



SCHOOL OF GRADUATE STUDIES

**COLLEGE OF HUMANITIES LANGUAGE STUDIES, JOURNALISM
AND COMMUNICATION**

DEPARTMENT OF LINGUISTIC AND PHILOLOGY

A Master's Thesis

Philological and Textual Analysis of the Ethiopic Book of Amos

By: Tsegaye Abebe GSR/8709/12

July, 2021

Addis Ababa, Ethiopia

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Submitted To: Department of Linguistics and Philology

Advisor: Mersha Alehegne (PhD)

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DECLARATION

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any other university and that all resources of material used for this thesis have been duly acknowledged.

Declared by:

Name: _____

Signature: _____

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place: Addis Ababa University, Addis Ababa

This thesis has been submitted for examination with my approval as University advisor.

Confirmed by the advisor

Advisor: Mersha Alehegne

Signature:  _____

Date: 29.07.21

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ABSTRACT

This thesis focuses on the philological, comparative and textual analysis of the Ethiopic Book of Amos. Among the numerous Ge'ez manuscripts of the Book Amos, located with other prophetic books, the manuscript UNESCO 10.34 is worth studying. When one compares this manuscript with five other manuscripts, namely EMMML 7584, Cambridge 1970, EMIP 01029, EMIP 01095 and UNESCO 10.04, one notices surprising phenomena. UNESCO 10.34 contains a considerable amount of unique readings, difficult to explain by scribal errors, by innovative readings. The interesting question would then be to try to explain the reason or reasons for such remarkable differences. One may not exclude here the probability of a Ge'ez translation from a Greek, Hebrew or Arabic text totally different from the one that used for the other five manuscripts. The full text of Ethiopic Amos according to the UNESCO 10.34 is displayed in chapter 2. In order to show the uniqueness of UNESCO 10.34, a table with six columns is prepared (Chapter 3). The types of differences are then presented in following chapters, as far as omissions, additions and substitutions are concerned. The research demonstrates the uniqueness of UNESCO 10.34, leading to need of further researches so as to ascertain the original language and text from which this interesting manuscript has emerged.

SIGLA

A.A.U: Addis Ababa Univrsity

EMIP: Ethiopian Manuscript Imaging Project

EMML: Ethiopian Manuscript Microfilm Library

CHAPTER ONE

1. INTRODUCTION

1.1 Background of the Study

The Bible has a long history in Ethiopia and played a primary role in the nation's Christianity. Ethiopian Biblical scholarship has no definitive answer as to when the Bible started to be translated in to Ethiopic. Traditional accounts fix the period into the Old Testament (OT) time. According to EOTC tradition OT was translated into Gə'əz shortly after the visit of the Queen of Sheba to Jerusalem.¹ Some traditional church scholars, basing their argument on the Jewish influence on Orthodox Christianity, have argued that the OT as a whole or portions of it were translated before the Christian era.²

According to this tradition the descendants of the Jews who came to Ethiopia with Sheba's son Menelik kept the text for centuries. It is also believed that belief in 'One-God, the God of Israel' and in circumcision was introduced to Ethiopia by the Queen of Sheba, while baptism and the Eucharist was introduced by 'the Ethiopian eunuch' (Acts 8:27).³

However, modern scholarship which is dominated by western view argues that the work of translation marks it to be later. According to this view, the Kingdom of Aksum (1st to 7th century) Christianized in the 1st half of the 4th cent. A.D. marks the historical setting where the earliest translation of the Bible into Gə'əz took place. However, even in different views have been viewed by Western biblical scholars on the complex process of the early development of biblical translation into Ethiopic.

Hiob Ludolf, for example, considered Frumentius as the one who initiated the project of the translation.⁴ Ludolf said the translation was not completed at the beginning of the fourth century

¹ Ephraim Isaac, *The Ethiopian Orthodox Tewahedo Church*, (NJ: Red Sea Press, 2012) p.113.

² Cf. Mikre-Sellassie, G. A. 2000EC. *The Early Translation of the Bible into Ethiopic/Gə'əz* (Addis Ababa: Birhan'ena Selam,) 59. 'Metshafe Mestir' (the book of mystery) believed to be composed by Abba Giorgis Ze'gasicha considers the OT to have been translated from the Hebrew in the days when the Queen of Sheba visited Solomon. Cf also Sergew Hable Sellassie. 1972. *Ancient and Medieval Ethiopian History to 1270*. Addis Ababa: United Printers. 1972. pp 44, 120.

³ Ephraim Isaac, *The Ethiopian Orthodox Tewahedo Church*, 113.

⁴ Niccum, *The Book of Acts in Ethiopic*, 66.

rather it took a span of time to be completed.⁵ Scholars like August Dillmann argued for an early translation but denied Frumentius' involvement. Rather they argued that many translators over a period of two centuries involved in the translation process.⁶ Dillmann argued that there are three distinct groups of Gə'əz manuscripts of the OT 1) those translated from the Septuagint 2) those manuscripts subject to revision based on Hebrew and 3) those later texts revised based on Septuagint.⁷ He argues that the Greek proficiency of the translators was not very good. This initiates a second version; which is produced by consulting the Hebrew and Semitic scholars were used to correct errors in the translation. For this reason the Gə'əz Bible seems to follow Hebrew but in a real sense "the language was faithful to the Septuagint, even down to the word order."⁸

Ephraim Isaac, also argued that the translators of the OT were Jewish Christians who spoke Jewish Aramaic using Septuagint as their *Vorlage*⁹ and in the process imported many Jewish Aramaic religious expressions into the Gə'əz Bible.¹⁰ Gebre-Yesus in his doctoral thesis argues that the Septuagint was used as a *Vorlage*, however, there was a possible use of Hebrew as an additional *Vorlage*.¹¹

Later it was Hermann Zotenberg (though he didn't propose a specific date) who distinguish between A and B type texts, "identifying the Greek *vorlage* of the pre-Arabic text ("le version primitive") as belonging to the Alexandrian text-type."¹² Ignazio Guidi suggested that the translation process began in the late fifth century and "as a consequence of the recent growth of Christianity and further distinguished pre-Arabic (A-text) and Arabic influenced (B-text) forms of text."¹³

Later the student of Guidi, L Hackspill studied the first ten chapters of Matthew and concluded that the text was translated from a "Syro-occidentaler" Greek manuscript around 500 CE.

⁵ Ephraim, *The Ethiopian Orthodox Tewahedo Church*, 114, See Footnot # 7

⁶ Niccum, *The Book of Acts in Ethiopic*, 66.

⁷ Ephraim, *The Ethiopian Orthodox Tewahedo Church*, 114. See Footnot # 8

⁸ Ephraim, *The Ethiopian Orthodox Tewahedo Church*, 114. ⁹ Ephraim, *The Ethiopian Orthodox Tewahedo Church*, 114. ¹⁰ Ephraim, *The Ethiopian Orthodox Tewahedo Church*, 114.

¹¹ Ephraim, *The Ethiopian Orthodox Tewahedo Church*, 114 See footnote 10.

¹² Niccum, *The Book of Acts in Ethiopic*, 66-67.

¹³ Niccum, *The Book of Acts in Ethiopic*, 67.

Hackspill also claims to identify the Alexandrian Vulgate of the Arabic Bible as the base text of the later revisions.¹⁴

Scholarship on the Book of Amos

According to Kraft, the Book of Amos is:

A record of the prophetic messages, mostly in poetic form, of the first Old Testament prophet whose collected words are preserved as a book of the Bible.¹

The Book of Amos was originally written in Hebrew. In 587 BCE, many Jews were exiled to Babylon. At that time, the international language was Aramaic. Given that the children of the Jews who were in Exile spoke Aramaic instead of Hebrew, people started to translate the text from Hebrew in Aramaic. That was a free translation, meant to facilitate the understanding of the Hebrew text. These texts in Aramaic were called Targumim. There was also an Aramaic version of the Book of Amos, in the collection of Targumim.

From the third century BCE onwards another big project of translation of biblical books from Hebrew into Greek was undertaken in Alexandria, Egypt. The Greek version produced in Alexandria was called the Septuagint (LXX), in connection with the legend of 70 translators. Most of the ancient Churches used the Septuagint version. As mentioned above the Ge'ez version of the Old Testament, including the Book of Amos, is translated from this version.

Philologists affirm that the Septuagint is translated from a Hebrew version which is older than the one which is called the Massoretic text, a more recent version. One of the most important events of the 20th century concerning biblical studies is the discovery of the Dead Sea Scrolls. Fragments of almost all the books of the Old Testament have been discovered, except the Book of Esther. Textual criticism of the Book of Amos includes thus a comparison of the Massoretic text with the Greek version as well as the fragments of the Dead Sea Scrolls. One may also take into consideration here the Syriac and the Latin versions. Quotations from various Church fathers can also provide interesting information as far as philology is concerned.

When it comes to the methods of study, one can mention the Patristic commentaries and homilies. Most of these commentaries focus on the spiritual and Christological meaning of the Book of Amos,

¹ Kraft, Charles (1971). "The Book of Amos", in *The Interpreter's One-Volume Commentary on the Bible*, Nashville: Abingdon Press. 465.

without neglecting grammatical and historical issues. The Patristic method used the so-called typology and allegory. While allegory was given a lot of emphasis in Alexandria, Egypt, Antioch was more famous for its focus on the historical and literal meaning. The Syrian Fathers were using a more symbolic interpretation, quite close to the Hebrew and Semitic tradition. Among these one may mention the famous Saint Ephrem the Syrian.

In the middle ages, the four aspects of interpretation became famous in the West. These consisted of the literal, allegorical, the moral and the anagogic interpretation.

Ethiopian hermeneutics inherited from various traditions. Often, for books of the Old Testament, one notices first a more historical interpretation. The biblical history is thus taken into consideration. Besides, one observes also a more panoramic vision that reflects intertextuality. Various parts of the Bible are intertwined in order to explain a given passage.

Yet, this more historical and literal interpretation is followed by a spiritual and Christological one.

The Book of Amos may be divided into 3 sections:

1. First group of oracles, 1:2–6:14
2. Visions, with related narrative, 7:1–8:3
3. Final group of oracles, 8:4–9:15²

One of the main themes of the Book of Amos is the Justice. The prophet Amos is very critical of the rich who were oppressing the poor. The gap between the “haves” and the “have nots” was constantly growing. The poor were deprived of justice at the court.³ Corruption and bribes are condemned as well as cheating in commerce. True worship would please God only and only as justice is respected and implemented.

Another important theme is the one of the “Day of the Lord”, expected as a day of divine intervention among the Israelites. However, in the Book of Amos there is a warning concerning the Day of the Lord. Unlike the expectation of the people, the “Day of the Lord” can come as a day of judgment against the people.

²Stuart, Douglas: *Word Biblical Commentary : Hosea-Jonah*. Dallas : Word, Incorporated, 2002 (Word Biblical Commentary 31), 287.

³ Joan Cook explains well this in her book “Hear, O heavens and Listen, O Earth”, 2005, 49-52.

The reason behind this is related with the injustice that have been committed in the Northern Kindgom, with Samaria as its capital.

The first chapter of the Book of Amos contains oracles against foreign nations. It is interesting that the nations are not criticized for breaking any covenant or transgressing the law of Moses. In other words, one would not explect to respect what one has not received. The nations were rather criticized for wrongdoings that one today would call crimes of war.

This study aims at studying the Ethiopic Book of Amos focused on a witness which appears to have unique features, namely UNESCO 10.34, in comparison with other identified witnesses.

1.2 Statement of the Problem

The reason for such study is based on the fact that there are many distinctive readings attested in the witness of the Ethiopic Book of Amos. If we compare just two manuscripts, we can observe the following interesting differences.

Cambridge 1570 16 th C	Emml 7584 12 th C
1. ቃለ እግዚአብሔር	1 ቃለ አሞፅ ዘኮነ
2. ኤዶምያስ	2 ኤዶምያ
3. በእንተ ሠላስ ኃጢአቶሙ	3 ላዕለ ሠላስ ኃጢአቶሙ
4. ወእፈጥር መንፈስ	4 ወእፈጥር ነፍስ
5. በእንተ አርባፅ ኢይትመየጦሙ	5 ላዕለ አርባፅ ኢይትመየጦን

Based on the above examples, the researcher is going to investigate and analyze a unique text of the Ethiopic Amos i.e. UNESCO 10.34 by comparing it with other witnesses of the same text i.e EMMML (7584), Cambridge (1570), EMIP (01095) EMIP (01029), UNESCO (10.04).

It is indeed interesting to ask UNESCO 10.34 differs significantly from other manuscripts of the text of Amos. While several manuscripts have ኢየሩሳሌም, UNESCO 10.34 has እስራኤል. Similarly, whereas other manuscripts have ነበበ, UNESCO 10.34 has ይጥህር. Scribal errors and mistakes do not explain the difference between ፍልስጥኤማውያን (UNESCO 10.34) and ኢሎፍሊ. (several manuscripts), between እመይጥ and አመጽኢ.

Along the course of the work, the following research questions are set to be answered:

1. What are the philological and textual values and features of the text?
2. What are the similarities and the differences of the two manuscript group of the Ethiopic Book of Amos?

3. What is the overall message or theme of the text?
4. How is this message developed throughout the text?
5. What are the available copies of the Book of Amos?

The above mentioned questions will be addressed in this thesis

1.3 Objectives of the Study

1.3.1. General Objective

The general objective of this study is to explain the distinctive characteristics of the Ethiopic Book of Amos (UNESCO 10.34) by comparing it with five witnesses of the same text i.e EMLL (7584), Cambridge (1570), EMIP (01095) EMIP (01029), UNESCO (10.04) .

1.3.2. Specific Objective

- a) To identify the specific features and Peculiarities of UNESCO 10.34
- b) To compare it with the manuscripts: EMLL (7584), Cambridge (1570), EMIP (01095) EMIP (01029), UNESCO (10.04)
- c) To explore the possible reasons behind the uniqueness of UNESCO 10.34

1.4 Significance of the Study

This study has a profound importance to researchers especially to those who want to work on the critical edition of the Ethiopic book of Amos. Presenting a unique text i.e. UNESCO 10.34, the work will demonstrate how even the Ethiopic Bible needs cautious investigation as we find different recensions with unique features and variants. Therefore, study could be taken as valuable resource for philologists, researchers who are interested to do on similar topics.

The text also has three basic significances for

- Philology
- Theology
- History

Philology- according to Paulo Marrassini, philology is the science of establishing primary sources that are tested before they can be utilized by the historians, linguists, specialists etc. Ethiopian philology (2008:4).

In relation to that FitsumTadesse (2007:3) said that philology has been used in literature, history, linguistic and other areas of study, in order to construct the texts of mutilated manuscripts and inscriptions. From the above expressions, we understand how philology is not limited discipline but, it is very important to other fields of study which are linguistics, history, archeology, culture, art, literature etc.

Therefore, the overall examination of the text in manuscript A in the Ethiopic Book of Amos contributes a lot by providing a possible solution for philological problems and errors.

Theology- another very important feature the text of manuscript A is its significance for theology to mean that it is a full of spiritual writing and religious matters. Basically, it deals with the history of the Bible, its translation the general establishment of the Bible so that it is very use full for scholars who have interest to examine the Bible in religious value.

Therefore, the overall message of the text of manuscript A is to help scholars to have a better understanding about the text of manuscript A in the Ethiopic Book of Amos.

History

History is the mirror of the past which is described by written texts and archeological findings. So that the Philological and Textual Analysis of the Ethiopic Book of Amos attracts historians, archeologists to investigate its version, origin, source and the like. To say that as we have mentioned so far, the overall characteristics of manuscript A in the Ethiopic Book of Amos differs from manuscripts: B,C,D,E and F.

Therefore, the study will be valuable for historians, archeologists, linguists etc.

1.5 Methodology of the Study

To realize the objective of this work, a qualitative method is applied. The identified manuscript which is considered to be unique will be compared with five manuscripts which are assumed to have a same content. The comparison will be carried on through collation of the base

manuscript i.e. UNESCO 10.34 against the other five manuscripts (EMML (7584), Cambridge (1570), EMIP (01095) EMIP (01029), UNESCO (10.04)

1.6 Review of Related Literature

The Gə'əz Bible has attracted the attention of scholars on several topics. However, much has not been done on the Ethiopic Book of Amos. The only organized study on the text, as far as the researcher could identify, is F.M Esteves Pereira's. "O livro do profeta Amos e a sua versao Ethiopia" published in *Academia des science de Lisboa, Boletin do segundaclasse, xl, Coimbra* 11(1918) 472-534. In his work, Pereira discussed the Ethiopic version of the book of Amos.

Here, the Ethiopic book of Amos has the history of Israel and Judah including other nations; Adam, Moab, Gaza, Tyre to blem them due to their sins.

The features of the Ethiopic book of Amos also have:

- Each chapter has the traditional part of the text
- The medium of the language is the Ethiopic language which is Geez.
- Some words have shown orthographic differences
- Some unknown words are there in Ethiopic book of Amos.

CHAPTER TWO

2. Description of the Manuscripts

2.1. Sigla

A = Stands for UNESCO 10.34

B = Stands for EMLL 7584

C = Stands for Cambridge 1570

D = Stands for EMIP 01029

E = Stands for EMIP 01095

F = Stands for UNESCO 10.04

2.2. Description of the Manuscripts

Manuscript A (UNESCO 10.34)

- Language Gə'əz
- Age 20th
- Owner Dimma Qəddus Giyorgis
- Folios 9
- Column 4

i. Content

This manuscript has the history of Israel and Judah to condemn them because of their own wrongness towards the word of God. In relation to that the Ethiopic book of Amos added the other nations: Moab, Tyre, Adom, Gaza, etc. to disappear due to their sins. Therefore, the content is very wide in its range and it has about the holistic life of Israel and Judah with the presence of other nations.

ii. Features of the Manuscript A (UNESCO 10.34)

- The manuscript has a unique feature whereby each chapter has an introduction
- The medium of the language is Gə'əz with a large letters. Corrections are made on the text.
- It was written with orthographical, morphological, and syntactical form. Because we can see the written material in a clear way to read and understand its structure, grammatical issues by using the Ethiopic language which is Gə'əz.
- Additional notes are written on the marginalia of each folio.
- The name of God, St. Mary, other saints were written with red ink to give special reverence as it is very common in in the textual tradition of the Ethiopian Orthodox Täwähədo Church. Therefore, the UNESCO 10.34 has unique characteristics in its feature.

Manuscript B (EMML. 7584)

- Language Gə'əz
- Age 12th
- Owner Zuramba
- Folios 11
- Column 2

i. Content-the content of this manuscript is the same as the ms A (UNESCO 10.34)

ii. Features of the manuscript B (EMML 7584)

- No paragraph and chapter division.
- It is written in large letters.
- It was written with orthographical, morphological, and syntactical form. Because we can see the written material in a clear way to read and understand its structure, grammatical issues by using the Ethiopic language which is Gə'əz.

- There is a colophonic note at the end of the text.
- Additional notes are written on marginalia.

Manuscript C (Cambridge 1570)

- Language Gə'əz
- Age 16th
- Owner Cambridge
- Folios 3
- Column 3

i. content

The same as to the previous ones.

ii. Features

- Paragraphs and chapters are clearly divided.
- The size of the letters of the manuscript is small
- Additional notes are written to each chapter
- It was written with proper orthographical, morphological, and syntactical form. Because we can see the written material in a clear way to read and understand its structure, grammatical issues by using the Ethiopic language which is Gə'əz.
- No colophon

Manuscript D (EMIPEMIP 01029)

- Language Gə'əz
- Age 15th
- Owner Məhur Gädam

- Folios 4
- Column 4

i. Content

The same to the previous ones.

ii. Features EMIP

- No division of paragraphs and chapters is marked.
- The size of the letters is large and moderate
- It was written with orthographical, morphological form. Because we can see the written material in a clear way to read and understand its structure, grammatical issues by using the Ethiopic language which is Gə'əz.
- Nomarginal notes
- No colophon is given

Manuscript E (EMIP 01095)

- Language Gə'əz
- Age 19th
- Owner Addis Alām
- Folios 5
- Column 4

i. Content

The same as to the previous ones

ii. Features EMIP

- Division of paragraphs and chapters

- The size of the letters is large
- It was written with orthographic, morphological, syntactical form
- Nocolophon is given
- No marhinal notes

Manuscript F (UNESCO 10.04)

- Language Gə'əz
- Age 20th
- Owner UNESCO
- Folio 5
- Column 4

i. Content

The same as to the previous ones.

ii. Features

- Partition is made in each chapter and that is very different from that of Emml. 7584
- It was written with proper orthographical and syntactic structure
- Written with large letters
- No colophon is given
- No marginal notes are given

2.3. Similarities and Differences of the mss.

2.3.1. Similarities

- All manuscripts are written in the Ethiopic language which is Gə'əz.
- All manuscripts have the same content which is the Ethiopic Book of Amos.

- All manuscripts have the same
 - ✓ Morphological
 - ✓ Orthographical
 - ✓ Syntactic etc. features.

2.3.2. Differences

- All manuscripts are different in age, folio, column, owner etc.
- Some manuscripts are divided into paragraphs and chapters. The manuscripts of UNESCO 10.34, UNESCO 10.04, Cambridge 1570, EMIP. 01029 have divisions while the rest have not.
- Some manuscripts like UNESCO 10.04, UNESCO 10.34, EMLL 7584, EMIP 01095 are written with large size letter while the rest are with small size letters.

CHAPTER THREE

The Book of Amos according to UNESCO 10.34

ምዕራፍ ፩

በዝ ይነግር በዓይ ዘመን ተነበየ አሞጽ ወከመ ገብረ እግዚአብሔር በቀለ ላዕለ ደማስቆ ወፍልስጥኤም ወጢሮስ ወኤዶምያስ ወደቂቀ አሞን ዘኢይመይጦሙ በዕንተ አርባዕቱ ጌጋያት ቃላተ ባኖቂዳም

አሞጽ ዘኮነ ውስተ ኖሎተ ቴቁሄ ዘርእየ ላዕለ እስራኤል በመዋዕለ ኦዝያን ንጉሠ ይሁዳ ወበመዋዕለ ኢዮርብኣም ወልደ ዮኦስ ንጉሠ እስራኤል እምቅድመ ፪ቱ ዓመት ዘድልቅልቅ ወይቤ እግዚአብሔር እምጽዮን ይጥህር ወእምኢየሩሳሌም ይሁብ ቃሎ ወለሀው መራእየ ኖሎት ወይብስ ከተማ ቀርሜሎስ እሎንተ ይብል እግዚአብሔር በዕንተ ሠላስ፡ ጌጋየተ ደማስቆ፡ ወበዕንተ አርባዕ ኢይመይጦ፡ እስመ አኬዱ በመንኮራኩራተ ኃዪን ገለአደሃ ወእፌኑ እሳተ ላዕለ ቤተ አዛኤል፡ ወትበልዕ አብያተ ቤናዳድ፡ ወእቀጠቅጥ መናስግተ ደማስቆ ወእሴሩ ለዘይነብር ውስተ ሐቅለ ጣዖት፡ ወለዘይህዝ በትረ እምቤተ ተድላ፡ ወይፈልስ ህዝበ አራብም ሴሬኒ ንበ ቁሬኒ፡ ይብል እግዚአብሔር በዕንተ ሠላስ ጌጋያተ ጋዛ ወበእንተ አርባዕ ኢይመይጦ፡ እስመ አፍለሱ ዪዋዌ ፍጹመ፡ ከመ ይእዕውዎ ውስተ ኤዶሚያስ፡ ወእፌኑ እሳተ ውስተ ዐረፍተ ጋዛ ወትበልዕ አብያተሃ ወእሴርዎ ለዘይነብር፡ በአዛጦን፡ ወለዘይኅዝ በትረ እምአስቀሎና፡ ወእመይጥ እዴየ ላዕለ አቃሮን፡ ወይጠፍኡ ተረፈ ፍልስጥኤማውያን፡ ይብል እግዚአብሔር አምላክ እሎንተ በእንተ ሠላስ ጌጋያተ ጢሮስ ወበእንተ አርባዕ ኢይመይጦ፡ እስመ አፀው ዪዋዌ ፍጹመ ውስተ ኤዶሚያስ ወይተዘከሩ ኪዳነ አኃው ወእፌኑ እሳተ ላዕለ ዐረፍተ ጢሮስ፡ ወትበልዕ አብያተሃ እሎንተ ይብል እግዚአብሔር በእንተ ሠላስ ጌጋያተ ኤዶም ወበእንተ አርባዕ ኢይመይጦ እስመ ዴገኖ ለእኑሁ በሰይፍ ወአርኮስ ምሕረቱ፡ ወአጽንዓ እንከ ቁጣዓ ዚአሁ፡ ወመአቶ ዓቀበ እስከ ፍፃሜ፡ እፌኑ እሳተ ላዕለ ቴማን ወይትበልዕ አብያተ ቦዕራ እሎንተ ይብል እግዚአብሔር በእንተ ሠላስ ጌጋያተ ደቂቀ አሞን፡ ወበዕንተ አርባዕ ኢይመይጦ እስመ መተረ ተዓባዕያነ ገለዓድ ከመ ያርኅብ ደወሎ ወአነድድ እሳተ፡ ላዕለ ዐረፍተ ራባ፡ ወትበልዕ አብያተሃ በውውዓ አመ ዕለተ ቀትል ወበ ዓውሎ አመ ዕለተ ድልቅልቅ ወየሐውር ሜልኮሙ ንበ ዪዋዌ ውእቱ ወመኳንንቲሁ ንቡረ ይብል እግዚአብሔር፡፡

ምዕራፍ ፪

በዝ ይነግር በእንተ በቀለ እግዚአብሔር ላዕለ ሞክብ ወይሁ ወእስራኤል ዘያፈርሆሙ።
እሎንተ ይብል እግዚአብሔር በዕንተ ሠላስ ጌጋያተ ሞዓብ ወበእንተ አርባዕ ኢይመይጦ እስመ
አውዓዩ አዕፅምተ ንጉሠ ኤዶሚያስ እስከ ይከውን፡ ሐመደ ወእፌኑ እሳተ ላዕለ ሞዓብ
ወትበልዕ አብያተ ቀርዮት፡ ወይመውት ሞዓብ በውውዓ ወበቃለ ቀርን፡ ወእሴሩ መኮንን
እማዕከሉ፡ ወኩሎ መላዕክቲሁ፡ እቀትል ምስሌሁ፡ ይብል እግዚአብሔር፡ በእንተ ሠላስ ጌጋያተ
ይሁዓ ወበእንተ አርባዕ፡ ኢይመይጦ፡ እስመ ገደፈ ሕገ እግዚአብሔር፡ ወኢዓቀበ ትዕዛዛቲሁ
እስመ አስሐትዎሙ ጣዖታቲሆሙ፡ ዘድህሪሆሙ ተለው አበዊሆሙ፡ ወእፌኑ እሳተ ላዕለ
ይሁዓ፡ ወትበልእ አብያተ ኢየሩሳሌም፡ እሎንተ ይብል እግዚአብሔር በእንተ ሠላስ ላዕለ
እስራኤል ወላዕለ አርባዕ ኢይመይጦ፡ እስመ ሤጠ ዓድቀ ለብሩር ወነዳዩ ለአሣዕን ዘይቀጠቅጡ
ዲበ መሬተ ምድር አርስተ ነዳያን፡ ወኢይመይጡ ፍኖተ ትሁታን፡ ወልድኒ ወአቡሁ ሐሩ፡ ንበ
አሐቲ ወለት፡ ከመ ያርኩሱ ስምዩ ቅዱስ፡ ወዲበ አልባስ፡ ሰከቡ ቅሩብ ኩሉ ምሥዋዕ፡ ወኮነ
ይሠትዩ ወይነ ዘእለ ተኮነኑ ውስተ ቤተ አምላኮሙ፡ ወአንሰ አጥፋዕክዎ ለአሞሬዎን
እምቅድሜክሙ ዘኩት ከመ ኩን አርዝ ወጽኑዕ ውእቱ ከመ አመ ኬርኩስ ወቀጥቀጥኩ ፍሬሁ
እማላዕሌሁ ወአሥራዊሁ እምታሕት አነ ውእቱ ዘዓዕረገክሙ እምድረ ግብጽ ወወሰድኩክሙ
በገዳም ፵ ዓመተ፡ ከመ ትረሱ፡ ምድረ አሞሬዎን፡ ወአንሣእኩ እምደቂቀክሙ ነብያተ
ወእምወራዙቲክሙ ናዝራዊያን ኢኮንኑ ከመዝ ደቂቀ እስራኤል፡ ይብል እግዚአብሔር፡
ወኮንክሙ ታስትይዎሙ፡ ወይነ ለናዝራዊያን፡ ወትኤዝቲ ነቢያተ እንዘ ትብሉ፡ ኢትትነበዩ፡ ናሁ
አን አንኩረኩር፡ በታሕቲክሙ፡ ከመ ያንኩረኩር፡ መንኮራኩር ምለዓ ሣዕር፡ ወይጠፍዕ፡ ጐይይ
እምረዋጺ ወኃያል፡ ኢይእንዝ ኃይሎ፡ ወጽኑዕ ኢያድንን ነፍሶ፡ ወነዳፊ ኢይቀውም ወረዋጺ፡
ኢይድንን፡ ወመስተዕዕነ፡ ፈረስ፡ ኢያድንን ነፍሶ፡ ወጽኑዓ ልብ፡ እማእከለ ኃያላን ዕራቁ ይጐይይ፡
ውእተ አሚረ፡ ይብል እግዚአብሔር።

ምዕራፍ ፫

ለቤተ እስራኤል፡ ዘለሊሁ፡ ባሕቲቱ ጎረዳ፡ ቅድመ ይዘልፎ፡ እግዚአብሔር በዝዮ፡ በእንተ ሊሉያን ጌጋያቲሁ፡ እንዘ ይብል ከመ ሕዳጣን፡ አምኔሆሙ ሀለው፡ ይድህኑ፡ እምንዳቤ፡ መጻኢ ዘቡቱ፡ ያፈርሆሙ።

ስምዑ ቃለ ዘነበበ እግዚአብሔር፡ ላዕሌክሙ ደቂቀ እስራኤል ላዕለ ኩሉ፡ ትዝምድ፡ ዘአውጻእኩ፡ እምድረ ግብጽ፡ እንዘ ይብል፡ ኪያክሙ ባሕቲ፡ አእመርኩ፡ እምኩሉ ትዝምደ ምድር፡ በእንተ ዝንቱ ያውጽእ፡ ላዕሌክሙ ኩሎ፡ አክያቲክሙ የሐውሩኑ ፪ቱ፡ ጎቡረ ዘእንበለ፡ ኢይትአመሩ፡ በበይናቲሆሙ፡ ይጥሕርኑ፡ አንበሳ በውስተ ኦም፡ ዘአልቦቱ፡ ዘይመስጥ፡ ይሁብኑ፡ እንለ አንበሳ፡ ቃሎ እምውስተ ግብ፡ እንበለ ይምስጥ፡ ምንተኒ ይወድቅኑ፡ ያፍ፡ ውስተ መሥገርተ ምድር፡ እንበለ፡ አስጋሪ፡ ይትአተትኑ፡ መስገርት፡ እምድር፡ እንበለ ይአጋዝ፡ ምንተኒ፡ ይነፍሕ ቀርኑ፡ ውስተ ሀገር፡ ወእዝብ ኢይደነግፀኑ፡ ይከውንኑ፡ እኩይ ውስተ ሀገር፡ ዘእግዚአብሔር ኢገብረ፡ እስመ ኢይገብር፡ እግዚአ አምላክ ታለ፡ ዘኢከሠተ ጎቡአቲሁ፡ ለአግብርቲሁ ነብያት፡ አንበሣ ይጥጎር፡ ወመኑ ኢይፈርህ፡ እግዚአ አምላክ፡ ነበበ መኑ ይትነበይ፡ አስምኡ ውስተ አብያተ አዛጦን ወውስተ ምድረ ግብ፡ ወቦኡ ታጋብኡ ዲበ አድባረ ሰማርያ፡ ወርእዩ፡ አፀዳተ ብዙጎን፡ በማእከላ ወጸዋርያን ግፍፅ፡ ውስተ አብያተ ዚአሃ፡ ወኢያእመሩ ገቢረ ርትፅ፡ ይብል እግዚአብሔር፡ እንዘ ይዘግቡ እኪተ፡ ወሒደታተ፡ ውስተ አብያቲሆሙ፡ በእንተ ዝዕንቱ ዕሎንተ ይብል እግዚአብሔር አምላክ ይትመነደብ፡ ወይትዓወድ እምድር፡ ወይትነሣእ እምኔኪ ኃይልኪ ወይትበረበሩ፡ አብያትኪ፡ እሎንተ ይብል እግዚአብሔር፡ ከመ ያነግፍ ኖላዊ እምአፈ አንበሣ ክልኤ እግረ አው ጽንፈ እዝን፡ ከማሁ ደቂቀ እስራኤል ይወጽኡ፡ እለ ይነብሩ በሰማርያ፡ በመቅሰፍተ ምስካብ፡ አው በዓራተ ደማስቆ፡ ስምዑ ወአስምዑ ውስተ ቤተ ያዕቆብ፡ ይብል እግዚአብሔር አምላክ ፀባዖት፡ እስመ በይእቲ ዕለት፡ አመ አጋዝኩ፡ አሐውጽ እልወታተ፡ እስራኤል፡ እኔውጽ ላዕሌሁ፡ ወላዕለ መስዋዕታተ ቤቴል፡ ወይትመተሩ፡ አቅርንተ ምሥዋዕ፡ ወይወድቁ፡ ውስተ ምድር፡ ወእዘብጥ ቤተ- ምክራም፡ ምስለ ቤተ ሒጋይ፡ ወይትጎሎሉ፡ ቀርኑ ነጌ ወይሠረው አብያተ ብዙጎን፡ ይብል እግዚአብሔር።

ምዕራፍ ፬

በዝ ይዘልፎሙ፡ እግዚአብሔር፡ ለመኳንንተ ሰማርያ፡ እኩያን፡ እንዘ ይሰምዮሙ፡ አልህምት ስቡሐን፡ እንዘ ያነውር አምልኮታቲሆሙ ጣዖታተ፡ ዓዲ እስመ ደቂቀ እስራኤል፡ አበዩ ተመይጦ እምኃጢአቲሆሙ፡፡

ስምዑ ዘንተ አልህምት፡ ስቡሐን እለ ሐለውክሙ፡ ውስተ ደብረ ሰማርያ፡ እለ ትትኤገሉ፡ ነዳያን፡ ወትክይዱ ምስኪናን፡ ዘትብላሆሙ፡ ለአጋእዝቲክሙ፡ አምዕዑ ወንስተይ፡ መሐለ እግዚአብሔር፡ አምላክ በቅዱስ፡ እስመ ናሁ፡ መዋዕል ይመጽዕ ላዕሌክሙ፡ ወያነስኦክሙ፡ በረምኃት፡ ወትሩፋኒክሙ ለጽሀርታት፡ ፍሉሐን፡ ወንቅዓታት፡ ትወጽእ፡ አሐቲ ላዕለ ካልእታ፡ ወትትገደፋ በኤርሞን፡ ይብል እግዚአብሔር፡ ንዑ ንበ ቤተል፡ ወግበሩ፡ ንሡሙ፡ ንበ ጌልጌላ ወአብዝኑ እልወተ ወአምጽኡ፡ መስዋዕተክሙ፡ በፅባሕ፡ በሠሉስ መዋዕል አሥራተክሙ ሠዑ እምብሐእ አኩቴተ፡ ወስምይዎ፡ መባዕተ ዘፈቃድ፡ ወዜንው፡ እስመ ከመዝ ፈቃደክሙ፡ ደቂቀ እስራኤል፡ ይብል እግዚአብሔር፡ በእንተዝ አነኒ፡ ወሀብኩክሙ ተጸርሶ አስናን፡ በኩሉ አህጉሪክሙ፡ ወረኃበ እክል፡ በኩሉ መካናቲክሙ፡ ወኢተመይጥክሙ፡ ንቤየ ይብል እግዚአብሔር፡ ዓዲ አነ ከላይኩክሙ ዝናሙ፡ እምቅድመ ሠለስቱ፡ አውራኅ ለማእረር ወአዝነምኩ፡ ውስተ አሐቲ ሀገር፡ ውስተ ካልእታ ሀገር ኢያዝነምኩ፡ ክልኤ ክፍል ተዘንመት ወክፍል ዘዲቤሃ፡ ኢዘንመ ወመጽኡ፡ ክልኤ ወሰላስ፡ አህጉር፡ ንበ አሐቲ ሀገር፡ ከመ ይስተዩ ማዩ፡ ወኢይጸግቡ፡ ወኢተመየጥክሙ፡ ንቤየ ይብል እግዚአብሔር፡ ቀሠፍክሙ፡ በነፋስ ዓባራዊ፡ ወበአናኩዕ፡ ብዝነተ ገነታቲክሙ፡ ወአውያኒክሙ፡ ወዘይታቲክሙ ወበለሳቲክሙ፡ በልዎ፡ ዕዔ ወኢተመየጥክሙ፡ ንቤየ ይብል እግዚአብሔር፡ ፈነውኩ፡ ላዕሌክሙ፡ ሞተ በፍኖተ ግብጽ፡ ቀተልኩ በሰይፍ ወራዙቲክሙ፡ እስክ ምህርካ አፍራሲክሙ፡ ወአዕረጉ ብጉባኋ፡ ትዕይንቲክሙ፡ ንበ አንፍክሙ፡ ወኢተመየጥክሙ፡ ንቤየ ይብል እግዚአብሔር፡ ገፍታዕኩክሙ፡ ከመ ገፍትኦን እግዚአብሔር፡ ለሰዶም ወገሞራ፡ ወኮንክሙ ከመ ትንታገ እሳት፡ ዘመሠጥዎ እም አፍሐም፡ ወኢተመየጥክሙ ንቤየ ይብል እግዚአብሔር፡ በእንተ ዝንቱ እሎንተ እገብር ለክ እስራኤል፡ ባሕቱ እምድንረ ገበርኩ ለክ፡ እሎንተ ተደልው፡ ለተቀብሎ አምላክክ፡ እስራኤል፡ እስመ ናሁ ዘይገብር አድባረ፡ ወይፈጥር ነፋስ ወይዜኑ ለሰብዕ፡ ንባበ ዚአሁ፡ ዘይገብር ጊሜ ጽባሐዊት፡ ወየሐውር ዲበ መልዕልታተ መድር፡ እግዚእ አምላክ ፀባዖት ስሙ፡፡

ምዕራፍ ፮

በዝ ይበኪ፡ ነቢይ በእንተ ደቂቀ እስራኤል፡ እንዘ ይመይጦሙ፡ ንብ ኃሂሶተ እግዚአብሔር፡ ከመ ከመዝ ይክሉ ያምስጡ፡ እምንዳቤያት፡ እለ ይደልው ለኃጣዊኢሆሙ፡ ዘበእንቲያሆሙ፡ ይከውን ላህ ወኩነኔ፡ አዲ ይነግር፡ ከመ ያስቆርር እግዚአብሔር፡ በዓላቲሆሙ፡ ወመስዋዕታቲሆሙ፡ ወያፈርሆሙ፡ ጣዖታቲሆሙ፡፡

ስምዑ ዘእንተ ቃለ ዘአነ አንሥዕ ላዕሌክሙ፡ ሰቆቃወ ቤተ እስራኤል ወድቀት፡ ወኢትተወሰክ ከመ ትትነሣእ፡ ድንግለ እስራኤል፡ ተገድፈት በውስተ ምድራ አልቦ ዘያነሥእ እስመ እሎንተ ይብል እግዚአብሔር፡ አምላክ ሀገር ዘእምኒሃ ኮኑ ይወጽኡ፡፡፫፡ ይተርፉ ውስቴታ፡ ፫ት ወእንተ እምኔሃ ኮኑ ይወጽኡ ፫ቱ ይተርፉ፡ ፫ቱ፡ ለቤተ እስራኤል፡ እስመ እሎንተ ይብል እግዚአብሔር፡ ለቤተ እስራኤል፡ ንሱኒ፡ ወተሐይው ወኢትነሥሁ፡ ቤቴልሃ፡ ወኢትባኡ ጌልጌላ፡ ወውስተ ቤርሳቤሕ፡ ኢትነልፉ፡ እስመ ጌልጌላ፡ ተዪወዎ ትትወሰድ፡ ወቤቴል ትከውን ኢባቡዓ ንሁ እግዚአብሔርሃ፡ ወሕይው እንዳዲ ኢትንድድ ከመ እሳት ቤተ ዮሴፍ ወትብልዕ ወአልቦ፡ ዘያጠፍዕ በቤቴል እለ ትመይጡ ኩነኔ ንብ እንብታር ወፍትሐ ተሀድጉ ውስተ ምድር ዘይገብር ኪማ ወኬሴላ ወይመይጥ ጽልመተ ንብ ነግህ፡ ወይዌልጥ መዓልተ ንብ ሌሊት፡ ዘይጼውዕ ማያተ ባሕር፡ ወይክዕዎሙ ዲበ ገጸ-ምድር እግዚአብሔር ስሙ ዘያነሥእ፡ ቅጥራጤ ላዕለ ጽኑዕ፡ ወያመጽእ ተመዝብሮ ላዕለ ኃያል፡ ጸልኡ ዘይጌሥጸሙ፡ በኖንት ወአስቆረሩ፡ ዘይትናገር፡ ፍጹመ በእንተ ዝንቱ እስመ ኮንክሙ፡ ትመሥጡ፡ ነዳየ ወትነሥኡ፡ በረበረ፡ ንረዩ እምንቤሁ ወተሐንጹ አብያተ፡ እምዕብን ማእዘናዊ ወኢትነብሩ ውስቴቶሙ፡ ትተክሉ አውያነ፡ ወኢትሰተዩ ወይኖሙ፡ እስመ አእመርኩ ጌጋያቲክሙ፡ ብዙኃነ ወኃጣውኢክሙ፡ ጽኑዓነ ጸላእያነ፡ ጽድቅ፡ እለ ትነሥኡ፡ ሕልያነ ወትትዒገሉ ነዳየ በውስተ ኖንት፡ በእንተ ዝንቱ ለባዊ ያረምም ውኣተ ጊዜ፡ እስመ እኩይ መዋዕል፡ ውኣቱ ንሁ፡ ሠናየ ወአኮ እኩየ፡ ከመ ትሕየው ወይሄሉ፡ እግዚእ አምላክ ጸባዖት ምስሌክሙ፡ በከመ ትቤሉ፡ ጽልኡ እኩየ፡ ወአፍቅሩ ሠናየ፡ ወዓቅሙ ፍትሕ፡ ንብ አንቀጽ እንዳዲ ይሠሃል እግዚእ አምላክ ጸባዖት፡ ለተረፈ ዮሴፍ፡ በእንተ ዝንቱ እሎንተ ይብል እግዚአብሔር አምላክ ጸባዖት፡ ኩናኒ ውስተ ኩሉ መርኅብ ይከውን ብካይ ወውስተ ኩሉ ህልዋነ አፍአ ይትበሀል ወይሌ ወይጼውዕዎ፡ ለሐረሳዊ ንብ ብካይ፡ ወንብ ላህ፡ እሎንተ እለ የአምሩ ሰቆቃወ ወውስተ ኩሉ አውያን ይከውን ብካይ እስመ አኃልፍ አንተ ማእከሌኪ ይብል እግዚአብሔር፡ አሊ ሎሙ ለእለ ይፈትው ዕለተ እግዚአብሔር፡ ለምንት ለክሙ ዛተ ዕለተ እግዚእ ይቲ ጽልመት፡ ወአኮ ብርሃን፡ ከመ ሶበ፡ ይጉይይ ሰብእ እምገጸ አንበሳ ወይረክቦ ድብ፡ ወይበውእ ውስተ ቤት፡ ወያስምክ በእዴሁ ዲበ አረፍት፡ ወይነስኮ አርዌ፡ ምድር አኮኑ ጽልመት

ዕለተ እግዚአብሔር፡ ወአኮ ብርሃን ወቆባር፡ ወአልባቲ ጸዳል፡ ጸላእኩ፡ ወገደፍኩ፡ በዓላቲክሙ ወኢይትሜጠው፡ ዩና ማንበረክሙ፡ ወእመኒ አወፈይኩሙኒ፡ መሥዋዕታተ ወቁርባናተ፡ ኢይትሜጠው፡ ውብዕዓታተ፡ ስቡሐኒክሙ፡ ኢይነሥእ አርሕቅ እምነዩ፡ ድምፀ ማንሌትክሙ፡ ወኢያፀምዕ መዝሙረ እንዚራኩ፡ ወይትከሠት ፍትሕ ከመ ማይ፡ ወጽድቅዩ ከመ ፈለግ ጽኑዕ፡ ቦኑ ዘአባዕክሙ ሊተ ቊርባናተ ወመሥዕተ፡ ዓርብዓ ዓመተ በገዳም ቤተ እስራኤል፡ ወጸርክሙ ደብተራ ሞሉህክሙ ወምስለ ጣዖታቲክሙ፡ ኮከበ አምለክሙ፡ ዘገበርክሙ ለክሙ፡ ወአፈልሰክሙ ማዕደተ ደማስቆ ይብል እግዚአብሔር ፀባዖት ስሙ።

ምዕራፍ ፮

በዝ ያፈርሆሙ፡ እግዚአብሔር ለዕቡያን ወለተፈጋዕያን፡ ከመ ይሠረው፡ ወይፍልሱ፡ ምስለ ተረፈ ሕዝበ እስራኤል፡ ዘያስቆርር በዝዩ ትዕቢተ ዚአሆሙ።

አሌ ለክሙ አንትሙ፡ እለ ኮንክሙ፡ ብዑላነ ውስተ ጽዮን እለ ትትአመኑ በደብረ ሰማርያ፡ መላእክት አርእስተ አህዛብ፡ እለትብውኡ ቤተ እስራኤል በክብር ኅልፉ ኅበ ካራን ወርእዩ ወእምህዩ ሑሩ፡ ኅበ ኤማት ዓባይ፡ ወረዱ ውስተ ኔት፡ ዘፍልስጥኤም፡ ወኅበ ኩሉ ሠናያን መንግሥታቲሆሙ እመ ይሰፍሕ ደውሎሙ እምደወልክሙ እለ ተፈለጥክሙ፡ ለዕለት እኪት ወእለ ትቀርቡ፡ ኅበ መንበረ ዓመዓ፡ እለ ትሰክቡ ውስተ ዓራታት፡ ዘቀርነ ነጌ፡ ወትትፈግኡ፡ ውስተ ምስካባቲክሙ፡ እለ ትበልዑ በግዓ፡ እምውስተ መራዕይ ወመቁዓለ ላህም፡ ወእምውስተ ዓጸደ ወፍር እለ ተጋልዩ በድምፀ መሰንቆ፡ ወይመስሎሙ ዘበሙ፡ ንዋያተ ማንሌት ከመ ዘዳዊት እለ ይሰትዮ፡ ወይነ በፍያላት ወይትቀብዑ ዕፍረተ ቅድወ ወየሐምሙ፡ ምንተኒ፡ በእንተ ቅጥቃጤሁ ለዮሴፍ፡ በአንተ ዝንቱ ይእዜ ይፈልሱ፡ ቀዳሚሆሙ፡ ለፈላስያን፡ ወይትአተት፡ ማንበረ ተፈጋዕያን፡ መሐለ እግዚአ አምላክ በርእሱ ይብል እግዚአብሔር አምላክ ፀባዖት አነ አስቀርር ትዕቢተ፡ ያዕቆብ ወእጸልእ፡ አብያቲሁ፤ ወአገብእ ሀገረ ምስለ ኅዳራኒሁ ወእመኒ ተርፉ ፲ዕደው፡ ውስተ ፩ዱ ቤት እሙንቱሂ ይመውቱ፡ ወያንሥእ ዘመዱ፡ ወያውዕዮ፡ ከመ ያውዕዕ፡ እምቤት፡ አዕዕምተ ወይብሎ፡ ለዘውስተ ቤት ቦኑ ሀሎ ዓዲ፡ ኅቤክ ወይሰጠው ፍፃሜ ውእቱ፡ ወይብሎ አርምም፡ ወእትዘክር ስመ እግዚአብሔር፡ እስመ ናሁ ይኤዝዝ እግዚአብሔር ወይቀሥፎ ለዓቢይ ቤት በድቀታት፡ ወለንዑስ ቤት በንቀዓታት ይክሉኑ ይሩጹ፡ አፍራስ ዲበ ኩኩሕ አው ይክልኑ ትትጋረስ በአባዕር፡ እስመ አንትሙ፡ ሜጥክሙ፡ ፍትሐ ኅበ ምረት፡ ወፍሬ ጽድቅ፡ ኅበ እጉስታር፡ እለ ትትፌሥሑ፡ በነገረ ከንቱ ዘትብሉ እኮኑ፡ በጋይልነ፡ ነሃእነ ለርእስነ አቅርንተ፡ እስመ ናሁ አነ አነሥእ፡ ሕዝበ ላዕሌክሙ፡ ቤተ እስራኤል ይብል እግዚአብሔር

ፀባዖት፡ ወይቀጠቅጡክሙ እምብዋዓ ኤማት፡ እስከ ፈለገ በድው።

ምዕራፍ ፯

በዝ ያስተባባሰ ነብይ፡ እግዚአብሔርሃ፡ ኩነኔያተ ዘርእዮሙ ቅሩባነ ከመ ኢይምጽዑ እግዚአብሔርኒ ያፈርህ በጼዋዌ፡ ዘበእንቲያሁ፡ ይትነበይ፡ ውእቱ ነብይ በአቅሞተ ምሳሌ፡ ዘመስፈርተ ነደቅት፡ እነዝ ይትቃወሞ ለአሜስያስ፡ ካህነ ቤተል።

እሎንተ አርአየኒ ሊተ እግዚእ አምላክ፡ ወናሁ ገባረ አንበጣ፡ በቀዳሚ እለ በቀሉ በዝናም፡ ደኃራዊ ወናሁ፡ ሣዕር ደኃራዊ እምድነረ፡ በልዎ ንጉሥ፡ ወኮነ ሶበ ፈቀደ፡ በሊዓ ሣዕረ ምድር እቤ አስተባባሰ፡ ተሠላል እግዚእ አምላክ መኑ፡ ያነሥኦ፡ ለያዕቆብ እስመ፡ ንዑስ ውእቱ፡ ተሠላል እግዚእ ላዕለ ዝንቱ፡ ኢይከውን ይብል እግዚአብሔር እሎንተ አርአየኒ፡ እግዚእ አምላክ ወናሁ ኮነ ይጼውዕ እግዚእ አምላክ፡ ፍትሐ ንበ እሳት፡ ወበልዓት ዓቢያ፡ ቀላየ፡ ዓዲ በልዓት፡ ንቡረ መክፈልተ፡ ወእቤ እግዚእ አምላክ፡ አስተባባሰ፡ ሕድግ መኑ ያነሥኦ፡ ለያዕቆብ፡ እስመ ንዑስ ውእቱ፡ ተሠላል እግዚአብሔር ላዕለ ዝንቱ፡ ዓዲ ዝኒ፡ ኢይከውን ይቤ እግዚአብሔር፡ እሎንተ ከመዝ አርአየኒ እግዚአብሔር፡ ወናሁ ይቀውም ዲበ አረፍት፡ ግብሱስ ወውስተ እዴሁ መስፈርተ ነደቅት፡ ወይቤለኒ እግዚአብሔር ምንተ ትረኢ፡ አንተ አሞጽ፡ ወእቤ መስፈርተ ነደቅት ወይቤ እግዚአብሔር ናሁ አነ አነብር መስፈርተ፡ ማእከለ ሕዝብየ እስራኤል፡ ወእይደግም እንክ፡ አምጽዎ ከያሁ፡ ወይትገፈትኡ፡ ልዑላነ ጣዖታት፡ ወይሠረው ቅድሳተ እስራኤል፡ ወእትነሣዕ በሰይፍ ላዕለ ቤተ ኢዮርብዓም፡ ወለአክ፡ አሜስያስ፡ ካህነ ቤተል ንበ ኢዮርብዓም፡ ንጉሠ እስራኤል እንዝ ይብል፡ ማዕሌተ ገብረ ላዕሌክ አሞጽ፡ ማእከለ ቤተ እስራኤል፡ ምድርኒ ኢትክል ጸዊርተ ኩሉ ንባባቲሁ፡ እስመ እሎንተ ይብል አሞጽ፡ በሰይፍ ይመውት ኢዮርብዓም፡ ወእስራኤል ይፈልስ፡ እምድሩ፡ ወይቤሎ አሜስያስ ለአሞጽ፡ ኦ ራአይ፡ ሑር ንበ ምድረ ይሁዳ፡ ወብላዕ ህየ፡ ሕብስተ ወበህየ ትትነበይ፡ ወበውስተ ቤቴል ኢትደግም፡ እንክ ተነብዮ፡ እስመ ምህራም ነገሥት፡ ይእቲ፡ ወተሰጥዎ አሞጽ፡ ወይቤሎ ለአሜስያስ፡ ኢኮንኩ ነብየ ወኢኮንኩ ወልደ ነቢይ፡ አላ ኖላዊ አነ፡ ወቀሳሜ በለስ፡ ወነሥኢኒ፡ እግዚአብሔር እንዝ እተሉ፡ አባግዓ፡ ወይቤለኒ እግዚአብሔር፡ ሑር ተነበይ፡ ላዕለ ሕዝበ እስራኤል፡ ወይእኬኒ ስምዕ ቃለ እግዚአብሔር፡ አንተ ትብል ይትትነበይ ላዕለ ቤተ እስራኤል፡ ወኢታንጠብጥብ፡ ላዕለ ቤተ ጣዖት፡ በእንተ ዝንቱ ይብል እግዚአብሔር፡ ብእሲትክ ትዜሙ በሀገር ደቂቅክ ወአዋልድክ ይወድቁ፡ በሰይፍ፡ ወይሰፍርዋ ለምድርክ በሐብል፡ ወአንተኒ ትመውት፡ በምድር ርኩስ፡ ወእስራኤል ይፈልስ እምድሩ።

ምዕራፍ ፰

እሎንተ፡ አርአየኒ፡ እግዚእ አምላክ፡ ወናሁ ሙዳየ ፍሬያት፡ ወይቤ ምንተ ትሬኢ፡ አሞጽ፡ ወእቤ እሬኢ፡ ሙዳየ ፍሬያት ወይቤለኒ፡ እግዚአብሔር በጽሐት ማንለቀት፡ ላዕለ ሕዝብየ እስራኤል፡ ኢይወስክ እንከ፡ ከመ ይጎልፎ ወያንከረከሩ ማዕዘናተ መቅደስ፡ ውኣተ አሚረ፡ ይብል እግዚእ አምላክ፡ ብዙኃን ይመውቱ ውስተ ኩሉ መካን፡ ይሰደድ አርምሞ ስምዑ ዘእንተ እለ ታግዕሩ፡ ነዳየ፡ ወታሐልቁ ምስኪናነ ምድር፡ እንዘ ትብሉ ማእዜ የኃልፍ፡ ወርጎ ወንሠይጥ እሴታተ ሰንበትነ፡ ወናርሁ፡ እክለ ከመ ናውሕድ፡ መስፈርተ፡ ወናዕቢ፡ ሰቅሎን ወናቅም፡ መዳልሞተ ሐያድያነ፡ ወንረስ፡ ነዳያነ፡ ቡብሩር፡ ወምስኪናነ፡ ህየንተ አሣእን፡ ወንሲጥ ኃሠረ እክል መሐለ እግዚአብሔር፡ ላዕለ ትዕቢተ ያዕቆብ፡ ከመ ኢይርሣእ፡ ለዝሉፉ፡ ኩሉ ምግባራቲሆሙ፡ በእንተ ዝንቱ ኢትትህወክነ፡ ምድር ወይላሁ፡ ኩሉ ዘይነበር ውስቲታ፡ ወየአርግ ከመ፡ ፈለግ፡ ምሉዕ፡ ወይሰደድ፡ ወይውእዝ፡ ከመ ፈለገ ግብዕ፡ ወይከውን ይእተ አሚረ፡ ይብል እግዚእ አምላክ፡ የዓርብ ፀሐይ፡ መዓልተ ቀትር ወአዕለማ ለምድር፡ በዕለተ ብርሃን፡ ወእመይጥ በዓላቲክሙ ንበ ሰቆቃው፡ ወኩሎ መኃልይክሙ፡ ንበ ላሕ ወአመጽእ ላዕለ ኩሉ መታክፍቲክሙ፡ ብልባሌ ወላዕለ ኩሉ ርእስ ብርሃተ ወእሬስይክ ከመ ለሐ በኩር፡ ወደኃሪታ ከመ መራር፡ ናሁ ይመጽእ መዋዕል፡ ይብል እግዚአብሔር፡ ወእሬኑ ረኃበ ዲበ ምድር፡ አኮ ረኃበ እክል ወኢጽምዓ ማይ አላ ዘሰሚዓ ቃለ እግዚአብሔር፡ ወየሐውሩ እምባሕር እስከ ባሕር፡ ወእምሰሜን እስከ ጽባሕ፡ ወየአውዱ እንዘ ይኃሥሁ ቃለ እግዚአብሔር፡ ወኢይረክቡ፡ ይእተ አሚረ የኃልቁ ደናግል ላህያት፡ ወወራዙት ሠናያን በጽምዕ፡ እለ ይምሕሉ በጌጋየ ሰማርያ ወይብሉ ሕያው አምላክ ዳን ወሕያው ፍኖተ ቤርሳቤሕ፡ ወይወድቁ ወኢይትነሥኡ እንከ።

ምዕራፍ ፱

በዝ ይቤ እግዚአብሔር፡ ከመ ሀሎ ይሠሩ፡ ኃጥእነ እስከ የኃጥኡ፡ ጐይየ ባሕቱ ድጎረ፡ ያነሥኦ ለቤተ ዳዊት፡ ወይመይጥ ዪዋሆሙ ለደቂቀ እስራኤል፡ ምስለ ዓቢይ ሞገስ ዚዓሆሙ።

ርእኪዎ፡ ለእግዚአብሔር ወይቀውም ዲበ ምሥዋዕ፡ ወይቤ ዝብጥ አንቀጸ ዴዴ፡ ወያድለቅልቁ ዴድያት፡ ውስተ ርእሰ ኩሉ ወደኃሪቶሙ፡ እመትር በሰይፍ ኢይረክቡ ጐይየ፡ ይጐይየ፡ ወኢይድጎን መኑሂ፡ እምአለ ጐዩ፡ እመኒ ወረዱ ውስተ ሲኦል እምህየ እዴየ ታወጽኦሙ፡ ወእመኒ፡ ዓርጉ ውስተ ሰማይ እምህየ፡ አፀድፎሙ ወእመኒ ተኃብኦ፡ ውስተ ርእሰ ቀርሜሎስ በህየ፡ ኃሂሥህየ አወጽኦሙ፡ ወእመኒ፡ ተኃብኦ ውስተ ቀላየ ባሕር፡ እምአዕይንትየ በህየ እኤዝዝ ለከይሲ፡ ወይነስኮሙ፡ ወእመኒ የሐውሩ ንበ ጸዋዌ፡ ቅድመ አጽራሪሆሙ በህየ፡ እኤዝዝ ለሰይፍ

ወይቀትሎም፡፡ ወአቀውም አዕይንትየ ላዕሌሆም፡ ለእኩይ ወአኮ ለሠናይ፡ ወእግዚአ ከምላክ ፀባዖት ለይገሥሣ ለምድር ወትትመሰው ወይላህው ኩሎም እለ ይነብርዋ ወየዓርግ ከመ ፈለግ ምሉዕ ወይውንዝ ከመ ፈለገ ግብጽ፡ ዘየሐንጽ፡ ውስተ ሰማይ ዕርገቶ፡ ወሃረረ ውስተ ምድር ክልስስተ ዚአሁ ዘይጼውዖም፡ ለማያተ ባሕር፡ ወይክዎሙ ውስተ ገጸ ምድር፡ እግዚአብሔር ስሙ፡ አኮኑ ከመ ደቂቀ ኢትዮጵያ፡ አንትሙ፡ በንቤየ ደቂቀ እስራኤል፡ ይብል እግዚአብሔር፡ አኮኑ አዕረጉ እስራኤልሃ እምድረግብዕ፡ ወፖሊሳውያን እምቀጳዶቂያ፡ ወሶርያውያን እምሴረኒ፡ ናሁ አዕይንቲሁ፡ ለእግዚአብሔር ከምላክ ላዕለ መንግስተ ኅጥአን፡ ወአሥራ እምገጸ ምድር፡ ባሕቱ እንዝ እሰሩ ኢይሰሩ ቤተ ያዕቆብ፡ ይብል እግዚአብሔር፡ እስመ አነ ናሁ እእዝዝ ወእንቀለቅሎ ለቤተ እስራኤል፡ ውስተ ኩሎ አሕዛብ፡ በከመ ያንቀለቅል ስርናይ ውስተ መንፌ፡ ወይወድቅ ጥፃ ዲበ ምድር፡ ይመውቱ በሰይፍ ኩሎም ኅጥአን፡ ሕዝብየ፡ እለ ይብሉ ኢይቀርበን ወእይመጽእ ላዕሌን፡ እኩይ ይእተ አሚረ፡ አነሥኡ፡ ለቤተ ዳዊት፡ እንደ ወድቀት ወእደግም ሐኒያታ፡ ንቅዓታት፡ ዘአረፋቲሃ፡ ወእነድቅ መዝበራ፡ ወእደግም ሐኒያታ ከመ መዋዕለ ትካት፡ ከመ ይረሱ፡ ትሩፋን ኤዶምያስ፡ ወኩሎ አሕዛብ በእንተ ዘተጸውዓ፡ ስምየ፡ ዲቤሆሙ ይብል እግዚአብሔር፡ ዘገብረ እሎንተ፡ ናሁ መዋዕል እመጽዕ፡ ይብል እግዚአብሔር፡ ወይእንዝ፡ ሐረሳዊ ለዘየዓጽድ ወከያዴ ወይን፡ ለዘራኤ ዘርእ፡ ወአድባር ያንጸፈጽፉ፡ ጣዕመ ወኩሎ አውግር ይትገበሩ፡ ወእመይጥ ቄዋ ሕዝብየ፡ እስራኤል፡ ወየሐንጽ፡ አንጉረ ብድዋን ወይነብሩ፡ ወይተክሉ፡ ወይን፡ ወይሰትዩ ወይኖሙ፡ ወይተክሉ፡ ዓፀዳተ አቅማሕ፡ ወይበልዑ፡ ፍሬያቲሆሙ፡ ወእተክሎሙ፡ ውስተ ምድርሙ፡ ወኢይመልሆሙ፡ እንከ እምድርሙ እንተ ወሀብክዎሙ ይብል እግዚአብሔር ከምላክ፡፡

CHAPTER FOUR

The Book of Amos according to the New Revised Standard Version

The words of Amos, who was among the shepherds of Tekoa, which he saw concerning Israel in the days of King Uzziah of Judah and in the days of King Jeroboam son of Joash of Israel, two years before the earthquake.

² And he said: The LORD roars from Zion, and utters his voice from Jerusalem; the pastures of the shepherds wither, and the top of Carmel dries up.

³ Thus says the LORD: For three transgressions of Damascus, and for four, I will not revoke the punishment; because they have threshed Gilead with threshing sledges of iron.

⁴ So I will send a fire on the house of Hazael, and it shall devour the strongholds of Ben-hadad.

⁵ I will break the gate bars of Damascus, and cut off the inhabitants from the Valley of Aven, and the one who holds the scepter from Beth-eden; and the people of Aram shall go into exile to Kir, says the LORD.

⁶ Thus says the LORD: For three transgressions of Gaza, and for four, I will not revoke the punishment; because they carried into exile entire communities, to hand them over to Edom.

⁷ So I will send a fire on the wall of Gaza, fire that shall devour its strongholds.

⁸ I will cut off the inhabitants from Ashdod, and the one who holds the scepter from Ashkelon; I will turn my hand against Ekron, and the remnant of the Philistines shall perish, says the Lord GOD.

⁹ Thus says the LORD: For three transgressions of Tyre, and for four, I will not revoke the punishment; because they delivered entire communities over to Edom, and did not remember the covenant of kinship.

¹⁰ So I will send a fire on the wall of Tyre, fire that shall devour its strongholds.

¹¹ Thus says the LORD: For three transgressions of Edom, and for four, I will not revoke the punishment; because he pursued his brother with the sword and cast off all pity; he maintained his anger perpetually, and kept his wrath forever.

¹² So I will send a fire on Teman, and it shall devour the strongholds of Bozrah.

¹³ Thus says the LORD: For three transgressions of the Ammonites, and for four, I will not revoke the punishment; because they have ripped open pregnant women in Gilead in order to enlarge their territory.

¹⁴ So I will kindle a fire against the wall of Rabbah, fire that shall devour its strongholds, with shouting on the day of battle, with a storm on the day of the whirlwind;

¹⁵ then their king shall go into exile, he and his officials together, says the LORD.

Amos 2:1 Thus says the LORD: For three transgressions of Moab, and for four, I will not revoke the punishment; because he burned to lime the bones of the king of Edom.

² So I will send a fire on Moab, and it shall devour the strongholds of Kerioth, and Moab shall die amid uproar, amid shouting and the sound of the trumpet;

³ I will cut off the ruler from its midst, and will kill all its officials with him, says the LORD.

⁴ Thus says the LORD: For three transgressions of Judah, and for four, I will not revoke the punishment; because they have rejected the law of the LORD, and have not kept his statutes, but they have been led astray by the same lies after which their ancestors walked.

⁵ So I will send a fire on Judah, and it shall devour the strongholds of Jerusalem.

⁶ Thus says the LORD: For three transgressions of Israel, and for four, I will not revoke the punishment; because they sell the righteous for silver, and the needy for a pair of sandals--

⁷ they who trample the head of the poor into the dust of the earth, and push the afflicted out of the way; father and son go in to the same girl, so that my holy name is profaned;

⁸ they lay themselves down beside every altar on garments taken in pledge; and in the house of their God they drink wine bought with fines they imposed.

⁹ Yet I destroyed the Amorite before them, whose height was like the height of cedars, and who was as strong as oaks; I destroyed his fruit above, and his roots beneath.

¹⁰ Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite.

¹¹ And I raised up some of your children to be prophets and some of your youths to be nazirites. Is it not indeed so, O people of Israel? says the LORD.

¹² But you made the nazirites drink wine, and commanded the prophets, saying, "You shall not prophesy."

¹³ So, I will press you down in your place, just as a cart presses down when it is full of sheaves.

¹⁴ Flight shall perish from the swift, and the strong shall not retain their strength, nor shall the mighty save their lives;

¹⁵ those who handle the bow shall not stand, and those who are swift of foot shall not save themselves, nor shall those who ride horses save their lives;

¹⁶ and those who are stout of heart among the mighty shall flee away naked in that day, says the LORD.

Amos 3:1 Hear this word that the LORD has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt:

² You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.

³ Do two walk together unless they have made an appointment?

⁴ Does a lion roar in the forest, when it has no prey? Does a young lion cry out from its den, if it has caught nothing?

⁵ Does a bird fall into a snare on the earth, when there is no trap for it? Does a snare spring up from the ground, when it has taken nothing?

⁶ Is a trumpet blown in a city, and the people are not afraid? Does disaster befall a city, unless the LORD has done it?

⁷ Surely the Lord GOD does nothing, without revealing his secret to his servants the prophets.

⁸ The lion has roared; who will not fear? The Lord GOD has spoken; who can but prophesy?

⁹ Proclaim to the strongholds in Ashdod, and to the strongholds in the land of Egypt, and say, "Assemble yourselves on Mount Samaria, and see what great tumults are within it, and what oppressions are in its midst."

¹⁰ They do not know how to do right, says the LORD, those who store up violence and robbery in their strongholds.

¹¹ Therefore thus says the Lord GOD: An adversary shall surround the land, and strip you of your defense; and your strongholds shall be plundered.

¹² Thus says the LORD: As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who live in Samaria be rescued, with the corner of a couch and part of a bed.

¹³ Hear, and testify against the house of Jacob, says the Lord GOD, the God of hosts:

¹⁴ On the day I punish Israel for its transgressions, I will punish the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground.

¹⁵ I will tear down the winter house as well as the summer house; and the houses of ivory shall perish, and the great houses shall come to an end, says the LORD.

Amos 4:1 Hear this word, you cows of Bashan who are on Mount Samaria, who oppress the poor, who crush the needy, who say to their husbands, "Bring something to drink!"

² The Lord GOD has sworn by his holiness: The time is surely coming upon you, when they shall take you away with hooks, even the last of you with fishhooks.

³ Through breaches in the wall you shall leave, each one straight ahead; and you shall be flung out into Harmon, says the LORD.

⁴ Come to Bethel-- and transgress; to Gilgal-- and multiply transgression; bring your sacrifices every morning, your tithes every three days;

⁵ bring a thank offering of leavened bread, and proclaim freewill offerings, publish them; for so you love to do, O people of Israel! says the Lord GOD.

⁶ I gave you cleanness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me, says the LORD.

⁷ And I also withheld the rain from you when there were still three months to the harvest; I would send rain on one city, and send no rain on another city; one field would be rained upon, and the field on which it did not rain withered;

⁸ so two or three towns wandered to one town to drink water, and were not satisfied; yet you did not return to me, says the LORD.

⁹ I struck you with blight and mildew; I laid waste your gardens and your vineyards; the locust devoured your fig trees and your olive trees; yet you did not return to me, says the LORD.

¹⁰ I sent among you a pestilence after the manner of Egypt; I killed your young men with the sword; I carried away your horses; and I made the stench of your camp go up into your nostrils; yet you did not return to me, says the LORD.

¹¹ I overthrew some of you, as when God overthrew Sodom and Gomorrah, and you were like a brand snatched from the fire; yet you did not return to me, says the LORD.

¹² Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!

¹³ For lo, the one who forms the mountains, creates the wind, reveals his thoughts to mortals, makes the morning darkness, and treads on the heights of the earth-- the LORD, the God of hosts, is his name!

Amos 5:1 Hear this word that I take up over you in lamentation, O house of Israel:

² Fallen, no more to rise, is maiden Israel; forsaken on her land, with no one to raise her up.

³ For thus says the Lord GOD: The city that marched out a thousand shall have a hundred left, and that which marched out a hundred shall have ten left.

⁴ For thus says the LORD to the house of Israel: Seek me and live;

⁵ but do not seek Bethel, and do not enter into Gilgal or cross over to Beer-sheba; for Gilgal shall surely go into exile, and Bethel shall come to nothing.

⁶ Seek the LORD and live, or he will break out against the house of Joseph like fire, and it will devour Bethel, with no one to quench it.

⁷ Ah, you that turn justice to wormwood, and bring righteousness to the ground!

⁸ The one who made the Pleiades and Orion, and turns deep darkness into the morning, and darkens the day into night, who calls for the waters of the sea, and pours them out on the surface of the earth, the LORD is his name,

⁹ who makes destruction flash out against the strong, so that destruction comes upon the fortress.

¹⁰ They hate the one who reproves in the gate, and they abhor the one who speaks the truth.

¹¹ Therefore because you trample on the poor and take from them levies of grain, you have built houses of hewn stone, but you shall not live in them; you have planted pleasant vineyards, but you shall not drink their wine.

¹² For I know how many are your transgressions, and how great are your sins-- you who afflict the righteous, who take a bribe, and push aside the needy in the gate.

¹³ Therefore the prudent will keep silent in such a time; for it is an evil time.

¹⁴ Seek good and not evil, that you may live; and so the LORD, the God of hosts, will be with you, just as you have said.

¹⁵ Hate evil and love good, and establish justice in the gate; it may be that the LORD, the God of hosts, will be gracious to the remnant of Joseph.

¹⁶ Therefore thus says the LORD, the God of hosts, the Lord: In all the squares there shall be wailing; and in all the streets they shall say, "Alas! alas!" They shall call the farmers to mourning, and those skilled in lamentation, to wailing;

¹⁷ in all the vineyards there shall be wailing, for I will pass through the midst of you, says the LORD.

¹⁸ Alas for you who desire the day of the LORD! Why do you want the day of the LORD? It is darkness, not light;

¹⁹ as if someone fled from a lion, and was met by a bear; or went into the house and rested a hand against the wall, and was bitten by a snake.

²⁰ Is not the day of the LORD darkness, not light, and gloom with no brightness in it?

²¹ I hate, I despise your festivals, and I take no delight in your solemn assemblies.

²² Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon.

²³ Take away from me the noise of your songs; I will not listen to the melody of your harps.

²⁴ But let justice roll down like waters, and righteousness like an ever-flowing stream.

²⁵ Did you bring to me sacrifices and offerings the forty years in the wilderness, O house of Israel?

²⁶ You shall take up Sakkuth your king, and Kaiwan your star-god, your images, which you made for yourselves;

²⁷ therefore I will take you into exile beyond Damascus, says the LORD, whose name is the God of hosts.

Amos 6:1 Alas for those who are at ease in Zion, and for those who feel secure on Mount Samaria, the notables of the first of the nations, to whom the house of Israel resorts!

² Cross over to Calneh, and see; from there go to Hamath the great; then go down to Gath of the Philistines. Are you better than these kingdoms? Or is your territory greater than their territory,

³ O you that put far away the evil day, and bring near a reign of violence?

⁴ Alas for those who lie on beds of ivory, and lounge on their couches, and eat lambs from the flock, and calves from the stall;

⁵ who sing idle songs to the sound of the harp, and like David improvise on instruments of music;

⁶ who drink wine from bowls, and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph!

⁷ Therefore they shall now be the first to go into exile, and the revelry of the loungers shall pass away.

⁸ The Lord GOD has sworn by himself (says the LORD, the God of hosts): I abhor the pride of Jacob and hate his strongholds; and I will deliver up the city and all that is in it.

⁹ If ten people remain in one house, they shall die.

¹⁰ And if a relative, one who burns the dead, shall take up the body to bring it out of the house, and shall say to someone in the innermost parts of the house, "Is anyone else with you?" the answer will come, "No." Then the relative shall say, "Hush! We must not mention the name of the LORD."

¹¹ See, the LORD commands, and the great house shall be shattered to bits, and the little house to pieces.

¹² Do horses run on rocks? Does one plow the sea with oxen? But you have turned justice into poison and the fruit of righteousness into wormwood--

¹³ you who rejoice in Lo-debar, who say, "Have we not by our own strength taken Karnaim for ourselves?"

¹⁴ Indeed, I am raising up against you a nation, O house of Israel, says the LORD, the God of hosts, and they shall oppress you from Lebo-hamath to the Wadi Arabah.

Amos 7:1 This is what the Lord GOD showed me: he was forming locusts at the time the latter growth began to sprout (it was the latter growth after the king's mowings).

² When they had finished eating the grass of the land, I said, "O Lord GOD, forgive, I beg you! How can Jacob stand? He is so small!"

³ The LORD relented concerning this; "It shall not be," said the LORD.

⁴ This is what the Lord GOD showed me: the Lord GOD was calling for a shower of fire, and it devoured the great deep and was eating up the land.

⁵ Then I said, "O Lord GOD, cease, I beg you! How can Jacob stand? He is so small!"

⁶ The LORD relented concerning this; "This also shall not be," said the Lord GOD.

⁷ This is what he showed me: the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand.

⁸ And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the Lord said, "See, I am setting a plumb line in the midst of my people Israel; I will never again pass them by;

⁹ the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword."

¹⁰ Then Amaziah, the priest of Bethel, sent to King Jeroboam of Israel, saying, "Amos has conspired against you in the very center of the house of Israel; the land is not able to bear all his words.

¹¹ For thus Amos has said, 'Jeroboam shall die by the sword, and Israel must go into exile away from his land.'"

¹² And Amaziah said to Amos, "O seer, go, flee away to the land of Judah, earn your bread there, and prophesy there;

¹³ but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom."

¹⁴ Then Amos answered Amaziah, "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees,

¹⁵ and the LORD took me from following the flock, and the LORD said to me, 'Go, prophesy to my people Israel.'

¹⁶ "Now therefore hear the word of the LORD. You say, 'Do not prophesy against Israel, and do not preach against the house of Isaac.'

¹⁷ Therefore thus says the LORD: 'Your wife shall become a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be parceled out by line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land.'"

Amos 8:1 This is what the Lord GOD showed me-- a basket of summer fruit.

² He said, "Amos, what do you see?" And I said, "A basket of summer fruit." Then the LORD said to me, "The end has come upon my people Israel; I will never again pass them by.

³ The songs of the temple shall become wailings in that day," says the Lord GOD; "the dead bodies shall be many, cast out in every place. Be silent!"

⁴ Hear this, you that trample on the needy, and bring to ruin the poor of the land,

⁵ saying, "When will the new moon be over so that we may sell grain; and the sabbath, so that we may offer wheat for sale? We will make the ephah small and the shekel great, and practice deceit with false balances,

⁶ buying the poor for silver and the needy for a pair of sandals, and selling the sweepings of the wheat."

⁷ The LORD has sworn by the pride of Jacob: Surely I will never forget any of their deeds.

⁸ Shall not the land tremble on this account, and everyone mourn who lives in it, and all of it rise like the Nile, and be tossed about and sink again, like the Nile of Egypt?

⁹ On that day, says the Lord GOD, I will make the sun go down at noon, and darken the earth in broad daylight.

¹⁰ I will turn your feasts into mourning, and all your songs into lamentation; I will bring sackcloth on all loins, and baldness on every head; I will make it like the mourning for an only son, and the end of it like a bitter day.

¹¹ The time is surely coming, says the Lord GOD, when I will send a famine on the land; not a famine of bread, or a thirst for water, but of hearing the words of the LORD.

¹² They shall wander from sea to sea, and from north to east; they shall run to and fro, seeking the word of the LORD, but they shall not find it.

¹³ In that day the beautiful young women and the young men shall faint for thirst.

¹⁴ Those who swear by Ashimah of Samaria, and say, "As your god lives, O Dan," and, "As the way of Beer-sheba lives"-- they shall fall, and never rise again.

Amos 9:1 I saw the LORD standing beside the altar, and he said: Strike the capitals until the thresholds shake, and shatter them on the heads of all the people; and those who are left I will kill with the sword; not one of them shall flee away, not one of them shall escape.

² Though they dig into Sheol, from there shall my hand take them; though they climb up to heaven, from there I will bring them down.

³ Though they hide themselves on the top of Carmel, from there I will search out and take them; and though they hide from my sight at the bottom of the sea, there I will command the sea-serpent, and it shall bite them.

⁴ And though they go into captivity in front of their enemies, there I will command the sword, and it shall kill them; and I will fix my eyes on them for harm and not for good.

⁵ The Lord, GOD of hosts, he who touches the earth and it melts, and all who live in it mourn, and all of it rises like the Nile, and sinks again, like the Nile of Egypt;

⁶ who builds his upper chambers in the heavens, and founds his vault upon the earth; who calls for the waters of the sea, and pours them out upon the surface of the earth-- the LORD is his name.

⁷ Are you not like the Ethiopians to me, O people of Israel? says the LORD. Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor and the Arameans from Kir?

⁸ The eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from the face of the earth-- except that I will not utterly destroy the house of Jacob, says the LORD.

⁹ For lo, I will command, and shake the house of Israel among all the nations as one shakes with a sieve, but no pebble shall fall to the ground.

¹⁰ All the sinners of my people shall die by the sword, who say, "Evil shall not overtake or meet us."

¹¹ On that day I will raise up the booth of David that is fallen, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old;

¹² in order that they may possess the remnant of Edom and all the nations who are called by my name, says the LORD who does this.

¹³ The time is surely coming, says the LORD, when the one who plows shall overtake the one who reaps, and the treader of grapes the one who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it.

¹⁴ I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit.

¹⁵ I will plant them upon their land, and they shall never again be plucked up out of the land that I have given them, says the LORD your God.

This version can help the reader or the student to examine which Ethiopian manuscript is closest to the Hebrew version. Is UNESCO 10.34 closer to the Hebrew than the other Ethiopic versions. The present author cannot give an answer to this question at this stage. Further investigation made by competent scholars may give an accurate answer here.

CHAPTER FIVE

5.1. Collation

	A	B	C	D	E	F
1	ባኖቁዳም	-	-	-	-	-
2	ኖሎተ	-	-	-	-	-
3	ጤቁሄ	ቴቁሄ	ቴቁሄ	ቴቁሄ	ቴቁሄ	ቴቁሄ
4	ሀገር	-	-	-	-	-
5	ላዕለ	-	-	-	-	-
6	እስራኤል	ኢየሩሳሌም	ኢየሩሳሌም	ኢየሩሳሌም	ኢየሩሳሌም	ኢየሩሳሌም
7	ይጥህር	ነበበ	ነበበ	ነበበ	ነበበ	ነበበ
8	ወለሀው	ለሀው	ለሀው	ለሀው	ለሀው	ለሀው
9	ከተማ	-	-	-	-	-
10	እሎንተ	-	-	-	-	-
11	ጌጋያት	ኃጢአቶሙ	ኃጢአቶሙ	ኃጢአቶሙ	ኃጢአቶሙ	ኃጢአቶሙ
12	መንከራራራት	ሞሠርት	ሞሠርት	ሞሠርት	ሞሠርት	ሞሠርት
13	አዛኤል	አዛኤል	አዛኤል	አዛኤል	አዛኤል	አዛኤል
14	አራም	ሶርያ	ሶርያ	ሶርያ	ሶርያ	ሶርያ
15	ቁሬኒ	-	-	-	-	-
16	ኃቅለ	-	-	-	-	-
17	ጣኦት	-	-	-	-	-
18	እምቤተ	-	-	-	-	-
19	ተድላ	-	-	-	-	-
20	አፍለሱ	-	-	-	-	-
21	ፍፁመ	-	-	-	-	-
22	ፍልስጥኤማውያን	ኢሎፍሊ	ኢሎፍሊ	ኢሎፍሊ	ኢሎፍሊ	ኢሎፍሊ
23	እግዚእ አምላክ	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር
24	ምሀረቶ	-	-	-	-	-
25	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
26	በአዛጦን	አዛጦን	አዛጦን	አዛጦን	አዛጦን	አዛጦን
27	እምአስቀሎና	አስቀሎና	አስቀሎና	አስቀሎና	አስቀሎና	አስቀሎና
28	እመይጥ	አመጽኦ	አመጽኦ	አመጽኦ	አመጽኦ	አመጽኦ
29	ተረፈ	አሀዛበ	አሀዛበ	አሀዛበ	አሀዛበ	አሀዛበ
30	ኢተዘከሩ	ተዘከሩ	ተዘከሩ	ተዘከሩ	ተዘከሩ	ተዘከሩ
31	ኤዶምያስ	ኤዶምያ	ኤዶምያስ	ኤዶምያስ	ኤዶምያስ	ኤዶምያስ
32	እስከ	-	-	-	-	-
33	ፍፃሜ	-	-	-	-	-
34	መተረ	-	-	-	-	-
35	ተባዕያነ	-	-	-	-	-
36	አብያቲሃ	መሠረታቲሃ	መሠረታቲሃ	መሠረታቲሃ	መሠረታቲሃ	መሠረታቲሃ
37	ደወሎ	ደወሎሙ	ደወሎሙ	ደወሎሙ	ደወሎሙ	ደወሎሙ
38	በውውዓ	-	-	-	-	-

39	አመ	-	-	-	-	-
40	እለተ	በእለተ	በእለተ	በእለተ	በእለተ	በእለተ
41	ጋበ	-	-	-	-	-
42	ውእቱ	-	-	-	-	-
43	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
44	ኢይመይጦ	ኢይመይጥ	ኢይመይጥ	ኢይመይጥ	ኢይመይጥ	ኢይመይጥ
45	አወዓዖ	አወዓዩ				
46	ንጉሠ	ለንጉሥ	ለንጉሥ	ለንጉሥ	ለንጉሥ	ለንጉሥ
47	-	ለግምስስ	ለግምስስ	ለግምስስ	ለግምስስ	ለግምስስ
48	እስከ	-	-	-	-	-
49	ይከውን	-	-	-	-	-
50	ሀመደ	-	-	-	-	-
51	ቀርዮት	-	-	-	-	-
52	መኮንን	መኪንቲሃ	መኪንቲሃ	መኪንቲሃ	መኪንቲሃ	መኪንቲሃ
53	እማዕከሉ	-	-	-	-	-
54	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
55	ገደፈ	ዐለው	ዐለው	ዐለው	ዐለው	ዐለው
56	ህገ	-	-	-	-	-
57	ጣኦታቲሆሙ	ከንቶሆሙ	ከንቶሆሙ	ከንቶሆሙ	ከንቶሆሙ	ከንቶሆሙ
58	አብያተ	መሠረታቲሃ	መሠረታቲሃ	መሠረታቲሃ	መሠረታቲሃ	መሠረታቲሃ
59	እሎንተ	ከመዝ	ከመዝ	ከመዝ	ከመዝ	ከመዝ
60	ሤጠ	-	-	-	-	-
61	ለብፋር	-	-	-	-	-
62	ለአሃእን	አሃእን				
63	ዘይቀጠቅጡ	-	-	-	-	-
64	ዲበ	-	-	-	-	-
65	ፍኖተ	-	-	-	-	-
66	ወልድኒ	ወወልድ	ወወልድ	ወወልድ	ወወልድ	ወወልድ
67	ወአቡሁ	አብ	አብ	አብ	አብ	አብ
68	ሖፍ	ይበውዑ	ይበውዑ	ይበውዑ	ይበውዑ	ይበውዑ
69	ወለት	ብእሲት	ብእሲት	ብእሲት	ብእሲት	ብእሲት
70	ስምዩ	ስመ	ስመ	ስመ	ህገ	ስመ
71	ቅዱስ	-	-	-	-	-
72	ወዲበ	-	-	-	-	-
73	ሰከቡ	-	-	-	-	-
74	ቅሩብ ኩሉ	-	-	-	-	-
75	አንሰ	ወአንሰ				
76	ውእቱ	-	-	-	-	-
77	ኬርኩስ	-	-	-	-	-
78	በገዳም	ገዳም	-	-	-	-
79	ናዝራውያን	ቅዱሳን	ቅዱሳን	ቅዱሳን	ቅዱሳን	ቅዱሳን
80	ወይጠፍዕ	-	-	-	-	-

81	ጎይይ	-	-	-	-	-
82	እምረዋጸ.	-	-	-	-	-
83	ቃለ	-	-	-	-	-
84	-	ዘንተ	ዘንተ	ዘንተ	ዘንተ	ዘንተ
85	-	ነገረ	ነገረ	ነገረ	ነገረ	ነገረ
86	ዘነበበ	ዘይቤለክሙ	ዘይቤለክሙ	ዘይቤለክሙ	ዘይቤለክሙ	ዘይቤለክሙ
87	ደቂቀ እስራኤል	ቤተ እስራኤል	ቤተ እስራኤል	ቤተ እስራኤል	ቤተ እስራኤል	ቤተ እስራኤል
88	ላዕለ	-	-	-	-	-
89	ኩሉ	-	-	-	-	-
90	ትዝምድ	-	-	-	-	-
91	ባህቱ	ዳእሙ	ዳእሙ	ዳእሙ	ዳእሙ	ዳእሙ
92	ትዝምደ ምድር	አህዛብ ምድር	አህዛብ ምድር	አህዛብ ምድር	አህዛብ ምድር	አህዛብ ምድር
93	ኦም	ግብ	ግብ	ግብ	ግብ	ግብ
94	እንላ	-	-	-	-	-
95	አንበሳ	-	-	-	-	-
96	ኢያገብር	አልቦ	አልቦ	አልቦ	አልቦ	አልቦ
97	ጎቡአቲሁ	-	-	-	-	-
98	ነቢያት	ለነቢያት	ነቢያት			
99	አብያተ	-		-	-	-
100	አዛጦን	-	-	-	-	-
101	አድባረ ሰማርያ	ሰማርያ	ሰማርያ	ሰማርያ	ሰማርያ	ሰማርያ
102	አፀዳተ	-	-	-	-	-
103	ብዙኃነ	-	-	-	-	-
103	ጸዋርያነ	-	-	-	-	-
104	ግፍፅ	-	-	-	-	-
105	እንዘ	-	-	-	-	-
106	ይዘግቡ	-	-	-	-	-
107	እኪት	-	-	-	-	-
108	ወሄደታታ	-	-	-	-	-
109	ይትመነድብ	-	-	-	-	-
110	ወይትአወድ	-	-	-	-	-
111	ምድር	-	-	-	-	-
112	ወይትነሣእ	-	-	-	-	-
113	እምኔኪ	-	-	-	-	-
114	ኃይልኪ	-	-	-	-	-
115	ከመ	በከመ	በከመ	በከመ	በከመ	በከመ
116	አው	-	አው	አው	አው	አው
117	ጽንፈ እዝን	ርእስ	ርእስ	ርእስ	ርእስ	ርእስ
118	እለ ይነብሩ	ይነብሩ	ይነብሩ	ይነብሩ	ይነብሩ	ይነብሩ
119	በመቅሠፍት	-	-	-	-	-
120	በዓራት	-	-	-	-	-
121	ፀባኦት	-	-	-	-	-

122	እልወታተ	-	-	-	-	-
123	ቤተ ምክራብ	ለቤተ ምክራብ	ለቤተ ምክራብ	ለቤተ ምክራብ	ለቤተ ምክራብ	ለቤተ ምክራብ
124	እዘብጥ	-	-	-	-	-
125	ምስለ	-	-	-	-	-
126	ቤተ	-	-	-	-	-
127	ሀጋይ	-	-	-	-	-
128	ወይሠረው	ይትዌሰክ	ይትዌሰክ	ይትዌሰክ	ይትዌሰክ	ይትዌሰክ
129	ብዙኃን	ካልአን	ካልአን	ካልአን	ካልአን	ካልአን
130	ቃለ	-	-	-	-	-
131	አልሀምት	እጐልት	እጐልት	እጐልት	እጐልት	እጐልት
132	ስቡሐን	-	-	-	-	-
133	እለ	-	-	-	-	-
134	ደብረ	አድባረ	አድባረ	አድባረ	አድባረ	አድባረ
135	አምጽኡ	ሀቡነ	ሀቡነ	ሀቡነ	ሀቡነ	ሀቡነ
136	በቅዱሱ	በቅዱሳኒሁ	በርእሱ	በርእሱ	በርእሱ	በርእሱ
137	እስመ	-	-	-	-	-
138	ላዕሌክሙ	-	-	-	-	-
139	በረምኃት	-	-	-	-	-
140	ለጽሕርታት	-	-	-	-	-
141	ፍሉሐን	-	-	-	-	-
142	ወንቅዓታት	-	-	-	-	-
143	ትወጽእ	-	-	-	-	-
144	አሀቲ	-	-	-	-	-
145	ላዕለ	-	-	-	-	-
146	ኤርሞን	ሬማን	ሬማ	ሬማ	ሬማ	ሬማ
147	ኃበ ቤቴል	ቤቴል	ቤቴል	ቤቴል	ቤቴል	ቤቴል
148	ወግበሩ	-	-	-	-	-
149	ሀሁመ	-	-	-	-	-
150	ኃበ ጌልጌላ	በጌልጌላ	በጌልጌላ	በጌልጌላ	በጌልጌላ	በጌልጌላ
151	እልወተ	-	-	-	-	-
152	በሠሉስ	አመ ሠሉስ	አመ ሠሉስ	አመ ሠሉስ	አመ ሠሉስ	አመ ሠሉስ
153	እምብሐኝ	-	-	-	-	-
154	አኩቴተ	መስዋእተ				
155	መባእተ	ምእመነ	ምእመነ	ምእመነ	ምእመነ	ምእመነ
156	ዘፈቃድ	-	-	-	-	-
157	እስመ	-	-	-	-	-
158	ከመዝ	-	-	-	-	-
159	ፈቃድክሙ	-	-	-	-	-
160	አነኒ	አነ	አነ	አነ	አነ	አነ
161	ተጽርሶ	ትጽረሱ	ትጽረሱ	ትጽረሱ	ትጽረሱ	ትጽረሱ
162	አሀጉሪክሙ	ፍናዊክሙ	ፍናዊክሙ	ፍናዊክሙ	ፍናዊክሙ	ፍናዊክሙ
163	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ

164	ዓዲ	-	-	-	-	-
165	ኃበ አሐቲ	ውስተ አሐቲ	ውስተ አሐቲ	ውስተ አሐቲ	ውስተ አሐቲ	ውስተ አሐቲ
166	በነፋስ	-	-	-	-	-
167	ዓባራዊ	-	-	-	-	-
168	ወበአናኩኝ	-	-	-	-	-
169	ብዙኃተ	-	-	-	-	-
170	ገነታቲክሙ	-	-	-	-	-
171	ዕፄ	-	-	-	-	-
172	ይብል	-	-	-	-	-
173	ቀተልኩ	ወቀተልኩ				
174	በሰይፍ	በኩናት	በኩናት	በኩናት	በኩናት	በኩናት
175	እስከ	-	-	-	-	-
176	ምህርካ	-	-	-	-	-
177	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
178	ዘመሠጥዎ	ዘአውጽእዎ	ዘአውጽእዎ	ዘአውጽእዎ	ዘአውጽእዎ	ዘአውጽእዎ
179	ዝንቱ	ዝንቱኬ	ዝንቱኬ	ዝንቱኬ	ዝንቱኬ	ዝንቱኬ
180	እሎንተ	ከመዝ	ከመዝ	ከመዝ	ከመዝ	ከመዝ
181	እገብር	እሬስየከ	እሬስየከ	እሬስየከ	እሬስየከ	እሬስየከ
182	ባህቱ	-	-	-	-	-
183	ለተቀብሎ	-	-	-	-	-
184	ናሁ	-	-	-	-	-
185	ዘይገብር	ዘአጸንዕ	ዘአጸንዕ	ዘአጸንዕ	ዘአጸንዕ	ዘአጸንዕ
186	አድባረ	ነጐድጓደ	ነጐድጓደ	ነጐድጓደ	ነጐድጓደ	ነጐድጓደ
187	ይፈጥር	እፈጥር	እፈጥር	እፈጥር	እፈጥር	እፈጥር
188	ንባበ ዚአሁ	-	-	-	-	-
189	ጊሜ	-	-	-	-	-
190	ጽብሐዊት	-	-	-	-	-
191	ዲበ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
192	መልዕልታት	-	-	-	-	-
193	ጸባኦት	-	-	-	-	-
194	ዘንተ	-	-	-	-	-
195	ዘአነ	አነ	አነ	አነ	አነ	አነ
196	አነስኦ	አወጽኦ	አወጽኦ	አወጽኦ	አወጽኦ	አወጽኦ
197	ተገድፈት	ወድቀት	ወድቀት	ወድቀት	ወድቀት	ወድቀት
198	እሎንተ	-	-	-	-	-
199	ይብል	-	-	-	-	-
200	ቤቴልሃ	ቤቴል	ቤቴል	ቤቴል	ቤቴል	ቤቴል
201	እግዚእ	-	-	-	-	-
202	አምላክ	-	-	-	-	-

203	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ
204	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ	ኢትዮጵያ
205	አንዳንድ	-	-	-	-	-
206	ወላይ	-	-	-	-	-
207	ኩነት	-	-	-	-	-
208	ኃይል	-	-	-	-	-
209	አገልግሎት	-	-	-	-	-
210	ኪነ-ምስክር	-	-	-	-	-
211	ኃይል	ከመ	ከመ	ከመ	ከመ	ከመ
212	ማይተ ላይ	ለማይተ ላይ	ለማይተ ላይ	ለማይተ ላይ	ለማይተ ላይ	ለማይተ ላይ
213	ዲቦ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
214	ገጽ	-	-	-	-	-
215	ተመዘኛ	-	-	-	-	-
216	ፍጹም	-	-	-	-	-
217	በአንተ	-	-	-	-	-
218	ዝንቱ	-	-	-	-	-
219	ትምህርት	ይከራይ	ይከራይ	ይከራይ	ይከራይ	ይከራይ
220	ተሰጥቶ	ሐረግ				
221	አምላክ	-	-	-	-	-
222	ማዕዘን	-	-	-	-	-
223	ገጽ	ኃይል	ኃይል	ኃይል	ኃይል	ኃይል
224	አውያን	ወይን	ወይን	ወይን	ወይን	ወይን
225	ጥቁ	-	-	-	-	-
226	ፍትህ	-	-	-	-	-

227	ለባዊ	ጠቢብኒ	ጠቢብኒ	ጠቢብኒ	ጠቢብኒ	ጠቢብኒ
228	ውእተ	-	-	-	-	-
229	ጊዜ	-	-	-	-	-
230	መዋዕል	መዋዕሊ.ሆመ.	መዋዕሊ.ሆመ.	መዋዕሊ.ሆመ.	መዋዕሊ.ሆመ.	መዋዕሊ.ሆመ.
231	በከመ	ከመ	ከመ	ከመ	ከመ	ከመ
232	ኩናኒ	ይመልክ	ይመልክ	ይመልክ	ይመልክ	ይመልክ
233	መርጎብ	መርጎባ	መርጎባ	መርጎባ	መርጎባ	መርጎባ
234	ይከውን	-	-	-	-	-
235	ወይሌ	ብካይ	ብካይ	ብካይ	ብካይ	ብካይ
236	ለሐረሳዊ	ሐረሳዊ	ሐረሳዊ	ሐረሳዊ	ሐረሳዊ	ሐረሳዊ
237	ኃበ ብካይ	-	-	-	-	-
238	ወኃበ ላህ	-	-	-	-	-
239	ውስተ	-	-	-	-	-
240	ኩሉ	-	-	-	-	-
241	አውያን	-	-	-	-	-
242	ማዕከሌኪ	ማዕከሌክ	ማዕከሌክ	ማዕከሌክ	ማዕከሌክ	ማዕከሌክ
243	ይብል	-	-	-	-	-
244	ለምንት	-	-	-	-	-
245	ለክመ.	-	-	-	-	-
246	ዛተ	-	-	-	-	-
247	እለተ	-	-	-	-	-
248	ወአኮ	አኮኑ	አኮኑ	አኮኑ	አኮኑ	አኮኑ
249	ብርሃን	ብርሃነ	ብርሃነ	ብርሃነ	ብርሃነ	ብርሃነ
250	እምገጽ	-	-	-	-	-

251	አንበሳ	እም አንበሳ	እም አንበሳ	እም አንበሳ	እም አንበሳ	እም አንበሳ
252	በእደሁ	-	-	-	-	-
253	ዲበ	-	-	-	-	-
254	አረፍት	በአረፍት	በአረፍት	በአረፍት	በአረፍት	በአረፍት
255	ኢይትሜጠው	ኢያጼኑ	ኢያጼኑ	ኢያጼኑ	ኢያጼኑ	ኢያጼኑ
256	ዪና	መዐዛ	መዐዛ	መዐዛ	መዐዛ	መዐዛ
257	ማህበረክሙ	መስዋዕቲክሙ	መስዋዕቲክሙ	መስዋዕቲክሙ	መስዋዕቲክሙ	መስዋዕቲክሙ
258	ድምፀ	ቃለ	ቃለ	ቃለ	ቃለ	ቃለ
259	እንዚራክሙ	መሰንቆክሙ	መሰንቆክሙ	መሰንቆክሙ	መሰንቆክሙ	መሰንቆክሙ
260	ወይትከሠት	ወይውሕዝ	ወይውሕዝ	ወይውሕዝ	ወይውሕዝ	ወይውሕዝ
261	ከመ ፈለግ	ከመ ውኒዝ				
262	አባዕክሙ	ዘአባዕክሙ	ዘአባዕክሙ	ዘአባዕክሙ	ዘአባዕክሙ	ዘአባዕክሙ
263	ቁርባናተ	መስዋዕተ	መስዋዕተ	መስዋዕተ	መስዋዕተ	መስዋዕተ
264	ወመስዋዕተ	ወቁርባነ				
265	በገዳም	-	ገዳም	ገዳም	ገዳም	ገዳም
266	ጸርክሙ	ካላእክሙ	ካላእክሙ	ካላእክሙ	ካላእክሙ	ካላእክሙ
267	ወምስለ	-	-	-	-	-
268	ጣኦታቲክሙ	-	-	-	-	-
269	ይብል	-	-	-	-	-
270	ማዕደተ ደማስቆ	ውስተ ደማስቆ	ውስተ ደማስቆ	ውስተ ደማስቆ	ውስተ ደማስቆ	ውስተ ደማስቆ
271	ጸባኦት	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር
272	ለክሙ	ሎሙ				
273	አንትሙ	-	-	-	-	-
274	እለ	-	-	-	-	-

275	ኮንክሙ	-	-	-	-	-
276	ከማካ	-	-	-	-	-
277	ውስተ ጽዮን	በጽዮን	በጽዮን	በጽዮን	በጽዮን	በጽዮን
278	አርዕስት	-	-	-	-	-
279	መላእክት	መላእክተ	መላእክተ	መላእክተ	መላእክተ	መላእክተ
280	እለ	-	-	-	-	-
281	ትብውኤ	ወባኤ	ወባኤ	ወባኤ	ወባኤ	ወባኤ
282	በክብር	-	-	-	-	-
283	ኃበ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
284	ካራን	ኤማተርቦ	ኤማተርቦ	ኤማተርቦ	ኤማተርቦ	ኤማተርቦ
285	ሐሩ	ወርዱ	ወርዱ	ወርዱ	ወርዱ	ወርዱ
286	ኃበ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
287	ዓባይ	-	-	-	-	-
288	ወርዱ	-	-	-	-	-
289	ውስተ	-	-	-	-	-
290	ጌት	-	-	-	-	-
291	ዘፍልስጤም	ዘኢሎፍሊ	ዘኢሎፍሊ	ዘኢሎፍሊ	ዘኢሎፍሊ	ዘኢሎፍሊ
292	ወኃቢ	-	-	-	-	-
293	ኩሉ	እምኩሉ	እምኩሉ	እምኩሉ	እምኩሉ	እምኩሉ
294	ሠናያን	-	-	-	-	-
295	እመ	እስመ	እስመ	እስመ	እስመ	እስመ
296	ይሰፍሕ	ዘይበዝኅ	ዘይበዝኅ	ዘይበዝኅ	ዘይበዝኅ	ዘይበዝኅ
297	ደወሎሙ	ደወለ	ደወለ	ደወለ	ደወለ	ደወለ
298	ላዕለ	ለእለት	ለእለት	ለእለት	ለእለት	ለእለት

299	መንበር	-	-	-	-	-
300	ዓመጸ	ሐሰት	ሐሰት	ሐሰት	ሐሰት	ሐሰት
301	ምስካባት	ዐራታት	ዐራታት	ዐራታት	ዐራታት	ዐራታት
302	በግኦ	መጋሰኦ	መጋሰኦ	መጋሰኦ	መጋሰኦ	መጋሰኦ
303	በድምፀ	ቃለ	ቃለ	ቃለ	ቃለ	ቃለ
304	መሰንቆ	እንዚራ	እንዚራ	እንዚራ	እንዚራ	እንዚራ
305	ዘበሙ	-	-	-	-	-
306	ንዋያት	-	-	-	-	-
307	ማኅሌት	-	-	-	-	-
308	ከመ	-	-	-	-	-
309	ዘዳዊት	-	-	-	-	-
310	ቀዳሚያሁሙ	ዐበይቶሙ	ዐበይቶሙ	ዐበይቶሙ	ዐበይቶሙ	ዐበይቶሙ
311	ለፈላስያን	-	-	-	-	-
312	ወይትኣተት	-	-	-	-	-
313	ማህበረ	-	-	-	-	-
314	ተፈጋዕያን	-	-	-	-	-
315	ይብል	-	-	-	-	-
316	አስቆርር	አረኩስ	አረኩስ	አረኩስ	አረኩስ	አረኩስ
317	ትዕቢተ	ኃሣር	ኃሣር	ኃሣር	ኃሣር	ኃሣር
318	ወእገብእ	ወአጠፍእ	ወአጠፍእ	ወአጠፍእ	ወአጠፍእ	ወአጠፍእ
319	ሀገር	አሀገር	አሀገር	አሀገር	አሀገር	አሀገር
320	ምስለ	-	-	-	-	-
321	ኅዱራኒሁ	-	-	-	-	-
322	ዕደው	-	-	-	-	-

323	እሙንቴሂ	-	-	-	-	-
324	ዘመድ	ሰብአዊቱ	ሰብአዊቱ	ሰብአዊቱ	ሰብአዊቱ	ሰብአዊቱ
325	ለዘውስተ ቤት	ለዐቃቤ ቤት	ለዐቃቤ ቤት	ለዐቃቤ ቤት	ለዐቃቤ ቤት	ለዐቃቤ ቤት
326	ዓዲ	-	-	-	-	-
327	ፍፃሜ	-	-	-	-	-
328	ውእቱ	-	-	-	-	-
329	ኢትዘክር	ኢይጸውዑ	ኢይጸውዑ	ኢይጸውዑ	ኢይጸውዑ	ኢይጸውዑ
330	በድቀታት	በድቀት	በድቀት	በድቀት	በድቀት	በድቀት
331	ዲበ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
332	አው	-	-	-	-	-
333	በአባር	-	-	-	-	-
334	ኃበ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
335	ምረት	መዐት				
336	እጉስታር	-	-	-	-	-
337	በነገር ከንቱ	በነገረ ከንቱ	በነገረ ከንቱ	በነገረ ከንቱ	በነገረ ከንቱ	በነገረ ከንቱ
338	እስመ	-	-	-	-	-
339	አጎ	-	-	-	-	-
340	ይብል	-	-	-	-	-
341	ኤማት	ያማት	ያማት	ያማት	ያማት	ያማት
342	ፈለገ በድው	ፈለገ ዐረብ	ፈለገ ዐረብ	ፈለገ ዐረብ	ፈለገ ዐረብ	ፈለገ ዐረብ
343	ዓብያተ	-	-	-	-	-
344	ሊተ	-	-	-	-	-
345	ገዐረ	ይመጽእ	ይመጽእ	ይመጽእ	ይመጽእ	ይመጽእ
346	በቀዳሚ	በጽባሕ	በጽባሕ	በጽባሕ	በጽባሕ	በጽባሕ

347	በዝናም	-	-	-	-	-
348	ደጋፊ-ዊ	-	-	-	-	-
349	ወናሁ	-	-	-	-	-
350	እቤ	-	-	-	-	-
351	ንዑስ	ውሕድ	ውሕድ	ውሕድ	ውሕድ	ውሕድ
352	ተሠሃል	-	-	-	-	-
353	ላዕለ	-	-	-	-	-
354	ዝንቱ	-	-	-	-	-
355	ኮነ	-	-	-	-	-
356	ይጸውዕ	ጸውዐ	ጸውዐ	ጸውዐ	ጸውዐ	ጸውዐ
357	ፍትሐ	-	-	-	-	-
358	ኃበእሳት	እሳተ	እሳተ	እሳተ	እሳተ	እሳተ
359	ዐቢያ	-	-	-	-	-
360	ቀላየ	-	-	-	-	-
361	ዓዲ	-	-	-	-	-
362	ህቡረ	-	-	-	-	-
363	መክፈልተ	-	-	-	-	-
364	አስተባባሪ	እቤለክ	እቤለክ	እቤለክ	እቤለክ	እቤለክ
365	ሕድግ	-	-	-	-	-
366	ተሠሃለ	ነስሐ	ነስሐ	ነስሐ	ነስሐ	ነስሐ
367	ዓዲ	-	-	-	-	-
368	ዝኒ	ወዝኒ	ወዝኒ	ወዝኒ	ወዝኒ	ወዝኒ
369	ኢይከውን	ኢይመጽእ	ኢይመጽእ	ኢይመጽእ	ኢይመጽእ	ኢይመጽእ
370	እሎንተ	ወከመዝ	ወከመዝ	ወከመዝ	ወከመዝ	ወከመዝ

371	መስፈርት	-	-	-	-	-
372	እንተ	-	-	-	-	-
373	መስፈርተ ነደቅት	አድማስ	አድማስ	አድማስ	አድማስ	አድማስ
374	አነ	-	-	-	-	-
375	አነብር	እኤዝዝ	እኤዝዝ	እኤዝዝ	እኤዝዝ	እኤዝዝ
376	መስፈርት	አድማስ	አድማስ	አድማስ	አድማስ	አድማስ
377	ህዝብዩ	አህዛብዩ	አህዛብዩ	አህዛብዩ	አህዛብዩ	አህዛብዩ
378	ኪያሁ	-	-	-	-	-
379	ወይትገፈትኡ	ወይማስን	ወይማስን	ወይማስን	ወይማስን	ወይማስን
380	ልዑላነ	-	-	-	-	-
381	ጣጋታት	አህጉረ ዛውዕ	አህጉረ ዛውዕ	አህጉረ ዛውዕ	አህጉረ ዛውዕ	አህጉረ ዛውዕ
382	ቅድሳተ	ሂሩቶሙ	ሂሩቶሙ	ሂሩቶሙ	ሂሩቶሙ	ሂሩቶሙ
383	ወይሠረው	ወይጠፍኦ	ወይጠፍኦ	ወይጠፍኦ	ወይጠፍኦ	ወይጠፍኦ
384	በሰይፍ	በኩናት	በኩናት	በኩናት	በኩናት	በኩናት
385	ማዕሌት	ማዕሌትኦ	ማዕሌት	ማዕሌት	ማዕሌት	ማዕሌት
386	ገብረ	ይገብር	ይገብር	ይገብር	ይገብር	ይገብር
387	ማዕከለ	በማዕከለ	በማዕከለ	በማዕከለ	በማዕከለ	በማዕከለ
388	ጸዊሮተ ኩሉ	-	-	-	-	-
389	ንባባቲሁ	ዘይነብብኦ				
390	እሎንተ	-	-	-	-	-
391	ይብል	-	-	-	-	-
392	ይመውት	ይመውትኦ	ይመውትኦ	ይመውትኦ	ይመውትኦ	ይመውትኦ
393	ይፈልስ	ይዩወውኦ	ይዩወው	ይዩወው	ይዩወው	ይዩወው
394	እምድሩ	እምብሐሮሙ	እምብሐሮሙ	እምብሐሮሙ	እምብሐሮሙ	እምብሐሮሙ

395	ኃበ	-	-	-	-	-
396	ምድረ ይሁዳ	ብሔረ ይሁዳ	ብሔረ ይሁዳ	ብሔረ ይሁዳ	ብሔረ ይሁዳ	ብሔረ ይሁዳ
397	ወብላፅ	-	-	-	-	-
398	ህየ	-	-	-	-	-
399	ኅብስተ	-	-	-	-	-
400	ወበህየ	ወህየ				
401	ትትነበይ	ተነበይ	ተነበይ	ተነበይ	ተነበይ	ተነበይ
402	ወበውስተ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
403	ቤቴል	-	-	-	-	-
404	ኢትደግም	-	-	-	-	-
405	እንክ	-	-	-	-	-
406	ተነብዮ	-	-	-	-	-
407	አላ	-	-	-	-	-
408	ኖላዊ	-	-	-	-	-
409	አጎ	-	-	-	-	-
410	ወቀሳሜ በለስ	ሠያጤ በለስ	ተቃራሚ በለስ	ሰያጤ በለስ	ተቃራሚ በለስ	ተቃራሚ በለስ
411	እንዘ	-	-	-	-	-
412	እተሱ	-	-	-	-	-
413	አባግዓ	-	-	-	-	-
414	ሐር	-	-	-	-	-
415	ቤተ	-	-	-	-	-
416	እስራኤል	ህዝብየ	ህዝብየ	ህዝብየ	ህዝብየ	ህዝብየ
417	ወእታንጠብጥብ	-	-	-	-	-
418	ላዕለ	-	-	-	-	-

419	ቤተ	-	-	-	-	-
420	ጣዖት	-	-	-	-	-
421	በእንተ	-	-	-	-	-
422	ዝንቱ	-	-	-	-	-
423	እሎንተ	-	-	-	-	-
424	ይብል	-	-	-	-	-
425	በሰይፍ	በኩናት	በኩናት	በኩናት	በኩናት	በኩናት
426	ወእስራኤል	እስራኤል	እስራኤል	እስራኤል	እስራኤል	እስራኤል
427	ተጼውዎ	-	-	-	-	-
428	ይፈልስ	ይጼወው	ይጼወው	ይጼወው	ይጼወው	ይጼወው
429	እሎንተ	ከመዝ	ከመዝ	ከመዝ	ከመዝ	ከመዝ
430	ሙዳዩ ፍሬያት	ኤረግ	መቃጥን	ኤረግ	ኤረግ	ኤረግ
431	ወይቤ	ወይቤለኒ	ወይቤለኒ	ወይቤለኒ	ወይቤለኒ	ወይቤለኒ
432	በጽሐት	በጽሐቶሙ	በጽሐቶሙ	በጽሐቶሙ	በጽሐቶሙ	በጽሐቶሙ
433	ማኅለቅት	ማኅለቅቶሙ	ማኅለቅቶሙ	ማኅለቅቶሙ	ማኅለቅቶሙ	ማኅለቅቶሙ
434	ላዕለ	-	-	-	-	-
435	ህዝብዩ	-	-	-	-	-
436	ኢይወስክ	ኢያነሐሲ	ኢያነሐሲ	ኢያነሐሲ	ኢያነሐሲ	ኢያነሐሲ
437	እንከ	ዳግመ	ዳግመ	ዳግመ	ዳግመ	ዳግመ
438	ይጎልፉ	-	-	-	-	-
439	ወያንከርከሩ	-	-	-	-	-
440	ማዕዘናተ	-	-	-	-	-
441	መቅደሳ	-	-	-	-	-
442	ውእተ	ይእተ	ይእተ	ይእተ	ይእተ	ይእተ

443	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
444	ብዙጋን	-	-	-	-	-
445	መካን	በሐውርት	በሐውርት	በሐውርት	በሐውርት	በሐውርት
446	አርምሞ	-	-	-	-	-
447	ምስኪናነ	ምስኪነ	ምስኪነ	ምስኪነ	ምስኪነ	ምስኪነ
448	ምድር	ዲበ ምድር	ዲበ ምድር	ዲበ ምድር	ዲበ ምድር	ዲበ ምድር
449	እንዘ	እለ	-	-	-	-
450	ትብሉ	-	-	-	-	-
451	የጎልፍ	ይሠርቅ	ይሠርቅ	ይሠርቅ	ይሠርቅ	ይሠርቅ
452	ወንሠይጥ	-	-	-	-	-
453	ዕሤታተ	-	-	-	-	-
454	ሰንበትነ	-	-	-	-	-
455	እክለ	-	-	-	-	-
456	መስፈርተ	መዛግብተ	መዛግብተ	መዛግብተ	መዛግብተ	መዛግብተ
457	ሰቅሎነ	-	-	-	-	-
458	ወናቅም	-	-	-	-	-
459	መዳልዋተ	መዳልወ	መዳልወ	መዳልወ	መዳልወ	መዳልወ
460	ወንፈስ	-	-	-	-	-
461	ነዳያነ	ለነዳይ	ለነዳይ	ለነዳይ	ለነዳይ	ለነዳይ
462	ቡብሩር	-	-	-	-	-
463	ወምስኪናነ	-	-	-	-	-
464	ህየንተ	-	-	-	-	-
465	አሃእን	-	-	-	-	-
467	ወንሲጥ	-	-	-	-	-

468	ኃሠረ	-	-	-	-	-
469	እክል	-	-	-	-	-
470	መሐለ	መሐለኬ	መሐለኬ	መሐለኬ	መሐለኬ	መሐለኬ
471	ላዕለ	በእንተ	በእንተ	በእንተ	በእንተ	በእንተ
472	ትዕቢቱ	ትዝህርቱ	ትዝህርቱ	ትዝህርቱ	ትዝህርቱ	ትዝህርቱ
473	ለዝልኩ	-	-	-	-	-
474	ኩሉ	-	-	-	-	-
475	ዘይነብር	እለይነብሩ				
476	ወየኦርክ	ወይመልእ	ወይመልእ	ወይመልእ	ወይመልእ	ወይመልእ
477	ምሉዕ	-	-	-	-	-
478	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
479	ለምድር	ዲበ ምድር	ዲበ ምድር	ዲበ ምድር	ዲበ ምድር	ዲበ ምድር
480	ወእመይጥ	ወእሬሲ	ወእሬሲ	ወእሬሲ	ወእሬሲ	ወእሬሲ
481	በዓላቲክሙ	-	-	-	-	-
482	ኃበ	-	-	-	-	-
483	ሰቆቃው	ላሕ	ላሕ	ላሕ	ላሕ	ላሕ
484	ወአመጽእ	ወአቀንተክሙ	ወአቀንተክሙ	ወአቀንተክሙ	ወአቀንተክሙ	ወአቀንተክሙ
485	ላዕለ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
486	ኩሉ	-	-	-	-	-
487	ወላዕለ	-	-	-	-	-
488	ተኃብኩ	ተሠጥሙ	ተሠጥሙ	ተሠጥሙ	ተሠጥሙ	ተሠጥሙ
489	እምአዕይንትየ	ቅድመ አዕይንትየ	ቅድመ አዕይንትየ	ቅድመ አዕይንትየ	ቅድመ አዕይንትየ	ቅድመ አዕይንትየ
490	እኤዝዞ	እኤዝዝ	እኤዝዝ	እኤዝዝ	እኤዝዝ	እኤዝዝ
491	ለሰይፍ	ለኩናት	ለኩናት	ለኩናት	ለኩናት	ለኩናት

492	ወአቀውም	ወአውትር	ወአውትር	ወአውትር	ወአውትር	ወአውትር
493	በእኩይ	በእኩይ	በእኩይ	በእኩይ	በእኩይ	በእኩይ
494	በሠናይ	በሠናይ	በሠናይ	በሠናይ	በሠናይ	በሠናይ
495	ፀባዖት	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር	እግዚአብሔር
496	ወይትመሰው	ወያንቀለቅል	ወያንቀለቅል	ወያንቀለቅል	ወያንቀለቅል	ወያንቀለቅል
497	ወየዓርግ	ወይወርድ	ወይወርድ	ወይወርድ	ወይወርድ	ወይወርድ
498	ዕርገቶ	ጽርሖ	ጽርሖ	ጽርሖ	ጽርሖ	ጽርሖ
499	ለማያተ ባህር	ለማየ ባህር	ለማየ ባህር	ለማየ ባህር	ለማየ ባህር	ለማየ ባህር
500	ገጸ ምድር	ገጸ ለምድር	ገጸ ለምድር	ገጸ ለምድር	ገጸ ለምድር	ገጸ ለምድር
501	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
502	አእረጉ	ዘአውጻእክዎ	ዘአውጻእክዎ	ዘአውጻእክዎ	ዘአውጻእክዎ	ዘአውጻእክዎ
503	እምድረ ግብጽ	እምግብጽ	እምግብጽ	እምግብጽ	እምግብጽ	እምካራን
504	ወፖሊሳውያን	ኢሎፍሊ	ኢሎፍሊ	ኢሎፍሊ	ኢሎፍሊ	ኢሎፍሊ
505	በከመ	-	-	-	-	-
506	ያንቀለቅል	-	-	-	-	-
507	ሰርናይ	-	-	-	-	-
508	ውስተ መንፈ	-	-	-	-	-
509	ወይወድቅ	-	-	-	-	-
510	ኅዳ	-	-	-	-	-
511	ዲበ ምድር	-	-	-	-	-
512	አነስአ	አሀንጻ	አሀንጻ	አሀንጻ	አሀንጻ	አሀንጻ
513	ለቤተ ዳዊት	ለቤት	ለቤተ ዳዊት	ለቤተ ዳዊት	ለቤተ ዳዊት	ለቤተ ዳዊት
514	ትካት	-	-	-	-	-
515	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ

516	አህዛብ	ሕዝብ	ሕዝብ	ሕዝብ	ሕዝብ	ሕዝብ
517	ጣዕመ	መዓረ	መዓረ	መዓረ	መዓረ	መዓረ
518	ኢይመልሆሙ	ኢያወጽኦሙ	ኢያወጽኦሙ	ኢያወጽኦሙ	ኢያወጽኦሙ	ኢያወጽኦሙ
519	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
520	ላሐ	ለሐ	ለሐ	ለሐ	ለሐ	ለሐ
521	በኩር	ፍቁር	ፍቁር	ፍቁር	ፍቁር	ፍቁር
522	ወደኃሪት	-	-	-	-	-
523	ዕለት	ለዕለት	ለዕለት	ለዕለት	ለዕለት	ለዕለት
524	መራር	ህማም	ህማም	ህማም	ህማም	ህማም
525	ይብል	ይቤ	ይቤ	ይቤ	ይቤ	ይቤ
526	ዲብ	ውስተ	ውስተ	ውስተ	ውስተ	ውስተ
527	ምድር	ብሔር	ብሔር	ብሔር	ብሔር	ብሔር
528	አኮ	ወአኮ	ወአኮ	ወአኮ	ወአኮ	ወአኮ
529	አላ	-	-	-	-	-
530	ወየሐውሩ	-	-	-	-	-
531	እምባሕር	-	-	-	-	-
532	እስከ	-	-	-	-	-
533	ባሕር	-	-	-	-	-
534	ወየአውድ	-	-	-	-	-
535	የኃልቁ	ይጠፍኦ	ይጠፍኦ	ይጠፍኦ	ይጠፍኦ	ይጠፍኦ
536	በጌጋየ	በምስሀለ	በምስሀለ	በምስሀለ	በምስሀለ	በምስሀለ
537	አንቀጸ ዴዴ	-	-	-	-	-
538	እመተር	እቀትል	እቀትል	እቀትል	እቀትል	እቀትል
539	ኢይድጎን	ኢያመስጥ	ኢያመስጥ	ኢያመስጥ	ኢያመስጥ	ኢያመስጥ

540	መኑሂ	-	-	-	-	-
541	እመኒ	-	-	-	-	-
542	ውስተ	-	-	-	-	-
543	ሰ.ገል	ቀላይ	ቀላይ	ቀላይ	ቀላይ	ቀላይ
544	እምህዋ	ወእምህዋ	ወእምህዋ	ወእምህዋ	ወእምህዋ	ወእምህዋ
545	በህዋ	በህዋኒ	በህዋኒ	በህዋኒ	በህዋኒ	በህዋኒ

Note: The researcher tried to collate the following words in line with the text in the Ethiopic Book of Amos to realize that we can relate the witness of the given words. In the first column one finds the readings of UNESCO 10.34. The readings of other 5 manuscripts are found in columns 2-6.

CHAPTER SIX

6. Philological Analysis

6.1 Additions

Manuscript A added many words, phrases and even sentences compared with other manuscripts: B, C, D, E and F. The following table presents the additions Ms A added.

1.	ወለሀው	...and they (m) cried	in no 8 in collation in chapter-5
2.	እምአስቀሎና	from askälona	in no 27 in collation in chapter-5
3.	ለአሃእን	for shoes	in no 62 in collation in chapter-5
4.	ወአቡሁ	... and his father	in no 67 in collation in chapter-5
5.	አድባረሰማርያ	mountains of Samaria	in no 101 in collation in chapter-5
6.	ኃበ ጌልጌላ	in to Gelgela	in no 150 in collation in chapter-5
7.	አነኒ	only I	in no 160 in collation in chapter-5
8.	ለሐረሳዊ	into the farmer	in no 236 in collation in chapter-5
9.	በገዳም	in the monastery	in no 265 in collation in chapter-5
10.	ማዕደተ ደማስቆ	across Demascus	in no 270 in collation in chapter-5
11.	ውስተጸዮን	into Zion	in no 277 in collation in chapter-5
12.	ደወሎሙ	their destination	in no 297 in collation in chapter-5
13.	ኃበ እሳት	in to the fire	in no 358 in collation in chapter-5
14.	ኃበ ቤቴል	in to Bethel	in no 47 in collation in chapter-5
15.	አህዛብ	nations	in no 516 in collation in chapter-5

Note: No means the worder of words in number in collation in chapter 3.

From the above table, we can understand that manuscript A has added different words, phrases, sentences which are not carried by the remaining other manuscripts. This confirms the uniqueness of the UNESCO 10:24 manuscript.

6.2 Substitution

The other feature vivid to UNESCO 10:24 manuscripts is the fact that it substitutes words which are carried by other manuscripts with its own words. Under this sub-topic many words are illustrated here by comparing with five manuscripts which are B, C, D, E and F. examples are listed below:

	Substituted		From substitution		
1.	እስራኤል	Israeli	ኢየሩሳሌም	Jerusalem	in no 6 in collation in chapter-5
2.	ይጥህር	to roar	ነበበ	he said	in no 7 in collation in chapter-5
3.	ፍልስጥኤማውያን	palastins	ኢሎፍሊ	'ilofli	in no 22 in collation in chapter-5
4.	እመይጥ	to return	እመጽኦ	i will bring	in no 28 in collation in chapter-5
5.	አብያተ-ቤተ	her houses	መሠረታተሃ	her foundation	in no 36 in collation in chapter-5
6.	ገደፈ	to drop	አለው	they commit leagality	in no 55 in collation in chapter-5
7.	ብዙኃን	majorities	ካልዓን	others	in no 129 in collation in chapter-5
8.	አህጉሪክሙ	your continents	ፍናዊክሙ	your roads	in no 162 in collation in chapter-5
9.	ዲበ	above	ውስተ	inside	in no 213 in collation in chapter-5
10.	ኃበ	into	ከመ	as	in no 211 in collation in chapter-5
11.	ለባዊ	Mind full	ጠቢብ	wise	in no 227 in collation in chapter-5
12.	ወይሌ	cry	ብካይ	mourn	in no 235 in collation in chapter-5
13.	ካራን	Karan	ኤማተርቦ	'ematerbo	in no 284 in collation in chapter-5
14.	ዓመፃ	uprising	ሀሰት	false	in no 300 in collation in chapter-5
15.	ንዑስ	small	ውሁድ	defect	in no 351 in collation in chapter-5
16.	በሰይፍ	By sword	ከ-ናት	by sword	in no 384 in collation in chapter-5
17.	ሰቆቃው	sorrow	ላህ	cry	in no 483 in collation in chapter-5
18.	ዕርገቶ	his rise up	ጽርጉ	his upstairs	in no 498 in collation in chapter-5
19.	ፖሊሳውያን	police	ኢሎፍሊ	'ilofli	in no 504 in collation in chapter-5

From the above, we can see that how manuscript A has a rich substitutive words that are very unique to it. So this reflects the distinctive characteristic and features of manuscript A.

6.3 Relieving of Words

It is a replacing of words by another word and that is closely related to synonymity based on that some words are here in the analysis of the table to describe the dynamic nature of manuscript A in the Ethiopic Book of Amos

Some words are here in the analysis of the table in chapter 3 to describe the dynamic nature of manuscript A in the Ethiopic Book of Amos. Some examples are here:

1.	ጌጋያት	kinds of sin	ኃጢአት	sin	in no 11 in collation in chapter-5
2.	ይብል	to say	ይቤ	he will say	in no 25 in collation in chapter-5
3.	ወለት	daughter	ብእሲት	woman	in no 69 in collation in chapter-5
4.	ናዝራውያን	holy persons	ቅዱሳን	holy persons	in no 79 in collation in chapter-5
5.	ደቂቀ እስራኤል	sons of Israel	ቤተእስራኤል	kin of israel	in no 87 in collation in chapter-5
6.	አልሀምት	cows	እጎልት	cows	in no 101 in collation in chapter-5
7.	ኤርሞን	Hermon	ሬማ	rema	in no 146 in collation in chapter-5
8.	ምድረ ይሁዳ	land of Judah	ብሔረ ይሁዳ	the nation of judah	in no 396 in collation in chapter-5
9.	ድምፀ	sound	ቃል	word	in no 304 in collation in chapter-5
10.	ዊና	Smell	መግዛ	oder	in no 256 in collation in chapter-5

Based on the above illustrations, we understand that the peculiarities of manuscript A are not similar with manuscripts: B, C, D, E and F.

In other words, manuscripts: B, C, D, E and F do not have the dynamic nature of manuscript A and the holistic aspects of the use of the language in the Ethiopic Book of Amos. Besides, manuscript A seems to be very different in its nature of variants.

On the other hand, manuscripts: B, C, D, E and F have close relationship to each other. It may indicate their similarity in terms of variants. Therefore, we can see that the possible peculiarities of manuscript a comparing with manuscripts: B, C, D, E and F.

6.4 Omission

In this part, some words are missing here compared with manuscripts: B, C, D, E and F. Some examples are illustrated below:

1.	ደወሎ	his destination	in no 37 in collation in chapter-5
2.	እለተ	the day	in no 40 in collation in chapter-5
3.	ንጉሥ	king	in no 46 in collation in chapter-5
4.	መከንን	governor	in no 52 in collation in chapter-5
5.	ዘንተ	to that	in no 84 in collation in chapter-5
6.	ከመ	like	in no 115 in collation in chapter-5
7.	አንበሳ	lion	in no 251 in collation in chapter-5
8.	ኩሉ	the whole	in no 293 in collation in chapter-5
9.	ሀገር	country	in no 319 in collation in chapter-5
10.	ዝኒ	Like this	in no 368 in collation in chapter-5
11.	ምድር	land	in no 448 in collation in chapter-5
12.	መሐለ	he promised	in no 470 in collation in chapter-5
13.	እለተ	the day	in no 523 in collation in chapter-5
14.	አኮ	not	in no 528 in collation in chapter-5
15.	በህየ	to there	in no 545 in collation in chapter-5

From the above we observe that some words are missing in manuscript A compared with manuscripts: B, C, D, E and F. So that this does not show the incompatible value of manuscript A rather that is the general truth of the nature of any manuscripts in philological analysis.

Alessandro Bausi (2008:15) said that in Ethiopian philology every manuscript has its own unicum even in the same manuscript. Hence, we can say that the comparison reflects the realization and the presentation of manuscript A compared with manuscripts: B, C, D, E, and F. Therefore, the evidence may show that true valuation of the given manuscript A in the Ethiopic Book of Amos.

6.5 Orthographic Differences

In this section some words have shown orthographic differences when we write them in structural form of morphological process. Therefore, some examples are listed below:

1.	ጢቁሄ	ṭequhe	Vs.	ቲቁሄ	tequhe e	in no 3 in collation in chapter-5
2.	አዛኤል	'aza'el	Vs.	አዛሄ ል	'azah el	in no 13 in collation in chapter-5
3.	ኤማት	'emat	Vs.	ያማ ት	yamat	in no 341 in collation in chapter-5
4.	ወእተ	w'ətä	Vs.	ይእተ	yə'tä	in no 442 in collation in chapter-5
5.	ላሐ	lah	Vs.	ለሐ	lähä	in no 520 in collation in chapter-5

The above explanation tells us the standardized orthography manuscript A followed against the manuscripts: B, C, D, E and F it.

6.6 Unknown Words

Some unknown words are discovered in manuscript A. The following are some examples:

1.	ባኖቂዳም	banoqedam	in no 1 in collation in chapter-5
2.	ቂሬኒ	qereni	in no 15 in collation in chapter-5
3.	ቀርዮት	qäryot	in no 51 in collation in chapter-5
4.	ክርክስ	kerkus	in no 77 in collation in chapter-5
5.	ክሴላ	kesela	in no 210 in collation in chapter-5
6.	ፖሊሳውያን	polisawəyan	in no 504 in collation in chapter-5

6.7 Repetition

Repletion the act of repeating words, phrases, sentences and that is very common in any manuscript to give more emphasis about the given words that are existed in the manuscript. Following that manuscript A in the Ethiopic Book of Amos has repetitive words as w illustrated below.

Some words have been described in philological process in the analysis of manuscript A in the Ethiopic Book of Amos.

Some examples are listed in follows:

1.	እሎንተ	those	in no 10, 59, 370 in collation in chapter-5
2.	ይብል	he will say	in no 25, 54, 172, 177, 199, 269, 424, 443, 501 in collation in chapter-5
3.	ደወሎ	his destination	in no 37, 297 in collation in chapter-5
4.	ከብያተሃ	her houses	in no 58, 199 in collation in chapter-5
5.	ዲበ	above	in no 64, 191, 213, 253, 331, 526 in collation in chapter-5
6.	ኩሉ	the whole	in no 89, 240, 293, 474, 486 in collation in chapter-5
7.	ትዝምድ	relationship	in no 90, 324 in collation in chapter-5
8.	ብዙኃን	majority	in no 103, 129, 444 in collation in chapter-5
9.	ምድር	land	in no 111, 448, 527 in collation in chapter-5
10.	ከመ	like	in no 115, 308 in collation in chapter-5
11.	ጸባዖት	God	in no 121, 193, 271 in collation in chapter-5
12.	ቃለ	the word	in no 83, 130 in collation in chapter-5
13.	ላዕለ	above	in no 145, 298, 471, 485 in collation in chapter-5
14.	እስመ	for	in no 157, 338 in collation in chapter-5
15.	ዓዲ	again	in no 164, 326, 361, 367 in collation in chapter-5
16.	ኃበ	into	in no 211, 283, 286, 334, 395, 482 in collation in chapter-5
17.	አንበሳ	lion	in no 95, 251 in collation in chapter-5
18.	በገዳም	in the monastery	in no 78, 265 in collation in chapter-5
19.	እለ	they	in no 274, 280 in collation in chapter-5
20.	ውስተ	inside	in no 289, 542 in collation in chapter-5
21.	በሰይፍ	sword	in no 384, 425 in collation in chapter-5
22.	ቤቴል	Bethel	in no 200, 403 in collation in chapter-5
23.	በእንተ	about	in no 217, 421 in collation in chapter-5
24.	በከመ	as/like	in no 231, 505 in collation in chapter-5
25.	እስከ	still	in no 48, 532 in collation in chapter-5

As we can observe in the above in the table each word has been mentioned at least more than one which means that indicating how words are repeted in manuscript A in the Ethiopic Book of Amos.

Form the above illustrations; we can say that some words are repeted in the text.

Conclusion

From the analysis of the collation, the following remarks can be made.

Manuscript A reflects the considerable amount of differences the comparison with manuscripts which are B, C, D, E and F.

In addition, the manuscript A also has its uniqueness, peculiarity, feature and the holistic aspects in the given philological analysis in the Ethiopic Book of Amos.

To say that from the total number of 545 words in collations in chapter 3, manuscript A took 280 words to show the high percentage of differences from the amount number of 545 words. Following that we can say the analysis may indicate the uniqueness of its philological characteristics at all comparing with five manuscripts: B, C, D, E, and F.

Whereas, manuscripts: B, C, D, E and F are very close to each other and that is a very low percentage of difference from the total number of words which are 545. Therefore, the overall philological analysis of the manuscript A tells us its peculiarity in a high percentage compared to five manuscripts: B, C, D, E and F.

That is why the researcher is going to work on it which is manuscript A in the Ethiopic Book of Amos.

CHAPTER SEVEN

7. Conclusion and Reecommendations

7.1 Conclusion

This thesis collated and compared UNESCO 10.34 with five other manuscripts: B, C, D, E and F. The criterion to select the manuscripts was based on their typology, age, readability, style and peculiarities.

The comparative research delievered the following results:

- The manuscript A indicates distinctive and unique characteristics, features, compared with several other manuscripts of the Ethiopic Book of Amos.
- Besides, the manuscript A consists of lingustical, orthographic and textual differences, and philological analysis comparing with five manuscirpts: B. C, D, E and F.
- In this thesis the researcher has found philological elements which are addition, omission, substitution, relieving words, repitition, unknown words and etc.
- Finally, this thesis could play a great role to enhance the development of philology, history, literature, art, and culture throughout the country.

7.2 Recommendations

- This research proved that the Ethiopic Bible which was assumed by many as the most solid in its transmission history is still fluid and needs to be examined further using proper philological methods and procedures;
- A critical edition of the Ethiopic Book of Amos be executed;
- The Ethiopian Orthodox Täwahido Church and other governmental, non governmental bodies should be preserving the valaible manuscripts in the liberary as well as in museum.

- It is a better option to open the department of philology in the rest of the universities throughout the country.
- The department of linguistic and philology should pay especial attention to preserve the results of philological investigations.
- Such investigations should be publicized through the media and other related means of communications.
- The manuscript A has not been studied its origin version, source and etc. So, scholars, philologists, linguists should critically consider to undertake the tasks.
- Even though Ethiopia is rich in manuscripts; many of them have not been translated from Gə'əz in English language so translators should engage to realize it.

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