



**Addis Ababa University**

**College of Humanities, Language Studies,  
Journalism and Communication**

**Sälotä Petros: text edition, translation  
and philological reflections**

**By  
Petros Solomon (Abba)**

**September 2012**

**ADDIS ABABA UNIVERSITY SCHOOL OF  
GRADUATE STUDIES  
DEPARTMENT OF LINGUISTICS**

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and philological reflections**

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**A Thesis Submitted to the School of Graduate Studies of  
Addis Ababa University in Partial Fulfillment of the  
Requirements for the Degree of Arts in Philology**

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**Approved by the Board of Examiners**

**Dr. Amsalu Tefera  
Advisor**

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**Signature**

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*Abba Petros Solomon*

## TRANSLITERATION

### 1) Consonants

h ሀ	r ረ	t ተ	ý ኀ	ï ኸ	t ጠ	f ፈ
l ለ	s ሰ	ó ቸ	k ከ	y የ	c ጨ	p ጥ
h ሐ	š ሸ	ò ብ	w ወ	d ደ	p ጸ	q <sup>w</sup> ቁ
m መ	q ቀ	n ነ	ÿ ዐ	ê ጀ	s ጸ	ò <sup>w</sup> ጎ
í ሠ	b ቤ	ñ ኸ	z ዘ	g ገ	ì ፀ	k <sup>w</sup> ከ
						g <sup>w</sup> ጎ

### 2) Vowels

1	2	3	4	5	6	7
ä	u	I	a	e	é or no vowel	o
bä = ቤ	bu = ቤ	bi = ቤ	ba = ቤ	be = ቤ	bé, b = ብ	bo = ቤ

**/From the Encyclopedia Aethiopica/**

## **Abbreviations**

- ARCCH: Authority for Research and Conservation of Cultural  
Heritage. It is also called in Amharic ቅርስ ጥናትና ጥበቃ ባለሥልጣን (ቅጥጥሳ).
- Cf : Compare
- EC: Ethiopian Calendar
- EMML: Ethiopian Manuscript Microfilm Library
- EOTC: Ethiopian Orthodox Tāwahədo Church
- Gen: Genesis
- IES: Institute of Ethiopian Studies
- Ms/s: Manuscript/s
- NALA: National Archives and Library Agency.

## **Abstract**

Sälotä Petros 'Prayer of Peter', as we read from the text, the author is not mentioned, yet tradition says St. Peter himself. He is one among the twelve apostles of Lord Jesus. The text is found in Ge'ez language, which recently was published by Ténsa'e Zäguba'e Printing Press, in 1992 E.C. Nevertheless, the printed text has no Amharic translation.

The researcher has collected twenty seven different manuscripts and adds the printed text (totally twenty eight copies) for this study. This study is organized in the following manner. After the general introduction, the list of all twenty eight mss is presented. Then it is followed by the detailed description and linguistic analysis of the text. The fourth chapter and the main focus of this study is the critical edition of the text. It is followed by the literal translation. Due attention is given to be loyal for the Ge'ez text in translation. Both the edition and the translation are classified into sections which facilitates the reading. The final chapter contains the conclusion and the recommendations.

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## CHAPTER ONE

### 1. INTRODUCTION

#### 1.1 Background of the study

Many investigations asserted that, mankind by nature has unlimited desire in search of identity and the reason of its existence. This leads the individual to be dependent of supernatural power, because his entire desire seems not to be achieved by himself alone. Therefore, this supernatural power helps mysteriously as a protection or as an aggression. The secret or powerful hidden name is called magic.

Magic practices, particularly healing; often result in the crossing of religious and ethnic boundaries as members of different groups sacrifice social exclusivity in the interest of practical efficacy. The magic is found in different forms; in scroll and in codices.

Magic scrolls are used as talismans. According to the tradition they are not products of human skill, they are part of a mystery, faithfully reproduced as it is passed down from one generation to another. In tradition the origins are: 1. They were stolen and revealed before the time of the flood<sup>1</sup> by Azazýel's<sup>2</sup> instigations. 2. God Himself revealed them to various Old Testament figures. These two ideas have a Judaic base. The historical reality behind them is, in the ancient time pagans, in different parts of their body wore phylacteries of precious metal; and magical scrolls which inscribed on papyrus and parchments and other figures having radiant faces depicted on amulets. The origin of the magical scrolls are not clearly known, however scholars who are devoted in the area of the study have tried to show their findings. Mercier (1997:xi) says the following:

The mystery of talismans, and other esoteric arts, the knowledge of spells and conjurations, the knowledge of the names of God (a knowledge closely linked to talismanic art), the knowledge of cures (partially a pharmaceuticals knowledge, more a knowledge of how to

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<sup>1</sup> The whole story is found in the Holy Bible (Gen. 6:1)

<sup>2</sup> Azazýel (אזאזל) is the fallen angel from the heaven (cf. The Book of Enoch's Commentary, 2:18)

summon spirits), all these make up the Ethiopian wisdom, the *tebab*. Ethiopians got them from Egyptian Christians, from Muslims, even perhaps, in some elements directly from the schools of the late Hellenistic world at the time of Aksum.

Similarly, Budge (1929: vii) mentions the following facts:

Even Ezana, the king of Aksum converted from paganism to Christianity, the people were pagans, and they clung to their magical cults with characteristics of tenacity. As Christianity made its way Southwards from Aksum in the succeeding centuries, the people of non-Jewish origin became particularly converted, but in spite of their outward professions and their acceptance of doctrines of the church of Alexandria and its rituals, they never wholly abandoned paganism. They did not and could not understand the higher spiritual truths of the Christians religion and the magician flourished side by side with the Christian priests.

The above two narrations are witness for the origins of Ethiopian magical scrolls as based on the Hebrews magical practices. Furthermore, Ullendorff (1968:79) states:

Amulets, tefillin, Shield of David and seal and net of Solomon are accompanied among both Hebrew and Ethiopians by spells to scatter demons and to avert disease.

In Ethiopia, especially within the Ethiopian Orthodox Täwahədo Church, a wide array of texts, practices and beliefs fall under the general rubric magic. However, the church never canonized these texts but the people use them according to their will for their own benefit. These texts are designed to protect or heal the beneficiary or accord him/her a particular power to fulfill their desire (love, success, fertility, etc.) They may be prepared by *däbtära* (ደብተራ) or even a priest or monk.

The current title of this paper contains Text edition, Translation and Philological reflections on the text called *Sälotä Petros* 'Prayer of Peter'. It is a prayer book in the Ethiopian Orthodox Täwahədo Church. However, like other magical prayers *Sälotä Petros* is not canonized by the Church, but some priests and the laity use it as a prayer book.

The manuscript deals with the teachings of Christ to His disciples to preach the Gospel and perform miracles by His magical or hidden

names. According to the cataloger<sup>3</sup> Tämäsgän (2002:151) EC in the book ‘*The book of the catalogue manuscripts vol. 1*’, he says:

“ጸሎተ ጴጥሮስ መጽሐፍ ስለ ጴጥሮስ የንስሐ ጸሎት የሚያስረዳ ነው። ይዘቱም ከዐሥራ ሁለቱ ሐዋርያት መካከል አንዱ የሆነው ጴጥሮስ ጌታ በአይሁድ ወታደሮች ሲያዝ እሱም አብሮት እንደነበረ አንዲት ሴት ከገሊላ ከኢየሱስ ጋር ነበርክ ብላ ስትጠይቀው አላውቀውም በማለት ሦስት ጊዜ እንደካደ ዶሮ በመጮሁ ጌታ ዶሮ ሳይጮህ ሦስት ጊዜ ትክደኛለህ ያለው ትዝ ብሎት የጸለየውን የንስሐ ጸሎት የያዘ ነው።”

*The book of Sälötä Petros describes about Petros’s prayer of penitence. When Jesus was arrested by the Jewish soldiers, one among the Twelve disciples of Christ, Peter, asked by a certain woman that “you, too were with Jesus of Galilee?”. However, he denied three times. Finally a cock crowed and Peter remembered what Jesus had told him that “Before the cock crows, you will say three times that you do not know me.” During that time Peter prayed prayer of penitence; the book contains this prayer.*

A number of manuscripts<sup>4</sup> of Sälötä Petros are found in different libraries and other places. Recently, in (1992) EC the text is published by Təníaýe Zägubayé printing press. Märbäbtä Sälomon ‘the net of Solomon’ and Afä Mälāyǎkt ‘the mouth of Angels’ are included in the published text. Sälötä Petros sometimes found with other manuscripts.

The author of the work and the date of its first appearance are unknown, but in tradition it is Peter himself. According to the age of the writings of magical texts, Budge (1929:ix) mentions that, ‘*Even if there are indigenous Christians, the Ethiopian magical texts are older than the 16th century A.D.*’.

In a like manner Taddesse (1972:235) states: ‘*In the 15<sup>th</sup> century, the pagan beliefs, the expansion of Muslims and magic practices were widely spread in many parts of the country. More common still, apparently, was the use of magical prayers by members of the Christian community including the clergy*’. In his systematic inquire Littman (1904:3) has similar findings with Taddesse. He says:

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3 ‘Tämäsgän’ is not the author of this book yet, he made his contribution with other cataloguers & the title of the book is( የብራና መጻሕፍት ካታሎግ መጽሐፍ ቅጽ 1 ) አዘጋጅ ተስፋዬ አራጌ (የካታሎግ ቁጥር ቅጥጥባጂ)

'By the history of Ethiopic literature; for in the 14<sup>th</sup> century there was much literacy activity in Abyssinia, especially during the reign of ZärayaYéqob, and a number of magic books are known to have been translated or composed at that time'.

On the other side, Budge (1928:57) states that magical practices in Ethiopia were performed since the time of Queen Sheba. Nevertheless, it is not substantiated with credible evidences.

## **1.2 Statement of the Problem**

This study has attempted to discuss the following basic research questions regarding of Sälotä Petros.

1. How many versions of Sälotä Petros are known so far?
2. What are philological reflections (analysis, descriptions and listing) of Sälotä Petros?
3. What is the contribution of the text for the society?
4. What are the similarities and differences of the unpublished MS of Sälotä Petros compared with the recent published Sälotä Petros?
5. What are the linguistic characters of Sälotä Petros?
6. How do we find the edited and translated text?

## **1.3 Objective of the study**

The following are the main objectives of the study

1. To present and list the available versions of Sälotä Petros
2. To present philological reflections of the text.
3. To show the contribution and significance of the text.
4. To demonstrate the similarities and difference of the recently published text and the manuscripts that found in NALA.
5. To give linguistic analysis pertaining to the text.
6. To bring the edited and translated text.

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<sup>4</sup> There are many Mss of Sälotä Petros in different places, therefore, the researcher will mention the total number that he gets during his study in chapter 2.

#### 1.4 Delimitation of the Study

This text is a miscellaneous text. It is complied with other texts like the prayer of St. Mary, the net of Solomon, the mouths of the Angels and the prayer of Mercy. Nevertheless, the study focuses on Sälotä Petros. Besides, the existence of numerous copies of the text is known, the researcher can list twenty seven and amongst he takes only four of them for the critical edition.

#### 1.5 Significance of the study

Philologists have long taken an interest on magical prayers, magical scrolls, amulets, *asmät*, etc. Because it is believed that most magical prayers and images in the text have metaphoric explanations in which philological analysis can be executed.

Physical or mental illness can be treated by taking medicine in the form of a tablet, syrup and the like. Physiotherapy and psychotherapy are also used as a treatment intended to relieve or heal a disorder. According to Budge (1930:180), *‘Many magical texts are composed in the form of amulets or scrolls. These amulets are composed with mystical magical names, for instance, the various names of God, the names of Archangels, the magical name of Christ etc.’* Hence, it is believed that they have a power to heal the disorder. In the introductory part of the published text of Sälotä Petros(1992: i ); it is written as follows:

የተወደዳችሁና የተቀደሳችሁ ሕዝበ ክርስቲያኖች እንዲሁም የቤተ ክርስቲያን ወገኖች ሆይ የቀደሙ አባቶቻችንና እናቶቻችን ከአባርና ከቸነፈር ማለት ከድርቅና ከወረርሽኝ በሽታ ኢትዮጵያንና ራሳቸውን የሚጠብቁት በንጹሕ ልቡና በሚያደርጉት ጸሎትና ምህላ ነበር። እንዲሁም ዕብራውያኖች ማለት እሥራኤሎች በሙሴና በነቢያት ጸሎት በማድረግ እግዚአብሔር ይማለዳቸው ነበር።

እንግዲህ ጸሎት ከእግዚአብሔር ጋር የሚያገናኝና የሚያስታርቅ ሲሆን እኛም በኢትዮጵያ ሀገራችን የቀደሙ ሊቃውንቱና ሕዝበ ክርስቲያን ተጠቅመውበታል። ነገር ግን ልዩ ልዩ ሥርዓተ ጸሎትና የእግዚአብሔር ኅቡእ ስም ማለት መላእክትና የበቁ መንፈሳውያን አባቶች የሚያውቋቸው ጸሎቶች ከአባርና ከቸነፈር ማለት ከወረርሽኝና ከድርቅ መቅሠፍት የሚድኑበት እንዲሁም ከኃይለ ኦጋንንት የሚጠበቁበት ከፍ ባሉት ሊቃውንቶች ዘንድ ተደብቀው ይኖሩ ነበር።

እነሆ አሁን መነሻ የሆነን «ጸሎቱ ለጴጥሮስ» የተባለው በ፯ ቀን የተከፈለው ጸሎት ኅቡአን ስሞች ያሉበት ነው።

ከላይ እንደገለጥነው መላእክትና መንፈሳውያን አባቶች ያውቁታል ይህ «ጸሎቱ ለጴጥሮስ» የተባለው ታላቅ ጸሎት ብዙዎች የቤተ ክርስቲያን ሰዎችና ምእመናን በጸሎቱ ተጠቅመው ሀገራቸው ኢትዮጵያንና ራሳቸውን ይጠብቁበት ዘንድ በማሰብ በትንሣኤ ዘገባኤ ማተሚያ ቤት ታትሟል፤ ክብር ለእግዚአብሔር ይሁን አሜን።

*"Beloved and blessed Christians and Church members; our former great grand fathers and mothers kept their country, Ethiopia and themselves from epidemic plague and famine by prayer and supplications. This is done in purity of heart. Likewise through the prayer of Moses and prophets God intervened in history of Hebrews known as Israelites.*

*In our country Ethiopia the former scholars and Christians have used this prayer because, prayer associates and reconciles us to God. However, different liturgical prayers and secret names of the Lord which protect people from epidemic, plague, famine and the power of demons were known and kept secretly by Angles and Inspired fathers.*

*Behold, the Prayer of Peter, which is our starting point containing secret names divided into seven, according to the days of the week.*

*As we mentioned above, this prayer is well known by the Angels and inspired fathers. The book of Sälötä Petros is published by Tēniáyē zägubayē Printing Press for the benefit of the laity in order to preserve their county and themselves. Be Glory to God. Amen."*

Therefore this study helps to examine and show the contents and elements of Sälötä Petros which are magical and efficacious. It also helps the readers to understand the physical characteristics and formulas of magical prayers in general and Sälötä Petros in particular. Finally, it also helps as a bench mark for further studies

## **1.6 Design of the Study and Methodology**

### **1.6.1 Research Type**

Qualitative research involves studies that do not attempt to quantify their results through statistical summary or analysis. It seeks to describe various aspects about behavior and other factors studied in the social science and humanities. Methods of analysis are formulated during the data collection process. Critical analysis and interpretation of source materials, selection, and observations are typical forms of this analysis method. Therefore, the appropriate research type will be qualitative research method by New Lackhmananian method.

### **1.6.2 Date Gathering**

Since the basic work is textual edition and analysis, the primary tools are manuscripts. Different versions of Sälötä Petros are consulted. Hence, much time is allotted for collecting the manuscripts. Other reference materials and related books are also used. Therefore much time will be given for the library work.

## CHAPTER TWO

### 2. LIST OF THE MANUSCRIPTS

This chapter intends to present all the possible lists of Sälotä Petros. As it is stated in the previous chapter, there may be numerous copies of the text, but the researcher can access the following twenty eight copies. The first four are collected from NALA as the form of codex, and the rest twenty three are microfilm copies which are found in the EMLL. For better understanding of every manuscript, brief physical description is also included. For technical reasons in the critical edition, the first four mss and the published text are given the *sigla* ‘code’.

**2.1 Manuscript ‘A’** - It is found in NALA (call No NL.107). Binding and condition of the book is wooden board in good condition and, has small and neat writings with beautiful design. It is written in Ge‘ez language on parchment material a size of 11 x 8 cm. It has sixty six (66) folios and sixteen (16) lines and two (2) columns in a page. It is obtained from private library of Paulos, a specific province of Eritrea; Akaläguzay. The prayer is divided into seven days. It includes the daily prayer but devoid of መርበብተ ሰሎሞን ‘net of Solomon’ and አፈ. መላእክት ‘mouth of Angels’, as other mss did. At the the beginning and the end of every section there is a phrase says: ሊተ ለገብርክ ጳውሎስ ‘for your servant<sup>5</sup> Paulos’.

**2.2 Manuscript ‘B’** – It is also found in NALA (call No NL. 106). Binding and condition of the book is wooden board covered with leather and it is now in a good condition. It has bold and large writings and has no design. It is written in Ge‘ez language on a parchment material a size of

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<sup>5</sup> He might be the author or copyist of the text.

12x16.7 cm. It has 117 folios, but Sälotä Petros is from fol.1r<sup>6</sup> – fol.63V<sup>7</sup>, the rest are:

- Fol.64r – 86v mäftéhe séray ‘remedy’
- Fol.87v – 94r kidan ‘Testament’
- Fol.94v – 100v Témhértä Õébuÿat
- Fol.101r – 106v mähafä qedär ‘the book of keder’
- Fol.106r – 117v mähfä qännona ‘the book of canon’

Two folios at the beginning and two folios at the end are blank, and nothing is written on them. At the the beginning and the end of every section there is a phrase says: ሊተ ለገብርክ ገብረ መስቀል ‘for your servant GäbräMäsqäl’. The book has two columns; each column has fifteen lines. The prayer is also divided into seven days and the last section is closed by daily prayer.

**2.3 Manuscript ‘C’** – It is found in NALA (call no NL. 350). Binding and the general condition of the text is good. It is covered with a wooden board with cloth and leather cover. It is written in Ge‘ez language on a parchment material & has no design. It has 16x13cm size, 140 folios, 2 columns and each column has 12 lines, fourteen (14) folios are blank at the beginning and at the end.

**2.4 Manuscript ‘D’** – It is also found in NALA (call No. NL. 631). The binding of the ms is good and has a wooden board covered with cloth and leather. It has a design but not much attractive. It is written in Ge‘ez language on a parchment material which has the size 9.5x12.5cm. It has only one column and eleven lines. It has one hundred and fifty one folios.

-Fol.1r – fol.137v ጸሎተ ጴጥሮስ ‘The prayer of Peter’

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<sup>6</sup> Recto(r) is the front page of the manuscript.

<sup>7</sup> Verso (v) is the back page of the manuscript.

-Fol 137v – fol.140v አስማት ዘነገርዎ መላእክት ለሄኖክ ‘Magical names which the angels told to Enoch’

-Fol 140v – fol. 144r ጸሎተ ዮሴፍ ‘The prayer of Joseph’

-Fol 145v – fol.147v ወትቤ እግዝእትነ ማርያም ‘And our Lady Mary Said’

-Fol 147v – fol.149r ጸሎት በእንተ ነገረ ጸላኢ. ‘a prayer about the matter of an enemy’

-Fol.149r – fol.151v ጸሎት በእንተ ሕማመ ዛር ወቸነፈር ‘a prayer about sickness caused by a kind of evil spirit that possesses people and epidemics’.

On fol.1r, there is an icon of St. Mary with her Son, Christ and on fol.1v, there are Ge'ez letters and on fol.2r - there is also an icon of St. Peter. The following description is written and found on the first folio of the manuscript.

ይህ መጽሐፍ በሕገ-ወጥ መንገድ ወደ ጅቡቲ ወጥቶ እንደገና በባህልና ስፖርት ጉዳይ ሚኒስቴር በኢትዮጵያ ብራና ጽሑፎች ማይክሮ ፊልም ድርጅት ሥራ አስኪያጅ የተመራው ቡድን ከመጋቢት 1-8/1981 ዓ.ም ባደረገው ተልዕኮ ተገዝቶ የመጣ ነው።  
‘This book, after being illegally sent to Djibouti, by the Ministry of Culture and Sport Affairs in which the committee lead by the Manager of Ethiopia parchment writings micro film agency was bought by the delegations from /March 9-16, 1989’/.

As a common tradition with the above mss, at the the beginning and the end of every section there is a phrase which says: ሊተ ለገብርክ ወንድምአገኝ ታረቀኝ ‘for your servant Wändémýagāñ Tarräqāñ’.

**2.5 published text ‘T’** – It is the published text by Ténsayé Zägubayé printing press, in 1992 EC. It has the size 14.5 x 21cm. Its cover is neither wood board nor leather, but it is a hard and rough paper. It is

entitled as: **ጸሎቱ ለጳጥሮስ ዘጅቱ ዕለታት** ‘The prayer of Peter for the seven days’. In each section of the days, there is a beautiful design, called **ሐረግ**, on the top of the pages. Its calligraphy is neat. The text has 182 pages with and 2 columns; each column has 19 lines. It is divided into four as: Prayer of Peter for Seven Days (pp. 1 – 124); daily prayer (pp. 124 – 133); Mouth of Angels (pp. 133 – 138); Net of Solomon (pp.139-182). A detailed description of this text will be presented in the coming chapter.

The following twenty three manuscripts (from nos. 2.6-2.28) are listed from the Ethiopian Manuscripts Microfilm Library (EMML). In some cases, the title ‘Prayer of Peter’ is not clearly described, for it is combined with other texts. The description is adopted from the EMML catalogue.

## **2.6 EMML - 427**

Title – **ኪዳን ዘእግዚእነ** ‘Testament of the Lord’; Prayer of Peter (ff. 1a- 6a)

Language – Ge‘ez

- Province – Addis Ababa
- Material – Parchment
- Size – 21x14.8cm
- Ordered by – Ecäge Gäbrä Mänfäs Qéddus
- Property – Lädäta’s Church
- Districts – Lädäta
- Column – 2
- Lines – 16
- Written by – Wäldä Amanu‘el
- Binding and condition of the book and other remarks – wooden board covered with stamped leather. It is in good condition.

## **2.7 EMML-434**

- Title – Bartos; Prayer of Peter (ff 78a – 85b)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 17.5x11.5cm
- Property – Private Library of Abba ʾOaylä Iyäsus
- Districts – Kolfe
- Column – 2
- Lines – 14
- Binding and condition of the book wood boards covered with stamped leather. It is in good condition.

## **2.8 EMML - 438**

- Title – ሰይፈ ሥላሴ 'The sword of Trinity'; Prayer of Peter (ff 32a-38a)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 11.5x7cm
- Property – Private Library of Mämməre Mäkonən
- Districts – Kolfe
- Column – 1
- Lines – 23
- Writings – small and fair
- Binding and condition of the book – broken wood bounds in bad condition.

## **2.9 EMML-655**

- Title – ወንጌል ዮሐንስ 'The Gospel of John'; Prayer of Peter (ff 3a-11b and 155b)
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 16x11.3cm
- Property – Patriarchate Library
- Districts – Mākakälāñna
- Column – 2
- Lines – 17
- Writings – Big and fair
- Binding and condition of the book – simple wood boards binding in bad condition.

## **2.10 EMML - 913**

- Title – Bartons; Prayer of Peter (ff 44b – 49a)
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 11.5x7cm
- Property – Private Library of Gäbrä Amanu'el
- Districts – Täklä Haymanot
- Column – 2
- Lines – 21
- Binding and condition of the book – wooden boards covered with stamped leather and cloth cover. It is in good condition.

### **2.11 EMML - 927**

- Title – Prayer of the seven days of the week; Prayer of Peter (ff 3a – 12b)
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 12.5x7cm
- Property – Trinity Church
- Districts – Entotto
- Column – 1
- Lines – 16
- Binding condition of the book – wooden board covered with colored cloth. It has marginal notes of magic content even the content of the main book seems to be magic prayer.

### **2.12 EMML - 967**

- Title - prayer of the seven days of the week
- Language – Ge'ez
- Province – Addis Ababa
- Material – Parchment
- Size – 11.5x7.5cm
- Property – Addis Ababa
- Districts – Arada
- Folio – F23b
- Column – 2
- Lines – 17
- Binding condition of the book, wooden board covered with leather.

### **2.13 EMML - 1032**

- Title – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 14x10.2cm
- Property – Trinity Cathedral
- Districts – Mākakālāña
- Folios – ff 5a -10a
- Column – 2
- Lines – 18
- Binding condition of the book, wooden board covered with leather.

### **2.14 EMML - 757**

- Title – Genzet; Sälotä Petros (f 17a)<sup>8</sup>
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 34x24cm
- Ordered by – Habtä Mika’el
- Property – Church of the Savior of the World
- Districts – Aqaqi
- Written by – Sahlä Maryam

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<sup>8</sup> This prayer is different from other prayers. The purpose of the prayer is, to grant relief (the kingdom of the Lord) for the departed person. It begins, in the name of the Father and of the Son and of the Holy Spirit One God, then it follows with the following statement; ዘወሃዐ እግዚአብሔር ለጴጥሮስ ዘንተ አስማተ ወይሴሎ ንሃኦ መራኅተ ዘመንግሥተ ሰማያት “The Almighty Lord granted these magical names to Peter and He said to him ‘take the key of kingdom of heaven’”.

- Lines – 27
- Binding condition of the book, wooden board covered with leather.

### **2.15 EMML - 775**

- Title – Gənzät; Sälotä Petros (f 16a)
- Language – Geʻez
- Province – Addis Ababa
- Material – Parchment
- Size – 34x24cm
- Ordered by – Däggazmač Dästa
- Property – Geddeo St. George Church
- Districts – Caḻa
- Lines – 28
- Binding and condition of the book wood boards without cloth now it is in good condition.

### **2.16 EMML - 1321**

- Title – Gənzät; Sälotä Petros (f 57b)
- Language – Geʻez
- Province – Addis Ababa
- Material – Parchment
- Size – 30x23.5cm
- Property – Church of Hanna
- Districts – Bole
- Lines – 25
- Binding and condition of the book, simple wooden boards covered with cloth, bold and good writing, in good condition.

### **2.17 EMML -1178**

- Title – Gənzät; Sälotä Petros (f18b)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 38x30cm
- Property – Holy Trinity Cathedral
- Districts – Mākakälāña
- Written by – Sahlä Maryam
- Column - 3
- Lines – 25
- Binding and condition of the book, wooden board covered with stamped leather.

### **2.18 EMML - 1328**

- Title - ሰይፈ ሥላሴ 'The sword of Trinity'; Prayer of Peter (f.54b)
- Language – Geʿez
- Province – Addis Ababa
- Material – Parchment
- Size – 22.5x16.5cm
- Property – Hanna Church
- Districts – Bole
- Lines – 22
- Binding condition for the book, wooden board covered with stamped leather.

### **2.19 EMML - 1358**

- Title – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 13x10cm
- Property – IES, HSIU
- Districts – ጃntotto
- Column – 2
- Folios – 17
- Lines – 15
- Binding condition of the book, wooden board, in good condition.

### **2.20 EMML -1439**

- Title – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 10x8cm
- Property – IES, HSIU
- Districts – ጃntotto
- Column – 1
- Folios – Ff 3a – 10b
- Lines – 15
- Binding and condition for the book, wooden boards in good condition

### **2.21 EMML - 1583**

- Title – – Sälotä Petros ‘The prayer of Peter’
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 24x17.5cm
- Property – IES, HSIO
- Districts – ʼntotto
- Column – 2
- Folios – 41
- Lines – 22
- Binding and condition for the book, wooden boards covered with stamped leather.

### **2.22 EMML - 1723**

- Title – Bartos; Sälotä Petros (ff. 105 -115)
- Language – Ge‘ez
- Province – Shoa
- Material – Parchment
- Size – 10.5x7.5cm
- Property – Private Library of Abba Bärsoma of Sälale.
- Districts – Sälale
- Column – 1
- Lines – 16
- Binding and condition for the book, wooden hard boards.

### **2.23 EMML -1757**

- Title – Säbatu Kidanat ‘The seven Testament’; Sälotä Petros (ff. 115a – 153b)
- Language – Ge‘ez
- Province – Shoa
- Material – Parchment
- Size – 25.5x7.5cm
- Property – Private Library of Abba Bärsoma.
- Districts – Sälale
- Column – 2
- Lines – 19
- Binding and condition of the book, wooden hard boards

### **2.24 EMML -1819**

- Title – Magic book; Sälotä Petros (ff. 53a – 95b)
- Language – Ge‘ez
- Province – Addis Ababa
- Material – Parchment
- Size – 15.5x10cm
- Property – Private Library of Aleqa Aweke
- Districts – Entotto
- Column – 1
- Lines – 21
- Binding and condition of the book, wood board covered with stamped leather.

### **2.25 EMML-1943**

- Title – Arganon; Sälotä Petros (f. 14a)

- Language – Geʿez
- Province – Wällo
- Material – Vellum
- Size – 24.5x23cm
- Property – Monastery of Ḥayq ʿIṣṭifanos
- Districts – Ambassäl,
- Column – 2
- Lines – 16
- Binding and condition for the book, wooden board, covered with stamped leather.

#### **2.26 EMML - 2503**

- Title – Asmat; Sälotä Petros (ff 2a – 6b)
- Language – Geʿez
- Province – Tägulät and Bulga (Shoa)
- Material – Vellum
- Size – 20x14.5cm
- Property – Church of Miṭaq Amanuʾel
- District – Ankobär
- Column – 2
- Lines – 20
- Binding and condition of the book, wooden board, covered with a stamped leather.

#### **2.27 EMML - 4045**

- Title – Ardýæt; Sälotä Petros (ff 2a – 75a)
- Language – Geʿez
- Province – Shoa

- Material – Vellum
- Size – 13x10cm
- Property – Church of Cäca Giyorgis
- Districts – Qəmbəbər
- Column – 1
- Lines – 15
- Binding and condition of the book, wooden board.

#### **2.28 EMML - 4674**

- Title – ሰይፈ ሥላሴ ‘The sword of Trinity’; Sälotä Petros (ff 42a – 83b)
- Language – Ge‘ez
- Province – Shoa
- Material – Vellum
- Size – 23x17cm
- Property – Private Library of Bäqqälä Dämässe
- Districts – Däbrä Bərhan
- Column – 2
- Lines – 19
- Binding and condition for the book, wooden board covered with a colored cloth.

## CHAPTER THREE

### 3.1 DESCRIPTION AND LINGUSTICAL ANALYSIS OF SÄLOTÄ\_PETROS

#### 3.1.1 Description of the text (T)

Sälotä Petros is a prayer book which contains magical names of the Lord and Angels. Some of the laity and Däbtäras in EOTC utilize the text in the act of appealing to and invoking the power of God. In this study, the researcher has collected twenty eight versions of text. Twenty seven are manuscripts and microfilm copies<sup>9</sup> and there is one published text. For this chapter, the researcher has chosen the Printed text [T], due to its nature. It preserves many pages and produces a long text, which other mss don't. Here a detailed description of the text follows.

On page I, there is a picture of Saint Peter, which is 8 cm x 15cm. Next to this, the introduction part is followed. The Ornament on the top of a page or the design which is depicted carefully on the front page of each day escalates its attractiveness for the reader or for a pious person.

All the sections of the book begin with the words: በስም አብ ወወልድ ወመንፈስ ቅዱስ ጆአምላክ “In the name of the Father, and of the Son, and of the Holy Spirit, One God”. At the beginning and end of every section, there is an elaborate figure of the cross.<sup>10</sup> In regard to the figure of the cross: Budge (1929:2[3]) says the following:

*The figure of the cross was added to the texts with a view of increasing their potency. The cross gave life to all mankind, and the picture of it gave life both in this world and the next, to the man who read, or caused to be read, or wrote, or caused to be written, or recited, the Sälot or ‘prayer’ that is magical formulas or spells found in this book.*

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<sup>9</sup> Twenty three (23) are from the EMLL No. 427, 434, 438, 655, 913, 927, 967, 775, 1032, 757, 1321, 1178, 1328, 1358, 1439, 1583, 1723, 1757, 1819, 1943, 2503, 4045 and 4674. The rest four (4) are from NALA, call no NL . 106, 107, 350 and 631. These four manuscripts are given the *sigla* by the researcher; Ms ‘A’, Ms ‘B’, Ms ‘C’ Ms ‘D’ and the published text ‘T’. For further description of all mss please cf. the previous chapter.

<sup>10</sup> It is not found in some variants, but it is found in MS ‘A’ and MS ‘B.’

The text has two sections. The first section contains the seven days<sup>11</sup> of prayer from Monday to Sunday; and the last section is **ጸሎት ዘዘወትር** “the daily prayer”. The name of Trinity, Jesus Christ, Lord the Almighty; St. Mary, Angels like Michael and Gabriel, the name of Petros and some phrases are written in red ink, the rest are in black.

The text begins with the word (after the name of Trinity) **ጸሎቱ ለጴጥሮስ ዘየዓቢ እምሐዋርያት** 'the prayer of Peter, the greatest of the Apostles', following this, the book narrates as Jesus gave orders to His disciples to preach the Gospel and baptize the unbelievers by the name of the Trinity with great spiritual power. On page 5(2,a)<sup>12</sup> Jesus said to His disciples **‘ወይቤሎሙ ሐሩ ውስተ ኩሉ ምድር ወስብኩ በስምየ ውስተ ኩሉ መካን ወውስተ ኩሉ አህጉር ወበሐውርት ንግሩ ወመሐሩ ወንጌል መንግሥትየ ዘበሰማያት ወአጥምቅዎሙ ለአሕዛብ በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ’**:: ‘And He [Jesus] said to them ‘ go into all lands and preach in My name in all places, all countries and all nations. Speak and preach the Gospel of My kingdom which is in heaven and baptizing the Gentiles in the name of the Father, and of the Son and of the Holy Spirit One God’. Finally Jesus laid His hands on Peter’s head and blessed him and gave Him power.

On page (5, a) Peter has received the authority from Jesus. The text says: **ወሀብኩክ መራጉተ መንግስተ ሰማያት ዘዓሠርከ በምድር ይኩን እሁረ በሰማያት ወዘፈታሕከ በምድር ይኩን ፍቱሐ በሰማያት** ‘And I gave you the keys of the heaven, that shall you bind on earth shall be bound in heaven and; that shall you loose on earth shall be loosed in heaven’. After this, Peter asked his Lord to manifest His magical names. **ወይቤሎ ጴጥሮስ እግዚእየ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር ህያው ሀብኒ ዘንተ ጸሎተ ዘወጽኦ እምአፋክ ቅዱስ ይኩን ፈውሰ ለኩሎሙ ህሙማን** ‘And Peter

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<sup>11</sup> In some mss the division of the days is not written, but some latter readers added in a bad writing on the top of the text.

<sup>12</sup> The text has two columns, the left side and the right side. The left side is assigned as ‘a’ and the right side is ‘b’.

said; my Lord Jesus Christ, Son of the living God, grant me this prayer [magical name] which has gone forth from your holy mouth may it be heal all the sick. Having said this, sixty three different magical names have been received from his Lord. After the prayer of the twelve disciples [the redemption of sin] forty two magical names followed before the beginning of the next section.

The last section of the first day is closed by the prayer of the Prophet David's Psalms. This is common for all days of the week, for instance; Monday's prayer ended with psalm ninety (according to the numeration found in the Ge'ez scriptures). The total number of magical names which are found in the first day (Monday) is one hundred and five different magical names.

The prayer of Tuesday commences with invocation of the names of the Trinity, as usual. It consists of: Prayer about መልክዴዴቅ 'Mälkäsedeq' and ጸራቅሊጦስ 'Päraqilitos'. This section discusses more repeatedly the fact that the one who uses this prayer can protect him/her self from evil spirit.

On page (21, a), we read “ወሶበ ተሐውር ኅበ ፀብእ ድግም ዘንተ አስማተ በለኖሳስ ‘when you go to fight with somebody, recite these magical names silently’. From this statement the researcher understood two things;

1. There are special prayers <sup>13</sup> for special purposes.
2. For magical prayer it may be wrong using loud voice or vibrating the vocal cords.

On page (22, b) ወይቤሎ እግዚአብሔር ለጳንጠሌዎን ዘፈጸመ ገድሎሙ ለቅዱሳን ‘And the Lord said to Püntälewön,<sup>14</sup> who accomplished the contending of the

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15. The prayer of Monday is from pages 1 to 18, Tuesday 18 to 35, Wednesday 35 to 63, Thursday 63 to 77, Friday 78 to 92, Saturday 92 to 110 Sunday 111 to 124 and daily prayer 124 to 133.

<sup>14</sup>. Nothing has explained about him in the book, but according to Lule, (2008,78) ‘ He is one of the Nine Saints who came from Constantinople in the 5<sup>th</sup> cent. He transformed a pagan temple into a church in a suburb of Axum’. The site was once a centre of pagan worship; both Sabaeans and Greek gods were worshipped there. It is also said that he climbed a small hill, near Axum, where he built a cell which had no door, but only a small opening and remained therefore, forty five years standing upright in

saints', after saying this on (Page 24,b), in the name of the Father, and of the Son, and of the Holy Spirit, there is a prayer of mercy which is prayed by Angels, Martyrs, Bishops and Priests, Deacons, monks, men, women and all the congregation and more than one hundred twenty and five magical names are found in Tuesday's prayers. Similarly Tuesday's prayer is also concluded with psalm 120 (121).

Wednesday's prayer begins with invocation of the names of the Trinity as usual, then it proceeds with **ጸሎተ መድኅኒት አስማተ ኅይል ዘወረደ እምሰማያት ዘወሀቦ እግዚእነ ለረድኩ** 'The prayer of salvation, the mighty names, that descended from heaven and Our Lord granted to His disciple'. In this section the heavenly angels asked their Lord by saying, "Will those who recite these magical names be put to shame?" He replied never. In this section on page (51, b ) there is also the name of Trinity and Archangels; **በስመከብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ አስማተ ልፋፊ ጽድቅ ሚካኤል ወገብርኤል ሱራፌል ወኪሩቤል ኢያኤል ወሳቁኤል** 'In the name of the Father, and of the Son and of the Holy Spirit One God, the names of the bandlet of righteousness, Mikael and Gabriel, Surafel and Kirubel, Iyael and Saquel (the seven Archangels). After this on page (56, b) we read: **ሳዶር፣ ለሳዶር፣ ዳናት፣ አዴራ ሮዳስ በ፩ቱ ቅንዎተ መስቀሉ ለእግዚእነ ኢየሱስ ክርስቶስ ዕቀብኒ እመከራ ሥጋ ወነፍስ ለገብርክ\_\_\_\_\_**:: "Sador, Alador, Danat, Adera, Rodas, by the five nails of the cross of our Lord Jesus Christ, keep me your servant \_\_\_\_\_ from affliction of body and soul."

Budge (1929:37) says: *'These words are said by the Abyssinians to be the names of the five nails which were driven into our Lord when hanging on the cross, but Ludolf pointed out that they were merely a faulty transcription of the old, well-known palindrome; SATOR, AREPO, TENET, OPERA, ROTAS Ancient sorcerers attached great importance to magical formulae which read the same from either end, and this is a classical example of such formulae:*

---

prayer, working miracles and curing the sick. After defeating Finhas, Emperor Caleb abdicated the throne to his son Gebre Meskel & rested here.

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	E	T
R	O	T	A	S

*It was arranged in the form of a magical square thus, and its recital was supposed to cure the bite of a mad dog. The five words which were said and to represent the five wounds of Christ, were to be written on a crust of bread, and this was to be applied three times to the wound caused by the dog. Also the Lord's Prayer was to be recited five times, once for each of the five wounds of our Lord.*

*This palindrome passed in to Egypt, probably in some magical work written in Greek, and was adopted by the Copts, perhaps in the sixth century, but sometime in the eighth century. Its form in Ethiopic, as given above, shows that it comes in to Abyssinia through the Coptic from Egypt, but whether it entered the country by way of Nubia, or whether it was brought in by the Portuguese.*

According to the Sälotä Petros, the mother of Jesus also used these magical names for different purposes. ወትቤ ማርያም ኣነ እሙ ለመድኅን ንጉሥ ሕያው ፀባዖት እሙ ለአማኑኤል እሙ ለራፎን እሙ ለራኮን 'And (St.) Mary said; I am the mother of the Savior, the living king of Säbaot, the mother of Immanuel, the mother of Rafon, the mother of Rakon'. ወትቤ ድንግል ባዑ ኣጋንንት በስሙ ወበጋይሉ ለዋህድ ወልድየ 'And the Virgin said, go forth you demons by the name and power of my only Son.'

After saying "In the Name of the Father, and of the Son and of the Holy Spirit One God", it describes as the disciples of Jesus received the magical names of Jesus at Däbräzäyt (the Mount of Olives) [this is the prayer of Peter of Thursday], and Jesus said them, by this magical name carry out the following; ድውያነ ፈውሱ ወሙታነ ኣንሥዑ እለ ለምፅ ኣንጽሑ ኣጋንንተ ኣውጽኑ 'Heal the sick and raise the dead, cleanse the lepers, cast out demons'.

On page (69 a), the book tells us about the three angels; አማኝታት ነፍስየ ወሥጋዩ ጎበ ትቱ መላእክት እለ የዐቅቡ ዕፀ ሕይወት በውስተ ገነት ‘My soul and body have taken refuge in the three angels who guard Yēsä héywät ‘the tree of life’ in paradise. እሉ አስማቲሆሙ መንኮስ ሸራት ሸራኒ ‘their names Mänkos, Šärat, Šärani’ ትቱ መላእክት እለ የዐቅቡ ሥጋሁ ለክርስቶስ በውስተ መቃብር ‘The three angels who guard the body of Jesus in the tomb’ እሉ አስማቲሆሙ ፍትሐኒ ፍታሕ ፍፋድ ‘their names Féthani: Fétah: Féfad’. Finally Thursday’s prayer is closed with Psalm 28 (29).

Friday’s prayer also begins as usual: In the name of the Father, and of the Son and of the Holy Spirit One God” It is an approach of question and answer. The answer is given by God. መኑ አንተ እንቁ ክቡር “Who are you, a precious stone?” አነ ውኃቱ ላክላኤል፡ ረካኤል ያጎድረሳኤል “I am, Laklayel, Rkayel Yagwädéräsaýel.”

On page (84,b) those magical names were recited by different Angels and prophets. ወሶበ ይጸርሕ ቅዱስ ገብርኤል ስመክ ደን ‘When St. Gäbréyel cried out your Name Dägwa’. ወሶበ ይጸርሕ ኤልያስ ወይብል ደራታን ‘When Elijah cried out and said Däراتan’ ወሶበ ይጸርሕ ዳንኤል ወይብል ዘራኤል ‘When Daniel cried and said Zärayel,’ they achieved what they wanted because these Dägwa’, Däراتan’ and Zärayel’ have special power to perform a specific purpose. Friday’s prayer is closed with psalms 39 (40).

Saturday’s prayer starts with the usual Christian pryer of commencement: “In the name of the Father, and of the Son and of the Holy Spirit One God”. This section’s prayer begins by the title ጸሎተ መድኅኒት ‘the prayer of redemption’ which is taken from መጽሐፈ ሕይወት ‘the book of life’ which is called ‘Léfafä Sédq’ the bandlet of righteousness. On the sixteenth day of the month Yäkkatit (February), Jesus told these magical names to His mother, having said these many magical names (spells), finally the prayer is closed with psalm 139 (140).

On page (111,a) the Sunday’s prayer begins as usual: “In the name of the Father, and of the Son and of the Holy Spirit One God”. ብርሃናኤል አጉዳ አግፍላላኤል ዘንተ አስማተ ዘወሀቦሙ እግዚአብሔር ለአናንያ ወአዛርያ ወሚላኤል “God granted them those magical names [Bérhanaýel ýAguda; Agéfläsaýel] to Ananya and Azaraya and Misaýel”<sup>15</sup>

አ	ና	ን	ያ
ና	ሠ	ቀ	ን
ን	ቀ	ሠ	ና
ያ	ን	ና	አ

ýa	na	né	ya
na	íä	qä	né
né	qä	íä	na
ya	né	na	ýa

A magical square table (Published text (T) P.111)

There is no clear elaboration for this magical square table in the book, but the following reading may give some hints.

ወይቤ ናቡከደነጾር ንጉሥ ቿተ ዕደወ ፈነውነ ወወደይነ ማዕከለ እሳት ዘይነድድ ቿመዓልተ ወቿተ ለያልየ ወርኢኩ ቿተ ዕደወ ወራብዑስ ይመስል ወልደ እግዚአብሔር ወምስለ ዝ ኮነ ትንቢት ከመ ይትወለድ ክርስቶስ ወጸሐፉ ጠቢባን ዘንተ አስማተ አእሚርሙ ከመ ይድንኩ እምእሳት ለእመ ተጠምቁ በማይ አንቢቦሙ ዘንተ ይድንኩ በዝንቱ አስማቲሁ ለእግዚአብሔር ወጸሐፈክ ንበ ጽላተ ብርት ስቅሎ ንበ ዓምደ ቤትክ ‘And Nebuchadnezzar, the king said, we sent and put three men in the midst of the fire, which would burn for three days and nights and I saw four men and the form of the fourth like the Son of God and became a prophecy as Christ will be born, and the wise men wrote these magical names after having understood that they could escape or be redeemed from the fire, if they are to be baptized by water, having read this they would be free by the magical names of God and having written on the steel tablets, hanged on the pillar of your house.’ Therefore, this magical square might be written on that Ark of the covenant.’

On page (117, a) Jesus ordered Andrew, His disciple to go to hagärä bäläytäsäb ‘land of cannibals’. The purpose is, to release Mathias, his brother,

<sup>15</sup> Cf. the book of Daniel in the Holy Bible, Daniel 3: 1 to 30

from prison. In order to get this power, Jesus tells him the following magical names

አርያኖስ ýAryanos

አርስያስ ýArséyas

አርስያስኖስ ýArséyasénos. Finally Sunday’s prayer is ended with Psalms 51(52).

The last section of Sälötä Petros, according to the printed text, is the daily prayer. It starts as usual. On page (126, b) the heavenly Angels spell special magical names and told Henok to protect and eliminate poverty, epidemic and plague from the country. The daily prayer is closed by psalms 19 and 20.

Every Psalm ended with the prayer with the words, ‘Glory be to the Father and the Son and the Holy Spirit forever and ever, O Lord of David preserve me, your servant\_\_\_\_\_ from the affliction of body and soul.’

Sometimes the psalms may be collected from different chapters. For instance, Wednesday’s prayer on page 61 a, in one column, there are three different psalms

1. Psalms 34: 1 – 3
2. Psalms 26: 1 – 2
3. Psalms 29: 1 – 12

This may be for coherency or to relate the above issue with the Psalms or to make it more powerful.

## **3.2 Special magical names for special purposes in the Text**

### **3.2.1 To be more powerful (page 19 )**

ታንቤራን Tanbéran, ንንሚሰር Nénmisär, ንንዛብ Nanzab, አጊተዊ ýAgitäwi and ፍናዊ Fénawi. ለእመ ዓቀብክሙ ዘንተ አስማተ ይሰማዕ ድምጽክሙ ከመ ድምጽ አንበሳ በቅድመ ኩሎሙ ነገሥተ ምድር ወመኪንንት። ‘If you keep these names,

your voice will be heard like the voice of a lion in front of all kings of the earth and rulers.’

### 3.2.2 For a journey and going to war (page 21)

ወሶበ ተሐውር ፍኖተ ወሶበ ይመጽኝ ሕሊና እኩይ ወሶበ ተሐውር ኅበ ፀብእ ድግም ዘንተ ‘When you go on a journey, when evil thoughts come [to you] and when you go to war recite these [names].’ በተናዊ Bätānawi, ዑራኤል YUraýel, ግራኤል Gérayel, ብርስ Bérs and ባሕልዮስ Bahéléyos.

### 3.2.3 To protect from evil (p. 24)

ወበጽሐ እንድርያስ ሀገረ በላዕተ ሰብእ ወጸውኦ ዘንተ አስማተ ወስዕኑ ቀሪቦቶ ‘And Andrew reached the land of cannibals and called upon these Names, and no one could touch him.’ ሊተናዊት Litānawit, ቅትራዊት Qétrawit, ሩፋኤል Rufayel, ኢያሲሆ ýIyasiho, ክሳስናዊ Késasénawi and ታቤር Taber.

### 3.2.4 To defeat an enemy (p. 25)

ወትመውፀ ፀረክሙ በዝንቱ ስምየ ኅቡዕ ‘And you will defeat your enemy by this, my hidden Name’ ተዳልያል Tädaléyal, በትትኤል Bätétéyel, ዑራኤል Uraýel and ጉንኤል ‘Gug<sup>w</sup>ael’.

### 3.2.5 To Cast out Satan (p. 27)

በዘኢይቀርበከ ሰይጣን ዘንተ ድግም “Recite this so that Satan shall not approach you”: አስናኤል Asnaýel, አትናኤል Atnaýel, አማኑኤል Amanuýel and ብርስያሐል Bérsyahýel.

### 3.2.6 To guard the gates of a tomb from Satan (P.30)

ኅበ ሀሎ ዝንቱ ጸሎት ኢይቀርብ መንፈስ ርኩስ ኅበ አንቀጸ መቃብር “An unclean spirit shall not draw near to the gate of a tomb where this prayer is present.” They are: ሐራፑን (3x) Harapun and ሐራፎን (3x) Harafon.

All in all Sälotä Petros is a text which contains magical prayers more than five hundred magical names for different purposes.

### 3.3 Linguistics Analysis

#### 3.3.1 Phonological problems

The organs of the human body which produce speech sounds are together called organs of speech. Speech sounds are classified, first and foremost, into vowels and consonants. Vowels are defined, in phonetic terms, as the speech sounds in the production of which there is, in the pharynx and the mouth, no obstruction or narrowing of a degree that would cause audible friction. All other sounds are regarded as consonants.

Consonants are best described in terms of their articulation. For a good description in such terms, we must speak about the nature of air stream, the state of the vocal cords (vibrating or not), the position of the soft plate (raised or lowered), the place of articulation, and the manner of articulation. If the vocal cords vibrate, the sound produced is voiced. If they do not, it is voiceless. If the soft palate is raised, the nasal passage gets shut off, and therefore the sound produced is oral; if, on the other hand, it is lowered, the nasal (when the oral passage is blocked) or nasalized (when the oral passage is also open).

(Sethis J; 2006:32)

Beyond this point, the classification of consonants depends on their place and manner of articulation. According to their place of articulation, consonants can be classified as bilabial, labiodentals, dental, alveolar, post- alveolar, retroflex, palatal, velar, uvular and glottal. According to their manner of articulation, they can be classified as plosives, affricates, nasals, fricatives and semi vowels. This situation creates different sounds and meanings of the word, Amsalu (2006:54) says the following.

It is difficult to distinguish the difference of similar sounds of the Geez language due to the reason that the distant time from the time of speaking. The case of laryngeals and sibilants therefore is problematic. The G<sup>16</sup>, as it is common, confuses ሰ (s) and ሠ (i); ጸ(s) and ፀ (i); ሀ (h), ሐ (h) and ገ (ò); and ከ (ý) and ፀ(Ý).

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<sup>16</sup> G. is an acronym for *Gädlä Bəstəwros* in Amsalu's edition (2006).

These confusions also occurred in the text of Sälotä Petros.

Text	gloss
1.MS ‘A’ ወዓነ (f.4r)	
To mean ወአነ	And I am
2.MS ‘B’ በኩሉ ሠዓት (f.10v)	
To means በኩሉ ሰዓት	In all time
3.MS ‘D’ እስከ ህልቀተ ዓለም (f.9v)	
To mean እስከ ኅልቀተ “	until the last for the world

Semi-vowels are rapid vowel glides within the same syllable in much the same way as diphthongs<sup>17</sup> are. The glide in the case of semi-vowels is from a less prominent to a more prominent sound in the same syllable. Therefore semivowels closely resemble rising diphthongs. Nevertheless, they are treated as consonants because, in English, they function as consonants. This is illustrated by the fact that we use ‘a’ not ‘an’ before the word beginning with the semi-vowels /y,w/. These semi-vowels have special character in Ge’ez language.

For example	Perfect	Imperfect	Imperative
	He prayed	He will pray	Let he prays
	<b>አለየ</b>	<b>ይኢሊ</b>	<b>ይኢሊ</b>
	He gave birth	He will give birth	let he gives birth
	<b>ወለደ</b>	<b>ይወልድ</b>	<b>ይለድ</b>

From the above, during imperative we couldn’t get the semi-vowels /y, w/ sounds at the end.

Similarly, Ms ‘D’ (f.12r) አባ ኢሊይ ‘Abba Pray’ to mean አባ ኢሊ, so ዩ(ፕጅ) is error.

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<sup>17</sup> Diphthong is a speech sound in which one vowel gradually changes to another vowel within the same syllable ‘oi’ in ‘boil’ and ‘ou’ in ‘out’

Ms 'B' (f.13v) በሐለ እግዚአብሔር the rest mss 'A', 'C', 'D' and 'K' መሐለ እግዚአብሔር 'the Lord swore'. Linguistically, both b- and m- are bilabial. The vocal cords vibrate thus 'b' is a voiced bilabial plosive. In the same manner for 'm' a closure is formed at the lips, the soft palate is lowered to allow a free passage of air through the nose. The vocal cords vibrate, thus 'm' is a voiced bilabial nasal there for both are voiced bilabial.

We can assume two possibilities for the case. First, the scribe may erroneously copied the first consonant ቡ- instead of ሙ-, so that the difference is happened. The second one can be guessed that since both በሐለ and መሐለ can be used interchangeably in some cases, then the copyist may intentionally alter the lexeme as a characteristics reading, so that the difference is happened.

Ms 'B' (f.14v) መሐኮ ለአዳም በአርአያሁ ወበአምሳሊሁ the rest ለሐኮ ለአዳም በአርያሁ ወበአምሳሊሁ To mean: (God) created Adam by His image and likeness.

We can guess this error as the scribe may erroneously copied the first consonant ለ in place of ሙ, so that the difference is happened. The two words have different meanings; compassionate and creation respectively, therefore the correct word selected by the editor is (ለሐኮ) 'God created Adam by His image and likeness'.

### **3.3.2 Morphological problems**

Languages change over time. This is especially clear in Ethiopia, where we have older and newer forms of Ethiopian Semitic (Ethio- Semitic). Language changes in every possible way sounds, meanings, vocabularies, morphology and syntax. There may be various reasons of the mss which cause morphological problems. Different forms and sounds of the word may not give different meaning in morphology; for example:

ጸሎቱ ለጴጥሮስ (Sälotu lä Petros) [u]

ጸሎት ዘጴጥሮስ (Sälot zä Petros) [é]

ጸሎት እንተጴጥሮስ (Sälot éntä Petros)[é]

ጸሎተ ጴጥሮስ (Sälotä Petros) [ä]

They have different forms and voices but have the same meaning.

The following sub sections contain some problems occurred in the mss of Sälotä Petros.

### 3.3.2.1 Graphic mistakes:

1. Ms ‘D’ (f.6r) ሀበኒ ዘንተ ጸሎተ ዘወጽኦ እምኣፉየ። but the rest variants, ሀበኒ ዘንተ ጸሎተ ዘወጽኦ እምኣፉኩ። To mean: grant me this prayer which comes from your mouth.

2. Ms ‘B’(f.6r) በዝንቱ ኅቡፅ ስሙ ያውዕዮሙ ለጸላዕቱ። Ms ‘A’ በዝንቱ ኅቡፅ ስሙ ይውዒ ለጸላዕቱ። To mean. by His magical name he will burn His enemies.

3. MS ‘B’ (f.56r) በኅይለ ዝንቱ አስማቲክ ይሰደድ መልክክ ሞት ወመልክክ ጽልመት።

MS ‘A’ (f. 57v) በኅይለ ዝንቱ አስማቲክ ይሰደዱ መልክክ ሞት ወመልክክ ጽልመት። To mean: ‘by the power of these magical names the Angel of death and the Angel of night may persecute’

4. The Accusative marker [ä] is changed in to [é]

MS. ‘D’ (f.5r) ወሀብኩክ ዓቢይ መንፈስ። To mean ወሀብኩክ ዓቢየ መንፈስ።

Gloss: And I granted you great power (spirit). MS ‘D’ (f.10v) ለእመ ዓቀብክሙ ዘንተ አስማት። To mean ለእመ ዓቀብክሙ ዘንተ አስማተ። Gloss: If you keep these magic names.

5. The second consonant of the name of ‘Päntälewön is written as follows.

MS ‘B’ ጳጠሌዎን (f. 12v); To mean ጳንጠሌዎን; Gloss: Päntälewön.

6. Similarly, the name Andrew:

MS ‘B’ እድርያስ (f.13v); To mean እንድርያስ; Gloss: Éndréyas.

### 3.3.2.2 Polygenetic error

MS 'B' (f. 67r) እግዚአብሔር ጉንደ መዓት 'God, who is the trunk of wrath'

MS 'D' (f. 69r) እግዚአብሔር ጉንዱየ መዓት 'God, whose wrath is delayed (His Mercy is near)' the two sentences are completely different in meaning. It is a possible error to be committed, so it is a polygenetic one.

### 3.3.2.3 Omission and Addition of word(s), sentence, paragraph

#### 3.3.2.3.1 Omissions

1. MS 'C' (f. 4v) \_\_\_\_\_ ምውታን

To mean ወይትነሥኡ ምውታን

Gloss: 'And the dead will rise'

2. MS 'D' ወሣምኩክ አብ ኩሉ ዓለም

To mean ወሣምኩክ አብ ለኩሉ ዓለም or አብ ኩሉ ዓለም

Gloss: And I promoted you as father for the whole world.

3. MS 'D' (f. 4r) ወአንተ ዘአእመርክ \_\_\_\_\_

To mean ወአንተ ዘአእመርክ ስምየ

Gloss: And you, who knows my name

4. MS 'C' (f.12r) jumped Psalms 90(91) 'ዘየጎድር በረድኤተ ልዑል....

He that dwelleth in the benediction of the most high.

#### 3.3.2.3.2 Additions

1. The Printed text 'T' adds the following sentences from pp. 10b – 16a

በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ ጸሎተ ሥርየተ ኃጢአት ዘገብደቱ  
አርድእት ኦ እግዚእየ ኢየሱስ ክርስቶስ መሐሪ ወመስተሣህል በስምክ ቅዱስ ... ለገብርክ  
ገብረ ኢየሱስ። (The whole paragraph and its translation will be mentioned in  
the next chapter ).

2. MS 'A' (f. 58r) ከመ ቀታሌ መዓልት-----

MS 'B', 'C', 'D' and 'K' add 'ወሌሊት'

Gloss: As a killer in day and night.

### 3.3.2.4 Characteristic reading or ‘banalization’

1. MS ‘C’ (f. 4r) ኢይትረከቡ,

Never find, get

2. MS ‘D’(f.4v) ኢይቀርቡ

Never touch, approach

### 3.3.2.5 Some other errors on the hidden names of the text.

#### MS ‘B’ (f.11v)

ታገብራ ‘Tagäbéra’

ንንሜሳር ‘Nénmesar’

ንባብ ‘Nébab’

ሳጊታዊ ‘ÝAgitawi’

ፍንዊ ‘Fénéwi’

#### MS ‘A’ (f.10r)

ታንብራ ‘Tanbéra’

ንንሚሳር ‘Nénmisar’

ንንባብ ‘Nénbab’

አጊታዊ ‘ýAgitawi’

ፍናዊ ‘Fénawi’

#### MS ‘D’ (f. 7r)

ኤሎሄ ኤሎሄ (2x)

Elohe Elohe

መስድያስ ‘Mäsdéyas’

አፍራን (3x) ‘ ýAfran’

ላሂ ላሂ ላሂ ላሂ ላሂ (5x)

‘Lahi’ (5x)

#### MS ‘K’ (p. 7)

ኤሎሄ ኤሎሄ ኤሎሄ (3x)

Elohe, Elohe, Elohe

ወስድያስ ‘Wäsdéyas’

አፍራን ‘ ýAfran’ (1)

ላሂ ‘Lahi’

(only One

# CHAPTER FOUR

## TEXT

### ጸሎቱ ለጴጥሮስ ዘሰኑይ

[1] በስመክብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። ጸሎቱ ለጴጥሮስ ዘየዓቢ እምሐዋርያት ዝውእቱ ዘኃረዮ ክርስቶስ እምኩሎሙ ሐዋርያቲሁ። ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር ሕያው ጸውኦሙ ለኩሎሙ ሐዋርያቲሁ (p.1a) ወነበረ ምስሌሆሙ ባረከሙ ወተናገሮሙ ወይቤሎሙ አንትሙ አርዳእዮ አንትሙ አኃውዮ አንትሙ አዕርክትዮ። ሰላም ለክሙ ሰላም ዚአዮ እሁብክሙ ዘይሄሉ ዘልፈ ምስሌክሙ። ሰላም ዚአዮ የሃሉ ምስለ ገብርየ(p.1b)\_\_\_\_\_ ለዓለመ ዓለም አሜን።

[2] ወይቤሎሙ ሑሩ ውስተ ኩሉ ምድር ወስብኩ በስምዮ ውስተ ኩሉ መካን ወውስተ ኩሉ አጎጉር ወበሐውርት። ንግሩ ወመሐሩ ወንጌለ መንግሥትዮ ዘበሰማያት ወአጥምቅዎሙ ለሕዝብ በስመ ክብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ እስከ ኅልቀተ ዓለም።

[3] ወእምድጎ (p.2a) ረ ዘንተ ይቤሎሙ እግዚእ ኢየሱስ አንሥኦ እዴሁ ዘየማን ወአንበረ ዲበ ርእሱ ለጴጥሮስ ወይቤሎ አንተ ኩን ኤጲስ ቆጶስ ኦ ጴጥሮስ ወልደ ዮና ወልደ ርግብ። ወአንተ ዘአዕመርክ ስምዮ ጴጥሮስ ኢከሠተ ለክ ዘሥጋ ወደም አላ አቡዮ ዘበሰማያት። ወአን<sup>18</sup> እባርክ ላዕሌክ በበረከተ ሰማይ ወምድር ወበበረ (p.2b) ከተ<sup>19</sup> መላእክተ ሰማይ። ወኢይሕምም ርእሰክ ወኢይጽምም ዕዝነክ ወበአዕይንቲክ ትሬኢ መላእክትዮ ወልሳንክ ይኩን ከመ ልሳነ ዚአዮ።

[4] ኦ ጴጥሮስ በጸሎትካሂ ይሕየዉ ድውያን<sup>20</sup> ወሙታን ይትነሥኡ ጎበ ሀሎ ሥጋክ ኢይቀርቡ<sup>21</sup> መላእክተ ጽልመት ወኢ፩ እምዓዕመ ገቦክ ኢይሰበር ወኢይኩን ሥጋክ(p.3a) ጽዩኦ። አላ ይኩን ከመ ዪና ዕጣን ዘውስተ ገነት እስከ ኅልቀተ ዓለም። ወለዓለመ ዓለም ኢትርሃብ ወኢትጸማዕ በኩሉ ዓለም። አንተ ጴጥሮስ ወአንተ ኤጲስ ቆጶስ ወይእዜኒ ይትፌሣሕ ልብክ ወሀብኩክ ፊመንፈሰ ዓቢየ<sup>22</sup>። ወወሀብኩክ<sup>23</sup> ስምዮ ወሣምኩክ ኖላዌ አባግዕ ወአሠርጉኩክ በመላእክተ ሰማይ ወይመርሐክ ነገርየ(p.3b) ውስተ ኩሉ ፍንዋት። ወአንጻሕኩ ነፍሰክ ወልበክ

<sup>18</sup> Ms 'B' ወዓነ  
<sup>19</sup> በ omis T(text)  
<sup>20</sup> Ms 'D' ዱያን  
<sup>21</sup> Ms 'C' ኢይትረከቡ  
<sup>22</sup> Ms 'B' ዓቢይ መንፈስ  
<sup>23</sup> ወ omis T

በእደውየ ወረሰይክዎ ለሰይጣን ቅድመ ገጽከ ከመ ሐሠር ዘቅድመ ገጸ ነፋስ ወእሳት ወእጽናዕኩክ ከመ ሃምደ ሰማይ። ወእርኃውኩ ለከ ኣናቅጸ ኩብካብየ። ሰፋሕኩ ብከ እደውየ ከመ ኪሩቤል ወሱራፊል። ወሀብኩክ ብርሃነ መላእክትየ (p.4a) ወአቀብኩክ በስምየ። ወረሰይኩክ ከመ መላእክትየ ወኢወሀብኩ ዘንተ ለካልዕ ወይኩን ዝክርክ እስከ ለዓለመ ዓለም አሜን ከማሁ ዕቀብኒ ወተዘከረኒ<sup>24</sup> ለገብርክ\_\_\_\_\_ ።

[5] ወይቤሎ አንተ ውእቱ ጴጥሮስ በላዕሌክ አሐንዓ ለቤተክርስቲያንየ ወኢይክሉ ኣና(p.4b)ቅጸ ጉሲኣል ኣርኅዎታ<sup>25</sup>። ወለከ ወኃብኩክ መራኑተ መንግሥተ ሰማያት ዘዓሠርክ በምድር ይኩን ዕሁረ በሰማያት። ወዘፈታሕክ በምድር ይኩን ፍቱሐ በሰማያት። ወሶበ ይሰምዕ ነገሮ ለኢየሱስ ክርስቶስ ሐዋርያ ወድቀ ወተነጽሐ ውስተ ምድር። ወኮነ ከመ በድን ሶበ ይሰምዕ ቃለ እግዚአብሔር ወ(p.5a) አኃዞ እደዊሁ እግዚእነ ኢየሱስ ክርስቶስ። ወይቤሎ ተንሥእ ወኢትፍራህ አነ ውእቱ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር ሕያው ዘኢከሠተ ለከ ዘሥጋ ወደም አላ አቡየ ዘበሰማያት። ወይመርሐክ በስምየ አእመርከኩ ኦ ጴጥሮስ ዘከሰትኩ ለከ ከመ አማን በመለኮቱ ለእግዚአብ(p.5b)ሔር አዕመርከኩ ከመ አነ በእብ ወአብ ብየ።

[6] ወይቤሎ ጴጥሮስ እግዚእየ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር ሕያው ሀበኒ ዘንተ ጸሎተ ዘወጽእ እምአፉክ ቅዱስ ይኩን ፈውስ ለኩሎሙ ሕሙማን ወድኩማን። ወይስድድ<sup>26</sup> ኩሉ ሥራይ ወሰገል ወሰይጣን። ወዘጸለየ ዘንተ ጸሎ(p.6a)ተ በኩሉ ምድር እመሂ በቤተ መቅደስ ወእመሂ በቤት ወእመሂ በፍኖት ይኩኖሙ ለበረከት ወለመድኃኒተ ነፍሶሙ ወሥጋሆሙ። ወይኩኖሙ ሞገሰ በኩሉ ጊዜ። ፈኑ ሲተ መንፈስ ቅዱስ በላዕሌሁ<sup>27</sup> ለዝንቱ ጽዋዕ ሐዲስ ዘምሉዕ ወይነ ወማየ ወይምላዕ ላዕሌሁ ምሕረትክ ወሕይወትክ(p.6b) ወይኩን<sup>28</sup> ፈውስ ጉለኩሉ<sup>29</sup> ዘይነሥእ እምኔሁ በአሚን። አንተ እግዚእየ ወአምላኪየ አንተ ንጉሠ ነገሥት በኃይለ ዝንቱ አስማቲክ አድኅኖ ለገብርክ\_\_\_\_\_ ።

<sup>24</sup> ከማሁ ዕቀብኒ ለገብርክ\_\_\_\_\_ ወረሰይኩክ ከመ መላእክትየ። ወኢወሀብኩ ዘንተ ለካልዕ ወይኩን ዝክርክ እስከ ለዓለመ ዓለም አሜን ከማሁ ተዘከረኒ ለገብርክ\_\_\_\_\_ ።(T)

<sup>25</sup> Ms 'D' ሲያል ኣርዎ [sic] ኣርኅዎታ

<sup>26</sup> ወይሰደድ(T)

<sup>27</sup> ወላዕሌሁ(T)

<sup>28</sup> ወይኩኖሙ(T)

<sup>29</sup> በዝንቱ adds T

[7] ኤሎሄ ኤሎሄ ኤሎሄ ኢየሱስ ክርስቶስ ያው ያው ያው አፍ አፍ አፍ ጸባዖት<sup>30</sup> ጸባዖት ጸባዖት አፎኪያር አፎኪያር አ(p.7a)ፎኪያር ላሂ ላሂ ላሂ አላሂ አላሂ አላሂ ወሰድያስ አፍኪያር አፍኪያር አፍኪያር አፍራን አፊልና አፊልና አፊልና አላፎን አላፎቶን አላፎቶን አፍላቶን አፍላቶን ለሂ ለሂ ለሂ አላሂ ላዕላሂ አፑ አፑ አፑ አፊልናታ አፊልናታ አፊልናታ ናፌል ወርዮስ አክያል ወርያል ጳ(p.7b)ዮል ኤል አፈትናታ ናፌል አዕላፍ ለኢ ሂአ አኢኢዮ አግርማክሚር ሚካኤል ወገብርኤል ሱራፌል ወኪሩቤል ሩፋኤል ሰራዊል ሰዳቃኤል ሰላትኤል አፍሄል አንያል መይልማኤል ኤል ኤል ኤል አልፋ አልፋ አኩ ሄአ አጥዮድ አዮ አዮ አዮ አኤ አይ ልሳን ዘሥጋዊ አይ ጥበብ ወአይ ልብ ዘየአምር ፈ(p.8a)ክሮ አስማቲክ ዘመንፈስ ቅዱስ ዝንቱ አስማት በዘቆመ ሰማይ ወምድር ርቱዕ ዝንቱ ውእቱ አልጸፓዊ ቀዳማዊ ስምክ አግዚአብሔር በዝ ስምክ እግዚእየ ወአምላኪያ ስድድ ኩሎ ደዌ ወኩሎ ሕማመ እምላዕለ ነፍሱ ወሥጋሁ ለገብርክ አቡነ ገብረ ኢየሱስ በአስማቲክ ዘመንፈስ ቅዱስ ወስድድ<sup>31</sup> ኩሎ ሰይጣናተ<sup>32</sup> እምላዕለ ገብርክ\_\_\_\_\_ ::

[8] ኢየሱስ ኢየሱስ ኢየሱስ ጸዋዕኩ ስመክ ቅዱስ አንተ ቅዱስ ቅዱሳን ዘትነብር በውስተ ቅዱሳን:: አንተ በኩሉ ወእንዘ አንተ በግዕ ኖላዌ አባግዕ:: አግዮስ አግዮስ አግዮስ ከዋር አርምናያል ሲማያል አፋሩ አፋሩ አፋሩ አፍናት አፍናት አፍ(p.9a)ናት አፍረክዮስ አፍርናኤል አፍናዮስ ወአራስዮስ አምንዮስ አፑርስሮስ ትዮስ ወኤልኤል ወኤልኤል ወኤልኤል ርናኤል አሚላኤል ሰምርዮን አፍርልዮስ ገርሞናል ደርምዮል ቀርድል ግሮማናዮስ ክርስቶን ሳሳርሶር ሰረካያል አማንዮል ጥገር ዮጢቴዊ ጥሚን ሃሌ ሉያ ፈኑ መ(p.9b)ንፈስ ቅዱስ በላዕሌሁ ለዝንቱ ጽዋዕ ዘይነብር በየማነ እዴክ:: ወይባርክ ላዕሌሁ ወይዕትብ ዲበ ዝንቱ ማይ ወዲበ ዝንቱ ቅብዕ በአስማቲክ:: ወይኩነኒ ፈውስ አመ ፊወይኩ ገብርክ<sup>33</sup>\_\_\_\_\_ ለዓለም ፊወእስክ ሳልቀተ<sup>34</sup> ዓለም<sup>34</sup> ወውስተ ገጽዮ ሀበኒ ክብረ ወሞገሰ ለገብርክ\_\_\_\_\_ :: ከመ(p.10a) ይስምዑ ነገርዮ ነገሥት ወመኳንንት ሕዝብ ወአሕዛብ:: ወጥዑመ ይኩን ነገርዮ ወንባብዮ:: ወፈውሰኒ እምደዌ ሥጋዮ ወነፍስዮ ፍጡነ ብዛቲ ሰዓት<sup>35</sup> ወበኩሉ ጊዜ አድጎነኒ ሊተ ለገብርክ\_\_\_\_\_ ::

<sup>30</sup> ፀ(T)  
<sup>31</sup> ወ omit T  
<sup>32</sup> ሰይጣነ(T)  
<sup>33</sup> ደወዮ ለገብርክ  
<sup>34</sup> Ms 'D' እስክ ህልቀተ ዓለም  
<sup>35</sup> Ms 'B' በኩሉ ሠዓት

[9] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። ጸሎተ ሥርየተ ኃጢአት ዘ፲ቱወ፪ቱ አር(p.10b)ድእት። ኦእግዚእየ ኢየሱስ ክርስቶስ መሐሪ ወመስተሣህል በስምክ ቅዱስ ጉሓኤል ወኢያኤል። ሰንተው ቀንተው ቀርነለው በሴቃ ወበጺቃ ስምክ በአማኑኤል ወበሱስኤል ወበፍናኤል ስምክ በርአርህዮስ በርሄል ስምክ በአስማሄል በስምዶም ወበስቀድም ስምክ። ወሰሎም(p.11a)ን በጠቢብ ጠቢባን ስምክ በብያቴር ወበአብያቴር ስምክ። በጸባዖት ወበአዶናይ ስምክ በራኮን ወበራፎን ስምክ በጸሊስ ወበአፍሊስ ስምክ በምልዮስ ስምክ። በጸራኤል በአናኤል በሐናኤል ስምክ በሐሊስ በኖሮስ ስምክ በርሮስ በአግሮስ በፊሊኖስ ስምክ በሲኖሮስ በበኖሎስ ስምክ በአልፍና(p.11b)ስ በኤሮስ ስምክ በርባህልዮስ በዝንቱ ዓቢይ ስምክ ተማኅፀንኩ ኦእግዚአ በኢያኤል ስምክ ግሩም በሱራፊል ስምክ ዓቢይ በጽምናኤል ስምክ ኃያል ወአቅባዴር ስምክ ልዑል በአብያቴር ስምክ መሐሪ በምናቴር ስምክ ቀሳፊ በአድናሌል ስምክ ተሣሃሊ በኬንያ ስምክ ጠቢብ በግዮስ ስም(p.12a)ክ ባዕል በሴቃ ስምክ ኩናኒ በጼቃ ስምክ አኃዜ ኩሉ በቀተናዊ ስምክ ማኅዩዌ ኩሉ በሰተናዊ ስምክ ዘኢያጉነዲ በኢያኤል ስምክ ኩሉ ዘይፈርሆ በአማኑኤል ስምክ ዘኢይጠፍዕ ብርሃን በአኡ ስምክ ረዳኢ በአፍራኤል ስምክ መድኅን በመርዮን ስምክ ዓቃቤ ኩሉ በምና(p.12b)ቴር ስምክ ኖላዌ ኩሉ በኤል ስምክ ክዳኔ ኩሉ በአካ ስምክ ተአጋሢ በእልሄ ስምክ ፀዋሬ ኩሉ በሄጥ ስምክ መስተፍሥሐ ኩሉ። በዩዊ ስምክ ርቱዕ በጸባዖት ስምክ የዋህ። በአፍራን ስምክ ትሑት በአፍያኤር ስምክ ዕጉሥ በልሄ ስምክ ንጹሕ እምኃጢአት በመሳድዮስ ስም(p.13a)ክ ጸድቅ በአፍአርድን ስምክ ወሀቢ ወነሳኢ። በአፍርዮን ስምክ ዘኢይትቁጣዕ በአፍናታ ስምክ ንጉሠ ነገሥት በላሂን ስምክ አምላክ አማልክት በዑራኤል ስምክ መኩንን መኪንንት።

[10] ቅዱስ ቅዱስ ቅዱስ አንተ እግዚአብሔር አምላክነ ፀባዖት ፍጹም ምሉዕ ሰማያተ ወምድረ ቅድሳተ(p.13b) ስብሐቲክ። ሃሌ ሉያ እኩት አንተ እግዚአ አሜን ሃሌ ሉያ። የዋህ አንተ አግዚአ አሜን ሃሌ ሉያ። ትሑት አንተ እግዚአ አሜን ሃሌ ሉያ። ጸድቅ አንተ አግዚአ አሜን ሃሌ ሉያ። ርቱዕ አንተ አግዚአ አሜን ሃሌ ሉያ። መሐሪ አንተ አግዚአ አሜን ሃሌ ሉያ። መስተሣህል አንተ አግዚአ አሜ(p.14a)ን ሃሌ ሉያ። ንጹሕ አንተ አግዚአ አሜን ሃሌ ሉያ። ስቡሕ አንተ አግዚአ አሜን ሃሌ ሉያ። ውዱስ አንተ አግዚአ አሜን ሃሌ ሉያ። ግሩም አንተ እግዚአ አሜን ሃሌ ሉያ። ኃያል አንተ እግዚአ አሜን ሃሌ ሉያ። ዕነ-ዕ አንተ እግዚአ አሜን ሃሌ ሉያ። ጠቢብ አንተ እግዚአ አሜን ሃሌ ሉያ። ልዑል አንተ እግዚአ አሜን ሃሌ ሉያ። ምዕመን አንተ እግዚአ አሜን ሃሌ ሉያ። ማኅዩዌ አንተ እግዚአ አሜን ሃሌ ሉያ። መንሥኤ አንተ እግዚአ አሜን ሃሌ ሉያ ማዕምር አንተ እግዚአ አሜን ሃሌ ሉያ። ንጉሠ ነገሥት አንተ

እግዚአብሔር አሜን ሃሌ ሉያ። ሊቀ ሊቃውንት አንተ እግዚአብሔር (p.15a) አሜን ሃሌ ሉያ። አምላክ አማልክት አንተ እግዚአብሔር አሜን ሃሌ ሉያ። ለከ ይደሉ ስብሐት ወክሎት እስከ ለዓለም ዓለም አሜን።

[11] ለከ እሰግድ በብረክ ልብዩ ወአአምን በስምክ ሕያው ሥረይ ኃጢአትዮ ከመ ኢይሙት ዘእንበለ ጊዜዮ ወአድጎነኒ እምኩሉ መንሱት ወመቅሠፍት ወ(p.15b)እምሱብእ መሰርያን ወእምኃይለ አጋንንት ፀዋጋን ለገብርክ ገብረ ኢየሱስ።

[12] ዘዮንድር በረድኤተ ልዑል። ወይነብር ውስተ ጽላሎቱ ለአምላክ ሰማይ። ይቤሎ ለእግዚአብሔር ምስካይዮ ወጸወንዮ አንተ። አምላኪዮ ወረዳእዮ ወእትዌክል ቦቱ። እስመ ውእቱ(p.16a) ይባልሐኒ እምሥገርት ነጻዊት። ወእምነገር መደንግፅ። ይጼልለክ በገበዋቲሁ። ወትትዌክል በታሕተ ክነፊሁ። ጽድቅ በወልታ ዮዓውደክ። ወኢትፈርህ እምግርማ ሌሊት። እምሐፅ ዘይሠርር በመዓልት። እምግብር ዘዮሐውር በጽልመት። እምድድቅ ወእምጋኔነን ቀትር። ይወድቁ በገ(p.16b)ቦክ ፲፫። አዕላፍ በዮማንክ ወበጎቤክስ ኢይቀርቡ። ወባሕቱ ትሬኢ በአዕይንቲክ። ወትሬኢ ፍዳሆሙ ለኃጥአን። እስመ አንተ እግዚአብሔር ተስፋዮ። ልዑለ ረሰይክ ጸወነክ። ኢይቀርብ ዕኩይ ጎቤክ። ወኢይበውዕ መቅሠፍት ቤተክ። እስመ ለመላእክቲሁ ይኤዝዞሙ በእንቲአክ። ከመ ይዕቀቡክ በኩሉ ፍናዊክ። ወበእደ(p.17a)ዊሆሙ ያነሥኩክ። ከመ ኢትትዕቀፍ በዕብን እግርክ። ላዕለ ተኩላ ወከይሲ ትዌአን። ወትከይድ አንበሳ ወከይሴ። እስመ ብዮ ተወክለ አድጎኖ። ወእከድኖ እስመ አእመረ ስምዮ። ይጼውዓኒ ወእሰጠዎ። ሀሎኩ ምስሌሁ አመ ምንዳቤሁ። አድጎኖ ወእሴብሐ። ለነዋህ መዋዕል አጸግቦ።(p.17b) ወአርእዮ አድጎኖትዮ። ስብሐት ለኩብ ወወልድ ወመንፈስ ቅዱስ። ለዓለም ወለ(p.18a)ዓለም ዓለም። ኦ አምላክ ዳዊት ዕቀብኒ እመክራ ሥጋ ወነፍስ ለገብርክ።

**ጸሎቱ ለጴጥሮስ ዘሠሉስ**

[13] በስመ ኩብ ወወልድ ወመንፈስ ቅዱስ ሄአምላክ ጸሎት በእንተ መልክ ጼዴቅ ወበእንተ ጸራቅሊጦስ መንፈስ ጽድቅ። ወጸሎት በስመ<sup>36</sup> በእግዚአብሔር ኩብ ወወልድ ወመ (p.18a) ንፈስ ቅዱስ። ክርስቶስ አዕትት እምነፍስዮ ሕማመ እግዚአብሔር ተሣሃለኒ በጸጋሁ ለመንፈስ ቅዱስ። በእንተ ጳጳሳት ቀሳውስት ወዲያቆናት ወበእንተ ሕዝበ ክርስቲያን(p.18b) በዛቲ ቃል ወበዛቲ ነገር ናሥምሮ ለእግዚአብሔር በዝንቱ አስማቲክ ተማጎፀንኩ ኣነ ገብርክ\_\_\_\_\_።

<sup>36</sup> Omis (T)

[14] ፍጥነት አስማቲያ ለመድኃኒት አማካኝነት ስሙ<sup>37</sup> ዘላለም ይደገን ወዲይትኬንን በደይን ለዓለም ዓለም አሜን። ወለእመ ዓቀብክሙ ዘንተ አስማት<sup>38</sup> ትኩብሩ። ወትኩብሩ ጽሩ(p.19a)ያነ ከመ ማየ አንቅጽት ዘጽሩይ ጥቀ። ወይሰማዕ ድምጽክሙ ከመ ድምጽ አንበሳ ወከመ መዋግደ ባሕር በጎበ ኩሎሙ ነገሥተ ምድር ወመኪንንት። ወሶበ ትጼውዕዎ ለዘንቱ ስምየ ታንብራን<sup>39</sup> ንንሜሰር<sup>40</sup> ንንዛብ<sup>41</sup> አጊታዊ<sup>42</sup> ፍናዊ<sup>43</sup> ዘንተ ብሂለክ ዕቀብ ዕቀብ ነ(p.19b)ገረ በእግዚአብሔር አብ ወበክርስቶስ ወልድ ወበጸጋሁ ለመንፈስ ቅዱስ። በቀዳማዊ ስሙ አላፑን በዳግማዊ ወበሳልሳዊ ስሙ ኅቡአቲሁ ለእግዚአብሔር። በቀዳማዊ ስሙ አማካኝነት ዳታኤል ዘንቱ ስሙ ጥምቀቱ ለክርስቶስ ሰዳኤል ዓቢይ ወክቡር ስሙ ለእግዚአብሔር በርስባሄል። በዘ(p.20a)ንቱ አስማቲክ ርድአኒ ወአድኅነኒ እምንዕስየ እስከ ልሕቀትየ ዘገበርኩ አበሣ ወኃጢአት። ሥረይ ሊተ ለገብርክ\_\_\_\_\_ ለዓለም ዓለም አሜን።

[15] ተማኅፀንኩ ኢይምጽአኒ ምግባር እኩይ ሥረይ ሊተ ክርስቶስ። አውን ስሙኤል ምፍታኤል መልአክ ሥርዋ (p.20b) ለዛቲ አንቀጽ። ወጸሐፍነ አስማት እግዚአብሔር ኅቡዓተ በተናዊ ሰተናዊ ቀተናዊ ዑራኤል ግራኤል ፩ ስሙ ዘየዓቢ ብርሰባሕልዮስ በዘንቱ አስማት ተማኅፀንኩ። ሶበ ተሐውር ኅበ ፍኖት ወሶበ ይመጽአክ ሕሊና እኩይ ወሶበ ተሐውር ኅበ ፀብእ ወኩሎ ዘኮነ ከዊኖ(p.21a) ድግም ዘንተ አስማት በሉኖሳስ። ይከውነክ ጸጋ ወሞገስ በደኃሪት ዕለተ ፍዳ ወይከውነክ ለመድኃኒተ ነፍስከ።

[16] መሐለ<sup>44</sup> እግዚአብሔር አመ ይነግራ ለማርያም ስሞ ኅቡአ ወለእመ ጸውዓ ስምዓ ከመ ኢይወርድ ውስተ ኩነኔ። ወዲያብሎስ ይሴፈዎሙ(p.21b) ለእሱ አስማት በደኃሪት ዕለት። ወእግዚአብሔር ይሁቦሙ ንዋመ ክቡደ ከመ ኢይጸውዕ ስሞ ኅቡዓ። ወሶበ ይትናገርዎ በገሀድ ለዘንቱ ኅቡዕ ስም ይውዲ ኅይለ ሰማያት ወምድር። ወይከውን እሳት ወአንትሙኒ

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<sup>37</sup>ወበዘንቱ አስማቲክ አማካኝነት ስሙ ለመድኃኒት(ፕ)  
<sup>38</sup> Ms 'D' ለእመ ዓቀብክሙ ዘንተ አስማት  
<sup>39</sup> Ms 'B' ታንብራ  
<sup>40</sup> Ms 'A' ንንሜሰር  
<sup>41</sup> Ms 'A' ንንዛብ Ms 'B' ንዛብ  
<sup>42</sup>Ms 'B' ዓጊታዊ  
<sup>43</sup>Ms 'B' ፍናዊ  
<sup>44</sup> Ms 'B' በሐለ

ኢት-ትናገርዎ በገሃድ ለዝንቱ ጎቡዕ ስም ዘእንበለ በሉኖ(p.22a)ሣሥ። ወኢትንግሩ ለኩሉ ዘእንበለ ለዘይክል ፀዊሮቶ። ወኢታንብርዎ ውስተ መንበር ጎሡም። ወለእመቦ ዘአቅለሎ ወዘአጎሠሮ ወዘአሰሐመቆ ለዝንቱ ስምየ ወዘተናገሮ በገሃድ ይክውን ውጽኦ እምሕግየ ይቤ እግዚአብሔር።

[17] ።ወይቤሎ እግዚአብሔር(p.22b) ለጳንጠሌዎን<sup>45</sup> ዘፈጸመ ገድሎሙ ለቅዱሳን ወለሰማዕት። ኃይሎሙ ለመላእክት ዘወሀቦሙ እግዚአብሔር መስደዲሆሙ ለአጋንንት ፈዋሲሆሙ ለሕመማን ዝንቱ ቃል ቃለ እግዚአብሔር አሜን።

[18] ወገብረ እግዚአብሔር ሰማየ ወምድረ። ወእምድር ለሐኮ<sup>46</sup> ለአዳም በመንገለ ጽባ(p.23a)ሕ በአርአያሁ ወበአምሳሊሁ። እምውእቱ ሰማየ ሰማያት ኃረየ መንበረ አርያም። ወውእቱ አርያም ነገረ ዘንተ ቃሎ ለእግዚአብሔር ወኩሎ ነገሮ እምቅድመ ይትፈጠሩ ሰማያት ወምድር ወእምቅድመ ይትፈጠር ዓለም ተናገረ ዘንተ።

[19] ወአዕመረ ዲያብሎስ ።ለዝንቱ አስማት<sup>47</sup> ሊተናዊት (p.23b) ቅትናዊት ሊተናዊት ሩፋኤል ጊሩኤል ጎቡዕ ስሙ ለእግዚአብሔር ወቃሎ ቅዱስ በኢያሲሆ ስሙ ወበክሳስናዊ ወበታቤር ስሙ ለመድኃኒትነ ወዘመሐሉ አጋንንት።

[20] ወበጺሐ እንድርያስ<sup>48</sup> ሀገረ በላዕተ ሰብእ ጸውዓ ዘንተ አስማተ ወስእኑ ቀሪቦቶ። ወበጽሐ ፊልጳስ ህየ ወ(p.24a)አጽንዕዎ ቅዱሳን በጎብረተ መንፈስ ቅዱስ መኒኖሙ ዘንተ ዓለመ ኃላፊ ወአብዲሮሙ ክርስቶስህ በሕይወቶሙ አሕይወኒ ለገብርክ\_\_\_\_\_ ለዓለመ ዓለም አሜን።

[21] በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። ጸሎተ ምሕረት ዘጸለዩ መላእክት ወ(p.24b)ሰማዕት ጳጳሳት ወካህናት መነኮሳት ወዲያቆናት እድ ወአንስት ወኩሎሙ ተጋቢያሙ ጸለዩ ዘንተ ጸሎተ ጎብ እግዚአብሔር እንዘ ይብሉ መሐረነ መዋዔ ፀር በዝንቱ አስማቲክ አድጎኖ ለገብርክ። አንዱናወል አናፌል ወርኤል ወአቅርባኤል በታኤል ኤልፋኤል ወኤል ኤትናኤል ዓኤል ሰ(p.25a)ላኤል አማኑኤል አቅናኤል ሰባኤል ልናኤል ሩባኤል ፫ስም ፩እግዚአብሔር። ዝንቱ አስማቲክ ኩሎ ይመውዕ። ወዘንተ ጸሎተ ወሀብኮሙ እግዚአብሔር አምላኮሙ ወከማሆሙ ሀበኒ ሞገስ እግዚአ ለገብርክ።

<sup>45</sup> Ms 'B' ይቤ እግዚአብሔር ለጳንጠሌዎን; Ms 'A' እግዚአብሔር ወይቤሎ ለጳንጠሌዎን

<sup>46</sup> Ms 'B' መሐኮ

<sup>47</sup> Omis (T)

<sup>48</sup> MS 'B' እድርያስ

[22] ወትመውዑ ፀረክሙ በዝንቱ ስምዖ ጎቡዕ ተዳልደል። ወበስመ ወልድዮ በትትኤል። ወበስምዖ ዑራኤል ጉንኤል(p.25b) ጳራግባኤል ስመ አዳም አቦትባኤል ሰራትናኤል ግርሳን ዮንባባኤል ኤል ኤል ኤል አርባስናል ቴትባኤል ሰላኤል። ሊቀ ሲኖን ብሂል ዕፁብ። አኩትባኤል ብሂል ሠናዮ ገድል። ፍናኤል ብሂል መዋዔ ፀር። ቀናኤል ብሂል ሰዳዴ ሰይጣናት። አትናዎል ብሂል እግዚአብሔር። ወሶበ ትፀውዑ ዘ(p.26a)ንተ ኩሎ አስማትዮ በጎበ ረከብክሙ ኢትበውዑ ዘእንበለ በፍናት ዕፁብት ወዘእንበለ በበድው በጎበ አልቦ ረድኤት። ወሶበሂ ትበጽሑ ጎበ ፀር ጸውኡ ዘንተ ስምዖ ወትመውዑ ፀረክሙ በቅድሜክሙ። አውሎግሶን እግዚእዮ ኢዮሱስ ክርስቶስ ወልደ እግዚአብሔር ሕያው ተሣሃለኒ ወስምዓኒ ቃልዮ ዘጸራጎኩ(p.26b) ጎቤከ። ድማሄል ሰቃ ወቤቃ ወጼቃ ስምክ ሕያው ወጽኑዕ ቅዱስ ወግሩም ዘፈጠርክ ሰማዮ ወምድረ በቃልክ ቅዱስ ተሣሃለኒ ለጎብርክ\_\_\_\_\_።

[23] ተማጎፀንኩ በስመ አምላኪያ ኢዮሱስ ክርስቶስ ናዝራዊ በውእቱ ስምክ በብሔር ኪዮስ በፍር ኪዮስ ስምክ በቃናዊ በጸናዊ ስምክ ተማጎፀንኩ አነ። እምይእዜ ወእስከ ለዓለመ ዓለም አሜን።(p.27a)

[24] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። በዘኢይቀርበክ ሰይጣን ዘንተ ድግም ወበል በአሰናኤል በአትናኤል በአማኑኤል በብርስያሄል ያማስያርዌ ማውታናውል ሐንኤል በዘቆመ ሰማይ ወምድር መርማር ኢዮሄክ ኢዮቤክ። ዓዘቅተ ክብር ወሕይወት መሐሪ ርትቀ መዓት ውብዙኃ ምሕረት ወመደ(p.27b)ንግዕ እመሂ በፍናት በኩሎ ጊዜ ወበኩሎ ሰዓት ከመዝ በል ቅዱስ እግዚአብሔር ሴቃ ወጼቃ ወቤቃ ክስብኤል ኢዮሱ ኤል በዝንቱ አስማቲክ አድጎነኒ ለጎብርክ ለዓለመ ዓለም አሜን።

[25] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። ክርስቶስ መሐረኒ ክርስቶስ ተሣሃለኒ ክርስቶስ ርድአኒ ለጎብርክ።(p.28a) እስመ አንተ<sup>49</sup> ዘትመይጥ ምክሮሙ ለመላእክት በአክሰባኤል በአካዕ ወበቤቃ ወበሴቃ ወበጼቃ ስምክ ርድአኒ ወአድጎነኒ ወአርስ ምክሮሙ ለፀርዮ ወጸላእትዮ ከመ ኢይምከሩ እኩዮ ምክረ በሳዕሌዮ ለጎብርክ\_\_\_\_\_። ዝ ጎቡዕ ስሙ ለእግዚአብሔር መግረሪሆሙ ለአጋንንት ኢያኤል አፍራኤል ሙራኤል አጽናኤል ከድናኤል እልቃኤል ዝራ(p.28b)ኤል ዝምዳኤል አልፋኤል ድራኤል ድራኤል ሐልናኤል ብርሰባሄል ሰያዮድ ባሕርያድ ድዮለመድ አናንያ ወአዛርያ ወሚሳኤል ጋዳን እሳት መለጎመ እሳት አውታዳኤል እሳት መፍርህ በዝንቱ ስምክ ስድዶሙ ለባሪያ ወሴጌዎን ወለአጋንንት ፀዋጋን መናፍሥት

<sup>49</sup> ውእቱ (T)

ርኩሳን ወለሰብኢ መሠርያን እምነ ሰብኢየ ወእንስሳየ(p.29a) ለገብርከ\_\_\_\_\_ ለዓለመ ዓለም አሜን።

[26] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ጀአምላክ። ነገር ዘከመ ተሰአለቶ እግዝአትነ ማርያም ለፍቁር ወልዳ ኢየሱስ ክርስቶስ። ወይቤላ አነ ውእቱ እግዚአብሔር። ስምዕየኒ አምላክ ውእቱ። አድናኤል አድናይ አድት አዳታኤል ኢዮሄክ ክስሰናዊ ኤሳሜኤድ አዘቅተ ክብር ወሕይወ(p.29b)ት። ወትቤሎ ማርያም ለፍቁር ወልዳ ኅበ ሀሎ ዝንቱ ጸሎት ኢይቅረብ መንፈስ ርኩስ ወበአስማት ዘጸዋዕክዎ በቅድመ አንቀጸ መቃብር ሐራፑን ሐራፑን ሐራፑን ሐራፎን ሐራፎን ሐራፎን። ዘአቡሁ አንሥኦ እሙታን ወአነሂ እብል ቅዱስ አብ ቅዱስ ወልድ ቅዱስ መንፈስ ቅዱስ አሜን። ወካዕበ ትቤ ድንግል ዓኡ(p.30a) አጋንንት በስሙ ወበኃይሉ ለዋህድ ወልድየ ፍቁር ዘውእቱ ጳንተከራኤል። ወካዕበ ዕብል ቅዱስ ቅዱስ ቅዱስ መንፈስ ቅዱስ ይሩጽ ላዕለ ማይ አስትሮኖን በዝንቱ አስማት መፍርህ ኢዮ ኢዮ ኢዮ ዳኬ ዳኬ ዳኬ ኤሎሄ ኤሎሄ ኤሎሄ አዮ አዮ አዮ ጸባዖት አድናይ አጋዜ ኩሉ ዘዩዓቢ ጥዩቀ ስሙ ዘልዑል ወምሉዕ ፍርሐት(p.30b) ወረዓድ ኤሎሄ ኤልማስ አዋክታኒ ይጥፍዑ በኃይሉ። ነዋቱኤል አዮ አዮ አዮ አዳኤል አናኤል መናኤል አፍናኤል አርናኤል መሰድራን ኦሊኤል ዋብዋ ፓኤል ሰዋዖት ፲ቱወ፪ቱ አስማት በኃይለ ነዋቱኤል አል አብ ፈጣሬ ኩሉ ዓለም ወአልፋ ሜአል ጽኑዕ አዮ አዮ ዳኬ ዳኬ ጸባዖት አድናይ አድናይ ኤሎሄ(p.31a) ኤሎሄ ኤልማስ አዋክታኒ ዘሀሎ እምቅድመ ይትፈጠር ዓለም አናኤል አሳኤል። ዕቀብዎ ለጸዋሬ ዝንቱ ጸሎት በኢየሱስ ክርስቶስ ምዑዘ ስም ዘበአማን።

[27] ፎልፋናኬር ፋአኢ አኮረኦ ሱሰኦል አላናት አነ አሳድ አአጦን ኢየሱስ ክርስቶስ ዲበ ኩሎሙ መላእክቲሁ አልፋ ስሙ ለአብ ጸባዖት ወአልፋ ሚያሊኦ ጸባዖት በዓቢይ ዘው(p.31b)ስተ የማኑ ለአብ ናክራኤል ፀጋሙ ሰአል ወአስተብቀዕ በአስማት ቅዱሳት ዘአብ ኄር አጎዜ ኩሉ ዘውእቶሙ አፍራን አንዋቱኤል አዋኩኤል አጎራውኒ አልፓ አልፓ አልፓ ሚያል ፋሚያል ኒአል አስማርክ ኬአስ አሜስ ሰናረክ አናስ አሚራኪያስ ማርማሩክ ውክ ስምዖን አክራድ ስምዖን አንራደር ወአስማተ ፳(p.32a)ወ፬ቱ ካህናተ ሰማይ ዘውእቱ አስማቲሆሙ ላት አታማሩኤል አርማናኤል ኮኤላም አኮሚካም ዴክ ሰላ ዋል አክራጦን ፓሮአኖቲአል ሰል ፒአል መፓአታኦ ሰለቱኤል ሚፓኤል ሰል ፑአል መፓአል ሳኑ። ብጽሑኒ ኅቤየ ዮም ወበኃይለ ፳ወ፬ ካህናት ሰማይ ዝውእቱ አስማቲሆሙ አካኤል(p.32b) ውኤል ጋምኤል ዴዳኤል ኢአኤል ዘራታኤል ያብኤል ቲዳኤል ዮካኤል ካማሩኤል ልውድኤል ማሩኤል አንውኤል ከሰካኤል

ኩቡኤል በራታኤል ራብኤል ሰናትኤል ይውርኤል አማኑኤል ፕላልኤል ከማኤል አብሰራኤል አክኤል ፍትሑ ኩሎ ማዕሠረ ኃጣውእየ ለገብርከሙ\_\_\_\_\_ ::

[28] በስመ ፬ቱ እንስሳ(p.33a) ዐራጦን በረሜራ ሶርቲአን አእፍትኤ ኢየሱስ ክስርስቶስ ፈኑ ሊተ ትእያኮስሃ ቅድስት ማርያም ድንግል በጋንስጦስ ጵሮራይሶን ፒፓሮስ አርስድስጥስ ረአስፒስ ጳአኩ ጳአውአያዎስ ጸባዎት ክቡር ወዓቢይ ስምክ ኤልዳ ኤሎሄ ኤሎሄ ኤሎሄ ኤልማስ ጸባዎት ጳቲሰማማት ኃይል ወመዊዕ ቀዳማዊ ስምክ አኑ ወደኃራዊ ኤፍዎስ በኃይለ ዝንቱ አስማት አድጎ(p.33b)ነኒ ለገብርከ\_\_\_\_\_ ለዓለመ ዓለም አሜን::

[29] አንሣእኩ አዕይንትየ መንገለ አድባር:: እምአይቴ ይምጸእ ረድኤትየ:: ረዳኤትየስ እምነበ እግዚአብሔር:: ዘገብረ ሰማየ ወምድረ:: ወኢይሁቦን ንዋመ ለአዕይንትየ:: ወኢድቃስ ለቀራንብትየ:: ወኢይሁቦን ሁከተ ለእገርየ:: ወኢይዴቅስ ዘየዓቅበክ:: ናሁ ኢይዴቅስ ወኢይነውም ዘየዓቅቦ(p.34a) ለጳኤል:: እግዚአብሔር ይእቀብክ ወእግእዚአብሔር ደክድንክ በየማነ እዴሁ:: መዓልተ ፀሐይ ኢያውዲክ:: ወኢወርጎ በሌሊት:: እግዚአብሔር ይዕቀብክ እምኩሉ እኩይ:: ወይትመንፀና ለነፍስክ እግዚአብሔር:: እግዚአብሔር ይዕቀብክ በንግደትክ ወበእትወትክ:: እምይእዜ ወእስክ ለዓለም:: ስብሐት ለአብ ወወልድ ወመንፈስ ቅ(p.34b)ዱስ:: ለዓለም ወለዓለመ ዓለም:: ኦ አምላክ ዳዊት ዕቀብኒ እመከራ ሥጋ ወነፍስ ለገብርከ::

**ጸሎቱ ለጴጥሮስ ዘረቡዕ**

[30] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ:: ጸሎተ መድኃኒት አስማተ ኃይል ዘወረደ እምሰማያት ዘወሀቦ እግዚእነ ለረድኡ ለዘክሮቱ ይደሉ ስብሐት ጸሎቱ ወበረከቱ የሃሉ ምስለ ገብሩ\_\_\_\_\_ ለዓለመ ዓለም አሜን:: ኢያኤል አፍናኤል(p.35a) አስናኤል አቅናኤል:: ወይስልብ ነፍሳተ አልባብ ዘለምፅ በስመ ድፋኤል:: ወያረትዕ መዝራዕተ እድ ይቡስ በስመ ሰንኩረካኤል:: ወያሰጥም መራእየ አሀርው በኢጋንንተ ሌጌዎን አቅናኤል:: ወይሰድድ ሕማመ ነፋሳተ ድኩማን በስመ ፍዳኤል:: ዪው ዘአጥአሞ ለል(p.35b)ሱሕ:: ወብርሃን ዘሰደዶ ለጽልመት በአፍላኤል:: እለ ያመጽኡ ነገረ ወጋዕዘ እኩየ በስመ አቃዳን ወጋዜና ይኩኑ ዕውራነ ወስቡራነ በስመ አፍዳኤል:: ዓቢይ ውኒዝ ያስጥሞሙ በስመ አፍዳኤል ኢያሬሲዲፌንስ ሰድቃናኤል አውላምልልኤል ሐሩውፍርስጥዋ አውላላኤል ነበልባል ወይኤልልዎ እንዘ ይብሉ ፋደድናኤል መንበር ር(p.36a)ቱዕ ወክቡር ከመ ክበበ ፀሐይ::

[31] ኪሩቤል ወሱራፌል እንዘ ይብሉ አዊን አዊን ድማሄል ብርስባሔል አክናኤል ሳዶር ተክሐበርሐረዮ ሴዴኤፊን በሕዝሐሕ በበሕራት ፌሴዴፌፊን ቀራታዊ ሰዋዋኤል ሜሎሳዊ

ሲድራቃኤል ሰላዊን ዚዋዊ ዘንዋውያን አደዊን ዘመክናውያን ዘብርሳኤል አነ ውእቱ ሰይፈ እሳት አልፋ ወልዱሂ ቤወ ሰንክ(p.36b)ሮዳሂን አእዋዊያን አነ አልፋ ሳዶር ከናኤል አበሳዊ አነ ዘአልሳዊ ዘኤልኤል ዘአብሰራዊ ፍሕም ብረሳዊ አነ አቢዊ አነ በከህላዊ ወዜዘናዊ ከለዳዊ።

[32] አድጎነኒ ኢይምጽአኒ ሞት ዘእንበለ ጊዜየ በአስማቲክ። ወለእመ ቆምኩ በጎበ ነጋሢ ወመኩንን ይትመየጡ ለገቢረ ሠናይ። ወለእመኒ ይግብሩ እኩየ በላዕሌየ ተአጎዘሙ መሥገርት እ(p.37a)ንተ ኢያእመሩ ወዳሳዕ ለፍኖቶሙ። ወለአንብዕ ለአዕይንቲሆሙ። ወልጉም ለአፉሆሙ። ከመ ኢይትናገሩኒ ነገረ እኩየ በአልፋ በብርስሃሂል ስምክ ተማጎፀንኩ ጠጋማኤል ምክልኤል እምጁቱ መሳክወ ሰማያት ይምፃዕ ምሕረት በአዳኤል ስምክ ርድአኒ ወአድጎነኒ ለገብርክ \_\_\_\_\_ ለዓለመ ዓለም አሜን።

[33] ሰለተ(p.37b)ላዊ ዓላዊ ሕዝቅያስ ዘሮበኤላዊ ሌላዊ ኬንያዊ ዲገና ኢሳፋዊ ግራዕድ ዮብድያዊ ለነድ ያዊ ሂራንንድ ከነ ኢዮብድያዊ ኤልያት አክናኒስ በመባርቅት ባዚን። አዕርቅቲሁ ለመዋቅሕት አደለለዊ ስብር መዋቅሕትየ በዝንቱ አስማት። ርዕድናዊ ስህለዊእ ሕሳዊ ሞቅሕ ዘሐዊ ሰደላዊ አድማስ ፈታሐ በስመ ደላዊ ሰደቃዊ ሞቅሕ አርኃዊ በስመ አዴና።(p.38a) ዲያብሎስ ጉየ ሶበ ይነቅዋ መዋቅሕት በስመ ፈዳዲ ርዕድ ዲያብሎስ ሶበ ይፊኢ አሥዋክ መዋቅሕት በስመ መዝንንን መስሕተ የፍዴን። ወሶበ ይጸርሕ በስመ ዮፌዴን ተቀነወ በጅጅጅ መዋቅሕት ዘመጽአ በስመ ጋዲን ወአሰሮ በመዋቅሕት ክቡዳት። ወይቤሎ ዲያብሎስ ብየ ትእምርት ወይቤሎ እግዚአ ምንት ውእቱ ትእምርትክ ወይቤ(p.38b)ሎ ጋዲን። ወይቤሎ እግዚአ እሁበክ ንዋመ ክቡደ ከመ ኢታውሥኦ ለውእቱ ስምየ ልዑል ወክቡር። ሰብዑቱ ወሳክወ ሰማይ በበጁቱ ይነቅዋ በስመ መንበሩ ሜሎስ ሰላድ በድኪን ወአምጽኩ መዋቅሕተ ጅጅጅ በስመ ሜሎስ ደለዋኪን ይኩንክ ማኅተመ እስከ ለዓለመ ዓለም። ወተዓበይክ ሳዕለ እሊአየ መላእክት ወአለውለክ ልሳ(p.39a)ነክ<sup>50</sup> በተቃጽቦ መልክአ ገጽየ። ወተምዓ እግዚአብሔር ወይቤ አምጽኩ መዋቅህተ በስመ ፍዳዲን ወመጽአ ዘእሳት ከይሲ ወይቤሎ እኑየ ብርያል አይቱ ሀሎ ኃይልክ ወጽንዕክ ወውእቱኒ ከይሲ እመደፈና ለኩላ ዓለም ወቀራንብተ ዓይኑ ወይቤሎ ትክልኑ ትፍትሐ ለዝንቱ ሰናስል ወይቤሎ ሀለወተኒ በይእቲ ዕለት በዘእፈትሐ ለዝንቱ ሰናስል በትዕ(p.39b)ምርት። ወሰምዑ ሚካኤል ወገብርኤል ወነገርዎ ለእግዚአ ወይቤሎሙ አአሥሮ በስመ ሰዋኪን ወአውሎድ ልዋኪን። ወአሠሮሙ ለጀሆሙ ለውእቱ ከይሲ በስሙ ዳፌን ወለውእቱ ብርያል ወይቤልዎ መላእክት ምንተ ይክውን ሶበ ይጸርሕ በስመ ሰዋኪ ወአውሎድ ልዋኪን ወይቤሎሙ ሶበ ይጸርሐ ይክውኑ ከመ ሕፃናት በስመ ረደዳ(p.40a)ሎካውያን

<sup>50</sup> ልሳንክ (T)

ወይቤልዎ መላእክት ለምንት ይትመሐርዎን ለካልከት ቃላት እንዘ ሀለዉ እሉ አስማት ወይቤሎሙ ከመ ይኩን ውዳሴ ለቤተክርስቲያን ወለሕዝብኒ ከመ ይስምዑ እቡሎሙ በበነገደሙ በስመ ፎዶላዊ ዓውድ አውላላኤል ወይቅብዎሙ ቅብዓ መንፈስ ቅዱስ ለእለ ረኩሱ ወኩሎሙ ሶበ ይጠመቁ በማየ ጸሎ(p.40b)ቱ ለዝንቱ አስማት ይከውኑ ከመ ሕፃናት እለ ኢለከፎሙ ርስተ ታጢካት ወሶበ ይቤሎ በዓውድ አውላላኤል ውከተ ጊዜ ይንጽሑ እምኃጢካቶሙ ወኢይወርዱ ውስተ ኩነኔ ለእመ ደገምዎን ለዕላንቱ አስማት በበጁቱ ጊዜ እንዘ ይብሉ በዓውድ አውላከፋኤል ወይቤሎሙ ዘወሀበኒ ኪዳነ አቡየ በስመ ኡብ ወወልድ ወመንፈስ ቅዱ(p.41a)ስ ወአነሂ ወሀብኩክሙ ኪዳነ ለአኃውየ ከማሆሙ ሀቦ ኪዳነ \_\_\_\_\_ ለዓለመ ዓለም አሜን።

[34] በስመ ኡብ ወወልድ ወመንፈስ ቅዱስ ጅአምላክ። ወይቤልዎ መላእክት ታስተሐፍሮሙ ለሰብእ ለእመ ደገምዎ ለዝንቱ አስማት በበጁቱ ጊዜ። ወይቤሎሙ እመ ኢያፍቀርክዎሙ ለውሉደ ሰብእ እምኢከሠትኩ ሎሙ ዘንተ አ(p.41b)ስማተ። ወለእመ አእመሩ እሎንተ ቃላተ እምኢወረዱ ውስተ ኩነኔ ኢክርስቲያናዊ ወኢአረማዊ ወኢአይሁዳዊ እምውእዩ ኩሉ ዕፀወ ገዳም ምድርኒ እምኢያውጽኦት ሣዕሪ ሦክ ወአሜከላ። ፀሐይ ወወርኅ እምኢወሀቡ ብርሃኖሙ። ከዋክብትኒ እምኦተሙ በሠረገላሆሙ። ለእመ ኢቦሙ እሎንቱ ቃላት ዘይጸርሑ እሎንቱ ቃላት(p.42a) ዘይጸርሑ በስመ አደጋይ በአውልፍሊን።

[35] ወይቤ ዲያብሎስ ንግረኒ መዋቅሕተ አድማስ በዘአሠረኒ ወልደ ማርያም እንዘ ይብል አውድአው ላላአኤል ወይቤላሁ ፣መዋቅሕተአድማስ<sup>51</sup> ለእግዚእ ኢትመጥወነ ለግሙራ እንዘ ይበክዩ ሕዝብ ብካየ መሪረ ወያነብዑ ዓንብዓ ከመ ማየ ክረምት። ወካዕበ ይቤላ መዋቅሕተ አድማስ ኢታ(p.42b)ውርደነ ምስለ ዲያብሎስ እኩይ ኅበ ሀለወት ፀባብ ከመ ክረምት ፀባብሰ ማኅደሩ ለዲያብሎስ ዘረከበ በስሕተት ወጸንዓ መዋቅሕት ላዕለ ዲያብሎስ። በከመ ሰቆሎ ድልዋኪን ወፈቀደ ይትመሐጸን በዓውደ መንበሩ ለክርስቶስ ወይእኅዝ እግሮ። ወከልዕዎ መላእክት በጉጠተ እሳት። ወጸርሐ ዲያብሎስ እንዘ ይብል አዊን አዊን አውአውላኤል(p.43a)ኤል። ወአንቀልቀሉ እሉ መዋቅሕተ አድማስ። ወፈቀደ ይፍትሐ በእንተ እሉ ቃላት። ወአለውለወ ልሳኖ ውከቱ ዲያብሎስ በተቃጽቦ ወይቤሎ ትኩን<sup>52</sup> ርስተ እስከ ለዓለም ወእስከ እመጽእ በዳግም ምጽኦትየ። ወበከመ ይውግርዎ በዕብን ውስተ ቀላየ ባሕር ከማሁ ይውግርዎ ውስተ ቀላየ እሳት ለብርያል ምስለ መዋቅሕ(p.43b)ቲሁ። አዘዘሙ እግዚእነ ለመላእክት በመዋቅሕት ጽዋዋዕዛ አጋዲጋዲን።

<sup>51</sup> መዋቅሕት አድማስ(T)  
<sup>52</sup> ትኩንተ(T)

[36] ወሶበ ከልሐ ዲያብሎስ በቀዳሚ ትእምርቱ እንደ ይብል አውላከራ ወልልቦ ዘሰምዓ ወተጸመሞ ሰቆደሰላዊ። ወይቤ ዲያብሎስ ይእዜስ ጠፍአት ትምክህትየ እንተ ተሰፈውክዋ ወኮንኩ ሰሐቀ ወሰላቀ ለእለ ይጸውዑ ስሞ ለክርስቶስ። ርግምተ ትኩን(p.44a) ዛቲ<sup>53</sup> ዕለት እንተ ባቲ ሴሙኒ ለዱዳሌ። ወለመ አእመርኩ ዘንተ እምሰገድኩ ለመሬታዊ ወእምአክበርክዎሙ ለመላእክት። ወይ ሊተ አሌ ሊተ ወተማገፀንኩ በዓውደ መንበሩ እንተ ይሰመይ እጎደ ፊላካኤን ፍልከኤን።

[37] አነ ወእቱ ኢየሱስ ክርስቶስ ከሃሊ ሰማያዊ ዘቀጥቀጥኩ አርእስተ አድማስ በስመ ፍሎፍላኤል ከደአውፍላኤል(p.44b) ኩላኩላኩክኤል ወአሎ ጥቅሕፍ ላፍላኤል ሴኦ ደዋልዴን። ኢይንሣእ አስበ ወሕልያነ በስመ ዓውድ አውላላኤል። ወጉዘ ለይኩን በስመ ሰቆለቆድለዋ ኪን። ዘኢይደግም መኑሂ ከመ ኢይትጎጉል በዕለተ ደይን ወኢይጥፋእ። በከመ ሰቆሎ ድለዋኪን ብሂል ክርስቶስ ብሂል ጽኑዕ ስጉንጥረ እሳት በጁጃጃ ሰጉንጥረ እሳ(p.45a)ት ወመዋቅሕተ እሳት ከመ ተዓሥረ ዲያብሎስ ወከማሁ ይትዓሠር ዘከሠተ ቤተ ነጋሢ ወመኩንን። ወዘሂ ይምሕር እንስተ ወአዋልደ እትነሣእ በዕለተ ምዕር ወአነ መሐልኩ በስመ ቱላድ አቡየ ወላዳኤል ከመ ኢይወርድ ውስተ ኩነኔ። ወአነ ወሀብክዎ ርስተ ውስተ ኅፅነ አብርሃም ዘሀለወት መልዕልተ ታቦተ ምሥዋዕ(p.45b) ዘይውጎዝ እምኔሃ ሐሊብ ወመዓር ወስብሐት ዘአርያም ውስቲታ እንበለ ሐተታ። እለ የዓቅብዎ ለዝንቱ አስማት በጁቱ መሳክወ ሰማይ ወፀሐይ ይትዋነይ በስመ ዱላዳኤል ብሂል አነ ወእቱ ኢየሱስ ክርስቶስ ወልደ እግዚአብሔር ሕያው ቀታሊ ወማኅየዊ። ዘአሠርክዎ ለዲያብሎስ በመዋቅሕተ ጋዴን ጋዴን ብሂል አነ ውእ(p.46a)ቱ ኢየሱስ ክርስቶስ ቤጣ ወቤጣ ሜሎስ ዘይነድድ አፍሐመ እሳት እምአፋየ።

[38] ወሶበ ኮነ ጸዓቱ ለሰብእ እምዝንቱ ዓለም ሐላፊ ይድግም ዘንተ አስማተ እንበለ ይትዓፀው አፋሁ ለሞት ከመ ኢየንዝኖ መልአክ ሞት። ወሶበ ትወጽእ ነፍሱ እምሥጋሁ ይበል ዘንተ አዊን አዊን አዊን አዊል ወይሰደዱ መልአክ ሞት ወመልአክ ጽልመት(p.46b) አምጂወጂቱ ምዕራፊ መላእክት። ከመ ኢይትሔየው ስሙ ለክርስቶስ አምላክነ። ወይመጽኡ መላእክተ ብርሃን ላዕካነ ክርስቶስ። ወይብልዋ ንዲ ነፍስ ብርህት ዘነበርኪ እንዘ ትብሊ ሜሎሳዊ ጋዲን። ወይቤላ መልአክ ዘነበረ ምስሌሃ ንዲ ስግዲ ንበ ፈጣሪኪ በፍሥሐ ወበሐሜት። ወይወስድዋ ንበ ሀሎ ፍግዓ ወተ(p.47a)ድላ ወኩብኩ ለሰማያዊ። ወሶበ ይሬእይዎ መላእክተ ሰማይ ለይእቲ ነፍስ ወሰድዋ እንዘ የአኩትዋ እንዘ ይብሉ ቃላታላዊ ቀነታዊ ብሂል ሥሎስ ዘኢይትመዋዕ ለፀር። ማርያም ትነብር ንበ ክብኩ ለመርዓዊ ሶበ ትሬኢ ንስቲተ ገጸ ገሀደ ወትብል

<sup>53</sup> Omis (T)

ቃላታላዊ። ወበዝንቱ ቃል ትብል መሐሮሙ ለሕዝብ(p.47b)ብከ እግዚአብሔር። ወኢታውርዶሙ ውስተ ኩነኔ። ወለእመ ኢፊቀደ ምሕረተ ፀለእለ ኢይደልዎሙ ምሕረት ያረትአሙ ዝንቱ ጸሎት<sup>54</sup> ለሊቃነ ጳጳሳት ወኤጲስ ቆጶሳት ቀሳውስት ወዲያቆናት ወለእመ ኢገብሩ ዘንተ ጸሎተ<sup>55</sup> ወለእመ ኢያእመሩ<sup>56</sup> ካልዕተ ይድግሙ<sup>57</sup> ዘንተ አስማተ ለአርጎዎ ሰማይ ከመ ኢይረዱ ውስተ ኩነኔ በኃይለ ዝንቱ አስማቲክ አድጎኖ ለ(p.48a) ገብርክ ለዓለመ ዓለም አሜን።

[39] ወትቤ ማርያም ኣነ እሙ ለመድጎን ንጉሥ ሕያው ጸባዖት። እሙ ለአማኑኤል እሙ ለራፎን እሙ ለራኮን አግዮስ አግዮስ አግዮስ ከዋፍ ከዋፍ ከዋፍ ግርልዮስ ጸባኦት ፍጹም ፒርሎዮስ አግዮስ አንድክዮስ በኃይለ አፍቱያል ወበኃይሉ ለአብ ዘላዕለ ኩሉ ወበንጉሥ ክርስቶ(p.48b)ስ ወበመንፈስ ቅዱስ ጌልዮስ ቅዱስ ጸባዖት ፍጹም። ስምዒኒ ፍጡነ ወበጅቱ ቅንዎት ጳስጥዮስ አርያል ጥዮል አራንቶስ ሰርዲ አርዲር ጠናት አዲራ ሮዳስ። ወዝ ስሙ ዓቢይ አኖዋል መደያል አክፋያል አንያል አንያል እራኤል እራኤል እራኤል አፓያል ሳዊኤል ዋዋኤል አርምያል ጴጌ ጴጌ(p.49a) ጳፋ ጳፋ ጳፋይ ጲያጌድ ጲያጌድ ጲያጌድ ጸባዖት ኖሬፍ ነገሬፍ። ጸጋሁ ለአብ ዘበአማን አርፓምያል ፩ እምአጽባዕተ የማኑ ለአብ በስምክ ኤሎሄ ኤልማስ ጸባኦት። ስምዖ ጸሎቶ ወስእለቶ ለ\_\_\_\_\_.

[40] ኦ ሚካኤል ሀቦ ሞገሰ ለ\_\_\_\_\_ ኦ ገብርኤል ዕቀቦ ለ\_\_\_\_\_ (p.49b)ኦ ሩፋኤል ሀቦ በረከተ ለ\_\_\_\_\_ ኦ ሱርያል ሀቦ ፍቅረ ለ\_\_\_\_\_ ኦ ሰዳቃኤል ሀቦ ትፍሥሕተ ለ\_\_\_\_\_ ኦ ኪሩቤል ሀብዎ ሐሣተ ለ\_\_\_\_\_ ኦ ራቅያል ሀቦ ክብረ ለ\_\_\_\_\_ ኦ አናንያል ሀቦ ሰላመ ለ\_\_\_\_\_ በኃይለ ኤኖፋፕአብ ዘበአማን አርፓምያል ምዕሬፕምያል አጽ (p.50a) ባዕተ የማኑ ለአብ ክቡር አክሳር መንርምያል መንክኤል መንሥኤል እለ በየማኑ ወእለ በፀጋሙ ለአብ በዝ አስማት ቅዱስ አፍራዊ አፍራዊ አፍራዊ አብፍታዊ ሐራፎን አልምጳያል ፑያል አፍኑፑያል ድርያክ ደርንድ ድርያስ (p.50b) ሲማርክ ኪያዩርስ መርምሮፎክ መርምሮፎክ መርምሮፎክ መርመርያል ማሩኤል ሲምርያል። በእሉ አስማት ክቡራን አውርድ ኃይለ መንፈስ ቅዱስ በላዕለ ገብርክ\_\_\_\_\_ ለዓለመ ዓለም አሜን። (p.51a)

[41] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። አስማተ ልፋፊ ጽድቅ ሚካኤል ወገብርኤል ሱራፌል ወኪሩቤል ኢያኤል ወሳቁኤል ፯ቱሊቃናት ሰዳቃኤል ብርሃናኤል አቅናኤል ሰአሉ በእንቲኣነ እግረማጣሱርትዮን። ተማጎፀንኩ በበአስማቲሆሙ በኤልዳን መንበርክ

<sup>54</sup> ያለእለ ኢይደልዎሙ ምሕረተ ያረትአሙ ዘንተ ጸሎተ(T)  
<sup>55</sup> ጸሎተ(T)  
<sup>56</sup> ኢያእሩ(T)  
<sup>57</sup> ወ Adds (T)





ለገብርክ-----:: (p.60a) ቷተቃላተ<sup>58</sup> ዘተናገሩ በልደት ስመ አብ ቡሩክ ፌሊልዮስ ስመ ወልድ ዋህድ ኩርኩርያኖስ ስመ መንፈስ ቅዱስ ማኅየዊ ጢኖጢቃኖስ አድጎኖ ለ\_\_\_\_\_ ::

[46] በፎቱ ቅንዋት ሳዶር አላዶር ዳናት አዴራ ሮዳስ አድጎኖ ለገብርክ\_\_\_\_\_ :: በስመ ፬ቱ እንስሳ አልፋ ላውን ቁና አየ(p.60b)ር አድጎኖ ለ\_\_\_\_\_ ለዓለመ ዓለም አሜን::

[47] ግፍግሙ እግዚአብሔር ለእለ ይገፍድ:: ጽብኦሙ እግዚአብሔር ለእለ ይጸብኩ:: ንግእ ወልታ ወኩናተ ወተንሥእ ውስተ ረዲኦትየ:: ምላሕ ሰይፈክ ወእግቶሙ<sup>59</sup> ለእለ ሮዳኒ:: በላ ለነፍስየ አነ ውእቱ ረዳኢኪ:: እግዚአብሔር ያበርህ ሊ(p.61a)ተ ወያድጎነኒ ምንትኑ ያፈርሃኒ:: እግዚአብሔር ምዕመና ለሕይወትየ ምንትኑ ያደነግፀኒ:: ሶበ ይቀርቡኒ ዕኩያን ይብልዑኒ ሥጋየ:: ጸላእትየሰ እለ ይሣቅዩኒ እሙንቱ ደክሙ ወወድቁ:: አአኩተክ እግዚአብሔር እስመ ተወክፍክኒ:: ወስላተ ጸላዒ ኢረሰይክኒ:: እግዚአብሔር አምላኪያ ጸራህኩ ንቤክ ወተሣሃ(p.61b)ልክኒ:: እግዚአብሔር አውባእካ እምሲኦል ለነፍስየ:: ወአድኃንክኒ እምእለ ይወርዱ ውስተ ግብ:: ዘምሩ ለእግዚአብሔር ጸድቃኑ:: ወግነዩ ለገዘከረ ቅድሳቱ:: እስመ መቅሠፍት እመዓቱ ወሐይው እምፈቃዱ:: በምሴት ይደምጽ ብካይ ወበጽባሕ ፍሥሐ:: አንሰ እቤ በተድላየ ኢይትጎወክ ለዓለም:: እግዚአብሔር በሥ(p.62a)ምረትክ ሀባ ኃይለ ለሕይወትየ:: ሜጥክሰ ገጸክ ወኮንኩ ድንገፀ:: ንቤክ እግዚአብሔር ጸራጎኩ ንብ አምላኪያ እስኢል:: ምንተ ያሰልጥ ደምየ ለእመ ወረድኩ ውስተ ሙስና:: መሬትኑ የአምነክ ወይነግር ጽድቀክ:: ሰምዓ እግዚአብሔር ወተሣሃለኒ:: ወኮነኒ መድኃንየ:: ሜጥክሰ ላህየ ወአስተፈሣህክኒ:: ሠጠጥ(p.63a)ክ ሠቅየ ወሐሤተ አቅነትክኒ:: ከመ እዘምር ለክ ክብርየ<sup>60</sup> ወኢይደንግፀ:: እግዚአብሔር አምላኪያ እገኒ ለክ ለዓለም:: ስብሐት ለአብ ወወልድ ወመንፈስ ቅዱስ ለዓለም ወለዓለመ ዓለም:: ኦ አምላክ ዳዊት አድጎኖ እመከራ ሥጋ ወነፍስ ለ\_\_\_\_\_ ::

**ጸሎቱ ለጴጥሮስ ዘሐሙስ**

[48] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ አምላክ:: ለነ ለሐዋርያት ወሀበነ ዘንተ አስማተ በደብረ ዘይት:: ወምስሌነ ሀለወት እሙ አመ ዕለተ ዕርገቱ ውስተ ሰማያት በ(p.63a)ስብሐቲሁ በሠረገላ ብርሃን ወኢተፈለጥነ እምኔሃ:: ወይቤለነ ንሥኩ ዘንተ አስማተ ይኩንክሙ ጽንዓ ንብ ተሐውሩ ወንብ ተጋባዕክሙ ወንብ ትብውፀ ወትወጽ(p.63b)ው ዕቀብዎ ወኦጽንዕዎ በልብክሙ

<sup>58</sup> ቃላት (T)  
<sup>59</sup> ወእግቶሙኒ (T)  
<sup>60</sup> ለክብርየ (T)

ከመ ኢይትከሠት ለእለ በአፍኦ:: ወበእንተዝ አዘዘነ ከመ ይኩን ሕይወተ ወቁጽረ በቃለ እግዚአብሔር ዓቢይ ወፈጣሬ ኩሉ ዘይበርቅ ከመ መብረቅ ወይፈልጥ ነፍሰ እምሥጋ:: ከመ ኢይክሥቱ ለዘኢይደልዎሙ እምድንሬነ በከመይ(p.64a)ቤ ለሊሁ ኢተሀቡ ቅድሳተ ለከለባት ወኢትደዩ ባሕርየክሙ ቅድመ አሕርው:: ዘይቤ እለ ይትሜሰሉ ክርስቲያነ ዘይገብሩ ግብረ አረሚ:: ወይመጽኡ እሙንቱ በአልባሰ ዓባግዕ ወእንተ ውስጦሙ ተኩላ ወመሠጥ ሓያድያን ወዓማጽያን ወገባርያነ ሥራ(p.64b)ይ ዘማውያን ወቀታሊያን እለ ያፈቅሩ አማልከተ ሐሰት ወኩሎ ግብረ ሐሰት ዘኢይሠምሮ አቡዮ:: ወአንትሙ እሊዓየ ንሥዑ ኃይለ መስቀልየ ዘመንፈስ ቅዱስ:: ድውያነ ፈውሱ ወሙታነ አንሥዑ እለ ለምፀ አንጽሑ አጋንንተ አውጽኡ በስምየ ወበፀ መስቀልየ እንተ ጁቱ(p.65a) አቅርንቲሁ ወጁቱ አዕይንቲሁ ወጁቱ አናቅጺሁ ቡሩክ ወጥዑም ፍሬሁ ዘምሉዕ ውስቴቱ በረከተ አቡዮ ንሥዑ ኃይለ መስቀልየ:: ከመይኩንክሙ በፍጽም ወበከዋላ በይምን ወበጽግም በእንግድዓ ወበአፅባዕት ወበመዘራዕት በኩሉ ወበውስተ ኩሉ መስቀል ዘቡቱ ኃይለ እሳ(p.65b)ት ወነፋሳት ወበእበዩ ይጉይዩ ኃይለ ጽልመት:: ንሥዑ አርዑትየ ወአስማትየ ኢይትበተክ እምአፋክሙ ወትረ ከመ ትድኃኑ አምፀርክሙ::

[49] ወዘንተ ብሂሎ ነሥአቶ ደመና እማዕከሌሆሙ ወዓርገ ውስተ ሰማያት ወርዲናሁ ወሰገድነ ወእም ከመ ቀርቦ ምጽንዓተ ሰማይ ሰማዕናሁ(p.66a) እንዘ ይብል እትወ በሰላም ወአንትሙኒ ሕዝብ ክርስቲያን እለ ኅቡረ ቅኔክሙ ምስሌነ ንሥዑ ዘንተ አስማተ ወፀሩ ትእምርተ መስቀሉ ለክርስቶስ ወግበሩ ዘአዘዘናክሙ<sup>61</sup>::

[50] ያመሐፅን ነፍሶ ወሥጋሁ በሰላም ኅበ መስቀልክ ክቡር ዘቦ(p.66b)ቱ ተጽሕፈ ግዕዛነ ኩሉ ዓለም በአስማቲክ ሠናያን ዘትምሕር በስመ እግዚአብሔር አግብርቲክ መሐሮ ወተሣሃሎ ዕቀቦ ወአድኅኖ እምኩሉ ዘይፈርሆ ለገብርክ\_\_\_\_\_ :: ወካዕቦ ያማኃፅን ነፍሶ ወሥጋሁ ኅበ አብ ዘላዕለ ኩሉ ዘፈጠረ በጥበቡ ገብ(p.67a)ርክ:: ወዓዲ ያማኃፅን ነፍሶ ወሥጋሁ ኅበ ወልድ ዘዕሩይ ምስለ አቡሁ:: ወእምዝ ያማኃፅን ነፍሶ ወሥጋሁ ኅበ መንፈስ ቅዱስ ዘይወጽእ እምአብ ወይነሥእ እምወልድ:: ወዓዲ ያማኃፅን በኅበ ጅወፀቱ ካህናተ ሰማይ በአክሊላቲሆሙ ወበአስማቲሆሙ(p.67b) አካኤል ፍነኤል ኩንኤል ዳትኤል አፍጽኤል ዘሩኤል ኤልኤል ድትኤ ድካኤል ግድኤል ፍልፍልኤል ፋኤል ካሰልቱኤል ወራኤል ባቱኤል ሮኤል ሰሐቱኤል ጣውርትኤል አማኑኤል ለልኤል ዋለኤል አሰልዱኤል ሐልቱኤል ወኅበ ፀቱእንስሳሁ ለአብ ያምኃፅን ነፍሶ ወሥጋሁ(p.68a)ጋሁ በአዕይንቲሆሙ ዘምሉዕ ወበኩለንታሆሙ ወበአስማቲሆሙ ሞርሞራ መሊጦን አርማንጦስ ሱርትዮን ወበካልዕ ሰሞሙ ጠርኤል ሄኔል ዘርያል ሶራፍኤል

<sup>61</sup> ወ ሂ adds (T)

ወበሣልስ ስሞሙ ጳርሜላ አግሜጥር በርተኖ ደራጦን ያመኃፅን ነፍሶ ወሥጋሁ ጎበ ጁቱሊቃነ መላእክት እሉ<sup>62</sup>ሥ(p.68b)ሉጣን ላዕለ ኩሉ ፍጥረት ለሣህል ወለምሕረት በሚካኤል ወገብርኤል በሱራፌል ወኪሩቤል በሩፋኤል ወዑራኤል ወበአፍናኤል።

[51] አማኅፀንኩ ነፍስየ ወሥጋየ ጎበፎቱ መላእክት እለ የዓቅቡ ዕፀ ሕይወት በውስተ ገነት እሉ<sup>63</sup> አስማቲሆሙ አፍትወት በርናፋዮት ገርናኤል።(p.69a)

[52] አማኅፀንኩ ነፍስየ ወሥጋየ ጎበፎቱ መላእክት እለ የዓቅቡ ሥጋሁ ለወልደ እግዚአብሔር በውስተ ክርሠ ድንግል እሉ<sup>64</sup> ስሞሙ መንኮስ ሸራት ሸራኒ።

[53] አማኅፀንኩ ነፍስየ ወሥጋየ ጎበፎቱ መላእክት እለ የዓቅቡ ሥጋሁ ለክርስቶስ በውስተ መቃብር እሉ<sup>65</sup> አስማቲሆሙ ፍትሐኒ ፍታሕ(p.69b) ፌፋይ።

[54] አማኅፀንኩ ነፍስየ ወሥጋየ ጎበ ቅድስት ቤተ ክርስቲያን እንተ ይእቲ ማኅደሩ ለክርስቶስ ምዕዋደ መላእክት ወእመ<sup>66</sup> ኩሉ ሕዝብ እንተ ተሣረረት ዲበ ኩኩሐ ሃይማኖት ወዲበ መሠረቱ ወርቅ ወብሩር። አዕማዲሃ ዘኢያንቀለቅሉ። ወመታክለ ደባትሪሃ ዘኢይትሐወሱ። ወአኅባሊሃ ዘኢ(p.70a)ይትብተኩ። ማኅደረ እግዚአብሔር ደብተራ እንተ ትጌኑ ከመ ቆፃ ጽጌ ወይን እንተ ታሰትየነ ስቴ ሰላም ስቴ አፈው ወሮማን። እምክናፍሪሃ ይውኅዝ ጸቃውዕ ወእምታሕተ<sup>67</sup> ልሳና ሐሊብ ወመዓር። አዳም ስና ወአዳም አጥባቲሃ እንተ ብዙኅ ጎበሪሃ በየማና ወበፀጋማ አዕፀቀ ዘይት። አርአያሃ(p.70b) ሥሉስ። ይእቲኬ እምነ ጽዮን ትትመሐፀነን ወከመ ብንተ ዓይን ትዕቀበነ እምዕኩይ ለኩልነ ውሉደ ጥምቀት ወፈድፋደሰ ትዕቀቦ ለገብራ።

[55] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ጆአምላክ<sup>68</sup>። አቅርቃል ፎቱአስማት ጎቡዓን ዳናስ ዲላ መራፍ ስመ ኮከብ ዘጽባሕ ሱፋር። ወ(p.71a)ኃይላትኒ ዘየሐውሩ ምስሌሁ አስማቲሆሙ አክሳር ማርድያል አፍኤል ስመ ኮከብ ምሴት ሱራክያል። ወኃይላትኒ ዘየሐውሩ ምስሌሁ አስማቲሆሙ አርአምያል አቅጣኤል አርሳኤል አምሕለክሙ ኢትትፈለጡ እምኔየ እስከ ትፈጽሙ ፈቃድየ።

[56] ኦ ፀሐይ ዘጥዩቅ ስምከ አምሕለከ ወበዝ(p.71b)ንቱ አስማተ ኃይላት ልዑላን ሱርያል አርድያል አርዳክያል አምሕለክሙ ኢትሐሩ እስከ ትፈጽሙ ትካዘ ልብየ።

<sup>62</sup> እለ(T)  
<sup>63</sup>እለ(T)  
<sup>64</sup> እለ(T)  
<sup>65</sup> እለ(T)  
<sup>66</sup> አመ(T)  
<sup>67</sup> ወእምሕተ(T)  
<sup>68</sup> አምላክ omis (T)

[57] አምሕላክ ኦ ወርኅ ዘተሐቱ በሌሊት ምስለ ኃይላቲክ ኢትሑር እስከ ትፈጽም ጸሕቀ ልብየ። አዶናይ አዶናይ አማኑኤል ማስያስ አም(p.72a)ላኪያ ነፃ ኅቤየ በኃይለ ዝንቱ አስማቲክ። ሚካኤል በየማኑ ወገብርኤል በፀጋሙ ሩፋኤል በድኅሬሁ ወሰላትያል በቅድሚሁ ሰዳክያል እንዘ ያነብር አክሊለ ዲበ ርእሱ ወሰዳክያል እንዘ ያቁርብ በእንቲአሁ ስብሐተ ወአኩቴተ ወአናንያል መልአክ ምሕረት ንዑ ኅቤየ ትሕሥሡ ኪያየ።

[58] አም(p.72b)ሕለክሙ ኦ ጅወፀቱ ካህናተ ሰማይ በአስማቲክሙ አርንኤል አክላር ዋቴር ናዑማስ ቴራን አርናስ ዘርሊ አብጣትርሞን ጋኔንስኮ ሜስለንኮስ ማቴር ናስኪብ አክላኑ ንዩስ ኡናር በራኪያስ ሩስትያስ ደትዮ አርጥስፓራስ ኢናስ አብድሎሰን አኒስኮ ወበጅወፀቱ ማዕጠንታት ሙድሙጡስ ሙትከተና ካሊኦንኔክ አራድ አንዮስ(p.73a) ዕርዲከረል አስራን ማረክ ዋርክ ዋርዲአክ አድማኤል ከኒአል ቶራን አሮኒ መሪክ ለሳንክ ሰና አሚዮስ ደውራ አምሕለክሙ ከመ ትምጽኡ ኅቤየ ለ\_\_\_\_\_።

[59] ወዓዲ አምሕለክሙ ኦ ፯ቱ መላእክት በርድሚኤል መሰንድያል አርምያል አርያሚ አርናሚያል አርድያል አውያል። አምሕለ(p.73b)ክሙ ኦ ፬ቱ እንስሳ። አምሕለክሙ ኦ ፫ቱ መላእክት ያከብ ሊያማ ፊአማ። አምሕለክሙ ኦ ፫ቱ መላእክት ዘጸለይክሙ በውስተኅል ሰራዲር መተዋድድ አራድያል። አምሕለክሙ ኦ ፫ቱ መላእክት እለ ዓቀብክምዎ ለወልድ ውስተ መቃብር አርዋል ፍሩል ፍርትካኤል ከመ ትፈጽሙ ዓኅቅየ ለገብርክሙ\_\_\_\_\_።(p.74a) አምሕለክን ኦ አክርድን ኮከብ ዘሠረቀ ጊዜ ልደቱ ለወልድ ከመ ትሥርቅ ውስተ ገጽየ ለገብረ እግዚአብሔር። ሱሐል ሱሐል ሱሐል አብርህ ላዕሌየ ወጸልሲ ዮም በኃይለ አብያቴር አብርይ አብራቅሬቅ ራግ ሬዲ። አምሕለክሙ ኦ መላእክት በአስማት ኅቡአት እለ ውስተ መንጦላዕቱ ለአብ(p.74b) ከመ ትመጽኡ ኅቤየ ውስተ ኩሉ መካን ለገብርክሙ አውማም አንዋፍ። መላእክት እለትነብሩ ውስተ ዓየር ንዑ ኅቤየ። ወካዕበ አምሕለክሙ ኦ መላእክት እሉ ውስተ ምጽንዓተ ሰማይ ወእለ ውኩላን። መላእክት በአርያም ኪሩቤል ንዑ ኅቤየ። ፬ቱ መላእክት አለ ትቀውሙ በ፬ቱ መዓዘነ ዓለም ፍር(p.75a)ትያል ፍርፋይ ፍሙዋል ፊናንያል። ፬መላእክት እለ ትቀውሙ በ፬መታክፈ ሰማይ ወዲበ ፬መዛግብተ ሰማያት። ነፋሳት ዲድንያል አፍዳምያል መራድያል አፍዳኪያል አምሕለክሙ ከመ ትምጽኡ ኅቤየ ወትፈጽሙ ኩሎ ሰእለትየ ዘአፍአ ወዘውስጥ። አምሕለክ ኦኪሩብ ዘተ(p.75b)ዓቅብ ዐይነ ማየሕይወት ከመ ትምጻእ ኅቤየ ለዓለመ ዓለም አሜን።

[60] አምጽኑ ለእግዚአብሔር ውሉደ አማልክት። አምጽኑ ለእግዚአብሔር ዕጉለ ሐራጊት። አምጽኑ ለእግዚአብሔር ክብረ ወስብሐተ። አምጽኑ ለእግዚአብሔር ስብሐተ ለስሙ። ስግዱ ለእግዚአብሔር በዓጸደ መ(p.76a)ቅደሱ። ቃለ እግዚአብሔር ላዕለ ማያት ብዙኅ። አምላክ ስብሐት አንጉድጉደ። እግዚአብሔር ላዕለ ማያት ብዙኅ። ቃለ እግዚአብሔር በኃይል። ቃለ እግዚአብሔር በዓቢይ ስብሐት። ቃለ እግዚአብሔር ይቀጠቅጥ አርዘ። ወይቀጠቅጦ እግዚአብሔር ለአርዘ ሊባኖስ። ወያደገድኅ ከመ ላህመ ሊባኖስ። ወፍቁርስ ከ(p.76b)መወልድ ዘ፩ ቀርኑ። ቃለ እግዚአብሔር ይመትር ነደ እሳት። ቃለ እግዚአብሔር ያድለቀልቆ ለገዳም። ወያድለቀልቆ እግዚአብሔር ለሐቅለ ቃዴስ። ቃለ እግዚአብሔር ያፀንኦሙ ለኃየላት። ወይከስት አዕዋመ። ወበጽርሐሱ ኩሉ ይብል ስብሐት። እግዚአብሔር ያስተጋብኦ ለማየ አይኅ። ይነብር እግዚአብሔር ወይነግሥ(p.77a) ለዓለም። ወይሁቦሙ እግዚአብሔር ኃይለ ለሕዝቡ። እግዚአብሔር ይባርኮሙ ለሕዝቡ በሰላም። ስብሐት ለአብ ወወልድ ወመንፈስ ቅዱስ ለዓለም ወለዓለመ ዓለም። ኦ አምላክ ዳዊት ዕቀቦ እም መከራ ሥጋ ወነፍስ ለገብርክ።(p.77b)

**ጸሎቱ ለጴጥሮስ ዘዐርብ**

[61] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። አስማቲሁ ለክርስቶስ ሲድላዊ ቢድጋዊ ቴድሮፋዊ ንዶላኤል መታርሮ። መኑ አንተ ብሩህ። አነ ውእቱ በሕዝቡላካኤል ድብተፈሎ ፍላኤል። መኑ አንተ ኮከበ ጽባሕ። አነ ውእቱ ብራፍራኤል ቁጽላካ(p.78a)ኤል። መኑ አንተ ብርሃነ ብርሃናት። አነ ውእቱ ድሎፍላዊኤል ቢራሄፌት። መኑ አንተ እንቁ ክቡር። አነ ውእቱ ላክላኤል ረካኤል ያጎድረሳኤል። መኑ አንተ። አነ ውእቱ ሐመር ዘኢይሰበር። መኑ አንተ። አነ ውእቱ አርጳኤል። መኑ አንተ። አነ ውእቱ ሰቀድሮ አውላኤል ዓምድ ጽኑዕ ዘኢያንቀ(p.78b)ለቅል። መኑ አንተ። አነ ውእቱ መሠረት ቁርቁላዊ። መኑ አንተ። አነ ውእቱ ልዮዳዊ። መኑ አንተ አነ ውእቱ ታቦራዊ ወአነ ሜሎሳዊ ቋጥሮናዊ። መኑ አንተ አነ ውእቱ ሰይፈ እሳት። አነ ውእቱ ደለዊ። መኑ አንተ አነ ውእቱ ሰማያዊ ብራኤላዊ። መኑ አንተ ነደ እሳት። አነ ውእቱ ቁርልያዊ። መኑ ከ(p.79a)ንተ ዋዕይ። አነ ውእቱ ብያዊኤል መኑ አንተ መሐሪ ዘአልቦ ወሰን። አነ ውእቱ ኖላዊ ዘአሠርክዎሙ ለመራዕየ አሕርው አጋንንተ ሌጌዎን። ከማሁ አስጥም ፀሮ ወጸላእቶ ለገብርክ። መኑ አንተ ዪው ጥዑም። አነ ውእቱ ቱቱኤል ኢየሱስ ክርስቶስ አልፋዊ አድኅኖ እግዚአ እምኩሉ ዘይትቃ(p.79b)ረኖ ለ\_\_\_\_\_ ። መኑ አንተ ዓጸደ ወይን። አነ ውእቱ ሥላሴ ዘእሴለስ በአካለት ወእት-ወሐድ በመለኮት በዝንቱ ተማኅፀንኩ ወፈኑ ዳኅፀ ወጽልመተ ላዕለ ኩሎሙ ፀርየ ወጸላእትየ ለገብርክ\_\_\_\_\_ ።

[62] በኢ.ያ.ኤ.ድ ስምክ ተማህሮች ኢትንሥኦኒ ዘክንበለ ንስሐ ለገብርክ። \_\_\_\_\_ በአፍናኤ(p.80a) ል ስምክ ተማህሮች ከመ ትደምረኒ ምስለ እለ ፈጸሙ ገድሎሙ በአስባኤል በአቅናኤል በኢ.ያ.ኤ.ድ በኮሪል በዮኤል በስዳኤል በዝንቱ አስማቲክ አድጎኖ ለ\_\_\_\_\_ ደላፌኤል ዘራኤል ገጥንላኤል ገራኤል አክዳኤል ብራኤል ቆርላኤል ገምላኤል አምላኤል ሳለባዊ(p.80b) ዘለባዊ ዘፈታሕክ መዋቅሕተ ባቢሎን በጎብ ይጸርሕ ስመክ ከማሁ ፍትሐ ወዘርዘር ለዝንቱ ሞቅሕ እምእዴሁ ለ\_\_\_\_\_ ። ምልካኤል ደፍላብ። ወይምላዕ ዝንቱ ማየ ጸሎት ወይኩን ፈውሰ ለሕሙማን። ወያ(p.81a)ንብብዎ በርህወ ሰማይ ከመ ይኩን ፈውሰ ወሥርየተ ኃጢአት። ወሶበ ይጠመቁ በማየ ጸሎቱ ለዝንቱ አስማት። ይከውኑ ከመ ሕፃናት እለ ኢለከፎሙ ርስሐተ ኃጢአት<sup>69</sup> በኃይለ ዝንቱ አስማቲክ አድጎኖ ለገብርክ \_\_\_\_\_ ። በኃይለ ዝንቱ አስማቲክ እስእለክ እግዚአ ወአስተባብሩካ ከመ ኢይምጽኦኒ(p.81b) ሞት ዘእንበለ ጊዜየ ወኢቁዳር ወኢሕማም<sup>70</sup> እኩይ በጽልዲ ስምክ በአውላኪት ስምክ መግረሬ ፀር ተማህሮች አነ \_\_\_\_\_ ።

[63] በኤሎን መኑ አንተ ጽርሐ አርያም። አነ ውእቱ ወልደ ጎላዲን ዘአቀምኩ ሰማየ ዘእንበለ ዓምድ። መኑ አንተ ዲግ ወቤግ። አነ ውእቱ ሰይፈ እሳት(p.82a) በከላዲን ዘኢይትመዋዕ ለፀር። መኑ አንተ። አነ ውእቱ ኢየሱስ ናዝሬዊ። መኑ አንተ አነ ውእቱ ሰድርቃኤል። መኑ አንተ አነ ውእቱ ለዘአበሰ መሐሪ። መኑ አንተ አነ ውእቱ ፀሐይ ዘኢየዐርብ። መኑ አንተ አነ ውእቱ ፀሐይ ዘቂርቁጤን። መኑ አንተ አነ ውእቱ ዘኢይፈቅድ ለኃጥእ<sup>71</sup> ሞቶ አላ ግብአቶ ወሕይወቶ።(p.82b) መኑ አንተ። አነ ውእቱ ምስራቅ አነ ውእቱ ዘአሠርክዎ ለብርያል በ፳፻፻ ሰናስለ እሳት እንዘ ስምየ ጎቡዕ ደሎቆሊን ደፌፌን ጼጽሬን ወወሀብክዎ ንዋመ ከመ ኢይጼውዕ ስምየ ጎቡዓ። ወከመ ኢያማስና ለዓለም መኑ አንተ ሰዋስው ዘወርቅ። አነ ውእቱ ባአኤል ዘእፈቅድ እሁብ ክብረ ውብዕ(p.83a)ሰ። መኑ አንተ ጥጎተ ብርሃን። አነ ውእቱ የሮፈለዋኤል ዘጸውዓ ስምየ አነ አወጽኦ እምኩሉ ዘኢይፈርሐ<sup>72</sup> ለገብርክ \_\_\_\_\_ ።

[64] አልቦ ዘከሠትኩ ዘንተ አስማተ ዘእንበለ ለቶማስ ፍቁርየ ዘነገርክዎ ሶበ እሰቀል እንበለ ትግእ ነፍስየ እምሥጋየ። ወእቤ ኤሎሄ ኤሎሄ ኤሎሄ ሶቤሃ ዓለም ተጠወመ።(p.83b) ወሶበ እጸርሕ ወእቤ ኤሎሄ ስምየ ሲኦል ርእደት ወከዋክብትኒ ወድቁ። ከማሁ አውድቆሙ እግዚአ ለእለ መከሩ እኩየ ሳዕለ አቡነ ገብረ ኢየሱስ። ወሶበ እጸርሕ ቆለኤል ስምየ ማህበረ ሐና ወቀያፋ

<sup>69</sup> ርስተ ዘኃጢአት(T)  
<sup>70</sup> ወኢሕማም(T)  
<sup>71</sup> ዘ(T)  
<sup>72</sup> ዘኢይፈርሐ(T)

ተሐፍሩ። ወከማሁ አስተሐፍሮሙ ለእለ መከሩ ላዕለ ገብርከ ገብረ ኢየሱስ። ወሶበ እጸርሕ ወእቤ ን(p.84a)ዜን ስምየ ተደምሰሰት ሲኦል ወተነሥተ አረፋቲሃ።

[65] ወሶበ ይጸርሕ ቅዱስ ሚካኤል ስመክ ክስብኤል ቤቃ አካርየ ተነስተ ምክረ እልዋን፤ መከማሁ ንሥት ምክረ ፀሩ ወጸላእቱ ለ\_\_\_\_\_ ።

[66] ወሶበ ይጸርሕ ቅዱስ ገብርኤል ስመክ ደን ጠፍዑ ማኅበረ ኢጋንንት ከማሁ አጥፍዖሙ ለአጽራሪሁ ለ\_\_\_\_\_።(p.84b) ወሶበ እጸርሕ ወዕቤ ለፈዚን ስምየ ተከሥቱ መቃብራት ወጸልመ ፀሐይ ወዓለም ተጠወመ። ወከማሁ አጽልሞሙ ለእለ መከሩ እኩየ ላዕለ አቡነ ገብረ ኢየሱስ።

[67] ወሶበ ይጸርሕ ሙሴ ወይቤ ፋሌክ ስምክ አዕደውኮ ባሕረ ኤርትራ። ወከማሁ አዕድዎ ለ\_\_\_\_\_ ባሕረ እሳት ግሩመ ወእምሕማም ዓቢ(p.85a)ይ። ወሶበ ይጸርሕ ኢየሱ ወይብል አልፋኤል ስመክ አውረድክ ሎቱ ገብስተ መና ከማሁ አውርድ ሎቱ መንፈስ ቅዱስ ለ\_\_\_\_\_ ። ወሶበ ይጸርሕ ኤልያስ ወይብል ደራታን ስመክ አዕደውኮ ባህረ ኢያሪኮ ከማሁ አዕድዎ ለሲኦል<sup>73</sup> ወደይን ወአብጽሖ ጎበ አልቦቱ ሞት ወንዘን ለ\_\_\_\_\_።(p.85b) ወሶበ ይጸርሕ ዳንኤል ወይብል ዘራኤል ስምክ አውግዕኮ እምግበበ አናብስት ከማሁ አውዕገ እምዕመቀ ሲኦል ለ\_\_\_\_\_ ። ወሶበ ይጸርሕ ዳዊት ወይብል ገማላማላዊ ስመክ አውድቆ ለጎልያድ<sup>74</sup> ኃያል። ከማሁ አውድቆሙ እግዚኦ ለእለ መከሩ እኩየ ላዕለ\_\_\_\_\_ (p.86a)። ወሶበ ይጸርሕ ሕዝቅያስ ገላውድኦ ስመክ ወሰኮ ፲ወ፭ ዓመተ ከማሁ ወስክ ሎቱ አዝማነ ወዓመታተ ብዙኃ ለ\_\_\_\_\_ ። ምስለ ፈሪኃ ስምክ እግዚኦብሔር በኢያፌሶን ስምክ ወበበሎንድስ ስምክ ርድኦ ለ\_\_\_\_\_ ። ወሶበ ይጸርሕ ዮናስ በደላዊ ስምክ አውግዕኮ(p.86b) አምከርሠ አንበሪ ከማሁ አውጽኦ እምዕመቀ ሲኦል ለ\_\_\_\_\_ ።

[68] ዘአድኃንኮ ለጌዴዎን ወሰቦ ይጸርሕ ወይብል ቃዳኤል አመ ይቀትልዎ ኢሎፋላውያን ከማሁ አድጎኖ እምቀታልያን ወእምረጋምያን ለ\_\_\_\_\_ ።

[69] ዘአድኃንኮ ለምናሴ ሶበ ይጸርሕ ወይብል ቀላኤል ስመክ ወሶበ አሠርዎ በጋጋ ሐዲን ከለዳ(p.87a)ውያን ወአውረድክ በእንቲአሁ መብረቀ እሳት ወቀተልኮሙ ለ፲ወ፪ ነገድ ወአስጠምኮ ለሳጥናኤል ከማሁ አስጥሞሙ ለአጽራሪሁ ለ\_\_\_\_\_ ። ደንዳ ዮዳ<sup>75</sup> ወፈታሕኮ ለሰብእ<sup>76</sup> ከማሁ ፍትሖ እማዕሠረ ሰይጣን ለ\_\_\_\_\_ ።

<sup>73</sup> ለ omis (T)  
<sup>74</sup> ለጎልያትድ(T)  
<sup>75</sup> ሊዳባ ሰጠቆ ለሲብሎ adds (T)  
<sup>76</sup> Omis (T)

[70] ዘክርያስን፡- ለአናንያ ወሳኝ ወሚሳኤል ሰ(p.87b) በ ይጸርሱ ወይብሉ ጸፈ።  
አውግዕዝ፡- እምእቶን እሳት ዘይነድድ ከማሁ አድጎኖ እምእቶን ገሀንም ለአቡነ ገብረ ኢየሱስ።

[71] ወተጽሕፈት ዛቲ መጽሐፍ ለመድኃኒተ ሥጋ ወነፍስ ወለስርዮተ ኃጢአት ለዘጸሐፎ  
ወለዘአጽሐፎ ጎቡረ ይምሐሮ፡- እግዚአብሔር ለዘአንበሶ ወለዘተርጎሞ ወለዘተ(p.88a)ሐፀበ  
በማየ ጸሎቱ ለዘጾ ወለዘሰምዓ ቃላቲሁ ወለእመ ገብረ ጎበ መግነዙ ዘንተ ቃለ ጽሑፎ  
ይምሐሮ እግዚአብሔር ወይስረይ ኃጢአቶ ለዘጸሐፎ ወለዘአጽሐፎ ለዓለመ ዓለም አሜን።

[72] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። ኦ እግዚእየ ኢየሱስ ክርስቶስ  
በሴዳ(p.88b)ኤል ስምክ ርድኣኒ ወመሐረኒ። በአስማቲክ ቅዱሳት እስመ አንተ መሐሪ  
ወመስተሣህል ርኑቀ መዓት ወብዙኃ ምሕረት ወጻድቅ ሥረይ ኃጢአትየ ወደምስስ አበሳየ  
ወአውርድ መንፈስ ቅዱስ ላዕሌየ ወላዕለ ዝንቱ ማይ ወወይን ወቅብዕ ከመ ይኩን ፈውሰ  
ለኩሎ፡- ሕሙማን ለሰብእ ወለእንስሳ። በከ(p.89a)መ ትቤላ ለማርያም እምክ ከማሃ ግበር  
ሊተ ለገብርክ \_\_\_\_\_ ። ወአድጎነኒ እምኩሉ እኩይ በዝ ዓለም ወበዘይመጽእ ዓለም። ግሩም  
ወስቡሕ አንተ እግዚአ ወመንክር ስምክ ለዓለመ ዓለም አሜን።

[73] አአትብ ወእትነሣእ በስመ አብ ወወልድ ወመንፈስ ቅዱስ። ሜሎስ ሰ(p.89b)ይፈ እሳት  
መደንሰያስን መስቀልክ ብርሃን ለዕውራን። ፈላም ያሰፎን ኃይለ መስቀልክ ጽኑዕ። ሃሌ ሉያ  
ሳዶር አላዶር ዳናት አይራ ሮዳስ ኤላሜሌም ኢርያላ ደላይሶን ሶሮኖሚም ሶርኖሚም  
ሶሮኖሚም ዮሴዲቅ ስመ አብ ማሩያል ስመ ወልድ ምናቴር ስመ መንፈስ ቅዱስ አብያቴር  
አልፋ ወጋ አግዮስ(p.90a) አውልያኖ ሰሞን ጊርዮስ ኢየሱስ ክርስቶስ ፓንዋማ ጠጢሮስዲስ  
ሳብዲስራስ አራሶፎስ አውያሴር አቢኖስ አራሲፍ ቤጣ አማኑኤል የማንዮስ ኤልማይል ኤልማስ  
ዮድ ዮድናኤል ምልክሰር ኤል ኤል ኤል ማንያ ኬንያ ወልደ ማርያም ወቶቤል ያሮስእ  
ያሮስናእር ሰሎፍ ፊርማም እምሰሮኖሜም ማቤ(p.90b)ፍ አሌፍ መርሞክ መርሞንኤ  
ሚኤቤርዮስ አማኑኤል በግዑ ለእግዚአብሔር ዘያዓትት ኃጢአተ ዓለም እምይእኬሰ ፀዊርየ  
ወንጌለ ተመርጉዝየ መስቀለ እትመኃፀን በመስቀልክ አደናይ ለክ ይደሉ ዕበይ ወሠውረኒ  
እምኩሉ እኩይ ሊተ ለ \_\_\_\_\_ ምስለ ሰብእየ ወእንስሳየ እስክ ለዓለመ(p.91a) ዓለም።

[74] እግዚአ ነጽር ውስተ ረዲኦትየ። እግዚአ አፍጥን ረዲኦትየ። ይትኃፈሩ ወይጎሠሩ ኩሎ፡-  
እለ የኃሥሥዋ ለነፍስየ። ለይግብዑ ድጎሬሆሙ ወይትኃፈሩ እለ መከሩ እኩየ ላእሌየ።  
ለይግብኩ ድጎሬሆሙ በጊዜ ተኃፊሮሙ እለ ይብሉኒ ዕንቋዕ ዕንቋዕ። ለይትፈሥሑ  
ወይትሐሠዩ ብክ ኩሎ፡- እለ የኃ(p.91b)ሥሁክ እግዚአ። ወይበሉ ዘልፈ ዓቢይ  
እግዚአብሔር። እለ ይፈቅዱ እድጎኖተክ በኩሉ ጊዜ። አንስ ነዳይ ወምስኪን አን።

ወእግዚአብሔር ይረድሳኝ። ረዳኝ ወምስካይየ አንተ እግዚአ ከምላኪያ ወኢትጉንዲ። ስብሐት ለአብ ወ(p.92a)ወልድ ወመንፈስ ቅዱስ ለዓለም ወለዓለም ዓለም። ዔ ገበርክ ፍትሐ ወጽድቀ። ኢትመጥወኒ ለእለ ይሣቅዩኒ። ጽንሐ ለገብርክ ውስተ ሠናይ። ወኢይትግገሉኒ ዕቡያን። ስብሐት<sup>77</sup> ለአብ ወወልድ ወመንፈስ ቅዱስ ለዓለም ወለዓለም ዓለም። ኦ ከምላክ ዳዊት ዕቀቦ እመከራ ሥጋ ወነፍስ ለ\_\_\_\_\_ ። (p.92b)

### ጸሎቱ ለጴጥሮስ ዘቀዳሚት

[75] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ፩ክምላክ። ጸሎተ ሥርየተ ኃጢአት እምነቶ(p.92a)ሙ ለሐዋርያት ወለኩሎሙ ፎወጄ አርድእት በከመ ይቤሎሙ እግዚእነ ኢየሱስ ክር(p.92b)ስቶስ ለአርዳኢሁ። አንትሙ ውእቱ አዕርክትዮ። አንትሙ ውእቱ ወሉደ አቡዮ። ወትከውኑኒ መዋርስተ መንግሥትዮ። አንትሙ ውእቱ እሊዓየ<sup>78</sup> ዓባግእየ እለ ትሰምዑኒ ቃልየ በምግባር ዕብለክሙ። አንትሙ ውእቱ ብርሃኑ ለዓለም። አንትሙ ውእቱ አእማደ ቤተ ክርስቲያን። አንትሙ ውእቱ ከዋክብ(p.93a)ት ብሩሃን። አንትሙ ውእቱ ሕዝብ ቅዱሳን። አንትሙ ውእቱ ሰባክያነ ወንጌለ መንግሥተ ሰማያት በኩሉ ምድር። አንትሙ ውእቱ መዋርስተ ኩሉ ዓለም ዘበልሳነ ብሔሩ።

[76] ወይቤሎ ለጴጥሮስ አንተ ስምዖን ወልደ ዮና ወልደ ርግብ ወአንተ ርእሰ ሐዋርያት። ወአንተሂ እንድርያስ ስም(p.93b)ዑኒ ቃልየ ከመዝ ንግሩ ለእለ የአምኑ ብየ በጸሎተ ሐዋርያት ይትፌወሱ ዱያን ወየሐውሩ ሐንካሳን በዝንቱ ስምየ መርዮን ከመቶርዮስ ሲናጽስዮስ አክርዮር ሴዴቅ። በዝንቱ አስማተ ኃይል ይድኃኑ እምኩሉ መቅሠፍት ዘይመጽእ ውስተ ዓለም እምሰማይ እምደይን ወእም ሐጉል አመ ይት(p.94a)አተት ኃጥእ እምጽድቅ።

[77] ኦ ብእሲ ለእመ ክህልክ ጸውኦቶ ለዝንቱ አስማት ያቀውመከ በየማኑ። መዓዝር ስመ እደዊሁ ለእግዚአብሔር። ሰማርዮስ ስመ አዕይንቲሁ ለእግዚአብሔር። ጳጳምርአይ ብሂል ቅዱስ እግዚአብሔር በነገረ ዕብራይስጥ ጥዩቅ ገመጳራስ ቍኬ ሴሩፋንምስ ፊኔ ሄማሪስ ጳጠፋማ(p.94b)ሪስ ሰማርግስ እሉ አስማት ክቡራት ወጎበ ልዑላን ወየዋሃን ወበጎበ ክርስቲያን ፈድፋደ ፍሥሐ ወሰላም ለእመ ክህልክ ጸውኦቶ እምድጎንከ በደኃሪት ዕለት አድጎኖ ለገብርክ\_\_\_\_\_ ። አልፋኤድ ኢያሌድ ሄዳኤል ዮዳኤል አልፋኤድ ኢያሌድ ሄዳኤል ኢርናኤል ኄርጎዋኤል(p.95a) አሜክ በእሉ ጥጎያት ዕቀቦ እመከራ ሥጋ ወነፍስ

<sup>77</sup> ስብሐት በል (T)  
<sup>78</sup> እሊዓኦየ (T) [sic] እሊዓየ

ለገብርክ \_\_\_\_\_ :: በሳዶር አላዶር ዳናት አዴራ ሮዳስ ቃለ እግዚአብሔር ይመትር ነደ እሳት አውሎግሶን አውሎግሶን አብ ጌቴሴማን:: ወል(p.95b)ድ ግያሪሆ:: መንፈስ ቅዱስ ፌሞቴን:: እሱ አስማት ሀለዉ እምቅድመ ይትፈጠሩ ሰማያት ወምድር:: ወእምቅድመ ይትፈጠሩ መላእክት ወገነት ክረምት ወሐጋይ::

[78] አሜሃ ሀለዉ ስሙ ለዘፈጠረ ኩሎ ዓለመ ግያሊሆ ሕዝሕዝሕ ስሙ ይበልፅ አጋንንተ ሊተናዊ:: ስሙ ይሰሪ ኃጢአተ ቀተበተናዊ:: ስሙ (p.96a) ይፌውስ ዱያነ ወሕሙማነ ፈምልዮስ:: ስሙ ያነሥእ ሙታነ:: አልቦ ዘይክል ጸውዖቶ ለዝንቱ አስማት ኢመላእክተ ሰማይ ወኢካህናተ ሰማይ ዘእንበለ እግዝእትነ ቅድስት ድንግል በጀኤ ማርያም እሙ:: በኃይለ ዝንቱ አስማት አድጎኖ ለ\_\_\_\_\_ :: አማኑኤል አርጋል ፎልምሳል በኃይለ ዝንቱ አስማቲ(p.96b)ከ አድጎኖ ለ\_\_\_\_\_ :: ሶቲለለኮስ ኤሳስቶስ ሶርታር አንያል ፀባዖት አዶናይ ኤሎሄ ኤልማስ አጵኤል አድጎኖ ለገብርክ:: ሶቲለለኮስ ኤሳስቶስ ሶርታር አያዩ አላዶድ ኢለመላስ አልመለስ አበርበስእመ ለአለመ ለሂለም ኢኩሩቱ ቡለደም በላደም አላዲለም በአሊፍሎልኢሊ ከዋኢእ ሲላፅ ቢላፅ ለሲ ወለዲም አድናኤል አዶታኤል ንጉሥ ኢዮሄክ ኢዮቤክ ክስናዊ ኤላሜድ ለምንድ አዘቅተ ሕይወት(p.97a) አዶላስ ዘይዌአን አፍራስ ሕይወት ወበዝንቱ ስምክ ዓቢይ ኖላዊ ኄር መያል አክፍያል አንያል ራኤል ኤንኤል አፑያል ሰዊን አርምያል ጳፋ ጸባዖት ወበኃይለ ዝንቱ አስማቲክ አዶናይ ኤል ኤልዳኤል ማስያሳዊ ጸባዖት ማርያሚን ካፍርዮት አስከማኤል ጳኤል አርናኤል አቅኤል አርምያል አብፍታኤል(p.97b) አዮ አዮ አዮ ሀቦ ብርሃነ ወሞገሰ ወበረከተ በዝንቱ ማይ ለ\_\_\_\_\_ ::

[79] ወተሰአልዎ ሐዋርያት ለእግዚእነ ወይቤልዎ እስኩ ክሥት ለነ ዘንተ ስሙ ኅቡዓ:: ወእምድጎሬሁስ ነገርሙ እግዚእ ኢየሱስ:: ወይቤሎሙ ንሥዑ ወሀብኩክ(p.98a)ሙ ዘንተ ስምዩ ኅቡዓ ዕቀብዎ ወአጽንኤዎ ከመትድኃኑ እምኃጢአት ወኩሉ ሰብእ ዘእእመረ ዘንተ አስማትዩ ዘአጽንዖሂ ወዘዖሮ ዘአንበቦ ወዘተሐፅቦ በማዩ ጸሎቱ ተአሚኖ ይድጎን እምብዙኅ ኃጢአት::

[80] ወጸሐፈ እግዚእ ኢየሱስ በእደዊሁ ቅዱሳት:: ወወሀቦሙ ወሶቦ ረከቡ ስሞ ኅቡዓ ተፈሥሐ ወአን(p.98b)ፈርዓፀ:: ወይቤሎ እኩት ወስቡሕ ስምክ አንተ እግዚእነ ወእምላክነ ዘአርአይክነ ዘንተ ኩሎ ወወሀብክነ ዘንተ ስመክ ቅዱስ:: ጸውዑ ስሞ ወይቤሎ ራፎን ራፎን ራፎን ራኮን ራኮን ራኮን ጺስ ጺስ ጺስ ጢስ ጢስ ጢስ አላጺስ አላጺስ አላጺስ ሊስ ሊስ ሊስ



ይፈርህ ወይር(p.103a)ዕድ እምቃልከ። ወሶበ ይፊእዩ ገጸከ ይነፍጹ ወይጉይዩ እምኔከ። ወይጥዕም ነገርከ በጎበ ኩሉ ሰብእ። ወዘመከረ በልቡ ዕኩየ ላዕሌከ ኢይክህለከ። ወእም ዝንቱ ኩሉ ትድገን ይቤ መድኃኒነ በከመ ነብብከ በቃልከ አድገኖ ለገብርከ\_\_\_\_\_። እስመ ለከ ስብሐት ወአኩቴት እስከ ለዓለመ ዓለም አሜን።(p.103b)

[82] በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ። ጸሎተ መድኃኒት ወመጽሐፈ ሕይወት ዘትሰመይ ልፋፈ ጽድቅ። ወዘንተ ነገራ ክርስቶስ ለእግዝእትነ ማርያም አመ ፲ወ፯ ለየካቲት በብርሃናኤል ስምክ ተማገፀንኩ በአፍርዮን በአፍናታ በላፌን በዑራኤል በአፋር በመሰደድዮን በአፍኪ(p.104a)ር በያው በኤዳ በቤጣ በመርዮን በአፍራታው በአኦ በአማኑኤል በአድናኤል በአቅባዲር በድማሂል በኪርስ በዳቤን በታቲን በጳቴን በድርፋቴን በክምርልዮስ በትብሬንም ከሬድዮን በአውራጋኤል በአክዋያ በሰርድኤል በያኬር በአፍካኤል በሳቅልያኖስ በተርኪዮስ በኩባኤል በአርናት በጽባኤል በአልዮስ በኤርን(p.104b) በሐኖ በአልፋ በኪያኤል በሄዳ በዮዳ በኬዳ በአዳ በደልዳ በሐረ በደኒ በወላዲ በካባ በአልፋ በኒዮዲሐሪ በጽልዳ በአኦ ሀዲ ደለዲር በአውያን በትራን በጣታስ በማስዮስ በባኤል በአጎዝዮስ በአትዮስ በአውድል ብዳን በአልናቴ በሳሮና በጽልናክ በፒፓሮስ በስሰባኖስ በመሰአምር በያውሴፍ በርፍዮስ በአልዮሰ(p.105a) በመግዕዮስ በኤሎኖ በአርአዮስ በዲሞስ በዲምስ በረጽዮና በቁቀናፌ በዮሴፍ በመድን በአልፎ በመቅድስዮስ በአፍሬ በአሌፍ በቢት በጋሜል በዳሌጥ በሄ በዋው በዛይ በሔት በጤት በዮድ በካፋ በላሜድ በሜም በኖን ወበሳምኬት በዔ በፌ በጻዴ በቆፍ በሬስ በሳን በታው በአኦ በአፎ በፍኪያር(p.105b) በሊሆ በመሰያድ በአፍሮን በአዕላፍ በሊና በአፍላቋን በላህላሁ በላዕናሐፑ በናሐል በአርዮ በወርዮስ በአክልያ በጽልያ በተሣህሎ በሄድ በሐኢ በአዮ በርማስርማር በሱርያል በሰዳቅኤል በሰላትያል በአፍክያል በአንያል በሜልማኤል በአፕዮድ አይ ልሳን በአልፋዊ ስምክ ቀዳማዊ በአኦ ስምክ ደኃራዊ በያው በአግ(p.106a)ዮስ በካፋ በአርምንያል በምያል በአፍሩ በአራናት በአፍራስ ካርስ በኤሄ በኤሎሄ በአፍኒያል በአማኑኤል በአፑር ስትያል በአልዮል በኤርናኤል በአማስርዮስል በአፋስርድል በግርምርዮል በአርሳዊስ በአርክያል በሰርሳያል በአንዮል በጤቤርያ በሂትዮ በፐርሰደም በማርያም በ፱ቱእንስሳ በዳኬብ አብያቴር በሐራ(p.106b)ጦን በጳንኮቶራፕር በኢያሴዴቅ በመልክ ጼዴቅ በኢያሴዮን ሮድጎ በሄድራ በኩሉሉ ሲያኖክ ስዮዎ በስላስኤል በሴዎን በጼንፋስ ቀዳማዊ ስምየ ኢያዓውድ ካልዕ ስምየ ኬንያ ሃልስ ስምየ ኢዮሱስ ራብዕ ስምየ ክርስቶስ ኃምስ አማኑኤል ሳድስ ስምየ ኢያኤዶ ሳብእ ስምየ እግዚአብሔር አግርፎራ(p.107a) ዝማራኤል ግራካኤል ጸምናኤል ኪዳ አድናኤል ጎሩት ዝብድዮስ ኢምንዮስ

ሜልታራ ታርቦታ ከምያትር ንፍያኖስ አፎራ ንፍያድ ቀተዊር ወርያኤል ኤልዶም ጀስሙ አትዊስ ሳሶር ጀስሙ ሳፍድስ ጀስሙ ገብርኤል ጀስሙ ቆሆኬ ጀስሙ ዝራኤል ጀስሙ ዝምራዳኤል ጀስሙ ድድያ ጀስሙ አግዮስ ጀስሙ(p.107b) ድቃስ ጀስሙ አርጎኖን ጀስሙ በትሮን ጀስሙ አስራሮን ጀስሙ ፕዩዕ ጀስሙ ምክያር ጀስሙ ምድዮስ ጀስሙ መፍትልሔም ጀስሙ እልመክኑን ጀስሙ አያ ጀስሙ ጋዋን ጀስሙ ረዳኢሃ ለነፍስ ጀስሙ አዳሂል ጀስሙ ግምንድዮስ ጀስሙ አጋትዮር ጀስሙ ኤድርዮስ ጀስሙ ዓቃቢሃ ለነፍስ ድልሰቅያም ስምዖ ጋርሎኤል ስብድ(p.108a)ኤል ኢዮኤል ፍናኤል አትናኤል ኢዮቤድ ቁርሎአኤል ኤላሂል ሰላትያኤል እዝራኤል ቃላታላዊ እዝራዊ ኤላዊ ኤላኤሩ በላኤል በደላኤል በልክኤል በፍልኤል በኤክኤል በዱላፍኤል በኪያኤል በድርስላኤል ኤልሳ ኤልክሳ ጳንታኮርጢሮስ አጊማሞስ ወጥንትን አዕዳን ወእቅማቱስ ኢያንኤል አዛኤል ልሳ(p.108b)ማ ምርንቶጊ አዴራ ድብዮን ኤሎሄ ኤሎሄ ኤሎሄ ኤራን ኤራን ኤራን ራፎን ራፎን ራፎን ምርዮን ፎፎፎራን ብዮን ብሂል ብርስባሄል ስሙ ለአብ ምናቱ ስሙ ለውልድ አብያቴር ስሙ ለመንፈስ ቅዱስ በዝንቱ አስማቴክ አድጎኖ ለ\_\_\_\_\_ ለዓለመ ዓለም አሜን።

[83] አድጎነኒ እግዚአ እምብእ(p.109a)ሲ እኩይ። ወእምሰብእ ዓማዒ ባልሐኒ። እለ ዓመዓ መከሩ በልቦሙ። ኩሎ አሚረ ይረውዱኒ ይቅትሉኒ። ወአብልሐ ልሳኖሙ ከመ አርዌ ምድር። ሕምዘ አርዌ ምድር ታሕተ ከናፍሪሆሙ። ዕቀቦኒ እግዚአ እምእደ ኃጥአን። ወእምብእሲ ዓማዒ አድጎነኒ። እለ መከሩ ያዕቅጹ መክየድዮ። ወንብኡ ሊተ መሥገርተ ዕቡያን። ወሰገሩ [ወሠተሩ] አህባለ መሣግር ለእ(p.109b)ገርዮ። ወአንበሩ ዕቅፍተ ውስተ ፍኖትዮ። ወእቤሎ ለእግዚአብሔር አምላኪያ አንተ። ወአጽምዓኒ ቃለ ስእለትዮ። እግዚአ ኃይለ መድኃኒትዮ። ሠወርከኒ በእለተ ቀትል መልዕልተ ርእስዮ። ኢትመጥወኒ እግዚአ እምፍትወትዮ ለኃጥአን። ተማከሩ ላዕሌየ ወኢትጎድገኒ ከመ ኢይዘኃሩ። ርእሰ ማዕገቶሙ ወዓማ ከናፍሪሆሙ ይድ(p.110a)ፍኖሙ። ወይደቅ ላዕሌሆሙ አፍሐመ እሳት። ወትንጽሐሙ ውስተ ምድር። በምንዳቤ ከመ ኢይከሀሉ ቀደመ። ስብሐት ለአብ ወወልድ ወመንፈስ ቅዱስ ለዓለም ወለዓለመ ዓለም። ኦአምላክ ዳዊት ዕቀቦ ወአድጎኖ እመክራ ሥጋ ወነፍስ ለገብርክ\_\_\_\_\_ ለዓለመ ዓለም አሜን።(p.110b)

**ጸሎቱ ለጴጥሮስ ዘእሑድ**

[84] በስመ አብ ወወልድ ወመንፈስ ቅዱስ ጳንታክ። ብርሃናኤል አጉዳ አግፍለሳኤል ዘንተ አስማተ ዘወሀቦሙ እግዚአብሔር ለአናንያ ወአዛርያ ወሚሳኤል እን(p.111a)ዘ ይትናገሮሙ ቅዱስ ሚካኤል ቀደሞ ማዕከለ ዕቶነ እሳት። ወአማዕተብ በትሮ ንብ ቪቲሆሙ እንዘ ይብል ዘንተ

አስማተ<sup>79</sup>:: ወሶቦ ይትናገር ቅዱስ ሚካኤል ዘንተ አስማተ ለቺቱ ደቂቅ በውስተ ዕቶነ እሳት ኮነ ጠለ:: ወነጸረ ናቡከደነፃር ንጉሥ ወይቤ ቺተእደወ ፈነውነ ወወደይነ ማዕከለ እሳት ዘይነድድ ቺተ መዓልተ ወቺተ ለያልዮ:: ወርኢኩ ፬ተ እደወ ወራብዑስ(p.111b) ይመስል ወልደ እግዚአብሔር:: ወምስለዝ ኮነ ትንቢት ከመ ይትወለድ ክርስቶስ እግእዚእነ::

[85] ወጸሐፉ ጢቢባን ዘንተ አስማተ አእሚሮሙ ከመ ይድንኑ እምእሳት ወእምነቀጥቃጥ ለእመ ተጠምቁ በማይ አንቢቦሙ ዘንተ ይድንኑ በዝንቱ አስማቲሁ ለእግዚአብሔር:: ወጽሒፈከ ኅበ ጽላተ ብርት(p.112a) ስቅሎ ኅበ ዓምደ ቤትከ:: ወይድኅን ቤትከ እመብረቅ ወእሳት:: ወለእመ ውዕየ ሰብእ በእሳት ታነሥእ ዘንተ ወታነብብ ላዕለ አንቆቅሆ ወትቀብዖ ወየሐዩ በስመ እግዚአብሔር አሜን:: ቃለ እግዚአብሔር ርሱን:: ቃለ እግዚአብሔር ንጹሕ:: ቃለ እግዚአብሔር ላዕለ ማያት አምላክ ስብሐት አንጎድጎደ:: እግዚአብሔር(p.112b) ላዕለ ማያት ብዙን:: ቃለ እግዚአብሔር በኃይል:: ቃለ እግዚአብሔር በዓቢይ ስብሐት:: ቃለ እግዚአብሔር ይቀጠቅጥ ዓርዘ ወይቀጠቅጦ እግዚአብሔር ለዓርዘ ሊባኖስ:: ወያደገድጎ ከመላህመ ሊባኖስ:: ወፍቁርስ ከመ ወልድ ዘ፩ ቀርኑ:: ቃለ እግዚአብሔር ይመትር ነደ እሳት:: ቃለ እግዚአብሔር ያድለቀልቆ ለገዳም ወያድለቀል(p.113a)ቆ እግዚአብሔር ለኃቅለ ቃዴስ:: ቃለ እግዚአብሔር ያጸንኦሙ ለኃያላት:: ወይከሥት አዕዋመ ወበጽርሐሰ ኩሉ ይብል ስብሐት:: ወበቃለ እግዚአብሔር ጸንዓ ሰማያት:: ርሱን ቃልክ ፈድፋደ:: ወበእንተ ቃልክ አሕይወኒ ወበከመ ምሕረትክ አድኅነኒ ለገብርክ\_\_\_\_\_:: ቃላታላዊ ቀልኤል ቀልኤል ቀልኤል ቀልኤል(p.113b) ቀልኤል ቀልኤል ቀልኤል ጤቁሎጤን ዜትክሮ ጤሕልሎኬ::

[86] ጸሎተ ንስሐ ኢትድግም ኅበ ረከብክ ዘእንበለ በፍኖት እፅብት ዘእንበለ ኅበ ዮርዳኖስ ወዘእንበለ ኅበ ሥጋሁ ወደሙ ለእግዚእነ ወእሙራት በአላት::

[87] ዘወሀቦ እግዚአብሔር ለጴጥሮስ ወይቤሎ ንሣእ መራኅተ በመንግሥተ(p.114a) ሰማያት ከመ ትዕሥር ወትፍታህ:: ወይቤሎ እግዚአብሔር አብ ወኢየሱስ ክርስቶስ ወልድ ወጸጋሁ ለመንፈስ ቅዱስ ታተሕተሰስ ኤላኤልኮል ለጸንተኪራጦሰ:: በዝንቱ አስማቲሁ ለአቡዩ በሥጋዮ(p.114b) ወበደምዩ ወበዝንቱ ቃለ አብ ብርሃን ዘወጸኦ እምአፉሁ ለአቡዩ ንር እምጌቱ መሳክወ ሰማያት ይምፃዕ ምሕረትክ ላዕለ\_\_\_\_\_:: ወበቅድመ ማርያም እምዩ ወበቅድመ አብያም ስምዩ ዘይምሕዎ ለሐዲን ከማሁ ይምሐው ኃጣውዲሆሙ ለአግብርትዮ አሜን:: በአክሊለ ምጽንዓተ ጽድቁ ለአ(p.115a)ቡዩ ወማኅዩዌ ኩሉ ፍጥረት ከማሁ አሕይዎ

<sup>79</sup> ዘ፴ወ፱ወ፰ወ፱ adds text

ለ\_\_\_\_\_ :: በዓርብ ምክንያት ዘመን አብዮት ዘተሐንጸት ጽርሐ ቅድሳቱ ለአብዮት ይረድ ያጋሁ ለመንፈስ ቅዱስ እምሳብዕ ሰማይ ዲበዝንቱ ገብርያ\_\_\_\_\_ :: ወበ ፬ቱ ሙዓዓ መባርቅት:: ወበ፬ሙዓዓ ነፋሳት:: ወበ፬ መዓዝኒሃ ለምድር:: ወ(p.115b)በ፬ አፍላጋት:: ወበ ፬ አድባራት:: ወበ ፬ጠባይዓ ፍጥረቱ ለሰብእ:: ወበ፬ መዓዝኒሃ ለቤተክርስቲያን:: ወበ፬ እንስሳ:: ወበ፳ወ፬ቱ ካህናተ ሰማይ:: ወበ፬ቱ ወንጌላውያን:: ወበ፬ሊቃነ ጳጳሳት:: ወበ፬ መናብርቲሁ ለወልድ ይረድ ያጋ መንፈስ ቅዱስ ዲበ\_\_\_\_\_ አሜን::

[88] በኢየሩሳሌም መቅደስ እሳት ይነድድ(p.116a) ወመንጠላዕታኒ እሳት ዘያንበለብል ወአዕማዲሃኒ እሳት ወታቦታኒ ዘዶር ዘይትገበር ወስቴታ ቊርባን ዘፍሕም ወነሥእ እምኔሁ ፩ እምሱራፌል በጉጠት ወአልከፎ ከናፍሪሁ ለነቢይ ወአንጽሐ እምለምፁ ከማሁ አንጽሐ ለ\_\_\_\_\_ አሜን:: ወላዕለ ይእቲ ኢየሩሳሌም በ፳፻<sup>80</sup> ማዕጠንታት ዘወርቅ::(116b) በ፳፻<sup>81</sup> ማዕጠንታት ዘብሩር:: በ፳፻<sup>82</sup> ማእጠንታት ዘሐቢን:: ወላዕለ ይእቲ ኢየሩሳሌም ሰማያዊት ዘስማ ዳታኤል ፓንዋማ ዘይነብር ወስቴታ ንጉሠ ነገሥት ኢየሱስ ክርስቶስ ዘስሙ ደሎንቆንዳ ጎደጎደ ፍሬን በዝንቱ አስማቲክ እስክለክ ወአስተባባዥ ከመ ትፈኑ(p.117a) መንፈስ ቅዱስ ዲበ\_\_\_\_\_ ለዓለመ ዓለም አሜን::

[89] በስመ ኦብ ወወልድ ወመንፈስ ቅዱስ ፩አምላክ:: እግዚእን ነገሮ ለእንድርያስ ረድእ ወሐዋርያ ወሰማዕት ጸሎቱ ወበረከቱ የሃሉ ምስሌን ለዓለመ ዓለም አሜን:: ወይቤሎ ሑር ሀገረ በላዕተ ሰብእ ንብ ሀሎ እኑክ ማትያስ ከመ ታውጽኦ እምቤ(p.117b)ተ ሞቅሕ:: ተንሥእ ውሑር ምስለ ፪ቱ አርዳኢክ:: ወአውሥእ እንድርያስ ወይቤሎ በእፎ እክህል በጸሐታ ለዛቲ ሀገር:: እስመ ርኅቅት ይእቲ ጥቀ ምሕዋረ<sup>83</sup> ፪ዓመት ወኢይክል በጸሐታ እስመ ዓባይ ባሕር ሀሎ ውስተ ፍናዊሃ:: ወአውሥእ እግዚእን ወይቤሎ ኢትፍራህ ፍቁርያ እንድርያስ አነ እክ(p.118a)ሥት ለከ ዓቢያ ወመድምመ ነገረ:: ወእነግረክ አስማተ ዘይበጽሐክ:: ባሕቱ ተደለው ለሐዊር ወበል ከመዝ አርያኖስ አርያኖስ አርያኖስ አርስያስኖስ አርስያስኖስ አርስያስኖስ ኪያድድዮስ ኪያድድዮስ ኪያድድዮስ አስማቲሁ ለአብ(p.118b)የ:: እምቅድመ እፍጥሮሙ

<sup>80</sup> ፳፻፹፫ወ፳(T)  
<sup>81</sup> ፳፻፹፫ወ፳(T)  
<sup>82</sup> ፳፻፹፫ወ፳(T)  
<sup>83</sup> ምሕዋ (T)

ለሰማይ ወምድር ወሰን እንግረክ አስማትዮ። ቀዳሙስ ዘንገርኩክ አስማቲሁ ለአቡዮ። ስምዮ ሰሰልግታኤል ጸበርታናኤል። አስማቲሁ ዘበትርንጫሁ ኢየሱስ ክርስቶስ ብሂል ዱድማሄል አሱሐል አ(p.119a)ስማተ ጳራቅሊጦስ መንፈስ ቅዱስ አርያዳኤል ኤሎሄ ኤሎሄ ኤሎሄ ጸባዖት አድናይ ግዮስ አግዮስ። ዘበትርንጫሁ ቅዱስ ቅዱስ ቅዱስ እግዚአብሔር ጸባዖት ፍጹም ምሉዕ ሰማያተ ወምድረ ቅድሳተ ስብሐቲክ። እልክዮት ብሂል ዘበትርንጫሁ ሃሌ ሉያ ለአብ ሃሌ ሉያ ለወልድ ሃሌ(p.119b) ሉያ ለመንፈስ ቅዱስ። ዘኮነ አሐደ ኅቡረ ህላዌሆሙ ኩሎ ጊዜ ብሂል ወአልቦ ዘከሠትኩ ዘንተ አስማተ ዘእንበለ ማርያም እምዮ በብዝሃ አንብዕ ዘከሠትኩ ላቲ ዘንተ ስምዮ። ወለከሂ ዘከሠትኩ ለከ ዘንተ አስማተ ዘያበጽሐክ በቅጽበተ ዓይን ውስተ ይእቲ ሀገር። ተንሥእ ወተደለው ለሐዊር ምስለ ጄአርዳኢ(p.120a)ከ።

[90] ወዘንተ ብሂሎ እግዚእነ ዓርገ እምኔሆሙ ውስተ ሰማያት በዓቢይ ስብሐት። ወተንሥእ እንድርያስ ወጃቱ አርዳኢሁ ወመጽአት ደመና ብርህት ወዖረቶሙ ወአብጽሐቶሙ በቅጽበት ውስተ ይእቲ ሀገር። ወሶበ ይብጽሑ ውስተ ይእቲ ባሕር ተንሥእ ይጸሊ በዝንቱ አስማት ወመጽእ ኅቤሆሙ ዓቢይ ንዋም። ዓደዉ(p.120b) ባሕረ ወከማሁ አዕድዎ ለአቡነ ገብረ ኢየሱስ እምባሕረ እሳት ግሩም። ወአብጽሐ እግዚእ ውስተ መንግሥተ ሰማያት። ወነቂሆሙ እምንዋሞሙ አእመሩ ከመ በጽሑ ውስተ ይእቲ ቤተ ሞቅሕ ኅበ ቅዱስ ማትያስ። ወጸለዩ በዝንቱ አስማት ወተርኅወ ኩሉ አናቅጽ ወተፈትሐ መዋቅሕቲሆሙ ለኩሎሙ(p.121a) ሙቁሐን በዝንቱ አስማት። ፍቱሐ ወግዑዘ ረስዮ እማዕሠረ ኃጢአት ለ\_\_\_\_\_ በዝየኒ ወበዘይመጽእ ዓለም። ወለዝንቱ አስማት ለእመ ዖሮ ወዓነቆ ይከውን ክፍሉ ምስለ ጴጥሮስ ወጳውሎስ ሊቃነ ሐዋርያት። ወኢይለክፎ እኩይ። ወኢቀርቦ ፀላዒ። ወኢኃይለ ረዋዲ። ለዘይፀውሮ ለዝንቱ አስማት ወአይቀርቦ ኃይለ አጋንንት(p.121b) እኩያን ወኢኃይለ መናፍስት ርኩሳን። ብፁዕ ውእቱ ዘዖሮ ለዝንቱ አስማት። ኢይክሉ ጸላኢ ወዘይትከሃሎ ደጊሞታ ለላቲ መጽሐፍ ይድግም በሰንበተ ክርስቲያን ወበዓቢያን በዓላት። ጌራንድን ሜሎስ ጋዴን በዳን ሊተናዊት ሰተናዊት ቀተናዊት አውልአኤል ተንከረም ቀታሊ ወማኅዩዊ ኢየሱስ ክርስቶ(p.122a)ስ ወልደ እግዚአብሔር ወወልደ ማርያም ሥግው በከመ አሰርኮ ለብርያል በጄጃጃ መዋቅሕተ እሳት ከማሁ እሥሮሙ እግዚእ ለኩሎሙ ፀርዮ ወጸላእትዮ ለገብርክ\_\_\_\_\_ ለዓለመ ዓለም አሜን።

[91] ለምንት ይዜኃር ኃያል በእክዩ። ወይዳምጽ ኩሎ አሚረ። ኃጢአተ ሐለዩ ልብከ። ከመ መላዒ(p.122b) በሊሕ ገበርክ ሕብለ። አብደርክ እኪተ እምሠናይት። ወትዳምጽ እምትንብብ

ጽድቅ። አፍቀርክ ኩሎ ነገረ ልሳን መስጥመ። ወበእንተዝ ይነሥተክ እግዚአብሔር ለዝሉፉ። ይመልሐክ ወያፈልሰክ እምቤትክ። ወሥርውከኒ እምድረ ሕያዋን። ይርአዩ ጻድቃን ወይፍርሁ። ይስሐቁ ላዕሌሁ ወይበሉ። ነዋ ብእሲ ዘኢረሰዩ ለእግዚአብሔር ረዳ(p.123a)ኢሁ። ወተንየለ በክንቱ። ወተአመነ በብዝኃ ብዕሉ። አንሰ ከመ ዕፀ ዘይት ሥሙር ውስተ ቤተ እግዚአብሔር። ወተወከልኩ በምሕረቱ ለልዑል ። ለዓለም ወለዓለመ ዓለም። እገኒ ለክ ለዓለም እስመ ገበርክ ሊተ። እሴፈዎ ለምሕረትክ እስመ ሠናያቲክ ኅበ ጻድቃኒክ። እግዚአብሔር ይባርከነ ወይሣሃለነ። ወያርዒ ገጸ ላዕሌነ ወንሕዩው። ከመ ና(p.123b)እምር በምድር ፍኖተክ። ወበኩሉ አሕዛብ አድጎኖተክ። ይገንዩ ለክ አሕዛብ እግዚአ። ይገንዩ ለክ አሕዛብ ኩሎሙ። ይትፈሥሑ ወይትሐሠዩ አሕዛብ። እስመ ትኳንኖሙ ለአሕዛብ በርትዕ። ወትመርሑሙ ለአሕዛብ በምድር። ይገንዩ ለክ አሕዛብ እግዚአ ይገንዩ ለክ አሕዛብ ኩሎሙ። ምድርኒ ወሀበት ፍሬሃ። ወይባርከነ(p.124a) እግዚአብሔር [አምላክነ]። [ወይባርከነ እግዚአብሔር]። ወይፈርህዎ ኩሎሙ አጽናፈ ምድር። ስብሐት ለክብ ወወልድ ወመንፈስ ቅዱስ ለዓለም ወለዓለም ዓለም። ኦአምላክ ዳዊት ዕቀቦ ወአድጎኖ እመከራ ሥጋ ወነፍስ ለ\_\_\_\_\_።(p.124b)

## CHAPTER FIVE

### TRANSLATION

#### **The Prayer of Peter of Monday**

[1] In the name of the Father, the Son and the Holy Spirit, One God. [This is]<sup>84</sup> the Prayer of Peter who is the greatest of the Apostles. He is chosen by Christ among all His Apostles. Jesus Christ, Son of the living Lord<sup>85</sup>, called all His Apostles (**p.1a**) and sat together with them. He blessed, said and told them that ‘You are My disciples, My brothers [and] My friends. Peace be to you; I shall give you My own peace, which abides with you always. Let My own peace be with My servant (**p.1b**)\_\_\_\_\_ forever and ever, Amen’.

[2] He said to them, “go into all earth and preach in my Name in all places, in all counties and in all nations. Proclaim and teach the Gospel of my kingdom, which is in the heavens and baptize the people by the Name of the Father, the Son and the Holy Spirit, One God until the end of the world.”

[3] Having said this, (for them) (**p.2a**)the Lord Jesus, lifted up His right hand and put down on Peter’s head and said him, “be a Episcopos, O Peter, son of Jona, son of a dove<sup>86</sup> and you who have known My Name, Peter, flesh and blood has not revealed this to you, but My Father who is in the heavens. I bless you by the blessing of heaven and earth and by the blessing of (**p.2b**) the angels of heaven. Your head shall not suffer illness, nor shall your ear be deaf. And with your eyes, you shall see my angels and may your tongue be like my tongue.

[4] O Peter with your prayer the sick shall be healed, the dead shall rise. In the presence of your body, the angels of darkness shall not approach and not one

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<sup>84</sup> A square bracket [ ] is for additional notes, prepositions, expressions, etc; by the editor which are not found in the original text.

<sup>85</sup> In this paper the term አግዚኦሳቤር፡ is translated as ‘Lord’; and አምላክ as ‘God’ (Amsalu, 2006:21)

<sup>86</sup> A dove is a symbol of peace, love, hope etc in the Holy Bible. In Genesis 8 after the flood, a dove returned to Noah with an olive branch (sedge) in its beak, revealing the end of God’s judgment and the beginning of a new covenant with man. In order to show as the father of Peter humble, generous and peaceful the Lord has used this name.

of your ribs [bones] shall be broken, and your body(p.3a) shall not be corrupted but it shall be as the fragrance of incense which is in the paradise until the end of the world and forever and ever. You shall not hunger, nor thirst in the entire world. You are Peter, you are Episcopos. [And] after this, your heart rejoices. I have given you a great spirit, My Name and promoted you a shepherd of sheep and I have adorned you with the angels of heaven, and my pronouncement guides you (p.3b) into all paths. And I have purified your heart and soul with My hands. I have made Satan in front of you to be as a straw which is before the wind and fire. I have strengthened you as a pillar heaven and I opened you the gates of My weeding. I have stretched out My hands upon you as the Cherubim and Seraphim<sup>87</sup> and granted you the light of my angels (p.4a) and preserved you with My name, like wise preserve me your servant \_\_\_\_\_. I have made you to be as my angels [but] not granted this to other, may it be your memorial unto the ages of ages Amen; likewise remember me your servant \_\_\_\_\_.

[5] And He said to him, ‘you are Peter and upon you, I will build my Church’, the gates (p.4b) of Hell cannot prevail over her keys and for you, I have granted you the keys of the kingdom of heavens; that which you bind up on earth shall be bound in heaven and that which you loose upon earth shall be loosed in heaven. When the Apostle heard [this] the pronouncement of Jesus Christ, he fell down and swooned on the earth and he became like a corpse. [Then] Our Lord Jesus Christ took hold of (p.5a) his hands and said him, “rise up and do

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<sup>87</sup> They are heavenly beings described in the Holy Bible. The word Seraphim [sing, Seraph, two or more Seraphim] means fiery (burning ones) in Hebrew Language. They have six wings. According to the prophet Issiah, they may well cover their face because, being so cloth to God, they would witness His full glory which would be too powerful to be hold. ‘Above it stood the seraphims, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly’. Isa 6:2

Cherubim [one Cherub, two or more Cherubim]. The word Cherub may come from a Hebru word, ‘to guard’ which would fit well with their role. God placed Cherubim with flaming swords to guard heaven. Gen 3:24  
 Cherubim have many eyes. Both Cherubim & Seraphim carry the throne of God [they are around the throne]. In addition in the gate of light, Anqäsäbrhan, we read, ፈድፋድ ብኪ ግርማ ራእይ ዘየዐበ. እምኪሩቤል እሰ ብዙኃት አእይንቲሆሙ ወሰራፊል እሰ ጁቱ ከነራሆሙ አልክቱ ይከድኑ ገጾሙ ወአገሪሆሙ በአርአያ ትእምርተ መስቀል you [st. Mary] have more dignity than Cherubim who have many eyes and Seraphim who have six wings; they cover their face & leg by the sign of the cross. (GäbräSilasse; 1994: 400)

not fear I am Jesus Christ, Son of the living Lord, flesh & blood has not revealed [this] to you but My Father in the heavens.” And He [My father] leads you in My Name. O Peter do you know what I have revealed you as the truth by the divinity of the Lord? **(p.5b)** Do you know that I am in the Father, and the Father is in I.

[6] And Peter said to Him, “My Lord Jesus Christ, Son of the living Lord, grant me that prayer which has gone forth from Your Holy mouth and may it be healing to all the sick and weary. May it cast away all sorcery, divination and Satans.” And the one who prays this prayer **(p.6a)** in all lands whether in the Sanctuary, or at home, or on the road; let it be for benediction and for salvation of their body and soul. And let it be a grace for them at all times and be grace for them at all times. Send him the Holy Spirit upon this new chalice which is full of wine and water, and may Your mercy and life **(p.6b)** fill it [on the chalice]. Let it be healing for all those who receive from it in faith. You are My Lord and My God. You are the King of kings, by the power of these names, save your serevent\_\_\_\_\_.

[7] ýElohe<sup>88</sup>, ýElohe, ýElohe, ýIyásus, Krstos, Yaw(3 times), Af(3), Säbaot(3), Afokiyar(3),( **p.7a**) Lahi(3), Alahi(3), Wäsädéyas, afikiyar(3), Afran, Afäléna (3), Alafon(3), Alafoton, Aflaton(3), Lähi(3), Lahi, LaÝélahi, Apu(3), Afálnata(3), Nafel, Wäryos, Akéyal, Wäryal, Payol,**(p.7b)** Ael, Afätnata, Nafel, AÝélaf, Ai, Hiya, Aiyéyo, Agrémakmir, Mikaýel, and Gäbréyel, Surafýel, and Kirubýel, Rufaýel, Särawil, Sädaqayel, Sälatéyel, Aféhyel, Anyal, Mäyéel, Maýel, ýEl(3 ), Alfa, Aýu, Heya, Atéyod, Ayo(3 ). What kind of tongue which is fleshy? What kind of wisdom? and what kind of heart know the interpretation of **(p.8a)** your names of the Holy Spirit? This name by which heaven and earth were established is straightened up. O Lord, Alpápawi is your first name, by this name my Lord and my God cast away all diseases and sufferings from the soul and body of

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<sup>88</sup> According to the book of the prayer of Peter, it is a hidden Name of God. In the Gospel of Matthew, we read the following; ‘and about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, that is to say My God, My God. [Mat 27:46]

your servant Abunä GäbräyIyäsus. With your names of the Holy Spirit cast away all **(p.8b)** Satans from your Servant \_\_\_\_\_.

[8] Jesus (3times) I have called Your Holy name, You are the Holiest of the Holy ones who abide in Saints. You are in all and whilst, You are the sheep, You are the shepherd of sheep. Agyos(3), käwar, Arménayal, Simayal, Afaru(3), Afnat (3) **(p.9a)** Afrakéyos, Afrnaýel, Afnayos and Araséyos, Amnéyos, Apurs, Téyos, Sätyos, and Elýel(3) Rénaýel, Amilaýel, Sämréyon, Af, Särléyos, Gärmonal, Därmyol, Qärdél, Gérmayos, Kérséyon, Sarsor, Särakayal, Amanyol, Tégär Yotitewi, Témen, Hallelujah<sup>89</sup> send the Holy Spirit**(p.9b)** upon this chalice which is placed at your right hand, may it be blessed and may it seal on this water and on this oil in your names and may it be unto me your servant \_\_\_\_\_ forever, and until the end of the world, grant honor and grace on my face, your servant \_\_\_\_\_. Let **(p.10a)** kings, governors, people and nations hear my word and let be sweet my word and my speech of coherence, heal me from the sickness of my soul and my body speedily at this time and at all times save me your servant \_\_\_\_\_.

[9] In the name of the Father, the Son and of the Holy Spirit, One God.[This is] The prayer, forgiveness of sin of the twelve disciples. **(p.10b)** O my Lord Jesus Christ merciful and compassionate with Your Holy name Guhaýel and Ayaýel Säntäw, Qäntäw, Qärnälaw by Seqa and by Seqa by Amanuýel and by Suséýel and by Fénaýel and by Rérhéyos by Réhýel Your name and by Asmahýel by Sämdom and by Séqädm your name. And [by] Your name Solomon **(p.11a)** wisdom of wisdom. And by Abyatýer name by Säbaot and Adonay Your name. Rakon, Rafon, Pis, Aflis, Mélyos, Päraýel, Anaýel, Hnaýel, Hlis,, Noros, Réros, Agros, Filnos, Sinoros, Nolos, Alfénas**(p.11b)** Aeros, Rébahléyos, by this great name I beseech O Lord, by Iyaýel, Your awesome name, by Surahel, Your great

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<sup>89</sup> The word is used in Judaism as part of the Hallel prayers, and in Christian prayers. The term is used 24 times in the Hebrew bible [mainly in the book of Psalms]. The word Hallelujah occurring in the psalms is therefore a request for a congregation to join in praise toward God. It is usually rendered as 'praise the Lord'. It is also equal to the Geez translation 'ሀላሎ ወይላሎ' [the existed & will exist ] ([www.en.wikipedia.org:/Hall 10/2012](http://www.en.wikipedia.org:/Hall 10/2012))

name, by Séмнаýel, your mighty name, by Aqébadér, Your most high name, by Abyater, Your merciful name, by Ménater, Your killer name, by Adnaýel, Your compassionated name, by Kenya, Your wise name by Géyos, Your **(p.12a)** rich name, by Seqa, Your judge name, by Seqa, Your hanger name, all over the world, by Qätänawi Your life giver[redeemer] name, by Sätänawi, Your not delay name, by Eyaýel, Your all afraid of Him name, by Amanuýel, Your light name, which would not be darken, by Au, Your helper name, by Afraýel, Your savior name, by Märyon, Your keeper of the world name, by Ménatýer, **(p.12b)** Your shepherd name, by Aka, Your tolerate name, by Aélhi, Your taker of all name, by Hýet Your giver of happiness for all name, by Yewi, Your true name, by Säbaot Your humble name, by Afran, Your lowly name, by Afyakýer, Your tolerate name, by Léhe, Your pure name, far from sin, by Mäsadyos, Your **(p.13a)** righteous name, by Afardin, Your [the] giver and taker name, by Afréyon, Your not aggressive name, by Afnata, Your king of kings name, by Lahin, Your God of gods name, by Uraýel, Your the Judge of judges name.

[10] Holy, Holy, Holy, [you are] our Lord God of hosts perfect full of heaven and earth of holiness of **(p.13b)** Your glory. Hallelujah; O Lord, you are praised, Amen, Hallelujah; O Lord, you are meek, Amen, Hallelujah; O Lord, You are humble, Amen, Hallelujah; O Lord, you are righteous, Amen, Hallelujah; O Lord, you are true, Amen, Hallelujah; O Lord, you are merciful, Amen, Hallelujah; O Lord, you are compassionate, Amen, **(p.14a)** Hallelujah; O Lord, you are pure, Amen, Hallelujah; O Lord, you are glories, Amen, Hallelujah; O Lord, you are praise worthy, Amen, Hallelujah; O Lord you are majestic, Amen, Hallelujah; O Lord, you are mighty, Amen, Hallelujah; O Lord, you are strong, Amen, Hallelujah; O Lord, you are wise, Amen, **(p.14b)** Hallelujah; O Lord, you are the most High, Amen, Hallelujah; O Lord, you are faithful, Amen, Hallelujah; O Lord, you are the life giver, Amen. Hallelujah; O Lord, you are up lifter, Amen. Hallelujah; O Lord, you are knowledgeable, Amen, Hallelujah; O Lord, you are King of kings, Amen, Hallelujah; O Lord, you are Scholar of the scholars Amen, **(p.15a)** Hallelujah; O Lord, you are God of gods, Amen, You are

worthy of praise and glory unto the ages of age Amen. Be Praise and glory unto the ages of ages Amen.

[11] I bow down to you with the knee of my heart and believe in Your living name; forgive my sins so that I do not die before my time and deliver me [from] all temptation and torment, from men who are sorceress, (p.15b) from the power of demons your servant\_\_\_\_\_.

[12] Whoever dwells in the shelter [benediction] of the Most High, will rest in the shadow of the heavenly God. He says to the Lord, you are My refuge and My fortress, My God, in whom I trust.” Surely He (p.16a) shall save me from the snare which is hunter and from the deadly pestilence. He [The Lord] will cover you with His flank, and under His wings you will find trust worthy [refuge]. Righteousness and faithfulness shall shield and rampart you. You will not fear in the night which is panic, and the arrow that flies in day, the pestilence that walks in the darkness and from darkness that is the devil of midday. A ten thousand may fall down at your side, (p.16b) they shall not come near to you; but you shall see with your eyes and see the punishment of the wicked. Because my Lord, you are my hope. You made the Most High your dwelling, no harm will overtake you, and no chastisement will come near your house. For you, He shall command His angels to guard you in all your ways; they will lift you up in their hands, (p.17a) so that you will not strike your foot against a stone. You will tread on the lion and the serpent; you shall trample lion and serpent. [The Lord Says], because He trusted upon me I deliver and rescue him, for he acknowledges my name. He calls me and I will response [for him] and I will be with him during his trouble, I will deliver him and praise him, I will give him long age (p.17b) and I will show him my salvation. Glory be to the Father, the Son and the Holy Spirit forever (p.18a) and ever. O God of David save your servant \_\_\_\_\_ from affliction of body and soul. (p.18b)

### **The Prayer of Peter of Tuesday**

[13] In the name of the Father, the Son and the Holy Spirit One God. [This is] a prayer about Mälkäsedek<sup>90</sup> and about the Paraclete<sup>91</sup>, the Holy Spirit and a prayer in God the Father, the Son and the Holy Spirit. (p.18a) Remove sickness from my soul, [O] Christ be compassionate with me [have compassion upon me] with the grace of the Holy Spirit for the sake of the Bishops, Priests and Deacons, and for the sake of [all] Christian people.(p.18b) With that word and that matter, let us render a service to the Lord. By these names I refuged; your servant \_\_\_\_\_.

[14] And by these names Amanuel, which is the name of our Savior, he that believeth shall be saved and not judged in damnation for ever Amen. If you shall preserve these names, you shall be honored and be pure (p.19a) like the fountains of water and your voice shall hearken unto like the voice of a lion and like the waves of the sea among all the kings of the earth and princes. When you call upon this my name Tanbran Nénmisär, Nénzab, Agetawi, Fénawi, your voice shall hearken unto like the voice of a lion. Having said this, preserve this thing (p.19b) which is marvelous in God the Father, in Christ, the Son and in the grace of the Holy Spirit, in His first Name, Alapun in the Second and Third hidden names of God. In His First name Amanuel<sup>92</sup>, Datael, this is the baptismal name of Christ, Sädayel is the great and glorious name of God in this(p.20a) name [Rsbahel] assist and deliver me with your names [from my infancy to maturity] which I have committed the sins and trespasses, forgive me your servant \_\_\_\_\_ forever and ever Amen.

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<sup>90</sup> He was the king of Salem and a priest of God the Most high . He met Abraham when Abraham was coming back after defeating the kings. No one knows who is his mother and his father & where he came from and no one knows when he was born or he died; (Heb 7:1)

The book begins with this name [a prayer about Mälkäsedek] but nothing is mentioned about him except this.

<sup>91</sup> The word comes from the Koine Greek παράκλητος (Parakletos) that can signify ‘one who consoles or comforts, one who encourages or uplifts. In the Greek New Testament the word is most prominent in the Johannine writings. It appears in the Gospel of [John 14:16] where it may be translated into English as counselor, helper, encourager, advocate or comforter. Christianity uses Paraclete as a title for the Spirit of God [Holy Spirit].(www.en.wikipedia.org/paraclete/10:2012)

<sup>92</sup> This Name was first prophesied by the prophet Isaiah; ‘there fore the Lord Him self shall give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel’.( Isa 7:14)

[15] I have entrusted [myself] evil works shall not come upon me; forgive me Christ, Awénsmuýel, Mftaýel (the angel), remove **(p.20b)** it that gate. And we have written the hidden names of God Bätänawi, Sätänawi, Qätänawi, Urael, Graýel, one of His great names Bésäbahélyos. I have entrusted myself in these names. When you travel [along] the road, [and] when evil thoughts come and when you go to war and all that, **(p.21a)** recite these names in a low voice. And it shall be grace and favor to you in the latter days of retribution, it shall be to you for the salvation of your soul.

[16] The Lord swore when He told to Mary His name which is hidden,if he calls her name so that he descend not into judgment and the Devil awaits**(p.21b)** those names in the latter days. And the Lord shall grant them heavy sleep so that they call not upon His hidden names. When recite openly (this hidden name) the powers of heaven and earth shall be consumed. and it shall be come fire. And you do not declare this hidden name openly other than in a low voice **(p.22a)** and do not recite it to all except to those who can bare it and don't put it down on an indecent seat. If there is any who make light, treat with indignity and cause this my name to be despised and he that openly declares it shall be contrary to my law, thus said the Lord.

[17] The Lord **(p.22b)** said to Päntälewón, who completed the struggle of the saints and martyrs, the power of angels, that God, [gave them] (the banisher of demons and healer of the sick); this word is the word of the lord Amen.

[18] The Lord made the heaven and earth and from the earth He created Adam on the morning. **(p.23a)** in His image and likeness [and] from that heaven of heavens, He chose the throne of Aryam, and this Aryam declared the word of the Lord and all declared it before the heavens and earth were created and (before the creation of the world.

[19] And the devil knew Litänawi, **(p.23b)** Qätänawi, Sätänawi, Rufaýel, Giruýel, the hidden name of God and His holy word in ýEyasiho His name in Késasnawi and Taber the name of our salvation and the demons swore.

[20] And Andrew arrived in a country of cannibals and he called these names and no one can touch him and Philip arrived there and the saints strengthened (p.24a) him in the communion of the Holy Spirit, after they rejected this world which will be pass and chose Christ in their lives. Likewise save me your servant \_\_\_\_\_ forever and ever Amen.

[21] In the name of the Father, the Son and the Holy Spirit One God. [This is] the prayer of mercy, made by the angels, Martyrs, (p.24b) Bishops, Priests, Monks, Deacons, men and women; and the whole having congregated who prayed this prayer to the Lord, by saying "Have mercy upon us," (O healer of enmity) with these Your names deliver your servant \_\_\_\_\_. Andunawäl, Anafel, Wäryel, Wäyqrébaýel, Bätaýel, ýElfaýel, Wäýel, Atnaýel, ìaýel, Sälaýel (p.25a) Amanuýel, Aqnaýel, Säbaýel, Nénaýel, Rubaýel. Three names and the One God. By these your names, all is overcome. O Lord, their God Thou hast granted it to them by this prayer and, likewise O Lord, favor to grant me your servant \_\_\_\_\_.

[22] And you shalt overcome your enemies with this hidden name of mine Tädalyal and with the name of my Son Tétýel and with my name Uraýel, Gug<sup>w</sup>aýe,l(p.25b) Päragebael, the name of Adam, Abotbael, Säratnaýel, Gérsan, Yon, Bäbaýel, ýEl(3times), Arbasnaýel, Tetbaýel, Sälaýel, Liqäsinon, which means marvelous, Akutbaýel which means good, strife Fénaýel which means winner of enemy. Qänaýel means chaser for Satan Atnawol which means Égziabher. And when you call upon all these (p.26a) my names in which you have received, you shalt not enter into a path, except a path which is marvelous & in a wilderness in which, in the presence of no blessing. And when you come to your enemy call upon this name of Mine and you will overcome all your enemies in front of you. My Lord Awlogéson, Jesus Christ Son of the living God have compassion upon me and hear my voice [words] which I called(p.26b) to you. Démahel, Seqa, wäbeqa, wäseqa, your name [living, mighty, holy and awesome] which created heaven and earth through [by] your holy word have compassion upon me your servant\_\_\_\_\_.

[23] I have entrusted my self in the name of my God, Jesus Christ, Nazrawi; and in that your name, Bèderkiyos, Bäfrkiyos, your name in Sänawi, Qänawi, your name; I myself, have entrusted from now and forever Amen. **(p.27a)**

[24] In the name of the Father, the Son and the Holy Spirit One God. Pray this against Satan, who has not drawn near to you in Asnael, Atnael Amanuel, Bérsyahel, Yamasyarawe, Mawténael, Hnel with which Thou didst establish heaven and earth; Märmer ýEyohek the well of glory and life, the merciful one who puts [removes] anger far away and much mercy and dismay,**(p.27b)** or in the way at all times and every hours. Say, Holy God Seqa and Seqa and Beqa késbéyel ýEyasuýel, with these names of yours, deliver me your servant \_\_\_\_\_, forever and ever Amen.

[25] In the name of the Father, the Son and of the Holy Spirit One God. Christ have mercy upon me, Christ have compassion upon me, and Christ help me your servant \_\_\_\_\_.**(p.28a)** For it is ; you, [Lord] who turn back the advise of angels. In Aksébaýel, AkaÝé and Beqa, your name, help me, deliver me and destroy the counsel of my enemies that they might not give evil counsel against me; your servant\_\_\_\_\_. This hidden name of God is the vanquisher of demons ýEyaýel, Afraýel, Muraýel, Asénaýel, kädnaýel, ýelqaýel, Zérayel, **(p.28b)** Zémdayel, Alfaýel, Sérael, Dérayel, Hélnaýel, Bérsbahel, Säyayod, Bahéryad, Säyolämäd, Ananya, Azarya, Misaýel, Gadan, fearful fire. By this your name chase away all slaves, Legions, demons, malignant [spirits], unclean spirits, sorcerers, from my family and animals,**(p.29a)** for your servant \_\_\_\_\_ forever and ever Amen.

[26] In the name of the Father, the Son and the Holy Spirit One God. [This is] the matter that our Lady Mary requested of her beloved Son Jesus Christ. He said to her “I am God and as for my name it is God, Adénael, Adonay, Adot, Adatael, ýEyohek, Késésänawi, ýEsamed, the well of glory and life”;**(p.29b)** and St. Mary said to her beloved Son, in the presence of this prayer, unclean spirit shall not approach; and the names that I called before the door of the sepulcher [are], Harapun (3times ), Hrafon (3 ) of this Father [who] raised Him

from the dead and I say Holy is the Father, Holy is the Son, and Holy is the Holy Spirit Amen.

Moreover, the Virgin said, 'go forth', **(p.30a)** you demons by the name and power of my only begotten and beloved Son who is Pöntäkraýel. Moreover, I say Holy, Holy, Holy; may the Holy Spirit run upon the waters of Astéronon with these fearful Names ýEyo(3 ), Dake(3 ), ýElohe(3 ), Ayo(3 ), Säbaot, Adonay, the holder of all, who is exalted [it is] perfectly the Name of the Most High, full of dread **(p.30b)** and trembling. ýElohe ýElmas Awaktani, may destroy by His power Näwatuýel, Ayo, Ayo, Ayaýel, Anaýel, Mänaýel, Afnaýel, Arnaýel, Mäsädran, Oliel, Wabéwa, Paýel, Säwaot; the twelve names, by His power Näwatuýel, Alab, the creator of the world and Alfamial strong Ayo, Ayo, Dake, Dake, Säbaot, Adonay(3), ýElohe(3), **(p.31a)** ýElmas, Awaktani, who is existed before the creation of the world Anaýel, Asaýel. Preserve the bearer of this prayer by Jesus Christ, fragrance name which is true.

[27] Folfanakir, Fýaýi, Akoria, Susaýl, Alanat, Anäýlad, Aton, Jesus Christ [is] upon all His angels. Alfa, name of the Father, Säbaot Alfa, Miyalio, Säbaot greatly in the right hand of the Father; Nakraýel [in His] left hand beseech and pray in **(p.31b)** the Holy names of God the Father, the holder of all which are Afran, Anwatuýel, Awakuýel, Aðrawéni, Alpa (3), Meol, Fameol, Nial, Asmark, Kias, Ames, Sänarik, Anas, Amirakiyas, Marmaruk, Wék, Sémon, Anradär, and the names of the twenty-four Priests of heaven which are their names; Latamaruel, Armanael, koilam, Akomikam, Dek, Sälawal, Akraton, Parónotiýl, Säl, Piýl, Mäpaýta, Sutuýel, Mipaýel, Säl, Pual, Mäpal, Sanu, come into me this day and by the power of in the twenty-four **(p.32a)** Priests of heaven whose names are Akaýel **(p.32b)**, Wéýel, Gamýel, Dudýel, ýEaýel, Zärataýel, Yabéýel, Tidaýel, Yokaýel, Kamaruýel, Léwdýel, Maruýel, Anwýel, Käsukaýel, Abuýel, Bä rataýel, Rabel, Sänatel, Yéwrýel, Amanuýel, Pélalel, Kämael, Bérael, Aýel, loose all the bonds of sin of your servant \_\_\_\_\_.

[28] In the names of the four beasts<sup>93</sup>(**p.33a**) Araton, Bärmera, Sortion, Aftée, Jesus Christ, send me Téryakosha, the Holy Virgin Mary in Ganéstos, Péraryéson, Piparos, Arsdésts, Rýspis, Páyku, Páywsýyawos, Säbaot, respectful and great name ýElda, ýElohe, Almas, Säbaot, Pätismamat, mighty and winner your first name, Au and your present name ýElewos, by the power of these names, save(**p.33b**) your servant \_\_\_\_\_, forever and ever, Amen.

[29] I lift up my eyes to the mountains [but] from where my help comes from? My help comes from the Lord, the Maker of heaven and earth, He will never give a sleep for my eyes and also for my eyelids; He will not give any disturbance for my leg, [Because] He who watches over you will not slumber. He who watches over (**p.34a**) Israel shall neither slumber nor sleep. The Lord keeps you and preserves you in His right hand; the sun [in day light] shall not burn [harm] you, and also the moon by night. The Lord keeps you from all harms, [the Lord] be a refuge for your soul. The Lord keeps you in your journey [coming and going] both now and forever. Glory be to the Father, the Son and the Holy Spirit (**p.34b**) forever and ever. O God of David save your servant \_\_\_\_\_ from affliction of body and soul.

### **The Prayer of Peter of Wednesday**

[30] In the name of the Father, the Son and the Holy Spirit One God. [This is] The prayer of deliverance [containing] the mighty names which came down from the heavens [and were] given by Our Lord to His disciple for His memorial be glory [praise]. May his prayer and blessing be with his servant \_\_\_\_\_ world without end Amen. ýIyael, Afnael, (**p.35a**) Asnael, Aqnael and he brings the soul of hearts which are lepers in the name of Dfaýel and He stretched up the arm which is dried in the name Sénkurak<sup>w</sup>aýel and He immerses the crowd of demons Aqénaýel and He chases sickness which are weak in the

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<sup>93</sup> They are called 'the four living creatures'. Every one had four faces, and every one had four wings. As for the likeness of their faces, they four had the face of a man, the face of a lion on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.. They are around the throne of God or carry His throne; they went every one straight forward whether the sprit was to go, they went, and they turned not when they went. Ezk 1:10

name Fédayél, salt who makes test for testless(**p.35b**) and Light who chased dark in Aflayél who brought dispute and debate which is bad and they shall be deaf and lame in the name Afdael, ýIyaresederens, Sdéqanaýel, Awlamléléýel, Hruwférestéwa, Awlalaýel, flames and safe guard by saying Fédädnaýel, throne which is truth(**p.36a**) and courteous like the light of sun.

[31] Cherubim and Seraphem they Saied Awin(3), Dmahel, Bérsbahel, Aknael, Sador, Täkòbä, Réòoryo, Sedekefen, Bädözèdu, Bähähret, Fesedeqefen, Qäratawi, Säwawael, Melosawi, Sidraqaél, Sälawin, Ziwawi, Zänäwawéyan, Adäwin, Zämäknawyan, Zäbrsael, I am the sword of fire Alfa, Wälduhi, Bewä, Sénkrodahin(**p.36b**) Ayéwawiyan. I am Alfa, Sador, Känael, Abasawi, I am Zäýlsawi, Zäel, Ael, Zäybésärawi, fire Bérosawi I am Abiwi I am Bähkélawi, Zenawi and Kälädawi.

[32] Deliver me with your name, death do not let come unto me before my time in your names. And if I stand before a king and a governor to come back to do good deeds and if they perform evil deeds towards me contend with [those] host who (**p.37a**) do not know the error of their ways and cause their eyes to shed tears and bridle their mouths so that they may speak no evil in Alfa in Bérsbahel your name. I have entrusted Wägamael, Méklýel, Méslakaýel, may mercy came from the seven windows of the heavens, mercy may come in Adael your name, help and save me your servant \_\_\_\_\_ forever and ever Amen.

[33] Sälätälawi, (**p.37b**) Ýalawi, Hézqéyas<sup>94</sup>, Zärobäýesawi, ýElawi, Kenyawwi, Degäna, ýEsafawi, Géraéd, Yobdéyawwi, Länäd, Yawihiranénd, känä, ýEyobdyawi, ýEléyat, Aknanis, Bämäbarqt, Bazin, Adlälawi, cut my impediment in this names Rédnawi, Säläwia, Hésawi, Moqéh, Zähawi, Sädolawi, Admas, Fätahi, in the name of Däläwi, Sädoqawi, who opens the prison in the name of Adina.(**p.38a**) Devil ran when the chains makes sound in the name of Fädadir. Diyablos feared when he looked the chains of bushes in the name Mäzgwagwan when he voiced in the name of Yofedin he was nailed with five hundred thousand of

<sup>94</sup> It is a proper name for a king of Juda (716-687B.C) . The literal meaning of his name is ‘ My Lord is my power’ ; that is why the auther of the text [ the prayer of Peter ] used as a hidden name.(Ethiopian Bible Society, 1997, 14)

chains which came in the name of Gaden and he was bound with heavy chains. And the Devil said I have a sign and the Lord said ‘what is your sign?’ and he said **(p.38b)** “Gadin” [so] the Lord said “I will give you a heavy sleep that thou mayst not contend with this my name exalted and glorious, and the seven windows of heaven seven times cries out in the name of the throne, Melos, Säläd, Bädkin and brought five hundred thousand chains in the name of Melos, Däläwakin; let it be a seal for you unto the ages of ages. You [became] arrogant toward mine angels, wagged **(p.39a)** your tongue in derision the image of my countenance and the lord was vexed and saying, “bring the chains in the Name of Fédaden” and there come a serpent of fire and he said to him “my brother, Bryal where is your strength and mighty”? and that serpent, who was concealed for all ages and by its eyelashes, And said, ‘could you loosen these bonds’? Also he said, ‘I have a day, on that day I shall be loosen by sign’.**(p.39b)** Michael and Gabriel heard and told to the Lord and He told them “I bind him in the name of Säwakin and Awlod, Léwakin’. I bind two of them, the serpent and that Bréyal in the name Dafen. The Angels said to Him ‘what will happen when he is called by the name of Säwakin, Awlod & Léwakin’? he said to them, when they are called they will be like infants in the name of Rädädälokawyan.**(p.40a)** The angels said to Him ‘why will it be taught in different words whilst these names are present’? He said to them ‘that it might for the glory (praise) of the Church and the people’; let hear their greatness each according to their tribe in the name of Fodalawi, Awde, Awlalael and let the oil of the Holy spirit anoint them that are unclean and when all are baptized in the water of the prayer of **(p.40b)** these names, they will be like infants who have not been touched by the impurity of sin. When they pray at square (by the name) Awlalakael, during that time they will be purified of their sin and shall not descend into damnation; if they pray in the Name Awlakolael, every seven times at square, He said to them, “ a covenant that my Father gave me, in the name of the Father, the Son and the Holy Spirit, **(p.41a)** I granted

you a covenant for my brothers. Likewise grant a covenant to your servant \_\_\_\_\_ forever and ever Amen.

[34] In the name of the Father, the Son and of the Holy Spirit One God. The Angels said to Him “do you make shame for the people if they recite these names every seven times”? He said to them, ‘If I have not loved the children of men, of these names **(p.41b)** which I haven’t revealed to them’ and ‘if they understand these words they shall not descend into damnation whether, Christian or pagan or Jewish’, all the trees of the wilderness it would have burnt [but not] and the earth would not produce thorny vegetation and the sun, moon would not give their light, the stars would not stand in their chariots. [But] if they do not have these words those who call upon these words **(p.42a)** will call upon them in the name of Adägay in Awléfalin.

[35] And the Devil said, ‘tell me [about] the binding of chains and the adamant in which I was bound by the Son of Mary’ as He said Awdéawélalajél; the chains of the adamant said to the Lord, ‘do not give us for danger, whilst the people were bitter tears and crying tears like the waters of the rainy season’. Moreover they said, the chains of the adamant ‘do not bring us down **(p.42b)** with the wicked devil where there is narrowness like the rainy season’. Narrowness is the dwelling place of Satan who received [it] according to the errors. And the chains were harsh upon the Devil as Délwakin hanged on. He [the devil] allowed it to be entrusted around the throne of Christ and to hold His leg; but the angels pulled him with fiery tongs and the devil cried out by saying, “Awin, Awin, Awawlael”.**(p.43a)** The chains of the horizon swung and He allowed to be loosed for the sake of those words and [wagged] his tongue in derision and said, ‘it shall be [your] an inheritance forever until in my second coming. As they stoned him with stones in the depths of the sea, likewise, they pelted him in the depths of fire for Béryal along with his chains.**(p.43b)** Our Lord commanded the angels and the chains of Säwawaéza and Agadagadin.

[36] And when the Devil cried out in his first mark, saying Awýw Ajél, but there was none to hear him and Säqodäsfawi gave him no answer [so that], the

Devil said now my boast has vanished which I had confidence [on it] and I have become a mockery and a cause of ridicule to them that call upon the name of Christ. Cursed be **(p.44a)** the day in which they called me Dudale. If I would have known this, I would have bowed down to earthly creature(s) and if I would have venerated the angels woe unto me, woe unto me who did not entrust myself in the environs of His throne, which are called ýÉgodä, Felakaen, Felkéen.

[37] I am Jesus Christ, omnipotent, the heavenly, who broke the tops of the horizon in the name of Floflael, kädäywflael, **(p.44b)** kulakulakukel, Walo, Téqéhf, Laflael, Sea, Däwalden. Not take value and reward in the name of Ýawd Awlalael, be excommunicated in the name Säqoläqodéläwakin, do not intrupt to recite [this prayer] for evil day and donot destroy in the Name Säqolodlwakin which means Christ, which means the mighty chain, a chain of Säguntér fire and in five hundred thousand Säguntérä fire **(p.45a)** in chains of fire as bound as the Devil and likewise may he who reveal the house of the king and rulers be bound. May he have mercy on women and children and may He not seize (them) in the present day. I swore in the name of My Father, Tulad, Waladael that he would not descend into condemnation and I gave him an inheritance in the lap of Abraham, which has an Ark of the altar **(p.45b)** upon it from which pours forth milk and honey. Be glory inside the Aryam without inquiry. Those who keep these names in the seven windows of heaven and the sun takes pleasure in the name of Duladaýel which means I am Jesus Christ the Son of the living God, who kills and makes alive who stopped the Devil with chains of Gaden (2) which means I am **(p.46a)** Jesus Christ Beta, Wäbeta, Melos, who lights the coals of fire from my mouth.

[38] And when mankind passes from this passing world, he shall recite these names before shutting his mouth (died) and the angel of death not to be mourn him. When his soul shall depart from his body this shall be said Awil, (3) Awil, and they will drive out the angel of death and the angel of darkness**(p.46b)** from the seventy seven places of angels. And the angels of light, who are the

messengers of Christ shall come and say to it” come bright soul who lived whilst being called Melosawi, Gaden” and the angel that was with it shall say to it “come and bow down to your creater in joy and gladness” and he shall send it to a life of pleasure and enjoyment (p.47a) and to the wedding of the heavenly ones and when the angels shall see that soul and send it forth while praising it saying Qalatawi, Qäntawi which means the Trinity which does not overcome for the enemy. Mary, she was there at the wedding of the bridegroom and bride and when the bridegroom say the few faces visible she said Qalatalawi and by this word, she said “have mercy upon your people(p.47b) O Lord, and do not take them down into condemnation and if they desire not the mercy of the exalted mercy is not meet for them and this prayer will be established for Archbishops, Bishops, Episcoposes, priests, Deacons, but if they perform not this prayer and if they know not another but recite these names [that] open heaven that they descend not into condemnation with the power of these your names save your servant(p.48a) \_\_\_\_\_ forever and ever.

[39] And Mary said, ‘I am the mother of the Savior, the living king of hosts, the mother of Amanuel, the mother of Rafon, Racon, Agéyos (3), Kéwaf(3), Gérlyos, in the mighty perfect Pirloyos, Agéyos, Andkéyos, in the power of the Father who is above all and in the king Christ(p.48b) in the Holy Spirit, the Holy and perfect Gelyos of hosts, hear me speedily and by the five nails [of the cross] Péstyos, Aryal, Tyol, Arantos, Särde, Ardir, Tänat, Adira, Rodas, Anowal, MädäYäl, AkféYal, Anyal, ýerael (3), Arael(3), Sawiel, Wawael, Armyal, Pefe, Pefe,(p.49a) Pafu, Piyafed, Säbaot, Noref, the grace of the true Father Arpamyal, one of the fingers of the right hand of the Father in your name, ýElohe, Almas, Säbaot, [of hosts]. May his testimony [hearkening], prayer and supplication [be with His servant] \_\_\_\_\_.

[40] O Michael grant favor to \_\_\_\_\_, O Gabriel preserve \_\_\_\_\_(p.49b), O Raphael grant blessings to \_\_\_\_\_, O Suryal grant love to \_\_\_\_\_, O Säduqael grant joy to \_\_\_\_\_, O Cherubim grant gladness to \_\_\_\_\_, O Raquéyal grant honor to \_\_\_\_\_, O Ananyal grant peace to \_\_\_\_\_. In the

true power of ýEnofpuýb, Arpamyal, Mrepumyal, the right finger (**p.50a**) of the Father, Aksar, Mänrémyal, Mänkéel, Mänséel, in His left and right of the Father, by these holy names Afrawi(3), Abftawi, Hrafon, AlméPyal, Puyal, Puyal, Afnupuyal, Dryak, Drg<sup>w</sup>ad,, Dryas(**p.50b**) Simark, Kiyayurs, Märmrofok(3), Märmäryal, Maruel(3), Simryal, with these glorious names bring down the power of the Holy Spirit upon your servant \_\_\_\_\_ forever and ever Amen. (**p.51a**)

[41] In the name of the Father, the Son and of the Holy Spirit One God. These are the names of the decree of righteousness Michael and Grabriel, Surafel and Kirubel ýIyael and Saquel, the seven arc angels Säduqael, Brhanael pray for us. Pray on our behalf, ýégrmatasurtyon, Märamara, Mäiton and the four beasts. I entrusted with your names, in Eldan, your throne and in Hélsa, your country in Dmael, (**p.51b**) the power of your name and in Ýtobel, your name and in Bälqbal, your baptism in Guhkael who loose the chain of sheol in Qätänawi, Sätänawi, Qärnälawi, your name Rafon(3), Pis, Pis, Pis, Mléyos(3,) Hnael(3), Srael(3), Naros(3), Felos(3), (**p.52a**) Lifrénas, Neros(3), Eron(3), Dmahel(3), Bérsbahel(3), Aqmahel(3), Sidrasawi, Awlaet, Drahis, Noros, Elohe, Säloron, Gaden, Yäwéta, Kolahen, Sereqael, Qerqetin, (**p.52b**) Dälonda, Godgodfen, Qedra, Qalen, Barubael, Sfafalael, Däloholohen, Qoloken, Käfazin Gazen, Filakael, Alfael, Adäراتan, Zrael, Nlabdawi, Mnaelawi, Gälawdhe, Iyafen, Qaladen, Mnaselawi, Sälñolds, Dälawi, Goldafen, (**p.53a**) Qälael, Därael, Sädraqael, Syäse, by the power of this names save your servant \_\_\_\_\_.

[42] Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Alfa, Wäo, Yodnael(6), Urael(7), (**p.53b**) òarnael(6), Ames(7), Yahédi, Nldakni, Òéhududu, Särasyal, Suryal, Färadyal, Aradyal, Sädral, Mudyal, Adäna, Amanuel, Skalärm, Märadyal, Säradyal, Afal, Asäal, Aftyal, Aramyal, (**p.54a**) Aqätel, Arsal, Akéyal, Drtyal, Fanuel, Qärtyal, Altyal, Tetaol, Yolyal, Kärtyal, Säbtyal, Mataol, Merasal(2), Aksäfaol, Awkétyal, Betyal, Fewal, Särwal, Anwal, Fälalaol, Akristyanl, Ablil, Awyal, Arnéel, Watel, Nasästuren, Arnas, Zärikäbk, Tärmn, Yäasiko, Misones, Maser, (**p.54b**) Naskib, Aksanuniyos, Ýunar, Bärakiyas, Rastiyon, Dakeyas, Arnéyas, Pras, Kinas, Absälon, Anséko, Mumtos, Mutkätäna, Liada, Kina, Arada, Anyos, Sardi, Kälälasin, Ýusaran, Marek, Warok, Wardiak, Asmael, Anal, Yoran,

Arni, Mrik, Lasonk, Amiyos, Séwra, Bärđämyal, Misändal, Armyal, **(p.55a)** Awyél, Ab, Fiama, Fiyama, Särdur, Matäwadädä, Aradyal, ýéräwér, Farul, Fért, Suhal(3), Mikael, Gäbréel, Surafel, Kirubel, Sädakyal, Säratyal, Ananyal, Rufael, Ahratyal, Hrmasyal, Aqyayal, Afdamyal, Arnyal, Asoram, Zidael, **(p.55b)** Särk, Mnsuk, Aòbryanos, Kirubel, Afrnyal, Aatwal, Brstyal, Férfä, Fananyal, Didyal, Märakyal, Afdikyal. O Holy Trinity, I have entrusted my self in your names and in the names of your priests so that unclean spirits might not come unto me at my right hand, left hand, in front of or behind me and the evil, the hosts **(p.56a)** of the Devil to where I present and that death might not come upon me before my age your servant \_\_\_\_\_. Sador, Alador, Danat, Adera, Rodas, in the five nails of the cross of our Lord Jesus Christ preserve me from affliction of body and soul, your servant \_\_\_\_\_.

[43] In the Twenty Four priests of heaven whose names **(p.56b)** are Akiyal, Fanuel, Gnel, Ityael, Efdyael, Särtyael, Hetel, Tatael, Däkael, Etael, Qael, Apuel, Ftael, Putael, Sormnael, Wréel, Dämnael, Pulsael, Himnael, Réstael, Bärbael, Purapuel, Elpael, Patael, Agyos(3), **(p.57a)** Säbaot, Purlos, Awranaes, Agyos, ýénksyos, Adbäyar, Käwakf (3), Pasyus, Säbaot, with, power of these your names save your servant \_\_\_\_\_.

[44] And with the names of the four beasts, which are Pärämera in likeness of a lion AgmPéra with the likeness of an ox Särtan in the likeness of an eagle and Pärämi in the likeness **(p.57b)** of a man; Aftayél with this your name grant favor unto your servant \_\_\_\_\_. With émrémun, who parted the sea by His power and knocked by the word of His mouth in His name, Alef, Aaewa, Yoda, Aahia, Ayu, by these names save your servent \_\_\_\_\_. By the seven Angels who are in the sun Ina(3), ýéfo(3), Afikiryor(3), **(p.58a)** Afqtéel(3), Afkurael(3), Afkurael; by the power of these names Adonay, ýEl, ýEl, Elod, Elmasyawi, Säbaot, Marmarn, Kfryot, ésekemaul, Pael, Arnael, Nyael, Yayael, Anael, Etnael, Arpumyael, Abftael, **(p.58b)** Ayu, Ayu, Ayu, save your servant \_\_\_\_\_. By the power of these names Ananyal, Säbaot, Adonay, Elod, Elmas, APatéel, save your servent \_\_\_\_\_.

[45] My name is Alfa, Wäÿo, the first letters and in the name of my Father Alfa, Wäÿo, in the name of the Holy Spirit, Aradyal, **(p.59a)** Adonay, my beloved and my son deliver your servant \_\_\_\_\_. The eight names of God the Father; Alfa(7), Iyael(7), Hedael(7), Yodael(7),**(p.59b)** ýurnaël(7), Hedra(7), Ames(4), Afanyos, Dhéndén, Néndkni, Hdadn, Lawna, Slda, Yoda, Dikaba, Hori, Duni, Hdi, save your servent\_\_\_\_\_.**(p.60a)** Three words which were uttered at the Nativity, the name of the blessed Father Felilyos, the Name of the only (begotten) Son Kurkuryanos, the name of the Holy Spirit, the life giver,Tinotitanos save\_\_\_\_\_.

[46] With the five nails Sador, Alador, Danat, Adera [and] Rodas save your servant \_\_\_\_\_; In the name of the Four Beasts Alfa, Lawén, Quna, Ayär, **(p.60b)** save \_\_\_\_\_ forever and ever Amen.

[47] [O]! God push them for those who pushed me; fight against those who fight against me. Take up shield and armor; arise and come to my aid. Brandish spear and javelin against those who pursue me. Say to my soul, "I am your helper." The Lord shall put light on me **(p.61a)** and keeps me; so that whom shall be afraid me? The Lord is a trustworthy for my life [so that] whom shall be afraid me? When the wicked approached me to eat my body, they got tired and faild down. I exalt you [my Lord] for you took over me and did not let my enemies gloat over me. O! My God, I called to you [for help], and you redeemed me, **(p.61b)** you took away my soul from hell and you spared me from going down to the pit. You righteous people sing for the Lord and praise for the remembrance of His holiness chastisementis is from the wrath of God and salvation from His will. Weeping may remain for a night, but rejoicing comes in the morning. When I felt secure I said,I will never be shaken forever. O Lord, by the will of you **(p.62a)** grant power for my life [but] if you return your face back, I would be amenable. I voiced to my God [I beg Him]; if I go away in to distraction, how can I believe you? and tell your truth? The Lord heard and forgave me and He became my Savior.You [The Lord] turned my wailing into happiness, you turn down **(p.62b)** my sackcloth [and clothed me with joy, that

my heart may sing your praises and not be timid. O my Lord I will praise you forever. Glory be to the Father, the Son and the Holy Spirit forever world without end. O God of David preserve your servant \_\_\_\_\_ from affliction of body and soul.

### **The Prayer of Peter of Thursday**

[48] In the name of the Father, the Son and the Holy Spirit One God. 'To us, the Apostles, He granted these names on the Mount of Olives; and His Mother was with us on the day of His ascension into the heavens in His glory **(p.63a)** on a chariot of light'. We did not set ourselves apart from her and He said to us 'take up my names and may they be strong in the place which you travel, gather, enter, exit,**(p.63b)** keep and strengthen it in your hearts so that it might not be manifest those outside and because of this command us that it might be life and solemnest by the great word of God and creator of all who glistens like lightning and sets apart the soul from the belly that they be not revealed to the unworthy afterwards. As He, said **(p.64a)** "Do not give holy things to dogs and do not cast down your pearls before swine". The dogs meaning those who appear to be Christians and do the works of pagans and they come in sheep's clothing but inwardly they are curious and lawless wolves, sorcerers, **(p.64b)** adulterers, murderers, who love false worship and false works which my Father does not delight in. But as for you who are mine take up the power of my Cross of the Holy Spirit heal the sick and raise the dead, purify the leapers, exorcise demons in my name and by the wood of My Cross through its seven **(p.65a)** horns, seven eyes and seven blessed gates. Blessed and sweet is His fruit which is fully with Him the blessing of my Father. Receive the power of my cross so that it might be to you fully behind, on the right, left, on the chest, fingers, arms, in all and on all. Crosse which has the power of fire **(p.65b)** and winds and in His greatness the power of darkness flees. Receive my yoke and My Names and not be removed from your mouths always so that you might be saved from your enemies.

[49] Having said this, a cloud took Him from amongst us and ascended into heavens and we saw Him and worshipped and as soon as He drew near to the firmament, we heard **(p.66a)** [a voice] saying “go you in peace” and as for you Christian people who join us with your service, receive these names and carry the sign of the Cross of Christ and do that which we have commanded you and as for \_\_\_\_\_.

[50] He who refuges his soul and body in peace in to his glorious Cross on which**(p.66b)** was written the liberation of the whole world with your good names which you teach in the name of the Lord, have mercy upon your servants, be compassionate, preserve and save your servant \_\_\_\_\_ from all that terrifies him. Moreover, he refuges his body and soul in to the Father, who is above all and created in His wisdom [keep] your servant \_\_\_\_\_. **(p.67a)** Further more, may his body and soul take refuge in the Son who is consubstantial with His Father. Thereafter may his body and soul take refuge in the Holy Spirit, who proceeded from the Father and assumed from the Son. Further still he may take refuge in the twenty four priests of heaven in their crowns and in their names **(p.67b)** Akael, Fénuel, Kunel, Datel, Afsel, Zäruel, Elel, Dtel, Dkael, Gdel, Flfel, Ruel, Kasältuel, Wärael, Batuel, Roel, Säötuel, Tawrtel, Amanuel, Lälel, Waläel, Asälduel, Hltuel and in the four beasts of the Father may he takes refuge his soul and body **(p.68a)** in their eyes of which they are entirely full and in their names Mormora, Mäliton, Armantos, Surtyon, and by their second name Tärel, Henel, Zäryal, Sorafel and by their third name Pämela, Agmetr, Bärtäno, Däraton, may his body and soul take refuge in the seven arch angels which have dominion **(p.68b)** over all creation with regard to compassion and mercy in Mikael, Gäbrel, Surafel, Kirubel, Urael and Afnael.

[51] I refuge my body and soul in the three angels, which keep the tree of life in paradise, whose names are Aftwät, Bärnafyo and Gärnael. **(p.69a)**

[52] I refuge my body and soul in the three angels which keep the body of the son of God within the womb of the Virgin, whose names are Mänkoras Šärat and Šärani.

[53] I refuge my body and soul in the three angels, who keep the body of Christ in the sepulcher, whose names are Féthni, Fétah (**p.69b**) [and] Fefay.

[54] I refuge my body and soul in the Holy church which is the dwelling place of Christ, circled by angels and when all people who have been established on the rock of faith and upon the golden foundation and her pillars are of silver which tremble not and posts of her tabernacles which do not shake and her cords which do not break (**p.70a**) the dwelling place of the Lord, the tabernacle which smell of flower of grape that give us the drink of peace, the drink of perfume and pomegranate. From her lips pour forth honey and from the witness of her tongues [pour forth] milk and honey. Beautiful and pleasant are her breasts which [have] many colors in her left and right and [has] olive branches. Her likeness (**p.70b**) is as of Trinity. She is our mother, Zion; We have entrusted upon her to preserve us [from evil] as the apple of the eye all children of Baptism and in particular keep her servant \_\_\_\_\_.

[55] In the name of the Father, the Son and of the Holy Spirit One God. Aqréal three hidden names Danas, Dila, Märaf, the Name of the morning star Sufar and [also] the powers(**p.71a**) that go with Him [are] their names Akésar, Mardyal, Aftéal, the name of the evening star Surakyal and the powers that go along with him [are] their names Arýaméal, Aqtéal and Arsaýal. I entrusted you in oath [with these Names] not to set apart from me until [you] fulfill my will.

[56] O sun, your name is perfect [understood] thou hast sworn with regard to these (**p.71b**) names which are powers of the high ones Susryal Ardyal Ardakyal. I have sworn you do not depart until you fulfill my heart's mourn.

[57] O moon, that you give light at night with your powers do not go, until [you] fulfill the desire of my heart. Adonay, Amanuýel and Masyas. My God(**p.72a**) come unto me in the might of these your names; Mikael at His right, Gäbréel at his left, Raphael behind Him and Sälatyál in front of Him and Sädakyal placing a crown upon His head and Sädakyal, giving praise and glory for Him, and Ananyal the angel of mercy come unto me and seek for me.

[58] O the Twenty Four Priests of Heaven, I have sworn you (**p.72b**) in your names Arnel, Aklar, Watýer, Naumas, Teran, Arnas, Zärli, Abt, atrmon,

Ganensco, Meslänkos, Mater, Naskib, Aksanu, Nyos, Unar, Bärakiyas, Rustyas, Dätyo, Arts, Paras, Enas, Abslosän [and] Anisco. And by the Twenty Four censors Mudmutus, Mutkätäna, Kalionke, Arad, Anyos, **(p.73a)** Ýérdikäfäl, Asran, Maräk, Warok, Wardiak, Admael, Kinal, Toran, Arni, Märík, Läsank, Säna, Amiyos [and] Däwra; I have sworn you that you may come unto me, your servant \_\_\_\_\_.

[59] Moreover, I have sworn you, O the seven angels by Bärdmíel Mäsändyal Ardyal Awyal, I have sworn you, **(p.73b)** O the four beasts, i have sworn you, O the three angels Yab, Liyama [and] Fíama, i have sworn you, O the three angels who pray in byre, Särädur, Mästäwadéd, Aradyal, I have sworn you, O the three angels who kept the Son in the sepulcher Arwal, Féruł, Fértkael, that you may fulfill the desire of your servant \_\_\_\_\_. **(p.74a)** I have sworn you, O Akärdén, the star which rose at the time of the Son's Nativity that it may rise in the presence of the servant of God \_\_\_\_\_Suhäl(4) shine upon me and overshadow me this day in the power of Abyater, Abryaqéreg, Redi; i have Sworn you, O angels, by the hidden Names which are within the veil of the Father **(p.74b)** that you may come unto me in all places [where] your servant \_\_\_\_\_; Awämam, Anéwof, the angels who abide in the air, come unto me. Furthermore, i have sworn you O angels who are in the firmament and faithful in the highest place. The four angels, Cherubim, come unto me; and who stand at the four corners of the world Fértyal, **(p.75a)** Férfay, Famuwal, Finanyal, [come to me]. The Four Angels who stand in the four storehouses of the heavens, the winds Didnyal, Afdmyal, Märadyal, Afdikyal; i have sworn you that you may come unto me to fulfill all my petitions within and without. I sworn you, O Cherub, who guarded **(p.75b)** the source (eye) of the water of life that you may come unto me [your servant] \_\_\_\_\_ forever and ever Amen.

[60] Bring to the Lord the children of God, bring to the Lord the children of the aged, bring to the Lord glory and praise, bring to the Lord praise to His name. Worship to the Lord in the splendor of His holiness. **(p.76a)** The word of the Lord is over the waters. The God of glory thunders; The Lord is on the waters. The word of the Lord is by power [powerful], the word of the Lord is with great

praise, the word of the Lord breaks the cedars; The Lord breaks in pieces the cedars of Lebanon, The Lord loses weight like the ox of Lebanon. For his lover, is like **(p.76b)** a son who has one horn [Authority]. The word of the Lord strikes with flashes of lightning. The word of the Lord shakes the desert; the Lord shakes the desert of Kadesh. The word of the Lord strengthens for mighty and makes it acute for oaks. In His house all people say 'glory' [to the Lord]. The Lord shall accumulate the flood. The Lord alive and enthroned as king **(p.77a)** forever. The Lord shall give strength to His people. The Lord blesses His people with peace. Be glory to the Father, the Son and the Holy Spirit forever and ever. O! God of David save your servant \_\_\_\_\_ from affliction of body and soul.**(p.77b)**

### **The Prayer of Peter of Friday**

[61] In the name of the Father, the Son and the Holy Spirit One God. The names of Christ [are] Sidlawi, Bidgawi, Tedrofawi, Nédälael, Mätaréro, Qerlokael. Who are you [O] the bright one? I am Bähézkolakael, Sébätäflo, Flaýel. Who are you [O] the morning star? I am Bérafrael, Qedlakaiel.**(p.78a)** Who are you [O] the light of lights? I am Dälorulawiel, Birahefet. Who are you [O] the precious gem? I am Laklaiel, Räkuwaýel. Who are you [O] the unbreakable ship? I am ArPaýel. Who are you? I am Séqudro, Awlaiel, a mighty pillar which not shakes.**(p.78b)** Who are you? I am foundation; [which is] Qerqelawi. Who are you? I am Lyodawi. Who are you? I am Taborawi and I am Melosawi, Qetronawi. Who are you? I am the sword of fire. I am Dälowi. Who are you? I am Sämayawi, Béraelawi. Who are you? I am Qerlyawi. Who are you fire? **(p.79a)** I am Byawéel. Who are you compassionate who has no territory? I am shepherd of herds, the demons of Legions who i tied up them the demons of Legions. Likewise, let you sink my enemies and adversaries of your servant \_\_\_\_\_. Who are you mouthwatering salt? I am Tutuel, Jesus Christ, Alfawi, save \_\_\_\_\_

form all that attacks him.(p.79b) Who are you vineyard? I am the Trinity, three in person and united [one] in divinity. I have entrusted myself in this [name], send stumbling blocks and darkness upon (against) the enemies and adversaries of your servant \_\_\_\_\_.

[62] I have entrusted myself in your name Iyaed, do not take me [out of this world] without the repentance of your servant \_\_\_\_\_. I have entrusted myself in Afnael ;(p.80a) your name, that Thou Mayest unit me with those of a perfect countenance in Asbael, Aqnael, Eyael, Koel, Yoel, Sädael, save him \_\_\_\_\_ with these your names. Dälafeýel, Zärael, Gätgwael, Gärael, Akdäel, Brael, Qorlael, Gämälael, Amlael, Salbawi, (p.80b) Zäläbawi, with which Thou didst loose the chains of Babylon, where they call upon your name. Likewise loose and scatter the bonds from the hands of \_\_\_\_\_. Mëlkael, Däflab, and may the water of prayer fill up and become a remedy for the sick and may they read (p.81a) it in the open sky that it may become a remedy and the forgiveness of sin. And when they are baptized in this water of prayer of these Names may they become like babies, who have not been touched by the impurity of sin. Deliver your servant \_\_\_\_\_. With the power of these Names I beseech you, O Lord, by the power of these your Names and supplicate you so that death may not come (p.81b) upon me before my time, not with penitential baptism nor with an evil disease. I have entrusted myself in your name Séldi, Awlakit, vanquisher of the enemy.

[63] In ýElon; who are you [O] chamber of the highest, I am the son of Goladin who established heaven without a pillar. Who are you Deg and Beg I am a sword of fire, (p.82a) In Kälädin which is not overcome by the enemy. Who are you I am Jesus of Nazareth, Who are you? I am Sädraqael. Who are you? I am the merciful unto those who made sin. I am the unsetting sun I am the sun of Qerqeten. Who are you? I am the one who do not like the death of a sinner but his return and his life.(p.82b) Who are you? I am the east. I am the one who tied for Bryal with fifty thousand fiery chains even my name is hidden Däloqolin, Däfeñin. And I have granted sleep so that my hidden name might not be called upon and that it might not be destroyed for the world. Who are you

[O] golden ladder? I am Bayéel who desires to grant honor and wealth.(p.83a)  
Who are you the gate of light? I am Sorofälit, the one that calls upon my name; I will remove my servant \_\_\_\_\_ from all that he fears.

[64] There is none to whom I have revealed these names apart for my beloved Thomas, which I told him when I was crucified before my soul departed from my body and I said ýElohe(3) and immediately the world was rolled up(p.83b) and when I cried ýElohe My Name, Sheol trembles and the stars fell and likewise, my Lord brought down those who counseled evil against Gäbrälyäsus. And when I cried Qoläkel my name, the assembly of Caiaphas and Hannaias where ashamed and likewise shame those counsel against your servant \_\_\_\_\_. And when I called out saying my name Nézen,(p.84a) Sheol was destroyed and his walls were demolished.

[65] And when St.Mikayél called upon Késbéyel, Býeqa, Akarya, the counsel of the lawless was frustrated. Likewise, frustrate the counsel of \_\_\_\_\_ my enemies and adversaries.

[66] And when St.Gäbrýel called upon Däg<sup>wa</sup> your name the congregation of demons disappeared. Likewise wipeout the enemies of\_\_\_\_\_.(p.84b) And when I cried out, saying Läfezin My Name, the tombs were opened, the sun was darkened, the world was rolled up likewise, darken those who counsel evil against \_\_\_\_\_.

[67] And when Moses called out saying Falek your name, Thou didst take him across the Red sea, likewise take \_\_\_\_\_ across the fearsome lake of fire and deliver him from sickness which is great.(p.85a) And when Joshua cried out, saying Alfael your name, Thou didst bring down the bread of Männa, Likewise bring down the Holy Spirit up on \_\_\_\_\_. And when Elijah cried out, saying Däراتan your name, Thou didst take him across the sea of Jericho, Likewise take \_\_\_\_\_ (p.85b) across Sheol and damnation and bring him to the place where there is neither death nor sorrow. When Daniel cried out, saying Zärael your name, Thou didst bring him out of the lions' den likewise bring \_\_\_\_\_ out of the depth of Sheol. And when David cried out, saying Gämalamalawi your name, be brought down Goliath's power likewise bring

down those who counsel evil against \_\_\_\_\_. (**p.86a**) When Hezekiah cried out, saying Gälawdéa your name, Thou didst added fifteen years [in his life], likewise add many years and seasons \_\_\_\_\_. With afraid of your name, the Lord, who is Iyafeson your name help \_\_\_\_\_ with Belonds [your name]. And when Jonah cried out, saying Bädälawi your name, Thou didst bring him out (**p.86b**) of the whales belly; likewise bring \_\_\_\_\_ out of the depth of Sheol.

[68] [You] who didst help Gideon when he cried out, saying Qadael when he killed the Palestinians, likewise save \_\_\_\_\_ from murderer and the accursed.

[69] Thou didst deliver Ménase when he cried out, saying Qälayél your name, when the Chaldeans (**p.87a**) bound him in iron shackles and for the sake Thou didst bring down lightning of fire and killed the twelve tribes and caused Satnael to sink, likewise sink down his enemies \_\_\_\_\_. By Däg<sup>w</sup>ada and Yoda loosed a man, likewise loose him \_\_\_\_\_ from the bonds of Satan.

[70] And Thou didst deliver Ananéya, Azaréya and Misael when (**p.87b**) they cried out; saying Säfäfel Thou didst bring them out of the burning fiery furnace, likewise save \_\_\_\_\_ from the furnace of hell.

[71] And the book of deliverance of body and soul, forgiveness of sins was written and the writer and [both he that caused it to be written God will have mercy upon] to that reads and that translates it and that washes (**p.88a**) [himself] in the water of prayer, to the one who bears it and to the one to who listens his words and performed with [the material for burial], the Lord will have mercy and forgive the sins of him that wrote it \_\_\_\_\_ and him that caused to be written, forever and ever Amen.

[72] In the name of the Father, the Son and of the Holy Spirit One God. O my Lord Jesus Christ with [your name] Bäsedael, (**p.88b**) help me and have mercy upon me, and your Holy names [for you are] merciful and compassionate, far from wrath and of much mercy and righteous forgive my sin and blot out my iniquities and let the Hoy Spirit descend upon me and upon this water and wine and oil that it may become a remedy for all the sick, for people and

beasts. As **(p.89a)** you said to your mother Mery, do likewise to me \_\_\_\_\_ and deliver me from all evils in this world and the world to come from all fearful evil. O Lord you are glorious and your name also wonderful, forever and ever Amen.

[73] I bless my face and wake up In the name of the Father, the Son and of the Holy Spirit; Melos the fiery sword **(p.89b)** Mädänséyas, your cross is a light to the blind Fälam, Yasäfon. The power of your cross is strong Hallelujah Sador, Alador, Danat, Adera, Rodas, Elamelem, Eryala, Dälayson, Sornomim, Sornomim, Yosedeq, the name of the Father Maruyal the name of the Son Mnater the name of the holy Spirit Abyater, Alfa, Wäo, Agyos, **(p.90a)** Awlyano, Sämon, Giryos, Jesus Christ, Panwama, Tätirosädis, Sabdisras, Arasofos, Awyaser, Abinos, Arasif, Beta, Amanuel, Yämanyos, Elmayl, Elmas, Yod, Yodnael, Mlkser, El(3), Manya, Kenya, the son of Mery, Tobel, Yarosa, Yarosnaér, Sälof, Fermam, Émsäronomem, Mabef,**(p.90b)** Alef, Märmok, Märmone, Mieberyos, Amanuel, the sheep of God who taken away the sin of the world. Henceforth, having I carried the gospel and bent on the Cross and I entrust myself in your Cross, Adonay. To you is fitting greatness; hide me from all evil with my people and my beasts forever **(p.91a)** and ever.

[74] O! God, gaze [me] to help and hasten my help, may those who seek my soul, be put to shame and wretch. May all who gathred together upon me with ruin, be turned back with shame. May those who say to me, “Aha! Aha!” [not even] turn back because of their shame. [But] may all who seek you,**(p.91b)** rejoice and be glad in you; may those who desire your saving, always say, “The Lord is great!”; [As for me], I am poor and needy; [But] The Lord help me. You are my helper & safe haven. My Lord, do not delay. By the name of the Father, the Son **(p.92a)** and the Holy Spirit, forever and forever and ever. [Ain] you have done justice and righteous; leave me not to mine oppressors, make your servant steadfast for good. Glory be to the Father, the Son and the Holy Spirit forever and everworld. O! God of David preserve your servant \_\_\_\_\_ from affliction of body and soul. **(p.92b)**

## **The Prayer of Peter of Saturday**

[75] In the name of the Father, the Son and the Holy Spirit One God. [This is] the prayer of absolution of sins. The faith **(p.92a)** of Apostles and of all the seventy two disciples, as Our Lord Jesus Christ **(p.92b)** said unto His disciples, 'you are my disciples, the children of My Father and will be the heirs of My Kingdom; You are my sheep who hear my voice by doing good works. I say unto you, you are the light of the world, you are the pillars of the church, you are bright stars, **(p.93a)** you are a holy people, you are preachers of the Gospel of the kingdom of heaven in all the earth, you are the heirs of all the world and of every national language.

[76] And He said to Peter, [you] Simon, son of Jonas, son of a dove, you are the arch of the apostles and, [you] Andrew hear **(p.93b)** My voice and speak like this to them that believe in me. The sick shall be healed by the prayer of the Apostles, the lame shall walk with this My Name Märyon, Kämätoryos, SinaPésyos, Akryor, Sedeq, with these mighty names shall they be delivered from all plagues that come in to the world from sky, from damnation and from perdition; when the sinner is set apart **(p.94a)** from the righteous.

[77] O! man, call upon these names, if You could, He will cause you stand in His right [hand]. Mýanzér, the name of His hands of Lord, Sämaryos, the name of His eyes of Lord, Päsämray means the holy Lord in the language of Hebrew, GämäPras, Quke, Serufagems, Fine Hemaris, Pätäfumaris, **(p.94b)** Sä margs, these are glorious names for the exalted ones and humble for Christens. If you call upon Him on the last day, more peace and joy [be with you] and you shall be saved; deliver your servant\_\_\_\_\_ on the last day. Alfaýed, ýIyaed, Hedael, Yodael, Alfaed, ýIyaed, Hedael, ýIrnael, Òerwael, **(p.95a)** Amek, with these great letters preserve your servant\_\_\_\_\_ from afflictions of body and soul. By Sador, Alador, Danat, Adera, Rodas, the word of God can break burned fire Awlogsén, the Father, Geteseman the Son, **(p.95b)** Géyariho, the Holy Spirit, Femonten, these names were present before the creation of the

heaven and earth and before the angels were created and before paradise, winter and summer.

[78] During that time, In the presence of His name, which created all worlds Géyaliho, Hézhézh, these names kill Devil, Litänawi this name gives redemption for sin Qätäbätänawi, this[His] name **(p.96a)** heals the sick and diseased Fämléyos, His name rises the dead. There are none who can call upon these names, not the Angels nor the priest of heaven but only our Lady the holy twofold Virgin Mary His mother. Deliver \_\_\_\_\_ with the power of these names. Amanuel, Argal, Folmésal, with the power of these names **(p.96b)** deliver\_\_\_\_\_. Sotiläläkos, ýEsastos, Sortar, Ayayu, Aladod, Elamälas, Almäläs, Abärbäsam, Lälämä, Lhiläm, Ekurutu, Bulädäm, Bälädäm, Alaeläm, Bälalifloleli, Käwae, Silaÿé, Bilaÿé, Läsiwälädim, Adnael, Adotael, king, Eyohek, Eyobek, Ksnawi, Elamed, Lämnd, the life of stream, **(p.97a)** Adolas, who seat on the [back] of the life of horse, by your name great, shepherd and generous, Mäyal, Akfyal, Anyal, Rael, Enel, Apuyal, Säwin, Armyal, Pafu, Säbaot, by the power of your names, Adonay, El, Eldael, Masyasawi, Säbaot, Maryamin, Kafryot, Askämael, Pael, Arnael, Aqel, Armyal, Abftael, **(p.97b)** Ayo, Ayo, Ayo, grant light, favor and blessing with this water to\_\_\_\_\_.

[79] The Apostles asked Our Lord saying “Reveal to us this hidden name” and after this the Lord, Christ told them and said unto them ‘receive this my hidden name which I have granted unto you, **(p.98a)** keep it and hold fast to it so that you may be delivered from sin’, and all people that know these my names and hold fast to them bear it, read it, wash in the water of its prayer faithfully shall be saved from many sins.

[80] [After] the Lord Jesus wrote with His holy hands, gave to them and when they received His hidden names, they were glad and exalted **(p.98b)** and said praised and glorified is your name. [You] Our Lord and Our God who hast seen us all of this, granted us this your name holy and they called upon His name saying Rafon(3), Racon(3,) Pis(3), Tis(3), AlaPis (3), Lis(3), Aflis(3), Mlyos(3), **(p.99a)** Enael (3), Ernael, Srael(2), Asrael, òanael(3), Naros(3), Kiros(3), Felos(3), Ernael(3), Linas(3), Lifrnas(3), Eros (3), and the greatest from all Bérsbahelyos.

**(p.99b)** There is none that knows this my name apart from the Twenty Four priests of heaven, apart from the four beasts and my mother Mary. And He said unto them “with this my name, you become free from your sin and he who likes you keep it hold and fasten to it and believes in this my name shall have his sins forgiven him and not be shamed **(p.100a)** before me and not see the smoke of damnation, for he is pure of sin from childhood until his old age and the sin which he hath committed shall be forgiven him. And Our Lord Jesus Christ said “of all that is written in books is nothing that is as great as this saying of mine as all prayers and supplications. In this My Name who is faith full, I will have mercy and compassionate”. **(p.100b)** I have sworn by my exalted throne, I have sworn by my pure dwelling place, I have sworn by myself and by Mary, my mother and I have sworn by my holy angels; as for me my word is not falsified nor act wickedly in my truth nor is my covenant defiled as you hast purified your holy disciples, likewise purify me\_\_\_\_\_ and forgive my sin. **(p.101a)**

[81] Moreover, the Lord Jesus said to them, “blessed is who read for this prayer,” “blessed is who belives in this prayer, blessed is who hearkened with his ear to his prayer, blessed is he who keeps this prayer and his strength shall be fortified like a rock. And I will keep with my might and my strength and I will love him like **(p.101b)** my disciples [is blessed]. Blessed is he who bears it and wears this prayer around his neck; unclean spirits shall not near to him and there is none who can touch him and in the presence of this prayer, starvation shall not enter in, nor shall thirst, sickness or Satan. It shall derive out and he will not approach unto his dwelling place. The thief cannot steal his wealth and the enemy cannot **(p.102a)** weary him, his house shall be blessed along with his children and the angels shall not be far from him the blessing of the prophets and Apostles shall fill his house and the spirit of God shall vest upon him. The spirits of Satan shall be far from him. If you believe, all things are possible for you and the water of this prayer shall not fall upon the earth **(p.102b)** for it is honorable, in the likeness of the flesh and blood of our Lord Jesus Christ, [He is] the purifier of sins and the salivation of body and soul.

Having read this, [If you] wash in the water of this prayer, you whilst attain love and grace in the presence of kings and rulers and in the presence of an enemy. By the piercing of the spear, you overcome your enemy and your adversaries; there will be none who can stand before you, all shall fear you and tremble **(p.103a)** because of your words. And when they see your countenance, they shall flee and runaway from you and your speech shall be sweet in the presence of all people. And he that counsels evil in his heart against you, shall not prevail against you and because of all of this, you shall be delivered said Our Lord. As you said in your word, save your servant\_\_\_\_\_. For you, it belongs glory and thanksgiving forever Amen. **(103b)**

[82] In the name of the Father, the Son and of the Holy Spirit One God. [This is] the prayer of deliverance and the book life which is called bandlet of righteousness. This said Christ unto our lady Mary on the 16<sup>th</sup> of Yäkkatit (23 of February) in Berhanael, Afryon, Afnata, Lafen, Urayel, Afar, Mäsädäyon, Afkir, **(p.104a)** Yaw, Eda, Beta, Märyon, Afrataw, Ao, Amanuel, Adnael, Aqbadir, Dmahel, Kiros, Daben, Taten, Paten, Drfatekel, Kmrlyos, Tbrenm, Käredyon, Awragael, Akwaya, Särdel, Yaker, Afkael, Saqlyanos, Tärkiyos, Kubael, Arnat, Sbael, Alyos, Eron, **(p.104b)** Hano, Alfa, Kiyael, Heda, Yoda, Keda, Ada, Däläda, Harä, Däni, Wäladi, Kaba, Alfa, Niyodihari, Slda, Ao, Hadi, Dälädir, Awyän, Tran, **Tatas**, Masyos, Bael, Aò, zynos, Atyos, Awdél, Bdan, Alnate, Sarona, Plnak, Piparos, Sésäbanos, Mäsäamr, Yawsef, Rfyos, Alyäyos, **(p.105a)** Mägyos, Elona, Arayos, Dimos, RäPyona, Q<sup>w</sup>äqunafe, Yosef, Mädn, Alfo, Mäqdsyos, Afre, Alef, Bit, Gamel, Dalet, He, Waw, Zay, Het, Yod, Kaf, Lamed, Mem, Non, Samket, ýE, Fe, Sade, Qof, Res, San, Taw, Ao, Afo, Fkiyar, **(p.105b)** Liho, Mäsäyad, Afron, Aÿlaf, Lina, Aflaq<sup>w</sup>an, Lahlahu, Laÿnahpu, Nahal, Aryo, Wäryos, Akyal, Anyal, Melmael, Apyod, what kind of tounge Alfawi, [your first Name] Ao, your second Name, Agyos, **(p.106a)** Kafa, Armnyal, Myal, Afru, Aranat, Afras, Kars, Ehe, Elohe, Afniyal, Amanuel, Apur, Styal, Alyol, Ernael, Amasryosl, Afasrdél, Grmryol, Arsawis, Arkyal, Sorsal, Anyol, Teberya, Hityo, Pärsädäm, Mariam, the four beasts, Dakeb, Abyater, Haratn **(p.106b)**

Pänkotorapr, Eyasedek, Mälkäsedek, Eyaseyon, Rodò, Hedra, Ululu, Siyanok, Syéwo, Slasel, Sewon, Penfas, my first name, ýIyäÝawéd my second name, Kenya my third name, Iyäsus my fourth name, Christ my fifth name, Amanuel my sixth name, ýËyaedo my seventh Name, ýËgziabher, Agrfora **(p.107a)** Zmrael, Grkael, Sämmael, Kidu, Adnael, Òirut, Zébdyos, Emnyos, Meltar, Tarbota, Kämyatr, Nfyanos, Afora, Nfyas, Qätäwir, Wäryael, Eldom, His One name, Atwis, Sasor, His One name, Dédyä, Agyos, His One name, **(p.107b)** Dqas, His One name, Arònon, His One name, Bättron, Asäron, His One name, TéyuÝé, His One name, Mkyar, His One name, Mdyos His One name, Mäftlhým His One name, Élmäknun, His One name, Aya, His One name, Gawan, helper of the soul, His One name Adahýel, Gmndyos, Agatyor, Edryos, His One name keeper of the soul, Dlsäqyam my name, Garloal, Sbédýel, **(p.108a)** Eyoýel, Fnaýel, Atnaýel, Eyobýed, Qerloae, Elahýel, Sälattyáel, Azraýel, Qalatalawi, Azrawi, Elawi, Elaeru, Bälaýel, Bädälaýel, in Lékyel, Flýel, Ekýel, Dulafýel, Kiyáel, Dérslyáel, Elsa, Elksa, Pä, ntakorowuros, Agimamos, Wätétn, AÝdan, Wäaqmatus, Eyanýel, Azaýel, Lsama, **(p.108b)** Morntogi, Adera,, Dbyon, Elohe, Elohe, Elohe, Eran, Eran, Eran, Rafon, Rafon, Rafon, Méryon, Fofoforan, Byon, means Bérsabahýel, the name of the Father, Ménate, the name of the Son Abyater, the name of the Holy Spirit; by these Your namer save\_\_\_\_\_.

[83] Save me, O Lord, from the man **(p.109a)** who is evildoer and insurgent man; save me from the violent, who devise evil plans in their hearts. Every day, they surround [me] to kill; they make their tongues as sharp as a serpent. The poison of serpent is over their lips. Keep me [Lord], from the hands of the wicked and from an insurgent person; keep me, from the violent, who put a stumbling block for my feet; **(p.109b)** they hinder a snare for my feet; and they put an impediment on my way. I say to the Lord, “you are my God, hear me the word of my beseech”. You protected me above my head [all my parts] in the killing day, [Because] you are the power of my redemption. O! Lord, from my secular desire, donot give me for the wicked who consult on me for evil. Not to be arrogant [my enemies], their head of drawback and the snag of their lips

engulf them.(p.110a) May burning coals fall on them; may they be thrown into the land [so that] no one can be getting up on feet. Glory be to the Father, the Son and the Holy Spirit for world ever and everever. O! God of David preserve your servant \_\_\_\_\_ from affliction of body and soul.(110b)

### **The Prayer of Peter of Sunday**

[84] In the name the Father, the Son and the Holy Spirit One God. Berhanael, Aguda, Agéfläsaël, these names are granted by the Lord to Ananiah, Azariah and Misael; while (p.111a) St.Mikael was speaking to them standing in the midst of the fiery furnace and blessed with his staff on three of them. when Mikael had told these names unto the three youths in the fiery furnace, it became [like] dew; king Nebuchadnezzar looked and said, ‘we sent and cast three men in to the midst of the fire which burnet for three days and three nights but I saw four men, [but] the fourth one (p.111b) resembled the son of God and along with this came the prophecy that Christ our Lord would be born’.

[85] And the wise men wrote this names knowing that, if they would be baptized in the water of this prayer, they would be saved from fire and trembling; having read this, they would be delivered by these names of the Lord. Having written them upon the tablets of brass,(p.112a) hang upon the pillars of your house and your house shall be delivered from lightning and fire and if a man is burnt with fire, take [pray] this prayer and shall be read over an egg; let it be anoint [anoint the attacked part], he will be free by the name of the Lord Amen. The voice of the Lord is fiery, the voice of the Lord is pure and the voice of the Lord is upon the waters. The God of glory hath thundered, the Lord(p.112b) is upon many waters, the voice of the Lord is in power, the voice of the Lord is in great glory, the voice of the Lord is shakes the Cedars. The Lord shakes the Cedars of Lebanon and causes them to waste away like the

oxen of Lebanon and his beloved like a son of a unicorn. The voice of the Lord cleareth the flames of fire, The voice of the Lord causes the wilderness to tremble and the Lord causes the might of Kadesh to shudder,(p.113a) The voice of the Lord strengthen the mighty and reveals the forests and in his sanctuary all say “glory”. By the word of the Lord, the heavens were established, your voice is above all; because of your voice and your mercy, deliver me your servant\_\_\_\_\_.Qalatalawi, Qälel (6), (p.113b) Teqelotn Zetkéron, Tehéloke.

[86] Do not pray the prayer of penance everywhere but only on the appropriate way, in Jordan, in the presence of Christ’s blood and flesh and in famous days [feasts].

[87] The Lord said to Peter, ‘Keep the keys of the kingdom(p.114a) of the heaven in order to bind and loose’; God the Father, Jesus Christ and his grace Holy Spirit told to him (these hidden names) Tathétäsäs, ýEla, ýElkol, Lápántakeratos; by these name of my Father, my body,(p.114b) blood and in this light which draws from my Father mouth, let mercy came from the seven windows of heaven upon\_\_\_\_\_; and in front of my mother, Mary and my name Abyam, which melt the steel, likewise melt their sins for my servants Amen; by the crown of the righteousness of my Father(p.115a) who is the Savior of the whole creation, save your servant \_\_\_\_\_. BăYarb, Ménkaýel that loves my Father, by nine hundred ntnty nine size, establish the holy house of My Father, may the grace of Holy Spirit descended from the seven heaven on\_\_\_\_\_. In the outlet of lightning, by four outlets of windows, in the four direction of the world, by four (p.115b) rivers, by four mounts, by the four natures of human, by four beasts, by Twenty Four priests, by four evangelicals, by four Crosses and by four arch Bishops descended the grace of Holy Spirit upon \_\_\_\_\_ Amen.

[88] In Jerusalem sanctuary, the fire [of God] shall burn,(p.116a) and His curtain[becomes] fire and His pillar is fire; the Tabot [arc covenant] is Zădor,

the Holy Communion is performed in it. And [then] flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off, the altar and he laid it up on the lip of the prophet and thine iniquity is taken away, likewise make pure for\_\_\_\_\_Amen. In Jerusalem by five hundred fumes of incense which is gold, **(p.116b)** silver and steel [performed those services]; and in Jerusalem which is heavenly, her name Datael Panwama, the King of kings, Jesus Christ dwells in it. Dälonqonda, Godagoda Féren, Nqlen, in these names, I beg and beseech you to descend **(p.117a)** Holy Spirit upon\_\_\_\_\_ forever and ever Amen.

[89] In the ame of the Father, the Son and of the Holy Spirit One God. [This is ] Our Lord told to Andrew, the Apostle and martyr, may his pray be with us for everlasting. The Lord said him, ‘go into the place of cannibals with two your disciples to bring your brother Matias from the house **(p.117b)** of the prison’. Andrew replied, ‘how can I arrive to that city? because it is too far; it takes two years and also there is a great sea on its way; our Lord replied, do not fear my dear Andrew! I will reveal **(p.118a)** you great and fantastic thing and I will tell you my hidden names but be ready to go and say the following Aryanos (3), Arsyanos (3), Kiyayodéyos (3). These hidden names of My Father **(p.118b)** were before the creation of heaven and earth. And I will tell you My Names, but primerly that I told you the names of My Father Sälgtael, Säbärtanael, Jesus, Christ means Dudmahel(3), Asuhal, Asmatä, **(p.119a)** Päraqlitos, Mänfäs, Qédus, Aryadael, Elohe, säbaot Adonay, Géyos, meaning Holy Holy Holy is the Lord of hosts, perfect, the whole earth and heaven is full of his glory [praise].Hallelujah for the Father, Hallelujah for the Son and Hallelujah **(p.119b)** for the Holy Sprit. I never reveal these names for everybody but only for my mother, Mary. In many tears I revealed her my name and also for you [Andrew] that helps you to arrive into that city speedily. Please stand and be ready to go with your disciples. **(120a)**

[90] Having said this, the Lord ascended to heaven with great praise and Andrew and his disciples stood up and the bright cloud carried and arrived them in to that city immediately. Having arrived there [near to sea] began to pray in that name, [but] a deep sleep was upon them; they pass **(p.120b)** the sea, likewise pass him for our father Gäbräiyäsus from the sea of fire which is worried and arrive him in to the kingdom of heaven. After they woke up from their sleep, they understood as they arrived to the place of the prison where Matias was arrested. When Matias recited these hidden names, the gates of the prison were opened and all **(p.121a)** prisoners were released from their place of confinement in this world and the coming world. If you carry [pray] these hidden names your destination will be with Peter and Paul in this world and for the coming; and also no one can touch you, evil or bad [enemies] cannot approach to you, the spirit of devil and the power of demons **(p.121b)** would be far from you. Blessed is he that carries these hidden names and pray using this text (the prayer of Peter) in Sundays and in great days [feasts]; Gerandén(3), Melos, Gaden, Gaden, Bädan, Litänawit, Sitänawit, Qätänawit, Awlael, Tänkäräm, killer, Redeemer, Jesus Christ **(p.122a)** the Son of God the Father and the Son of Mary, Incarnated, as you tied Bryal by five thousands of chains, let tie them all my enemies and adversaries, [save] your servant\_\_\_\_\_ forever and ever Amen.

[91] Why do the mighty swank in his wickedness, and rebels all day long? Your heart wanted wickedness. Like a sharp blade, **(p.122b)** you did a cajolery. You prefer evil rather than virteous or good, and rebels rather than speaking the truth. You loved [every]; a matter of speech which got drowned [harmful word]; by this reason, the Lord bring you down to everlasting ruin. He [the Lord] will snatch you up and chase you from your home and your seeds [relatives] from the land of the living. The righteous may look and fear, laugh at him [at the sinner] and say, “Here now is the one who did not make the Lord his helper, **(p.123a)** boasting with nothing and trusted in his great wealth. But I am like an olive tree flourishing in the house of the Lord; I trust in God’s mercy for ever

and ever, I praise you for ever; because you did something for me. I made hope your mercy which is good in the presence of the righteous. May the Lord bless us, make forgiveness to us and reveal his face on us; As we know **(p.123b)** your path on earth, your salvation [becomes] among all nations. May the gentiles praise you, God; may all the gentiles praise you. May the nations be glad and sing for joy, for you rule the gentiles with justice and guide the nations of the earth. May the gentiles praise you, God; may all the gentiles praise you. The land yields its harvest; the Lord blesses **(p.124a)** us, [so that] all horizons of the earth will fear him. Glory be to the Father, the Son and the Holy Spirit forworld ever and ever. O! God of David preserve your servant \_\_\_\_\_ from affliction of body and soul.**(p.124b)**

## **CHAPTER SIX**

### **6. CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Conclusion**

Ethiopia has a rich literary heritage preserved in both Ge'ez and Arabic languages. Both languages have long been considered languages of Ethiopian prominent religions and the languages of the sacred scriptures. There are numerous literary heritages in these languages that has still not been studied and translated. Among them is Sälotä Petros, which is the subject of this study. It is a prayer book and has magical names of God. Even though some people especially in the EOTC use it for prayer, it is not canonized by the Ethiopian Orthodox Tewahedo Church. It is categorized under the Apocryphal books.

Any magical prayer has various purposes of divination, horoscope, and psychological treatment, in solving of social problems and prediction and fortune telling in many countries of the world. Here in Ethiopia also magical prayers have survived for a long time by providing the indicated advantages. It is with this respect that Sälotä Petros, one of the popular prayers, is chosen for this study and due effort is given to shed the light upon it. Because the text is believed to have a significant role in the society, especially for the sick persons, to be healed by invoking the hidden names of the Lord.

According to the text, every hidden name of the Lord has its own special purposes. These include: to be more powerful, for a journey in going to war, to protect oneself from evil, to defeat enemies, to cast out Satan and to guard the gates of a tomb against demons, etc. Generally, it has multidisciplinary purposes.

This study presents, discusses many things. The prominent points are: the list of all twenty eight mss, the general descriptions and analysis of Sälötä Petros. In many cases the manuscripts have come down to us in such a defective, corrupted and incomplete state that it needs some kind of restoration. The philological treatment is a good remedy to insure their longevity. In this regard, Critical Edition of the text (chapter four) is a primary task of this study. As we have read in the fifth chapter, English translation of the text is offered. In translation, an effort is made to be loyal for text, hence an equivalent and literal translation of the Geýez text is applied. This enables the text accessible for wider use. The study also attempts to show linguistic problems of the text. Omissions, addition of words, characteristic readings and banalization are discussed. There are some other errors which have not been discussed in this study, due to time constraints.

## **6.2. Recommendation**

The most important thing in doing research is presenting the new findings by solving the problems. In this manner, philological research has great value in reconstructing the defective, corrupted and incomplete state of many manuscripts are in. Due effort is made to achieve this goal. Then, the researcher gives the following recommendations so that the further studies must be executed.

- ❖ It is important to reconstruct the original or oldest form of the text [Sälötä Petros ] through analysis of textual traditions, production of critical edition and representation of the manuscripts. However, because of time limitations the researcher has limit-ed himself in doing the critical edition based on all the twenty eight variants of Sälötä Petros. Instead chose five texts. Therefore the researcher humbly recommend to find some more versions and execute the critical edition once again.
- ❖ Many magical (hidden) names of God that are explained in Sälötä Petros are not easily understood. Their true meanings and form of their correct recitation is difficult for the laities, priests and däbtäras. Therefore further

study should be done to demonstrate the etymological derivation of these magical names, which are found in the book of the prayer of Peter.

- ❖ There should be easy access of obtaining mss and copies in the University, IES, which can be functional, at least for the researchers.
- ❖ An Amharic translation of the text is necessary. Then the laity can have the chance to read it.

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## **Glossary**

- 1. Alpha [α,A]-** the first letter in Greek alphabet and Omega [ω, Ω] is the last. Together this two letters form a monogram or symbol for one of the Names of Jesus Christ, meaning the beginning and the end. The term is found in Revelation 1:8; I am the 'Alpha' and the Omega, says the Lord, 'who is, and who was and who is to come, the Almighty'. Thus Alpha and Omega as a Christian symbol signify the eternal nature of God.
- 2. Amulet** – is an object either natural or manmade, believed to be endowed with special power to protect or bring good fortune. Amulets are carried on the person or kept in the place that is the desired sphere of influence.
- 3. Angel**-the term comes from the Greek word 'Angelos' which means messengers. Angels are spirits created in heaven on the first day of creation. They are countless in number, but they categorized in tribe, city and rank. According to the EOTC, the seven arc angels are; Mikayel, Gäbrýel, Rufayel, Raguýel, Fanuýel, Saquýel, Afnin.
- 4. Asmat (አስማት)**- derived from the Geýez word " *sämäyā*" 'he named'. It is the plural form of *sém* 'name'. In its wider and popular sense it may be used for the denomination of written amulets (magical scrolls) in Ethiopia.
- 5. Christian Magic Literature** – is part of Ethiopian literature, comprises written Testimonies of various traditional beliefs and is heterogeneous in content, themes and genres. Among the basic content elements one can

distinguish biblical, hagiographic, liturgical or apocryphal motifs; some magical texts appear original though they frequently employ quotations from other texts especially from the Bible.

- 6. Däbtära/s-** educated clerics who have knowledge to prepare magical scrolls and amulets to keep away sickness and evil spirits.
- 7. Magical Prayers** – Prayers which are intended to have a particular effect are numerous and are frequently used in religious practice in Ethiopia and such represent the main genre of magical literature. Most of the magic prayers are commonly called *Sälot* ‘prayer’.
- 8. Phylacteries-** a small leather box containing Hebrew texts on vellum, worn by Jewish men at Morning Prayer.
- 9. Petros-** an equivalent proper name for the English ‘Peter’. According to the New Testament accounts he was one of the Twelve Apostles of Jesus Christ.
- 10. Sälot(ጸሎት)-** The act of believer’s communication with God to worship Him, to praise and thank Him as well as ask Him for help in daily needs, forgiveness of sin, protection from evil and temptation, deliverance in illness or death.
- 11. Tefillin-** derivate from the Aramaic word *tepillin* ‘prayer’. It is a collection of Jewish’s phylacteries.
- 12. Talisman (ἄμulet)** a traditional term mainly used for a special kind of images and drawings which appear in magic scrolls or amulets, or in mss containing texts of the magic literature.

**13. Tébāb (ጥበብ)** the Ge'ez word to say 'wisdom'. It is the state of being wise in magical practices (only for this context).