) ነጊረ፡ ነቢይ፡ እንዘ፡ ይብል፡ ወአንበሩ፡ ውስተ፡ ሰማይ፡ አፉሆሙ፡ ወአንሶሰወ፡ ውስተ፡ ምድር፡ ልሳኖሙ፡፡ ወከማሁ፡ ኮነ፡ በዝኒ፡ መዋዕል፡

[1491] ዘበዐቂበ

[1492] አልቦኬ

[1493] ዘክህለ

[1494] ሀለዉ

[1495] ኃይል

[1496] ዘበምግባር

[1497] ዘይሴፈው

[1498] ቀዳሚ

[1499] ዘበፈጽሞ

[1500] እንበለ

[1501] ዘኢለአኮሙ

[1502] አበዊነ

ይነብብ፡ አፉሆሙ፡ ነገረ፡ ሰማይ፡ ወኢይገብሩ፡ ግብረ፡ ሰማይ፡፡ እንበለ፡ ዳእሙ፡ አንሶስዎ፡ በምድር፡ ለፈጽሞ፡ መፍቅዳት፡ ሥጋ፡፡ ወበእንተዝ፡ አንሥኦ፡ እግዚአብሔር፡ ለአቡነ፡ እስጢፋኖስ፡ ዘኮነ፡ ማኅቶታ፡ ለኢትዮጵያ፡፡ ዘምኩር፡ በኵሉ፡ ዘይሜህር፡ ወይገብር፡፡

[261] ወበእንተዝ፡ ተምዐ፡ ሰይጣን፡ ላዕሌሁ፡ እስመ፡፡ ኵሉ፡ አርመመ፡ ወአልቦ፡ ዘይትቃረኖ፡ በምግባር፡ ፍጹ(f. 67v^{b})ም፡፡ ዘእንበለ፡ ውእቱ[፡፡] ወዝኒ፡ አቡና[1503]፡ በርተሎሜዎስ፡ ኢሰአለ፡ ከልአ[1504]፡ ከመ፡ ያእምር፡ ራእያተ፡ ወአሕላማተ፡ እንበለ፡ ዳእሙ፡ ዘካማሁ[1505]፡ መራሔ፡ ሕይወት፡፡ ወንብረቱሂ፡ እንተ፡ ነበረ፡ ቃዳሚ[1506]፡ በንጽሕ፡፡ ወኢያማሰነ[1507]፡ ሐመረ፡ ሥጋሁ፡ ከመ፡ ካልአን፡ እለ፡ በውቱ[1508]፡ መዋዕል፡ ወዜነዎ፡ ዘንተ፡ ኵሎ፡ ለውእቱ፡ ዘጸገዎ፡ እግዚአብሔር፡፡ ወይቤሎ፡ እምይእዜሰ፡ ረከብኩ[፡] ዘኀሠሥኩ፡፡ ወባሕቱ፡ ርድኢኒ[1509]፡ በኃይለ፡ ጸጋከ፡፡ እንተ፡ ተጸጎከ፡ ወአንሰ፡ ኢይርሕቅ፡ እምቃልከ፡፡ ወለከ፡ (f. 68r^{a}) ዘጽሐ[1510]፡ ይብጽሐኒ፡፡ ወይቤሎ፡ ውእቱ፡ ቅዱስ፡ አእምርኬ፡ ለእመ፡ ኢትፈቅድ፡ ምድራዊተ፡ ሕይወተ፡ እንበለ፡ ዳእሙ፡ ዘላዕሌ፡ ኀበ፡ ሀሎ፡ ክርስቶስ፡ ዘይረድኦሙ፡ ለቅዱሳን፡፡ ዐወይቤሎ[1511]፡ እግዚአብሔር፡ ይረድኦኒ፡፡

[1503] አቡነ

[1504] ካልአ

[1505] ዘከማሁ

[1506] ቀዳሚ

[1507] ወኢ.ያማስና

[1508] በውእቱ

[1509] ርድኢኒ

[1510] ዘበጽሐ

[1511] ወይቤሎ

ወባሕቱ፡ ጸሊ፡ በእንቲአየ። ወተፋነው[1512]፡ በሰላም፡ ወአተው[1513]፡ ፦ለለ፡ አድባሪሆሙ[1514]።

[262] ወሶበ፡ አእመሩ፡ መነኮሳት፡ ከመ፡ ተራከቡ፡ ክልኤሆሙ፡ ተሣውኩ፡ ፈድፋድ[1515]። ወተንሥአ፡ ሲኖዳ፡ መስተዋድይ፡ ዘስተዋደዮሙ[1516]፡ ለአበዊነ፡ ቅዱሳን። በከመ፡ ቃዳ(f. 68r^{b})ሚ[1517]። ወሖረ፡ ኀበ፡ ንጉሥ። ወውእቱሂ፡ አቡና[1518]፡ በርተሎሜዎስ። ኀወፀ[1519]፡ ኀበ፡ ደብሩ፡ ለዝኩ፡ ብእሴ፡ እግዚአብሔር፡ ዘምላ[1520]፡ ውሉዳን፡ እምነ፡ ደቂቁ። ወርእየ፡ ኩሎ፡ ሥነ፡ ሥርዓቱ፡ እመሂ፡ ዘማኅበር፡ ፦በዘ፡ ሠርያሙ[1521]፡ ለደቂቁ፡ ወእመሂ፡ ዘተ[1522]፡ ክርስቲያኑ፡ ለእግዚአብሔር፡ ዘከመ፡ የዐርግ፡ ቍርባነ። ዘበሕጉ።

[263] ወይቤሎሙ፡ አማን፡ ዝንቱ፡ ሥርዓተ፡ መላእክት፡ እንተ፡ ነቢያት፡ ወሐዋርያት። እለ፡ ይቤ፡ ነቢይ፡ እለ፡ ይገብሩ፡ መሥዋዕተ፡ ፦ዘበ፡ ሕጉ[1523]። ወአግብኦ፡ ኀበ፡ ቍርባኑ፡

[1512] ወተፋነዉ

[1513] ወአተዉ

[1514] ለለአድባሪሆሙ

[1515] ፈድፋደ

[1516] ዘአስተዋደዮሙ

[1517] ቀዳሚ

[1518] አቡነ

[1519] ሐወጸ

[1520] ዘምስለ?

[1521] በዘሠርያሙ

[1522] ዘንተ

[1523] ዘበሕጉ

ለባሕቲቱ፡ እስመ፡ አእመረ፡ ከ(f. 68v[a])መ፡ ጽዒዕ፡ ውእቱ፡ በእግዚአብሔር። ፌወለ፡ ደቂቁሰ[1524]፡ ኢ.ያግብአሙ፡ እስከ፡ ይትአመር፡ ግዕዞሙ።

[264] ወእምዝ፡ ይቤሎ፡ ሐር[1525]፡ እቱ፡ ጎበ፡ ደብርከ። ወይቤሎ፡ ኢየሐውር፡ ወኢ.ይትሌለይ፡ እምኔከ። እምይእዜሰ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ፌእመኢ፡ ተረክቡኒ[1526]፡ እምደቂቅከ፡ እለ፡ ያሐውሩ[1527]፡ በግዕዝከ[።] ወይቤሎ፡ እወ፡ እምተረክቡ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ሐርኬ[1528]፡ ምስሌሆሙ፡ ትሰደድ፡ ወትረክብ፡ ግፍዐ፡ እምደቂቅከ፡ ወይእተ[፡] ጊዜ፡ ትመጽእ፡ ጎቤየ። ወሐረ፡ ውስተ፡ ደብሩ።

[265] ወዝኩ፡ ሲኖዳ፡ በጽሐ፡ ጎበ፡ ንጉሥ፡ ወይቤሎ፡ (f. 68v[b]) ጎብረ፡ ዝኩ፡ በርተሎሜዎስ። ምስለ፡ እስጢፋኖስ። ከመ፡ ኢ.ይስግድ፡ ለከ፡ ወኢ.ይትአዘዝ[1529]፡ ለቃልከ። ወተረከቡ[1530]፡ ክልኤሆሙ፡ ወኮነ[1531]፡ አሐደ፡ ገጽ። ወፈነወ፡ ንጉሥ፡ ለላእካኢሁ፡ ከመ፡ ይእስርዎ፡ ለውእቱ፡ ቅዱስ፡ ወይክልእዎ፡ እምደብሩ። ፌወለ፡ ሲኖዳሂ[1532]፡ ፈነዎ፡ ሰይሞ። ህየንቴሁ[።] ወመሰሎ፡ ዘከበ[1533]፡ ሚመተ፡ ሰማይ። ወኢ.ተዘከራ፡ ለግፍዕ፡ እንተይገፍያ፡ ለመምህሩ። ወበጽሐ፡ ጎበ፡ ደብር፡ ወላእካን፡ ምስሌሁ[።] ወአሰርዎ፡ ለብእሴ፡ እግዚአብሔር፡ ፌዘአል። ቦ[1534]፡ ኃጢአተ።

[1524] ወለደቂቁሰ

[1525] Sic, for ሑር

[1526] እመ፡ ኢ.ተረክቡኒ

[1527] Cf. KWK የሐውሩ

[1528] Sic, for ሑርኬ

[1529] ወኢ.ይትኤዘዝ

[1530] ወተራከቡ

[1531] ወኮኑ

[1532] ወለሲኖዳሂ

[1533] ዘረከበ

[1534] ዘአልቦ

[266] ወተደለወ፡ ከመ፡ ይዕ(f. 69r[a])ርግ፡ ኀበ፡ ሐመር፡ ቅድስት፡ እንተ፡ ይእቲ፡ ወንጌለ፡ መንግሥት። ወተመሰሎ፡ ለክርስቶስ፡ ፌዘበ፡ ሕማሙ[1535]። በከመ፡ ገብረ፡ ይሁዳ፡ ዘነሥአ፡ ረድኤተ፡ እምሊቃነ፡ ካህናት፡ ወአትኀዘ፡ ለሊቁ፡ እማእከለ፡ ገነት[።] ወአውዕእዎ፡ አፍአ፡ ወወሰድዎ፡ ውስተ፡ ምኵናን።

[267] ወዝኒ፡ ሲኖዳ፡ ገብረ፡ ከማሁ[።] ወአውጽኦ፡ ለመምህሩ፡ እማእከለ፡ ገነት። እንት[1536]፡ ይእቲ፡ ቤተክርስቲያኑ፡ ለእግዚአብሔር። እንተ፡ ሀለወት፡ እምጽንፍ፡ አስከ፡ አጽናፍ[1537]። ዓለም። እንተ፡ ይረክባ፡ በኀበ፡ ኵሉ፡ ወአኮ፡ ዘየኃድጋ፡ ህ(f. 69r[b])የ፡ አላ፡ ፌትት፡ ቄበሎ[1538]፡ ከመ፡ እሙ፡ ወታበርህ፡ ቅድሚሁ፡ ከመ፡ ሥነ፡ ፀሐይ።

[268] ወእምዝ፡ ወፅአ፡ እምደብር፡ ፌዘበ፡ ተሞቅሐ[1539]፡ እንዘ፡ ይትፌሣሕ፡ ወይጸውር፡ ግፍያ። ወቦ፡ እለ፡ ተለውዎ፡ እምደቂቁ። እንዘ፡ ይሴፈዉዋ፡ ለግፍዑ። ወአብጽሕዎ፡ ኀበ፡ ዘአዘዘ፡ ንጉሥ፡ ከመ፡ ይንብር፡ ህየ፡ በተሞቅሐ። እስከ፡ ያአምር[1540]፡ ዘከመ፡ ይሬስዮ። ወነበረ፡ ህየ፡ እንዘ፡ ይጼናዓ፡ ለነፍሱ፡ በቃለ፡ መለኮት፡ ዘውስተ፡ መጻሕፍት። እስመ፡ ቦ[፡] ዘዘይብል[1541]፡ ግፉአን፡ ይትመሐፀንዋ፡ ለመንግሥተ፡ ሰማያት፡ ዘእግዚአብሔር። ፌወለዘ፡ በግፍዕ[1542]፡ ሀለወ፡ ትትረከብ፡ (f. 69v[a]) በክብር፡ ፌወበ፡ ውዳሴ[1543]። ወቦ፡ ኀበ፡ ይብል፡ ዘኪያየ፡ ሰደዱ፡ ኪያክሙኒ፡ ይሰድዱ።

[1535] ዘበሕማሙ

[1536] እንተ

[1537] አጽናፉ

[1538] ትትቄበሎ

[1539] ዘበተሞቅሐ

[1540] Cf. KWK የአምር

[1541] ዘይብል

[1542] ወለዘበግፍዕ

[1543] ወበውዳሴ

ወእይደንግጽክሙ·[1544]፡ ልብክሙ፡ ወኢትፍርሁ፡ እስመ፡ እምኵራቦሙ፡ ያወፅኡክሙ፡፡ ⸢ወበ፡ እንትዝ[1545]፡ ኢፈቀደ፡ እንተ፡ ⸢ዘበ፡ ምድር[1546]፡ ክብረ፡ ወሕይወት፡፡ አላ፡ ዳእሙ፡ እንተ፡ ሰማይ፡ ሕይወት፡ በከመ፡ ይቤ፡ ነቢይ፡ እስመ፡ ትኄይስ፡ አሐቲ፡ ዕለት፡ ኀዲር፡ ውስተ፡ አዕጻዲክ፡ እምአእላፍ፡ ንብረተ፡፡ ወይጼንዕ፡ ዘንተ፡ ኵሎ፡ ወዘይመስሎ፡፡ ወያዐርፉ፡ ለነፍሱ፡ ወያረውያ፡ ዘእምነቅዓ፡ ለጥበብ፡፡ እንተ፡ ይእቲ፡ ሲሳዮሙ፡ ለጻድቃን፡፡

[269] ወእምዝ፡ ወሀባ፡ ንጉሥ፡ ለይእቲ፡ መካን፡ እንተ፡ ሀለወ፡ ባቲ፡ ቅዱስ፡፡ (f. 69v[b]) ለዓቀቤ[1547]፡ ሰዓት፡ ዘስሙ፡ አመሓ፡፡ ወመጽኡ፡ ደቂቁ፡ ምስለ፡ መልእክተ፡ ንጉሥ፡ ከመ፡ ይትወፈዩ[፡፡] ወይቤልዎሙ፡ ለደቂቁ[1548]፡ ሲኖዳ፡ ሰዱ፡ ዘአሰርክሙ፡ እስመ፡ ወሀበነ፡ ንጉሥ፡ ዘንተ፡ መካነ፡፡ ወይቤሉ፡ ንኅነሰ[1549]፡ እስመ፡ በትእዛዘ፡ ንጉሥ፡ አንበርነሁ[1550]፡ እንተ፡ ውስተ፡ እዴነ፡ መኮንን፡፡ ወይእዜሰ፡ ተውህበት፡ ለክሙ፡ ወምንት፡ ብነ፡ ዘነሐዩ[1551]፡፡ ወበከመዝ፡ ግዕዝ[1552]፡ ሶበ፡ ርእየ[1553]፡ ከመ፡ ኀደግዎ[1554]፡ ወተውሁ[1555]፡ ⸢ለለ፡ አብያቲሆሙ·[1556]፡፡

[1544] ወኢይደንግጽክሙ·

[1545] ወበእንተዝ

[1546] ዘበምድር

[1547] ለዓቃቤ

[1548] ለደቂቀ

[1549] ንሕነሰ

[1550] አንበርናሁ

[1551] ዘናሐዩ?

[1552] ጋእዝ?

[1553] ርእዩ

[1554] ኀደግዎሙ·

[1555] አተዉ

[1556] ለለአብያቲሆሙ·

[270] ወእምዝ፡ ሶበ፡ ርእየ፡ ከመ፡ ጎደግዎ፡ ተንሥአ፡ እምህየ፡ እንዘ፡ ያአኵት፡ እግዚኣብ(f. 70r[a])ሔር፡፡ ወእንዘሂ፡ ያነክር፡ ትንቢቶ፡ ለዝኩ፡ ብእሲ፡ ጻድቅ፡፡ እንተ፡ ይቤሎ፡ አመ፡ ትሰደድ፡ እም፡ ደቂቅከ፡ ትመጽእ፡ ወበጽሐ፡ ጎቤሁ፡ እንዘ፡ እሱር፡፡ ወአዘዘ፡ አቡነ፡ ቅዱስ፡ ይፍትሕዎ፡ ወነበረ፡ ምስሌሁ፡ በትፍሥሕት፡ እንዘ፡ ያአኵቶ፡ ለእግዚአብሔር፡ በእንተ፡ ዘኢገብአት፡ ስእለቱ፡ ዕራቃ፡፡

[271] ወእምዝ፡ ለአከ፡ ንጉሥ፡ ጎበ፡ አቡነ፡ ቅዱስ፡ እንዘ፡ ይብል፡ ፍነዓ፡ አ[1557]፡ ንዛነውአ፡ በእንተ፡ ነገረ፡ ሃይማኖትአ፡፡ ወአዘዘ፡ ለመኰንን፡ ሲሬ፡ ከመ፡ ይፈንዎ[1558]፡ በግብር፡፡ ወውእቱኒ፡ ሞቅሐ፡ ወፈነዎ፡፡ ወዝኩኒ፡ ሖረ፡ ምስሌ(f. 70r[b])ሁ፡ በተሞቅሐ፡ ወቆመ፡ ቅድመ፡ ንጉሥ፡፡ ወይቤሎ፡ ወአንታኒ[1559]፡ በርተሎሜዎስ፡ እፎ፡ ጎበርከ፡ ምሌሁ፡ እዘ[1560]፡ ታአምር[1561]፡ ክብረ፡ መንግሥትነ፡፡ አኮኑ፡ ዘእያአምሩ[1562]፡ ከልን[1563]፡ ምሥጢረነ፡ እንተ፡ ታአምር[1564]፡፡ ወይቤሎ፡ ብፁዕ፡ እወ፡ ጎበርኩ፡ እስመ፡ ረከብኩ፡ ዘኣአልኩ[1565]፡፡ ወይእዜኒ፡ እመልእ፡ ውስተ፡ ሥርዓት፡ ዘትብል፡ ውስተ፡ ሰማይ፡ ዘጽዋዕ፡ አመ፡ ቅቡል፡ ውእቱ፡ ይመልኡ፡ ሎቱ፡፡ ወእመሰ፡ እንዘ፡ ምሉእ፡ ውእቱ፡ አኮኑ፡ ይትከዐው፡፡

[1557] ነዓአ

[1558] ይፈንዎ

[1559] ወአንተኒ

[1560] እንዘ

[1561] Cf. KWK ተአምር

[1562] ዘኢያአምሩ

[1563] ካልአን

[1564] Cf. KWK ተአምር

[1565] ዘሰአልኩ

[272] ወሶበ[፡] ዘንተ፡ ይቤ፡ አዘዘ፡ ይዝብጥዎ፡፡ ወሶበ፡ ዘበጠ፡ አፀ[1566][፡] እምሓራ፡ ኮነ፡ ይብል፡ ለሊሁ፡ እ(f. 70v[a])ስመ፡ እምጽተ[1567]፡ ተጸፍያትየ፡ ዘቃዲሙ[1568]፡ ኢለበውክምን፡ እለ[፡] ድኅር፡፡ ወሶበ፡ ሐቀ፡ ለበወ፡ ፫እምዕንባ፡ ዜ[1569]፡ ዝብጠታቲሁ፡ ተፈሥሐ፡ በሕማሙ፡ ወነዘላ[1570]፡ ለነፍሱ፡ በከመ፡ ትምህርተ፡ ጳውሎስ፡ ልሳነ፡ ዕፍረት፡፡ ወይቤ፡ ወሕማምነ፡ ፫ለሰዓ፡ት[1571]፡ ክብረ፡ ወስብሐት፡ ይገብር፡ ለነ፡፡ ወከዕበ[1572]፡ ተፈሥሐ፡ በእንተ፡ ዘተፈጸመ፡ ቃሉ፡ እንተ፡ ይቤላ፡ ቅዱስ፡ ቅድመ፡ ዝኩ፡ አብ፡ ክቡር፡ እስጢፋኖስ፡፡ አበስኩ፡ ኣባ፡ ወስረይ፡ ሊተ፡ ኵሎ፡ ዘገበርኩ፡ ላዕሌከ፡፡ ወአንሰ፡ በኢያእምሮትየ፡ ገበርክዎ፡ ወበከመ፡ አስተዋደይኩከ፡ ኀበ፡ ንግሥ[1573]፡፡ ወይእዜኒ፡ እቃውም[1574]፡ ምስሌከ፡ ቅደመ፡ ንጉሥ፡፡ (f. 70v[b]) ወእመውት፡ በእንተ፡ ክርስቶስ፡፡ እስመ፡ ቃዲሙኒ[1575]፡ ኀሚሦትየ፡ ኀበ፡ እግዚአብሔር፡ እንበኒ[1576]፡ መምህር፡ ኄር፡፡ ወከማሁ፡ ቆመ፡ ቅድመ፡ ንጉሥ፡፡ በከመ፡ ቃሉ፡ ወተሰተፎ[1577]፡ በተሞቅሖ፡ ፫ወበ፡ ቅሥፈታት[1578]፡፡ ወእንዘ፡ መጠነዝ፡ ክብሩ፡ ኢሐፍረ፡ ጸዊረ፡ ኃሣር፡ ቅድመ፡ ንጉሥ፡

1566 ፀ

1567 እምጽአተ

1568 ዘቀዲሙ

1569 እምዕንባዜ

1570 ወናዘላ

1571 ዘለሰዓት

1572 ወካዕበ

1573 ንጉሥ

1574 እቀውም

1575 ቀዲሙኒ

1576 እንበይነ

1577 ወተሳትፎ

1578 ወበቅሥፈታት

ወቅድመ፡ ዓበይቱ፡፡ ወቅድመ፡ እለ፡ ይትማኃዝዎ፡ በክብር፡፡ ወለዝኩሂ፡ አብ፡ ክቡር፡ እስጢፋኖስ፡ ብዙኀ፡ ሰቃዮ[1579]፡ በከመ፡ ሀለው፡ ጽሑፍ፡ ውስተ፡ መስምዐ፡ ገድሉ፡፡

[273] ወእምዝ፡ ሶበ፡ አእመረ፡ ንጉሥ፡ ፦ከመኢ፡ ተክህልዎ[1580]፡ ኀበ፡ ውእቱ፡ ፈቀደ፡ ይቤ(f. 71r[a])ለሞሙ፡ እትውስተ[1581]፡ አባሪክሙአ[1582]፡ ወነኢ[1583]፡ ኀደጉአ፡ በእንተ፡ ዘኀለፈ፡ ፦ወለዘ፡ ይመጽእኒአ[1584]፡ ተመክሑ፡ በሰብእሰ፡ ኀላፊአ፡ አማን፡ ርቱዕ፡ ተመክሑ፡ በእግዚአብሔር፡፡ ወእምዝ፡ ሖሩ፡ ወአተው[1585]፡ ውስተ፡ አድባሪሆሙ[፡፡]

[274] ወከዕበ[1586]፡ እምድኅረ፡ ዘመን፡ ፈነወ፡ ንጉሥ፡ ወዓሊሁ፡ ኀበ፡ ዝኩ፡ አቡነ፡ እስጢፋኖስ፡ ከመ፡ ያምጽእዎ፡ ፦ዘበ፡ ተሞቅሐ[1587]፡ ወኪያሁኒ፡ በተሞቅሐ፡፡ ወአዘዘ፡ ኀበ፡ ዘይትወቃሡ[1588]፡ ለክልኤሆሙ፡፡ ወእብጽሕዎሙ[1589]፡ ህየ፡ እሱራን፡ ዘበወስክምት፡፡ በቅድመ፡ ትዕይንት፡ ዘጉባኤ፡፡ እስመ፡ ብዙኀን፡ ሰብእ፡ ተጋብኡ፡ ህየ፡፡ (f. 71r[b]) በቃለ፡ ንጉሥ፡፡ መነኮሳትሂ፡ ወመኳንንት፡፡ ወኵሉ፡ ሰራዊት፡፡ ወውእቶሙሰ፡ እንዘ፡ ይመስሎሙ፡ ዘአሕሠርዎ፡፡ ወውእቱሰ፡ ይትሜካሕ፡ በእንቲአሃ፡ እስመ፡ ያአምር፡ ከመ፡ ትከውኖ፡ ክብረ፡ ወማዕተብ፡ ጸጋ[1590]፡ በከመ፡ ይቤ፡ ሐዋርያ፡ ተፈሥሑ፡ በሕማምክሙ፡

[1579] ስቃዮ

[1580] ከመ፡ ኢተክህልዎ

[1581] እትዊ፡ ውስተ

[1582] አድባሪክሙአ

[1583] ወለነኒ

[1584] ወለዘይመጽእኒአ

[1585] ወአተዉ

[1586] ወካዕበ

[1587] ዘበተሞቅሐ

[1588] ዘይትዋቀሡ?

[1589] ወአብጽሕሙ

[1590] ጸጋ

ውእቱኒ፡ ተፈሥሐ፡ ባቲ፡ እስመ፡ አሕሰርዎ[1591]፡ በቅድመ፡ ዓውድ፡ እንዘ፡ ይስሕብዎ፡ ፫ዘበ፡ ወስካም[1592]።

[275] ወውእቱሰ፡ ዘስሙዕ፡ በ፵በ፡ ኵሎሙ፡ እለ፡ ህየ፡ ሀለው[1593]፡ ወደመርዎ፡ ህየ፡ ምለዝኩ[1594]፡ አቡነ፡ እስጢፋኖስ፡ እስመ፡ እግዚአብሔር፡ አስተራከቦሙ፡ ለእሉ፡ መም(f. 71v[a])ህራን፡ እለ፡ ቅኑታን፡ በኃይል። ከመ፡ ይዝልፍዎ፡ ለዓለም። ወእምአሜሃ፡ ጊዜ፡ ኢተሌለዩ፡ ዘበኵሉ፡ ሕማማቲሁ፡ ኢበተሞቅሉ፡ ፫ወኢ፡ ዘበግዕዞ[1595]። ፫ወኢ፡ በውስተ[1596]፡ ኵሉ፡ መቅሠፍታት፡ እስመ፡ ኮኑ፡ ስንሱላነ፡ ፫ዘበ፡ መንፈስ[1597]።

[276] ወአቃምዎሙ[1598]፡ ለክልኤሆሙ፡ ወነግሮሙ፡ ዝኩ፡ ወዓሌ፡ ንጉሥ፡ መልእክቶ፡ ወአግቡኡ፡ ቃለ፡ ፫በዘ፡ ይደሉ[1599]። ወወሰዶሙ፡ ዝኩ፡ ላእክ፡ ኀበ፡ ዘአዘዘ፡ ንጉሥ፡ ወአስተፋነውዎ፡ ደቂቁ፡ በሰላም።

[277] ወዝኒ፡ አቡነ፡ በርተሎሜዎስ፡ ምስሌሁ፡ ወአብጽሕዎሙ፡ ኀበ፡ አሐቲ፡ ደብር፡ እንተ፡ ይብልዋ፡ ደብረ፡ ማዕጸ። እንተ፡ እ(f. 71v[b])ሀለወት[1600]፡ መንገለ፡ ምሥራቅ። ወምኵናነ፡ እሱራን፡ ይእቲ። ወአብጽሕዎሙ፡ ኀበ፡ ሕፅነ፡ ደብር። ወቀሠፍዎሙ፡ በበ፵[።] በመቅሠፍተ፡ ኃብል። ወአእኰትዎ፡ ለእግዚአብሔር፡ ዘከመ፡ ከፈሎሙ፡ ዘንተ፡

1591 አኀሰርዎ

1592 ዘበወስከም

1593 ሀለዉ

1594 ምስለ፡ ዝኩ

1595 ወኢዘበግዕዞ

1596 ወኢበውስተ

1597 ዘበመንፈስ

1598 ዘአቀምዎሙ

1599 በዘይደሉ

1600 ሀለወት

ጸጋ[1601]፡ ወአዕረጎሙ፡ ኀበ፡ ደብር፡ ወነበሩ፡ ህየ፡ በተሞቅሐ፡ እንዘ፡ ይትራወዩ፡ ዘበቃለ፡ ሕጉ፡ ለልዑል።

[278] ወውእቱኒ፡ አቡነ፡ በርተሎሜዎስ፡ እንዘ፡ ብጹሐ፡ አምጣን፡ በኵሉ፡ ይትሜሰል፡ ከመ፡ ዘሕፃን። ወኵሉ፡ ያነክር፡ ትዕግሥቶ። ወአርምሞቶ። እስመ፡ ገደፋ፡ ለነፍሱ፡ ኀበ፡ ሕፅነ፡ ካልኡ። (f. 72r[a]) ዝኬ፡ ዘበአሜን[1602]፡ መናኔ፡ ለሥምረተ፡ ርእሱ፡ ከመ፡ ይሕየው፡ በሥምረተ፡ ከልኡ[1603]። ወበእንተዝ፡ ነሥአ፡ ጸጋ፡ መዊእ፡ ዘእመንፈስ፡ ከልኡ[1604]።

[279] ወእንዘ፡ ይነብሩ፡ ህየ፡ ፈነወ፡ ንጉሥ፡ ወዓሊሁ፡ ኃቤሆሙ፡ እንዘ፡ ይብል፡ በለሞ፡ ለእሙንቱ፡ እሱራን። እትው፡ ውስተ፡ አድባሪክሙአ። ወአውሥአ፡ ላእክ፡ ወይቤ፡ ልእመ[1605]፡ ኢሰገዱኬ። ወእያውሥኦ[1606]፡ ቃለ፡ ወአርመመ። ወተንሥአ፡ ውእቱ፡ ላእክ፡ ወሖረ፡ ኀበ፡ ሀለዉ፡ ቅዱሳን፡ አበዊነ፡ እንዘ፡ ሙቁሕን[1607]፡ በመልዕልተ፡ ደብር። ወነገሮሙ፡ ቃለ፡ ንጉሥ፡ ከ(f. 72r[b])መ፡ ዘሰላም፡ ወአግብኡ፡ ሰላመ፡ በከመ፡ ይደሉ። ወይቤሎሙ፡ ስግዱኬ፡ ለንጉሥ፡ ወይቤልዎ፡ ኢ.ቃበፅክሙኑ[1608]፡ ዛቲ፡ ሰጊድ፡ እምኔነ፡ ንሕናሰ[1609]፡ ኢንሰግድ፡ ዘእንበለ፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወሚማ[1610]፡ ይመስለክሙኑ፡ ዘነኃፍር፡ መዊተ።

[1601] ጸጋ

[1602] ዘበአማን

[1603] ካልኡ

[1604] ካልኡ

[1605] ለእመ

[1606] ወኢ.ያውስኦ

[1607] ሙቁሐን

[1608] ኢቀበፅክሙኑ

[1609] ንሕነሰ

[1610] ወሚመ

[280] ወይቤሎሙ፡ ውእቱ፡ ላእክ፡ ሰማያ፡ ቃሎሙ፡፡ እትዉኣ፡ ውስተ፡ አድባሪክሙ፡ ይቤ፡ ንጉሥ፡፡ ወአውረዶሙ፡ እምህየ፡፡ ወእንበለ፡ ይብጽሑ፡ ኀበ፡ መካኖሙ[1611]፡ አንበሮሙ፡ በማእከለ፡ ምድር፡ ወሙቁሓን፡ እሙንቱ፡፡ ወዝንቱሰ፡ አቡነ፡ በርተሎሚዎስ፡ እምአመ፡ አውፅእዎ፡ (f. 72v[a]) እምደብሩ፡ ፫ዘበ፡ ተሞቅሐ[1612]፡ ኢተኣተ፡ መዋቅሕት፡ እምነ፡ እደዊሁ፡ እስከ፡ ይቃርብ[1613]፡ ለፍጸሜ[1614]፡ ስምዑ፡ ወነበሩ፡ ህየ፡ ኀቡረ፡፡ ወያነክር፡ ኵሎ፡ ሥርዓቶሙ፡ ለአኃው፡ እምሂ[1615]፡ ዘውስተ፡ ማኅበር፡ ወእመሂ፡ ዘውፍኖት[1616]፡ ወእመሂ፡ ዘውስተ፡ መዋቅሕት፡፡ እስመ፡ ውእቱሰ፡ ለእመ፡ ፈቀደ፡ ይሔውጽ፡ ኀበ፡ ደብር፡፡ ወይብሎሙ፡ ዕፁብ፡ ዝሥርዓትክሙ፡ እስመ፡ ምሉእ፡ ከመ፡ ፀሐይ፡ ወእይቀብል[1617]፡ ከመ፡ ወርኀ፡፡

[281] አልቦ፡ ዘይዌስኩ፡ ዲቤሁ፡፡ ወአልቦ፡ ዘይከፍለ፡ እምኔሁ፡፡ እስመ፡ ኵሉ፡ በመዳልወ፡ እግዚአብ(f. 72v[b])ሔር፡ ስፉር፡፡ አማንኬ፡ አርአዮ፡ መንፈስ፡ ቅዱስ፡ ወመሀሮ፡ ከመ፡ ይሥራዕ፡ ዘንተ፡ ኵሎ፡ ፫ለዘ፡ ሠርዐ[1618]፡ ዝንቱ፡ ሥርዓት፡፡ ወሀለዉ፡ ደቂቁ፡ እለ፡ ተለውዎ፡ ድኅሬሁ፡ አመ፡ አውፅእዎ፡ እምደብሩ፡ ተጸምዱ፡ ህየ፡ ኀበ፡ ውእቱ፡ ሥርዓተ፡ ጽድቅ፡፡

[1611] መካኖሙ

[1612] ዘበተሞቅሐ

[1613] ይቀርብ

[1614] ለፍጻሜ

[1615] እመሂ

[1616] ዘውስተ፡ ፍኖት

[1617] ወኢይቀብል

[1618] ለዘሠርዐ

[282] ወእንዘ፡ ይነብሩ[፡] ህየ፡ በሙቃተ[1619]፡ መንፈስ፡ ወያስተማውቁ፡ ደቂቆሙ፡፡ ወአውሥአ፡ ሰይጣን፡ ሁከቶ፡ እስመ፡ አልጸቀ፡ ዕድሜሆሙ፡ ለእለ፡ ብርሃናውያን፡ እለ፡ ያበርሁ፡ ዐለመ፡ በሥነ፡ ጸዳሎሙ፡፡

[283] ፈነወ፡ ንጉሥ፡ ወዓሊሁ፡ ኀቤሆሙ፡ ከ(f. 73r[a])መ፡ ያብጽሖሙ፡ ኀቤሁ፡፡ ወውእቱሰ፡ መልአከ፡ መዓት፡ ወሰዶሙ፡ እምህየ፡ በብዙኅ፡ ኵኔኔያት[1620]፡፡ ወአሜሃ፡ ፈለጥዎ፡ ለአቡነ፡ እስጢፋኖስ፡ እምነ፡ ደቂቁ፡ ወእምዝኒ፡ አቡነ፡ በርተሎሜዎስ፡ ዘተለዎ፡፡ እስመ፡ ኢተፈልጠ፡ እምኔሁ፡ ዘእንበለ፡ በውእቱ፡ ጊዜ፡ እስመ፡ ኪያሁሳ[1621]፡ ኀደግዎ፡ በፍኖት፡ ኀበ፡ እለ፡ ያዓቅብዎ፡፡ ወነበረ፡ ህየ፡ እስከ፡ ይጽሕ[1622]፡ ዕድሜሁ፡፡

[284] ወእምድኅረ፡ ጕንዱ[1623]፡ አውራኅ፡ አዘዘ፡ ንጉሥ፡ ያስተጋብእሙ[1624]፡ ለሙቁሐን፡ እለ፡ ተርፉ፡ በፍኖት፡፡ ፍወለ፡ ከልአንሂ[1625]፡ እለ፡ (f. 73r[b]) ውስተ፡ አድበር[1626]፡፡ ወአስተጋብእዎሙ፡ ለኵሎሙ፡ ወአብጽሕዎሙ፡ ውስተ፡ ኵርንኔ፡ ንጉሥ፡፡ ወዝኒ፡ አቡነ፡ በርተሎሜዎስ፡ አብጽሕዎ፡ ህየ፡፡ ምስሌሆሙ፡ ወአቀምዎሙ፡ ቅድመ[፡] ንጉሥ፡፡ ወይቤሎ፡ ንጉሥ፡ ለአቡነ፡ በርተሎሜዎስ፡ ወአንተሳ[1627]፡ በርተሎሜዎስ፡ ለምንት፡ ዘኀበርከ፡ ምስለ፡ እሉ፡፡ ወይቤሎ፡ እስመ፡ አበውየ፡ ወአኃውየ፡ ወለምንት፡ ዘአኀድኅሙ፡ ወእሙንቱኒ፡ ኢየኀድጉኒ፡፡ እስመ፡ አኀበረኒ፡ ምስሌሆሙ፡ መንፈሰ፡ እግዚአብሔር፡፡

1619 በሙቀተ

1620 ኵነኔያት

1621 ኪያሁሰ

1622 ይበጽሕ

1623 ጕንዱይ

1624 ያስተጋብእዎሙ

1625 ወለካልአንሂ

1626 አድባር

1627 ወአንተሰ

[285] እስመ፡ ቃዳሚኒ[1628]፡ ይቤሎ፡ ከመዝ፡ አመ፡ ያቀውሞ፡ ምስለ፡ አቡነ፡ እስጢፋኖስ፡፡ ወአንተኒ፡ በርተሎሜዎስ፡ ለ(f. 73v[a])ምንት፡ ዘንበርከ፡ ምስለ፡ እስጢፋኖስ፡ ከመ፡ ኢትስግድ፡ ለክብረ፡ መንግሥትነ፡፡ እንዘ፡ ታአምር፡ ሥርዓተ፡ ቤተነ[1629]፡፡ ወሶበየ[1630]፡ ሰጊደ፡ እንዘ፡ ይብል፡ ለእግዚአብሔር፡ አምላኪየ፡ እሰግድ፡ ወአኮ፡ ለከ፡፡ ወሶበ፡ ይቤ፡ ዘንተ፡ ዘበጥዎ፡ መልታሕቶ፡ ጽኑዐ፡ ዝብጠተ፡ እስከ፡ ይደነቁ፡ እዘኒሁ፡፡ ወከማሁ፡ ከዕበኒ[1631]፡ ተስእሎ፡ እንዘ፡ ይብል፡ ጎድግ፡ ወኢትጎበር፡ ምስለ፡ እሉ፡፡ ወሶበ፡ ስነ[1632]፡ ኦሆ፡ አብሎቶ፡ ፈነወ፡ ከልአነ[1633]፡ ከመ፡ ይጎጥዎ፡ ወይሚጥዎ፡ ጎቤሁ፡ ወአልቦ፡ ዘተሠጥወ፡፡ ወፈለጦ፡ እኔሆሙ[1634]፡ ወአግዐዞ፡ ጎበ፡ ከልእ[1635][፡] ብሔር፡ ለ፡ (f. 73v[b]) ለባሕቲቱ፡፡ ወእንዘ፡ ይነብር፡ ሀየ፡ ፦ዘበ፡ ገድል[1636]፡ እንዘ፡ ይጼሊ፡ ወይስእል፡ ጎበ፡ እግዚአብሔር፡ በእንተ፡ ዘፈለጦ፡ እምውእቱ፡ ብእሴ፡ እግዚአብሔር፡፡ ወይብል፡ ኪየየሳ[1637]፡ አኮ፡ ዘየጎድገኒ፡ እስመ፡ ተለውኩ፡ ኪያሁ፡፡ ወቦ፡ እምደቂቁኒ፡ እለ፡ በጽሑ፡ ጎቤሁ፡ ይትለአክዎ፡ ወካልአንሂ፡ እለ፡ ሀለው[1638]፡ ቅሩበ፡ ዚአሁ፡ እምአእሩግ፡ እለ፡ ከማሁ፡፡

[1628] ቀዳሚኒ

[1629] ቤትነ

[1630] ወሶበሰ

[1631] ካዕበኒ

[1632] ስእነ

[1633] ካልአነ

[1634] እምኔሆሙ

[1635] ካልእ

[1636] ዘበገድል

[1637] ኪያየሰ

[1638] ሀለዉ

[286] ወእምድኅረ፡ ጕዱይ[1639]፡ ዘመን፡ በጽሑ፡ ኄቤሁ[1640]፡ እመኄራቶሙ፡ ለአኃዊነ፡ ከመ፡ የኀውጽዎ፡ በከመ፡ ጽሑፍ፡ ወተዘነውዎ[1641]፡ በሰላም። ወተነዘዘ[1642]፡ ኵሉ፡ ኀዘ(f. 74r[a])ነ፡ ልቡ፡ እስመ፡ ረከበ፡ ዘተመነየ፡ ወተናገሩ፡ ዘኵሎ፡ እመሂ፡ በዘኀለፈ፡ ወእመሂ፡ ⸢በዘ፡ ይመጽእ[1643]፡ ወይቤ፡ እምይእዜሰ፡ አኮ፡ ዘእፈቅድ፡ ንብረተ፡ አላ፡ እተሉ፡ ኀበ፡ ካልእየ። እስመ፡ ኢያኀድጊኒ[1644]፡ ኪየየ[1645]። ወአንሳ[1646]፡ አሐውር፡ ወእትናገሮ፡ ለንጉሥ፡ ወለእመ፡ ሰምዓኒ፡ ቃልየ፡ ለይኅድግ፡ ዘንተ፡ ምግባራቲሁ። ወእመሰ፡ ይቤ፡ ኢይኅድግ፡ አነኒ፡ ኢይኅድግ፡ እንበለ፡ እሴርዮ፡ በደም፡ ለዝንቱ፡ ሲበትየ።

[287] ወይቤሎ፡ ውእቱ፡ ዘተዛነዎ[1647]፡ በነገረ፡ ኃይል። ኢትግበር፡ ከማሁ፡ አላ፡ ተዐገሥ፡ እስከ፡ ይበጽሕ፡ ጊዜሁ። እ(f. 74r[b])ስመ፡ ዝሰ፡ ዘትብል፡ አኮ፡ ዘይተርፍ፡ አላ፡ ይበጽሕ፡ በዕድሜሁ። ወአንታሳ[1648]፡ ኢትትወላወል። ወይቤሎ፡ ውእቱ፡ አረጋዊ፡ ሠናይኬ፡ ወይኩን፡ በከመ፡ ትቤ። ወባሕቱ፡ ጸሊ፡ በእንቲኣየ፡ ኀበ፡ እግዚአብሔር። ወነበረ፡ ህየ፡ በከመ፡ ይቤሎ፡ እከ[1649]፡ ይበጽሕ[፡] ዕድሜሁ፡ ወተፋነዉ፡ በሰላም።

[1639] ጕንዱይ

[1640] ኀቤሁ

[1641] ወተዛያነዉዎ?

[1642] ወተናዘዘ

[1643] በዘይመጽእ

[1644] ኢያኀድገኒ

[1645] ኪያየ

[1646] ወአንሰ

[1647] ዘተዜያነዎ

[1648] ወአንተሰ

[1649] እስከ

[288] ወእምዝ፡ በከልእ[1650]፡ ዘመን፡ አስተጋብአሙ፡ ንጉሥ፡ ለአበዊነ፡ ቅዱሳን፡፡ ወለዝኩሂ፡ አቡነ፡ በርተሎሜዎስ፡ ወአቃሞ[1651]፡ ቅድሜሁ፡፡ ወይቤልዎሙ፡ ወዓሊ[1652]፡ ስግዱ፡ ለንጉሥ፡ ወይቤለ፡ አልቦ፡ ጽሑፍ፡ ዘይብል፡ ስግዱ፡ ለንጉሥ፡፡ ወይቤሎሙ፡ (f. 74v[a]) ንጉሥ፡ ስግዱኬ፡ ለእግዚአብሔር፡ ከመ[፡] ይበል[1653]፡ አበዩ፡ ሰጊደ፡ ለእግዚአብሔር፡፡ በከመ፡ ይቤ፡ ነቢይ፡ ወይፈቅድ፡ ያስሕቶሙ፡ ለቅዱሳን፡ ልዑል፡ በነገረ፡ ልዑል፡፡ ወከማሁ፡ ዝኒ፡ መከረ፡ ከመ፡ ያስፍጠሙ፡ በነገር፡፡ ወእግዚአብሔር፡ ይትነበብ፡ በላዕሌሆሙ፡፡ ወኢክህለ፡ አስሕቶሙ፡ በነገር፡፡ ወኃሠሠ፡ ብዙኀ፡ ምክንያተ፡ ወአልቦ፡ ዘረከበ፡ ምክንያተ፡፡

[289] ወለዝኩሂ፡ አረጋዊ፡ አባ፡ በርተሎሜ[ዎ]ስ፡ አምጽእዎ፡ እምዝ፡ አግዓዞ፡ ቀዳሚ፡ እምሀገረ፡ ሠጕራ፡፡ ወአብጽሕዎ፡ ህየ፡፡ ወእምዝ፡ ተመነየ፡ ላዕሌሁ፡ አሐዱ፡ ፈላሲ፡ ዘስ(f. 74v[b])ሙ፡ ኖብ፡ ዘድኅረ፡ ሰመዮ፡ ንጉሥ፡ ከበሮ፡ ሰይጣን፡፡ ከመ፡ ይሚጦ፡ ውስተ፡ ደብሩ፡ እስመ፡ ፍቁረ፡ ንጉሥ፡ ውእቱ፡፡ ⸢ወለ፡ አቡነሂ[1654]፡ በርተሎሜዎስ፡ ያፈቅሮ፡ ንጉሥ፡ እስመ፡ መምህሩ፡ ውእቱ፡ ትክት[1655]፡፡ ወተማከረ፡ ምስለ፡ እሊኣሁ፡፡ ወይቤ፡ በዕለተ፡ ሰንበት፡ ናብኦ፡ ኀበ፡ ንጉሥ፡ ወከመ፡ ዘሰገደ፡ ንፌስዮ፡ ወእምዝ፡ ነግብኦ[1656]፡ ኀበ፡ ደብሩ፡፡ ወገብሩ፡ ከማሁ፡ ወአብእዎ፡ ወአቀምዎ፡ ቅድመ፡ ንጉሥ፡ ወይቤሎ፡ ንጉሥ፡ ወአንታኒ[1657]፡ በርተሎሜዎስ፡ እንዘ፡ ታአምር[1658]፡ ክብረ፡ ወቤትነ፡ ለምንት፡ ከመዝ፡

[1650] በካልእ

[1651] አቀሞ

[1652] ወዐልት

[1653] ይብል

[1654] ወለአቡነሂ

[1655] ትካት

[1656] ናግብኦ

[1657] ወአንተኒ

[1658] Cf. KWK ተአምር

ትገብር። አ(f. 75r[a])ኮኑ፡ ዘኢያኣምሩ፡ ካልአን፡ ምሥጢረነ፡ አንተአምር[1659]፡ ወበዘይስሎ[1660]፡ ለዝንቱ፡ ፡ጌጦ፡ ብዙኀ[።።] ወለመነኮሰተ[1661]፡ ፦ዚአሁ፡ ኂ[1662]፡ ይቤሎሙ፡ ሰአልዎ፡ አንትሙኂ።። ወእሙንቱኂ፡ ፡ጌጥዎ፡ በብዙኅ፡ ነገር።። ወውእቱሂ[1663]፡ አቡነ፡ በርተሎሜዎስ፡ ያረምም።።

[290] ወከዕበ[1664]፡ ይቤሎ፡ ንጉሥ፡ እስመ፡ በሰናይ[1665]፡ ንስእለከ፡ ኢትግበር፡ ከመዝ፡ ወኦሆ፡ በለነ።። ወውእቱሳ[1666]፡ ቅዱስ፡ አቡነ፡ በርተሎሜዎስ፡ እስመ፡ ትከት[1667]፡ ፍቁረ፡ ንጉሥ፡ ውእቱ።። ወበእንተ፡ ዝንቱ፡ ያጠውቆ፡ በስኢል።። ወቤሎ[1668]፡ ንጉሥ፡ ኢትግበርኬ፡ በእተ[1669]፡ እግዚአብሔ(f. 75r[b])ር፡ ወኦሆ፡ በለነ።።

[291] እምዝ፡ አውሥኦ፡ አቡነ፡ በርተሎሜዎስ፡ ተጸጊዎ፡ በ፡ነይለ፡ መንፈቅዱስ።። አመ፡ ሲበተ፡ ርእስ።። ወኢፈሪሆ፡ መዓተ፡ ንጉሥ፡ ምድራዊ፡ ዘይቃትል[1670]፡ ሥጋ።። ወይቤሎ፡ ኀድግሰኬ፡ አንተ፡ በእንተ፡ እግዚአብሔር፡ ወኢትግበር፡ ከመዝ፡ ወኢትዐር፡ ፍትሐ፡ ወኢትሖር[1671]፡ በምክረ፡ ርእስከ።። አለ[1672]፡ ኀሥሥ፡ ምክረ፡ መንፈሳዊተ።። አንታሳ[1673]፡

1659 አንተ፡ ተአምር

1660 ወበዘይመስሎ

1661 ወለመነኮሳተ

1662 ዘአሁኂ

1663 ወውእቱኂ

1664 ወካዕበ

1665 በሠናይ

1666 ወውእቱሰ

1667 ትካት

1668 ወይቤሎ

1669 በእንተ

1670 ዘይቀትል

1671 ወኢትሖር

ኮንከ፡ ከመ፡ አንበሳ፡ ዘተእኅዘ፡ እምድኅረ፡ ልህቅ[1674]፡ ኢይሐውር፡ ኀበ፡ ግዕዘ፡ ሰብእ። ወዘቀረቦ፡ ይጸቅጥ፡ ወዘረሐቆ፡ ይትመጠው፡ ወበእንተ፡ ዘስእነ፡ ይጥህር። ወአንተሳ[1675]፡ ተመሰል(f. 75v[a])ከ፡ ኪያሁ፡ እመሳ[1676]፡ ተኃድግ፡ ኀድግ፡ ዘንተ፡ ግዕዝከ[1677]።

[292] ወበእንተኒ፡ ዘትብል፡ እንዘ፡ ታአምር[1678]፡ ክብረ፡ ቤትነ፡ አንሰ፡ አአምር፡ ከመ፡ ይክብር፡ ቤተ፡ መኑሳት። እንተ፡ ዘእንተ፡ ዘእንጦንዮስ[1679]፡ ወመቃርዮስ፡ ወዘሂ፡ ኀደጉ፡ ነገሥት፡ መናብርቲሆሙ፡ ወገብኡ፡ ኀበ፡ ምንኵስና። አእምር፡ ማርቆስ፡ ዘደብረ፡ ቶርማቅ። ከመ፡ ንጉሥ፡ ውእቱ፡ ወገብአ፡ ለኀበ፡ ምንኵስና። ገሪማ፡ ዘደብረ፡ መጠራ፡ ከመ፡ ንጉሠ[፡] ሮም፡ ውእቱ፡ ወገብእአ[1680]፡ ለኀበ፡ ምንኵስና። ከለቤ[1681]፡ ንጉሠ፡ አክሱም፡ እምድኅረ፡ ቀተሎ፡ ለንጉሠ፡ ሰብእ፡ ገብአ፡ ለኀበ፡ ምንኵስና። ቦኑ፡ ፩እምአበ፡ ምኔት[1682]፡ (f. 75v[b]) ዘነበረ፡ ዲበ፡ መንበረ፡ መንግት[1683]። ኀዲጎ፡ ምኔቶ። ኀድግሰኬ፡ አንታ[1684]፡ ኢትሑር[1685]፡ በምክረ፡ ርእስከ።

[1672] አላ

[1673] ወአንተሰ

[1674] ልሕቀ

[1675] ወአንተሰ

[1676] እመሰ

[1677] ግእዝከ/ ኃእዝከ?

[1678] Cf. KWK ተአምር

[1679] ዘእንጦንስ

[1680] ወገብአ

[1681] ካሌብ

[1682] ፩እምአበምኔት

[1683] መንግሥት

[1684] አንተ

[1685] ኢትሑር

[293] ወሶበ፡ ይቤሎ፡ ዘንተ፡ ስኩረ፡ በመዓት፡ ወነሥአ[1686]፡ ኵናቶ፡ ወቀደ[1687]፡ ከመ፡ ይርግዞ፡፡ ወውእቱሰ[1688]፡ ቅዱስ፡ ተደለወ፡ ከመ፡ ይትወከፍ፡ ኩናተ፡ እምኀበ፡ ንጉሥ[፡፡] ወሶበ፡ ርእዮ፡ ከመ፡ ተደለወ፡ ኀደገ፡ ድርብዮቶ[1689]፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ለምንት፡ ኀደጋ[1690]፡ አኮኑ፡ ኃፍረት፡ ለንጉሥ፡ እምድኅረ፡ አልዓለ፡ ይደርቢ፡፡ ወእምዝ፡ አዘዘ፡ ይሰድዎ፡ ወይሞቅሕዎ፡፡ ወወሰድዎ፡ ውስተ፡ መካን፡ ዘትሰመይ፡ ማይ፡ ዘት[1691]፡ ለሎቱ፡ ለ(f. 76r[a])በሕቲቱ፡፡ ወነበረ፡ ህየ፡ በጻማ፡ ብዙኅ፡፡ ወበኂሩት፡ ሠናይ፡ ፦ወበ፡ ገድል[1692]፡ ትሩፍ፡ ወእንዘ፡ ይጼጉ፡ ለኢኃዊሁ፡ እለ፡ ሐወጽዎ፡ እምጸጋ፡ እንተ፡ ተጸገወ፡፡

[294] ወእምዝ፡ እምድኅረ፡ ብዙኅ፡ መዋዕል፡ አስተጋብኦሙ፡ ንጉሥ፡ ለቅዱሳን፡፡ ወፈተኖሙ፡ በኵነኔ፡ እሳት፡፡ ወለዝኩሂ፡ አቡነ[፡] ብዙኅ፡ ሣቃይዎ[1693]፡ ወእንዘ፡ ይወግርዎ፡ ለዕለ[1694]፡ ፍሕም፡ ወነደደ፡ ስዕርእሱ[1695]፡ ወውዕየ፡ ሥጋሁ፡ ወምዕወ፡ ናላሁ፡፡ ወኢያፍርሆሙ፡ ርስአኒሁ፡፡ ፦ወኢ፡ ገረሞሙ[1696]፡ ጸጋ፡ ሞገሱ፡ ዘላዕሌሁ፡፡ ወኢያኀዘኖሙ፡ ሚበታቲሁ፡ ወኢክ(f. 76r[b])ቡዳት፡ አዕይንቲሁ፡፡ ወፍሱሐት፡ ከነፍሪሁ[1697]፡ ፦ወኢ፡ ሣእሣኣ[1698]፡ ቀለ[1699]፡ አፉሁ፡፡ ወበረከተ፡ እደዊሁ፡ ወውእቱሰ[1700]፡

[1686] ነሥአ

[1687] ወፈቀደ

[1688] ወውእቱሰ

[1689] ደርብዮቶ

[1690] ኀደግከ

[1691] ዘይት?

[1692] ወበገድል

[1693] ሣቀይዎ

[1694] ላዕለ

[1695] ስዕርተ፡ ርእሱ

[1696] ወኢገረሞሙ

[1697] ከናፍሪሁ

ተዓገሠ፡ ኵሎ፡ ተጸጊዎ፡ ውርዛዌ፡ አመ፡ ሚበተ፡ ርሥእ[1701]። ወእያፍተዎ[1702]፡ ውዳሴ፡ ካንቶ[1703]፡ ማሰኒተ[1704]፡ ወፈቀደ፡ ያብእ፡ ርእሶ፡ ቊርባነ፡ ለእግዚአብሔር። ወከመ፡ ይሜብሕ[1705]፡ ምስለ፡ እለ፡ ይእኅዙ፡ ፀበርት፡ እንዘ፡ ይብል፡ ፍርቃን፡ ለአምላክነ። ፌለዘ፡ ይነብር[1706]፡ ዲበ፡ መንበሩ፡ ፌወለ፡ በግዑ[1707]።

[295] ወእምዝ፡ አመ፡ ሣልስት፡ እንተ፡ ይእቲ፡ ዕለተ፡ እሑድ፡ ፈጸመ፡ ስምዖ። አመ፡ ፌ፷ወ፭፡ እ(f. 76v[a])ለኅዚራን[1708]፡ እንተ፡ ይእቲ፡ ሴኔ[1709]። ፌወበ፡ ግዕዝ[1710]፡ አመ፡ ሠርቁ፡ ሌኃምሌ[1711]፡ በሠናይ፡ ገድል፡ ወበብዙኅ፡ ጸማ። ጸሎቱ፡ ወበረከቱ፡ ተሀሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን።

[296] ወይእዜኒ፡ አኃዊና[1712]፡ ነጽንዕ[1713]፡ ቂዊመ[1714]፡ በሃይማኖት፡ ወኢንኅድግ፡ ሥርዓቶሙ[፡] ለአበዊነ፡ ከመ፡ ንርከብ፡ ክፍለ፡ ምሌሆሙ[1715]፡ በውስተ፡ ጻማሆሙ።

[1698] ወኢኅእሥአ

[1699] ቃለ

[1700] ወውእቱሰ

[1701] ርእስ

[1702] ወኢ.ያፍተዎ

[1703] ከንቱ

[1704] ማሳኒተ

[1705] ይሴብሕ

[1706] ለዘይነብር

[1707] ወለበግዑ

[1708] ፷ወ፭ለኅዚራን

[1709] ሰኔ

[1710] ወበግዕዝ

[1711] ለሐምሌ

[1712] አኅዊነ

ወንትወከል[1716]፡ ቦሙ፡ ወንጽናዕ፡ በፍቅሮሙ፡ ከመ[፡] ንርከብ፡ ሞገሠ፡ በጸሎተ፡ ኵሎሙ፡፡ እስመ፡ ዛቲ፡ ይእቲ፡ ስምዐ፡ ግዕዛንነ፡፡ በምኅረቱ[1717]፡ ወበተመይጦቱ፡ ለእግዚአብሔር፡፡ እስመ፡ ጼሐ፡ ለነ፡ ፍኖተ፡ ሕይወት፡ በዘንክል፡ (f. 76v[b]) ሐዊረ፡ ዘእንበለ፡ ፍርሃት፡፡ ወኢንትጋኃሥኬ[1718]፡ ኢለየማን፡ ወኢለየፀጋም[1719]፡፡ ተወኪለነ፡ በኃለ[1720]፡ መንፈስ፡፡ እስመ፡ እግዚአብሔር፡ መንፈስ፡ ውእቱ፡፡ ወኀበ፡ ሀሎ፡ መንፈሰ፡ እግዚአብሔር፡ ሀየ፡ ሀሎ፡ ግዕዛን፡፡ ወእንዘ፡ ብነ፡ መጠነዝ፡ ተስፋ፡ ርቱዕ፡ ንግበር፡ ዐቢየ፡ ተጋእዮ፡ ከመ፡ ንባእ፡ እምክብር፡ ውስተ፡ ክብር፡፡

[297] ወበእንተዝ፡ ኢንትሀክይ፡ ፦ወኢ፡ ንትቈጣዕ[1721]፡፡ አላ፡ ከሢተነ፡ ገጸነ፡ ንነጽር፡ ስብሐተ፡ እግዚአብሔር፡ ከመ፡ መጽሂት፡፡ እስመ፡ ሕማምነ፡ ፦ዘለ፡ ሳዓት[1722]፡ ቀሊል፡ ብዙኀ፡ ክብር፡ ወስብሐት፡ ይገብር፡ ለነ፡፡ ኢንሴ(f. 77r[a])ፎኬ፡ ዘያስተርኢ፡፡ እስመ፡ ዘያስተርኢ፡ ዓለማዊ፡ ሐላፊ፡ ውእቱ፡ ወዘሰ፡ ኢያስተርኢ፡ ቃዋሚ[1723]፡ ውእቱ፡ ዐእስከ[1724]፡ ለዓለም፡፡ ወኢሳይያስኒ፡ ይብል፡ አንሥኡ፡ አዕይንቲክሙ፡ ወነጽሩ፡ ሰማየ፡ ወምድረ፡፡

[1713] ናጽንዕ

[1714] ቀዊመ

[1715] ምስሌሆሙ

[1716] ወንትዊከል

[1717] በምሕረቱ

[1718] ወኢንትገኃሥኬ

[1719] ወኢለፀጋም

[1720] በኃይለ

[1721] ወኢንትቈጣዕ

[1722] ዘለሰዓት

[1723] ቀዋሚ

[1724] እስከ

እስመ፡ ሰማይኒ፡ ከመ፡ ጢስ፡ ጽንዕት፡ ወምድርኒ፡ ከመ፡ ልብሊ፡፡ ወእላኒ[1725]፡ ይነብርዋ፡ ከመዝ፡ ይመውቱ፡፡ መድኃኒትየሰ፡ ለዓለም፡ ይእቲ፡፡ ወጽድቅየኒ፡ ዘኢይጎልቅ፡፡

[298] ንዜክርኬ፡ ቃለ፡ ነቢይ፡ ዘይቤ፡ ዘንተ፡ በከመ፡ እሙንቱ፡ አበዊነ፡ እለ፡ ተነከርዎ፡ ለዝንቱ፡ ዓለም፡ ፦ወኢ፡ ፈቃዱ[1726]፡ ሕይወቶ፡ ዘበሥጋ፡፡ ወንጎነኒ[1727]፡ ንትመሰል[1728]፡ ኪያ(f. 77r[b])ሆሙ፡ ሰማዕነ፡ ቃለ፡ ነቢይ፡ ዘይብል፡፡ ስምዑኒ፡ እለ፡ ታአምሩ[1729]፡ ፍትሐ፡ ሕዝብየ፡ እለ፡ ውስተ፡ ልብክሙ፡ ሕግየ፡፡ ኢትፍርሁ፡ ጽእለተ፡ ሰብእ፡ ፦ወኢ፡ ትግርምቶሙ[1730]፡ ፦ወኢ፡ ትትመውኡ[1731]፡፡ እስመ፡ ከመ፡ ልብስ፡ ይበልዩ፡ ፍጡነ፡ ወኢይጐነድዩ፡፡ ወከመ፡ ብላዕ፡ ቍንቍኔ፡ ይከውኑ፡፡

[299] ወከዕበ[1732]፡ ይቤ፡ ኀሥዎ፡ ለእግዚአብሔር፡ ወእምከመ፡ ረ[ከ]ብክምዎ፡ ጸውዕዎ፡፡ ወእምከመ፡ ቀረብክምዎ፡ ይኅድግ፡ ኃጥእ፡ ፍኖቶ፡ ወብእሲ፡ ዓማጺ፡ ምግባሮ፡፡ ወይትመየጡ፡ ኀበ፡ እግዚአብሔር፡፡ እስመ፡ አነ፡ እግዚአብሔር፡ ዘአፈቅር፡ ጽድቀ፡ ወጸልእ[1733]፡ ሀይደ፡ ወዓመፃ፡ ወእባርክ፡ ተግ(f. 77v[a])ባሮሙ፡ ለጻድቃን፡ ወእሠርያሙ፡ ሥርዓተ፡ ዘለዓለም፡ ወይትዓወቅ፡ ዘርኦሙ፡ ውስተ፡ ኵሉ፡ አሕዘብ፡ ወየአምሮሙ፡ ኵሎ፡ ዘርእየ፡ ቱልዶሙ[1734]፡ ከመ፡ እሙንቱ፡ ዘርእ፡ ዘበረከ[1735]፡ እግዚአብሔር፡ ወበእንትዝ[1736]፡

[1725] ወእሉኒ

[1726] ወኢፈቀዱ

[1727] ወንሕነኒ

[1728] ንትሜሰል

[1729] Cf. KWK ተአምሩ

[1730] ወኢትግርምቶሙ

[1731] ወኢትትመውኡ

[1732] ወካዕበ

[1733] ወእጸልእ

[1734] ትውልዶሙ

[1735] ዘባረከ

ኢንርሳዕ፡ ቃለሙ፡ ለአበዊነ፡ ከመ፡ ትኅድር፡ ላዕሌነ፡ በረከቶሙ፡ ወንሰመይ፡ ቦሙ፡ ዘርእ፡ ዘበረከ[1737]፡ እግዚአብሔር።።

[300] ወይእዜኒ፡ አኃዊነ፡ ንግበር፡ ተዝካሮሙ፡ ለአበዊነ፡ አእሚረነ፡ ጊዜ፡ ዕረፍቶሙ፡ ወክላሌ፡ ስምያሙ፡ ከመ፡ ንረስ፡ ክብረ፡ ምስሌሆሙ።። እመሰ፡ ይትከሀል፡ በአዕርኃ፡ ዕጣን፡ ወቀጕርባን፡ ወእመሳ[1738]፡ ኢይትረከብ፡ ኪያሁ፡ ኀበ፡ ያዓርጉ[1739]፡ በልብ፡ ትሑት፡ ወበመንፈስ፡ የዋህ፡ ተወከፍ፡ ለነ፡ እስመ፡ እግዚአብሔር፡ አምላክነ፡ ወአኮ፡ ሰብእ፡ አላ፡ ያአምር[1740]፡ ሕሊናሁ፡ ወዘውስተ፡ ልቡ፡ ለሰብእ፡ ወጳውሎስኒ፡ ሐዋርያ፡ ይቤ፡ ለእመ፡ ተነስት[1741]፡ ቤተ፡ ማኅድርነ፡ ⸢ዘበ፡ ምድር[1742]፡ ብነ፡ ሕን(f. 77v^{b})ጻ፡ ኀበ፡ እግዚአብሔር፡ በሰማያት፡ ዘኢገብሮ፡ እደ፡ ሰብእ፡ ወኪያሁ፡ ንሴፎ፡ ወአኮ፡ ዘበምድር፡ እስመ፡ ይቤ፡ ፃኡ፡ እማእከለሙ፡ ወተፈለጡ፡ እምኔሆሙ፡ ወአነ፡ እከውነክሙ፡ አቡክ[ሙ፡] ወአንትሙኒ፡ ትከውኑኒ፡ ደቂቅየ፡ ወአወልድየ[1743]፡ ይቤ፡ እግዚአብሔር፡ ዘኵሉ፡ ይመልክ።። ወእንዘ፡ ብነ፡ ዘንተ፡ ተስፋ፡ ናንጽሕ፡ ርእስነ፡ ወኢናርኵስ፡ ቀድሳቲነ[1744]፡ ወንግበር፡ በዘንትቄስ[1745]፡ በፊሪሀ፡ እግዚአብሔር[።።]

[1736] ወበእንተዝ

[1737] ዘባረከ

[1738] ወእመሰ

[1739] Cf. KWK የዐርጉ

[1740] Cf. KWK የአምር

[1741] ተነሥተ

[1742] ዘበምድር

[1743] ወአዋልድየ

[1744] ቅድሳቲነ

[1745] በዘንትቄደስ

[301] ወንሕናሰ[1746]፡ ኢንትሜካሕ፡ ⸢በዘ፡ አልቦ[1747]፡ ሕግ፡ ዘእንበለ፡ በመስፈርተ፡ ሕግ፡ ዘቃመ[1748]፡ ለነ፡ እግዚአብሔር[።።] ኢንትሜካሕ፡ በዘኢይረትዕ፡ በ[ጸ]ማ፡ አላ፡ በዘንክል[።።] ንግ[በ]ር፡ ተዝካሮሙ፡ እስመ፡ ገቢረ፡ ተዝከሮሙ[1749]፡ ለቅዱሳን፡ ሰማዕት፡ ረበሕ[1750]፡ ውእቱ[።።] በዘይገብር፡ ወለነኒ፡ ትዕቀበነ፡ በረከተ፡ ጸሎቶሙ፡ ለኵሎሙ፡ ሰማዕታት፡ ወጻድቃን፡ እለ፡ ተኀፅቡ፡ ወእለ፡ ተዛግ[ጉ]፡ ውስተ፡ ደም፡ ወእለ፡ ተጋደሉ፡ በስርዓተ፡ ንጽሕ፡ ፍጹም፡ ጸሎቶሙ፡ ወበረከቶሙ፡ ወትንብል[ና፡] ሣህሎሙ፡ ተሀለ፡ ምስሌነ፡ ወትዕቀበነ፡ ይእዜኒ፡ ወዘልፈ[ኒ፡] ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን[።።]

[1746] ወንሕነሰ

[1747] በዘአልቦ

[1748] ዘአቀመ

[1749] ተዝካሮሙ

[1750] ረባሕ

§3 [302] (f. 78r[a]) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ ቅዱስ። አሐዱ፡ አምላክ። ንወጥን[1751] በረድኤተ፡ እግዚአብሔር። እምገድለ፡ ቅዱሳን፡ አንስት። ወምእምናት[1752]። እለ፡ ወፅኡ፡[1753] እምብሔረ፡ ትግራይ። ሶበ፡ አንቅሀ፡ እግዚአብሔር፡ አልባቢሆን። ከመ፡ ይፅአ፡ ኀበ፡ ምንኵስና። በኀዲገ፡ ዓለም፡ ለተሊወ፡ እግዚእ። እንዘ፡ ይትናከራሁ፡ ለዓለም። ማሳኒ። ወለኵሉ፡ ስራሑ፡ ዘኢይበቍዕ። (f. 78r[b]) በኀዲገ፡ አምታቲሆን፡ ወውለዶን። ከመ፡ ያሜንያ፡ ግዕዞን። በመንፈስ፡ ቅዱስ። በከመ፡ ይቤ፡ ሐዋርያ። እስመ፡ ኵሉ፡ ዘበምድር፡ ኀላፊ፡ ውእቱ።

[303] ወእምዝ፡ በጽሓ፡ ኀበ፡ ዝኩ፡ ብፁዓዊ፡ ወትሩፈ፡ ምግበር[1754]፡ ወይቤለሁ[1755]፡ ሀበነ፡ ረድኤተ፡ ⸢በዘ፡ ረድአከ[1756]፡ መንፈስ፡ ቅዱስ፡ እስመ፡ ኢክህልነ፡ አምስጦ፡ እምትምልክቱ፡ ዕድው[1757]። በምንኵስና፡ ወበኀዲገ፡ ዓለም። ⸢ወኢዘበ፡ ነጊደ[1758]፡ ኢየሩሳሌ(f. 78v[a])ም፡ ወኢበአዊድ፡ በተኀሥሦ፡ ጽድቅ፡ ውስተ፡ ኵሉ፡ አድበር[1759]፡ ወምኔታት።

[304] ወሰበ[1760]፡ ንሴአሎሙ፡ ከመ፡ ይንግሩነ፡ በቍዔቱ፡ ነፍስ። ይፈቅዱ፡ ይፅብኡነ[1761]፡ መነኮሳት። በግብረ፡ ሥጋ፡ ማሰኒ[1762]፡ ዘኢይበቍዕ። ወንቤ፡ በምንተኑ፡ ዘንኀዩ[1763]፡

[1751] ንዌጥን

[1752] ወምእመናት

[1753] ወጽኣ

[1754] ምግባር

[1755] ወይቤላሁ

[1756] በዘረድአከ

[1757] ዕደው

[1758] ወኢዘበነጊደ

[1759] አድባር

[1760] ወሶበ

[1761] ይጽብኡነ

ዘአልብነ፡ መራሔ፡፡ ጎበ፡ ፍኖተ፡ ሕይወት፡፡ ወሶበ፡ ሰማዕነ፡ ዜና፡ ጒሩትከ፡ ወሥነ፡ ምግበር[1764]፡ ዘለዕሌከ[1765]፡ ፦በዘ፡ ትሜህሮሙ[1766]፡ ለደቂቅከ፡ ከመ፡ ይሰቀሉ፡ ዅሎ፡ ዕለተ፡ ፦ዘበ፡ ቀለ[1767]፡ ወንጌል፡ እስመ፡ ኢትፈቅድ፡ ሐውተ፡ ምድር፡ ዘ(f. 78v[b])እንበለ፡ ሐይወተ[1768]፡ ስመይ[1769]፡ ባሕቲቱ፡ ኢለከ፡ ፦ወኢ፡ ለደቂቅከ[1770]፡፡

[305] ወሰሚዐነ፡ ዘንተ፡ ኦ[፡] አበ[1771]፡ መጻእነ፡ ጎቤከ፡ ከመ፡ ትጸግወነ፡ ጸጋ፡ እንተ፡ ተጸነከ፡ ወእንተ፡ ጸጋውከ[1772]፡ ለደቂቅከ፡፡ እስመ፡ ኢፈለጠ፡ እግዚአብሔር፡ ተበዕተ[1773]፡ ወአንስተ፡ አለ[1774]፡ ይቤ፡ ዅሉ፡ ዘገብራ፡ ለጽድቅ፡ ጸድቅ[1775]፡ ውእቱ፡፡ ወበሕቱ[1776]፡ አድሕነነ[1777]፡ እምፄዋፄ፡ ከመ፡ ኢይፄውጢነ፡ እለ፡ ፦ኢ፡ ተ፦ነደፈ[1778]፡ በቀለ[1779]፡ ኖሎት፡

[1762] ማሳኒ

[1763] ዘንሐዩ

[1764] ምግባር

[1765] ዘላዕሌከ

[1766] በዘትሜህሮሙ

[1767] ዘበቃለ

[1768] ሕይወተ/ሐውተ

[1769] ሰማይ

[1770] ወኢለደቂቅከ

[1771] አባ

[1772] ጸገውከ

[1773] ተባዕተ

[1774] አላ

[1775] ጻድቅ

[1776] ወባሕቱ

[1777] አድ፦ነነ

[1778] ኢተ፦ነደፈ

እስመ፡ አልቦ፡ ዘየድኅነነ[1780]፡ ወዘይበልሕ[1781]። አለ[1782]፡ ኵሉ፡ የሐውር፡ በግዕዘ፡ ሥግሠ[1783]። እስመ፡ ይቤ፡ መንፈስ፡ ዘየሐዩ፡ ወሥጋስ[1784]፡ አ(f. 79r[a])ልቦ፡ ዘይበቍዕ።

[306] ወተዘኪረነ፡ ከዕበ[1785]፡ ዘይቤ፡ ሑራ፡ ኀቤሆሙ[1786]፡ ለእለ፡ ይሠይጡ፡ ወተሰየጠ[1787]፡ ለክን፡ መጸእነ[1788]፡ ኀቤከ፡ ከመ፡ ንሚጥ፡ ግዕዘነ[1789]፡ ሥግነ[1790]፡ ምድረዊ[1791]፡ ወንንሣእ፡ ግዕዘነ[1792]፡ መንፈስ፡ ቅዱስ፡ ሰመየዊ[1793]። ፍወበ፡ ዘከመዝ[1794]፡ ግብር፡ ተስእለሁ[1795]፡ ቅዱሳት[1796]፡ እለኮነ[1797]፡ መነኮሳት[1798]። ወውእቱሂ፡ ሐተቶን፡ ፍበዘ፡ ነበራ[1799]፡ ቀደሚ[1800]፡

[1779] በቃለ

[1780] ዘያድኅነነ

[1781] ወዘይባልሐነ?

[1782] አላ

[1783] ሥጋሁ

[1784] ወሥጋሰ

[1785] ካዕበ

[1786] ኀቤሆሙ

[1787] ወተሣየጠ

[1788] መጻእነ

[1789] ግዕዛነ

[1790] ሥጋነ

[1791] ምድራዊ

[1792] ግዕዛነ

[1793] ሰማያዊ

[1794] ወበዘከመዝ

[1795] ተስእላሁ

[1796] ቅዱሳት

[1797] እለኮና

ወጸገዎን፡ ስርየተ፡ ኀጢአት፡ ዝውእቱ፡ መንፈስ፡ ቅዱስ፡ ስራይ[1801]፡ ሐጢአት፡ እስመ፡ ዘእንበለ፡ ክህን[1802]፡ አልቦ፡ ዘይረክቦ፡ ለመንፈሥ ቅዱስ፡፡ ወእምዝ፡ ነገሮን፡ ፍጹመ፡ ይሰረገው[1803]፡ ምግባሮን፡ ወተለቢዎን፡ ዘንተ፡ (f. 79r[b]) ማኅደሮን፡፡

[307] ወእምዝ፡ ወጠነ፡ ፍጹመ፡ የሐይዎ[1804]፡ በጸመ[1805]፡ ግብረ፡ እደዊሆን፡ ከመ፡ እይንሥኣ[1806]፡ ጸማ[1807]፡ በዕድ[1808]፡ በክንቱ፡፡ ወበረከ[1809]፡ እግዚአብሔር፡ ኵሎ፡ ግብረ፡ እደዊሆን፡ በከመ፡ በረከ[1810]፡ ግብረ፡ ደቂቁ፡ ለቅዱስ፡፡ ወበኵሉ፡ ዘወጠነ፡ አልቦ፡ ዘስእነ፡ ፍጹመ፡ ወኢ፡ ምንተኒ[1811]፡፡ እስመ፡ አብርሃ፡ ላዕሌሆሙ፡ መንፈስ ቅዱስ፡፡ ወኢሐየሎን፡ ለዕለ[1812]፡ ኵሉ፡ ወአጽንዖን፡ ፍዘበ፡ ኃይል[1813]፡ እስከ፡ ይትራስዕ[1814]፡ እምኔሆን፡ ሥርዓተ፡

[1798] መነኮሳት

[1799] በዘነበራ

[1800] ቀዳሚ

[1801] ሰራዬ

[1802] ካህን

[1803] በዘይሰረገው

[1804] በዘየሐይዋ

[1805] በጻማ

[1806] ኢይንሥኣ

[1807] ጻማ

[1808] ባዕድ

[1809] ወባረከ

[1810] ባረከ

[1811] ወኢምንተኒ

[1812] ላዕለ

[1813] ዘበኃይል

[1814] ይትራስዓ

ድካም[1815]፡ ዘአንስት።። ወኢተድሐረ[1816]፡ እምአኀዊሆን፡ ውስተ፡ ኩሉ፡ ምግበር[1817]።። እመሂ፡ በክርስቲነ[1818]፡ ፦ወኢ፡ ትሕትነ[1819]፡ ለከህን[1820]፡ ፦ወኢ፡ በዓ(f. 79v[a])ቂበ[1821]፡ ምንኵስነ[1822]፡ ወኢበጽሙነ[1823]፡ ወበዐዪወ፡ ሕሊነ[1824]፡ በፈሊስ፡ ውስተ፡ ገዳም።። ፦ወኢ፡ በጸዊረ[1825]፡ ስምዕ፡ እንዘ፡ ይተልወ[1826]፡ አሰረ[1827]፡ አቡሆን፡ እስከ ይከውነ[1828]፡ ዘእም፡ ሰብእ፡ ኀምስ፡ መክሊት፡ እለ፡ አርብሑ፡ ወርቀ፡ እግዚአሙ፡[1829]፡ ወተሰምዩ፡ ምእምነን[1830]፡ ወተሰይሙ፡ ዲበ፡ ዐሠርቱ፡ አህጉር።።

[308] ፦ወእሎን፡ ሂ[1831]፡ ምእምነት[1832]፡ ቅዱስት[1833]፡ ኢተድኅረ[1834]፡ እምኔሆሙ፡ እስከ፡ ፈጸማ፡ በድሮን፡ በጽንዐ፡ መዊእ።። ወበእንቲአሆን፡ ይቤ፡ አቡነ፡ ቅዱስ፡ እንዘ፡ ሀሎ፡

[1815] ድካም

[1816] ወኢተድኅራ

[1817] ምግባር

[1818] በክርስትና

[1819] ወኢበትሕትና

[1820] ለካህን

[1821] ወኢበዓቂበ

[1822] ምንኵስና

[1823] ወኢበጽሙና

[1824] ሕሊና

[1825] ወኢበጸዊረ

[1826] ይተልዋ

[1827] አሠረ

[1828] ይከውና

[1829] እግዚአሙ

[1830] ምእመናን

[1831] ወእሎንሂ

በተሞቅሐ[1835]፡ ጎደገ፡ ለሙ፡ ትእዘዘ[1836]፡ እንዘ፡ ይብል፡ እስመ፡ እለ፡ መነኮሳይታት[1837]፡ እለ፡ (f. 79v[b]) ይተልዋ፡ ድኅሬክሙ፡ ኢትኅድግዎንኬ፡ ዘበኩሉ፡ ፍነው[1838]፡ እስመ፡ አነሂ፡ አለበውክዎን፡ በኵሉ፡ ፍበዘ፡ የዓቅበ[1839]፡ ውሳንየተ[1840]፡ ወሥርዐተ፡ ለፈጽሞ፡ ኵሉ፡ ትእዛዝ፡ ክመ፡ ይሕየው[1841]፡ በግብረ፡ እደዊሆን፡፡

[309] አለ[1842]፡ በሕቱ[1843]፡ ርድእዎን፡ በውሂበ፡ ጸግ[1844]፡ ዘለዕሊክሙ[1845]፡፡ እመሂ፡ በምዕደን[1846]፡ ወበኀሥጸ፡ ፍወበ፡ ምሒር[1847]፡ እንዘ[፡] ትከውንዎን፡ አርአየ[1848]፡ ለምግበር[1849]፡ ሠናይ፡፡ ወነቢረሰ፡ ለይንበረ[1850]፡ ርሑቀ፡ እምኔክሙ፡ ፍወበ፡ ህየ[1851]፡

[1832] ምእመናት

[1833] ቅዱሳት

[1834] ኢተድኅራ

[1835] በተሞቅሖ

[1836] ትእዛዘ

[1837] Sic, for መነኮሳይያት

[1838] ፍናው

[1839] በዘየዓቅባ

[1840] ውሳንያተ

[1841] ይሕየዋ

[1842] አላ

[1843] ባሕቱ

[1844] ጸጋ

[1845] ዘላዕሊክሙ

[1846] በምዕዳን

[1847] ወበምሒር

[1848] አርአያ

[1849] ለምግባረ

ዕቀብዎን፡ ፦ወኢ፡ ትንሥኡ[1852]፡ እምጻመሆን[1853]። አለ[1854]፡ በሕቱ[1855]፡ ርድእዎን፡ ለሊክሙ፡ እምጻመክሙ[1856]፡ ወጻመ[1857]፡ ዚአሆንሰ፡ ኢት(f. 80r[a])[ፍ]ቅዱ። ከመ፡ ኢይኩ[ን]፡ ሕንቀቄ፡ ማእከሌ[ክ]ሙ፡ ወከመ፡ እይጽእክሙ[1858]፡ ጸላኢ፡ ሰይ[ጣ]ን፡ ከመ፡ እለ፡ ንሬኢ፡ [አ]ድበረት[1859]፡ ወምኂታ[ት][1860]፡ ዘበእንቲአሁ፡ ይ[ከ]ውን፡ ሙስና[1861]፡ ወይ[ሰ]ዓር፡ ሥርዓተ፡ ም[ን]ኵስና[1862]። ወአንትሙ[ኂ]፡ አኮ፡ ከመሁ[1863]፡ አለ[1864]፡ በእንተ፡ እግዚአብሔር፡ እንዘ[፡] ተዐቅቡ፡ ሥርዓተ፡ ንጽሕ፡ ፦[ዘ]መለእ፡ ክት[1865]። ከመ፡ ትንስኡ፡ ዕሤተ፡ ተስፋክሙ፡ ፦ከመኣ?፡ ጸመው[1866]፡ ፦ዘበ፡ ገሠጸ፡ ሂ[1867]፡ ፦ወበ፡ ምህሮሂ[1868]፡

[1850] ለይንበራ

[1851] ወበህየ

[1852] ወኢትንሥኡ

[1853] እምጻማሆን

[1854] አላ

[1855] ባሕቱ

[1856] እምጻማክሙ

[1857] ወጻማ

[1858] ኢይጸእክሙ

[1859] አድባራት

[1860] ወምኔታት

[1861] ሙስና

[1862] ምንኵስና

[1863] ከማሁ

[1864] አላ

[1865] ዘመላእክት

[1866] ከመ፡ ኢትፃምዉ

[1867] ዘበገሠጸሂ

[1868] ወበምህሮሂ

[እ]ንዘ፡ እይትረብሑ[1869]፡ [ሕ]ዝቦ፡ አለ[1870]፡ እንዘ፡ ፦ኢይከውንዎ፡ ሙ፡[1871]፡ አርአ[ያ]፡ ለመርዔቱ፡ ለክርስቶስ።

[310] ተዘከሩ፡ ዘ(f. 80r^{b})ይቤ፡ ሐዋርያ[1872]፡ ቅዱስ፡ ወመዊኣክሙ፡ በትእዘዙ[1873]፡ ለጽድቅ፡ ወእምዝ፡ ከመ፡ ተፍቅሩ[1874]፡ ካልኣኒክሙ፡ ወበካልእኒ፡ ፦ይብል፡ አ[1875]፡ ወልድየ፡ ለእመ፡ ጠቢበ፡ ኮንከ፡ ለርእስከ፡ ጠቢብ፡ ትከውን፡ ለቢጽከሂ፡ ወእግዚእነሂ፡ ይቤ፡ ፦ዘበ፡ ወንጌል[1876]፡ በጸግ[1877]፡ ዘነስእክሙ[1878]፡ በጸግ[1879]፡ ሃቡ[።።] ወጳውሎስኒ፡ ይቤ፡ በውስተ፡ መልእክቱ፡ ፦ብከ፡ ኑ[1880]፡ ፦ዘኢ፡ ነሳእከ[1881]፡ እምከልእከ[1882]።

[311] ወደግመ፡ ወይቤ፡ ፦ወኢ፡ትስቄቁ[1883]፡ ንዋይክሙ፡ ማዓልተ[1884]፡ ወሌሊተ፡ እንዘ፡ አሐምም፡ ወእትጌበር፡ ማዓልተ[1885]፡ ወሌሊተ፡ ለምህሮ፡ ወንጌል።። ወይቤሎሙ[።] (f.

1869 ኢይትረብሑ

1870 አላ

1871 ኢይከውንዎሙ

1872 ሐዋርያ

1873 በትእዛዙ

1874 ታፍቅሩ

1875 ይብልአ

1876 ዘበወንጌል

1877 በጸጋ

1878 ዘነሣእክሙ

1879 በጸጋ

1880 ብከኑ

1881 ዘኢነሣእከ

1882 እምካልእከ

1883 ወኢታስቄቁ

1884 መዓልተ

80v[a]) አቡነ፡ ቅዱስ፡ ለደቂቁ፡ እንዘ፡ ተዐቅበ[1886]፡ ዘንተ፡ አሠንዩ፡ ለቢጽክሙ፡፡ ወለእሎንሂ፡ ይቤሎን፡ ትልዋ፡ ድኅሬሆሙ፡ እንዘ፡ ተዐቅቡ[1887]፡ ሥርዐተ፡ ንጽሕ፡ ወአልቦ፡ ዘየሐድገክሙ[1888]፡፡ ወለእመሰ፡ ኀደጉ[፡] ተረድኦክን[1889]፡ ሰመየውየን[1890]፡ ለይትራድኡክን[1891]፡፡

[312] ⌜ወለ፡ እሉሂ[1892]፡ ይቤሎሙ፡ ተራድእዎን፡ ⌜ዘበ፡ ጽድቅ[1893]፡፡ ዘእንበለ፡ ኀጢአት፡፡ ወኪየየሰ[1894]፡ አኮ፡ ዘትረክቡኒ፡ እምድኅረዝ፡፡ ወሶበ፡ ኢኀደገ፡ ዘንተ፡ ቃለ፡ በይእቲ፡ ዕለት፡ አልቦ፡ ዘእም፡ ክህለ፡ አድሕኖቶን[1895]፡ እምእደ፡ ሰይጠን[1896]፡፡ ወአልቦ፡ ዘእምቀርበ፡ ኀቤሆን፡፡ ወሶበ፡ ሰምዑ፡ ዘንተ፡ እ(f. 80v[b])ምቀለ[1897]፡ ተአዘዙ፡ ወሠርዕዎን፡ በከመ[፡] ይደሉ፡ በከመ፡ ስርዐተ[1898]፡ መኅበሮሙ[1899]፡ በአዝዞሂ ፡፡

[1885] መዓልተ

[1886] ተዐቅቡ

[1887] ተዐቅባ

[1888] ዘየሐድገክን

[1889] ተራድኦክን

[1890] ሰማያውያን

[1891] ለይትራድኡክን

[1892] ወለእሉሂ

[1893] ዘበጽድቅ

[1894] ወኪያየሰ

[1895] አድኅኖቶን

[1896] ሰይጣን

[1897] እምቃለ

[1898] ሥርዐተ

[1899] ማኅበሮሙ

[313] ወአሐቲ፡ እምኔሆን፡ እንተ፡ ትከውኖን፡ አርአየ[1900]፡ ⌜ዘበ፡ ትሕትነ[1901]፡ ⌜በአርምሞ፡ ሂ[1902]፡ ⌜ወበተነግሮ፡ ሂ[1903]፡ ⌜ወበ፡ ኵሉ[1904]፡ ዐቂበ፡ መለያልይ፡ ዘእንተ፡ ውስጥ፡ ወአፍአ፡ ወኵሉ፡ ሐረታ፡ ⌜ዘበ፡ ሀድአት[1905][።] ወሶበ፡ ርእዩ፡ ስነ[1906]፡ ግብረ[1907]፡ አደም[1908]፡ አንከሩ፡ ቅዱሳን፡ ወገብሩ፡ ኪየሃ፡ ፈጻሚተ፡ ነገሮን፡ ለኵሎን፡ ከመ፡ ትዕቀቦን፡ እንዘ፡ ትከውኖን፡ አርአያ።።

[314] ወፀአተሰ[1909]፡ ዘእምድረ፡ ሲራ፡ እስመ፡ እጎቱ፡ ይእቲ፡ ለስዩመ[1910]፡ ሲራ፡ ⌜ወልደታ፡ (f. 81r[a])ሂ[1911]፡ ⌜ዘበ፡ ብፅዓት[1912]፡ በቡራኬ፡ ቅዱሰን[1913]።። ወእመሰ፡ ነበረት፡ ⌜ዘበ፡ ግፍዕ[1914]፡ ወሖረት፡ ሐበ[1915]፡ ብእሴ፡ እግዚአብሔር፡ አበ[1916]፡ ሰሙኤል[1917]፡

1900 አርአያ

1901 ዘበትሕትና

1902 በአርምሞሂ

1903 ወበተናግሮሂ

1904 ወበኵሉ

1905 ዘበሀድአት

1906 ሥነ

1907 ግብራ

1908 አዳም

1909 ወፀአታሰ

1910 ለሥዩመ

1911 ወልደታሂ

1912 ዘበብፅዓት

1913 ቅዱሳን

1914 ዘበግፍዕ

1915 ኀበ

1916 አባ

ገደመዊ[1918]።። ወተስእለቶ፡ እንዘ፡ ትብል፡ [ኦ፡] አበ[1919]፡ ንግረኒ፡ ዘይራትዓኒ፡ በጎበ፡ እግዚአብሔር፡ እስመ፡ ብየ፡ ግፁዕ፡ ዘእምትየ፡ ወቦ፡ እለ፡ ይብሉኒ፡ ለምንት፡ ትነብሪ፡ ⸢ዘበ፡ ግፁዕ[1920]። ወኣነሂ፡ እይፈቅድ[1921]፡ ካልአ፡ ብእሴ፡ ከመ፡ እይስዐር[1922]፡ ኪዳንየ።። ወይቤላ፡ ውእቱ፡ ብእሴ፡ እግዚአብሔር፡ እስመ፡ ነቢር፡ ⸢ዘበ፡ ግፁዕሰ[1923]፡ አኮ፡ ዘይብእሰኪ፡ አለ[1924]፡ ንበሪ፡ በተዓግሶ፡ ⸢ወኢ፡ ትሕሥሚ[1925]፡ ከልአ፡ ብእ(f. 81r^b)ሴ፡ እስከ፡ ይፈትሕ፡ ለኪ፡ እግዚአብሔር፡ እስመ፡ ብኪ፡ ዘይከውን[1926]፡ ዘርአ፡ በመንግሥተ፡ ዚአሁ[።።] ወሰሚዓ፡ ዘንተ፡ አተወት፡ እንዘ፡ ተአኵት፡ እግዚአብሔር።።

[315] ወነበረት፡ በከመ፡ አዘዘ፡ ውእቱ፡ መኑኮስ፡ እስከ፡ ይበጽሕ፡ ዕድሜሁ፡ ዘአሰፈወ[1927]።። ወተወልደት፡ እምኔሃ፡ ዘኒ[1928]፡ አመተ፡ እግዚአብሔር፡ በከመ፡ ይቤለ[1929]፡ ውእቱ፡ ገዳማዊ[።።] ወልህቀት፡ በሰላም።። ወኵሉ፡ መዋዕል[1930]፡ ሕይወቱ[1931]፡ ትዜከሮ፡

1917 ሳሙኤል

1918 ገዳማዊ

1919 አባ

1920 ዘበግፁዕ

1921 ኢይፈቅድ

1922 ኢይስዐር

1923 ዘበግፁዕሰ

1924 አላ

1925 ወኢትኅሥሚ

1926 ዘይከውን

1927 ዘአሰፈዋ

1928 ዛኒ

1929 ይቤላ

1930 መዋዕለ

1931 ሕይወታ

ለእግዚአብሔር[።] ወአኮ፡ ዘትረስየ፡ ኪያሁ። ወኢኀደጋ፡ እግዚአብሔር፡ ትትመንስው[1932]፡ ከመ፡ ዘካልአን፡ አንስት፡ (f. 81v[a]) እለ፡ ይትመነሰወ[1933]፡ በትፍግዕተ፡ ምድር[።] ፦ወኪየሁ፡ ሰ[1934]፡ ዐቀበ፡ እግዚአብሔር፡ ከመ፡ ኢትትዐደው፡ ትእዘዞ፡ እስከ፡ ትበጽሕ፡ ከመ፡ ትሕሥሥ[1935]፡ በከዊነ፡ ፍጹም፡ ዝውእቱ፡ ምንኵስና[1936]፡ በኀዲግ፡ ዓለም፡ ለተሊዎ[1937]፡ እግዚእ።

[316] ወከነ[1938]፡ ፲ወ፰ ዓመት፡ በዘወጽአት፡ ኀበ፡ ምንኵስና[1939][።] ወበጽሐት፡ ኀበ፡ አሐቲ፡ ደብር፡ ኀበ፡ ሀለዋ፡ መነኮሳይተት[1940][።] ፦ወኢ፡ ረከበ፡ ት[1941]፡ በህየ፡ ዘኀሠሠት፡ ዘይመርሐ፡ ፍኖተ፡ ሐይወት፡ በኀዲግ፡ ዓለም፡ ፍጹም፡ እንበለ፡ ደእሙ[1942]፡ በቃል፡ ለዐይነ፡ ሰብእ፡ እስመ፡ ፦ኢረከበ፡ ት[1943]፡ ኀር[1944]፡ ኖላዊ[1945]፡ ዘየድሕን[1946]፡ መርዔቶ፡

1932 ትትመነሰው

1933 ይትመነሰዋ

1934 ወኪያሃሰ

1935 ትኅሥሥ

1936 ምንኵስና

1937 ለተሊወ

1938 ወኮነ

1939 ምንኵስና

1940 Sic, for መነኮሳይያት

1941 ወኢረከበት

1942 ዳዕሙ

1943 ኢረከበት

1944 ኀረ

1945 ኖላዌ

1946 ዘያድኅን

በጎይለ፡ መ(f. 81v^{b})ር[1947][።] ⌜ወበ፡ እንተዝ[1948]፡ በጽሐት፡ ጎበ፡ ዝንቱ፡ ብእሴ፡ እግዚአብሔር፡ አቡነ፡ እስጢፋኖስ[1949]፡ ⌜ዘበ፡ አመን[1950]፡ ኖላዌ፡ አባግዕ፡ ዘየዐቅብ፡ ወየድሕን[1951]፡ መርዔቶ። ወበእንተዝ፡ ተጸገወት፡ ጎይለ፡ ወነሥኣት፡ ርድኤተ[1952]፡ ⌜እምጸገሁ፡ ዚአሁ[1953]፡ ወአርትዐት፡ ፍነዊሁ[1954]፡ ወአሰነየት[1955]፡ ግዕዘ፡ ዘበምግባር፡ ፍጹም።። ወኮለ፡ ሑረታ፡ ⌜ዘበ፡ ዐቅም[1956]።። ወገደፈት፡ ነፍስ[1957]፡ ውስተ፡ እደ፡ እግዚአብሔር፡ በአንድዮ[፡] ርእስ፡ ወኮነቶን፡ አርአያ፡ ለብዙኀት፡ አንስት፡ እለ፡ ወፅኣ፡ በጎዲገ፡ ክብር።። ወሶበ፡ ይሬእያ፡ ኪያሃ፡ ያጎስረ[1958]፡ ርእሶን፡ ወይትሜሰለ[1959]፡ ከ(f. 82r^{a})ማሃ።።

[317] ወአልቦ፡ ዘተራክበ[1960]፡ ላዕሌሃ፡ ነውረ፡ ወኢሐሜተ፡ እስከ፡ ኮኑ፡ ቅዱሰን[1961]፡ ዘእመምህራን[1962]፡ ስምዓ፡ በእንቲአሆ[1963]፡ እንዘ፡ ይብሉ፡ አመንኪ[1964]፡ ዘቲ[1965]፡ በከመ፡

[1947] መዝራዕት?

[1948] ወበእንተዝ

[1949] እስጢፋኖስ

[1950] ዘበአማን

[1951] ወያድሕን

[1952] ረድኤተ

[1953] እምጸጋ፡ ዚአሁ

[1954] ፍናዊሁ

[1955] ወአሠነየት

[1956] ዘበዐቅም

[1957] ነፍሳ

[1958] ያጎስራ

[1959] ወይትመሰላ

[1960] ዘተረክበ

[1961] ቅዱሳን

ይቤሉ፡ አበዊነ፡ ኀዋርያት[1966]። መበለት፡ ትሠየም፡ እንተ፡ በቲ[1967]፡ ምግባረ፡ ሠናይ[1968]፡ ወኀሪት፡ ወንጽሕት፡ እንተ፡ ኢትፈቅድ፡ ደግመ[1969]፡ ብእሴ፡ ወእንተ፡ ኢትፈቅድ፡ ፈጊዐ፡ ወእንተ፡ ኢትትዔበይ[1970]፡ ለመነሂ[1971]፡ እንተ፡ ነበረት፡ ምስለ፡ ምታ፡ ኀደጠ[1972]፡ መወዕለ[1973][።።]

[318] ወእምዝ፡ ሐይወት፡ እንዘ፡ ተዓቅብ፡ ግብረ፡ መበለታት።። እንተ፡ ከመዝ፡ ብፅዕት፡ ይእቲ።። ወትረክብ፡ ክብረ፡ (f. 82r^{b}) ወሞገሰ፡ ወአኰቴተ፡ በኀበ፡ እግዚአብሔር፡ በመንግሥተ፡ ስማያት[1974]። ፦ወበ፡ እንተ፡ ዝ[1975]፡ ይቤሉ፡ አበዊነ፡ ፦ከማሁ፡ ኬ[1976]፡ ዘቲኒ[1977]፡ መበለት፡ ተመሰለቶን፡ ለኄራት፡ መበለት[1978]፡ እለዐቀበ[1979]፡ ውስኔያተ፡

1962 ዘእምመምህራን

1963 በእንቲአሃ

1964 አማንኬ

1965 ዛቲ

1966 ሐዋርያት

1967 ባቲ

1968 ሠናይ

1969 ዳግመ

1970 ወኢትትዓበይ

1971 ለመኑሂ

1972 ኀዳጠ

1973 መዋዕለ

1974 ሰማያት

1975 ወበእንተዝ

1976 ከማሁኬ

1977 ዛቲኒ

1978 መበለታት

ወሥርዓተ፡፡ ወይእቲኒ፡ ዐቀበት፡ ርእሰ[1980]፡ ዘበትሕትና[1981]፡ ወምንኵስና[1982]፡ ወኵሉ፡ ሐረተ[1983]፡ በሰላም፡፡

[319] ወሶበ፡ ትኤዝዞን፡ ለእሊአሃ፡ ኢትትቋጠዕ[1984]፡ ፦ወኢ፡ ለመኑሂ[1985]፡፡ አለ[1986]፡ እንዘ፡ ተክሞስስ[1987]፡ ትጌሥጸን፡ ፦ዘበ፡ ሰለም[1988]፡ በከመ፡ ኢትትአርወይ፡ ከመ፡ አንበሰ[1989]፡ በውስተ፡ ቤትከ፡ ፦ወኢ፡ ተደንግፅ[1990]፡ ነበሪከ[1991]፡፡ ፦ወኢ፡ ትትአነተ(f. 82v[a])ል[1992]፡ ፦ወኢለመኑ፡ ሂ[1993]፡፡ ወበእንተዝ፡ ሰምሮ[1994]፡ ኪያሃ፡ ኵሎን፡፡ ወረሰየሃ[1995]፡

[1979] እለዐቀባ

[1980] ርእሳ

[1981] ዘበትሕትና

[1982] ወምንኵስና

[1983] ሐረታ

[1984] ኢትትቋጣዕ

[1985] ወኢለመኑሂ

[1986] አላ

[1987] ታክሞስስ

[1988] ዘበሰላም

[1989] አንበሳ

[1990] ወኢታደንግፅ

[1991] ነቢረከ

[1992] ወኢትትአነተል

[1993] ወኢለመኑሂ

[1994] ሠምራ

[1995] ወረሰያሃ

ከመ[፡] አብ፡ ወእም፡፡ ወይእቲኒ፡ ተለወት፡ አሰረ[1996]፡ ቅዱሰን[1997]፡ ፫እስከለ፡ ፊጽሞ[1998]፡ ስምዕ፡፡

[320] ወውእቶንሂ፡ ተለዋ፡ ድኅሬሃ፡ እንበለ፡ ተድኅሮ፡ እንዘ፡ ይራውጻ፡ ወይትቄለላ፡ በአክነፍ[1999]፡ ለኀሊፈ፡ ፫መጽብብ፡ ፫ዘበ፡ ዑቀት[2000]፡ በከመ፡ ይቤ፡ መጽሐፍ[2001]፡ አበው፡፡ ለእመ[፡] ኮነ፡ መነኮስ፡ ዘይጻሙ፡ ፫ዘበ፡ ዑቀት[2002]፡ ወሙቀተ፡ መንፈስ፡ አልቦ፡ ድኩመ[2003]፡ አላ፡ ይትሔየል[2004]፡ ውስተ፡ ኵሉ፡ መጽብብ፡፡ በከመ፡ ወርሕ[2005]፡ ትትወለድ፡ እመወዕለ[2006]፡ ወዓመተ-ት[2007]፡ ወአውረሐ[2008]፡፡ (f. 82v[b]) ወከማሁ፡ ዑቀት፡ ትትወለድ፡ እምነ፡ ምግበር[2009]፡ ሠነይ[2010]፡ ወተሔልዮ[2011]፡ ውስተ፡ ኵሉ፡ መጽብብ፡፡ ከመሁኬ[2012]፡

1996 አሠረ

1997 ቅዱሳን

1998 እስከ፡ ለፊጽሞ

1999 በአክናፍ

2000 ዘበዑቀት

2001 መጽሐፈ

2002 ዘበዑቀት

2003 ድካም

2004 ይት-ኄየል

2005 ወርኅ

2006 እመዋዕለ

2007 ወዓመታ-ተ

2008 ወአውራኃ

2009 ምግባር

2010 ሠናይ

2011 ወት-ኄልዮ

2012 ከማሁኬ

እለንቱ[2013]፡ መንፈስውየን[2014]፡ የሐውሩ[2015]፡ ፦ዘበ፡ ዐቀት[2016]፡ እንዘ፡ ይትመወቀ[2017]፡ በሙቀቱ፡ ማንፈስ[2018]፡ ወየልህቆን[2019]፡ ወየሔይሎን[2020]፡ በውእቱ፡ ሙቀት፡ ወየበጽሐን[2021]፡ እስከ፡ ፍጻሜ።።

[321] ወእግዚእነሂ፡ ይቤ፡ በኡ[2022]፡ ወተ፦ነየሉ፡ እንተ፡ ጸበብ[2023]፡ አንቀጽ።። ወከመሁ[2024]፡ እመንቱሂ[2025]፡ ጸንዐ[2026]፡ ወኀየለ[2027]፡ በውስተ፡ መጽብብት፡ ዘበራኃብ[2028]፡ ወጽምእ፡ በከመ፡ ይብል፡ እመጽ፦ነፈ[2029]፡ አበው፡ ብፁዕ፡ መነኮስ፡ ዘአጥግኦ፡ ሥጋሁ፡ ምስለ፡ (f. 83r[a]) ዐጽም።። ወከማሁ፡ አጥግአ[2030]፡ ሥጋሆን[2031]፡ ምስለ፡ ፦አዕጽምት፡ ሆን[2032]።።

2013 እላንቱ

2014 መንፈሳዊያት

2015 የሐውራ

2016 ዘበዐቀት

2017 ይትማወቅ?

2018 መንፈስ

2019 ወይልህቆን

2020 ወይ፦ኔይሎን

2021 ወያበጽሐን

2022 ቦኡ

2023 ጸባብ

2024 ወከማሁ

2025 እማንቱሂ?

2026 ጸንዓ

2027 ወ፦ነየላ

2028 ዘበረኃብ

2029 እመጽሐፈ

2030 አጥግኣ

ወአልቦ፡ ዘየርስሓስሖን[2033]፡ ፍወኢ፡ ምንተኒ[2034]። ወአልቦ፡ ዘየጎድግ[2035]፡ ውስተ፡ ሕሊነሆን[2036]፡ ፍዘኢ፡ ትሰወዕ[2037]፡ ለካህን። በከመ፡ ይቤ፡ ፍዘበ፡ ብሊት[2038]፡ ዘእም፡ ሌወውየን[2039]፡ ወኩለ፡ ንወየ[2040]፡ ውስጡ፡ ይሰውያ፡ ከሀን[2041]፡ ፍዘበ፡ እሰት[2042]፡ ከመ፡ ይኩን፡ ለመዐዘ[2043]፡ ሰነይ[2044]፡ ለእግዚአብሔር።

[322] ፍወዘ፡ እምጎዲስኒ[2045]፡ ይብል፡ እስማ[2046]፡ ፍጎቢ፡ አ[2047]፡ ሓጢአት፡ ጽልማት[2048]፡ ወከሲቶተ[2049]፡ ብርሃን። ወበእንተዝ፡ አብርሃ፡ ለዕሌሆን[2050]፡ ብርሃነ፡ መለኮት፡ እስከ፡

2031 ሥጋሆን

2032 አዕጽምቲሆን

2033 ዘያርስሓስሖን

2034 ወኢምንተኒ

2035 ዘየጎድጋ

2036 ሕሊናሆን

2037 ዘኢትሠዋዕ

2038 ዘበብሊት

2039 ሌዋውያን

2040 ንዋየ

2041 ካህን

2042 ዘበእሳት

2043 ለመዐዛ

2044 ሠናይ

2045 ወዘእምሐዲስኒ

2046 እስመ

2047 ጎቤአ

2048 ጽልመት

2049 ወከሚቶተ

ይሬእየ[2051]፡ ምስጢረተ[2052]፡ ሰመይ[2053]፡ ወይትነገረ[2054]፡ ዕፁበተ[2055]፡ ተአ(f. 83r[b])ምረተ[2056]፡ ወመንክራተ፡፡ ወየነብቦ[2057]፡ ፍዘኢ፡ ተምህሩ[2058]፡ ዘእም፡ ብለ·ይ፡ ወሐዲስ፡፡ ወበዘከመዝ፡ ግብር፡ ይፈጽማ፡ እንዘ፡ ይተልወሁ[2059]፡ ለአቡሆን[፡፡] ወውእቱኒ፡ ተለዎ፡ ለእግዚኡ፡ በፊጽሞ፡ ትእዘዝ[2060]፡ እንዘ፡ ኢይጎድግ፡ ፍወኢ፡ ምንተኒ[2061]፡፡ እስመ፡ ይቤ፡ ለሊሁ፡ እግዚእነ፡ ኩኑ፡ ፍጹመን[2062]፡ በኩለ፡ እስመ፡ አነሂ፡ አቡክሙ፡ ሰመያዊ[2063]፡ ፍጹም፡ ውእቱ፡፡ ወከመሁ[2064]፡ ኮነ፡ ፍጹመ፡ በኵለ፡ በከመ፡ አዘዞ፡ እግዚኡ፡ ወኵሎሙ፡

[2050] ላዕሌሆን

[2051] ይሬእያ

[2052] ምስጢራተ

[2053] ሰማይ

[2054] ወይትናገራ

[2055] ዕጹባተ

[2056] ተአምራተ

[2057] ወያነብቦ

[2058] ዘኢተምህረ

[2059] ይተልዋሁ

[2060] ትእዛዝ

[2061] ወኢምንተኒ

[2062] ፍጹማን

[2063] ሰማያዊ

[2064] ወከማሁ

ደቂቁ፡ ዕድሂ፡ ፦ወአንስት፡ ሂ[2065]፡ ወኮኑ፡ ፍጹማነ፡ ከመሁ[2066]፡ በከመ[፡] ንቤ፡ ቀዳሚ፡ እስመ፡ ኵሉ፡ ወሉድ፡ ይትሜሰል[2067]፡ አቡሁ፡፡

[323] (f. 83v[a]) ውእቱኒ፡ ተመሰሎ፡ ለእግዚኡ፡ ዝውእቱ፡ አቡሁ፡ እስመ፡ ይቤ፡ ለሊሁ፡ እግዚእ፡ ውሉድየ፡ አንትሙ።። ወደቂቁሂ፡ ተመሰሉ፡ ክየሁ[2068]፡ አቡሆሙ፡ ዘወለዶሙ፡ በልደተ፡ መንፈስ፡ ወአልሀቆሙ፡ እንዝ[2069]፡ የስተማውቆሙ[2070]፡ በሙቀተ፡ መንፈስ፡፡ ወአሰሰለ፡ ዛኅለ፡ እምአልበቢሆሙ፡፡ ወሴሰዮሙ፡ ሲሰየ[2071]፡ መንፈስ፡ ዘእምዋይነ[2072]፡ ኦሪት፡ ወሐሊባ[2073]፡ ወንጌል፡ አምለካቄ[2074]፡፡ እስከ፡ ኮኑ፡ ከመሁ[2075]፡ ኵሎሙ፡ ደቂቁ፡ ተለውየኒሁ[2076]፡ ወአብዝኖሙ፡ እግዚእ፡ ለደቂቁ፡ በውስተ፡ ኵሉ፡ ገጸ፡ መካን፡፡ ወረሰዮሙ፡ ለከዊነ፡ አእለፍ[2077]፡ (f. 83v[b]) በከመ፡ ይቤሎሙ[2078]፡ እግዚእ፡ ለአብርሃም፡

2065 ወአንስትሂ

2066 ከማሁ

2067 ይትሜሰል

2068 ኪያሁ

2069 እንዘ

2070 ያስተማውቆሙ

2071 ሲሳየ

2072 ዘእምወይነ

2073 ወሐሊበ

2074 አምላካቄ

2075 ከማሁ

2076 ተላውያኒሁ

2077 አእላፍ

2078 ይቤሎ

አብዝኖ፡ አበዝኖ፡ ለዘርእከ፡ ከመ፡ ከኮበ[2079]፡ ሰመይ[2080]፡ ወከመ፡ ጥፃ፡ በሐር[2081]፡ ዛኢይትሜለቍ[2082]።።

[324] ወከመሁ[2083]፡ በረከ[2084]፡ እግዚአብሔር፡ ደቂቁ፡ ለቅዱስ፡ ወአስተበዝኖሙ[2085]፡ ፲ዘበ፡ ጽድቅ[2086]፡ ወመልአ፡ ስነ[2087]፡ ትምህርቱ፡ ውስተ፡ ገጸ፡ ምድር።። ወከደነ፡ አድባር፡ ጽላሎተ።። ወጸለሎን፡ ለእምንቱ፡ መነኮሰይያት[2088]፡ መንፈሰ፡ ዚአሁ፡ እምፀሐየ፡ መርቄ፡ እስከ፡ የሕመለምል[2089]፡ ዘእምጠለ፡ ቀል[2090]፡ ተስቂዮን[2091]።። ወይፈርያ፡ ፍረየተ[2092]፡ ብዙኅ፡ በከመ፡ ይቤ፡ እግዚእ፡ ቦ[፡] ዘርእ፡ ዘወድቀ፡ ውስተ፡ ምድር፡ ሠናይ።። ወበቍሎ፡

2079 ኮኰበ

2080 ሰማይ

2081 ባሕር

2082 ዘኢይትሜለቍ

2083 ወከማሁ

2084 ባረከ

2085 ወአስተባዝኖሙ

2086 ዘበጽድቅ

2087 ሥነ

2088 መነኮሳይያት

2089 ያሕመለምል

2090 ቃል

2091 ተሰቂዮን

2092 ፍሬያተ

ፈረ(f. 84r[a])የ፡ ወአምኣተ፡ ወአመ[፡] ካዕበ[2093]። ወከማሁ፡ እመንቱሂ፡ መነኰሰይተት[2094]፡ ተመሰላ፡ በምድር፡ ሠናይ፡ ወአምኣተ፡ ፍሬሆን፡ ወአመ[፡] ክዕበ[2095]።

[325] ወከዕበ[2096]፡ ነሥአ፡ መንትው፡ ዝውእቱ፡ መንፈስ፡ ቅዱስ፡ ዘየበርህ[2097]፡ አልባቢሆን፡ ከመ፡ ይድኀነ[2098]፡ እምጽልመት፡ ለየልይ[2099]፡ እለ፡ ፦ዘበ፡ አፍአ[2100]፡ ወውስጥ[፡፡] ፦ወይ፡ ሴሰየ[2101]፡ ሲሰየ[2102]፡ መንፈስ፡ ዘበትምህርት፡ ዚአሁ፡ ለዝኩ፡ አብ፡ አምላካዊ፡፡ ወይሰትየ[2103]፡ ስቴ፡ ሒዋት[2104]፡ ዘእምክልኤ፡ አፍለግ[2105]፡ እለ፡ እሞንቱ[2106]፡ ሒወተ፡ ነፍስ፡፡ በከመ[፡] ይቤለ፡ አበው፡ መንፈስውየን[2107]፡ እለ፡ ኮኑ፡ ሰመየውየን[2108]፡ ብጹዕ፡ መነኮስ፡ ዘረሰየ፡ ሲሰዩ፡ ሕብስተ[2109]፡ ሒይወት፡ ወገብረ፡ ስቴሁ፡ ጽ(f. 84r[b])ዋዐ፡

2093 ካዕበ

2094 Sic, for መነኰሳይያት

2095 ካዕበ

2096 ወካዕበ

2097 ዘያበርህ

2098 ይድኀና

2099 ለያልይ

2100 ዘበአፍአ

2101 ወይሴሰያ

2102 ሲሳየ

2103 ወይሰትያ

2104 ሒወት

2105 አፍላግ

2106 እሙንቱ

2107 መንፈሳዊያን

2108 ሰማያዊያን

2109 ኀብስተ

መድሓኒት፡ ወሰክረ፡ ቦቱ፡ ከመ፡ ይርስያ፡ ለዝንቱ፡ ዓለም፡፡ ወለኩሉ፡ ስረሑ[2110]፡፡ ከመ፡ ይኩን፡ መቀብረ[2111]፡ ክርስቶስ፡ ወትንደድ፡ ውስተ፡ ልቡ፡ መንፈስ፡ ቅዱስ፡ ወይሬኢ፡ ብርሃነ፡ ክርስቶስ፡ እንተ፡ አስተርአየ፡ በደብር፡ ለአበዊነ፡ ሐዋርያት[2112]፡ ቅዱስን[2113]፡፡

[326] ዝኬ፡ ብፁዕ፡ መነኮስ፡ ዘኮነ[2114]፡ ድልው፡ ከመ፡ ይርአያ፡ ለይእቲ፡ ስነ[2115]፡ ብርሃን፡፡ ወቀደሚኒ[2116]፡ አስተርአየት[2117]፡ በውስተ፡ ደብተረ[2118]፡ እንተ፡ ተክለ[፡] ሙሴ፡ በውስተ፡ ገደም[2119]፡፡ ወይእቲኬ፡ ምስሌ[2120]፡ ነፍስት[2121]፡ እንተ፡ ይእቲ፡ ቅድስተ፡ ቅዱስን[2122]፡፡ እንተ፡ ውስቴተ[2123]፡ የሐድር፡ እግዚእ፡ እግዚአብሔር፡ ምስለ፡ (f. 84v[a]) ጽለት[2124]፡ ወታቦተ፡ እለ፡ ውስቴቶን፡ ዐስሩ[2125]፡ ቀለት[2126]፡፡

[2110] ስራሑ

[2111] መቃብረ

[2112] ሐዋርያት

[2113] ቅዱሳን

[2114] ኮነ?

[2115] ሥነ

[2116] ወቀዳሚኒ

[2117] አስተርአዮ

[2118] ደብተራ

[2119] ገዳም

[2120] ምስለ

[2121] ነፍሳት

[2122] ቅዱሳን

[2123] ውስቴታ

[2124] ጽላት

[2125] ዐሥሩ

[2126] ቃላት

[327] ⌜ወከመሁ፡ ኬ[2127]፡ እለንቱ[2128]፡ ብፁዓት፡ ነፍሳት፡ እለ፡ አስተገብእ[2129]፡ ሕሊነሆሙ[2130]፡ ወልቡነሆን[2131]፡ እምኵሉ፡ መትወለውለት[2132]፡ ዘይትሐወስ፡ ውስተ፡ ልብ፡፡ እስከ፡ የኀጽር፡ ውስቴቶን፡ ክርስቶስ፡፡ ወተወክፉ[2133]፡ እምኔሁ፡ ትእዘዝ[2134]፡ ሐዲስ፡ ዝውእቱ፡ ተፍጸሜት[2135]፡ ኵሉ፡፡ ሕግ[፡፡] ብርሀነ፡ ሥሉስ፡ ቅዱስ፡ ዘይስርቅ[2136]፡ ውስተ፡ ልቡነሆን[2137]፡ እስከ፡ ይሬእየ[2138]፡ ዕሴቶን፡ ወይትነገራ[2139]፡ መንከራተ[2140]፡ በጊዜ፡ ፍጻሜሆን፡ ወይብለ[2141]፡ ብርሃን፡ ሠረቀ፡ ለነ፡፡ በከመ[፡] ይቤ፡ ነብይ፡ ፍኖተ፡ ጻድቀን[2142]፡ ይበርሁ፡ ከመ፡ ብርሃን፡ ይበርሁ፡ ወየሐውሩ፡ (f. 84v[b]) እስከ፡ ሶበ፡ ትረትዕ፡ ዕለት፡፡

[2127] ወከማሁኬ

[2128] እላንቱ

[2129] አስተጋብኦ

[2130] ሕሊናሆን

[2131] ወልቡናሆን

[2132] መትወላውላት?

[2133] ወተወክፉ

[2134] ትእዛዝ

[2135] ተፍጻሜተ

[2136] ዘይሰርቅ

[2137] ልቡናሆን

[2138] ይሬእያ

[2139] ወይትናገራ

[2140] መንክራተ

[2141] ወይብላ

[2142] ጻድቃን

[328] ወከዕበ[2143]፡ ይቤ፡ እስመ፡ ይቤ፡ ማሕቶት[2144]፡ ትእዘዞ[2145]፡ ሕግ፡ ወብርሃን፡ ፍኖተ፡ ሒወት።፡ ወእግዚእነሂ፡ ይቤ፡ በወንጌል፡ እስመ፡ ጻድቀንስ[2146]፡ ይበርሁ፡ ከመ፡ ፀሐይ፡ በመንግስተ[2147]፡ አቡሆሙ፡ ፫ዘበ፡ ሰማየት[2148]።፡ ወበዘከመዝ፡ ግብር፡ የዐርፈ[2149]፡ ወየሐድጋ፡ ተስፈ[2150]፡ ለእለ፡ ይተልወ[2151]፡ ድሕሬሆን።፡ ብፁዓንኬ፡ እሉ፡ መነኮሳይተት[2152]፡ እለ፡ ረከባ፡ ዘንተ፡ ከፍለ[2153]፡ እስከ፡ ይከውን[2154]፡ ድልዋተ፡ ለመንግስተ[2155]፡ ሰመየት[2156]፡ እስመ፡ ከነ[2157]፡ ማኅፈደ፡ መንፈስ፡ በከመ፡ ይቤ፡ ብፁዕ፡ ሄርማ፡ ዘበእንተ፡ ሕንጸ[2158]፡ ማኅፈድ።፡ እስመ፡ ርእየ፡ ሕንፃሁ፡ ለማሕፈድ፡ ወእለሂ፡

[2143] ወካዕበ

[2144] ማኅቶት

[2145] ትእዛዘ

[2146] ጻድቃንሰ

[2147] በመንግሥት

[2148] ዘበሰማያት

[2149] የዐርፉ?

[2150] ተስፋ

[2151] ይተልዋ

[2152] Sic, for መነኮሳይያት

[2153] ክፍለ

[2154] ይከውና

[2155] ለመንግሥት

[2156] ሰማያት

[2157] ኮና?

[2158] ሕንጻ

ይትጌበርዎ፡ ዘከ(f. 85r[a])መ፡ ⌜የስተነጽሐዎ፡ ን[2159]፡ ⌜ወየዔርይዎን[2160]፡ ለእበኂሁ፡ እስከ፡ ይከውነ[2161]፡ ከመ፡ ⌜ዘበ፡ ፀእብን[2162]፡ ተገብረ።።

[329] ከመሁኬ[2163]፡ ቤተ፡ ክርስትያኑ፡ ለእግዚአብሔር፡ እምድሐረ[2164]፡ አስተነጽሐው[2165]፡ ወአውፅእዎሙ፡ እምኔሃ፡ ለማድልወን[2166]፡ ወለእኩየን[2167]፡ ⌜ወለ፡ ጽሩፋን[2168]፡ ወለንፉቃን፡ ⌜ወለ፡ ርኩሰን[2169]፡ እለ፡ ዘበኩለ፡ እኪት።። ወእምድሐረ[2170]፡ አውጽእዎሙ፡ ለእለ[2171]፡ ትከውን፡ ይእቲ፡ ቤተ፡ ክርስትያኑ፡ ለእግዚአብሔር፡ በፀሥን[2172]።። ወበፀሕሊነ[2173]።። ⌜ወበ፡ ፀልብ[2174]።። ወበአሐ[2175]፡ ሀይመኖት[2176]።። ⌜ወበፀ፡ ተፈቅሮ[2177]።። ወበእንተዝ፡ ይትፌሳሕ[2178]፡ ወልደ፡ እግዚአብሔር፡ ወይትሐሰይ[2179]፡ ቦሙ።።

[2159] ያስተናጽሐዎን

[2160] ወይዔርይዎን

[2161] ይከውና

[2162] ዘበፀእብን

[2163] ከማሁኬ

[2164] እምድኅረ

[2165] አስተናጽሐዋ

[2166] ለመደልዋን

[2167] ወለእኩያን

[2168] ወለጽሩፋን

[2169] ወለርኩሳን

[2170] ወእምድኅረ

[2171] ለእሉ?

[2172] Sic, for በፀሥኃ [N.B. The geez numerals ፀ and ፀ are difficult to distinguish one another in this *gäd*]

[2173] Sic, for ወበፀሕሊና

[2174] Sic, for በፀልብ

[330] ከመ(f. 85r[b])ሁኬ[2180]፡ እለ፡ ዘበአማን፡ ሐነጽያን[2181]፡ እለ፡ ሐነጽዎን፡ ለእመንቱ[2182]፡ አእበን[2183]፡ ክብር፡ ስርግዋት፡ ወንጹሐት፡ እስከ፡ ይከውኑ[2184]፡ ማሕፈደ[2185]፡ መንፈስ፡ እንዘ፡ የዐቅባ፡ ሥርዓተ፡ ማኅበር፡ ⸢ዘበ፡ አኀዱ[2186]፡ ሥግ[2187]፡ ወበመንፈስ፡ ⸣ወበ፡ ፀማእሳረ[2188]፡ ሰላም፡ ዝውእቱ፡ ተፈቅሮ[2189]፡ ተፍጻሜተ፡ ኵሉ፡ ትእዘዝ[2190]። በከመ፡ ይቤ፡ ሄርማ፡ እንዘ፡ የስተነጽሐ[2191]፡ ወየዓርየ[2192]፡ ልቦነ[2193]፡ ወሕሊነሆን[2194]፡

[2175] ወበአሐቲ

[2176] ሀይማኖት

[2177] Sic, for ወበፀተፋቅሮ

[2178] ይትፈሣሕ

[2179] ወይትሐሠይ

[2180] ከማሁኬ

[2181] ሐናጽያን

[2182] ለእሙንቱ

[2183] አእባነ

[2184] ይከውና

[2185] ማኅፈደ

[2186] ዘበአሐዱ

[2187] ሥጋ

[2188] Sic, for ወበፀማእሰረ

[2189] ተፋቅሮ

[2190] ትእዛዝ

[2191] ያስተናጽሐ

[2192] ወያዓርያ

[2193] ልቦናሆን

[2194] ወሕሊናሆን

ለእለ[2195]፡ ይትጌበሩ፡ ሐነጽየን[2196]፡ ወይትፈስሐ[2197]፡ በአግብርተ፡ እግዚአብሔር፡፡ ወይለብስ[2198]፡ መንፈስ፡ ቅዱስ፡ ዘደነግል[2199]። እንዘ፡ የዐቅበ[2200]፡ ስርዓተ[2201]፡ ማሕበር[2202]፡ ዝውእቱ፡ ዕሪነ[2203]፡ ልብ፡ ከመ፡ ይት(f. 85v[a])ዐቀበ[2204]፡ በበይነቲሆን[2205]፡ በከመ፡ ሠርየን፡ ዝኩ፡ ብፁዐዊ፡ አብ፡ እስጢፋኖስ፡ ዘኮን፡ ዐራቄ፡ ምስለ፡ እግዚአብሔር፡፡

[331] በከመ፡ ይቤ፡ መክብብ፡ ሔር[2206]፡ ⸢ወመስተ፡ ዐግሥ[2207]፡ ብእሲ፡ ዘየጠፍእ[2208]፡ ቅሥተ፡ ወይከውን፡ መፈውስ[2209]፡ ልብ፡ ፈውሰ፡ ልሰን[2210]፡ ዕፀ[፡] ሒይወት፡፡ እስመ፡ ይቤ፡ ተዘከር፡ ማሕበርከ[2211]፡ ዘአቅደምከ፡ ፈጢረ፡፡ ወከዕበ[2212]፡ ይቤ፡ በማኅበር፡

2195 ላዕለ

2196 ሐናጽያን

2197 ወይትፈሥሓ

2198 ወይለብሳ

2199 ዘደናግል

2200 የዐቅባ

2201 ሥርዓተ

2202 ማኅበር

2203 ዕሪና

2204 ይትዐቀባ

2205 በበይናቲሆን

2206 ፡ኄር

2207 ወመስተዐግሥ

2208 ዘያጠፍእ

2209 መፈውሰ

2210 ልሳን

2211 ማኅበርከ

2212 ወካዕበ

በርክዎ[2213]፡ ለእግዚአብሔር፡፡ ወከዕበ[2214]፡ እቤ፡ እገኒ፡ ለከ፡ እግዚኦ፡ በውስተ፡ መሕበር[2215]፡ ዐብይ፡፡ ፲ወበ፡ እንተዝ[2216]፡ መሀሮን፡ ከመ፡ ይዕቀበ[2217]፡ ሥርዓተ፡ ማኅበር፡ ከመ፡ ይትዓቀበ[2218]፡ በተጻንዖ፡ እስከ፡ ይበጽሐ[2219]፡ ኀባዝ[2220][፡] ፍ(f. 85v[b])ጸሜ[2221]፡፡ ወፍጸሜሆንሰ[2222]፡ ቦ፡ እለ፡ ይፈጽማ፡ በዙኃኔ፡ እስት[2223]፡ ወቦ፡ እለ፡ በኩነት[2224]፡፡ ወቦ፡ እለ፡ በውግረተ፡ እብን፡፡ ወቦ፡ እለ፡ ይፈጽማ፡ በውስተ፡ ገደም[2225]፡ ግሩም[፡፡] በከመ፡ ይቤ፡ ላእክ፡ ዔሊ፡ ውስተ፡ ገደም[2226]፡ ወውስተ፡ አድበር[2227]፡ ወበዐተት[2228]፡ ወግበበ፡ ምድር፡፡ ወዙሉሙ፡ ሰመዕት[2229]፡ ኮኑ፡ በሀይመኖቶሙ[2230]፡ ወአድምዑ[2231]፡ ዘአሰፈዎሙ፡፡

[2213] ባርክዎ

[2214] ወካዕበ

[2215] ማኅበር

[2216] ወበእንተዝ

[2217] ይዕቀባ

[2218] ይትዓቀባ

[2219] ይበጽሓ

[2220] ኀበዝ

[2221] ፍጻሜ

[2222] ወፍጻሜሆንሰ

[2223] እሳት

[2224] በኩናት

[2225] ገዳም

[2226] ገዳም

[2227] አድባር

[2228] ወበዐታት

[2229] ሰማዕት

[2230] በሀይማኖቶሙ

[332] ⌜ወከመሁ፡ ኬ[2232]፡ ⌜እማንቱ፡ ሂ[2233]፡ እንዘ[፡] ይጸይሐ[2234]፡ ፍኖተ፡ እግዚአብሔር፡ ወይትሐፀበ[2235]፡ በሕፅበተ[2236]፡ መንፈስ፡ ዘደግም[2237]፡ ልደት፡፡ ወያውዕያ፡ ሦከ፡ ሓጢአት[2238]፡ በእሰተ[2239]፡ መንፈስ፡ ቅዱስ፡ እንዘ፡ ኢይኅድጋ፡ ምንተኒ፡ ዘይትኀወሥ፡ ውስተ፡ ሕሊ(f. 86r[a])ናሆን፡፡ ወበእንተዝ፡ አጽምዓ፡ ዘአሰፈዎን፡ ወሰመዐተ[2240]፡ ኮነ[2241]፡ በሃይማኖቶን፡፡ ወኵሎንኬ፡ እለ፡ ፈጸመ[2242]፡ በዘንክል፡ አእምሮ፡ ከኅእስከ[2243]፡ ይእዜ፡ ፲፬ወ፬፬ወቷ[2244]፡፡ ⌜ወበ፡ ከልእሰ[2245]፡ አህጉር፡ ⌜ዘኢየአምር፡ ኑ[2246]፡ ዕረፍቶን፡ ወኖልቆቶን፡ እግዚአብሔር[፡] የአምር፡ ኖላቊሆን[2247]፡፡ ወዕለታቲ[2248]፡ ለክሊሊ[2249][፡]

[2231] ወአጽምዑ

[2232] ወከማሁኬ

[2233] እማንቱሂ

[2234] ይጸይሓ

[2235] ወይትኀፀባ

[2236] በኀፅበተ

[2237] ዘዳግም

[2238] ኀጢአት

[2239] በእሳተ

[2240] ወሰማዕተ

[2241] ኮና

[2242] ፈጸማ

[2243] እስከ

[2244] Sic, for ፲፬፬ወቷ

[2245] ወበካልእሰ

[2246] ዘኢያእመርነ

[2247] ኀላቂሆን

[2248] ወዕለታተ

[2249] ክላሌ

ስምያንሰ፡ እማሂ[2250]፡ እለ፡ ወስተ፡ ስምዕ፡፡ ወእመሂ፡ እለ፡ ውስተ፡ ገደም[2251]፡፡ ወእመሂ፡ እለ፡ ⌜ዘበ፡ ውስተ[2252]፡ ሥርዓት፡ ፍጹም፡ ተጽሕፈ፡ ውስተ፡ መጽሐፈ፡ ገድሎሙ፡ ለቅዱሰን[2253]፡ ከመ፡ ይትነበብ፡ ⌜ዘበበ፡ ዕድሜሁ[2254]፡ ⌜በዘ፡ ተክለለ[2255]፡ ዕሴተ፡ ⌜ጸማ፡ (f. 86r[b])ሆሙ[2256]፡፡

[333] ወእመንቱሂ[2257]፡ ኢተፈልጠ[2258]፡ እምኔሆንሙ[2259]፡ እመሂ፡ በውስተ፡ ስምዕ፡ እንዘ[2260][፡] ይትኴነኑ፡፡ ወእመሂ፡ በውስተ፡ መዋቅሕት፡፡ ወእመሂ፡ በውስተ፡ ስደት፡ ወሚዋቄ፡ ኢታድኅረ[2261]፡ እምኔሆሙ፡ ለጸዊረ፡ ⌜ኵነኔ፡ ያት[2262]፡ ወሥቃየት[2263]፡፡ አለ[2264]፡ ኮነ[2265]፡ ድልወት[2266]፡ በኵሉ፡ ሥነ፡ ምግበር[2267]፡ ምዑዝ፡ ወተጽሕፈ፡ ዕለተ፡ ተዝካሮን፡

2250 እመሂ

2251 ገዳም

2252 ዘበውስተ

2253 ለቅዱሳን

2254 ዘበበዕድሜሁ

2255 በዘተክለለ

2256 ጸማሆሙ

2257 ወእማንቱሂ

2258 ኢተፈልጣ

2259 እምኔሆሙ

2260 እንዘ

2261 ኢተድኅራ

2262 ኵነኔያት

2263 ወሥቃያት

2264 አላ

2265 ኮና

2266 ድልዋት

በከመ፡ ክለሌ[2268]፡ ስምየን፡ ፦በዘ፡ ፈጸማ[2269]፡ ገድሎን፡፡ ጸሎቶን፡ ወበረከቶን፡ ወክዕወቱ፡ ደሞን፡ ወነጠብጣበ፡ አንብየን፡ ትዕቀበነ፡ እስከ፡ ለዓለም፡ አሜን፡፡

[334] ፦ወዝንቱ፡ ስ[2270]፡ ዘጸሐፍነ፡ አኮ፡ መጽሐፈ፡ ገድሎን፡ እስመ[፡] ፦ገድልዚ፡ አሆንስ[2271]፡ ፍድፋድ፡ ወልዑል፡ መልዕልተ፡ ኵሉ፡ ነገር፡ ዘበጽሐ፡ ለዕሌሆን[2272]፡ በውስተ፡ ዝንቱ፡ ዓለም፡ ኵነኔያት፡ ፦ወምንደ፡ ቤየት[2273]፡ ወሥቀየት[2274]፡፡ ዘዕፁ(f. 86v[a])ብ፡ ለሰሚዕ፡ ወመድምም፡ ለተነግሮ[2275]፡፡ ወሕደጥስ[2276]፡ ሀሎ፡ ውስተ፡ መጽሐፈ፡ ገድሎሙ፡ ለአኀው፡ ዘከመ፡ ፦ረከቦ፡ ን[2277]፡ ፦ዘበበ፡ ዕድሜሁ[2278]፡ በእንተ፡ ዘተለወ[2279]፡ ድሕሬሁ[2280]፡ ለዝንቱ፡ ብእሴ፡ እግዚአብሔር፡ ዘኮነ፡ ሐወርያ[2281]፡ ወሰመዕት[2282]፡ በኢትዮጵያ፡ አለ[2283]፡

[2267] ምግባር

[2268] ክላሌ

[2269] በዘፈጸማ

[2270] ወዝንቱሰ

[2271] ገድለ፡ ዚአሆንሰ

[2272] ላዕሌሆን

[2273] ወምንዳቤያት

[2274] ወሥቃያት

[2275] ለተናግሮ

[2276] ጎዳጥስ

[2277] ረከቦን

[2278] ዘበበዕድሜሆን

[2279] ዘተለዋ

[2280] ድኅሬሁ

[2281] ሐዋርያ

[2282] ወሰማዕት

[2283] አላ

በሕቱ[2284]፡ ጸሓፍነ፡ ከመ፡ ይትአመር፡ ምጽአቶን፡ ለእለ፡ ኮነ[2285]፡ መሰረቶን[2286]፡ ለእመንቱ[2287]፡ ፦መነኮሰ፡ ይተት[2288]፡ ዘከመ፡ ተወክፍን፡ ውእቱ፡ ብእሴ፡ እግዚአብሔር፡ አቡነ፡ እስጢፋኖስ። ዘከመ፡ መሀሮን፡ ከመ[፡] ይንብረ[2289]፡ በጽሙነሆን[2290]፡ ፦ዘበ፡ ምኔተቲሆን[2291]፡ በከመ፡ ይቤለ፡ አበዊነ፡ ሊቀውንት[2292]፡ በእንተ፡ ሕንጻ፡ ዘይከውን፡ ለመናኮሳት[2293]። አዘዙ፡ እንዘ፡ ይብሉ፡ መነከስ[2294]፡ ወመነከስይታት[2295]፡ ኢይንበሩ፡ በመካን፡ አለ[2296]፡ ይሐሩ[2297]፡ ወይሕየው[2298]፡ ፦በበ፡ ምኔተቲሆሙ[2299]።

[335] ወበእንተዝ፡ ሠርያን፡ ከመ፡ ይንበራ፡ ፦በበ፡ ምኔተቲሆን[2300]፡ ወይሕየው[2301]፡ በግብረ፡ እደዊሆን፡ እንዘ፡ ይስም(f. 86v[b])ጸ[2302]፡ ቀለ[2303]፡ ተግጻጽ[2304]፡ ዘእምአበው፡

[2284] ባሕቱ

[2285] ኮና

[2286] መሠረቶን

[2287] ለእማንቱ

[2288] Sic, for መነኮሳይያት

[2289] ይንብራ

[2290] በጽሙናሆን

[2291] ዘበምኔታቲሆን

[2292] ሊቃውንት

[2293] ለመነኮሳት

[2294] መነኮስት/ መነኮሳት

[2295] Sic, for ወመነኮሳይያት

[2296] አላ

[2297] ይሑሩ

[2298] ወይሕየዉ

[2299] በበምኔታቲሆሙ

[2300] በበምኔታቲሆን

ቅዱሰን[2305]፡ እለ፡ ይጼግው፡ ፦ዘበ፡ ውሂበ[2306]፡ ጸገ[2307]፡፡ ፦ወእመንቱ፡ ሂ[2308]፡ ይትሜጠዋ፡ ጸገ[2309]፡ ድሒን፡ እምቃሎሙ፡ ዘእንበለ፡ ሕንቀቄ፡ በከመ[፡] ሠርያን፡ ዘበኩለ፡ ጽድቅ፡፡

[336] ከመሁኬ[2310]፡ ንሕነኒ፡ ንትመስል[2311]፡ ኪየሆሙ[2312]፡ ወኪየሆንሂ[2313]፡ እንዘነዓቅብ፡ ርእስነ፡ በኵለ[2314]፡ ምግበር[2315]፡ ሰነይ[2316]፡ ፦ወኢ፡ ንንሥት[2317]፡ ሥርዓተ፡ ዘሠርዑ፡ አበው፡፡ ወኢነስትት[2318]፡ ተግሣጸሙ[2319]፡ እስመ፡ እምንቱስ[2320]፡ በስሌጠ[2321][፡] ሕግ፡

[2301] ወይሕየዋ

[2302] ይስምዓ

[2303] ቃለ

[2304] ተግሳጽ

[2305] ቅዱሳን

[2306] ዘበውሂበ

[2307] ጸጋ

[2308] ወእማንቱሂ

[2309] ጸጋ

[2310] ከማሁኬ

[2311] ንትሜሰል

[2312] ኪያሆሙ

[2313] ወኪያሆንሂ

[2314] በኵሉ

[2315] ምግባረ

[2316] ሠናይ

[2317] ወኢንንሥት

[2318] ወኢንሥትት

[2319] ተግሣጸሙ

[2320] እሙንቱሰ

ጎደጠ[2322]። መዋዕል[፡] ይጌሥጹነ፡ ለእንተ፡ ትሔይሰነ[2323]፡ ከመ፡ ንርከብ። ቅድሳቲሁ፡ (f. 87r[a]) ለእግዚአብሔር። በከመ፡ ይቤ፡ ጳውሎስ[2324]፡ ሐዋርያ። እስመ፡ ኵሉ፡ ተግሣጽ፡ ኢይመስል፡ ትፍሥሕት፡ በጊዜሁ፡ ዳእሙ፡ ኀዘን፡ ውእቱ፡ ወድኅረሰ፡ ትፈሪ፡ ሰላመ፡ ለእለ፡ ይገብሩ፡ ለቲ[2325]፡ ወተዐሥዮሙ፡ ጽድቀ።

[337] ወከዕበ[2326]፡ ይቤ፡ ሩጹ፡ ኀበ[፡] ሰላም፡ ወኢትኀድጉ፡ ቅድሳቲክሙ።። ከማሁኬ፡ ንኅነኒ[2327]፡ ንሩጽ፡ ኀበ፡ ሰለም[2328]፡ ዘእንበለ፡ ነውር፡ እንዘ፡ ንዐቅብ፡ ቅድሳቲነ፡ በከመ፡ ሥርዐቶሙ፡ ለአበዊነ፡ ቅዱሳን። በከመ፡ ይቤ፡ ዘጽሑፍ[2329]፡ ተዘከሩ፡ መኳንንቲክሙ፡ ዘነገሩክሙ፡ (f. 87r[b]) ቃለ፡ እግዚአብሔር፡ እንዘ፡ ትሬእዩ፡ ሠናየ፡ ግዕዞሙ፡ ወተመሰሉ፡ በሃይማኖቶሙ።።

[338] ወበእንተዝ፡ ኢትትጋነሡ[2330]፡ ፦ኢለ፡ የማን[2331]፡ ፦ወኢለ፡ ጸጋም[2332]፡ እምዘ፡ ሠርዐ፡ ለነ፡ እለ፡ አብርሀ፡ ላዕሌሆሙ፡ መንፈስ፡ ቅዱስ[።፡] ወነጉ[2333]፡ ለነ፡ ዘንተ፡ ሥርዓተ፡ ዘመላእክት፡ እንተ፡ ታበጽሕ፡ እምድር፡ እስከ፡ ሰማይ። ወአልቦ፡ ውስቴታ፡

2321 በስልጣነ

2322 ጎዳጠ

2323 ትጌይሰነ

2324ጳውሎስ

2325 ላቲ

2326 ወካዕበ

2327 ንሕነኒ

2328 ሰላም

2329 ጽሑፍ

2330 ኢትትገነሡ

2331 ኢለየማን

2332 ወኢለጸጋም

2333 ወጎደጉ

ማዕቅፈ፡፡ አላ፡ ጽይሕት፡ ፍኖታ፡ ለዘየአምን፡ ቃለ፡ እግዚአብሔር፡ ወይገብር፡፡ ወበእንተዝ፡ ንጽናዕ፡ በሀይማኖቱሙ፡ ለእሉ፡ ወኢንሐር[2334]፡ ውስተ፡ ክልእ[2335]፡ አርዑት፡ ዘግ(f. 87v[a])ብርናት፡፡ እስመ፡ አኮ፡ ዘብነ፡ በዝየ[፡] ሀገረ፡ ዘይነብር፡ ዘንጻሕ[2336]፡ አላ፡ እንተ፡ ትመጽእ፡ ዘነጎሥሥ፡፡ ወበእንዝ[2337]፡ ናብእ፡ መሥዋዕተ፡ ስብሐት፡ ለእግዚአብሔር፡ ለፍሬ፡ ከናፍሪነ፡ ዘበእንተ፡ ስሙ፡ እስመ፡ ዘከማሁ፡ መሥዋዕት፡ ይኤድም፡ ለእግዚአብሔር፡፡ በከመ፡ እሙንቱ፡ አበዊነ፡ እለ፡ ይጼግዉ፡ ሰለመ[2338]፡ ወአድኀኑ፡ መርዓቶሙ፡ ዘእምትምይንቱ፡ ለዕድው፡ ሰይጣን፡፡

[339] ወንሕነኒ፡ ንትመሰል[2339]፡ ኪያሆሙ፡ በኵሉ፡ ገቢረ፡ ሠናይ፡፡ ወንኩን፡ መሐርያነ፡ ወቅዱሳነ፡ ዘእበለ[2340]፡ ዕረፍት፡፡ (f. 87v[b]) ወከመ፡ ንንትፈሣሕ[2341][፡] ⌜መስሌሆ፡ ሙ፡[2342]፡ በዕለተ፡ ክርስቶስ፡ በከመ፡ ይቤ፡ ነቢይ፡ ዝርኡ፡ ለክሙ፡ ጽድቅ፡ ወእርሩ፡ ፍሬ፡ ሕይወተ፡ ወአሕትዉ[2343]፡ ለክሙ፡ ማኅቶተ፡ ጥበብ፡ ኀሥሥ፡ ለእግዚአብሔር፡ እስከ፡ ይበጽሐ፡ ማእረረ፡ ጽድቅክሙ[፡፡] ወበእንተዝንቱ፡ ኀቱ፡ ማኅቶተ፡ ጥበብ፡ በከመ፡ አኀተዉ[2344]፡ ለነ፡ እለ፡ እሙንቱ፡ አበዊነ፡ ቅዱሳን፡ ⌜ዘበ፡ ትግሀ[2345]፡ ልባቤ፡ እለ፡ ተዐገሡ፡ ሕማም፡ ለዝንቱ፡ ዓለም፡ ከመ፡ ይርከቡ፡ ዓለመ፡ ዘኢይኅልፍ፡፡

[2334] Sic, for ወኢንሑር

[2335] ካልእ

[2336] ዘንብጻሕ

[2337] ወበእንተዝ

[2338] ሰላመ

[2339] ንትሜሰል

[2340] ዘእንበለ

[2341] ንትፈሣሕ

[2342] ምስሌሆሙ

[2343] ወአኅትዉ

[2344] አኀተዉ

[340] ወከማሁ፡ ንሕነኒ፡ ንተለ፡ ኵሉ፡ ዘርቱዕ፡ (f. 88r[a]) ወዘንጹሕ፡፡ ወዘጽድቀ፡፡ እስመ፡ ለነሰ፡ ውስተ፡ ሰማይ፡ ሀገርነ፡ ወኪያሁ፡ ንጸንሕ፡፡ ዝውእቱ፡ መድኀኒተ፡ ክርስቶስ፡፡ በከመ፡ ይቤ፡ ጳውሎስ[2346]፡ ንሩጽ፡ በትዕግሥት፡ ኀበ፡ ዘጽኑሕ፡ ለነ፡ ተስፋነ፡ ፫ዘበ፡ ሃይማኖት[2347]፡፡ ወንትልዎ፡ ለፍጹም፡ ኣምለክነ፡ በከመ፡ እሙንቱ፡ አበዊነ፡ እለ፡ ተልእክዎ፡ ለቃሉ፡ ወአድኀኑ፡ መርዔቶሙ፡ እንዘ፡ ይተግሁ፡ ሰርክ፡ ወነግሀ፡ ከመ፡ ኢይትሀሞል፡ ፩እምነ፡ መርዔቱ፡ ለክርስቶስ፡፡ ወይእዜኒ፡ አኃዊነ፡ ቁሙ፡ ወዕቀቡ፡ ትእዛዝ፡ ዘመሀሩክሙ፡ (f. 88r[b]) ፫ወዘ፡ ሠርዑክሙ[2348]፡ ዘበቃልነ፡ ፫ወዘበ፡ መጽሐፍነ[2349]፡፡ በከመ፡ ይብል፡ ነቢይ፡ ብፁዓን፡ እለ፡ ይትዔገሥዎ፡ ለእግዚአብሔር፡ እስመ፡ ሕዝብ፡ ቅዱስ፡ የሐድር[2350]፡ ውስተ፡ ኢየሩሳሌም፡ ወበጽዮን፡፡

[341] ወካዕበ፡ ይቤ፡ ገሥጽዎሙ፡ ለሕዝብየ፡ ይቤ፡ እግዚአብሔር፡፡ ካህናትኒ፡ ንብዋ፡ ለኢየሩሳሌም፡ ውስተ፡ ልባ፡ ወገሥጽዋ፡፡ ወያዕቆብኒ፡ ሐዋርያ፡ ይብል፡ ብፁዕ፡ ብእሲ፡ ዘይትዔገሣ፡ ለመንሱት፡ እስመ፡ ተመኪሮ፡ ይነሥእ፡ አክሊለ፡ ስብሐት፡ ዘአሰፈዎሙ፡ እግዚአብሔር፡ ለእለ፡ (f. 88v[a]) የፈቅርዎ[2351]፡፡

[342] ወከዕበ[2352]፡ ይቤ፡ ኩኑ፡ ገባርያኒሃ፡ ለሕግ፡ ወአኮ፡ ለአጽምኦ፡ ባሕቲታ፡፡ ወጳውሎስኒ፡ ይቤ፡ ተገኀሥዎሙ፡ ለኵሉ[2353]፡ ቢጽ[2354]፡ እለ፡ የሐውሩ፡ በትምይንት፡

2345 ዘበትግሀ

2346 ጳውሎስ

2347 ዘበሃይማኖት

2348 ወዘሠርዑክሙ

2349 ወዘበመጽሐፍኒ

2350 የኀድር

2351 ያፈቅርዎ

2352 ወካዕበ

2353 ለኵሎሙ

2354 Sic, for አብያጽ

ወአኮ፡ በስርዓት[2355]፡ ዘሠራዕናሆሙ፡፡ ወበእንተዝ፡ ኢንትዐደው፡ ተእዛዘ[2356]፡ እምዘ፡ ሠርዑ፡ ለነ[፡፡] ኢንወስክ[2357]፡ ዲቤሁ፡ ወኢናንትግ፡ እምኔሁ፡ አላ፡ ንዕቀብ፡ ኪያሁ፡ ከንብጻሕ[2358]፡ ኀበ፡ ፍጹም፡ ሥርዓት፡ ኀበ፡ በጽሑ፡ እሙንቱ፡ አበዊነ፡ ኀበ፡ ዝንቱ፡ ሥርዓት[2359]፡ ሰማይ፡ ዘማኅበረ፡ መላእክት፡ ወሰብእ፡፡

[343] ወበእንተዝ፡ ንሕነኒ፡ ኢንኑም፡ እንከ፡ እለ፡ ከ(f. 88v[b])መ፡ እልኩ፡ ንንቃህ፡ ወንትጋህ፡ ወንጥበብ፡፡ በከመ፡ ይቤ፡ ጳውሎስ፡ በውስተ፡ መልእክቱ፡ እስመ፡ ኢረሰየነ፡ እግዚአብሔር፡ ለመንሱት፡ ዘእንበለ፡ ለሕይወት፡ ወለድኂን፡፡ ወከዕበ[2360]፡ ይቤ፡፡ አሥተፈሥሑ[2361]፡ ቢጸክሙ፡ ወይሕንጽ፡ አሐዱ፡ ካልኦ፡፡

[344] ወካዕበ፡ ይቤ፡ ኢትኩኑ፡ ጠቢባነ፡ ለርእስክሙ፡ ለባሕቲትክሙ፡፡ እስመ፡ አልቦ፡ እምውስቴትነ፡ ፌዘለ፡ ርእሱ[2362]፡ የሐዩ፡ ወዘለርእሱ፡ ይመውት፡፡ እመኒ፡ ሐየውነ፡ ለእግዚአብሔር፡ ንሕነ[፡፡] ወእመኒ፡ ሞትነ፡ ለእግዚአብሔር፡[፡፡] (f. 89r[a]) ወይክል፡ አሕይዎትነ፡ ወፈውሶትነ፡ በከመ[2363]፡ ኢዮብ፡ እስመ፡ አአምር፡ ባሕቱ፡ ከመ፡ ኢገብሮ፡ ቤት፡ ፌለዘ፡ ይፈውሰኒ[2364]፡፡ ወሕዝቅኤልኒ፡ ይቤ፡ ወአመጽእ፡ መንፈሰ፡ ሕይወት፡

[2355] በሥርዓት

[2356] ትእዛዘ

[2357] ኢንቄስክ

[2358] ከመ፡ ንብጻሕ

[2359] ሥርዓተ

[2360] ወካዕበ

[2361] አስተፈሥሑ

[2362] ዘለርእሱ

[2363] በከመ፡ ይብል?

[2364] ለዘይፈውሰኒ

ላዕሌክሙ። ወእወዲ፡ መንፈስየ፡ ላዕሌክሙ፡ ወተሐይዉ፡ ወታአምሩ[2365]፡ ከመ፡ አነ፡ ውእቱ፡ እግዚአብሔር።

[345] ወበእንተዝ፡ ንሐሊ[2366]፡ ዘላዕለ፡ በከመ፡ እሙንቱ፡ አበዊነ፡ ምእምናን[2367]። ወምእምናት[2368]፡ እለ፡ ዐቀቡ፡ ሕጎ፡ ለልዑል። ወአንትሙኒ፡ አበዊነ፡ ወአኃዊነ፡ ጽኑዑ፡ ከመ፡ እብን፡ መንፈሳዊ፡ ለክህ(f. 89r[b])ነት፡ ቅድስት። ከመ፡ ታዕርጉ፡ ወታቅርቡ፡ መሥዋዕተ፡ መንፈሳዌ፡ ዘይሠጠወክሙ፡ እግዚአብሔር፡ በእደዊሁ፡ ለኢየሱስ፡ ክርስቶስ። በከመ፡ ይቤ፡ ሐዋርያ፡ እስመ፡ ከመዝ፡ ጽሑፍ፡ ዘይብል። ናሁ፡ እሠይም፡ ውስተ፡ ጽዮን፡ እብነ፡ ማእዝንት፡ ጎሪት፡ ወክብርት።

[346] ወአንትሙኒ፡ እለ፡ ትትአመኑ፡ በይእቲ፡ እብን፡ ኢትትዐቀፉ፡ ባቲ፡ እስመ፡ ይእቲ[፡] ኮነት፡ ውስተ፡ ርእሰ፡ ማእዝንት፡ ወበእንዝ[2369]፡ ይብል፡ አትሕቱ፡ ርእሰክሙ፡ ለኵሉ፡ ፍጥረተ፡ እንለ፡ እምሕያው[2370]፡ በእ(f. 89v[a])ንተ፡ እግዚአብሔር። እስመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ እሳት፡ አምላካዊ፡ ዘኢይትገሠሥ አተሐተ[2371]፡ ርእሶ፡ ለዮሐንስ፡ ካህን፡ ቅዱስ። ወበእንተዝ፡ ይቤ፡ አትሕቱ፡ ርእሰክሙ፡ ለኵሉ፡ ፍጥረተ፡ እንለ፡ እምሕያው[2372]፡ ወአኮ፡ ዘይብል፡ ዘንተ፡ ለእለ፡ አልቦሙ፡ ፍሬ፡ ሠናየ፡ አላ፡ ለገባርያነ፡ ሠናይ፡ ለእለ፡ ይፈርዩ፡ ፍሬ፡ ሕይወት። እስመ፡ ይብል፡ ነቢይ፡ ኢታትሕት፡ ርእስከ፡ ለብእሲ፡ አብድ።

[2365] Cf. KWK ወተአምሩ

[2366] ንሂሊ

[2367] ምእመናን

[2368] ወምእመናት

[2369] ወበእንተዝ

[2370] እመሕያው

[2371] አትሐተ

[2372] እመሕያው

[347] ወአንትሙኒ፡ እለ፡ ተጼግው[2373]፡ ዕቀቡ፡ መርዔቶ፡ እንዘ፡ ኢትሬብሕምሙ[2374]፡ ከመ፡ ትርከቡ፡ (f. 89v[b]) ዕሤትክሙ፡ አመ፡ ሀለዎ፡ ያስተርኢ፡ ልዑል፡ ዲበ፡ መንበሩ፡ ዘፈጠረ፡፡ ወትመጽእ፡ ምሕረቱ፡ ቅድሜሁ፡ ወትትጋባእ፡ ሣህሉ፡ ወትዕግሥቱ፡ ወትቀውም፡ ጽድቁ[2375]፡ ወትበቍል፡ ሃይማኖቱ፡፡ ወታስተርኢ፡ ዕሤቱ፡ ወትነቅህ፡ ርትዑ፡፡ አሜሃኬ፡ ትቀውሙ፡ ፍሡሓኒክሙ፡ ምስለ እሙንቱ፡ መርዔቱ፡ ለክርስቶስ፡፡ በከመ፡ ይቤ፡ ነቢይ፡ እስመ፡ ሀለዎሙ፡ ይትፌሥሑ፡ እፎ፡ አምሰጥዎ፡ ለመዊቲ፡ ዘይእዜ፡ ወወረስዎ፡ ለሀለዎሙ፡ ይረክብዎ፡ ደኅረ[2376]፡፡

[348] ወከዕበ[2377]፡ ይሬእዩ፡ ዘአመ፡ ተዐገ(f. 90r[a])ሱ፡ ⸢እመ፡ ጽብብ[2378]፡ ዘምሉእ፡ ስራሕ፡ ወዘከመ፡ ይረክብዎ፡ ለዝንቱ፡ መርኅብ[2379]፡፡ ወይትፌሥሑ፡ በጎበ፡ አልቦ፡ ኀዘን፡ እስመ፡ ለዓለም፡ በከመ፡ ይቤ፡ ኢሳይያስ፡ እስመ፡ ዐይነ፡ ለዐይነ፡ ይትራአዩ፡ አመ፡ ተሣህላ፡ እግዚአብሔር፡ ለጽዮን፡፡ ወይፈለፍል፡፡ ኃሜት፡ ኀቡረ፡ በድዋ፡ ለኢየሩሳሌም፡ እስመ፡ ተሣህላ፡ ወአድኃና፡፡ ወይከሥት፡ እግዚአብሔር፡ መዝራዕቱ፡ ቅዱስ[፡፡] ወይለብሱ፡ ልብሰ፡ ክብረ[2380]፡ ህየንተ፡ መንፈሰ፡ ትክዝ[2381]፡፡ ወይሰመዩ፡ (f. 90r[b]) ትውልደ፡ ጻድቃን፡ ተክል፡ ዘእምኀበ፡ እግዚአብሔር፡ በስብሐት፡፡

2373 ትጼግዉ

2374 ኢትትረብሕምሙ

2375 ጽድቁ

2376 ድኅረ

2377 ወካዕበ

2378 እመጽብብ

2379 መርሕብ

2380 ክብር

2381 ትካዝ?

[349] ወከዕበ[2382]፡ ይቤ፡ ዮሐንስ፡ በውስተ፡ ራእዩ፡ ወይጸውሩ፡ መሰንቆ፡ መዝሙር፡ ለእግዚአብሔር፡ ወይሰብሑ፡ በከመ፡ ሰብሐ፡ ሙሴ፡ ገብረ፡ እግዚአብሔር፡ ለእግዚአ፡ ኵሉ፡ በስብሐተ፡ በግዑ። ወይብሉ፡ ዐቢይ፡ ወመድምም፡ ግብርከ፡ እግዚኦ፡ እግዚኣብሔር፡ ዘኵሎ፡ ትመልክ፡ ጽድቅ፡ ወርትዕ፡ ፍናዊከ፡ ወእንዘ፡ ብነ፡ ዘመጠነዝ፡ ተስፋ፡ ዘአስፈወነ[2383]፡ እግዚአብሔር[።] ኢንኩ[2384][።] (f. 90v[a]) ምዩጣነ፡ ድኅሬነ፡ በከመ፡ ውእቱ፡ ኖላዊ፡ ኄር፡ ዘመሀረነ፡ እንዘ፡ ይብል፡ ኢትረዱኬ፡ እምደብር፡ ቅዱስ። እንተ፡ ይእቲ፡ ሥርዓት፡ ቅድስት፡ እንተ፡ ሕንጽት፡ ከመ፡ ሀገር፡ እንተ፡ ተዓቀቦሙ፡ ለመርዔት፡ በንጽሕ።

[350] በከመ፡ ይቤ፡ ፩እምአበው፡ ዘቅዱስ[2385]፡ ስምዖን፡ ሀሎአ፡ ደብር፡ ዘሕጹር በእሳት፡ ወይነብሩ፡ ውስቴቱ፡ ሰብእ፡ ወሕጹራን፡ በውእቱ፡ እሳት፡ ወዝንቱ፡ እሳት፡ መብልያሙ፡ ወስቴሆሙ፡ ወትፍሥሕቶሙ፡ ወዕረፍቶሙ፡ ወሕይወቶሙ፡ ወለኵሉ፡ ግብሮ(f. 90v[b])ሙ።። ወለእመ፡ ዐደፈ[2386]፡ አልባሲሆሙ፡ ወኢየሐፅብዎ፡ በማይ፡ ዘእንበለ፡ በውእቱ፡ እሳት፡ ወይከውን፡ ጸዓዳ። ለንሚጥኬ[2387]፡ ጎቤነ፡ ዘንተ፡ ነገረ። እስመ፡ ደብርኒ፡ ዘይቤ፡ ሥርዓት፡ ቅዱሳት፡ ዝውእቱ፡ ዐቂበ፡ ትእዛዝ።

[351] ⌜ወእሳት፡ ኒ[2388]፡ መንፈስ፡ ቅዱስ፡ ዘያነጽሕ፡ ነፍሳተ፡ ወይሬስዮሙ፡ ጸዓዳ። በከመ፡ ይቤ፡ መጽሓፍ[2389]፡ በረከት፡ ዘሄኖክ፡ ዘርእየ፡ ነፍሳቲሆሙ፡ ለጻድቃን፡ እለ፡ ስቁላን፡ በእግዚአ፡ መናፍስት፡ ወይከውኑ፡ ኵሎሙ፡ ጻዕዳ። ወዝሰ፡ ው(f.

[2382] ወካዕበ

[2383] ዘአሰፈወነ

[2384] ኢንኩን

[2385] ቅዱስ

[2386] አደፈ

[2387] ንሚጥኬ

[2388] ወእሳትኒ

[2389] መጽሓፈ

91r[a])ውእቱ[2390]፡ እሳተ፡ መንፈስ፡ ቅዱስ፡ ወውእቱ፡ መብልያሙ፡ ለጻድቃን፡ ወዕረፍቶሙ፡ ወትፍሥሕቶሙ።።

[352] ውእቱኬ፡ ዘየኀፅብ፡ ወያነጽሕ፡ ወይቄድስ፡ ልቦሙ፡ ወውእቱ፡ እሳት፡ መንፈሶሙ፡ ወሕይወቶሙ።። ወበእንተዝ፡ ይቤ፡ ኢትኀድጉ፡ ኀይለ፡ ዝንቱ፡ እሳት፡ እስከ፡ ተኀድር፡ መንፈሰ፡ እግዚአብሔር፡ ኀቤሆሙ።። ወይእቲ፡ ታዕርፎሙ[2391]፡ በኵሉ፡ ምግባሮሙ።። ወታሰክሞሙ፡ አርዑተ፡ እግዚአብሔር፡ በከመ፡ ይቤ፡ በወንጌል፡ ተሰከሙ፡ አር(f. 91r[b])ዑትየ፡ ላዕሌክሙ፡ እስመ፡ ቀሊል፡ ውእቱ።።

[353] ወበእንተዝ፡ አለበወነ፡ እንዘ፡ ይብል፡ ዕቀቡ፡ ዘንተ፡ ሥርዓተ፡ ዘተምህርክሙ፡ እስመ፡ አኮ[፡] ካልእ፡ ዘአምጻእኩ፡ ወመሀርኩክሙ፡ አላ፡ ባሕቲቱ፡ ዝንቱ፡ ሥርዓት[2392]፡ ሰማይ፡ ዘሀሎ፡ ጽሑፍ፡ በውስተ፡ ኵሉ፡ መጻሕፍተ፡ ሕጉ፡ ለእግዚአብሔር።። ፍወእለ፡ ሂ[2393]፡ ትትሜህሩ፡ ፍወእለሂ፡ ትትሜህሩ[2394]፡ ዘንተ፡ ዕቀቡ፡ ወኢይኀድግ፡ ፩ካልአ፡ ከመ፡ እሙንቱ፡ አበዊነ፡ ወአኃዊነ፡ ምእምናን[2395]፡ ወምእምናት[2396]፡ እ(f. 91v[a])ለ፡ ኖሙ፡ ወአዕረፉ፡ በሃይማኖተ፡ ክርስቶስክ፡ እስከ፡ በርሀት፡ ሥነ፡ ሩጸቶሙ፡ ከመ፡ ፀሓይ።። እመሂ፡ በውስተ፡ ስምዕ፡ ወእመሂ፡ በውስተ፡ ኵሉ፡ ፍኵነኔ፡ ያት[2397]።። ወእመሂ፡ በውስተ፡ ኵሉ፡ መጽብብ፡ በውስተ፡ ገዳም።። እስመ፡ አኀየሎሙ፡ ውእቱ፡ እሳተ፡ መንፈስ፡ ቅዱስ፡ ዘኀዱር፡ ላዕሌሆሙ፡ እስከ፡ ተጻርየት[2398]፡ አልባቢሆሙ።።

2390 ውእቱ

2391 ታዕርፎሙ?

2392 ሥርዓተ

2393 ወእለሂ

2394 Repeated phrase

2395 ምእመናን

2396 ወምእመናት

2397 ኵነኔያት

2398 ተጻረያ

[354] በከመ፡ ይቤ፡ ራእየ፡ ዮሐንስ፡ ወይቤለኒ፡ ፩፡ እምውስተ፡ ሊቃናት፡ እለ፡ እለ፡ ይለብሱ፡ አልባሰ፡ ብሩሀ፡ እምአይቴ፡ መጽኡ፡፡ ወእቤሎ፡ እግዚኦ፡ አንተ፡ ታአምር[2399]፡፡ ወይቤለኒ፡ እ(f. 91v[b])ለ፡ እሙንቱ፡ እለ፡ መጽኡ፡ እምዐቢይ፡ ሕማም፡ ወሐፀቡ፡ አልባሲሆሙ[2400][፡] ወአንጽሑ፡ በደመ፡ በግዑ፡፡ ወበበይነ፡ ዝንቱ፡ በጽሑ፡ ቅድመ፡ መንበሩ፡ ለእግዚአብሔር፡ ወይሴብሕዎ፡ በውስተ፡ መቅደሱ፡ ማዕልተ[2401]፡ ወሌሊተ፡፡ ወያዐርፍ፡ ኀቤሆሙ፡ ውእቱ፡ ዘይነብር፡ ዲበ፡ መንበሩ[፡፡] ወይጼልል፡ ላዕሌሆሙ፡ ወኢይርኀቡኒ፡ ወኢይጸመኡሂ[2402]፡ ወፀሐየ፡ ሐሩርኒ፡ ኢይረክቦሙ፡ እስመ፡ በግዑ፡ ይሬዕዮሙ፡ ወይመርሖሙ፡ ኀበ፡ ነቅዐ፡ ማየ፡ ሕይወት፡፡

[355] ወያሴስል፡ (f. 92r[a]) አንብዐ፡ እምአዕይንቲሆሙ፡፡ ብዑዓንኬ፡ እለ፡ እለ፡ ዐቀቡ፡ ትእዛዞ፡ ከመ፡ ይኩን፡ ስልጣኖሙ፡ ላዕለ፡ ዕፀ፡ ሕይወት፡፡ እስመ፡ ይቤ፡ ናሁ፡ እመጽእ፡ ፍጡነ፡ ወዕሤትየኒ፡ ቅድሜየ፡ ውእቱ። ዝውእቱ፡ ኮኮበ[፡] ብርሀን፡ ጽባሐዊ፡ መንፈስ፡ ቅዱስ፡ ዘመርዓት፡ ዘአብርሆሙ፡ ወአንጽሖሙ፡ ለእሙንቱ፡ መርዓት፡ መነኮሳት፡ ወመነኮሳይያት፡፡ እለ፡ ተሰምዩ፡ እስጢፋኖሳዊያን፡ በከመ፡ ቀዳሚ፡ ተሰምዩ፡ ያዕቆባዊያን፡ በመዋዕለ፡ መለከ(f. 92r[b])ዊያን[2403]፡ ወአርትዑ፡ ሃይማኖተ፡፡

[356] ወከማሁ፡ እሙንቱሂ፡ ደቂቁ፡ ለእስጢፋኖስ፡ አርትዑ፡ ሃይማኖተ፡ አሚነ፡ ስለሴ[2404]፡ ብብሔር፡ አግዓዚ፡ በከመ፡ አኀተወ፡ ላዕሌሆሙ፡ ዝውእቱ፡ አብ፡ ብዑዓዊ፡ ትሩፈ፡ ምግባር፡ ላበሴ[2405]፡ አክሊል፡ እስጢፋኖስ፡ ዘኮነ፡ ሰማዕታ፡ ለእትዮጵያ[2406]፡፡

2399 Cf. KWK ተአምር

2400 አልባሲሆሙ

2401 መዓልተ

2402 ወኢይጸምኡሂ

2403 መለኮታዊያን

2404 ሥላሴ

2405 ለባሴ

2406 ለኢትዮጵያ

ጸሎቱ፡ ወበረከቱ፡ ዘምስለ፡ ኵሎሙ፡ ደቂቁ፡ ወበጸሎተ፡ ኵሎን፡ ለእማንቱ፡ መነኮሳይያት፡ እለ፡ ኮና፡ ሰማዕት፡ ምስሌሁ፡ እለ፡ አሰነያ[2407]፡ ግዕዘን[2408]፡ በስነ[2409]፡ ምግባሮን፡ ወተመሰላ፡ በጌራት፡ አን(f. 92v[a])ስት፡ እለ፡ ተለዋሁ፡ ለእግዚእነ፡፡

[357] ወፈድፋድሰ፡ እለ፡ ኮናሆን፡ መሰረተ[2410]፡ ንጽሕ። እለ፡ እማንቱ፡ መነኮስይያት[2411]፡ ውስተ፡ ዝንቱ፡ ሥርዓት፡ ፦ዘበ፡ ምግባር[2412]፡ ትሩፍ፡ ከመ፡ ይኵና፡ አርአያ፡ ለእለ፡ ይትልዋ፡ ድኅሬሆን፡ ወጸሎተ፡ ኵሎሙ፡ ቅዱሳን፡ ተኅድር[2413]፡ ላዕሌነ፡ ወተሀለ፡ ምስሌነ፡ ወትዕቀበነ፡ እስከ፡ ለዓመ[2414]፡ ዓለም፡ አሜን፡ ወአሜን፡፡ ወአሜን፡፡

[358] ወያንብብዋ፡ ለዛቲ፡ መጽሐፍ፡ በኵለ፡ ዕለት[2415]፡ ተዝክሮሙ፡ ለአኃው፡፡ ከመ፡ ይትአመር፡ ሕይወቶን፡ ፦በዘ፡ ሐ(f. 92v[b])ይዎ[2416]፡ እመሂ፡ ፦በዘ፡ ኀለፈ[2417]፡ ወእመሂ፡ በዘይመጽእ፡ ከመ፡ ይዕቀቡ፡ ሥርዓተ፡ ዘከመ፡ ሠርየሙ፡ እንዘ፡ ኢይኀድግ፡ ምንተኒ፡ ፦በዘ፡ ይረክቦሙ[2418]፡ ዕቅፍተ፡ ኣላ፡ መሀሮሙ፡ ሥርዓተ፡ ንጽሕ፡፡ ለእለሂ፡ ይሜህሩ፡ ወለእሂ[2419]፡ ይትሜህሩ፡ ወጼሐ፡ ለሙ፡ ፍኖተ፡ ሕይወት፡ ፦በዘ፡ ይረክቡ[2420]፡ ዕሤተ፡

[2407] አሠነያ

[2408] ግዕዘን

[2409] በሥነ

[2410] መሠረተ

[2411] መነኮሳይያት

[2412] ዘበምግባር

[2413] ትኅድር

[2414] ለዓለመ

[2415] ዕለተ

[2416] በዘሐይዎ

[2417] በዘኀለፈ

[2418] በዘይረክቦሙ

[2419] ወለእለሂ

ጻማሆሙ። ወዕለታተ፡ ተዝካሮሙሰ[2421]፡ ለአኃው፡ ከመዝ፡ ውእቱ፡ ዘይገብሩ፡ ተዝካሮሙ፡ ፍዘበ፡ ፀመአዝን[2422]፡ ዓለም፡ በከመ፡ አርአየ፡ መጽሐፈ፡ በረከት፡ (f. 93r[a]) ዘሄኖክ።

[359] ወበእንዝ[2423]፡ ይቤ፡ አቡነ፡ ቅዱስ፡ ይኵን፡ ፈዓመት፡ ፀክፍለ[2424]፡ ፍዘበበ፡ ቮወርኀ[2425]፡ ከመ፡ ይትአመር፡ አዝማን፡ ወአውራኀ። ቀዳሚ፡ ክፍለ፡ አመ፡ ፷ፀወለወርኀ[2426]፡ መስከርም[2427]፡ ይዘምሩ፡ ወይበርኩ[2428]፡ ፍሬያተ፡ ወይብሉ፡ ፍዘየወፀ፡ ወፅ[2429]፡ ፍግኑዩ፡ ለእግዚአብሔር፡ እስመ፡ ለዓለም፡ ምሕረቱ[2430]ፍ [።።] ወምዕራፈ፡ ቃላት፡ ዘይሁብ፡ ሲሳየ፡ ለኵሉ፡ ዘሥጋ፡ ወይድግሙ፡ ዘንተ፡ እምርእሱ፡ እስከ፡ ተፍጻሜቱ።

[360] ወይዜምሩ፡ ፍበበ፡ መዕራፉ[2431]። ወዳግመ፡ ክፍል፡ አመ፡ ፍ፷ወፅ፡ ለታኅሳ(f. 93r[b])ሣሥ[2432]። ወሚሄ[2433]፡ ይዜምሩ፡ መዝሙር፡ ዘወፀፀፀወፀ[2434] ወይብሉ፡ አሌዕለከ፡

2420 በዘይረክቡ

2421 ተዝካሮሙሰ

2422 ዘበፀመአዝነ

2423 ወበእንተዝ

2424 ወፀክፍለ

2425 ዘበበቮወርኀ

2426 ፷ወፅለወርኀ

2427 መስከረም

2428 ወይባርኩ

2429 ዘፀፀወፅ?

2430 መዝ. 136

2431 በበምዕራፉ

2432 ፷ወፅለታኅሣሥ

2433 ወአሜሄ

2434 ዘፀፀወፀ

ንጉሥየ፡ ወአምላኪየ፡ ወእባርክ፡ ለስምከ፡ እምርእሱ፡ እስከ፡ ተፍጻሜቱ፡፡ ዘንተ፡ ቡራኬ፡ ይዜምሩ፡ እንዘ፡ ይባርኩ፡ ፈሬያተ፡ ወዘርአ፡ ወይድግምዎ[፡] ፦ዘበበ፡ ምዕራፉ[2435]፡፡

[361] ወሣልስኒ፡ ክፍለ፡ አመ፡ ፦ፀወፀ፡ ለመጋቢት[2436]፡ ወይዜምሩ፡ ዘንተ፡ መዝሙረ፡ ዘያወፀወፀ[2437][፡] ወይብሉ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ እምሰማያት፡፡ ወምዕራፈ፡ ቃሉ፡ ዕፀውኒ፡ ዘይፈሪ፡ ወኵሉ፡ አርዝ፡ ዘንተ፡ መዝሙረ፡ ይዜምሩ፡ እምርእሱ፡ እስከ፡ (f. 93v[a]) ተፍጻሜቱ፡፡ ይዜምሩ፡ ፦በበ፡ ምዕራፉ[2438]፡፡ ወይባርኩ፡ ካዕበ፡ ወራብዕ፡ ክፍል፡ አመ፡ ፀወፀለሰኔ፡ ወይበሉ፡ ዘንተ፡ መዝሙረ፡ ዘያፀወፂ[፡] ሰብሕዎ፡ ለእግዚአብሔር፡ እስመ፡ ሠናይ፡ መዝሙር፡፡ ወሐመልማል፡ ለቅኔ፡ እጓለ፡ እምሕያው[2439]፡፡ ዘይሁቦሙ፡ ሲሳዮሙ፡ ለእንስሳ፡፡ ወዘንተ፡ ይዜምሩ፡ እምርእሱ፡ እስከ፡ ተፍጻሜቱ። ፦ዘበበ፡ ምዕራፉ[2440]፡፡ ዘንተ፡ ይዜምሩ፡ እንዘ፡ ይባርኩ፡ ላዕለ፡ ፍሬ፡ ወዘርእ፡፡

[362] ወጎደገ፡ ለነ፡ ዘንተ፡ ሥርዓተ፡ ዝውእቱ፡ አቡነ፡ ቅዱስ፡ እስጢፋኖስ፡ ብእሴ፡ እ(f. 93v[b])ግዚአብሔር፡ ፦በዘ፡ አርአዮ[2441]፡ መንፈስ፡ ቅዱስ፡ ከመ፡ ይትባረክ፡ ወይትአኰት፡፡ ወይሴባሕ፡ እግዚአብሔር፡ በኵሉ፡ ግብሩ፡ ወበኵሉ፡ ተግባሩ፡፡ ወበእንተዝ፡ ገብሩ፡ አበዊነ፡ ወአኃዊነ፡ ማኅበረ፡ ቅዱሳን፡ ተዝካሮሙ፡ ለእሉ፡ ጻድቃን፡ ወሰማዕት፡ ምእምናን[2442]፡ ወምእምናት[2443]፡ እለ፡ ረከቡ፡ ክፍለ፡ በውስተ፡ ቀዳሚት፡ ሕይወት፡ በእንተ፡ ዘዐቀቡ፡ ሕጎ፡ ለልዑል፡፡

2435 ዘበበምዕራፉ

2436 ፀወፀለመጋቢት

2437 ዘያፀወፂ

2438 በበምዕራፉ

2439 እመሕያው

2440 ዘበበምዕራፉ

2441 በዘአርአዮ

2442 ምእመናን

2443 ወምእመናት

[363] ወገብሩ፡ ዕለተ፡ ተዝካሮሙ[2444]፡ ኀበ፡ ዝንቱ፡ ክፍል፡ ዘዓመት፡ ያንብቡ፡ መጽሐፈ፡ ገድሎሙ፡ (f. 94r[a]) ወይገብሩ፡ ተዝካሮሙ፡ ፍዘበ፡ አዕርጎ[2445]፡ ዕጠን[2446]፡ ወቍርባን፡ ፍወበ፡ መዝሙር[2447]፡ ዘስብሐት፡ ወበማኅሌት፡ ዘቅድስት፡ ዘይሰጠው፡ ቅድመ፡ እግዚአብሔር። ወእመሰ፡ ኢይትከሀል፡ ለአዕርጎ፡ ዕጣን፡ ወቍርባን፡ ፍዘበ፡ ዐፀበት[2448]፡ ወኀጢኦ፡ ምዕራፍ፡ በልብ፡ ትሑት፡ ወበመንፈስ፡ የዋህ፡ ከመ፡ ዘመሥዋዕተ፡ ኀራጊት[2449]፡ ወአልህምት፡ ይትወከፍ፡ ሎሙ።። እስመ፡ ይቤ፡ በነቢይ፡ መሥዋዕቱ፡ ለእግዚአብሔር፡ መንፈስ፡ የዋህ፡ ልብ፡ ትሑት፡ ወየዋህ፡ ኢይሜንን፡ እግዚአብሔር።።

[364] ወበእንተዝ፡ ኢይሜንን፡ እግዚ(f. 94r[b])ብሔር[2450]፡ ስብሐቶሙ፡ ወጸሎቶሙ፡ ለቅዱሳን፡ እለ፡ ይገብሩ፡ ተዝካሮሙ[2451]፡ ለሰማዕት፡ ዕሌት፡ ውእቱ፡ ፍለዘ፡ ይገብሮ[2452]፡ ኵሉ፡ ዘገብረ፡ ተዝካሮሙ[2453]፡ ለእሙንቱ፡ ጸድቃን[2454]፡ ሰማዕት፡ ይሬሲይ[2455]፡ እግዚአብሔር፡ ክፍሎ፡ ወርስቶ፡ ምስሌሆሙ።። ወለነኒ፡ ይክፍለነ፡ ነሀለ፡ ውስተ፡ በአቶሙ፡ ለቅዱሳን፡ ዐቂበነ፡ ትእዘዘ[2456]፡ ቃሎሙ፡ ዘሰርዐ[2457]፡ ለነ፡ ዘከሠተ፡ ለነ፡ እግዚአብሔር፡

[2444] ተዝካሮሙ

[2445] ዘበአዕርጎ

[2446] ዕጣን

[2447] ወበመዝሙር

[2448] ዘበዐፀበት

[2449] ሐራጊት

[2450] እግዚአብሔር

[2451] ተዝካሮሙ

[2452] ለዘይገብሮ

[2453] ተዝካሮሙ

[2454] ጻድቃን

[2455] ይሬሲ

[2456] ትእዛዘ

በመንፈስ፡ ቅዱስ፡፡ እስመ፡ ይቤ፡ መጽሓፍ፡ ⌜ዘዐይን፡ ኢርእየ፡ ወእዝን፡ ኢሰምዐ፡ ወልበ[2458]፡ እጓለ፡ እምሕያው[2459]፡ ዘኢሐለየ[2460]፡ ዘአስተ(f. 94v[a])ዳለወ፡ እግዚአብሔር፡ ለእለ፡ ያፈቅርዎ፡⌝ [2461] ዝውእቱ፡ ተስፋሆሙ፡ ለጻድቃን፡፡

[365] ወንሕነኒ፡ ናበርህ፡ ውስተ፡ ልብነ፡ አእምሮ፡ ስብሐቲሁ፡፡ በቅደመ፡ ገጹ፡ ለኢየሱስ፡ ክርስቶስ፡ ከመ፡ ንረስ፡ በረከተ፡ ስሙ፡ በከመ፡ ይቤ፡ በውስተ፡ ሕግ፡ ዘዳግም፡ ⌜ለእመ፡ ሰማዕክሙ፡ ቃለ፡ እግዚአብሔር፡ አምላክክሙ፡ ወዐቀብክሙ፡ ከመ፡ ትግበሩ፡ ኵሉ፡ ትእዛዞ፡ ዘአነ፡ እኤዘዘክሙ[2462]፡ ዮም፡ ወይሬስየክ፡ እግዚአብሔር፡ መልዕልተ፡ ኵሉ፡ አሕዛብ[2463]፡ ምድር[2464]፡ ወይበጽሐክ፡ ኵሉ፡ ዝንቱ፡ በረከት፡፡ (f. 94v[b]) ወይመጽእ፡ ላዕሌክ፡ ወይባርከከ⌝ [2465]፡፡

[366] ለእመ፡ ሰማዕክ፡ ቃለ፡ እግዚአብሔር፡ አመላክክ[2466]፡ ቡሩክ፡ ትከውን፡ በሐቅል፡ ወቡሩክ፡ ትከውን፡ በሀገር፡፡ ቡሩክ፡ ይከውን፡ መዛግብቲክ፡ ወተረፋቲክ[2467]፡፡ ቡሩክ፡ ትከውን፡ በበአትክ፡፡ ወቡሩክ፡ ትከውን፡ በፅአትክ፡፡ ለእመ፡ ሰማዕክ፡ ቃለ፡ እግዚአብሔር፡ አምላክክ፡ ወሖርክ፡ በፍናዊሁ፡፡ ወይሬእየክ፡ ኵሉ፡ ሕዝብ፡ ምድረ፡ ከመ፡ ተሰምየ፡ ስሙ፡

[2457] ዘሠርዑ

[2458] ወልደ

[2459] እመሕያው

[2460] ዘኢ፡ነለየ

[2461] 1ቆሮ. 2፥9

[2462] እኤዝዘክሙ

[2463] አሕዛበ

[2464] ምድር

[2465] ዘዳ. 28፥1-2

[2466] አምላክክ

[2467] ወትሩፋቲክ?

ለእግዚአብሔር፡ አምላክከ፡ ላዕሌከ፡ ወይፈርሁከ፡፡ ወያ(f. 95r[a])ስተበዝኃከ[2468]፡ እግዚአብሔር፡ ውስተ፡ ኵሉ[፡] ሠናይ፡፡ ወይፈትሕ፡ ለከ፡ መዝገበ፡ በረከት፡፡

[367] ንዕቀብኬ፡ ትእዛዘ[2469]፡ ከመ፡ ንረስ፡፡ ዘንተ፡ በረከተ፡ ፍወቅዱስ፡ ኂ[2470]፡ እንጦንስ፡ ያሰምዕ፡ ለነ፡ እስመ፡ ውእቱ፡ ርእየ፡ ብእሴ፡ ጸሊም፡ ወነዊኅ፡ አካለ፡ ወእገሪሁ፡ ዲበ፡ ምድር፡ ወርእሱ፡ ምጡቅ፡ ኀበ፡ ሰማይ፡ ወእደዊሁ፡ ሥፉሐት[2471]፡ እምሥራቅ፡ እስከ፡ ምዕራብ፡ ወነፍሰመ[2472]፡ ለሰብእ፡ እለ፡ ኢዐቀቡ፡ ትእዛዘ፡ እግዚአብሔር፡ ትሰርር፡ እስከ፡ አየር፡ ፍወይን፡ (f. 95r[b]) ዕዋ[2473]፡ ወይሬስያ፡ ታሕተ፡ እገሪሁ፡ ውስተ፡ መዓምቅተ፡ ሲኦል፡፡

[368] ወካልኣን፡ ነፍሰተ[2474]፡ እለ፡ ዐቀቡ፡ ተእዛዘ፡ እግዚአብሔር፡ በአክናፍ፡ ዘእሳት፡ ትስርር፡ ነፍሶመ፡ እመልእልተ፡ ርእሱ፡ ወተጎልፍ፡ ዐሪግ፡ ወኢይትከሀሎ፡ ያቀርብ፡ እዴሁ፡ ኀቤሃ፡፡ ወቃላት፡ ይጸርጉ፡ በይባቤ፡ ወመዊእ፡ ወድፍረት፡ ቅድመ፡ ዝኩ፡ መንፈስ፡ ጸሊም፡፡

[369] ወእቤሎ፡ ለመልአክ፡ ፍለዘ፡ ይትናገር[2475]፡ ምስሌየ፡ መኑ፡ ዝንቱ፡ ዘዐቢይ፡ አካለ፡ መፍርህ፡ ወመደንግፅ፡ ርእየቱ፡፡ ወይቤለኒ፡ ዝንቱ፡ መልአኩ፡ ለዝንቱ፡ ዓለም፡ መፍቀሬ፡ ሐጕለ፡ ለእንለ፡ እ(f. 95v[a])መሐያው[2476]፡፡ ወእቤሎ፡፡ መኑኬ፡ እሉ፡ አዕዋፍ፡ ዘይሰርራ፡

[2468] ወያስተባዝሐከ

[2469] ትእዛዞ

[2470] ወቅዱስኒ

[2471] ስፉሐት

[2472] ወነፍሶመ

[2473] ወይንዕዋ

[2474] ነፍሳት

[2475] ለዘይትናገር

[2476] እመሕያው

ወይንዕዎን፡ ወይሬስዮን፡ ታሕተ፡ እገሪሁ፡ ውስተ፡ ⌜መዓምቅ፡ ተ[2477]፡ ሲኦል። ወይቤለኒ፡ እለ፡ ነፍሳት፡ እለ[2478]፡ ተዐደዋ፡ ትእዛዘ፡ እግዚአብሔር፡ ወጸአለ[2479]፡ ሕገ-ጋቲሁ፡ ወእለ፡ ተዐወሩ፡ ነፍሳቲሆሙ፡ እስከ፡ በጽሐሙ፡ ሞት። ወእቤሎ፡ እለ፡ መኑኬ፡ እሉ፡ ክቡራን፡ ነፍሳት፡ እለ፡ ለዛቲ፡ ስብሐት፡ ዐባይ፡ ወለዝንቱ፡ መዊእ።

[370] ወይቤለኒ፡ እሙንቱኬ ውሉድኬ[2480]፡ እንጦንስ፡ እለ፡ ለብሱ፡ አስኬማ፡ ቅዱስ፡ ወገብሩ፡ ትእዛዘከ። ወዓቀብዎ፡ ለሕግ፡ በፍርሃተ፡ (f. 95v[b]) እግዚአብሔር[።] ወኮኑ፡ በአርአያነ፡ ወበአምሳሊነ፡ ለነ፡ ለመላእክት። ወይቤሎሙ፡ ብፁዕ፡ አነ፡ ዘመደ፡ እጓለ፡ እምሕያው[2481]፡ ወኮሎሙ፡ እለ፡ ዐቀቡ፡ ትእዛዘ፡ እግዚአብሔር፡ እስመ፡ ዘከመዝ፡ ስብሐት፡ ወዘንተ፡ ተስፋ፡ ይደልወነ። ወበእንተዝ፡ [አ፡] አኃው፡ ንዕቀብ፡ ትእዛዘ፡ እግዚአብሔር፡ በከመ፡ መሀሩነ፡ አበዊነ፡ ወኢናስትት፡ ዘንተ፡ ጸጋ፡ ወኢንትሀከይ፡ ለገቢሮቱ። እስመ፡ አልቦ፡ ከልአ[2482]፡ ተስፋ፡ ዘእንበለ፡ ዛቲ፡ ሀብት፡ ከመ፡ ኢንኩን፡ ደቂቀ፡ ዘይትነተን[2483]፡ ዘይተ-ነወስ[2484]፡ ወይተነትን፡ አላ፡ አንት(f. 96r[a])ሙሰ፡ ንሥኡ፡ በእደዊክሙ፡ ሰይፈ፡ ዘመንፈስ፡ ቅዱስ፡ ዝውእቱ፡ ቃለ፡ እግዚአብሔር፡ በኵሉ፡ ጸሎት፡ ወስኢል፡ እንዘ፡ ትጼልዩ፡ በኵሉ፡ ጊዜ፡ በመንፈስ፡ ቅዱስ።

[371] ወኢታተክዝዎ፡ ለመንፈስ፡ ቅዱስ፡ ዘቦቱ፡ ዐተብክሙ፡ በዕለተ፡ መድኀኒተክሙ፡ አተክዙቱሰ፡ ለመንፈስ፡ ቅዱስ፡ ዝውእቱ፡ ተዐድዎ፡ ተእዛዝ፡ ወኀዲጎ፡ ሥርዓት፡ እምዘ፡

[2477] መዓምቅተ

[2478] እለ

[2479] ወጸአላ

[2480] ውሉደ

[2481] እመሕያው

[2482] ካልአ

[2483] ዘይተነትኑ

[2484] ዘይትኀወስ

ሠርዐ፡ ለሙ።። ወይእዜኂ፡ አኃዊነ፡ ስመዑ[2485]፡ ሥርዓቶን፡ ወንብረቶን፡ ለእማንቱ፡ መኮሳይያት፡ በከመ፡ ሠርያን[፡] ዝንቱ፡ አቡነ፡ ቅ(f. 96r^b)ዱስ፡ እንዘ፡ ይብል፡ ሕየዋ፡ በግብረ፡ እደዊክን፡ ወንበራ፡ በምኔታ፡ቲክን።። ወለአበዊነሂ፡ ይቤለሙ፡ ኢትሕድግዎን፡ ለእሉ፡ መነኮሳይያት፡ እዘ[2486]፡ ይተልዋ፡ ድኅሬክሙ፡ በውስተ፡ ኵሉ፡ ፍናዊክሙ፡ እመሂ፡ በውስተ፡ ስምዕ፡ ወእመሂ፡ በውስተ፡ ኵሉ፡ ትእዘዘ፡ ጽድቅ።። ፌዘበ፡ ገሥጸ[2487]፡ ወምህሮ፡ ፌወበ፡ ንሥሐ[2488]።።

[372] ወበእምድኅረዝሰ፡ አልቦ፡ ካልአ፡ ዘትትዐደው፡ ወዘንተ፡ እንዘ፡ የዐቅቡ፡ አበዊነ፡ ገብሩ፡ በከመ፡ አዘዞሙ[።።] ወዐቀብዎን፡ እስከ፡ ይእዜ፡ ወአልቦ፡ ዘአጽአሉ፡ ወአልቦ፡ ዘአርስሑ፡ ፌለዘ፡ ሠርዐ[2489]፡ ለሙ።። ፌወእማንቱ፡ ሂ[2490]፡ ዐቀባ፡ ሥ(f. 96v^a)ርዓቶን፡ እስከ፡ ይእዜ፡ ወሀለዋ፡ በከመ፡ ሠርያን፡ እንዘ፡ ኢይትዐደዋ፡ ትእዘዘ[2491]፡ እንዘ፡ ያሕይዋ[2492]፡ በግብረ፡ እደዊሆን።። ወኢኀደጋ፡ ተሊዎቶሙ፡ ለአኃዊሆን።። ፌዘለ፡ ፈጽሞ[2493]፡ ሕግ፡ ወአልቦ፡ ዘአጽአላሆሙ፡ እስከ፡ ይእዜ።።

[373] ወወሂበ[2494]፡ ንስሐሰ፡ ከመዝ፡ ውእቱ፡ ዘሠርዑ፡ አበዊነ፡ ዘከመ፡ ያነስሕዎን፡ ለእማንቱ፡ መኮሳይያት[2495]፡ ኣኪ[2496]፡ ኵሉ፡ ዘይትላአክ፡ ወይቀርብ፡ ኀቤሆን፡ እንበለ፡

[2485] ስምዑ

[2486] እንዘ

[2487] ዘበገሥጸ

[2488] ወበንሥሐ

[2489] ለዘሠርዐ

[2490] ወእማንቱሂ

[2491] ትእዛዘ

[2492] የሐይዋ

[2493] ዘለፈጽሞ

[2494] ወውሂበ

[2495] መነኮሳይያት

ዳእሙ፡ ፍዘአዘአዘዝዎ፡ ሙ[2497]፡ ማኅበር፡ ዘእምልሂቃን፡ እለ፡ ቦሙ፡ ትዕግሥተ፡ ወኂሩተ፡ እለ፡ ኮኑ፡ ስምዐ፡ በእንቲ(f. 96v[b])አሆሙ፡ ኪያሆሙ፡ ይተላእኩ[2498]፡ ኀቤሆን[።።] ወይዐቅብዎን፡ በምዒድ፡ ወበገሥጸ[2499]፡ በከመ፡ ሠርዐ፡ አበዋነ፡ ሐዋርያት፡ እንዘ፡ ይብሉ፡ ኤጲስ፡ ቆጶስ።። ወዲያቆን፡ ወዲያቆናዊት፡ ስንሱላን፡ ኀቤሆን፡ ፍዘለ፡ ገሥጸ[2500]። ወምህሮ።።

[374] ወካልአንሰ፡ እለ፡ አልቦሙ፡ ዘአኅበሮሙ፡ ኢያምጽኡ፡ ዕደ[2501]፡ ለርእሶሙ፡ እስመ፡ ከማሁ፡ ኅብረ፡ አባ፡ ጳኩሚስ፡ ዘእምአበው፡ ዘወጠነ፡ ሥርዓተ፡ ማኅበር፡ ሶበ፡ መጽአ[2502]፡ ኀቤሁ፡ መነኮሳይያት፡ አንበሮን፡ ማዕዶተ፡ ተከዚ[።።] ወፈነወ፡ ኀቤሆን፡ ቀሳውስተ፡ ወዲያቆናተ፡ ኄራ(f. 97r[a])ነ። ወምእምናን[2503]።። እለ፡ የዐቅብዎን፡ በንጽሕ።። ወተሰምዩ[2504]፡ ማኅበሩ፡ ማኅበረ፡ መላእክት።። ወወደሰ፡ አበ፡ መነኮሳት፡ አባ፡ እንጦንስ፡ ወይቤሎ፡ ዝንቱሰ፡ የዐቢ።። እምኵሉ፡ አበው፡ ዘአቀመ፡ ሥርዓተ፡ ማኅበር፡ ዘሐዋርያት።።

[375] ወበእንተዝ፡ ሠርዐ፡ አቡነ፡ ቅዱስ፡ ዘንተ፡ ሥርዓተ፡ ወንሕኒ[2505]፡ ኢንትዐደው፡ ትእዛዘ፡ ወኢናምጽእ፡ ለርእስነ፡ ዕዳ።። ለእመ፡ ኢዘዘነ[2506]፡ ዘእንበሩ፡ አኀው።። ወእመሰ፡ በዘተዐደወ፡ እንበለ፡ የአዝዝዎ፡ ማኅበረ፡ ያእምር፡ ርእሶ፡ ወደሙ፡ ላዕሌ(f. 97r[b])ሁ።።

2496 አኮ

2497 ዘአዘዝዎሙ

2498 ይትለአኩ

2499 ወበገሥጸ

2500 ዘለገሥጸ

2501 ዕዳ

2502 መጽኣ

2503 ወምእመናን

2504 ወተሰምየ

2505 ወንሕነኒ

2506 ኢአዘዘነ

ወበእንተስ[2507]፡ ገቢረ፡ መሥዋዕት፡ ለአዕርጎ፡ ቍርባን፡ ፌዘበ፡ እንቲአሆን[2508]፡ ናየድዕ፡ ዘከመ፡ ነበራ፡ ቀዳሚ፡ ወይእዜኂ፡ ዘኮነ፡፡ እስመ፡ ቀዳሚሰ፡ ነበራ፡ እንዘ፡ ይሁቡዎን፡ ንስሐ፡ ለስርየተ፡ ኃጢአት፡፡ ወውሂበ፡ ቍርባንሰ፡ ኢወሀብዎን፡ ዘበእደዊሆሙ፡ አላ፡ ይመጽኡ፡ መሃይምናን፡ ወይሬእይዎሙ፡ እሙንቱ፡ ቅዱሳን፡ ሥርዓተ፡ ሕጉ፡ ለቍርባን፡፡ ወይትሜጠዋ፡ እምእደዊሆሙ፡ ለቀሲሳን፡ መሃይምናን፡፡

[376] ወአመሰ፡ አፅበበ[2509]፡ ላዕሌሆሙ፡ ንጉሥ፡ አልቦ፡ ዘይትረከብ፡ በውስተ፡ ገዳም፡ (f. 97v[a]) ቀሲስ፡ ወዲያቆን[፡፡] ወበእንቲአሁ፡ ይፀራዕ፡ ግብረ፡ እግዚአብሔር፡ እስከ፡ የኀሥሡ፡ ውስተ፡ ሀገር[2510]፡ እሙንቱ፡ ካህናት፡፡ ወዘንተሰ፡ ዘገብሩ፡ አበዊነ፡ ቅዱሳን፡ አኮ፡ በብሂል፡ ኢአዘዘ፡ እግዚአብሔር፡ ከመ፡ የሀብዎን፡ ቍርባነ፡ ለእማንቱ፡ መነኮሳይያት[2511]፡ ንጹሐተ፡ ወቅዱሳት[2512]፡ እለ፡ ስርግዋት፡ በኵሉ፡ ንጽሕ፡፡ አለ[2513]፡ ከመ፡ ኢይበል፡ ኵሉ፡ እገብር፡ ከማሁ[፡፡] ወኢይባእ፡ ውስተ፡ ግዘት[2514]፡ ወድቀት[2515][፡፡] ፌወበእንተ፡ ዝ[2516]፡ ተንሥኡ፡ መግእዛን፡ እንዘ፡ ይብሉ፡ ኢኮነ፡ ዝንቱ፡ ርቱዕ፡ ዘይገብሩ፡ ደ(f. 97v[b])ቂቁ፡ ለእስጢፋኖስ፡ ይቀተልዋ፡ ለነፍስ፡ በንስሓ፡ ወኢያሕይውዋ፡ በውሂበ፡ ቍርባን፡፡

2507 ወበእንተሰ

2508 ዘበእንቲአሆን

2509 አጽበበ

2510 ሀገረ

2511 መነኮሳይያት?

2512 ወቅዱሳት?

2513 አላ

2514 ግዘተ

2515 ውድቀት

2516 ወበእንተዝ

[377] ወበእንተዝ፡ ገብሩ፡ ጉባኤ፡ ወአቀሙ፡ ፍትሐ፡ እንዘ፡ ይብሉ፡ እንዘ፡ ሰብአ፡ ገዳም፡ ንሕነ፡ ወፃእነ፡ እምዓለም፡ በእፎ፡ ዘንገብእ፡ ውስተ፡ ዓለም፡ ለኀሚሠ፡ መሃይመናን[2517]፡ ቀሲሳን፡ ወአኮ፡ ዘይረትዕ፡ ዝንቱ፡ እስመ፡ ኢፈለጠ፡ እግዚአብሔር፡ ወኢለለየ[2518]፡ ተባዕተ፡ ወአንስተ፡ አላ፡ ይቤ፡ ኵሉ፡ ዘገብራ፡ ለጽድቅ፡ ጻድቅ፡ ውእቱ፡፡ ወበእንተስ[2519]፡ ዘይቤሉ፡ አበው፡ ሊቃውንት፡ ከመዝ፡ ንኤዝዝ፡ ዘት(f. 98r[a])ምህሩ፡ ለደቂቅክሙ፡ እመሰ፡ ይትከሀል፡ ኢቀሪቦቶን፡ ፲ወኢሰሚ፡ ዐ[2520]፡ ቃሎን፡፡

[378] ወበእንተዝ፡ ይቁም፡ ሥርዓተ፡ ወኢይግበር፡ ወኢአሐዱ፡ በፈቃደ፡ ርእሱ፡ ለውሂበ፡ ቍርባን፡ ለእማንቱ፡ መከሳይያት[2521]፡ ዘእንበለ፡ መበሕተ[2522]፡ ኤጲስ፡ ቆጶስ፡ ዘአንበሩ፡ አኃው፡ ወኢይግበር፡ ወኢመኑሂ፡ ዘእንበለ፡ መባሕተ፡ ዚአሁ፡፡ አላ፡ ይኩን፡ ውሂበ፡ ቍርባን፡ በመባሕተ፡ ዚአሁ፡ ለእማንቱ፡ መነኮሳይያት፡ ኀበ፡ ዘይደሉ፡ መክን[2523]፡ ይግበሩ፡ ምሥዋዕ፡ በህየ፡ ወይመጥውዎን[2524]፡ ቍር(f. 98r[b])ባን፡ በእደዊሆሙ፡ ቅዱሳን፡፡ ቀሳውስተ፡ ወዲያቆናት[2525]፡ እለ፡ ተበውሑ፡ እምቃለ፡ ኤጲስ፡ ቆጶስ፡ ወበትእዛዘ፡ ማኅበር፡፡ ወአኃውሰ፡ ይቀውሙ፡ በአድባሪሆሙ፡ በጊዜ ፡ ቍርባን፡፡

[379] ወከመዝ፡ ይቁም፡ ሥርዓት፡፡ በውሂበ፡ ቍርባን፡ በእደዊሆሙ፡፡ ለቅዱሳን፡፡ ለእማንቱ፡ መነኮሳይያት፡ እስመ፡ አልቦ፡ በውስተ፡ ሕግ፡ ዘይብል፡ ኢትሀቡ፡ ቅድሳት፡

[2517] መሃይምናን

[2518] ወኢሌለየ

[2519] ወበእንተሰ

[2520] ወኢሰሚዐ

[2521] መነኮሳይያት

[2522] መባሕተ

[2523] መካን

[2524] ወይሜጥውዎን

[2525] ወዲያቆናተ

ለቅዱሳን፡ ለእለ፡ ተቀደሱ፡ በመንስ[2526]፡ ቅዱስት[2527]። አላ፡ ይቤ፡ ቀድሳት[2528]፡ ለቅዱን[2529][።] ወለእለሰ፡ አልቦሙ፡ ፍሬ፡ ጽድቅ፡ ኢይሳተፍዎሙ፡ በውሂበ፡ ቍርባን፡ (f. 98v[a]) ከመ፡ ያርኩሱ፡ ደመ፡ ሥርዓት።

[380] ከመዝ፡ ጸሐፍነ፡ ወከመዝ፡ ሠራዕነ፡ በእንተ፡ ሕይወቶሙ[2530]፡ ወነብረቶን[2531]፡ ለእማንቱ፡ መነኮሳይያት[።] ወእመቦ፡ ዘአስተተ፡ ዘንተ፡ ሥርዓተ፡ ወኢዐቀበ። ወይቤ፡ እግብር፡ በፈቃደ፡ ርእስየ፡ ዘእንበለ፡ መላሕተ፡ ኤጲስ፡ ቆጶስ፡ ወትእዛዘ፡ ማኅበር፡ በከመ፡ እቤ፡ ቀደሚ[2532]፡ ያአምር፡ ርእሶ፡ ወደሙ፡ ለዕለ[2533]፡ ርእሱ። ወይእዜኒ፡ አኃዊነ፡ ዕቀቡ፡ ዘንተ፡ ትእዛዘ፡ ከመ፡ ተርከቡ[2534]፡ ቅድሳቲሁ፡ ለእግዚአብሔር፡ ወአበ፡ ስብሐቲሁ፡ የሀብክሙ፡ መንፈሰ፡ አእምሮ፡ ወ(f. 98v[b])ጥበብ።

[381] ወይክሥት፡ አዕይንተ፡ ልብክሙ፡ ከመ፡ ታእመሩ[2535]፡ ምንት፡ ውእቱ፡ ተስፋሁ፡ ለጽዋዔክሙ፡ ወእግዚአብሔር፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ይርዳእክሙ፡ ለግቢረ፡ ፈቃዱ፡ ወለነኒ፡ ⸢ትብጸ፡ ሐነ[2536]፡ በረከተ፡ ጸሎትክሙ፡ ወታህለ[2537]፡ ምስሌነ፡ በኵሉ፡ ጊዜ፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን።

[2526] በመንፈስ

[2527] ቅዱስ

[2528] ቅድሳት

[2529] ለቅዱሳን

[2530] ሕይወቶን

[2531] ወንብረቶን

[2532] ቀዳሚ

[2533] ላዕለ

[2534] ትረክቡ

[2535] ታእምሩ

[2536] ትብጸሐነ

[382] ወእምዝ፡ ኮነ፡ ከዕበ[2538]፡ ተአምረ፡ ወመንክረ[2539]፡ ላዕለ፡ አሐቲ፡ መነኮሰዪት[2540]፡ ቅድስት፡ እምእለ፡ ተቀትሉ፡ በሰንቦ፡፡ ወኮነ፡ እንዘ፡ ይወስድዎሙ፡ ሐራ፡ ለፀቀዱሳን[2541]፡ ኀበ፡ ንጉሥ፡ (f. 99r[a]) በከመ፡ ተአዘዙ፡ ፦ወአሐቲ፡ ኂ[2542]፡ ቅድስት፡ መነኮሳዪት፡ እምኔሆሙ፡ እንተ፡ ስማ፡ አመተ፡ ልዑል፡ እንዘ፡ ይወስድዋ፡ ወሶበ፡ አልጸቀት፡ ለመዊት፡ ወገርዋ[2543]፡ በአእበን[2544]፡፡ ወሐሩ[፡] ፍኖቶሙ፡፡

[383] ወፀብእሲ፡ እምሰብአ፡ ውእቱ፡ ብሔር፡ ዘቦቱ፡ ኂሩት፡ ሠናይት፡ ወርእዮ፡ ዘንተ፡ ሐረ፡ ኀቤሃ፡ ወረከባ፡ እንዘ፡ ኢይወፅእ፡ ነፍሳ፡፡ ወወፅኣ። ወወሰዳ፡ ቤቱ፡፡ ወትቤሎ፡ ይእቲ፡ ለምንት፡ ለከ፡ አንሰ፡ ብየ፡ ብፅዓተ፡ ከመ፡ ኢይብላዕ፡ እክለ፡፡ ወይቤላ፡ ሐምለ፡ አበልዐኪ፡፡ ወዘንተ፡ ብሂ(f. 99r[b])ሎ፡ አእተዋ፡ ውስተ፡ ማኅደሩ፡፡

[384] ወእመዝ[2545]፡ እምድኅረ፡ ብዙኅ፡ መዋዕል፡፡ ወሶበ፡ አጽርጎ፡ ንጉሥ፡ አዋዴ፡ ከመ፡ ኀበ፡ ኩሉ፡ ብእሲ፡ ዘተረከቡ፡ ቦቱ፡ እምደቂቁ፡ ለቅዱስ፡ ከመ፡ ይጥፋእ፡ ቤቱ[፡] ወይትበረበር፡ ንዋዩ፡ ወይቤላ፡ ምንት፡ እገብር፡ ወምንተ፡ ይኄይስኒ[2546]፡፡ ወትቤሎ[፡]

[2537] ወተሀሉ

[2538] ካዕበ

[2539] ወመንክረ

[2540] መነኮሳዪት

[2541] ለፀቅዱሳን

[2542] ወአሐቲኒ

[2543] ወወገርዋ

[2544] በአእባን

[2545] ወእምዝ

[2546] ይኄይሰኒ

ይእቲ፡ ሰደኒ፡ ውስተ፡ ባሕር፡ ዐቢይ፡ ዘትሰመይ፡ ስፍ[2547]። እንተ፡ ሀለወት፡ መንገለ፡ ምዕረብ[2548]። እስመ፡ አአምር፡ ከመ፡ እርከቦ፡ ለተስፋየ፡ በህየ[።]

[385] ወእምዝ፡ ጸዐና፡ በአድጉ፡ ወእንዘ፡ የሐውር፡ በጽሑ፡ ውስተ፡ ሀገር፡ (f. 99v[a]) ዕንፍራዝ። ውውስተ[2549]፡ አሐቲ፡ ደብር፡ እምነ፡ መኔተ[2550]፡ መኮከስት[2551]፡ ወሀለወት፡ ህየ፡ አሐቲ፡ መነኮሳዪት፡ እንተ፡ ተሰመይ[2552]፡ አርዋ፡ ፈራሂተ፡ እግዚአብሔር፡ ይእቲ። ወሶበ፡ ርእየታ፡ ለይእቲ፡ ቅድስት፡ ወትቤሎ፡ ኀድግ፡ ሊተ፡ እስመ፡ አነ፡ እትወከፋ[2553]፡ ወበረከተ፡ ጸሎታ፡ እትከፈል። ወኀደገ፡ ላቲ፡ ወገብአ፡ ብሔሮ። ወገብረት፡ ላቲ፡ ማኅደረ፡ ውስተ፡ ዓጸደ፡ ቤታ፡ ወነበረት፡ ከመዝ፡ ምስለ፡ ብፅዓታ[2554]።

[386] ወእምዝ፡ እምድኅረ፡ ብዙኅ፡ መዋዕል፡ መጽኣት፡ አሐቲ፡ ብእሲት፡ እንተ፡ ኮነት፡ ተአምራ፡ ቀዳሚ፡ ወነበረት፡ እንዘ፡ (f. 99v[b])ትትላኣከ[2555]፡ እምቀድመ[2556]፡ ትባእ፡ ኀበ፡ ቅዱሳን። ወበጽሐት፡ ውስተ፡ ይእቲ፡ ቤተ፡ መነኮሳይት፡ እንዘ፡ ታንሰሱ፡ ለትካዘ[2557]፡ ወረከበታ፡ ግብተ። ወከልሐት፡ ቅድሜሃ፡ ወፈቀድት[2558]፡ ትሳለማ፡ ወመሠጥዋ፡ ሰብአ፡ ለይእቲ፡ ብእሲት፡ ወአውፅእዋ፡ አፍአ፡ ወወሰድዋ።

2547 ሳፍ

2548 ምዕራብ

2549 ወውስተ

2550 ምኔተ

2551 መነኮሳት/መነኮስት

2552 ትሰመይ

2553 እትቄከፉ

2554 ብፅዓታ

2555 ትትላአካ

2556 እምቅድመ

2557 ለትካዛ

2558 ወፈቀደት

[387] ወሀሎ፡ መነኮስ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ፌእምዘ፡ መደ[2559]፡ ቤታ፡ ውእቱ፡ ለይእቲ፡ ቅድስት።። ወሖረት፡ ኀቤሁ፡ ይእቲ፡ ብእሲት፡ ከመ[፡] ትንግሮ፡ በእንቲአሃ።። ወትቤሎ፡ አእመርኩ፡ ዘኮነ፡ በእንተ፡ ቅድስት፡ አመ(f. 100r[a])ተ፡ ልዑል።። ወይቤላ፡ እወ፡ አእመርኩ፡ እስመ፡ ዜነዉኒ፡ ከመ፡ ምስለ፡ ደቂቀ፡ እስጢፋኖስ፡ ወገርዋ፡ በአእባን።። ወትቤሎ፡ አነ፡ ርኢክዋ፡ ውስተ፡ ደብረ፡ መነኮሳት፡ እስመ፡ አባክእዋ[2560]፡ አነ፡ ውስተ፡ ደብረ፡ መነኮሳት፡ እስመ፡ ሐብእዋ፡ ውስተ፡ ቤተ፡ አሐቲ፡ መነኮሰዪት፡ ወከልኡኒ፡ ቀሪበትየ[2561]፡ ኀቤሃ[፡] እስመ፡ የሐብእዋ[2562]፡ በጽኑዕ።።

[388] ተንሣአ፡ በጽባሕ፡ ሖረ፡ እንዘ፡ ይጌጕእ፡ ወበጽሐ፡ ኀበ፡ ይእቲ፡ መነኮሰዪት፡ ወይእቲሰ፡ ተሐብአቶ፡ ውበተ[2563]፡ ቤታ።። ወፈነወት፡ ካልአተ፡ እምእሊአሃ[።።] (f. 100r[b]) ወይቤልዎ፡ ምንተ፡ ትብል፡ ወምንተ፡ እንከ፡ ትፈቅድ[።።] ወይቤሎን፡ መፍቅድየሰ፡ አኮ፡ ካልአ[።።] ወባሕቱ፡ ብየ፡ ነገረ፡ መንፈስ፡ እስመ፡ እፈቅድ፡ እርከባ፡ ለእምክን።። ወይቤላሁ፡ ወኪያሃሰ፡ ኢትረክባ፡ ወባሕቱ፡ ዘብከ፡ ንግረነ[።።] ወይቤሎን፡ አነኒ፡ ኢይኀውር[2564]፡ ዘእንበለ፡ ርክባ[2565]።።

[389] ወእምዝ፡ ሶበ፡ አእመረት፡ ከመ፡ ኢየሐውር፡ ዘእንበለ፡ ይርከባ፡ ወፅአት፡ ኀቤሁ[2566][።።] ወሶበ፡ ርእያ፡ አስርሓ፡ በስኢል፡ እንዘ[፡] ይብል፡ በእንተ፡ እግዝአብሔር[2567]፡ ወበእንተ፡ ምንኵስና፡ ቅድስት።። ከመ፡ ትፈጽሚ፡ ሊተ፡ ስእለትየ[።።]

[2559] እምዘመደ

[2560] አባእክዋ

[2561] ቀሪቦትየ

[2562] ኀብእዋ

[2563] ውስተ

[2564] ኢይሐውር

[2565] እርክባ

[2566] እምኀቤሁ

[2567] እግዚአብሔር

ወት(f. 100v[a])ቤሎ። ተነገር[2568] በዘመጻእከ። ወይቤላ እግዚአብሔር ይሣሀልኪ ወይትወከፍ ስእለትኪ ወይባርክ ላዕሌኪ በበረከት[2569] መንፈስ ቅዱስ። ወይእዜኒ ሰማዕኩ ከመ ሀለወት ኀቤኪ አሓቲ[፡] መኮሰይት[2570] ድውይት ወእፈቅድ እርአይ ገጻ እስመ ወለተ እኅትየ ይእቲ።

[390] ወሰሚዓ ፍጻሜ ቃሉ ትቤሎ ሖር[2571] እቱ ቤትከ የመሰ[2572] ኢይብለከ ሀለወትኒ ወኢሀለወትኒ። ወበግብአትከ ዳግመ አጢየቀከ[2573] ኵሎ[።] ወዓደመቶ ለመዋዕል[2574] ዘኮነ[።] ወሖረ ተኩዘ[2575]።

[391] ወእምዝ ሶበ ርእየት (f. 100v[b]) ከመ ኢተከብትት[2576] ላቲ ትቤላ ለቅድስት ምንተ እገብረኪ ወመንተኑ[2577] ይኄሰነ[2578] ሊተ ወለኪ[።] ወምንተ እብሎ እንከ ለዝንቱ ፈላሲ አው ካልእኑ ዘትኄልዪ[።] ወትቤላ ቅድስት ምንተ እንከ ዘእኄሊ ዘእንበለ ኀበ እግዚአብሔር ተስፋየ ወወእቱ[2579] ዐሣዬ[2580] ሕይወት

[2568] ተናገር

[2569] በበረከተ

[2570] መነኮሳይት

[2571] Sic, for ሖር

[2572] የምሰ

[2573] አጢይቀከ

[2574] ለመዋዕል

[2575] ትኩዘ

[2576] ኢተከብተት

[2577] ወምንተኑ

[2578] ይኄይሰነ

[2579] ወውእቱ

[2580] ዐሣይየ

ለእለ፡ ይሴፈውዎ[።] ወይእዜኒ፡ አዝዘ፡ ይሰዱኒ፡ ውስተ፡ ባሕረ፡ ሰፍ[2581]፡ እስመ፡ አአምር፡ ከመ፡ ሀሎ፡ ዘይረክበኒ[2582]፡ በህየ።

[392] ወነሥእዋ፡ ⸢በህ፡ የ[2583]፡ ወወሰድዋ፡ ወአንበርዋ፡ ውስተ፡ ርእሰ፡ ንስቲት፡ ደሴት፡ እንተ፡ ሀለወት፡ ማእከለ፡ ባ(f. 101r[a])ሕር።፡ ወነበረት፡ ከማሁ፡ ተግዒዛ፡ እምኵሉ፡ ⸢ተሰነስሎ፡ ተ[2584]፡ ዓለም፡ ዘያርስሐስሕ[2585]፡ ሕሊና፡ ዘእምሰሚዕ፡ ወርኢይ፡ በከመ፡ ይቤ፡ ቅዱስ፡ እንጦንስ፡ እንዘ፡ ትትናዘዝ፡ እመ⸗ነበ[2586]፡ መላእክት፡ ወሲሳያ፡ እምአስከል[2587]፡ አም፡ ዘስሙ፡ ጸቀምጴ።፡

[393] ወእምዝ፡ በጽሐ፡ ውእቱ፡ መነኮስ፡ ⸗ነበ፡ ይእቲ፡ ፈላሲት፡ በከመ፡ ዐደመቶ፡ ዕለተ፡ ወትቤሎ፡ እወ፡ ነበረት፡ ⸗ነቤየ፡ ወወሰድክዋ፡ እስመ፡ ፈራህኩ፡ ከመ፡ ኢያጥፍኡኒ፡ በአንቲአሃ።፡ ወይእዜኒ፡ እመሰ፡ አጥባዕከ፡ ትረክባ፡ ውስተ፡ (f. 101r[b]) ደሴተ፡ ባሕር፡ ዐባይ፡ ወተበጽሐ[2588]፡ ወስተ፡ ምኔተ፡ መነኮሳት፡ ዘደሴተ[2589]፡ ፃና[።] ወይንግሩከ፡ ⸗ነበ፡ ሀለወት፡ ወያርእዩከሃ።፡

[394] ወሖረ፡ ከዕበ[2590]፡ ህየኒ፡ ወበጽሐ፡ ውስተ፡ ይእቲ፡ ምኔት፡ እንተ፡ አመረቶ[።] ወይቤ፡ ከመ፡ ያብእዎ፡ ⸗ነበ፡ አበ፡ ምኔት[።] ወሶበ፡ ረከቦ፡ ይቤሎ፡ እስእለከ፡ ኦ[፡] አባ፡

[2581] ሳፍ

[2582] ዘይረክበኒ

[2583] በህየ

[2584] ተሰናስሎተ

[2585] ዘያርሰሐስሕ

[2586] እም⸗ነበ

[2587] እምአስካለ

[2588] ወትበጽሕ

[2589] ዘደሴተ

[2590] ካዕበ

በእንተ፡ እግዚአብሔር፡ ትፈጽም፡ ሊተ፡ እስመ፡ ብየ፡ ትካዘ፡ ነፍስ፡፡ ወይቤሎ፡ ተናገር፡ ⌜በዘ፡ መጻእከ[2591]፡፡⌝ ወይቤ፡ እወ፡ እግዚእየ፡ አሐቲ፡ መነኮሳይት፡ ነዳዪት[2592]፡ እግዚአብሔር፡ እንተ፡ አምጽእዋ፡ ኀቤከ፡ እፈቅድ፡ እር(f. 101v[a])አያ፡ እስመ፡ ዘመድየ፡ ይእቲ፡፡ ወይቤሎ፡ አበ፡ ምኔት፡፡ መንተኑ[2593]፡ መነኮሳይት፡ ወመኑ፡ ዘምጽአ[2594]፡ ኀቤየ፡፡ ወይቤ፡ ውእቱ፡ አንሰ፡ አልቦ፡ ዘእምአእመርኩ፡ እንበለ፡ ይንግሩኒ፡ ወይቤሉኒ፡ ሖር[2595]፡ በልሁ፡ ወውእቱ፡ የጠይቀከ[2596]፡ ኵሎ፡፡

[395] ወእምዝ፡ አዘዘ፡ ያርእይዎ፡፡ ወርኀቅት፡ ይእቲ፡ ደሴት፡ እንተ፡ ሀለወት፡ ውስተ፡ ማእከለ፡ ባሕር፡ ወኢትበቍዕ፡ ለግብር፡ ለዘይትፈቀድ፡ ወጸቢብ[2597]፡ ይእቲ[፡፡] ⌜ወአእሚሮ፡ ሙ[2598]፡ ከመ፡ ኢይትከሀሎ፡ በጺሐ፡ አርይዎ[2599]፡ ኪያሃ[፡፡] ወሰበ፡ ርእየ፡ ከመ፡ ኢይትከሀሎ፡ ሎቱ፡ በከየ[፡፡] ወይቤ፡ መኑ፡ ያበጽሐኒ፡ ሀየ[2600][፡፡] ወይቤልዎ፡፡ እንዳዒ፡ ለሊከ፡ ታአምር[2601][፡፡] ወሖረ፡ ፍኖቶ፡ እንዘ፡ ይበኪ፡ ወበጸ(f. 101v[b])ሐ[2602]፡

[2591] በዘመጻእከ

[2592] ነዳዪተ

[2593] ምንተኑ

[2594] ዘአምጽአ

[2595] Sic, for ሖር

[2596] ያጠይቀከ

[2597] ወጸባብ

[2598] ወአእሚሮሙ

[2599] አርአይዎ

[2600] ሀየ

[2601] Cf. KWK ተአምር

[2602] ወበጽሐ

ኀበ፡ አሐቲ፡ ደብር፡ እንተ፡ ሀለወት[2603]፡ በጽንፈ፡ ባሕር[፡፡] ወነበረት[2604]፡ ህየ፡ እንዘ፡ ይጸንሕ፡ ተስፋ፡ እምኀበ፡ እግዚአብሔር፡ ከመ፡ ይርአይ፡ መሕለቅቶ[2605]፡ ለነገር፡፡

[396] ወእምዝ፡ ሶበ፡ ፈቀደ፡ እግዚአብሔር፡ ይክሥት፡ እምኔ፡ ኀቡአቲሁ፡ ኀዳጠ፡ ዘይትገበር፡ በእለ፡ ኀረየ፡ ዘክዱን፡ እምዑቀተ፡ ሠጋዊያን[2606]፡ እለ፡ ንኅነ[2607]፡ ደቂቀ፡ ርስኦን[2608]፡ ኀሣስያነ፡ ምሥጢር፡ እንበለ፡ ምግባር፡ አላ፡ ከመ፡ ይትአኰት፡ ዕበየ፡ ኂሩቱ፡፡ ናአምር[2609]፡ ከመሰ፡ ክዱን፡ ኀቡአቱሁ፡ እምዑቀት[2610]፡ እኁለ፡ እምሕያው[2611]፡ እፎ፡ ይቤሎ፡ መልአክ፡ ለ(f. 102r[a])ነቢይ፡ ሶበሰ፡ ተስእልኩክ፡ ሚመጠነ፡ አብያተ፡ ሀለዉ፡ ውስተ፡ ልበ፡ ባሕር፡ አው፡ ሚመጠነ፡ አንቅዕተ፡ ዘውስተ፡ ገጸ፡ ቀላይ፡፡ አው፡ ሚመጠነ፡ ፍኖተ፡ ዘመልዕልተ፡ ሰማይ፡፡

[397] ወይቤ፡ ካዕበ፡ እመ፡ ትቤለኒ፡ ውስተ፡ ቃላይኒ፡ ኢወረድኩ፡ ወውስተ፡ ሰማይኒ፡ ግሙራ፡ ኢዐረጉ፡፡ ወይእዜኒ፡ ኢተስእልኩክ፡ ዘእንበለ፡ በእንተ፡ ነፈስ[2612]፡ ወእሳት፡ ወዕለት፡ እንተ፡ ኀለፈት[፡፡] ወአልቦ፡ ዘአውሣእኪኒ፡ በእንተ፡ እለ፡ ሶበ፡ አንተ፡ ፫ለዘ፡ ኀቤኪ[2613]፡ ኢተክል[2614]፡ እፎ፡ ትካል[2615]፡ አእምሮ፡ ሥርዓተ፡ ፍኖቶ፡ ለልዑል፡ አኮ፡

[2603] ሀለወት

[2604] ወነበረ

[2605] ማኅለቅቶ

[2606] ሠጋዊያን

[2607] ንሕነ

[2608] ርሥኣን

[2609] ነአምር

[2610] እምዑቀተ

[2611] እመሕያው

[2612] ነፋስ

[2613] ለዘኀቤከ

[2614] ኢትክል

በፍትሕ፡ ከመ፡ (f. 102r[b]) ጻድቃን፡ እለ፡ ቀዲሙ[፡፡] ደእሙ[2616]፡ በኂሩት፡ ወበዕበየ፡ ሣህሉ፡ አንሥኦሙ፡ ለፀአረሚያን፡ መሣግራነ፡ ዓሣ፡ ወአብጽሖሙ፡ ኀበ፡ ይእቲ፡ ደሴት፡፡

[398] ወሶበ፡ ርእይዋ፡ ከመ፡ መልአከ፡ እግዚአብሔር፡ ገጻ፡ ወጽዱል፡ ስነ[2617]፡ ላሕያ፡፡ ወከመ፡ ሥርቀት፡ ቤዝ፡ አዕይንቲሃ፡፡ ይቤልዋ[፡] እምሰማያዊያን፡ ወሚመ፡ እምሰብእ። ወትቤሎሙ፡ አንሰ፡ እምሰብእ፡ መሬታዊ፡ አነ[፡፡] ወይቤልዋ፡ መኑ፡ አመጽአኪ፡ ዝየ፡፡ ወምንት፡ ተኀሥሢ[፡፡] ወትቤሎሙ፡ እግዚአብሔር፡ አመጽአኒ[2618]፡ እስመ፡ ኪያሃ፡ ኀ(f. 102v[a])ሠሥኩ፡ ወአኮ፡ ባዕደ፡፡

[399] ወሰሚያሙ፡ ቃለ፡ አንከሩ[፡፡] ወእመዘ[2619]፡ ወሀቡዋ፡ ፀዓዛተ፡ እምዘ፡ አኀዙ፡ ወአተው[2620]፡ ሀገሮሙ፡፡ ወነገርዎ፡ ለአበ፡ ምኒት[2621]፡ ፦ለዘ፡ ኀቤሁ[2622]፡ ሀለወ፡ ዝኩ፡ ፈላሲ፡፡ ወተንሢኦ[፡] በጽባሕ፡ ወተጽዕነ፡ ዲበ፡ ታንኳሁ፡፡ ወሖረ፡ እንዘ፡ ይጌጕእ፡፡ ወበጺሖ፡ ረከባ፡ እንዘ፡ ትጼሊ፡ ወተአምኃ፡ ወተስእላ፡ ፦በዘ፡ በጽሐት[2623]፡ ህየ[፡] ወበእንተ፡ ግብር፡ ዘኮነ፡ ላዕሌሃ፡፡

[400] ወነገሮኑ፡ ኵሎ፡ ፦በዘ፡ አስተርአያ[2624]፡ ፦ወለዘ፡ ሀለዋ[2625]፡ ግብር፡ ዘይረክበ[2626]፡ በውስተ፡ ይእቲ፡ ባሕር፡፡ ወይቤ(f. 102v[b])ላ፡ እመሰ፡ ትፈቅዲ፡ ገቢረ፡ ዘንተ፡ ከመዝ[፡]

[2615] ትክል

[2616] ዳእሙ

[2617] ሥነ

[2618] አምጽአኒ

[2619] ወእምዝ

[2620] ወአተዉ

[2621] ምኔት

[2622] ለዘኀቤሁ

[2623] በዘበጽሐት

[2624] በዘአስተርአያ

ሀሎ፡ እንተ፡ ኀቤነ፡ እስመ፡ ብዙኃን፡ እምነ፡ በሐውርት፡ አጽናፍ፡ ይመጽኡ፡ ህየ፡፡ ወይጸውሙ፡ ወይትመሀለሉ፡ ወይረክቡ፡ መንክራተ፡ ብዙኀ። ወቦ፡ እለ፡ ይትኀብኡ፡ እምዐይነ፡ ሰብእ፡፡ ወትቤሎ፡ ሰደኒ፡ ውስተ፡ ውእቱ፡ መካን፡፡ እስመ፡ እግዚአብሔር፡ አምጸአከ፡ ከመ፡ ይፈጽም፡ ኂሩተ፡ ፈቃዱ፡፡ ወይቤላ፡ አሐወር፡ ወአስተዳሉ፡ በዘናዐርግ፡ ወእመጽእ፡ ወእነሥአኪ፡፡

[401] ወአቲዎ፡ ቤቶ፡ ነገሮ፡ ለዝኩ፡ ፈላሲ፡ ዘሀለወ፡ ኀቤሁ[፡፡] ወይቤሎ፡ እስመ፡ ግብር፡ መድ(f. 103r[a])ምም፡ ረክብኩ፡ ዮም፡ ውስተ፡ ዛቲ፡ ባሕር፡፡ ብዙኀኑ፡ ግብሩ፡ ለእግዚአብሔር፡ ዘይትገበር፡ በዲበ፡ ምድር፡፡ ወይቤሎ፡ ምንት፡ ውእቱ፡ ንግረኒ፡፡ ወነገሮ፡ ኩሎ፡ ⸢በዘ፡ ርእየ[2627]፡፡ ወይቤ፡ ከሊሁ፡ ሰምዓኒኑ፡ እግዚአብሔር፡ ስእለትየ፡ ወርእየኑ፡ ሕማማ፡ ለልብየ፡ አኮኑ፡ አነ፡ ዘእሰርሕ፡ በእንቲአሃ፡ እንዘ፡ አአውድ፡ እስመ፡ በጻሕኩ፡ ዝየ፡፡

[402] ወይእዜኒ፡ ግባር[2628]፡ ምሕረተ[፡፡] ንሥአኒ፡ ምስሌከ፡ ወአርእየኒ፡ ገጸ፡ እም[2629]፡ ዘመድየ፡ ይእቲ[2630]፡፡ ወይቤሎ፡ ቦኑ፡ ላቲ፡ አዝማዲ[2631]፡ በዲበ፡ ምድር፡ (f. 103r[b]) ወይቤ፡ አወ፡ እግዚእየ፡ እምሠየምተ፡ እንደርታ፡ ትትወልድ[2632] ወኀበ፡ ደቂቀ፡ እስጢፋኖስ፡ መንኰሰት፡ ወስማኒ፡ አመተ፡ ልዑል፡፡ ወይቤሎ፡ እመኬ፡ ወሀበከ፡ እግዚአብሔር፡ ትሬኢያ[፡፡] ወእምዝ፡ ተንሢኦ፡ በጽባሕ፡ ሖረ፡ ወተመጢዎ፡ አንበራ፡ ኀበ፡

[2625] ወለዘሀለዋ

[2626] ዘይትረከብ

[2627] በዘርእየ

[2628] ግበር

[2629] Unnecessary preposition

[2630] Unnecessary pronoun

[2631] አዝማዲሃ

[2632] ትትወለድ

እንተ፡ ይቤ፡ ቀዳሚ፡ ወገብረ፡ ላቲ፡ ማኅደረ፡ በህየ፡፡ እንዘ፡ ውስተ፡ ከንፈረ፡ ባሕር፡ ይእቲ፡ ዘኀበ፡ የብስ፡፡

[403] ወእምዝ፡ ሖረ፡ ዝኩ፡ ፈላሲ፡ ወተራከባ፡ እንዘ፡ የአኵቶ፡ ለእግዚአብሔር፡ ዘበረከተ፡ ኂሩቱ፡ ዘመስፈርተ፡ አልቦ፡ ወተሰነአላ[2633]፡ በኵሉ፡ ዘኮነ፡ ላዕሌሃ፡፡ ወነገረቶ፡ በ(f. 103v[a])አመጣነ፡ ይክል፡ ጸዊሮቶ፡ በዘይደልዎ[፡፡] ወትቤሎ፡ ካዕበ፡ ምንተ፡ ህላዌከ፡ ውስተ፡ ሀገር፡፡ ወይቤላ፡ እስመ፡ ኮነ፡ ዐጸባ፡ ውስተ፡ ብሔርነ፡ ወተቀሥፈተ[2634]፡ ሀገር፡ በአንበጣ[2635]፡፡ ወበእንተዝ መጸእኩ፡ ዝየ፡፡ ፦ወበጺሐየ፡ ኒ[2636]፡ ብዙኅ፡ መዋዕለ፡ እንተ፡ ቀበጽናሃ፡ ለሕይወትኪ[፡፡] ሰማዕኩ፡ ዜና፡ ወካዕበ፡ አርአየነ፡ ገጽኪ፡ እግዚአብሔር፡ ይትባረክ፡ ስሙ፡፡ ወትቤሎ፡ እመሰ፡ ውስተ፡ ዓለም፡ ከንቱ፡ ተሀለ፡ ትፈቅድ፡ ግባእ፡ ብሔርከ፡ እምነ፡ ውስተ፡ ባዕድ፡ ኀበ፡ ኢትትአመር፡ ወሚመተ፡ ሀገርከሂ[2637]፡ ገብአ፡ ኀበ፡ እሊአሃ፡፡ ውስተ፡ እደ፡ በገደጽዮን፡ ወይ(f. 103v[b])ቤላ፡ እፎኬ፡ አንቲ፡ ወከመ፡ ምንት፡ ተሀልዊ[2638]፡ ዝየ፡፡ ወትቤሎ፡ ወእንተሰ፡ ህላዌ፡ ዚአየ፡ ኢያስተኃልፍከ፡ ወከመ፡ ሠርዐ፡ ሊተ፡ ፈጣርየ፡ እሀለ፡፡

[404] ወይቤ፡ ካዕበ፡ ባርኪዮሙ፡ ለደቂቅኪ፡ ወትቤሎ፡ እስመ፡ በረከቱ፡ ለእግዚአብሔር፡ ያዕርፍ፡ ኀበ፡ ዘይደልዎ፡፡ ወእመሰ፡ ይደልዎሙ፡ ይረክብዎ[፡፡] ወአሐቲኒ፡ እምኔሆሙ፡ ፈጸመት፡፡ እንዘ፡ ውስተ፡ ሥርዓት[2639]፡ መንኵስና[2640]፡ በጽድቅ፡፡ ወእለኒ፡ ተርፉ፡ እስመ፡

[2633] ወተሰአላ

[2634] ወተቀሥፈት

[2635] በአንበጣ

[2636] ወበጺሐየኒ

[2637] ሀገርከሃ

[2638] ትሄልዊ

[2639] ሥርዓተ

[2640] ምንኵስና

ቦሙ፡ አእምሮ፡ እመ፡ ይገብርዋ፡ ለሠናይት፡ ፌበዘ፡ ይድኅኑ[2641]፡ ወእመ፡ አኮ፡ እንደ(f. 104r[a])ዒ[2642]፡ ወአንተ፡ ሐሊ[2643]፡ ዳእሙ፡ በዘ፡ ተበጽዕ[2644]፡ ርእስከ፡፡ ወዓደመተ[2645]፡ ዕለተ[፡] ፌበዘ፡ ይመጽእ[2646]፡ ኀቤሃ፡ ዳግመ፡ ወአተወ፡ ውስተ፡ ማኅደሩ፡፡

[405] ወእምዝ፡ ተመይጠ፡ በዕለት፡ እንተ፡ ባቲ፡ ዐደመቶ፡፡ ወኢረከበ[2647]፡ ውስተ፡ ዘኀደጋ[፡፡] ወእንዘ[፡] ይበኪ፡ ወይኃጠእ[2648]፡ ዘይገብር፡ ወይብል፡ ቦኑ፡ ዘረከብክዋ፡ እመሰብእ[2649]፡ እኩያን፡ ወመሠጥዋ፡ ኣው፡ አራዊትኑ፡፡ ወእንዘ፡ ከመዝ፡ ይበኪ፡ ወይትሀወክ፡ ወይአውአውድ[2650]፡ ይምነ፡ ወፅግመ፡፡ ኀዳሙ፡ ለጽኑፈ[2651]፡ ባሕር፡፡

[406] ወግብተ፡ ሠረቀት እምከርሠ፡ ማይ፡ ምስለ፡ ጕስዓተ፡ ሞገድ[፡፡] ወነበረት፡ ውስተ፡ ኰኵሕ፡ እን(f. 104r[b])ተ፡ ሀለወት፡ ማእከለ፡ ባሕር፡፡ ወርሕቅናሃ፡ ለየብስ፡ መጠነ[፡] ሙኃረ፡ እብን፡ ዘብእሲ፡ ጽኑዕ፡ ወኮነ፡ ዘይብል፡ ፌወመሰለት፡ ኒ[2652]፡ ከመ፡ ዘጕማሬ፡፡ ወእንዘ፡ እሔሊ[2653]፡ ምንተ፡ ውእቱ፡ ዘአስተርአየኒ፡ ወርኢኩ፡ መስቀለ፡ ወስተ፡ እደዊሃ፡

2641 በዘይድኅኑ

2642 እንዳዒ

2643 ኀሊ

2644 ታበጽዕ

2645 ወዓደመቶ

2646 በዘይመጽእ

2647 ወኢረከባ

2648 ወይኃጥእ

2649 እምሰብእ

2650 ወይአውድ

2651 ለጽንፈ

2652 ወመሰለትኒ

2653 እኄሊ

ወቀጸበተኒ፡ በውእቱ[።።] ወአንበረቶ፡ ቀድሜሃ[2654]፡ ከመ፡ ዘተሀበኒ[2655]፡ ሊተ፡ ወቃልስ[2656]፡ ኢያውሥአተኒ፡ ወእንዘ፡ ከመዝ፡ እሬእያ፡ ተንሥአት፡ ወሖረተ[2657]፡ ላዕለ፡ ባሕር፡ ከመ፡ ⸢ዘበ፡ የብስ[2658]፡ ወእመዝ፡[2659] ተሰወረት፡ እመአዕይንቲየ[2660]።።

[407] ወወዓልኩ፡ ህየ፡ እንዘ፡ እበኪ፡ ወይመስለኒ፡ ከመ፡ ዳግመ፡ ትመጽአኒ።። ወመስዮ፡ መጽኡ፡ ኀቤየ፡ ፪መሠግራን፡ ዓሣ፡ ወይቤሉኒ፡ መንተ[2661]፡ ት(f. 104v[a])ጸንሕ[።።] ወነገርክዎሙ፡ ረከበኒ[2662]፡ ኵሎ፡ ወይቤለ፡ አኮኑ፡ ቅድመ፡ ይእዜኒ[2663]፡ ይትገበር፡ ከመዝ፡ ወየነብሩ[2664]፡ ተእምርተ፡ ውስተ፡ ይእቲ፡ ኬኵሕ፡ ወይትነብኡ[።።] ወኢያንበርትኑ[2665]፡ ለከ፡ ትእምርተ።። ወእቤሎሙ፡ እወ፡ አንበረት፡ ጻእሙ፡ ወነጣእኩ፡ መዓርገ፡ ⸢በዘ፡ እትሜጠ[2666]፡ ወወሀቡኒ፡ መዓርገ፡ ዘይእቲ፡ ታንኳ፡ ወተመጠውክዎ፡ ለመስቀል፡ ዘአንበረት፡ ሊተ።።

[2654] ቅድሜሃ

[2655] ዘትሀበኒ

[2656] ወቃልሰ

[2657] ወሖረት

[2658] ዘበየብስ

[2659] ወእምዝ

[2660] እምአዕይንቲየ

[2661] ምንተ

[2662] ዘረከበኒ

[2663] ይእዜኒ

[2664] ወያነብሩ

[2665] ወኢያንበረትኑ

[2666] በዘእትሜጠ

[408] ወጸሐፍክዎ፡ ለዝንቱ፡ ነገር፡ ወወሀብኩ፡ ለቅዱሳን። እለ፡ ደሴተ፡ ሕይወት፡ መን[2667]፡ ፫ዘ፡፡ ርእዩ፡ ኬ[2668]፡ ዕበየ፡ ኀሩቱ፡ ለአምላክነ፡ ዘከመዝ፡ ጸጋ፡ ዘይሁብ፡ ለእለ፡ ያፈቅርዎ፡ በኵሉ፡ ልቦሙ፡፡ ወዛቲሰ፡ መኰሳይት፡ ፈራሂተ፡ እ(f. 104v[b])ግዚአብሔር፡ ይእቲ፡ እምንእሳ። ፫ወሙለዳ፡ ኒ[2669]፡ እምክቡራን፡ ምድር፡ ወመነነት፡ ዘንተ፡ ዓለመ፡ ወኵሉ፡ ዘውስቴቱ፡ በከመ፡ ቃለ፡ እግዚእ፡ ዘወንጌል፡ አብያተ፡ ወአኃወ፡ ወእኅተ፡፡ ወአበ፡ ወእመ፡፡ ወውሉደ፡ ወብዙኀ፡ ንዋየ፡፡ ወርቀ፡ ወብሩረ፡፡ ወአልባሰ፡ ቀጠንተ፡ ወአግብርተ፡ ወአእማተ፡፡ ወመነነት ዘንተ፡ ኵሉ፡ ወአብደረት፡ ፫ክርስቶስ፡ ሃ[2670]፡ አምሒወታ፡፡

[409] ወበእንተዝ፡ ደለዋ፡ ዘንተ፡ ጸጋ፡ ዐቢይ፡ መድምም፡ ለሰሚዕ፡፡ ጸሎታ፡ ወስእለታ፡ ወሀብተ፡ ረድኤታ፡ ወነጠብ(f. 105r[a])ጠበ፡ አንብዓ፡፡ ወአፈ[2671]፡ ገጻ፡ ወክዕወተ፡ ደማ፡ ላቲ፡ ወዘኵሎሙ፡ አኃዊሃ፡፡ የሀሉ፡ ምስሌነ፡ ወይተዐየን[2672]፡ ውስተ፡ ማኅበርነ፡ እስከ፡ ለዓም፡ ዓለም፡ አሜን፡ አሜን፡ ወአሜን፡፡

[410] ወኮነ፡ ውእቱ፡ ዝየ፡ ደቂቁ፡ ለቅዱስ፡ ለሣቂዮቶሙ። ወሶበኒ፡ ፈቀደ፡ ቀቲሎቶሙ፡ ኮነ፡ ይሁቦሙ፡ ለአናብስት፡፡ ወበእንተዝ፡ መጽአ፡ ፍርሀት፡ ወርዓድ፡ ላዕለ፡ ሰብእ፡ ውስተ፡ ኵሉ፡ ደወለ፡ መንግሥቱ፡፡ ወኮኑ፡ ፫የኀሥሡ፡ ዎሙ[2673]፡ በኀበ፡ ኵሉ፡፡

[411] (f. 105r[b]) ወእምዝ፡ በካልእ፡ ዓመተ፡ መንግሥቱ፡ በሳድስ፡ ወርኀ፡፡ ወእንዘ፡ ሀሎ፡ በምድረ፡ ቅዳ፡ አመ፡ ሐረ፡ ይትባአስ፡ መስለ[2674]፡ ሕዝበ፡ አረሚያን፡ እለ፡

2667 መኑ

2668 ዘርእዩኬ?

2669 ወሙላዳኒ

2670 ክርስቶስሃ

2671 ወሀፈ

2672 ወይትዐየን

2673 የኀሥሡዎሙ

2674 ምስለ

ይትባህለ፡ ዶብዓ፡፡ ወነቢሮ፡ ውስተ፡ ታሕታይ፡ ደወለ፡ ቅዳ፡፡ ወአመጽኡ[2675]፡ ኀቤሁ፡ ቅዱሰነ[2676]፡ ዘአኀዞሙ፡ ፩እምውዓልያኒሁ፡ ዘስሙ፡ ሚሳኤል፡ እንዘ፡ ይትመየጥ፡ እመልእክቱ፡ ረከቦሙ፡ በፍኖት፡ እንዘ፡ የአትዉ፡ እምሥያጥ፡ ውስተ፡ ማኅበሮሙ፡ እለ፡ ዘቅሩበ፡ ተከዚ፡፡ ወእንዘ፡ ይወስድዎሙ፡ አብጽሖሙ፡ ውስተ፡ ሀገር፡ ወሀሎ፡ ህየ፡ ደብር፡ ዘመነኮሳት፡ እንተ፡ መጠውዎሙ፡ ለመነኮ(f. 105v[a])ሰት[2677]፡ ይእቲ፡ ደብር፡ ከመ፡ ያሰንብትዎሙ፡ ህየ፡፡ ወውእቱሰ፡ ሐረ[2678]፡ ውስተ፡ ኮርጓኔ፡ ንጉሥ፡፡ ከመ፡ ያብጽሕ መልእክቶ። ወአሰንበቱ[2679]፡ ህየ፡፡ ወእንዘ፡ አልቦ፡ ዘይህብዎሙ፡፡ ወሶበኒ፡ ይስእሉ፡ ሲሳዮሙ፡ ይብልዎ፡ በለኬ፡ ጽርፉ፡ መምህርክሙ፡ ወለንጉሥኒ፡ ስግዱ፡ ከመ፡ ንህብክሙ፡ እክለ፡ ወማይኒ[፡፡] ወይቤልዎሙ፡ ቅዱሳን፡ እንበይነ፡ መብልዕኑ፡ ያኃስርዎ፡ ለጸጋ፡ መንፈስ፡ ቅዱስ፡ ዘሕዱር፡ ላዕለ፡ ጻድቃን፡፡

[412] እንከሰኬ፡ አእምሩ፡ ዘታግብኡ፡ ቃለ፡ ሶበ፡ ይብል፡ እግዚእ፡ አመ፡ ይመጽእ፡ በስብሐቲሁ፡፡ ነግደ፡ ኮንኩ፡ ወኢተከፍክሙ(f. 105v[b])ኒ[2680]፡፡ ወከልእታሂ[2681]፡ እንተ፡ ተዐቢ፡ ተሞቃሕኩ፡ ወኢተልእክሙኒ፡፡ ወይእዜኒ፡ ስበሰ[2682]፡ ታአምሩ[2683]፡ ዘቲ[2684]፡ ተሞቀሐተነ[2685]፡ እንበይነ ቃለ፡ እግዚአብሔር፡ ውእቱ፡ ወአኮ፡ በስርቅ፡ ወሀይድ፡

2675 ወአምጽኡ

2676 ቅዱሳነ

2677 ለመነኮሳት

2678 ሖረ

2679 ወአሰንበቱዎሙ

2680 ወኢተወከፍክሙኒ

2681 ወካልእታሂ

2682 ሶበሰ

2683 Cf. KWK ተአምሩ

2684 ዛቲ

2685 ተሞቅሐትነ

ወኢበሓስዎ፡ ስምዕ፡፡ ወንሕነሰ፡ በከመ፡ ጸሐፍ[2686]፡ እስመ፡ ተስፋነ፡ ሐዊተ፡ ሙታን፡ ወበእንቲኣሁ፡ ንትኴንን[2687]፡ በ፫ነበ፡ ሰብእ፡ እንዘ፡ ንሴፎ፡ ንርከብ፡ መደ፫ኒተ[2688]፡ ነፍስነ፡ ።።

[413] ወእምዝ፡ በሳኒታሁ፡ እንተ፡ ይእቲ፡ ዕለተ፡ እሑድ፡ አመጽኡ[2689]፡ አ፫ናድ፡ ዐበይተ፡ እሙንቱ፡ (f. 106r[a]) ፈላስያን፡ ወመተሩ፡ በፍቅደሙ[2690]፡ ለቅዱሳን፡ እንዘ፡ ኢዜክሩ፡ አክብርታ፡ ለዐለተ[2691]፡ እሑድ፡ ወአሰርዎሙ፡ ውስተ፡ ክሳውዲሆሙ፡ ጽኑዐ፡ ማእሰረ።። ወእምዝ፡ ካዐበ፡ በሳኒታሁ፡ ወሰድዎሙ፡ ወአብጽሕዎሙ።። ውስተ፡ ኩርንኔ፡ ንጉሥ።። ወአቀምዎሙ፡ ወሐተትዎሙ፡ በእንተ፡ ግብሮሙ፡ እመ፡ ይሰግዱ፡ ለንጉሥ፡ ወእመ፡ ይጸርፉ፡ ስመ፡ መምህሮሙ።። ወይቤሉ፡ ቅዱሳን፡ እወ፡ ኢንሰግድ፡ እስመ፡ አዘዘነ፡ እግዚአብሔር፡ በውስተ፡ ሕግ፡ ከመ፡ ኢንሰግድ፡ ለባዕድ፡ ወመምህርነሂ፡ ኢንጸርፍ።።

[414] ወይቤ(f. 106r[b])ልዎሙ፡ ካዕበ፡ መመህርክሙሰ[2692]፡ ፀረ፡ ማርያም፡ ወጸላሌ፡ ነቢያት፡ ወሓዋርያት።። ወይእዜኒ፡ አኮ፡ ኪያሁ፡ በሕቲቶ[2693]፡ ለዝሉ፡ ፀአሌ፡ ነቢያት፡ ወሐዋርያት፡ ኢትጸርፉኑ፡ ወኢተብልዎኑ[2694]፡ ርኩስ።። ወይቤ፡ ፩እኅ፡ ዘስሙ፡ ሠምረ፡ ክርስቶስ።። ምንተኑ፡ ዝነገርክሙ፡ ግድመ፡ ግድም።። ንሕነሰ፡ ናአምርሂ[2695]፡ ወናምንሂ[2696]፡

2686 ጽሑፍ

2687 ንትኳነን

2688 መድ፫ኒተ

2689 አምጽኡ

2690 በፈቃዶሙ

2691 ለዕለተ

2692 መምህርክሙሰ

2693 ባሕቲቶ

2694 ወኢትብልዎኑ

2695 ነአምርሂ

ከመ፡ ኵሎሙ፡ መጻሕፍት፡ ነቢያት፡ ወሐዋርያት፡ ዘአርኰስዎ፡ ይረኵስ፡ ወዘቀደስዎሂ፡ ይትቄደስ፡፡ ፍወበእንቲአነ፡ ሂ[2697]፡ ዘታጌብሩነ፡ ከመ፡ ንጽርፍ፡ አኮ፡ ከማሁ፡ እስመ፡ ይብል፡ እግዚእ፡ በእንተ፡ ዝ(f. 106v[a])ንቱሰ፡ ዘይወፅእ፡ እምአፉሁ፡ ያረኵስ፡ ለሰብእ፡ ዝውእቱ፡ ፀሪፍ፡ ወሐስዎ፡ ስመዕ[2698]፡፡ ወንሕነሂ፡ ከመ፡ ኢንርኩስ[2699]፡ በቃልነ፡ ኢንጸርፍ፡ መነሂ፡ እስመ፡ ይቤ፡ እምቃልከ፡ ትጸድቅ፡ ወእምቃልከ፡ ትተኴንን[2700]፡፡

[415] ወእምዝ፡ ይቤልዎሙ፡ ለካልኣኒሁ፡ አንትሙኒ፡ ፍከመዝ፡ ኑ[2701]፡ ትብሉ[፡፡] ወይቤሉ፡ ንሕነሰ፡ ጸአልያነ፡ ንቢያትሰ[2702]፡ ወሐዋርያት፡ እወ፡ ርኵስ፡ ንብል፡፡ ወበእንተ፡ ዝንቱ፡ ኀደግዎሙ፡፡ ይእተ፡ ዕለተ፡ እስመ፡ ረከቡ፡ አንቀጸ፡ ነገር፡ ፍበዘ፡ የኀይጥዎሙ[2703]፡ ወለዝኩሰ፡ እኅ፡ በተቀይሞ። ወኀደሩ፡ ይእተ፡ ዕለተ፡፡

[416] ወእምዝ፡ ብዙኃን፡ አኀዙ፡ ይኅ(f. 106v[b])ጥዎሙ[2704]፡ እንዘ፡ በብዙኅ፡ አሰፈዎ[2705]፡ ሀብት፡ ዘይመስን[2706]፡ ምስለ፡ ውዳሴ፡ ከንቶ፡ ኀላፊ[፡፡] ወኮኑ፡ ካዕበ[2707]፡ ይብልዎ፡ ለዝኩኒ፡ እኅ፡ እፎ፡ አንተ፡ ዘከመዝ፡ ዲያቆን፡ ፍወዘ፡ ከመዝ[2708]፡ ማእምረ፡

[2696] ወነአምንሂ

[2697] ወበእንቲአነሂ

[2698] ስምዕ

[2699] ኢናርኩስ

[2700] ትትኴነን

[2701] ከመዝኑ

[2702] ነቢያትሰ

[2703] በዘየኀይጥዎሙ

[2704] ይኂጥዎሙ

[2705] አሰፍዎ

[2706] ዘይማስን

[2707] ካዕበ

[2708] ወዘከመዝ

መጽሐፍ፡ እፎ፡ እንከ፡ ትመውት፡ በእንተ፡ ኢብሂልዮትከ፡ ቃል፡ አሓቲ፡፡ ወፈድፋደ፡ አጽሐብዎ፡ እለ፡ የአምርዎ። ወውእቱሰ፡ ዘልፈ፡ ይትረከብ፡ እንዘ፡ ኢያንቀለቀል[2709]፡ እምጽንዐ፡ ምቀዋሙ[2710]፡ ዘንተ፡ ውሳጢት፡ ዐጸድ፡ እስመ፡ ያአምር፡ ዘይብል፡ ዘያሰትት፡ ጎዳጥ፡ ያኃጕል[2711]፡ ብዙኀ፡፡

[417] ወእንበይነዝ፡ ይትዐቀብ፡ እምኵሉ፡ ኀዋሳት[2712]፡ ዘያስተጋብእ፡ ለቱ፡ ላ(f. 107r[a])እከነ[2713]፡ መስሕት፡ ቅድመ፡ አዕይንቲሁ፡፡ ወበእንተዝ፡ ኮነ፡ ይብሎሙ፡ ይረትዕኑ፡ ኪያክሙ፡ እስማዕ፡ አኮ፡ ቃለ፡ እግዚአብሔር፡ ወኢይረትዕ፡ ከመዝ፡ አንሰ፡ እስመ፡ ይኄይሰኒ፡ መዊተ፡ እምይትበሀነኒ፡ መዝጋናየ[2714]፡፡

[418] ወእምዝ፡ አመ፡ ኃምስተ፡ ዕለት፡ እመዘ፡ አምጽእዎሙ፡ ወአቀመዎሙ፡ ካዕበ፡ ቅድመ፡ ንጉሥ፡ እስመ፡ ጊዜ፡ ሰርክ፡ ውእቱ፡ ዘዕለተ፡ ዐርብ፡፡ ወወፅአ፡ መልእክት፡ እምኣንቀጸ፡ ደብተራሁ፡ ለንጉሥ፡ እንዘ፡ ይረውጽ፡ ፍጡነ፡ ወይቤ፡ ለቅዱሳን፡ መንትኑአ[2715]፡ አንትሙአ፡ ዘኢትሰግዱአ፡ ለክብረ፡ መንግሥትአ[2716]፡፡ ወይእ(f. 107r[b])ዜኒአ፡ በሉአ፡ ኵሉ[፡] ፀረ፡ ⸢ማርያም፡ አ[2717]፡ ወጸአሌ፡ ነቢያት፡ ወሐዋርያትአ፡ እመኒ፡ መምህርክሙአ፡ ወእመኒ፡ ካልአንአ፡ ከመ፡ ርኩሳን፡ ውእቶሙአ፡ ይቤ ንጉሥ፡ በአፍርሆ፡፡

[2709] ኢ.ያንቀለቅል

[2710] ምቅዋሙ

[2711] Cf. KWK የኀጕል

[2712] ሕዋሳት

[2713] ላእካነ

[2714] ምዝጋናየ

[2715] ምንትኑአ

[2716] መንግሥትየአ

[2717] ማርያምአ

[419] ወአኀዝዎሙ፡ ፍለለ፡ ፩[2718][፡] በከመ፡ ይበሉ፡ ዘንተ፡ እስከ፡ በጽሑ፡ ኀበ፡ ዝኩ[፡] እኅ፡፡ ወሶበ፡ ይቤልዎ፡ ከመዝ፡ ወይቤሎሙ፡ ዝኩ፡ እኅ፡ አኮኑ፡ እቤ፡ ቀዳሚ፡ ወይእዜኒ፡ እብል፡ ኢይሰግድ፡ ለንጉሥ፡ እስመ፡ ኢአዘዘ፡ ሕገ፡ እግዚአብሔር፡፡ ወበእንተ፡ ጸሪፍኒ፡ እቤ፡ መጻሕፍት፡ ዘአርኰስዎ፡ ይረኩስ፡ ወበእንተሰ፡ መምህርየ፡ እስመ፡ አአምር፡ አነ፡ ቅድስናሁ፡፡ ወአሐቲኒ፡ መነኰሳይት፡ ትቤ፡ አነሂ፡ እብል፡ ከማሁ፡፡

[420] (f. 107v[a]) ወእምዝ፡ ፈለጥዎሙ፡ ለክልኤሆሙ፡ ወዘበጥዎሙ፡ በበትር፡ ብዙኀ፡ ዝብጠተ፡ እስከ፡ ወድቁ፡ ዲበ፡ ምድር፡ ወኮኑ፡ ከመ፡ በድን፡ ወቤቱ፡ ህየ፡ አስከ፡ ይፀብሕ፡፡ ወጸቢሑ፡ አቀምዎሙ፡ ካዕበ፡ ጊዜ፡ ፫ሰዓት፡ ወይቤልዎሙ፡ ምንተ፡ እንከ፡ ትብል፡ ይእዜኒ፡ ኢትሰግድኑ፡ ወኢትፀርፍኑ[፡፡] ወይቤ፡ ዝኩ፡ እኅ፡ እወ፡ ኢይሰግድ፡ ወኢሂ፡ ኢይፀርፍ፡፡

[421] ወእምዝ፡ አዘዘ፡ ንጉሥ፡ የሀብዎ፡ ለአናብስት፡፡ ወነሥእዎ፡ ሰገራት[2719]፡ ለዝኩ፡ እኅ፡ ወወገርዎ፡ ውስተ፡ ምድር፡ ወሠጠጡ፡ አስኬማ፡ ልብሰቱ፡ ወገደፍዎ፡ ቅድመ፡ አናብስት፡፡ ወኮነ፡ ክላሌ፡ ተስፋሁ፡ በይእቲ፡ ሰ(f. 107v[b])ዓት፡ በአፈ፡ አንበሳ፡፡ አመ፡ ፳ወ፭ለየካቲት፡ ወይእቲኒ፡ መነኰሳይት፡ እንተ፡ ስማ፡ ትቀድሰነ፡ ማርያም፡ ወሶበ፡ ትቤ፡ አነሂ፡ ከማሁ፡ እወ፡ ኢይሰግድ፡ ወኢይፀርፍ፡ መምህርየ፡ ወሰሚያ፡ ዝኩ፡ እስመ፡ አኀዘ፡ እዴሃ፡ ወይቤላ፡ ኢትፍርሂ፡ እኅትየ፡ እስመ፡ እግዚአብሔር፡ ምስሌነ[፡፡] ወበእንተዝ፡ ጸንዐት፡ ወአጥብዐት፡ ምስሌሁ፡ ለመዊት፡፡ ወከማሁ፡ ለይእቲኒ፡ ነሥኡ፡ አልባሲሃ፡ ወወገርዋ፡ ቅድመ፡ አናብስት፡ ወፈጸመት፡ ስምዓ፡ ምስሌሁ፡ በይእቲ፡ ዕለት፡፡ ጸሎቶሙ፡ ወበረከቶሙ፡ ወክዕወተ፡ ደሞሙ፡ የሀሉ፡ ምስሌነ፡ ወይዕቀበነ፡ (f. 108r[a]) ለዓለም፡ ዓለም፡ አሜን፡፡

[422] ወእምዝ፡ በሳኒታሁ፡ እንተ፡ ይእቲ፡ ዕለተ፡ እሑድ፡፡ ወሶበ፡ ፈቀደ፡ ከመ፡ ይፈኑ፡ ሐራሁ፡ በከመ፡ ንለየ፡ ተግብኡ፡ ኀበ፡ እልክቱ፡ አረሚያን፡ እለ፡ ይሰመዩ፡ ዶብዓ፡

[2718] ለለ፩

[2719] ሠገራት

አጽርሓ፡ አዋዲ፡ ከመ፡ ይትኖለቁ፡ ኵሉ፡ ሰራዊት፡ ⸢በበ፡ ሕዘቢሆሙ[2720]፡ ⸢ወለለ፡ መስፍናሆሙ[2721]።።

[423] ወዓዲ፡ ይቤሎሙ፡ ለፊለስትሂ፡ ዮምሰ፡ አንትሙሂ፡ ቅዱሳን፡ ርድኡነአ፡ በኩናትአ፡ በእንተ፡ እልክቱ፡ ⸢ፀርነ፡ አ[2722]።። ወኖለቍዎሙ፡ ለሙኒ፡ ወከኑ[2723]፡ ዘይበዝኀ፡ እም፡ ፲፪፡ ወከመዝ፡ ፈነዎሙ፡ እንዘ፡ ኢይኔልያ፡ በስሕተቱ፡ ዘገብረ፡ ግፍዐ፡ ላዕለ፡ እ(f. 108r[b])ልክቱ፡ ፪ቅዱሳን፡ ነዳያ[2724][፡] እንዘ፡ ኢይትረከብ፡ ጎቤሆሙ፡ ፍትሐ፡ ሞት። ወበጺሖሙ፡ እልክቱ፡ ሰራዊት፡ ኢክህሉ፡ ቀዊመ፡ ቅድመ፡ ፀሮሙ፡ ወሜጡ፡ ዘባኖሙ፡ ወጎዩ፡ ወዴገንዎሙ፡ በወልታ፡ ወበኩናት፡ ወበፀባኢት፡ ትዕይንት።።

[424] ወነገፍዎሙ፡ ህየ፡ ከመ፡ አንበጣ፡ እስከ፡ አልቦ፡ ዘክህለ፡ ኖልቆቶሙ።። ወብዙኃን፡ እመዐበይቶ[2725]፡ ወመኳንንት፡ ወመስፍንት[2726]፡ ወመልአከ፡ ሰራዊቶሙሂ፡ ዘስሙ፡ የዘን፡ ሐገዝ፡ ወተሐጕለ፡ ኵሎሙ፡ ከመ፡ ማይ፡ ዘይትከዐው[።።] ወእለኒ፡ ተርፉ፡ ውሉደን[2727]፡ ለዜና፡ ዝንቱ፡ ፀብእ፡ ኮኑ፡ እለ፡ ይብሉ፡ እስመ፡ እግዚአብሔር፡ ፀብአነ፡ ወአኮ፡ እሙ(f. 108v[a])ንቱ፡ አረሚ።።

[2720] በበሕዘቢሆሙ

[2721] ወለለመስፍናሆሙ

[2722] ፀርነአ

[2723] ወኮኑ

[2724] ነዳያን

[2725] እምዐበይቶ

[2726] ወመሳፍንት

[2727] ውሉዳን

[425] ወከማሁ፡ ከመ፡ ተፈነወ፡ ውስተ፡ ኦርጓኔሁ፡ ለንጉሥ፡ ዐውሎ፡ ዐቢይ፡ ወንፈስ[2728]፡ ጎያል፡ ወምስሌሁ፡ እሳት፡ ጽፋቅ፡ ወወረደ፡ ላዕለ፡ ደብተራሁ፡ ጊዜ፡ ምሴት፡ ወውእቱሰ፡ ጎየ፡ ጽምሚተ።።

[426] ወእምዝ፡ አጽርሐ፡ አዋዴ፡ ከመ፡ ኢይሙን፡ ስለተ[2729]፡ ለጸላኢሁ፡ ወከመ፡ ኢይበሎ፡ እንቋዕ፡ እንቋዕ።። ዘያአምር፡ ግዕዘ።። ወይቤ፡ በትምይንቱ፡ ናሁ፡ ርእዩአ፡ ፲ዘይከውን፡ አ[2730]፡ በመዋዕሊነአ፡ ብርሃንአ፡ ዘይወርድ፡ እመስማይአ[2731]።። ወይእዜአ፡ አልቦ፡ ዘይትረከብ፡ እሳተ፡ ውስተ፡ ማኅደሩ፡ አ፡ ወይንሥኡ፡ እምዝክቱአ፡ እሳተ፡ በረከትአ፡ ዘወረደ፡ እ(f. 108v[b])ምስማይአ[2732]።። ወሶበ፡ ሰምዑ፡ ዘንተ፡ ሕዝብ፡ እምቃለ፡ አዋዲ[2733]፡ አጥፍኡ፡ እሳተ፡ ዘውስተ፡ ቤቶሙ፡ ወነሥኡ፡ ዝክተ፡ ወወሰዱ፡ ፲ለለ፡ ብሔሮሙ[2734]፡ ውስተ፡ ብዙኅ፡ አህጉር፡ እስከ፡ በጽሐ፡ ኀበ፡ ምሕዋረ፡ ሰሙን፡ ዕለት።።

[427] ወከልአንሰ፡ ብዙኃን፡ ማእምራን፡ ኮኑ፡ ይትነዘቡ[2735]፡ ወይብሉ፡ ዝኑ፡ እንጋ፡ ይከውን፡ ለበረከት፡ ፲እንዳዒ፡ ኬ[2736]፡ እግዚአብሔር፡ ያአምር፡ እመኬ፡ ለመርገም፡ እፎ፡ እንክ።። ወበእንተሰ፡ አውሥኦቶሙ፡ ክሡተ፡ ለተባህሎ፡ ኢያጥብዑ።። እስመ፡ ጽሉላን፡ እሙንቱ፡ ፲ለለ፡ ብዎተ[2737]፡ ባህሉ፡ ለረድእ፡ (f. 109r[a]) ነቢበ፡ በመንፈስ፡ ቅዱስ፡

[2728] ወነፋስ

[2729] ስእለተ

[2730] ዘይከውንአ

[2731] እምሰማይአ

[2732] እምሰማይአ

[2733] ዐዋዲ

[2734] ለለብሔሮሙ

[2735] ይትሐዘቡ

[2736] እንዳዒኬ

[2737] ለለብዎተ

ዘይቤ፡ ወይመጽእ፡ መቅሠፍት[2738]፡ እግዚአብሔር፡ እምሰማይ፡ ላዕለ፡ ውሉደ፡ ዓላውያን፡ ወሐጥአን[2739]፡ እለ፡ ይመይጥዋ፡ ለጽድቅ፡ በዐመፃሆሙ።።

[428] ወበእንተዝ፡ መጽአት፡ እኪት፡ ላዕሌሆሙ፡ ብድብድ፡ ዐቢይ፡ ወረኀብ፡ ጽኑዕ፡ ዘእዙዝ፡ ጥቀ፡ እምኀበ፡ እግዚአብሔር፡ በኀበ፡ ኵሉ፡ እንተ፡ በአት፡ ይእቲ፡ እሳት፡ መቅሠፍተ፡ ፦እግዚአብሔር፡ ኂ[2740]፡ ይተሉ፡ ወያማስን።። በከመ፡ ኣማሰነት፡ በሐውርተ፡ ኢሎፍሊ፡ እሳተ፡ ቅንአቱ፡ ለእግዚአብሔር፡ ዘይተሉ፡ በዘነበ፡ ቄ(f. 109r[b])ናጽል፡ ዘፍንው፡ በእደ፡ ወልደ፡ መኖሔ[2741]፡ ናዝራዊ።። ወምስለ፡ ዝኒ፡ ኵሉ፡ ኢተመይጠ፡ ንዑሥ፡ እስመ፡ ከብደ፡ ልቡ።። ወእደ[፡] ፦እግዚአብሔር፡ ኂ[2742]፡ ዓዲሃ፡ ልዕልት።።

[429] ወእምዝ፡ ካዕበ፡ በውእቱ፡ ዘመን፡ እንዘ፡ የሐውሩ፡ ፪አኃው፡ ኀበ፡ ዘኮነ፡ ትካዞሙ፡ አኃዝዎሙ፡ በፍኖት፡ ሰብአ፡ ሀገር፡ እንዘ፡ የአመሩ፡ ከመ፡ አጽርሐ፡ ንዑሥ፡ ኣዋዴ[2743]፡ እንዘ፡ ይብል፡ ኵሉኣ፡ ዘረከቦሙኣ፡ ለእሉኣ፡ የኣነዞሙ፡ ወንዋዮሙሰ፡ ይኩን፡ ለቱኣ፡ ወኪያሆሙሰ፡ ያምጽእ፡ ኀቤነኣ።። ወበእንተዝ፡ ሶበ፡ ረከብዎሙ፡ በፍኖት።። ኣኀዝዎሙ፡ ወነሥኡ፡ ኵሉ፡ ንዋዮሙ፡ እንተ፡ (f. 109v[a]) ይጸውሩ[።]

[430] ወኪያሆሙሰ፡ መጠውዎሙ፡ ለመነኮሳት፡ ወወሰድዎሙ፡ ኀበ፡ ንዑሥ፡ እሙንቱ፡ መነኮሳት።። ወነገርዎ፡ ለንዑሥ[።] ወአዘዘ፡ ያቅምዎሙ፡ ዕራቃኒሆሙ[።] ወርኢዮ፡ ንዑሥ፡ ድግዳጌ፡ አበሎሙ፡ ይመስሉ፡ ከመ፡ ዘጥቡስ፡ ዓሣ፡ ወይቤ፡ እሙንቱሰ፡ ምንተ፡ እንከ፡ ይመስሉ።። ወይቤሎሙ፡ በልኬ፡ ኀፈር።። ወይቤ፡ ዝኩ፡ እኅ፡ መንት[2744]፡ እንከ፡ ያኀፍረኒ[።] ዘኢሀሎኑ፡ ኀቤከ፡ ሀሎ፡ ኀቤነ።። ወእምዝ፡ ይቤሎሙ፡ ንዑሥ፡ በቃለ፡

2738 መቅሠፍተ

2739 ወኃጥአን

2740 እግዚአብሔርኒ

2741 ምናሔ(ም)?

2742 እግዚአብሔርኒ

2743 ዐዋዴ

2744 ምንተ

መልእክት፡ ኢትሰግዱአአ[2745]፡ ለንጉሥ፡ ወኢትጸርፉኦአ[2746]፡ መምህርክሙ።። ወይቤሉ፡ ቅዱሳን፡ እወ፡ ኢንሰግድ፡ (f. 109v[b]) ⸢ወኢንጸርፍ፡ ኒ[2747]።። ወአግብአ፡ ላእክ፡ መልእክቶ።። ወይቤ ካዕበ፡ ንጉሥ፡ ምንትኑአ፡ ሃይማኖትክሙአ።። ወይቤሉ ቅዱሳን፡ ሃይማኖትነሰ፡ አሚን፡ በአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ እንዘ፡ ፫በህላዊያት፡ ወ፩በመለኮት።።

[431] ወንጉሥኒ፡ ይቤ፡ ካዕበ[2748]፡ መምህርክሙሰ፡ ዘይእዜ፡ ኣኮኑ፡ አበኩረዙን[2749]፡ ውእቱ።። ወይቤ፡ ፩እኅ፡ ዘስሙ፡ ጴጥሮስ፡ እወ፡ መምህርነ፡ ውእቱ።። ወይቤሎሙ፡ አይቴኑ፡ ሀሎ፡ ውእቱ።። ወይቤ፡ ዝኩ፡ እኅ፡ ኀበ፡ አንበሮ፡ እግ(f. 110r[a])ዚአብሔር፡ ይነብር፡ ምንት፡ እንከ፡ ትፈቅድ።። ወይቤሎ፡ ላእክ፡ ንግር፡ አንተሰ፡ እስመ፡ ያሐትተከ፡ ንጉሥ፡ ወይቤ፡ ዝኩ፡ እኅ፡ ኀድግሰ፡ በእንተ፡ ዘትኀተኒ[2750]፡ ከመዝ፡ ⸢ቍልቍሊት፡ ኒ[2751]፡ እመ፡ ሰቀልከኒ፡ አንሰ፡ ኢይነግረከ።።

[432] ወሶቤሃ፡ ንጉሥ፡ ተምዕዐ፡ መዐተ፡ ዐቢይ፡ ወአዘዘ፡ ይስቅልዎ፡ ዲበ፡ ዕፅ፡ ቍልቍሊተ[።።] ወሰቀልዎ፡ ዲበ፡ ዕፅ፡ ዕራቁ[።።] ወዘበጥዎ፡ በአብትር፡ እስእካ[2752]፡ ይውሕዝ፡ ደሙ፡ በአንፋ፡ እንዘ፡ ይትዔገሥ፡ ሕማማተ፡ ዘበጽሐ፡ ላዕሌሁ[።።] ወወዐለ፡ ከማሁ፡ ስ(f. 110r[b])ቁለ።።

[2745] ኢትሰግዱአ

[2746] ወኢትጸርፍዎአ

[2747] ወኢንጸርፍኒ

[2748] ካዕበ

[2749] አበክረዙን

[2750] ዘትሐተኒ

[2751] ቍልቍሊትኒ

[2752] እስከ

[433] ወፈጸሞ፡ ንጉሥ፡ መዓቶ፡ ይቤ፡ ካዕበ፡ ከመ፡ ያሃብዎሙ[2753]፡ ለአናብስት፡ ወካልኡኒ፡ ዘስሙ፡ ማኅፀንተ፡ ማርያም። ወኮነ፡ ክላሌ፡ ስምዖሙ፡ በአፈ፡ አናብስት፡ አመ፡ ለወርኀ በሰላመ፡ እግዚአብሔር፡ ጸለዖሙ፡ ወክዕወተ፡ ደሞሙ፡ ተሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

[434] ወእምዝ፡ በውእቱ፡ ዘመን፡ እንዘ፡ የሐውሩ፡ ፦ አኃው[2754]፡ ኀበ፡ ማኅበረ፡ አኃዊሆሙ፡ አኀዝዎሙ፡ በፍኖት፡ ወዓልያኒሁ፡ ለመኰንነ፡ ትግራይ፡ ወአብጽዎሙ፡ ኀቤሁ። ወሶበ፡ ርእዮሙ፡ ይቤ፡ በጉ(f. 110v[a])ዑአ፡ ኢትሰግድኑ፡ ለንጉሥ፡ ወሚመ፡ እፎ፡ እንከ። ወይቤሉ፡ ቅዱሳን፡ እወ፡ ኢንሰግድ። ወእምዝ፡ ተምዕዐ፡ ላዕሌሆሙ። ወአዘዘ፡ ይቅሥፍዎሙ፡ በኀብለ፡ መቅሠፍት። ወሰጠጡ፡ አልበሰ[2755]፡ አስኬማሆሙ፡ ፦ወአስከ፡ ብዎሙ[2756]፡ ውስተ፡ ምድር፡ ወቀሠፍዎሙ፡ እንበለ፡ ምሒክ[2757]፡ እስከ፡ ይውሕዝ፡ ደሞሙ፡ ውስተ፡ ምድር። ወሶበ፡ ርእየ፡ መኰንን፡ ከመ፡ ኃጥኣ፡ ዘይፈቅድ፡ ይቤ፡ ኀድግዎሙ። ወቤቱ፡ ይእተ፡ ዕለተ፡ ወሳኒታሁኒ።

[435] ወእምዝ፡ አመ፡ ሣልስት፡ ዕለት፡ ይቤ፡ ካዕበ፡ ከመ፡ ያምጽእዎ፡ ለ፩ እምኔሆሙ፡ ዘስሙ፡ ተክ(f. 110v[b])ለ፡ ሐዋርያት። ወይቤሎ፡ መኰንን፡ ምንተ፡ ትብል፡ ኢትሰግድኑ፡ ለንጉሥ፡ ዮምኒ። ወይቤ፡ እኅ፡ እወ፡ ኢይሰግድ፡ እስመ፡ ይኄይሰኒ፡ መዊት፡ እምብጽዓትየ፡ እኅድግ። ወሀለዉ፡ ምስሌሁ፡ ለውእቱ፡ መኰንን፡ ብዙኃን፡ መነኮሳት፡ እለ፡ ፦ያስተ፡ አኪዩ[2758]፡ ሥርዓተ፡ ተምህርቱ፡ ጽድቅት፡ ለብፁዕ፡ እስጢፋኖስ።

[436] ወይቤልዎ፡ ለመኰንን፡ እዝዝ፡ ይቅሥፍዎ፡ ወኢይትከሀል፡ ይመጠዎ፡ [ለ]ነገርሰ። ወአዘዘ፡ መኰንን፡ ይቅሥፍዎ። ወወገርዎ፡ ውስተ፡ ምድር። ወቀሠፍዎ። ዲበ፡ ቍሰሊሁ፡

[2753] Cf. KWK የሃብዎሙ

[2754] ፪አኃው

[2755] አልባሰ

[2756] ወአስከብዎሙ

[2757] ምሂክ

[2758] ያስተአኪዩ

እስከ፡ ያ[ት][ፈ](f. 111r[a])ሓቅ[2759]፡ አንዳ፡ እንግድዓሁ፡ ወበጽሐ፡ እስከ፡ ሐቁሁ፡ ወአስተርአየ፡ ፍጹመ፡ አዕፅምተ፡ ገበዋቲሁ፡፡ ወበዝ፡ ኵሉ፡ ኢተመይጠ፡ ወኢገብአ፡ ድኅሪተ፡ እምዘ፡ ወጠነ፡ ቀኔ[2760]፡ ገራህቱ፡ ለንጉሥ፡ ዐቢይ፡፡ እስመ፡ ይቤ፡ ለሊሁ፡ ፦ለዘ፡ ይተልዎ[2761]፡ መኑ[፡] ዘይእኅዝ፡ ዕርፈ፡ ወየሓርስ፡ ድኅሪተ፡ ርትዕተ፡ ይእቲ፡ መንግሥተ፡ እግዚአብሔር፡፡ ወሶበ፡ ርእየ፡ ዝኩ፡ መኰንን፡ ጽንዐተ፡ ልቡ፡ ዘኢጽንዓት፡ አንከረ፡ ወተደመ፡፡

[437] ወእምዝ፡ ኀደጎ፡ ሶበ፡ አልጸቀ፡ ለመዊት፡፡ ወገደፍዎ፡ ውስተ፡ ልገተ፡ ተዐይኒሆሙ፡ ኀበ፡ ሙራደ፡ ዝናም፡ ወቍር፡ እስመ፡ ክረ(f. 111r[b])ምት፡ ውእቱ፡ መዋዕሊሁ፡፡ ወብሔሩኒ፡ ብሔረ፡ ደደክ፡ ውእቱ፡፡ ወአልቦ፡ ዘይሁቦ፡ እክለ፡ ወማየ፡ አላ፡ ባሕቱ፡ ያመጽኡ፡ ቅድሜሁ፡ ወይብልዎ፡ በል፡ ጽርፍ፡ መምህርከ፡ ከመ፡ ንሀብከ፡ ዘንተ[፡፡] ወውእቱሰ፡ አልቦ፡ ዘይሠጠዎሙ፡፡ ወዓዲ፡ ይብልዎ፡ ከመ፡ ብእሲ፡ ዘቦ፡ ኂሩተ[2762]፡ እመኢሳተ[2763]፡ ይክኑ[2764]፡ ማየ፡ ጥኅን፡ ስግም[2765]፡ ንስቲተ[፡፡] ወይቤሎሙ፡ ውእቱኒ፡ እመሰ፡ ትሁቡኒ፡ እወ፡ እሰቲ፡፡ ወእምዝ፡ እንዘ፡ ይትዔየሩ፡ ላዕሌሁ፡ አምጽኡ፡ ሎቱ፡ ማየ፡ ሐመደ፡ መንዶድ፡ አኵሶሙ፡ በጻሕል፡ ወርኢዮ፡ ይቤ፡ ይረትዕኑ፡ ከመዝ፡ ገቢረ፡ አኰቴትኬ፡ ለእግዚአብሔር፡ አንሰ፡ እግ(f. 111v[a])አብሔር፡ ምስሌየ፡፡

[438] ወእምድኅረዝ፡ በሳኒታ፡ ተንሥአ፡ ውእቱ፡ መኰንን፡ ወኵሉ፡ ተነዐይኒሁ[2766]፡ ወሖረ፡ ውእቱ፡ ውስተ፡ ካልእ፡ መመጽኡ[2767]፡ መሃይምናን፡ ወረከብዎ፡ በዘገደፍዎ፡ ህየ፡፡

[2759] ይትፈሓቅ]

[2760] ቅኔ

[2761] ለዘይተልዎ

[2762] ኂሩት

[2763] እመ፡ ትሰቲ

[2764] ይኩንኑ

[2765] ዘስግም

[2766] ተዐይኒሁ

ወወሰድዎ፡ ፞ጸዊ፡፡ ሮሙ[2768]፡ ኀበ፡ አኀዊሁ፡ ቅዱሳን፡፡ ወእምዝ፡ አመ ፡ ዕለተ፡ ፈጸመ፡ ስምዖ፡ በህየ፡፡ አመ፡ ፲ወ፪ለሐምሌ፡ በሰላመ፡ እግዚእ፡፡ ወቀበርዎ፡ አኃው፡፡ ወይእቲኒ፡ ማእሰ፡ እንግድዓሁ፡ እንተ፡ ካልኡ፡ ለቱ፡ አምጽእዋ፡ ወቀበርዋ፡ ምስሌሁ[፡፡] ጸሎቱ፡ ወበረከተ፡ ጻማሁ፡ ቅድስት፡ ተሀሉ፡ ምስሌነ፡ ወይዕቀበነ፡ እስከ፡ ለዓለም፡ አሜን፡፡

[439] ወዝ(f. 111v[b])ኩኒ፡ ካልኡ፡ እኅ፡ አቲዎ፡ ውስተ፡ ደብር፡ ኀበ፡ ማኅበረ፡ አኀዊሁ[2769]፡ ፈጸመ፡ ስምዖ፡ አመ፡ ፲ለወ፪ለነሐሲ[2770]፡ በሰለመ[2771]፡ እግዚእ፡ ጸሎቱ፡ ወትንብልናሁ፡ የሀሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[440] ወእምዝ፡ በውእቱ፡ ዘመን፡ ሶበ፡ ኮነ። ኀበ፡ ማኅበረ፡ አኃው፡ ፅበተ[2772]፡ ብሔር፡ በእንተ፡ ኵሉ፡ መፍቅዳተ፡ ዘይትዋህብ፡ ለግብረ፡ ቅዱሳን፡ ሲሲተ፡ ወዓራዝ፡ እመሂ፡ ውስተ፡ ሀገር፡ ወእመሂ፡ ውስተ፡ ምሥያጥ፡፡ እስመ፡ አፅበበ[2773]፡ ንጉሥ፡ ዲቤሆሙ፡ በምክረ፡ ሰይጠን[2774]፡ ጸላኤ፡ ሠናያት፡፡ ወባሕቱ፡ በምድረ፡ ፄው፡ መንገለ፡ ምሥራ(f. 112r[a])ቃ፡ ለብሔረ፡ ትግራይ፡ ወየሐውሩ፡ ውስቴቱ፡ ሰብእ፡ ብዙኀን፡ ኃያላን፡ ምስለ፡ ንዋይ፡ ሐቅል፡ ወልታ፡ ወኩናት፡፡ ወብዙኅ፡ ፀባኢት፡፡ ወሰብአ፡ አፍራስ፡፡

[441] ወከመዝ፡ ይመጽኡ፡ ኀቤሃ፡ እምየማነ፡ ውእቱ፡ ብሔር፡፡ እለ፡ ይትበሀሉ፡ በለው፡ ወሐዘ፡ አሕዘብ[2775]፡ ፀር፡፡ ወዓዲ፡ እምፀጋሙሂ፡ እለ፡ ይሰመዩ፡ አግድ፡፡ ውሱሓ[2776]፡፡

[2767] ወመጽኡ

[2768] ጸዊሮሙ

[2769] አኀዊሁ

[2770] ፲ወ፪ለነሐሴ

[2771] በሰላመ

[2772] ጽበተ

[2773] አጽበበ

[2774] ሰይጣን

[2775] አሕዛበ

ወእለ፡ ደርዓይታ፡፡ ዘሕዝበ፡ ደንከሌ፡፡ ወይገብሩ፡ ውስቴታ፡ ቀትለ፡ ምስለ፡ ክርስቲያን፡ ወዓዲ፡ ፦በበይናቲሆሙ፡ ኒ[2777]፡፡ ወዘሞአ፡ ይነሥእ፡ እምውእቱ፡ ዜው[፡] ወየአቱ፡፡ ወዘተሞአሰ፡ የሐልቅ፡ በውስ(f. 112r[b])ቴታ፡ ወኢይረክብ፡ ኀበ፡ ያመሥጥ፡ ወብሔሩሂ፡ ብሔረ፡ መርቁ፡ ወፀሐይ[፡፡] ወኢይከይድዎ፡ ዘእንበለ፡ አሣእን፡፡ ወማዩኒ፡ መሪር፡ ውእቱ፡ ወኢይትከሀል፡ ለሰቲይ፡፡ ወአልቦ፡ ውስቴቱ፡ ምጽላለ፡ ኢዕፀ፡ ወኢእብን፡ ወኢኣዕረ፡፡ ዘእንበለ፡ ዳእሙ[፡] አጋንንት፡ እለ፡ ያስተርእዩ፡ ገሀደ፡ በአምሳለ፡ ኀብረ፡ አፍራስ፡ ወአግማል፡ ወከመ፡ ሰራዊት፡ ብዙኅ፡ እለ፡ የሐልፉ፡ ከመ፡ ጽላሎት፡፡

[442] ወይቤሉ፡ ማኅበረ፡ አኃው፡ ምንተ፡ እንከ፡ ይከውን፡ እምይእዜ፡ ከመሂ፡ ናንሶሱ፡ ውስተ፡ ሀገር፡ ወውስተ፡ ምሥያጥ፡ አዐፀበ[2778]፡ ላዕሌነ፡ ሰይጣን፡፡ ወሲሳይነሂ፡ (f. 112v[a]) ዘየዐቢ፡ ሓምል፡ ወዜው፡፡ ወውእቱኒ፡ ዜው፡ አኮ፡ ዘይትረከብ፡ ከመ፡ ዘኅለይዎ። ከመሰ፡ ንሬኢ፡ እስመ፡ ብዙኃን፡ ስብእ፡ እለ፡ አልቦሙ፡ ተስፋ፡ ጽድቅ፡ የሓውሩ፡ ውስተ፡ ውእቱ፡ መድረ[2779]፡ ዜው፡ ወየአትው[2780]፡፡

[443] ወእፎኬ፡ ንኅነ[2781]፡ እለ፡ ብነ፡ ተስፋ፡ ጽድቅ፡ እመኒ፡ ሞትነ፡ ዘቦቱ፡ ንትአመን፡ ንረክብ፡ መድኃኒተ፡ ነፍስነ፡ ለምንት፡ እንከ፡ ዘኢነሐውር፡ ኀቤሃ፡ እመኒ፡ ሞትነ፡ ለእግዚአብሔር፡ ወእመኒ፡ ሐየውነ፡ ለእግዚአብሔር፡፡ አኮ፡ ዘለርእሱ፡ ይመውት፡ ወአኮ፡ ዘለርእሱ፡ የሐዩ[፡፡] ወብዙኃን፡ እለ፡ ሠምሩ፡ በዝንቱ፡ ምክር፡ (f. 112v[b]) ወአበ፡ ምኔትኒ፡ ሠምረ፡ በዝንቱ፡፡

[444] ወእምዝ፡ ኀረዩ፡ እምነ፡ ጽኑዓኒሆሙ፡ ለአኃው፡ ወገብርዎሙ፡ ፀክፍለ፡ ዘእንበለ፡ አእሩግ፡ ወንኡሳን። ወገብሩ፡ ዕፃ፡ በእንተ፡ እለ፡ ይቀድሙ፡ ወይዴኅሩ[፡፡] ወሖሩ፡ ክፍል፡

[2776] ወስቡሓ

[2777] በበይናቲሆሙኒ

[2778] አዕፀበ

[2779] ምድረ

[2780] ወየአትዉ

[2781] ንሕነ

ቀዳማዊ፡ ወአተዉ፡ በዳጎን፡፡ ወከማሁ፡ ክፍል፡ ዘዳግም፡ ወሣልስ፡ ወራብዕ፡፡ ወኵሎሙ፡ አተዉ፡ በዳጎን፡ እንዘ፡ ረድኤተ፡ እግዚአብሔር፡ ትተልዎሙ፡ እምዋዕየ፡ ፅሐይ[2782]፡ በደመና፡፡ ወእምጽምአ፡ ማይ፡ ጽኑዕ፡ ይከሥቱ[2783]፡ ለሙ፡ ዐይነ፡ ማይ፡ ውስተ፡ ፈለገ፡ ኖፃ፡ ዘኢተው(f. 113r[a])ህበ፡ ለከልአን[2784]፡፡ ወካልአትሰ፡ ምሥጢራተ፡ ረድኤቱ፡ ለእግዚአብሔር፡ ዘኮነ፡ ጎቤሆሙ፡ ኢይትበሃል፡ ፤ዘበ፡ ቀለም[2785]፡ ወብርዕ፡ አላ፡ ሊሊሆሙ[2786]፡ የአምሩ፡ በከመ፡ ይቤ፡ አልቦ፡ ዘያአምሮ፡ ዘእንበለ፡ ዘነሥኦ፡፡

[445] ወገብሩ፡ ከማሁ፡ ምሕዋረ፡ ብዙኅ፡ ጊዜ፡ እስከ፡ የአክል፡ ለመፍቅዶሙ፡ ወእስከኔ፡ ይሁቡ፡ እምኂሁ[2787]፡ መጽዋተ[2788]፡ ለእለ፡ አልቦሙ፡ ዘንተ፡፡

[446] ወእምዝ፡ ፤እምድኅ፡ ረ[2789]፡ ዓመታተ፡ እምአመ፡ ወጠኑ፡ ይእቱ[2790]፡ ምሕዋረ[2791]፡፡ ወካዕበ፡ አፅበበ፡ ላዕሌሆሙ፡ ሰይጣን፡ ከመ፡ ኢይሐሩ[2792]፡ (f. 113r[b]) ዛቲ[2793]፡ ፍኖተ[፡፡] ወኮኑ፡ ይተዔየንዎሙ[2794]፡ ሰብአ፡ ብሔር፡ ውስተ፡ ፍኖት፡ ከመ፡ የአኀዝዎሙ፡፡ ወሶበ፡ አእመሩ፡ ቅዱሳን፡ ከመ፡ ይጸንሕዎሙ፡ ውስተ፡ ይእቲ፡ ፍኖት፡ ወሖሩ፡ እንተ፡ ቄላት፡፡

[2782] ፀሐይ

[2783] ይከሥት

[2784] ለካልአን

[2785] ዘበቀለም

[2786] ለሊሆሙ

[2787] እምኄሁ

[2788] ምጽዋተ

[2789] እምድኅረ

[2790] ይእቲ

[2791] ምሕዋረ

[2792] ኢይሐሩ

[2793] ዛቲ

[2794] ይትዔየንዎሙ

ወኖልቆሙ[2795]፡ ፲ወ፭[።።] ወከኑ[2796]፡ እንዘ፡ ይትመዐዱ፡ ፫በበ፡ ይናቲሆሙ[2797]፡ ወይብሉ፡ ወዮምሰ፡ አኮ፡ ከመ፡ ኵሎን።። መዋዕል፡ እንዳዒ፡ ለእመሁ፡ ይክፍለነ፡ እግዚአብሔር፡ ስምዐ፡ መዊት፡ በእደ፡ እለ፡ አረሚያን[።።] ወይእዜኒ፡ አጥብዑ፡ ወኢተናፍቅ[2798]፡ አ[።] አኃው፡ እስመ፡ አልቦ፡ ዘይሄሶ፡ ለመነኮስ፡ እምተስፍዎ፡ ሞት፡ ስቅለት[።።] ወለነኒ፡ ይሄይነ[2799]፡ (f. 113v[a]) መዊት፡ በቃለ፡ አበዊነ።። ወእንዘ፡ ይተማዐዱ፡ በዝንቱ ወበዘይመስሎ፡ በጽሑ፡ ውስተ፡ ይእቲ፡ ምድረ፡ ፄው፡ እንተ፡ ተሰመይ[2800]፡ ረግድ፡ እምአመ፡ ተንሥኡ፡ እምነ፡ ማኅበሮሙ፡ በ ወ ዕለት፡ በጊዜ፡ ፫ሰዓት፡ ዘመዓልት።። ወሶቤሃ፡ ርእዩ፡ እንተ፡ ቅድሜሆሙ፡ ሰብአ፡ ከሩናት፡ እንዘ፡ ይረውጹ፡ ኀቤሆሙ።።

[447] ወይቤሎሙ፡ ፩እኅ፡ ዘስሙ፡ ኢዩኤል፡ ነዮሙ፡ እልክቱ፡ ሰብአ፡ ደም፡ ኢትፍርሁ፡ አኃዊነ፡ ወአስተዳልው[2801]፡ ርእስክሙ፡ ፫ይእዜ፡ ኒ[2802]፡ ከመ፡ እግዚአብሔር፡ ይረድአነ።። ወእንዘ፡ ዘንተ፡ ይትባህሉ፡ ሰገዱ፡ ወጸ(f. 113v[b])ለዩ፡ ወእንበለ፡ ይፈጽሙ[2803]፡ ጸሎቶሙ፡ ዐገትዎሙ፡ ከመ፡ ንህብ፡ ወይቤልዎሙ፡ እምአቴ[2804]፡ አንትሙ።። ወይቤልዎሙ፡ ቅዱሳን፡ ምስኪናነ፡ እግዚአብሔር፡ ንኅነ[2805]፡ ደቂቀ፡ እስጢፋኖስ።። ወይቤልዎሙ፡ እልክቱ፡

[2795] Sic, for ወኖልቆሙ

[2796] ወከኑ

[2797] በበይናቲሆሙ

[2798] ወኢትናፍቁ

[2799] ይሄይሰነ

[2800] ትሰመይ

[2801] ወአስተዳልዉ

[2802] ይእዜኒ

[2803] ይፈጽሙ

[2804] እምአይቴ

[2805] ንሕነ

አረሚያን፡ በለኬ፡ አመነ[2806]፡ በመሐመድ፡ ነቢ፡፡ ወይቤለ፡ ቅዱሳን፡ ንሕነሰ፡ ነአምን፡ በኢየሱስ፡ ክርስቶስ፡፡ ወአኮ፡ በነቢይክሙ፡፡

[448] ወእምዝ፡ ተማሠጥዎሙ፡ ፦ለለ፡ ፩[2807][፡] ከመ፡ ይብጽሕዎሙ[2808]፡ ፦ለለ፡ ፪[2809]፡ ወረገዝዎሙ፡ ወነሥኡ፡ አልባሲሆሙ፡ ወፈለጥዎሙ፡ ፦ዘዘ፡ (f. 114r[a])፬ወረገዝዎሙ[2810]፡ ፍጡነ፡ ዘበኵያንው[2811]፡፡ ወገደፍዎሙ፡፡ ህየ፡ ወሐሩ፡፡

[449] ወእምዝ፡ ተበህለ፡ እምነ፡ እልክቱ፡ አኃው፡ እለ፡ ኢወፅአት፡ ነፍሶሙ፡ እመሰ፡ ይትከሀል፡ እስመ፡ ይኄይስ፡ ትትጋደለ፡ ለአብጽሐ፡ ዛቲ፡ ዜና[፡] ሞትነ፡ ኀበ፡ አኃው፡ ወተንሥኡ፡ ፪እምኔሆሙ፡ ወበ ዕለት፡ በጽሑ፡ እንዘ፡ በድካም፡ ዕፅብት፡ ወምንዳቤ፡ ብዙኀ፡ ወዜነውዎሙ፡ ለአኀው፡ ኵሎ፡ ዘኮነ፡፡

[450] ወእልክቱሰ፡ ተርፉ፡ በህየ፡ ውዱቃኒሆሙ፡ ወኮነ፡ ክላሌ፡ (f. 114r[b]) አመ፡ ፷ለአስባጥ፡፡ ወበግዕዝ፡ አመ፡ ፷[2812]ወ፩ ለየካቲት፡ ጸለዖሙ፡ ወበረከተ፡ ጻማሆሙ፡ ቅድስት፡ ወክዕወተ፡ ደሞሙ፡ ተህለ፡ ምስሌነ፡ ወትዕቀበነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[451] ወእሙንቱሰ፡ አረሚያን፡ እለ፡ ይስመዩ[2813]፡ ይባሮ፡ ዘእምህዝበ፡ ደርዓይታ፡ ወሶበ፡ ሐለፉ፡ ሕቀ፡ እምህየ፡ ረከብዎሙ፡ እምህየ፡ ሰብአ፡ ኩናት፡ እለ፡ እምሕዝበ፡ ሐዞ፡፡ ወተንሥኡ፡ ዲቤሆሙ፡ ወቀተልዎሙ[፡፡] ወአልቦ፡ ዘድኀነ፡ እምኔሆሙ፡ እንበለ፡ ውሑዳን፡

[2806] እመኑ

[2807] ለለ፩

[2808] ያብጽሕዎሙ

[2809] ለለ፪

[2810] ዘዘ፬ወረገዝዎሙ

[2811] ዘበኵያንው፣ ዘበኰዋንው

[2812] ፲

[2813] ይሰመዩ

እለ፡ ይዜንዉ፡ ዘንተ፡ ዘከመ፡ ፈደዮሙ፡ እግዚ(f. 114v[a])አብሔር፡፡ ወይእቲኒ፡ ምድረ፡ ፄው፡ ዘተክዕወ፡ ባቲ፡ ደመ፡ ቅዱሳን፡ ኮነት፡ መሬት፡ ወማየ፡ ጕንዱየ፡ መዋዕለ፡፡

[452] ወሰሚያሙ፡ ካልአነ፡ እለ፡ ውስተ፡ አድያም፡ ኮነ፡ ፍርሃተ፡ ላዕሌሆሙ፡ ወኢደገሙ፡ እንከ፡ ቀቲሎቶሙ፡ ለቅዱሳን፡፡ ወአኃውኒ፡ ኮኑ፡ የሐውሩ፡ ወየአትው[2814]፡ በዳጎን፡፡ እንዘ ኀሩተ፡ እግዚአብሔር፡ ትረድኦሙ፡ በኵሉ፡ ጊዜ፡፡

[2814] ወየአትዉ

§4 [453] (f. 115r[a]) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ አሐዱ፡ አምላክ[።] ዝንቱ፡ ክፍል፡ ቀዳሚ፡ ዘይትነበብ፡ አመ፡ ፳ወ፭ለወርኀ፡ መስከረም፡ ዘእም፡ ገድለ፡ አበዊነ፡ ቅዱሳን፡ ገርዜናዊያን፡ ውሉደ፡ ብርሃን፡ አዕናቄ፡ ክብር፡ ጽዱላን፡ መሐትዊሃ፡ ለቤተ፡ ክርስቲያን።። ጠቢባን፡ በውስተ፡ ግብር፡ ከመ፡ ዘመክብብ፡ ወዕጉሣን፡ በውስተ፡ (f. 115r[b]) ጸዕር[2815]፡ ከመ፡ ዘኢዮብ፡ ጽዊዓን፡ ወስሩሐን፡ እለ፡ ፍሬሆሙ፡ ጥዑም፡ ወክላሌ[።] ስምያሙ፡ መድምም።። ትርፋኑ፡ ምግባር፡ ወመዋእያን፡ ምግባር፡ ወመዋእያነ፡ ፀር። ጸለዖሙ፡ ወበረከቶሙ፡ ወክዕወተ፡ ደሞሙ፡ ወነጠብጠበ፡ አአንብያሙ[2816]፡ ወሀፈ፡ ገጸሙ፡ ትዕቀበነ፡ ወተሀለ፡ ምስሌነ፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን።።

[454] (f. 115v[a]) መፍትውኬ፡ ለነ፡ ንትልዎ፡ እምጥንቱ፡ በከመ፡ አይድዑነ፡ እለቀደሙነ፡ ለብዎቶ፡ ወጠይቆቶ፡ እለ፡ ትልእክዎ[2817]፡ ለቀለ[2818]፡ ኃይሉ፡ ዝውእቱ፡ እግዚአ፡ ስብሐት፡ ወክማሁ፡ ንሕነሂ፡ ንንግር፡ ገሀደ፡ ወንዜኑ፡ ጥዩቀ፡ ዘእምስነ[2819]፡ ገድሎሙ፡ ወትዕግሥቶሙ፡ ለሰማዕት፡ ዘከመ፡ ነሥኡ፡ ጸጋ፡ በዲበ፡ ጸጋ፡ እስከ፡ ይመውኦሙ፡ ለዝንቱ፡ ዓለም፡ ዘይበሊ፡ ከመ፡ ይትወፈዩ፡ ዓለመ፡ ዘኢይበሊ፡ ንንግርኬ፡ ዘንተ፡ እስመ፡ ረባሕ፡ ውእቱ፡ ለነ፡ ወለእለሂ፡ ይመጽኡ፡ እምድኅሬነ፡ ከመ፡ ይኩኖሙ፡ መርሐ፡ ለኀበ፡ (f. 115v[b]) ፍኖተ፡ ሕይወት፡ ወትበጽሕ፡ ሐመሮሙ፡ ኀበ፡ መርስ፡ ኀበ፡ በጽሑ፡ እሙንቱ፡ አበዊሆሙ፡ ወእሙንቱሂ፡ ጸንዑ፡ በኀይል፡ እንዘ፡ ይትዔገሡ፡ ሕማም፡ ለዝንቱ፡ ዓለም።። በከመ፡ ይብል፡ ሐዋርያ፡ ኢታንክርዋ፡ በእንተ፡ ትመጽአክሙ፡ መከራ፡ ከመ፡ ያመክሩክሙ፡ ወዘኢትለምዱ፡ ይበጽሐክሙ።። ከመ፡ ትሳተፍዎ፡ በሕማሙ፡ ለክርስቶስ፡ ከመ፡ ትትፌሥሑ[2820]፡ አመ፡ ያስተርኢ፡ በስብሐቲሁ፡ ትትሐሠዩ፡ ፍሥሐኒክሙ።። ወእመሰቦ፡ ዘተዐየሩክሙ፡ ብፁዐን፡ አንትሙ።።

2815 ጸዕር

2816 አንብያሙ

2817 ተልእክዎ

2818 ለቃለ

2819 ዘእምሥነ

2820 ትትፌሥሑ

[455] ወበእንተዝ፡ ንሕነሂ፡ (f. 116r[a]) መፍትው፡ ንጽሐፍ፡ ወንዜኑ፡ ጥዩቀ፡ ዘከመ፡ ኮነ፡ ላዕሌሆሙ፡ ⌜ዘበበ፡ ዘመን[2821]፡ ⌜ዘመን⌝[2822]። ዘከመ፡ አድምዑ፡ በድሮሙ፡ ወፈጸሙ፡ ስምያሙ፡ ቅዱሳን፡ ሰማዕት፡ ዘከመ፡ ኰነኖሙ፡ ንጉሥ፡ ዝውእቱ፡ ድበ፡ ፀር፡ እንዘ፡ ኢያጸርዕ፡ ኵነኔሆሙ፡ ዘበቀቲል፡ በኵሉ፡ ዘመነ፡ መንግሥቱ። እምአመ፡ ኰነኖ፡ ለአቡሆሙ፡ ⌜ዘበ፡ መቅሠፍቱ[2823]፡ ጎብል[2824]፡ ወዝብጠተ፡ አብትርት፡ ወበኵሉ፡ ኵነኔያት[።] አቅጸሩ፡ አይሁድ፡ ለዕለ[2825]፡ ክርስቶስ፡ ሰማዕተ፡ ሐሰት፡ እለ፡ ይብሉ፡ ሰማዕናሁ፡ ይጸርፍ፡ ላዕለ፡ ኦሪተነ። ወከማሁኬ፡ እሉ[።] (f. 116r[b]) መነኮሳት፡ ኮኑ፡ ሰማዕተ፡ ሐሰት፡ እንዘ፡ ይብሉ፡ ⌜ሰማዕናሁ፡ ይጸርፍ፡ ላዕለ፡ ኦሪተነ። ወከማሁኬ፡ እሉ፡ መነኮሳት፡ ኮኑ፡ ሰማዕተ፡ ሐሰት፡ እንዘ፡ ይብሉ⌝[2826]፡ ያብዕል፡ ሰንበተ፡ ወይስዕር፡ እሑደ። አማንኬ፡ ኮኑ፡ ሰማዕተ፡ ሐሰት፡ ወአፈድፈደ፡ ደድቆቶሙ፡ ሰይጣን። ወከልእኒ[2827]፡ ብዙኀ፡ ነበቡ[።]

[456] ወበእንተዝ፡ ኰነኖ[2828]፡ ንጉሥ፡ እንዘ፡ ያአምር[2829]፡ ሐሰቶሙ፡ ኀብረ፡ ምስሌሆሙ፡ ወኮኑ፡ ዕሩያነ፡ በኵሉ፡ ምክሩ። ወእሙንቱሂ፡ አእሚሮሙ፡ ሕሊናሁ፡ ይትናገሩ፡ ⌜በዘ፡ ያሠምርዎ[2830]። ወበእንተ፡ ቅንአቶሙሂ፡ ከዕበ[2831]፡ ወውእቱሂ፡ በእንተ፡

[2821] ዘበበዘመን

[2822] Repeated

[2823] ዘበመቅሠፍተ

[2824] ሐብል

[2825] ላዕለ

[2826] Repeated

[2827] ወካልእኒ

[2828] ኰነኖሙ

[2829] Cf. KWK የአምር

[2830] በዘያሠምርዎ

[2831] ካዕበ

ቅንአተ፡ (f. 116v[a]) ⌜ቅንአተ⌝[2832]፡ ሰጊድ፡ እንዘ፡ ኢያግሀድ፡ ለባዕድ፡ እስመ፡ አልቦ፡ ጽሑፍ፡ ዘይብል፡ ስግዱ፡ ሊተ፡ ወአልቦ፡ ዘይብል፡ እምን[2833]፡ ኵሉ፡ ፍጡር፡ ዘዚአየ፡ ውእቱ፡ ሰጊድ፡፡ ዘእንበለ፡ እግዚአብሔር፡ አምላክነ፡ ዘለዓቱ፡ ስብሐት፡ ወክብር፡፡

[457] ወበእንተዝ፡ ኢያግሀደ፡ በይእቲ፡ ዕለት፡ እንዘ፡ ይብል፡ ስግድ፡ ሊተ፡ አላ፡ ⌜ዘበ፡ ኀቡእ[2834]፡ ቃል፡ ኰነኖሙ፡፡ ወቀቲለሰ፡ ኢክህሎ፡ እስመ፡ ኢበጽሐ፡ ጊዜሁ፡ በእንተ፡ ዘሀለዎ፡ ይወስክ[2835]፡ ሕማማተ፡ መስቀል፡ እንተ፡ ትረክቦሙ፡ ለሰማዕት፡፡

[458] ወእም፡ አሜሃ፡ ጊዜ፡ ኢያጽርዐ፡ ኰንኖቶሙ፡ (f. 116v[b]) ለደቂቁ[2836]፡ ለቅዱስ፡፡ ቦ[፡] ለዘይኴንኖ፡ በመቅሠፍተ፡ ሐብል፡ እስከ፡ ይትሌለይ፡ አበለ[2837]፡ ወተጽዒሮ፡ ይፈጽም፡ ስምየ፡፡ ⌜ወቦ፡ ለዘይኴንኖ[2838]፡ በረኀብ፡ ወበጽምእ፡ ዐዪዎ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡፡ አስቲቶ፡ ቃለ፡ ወንጌል፡ ዘተሰብከ፡ ለኵሉ፡ ክርስቲያን፡ ወአበዊናዊ[2839]፡ ሐዋርያት፡ ይቤሉ፡ ለእመ፡ ተዐጽወ፡ ብእሲ፡ ውስተ፡ ቤተ፡ ሞቅሕ፡ ዘበረሐብ፡ ወጽምእ፡ ወዝብጠታት፡ ወኵነኔያት፡ ከመ፡ ኢይክሐድ፡ ስመ፡ ክርስቶስ፡፡

[459] ወበእንተዝ፡ ኢያንበሩ፡ እደ፡ ላዕሌሁ፡ እስመ፡ እደ፡ እ(f. 117r[a])ግዚአብሔር፡ ሜሞ፡፡ ወቦ፡ ⌜ለዘ፡ ይኴንኖሙ[2840]፡ ⌜ዘበ፡ እሰት[2841]፡ ግሩም፡ አሲሮሙ፡ በአሕበል[2842]፡

[2832] Repetition

[2833] እምነ

[2834] ዘበኀቡእ

[2835] ይዌስክ

[2836] ደቂቁ

[2837] አባለ

[2838] ወቦለዘይኴንኖ

[2839] ወአበዊነሂ

[2840] ለዘይኴንኖሙ

[2841] ዘበእሳት

[2842] በአሕባል

እንዘ፡ ኢይፈንውዎሙ፡ ማእከለ፡ እሳት[2843]፡ ወኢያወፅኦሙ[2844]፡ ማእከለ፡ እሳት[።።] ወበዝ፡ ኵነኔ፡ ፈጸመ፡ አቡነ፡ በርተሎሜዎስ፡ መምህረ፡ ንጽሕ፡ በውእቱ፡ ኵነኔ፡ እሳት፡ ፈጸመ፡ ስምዖ[።።]

[460] ወቦ፡ ለዘ፡ ይኴንኖሙ፡ ከፅበ[2845]፡ ወሲዶ፡ ውስተ፡ ብሔረ፡ ሕማም፡ ከመ፡ ይሙቱ፡ በህየ፡ እንዘ፡ ሙቁኃን[2846]፡ እሙንቱ[።።] ወበህየ፡ ይፈጽሙ፡ ስምዖሙ፡ እንዘ፡ ይሣቀይዎሙ፡ እለ፡ ዐቀብዎሙ[።።] ወቦ፡ ብዙሐኒ[2847]፡ ዘኰነኖሙ፡ እንዘ፡ ኢያግ(f. 117r^b)ህድ፡ በቅድመ፡ ሕዝብ፡ ከመ፡ ኢይበልዎ፡ ለምንት፡ ይኴንኖሙ፡ ለሕዝበ፡ ክርስቲያን፡ ዘእንበለ፡ ኃጢአት፡ እንዘ፡ ህለዉ፡ በሕገ፡ እግዚአብሔር፡ እንዘ፡ ይብል፡ ንጉሥ፡ ክርስቲያን፡ አነ[።።] ወበእንተዝ፡ ኢያግህደ፡ አላ፡ በብዙኅ፡ ተምያን፡ ይኴንኖሙ፡ ወይቀትሎሙ።። ወእንዘ፡ ይገብር፡ ዘንተ፡ ነበረ፡ ነዋኅ፡ እንዘ፡ ይመስሎ፡ ዘኢይበጽሐ፡ ኀቤሃ።።

[461] ወእምዝ፡ እምድኅረ፡ ዘመን፡ በጽሑ፡ ኀቤሁ፡ መስተዋድያን፡ በብዙኅ፡ ነገር፡ እንዘ፡ ይቄስኩ፡ ኀጢአተ[2848]፡ በዲበ፡ ኀጢአት።። ወእምዝ፡ አንሥአ፡ ሕ(f. 117v^a)ሊናሁ፡ ከመ፡ ይኴንኖሙ፡ ገሀደ፡ በቅድመ፡ ኵሉ፡ ሕዝብ፡ በኵነኔ፡ ሞት።። ወፈቀደ፡ ከመ፡ ያጥፍእ፡ እምድር፡ ዝክሮሙ፡ ወኢያትርፍ፡ ፩ሂ፡ እምውስተ፡ ኵሉ፡ አድዋለ፡ መንግሥቱ፡ እስመ፡ ይቤ፡ መኑ፡ ይክል፡ አድኅኖቶሙ፡ እምእዴየ፡ ወመሰሎሙ[2849]፡ ከመ፡ እንቲአሁ፡ ይእቲ፡ ኵላ፡ ምድር።። ወኢተዘከረ፡ ዘይቤ፡ ለእግዚአብሔር፡ ምድር፡ በምልአ፡ ወዓለምኒ፡

2843 እሳት

2844 ወኢያወፅእዎሙ

2845 ካፅበ

2846 ሙቁሐን

2847 ብዙኃን

2848 ኀጢአት

2849 ወመሰሎ

ወኵሎሙ፡ እለ፡ ይነብሩ፡ ውስቴታ፡ ወውእቱ፡ በባሕር፡ ሳረራ[2850][።] ወበአፍላግኒ፡ ውእቱ፡ አጽንዓ[።]

[462] ወእግዚእነሂ፡ ይቤ፡ ወሶበ፡ ይሰድዱክሙ፡ (f. 117v[b]) እምዝኀር፡ ጕዩ፡ ውስተ፡ ከልእት[2851]፡ ሀገር፡ እስመ፡ ይትፈጸማ፡ አህጉረ፡ እስራኤል፡ እስከ፡ አመ፡ ይመጽእ፡ ወልደ፡ እጓለ፡ እመሕያው።። ወከዕበ[2852]፡ ይቤ፡ አነ፡ ሀለውኩ፡ ምስሌክሙ፡ በኵሉ፡ መዋዕል፡ እስከ፡ ሕልቀተ፡ ዓለም፡ ወውእቱሰ፡ ኢለበወ፡ ዘንተ፡ ወመሰለ፡ ዘያሐልፍ፡ በኵሉ፡ ክብረ፡ መንግሥቱ፡ ወኵሉ፡ ጎይሉ፡ እስመ፡ ርእየ፡ ኵሉ፡ ያደሉ፡ ለቃለ፡ አፉሁ፡ እምያድልዉ፡ ለዘባሕቲቱ፡ እግዚአብሔር።።

[463] ወበእንተዝ፡ ኢክህሉ፡ ቀዊመ፡ ወተናገሩ፡ በርትዕ፡ እንበለ፡ እ(f. 118r[a])ለ፡ ቅዱሳን፡ ደቂቁ፡ ለእስጢፋኖስ፡ ሰማዕት፡ እለ፡ ተሳረሩ[2853]፡ ዲበ፡ ኰኵሕ፡ ርትዕ፡ በከመ፡ ይቤ፡ ነቢይ፡ ሣህል፡ ወርትዕ፡ ተራከበ[2854]።። ሣህል፡ ዘይቤ፡ ዝውእቱ፡ ክርስቶስ፡ አምላክነ፡ መስተሰህል[2855]፡ ርኁቀ፡ መዐት፡ ወብዙኀ፡ ምሕረት፡ ወጻድቅ።። ወርትዕኒ፡ ዘይቤ፡ እሙቱኬ፡ መምህራን፡ እለ፡ ዐቀቡ፡ ርትዐ፡ በከመ፡ ይቤ፡ ፍትሕ፡ ወርትዕ፡ ተድላ፡ መንበሩ፡ እንከ፡ እሙንቱኬ፡ መምህራነ፡ ሕግ፡ መንበሩ፡ ለእግዚአብሔር፡ እስመ፡ ይቤ፡ ራትዓን፡ ይወርስዋ፡ ለምድር።። በከመ፡ ይቤሎሙ፡ ለአበዊነ፡ ሐዋርያት፡ እለ፡ እሙ(f. 118r[b])ንቱ፡ መምህራን፡ ሕግ፡ ወልዑላን፡ እምኵሉ፡ ጎይለ፡ ነገር፡ አንትሙሰ፡ ትነብሩ፡ ዲበ፡ ፲ወ፪መናብርት፡ ወትኴንኑ፡ ፲ወ፪ሕዝበ፡ እስራኤል፡ ከመ፡ ይንግሡ፡ ምስሌሁ፡ እስከ፡ ለዓለም፡ በእንተ፡ ዘኢያድለዉ፡ ለእጓለ፡ እምሕያው[2856]፡ ለሰብእ።።

2850 ሣረራ

2851 ካልእት

2852 ወካዕበ

2853 ተሣረሩ

2854 ተራከቡ/ባ

2855 መስተሣህል

2856 እመሕያው

[464] ወበዝየሰ፡ ኢክህለ፡ ቀዊመ፡ እንዘ፡ ያደልዉ፡ ለዘባሕቲቱ፡ እግዚአብሔር፡ ዘእንበለ፡ ዘያደልው[2857]፡ ለንጉሥ፡ ዘእንበለ፡ ሐሜት፡ ባሕቲታ፡ ዘያሐምይዎ፡ እንዘ፡ ይብሉ፡፡ ኢኮነ፡ ርትዐ፡ በዘይኴንኖሙ፡ ለእለ፡ ቅዱሳን፡ ወአልቦ፡ ዘያወሥእ፡ ኪያሃ፡ (f. 118v[a]) ገሀደ፡፡

[465] ወእምዝ፡ ፈነወ፡ ሰዲሞ፡ መኰንነ፡ ለብሔረ፡ ትግራይ፡ ወስሙ፡ ለውእቱ፡ መኰንን፡ ዘርአ፡ ፫ሠ፡ ነይ፡[2858] ወወሀቦ፡ ወለቶ፡ ትኩኖ፡ ብእሲተ። ወፈነዎሙ፡ ከመ፡ ይኰንን፡ አህጉረ፡ እለ፡ ታሕተ፡ መንግሥቱ፡፡ ወእምዝ፡ ጸርሐ፡ አዋዴ፡ እንዘ፡ ይብል፡ አነአ፡ ፫ውእቱ፡ አ[2859]፡ ዘመጸእኩአ[2860]፡ ወአልቦአ፡ ዘኢያአምርአ፡ እምኵሉአ፡ ብሔረ፡ ትግራይአ፡፡ ወለእመቦአ፡ ውስተ፡ ሀገሩአ፡ እምደቂቁ፡ ለእስጢፋኖስአ፡ ያምጽእአ፡ ኀቤየአ፡ ወኢያትርፍአ፡ አሐደኒአ[፡፡] ወእመቦ፡ ዘቦ፡ (f. 118v[b]) ውስተ፡ ሀገሩአ፡ ወኢያምጽእአ፡ ኀቤየአ፡ ለትኵን፡ ሀገሩ፡ ለተሐብልዮ፡ ወለተበርብሮአ፡ በከመ፡ ይቤ፡ ሆሎ፡ ፎርኔ፡ እንዘ፡ ይትገረም፡ ለዕለ[2861]፡ ኵሉ፡ አህጉር፡ ምድር፡ ወከማሁ፡ ዝኒ፡ መኰንን፡ ተገህረ፡ ለዕለ፡ ኵሉ፡ አህጉር፡ ዘታሕተ፡ ምኵናኑ፡፡

[466] ወንጉሥኒ፡ ፈነወ፡ ሐራሁ፡ እለ፡ የሐሥምሙ[2862]፡ ለቅዱሰን፡ ውስተ፡ ኵሉ፡ አድበሪሆሙ[2863]፡፡ ወመዐትማን፡ እሞንቱ[2864]፡፡ ወፈርሁ፡ ወደንገጹ፡ ስዩማነ[2865]፡ ምድር፡ እምቅድመ፡ ገጹ፡ ለውእቱ፡ መኰንን፡ ወለይእቲኒ፡ ወለተ፡ ንጉሥ፡፡ ወአምጽእዎሙ፡

2857 ዘያደልዉ

2858 ሠናይ

2859 ውእቱአ

2860 ዘመጻእኩአ

2861 ላዕለ

2862 የንሥሥምሙ

2863 አድባሪሆሙ

2864 እሙንቱ

2865 ሥዩማነ

ለቅዱሳን፡ ስ(f. 119r[a])ዩማን[2866]፡ ምድር፡ ወስብአ[2867]፡ ብሔር፡ እንዘ፡ ኢያተርፉ፡ ወኢምንተኒ፡ ኪያሆሙ፡ እመሂ፡ ጸማሆሙ[2868]፡ ወእመሂ፡ ሕፃን፡ ወእመሂ፡ አራጋዊ[2869]፡ እስከ፡ ጸሩ፡ ድውያንሆሙ[2870]፡ በዓራት፡ ወአልቦ፡ ዘያድኅኑ፡ እምዘርእዩ፡ ዘእንበለ፡ ኀዳጠን፡ ሰብእ፡ እለ[፡] ሰወሮሙ፡ እግዚአብሔር፡ እመኒኮስት፡ ወመኒኮሳይታት[2871]፡ እለ፡ ይከውኑ፡ ለተዝክር[2872]፡ ሶበ፡ ፈቀደ፡ ከመ፡ ያስተባዝኖሙ፡ ከመ፡ ቀዳሚ፡ ወእሙንቱሰ፡ ኀደጣን፡፡

[467] ወእምዝሰ፡ ኵሉ፡ አስተጋብኡ፡ ወአብጽሕዎሙ፡ ኀ(f. 119r[b])በ፡ መኰንን፡፡ እንዘ፡ ያጌጕእዎሙ፡ አሲሮሙ፡ በመሳክምት፡ ወያአውድዎሙ፡ ኀበ፡ አደ[2873]፡ ውእቱ፡ መኰንን፡ ፫ዘበ፡ ግብር[2874]፡ ዕፁብ፡፡ ወማሰነት፡ በተእኅዞቶሙ፡ ለእሙንቱ፡ ቅዱሳን፡ ወበተበርብሮ፡ ንዋዮሙ፡ ወበእንተ፡ ኵሉ፡ ግፍያሙ፡፡ እስመ፡ ታቦታተ፡ እግዚአብሔር፡ ተጼወዉ፡ እንዘ፡ ይጸውርዎሙ፡ ሐቅል፡ ዘኢድልወቶሙ[፡፡] ወበእንተዝ፡ ኮነ፡ መዓተ፡ እግዚአብሔር፡ ላዕለ፡ ምድር፡ እስመ፡ ቀሰፉ[2875]፡ እግዚአብሔር፡ ላዕለ፡ ምድር፡ በመቅሰፍት[2876]፡ ግብጽ፡

2866 ሥዩማነ

2867 ወሰብአ

2868 ጸማሆሙ

2869 አረጋዊ

2870 ድዉያኒሆሙ

2871 Sic, for ወመኒኮሳይያት

2872 ለተዝካር

2873 ያደ

2874 ዘበግብር

2875 ቀሠፉ

2876 በመቅሠፍት

ዝውእቱ፡ አን(f. 119v[a])በጠ[2877]፡ ዘኢያተርፍ፡ ፍሬያቲሆሙ፡ ወኢሐመልማለ፡ ሣዕር፡ ውስተ፡ ምድሮሙ።።

[468] ወለሐወት፡ ምድር፡ በመዓተ፡ እግዚአብሔር፡ ዘኮነ፡ እምቅድመ፡ ገጹ፡ ለውእቱ፡ መኰንን፡ ወለይእቲሂ፡ ወለተ፡ ንጉሥ።። እስመ፡ ተዐበዩ፡ ለዕለ[2878]፡ ሕዝብ[2879]፡ እግዚአብሔር፡ ወኢ.ያሠንዩ፡ ላዕሌሆሙ፡ ወኢምንተኒ።። እስከተክዕወ፡ በእደዊሆሙ፡ ደመ፡ ኵሎሙ፡ ጻድቃን፡ አላ፡ ያጌጕእዎሙ፡ እንዘ፡ ይወስድዎሙ፡ እምሀገር፡ ውስተ[፡] ሀገር፡ ወእምሕዝብ፡ ውስተ፡ ከልኤ[2880]፡ ሕዝብ።።

[469] (f. 119v[b]) ወእምዝ፡ ድኅረ፡ አስተጋቢኦሙ፡ ኵሉ፡ ዘረከቡ፡ ወሰድዎሙ፡ ኀበ፡ ንጉሥ።። ወሰሚያ፡ ንጉሥ፡ ከመ፡ አምጽእዎሙ፡ አግሀደ፡ በይእቲ፡ ዕለት፡ እንዘ፡ ይብል፡ ሚጥዎምኬ፡ ህየ፡ ወቅትልዎሙ፡ በቅድመ፡ ኵሉ፡ ሕዝብ፡ ለእመ፡ አበዩ፡ ሰጊደ፡ ለክብረ፡ መንግሥትየ፡ ወተአዝዞ፡ ለቃልየ፡ ወይርአይ፡ ኵሉ፡ ዘነፍስ፡ ወይፍራህ፡ እምኔሆሙ።። ወበይእቲ፡ ዕለት፡ አግሀደ፡ ፦ዘበ፡ ገሀድ[2881]፡ ኵነኔ፡ ሞት፡ ላዕለ፡ ቅዱሳን፡ እስመ፡ ቀዳሚሰ፡ ነበረ፡ ፦ዘበ፡ ብዙኅ[2882]፡ ተምያን፡ እ(f. 120r[a])ንዘ፡ ይቀትሎሙ፡ በከመ፡ እቤ፡[2883] ቀዳሚ[።።] ወይእዜኒ፡ አግሀደ፡ አዝዞ፡ ፦ለቀቲሎቶ፡ ሙ[2884]፡ ከመ፡ ይሙቱ፡ በቅድመ፡ ኵሉ፡ ሕዝብ።። አስተጋቢኦሙ፡ አህጉረ፡ ወበሐውርት[2885]።።

2877 አንበጣ

2878 ላዕለ

2879 ሕዝበ

2880 ካልእ

2881 ዘበገሀድ

2882 ዘበብዙኅ

2883 ይቤ

2884 ለቀቲሎቶሙ

2885 ወበሐውርተ

[470] ወእምዝ፡ ሜጥዎሙ፡ ለቅዱሳን፡ ኀበ፡ ዘአዘዘ፡ ንጉሥ፡ ወአብጽሕዎሙ፡ ኀበ፡ ሀሎ፡ መኰንን፡፡ ወውእቱ፡ ተግረመ፡ ላዕሌሆሙ፡ ወመሰሎ፡ ከመ፡ ፍዘበ፡ ግርማ[2886]፡ ዚአሁ፡ ይፈርሁ፡ ወኢያእመረ፡ ከመ፡ ወኢምንት[2887]፡ ውእቱ፡ በኀቤሆሙ፡ እስመ፡ ተለዉ፡ በኀበ፡ አቡሆሙ፡ በእንተ፡ ኵሉ፡ ዘይበጽሐክሙ፡ እስከ፡ ኮኑ፡ ሱሩራ(f. 120r^{b})ተ፡ በከመ፡ እቤ፡ ቀዳሚ[፡፡] ወውእቱሰ፡ መኰንን፡ ነበረ፡ ዐውደ፡ ዘምስለ፡ ብዙኅ፡ ሰራዊት፡ እለ፡ አስተጋብአ፡ ኀቤሁ፡ ወተግረሙ፡ ኵሎሙ፡ ኅቡረ፡ እንዘ፡ ቦ[፡] ዘይቀውም፡ ወቦ፡ ዘይነብር፡፡

[471] ወኢነጸርዎሙ፡ ቅድመ፡ አዕይንቲሆሙ፡ ለብዝኆሙ፡ እስመ፡ ተለዉ፡ ቃለ፡ ነቢይ፡ ዘይቤ፡ ኢትፍርሁ፡ ጽእለተ፡ ሰብእ፡ ወኢትግርምቶሙ። ወከዕበ[2888]፡ ይቤ፡ ኢትፍርሁ፡ እምቃለ[2889]፡ ይቃትሉ[2890]፡ ሥጋክሙ፡ ወነፍስክሙሰ፡ ኢይክሉ፡ ቀቲሎታ፡፡ ወአሐዝዋ፡ ለነፍሶሙ፡ በኀዘነ[2891]፡ ነፍሥ፡፡ ተረስዮሙ፡ በንዋየ፡ ሐቅል፡ በከ(f. 120v^{a})መ፡ ይቤ፡ በነቢይ፡ ፲፪ ንዋየ፡ ሐቅል፡ ስቁል፡ ውስቴቶን፡ ወኵሎን፡ መዋጽፍተ ሀየልት፡፡ ወበዝ፡ ተኀየለ፡ ወኢመምዐ፡ እምእለ፡ ይቀትሉ፡ ሥጋሆሙ፡፡ ወእሙንቱሰ፡ ይትሀወኩ፡ እንዘ፡ ይብሉ፡ ዝየ፡ ወዝየ፡ ቦ[፡] ዘበኀጠነ[2892]፡ የውሃ፡ ከመ፡ ያስሕትዎሙ፡ እንዘ፡ ይብሉ፡ ስግዱ፡ ለንጉሥ፡ ወጽርፉ፡ መምህረክሙ፡፡ ወቦ፡ ዘይትጌረም፡ ዘበትቀጥዕት፡፡

[472] ወበእንተሰ፡ ዘይብሉ፡ ጽርፉ፡ መምህረክሙ[፡፡] አለበዎሙ፡ ቀዳሚ፡ በእንተዝ፡ ነገር፡ ከመ፡ ዘቃለ፡ ትንቢት፡ እንዘ፡ ይብል፡ (f. 120v^{b}) ሶበ፡ ሐጥኡ[2893]፡ ፍበዘ፡

[2886] ዘበግርማ

[2887] ኢምንት

[2888] ወካዕበ

[2889] እምቃል

[2890] ይቀትሉ

[2891] በሐዘነ

[2892] ዘበኀጣነ

[2893] ኀጥኡ

ይትቀወሙክሙ[2894]፡ ይብሉክሙ፡ ኪያየ፡ ጽርፉ፡ በውእቱ፡ መዋዕል፡ ተዐቀቡ፡ ወአእምሩ፡ እስመ፡ ዘመሀርኩክሙ፡ ከልአ[2895]፡ ዘእንበለ፡ ሕግ፡ እግዚአብሔር፡ ባሕቲቱ፡ ዘእምብሉይ፡ ወሐዲስ፡ እለ፡ እሙንቱ፡ ነቢያት፡ ወሐዋርያት፡ ወበእንተዝኬ፡ ኢያስሕቱክሙ፡ እስመ፡ አኮ፡ ኪያየ፡ ዘይጸርፉ፡ አላ፡ ኪያሆሙ፡ አንሰ፡ አልቦ፡ ከልአ[2896]፡ ዘአምጸእኩ፡ ከልእ፡ ዘእንበሌሆሙ። እንሰ፡ ለበስኩ፡ ኪያሆሙ፡ ወተጸናዕኩ፡ ቦሙ።።

[473] ወአልቦ፡ ዘተመሀርኩ፡ ወ(f. 121r[a])መሀርኩ፡ ዘእንበሌሆሙ።። ሰማዕክሙ፡ ትምህርተየ[2897]፡ ዘከመ፡ መሀርኩክሙ፡ እንዘ፡ አቀውም፡ ስምዐ፡ መጽሐፈ፡ ኦሪት፡ ዘከመ፡ አቀሞ፡ እግዚአብሔር፡ ለሰማይ፡ ወሳረራ[2898]፡ ለምድር[።።] ወአንበረ፡ ውስቴቶሙ፡ ብርሀናተ፡ ፀሐይ፡ ወወርኀ፡ ወከዋክብተ፡ በዘይትአመሩ፡ አውራኀ፡ ወአዝማን፡ ወዓማታት[2899]፡ ወሱባዔያተ[2900]፡ ወዕለታተ፡ ከመ[፡] ያብርሁ፡ ዲበ፡ ምድር[።።] ወሠርዐ፡ ውስቴታ[፡] በረከታተ፡ ተድለ፡ ፫በዘ፡ የሐዩ[2901]፡ እንለ፡ እምሕያው[2902]፡ ዘገብረ፡ (f. 121r[b]) ወአመ፡ ሳድስት፡ ዕለት፡ ዘከመ፡ ገብሮሙ[2903]፡ ለአዳም፡ ወለሓኮ፡ ፫በዘ፡ ዚአሁ[2904]፡ አርያ[2905]፡ ወአምሳል።። ወነፍሐ፡ ላዕሌሁ፡ መንፈሰ፡ ሕይወት፡ ወኮነ፡ ሕያወ፡ በቅድሜሁ።።

2894 በዘይትቃወሙክሙ

2895 ካልአ

2896 ካልአ

2897 ትምህርትየ

2898 ወሣረራ

2899 ወዓመታት

2900 ወሱባዔያተ

2901 በዘየሐዩ

2902 እመሕያው

2903 ገብሮ

2904 በዘዚአሁ

2905 አርአያ

[474] ወበእንተ፡ ዕለተ፡ ሳብዕትኒ፡ በከመ፡ በረካ[2906]፡ እግዚአብሔር፡ ወቀደሰ[2907]፡ ወአዕረፈ፡ ባቲ፡ እምኵሉ፡ ግብሩ፡፡ ወኢክለ[2908]፡ አንቀልቅሎቶሙ፡ እስመ፡ ተሐንጸ፡ በመንፈስ፡ ወኮኑ፡ ሕንፃ፡ እግዚአብሔር፡ ዘኢይወድቅ፡ ከመ፡ ዘአቡሆሙ፡፡

[475] ወይቤ፡ ዝኩ፡ መኰንን፡ በይእቲ፡ ዕለት፡ ፍልጥዎን፡ ለእልኩ፡ (f. 121v[a]) መነኮሳይታት[2909]፡ እለ፡ ይትላሀቃ፡፡ ወእማንቱ[2910]፡ ፦ታብርሀለ፡ ጽዮን[2911]፡ እንተ፡ ተራከበት፡ ለቅዱስ፡ ቅድመ፡ ኵሎን፡ አንስት፡ እምአሜሃ፡ ጊዜ፡ አጽንዓ፡ መንፈሰ፡ እግዚአብሔር፡ ወይእቲ፡ መርሐቶን፡ ወአብጽሐቶን፡ ኀቤሁ፡ ለእለ፡ ወጠና፡ ይኵና፡ መርዔተ፡ ዚአሁ[፡፡] ወይእቲ፡ ቀደመት፡ ተባርኮ፡ ወተለብዎ፡ እምኔሁ፡፡

[476] ወአሐተ፡ ዕለተ፡ ሶበ፡ ርእየቶ፡ በትዕይንተ፡ እጉሃ፡ ፦ዘበ፡ ተሞቅሐ[2912]፡ ወትቤሎ፡ ለምንት፡ ትትአሰር፡ ወትሞቃሕ[2913]፡ በዝየ፡ ወኢትሐር[2914]፡ ኀበ፡ ንጉሥ፡ ፦ዘበ፡ (f. 121v[b])ተሞቅሐ[2915]፡ ወአነ፡ እትዋሐሰከ፡ ወንበር፡ ዝየ፡፡ ወሶቤሃ፡ ባረከ፡ እንዘ፡ ይብል፡ መንፈሰ፡ እግዚአብሔር፡ ለይትወሓስ፡ ኪያኪ[፡፡] ወአለበዋ፡ ዘከመ፡ ይብል፡ መጽሐፍ፡ ኢየሀብ[2916]፡ ከሀን[2917]፡ ቤዛ፡ ነፍሱ፡ ኀቤ[2918]፡፡ ወአሰሮ፡ ለመዋቅሕት፡ ዲበ፡ ርእሱ፡

[2906] ባረካ

[2907] ወቀደሳ

[2908] ወኢክህለ

[2909] Sic, for መኮሳይያት

[2910] ወእምኔሆን

[2911] ታብርሀ፡ ለጽዮን

[2912] ዘበተሞቅሐ

[2913] ወትትሞቃሕ

[2914] ወኢትሐር

[2915] ዘበተሞቅሐ

[2916] ኢይሀብ

[2917] ካህን

በቅድሜሀ፡ ከመ፡ ዘርእየት፡ ዘይገብሩ፡ መስተቃትላን፡ እለ፡ ይወጽኡ፡ ውስተ፡ ፀብእ[።] ወይቤላ፡ ፦እምኀረ፡ ዝሰ[2919]፡ ኢይገብእ፡ ድኀረ፡ ወኢያሐፍረኪ።። ወባሕቱ፡ ትሰምዒ፡ ዜናየ፡ ወአንቲኒ፡ ሀለውኪ፡ ትጸመ(f. 122r[a])ድዮ፡ ለእግዚአብሔር።።

[477] ወተፈሥሐት፡ ዘሐረት፡ ኀቤሁ፡ ወረከበት፡ ዘንተ፡ ቡራኬ[።] ወአእመራ፡ ዘሐረት፡ ኀቤሁ፡ አላ፡ እስመ፡ ነገራ፡ ምታ፡ እንዘ፡ ይብል፡ የምሰ፡ ሰማዕነ፡ መነኮስ፡ እንዘ፡ ይብሎሙ፡ ለመነኮሳት፡ ኀድጉ፡ ዓለመ፡ ወኩሉ፡ ዘውስቴታ።። በከመ፡ ነበብክሙ፡ በቃልክሙ፡ በቅድመ፡ ምሥዋዑ፡ ለእግዚአብሔር።። ወሰሚዐነ፡ ዘንተ፡ ንቤ፡ ቦኑ፡ በዝ፡ መዋዕል፡ ዘይብል፡ እመነኮሳት፡ ዘይብል፡ ከመዝ፡ ወይገብር፡ ከማሁ።። ወትቤሎ፡ ዘከመ፡ እፎ፡ ውእቱ፡ ብእሲ(f. 122r[b])ሁ፡ ወይቤላ፡ ንኡስ፡ ውእቱ፡ ለሊሁ፡ ፦ለዘ፡ ይርእዮ[2920]፡ ወለቃለሰ፡ አልቦ፡ ዘያአብዮ[2921]።። ወበእንተዝኬ፡ ዘሐረት[2922]፡ ኀቤሁ፡ ወረከበት፡ ዘንተ፡ ኵሎ[።።]

[478] ወእምአሜሃ፡ ጊዜ፡ ኢያጽርዓት፡ ዐቂበ፡ ሕግ፡ እስከ፡ አመ፡ ወፅአት፡ ኀበ፡ ምንኵስና።። ወእስከ፡ በጽሐት፡ ኀበዝ፡ አንቀጽ[2923]፡ ስምዕ።። ወበንቲአሃ[2924]፡ ይቤ፡ ውእቱ፡ መኰንን፡ ፍልጥዎን፡ ለእለ፡ ይትለሀቃ፡ እስመ፡ ሐማቱ፡ ይእቲ፡ ቀዲሙ፡ እምቅድመ፡ ይንሥእ፡ ወለተ፡ ንጉሥ።።

[479] ወአሐቲኒ፡ አመተ፡ ልዑል፡ ይእቲ፡ እንተ፡ ሐረት፡ (f. 122v[a]) ካዕበ፡ ኀበ[።] ቅዱስ፡ እንዘ፡ ሀሎ፡ በተሞቅሖ፡ ውስተ፡ ደብር፡ እንተ፡ ስማ፡ ደብረ፡ ማዕጸ።። እንተ፡ ሀለወት፡ መንገለ፡ ምሥራቅ[።።] ወአመ፡ አውረድዎ፡ እምይእቲ፡ ደብር፡ በጽሐት፡ ኀቤሁ፡

2918 ኀቤየ

2919 እምድኀረዝሰ

2920 ለዘይርእዮ

2921 Cf. KWK ዘየአብዮ

2922 ሐረት

2923 አንቀጸ

2924 ወበእንቲአሃ

ወተዛነወቶ፡ በሰላም፡ እንዘ፡ ተሐሥሥ[2925]፡ በቍዔት፡፡ ወይቤላ፡ ንበሪ፡ በሥርዓተ፡ ንጽሕ፡ እስከ፡ አመ፡ ትወጽኢ፡ እምዝንቱ፡ ዓለም፡ እስመ፡ አእመረ፡ ሕሊናሃ፡ ከመ፡ ኢትፈቅዶ፡ ለዝንቱ፡ ዓለም፡፡ ወከዕበ[2926]፡ ይቤለ[2927]፡ ሀለዋ፡ ቅሩበ፡ ዚአኪ፡ እለ፡ ተሐወጸ[2928]፡ እመንፈስ፡ ቅዱስ፡ እለ፡ (f. 122v[b]) መጽአ፡ ኀቤየ፡ ዝየ፡ ወተዘያነዊ፡ ምስሌሆን፡ ወንበራ፡ በፅኪዳን፡፡ ወወሀቦን፡ ፅካህን፡ ዘያዐቅቦን፡ ዘስሙ፡ ዘካርያስ፡፡ ወውእቱሂ፡ ያበጽሐክን፡ ኀበ፡ ሀለዋ፡ ደቂቅየ፡ አው፡ እግዚአብሔር፡ ያብጽሕ፡ ከያሆን[2929]፡ ዝየ፡፡

[480] ወእምዝ፡ አስተፋነዋ፡ ወወሀባ፡ በረከተ ወይእቲኒ፡ ዐቀበት፡ ሥርዓቶ፡ ለቅዱስ፡ እስከ፡ አመ፡ ወፅአት፡ ኀበ፡ ምንኵስና፡ ወበጽሐት፡ ኀበ፡ ዝምንኵስና፡ ወበጽሐት፡ ኀበዝ፡ ፍኖት[2930]፡ ስምዕ፡፡

[481] ወይቤ፡ ውእቱ፡ መኰንን፡፡ ወለይእቲኒ፡ ፍልጥዋ፡ (f. 123r[a]) ወመርዓተሂ፡ እንተ፡ ይብልዋ፡ እምራይስ፡ ወአሐቲኒ፡ ክብርት፡ ማርያም፡ ወለታ፡ ⸢ለታብርሀለ፡ ጽዮን[2931]፡ እንተ፡ ሰማይና[2932]፡ ቀዲሙ፡ እንተ፡ ነበረት፡ በሥርዓት[2933]፡ ምንኵስና፡ እንተ፡ በሠናይ፡ ወበህድአት፡ ንብረታ፡ ወሠናይ፡ ሩጸታ፡ እስከ፡ ስምዐ፡ ኮነ[2934]። መምህራን፡ ከመ፡ ጌርት፡ ይእቲ፡፡ ወለእሉ፡ አርባዕቲሆን፡ እለ፡ ፈለጡ፡ እመነኰሳይታት[2935]፡፡ ለይእቲኒ፡ በእንተ፡

2925 ተኀሥሥ

2926 ወካዕበ

2927 ይቤላ

2928 ተሐወጻ

2929 ኪያሆን

2930 ፍኖተ

2931 ለታብርሀ፡ ለጽዮን

2932 ሰመይናሃ

2933 በሥርዓተ

2934 ኮና?

2935 እመነኰሳይያት

ሐማታ፡ ዘነበረት፡ ቀዲሙ፡ ወለይእቲነ[2936]፡ በእንተ፡ እማ፡፡ ወይቤ፡ ያብጽሕዎን፡ ለእሉ፡ ኀበ፡ ንጉሥ፡ ወይትኰነና፡ በህየ፡፡ ወበጽሐ፡ ካዕበ፡ (f. 123r[b]) ኀበ፡ ቅዱሳን፡ ወይቤ፡ ፍልጥዎሙ፡ ለእመቦ፡ ቀሳውስተ፡ ወማእምራነ፡ መጻሕፍት፡ ያብጽሕዎሙ፡ ኀቤሁ፡ እስመ፡ ይፈቅድ፡ ይትመሀር፡ ከመ፡ ይትዋሣእ። ወኵሉ፡ ጊዜ፡ ከማሁ፡ ይገብር፡፡(ቍም)

[482] ወእምዝ፡ አሐዙ[2937]፡ ይፍልጥዎሙ፡ ለካህናት፡ ወለመነኰሰይታትሂ[2938]፡ ወኢኀደግዎሙ፡ ይፍልጥዎሙ፡፡ ወእምዝ፡ ተንሥኡ፡ ላዕሌሆሙ፡ በምዐት፡ ወዘበጠዎሙ[2939]፡ እስከ፡ ይወድቁ፡ ውስተ፡ ምድር፡ ወሌለይዎሙ፡ በግብር፡ ወኢያትርፉ[2940]፡ እምቀሳውስት፡ ዘእንበለ፡ ፩ዘአትረፉ፡ ሰዊሮሙ፡ ማእከለ፡ ውውእቱ[2941]፡ ዘእም፡ ሐዲስ፡ ተክል[፡፡] (f. 123v[a]) ወበእንተዝ፡ ኢያእመርዎ፡ ላእከነ፡ ንጉሥ፡፡ ወኪያሁ፡ ባሕቲቱ፡ አትረፉ፡፡

[483] ወእለሰ፡ ያበጽሑ፡ ኀበ፡ ንጉሥ፡ ፩ድምያኖስ፡ ቀሲስ፡ ዝውእቱ፡ ፈጻሚ፡ ነገሮሙ፡ ለማኅበር፡ መምህር፡ ወመገሥጽ፡ ትሩፈ፡ ምግበር[2942]፡ ወሠናይ፡ ዝክር[፡፡] ወ፩ስምዖን፡ ቀሲስ፡ ዘውእቱ፡ ይትለአክ፡ ቅድመ፡ ማኅበር፡ እንዘ፡ የዐቅብ፡ ውሳንያተ፡ ወይጠነቅቅ፡ ሥርዓተ፡ ወይዜኑ፡ ዝክረ፡ ቀደምት፡ ወያየድዕ፡ ለደኅርት፡ ወዘከመ፡ መጽሐፍ፡ ልቡ፡ ወኵሉ፡ ይትረከብ፡ በኀቤሁ[፡፡] ወ፩ናትናኤል፡ ዲያቆን፡ ዘእምካህናተ፡ ደብተራ፡ ማእምረ፡ መጽሐፍ፡ ወለባቄ፡ ነገር፡ ወምዑዝ፡ ምንኵ(f. 123v[b])ስናሁ [፡፡] እሉኬ፡ ዘይቤለ፡ ከመ፡ ይብጽሑ፡ ኀበ፡ ንጉሥ፡ ከመ፡ ይትዋሥኡ፡ በህየ፡፡ ወአቀምዎሙ፡ በካልእ፡ ገጽ፡፡ ኀበ፡

2936 ወለይእቲኒ

2937 አኀዙ

2938 ወለመነኰሳይያትሂ

2939 ወዘበጥዎሙ

2940 ወኢያትረፉ

2941 ወውእቱኒ

2942 ምግባር

ይትናጸሩ፡፡ ወለማኅበርኒ፡ በከልእ[2943]፡ ገጽ፡፡ ወለመነኮሳይታትሂ[2944]፡ ደመርዎን፡ ምስሌሆሙ፡ ወአቀምዎን፡ ህየ፡፡

[484] ወበይእቲ፡ ዘመን፡ ተልእከ፡ ፩እኅ፡ ዲያቆን፡ ውስተ፡ አኅቲ[2945]፡ ሀገር፡፡ ወእንዘ፡ ሀሎ፡ ህየ፡ ስምዐ[2946]፡ ከመ፡ አምጽእዎሙ፡ ለቅዱሳን፡ ሰማዕት፡ እንዘ፡ ኢ.ያተርፉ[2947]፡ ኢበደብር፡ ወኢበሀገር፡ ዘእንበለ፡ ኀዳጠን፡ እለ፡ እቤ፡፡ ወአምጽእዎሙ፡ እንዘ፡ ያቴክልዎሙ፡ ከመ፡ (f. 124r[a]) ዘላህም፡ ለተጠብሑ፡ ወሶበ፡ ነጸሮሙ፡ ይቤ፡ ዮምኑ፡ ተፍጻሜተ፡ ስምዕነ፡ ለእመ፡ አልቦ፡ ዘተረፈ፡ ውስተ፡ ሀገር፡፡

[485] ወቦአ፡ ውስተ፡ ሀገር፡ ወነገራ፡ ለእሙ፡ ዘሀለወት፡ ኀበ፡ ዓለም፡ ወኮሉ፡ ጊዜ፡ ትትለአኮሙ፡ ለቅዱስን፡፡ ወይቤላ፡ ነዮሙ፡ ያዐድዉ፡ ስማዕት[2948]፡ ፫እንተዘ፡ ሀገር[2949]፡ ወአንሰ፡ አሐውር፡ ኀበ፡ አበዊየ፡ ወኢ.ይተርፍ፡፡ ወትቤሎ፡ ይእቲኒ፡ አነኒ፡ እመጽእ፡ ወእመውት፡ ምስሌሆሙ፡፡ ወይቤላ፡ ትክሊኑ፡ ከዊነ፡ ስማዕት[2950]፡፡ ወትቤሎ፡ እወ፡ እግዚአብሔር፡ ይረድአኒ፡ ወእለ፡ ሕፃናት፡ መኑ፡ ይረድአሙ፡ ወይቤላ፡ ዘፈነዎ፡ እግዚአብሔር(f. 124r[b])ር፡ ያወፅኦሙ፡ ወአንቲሰ፡ ጥብዒ፡፡ ወሮጹ፡ ክልኤሆሙ፡ ወበጽሑ፡ ኀበ፡ ቅዱሳን፡ ወነገሮሙ፡ ዘከመ፡ መጽአት፡ ወእሙንቱኒ፡ ሐተትዋ፡ በከመ፡ ሥርዓቶሙ[፡፡] ወነገርዋ፡ ከመ፡ ዘየሐውሩ፡ ለሞት፡፡ ወሶበ፡ አጥበዓት፡ ባረክዋ፡ ወወሀብዋ፡

[2943] በካልእ

[2944] ወለመነኮሳይያትሂ

[2945] አሐቲ

[2946] ሰምዐ

[2947] ኢ.ያትረፉ

[2948] ሰማዕት

[2949] እንተ፡ ዘሀገር

[2950] ሰማዕት

ልብስ[2951]፡ ምንኵስና፡ ወይእቲኒ፡ ቆመት፡ ኀበ፡ ውእቱ፡ አንቀጸ፡ ስምዕ፡፡ ወካልእታሂ፡ ሀለወት፡ እንተ፡ በጽሕት[2952]፡ በውእቱ፡ ጊዜ፡ ወነሥአት፡ አስኬማ፡ ወቆመት፡ ህየ፡፡

[486] ወእምዝ፡ ይቤ፡ መኰንን፡ ወእለ፡ ምስሌሁ፡ ኢትትኤዘዝኑ፡ ለንጉሥ፡ በሰሚድ፡ ወመምህርክሙኒ፡ ትጸርፉ፡፡ ወይቤሉ፡ ቅዱሳን፡ ንሕነሰ፡ መምህርነ፡ ኢንጸርፍ፡ እስመ፡ ቅዱ(f. 124v[a])ስ፡ ውእቱ፡ ወለንጉሥኒ፡ ኢንሰግድ፡ ዘእንበለ፡ ሕግ፡፡ ወወሰድዎሙ፡ ኀበ፡ ፈለግ፡ ዘመንገለ፡ ብዙኅ፡ አእባን፡ ወአስተጋብኡ፡ አንስተ፡ እለ፡ ዐበጡ፡ እም፡ አህጉር፡ ከመ፡ ዘዐበጥዎ፡ ለስምዖን አይሁድ፡ እትወቶ እምሐቅል፡ ወአጸርዎ፡ መስቀሎ፡ ለክርስቶስ፡፡ ወከማሁ፡ ለእማንቱ፡ አንስት፡ ነሥእዎን፡ በግብት፡ ወአሰከምዎን፡ አእባነ፡ ወአለዱ፡ ቅድሜሆሙ፡ ለቅዱሳን፡፡

[487] ወተንሥአ፡ መኰንን፡ ወኵለ፡ ኃይሉ፡ ወመልእክታተሂ፡ ምስሌሁ፡ ወሐፀርዎሙ፡ ለቅዱሳን፡ ወአቀመዎሙ፡ ማእከለ፡ ⸢መነኰስት፡ ሂ[2953]፡ ወማእከለ፡ መነኰሳይታትሂ[2954]፡ ቆሙ፡ ኅቡረ፡ ወአእመ(f. 124v[b])ሩ፡ ከመ፡ በይእቲ፡ ዕለት፡ ይፈጽሙ፡ ስምዖሙ፡ ወአልቦ፡ እምኔሆሙ፡ ዘገገጸ፡ አላ፡ ፩፩ይጼንዕ፡ ካልኦ[፡፡] ወአውሥኡ፡ ለእከን[2955]፡ ወይቤሉ፡ ሀቡ፡ ቀሲስ፡ ዘይትናገር፡፡

[488] ወተንሥአ፡ እጉነ፡ አብርሃም፡ ተጸኒያ፡ በቀለ[2956]፡ ኃይል፡ ወይቤ፡ ኢአከለክሙኒ፡ ዘነሣእክሙ፡ ወለእመ፡ ብክሙ፡ ዘትትናገሩ፡ አነ፡ እትናገር[፡፡] ወይቤልዎ፡ አንተኑ፡ ፈጻሜ፡ ነገር፡፡ ወይቤ፡ እግዚአብሔር፡ ይረድአኒ[፡፡] ወመሰጥዎ፡ ሶቤሃ፡ ወአቀምዎ፡ ቅድመ፡ ቅዱሳን[፡፡] ወዘበጥዎ፡ በአእባን፡ ወወድቀ፡ ላዕለ፡ ምድር፡ ከመ፡ ርእዮሙ፡ ኪያሁ፡ ይፍርሁ፡፡ ወአውሥአ፡ ውእቱ፡ ቀ(f. 125r[a])ሲስ፡ እንዘ፡ ይብል፡ ስምዑኬ፡ አ[፡]

2951 ልብሰ

2952 በጽሐት

2953 መነኰስትሂ

2954 መነኰሳይያትሂ

2955 ላእካን

2956 በቃለ

አኃው፡ ዘእም፡ ቃለ፡ ወንጌል፡ ዘይብል፡ እስመ፡ እመዋዕለ፡ ዮሐንስ፡ እስከ፡ ይእዜ፡ ትትሀየድ፡ መንግሥተ፡ እግዚአብሔር፡ ወግፉዐን፡ ይትማሰጥዋ፡ ወአንትሙሂ፡ ተገፋዕክሙ፡ እምድር፡ ወለክሙ፡ ይእቲ፡ መንግሥተ፡ እግዚአብሔር፡፡ ወእንዘ፡ ይብል፡ ዘንተ፡ ለውእቱኒ፡ መሰጥዎ፡ በምዐት[2957]፡ ወወገሩ፡ መልዕልተ፡ ርእሱ፡ እብነ፡ ወወድቀ፡ ዲበ፡ ምድር፡፡

[489] ወእምዝ፡ ተዘመሩ፡ ኩሎሙ፡ በቃለ፡ ጎይል፡ ከመ፡ ዘያአምር[2958]፡ መስተቀትል[2959]፡ በውስተ፡ ፀብእ። ወተአሐዙ[2960]፡ ፩፩[፡] ከመ፡ ኢያትርፍዎሙ፡ (f. 125r^{b}) በእኂዝ፡ ወቦኡ፡ ውስተ፡ ስምዕ፡ ወውእቱሂ፡ ዲያቆን፡ ዘእቤ፡ አሐዘ[2961]፡ ለእሙ፡ በእዴሁ፡ ወይቤለ[2962]፡ ጥብዕኬ፡ ወኢትናፍቂ፡ ወሮፀ፡ ውስተ፡ ስምዕ፡ ወወገርዎሙ፡ በአእባን፡፡ ወእስከ፡ ትወጽእ፡ ነፍሱ፡ ኢኃደገ፡ እኂዞታ፡ ከመ፡ ኢያትርፍዋ፡ በእኂዝ፡፡ ወይእቲኒ፡ ወገርዋ፡ በእብን፡ ወወድቀት፡ ምስሌሆሙ፡፡ ወአልቦ፡ ዘተረፈ፡ ዘኢቦአ፡ ውስተ፡ ስምዕ፡ ወወገርዎሙ፡ በእብን፡፡

[490] ወገብረት፡ ይእቲ፡ መነኰሳይት፡ ይባቤ፡ ዐቢየ፡ እንተ፡ ፫ታበርህ፡ ጽዮን[2963]፡ ወትቤ፡ ዮምኬ፡ ዕለተ፡ መርዓሆሙ፡ ለሰማዕት፡ ወዮም፡ ዕለተ፡ ክላሌ፡ ስምየሙ፡፡ ወዮም፡ ዕለተ፡ ፍሥሐ(f. 125v^{a})ሆሙ፡፡ ወትየብብ፡ ፫ለለ፡ ቃለ[2964]፡ ወትዌውዕ፡ ወትብል፡ ጥብዑኬ፡ ጥብዑ፡፡ ወአንሰ፡ እምዮም፡ አብጸዕኩ[2965]፡ ርእስየ፡ ለእግዚአብሔር፡ ከመ፡

2957 በመዐት

2958 ዘየአምር

2959 መስተቃትል

2960 ወተአኀዙ

2961 አኀዘ

2962 ወይቤላ

2963 ታብርህ፡ ለጽዮን

2964 ለለቃለ

2965 አብጻዕኩ

ኢ፡ይጥዕም፡ እክለ፡ ወማየ፡ ዘ፡ነደግሙ[2966]፡ ወያነክርዋ፡ እለ፡ ሰራዊት[2967][።።] ወወገርዎሙ፡ ለቅዱሳን ወከደንዎሙ፡ በአእበን[።።] ወእንዘ፡ ይወግርዎሙ፡ ለቅዱሳን፡ ቦ[።] እለ፡ ጐዩ፡ ሐብኡ[2968]፡ ከመ፡ ኢ፡ይውግሩ፡ እብነ፡ ዲቤሆሙ[።።] ወውእቱሂ፡ መኰንን፡ ይቤ፡ አውጽኡ፡ ዕፀወ፡ እምእዴየ፡ እስመ፡ ወግእኒ፡ ሦክ፡ እንዘ፡ እነሥእ[2969]፡ እብነ[።።] ወዘንተ፡ ዘይቤ፡ ከመ፡ ኢ፡ይውግር፡ እብነ፡ ዲቤሆሙ።። ወአእመሮ፡ ፩እምላእክን[2970]፡ ወይቤሎ፡ እንዘ፡ ትሐርስኑ፡ አው፡ እንዘ፡ ትምሕስኑ፡ አላ፡ ከመ፡ ኢ፡ት(f. 125v[b])ውግር፡ እብነ፡ ትብል[።።] ወፈርሀ፡ ውእቱ፡ መኰንን፡ እስመ፡ አልቦቱ፡ ሀይማኖተ፡ ወኢ፡ይክል፡ መሊሰ፡ ቃል፡ ወኢ፡ይክል፡ አውዕሎ፡ እምዕለት።።

[491] ወበእንተዝ፡ ፈርሀ፡ እምነ፡ ቃሉ፡ ለላእክ፡ ወወገረ፡ እብነ፡ ዲቤሆሙ።። ወእምዝ፡ ወገሩ፡ ኵሉ፡ ሰራዊት፡ እንዘ፡ አልቦ፡ ዘይተርፍ፡ ወአንስትሂ፡ ይኤልዳ፡ ወዕደውሂ፡ ይወግሩ፡ እስከ፡ ፈጸሙ፡ ሰማዕት።። ወእምዝ፡ ተግኀሱ[2971]፡ መኰንን፡ ወሠራዊቱ።። ወቦ፡ እለ፡ ተርፉ፡ ተሰዊሮሙ፡ ወበጽሑ፡ ኀበ፡ ምውጋረ፡ እብን፡ ወረከቡ፡ እለ፡ ኢ፡ፈጸሙ፡ እስመ፡ ኢበጽሐሙ፡ ክበደ፡ እብን።። ወተባህ(f. 126r[a])ሉ፡ ናውጽአሙ[2972]፡ ከመ፡ ንርከብ፡ ዐስበ[።።] ወአውጽእዎሙ፡ ሶቤሃ፡ ለሕዳጣን[2973]፡ አላ፡ ኢወጽኦት፡ ነፍሶሙ፡ ወእሙንቱሰ፡ ኢ፡ያእመሩ፡ ዘይትናገርዎሙ፡ ወኢሰምዑ፡ እስመ፡ ተጠምቁ፡ በደሞሙ፡ ወኢሀለወት፡ ልቦሙ፡ ላዕሌሆሙ።።

2966 ዘ፡ነደግዎ?

2967 ሠራዊት [N.B. Leslau, (2010, p. 50) and Kidanä Wäld Kəfle, (1948 A.M., p. 676) agree this orthographic writing. But Dillman, (2005, p. 265) showed us that ሰራዊት is also possible]. However, as the root (derivation) of the word is ሠርዌ, the appropriate orthography should be ሠራዊት though they don't bring meaning change if we use either of them.

2968 ኀብኡ

2969 አነሥእ

2970 ፩እምላእክን

2971 ተግሕሡ

2972 ናውጽኦሙ

2973 ለኀዳጣን

[492] ወካልአንሂ፡ ፈጸሙ፡ ሶቤሃ፡ ወለእለ-ሂ፡ ዐቀብዎሙ፡ ወእግዚአብሔር፡ አውጽኦሙ፡ ፲እም፡ እዴሆሙ[2974]። ወቦ፡ እለ፡ ፈጸሙ፡ በከልእ[2975]፡ ስምዕ፡ እንበለ፡ ይትጐናደዩ፡ በስምዐ፡ ኀጣም፡ ዕፅብት፡ ዘአርአየ፡ መንፈስ፡ ቅዱስ። ወቦ፡ እለ፡ ፈጸሙ፡ በአፈ፡ ኵናት፡ ወቦ፡ (f. 126r[b]) እለ፡ ጸንሑ፡ ከመ፡ ይኵኑ፡ በቍጹት፡ ለነፍሳት። ወእሙንቱሂ፡ ፈጸሙ፡ በውእቱ፡ ስምዐ፡ ኀጣም፡ ወአፈድፈዱ፡ ከዕበተ[2976]፡ ስምዕ። ወኮነ፡ ክላሌ፡ ስምየሙ፡ ለእለ፡ ፈጸሙ፡ በይእቲ፡ ዕለት፡ አመ፡ ፲ወ፰፡ ለወርኀ[2977]፡ የካቲት። ወእሉሂ፡ መነኮሰይታት[2978]፡ ወቀሳውስት፡ ወሰድዎሙ፡ ኀበ፡ ንጉሥ። ቍም

[493] ወይእቲሰ፡ መነኮሳይት፡ ኀብረት፡ በከመ፡ ትቤ፡ ወፈጸመት፡ በፍኖት። ወአሐቲሂ፡ ኮነ፡ ብዙኀ፡ ኀይል፡ በእንቲአሃ፡ ወተጽሕፈት፡ በከልእ[2979]፡ ገጽ። ወእለሂ፡ ተርፉ፡ አብጽሕዎሙ፡ ኀበ፡ ኵርንኔ፡ ንጉሥ። ወእለሂ፡ ቀደሙ፡ ፈለጥዎሙ፡ ከመ፡ ይውግርዎሙ፡ ውስተ፡ ከልእ[2980]፡ ብሔር፡ ወሰድዎሙ፡ ላእከነ[2981]፡ ንጉ(f. 126v[a])ሥ፡ ኀበ፡ ዘተአዘዙ፡ ከመ፡ ይውግርዎሙ፡ በህየ[።።] ወቦ፡ ከልአንሂ[2982]፡ እለ፡ ተወሰኩ፡ ፪ቀሳውስተ፡ ወ፫እምአኃው።። ወያነክሩ፡ እሉ፡ ላእከን፡ ወይብሉ፡ በእፎ፡ ተረስዐ፡ ፍርሀተ፡ ሞት፡ እምላዕለ፡ እሉ፡ እስመ፡ ኢያእመሩ፡ ዘነሥኡ፡ ሥልጠነ[2983]፡ መዊእ፡ ላዕለ፡ ሥጋሆሙ፡ ከመ፡ ኢይፍርሀዎ[2984]፡ ለሞት፡ አላ፡ ይጌጕኡ፡ ከመ፡ እንተ፡ አልጸቀት፡

2974 እምእዴሆሙ

2975 በካልእ

2976 ካዕበተ

2977 ፲ወ፰ለወርኀ

2978 Sic, for መነኮሳይያት

2979 በካልእ

2980 ካልእ

2981 ላእካነ

2982 ካልአንሂ

2983 ሥልጣነ

2984 ኢይፍርሀዎ

ለወሊድ፡፡ ወከማሁ፡ ይጌጕኡ፡ እሉሂ፡ ከመ፡ ይብጽሑ፡ ኀበ፡ ዘጽኑሕ፡ ለሙ፡ መካነ፡ ዕረፍት፡ ዘአስተዳለወ፡ እግዚአብሔር፡ ለእለ፡ ያፈቅርዎ፡፡ ቍም

[494] ወበእንተዝ፡ ይጌጕኡ፡ ለበጺሕ፡ ኀቤሁ፡ በከመ፡ ይቤ፡ ነቢይ፡ ማእዜ፡ እበጽሕ፡ ወእርኢ፡ ገጸ፡ (f. 126v[b]) ለአምላኪየ፡፡ ወአብጽሕዎሙ፡ ኀበ፡ ውእቱ፡ ሀገር፡ ዘፈቀዱ፡ ከመ፡ ይቅትልዎሙ፡ ወኮለ፡ ዕለተ፡ ፫ዓቡ[2985]፡ አዕርጎ፡ ጸለቶሙ፡ ወስነ[2986]፡ ትዕግሥቶሙ፡ እንዘ፡ ኢይትቋጥዕዋ፡ ለሕማሞሙ፡ በከመ፡ ይቤ፡ ጳውሎስ[2987]፡ ኢትትቋጥዕዋ፡ ለሕማምክሙ፡ ወይቤሉ፡ እምቅድመ፡ ንቅትሎሙ፡ አመትዋ፡ ለሥጋሆሙ፡ ዘበትጋህ፡ ለያልይ፡ እንዘ፡ ይሴብሑ፡ ወይዜምሩ፡ በሌሊት፡ ወበማዓልት[2988]፡፡ ወአልቦሙ፡ ዕረፍተ፡ እስመ፡ አእመሩ፡ ከመ፡ አልጸቀት፡ ሕይወቶሙ፡ እንተ፡ በምድር፡ ወቦሙ፡ ካልእ፡ ሕይ(f. 127r[a])ወተ፡ እንተ፡ ይሐይዉ፡ ወይነግሡ፡ ምስለ፡ ክርስቶስ፡ እስከ፡ ለዓለም፡፡

[495] ወአጽርሑ፡ አዋዴ፡ እልክቱ፡ ለእከን[2989]፡ ከመ፡ ይትጋብኡ፡ ኀቤሆሙ፡ ኵሉ፡ ስዩማነ[2990]፡ ይእቲ፡ ሀገር፡ ወሰብአ፡ ብሔር፡ ወመነኮሳትሂ፡ እለ፡ ውስተ፡ ኵሉ፡ አደባር[2991]፡ ዘህየ፡፡ ወተጋብኡ፡ ኩሉ፡ መነኮሳትሂ፡ ወሕዝብሂ[፡] ቦ፡ እንዘ፡ ይትፌሣሕ፡ ወቦ፡ እንዘ፡ የሐዝን፡፡ ወተንስኡ[2992]፡ ላዕሌሆሙ፡ እንዘ፡ ይትጌረሙ፡ ከመ[፡] ዘቀዳሚ፡ ወአውሥእዎሙ፡ ቃለ፡ እንዘ፡ ይብሉ፡ ስግዱ፡ ለንጉሥ፡ ወጽርፉ፡ መምህርክሙ፡፡ ወአግብኡ፡ ለ(f. 127r[b])ሙ፡ ቃለ፡ እንዘ፡ ይብሉ፡ ለንጉሥኒ፡ ኢንሰግድ፡ በፍርሀተ፡

[2985] ያስተዐጽቡ

[2986] ወሥነ

[2987] ጳውሎስ

[2988] ወበመዓልት

[2989] ላእካን

[2990] ሥዩማነ

[2991] አድባር

[2992] ወተንሥኡ

ሞት፡ እስመ፡ አልቦ፡ ዘይብል፡ ስግዱ፡ ለንጉሥ፡፡ ሰጊድሰ፡ ለእግዚአብሔር፡ ውእቱ፡፡ ወለንጉሥሰ፡ ጸሎት፡ ወበርኮት[2993]፡ ይደሉ፡ ወዘኒ፡ ዘትብሉ፡ ጽርፉ፡ መምህርክሙ፡ አኮ፡ ዘንጸርፍ፡ አላ፡ ንዌድሶ፡ እስመ፡ ቅዱስ፡ ውእቱ፡ ዘተቀደሰ፡ በመንፈስ፡ ቅዱስ፡፡ ወብዙኅ፡ ዘነበቡ፡ በከመ፡ ፦አስተ፡ ናበቦሙ[2994]፡ መንፈስ፡ ቅዱስ፡፡

[496] ወሶበ፡ አእመሩ፡ ፍጻሜ፡ ነገሮሙ፡ አዘዙ፡ እሉ፡ ላእካን፡ ከመ፡ ይውግርዎሙ፡ በእብን፡፡ ወወገርዎሙ፡ በአእበን[2995]፡ ዘአስተጋብኡ፡ መነኮሳትሂ፡ ወሕዝብሂ፡ (f. 127v[a]) ከመ፡ ይርአይ፡ ኵሉ፡ ወይብል፡ ዝንቱ፡ መቃብሪሆሙ፡ ለእለ፡ አበዩ፡ ሰጊደ፡ ለንጉሥ፡ እንዘ፡ ይብሉ፡ ለእግዚአብሔር፡ አምላክነ፡ ንሰግድ፡ እስመ፡ ውእቱ፡ አምላክነ፡ ፈጠረ፡ ኵሉ፡ ወሎቱ፡ ኀይል፡ ወመንግሥት፡ ወኮነ፡ ክላሌ፡ ስምዖሙ፡ አመ፡ ፷ወ፱ለወርኀ፡ መጋቢት፡ ወሐልቆሙ[2996]፡ ፱[፡] ጸሎቶሙ፡ ወበረከቶሙ፡ ትዕቀበነ፡ በኵሉ፡ መዋዕል፡ ወእስከ፡ ለዓለም፡ አሜን፡፡

[497] ወቦ፡ እመነኮሳትሂ፡ እለ፡ ወዓሉ፡ ኀበ፡ ቀቲለ፡ ዚአሆሙ፡ ገብኡ፡ በይእቲ፡ ዕለት፡ ኀበ፡ አዕርኅ፡ ቊርባን፡ ከመ፡ ይሠውዑ፡ ክልኤ፡ ጊዜ፡፡ ወኢተዘከሩ፡ (f. 127v[b]) ዘይቤ፡ ኢትቅትል፡ ነፍሰ፡ እስመ፡ ቀታሊ፡ ነፍስ፡ አልቦ፡ ሕይወተ፡፡ ወፈድፋደሰ፡ እለ፡ ቀተሉ፡ ወአቅተሉ፡ ጸድቀን[2997]፡፡

[498] ወእምዝ፡ ከዕበ[2998]፡ እምድኅረ፡ አውራኅ፡ አብጽሐዎ፡ ለ፩መነኮስ፡ ኀበ፡ ይእቲ፡ ብእሲተ፡ መኰንን፡ ወስሙ፡ ለውእቱ፡ መነኮስ፡ ተጠምቀ፡ መድኀን፡፡ ወውእቱሰ፡ ድዉይ፡ ወኢይክል[፡] ኀዊረ[2999]፡ በእገሪሁ፡ እንበይነ፡ ዳእሙ፡ ዘይጸውርዎ፡ በዓራት፡ እስከ፡

2993 ወባርኮት

2994 አስተናበቦሙ

2995 በአእባን

2996 ወኅልቆሙ

2997 ጻድቃን

2998 ካዕበ

2999 ሐዊረ

አብጽሕዎ፡ ህየ፡ ፍዘበ፡ ጻዕር[3000]፡ ዕፁብ። ወውእቱሰ፡ ጽንዐ፡ መሠረት፡ ውእቱ፡ ዘኢያንቀለቅል፡ እመዋግድ[3001]፡ ነፋሳት፡ (f. 128r[a]) ወወሐይዝት፡ እስመ፡ ዲበ፡ ኰኵሕ፡ ተሳረረ[3002]፡ በከመ፡ ይቤ፡ ወንጌል።

[499] ወለውእቱሂ፡ አቀምዎ፡ ቅድመ፡ ይእቲ፡ ወለተ፡ ንጉሥ፡ ወሥማ፡ ድል፡ ሰምራ። ወይቤልዎ፡ ስግድ፡ ለንጉሥ። ወአወሥኦሙ[3003]፡ በቃለ፡ ሰላም፡ እንዘ፡ ይብል፡ አልቦ፡ ዘይብል፡ ከመዝ፡ በውስተ፡ መጻሕፍት፡ ከመ፡ ይበልዎሙ[3004]፡ ለመነኮሳት፡ እለ፡ ወጽኡ፡ እምዓለም፡ ስግዱ፡ ለንጉሥ፡ ዘበግብር[።] ወይቤልዎ፡ ስግድ፡ አንተሰ፡ ከመ፡ ተዓል፡ ነፍስከ፡ በዛቲ፡ ዕለት፡ ወከመ፡ ኢትሙት፡ ዮም፡ ወመምህርከሂ፡ ጽርፍ። ወይቤሎሙ፡ ውእቱ(f. 128r[b])ሂ፡ ለእመሂ፡ ኢሞትኩ፡ በዛቲ፡ ዕለት፡ ኢይመውትኑ፡ በክልኤ[3005]፡ ዕለታት። ወይቤሉዎ፡ ትመውት፡ በክልኤት[3006]፡ ዕለትሰ። ዳእሙ፡ ከመ፡ ኢንቅትልከ፡ ዮም፡ በዛቲ፡ ዕለት። ወይቤሎሙ፡ እመሰ፡ እመውት፡ ወአሐዩ፡ በካልኤ፡ ዓለም፡ ኀበ፡ ኢይመውት። ወአንሰ፡ መምህርየሂ፡ ፍኢይ፡ ጸርፍ[3007]፡ እስመ፡ ቅዱስ፡ ውእቱ። ወለንጉሥኒ፡ ኢይሰግድ ዘእንበለ፡ ሕግ።

[500] ወሶበ፡ ይብል፡ ዘንተ፡ ወገርዎ፡ በአእባን፡ ወኢክህለ፡ አውዕሎቶ፡ በይእቲ፡ ዕለት፡ እስመ፡ ዑረተ፡ ልብ፡ ረከቦሙ[።] ወኢተዘከሩ፡ ዕለተ፡ ሞት፡ ወስተጋብኡ[3008]፡ ላዕሌሁ፡

3000 ዘበጻዕር

3001 እመዋግደ

3002 ተሣረረ

3003 ወአውሥኦሙ

3004 ይቤልዎሙ

3005 በካልእ

3006 በካልእት

3007 ኢይጸረፍ

3008 ወአስተጋብኡ

አእበነ[3009]፡ እስከ፡ ይትአመር፡ መ(f. 128v[a])ቀብሪሁ[3010]፡ ከመ፡ ዐላዊ፡ ውእቱ፡ ሰማዕተ፡ ክርስቶስ፡፡ ወብዙኀ፡ ዘበጽሐ፡ ላዕሌሁ፡ እምአመ፡ አሐዝዎ፡ እስከ፡ ዕለተ፡ ይፈጽም፡ እንዘ፡ ያጽዕርዎ፡ ፦ዘበ፡ ጸዊር[3011]፡ ወይሳለቁ፡ ለዕሌሁ[3012]፡ እስመ፡ አልቦ፡ ረድኤተ፡ ዘእንበለ፡ እግዚአብሔር፡ ዘኮኖ፡ ረዳኢሁ፡ ወአድኀኖ፡ እምኵሉ፡ ምንዳቤሁ፡ ወፈጸመ፡ ስምዖ፡ በሠናይ፡ ገድል፡፡ ጸሎቱ፡ ወበረከቱ፡ ወክዕወተ፡ ደሙ፡ ወነጠብጠበ[3013]፡ አንብዑ፡ ትዕቀበነ፡ ወተሀለ፡ ምስሌነ፡ እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[501] ወእምዝ፡ ከዕበ[3014]፡ በከልእ[3015]፡ ጊዜ፡ አምጽ(f. 128v[b])ኡ፡ ኀቤሃ፡ ለይእቲ፡ ብእሲት፡ ፦መኰን፡ን[3016]፡ ፪መነኮሳት፡ እለ፡ አስርሐሙ፡ ሰይጣን[፡፡] ወአቀምዎን፡ ቅድሜሃ፡ ወሐተትዎን፡ በእንተ፡ አሚነ፡ ስላሴ[3017][፡፡] ወይቤልዎን፡ ምንተኑ[3018]፡ ሀይማኖትክን፡፡ ወአውሥአዎሙ፡ ቅዱሳን[3019]፡ መነኮሳዊያት፡ በከመ፡ ተምህራ፡ እምአበዊሆን፡ እንዘ፡ ይብላ፡ ሀይማኖተነሰ፡ በአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ናመልክ፡ ኢንዌስክ፡ ዲቤሁ፡ ወኢናንትግ፡ እምኔሁ፡፡ ወአንከርዎን፡ እስመ፡ አንበቦን፡ መንፈስ፡

3009 ኡእባነ

3010 መቃብሪሁ

3011 ዘበጸዊር

3012 ላዕሌሁ

3013 ወነጠብጣበ

3014 ካዕበ

3015 በካልእ

3016 መኰንን

3017 ሥላሴ

3018 ምንትኑ

3019 ቅዱሳት

ቅዱስ፡ ዘላዕሌሆን፡፡ እስመ፡ እምቀዳሚኒ፡ ኄራት፡ ምግባር፡ እማቱ[3020]፡ ወስርግዋት፡ በትሕትና፡ እ(f. 129r[a])ለ፡ አሠነያ፡ ግዕዞን፡ በሠናይ፡ መልእክት፡፡

[502] ወበእንተዝ፡ ረከበ[3021]፡ ጎይለ፡ መዊእ፡ በቅድመ፡ ኵሉ፡ ጉቡአን፡ ወዐውድ፡ እስከ፡ ይነብበ[3022]፡ ህሉና፡ ዕበያቲሁ፡ ለእግዚአብሔር[፡፡] ወኢፈርሀ[3023]፡ ከመ፡ ዘአንስት፡ በቅድመ፡ ኵሉ፡ ትዕይንት፡ እስመ፡ ቅኑታን፡ እማንቱ፡ በቃለ፡ አሚን[፡፡] ወአልቦ፡ ዘይጼንየን፡ እምነ፡ ቅዱሳን፡ በይእቲ፡ ዕለት፡ አለ[3024]፡ መንፈሰ፡ እግዚአብሔር፡ አጽንየን፡ ወረድኦን፡ ከመ፡ ዘቀደምት፡ አንስት፡ እለ፡ አርሴማ፡ ወእለ፡ ከማሃ፡ ሰማዕት፡፡ ከማሁ፡ እላንቱሂ፡ ኮና፡ ሰማዕተ፡ በጽድቅ፡ እንዘ፡ ያረትዓ፡ (f. 129r[b]) አሚነ፡ ስላሴ[3025]፡ እንዘ፡ ኢይጌግጸ[3026]፡ ወኢፈርሀ[3027]፡ ትግርምቱ፡ ሰብእ፡፡

[503] ወከዕበ[3028]፡ ይቤልዎን፡ ስግዳኬ፡ ለንጉሥ[፡፡] ወይቤላ፡ ኢመሀሩነ፡ አበዊነ፡ እስመ፡ አልቦ፡ ጽሑፍ፡ በውስተ፡ ሕግ፡፡ ለእግዚአብሔር፡ አምላክነ፡ ንሰግድ፡ እስመ፡ ውእቱ፡ ፈጠረነ፡ ወአልቦ፡ ካልኡ፡ ፈጣሪ፡ ዘእንበሌሁ፡፡ ወኢክህለ፡ አፍርሆቶን፡ በከመ፡ ይቤ፡ መኑ፡ ይምሕሮ፡ ለዘተሞአ፡ ወመኑ፡ ይክል፡ አሕይዎቶ፡ ለዘሞአ፡፡ ወሶበ፡ ሐጥኡ[3029]፡ ዘይገብሩ፡ ይቤልዎን፡ ትሰግዳኑ፡ ለማርያም፡፡ ወአውሥአት፡ እንተ፡ ትልህቅ፡ ወትቤ፡ እወ፡ ንሰግድ፡ ለማርያ(f. 129v[a])ም፡ እስመ፡ ተስፋነ፡ ወምክሕነ፡ ይእቲ[፡፡] ወእንዘ፡

3020 እማንቱ

3021 ረከባ

3022 ይነብባ

3023 ወኢፈርሃ

3024 አላ

3025 ሥላሴ

3026 ኢይጌግጻ

3027 ወኢፈርሃ

3028 ወካዕበ

3029 ኀጥኡ

ዘንተ፡ ትብል፡ መሰጥዋ፡ ለእንተ፡ ትንእስ፡ ወወገርዋ፡ በእብን፡ ወይእቲኒ፡ ሮጸት፡ ወወድቀት፡ ለዕሌሃ[3030]። ወወገርዎን፡ ለክልኤሆን፡ ወፈጸማ፡ ስምዖን፡ በህየ። ጸሎቶን፡ ወበረከቶን፡ ወሥነ፡ ትዕግሥቶን፡ ይዕቀበነ፡ ወያህሉ[3031]፡ ምስሌነ፡ እስከ፡ ለዓለም፡ አሜን።

[504] ወእለሰ፡ ተርፉ፡ ጎዳጠን[3032]፡ ዘንቤ፡ ቀዳሚ፡ አጽበበ፡ ላዕሌሆሙ፡ ውእቱ፡ መኰንን፡ ወገብሮን፡ ለዕለታት፡ ከመ፡ ዘለያልይ። ወአልቦ፡ ዘክህለ፡ ሰውሮቶሙ፡ ኢበሀገር፡ ወኢበገዳም፡ እስመ፡ ፍርሀት[3033]፡ ምድር፡ እምቃለ፡ ንጉሥ፡ እስ(f. 129v[b])መ፡ ይቤ፡ ኵሉ፡ ዘርእዮሙ፡ ለይቅትሎሙ፡ ወይንሣእ፡ ጻማሆሙ። ወለእመ፡ ኢገብረ፡ ዘንተ፡ ለሊሁ፡ ለይሙት፡ ወንዋዮሂ፡ ይትበረበር።

[505] ወሶበ፡ ርእዩ፡ ዘንተ፡ እሙንቱ፡ አበዊነ፡ ከመ፡ ኵሉ፡ ክሕዶ፡ ቃለ፡ እግዚአብሔር፡ ወተአዘዙ፡ ለንጉሥ። ወዘከሩ፡ ቃለ፡ ወንጌል፡ ዘይቤ፡ ሶበ፡ ይሰድዱክሙ፡ እምሀገር፡ ጕዩ፡ ውስተ፡ ክልእታ፡ ሀገር። ወይቤሉ፡ ለእመ፡ ፈቀደ፡ እግዚአብሔር፡ ይግበር፡ በከመ፡ ቃሉ፡ ወያቅመነ፡ ኀበ፡ ፈቀደ። ወእመሰ፡ ይቤ፡ ለጽዋዔነ፡ ይኵን፡ ስምረቱ፡ ወይግበር፡ (f. 130r[a]) በከመ፡ ፈቀደ[።] ተንሥኡ፡ ንሑር[3034]፡ ወንትከላእ፡ እምዝንቱ፡ አህጉር።

[506] ወተንሥኡ፡ እምህየ፡ ወሖሩ፡ ወአልቦ፡ ዘሐደጉ፡ ህየ፡ ዘእንበለ፡ ሐዳጣን፡ መነኮሳይያት፡ እለ፡ ፈቀዱ፡ እግዚአብሔር፡ ለፈጽሞ፡ ግብሩ[።] ወኪያሆንሂ፡ አስተጸንዕዎን[3035]፡ በቃለ፡ ምዕዳን፡ ከመ፡ ይትዐገሣ፡ በኵሉ፡ ዘይበጽሖን፡ ወኢይትወላወላ፡ በጊዜ፡ ምንዳቤሆን። ወይቤልዎን፡ ጽንዓ፡ ወኢትፍርሀ[3036]፡ እስከ፡ ትርእያ፡ ዘይገብር፡

3030 ላዕሌሃ

3031 ወየህሉ

3032 ጎዳጣን

3033 ፍርሀተ

3034 Sic, for ንሑር

3035 አስተጸንዕዎን

3036 ወኢትፍርሃ

እግዚአብሔር፡ ወእስከ፡ ታአምራ[3037]፡ ክዋነ[3038]፡ ዚአነ፡፡ ወወሀብዎን፡ ሰላመ፡ ወሐሩ፡ እም፡ ኀቤሆ(f. 130r[b])ን፡፡ ወሰወሮሙ፡ ሐይለ[3039]፡ እግዚአብሔር፡ ወአድኀኖሙ፡ እምእደ፡ ገፋዕያን፡፡

[507] ወበጽሑ፡ ኀበ፡ ከልእት[3040]፡ ሀገር፡ ወነበሩ፡ ንስቲተ[፡፡] ወበህየኒ፡ አንሥአ፡ ሠይጣን፡ መዋግዲሁ፡ ወተእኅዙ፡ ቅዱሳን፡ ወተበርበረ፡ ንዋዮሙ፡ እንዘ፡ ኢያተርፉ፡ ወኢምንተኒ፡ እስመ፡ ኢፈቀደ፡ እግዚአብሔር፡ ለነቢር፡ ህየ፡፡ ወተንሥኡ፡ ወሐሩ፡ ኀበ፡ ከልእ[3041]፡ ወበጽሑ፡ ኀበ፡ ዘፈቀደ፡ እግዚአብሔር፡ ለነቢር፡ ህየ፡፡ ወተንሥኡ፡ ወሐሩ፡ ኀበ፡ ከልእ፡ ወበጽሑ፡ ኀበ፡ ዘፈቀደ፡ እግዚአብሔር፡ እስመ፡ ቦ[፡] በህየ፡ ጽዉዓን፡ ወስሩሐን፡፡ ወሶበ፡ ፈቀደ፡ እግዚአብሔር፡ (f. 130v[a]) ኪያሆሙ፡ ፈነወ፡ መልአኮ፡ ወመርሐሙ፡ ለአበዊነ፡ እንበለ፡ ይስሐጦሙ፡ ሰብእ[፡፡] ወአብጽሖሙ፡ ኀበ፡ ይእቲ፡ ሀገር[፡፡] ወተወከፍዎሙ፡ ሰብአ፡ ለይእቲ[3042]፡ በከመ፡ ጽሑፍ፡ እስመ፡ አንቅሀ፡ አልባቢሆሙ፡ መንፈስ፡ ቅዱስ፡፡

[508] ወተዘከሩ፡ ቃለ፡ ጽሑፍ፡ ዘኪያክሙ፡ ተወክፈ፡ ተወክፎ፡ ለዘፈነወኒ[፡፡] ወገብሩ፡ ጉባኤ[፡፡] ወይቤልዎሙ፡ ለእሙንቱ፡ ቅዱሳን፡ በእፎ፡ ዘነሐዩ፡ እስመ፡ ንሕነሰ፡ ግዱፋን፡ ከመ፡ አባግዕ፡ ዘአልቦ፡ ኖላዌ፡፡ ወአልቦ፡ ከህነ[3043]፡ ዘይምህረነ፡ ፍኖተ፡ ሕይወት[፡፡] ወባሕቱ፡ አሕትዉ[3044]፡ ለነ፡ ማኅቶተ፡ ጥበብ፡፡ ወአድኅኑ፡ ነፍስነ፡ እስመ፡ ተሰ(f.

[3037] ተአምራ

[3038] ክዋኔ

[3039] ኃይለ

[3040] ካልእት

[3041] ካልእ

[3042] ይእቲ፡ ሀገር

[3043] ካህነ

[3044] አኅትዉ

130v[b])ጠምነ፡ በጌጋየነ[3045]። ወነደደ፡ ልቦሙ፡ በሙቀተ፡ መንፈስ፡ ቅዱስ። ወከሠተ፡ እግዚአብሔር፡ እዘኒሆሙ፡ ወመሀርዎሙ፡ አበዊነ፡ ቃለ፡ ሕይወት፡ ወወሀብዎሙ፡ ንስሐ፡ ለስርየተ፡ ሐጢአት[3046]። ወተሰምዐ፡ በውስተ፡ ኵሉ፡ አህጉር፡ ከመ፡ ተወክፉ፡ ቃለ፡ እግዚአብሔር፡ ሰብአ፡ ለይእቲ፡ ሀገር፡ ወከመ፡ ተወክፈዎሙ[3047]፡ ለአበዊነ፡ ቅዱሳን።

[509] ወተንሥኡ፡ መስተዋድያን፡ ወሐሩ፡ ኀበ፡ ንጉሥ፡ ወአስተዋደይዎሙ[።] ወፈነወ፡ ንጉሥ፡ ሐራሁ[።] ወገብሩ፡ ፀብአ፡ ወቀተሉ፡ ብዙኀን[።] ወፂወዉ፡ ሰብአ፡ ወእንስሳ[።] ወአውየዉ[3048][፡] (f. 131r[a]) ሰብአ፡ ወንስሳ[3049]፡ ወአውዐዩ፡ አብያተ፡ ወአማሰኑ፡ ቤተ፡ ክርስቲያን፡ ወነሥቱ፡ ንዋየ፡ ቅዱሳት።። ወአኀዝዎሙ፡ ለቅዱሳን፡ ወወሰድዎሙ፡ ኀበ፡ ንጉሥ።። ወእሙንቱሰ፡ ሰብአ፡ ይእቲ፡ ብሔር፡ ኢሐደጉ[3050]፡ ሀይማኖቶሙ፡ በእንተዝ፡ ኵሉ፡ እስመ፡ ያጸንዕዎሙ[3051]፡ እግዚአብሔር፡ በትምህርተ፡ ቃሉ፡ ለዝኩ፡ አቡነ፡ ቅዱስ።።

[510] ወእምዝ፡ አዕረፈት፡ ምድር፡ ኀዳጠ፡ ዐመታተ፡ በእንተ፡ ክዕወተ፡ ደሞመ[3052]፡ ለቅዱሳን፡ በከመ፡ አዕረፈት፡ ቀዳሚ፡ ቤተ፡ ክርስቲያን፡ እመዋግደ፡ ዕልዋን፡ እለ፡ (f. 131r[b]) ኮኑ፡ በውእቱ፡ መዋዕል፡ በእንተ፡ ክዕወተ፡ ደሙ፡ ለቅዱስ፡ ጴጥሮስ፡ ሊቀ፡ ጳጳሳት[3053]። እስመ፡ ውእቱ፡ ጸለየ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ያዕርፉ፡ መሀይምናን፡ እለ፡ በክርስቶስ፡ በእንተ፡ ክዕወተ፡ ደሞሙ።። ወበእንተዝ፡ ተሰምየ፡ ውእቱ፡ ተፍጻሜተ፡

3045 በጌጋይነ

3046 ኀጢአት

3047 ተወከፍዎሙ

3048 ወዐውየዉ

3049 ወእንስሳ

3050 ኢኀደጉ

3051 ያጸንየሙ

3052 ደሞሙ

3053 ጳጳሳት

ሰማዕት።። እስመ፡ አዕረፈት፡ ምድር፡ እምድኅረ፡ ፈጸመ፡ ስምየ፡ ፴ዓመተ።። እስከ፡ አመ፡ ተንሥኡ፡ መናፍቀን[3054]፡ ወከሐድያን፡ በመዋዕሊሆሙ።።

[511] ወከማሁ፡ በእንተ፡ ክዕወተ፡ ደሞሙ፡ ለአሐው[3055]፡ አዕረፉ፡ ሕዳጠ[3056]፡ መዋዕለ፡ እለ፡ ሀለዉ፡ በትምህርቱ፡ ለቅዱስ[።።] ወተወሰኩ፡ ወበዝሑ፡ ወ(f. 131v[a])ቆሙ፡ በሥርዓት፡ ቅድስት፡ ወተጋብኡ፡ እምኵሉ፡ በሐውርት፡ ዘሂ፡ ቅሩባን፡ ወዘሂ፡ ለእለ፡ ርሑቃን፡ በጽዋዔ፡ መንፈስ፡ ቅዱስ[።።] ወነበሩ፡ እንዘ፡ ይትጌበርዎ፡ ለሕይወቶሙ፡ በዘያሰምርዎ፡ ለእግዚአብሔር።።

[512] ወዘልፈ፡ በኵሉ፡ ጊዜ፡ ይትወሰኩ[3057]፡ ዲቤሆሙ፡ እንተ፡ ጸብሐት፡ እለ፡ ያአምኑ[3058]፡ በትምህርቱ፡ ለቅዱስ።። ወእንዘ፡ ይነብሩ፡ ዘዘልፈ፡ ከመዝ፡ በምኔታቲሆሙ፡ ተንሥአ፡ ከዕበ[3059]፡ በውእቱ፡ መዋዕል፡ ሁከት፡ ዐቢይ፡ በከመ፡ ኮነ፡ ቀዳሚ፡ እስመ፡ ተንሥኡ፡ ብዙኃን፡ ፦መስተ፡ ዋድያን[3060]፡ ኀበ፡ ንጉሥ፡ እለ፡ ይነብቡ፡ ነገረ፡ ሐሰት፡ በከመ፡ ወደየ፡ ውስ(f. 131v[b])ተ፡ አፉሆሙ፡ ሰይጣን፡ ከመ፡ ይንብቡ፡ ኵሎ፡ ነገረ፡ ሐሰት፡ በዘያቀትልዎሙ፡ ለቅዱሳን፡ እስመ፡ ጽጉባነ፡ ደም፡ እሙንቱ፡ እምትካቶሙ።።

[513] ወንጉሥኒ፡ ተኀበረ፡ ምስሌሆሙ፡ እስመ፡ አይድዕዎ፡ መነኮሳት፡ ኵሎ፡ ነገረ፡ ሐሰት፡ እንዘ፡ ይብሉ፡ ናሁ፡ ደቂቁ፡ ለእስጢፋኖስ፡ መልእዋ፡ ለምድር፡ በትምህርቶሙ፡

3054 መናፍቃን

3055 ለአኀው

3056 ኀዳጠ

3057 ይትዌሰኩ

3058 Cf. KWK የአምኑ

3059 ካዕበ

3060 መስተዋድያን

ወለባዕድኒ፡ ብዙኀ፡ ነገረ፡ ዘተናገርዎ፡፡ ወንጉሥኒ፡ ሰሚያ፡ ነገሮሙ፡ ተሐይጠ[3061]፡ በምክሮሙ፡ ወፈነወ፡ ብዙኀነ፡ እምነ፡ ሐራሁ፡ ወመኳንንቲሁ፡ እለ፡ ፈጸሙ፡ ፈቀዶ[3062]፡፡

[514] ወዐዲ፡ (f. 132r[a]) አዘዘ፡ ያማስኑ፡ ኵለ[3063]፡ በሐውርት፡ ኀበ፡ ሀለዉ፡ ቅዱሳን፡ እለ፡ ደብረ፡ ሰላም፡ ወበኀበኒ፡ ተረክቡ፡ ብሔረ፡ ፦ወለ፡ ስዩማኒሆሙ[3064]፡ አዘዘ፡ ይሞቅሕዎሙ፡ ወያምጽእዎሙ፡ ኀቤሁ፡ እስመ፡ ዜነውዎ፡ ለንጉሥ፡ ከመ፡ ተኃበርያን[3065]፡ እሙንቱ፡ ምስሌሆሙ፡ በኵሉ፡ ግብር፡፡

[515] ወበእንተዝ፡ ተምዕዐ፡ ጥቀ፡ በእንቲአሆሙ፡ ወአዘዘ፡ ሰራዊተ፡ ብዙኃን፡ እለ፡ ይረድእዎሙ፡ በውስተ፡ ፀብእ፡ እስመ፡ ኀለየ፡ በልቡ፡ ከመ፡ ኢይክልእዎሙ፡ ኀጻጣን፡ ሰብእ፡ መዊቶሙ[3066]፡፡ ወተአዚዞሙ፡ እምኔሁ፡ ከመዝ፡ ወፅኡ፡ ይግበሩ፡ ዘ(f. 132r[b])ንተ፡ ኵሎ፡ በግርማ፡ ዓቢይ፡ ወዘእንበለ፡ ይብጽሑ፡ ህየ፡ ተሀውኩ[3067]፡ ኵሉ፡ በሐውርት፡ ዘአውዶሙ፡፡ ወደንገጸት፡ ምድር፡ እምቅድመ፡ ገጸሙ፡ ወአኃዞሙ፡ ለሕብ[3068]፡ ፍሀት[3069]፡ ወርዓድ፡ ወድንጋፄ፡፡ ወሶበ፡ በጽሑ፡ እልክቱ፡ ኃራ[3070]፡ ንጉሥ[3071]፡ ኀበ፡ ውእቱ፡ ብሔር፡

[3061] ተኀይጠ

[3062] ፈቃዶ

[3063] ኵሉ

[3064] ወለሥዩማኒሆሙ

[3065] ተኃባሪያን

[3066] መዊቶቶሙ

[3067] ተሀወኩ

[3068] ለሕዝብ

[3069] ፍርሀት

[3070] ሐራሁ

[3071] ለንጉሥ

ዘተአዘዙ፡ አኀዙ፡ ያማስኑ፡ ኵሎ፡ በሐውርት[።] ወገብሩ፡ ዐቢየ፡ ቀትለ፡ ወአውዐዩ፡ በእሳት[3072]፡ አብያተ፡ ክርስቲያናት፡ ቅዱሳት።

[516] ወዓዲ፡ ሰለቡ፡ አልባስ[3073]፡ ታቦተ፡ ሕጉ፡ ለእግዚአብሔር፡ ሕያው፡ ወገብሩ፡ ዐቢየ፡ ሐፍረተ፡ ወሐሳረ[3074]፡ በውስተ፡ መቅደሱ፡ እንዘ፡ ይሰመዩ፡ ክርስቲያነ፡ ወዓዲ፡ እስከኔ፡ አ(f. 132v[a])ማሰኑ፡ ኀብስተ፡ ወቍርበነ[3075]፡ ዘአስተዳለዉ፡ ለአዕርጎ፡ ወባዕደኒ፡ ብዙኀ፡ ዘገብሩ፡ እሙንቱ፡ በህየ፡ አረሚ፡ ጥቀ፡ ዘእም፡ ፈርሁ፡ ገቢሮቶ።

[517] ወእምዝ፡ አኀዝዎሙ፡ ለስዩማን[3076]፡ ውእቱ፡ ብሔር፡ ወሞቅሕዎሙ[።] ወኮኑ፡ ይትዌሰኩ፡ ሰራዊት[3077]፡ ለአዝምሮ፡ ወለአጥፍኦ፡ ውእቱ፡ በሐውርት። ወዐገትዎሙ፡ ወመለኩ፡ ኵሎ፡ በሐውርተ፡ እለ፡ ፈቀዱ፡ ያማስንዎን። ወአሐዝዎሙ[3078]፡ ፦ለቅዱሳን፡ ሂ[3079]፡ እምነ፡ ዴስአ፡ እንዘ፡ ሀለዉ፡ በገዳማት፡ ወበበዓታት፡ እንዘ፡ ይሰደዱ፡ እምዝየ፡ ውስተ፡ ዝየ፡ በእንተ፡ ቃለ፡ እግዚአብሔር[።] ወበ(f. 132v[b])እንተ፡ ዘዐቀቡ፡ ሕጎ፡ ወወሰድዎሙ፡ ወአብጽሕዎሙ፡ ኀበ፡ ሀለዉ፡ መኳንንት፡ ወመነኮሳት፡ ወሰራዊት[3080]፡ ወመስፍኖሙሂ፡ ዘላዕለ፡ ኵሎሙ፡ ፩ፊላሲ፡ ንቡረ፡ እድ፡ ዘስሙ፡ ተወልደ፡ መድኅን፡ ዘደብረ፡ ቢዘን።

[3072] በእሳት

[3073] አልባሰ

[3074] ወኀሳረ

[3075] ወቍርባነ

[3076] ለሥዩማነ

[3077] ሠራዊት

[3078] ወአኀዝዎሙ

[3079] ለቅዱሳንሂ

[3080] ወሠራዊት

[518] ወእምዝ፡ ፈነወ፡ ኀበ፡ ንጉሥ፡ ጽምሚተ፡ አሐደ፡ እመኰሳት፡ ዘይዜንዎ፡ ለንጉሥ፡ ኵሎ፡ ዘገብሩ፡ ወኵሎ፡ ዘኮኑ፡፡ ወበእንተዝ፡ ደቂቁ፡ ለቅዱስ፡ እለ፡ አሐዝዎሙ[3081]፡ ከመ፡ ይስእልዎ፡ ለንጉሥ፡ ኵሎ፡ ዘኮነ፡፡ ወበእንተዝ፡ ደቂቁ፡ ለቅዱስ፡ እለ፡ አሐዝዎሙ[3082]፡ ከመ፡ ይስእልዎ፡ በእንቲአሆሙ፡ ዘከመ፡ ይ(f. 133r[a])ረስይዎሙ፡፡ ወበጺሑ፡ ውእቱ፡ ዜነዎ፡ ለንጉሥ፡ ዘንተ፡ ኵሎ፡፡ ወሰሚያ፡ ንጉሥ፡ ይቤ፡ ቅትልዎሙ፡ በህየ፡ ለእመ፡ ኢገብሩ፡ ዘአዘክዎሙ[3083][፡፡] ወለእመሰ፡ ገብሩ፡ ኵሎ፡ ዘአዝክዎሙ[3084]፡ ኢትቅትልዎሙ፡፡

[519] ወተበዊሖ፡ ውእቱ፡ ለእክ[3085]፡ እምሐበ[3086]፡ ንጉሥ፡ ተመይጠ፡ ዘበጕጕአ፡ ወበጽሐ፡ ኀበ፡ እልኩ፡ ሰብእ፡ እለ፡ ፈነውዎ[፡፡] ወአይድዕዎሙ፡ ኵሎ፡ ቃለ፡ ዘይቤ፡ ንጉሥ፡፡ ወእምዝ፡ ፈጺሞሙ፡ ምክረ፡ ከመ፡ ይቅትልዎሙ፡ ለቅዱሳን፡ አስተጋብኡ፡ ኵሉ፡ ተዐይነ፡ እስመ፡ ብዙኀን፡ ሰራዊ(f. 133r[b])ት፡ እሙንቱ፡ ጥቀ፡ እለ፡ ተአዘዙ፡ እምብዙኅ፡ በሐውርት፡ ከመ፡ ይትጋብኡ፡ ህየ[፡፡] ወተረሰዩ፡ ኵሎሙ፡ ፫በበ፡ ሕዘቢሆሙ[3087]፡ በከመ፡ ያለምዱ፡ ዘልፈ፡ በውስተ፡ ፀብእ፡፡ እለሂ፡ ሰብእ[3088]፡ አፍራስ፡፡ ወለሂ፡ ሰብአ፡ ኩናት፡ ወወልታ፡ ወእለሂ፡ ሰብአ፡ ቀስት፡ ወአሕፃ፡፡ እስመ፡ ፲ሰራዊት[3089]፡ እሙንቱ፡ ፫በበ፡ ሕዘቢሆሙ[3090]፡ ፫ወበበ፡ ተዐይኒሆሙ[3091]፡፡ ወመስፍኖሙሰ፡ ዝኩ፡ ተወልደ፡ መድኅን፡

3081 አኀዝዎሙ

3082 አኀዝዎሙ

3083 ዘአዘዝክዎሙ

3084 ዘአዘዝክዎሙ

3085 ላእክ

3086 እምኀበ

3087 በበሕዘቢሆሙ

3088 ሰብአ

3089 ፲ሠራዊት

3090 በበሕዘቢሆሙ

3091 ወበበተዐይኒሆሙ

ወካልአንሂ፡ ፪ፈለስት፡ እምታሕቴሁ፡ ስሙ፡ ለ፩መርቆርዮስ፡ መምህር፡ ዘደብረ፡ ቄየጸ[3092]፡ ወስሙ፡ ለካልኡኒ፡ ይስሐቅ፡ ዘደብረ፡ በዞር፡ እስመ፡ ፀረ፡ ቅዱሳን፡ እሙንቱ፡ (f. 133v[a]) ወተጋብኡ፡ እለ፡ ዅሎሙ፡ ውስተ፡ በድወ፡ ዘእንጋሌ።።

[520] ወእምዝ፡ አዘዙ፡ ያቅርብዎሙ፡ ውስተ፡ ይእቲ፡ ዐውድ[3093]፡ ምዑናን፡ ፫ዘበ፡ ጉጉአ[3094]፡ ዐቢይ፡ እንዘ፡ እሱራን፡ እሙንቱ፡ በወስኽም[።።] ወይእቲ፡ ዕለት፡ እምዘ፡ አሐዝዎሙ[3095]፡ ፭ሰንበታት፡ እንዘ፡ ድግዱጋን፡ እሙንቱ፡ በርኀብ፡ ወጽምእ፡ ወቊር፡ ወዕርቃን።። ወውእቶሙኒ፡ እንዘ፡ ይትማዐዱ፡ በበይናቲሆሙ፡ ፩ምስለ፡ ከልኡ[3096]፡ እንዘ፡ ይብሉ፡ ናጽንዕ፡ እንከ፡ አሚነ፡ በተስፋ፡ እስመ፡ ይገብር፡ እግዚአብሔር፡ ዮም፡ እንተ፡ ንፈቅድ።።

[521] ወእምዝ፡ አቅረብዎሙ፡ (f. 133v[b]) ውስተ፡ ዐውድ፡ ወኖልቆሙ[3097]፡ ፲ወ፭[።።] ወሶበ፡ ርእይዎሙ፡ እሙንቱ፡ ሰራዊት[3098]፡ ተሳለቁ፡ ላዕሌሆሙ፡ ወይቤልዎሙ፡ ስግዱ፡ ለንጉሥ፡ ወጽርፉ፡ ስመ፡ መምህርክሙ[።።] ወይቤ፡ ፩እምኔሆሙ፡ ዘስሙ፡ ሚሳኤል፡ ቀዳሚኒ፡ ንቤ፡ ወይእዜኒ፡ ንብል፡ ንኅነሰ[3099]፡ ኢንሰግድ፡ ለባዕድ፡ ዘእንበለ፡ ለአብ፡ ወለወልድ፡ ወለመንፈስ፡ ቅዱስ፡ ወመምህርናሂ[3100]፡ ኢንጸርፍ፡ እስመ፡ ቅዱስ፡ ውእቱ፡ ወፈጻሜ፡ ሕገ፡ ነቢያት፡ ወሐዋርያት።።

[3092] ቄየጻ

[3093] ዐውደ

[3094] ዘበጉጉአ

[3095] አኀዝዎሙ

[3096] ካልኡ

[3097] Sic, for ወኀልቆሙ

[3098] ሠራዊት

[3099] ንሕነሰ

[3100] ወመምህርነሂ

[522] ወሶበ፡ ርእይዎሙ፡ ለቅዱሳን፡ ከመ፡ ኢ(f. 134r[a])ይትመየጡ፡ እምጽንዐ፡ ሀይማኖቶሙ፡ ሰለቡ፡ አልባሲሆሙ[።] ወእምዝ፡ አቀምዎ፡ ልኩ[3101]፡ እኅ፡ ዘስሙ፡ ሚሳኤል፡ ከመ፡ ይቅትልዎ።። ወአሚሃ፡ ዕለተ፡ ኃሙስ፡ ጊዜ፡ ፫ሰዓት፡ ዘማዓልት[3102]፡ አመ፡ ያቀውምዎሙ፡ ለስምዕ።። ወሶቤሃ፡ ከሠተ፡ አፉሁ፡ እንዘ፡ ይብል፡ ይስማዕ፡ ስማይ[3103]፡ ወታጽምእ፡ ምድር፡ ወይሰምዑ፡ ኵሎሙ፡ መላእክተ፡ እግዚአብሔር፡ ከመ፡ እንዘ፡ አልብሃ፡ ጌጋየ፡ ንመውት፡ ወኢተረክበ፡ ላዕሌነ፡ ጌጋየ፡ ዘተአዘዘ፡ በውስተ፡ መጻሕፍት፡ ከመ፡ ኢይግበርዎ[።]

[523] (f. 134r[b]) ወይእዜኒ፡ ናሁ፡ ሀለውከሙ[3104]፡ ዮም፡ በዛቲ፡ ዕለት፡ ኵልክሙ፡ ሰራዊት[3105]፡ እለሂ፡ ዘርሑቅ፡ ወእለሂ፡ ዘቅሩብ፡ ከመ፡ ትኩኑ፡ ስምዐ፡ በቅድመ፡ ግዚአብሔር፡ ከመ፡ ዘትቀትሉኒ፡ ዘእንበለ፡ ጌጋይ፡ ወአእምሩ፡ ዘተወሥኡ[3106]፡ ቃለ፡ ጎበ፡ እግዚአብሔር።። ዝኩገሰ፡ እኅ፡ እስመ፡ ቀዲሙኒ፡ ፫መስተ፡ ጋድል[3107]፡ ውእቱ፡ እንበይነ፡ ጽድቅ፡ ወተጋድሎቱኒ፡ ከመዝ፡ በተባሕትዎ፡ ውስተ፡ ጽሙና፡ ዘእንዘ፡ ይዐጹ፡ መሳክዊሁ፡ ከመ፡ ኢይብኦን፡ ሕዋሳተ፡ መስተራእያተ፡ በመንኖ፡ ትከዘ[3108]፡ ዝንቱ፡ ዓለም፡ በጎዲገ፡ እክል፡ ወማይ፡ (f. 134v[a]) እስከ፡ ነበረ፡ ፯ዕለታተ፡ ወሰምዐ፡ በሀየ፡ ቃለ፡ መልአክ፡ ዘይብል፡ ወኢኮነ፡ መክፈልተከ፡ በዝንቱ፡ በዝን[3109]፡ እስመ፡ ሀለወከ፡ ጸጋ፡ ዘያዓቢ፡ እምዝንቱ፡ ውስተ፡ ርስተ፡ ፍቅዶሙ፡ ለእለ፡ ሕዳጠን[3110]፡ ኅሩያን፡ እምነ፡ ብዙሐን፡

3101 ለዝኩ

3102 ዘመዓልት

3103 ሰማይ

3104 ሀለውክሙ

3105 ሠራዊት

3106 ዘታወሥኡ

3107 መስተጋድል

3108 ትካዜ

3109 Repeated

3110 ኅዳጣን

ጽዉዓን። ወሰሚያ፡ ዘንተ፡ እምኀበ፡ መልአክ፡ ወፅአ፡ እምጽሙናሁ፡ ወነበረ፡ እስከ፡ ጊዜሁ[።]

[524] ወእምዝ፡ ሶበ፡ ኮነ፡ ላዕሌሁ፡ ጽዋዔ፡ መንፈስ፡ ቅዱስ፡ አኀዝዎ፡ ወአብጽሕዎ፡ ውስተ፡ ዝንቱ፡ ዐውድ[3111]፡ ምሉናን[።] ወሶበ፡ አቀምዎ፡ ለስምዕ፡ ይቤሎሙ፡ ዘንተ፡ ስማዕ፡ ሰማይ[፡] (f. 134v[b]) ወአጽምኢ፡ ምድር[።] ወሶበ፡ ይቤሎሙ፡ ዘንተ፡ ከመዝ፡ ፍጡነ፡ ረገዝዎ፡ በኩናት፡ ክልኤ፡ ጊዜ[።] ወእምዝ፡ መተርዎ፡ ርእሶ። ወለእልክቱሂ፡ አኃው፡ ቅዱሳን፡ ረገዝዎሙ፡ በኩናት፡ ወዓዲ፡ መተሩ፡ ርእሶሙ፡ ለመንፈቆሙ፡ ወለመንፈቆሙሰ፡ ኢመተሩ፡ ርእሶሙ። አላ፡ ረገዝዎሙ፡ ብዙሐ፡ ጊዜ። ወፈጸሙ፡ ስምዖሙ፡ በሠናይ፡ ገድል። ወኮነ፡ ክላሌ፡ ስምዖሙ፡ አመ፡ ፷ለወርኀ፡ የካቲት፡ በሰላመ፡ እግዚአብሔር፡ ጸሎቶሙ፡ ወበረከቶሙ፡ ለይዕቀበነ፡ ለዓለመ፡ ዓለም፡ አሜን።

[525] (f. 135r[a]) ወእምዝ[፡] አምድኅረ[3112]፡ ፈጸሙ፡ ስምዖሙ፡ ቅዱሳን፡ ሰማዕት፡ ኮነ፡ ነጐድጓድ፡ ዐቢይ፡ እምሰማይ፡ ወጸልመ፡ ፀሐይ፡ ወወርኀኒ፡ በሌሊት፡ ⌜ኮነ፡ ነጐድጓድ፡ ዐቢይ፡ እምሰማይ፡ ወጸልመ፡ ወወርኀኒ፡ በሌሊት⌝ ፡[3113] ኮነ፡ ደመ፡ በውእቱ፡ ዘመን፡ እስከ፡ ይፈርሁ፡ ሰራዊት[3114]፡ እለ፡ ሀለዉ፡ ህየ። ወለእኒ[3115]፡ ተርፉ፡ አኃው፡ ነበሩ፡ እንዘ፡ ይሰደዱ፡ እምገዳም፡ ለገዳማት። ወሶበ፡ ሰምዑ፡ ዘንተ፡ ከመ፡ ተቀተለ፡ አኃዊሆሙ፡ ወጽኡ፡ እምኀበ፡ ይትነብኡ፡ ወሐዊሮሙ፡ በሌሊት፡ አስተጋብኡ፡ አብድን(f. 135r[b])ቲሆሙ፡ ወቀበርዎሙ።

[526] ወእምዝ፡ በውእቱ፡ ዘመን፡ ከዕበ[3116]፡ ወኮነ፡ ፪አኃው፡ እንዘ፡ የሐውር[3117]፡ ኀበ፡ ለአክዎሙ፡ አኃው፡ ውስተ፡ ገዳም፡ ኀበ፡ አኃው፡ እለ፡ ሀለዉ፡ በስደት። ወበጺሖሙ፡ ህየ፡

[3111] ዐውደ

[3112] እምድኅረ

[3113] Repeated

[3114] ሠራዊት

[3115] ወለእለኒ

[3116] ካዕበ

ወእንዘ፡ ይትመየጡ፡ አኃዝዎሙ፡ በፍኖት፡ ወወሰድዎሙ፡ ወአብጽሕዎሙ፡ ኀበ፡ ሀለዉ፡ መኳንንት፡ ውስተ፡ መከነ[3118]፡ ሲመቶሙ፡ እንተ፡ ይእቲ፡ ብለት፡፡ ወአቀምዎሙ፡ ቅድመ፡ መኰንን፡፡ ወእምዝ፡ ይቤልዎሙ፡ ስግዱ፡ ለንጉሥ፡ ወጽርፉ፡ ስመ፡ መምህርክሙ፡ ወይቤሉ፡ ቅዱሳን፡ ንሕነሰ፡ ኢንሰግድ፡ ለዮቱ፡ ወኢንጸርፍ፡ ስመ፡ መምህርነ፡ አላ፡ ቅዱስ፡ ውእቱ፡፡

[527] ወእምዝ፡ ኀጥዎሙ፡ ብ(f. 135v[a])ዙኀ፡ በአሰፍዎ፡ ንብረተ፡ ዝንቱ፡ ዓለም፡ ከመ፡ ያውርዱ፡ ሕሊናሆሙ፡ እመልዕልት፡ ለኀበ፡ መትሕት፡ ማሳኒት[፡፡] ወቅዱሳንሂ፡ ይቤሉ፡ ንሕነሰ፡ ኢንፈቅዶ፡ ለዝ፡ ኵሉ፡ ዘትቤሉ፡ አንትሙ፡ እስመ፡ አእሚረነ፡ ሐደግናሁ፡ በእንተ፡ ክርስቶስ፡፡ ወሶበ፡ አበይዎሙ፡ ተመይጦ፡ ለኀበ፡ መፍቅደ፡ ዚአሆሙ፡ ወእምዝ፡ ተግረሙ፡ ላዕሌሆሙ፡ በብዙኅ፡ አፍርሆ[፡፡] ወአዘዝዎሙ፡ መኳንንት፡ ለሐራ፡ ከመ፡ ይቅትልዎሙ፡፡ ወቅዱሳንሂ፡ ይቤሉ፡ ጽንሑነ፡ ንስቲተ፡ ከመ፡ ንጸሊ፡ እመ፡ በጽሐ፡ ጊዜ፡ ጸሎት፡፡ ወእሙንቱሂ፡ ኀደግዎሙ፡ ከመ፡ ይጸልዩ፡፡

[528] ወሶቤሁ፡ ጊዜ፡ ፯ሰዐት፡ ውእቱ፡ ሰገ(f. 135v[b])ዱ፡ ወጸለዩ፡ ወይቤሉ፡ ፩፩በቃላቲሆሙ፡ በመዝሙር፡ ዘይብል፡ እግዚኦ፡ በስምከ፡ አድኅነኒ፡፡ ወበሐይልከ፡ ፍታሕ፡ ሊተ፡፡ እስመ፡ ነኪራን፡ ቆሙ፡ ላዕሌየ፡፡ ዘእም፡ ፈቀድየ[3119]፡ እሰውዕ፡ ለከ፡፡ እግኒ፡ ለስምከ፡ እግዚኦ፡ እስመ፡ ሰናይ[3120]፡፡ ሀቦ፡ ኀይለ፡ ለገብርከ፡፡ ወአድኅኖ፡ ለወልደ፡ አመትከ፡፡ ግብር፡ ምስሌነ፡ ትእምርቶ፡ ለሠናይ፡፡ ወይርአዩ፡ ጸላእትነ፡ ወይትሐፈሩ[3121]፡፡ ከመ፡ አንተ፡ እግዚኦ፡ ረዳእከነ፡ ወአስተፈሳሕከነ[3122]፡፡ ወይእዜኒ፡ እግዚኦ፡ ርድአነ፡ ወአዕድወነ፡ እምባሕረ፡ ዐለም፡ ወኢታብአነ[3123]፡ እግዚ(f. 136r[a])ኦ፡ ውስተ፡ መንሱት፡

[3117] የሐውሩ

[3118] መካነ

[3119] ፈቃድየ

[3120] ሠናይ

[3121] ወይትኀፈሩ

[3122] ወአስተፈሣሕከነ

[3123] ወኢታብአነ

አላ፡ አድኅነነ፡ ወለሐነ[3124]፡ እምኵሉ፡ እኵይ፡፡ እስመ፡ ዚአከ፡ ይእቲ፡ መንግሥት፡ ኀይለ[3125]፡ ወስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[529] ወምድኅረ[3126]፡ ፈጸሙ፡ ጸሎተ፡ ይቤልዎሙ፡ ሐራ፡ ዕጥቁ፡ አልሲክሙ፡[3127]፡ ከመ፡ ይጽናዕ፡ ልበክሙ፡ ወኢትፍርሁ፡፡ ወይቤሉ፡ ቅዱሳን፡ ምንተኑ፡ ዘንፈርህ፡ ወዘንዐጥቅ፡ እስመ፡ ቅኑታን፡ ንሕነ፡ በቃለ፡ እግዚአብሔር፡ በከመ፡ ተብህለ፡ ቅንት፡ ሰይፍከ፡ ኃያለ፡ ውስተ፡ ኀቄከ፡ አርትዕ፡ ተሰራኅ[3128]፡ ወንግሥ፡ በእንተ፡ ጽድቅ፡ ወርትዕ፡ ወየዋህ(f. 136r^b)ት፡፡ ወናአምር፡ ካዕበ፡ ዘይብል፡ ወይእዜኒ፡ ቅንቱ፡ ሐቁ፡ ልብክሙ፡ ወጥዩቀ፡ ወንቁህ፡ ተሰፈውዎ፡ ለእንተ፡ ⸢ትመጽእ፡ አክሙ፡[3129]፡ ትፍሥሕት፡ በአስተርእዮቱ፡ ለእግዚእነ፡ ኢየሰስ፡ ክርስቶስ፡፡ ወእመሰ፡ ንፈርህ፡ እምገበርነ፡ ፈቃድክሙ፡፡

[530] ወሶበ፡ ዘንተ፡ ይቤሎሙ፡ ነሥአ[3130]፡ መጥባሕተ፡ ፬እምሐራ፡ ወመተሩ፡ ልሳኖሙ፡ ወአንፎሙ፡ ወዓዲ፡ አእዛኒሆሙ፡፡ ወእምዝ፡ ነሥኡ፡ ኩናት፡ ወረገዝዎሙ፡ ወፈጸሙ፡ ስምዖሙ፡ በህየ፡፡ ወኮነ፡ ክለሌ፡ ስምዖሙ፡ አመ፡____ ለወርኀ፡ መጋቢት፡ በሰላመ፡ እግዚእነ፡ ጸሎቶሙ፡ ወበረከቶሙ፡ ወክዕወተ፡ ደሞሙ፡ የሀሉ፡ ምስሌነ፡ ወ(f. 136v^a)ይዕቅበነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[3124] ወባልሐነ

[3125] ኃይል

[3126] ወእምድኅረ

[3127] አልባስክሙ

[3128] ተሰራሕ

[3129] ትመጽአክሙ

[3130] ነሥኡ

[531] ወእዝ[3131]፡ መጽኡ፡ ሰብአ፡ ሀገር፡ ወነሥኡ፡ አብድንቲሆሙ፡ ወቀበርዎሙ፡ ውስተ፡ በድው፡፡ ወእምድኅረ፡ ሰብዓቱ፡ ዓመታት፡ ሐሩ፡ አሐው[3132]፡ ካዕበ[3133]፡ ወነሥኡ፡ አዕጽምቲሆሙ፡ ወአፍለስዎሙ፡ ውስተ፡ መካን፡ ዘሐረየ[3134]፡ እግዚአብሔር፡፡

[532] ወእምዝ፡ ኮነ፡ በውእቱ፡ ዘመን፡ እንዘ፡ ያአትዉ፡ ፪ቅዱሰን[3135]፡ ዘኮነ፡ እምኀበ፡ ትክዞሙ[3136]፡ ወሶበ፡ በጽሑ፡ ሙራደ፡ ዐቀበ፡ ዐጸላ፡ ረከቦሙ፡ ፩ብእሲ፡ ለእከ[3137]፡ ሰይጠን[3138]፡ ዘስሙ፡ ግብጸይ[፡፡] ወአኀዞሙ፡ ወወሰዶሙ፡ ኀበ፡ ሀለዉ፡ ፬መኳንንት፡ ውስተ፡ መካ(f. 136v[b])ን[3139]፡ ሚመቶሙ፡ ፈንዶን፡ ምስለ፡ ትዕይንቶሙ፡ ብዙኀ[፡፡] ወአብጽሖሙ፡ ህየ፡ ወአቀምዎሙ፡ በሳኒታ፡ ቅድመ፡ መኰንንት[3140]፡፡ ወሐተትዎሙ፡ ከመ፡ ይስግዱ፡ ለንጉሥ፡ ወእመ፡ ይጸርፉ፡ ስመ፡ መምህሮሙ[፡፡] ወተሰጥውዎሙ፡ ቅዱሳን፡ ወይቤልዎሙ፡ ኢንሰግድ፡ ለባዕድ፡፡ ዘእንበለ፡ ለአብ፡ ወለወልድ፡ ወለመንፈስ፡ ቅዱስ[፡፡] ወኢሂ፡ ኢንጸርፍ፡ ስመ፡ መምህርነ፡ አላ፡ ቅዱስ፡ ውእቱ፡፡ ወእምዝ፡ ፈለጥዎሙ፡ ለለ፩[፡] ወአብጽሕዎሙ፡ በብዙኀ፡ ስኢል፡ በአሰፍዎ፡ (f. 137r[a]) ሕይወታት[3141]፡ ዝንቱ፡ ዓለም፡ እንዘ፡ ይብልዎሙ፡ ምንተኑ፡ ሀልዎ፡ በእንተ፡ ሰጊድ፡ ቦኑ፡ ዘያኀልፍ፡ እምነ፡ ንስሐ[፡፡] ወይቤሉ፡ ቅዱሳን፡ ንሕነሰ፡ ኢንክል፡ ሰሚያቶ፡ ለዝ፡ ኵሉ፡

3131 ወእምዝ

3132 አኀው

3133 ካዕበ

3134 ዘኀረየ

3135 ፪ቅዱሳን

3136 ትካዞሙ

3137 ላእከ

3138 ሰይጣን

3139 መካነ

3140 መኳንንት

3141 ሕይወታተ

ዘትብሉ፡ አንትሙ፡ አላ፡ ባሕቱ፡ ንሴፎ፡ መዊተ፡ በእንተ፡ ክርስቶስ፡ ወኢትጽዐሩ፡ ፲በዘ፡ ኢይበቍዕ[3142]፡ ዳእሙ፡ ለነ፡ ዘሐለይክሙ[3143]።

[533] ወዘንተ፡ ይቤልዎሙ፡ እንዘ፡ ይጌጕኡ፡ ለረኪበ፡ ተስፋሆሙ፡ ከመ፡ ዘነዳይ፡ ርሑብ[3144]፡ ዘይጌንእ፡ በጊዜ፡ ማእድ፡ ይርከቡ፡ አፍአም(f. 137r[b])ቶ። ወሶበ፡ ርእይዎሙ፡ እሙንቱ፡ ሰብእ፡ ይቤልዎሙ፡ ተዐብዱኑ፡ እንከ። ወይቤሉ፡ ቅዱሳን፡ ንሕነሰ[3145]፡ አልብነ፡ እበደ። እስመ፡ ነገረ፡ መስቀሉሰ፡ ለክርስቶስ፡ እበድ፡ ውእቱ፡ ለነበ፡ ኀርቱማን። ወእምዝ፡ ይቤሉ፡ እሙንቱ፡ ሰብእ፡ እስመ፡ ለእሉሰ፡ አሐዘሙ[3146]፡ መንፈሰ፡ ጋኔን፡ ወውእቱ፡ ያጸንያሙ። ወአምጽኡ፡ ማየ፡ ከመ፡ ናጥምቆሙ፡ ወነሥኡ፡ ማየ፡ ወአጥመቅዎሙ።

[534] ወከዕበ[3147]፡ ሶበ፡ ርእይዎሙ፡ እንዘ፡ ያጠብዑ፡ ለመዊት፡ አስከብዎ፡ ለ፩እኅ፡ ዘስሙ፡ ተጠምቀ፡ መድሕን[3148]፡ ወቀሰፍ(f. 137v[a])ዎ[3149]፡ በኀበለ፡ መቅሠፍት፡ ፷በኖልቄ[3150]፡ እንዘ፡ ይትጌረሙ፡ ላዕሌሁ፡ ወመተሩ፡ እዝኖ፡ ለአሐቲ። ወእምዝ፡ እንዘ፡ ስኩብ፡ ውእቱ፡ ተመይጠ፡ ለዕሌሁ[3151]፡ ወመጠዎሙ፡ ከልእታ[3152]፡ ወመተርዎ። ወካዕበ፡ ተናገርዎ፡ ከመ፡ አሆ፡ ይቤሎሙ፡ በፈቃዶሙ፡ ወውእቱሰ፡ ኢይቤሎሙ፡ አሆ፡

3142 በዘኢይቍዕ

3143 ዘኀለይክሙ

3144 ርኁብ

3145 ንሕነሰ

3146 አኀዘሙ

3147 ወካዕበ

3148 መድኀን

3149 ወቀሠፍዎ

3150 ፷በኅልቄ?

3151 ላዕሌሁ

3152 ካልእታ

ለፈቀዶሙ[3153]፡ ⌜ወውእቱሰ፡ ኢይቤሎሙ፡ ኦሆ፡ ለፈቃዶሙ⌝ [3154]፡ ወከዕበ[3155]፡ ዓዲ፡ መተርዎ፡ አንፎ፡ ወእንዘ፡ ስኩብ፡ ውእቱ፡ ውስተዝ፡ ኍነኔ፡ ይጼውየ፡ ለዝኩ፡ እኍ[3156]፡ ከመ፡ ያጥብዕ፡ ለመዊት፡፡ ወሶበ፡ ስእኑ፡ (f. 137v[b]) ኦሆ፡ አብሎቶሙ፡ ወጎጥኡ፡ ዘይገብሩ፡ ወይቤለ፡ ምንተ፡ እንከ፡ ንብል፡ ነዋ፡ ሰማዕናሃ፡ መጽሐፈ፡ መልእክት፡ ለንጉሥ፡ ዘፈነወት[3157]፡ ጎቤነ፡ እንተ፡ ትብል፡ በጎበ፡ ኍለ፡ ⌜ዘረከብዎሙ፡ አ[3158]፡ ለደቂቀ፡ እስጢፋኖስ፡ ቅትልዎሙአ፡ በህየአ፡፡ ወይእዜኒ፡ ምንተ፡ ንሬሲ፡ ወምንተ፡ ይሔይሰነ፡፡

[535] ወእምዝ፡ ይቤልዎሙ፡ ለከህናት[3159]፡ ወለሕዝብ፡ ከመ፡ ይፍትሑ፡ ላዕሌሆሙ፡ ከህናት፡ ወሕዝብ፡ ፍትሐ፡ ሞት፡ በከመ፡ አዘዘ፡ ንጉሥ፡፡ እስመ፡ መድልዋን፡ እ(f. 138r[a])ሙንቱ፡ ለገጽ፡ ዘያስተርኢ፡ አሌ[፡] ሎሙ፡ ለእሉ፡ በከመ፡ ይቤ፡ ነቢይ፡ በእንቲአሆሙ፡ አሌ፡ ሎሙ፡ እለ፡ ይመይጡ፡ ፍትሐ፡ ምስኪን፡ ሕዝብየ፡፡ ወያጸድቁ፡ ኃጥአ፡ ወይነሥኡ፡ ሕልያነ፡ ወይሜንንዎ፡ ለጸድቅ[3160]፡ ወይሴውርዎ፡ ለጽድቁ፡፡

[536] ወዝኩሰ፡ እኅ፡ ዘስሙ፡ ተሰብከ፡ መድኅን፡ እስመ፡ ቀዲሙኒ፡ መሥተኃሥሥ፡ ጽድቅ፡ ውእቱ፡ ወተልእከ፡ በሰነይ[3161]፡ ወተወካፌ፡ ሕማማት[3162]፡ እግዚእ፡፡ ወአመሂ፡ አቀምዎ፡ ቀዳሚ፡ ውስተ፡ ዐውደ፡ ምኵናን፡ ምስለ፡ አኃዊሁ[፡፡] አዘ(f. 138r[b])ዘ፡ ንጉሥ፡

[3153] ለፈቃዶሙ

[3154] Repeated

[3155] ወካዕበ

[3156] Sic, for እኁ

[3157] ዘተፈነወት

[3158] ዘረከብዎሙአ

[3159] ለካህናት

[3160] ለጻድቅ

[3161] በሠናይ

[3162] ሕማማተ

ይዝብጥዎ፡ እስመ፡ ረስዕዎ፡ እምብዙኅ፡ ሰብእ፡፡ ወእምድኅረ፡ ዘበጥዎሙ፡ ይቤልዎሙ፡ ከመ፡ ይትነሥኡ፡ ወተንሥኡ፡ እሙንቱሂ፡፡ ወውእቱሰ፡ እኅ፡ ሀሎ፡ ስኩበ፡ ውስተ፡ ምድር፡ ወይቤልዎ፡ እልክቱ፡ ሐራ፡ ንጉሥ፡ ተንሥእ፡ አንተሂ፡፡ ወይቤሎሙ፡ አንሰ፡ ኢይትነሣእ፡ እስመ፡ ኢዘበጥክሙኒ፡ ሊተ፡ ምስለ፡ አሐውየ[3163]፡፡

[537] ወአንከሩ፡ እሙንቱ፡ ሐራ፡ ጽኑዐ፡ እምነቶ፡ ወተጋድሎቶ፡ ከመ፡ ይፈቅድ፡ ይሕምምም[3164]፡፡ ወዘበጥዎ፡ ብዙኅ፡ ከመ፡ አኃዊሁ፡ ወእምዝ፡ ተንስአ[3165]፡ ወወሰድዎ፡ ምስለ፡ አኃዊ(f. 138v[a])ሁ፡ ውስተ፡ ሀገር፡ እንተ፡ ትሰመይ፡ ጋሳ[፡፡] ወነበረ፡ ህየ፡ በተሞቅሖ፡ ወበገድል፡ ሠናይት፡፡ ወእምህየኒ፡ ተመይጠ፡ ምስለ፡ አኃዊሁ፡ ወነበረ፡ ውስተ፡ ማኅበር፡፡

[538] ወእምድኅረ፡ ብዙኅ፡ ዓመታት፡ አኃዝዎ፡ በፍኖት፡ ወአብጽሕዎ፡ ውስተ፡ ዝንቱ፡ ሕማማት፡ ዘስምዕ፡፡ ወይእቲኒ፡ ዕለተ፡ ወዐለ፡ እንዘ፡ ይኴንንዎ፡ ወፈጺሞሙ፡ ፍትሐ፡ ሞት፡ ለዕሌሁ[3166]፡ ወመተርዎ፡ ርእሶ፡ በመጥባሕት፡፡

[539] ወለዝኩሂ፡ ከልኡ[3167]፡ እኅ፡ ዘስሙ፡ ኒቆዲሞስ፡ አገበርዎ፡ ከዕበ[3168]፡ ከመ፡ ይስግድ፡ ለንጉሥ፡ ወከመ፡ ይዕርፍ፡ ስመ፡ መምህሩ፡፡ ወአንሰ፡ ኢ(f. 138v[b])ይሰግድ፡ ለባዕድ፡ ዘእንበለ፡ ለአብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡፡ ወመምህርኒ[3169]፡ ኢይጸርፍ፡፡ ወባሕቱ፡ ኢታገኦንድዩኒ፡ አላ፡ ፍጡነ፡ ፈጽሙ፡ ሊተ፡ እስመ፡ ኀደገኒ፡ ዝኩ፡ እጉየ[፡፡] ወአነኒ፡ እፈቅድ፡ ከማሁ፡ ከዊነ፡፡

[3163] አኀውየ

[3164] ይሕምም

[3165] ተንሥአ

[3166] ላዕሌሁ

[3167] ካልኡ

[3168] ካዕበ

[3169] ወመምህርየኒ

[540] ወይቤልዎ፡ እሙንቱ፡ ተዓገሥ፡ እስመ፡ ይኄይሰከ፡ ትቢት፡ ዮምሰ፡ ጌሰመ፡ ትመውት፡ ወንኡስ፡ አንተ፡፡ ወዘንተ፡ ይቤልዎ፡ እንዘ፡ ይመስሎሙ፡ ከመ፡ ይትመየጥ፡ በእንተ፡ ንእስናሁ፡፡ ወአእመሩ፡ ዕበየ፡ ጸጋ፡ ዘላዕሌሁ፡ እስመ፡ ዲበ፡ ኰኵሕ፡ ጽኑዕ፡ ሱራሬሁ[3170]፡ ወጸሀቂ፡ ለም(f. 139r[a])ግባረ፡ ሠናይ፡፡ ወሎረቱኒ፡ አኮ፡ ከመ፡ ዘንኡሳን፡ አለ[3171]፡ ከመ፡ ዘፍጹማን፡ በኵሉ፡ ምግባር፡፡ ወእስትርኩብ፡ ውእቱ፡ ለጸሎት፡ ወይተግህ፡ በቀዊም፡ ወበሠጊድ፡ ወበዘምሮ፡ ወአንብዕ፡ ዐቢይ፡ ወያዜክራ፡ ኵሉ፡ ጊዜ፡ ሕማማተ፡ መስቀል፡ ዘፍቁር፡፡ እንዘ፡ የሐሥሥ[3172]፡ በጽሐ፡ ኀበ፡ ተፍጸሜት[3173]፡ መዐርግ፡ ዘተውህቦሙ፡ ለቅዱሳን፡ አበው[፡፡] ወውእቱኒ፡ ኮነ፡ ዘውገ፡ ምሥሌሆሙ[3174]፡ ወይእቲኒ፡ ዕለት፡ ተናደደት፡ ውስተ፡ ልቡ፡ እሳተ፡ መንፈስ፡ ቅዱስ፡ ወሞድአቶ፡ ለበጺሕ፡ ኀበ፡ ዘጽኑሕ፡ ተስፋሁ፡፡ ወበእንተዝ፡ ይቤሎሙ፡ ፈጽሙ፡ (f. 139r[b]) ሊተ፡ ዮም፡፡ ⌜ወእምዝ፡ ይቤሎሙ፡ ፈጽሙ፡ ሊተ፡ ዮም[3175]፡፡

[541] ወእምዝ፡ ሶበ፡ ርእይዎ፡ ከመ፡ አጥብአ፡ ለመዊት፡ አስከብዎ፡ ውስተ፡ ምድር፡ ወአንበሩ፡ መጠብሐተ[3176]፡ ውስተ፡ ክሳዱ፡ ወጸንሑ፡ ንስቲተ፡ እመ፡ ይፈርህ፡ ወእመ፡ ያጠብዕ፡፡ ወውእተሰ፡ አንሳሕስሕ[3177]፡ ለክሳዱ፡ ከመ፡ ይትሐረድ፡ እስከ፡ ወዕአ፡ ደም[፡፡] ወሶቤሃ፡ መተርዎ፡ ርእሶ፡ ወፈጸመ፡ በህየ፡፡ ወኮነ፡ ክላሌ፡ ስምዖሙ፡ አመ፡ ፷ለሰኔ፡ በሰላመ፡ እግዚእ፡፡ ጸሎቶሙ፡ ወበረከተ፡ ጻማሆሙ፡ የሀለ፡ ምስሌነ፡ ወይዕቀበነ፡ ለዓለም፡ አሜን፡፡

3170 ሡራሬሁ

3171 አላ

3172 የኀሥሥ

3173 ተፍጻሜት

3174 ምስሌሆሙ

3175 Sic, Repeated idea

3176 መጥባሕተ

3177 አንሳሕስሐ

[542] ወእምዝ፡ አስተጋብኡ፡ (f. 139v[a]) ብዙኀ፡ አእባን፡ ወአለዱ፡ ለዕለ፡ ሥጋሆሙ፡ በውስተ፡ ምስያጥ፡ በኀበ፡ መተርጎሙ፡፡ ወመሊጠሆሙኒ፡ ወሀብዎ፡ ዐስቦ፡ ለዘመተሮሙ፡ ወኀደጎሙ፡ እንከ፡ ወሖሩ[፡፡] ወእምዝ፡ ወፅኡ፡ በሌሊት፡ እምሰብአ፡ ይእቲ፡ ሀገር፡ ከመ፡ ይርአዩ፡ እመቦ፡ ዘይከውን፡ ትእምርተ፡ በእንቲአሆሙ[፡፡] ወአንበሩ፡ አንጸረ[3178]፡ እብን፡ ኀበ፡ ተወግረ፡ ሥጋሆሙ፡ ለቅዱሳን፡፡

[543] ወእምዝ፡ ኮነ፡ ግርማ፡ ዐቢይ፡ ውስተ፡ ውእቱ፡ መካን፡ ከመ፡ ብርሃነ፡ መብረቅ፡ ዘወረደ፡ እምሰማይ፡ ወአደንገፀሙ፡ ለእልክቱ፡ ሰብእ[፡፡] ወሖሩ፡ እንዘ፡ ይገሥዩ፡ ወዜነዉ፡ ዘንተ፡ ለ(f. 139v[b])ሰብአ፡ ሀገር፡፡ ወእምድኅረ፡ ዝንቱ፡ ኮነ፡ መዐተ፡ ዐቢየ፡ ውስተ፡ ይእቲ፡ ምድር፡ ብድብድ፡ ወረሐብ[3179]፡ ወሞት፡ እስከ፡ ኀልቁ፡ ኄራቶሙ፡ ወይእቲኒ፡ ምሥያጥ፡ ጠፍአት፡፡

[544] ወእምዝ፡ ኮነ፡ ዐቢየ፡ በውእቱ፡ ዘመን፡ ስደተ፡ ኀበ፡ ቅዱሳን፡ እለ፡ ሀለዉ፡ ምድረ፡ ወቦኡ፡ ውስተ፡ ገዳም፡ እንተ፡ ትሰመይ፡ ወተንስኡ፡ ላዕሌሆሙ፡ ሰብአ፡ ሀገር፡ ምስለ፡ ኩናት፡ ወቀስት፡ ወነዓውዎሙ፡ ከመ፡ አራዊት፡ ወረከብዎ፡ ለ፩እኅ፡ ዘስሙ፡ አትናቴዎስ፡ ዘኮነ፡ ፈጸሜ[3180]፡ ነገሮሙ፡ ለአኃው[፡፡] ወይቤሉ፡ ረከብነ፡ መም(f. 140r[a])ህሮሙ፡፡ ወእምዝ፡ አኀዝዎ፡ ወወሰድዎ፡ ኀበ፡ ትዕይንቶሙ፡፡ ወይቤልዎ፡ ስግድ፡ ለንጉሥ፡ ወስመ፡ መምህርከ፡ ጽርፍ፡፡ ወይቤ፡ ዝኩ፡ እኅ፡ አንሰ፡ ኢይሰግድ፡ ለንጉሥ፡ ወመምህርየኒ፡ ኢይጸርፍ፡፡ ወአቀሙ፡ ምስሌሁኒ፡ አኀደ[3181]፡ ብእሴ፡ ዘተረክበ፡ በውስተ፡ ስርቅ[፡፡] ወአዘዘ፡ መኰንን፡ ለሰራዊት[3182]፡ ይፍትሑ፡ ላዕለ፡ ክልኤሆሙ፡፡ ወፈትሑ፡ ላዕሌሆሙ፡ እንዘ፡ ይብሉ፡ ለዝንቱ፡ ፈላሲ፡ ወልደ፡ እስጢፋ፡ ይደልዎ፡ መዊት፡ እስመ፡

[3178] አንጻሬ

[3179] ወረኀብ

[3180] ፈጸሜ

[3181] አሐደ

[3182] ለሠራዊት

ኢይትኤዘዝ፡ ለንጉሥ፡፡ ወዝንቱኒ፡ ብእሲ፡ ይደልዎ፡ ጥብጠቤ[3183]፡ ፱[፡] በከመ፡ ተሰርዐ[3184]፡ እም(f. 140r^b)ኀ[3185]፡ ንጉሥ፡ ወይፍዲ፡ ዕዳሁኒ፡፡ ወእምዝ፡ ወገርዎ፡ በአእላን፡ ለዝኩ፡ እኅ፡ ውስተ፡ ትዕይንተ፡ ሀገሮሙ፡ እንተ፡ ትሰመይ፡ ጸጓ፡ ወኮነ፡ ክላሌ፡ ስምዑ፡ አመ፡ ወ ለወርኀ፡ ፡ ጸሎቱ፡ ተሀለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[545] ወእምዝ፡ ፩ካህን[3186]፡ እምሰብአ፡ ይእቲ፡ ሀገር፡ ዘኮነ፡ ላዕሌሁ፡ ራእይ፡ ወይቤ፡ ለሕዝብ፡ ወናሁ፡ መጽአ፡ ኀቤየ፡ በሌሊት፡ ቃል፡ ዘይብል፡ እመ፡ ኢያፍለስክሙ፡ ሥጋሁ፡ ለዝንቱ፡ ጸድቅ[3187]፡ ይመጽእ፡ ብድብድ፡ ወይማስን፡ ብሔር፡፡ ወሰብአ፡ ሀገርኒ፡ ኢተወክፍዎ፡ ቃሎ፡ ወኢሰምዕዎ፡ ነገሮ፡፡ ወከዕበ[3188]፡ ደገመ፡ ዝኩ፡ (f. 140v^a) ራእይ፡ ኀበ፡ ዝኩ፡ ካህን[3189][፡፡] ወነገሮሙ፡ ውእቱኒ፡ ለሕዝብ፡ ከመ፡ ቃዳሚ[3190][፡፡] ወእሙንቱኒ፡ ኢተወክፉ፡ ቃሎ[፡፡] ሠላስ፡ ውእቱ፡ ራእይ፡ ዘይብል፡ ትማስን፡ ሀገር፡ ወያሐልቅ[3191]፡ ሰብእ፡ በሕማም፡ ለእመ፡ ኢያፍለስክምዎ፡ በሥጋሁ[3192]፡ ለዝንቱ፡ ጸድቅ[3193]፡፡

3183 ጥብጠቤ

3184 ተሠርዐ

3185 እምኀበ

3186 ፩ካህን

3187 ጻድቅ

3188 ወካዕበ

3189 ካህን

3190 ቀዳሚ

3191 ወየኀቅ

3192 ሥጋሁ

3193 ጻድቅ

[546] ወእምዝ፡ እምቅድመ፡ ዝኒ፡ አመ፡ ቀዳሚ፡ መዋዕል፡ ዘአሜ፡ ፀአቶሙ፡ እምነ፡ ሲሬ፡ እንዘ፡ ሀለዉ፡ ቅዱሳን፡ ውስተ፡ ገዳም፡ ⸢ዘበ፡ ስ(f. 140v[b])ደት[3194]፡ ወእምህየ፡ ለአክዎሙ፡ ለአኃው፡ ኀበ፡ ዘኮነ፡ ትካዞሙ[።።] ወበጺሖሙ፡ እንዘ፡ ይትመየጡ፡ ውስተ፡ ይእቲ፡ ገዳም፡ ረከብዎሙ፡ ፈያት፡ ወቀተልዎሙ፡ ወፈጸሙ፡ በህየ።።

[547] ወዓዲ፡ ከልአንሂ[3195]፡ አኃው፡ እምእለ፡ ይነብሩ፡ በስደት፡ ውስተ፡ ገዳም፡ ወሖሩ፡ እምህየ፡ ከመ፡ የሐውጹ፡ ኀበ፡ አኃው፡ እለ፡ ሀለዉ፡ ውስተ፡ ለክማ[።።] ወበጺሖሙ፡ ህየ፡ እንዘ፡ ይትመየጡ፡ በጽሑ፡ ውስተ፡ ፈለግ፡ ዘስሙ፡ ወነቀ፡ ኀበ፡ ቦህየ[3196]፡ ጸናሕያነ፡ ፍኖት፡ ወቀተልተ፡ ነፍስ።። ወተንሥኡ፡ ላዕሌሆሙ፡ ከመ፡ ይቅትልዎሙ።። ወእም(f. 141r[a])ዝ፡ ይቤልዎሙ፡ ቅዱሳን፡ ተዓገሡነ፡ ንስቲተ፡ ከመ፡ ንጸሊ፡ እስመ፡ ጊዜ፡ ጸሎት።። ወእሙንቱኒ፡ ፈያት፡ ኀደግዎሙ፡ እስከ፡ ይጼልዩ።።

[548] ወቅዱሳንሂ፡ ተግኀሱ፡ ሕቀ፡ እምኔሆሙ፡ ወሰገዱ፡ ወጸለዩ፡ ኀበ፡ አምላኮሙ፡ እስመ፡ ጊዜ፡ ፫ሰዓት፡ ውእቱ።። ወፈጺሞሙ፡ ጸሎቶሙ፡ ተዋህቡ፡ ሰላመ፡ በበይናቲሆሙ፡ በከመ፡ ልማዶሙ[።።] ወእምዝ፡ አንቀሕቅሑ[3197]፡ ሎሙ፡ ለእልክቱ፡ ፈያት፡ ከመ፡ ይምጽኡ።። ወመጽኡ፡ እሙንቱ፡ ፈያት፡ ወቀተልዎሙ[።።] ወፈጸሙ፡ በህየ።። ወነሥኡ፡ አልባሲሆሙ፡ ወሖሩ።። ወ፩እምእ(f. 141r[b])ልክቱ፡ ፈያት፡ ተከድነ፡ አልባሲሆሙ፡ ለቅዱሳን፡ ወኮነ፡ ላዕሌሁ፡ ደዌ፡ ሕማም፡ ሥጋ፡ ወዝልጋሴ፡ እኩይ።። ወአሐዞሙ[3198]፡ ፍርሀት፡ ለእሙቱ፡ ፈያት፡ ወአእመሩ፡ ከመ፡ ኮነ፡ ውእቱ፡ በእንተ፡ ዘገብሩ፡ እኩየ፡ ለዕለ[3199]፡ ቅዱሳን።።

[3194] ዘበስደት

[3195] ካልአንሂ

[3196] ቦ፡ ህየ

[3197] አንቃሕቅሑ

[3198] ወአኀዞሙ

[3199] ላዕለ

[549] ወከማሁ፡ ካዕበ፡ ካልአነኒ[3200]፡ አኀው፡ እንዘ፡ ሀለዉ፡ ውስተ፡ ጽንፈ፡ ውእቱ፡ ብሔር፡ ዘርሕቅት፡ ውስተ፡ ገዳም፡ ወኮነ፡ አሐተ፡ ዕለተ፡ እንዘ፡ ይትጌበሩ፡ ገራህተ፡ መጽኡ፡ ኀቤሆሙ፡ አረሚ፡ እለ፡ ይትባህሉ፡ ገበል። ወቆሙ፡ ቅድሜሆሙ፡ ለቅዱሳን፡ ወይቤልዎሙ፡ እስመ፡ መጸእነ[3201]፡ ንቅትል(f. 141v[a])ክሙ [።።] ወቅዱሳንሰ፡ ኢ_ያእመሩ፡ ነገሮሙ፡ ወእሙንቱሰ፡ አረሚ፡ አሐዙ[3202]፡ ጕርዔሆሙ፡ በእደዊሆሙ፡ እንዘ፡ ይኤምርዎሙ፡ ለቀቲል። ወይቤልዎሙ፡ ቅዱሳን፡ ማየኑ፡ ትፈቅዱ፡ ነህብክሙ፡ ወዘንተ፡ እንዘ፡ ይብልዎሙ፡ ነሥኡ፡ ኩናቱ፡ እሙንቱ፡ አረሚ፡ ወረገዝዎሙ፡ ለቅዱሳን፡ ወፈጸሙ፡ በህየ፡ ጸልዖቶሙ፡ ወበረከቶሙ፡ የሀሉ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን።

[550] ወእምዝ፡ ሶበ፡ ኮነ፡ ቀዳሚ፡ ስደት፡ ወዕዕበተ፡ ብሔር፡ ላዕለ፡ ደቂቁ፡ ለብፁዕ፡ እስጢፋኖስ፡ በውስተ፡ ኩሉ፡ ገጸ፡ መከን[3203]፡ እመሂ፡ በሀገር፡ (f. 141v[b]) ወእመሂ፡ በሐቅል፡ ወእመሂ፡ በውስተ፡ ፍኖት። ወእመሂ፡ በውስተ፡ ምስያጥ፡ ወኮኑ፡ ያሐስስዎሙ[3204]፡ ኀበ፡ ኩሉ፡ ዘበጽኑ[3205]። ወእለኒ፡ ⸢ተወከፍዎ፡ መ.[3206]፡ እምሰብእ፡ እመሂ፡ በሲሳይ፡ ወእመሂ፡ በልብስ። ለእለሂ፡ አኀደርዎሙ፡ ውስተ፡ አልቦ፡ ዘይድኅኑ፡ እመንሱት፡ ወይመጽእ፡ ለዕሌሆሙ[3207]፡ ጥፍአት፡ ወንስተተ፡ ብሔር[።።] ወዓዲ፡ ያበጽሕዎሙ፡ እስከኔ፡ ለመዊት፡ በከመ፡ አዘዘ፡ እምኀበ፡ ንጉሥ[።።] ወበእንተዝ፡ እሙንቱሂ፡ ይሰድድዎሙ፡ ለቅዱሳን፡ ከመ፡ ኢ_ይብጽሐሙ፡ ጥፍአት።

[3200] ካልአንኒ

[3201] መጻእነ

[3202] አኀዙ

[3203] መካን

[3204] Cf. KWK የኀሥሥዎሙ

[3205] ዘበጽሑ

[3206] ተወከፍዎሙ

[3207] ላዕሌሆሙ

[551] ወቅዱሳንሂ፡ ኮኑ፡ የዐይለ፡ እምሀ(f. 142r[a])ገር፡ ለሀገር፡ ወእም፡ ገዳም፡ ውስተ፡ ገዳም[፡፡] ወኮኑ፡ ዝርዋነ፡ ውስተ፡ አጽናፈ፡ ምድረ፡ መንግሥቱ፡ ወጎበ፡ ኵሉ፡ ምምጻእ፡ ኩናት፡፡ ወይበውኡ፡ ውስተ፡ በዐተት[3208]፡ ወግበበ፡ ምድር፡ ወንቅዐታተ፡ ኰኵሕ፡፡ ወእምህየኒ፡ የሐሥሥዎሙ[3209]፡ ወይእኀዝዎሙ፡ ወይወስድዎሙ፡ ጎበ፡ ኵነኔ፡ ንጉሥ፡ ወይቀትልዎሙ፡፡

[552] ወእለኒ፡ ተርፉ፡ ወሶበ፡ በዝነ፡ ለዕሌሆሙ፡ ስቃያት፡ ፍዘዘ፡ ዚአሁ[3210]፡ ረኀብ፡ ወጽምእ፡ ወዕርቃን፡ ይቤልዎ፡ ለሊቀ፡ ማኅበር፡ ዝውእቱ፡ ቀዳሚ፡ እምድኅሬሁ፡ ለአቡነ፡ ቅዱስ፡ እስጢፋኖስ፡፡ ምንተኑ፡ ሀልዎተነ፡ ከመዝ፡ ኦ[፡] አባ፡ አበሐነ[3211]፡ ከመ፡ ን(f. 142r[b])ሙት፡ በውስተ፡ ገዳምነ፡ ከመ፡ አበዊነ፡ ቀደምት፡ በጎዲገ፡ እክል፡ ወማይ፡፡ እስመ፡ ንጉሥኒ፡ አጽበበ፡ ለዕሌነ[3212]፡ ከመ፡ ኢይትወከፉነ፡ በኵሉ፡ በእክልኒ፡ ወበማይኒ፡ ወበኵሉ፡ መፍቅዳተ፡ ሥጋ፡ ወሶበሂ፡ ይረክቡነ፡ ሐራሁ፡ ይትማሰጡነ፡፡ ወአበውሰ፡ ቀደምት፡ ገብርዎ፡ በፈቲወ[3213]፡ ከመ፡ ዘንሰምዕ፡ ወንሬኢ፡ እለ፡ ዝጉብ፡ አዕፅምቲሆሙ፡ በውስተ፡ በዓታት፡ ወገዳማት፡ ወውስተ፡ ጉንጽ፡ ዕፅኒ፡ ዘይትባሀል፡ ድማ፡፡ ወከማሁ፡ ለነኒ፡ አበሐነ[3214]፡ ንሙት፡ በውስተ፡ ገዳምነ፡፡

[553] ወይቤሎሙ፡ ሊቀ፡ ማሕበር፡ ዝንቱሰ፡ ግብር፡ አኮ፡ ዘይከው(f. 142v[a])ን፡ በጕጕአ፡ ዘእንበለ፡ በብዙኅ፡ አስተሐምሞ፡፡ እስመ፡ ይኄይስ፡ ተኃሥሦ፡ ጎበ፡ እግዚአብሔር፡ በእንተ፡ ዝንቱ፡ እስመ፡ በጎቤሁ፡ ኵሉ፡ ይትከሀል፡፡ ወይእዜኒ፡ ሖሩ[3215]፡

[3208] በዐታት

[3209] የኀሥሥዎሙ

[3210] ዘዘዚአሁ

[3211] አብሐነ

[3212] ላዕሌነ

[3213] በፈቲው

[3214] አብሐነ

[3215] Sic, for ሑሩ

ጸልዩ፡ ኀበ፡ እግዚአብሔር፡ በእንተ፡ ዝንቱ፡ እስከ፡ ይፈኑ፡ ሣህሎ፡ ለክሙ[።።] ወነበሩ፡ ከማሁ፡ እንዘ፡ ይስእሉ፡ ኀበ፡ እግዚአብሔር።።

[554] ወእምዝ፡ እምድኅረ፡ ዝንቱ፡ መዋዕል፡ ኮነ፡ ኀበ፡ እኁ፡ ዘስሙ፡ ጳውሎስ፡ እማኅበረ፡ ቅዱሳን፡ እለ፡ ውስተ፡ ዴስአ፡ ወቦቱ፡ ፬ደቂቅ፡ ወይቤልዎ፡ ለአቡሆሙ፡ ንሕነሰ፡ ንፈቅድ፡ መዊተ፡ እምዝንቱ፡ ሐይው፡ በኀዲገ፡ እክል፡ ወማ(f. 142v^b)ይ፡ እስመ፡ ንሬኢ፡ መስና[3216]፡ ዘይመጽእ፡ ውስተ፡ ዓለም፡ ወኢንክል፡ ተቀንዮ፡ ለዓለም፡ ወለገቢረ፡ ጽድቅ።። እመኒ፡ ረከቡነ፡ ሰብአ፡ ዓለም፡ ይሬስዩነ፡ አግብርተ፡ ለትእዛዛቲሆሙ፡ ለኖሎተ፡ አብቅል፡ ወእንስስ፡ ወአላግዕ።። ወአበዊነሂ፡ ቅዱሳን፡ አኮ፡ ዘልፈ፡ ዘንረክቦሙ፡ እምይእዜ።። እስመ፡ አስተጋብኦሙ፡ ንጉሥ፡ ውስተ፡ እዴሁ፡ ወቦ፡ እለ፡ ፈጸሙ።። ወአንተኒ፡ ተአምር፡ ኵሎ፡ ዘበጽሐ፡ ላዕሌከ፡ በኦርዓኔ፡ ንጉሥ፡ ዘእንበለ፡ ዳእሙ፡ እግዚአብሔር፡ ዘአድኀነከ፡ ወአምጽአከ፡ ዝየ፡ በእንቲኣነ።። ወይእዜኒ፡ ይኄይሰነ፡ ንሙት፡ እንዘ፡ ሀለከ፡ አንተ።። ወይቤሎሙ፡ ው(f. 143r^a)ቱኒ፡ ትክልኑ፡ ደቂቅየ፡ ውስተ፡ ዝንቱ፡ መዐርግ፡ እስመ፡ ንኡሳን፡ አንትሙ[።።] ወይቤልዎ፡ እወ፡ ንክል፡ ወእግዚአብሔር፡ ይግብር፡ ለነ[።።]

[555] ወሰሚያ፡ ዘንተ፡ እምኔሆሙ፡ ሖረ፡ ኀበ፡ ዝኩ፡ ሊቀ፡ ማኅበር፡ ወነገሮ፡ ኵሎ፡ ዘይብልዎ፡ እሙንቱ፡ ደቅቅ[3217]።። ወይቤሎ፡ ለቀ[3218]፡ ማኅበር፡ አኮኑ፡ ብዙኀን፡ እለ፡ ይሐስስዎ[3219]፡ ለዝንቱ፡ ግብር[።።] ወይእዜኒ፡ ይግበርዎ፡ እስመ፡ እግዚአብሔር፡ አርሐወ[3220]፡ ሎሙ፡ ዘንተ፡ አናቅጸ።። ወጸውዖሙ፡ እግዚአብሔር፡ ይስሀል[3221]፡ ላዕሌሆሙ[።።] ወእምዝ፡ ይቤሎሙ፡ ዝኩ፡ እኁ፡ ለደቂቁ፡ ንዑኬ፡ ግበርዎ፡ ወይእዜኒ፡ አእምሩ፡ ከመ፡ኢትትአንተሉ፡ እመ፡ በ(f. 143r^b)ዝኀክሙ፡ ሕማማተ።።

[3216] ሙስና

[3217] ደቂቅ

[3218] ሊቀ

[3219] ይኅሥሥዎ

[3220] አርኀወ

[3221] ይሥሀል

[556] ወይቤልዎ፡ እሙንቱኒ፡ ንሕነሰ፡ አኮ፡ ዘንትአነተል፡ አባ፡ ዳእሙ፡ ንሴፎ፡ ንኩን፡ መሥዋዕተ፡ ኀሩየ፡ ከመ፡ ይስሐቅ፡ ዘአቅረቦ፡ አቡሁ፡ በቃለ፡ እግዚአብሔር፡፡ ወአንተኒ፡ ከመ፡ አብርሃም፡፡ ወእምዝ፡ ሖሩ፡ ውስተ፡ ገዳም፡ ወቦኡ፡ ውስተ፡ በዐት፡ ካልአንሂ፡ ፪አኃው፡ ምስሌሁ፡፡ ወነበሩ፡ ፴መዋዕለ፡ በገድል፡ ሠናይ፡ በጸሎት፡ ወበሰጊድ፡ ምስለ፡ ትዕግሥት፡ ፍጹም፡ ወፈጸመ፡ ፩እምኔሆሙ፡ ዘስሙ፡ በርተሎሜዎስ፡ አመ፡ መዋዕል፡ ፴[፡] ወከማሁ፡ ከልኡኒ[3222]፡ ዘስሙ፡ ቶማስ፡ አመ፡ መዋዕል፡ ከማሁ፡ ሳልሱኒ፡ አመ፡ አርብዓ፡ መዋዕል፡ ጳውሎስ፡ ወእ(f. 143v[a])ምዝ፡ ሶበ፡ ፈጸመ፡ ፴መዋዕል፡ ይቤሎ፡ አቡሁ፡ ፈጸምከ፡ ፴መዋዕለ፡ ነሀብከኑ፡ እክለ፡ ወማየ፡፡ ወይቤሎ፡ ውእቱ፡ ወልድ፡ ለአቡሁ፡ ኀድግሰ፡ እክለ፡ ወማየ፡ ኵሉ፡ ተድለ[3223]፡ ዝዓለም፡ ድሙረ፡ ዘምስለ፡ ጽድቅ፡ ለእመ፡ ትቤለኒ፡ እሁበከ፡ እመ፡ ኢገበርክዎ፡ ለዝንቱ፡ ወእመ፡ ኢኀደጉ፡ ብጽዓትየ፡፡

[557] ወነበረ፡ ከማሁ፡ እንዘ፡ ኢያጸርዕ፡ ጸልዮ፡ ወሰጊደ፡ በአምጣነ፡ ይትከሀሎ፡፡ ወእምዝ፡ ይቤሎ፡ አሐተ፡ ዕለተ፡ ኢትትፈሣሕኑ፡ ኦ[፡] አበ[3224]፡ በርእየ፡ ዚአየ፡ እስኩ፡ ደይ፡ እዴከ፡ ውስተ፡ ሕባኔ[፡] መልበስየ፡ ከመ፡ ትርአይ፡ አባልየ፡ ኢበጽሐኑ፡ ኀበ፡ ዘይቤ፡ መጽሐፈ፡ አበው፡ (f. 143v[b]) መነኮስ፡ ለይጥጋእ፡ ሥጋሁ፡ ምስለ፡ አዕጽምቲሁ፡፡ ወይእዜኒ፡ በእንቲአየሰ፡ ኢትተክዝ[3225]፡ አላ፡ ተፈሣሕ፡ እስመ፡ በጽሐ፡ ሊተ፡ ዕድሜየ፡ ወያዐስየኒ፡ እግዚአብሔር፡ በከመ፡ ጸማየ[3226][፡፡] ወእምዝ፡ ሰሊጦ፡ ፴መዋዕለ፡ ወፈጸመ፡ ገድሎ፡ በሠናይ፡ ጸሀቅ[3227]፡ ወበብዙኅ፡ ትዕግሥት፡፡ ጸሎቱ፡ ወበረከቱ፡ ለዝኩ፡ ፫መስተ፡ ጋድል[3228]፡ ወዘእልክቱኒ፡ አኃዊሁ፡ እለ፡ ምስሌሁ፡ ምሉአን፡ ፍሬ፡ በረከት፡ ጸሎቶሙ፡ ወጸማሆሙ፡ ተህለ፡ ምስሌነ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

3222 ካልኡኒ

3223 ተድላ

3224 አባ

3225 ኢትቴክዝ

3226 ጸማየ

3227 ጸህቅ

3228 መስተጋድል

[558] ወእልክቱኒ፡ ፪አኃው፡ እለ፡ ነበሩ፡ ይትላአክዎሙ፡ ይቤለ፡ አልቦ፡ ዘንረክብ፡ ዘይኄይስ፡ (f. 144r[a]) እምዝንቱ፡ ወንሕነኒ፡ ንመውት፡ ከማሆሙ፡ ወእግዚአብሔር፡ ይገብር፡ ለነ፡ ቦኑ፡ ንኄይስ፡ እምእለ፡ ሕፃናት፡ ወቦኑ፡ ዘይመጽእ፡ መዋዕል፡ ሠናይ፡ ዘእንበለ፡ ዳእሙ፡ ዘይበዝኅ፡ እኩይ[።።] ወዘንተ፡ ብሂሎ፡ በፅዑ፡ ብፅዓተ፡ ለእግዚአብሔር፡ ወቦኡ፡ ውስተ፡ ጽሙናሆሙ።። ወስሙ፡ ፩ኖብ፡ ወከህን[3229]፡ ውእቱ፡ ዘሠናይ፡ በምግባሩ፡ ወራትዕ፡ በቃሉ፡ ወጸሀቂ፡ በነፍሱ፡ ለእግዚአብሔር፡ ወለስርዓተ[3230]፡ ማኅበር።። ወይከውን፡ አርአያ፡ ለአኃዊሁ፡ በትኅትና[3231]፡ ወበየዋህት፡ ወበአርምሞ፡ ወመስተዐግሥ፡ በኵሉ[።።] (f. 144r[b]) ወከልኡኒ[3232]፡ ስሙ፡ ሙሴ፡ ሠናይ፡ ወጻድቅ፡ ውእቱ።። ወሰሊጦሙ፡ ገድሎሙ፡ በብዙኅ፡ ጽሂቅ፡ ፈጸሙ፡ በህየ።። ጸሎቶሙ፡ ወበረከቶሙ፡ ተህለ፡ ምስሌነ፡ አሜን።።

[559] ወዓዲ፡ ከልአንኒ[3233]፡ ብዙሐን፡ እምደቂቁ፡ ለብፁዕ፡ እስጢፋኖስ፡ ዕንቈ፡ በሕርይ[3234]፡ ክቡር፡ ዘያዋኪ[3235]፡ በብሔረ፡ አዜብ፡ ስነ፡ ተድላሃ፡ ለቅድስት፡ ቤተ፡ ክርስቲያን።። እለ፡ ሞቱ፡ በእደዊሁ፡ ለድብ፡ ፀር፡ ወእደ፡ ወልዱ፡ አድማስ፡ በፀር፡ ኮነ፡ ጉላቄሆሙ፡ ፪ወ፫ቀሳውስት።። ዘእንበለ፡ ዲያቆናት፡ ወአኃው፡ መነኮሳት፡ ወመነኮሳይታት[3236]።። እለ፡ ፈጸሙ፡ ስምየሙ፡ ወተቀጸለ፡ አ(f. 144v[a])ክሊሎሙ።። [ቦ፡] እምኔሆሙ[3237]፡ በውግረተ፡ እብን።። ወቦ፡ በምትረተ፡ ልሳን፡ ወእድ፡ ወእግር፡ ወበተኃንፍፎ፡ አንፍ፡ ወእዝን፡ ወተሞቅሐ፡ ወቦ፡ በሰይፍ፡ ወበኩናት።። ወቦ፡ በአፈ፡

[3229] ወካህን

[3230] ወለሥርዓተ

[3231] በትሕትና

[3232] ወካልኡኒ

[3233] ካልአንኒ

[3234] ባሕርይ

[3235] ዘይዋኪ

[3236] Sic, for ወመነኮሳይያት

[3237] ቦ፡ እምኔሆሙ

አናብስት፡፡ ወቦ፡ በጎጠአ፡ እክል፡ በውስተ፡ ገዳማት፡፡ ወጸለዓት[3238]፡፡ ወንቅዓታት፡ ከሑሉ፡ ከመ፡ አዕዋፍ፡ ወአራዊት፡፡ እንዘ፡ አልቦ፡ ዘይረድኦሙ፡ እንበይነ፡ ጽንዐተ፡ ስደት፡ ዘኮነ፡ ላዕሌሆሙ፡ ጎቤሁ፡ ለንጉሥ፡፡ ወሶለሙ፡ ሰማዕት፡ ኮኑ፡ በሀይማኖትሙ፡፡ ጸልዖሙ፡ ወክዕወተ፡ ደሞሙ፡፡ ወነጠብጠበ፡ አንብያሙ፡ ተሀለ፡ ምስሌነ፡ ወትዕቀበነ፡ ወተሀለ፡ ምስሌ[3239]፡ ወትረ፡ እስከ፡ ለዓለም፡ ወትዕቀበነ፡ አሜን፡ ወአሜን፡፡ ወዝኒ፡ ዘዘከርነ፡ ጐላቄሆሙ፡ (f. 144v[b]) አኮ፡ በተጠናቅቆ፡ አላ፡ በዘ፡ አእመርነ፡ ጎዳጠ፡ ወበሕቱ[3240]፡ እግዚእ፡ ይጽሕፍ፡ አስማቲሆሙ፡ በሰማያት፡ ወለለኒ፡ ምስሌሆሙ፡ ለዓለመ፡ ዓለም፡ አሜን፡፡

[560] ወእምዝ፡ እምድኅረ፡ ዓመታት፡ ተጋብኡ፡ ቅዱሳን፡ እምዝርወቶሙ፡ ወስተ[3241]፡ ገዳም[3242]፡ ተከዜ፡ እንተ፡ ወተከለ፡ ቤተ፡ ክርስቲያን፡ ⌜ወአዕረረጉ፡ ቤተ፡ ክርስቲያን፡⌝ [3243] ወአዕረጉ፡ ምሥዋዕ[3244]፡ ለእግዚአብሔር፡፡ ወተወሰኩ፡ ከልአንሂ፡ እለ፡ ⌜ይትቀነ፡ ዩ[3245]፡ ለስርዓተ[3246]፡ ጽድቅ፡ ወኮኑ፡፡ ብዙኃን፡፡ ወነበሩ፡ እንዘ፡ ይትማዓዱ፡ ወያዜክሩ፡ ውሳንያተ፡ እግዚአብሔር፡ ወሥርዓት፡፡ ወመነኮሳይታትሂ[3247]፡ ከማሁ፡ በምኔቶን፡፡

[3238] ወጸልዐት/ወጸላዕት

[3239] ምስሌነ

[3240] ወባሕቱ

[3241] ውስተ

[3242] ገዳመ

[3243] Wrongly inserted phrase

[3244] መሥዋዕተ

[3245] ይትቀነዩ

[3246] ለሥርዓተ

[3247] Sic, for ወመነኮሳይያትሂ

[561] (f. 145r[a]) ወእምዝ፡ ይቤልዎ፡ አኃው፡ መነኮሳይታትኒ[3248]፡ ለዝኩ፡ አበ፡ መንፈስነ፡ ሊቀ፡ ማኅበር፡ ኦ[፡] አቡነ፡ አበኃነ[3249]፡ ንሙት፡ ንሕነኒ፡ ከመ፡ አኃዊነ፡ እለ፡ ቀደሙነ፡ እስመ፡ አልቦ፡ ዘንረክብ፡ ዘይኄይስ፡ እምዝ፡ እስመ፡ እዙያት፡ መዋዕል፡ ሀሎ፡ ይመጽእ።።

[562] ወይቤሎሙ፡ ሊቀ፡ ማኅበር፡ እስመ፡ እግዚአብሔር፡ አርኅወ፡ ለክሙ፡ አነቅጸ[3250]፡ ሞት፡ ወይእዜኒ፡ ሖሩ[3251]፡ ግበርዎ[።፡] ወእግዚአብሔር፡ ያክህልክሙ፡ ወያዕዱክሙ፡ ⸢እምዝ፡ ንቱ[3252]፡ ዓለም።። ወእምዝ፡ ሖሩ፡ ወቦኡ፡ ውስተ፡ [።፡] ወፈጸሙ፡ በውእቶን፡ ዘመን፡ ፻፲፯ቅዱሳን፡ ወመነኮሳይታትሂ[3253]፡ ወእንዘ፡ ይር(f. 145r[b])እይዎ፡ ምስጢራተ፡ እግዚአብሔር፡ ገሀደ።። ወኮነት፡ ትብል፡ አሐቲ፡ እምኔሆን፡ ርኢኩ፡ አንሰ፡ መንክረ፡ ኮከበ፡ ጽበሕ፡ እንዘ፡ ኀዩል፡ ወፍድፋድ፡ ብርሃን።። ወያስተፌሥሕ፡ ለዘርእዮ።። ወዘንተ፡ ብሂላ፡ ኮነት፡ ከመዘሞተ።። ወቤተት፡ ከማሁ፡ ይእቲሰ፡ ነአስ፡ ይእቲ፡ አምጠኒሁ[3254]፡ ወጸንዓት፡ በሃይማኖታ።።

[563] ወይቤላሃ፡ አሐቲሃ፡ እለ፡ ሀየ፡ ሀለዋ፡ ኦ[፡] እኅተነ[3255]፡ መልአክ፡ አብሰራ፡ አይቴኑ፡ ኀደርኪ፡ ወመሰልክነ፡ ዮምሰ፡ ⸢ከመዘ፡ ሞትኪ[3256]።። ወትቤሎን፡ አንሰ፡ ኢሞትኩ፡ ወባሕቱ፡ ኀደርኩ፡ ምስለ[፡] ፫[፡] ፀሐይ፡ እትፌሣሕ፡ ወእትሐሰይ፡ በርእየ፡

[3248] Sic, for መነኮሳይያትኒ

[3249] አብሐነ

[3250] አናቅጸ

[3251] ሐሩ

[3252] እምዝንቱ

[3253] Sic, for ወመነኮሳይያትሂ

[3254] አምጣኒሁ

[3255] እኅትነ

[3256] ከመ፡ ዘሞትኪ

ዚኣሆሙ፡፡ ወዓዲ፡ ትቤ፡ እንዘ፡ ታወፈ፡ ነፍሰ፡ ጎበ፡ አም(f. 145v[a])ላክ፡ ንጎነሰ[3257]፡ ርኢነ፡ ውስተ፡ ዝንቱ፡ ዓለም፡ ክርስቲያናዊ፡ እንዘ፡ ያጠፍእ፡ ክርስቲናሁ[3258]፡፡ ወመነኮስኒ፡ እንዘ፡ ያማስን፡ ምንኩስናሁ[፡፡] ወካህንኒ፡ እንዘ፡ ያማስን፡ ሥርዓተ፡ ክህነቶ፡ ወንሕነሂ፡ ከመ፡ ኢንኩን፡ ከማሆሙ፡ መጻእነ፡ ጎቤከ፡ በንጹሕ፡፡ ተመጠዋ፡ ለነፍስነ፡ ኦ[፡] እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡፡

[564] ወዘንተ፡ ብሂላ፡ አዕረፈት፡ ወፈጸመት፡ ግድላ፡ በሠናይ፡ ወቦ፡ እለሂ፡ ይቤለ[3259]፡ እምኔሆን፡፡ ንርእዮሙ፡ ለመላእክት፡ ገሀደ፡ ወቦ፡ እለ፡ ይቤላ፡ ከዕበ[3260]፡ ነዋ፡ ሙሴ፡ ወአሮን፡ መጽኡ፡ ለቀበለነ[3261]፡፡ ወቦ፡ እለኒ፡ ይቤ፡ መላእክት፡ ወረዱ፡ ለመግቦ፡ ግፉዓን፡ ማዕጠንት፡ ተውህበ፡ ለማዕጠንተ፡ ቅዱሳን፡፡ አስራበ፡ ወይን፡ ወሕ(f. 145v[b])ዘ[3262]፡ ለአርዊዮ[3263]፡ ጽሙአን፡፡

[565] ወአሐቲኒ፡ እምኔሆን፡ ትቤ፡ ርኢክዎን፡ ብዙኃነ፡ ሰራዊተ፡ እንዘ፡ ያአወይዉ[3264]፡ ወያስቆቅው[3265]፡ ወይብሉ፡ አሌ፡ ለነ፡ አሌ፡ ለነ፡ ዘዓለውነ፡ ትምህርቶ፡ ለእስጢፋኖስ[፡፡] ወእንበይነዝ፡ ወሰዱነ፡ ውስተ፡ ፃዕር[3266]፡፡ ወሀለወት፡ ማእከለሙኒ፡ ብእሲት፡ ዐቢይ፡ ወጽልመት፡ ኵለንታሃ፡፡ ወይወስድዋ፡ ውስተ፡ ዐዘቅት፡ ወዕመቁሰ፡ እግዚአብሔር፡

3257 ንሕነሰ

3258 ክርስትናሁ

3259 ይቤላ

3260 ካዕበ

3261 ለቀበላነ

3262 ውሕዘ

3263 ለአርውዮ

3264 Cf. KWK የዐወይዉ

3265 ወያስቆቅዉ

3266 ጻዕር

ያአምር[3267][።] ወአንሰ፡ ኢይክል፡ ለተነግሮ[3268]። ወትግዕር፡ ወተአወዩ[3269]። ወትብል፡ አሌ፡ ሊተ፡ ዘተዐወርክዎ፡ ለእስጢፋኖስ። ወቅዱሳንኒ፡ ከማሁ፡ እንዘ፡ ይትፌሥሑ፡ በራእየ፡ እግዚአብሔር፡ (f. 146r[a]) ወበነጽሮ፡ ምሥጢራት፡ ቅድስት፡ ወነሢአ፡ ጸጋ፡ ፍጹም፡ እንዘ፡ ያነብቡ፡ ነገራተ፡ እግዚአብሔር፡ እምዘ፡ ርእዩ፡ ወሰምዑ።

[566] ወከመዝ፡ ኮነ፡ ዕረፍቶሙ፡ ወእምአመ፡ ቦኡ፡ ውስተ፡ ውእቱ፡ ጽሙና፡ እንዘ፡ ይፈጽሙ፡ ቦ፡ አመ፡ ሣልስት፡ ዕለት፡ ወቦ፡ አመ፡ ራብዕት፡ ወቦኒ፡ አመ፡ ኃምስት። ወቦኒ፡ አመ፡ ዓሡር፡ ወዘይበዝኅ፡ እምዝንቱሂ። ጸለዎሙ፡ ወበረከተ፡ ጻማሆሙ፡ ወዕሤተ፡ ትዕግሥቶሙ፡ ተህለ፡ ምስሌነ፡ ወይትኖለወነ፡ ለዓለም፡ አሜን።

[567] ወእምዝ፡ ከዕበ[3270]፡ እምድኅረ፡ ዘመን፡ ኮነ፡ ስደት፡ ላዕለ፡ ቅዱሳን። አመ፡ መጽአ፡ ፩ፈላ(f. 146r[b])ሲ፡ ዘስሙ፡ ተወልደ፡ መድኅን፡ በቃለ፡ ንጉሥ፡ ምስለ፡ ብዙኅ፡ ሰራዊት፡ ወአጥፍኡ፡ በሐውርተ፡ ወአውዐየ፡ ምኔታቲሆሙ፡ ለቅዱሳን፡ ወአብያተ፡ ክርስቲያንሂ። ወአኃዝምሙ፡ ለቅዱሳን፡ ወወሰድምሙ፡ ወቀተልምሙ። ወጸንዐ፡ ጥቀ፡ ስደት፡ ላዕለ፡ እለ፡ ተርፉ፡ ቅዱሳን፡ ወኮነ፡ ዐቢየ፡ ለሐ[3271]፡ በሐቤሆሙ[3272]፡ በእንተ፡ ቅትለተ፡ አኃዊሆሙ፡ ወተዘርዉ፡ ውስተ፡ ገደማት፡ ወበዓታት፡ ምስለ፡ ታቦቶሙ፡ ወንዋየ፡ ቅድሳቲሆሙ። ወመሀይምናን፡ ውእቱ፡ ብሔርሂ፡ ኮኑ፡ ይመርሕምሙ፡ ኀበ፡ ያአምሩ[3273]፡ ገዳማተ። ወእንተኒ፡ ኀበ፡ ሖሩ፡ ፍኖተ፡ ያተልው፡ እንስሳሆሙ፡ ከ(f. 146v[a])መ፡ ኢይትአመር፡ አሰረ[3274]፡ ሰብእ። እስመ፡ ሥዩማን፡ ብሔር፡ ኮኑ፡ ያኀሥሡ[3275]፡ ቅዱሳን፡

[3267] Cf. KWK የአምር

[3268] ለተናግሮ

[3269] ወተዐወዩ

[3270] ካዕበ

[3271] ላሐ

[3272] በኀቤሆሙ

[3273] Cf. KWK የአምሩ

[3274] አሠረ

በትእምርተ፡ አስራ[3276]፡ እገሪሆሙ፡ ኀበ፡ በጽሑ፡ ውስተ፡ ኑሉ፡ ገዳማት፡፡ ወእስከኔ፡ ኀበ፡ አንቅዕተ፡ ማያት፡ ኮኑ፡ ይጸንሕዎሙ[፡፡] ወበእንተዝ፡ እሞንቱ[3277]፡ መሀይምናን፡ ኮኑ፡ ያተልዉ፡ እንስሳሆሙ፡ ከመ፡ ኢይትአመር፡ አሰር[3278]፡፡

[568] ወእምዝ፡ ይቤልዎሙ፡ እሞንቱ[3279]፡ ቅዱሳን፡ ለመሀይምናን፡ ምንተ፡ እንከ፡ ንብል፡ እስመ፡ ኢክህለ፡ ጸዊሮተነ፡ ዓለም፡፡ ወሰብአ፡ ብሔርሰ፡ ኢኮኑ፡ ያሐሥሡነ[3280]፡ ውስተ፡ ኑሉ፡ ወሂዱ፡ ኑሎ፡ ጻማነ፡ ዘውስተ፡ ቤት፡ ወዘውስተ፡ ገራህትሂ፡፡ ወለክሙኒ፡ በዝ(f. 146v[b])ን፡ ሕማም፡ ላዕሌክሙ፡ በእንቲኣነ፡ ወንሕነኒ፡ ኮነ፡ ጽሉኣነ፡ በኀበ፡ ሰብእ፡፡ ወበሕቱ[3281]፡ እምይእዜሰ፡ ይኄይስ፡ ታርእዩነ፡ አኃተ[3282]፡ መካነ፡ ምብያተ፡ አዕዕምቲነ፡ ወጸዊሮተነሰ፡ በሕይወት፡ ኢክህለት፡ ብሔር፡፡ ወሰሚያሙ፡ እሙንቱ፡ መሀይምናን፡ ኮነ፡ ዐቢየ፡ በላዕሌሆሙ፡ ለሐ[3283]፡፡ ቍም

[569] ወእምዝ፡ ይቤልዎሙ፡ ለቅዱሳን፡ እስመ፡ ኑሉ፡ ሰብእ፡ በሕይወቱ፡ ኀበ፡ ሰነዮ[3284]፡ ሀልዎ፡ ይነብር[፡፡] ወእመኒ፡ ሐሰሞ፡ እንተ፡ ኀበ፡ ይሔይሶ[3285]፡ የሐውር፡፡ ወለዘሰ፡ ምዉት፡ አልቦ፡ ዘይወስድዎ፡ እመቀብሩ[3286]፡ ወዘልፈ፡ ይነብር፡ ኀበ፡ ተቀብረ፡፡

[3275] Cf. KWK የኀሥሡ

[3276] አሠረ

[3277] እሙንቱ

[3278] አሠር

[3279] እሙንቱ

[3280] የኀሥሡነ

[3281] ወባሕቱ

[3282] አሐተ

[3283] ላሐ

[3284] ሠናይ?

[3285] ይኄይሶ

[3286] እመቃብሩ

[570] (f. 147r[a]) ወከማሁ፡ ኪያክሙኒ፡ ፦ለዘ፡ ዘልፈ[3287]፡ ንፈስየክሙ፡ ምምጎዳንነ፡ ለነ፡ ወለውለዶ፡ ውለድነ፡ እመ፡ ተቀበርክሙ፡ ውስተ፡ ምድርነ፡፡ ወእመሰ፡ ሕያዋን፡ አንትሙ፡ በዕለተ፡ አመ፡ ንረክበክሙ፡ ወቦ፡ ዕለተ፡ አመ፡ ንስእነክሙ፡፡ ወይእዜኒ፡ ንሕነኒ፡ ንሴፎ፡ በረከተክሙ፡ ወንሁበክሙ፡ መካነሂ፡ ኀበ፡ ውስቴቱ፡ ትትቀበሩ፡፡

[571] ወእምዝ፡ ወሀብዎሙ፡ ፩እምኔሆሙ፡ ብእሲ፡ ምእመን፡ በኵለ፡ ግብሩ፡ ወስሙ፡ ዘሚካኤል፡ ወውእቱ፡ ያአምር[3288]፡ ኵሉ፡ ፍኖተ፡ አናቅጸ፡ ገዳማት፡ ወወሰዶም፡ ውስተ፡ ገዳም፡ ዘርሕቅት፡ (f. 147r[b]) እምኔሆሙ፡ መጠነ፡ ኃምስቱ፡ ምዕራፍ፡፡ ወአርአዮሙ፡ ህየ፡ መክነ[3289]፡ ጽምወ፡ ዘኢይበጽሑ፡ ሰብእ፡ ዘእምክልእ[3290]፡ ብሔር፡፡ ወቦኡ፡ ህየ፡ ቅዱሳን፡ ወመነኮሳይታት[3291]፡ አመ፡ ፭ለወርኀ፡ የኪቲት[3292]፡ ወነሥኡ፡ ምስሌሆሙ፡ አሐደ፡ ካህነ፡ ዘይናዝዞሙ፡፡ ወወጠኑ፡ ፈጽሞ፡ አመ፡ ወእምዝ፡ ተታለዉ፡ ፦በበ፡ ፩[3293][፡] ወቦ፡ በበ፫[፡] ወቦን፡ በበ፬[፡] እንዘ፡ ይትፌሥሑ፡ በዝማሬ፡ ሠናይ፡ በጸታት[3294]፡ ወስግደታት፡ ብዙኀ፡፡ ወእንዘ፡ ይረድኡ፡ አሐዱ፡ ለከልኡ[3295]፡ በቃለ፡ ምዕዳን፡፡

[572] ወካዕበ፡ እንዘ፡ ይብሉ፡ አይቴኑ፡ ዘይቤሉነ፡ በውስቴቱ፡ ረኀብ፡ ወጽምእ፡ ወለነሰ፡ (f. 147v[a]) አልቦ፡ ዘረከበነ፡፡ እንዳዒ፡ ለእመኒ[፡] ቦ፡ ዘከደነነ፡ ሣሕለ፡ ለእግዚአብሔር፡ ወብዝኀ፡ ምሕረቱ፡ እንተ፡ ታሴስል፡ ኑፋቄ፡ እምእለ፡ ይሴፈዉ፡ ኪያሁ፡ በኵሉ፡ ልቦሙ፡ ቦ[፡] እምኔሆሙ፡ እንዘ፡ ትባርኮ፡ ነፍስየ፡ ለእግዚአብሔር፡ እግዚኦ፡ አምላኪየ፡ ጥቀ፡

[3287] ለዘዘልፈ

[3288] Cf. KWK የአምር

[3289] መካነ

[3290] ዘእምካልእ

[3291] Sic, for ወመነኮሳይያት

[3292] የካቲት

[3293] በበ፩

[3294] በጸሎታት

[3295] ለካልኡ

ዐበይከ፡ ፈድፋደ፡፡ አሚን፡ ወዕበየ፡ ስብሐት፡ ለበስከ፡፡ ወቦ፡ እምኔሆሙ፡ ዘይብል፡ ውስተ፡ ደብር፡ ልዑል፡ ርኢኩ፡ መካነ፡ ዕርፍትነ[፡፡]

[573] ወአሐቲኒ፡ መነከሰይት[3296]፡ ኮነት፡ ትብል፡ ሃሌሉያ፡ ሃሌሉያ፡ ሃሌሉያ፡፡ ወይቤልዋ፡ መነኮሳት፡ ምንት፡ ብሂል፡ ከመዝ፡፡ ወትቤ፡ ስብሐ(f. 147v[b])ት፡ መላእክት፡ እንዘ፡ ይብሉ፡ ሰማዕኩ፡፡ ወካዕበ፡ ትቤ፡ አኮ[፡] ባሕቲቶ፡ ዘንተ፡ ዘእርኣ[3297]፡ ፦እስኩ፡ ኬ[3298]፡ አንሥኡኒ፡ እምስካብየ፡ እንብብ፡ ዘሀለወኒ[3299]፡ እንግእ፡ ትቤ፡ ወንዑ፡ ትርአዩ፡ ግብሮ፡ ለእግዚአብሔር፡ ዘገብረ፡ መንክረ፡ በዲበ፡ ምድር፡፡ ወከዐበ[3300]፡ ትቤ፡ እግዚአብሔር፡ ያበርህ፡ ሊተ፡ ያድኅነኒ፡ ምንተኑ፡ ያፈርሀኒ፡ ወእግዚአብሔር፡ ምእምና[3301]፡ ለሕይወትየ፡ ምንተኑ፡ ያደነግፀኒ፡፡ ወትቤ፡ እስፍንተኑ፡ መዋዕል፡ እምዘ፡ ቦእኩ፡ ወይቤልዋ፡ ፬[፡] ወትቤ፡ ርኢኩ፡ መንክራቲሁ፡ ለእግዚአብሔ(f. 148r[a])ር፡፡ እምክህለትኑ፡ ልሳን፡ ተትናገር[3302]፡ ርቱዐ፡ ሠላሳ፡ መዋዕለ፡ ዘኢሰትየት፡ ማየ፡፡ ወአንሰ፡ ሞእክዎ፡ ለሰይጣን፡ ፦በኃይ፡ ለ[3303]፡ አምላኪየ[፡፡] ወእምዝ፡ አመ፡ ፴ወ፫፡ መዋዕል፡ እምዘ፡ ቦአት፡ ፈጸመት[፡፡] ወእምዝ፡ ኮነ፡ ፍጻሜሆሙ፡ እስከ፡ አመ፡ ለግንቦት፡ እምዘ፡ ቦኡ፡ ውስተ፡ ይእቲ፡ ገዳም፡ ወኖልቆሙ[3304]፡ ፬[3305]ወ፪ቅዱሳን፡ ፱ወ፫መነኮሳይያት፡ በሰላመ፡ እግዚአብሔር፡ ጸለዮሙ፡ ወስእለቶሙ፡ ወበረከተ፡ ጻማሆሙ፡ ተህለ፡ ምስሌነ፡ እስከ፡ ለዓለም፡ አሜን፡፡

3296 መነኮሳይት

3297 ዘእርኢ/ ዘእሬኢ

3298 እስኩኬ

3299 ወዘሀለወኒ

3300 ወካዕበ

3301 ምእመና

3302 ትትናገር

3303 በኃይለ

3304 ወጎልቆሙ

3305 ፬?

[574] ወይእቲሰ፡ መ(f. 148r^{b})ካን፡ እምይእቲ፡ ዕለት፡ ወእምአሜሃ፡ ኮነት፡ መዕራፈ[3306]፡ አዕፅምቲሆሙ፡ ለብዙኃን፡ ጻድቃን፡ ወገብሩ፡ ውስቴታ፡ ምሥዋዐ፡ ወአዕረጉ፡ ቍርባነ፡ አመ፡ ዕለተ፡ ተዝካሮሙ፡ አኃው[3307]፡ መንፈሳዊያን፡ እለ፡ ጸውያሙ፡ መንስ[3308]፡ ቅዱስ፡ ለመልእክተ፡ ሕግ፡ መንፈሳዊት፡ ወካልኣንሂ፡ ብዙኀን፡ ቅዱሳን፡ እለ፡ ፈጸ[3309][፡] በምኔታቲሆሙ፡ እለ፡ ውስተ፡ ወእንተሂ፡ ውስተ፡ ገዳም፡ ከልኣናት[3310]፡ ዘበዝንቱ፡ ጽሙና፡ እንዘ፡ በብዙኅ፡ ገድል፡ ወእንኩራን፡ በራእየ፡ ምሥጢራት፡ ስቡሐት፡ ወፍሱሐን[3311]፡ እምሰሚዐ፡ ቃለ፡ መላእክት፡ መንፈሳውያን፡ መናዝዛን፡ እለ፡ ያረስዑ፡ ሕማመ፡ ወሐዘን[3312]፡ በጸግዎ፡ ሀብት፡ ዘይብል፡ እገሌ፡ ተሐድ(f. 148v^{a})ገ[፡] ለከ፡ ኀጢአተከ፡ ወዓዲ፡ በአርእዮተ፡ መከነ[3313]፡ ዕረፍቶሙ፡ ለመሥተጋድላን[፡፡]

[575] ወዓዲ፡ ለአለብዎተ፡ ሙስናሁ፡ ለዓለም፡ ለእለ፡ እምድኅሬሆሙ፡ ወካማሁ[3314]፡ መነኮስይታትሂ[3315]፡ ለምኔቶን፡ እንዘ፡ ያነክራ፡ ምሥጢራተ፡ እንተ፡ ርእያ፡ ወሐቲሰ[3316]፡ እምኔሆን፡ ነበረት፡ ሠለሰ፡ መዋዕል፡ እንዘ፡ ትብል፡ ናሁ፡ እሬኢ፡ ብእሲተ፡ ስቅልት፡ ውስተ፡ ቀልቀለ፡ ጸድፍ፡ ወትግዕር፡ እንዘ፡ ተአውዶ፡ ወትብል፡ አሌ፡ ሊተ፡ አሌ[፡] ሊተ፡

3306 ምዕራፈ

3307 ለአኀው

3308 መንፈስ

3309 ፈጸሙ

3310 ካልአት

3311 ወፍሡሐን

3312 ወሐዘነ

3313 መካነ

3314 ወከማሁ

3315 Sic, for መነኮሳይያትሂ

3316 ወአሐቲሰ

መኑ፡ ያነግፈ(f. 148v[b])ኒ፡ እምዝንቱ፡ ጸር[3317]። እፎ፡ ይእዜ፡ መኑ፡ ያድኅና። ወ[ካ]ልአትሂ፡ እንዘ፡ ይርእያሆሙ፡ ገሀደ፡ ለአበዊሆን፡ ፲ለዘ፡ ኀለፈ[3318]፡ ወለዘሀለው፡ እንዘ፡ ያወፍዮን፡ ለዘኀለፈ፡ ወውእቱኒ፡ እንዘ፡ ያወፈ፡ ለእግዚኡ፡ ወከመዝ፡ ኮነ፡ ዕረፍቶሙ፡ እሙስና፡ ዓለም፡ ውስተ፡ ዘኢይማስን፡ እሞት፡ ውስተ፡ ሕይወት፡ ወእግዚአብሔር፡ ይጸግወነ፡ በረከተ፡ ጸሎቶሙ፡ አሜን። ወአሜን።

[576] ወኖልቆሙሰ[3319]፡ ከመዝ፡ ምስለ፡ እለ፡ ቀዳሚ፡ ቅዱሳን፡ ወመነኮሳይታትሂ[3320]፡ እለ፡ አእመርነ፡ ወእለሰ፡ ኢያእመርነ፡ እግዚአብሔር፡ ያስተጋብእ፡ ንዋዮ፡ ወኵሉ፡ ውስተ፡ እዴሁ።

[3317] ፀር

[3318] ለዘኀለፈ

[3319] ወኑልቆሙሰ

[3320] Sic, for ወመነኮሳይያትሂ

CHAPTER SIX: ANNOTATED TRANSLATION

§1 [1] (f. 1r^{a}) In the name of the Father, and the Son and the Holy Spirit one God. This is the fourth section from the book of the acts and martyrdom of our holy fathers and brethren, wearers of the cross, which is read on 25 Säne[3321] on which the bones of blessed father Ǝsṭifanos, wearer of the crown, was found. May his prayer and the benediction of his help [for him (sic)] on all his followers be with us and may it keep us for **(f. 1r^{b})** ever and ever. Amen.

[2] Then Dəbbä Ṣär's[3322] son [Bäʾədä Marəyam] became king in place of his father over the country and his throne name was Admas Bäṣär. He became fearsome and terrifying and was more evil than his father. And then a herald made a proclamation saying, "All prisoners who are in prison whether near or far, whom my father cast into prison, I pardon, except däsk[3323]; and these Däqiqä Ǝsṭifanos[3324] **(f. 1v^{a})**. And let him enter into his inheritance.

[3321] The months given in this *gädl* are all Gəʿəz month-names. Here are the twelve months of the year in Ethiopian calendar:

1. *Mäskäräm*= September (the first month of the year in Ethiopian Calendar)
2. *Ṭəqmət*= October
3. *Ḫədar*= November
4. *Taḫśaś*= December
5. *Ṭərr*= January
6. *Yäkkatit*= February
7. *Mäggabit*= March
8. *Miyazya*= April
9. *Gənbot*= May
10. *Säne* = June
11. *Ḫämle*= July
12. *Näḥase*= August (the twelfth month of the year). *There is also a month called *Ṗag^{w}əme* after *Näḥase* which has only 5 days or 6 days in each leap year.

[3322] Dəbbä Ṣär (lit. bear of enemy) means an enemy's destroyer. This is Zärʾa Yaʿəqob.

[3323] The pagans sought to placate these evil forces through the agency of their religious leaders- the *däsk*, *fäṭänt*, *dino*, *gwidalé*, whom Zär'a-Ya'iqob considered as mere sorcerers. The precise meaning of these terms, frequently used by Zär'a-Ya'iqob in his writings, and in the hagiographies of his period, is still uncertain and must await future linguistic investigation. It seems, however, that they referred not to the deities or the spirits themselves but to their human agents. Sometimes the king suggests that each term referred to different regions: 'In Shäwa he who (divines) in this way they call *däsk*, in Angot *dino*, and in Gojjam *Sigwi*. And there are (other) sorcerers in all Ethiopia', *Das Mashafa Milad und Mashafa Sellase*, ii (text), p. 49. Conti Rossini thinks that the form of the word

[3] And now, who doesn't submit to the glory of my kingdom? If he submits, let him submit. And if not, let him take care of himself." And he was vexed in his heart and full of rage with all his might. When he would take vengeance on his enemy, he did not use only a sword and a spear, and sloughters and floggings like his father. Rather, he put (prepared) terrible lions that could crush the strength of a leg-bone. When he [the king] saw the strength of the power of one of these lions he named him Yäzan Ḥagaz which means helper of Caesar.

[4] Then after three Sundays [weeks] he sent his soldiers to the town which is **(f. 1v^{b})** called Mədrä Zega, for he had known before hand that there are saints[3325] [Däqiqä Ǝsṭifanos] in this ountry. And they found the brethren [Däqiqä Ǝsṭifanos] there and caught them and rejoiced saying, "We have caught their teacher." And they sent to the king saying, "We have caught the enemy of your kingdom." And he sent back to them, that they should bring them [Däqiqä Ǝsṭifanos] immediately. And they brought them speedily. They brought them into his presence and had them stand before him [the king]. Then the king said, "Let them prostrate." And they told this to the saints.

[5] One brother whose name was Kiros said, "I have a thing **(f. 2r^{a})** to tell you which reaches from the earth to the sky." They told it to the king. And the king said, "Who allows you to speak before you prostrate [to the king]? And now, if you are able to obey, prostrate. This brother said, "If it is like this, I will not prostrate." Then the king became furious and told them [the soldiers] to give them to the lions. And that king was [as if he were the] namesake of Dərṭars, king of Armenia, who condemned the martyrs. And he commanded to give them to the lions.

[6] Then they covered their faces with their [monastic] caps and gave them to the lions. And none of those **(f. 2r^{b})** lions hurt them at all. And when the soldiers saw that those lions refrained from harming them, they hastened to beat them with thorny sticks many times till they broke

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fäṭänt suggests that it has an Agaw origin, 'Appunti sulla lingua awiya del Dangela; pp. 112-13. Tadesse (1972:235).

[3324] Däqiqä Ǝsṭifanos (lit. children of Ǝsṭifanos) means followers of Ǝsṭifanos. Hence, the researcher prefers to use "followers of Ǝsṭifanos" for the translation of "Däqiqä Ǝsṭifanos".

[3325] qəddusan /ቅዱሳን/ (lit. saints) in this *gädl* refers to Däqiqä Ǝsṭifanos or followers of Ǝsṭifanos

their legs. Then the king commanded [his soldiers] to take them to the market to burn them with fire. Then they took them forth from his presence carrying them.

[7] One brother had a broken leg. And they [the soldiers] took them to the market place, one to the right and one to the left. And many people gathered **(f. 2v^{a})**. And they put that brother in the market place. And they piled wood upon them and burned them with fire. Then the soldiers said again as they saw that the fire didn't burn him, they collected wood again and burn upon him twice and thrice. As they saw that the fire didn't burn him, they heaped up stones upon him. Thereupon time he accomplished his martyrdom. And the next one accomplished his martyrdom like him in the same market place. And the crowning of their martyrdom took place on the 21st of the month of Mäskäräm. May their prayers and blessings be with us forever and ever. Amen.

[8] (f. 2v^{b}) And there were four nuns there whom his father [Admas Bäṣär] had placed under guards inside his gates. And at the time when it became early evening the king commanded [his soldiers] to go to them [the nuns]. They went and found them laying the table for their dinner. They took three of them while they were saying the blessing, without tasting [the food]. One nun they left there as she was ill. And they brought them to the king speedily. They brought them into his presence. They told the king that they had brought them and had them stand before him. Then the king said, "Tell **(f. 3r^{a})** them to prostrate [themselves to the king]." And they told them this. And when they [nuns] heard, they said, "Tell him we don't have any ordinance to prostrate to you. Rather, we prostrate to our Lord who is in the heaven." And they told him this.

[9] Then the king became infuriated. And he commanded to take them to the market place; and to cut off their breasts and stone them. And the soldiers, obeying, took them. And they went, taking counsel among themselves and recalling the sufferings of their brethren who had preceded them. And they brought them to the market place while it was night. Having cut off their breasts, they stoned them. **(f. 3r^{b})** And they accomplished their martyrdom there on Saturday night the 22nd of Mäskäräm, in the peace of God. May their prayers be with us forever and ever. Amen.

[10] Then arriving on that day, the king set out from his capital city Däbrä Bərhan to go to Mədrä Amḥära. Before he went he had a herald proclaim: "In any country and in any region and

in any house in which Däqiqä Ǝsṭifanos are found, let his house be pillaged, his property extinguished and his region of inheritance given to a stranger. And now all governors, and all appointees and **(f. 3v^{a})** soldiers and all people who live in any region of our kingdom: if you find any of the desciples of Ǝsṭifanos, bring [him] to us immediately. If you leave him after seeing him, take care of yourself. Whether it is in the countryside, or in the road, or in the city, wherever you come upon them and identify them that those are they [i.e. Däqiqä Ǝsṭifanos], seize them and persecute them, and bring them to us. And if you bring them, you will find wealth from us, and honour and appointment."

[11] And that one [the king] has a deceitful heart and became very devilish upon the saints, **(f. 3v^{b})** and he made his troops devilish and caused them to be very cunning. And he vomited a poisonous death upon them. And those who were deceived by the serpent's plot received [his power] in the depth of their hearts and were compelled by him to kill people. And they went around right and left hunting for the saints, and they were running to spill blood. And their father, Mäsädon, urged them on until they accomplished what they intended, as they desired. For when evil desired conceives, it bringeth forth sin: and sin, when it is accomplished, bringeth forth death."[3326] And for the believers, there came upon them fright and terror, and they grieved for the saints. And they said, **(f. 4r^{a})** "Doesn't God made alteration so that they [the saints] get a little rest from their troubles and gathered from their dispersion.

[12] While he [the king] was going when [sic] he reached Mədrä Mäḫato, he said they should make the saints stand before him as they [the soldiers] brought them [the saints] to his father from Mədrä Angot before. He didn't condemn them because God did not allow him [to do so] as his life has come to an end.

[13] When his son became a king, they told him that there were saints inside his gate. He told them [his soldiers] to lead them [the saints] off where he is going. And that day he commanded [his soldiers] to have them stand before him. They **(f. 4r^{b})** told them, "Prostrate to the king." And the saints replied, "We will not prostrate to him." They told the king what they said. When

[3326] Jas 1:15

the king heard the end of the saints' words, he commanded [his soldiers] to summon his two commanders-in-chief of whom one was named Märqorewos who was chief of Diho[3327] and the other was Bäray.

[14] When they arrived, he [the king] commanded them to stab those saints. And those commanders-in-chief seized a spear and stabbed them before him. And the number of saints who were killed was 4 [saints] and 4 nuns. And the crowning of their martyrdom took place on the 24th of the month Mäskäräm, in the peace of God. May their prayers be with us forever and ever. Amen **(f. 4v^{a})** and Amen.

[15] Then while going there come great hail and thunder. And lightning come down and destroyed many of the troops. And many of the elders died. And that Märqorewos who had stabbed the saints, when the king sent him to the battle and entered to the middle of the fighting, he said, "Woe to me now; as I stabbed the saints, so they, too, will stab me." And saying this, he stopped and couldn't escape. And the men with spears surrounded him and stabbed him and he fell down on the ground and died there.

[16] Then, at that time, when [certain] saints who were prisoners in a monastery which is called Gizabi sent **(f. 4v^{b})** to the brethren for the sake of their needs, they [troops] caught them on the road and brought them to the king. They told them to prostrate to the king and to revile the name of their teacher. [But] they refused. Then the king commanded [his soldiers] to give them to the lions. And they accomplished [their martyrdom] there.

[17] Then again [the king] commanded to behead them and hang them upon a tree in the road so that everyone who saw [them] would fear. The crowning of their martyrdom took place in the peace of God. May their prayers be **(f. 5r^{a})** with us. Amen.

[18] Then again they brought the saints to the king while he was in Mədrä Amḥara in a place which is called Haläntoy. And they had them stand facing him. Then they said to them, "Postrate

[3327] This word, I suggest, is a corrupt word for Dibo or it may later change to Dibo. There is a place called Maryam Dibo, a Stephanite monastery, in Eastern Təgray which is some 20 kms east of Wuqro.

to the king and revile their teacher. And the saints replied, “We don’t prostrate nor do we revile our teacher.” Then the king said, “Bring them here.” They brought them, holding their necks while pushing them to the ground, and terrifying [them]. And the king adorned his Däbtära[3328] with garments of red clothes.

[19] (f. 5r^{b}) Then they [his soldiers] spoke to them [the saints], frightening [them] to prostrate [themselves to the king]. Then one of the formerly mentioned whose name is Täklä Ṣəyon said, “What is your astonishment at the beauty of clothes? These rugs do not persist; they become worn out and vanish.” Turning back he counselled his brethren with rebuke and encouraged them. From the nuns, one whose name was Marəyam Ḫäyla admonished her companions with rebuke, gave them sudden light and had them understand and strengthened them. Then, when the soldiers of the king saw the firmness of the saints’ words (decision), they seized them violently and flogged **(f. 5v^{a})** them. And they tore their clothes off and had them stand naked like animals. And that nun was exceedingly lovely and beautiful. And [she was good] in her deeds, too. And these soldiers were very much eager to lead her into sin. And they didn’t know that God is her keeper and helper.

[20] Then the king commanded [his soldiers] to cut off their hands and legs with an axe and to give them to the lions. And the soldiers cut off their hands and legs with an axe and[3329] gave them to the lions. And they accomplished [their martyrdom] there. And their number was 11; of these 3 of them were monks and 8 were nuns **(f. 5v^{b})**. And the crowning of their martyrdom took place on the †…† of the month †…† , by God’s name. May their prayers be with us forever and ever. Amen.

[21] Then, when the association (*Maḫbär*) who were at Ǝbso heard that the king Dəbbä Ṣär had died and his son Admas Bäṣär [Bäʾdä Marəyam] became a king in place of his father, they sent a message to him [Admas Bäṣär] from the saints who knew him before he had come to power.

[3328] Unordained member of the clergy who is well-versed in traditional church learning and who performs the hymns and sacred dances during the Mass; cantor, chorister.

[3329] Here and elsewhere, Gəʿəz ምሳር can be either “axe” or “saw”. I will use consistently translate “axe”

They told him [the saint], “Go ask and know his status; whether he is good or not; or whether he has become like his father or not.” But they didn’t know that he had become ruthless and killed their brethren saints.

[22] (f. 6r^{a}) Then, while travelling they arrived at a great river called Ḥawasi. And they said to the sailors, “Take us across the river, that water.” And these sailors asked them [saying], “From where did you come? And where are you going?” And the saints replied, “Do you seek [our] country? Rather, take us across. Our journey is to the king’s court.” Then the sailors told them, “How do we know where you are going? Revile, saying, ‘ƎsṭisfaƎ is unclean’.” The saints replied, “There is no reviling in the order **(f. 6r^{b})** of our monastery.” And the sailors said, “Now we knew you that you are his children (followers).” For this reason, they refused to take them across.

[23] Then they went to another road to cross over [the river]. When they reached where they spend the night, they caught them there. And they brought them to a governor of Wäd whose name was Atnasyos. He asked them saying, “Do not you prostrate to Mary?” The saints replied, “Yes, we prostrate [ourselves to Mary]”And he asked them saying, “If you prostrate, Come! Let’s prostrate together.” Then they prostrated together with that governor. As a result, this governor left them and let them go.

[24] While going, they **(f. 6v^{a})** arrived again at this river. And again they caught them there. They took their clothes off and brought them. While they [the soldiers] were taking them, the messengers of the king found them and they [the soldiers] gave them to the messengers. These messengers had them [the saints] be under guards till they returned from where they had come from [lit. gone from].

[25] Then at that time before the rainy season, when the situation became different in their locality for the saints inside Səmay, they sent 7 brethren to the region of G^{w}əzam [Gojjam] in order to search a country find someone who would receive them and let them stay in the **(6v^{b})** wilderness of his region. When they were sent, they arrived at a country called Bäränta. And one man received them and let them stay [ther].

[26] Then, when he heard that the king had passed a decree, that man who let the saints stay said to the saints, "If you want to stay, come! Prostrate yourselves to the king and revile your teacher." The saints replied, "We don't do like that." And one of the saints was the son-in-law of this man. They deceived them with many things but they **(f. 7r^{a})** did not accept them.

[27] And one of them who was firm in his faith was named Krəstos Mäḥari, who he had been caught by the governor of Səmay with his brother before. When the guards of the governor took their property and their books, he asked the governor, "Why did your guards seize violently our property?" And this governor whose name is Käfla [sic][3330] said, "Let alone your property, I have the authority to kill you or to leave you. And now prostrate yourself to the king and revile the name of your teacher." And this brother said, "You **(f. 7r^{b})** have no authority upon me unless it was given to you from God."

[28] Then the governor commanded to flog one believer with whom the saints were found. While they [the soldiers] were flogging that believer, this brother said to the governor, "Have compassion on this believer so that it will be a blessing for you and let us live on account of God's love." And this governor who was a cruel man and very hardhearted didn't stop flogging. He [the saint] told him again, "Do not you say I adore Mary? And if really you had adoration of Mary, **(f. 7v^{a})** show mercy to this man from his flogging for the sake of adoration of Mary." Then this governor said, "And for your sake, what was done for you." And he reviled him saying, "[You] blind [man]! If you had denied, then be quiet."

[29] Then this brother told him, "Haven't you heard in the Holy book where it says, 'For three things the earth is disquieted: For a servant when he reigneth; and a fool when he is filled with meat; and an handmaid that is heir to her mistress;'[3331] and you are like that. When you get that was not your father's appointment, for the sake of this you ruined the earth'." And this brother †**…**†[3332] as he knew his tribe (family) to this governor. When he [this brother] told him like this,

[3330] Kəflä

[3331] Prov 30:21-23

[3332] [said like this?] N.B. Obelos / †**…**† **/:** are applied for the missed or corrupt readings.

(f. 7v^{b}) this governor became furious and commanded [his soldiers] to flog him. Then they laid him down and tied his hands and his legs. And they flogged him 25 times. While they were flogging him, this blind [man] mocked him [saying], "Do it to me again like this!"

[30] When one of the brethren who were standing heard this, he said the governor, "Isn't blindness of the blindness of the heart worse than blindness of the eye?" The latter [person] is not blind because the eyes of his heart are bright. When this brother said like this, that governor commanded [his soldiers] to flog him, and they flogged him 30 times. And when he hade given vent to his rage, he left him. **(f. 8r^{a})** [The one whose] name is Krəstos Mäḥari [said], "What is your amazement? Don't you think this pride of yours will vanish soon?" Then holding this brother's neck and pushing him [to the ground], they brought him inside to the king. Then the king said, "Told him to revile his teacher." And this brother said, "The [Holy] book says, 'There is no help for him in God.'[3333]Do you think you will be saved by the strength of your kingdom? "Will it not be that that will pass and vanish away."

[31] Then king commanded [his soldiers] to flog him severely. And they flogged him severely with a stick and he fell on the ground. And **(f. 8r^{b})** so too for another one. They dragged them out. Then both accomplished their martyrdom that day on the 2nd of Tasrin [which is] on the 7th of Ḫədar in the Gə'əz [calendar] in the peace of God. May their prayers be with us forever and ever. Amen.

[32] Then, when the king had a herald make a proclamation with regard to the saints, it became terror and difficult situation to the followers of saint Ǝsṭifanos. And at that time there were saints living in a town which is called Di[3334]. When the governor of this region heard that the king had had a herald proclamation with regard to the saints, **(f. 8v^{a})** he went to their monastery. And he caught them there and took their property and he burned their homes. Furthermore, he set on fire

[3333] Ps 3:2

[3334] This place is probably Dibo. Currently, there is a monastery called Marəyam Dibo. It is found in Aṣəbi *wäräda* some 20kms far from Wuqro town in Eastern Zone of Təgray. Marəyam Dibo is one of the earliest monasteries built by Stephanites

a pile of their crops. He caught them when they tried to gather their crops to their house. And what was not gathered, wild animals ate it. When the governor of that region thought that he was a relative of those saints, he let them free and he exiled them so they would not live inside his region.

[33] Then, while they were going to the association of their brethren [in] ƎbsoƎ, a man found them whose name was Fəre Libanos because he was of the Kahənatä Däbtära found them. And at that time he entered to the court of the king and he was **(f. 8v^{b})** looking for saints. Having known that the king had had a herald make proclamation, he caught them on the road and brought them to a country which is called Yagämaz. And they spent the night there.

[34] The next day, he [Fəre Libanos] took them to a country called Zay where the governors of the region gathered. And this man told the governors that he had caught the saints. Then the governors said to one monk who was the teacher of this region, "Go! Inquire into the work of these saints." He went and said to the saints, "Is that true what they say about you? If there is a monk among you, do you ordain him as a monk a second time? And you baptize upside down?" The saints **(f. 9r^{a})** replied, "All this you say is false. We don't have any other order than the order of our father Apostles and church scholars who followed them, and our father Ǝnṭonyos[3335] and Mäqaryos. We neither baptize nor ordain a second time. Except that we renew our soul by repentance." And this monk told them, "If your order is really like this, come unite with us and do not die for nothing." And the saints replied, "You who can not do works of righteousness for yourself, do you [dare to] teach us? And listen to what we tell you. And you, if you want to save yourself, follow the path of the gospel **(f. 9r^{b})**. And you don't live in the earthly life after *askema*.[3336]" When he heard this, he became furious and went from them.

[3335] ƎnṭonəƎ or Anthony

[3336] *askema* is a monk's or a nun's garment which is made of leather and consists of 12 signs of the cross. According to ancient monastic tradition, there are steps to get the *askema*. Any person who has decided to be a monk has to wait for about three years before his ordination serving in the monastery. This is a trial time. If he succeeds in passing the trial time, the abbots have a book called Sərᶜatä Asirä Mənkusənna Qəddus 'Law of ordaining the Holy Monkhood' and ordain him by this ceremony. The ceremony is like this: first, the monk has to confirm that he has left the world of his own will; second, they read a book for him, which explains the essence of monkhood life. After

[35] Then the governors said to this monk, “What did they told you?” He told them, “Ask them yourselves. If I tell them, they will revile me.” When it gets dark, they entered to their homes.

[36] Then on the next day, on the holiday of the apostle Matthew and the holiday of St. Michael, they [the soldiers or the governors?] told them [the saints] to come to the assembly of the governors. And the saints replied, “We don’t come out. Today is a holiday” And a monk who was called †**…**† came riding a horse **(f. 9v^{a})**. He said to the saints, “Why do you not come to the assembly of the governors? Are you better than me? [Even] I who am called Näbər Ǝd, don’t boast.” The saints replied, “Yes. You, like your name, are ‘the hand of the beasts’. But we don’t leave our tradition.” Then they let them free and they [the saints] spent the night there.

[37] Then on the next day the governors gathered [coming] from their countries: Zämäʿad, Wädi, and Zay, and Səmay, and Alat and Qäläqal and Säbäl. And they held a meeting inside one place on one side. They brought the saints there. Then the governor of Alat said to Fəre Libanos, **(f. 9v^{b})** “Give me these saints to take them to the king so that I will be rewarded (thanked) by the king.” This Fəre Libanos replied, “I would also like to receive a reward from the king like you.” The governor of Alat named Täklu said, “Give me. It is more difficult for me than you.” Then Fəre Libanos said, “What will you give me if I give you?” Täklu said, “I will give you property but help me sell [them].” And he [Fəre Libanos] said to him, “Let them [the buyers] estimate how much they would be valued for sale.”

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he agrees to become a monk saying loudly before God and the people, they lay him down before them. Then, they shave his hair and put on a cloth for his monkhood, and they pray for him *ṣälotä fətḥat* ‘funeral ceremony’ like a dead man. After this, first his teacher (the abbot of the monastery) and then all the monks who participated in the absolution bless him and clothe him. Then, he begins his monkhood after their last prayer for him. According to the rule, after some years he will be given *askema* and will be promoted to a higher status, and a monk should not go out of the monastery after he is given *askema*. As a *Mälʾak* ‘an Angel’ gave the first *askema* to the first monk *Abba* Ǝnṭons/Ǝnṭonyos, by a Mälʾak ‘Angel’ it is called *askema Mälaʾəkt* ‘The Angels’ garment’. And the monk are called ‘Angels of the land’. (Getachew 1996: 62-63)

[38] Then the people who were at the assembly estimated them. The estimate of their sale was four brethren to three garments which **(f. 10r^{a})** are called Q^{w}äraṣa[3337]. Having bought [them] for three Q^{w}äraṣa that man took them away. Once more, they brought 100 nuns and they took them together with them. They brought them to the king's court. There was among them a young nun called Iyoṗaraqəsya who was lovely in her beauty and firm in her faith.

[39] And when they brought the saints inside the king's court, the monks of the king saw that young nun was lovely and beautiful. They separated her from her brethren and took her. Then they tempted her very much **(f. 10r^{b})** by promising her this earthly life whose delights are ephemeral. Her mind didn't waver over transitory things, but rather her heart was devoted to God. And she did not respond to them at all. When she refused them, they took her *askema* off and made her stand naked. And they flogged her with whips. When they failed to entice her, they sent her back to her brethren.

[40] Then the next day they brought them inside and had them stand before the king. And the soldiers told them [the saints] to prostrate themselves to the king and revile their teacher's name. They said, "We don't prostrate ourselves to him; and we don't revile the name of our teacher; rather **(f. 10v^{a})** he is a saint." "If you refuse, you'll be a lion's lunch. They [the soldiers] said to the young nun, "Do you not prostrate?" She replied, "Yes, I don't prostrate [myself to the king]." These soldiers told her, "If you do not prostrate, then go to the lion." There were terrible lions before the king. One of them [the lions] [was so] strong that the king named him Yäzan Ḥagaz [as mentioned] before. And they sent this young nun to them [lions]. And she gave up her soul to her God. She went and was before the mouth of the lion. And they also gave another [spiritual sister] [to the lions]. And they accomplished their martyrdom **(f. 10v^{b})** there in the lion's mouth.

[41] Then the king said, "Tell him to prostrate. If he refuses, give him to the lion." And they told to the saints what that vexed heart had said. One brother whose name is Mädḫən Täsfanä said, "Why do you threaten us with the lions? Do you think we are afraid of dying? I, trusting in

[3337] Q^{w}äraṣa is a cloth or vestment often made of leather which is short enough to cover one's knee.

the power of my God, I can choke a lion's neck." The hard-hearted king said, "If he can throttle a lion, give him to Yäzan Ḥägaz."

[42] Then they gave this brother [to the lion]. This brother went to the lion. And he choked his neck, armoured in the **(f. 11r^{a})** strength of his God. And that lion became quiet being ashamed, bowing down his his head and raising up his. When the king saw that the lion didn't hurt them [the saints], he commanded [his soldiers] to cut off his hands and legs with an axe together with his brethren, then to give them to the lion.

[43] Then the soldiers came holding an axe. And they said to the brethren, "Present your legs and hands so we can cut [them] off." Then one brother said, "God illuminates me and saves me. **(f. 11r^{b})** Whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"[3338] Saying this, he gave his hands and legs to the soldiers; and they cut him with the axe.

[44] And another said, "In the beginning was the Word, and the Word was with God, and the Word was God."[3339]And a third, while praying to his God; and a fourth said, "Sanctified and blessed, glorified and holy, honourd and superior." While praying this, they gave their hands and legs to the soldiers. And they cut them with an axe. **(f. 11v^{a})** They left them before the lions' mouths. They accomplished their martyrdom there on the 4th of Tasrin the latter[3340], and the 8th of Ḫədar in Gəʿəz [calendar]. Their number was 4 monks and 2 nuns, in God's peace. May their prayers be with us forever and ever. Amen.

[45] And those two brethren whom the assembly of brethren who were at Ǝbso had sent them, whom they [the soldiers] had caught at the river [and] whom they had given to the messenger of the king, when they returned from where they had gone, they [the soldiers] brought them inside the king's court. And they told the king that they had brought the saints. **(f. 11v^{b})** When the king heard, he commanded to bring them into his presence. The soldiers brought them in as they

[3338] Ps 27:1

[3339] John 1:1

[3340] I do not understand the word däḫray here

were commanded. When the king saw this brother, he knew him that he had been the teacher of his brother before. Then the king asked him saying, “What did you lack here? And why did you go away from us till you reached to those saints?”

[46] And that brother called ʿƎzra said, “There was nothing I lacked here of earthly desires. However, I lack spiritual life; so I went to them.” Then the king asked him, **(f. 12r^{a})** “Did you lack faith here?” And this brother replied, “I did not lack faith here. And I didn’t add [any faith] after going to them. However, I lacked good deeds and so I went to them, remembering the apostle’s word that says, ‘Even so faith, if it hath not works, is dead, being alone.’[3341] When I arrived at these saints, I found orthodoxy, faith and absolute good-deeds among them. And I told them, “Truly, [it is] the order of the Prophets and the Apostles.” And there is the way of the gospel among them.” And saying this **(f. 12r^{b})** I joined with them.”

[47] Then the king enticed this brother, beseeching (him) many times by promising him earthly life, and by giving of inheritance and glory and wealth and appointment. This brother told him, “I left all these knowingly for the salvation of my soul. From now onwards, I can not seek desire of flesh (earthly works) leaving the way of the gospel.”

[48] Then the king said to his monks and his soldiers, “You, beseech him not to die for nothing.” And they besought him with many things. And he refused [to accept their request]; and his thought **(f. 12v^{a})** did not incline to transitory [things] but he leaned to the trunk of the Cross which is the Passion of the Lord. When the king saw that this brother refused [to accept], he said to him, “Will you not abandon your father’s [Ǝsṭifanos’s] rebellion?”

[49] And this brother said, “Rebellion is upon you; I will not abandon my father’s order (tradition). And as for you do [as you please] and do not abandon your father’s rebellion.” When [this] king heard the final word of this brother, he commanded [his soldiers] to cut off his nose and his insolent tongue and to give him to the lions. The soldiers did what they were commanded. And they **(f. 12v^{b})** gave the second brother to the lion without cutting. When they

[3341] Jas 2:17

saw that the lion left the second brother alone, they killed him by beating with a stick. And both of them accomplished their martyrdom there, in the peace of God. May their prayers be with us forever and ever. Amen.

[50] Then, after that the king sent a message to the governor of Wäd saying, "Send those monks who are within your land." When this governor of Wäd whose name was Atnasyos heard [this], he sent to the ruler **(f. 13r^{a})** of ƎIbso saying, "Come! Let's meet. We have something [to discuss] with you." When the ruler of ƎIbso heard [this], he came to the governor [of Wäd]. When the ruler of ƎIbso arrived at the governor of Wäd, he told him the message of the king as he said. He wished to refuse him and he couldn't prevail over him. And they caught him and imprisoned him and strengthened their guard.

[51] And the ruler of ƎIbso called Täklu said to the messengers and to the governor, "I don't know where the saints are. Rather, send me to my locality to look for them. And if I find them, I will bring them **(f. 13r^{b})**." He wanted to let them [the saints] free. And they told him, "We will not send you. Rather, send your own people to bring the saints." Then the ruler of ƎIbso sent to the saints secretly saying, "They have caught me on behalf of you. And you, do for me what is right." But those messengers who were the rule's relatives didn't tell the saints. Rather, they gathered many people and came.

[52] When it became morning, they encircled the monastery of the saints. And they took their possessions and burned their homes with fire and destroyed whatever they found. **(f. 13v^{a})** And they caught them, and they took away their clothes and their monastic caps. Among them [the soldiers] were some who tore off *askema* of the saints, and among them were some who stripped them completely naked. And they gathered the saints in one side of the place. They went to the nuns and caught them. Gathering them together with the monks they [the soldiers] brought them to the governor of Wäd. He interrogated them and handed them over to the messengers. And having been the messengers, handed over to those they took them. And one of the messengers went ahead and told the king that the saints had been caught.

[53] After the king heard [that the saints were caught], he sent **(f. 13v^{b})** his many soldiers who are called Mäsqal Ḫaṣ. And this messenger was with them. And the king said they should bring the saints immediately. And taking them, they brought the saints to the country of Wägda. Those soldiers met them there. They counted them [the saints] and hastened them to go quickly. And they brought them in haste to the king's court.

[54] When they brought them into his presence [the king], they [the soldiers] took their [the saints'] clothes off at the gate of the town, and burned them with fire. Then they had them stand before him. **(f. 14r^{a})** And the king sent saying, "There is no need to prostrate yourselves to me. Rather, revile your teacher who is the enemy of Mary." And the saints said, "Our teacher is not the enemy of Mary as you said. He adores Mary and venerates her. For this reason, we will not revile our teacher." And they [the soldiers] told him this to the king.

[55] And the king sent to them [saints] again saying, "For Judas, the killer of Christ, don't you say 'the unclean'?" And the saints said, "For him, yes, we say." And say, "And for your father reviler of Mary, [also] say 'Unclean'." **(f. 14r^{b})** And the saints said, "We told you to believe that he does not slander Mary." Then that hard-hearted [man] gave them to his soldiers to imprison them, each with a hard imprisonment.

[56] Then the soldiers divided the saints one each among them and beat them again with a stick and slapping. And for one nun they beat her with many beatings; and they threw her down on the ground. They dragged her and each came and beat her in turn. And they bound her with a chain in a strong bonds. And they also bound all [the saints] with a chain in strong bonds. And from the tighteness of their bondstheir arms **(f. 14v^{a})** were swelled up till it engulfed the iron. And among them there were those for whom the arm of their hands withered and the palm of their fingers [hands] becoming like potsherds. And among them there were those for whom the palm of their hands cut off. But that nun died on the third day from the time of her imprisonment. She accomplished her martyrdom in the month of Ṭərr. When the soldiers had difficulty to undo the chain from her hand, they cut [it off] from the shoulder of her arm. And they took it together with the chain. In the peace of God, may her prayer be with us forever and ever. Amen.

[57] At the time when they [the soldiers] had the saints stand **(f. 14v^{b})** before the king and when the soldiers beat to each of them, there were two brethren among them who strengthened them. When that king learned that those who were strengthening their brethren were deacons, he commanded to segregate them from their brethren. Then the soldiers took them off. And they put one brother in prison with the other and imprisoned him there.

[58] And for the one [brother], they had him live by himself at Mägarda; and they bound him there in strong bonds with a chain. He was very ill and was in great distress. His flesh was swollen and **(f. 15r^{a})** he was fallen down on the ground. But this brother was wise and knowledgeable, reminding his soul of the Passion of the Lord; and bearing patiently everything that happened to him. And children would come to this brother and beat him with a stick. They took a splinter of wood and pierced it into his eyes. [Even] when he turned to his right and his left where he had fallen, they didn't leave him alone. In this situation he spent that night.

[59] And the next Sunday morning, at that time there came to this brother one monk in the late morning, who was a teacher **(f. 15r^{b})** and well-versed in holy books. When he saw him fallen, he came closer to him and said to this brother, "What is your [plural] faith? And what is your practice? Is that true what they say about you, that you don't believe in Mary and the One Cross? Is it true that you don't condemn the reviler(s) of Mary?" Then this brother told him that the faith of the saints was orthodox and their tradition was good and their practice was perfect. And regarding Mary, She the glory of our family, and She is our glory **(f. 15v^{a})**. And our life took place by Mary and the One Cross which is our base. He initiated him into everything according his request.

[60] And he spoke to him, upholdimg martyrdom from the holy books. When this monk heard [this], he grieved for them. And he went to the king. He spoke on their behalf saying, "These monks are who imprisoned by your orders, I spoke with them everything. They initiated me in everything and they told me their faith. And now command [your soldiers] to release them O my lord **(f. 15v^{b})** king." And this monk pleaded strongly for mercy for the saints. And he spoke to

him politely and with much pleading. And he gave many reasons, saying, "They do believe; and there is nothing that they have neglect, O my lord king!"

[61] When the king heard [this], he commanded [his soldiers] to release them. When they released this brother, he became severely ill. And he said, "It would be better for me to have stayed in my former situation [prison] than to have an illness like this." And the skin of the flesh of his arms peeled off, and the palm of his hand dried out and his fingers died **(f. 16r^{a})**."

[62] And they also released the nuns. And he [the king] commanded to take them to the region of Ṣamo which is called Säntära. Then they gave them to the *näbər əd* [3342] of Ṣamo. And he took them to his region. Then they reached there with great exhaustion. Their numbers were 18 nuns and one brother with them. And there were some among them [nuns] the palms of whose hands were cut due to the tighteness of their bonds; and there were some among them the palms of whose hands and fingers had dried out. And this brother who was with them his hand dried out due to the tighteness **(f. 16r^{b})** his bonds.

[63] When they reached there, they put them in a place called Dälma. They lived there with great struggle, and with severe hardship of cold and hunger, getting their sustenance from leaves and the root of *g^{w}ənag^{w}əna* (ensete). Since it was bitter God sweetened it for them, seeing their anger. However, this brother was looking for *g^{w}ənag^{w}əna* in the wilderness and when he found it, he dug up its roots and cut its stems with his hands. But his one of his hands was dried out due to tighteness of his bonds. They brought back *g^{w}ənag^{w}əna*, *i.e.*, its root and **(f. 16v^{a})** stems. And scraping its stems and mixing them with its roots and cooking them with fire, it became their sustenance. Some days they would get grains. And they lived like this for a year.

[64] Afterwards God opened [things] up for them inside this country. And they taught many [people] the words of the [holy] books and they became helpers for them. And the brethren, they took care of them and comforted them. And they were there till that time.

[3342] Sic, for *nəburä əd* (lit. '[consecrated] by the hands being placed on the head') is chief ecclesiastic head of particular big churches such as Aksum, and at present also Addis Abäba (Leslau, 2010, p.122).

[65] And that brother whose eyes they had pierced and whose arms had the skin peeled off and whose fingers were dried out, **(f. 16v^{b})** at that time, he became ill inside the king's town. And when he was ill, they took him out from there, outside of his town. And there were nuns who were outcasts there outside of the king's town. And they were very ill due to the tighteness of their bonds. And one of them [nuns] cut the palm of her hand due to [her] bonds. But they carried that ill [brother] and brought him to a certain place. And those nuns were with him. And he accomplished [his martyrdom] in the peace of God. May his prayer be with us **(f. 17r^{a})** forever and ever. Amen.

[66] After this ill [brother] had accomplished [his martyrdom], these nuns went from there and reached their brethren who were at Zäbər. They [the soldiers] caught them there and brought them to the king. They said to them, "Prostrate [yourselves] to the king?" They said to him, "Let alone to a person, we don't [even] prostrate ourselves to God, as on the other days, since it is the time of Pentecost." Thus, they left them.

[67] Then the messengers of the king caught them [the nuns] again while they were coming in. And they told them **(f. 17r^{b})** to prostrate (to the king) and revile their teacher. And they said, "For what reason do you think we were chased for all the time from country to country? Is it not for this? We won't prostrate to him [the king] and we won't revile the name of our teacher." And one among them who was firm in her faith and good in her beauty and perfect in her works, whose name was Arsonwa, there had taken place a struggle over her before this when they [the soldiers] had them stand before the king during reign of Dəbbä Ṣär and they separated her from her companions. And the king sent **(f. 17v^{a})** to her with honeyed words and with great persuasion to entice her into a perishable way of life, so that. And he will let her down to a swampy sin from her firm stand. But she was young and brave was equipped with the weapons of God. And she knew that the coming of the power of Satan was in with the words of the mouth of that [false] proselytizer. She defeated the messengers who responded to her words. And with the power of the Holy Spirit.

[68] Then the king sent for her again saying, “Why do you do like this? Haven’t you heard what our God said in the gospel: But whosoever **(f. 17v^{b})** shall deny me before men, him will I also deny before my Father which is in heaven.”[3343] And she said, “The saints taught me like that and they instructed me all things of righteousness. Therefore, I will not deny God before you.” They told this to the king. When the king heard the firmness of her words, he left her and she was there till the time [of her martyrdom?]. Then she entered among her companions (*maḫbär*).

[69] Then after that they caught her with her friends. And they took them together with the saints. At the time when they imprisoned them [the saints], they tormented her much and held her strongly with a chain. And **(f. 18r^{a})** due to the tightness of her bonds the palm of her hand was cut. She bore all this patiently and was not irritated but sought only to withdraw from this world. That day on which the messengers of the king caught them, they [the nuns] refused to prostrate [themselves] to the king and to revile the name of their teacher, they [the soldiers] beat them with many blows by slapping, and with a stick and by kicking. And the one whose hand was cut, they beat her with a stick with severe blows on the palm. And the bones of the palm of her hand were broken. And when the messengers had given vent to their rage, they left them **(f. 18r^{b})** fallen there and departed.

[70] And she arose from there with her companions. And they went with great exhaustion and arrived at a country called Zäbər. And they met the saints there. And they told them all that had happened. Then they said to the brethren, “Listen to us, what we tell you. We wanted to die at the king’s court. And we were not afraid of his tortures. He used stratagems upon us and scattered us to the hands of his soldiers. And they bound us very tightly. And among us there was one who was cut in the palm of his hand; and there was among us one [whose hand?] dried up; **(f. 18v^{a})** and there were those who were taken to another region; and there were those whom they scattered in the mountains. And they brought us to you with great exhaustion. From now onwards, we shall not desire the life of this world. Rather, allow us to die inside the monastery

[3343] Matt. 10:33

and bless us." And the brethren said to them, "May God give you strength and God lead you around from this world. And may God bless upon you."

[71] Then they went with a priest to region which is called Mədrä Zega. And they entered to a cave. **(f. 18v^{b})** When this priest made things harder for them, they accomplished their martyrdom there in the order of [their] fathers. [There were] 7 nuns and one brother with them. In the peace of God May their prayers be with us forever and ever. Amen.

[72] That brother whom they brought him into prison was there for many days with hunger, and thirst, with cold and nakedness with these chains. And then the king went to a region called Dobʿa. And they took this brother there. And they had him stand there before the king. And told him to prostrate **(f. 19r^{a})** himself to the king and revile the name of his teacher. And he refused them in what they told him [to do]. Then he [the king] commanded to give him to a lion. This brother was good in his deeds and firm in his faith and eager for works of righteousness. The soldiers gave him to the lion as they were commanded. And he accomplished his martyrdom by a lion. His prayers be with us in the peace of God forever and ever. Amen.

[73] Then in this year there came a war with the people of ʿAdäl in the country of Däwaro which is called ʿArqoy. **(f. 19r^{b})** Because they were accustomed to making war. He destroyed many; he killed people, and captured women and many animals and much property. They met 3 saints there when they were sent by the association of their brethren on account of their grief. But one from them [the saints] was lying down due to disease. And they [the soldiers] caught them and brought them out. They killed that sick there. And they brought those 2 [brethren] to their elders and they had them stand.

[74] And the saints [said], "What did you say to us? Aren't we the poor of God? We neophytes don't **(f. 19v^{a})** obey him [the king] unlawfully, let alone your [people]." Then they stabbed to one of them. And he accomplished his martyrdom there. And as for the other, they took off his *askema* and took him. He refused to eat and drink. When they saw him that he was firm in this behavior of his, they stabbed him. And he accomplished his martyrdom there. May his prayer be with us forever and ever. Amen.

[75] (f. 19v^{b}) Then, when it was the third year of reign to that vexed heart, while two brethren were travelling from their association which is ʿAgame in the region of Ḫanat which is a two-day travel to reach there. The monks of Däbrä Wəqro Gämad caught them. And they put them under guard. Then after three Sundays, these brethren went back to their brethren's association who are in ʿAgame. Having got permission from the guards **(f. 20r^{a})** and arriving [there], they said to our spiritual father, the chief of the association, "The monks who are at Däbrä Wəqro Gämad had caught us while we were going on our way. And they put us under guard. And today, we came to you when we had permission. And now when these monks have brought us to the governor of Təgray and have been asked about our faith and our deeds; what shall we respond to him, O Father? You know that we don't have the knowledge of the mystery of the [holy] books. And we (f. 20r^{b}) hear about this governor's reputation, that he adores righteousness."

[76] Then the chief of the association wrote them a book which gives instruction about matters of faith, about belief in the Trinity and orders of the Prophets and Apostles. And the order of St. Ǝsṭifanos is not different from the order of the Apostles. And his followers were exiled through persecution by the kings and governors. And the monks who were in the mountains [?], and they bore their persecution. And it [the book] gives instruction in many other things which are needed for believers **(f. 20v^{a})** words of righteousness which are told in the [holy] books. He said again, "When this governor is willing to bring this book to the king".

[77] And having taken this book from the chief of the association, these brethren went [to the place] where the monks who let them stay under guard as their words are never false. And these monks who were at Däbrä Wəqro Gämad didn't do to the saints what they had been planning, but they left them alone. The guards sent them [the saints] away. Then these brethren said, "When we brought this book to that governor, didn't he give it to the king? When **(f. 20v^{b})** the king sees [it], what will he say except good things? I don't know, God knows."

[78] Then one brother went taking the book to that governor while he was at the king's court, when the king was at the region of Dobʿa which is called Mədrä Qəda. When this brother arrived at the king's court, while he was looking for the residence of the governor of Təgray, the guard of another governor met him. And the name of this governor was Śəlṭan. And he brought him to

his master. And this governor asked this brother, “How is it [the matter] and **(f. 21r^{a})** what it is about?” That brother told him all about his coming. When this governor heard this brother’s final word, he imprisoned him and brought him in to the king and had him stand.

[79] Then he [the governor] told the king that he had met him and had brought him. And the king sent messengers to that brother saying, “What is your work? And how did you come?” said the king. And this brother said, “My coming is because I had a concern of the soul.” And they told the king what he said.

[80] The king told [his messengers] again to ask him what the concern was and what to reply to the messenger. Then this brother gave the book to the **(f. 21r^{b})** messenger to give it to the king. Having received, this messenger gave the book to the king. The king took it and while reading he met [a phrase] which says, ‘If the governor allows, let him bring to the king’.

[81] Then the king said to the messenger to ask this brother, “What do you do? Are you a priest or a deacon? What’s the work of this book which says, ‘If the governor allows, let him bring to the king’?” He said, “I am neither a priest nor a deacon, nor I know the book.” And they told the king. And the king told again [his messengers] to **(f. 21v^{a})** ask that brother, “How do you then dare to bring a book that you [don’t] know?” This brother said, “When it was hard for me to come to you and [as] this governor imprisoned me. It was difficult for me to bring another.”

[82] They told him, “Did you say or did you want to be given to the messengers?” This brother said, “Nice. I will go alone. If I find, I will bring from my brethren.” They said to him, “Take an oath.” And this brother said, “I did not swear. There is not an oath in our order. But we say, “Yes, yes or no, no.” And that **(f. 21v^{b})** governor said, “They don’t tell lie, oh my lord king.” And the commander in chief of the king whose name is Täklä Marəyam said like that, “Yes, they don’t have lies, my lord”. Then these governors said to that brother, “Let’s trust your words that you will come.” He said to them, “Believe me, I never tell lie.” These governors stood as guarantor for him.

[83] Then this brother went out from the king. He went and arrived at the association of the brethren. He told the chief of the association that he went to the king's court and the governor caught him and let him enter to the king. **(f. 22r^{a})** And he gave the book to the king. And the king told him to bring teachers of the holy books. And he [the king] said, "All right," and that the governors stood as guarantor for him.

[84] When the chief of the association heard from the word of that brother, he was very sad and this became incredible to him. Then he [chief of the association] gathered the association of the brethren and told them what this brother had done. And this became implausible for them.

[85] Then the chief of the association said to the brethren, "And now, what do you want to happen? From now what will happen to these governors **(f. 22r^{b})** who stood as guarantor for this brother? " Didn't the king investigate them because of this brother? And now he didn't punish when he investigated them to release (judge?) the oppressed. He didn't say I didn't know. And let's send him a message that assures all works of our order. So that it becomes a witness upon him. And upon those who collaborated him in his freedom. So that he became a witness upon them. The saints said to him, "This is good by God and before mankind." And it couldn't be false upon our brother. And it couldn't be a reproach and misery upon the commandment of God. Our order which is said to be, 'And **(f. 22v^{a})** your words never tell a lie.' Yes, we send our messengers so that they will assure them with all they allow so that it became a witness upon them as you said.

[86] Then the chief of the association let someone write the 'book of messengers' which assures things of order. And things of their righteous are really the way of Lord. It is not as the hypocrites suspect. Rather, [it is] as it is distinguished by its fruit. That brought Gods word that say, "For every tree is known by his own fruit."[3344] Once more, it makes understandings of the decisions of the law of Old and New Testament, regarding shepherds and herd. As the upright shall inherit [eternal] life as **(f. 22v^{b})** the rich man asked his Lord as there are other number of things which are needed among the believers. As it is great like the existence of Holy Trinity, the

[3344] Luke 6:44

Father, the Son and the Holy Spirit one God in divinity; and one essence in person, and united without mixing, and equal in providence and Godhead.

[87] And they sent this message to the king with blessings and peace as it is proper. And two brethren: one his name is Tomas, and the second is Laʾəkä Ṣəyon who are learned and who are glad both externally and internally. And they can expound (ascertain) by their words which are out of this book of message. And this brother came earlier to the **(f. 23r^{a})** king with them.

[88] And they reached inside the king's court. And they entered to that governor. And the governor told the king that these saints reached. Accordingly, they had a book of message. Having heard [this], the king told [his soldiers] tolet him bring that book of message." But for them were toguard him.

[89] Then after seven days, he [the king] commanded [his soldiers] to had them stand before him. When they had them stand before the king, they told them to prostrate [themselves] to the king. The saints said, "Don't you know before now that we don't prostrate to a king. What's special today toprostrate." Then they [the soldiers] told them **(f. 23r^{b})** again, "Do revile your teacher." And they said, "We don't revile our teacher." And they told to the king. When the king knew their last word of the saints, he sent for them saying, "You are truly monks. May God bless your monasticism. And now that you brought a book of message, did you speak and when I argue [against] you, do you accomplish the affair?"

[90] And this brother whose name is Tomas said, "Yes, I argue with strangers. And God will do everything for me. But I never argue with you. And you are proper tobe a moderator for those they argue and judge by **(f. 23v^{a})** integrity." And the king said, "How do you argue? You are young as I looked at you. Why didn't you bring from your elders? How do you stand before me with this two? Do you think that I am better for you [to be a moderator]? Why didn't you bring your teacher? "

[91] And this brother said, "Our teacher can't easily found. Our life is in the monastery. He can be found annually or semi-annually. At a time we went to many regions when they [our

opponents] seize us violently. Our life is with suffering and with exile from district to district." When the king heard his last word, he commanded to let him enter. From that day on wards, he [the king] **(f. 23v^{b})** commanded [his soldiers?] to feed them [the saints] by the hands of that governor.

[92] After ten days from the time he commanded to feed them, the king said againto had them stand [before him]. And they had them stand as he said. And he sent to that brother saying, "Did you accomplish when you came?" And that brother said, "Yes, I will accomplish as I said before." And the king said, "It is not possible to be completed by you. However, say tobring elder experts who have beard and your teacher so as our argument will be based on the scriptures. As you will fill (complete) what we lack †…†„[3345]

[93] (f. 24r^{a}) Then after many days they [the king's soldiers] caught to this brother with his brethren who are the people of this region. And they brought him to that governor while he was in the king's court. At that time they brought them. At that time, that governor having spent the day with the king came back to his home at nightfall he met them [the saints]. And not coming closer to them, he picked up a stone hastening and stoned upon them brutally as this man is wicked and wearer of demon. Having arrived he picked again a stick and flogged to that **(f. 24r^{b})** brother. This wearer of rage whose name is Kəflä whipped him many times till he exhausted. But that brother bore patiently these all floggings praising God. When this governor saw that that brother was accepting the flogging and he was praising God while he was being flogged, he said to him, "I will harden the heart of Pharaoh, he said this was." And that brother replied him, "Behold! The work of Pharaoh is upon you."

[94] Then he [the governor] tightened a chain inside his hand. And he went and entered his home. And the saints spent the night carrying their sufferings outside where the chilly falls. And nothing is searched for the sake **(f. 24v^{a})** them from mankind except Lord their God.

[3345] [we fill what you lack?]

[95] Then by the next day, they [the saints] went to him and said to this governor, “Completed for us today what you started yesterday.” And this governor said to the brother whom he flogged him yesterday, “I transgress. Pardon me as I remind at midnight while I suffered my arm saying, “How did it happen this- what I flogged them.” And this brother said, “And for me nothing will come upon you.” Rather, pray to God so that He will pardon you. And he left them. And they went to **(f. 24v^{b})** their monastery.

[96] That day when they caught them with his brethren two [soldiers] in the land of G^{w}izam[3346] which is called Bäränta; when he lacked their deception, he brought them to the king while they were in the land of Amhara which is called Halayntoy. And they brought them there and had them stand before the king. And the soldiers said to them, “Prostrate [yourselves] to the king and revile your teacher.” But the saints refused them. Then they were amazed at them by frightening while they were whipping them [their] right and left [side]. Then that brother said to them, **(f. 25r^{a})** “We complete your [grace].”

[97] And that brother said, “Thereafter, if I bring them when I find them, give us gift of glorification so as not to worsen your cruelty upon us.” Then the king said, “Be it for you a covenant and an oath not to make evil upon you and nothing with cruelty.” Then the king make an oath for them saying, “First by the promise or covenant of the Father, the Son and the Holy Spirit; Then by the covenant of Noḫ and Abrəham and Yəsḥaq; Then by the covenant of the Prophets and Apostles; Then by the covenant of our Lady Mary mother of God, daughter **(f. 25r^{b})** of the prophets, and mother of the martyrs, and sister of the angels. Be it for you a covenant and an oath.”

[98] Then that brother said, “And what do you say? Who will take us [there]? Will not many [soldiers] seize us violently?” And the king said, “Shall I give you messengers?” And that brother said, “Make a decree inside your court.” And the [king] made a decree for them which said, “Forgive these saints whom we were torturing them first, knowingly or unknowingly. And

[3346] Gojjam

now that all he says, “Ǝsṭifanos the unclean”, he himself be unclean. And saying **(f. 25v^{a})** this, he made a decree inside the gate of the wall (the king’s compound). Then second, in his royal camp and third, at the gate of the town. Then he gave them messengers saying, “When you arrived each region (country) let him announce the decree for you as you like.”

[99] Then these saints went taking those messengers who are announcing [the decree] for them at every market they arrive. When they reached in a district (town) called Səḥart which it has a market there, they entered inside it to announce a decree. There was one monk in this country that he went from them [the saints] by making little **(f. 25v^{b})** trouble (disagreement). And he was separated from their order. And that very day when he heard while they were announcing the decree, he said, “If I ruin what they build, why was I born?” Saying this, he went to the king to accuse them. And this monk’s name is Basləyos. Then he made [others] write a book which is full of the bitterness of death which let [others] believe what all they read and heard. And it encourages for the killing of the saints with all its false [reading]. And he gave this *Mäṣḥafä Ḥasät* (‘false book’) to the king. And the king took it.

[100] But these **(f. 26r^{a})** saints arrived at their brethren’s association. And they told to the chief of the association what the king said. [That is to bring] from the chiefs of the saints and from the elders and scholars of scripture (books) to him so that he will make reconciliation. And their dispute will be by scriptures.

[101] Then this chief of the association made [scholars?] write again [a book] that give understanding of issue on the faith of Trinity and all the order of the scriptures and all who want for the salvation. And [it has also] many strange admonitions which are proper for the king with peace and blessings. And the admonitions say **(f. 26r^{b})** like this, “Be aware about the good kings who acquired (overtook) goodness in their life time: Dawit and Ḥəzqyas and Ǝyosyas. For this reason, know and ask that they surpassed. And so did Ak’ab. [Ask and know] what happened in their time. And now it is better for you to listen than to sacrifice. And you make the throne of your kingdom truthful. And now enemies do not disappear. And what they brought your father to such work were these enemies. And Lord saves you from the messenger of devil and make **(f. 26v^{a})** the throne (palace) of your kingdom straight. And for the sake of it is

proper to straighten it. For this reason, you will assure (inquire) many for the alien in every aspect: concerning the order of the saints, if it is without the order of the Prophets and Apostles; regarding the enemies who became aware all the day and who wish to abrogate the order of teaching of saint Ǝsṭifanos. And it confirms many alien things as the situation allows.

[102] And the chief of the association gathered '*Maḫbärä Aḫaw*' (the brethren's association). And he said to them, "What do we say from now? As there is nothing to be done that Lord **(f. 26v^{b})** did not know; nothing will happen." And now, let's send him as he said so that it couldn't be a reason for a man as he speaks. As people don't say what He told them in the scriptures, they refused him [to accept]. And *Maḫbärä Aḫaw* agreed by this. And they said, "What will happen from now unless the will of Lord." Yes, we will send so as it can be a witness in the later day of court of law.

[103] Then the chief of the association took from them priests and deacons and brethren. And one among them whose name is Mälkä **(f. 27r^{a})** Ṣädeq whom he was with *Abunä* Ǝsṭifanos so that he will be a witness on what he saw and knew and their number is 15. Then he said to them, "And now I told you, his word will not accomplish to this man as he spoke. Rather, beware and know and he appreciates and praises you; and he said that you are the children of the order. And he came to you again in the traverse side. And he said [to you] torevile your teacher. However, beware! And observe so as not to err. And do not transgress upon man **(f. 27r^{b})** of God. And now don't be afraid the revile of human and their terror. And die on your faith (faith). And you, Mälkä Ṣädeq, go and die because of God's word."

[104] Then he sends them saying, "Arriving there [you] tell him, 'if you make peace and reconciliation by the justice of righteousness, [then] let it be as you said. Otherwise, take these 15 [saints]. It will be enough for your sacrifice.'" Besides, he said to them, "You get your brethren there, and they will be disciples for you."

[105] So, he sent them with this *Mäṣḥafä Mäl'əkt* (book of message) which is filled **(f. 27v^{a})** with God's word which was spoken by the Prophets and preached by the Apostles who he hears and does; let he hears and keeps and does. And if he doesn't do tobe a witness upon Him during

Doomsday as the Lord's word say, "And that he hears my word and not keep, I don't condemn him as I didn't come tocondemn the world than to save the world. If he denies me and does not accept my word, there is [one] who condemns him in Doomsday. That he hears this word by me condemns him."

[106] And with this, they arrived at the king's court. When the king was at **(f. 27v^{b})** the town (district) of Dizay which is called Zängo, and they told the king, "And it became happiness upon many who accepted the word of righteousness as it was said that the king made reconciliation with Däqiqä Ǝsṭifanos. He announced a decree which say, "I forgive these saints the wall of enmity will ruin and devil will be ashamed. For this reason, it became happiness upon them. For many as they didn't know what he did later. Then he commanded to let the saints stand before him. And they stand before him."

[107] (f. 28r^{a}) Then they [the saints] blessed the king with words of blessing with peace as it is proper. And they gave him that *Mäṣḥafä Mäl'əkt.* And the king took this book and read it. In side it, there was all words of intelligence. That time he said, "My kingdom is not only for justice and integrity. And now with the son of whom shall I did partiality. Rather, I will judge with what He showed me. And now if really like this, you are really a man of law and children of order; [you are] real righteous and May Lord bless your monasticism."

[108] And again **(f. 28r^{b})** he asked things about this *Mäṣḥafä Mäl'əkt*. And they defended him by their words: about the faith of Trinity, and about *təsbə'ṭ*[3347] *and mäläkot* (Godhead or divinity) which are co-equal after unity. And they assured him many alien [things] by their words all he questioned. And the king heard all their things (responses) and accepted happily. And at that time the guards who stand there offended the saints with things. And the king said to the guards, "Why did you oppress them. Did you think that they are as before? And now we brought them by the covenant of God. Don't be evil **(f. 28v^{a})** upon them, and nothing except good [things]."

[3347] təsbə'ṭ (ትስብእት) is the Incarnation of Christ which is celebrated on 29th of Mäggabit

[109] Then he said to the saints, "And now as it got dark, let our issue be for tomorrow. And prepare all that is in your hearts so that you will argue with *Kahnat Däbtära.*" And they prepared all in their minds. And we will judge with what He showed us. And it will be peace among us and among you. In the morning, he commanded to give them room near to him. And their dinners like what is allowed to a strange and food and drink. And he also commanded to prepare and give them with a good care.

[110] Then in that night the king **(f. 28v^{b})** gathered his monks and the elders from *Kahnat Däbtära* and others from his governors and from his chief leaders. And he said to them, "What should be about these saints, Däqiqä Ǝsṭifanos, so that we will argue against [them] in the issue of faith by scriptures and we will make peace and reconciliation with them. They [the saints] said that all our issues and their issues should be on scriptures. And it will be completed by justice. Could it be about prostration or about all what is inquired for them, they say it should be on scriptures?" And we also told [to bring] them **(f. 29r^{a})** 15 [debaters?].

[111] Then Zämikaʾel said to them, "Now, do show me your faith as you believe and preach?" Then that brother whose name is Tomas said, "My faith is to believe in God the Father, and of the Son and of the Holy Spirit which are one in Godhead and three in person. I and all my brethren believe and prostrate by this." And Zämikaʾel said, "This is Säʿatat[3348]. Show me where it is in the scriptures?"

[112] And that brother said, "The scriptures tell us the essence of Trinity. Here you are from the books **(f. 29r^{b})** of Moses that say, 'In Saint (sic) Genesis [qəddəst Orit Zälədät], after the end of creature God said, Let us make man in our image, after our likeness.[3349]' so that you will know the existence of Trinity. If it says, 'I make a man in my image' it is one. And again it says, "[And the Lord God said,] Behold, the man is become as one of us, to know good and evil: and now,

[3348] Säʿatat (lit. hours) is an Ethiopian canonical hours book which was served by the clergy during night. The book was authored by Giyorgis Zä-Gasčča.

[3349] Gen 1:26

lest he put forth his hand, and take also of the tree of life, and eat, and live forever:[3350]" If it says, Adam [man] became as me, the Holy Trinity will have one face. And again about in the [land of] Shinar it said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech[3351]**(f. 29v[a])** ⌜as they are relatives of many⌝ [3352] ."

[113] And again it says, "And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your **(f. 29v[b])** servant. And they said, So do, as thou hast said.[3353]"

[114] And again the Exodus says, "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai.[3354]" So that you will know what the Christ told Moses that God the father descended to mount Sinai in fire as it was said and mount Sinai so as **(f. 30r[a])** to be good. And now, what shall be for us that is allowed?

[115] Then, they said to him, "Regarding faith what they say [let it be] in scriptures, it is good toargue." And regarding prostration that is [given] for you; let God show you our lord king. If he [He?] leaves them, no one will be found from other monks who are at a monastery who obeys to

[3350] Gen 3:22

[3351] Gen 11:7

[3352] This sentence is not in the bible or in Gen. 11:7

[3353] Gen 18:1-5

[3354] Exod 19:10-11

the dignity of your kingdom. And they said, “We are like those who renounced the world.” If they met obstacle from your elder soldiers, will not they run to [embrace] monasticism? And [one] holds his own monastery and he **(f. 30r^{b})** goes to the monastery (wilderness). And nothing will be found in your court. And now, as you knew the covenant of your fathers and all their deeds which is allowed from the monks. So the churches will be powerful. Thus, their commemoration will be done by the monks. And now, I know so as not to forget all the works of your father.

[116] And [some] from the monks said him, “We don’t imprisoned due to love and covenant and oath of your father. And if it really is like that from today, let peace be with you; who will not know his monastery? We are not like them who renounced of the world. **(f. 30v^{a})** We never imprisoned by your love.” And one who is called ʿAqabe Säʿat whose name is Amḫa who was with his father before said to him, “Did you say your father is righteous or sinner who had been killing these [saints]? Or what do you want it to be?” So they troubled him each with many things. And they became a cause to his of death. And he was deceived by their advice. And he wanted to incline his mind to the lie of covenant as he said before.

[117] Then the king made a proclamation the next day and made a big assembly and his monks, and his *Kahnat Däbtära* and his soldiers [attended the assembly]. It became a big assembly. And the king commanded [his soldiers] to let the saints **(f. 30v^{b})** stand alone before him. Then he said to the saints, “Let your issue be completed.” And he said to his *Kahənatä Däbtära*, “From you Zämika’el will talk and Matewos will help him.” But that Zämika’el is *liqä Kahənat*[3355]who dresses [servants?] and Matewos is the leader of Däbrä Ṣəgad. And from the saints Tomas deacon, the pleasant charm. And the second is Matewos, a priest. And that elder whose name is Mälkä Ṣedeq treasury of pearl and a vase of order of purity. And the other brethren were with them. And their numbers **(f. 31r^{a})** †…† smoke all. As God descended in fire inside it and came out of it as a smoke of a furnace[3356].

[3355] *liqä Kahnat*- literary means chief of the priests or ecclesiastic

[3356] Exod 19:18

[118] And again Lord said to Moses, “Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.”[3357] And this is tolets you know that He said to Moses that people should not to come closer to God the Father to request.

[119] And secondly, Psalm 109 says, “The Lord hath sworn, and will not **(f. 31r^{b})** repent; Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand…”[3358]God the Father said this because of the ordination of his priesthood for the Son. And Lord at thy right hand [indicates] that there was the Holy Spirit in the right of Son. Therefore, the prophet said this in the beginning of this Psalm. And Lord said to my Lord, “Sit at my right [hand]” to indicate the existence of the Son in the right [hand] of God the Father.

[120] And secondly, the prophet said about the ordination of the priesthood of the Son, “Therefore, God the Lord, anointed you the oil of gladness above your fellows. Above your fellows denotes above his fellow. The Holy Spirit and God the **(f. 31v^{a})** Father know which are co-equal in Godhead.” And thus, the prophet seeking the face of the Trinity said, “And I seek your face o! Lord; I seek your face. And do not turn your face from your slave.”

[121] And Solomon said, “A thrice-thread never cuts easily.” And Isaiah said, “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six[3359] wings; ⌜he stood at the door-step of the gate from a word praising⌝ [3360] And one cried unto another, and said, Holy, holy, **(f. 31v^{b})** holy, is the Lord of hosts: the whole earth is full of his glory.[3361]” This indicates the person of the Trinity. They gave three “holy’s” to mean *Ǝgzi’abḥer Ṣäba’ot* (God) which indicates the unity of Godhead (lordship).

[3357] Exod 19:21

[3358] Ps 110:4-5

[3359] The gädl says “seven”

[3360] This phrase is their own saying and is not part of Isa. 6:1-3

[3361] Isa 6:1-3

[122] And Danəʾel said, “And they brought thrones to the ancient days, and the h of his head like the pure wool, and his eyes was like the fiery flame and a burning fire was blowing before him.[3362]” And they brought a book and opened it before God. And they opened it alone for the *Mäṣḥafä Hiywät (*book of life*)* **(f. 32r^{a})**. And the son of man came as He was in the ancient days. And this Son [of God] was with God the Father.

[123] And secondly, Danəʾel said, “And in the four and twentieth day[3363] of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:[3364] And his soul like Tharshish.[3365]” He said this about Son who is the incarnated. And secondly he said, “And, behold, one like the similitude of the sons of men **(f. 32r^{b})** touched my lips: then I opened my mouth, and spake.[3366]” He said this about God the Father. And secondly he said, “And secondly he touched me like a revelation of man and he encouraged me.” And he also said this about the Holy Spirit.

[124] And Ezekiel said, And that man came and clothed linen and girded it on his back. He received and said, “I did before as you commanded me.” And this is [what] the Son said to his Father. He completed by his command becoming human. Secondly he said, “And he spake unto the man clothed with linen, and said, Go in between the wheels **(f. 32v^{a})**, even under the cherub, and fill thine hand with coals of fire [from between the cherubims], and scatter them over

[3362] Dan 7:9

[3363] This *gädl* begins saying: “And it became 18 years…” but EOTC bible (ዳን. 10፥4-5) says, “**ከመጀመሪያውም ወር በሀያ አራተኛው ቀን ጤግሮስ በተባለው በታላቁ ወንዝ አጠገብ ሳለሁ፥ ዓይኔን አነሣሁ፥ እነሆም፥ በፍታ የለበሰውን ጥሩም የአፌዝን ወርቅ በወገቡ ላይ የታጠቀውን ሰው አየሁ።**” Moreover, the name of the river, Ṭegros or Hiddekel as in KJV, is not mentioned.

[3364] Dan 10:4-5

[3365] This quote doesn’t exist in the bible. However, the bible in Dan. 10:6 says, አካሉም እንደ ቢረሌ ይመስል ነበር፥ [=His body also was like the beryl]

[3366] Dan 10:16

the city.[3367]" This is about God the Father as he said to the Son. And the scattered coal of fire is the Holy Spirit which descended upon the Apostles like the fire. Three of them live upon the chariot of cherubims.

[125] And secondly it was said in the Psalm with *halle luya* [Praise ye the Lord], "The right hand of the Lord does valiantly."[3368] This is about God the Father. "The right hand of the Lord exalted me." And this is about the Son because of His incarnation; there comes dignity of son of man **(f. 32v^{b})**. And again for the third time he said, "The right hand of the Lord doeth valiantly."[3369] And this is about the Holy Spirit. This is power that destroys the rebels. Here's for you from the Torah and the Prophets.

[126] And from the New Testament here's for you what the Lord said in the gospel when the Jew opposed Him while He was telling about Himself and His Father, "…for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."[3370] **(f. 33r^{a})** And about the Holy Spirit it said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter[3371], that he may abide with you for for ever.[3372]"

[127] And further He said, "My Father that He gave me all will come to me. From the time He came to me, I didn't let him send and go out."And about the Holy Spirit He said to his disciples, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the

[3367] Ezek 10:2

[3368] Ps 118:15

[3369] Ps 118:16

[3370] John 5:36

[3371] The gädl says, "Pentecost"

[3372] John 14:15-16

(f. 33r^{b}) Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:[3373]„

[128] And further He said about Himself and about His Father, "And all that he heard from my Father, he came back to me having learnt." And secondly He said I will tell you about this, "No man can come to me, except the Father which hath sent me draw him.[3374]„

[129] And further He said, "Where do you know me? I didn't come myself, but there is a righteous who sent me that you do not know Him. And I know Him. I'm from **(f. 33v^{a})** Him and He sent me."

[130] And further He said, "And even if I condemn the right condemnation, it is not only me but also the Father who sent me. In your Torah it is written that the witness of two is true. And I am a witness for myself and my witness is the Father who sent me." And secondly He said, "As I emerged from Lord and came, but He sent me."

[131] And further He said, "If I praise myself, my glory is not worthy and nothing. There is my Father who praises **(f. 33v^{b})** me." And secondly He said, "If I didn't my Father's work don't believe me; and if I did my Father's work if you didn't believe me by my work, believe me so as you will know and assure that ⌜I am in the Father, and the Father in me⌝ [3375]„

[132] And further He said, "Father praise your name and your Son; this is of the Son and a word which comes from a heaven that says 'I praised you and I praise you again'." And secondly He said, "That believes in me doesn't believe in me unless [he believes in] by whom He sent me. And that **(f. 34r^{a})** has seen me, he has seen the one He sent me."

[3373] John 16:7-8

[3374] John 6:44

[3375] John 14:11

[133] And further He said, “And now if the son of man was praised then Lord was praised. If Lord was praised, and Lord will be praised. Then He praises him.”

[134] And about the Holy Spirit He said to His disciples, “And I have many things to tell you and however you can’t bear it now. And when the Holy Spirit comes, He will guide you with all **(f. 34r^{b})** righteousness. As I didn’t tell you from Him but that He heard will tell you and that He tells and announces you what it comes. And He praises and glorifies me as He takes from me and He tells you what my Father all have. Thus, I tell you He takes from me and He tells you all.”

[135] And further the Son said while praying to God the Father, “Holy Father watch them by your name that you gave me so that all [of them] will be one. When I was with them in the world, I guarded them by your name **(f. 34v^{a})** that you gave me. I keeped and took care of them.”

[136] “Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.”[3376]

[137] And here you have in the apostle of Peter that says, “Word descended upon Him to where to spread of His glory. He said, ⌜‘This is my beloved Son, in whom I am well pleased.’⌝[3377]” We heard this word **(f. 34v^{b})** that it descended from the heaven for Him while we were with Him in His temple. The Father spoke about His Son.

[138] And about the Holy Spirit He says, “When I was inside Səmʿon the shoe maker’s home, and the Holy Spirit told me about the messengers of Qornelyos: and go with them without

[3376] John 17:20-21.

[3377] 2Pet 1:17 Note that the *gädl* says **ዝንቱ፡ ወልድየ፡ ዘአፈቅር፡ ዘእነ፡ ኀረይኩ፡፡** “This is my beloved Son, **whom I elected**” not “in whom I am well pleased”

longing for." And in the Epistle of John here you are that says, "And truly our fellowship is with the Father, and with his Son Jesus Christ."[3378]

[139] (f. 35r[a]) And about the Holy Spirit it says, "My children I write this for you so that you do not transgress. If there is [one] who transgresses, we have Pentecost in the Father, Jesus Christ." And here you are in the Epistle of Paul to the people of Ephesus that says, "One God the Father, the supreme, His one Son Jesus Christ and the Holy Spirit are one in essence."

[140] And further he [Paul] said, "One God and one the chosen among **(f. 35r[b])** Lord and the human Jesus Christ who became human and who sacrifice Himself for all."

[141] Then that Zämika'el said to him, "These all teachings are from us. If your father's teaching is right (orthodox), bring us from the books of the Prophets which show *Täwaḥədo Səllase* (co-existence or union of Trinity) as your father is slanderer of the prophets."

[142] And that brother said to him, "My father is not slanderer of the prophets, [but] he is hearer of God's commandment and receiver of his commandment **(f. 35v[a])** by the hands of the prophets. And now I showed you the essence of Trinity. If there is *Täwaḥədo [Səllase]* (co-existence of Trinity) in the books of prophets, bring me."

[143] And that Zämika'el said, "If I am to tell you, revile your teacher. That slanderer of the prophets. Had he [Ǝsṭifanos] heard the prophets, he would have prostrated to the king: as Abraham prostrated to the sons of Emor;[3379]and Jacob prostrated to Esau; David prostrated to Saul; and Nathan prostrated to David. And you, if you prostrate to the king now, as the time you **(f. 35v[b])** prostrate to the king, I immediately will tell you interpreting by the spirit this *Täwaḥədo [Səllase]*."

[3378] 1 John 1:3

[3379] Abraham did not bow or prostrate to the children of Hamor or the Gəʿəz word ኤሞር /*Emor*/. But he bowed to the children of Heth or the Gəʿəz word ኬጥ /*Keṭ*/. "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth" (Gen. 23:7).

[144] Then king said to that Zämika'el, "Didn't Lord said, 'No servant can serve two masters'[3380]"And secondly He said, "That which is born of the Spirit is spirit.[3381]For this reason, leave it. Rather, you are requested about *Täwaḥədo [Səllase]* so reply by this."

[145] Then that brother said, "Had you told me to tell you by interpreting, **(f. 36r[a])** I would have told you. I showed you from the scriptures [about] the essence of Trinity as you asked me."
[146] Then, following him that old man whose name is Mälkä Ṣedeq said, "*Täwaḥədo*" doesn't mean co-equal of the Trinity as the holy Torah said, "Hear, O Israel: The Lord our God is one Lord[3382]; ⌜It is not four and not five.⌝ [3383]" And that brother again said, "What you said about my father, I found nothing on him contempt of the prophets."

[147] Then **(f. 36r[b])** the king said to that brother, "Did they not say to you that you are well educated except that your father who is slanderer of the Prophets?" And that brother said, "If our father is cruel in manner, how could it be possible for us to be good education [givers]? Doesn't God said, 'A corrupt tree cannot bring forth good fruit.'[3384]" And now our education is not like others but of our father as we know his work.

[148] Then the king said to that brother, "Where do you know him? As I see you, you are **(f. 36v[a])** young." And that brother said, "Yes, I know him by his work." And the king said, "How do you know him? Are you an angel?" And that brother said, "As our Lord said, 'He that hath seen me hath seen the Father'[3385]And I, like him, have a witness who knows him in all his works." And the king said, "Where is your witness?" Then that brother let him stand to that old

[3380] Luke 16:13; Matt. 6:24

[3381] John 3:6

[3382] Deut 6:4

[3383] This sentence is not in the Bible [or is not part of Deut 6:4]

[3384] Matt 7:18

[3385] John 14:9

man whose name is Mälkä Ṣedeq tobe a witness on what he saw. And he said, “Here is that old man for my witness.”

[149] Then the king said to that old man whose name is **(f. 36v^{b})** Mälkä Ṣädeq, “How do you know him? And what does his work look like?” And that old man said, “Yes, I know the work of my father; and I lived with him 15 years and I learned from him law of the Prophets, and order of the Apostles and monasticism. I found nothing upon him and nothing except good and holy order.”

[150] And that Zämika’el said to him, “I bet you now as your father **(f. 37r^{a})** said to Isaiah the prophet saying, ‘I saw Lord while He lives upon his supreme and long throne. He is a liar who saw Him like that.’ And Peter said to him, ‘Peter denied Lord thrice on a single night.’ And I didn’t deny him up to now. And I bet you because of this.”

[151] Then the king said, “Let he bet you, accept to debate.” And at that time, the saints knew him that the king inclined his heart and his mind for **(f. 37r^{b})** partiality as he said, “Let he bet you.” As they knew before what his father did that he killed the saints by the false witness of Sinoda. For this reason, they became quiet. Then the king said to those who stand there for a witness to tell their witnesses. And one from those who stand for witness whose name is Märqorewos, teacher of Däbrä Q^{w}äyyäṣa, said, “Yes, I know the works of their teachers that he is slanderer of the Prophets. For this the Holy Spirit is my witness.” And the second one said like is.

[152] Then the king said [to his *Kahənatä Däbtära*?] so as **(f. 37v^{a})** to judge. And one while judging by the witness of two and three said, “Stop all your things. And now martyrs came out upon him as he is slanderer of the Prophets. And these loved their fathers from the Prophets and when they told them to revile him, they refused. And thus, it is right they [must] die.” And like him the second said, “Yes, I agree with that they must die.” And the third stood up and judged and said, “I say let them show from scriptures that say *bä-Täwaḥədo*. As they found **(f. 37v^{b})** earlier [that say], “As you fill their defect and so they [in their turn] fill what you lack.”

[153] And the second and the third said like this. And many outsiders (opponents) said, “They must die.” And they said to the king tojudge. And the king said, “I do not judge now sentence to death.”

[154] Then one brother whose name is Matewos said, “What do you mean by, ‘They must die, they must die’? If they took a handful of water from a river, it doesn’t **(f. 38r^{a})** lessen?” If they throw [something to the river], what does it add? And likewise if we die, what do our brethren lack? And the king said, “You will be then killed ahead of time.”

[155] Then that old man whose name is Mälkä Ṣedeq said to the king, “Let you be our witness that our faith and our works become perfect as you saw twice in the book of their messages to our association.” **(f. 38r^{b})** And now we assured you all by our words and again be our witness that our faith is not right and perfect or it doesn’t let us stand before Lord.

[156] When he said to him like this, he (the king) commanded [his *Kahənatä Däbtära*?] to bring *Mäṣḥafä Zäläfa* (book of reproach). Then the king said to the saints (sic) [Mälkä Ṣedeq], “Take [and] hear is your *Mäṣḥafä Zäläfa.*” And they read that book which was full of lies and blasphemy that his [Zärʾa Yaʿəqob’s?] father had it write from the inspiration of his heart without learning any principle (order) but by jealousy. And it despises all **(f. 38v^{a})** the orders of the saints. And its word is bitter for whom he hears. It teaches killings and misery. And the saints heard it by patience as all the issues of righteousness were changed into lie and partiality.

[157] And when it became dark, the king commanded [his soldiers] to[let the saints] in. And at that time the king commanded to separate that old man whose name is Mälkä Ṣedeq from his brethren saying, “He will encourage them.” Then they separated and took him alone to the house of sorcery totorture him there. And from that time **(f. 38v^{b})** onwards his brethren didn’t see him till his death. And it became great sorrow upon them. And they brought them home where they spent the night. And he [the king] sent them bread (*injera*), and mead for their dinner. And they took the bread but about mead they said to the messenger, “It is enough as you had already served us mead yesterday. And take this and do not bring from now onwards again.”

[158] And that day the †…† of the month Miyazya **(f. 39r^{a})** when they separated that old man from his brethren and from that day [onwards] he [the king] let them live criticizing as they didn't offer him glory as they preferred and favoured words of Lord and words of their teacher whom he said, "Beware! Don't enter partiality."

[159] Then the king went from that place to a town (place) called Yalas. And he said about the saints todrive them away. He added guards upon them to the previous ones toguard them like the prisoners as he knew what he'll do **(f. 39r^{b})** later. And he arrived at that town (place). And he let the saints live nearby him.

[160] Then they came from monks and from priests and from others and from his soldiers. And they said to them, "What doesn't he permit for you except the one prostration? Rather, he loved your faith and he was pleased by your deeds. And now why do you give him reason." And they persuaded them in many things tobring them down from the throne of freedom to their **(f. 39v^{a})** enslavement. And the saints didn't accept their speeches and [they] consider it as nothing. And they said to them [the saints], "Why did you make us so ashamed? Is that not better [for you] to enter your monastery well?" Is there not be really anything which can not be resolved by repentance? And the saints didn't accept the words of these deceivers. Rather, they hope the prophecy of their fathers that say, "Die for the sake of God's word."

[161] And the king changed his mind as he knew the strength of the mind of the saints that they neither obey him nor return **(f. 39v^{b})** by persuading. And he lied the covenant of his oath. And he preferred the advice of his evil advisors. And he was encompassed by the warmth of their love which is perishable. And he was smitten by a sword which was on the waist of his messengers. It became the fault of the sheath. As their fathers dig a death of ditch and filled it with poisoned water, the jug also became jug of violence. And he spilled it much. He let the water flow to the dams of his farmland.

[162] Then the body of many of his advisors and scholars who drink from the poisoned water became stagnant. **(f. 40r^{a})** Then they conceived trouble and delivered sin. Thorns of death were produced till their sizes became reeds of wilderness. As a result of their quarrelling and

altercation many innocent righteous became ill till they tend to be avenger of blood. As it [scripture] says, “Evaporation came about before smoking as quarrelling and nagging also came before adversary.” Likewise, the argument (quarrelling) of the monks who live in the monasteries with saint *Abba* Ǝsṭifanos was like this.

[163] Then as the king supported them [the king’s evil advisors] and he was deceived by their temporary advice, he came **(f. 40r^{b})** to be in adversary with his children. He was indolent with evil and became cruel to shed blood. As the prophet said, “Ephraim united with his people.” Likewise, this [king] united with them. Their eyes were closed so as not to see the righteousness of God so that it will happen upon them what is said by the prophet, “The clergy closed the path to Lord and they killed to Seqima.”

[164] And again he said, “The angels began to be angry from the side. They **(f. 40v^{a})** stretched their hands with the arrogant as their heart was burned like an oven, and he smites them every night.” Likewise, the monks who live in the monasteries were also burnt their heart with jealousy [like] fire. As it defames the ethics of this holy [Ǝsṭifanos], his followers didn’t offer the king any thanks.

[165] Therefore, they [the king’s soldiers] united to do evil things. They encouraged shedding blood. When God contended with **(f. 40v^{b})** his people, they chained by a violence of rope to happen upon them what was said by the prophet[3386]. As there is no salvation on earth without lie, theft, adultery and murder. Earth was filled by these. Blood was mixed with blood. Due to this earth cries; [and] it will be one with those who live inside it. And now it became like this in the reign of Dəbbä Ṣär the proselytiser and in the reigns of his son Admas Bäṣär the vexed heart. The earth was filled with a smell of their strong deceit which mixes blood with **(f. 41r^{a})** blood till servants of God cried for them.

[166] But the vexed heart deceived (conspired) very much upon the saints. He spoke that he will make reconciliation with them in everything. But they didn’t trust him. They told him,

[3386] Isa 1:18?

"Make an oath that you never commit evil [act] upon us when you gather us." He replied them, "Let it be with justice, **(f. 41r^{b})** truth and argument by scriptures; otherwise, I didn't do any bad things upon you." And the messengers of the king said to the saints, "Isn't the king's word one? Was even one word changed from what he spoke? Why did you hesitate today?" And the saints said, "If we don't hear making us an oath, yes we didn't trust [him]."

[167] And he swore a covenant that is highly firm as sky and earth. And they [the saints] came trusting the king after he told them his covenant.

[168] After this covenant, he [the king] turned his heart to change the word he had said **(f. 41v^{a})** about them [the saints]. He lied the covenant of his oath. He was deceived by the advice of his young men and his masters (learned men). He didn't recall the scripture's word that say, "Don't cheat yourself by your people's advice; His errors are many for one who swears. His home's plagues (punishment) don't finish. His sin doesn't depart him even at old age. It will be a mistake for him even if he double keeps silent. He will not be a righteous as his home is filled with tribulations according to his oath." As he has a covenant that brings death. God's **(f. 41v^{b})** word that revenges a sickle with his wrath wasn't remembered. As the angel told to the prophet, "For all that swear falsely, He (Lord) will revenge him. Let him enter to Lord that has all authority. "

[169] That each house who swears falsely in my name doesn't spend the night in his house. All his woods and stones will be accomplished. And that he said it is evil is a spoiler to him that changes his word. He said again, "Evil was despised for a man who is a liar. Stealing is better than lying. However, the consequence of both is misery and death **(f. 42r^{a})**. As a liar man was dishonoured and shameful forever." And he said again, "Lie is shame for an angel and old man. It is shame to break a promise for a prince and governor. And now from inside a cursed what pure thing can emerge? From inside a falsity where does righteousness find? What do we say today? The poor of this world lean upon with the princes' and governors' argument instead of righteousness and justice. Like what is written in Scripture what they relied on in the law of the

Levites. And what can we say **(f. 42r^{b})** now as all became equal and united to conspire or rebel."

[170] And now, woe to thee, o country, as the chosen were destroyed inside you; and your continent was built with bloodshed, and all your walls [were built] with violence. And names of revile were drawn in all its hills. Are you pleased with the works of Jerusalem whose customs is killings and bloodshed, and that it didn't plead to the lives of its prophets or its apostles? And here you lay on a blood, like a heifer which doesn't get accustomed to conceiving and delivering a [calf]. Is that better for you [to be] like (sic) in the ancient **(f. 42v^{a})** days of the kingdom of the serpent to prepare for him a table of human and animal than the kingdom of Christ, the world saviour, who gives his flesh for the redemption of many [people]?

[172] And it is said again, "As your shepherds were slept, Kingdom of Persia made your valiant sleep. Likewise, we said today, "O! Bloody country filled with falsity, full of violence, your king who is a liar and covenant breaker; your governors are liable to bribe; and your priests respond with bonus; and your teachers are sanctimonious before people; and your shepherds **(f. 43r^{a})** keep their herd by force and are bonus seekers. They don't collect scattered ones; they don't seek out that is left; they don't pick that is fallen; they don't heal that is wounded. [They] drink milking; they wear fur; they eat fatty and they build their skeleton. What do we say now? Are you pleased with the work of Samaria where it didn't satisfy even if it eats; it didn't harvest even if it sows; it didn't oil nor drink its oil even if it plants?

[173] Likewise, even today **(f. 43r^{b})**, you eat but you don't satisfy; you sow but you don't harvest, you plant olive tree but you don't lubricate and you don't drink your wine. How and how many seeds of God's word have been sown upon you since the preaching of *Abunä* Sälama until now? How much can you collect if you gather correctly? How and how many olive trees have been planted since the time of *Abunä* Sälama. These our fathers child[ren] of Ṭäli the nine saints: Arägawi, and **(f. 43v^{a})** Ṗänṭälewon, Alef, and Liqanos, and Gärima, and Yəmʾata, and Gubba, Afṣe and Ṣəḥma, and *Abba* Libanos, and Täklähaymanot, and *Abba* Samuʾel, Bäṣälotä Mikaʾel, and Gäbrä Amlak, and Yoḥannəs, and Gäbrä Nazrawi and others whom we remember

their names. And after them the blessed Ǝsṭifanos with his followers (disciples). Had you been oiled from their [Däqiqä Ǝsṭifanos'] spiritual works, the smell of your sputum was removed.

[174] And now, what **(f. 43v^{b})** do we say now O! Bloody country? Are you pleased with the works of Antioch which shed blood the martyrs of Christ inside it in the hands of its tyrant king and its governors who are filled with evils and who killed the blessed Fasilädäs, Tewodros and all martyrs of Christ who were there? Or are you pleased with the works of Atreb who let blessed Nob and the then martyrs of Christ kill? Or are you pleased with the works of Armenia **(f. 44r^{a})** who let saint Arsema and all the martyrs of Christ who were there kill?

[175] And now, how many of the martyrs of Christ were killed inside you? Your fate was ended and your work was known. Your evil was disclosed as your king was a liar like king of Saba who killed martyrs of Christ who were in Nagran after he had made a covenant. And your king, the furious heart you have, likewise deceived the saints. Behold! (Now!) **(f. 44r^{b})** he has killed them after he made a covenant.

[176] O! Sinoda, how does your poison spilt over upon many [people] when you accuse and say devil to father Ǝsṭifanos and let him stand before the king making a pseudo witness? The king that heard your lie when you made an oath humiliated you before the people saying, "If devil can reproduce with human, aren't the women who were with us here better than his mother?" This is your lie. Behold! Your revile **(f. 44v^{a})** and lie was known by the king before the public. O! Sinoda, how did your eyes close not to see the truth when they dare to say son of devil to the righteous? How did you fail to while reading the Epistle of John that says, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God."[3387]The words of the Lord say like that. Why don't you know this? Does not it say, "For of thorns men do not gather figs, nor of a bramble bush gather they grapes."[3388]

[3387] 1John 4:2

[3388] Luke 6:44

[177] (f. 44v^{b}) In the prophecy of Amos, for the sake of Israel, he sicken the heart of Amaziah and accused him till sending to Jeroboam the king of Israel; likewise, today our holy father said, "All the uttermost part of the earth should remember God and came back to Lord; and all the people of countries should prostrate to the kingdom of God. As you said to the righteous [Ǝsṭifanos] son of devil and accused him to the king, He [God] bring you suffering of heart and He dissipated your thought. **(f. 45r^{a})** A small evil seed that is sown in your heart; from it a fruit of sin was born. And it has spread till today.

[178] O! Sinoda, how many [people] did you bring to your mistake? As evil plant produces root in your heart, it produced many branches. It seems like grape areas of Sodom. And their vine is like Gomorrah; and their seed is seed of bile; and their taste is bitter.

[179] And now as Lord **(f. 45r^{b})** in the gospel said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."[3389]

[180] What did we say now? If what was done inside you had done for a lesson in Sodom and Gomorrah, they would have saved from the coming fire. And now, where is the thing that was done in Chorazin and Sidon but not done in you?

[181] Do you have any other violence remained other than the condemnation of the martyrs of Christ in Antioch, **(f. 45v^{a})** Armenia, Atreb, in the district of Persia, Yədsras, Rome, and all districts of Jerusalem? But when they denied the messiah of Lord, they condemned to those who didn't deny the messiah of Lord.

[182] But you killed the servants of Christ calling the name of Christ. And you, hoping your medication from Christ's blood that spilt from the rib of the Christ, and worshiping in the mark of nails of the Cross, you nailed the servants **(f. 45v^{b})** of Christ with an iron nail. You pierced the servants of Christ with a spear. While telling Passion of the Christ you tortured them [Däqiqä

[3389] Matt 11:21; Luke 10:13

Ǝsṭifanos] by the following afflictions and sufferings: by floggings, by blowing; by slapping; by kicking with elbow; by pillaging property; letting them bare till they became bread of the Eucharist; letting them go **(f. 46r[a])** to pagan areas separately; chaining their hands, legs and neck; prohibiting food, water and cloth; cutting tongues; slashing nose and ear; picking eye; lacerating jaws (cheeks), face and arms; picking up (cutting) the muscles of the feet of legs; burning with fire; slashing limbs; by stoning inside a market and an island.

[183] And after they [the saints] were killed by cutting [their] limbs, and by burning with fire, by scattering their ashes into the river, by carrying on donkey's or mule's back like a sack **(f. 46r[b])**, by dragging in a street, by leaving their corpse in a cliff and river, by picking up their corpse from a grave, by stoning their corpse, by tying two saints with nuns in four yokes, by giving to lions, by firing upon metal bed, **(f. 46v[a])** by [putting to] a brass pitcher which is heated with fire, by crushing their fingers with metal hammer, and by burning with blazing taper their: lips, womb, eyebrow, beard, thighs, eyelash (eyelid), ears, breasts; by putting their fingers on fire, lacerating with double razor, cutting their hand and leg with an axe like a log; by these and similar things, you suffered them until the completion of [their] martyrdom .

[184] What can we say now? O! Bloody country, how long did you stay pretending externally whereas you are filled with violence, accusation and partiality **(f. 46v[b])** internally? If you had known, Lord said, "I will send you prophets, apostles and scholars of scriptures, and you will kill, hang and flog them in their churches. And you chase them away from country to country so as it will happen upon them the bloods of all the righteous which spilt over the earth [starting] from the blood of Abel, the righteous, until son of Jeberechiah, Zechariah who was killed in the centre of the temple. Verily **(f. 47r[a])** I say unto you, this will happen unto this generation."

[185] And today, how many bloods of righteous of Lord were spilt inside you? If you noticed, wouldn't Paul, the messenger, say like this? "As Jew is not Jew for a model, circumcision is not for the model of circumcision of flesh. And He said like this, "What's the use of robbery? And how's circumcision facilitated?" Multiply for the works of righteousness; however, approved words of God first. And believe in it.

[186] (f. 47r^{b}) And if you don't notice, hear what comes next. If there are [people] who don't believe in that and if this let others not to believe in God, let it be false for them. But today, a righteous was saved in trust. But that who talks and profanes [God's word] never escapes and with nothing. However, you escaped from belief like the Jews and pagans seeking signal. As our apostles **(f. 47v^{a})** in their synod said, "Signal is for the non-believer Jews and pagans not for the believers. It is for non-believers to believe in Son but not for those who understands for advantage." Casting out devils doesn't have advantage for us but for those who are cleaned by Christ.

[187] As Lord said in the gospel, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."[3390]And you had better need advantage than a signal. **(f. 47v^{b})** If you understand now, when the Pharisees ask Lord saying, "When the kingdom of God should come?"[3391]

[188] He replied them like this, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."[3392] And now those who believe in Jesus Christ and follow his commandment aren't they living in the kingdom of God? Why **(f. 48r^{a})** does the believer seek signal like the non-believer Pharisee? Is that not the hypocrite (hesitant) that need a signal like during the day of the Lord?

[189] Hence, Lord said his disciples, "There comes time when you hope and love to see son of man one day during his life but you never see yet." And now if you understand this, you had better to favour God than to favour son of man for human. Those who do want to favour **(f. 48r^{b})** God go with wisdom but not with madness. They consider the commandment of the Lord. They read the scriptures all the time. And He strengthens their heart. He gave them wisdom to love. Those who chosen Christ in their life didn't favour son of man.

[3390] Luke 10:20

[3391] Luke 17:20

[3392] Luke 17:20-21

[190] The patience and faith of the saints who are in Agʿazi [land of Ethiopian?] is this. Father holy ∃sṭifanos with his followers who are fasten to **(f. 48v[a])** God's house were fruitful like a palm which was grown in a sea shore; They smell like a rose which was grown at Jericho for those who knew them. And they were covered with flowers like aromatic cane (*qäṣimot),* like the flower of lily (*däng*o*lat)*[3393] in between thorns, and have pleasant perfume like cinnamon (*qänanmos)*, and mandrakes (*ʿəngotat)* and like pomegranate (*roman*) which is inside the paradise, and like spikenard (*nardos*). And like spikenard (s*änbält*[3394]) and frankincense (s*əḫin*), and oil of myrrh (*qənʾat*), and costus (*q*^{w}*əsṭ*). And *mayä-ləbn,* and like myrrh (*kärbe)* and aloe (*ʿaləw*), like all pleasant perfumes who are spiced. And are pure like cinnamon and saffron **(f. 48v[b])** (*mäṣrəy*). And bright like the odoriferous flower *(säglaṭ*) and white like *raza*[3395]who praise God in great patience and perseverance; and they got what He promised them whom they love.

[191] Then, when this vexed heart and covenant liar [the king] knew that they [Stephanites] won't obey his kingdom. Then commanded [his soldiers] to had them stand before him in the month Ginbot. He also commanded to let Mälkä Ṣedeq stand alone. And they let him stand like what he commanded. And they let them separate in two's and **(f. 49r[a])** three's being amazed upon them with fear. When it got dark, he [the king] commanded them [his soldiers] to chain them [the saints] that day. And they chained severely that old man alone. They stayed chained like this for 27 days.

[192] And there they made many supplication, fasting, prayer, prostrations for their God so that He can enable them [their sufferings] in everything. When the association of their brethren (*maḫbärä aḫawihomu)* at ∃bso heard the news, they came. And they sent a message of two brethren saying, "Four from among you [should] help them [the saints] there. **(f. 49r[b])** And two

[3393] According to KWK's dictionary [KWK= Kidanä Wäld Kəfle] "*däng*o*lat"* means Wild onion which has good perfume

[3394] According Leslau's dictionary (Leslau 2010), s*änbält* is an aromatic plant

[3395] Leslau 2010, *raza* is a white bird which feeds on locusts

of you [should] return to us to report (elaborate) the situation when the saints entered to the king's court." On the third day, those messengers (who were sent from *maḫbärä aḫaw)* returned [to their] brethren. When the saints saw those messengers, they praised God as the prophecy of their fathers that says, "You will find there those brethren that help you" was completed. They lived with them helping them till the end of their life. And many others from monks, *kahənatä däbtära* and other **(f. 49v^{a})** scholars came [to them] and tried to deceive them in many ways saying, "What is needed from you except the one prostration?" But the saints didn't accept their idea.

[193] Then the vexed heart and liar of covenant commanded [his soldiers] to let them [the saints] stand before him and to let the old man [Mälkä Ṣedeq] stand alone on the 7th of Säne. And they brought them threatening, pushing and hastening to prostrate [themselves to the king]. When he [the king] observed that they didn't accept his dominion, he commanded to let them enter to prison and severely chain **(f. 49v^{b})** their hands and legs [with chain], and to put a five-metre long log on their neck and tied them severely. They stayed there for 10 days while crying. And for that man his name is Mälkä Ṣedeq he commanded to take him to sorcery house and let him drink while presuming to get upon him what he thought. After they made him drink, they asked him like what he used to have to others. And nothing was found upon him.

[194] However, he sings by the words of the Lord and rejoiced as he found **(f. 50r^{a})** the sufferings he hoped. And he said, "I was in the blessed tenet even before." As I won't be lazy until the end of the world, I will serve my brethren. If I am not lazy, I will cut my body daily one by one to this tenet or order. And now I will not leave my gray hair till it is stained with blood. My Lord will strengthen me to die for the order in breastplate.

[195] Then when he lack †…† on the 17th day of this **(f. 50r^{b})** month he [the king] commanded in wrath to bring them from prison. And the soldiers went and brought them hastening and knocking-over, beating many floggings, pushing to the ground, and tying logs on their necks. They had them stand before the king. And the king sent them saying, "[You] prostrate [yourself to the king]." And Matewos said, "Did you bring us to prostrate rather than making peace

according to your covenant?" When he said like this, they tore his cloth and threw him before a lion. And he killed him there. And the king said, **(f. 50v[a])** "Look!"

[196] At that time he commanded in rage to cut their tongues and to give them to lions. Then they cut the tongues of both Luqas and Matewos and gave them to lions. And they [the soldiers] whipped to their [the saints'] brethren; and gave them to lions without cutting their tongues. And one brother completed [his martyrdom] throttled by the log on his neck before he was given to a lion. And the crowning of their martyrdom took place on the 10th of Ḥaziran and on the 17th of Säne in Gəʿəz. They were 14 in number. In the peace of God, may their prayers be with us forever and ever. Amen.

[197] Then the king commanded to burn their corpses with **(f. 50v[b])** fire the next morning. And the soldiers did like what he commanded them. They burned the corpses of the saints at the right gate of his town (city). And that old man while he was at the sorcery house saw his brethren have completed [their martyrdom]; and he praised God as he got what he hoped. From that time on wards, he didn't eat any food. And he completed [his martyrdom] on the 29th of Säne. And they burned his flesh with fire. May the blessing of his prayer be with us. Amen.

[198] Then after three Sundays, the **(f. 51r[a])** soldiers of that vexed heart and liar of covenant gathered the saints from many towns: from Mədrä Zega, Zäbr, Qogot, Abäräta, Ǝndägäbṭan and Maya. And on the 17th of the month Ḥamle they [the soldiers] had them stand before the king. And the soldiers told them to prostrate themselves to the king. And the saints said, "We don't prostrate to him." However, the vexed heart didn't asked them all in face (person) but he separated the intelligent and versed in scriptures so that he will weaken their heart by **(f. 51r[b])** wisely thinking and deceiving. In that day he commanded to let him stand that brother alone. And [he also had them stand] many of the rest alone.

[199] Then that liar of a covenant sends them saying, "Your father is slanderer of Mary. Revile him." And the saints said like this, "Our father is not slanderer of Mary. We don't revile his name." And the messengers went and told the king. And the king said, "You said, 'He is not anti-Mary.' Don't you revile him even if he is not? " And the saints said, "We know more than you

that **(f. 51v^{a})** our father is not anti-Mary. Hence, we don't revile his name as he is a righteous and a saint." He asked many things to the two brethren. And they replied him what is proper.

[200] Then when he lacked their deceiving (that they were not deceived), he commanded to let them enter inside. They let them enter knocking over them. The vexed heart and liar of a covenant commanded to had them stand naked like animals taking their clothes off and tearing their monastic cap. As devil (*ṣälaʾe śännayat*- the adversary of the good things) **(f. 51v^{b})** taught him with his heart conversation, he [the king] began changing various punishments like the pagans kings. He commanded again to pick them up like a log and throw them on to the ground.

[201] They put a nail to both feet of his legs and they inserted it to his flesh hammering and also to his mouth. The soldiers did like this. When he lacked the mistakes he wanted even by this [from him], he commanded [his soldiers] again **(f. 52r^{a})** to stretch him by his two tips of his feet and by the middle of his two hands in the air above the the ground; and to burn him his lips bringing a burning candle with fire. And the soldiers did like that. When he lacked the mistakes he wanted even by this.

[202] He [the king] commanded again to bring a wax brick which is boiled in a metal tank and had them stand on it. And the soldiers did like that. They told him, "Is that not better to utter a word, 'Ǝsṭifa the unclean,' than this all sufferings?" But this brother said, "As I am his real son I don't have to revile **(f. 52r^{b})** the righteous' name." When he lacked the mistakes he wanted even by this, he commanded again to crush the fingers of his hand bringing a metal hammer. And the soldiers did like that; and they crushed him. And that brother cried when they elongate this suffering. And the soldiers told him, "Revile your teacher to leave you." They left him when he said okay.

[203] And they also picked to the second up like that and threw him on to the ground. They put the metal (nail) to his mouth; and hammered it into his flesh. As a result, he said **(f. 52v^{a})** okay to them. Likewise, they also picked up to the third and threw on to the ground. They inserted the metal nail to his nose; and they hammered it into his flesh. As a result, he also said okay. When the vexed heart and a covenant liar saw this he said to the saint like this, "Haven't your stronger

[ones] fallen? What did you then say from now on wards?" He again said to his soldiers, "If he refuses you, let everyone bring to this punishment." Then the soldiers surrounded each one of the saints. And they **(f. 52v^{b})** brought a wax candlestick with fire and burned their beard, eyelids or eyelashes and ears. They burned what they found nearby. By this they all became tired their heart (sic).

[204] And they brought 3 brethren inside to him after they had them stand for three days. And they picked one [saint] up and threw him on to the ground. And they put a metal nail inside his two feet of his leg; and they hammered it inside his flesh. When he[the king] lacked his mistakes by this, he commanded [his soldiers] to **(f. 53r^{a})** stretch his two tips of his feet and by the middle of his two hands in the air above the ground; and to burn his lips bringing a blazing candle until it burns. And the soldiers did like that. When they burned him by wax candle turn by turn, he fainted. As a result, he said okay to them.

[205] And they picked one [saint] up and threw him onto the ground. And when they [the saints] saw that it is impossible to escape this **(f. 53r^{b})** suffering, they said okay to them [soldiers]. When those brethren and others who had them stand there saw this, their heart became tired. They came back. And the vexed heart said like this mocking upon them, "We don't want you to die; as we sympathize about the soul. Rather, [we want you] to return from the unworthy teachings of your father. And now don't be sad; choose any monastery you like to live. And keep your order (tenet) of teaching. **(f. 53v^{a})** Let alone this, who do search you if you leave food?"

[206] Then he [the king] gave them [the saints] to the guards to watch them. And these [the guards] are those who crushed with a metal hammer to one among them [the saints]. They took him alone. After three days he completed [his martyrdom] there. And the second whom they put a nail into his mouth completed [his martyrdom] after seven days. May their prayers be with us forever and ever. Amen.

[207] Afterwards he [the king] commanded to bring the saints to Christianity again. And the saints said, "What **(f. 53v^{b})** are we that we christen like pagans again? Are we not Christians? " They [the soldiers?] told them to enter into Christianity practically and to write in their foreheads

and hands, “I denied ∃sṭifa.” As a result, there became great sadness upon them. The number of brethren who completed [their martyrdom] was 74.

[208] In the meanwhile, *Maḫbärä Aḫaw* (the brethren association) who were at ∃bso sent them a message to **(f. 54r[a])** know their situation. When the messengers arrived, they asked [the saints] all what they [the soldiers] did [upon them]. And they told them that, that covenant liar and that vexed heart was deceived them; strange and new punishments even that were not happened before in pagan kings were brought upon them; and they brought them again into Christianity. When the messengers heard this, there became great crying upon them.

[209] Then they sent them again saying, “And now, don’t **(f. 54r[b])** leave us while you remember God’s love as we are your efforts (exhaustions); don’t look down (scorn) us for being obstacles to you; These sufferings came at a time we don’t know; we have nobody else to hope other than you under God; Now as we heard about you that they say, ‘There, he has [a person or someone] to send a message to governor of Wäd; and he will send him instead of you.’ Beware how to keep it.”

[210] The messengers arrived at **(f. 54v[a])** their association having this message. They told them [the saints at ∃bso] everything that happened and that they [the saints at the king’s court] send a message again. When they heard this, there became great sadness upon them. Then three days after the arrival of the messengers, they made great assembly. And that day was the 28th of Näḥase. And they told the assembly members what happened to the brethren who are in the king’s court [in prison]. When the assembly members heard [about the saints], they became very sad. And it became crying among them.

[211] Then they [the assembly members] said, “What’s better to do for this man [the king] about his deceiving as **(f. 54v[b])** he closed the gate of the martyrdom; [and] that he brought punishment that we haven’t heard before up to now?” They said, “We hear them [people?] saying, ‘He will come here and destroy this town (land).’ This became surprising among them. Then it is better for us to go to our monastery and die like our holy fathers than this work [severe punishment] that we heard. And our brethren did it before now. And our father head of the

association allowed us about this. And now it is better to die **(f. 55r^{a})** refraining from food and water [but] by keeping our order. Without eating food along with leaving an order."

[212] And again they said, "Before this, let's do prayers and fasting all together while we are in this town coming out of our monastery so that He will show us a way. One, to open us the gate of the martyrdom; and let us pass these sufferings. Second, to give us an ability to die in our monastery refraining from food and water by the law of our fathers. Third, to give us a country for resting and to keep our order. And the advice of the **(f. 55r^{b})** gatherers ended like this. There is no one who disagree this issue.

[213] They said about this issue again, "Did not many righteous do this before and prayed to God?" David [prayed] about plague; Solomon [prayed] about a temple; and Elijah [prayed] about rain[3396]; Hezekiah about Sennacherib; and *Śälästu Däqiq* [3397]inside the burning furnace[3398]; and Danəʾel at lions' den; and Ezra in a monastery, and the people of Nineveh while the fire comes down; And our Lord said, "If two or three unite in my name, for the works of four I am there among them." He said again, "Ask what you want, and I will **(f. 55v^{a})** give you and you will take. And now, who entrusted God and be ashamed? And who called God and He didn't respond? "And now if we believe in God like that, we don't lack anything from him.

[214] Then he sent them a written message which has a canon for penitence for the brethren who are at the king's court. And they said, "Accept [it] so that it will be a stick of faith for you for the hypocrisy of heart created by lack of hope till you arrived at your brethren's association; and if you die in the street or in a monastery, so that not to deceive you **(f. 55v^{b})** devil." Then they send two brethren with this letter.

[3396] 1Kgs 17:1; 18:1

[3397] *Śälästu Däqiq* literary means three children are Hananiah, Mishael, and Azariah. In the local people the name *Śälästu Däqiq* or even Hananiah, Mishael, and Azariah is commonly used than their alternative name given by the prince of the eunuchs: Shadrach; Meshach; and Abed–nego (Dan. 1:7)"

[3398] Dan 3:21

[215] The prayers and fasting of the gatherers were for three days and three nights refraining from food and water like the people of Nineveh. Then in the fourth day they eat one fourth of bread (*ʾInggära*) which is *ʾInst* called *ʾIkʷəs*. And they finished by this to do this prayer and fasting for seven days by a good eagerness (devotion). They were divided into sections. And the nuns also [were divided into sections], too. And the number **(f. 56r[a])** of the saints [monks] became 150. And the nuns were 68 [in number].

[216] Then on the 4th of *Ṗagumen* they went to a wilderness monastery in three ways to accomplish their blessedness there. And in the next day one brother departed and went from them lacking patience. And they having completed seven days entered their homes on the 3rd of *Mäskäräm*.

[217] Then on the seventh day they gathered again. And they tell each other as the Lord let them completed well and in peace. And they spoke the wonders of Lord and praised Him together. And they said again, "Let's not leave our prayers **(f. 56r[b])** to Lord as He opened us that gate of martyrdom who closed this man [the king] changing to punishments."

[218] Then they were divided into 4 sections so that they will pray turn by turn for 40 days: the first section for ten days, and the second section for ten days, and the third section for ten days, and the fourth section for ten days. They completed [May their prayers] for 40 days like this turn by turn. And again they added 40 days like this. By this God opened them the 4 gates they thought [to be opened to them]. He [Lord] didn't deprive what they wanted. And they completed [their martyrdoms] by this year by keeping the **(f. 56v[a])** laws of the fathers while praising Lord and being astonished by the secrets they saw as He paid them grace which is hidden where nobody knows except who he takes. Hence, rejoicing the joy and enjoying the happiness, the end of the saints [monks] and nuns became like this. And their number was 62. In the peace of God, May their prayers and the blessing of their sufferings be with us and protect us forever and ever. Amen.

[219] Then, when the vexed heart thought that they [the saints] completed [their martyrdom], he let his heart does to abolish their order and ʾEsṭifanos' **(f. 56v[b])** teaching and to deceive the

Lord's slaves by threatening and preparing punishments. As the Scripture says, "Behold, he that keepeth Israel shall neither slumber nor sleep."[3399]He [the king] knows that the Lord is their keeper. He exhaustively did in searching them from town to town (place to place).

[220] Then, when he [king] found nothing, he sent a message to the saints who are at the hands of pagans who are **(f. 57r^{a})** imprisoned with the command of his father before in Bəḥerä Bäli which is called G^{w}äsʿaro, in the monastery of Gizaba the places where they are. And messengers who were sent from the king arrived at that town. And they told the governor of G^{w}äsʿaro to send the saints who are imprisoned there. And the governor of G^{w}əsʿaro gave the saints to them [messengers] as what the king said. They brought them down from the monastery on the 30th of Mäggabit. Eight years and †…† months [3400]and five days after they raised them [the saints] to this monastery, and they send them hastening and brought them to the king's court while the king was in Kokäge which is a town of Aʿalamäle on the 13th of the month **(f. 57r^{b})** Miyazya.

[221] Ṗawəlos, whom we remember his work before and who is firm in his faith, was there with the saints. That brother who is patient in all sufferings he faced whose name is Zäʾadonay. They used to admonition the brethren. And that brother told and instructed them [the saints] aware saying this and such others, "O! Brethren. Don't be afraid from the sufferings (punishments) of this man [the king]. And let your hearts not frighten and let your hearts not fall from high to low. The life of this world will fall off like flower and will vanish like **(f. 57v^{a})** a shadow. And remember your first exhaustion; and don't lose what you did. And behold! Your harvest of exhaustion and the end of your martyrdoms has arrived. Know and beware now; if you don't accept the earthly (fleshy) sufferings, you will not get grace. No one will get a crown. Don't believe them if they told you, 'Paul became like this for me; and he recoiled fearing of condemnation.' And now as they brought us on Thursday and it is the day of Lord **(f. 57v^{b})** and He rests me from my exhaustion."

[3399] Ps 121:4

[3400] The number of months is not mentioned

[222] Then they [the messengers] told the king that they brought the saints. And he commanded again to let them enter [the king's court] hastening. And the messengers came out and hastened them toenter quickly. That brother couldn't go due to the exhaustion of a journey. And the messengers took him in carrying. And another brother whose name is Gäbrä Marəyam followed him. They [the messengers] let both stand before him. They asked them to prostrate themselves to the king and revile **(f. 58r^{a})** the name of their teacher. That brother whose name is Ṗawəlos said, "Don't look for this [from us]. You don't get it from us." Then the vexed heart commanded them to tear their *askemas* off; and to insert a metal nail into their noses; and to burn their lips and their bosom by a burning candle. The soldiers did like what he commands them. And both of them completed [their martyrdom] there.

[223] And he commanded them [the messengers] tobring the elderly priests from the saints. They let them entered as he said. Then the king **(f. 58r^{b})** said to that brother whose name is Zäʾadonay, "Who is your teacher?" And that brother said, "My teacher is God the Father, and the Son and the Holy Spirit." And the king said, "And [who] after them?" And that brother said, "And after these are the Prophets and the Apostles." And the king said, "And [who] after them?" And that brother said, "And after these are Abäkäräzun and Ǝsṭifanos who are my teachers and who let us stand before Lord." Then the king said, "Now, revile your father who is slanderer of the prophets and Mary." And that brother said, "It is false what you said for the man **(f. 58v^{a})** of Lord. I do not revile my father as he is a saint."

[224] Then the king commanded [his soldiers] to tear off his *askema* and to let them suffer by various punishments. And the soldiers took his clothes off and let him stand bare like an animal. And they threw him onto the ground. They insert a metal nail to his nose. Then they stretched him on a tree; and they hold him with his both hands and legs. And they burned his lips with a burning candle. He [that brother] said, "In the beginning was the Word, and the Word was with **(f. 58v^{b})** God, and the Word was God."[3401]

[3401] John 1:1

[225] And he said again, “Blessed are those who died for Lord’s word. Yes, and those who died just now are also like them.” And the Holy Spirit says, “To rest again from their exhaustion and their works.” He says, “They followed him ⌜and shall lead them unto living fountains of waters.”⌝ [3402] But the soldiers did not reduce suffering him burning his lips, beard, chin and lap with a burning candle. And they put a burning candle opening his lips and eyes. **(f. 59r[a])** And that brother said, “Do not we all reach before Lord?” While saying this he completed [his martyrdom] at their hands.

[226] Likewise, other two brethren completed [their martyrdom] by this situation. That day was Friday night. And their number †**…**† who completed [their martyrdom] by that night. Thus, the crowning of their martyrdom [became] on 8th of Nesän[3403] and on the 14th of Miyazya in Gəʿəz in the peace of God. May their prayers be with us and keep us forever and ever**. (f. 59r[b])** Amen.

[227] And the next morning the king commanded [his soldiers or the messengers] to bring from the saints to him. As they brought them [the saints] they told them to prostrate [themselves to the king] and revile the name of their teacher. But they refused. And he commanded to suffer them by those punishments. And they tied them with metal nail their hands and legs and also inside their noses. And two brethren completed [their martyrdom] there in the peace of God. May their prayers be with us. Amen and Amen.

[228] And he told again [his soldiers] to bring them [the nuns]. As they brought them, they told them to **(f. 59v[a])** prostrate [themselves to the king] and revile the name of their teacher. And they [the nuns] refused. And they tortured them with many punishments. And they suffered them [the nuns] with such punishments; they burned them their sex organs, breasts and wombs by a burning candle.

[229] After this, they veiled her face for one [nun] making a brass goblet red-hot. And also for the others [nuns] after the punishments. One of the king’s guards picked a log and hit her. She

[3402] Rev 7:17

[3403] The Hebrew month should be “Nisan”

completed [her martyrdom] there. And the third also completed [her martyrdom] with them [the nuns] by those punishments. With Lord's **(f. 59v^{b})** peace, may their prayers be with us forever and ever. Amen.

[230] When it get dark, he [king] commanded [his soldiers] to bring the rest of them to Mägärda. And not to give them food and water. And they brought them as what he said. They were there for six days without food. And nothing.

[231]Then after six days the king commanded to let then enter inside. And they [his soldiers] brought them [the nuns] as what he said. And they told them to prostrate themselves to the king and revile the name of their teacher. **(f. 60r^{a})** And they refused. And that time the king commanded to tear their clothing *askema* off and had them stand naked like animals. And the soldiers did like that. He commanded to change various punishments. And they brought a red-hot metal bed which was burned with fire. And they let one nun lay down on it. And they brought a coal (of fire) by a brass jar and put it on the palm of her hand. When she suffered by the pain she cried saying, "God of Ǝsṭifanos help me!" The king said, "Let me see him helping you!" And he commanded again to cleave **(f. 60r^{b})** their fingers by a razor and scorch them till they burn by a burning candle. She completed [her martyrdom] by those punishments.

[232] Likewise, they did for the second; they burned her breasts by a blazing candle and they lacerated her by a razor. And they burned her again till it blazes. And she completed [her martyrdom] by this punishment. And they also burn their breasts for three [nuns] by a burning candle. And they completed [their martyrdom] by that punishment. And the number of nuns who completed [their martyrdom] by this day was 5. And the crowning of their martyrdom became on the 18th of this month **(f. 60v^{a})** in the peace God. May their prayers and the blessing of their exhaustion be with us and keep us forever and ever. Amen. And he commanded [his soldiers] to scatter the rest of them to a town called Damot.

[233] Then again when the saints of the association of fathers heard that the brethren who were at the king's court completed [their martyrdom], they praised the Lord that their request (prayer)

did not return empty. And they did not stop this **(f. 60v^{b})** invocation till the whole year completes turn by turn.

[234] Then the king sent his soldiers to the town [called] Mədrä ṣägam to fight by that summer. And the saints discussed each other [saying,] "What shall we do now as the king sent his soldiers and as it became a national torture for us in our right and left side [of the land]?" And they said, "Come. Let's go to our monastery. We have a cave that Lord gave us which is **(f. 61r^{a})** hidden from the heretics."

[235] Then they went to a monastery which is far from them. And they found there from them (sic) a cave near a stream which is 90 cubits in length and 22 [cubits] in width. And they entered to it deprive of food and water [even if] while [a river is] flowing before them. And they became patient though they were ready to perform. Among them were [saints] who read word of scriptures; and among them were [saints] who speak mysteries they saw being astonished by [them]; and among them were [saints] who were **(f. 61r^{b})** amazed when they saw angels encircling that cave; and among them were [saints] who confessed from the angels by word of admonition.

[236] Their end for these saints and nuns became like this. Their number was 33. They let them lay down at the four parts of the cave. And the brethren closed the gate of the cave by a stone. And those who went to this cave and who completed [their martyrdom] by this combat were 10 in number in the peace of God. May their prayers and blessings and the wages of their **(f. 61v^{a})** afflictions be with us forever and ever. Amen and amen and amen.

§2 [237] (f. 62r[a]) In the name of the Father, and the Son and the Holy Spirit one God. We begin [to write] this holy book which was collected from all the commemoration of the news of the righteous that ascended their offerings before God like the offering of sacrifice of Abel who was slain by the hands of Cain. Let's pray to God to give us a word **(f. 62r[b])** for speaking and to narrate from his act and the beauty of his goodness to a holy father Bärtälomewos who is father of purity and plenteous in deeds and intelligent in affairs while Lord is helping and confirming his word by the following miracle. Amen.

[238] Let's speak as he was in various contending as he was requesting Lord while he was praying in water; and suffering **(f. 62v[a])** his flesh wearing a metal cloth, while requesting and he said, "Please give me Lord one which can be a leader (way) for your permission who is a priest and sweeper of your road whom you called him an angel; and you said, 'I send my angel before you and give me him to help me with your power as there is no [person] who can live without others help'."

[239] As the prophet said, "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up."[3404] And Paul said, "We have a list of **(f. 62v[b])** money in a pot."

[240] And again he said, "Is there something that you don't take from others?" And he said all the day as he knows the scripture that says "Don't go out of the scriptures." And thus, it is proper to tell a little what we see in our eyes and what we heard with our ears that our fathers' word is not false [which says] who that seeks find what he wished by his heart.

[3404]Eccl 4:9-10

[241] As the prophet said, “Togive me my wish every day.” And the other says, “Seek, **(f. 63r^{a})** and ye shall find; ask, and it shall be given you[3405]; one who asks shall take; and he that seeketh findeth.” One who found as he wanted is completely holy as it is in Christ’s rank. That is a candle which was put on a mountain does not cover by a basket [käfär] which doesn’t tend to darkness and a light which doesn’t get dark.

[242] This *Abunä* Ǝsṭifanos who is mother-of-pearl, honoured, decorated in all his ethics and who built his home upon a rock. He is a true priest who brings out new and old from the storehouse of his heart so that it will be a food for those who come **(f. 63r^{b})** to him. As the prophet said, “A man who lives in a firm rock cave for sure was given food and water and his findings is like this.” Indeed this Bärtälomewos is dignified before the kings and governors. And the princesses know him. The monks feared him and glorified him as he is superior to all.

[243] When [sic] they gathered upon that holy Ǝsṭifanos to oppose his way so that [this] should not be continued as their deeds since their advice became inefficient **(f. 63v^{a})** by his deeds because they did to boast but they did not reach until the end.

[244] But he rose up and stood above all things. As a result they became terrified and they held them anxiety. They became envy and wrote a book of wickedness which says, “*Mäṣḥafä Bərhan wä-Mäṣḥafä Ṣəlmät* (lit. ‘A Letter of Light and a Letter of Darkness’).” And they interpreted it saying, *Mäṣḥafä Ṣəlmät* (a Letter of Darkness) that says (is to mean) Ǝsṭifanos became metropolitan of Ethiopia. And *Mäṣḥafä Bərhan* (a Letter of Light) we say (mean) you became a

[3405] Matt 7:7

king for us so that you will perform our willingness as **(f. 63v^{b})** you are our teachers and the horns of our sacrifice." They praised him by this vain glory that God did not accept them. They wrote this all and such others things.

[245] And they said to *Abunä* Bärtälomewos, "O our father! As Lord made you great from us in advice and wisdom and as kings know and feared you, bring our message and we in turn will do all your willingness and we will give you food for your journey and we will plough your land. And say to us **(f. 64r^{a})** okay and do not put us to shame as this man Ǝsṭifanos stood upon us and reviled us in everything. When they say, "Lord made him great," they did not prophesy from their heart. Lord made him great from them toget what he wished. Therefore, he prophesied."

[246] And he accepted (took) that message of their words. He went and brought it to the king. And the king read it and he knew its meaning. And he asked him [Bärtälomewos] saying, "What is meant by this *Mäṣḥafä Bərhan wä-Mäṣḥafä* **(f. 64r^{b})** *Ṣəlmät?* He asked him its meaning. And the king told him they told me about this that it is good." And saint Bärtälomewos said, "I do not know. Rather, I brought you what they gave me." Then he became quiet. He stayed in king's court until they accompanied him in peace.

[247] While he was living there, one *nəburä ʿəd* whose name is Nob stood upon him and accused him to the king with an issue which can't be a cause to the life of his soul. And the king asked him by that work and said [to him], "Have you done **(f. 64v^{a})** what he said?" He replied, "[I did] nothing." And the king asked him, "Do you deny before me?" And *Abunä* Bärtälomewos replied, "Did I deny what I did fearing you?"

[248] When he said this, he became furious in his heart [sic] and kept silent. From that time on wards they both quarrel each other. The holy father said [to the king], “I will go to my monastery but what will I say to the monks whom they send me to you?” And he [the king] said to him, “Told them to reconcile.” And *Abunä* Bärtälomewos asked him, “Who will gather these monks so that I will tell your message?” And the king said, “I do not know. ⌜Your blood **(f. 64v^{b})** is upon you.⌝ [3406] You yourself knew as you brought it. And go to your monastery.”

[249] And the holy father said, “Indeed my blood is upon me as I brought that issue of accusation upon a righteous, man of God.” And he came out of the king’s court to enter his country (home). Thinking in his heart he said, “If this man is ∃sṭifanos, and this all works of his has come from God; the assembly of the monks will be like the assembly of the Jews upon Christ. And their fasting **(f. 65r^{a})** and prayer will be like the fasting of Jezebel. He thought in his heart this, as the Holy Spirit awaked him, he remembered his first request that say, and “My Lord Jesus Christ give me a straight way to do your will.” And he arrived at the time of his help; while thinking this he entered his monastery.

[250] And he [Bärtälomewos] stood from there and went to those monks who gathered for the commemoration of one monk. And he was, being named teacher not by his work **(f. 65r^{b})** but for the sake of human’s eye, regulating the monastery. He was the accuser of our father, ∃sṭifanos and his followers. And *Abunä* Bärtälomewos said to the monks who are gathered, “The king told you to reconcile. I told [the king] what you have said to me and I brought your book to

[3406] This expression means “It is you that brought this book. Hence, you are responsible for all the bad consequences you may face.”

him; and I let him understand what he asked me about this thing." Having heard this, he told me that people told him that what I told him was good. Then he became quiet. And I entered to my residence. Then I spent some days standing before him; and I told him, "I am going to my monastery but **(f. 65v^{a})** what did I say to those monks whom they sent me to you." And he told me, "You brought blood upon you. But tell them to reconcile [themselves with me]."

[251] [Bärtälomewos said to the saints,] "The king told you this by his own word. But I will reconcile with that man [Ǝsṭifanos]. And you, if you wish, reconcile with him. If you don't want to reconcile with him, do what is appropriate to you. But I have decided what's appropriate to me; I prefer reconciliation with him."

[252] When he said this to them, they became frightened and said to him, "Don't say like this our father as we see and trust you in all things. However, do not prefer **(f. 65v^{b})** reconciliation with him as he destroyed utterly our monasteries and took our children (followers), and looks down our elders, as he did our association's education inefficient. He will call us seekers of appointment and glory and dependent on earthly king than heavenly king. When he said this, it is not only for us but for all monks who own belongings and have *gʷəlt*[3407] from the kings and who does not prostrate himself to the king."

[3407] Gʷəlt (**ጉልት** or **ጉልት**, gult) is a nominal form derived from the verb **ገሠለተ** (Gəʿəz gʷällätä or gʷälätä). The verb is most commonly rendered as 'to grant a fief'; whence the meaning of 'fief' for G. G. is a concept fundamental to historic Ethiopian land tenure. It is usually understood as over-rights, the right to tribute and rent, which the historic ruling class held in land. It contrasts with and was often complementary to, *rəst*, the inherited rights to agricultural land held by many Ethiopian farmers. Granting of G. seems one of the most characteristic acts of the Solomonic rulers (and their late Zagʷe predecessors) and is an important source of continuity in the social and political spheres running from the 13th through into the 20th cent. [Gʷəlt, *EAe*, II(2005), pp. 941-942 (Donald Crummey)]

[253] Having heard this, he didn't respond them as he knew that they were disturbed **(f. 66r^{a})** and troubled by their envy. Rather, he said I will reconcile with him. And he entered his monastery in peace.

[254] When he reached there, he sent [a message] where there is a man of God saying, "Peace be with you, O father! And now I want to meet you. And you do not remember my mistake as I did it unknowingly; as the monks deceived me to be cruel upon you without knowing your mistake. And now let's meet." And he [Ǝsṭifanos] replied, "It is good that you said let's meet." Then they meet at the centre and **(f. 66r^{b})** discuss in peace as the scripture goes saying, "Pray for the peace of Jerusalem."[3408]

[255] He [told] him all that happened; that the monks send him to the king; that he let the king understand [about what the monks said]; what he said to the monks; and they [the monks] asked him not to reconcile [with Ǝsṭifanos]. He told him all this and others similar things. He was co-operator of their conspiracy to hurt him; but God saved him by the blood of innocent and righteous. As he did not do it blindly, but he knew **(f. 66v^{a})** selling that he prayed for Lord on behalf of him. But God saved him. He let him understand that he did not want to hinder what he prayed and God saved him and did not disregard his request. He said to him, "Pardon me my father for all."

[3408] Ps 122:6

[256] And the holy father [ƎsṭIfanos] replied, “Let God forgives you.” Then after know what the Scripture says, “They understand each other with all power that the Holy Spirit helps them to believe only God but not human.”

[257] Then he let him understand to that man of God that he **(f. 66v^{b})** prayed to Lord in many contending for the lives he lived; and his prayer is about the way to heaven and something that leads to it but not to the earth; as he knows in the Scripture that except it no body neither a priest nor a prophet reaches to it; as Lord Jesus Christ resembled like one who follows a leader before the chaste, holy priest Yoḥannəs.

[258] And he left this order for those who followed his footstep to look for a man who is a good shepherd which becomes for him a guide **(f. 67r^{a})** to the kingdom of Heaven. Thus, he prayed to get that is a good shepherd as there was no in that time who saves his fellow without showing partiality for a man by keeping a law as our fatherly Apostles and their successors Mäqarəs and Ǝnṭonəs who are fathers of monks.

[259] Nobody can perform this order. Perhaps there might be a few who are of **(f. 67r^{b})** God in a monastery or in a country. As the Scripture says, “He did not leave a country without a prophet.” In that time no one has a power by his deeds except that he tends to be hopeful on the revelations and interpretations of dreams of the so called prophets. It happened before the coming of Christ that the Prophets of God has been finished who prophesy by God’s word to accomplish law. They came prophets whom God did not send them and who speaks without law. They never live by a saying of our fathers.

[260] Hence, they begin with **(f. 67v[a])** the saying of a prophet that says, “They set their mouth against the heavens, and their tongue walketh through the earth.”[3409] And the same thing happened in this time, “Their mouth tells about heaven; but they did not do works of heaven except they stroll on earth to fulfil their earthly life.” Hence, God raised *Abunä* ƎsṭIfanos who became the lamp of Itəyoṗṗəya and what he all teaches and works are testified.

[261] Hence, Satan became furious upon him as all became quiet and nobody opposes his absolute **(f. 67v[b])** work except him. And this *Abunä* Bärtälomewos did not pray other thing to know revelations and dreams than a leader of life like him. His living was also in purity as before. He did not destroy the ship of his flesh like those who are in his time. And he told this all things to whom God bestowed favour. And he [Bärtälomewos] told him [ƎsṭIfanos], “From now onwards I found what I searched. But help me by the power of your grace you had been bestowed.” I did not go farther from your word. Let what **(f. 68r[a])** happens to you happen unto me. And the saint [ƎsṭIfanos] said to him, “Be aware! You don’t allow earthly life than the heaven where Christ exists and helps the saints.”And he replied him, “May God help me. But pray for me.” And they bid farewell to one another in peace and entered to their monasteries.

[262] When the monks heard that both met each other, they disturbed very much. Sinoda whom he accused our holy fathers **(f. 68r[b])** before, went to the king. And this *Abunä* Bärtälomewos went and visited the monastery of that man of God; [he brought] some of his disciples. According to what he prescribed (ordained) his disciples, he saw all the offering of the Holy Communion performed in the church of Lord according to the order /law/.

[263] And he told them, “This is really the order (rule) of the Angels, the Prophets and the Apostles as the prophet said, “Those who did sacrifice as the law prescribes.” And he let him enter to the Eucharist alone as he knew **(f. 68v[a])** that he was called by Lord. But he did not let his disciples enter until they know their manners.

[3409] Ps 73:9

[264] Then he [ƎsṭIfanos] said to him, “Go! Enter to your monastery.” He [Bärtälomewos] replied him, “I will not go and depart from you.” And now our holy father said to him, “If they didn’t find from your disciples who do not go by your order.” And he said, “Yes, if they are found.” And our holy father replied to him, “Go to exile with them and you will find sufferings with your disciples and that time you will come to me.” And he went to his monastery.

[265] And that Sinoda came to the king and said to him, **(f. 68v^{b})** “That Bärtälomewos became friend with ƎsṭIfanos not to prostrate to you and not to obey your word.” They met each other and became one. And the king sent his messengers to imprison this saint and prohibit from his monastery. And he sent Sinoda appointing instead of him. He assumed it as if he got ordination of the heaven. He didn’t remember the suffering that he suffered his teacher. He arrived at the monastery and the messengers were with him. And they imprisoned the man of God whom he has no sin.

[266] He became ready to **(f. 69r^{a})** climb to the holy ship which is the Gospel of the Kingdom. He resembled Christ in His suffering. Like Jude who received aid from chief of the priests *(liqanä kahnat),* he made his master catch from the centre of the paradise. They brought him out and took him to the damnation.

[267] This Sinoda did like this. He brought his teacher from the centre of the paradise which is the church of Lord where it exists from the outskirts to the outskirts of the universe. It will welcome him like mother but he did not leave **(f. 69r^{b})** it there. It shines before him like sun shine.

[268] Then he came out of the monastery happily and carrying his suffering. There are some of his disciples who followed him hoping [the blessing of] his suffering. And they brought him to the place where the king commanded to let him live imprisoned until he knows what he did upon him. And he stayed there soothing his soul by the divine word from the Scriptures. As there is [in the Scriptures] that say, “The oppressed hoped for the kingdom of heaven of Lord.” It will be found **(f. 69v^{a})** in honour and praise for one who lived oppressed. And there is that says, “If

they have persecuted me, they will also persecute you"[3410] Let not your hearts be terrified, fear not as they took you out from their churches. Hence, he did not allow you the earthly glory and life but the heavenly life as the prophet says, "It is better to spend a night in your grove than a thousand possessions."[3411] He encouraged himself by this and others. He rests his soul and satisfies it from the source of wisdom which is the righteous' food.

[269] Then the king gave this place where the saint [Bärtälomewos] lives **(f. 69v^{b})** to *ʿaqabe säʿat* (lit. keeper of watch) whose name is Amḥa. And his children (disciples) together with the king's message came to receive [the place]. And they said to the disciples of Sinoda, "Take what you imprisoned as the king has given us this place." And they replied, "As we let him live by the command of the king, [there is] a governor at our hands." But now it was given for you; and what do we save? As he saw they left him in such quarrelling, they entered their each (own) homes.

[270] Then when he saw that they left him, he stood from there praising **(f. 70r^{a})** God and admiring the prophecy of that righteous man whom he said, "When you deported from your disciples, you will come." And he arrived at him while tied. And the holy father commanded to untie him. He lived there happily with him praising God as his prayer did not enter bare.

[271] Then the king send [a message] to the holy father saying, "Come. Let's discuss about faith." And he commanded the governor of Šire to send him in person. And he chained and sent him. And that [holy father] also went with him **(f. 70r^{b})** chained. And he stood before the king. And he [the king] said to him, "And you Bärtälomewos, How did you collaborate with him as you know the glory of our kingdom? Others did not know our secret but you do know." And the holy replied, "Yes, I collaborated [with him] as I found what I enquired." Now I will fill to the order that says, "In the heaven as it is accepted chalice when they fill it and as it did not spill out when it is full."

[3410] John 15:20

[3411] Ps 84:10?

[272] When he [Bärtälomewos] said this he [the king] commanded to whip him. When one of the soldiers flogged him, he himself said, "I didn't notice **(f. 70v^{a})** the coming of the first strike to that of the second." At the time he awaken much from the insanity of his floggings, he pleased much by his suffering. He said, "Our suffering on their time made us honour and glorification."Again he rejoiced as [the prophecy] of his word has been completed before that holy father Ǝsṭifanos who is a kind teacher. He said, "O father! I do wrong and excuse me what I all did upon you. I did it unknowingly and as I accused you to the king, and now I will stand with you before the king. **(f. 70v^{b})** And I will die for the sake of Christ as my search was to Lord before." And he stood before the king like his word (what he said). He involved in the sufferings and imprisonment. Though he has high glory, he was not ashamed to withstand suffering before the king and elders and before the people whom he has equal dignity. This holy Ǝsṭifanos as it was written in the witness of his *gädl*, his sufferings are many.

[273] When the king knew that he couldn't bring them to what he wished, he said **(f. 71r^{a})** to them, "Go to your monasteries; and forgive us for what is passed. For the coming, leave to rely on human beings. To glorify oneself in the Lord is really orthodox."[3412] Then they went and entered their monasteries.

[274] Again after a time the king commanded his guard to bring *Abunä* Ǝsṭifanos chained. He was also chained [sic]. He commanded to [bring them] to [the place where] they argue both. They brought them there chained. Before the place (centre/city) of the assembly, many monks, governors and all soldiers gathered there **(f. 71r^{b})** by the word (decree) of the king. They considered him as if they degraded him. But he relies about it [torture]; as he knows it will be his glory and cord of grace as the apostle said, "Rejoiced by your torment." He rejoiced as they humiliated him before the threshing floor pulling him with a cord (iron chain).

[275] He was witnessed by all who have been there. And they put him there along with *Abunä* Ǝsṭifanos; as God bring them together to these **(f. 71v^{a})** teachers who are girded by a power

[3412] 1Cor 1:31

toperpetuate the world. From that time on wards, they did not separate with all torment, or with imprisonments, or with arguing, and or with all sufferings as they became chained with spirit.

[276] And they let both stand. The guard of the king told his message. They responded them properly. That messenger took them to a place where the king commanded; and his disciples accompanied him in peace.

[277] And this *Abunä* Bärtälomewos was with him. And they brought them to one monastery where they called it Däbrä Maʿəṣo which is **(f. 71v^{b})** in the east direction. It is the damnation of the prisoners. And they brought them to the centre of the monastery. They flogged them 40 each with a flogging string. They praised God for He gave them this grace. He raised them to a monastery; they lived there imprisoned discussing each other words of the law of the Almighty.

[278] And this *Abunä* Bärtälomewos who was matured resembled like a child in everything. Every one admires his patience and silence as he left his soul in the guardianship of others. **(f. 72r^{a})** He truly became denial of his own voluntarism to be saved by a good will of others. Hence, he received victory of grace from the spirit of the other.

[279] While they were living there, the king sent his guard saying "Tell these prisoners, 'Enter to your monasteries'." And the messenger replied, "Is that if they don't prostrate [themselves to the king]?" He didn't utter him any word. He kept silent. And that messenger stood and went where our holy fathers exist chained above the monastery. He told them the king's word **(f. 72r^{b})** like a greeting. And they replied him the greeting formally. He said to them, "Prostrate [yourself] to the king." And they replied to him, "Don't you despair this prostration from us. We do not prostrate to none except God the Father, and the Son and the Holy Spirit. Or do you suppose us that we are afraid of death?"

[280] The messenger having heard their words said to them, "The king told you to enter to your monasteries." He dismounted them from there. Before they arrived their place, he let them sit at the centre of the land while they were chained. But *Abunä* Bärtälomewos' hands stayed chained

from the time they brought him out chained from his monastery **(f. 72v[a])** until his final martyrdom approaches. They lived there together. The order (doctrine) of the brethren was admirable be it inside the association, or be it in the street or be it in the imprisonment. As he wanted to visit the monastery, he said to them, "Your order is admirable; as it is full like sun and it is not incomplete like a moon."

[281] They neither add upon it nor divide from it. Everything is weighed by God's **(f. 72v[b])** scale." It's true that the Holy Spirit has shown him. And he taught him tolay down for whom he laid down this order. There were his disciples who followed him behind when they took out from his monastery who are engaged in the order of the righteous.

[282] While they are living with the heat of the spirit and heating their children there, devil brought disturbance as the age (time) of those radiant who give light to the world by their brightness has been ended.

[283] The king sent his guard to **(f. 73r[a])** bring them to him. And that *mälʾakä mäʿat* (lit. angel of rage or calamity) brought them there with many sufferings. And that time they separated *Abunä* ∃sṭifanos from his followers. Then *Abunä* Bärtälomewos followed him as he was not departed from him except that time when they left him [*Abunä* ∃sṭifanos] in a street with whom they guard him. He stayed there until his time approaches.

[284] After some months the king commanded to gather the prisoners who were left on the street and those who were **(f. 73r[b])** in the monasteries. And they gather all and brought them to the king's court. And they brought *Abunä* Bärtälomewos there with them. They had them stand before the king. And the king said to *Abunä* Bärtälomewos, "And you Bärtälomewos, why did you collaborate with these [saints]?" He said to him, "As they are my fathers and my brethren, why did I leave them? And they did not leave me as the Spirit of God united me with them."

[285] As he also replied him like this when he let him stand with *Abunä* ∃sṭifanos before, [He asked him saying,] "And you Bärtälomewos, why **(f. 73v[a])** did you collaborate with ∃sṭifanos not to prostrate [yourself] to the glory of our kingdom as you know the order of our home?"

“When there is need I prostrate to Lord my God not for you.” When he said this, they severely flogged him his cheek till his ears turn to deaf. And he requested him again like that saying, “Leave! Do not collaborate with these [saints].”When he saw that he refused to say okay, he sent others to deceive and brought to him. He did not accept. He separated from them and he sent him **(f. 73v^{b})** alone to other region (place). While he was living there in his combat, he prayed and requested to God about the man of God who separated from him. He said, “He did not leave me as I followed him.” There were among his children whom they came to him to take a message from him. There were others in his vicinity who were elders like him that came to him.

[286] After some time there came from the good brethren to visit him as the Scripture said, “They announce him in peace.” He repented all his **(f. 74r^{a})** grief of his heart as he found what he wished. They spoke all, could it be past or that comes. But from now onwards, I did not need any property. Rather, I follow the other as he didn’t leave me. If he leaves his works and heard my word I will go and tell the king. If he says, “I will not leave” I will not also leave my gray hair without shedding it with blood.

[287] That person who announces him emphatically said, “Don’t do like that. Rather, be patient till the time approaches. What **(f. 74r^{b})** you said will take place on its time but it does not remain. But do not hesitate.” The old man said to him, “Good. Let it be as what you said. But pray to God for me.” And he lived there as he told him until his time approaches. They bid farewell to one another.

[288] Then in other time the king gathered the holy fathers. He let *Abunä* Bärtälomewos stand before him. The guards said to them, “Prostrate to the king.” [The holy fathers] replied, “There is no Scripture that say prostrate to the king.” And the king **(f. 74v^{a})** said, “Prostrate [yourselves] to Lord” as it says [in the Scripture], “They refused to prostrate to Lord.” [And] as the prophet says, “He wished to mislead the saints the Mighty [devil] by a Mighty’s [devil’s] speech[3413].” Likewise, he also tried to mislead them by a speech. God was read upon them. He couldn’t deceive them in speech. He searched many reasons but he found none.

[3413] I can’t find the quote in the Bible.

[289] They brought that old man *Abba* Bärtälomewos from a region [place] whom he sent forth before which is called Śäg^{w}ira. They brought him there [at the king's court]. Then one monk whose name **(f. 74v^{b})** is Nob whom the king called him later *käbäro säyṭan* (lit. drum of a devil) wished upon him [Bärtälomewos] to return him to his monastery as he is a lover (friend) of the king. And the king loves *Abunä* Bärtälomewos as he was his mentor before. He conspired with those of him. He said, "Let's enter him to the king on Sunday; let him consider as if he prostrated and then let him return to his monastery." They did like that. They let him enter to the king. They let him stand before the king. The king said to him, ""You Bärtälomewos as you know the glory of our house, why did you do like that? Others didn't **(f. 75r^{a})** know our secret but you know."He deceived him by such things. He said to his [the king's] monks, "You beseech him." And they deceived him by many things. And *Abunä* Bärtälomewos became quiet.

[290] And the king said him again, "We beg you for good. Don't do like that and say to us all right." But that holy *Abunä* Bärtälomewos as he was the king's former friend (lover), he constrained him by requests. And the king said to him, "Do not do that in the name of **(f. 75r^{b})** God and say to us okay."

[291] Then *Abunä* Bärtälomewos replied him endowed with the power of Holy Spirit like the gray hair, "I do not afraid to the king's earthly rage that can kill a mere flesh." He [the king] replied, "Please don't do this in the name of God. Don't do injustice. Don't go by your own advice rather look for spiritual advice. You became like a lion which was caught after he was grown and didn't go to people's custom (tradition), which compresses the one in his vicinity, and accepts the one in his farthest and which roars when he lacks. And you look like **(75v^{a})** him. If you are to leave, leave your manner.

[292] [*Abunä* Bärtälomewos replied saying,] "Regarding what you said, 'knowing the glory of our house', I knew that the house of the monks like that of Ǝnṭonəs and Mäqarəs are honourable and various kings are abandoned their throne to embrace monasticism. Beware! Marqos the Däbra Ṭormaq who was the king embraced monasticism. Gärima the Däbrä Mäṭara, the king of Rome, Kaleb the king of Aksum after he killed king of the people [of Nagran?] embraced

monasticism." "Is there one among the *abämnet* **(f. 75v^{b})** (abbot of the monastery) who was in the throne of the kingdom leaving his monastery? However, you do not go with your own advice"

[293] When he [Bärtälomewos] said [to him] this, he [the king] drunken with rage picked his spear and he wished as though he pierced him. And that saint was ready to accept a sword from the king. When he knew that he is ready [to accept martyrdom], he left his throwing. This holy father said to him, "Why did you leave [throwing the spear]? Is that not a shame for a king not to throw it after he picked up a spear?" Then he commanded to take and imprison him. They took him **(f. 76r^{a})** alone to a place called May Zät [Zäyt]. He was living there with many hardships, and in a pleasing goodness and with abundant combat while offering a gracious gift from the grace he was endowed to the brethren who visited him.

[294] Then after several times the king commanded to gather the saints. He tempted them with the damnation of fire. They afflicted *Abunä* Bärtälomewos much. When they threw him to a live coal or ember, his hair burnt up; and his flesh burnt; and his mind melted. His old age was not frightened them; they didn't amaze by the grace which is upon him. They didn't sadden for his gray hair, his **(f. 76r^{b})** honoured eyes, his pleased lips, and for his mouth's sweet words, and the blessings of his hand. But he became patient on the oldness of his gray hair wearing the youth's grace. He didn't want vain glory that vanishes. He wanted to provide himself Holy Communion to Lord. And he praised with whom they hold palm as [the Scripture] says, "Salvation to our God who dwells on his throne and to his Son."

[295] Then [after] three days which is Sunday he completed his martyrdom on 25th of **(f. 76v^{a})** Ḫaziran which is Säne, and on the eve of Ḥamle in Gəʿəz in good combat and many hardships. May his prayer and his blessings be with us forever and ever. Amen and amen.

[296] And now my brethren, "Let's be firm to stand on our faith. And do not leave the order of our fathers to receive a share with them from their afflictions. And rely on them and persevere with their love toreceive grace by the prayers of all as Lord's return and mercy is the witness of our liberation. As He clears up the path of our life that we can **(f. 76v^{b})** go without fear. Do not

retreat be it to the right or to the left trusting power of Spirit; as God is Spirit. Where there is Spirit of God, there is liberty. If we have this much hope, let's made an appropriate great assembly to enter from glory to glory.

[297] Hence, let's not be slack; and let's not be furious. Rather, let's see the glory of Lord disclosing our face like a magazine as our hour's torment made us simple, [and has] many glory and praise. Let's not **(f. 77r^{a})** hope that can be seen as what is seen is earthly and vanishes away. What is not seen, however, is eternal. And Isaiah said, 'Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.'[3414]

[298] Let's remember word of a prophet that says, 'These fathers rejected this world and did not consent to earthly life; and we resemble **(f. 77r^{b})** them.' And we heard the prophet's word that says, 'Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool.'[3415]

[299] And he said again, 'Seek the Lord. And if you find Him, call Him. If you find Him, Let the sin leave his way, and the wrongdoer should return to Lord; as I Lord loves righteousness and hates robbery and injustice. And I bless the work **(f. 77v^{a})** of the righteous. I laid down them eternal order. Their race will be known to all people. Everyone who sees them will know them as God blessed them.' Hence, let's not forget our fathers' word todwell their blessings upon us and to be called a God-blessed race because of them.

[300] And now our brethren let's do the commemoration of our fathers knowing the date of the crowning of their martyrdom to inherit the glory with them. If it is possible by offering of sacrifice or incense. If it is not possible to find that, He will accept as we offer sacrifice in a

[3414] Isa 51:6

[3415] Isa 51:7-8

humble heart and kind spirit as Lord is not human 'for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts'[3416]of human. And the apostle Paul said, 'For we know that if our earthly house of this tabernacle were dissolved, we have a building **(f. 77v^{b})** of God, an house not made with hands, eternal in the heavens.'[3417]As the Scripture says, 'Come out of them and separate from them. I will be your Father and you will be my children and daughters,' said Lord who rules all. While we have this hope, let's make pure ourselves and do not unclean our holiness. Let's do to be blessed in the fear of the God.

[301] But we do not rely on rule less [things] except the standard rules [commandments?] that Lord set to us. Let's not rely on a suffering that we do not win, but let's do what we can. Let's do commemoration [of the saints] as the commemoration of the holy martyrs has an advantage. As we did this, the blessing of their prayers of all martyrs and righteous who washed and enclosed with blood and who contend in the holy and perfect order keep us. May their prayers and blessings and their intercession of pardon be with us and keep us forever and ever. Amen and amen."

[3416] 1Chr 28:9

[3417] 2Cor 5:1

§3 [302] (f. 78r^{a}) In the name of the Father, and the Son and the Holy Spirit. One God. We begin with the help of Lord from the combat of the blessed women and believers whom they came from Təgray region and whom God awaken their heart to embrace monasticism leaving the world to follow Lord rejecting the world which is perishable. And all its work is useless. They made their manners good by the Holy Spirit by **(f. 78r^{b})** leaving their husbands and children as the apostle said, "That all of earth is perishable."

[303] Then they arrived at that blessed and plentiful in deed and said to him, "Give us your aid as the Holy Spirit helped you as we couldn't escape from the dominion of the men by monasticism and by abnegating the world or by not going on a pilgrimage to **(f. 78v^{a})** Jerusalem or by not going around seeking righteousness in all churches and monasteries."

[304] "When we requested them to tell us about the usefulness of soul, they want to fight (attack) for us by the useless sex (sexual intercourse) which is perishable. And we said, 'By what did we save without a leader to a way of life. When we heard your good news and your personality upon you that you teach your children (followers) tocrucify themselves all the day by the word of gospel as you didn't allow earthly life except **(f. 78r^{b})** the heavenly life not only for you but also for your children.' "

[305] "And having heard this O father [Ǝsṭifanos], we came here so as you will grant us the grace that you were bestowed and that you gave graciously for your children as God didn't distinguish (segregate) men from women rather He says, 'That he did truth, is a righteous.' However, save us from captivity so as not to capture us as they were not taught by the words of shepherds as nobody will save us and liberate us. Rather, each goes by the manner of his flesh (earthly life) as He says, "That of the spirit saves but the (works) of flesh is **(f. 79r^{a})** nothing (useless).''

[306] "And again having heard, 'Go to those who sells and sell among yourselves', we came to you to sell the earthly manner of our flesh and to receive the heavenly manner of the Holy Spirit." The holy saints who became nuns asked him in this manner. He also asked them the

state-of-hood (status?) they were before. He offered them remission of sins that is the Holy Spirit which is forgiver of sin as without a priest no Holy Spirit is found. Then he told them how their works will be decorated and how to live by this **(f. 79r^{b})** residence (monasticism).

[307] Then he [Ǝsṭifanos] started so that they [the nuns] will be saved by the labour of the works of their hand and not to receive the labour of others with nothing. And Lord blessed all works of their hands as He blessed the works of his holy son. That each started didn't lacks anything and nothing as He enlightened the Holy Spirit upon them and He empowered them upon any and strengthened them till the tradition of exhaustion of women forget from them. They did not retreat from their brethren in all works: be in Christianity, or being humble to a priest; be in keeping **(f. 79v^{a})** monasticism or by tranquillity, or by depriving thought, by exiling or migrating to a monastery; or be by carrying witness while following the traces of their fathers until they became like the men who had five talents and earned the gold of their Lord and named believers and were enthroned upon the ten nations (countries).

[308] And these holy believers didn't stay away from them [the brethren] until they accomplished their life [martyrdom] by a strong victory. This holy father [Ǝsṭifanos] while he was at imprisonment said about them [the nuns] he left them [the saints] a command that says, "Do not leave these nuns who **(f. 79v^{b})** follow you back in all ways as I instructed them to keep all decisions and orders to accomplish all orders tosave by the works of their hands."

[309] However, help them by giving the grace [you have] upon you be it by admonition and by chastisement and by compassion whom you became to them a model for a good deed. But their dwelling let them live far from you. And keep them there and not take from their labour. Rather, help them yourselves from your labour. But did not **(f. 80r^{a})** allow their [the nun's] labour so as not to being pampered among yourselves and not to come out Satan, the enemy, from you as we see that because of him happens desolation (corruption) and breaking of the law of monasticism. And you are not like him. Rather, because of Lord that you keep or observe law of purity of the angels toreceive wages of your hope. Like those who didn't suffer by admonition and education do not give advantage to their people and neither be a model to the herds of Christ.

[310] Remember what the holy apostle **(f. 80r^{b})** said, “Having defeated the righteousness by his commandment, then tolove others.” And second he also said, “If you are wise for yourself, you shall also be wise for your friend.” And our Lord in the gospel says, “That you receives by grace, give by grace.” And Paul in his Epistle says, “Is there any that you did not receive from other?”

[311] He again says, “Do not lament [about] your property day and night as I gets sick and do day and night for the teaching of the gospel.” The holy father **(f. 80v^{a})** said to his children [followers], “While you keep this [order?] make good for your friends.” And he said to these [nuns], “Follow them while keeping the law (order) of purity and no one will leave you. If they really leave your help, the heavenly [creatures] will help you”

[312] He [the holy father] said to them [the saints], “Help them by righteousness without sin. But you didn’t find me from now onwards. Hadn’t he left this word by that day, no one couldn’t have saved them from the hand of Satan, and no one would have come near to them.” When they heard this from **(f. 80v^{b})** his word, they became obedient and arranged them as it is proper like the order of their association as well as by command.

[313] [There was**]** one [nun] of them who could be a model for them in modesty be it in silence or in speaking or in keeping all members of the body which is internal or external and all her walking is quietly. When they saw her personality is pleasant, the saints were astonished and made her doer of their affair (their coordinator) for all [the nuns] so as she will keep them being their model.

[314] But her origin is from the land of Šire and she was the sister of the governor of Šire. And her **(f. 81r^{a})** nativity was also in blessedness and in benediction of the saints. As she was living in afflictions she went to the man of God *Abba* Samuʾel *gädamawi* (lit. desert monk or who lives in a monastery). She asked him saying, “O! father, tell me [one] who helps me being in the side of Lord as I had oppression from my husband. There are some who said to me, ‘Why did you live by oppression? But I don’t need another man not to break my covenant.’” That man of God said to her, “Living with oppression will not be worse for you. Rather, live with patience and do

not look for other **(f. 81r^{b})** man since God do justice for you as the race of his kingdom became by you." Having heard this she entered [home] while praising God.

[315] She lived as that monk commanded her until the time he promised her comes. And she begot a servant of Lord as that *gädamawi* told her. And she grew up in peace. She remembered Lord in all her time. She didn't forget him. And God didn't leave her totempt like the other women **(f. 81v^{a})** who led temptation by the earthly pleasure. But God protected her so as not to transgress his commandment until she reached what she had looked for, that is monasticism, being perfect rejecting or abandoning the world to follow Lord.

[316] It became 18 years since she went out for monasticism and reached to a monastery where there were nuns. She didn't find there one who leads her to the way of life by perfectly leaving the world except orally for the sake of people's eye as she didn't find a kind shepherd who saves his herd with the power of **(f. 81v^{b})** spirit. Thus, she reached to this man of God *Abunä* Ǝsṭifanos who is truly shephered of sheep who keeps and saves his herd. Therefore, she was offered a power and received help from his grace and straightened her way and made her manner good with a perfect deed. And all her going is in moderation. She left her soul in the hands of Lord impoverishing herself. And she became a model for many women who came out [to embrace monasticism] leaving their dignity. When they saw her they impoverished themselves and resembled like **(f. 82r^{a})** her.

[317] No blemish was found upon her and no backbite at all as the saints from the teachers became a witness for her saying, "Indeed what our father Apostles said is true that a widow (nun) is named [a nun] as she has a good deed and she was chosen and pure whom she doesn't want a man for the second time. She doesn't want a pleasure and she was not haughty to anyone that she was with her husband for some years."

[318] Then she lived keeping the works of widows as she was blessed. She gets glory, **(f. 82r^{b})** grace and praise before Lord in the kingdom of heaven. Our fathers, therefore, said, "Likewise, this widow also resembles the chosen widows whom they keep the decisions and the order. And

this [widow] also keeped herself with modesty and monasticism and all her journey was with peace."

[319] When she orders them, she didn't tell them angrily and to no one else. Rather, she admonished them smiling with peace and did not become wild like a lion in one's house and she didn't terrify in living. She was not **(f. 82v^{a})** impatient to anyone else. Therefore, all of them [the nuns] agreed with her. And they considered her like a father and mother. And she followed the trace of the saints until the completion of martyrdom.

[320] They also followed her without being afterwards while running and they were swift with wings to pass through 3 narrow places by knowledge as the *Mäṣḥafä Abäw* (lit. book of fathers) says, "If he became a monk, he endures hardship by knowledge and the heat of the spirit and [there was] no exhaustion. Rather, he becomes strong in all difficult situations as the moon rises in days, months and years. **(f. 82v^{b})** Likewise, knowledge begets (comes) from a good deed and it was thought in each difficult situation. Likewise, these spirituals go with knowledge while growing hot with heat of spirit. They grow and become strong by this heat and this [heat] let them bring until the end."

[321] Our Lord says, "They entered and became strong of the narrow gate. Likewise, they became firm and powerful in a difficult situation by hunger and thirst as it says in *Mäṣḥafä Abäw*, "A blessed monk who cleaved his flesh with a **(f. 83r^{a})** bone." Likewise, they let their fleshes stick with their bones. And no one will render impure them and nothing. And they didn't leave in their thought which is not offered to a priest as in the Old Testament in Leviticus it says, "And the priest shall burn them upon the altar: it is the food of the offering made with fire for a sweet savour: all the fat is the Lord's."[3418]

[322] And in the New Testament it says, "As to hide a sin is darkness, and disclosing light [is] †**…**†" Therefore, He light upon them [the nuns] light of divine until they see secrets of the heaven; and they speak incredible and admirable **(f. 83r^{b})** miracles. And they read without education from the Old Testament and New Testament. In such works they completed while

[3418] Lev 3:16

following their father. And he also followed his Lord by observing his commandment without leaving and nothing as He, our Lord, himself says, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”[3419]Likewise, he [Ǝsṭifanos] became perfect in all as his Lord commanded him; and his followers: men and women became perfect like him as we said before, “As each son resembles his father.”

[323] (f. 83v[a]) He [Ǝsṭifanos] resembled his Lord who is his father; as Lord Himself says, “You are my children.” And his followers resembled him, their father who begot them in spiritual birth and he makes them grow while keeping them warm with the heat of spirit. And he removed corrosion from their hearts (minds). And he feed them spiritual food from the wine of Torah and milk of gospel which is divine until all his children became his followers. And his Lord multiplied his followers in all places. He made them myriad; **(f. 83v[b])** as Lord said to Abraham, “I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore;”[3420]which is not counted.

[324] Likewise, God blessed the followers of the saint and He multiplied them by righteousness and he filled his lessons in all the land (country). And he shadowed the monasteries with the spirit of his coverages. And His spirit shrouded those nuns from the burning heat of the sun till it makes green from the dew of the irrigation. They produced many fruits as Lord says, “And other fell on good ground, and sprang up, and bare **(f. 84r[a])** fruit an hundredfold.”[3421] So did again. Likewise, those nuns also resembled the good earth and produced fruit a hundredfold; so did again.

[325] Once more he picked up lamps which is the Holy Spirit that lightens their heart tosave from the darkness of the nights which could be external or internal. They feed the spiritual food from his lessons of that father the divine. And they drink eternal drink from two rivers who have eternal life as the spiritual fathers who are heavenly said, “The blessed monk who made his food

[3419] Matt 5:48

[3420] Gen 22:17

[3421] Luke 8:8

the bread of life and made his drink cup **(f. 84r^{b})** of salvation and got drunk to forget this world and all his work tobe the grave of Christ and let the Holy Spirit burns inside his heart and see the light of Christ whom he showed to our holy Apostles in the mountain."

[326] Now this blessed monk who (sic) became ready to see that light. He [God] had also shown [to Moses in a flame of fire[3422]] before inside a tabernacle which Moses pitched or planted in the wilderness. That was together with souls (persons) which was the holy of holies in it God the Lord dwells with a **(f. 84v^{a})** tablet and ark of the Covenant where there are the ten commandments in them.

[327] Likewise, these blessed persons whom he gathered their thoughts and hearts from all doubts which is mixed in the heart until Christ dwells in them. They received a new command which is the final of all laws from him. The light of the Holy Trinity rose to their heart until they see their wages; and speak miracles at the time of their completion [martyrdom?]; and they said, "Light rose to us." As the prophet said, "But the path of the just is as the shining light, that shineth more and more unto the perfect **(f. 84v^{b})** day."[3423]

[328] Secondly, he said, "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."[3424]And Lord says in the gospel, "Then shall the righteous shine forth as the sun in the kingdom of their Father."[3425] They rest and leave hope to those who followed them behind in such work. Blessed are these nuns who got that part or share until they became ready for the kingdom of heaven as they became tower of spirit as the blessed Herma said, "Of this tower building as he saw the building of tower; and whom they did as **(f. 85r^{a})** they made them pure and made them equal to his stones till they became like the one which was built with 4 stones."

[3422] Exod 3:2

[3423] Prov 4:18

[3424] Prov 6:23

[3425] Matt 13:43

[329] Likewise, the Lord's church brought them out from it for hypocrites, evils, slanderers and hesitant (hypocrites) and unclean who have all evils after they purified it. After they had brought them out, it becomes his church to Lord in one flesh and in one essence and in one heart and in one faith and in one love. Therefore, the son of God rejoiced and was glad by them.

[330] Like**(f. 85r^{b})**wise, these were a real builders who built those dignified stones which are decorated and pure until they became tower of spirit whom they keep the order (traditions) of the association by one flesh and spirit and one string which is friendship the final commandment. As Herma said, "While they [nuns] made their hearts and thoughts (minds) pure and equal upon the masons who build; and they rejoiced by servants of lord; and they clothe Holy Spirit of the virgins who keeps the order of the association which is equality of heart tobe **(f. 85v^{a})** kept in one another as that blessed father Ǝsṭifanos, established them which [in their turn] became mediator with God for them."

[331] As the good and patient Mäkbəb said, "A man who lost a spear becomes medicine of the heart as medicine of tongue which is [from] the life of tree." As he said, "Remember your association whom you created it first." He said again, "Let us exalt his name together"[3426] Once more I said, "O! Lord I worship in a big assembly." Hence, he [Ǝsṭifanos] taught them tokeep the order of their association tokeep with severity until they arrived at this **(f. 85v^{b})** end. But regarding their end: there were some [nuns] who completed [their martyrdom] by the punishment of fire, there were some [nuns] who [accomplished their martyrdom] by a spear, there were some [nuns] who [accomplished their martyrdom] by stoning, and there were some [nuns] who accomplished [their martyrdom] inside their good monastery. As the messenger said, "They wandered about restlessly in monasteries, churches and caves and in pits or ditches of the earth." And all became martyrs by their faith and they acquired what he promised them.

[332] Likewise, they [the nuns] while building way of Lord, and wash spiritual wash of the *dagəm ləddät* (lit. second birth) and they burn thorn of sin by the fire of the Holy Spirit while not leaving anything mixed in their **(f. 86r^{a})** thought. They, therefore, heard what he promised them

[3426] Ps 34:3

and they became a martyr by their faith. And all [the nuns] who completed [their martyrdom] according to our knowledge until now were 1408 [in number]. But in other regions (places) we didn't know their death and their numbers. God knows their number. But the dates of the crowning of their martyrdoms were: be it in witness, or be it the monastery, or it inside the perfect order was written in the acts of the saints tobe read on its each time according to the crowning of the wages of their **(f. 86r^{b})** sufferings.

[333] They [the nuns] did not separate from them [the saints]; be it in martyrdom while they tortured [them], or be it in chain (punishment by chaining), or in exile and captivity, they didn't stay away from them for the bearing of punishments and afflictions. Rather, they became ready by all personality which is gracious. And the day of their commemoration was written according to the crowning of their martyrdom when they completed their combat. May their prayers and benediction and their bloodshed, and drop of their tears keep us forever. Amen.

[334] But that we wrote is not the book of their contending (act) as their contending is abundant and high above all things. In this world there happened upon them punishments, tribulations and afflictions which is **(f. 86v^{a})** incredible to hear and astonishing to speak. There is little in the book of their contending of the brethren what they got in each time as they followed behind to this son of God who became an apostle and martyr in Itəyoṗṗəya. Rather, we wrote so that their [the nuns] origin should be known whom they became their base to those nuns as that son of God *Abunä* Ǝsṭifanos accepted them; as he taught them tolive in hardship in their monasteries as our fatherly scholars about what kind of building be to monks. They commanded saying, "Monks and nuns should not live in a place †**…**† [together]. Rather, they should go and live in their own monasteries."

[335] He set forth, therefore, them [the nuns] tolive in their own monasteries and live by the work of their hands; and they [should] **(f. 86v^{b})** hear words of admonition from the fathers who give offering of grace. And they received grace of salvation from their words without fear as he established them in all righteousness.

[336] Likewise, we resemble them. And they [the nuns] while keeping our selves in all good deeds do not violate the order of the fathers; and let's not violate their admonition as they admonishes us by the authority of law a few days as it is better for us to get God's **(f. 87r^{a})** blessing. As Paul the apostle said, "As all admonitions do not seem gladness in its time but it is sadness. Later on it bore peace for whom they did it and it rewards them righteousness."

[337] Once more he said, "Run to peace and do not leave your holiness." Likewise, let us run to peace without blemish to keep our holiness according to the order of our holy fathers as the Scripture says, "Remember the **(f. 87r^{b})** words of Lord that your governors have told you tosee their good manner and resemble in their faith."

[338] Therefore, do not retreat be it to the right or to the left as they laid down us [an order] whom God lighten upon them a Holy Spirit. And they left us this order of the angles which brings from earth to the heaven. There is no hindrance in it. Rather, her way is cleared for whom he believes words of Lord and do [accordingly]. Let us, therefore, be firm in their faith and do not go to other yoke of **(f. 87v^{a})** enslavement. We don't have a country of us there that we need to reach but the forthcoming that we look for. Thus, let's offer a sacrifice of glory to Lord to the fruit of our lips of His name as such sacrifice pleases God; as those our fathers who offer peace and saved their herd from the deceit of Satan the enemy.

[339] We also resembled them in all good deeds. And Let's be gracious and holy without rest **(f. 87v^{b})** torejoice with them in the day of Christ [the second coming?] as the prophet says, "Sow to yourselves in righteousness[3427], and reap fruit of life and light for yourselves lamp of wisdom look for God until it reaches the harvest of your righteousness. As a result, light lamp of wisdom as our fatherly saints lit us in the eagerness of heart who patiently bore disease for this world toget eternal world (life)."

[340] Likewise, we follow all that is right **(f. 88r^{a})** and pure and righteousness as our country is the heaven and we wait for (expect) that, which is salvation of Christ. As Paul says, "Let's run

[3427] Hos 10:12

in patience to our awaiting hope in faith, and follow to our perfect God like those (sic) our fathers who became obedient for his word and saved their herds while becoming vigilant evenings and early mornings so that one of the Christ's herd will not lose." And now our brethren, stand and keep the commands they taught **(f. 88r^{b})** you and laid down you in words or in books; as the prophet says, "Blessed are [those] who bear patiently God as the holy people dwell in Jerusalem and Zion."

[341] Once more he says, "Admonish my people says God. Priests tell Jerusalem in its hearts and admonish it." And Jacob the apostle says, "Blessed is the man who bears patiently for temptation as he receives being examined the crown of glory whom God promised for whom **(f. 88v^{a})** they love Him."

[342] Secondly he says, "Be performers of law not only hearers of it." And Paul says, "Depart them all friends who go with a deceit as we don't lay down them in the order." You do not, therefore, transgress the order that they laid down us. Let's not add or subtract from it. Rather, let's keep so that we arrive to a perfect order as those our fathers arrived at this heavenly order of angels and men.

[343] We, therefore, do not sleep now **(f. 88v^{b})** like them. So, let's awake, be vigilant and be wise. As Paul says in his Epistle, "God doesn't prepare (consider) us for temptation except for life and salvation." Secondly, he says, "Let your friend rejoice and one should shape (instruct) another."

[344] Once more he says, "Don't be wise for yourselves alone as we have no one among us who saves himself and dies himself. Even if we live, we are for God; or even if we die, we are for God. He **(f. 89r^{a})** can let us live or cure." As Job [says], "As I know He didn't not to cure me." And Ezekiel says, "I will bring spiritual life upon you. And I will put my spirit upon you and you will be saved. ⌜And ye shall know that I am the Lord.⌝ [3428]„

[3428] Ezek 12:20

[345] We, therefore, think as those our fatherly and motherly believers who kept the commandments of the Almighty. And you, our fathers and brethren be firm like the spiritual stone for holy **(f. 89r^{b})** priesthood tooffer and prepare spiritual sacrifice whom God receives in the hands of Jesus Christ. As the apostle says, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious."[3429]

[346] And those who are entrusted in that stone do not stumble by it as it became in (sic) the chief corner [stone]. He, therefore, says, "Lower your head (be humble) to each creator of son of man for the **(f. 89v^{a})** sake of God as our Lord, Jesus Christ the divine fire the impalpable lower his head to John the holy priest." Thus, He said, "Lower your head to each creator of son of man." He didn't say this for those who didn't have a good fruit. Rather, for good doers who bore life of fruit as the prophet says, "Do not lower your head to a man who is fool."

[347] And you who offer †**…**† [grace?] keep this herd while not benefiting toget your **(f. 89v^{b})** wages when the Almighty shows being in his throne He made. And His mercy comes ahead of Him; and his compassion and his patience assembled, and his righteousness stands and His faith sprouts. And His wages shows and His truth keeps awake. At that time you stand being rejoiced with those herds of Christ. As the prophet says, "As they have to rejoice, how did they escape the mortal of today? They inherited him as they have to find it later."

[348] Secondly, they see for they bore **(f. 90r^{a})** patiently from a narrow place of whole work as they will find to this wide place. They rejoiced as there is no grief forever; as Isaiah says, "⌜For they shall see eye to eye, when the Lord shall bring again Zion.⌝ [3430] Happiness springs forth in all wilderness of Jerusalem as He forgives and rescues it. And Lord discloses his holy arm. And they wear cloth of glory on behalf of spirit of grief. They are named **(f. 90r^{b})** generation of righteous tree from God by praise."

[3429] 1Pet 2:6

[3430] Isa 52:8

[349] Secondly John says in his revelation, “They carry harp of psalm for God; ⌜And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty;⌝ [3431] of all righteousness and truth dominates your journeys as we have so great hope that Lord promised us.” Let’s **(f. 90v[a])** not remain back as that good shepherd taught us saying, “Do not go down from a holy monastery which is a holy order that was built like a country which keeps the herd with purity.”

[350] As one from the fathers, blessed Səmʿon said, “There is a monastery which is encircled with fire; and people live inside it they are encompassed by that fire. And that fire is their food and drink, and their happiness and their death and their life and all their **(f. 90v[b])** works. If their cloths become filthy, they don’t wash them with water except by that fire; and it becomes white.” Let’s bring this [matter] to us; when he says “monastery”, it means the holy order which is preserving commandment.

[351] And the fire is the Holy Spirit which cleans souls and made them white. As the Scripture says, “Benediction of Enoch whom he saw souls of the righteous who are crucified by the Lord of spirits and becomes all white.” But this **(f. 91r[a])** is fire of the Holy Spirit which is the food of the righteous and their deaths and happiness.

[352] This, then, washes and cleans and blesses their hearts; and that fire is their spirit and life. Thus, it says, “Do not leave the power of this fire until it dwells spirit of God upon them. And that rests them in all their works; and it lets them carry the yoke of Lord as He says in the gospel, ‘Take my **(f. 91r[b])** yoke upon you …For my yoke is easy, and my burden is light.’[3432]„

[353] He [Ǝsṭifanos], therefore, instructed us saying, “Keep that order of your education (lesson) as I didn’t bring and taught you. Rather, that heavenly order of where there is a writing which exists in all God’s scriptures of law. And when you learn this keep or keep and do not leave one another like those our fathers and brethren believer and women believers whom they

[3431] Rev 15:3

[3432] Matt 11:29-30

(f. 91v[a]) slept and died by the faith of Christ until their race gave light like a sun: be it in the martyrdom, or by all tribulations, or in all difficult situations in a monastery (wilderness) as that fire of the Holy Spirit empowered them which dwells upon them until their hearts cleansed."

[354] As the revelation of John says, "One from the chiefs of these who wear bright cloth said to me, 'From where did they come.' And I replied him, 'My lord you know it.' He replied me, 'They **(f. 91v[b])** who (sic) came from great illness; and they washed their cloths and they cleansed by the blood of the sheep [Christ?]. Because of this, they arrived before the Lords throne; and they praise in his temple day and night. And that he lives in his throne dwells upon them. And He overshadows them. They are not hungry; or they are not thirsty; the intense heat of the sun didn't get them as the sheep considers them and leads them to fountain of water of life.'"

[355] He removes **(f. 92r[a])** tears from their eyes. Blessed are those who keepd His commandment so as their dominion became upon tree of life as He says, "Now I come quickly, and my wages are before me which is a shining morning star, Holy Spirit of the herd who made them bright and let them clean for those herds of monks and nuns who are named Ǝsṭifanosawiyan (Stephanosites) as they were name Yaʿəqobawiyan (Jacobites) in the time of **(f. 92r[b])** *Mäläkawiyan* and they straightened the faith."

[356] Likewise, these followers of Ǝsṭifanos straightened the rfaith in the Trinity in the land of Agʿazi [Itəyoṗṗəya] as that blessed father, abundant deed wearer of crown Ǝsṭifanos lit a lamp upon them who became a martyr to Itəyoṗṗəya. His prayer and his benediction with all his children (followers) and with the prayers of all nuns who became martyrs with him [and] who made good their manner in their personality and resembled the excellent **(f. 92v[a])** women who followed our Christ.

[357] But abundantly they [the nuns] became base of purity for those nuns in this order in a multitude of deeds tobecome a model for whom they followed them behind. The prayers of all the saints dwell upon us and be with us and keeps us forever and ever. Amen. Amen and Amen.

[358] And let them read that book in each commemoration day of the brethren so as their (the nun's) life will be known how they are **(f. 92v^{b})** saved: be it in the past or be it in the future so that they will keep the order as he laid down them while not leaving anything to get them obstacle. Rather, he taught them order of purity to those who teach and those who learn. And he paved a road of life toget wages of their suffering. But the days of commemoration of the brethren like this, do as *Mäṣḥäfä Bäräkät* **(f. 93r^{a})** *zä-Henok* (the book of benediction of Enoch) shows in 4 corners of the world.

[359] The holy father, therefore, said, "Let it be one year in 4 parts in every 3 months so as the seasons and months will be known. The first part is on the 25th of the month Mäskäräm let them sing and and bless fruits and say (recite) Ps 135 'O give thanks unto the Lord; for his mercy endureth for ever.'[3433] The chapter of words which gives food for all flesh. And let they recite this from the beginning to the end."

[360] Let them sing each chapter; and the second part is on the 25th of the month **(f. 93r^{b})** Taḫśaś. At that time, let them sing Ps 144[3434] and say, "I will extol thee, my God, O king; and I will bless thy name for ever and ever." from the beginning to the end. Let them sing this blessing while they are blessing fruits and seeds and let them recite every chapter."

[361] The third part is on the 25th of Mäggabit. And let them sing this Ps 148 and say, "Praise ye the Lord from the heavens." The chapter of the word is, 'The tree will also bear fruit and all cedar.' Let them sing this psalm from the beginning to the **(f. 93v^{a})** end. Let them sing each chapter and bless again. The fourth part is on the 25th of Säne; and let them say (sing) this Ps 147, "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and herbs for the servitude of son of man; He gives their food for animals." Let them sing this while blessing fruits and seeds.

[3433] Ps 136 [N.B. The scribe (*gäd*l) says Ps 135 but it should be Ps 136.]

[3434] It should be Ps 145

[362] This holy father son of **(f. 93v^{b})** God Ǝsṭifanos left us this order as the Holy Spirit showed him tobe blessed and praised. God should be praised with all his work and all his activity. The association of saints of our fathers and brethren, therefore, made commemoration to these righteous and martyr believers who they found a part (share) in the previous life as they keep the commandment of the Almighty.

[363] They did the day of their commemoration to this part to in a year the book of their contending **(f. 94r^{a})** and do their commemoration by offering incense and Eucharist and psalm of praise and canticle of the *qəddəst* [3435](lit. holy, saint, sacred, sanctified) will be accepted before God. If it is not possible to offer incense and Eucharist in difficulty and lack of (fail to read) a chapter in a humble heart and in a kind spirit like the sacrifice of the rams and cows He accepts them as it says in the prophet, "Offering to God should be in kind spirit and humble heart as God doesn't disregard the kind."

[364] God **(f. 94r^{b})**, therefore, doesn't reject the praises and prayers of the saints who do the commemoration to martyrs. It has a wage for whom he does. God arranges (makes) his part and inheritance with them for each who made commemoration for those righteous martyrs. And He also apportion for us who are in the caves of the saints keeping the command of their words who establish for us whom God disclosed by the Holy Spirit; as the Scripture says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath **(f. 94v^{a})** prepared for them that love him."[3436] This is the hope of the righteous.

[365] We also light to our heart the knowledge of His glory before the face of Jesus Christ toinherit the benediction of His name as it says in Deuteronomy, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I

[3435] Qəddəst is a place inside a church where songs or hymns were served

[3436] 1Cor 2:9

command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings **(f. 94v^{b})** shall come on thee, and overtake thee."[3437]

[366] ⌜ "If thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be thy basket [the *gädl* says 'your deeds'] and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. If thou shalt hearken unto the voice of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee **(f. 95r^{a})** plenteous¬ [3438] in all good things and opens you treasure of benediction."

[367] Let's keep his commandment toinherit that benediction. The blessed Ǝnṭonəs let us hear that he saw a black man who has a huge body and his leg is upon earth and his head is high up to the sky (heaven?) and his hand are wide [which stretch] from east to west. And the souls of men who did not keep the commandments of God fly in the air and he **(f. 95r^{b})** ensnares and puts it under his leg to the depth of hell.

[368] Other souls who keep commandments of God, their souls fly by wings of fire and passes ascending (going up) above his head and it is possible for him to make nearer his hand to it. And words shout in jubilation and in victory and in audacity before that black spirit.

[369] And I said to an angle who speaks with me, "Who is this that has huge body, which has dreadful and horrible appearance?" And this angel of this world replied me, "Lover of destruction of son **(f. 95v^{a})** of man." And I asked him, "Who are these birds who fly and he ensnares and puts them under his leg in the depth of hell." He replied me, "These souls are who transgress the commandments of God and revile his laws; [and] who became blind their souls until death comes to them." And I asked him, "Who are those glorified souls who are for that great praise and for this victory?"

[3437] Deut 28:1-2

[3438] Deut 28:2-11

[370] He replied me, “Those are sons of Ǝnṭonəs who wore the holy *askema* and did your commandment; and who kept the law in the fear **(f. 95v^{b})** of God; and they became in the image and likeness of we angles.” And the blessed said to them, “I am a relative of son of man who keep commandments of God as such glory and hope deserves to us.” Therefore, o! brethren let’s keep commandments of God as our fathers taught us; and let’s not abolish that grace and let’s not be lazy for its doing. There is no other hope than this gift not to be children of hesitation who mixes and hesitates. Rather, **(f. 96r^{a})** take a spear of the Holy Spirit by your hand which is word of Lord in each prayer and request while you are praying all the time with a Holy Spirit.

[371] Do not grieve to the Holy Spirit whom they blessed you this with the sign of the cross in the day of your salvation. The grief is for the Holy Spirit which is transgression of commandments and leaving the order whom they establish for them. And now, listen our brethren the order and living of the nuns as that holy **(f. 96r^{b})** father laid down them saying, “Live by the work of your hands and live in your monasteries.” And he said to our fathers, “Do not leave to these nuns while they follow you in all your ways be it in a martyrdom or in all commandments of righteousness by admonition and education and repentance.”

[372] However, after that there is nothing that you will transgress. Having kept this, they did as what he commanded. They have kept then until now and did not degrade (mock) and they did not defile (make impure) what he laid down them. They [the nuns] have also **(f. 96v^{a})** kept their order until now; and they still stand (are) as he laid down them and they did not transgress the order while they were living by the works of their hand. And they didn’t leave following their brethren by performing the law and they didn’t despise them until now.

[373] Giving repentance is like what our fathers establish as they let them repent to those nuns; and no one except those whom the old men from the association commanded them and whom they have patience and goodness and who became witness for **(f. 96v^{b})** them, come nearer and assist them [the nuns]. And they keep them with exhortation and admonition as our fatherly Apostles laid down saying, “Episcopate, a deacon and deaconess are bind together with them [nuns] in admonition and education.”

[374] Others who no one has forced them should not bring a debt for themselves as *Abba* Ṗak^{w}əmis from the fathers did like that, that he begins the order of the association when nuns came to him, he let them live across the river. And he sent them priests, deacons, the **(f. 97r^{a})** excellent and believers to keep them in purity. And the association is named *maḫbärä mälaʾəkt* (lit. the angles' association); and the father of the monks Ǝnṭonəs praised and said to him, "This is greater than any fathers whom he laid down order of the association of the Apostles.

[375] Our blessed father, therefore, laid down us this order and let's not transgress the commandment and do not bring a sin for ourselves. If he didn't command us what the brethren set, and if he transgresses without the command of the association, let he himself know, and its sin is upon **(f. 97r^{b})** him. But regarding offering a sacrifice of Eucharist for them [the nuns], we explained how they lived before and what happen now as they had lived while they [the priests] had been giving them penance for the absolution of sins. Regarding giving Eucharist, they didn't offer them on their hands but believers came and those saints show them the tradition of law of the Holy Communion. They took from the hands of priest believers.

[376] When the king made harsh situation upon them, no **(f. 97v^{a})** priest and deacon will be found. As a result, God's work will be annulled until they look for those priests in the country. But those of our fathers who did this, it is not because God did not order to give for those nuns who are pure and holy and who are decorated in all purity but [thinking] each may say I will do like that. And not to enter to excommunication and fall or ruin. The governors, therefore, stood saying, "What the **(f. 97v^{b})** followers of Ǝsṭifanos doing is not true. They kill the soul with penance and they didn't save it by giving Eucharist."

[377] Therefore, they did an assembly and justice saying, "We are the men of monastery; we came out of this world. How do we then enter to this world to look for believers and priests? This is not correct as God did not separate and segregate men from women. Rather, He says, 'That he did righteousness is a righteous.'" For this our fatherly scholars said, "We order to **(f. 98r^{a})** teach your children if it is not possible their coming nearer and hearing their words."

[378] Therefore, let us stop the order. Let one should not do giving Eucharist for those nuns without the authority of the episcopate whom our brethren set. And one should not do without the authority of him. Rather, the giving of Eucharist for those nuns should be by the authority of him. They should offer a sacrifice in the proper place. Let the blessed priests and deacons who had permission by the word of the episcopate and order of the association give the **(f. 98r^{b})** Eucharist to them [the nuns] by their hands. But the brethren [should] stand in their monasteries during the Eucharist.

[379] Giving Eucharist by the hands of saints to those saints should be stopped as there is not a law which says, "Don't give holiness to saints who consecrated by the Holy Spirit. Rather, he says. 'Holiness to a holy.' And for those who do not have fruit of righteousness, do not involve them in giving the Eucharist to**(f. 98v^{a})** defile the blood of order."

[380] We wrote like this and we set forth like this for the sake of their life and living of those nuns. If there is one who violates this order and doesn't keep it and says, "I will do by the will of myself without the authority of episcopate" as I said before, "Let he himself know that his sin is upon him." And now our brethren keep this order so that you will get holiness from God and the father of glory gives you spirit of the mind and **(f. 98v^{b})** wisdom.

[381] And let He opens you eyes of your heart toknow what the hope of your calling is. And God our Lord Jesus Christ helps you for the doing of his will. And let the benediction of your prayers fell upon us and be with us all the time forever. Amen, amen and amen.

[382] Then there happened again an incredible miracle upon one blessed nun from those who were killed in Sänäbo. It was while the soldiers were taking 7 saints to the king **(f. 99r^{a})** as they were commanded. One blessed saint from them whose name was Amätä Ləʿul while taking her was near death and stoned her; and they went on their way.

[383] And one man from the men of that region (province) who has pleasing goodness having heard this went to her and found her before she dies. He came out and took her to his house. She

said to him, “Why do for you, I have a blessing not to eat [delicious?] food?” He replied her, “I will feed you vegetable.” Having **(f. 99r^{b})** said this, he let her enter to his home.

[384] Then, after many days when the king announced a decree [saying] “if the one from the followers of the blessed were found in each man, his house will be destroyed, and his properties will be pillaged” he said to her, “What shall I do and what is better for me?” She replied him, “Take me to the big lake which is named Säf[3439] and it is in the west direction as I know I will find my hope there.”

[385] Then he put her on his donkey’s back while they were going, they arrived at a place called **(f. 99v^{a})** ʿƎnfraz. In one monastery, from the monastery of monks, there was one nun there whose name is Arwa who has fear of God. When she saw that saint she said to him, “Leave her. I will entertain her and get the benediction of her prayer.” He left her and entered his region. She made her a room (residence) inside the compound of her house. And she lived like that together with her blessedness.

[386] Then, after many days one woman came whom she knew her before and she was the one who **(f. 99v^{b})** assists her before she joined to the saints. She arrived at the house of that nun while she was walking about her grief. She found her suddenly. She shouted before her and she wanted to greet her, and men seized violently that women and brought her out and took her.

[387] There was a monk in that region who is from her relative to that saint [nun]. And that woman went to him totell him about her. She said to him, “I knew what happened to saint Amätä **(f. 100r^{a})** Ləʿul.” He said to her, “Yes, I knew as they informed me that they stoned her together with the followers of Ǝsṭifanos.” She said to him, “I saw her in the monastery of monks as I let her enter to the monastery of monks since they hide her in the house of one nun. And they prohibited me to come closer to her as they hid her severely.”

[388] Waking up early, he went while hastening and arrived at that nun. But she was hid inside her house. And she sent others from that of her. And **(f. 100r^{b})** they [the nuns] asked him,

[3439] Lake Säf is Lake Ṭana (*Mälakä Tabor* Täšomä Zärihun, p.c.)

“What did you say and what do you want?” He replied them, “But need is nothing. Rather, I have an affair of spirit as I wish to meet to your mother.” They replied him, “He couldn’t meet her but tell us what you have.” He replied them, “I did not go unless I meet her.”

[389] Then when she knew that he didn’t go unless he meets her, she came out to him. When he saw her, he urged her saying, “For the sake of Lord and the holy monasticism that you do accept my request.” She replied **(f. 100v^{a})** him, “Speak what you came for.” [He said to her], “Now I heard that there is one sick nun with you and I want to see her face as she is my niece.”

[390] Having her his last word (stand), she said to him, “Go to your home. Today I can’t say I have [the nun] with me or I don’t have [the nun] with me. I will let you assure everything at your second entrance. She invited (fixed a time) him to come [again].” He went saddened.

[391] Then when she saw **(f. 100v^{b})** that she didn’t hide herself for her, she said to the saint, “What shall I do for you? And what’s better for me and you? What shall I replied to that monk then or are you thinking other [thing]?” The saint replied her, “What did I think except the hope to my God who gives wages of life for whom he awaits Him. And now, let them order to take me to lake Säf as I knew there is one who wants to meet me there.”

[392] They took her there and brought her and let her live on a small island which is found at the centre of the **(f. 101r^{a})** lake. She lived there in such a way being free from the chaining of the world which defiles the thought from hearing and seeing as saint Ǝnṭonəs said, “While she was comforted from the angles and her food was from the fruit of a tree called *ṣäqämṗe*.”

[393] Then that monk arrived at that nun as the time she invited him. She said to him, “Yes, she lived with me and I sent her as I feared not to kill me for the sake of her. And now, if you determine [to meet her], you will find her in the big lake; and you will reach in the monastery of the monks of the **(f. 101r^{b})** island of Ṭana. And they will tell you where she is and show you.”

[394] He went there again and arrived at a monastery where she indicated him. He asked to let him enter to the abbot [of the monastery]. When he met him he said to him, “I beg you o! father for the sake of God (in the name of God) as I have grief of soul.” He said to him, “Speak what

you came for." He replied, "Yes, my lord I need to **(f. 101v[a])** see one nun the poor of Lord whom they brought to you as she is my relative." And the abbot replied him, "What [kind of] nun? Who brought her to me?" He replied, "I didn't know this except they told me and said to me, 'Go and he will inform you everything.'"

[395] Then he commanded to show him. There exists an island which was very far in the centre of the lake. It doesn't even fit for walking as it was narrow. As they knew that it was difficult for him to reach there, they showed him. When he knew it was difficult for him [to reach there], he cried. He said, "Who will take me there." They replied him, "We don't know; you yourself know." And he went there while crying and arrived **(f. 101v[b])** at one monastery which is in the sea shore. He lived there hoping from God tosee the end of the affair.

[396] Then when God want to disclose little from his secrecy which is told by the chosen and that is concealed from the knowledge of the secular people, [and] that we children of the old [sic] seekers of secret without work, but tobe praised the greatness of his goodness. So, we know that his secrecy is hidden from the knowledge of son of man. How can an angle asked for a **(f. 102r[a])** prophet, "How many houses are there in the heart of the sea (lake)? Or how many fountains [are there] in the face of an ocean? Or how many ways [are there] above the sky? "

[397] He secondly said, "If told me in the ocean, I didn't go down; and in to the sky, I didn't ascend at all. And now, I didn't ask you except about wind and fire and the day which had passed. And you didn't answer me about them. If you couldn't answer what is in yours, how do you know the way of the Almighty's order? It is not by justice like the earlier **(f. 102r[b])** righteous. Rather, by the goodness and the greatness of his mercy he raised the 2 pagan fishermen; and brought them to that island."

[398] When they saw her that her face was like an angle of the Lord and her beauty is shiny and her eyes are like the rising of the shining (morning) star or *bez*. They said to her, "[Are you] from the heavenly or from mankind?" She replied them, "I am from mankind I am earthly." They asked her, "Who brought you here. And what are you looking for?" She replied, "God brought me as I **(f. 102v[a])** look for her and not others."

[399] Having heard [this] word they were astonished. Then they gave her 2 fish from what they caught. And they went their home and they told their abbot where there is that monk with him. Waking up in the morning and being on his canoe, he went while hastening. When he arrived he met her while praying. And he greeted and requested her how she get there and what happened upon her.

[400] She told him what she saw and what kind of job she has in that lake. He **(f. 102v^{b})** said to her, "If you want to do such work, we have this with us since many [people] came from the uttermost of the countries there. They fast and pray and they get many miracles. There are some who hid from the eyes of people." She requested him, "Take me to that place as God brought you tocomplete the goodness of his will." He replied her, "I will go and prepare how we can ascend. Then I will come and take you."

[401] Having entered home, he told to that monk who was with him. And he said, "I found an **(f. 103r^{a})** astonishing work in that lake. The works of God are many which are done upon the earth." He said to him, "What is that? Tell me." He told him what he all see. He shouted, "Did God hear me my prayer? And did he see illness of my heart? Wasn't I doing for her and I reached there while going around."

[402] Now do your mercy. Take me with you and show me the face of my relative. He asked him, "Did she have a relative **(f. 103r^{b})** upon the earth?" He replied him, "Yes, my lord. She was born from the governors of Šəre; she took monasticism from the followers of Ǝsṭifanos and her name is Amätä Ləʿul." He said to him, "God gave you to see her." Then he went waking up early morning. While taking he let her live at what he said before and made her residence there in a sea shore in a (dry) land.

[403] Then that monk went and met her while praising for God whom the goodness of his benediction which was measureless. He asked her what all happened upon her. She told him as **(f. 103v^{a})** much as he could carry it. Secondly she asked him, "How's your living in the country?" He replied her, "There became great harshness in our region. The region was suffered by a locust. Therefore, I came here. I arrived and spent many days here and we despaired your

life. I heard a news and God showed me your face again, blessed be His name." She said to him, "If you need to live in this vain world, entered (came back) to your region as you were not known in alien [region]; The appointment of your district entered (to those) to the hands of Bägädäṣəyon." He said **(f. 103v^{b})** to her, "How about you? How do you live here?" She replied him, "Regarding my living I didn't transfer (sic) you; I will live according what God set to me."

[404] He said again, "Bless your children." She replied, "As God puts his benediction upon one he deserves, those they deserve gets it." And one from them completed [her martyrdom] in the law of monasticism (*wəstä śərʿatä mənkʷəsna*) by righteousness. And the rest, as they have a mind to do goodness to be saved. Otherwise I don't **(f. 104r^{a})** know. Think yourself as how you became blessed. And she fixed a day when he will come back to her again. And he went to his home.

[405] Then he returned by the time she invited him to come. He didn't get her where he had left. Crying and not knowing what to do, he said, "Are they evil men who seized her violently or wild beasts?" While crying in such a way and hasten, and he go around right and left of the utter most of the lake of the monastery.

[406] She suddenly rose from the interior of the water together with the belching of the wave. She lived in a rock **(f. 104r^{b})** which is in the centre of the lake. Its length from the land to this is a stone's throw of a strong man. He said, "She seems to me like a hippopotamus. While I was thinking 'What does he showed me?' I saw a cross at her hand and she beckoned me by this. She put it before her as to give it to me. She didn't utter me a word. While I was looking her like that, she went on the lake like a land. Then she disappeared from my eyes."

[407] I spent the day there while crying and seems to me as thought she came to me again. When it got dark, 2 fishermen came to me and said to me, "Who are you **(f. 104v^{a})** waiting for?" I told them what all happened to me. They said, "Did they do like this before? In this rock they did miracles and hid. Didn't she put you a signal?" I said to them, "Yes, she did. But I lost to a ladder take it." They gave me a ladder which is called canoe; and I received the cross which she put it to me.

[408] I wrote this and gave it to the saints who are in the island of life. Who did see the greatness of goodness of our God who gives such grace to whom he loves Him? But that nun has fear of **(f. 104v^{b})** God; and her birth is from the dignified people of the earth; and she despised this world and all in it in her youth as the word of Lord in the Gospel [says], "Houses, and brothers and sisters and father and mother, and children, and many properties, gold and silver, and thin clothes, and servants (slaves) and maids."[3440] She despised all this and preferred Christ in her life.

[409] He [God], therefore, deserved her this grace which is great and astonishing to hear. May her prayer, and request and the wealth of her help, and the **(f. 105r^{a})** drop of her tears and sweat of her face and bloodshed of her and of all her brethren be with us camps in our association forever and ever. Amen, amen and amen.

[410] There became afflictions to the followers of the saint there. When he needed their killings he gave to lions. There came fear and trembling upon the people in each region (territory) of the kingdom. They used to look for them in everywhere.

[411] (f. 105r^{b}) Then in the second year of his kingdom the 6th month, while he was in Mədrä Qəda where he went to fight with the pagan people who are called Dobʿa. Living in the lower region (province) of Qəda, they brought saints to him whom one from his guards whose name is Misaʾel caught them in the street while they were entering from a market to their association where it is near to Täkäzä. While they were taking them, they brought them to a region (town) where there is a monastery of monks whom they handed over (granted) them to the **(f. 105v^{a})** monks of that monastery to let them stay there. And he went to the king's court todeliver his message. They let them stay there. They didn't give them [anything]. When they asked for their food, they said to them, "Revile your teacher and prostrate yourselves to the king togive you food and water." And the saints replied them, "Do you debase the grace of the Holy Spirit which dwells upon the righteous for the sake of food."

[3440] Matt 19:29; Mark 10:29 [N.B. This is not a direct quote of the bible but to indicate where they are found in the bible.]

[412] Beware! To bring back the word that God says when He comes with his glory, "I was a stranger, and ye **(f. 105v^{b})** took me not in."[3441] And the second is bigger, "I was in prison, you serve me not." But now, when (sic) you knew that our imprisonment is for the sake of the word of Lord but not by theft, by plunder or by false witness. But we as the Scripture says, "Our hope is life of the dead. We were condemned for this reason by people while hoping to get salvation of soul."

[413] Then the next morning, those **(f. 106r^{a})** monks brought long logs and cut them by the number of saints without remembering observation of Sunday (Sabbath). They tied them in their necks firmly. Then again the next morning, they took and brought them to the king's court. They had them stand and asked them about their works: if they prostrate themselves to the king or if they revile the name of their teacher. The saints said, "Yes, we don't prostrate [to the king] as God commanded us in the law not to prostrate to alien; and we don't revile our teacher."

[414] They [the king's monk] **(f. 106r^{b})** said to them [the saints] again, "Your teacher is anti-Mary and slanderer of the Prophets and the Apostles. Now, don't you revile not only to him but also to all slanderers of the Prophets and the Apostles? And don't you say him unclean." One brother whose name is Śämrä Krəstos said, "Why does your affair goes traverse side? But we know and believe that, if all books of the Prophets and the Apostles defile him, he will be defiled (became unclean); and if they sanctify him, he will be sanctified. And what you made us revile is not like that as Lord says about **(f. 106v^{a})** this, 'But that which cometh out of the mouth, this defileth a man.'[3442] That is revile and false witness. And we don't defile by our word and we don't revile any one as it says, 'For by thy words thou shalt be justified, and by thy words thou shalt be condemned.'[3443]„

[415] Then they said to others, "Did you say like that?" They said, "But we said unclean for slanderers of the Prophets and the Apostles." For this reason, they left them that day as they

[3441] Matt 25:43

[3442] Matt 15:11; 15:18

[3443] Matt 12:37

found the gate of the affair for deceiving them, but for that brother by harbouring rancour. They spent the night that day.

[416] Then many began to **(f. 106v^{b})** deceive them in many promises of property which perishes together with vain glory that is transient. They again said to that brother, "How does such a (good) deacon and an expert or a scholar of books then die without uttering a word?" Those who knew him afflict him much. But he always is found without moving (hesitating) from his firm stand which is in the inner courtyard as he knows that says, "That he omits few looses many."

[417] For this reason, he refrained from all physical senses whom he gathers **(f. 107r^{a})** messengers of deceiver before his eye. He used to say, therefore, them, "Is it truthful to hear you but God's word truth less. Likewise, I prefer death to accepting thanks."

[418] Then five days after they had brought them and they had them stand again before the king which is dusk on Friday. A message came from the gate of the king's tabernacle while running quickly said to the saints, "Why didn't you prostrate yourselves to the glory of our kingdom? And **(f. 107r^{b})** now, say, 'Unclean' to all anti-Mary and slanderer of the Prophets and the Apostles be it to your teacher or to others." The king said threatening.

[419] They caught them each tosay this until they reach to that brother. When they said like this to him that brother said to them, "Didn't I said before? And now I said I do not prostrate myself to the king as the law of God didn't order [us]. And regarding revile, I said if the Scriptures defile him, he was defiled. But regarding my teacher, as (sic) I knew his holiness. And one nun said, 'I said also like him.'"

[420] (f. 107v^{a}) Then they separated to [these] two and beat them with a stick many times till they fell on to the ground. They fainted; they spent the night there until morning. In the morning, they had them stand again at 3 o'clock and said to them, "What did you say then? Don't you prostrate and revile now?" That brother said, "Yes, I didn't prostrate or revile."

[421] Then the king commanded [his soldiers] to give him to lions. And the executioners took that brother and threw him to the ground and tore his *askema*, his cloth, and left him before the lions. The crowning of his hope became that **(f. 107v^{b})** hour by the mouth of the lion on the 25th of Yäkkatit. And that nun whose name is Təqäddəsänä Marəyam when that brother heard her saying, "Yes, I didn't prostrate or revile my teacher like him." He held her hand and said to her, "Don't be afraid my sister since God is with us." She, therefore, became firm [in her stand] and took courage with him for death. Likewise, they took off her cloth and threw her to lions and she completed her martyrdom by that day. The benediction of May their prayer and their bloodshed be with us and keep us **(f. 108r^{a})** forever and ever. Amen.

[422] Then the next morning which is Sunday, when he [the king] need to send his soldiers as he thought a fight with those pagans who are called Dobʿa and made a decree so as all the troops shall be counted in their each people (tribe) and their each governors.

[423] Secondly, he said to the monks, "But today, you saints help us in war about those (sic) our enemies." They counted them and they became greater than 1000 in number. He sent them in such a way without thinking his mistake, the execution he did upon **(f. 108r^{b})** these 2 poor saints where there is not found anything in them to give death sentence. Having arrived, those troops couldn't stand before their enemies. They turned their back and ran; and they chase them by shield, and by spear and assembly of troops.

[424] They shook them off like a locust till one couldn't count them. And many from the big governors and princes and their commander in chief of the troops whose name is Yäzän Ḥagäz, they all were destroyed like a spilt water. And few which were left for the news of that war became [people] who say, "God fought us. They weren't **(f. 108v^{a})** those pagans."

[425] Likewise, a big storm a strong wind (whirlwind) along with a tight fire was sent to the king's court and descended upon his [the king's] tabernacle in the evening and he (the king?) went silently (secretly).

[426] Then he [the king] announced a decree so that it could not a request (sic) for his enemy and not to say him (laugh at him), “Aha, bravo!” which he knows his manner. He said in his deceit, “Now, see! What happens in our time. Light comes from the heaven (sky). Now there is no fire in his home and take from this fire as it came down for benediction from the **(f. 108v^{b})** heaven (sky).” When this people heard this from the herald, they extinguished the fire in their homes and took that. They took for each nation in many regions until it reached a journey of a week.

[427] But many other scholars used to think and say, “This indeed becomes for the benediction. We don’t know. God knows if it is for malediction. Then how?” But they aren’t courageous to discuss openly their response as they were blinds for the understanding of the manner. They couldn’t **(f. 109r^{a})** speak with the Holy Spirit that the punishments of God come from the heaven upon the sons of the rebels and sinners who diverted the righteousness by their oppression.

[428] Therefore, there came evil upon them great plague and severe famine which was commanded much from God in all [places] which entered that fire the infliction of God follows and destroy; as it destroyed nations (cities?) of Ilofli fire of jealousy of Lord which follows by the tails of **(f. 109r^{b})** foxes which were sent by the hands of son of Menahem the Jew. With all this, the king didn’t return [from his evil act?] as his heart hardens. But the hand of God is great again.

[429] Then again in that time while 2 brethren were going to their duty, they caught them in a street the men of that region as they had known that the king announced a decree saying, “Each who finds them [followers of Ǝsṭifanos] catches them. But their properties will be [given] for him. And let them bring to us.” For this reason, when they found them in the street they caught and took all their properties that they **(f. 109v^{a})** carry.

[430] But they gave them [the saints] to the monks [of the king] and these monks brought them to the king. And they told the king. He commanded to had them stand naked. When the king saw the leanness of their body looks like a roasted fish he said, “What do they look like?” He said to

them, “Now, be ashamed!” That brother said, “Why then should I be ashamed? Is there with us what you don’t have?” Then the king said to the saints in oral message, “Don’t you prostrate [your selves] to the king and do not you revile your teacher?” The saints replied, “Yes, we don’t prostrate **(f. 109v^{b})** and we do not revile.” The messenger brought his (the saint’s) message. The king again said, “What is your faith?” The kings replied, “Our faith is belief in God the Father, the Son and the Holy Spirit which is 3 in essence and one in Godhead.”

[431] The king said again, “But, is that not your teacher Abäkäräzun now?” One brother whose name is Ṗetros said, “Yes, he is our teacher.” He said to them, “Where is he?” That brother said, “He lives where **(f. 110r^{a})** God lets him live. What do you need [to do] then?” The messenger said, “But you do tell what the king asks you.” That brother said, “Let alone about what you ask me, I do not tell you even if you crucify me upside down.”

[432] Then the king was angry a big rage and commanded [his soldiers] to crucify him on a tree upside down. They crucified him upon a tree bare. And they flogged him with a sticks until he shed blood by his nose while he patiently bore illnesses which happened upon him. He spent the day **(f. 110r^{b})** crucified.

[433] Having completed his wrath, the king commanded again to give him to lions. The second whose name is Maḥṣäntä Marəyam. The crowning of their martyrdom became by the mouth of the lions on the †…† of the month †…† in the peace of God. May their prayer and their bloodshed be with us forever and ever. Amen.

[434] Then by that time while 2 brethren were going to their brethren’s association, guards of the governors of Təgray caught them in a street and brought them to him. When he saw them he said [to them] **(f. 110v^{a})** eagerly, “Don’t you prostrate [yourselves] to the king, or how then?” And the saints replied, “Yes, we don’t prostrate.” Then he became furious upon them and he commanded to flogged them by a whipping string or cord. They tore their cloth *askema*, and let them lay down on the ground and flogged them without compassion until their blood shed to the ground. When the governor saw (understood) that he lacks what he need, he said, “Leave them.” They spent the night that day and the following day.

[435] Then after three days he said again so that to bring one of them [the saints] whose name is Täklä **(f. 110v^{b})** Ḥawaryat. The governor said to him, “What do you say? Don’t you prostrate to the king also today?” That brother said, “Yes, I don’t prostrate. I prefer death and leave from my holiness.” There are many monks with the governor who despised the righteous order of his teaching to the blessed Ǝsṭifanos.

[436] They said to the governor, “Command to flog him.” As he couldn’t give the affair, the governor commanded to flog him. They threw him to the ground and flogged him on his wound until the skin of his chest was **(f. 111r^{a})** scraped. It reached his back; and the bones of his ribs were seen. He didn’t return and entered back by these all as he started to do the farm of great king as he himself said, “Who will hold the handle of a plough and plough back for whom he follows. The kingdom of God is correct.” When this governor saw the firm of his heart is inflexible he was admired and astonished.

[437] Then he left him when he was near death. They left him at the hut of their tabernacle (camp) at a canal which is the way of rain and coldness as the time is **(f. 111r^{b})** summer. And the region is region of frost. No one will give him food and water. Rather, they bring before him [food and water] and said to him, “Revile your teacher so that we can give you this.” But he didn’t reply anything. They again said to him, “Like a man who has goodness, is that not better for you to drink little juice of barley?” He replied them, “If you give me this, yes I [like to] drink.” Then while mocking at him they brought him a juice of the ash in a dish. Having seen [this] he said, “Is that correct doing like this? Praise be to God, **(f. 111v^{a})** God is with me.”

[438] After that in the next morning that governor stood up with all his troops. He went to other and the believers came and found where they left him. And they took him carrying to his brethren saints. Then on the †…† of †…† he completed his martyrdom there on the 12th of Ḥamle in the peace of God. The brethren buried him. And that skin of the chest of his friend brought it and buried it with him. May his prayer and the benediction of his affliction be with us and keeps us forever. Amen.

[439] And **(f. 111v^{b})** that second brother, having entered to the monastery of the association of his brethren, completed his martyrdom on the 12th of Näḥase in the peace of God. His prayer and his intercession be with us forever and ever. Amen.

[440] Then in that time it became difficult situation in the region to the association of the brethren (*maḫbärä aḫaw)* in all necessary things that is given to the works of saints food and cloth be it in the region (province/ town) or in a market as he made harsh condition upon them by the advices of Satan the enemy of the good. However, in the land of salt where it is in the **(f. 112r^{a})** east direction of Təgray region, many people go to it who are powerful [and] with weapons, shield and spear and many troops and horsemen.

[441] Likewise, there came [people] to it from the right [direction] of the region who are called Bäläw, Wäḥazä who are enemy of the people. And secondly, from the left [direction] [people] who are called Agəd, Wusḥa [Subḥa?], and Därʿayta the people of Dänkäl. They made fighting with Christians and also one another. One who defeats take from that salt and went home. But that one that was defeated was destroyed **(f. 112r^{b})** in that place and could get [a place] where to escape. That province was a torrid province and sunny. One doesn't go bare foot. Its water is bitter and it can't be for drink. There is no shade in it at all. There is not a tree, a stone or a grass except that the devils who let you show openly in the guise of colour of horses, and camels and like many troops who vanishes like shadow.

[442] The association of the brethren said, "What does it happened then from now onwards? How do we go to a place (region) or a market as Satan made difficult situation upon us? Our food is **(f. 112v^{a})** no more than a vegetable and salt. And this salt is not accessible like what one thinks. When we see that many people who do not have hope of righteousness go to that land of salt and went back home."

[443] How about we whom we have hope of righteousness? If we die, whom we believe in Him, will get salvation of soul. Why don't we go there? If we die, we are for God, and if we live, we are for God also. One will not die for himself and one will live for himself. Many accepted this advice; and the **(f. 112v^{b})** abbot also was pleased by this [advice].

[444] Then they chose from powerful of the brethren and made 4 parts without the old and young. They drew a lot to know who precedes and who follows. The first part went and came back in peace. Likewise, the second, the third and the fourth part all came back in peace as the help of God follows them from the burning sun with a cloud and from severe thirst of water He discloses them a spring in a sand river (sic) which was not **(f. 113r^{a})** given for others. And other miracles of helps of God that could not be said in ink and pen but they know themselves happen upon them as He says, "No one knows except he that he takes."

[445] They did like that [travelling] a journey of many days until it is enough for their need and until they offer from it alms who do not have this.

[446] Then after many years when they start that journey, Satan again made difficult situation upon them not to go **(f. 113r^{b})** that way. The men of that region (province) used to ambush in the street tocatch them. When the saints knew that they wait for them there in the street, they went through the valley, and their number was 17. They began to admonish one another and said, "This day is not like the other all days. We don't know; God may pay our martyrdom of death by the hands of these heathens. And now, o! brethren be firm (courageous) and do not hesitate as nothing is better for a monk than hope of death and crucifixion. It is better for us to **(f. 113v^{a})** die by the words of our father." When they set out from their association in the day †**…**† at 3 o'clock during day while admonishing this and such things, they arrived at that land of salt which is called Rägäd. At that time, they saw men of spear before while running to them.

[447] One brother whose name is Iyuʾel said to them, "Here they are! These men of blood. Don't be afraid our brethren. Make yourselves ready. Now, God will help us." When they say this to each other, they prostrate and **(f. 113v^{b})** pray [to God]. They encompassed them like bees before they finished their prayer and asked them, "Where are you from?" The saints replied, "We are the poor of God, Däqiqä Ǝsṭifanos / followers Ǝsṭifanos /." Those heathens said to them, "Then believe in Muḥamäd Räbi." The saints replied, "We believe in Jesus Christ, not by your prophet."

[448] Then they seized them violently each (sic) to have 2 [saints] for each. They pierced them and took their clothes. They separated them in **(f. 114r^{a})** 4 and pierced them quickly by spears. They left them and went.

[449] Then from those brethren whom their souls were not gone said each other, "If it is possible, it is better to struggle to bring this news or report of our death to the brethren." Two from them stood on the day †**…**† and arrived while in an incredible exhaustion and many tribulations; and they told what all happened to the brethren.

[450] But the rest left fallen and the crowning [of their martyrdom] became **(f. 114r^{b})** on 8th for Asbaṭ and 15 of Yäkkatit in Gəʿəz. May their prayer and the holy benediction of their affliction and their bloodshed be with us and keeps us forever and ever. Amen.

[451] But those pagans who are called Yəbaro who are the people of Därʿayta, when they passed from there found them there men of spear who are from the people of Ḥazo. They stood upon them and killed them. No one saved except a few who report (narrate) that **(f. 114v^{a})** God recompensed them. And that land of salt which the blood of the saints spilt became a land and water after some time.

[452] Others who are in the outskirts (regions) heard this and there became terror upon them. They didn't then kill the saints. The brethren used to go and return well as the goodness of Lord helps them all the time.

§4 [453] (f. 115r[a]) In the name of the Father, and the Son and the Holy Spirit one God. This part which will first be read on 25 Mäskäräm from that of the contending of our fathers Gärzenawiyan saints who are the children of light, pearls of reverence illuminated candle sticks of the church. [They are] wise at deed like that of Mäkbəb, and patient in **(f. 115r[b])** sufferings like Job. [They are] chosen and laborious ones whose fruit is sweet and the crowning of their martyrdom is astonishing. [They are] plentiful in deeds and defeaters of enemies in practice. Let May their prayers, blessings, their bloodshed, drop of their weeping and sweat of their faces keep us and be with us forever and ever. Amen.

[454] (f. 115v[a]) It is proper (necessary) for us to follow [the contending story] from its start as were told by those who preceded us in its contemplation, understanding and they were the ones who served the word of His power that is the Lord of glory. Likewise, let's openly tell and really narrate from the beauties of the martyrs' contending and patience's as they got grace over grace until they defeated this world which vanishes in order to get eternal world. Let us then tell this because it is useful for us and for those who will come after us so that it will be a guide for them towards **(f. 115v[b])** a way of life where by their ship they reach the port where those of their fathers had reached. They also endured in devotion having become patient to the sufferings of this world. As the Apostle says, "Do not admire a temptation which will face you [in the future] when they tempt you. However, something that you do not expect will come across you tojoin Christ in His tribulations and tobecome pleased when He appears in his glory."[3444] If there were who offend you, you would be blessed.

[455] Therefore, we are in need of **(f. 116r[a])** writing and exactly telling as it happened on them [the martyrs] from time to time, as the saintly martyrs accomplished their martyrdom and completed their testimonies, as the king, that Dəbb Ṣär condemned them without stopping their tribulations ended in killings during the whole time of his reign since the time when he suffered their father with scourge flogging and stick beating and with all [other] sufferings. The Jews brought against Christ false witnesses who said, "We heard him blaspheme on our law."

[3444] 1Pet 1:13?

Likewise, these **(f. 116r^{b})** monks became false witnesses while saying, "We heard him blaspheme on our law."[3445] Likewise, these monks became false witnesses while saying, "He celebrates the Sabbath but he disrespects Sunday." They really became false witnesses on whom Satan multiplied their floggings. They also spoke much more.

[456] The king, therefore, punished them, having known their lie and he agreed with them. They showed similar stance with the king's all opinions. Knowing his opinions, they spoke in order to make him happy. [This happened] again, because of their jealousy **(f. 116v^{a})** about the king's saying, "Prostrate yourselves to me, without making it known to others, because there is no Scripture which says, 'Prostrate to me.' And there is no one from among all creatures who says, 'Prostration is mine,' except God, our Lord to who belong praise and glory."

[457] He did not, thus, disclose [his thought] as that time saying, "Prostrate to me." But he tortured them in a hidden verbatim, even though he was unable to kill them for the fact that the time has not yet come because of the forthcoming addition of cross-sufferings that will face the martyrs.

[458] From that time on; however, the kings did not stop torturing **(f. 116v^{b})** the saint's [Ǝsṭifanos's] followers. There was one whom he was punished with a scourge flogging until his body is dismantled, and being heavily executed, he completed his martyrdom. There was one whom he suffered in hunger and thirst, being locked in a prison, by disregarding the word of gospel that was preached for all Christians. The Apostles, our fathers said, "If a person is being shut in a prison along with hunger, thirst, floggings and afflictions, he will not deny Christ's name.

[459] Hence, let them not put their hands upon him as the hands of Lord **(f. 117r^{a})** enthroned him. There were [some] whom he suffered them with a terrific fire, by fastening to ropes while they neither let them throw to the centre of the fire nor they bring them out of the centre of the

[3445] Repetition

fire. By this [kind of] suffering, our father, Bärtälomewos [who is] a teacher of chastity, completed his martyrdom by that punishment of fire.

[460] There were also [some] whom he let them die there, having taken to a land of plague, while they were being chained. And they accomplished their martyrdom there, while those who were watching them were persecuting them. There were also a number of them whom he suffered them without **(f. 117r^{b})** disclosing [his doing] before the public lest they say to him, "Why did he persecute the Christian without sin and while they were exercising the law of God? And while the king saying, 'I am Christian'." So, he did not disclose [this] but he punished them in much deceitfulness and killed them. He spent a long time doing [such a bad thing] like this. This seemed to him that he does not reach to it.

[461] Then after some time, accusers came to him with a lot of charges while adding sin over sin. Then he was provoked in **(f. 117v^{a})** his thought to openly punish them in death sentence before all the people. And he wanted to destroy their memorials from earth and not to leave one from within all the suburb of his dominion as he said, "Who will be able to save them from my hand?" It seems to him that all the land is on his own. Thus, he did not remember what [David] said, "The earth is the Lord's and the fulness thereof, the word, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."[3446]

[462] And our Lord also said, "But when they **(f. 117v^{b})** persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."[3447] He said again, "I am with you always, even unto the end of the world."[3448] But that [king] did not remember this and it seems to him that his entire kingdom's glory and all his power will not pass away. [This is] because he saw that all [the people] are more inclined to his word of mouth than serving the only God.

[3446] Ps 24:1-2

[3447] Matt 10:23

[3448] Matt 28:20

[463] Therefore, they [the people] were not able to withstand and tell rightly except **(f. 118r[a])** these saints [who are] sons of martyr Ǝsṭifanos, and whom they were established on a right rock as the prophet said, "Mercy and truth are met together."[3449] Mercy is meant Christ, our Lord, merciful far from anger plenteous in compassion and righteous. Truth is meant those teachers who kept truth as he said, "Righteousness and judgment are the habitation of his throne."[3450] Hence, those teachers of law are God's throne because He said, "The righteous shall inherit the earth."[3451] As He said to the Apostles, our fathers, these **(f. 118r[b])** are the law's teachers who are greater than all the power of nature. "Ye also shall sit upon twelve thrones, judging the 12 tribes of Israel."[3452] [He said this to show] that they may reign with Him forever because they equally treated human beings [in their preaching].

[464] But here [in this case] they did not withstand to serve the only God more than the king [except the king, i.e. Zär'a Yaʿəqob], except the only backbiting which they put on the king saying, "It was not fair the way that these saints are suffered by the king." There was no one, however, who openly **(f. 118v[a])** answered that.

[465] Then he sent a governor to the region of Təgray having appointed him and whose name was Zär'a Śännay. He also gave him his daughter so that she became to him a wife. He sent them to control [all] lands under his domains. Then he announced a herald saying, "It is I who came and there is no one who knows from all the region of Təgray. If anyone from the followers of Ǝsṭifanos entered into the country, let him bring forth to me and do not leave anyway. And if there is anyone **(f. 118v[b])** in the country and if one doesn't bring forth to me, let his country be plundered and searched carefully (pillaged) as Holo Forne said being astonished upon all the lands of a country." Like him, this governor became pompous over all the lands of his domain.

[3449] Ps 85:10

[3450] Ps 97:2

[3451] Matt 5:5

[3452] Matt 19:28

[466] And the king also sent his soldiers who were looking for the saints in all their monasteries. They became irritated. So appointees of the land feared and shocked before the face of that governor and that daughter of the king. And the land's appointees and the country's men **(f. 119r^{a})** brought forth without leaving any of them away whether their property, whether a baby, whether an elder till they carried their sick with beds and no one whom they saved from those they saw except a few men whom God hid from among monks and nuns who became for remembrance. When He wanted to multiply them as previous but they were a few [in number].

[467] Then after, they all gathered and took them **(f. 119r^{b})** to the governor, having fettered them with ropes and hastening them. And they took them here and there where that governor travelled in an astonishing manner. A good deed became lost because of sufferings of those saints, lootings of their properties and all their afflictions for the fact that God's covenants were taken away by them carried to wilderness with no due. Therefore, God's anger prevailed on earth, because God scourged the earth with an Egyptian plague that is **(f. 119v^{a})** locust which did not leave their fruits and any green grass in their land.

[468] So, earth wept due to God's anger that happened before that governor and that daughter of king because they became pompous over the people of God. And they did not do any good deeds to them till the bloods of all saints were spilt by their hands. They were also hastening them while they were taking them away from place to place and from people to another people.

[469] (f. 119v^{b}) Then, after having gathered all that they found, they took them away to the king. And the king, having heard that they brought them, he disclosed [his hidden deeds] at that time saying, "Take them back there and kill them before the public if they did not prostrate themselves to the glory of my kingdom and obedience to my word. Let all persons see and fear because of them." At that time, he clearly disclosed death sentence upon the saints as he had been in many deceits while killing **(f. 120r^{a})** them as I said before. Today he, [however,] disclosed his order for letting them die before the public gathering from countries and lands.

[470] Then, they took them [the saints] back [to a place] where the king commanded and brought them where the governor lived. And he became terrified on them and it seemed to him

that they would fear because of his grace. He did not, however, know that he was nothing beside them because they followed their Father for about all that faced them until they become established **(f. 120r^{b})** as I said before. But that governor sat on a podium along with a number of soldiers whom he convened them to him and all they became astonished together, being there one who stands and one who sits.

[471] They did not see their multitudes in the face of their eyes because they followed the word of prophet which says, "Fear ye not the reproach of men[3453]and neither be their terror." He also said, "And fear not them which kill the body, but are not able to kill the soul."[3454] They held up their souls by a grieving struggle having been equipped with a weapon as **(f. 120v^{a})** it was said by the prophet, "Whereon there hang a thousand bucklers, all shields of mighty men."[3455] And by this, they became valiant and did not retreat from [those] who killed their bodies. They became disturbed, saying such and such. There were ones who tried to deceive them by crafty manner, saying, "Prostrate yourselves to the king and revile your teacher." There was one who frightened with anger.

[472] About those who say, "Revile your teacher," he [the saint] informed them about this case by a word of prophecy, saying, **(f. 120vb)** "When they did not find [a reason]," by which they came against you and said to you in order that to revile me, at other time, be careful and know that I did not teach you any other thing except the only law of God, that is from the Old and New Testaments, which are [of the] Prophets and Apostles. Hence, let them not deceive you because they did not know me whom they revile but themselves. I did not have any one whom I brought except them. I, however, dressed them and became strong upon them.

[473] There was not what I was taught and **(121r^{a})** what I taught except them. You heard my lesson that I taught you, by bringing the Book of Law as a witness, as God established the firmament and founded the earth and as He put in the lights of the sun, the moon and the stars

[3453] Isa 51:7

[3454] Matt 10:28

[3455] Song 4:4

according to the way months, centuries, years, weeks (jubilees) and days toshine on earth. And He made into it [earth] blessings of happiness in the way by which the son of man whom He created is living **(f. 121r^{b})**. Then after six days, He created Adam and clayed him by his image and likeness and put on him a spirit of life. And Adam became alive before him.

[474] Regarding the Sabbath day, [it is known] as God blessed and sanctified it and as He rested upon it from all his labour. They were not able to shake them down since they were established on the spirit and they became God's buildings which did not fall as that of their father.

[475] And that governor said at that time, "Separate those **(f. 121v^{a})** nuns who are elders." [One from them] is Tabrəha Läṣəyon who met the saint before all women. From that time the God's spirit made her strong and she led them and brought them to him these who started tobecome his herds. She preceded [others] in getting blessing and instruction from him.

[476] One day when she saw him in the city of her brother being imprisoned she said to him, "Why are you fettered and imprisoned here? Why do you not go to the king being **(f. 121v^{b})** imprisoned? I will defend you and live here." At that time, he blessed her saying, "Let God's spirit defends you." And he instructed her as the Scripture says, "Let not a priest give a wage for his soul to me." And he tied his head by a chain before her as she saw what the killers do, when they go for a battle." Thus, he said to her, "After this I will not go back and will not make you ashamed. But you will hear my testimony and you will also be devoted **(f. 122r^{a})** to God.

[477] And she became glad that she went to him and obtained this blessing. He knew that she came to him [herself] but [she came to him] because her husband told her saying, "Today we heard that a monk was saying to the monks, 'Leave the world and all that within it as you spoke with your words before the altar of God'." Having heard this we said, "By this time, is there anyone from among the monks, who says like this and does likewise (accordingly)?" And she said to him, "How is the man **(f. 122r^{b})**?" And he said to her, "He himself is young for one who looks at him but nothing is greater than his word." Therefore, she went to him and obtained this all.

[478] From that time onwards, she did not give up keeping the law since that time until she went out to nunnery and till she reached this gate of martyrdom. So that governor said about her, “Separate those who are elder because she was previously his mother-in-law before he took the king’s daughter to him.

[479] And the one is Amätä Ləʿul who went **(f. 122v^{a})** again to the saint [ƎsṭIfanos] while he was imprisoned in the monastery whose name is Däbrä Maʿəṣo which was located in the east direction. And when they brought him down from that monastery, she reached him and chatted with him in peace looking for its importance. Then he said to her, “Live in the rule of purity until you go away from this world, because he knew her thought that she does not want this world.” Again he said to her, “Close to you are those who were visited by the Holy Spirit and who **(f. 122v^{b})** came to me here and chat with them and live by the one covenant.” He gave them one priest who will care for them, whose name is Zäkarəyas. “He will bring you forth where my daughters are or God bring them here.”

[480] Then he accompanied her and gave her a blessing. She also kept the saint’s order until she went out to embrace monasticism and reached to this monasticism and to this path of martyrdom.

[481] And that governor said, “Separate **(f. 123r^{a})** her and the bride whom they call her Ǝmrays and the one Kəbərt Marəyam daughter of Tabrəha Läṣəyon, whom we previously named her †**…**† and who lived in the rule of monasticism in a good and quiet manner. Her strive is good till teachers became witness that she is excellent. These four were those whom they separated from among nuns. She [Ǝmrays] was separated because of her mother-in-law, who previously was there. And she [Kəbərt Marəyam] was also [separated] because of her mother. He said “Let them bring these [nuns] to the king and be condemned there. Again he came **(f. 123r^{b})** to the saints and said, “Separate them. And if there are priests and scholars of Scriptures (books), let them bring to him [the king], because he [the king] wants to learn and dialogue [with them] as he always does like this. (Stop here!)

[482] Then they started to separate the priests and nuns and they did not leave anyone not separated. Then they stood against them with anger and flogged them until they fell on the

ground. And they grouped them by their professions and they did not leave from among the priests except the one whom they hidden left behind. He was also from that of a new plant **(f. 123v^{a})**. Therefore, the king's messengers did not know him and he is the only one [priest] whom they left behind.

[483] But those who reached the king were: one, priest Dəmyanos that is the the organizer of the assembly's issue, a teacher, an admonisher, plenteous in deed and good in memorial; two, priest Səmʿon who was being sent before the public, keeping the decisions and carrying for the orders and telling story of the forerunners and informing of the latter. His heart is like a book and any person is available beside him. One is deacon Natnaʾel from among the *kahənatä däbtära*, commentary scholar, and attentive [person] whose monkhood **(f. 123v^{b})** is popular. These were separated to come to the king and dialogue there. They made them stand by one side and the assembly by the other side so that they see each other. And they added the nuns to them [the monks] and they had them stand there.

[484] At that time, one brotherly deacon was sent to a country. While he was there, he heard that they brought the holy martyrs, without leaving [anyone] in the monastery or in the country except a few whom I mentioned [before]. They brought them by hastening like **(f. 124r^{a})** that of a cow to be slaughtered. And when he saw them he said, "Is today the completion of our martyrdom if (sic) [as] there is no one who is left in the country."

[485] So, he entered the country and told his mother who was in the world. She used to often serve the saints. He said to her, "Behold! Martyrs of the country were crossing over (going) and I will not be left behind." She replied to him, "I will also come and die with them." He responded to her, "Are you able to be a martyr?" And she said to him, "Yes, God may help me. But who will help these children?" And he replied to her, "The one whom God **(124r^{b})** sent will bring them out [from this trouble]. But be courageous." Then both of them ran and arrived at the saints and [he] told [them] that she came. And they asked for her according to their order (norm) and they told her that they would go to die. When she became brave, they blessed her and gave

vestment of nunnery. She also stood at the gate of martyrdom and the other one (woman) who was there and arrived at that time and took an *askema* and stood there.

[486] Then the governor and those with him said, “Do you not obey to the king in a [manner of] prostrating and do you not revile your teacher?” However, the saints replied, “We will not revile our teacher because he is **(f. 124v^{a})** blessed and we will not also prostrate ourselves to the king without a law. Therefore, they took them away to a river in a direction of many stones and gathered women whom they compelled from countries as a Jew compelled Səmʿon while coming back from a wilderness and had him carry Christ’s cross.”[3456] Likewise, they suddenly seized those women and had them carry stones and gathered [them] before the saints.

[487] And the governor and all his forces and with him [other] messengers rose and they encompassed the saints and made them stand among the monks and nuns who stood there together. They **(f. 124v^{b})** knew that they will accomplish their martyrdom at that time and there was no one who trembled with terror but they encourage one another. And the messenger replied and said, “Give us a priest to speak [on behalf of you].”

[488] And our brother, Abrəham rose being equipped with a word of power and said, “Did it not suffice what you seized? But if you don’t have a work to speak, I will speak.” They said to him, “Are you a spokesman?” And he replied, “God will help me.” They snatched him at that time and made him stand before the saints. And they stoned him and he fell on to the ground so that others may fear looking at him. That priest **(f. 125r^{a})** replied saying, “Listen o! my brethren from the word of the Gospel which says, ‘’And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”[3457] And those of you who are suffered on earth the kingdom of Lord is for you. While saying this they snatched him with anger and stoned his head and he fell on the ground.

[3456] Matt 27:32 [This statement is not a direct quote]

[3457] Matt 11:12

[489] Then all were shouting by a word of power as a fighter shouts in the battle field. They became united one another not to leave them **(f. 125r^{b})** from being seized. And they [saints] entered into martyrdom and that deacon whom I mentioned [before] held his mother with his hands and said to her, “Be courageous and do not hesitate.” And he ran into the martyrdom and they stoned them till his soul departs, he did not leave to hold her not to take her by holding. They also stoned her and she fell on the ground with them. There was no one left behind without entering into the martyrdom. They stoned them.

[490] And that nun, Tabrəha Läṣəyon made a great ecstasy and said, “Today is a wedding day for the martyrs and it is also the day of the crowning of their martyrdom. It’s again **(f. 125v^{a})** the day of their rejoicing.” She, thus, is rejoicing with each and every word and she is shouting and saying, “Be clever. Since today I also gave my soul to God that I would not take [any] food and water that they left.” These troops were admiring her. They stoned the saints and they covered them with stones. And while the troops were beating the saints, there were some who fled and hid stones not to beat them. And that governor said, “Take out thorns from my hand because a thistle pierced me while I was raising a stone.” What he said was not to pile a stone upon them. One of the messengers knew and said to him, “When did a thorn prick you? While you were tilling or while you are digging?” But you say this, not **(f. 125v^{b})** to throw a stone. And that governor feared as he did not have faith and was not able to respond a word and could not lag any from a day.

[491] He, therefore, feared because of that messenger’s word and he threw a stone on them. Then all the troops threw [stones on them] and no one left and the women also were piling and the men were throwing till the martyrs completed [their martyrdom]. Then the governor and his troops departed from there. But there were some who were left behind, being hidden, and came to a stone throwing place and found [those] who did not completed [their martyrdom] because a piled stone did not touch them. They said **(f. 126r^{a})** one another, “Let us bring them out toobtain a blessing.” At that time they brought a few but their soul did not come out. They did not, however, know what they were talking to them and did not hear for the fact that they were baptized with their blood and their heart was not there over them.

[492] Others, however, completed [their martyrdom] at that time. They also kept these and God brought them all from their hands. There were [others] who completed [their martyrdom] by other testimony without being boasted of a blessed combat of an astonishing monastery that the Holy Spirit showed. There were [some] who completed [their martyrdom] by a blade of a spear. Again they were **(f. 126r^{b})** [some] who waited for being useful for souls. They also completed [their martyrdom] with that combat of monastery and multiplied a double testimony. And it was on the 28th day of the months of Yäkkatit when those [saints] who completed the crowning of their martyrdom. Then they took away these monks and priests to the king. (Stop here!)

[493] But that nun did as she said and completed [her martyrdom] on the street. And for one [nun] happened great power because of her and was written on another page. And they brought the rest [saints] to the king's court. For those who preceded [them] they separated them to be stoned in other region; and the king's **(f. 126v^{a})** messengers took them to a place where they are commanded to flog them. There were others who were added. [These were] 2 priests and 3 from among the brethren. So these messengers being astonished said, "How was fear of death forgotten from the mentality of these [saints]! As they did not know the authority of victory that they took on their flesh not to fear death but they were eager as a [woman] who was near to deliver." Likewise, these [saints] were eager to reach a place of rest where there is left for them that God prepared for [those] whom they loved Him. (Stop here!)

[494] Therefore, they become eager to come to him as the prophet said, "When shall I come and appear **(f. 126v^{b})** before God?"[3458] And they brought them to a place where they wished to kill them. They always admire sacrifice of May their prayer and beauty of their patience without condemning their sickness as Paul said, "Do not condemn your sickness." And they said before we kill them, they suffered their flesh praising and chanting day and night studiously. They did not have any rest because they understood that their life which is on earth was near to die. They have other **(f. 127r^{a})** life by which they live and reign with Christ forever.

[3458] Ps 42:2

[495] Henceforth, those messengers have announced a herald so that all governors of that country and men of the country and also monks who are in all monasteries of there will gather towards them. All the monks and the people were also gathered. There was one who became pleased and there was one who was sad. They came against them, having astonished as previous and they orally responded to them saying, "Prostrate [yourselves] to the king and revile your teacher." Then they [the saints] replied orally **(f. 127r^{b})** to them saying, "We do not prostrate [ourselves] to the king fearing death as there is no [law] which says, 'Prostrate to the king'. Prostration, however, is only to God. Yet prayer and blessings are proper to a king. However, that you said, 'Revile your teacher,' we do not revile [him] but we praises him as he is a saint who was sanctified by the Holy Spirit."

[496] When they knew the accomplishment of their issue, these messengers commanded to stone them. They, therefore, stoned them gathering monks and all people **(f. 127v^{a})** tosee and say, this is the tomb of those who refused to prostrate to the king saying, "We prostrate to our Lord God because He is our God who created all. To Him belongs power and kingdom." The crowning of their martyrdom took place on 29th of the month Mäggabit. Their number was 9. May their prayer and benedictions keep us in all times forever and ever. Amen.

[497] There were from the monks who spent the day killing them and entered by that time to the offering of Eucharist to sacrifice twice and they did not remember **(f. 127v^{b})** what He says, "Do not kill a soul because ⌜no murderer hath eternal life abiding in him.⌝ [3459] More importantly, those who killed the righteous and those who let the righteous kill."

[498] Then again, after months they brought one monk to that female governor. The name of that monk is Täṭämqä Mädḫən. He was sick and was not able to go on his feet except those who carried him on beds until they brought him there in a fatigue panic. But he was a strong hold (strength of basement) that is not shaken because of floods, winds **(f. 128r^{a})** and rains for the fact that it has been built on the rock as the Gospel says.

[3459] 1John 3:15

[499] They also made him stand before that king's daughter, whose name is Dəl Śämra[3460]. Then they said to him, "Prostrate [yourselves] to the king." And he replied to them in a word of peace saying "There is no [law] which says like this in the Scriptures to let them say to the monks who went away from the world, 'Prostrate to the king who is in due'." They said to him, "Prostrate yourself [to him] so that your soul will be saved in this day and it shall not die today; and revile your teacher." Then he replied to them **(f. 128r^{b})**, "If I do not die today, do I not die in other days?" They, therefore, replied to him, "Yet you will die on another day; but not to kill you today on this time." Then he responded to them, "If I die and live in other world where in I will not die, I, [therefore], do not revile my teacher as he is a saint and I will not prostrate to the king without a law."

[500] When he said this, they stoned him and they were not patient to make him stay on that day because heart blindness seized them and they did not remember a day of death. They, therefore, piled stones on him till his tomb **(f. 128v^{a})** is known that Christ's martyr was regarded as violent. Great was it that he faced since the time they seized him until he completed [his martyrdom] by making him afflicted with a load and by mocking at him because there is no help except God who became his helper and saved him from his all tribulations. So he ended his martyrdom in a good combat. Let his prayer and blessings, his bloodshed and drops of his weeping keep us and be with us forever and ever. Amen.

[501] Then again in another time, they brought **(f. 128v^{b})** toward that female governor two nuns whom Satan defeated them and they made them stand before her and they asked them in connection with the Trinity's faith. And they said to them, "What is your faith?" The holy nuns replied [to them] as they were taught from their fathers saying, "Our faith is worshiping God the Father, the Son and the Holy Spirit; we neither add to it nor subtract from it." And they admired them because the Holy Spirit who is on them made them speak out. They were excellent in deeds from the beginning and decorated in humbleness **(f. 129r^{a})** whom they beautified their manner with a good message (sic) [service?].

[3460] Dəl Śämra

[502] Henceforth, they obtained a power of overcoming before all the gathered and the public till they speak out the essence of God's greatnesses. And they did not fear like that of women before all the congregations because they were equipped with a word of faith. And there was no [one] who emboldened them from among the saints at that time but God's Spirit heartened them and helped them as the forerunner women such as Arsema and her likened martyrs. Likewise, these [nuns] became really martyrs, while they were straightening **(f. 129r^{b})** the faith of the Trinity without refraining and not fearing men's frightening.

[503] Again they said to them, "Prostrate yourselves to the king." But they responded, "Our fathers did not teach us because there is no Scripture in the law [to do so]. We prostrate ourselves to God our Lord as He created us and there is no other creator without Him." They could not be able to frighten them as the prophet said, "Who will pardon one who was defeated and who will be able to save one who defeated?" [So], when they lacked what to do, they said to them, "Do you prostrate yourselves to Mary?" The one who is the eldest responded, "Yes we prostrate ourselves to Mary **(f. 129v^{a})** because she is our hope and our strength." And while she was saying this, they snatched the youngest and stoned her. She also ran and fell over her. They beat both of them and they ended their martyrdom there. Let May their prayer, blessing and the beauty of their patience keep us and be with us forever. Amen.

[504] Again that governor brought many afflictions on those left in a few number as we previously said and he regarded the days as nights. There was no one who was able to hide them be it in a country or in a monastery because the earth feared due the king's word **(f. 129v^{b})** as he said, "All whom they saw them, let them kill and take away their afflictions. Yet, if anyone who did not do this, let himself die and his property will be pillaged."

[505] Then, when those our fathers saw this that all denied the word of God but obeyed the king, they remembered the word of the Gospel that says, "But when they persecute you in this city, flee ye into another."[3461] They also said, "If God allows, let Him do according to His word

[3461] Matt 10:23

and let us stand where he wanted. Yet, if it is said for our calling, let His permission be and let Him do **(f. 130r[a])** as He wanted. Let us rise and go and be kept back from these countries."

[506] [Hence,] they rose from there and went and there was no one whom they left there behind except a few nuns whom God wanted them for the accomplishment of His work. They emboldened them by word of admonition tobear patiently all agonies that will face them and not to hesitate in their tribulations. They said to them, "Be strong and do not fear till you see what God will do and till you know our performance. They again gave them peace and went away from **(f. 130r[b])** them." And the power of God hid them and saved them from the hands of tyrants.

[507] They came to the other country and stayed there for a little while and there by again Satan raised his problems and the saints were caught and their property was pillaged without leaving anything at all as it was not God will to let them live there. And they rose and went to another [place] and they came to the place where God wanted them to live there since there were the called and the tired ones. When God wanted **(f. 130v[a])** them, He sent His angel and lead our fathers with no harm of men. He brought them out to that country. And men of that country received them as the Scripture [says] "As the Holy Spirit awaked their hearts."

[508] And they remembered the word of Gospel [that says], "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."[3462] They gathered an assembly and said to those saints, "By what means shall we be saved as we are outcasts like sheep that have not a shepherd?" There is no priest who teaches us the way of life. However, let us light a lamp of wisdom and save our souls because we are **(f. 130v[b])** plunged into our sins. Their heart was burnt with the warmth of the Holy Spirit. God also opened their ears and our fathers taught them the word of life and gave them repentance for the absolution of sin. It was heard that in all countries that the people of that country received the word of God as they also received our blessed fathers.

[3462] Matt 10:40

[509] Then accusers rose and went to the king and accused them. And the king sent his soldiers. And they came into battle and killed many and they captured men and animals. Men and animals **(f. 131r[a])** cried out; they set fire on houses and destroyed churches, and ruined sanctified properties. They caught the saints and took them to the king. Those people of that country, however, did not leave their faith because of all these [problems] as God encouraged them by the teaching of that our holy father's word.

[510] Then the earth gained rest a few years because of shedding of the saints' blood as the church previously rested from tempests of tyrants **(f. 131r[b])** who appeared at the time in connection with the shedding of the holy Peter's blood, the arch bishop. And he prayed to God in order to let the faithful who believe in Christ rest due to the shedding of their blood. He was, therefore, called the last martyr since the earth gained rest 30 years after he ended his martyrdom until heretics and apostates appeared in their time.

[511] Likewise, those who lived in the saint's advice rested a few times for the sake of the brethren's blood shedding. They increased and multiplied and **(f. 131v[a])** stood in a holy order. Then they were gathered from all surroundings: from near and from far by the call of the Holy Spirit and they lived by making their lives useful in accordance with pleasing God.

[512] In every time were added those who trusted in the saint's education. While they were living in this manner in their monastery, at that time a great violence rose as it previously happened because a number of accusers who were telling the king a lie stood as Satan put into **(f. 131v[b])** their mouth totell all lies by so that they had the saints' kill since they were satisfied with blood from their very beginning.

[513] The king was also united with them because the monks told him all the lies saying, "Now the followers of Ǝsṭifanos filled the land with their education." And they told him many other gossips. Again the king having heard their speeches, he was deceived by their intrigue and he sent many [soldiers] from among his troops and officials who completed his wishes.

[514] And **(f. 132r^{a})** he commanded them again to destroy or lands where the saints were living such as Däbrä Sälam and any of a new place where they were found. And he commanded to fetter their authorities and bring them to him because they told the king that they were collaborators with them in all activities.

[515] Hence, he became very angry about them and he commanded many troops to support them in a battle as he thought in his heart that a few men not to prohibit them from their death. And obeying from him, they came out like this to do all **(f. 132r^{b})** this with a great grace without reaching there. All lands of their surroundings were shocked. And the earth was frightened before their face; and they caught fear, trembling, and terror. When those soldiers of the king arrived at that land (region) where they were commanded [to go], they began to destroy all lands and they did a great battle (killing) and set the holy churches on a fire.

[516] And again they looted vestments of the covenant of the God living; and they did a great shame and suffering in his temple being called Christians. And again they **(f. 132v^{a})** destroyed bread and Eucharist that they prepared for a sacrifice and there were many others that they did there even the heathen who feared its being done.

[517] Then they caught the authorities of that region and imprisoned them and troops were added to authorize and destroy those lands. They seized them and empowered all lands that they wanted to vandalize them. And they took the saints from Desəʾa while they were [living] in monasteries and in caves while fleeing from here to here (sic) [there?] for the sake of God's word as **(f. 132v^{b})** they keep His law. And they took them away and brought them [to a place] where governors, monks, troops and their chief governor who is head of all, and one stranger Nəburä əd (lit. hand-appointed) whose name is Täwäldä Mädḫən of Däbrä Bizän.

[518] Then he sent secretly to the king one man among the monks who tells the king all what they did and all that happened to them. And about the saint's children [or followers] whom they seized them torequest for the king all that happened. And about the saint's children [or followers] whom they seized them torequest about them that they will **(f. 133r^{a})** do on them. Having

arrived [at the king's court] he told the king all this. Having heard the king said, "If they don't do what I commanded them, kill them there; but if they do all what I commanded, do not kill them."

[519] Then being empowered from the king that messenger returned soon and he reached to those men who sent him. Then they told them all the word that the king said. Then having completed a discussion on how to kill the saints, they gathered all congregations because they were many **(f. 133r^{b})** soldiers who were commanded from a lot of places to be gathered there. And they all became ready in their tribe (nation) as they often do in the battle. There were men of horses; and there were men of spear and shield; and there were men of bow and arrow as there were ten troops in their ethnicity and in their camps. And their leader [was] that Täwäldä Mädḫən and under him [were] other two strangers. The name of the one is Märqoryos, a teacher of Däbrä Qoyyäṣa and the name of the second is Yəsḥaq, [a teacher of] the Däbrä Bäk^{w}ər since they were anti-saints. **(f. 133v^{a})** And all these were gathered in the desert of Ǝngalle.

[520] Then they commanded [their troops] to bring the saints to that court of law with a great eagerness while they were tied to a trunk. And it [was] five weeks since they seized them while they were thin with a hunger, thirst, cold and nakedness. And they were [going] while admonishing one another; one with the other saying, "Let us strengthen a faith in a hope as Lord will do today what we want."

[521] Then they brought them **(f. 133v^{b})** to the court; and their number was 15. Then when these troops saw them, they scoffed at them and said to them, "Prostrate yourselves to the king and revile the name of your teacher." And one among them whose name is Misaʾel said, "We said before and we said also today that we prostrate to none except God the Father, the Son and the Holy Spirit. And we do not revile our teacher as he is holy and he is performer of the law of the Prophets and Apostles."

[522] Then as they saw them that they did not **(f. 134r^{a})** deviate from their firm faith, they took their clothes off. Then they let that brother whose name is Misaʾel stand tokill him. That day when they had them stand for martyrdom was Thursday at 3 o'clock during day time. And at that time he opened his mouth saying, "Let the sky hear and the earth listen and let all the God's

angels hear that we are dying while we do not have sin. There was not found on us a sin that was allowed in the Scriptures not to do it."

[523] (f. 134r^{b}) "And today, at this moment, you all troops of the far and the near are present to become witnesses before God that you kill me without any sin. Beware (know) what word you would rely to God." However, that brother was in the beginning a combatant for the sake of justice. His combating was also like this [he was living] in asceticism in the hermitage having shut his windows not to allow the outside senses enter him and by denigrating needs of this world and by depriving of food and drink **(f. 134v^{a})** until he stayed ninety days. And he heard the word of an angel which says, "Your fate of living is not in this [world] as you have gracious gift that is greater than this in the world of a few chosen's inheritance rather than the many called." And having heard this from the angel, he went out from his hermitage, and he lived for the time being.

[524] Then when the Holy Spirit's call happened to him, they seized him and brought him to this court of law. And when they let him stand for martyrdom, he said to them this, **(f. 134v^{b})** "Hear you sky, and listen you earth." And when he said to them this, they soon pierced him twice with a spear. Then they beheaded him. And they pierced those saintly brethren with a spear and again beheaded some of them but they did not behead some. Rather, they pierced them many times. And they accomplished their martyrdom with a good combat. And the crowning of their martyrdom was on 8th of the month Yäkkatit in the peace of God. May their prayers and their benediction keep us forever and ever. Amen.

[525] (f. 135r^{a}) Then, after the holy martyrs accomplished their martyrdom, there was heard a great thunder from the sky and the sun was darkened and the moon [there was heard a great thunder from the sky and was darkened] [3463] became a blood during the night at that time till the troops who were there became frightened. And those brethren who were left were living migrating from monasteries to monasteries. When they heard that their brethren were killed, they

[3463] Repeated in the ms

went out where they hide themselves. Going at night, they gathered their **(f. 135r^{b})** corpses and buried them.

[526] Then, at that time again when two brethren were going to a place where the brethren in the monastery sent them, to brethren who were at refugee. When they reached there, they [the king's soldiers] caught them in a street while they were coming back. And they took them and brought them to the governors while they were in their throne which is [in] Bəllät. They had them stand before the governor. Then they said to them, "Prostrate themselves to the king and revile the name of your teacher." The saints replied, "We do not prostrate ourselves to him and we do not revile the name of our teacher as he is holy."

[527] Then they deceived them **(f. 135v^{a})** much by a promise of property of this world so that to bring down their thought from a high [eternal life] to the passing world. And the saints said, "We will not yet want all this that you said as we deliberately left it for the sake of Christ." When they refused to return to their wishes (plan), then they became aggressive upon them with many threatening. And the governors commanded the soldiers to kill them. And the saints said, "Wait for us a little topray because the time of prayer has reached." And they left them to pray.

[528] At that moment the time was 7 o'clock. They prostrated **(f. 135v^{b})** and prayed, and they said each other's individual words of psalm which says, "Save me, O God, by thy name, and judge me by thy strength.[3464]… For strangers have risen up against me[3465]… I will freely sacrifice unto thee.[3466] I will praise your name o Lord for it is good. Give your strength to your servant, and save the son of your maid. Show me a token for good;" they who hate me may see it and be ashamed; because you Lord helped us, and comforted us." Then O Lord, help us and let us take across the sea of the world ⌜and lead us not [O Lord] **(f. 136r^{a})** into temptation, but

[3464] Ps 54:1

[3465] Ps 54:3

[3466] Ps 54:6

deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen,"¬ [3467]

[529] After they had fiished praying, the troops said to them, "Gird your clothes so that your heart will be bold and not to fear. But the saints said, "What do we fear and what do we gird as we are equipped with the word of God as it was said, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and **(f. 136r^{b})** meekness and righteousness."[3468] And we also know what [the Bible] says, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."[3469] Yet if we had feared, we would have done your wish.

[530] When he said this to them, four soldiers out of the troops raised their words and cut off their tongues, their noses and also their ears. Then they took a spear and pierced them. Then they ended their martyrdom there. The crowning of their martyrdom became on the †…† of the month Mäggabit in the peace of our God. Let May their prayer, their blessing and shedding of their blood be with us and **(f. 136v^{a})** keep us forever and ever. Amen.

[531] Then men of [that] country came and took away their corpse and buried them in the desert. After 7 years, the brethren went again and took away their corpse and displaced them to a place that God chose.

[532] Then, while two saints were turning back [home] from their grief and when they reached the descent of Aqäbä ʿAṣäla, a man, who is Satan messenger and whose name is Gəbṣay caught them held them and took them to the **(f. 136v^{b})** place where 4 governors be in their governorship [which is called] Fändon with their many troops (crowds). And on next day the troops made them stand before the governors and asked them to prostrate to the king and to

[3467] Matt 6:13

[3468] Ps 45:3-4

[3469] 1Pet 1:13

revile the name of their teacher. The saints, however, responded and said to them, “We do not prostrate [ourselves] to anyone except to the Father, to the Son and to the Holy spirit; we do not also revile our teachers name because he is a saint. Then after, they separated them one by one and brought them with many flattery requests with and a promise **(f. 137r^{a})** of the lives of this world saying, “What is new about prostration? Does it not pass away in penitence?” But the saints said, “We, however, cannot hear all these that you are saying but we prefer to die for the sake of Christ. Do not struggle for anything that is useless, yet you thought of us.

[533] They said this to them being eager to obtain their expectation as a poor person becomes eager at a table to get his **(f. 137r^{b})** morsel. And when those men saw them, they said to them, “Are you then becoming mad?” Yet the saints replied, “No, we do not have any madness. However, the wonder of Christ’s cross is madness for the wicked.” Then those men said, “Oh! These men were caught by the spirit of demon (*mänfäsä ganen)* and he makes them firm. Bring water to baptize them.” Then, they brought water and baptized them.

[534] Again when they saw them, being bold to die, they lay down one brother, whose name is Täṭämqä Mädhən and they flogged**(f. 137v^{a})** him by a chord of scourge, whose number is 60, being frightening over him and cut off one of his ears. Then, while he was lying down, he turned back to them and gave them his opposite [ear] and they cut it off. Again they talked to him to let him say to them, “Okay!” But he didn’t say, “Okay’ to their need. Again, they also cut off his nose. When he was lying down in this type of suffering, he called on that brother to become brave to die. But when they could **(f. 137v^{b})** not make them say okay and when they lost what to do, they said, “What shall we say then? Behold! We have heard that the king’s book of message that was sent to us and that says, “Wherever you found the followers of Ǝsṭifanos, kill them there.” And today what shall we do? And what is better for us?”

[535] Then, they said to the priests and people to put over them a death sentence as the king commanded, because they are **(f. 138r^{a})** hypocrites (biased of a face which is open. Woe to them! for those as the prophet said ,”Woe about them! for those who divert justice of my poor

people and for those who make a sinner righteous and take a bribery and denigrate the saint and hide his truth (sainthood).

[536] That brother, whose name is Täsäbkä Mädhən, however, in the beginning, a seeker of truth and he served [God] properly and he was a receiver of God's sufferings. And they first made him stand up in the podium of court with his brethren. The king **(f. 138r^{b})** commanded [his soldiers] to beat him because they left him unnoticed among many people. After they beat them, the soldiers commanded them to stand. And they stood up. But that brother was left, lying on the ground. And the king's soldiers said to him, "You also stand up!" He, however, responded to them, "I will not stand as you did not beat me with my brethren."

[537] Those soldiers admired his firm faith and his combat because he waits them to afflict him. Thus they beat him a lot like his brethren. Then he stood up and they took him away with his brethren **(f. 138v^{a})** to a land which is named Gassa and he lived there, being imprisoned and in a good combat. He returned from there with his brethren. And he lived in the association.

[538] After many years they seized him in a way and brought him to these sufferings of martyrdom. They also spent that day afflicting him. Having completed a death sentence upon him, they beheaded him with a sword.

[539] They also enforced that other brother, whose name is Niqodimos to prostrate to the king and to revile the name of his teacher. However **(f. 138v^{b})** [he said], "I do not prostrate to anyone except the Father, the Son and the Holy Spirit, and I do not revile my teacher. Nevertheless, do not allow me to be delayed but accomplish [my martyrdom] soon for me as that brother of mine left me behind and I also want to be [a martyr] like him."

[540] But they said to him, "Be patient because it is better for you to spend the night today. You will die tomorrow since you are young." They said this to him, because it seemed to them that he would change his mind because of his childhood. They also knew the greatness of grace [seen] on him as his faith was built on a strong rock. He was **(f. 139r^{a})** eager to [do] a good deed and his manner is not like that of the young but like that of the perfect in all deeds. He is also

available at prayers, and he works hard by standing up, by prostration, by chanting, and by a great weeping. He always remembers the cross suffering of the Loved one while searching he reached the peak of rank that was given to saintly fathers. He also became a companion with them. And that day kindled a fire of the Holy Spirit in his heart and stroked him to reach there where his promise is found. Therefore, he said to them, "**(f. 139r^{b})** Complete [my martyrdom] for me today."

[541] Then, when they saw him that he became courageous to die, they lay down him on the ground and put a sword on his neck. However, they waited a little [to check] whether he fears or he is courageous. But he moved on his neck to be slain until a blood came out. At that time, they beheaded him and he accomplished [his martyrdom] there. The crowning of their martyrdom became on the 20th of Säne in the peace of Lord. May their prayers and the benediction of their affliction be with us and keep us forever and ever. Amen.

[542] Then they gathered **(f. 139v^{a})** many stones and heaped [them] on their flesh inside the market where they cut them off. Having snatched [their clothes], they gave to the one who cut them off as his wage. Then he left them, and they went away. Then, men from among the people of that land come out at night to see whether a sign would be made about them; and they put a stone in the opposite direction where the body of the saints was beaten.

[543] Then a great miracle appeared in that place like a light of lightning that went down from the sky, and it frightened those men. And they went, running and told this to **(f. 139v^{b})** the men of that land. After this, there happened a great calamity in that land, pestilence, hunger, death until their merciful [women] passed away. And that market was ruined.

[544] Then there come a great migration on saints who lived there (earth) and they came into a monastery that was called †**…**† and men of that land came against them with a sword and an arrow and they hunted them like wild animals and they found one brother whose name is Atnatewos who became the brethren's coordinator and they said, "We found their **(f. 140r^{a})** teacher." Then, they caught him and took him to their city. And they said to him, "Prostrate yourself to the king and revile your teacher's name. That brother, however, replied them, "I do

not prostrate to the king and I do not also revile my teacher." They also let a man stand with him who was found in theft. Then the governor commanded the soldiers to put a judgement on both of them. They, therefore, put a sentence on them, saying, "This stranger, the son of ƎsṭIfa deserves death, because he did not obey the king. This man, however, will be deserved to a fifty times floggings as it was set **(f. 140r^{b})** from the king. Again let him pay his debt." Then, they beat that brother with stones in the city of their land that is called Ṣagg^{w}a. The crowning of his martyrdom became on †…† and in the month †…†. Let his prayer be with us forever and ever. Amen.

[545] Then one priest, from among men of that land one whom a vision came, said to the people, "Behold! At night came to me a word which says, 'Unless you transfer this righteous' body, there will come a plague and the nation (land) will be destroyed'." But the men of the land did not accept his word and they didn't hear his telling (issue). That vision again came **(f. 140v^{a})** to that priest and he also told it to the people as before. But they did not accept his word. Third vision, which says, "The land will be ruined and men will be destroyed by disease unless you transfer this righteous' body."

[546] Then, even before this, at the previous time during their coming out of Šəre, when the saints were in a desert (monastery) **(f. 140v^{b})** as refugees. From there they sent the brethren [to a place] where they were [saints] in sorrow. Then, having reached there, when they were turning back to that desert (monastery), thieves came across them and killed them and they accomplished their martyrdom there.

[547] Again, other brethren from among whom they live in refuge in a monastery went from there to visit brethren who were living in Laḵma. Having reached there, while they were turning back, they arrived at a river, which is named Wänäqä where there were bandits and killer [of a person]. They came against them to kill them. Then **(f. 141r^{a})** the saints said to them, "Please be patient for us a little while until we pray as it is a time of prayer. Those thieves left them until they pray.

[548] The Saints then retreated a little from them and prostrated and prayed to their God as it was a time of 3 o'clock. Having finished their prayer, they saluted in peace one another fully according their custom. Then, they murmured to those thieves to come. Then, those thieves came and killed them. The saints completed [their martyrdom] there. They [those thieves] took their clothes and went away. And one **(f. 141r^{b})** of those thieves put on the saints' clothes and a disease, leprosy an evil sickness appeared on him. [Because of this] those thieves trembled with fear and they knew that it happened for the fact that they did bad [deeds] upon the saints.

[549] Likewise again, when other brethren were living in the border of that land, which was far from the monastery and once upon a time when they were working into the field, heathens who are called Gäbäl came to them and stood up before the saints and said to them, "We came to kill **(f. 141v^{a})** you." The saints, however, did not know their matter. But those heathens held the saints' neck with their hands as if they killed the saints denoting to kill but the saints said to them, "Do you want us to give you water?" When they said this to them, those heathens took a sword and pierced the saints. And the saints completed [their martyrdom] there. May their prayers and blessing be with us forever and ever. Amen.

[550] Then, there happened migration and difficult situation upon the followers of Ǝsṭifanos in all faces of the country as before: be it in a town (city) **(f. 141v^{b})**, or be in a desert, or be in a street; or be in a market, they were chasing after the saints in all [places] where they have reached. Again, those who, among men, received the saints: be it by dishes and or be it by clothes or those who lodged them will not be saved from any sufferings. [Even] there may come a loss upon them and a country's destruction. Again they may bring the saints till death as it was commanded from the king. Therefore, the people also banished the saints lest destruction come upon them.

[551] The saints were also wandering from **(f. 142r^{a})** a region (place) to a region (place) or from a monastery to a monastery. And they became scattered to suburbs of his domain's land and to all places of battle. They dwell in caves and pits of land and cuts of a rock. From there again, they chase after them, caught them and take them away to the king's court and they killed them.

[552] When different sufferings that is hunger, thirst and nakedness became heavy upon those were left behind, they said to the chairman of the assembly, this is the first [one] after our father, saint Ǝsṭifanos. “How do we lead life like this? Oh! father, allow to us to **(f. 142r^{b})** die in our monastery like our forefathers, by leaving food and drink, because the king also put restrictions against us others not receive us by all [means]: by food, by drink and by all necessities of flesh. And when these soldiers come across us, they will seize us violently. The previous fathers, however, did this by their own will as we heard and saw that their remains were gathered in caves and monasteries and inside the trees trunk that is called Dəmma. Likewise, allow us to die in our monastery.

[553] Then, the chairman of the assembly said to them, “This act will not be **(f. 142v^{a})** performed in eagerness except in much solicitude as it is better to ask God about this as it is possible for Him. [Therefore] now go and pray to God about this until He sends you His mercy.” They were living like this praying to God.

[554] Then after this time, there happened to one brother, whose name is Ṗawəlos from among the assembly of saints who are living in Däsʾa. He had four children. These children said to their father, “But we want to die than to lead this kind of life depriving of food and **(f. 142v^{b})** drink as we will predict a destruction which will come to the world and we couldn’t be able to serve to the world forever and for doing righteousness. If men of the world come across us, they will make us servants for their commandments for (the sake of being) shepherds of mules, animals and sheep. And, we will not often find our holy fathers since today, because the king gathered them under his hand. There were also [some] who completed [their martyrdom]. You also know all that you faced upon yourself in the king’s court except that God saved you and brought you here about us. And now, it is better for us to die while you are alive.” He also said **(f. 143r^{a})** to them, “My children! Are you able, [to reach] this rank as you are young (little ones)?” They said to him, “Yes, we are able to do. God will do for us.”

[555] Having heard this, he went from them to that chairman of the assembly and told all what those children said to him. The chairman of the assembly then replied to him, “Is that not this work which a number of (believers) seek for? And now let them do it because God opened for

them this gate and He also called them to make mercy upon them." After that, that brother said to his children, "Come then to do [your task]. Now, beware (know) that not to be impatient if sufferings **(f. 143r^{b})** become great upon you.

[556] They also responded to him, "We will not be indignant, father but we will hope to become a chosen sacrifice like Yəsḥaq whom his father brought [him to a sacrifice] by the word of God. You are also like Abraham." Then, they went to a monastery and entered to a cave (closet). There were two other brethren with them. And they lived 30 days with a good combat, in a prayer and prostration with a perfect patience. There, one of them whose name is Bärtälomewos accomplished his martyrdom in 30 days. Likewise, the second [one] whose name is Tomas [completed his martyrdom] at †…†[3470] days like him. The third one whose name is Ṗawəlos [completed his martyrdom] at forty days. Then **(f. 143v^{a})** when he stayed 40 days, his father said to him, "You have finished 40 days. Shall we give you food and drink?" But that son replied to his father, "Let alone food and drink even if you said to me I will give you all pleasures of the world together with righteousness, I would not have done this and I would not have left my holiness in."

[557] And he lived like this without interrupting prayer and prostration as much as he can [do]. Then, one day he said to him, "Are you not pleased, oh! Father by seeing me? Please, put your hand into my monkhood vestment to look at my body. Was not completed what the *mäṣḥafä abäw* (lit. book of fathers) said, **(f. 143v^{b})** "Let the flesh of a monk cleave with his bones (ribs)? And today, do not mourn but be happy because my age has been over and God will give me according to my suffering. Then, having finished 80 days, he accomplished his martyrdom with a good eagerness and with much patience. May his prayer and blessing of that combatant and that of his brethren who are with him and who are full of fruit of blessing of their prayer and their suffering be with us forever and ever. Amen.

[558] Those two brethren, who were servant of them, said, "We will not get better than this **(f. 144r^{a})**. And we will also die like them and God will do a favour for us. Are we not better than

[3470] At 30 days

these children?" And will a good time come except the much evilness?" Having said this, they sworn [made a vow] in a sacrifice for God and entered their hermitages. One of them is called Nob and is also a priest, who is good at his deed and righteous at his word and devoted to God in his soul and to the law of the assembly. He became a model for his brethren in humbleness, in innocence and in all patience. **(f. 144r^{b})** And the name of the other one is Muse, who is good and righteous. Having accomplished their combat with great eagerness, they completed [their martyrdom] there. May their prayer and blessing be with us. Amen.

[559] Again, many others from among the followers of blessed ∃sṭifanos, [who is] a costly pearl that will shine in the land of Azeb (Itəyoṗṗəya) and the holy church's top happiness. Those who were killed by the hands of Dəbb ṣär and by that of his son Admas Bäṣär their number became 137 priests with the exception of deacons, brethren monks and nuns who accomplished their martyrdom and who conferred **(f. 144v^{a})** their crowns. There was one from among them [who was killed] by being stoned. There was one [who was killed] by being cut off his tongue, hands and feet, by slashing of nose and ear and by being jailed. There was one [who was killed] by a sword and a spear. There was one [who was killed] by being eaten by lions. There was one [who died of] depriving of food in the monastery and caverns, and cuts of rocks like birds and wild beasts where there was no one who helps them except resistances of migration that came upon them from the king. And all became martyrs in their faith. May their prayer and shedding of their blood and drops of their tears be with us and keep us and be always with us forever and let keep us. Amen and Amen. Again, this number that we mentioned [here] **(f. 144v^{b})** is not complete but a few [counting] made of our knowledge. Lord will; however, write their names in heaven and those of them who were with them forever and ever. Amen.

[560] Then, after [many] years, the saints gathered from their migration into the monastery of Täkkäze, which †**…**† and built a church and made a sacrifice for God. And there were joined others who were obeying the rule of righteousness and became a lot; and they were living while admonishing one another and remembering God's decisions and his law. Likewise, the nuns also did this in their nunnery.

[561] (f. 145r[a]) Then, brethren and nuns said to that our soul's father chairman of the assembly, "Oh! our father, let us permit to die. We like our brethren who preceded us we will not find better from these bad times that may come [in the future]."

[562] Then, the chairman of the assembly said to them, "As God has opened you a gate of death, go and do it now. May God help you and let you cross from this world." Then they went and entered their †…† [hermitages?]. And 117 saints (monks) and nuns accomplished [their martyrdoms] by those times. And while **(f. 145r[b])** they were seeing openly mysteries of God. One among the nuns used to say, "I saw a wonderful morning star, whose light is powerful and plenteous and it pleases one who sees it." Having said this, she seemed as if she died and stayed the night like this. But she was young in appearance; however, she became firm in her faith.

[563] Then her sisters who were there said to her, "Oh! Our sister, Mälʾakä Absära, where did you spend the night? But today you seemed to us as if you died." Then, she replied to them, "I did not die but I spent the night with 3 suns being rejoiced and glad by seeing them. Again, she said, handing over a soul to **(f. 145v[a])** God, "Yet, we saw in this world, while a Christian is losing his Christianity and a monk is leaving his monkhood and a priest is missing the rule of his priesthood. Lest we came to you in purity (faith) not to became like them. Oh! Our Lord, Jesus Christ, receive our soul."

[564] Having said this she passed away and completed her martyrdom in a good [way]. There were [some] among them [nuns] who said, "We are seeing clearly angels." There were also [nuns] who said, "Behold! Moses and Aron came for our reception." There were ones who said. "Angels went down to feed famine-stricken. Frankincense was handed over to the saints incense offering. Squeezes of wine were poured **(f. 145v[b])** to satisfy the thirsty.

[565] And one of them [nuns] said, "I saw many soldiers crying and lamenting and saying," "Woe for us! Woe for us who violated Ǝsṭifanos' education." Because of this, they took us into affliction. Among them, a tall woman was there and her body was covered with darkness. Then, they took her to a hole. But God knows its deepness. I was not able to tell . And she moans and shouts and says, "Woe for me who disregarded Ǝsṭifanos. The Saints also [say] like her, being

rejoiced by God's vision **(f. 146r^{a})** and by looking through holy mysteries and by taking perfect grace while reading words of God which they saw and heard.

[566] Like this happened their passing away: since they entered that hermitage, they were giving services on 3rd day, on 4th [days], on 5th [day] and on 10th and a day that was greater than this. May their prayer and blessing of their affliction and wages of their patience be with us. Let Him also vigil us forever. Amen.

[567] Then, again after years, there appeared migration on the saints. When one monk **(f. 146r^{b})**, whose name is Täwäldä Mädhən came by the king's order with a number of soldiers, they destroyed lands and set the monasteries of the saints and also churches on fire. And they brought the saints and took them and killed them. There also became very hard migration upon the saints who were left behind and a great mourning appeared upon them about the killing of their brethren and who were scattered into monasteries and caves (hermitages) with their covenants and properties of their sanctuaries. Believers of that land also were leading them to monasteries that they knew; and they brought their animals to the way where the saints went **(f. 146v^{a})** so that the trace of men will not be known as governors of the land were looking for the saints by the sign of their footsteps (traces) into all monasteries where they reached. [Hence,] they used to wait for them up until the springs of rivers. Therefore, those believers were having their animals followed so that their footsteps (traces) will not be known.

[568] Then those saints said to the believers, "What shall we then say? As the world hated us and men of the land were chasing after us in all places and they took away all our properties of the house and that of the field. Again, you were suffered more **(f. 146v^{b})** for the sake of us. We also became despised by men. However, from now onwards, it may be better for you to show us one place, a house of our remains because the world could not afford us in life." Having heard, those believers became saddened and mourned much. (Stop here!)

[569] Then they said to the saints, "And all human beings will dwell in a place where he wants to live. Yet, if it is bad for him, he will go to a place where he prefers. They will not take the dead away from his tomb but he will often live where he was buried.

[570] (f. 147r^{a}) Likewise, we will often consider you as intercessors for us and for our grand children, if you are buried into our land. If you are, however, alive on a day when we come across you and on a day when we do not find you, then, we will hope your blessing and we will give you a place where into you will be buried.

[571] Then they gave them one trustful from among them whose name is Zamikaʾel, and he knows all the way of the monasteries' gates. And he took them to a monastery, which is far **(f. 147r^{a})** from them for about five kilometres, and he showed them there a silent place where nobody reaches it from another land. Then, the saints and nuns entered there on 20th of the month of Yäkkatit and they took with them one priest who consoles them. They began to go to the expected place on †…†. Then they followed each other one by one, three by three, four by four, being pleased into a good song, prayers and a number of prostrations and while helping one another by a word of admonition.

[572] Again saying, "Where is what they told us there is hunger and thirst inside it? Yet, **(f. 147v^{a})** nothing found us. We don't know if something that is God's mercy and the multitude of his pardon that takes away heresy from those whom they hope Him in all their hearts. From among them, there was one who says, "My soul will bless God oh! my Lord, you became much more elevated. You are clothed with faith and greatness of glory. From among them, there was one who says, "I saw a place of our rest in a high mountain."

[573] And one nun used to say, "Hallelujah, hallelujah, and hallelujah." Then the monks asked her, "What does it mean like this?" she replied, "It is a praise **(f147v^{b})** that I heard from angels." Again, she said, "Not only is this that I am seeing; please raise me from my bed to speak and take what I had." She [also] said, "Come to see the miracle of God who made wonders on earth." Secondly she said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" [3471]And she asked [them], "How many days since I entered [the monastery?]" They replied to her, "Thirty [days]." Again she said, "I saw wonders of God **(f. 148r^{a})**. Could a tongue that did not drink water have spoken fluently during

[3471] Ps 27:1

thirty [days]? I defeated Satan by the power of my Lord." Then, on 38 [days] since she entered [the monastery] she completed [her martyrdom]. Then, there took place their passing away until the †…† of Gənbot since they entered that monastery. Their number was 42 saints and 53 nuns in the peace of Lord. May their prayers, their intercession, blessing of their combat be with us forever. Amen.

[574] However, that place **(f. 148r^{b})** since that day and after that time (moment) became a dwelling of many righteous' remains. They made altar inside it and they offered a Eucharist on the commemoration day of the holy brethren whom the Holy Spirit called them for the spiritual message of law. And [there were] many other saints who accomplished [their martyrdom] in their hermitages. [There were] others in the monastery in this toil and in a number of sufferings. They were astonished by seeing pleasing mysteries. They were glad at hearing words of holy and comforter angels who make [people] forget diseases and grieves by giving gift which says, "Such your sin be **(f. 148v^{a})** pardoned." And again by showing a place of the combatants' resting.

[575] And again by reminding the passing away of the world for those who would come after them. Likewise, the nuns were admiring mysteries that they saw in their hermitages. Then one among them stayed three days, saying, "Now, I am seeing a woman, hanged upon a steep cliff and crying by rotating round and saying, 'Woe for me! Woe for me! Who will save **(f. 148v^{b})** me from this enemy? How does he save [my soul] today?" Other nuns while seeing openly their [alive] father while he was handing over [that soul] to whom that passed away and, in turn, the latter was handing over [it] to his Lord. Their passing away took place like this [manner] from this passing (perishable) world into the eternal life. May God offer us the blessing for their prayer. Amen and Amen.

[576] May God gather under His hand all His properties, that is, those saints and nuns whom we knew and did not know from the very beginning as per their numbers.

CHAPTER SEVEN: CONCLUSION AND RECOMMENDATION

7.1 Conclusion

Based on the diplomatic edition of Gädlä Abäw wä-Aḫaw [Fourth Part] and the key informant interviews, it can be concluded that the *gädl* preserves a vital and extensive historical and theological record of the 15th–century Stephanite movement. It also maintains various ancient toponyms, to mention some: Mäḥayto, Diho, Gizabi, Səmay, Gʷizam [Gojjam], Bäränta, Ǝbso, Ṣamo, Zäbər, Hagärä Ḫanat, Dobʿa, Zängo, Qəda, Hagärä Dizay, Ǝnda Gäbṭan, Maya, Bəḥerä Bäli, Bəḥerä Dädäk and Däbrä Maʿəṣo.

The Stephanites built 33 monasteries at Desʾa, Wänbärta, Dəddəba, Därgäʿağän and Səbuḥa Saʿəsiʿ*wärädas* of which 9 monasteries, namely: Dibo Marəyam, Asira Mätira Marəyam, Tafoyto Mikaʾel, Śärät Marəyam, Sädiḥ Mikaʾel, ʿAwda Ṣəyon, ʿEra, ʿAddi Ḳawna Kidanä Məḥrät and Läḳma Kidanä-Məḥrät still exist, whereas all the rest were destroyed by fire in the reign of Zärʾa Yaʿəqob and Bäʾədä Marəyam.

There are 18 Stephanite fathers or *mämhəran* who have a *gädl* and *tabot* in their name (*Abba* Lämläm, p.c.), and furthermore 23 (actually 24) names of superiors (*mämhəran*) of Gʷəndagʷəndo are listed in succession as abbots of the monastery in *Gädlä Ǝsṭifanos wä-Abäkəräzun* (folios 200ᵛ-202ᵛ of codex n. 103).

The text is full of grammatical and orthographic errors. The content dwells at length and very repetitiously on mutilations, burnings, and other torture of the saints, even more than is usually the case in *gädlat.* This might be just rhetorical exaggeration; on the other hand, the fact that the Stephanite *gädlat* were written down very soon after the actual historical events (Kaplan, 1981) argues that this may be a true and faithful characterization of what really happened. Unquesionably there was bitter enmity between the kings and the Stephanites.

7.2 Recommendation

Drawing on the major findings and conclusion of this study, the following recommendations are made for consideration and implementation by concerned bodies.

(1) This manuscript, Gädlä Abäw wä-Aḫaw [Fourth Part], preserves many ancient toponyms of Ethiopia which are indispensable to reconstruct what the 15th- century geographical map looks like (particularly before the Ahmad Gragn invasion) if it is studied well. I, therefore, recommend historians to further conduct research into this issue separately or in collaboration with philologists.

(2) In addition, many scholars, local and foreign, have studied well on the 15th–century conflict of the Stephanites with Zärʾa Yaʿəqob. However, the "post-conflict" history (especially after the reign of King Naʿod) of the sect, as Nosnitsin mentioned, has not studied yet. Thus, there is room for historians to conduct a research on it.

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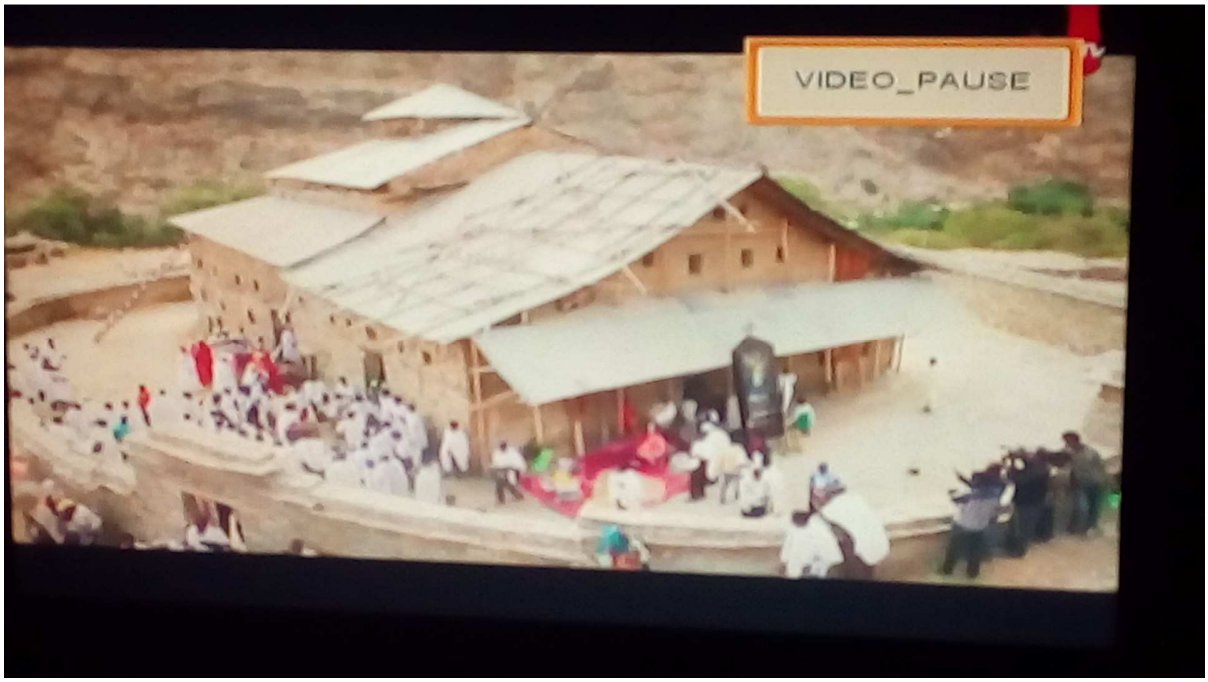
APPENDIX-A: LIST OF KEY INFORMANTS

Roll No.	Name of informants	Age of informant	Place of interview	Date of interview	Remark (Position/ Educational level of the informants)
1.	Abba Lämläm W. Səlasse	65	ʿAddigrat	03/02/2015 and 18/11/2016	Vice abbot of Gʷədagʷəndo
2	Gäbräkidan Dästa	81	Mäqälä	05/02/2016	BA, teacher and author
3.	Täšomä Zärihun	83	St. Mary Church, A.A	13/11/2016	Mälʾakä Tabor
4.	Zämänfäs Gäbrä-Ǝgziʾabəḥer	44	Addis Ababa	24/10/2017	MA
5.	Yared Kasa	69	Mäqälä		Liqqä liqawənt

APPENDIX-B STEPHANITE CHURCHES

A) Monastery of Marəyam G^{w}əndag^{w}əndo



B) Monastery of Marəyam Dibo

C) Monastery of Asira Mätira Marəyam

D) Däbrä Agʾaziyan Qədus Ɜsṭifanos Church