



ADDIS ABABA UNIVERSITY
COLLEGE OF HUMANITIES, LANGUAGE STUDIES,
JOURNALISM
AND COMMUNICATION
DEPARTMENT OF LINGUISTICS AND PHILOLOGY

MÄŞĦAFÄ QEDÄR (መጽሐፍ ፣ ቁጥር):
CRITICAL EDITION AND ANNOTATED TRANSLATION

BEAMAN GIRUME WUDIE (ABBA)

September 2021

Addis Ababa, Ethiopia

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Critical Edition and Annotated Translation

By: Beaman Girume Wudie (Abba)

Supervisor: Dr. Abba Daniel Assefa

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Approved by:

I. Supervisor:	<u>Name</u>	<u>Sign.</u>	<u>Date</u>
	1. Dr. Abba Daniel Assefa		<u>28.09.2021</u>
II. Examiners:	<u>Name</u>	<u>Sign.</u>	<u>Date</u>
	1. Dr. Solomon Gebreyes		<u>28.09.2021</u>
	2. Dr. Mersha Alehegn		<u>28.09.2021</u>
III. Candidate:	<u>Name</u>	<u>Sign.</u>	<u>Date</u>
	Beaman Girume (Abba)		<u>28.09.2021</u>

Declaration on oath

I hereby declare on oath, that I have written the present dissertation by my own and have not used other than the acknowledged resources and aids.

Beaman Girume Wudie (Abba)

Signature: _____

Date of Submission: February 2021

Place: Addis Ababa, Ethiopia

Dedication

May the memory be for my younger brother Gäbrä-Həywät Gərūm who died when I was engaged in this study.

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Abstract

Mäṣḥafä Qedär (መጽሐፈ ፡ ቄደር), produced in the 16th century, is a type of liturgical book designed to purify people who have denied their faith and who have defiled their flesh with unbelievers through sexual intercourse. However, MQ is one of the many Ethiopic texts that have not been scientifically studied and critically edited. The main purpose of this study was to reconstruct and approximate the text of MQ into its original content as much as possible, for the text has lost its original content due to copyists errors either intentionally or unintentionally. In order to do this, the medium-sized *recension* was selected, for the short and long *recensions* are not analyzable due to their inadequacies for the task of critical edition. The specific reason I was not able to work for the long *recension* was because it was problematic as መጽሐፈ ፡ ባርቶስ (Mäṣḥafä Barətos), another book, was embedded into MQ. Upon a preliminary reading of the eight witnesses that were accessible, it was learnt that there existed differences among them. Thus, a critical edition that employed the Neo-Lachmannian method was prepared followed by an annotated translation of MQ from Geez into English. Consequently, the results from the critical edition revealed the existence of variations among the different witnesses of MQ. Hence, the hypothetical relationships of these families (α and β) and subfamilies (γ , δ and ϵ) to their ancestors may be written as: $\Omega = (\alpha (\gamma[A + H] + [D]) + \beta (\delta[B + C] + \epsilon[E + F + G]))$. The emendation procedure followed this *stemmatic* formula.

Key words: Mäṣḥafä Qedär (MQ), critical edition, Neo-Lachmannian, annotated translation.

Abbreviations

BC = Before Christ

BCE = Before the Common Era, i.e., before the birth of Jesus Christ

c. = century

CE = Common Era (the period since the birth of Christ, parallel to AD)

CE = Coptic Encyclopedia

Cf. = Compare

Ch. = Chapter

cm. = centimeter/s

CMS = Centre for Medieval Studies

Des. = Desinit, 'it ends'

E Ae = Encyclopedia Aethiopica

ECOC = Egyptian Coptic Orthodox Church

Ed. = Edition

eg. = example

EMIP = Ethiopian Manuscripts Imaging Project

EMML = Ethiopian Manuscript Microfilm Library

EOTC = Ethiopian Orthodox Täwahədo Church

et al. = et alii/alia, 'and others'

etc. = et cetera, 'and the rest'

f/ff. = folio/s (folia)

Fig. = Figure

HMML = Hill Museum & Manuscript Library

i.e. = 'id est', 'that is to say'

IES = Institute of Ethiopian Studies

Inc. = incipit, 'it begins'

MKJV = Modern King Jems Version

LR = Long *Recension*

MR = Medium *Recension*

MQ = Mäşhafä Qedär

MS/S = Manuscript/s

NALA = National Archive and Library Agency

NT = the New Testament

OT = the Old Testament

r. = recto

SME = Saint Mark the Evangelist

SR = Short *Recension*

St = Saint

v. = verso

Biblical abbreviations¹

1. Old Testament

Gen.= Genesis

Exod.= Exodus

Lev.= Leviticus

Num.= Numbers

Deut.= Deuteronomy

Josh.= Joshua

Judg.= Judges

Ruth= Ruth

1Sam. = 1Samuel

2Sam. = 2Samuel

1Kings= 1Kings

2Kings= 2Kings

1Chron. = 1Chronicles

2Chron. = 2Chronicles

Ezra= Ezra

Neh. = Nehemiah

Esther= Esther

Job= Job

Ps.= Psalms²

Prov.= Proverbs

Isa. Isaiah

¹ In this study, the biblical Abbreviations are adopted according to the Chicago Manual of style which used by Tibebu Anteneh and Solomon Gebreyes, 2016: xi-xiii. The information is taken from the Chicago Manual of style, 15thed, 2003, sections 15, 50–54. IX.

² There is a Psalm breaking difference between Ge^eez and the English version beginning with Psalm 10. Thus, in this dissertation, I put the Ge^eez Psalm number first and next the English Psalm number with the slash punctuation mark.

Jer. = Jeremiah
Ezek. = Ezekiel
Dan. = Daniel
Hosea= Hosea
Joel= Joel
Amos= Amos
Obad. = Obadiah
Jon. = Jonah
Mic. = Micah
Nah. = Nahum
Hab. = Habakkuk
Zeph. = Zephaniah
Hag. = Haggai
Zech. = Zechariah
Mal. = Malachi
Sir. = Sirach (= Ecclesiasticus)
Bar. = Baruch
Epis. = Jeremiah Epistle of Jeremiah
Jub. = Jubilees
En. = Enoch

2. The New Testament

Matt. = Matthew
Mark= Mark
Luke= Luke
John= John X
Acts= Acts of the Apostles

Rom. = Romans
1Cor. = 1Corinthians
2Cor. = 2 Corinthians
Gal. = Galatians
Eph. = Ephesians
Phil. = Philippians
Col. = Colossians
1Thess. = 1 Thessalonians
2Thess. = 2 Thessalonians
1Tim. = 1 Timothy
2Tim. = 2 Timothy
Titus= Titus
Philem. Philemon
Heb. = Hebrews
James James
1Pet. = 1 Peter
2Pet. = 2 Peter
1John =1 John
2John= 2 John
3John= 3 John
Jude= Jude
Rev. = Revelation (= Apocalypse of John)

Ethiopic abbreviations

ጵጺ := The preast shall say...

ጵካ := The deacon shall say...

ጵሕ / **ሕዝ** := The people shall say...

Note on Transliteration

The transliterations are done in accordance with the EAE standard Sound Symbol Pronunciation with Gəʔəz words.

A. The Vowels

አ	ኡ	ኢ	ኣ	ኤ	እ	ኦ
Ä	u	i	A	e	ə	o
ቀደሰ	ቀድሱ	ቀድሲ	ቀድሳ	ቅዳሴ	ቅዱስ	ቀድሶ
qäddäsä	qäddäsu	qäddäsi	qäddäsa	qəddase	qəpppus	qäddäso

B. Consonants

ሀ	h	ሀገር	hagär	ዝ	Z	ዘመረ	zämmärä
ለ	l	ለመደ	lämädä	ሻ	ž	ሻለለ	žällätä
ሐ	ḥ	ሐረስ	ḥaräsä	ይ	Y	የበበ	yäbbäbä
ም	m	መነኑ	männänä	ድ	D	ድክመ	däkmä
ሥ	ś	ሠረቀ	śäräqä	ጅ	č	ጅገገ	čägğänä
ር	r	ረወዩ	räwäyä	ግ	G	ገበረ	gäbrä
ስ	s	ሰበረ	säbärä	ጥ	ṭ	ጠበሰ	ṭäbsä
ሽ	š	ሽለተ	šällätä	ጭ	ç	ጨለመ	çällämä
ቅ	q	ቀተለ	qäṭälä	ጵ	p	ጵንገለ	pängälä
ብ	b	በደረ	bädärä	ጶ	ş	ጶልመ	şälmä
ት	t	ተሰቅለ	täsäqlä	ፀ	ş	ፀመደ	şämädä
ች	č	ቸኮለ	čäkolä	ፊ	ˠ	ፊለወ	ˠäläwä
ኅ	ḥ	ኅለዩ	ḥälläyä	ፍ	F	ፍወሰ	fäwwäsä
ን	n	ነበረ	näbärä	ፐ	P	ፐፐሬ	pəpəre
ኘ	ñ	ዋኘ	waññä	ቀ ^w	q ^w	ቁለፈ	q ^w älläfä
እ	ˠ	አግበረ	ˠagbärä	ከ ^w	ḥ ^w	ከለቄ	ḥ ^w älläq ^w ä

Numerals

Ethiopic	English
፩	1
፪	2
፫	3
፬	4
፭	5
፮	6
፯	7
፰	8
፱	9
፲	10
፳	20
፴	30
፵	40
፶	50
፷	60
፸	70
፹	80
፺	90
፻	100
፳፻	1,000
፳፻፱	10,000

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CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

Writing tradition varied due to various cultures. The ancient people started writing and documenting events using different materials like tortoiseshell, camel's leg bone, shell and leaves of trees, shaped wood, artifacts, and the like. Ethiopia is one of the ancient nations which have long history of writing and literature tradition. Evidences from archaeological excavations and findings prove the existence of images, symbols and writings on stones, minerals, caves and the walls of ancient rock hewn churches, and manuscripts written on parchments. For instance, before the invention of parchment, Ethiopians used flat and curved stones, woods, coins of precious minerals (like gold and copper), statues, kings' thrones, stale and obelisks for writing, documenting and communication purposes (Lusini, 2005: 93, Amsalu, 2011: 9).

Due to space limitations, the content of the information written on these materials was very short, precise and limited to a few key informative words and terms. Hence, it is obvious that they could not explain in detail on the complex human thought and experience in detail. In any case, both the brief writings and the detailed Gə'əz texts are historical witnesses to the existence of ancient Ethiopic systems and these have been retained and bequeathed to the present community (Sergew, 1981: 7). Therefore, that, the ancient lifestyles, wisdoms, worldviews, belief systems and experiences of ancient Ethiopians could be systematically examined and understood. Needless to say, most of these documents are distorted, looted, burnt or damaged due to the absence of care, internal religious and political clashes, external wars, fraud (some are sold by store keepers and still many are the manuscripts remained unknown of their whereabouts. Far more, dangerous is the concerned people who are in charge of documenting and researching tend to be reluctant to examine from the texts what the older wisdoms were in all aspects of life. Little or no effort has been made so far to locate and find out the disappeared. This major problem demands a serious attention in Ethiopia, especially about medieval Ethiopian history.

The Semitic language family, one of the languages families under the Afro-Asiatic phyla, is one of the primary language families in which writing started. The Semitic language family also helped the retaining of classical documents serving as scientific and philological research sources compared to other languages. Ethiopia is one of the countries that where more than ten Semitic with a long a long period of writing tradition keeping to our present age, to use the authors' words,

The Semitic languages have the longest recorded history of any language family, spanning some 4,500 years from the first Akkadian and Eblaite texts in the mid-third millennium BCE; through Ugaritic in the second millennium. Hebrew, Aramaic and Sabaic in the first millennium and continuing through the present day with Arabic, one of the most widely spoken of the world's languages; Amharic, Tigrinya and other related languages in Ethiopia and Eritrea (Huehnergard and Pat-El, 2019: 1).

Additionally, Gəʿəz is one of the Semitic languages with ancient literature in the history of the world. “... *The only Ethio-Semitic language to receive written form in the ancient world was Gəʿəz [Classical Ethiopic], originally the language of the kingdom of Axum in the North of present day Ethiopia*” (Huehnergard and Pat-El, 2019: 8, Habtamu, 2015: 434).

Many chronicles, medicinal texts, architectural, agricultural, astronomy, philosophical and religious teachings³ (in Old and New Testament, liturgical, Dogmatic and Canonical laws,

³Amsalu states the difficulty of dealing with all Gəʿəz texts in a single book; he classified the books into 15 categories. These are sacred books, religious books, dərṣanat (ድርሳናት), hagiographies of saints (ገድላተ ፡ ቅዱሳን ፡), translations/interpretations/hermeneutics (ትርጓሜያት), history and educational books (ታሪክ እና ትምህርት የያዙ መጻሕፍት), hymns and liturgy (የዜማና የቅዳሴ መጻሕፍት), different prayer books, books on monastery life, mathematical books (የሒሳብ ቀመር እና የቁጥር መጻሕፍት), books on medicinal knowledge, laws and canonical books (የሕግ እና የቀኖና መጻሕፍት), language and grammar, wisdom and philosophy and other different books. The nomenclature of the books is based on their content and the names of saints and angels whose praise is written in the book (Amsalu, 2011: 32-34).

martyrs' struggles, and hagiographies of saints) are found written in Gəʿəz (Getatchew, 1987: IX).⁴ Getatchew further writes:

... Gəʿəz ceased to be spoken in the twelfth or thirteenth century, it has remained the language of literature and of liturgy. Our knowledge of the language derives from the vast literature written in Gəʿəz. The literature includes religious texts (such as the Bible, Apocrypha, Pseudepigrapha, liturgical literature, homiletic, theological, and magical texts, stories of martyrs and saints, religious poetry, hymns in honor of Christ, the Virgin, the martyrs, the saints, and angels), as well as secular writings (histories and romances, legal, mathematical, and medical texts). While some of the texts were originally written in Gəʿəz, others were translations from Arabic, Greek, either directly or through Arabic, from Syriac, and Coptic, mostly through Arabic.

Ethiopian literary tradition is enriched with different religious teachings mainly Christianity, Judaism and Islam. ⁵ Though the chronicles are largely encroached with stories of saints that are full of admirations and exaggerations, the writers were praised for their knowledge and handwriting and were then appointed with the title of special secretary (ጸሐፊ ፡ ትእዛዝ ፣)⁶ chosen among the intelligentsia of their contemporaries. Sergew (1983: 57) states most of the time, two men from the educated and authorities of the church (EOTC) were selected for the title of special

⁴The point is explained in detail in the introductory part of the 'Comparative Dictionary of Ge'ez' by Leslau (Leslau: 1987: IX).

⁵The pedagogy or education system of EOTC comprises different contents. It is layered starting from learning alphabet, reading, oral education from the school called Zema Bet (ዜማ ቤት), proverbs creativity with poetry along and Gəʿəz Grammar from Qəne Bet (ቅኔ ቤት), book interpretation with their commentaries called Mäṣḥaf Bet (መጽሐፍ ቤት), ᵃAq^{wa}q^{wa}m Bet (አቋቋም ቤት), hymn and liturgical education from Qəddase Bet (ቅዳሴ ቤት), etc. The common names for the educational centers may be varied according to the different localities like Guba'e Bet (ጉባዔ ቤት), or Yä'abənät Təmhərt (የአብነት ትምህርት) and the students called as Yä'abənät Tämari (የአብነት ተማሪ), Yäkolo Tämari (የቆሎ ተማሪ), or Däbtära (ደብተራ) and so on.

⁶ The writing culture on parchment or papers with good handwriting is called *Qum Səḥfät* (ቁም ጽሕፈት).

secretary.⁷ For the development and quality of literature an important thing is how to express the reality (parsing the winner and successful and denigrating the looser and malicious). In this regard, chroniclers (special secretaries) were chosen based on their ability, curiosity, intellect and creativity (*Qəne*) to praise the kings and their loyalties and to insult, belittling the enemies and competitors.

Most of the role of the special secretaries was writing the declarations of kings. These men with established knowledge of Gəʿəz literature were known as the *Debtāras*.⁸ Hence, almost all the special secretaries were among the people with high knowledge of Gəʿəz literature. Some were known by their names while others were anonymous⁹ (Solomon, 2016: 5).

In Ethiopian manuscript writing tradition, the writers could be generally classified into two broad categories. (1) The Ethiopians of Semitic and Non-Semitic linguistic background but studied Gəʿəz as a second language from their childhood for servicing the church, but became proficient in the language due to their exposure to the rich texts. (2) Foreigners who visited Ethiopia for different purposes and learned Gəʿəz and one or more of the Ethiopian language, too; though some appear to be proficient in authoring and translating texts. Most of them were with low proficiency of Gəʿəz compared to the Ethiopian Gəʿəz writers.¹⁰

⁷ In relation to the above mentioned that Bəlatā Mārse- ḥazān, listed the names of the chronicler from 17th C onwards; thus, last chronicler (special secretary) was ⁹Aklilu Habtä-Wäld of Haylä-Səllase I. (Sərgəw Hablä-Səllase, 1983: 57-61)

⁸ Däbtära or Däbatər (ደብተራ ፡ አው ፡ ደባትር) refers to writer(s). Most of the time, they not give sacramental services in the church; however, in some places, they claim to perform magical activities by calling different magical words and names of spirits that we called in Gəʿəz ⁹*Asmat* (አሰማት). (Kidānā -Wäld Kəfle, 1948: 338)

⁹ According to the Tradition of the church, earlier writers refrain from writing their names on the books they authored due to the culture that politeness and unnecessary acclamation (ውዳሴ ፡ ከጌቱ, *Wuddase kāntu*) from the communities. Rather than putting their names, they simply use phrases like ‘The disciple of God, the one among the servants of God, The poor and the sinner’. Hence, sometimes it appears to be difficult to identify the authors of different texts unless the followers (copiers) hinted the identity of the original author.

¹⁰ For instance, Māṣḥafā Qedər is recorded in EMMML 1496 assumed to be written in the 16th C; appeared in the end of the hagiography of Abba Nob indication that the book was translated by Ḥččäge ʿEnbaqom (አጨጌ ፡ ዕንባቆም).

Though mistakes in translation and copying may not be intentional, they may create communication gaps and contradictions. According to the Ethiopic writing tradition, let alone books for historical document and dogmatic teachings, writings for temporary use and short term purposes are given due attention although the writers commit some errors. Translation and reproduction of books in the Church are strictly (at least against intentional fraud) guided by the biblical order, which is according to the Revelation of John:

For I testify unto every man that heard the words of the prophecy of this book, if any man shall add unto these things. God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book (Rev., 22:18-19).

On proper reading without omission or addition of words, the writer of the Dərsanä Mika'el has the following precautions and advises:

You the readers do not omit and/or add; do not change these names, say them perfectly. Read them with patience and calmness without missing a single word. It is written in the hagiography of Abba Šinoda, which while one reader, jumped or missed a single word in his words and the content, tears flooded from the eyes of prophet Jeremiah.

These evidences shows us that writers of Gəʿəz texts not normally advised to add strange idea and thoughts they did not listen from their teachers that they know that doing so may lead to unintended controversies. Those who are known for their good writing abilities know that they will be questioned for the whereabouts of their products in writings; they could be asked by the writer or the translator as to where they got the ideas from. They are informed of the

Given his Yemeni Arabic family background, some errors that emanate and expected from the beginner of Gəʿəz language learner testify that the writer was not fluent of the language. For example, when we look at the words that are underlined, (1) to mean the ዘኢየሐምን he wrote as ዘኢአማእመን ፣ (f. 142, r^b), ይትቃወም ፣ as ይትካቀወም ፣, and ሕይወት ፣ written as ሒወት ፣ (f. 144 r^a) and ወለዝንቲ ፣ was also written as ወለዝ አንቲ ፣(f.1v^b).

controversies between Ephraim of the Syria and Simon in the hermeneutic and literal reading of the Praises of St. Mary (Wuddase Marəyam Anddəmta).

In addition to this, in the EOTC tradition, the writers or translators of texts are cautioned not to change the words of the original text. A case in point is the history of Simon, once a translator of the Septuagint¹¹ of the book of Isaiah from Hebrew following the order of the Egyptian king Ptolemy (reigned 185-246 BCE). Reading from the original text, he found the word 'virgin' in a prophecy about Mary, but he replaced it with the word 'daughter'. Then, an Angel came and corrected the word as 'virgin' thrice though Simon was continually putting it back to 'daughter' (Wängel Qəduş: 274).¹² The reading, 'Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' (Isa. 7:14)

The scholars of the Church easily identify the contents of the books for they are so familiar with the wordings and the content through their repeated engagement in oral education, book interpretation, and religious services. For mistaken copies, they judge that the book omits letters, words, phrases, or full statements. Though the language of the texts they examine may be correct, they further inspect the consistency of the contents by comparing vis-a-vis the dogmas and canons of the Church. If there is no identifiable problem, they could confirm the texts originality. Regardless of this, a detailed account of the problems exhibited is hardly provided.

An interesting tradition of checks and balances on translating, coping and writing texts can also be applied for the selection of the writers. One important indication on the criteria of good behavior, language proficiency and religious knowledge of translators is written in the preface of the book of Mar Yishaq (1982: preface).

¹¹ The Septuagint: 3rd - 2nd century BC: The name Septuagint (from the Latin for 'seventy') derives from the legend that the translation of the Hebrew Bible into Greek in Alexandria is the work of seventy-two scholars, six from each of the twelve tribes of Israel. Every one of their versions is found to be identical, word for word, thus proving the direct involvement of God.

¹² Cf, the commentary of gospel.

... ከጽሑፍ ወደ ዓረብ የሚመልሰው ጠፍቶ ይኖር ነበር ፣ በኋላ ዘመን ኒክቶር የሚባል ሊቀ ጳጳስ ፣ ስምዖን ፣ ሚካኤል የሚባሉ ኤጲስ ቆጶሳት ረብሀ ጥቅም እንዳለበት አውቀው የሚመልሰላቸው አጥተው ይኖሩ ነበር ። ቋንቋ ያወቀ እንደሆነ ግብር ያልገባ ያልተማረ ይሆናል ፣ ግብረ ገብ የተማረ ቢሆን ቋንቋ የማያውቅ ይሆናል ። ኋላ ግብር የገባ የተማረ ቋንቋ የሚያውቅ ዲያቆን ተገኝቶ እሱ መልሶላቸዋል ።...¹³ ('... [This book] was not translated for a long [period] due to the absence of translators from Greek to Arabic, though believed to be valuable, was kept non-translated from its Hebrew original into Arabic for many years. Those who were supposed to translate it, while fluent in language appeared to be unaware of the moral values; on the contrary, when a person with a good ethical awareness was met, he or she would be short of knowledge of the language. Latter an educated Deacon with a sense of moral and knowledge of the languages was found and translated it').

Errors in typing and content across different copies of a single text or manuscript are not a peculiar problem in Ethiopia everywhere in the world. Salemans (2000: 3) states, ‘Philologist of all ages, even before Christ, saw themselves confronted with the problem how to remove these unoriginal elements from the existing texts.’

The problem is that the texts that are erroneously copied or drafted are often found difficult for philologists to grasp and reproduce the original content by way of coding the intentions of authors. According to philologists, such problems often appear due to two basic reasons, intentionally or unintentionally. The Gəʿəz copy of Māṣḥafā Qedār is a victim of this problem. There exist multifarious *recensions*. The difference between these *recensions* is so broad. The examination needs interrelated research and scrutiny to identify why, when and by whom the variations are made. This study; therefore, attempted to edit Māṣḥafā Qedār critically which is identified in different titles related syntaxes in Gəʿəz (ቀድሮ ፣ ቁድሮ ፣ ቁድር እና ቁዳር). For the sake of simplicity and consistency, the term Qedār (ቁድር) is chosen in this study, because it is used by the Ethiopian Orthodox Church, it has been used by many scholars to interpret and

¹³See, Tesfa Gäbräselase, 1982.

explain the book,¹⁴ and it has been used as a title by many of the parchment witnesses gathered for this study.

Mäṣḥafä Qedär (መጽሐፈ ፎደር)

Mäṣḥafä Qedär is one of the liturgical texts in EOTC concerning the purification from sin. It is one of the translated products of the 16th c golden age of the Church.¹⁵ In the introduction part of Mäṣḥafä Qedär (EMML 2169, 57r^a), one can read about the function the book, namely that it is written to pray for the believer who is under the sacrament of penance. Especially for the person who denied his faith and who have defiled his flesh with an unbeliever through sexual intercourse whether male or female, monk or nun. The reading goes: “...ቀኖኖ ፣ መጽሐፈ ፣ ቁድር ፣ ዘአንበሩ መምሕራን ፣ በአንተ ፣ ዘክህደ ፣ ሃይማኖቶ ፣ አው ፣ ዘአርከዕ ፣ ሥጋሁ ፣ ምስለ ፣ ዘአምእመን ። አው ፣ ተባዕት ፣ አው ፣ አንስት ፣ አው ፣ መነኮስ ፣ ወመነኮሳይት ።” (*... The cannon of Mäṣḥafä Qedär, settled by scholars for those who have denied his faith or defiled his flesh with an unbeliever, whether male or female or monk or nun*) (EMML 3020, flr^a).

Since 1374/5 the book has been used in the Copt Church to pray for someone left the church forced or on one’s own will but confessed openly and returned (MacCoull, 2000: 151). MacCoull further explains the purpose of the book as follows:

A text like that of the “Rite of the Jar” was composed with a specific situation in mind: the enforced conversions that took place in the troubled fourteenth century, after which the unwilling converts had to take a Muslim spouse to conform to the majority cultural pattern. It stands to reason that some of these people, who had conformed to a requirement only for financial purposes (e.g., to keep their government job), would have wanted, at least by way of a ceremony held in secret, to return to the church of their ancestors that inside they had never really left. Bear in mind that, the date of the Cairo manuscript [is recorded in] 1374/75 or [14th c].

¹⁴ See, 2.1 of this dissertation.

¹⁵ See, Gori, 2003: 301-303.

Swanson (2013: 178) writes by quoting MacCoull's idea that the book was in use to pray for a person who denied his or her faith, shifting from Christianity to Islam and sexual relation with a Muslim but confessed and returned to his or her original religion [Christianity].¹⁶

A special service of the Coptic Orthodox Church found in a few bilingual (Coptic-Arabic) manuscripts is 'The rite of the jar', introduced in the text as '[a] canon that the teachers of the church handed down concerning one who has denied the faith, or who has defiled his flesh with an unbeliever, whether male or female'. ... Arabic title for the service, fuṣūl (or ṣalāt) al-qidr, 'The rite (prayer) of the jar', refers to the jar of water used for the climactic ritual washing (which is not rebaptism), in which the priest pours water over the penitent, who has removed his clothing, three times in the name of the Triune God. The prayers of the rite make it explicit that it deals with the readmission of Copts who have converted to Islam and/or have had sexual relations with Muslims (of either gender): the priest intercedes for the one who has abandoned every evil belief of the Hagarenes.

Note that; due to the nature of MQ and its different *recensions*, the researcher grouped the copies of the MQ in to three: short, medium and long. Then, the medium *recension* is selected for this thesis because the medium *recension* is more complete, the same in content wise and the entire content of this *recension* is in use currently in EOTC. MacCoull states the Coptic text is too complicated, *'Manuscripts written in the Coptic language, though numerous, are often confusing in content and badly catalogued; though they provide fascinating raw data for historians in many areas, they can be difficult to us.'* (2000: 146).

To date, there are research works that involved critical edition on various Ethiopic texts. For instance, Amsalu (2011) made philological inquiries, critical edition and annotated translation on 'Dərsanä Şəyon' where he examined the form, style, and content of ten witnesses. Mersha (2013) made a critical edition of 'The Ethiopian commentary on the Book of Genesis'. Hagos (2014) made Critical Edition (with Translation) and Textual Analysis of Gadla Yəm'ata. Solomon

¹⁶ Cf, Swanson Christian-Muslim Relations a bibliographical history (1350-1500), (2013: Vol. 5, 178).

(2016) made a critical edition with annotated translation on ‘The Chronicle of King Gälawdewos (1540–1559)’. Petros (2018) made a critical edition with annotated translation on ‘The Gəʾəz Acts of Abunä Filəpos of Däbrä Libanos’. Abeselom made on critical edition with annotated translation ‘The Chronicle of Bäkaffa (1721-1730)’. Recent works by Tibebe (2020) a critical edition with annotated translation on ‘The Ethiopic version of the Alexander Romance by Pseudo Callisthenes’, and Andualem (2021) made a critical edition with annotated translation on ‘The Gəʾəz Acts of Saint Mark the Evangelist’ respectively.

Nevertheless, in this filde of study, no one of these studies attempted to look into any forms of MQ; neither are there other studies that are on critical edition and/or annotated translation of MQ. Yet an important work that is pertinent to this study is Daniel’s (2010) short article on MQ where he outlined what MQ is used for.

Apart from these few attempts, no sufficient philological, textual and content analysis of MQ from critical edition point of view is conducted. Therefore, a study on MQ that attempts to make a reconstruction of the text that would approximate the original, through a critical edition method is a necessity.

1.2 Statement of the Problem

One of the features of language is its trans-boundary (displacement) nature. Due to social, religious, political, and economic interactions, a given community can be addressed across different ages and geographical areas through its literature. The literature includes religious texts (such as the Bible, Apocrypha, Pseudepigrapha, liturgical literature, homiletic, theological, and magical texts, stories of martyrs and saints, religious poetry, hymns in honor of Christ, the Virgin, the martyrs, the saints, and angels), as well as secular writings (histories and romances, legal, mathematical, and medical texts). While some of the texts were originally written in Geez, others were translations from Arabic, Greek, either directly or through Arabic, from Syriac, and Coptic, mostly through Arabic (Getatchew, 1987: X).

MQ is one of the texts that belongs to the Ge'ez literature and is translated from Arabic. It deals with the sacrament of penance of the EOTC. The text concerns a person who denied his faith or who defiled his flesh with an unbeliever through sexual intercourse. It is believed that the reading of this text aloud would absolve the person [the sinner] from all his/her sins.

MQ is a very important text in EOTC and is read by every priest more than once in their lifetime as a priest is involved in the absolution of the sin of the laity. Nevertheless, there is only one published book of Qedär in Gə'əz (Tənśa'e Zäguba'e, 1993: 180- 259). Studying the published book gives no clue as to the source of the text and methods adopted in the publication. Given that, MQ is preserved in three *recensions*: short, medium, and long. It is not clear; how and why this difference occurred? (It is hypothetically may have been due to the tradition of analyzing and expanding texts by Ethiopian scholars). Which *recension* is the closest one to the original of MQ? It is not researched which *recension* is more complete and appropriate to fully understand the whole picture of the text. This study is an attempt to answer these questions and provide a critical edition with annotated translation of MQ to get closer to the original one. It is difficult to study all *recensions* in this study. Thus, the critical edition will be on one of the three *recensions*.

For the purpose of this study, the medium *recension* is considered appropriate for a critical edition task. This is because the short *recension* has textual deficiencies that would be inadequate for a critical edition. In the same vein, the long *recension* is inappropriate due to the reason that it contains an embedded text [መቻፋ ልገገገገ ፡ ባርቶስ ፡ (Mäṣḥafä Barətos)], making it difficult for critical edition.

Thus, among the various versions of MQ that were accessible to me, I chose eight witnesses because of their age, readability (visibility) as well as consistency in content presentation. These witnesses were chosen primarily because I, in my initial reading, came to know that there exist varying readings among these eight versions. Below is the list of manuscripts used for critical edition in this study:

	MSS Code	Multiple Texts	Date	Folios
1	EMML 2169	Multiple Texts	17 th C.	57r ^a -102r ^a
2	EMML 3020	Multiple Texts	18 th C.	1r ^a -34r ^a
3	EMML 6774	Multiple Texts	18 th C.	19r ^b - 65v ^a
4	EMML 4023	Multiple Texts	19 th C.	29v ^a -37v ^a
5	EMML 4927	Multiple Texts	19 th C.	24r ^a -71v ^a
6	EMML 5536	Multiple Texts	20 th C.	24r ^b - 70r ^a
7	EMML 3484	Single Text	20 th C.	2r ^a -59r ^b
8	EMML 4955	Single Text	1935 E.C	2r ^a - 51v ^b

Table 1: Selected MSS for critical edition for MQ.

As it is mentioned above, these eight manuscripts are the selected witnesses from medium *recension* of MQ. Obviously, the eight books may have different readings by adding, omitting, transposition and so on of words, phrases and sentences. However, EMML 3020, EMML 4023 and EMML 6774 do not agree with EMML 2169, EMML 3483, EMML 4927 EMML 4955 and EMML 5536.

In addition to the critical edition and translation of MQ, the following questions will be answered in this dissertation. EMML 3020, EMML 4023 and EMML 6774 MSS have similar in their errors and readings than the rest of the MSS. Thus, does that mean that the manuscripts are interrelated? Or does it mean that the scribes made these errors independently? Why do EMML 2169, EMML 3483, EMML 4927 EMML 4955 and EMML 5536 seems to differ from the other MSS? Does it mean they were composed separately or can one explain the difference through scribal errors? What are the contents and descriptions of each witness? Would a stemma *codicum* help to trace the genealogical relationship among these eight manuscripts? Therefore, this study reports results from a critical edition and annotated translation on the medium *recensions* of the MQ using Neo-Lachmannian method.

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of the study is to undertake critical edition, annotated translation and textual analysis of Māṣḥafā Qedār.

1.3.2 Specific Objectives

The specific objectives of the study are to:

- collect and describe the existing copies of MQ,
- collate all the available manuscripts which is offered by the MS tradition of the literary work,
- reconstruct the archetype using the stemma *codicum*,
- emend the text based up on the stemma *codicum*, and
- translate the edited text into English with annotation.

1.4 Significance of the Study

After a successful completion of the study, the critical edition of the text will have the following outputs and advantages.

1. It is very important to identify, and know the origins and branches of the text. Therefore, the critical edition of Māṣḥafā Qedār would clear the confusion about originality through a provision of the possible copy that is closer to the original.
2. In translating the Gəʿəz text into English, the researcher would attempt to present the examination and analysis of the literary, theological, historical, cultural, psychological and sociological contribution of the text under study. Thus, the readers from the global academia could also have the chance to examine the contents of Māṣḥafā Qedār.
3. In the end, the study would be limited to doing a critical edition of Māṣḥafā Qedār only in eight selected manuscripts. Through this, the study would arrive at conclusions based on inductive explorations. Yet, the study, which is the first attempt of critical edition of

Mäşhafä Qedär would let the door for further enquiry open so that researchers could come into the field and pursue and purpose, by way of widening readers' understanding.

1.5 Scope and Delimitations of the Study

In doing the critical edition, the research is delimited on eight manuscripts of Mäşhafä Qedär from EMLL coded; EMLL 2169, EMLL 3020, EMLL 3483, EMLL 4023, EMLL 4927, EMLL 4955, EMLL, 5536 and EMLL 6774. The scope of the study does not allow translating from Gəəz to English all the *recention* of Mäşhafä Qedär except eight selected manuscripts after their critical edition. With regard to the time, for my critical edition and the analysis the texts are dated from 16th to 20th centuries. The researcher has decided to adopt the comparison of different texts of Mäşhafä Qedär with identification of similarities and differences among the contents of the texts.

1.6 Research Methodology

1.6.1 Research Design

This study used qualitative research method. Mihas (2019)¹⁷ states that, qualitative studies can be directed by a conceptual framework, suggesting, in part, a deductive thrust, or driven more by the data itself, suggesting an inductive process. Qualitative methodology is mostly used as an effective research tool in linguistics and philology, sociology, psychology, anthropology and other social science field of studies. Denzin and Lincoln (1994: 2) stated that, 'Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter.' Additionally, Denzin and Lincoln (2017: 104) listed out six benefits of qualitative research approaches and methods: Firstly, qualitative research approach produces the detailed description of participants' feelings, views, and experiences; and interprets the meanings of their actions. Secondly, there are some who argue that qualitative research approach fully understands the human involvement in specific settings. Thirdly, *interpretivism* research approach is regarded

¹⁷ See in *Oxford Research Encyclopedia of Education*.

<https://doi.org/10.1093/acrefore/9780190264093.013.1195>

as an ideographic research, the study of individual cases or events. Fourthly, the qualitative research admits the researchers to discover the participants' inner experience, and to figure out how meanings are shaped through and in culture. Fifthly, qualitative research methods such as participant-observation, direct observation, unstructured interviews, describing records are most commonly used for collecting data. And lastly, qualitative research design (interactive approach) has a flexible structure as the design can be constructed and reconstructed to a greater point. Thus, qualitative research can contribute to the understanding of the complex features of language assessment. As a result, it is more suitable for this study.

1.6.2 Method of Data Collection

For one who does a research on critical edition of MSS, it is better to do the data gathering by the researcher himself/herself. "The spade-work of collecting information about the reading of the manuscripts and other sources is more likely to be done by an editor than by anyone else, ... I assume that the critic has a body of such information at his disposal" (West, 1973: 29).

The editor should evaluate the qualities of different sources and the relation between these different sources. Additionally, West (1973: 29) states, "... His [the researcher] first job is to make an assessment of the quality of the different sources, which is in part a question of their relationships to one another."

The data collection methodology is based on purposive sampling of primary sources of the Māṣḥafā Qedār (Parchment Manuscripts, Microfilms and published book of MQ). Most of the microfilms were collected from National Archives Agency (NALA), Addis Ababa University Institute of Ethiopian Studies Microfilms section based on local and foreign catalogues, Hill Museum and Manuscript Library (HMML) website of the Saint John's University (Collegeville, Minnesota Archives) and from the website of Endangered archives in British Library¹⁸. The Researcher believes that, varied versions of MQ from diverse locations would enrich the quality of the critical edition.

¹⁸ <http://www.bl.uk/manuscripts/BriefDisplay.aspx>

As secondary sources, the study used different published and unpublished documents, webpage sources, dictionaries and encyclopedias to enrich the quality of the critical edition.

1.6.3 Method of Data Analysis

The researcher started the analysis process of this dissertation by getting to know any data which are related with MQ by reading over the written transcripts. To analyze qualitatively the researcher applied following steps; organizing the data, finding and organizing ideas and concepts, building overarching themes in the data, ensuring reliability and validity in the data analysis and in the findings, finding possible and reasonable explanations for findings, an overview of the final steps. (Connor and Gibson, 2003: 65)

The main task in the Neo-Lachmannian¹⁹ or *Stemmatic* method is collating all the existing copies of the text, describing their content²⁰ and identifying carefully the archetype errors and conjunctive errors. Direct assessment of the texts is done using reading notes in the libraries where the texts are available. Photocopies and microfilms of MQ were and a document analysis method employed.

A critical edition is able to generate an overview of the complete tradition, assigning the accessible readings a specific place depending on searching the archetype and conjunctive errors of the witness of MQ.

1.6.4 Method of Critical Edition

Textual criticism is the science of discovering an error in texts and the art of removing it (Robins, 2007: 92). A critical edition gets around the problem of multiple versions of a text by

¹⁹ It is based on the common changes that the available witnesses might share and is named after the famous German classical philologist Karl Lachmann (1793-1851). Furthermore, when constructing a stemma, it is critical to assess the originality of the variant reading (see Salemans 2000, 18-21; Vaganay and Amphoux 1991, 66 and 146; Haugen 2002, 1; and Mace, et al. 2015, 336).

²⁰ 'It is useful to begin with the actual physical appearance and makeup of a manuscript, i.e., its basic material and number of pages, proceeding on to writing, decoration, and binding, for this reflects the actual making of the book'. (Bak, 2012: 12).

exposing the different readings and contents of the available manuscripts (called *variae lectiones* and *recension*²¹) with a lot of attention in detail and hierarchical procedure of emendation to produce a text as close as possible to the original or *constitutio textus* (Bausi, 2008: 21).

In the textual scholarship, collecting all the extant witnesses with describing them in detail the physical and content wise is the first step in textual criticism. To formulate a textual criticism most of editors simply follow the majority of witnesses supporting such-and-such a variant readings. It has its own evolution culture in philology, clearly William Jones (1746-1794) a British orientalist, opened wide the door for the new science of philology. This understanding gave much impetus to linguistic researches and observations during and following the Enlightenment (Dykes, 2009:5).

Karl Lachmann (1793-1851) contributed the end of the Enlightenment era's to the science of New Testament textual criticism. He made a few refinements in methodology, but was famous for ignoring all of the Byzantine manuscripts in his printed Greek New Testament. Lachmann thus based his Greek New Testament on only two text-types. Other than this, his adherence to certain rigid principles (some of the basic canons of criticism, as discussed) greatly limited the value of his work. In addition, now the modern textual critics still rely upon the established and collated during the age of enlightenment (Dykes, 18&22).

Thus, in the philology world, the methods to do a critical edition could be categorized as *Stemmatic* and Best-Text (*Bædierist*) approaches. The Best-Text Approach is based on selecting a single MS that is thought to be the best type based on its specific characteristics. The best extant witness of a given text is identified using Best-Text Editing method, which was mostly popular in France and Spain. This approach takes into account the following factors, according to Marrassini (2009, 28-33) and Haugen (2002, 16-19);

²¹ Latin: *variae* (feminine plural form of *varius*, “different”) + *lectiōnēs* (“readings”, plural form of *lectiō*, “a reading”) = “different readings” (ebd).

- *Codex vetustissimus/ antiquissimus*: the most ancient codex must also be edited;
- *Extus receptus*: the text traditionally accepted should be edited;
- *Codices plurimi*: The text shared by the majority of the MSS must also be edited;
- *Codex optimus*: the codex considered more correct and complete should also be edited.

The Best-Text Approach focuses on publishing the text of a single selected MS that the editor considers to be “the best”. It could be more subjective, resulting in the editor's personal decision. As a result, the editor can dismiss the remaining witnesses, even though they may provide more accurate readings, since he previously chose his ‘best’ (Bausi 2014, 53).

The most effective device as a methodological tool is based on both the Lachmannian and neo-Lachmannian methods, since it allows to avoid subjectivity (personal decision) while drawing conclusions to a lost ancestor of the extant MSS. It also aids in explaining the position of a textual tradition by sorting current witnesses into families where one descends from the other. In this case, a stemma is used to illustrate the relationship between the MSS of the text in a genealogical study of a manuscript tradition.

The *stemmatic* approach considers the following issues in the process of text rebuilding, according to Bausi (2008, 21-22 and 2014, 52), Thaker (2002, 203-206, 212), Greg (1927), Dearing (1974), Salemans (2000, 20-21), and other modern text genealogists:

- *Census*: collecting all the witnesses of a literary text, direct and indirect traditions;
- *Collatio*: collating the witnesses systematically to identify the variants of the MSS;
- *Stemma codicum*: showing the genetic relationships among the witnesses;
- *Emendatio*: emending the mistakes and reconstructing the archetype text.

1.7 Field Work

The function of the Mäṣḥafā Qedār is to serve the confessors of EOTC. As such, it is believed that the book is found in use in every church. Parchment texts are preserved as heritages and they are not open for access for examinations and research. My attempt to access the Parchment texts in two monasteries even though I had supporting letters from Addis Ababa University was

unsuccessful due to restrictions. Hence, to fill this gap, I conducted field observations in Aksum and Bahār Dar Cities to see the application and readings of MQ and its performance of the rite.

CHAPTER TWO: REVIEW OF RELATED LITERATURE

This chapter focuses on the tradition of MQ; the etymology of the title of the text, the purpose of its composition, and the different assumptions as of the origin of the text. It also discusses the issue of sin, conversion, fornication, repentance, canon law, and baptism.

2.1 The Etymology of the Title

In the process of manuscript writing culture, especially during the 13th and 14th centuries, Arabic played a big role. It was a base for many Gəʿəz literary documents. Many of the translated texts’²² titles are translated from Arabic to Gəʿəz where as some of the titles of texts are not translated from the original language (Arabic) like አክሲማሮስ (Aksimaros), ስንክሳር (Synaxarium) and አቡሻክር (Abuṣakər).²³ The reason for demonstrating such a reasonable volume of variation is often characterized by an absence of semantic similarity between a source language (Arabic) text title and target language title (Gəʿəz) (Viezzi: 2011, 183). For instance, the title of Mäṣḥafä Qedär is partially unchanged when it was translated from Arabic in to Gəʿəz. The title መጽሐፈ ፡ ቁደር ፡ (Mäṣḥafä Qedär) was composed from Gəʿəz and Arabic words: መጽሐፍ ፡ (Mäṣḥaf) and ቁደር ፡ (Qedär). The word መጽሐፍ ፡ (Mäṣḥaf) is a Gəʿəz word, meaning book whereas ቁደር ፡ (Qedär) is an Arabic word which means Jar. Generally, the title refers to ‘The Book Jar’.

All the collected copies of the Gəʿəz version of MQ have four different titles in each variant reading. These variations are መጽሐፈ ፡ ቀድር ፡ (Mäṣḥafä Qädər), መጽሐፈ ፡ ቁደር ፡ (Mäṣḥafä Qedär), መጽሐፈ ፡ ቁድር ፡ (Mäṣḥafä Qedar) and መጽሐፈ ፡ ቁዳር ፡ (Mäṣḥafä Qedar). This is the phonological variations phenomena. The variations occur between the letters that made up word ቁደር ፡ (Qedär). These are ደ (dä), ድ (dä), and ዳ (da). Additionally, the variation also occurs in the first letter of the word, that is ቀ (qä) and ቁ (qe). Borrowing of words and phonological changes are the common characters of any language. These occur due to language contact

²² ተአምረ ፡ ማርያም (Miracle of Mary), መጽሐፈ ፡ ተክሊል (Matrimony).

²³ See, William, 1874: 290.

between or among different language speakers (Butters, 2001: 211, Letras, 2017: 36). The phonological change has been vividly seen on the different copies of the MQ. These are:

1. መጽሐፈ ፡ ቀድሮ ፡ (Mäṣḥafä Qädär)



Of the collected copies of the text, EMMML 1496 is the oldest text of the MQ. This MS on f.1v^b retains the reading as a title: መጽሐፈ ፡ ቀድሮ (Mäṣḥafä Qädär). The reading further goes: “...ወለዝአንቱ [sic ወለዝንቱ] ፡ መጽሐፍ ፡ ሰመይዎ ፡ ሊቃውንት ፡ መጽሐፈ ፡ ቀድሮ ፡ ወይቤልዎ [sic ወይቤ] ፡ ቅዱስ ፡ ባሰልዮስ ፡ ቀድሮ ፡ ብሂል ፡ በነገሮሙ [sic በነገሩ] ፡ ዘተውህበ ፡ እምነበ ፡ እግዚአብሔር ፡ መንጽሐ ፡ አበሳ ፡ ውነጢአት” (... Scholars have named this book a book of Qädär. And St. Basil says on his saying Qädär means a ritual given from God for purity of transgression and sin’.)

Figure 1: A sample folio of EMMML 1496, the most ancient MS (16th C.) among all collected MSS of MQ.

2. መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedär)

መጽሐፈ ፡ ቄድሮ (Mäṣḥafä Qedär) appeared as a title in EMMML 31, f.91r^b and IES 41, f.2r^a. It reads: “... ቀኖና ፡ መጽሐፈ ፡ ቄድሮ ፡ ዘአንበሩ ፡ መምህራን ...” (...The canon of book of Qedär settled by scholars...).²⁴

3. መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedär)

The third variant reading of the title reads as መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedär). EMMML 3020, f.1r^a and EMMML 573, f2r^a; the reading goes: “... ቀኖና ፡ መጽሐፈ ፡ ቄድሮ ፡ ዘአንበሩ ፡ መምህራን ፡ ...” (...The canon of book of Qedär settled by scholars...).

²⁴Similarly, this reading is preserved in መጽሐፈ ፡ ክርስትና ፣ መጽሐፈ ፡ ተክሊል ፣ መጽሐፈ ፡ ቄድሮ ፣ ወመጽሐፈ ፡ ቀንዲል, published by EOTC in 1993 E.C.

4. መጽሐፈ ፡ ቁዳር ፡ (Mäṣḥafä Qedar)

EAP 254/1/64 and EMLL 3483: f2r^a are two of the witnesses were named መጽሐፈ ፡ ቁዳር ፡ (Mäṣḥafä Qedar) and the reading goes: “... መጽሐፍ ፡ ዘቁዳር ፡ ዘአንበሩ ፡ መምህራን ፡ ...” (‘...the book of Qedar settled by scholars...’).

However, Leslau (1987: 422) mentions in his dictionary the four variants of the title of the text: ቀድር ፡ (Qädär), ቁድር ፡ (Qedär), ቁደር ፡ (Qedär), and ቁዳር ፡ (Qedar); however, first Leslau mentioned the word ቁድር ፡ (Qedär) among the rest of the variants the title given for MQ. Similarly, Swanson (2013, 178) also presented the title of MQ as *Salat al-qidr*.

The main reason why the text was entitled with “መጽሐፈ ፡ ቁደር ፡ (Mäṣḥafä Qedär)” (The Book of Jar), is first of all the prayer begins by filling the Jar with water. It is common in the Ethiopian Orthodox Täwähdo Church and Coptic Church to name texts by materials, in the name of Angels,²⁵ Saints and Martyrs,²⁶ in the name of animals,²⁷ in the name of a city or country,²⁸ in the name of nature,²⁹ and in the name of month³⁰ and in the name the context of performing.³¹

²⁵Därsanat refers to the description of the role of the holy angels in helping and protecting Saints from Satan's influence. Därsanä Qäduṣ Mika'el (EMML 3516; 3529; 3546; 3589-10; 3591; 3626; 3627; 3639; 3774; 3777; 3829; 3836; 3891;), Därsanä Qäduṣ Gäbr'el (EMML 3527, 3986), etc. Additionally, there are texts, which are entitled by the name of authors. Such as ድርሳነ ፡ ያዕቆብ ፡ ዘሥሩግ ፡ (Därsanä Ya'eqob Zä-Šerug), ድርሳነ ፡ ዘቅዱስ ፡ ዮሐንስ ፡ አፈወርቅ ፡ (Därsan Zä-Qäduṣ Yoḥnäs 'Afäwäraq), ድርሳነ ፡ ኪራኮስ ፡ (Därsanä Kirakos). And also texts which discuss about Holy Trinity, Jesus Christ and St. Mary titled as 'Därsan'. For instance; Cf. Därsanä Šällase (EMML 3938), Därsanä Maḥəyāwi (EMML 3731, 3816), Därsanä Maryam (EMML 3580, 3873 and 3998).

²⁶ Cf. These are called Gädlät, Gädlä 'Adam wäḤewan (EMML 3979), Gädlä Ḥawarəyat (EMML 1767), Gädlä 'Abäw Qəddusan (EMML 1648) etc.

²⁷ Cf. መጽሐፈ ፡ ድርሆ ፡ (Mäṣḥafä Dorho): EMML 1179 and EMML 1318. Ernst Hammerschmidt 66r^a Äthiopische Handschriften, Vom Tanasee I.

²⁸ Cf. መጽሐፈ ፡ አክሱም (Mäṣḥafä 'Aksum). Carlo Conti Rossini (ed., tr.), Documenta ad illustrandam historiam, I: Libre Axumae, 2 Vols., Parisiis- Lipsiae 1909- 10 (CSCO Aeth. Ser. Altera 8), repr. Louvain 1961-62 (CSCO 54, 58 [Sae 24, 27]).

²⁹ መጽሐፈ ፡ ፀሐይ ፡ (Mäṣḥafä Šähay) EMML 7625 18th c BC Amsalu Tefera (2011, 259) explains that it is a text discussed about the nature general character of the Sun and that a copy is found in the ኩርፍታ ኪዳነ ምሕረት (Kurəfta Kidanä Məḥrät).

Finally, some texts are entitled by materials' names. Thus, መጽሐፈ ፡ አርጋዮን ፡ (*Mäṣḥafä Arganon*), መጽሐፈ ፡ አዕባን ፡ (*Mäṣḥafä ʾAʿəban*) and መጽሐፈ ፡ ቀንዲል ፡ (*Mäṣḥafä Qändil*)³² can be taken as examples.

As it is mentioned in the above, MQ is one of the EOTC texts entitled by material. Jar is the first essential material during prayer to contain the water of baptism. On the first order of MQ, the text reads: “... ወትመልዕ ፡ ማየ ፡ በኮራ ፡ ሐዲስ ፡ ...” (‘... *Wätəməll’ə mayä bākora ḥaddis...*’) (‘... [You] will fill the water in new jar...’).



Figure 2: A Jar (*Qedar*) of water for the baptism of repentance and performing by a priest in the Coptic Church.



Figure 3: Ethiopian ኮራ (*Kora*) (Cistern).

³⁰ Cf. መጽሐፈ ፡ ጎዳር ፡ (*Mäṣḥafä Hədar*), ‘*Récits hagiographiques. Le recueil contenu dans le présent manuscrit est aussi appelé le Livre de Hedâr [መጽሐፈ ፡ ጎዳር #], du nom du mois dans lequel se trouve la fête de tous les saints dont on raconte la vie*’ (Chaîne, 1912: 59).

³¹ The title መጽሐፈ ፡ ግንዘት ፡ (*Mäṣḥafä Gənzät*) is given for the text based on performing to embalm the dead human’s body. Cf. Beaman (2011, 5).

³² See, EMMML 1146.

Daniel (2010: 270) states that the source of the word is Arabic and he explains that the Jar is filled with water three times and the oil is added three times in the Jar for the purpose of baptism.

The term qedär (from Arab. qidra, ‘jar’, the term used for the original ritual of the Coptic Church) refers to the container in which water for this ritual was kept. Once the jar is filled with water, the minister, a priest, with the liturgical vestments (Clothing, ecclesiastical vestments) and incense, pours drops of oil into the jar three times, that is, in the name of the Father, the Son and the Holy Spirit (Trinity).

MacCoull (2000, 151) has similar expression with the above one, and she states that the title of the rite takes from the new red earthenware jar that is used; this was filled with water which was then blessed and used to baptize the confessor. The baptism is not regarded as Baptism for salvation, since the person had already been baptized prior to his/her defile, but as a cleansing and a renewal to life, his/her defilement being regarded as having caused him/her to be spiritually lifeless.³³

Swanson (2013: 178) also describes on his article based on MacCoull’s description, the title of the text and its relation with the service of the jar during ritual baptism, “... The Arabic title for the service, *fuṣūl (or ṣalāt) al-qidr*, ‘The rite (prayer) of the jar’, refers to the jar of water used for the climactic ritual washing (which is not rebaptism), in which the priest pours water over the penitent”.

The desertliturgy reads about the title of the text as follows sited from MacCoull and Swanson’s articles: “... *The rite takes its title from the new red earthenware jar that is used; this was filled with water, which was then blessed and used to wash the penitent...*”³⁴

³³MacCoull in her article, the Rite of the Jar, made a good description about the Book of Jar under the of collection of articles: Peace and Negotiation: Strategies for Coexistence in the Middle Ages and the Renaissance. (MacCoull, 2000, pp. 145-162).

³⁴ <https://desertliturgy.wordpress.com/2015/06/14/the-rite-of-the-jar/> 10/28/2019

MacCoull (2000: 146), however, has a doubtable idea on the title of text. In the marginal note of her article, she believes although *qidr* means a pot of pottery, but it may have erroneously misinterpreted the Arabic word *kidra* as a jar: “... *Rite of the Jar is an English translation of the title fasûl al-qidra: in the titulus*³⁵ *as preserved in MS Cairo Coptic Museum Lit. 331, there may be a missing diacritical point, perpetrating a play on words of qidra (jar) as against the root qdr (defilement).*”

Gabra (2020: 1)³⁶ states the purpose of the jar and its title simply as ‘The rite Jar’. The reading, and the whole rite is performed by a priest and in the case of one who committed critical sins and seeks repentance and reconciliation.

Getatchew and Macomber (1982, 281) suggests about the origin of the word *Qedär* and its definition in Gəʿəz given in EMMML 1496- 6, the word *qeder* (or *qedr*) may have come from Arabic.

After relevant readings and special prayers, the priest pours some oil in a jar full of water in the name of the Father and the Son and the Holy Spirit, and lastly the performer priest sprinkles the water over the penitent. And the rite is a sort of “second” baptism. The description of Gabra leads us to the title of *Qedär* rooted from the material which is used for penance baptism.

Additionally, Leslau (1987, 422) for the title of the *Mäshafä Qedär*, he mentions **ⲪⲚⲔⲓ** (*Qedär*), and **ⲪⲚⲔ** (*Qedar*) in his dictionary, but he first puts **ⲪⲚⲔⲓ** (*Qedär*). He also associates the word **ⲪⲚⲔⲓ** (*Qedär*) with the Arabic root, describing it as “(Ar.) ‘uncleanliness, impurity’ *qedär*’, “Ritual for penitential baptism”; it is a book of rites for the baptism of those who have abjured the Christian faith or have become ritually unclean.” (1987: 422). *Kidanä Wäld* (1948: 783) also translates in his dictionary the word **ⲪⲚⲔⲓ** (*Qedär* or *Qedr*) in Arabic as uncleanness.

³⁵ Titulus: Titulus, the Latin word for “title”, “label” or “inscription”.

³⁶ <https://coptic-wiki.org/rite-jar> 11/11/2020

Dästa (1962: 1033) explains as **ቄድር** : (*Qedär*) is the name of a book and its content of the prayer addressed for those who have denied their faith and have infected by Syphilis. “**ቄድር (ቀድር) የመጽሐፍ ስም ፤ ክርስቲያን ሃይማኖቱን ክዶ ፣ ማተቡን በጥሶ... ቂጥኝ አውጥቶ ቢረክስ ንስሐ ከገባ በኋላ ቂሶች ይህን መጽሐፍ እየደገሙ ያጠምቁታል ።”** (*‘Qedär (Qedər): book name, a Christian who repent after denying his faith, breaks his Matäb (ማተብ) ³⁷ and if he defiled with syphilis the priest reads it [the text] and baptizes him’*). Moreover, I do not agree with Dästa’s statement that the book is associated with syphilis. It may have been written in the traditional sense, but there is no command in the book to pray for an infected person.

MacCoull’s (2000: 147), statement is also an idea more related with the statement of the introduction part of the Gæ°æz MQ (EMML 3020: f1r^a), it explains why the church scholars wrote it read as: ... **ቀኖኖ ፣ መጽሐፈ ፣ ቄድር ፣ ዘአንበሩ ፣ መምህራን ፣ በእንተ ፣ ዘክህደ ፣ ሃይማኖቶ ፣ አው ፣ ዘአርኩስ ፣ ሥጋሁ ፣ ምስለ ፣ ዘኢየሁዳን ፣... ።”** (*‘... It is a canonical book of Qedär written by church scholars for [a person] who denied his faith and defiled his body with unbelievers ...’*). However, whether its *kidra* pot or *qdr*, the title does not lead to confusion. It is common; a title is given because of the material used for the service or type of service itself.

2.2 The Origin of Mäṣḥafä Qedär

As of the origin of MQ there are two views among Ethiopian scholars. The first view is that the text might have been composed by Ethiopian church scholars themselves. This assumption is also consolidated by Sergew (1982: 176). The text was said to have been written during the reign of Emperor *Gälawdewos*, and it was composed to baptize repentant Christians who converted from Christianity to Islam and who had sexual intercourse with Muslim partners during the time of Ahmad ibn Ibrahim al-Ghazi. Moreover, Sergw states that from that time on, anyone who had sexual relations with a Muslim or who denied his faith has been baptized in the water of prayer.

³⁷ In the Ethiopian Orthodox Church, debauchery has been a symbol of Christianity throughout their lives since their baptism, made from fiber. A person who professes to be a Christian is known for breaking the mark on his neck.

Similarly, *Abunä Gorgoryos* (1986: 53) agrees with the above statement by stating in Amharic: “... የደብረ ሊባኖስ እጨጌ እንባቆም ፈርቶ ወደ እስልምና የገባውን ክርስቲያን ሁሉ መጽሐፈ ቄድርን እየደገመ ጸበል እንዲረጭና ወደ ሃይማኖቱ እንዲመለስ አድርገው ብዙው ተመልሷል ። መጽሐፈ ቄድርን የጻፉም ራሳቸው ናቸው ።” (*... The ጃጅጃጃ ሮጅባቆም (እጨጌ እንባቆም) of Däbrä-Libanos, By making all Christians who converted to Islam [who denied their faith] in fear get baptized spelling out the book of Qedär and by the sprinkling of holy water, made many convert back to their (Christian) faith, and [ጃጅጃጃ ሮጅባቆም, composed the book of Qedär himself]*).

Daniel (2008: 29) has similar expression with *Abunä Gorgoryos*. His assumption is that, MQ is an Ethiopian composition: “... ምናልባት እጨጌ ዕንባቆም በአረብኛ ከተጻፉ የንስሐ መጻሕፍት አውግጥተውት ፣ ... ይሆናል ። የመጽሐፉ ጠቅላላ ጠባይ የኢትዮጵያውያንን እንጂ የግብጻውያንን ሕይወት አያመለክትም ።”³⁸ (*... Perhaps, ጃጅጃጃ ሮጅባቆም might have composed [MQ] from penance texts which were written in Arabic. The general character of the text indicates Ethiopians’ life, not Egyptians’ life’*).

Moreover, Paulos (Archbishop), (2003: 5) is one of those who believe that the book was written by Ethiopian scholars during in the 16th C. He puts his hypothesis as follows;

In the 16th Century, a ritual was written which was called Metsehafa Qeder (sic Mäṣḥafä Qedär) or 'Book of Impurity', i.e. a penitential book. The drawing up of this ritual was brought about by the fact that, during the Muslim invasion under the leadership of Mohammed Gagn (sic Grañ), many Christians apostatized embracing the Muslim religion. When the power of the Muslims had been overthrown, this ritual provided for the reconciliation with and the reinstatement into the Church of those had had apostatized.

The second group consists of scholars who believe that the book had been translated from Arabic into Ge‘ez. Daniel (2010: 270) is one of the scholars who believes that the book was translated

³⁸ Cf. Daniel, 2008: 28-29 እጨጌ ዕንባቆም ከዮመን እስከ ደብረ ሊባኖስ. (ጃጅጃጃ ሮጅባቆም kä-Yämän ጃskä Däbrä-Libanos).

from Arabic to Ethiopic. He explains that the MQ seems to have been translated from Arabic. It was probably originally composed in the 14th C. to address the problem of apostasy during the Islamic conquest of Egypt, at a time when ECOC followers were forced to convert.

Among non-Ethiopian scholars who have analyzed the source of the MQ are Conermann, MacCoull and Swanson. These scholars claim that the book originated in the Coptic Church, dating back to the 14th century, and that the main purpose of the text was to purify Christians who had converted to Islam and had sexual intercourse with Muslim partners, during Egyptian Muslims domination. The Book was therefore prepared to purify them when they repented. Conermann (2015) presents the details as follows:

(Note that, it was common for 14th century Coptic believers to change their beliefs and that a book called “*Fusal or Salat or al- Qidr*” and was set to receive them when they returned to their original faith (Conermann 2015: 519)).

The transfer of Copts to Islam could take various forms and be of varying intensity. It was very common that individuals converted, but their family, especially the children, maintained the Christian faith. (Ch.2: Single Generation Conversion, 67-100). From the end of the 14th century, we have also seen many cases in which some of the converts decided to act blasphemously, fell from Islam, and once again practiced the Coptic faith. They did this in order to be a special martyr and to serve as a model for their resistance to the Muslims. The sources also contain numerous examples of a return to the old faith. For this purpose, a special “vascular ritual” (Arabic: fusul (or salat) al-qidr) is mentioned, the vessel referring to the vessel in which the water was for ritual washing. The priest poured the water three times in the name of the triune God over the penitent who had previously rid himself of his clothes. It is clear from the texts that this process was a reintroduction of renegades into the Coptic Church.³⁹

³⁹Cf. Tamer el-Leithy, 2005. Coptic Culture and Conversion in Medieval Cairo, 1293-1524.A.D. <http://www.sehepunkte.de/2015/07/druckfassung/27500.html> 04/21/2017, 10: 14 am

Tsuji (2017: 215) also explains that the service was practiced at the EOTC. This was before the time when many Christian believers converted to Islam during the time of Ahmäd.

The patriarch of the era. Matta'us, is also said to have discouraged martyrdom Evidence exists of a secret way to return to Christianity, through a service called "the rite of the jar (Fusul al-qidr)". In this practice, penitents, "those who have denied the faith or who has deliled his flesh with an unbeliever, whether male or female" came to a church, and the priest poured water from a jar over them.

In general, I agree with the statement that the text was translated from Arabic into Geez and came from the Coptic Church based on two reasons. First, historical event shows that there was a religious conversion from Christianity to Islam in Egypt, especially since the 12th century. The Manuscript called *Fusal or Salat or al- Qidr* 'The Book of Jar' at the Cairo Museum, written in 1374/75, is sufficient evidence that the text was prepared by the Coptic Church for the purification of repentant believers. Similarly, in Ethiopia, the story of the conversion of Christians to Islam and the re-conversion of Christianity was in the 16th century during Ahmad Ibn Ibrahim Of Ethiopia. Thus, the MQ was translated from Arabic into Geez in search of a solution to a similar problem. Secondly, the main evidence that the book was translated from Arabic is the title of the text itself. The Arabic title for the service, *fusūl (or ṣalāt) al-qidr*, 'The rite (prayer) of the jar', refers to the jar of water used for the climactic ritual rebaptism (which is not rebaptism).

2.2.1 The Translator of Mäṣḥafä Qedär

There is no enough evidence to suggest Ḥččäge Ḥnbaqom (አገረ ፊርድ ስገታዎ) composed or translated MQ. It is not well known who composed or translated the text from Arabic to Gə'əz, but it is possible to give a hypothetical suggestion from the title of the text and the historical time⁴⁰ it was composed. However, many of the EOTC scholars have argued that MQ was composed by Ḥččäge Ḥnbaqom⁴¹, the famous writer and translator of Gə'əz texts. He was also one of the foreigner monks and the highest ranked person in EOTC hierarchy. The word Ḥččäge

⁴⁰ See, Gorgoryos (1986: 53), Daniel (2008: 29), MacCoull (2000, 151- 158), Swanson (2013: 180).

⁴¹ Abu al-Faith was his first name of the Yemen and of Islamic origin.

(አጪጌ) is the unique title for abbots of the monastery of Däbrä- Libanos.⁴² Kassa (2016)⁴³ briefly wrote about his family and origin as the following;

ጃጃጃጃ ሮጃጃጃጃ had a Muslim father and a Jewish mother in Yemen. His father had two wives- the mother of the Saint and his brother, and another one who bore seven children. The mother of Abu al-Fath was rich and beautiful Jewish woman. Because of her beauty her parents named her 'Shemshiya al-Yeman'. Echege Enbakom [ጃጃጃጃ ሮጃጃጃጃ] before Christened ሮጃጃጃጃ (Habakkuk) was given the name 'Abu Al-Fath' (meaning the owner of treasures) by his father. His parents raised him teaching him their rules and literatures of the community.

He was born in Yemen from a Jewish mother, belonged to a princely family and was said to have been named Abul- Fath before converting to Christianity. As a youth, he discussed the Quran with a Muslim qadi al- qudai.⁴⁴

Daniel (2008: 67-106) states the cause of the journey of Abu al-Fath to Ethiopia. As Daniel states, when Abu al-Fath was in confusion of the true faith, his parents knew and thought to kill him. Then, his Ethiopian servants advised him to depart to the land of Ethiopia which was under the rule of the Solomonic dynasty. After several temptations in 1482 E.C. Abu Al-Fath reached at the port of Dahlak and then Hirgigo, near the port of Məşəwwa in the Red sea. Then, he went to Emperor *ጃጃጃጃጃጃ* (1471–1487), the son of emperor *ጃጃጃጃጃጃ ጃጃጃጃጃጃ*, through the governor of *ጃጃጃጃጃጃ ጃጃጃጃጃጃ*. After the death of *ጃጃጃጃጃጃ ጃጃጃጃጃጃ*, later two years Abu al-Fath saw revelation to go to the Monastery of *Däbrä Libanos*. When Abu al-Fath arrived at *Däbrä Libanos*, he established his spiritual life with Abunä Petros, the abbot of the Monastery. With great

⁴²See, ‘ጃጃጃጃጃጃ (አጪጌ)’, *E Ae*, II (2005), 212^a- 213^b (Getatchew Haile). The site at Däbrä Libanos was chosen and the monastery founded by the revered Ethiopian Saint *Täklä Haymanot* in the 13th century (Taddesse, 1972: 169-174).

⁴³Abu Al-Fath of Yemen: *ጃጃጃጃጃ ሮጃጃጃጃ* of Debre Libanos Monastery.

http://eotcmk.org/siteen/index.php?option=com_content&task=view&id=293&Itemid=1 25/01/2017

⁴⁴ See, ‘ሮጃጃጃጃ’, *E Ae*, II (2005), 280^a (Emeri van Donzel).

commitment and interest, he learnt the EOTC Canon and Dogma and with its Tradition from Yared *Zä-Aməhara* and Yared *Zä-əmoqe* by the order of *Abunä Petros*. Finally, Abba Petros and Abba *Habtä Marəyam* prayed and baptized him. His baptismal name was called ‘*Enbaqom*. He was the 11th abbot of the monastery of *Däbrä Libanos, Šäwa*.⁴⁵ He died on 21 Miyazya [16 April 1560 or 1561 A.D], some 90 years old (Ricci, 1969-1970: 135, Balashova, 2005: 281).

On the Book of Synaxarium *Āččäge* ‘*Enbaqom*’s commemoration was written to be on 21 *Miyaziya* (April). The reading goes:

... And on this day also died the honored father, the great and memorable preacher of the Faith, who was like unto the Apostles, Abba ‘Inbakom (Habakkuk) (sic ‘Enbaqom). God called this holy man from a far country to the monastery of our father Abba Täklä Haymanot, in the days of our Father Peter, and it was Peter who baptized him, with Christian baptism, with his own hand, and he gave him into the charge of a teacher, and after this he arrayed him in the garb of a monk. And ‘Inbakom (Habakkuk) (sic ‘Enbaqom) fought good spiritual fights of every kind, and at length he was worthy to be appointed to the throne of our father Täklä Haymanot, and he was one of the company of the Eleven Learned Fathers. After this, he departed to God, Who loved him, at a good old age, having suffered much tribulation and persecution, and labored hard (Synaxarium, 469).⁴⁶

The main aim of his writings was to convince and convert those Christians who converted to Islam to convert Orthodox Christianity. The question of conversion appears to be the central point during 16th C. in many texts, like the MQ. For instance, some of his writings that were translated and composed are:

⁴⁵ See, Getatchew, <https://dacb.org/stories/ethiopia/enbaqom/> and EMLL 1527, f133r^b: List of 54 teachers and spiritual leaders of the Ethiopian Church, mostly abbots of Dabra Libanos and Gesen).

⁴⁶Synaxarium is the book of history of the Saints in Ethiopian Orthodox Tewahedo Church. And then, the commemoration day of Ēcäge Enbaqom on Sənkəsar is Miyaziya 21. (Translated by Sir Wallis Budge, http://www.stmichaeleoc.org/The_Ethiopian_Synaxarium.pdf)

‘**Anqäšä Amin**: Prepared in 1541 The text was written in the form of comparison between the Bible and Quran, and to send to Ahmad ibn Ibrahim al-Ghäzi by raising issues to indicate the difference between the two religious books and to show the truth.

Bärälam Wäyewasəf:⁴⁷ Translated in 1554 during the reign of Aše Gälawdewos. The text was composed from ancient Indian proverbs and stories.

Dərsan Zä-Yohannəs Afäwärq (Chrysostom’s commentary on the Epistle to the Hebrews): Translated from Arabic to Ge’ez with Coptic monk Mika’el in 1523

Book of Abušakər: translated from Arabic: The book consists of the world history of the Middle Ages prepared by *Abu Šakir Ibn Al-rahib* a Coptic Deacon writer of great distinction and one of the most eminent theologians of the Middle Ages around 1200 -1295.

Ra’öyä Yohannəs (The Revelation of John): Translated from Arabic to Gə’əz.

Bəherä Orit: Translated from Arabic to Gə’əz before 16th C; It includes Genesis, Exodus, Leviticus, Numbers, Deuteronomy, the Book of Joshua, the Book of Judges, and the Book of Ruth (Kassa, 2016: 1).⁴⁸

2.3 Interpreting the Text in the Context of the Bible

This part of the thesis discusses the basic biblical words in MQ. According to the canonical teaching Tradition of EOTC, texts that were written based on the teachings of the Bible and used for church services are called **አዋልድ ፣ መጻሕፍት ፣** (*Awaləd Mäšahəft*).⁴⁹ This means that their content must be in harmony with the Bible, the dogma and the canon of the church. These include canonical books, liturgy, hymns, ceremonial and history books, and theological texts on a variety of subjects. MQ is one of liturgical text to perform the sacramental service of penance in

⁴⁷ See, EMMML 745, Gädlä Bäräläam wä-Yewasəf.

⁴⁸ <https://eotcmk.org/e/abu-al-fath-of-yemen-echege-enbaqom-of-debre-libanos-monastery/>

⁴⁹ **አዋልድ ፣ መጻሕፍት ፣** (*Awaləd Mäšahəft*)- Apocryphal books is a combination of two words and literally means children of books.

EOTC. The main purpose of this text is to reconcile people to God in repentance. Thus, the basic Biblical terms which are found in MQ are discussed below.

2.3.1 The Sacrament of Penance

Penance⁵⁰ means to repent of a bad deed or sin, and asking absolution from sin through spiritual punishment ordered by a priest. Penance is one of the seven sacramental services of the EOTC, the sacrament called in Ethiopic **ምስጢር ፡ ንስሐ ፡** (*Mištirä Nəssəḥa*). It serves as a starting point for a book of ceremonies. It is a performance that takes place between the father confessor⁵¹ and the repentant one before the praying of MQ begins. This includes the sinner's confession of sins, the imposition of spiritual punishment, and the act of praying for forgiveness from the Creator. Instance of the penance text goes: “...**እግዚአብሔር ፡ አምላክነ ፡ ጌር ፡ ነጽር ፡ እለ ፡ ውስተ ፡ ንስሐ ፡ ሀለዉ ። ተሣላሎሙ ፡ በከመ ፡ ዕቦዩ ፡ ሣህልክ ። ወበከመ ፡ ብዝኃ ፡ ምሕረትክ ፡ ደምስስ ፡ ጎጢአቶሙ ።”** (EMML 3020, f2v^b). (*...Look upon those who are repentant, O LORD our God; forgive them according to your forgiveness and according to the abundance of your mercies wipe out their sin’*).

The book of confession and punishment in Ethiopic is called *፡Anqäṣä Nəssəḥa* (**አንቀጽ ፡ ንስሐ**)⁵² and *Mäṣḥafä Nuzaze* (**መጽሐፈ ፡ ኑዛይ ፡**)⁵³ According to the church's traditional teaching, the first life of repentance began with Adam and Eve.⁵⁴ Sin is the first step towards repentance. Repentance is a matter of the mind; if there is no known sin, there will be no thinking of apology to the Creator and no system of repentance. Evidences in both the Old and New Testaments suggest that a life of repentance was a cultural practice practiced by Jewish and Christians.

⁵⁰ “An act that shows that you feel sorry about something that you have done, sometimes for religious reasons:” <https://dictionary.cambridge.org/dictionary/english/penance>

⁵¹ In EOTC the father confessor is selected by the sinner himself, and in Ethiopic called **አበ ፡ ነፍስ** (*ʾAbä Näfs*) or **መምህረ ፡ ንስሐ** (*Mäməhrä Nəssəḥa*) (Fritsch,; 1097-1098, Gorgorəyos, 1993: 61).

⁵² See, EMML 1189, EMML 1334, EMML 1453.

⁵³ See, EMML 1699, EMML 1744.

⁵⁴ See, Wuddase Marəyam, Nibabu- əna Tərg^{wa}mew, (1915: 10).

2.3.1.1 Penance in Old Testament

In fact, there are a number of Old Testament verses about confession and the forgiveness of sins being intermediary through a priest or a priest-like figure (McNamara, 1985: 10). As the Bible states, the first call for repentance to humankind and the call that was accepted was when God called Adam and asked him, “Where are you?” What did God want Adam and Eve to do after the fall? He wanted them to confess their sins and show repentance and purity. Notice that after the Fall, God tried to make a will out of them. God asked, “Where are you?” He asks (Gen. 3: 9-11). This is not a question of location but of spirituality. Instead of exposing himself to God, Adam tried to hide himself. In the other hand, God’s call to Cain was the first rejected call of repentance by humankind. (Gen. 4: 8-11) When Cain killed his younger brother Abel, God, like Adam, tried to demand confession. God said to Cain, “Where is your brother Abel?” God asked. God’s call was completely rejected by saying “I do not know. Am I my brother's keeper?” (Gen. 4: 9). Cain was unrepentant and not in confessed feeling of guiltiness. To quote examples of orders and history of repentance in OT are:

Yet if they shall think within themselves in the land where they are carried captives, and repent, and pray to You in the land of their captors saying, We have sinned and have done perversely, we have done wickedly, and [so] return to You with all their heart, and with all their soul, in the land of their enemies who led them away captive, and if they pray to You toward their land which You gave to their fathers, to the city which You have chosen, and the house which I have built for Your name, then hear their prayer and their cry in Heaven Your dwelling-place, and maintain their cause, and forgive Your people who have sinned against You, even all their sins which they have done against You, and give them pity before their captors, so that they may have pity on them. (1Kin 8: 47-50)

“He who covers his sins shall not be blessed; but whoever confesses and leaves [them] shall have mercy” (Prov 28:13).

“Remember this, and be a man; return [it] on [your] heart, O sinners” (Isa 46:8).

“So I will judge you, O house of Israel, each one of you according to his ways, says the Lord Jehovah. Turn and be made to turn from all your sins; and iniquity shall not be your stumbling-block.”(Ezek 18:30).

Many of OT verses like the Psalms of David, the prayer of Hezekiah and the prophet Jonah are inter textual parts of the MQ, because they are prayers for repentance. For Example, “... ገጠአትዩ ፣ ዘበንዕሰዩ ፣ ወዕበድዩ ፣ ኢትዝኸር ፣ ሊተ ፣ እግዚአብሔር ።” (*‘... Remember not the sins of my youth, nor my transgressions’*). (EMML 3020, f2v^a),⁵⁵ “...ወገጠአትዩኒ ፣ ቅድሜዩ ፣ ውእቱ ፣ በኩሉ ፣ ጊዜ ።” (*‘... and my sin is ever before me’*) (EMML 3020, f9r^a).⁵⁶

2.3.1.2 Penance in New Testament

Although penance in the NT is based on revelation, teaching, death, and resurrection of Jesus Christ, it does not also invalidate the teachings and ordinances of the OT. It is important to consider what he said; *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill”* (Matt. 5: 17). Therefore, repentance is written in the New Testament as the first sermon and the beginning of a new life. The first call for repentance in New Testament was done by St. John the Baptist. It reads as *“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent, for the kingdom of heaven is at hand”* (Matt. 3: 1-2). Secondly, Jesus Himself preaches for penance by saying; *“... From that time Jesus began to preach and to say, Repent! For the kingdom of heaven is at hand”* (Matt. 4:17). In New Testament, the Sacrament of Penance begins with confession. This brings us to another aspect of repentance. Enter joyful life. Jesus Christ said there *“... I say to you that likewise joy shall be in Heaven over one sinner who repents, more than over ninety-nine just persons who need no repentance.”*(Luk 15:7)

Some of verses about repentance from NT are *“... But go and learn what [this is], I will have mercy and not sacrifice. For I have not come to call the righteous, but sinners to repentance.”*

⁵⁵ Cf. Ps 25:7

⁵⁶ Cf. Ps 51:3

(Matt. 9: 13). “...Then He began to upbraid the cities wherein most of his mighty works were done, because they repented not” (Matt. 11: 20), “... I tell you, No. But, unless you repent, you will all likewise perish” (Luk. 13:3), “... Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost” (Act 2:38), “... Truly, then, God overlooking the times of ignorance, now He strictly commands all men everywhere to repent,” (Act 17:30), “... For the grief according to God works repentance to salvation, not to be regretted, but the grief of the world works out death.” (2Cor. 7: 10) and “... Repent! But if not I will come to you quickly, and will fight with them by the sword of My mouth.” (Rev. 2: 16). Some of them are mentioned on MQ.⁵⁷

2.3.2 Conversion of Religion

In fact, conversion has existed in the history of the peoples of the world, because man is a creature who can think, choose, decide and follow it temporarily or permanently. Religious change, especially among Jews, Christians, and Muslims, is a global phenomenon. In these religions if a person leaves the first faith and follows another faith, the person will be considered as a sinner from the perspective of his first faith. For this view, there are two main internal and external reasons why people change their faith. First, an internal factor is based on individual's decision. For example, due to the result of thinking and deciding the new faith is as the true religion, through affectionate pressure and economic factor, migration, war, political ideology, and globalization. This may be done individually or as a group.

In Ethiopia, it is well known that there have been many stories of conversion of faith and culture forcefully between Christians and Muslims (Davis, 1963: 575-582, Dombrowski, 1985: 14-18 and Kaplan: 374). However, both the actions of the Imam Ahmad ibn Ibrahim Al-Ghāzi (1543) and Emperor Yohannēs could be mentioned as evidences. The main reason for the MQ's preparation is a conversion of faith and repentance. The same thing had happened on the followers Coptic and Ethiopian Orthodox Tāwāḥədo Christians, to be converted from

⁵⁷ See more on chapter Three, under the sub title of Intertextuality of MQ.

Christianity to Islam forcefully. As MacCoull (2000, 151- 158) and Swanson (2013: 180) state Christians in Egypt were converted to Islam because of their inability to do government work and farming. Specially, women were forced to be converted to Islam without their consent. Even if the date of the composition of the Arabic version of MQ is unknown, it was in use in Coptic Church during the reign of King Mamluk for the peace of mind and consolation of those who had repented and converted to Christianity. According to MacCoull (2000, 151), the copy of the manuscript was copied in 1370 in Cairo. Some Ethiopian writers explain that MQ was composed by Ethiopian scholars to baptize those who were converted to Islam and had sexual relations with followers of Islam during the invasion of Ahmad. However, it is apparent that the text was written by the Coptic Church two hundred years before the rise of Ahmed in Ethiopia.

There is a similar story in EOTC. In the 16th c., Ahmäd Ibn Ibrahim from the eastern part of Ethiopia burned down many churches and books during the war.⁵⁸ Heritages of gold and precious metal were looted, Christians were killed, persecuted, and many Christians were converted to Islamic out of fear of the Imam (Davis, 1963: 578, Wright, 2019: 4-5).⁵⁹ After the assassination of Imam Ahmad, when many wanted to return to their original Christian faith, there were two main reasons for their psychological damage as happened in the Coptic Church. These include a lack of peace and feelings of guilt as a result of betraying the Creator and denying the faith and having sex with people who were not Christians. Thus, it is clear from the verses of the text that *Qədr* was translated from Arabic to Gəʿəz to correct these defects. “... ቀኖኖ ፣ መጽሐፈ ፣ ቈድር ፣ ዘእንበሩ ፣ መምህራን ፣ በእንተ ፣ ዘከህደ ፣ ሃይማኖቶ ፣...” (*... The cannon of Mäṣḥafä Qedär, settled by scholars for one who has denied his faith ...*) (EMML 3020, flr^a).

2.3.3 Defilement and Purification

Defilement is one of the reasons why the MQ was written in EOTC as well as in Coptic Church. Uncleaness is a psychological problem that exists in any spiritual life of Christianity. In the

⁵⁸ See, EMML Pr. No. 5791, 45a-48b: History of Ethiopia from the Invasion of Graññ to the death of LəbnäDəngəl.

⁵⁹ <https://www.britannica.com/art/Ethiopian-literature>. Access Date: December 04, 2020

details of daily life, there were special causes of uncleanness, which were conditional by ceremonial laws enacted for each separate case.

For example, the case of the leper Lev. 13 and 14, and of the house defiled by leprosy Lev. 14: 49- 53.⁶⁰ Uncleanness from touching a dead body: Lev. 21: 1-4, Num. 19: 11, Hos. 9: 4, Hag. 2: 13, Matt. 23: 27 and Luke 11: 44. Purification was effected by bathing and washing the clothes Lev. 14: 8-9; by washing the hands and feet: Deut. 21: 6, Matt. 27:24, Exod. 30: 18-21; Heb. 6: 2. “Baptisms” or “washings” Heb. 9:10; sprinkling with blood and water Exod. 24: 5-8; Heb. 9: 19, etc. This all rite Mentions too in Psalm. 26: 6, 51: 7; Ezek. 36: 25; Heb. 10: 22.

For it seemed [good] to the Holy Spirit and to us to lay on you no greater burden than these necessary things: that you abstain from meats offered to idols, and [from] blood, and from things strangled, and from fornication; from which, if you keep yourselves, you shall do well. Be prospered. (Act, 15: 28-29).

2.3.3.1 Idolatry and Thinking of Defilement

In the Old and New Testaments that worshipping other than God is defilement. “... But that we write to them that they should abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and from blood.” (Act 15: 20).

And I saw, when for all the causes [for] which backsliding Israel committed adultery, I sent her away and gave a bill of divorce to her, yet her treacherous sister Judah did not fear, but she went and whored, she also. And it happened, from the folly of her whoredom, she defiled the land and fornicated with stones and stocks. (Jer. 3: 8- 9).

2.3.3.2 Unholy Food and Thinking of Uncleanness

Many verses about food and uncleanness are written in the Old and New Testaments. Eating the flesh of dead animals, flesh of crawling creatures, praising and eating unbridled animals flesh are widely discussed in OT. Although there is clearly no mention of defilement by eating with unbelievers in the MQ, but I have seen in my field of observations and interviews eating with

⁶⁰ See, Matt. 8: 2-4.

people of different faiths, especially those who are fell and uncleanness because of eating meat. The identities of the inedible animals were recorded in the book of Leviticus. The book of Leviticus also says that eating the forbidden food defiles the body.

And the LORD spoke to Moses and to Aaron, saying to them, Speak to the sons of Israel, saying, These [are] the animals which you shall eat among all the animals that are in the earth. Whatever divides the hoof, and is cloven-footed, [chewing] the cud, among the animals, that you shall eat. Only, you shall not eat these of them that [chew] the cud, or of them that divide the hoof: the camel, for he [chews] the cud but does not divide the hoof; he [is] unclean to you. (Lev. 11: 1-4).

Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth (Ezek. 4: 14).

Additionally, the prophet Daniel and his friends did not eat meat and wine to avoid being defiled by the food they ate while in exile in Babylon. “... *But Daniel laid on his heart that he would not defile himself with the king's food, nor with the wine which he drank. So he asked permission of the chief of the eunuchs that he might not defile himself*” (Dan. 1: 8).

This norm of Jewish is practiced and common by Ethiopians both Christians and Muslims. They eat other any foods together, but they do not eat meat together. This is due to the fact that Ethiopians have an historical tradition associated with Jewish culture. This was a universal norm before the birth of Jesus. The Egyptians not to eat with a non-Egyptian or foreigners to prevent uncleanness (Freidenreich, 2011: 4). According to Genesis (43: 31-32), Joseph's brothers were given food to eat while they were in exile in Egypt, and The Egyptian were considered Joseph as an Egyptian, so he did not ear with his brothers to keep Joseph from being defiled.

In the New Testament, the book of Acts also shows that one must beware of defilement by unholy foods. “... but, that we write to them, that they should abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and from blood” (Act. 15:20, 15: 28-29, 21:

25, 1). “... *But this knowledge [is] not in all. But some being aware of the idol eat as an idolatrous sacrifice until now, and their conscience being weak is defiled*” 1Cor 8:7.

2.3.4 Baptism

In Biblical usage, the term Purification refers to a certain rite in the worshipping of God. It seeks the removal of legal sin or uncleanness; thus, the purified individual may restart normal activity in one community. The rite of purification was fulfilled by in the section of the priestly Code known as the Law of Purity (Lev. 11–16).⁶¹

According to Christian Theology, there are two types of baptism. These are the baptism for salvation or redemption and the baptism for the remission of sins called *Purification*. There was no salvation baptism before Christ was born.

On the contrary, the book of Moses testifies that the baptism for remission of sins was practiced by Jewish based on the Law of Moses. “... *And in this way shall you do to them to purify them. Sprinkle water of sin-offering on them, and let them shave all their flesh and wash their clothes, and make themselves clean* (Num. 8: 7).

In the Old Testament, the conception of purification with water is for physical as well as spiritual purity personal to Jewish tradition. Additionally, the service of purification was not limited to man. The book of Moses (Lev. 11: 32) explains that there was a command for cleansing any material too.

And whatever shall fall on [any] of them when they are dead, [shall be] unclean, [whether] any vessel of wood, or clothing, or skin, or sack; whatever vessel in which work is done, it must be put into water, and it shall be unclean to the evening. So it shall be cleaned.

According to St. Paul (Rom. 6: 1-10), the first baptism to get salvation has at least three representation things:

⁶¹ <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/purification-bible>

First, baptism is a picture of the death, burial, and resurrection of Christ. As we stand in the water, the followers are representing Christ on the cross. As they are dipped under water they illustrate the burial of Christ. As they come out of the water, they demonstrate the resurrection of Christ.

Second, baptism is a personal testimony to us of the washing away of their sin. As they go under the water, the Christians reconfirm that their sin is forgiven and as they come out of the water, they are resurrected to live a new life in Christ.

Third, baptism represents the personal fidelity with Christ. St. Paul (Rom. 6: 3-4) declared in `... We were buried with Christ in baptism and we are raised to walk in a new life` as forgiven followers of Christ empowered by the Spirit of God.

According to Jesus Christ’s teaching, Baptism is the basis of the whole Christian life, the entrance way to life in the Spirit and the door which gives access to the other sacraments to Christians. Baptism is a welcoming into the Christian faith and symbolizes life, death, and cleansing’... Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God’ (Jo. 3: 5). The Christian church believes in one baptism (Eph. 4: 5). However, after repentance there is the baptism of repentance for the remission of sins. Clearly in NT for the first time baptism of was practiced by St. John the Baptist (Matt. 3:6, Mar. 1: 4, Lu. 3: 3-6, Acts 13: 14, Acts 19: 4).⁶² Boldly, the baptism rite on MQ is not completely a second baptism for redemption. It is just to purification from a sin after a baptism. The baptism rite on Mäşḥafä Qedär is considered as the first baptism based on the reading on MQ (EMML 2169, 99v^b), (EMML 4955, 48v^a), (EMML 6774, f63v^a)); the reading goes as “... ተፈጸመ ፣ ሕገ ፣ ቀኖኖ ፣ ዳግመ ፣ ክርስትና ።” (*... the canon law as re-baptism*⁶³ was

⁶² St. John the Baptist, (born 1st decade BCE, Judaea, Palestine, near Jerusalem—died 28–36 CE; feast day June 24) (<https://www.britannica.com/biography/Saint-John-the-Baptist>).

⁶³ In EOTC followers Tradition, the ceremony of baptism is called ክርስትና (*Kərəstənnā*) and the text called ‘Mäşḥafä krəstənnā (መጽሐፈ ክርስትና)’, Cf. Baptism’, EAe, III (2003), 468b–470b (E. Fritsch and U. Zanetti); EAe, III (2007), 439a–441a (E. Fritsch et al.); Ṭəmqät (ጥምቀት)

fulfilled’).⁶⁴ “...ወኢይጎዕዕ ፡ ወኢምንተኒ ፡ እምነ ፡ ጥምቀት ፡ እንተ ፡ ነሥኣ ፡ ቀዳሚ ።” ‘...May not belittle it by any means than from the baptism he took earlier’ (EMML 6774: 47r^a).

2.3.5 Absolution

An absolution is the prayer that performed by the priest during confession and is also known as the sacrament of reconciliation or penance. An absolution which the priest gives as part of the penitential rite of masses in EOTC and the absolution given by a priest in the Coptic Orthodox Church is the same sacrament. The absolution given at our masses is called general absolution, for it is offered to everyone at the same time. For example, absolution given during church prayer of liturgy in confessional is called individual absolution which is fulfilled between a single priest and confessor one. In fact, there are instances reading the text retains: “... ፍትሐ ፡ እግዚአ ፡ ለገብርክ ፡ ወልደ ፡ መለኮት ፡ በዋሕድ ፡ ወልድክ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።” ‘... Lord absolve your servant Wäldä mäläkot, through your only begotten Son, ever and forever. Amen’ (EMML 3020, f18r^b). “... ኦ እግዚአን ፡ በእንተ ፡ ስምክ ፡ ፍትሐ ፡ ለገብርክ ፡ ጎድግ ፡ ሎቲ ፡ ብዝኃ ፡ ጌጋዩ ፡ ወአበሳሁ ፡ ለገብርክ ፡ አምኃ ፡ ኢየሱስ ፡ በሰማይ ፡ ወበምድር ፡ ለዓለመ ፡ ዓለም ፡ አሜን” ‘... O our Lord, for the glory of your name absolve your servant Ammōḥa Iyyäsus, forgive his many offences in heaven and earth forever and ever. Amen’ (EMML 3020, f28v^b). “ፍትሐ ፡ እማዕሥረ ፡ ዲያብሎስ ፡ ... ፡ ረስዮ ፡ ለገብርክ ፡ ይኩን ፡ ፍቱሐ ፡ በሰማይ ፡ ወበምድር ፡ በአፈ ፡ ዚአዩ ፡ ወአባሲ ፡ በአፈ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱስ ። አሜን ፡ ወአሜን ።” ‘... Absolve him from the bond of Devil, make him to be absolve in heaven and earth out of the mouth of me the sinner and transgressor’ (EMML 3020, f31r^b).

All these readings from the text are the power points of the text. An absolution is the given spiritual power of clergies. According to EOTC cannon laws, any priest who has an ordination

Mäṣḥafä’, EAe, IV (2010), 917a–918a (A. Bausi); ‘Qəddase’, EAe, IV (2010), 279b–281b (A. Bausi);

⁶⁴ See, Maccoull, (2000: 159).

can absolve the sin of Christians in the name God by saying `May God absolve you from the bond of sin' (እማእሰረ ፡ ኅጢአት ፡ እግዚአብሔር ፡ ይፍታሕ ።).⁶⁵

In New Testament, this service of ordination is given by Jesus Christ Himself "... Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18: 18). This saying of Jesus is just consider as a covenant for all priests who are lives in priesthood life and that is why we read from MQ repeatedly the following reading: "... ለእለ ፡ ኃደግሙ ፡ ኅጢአት ፡ ለሰብእ ፡ ይትኃደግ ፡ ሎሙ ፡ ወለእለ ፡ ኢኃደግሙ ፡ ኅጢአት ፡ ኢይትኃደግ ፡ ሎሙ ።" (... *Whose soever sins you remit, they are remitted unto them; and whose so ever sins you retain, they are retained*)' (EMML 3020, f27r^b).⁶⁶

⁶⁵ See, Kidanä-Wäld, (1948: 736).

⁶⁶ Cf. Matt 16: 19, 18: 18, John 20: 23.

CHAPTER THREE: SOURCE, CONTENTS AND DESCRIPTION OF THE MANUSCRIPTS

3. 1 Sources of the Text

The researcher found out different sources that are used as a source text to MQ, including the Bible. These sources are mentioned directly or indirectly in MQ since they have a common idea on repentance, baptism, atonement, and purification.

3.1.1 Direct Quotations

3.1.1.1 Quotes from the Holy Bible

It is clear MQ is a liturgical book, as any of the books of liturgy, in MQ these five books of the Psalms of David, the Gospel, the Acts of the Apostles, the Epistle of St. Paul, and the Epistle of St. Peter are quoted in MQ. Although many of David's psalms are directed to be read in the MQ, I will cite only those who are chosen for the hymn called *ምስባክ (Məsbak)*. For instance see the below table.

No.	Text	The Beginning of Their readings	Chapter and Verses	EMML 3020
1	Psalm of David	ወኅጢአትዮኒ ፡ ቅድሜዮ ፡ ውእቱ ፡ በኩሉ ፡ ጊዜ ፡ ... (<i>‘My sin is ever before me...’</i>).	50(51): 2	9r ^a
		አዝዝ ፡ እግዚአ ፡ በኃይልክ ፡ ... (<i>‘Thy God hath commanded thy strength:...’</i>).	67(68): 28	8v ^b
		ሕጽበኒ ፡ ወአንጽሐኒ ፡ እምኅጢአትዮ ፡ ... (<i>‘Wash me thoroughly from mine iniquity, and cleanse me from my sin...’</i>).	50(51): 2	12v ^b
2	Epistle of St. Paul to Timoty	ወከመ ፡ አስተብቁዕኩክ ፡ ትንበር ፡ ኤፌሶን ፡ ከመ ፡ አሐውር ፡ መቄዶንያ ... ፡ (<i>‘As I besought thee to abide still at Ephesus, when I went into Macedonia...’</i>).	1Tim 1: 3- 11	4v ^b - M5v ^b
3	1Epistle of St. Peter	ወከማሁ ፡ አንትሙኒ ፡ ወራዙት ፡ ተከሙኑ ፡ ለእለ ፡ ይልሕቁክሙ ፡ ... (<i>‘Likewise, ye younger, submit yourselves unto the elder...’</i>).	1Pet. 5- 7	5v ^b - 6r ^a

4	Acts	<p>ዘውእቱ ፡ ዘይቤ ፡ ኢዮኤል ፡ ነቢይ ፡ ወይከውን ፡ እምድጎረዝ ፡ መዋዕል ፡ ይቤ ፡ እግዚአብሔር ፡ እሰውጥ ፡ እምነ ፡ መንፈስየ ፡ ዲቦ ፡ ኩሉ ፡ ዘነፍስ ፡... (<i>‘But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God...’</i>).</p>	2: 16-21	6r ^a - 6v ^a
5	Gospel of St. Matt	<p>ኦ ጴጥሮስ ፡ አንተ ፡ ኩኩሕ ፡ ወዲቦ ፡ ዛቲ ፡ ኩኩሕ ፡ ወአሐንፃ ፡ ለቤተ ፡ ክርስቲያን ፡ ወዲቦ ፡ ዛቲ ፡ ኩኩሕ ፡ ወኢይክልዋ ፡ አናቅጸ ፡ ሲኦል ፡ እኩብክ ፡ መራኹተ ፡ ዘመንግሥተ ፡ ሰማያት ፡ ዘአሠረክ ፡ በምድር ፡ አንተ ፡ ኢይፈትሕ ፡ ኦነ ፡ በሰማያት ፡ ወዘፈታሕክ ፡ አንተ ፡ በምድር ፡ እፈትሕ ፡ ኦነ ፡ በሰማያት ፡ ... (<i>‘And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it...’</i>).</p>	Matt. 16: 18-19	16v ^a
5	Gospel of St. Mark	<p>ወመጽአ ፡ ጎቤሁ ፡ አሐዳ ፡ ጸሐፊ ፡ ሰሚያ ፡ ከመ ፡ ተኃሠሥዎ ፡ ወይቤሎ ፡ ዓይኑ ፡ ትእዛዝ ፡ እምኩሉ ፡ ቀዳሚት ፡ #... (<i>‘And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?...’</i>).</p>	12: 28- 33	10v ^b - 11r ^a
6	Gospel of St. Luke	<p>ወመሰለ ፡ ሎሙ ወይቤሎሙ ፡ እንዘ ፡ ይብል ፡ እመኒቦ ፡ እምኔክሙ ፡ ፩ ፡ ብእሲ ፡ ዘቦ ፡ ፫ ፡ አባግዓ ፡ # ...” (<i>‘And he spake this parable unto them, saying...’</i>).</p>	15: 3- 10	9r ^a - 9v ^a
7	Gospel of St. Luke	<p>“...ወተሰእሎ ፡ ፩ ፡ መልአክ ፡ ወይቤሎ ፡ ሊቅ ፡ ምንተ ፡ እግበር ፡ ከመ ፡ እርኩብ ፡ ሕይወተ ፡ ዘለዓለም ፡ # ... (<i>‘And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life...’</i>).</p>	18: 18- 25	13r ^a - 13r ^b

8	Gospel of St. John	“...ዘየአምን ፡ ብየ ፡ ቦ ፡ ሕይወት ፡ ዘለዓለም ።... (‘...He that believeth on me hath everlasting life...’).	6: 47	141 ^a
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Table 2: Sample of Quotes from the Holy Bible

3.1.1.2 Liturgical Quotes

There are also so many quoted sentences and paragraphs from the liturgy texts. Some of quoted readings from the book of liturgy and other texts are mentioned as follows:

Example One:

ጸሎተ ፡ ወንጌል ። እግዚአብሔር ፡ እግዚአ ፡ ኢየሱስ ፡ አምላክነ ፡ ዘትቤሎሙ ፡ ለአርዳኢስ ፡ ቅዱሳን ፡ ወለሐዋርያቲስ ፡ ቅዱሳን ፡ እስመ ፡ ብዙኃን ፡ ነቢያት ፡ ወጻድቃን ፡ ፈተዉ ፡ ይርአዩ ፡ አንትሙ ፡ ዘትሬእዩ ፡ ወኢርእዩ ። ወፈተዉ ፡ ይሰምዑ ፡ አንትሙ ፡ ዘትሰምዑ ፡ ወኢሰምዑ ። ወለክሙስ ፡ ብፁዓት ፡ አዕይንትክሙ ፡ እለ ፡ ርእያ ፡ ወአዕዛኒክሙ እለ ፡ ሰምዓ ። ወከግሆሙ ፡ ካዕበ ፡ ለነኒ ፡ ረሰዮን ፡ ድልዋነ ፡ ንሰማዕ ፡ ወንግበር ፡ ቃለ ፡ ወንጌልክ ፡ ቅዱስ ፡ በጸሎቶሙ ፡ ለቅዱሳን ።... (EMML 3020, 8r^b- 8v^a).

(‘Prayer of the Gospel: O Lord Jesus Christ, our God, who did say to your holy disciples and your pure apostles, many Prophets and Righteous men have desired to see the things which you see and have not seen them, and have desired to bear the things which you hear and have not heard them; but you, blessed are your eyes that have seen and your ears that have heard. Do you make us also like them meet to hear and to do the word of your holy gospel through the prayer of the saints...’).

Example Two: This verse has the same purpose as the MQ, because it says as: “...forgive their former works. Join them with your holy church.”

...ወያንብር ፡ ካህን ፡ ዕዴሁ ፡ ገዕለ ፡ ርእሱ ፡ ለንሱሕ ። ወይብል ፡ እግዚአብሔር ፡ አምላክነ ፡ ጌር ፡ ነጽር ፡ እለ ፡ ውስተ ፡ ንስሐ ፡ ሀለዉ ። ተሣላሎሙ ፡ በከመ ፡ ዕባዩ ፡ ሣህልክ ፡ ወበከመ ፡ ብዝኃ ፡ ምሕረትክ ፡ ደምስስ ፡ ኅጢአቶሙ ። ክድኖሙ ፡ ወዕቀቦሙ ፡ እምክሉ ፡ እኩይ ። ወቤዙ ፡ በሰላም ነፍሳቲሆሙ ፡ አገዲረክ ፡ ዘቀዳሚ ምግባርሙ ፡ ደምሮሙ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ በሞገስ ፡ ወበምሕረቱ ፡ አብዖ ፡ በ፩ ወልድክ ፡ ዘቦቱ ፡ ለከ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ሰብሐት ፡ ወመለኮት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። (EMML 3020, 2v^b).

(‘...Let the priest put his hand on the head of repentant one. And saying, Lord, our good God, look upon a people that are in penitent, and according to your great mercy have mercy upon them, and according to the multitude of your compassion blot out their iniquity, cover them and keep them from all evil And redeem their souls in peace, forgive their former works. Join them with your holy church: through the grace and compassion of your only- begotten Son our Lord and our God and our Savior Jesus Christ, through whom to you with him and with the Holy Spirit be glory and worship, both now and ever and world without end Amen’).

Example Three:

ተንሥእ ፡ እግዚአ ፡ አምላኪየ ፡ ወይዘረው ፡ ፀርከ ፡ ወይጉየዩ ፡ ኩሎሙ ፡ እምቅድመ ፡ ገጽከ ፡ እለ ፡ ይጸልኡ ፡ ቅዱሰ ፡ ወቡሩከ ፡ ስመከ ፡ ወሕዝብከ ፡ ይኩኑ ፡ ቡሩካነ ፡ በበረከተ ፡ አእላፊ ፡ አእላፋት ፡ ወትእልፊተ ፡ አእላፋት ፡ እለ ፡ ይገብሩ ፡ ፈቃደከ ፡ በኩሉ ፡ ጊዜ ፡ በ፩ ወልድከ ፡ ዘቡቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱሰ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ። (EMML 3020, 11v^b).

*(‘Arise, Lord my God, and let your enemies be scattered, and let them that hate Your holy and blessed name flee before you. But let your people who do your will at all times be blessed with blessings a thousand thousands and ten thousand times ten thousand through your only-begotten Son through whom to You with him and with the Holy Spirit be glory and dominion, both now and ever and world without end, Amen’).*⁶⁷

3.1.2 Indirect Quotations

Here there are some indirect quotes from the Bible and others related texts.

Example One: “...ሚጥ ፡ እግዚአ ፡ ኃጥአነ ፡ እለ ፡ ይትሐተቱ ፡ በሕገ ፡ ዛቲ ፡ ቀኖኖ ። እለ ፡ ይዘርፀ ፡ በአንብዕ ፡ ወበኃሜት ፡ የአርሩ ። ጸጉ ፡ ሥርየተ ፡ ሠናየ ፡ አሜን ።...” (EMML 3020, A4v^a). *(‘...O Lord, restore the sinners who are guided by this dogma. They that sow in tears shall reap in joy.*

⁶⁷ See, Num 10: 34- 35

Give good forgiveness. Amen...'). The above sentence is an indirect quoted with the Psalms of David on the reading part of MQ.⁶⁸

Example Two: “...አንተ ፡ ወሀብኩሙ ፡ ለካህናት ፡ ዐቢያ ፡ ሢመተ ፡ ከመ ፡ ይእሥሩ ፡ ወይፍትሐ ፡ እም ፡ ሕዝብከ ፡ ኩሎ ፡ ማእሰረ ፡ ኅጢአት ፡ ወትቤሎሙ ፡ ኩሎ ፡ ዘአሠርክሙ ፡ በምድር ፡ ይኩን ፡ እሡረ ፡ በሰማያት ፡ ።...” (EMML 3020, A18r^b). (*‘...You are the one who has given the high authority to the priests to bind and release the bondage of sin from your people. And said unto them, let what you bind on earth be bound in heaven...’*). The above sentence is indirectly quoted from the Gospel of St. Matthew, the reading goes as: “...Trully I say to you, Whatever you shall bind on earth shall be bound in heaven: and whatever you shall loose on earth shall be loosed in heaven” (Matt. 18: 18).

Example Three: “...ዘአንተ ፡ ይእዜ ፡ አምላክክ ፡ መሐሪ ፡ ኄር ፡ ወጻድቅ ፡ ወንጹሕ ፡ ባሕቲትከ ፡ ዘኢትፈቅድ ፡ ሞቶ ፡ ለኃጥእ ፡ አላ ፡ ይትመየጥ ፡...” (EMML 3020, 14v^a) (*‘... You are still our God, the Forgiver, the Good and the Righteous, the One Who is pure, and who does not want his death to return to the sinner...’*). This sentence is composed from the reading part of Prophet Ezekiel. The related reading goes as: “... All his transgressions that he has done, they shall not be mentioned to him; in his righteousness that he has done he shall live.” (Ezek. 18: 23).

3.2 Intertextuality in Mäṣḥafä Qedär

This subtopic discusses about the texts quoted directly from the reading part of MQ. One of the reasons for the division of the text divided into three *recensions* could be the *intertextuality* of Mäṣḥafä Barətos.⁶⁹ Many of the texts that the researcher collected were very short, but the longest ones are very few they contained the book of Barətos. The chosen *recension* for the critical edition is the medum *one*. Texts in the medum *recension* are medum in their number of collection and thier contents. There is no other text fully as a reading part in the medum recession of MQ. However, As the study provides general information about the book for

⁶⁸ See, Psalm 126: 5.

⁶⁹ See, EMML 1334, 31r^a- 50r^b.

teachers who want to study in other *recensions* the following reading shows why the book of Mäṣḥafä Barətos was included in the long-term *recensions's* sharing of ideas with the Book of Mäṣḥafä Qedər. Among the contents of the Book of Barətos in the Book of MQ is St. Mary's prayer for the release of Matthias, who was imprisoned while preaching the Gospel in the place of Barətos. Additionally, the text is a text of promise from his son Jesus to receive health and forgiveness that if anyone who is distressed, sick, or defiled by sin and he who tooks this prayer' s book and he who baptized in this prayer. Thus, the MQ added the Mäṣḥafä Barətos for the baptism of repentance, because there is a reading that is in harmony with Barətos's baptism. The researcher considered some of readings of Barətos.

Example One: ...ወእስከ ፡ ፍጻሜ ፡ መዋዕል ፡ ኩሎ ፡ ጊዜ ፡ ኀበ ፡ ተነበት ፡ ዛቲ ፡ ጸሎት ፡ ዲበ ፡ ማይ ፡ ወይክዓው ፡ ላዕለ ፡ ሥጋሁ ፡ ወይትቀባዕ ፡ እምዝንቱ ፡ ቅብዕ ፡ ቅዱስ ። (*...And every time this prayer is recited on the water until the end of the time, [you] poured out on his flesh and anointed with holy oil...').*

Example Two: More comparatively, the following reading of MQ will help us to know how much similar with Bartow' reading. "...ጸግዎ ፡ ሥርየተ ፡ ኀጢአት ፡ በኩሎ ፡ ዘገብረ ፡ እምአመ ፡ ተወልደ ፡ እስከ ፡ ዛቲ ፡ ሰዓት ፡ ..." (EMML 3020, 23r^b). (*...Give him forgiveness of sins for all the evil he has done from birth to the present hour...').* The above reading is so similar from the readings of Mäṣḥafä Barətos. The readings are goes as:

...ወትቤ ፡ ድንግል ፡ አዶናይ ፡ አማኑኤል ፡ ማሲያስ ፡ አምላኪያ ፡ ነዓ ፡ ኀቤያ ፡ ፍጡነ ፡ እስከ ፡ ትፈጽም ፡ ዘውሱተ ፡ ልብዩ ፡ በእንተ ፡ ዘይፀውር ፡ ዘንተ ፡ ጸሎተ ፡ አዕትት ፡ እምኔሁ ፡ ኩሎ ፡ ደዌ ፡ ወዓዕረ ፡ ወሕማመ ፡ ወዓማ ፡ ወኩሎ ፡ ጸብዓ ፡ ጸላዒ ፡ ዘይትቃረኖ ። አሜን ። ወሐድሶ ፡ ሥጋሁ ፡ ዳግመ ። ወስረይ ፡ ኩሎ ፡ ኃግውኢሁ ፡ ከመ ፡ ዕለት ፡ እንተ ፡ ባቲ ፡ ተወልደ ።

(...The Virgin said, "Adonai, Amael, Masias, my God, come quickly to me until you fulfill my heart." Get rid of all sickness, trouble, sickness, and fatigue, as well as all hostile enmity, that the person who prays this prayer. Amen. Renew his flesh again; forgive his sins as a baby is born on this day....'). (EMML 1334, 39r^b-39v^a).

3.3 Prayers to Use

The MQ contains a number of titles and book of prayers that are directed to be read. example taken from MS EMMML 3020 in the following table:

No.	Name of the Prayer or the Text	Translation	Folio
1	አቡነ ፡ ዘበሰማያት ፡ ወሰላሙ ፡ ገብርኤል ።	Our Father and	1r ^b , 12v ^b , 3v ^a , 25r ^a
	፫ ፡ ጊዜ ፡ አቡነ ፡ ዘበሰማያት ፡	3 times you says Our Father	12v ^b , 22v ^a
	፱ ፡ ጊዜ ፡ አቡነ ፡ ዘበሰማያት ፡	Our Father 9 times	20r ^a
2	ጸሎተ ፡ ሃይማኖት ፡	The Creed	1r ^b , 3r ^b , 25r ^a , 29v ^a
	፱ ፡ ጊዜ ፡ ጸሎተ ፡ ሃይማኖት ፡	The Creed, 9 times	10v ^b , 20r ^a
	፫ ፡ ወጸሎተ ፡ ሃይማኖት ፡	The Creed, 3 times	12v ^b , 22v ^a
3	ኪዳን	Kidan (Covenant).	1r ^b
4	መስተበቀሩ ፡ በእንተ ፡ ንዑስ ፡ ክርስቲያን ፡	Supplication for the Christian catechumens	11r ^a , 11v ^a
5	መስተበቀሩ ፡ በእንተ ፡ ማኅበርነ ፡ ...	Supplication for our Congregation	11r ^b , 32v ^a
6	ጸሎት ፡ ዘጳጳስ ። (መስተበቀሩ ፡ በእንተ ፡ ጳጳሳት ፡)	Supplication for the Bishops	12v ^b
7	ጸሎት ፡ በእንተ ፡ እለ ፡ ኖሙ ፡ (ሙታን ፡)	Prayer for the departed	13r ^b
8	መስተበቀሩ ፡ በእንተ ፡ ሰላም ።	Supplication about the peace	22v ^b , 32v ^a
9	ጸሎተ ፡ ንስሐ ፡ (ዓቢይ ፡ ፍትሐት ፡)	Prayer of Penitence (The Main Absolution)	27r ^a
10	ጸሎተ ፡ ንስሐ ፡	Prayer of Penitence	32r ^a
11	መስተበቀሩ ፡ በእንተ ፡ እለ ፡ ያበውፁ ፡ ሙባዓ ፡	Supplication for them who bring an oblation	32v ^b
12	መስተበቀሩ ፡ በእንተ ፡ ዱያን ፡	Supplication for Patients	

Table 3: Samples of name of prayers from MQ

3.4 Contents of the text

It is stated above that the book was generally divided into three groups due to its written content. The content structure of all the families of the book is based on three main elements. These include orders, prayer, reading of other books, confession of sins, and counsel. It is not necessary

to explain the content of prayer in the text because, the MQ itself is a prayer a text for the remission of sins and for asking God for mercy.

3.4.1. Orders

The text contains liturgical performance related to absolution for confessors. Thus, we find in the text what kind of sin a person has committed, how he will perform it, what things should be done, what books should be read, what kind of clothes to wear, when the prayers will be performed, and by whom and there are so many orders to the priest, deacon, confessor/s and the participants on the rite; some of the them are listed as follows.

3.4.1.1 The people to whom the rite is performed

All the MQ recensions testify that the rite is performed for those who have denied their faith and have repented, and who have sexual contact with unbelievers. Some of the readings are goes as follow: “...በእንተ ፣ በክህደ ፣ ሃይማኖቶ ፣ አው ፣ በአርኩሰ ፣ ሥጋሁ ፣ ምስለ ፣ በኢየሱስ ፣ ... ።” (EMML 3020, Ira). (‘... for a person who denied his faith and defiles his body with unbelievers...’).

In addition, the reading of EMML 1307 or EAP286/1/1/7, 130v^a, lists the types of sins and commands that this performance be executed. These are:

- ✓ To any Christian found in prostitution,
- ✓ Someone who worked on the Sabbath,
- ✓ He/she had sex with another woman/man outside of his wife/husband,
- ✓ A person who slanders someone, what he did not see with his eyes and what he did not hear with his ears,
- ✓ The one who lies,
- ✓ A one who killed any person,
- ✓ Anyone who married his brother's wife or relative,
- ✓ Anyone who with resentment in his heart,
- ✓ He/she had sex with his/her wife/husband on the Sabbath, Lent, on Wednesdays and Fridays, and in Week of the passion.

About supplying baptismal water or preparing a new jar or pit to fill baptismal water:

3.4.1.2 Preparation of the Cistern and Water

Although, it is not clear who prepares the cistern and the water, the reading of the command indicates that the priests have to prepare it (EMML 1307, 131r^b). The reading goes as: “... **ወትመልዕ ፡ ማየ ፡ በኮራ ፡ ሐዲስ ፡ ...**” (*‘...[You] will fill the water in new jar...’*). According to one of the short *recension* of MQ (EMML 591 20v^b), the water supply should be a pit, not a jar. The reading is as follows. “...**ወያምጽዑ ፡ ፬ ፡ ኮራ ፡ ማይ ፡ ወይክረዩ ፡ ምድረ ፡ እስከ ፡ ይበጽሕ ፡ ብረኪሆሙ ፡ ወያብዎሙ ፡ እስከ ፡ ውስጥ ፡ ይቁሙ ።...**” (*‘...And provide four jars of water. Dig a hole as far as their knees, and let them stand in it...’*).

3.4.1.3 The Physical Standing Direction

One of the MQ orders to baptize is their direction must be to east in their standing in pit. “... **ይቁሙ ፡ ወይንበሩ ፡ መንገሉ ፡ ምሥራቅ ።...**” (*‘...They stand to the east and stay calm...’*) (EMML 1307, 131r^b). This order is also celebrated by the Deacon during the Mass saying “... **ኅብ ፡ ጽባሕ ፡ ነጽሩ ።**” (*‘...Look towards the East’*). This kind of order is also mentioned in the Book of Ziq (**መጽሐፈ ፡ ዚቅ ፡**) and the Virgin Mary as a symbol of the East and her son Jesus Christ as a sun. “...**አንቲ ፡ ውእቱ ፡ ምሥራቅ ፡ ወወለድኪ ፡ ፀሐየ ፡ ጽድቅ ።**” (*‘... You [Mary] are an East, and your Son is the true Sun’*).⁷⁰ In the Ethiopian Orthodox Church, the symbol of standing and looking to the east is an example of returning to Jesus Christ, believing in His light.

Adding oil to the water: One of the orders on the first page of all the readings of MQ is adding oil to the water (EMML 3020: 57r^a). The reading is as follows: “...**ወትወዲ ፡ ላዕሌሁ ፡ ዘይተ ፡ ፫ ጊዜ ፡ በአምሳለ ፡ ማዕተብ ።**” (*‘...And you shall add oil 3 times in the form of the cross on it’*).

3.4.1.4 Order of Clothing

The condition of the priest’s church attire: The MQ instructs the priest to put on the church robe before prayer and service of penance baptism (EMML 3020, 1r^a). The instruction reading goes as: “...**ወይለብስ ፡ ቀሲስ ፡ ልብስ ፡ ቤተ ፡ ክርስቲያን ፡ ቀሚስ ፡ ወሞግሕተ ፡ ወፊቃረ ፡ ወአክሊሊ ።**” (*‘...’*

⁷⁰ See, መጽሐፈ ፡ ዚቅ ፡ ዘየካቲት ኪዳነ ፡ ምሕረት ፡ (Ziq zä-Yäkkatit Kidanä Məhrät).

And the priest shall put on church clothe of robe, chasuble, girdle, and mitre’). This ritual of dressing in service while serving God is a command from God and taken from the Bible. “... And you shall speak to all the wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, so that he may minister to Me in the priest's office” (Exod 28: 3)”. Additionally, we can see from the following reading that the type of clothing listed in the Bible and the Bible is similar.

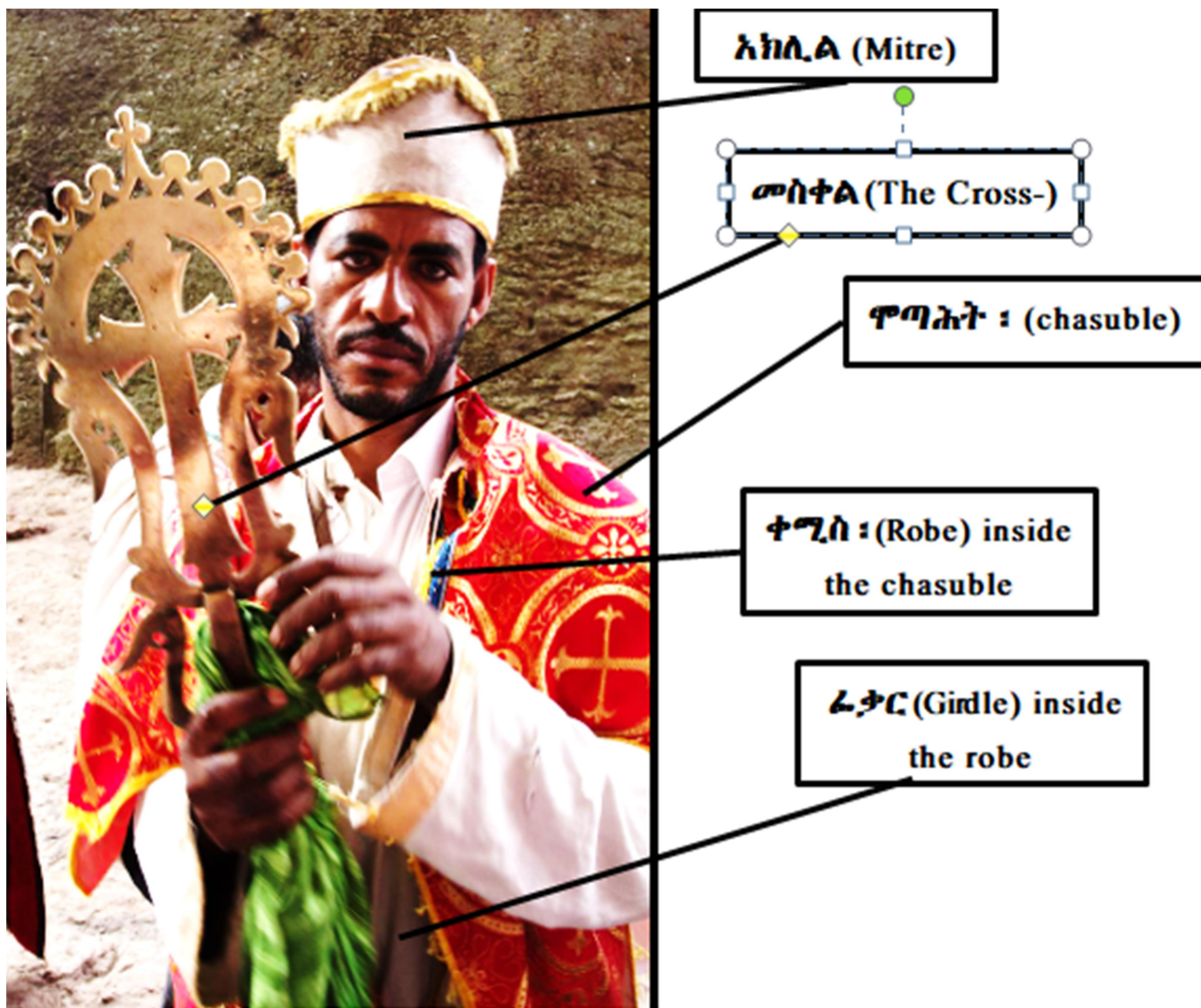


Figure 4: The priest with clothing style to perform the Rite.

... And these [are] the garments which they shall make: a breast-pocket, and an ephod, and a robe, and an embroidered coat, a miter, and a girdle. And they shall

make holy garments for Aaron your brother, and his sons, so that he may minister to Me in the priest's office (Exod 28: 4).

3.4.1.5 The Sayings of Baptizees During Baptism

This is what baptismal candidates are told to do before they are baptized. “...**ወይብሉ ፣ ነአምን ፣ በክርስቶስ ፣ አምላክነ ።...**” (*‘...We believe in Christ our God...’*) (EMML 4955, 39^v^b). This statement is similar to what the Ethiopian eunuch said when he was baptized by the apostle Philip. The saying of Ethiopian eunuch from the Act 8: 37 goes as: “...*And Philip said, if you believe with all your heart, it is lawful. And he answered and said, I believe that Jesus Christ is the Son of God*”. Thus, during both of the baptism of salvation and the baptism of repentance it can be understood as sign of witness and a statement of faith before baptism.⁷¹

3.4.1.6 An Order to expel Satan from the body

The MQ instructs the priest to expel Satan from the body of the confessor by holding the external parts of the body (head, eye, lips, ear, hand, heart, umbilicus, legs), calling on the secret divine names, and sprinkling water (EMML 2169, 77^v^b). Some reading of the order of MQ as: “...**ወያንብር ፣ ካህን ፣ እዴሁ ፣ ላዕለ ፣ ርእሶሙ ፣ ወይብል ፣ በስመ ፣ አብ ፣ ወወልድ ፣ ወመንፈስ ፣ ቅዱስ ፣ ሃእ ፣ መንፈስ ፣ ርኩስ ፣ ዙተኃድር ፣ ውስተ ፣ ርእሱ ፣ ለእገሌ ።...**” (*‘...And the priest shall lay his hand upon their [confessors] head, and shall say let Satan, who dwells in the head of Egäle, come out in the name of the Father...’*).

3.4.1.7 An Order to Baptize a Confessor

This order is located the last part of the text and is an essential part of the performance. The text also orders the baptizer to take off the raiment of the confessor and baptize him in the name of the Father, the Son, and the Holy Spirit in Holy Trinity (EMML 4955: 39^v^b). The reading goes as: “...**ወታዕትት ፣ ልብሶ ፣ ወትክው ፣ ማየ ፣ ላዕሌሁ ፣ ቪጊዜ ፣ ወትብል ፣ አጠምቀክ ፣ በስመ ፣ አብ ፣ ወወልድ ፣ ወመንፈስ ፣ ቅዱስ ፣ በቅድስት ፣ ሥላሴ ፣ ለስርየተ ፣ ኅጢአት ።**” (*‘...You take off his*

⁷¹ See, EAP286/1/1/7 / or EMML 1307.

clothes. You pour water over him 3 times. And you shall say I baptize you in the Holy Trinity in the name of the Father, and the Son and the Holy Spirit for the remission of sin’).

3.4.1.8 An order to anoint the Meron or Holy Oil

Anointing of Holy Oil or Meron is performed only by priests. According to the Ethiopian Orthodox Church, there are two types of oils; these are called ቅብዐ፣ ቅዱስ (Qəb‘a Qəddus) and ሜሮን (Meron). Thus, the MQ orders the priest to perform anointing the oil after the confessor was baptized (EMML 2169: 93r^b).

The reading is goes as: “...ወታኅሥእ፣ ዘይተ፣ ወትቀብዖ፣ ገጸ፣ ልቦ፣ ወመታከፍቲሁ፣ ወእንግዳሁ፣ ወመለያልይሁ፣ ወትብል፣ ቡሩክ፣ እግዚአብሔር፣ አብ፣ አኅዜ፣ ኩሉ፣ ዓለም፣ አሜን። ወቡሩክ፣ ወልድ፣ ዋህድ፣ ኢየሱስ፣ ክርስቶስ፣ አሜን፣ ወቡሩክ፣ መንፈስ፣ ቅዱስ፣ ጳራቅሊጦስ፣ ክብር፣ ወስብሐት፣ ለዓለም፣ ዓለም፣ አሜን።” (‘...And you lift up oil, you shall anoint his heart, his shoulders, his chest, and his joints. And say, blessed be Almighty God the Father and blessed be one Son Jesus Christ and Parakletos blessed is the Holy Spirit. Glory and praise forever’).

In addition to this, EMML 1307 or EAP286/1/1/7, 130r^b orders with another option to anoint the confessor by Meron. The reading goes as: “... ይቅብዕዎሙ፣ ሜሮን፣ ለእመ፣ ተረክበ፣ ወለእመ፣ ኃጥአ ይቅብዕዎሙ፣ ዘይተ።” (‘...And after they are baptized, they [priests] shall be anointing them with Meron, but if it is not available, anoint them [confessors] with oil’).

3.4.1.9 About giving the Eucharist

In Ethiopian Orthodox Church giving the Eucharist is the summary of all services. In the MQ text, after this penance baptism, the main command for the priests is to perform the hymn and to give the Eucharist to baptized persons. The text reads as: “...ወሥራዕ፣ ሎቲ፣ መሥዋዕተ፣ ካልዕ፣ ካህን፣ ኢይሥራዕ፣ በውእቲ፣ ዕለት፣... ወትሁቦ፣ እምሥጢር፣ ቅዱስ።” (‘... And thou shalt make an offering for him. Do not prepare another priest for the day. And you will give him the sacred Sacrament (EMML 2169, 99v^a).

3.4.1.10 Orders about the Giving Gifts

One of the MQ ordering after the baptism is the baptized person should give to the church as much as he can. If the baptized person can afford it to the Church, let him offer a sheep; if he has no money, he should give a goat and a chicken to the church. **ወትዲዝዞ ፡ ያብእ ፡ መባዕ ፡ ለቤተ ፡ ክርስቲያን ። መብልዐ ፡ ወመስቴ ። ዘእንበለ ፡ በግዕ ፡ ኢይግበር ። ለእመ ፡ ኮነ ፡ ነዳዩ ፡ ያብዕ ፡ በተክህሎ ። ወለእመ ፡ ኃጥአ ፡ በግዐ ፡ ያብዕር ፡ አጣሌ ፡ ዘምስለ ፡ ንጹሕ ፡ ዶርሆ ፡ ዘኢለከፎ ፡ አንስት ።** (EMML 32v^a).

3.4.1.11 The Schedule When the Rite Should be Performed

Repentance is an act that can be performed at any time and is repeated among the Seven Sacramental Services of the Church. The text orders the confessor to do the following in order to receive the prayer of a remission of sin in rite of MQ; first the confession of sins to the priest is required. “...ይጠመቅ ፡ ወፈጺኖ ፡ ንስሐሁ ፡ በትእዛዘ ፡ ሲኖዶስ...” (*‘...At the end of his repentance, he was baptized in accordance with the order of the Synod’*) (EMML 4190, 32^a). If he did not confess at the time of his first repentance for various reasons, he can confess even on the day of his penance baptism “...ይንግር ፡ ጌጋዮ ፡ ዘኃብዓ ፡ ቀዳሚ ።...” (*‘...Let him confess his sin, which he hid in the beginning of his repentance’*) (EMML 3020, 14r^a).

However, in order to be baptized in repentance, the priests had to wait for the days mentioned in the text. This does not mean, however, that you should not pray or be baptized outside of these days. Baptismal days do not mention why they were chosen, but these days the book mentions that prayer, baptism, vows, and almsgiving are good deeds. The reading is as follows. “...በእላንቱ ፡ ዕለታት ፡ ግበሩ ፡ ሠናያተ ፡ ምህላ ፡ ወንስሐ ፡ ጸሎተ ፡ ወጥምቀተ ፡...” (*‘In these days do good deeds, repentance, prayer, and baptism’*). (EMML 3020, 33v^a). The following are the revealed performance dates and months in many MQ witnesses.

Table 4: The setting of the Month and Date of the rite should be performed

Month	Date	Month	Date
September	1,7, 8, 9, 16, 17, 27, and 29	March	4, 9, 21, 24 and 29
October	7, 10, 11, 21, and 24	April	1, 7, 18, 19, 28 and 29

November	7, 24 and 27	May	3, 17, 18 and 28
December	12, 14, 19, 29 and 30	June	5, 20, 25 and 27
January	3, 17 and 20	July	2, 5, 7, 18, 25 and 29
February	4, 5, 9 and 14	August	1, 3, 4, 11, 12, 25 and 29
		Īpagumen ⁷²	3



Figure 5: Sample folio reading of schedule to perform the rite

3.4.2 Counseling Readings

In the text of, the researcher identified indirect and indirect descriptions of counseling services. Most of the indirect counsels from the MQ are often based on the Bible.⁷³ Among the counsels that the priest gives to the baptized person are the following:

3.4.2.1 Counseling for Individual

Biblical evidences maintain this part of counseling readings of MQ; it is used to encourage the counselor to confess his sins without fear or shame. The main advantages of counseling services from the text are; firstly, according to the canon law of EOTC the rite is so spiritual and it is

⁷² The Ethiopian calendar, like the Coptic calendar, has 13 months, with the first 12 corresponding to 30 days and the 13th, the leap month (agumen, from Greek: Epagomenen), lasting 5 or 6 days. (cf. https://www.wikiwand.com/de/Äthiopischer_Kalender 4/23/2021).

⁷³ See, under the sub-title 'Sources of the text'.

considered impossible to lie against the spiritual Creator. Second, all prayers or services performed without proper confession are in vain. To prevent this, the priest advises that the baptized confess all his sins. To prevent this from happening, the priest advised the baptized person to confess his sins voluntarily. This counsel is based entirely on the confessor's consent. It is clear from this passage of MQ that this practice is one of the foundations of the current counseling psychology profession. The reading goes as:

አንቢረክ ፡ እዴክ ፡ ላዕሌሁ ፡ ሰማዕ ፡ አንተ ፡ እገሌ ፡ ወኢትጎፍረኒ ። ወኢትጎባዕ ፡
ጎጢአተክ ፡ ክሥት ። አነሂ ፡ ከማክ ፡ መሬታዊ ፡ ሰብእ ፡ ዘይገብር ፡ ጎጢአተ ፡ እገብር ፡
እሰመ ፡ ብዙኅ ፡ ጎጢአትዩ ። ንግ ረኒ ፡ ወይኔይሰክ ፡ በዝዩ ፡ ትንግር ፡ በፈቃድክ ።
በዝዩ ፡ ዘኃባዕክ ፡ ሀለወ ፡ ለክ ፡ ግርምት ፡ ዕለት ፡ አመ ፡ ይመጽእ ፡ በሰብሐት ፡ እግዚአ ፡
ኩሉ ፡ ፍጥረት ፡ አመ ፡ ይትጋብኡ ፡ ሰብእ ፡ ወመላእክት ፡ ኩሎ ፡ ጊጋዩክ ፡ ዘእንበለ ፡
ፈቃድክ ፡ ታኅብብ ። ይኔይሰክ ፡ ትንግር ፡ በከመ ፡ አዘዘክ ፡ እግዚአብሔር ። በዝዩ ፡
ዘአምነ ፡ ጊጋዩ ፡ ይድጎን ፡ እምኩነኔ ። ዘኃብዖ ፡ ድልዎ ፡ ለኩነኔ ። ዑቅ ፡ ወጠይቅ ፡
አንሰ ፡ ነገርኩክ ። አንተ ፡ ለቡ ። እግዚአብሔርሰ ፡ ያፈቅር ፡ እምኩሉ ፡ ኃጥእ ፡ ሶባ ፡
ይኔሰክ ። ሰማዕ ፡ ዘይቤ ፡ እግዚእነ ፡ በወንጌል ፡ ይከውን ፡ ዐቢዩ ፡ ፍስሐ ፡ በሰማያት ፡
በእንተ ፡ ፩ ፡ ኃጥእ ፡ እምጃወፀ ፡ ጸድቃን ። ወዓዲ ፡ ይትፌስሐ ፡ ኩሎሙ ፡ መላእክት ፡
በእንተ ፡ ፩ ፡ ኃጥእ ። (EMML 2169, 74v^{a-b}).

(‘Put your hand on him. Listen to me, don't be afraid of me. Confess your sins, do not hide. I am earthly as you. Tell me, my sins too are many. You would do well to speak freely. If you are a person who hides your sins in this world, there will have a dreadful day. When the Lord of all creation comes in thanksgiving, and when the angels and men gather, you will confess your sins without your permission. It is better to confess as God has commanded you. He who confesses his sins in this world will be saved, and he who conceals his sins is prepared for condemnation. Ask and know, I told you, you understand. God rejoices over the sinner's repentance above all else. Hear what the Lord says in the gospel. It will be a greater joy in heaven to repent of one sinner than to be 99 righteous. Again, all the angels rejoice in the repentance of one sinner.’)

3.4.2.2 Counseling Readings for Mass

This counseling is a service that seems to be the command of the priest by reading to all the baptized. The most counseling words of the MQ are a warning to those who are baptized not to return to sin. In a medium- and long *recensions* of MQ, the researcher identified many counseling words that are performed by reading to many people. The following are some of the words of MQ given to the masses of confessors during the performance:

...ሰምዎ ፡ ዘንተ ፡ ከኃልክሙ ፡ ሐረትክሙ ፡ በአኩራት ፡ እግዚአብሔር ፡ ይኩን ።
ኢታጽርኡ ፡ ጸሎተ ፡ ከኃሎ ፡ ጊዜ ። ዘትጸልኡ ለርእሰክሙ ፡ ኢትግበሩ ፡ ለቢጽክሙ ።
... አብዝኑ ፡ ጸመ ፡ ወጸሎተ ፡ ወምጽዋተ ፡ ፍቅረ ፡ ወትእግሥተ ። ዝ ፡ ከኃሎ ፡ ትእዛዝ ፡
ዘእንበለ ፡ ፍቅር ፡ ከንቱ ፡ ውእቱ ። ከኃሎ ፡ ዘትገብሩ ፡ ተማከሩ ፡ ዘእንበለ ፡ ምክር ፡
ኢትግበሩ ። ... ኢታንብሩ ፡ ቂመ ፡ ውስተ ፡ ልብክሙ ፡ ዘያነበር ፡ ቂመ ፡ ውስተ ፡ ልቡ ፡
ሞተ ፡ ለይሙት ፡ ወይ ፡ ሎቱ ፡ አሌ ፡ ሎቱ ፡ ማኅደሩ ፡ ምስለ ፡ ሰዶም ፡ ወገሞራ ።
እምቅድመ ፡ ይዕርብ ፡ ፀሐይ ፡ አቀሩ ፡ መዓተክሙ ። ኢትክሥቱ ፡ ኅጢአተ ፡ ካህን ፡
ወዲያቆን ። እስመ ፡ ዘይከሥት ፡ ኅጢአተ ፡ ካህን ፡ ወዲያቆን ፡ ደፈሮ ፡
ለእግዚአብሔር ፡ ለንጉሥ ፡ ዓቢይ ፡ ወአጽልሞ ፡ ለፀሐይ ። ኢይትኃደግ ፡ ሎቱ ፡
ኅጢአቱ ፡ በሰማይ ፡ ወበምድር ። ... ። ... ድውዮ ፡ ወሙቁሐ ፡ ሐውጹ ፡ ... ። (EMML
2169, 86v^a and EMML 6774, 51r^a).

(‘...Hear this, all of you. Let you walk by praising God. Always do not stop praying. Do not do to your friend what you hate. Increase fasting, prayer, almsgiving, love, and patience. All these commands are useless without love.... Do not harbor resentment in your heart. Let him die the death of one who harbors resentment. Woe unto him, Woe unto him, his tabernacle is with Sodom and Gomorrah. Calm your anger before the sun sets. Do not expose the sins of priests and Deacon s, the person who exposes the sins of the priest and the Deacon is the one who dared on the great King God. He also darkened the sun. His sin is unforgivable in heaven and earth. Visit the patient and the prisoner...’).

3.5. The Categorization of the *Recensions of Mäṣḥafä Qedär*

In this manuscripts' categorization, the researcher has observed forty-eight that there are various texts in the name of one MS of MQ. As a result, these variant readings are classified into three main categories: short, medium, and long. The critical edition and translation work of this study is based on the medium *recension* of MQ by the method of purposive sampling of primary sources of the MQ. It is not known which one is the closest *recension* among the three *recensions* to the original texts.

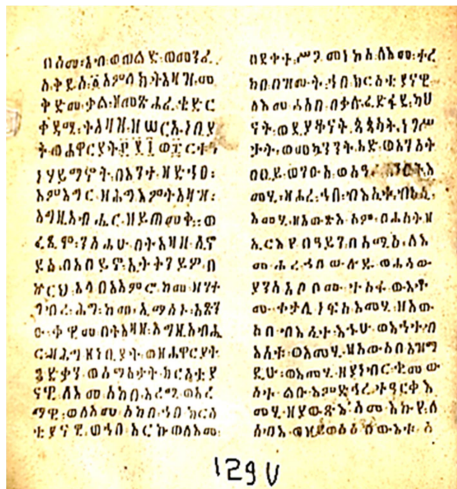


Figure 6: A sample folio from EAP286-1-1-7 of short recension.

In General, they have been categorized by their contents as follows:

Table 5: The of MSS of MQ with the Short Content Recension

No.	Code	Owner	Shelf Mark	Folios	Date	Textual Transmission
1	EMML 5 or 1496, (digitized twice) MS. 377	IES	IES, AAU	139a-143b	Early 16th c.	Multiple
2	EMML 528	IES	Mädhane Aläm, Guläle, Addis Abäbä	43v ^a -51v ^b	20th c.	Multiple
3	EMML 591, the same EMML 1307	IES	Bookseller, Wälga Məhrātu,	56r ^a -58v ^a	18th or 19th c	Multiple

4	EMML 625 or EAP/1/52	IES and EAP	Unidentified, presumably a bookseller, AA	20r ^b -24r ^a	17 th or 18 th	Multiple
5	EMML 978	IES	Bookseller Alga-wärq, AA	67a-76b	18 th	Multiple
6	EMML 1146	IES	Qəddəst Səllase katedral, AA	51r ^a - 81b	1961 E.C.	Multiple, with written psalms
7	EMML 1307 /EAP286/1/1/7, the same with 591	IES/	IES, AAU/ IES and in University of George Fox	130v ^a - 131r ^b	19 th c	Multiple
8	EMML 1496/5, MS. 377	IES	IES, AAU	139r ^a - 143v ^b	Early 16th c.	Multiple
9	EMML 1941	IES	Monastery of Hayq Estifanos, Wällo	79a-82b	1664 A.D ⁷⁴	Multiple
10	EMML 1991	IES	Qundi Giyorgis, Ankobärr	lv ^b -4v ^a	17/18 th c	Multiple
11	EMML 2193	IES	Mitaq AmanuJel, Ankobarr	1r ^a -2vb	17 th c	Multiple
12	EMML 2223	IES	Miṭaq Amanuel, Ankobärr	71r ^a -78r ^a	19 th c	Multiple
13	EMML 2551	IES	Ankobarr Giyorgis	13r ^a -15v ^b	18/19 th c	Multiple
14	EMML 2629	IES	Yegam Abbo, Ankobärr	158 ^a -165 ^b	18 th c	Multiple
15	EMML 2676	IES	Latno Bä'alä-Wäld, Ankobärr	75v ^a -76v ^b	18 th c	Multiple
16	EMML 2853	IES	Mäsaqo Səllase, Ankobärr	60v ^b -72v ^a	18 th c	Multiple
17	EMML 3264	IES	Jan-Amore Täklä- haymanot	14r ^a -19v ^a	18 th c	Multiple
18	EMML 3597	IES	Wälddəya Gäbrə'el, Yaggu, Wallo	27r ^b -30v ^a	18 th c	Multiple

⁷⁴ Written on the 32nd year of the reign of Fasilädäs (= 1664 A.D.) See, Getatchew, 1981: 437.

19	EMML 4190	IES	Ankobärr Marəyam	32r ^b -37r ^a	19 th c	Multiple
20	EMML 4271	IES	Däy Mika ^ʿ el, Ankobärr	33v ^a -53v ^a In one col.	19 th c	Multiple and added the performing date
21	EMML 4430	IES	Private library of Täfarra Gäbrä Marəyam	76v-79v In one col.	18 th c	Multiple
22	EMML 4793	IES	Däse Mädhane-Alem, Wällo	106r ^b -113r ^a	1884 E.C	Multiple
23	EAP/1/52	EAP	British Library	29r ^a - 32v ^a	19 th c	Multiple

Table 6: The of MSS of MQ with the Medium Content Recension

No.	Code	Owner	Shelf Mark	Folios	Date	Textual Transmission
1	EMML 48	IES	Kəddus Ragu ^ʿ el, AA	27a- 50a	1931 E.C	Multiple
2	EMML 595	IES	Bookseller, Wälga Məhrātu,	3a-38a	20 th c	Single & disordered
3	EMML 669	IES	Patriarchate Library, AA	43vb-53vb	1951 E.C.	Multiple
4	EMML 1453/ 1460	IES	From private library of Qes Haddis	17r-35r Col. 1	20 th c	Multiple and Another Recension
5	EMML 2169	IES	Miṭaq Täklä Haymanot, Ankoḅärr	57r ^a -102r ^a	17 th c	Multiple
6	EMML 2667	IES	Gur Q ^{wu} sq ^{wa} m, Ankoḅärr,	35v- 59r In one col.	19 th c	Multiple and Another <i>Recension</i>
7	EMML 3020	IES	Har-Amba Mika ^ʿ l	1r ^a -34r ^a	18 th c	Multiple
8	EMML 3483	IES	Golla Giyorgis, Yäjju, Wällo	2r ^a -59r ^b	20 th c	Single
9	EMML 4023	IES	Ankoḅärr Marəyam	29v ^a -37v ^a	19 th c	Multiple
10	EMML 4880	IES	Private library of Abba	2r ^a -63r ^b	20 th c	Single

			Ḥəṣanā-Marəyam, Wällo			
11	EMML 4927	IES	Gännätä Giyorgis, Wällo	24r ^a -71v ^a	19 th c	Multiple
12	EMML 4955	IES	Däbrä Betel Šəllase, Wällo	2r ^a -51v ^b	1935 E.C	Single
13	EMML 5200	IES	Yägaz Mika ^ʿ el,	28r ^a -48r ^a	19 th c	Multiple
14	EMML 5366	IES	Wäldəya Mädhane- Aläm, Wallo	3a-16a	19 th c	Multiple
15	EMML 5536	IES	Gubbisa Mika ^ʿ el, Wällo	24r ^b -70r ^a	20 th c	Multiple
16	EMML 6774	IES	Däbrä Libanos	19r ^b -65v ^a	18 th c	Multiple
17	EAP254/1/64	EAP	British Library	43v ^a - 61v ^b	20 th c	Multiple
18	Published B.	TZ	Tənaša ^ʿ e Zäguba ^ʿ e	180- 259	1993	Multiple

Table 7: The of MSS of MQ with the Long Content Recension

No.	Code	Owner	Shelf Mark	Folios	Date	Textual Transmission
1	EMML 31	IES	Qəddus Marəqos, Enṭoṭṭo, AA	f91r ^a -149r ^a	1961 E.C.	Multiple
2	EMML 573	IES	Qəddus Mika ^ʿ el, Yäkka, AA	2r ^a -75v ^b	20 th c	Multiple and Disordered
3	EMML 1039 /MS 36	IES	Qəddəst Šəllase Cathedral, AA	2v ^b – 68r ^a :	19 th c	Multiple
4	EMML 1203	IES	Qəddəst Šəllase Cathedral, AA	117v ^b -155v ^b	1961 E.C	Multiple
5	EMML 1334	IES	IES, AAU	2r ^a -88v ^b	18 th c	Multiple
6	EMML 1744	IES	Private library of Märigeta Gäbrä -Ṭadəq	1r ^a -56v ^b	20 th c	Multiple
7	EMML 7991	ENALA	Gera Mədr, Jara Mika ^ʿ el,	1r ^a - 50v ^a	17 th c	Single
8	EMML 7992	ENALA	Gera Mədr, Jara Mika ^ʿ el,	1r ^a - 82v ^a	18 th c	Single

3.5.2 The Similarity and Difference of the Three *Recensions* of MQ

The common purpose of the short, middle, and long *recensions* is to pray for the cleansing of the person who has defiled his body with apostasy and unbelief, and to return to his former Christian faith.⁷⁵ Hence, their common contents go as follows:

- ✓ Except EMMML 625, all the three *recensions* begin the reading in the name of the Father, the Son, and the Holy Spirit.
- ✓ They all begin with the name of the text in the introduction part of the text.
- ✓ All the *recensions* explain in the introduction section for whom prayers is needed.
- ✓ Before the prayer, all *recensions* texts order that a new pot of water be placed and holy oil be added on the water in the form of a cross, and that the performer priest wear a church robe, girdle, mitre or crown.
- ✓ After the repentant has repented, all texts order to read them the MQ and be baptized.
- ✓ All texts give order prayer of incense.
- ✓ They all order primarily to pray the Ṭälotä Ak^{wä}tet, Abunä Zäbäsämayat, Ṭälotä Haymanot, and Ṭälotä Kidan, Ṭälotä Marəyam, Mästäbq^{wuc}at, Ṭälotä Nəssəha, Qəddase.
- ✓ With the exception of EMMML 625, from Ethiopic readings of Psalm of David, 50, 7, 15, 24, 29, 31, 37, 38, 75, 102, 14, 115, 100 readings are in all the texts of the MQ *recension*.
- ✓ They all have readings of St. Paul's epistle to Timothy,⁷⁶ epistle of St. Peter,⁷⁷ Acts,⁷⁸ and the gospel St. Luke.⁷⁹
- ✓ All *recensions* of texts command the priest to take off the baptizees garment and baptiz.

Finally, we find readings in all texts instructing the priest to give the Holy Communion to the baptizer.

⁷⁵ See more on 3.5.1.

⁷⁶ See, 1Tim. 1:3-17.

⁷⁷ See, 1Pet. 5:4-7.

⁷⁸ See, Acts 2:16-21.

⁷⁹ See, Luke 15:3-10.

As it is presented in the above tables, MQ has three *recensions*. From the three *recensions*, the researchers selected the medium *recension* because of the following reasons. For one thing, unlike that of the short and the medium *recensions*, the long *recension* adds መጽሐፈ ፡ ባርቶስ (*Mäṣḥafä Barətos*).⁸⁰ On the other hand, there are also many content differences between short and medium *recensions*. For instance, the short reading simply retains only the orders of the performance of the baptismal reading and additional readings from the Holy Scriptures whereas the medium *recension* contains the full reading.



Figure 7: A sample folio from EMMML 1334 of long *recension* with መጽሐፈ ፡ ባርቶስ (*Mäṣḥafä Barətos*).

The reasons I chose a medium-content text are:

- 1). It is known that short-lived texts are more closer to the original produced, but It is not acceptable to do a critical edition on two to five- folios MSS for a third degree;
- 2). As noted above, the difference between long and medium *recension* is the addition of መጽሐፈ ፡ ባርቶስ (*Mäṣḥafä Barətos*). መጽሐፈ ፡ ባርቶስ (*Mäṣḥafä Barətos*) will be an independent study, and it is difficult to accomplished with in this PhD project, even if it is intended to be done.

⁸⁰ Cf. መጽሐፈ ፡ ባርቶስ (*Mäṣḥafä Barətos*) EMMML, 1334:

3.5.3 The Published Text of MQ

The book of MQ in Ethiopian Orthodox Church, which was reviewed by ጉባኤ ፡ ሊቃውንት ፡ (‘The Counsel of Scholars’) and published in 1993⁸¹, is from the medium *recension*. It is different from the manuscripts that I have collected to edit. This is because every reading is written in a way that is convenient for the ministry. Other manuscripts, on the other hand, have been written in short order, reading as: “... ወእስከ ፡ ተፍጻሜቱ ፡ በል ።” (‘Say it upto the end’). For instance from the reading of Psalm on published and MS of MQ read as:

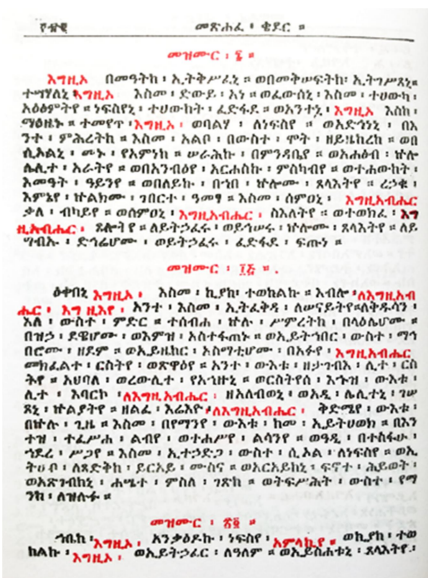


Figure 8: sample page from published book of MQ

The MSS reading goes as; “ወዓዲ ፡ መዝሙር ፡ ...ዘ፯ ፡ እግዚአ ፡ በመዓትክ ፡ ኢትቅስፈኒ ።...” (‘And again, ... Psalm of 6, O Lord, rebuke me not in your anger...’) (EMML 3020, 3va and EMML 6774, 22r^b).

The published text (1993, 182) reading goes as: “**እግዚአ ፡ በመዓትክ ፡ ኢትቅስፈኒ ። ወበመቅሰፍትክ ፡ ኢትገሥጸኒ ። እስመ ፡ ድውይ ፡ አነ ። ወፈውሰኒ ፡**

እስመ ፡ ተሀውካ ፡ አዕምትየ ። ነፍስየ ፡ ተሀውከት ፡ ፈድፋድ ፡ ወአንተኒ ፡ እግዚአ ፡ እስከ ፡ ማዕኔኑ ። ተመየጥ ፡ እግዚአ ፡ ወባልሃ ፡ ለነፍስየ ፡ ወአድገኘኒ ፡ በእንተ ፡ ምሕረትክ ። እስመ ፡ አልቦ ፡ በውስተ ፡ ሞት ፡ ዘይዘከረክ ። ወበሲኦልኒ ፡ ሙኑ ፡ የአምኝክ ። ሠራሕኩ ፡ በምዳቤየ ፡ ፡ ወአሐፀብ ፡ ኩሎ ፡ ሌሊተ ፡ አራትየ ። ወበአንብየ ፡ አርሐስኩ ፡ ምስካቤየ ። ወተሐውከት ፡ እመዐት ፡ ዓይንየ ። ወበሊይኩ ፡ በጎብ ፡ ኩሎሙ ፡ ጸላእትየ ። ረኃቁ ፡ እምኔየ ፡ ኩልክሙ ፡ ገበርተ ፡ ዓመፃ ። እስመ ፡ ሰማዐኒ ፡ እግዚአብሔር ፡ ቃለ ፡ ብካይየ ፡ ወሰምዐኒ ፡ እግዚአብሔር ፡ ስእለትየ ፡ ወተወክፈ ፡ እግዚአብሔር ፡ ጸሎትየ ። ለይኃፈሩ ፡ ወይገሠሩ ፡ ኩሎሙ ፡ ጸላእትየ ። ለይግብኡ ፡ ድጎሬሆሙ ፡ ወይትኃፈሩ ፡ ፈድፋድ ፡ ፍጡኑ ።”

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(‘O Lord, rebukes me not in Your anger, nor chasten me in the heat of Your fury. Have mercy on me, O LORD, for I [am] weak; O LORD, heal me, for my bones are troubled. My soul also is exceedingly troubled; but You, O LORD, how long? Return, O LORD, return; deliver my soul; save me for Your mercy's sake. For in death [there is] no memory of You; in the grave who shall give You thanks? I am weary in my groaning; all the night I make my bed swim; I melt my couch with my tears. My eye is dim because of grief; it wastes away because of all my enemies. Depart from me, all workers of iniquity; for the LORD has heard the voice of my weeping. The LORD has heard my cry; the LORD will receive my prayer. Let all my enemies be ashamed and exceedingly troubled; let them turn back [and] be ashamed in a moment’).

3.6 Description of the Manuscripts for Critical Edition

Manuscript description is an important and the preliminary step towards textual criticism. Without manuscript description, a text editor does not know where to go in a way of critical edition. The main purpose of this section is to organize the content of the collected material. This simply plays an important role in establishing and drawing the *stemma codicum* of MQ. This sub-topic covers questions some of which were raised in chapter one and that needs to be answered. This includes identifying the sources of the text, answering the question of what the text contains, the categorization of manuscripts of MQ and its group, as well as the questions their sharing on archetype and sub-archetype errors to identify the *Stemma Codicum*.

In critical edition work, the manuscript description states a special purpose element, which can be used to provide detailed descriptive information about handwritten of the selected primary sources or witnesses texts. This is the section where you will find information the title of the text on various title/s, the location of the text, the time it was written, the name of the author, the number of folios, the handwriting quality of the text, the marginal notes in the text and the length of the text (Reif and Leveen, 1997: xvi-xvii).

The cataloguers are of great value as they are often presented by the critical editor. This will help the researcher to make the arrangement of the texts and predetermine the content of the text family (Hanna, 2017: 45-61).

The researcher has collected eight EMMML witnesses of MQ from library of IES, Addis Ababa University, Ethiopian National Archive and Library agency (NALA), Addis Ababa and from HMML of St. John’s University, Collegeville, MN. Thus, firstly, in order to make a description of the Ethiopic version MQ for this dissertation, it is necessary to give the *Siglum* ‘code’ for each of the witnesses. These are coded simply alphabetically. Mostly, the descriptions of the selected witnesses are taken from the catalogue of EMMML prepared by Getatchew Haile. Finally, the reasons why the researcher chose these from the rest of the medium *recension* MSS are, firstly, the quality and readability of their writing is good, secondly, the timing of their writing is approximately preferable, and thirdly, their content flow is approximately the same. The manuscripts descriptions with their *siglum* are as follows.

1). Ms. A=EMML 3020

- Place: Shäwa, Ankobär,
- Property: Har Amba Michae,
- Size: 20.5 × 17.5 cm.,
- Column: Two,
- Language: Gə‘əz,
- Material: Parchment,
- Folios: 59,
- Lines: 17,
- Subject: Mäṣḥafä Qedär and Mäṣḥafä Təmḳät,

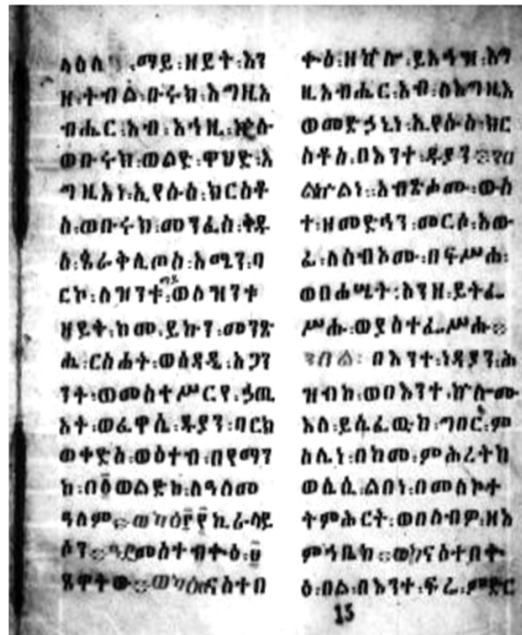


Figure 9: A sample folio from EMMML 3020

- Date: 18th Century,⁸²
- Scribe: Wäldä Mäläkot,
- Varia: Clear and very good hand writing and covered by wooden board.

Inc.: “በስሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ ቀኖኖ ፡ መጽሐፈ ፡ ቄድር ፡ ዘአንበሩ ፡ መምህራን ፡ በአንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሱስ ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮስ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(“In the name of the Father, of the Son, and of the Holy Spirit One God. The cannon of Mäṣḥafä Qedär, settled by scholars for those who have denied his faith or defiled his flesh with an unbeliever, whether male or female or monk or nun ...”).

Des.: “... እምዛ ፡ ሕግ ፡ ዘለእክነ ፡ ወሠራዕነ ፡ ንሕነ ፡ ዘአውሐደሂ ፡ ወዘወሰከሂ ፡ ውጉዘ ፡ ለይኩን ፡ አሜን ። ተፈጸመት ።” (*‘... Anyone who does not obey on this law the condemnation will be waiting to him. And anyone who walks on this law is saved, he is saved from condemnation’*).

2). Ms. B=EMML 2169

- Place: Shäwa, Ankobär.,
- Property: Miṭaq Täklä Haymanot,
- Size: 15.5 × 14 cm.,
- Column: Two,
- Language: Gəʿəz,
- Material: Parchment,
- Folios: 121,
- Lines: 15,
- Subject: Zena Haymanot, Dərsanä Mikaʿel,
- Mäṣḥafä Qedär and Sənä Fəṭrät,



Figure 10: A sample folio from EMMML 2169

⁸² Emperor Iyyosəyas (1745-1769) and his baptismal name Amməha Iyäsus is mentioned in the text.

- Date: 17th Century,
- Scribe: Unknown,
- Varia: good handwriting, some words are rubricated and covered by wooden board.

Inc.: “በስሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ ቀኖኖ ፡ መጽሐፈ ፡ ቄድር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሱስ ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮስ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(‘In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäṣḥafä Qedär, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever, whether the person is male or female, monk or nun...’).

Des.: “... እምዝ ፡ ሕግ ፡ ዘላዕካዕነ ፡ (sic ዘለአክነ ፡) ወሠራዕነ ፡ ንእነ ፡ ወዘአወሀደሂ ። ወዘወሰከሂ ፡ ወጉዝ ፡ ለይኩን ፡ አሜን ። ተፈጸመት ።” (‘... Anyone who does not obey on this law the condemnation will be waiting to him. And anyone who walks on this law is saved, he is saved from condemnation’).

3). Ms. C=EMML 3483

- Place: Wällo, Yäjju,
- Property: Gälla (Gäll) Giyorgis,
- Size: 18× 14 cm.,
- Column: Two,
- Language: Gəʿəz,
- Material: Parchment,
- Folios: 60,- Lines: 15,
- Subject: Mäṣḥafä Qedär,
- Date: 20th Century,
- Scribe: Unknown,
- Ordered by: Gäbrä Ṭadəq,

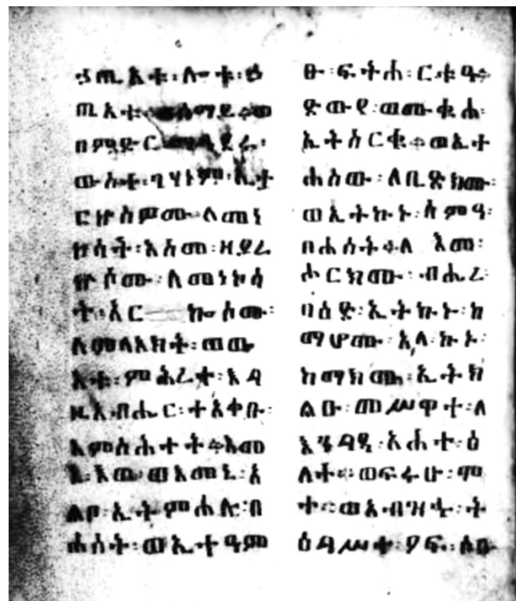


Figure 11: A sample folio from EMML 3483

- Varia: bold and neat hand writing.

Inc.: “በስሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ ቀኖና ፡ መጽሐፈ ፡ ቄደር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘከህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሱስ ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮስ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(*In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäşḥafä Qedär, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever,⁸³ whether the person is male or female, monk or nun ...*).

Des.: “... እምዝ ፡ ሕግ ፡ ዘለእክነ ፡ ወሠራዕነ ፡ ንሕነ ፡ ዘአውኃድነ ፡ ወዘወሰከሂ ፡ ውጉዘ ፡ ለይኩን ፡ አሜን ። ተፈጸመት ።” (*... Anyone who does not obey on this law the condemnation will be waiting to him. And anyone who walks on this law is saved, he is saved from condemnation*’).

4). Ms. D=EMML 6774

- Place: Shäwa, Sälale, Däbrä Libanos
- Size: 16 x 14cm,
- Column: Two,
- Language: Gə‘əz,
- Material: Parchment,
- Folios: 81,-
- Lines: 17,
- Subject: and Mäşḥafä Ṭəmḳät,
- Mäşḥafä Qedär,
- Date: 18th C,
- Property: Däbrä Libanos, St. Täklä haymanot monastery,

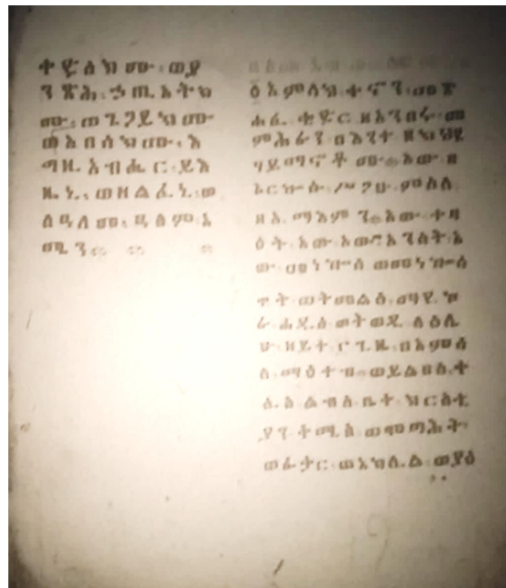


Figure 12: A sample folio from EMMML 6774

⁸³ EMMML1496 142r^b of MQ states that, the prayer book has been prepared not only for these types of sins but also for all the sins that St. Basil spoke in his canon. The reading goes as: “...እኮ ፡ ዘገብረ ፡ ዘንተ ፡ ባሕቲቲ ፡ አላ ፡ ካልአንኒ ፡ እምዓባይት ፡ ኃጣውእ ፡ ዘገብረ ፡ በከመ ፡ ነገረ ፡ ባስልዮስ ፡ በቀኖናሁ ።” (*... Not only for a man who committed this sin. But according to Basil in his canon, for a person who was committed from major sins too*’).

- Scribe: Unknown,- Ordered by: Täklä haymanot,
- Varia: Unreadable magical words

Inc.: “በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ጌ ፡ አምላክ ፡ ቀኖኖ ፡ መጽሐፈ ፡ ቄድር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሁዳን ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮስ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(‘In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäšḥafä Qedär, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever, whether the person is male or female, monk or nun ... ’).

Des.: “... እምዝ ፡ ሕግ ፡ ዘለእክነ ፡ ወሠራዕነ ፡ ንሕነ ፡ ዘአውሐደሂ ፡ ወዘወሰከሂ ፡ ውጉዝ ፡ ለይኩን ፡ አሜን ። ተፈጸመት ።” *(‘... Anyone who does not obey on this law the condemnation will be waiting to him. And anyone who walks on this law is saved, he is saved from condemnation’).*

5). Ms. E=EMML 5536

- Place: Wallo, Däse, Wärräbabbo
 - Property: Gub(b)isa Mika³el,
 - Size: 17.8 × 13.3 cm.,
 - Subject: Səṙə³atä Agbə³o,
 - Şälot La‘älä Həşan, Mäšḥafä Qedär,
 - Date: 20th century,
 - Scribe: Wäldä Yoḥnnəs,
 - Ordered by: Däğğ azmač Wäle,
 - Varia: Bold and neat hand writing,
 - Stamp of Dağğaç Wäle,
- ff. 70r^a

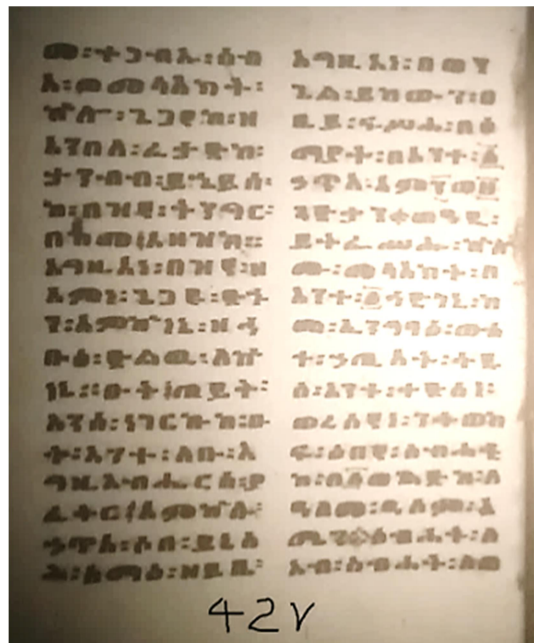


Figure.13: A sample folio from EMMML5536

Inc.: “በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ጩ ፡ አምላክ ፡ ቀኖና ፡ መጽሐፈ ፡ ቄደር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሱስ ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮሰ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(‘In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäṣḥafä Qedär, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever, whether the person is male or female, monk or nun ...’).

Des.: “... ዝ ፡ መጽሐፍ ፡ ዘደጅ ፡ አዝማች ፡ ወሌ ፡ ሀገረ ፡ ወረባቦ ። ዘሰረቆ ፡ ወዘፈሐቆ ፡ ውጉዘ ፡ ለይኩን ።” *(‘...This is the book of Däggä Azmač Wäle in the place of Wärräbabbo. The one who stole and scraped [the text] be condemned’).*

6). Ms. F=EMML 4927

- Place: Wallo, Dässe,
- Property: Gännätä Giyorgis,
- Size: 19 × 13.5 cm.,
- Column: Three,
- Language: Gəʿəz,
- Material: Parchment,
- Folios: 72,- Lines: 15,
- Subject: Səṗʾatä Agbəʾo and Mäṣḥafä Qedär,
- Date: 19th century,
- Scribe: Täklä Marəyam,
- Ordered by Däbtära Saləmmāñ,
- Varia: Bold and good hand writing, Designed by Harägat on 3v and 24v.

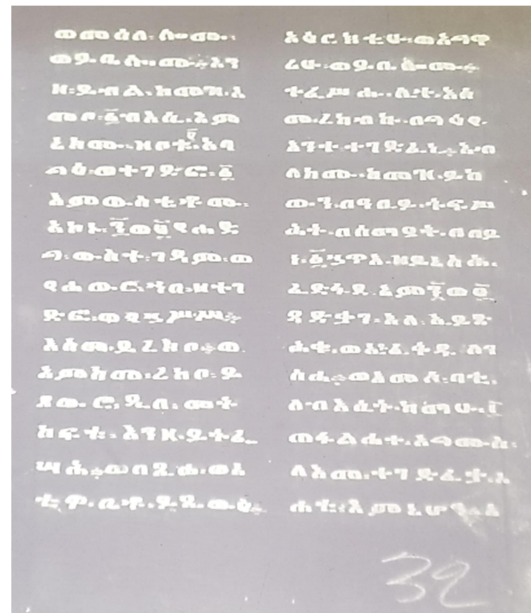


Figure 14: A sample folio from EMMML5536

Inc.: “በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ጩ ፡ አምላክ ፡ ቀኖና ፡ መጽሐፈ ፡ ቄደር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡

ምስለ ፡ ዘኢየሩሳሌም ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮሰ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(*In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäṣḥafä Qedär, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever, whether the person is male or female, monk or nun ...*).

Des.: “... ተፈጸመ ፡ በሰላም ፡ እግዚአብሔር ፡ አሜን ።” (*...It was accomplished by the peace of God. Amen*’).

7). Ms. G=EMML 4955

- Place: Wallo, Däse,
- Property: Däbärä Betel Sällase,
- Size: 17 × 12.5 cm.,- Column: Two,
- Language: Gəʿəz,
- Material: Parchment,
- Folios: 54,- Lines: 20,
- Subject: Mäṣḥafä Qedär,
- Date: 1935 E.C,
- Scribe: Unknown,
- Varia: Medium and fair hand writing,
- Stamp of the church,ff. 1a and 54b.

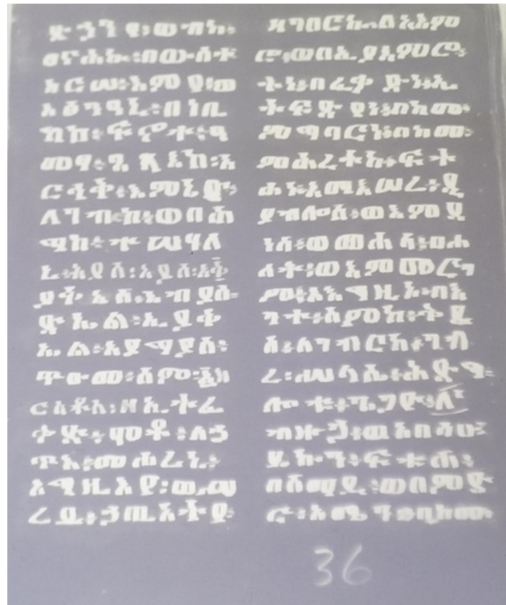


Figure 15: A sample folio from EMML4955

Inc.: “በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ ፡ አምላክ ፡ ቀኖና ፡ መጽሐፈ ፡ ቄደር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘከህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርከሙስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሩሳሌም ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮሰ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(*In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäṣḥafä Qedär, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever, whether the person is male or female, monk or nun ...*).

Des.: “... እምዝ ፡ ሕግ ፡ ዘለአክነ ፡ ወሠራዕነ ፡ ንእነ ፡ ዘውህደሂ ፡ ወዘወሰከሂ ፡ ውጉዝ ፡ ለይኩን ፡ አሜን ። ተፈጸመት ።” (*... Anyone who does not obey on this law the condemnation will be waiting to him. And anyone who walks on this law is saved, he is saved from condemnation*’).

8). Ms. H=EMML 4023

- Place: Shāwa, Ankobār,
- Property: Ankober Marəyam,
- Size: 33.5 × 25 cm.,
- Column: Three,
- Language: Gəʿəz,
- Material: Parchment,
- Folios: 39,
- Lines: 17,
- Subject: Mäṣḥafä Təʿəzaz, Səṙəʿatä
- Betä kərəstiyan and Mäṣḥafä Qedər,
- Date: 19th Century,⁸⁴
- Scribe: Täklä Marəyam,
- Ordered by Däbtära Saləmmäñ,
- Varia: Decorative design (f. 3v^a) and Ff. 29v-36b are darkened.



Figure 16: A sample folio from EMMML 4023

Inc.: “በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ጌ ፡ አምላክ ፡ ቀኖና ፡ መጽሐፈ ፡ ቄድር ፡ ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየሱስ ፡ አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መነኮሳይተ ፡ ... ።”

(‘In the name of the Father, of the Son, and of the Holy Spirit One God; the cannon of Mäṣḥafä Qedər, settled by scholars for one who has denied his faith or defiled his flesh [through making sexual intercourse] with an unbeliever, whether the person is male or female, monk or nun ... ’).

⁸⁴ The Metropolitan ate of Yosab [1770-1830] name is mentioned in, see f. 38a.

Des.: “... እምዝ ፡ ሕግ ፡ ዘለእክነ ፡ ወሠራዕነ ፡ ንእነ ፡ ዘአውኃድነሂ ፡ ወዘወሰከሂ ፡ ወ-ጉዞ ፡ ለይኩን ፡ አሜን ። ተፈጸመት ።” (*‘... Anyone who does not obey on this law the condemnation will be waiting to him. And anyone who walks on this law is saved, he is saved from condemnation’*).

3.7 Textual Transmission of the MQ

The Ethiopic version of MQ transmission is in the form of both single text manuscript and multiple texts.

3.7.1 Single Text Manuscripts

The very known reason why the Ethiopian Orthodox Church has developed a tradition of writing books on a single manuscript 1) Because of the price agreement writers with Christians who want to have a book 2) To make it portable to handle during services 3/ If the content of the text is large the manuscript mostly could be a single. Of the 48 MSS collected by the researcher in this study, only three manuscripts are single. Moreover, these are available in medium *Recension*: EMLL 595, EMLL 4880, and EMLL 4955.

3.7.2 Multiple Text Tradition

Forty-three MSS were multiple text from the forty-eight of that the researcher collected and categorized into three *recensions*. Moreover, among the selected MSS for critical edition, two MSS were single and the rest six are multiple MSS. Many of them were more related with content and purpose of the services of MQ. One of the reasons why Orthodox Church scholars wrote a text of MQ with the Mäṣḥafä Ṭəmḳät (*The Book of Baptism*) and (a text Blessing the water for Epiphany) is because its services performed using water. The following readings from MQ are sufficient evidence. “...ወትክዑ ፡ ማየ ፡ ላዕሌሁ ፡ ፫ ፡ ጊዜ ፡ ወትብል ፡ አጠምቀክ ፡ በስሙ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ በቅድስት ፡ ሥላሴ ፡ ለስርዓተ ፡ ኅጢአት... ።” (*‘...And you shall put water upon him 3 times, and you shall say I baptize you for the remission of sin in the name of the Father, and the Son, and the Holy Spirit holy Trinity...’*). (EMML 3020: 30v^b, EMML 4955: 39v^b, EMML 6774: 58v^b) and “...ተፈጸመ ፡ ሕገ ፡ ቀኖና ፡ ዳግመ ፡ ክርስትና ፡ ...” (*‘...The*

canon law of rebaptism is accomplished...’). (EMML 3483 56v^a, EMML 6774 63v^a, EMML 4955: 48v^a, EMML 2169, 99v^b).

Additionally, MQ is much closed text by its law of canon repentance. Therefore, mostly we get it as a multiple text manuscript with the Book of Mäṣḥafä Nuzaze (EMML 4190: 32v^a- 37v^a). The following table shows how six MQ MSS settled as a multiple text took from EMMLs’ catalogues prepared by Getatchew.

Table 8: Multiple Texts Tradition of the selected MSS for critical edition

MSS Code	Multiple Texts	Folios
EMML 2169	ዜና ፡ ሃይማኖት ፡ (Zena Haymanot) ድርሳነ ፡ ሚካኤል ፡ (Dərsanä Mika’el) መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedər) ሥነ ፡ ፍጥረት ፡ (Sənä Fəṭrät)- in old Amharic	2r ^a -36v ^b 37r ^a - 56v ^a 57r ^a -102r ^a 102r ^b -106v ^b
EMML 3020	መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedər) መጽሐፈ ፡ ጥምቀት ፡ (Mäṣḥafä Ṭəmḳät)- Epiphany ritual	1r ^a -34r ^a 38r ^a -59r ^a
EMML 4023	መጽሐፈ ፡ ትዝዛዝ ፡ Mäṣḥafä Tə’əzaz መጽሐፈ ፡ ሥርዐተ ፡ ቤተ ፡ ክርስቲያን ፡ (Səṗatä Betä kərəstiyān) መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedər)	3v ^a -25v ^b 26r ^a - 28r ^a 29v ^a -37v ^a
EMML 4927	ሥርዐተ ፡ አግብኦ ፡ (Səṗatä Agbə’o) መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedär)	3v ^a -23r ^a 24r ^a -71v ^a
EMML 5536	ሥርዐተ ፡ አግብኦ ፡ (Səṗatä Agbə’o) ጸሎት ፡ ላዕለ ፡ ሕፃን ፡ (Ṣälot La’älä Ḥəṣān) መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedär)	3v ^a - 23v ^a 23v ^a - 24r ^b 24r ^b - 70r ^a
EMML 6774	መጽሐፈ ፡ ጥምቀት ፡ (Mäṣḥafä Ṭəmḳät) መጽሐፈ ፡ ቄድሮ ፡ (Mäṣḥafä Qedər)	2r ^a - 19r ^a 19r ^b - 65v ^a

3.8 Collation

Collation is the most fundamental tool of textual criticism to obtain the crucial source of the data of the discipline. It is used to do a careful and systematic comparison between all variant readings. Additionally, after compiling a list of all manuscripts containing the work to be edited and gathering all available witnesses (photos, microfilms, or digital images), the next step is to read and compare the texts they contain: this is known as collation. (Macə, 2015: 331 and 332).

Collation files containing this text, either in full for a complete collation or sections of it for a partial collation, must be prepared once the reference text has been selected, and they must be organized either vertically (in columns) or horizontally (in rows) (in lines). The description of pages and lines, chapters and paragraphs of the reference text, as well as the siglum of each witness and folia adjustments, should be clearly indicated so that each passage can be easily retrieved. After that, the text is noted. In this way, a lot of knowledge is hidden: only the gaps are noted, not the agreements—but this approach works.

This work is done on the selecting medium one of the three *recension* of the MQ. As I mentioned above, there are eight witnesses selected for this critical edition work, all of which are of medium content.

I used the manual collation work. This allows me to easily distinguish the variant reading of the texts and their family trees. The collation sheet horizontally contains the codes of the selected MSS and EMLL numbers of the witnesses and, on the first vertical columns, the base manuscript is typed. The collation has been done on the middle vertical sections. The remaining witnesses which have the same reading are marked right '[✓]' in a different color marker to indicate the addition, omission and illegible of word, phrase, sentence or paragraphs. Based on the selected MS for base manuscript, the collation has done on the rest seven witnesses. To compare each words per a page there are 11.5 words in average. Totally, all words collated on 562 pages. In general, $12 \times 56 \times 8 = 53,952$ words (with additional words from the rest seven MSS) viewed during my collation work for critical edition. Dividing the transposition of the content between the texts made my collation very difficult because of *Homoeoarcton*, or 'identical beginning'.⁸⁵ In this work, I was able to observe that these eight texts can be divided into two main families with their inferior family.

⁸⁵ *Homoeoarcton*, or 'identical beginning' (from ὁμοιος 'same' and ἀρχομαι 'to begin') is describes the impetus for an omission or addition in a copyist's text in which it is posited that eye-skip (or parablepsis) to or from similar or

The Collation Sheet: Witnesses MSS with their Code number of EMMML

Sigla A	B	C	D	E	F	G	H
EMML 3020	2169	3483	6774	5536	4927	4955	4023
በስሙ :	✓	✓	✓	✓	✓	✓	✓
አብ :	✓	✓	✓	✓	✓	✓	✓
መልክት :	✓	✓	✓	✓	✓	✓	✓
መግቢያ :	✓	✓	✓	✓	✓	✓	✓
ቅዱስ :	✓	✓	om.	✓	✓	✓	✓
፩ :	✓	✓	✓	✓	✓	✓	✓
አምላክ :	✓	✓	✓	✓	✓	✓	✓
ቀኖኖ :	✓	✓	✓	✓	✓	✓	✓
መጽሐፍ :	✓	✓	✓	✓	✓	✓	✓
ቁጽር :	✓	ቀዳር	✓	ቁጽር	ቁጽር	✓	✓
ዘአገሪ :	✓	✓	✓	✓	✓	✓	✓
መግቢያ :	መግቢያ	✓	✓	✓	✓	✓	✓

A	B	C	D	E	F	G	H
መግቢያ :	✓	✓	✓	✓	✓	✓	✓
አገጽ :	✓	✓	✓	✓	✓	✓	✓
ለአገገላለጽ :	✓	✓	ባዮርቶ add.	D add.	D add.	D add.	✓
መግቢያ :	✓	✓	✓	✓	✓	✓	✓
ካህን :	ድጋፊ tra.	as B	B	B	B	B	✓
ድጋፊ :	ካህን	B	B	B	B	om.	✓
ላላ :	✓	✓	✓	✓	✓	✓	✓
ርእስ :	✓	✓	✓	✓	✓	✓	✓
ለገላለጽ :	ለገላለጽ	ለገላለጽ	C	C	C	C	✓
መጽሐፍ :	✓	✓	✓	✓	መጽሐፍ	✓	✓
አገገላለጽ :	✓	✓	✓	✓	✓	✓	✓
አምላክ :	ታር tra.	B	B	B	B	✓	✓
ገር :	አምላክ	B	B	B	B	✓	✓

Figure 17: Sample collation sheets ([1] and [9])

3.9 Grouping the Manuscripts for Critical Edition

Firstly, in order to establish the stemma codicum, the researcher has already divided manuscripts of the text into three *recensions* due to their very different content.⁸⁶ According to philological study, sharing errors in the texts used to determine the family lineage. As a result, the abridged content *recension* of manuscript of MQ is similar with the rest two *recensions* in its title, in some contents, and in the purpose of the text.

3.9.1 Archetype errors

Primarily, to do a critical edition, identifying an archetype and sub archetype errors is very essential. Based on a Philological rule, in this dissertation, the abridged *recension* of manuscript of MQ cannot be to set under the stemma *codicum* of MQ with the medium and long *recensions*

identical beginnings of a word has caused a copyist to miss text or write the same sequence of text twice (Macé, 2015: 104).

⁸⁶See, 3.5 The Categorization of the *recensions* of Māṣḥafā Qedar.

because it has no archetype error with rest two *recensions*. However, the middle and the long have archetype errors. As a result, the researcher determined that they descended from one species of text. The researcher divided archetype errors into two parts. The first one is a conjunctive errors on both medium and long *recensions*. The other one is an archetype errors on the eight witnesses selected for critical editing. They can be drowned under “Q” in the stemma of this Critical edition.

3.9.1 Monogenetic Errors

[76]

1). ተፈጸመ ፡ ሕገ ፡ ቀኖና ፡ ዳግመ ፡ ክርስትና ። (*The canon law of second baptism is finished*).

The above reading was highly contaminated from theological and Orthodox teaching of view on Baptism and sacramental service because, there is a reading from St. Paul epistle as a rule “... *One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all*” (Eph. 4:5).

Additionally, according to EOTC teaching on the sacraments, she taught that a baptized person should not be baptized for a second time in any reason. Therefore, that the original text is insensitive and tainted. In the shortest *recension*, we do not find such a reading. *Fəṯḥa-Nägäšt* (3:29) also states that “...እስመ ፡ ኅይለ ፡ ጥምቀት ፡ አሐቲ ፡ ይእቲ ።” (*The power of baptism is one*).⁸⁷

[79]

2). “ይቤሉ ፡ ሐዋርያት ፡ እመሂ ፡ ጸድቅ ፡ ወእመሂ ፡ ብዙኅ ፡ ኅጢአት ፡ ሶበ ፡ ተመይጠ ፡ በዝንቱ ፡ ሕግ ፡ ኢኮነ ፡ ርሐቀ ፡ እምሕረተ ፡ እግዚአብሔር ።” (*...The apostles say that even he is righteous and committed many sins, he was not far from God's mercy when he was restored to this law*’).

This passage is contradicted with the reading “...*the cannon of Mäṣḥafä Qedär, settled by*

⁸⁷ Cf. *Fəṯḥa Nägäšt*. [17th Century], British Library, EAP432/1/15, <https://eap.bl.uk/archive-file/EAP432-1-15>

scholars for the one who denied his faith or defiled his flesh with an unbeliever.” as described above. According to the introduction part of MQ, the text is written for a person who had denaied his faith and had defiled his body in adultery but not for a righteous person. thus, we hypothetically emend the text as: “ይቤሉ፡ ሐዋርያት፡ እመሂ፡ ጻድቅ፡ ወእመሂ፡ ብዙኅ፡ ኅጢአተ፡ [ዘገብረ፡] ሶበ፡ ተመይጠ፡ በዝንቱ፡ ሕግ፡ ኢኮነ፡ ርሐቀ፡ እምሕረተ፡ እግዚአብሔር።” (‘...The apostles say that even he is committed many sins, he was not far from God’s mercy when he was restored to this law’).

3.9.2 Hyparchetype/ Sub-Archetype Errors

The medium recension of MQ was critically edited based on the Neo-Lachmannian method. Listed as follows their Sub-Archetype Errors based on the identification method used called *collation* to identify their differences and similarities among the witnesses of MQ selected for editing. Moreover, the stemma, what is established by the witness of MQ, is a bipartite one. It is grouping by the name [α] and [β]. Here the researcher described both families and establish inferior families under them.

$$\Omega = (\alpha (\gamma [A H]^+ [D]) + \beta (\delta [B C] + \epsilon [EF] + [G]))$$

Sub- Archetype [α] = (γ [A H]^+ D) against mss [β] = B, C, E, F and G

[3] A, H and D read as against B, C, E, F, G: “ወዓዲ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። አሜን።” (*And again, Father and Son and Holy Spirit. Amen*). *Insteade of “ወዓዲ፡ በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። አሜን።” (‘And again, in the name of Father and the Son and the Holy Spirit. Amen’).*

[9] B, C, E, F, and G wrongly read as on the underlined: “አኅዲረከ፡ ዘቀዳሚ፡ ምግባሮሙ፡ ደምሮሙ፡ በቅድስት፡ ቤተ፡ ክርስቲያን፡ በሞገሱ፡ ወበምሕረቱ፡ ሰብእ።” (*Reduce their previous work [bad], and add them to the Holy Church.*’) This passage has a singular and plural form problem. In addition to this the word “አብ” was replaced by the word “ሰብእ” “man” to mean “አብ” “bring him”. “አኅዲረከ፡ ዘቀዳሚ፡ ምግባሮሙ፡ ደምሮሙ፡ በቅድስት፡ ቤተ፡ ክርስቲያን፡ አብ” “bring him”.

በሞገሱ ፣ ወበምሕረቱ ፣ አብዖሙ ።” (*Reduce their previous work [bad] and add them to the Holy Church, bring them with His grace and forgiveness*’).

[27] A, D and H have a reading against B, C, E, F and G. The reading goes as: “ይዲ ፣ ተንሥኡ ። ሕዝ ፣ እግዚአብሔር ፣ ተሣላሉ ። ይካ ፣ ሰላም ፣ ለኩልክሙ ። ሕዝ ፣ ምስለ ፣ መንፈስከ ።” (*The deacon shall say: Stand up. The people shall say: Lord have mercy upon us*’).

B, C, E, F and G totally omitted all the above reading, this is a big error from the common action on liturgy ceremony because there must be the omitted saying before the reading action of the Gospel.

[64] A, H and D against the rest with omitting the subject of the sentence, because probable on this order reading the deacon can perform the blessing outoff his task. The reading goes as: “ይዲ ፣ በፈሪሃ ፣ እግዚአብሔር ፣ ቁሙ ። ወዳዓትብ ፣ ማየ ፣ በትእምርተ ፣ መስቀል ።” (*Let the deacon say stand in awe of God. And bless the water with the sign of the cross.*’). The rest inferior families B, C, E, F and G have corrected this statement as follows: “ይዲ ፣ በፈሪሃ ፣ እግዚአብሔር ፣ ቁሙ ። ወዳዓትብ ፣ ካህን ፣ ማየ ፣ በትእምርተ ፣ መስቀል ።” (*Let the deacon say stand in awe of God. And let the priest bless the water with the sign of the cross.*’).

[68] A, H and D- “ወታሉብስ ፣ ልብስ ፣ ወትክዕ ፣ [ወትክዕ] ላዕሌሁ ፣ ማየ ፣ ላዕሌሁ ፣ ፫ ፣ ጊዜ ።” (*You shall also clothe the garment, and pour water over him 3 times*’).

B, C, E, F, and G- “ወተዓቀብ ፣ ልብሶ ፣ ወትክዕ ፣ ላዕሌሁ ፣ ማየ ፣ ላዕሌሁ ፣ ፫ ፣ ጊዜ ። ጊዜ ።” (*You shall also keep his garment, and pour water over him 3 times*’).

3.9.2.1 Inferior Families

I. [α] = (γ [A H]+D)

[12] A and H shared the following sub-archetype errors against D, the reading goes as: “አንቢረክ ፣ እደክ ፣ ላዕለ ፣ ርእሱ ፣ በኩሉ ፣ ስረይ ፣ ሎቱ ፣ አምላክ ፣ ሰማይ ፣ ወምድር ፣ ...” (*Having put your hand on his head and the God of heaven and earth forgive him in all*’). The sentence what is given by MSS A and H did not have the verb that completes the sentence or the verb of the

sentence is omitted. Nevertheless, the verb **ወትብል**, which should come before the word **አንቢረክ** : is recollected by MSS., B, C, D, E, F and G. Thus, the meaningful sentence goes like this: **ወትብል : አንቢረክ : እዴክ : ላዕለ : ርእሱ : ለኩሉ : ስረይ : ሎቱ : አምላክ : ሰማይ : ወምድር :** (*And having put your hand on his head and say, the God of heaven and earth forgive him in all*’).

2. [35] A and H- **ወኩሉ : ሐረቱ : በትካዝ : ዕደ ።** (*Let all his ways be grieved in men*’). This sentence is senseless with the word **ዕደ**. Moreover the reading on D- **ወኩሉ : ሐረቱ : በትካዝ : ይኩን ። ወኢይንሣእ : ዕዳ ።** (*Let all his ways be grieved. And do not take out a loan*’).

3. [59] A and H read against all as: **ኢታርኩስዎሙ : ለመነኮሳት : እስመ : ዘያረኩስዎሙ : ለመነኮሳት : አርኩሶሙ : ለመነኮሳት ።** (*Do not defile the monks. They defiled the monks who defiled the monks*’). This error is caused by the repetition of the word **ለመነኮሳት**. In this sentence we do not get any meaningful sense. The rest inferior families have corrected this statement as follows: **ኢታርኩስዎሙ : ለመነኮሳት : እስመ : ዘያረኩስዎሙ : ለመነኮሳት : አርኩሶሙ : ለመላእክት ።** (*Do not defile the monks. They defiled the angels who defiled the monks*’).

4. [73] A and H- **፫ : በ፫ : መሠረተ : ምዕላዱ : ሐዲሳቲሆሙ : ዘይቤሎሙ : በቃለ : ካህናት : ትእስሩ : ወትፍትሁ : ኩሎ : ንጢአት ።**

G- **፫ : በ፫ : መሠረተ : ምዕላዱ : ወዳዲሆን : ዘይቤሎሙ : በቃለ : ካህናት : ትእስሩ : ወትፍትሁ : ኩሎ : ንጢአት ።**

In this sentence the meaning is not clear because of the underlined words and corrupted reading on both sub families.

II. [β] = (δ[B C] + ε[EF] + [G])

✓ E, F and G shared the following sub-archetype errors against B and C the reading goes as:

[3] E, F and G- **ወዳዲ : ውዲ : እንዝ : ትብል :** (*Again, add saying...*’) a sentence without an objective has no any sense. Moreover, B and C have a reading correctly as follows: **ወዳዲ : ውዲ : ዘይተ : እንዝ : ትብል :** (*Again, add oil saying...*’).

[13] B and C **እስመ : አልቦ : እለ : አውከኩ : ወገብኡ : ውስተ : ነገረ : ከንቱ ። ወእንዝ : ይፈቅዱ : መምህራኑ : ይኩኑ : ኢየአምሩ : ዘለሊሆሙ : ይነቡ ።** (*[some] no having swerved have turned*

aside unto vain jangling; Desiring to be teachers; they do not know what they are talking about’).

This statement is from St. Paul, and the reading on B and C written in contrast to Paul's letter and other inferior families. The correct for, in the Epistle of St. Paul and the E, F and G reading is as follows.

እስመ ፡ ሰ ፡ እለ ፡ አውከኩ ፡ ወገብኡ ፡ ውስተ ፡ ነገረ ፡ ከንቱ ። ወእንዘ ፡ ይፈቅዱ ፡ መምህራን ፡ ይኩኑ ፡ ኢየአምሩ ፡ ዘለሊሆሙ ፡ ይነቡ ። (*[some] having swerved have turned aside unto vain jangling; Desiring to be teachers; they do not know what they are talking about’).*

✓ E and F shared the following sub-archetype errors against A, B and G.

[1] MSS E and F shared the following sub-archetype errors, against B, C and G. The reading goes: **ዘአንበሩ ፡ መምህራን ፡ በእንተ ፡ ዘከህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርከሙ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢየአምን ፡ አው ፡ ተንባላት ፡ አው ፡ አንስተ ፡ አው ፡ መነኮስ ፡ አው ፡ መነኮሳይተ ።** (*settled by scholars for the one who has denied his faith or defiled his flesh with an unbeliever, whether pagan or female or monk or nun’).* Based on the general theme of the passage, the word, **ተንባላት ፡** (*pagan*) doesn't give a sense. However, a meaningful reading is given by not only MSS A, B, C, D, G and H, that is, **ተባዕተ** (*Male*).

3.10 Chronological Relationship in Mathematical Formula

In general, the whole family of MQ can be summarized in Mathematical Formula as:

- ☛ $\Omega = \alpha + \beta$
- ☛ $\alpha = \gamma + D$
- ☛ $\gamma = A + H$
- ☛ $\beta = \delta + \epsilon$
- ☛ $\delta = B + C$
- ☛ $\epsilon = E + F + G$

3.11 Used Abbreviations in the Critical Apparatus

There are common and known abbreviations to do critical editions.⁸⁸ Such as omission, addition, transposition etc., thus, I used the following abbreviations on the part of critical apparatus.

Common Abbreviations Used in the Critical Apparatus and Critical Edition

- ✓ add. = addition
- ✓ bn. = *banalization*
- ✓ con. = conjecture
- ✓ dif. = diffraction
- ✓ dit. = dittography
- ✓ er. = erased
- ✓ hap. = haplography
- ✓ hom. = *homeoteleuton*
- ✓ ill. = illegible
- ✓ lac. = lacuna [...] mt. = metathesis
- ✓ om. = omitting pol. = polarization
- ✓ rep. = repetition (if doubled)
- ✓ s.l. = supra *lineam*
- ✓ transp. = transposition
- ✓ trip. = triplicate
- ✓ vac. = vacuum

3.12 The Critical Apparatus

As a common rule of critical edition, critical apparatus should appear alongside the text it refers to. The apparatus should be placed at the bottom of each page, but it could also be placed on the opposite page from the text. The apparatus should be single spaced but separated from the text body by a line or space. Variant readings, conjectures, initial readings, account of physical faults that affect the text, scribal modifications, later hand additions, scribal doodles, and so on should

⁸⁸ cf. Macé, et al. 2015: 332, 343, 348.

all be included. The apparatus should only be used for descriptive purposes only; it should not be used to address issues, justify emendations, or clarify mistakes, for example: all such discussions should be researched.

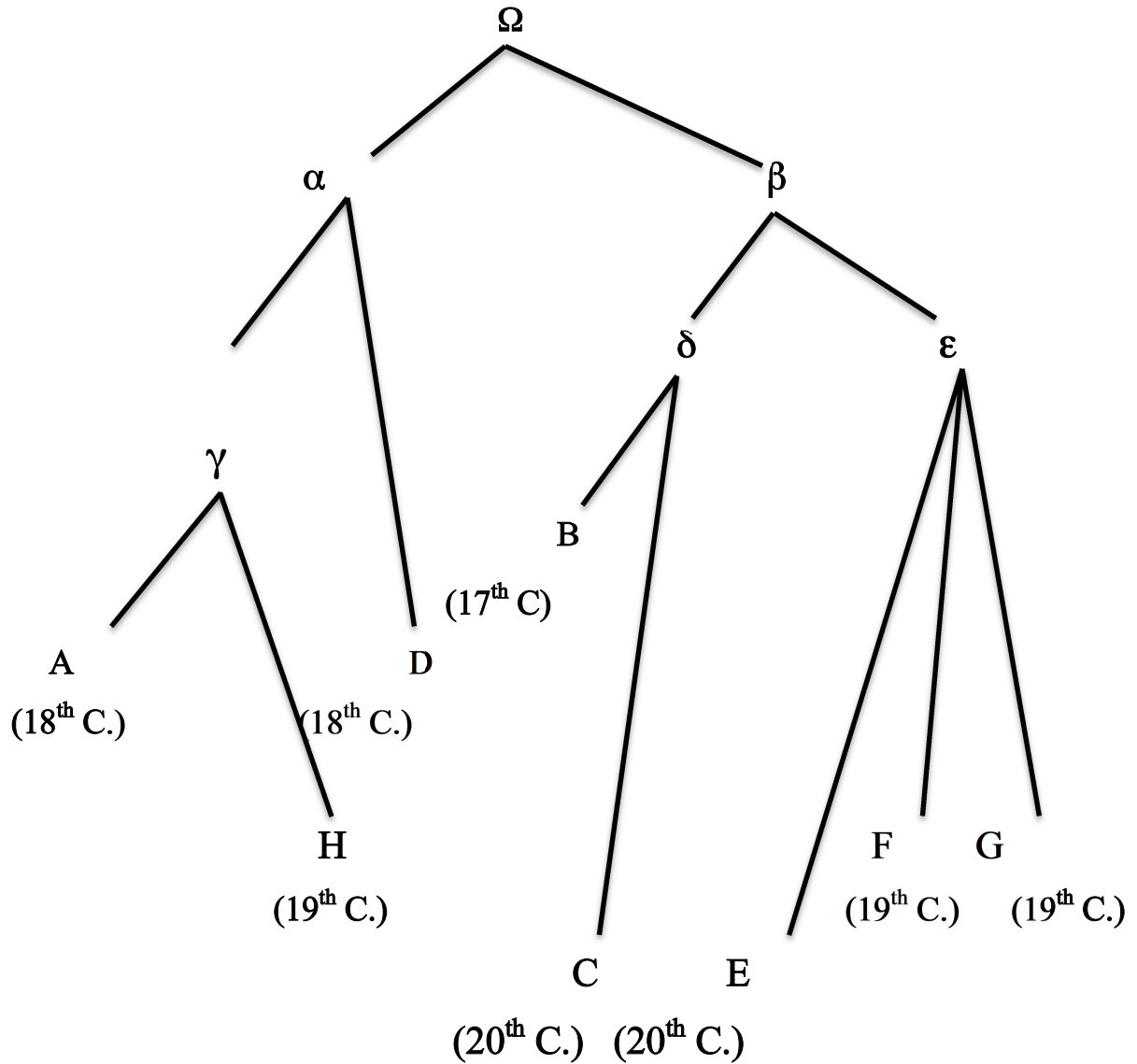
I have divided the whole passage into 81 based on the idea that each one addresses in order to make it easier to record the variant readings in an accurate manner. The critical edition of MQ was based on multiple witnesses and used a *stemmatic* approach; I took into description the following points when documenting the variant readings:

- ✓ The variant readings in the critical apparatus have been separated one from the other by a bar line (|).
- ✓ I registered either their family name (α , β , γ , δ , ...) or the respective sigla (A, B, C...) in the critical apparatus when two or more witnesses from the same family shared a common variant reading.
- ✓ Since the text and its apparatus readings are listed paragraph by paragraph rather than page by page, they can not all be located on the same page.
- ✓ For the wrongly written words on each witness MSS, I have mentioned 'sic' in bracket after the word in the critical apparatus, like መልታሕተክ : (sic) B.
- ✓ When a word or a phrase is recorded differently by two or more witnesses, I have used a semi colon to separate the *siglum* from the next variant, as, | ^xለዘይገብሩ : γ F; ለዘይገብር : E.
- ✓ When a transposition contains two and more than two words, a quarter of a square bracket (⌈) on the left top of the first word as, ⌈ ይቀልል : ይኅልፍ : ገመል⁴¹ : I have placed it in bracket to show how it is transposed in the critical apparatus before the *siglum*, like, | ^xይቀልል : ይኅልፍ : ገመል : tra. F.
- ✓ As shown in number 6 (... ገመል⁴¹ !), the number that indicates the reading in the critical text is always put before the punctuation mark on the right top of the word or phrase (for which other witnesses testify a variant reading provided in the critical apparatus).
- ✓ The paragraph of the text and the critical apparatus have been separated one from the other by a square bracket with superscript, like [^x].

3.11 Family Tree (*Stemma Codicum*) of MQ

A stemma is a graph-based synthetic representation of an explanatory model that is based on both an empirical study of historical fact and a hypothesis about how texts are transmitted. On empirical and theoretical grounds, this model can be refuted or validated (Macḗ, 2015: 337).

The Stemma Codicum of MQ



CHAPTER FOUR: CRITICAL EDITION

[1] በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ¹ ፡ ፩ ፡ አምላክ ። ቀኖና ፡ መጽሐፈ ፡ ቄድር² ፡
ዘአንበሩ ፡ መምህራን³ ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ⁴ ። አው ፡ ዘአርኩስ ፡ ሥጋሁ ፡ ምስለ ፡
^aዘኢምእመ(E24r^b)ን⁵ ። አው⁶ ፡ ተባዕተ⁷ ፡ አው ፡ አንስተ⁸ ፡ አው ፡ መነኮስ⁹ ፡ አው ፡
መነኮሳይተ¹⁰ _a ።

[2] ወትመልእ¹ ፡ ማየ² ፡ በኮራ³ ፡ ሐዲስ⁴ ። ⁵

[1] ¹om. D | ²ቄዳር ፡ γ; ቄደር ፡ EF | ³መምህራን ፡ B | ⁴ሃይማኖቶሙ ፡ D | ⁵ዘኢየአምን ፡ AH; _{a-a} ill. C; ዘኢማእመን ፡
(sic) D; ዘኢምእመናን ፡ F; ተንባላት ፡ G | ⁶om. BEF | ⁷ተንባላተ ፡ EF | ⁸አንስት ፡ DG | ⁹መነኮስ ፡ DF |
¹⁰ወመነኮሳይት ፡ BD; መነኮሳይያት ፡ G.

[2] ¹ትመልእ ፡ Be | ²om. B | ³ኮራ ፡ DEF; በበኮራ ፡ G | ⁴ሐዲስ ፡ DEF; om. G | ⁵ዓዲ ፡ add. G | ⁶ዘይት ፡ B | ⁷ወይለብስ ፡
AEH; _{a-a} om. B | ⁸ሞጣሕት ፡ G | ⁹ወፊቃር ፡ B | ¹⁰ወአክሊል ፡ B | ¹¹ወይዕርግ ፡ α | ¹²ዕጣን ፡ B | ¹³ላዕሌነ ፡
እግዚአብ(E24v^a)ሔር ፡ መሓሪ ፡ አቡሁ ፡ ለእግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። እስመ ፡ ሠወረነ ፡
ወረድአነ ፡ ዐቀባነ ፡ ወአቅረባነ ፡ ወተወከፈነ ፡ ኅቤሁ ። ወተማኅፀነ ፡ ወ(F24r^b)አጽንፀነ ፡ ወአብጽሐነ ፡ እስከ ፡ B58r^b)
ዛቲ ፡ ሰዓት ። ንስአሎ ፡ እንክ ፡ ካዕበ ፡ ኪያሁ ፡ ከመ ፡ ይዕቀባነ ፡ በዛቲ ፡ ዕለት ፡ ቅድስት ፡ ኩሎ ፡ መዋዕለ ፡
ሕይወትነ ፡ ወበኩሎ ፡ ሰላም ፡ አኃዜ ፡ ኩሎ ፡ እግዚአብሔር ፡ አምላክነ ። (D20r^a) ይዲ ፡ ጸልዩ ። ይካ ፡ እግዚእ ፡
እግዚእ ፡ እግዚ(G2r^b)አብ(E24v^b)ሔር ፡ አብ ፡ አኃዜ ፡ ኩሎ ፡ አቡሁ ፡ ለእግዚእነ ፡ ወአምላክነ ፡ ወመድኃኒነ ፡
ኢየሱስ ፡ ክርስቶስ ። ነአኩተክ ፡ ላዕለ ፡ ኩሎ ፡ ግብር ። ወውስተ ፡ ኩሎ ግብር ። እስመ ፡ ሰወርከነ ፡ ወረዳእከነ ፡
ዐቀብከነ ፡ ወአቅረብከነ ፡ ወተወከፍከነ ፡ ኅቤክ ። ወተማኅፀከነ ፡ ወአጽናዕከነ ፡ ወአብጸሕከነ ፡ እስከ ፡ ዛቲ ፡ ሰዓት ።
በእንተ ፡ ዝንቱ ፡ ንስእለክ ። ወነገሥሥ ፡ እምነ ፡ ኂሩትክ ። ኦ ፡ መፍቀሬ ፡ ሰብእ ፡ (D20v^b) ሀባነ ፡ ከመ ፡ ንፈጽም ፡
ዛተ ፡ ዕለተ ፡ ቅድስት ፡ ኩሎ ፡ መዋዕለ ፡ ሕይወትነ ፡ ወበኩሎ ፡ ሰላም ፡ ምስለ ፡ ፈሪሆተክ ። ኩሎ ፡ ቅንዑተ ፡
ወኩሎ ፡ መከራ ። ወኩሎ ፡ ግብረ ፡ ሰይጣን ። ወምህረ ፡ ሰብእ ፡ እኩያን ። ወእምትንግኤ ፡ ፀር ፡ ዘኅቡዕ ፡
ወዘገሐድ ። አርኅቅ ፡ እግዚእ ፡ እምነየ ፡ ወእምነ ፡ ኩሎ ፡ ሕዝብክ ። ወእምዝንቱ ፡ መካን ፡ ቅዱስ ፡ ዘዚአክ ።
ኩሎ ፡ ሠናያተ ፡ ዘይሴኒ ፡ ወዘይኄየስ ። አዝዝ ፡ ለነ ፡ እስመ ፡ አንተ ፡ ዘወሀብከነ ፡ ሥልጣነ ፡ ከመ ፡ ንኪድ ፡
ከይሲ ፡ ወአ(D21r^a) ቃርብተ ። ወዲበ ፡ ኩሎ ፡ ኃይለ ፡ ጸላኢ ። ኢታብአነ ፡ ውስተ ፡ መንሱት ። አላ ፡ አድኅነነ ፡
ወባልሐነ ፡ እምኩሎ ፡ እኩይ ። በጸጋ ፡ ወሃህል ፡ ዘለፍቅረ ፡ ሰብእ ። ዘለወልድክ ፡ ዋህድ ፡ እግዚእነ ፡ ወአምላክነ ፡
ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘቡቱ ፡ ለክ ፡ ሰብሐት ፡ ወክብር ፡ ወእዘዝ ፡ ይደሉ ፡ ምስሌሁ ፡ ወምስለ ፡
መንፈስ ፡ ቅዱስ ፡ ማኅየዊ ። ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ። add. B | ¹⁴ ወይብል ፡ AH; ትብል ፡ B |¹⁵
ወለገባሬ ፡ C | ¹⁶om. C; ወዓዲ ፡ add. C | ¹⁷om. β; በል ፡ add. D | ¹⁸ወድግም ፡ γ; በል ፡ D | ¹⁹፱ ፡ በል ፡ add. D | ²⁰
ዘእግዚአብሔር ፡ BFG | ²¹ሳዘረድአነ ፡ ABH.

ወትወዲ ፡ ላዕሌሁ ፡ ዘ(B57r^a)ይ(C2r^a)ተ⁶ ፡ ፫ ፡ ጊዜ ፡ በአምሳለ ፡ ማዕ(F24r^a)ተብ_a ። ወይልበስ⁷ ፡ ቀሲስ ፡ ልብስ ፡ ቤተ ፡ ክርስቲያን ፡ ቀሚስ ፡ ወሞጣሕተ⁸ ፡ ወፊቃ(A1r^a)ረ⁹ ፡ ወአክሊሊ¹⁰ ። ወተዐ(D19r^b)ርግ¹¹ ፡ ዕጣነ¹² ። ወትብል¹³ ፡ ጸሎተ ፡ አኩቴት ። ነአኩ(G2r^a)ቶ ፡ ለገባሬ¹⁴ ፡ ሠናያት¹⁵ ፡ እስከ ፡ ተፍጻሜቱ ። (E24v^a) ወድግም¹⁶ ፡ አቡነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል¹⁷ ። ወጸሎተ ፡ ሃይማኖት ። (C2v^a) ወዓዲ¹⁸ ፡ ኪዳን¹⁹ ። በእ(D20r^b)ግዚአብሔር²⁰ ፡ ዘ(H29r^a)ረድአነ²¹ ። (B57v^a)

[3] ወዓዲ ፡ ትወዲ¹ ፡ [ዘይተ ፡] እንዘ ፡ ትብል² ፡ (F24V^a) አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ³ ፡ አሜን ፡ አሐቲ ፡ ሥጋ⁴ ፡ ፩⁵ ፡ ወልድ⁶ ፡ ቅዱስ ፡ አሐቲ⁷ ፡ መለኮት⁸ ። ፍ ወ፩ ፡ ወ-እቱ ፡ (E25r^a) መንፈስ ፡ ቅዱስ⁹ ። አሐቲ ፡ መ(A1r^b)ንግሥት ፡ አማን¹⁰ ፡ ህልው ። ፍቅር ፡¹¹ ወሰላም ፡ ይሰወጥ ፡ ላዕለ ፡ ዝ ፡ (C2v^b) ማ(D20v^a)ይ ፡ ፍ በል ፡ እንዘ ፡ ትወዲ ፡ ዘይተ¹² ። ወይኩን ፡ (G2v^a) ሰጣጤ ፡ አበሳሁ ፡ ለገብርክ ፡ (B57v^b) እገሌ¹³ ።

ስረይ ፡ ሎቱ¹⁴ ፡ ታኦስ ፡ አሜን¹⁵ ። ፍ ስረይ ፡ ምናቴር ፡ አሜን¹⁶ ። (G2v^b) ስረይ ፡ አብያቴር ፡ አሜን ። ጳራቅሊጦስ ፡ ፍ መንፈ(F24v^b)ስ ፡ ጽድቅ¹⁷ ፡ ዘወረድከ¹⁸ ፡ ላዕለ ፡ ሐዋርያት ፡ ረድ¹⁹ ፡ ላዕለ ፡ ዝ ፡ ማይ ፡ ከመ ፡ ትስረይ ፡ ጌጋዮ ፡ ለገብርክ ፡ (E25r^b) እገሌ²⁰ ። በ፩²¹ ፡ ወልድክ ፡ ዘቦቱ ፡ ለክ ፡ ፍ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መ(C3r^a)ንፈስ ፡ (A1v^a) ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወ(B58r^a)ዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ። አሜን²² ።

[4] ቀዳሚ¹ ፡ ዜማ² ። ሃሌ ፡ ለ-(H29r^b)ያ³ ፡ ለአብ ፡ ሃሌ ፡ ሉያ ፡ ፍ ለወልድ ፡ ሃሌ⁴ ፡ ሉያ⁵ ፡ ወለመንፈስ⁶ ፡ ቅዱስ⁷ ። አበ ፡ ግፉዓን ፡ እግዚአ ፡ ናስተብቀኦአክ ፡ በእንተ⁸ ፡ ገብ(F25r^a)ርከ⁹ ።

[3] ¹ ወዲ ፡ ዘይተ ፡ γ | ² ወዓዲ ፡ add. γ | ³ አሐቶ ፡ አምላክ ፡ add. CEF | ⁴ om. D | ⁵ om. γ; አሐቶ ፡ B; ወ፩ ፡ F; ወአሐቶ ፡ G | ⁶ ለወልድ ፡ γB | ⁷ አቲ ፡ A; ወአሐቲ ፡ G | ⁸ ወአሐቶ ፡ add. G | ⁹ አሐቲ ፡ መለኮት ፡ ወ-እቱ ፡ ወ፩ ፡ መንፈስ ፡ ቅዱስ tra. γ | ¹⁰ አሜን C | ¹¹ በፍቅር ፡ C | ¹² በል ፡ እንዘ ፡ ትወዲ ፡ ዘይተ ፡ om. γC | ¹³ ወልድ ፡ መለኮት ፡ A; ሚካኤል ፡ B; om. D; vac. | ¹⁴ ሎሙ ፡ Bε | ¹⁵ om. ε | ¹⁶ ስረይ ፡ ምናቴር ፡ አሜን ፡ om. C | ¹⁷ ጽቅጽቅ ፡ (sic) B; መንፈስ ፡ ቅዱስ ፡ ε | ¹⁸ ዘወረድ ፡ G | ¹⁹ እግዚአ ፡ add. DEG | ²⁰ አምጋ ፡ ኢየሱስ ፡ A; ሚካኤል ፡ B; ተክለ ፡ ሃይማኖት ፡ D; vac. E; ወልድ ፡ ሚካኤል ፡ G | ²¹ በአሐቶ ፡ E | ²² om. DF; በል ፡ add. D.

[4] ¹ om. Bε | ² ዜና ፡ F | ³ om. B | ⁴ s.l. B | ⁵ om. B | ⁶ ለመንፈስ ፡ BCE | ⁷ ፩ ፡ አምላክ ፡ add. G | ⁸ ሚካኤል ፡ add. B; እገሌ ፡ add. DE; vac. E | ⁹ ወልድ ፡ መለኮት ፡ A; ወልድ ፡ ሚካኤል ፡ H; om. D; እገሌ ፡ G | ¹⁰ ጌጋዮ ፡ BD | ለዝንቱ ፡ γ F | ¹¹ a-a om. G | ¹² ዘነበረ ፡ | ¹³ ወእምነ ፡ (sic) γ | ¹⁴ ጌጋዮ ፡ BDE; ሎቱ ፡ add. G | በቅድሚክ ፡ EF | ¹⁶ b-b om. G | ¹⁷

አናሕሲ ፡ ሎቱ ፡ ጌጋዮ¹⁰ ፡ በዝንቱ ፡ ሥርዓትስ ፡ ላበ፩ ፡ እንዘ ፡ ግፉዕ ፡ ወውፁእ ፡ ነበረ¹² ፡
 እምትእ(E25v^a)ዛዝ(C3r^b)ከ ። ናሁ ፡ ተመዩጠ ፡ በሥርዓትከ¹¹ ፡ ወአምነ¹³ ፡ ጌጋዮ¹⁴ ፡
 ምቅድሜከ¹⁵ ። ስረይ ፡ ሎቱ¹⁶ ፡ ርገጢአቶ¹⁷ ፡ በእንተ ፡ ስም(B58r^b)ከ ። ዘ(A1v^b)ሠረይከ¹⁸ ፡
 [ጌጋዮ] ፡ ለፈያታዊ ፡ ከማሁ ፡ ስረይ ፡ (D20v^b) ሎቱ¹⁹ ፡ ለእገሌ²⁰ ።

[5] ይዲ¹ ፡ ተንሥኡ ፡ ወአንቅሑ ፡ ልበክሙ² ።

ይሕ³ ፡ እግዚአ ፡ ተሣሃለኝ⁴ ።

ይካ⁵ ፡ ሰላም ፡ ለኩልክሙ ።

ይሕ ፡ ምስለ ፡ መንፈስክ ።

ወካዕበ⁶ ፡ ጸጋ ፡ ዘአብ ፡ ጊሩት ፡ ዘወልድ ፡ (F25r^b) (G3r^a) ሱታፌ⁷ ፡ ዘመንፈስ ፡ ቅዱስ ፡
 ተፋቅሮ ፡ ዘነቢያት ፡ (C3v^a) ወሐዋርያት⁸ ፡ ዘጻድቃን ፡ ወሰማዕታት⁹ ፡ ወዘአበው¹⁰ ፡ (E25v^b)
 ቀደምት¹¹ ፡ ዘሰብእ ፡ ወመላእክ(B58v^a)ተ¹² ፡ ክርስቶስ¹³ ፡ የሀ(H29r^c)ሉ ፡ ምስለ ፡ ኩልክሙ¹⁴ ።
 (A2r^a) አሜን ። እግዚአብሔር¹⁵ ፡ ላየሀለኝ¹⁶ ፡ ምሕረቶ ፡ ወ(D21r^a)ይስረይ ፡ ገጢአተነ¹⁷ ።
 አሜን¹⁸ ።

[6] ይካ¹ ፡ አሌፍ ፡ በበ፫ ፡ ቃላት² ።

ይዲ³ ፡ እግዚአ ፡ መሐረን ።

ሃሌ ፡ ሉያ ፡ ለለቃሉ⁴ ፡ እስከ ፡ ታው ፡ (C3v^b) ከመዝ ፡ በል ።

om. β; ለገብርክ ፡ add. D | ¹⁸ ዘሰረይክ ፡ (sic) DEH; ጌጋዮ ፡ add. G | ¹⁹ ሎቱ ፡ om. AEH; ጌጋዮ ፡ add. G | ²⁰ ወልድ ፡ መለኮት ፡ A; om. BEFH; ተክለ ፡ ሃይማኖት ፡ D | ²⁰ c-c om. F.

[5] ¹ om. CEG; era. D; ዲ ፡ H | ² ልብክሙ ፡ D | ይዲ ፡ A | ⁴ a-a om. β | ⁵ om. A | ⁶ ወካዕ ፡ γ | ⁷ ወሱታፌ ፡ DG | ⁸ ወዘሐዋርያት ፡ F | ⁹ ወሰማዕት ፡ ε | ¹⁰ ዘአበው ፡ γ | ¹¹ ቀደምተ ፡ G | ¹² ወዘመላእክት ፡ G | ¹³ በክርስቶስ ፡ γ | ¹⁴ መንፈስክሙ ፡ D | ¹⁵ ያቁርር ፡ መጻፍ ፡ ወይፈኑ ሣህሎ ፡ G | ¹⁶ om. FG | ¹⁷ ኃጢአተነ ፡ CEF; ኃጢአት ፡ D | ¹⁸ a-a om. G.

[6] ¹ ይብል ፡ ካህን ፡ B; ይበል ፡ ካህን ፡ D; ይብል ፡ E | ² om. G | ³ om. γ; ይሕ ፡ G | ⁴ በበቃሉ ፡ γE | ⁵ ወእምዝ ፡ FG | ⁶ የጻጥን ፡ B; ወይዕጥን ፡ C | ⁷ ወይብል ፡ BEFH; om. G | ⁸ om. γ | ⁹ a-a om. G; ፩ ፡ add. G | ¹⁰ om. C; ወልድ ፡ G | ¹¹ b-b om. CG | ¹² c-c om. γ | ¹³ ለመንፈስ ፡ BCD; ዘመንፈስ ፡ G | ¹⁴ ሃሌ ፡ ሉያ ፡ add. BEF | ¹⁵ c-c om. β | ¹⁶ om. B | ¹⁷ ወበከመ ፡ ሕግክ ፡ add. B | ¹⁸ አርኃቀ ፡ (sic) B | ¹⁹ ምሕረተክ ፡ B | ²⁰ ወጽድቀክ ፡ B.

ወካዕበ⁵ ፡ ይዕጥን⁶ ፡ ቀሲስ ። (F25v^a) ወይበል⁷ ፡ ፩ ፡ አብ ፡ ቅዱስ ። አሜን⁸ ። ላሌ ፡ ሉዮ⁹ ፡ ለወልድ¹⁰ ፡ ቅዱስ ። አሜን ። ላሌ ፡ ሉዮ¹¹ ፡ (B58v^b) ፡ ፩ ፡ ውእቱ¹² ፡ መንፈስ ፡¹³ ፡ ቅዱስ(E26r^a)¹⁴ ። አሜን ።

ወዓዲ ፡ (G3r^b) ስምዓኒ ፡ አምላኪያ ፡ ስዕለትየ ። ተሣሃለኒ ፡ እግዚአ ፡ በከመ ፡ ዕባየ ፡ ሣህልክ ። ተሣሃልክ ፡ እግ(A2r^b)ዚአ ፡ ምድረከ¹⁵ ። ሥመር ፡ እግዚአ ፡ ከመ ፡ ታድኅነ(D21r^b)ኒ ። ሥመር ፡ እግዚአ ፡ ቃለ ፡ (C4r^a) አፉየ¹⁶ ። ወበሕግከ¹⁷ ፡ ተሣሃለኒ ። ወአጽንዓኒ ፡ በነቢብከ ። ፍኖተ ፡ ዓመዓ ፡ አርሕቅ¹⁸ ፡ እምኔየ ። ምሕረትከ¹⁹ ፡ ወጽድቅከ²⁰ ፡ ዘልፈ ፡ ይርከባኒ ። (F25v^b) ኅጢአትየ ፡ ዘበንዕዕየ ፡ ወዕባድየ ፡ ኢትዝክር ፡ ሊ(B59r^a)ተ ። እግዚአ ፡ ምሕረትከ ፡ ይትልወኒ ፡ በኩሉ ፡ መዋዕለ ፡ ሕይወትየ ። (C4r^b)

[7] ወዓዲ ፡ ትብ(E26r^b)ል ፡ በለሆሳስ ፡ እግዚአ ፡ በከመ¹ ፡ ምሕረትከ ፡ ፫² ፡ ጊዜ³ ። አልቦ⁴ ፡ ሰ(A2v^a)ብእ⁵ ፡ ዘኢይኤብሰ⁶ ። ሰ(G3v^a)ረይ ፡ ለነ ፡ እግዚአ⁷ ፡ ላይጋየነ ። ዘአንተ ፡ መሐሪ ፡ ወልዑል ፡ እምሰማያት ። ወ(D21v^a)ንጹሕ ፡ እምኅጢአት⁸ ። ወለከ ፡ ናቄርብ ፡ አኩቴተ⁹ ። ለዓለመ ፡ ዓለም ። አሜን ። (C4v^a)

[8] ወዓዲ¹ ፡ ንሴብሐከ ፡ በእንተ ፡ ሙ(F26r^a)ቁሐን ፡ ወበእንተ² ፡ በልሳን³ (sic) ። (B59r^b) ወዓዲ ፡ እግዚአብሔር ፡ እግዚእየ⁴ ፡ ይትባረክ ፡ ወይባርክዎ ። ወዓዲ ፡ እግዚአ ፡ መሐረነ ፡ ፫፫⁵ ፡ (E26v^a) (H29v^a)ጊዜ ፡ በል⁶ ።

[9] ወዓዲ ፡ ስግዱ ፡ ለእግዚአብሔር ፡ በፍርሃት¹ ። ወያንብር ፡ ፣ እዴሁ ፡ ካህን ፡² ላዕለ ፡ ርእሱ ፡ ለንሱሕ³ ። ወይብል ፡ እግዚ(A2v^b)አብሔር ፡ ፣ ንኔር ፡ አምላክነ⁴ ፡ ነ(C4v^b)ጽር⁵ ፡ እለ⁶ ፡ ውስተ ፡ ንስሐ ፡ (G3v^b) ሀለወ⁷ ። ተሣሃሎሙ ፡ በከመ⁸ ፡ ዕባየ ፡ ሣህልክ ። ወበከ(D21v^b)መ ፡ ብዝኃ ፡

[7]¹ በከመ ፡ om. γB | ² ፫ ፡ G; ፫ ፡ H | ³ በል ፡ add. H | ⁴ አልቦ ፡ γB | ⁵ om. BG; ዘእንበለ ፡ ኃጢአት ፡ add. G | ⁶ om. FG; ለነ ፡ add. γ | ⁷ om. γ | ⁸ a-a om. G | ⁹ አኩቴት ፡ B.

[8]¹ ወዓ ፡ D | ² በእንተ ፡ BD; om. EF | ³ በዕልያን ፡ BE; በሐልያን ፡ G | ⁴ om. γ | ⁵ ፫ ፡ γ; ፫ ፡ G | ⁶ add. γ.

[9]¹ om. γ | ² እዴሁ ፡ ካህን ፡ tra. γG | ³ ለንስሐ ፡ (sic) γ; ለንጹሕ ፡ (sic) BEF | ⁴ አምላክነ ፡ ንኔር ፡ tra.γG | ⁵ ላዕሌነ ፡ add. DF | ⁶ om. ε | ⁷ ሀለው ፡ (sic) γ | om. B | ⁸ ብዙህ ፡ add. G | ⁹ ደሚረክ ፡ BCE; om. FG | ¹⁰ ወምሕረቱ ፡ F | ¹¹ ሰብእ ፡ (sic) BE; ሰብእ ፡ (sic) D | ¹² ወእኒዝ ፡ ወመለኮት ፡ ወፍቅር ፡ ወለዓለመ ፡ add. G.

ምሕረትከ ፡ ደምስስ ፡ ኅጢአቶ(F26r^b)ሙ ። ክድኖሙ ፡ ወዕ(B59v^a)ቀቦሙ ፡ እምኩሉ ፡ እኩይ ። ወቤዙ ፡ በሰላም ፡ ነፍሳቲሆሙ ። (E26v^b) አገረከ ፡ ዘቀዳሚ ፡ ምግባሮሙ ፡ ደምሮሙ⁹ ፡ በቅድስት ፡ ቤተ ፡ ክር(C5r^a)ስቲያን ፡ በሞገሱ ፡ ወበምሕረቱ¹⁰ ፡ አብያ¹¹ ፡ በ፩ ፡ ወልድከ ፡ ዘቦቱ ፡ ለከ ምስሌሁ ፡ ወምስለ ፡ ቅ(A3r^a)ዱስ ፡ መንፈስ ። ስብሐት¹² ፡ ወአምልኮት ፡ ለዓለመ ፡ ዓለም ። አሜን ።

[10] ይዲ¹ ፡ ተንሥኡ² ።

ይሕ³ ፡ እግዚአ ፡ ተሣሃለኅ⁴ ።

ወዳዲ⁵ ፡ ይካ⁶ ፡ (B59v^b) ጸሎተ ፡ ሃ(G4r^a)ይማኖት⁷ ። (F26v^a) አአምን⁸ ፡ (D22r^a) በአብ ፡ ወወልድ ፡ (E27r^a) ወመንፈስ ፡ ቅዱስ ፡ ሥሉስ ፡ ዘኢይትሌለይ ፡ ዘ(C5r^b)ኢይበሊ⁹ ፡ ወኢይማስን¹⁰ ፡ ዘኢይፀንን¹¹ ፡ ወኢይቁነቀኑን ፡ ኅቡረ¹² ፡ ህላዌ ፡ ዘኢይትረአይ ፡ በአዕይንት ፡ ወዘኢይትአንዝ¹³ ፡ በአዕዳው¹⁴ ፡ ወዘኢይትገለይ¹⁵ ፡ በአልባብ ፡ ዘዲበ ፡ ልዑል¹⁶ ፡ ወምጡቅ¹⁷ ፡ የኃድር ፡ ኅሊና¹⁸ ፡ ዘኢ(A3r^b)ይክል ፡ ጠይቆቶ ፡ ንጉሥ ፡ ዓቢይ ፡ ለነገር ፡ የዓፅ(B60r^a)ብ ፡ መ(E27v^a)ድምም ፡ ለከ ፡ ስብሐት ፡ (F26v^b) ለዓለመ ፡ (C5v^a) ዓለም ። አሜን ። (G4r^b)

[11] ወዳዲ¹ ፡ መዝሙር² ፡ ዘ፱³ ፡ ተሣሃለኒ ፡ እግዚአ ፡ በከመ ፡ ዕባዩ ፡ ሣህልኳ⁴ ።

ዘ፳⁵ ፡ እግዚአ ፡ በመዓትከ ፡ አትቅስፈኒ⁶ ።

ዘ፲ወ፮ ፡ ዕቀባኒ⁷ ፡ እግዚአ ፡ እስመ ፡ ኪያከ ፡ ተወክልኩ⁸ ።

ዘ፳፬ ፡ ልብከ ፡ እግዚአ ፡ አንቃዕ(D22r^b)ዶኩ⁹ ፡ ነፍሰዩ ፡ ወአምላኪዩ¹⁰ ።(H29v^b)

[10] ¹ ወዳዲ ፡ ε | ² በል ፡ add. D; add. ለጸሎት ፡ add. EG | ³ ሕ ፡ A; om. Bε ሕዝብ ፡ H | ⁴ om. D | ⁵ om. γ | ⁶ ይ ፡ A; om. BDE; ፱ ፡ ኪያን ፡ add. C | ⁷ በል ፡ add. D | ⁸ ነአምን ፡ H | ⁹ ወዘኢይበሊ ፡ G | ¹⁰ ወዘኢይማስን ፡ GH | ¹¹ ወዘኢይተነተን ፡ G | ¹² ኅቡር ፡ G | ገላዌሁ ፡ G | ¹³ ወኢይትአሐዝ ፡ B | ¹⁴ በእደው ፡ B | ¹⁵ ወኢትሀሊ ፡ B; ዘኢትሐልዩ ፡ E | ¹⁶ ልዑላን ፡ G | ¹⁷ የኃድር ፡ ወምጡቅ ፡ ገሊና ፡ tra. G | ¹⁸ ሰብእ ፡ add. G. ¹⁹ j-j om. Cε.

[11] ¹ ወትብል ፡ Bε; ጸልዩ ፡ በል ፡ እግዚአ ፡ ተሣሃለኒ ። ወዳዲ ፡ ጸሎተ ፡ ሃይማኖት ። አአምን ፡ በአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ወትብል ፡ add. G | ² መዝሙር ፡ Bε; ዳዊት ፡ add. BD | ³ ዘ፱ወ፳ ፡ G | ⁴ a-a om. Cε; በል ፡ B | ⁵ ወ፯ ፡ F | ⁶ b-b om. Cε | ⁷ በል ፡ add. B | ⁸ c-c om. Cε | ⁹ በል ፡ add. B | ¹⁰ d-d om. Cε | ¹¹ በል ፡ add. B | ¹² e-e om. Cε | ¹³ በል ፡ add. B | ¹⁴ በል ፡ add. B | ¹⁵ g-g om. Cε | ¹⁶ በል ፡ add. B | ¹⁷ h-h om. Cε | ¹⁸ በል ፡ add. B | ¹⁹ i-i om. Cε | ²⁰ ወኩሉ ፡ አዕፅምትዩ ፡ በል ፡ add. B | ²¹ j-j om. Cε | ²² በል ፡ add. B | ²³ k-k om. Cε | ²⁴ በል ፡ add. B | ²⁵ ሰብእዎ ፡ ለእግዚአብሔር ፡ ኩልክሙ ፡ አሕዛብ ፡ በል ፡ add. B | ²⁶ l-l om. Cε.

ዘጅወ፱ ፡ ሄአአኩተከ¹¹ ፡ እግዚአ ፡ እስመ ፡ ተወከፍከኒ¹² ።
 ዘ፴ወ፩ ፡ ፈብፀ፡፡ ለእለ ፡ ተኃድግ¹³ ፡ ሎ(A3v^a) ሙ ፡ ኀጢአቶሙ¹³ ።
 ዘ፴ወ፬ ፡ ግፍፍፍ¹⁴ ፡ እግዚአ¹⁵ ።
 ዘ፴ወ፭ ፡ ከዕቤ ፡ አዓቅብ¹⁶ ፡ አፉዮ¹⁷ ።
 ዘ፸ወ፭ ፡ ተዓውቀ¹⁸ እግዚአብሔር ፡ በይሁዳ¹⁹ ።
 ዘ፻ወ፪ ፡ ታብርኮ ፡ ነፍሰዮ²¹ ።
 ዘ፻፲ወ፬ ፡ አፍቀርኩ²² ፡ እስመ ፡ ሰምዐኒ ፡ እግዚአብሔር^k ።
 ዘ፻፲(C5v^b)ወ፭ ፡ ለአመንኩ²⁴ ።
 ዘ፻፲ወ፯²⁵ ፡ ግዥ ፡ ለእግዚአብሔር ፡ እስመ ፡ ኄር²⁶ ።

[12] አንቢረከ ፡ እዴከ ፡ ላዕለ¹ ፡ ርእሱ² ፡ (B60v^a) ለኩሉ³ ፡ ስረይ ፡ ሎቱ⁴ ፡ አምላክ ፡ ሰማይ ፡
 ወምድር⁵ ፡ መሐሮ ፡ ለገብርከ ፡ እገሌ⁶ ። ስረይ ፡ ሎቱ ፡ አውሎግሶን ፡ ም(G4v^a)ክራድዮን⁷ ፡
 አውር(F27r^b)ጋኤል⁸ ፡ ምድር ። አኮፓ⁹ ፡ ሰርድኤል ፡ ሰሙ ፡ (E27v^b) ለእ(C6r^a)ግዚአብሔር ፡
 ዘውእቱ¹⁰ ፡ ሰውቆሙ¹¹ ፡ ለመላእክት¹² ፡ (D22v^a) ዘእንበለ ፡ ሥጋ ። ከማሁ¹³ ፡ አቅሞ¹⁴ ፡
 ለገብርከ¹⁴ ፡ በሥርዓተ¹⁵ ፡ ቀኖና ።

[12] ¹ዲበ ፡ DG | ² ለንሱሕ ፡ add. G | ³ በኩሉ ፡ ε | ⁴ om. BC; ለገብርከ ፡ add. G | ⁵ወምድር ፡ rep. B | ⁶ ወልደ ፡
 መለኮት ፡ አምኃ ፡ ኢየሱስ ፡ A; ተክለ ፡ ሃይማኖት ፡ D; om. ε; እ ፡ G | ⁷ ምክራጽዮን ፡ EF | ⁸ አውርኤል ፡ B;
 አውጋኤል ፡ D; በአውልኤል ፡ G አውራጋኤል ፡ H | ⁹ አኮፓ ፡ γ; አኮፕያ ፡ C; አኮፓያ ፡ F; አኮሊያ ፡ G | ¹⁰ ወውእቱ ፡
 A; በውእቱ ፡ B; በውእቶን ፡ D | ¹¹ ሥውቆሙ ፡ B; ሥርቆሙ ፡ ε | ¹² መላእክት ፡ DE | ¹³ ወከማሁ ፡ BT | ¹⁴ አቁሞ ፡
 BE; አቅሞ ፡ CDG | ¹⁴ ወልደ ፡ መለኮት ፡ A; ሚካኤል ፡ B; ገብረ ፡ ጸድቅ ፡ C; om. DH; E vac. | ¹⁵ ሥርዓተ ፡ ε | ¹⁶
 ኀኅ ፡ B; ኀ ፡ F; ኅኅ ፡ G | ¹⁷ ኀ ፡ δEF; om. G | ¹⁸ ሕ ፡ δEF; | ¹⁹ B; አ ፡ δEF | ²⁰ ነ ፡ BCEF; | ²¹ ያኬር ፡ γ; ያ ፡
 BCEF; አያኬር ፡ G | ²² a-a om. A; a-a ራ ፡ Cε | ²³ ራ ፡ BCEF | ²⁴ ለገብርከ ፡ አምኃ ፡ ኢየሱስ ። A; ለገብርከ ፡ GH | ²⁵
 ዝኀዝተ ፡ γ; ዝሕተ ፡ ዝሕተ ፡ G | ²⁶ BC; om. G | ²⁷ ጲስ ፡ EF; ጲሳ ፡ G | ²⁷ ጲስ ፡ ጲስ ፡ add. G | ²⁸ መ ፡ CEF;
 መልዮን ፡ G | ²⁹ ክር ፡ E | ³⁰ om. E | ³¹ ኢሮስ ፡ BCEF | ³² ኢ ፡ BCEF | ³³ om. E; አፍራኤል ፡ FG; አፍካኤል ፡
 አፍካኤል ፡ add. D | ³⁴ ለኩሉ ፡ C | ³⁵ በቅልቅልያኖስ ፡ G | ³⁶ om. γ | ስም ፡ δD | ³⁸ ይድገን ፡ δF | ³⁹ ቀኖና ፡ γ | ⁴⁰
 ወለመነካሳት ፡ G | ⁴¹ ወዘመሃይምናን ፡ δG | ⁴² በአርባኤል ፡ C | ⁴³ om. CF; በድርባኤል ፡ DE | ⁴⁴ ሥ ፡ C; om. E | ⁴⁵
 om. B; Cε | ⁴⁶ በበአልዮስ ፡ γ | ጌጋዩ ፡ B | ⁴⁸ በስፍሕት ፡ γ | ⁴⁹ om. γ; ምድር ፡ add. γE | ⁵⁰ በድቡስ ፡ G; በይሙስ ፡ H | ⁵¹
 በምዑር ፡ G | ⁵² በብሩህ ፡ ሰማይ ፡ add. D | ⁵³ ሰማይ ፡ add. G | ⁵⁴ በታሕታይ ፡ G | ⁵⁵ ሰፋሑ ፡ δD | ⁵⁶ ወፈዕሙ ፡ B;
 ወፍሙ ፡ C; ወፋዕሙኒ ፡ G | ⁵⁷ ወአናሚሁኒ ፡ G | ⁵⁸ ወልደ ፡ መለኮት ፡ A; ሚካኤል ፡ B; vac. DEF; om. G | ⁵⁹
 ወምድር ፡ add. C | ⁶⁰ om. G | ⁶¹ ኃጥአን ፡ D; እለ ፡ add. γ | ⁶² ወልደ ፡ መለኮት ፡ add. A; b-b om. δ; ለዓለመ ፡ ዓለም ፡
 add. D.

ሐኖ¹⁶ ፣ ፣ ሐኖ ፣ ሐኖ¹⁷ ፣
 ሕዝቅኤል ፣ ፣ ሕዝቅኤል ፣ ሕዝቅኤል¹⁸ ፣
 አ(B60v^b)ዮ ፣ ፣ አዮ ፣ አዮ ፣ አዮ¹⁹ ፣
 ነዶ ፣ ፣ ነዶ ፣ ነዶ²⁰ ፣
 ያኪር ፣ ፣ ያኪር ፣ ያኪር²¹ ፣
 ራፎን ፣ ፣ ራፎን ፣ ራፎን²² ፣
 ራኮን ፣ ፣ ራኮን ፣ ራኮን²³ ፣
 ስረይ ፣ ሎቱ ፣ ጌጋዮ²⁴ ፣ (A4r^a) ዝሕዝሕተ²⁵ ፣ ወምልዕተ²⁶ ።
 በጲስ ፣ ጲስ²⁷ ፣
 መልዮ ፣ ፣ መልዮ ፣ መልዮ²⁸ ፣
 ክር(C6r^b)ሰቶስ ፣ (G4v^b) ክርሰቶስ²⁹ ፣ ክርሰቶስ³⁰ ፣
 ኤሮስ³¹ ፣ ፣ ኤሮስ ፣ ኤሮስ³² ፣
 ተንብራን ፣ ተንብራን ፣ (E28r^a) ተንብራን ፣
 አፍካ(F27v^a)ኤል³³ ፣ ስረይ ፣ በኩሉ³⁴ ፣ መካን ።
 ሰቅልቅልዮኖስ³⁵ ፣ (D22v^b) ቂልቅልዮኖስ³⁶ ፣
 በዝ ፣ ስምከ³⁷ ፣ ዘአምነ ፣ ይድኃን³⁸ ። ዕፀ ፣ ሰርክ ፣ አዶና(B61r^a)ይ ፣ ብርሃናኤል ፣ አማኑኤል ።
 ሢመተ ፣ ጵጵስና ፣ ዘቀኖና³⁹ ፣ ዘካህናት ፣ ወመነኮሳት⁴⁰ ፣ ወ(G5r^a)መሃይምናን⁴¹ ። ዝ ፣ ቃል ፣
 በትርኬዎስ ፣ በኩባኤል ፣ ስረ(C6v^a)ይ ፣ በአርናኤል⁴² ፣ በድባኤል⁴³ ፣ ስረይ⁴⁴ ፣ (A4r^b)
 ወበአማኑኤል⁴⁵ ፣ (H29v^c) ስረይ ፣ በአልዮስ⁴⁶ ፣ ስረይ ።
 መንጽሔ ፣ (E28r^b) ጌጋይ⁴⁷ ፣ በኅብዕት ፣ ምድር ፣ በንጽሕት ፣ (F27v^b) ምድር ፣ በቅድስት ፣
 ምድር ፣ በስፋሕ⁴⁸ ፣ ሰማይ⁴⁹ ፣ በድ(D23r^a)ሙስ⁵⁰ ፣ ሰማይ ፣ በምሑር⁵¹ ፣ ሰማይ⁵² ፣ (B61r^b)
 በሰሊሆም⁵³ ፣ ወበታዕታይ⁵⁴ ፣ (sic) ሰማይ ። እንዘ ፣ ስፍሐ⁵⁵ ፣ አብ ፣ ወፋዕሙ⁵⁶ ፣ ወል(C6v^b)ድ ፣
 ወመስቂሁ⁵⁷ ፣ መንፈስ ፣ ቅዱስ ። (G5r^b)
 ስረይ ፣ ሎቱ ፣ ለገብርክ ፣ እገሌ⁵⁸ ። አምላክ ፣ ሰማይ⁵⁹ ፣ ጳራቅሊጦስ ፣ መንጽሔ ፣ ጌጋይ ፣
 ስረይ⁶⁰ ፣ ለኩሉ ። አሜን ። ፣ ሚጥ ፣ (A4v^a) እግዚ(E28v^a)ኦ ፣ ኃጥአኑ⁶¹ ፣ ይትሐተቱ ፣ በሕገ ፣
 (F28r^a) ዛቲ ፣ ቀኖና ። እለ ፣ ይዘርዑ ፣ በአንብዕ ፣ ወበኃሜት ፣ የአርፋ ። ጸጉ ፣ ሥርየተ ፣ ሠናየ ፣
 አሜን ። በዝ ፣ ማይ ፣ ዘይጠመቅ ፣ (D23r^b) ስጥጥ ፣ ጌጋዮ ፣ ለገብርክ⁶² ።

[13] ጳ(G5v^a)ውሎስ ፡ ጢሞቴዎስ ።

ወበከመ² ፡ አስተብቋዕኩከ³ ፡ ትንበር⁴ ፡ ኤፌሶን ፡ (C7r^a) አመ⁵ ፡ አሐውር ፡ መቄዶንያ ፡ (B61v^a)
ከመ ፡ ትገሥዎሙ (sic)⁶ ፡ ከመ⁷ ፡ ኢያምጽኡ⁸ ፡ ካልዓ ፡ ትምህርተ⁹ ። ወኢያምጽኡ¹⁰ ፡
መሐድምተ¹¹ ። ወዛው(A4v^b)አ ፡ ነገረ ፡ ዘይፈጥሩ¹² ፡ በ(F28r^b)ዘያስሕቱ ። ወያምጽኡ¹³ ፡
ተኃሥዎ¹⁴ ፡ ወየጎድጉ¹⁵ ፡ ሕገ ፡ እግዚአብሔር¹⁶ ። ወማኅለቅቱሰ ፡ (G5v^b) ለትእዛዝ ፡ ተፋቅሮ ፡
በንጹሕ¹⁷ ፡ ልብ¹⁸ ፡ ወበሠናይ¹⁹ ፡ ግዕዝ ፡ ወሃይማኖት ፡ ዘአ(C7v^a)ልቦ²⁰ ፡ ኑፋቄ ። እስመ ፡ ቦ²¹ ፡
እለ²² ፡ አውከኩ ፡ (D23v^a) ወገብኡ ፡ ውስተ ፡ ነገረ²³ ፡ ከን(B61v^b)ቱ²⁴ ፡ እንዘ²⁵ ፡ ይፈቅዱ ፡
መምህራን ፡ ይኩኑ ። (E29r^a)ኢያእመሩ²⁶ ፡ ዘለሊሆሙ²⁷ ፡ ይነብቡ²⁸ ። ነአምር ፡ ከመ ፡ ሠናይ ፡
ውእቱ ፡ ሕግ³⁰ ፡ ለዘ(F28v^a)ገብር³¹ ፡ በሕጉ ። ተአምሩ³² ፡ (A5r^a) ፡ ከመ ፡ ዝኒ ፡ ከመ ፡ አኮ ፡
ለጻድቃን³³ ፡ (G6r^a) ዘይሠራዕ ፡ ዘእንበለ ፡ ለኃጥአን³⁴ ፡ ወለጽልሕዋን³⁵ ፡ ወለውጹዓን³⁶ ፡
እምጽድቅ ፡ ወለርኩሳን³⁷ ፡ ወቀተልተ ፡ (H30r^a) አቡሆሙ³⁸ ፡ ወእሞሙ ፡ ወቀተልተ⁴⁰ ፡ ነፍስ ፡
ዘማውያን⁴¹ ፡ ወእለ ፡ የሐውሩ ፡ (B62r^a) ብ(D23v^b)እሲተ ፡ ብእሲ ፡ (E29r^b) ሰረቅተ⁴² ፡
ሐሳው(C7v^b)ያን⁴⁴ ፡ ወእለ ፡ ይምሕሉ ፡ በሐሰት ፡ ወባዕዳን⁴⁵ ፡ እለ⁴⁶ ፡ ይቃወምዋ⁴⁷ ፡ (F28v^b) ፣
ለትምሕርተ ፡ (G6r^b) ሕይወት⁴⁸ ፡ በከመ⁴⁹ ፡ ወንጌል ፡ ስብሐቲሁ ፡ (A5r^b) ለብፁዕ ፡

[13] ¹ ዘጢሞቴዎስ ፡ G | ² ወከመ ፡ (sic) AB | ³ አስተብቋዕኩከ ፡ (sic) AB; አስተብቋዕከሙ ፡ (sic) De | ⁴ ትንበሩ ፡ ε | ⁵
ከመ ፡ ABF | ትግስጸሙ ፡ B; ንጌስጸሙ ፡ (sic) D; ይገስጸሙ ፡ (sic) G | ⁷ om. H; ካልአ ፡ (sic) add. H | ⁸
ኢያምጽኡ ፡ (sic) B | ⁹ om. D; ትእምርተ ፡ (sic) G | ¹⁰ om. D | ¹¹ መሐድምተ ፡ (sic) B; መሐይምተ ፡ (sic) H | ¹²
ዘይፈጥር ፡ (sic) BD; ዘይፈልጡ ፡ (sic) G | ¹³ ወያምጽኡ ፡ (sic) B | ¹⁴ ባተሐሠዎ ፡ G | ¹⁵ ወየሐግጉ ፡ G | ¹⁶
ዘሃይማኖት ፡ add. γD | ¹⁷ በንጹሕ ፡ E | ¹⁸ om. BDE | ¹⁹ ወሠናይ ፡ BEG | ²⁰ ዘእንበለ ፡ (sic) D; ዘአልቦቱ ፡ EF | ²¹
እመቦ ፡ D; አልቦ ፡ ε | ²² om. EG | ²³ ነገር ፡ B | ²⁴ ከንቶ ፡ BD | ²⁵ ወእንዘ ፡ γCE | ²⁶ ኢየአምሩ ፡ γ | ²⁷ በዘለሊሆሙ ፡ D |
²⁸ ይነቡ ፡ γ; ይነብቡ ፡ (sic) G | ²⁹ ናአምር ፡ G | ³⁰ ኦሪት ፡ γE | ³¹ ለዘይገብሩ ፡ γF; ለዘይገብር ፡ E | ³² ወነአምር ፡ γ;
ታእምሩ ፡ F | ³³ ባሕቲቶሙ ፡ add. F; ለባሕቲቶሙ ፡ G | ³⁴ ኃጥአን ፡ γD | ³⁵ ወጽልሕዋን ፡ γD; ወዘሉፋን ፡ add. γ | ³⁶
ወውጹዓን ፡ (sic) C | ³⁷ ወለርኩሳን ፡ ልብ ፡ γB | ³⁸ አቡሆሙ ፡ γ | ³⁹ ወቀተልተ ፡ አዝማዲሆሙ ፡ add. γ | ⁴⁰ ቀትል ፡
B; ቀቲለ ፡ ε | ⁴¹ ወዘማውያን ፡ D | ⁴² ሠረቅት ፡ C | ⁴³ ሰረቅተ ፡ ሰብእ ፡ γ | ⁴⁴ ወሐሳውያን ፡ DG | ⁴⁵ ወቦ ፡ ባዕድኒ ፡ γ
| ⁴⁶ om. ዓዲ ፡ add. γ | ⁴⁷ በዘይቃወምዋ ፡ γ | ⁴⁸ ለምሕረተ ፡ እግዚአብሔር ፡ G | ⁴⁹ om. γ; ዘከመ ፡ C; በከመ ፡ ይቤ EF |
⁵⁰ ዘአን ፡ ተአመንኩ ፡ γ | ⁵¹ ቦቱ ፡ γF; om. D | ⁵² om. γ | ⁵³ ወመድኃኒን ፡ G | ⁵⁴ ምዕመን ፡ γ; ረሰየኒ ፡ ምእመን ፡ tra.
FG | ⁵⁵ ዘራፊ ፡ γ; ጽፍፍ ፡ Be | ⁵⁶ om. G | ⁵⁷ ወሰዳዲ ፡ γD | ⁵⁸ ወጸላዲ ፡ γD | ⁵⁹ ሊተ ፡ add. BDG | ⁶⁰ ወፈድፋድ ፡ γ | ⁶¹
በላዕሌየ ፡ γC | ⁶² ወሃይማኖቱ ፡ γ | ⁶³ ወፍቅረ ፡ EF; ወበፍቅረ ፡ G | ⁶⁴ ኢየሱስ ፡ ε | ⁶⁵ እግዚእ ፡ ወአግብዓኒ ፡ ውስተ ፡
ርስተ ፡ ወልዱ ፡ add. γ | ⁶⁷ ነገር ፡ γ | ⁶⁸ om. γD | ⁶⁹ ዘአን ፡ add. γ | ⁷⁰ ቀዳሚሆሙ ፡ γ; ቅድመ ፡ ኪያየ ፡ C; ቀደመ ፡
DG; ወባሕቱ ፡ ተማሃለኒ ፡ add. γ | ⁷¹ ያስተርኢ ፡ ተአምራቲሁ ፡ add. γ | ⁷² ኢየሱስ ፡ ክርስቶስ ፡ ወቡብዝኃ ፡
ትእግሥቱ ፡ tra. γ | ⁷³ om. γ | ⁷⁴ የአምኑ ፡ ቦቱ ፡ γ | ⁷⁵ ለንጉሥ ፡ BEG | ዘለዓለም ፡ add γC | ⁷⁶ om. γ.

እግዚአብሔር ፡ ዘተአመነኒ⁵⁰ ፡ ሊተ⁵¹ ፡ አአኩቶ ፡ ለዘተአመነኒ ፡ ወአጽንዐኒ⁵² ፡ በክርስቶስ ፡
 ኢየሱስ ፡ እግዚእነ⁵³ ። እስመ ፡ ፍ ምእመነ ፡ ረሰየኒ⁵⁴ ፡ ለመልእክቱ ። እንዘ ፡ ቀዲሙ ፡ (C8r^a)
 ጸራፊ⁵⁵ ፡ (B62r^G) አነ⁵⁶ ፡ ሰ(A32r^a)ዳዲ⁵⁷ ፡ ወጸዓሊ⁵⁸ ፡ ወባ(E29v^a)ሕቱ ፡ ተሣሃለኒ⁵⁹ ፡ እስመ ፡
 በኢያእምሮ ፡ ገበርኩ ፡ በኢአሚን ። (F29r^a) ወፈድፋደሰ⁶⁰ ፡ ጸጋሁ ፡ (D24r^a)
 ለ(G6v^a)እግዚአብሔር ፡ ላዕሌየ⁶¹ ፡ በሃይማኖት⁶² ፡ ወፍቅሩ⁶³ ፡ ለኢየሱስ⁶⁴ ፡ ክርስቶስ⁶⁶ ፡
 እሙ(A5v^a)ን ፡ ነገሩ⁶⁷ ፡ ወርቱፅ ፡ ይትወከፍዎ ፡ በኩሉ⁶⁸ ፡ እስመ ፡ ኢየሱስ ፡ ክርስቶስ ፡ መጽአ ፡
 ውስተ ፡ (C8r^b) ዓለም ፡ ከመ ፡ ያድኅኖሙ ፡ ለኃጥአን⁶⁹ ፡ ቀዲ(B62V^a)ሙ⁷⁰ ፡ ከመ ፡ ያርኢ⁷¹ ፡
 በላዕ(E29v^b)ሌየ ፡ ፍ ብዝኃ ፡ ትእግሥቱ ፡ በኢየሱስ ፡ ክርስቶስ⁷² ፡ ወእኩኖሙ ፡ አርኢያ ፡ ለእለ ፡
 ሀለዎሙ⁷³ ፡ ይእመኑ⁷⁴ ፡ (F29r^b) ለሕይወት ፡ ዘለዓለም ፡ ንጉሥ⁷⁵ ፡ (G6v^b) ዘኢይመውት ፡
 ወዘኢያስተርኢ ፡ ኢምላክ ፡ ለዘለዓለም ። ዘሎቱ ፡ ክብር ፡ ወስብሐት⁷⁶ ፡ ለዓለመ ፡ (C8v^a)
 (D24r^b) ዓለም ፡ አሜን ።

[14] ዘኢጥሮስ ።

ወከማሁ ፡ አንትሙኒ ፡ ወራዙት ፡ ተኩ(B62V^G)ነኑ ፡ ለእለ ፡ (A5v^b) ይልሐቁክሙ ።
 ወኩ(E30r^a)ልክሙ ፡ ተመሐርዎ ፡ ለአትሕቶ ፡ ርእስክሙ ። እስመ ፡ እግዚአብሔር ፡
 የኃሥሮሙ ፡ ለዕቡያን ። ወያከብሮሙ ፡ ለ(F29v^a)እለ ፡ ያቴሕቱ ፡ ርእሶሙ_a ። አት(C8v^b)ሕቱ ፡
 እን(H30r^b)ከ ፡ ርእስክሙ ፡ ታሕተ ፡ እዴሁ ፡ ለእግዚአብሔር ፡ ጽንዕት³ ፡ ከመ ፡ ያልዕክሙ⁴ ፡
 አመ ፡ ይሄውጸክሙ⁵ ። ወኩሎ⁶ ፡ ሕሊናክሙ⁷ ፡ ግድፋ ፡ ላዕ(G7r^a)ሌሁ⁸ ፡ እስመ ፡ ይሄሊ ፡
 በ(B63r^a)እንቲአክሙ ፡ (E30r^b) ጥበቡ ፡ እንከ⁹ ። (D24v^a)

[15] ግብረ ፡ ሐዋርያት¹ ።

ዝ ፡ ውእቱ² ፡ ዘይቤ ፡ ኢዩኤል ፡ ነቢይ ። (C9r^a) ወይ(A6r^a)ከውን ፡ እምድኅረዝ ፡ መዋዕል ፡
 ይቤ ፡ እግዚአብሔር(F29v^b)ር ፡ እሰውጥ ፡ እምነ ፡ መንፈስየ ፡ ዲበ ፡ ኩሉ³ ፡ ዘነፍስ⁴ ።

[14] ¹ ሐዋርያት ፡ E; ሐዋርያ ፡ FG | ² om. G | ³ ጽንዕተ ፡ B; ጽዕለት ፡ D | ⁴ ያልዕለክሙ ፡ γ; ያሌዕልክሙ ፡ G | ⁵ እግዚአብሔር ፡ add. γ | ⁶ ወኩሎ ፡ A | ⁷ ሕሊናተ ፡ ልብክሙ ፡ G | ⁸ ላዕሌክሙ ፡ BD | ⁹ ልበክሙ ፡ G.

[15] ¹ om. BEF | ² ዘውእቱ ፡ γ; ውእቱ ፡ G | ³ om. Dε | ⁴ ነፍስ ፡ BE; ነፍስየ ፡ C | ⁵ om. G | ⁶ om. G | ⁷ om. EF | ⁸ እም ፡ ሰማይ ፡ (sic) γ | ⁹ በላዕሌየ ፡ B | ¹⁰ ወደም ፡ (sic) BEF; ደመ ፡ (sic) G | ¹¹ ወእሳተ ፡ (sic) G | ¹² ወጢስ ፡ G | ¹³ ዓቢይ ፡ γ | ይድኃን ፡ γ.

ወይትኔበዩ ፡ ደቂቅክሙ ፡ ወአዋልዲክሙ⁵ ፡ ወወራዙቲክሙ ። ራእዮ⁶ ፡ ይሬእዩ ።
 ወሊቃውንቲክሙ ፡ ሕልመ ፡ የሐልሙ ። ወዓዲ ፡ ይቤ ፡ ላዕለ ፡ አግ(B60r^G)-ብርትዮ ፡
 ወአዕማትዮ⁷ ፡ እሰው-(C9r^b)ጥ ፡ (E30v^a) እምነ ፡ መንፈስዮ ። ወእሁብ ፡ ትእምርተ ፡ በሰማይ⁸ ፡
 በ(G7r^b)ላዕሉ⁹ ። ወበምድር ፡ በታሕቱ ፡ ደም¹⁰ ። ወእሳት¹¹ ፡ (D24v^b) ወጢስ¹² ፡ ፀሐይኒ ፡
 ይጸልም ። (F30r^a) ወወርኅኒ ፡ ደመ ፡ ይከውን ፡ ዘእን(A6r^b)በለ ፡ ትብጻሕ ፡ ዕለተ ፡
 እግዚአብሔር ፡ ዓባይ¹³ ፡ ወግርምት ። ወኩሉ ፡ ዘጸውዐ ፡ ስመ ፡ እግዚአብሔር ፡ (C9v^a)
 ይድኅን¹⁴ ።

[16] ወዓዲ¹ ፡ ዘጧጩ² ፡ ሐመ ፡ ያፈቅር³ ።

ዘጧጩ⁴ ፡ ስምዑ ፡ ዘንተ⁵ ።

ዘጧጩ⁶ ፡ ሐተሃለኒ ፡ እግዚአ ፡ ተሃሃለኒ⁷ ።

ዘጧጩ⁸ ፡ ሐጥብ ፡ ልብዮ⁹ ።

ዘጧጩ¹⁰ ፡ (B63V^a) ይቤሎ ፡ እግዚአ ፡ ለእግዚአዮ¹¹ ።

ዘጧጩ¹² ፡ ሰብሕዎ ፡ አግብርቲሁ ፡ ለእግዚአብሔር¹³ ።

ጧጩ¹⁴ ፡ ተዘከሮ¹⁵ ።

ጧጩ¹⁶ ፡ ሰብ ፡ አኮ ፡ እግዚአብሔር ፡ ምስሌኒ¹⁷ ። (H30r^c)

ጧጩ¹⁸ ፡ (E30v^b) ከእ(D25r^a)መ ፡ እግዚአብሔር ፡ ኢሐነጸ ፡ ቤተ¹⁹ ።

ጧጩ(A6v^a)ወጧጩ ፡ ሐጥብ ፡ ሠናይ²¹ ።

ዘጧጩ²² ፡ (G7v^a) ሐጥብ ፡ ይባ(C9v^b)ርክዎ²³ ።

ዘጧጩ ፡ ክቃልዮ ፡ ኅብ ፡ እግዚአብሔር ፡ ጸራሕኩ²⁴ ።

ዘጧጩ²⁵ ፡ እግዚአ ፡ ስምዓኒ ፡ ጽድቅዮ²⁶ ።

ዘጧጩ²⁷ ፡ ሠይትባረክ ፡ እግዚአብሔር ፡ አምላኪዮ²⁸ ።

ዘጧጩ²⁹ ፡ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ሰብሐተ ፡ ሐዲስ ።

[16] ¹ om. γ | ² ዘጧጩጩ ፡ γG; ዘጧጩጩ ፡ E | ³ a-a om. Bε | ⁴ ዘጧጩጩ ፡ γ | ⁵ om. Bε | b-b om. Bε | ⁶ ዘጧጩጩ ፡ γG | ⁷ c-c om. Bε |
⁸ ዘጧጩጩ ፡ γ | ⁹ om. Bε | ¹⁰ ዘጧጩጩ ፡ γG | ¹¹ e-e om. Bε | ¹² ዘጧጩጩጩ ፡ γ | ¹³ f-f om. Bε | ¹⁴ ጧጩጩጩ ፡ γG | ¹⁵ om. εB | ¹⁶
 ጧጩጩጩ ፡ γG | ¹⁷ g-g om. Bε | ¹⁸ ጧጩጩጩ ፡ γG | ¹⁹ h-h om. εB | ²⁰ ጧጩጩጩ ፡ γG | ²¹ i-i om. εB | ²² ዘጧጩጩጩ ፡ γG | ²³ j-j
 om. εB | ²⁴ k-k om. εB | ²⁵ ዘጧጩጩጩ ፡ γG | ²⁶ l-l om. εB | ²⁷ ዘጧጩጩጩ ፡ γG | ²⁸ m-m om. εB | ²⁹ ዘጧጩጩጩ ፡ γG | ³⁰ n-n
 om. εB.

ሰብሐዎ ፡ ለእግዚአብሔር ፡ በቅዱሳኑ ።

ወዓዲ ፡ ጸሎተ ፡ እግዝእትነ ፡ ማርያም³⁰ ።

[17] ይኔይስ ፡ ኅዳጥ¹ ፡ ዘበጽድቅ ፡ እ(F30r^b)ምብዙኅ ፡ ብዕለ ፡ ኃጥአን ። የአምር² ፡ እግዚአብሔር ፡ ፍኖቶሙ³ ፡ ለጸ(A6v^b)ድቃን⁴ ። ያጸንዖሙ ፡ (C10r^a) እግዚአብሔር(D25r^b)ር ፡ ለጸድቃን ። እግዚአ⁵ ፡ ኢትርቃቅ ፡ እምኔየ ። ወእለሰ⁶ ፡ ይትዌከሉ ፡ በእግዚአብሔር ፡ (B63V^G) (G7v^b) ሣህል⁷ ፡ ይሚግቦሙ ። (E31r^a) ግነይ ፡ ለእግዚአብሔር ፡ ወተጸመዶ⁸ ። እሙንቱ ፡ ይወርሰዋ ፡ ለምድር ። እምነበ ፡ እግዚአብሔር ፡ ይጸንዕ ፡ ሑረቱ ፡ ለሰብእ ። ወኢየኃድኅ ፡ እግዚ(C10r^b)(F30v^a)አብሔር ፡ ውስተ ፡ እዴሁ ። ወያነግፎሙ ፡ እምእደ ፡ ኃጥአን ፡ ወያድኅኖሙ ። እስመ ፡ ተወከ(B64r^a)ሉ ቦቱ ። ሥመር ፡ እግዚአ ፡ ከመ ፡ ታ(A7r^a)ድኅነኒ ። (D25v^a) ወ(E31r^b)ኢይፈርሆ⁹ ፡ ለእኩይ ፡ እስመ ፡ አንተ ፡ ምስሌየ ። እ(G8r^a)ስመ ፡ ኪያከ ፡ ተወከልኩ ፡ እግዚአ ። አንተ ፡ ስምዓኒ ፡ እግዚአ¹⁰ ፡ አምላኪየ ። ላአንተ ፡ ኢትግድፈኒ¹¹ ፡ እግዚ(C10v^a)አ ፡ አምላኪየ ። ኢትርቃቅ ፡ እምኔየ ። ዕቤ ፡ አዕቅብ ፡ አፉየ ፡ ከመ ፡ ኢይስሐት ፡ (F30v^b) በልሳንየ ። ሶበ¹² ፡ ይትቃወሙኒ¹³ ፡ ኃጥአን ፡ ቅድ(B64r^G)ሚየ ። ወስምዓኒ¹⁴ ፡ ህቃለ ፡ ስእለትየ¹⁵ ። ወአውጽአኒ ፡ እምአዘቅተ ፡ ኅርትምኖ¹⁶ ። ሰምዓ(E31v^a)አኒ ፡ ወተመይጠኒ ። ብፁዕ ፡ ብእሲ ፡ ዘስመ ፡ እግዚ(C10v^b)አብሔር ፡ ት(A7r^b)ው(D25v^b)ከልቱ¹⁷ ። ፍ እግዚአ ፡ ለሊከ¹⁸ ፡ (G8r^b) ተአምር ፡ ጽድቅየ ። ምሕረትከ ፡ ወጽድቅከ ፡ ዘልፈ ፡ ይርከባኒ ። እስከ ፡ ተፍጻሜቱ ።

ወዓዲ ፡ (H30v^a) ዘ፲ወ፫ ፡ ይብል ፡ አብድ ፡ በልቡ ፡ አልቦ ፡ እግዚአብሔር¹⁹ ።

ዘ፳ወ፯ ፡ ኅቤከ ፡ እግዚአ ፡ ጸራሕኩ ፡ አምላኪየ ፡ ኢትጸመመኒ²⁰ ።

[17]¹ ሕዳጥ ፡ (sic) B | ² የአምርኑ ፡ (sic) BE | ³ ፍኖተ ፡ B | ⁴ ኃጥአን ፡ Bε | ⁵ አምላኪየ ፡ add. γ | ⁶ እለሰ ፡ γ; እለ ፡ D | ⁷ ሣህል ፡ G | ⁸ ወእለሰ ፡ ይትዌከሉ ፡ በእግዚአብሔር ፡ ሣህል ፡ ይሚግቦሙ ። add. BE; እለሰ ፡ ይትኤገስዎ ፡ ለእግዚአብሔር ፡ እሙንቱ ፡ add. D | ⁹ ኢይፈርሆ ፡ β | ¹⁰ እግዚአ ፡ om. γ | ¹¹ a-a om. D | ¹² om. C | ¹³ ይትቃወሙ ፡ B | ¹⁴ ጽራኅየ ፡ add. β | ¹⁵ b-b om. β | ¹⁶ ወእምጽቡር ፡ አምአም ፡ add. C | ¹⁷ ትውክልት ፡ B | ¹⁸ ለሊከ ፡ እግዚአ ፡ tra. γ | ¹⁹ c-c om. β | ²⁰ ብፁዓን ፡ በል ፡ ከመ ፡ ያፈቅር ፡ በል ። ፍታሕ ሊተ ፡ እግዚአ ፡ ወተቀልል ፡ በቀልየ ፡ በል ። ተወውቀ ፡ በል ። ቃልየ ፡ በል ። እግዚአ ፡ ብከ ፡ በል ። አጽምእ ፡ እግዚአ ፡ እዝነከ ፡ በል ። እግዚአ ፡ መኑ ፡ የኃድር ፡ በል ። add. B; | ²⁰ c-c om. β | ²¹ ዘ፻፪ ፡ BDE | ²² d-d om. β | ²³ e-e om. β | ²⁴ ዘ፹ወ፮ ፡ γ | ²⁵ f-f om. β; ዘ፲ወ፬ ፡ ዘ፲ወ፮ ፡ ዘ፻ ፡ ዘ፲ወዘ፯ ፡ ዘ፳፯ ፡ add. G | ²⁶ g-g om. γ | ²⁷ በርእተ ፡ (sic) A | ²⁸ በሰብሐቲከ ፡ B; ሰብሐቲሁ ፡ E | ²⁹ om. β | ³⁰ ወኢትግድፈኒ ፡ FG | ³¹ h-h om. A | ³² ወምላዕ ፡ B.

ዘ፵ወ፪²¹ ፡ ፌታታ ፡ ሊተ ፡ እግዚአ ፡ ወተበቀል ፡ በቀልየ_d²² ።
 ዘ(B64V^a)፫፯ ፡ (F31r^a) ፌአጽምዑ ፡ (D26r^a) ሕዝብየ ፡ ሕግየ_e²³ ።
 ዘ፹፮²⁴ ፡ ፌአጽምዕ ፡ እግዚአ ፡ ዕዝነክ ፡ ኅቤየ ፡ ወስምዓኒ_f²⁵ ።
 በሰማይ ፡ (A7v^a)ጸንዓ ፡ ጽድቅክ ። ለትባዕ ፡ ጸሎት(C11r^a)የ ፡ ቅድሚክ ። እግዚአብሔር ፡
 ስቡሕ ፡ በምክረ ፡ (E31r^b) ቅዱሳን ። እስመ ፡ ትቤ ፡ ለዓለም ፡ ኣሐንጽ ፡ ምሕረተ ። ለምንት ፡
 እግዚአ ፡ ትገድፍ ፡ ጸሎትየ ። ወእዜኑ ፡ (G8v^a) ጽድቀክ ፡ በአፉየ ፡ ለትውልደ ፡ ትውልድ ።
 አጽምዕ ፡ ግእግዚአ ፡ ጸሎትየ_g²⁶ ፡ እዝነክ ፡ ኅቤየ ። ወእጸግብ ፡ በርእየ²⁷ ፡ ስብሐቲክ²⁸ ። (B64V^G)
 አምላኪየ ፡ አምላኪየ²⁹ ፡ ነጽረኒ ፡ ወ(F31r^b)ለምንት ፡ (C11r^b) ኃደገኒ ። እምክርሠ ፡ እምየ ፡
 አንተ ፡ አምላኪየ ። ኣ(D26r^b)ዕይንትየኒ ፡ ርእያ ፡ ጽድቀክ ። ኢትግድፈኒ³⁰ ፡ ም(E32r^a)ስለ ፡
 ገበርተ ፡ ዓመፃ ። ይትናገሩ ፡ ሰላመ ፡ (A7v^b) ምስለ ፡ ቢጸሙ ። ሐተሠሃለኒ ፡ እግዚአ ፡
 ተሠሃለኒ_h³¹ ፡ እስመ ፡ ኪያክ ፡ ተወክልኩ ። ረዓዮሙ ፡ ወአልዕሎሙ ፡ እስ(G8v^b)ክ ፡ ለዓለም ።
 ወይምላዕ ፡ ስብ(C11v^a)ሐቲሁ ፡ ኩ(B65r^a)ሎ ፡ ምድረ ፡ ለይኩን ፡ ለይኩን ።

[18] ዘ፱ ፡ ልእገኒ ፡ ለክ ፡ እግዚአ ፡ በኩሉ ፡ ልብየ_a¹ ።
 ዘ፴፪² ፡ (F31v^a) ሐተፈስሐ ፡ ጸድቃን ፡ በእግዚአብሔር_b³ ።
 ዘ፶፰⁴ ፡ ልድኅነኒ ፡ እግዚአ ፡ እምፀርየ_c⁵ ።
 ዘ፶፱⁶ ፡ ፌእግዚአ ፡ ገደፍከነ ፡ ወነ(D26v^a)ሰትከነ_d ።
 ፳፮⁷ ፡ የብቡ⁸ ፡ ለእግዚአብሔር ፡ በኩሉ ፡ ምድር_e⁹ ።
 ፳፯¹⁰ ፡ ፌትኅነእ ፡ እግዚአብሔር ፡ ወይዘረወ ፡ (A8r^a) ፀሩ_f¹¹ ።
 ዘ፫፪¹² ፡ ግጥፍ ፡ ንር ፡ እግዚአብሔር_g¹³ ።
 ዘ፹ ፡ ሐተፈስሐ ፡ በእግዚአብሔር ፡ ዘረድአኑ_h¹⁴ ።
 ፶፱¹⁵ ፡ የብቡ ፡ ለእግዚአብሔር ፡ በኩሉ ፡ ምድር_i¹⁶ ።
 ፻፩¹⁷ ፡ ገስምዓኒ ፡ እግዚአ ፡ ጸሎትየ_j¹⁸ ።

[18] ¹ a-a om. β | ² ዘ፴ወ፪ ፡ γ | ³ b-b om. Be | ⁴ ዘ፶ወ፰ ፡ γ; om. D | ⁵ c-c om. Be | ⁶ ዘ፶ወ፱ ፡ γ | ⁷ d-d om. Be | ⁸ ፳፮ ፡ γ | ⁹ የብብኩ ፡ C | ¹⁰ ፳፯ ፡ γ | ¹¹ f-f om. Be | ¹² ዘ፫ወ፪ ፡ γ | ¹³ g-g om. β | ¹⁴ h-h om. β | ¹⁵ ፶፱ ፡ ABGH | ¹⁶ i-i om. β | ¹⁷ ፻ወ፩ ፡ A; om. D; ምዕዕት ፡ ወ፩ ፡ H | ¹⁸ j-j om. Be; ዘ፻፪ ፡ add. BEG | ¹⁹ ፻ወ፱ ፡ γG; om. D | ²⁰ k-k om. Be | ²¹ ፻ወ፮ ፡ γG | ²² l-l om. Be | ²³ m-m om. Be; እመ ፡ ሳሙኤል ፡ om. C | ²⁴ አሊፍ ፡ D; አሌፍ ፡ G.

፪፻¹⁹ : k ግነዩ : ለእግዚአብሔር : ወጸውው : ስሞ²⁰ k ።

፪፻²¹ : (C11v^b) ገመኑ : ይነግር : ኃይለ : (H30v^a) እግዚአብሔር²² ።

m ጸሎተ : ሐና : እመ : ሳሙኤል²³ m ።

ወአሌፍ²⁴ : እስከ : ታው : ድግም ። (E32r^b)

[19] a ይዲ : ተንሥኡ¹ ። ይሕ : እግዚአ : (D26v^b) ተሣሃለነ ። ይካ² : ሰላም : ለኩልክሙ ። ይሕ : ምስለ : መንፈስከ³ ። ጸሎ(G9r^a)ተ⁴ : ወንጌል ። እግዚ(A8r^b)አብሔር : እግዚአ⁵ ።

[20] ቅድመ¹ : ወንጌል² :

ዘ፳፯³ : አዝዝ : እ(A8v^b)ግዚአ : በኃይልከ ። ዘ፯⁴ : ወገጢአትየኒ⁵ : ቅድሚያ : ውእቱ : በኩሉ : ጊዜ ።

[19] ¹ a-a om. Bε | ² ወይብል : ካህን : B | ³ a-c om. G; | ⁴ ይካ : add. γ | ⁵ ኢየሱስ : አምላክነ : ዘትቤሎሙ : ለአርዳኢከ : ቅዱሳን : ወለሐዋርያቲከ : ንጹሐን : እስመ : ብዙኃን : ነቢያት : ወጸድቃን : ፈተው : (sic ፈተዉ :) ይርአዩ : አንትሙ : ዘትሬእዩ ፤ ወኢርእዩ ። ወፈተው : (sic) ይስምዑ : አንትሙ : ዘትሰምዑ ፤ ወኢሰምዑ ። ወለክሙሰ : ብፁዓት : አዕይንትክሙ : (D27r^a) እለርእዩ ። ወአዕዛኒክሙ እለ : ሰምዓ ። ወከማሆሙ : ካዕበ : ለነኒ : ረስየነ : ድልዋነ : ንሰማዕ : ወንግበር : ቃለ : ወንጌልከ : ቅዱስ : በጸ(A8v^a)ሎቶሙ : ለቅዱሳን ። ተዘከር : ካዕበ : እግዚአ : ለእለ : አውሥኡነ : ከመ : ንዘከሮሙ : ጊዜ : ጸሎተነ : ወአስተብቀሥተነ ። እንተ : ነኃሥሥ : እምነቤከ : እግዚአብሔር : አምላክነ : ለእለ : ቀደሙነ : ነዊመ : አዕርፎሙ ። ወለዱያገሂ : ፍጡነ : ፈውሶሙ ። እስመ : አንተ : ውእቱ : ሕይወተ : ኩልነ ። ወተስፋ : (D27r^b) ኩልነ ። ወባላሂ : ወመንሥኤ : ኩልነ ። ወለከ : ንፌኑ : አኩቴተ : እስከ : አርያም : ለዓለመ : ዓለም ። add. γ.

[20] ¹ ወዓዲ : add. γ | ² om. C | ³ ፳፯ : γ; ዘተስአ : ወ፯ : G | ⁴ ወ፻ : D | ⁵ ኃጢአትየ : β; ዘበንእስየ : ወዕበድየ : ኢትዝክር : ሊተ ። add. β | ⁶ ወንጌለ : ሉቃስ : B | ⁷ om. G | ⁸ ወመሰሎሙ : (sic) B | ⁹ ከመዝ : ε | ¹⁰ እመኒዐ : A | ¹¹ ፩ : ብእሲ : እምኔክሙ : tra. ε | ¹² እመዐ : B; om. C; ዘቡቱ : ε | ¹³ om. C | ¹⁴ አባግዕ : ε | ¹⁵ om. ε | ¹⁶ ወተገድፈቶ : E; ወተገድፎ : FG | ¹⁷ እምኔክሙ : γ; እምኔሆሙ : G | ¹⁸ om. E | ¹⁹ ፯ወ፻ : የሐድግ : tra. F | ²⁰ ኅበ : ዘተግድፎ : FG | ²¹ ዘ : E; om. FG | ²² om. D; እስመ : EF | ²³ ይረክብ : A; om. D; ይረክዐ : EFH | ²⁴ ወእም : ከመ : ረከዐ : EF; ወሰበ : ረከዐ : G | ²⁵ ይጸውሮ : ε | ²⁶ መታክፍቲሁ : BD | ²⁷ እንዘ : add. ε; ወይትፈሣህ : BD | ²⁸ om. FG; ወአቲዎ : BC; ወበጸሆ : ወአቲዎ : ቤቶ : FG | ²⁹ ይጸውዕ : (sic) BE | ³⁰ አዕርግቲሁ : B | ³¹ om. A; ወኅሮ : ወይቤ : C; E; ወአግዋሪሁ : ወይቤሎሙ : ε | ³² በግዕየ : BC | ³³ ተገድፈኒ : F; ገድፈተኒ : G | ³⁴ ከመዝ : EF; ከመ : G | ³⁵ በዓቢይ : add. F; ዓቢይ : G | ³⁶ ፈስሐ : በሰማያት : E; ትፍሰሕት : በሰማያት : F | ³⁷ በበይነ : ε | ³⁸ ኢይጽሕቁ : (sic) add. F | ወይፈቅድዎ : (sic) ABC | ³⁹ ወኢይጽሕቁ : FW | ⁴⁰ ወለእመኒ : γ; ወእመሰ : ε | ⁴¹ om. AEW | ⁴² ባቲ : ለብእሲት : ከማሁ : tra. ε | ⁴³ ፲ተ : A; ፲ : EF | ⁴⁴ ወጠፋልሕተ : C | ⁴⁵ አግማስ : γ | ⁴⁶ ወአመ : γ; ለእመ : ε | ⁴⁶ ጠፍሕልት : (sic) B; om. ε | ⁴⁷ ወካዕበ : B | ⁴⁸ ወተሐውክ : add. ε | ⁴⁹ ኩሉ : (sic) | ⁵⁰ ዘውእቱ : (sic) γ | ⁵¹ ረከቦታ : F | ⁵² አዕርግቲሃ : (sic) B | ⁵² om. B | ⁵³ add. ዘበሰማያት : ε | ⁵⁴ እግዚአብሔር : መላእክት : (sic) tra. γ; ወበቅድመ : መላእክቲሁ : EF; om. G.

ወንጌል ፡ ዘሉቃስ⁶ ፡ (C12r^a) ፻፹፯⁷ ፡ (F31v^b)
 ወመሰለ ፡ ሎሙ⁸ ፡ ወይቤሎሙ ፡ እንዘ ፡ ይብል⁹ ፡ እመቦ¹⁰ ፡ ፣ እምኔክሙ ፡ ፩ ፡ ብእሲ¹¹ ፡
 ዘቦ¹² ፡ ፻¹³ ፡ አባግግ¹⁴ ፡ (sic አባግዕ) እንተ¹⁵ ፡ ተገ(G9r^b)ድፈቶ¹⁶ ፡ አሐቲ ፡
 እምውስቴቶሙ¹⁷(E32v^a) አኮኑ ፡ ፣ የሐድግ¹⁸ ፡ (D27v^a) ፺ወ፱¹⁹ ፡ ውስተ ፡ ገዳም ፡ ወየሐውር²⁰ ፡
 ይኅሥሥ ፡ እንተ²¹ ፡ ተገድፈቶ ፡ እስከ²² ፡ ይረክባ²³ ፡ ወእምከመረከባ²⁴ ፡ ይጸውራ²⁵ ፡ ዲቦ ፡
 (C12r^b) መትከፍቱ²⁶ ፡ ይት(B65V^a)ፌሣሕ²⁷ ፡ ባቲ²⁸ ፡ ወይጼውእ²⁹ ፡
 (F32r^a)አ(A9r^a)ዕርክቲሁ³⁰ ፡ ወኅር³¹ ፡ ተፈ(G9v^a)ሥሐ ፡ ሊተ ፡ እስመ ፡ ረከብኩ ፡ በግዕትዮ³² ፡
 እንተ ፡ ተገድፈተኒ³³ ፡ እብለክሙ ፡ ከማሁ³⁴ ፡ ይከውን³⁵ ፡ (E32v^b) ፍስሐ³⁶ ፡ በእንተ³⁷ ፡ ፩ ፡
 ኃጥእ ፡ ዘይኔስሕ ፡ ፈድፋድ ፡ እም፺ወ፱ ፡ ጸድቃን ፡ (C12v^a) እለ³⁸ ፡ (D27v^a) ኢይፈቅዱ³⁹ ፡
 ለንስሐ ፡ ወእመኒ⁴⁰ ፡ ፣ ብእሲት ፡ ከማሁ⁴¹ ፡ ባቲ⁴² ፡ ዓሥሩ⁴³ ፡ ጠፋልሕተ⁴⁴ ፡ አግሙስ⁴⁵ ፡
 ወለእመ⁴⁶ ፡ ተገድፈታ ፡ አሐቲ ፡ (G9v^b) (B65V^G) ጠፋልሕት⁴⁶ ፡ እምኔሆን ፡ አ(F32r^b)ኮኑ⁴⁷ ፡
 ተሐቱ ፡ ማኅቶተ⁴⁸ ፡ ወትፈነቅል ፡ ኩሎ⁴⁹ ፡ ዘውስተ⁵⁰ ፡ ቤታ ፡ ወተሐውክ ፡ አስተሐሚማ ፡
 (C12v^b) እስከ ፡ ትረ(E33r^a)ክብ ፡ (A9r^b) ወእምከመ ፡ ረከበት⁵¹ ፡ ትጼውዕ ፡ አዕርክቲሃ ፡ ወኅራ ፡
 ወትቤሎን ፡ ተፈስሐ ፡ (sic ተፈስሐ) ሊተ^a⁵² ፡ እስመ ፡ ረከብኩ ፡ ገመስዮ ፡ እንተ ፡
 ተገድፈ(D28r^a)ተኒ ፡ እብለክሙ ፡ ከማሁ ፡ ይከውን ፡(G10r^a) ፍስሐ⁵³ ፡ በቅድመ ፡ መላእክተ ፡
 እግዚአብሔር⁵⁴ ፡ በእን(F32v^a)ተ ፡ ፩ ፡ ኃጥእ ፡ ዘይኔስሕ ፡

[21] _a ወካዕበ ፡ ናስተበ(C13r^a)ቀኑዕ ፡ ዘ(B66r^a)ኩሎ ፡ ይእኅዝ ፡ እግዚአ(E33r^b)ብሔር ፡ አብ ፡
 ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ እለ ፡ ያበውኡ ፡ መባዓ ፡ በውስተ ፡
 ቅድስት ፡ አሐቲ ፡ እንተ ፡ ላዕለ ፡ ኩሎ ፡ ቤተ ፡ ክርስቲያን ፡ መሥዋዕተ ፡ ቀዳምያተ¹ ፡
 ዐሥራተ² ፡ አኩቴተ ፡ ተዝካር ፡ ዙብ(G10r^b)ዙኅ ፡ ወዘኅ(D28r^b)ዳጥ ፡(C13r^b) ዘኅቡእ ፡ ወዘገሃድ ፡
 ወእለሂ ፡ ይፈቅዱ ፡ የሀቡ ፡ አል(F32v^b)ቦሙ³ ፡ ዘይሁቡ ፡ ይትወከፍ⁴ ፡ ፍትወቶሙ ፡

[21] ¹ ቀዳማውያተ ፡ G | ² ወዐሥራተ ፡ G | ³ ወአልቦሙ ፡ G | ⁴ ተወከፍ ፡ | ⁵ ዘበሰማይ ፡ C | ⁶ om. C; ይጸጉ ፡ E | ⁷ om. EF | ⁸ ወይብል ፡ B; ወይብሉ ፡ F | ⁹ a-a om. γ | ¹⁰ om. EF | ¹¹ om. C | ¹² መሓሪ ፡ እስመ ፡ አንተ ፡ ጸድቅ ፡ A; እስመ ፡ መሓሪ ፡ ወጸድቅ ፡ አንተ ፡ G | ¹³ ይእኅዝ ፡ G | ¹⁴ መስዋዕተ ፡ ቀዳያተ ፡ ዐሥራተ ፡ አኩቴተ ፡ ተዝካር ፡ add. C | ¹⁵ የሀቡ ፡ አልቦሙ ፡ Tra. CE | ¹⁶ ተወከፈክ ፡ ፍትወቶሙ ፡ Tra. C | ¹⁷ ለኩሎ ፡ E | ¹⁸ አስቦሙ ፡ B | ¹⁹ በረከተ ፡ B | ²⁰ om. C | ²¹ ትኩን ፡ C | ²² om. γ | ²³ እስከ ፡ ተፍጻሜቱ ፡ add. γ.

ዘበሰማያት⁵ ። (B66r^a) መንፈስ ፣ ጸጉ⁶ ፣ ዘለኩሉ ፣ ግ(E33v^a)ብረ ፣ በረከት ፣ ሥልጣን ፣ ቦቱ ፣
እግዚአብሔር ፣ አምላክነ ።

ይዲ⁷ ፣ ጸልዩ ፣ በእንተ ፣ እለ ፣ ያበውኡ ፣ መባዕ ።

ወይበል⁸ ፣ ሕዝብ⁹ ፣ እግዚ(G10v^a)ኦ ፣ ተሠላለነ ። ወአብርሀ ፣ አዕ(H30v^c)ይንተ¹⁰ ፣ አልባቢነ ።
ወረስዩነ ፣ ናብዕ ፣ (C13v^a) ቅድሚክ ፣ ልበ ፣ ንጹሐ ፣ ወርቱዕ ፣ ዘእንበ(F33r^a)ለ ፣ ኑፋቄ ፣
መዘእንበለ ፣ ነውር¹¹ ። ፍእስመ ፣ አንተ ፣ መ(D28v^a)ሐሪ ፣ ጸድቅ¹² ፣ እግዚአብሔር ፣ አምላክነ ፣
ዘኩሎ ፣ ትእንዝ¹³ ። ንስእለክ ፣ ወናስተበቀራዕክ ፣ በእንተ ፣ (E33v^b) እለ ፣ ያበውፀ ፣ መባዕ ፣
ለቅድስት ፣ አሐቲ ፣ እ(C13v^b)ንተ ፣ ላዕለ ፣ ኩሉ ፣ ቤተ ፣ (G10v^b) ክርስቲያን¹⁴ ፣ ዘጎቡእ ፣
ወዘገሃድ ፣ ዘብዙኅ ፣ ወዘጎዳጥ ። ወለእለኒ ፣ ፍአልቦሙ ፣ የሀቡ¹⁵ ፣ ይፈቅዱ ፣ ፍትወቶሙ ፣
ተወኪፈከ¹⁶ ፣ ሀብ ፣ ለኩሎሙ¹⁷ ፣ አስበ¹⁸ ፣ በረከት¹⁹ ፣ ሰማያዊ²⁰ ። ክፍል ፣ ትኩኖሙ²¹ ፣
ለሕዝብ(F33r^b)ክ ፣ (D28v^b) ምርሆሙ ፣ ፍኖተ ፣ አሚን²² ። በ፩ ፣ ወልድክ ፣ ለክ ፣ ምስሌሁ ፣
በል²³ ።

[22] ወዓዲ ፣ ትብል ፣ ወእምድ(G11r^a)ኅሬ(E34r^a)ሁ ፣ በሰመ ፣ አብ ፣ ወ(B66v^b)ወልድ ፣
ወመንፈስ ፣ ቅ(C14r^a)ዱስ ፣ ል፩ ፣ አምላክ¹ ። ኦ ፣ ሊቅየ ፣ ኢየሱስ ፣ ክርስቶስ ፣ ዘፈጸምክ ፣ ሕገ² ፣
ቀሩጽረት³ ፣ ወሕገ ፣ ጥምቀት⁴ ፣ ወሕገ ፣ ግዕዝ ፣ ሰብእ ፣ ወሕገ⁵ ፣ ኩብካብ ፣ ወሕገ ፣ ሕማም⁶ ፣

[22]¹ a-a om. BF | ² ሕገክ ፣ B | ³ ቅጽረተ ፣ B; ግዝረት ፣ G | ⁴ ጥምቀተ ፣ B; ወጥምቀት ፣ G | ⁵ om. D | ⁶ ወሕገ ፣ add. D |
⁷ om. γ | ⁸ በከመ ፣ β | ⁹ በሞት ፣ C; ወበሞትክ ፣ D; om. G | ¹⁰ በትንሣኤክ ፣ BE | ¹¹ ለዓለም ፣ (sic) B; ወለሔዋን add. G |
¹² om. γ | ¹³ እገሌ ፣ C; ተክለ ፣ ሃይማኖት ፣ D; ገብረ ፣ ሥላሴ ፣ G | ¹⁴ ወበግዝረትክ ፣ G | ¹⁵ ወበዘረሰይክ ፣ G | ¹⁶ ማየ ፣
BFG | ¹⁷ ረስይ ፣ A | ¹⁸ ወይነ ፣ ረሲ ፣ ሊተ ፣ እግዚኦ ፣ ዘንተ ፣ ማየ ፣ add. F | ¹⁹ ወልደ ፣ መለኮት ፣ A; ተክለ ፣
ሃይማኖት ፣ D; om. H | ²⁰ ዘኮንክ ፣ F | 21 ቀሲስ ፣ add. CDG | ²² ቀሲስ ፣ አምላክ ፣ tra. C | ²³ አምላክነ ፣ F | ²⁴ ወጳጳስ ፣
γ | ²⁵ ሐዋርያ ፣ Bε | ²⁶ ወመሥዋዕት ፣ A; ለምሥዋዕ ፣ C; ለምሥዋዕት ፣ H | ²⁷ ወጸሎት ፣ አንተ ፣ Bε; | ²⁸ om. D;
ተወካፊ ፣ F | ²⁹ om. γC | ³⁰ አንተ ፣ om. γ | ³¹ om. γG | ³² ቡብዝኃ ፣ BF | ³³ አምኃ ፣ ኢየሱስ ፣ A; om. BH; ተክለ ፣
ሃይማኖት ፣ D; ወልደ ፣ አቢብ G | ³⁴ om. B | ³⁵ ኃጢአትየ ፣ FG | ³⁶ ዘየማን ፣ G | ³⁷ ከመ ፣ ቅጽበት ፣ γ | ³⁸ ወከማሁ ፣ B
| ³⁹ 19 ወልደ ፣ መለኮት ፣ A; ተክለ ፣ ሃይማኖት ፣ D; om. H | ⁴⁰ om. δFG | ⁴¹ ከመ ፣ Bε | ⁴² ዘኢትፈቅድ ፣ C | ⁴³ ሞት ፣
BF; ሞቱ ፣ C | ⁴⁴ ወተሰሃለኒ ፣ add. G | ⁴⁵ ከሠትክ ፣ B; ሊተ ፣ add. A | ⁴⁶ om. C; ለገብርክ ፣ D; በእገሌ ፣ G | ⁴⁷ ከመ ፣
ይሥረይ ፣ G | ⁴⁸ ብዙኅ ፣ C | ⁴⁹ እምስእርተ ፣ ርእስየ ፣ Cε; ርእስክ ፣ D | ⁵⁰ ወእምኅሉልቄ ፣ ኖፃ ፣ G | ⁵¹ ሊቅ ፣ B; om. F |
⁵² om. BEF | ⁵³ ካህን ፣ ለዓለም ፣ add. G | ⁵⁴ ወተወከልኩ ፣ F | ⁵⁵ አብሰራ ፣ D | ⁵⁶ ልደትክ ፣ BE; om. D; ወተወከልኩ ፣
ወበልደትክ ፣ add G | ⁵⁷ ወደምክ ፣ B | ⁵⁸ ኪዳነክ ፣ B | ⁵⁹ ኩሎ ፣ add. G | ⁶⁰ ኃጢአትክ ፣ F | ⁶¹ ኩሎ ፣ B; ወኩሎ ፣ C |
BEF; om. G | ⁶² ቀሊለ ፣ B | ⁶³ ወምኩኖንክ ፣ A | ⁶⁴ አምኃ ፣ ኢየሱስ ፣ A; ሚካኤል ፣ B; om. CE ተክለ ፣ ሃይማኖት ፣
D; ገብረ ፣ ሥላሴ ፣ G; om. H.

ወሞት ፡ ወሕገ ፡ ከመ⁷ ፡ ሰብእ ፡ ወሕገ ፡ ትንሣኤ ፡ ከመ⁸ ፡ አቡከ ፡ በሞትከ⁹ ፡ ሞዕኮ ፡ ለሞት ።
 ኀበኒ ፡ እግዚአ ፡ መዊዓ ፡ ላዕለ ፡ (F33v^a) ሰይጣን ። ወበት(D29r^a)ንሣኤከ¹⁰ ፡ ቤዘውኮሙ ፡
 ለ(E34r^b)አዳም¹¹ ፡ ወለደቂቁ ። (G11r^b) በሕግከ ፡ (B67r^a) እትአመን ፡ አነ¹²(C14r^b) ገብርከ¹³ ፡
 በልደትከ ፡ እትአ(A9v^b)መን ፡ በግዝረትከ¹⁴ ፡ እትአመን ፡ በዘረሰይከ¹⁵ ፡ ለማይ¹⁶ ፡ ወይነ ፡ ረሲ¹⁷ ፡
 ሊተ ፡ እግዚአ ፡ ዘንተ ፡ ማየ¹⁸ ፡ ይደምስስ ፡ ኀጢአትየ ፡ ለገብርከ ፡ እገሌ¹⁹ ። በሕማማቲከ ፡
 አአምን ። በትንሣኤከ ፡ (F33v^b) አአምን ። በዕርገትከ ፡ አአምን ። በኩሉ ፡ ግብር(G11v^a)ከ ፡
 አአምን ። በዘኮንከ²⁰ ፡ ሕዓነ ፡ (E34v^a) አአምን²¹ ። ዲያቆን ፡ አንተ ። ፍ አም(C14va)ላክ ፡
 ቀሲሰ²² ፡ አንተ ። አምላክ²³ ፡ መምህር ፡ ጳጳ(B67^b)ሰ²⁴ ፡ (D29r^b) ነቢይ ፡ ወሐዋርያ²⁵ ፡ ታቦት ፡
 ወመስቀል ፡ በግዕ ፡ ለምሥዋዕ ፡²⁶ ፡ ኀብሰት ፡ ወጽዋዕ ፡ አንተ ፡ ጸ(A10r^a)ሎት²⁷ ፡ ወተወካፌ²⁸ ፡
 ጸሎት ፡ አንተ²⁹ ። አንተ³⁰ ፡ ተወከፍ ፡ ጸሎትየ ፡ ወአስተብቀሩዎትየ³¹ ፡ (G11v^b) ጸሕቅየ ፡
 ወአሚኖትየ ።

ኢትት(F34r^a)በቀል ፡ ብዙኃ³² ፡ ኀጢአትየ ፡ ለገ(C14v^b)ብርከ³³ ።(E34v^b) ስረይ ፡ ሊተ³⁴ ፡
 ለኃዋእ³⁵ ፡ ወመሐረኒ ፡ በከመ ፡ መሐርኮ ፡ ለፈያታዊ³⁶ ፡ በቅጽበት³⁷ ፡ ከማሁ³⁸ ፡ መሐረኒ ፡
 ለገብርከ³⁹ ። አመንኩ ፡ ብከ ፡ እግዚአ⁴⁰ ፡ እስመ⁴¹ ፡ መ(B67v^a)ሓ(G12r^a)ሪ ፡ አንተ ፡
 ዘኢትፈቅድ⁴² ፡ ለኃዋእ ፡ ሞቶ⁴³ ፡ መሐረኒ⁴⁴ ። ከሠትኩ⁴⁵ ፡ (D29v^a) ኀጢአትየ ፡ ለእገሌ⁴⁶ ፡
 ቀሲሰ ፡ ዘሄምኮ ፡ በከመ ፡ ሕግከ⁴⁷ ። ኀጢአትየ ፡ ብዙኀ⁴⁸ ፡ (C15r^a) ዘአልቦ ፡
 ኀል(A10r^b)(F34r^b)ቀሩ ፡ ፡ ይበዝኀ ፡ እም ፡ ስእርትየ⁴⁹ ። (E35r^a) ወ(H31r^a)እምኖፃ⁵⁰ ፡ ባሕር ።
 መሐረኒ ፡ አንተ ፡ ጸድቅ ፡ (G12r^b) በጸሎቱ ፡ (A36v^a) ለሚካኤል ፡ ሊቀ⁵¹ ፡ መላእክት⁵² ፡
 ወበጸሎቱ ፡ ለመልክ ፡ ጼዴቅ⁵³ ። ተማኅጸንኩ⁵⁴ ፡ ፍ በምሕረትከ ፡ ወበገብርኤል ፡ (B67v^b)
 አብሣሬ⁵⁵ ፡ ትስብእትከ⁵⁶ ፡ በማርያም ፡ እምከ ፡ በሥኃከ ፡ (C15r^b) ወበደምከ⁵⁷ ፡ ወበጽኑዕ ፡
 ኪዳንከ⁵⁸ ፡ ትስረይ⁵⁹ ፡ ኀጢአትየ⁶⁰ ። ወኩሉ⁶¹ ፡ ቀሊል⁶² ፡(D29v^b) በኀቤከ ፡ ወይትከሃለከ ።
 (F34v^a) ተማኅጸንኩ ፡ በህላዌከ ፡ ወበምኩናኒከ⁶³ ። ስረይ ፡(E35r^b) ኀጢአትየ ፡ ለገብርከ⁶⁴ ፡
 (G12v^a) ፡ ለዓለመ ፡ ዓ(A10v^a)ለም ። አሜን ።

[23] ጸሎተ¹ ፡ ወንጌል² ።

ወይብል ፡ ካህን³ ፡ ቅድስት⁴ ፡ ለቅዱሳን ። (B68r^a) እግዚ(C15v^a)አብሔር ፡ ምስለ ፡ ኩልክሙ ።

ሕዝ⁵ ፡ (sic ይሕ) ምስለ ፡ መንፈስ⁶ ። (G12v^b)

ይዲ⁶ ፡ ተንሥኡ ፡ ለጸሎት⁷ ፡

_aይሕ ፡ እግዚአ ፡ ተሣሃለነ ፡

ይካ⁸ ፡ ሰላም ፡ ለኩልክሙ ።

ይሕ⁹ ፡ ምስለ ፡ መንፈስ¹⁰ ።

ወትጸርሕ ፡ (D30r^a) ፱ ፡ ጊዜ¹⁰ ፡ ወጸሎተ¹¹ ፡ ሃይማኖ(F34v^b)ት ።

ይዲ¹² ፡ ተንሥ(E35v^a)ኡ ፡ ለጸሎት¹³ ።

_cይሕ ፡ እግዚአ ፡ ተሣሃለነ¹⁴ ።

ይካ ፡ ሰላም ፡ ለኩልክሙ ።

ይሕ¹⁵ ፡ ምስለ ፡ መንፈስ ።

[24] ቅድመ¹ ፡ ወንጌ(B68r^b)ል² ።

፹ወ፯ ፡ (C15v^b) _aዕለትየ ፡ ጸራሕኩ ፡ ወሌሊትየኒ ፡ ቅድሚያ³ ።

_bወንጌል ፡ ዘማርቆስ⁴ ፡

ወመጽአ ፡ ጎቤሁ ፡ ፩⁵ ፡ ጸሓፊ⁶ ፡ ሰሚያ⁷ ። ወሶበ ፡ ርእየ ፡ ከመ ፡ ተሠጥዎሙ ፡ ወተስእሎሙ ፡

ወይቤሎ ፡ ዓይኑ⁸ ፡ ትእዛዝ⁹ ፡ (A10v^b) እም ፡ ኩሎ¹⁰ ፡ (E35v^b) ቀዳሚት¹¹ ። ወአውሥአ ፡

እግዚእ ፡ ኢየሱስ ፡ ወይቤሎ ፡ ዛቲ¹³ ፡ ፫ ትእዛ(G13r^a)ዝ ፡ ቀዳሚት¹⁴ ፡ ሰማዕ ፡ እስራኤል ፡

እግዚአብሔር ፡ አምላክከ¹⁵ ፡ ፩¹⁶ ፡ (C16r^a) ው(D30r^b)እቱ ። አፍቅሮ¹⁷ ፡ ለእግዚአብሔር ፡

አም(B68v^a)ላክከ ፡ በኩሎ ፡ ልብከ ፡ _dወበኩሎ ፡ ሕሊናከ¹⁸ ፡ ወበኩ(F35r^b)ሎ ፡ ኃይልከ ። ወዛቲ ፡

[23] ¹ ጸሎት ፡ G | ² ወንጌል ፡ G; ይካ ፡ add. C | ³ ወዓዲ ፡ A; om. DG | ⁴ ቅዱስ ፡ γ; ቅድሳት ፡ F | ⁵ β ⁶ om. β | ⁷ om. α | ⁸ a-a om. δEF | ⁹ om. δEF | ¹⁰ b-b om. C | ¹⁰ ወዓዲ ፡ add. β | ¹¹ ጸሎተ ፡ δEF | ¹² ይብል ፡ ዲያቆን ፡ B | ¹³ om. γ | ¹⁴ c-c om. C | ¹⁵ ወይብል ፡ ሕዝብ ፡ BEF.

[24] ¹ om. γ; ይዲ ፡ add. G | ² ዘማቴዎስ ፡ (sic) add. H | ³ a-a om. γ | ⁴ b-b om. γF | ⁵ om. γ | ⁶ ለጸሐፊ ፡ A; ለዘጸሐፊ ፡ H | ⁷ ሰምየ ፡ ከመ ፡ ተኃሠሥዎ ፡ ሰዱቃውያን ፡ ለእግዚእ ፡ ኢየሱስ ፡ add. B | ⁸ ዓይኑ ፡ γ; አይ ፡ FG | ⁹ ትእዛዝከ ፡ B | ¹⁰ እም ፡ ኩሎ ፡ B | ¹¹ ዘየባሊ add. α | ¹³ ወዛቲ ፡ G; ይእቲ ፡ add. ε | ¹⁴ ቀዳሚት ፡ ትእዛዝ ፡ tra. F | ¹⁵ c-c om. D; እግዚአብሔር ፡ add. F | ¹⁶ እነ ፡ add. EF | ¹⁷ አፍቅሮ ፡ (sic) γ | ¹⁸ d-d om. C | ¹⁹ ትመሰላ ፡ C | ²⁰ በዓላት ፡ (sic) γ | ²¹ ወዘየዓቢ ፡ እምዕላንቱ ፡ አልቦ ፡ ትእዛዝ ፡ tra. EF.

ይጸልኡ⁶ ፣ ቅዱስ ፣ ወቡሩክ ፣ ስመከ⁷ ። ወሕዝብከሰ ፣ ይኩኑ ፣ ቡሩካነ ፣ በበረከተ⁸ ፣ አእላፋት ፣
ወትእልፊተ ፣ አእላፋት⁹ ፣ እለ ፣ ይገብሩ ፣ ፈቃደክ ፣ በኩሉ ፣ ጊዜ ። በ፩ ፣ ወልድክ ፣ ዘቦቱ ፣ ለክ ፣
ጸምስ(F36v^b)ሌሁ ፣ ወምስለ ፣ ቅዱስ ፣ መንፈስ ፣ (G15r^b) ስብሐ(B70r^b)ት ፣ ወእኒዝ ፣ ይእዜኒ ፣
ወዘልፈኒ ፣ ወለዓለመ ፣ (H31r^c) ዓለም^a10 ።

[27] ይዲ ፣ ተንሥኡ¹ ። (D31v^b)

abሕዝ ፣ እግዚአ ፣ ተሣሃለኑ² ።

ይካ ፣ ሰላም ፣ ለኩልክሙ ።

ሕዝ ፣ ምስለ ፣ መንፈስከ³ ።

ቅድመ ፣ ወንጌ(E37v^a)ል ፣ (A11v^b)

ዘ፯⁴ ። ተሣሃለኒ ፣ እግዚአ ፣ በከመ ፣ ዕባዩ ፣ ሣህልክ ።

፲ወ፱⁵ ፣ ይሰማዕክ ፣ እግዚአብሔር ፣ በዕለተ ፣ ምንዳቤክ ። እስመ ፣ ኃይል(G15v^a)ዩ ፣

ወፀወ(C18v^a)ንዩ ፣ አንተ⁶ ።

ወንጌል ፣ ዘማቴዎስ⁷ ፣ ፴፯⁸ ።

ወካዕበ ፣ ሰማዕክሙ ፣ ከመ ፣ ተብህለ ፣ ለቀደም(B70v^a)ት(F37r^a)ክሙ ። ኢትምሐሉ⁹ ፣ በሐሰት ።

ወአግብኡ¹⁰ ፣ ባሕቱ¹¹ ፣ መሐላክሙ ፣ ለእግዚአብ(D32r^a)ሔር ። ወአንሰ ፣ እብለክሙ ፣

ኢትምሐሉ ፣ ግሙራ ። ኢበሰማይ ፣ እስመ ፣ መ(G15v^b)ን(E37v^b)በሩ ፣ ለእግዚአብሔር ፣

[26] ¹ መዋዕለ ፣ CD | ² ትጸጉ ፣ ሰላም ፣ D | ³ om. EF | ⁴ ወይዘረው ፣ (sic) α | ⁵ እምቅድመ ፣ ገጽክ ፣ ኩሎሙ ፣ tra. BDE | ⁶ ይጸልኡክ ፣ | ⁷ ስምክ ፣ (sic) B; om. D | ⁸ አእላፍ ፣ (sic) add. γG | ⁹ om. F; መላእክት ፣ add. G | ¹⁰ a-a om. CEF |

[27] ¹ ለጸሎት ፣ B | ² a-a om. Be | b-b om. C | ⁴ እም፱ ፣ γ; ፱ ፣ B; om. C | ⁵ እም፲ወ፱ ፣ γ; በ፲ወ፱ ፣ D; ዘ፲ወ፱ ፣ G | ⁶ ፻፴ወ፩ add. (sic) γ | ⁷ ዘማርቆስ ፣ γ; | ⁸ ፴፯ ፣ D | ⁹ ወኢትምሐሉ ፣ BEF | ¹⁰ አግብዕ ፣ γ; ወአግብዕ ፣ EF | ¹¹ ወባሕቱ ፣ γ | ¹² om. γ | ¹³ ወበኢየሩሳሌም ፣ B | ¹⁴ ይእቲ ፣ add. F | ¹⁵ om. γ | ¹⁶ ሰእርተ ፣ BEF | ¹⁷ እምሰእርተ ፣ ርእስክሙ ፣ አሐተ ፣ tra. C | ¹⁸ አዕጻድዎ ፣ B | ¹⁹ ወአጽዋ ፣ (sic) BCD | ²⁰ ፩ ፣ B; አሐደ ፣ DEF; መሐላክሙ ፣ G | ²¹ ነገረ ፣ ቃልክሙ ፣ F; ወነገረ ፣ ቃልክሙ ፣ G | ²² om. F | ²³ om. F | ²⁴ እምኩሉ ፣ add. F | ²⁵ ዘሰማዕክሙ ፣ F | ²⁶ ለቤዛ ፣ γ | ²⁷ አፍቅሩ ፣ ጸላእተክሙ ፣ add. CG | ²⁸ ኢትትቃወምዎሙ ፣ (sic) A; ኢትትቃወምዋ ፣ B; ወኢትትቃወምዋ ፣ G | ²⁹ በእኩይ ፣ ግሙራ ፣ add. F; ግሙራ ፣ add. G | ³⁰ ዛሂ ፣ B; ዘሂ ፣ C | ³¹ መልታሕተክ ፣ (sic) ዘየማን ፣ B | ³² om. εG | ³³ ወለዘሂ ፣ G | ³⁴ ይትግገለክ ፣ B; ዘኢይትከህል ፣ D | ³⁵ አሐደ ፣ G | ³⁶ ምዕራፍ ፣ B | ³⁷ ምስሌክ ፣ (sic) B | ³⁸ om. B; ካልዕተ ፣ CD; ካልዕታ ፣ F | ³⁹ om. B; ወለዘሂ ፣ add. G | ⁴⁰ ይትሌቃሕ ፣ γ | ⁴¹ አፍቅሩ ፣ Be | ⁴² ቢጸክሙ ፣ BEF; om. G | ⁴³ ወጽልኦ ፣ ጸላኤክ ፣ D; ወጽልዑ ፣ ጸላእተክሙ ፣ EF; ጸላእተክ ፣ ወጽልኦ ፣ H | ⁴⁴ ሠናዩ ፣ G | ⁴⁵ ይጸልዑክሙ ፣ om. A; ይዲገልዑክሙ ፣ add. A | ⁴⁶ ውሉዶ ፣ BC | ⁴⁷ በሰማያት ፣ ACEG.

ው(C18v^b)እቱ¹² ። ወኢበም(A12r^a)ድር፡ እስመ ፡ መከደደ ፡ እገሪሁ ፡ ለእግዚአብሔር ።
 ወኢበኢየሩሳሌም¹³ ፡ እስመ ፡ ሀገሩ¹⁴ ፡ ለንጉሥ ፡ ዐቢይ ። ወኢበርእስክሙ ፡ (F37r^b)
 ኢትምሐሉ¹⁵ ። (B70v^b) እስመ ፡ ኢትኩሉ ፡ ፣ አሐተ ፡ (C19r^a) እምስእርተ¹⁶ ፡ ርእስክሙ¹⁷ ፡
 አዓዕድዎ¹⁸ ፡ ወአጽልሞ¹⁹ ። ወይኩን²⁰ ፡ ነገርክሙ²¹ ፡ እመኒ ፡ እወ ፡ እወ²² ። ወእመኒ ፡ አልቦ ፡
 አልቦ²³ ። (E37r^a) ወተ(G16r^a)ዓቀቡ ፡ ፈድፋድ²⁴ ፡ እምእኩይ ። ሰማዕክ(D32r^b)ሙ²⁵ ፡ ዘተብህለ ፡
 ዓይን ፡ ቤዛ²⁶ ፡ ዓይን ፡ ወስን ፡ ቤዛ ፡ ስን ። ወአንሰ ፡ እብለክሙ²⁷ ፡ ኢትትቃወምዎ²⁸ ፡
 ለእኩይ²⁹ ፡ ወለዘሂ³⁰ ፡ ጸፍአክ ፡ መልታሕቴክ³¹ ፡ ዘየማን³² ፡ (B71r^a) ሚጥ ፡ (A12r^b) ሎቱ ፡
 ካልዕታሂ ። ወዘሂ³³ ፡ ተዓገለክ³⁴ ፡ ልብሰክ ፡ ኅድግ ፡ ሎቱ ። ወዘሂ ፡ አበ(G16r^b)ጠክ ፡ ፩³⁵ ፡
 ምዕራፈ³⁶ ፡ ሐር ፡ ምስሌሁ³⁷ ፡ ካል(E38r^b)ዕታሂ³⁸ ። ወለዘሂ ፡ ሰአለክ ፡ ሀቦ³⁹ ። ወይፈቅድ ፡
 ይትለቃሕ⁴⁰ ፡ ኢትክልእ ። ሰማዕክሙ ፡ ከመ ፡ ተብህለ ፡ ለቀደምትክሙ ፡ አፍቅር⁴¹ ፡ ቢጸክ⁴² ፡
 ከመ ፡ ነፍሰክ ። ወጽላእ ፡ ጸላኢክ⁴³ ። ወአንሰ ፡ እብለ(F37v^b)ክሙ ፡ (D32v^a) (H31v^a) አፍቅሩ ፡
 ጸላእተ(C19r^b)ክሙ ። ወባርክዎሙ ፡ ለእለ ፡ ይ(B71r^b)ረግሙክሙ ። ወሠናዮ⁴⁴ ፡ ግበሩ ፡ (G16v^a)
 ለእለ ፡ ይጸልዑክሙ⁴⁵ ፡ ወ(C19v^b)ይሰድዱክሙ ፡ ከመ ፡ ትኩኑ ፡ ውሉዶ⁴⁶ ፡
 ለአ(A12v^a)ቡክሙ ፡ (E38v^b) ዘበሰማያት⁴⁷ ።

[28] ጸሎት¹ ፡ ዘጳጳሳት² ። ወካዕበ³ ፡ ወናስተበቀሩዕ⁴ ፡ ለዘኩሎ⁵ ፡ ይእንዝ ፡ እግዚአብሔር ፡ ለኩብ ፡
 ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱ(F38r^a)ስ ፡ ክርስቶስ ፡ በእንተ ፡ ብፁዕ ፡ ጳጳስነ⁶ ፡ እገሌ ።(G16v^b)
 ከመ ፡ ዐቂባ ፡ ት(C20r^a)ዕቀቦ⁷ ፡ ለብዙኅ ፡ (D32v^b) ዓመታት ። (B71v^a) ፣ ወለነዋኅ ፡ መዋዕል⁸ ፡
 ዘበሰላም⁹ ፡ እንዝ ፡ ይፌጽም ፡ ዘእምነቤክ ፡ ሎቱ ፡ ዘተአመንክ¹⁰ ፡ ክህነተ¹¹ ፡ ብዑለ¹² ፡ ጸጋ ፡
 ይጸጉ¹³ ፡ እግዚ(E38v^b)አብሔር ፡ አምላክነ ።

ይዲ¹⁴ ፡ ጸልዩ ፡ በእንተ ፡ ጳጳሳት¹⁵ ።

[28] ¹ ጸሎተ ፡ D | ² ዘጳጳስ ፡ γ | ³ om. A | ⁴ ወናስተበቀሩዕ ፡ A | ⁵ ዘኩሎ ፡ B | ⁶ ጳጳስ ፡ B; አባ ፡ ማቴዎስ ፡ add. EFG | ⁷
 ትዕቀቦሙ ፡ BG; ለነ ፡ add. D | ⁸ ወመዋዕለ ፡ ነዊኃ ፡ B; ወለነዋኅ ፡ ክራማት ፡ EF | ⁹ ሰላም ፡ C; በሰላም ፡ G | ¹⁰
 ዘተአመንክ ፡ C; ዘተአመንክ ፡ EF; ለሂሙተ ፡ add. | ¹¹ ክህነት ፡ C | ¹² ዘብዑለ ፡ C | ¹³ om. EF | ¹⁴ om. B | ¹⁵ ጳጳስነ ፡ C; |
¹⁵ ጳጳስነ ፡ F; አባ ፡ ማቴዎስ ፡ add. F | ¹⁶ ለብዙኅ ፡ ዓመታት ፡ tra. C; ወለመዋዕለ ፡ ሰላም ፡ add. C | ¹⁷ ዘተአመንክ ፡
 ለሂሙተ ክህነት ፡ C | ¹⁸ ተፍጻሚተ ፡ B | ¹⁹ ወጸሎትሂ ፡ D | ²⁰ ዘገብረ ፡ B | ²¹ b-b om. C | ²² ተወከፎ ፡ C | ²³
 እገሪሁሙ ፡ D | ²⁴ om. B | ²⁵ ወኪያሁሰ ፡ C; እንክ ፡ add. C | ²⁶ ለነ ፡ add. C | ²⁷ ወበሰላማ ፡ C; ለቤተ ፡ ክርስቲያንክ ፡
 ቅድስት ፡ add. C | ²⁷ om. γ; እስክ ፡ ተፍጻሚቱ ፡ በል ። add. γ. .

እግዚአብሔር ፡ አምላክነ ፡ ዘኩሎ ፡ ትእግዝ ፡ ንስእለክ ፡ ወናስተብቀኑአክ ፡ (C20r^b) (F38r^b)
 በእንተ ፡ ብፁዕ ፡ ጳጳስ¹⁵ ፡ እገሌ ፡ ከመ ፡ ትዕቀቦ ፡ ዓቂቦ ፡ ለነ ፡ ፣ ግመታተ ፡ ብዙኃ¹⁶ ፡ በከመ ፡
 ተአመንከ¹⁷ ፡ ክህነተ ፡ (B71v^b) ምስለ ፡ (D33r^a) ኩሎሙ ፡ ኤጲስ ፡ ቆጶሳት ፡ ቀላውስት ፡
 ወዲያቆናት ፡ ወምስለ ፡ (C20v^a) ኩሉ ፡ ፍጻሜ¹⁸ ፡ ማኅበራ ፡ ለG17r^a)ቅድስት ፡ አሐቲ ፡ (E39r^a)
 ቤተ ፡ ክርስቲያን ። ወጸሎትኒ¹⁹ ፡ ዘይገበር²⁰ ፡ በእንቲአነ ፡ ፡ ወንሕነ ፡ ወዓዲ²¹ ፡ በእንተ ፡ ኩሉ ፡
 ሕዝብክ ፡ ተወከፍ²² ፡ ውስተ ፡ ምሥዋዒክ ፡ ልዑል ፡ ዘበሰማያት ፡ በዒና ፡ ሠናይ ፡ መዓዛ ።
 ኩሎ ፡ ፀርሙ ፡ ወጸላእቶሙ ፡ አግርር ፡ ወቀጥቅጥ ፡ ታሕተ ፡ እገሪሁ²³ ፡ ፍጡኅ²⁴ ።
 ወኪያሆሙ²⁵ ፡ ዕቀቦሙ²⁶ ፡ በጽድቅ ፡ ወበሰላም ፡ ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡
 ወለዓለመ ፡ ዓለም ። አሜን²⁷ ።

[29] ወካዕበ¹ ፡ በል² ፡ ስብሐት ፡ ለአብ ፡ ስብ(G17r^b)ሐት ፡ ለወልድ ፡ (F38v^b) ስብሐት ፡
 ለመንፈስ ፡ ቅዱስ ፡ ይእዜኒ ፡ (E39r^b) ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ፡³ ። ፡ ወዮምኒ ፡
 በኩሉ ፡ ጊዜያት ፡ (C21r^b) ሎቱ ፡ ነዓርግ ፡ ስብሐተ ፡ ለዓለም ፡ ዓለም⁴ ። ወትጸርሕ ፡ ፫⁵ ፡ ጊዜ ።
 ወዓዲ⁶ ፡ ወትብል⁷ ፡ አቡነ ፡ ዘበሰማያት ። ወጸሎተ ፡ ሃይማኖት ።
 ወትብል⁸ ፡ ጸሎ(E39v^a)ተ ፡ ወንጌል ። ፡ ወዓዲ ፡ ቅድመ⁹ ፡ ወንጌል ፡
 ዘ፲ ፡ ሕጽቦኒ ፡ ወአንጽሐኒ ፡ እም(A12v^b)ኃ(C21v^a)ጢአትዮ ።
 ወንጌል ዘ(F39r^a) (D33v^a) ሉቃስ ። ፪፻፲፱፻፳፰ ።
 ወተስእሎ ፡ ፩ ፡ መልአክ ፡ ወይቤሎ ፡ ሊቅ ፡ ምንተ ፡ እግ(G17v^a)በር ፡ ከመ ፡ እርኩብ ፡
 ሕይወተ ፡ ዘለዓለም ። ወይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ምንተ ፡ ትብል ፡ ንጌር¹⁰ ። አልቦ ፡ ንጌር ፡
 ዘእንበለ ፡ ፣ ፩ ፡ (C21v^b) (sic እግዚአብሔር¹¹ ። ተአምር¹² ፡ ትእዛዛቲሁ ። ኢትቅትል ፡ (E39v^b)
 ነፍሰ ። ወኢትሐር¹³ ፡ ብእሲተ ፡ ብእሲ ። ወኢትሰርቅ¹⁴ ። ወኢትኒድ¹⁵ ። ወኢትኩን ፡

[29] ¹ወካ ፡ γ | ²ትጸርሕ ፡ γ; om. BE | ³om. γC | ⁴a-a om. B | ⁵፯ ፡ G | ⁶om. γ | ⁷om. BCFG | ⁸ወትል ፡ C | ⁹b-b om. γ
 E | ¹⁰c-c om. γB | ¹¹እግዚአብሔር ፡ ፩ ፡ tra. F | ¹²ታእምር ፡ F | ¹³ኅበ ፡ add. γG | ¹⁴ኢትሥርቅ ፡ γG | ¹⁵om. ε | ¹⁶
 ወእኩብር ፡ F | ¹⁷ወእምክ ፡ (sic) C | ¹⁸እግዚእ ፡ ኢየሱስ ፡ add. D | ¹⁹እስክ ፡ ይእዜ ፡ add. ε | ²⁰om. BE | ²¹
 ወይቤሎ ፡ add. G | ²²om. BC | ²³ሢጥ ፡ CD | ²⁴γB | ²⁵ወጥሪተክ ፡ C; ንዋየክ ፡ EG; om. F | ²⁶ወለምስኪናን ፡ add. ε |
²⁷ዘበሰማያት ፡ CD | ዘሰማያት ፡ F | ²⁸om. BCEF | ²⁹ትኩዘ ፡ C; ተከዘ ፡ F; ተከዘ ፡ ፈደፋደ ፡ G | ³⁰ብዙኅ ፡ ጥርዕቱ ፡ G
 | ³¹ወባዕል ፡ G | ³²om. γ | ³³d-d om. β | ³⁴ትኩዘ ፡ A; ትኩዘ ፡ B; om. | ³⁵ኢየሱስ ፡ add. BD | ³⁶om. Bε | ³⁷ለእመ ፡
 ቦሙ ፡ F; ለእለ ፡ ቦሙ ፡ G | ³⁸ንዋየ ፡ B | ³⁹በዊእ ፡ γ | ⁴⁰እግዚአብሔር ፡ C | ⁴¹ይቀልል ፡ ይኅልፍ ፡ ገመል ፡ tra. F |
⁴²በስቁረት ፡ FG | ⁴³እምይባዕ ፡ ባዕል ፡ tra. FG | ⁴⁴om. D | ⁴⁵መንግሥተ ፡ እግዚአብሔር ፡ D.

ስም(B72v^a)ዓ : በሐሰት ። አክብር¹⁶ : አባከ : ወ(F39r^b) እመከ¹⁷ ። ወይቤሎ¹⁸ : ዘንተ : ኩሎ : ዓ(D33v^b)ቀብኩ : እም : ንእሰየ¹⁹ ። ወይቤሎ : እግዚእ²⁰ : ኢየሱስ²¹ : አሐቲ : (A13r^a) (C22r^b) ተርፈተክ ። ሑር²² : ወሂጥ²³ : (G17v^b) ኩሎ²⁴ : ጥሪተክ²⁵ : ወሀብ : ለነዳያን²⁶ ። ወትረክ(E40r^a)ብ : መዝገብ : በሰማያት²⁷ : ወነአ : ትልወኒ ። ወሰሚያ : ዘንተ : (H31v^b) ሐረ²⁸ : ትኩዞ²⁹ ። እስመ³⁰ : ባዕል³¹ : ውእቱ : ጥቀ³² ። ወርእዮ : (F39v^a) እግዚእ : ኢየሱስ : ከመ : ሐረ³³ : ትኩዞ³⁴ : ወይቤሎሙ³⁵ : (B72v^b) ለአ(C22r^b)ርዳኢሁ³⁶ : እፎ : ዕፁብ : ዘቦ³⁷ : ንዋይ³⁸ : በዊአ³⁹ : ውስተ : መንግሥተ : ሰማያት⁴⁰ : ፣ ይቀልል : ገመል : ይገልፍ⁴¹ : እንተ : ስቀረተ⁴² : መርፍዕ : ፣ እምባዕል : ይባዕ⁴³ : ውስተ⁴⁴ : መንግሥተ : (D34r^a) ሰማያት⁴⁵ ። (E40r^b) (G18r^a).

[30] ጸሎት : በእንተ : እለ : ኖሙ¹ ። (A13r^b)

ወካዕብ : ናስተበቀሩዕ : ለዘኩሎ : ይእንዝ : እግዚአብሔር : (C22v^a) ኡብ : ለእግዚእነ : ወመድኃኒነ : ኢየሱስ : ክር(F39v^a)ሰቶስ ። እግ(B73r^a)ዚአ : ሕያዋን : ሕይወተ : ሙታን : ተስፋ : ቅቡጻን : ረዳኤ : ምንዳባን : መንጽሐ : ኃጥአን : ዘሞተ : አጽራዕክ ። ወማዕሰረ : ሰይጣን : በቲከክ : ሕይወተ : ለትዝምደ : ሰብእ : ጸንክ ። ኅቤክ : ን(C22v^b)ስ(E40v^a)እል : ወናስተበቀሩዕ : ዘኢትመውት : ለዓለመ : ዓለም ። ዘመዝገብ² : ሕይወት : ኅቤክ : ውእቱ ። በእን(G18r^b)ተ : እለ : ኖሙ : ወበሃይማኖት³ : አዕረፉ⁴ : አበው : ቀደምት : ሊቃነ : ጳጳሳት⁵ : ቀሳውስት : (B73r^b) ወዲያቆናት : አናጉንስጢስ : ወ(C23r^a)መዘምራን : ወመነኮሳት : ሕፃናት : ዕቤራት : ወእጻለ : ማውታ ። በ(E40v^b)እንተ : ነፍስ : ገብርክ : እገሌ⁶ : ወበእንተ : ነፍስ : ኩሎሙ : እለ : ዝየ : ሀለዉ : ውስተ : ዝ : መካን : እንተ : ጸዋዕክ : እም (G18v^a)ውስተ : ሕዝብክ : በጽድቅ : (F39vb) ወበርትዕ : አዕርፍ : ነፍሶሙ : ውስተ : መ(C23r^b)ካን : ስዑር ። ኅብ : ማየ : ዕረፍት : ውስተ : ሕፅነ : አብርሃም : ይ(B73v^a)ስሐቅ : ወያዕቆብ : ውስተ : ገነት :

[30] ¹ ይካ : G | ² መዝገብ : EF | ³ በሃይማኖት : ε | አዕረፉ : C; ወአዕረፉ : G | ⁵ ጳጳሳት : ኤጲስ : ቆጳሳት : add. E | ⁶ ሚካኤል : B; ገብረ : ሥላሴ : G; om. EF | ⁷ ሀለው : BE | ⁸ ሚካኤል : B; vac. EF; ገብረ : ሥላሴ : G | ⁹ ጸልዩ : add. C | ¹⁰ ገብርቲክ : B; ወአዕማቲክ : add. E | ¹¹ ሀለው : BE | ¹² በመራሕያነ : B | ¹³ om. B; ብርሃን : F | ¹⁴ ዘዕለት : B | ¹⁵ om. B | ¹⁶ ዘበሰማያት : G | ¹⁷ om. | ¹⁸ ዘእሰሰ : ወዘተሰወረ : B | ¹⁹ om. B | ²⁰ እም : ኃጢአት : G | ²¹ ዘሐይወ : B | ²² ግዑዝ : E | ²³ ካልዕት : B | ²⁴ a-a om. α; እምድጎረ : እግዚአ : ሕያዋን : በል ። add. α.

ትፍሥሕት ፡ ምስለ ፡ ነፍሰ ፡ ገብርክ ፡ ዕገሌ⁸ ። (E41r^a) ዘለዕረፍት ፡ ሥልጣን ፡ ቦቱ ፡
 እግዚአብሔር ፡ አምላክነ⁹ ።
 ዘኩ(C23v^a)ሎ ፡ ትእግዝ ፡ ንስእለክ ፡ ወናስተበቀሩዐክ ፡ በእንተ ፡ ነፍሰ ፡ አግብርቲክ¹⁰ ፡ (sic) እለ ፡
 ኖሙ ፡ ወበሃይማኖት ፡ አዕረፉ ፡ በእንተ ፡ ነፍሰ ፡ አግብርቲክ ፡ እገሌ ። ወኩሎሙ ፡ እለ ፡
 ሀለዉ¹¹ ፡ እስመ ፡ አንተ ፡ ጸዋዕክ ፡ እምውስተ ፡ ሕዝብክ ፡ በጽድቅ ፡ (E41r^b) ወበርትዕት ።
 አዕርፍ ፡ ነፍሶሙ ፡ ውስተ ፡ መካን ፡ ስዑር ፡ ጎበ ፡ ማየ ፡ ዕረፍት ፡ ውስተ ፡ ሕፅነ ፡ (C23v^b)
 አብርሃም ፡ ይ(B73va)ስሐቅ ፡ ወያዕቆብ ፡ ውስተ ፡ ገነተ ፡ ትፍሥሕት ። በመራሕያን¹² ፡
 ብርሃነ¹³ ፡ መላእክቲክ ፡ ደምር ፡ ነፍሶሙ ፡ ምስለ ፡ ቅዱሳኒክ ፡ ውስተ ፡ ዘለዓለም ፡ ማኅደርክ ።
 ወሥጋሆሙኒ ፡ አንሥእ ፡ በዕለት¹⁴ ፡ እንተ ፡ ባቲ ፡ ሠራዕክ ። በከመ ፡ ቅዱ-G18v^b)ስ ፡
 ወቡ(F40v^a)ኑክ¹⁵ ፡ (E41v^a) ቃ(C24r^b)ልክ ፡ ዘኢይትሔሰው ፡ ተሰፋ ፡ ዘሰማያት¹⁶ ፡ መንግሥተ ፡
 ክፍል ። እስመ ፡ አልቦ ፡ ለ(ቦ74r^a)አግብርቲክ ፡ ሞት ፡ አላ ፡ ፍልሰት¹⁷ ። ወእመኒ ፡ ቦ ፡ ዘአበሱ ፡
 ወዘተሰወፍ¹⁸ ፡ ሕገ ፡ ሰብእ ፡ አናሕሲ ። እስመ ፡ ኄር ፡ ወመፍቀሬ ፡ ሰብእ ፡ አንተ ፡
 እግዚአብሔር ፡ አ(C24r^b)ምላክነ ። እስመ ፡ አልቦ ፡ ንጹሕ¹⁹ ፡ እም ፡ ርስሐት²⁰ ፡ በቅድሚክ ።
 ወለእመኒ ፡ አሐ(E41v^a)ተ ፡ ሰዓተ ፡ ዘሐ(G19r^a)ይዉ²¹ ፡ (F40v^b) በዲቦ ፡ ምድር ፡ ማኅለፍታተ ፡
 ነፍሶሙ ፡ ግዕዝ²² ፡ ዘእንበለ ፡ ክልዓት²³ ፡ አንተ ፡ ፀጉ ። መንፈስ ፡ ናዛዜ ፡ ወመናገየ ፡
 ወለሰብአሙ ፡ ፈኑ ። ናዝዙሙ ፡ (B74^b) ወአስተፍሥሐሙ ፡ በክርስቶስ ፡ (C23rb) በ፩ ፡ ወልድክ ፡
 ዘቦቱ ፡ ለክ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡
 ወለዓለመ ፡ ዓለም ። አሜን²⁴ ። (E42r^a) (F39vb).

[31] ወድኅረ ፡ ትብል¹ ፡ ላዕለ ፡ ንዑስ² ፡ ክርስቲያን³ ፡ አንቢረክ ፡ እዴክ ፡ ላዕሌሁ ፡

[31] ¹ ወካዕበ ፡ γ; ወድኅራሁ ፡ C | ² ንዑስ ፡ CEF | ³ om. CEF | ⁴ ወልድ ፡ መለኮት ፡ A; ገብር ፡ እግዚአብሔር ፡ D; ወልድ ፡ ሚካኤል ፡ H | ⁵ ወኢትሕፈረኒ ፡ CDG | ⁶ om. E | ⁷ ብዙኃ ፡ D | ⁸ a-a om. Be | ⁹ ዘኃላዕኩ ፡ B | ¹⁰ ሀለው ፡ B; ሀለውት ፡ G | ¹¹ ከመ ፡ B | ¹² ተጋብኡ ፡ B | ¹³ ጌጋይየ ፡ D | ¹⁴ ታንብብ F | ¹⁵ ይኒሰክ ፡ D; በዝየ ፡ add. ε | ¹⁶ እግዚአብሔር ፡ γ; እግዚእት ፡ (sic) B | ¹⁷ ዘእንበለ ፡ D | ¹⁸ ጌጋዩ ፡ AB | ¹⁹ ይድኅን ፡ γ | ²⁰ ዘኅብዕ ፡ BEF; ዘኅብዓ ፡ C; ጌጋዩ ፡ add. D | ²¹ ጠይቅ ፡ DEF | ²² b-b om. DF | ²³ ለአንተ ፡ F | ²⁴ ወለቡ ፡ DG | ²⁵ om. G | ²⁶ ዘይኔስሕ ፡ G | ²⁷ ስምዕ ፡ γ | ²⁸ በወንጌል ፡ እግዚእነ ፡ tra. CD | ²⁹ ደድቅን ፡ C; እለ ፡ ይፈቅዱ ፡ add. G; | ³⁰ ወይትፌሥሐ ፡ BG | ³¹ ዘአምነ ፡ ወዘተጠምቀ ፡ ይድኃን ፡ add. CD | ³² a-a tra. B75ra to B82v^a - 85rb, E42v^b to E51r^b 54v^b, F41v^a to F50v^a, G19v^b to 27v^a | ³³ ወየኃድግ ፡ ለክሙ ፡ add. C | ³⁴ አበሳክሙ ፡ C.

ስማዕ : አንተ : እገሌ⁴ : ወኢትጎፍረኒ⁵ ። ወኢትጎባዕ : ኅጢአተከ ። ክሥት : አነሂ : (G19r^b)
 ከማከ : መሬታዊ ። ሰብእ : ዘይገብር : ኅጢአተ : እገብር⁶ ። እስመ : ብዙጎ⁷ : (B74v^a) (D34r^b)
 ኅጢአትየ ። ንግ(C24r^b)ረኒ : ወይኔይሰከ : በዝየ : ላትንግር : በፈቃድከ ። በዝየ⁸ : ዘጎባዕከ⁹ :
 ሀለወ¹⁰ : ለከ : ግርምት : ዕለት : አመ : ይመጽእ : በሰብሐት : እግዚአ : ኩሉ : ፍጥረት ።
 አ(E42r^b)መ¹¹ : ይትጋብ(A13v^a)ኡ¹² : ሰብእ : (F41r^b) ወመላእክት : ኩሎ : ጊጋየከ¹³ : ዘእንበለ :
 ፈቃ(C25r^a)ድከ : ታኅብብ¹⁴ ። ይኔይሰከ¹⁵ : ትንግር : በከመ : አዘዘከ : እግዚእነ¹⁶ ። በዝየ :
 ዘአምነ¹⁷ : ጌጋ(G19v^a)ዮ¹⁸ : ድጉን¹⁹ : እምኩነኔ ። ዘኃብዖ²⁰ : ድልው : (B74v^b) ለኩነኔ ። ዑቅ :
 (D34v^a) ወጠይቅ²¹ : ሌአንሰ : ነገርኩኩ²² ። አንተ²³ : ለቡ²⁴ ። እግዚአብሔርሰ : ያፈቅር :
 እምኩሉ²⁵ : ኃጥእ : ሶበ : ይኔስሕ²⁶ ። ስማዕ²⁷ : ዘይቤ : (E42v^a) ፤ እግዚእነ : በወንጌል²⁸ ።
 (C25r^b) ይ(F41v^a)ከውን : ዐቢየ : ፍስሐ : በሰማያት : በእንተ : ፩ : ኃጥእ : እምጂወ፱ :
 ጸድቃን²⁹ ። (G19v^b) ወዓ(A13v^b)ዲ : ይትፈስሐ³⁰ : ኩሎሙ : መላእክት : በእንተ : ፩ :
 ኃጥእ³¹ ። (B75r^a) ላወካዕ³² : ይቤ : ኅድጉ : አበሳ : ለቢ(C25v^a) (D34v^b)ጽክሙ³³ ።
 ወአበሳክሙ ። ወካዕበ : ይቤ : ዘየአምን : ብየ : ቦ : ሕይወት : ዘለዓለም ። ሰማይ :
 ወም(G27v^b)ድር : የሐልፍ : ወቃልየሰ : ኢየሐልፍ : ይቤ : ቃለ : ወንጌል : ቅዱስ ።

[32] ወካዕበ¹ : ይንግር : ጌጋዮ² : ዘኃ(H31v^c)ብዐ : ቀ(C26r^b)ዳሚ³ ።

አመንኩ : ዘቀዳሚ : ጌጋይየ ። ወተመየጥኩ : በሥርዓተ⁴ : ዛቲ : ቀኖና ። ስረይ : ሊተ :
 እግዚአ : ኅጢአትየ : እስመ : መሐሪ⁵ : አንተ ። መ(A14r^a)ኑ : ዕፅ : ዘኢይጠይ(C26r^a)ሰ⁶ ።
 ወመኑ : ሰብእ : ዘኢይኤብስ ። ወ(G28r^a)አንተሰ : እግዚአ : መሐሪ⁷ : ወመስተሣህል ።
 መሐረኒ⁸ : በብዝኃ : ሣህልከ⁹ ። አልቦ : ገብር : ዘእንበለ : አበሳ : ወኅጢአት ። ወአልቦ :
 አምላክ : ዘእንበለ : ምሕረት ። ወኩሉ : ቀሊል : በጎቤክ ። ወኩሉ : (D35r^b) ይትከሀለክ ።
 ስረይ : ሊተ : (C26r^b) ኅጢአ(E52r^a)ትየ : ለገብርከ : እገሌ ። ለዓለመ : ዓለም : አሜን ።

[33] ወይጸሊ¹ : ቀሲስ : ሳዕለ : ርእሱ : ለንሱሕ ።

[32] ¹ om. A; ወዓዲ : D | ² ጌጋዮ : (sic) ጎ | ³ በሉኖሳስ : ይንግር : ኅበ : ታቦት : ለቀሲስ : እንዘ : ይብል : ዘንተ :
 ገበርኩ : ዘንተ : add. C | ⁴ ለሥርዓተ : C | ⁵ መሐሪ : (sic) ጎ; እግዚአ : add. D | ⁶ ዘኢይጠይ : C | ⁷ መሐሪ : (sic)
 AC | ⁸ ወተሣላሊ : add. C | ⁹ ምሕረትከ : C | ¹⁰ ወልደ : መለኮት : A; om. G.

እግዚአብሔር ፡ (G28r^a) እግዚእ ፡ እግዚአ² ፡ አኃይ ፡ ኩሉ ። አንተ³ ፡ ውእቱ ፡
 ዘወ(A14r^b)ሀብከነ ፡ ሥልጣን ፡ ለቤተ ፡ ክርስቲያን ፡ ቅድስት ። ላዕለ ፡ ብፁዓን ፡ ሐዋርያት³ ፡
 ዘትቤሎ(C26v^a)ሙ⁴ ፡ ዘአሰርክሙ ፡ በምድር ፡ ይኩን ፡ እሱረ ፡ በሰማያት ። ሪወዘፈታሕክሙ ፡
 በምድር ፡ ይኩን ፡ (E52r^b) ፍቱሐ ፡ በሰማያት⁵ ። አንተ⁶ ፡ ይእዜ⁷ ፡ (D35v^a) አምላክነ ፡ መሓሪ⁸ ፡
 ኄር ፡ ወጸድቅ ፡ ወንጹሕ ፡ ባሕቲትከ ። ዘኢትፈቅድ ፡ ሞቶ ፡ ለኃጥእ ። አላ ፡ ይትመየጥ ፡
 ወይ(C26v^b) (G28v^a)ጎዩው⁹ ። አንተ ፡ እግዚአ¹⁰ ፡ መሓሪ¹¹ ፡ ወብዙኃ¹² ፡ ምሕረት ። ጎድግ ፡
 ለገብርክ ፡ እገሌ¹³ ፡ እምቁመቱ¹⁴ ፡ ወእምግዘቱ¹⁵ ፡ ወመሐላ ። ይግዓዝ ፡ እምኔሁ ፡ ዘእንበለ ፡
 ኂስ ። ወይኩን ፡ ዘእንበለ ፡ እኪት ፡ (A14v^a) በቀዳሚ¹⁶ ፡ ኩሉ¹⁷ ። ወአነኒ ፡ (E52v^a) እግዚአ¹⁸ ፡
 ሕሙ(C27r^a) (D35v^b)ም ፡ ወድውይ ፡ ገብርክ ፡ በከመ ፡ ሥልጣንክ ፡ ወሀብትክ ፡ በሥምረትክ ፡
 ነሂእየ ፡ ጎይለ¹⁹ ፡ ጎደጉ ። ወአናሕሰይኩ ፡ በመንፈስ ፡ ቅዱስ ፡ ለዝንቱ ፡ ውጉ(G28v^b)ዝ ፡
 ከመ ፡ ይኩን ፡ ዘእንበለ ፡ ኂስ ፡ በኩሉ ፡ ዘላዕሌሁ ፡ አበሳ ። ወዓዲ²⁰ ፡ ወዘንተ ፡ አንጽሐ ፡
 ወቀድሶ ፡ ለነፍሱ ፡ ወሥጋሁ ፡ እምእኩ(C27r^b)ይ²² ፡ ጥልቀተ ፡ ኅጢአት ። እስመ ፡ ለክ ፡
 ይደሉ ፡ ስ(E52v^b)ብሐት²³ ፡ ለአብ²⁴ ፡ (D36r^a) ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ልዓለመ ፡
 ዓለም²⁵ ። አሜን ።

[34] ወትጸርሕ ፡ ፫ ፡ ጊዜ ፡ (G29r^a) ወትወዲ ፡ (A14v^b) ላዕለ ፡ ማይ ፡ ዘይተ ፡ እንዘ ፡ ትብል ።

[33] ¹ይካ ፡ γ | ² om. D | ³ b-b om. D | ⁴ ወትቤሎሙ ፡ D | ⁵ c-c om. γ | ⁶ ዘአንተ ፡ CD | ⁷ ይእዜኒ ፡ D | ⁸ መሓሪ ፡ γ | ⁹ om. C; ወይኔስሕ ፡ add. C | ¹⁰ እግዚአብሔር ፡ C | ¹¹ om. C | ¹² ብዙኃ ፡ C | ¹³ ለገብርክ ፡ ወልደ ፡ A; ተክለ ፡ ሃይማኖት ፡ D | ¹⁴ እምድቀቱ ፡ C | ¹⁵ ወእምግዘቱ ፡ (sic) γ | ¹⁶ ዘቀዳሚ ፡ C | ¹⁷ በኩሉ ፡ C | ¹⁸ እግዚአብሔር ፡ D | ¹⁹ om. γ | ²⁰ om. C; ወከአው ፡ add. C | ²¹ ዘንተ ፡ C | ²² እምኩሉ ፡ እኩይ ፡ C | ²³ ምስለ ፡ add. γ | ²⁴ አብ ፡ γ | ²⁵ d-d om. D.

[34] b-b om. C | ² ወመንፈስ ፡ CD | ³ om. D | ⁴ ባርክ ፡ D | ⁵ በል ፡ add. C | ⁶ c-c om. C | ⁷ om. γ | ⁸ ዓዲ ፡ γ | ⁹ ታስተበቀሩ ፡ D | ¹⁰ ዕፅዋት ፡ D; ወካዕበ ፡ ናስተበ(A15ra)ቀሩ ፡ ዘኩሎ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ በእንተ ፡ ዱያን ። ንበል ፡ ኩልነ ። አብጽሐሙ ፡ ወውስተ ፡ ዘመድኅን ፡ መርሶ ፡ አወፊ ፡ ለሰብአሙ ፡ በፍስሐ ፡ ወበሐሜት ፡ እንዘ ፡ ይትፊስሐ ፡ ወያስተፊስሐ ። ንበል ፡ በእንተ ፡ ነዳያን ፡ ሕዝብክ ፡ ወበእንተ ፡ ኩሎሙ ፡ እለ ፡ ይሴፊውክ ፡ ግበር ፡ ምስሌነ ፡ በከመ ፡ ምሕረትክ ፡ ወሴሲ ፡ ልበነ ፡ በመለኮተ ፡ ትምህርት ፡ ወበሉብዎ ፡ ዘእምኅቤክ ።
 ወካዕበ ፡ ናስተበቀሩ ፡ በል ። በእንተ ፡ ፍሬ ፡ ምድር ። (A15rb) በእንተ ፡ ነዳያን ፡ ሕዝብክ ፡ ወበእንተ ፡ ኩሎሙ ፡ እለ ፡ ይጸውፁ ፡ ቅዱስ ፡ ወቡሩክ ፡ ስመክ ። ወናስተበቀሩ ፡ በእንተ ፡ ማያተ ፡ አፍላግ ፡ በል ። ናስተበቀሩ ፡ በእንተ ፡ መፍቀሬ ፡ እግዚአብሔር ፡ በል ። ወናስተበቀሩ ፡ አምላክ ፡ ዘመናፍስት ፡ ወለኩሉ ፡ ዘሥጋ ፡ በል ።

ቡሩክ፡ እግዚአብሔር(H32r^a)፡ አብ፡ አጎዜ፡ ኩሉ። ወቡሩክ፡ ወልድ፡ ፊደላድ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ። ወቡሩክ¹፡ መንፈስ²፡ ቅዱስ፡ ጳራቅሊጦስ³፡ አሜን። ባርኮ⁴፡ ለዝንቱ፡ ማ(C27v^a)ይ። ወለዝንቱ፡ ዘይት። ከመ፡ ይኩን፡ መንጽሔ፡ ርስሐት፡ ወሰዳዴ ኢጋንንት፡ (G29r^b) ወመስተሥርየ፡ (E53r^a) ጎጢአት፡ ወፈዋሴ፡ ዳያን። ባርክ፡ ወቀድስ፡ ወዕተብ፡ በየማንክ፡ በ፩፡ ወልድከ⁵። ሌዓለመ፡ ዓለ(D36r^b)ም⁶።
 ወካዕበ፡ ፫፻፫፡ ጊዜ⁷፡ ኪርያላይሶን።
 ወዓዲ⁸፡ መስተብቀሩ⁹፡ ፱፡ ጸዋት(C27v^b)ው¹⁰።
 ወካዕበ፡ ናስተብቀሩ፡ እንዘ፡ ነአኩቶ፡ በል።
 ወካዕበ፡ ናስተብቀሩ፡ ለአምላክ፡ ምሕረት፡ በ(A15v^a)ል። (D36v^a).

[35] ዛቲ፡ ቀኖና፡ ዘወሀቦ፡ እግዚአብሔር፡ ለጴጥሮስ፡ አመ፡ የዓርግ፡ ሰማየ፡ (E53r^b) ጎ(H32r^b)በ¹፡ ተደለወ²፡ ደመናት³፡ አፍራስ፡ ጊዜ⁴፡ ወረዳ፡ መ(C28r^a)ላእክት፡ ለቀበላሁ፡ እንተ፡ ባሕቲቱ⁵፡ ድቡተ⁶።
 ወይቤሎ⁷፡ ጴጥሮስ፡ ፍቁርየ፡ እስመ፡ አፍቀርኩክ፡ ወከፈልኩክ፡ መንግሥትየ⁸፡ ከመ፡ አብ፡ ምስሌ(D36v^b)የ⁹፡ ፊደላድ፡ ምስሌኩ⁹። (G29v^b) ንሣዕ፡ ዘንተ፡ ቀኖና፡ ወመድኃኒተ፡ ከመ፡ ኢይትኃጎል፡ ሰብእ፡ በበክ፡ ወበምክንያተ¹¹፡ ሰንበት። ዘቀተለ፡ (E53v^a) ነፍስ፡ ዘዘመወ፡

ወካዕበ፡ ናስተብቀሩ፡ በእንተ፡ አግብርቲሁ፡ ንዑስ፡ ክርስቲያን፡ በል። ወካዕበ፡ ናስተብቀሩ፡ በእንተ፡ ሰላም፡ በል። add. γ.

[35] ¹ አመ፡ C | ² ተደለወ፡ (sic) A; ተደለወ፡ (sic) D | ³ ደመናት፡ CD | ⁴ አመ፡ CD | ⁵ ባሕቲቲ፡ D | ⁶ ድቡት፡ (sic) D | ⁷ እንተ፡ add. D | ⁸ መንግሥትክ፡ D | ⁹ ወአነሂ፡ ምስሌሁ፡ ወአንተ፡ ምስሌየ፡ add. D | ¹⁰ መድኃኒት፡ ለሰብእ፡ C | ¹¹ በምክንያተ፡ C | ምክንያተ፡ D | ¹² ጥንቁቅ፡ C | ¹³ ፱፡ C; በበ፱፡ D | ¹⁴ ሰግደተ፡ C | ¹⁵ ወጸም፡ C | ¹⁶ በበ፱፡ C | ¹⁷ ወበፍጻሜ፡ C | ¹⁸ ወበበ፫፡ | ¹⁹ ነዊመ፡ D | ²⁰ ወኢይትረከብ፡ D | ²¹ ይትፈጸም፡ D | ²² ለዘቀተለ፡ C | ²³ ስሕተታት፡ C | ²⁴ om. C | ²⁵ ሌሊት፡ C | ²⁶ ወለእመ፡ C | ²⁷ ወዘኢይነስሕ፡ ንስቲተ፡ add. γ | ²⁸ om. γ | ²⁹ om. γ | ³⁰ ወኢይስምዕ፡ (sic) A | ³¹ ወኢይነብብ፡ (sic) γ | ³¹ ቅ፡ C | ቅ፡ C | ³⁴ ሑረት፡ (sic) C | ³⁵ ወትኩዝ፡ (sic) C | ³⁶ om. γ | ³⁷ ዕደ፡ γ | ³⁸ om. C | ³⁹ ጎቡዓ፡ (sic) A | ⁴⁰ ጽኑዓ፡ CD | ⁴¹ om. γ | ⁴² ሰንበትየ፡ D | ⁴³ ሕይወት፡ D | ⁴⁴ ኩሉ፡ C | ⁴⁵ ወኢይዕጥሞ፡ (sic) C | ⁴⁶ ከኩሕ፡ አንተ፡ tra. C | ⁴⁷ b-b om. D | ⁴⁸ ወዲበ፡ ዛቲ፡ ከኩሕ፡ add. γ; ለቤተ፡ ክርስቲያንየ፡ C | ⁴⁹ om. A; ወለከ፡ D | ⁵⁰ አማሰኖታ፡ D | ⁵¹ እንተ፡ በምድር፡ tra. C; ይኩን፡ ዕሡረ፡ add. D | ⁵² ኢይትፈታሕ፡ (sic) A; c-c om. D | ⁵³ ዘፈታሕ፡ C | ⁵⁴ በዲበ፡ ምድር፡ C | ⁵⁵ አንስ፡ እፈትሕ፡ dis. C | ⁵⁶ ዓለም፡ add. D.

በኩሉ ፡ ዘስ(C28r^b)ሕተ ፡ ዘኢያብዐለ ፡ በይእቲ ፡ (A15v^b) ዕለት ፡ ትንሣኤ ፡ ዕረፍትየ ፡ ሶበ ፡ ተመይጠ ፡ ወገብአ ፡ ለንስሐ ፡ እምድጎረ ፡ ጥንቁቀ¹² ፡ ትመጥዎ ። ወኢትክሥት ፡ ለኩሉ ። በእንተ ፡ ዝሙት ፡ (D37r^a) ሿ¹³ ፡ በሰጊድ¹⁴ ፣ ወበጅ ፡ ዝብጠት ፣ በጎቡዕ ፡ ወጸዊም¹⁵ ፣ በጎብስት ፡ ወማይ ፡ ዘእንበለ ፡ (G30r^a) ዪው ፡ በበጃ¹⁶ ። ወበተፍጻሜተ¹⁷ ፡ ፫¹⁸ ፡ ሌሊት ፡ (C28v^a) ወ፫ ፡ መዓልት ፡ በእንብዕ ፡ ብዙጎ ፡ (E53v^b) ዘእንበለ ፡ ንዋም¹⁹ ፡ በቀዊም ። ወኢይቅረብ²⁰ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእንበለ ፡ ይፌጽም²¹ ። ለቀቲል²² ፡ ከማሁ ፡ ግበር ። ወለካልዓት ፡ ስሕተት²³ ፡ ፱ ፡ ዕለት²⁴ ፡ ወ(A16r^a) ሌሊት²⁵ ፡ በቀዊም ፡ ወበሰጊድ ፡ በበ፫፫ ፡ ጊዜ ፡ ዘምስለ ፡ አንብዕ ። ወለ(D37r^b)እመቦ²⁶ ፡ ይሁብ ፡ ምጽዋተ ።

ወኢይኔ(C28v^b)ጽር²⁷ ፡ አንስተ²⁸ ፡ በዓይነ²⁹ ፡ ዝሙት ። ወኢይስማዕ³⁰ ፡ (H32r^c) ቃሎን ። ቃሎ ፡ በለኖሳስ ፡ ይኩን ። ወኢይንብብ³¹ ፡ (G30r^b) ሕሡመ ፡ ዘእንበለ ፡ (E54r^a) ቅዱስ³² ፡ ቅዱስ³³ ፡ ቅዱስ ። ወየሐውጽ ፡ ጎዙነ ፡ ወትኩዘ ፡ ወድውየ ፡ ሙቁሐ ፡ ዕቤረ ፡ ወእንለ ፡ ማውታ ። ወኩሉ ፡ ሐረቱ³⁴ ፡ በትካዝ³⁵ ። ወኢይንሣእ³⁶ ፡ ዕዳ³⁷ ። ወኢይነም ፡ ውስተ ፡ ሠናይ ፡ ምድ(C29r^a)ቃስ ፡ አላ³⁸ ፡ ውስተ ፡ ሐመድ ።

አ ፡ እጥሮስ ፡ ንሣእ ፡ ዘንተ ፡ ዕቀብ ፡ ማጎፀንተከ ። ወአ(D37v^a)ንብር ፡ ውስ(A16r^b) ተ ፡ መዝገብ ፡ ጎቡዕ³⁹ ፡ በማጎተመ ፡ አረር ፡ ጽኑዕ⁴⁰ ። ወኢትክሥት ፡ ዘእንበለ(E54r^b)ለ ፡ ማእምር ፡ ካህን ። በእለተ ፡ ሰንበት ፡ ሀሎ ፡ ንስሐ ፡ ኢትበል ። ዑቅ ፡ ወጠይቅ⁴¹ ፡ አንስ ፡ ነገርኩከ ። ዕቀብ ፡ ማጎፀንተከ ። ወንግር ፡ ለ(C29r^b)ሰብእ ፡ ከመ ፡ (G30v^a) ይፍርሁ ፡ ሰንበተ ። ንሣዕ ፡ ማጎፀንተከ ፡ እስመ ፡ ሢምኩከ ፡ ዐቃቤ ፡ ነፍሳት ። ዘኢያክበረ ፡ ሰንበተ⁴² ፡ ኢይሬእያ ፡ ለሕይወት⁴³ ። ዘአክበረ ፡ ለኩሉ⁴⁴ ፡ ሰንበትየ ፡ ይወርስ ፡ ሕይወተ ፡ ለዓለም ። (D37v^b) ወኢይዕጥማ⁴⁵ ፡ ለሞት ።

አ ፡ እጥሮስ ፡ ፣ አን(E54v^a-froA)ተ ፡ ኩኩሕ⁴⁶ ። ሃዲብ ፡ ዛቲ ፡ ኩኩሕ⁴⁷ ፡ ወ(A16v^a) አሐንፃ ፡ ለቤተ ፡ ክርስቲያን⁴⁸ ። ወኢይ(C29v^a)ክልዋ ፡ አናቅጸ ፡ ሲኦል⁴⁹ ። ለከ⁵⁰ ፡ እኑበከ ፡ መራኅተ ፡ ዘመንግሥተ ፡ ሰማያት ። ዘአሠረከ ፡ ፣ በምድር ፡ አንተ⁵¹ ፡ ኢይፈትሕ ፡ አነ⁵² ፡ በሰማያት ። ወዘፈታሕከ⁵³ ፡ (G30v^b) አንተ ፡ በምድር⁵³ ፡ ፣ እፈትሕ ፡ አነ⁵⁵ ፡ በሰማያት ። ጎቡረ ፡ ህላዌ ፡ ምክርየ ፡ (B95r^a)ምስሌከ ፡ እስከ ፡ ለዓለም⁵⁶ ። አሜን ። (C29v^b) (D38r^a)

[36] መቅድመ ፡ ኩሉ ፡ ትብል ፡ (H32v^a) እንዘ ፡ ታነብር¹ ፡ ማየ² ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ።
 አብርሀ ፡ እግዚአ ፡ ፍኖተ³ ፡ ዚአየ⁴ ፡ በስምክ ፡ ቅዱ(A16v^b)ስ ። ጸጋ ፡ ወጽድቅ ፡ ጸልል⁵ ፡
 ወከዓው ፡ እግዚአ ፡ ላዕለ ፡ ዝ ፡ ማይ ። ፈውሶ ፡ ከመ ፡ ይኩን ፡ መድኃኒተ ፡ ዘሕሙም ፡
 በጎጢአት ። እስመ ፡ አንተ ፡ ጸድቅ ፡ ወ(C30r^a)ንጹሕ ፡ ወሕያው ። ለከ ፡ ንፌኑ ፡
 ስብ(B95v^a)ሐተ ፡ ለዓለመ ፡ ዓለም ።
 ውእተ ፡ ጊዜ ፡ ይባዕ⁶ ፡ ንኡሰ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘምስለ ፡ አንብዕ ። ወይስግድ ፡
 እስከ ፡ ይደክም ። ወይብል ፡ እሰግድ ፡ ለአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ መላኬ ፡ ሥጋ ፡
 ወነፍስ ። ስረይ ፡ ሊተ ፡ እግዚአ ፡ መሐረኒ ።
 ወ(C30r^b)ታዕርግ ፡ ዕጣነ ።
 ወትብል ፡ አቡነ ፡ ዘ(A17r^a) በሰማያት ፡ ፫ ፡ ጊዜ ።
 ስግዱ ፡ ለእግዚ(B95v^b)አብሔር ፡ በፍርሃት ፡ ወበረዓድ⁷ ።
 ይካ ፡ ሰላም ፡ ለኩልክሙ ።
 ወይብሉ ፡ ንሱሐን⁸ ፡ ምስለ ፡ መንፈስክ ። (D38v^a)
 ወይባርክ⁹ ፡ ካህን ፡ ምሥራቀ¹⁰ ፡ ወምዕራብ¹¹ ፡ ስሜነ ፡ ወደቡብ¹² ።
 ወይብል ፡ ነአኩተክ ፡ እግዚአ ፡ ገባሬ¹³ ፡ ሠናያት ፡ መፍ(C30v^a)ቀሬ ፡ እንለ ፡ እመሕያው ።
 አርኢ ፡ ምሕረተክ ፡ ላዕሌነ ። ወንበር ፡ ምስሌነ ፡ ማዕከሌነ ። ኡ¹⁵ ፡ እግዚአ ፡ በሥምረትክ ፡
 ምላዕ ፡ ውስተ ፡ አልባቢነ¹⁶ ፡ ሰላመ¹⁷ ። ወሰሐብነ¹⁸ ፡ መ(H32v^b)ንገሌከ¹⁹ ። (B96r^a) ኦ ፡ መፍቀሬ ፡
 ሰብእ ፡ ረሰየነ ፡ ን(A17r^b)ጹሐነ²⁰ ። ኦ ፡ ሰንኮሪሶን²¹ ፡ ረሰየነ ፡ ንጹሐነ²² ፡ ወገባር(C30v^b)ያነ ፡
 ትእዛዛቲክ ። ኦ ፡ መፍቀሬ ፡ (D38v^b) እንለ ፡ እመሕያው ፡ ኢትረሰየነ²³ ፡ ጽሩአነ ። ወኢንኩን ፡
 ግፉዓ ፡ ከመ ፡ ፈያታዊ ፡ ዘጸጋም ፡ ወከመ ፡ ዘጸረፈ ፡ ላዕሌክ ። ኦ ፡ መፍቀሬ ፡ ሰብእ ፡ አላ ፡
 ረሰየነ²⁴ ፡ ንኩን ፡ ትሑታነ ። ሥመር ፡ ብነ ፡ በከመ ፡ ሠመርኮ ፡ ለፈያታዊ ፡ (B96r^b) ዘየማን ፡

[36] ¹ ታነብብ ፡ (sic) ግ | ² በማይ ፡ (sic) ግ | ³ ፍኖተክ ፡ A | ⁴ ዚአየ ፡ (sic) A | ⁵ ኃይል ፡ (sic) D | ⁶ ይግባዕ ፡ C | ⁷
 ወበረድ ፡ (sic) D | ⁸ ንስሐ ፡ (sic) A; ንሰብሐ ፡ (sic) H | ⁹ ወይብል ፡ ግ | ¹⁰ ምሥራቅ ፡ D | ¹¹ om. D | ¹² b-b om. ግ | ¹³
 ኩሉ ፡ add. D | ¹⁴ ኦ ፡ add. D | ¹⁵ c-c om. C | ¹⁶ ለኩልነ ፡ add. ግ | ¹⁷ ሰላም ፡ ግ | ¹⁸ ፍቅረ ፡ add. ግ | ¹⁹ መንገሌክ ፡ (sic)
 ግ | ²⁰ ንጹሐ ፡ ግ | ²¹ ሰንኮሪሶን ፡ ግ | ²² om. ግ | ²³ ንንበር ፡ add. C | ²⁴ ረሰነ ፡ (sic) A | ²⁵ om. ግ | ²⁶ e-e om. ግ | ²⁷
 ምሕረትክ ፡ C | ²⁸ መሪር ፡ add. ግ | ²⁹ ሰንኮሪሶን ፡ ግ; እግዚአ ፡ ሰንኮሪሶን ፡ add. C | ³⁰ እማዕሠረ ፡ ዲያብሎስ ፡
 አሥጋሪ ፡ ፍትሐኒ ፡ tra. C | ³¹ ሣህልክ ፡ ወምሕረትክ ፡ C | ³² ምስሌነ ፡ ግ | ³³ ወአድኅነነ ፡ ግ | ³⁴ ወጺዶታው ፡ C; ወጺነ ፡
 ይፍታሕ ፡ D.

(C31r^a) ከመ ፡ ዘአምነ ፡ ወተሳተፈ ፡ ጽዋዓ ፡ ሞትከ ። ፊደላ ፡ ይብልከ²⁵ ፡ ወይቤለከ ፡ ተዘከረኒ ፡ በምሕረትከ ። ወአርጋውከ ፡ ሎቱ ፡ መዝገበ ፡ (D39r^a) ምሕረትከ ። ሎከማሁ ፡ እግዚአ ፡ አርጉ ፡ ሊተ ፡ መዝገበ ፡ ምሕረትከ²⁶ ። ተዘከረኒ ፡ እግዚአ ፡ በምሕረትከ²⁷ ፡ ምስለ ፡ እለ ፡ ሰትዩ ፡ (A17v^a) ጽዋዓ ፡ ሞት²⁸ ። (C31r^b) ወዖሩ ፡ አርፀተ ፡ መስቀልከ ። ኦ ፡ እግዚአ ፡ ሰንኮሪሶን²⁹ ፡ (B96v^a) ፣ ፍትሐኒ ፡ እማዕሠረ ፡ ዲያብሎስ ፡ አሥጋሪ³⁰ ፡ በዕባዩ ፡ ምሕረትከ³¹ ። ግበር ፡ ሊተ³² ፡ ትእምርቶ ፡ ለሠናይ ። ወአድጎነኒ³³ ፡ እምጾዋዌ ፡ ወዲዶነታሕ³⁴ ።

[37] ዘይቤሎ ፡ ለጳውሎስ ፡ ብእሲ ፡ አማሂ ፡ ወልደ¹ ፡ ጎርትም(C31v^a)ና² ። ኢትሐር³ ፡ እግዚአ ፡ ምስለ ፡ ስሕተትዩ ፡ ለገብርከ⁴ ። ወአሰ(D39r^b)ልጥነኒ⁵ ፡ ከመ ፡ አምስጥ ፡ ተሰዊርዩ ፡ እምግባራቲሁ ፡ ለእኩይ ፡ አሕፃ ። ወአሰርግወ(B96v^b)ኒ ፡ ጌራ ፡ መድጎነትከ ፡ ሊተ ፡ ለገብር(A17v^b)ከ⁶ ። ኢትሰደኒ ፡ ውስተ ፡ ጎጢአትዩ ፡ እሐር ። አዝዝ ፡ እግዚአ ፡ (C31v^b) ለ፩ ፡ እመላእክቲከ⁷ ፡ ይትኖለወኒ⁸ ፡ ኩሎ ፡ ጊዜ ፡ ከመ ፡ ኢይዴግነኒ⁹ ፡ ጸላኢ ። ወኢይልክፈኒ¹⁰ ፡ ርኩስ ፡ ዘይትቃረና ፡ ለጽድቅ ። ኦ ፡ እግዚአ ፡ መፍቀሬ ፡ እጎለ ፡ እመሕያው ፡ ዘአዖከ¹¹ ፡ ቀላያተ¹² ፡ ወሐተምከ ፡ ግሩመ¹³ ፡ (H32v^c) በስቡሕ ፡ ስምከ ፡ መንክር¹⁴ ፡ (D39v^a) መን(B97r^a)ግሥት (C32r^a)ከ ። ርኢ ፡ ፍጥረተ ፡ ልሕኩተከ ፡ ወተግባረ ፡ እዴከ ፡ ¹⁵ ።

[38] ረጎርጎዮን ፡ መከራድዮን ፡ ኢየሱስ ፡ ናዝራዊ ፡ ንህብ ፡ ሰማያዊ ። ታንብራን¹ ፡ ቅውማን ፡ (A18r^a) ዮን² ፡ ሚጥ ፡ ገጸከ ፡ እምጎጢአትዩ ። ኦ ፡ መፍቀሬ ፡ እጎለ ፡ እመሕያው ፡ በዕባዩ ፡ ምሕረትከ³ ፡ ጥልቄኒ ፡ ምስለ ፡ ምእመ(C32r^b)ናን ፡ ጥዩቃን ፡ ሕዳጣን ፡ በጽዋዔ ፡ ምሕረትከ ። ኦ ፡ መፍ(B97r^b)ቀሬ ፡ ሰብእ ፡ ፍትሐኒ ፡ እማእሰረ ፡ ጎጢአት ። ሀበኒ ፡ ፣ ልቡና ፡ ወንጽሕና⁴ ፡ ኮከበ ፡ ጽንዕ ። (D39v^b) አሜን ። ረስዩኒ ፡ ከመ ፡ አቅርብ ፡ ፣ ሰብሐተ ፡ ለስምከ⁶ ። ፍትሐ ፡ እግዚአ ፡ ለገብርከ⁷ ። በዋሕድ ፡ ወልድከ ፡ ለዓለመ ፡ ዓለም ፡ (C32v^a) አሜን⁸ ።

[37] ¹ om. D | ² ወለሕርትምና ፡ D | ³ ኢትሐር ፡ (sic) A | ⁴ ተክለ ፡ ሃይማኖት ፡ D | ⁵ ወአሰልጠኒ ፡ C | ⁶ ወልደ ፡ መለኮት ፡ add. A; ገብር ፡ ጸድቅ ፡ add. C; ተክለ ፡ ሃይማኖት ፡ add. D | ⁷ ለመላእክቲከ ፡ ሃ | ⁸ ከመ ፡ add. ሃ | ⁹ ይዴግነኒ ፡ D | ¹⁰ ወኢልክፈኒ ፡ D | ¹¹ ዘጸውዓከ ፡ D | ¹² ቀላያት ፡ D | ¹³ ውእቱኒ ፡ add. ሃ | ¹⁴ om. ሃ | ¹⁵ እደዊከ ፡ ሃ.

[38] ¹ ታንብራኒ ፡ A; ታንብራኒ ፡ H | ² ቅውማንዮን ፡ ሃ | ³ om. ሃ | ⁴ ንጽሕና ፡ ወልቡና ፡ tra. CD | ⁵ ዕቅርብ ፡ (sic) D | ⁶ ለስምከ ፡ ሰብሐተ ፡ tra. D | ⁷ ወልደ ፡ መለኮት ፡ add. A; ገብር ፡ ጸድቅ ፡ add. C; ተክለ ፡ ሃይማኖት ፡ add. D; om. H.

[39] ይዲ¹ ፡ እለ ፡ ትቀውሙ ፡ አትሕቱ ፡ ርእሰክሙ ።

ይካ ፡ እግዚአብሔር ፡ እግዚእነ ፡ አኃዜ ፡ ኩሉ ፡ ዓለም ። (B97v^a) አንተ ፡ ውእቱ² ፡
ዘወሀ(A18r^b)ብከ³ ፡ ለካህናት ፡ ዐቢያ ፡ ሢመተ⁴ ፡ ከመ ፡ ይእሥሩ ፡ ወይፍትሐ ፡ እምሕዝብከ ፡
ኩሎ ፡ ማእሰረ ፡ ኃጢ(D40r^a)አት ። ወትቤሎሙ ፡ ኩሎ ፡ ዘአሠር(C32v^b)ክሙ ፡ በምድር ፡
ይኩን ፡ እሱረ ፡ በሰማያት ። ፊወዘፈታሕክሙ ፡ በምድር ፡ ይኩን ፡ ፍቱሐ ፡ በሰማያት⁵ ።
አንተ⁶ ፡ እግዚአ ፡ ይእዜኒ⁷ ፡ መሐሪ ፡ ወጸድቅ ። ዘኢትፈቅድ ፡ ሞቶ ፡ ለኃጥእ ። አላ ፡
ይትመየጥ ፡ ወይግባዕ ፡ ውስተ ፡ ንስሐ⁸ ። አ⁹ ፡ እግዚእነ ፡ ወአምላክነ ፡ ሐድፍ ፡
ልቦ(B97v^b)ሙ¹⁰ ፡ (C33r^a) በፈሪሆተከ¹¹ ፡ ሠናይ ። ወረስዮሙ ፡ ፍቱሐ¹² ፡ እማእሰሪሁ ፡
ለዲያብሎስ ፡ እኩይ ። ወረስዮሙ ፡ (D40r^b) ይኩኑ ፡ (A18v^a) ድልዋነ ፡ ለውዳሴከ ። (H33r^a)
ወይንሥኡ ፡ ጸጋ¹³ ፡ ዘይወጽእ ፡ እምቤትከ ። ወጸልል ፡ ዲቤሆሙ ፡ ሣህለከ ፡ ወምሕረተከ ።
ውብዕለ ፡ ጸጋከ ፡ አንብር ፡ ዲቦ¹⁴ ፡ ርእሶ(C33r^b)ሙ ። ወለከ ፡ አትሐቱ ፡ ርእሶሙ ፡ ወክሳዶሙ ።
ርኢ ፡ ቀፈተ ፡ ል(B98r^a)ቦሙ¹⁵ ፡ ያድንን¹⁶ ፡ ኅቤከ ። ወጸግዎሙ ፡ ንጽሕና ፡ ዘበሕግ ፡ ይዕቀቡ ፡
በአስተርእዮተ ፡ መሢሕከ ፡ እስመ ፡ አንተ ፡ ስም¹⁷ ፡ ጥዑም¹⁸ ፡ ወጸጋ ፡ ፍጹም ። ስረይ ፡ ሎሙ ፡
ለሕዝ(D40v^a)ብከ ፡ ጥልቀተ ፡ ጌጋዮሙ ፡ ወአናሕሲ ። እስመ ፡ አነ ፡ ሰረ(C33v^a)ይኩ¹⁹ ፡
ፊለሕዝብከ ፡ ይኩኑ²⁰ ፡ ቅዱሳነ ፡ ፣ በነ(A18v^b)ፍስ ፡ ወሥጋ²¹ ፡ በስምከ²² ፡ ቅዱስ ። ስረይ ፡
ሎሙ ፡ ወአግዕዞሙ ፡ እማእሰሪሁ ፡ ለሰይጣን ። ፍት(B95r^a)ሐሙ ፡ በቃልከ ፡ ለዓለመ ፡ ዓለም ።
አሜን ።

[40] ይዲ ፡ ስግዳ¹ ።

[39] ¹ om. γ | ² om. γ | ³ ወሀብከሙ ፡ γ | ⁴ ዐቢይ ፡ ሢመት ፡ (sic) A; ዓብየ ፡ (sic) C | ⁵ om. γ | ⁶ ወአንተ ፡ D | ⁷ አምላክ ፡ add. D | ⁸ ንስሐሁ ፡ C | ⁹ om. D | ¹⁰ ለሕዝብከ ፡ D | ¹¹ ለፈሪሆተከ ፡ D | ¹² ፍቱሐነ ፡ D | ¹³ መንፈስ ፡ ቅዱስ ፡ add. C | ¹⁴ om. γ; ዲቤሆሙ ፡ D | ¹⁵ ልብ ፡ D | ¹⁶ ያድንን ፡ (sic) D | ¹⁷ ስምከ ፡ γ | ¹⁸ om. C | ¹⁹ ሰረይኩ ፡ (sic) C | ²⁰ b-b om. γ | ²¹ በሥጋ ፡ ወነፍስ ፡ tra. D | ²² በስመከ ፡ (sic) γ | ²³ በቃል ፡ H.

[40] ¹ በል ፡ D | ² om. D | ³ አንተ ፡ add. D | ⁴ ለአምላኪያ ፡ γ | ⁵ ተወከልኩ ፡ C | ⁶ ዘይደልወኒ ፡ D | ⁷ ከመ ፡ γ | ⁸ ኢትንድገኒ ፡ D | ⁹ ንጥፋዕ ፡ γ | ¹⁰ ነአብስ ፡ B | ¹¹ om. E; ኅድገኒ ፡ add. E | ወኢታብአነ ፡ G | ¹³ om. G; መንሱት ፡ add. G; ርኩስ ፡ add γ | ¹⁴ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ add. G | ¹⁵ ለዓለም ፡ B | ¹⁶ om. γ | ¹⁶ ለዓለም ፡ D; ወይእዜኒ ፡ ወትረ ፡ add. B | ¹⁷ ወይእዜኒ ፡ γD | ¹⁸ om. C | ¹⁹ ንሴብሕ ፡ G | ²⁰ a[31]-a[40] tra. BEFG.

ይካ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለዋህድ፡ ወልድከ²፡ አቡሁ³። አምላኪየ⁴፡ ኪያ(C33v^b)ከ፡ ተሰፈውኩ⁵። አንተ፡ ተስፋዩ። ወአንተ፡ ተአምር፡ ዘ(D40v^b)ኢይደልወኒ⁶። እስመ⁷፡ ሰላትያን፡ ንሕነ። ኢትጎድጎን⁸፡ ኢንጥፋዕ⁹፡ በከንቱ። ወኢነአብስ¹⁰፡ ዳግመ። ዕቀብነ¹¹፡ ከመ፡ ኢንግባዕ¹²፡ (B75r^a) ውስተ፡ ኅጢአት¹³። ቅዱስ፡ አንተ፡ ቀድሰነ። ወረስየነ፡ ንትወከፍ፡ ዕበየ፡ ስ(C34r^a)ብሐቲክ። በጁ፡ ወልድ(A19r^a)ከ¹⁴፡ ለዓለመ፡ ዓለም። አሜን። ስብሐት፡ ለአብ፡ ስብሐት፡ ለወ(E42v^b)ልድ፡ ስብሐት፡ ለመንፈስ፡ ቅዱስ፡ ለዓ(G20r^a)ለመ¹⁵፡ ዓለም¹⁶፡ አሜን። ይእዜኒ¹⁷፡ ወዘልፈኒ¹⁸፡ ወትረ፡ አሜን። ለስምክ፡ ንሱብሕ¹⁹፡ ለዓ(D41r^a)ለመ፡ ዓለም²⁰።

[41] ቅዳሴ¹፡።

ጸሎተ፡ ማይ²። ወይንፋሕ³፡ ማየ⁴፡ ፫⁵፡ ጊዜ⁶።

ቅዱስ፡ ቅዱስ፡ ቅዱስ⁷፡ ኅቤክ፡ እግዚ(B75r^b)አ፡ ናንቀዓዱ⁸፡ አዕይ(C34r^b)ንቲነ። ወናልዕል፡ (H33r^b) ሕሊናነ፡ ውስተ⁹፡ አርያም። ናስተባብሐክ፡ እግዚአ፡ አምላክነ። ፍ ዕቀብ፡ (E43r^a) ኩለነ¹⁰፡ አምላክነ፡ ዘፈጠርክ፡ ሰማየ፡ ወምድ(F42r^a)ረ¹¹፡ ወኩሎ፡ ሰርጎሙ¹²። ዘአጽንዓ¹³፡ ለምድር፡ ዲባ፡ ማይ። ዘአስተጋብአሙ፡ ለማያት፡ (A19r^b) ውስተ፡ ም(G20r^b)ዕላዲሆሙ። ፍ ዘአሠሮ፡ ለባሕር¹⁴። ወዘፀፀ¹⁵፡ (D41r^b) ለ(C34v^a)ቀላይ¹⁶። ወዓቀሞሙ፡ ዐቢይ¹⁷፡

[41] ¹ om. γ; ቅዳማሕ፡ F; ወቅዳሃ፡ G | ² ማየ፡ BG | ³ ወይነፍሕ፡ B; ካህን፡ add. D | ⁴ ማይ፡ BDE | ⁵ ፫፡ C | ⁶ እንዘ፡ ይብል፡ D | ⁷ ቅ፡ ቅ፡ ABCE | ⁸ እግዚአ፡ add. B | ⁹ ውስተ፡ rep. B | ¹⁰ ኩልነ፡ BH | ¹¹ አምላክነ፡ ዘፈጠርክ፡ ሰማየ፡ ወምድረ፡ ዕቀብ፡ ኩለነ፡ tra. CEF | ¹² ሰርጎሆሙ፡ B; ሠርንቲሆሙ፡ C; om. D; አሠርግዎሙ፡ G, ፈጣሬ፡ ሰማያት፡ ወምድር፡ add. ABEG | ¹⁴ om. Bε | ¹⁵ ለባሕር፡ ዘአሠሮ፡ tra. ACE | ¹⁶ ወዘፀፀ | ¹⁷ ለቀላያት፡ BG | ¹⁸ በዐቢይ፡ AG; በማይ፡ add. G | ¹⁹ ግሩም፡ Bε; ከመ፡ ነሀብ፡ add. G | ²⁰ ለስሙ፡ ስብሐተ፡ GH | ²¹ b-b om. F | ²² ለዘኩሎ፡ FG | ²³ እምዕፀ፡ A; እምድር፡ B; ምድረ፡ (sic) ε | ²⁴ ቃለ፡ ε | ²⁵ እግዚአብሔር፡ ε | ²⁶ ቀጥቀጥኮ፡ C | ²⁷ om. A | ²⁸ ከይሴ፡ A; ለከይሴ፡ C | ²⁹ ውስተ፡ C | ³⁰ ማየ፡ B | ³¹ ወወሀብኮ፡ A | ³² ማይት፡ B | ³³ om. A | ³⁴ ፈርሁ፡ ADE | ³⁵ om. γ | ³⁶ ዘአጽንዓ፡ Bε | ³⁷ ወቆመ፡ Bε | ³⁸ በፈሪሆተክ፡ (sic) ABD | ³⁹ ለጁኤል፡ C | ⁴⁰ ወሙሴ፡ ACD | ⁴¹ ወአጥመቆሙ፡ H | ⁴¹ om. AEH | ⁴² አዘዘኮሙ፡ BE | ⁴³ om. G | ⁴⁴ ለሕዝብ፡ EF; ለእስራኤል፡ G | ⁴⁵ ወለጥኮ፡ γ | ⁴⁶ መሪረ፡ F | ⁴⁷ ኢየሱስ፡ AE; ለኢያሱ፡ CD; ኢያሱ፡ H | ⁴⁸ ወልድክ፡ (sic) A | ⁴⁹ አንተ፡ add. BEF | ⁵⁰ om. γ | ⁵¹ ወአውሥአ፡ ቅድመ፡ add. A | ⁵² ዘበማይ፡ B; ዘበሰማይ፡ C; ዘበሰማያት፡ G | ⁵³ ተወክፍኮ፡ BCEF | ⁵⁴ ተወክፍኮ፡ add. FG | ⁵⁵ በኤልሳዕ፡ BEG | ⁵⁶ ልደት፡ γEF | ⁵⁷ om. γH | ⁵⁸ ወለምእናም፡ B | ⁵⁹ om. F | ⁶⁰ ማየ፡ (sic) B | ⁶¹ ለእለ፡ EF.

ወግሩም¹⁸ ፣ ስሙ¹⁹ ፣(B75v^a) ዘምሉ-ዕ²⁰ ፣ ስብሐተ ። ዘኩሎ²¹ ፣ ይፈርህ ፣ ወያንቀለቅል ፣
እምድምፀ²² ፣ ቃሉ²³ ።

እግዚአ²⁴ ፣ ቀድሰ ፣ ዘንተ ፣ ማየ ። አንተ ፣ አጽኖ(E43r^b)ዕ(F42r^b)ኮሙ ፣ ለአድባር ፣ በኃይልክ ።
አንተ ፣ ቀጥቀጥከ²⁵ ፣ ርእሰ²⁶ ፣ ከይሲ²⁷ ፣ በውስተ²⁸ ፣ ማይ²⁹ ። አንተ ፣ ሰ(C34v^b)ጠቀ ፣ አፍላገ ፣
ወአንቅዕተ ፣ ወወሀብከ³⁰ ፣ ፍኖተ ፣ ማያት³¹ ፣ እግዚአ³² ። ርእዩክ ፣ ማያት ፣ (G20v^a) ፈርሀ³³ ።
ወደ(D41v^a)ንገፁ ፣ ቀላያተ ፣ ማያት ። አንተ³⁴ ፣ ዘነጸርካ³⁵ ፣ ለባሕ(B75v^b)ረ ፣ ኤርትራ ።
ወቆመት³⁶ ፣ በፈሪሆትከ³⁷ ። ወአሕለፍኩሙ ፣ ለእስራኤል³⁸ ፣ ወበሙሴ³⁹ ። (A19v^a)
አጥመ(F42v^a)ቆሙ ፣ ለኩሎሙ ። (E43v^a) አንተ⁴⁰ ፣ አዘገከ⁴¹ ፣ (C35r^a) ለኩሎሕ ፣ ጽኑዕ⁴² ።
ወውኅዘ ፣ ማይ ፣ ለሕዝብከ⁴³ ።

ወወለጥከ⁴⁵ ፣ ለማይ ፣ መሪር⁴⁶ ። ወረሰይክ ፣ ጥዑመ ። አንተ ፣ እግዚአ ፣ እምኢያሱ⁴⁷ ፣ ወልደ⁴⁸ ፣
ነዌ ፣ አግባዕኩሙ ፣ ለአፍላግ ፣ እለ ፣ ይውኅዙ ፣ ግሩመ⁴⁹ ። ወመኑ ፣ ይክል ፣ ቀዊመ⁵⁰ ፣ ቅድመ ፣
ገ(B76r^a)ጽከ⁵¹ ። ወመሥዋዕተ ፣ (D41v^b) ኤልያስ ፣ ዘበማይ⁵² ፣ ተወከፍ(C35r^b)ከ⁵³ ፣ በእሳት ፣
(F42v^b) እምሰማይ⁵⁴ ። አንተ ፣ እግዚአ ፣ (G20v^b) (H33r^c) በሣልሳይ ፣ (E43v^b) ለኤልሳዕ⁵⁵ ፣
አርአይክ ፣ ማየ ፣ ልደተ⁵⁶ ፣ ሕይወት⁵⁷ ። ወለንዕማን⁵⁸ ፣ ሶርያዊ ፣ አንጸሕክ ፣ በማየ ፣ ዮርዳኖስ ።
አንተ ፣ ትክል ፣ ኩሎ⁵⁹ ፣ ወአልቦ ፣ ዘይሰአነከ ። ቀድሶ ፣ ለዝንቱ ፣ ማይ⁶⁰ ። እለ⁶¹ ፣ ይጠመቁ ፣
ቦቱ ፣ ረስዮሙ ፣ ይኩኑ ፣ ቅዱሳነ ። (C35v^a) እስከ ፣ ለ(A19v^b) ዓለመ ፣ ዓለም ። አሜን ።

[42] ወትጸርኅ¹ ፣ F43r^a) ፱ ። ጊዜ² ፣ (B76r^b) ወትብል³ ፣ አቡነ ፣ ዘበሰማ(D42r^a)ያት ፣ ወጸሎተ ፣
ሃይማኖት ።

[42] ¹ ወትብል ፣ γ | ² ወእምዘ ፣ add. H | ³ ወይብል ፣ ABD; ይብል ፣ H | ⁴ ለኩሎሙ ፣ D; om. H | ⁵ ለኩሎ ፣ add. H | ⁶ om. γF | ⁷ a-a om. G | ⁸ ንጉሥ ፣ C; ወንጉሥሙ ፣ FG | ⁹ ዘሰራዊተ ፣ C | ¹⁰ ሰማያት ፣ γ | ¹¹ ፍጥረተ ፣ B; ጥሪተክ ፣ F; ቅጥቁጠ ፣ G | ¹² ወወሀቦ ፣ α | ¹³ ማየ ፣ BCG | ¹⁴ om. FG | ¹⁵ ወዕባየ ፣ FG | ¹⁶ ወኃይለ ፣ Bε | ¹⁷ ሰማያዊ ፣ C | ¹⁸ ዝንቱ ፣ G | ¹⁹ om. G | ²⁰ om. C | ²¹ ቅዱስ ፣ BCFG; ማየ ፣ መንጽሔ ፣ ኃጢአት ፣ አሜን ፣ add. AB | ²² በዝንቱ ፣ BG | ²³ om. β | ²⁴ ኅብስት ፣ EH | ²⁵ ወኅብስት ፣ B; om. ε | ²⁶ ወሰላም ፣ G | ²⁷ ወጸግዎ ፣ F | ²⁷ ዘአልቦ ፣ C | ²⁷ ወኢይግባዕ ፣ A; ወኢይገብዕ ፣ H | ²⁸ ርኩሳን ፣ add. G; ኢመናፍስተ ፣ H | ²⁹ ዘቀትር ፣ ወዘሌሊት ፣ G | ³⁰ om. γCG | ³¹ ወመናፍስተ ፣ EF | ³² ወመናፍስተ ፣ EF | ³³ አሜን ፣ add. BE | ³⁴ ወመናፍስተ ፣ EE | ³⁶ om. γG | ³⁷ ወመናፍስተ ፣ EE | ³⁸ ወዘመትሕተ ፣ F | ³⁸ አርፍቆሙ ፣ γG | ³⁹ ንስቶሙ ፣ γG | ⁴⁰ በኃይለ ፣ መስቀልክ ፣ G | ⁴¹ ይኩኑ ፣ B | ⁴² b-b om. G | ⁴³ መስቀል ፣ BD | ⁴⁴ ስብሐተ ፣ CEF | ⁴⁵ ለዱያን ፣ γ | ⁴⁶ የአምር ፣ BD | ⁴⁷ ወይመጽእ ፣ A | ⁴⁸ c-c om. C | ⁴⁹ ዘሰቀሎ ፣ ለሰማይ ፣ ከመ ፣ ቀመር ፣ tra. CG | ⁵⁰ ለኩሎ ፣ (sic) γB | ⁵¹ ይሁብ ፣ ዘከመ ፣ G | ⁵² ፍትወቱ ፣ A; ዘእምፍትወቱ ፣ B; ፍትወተ ፣ ነፍሱ ፣

ስረይ፡ (E44r^a) ለኩሉ⁴ ። ወአናሕሲ⁵፡ ወመሐር ። ወታተሉ፡ ወትብል፡ እግዚአ፡ (G21r^a)
 አምላክነ⁶፡ አምላክ፡ ኃያላን፡ ለግባሬ፡ ኩሉ⁷፡ ንጉሥ⁸፡ ለሰራዊተ⁹፡ ሰማይ¹⁰፡ ርኢ ።
 (C35v^b) ዘትነብር፡ ዲቦ፡ ኪሩቤል፡ ነጽር፡ ወሐውጽ፡ ፍጥረተከ¹¹ ። ወሀቦ¹²፡ ለዝንቱ፡ ማይ¹³፡
 ጸጋ¹⁴፡ ዮርዳኖስ፡ ዕባይ¹⁵፡ ኃይለ¹⁶፡ ሰማያዊ¹⁷ ። ወይረድ፡ መንፈስ፡ ቅዱስ፡ (F43r^b) ላዕለ፡
 ዝ¹⁸፡ ማይ¹⁹ ። አሜን ። (B76v^a) ወጸግዎ፡ በረከተ፡ ዮርዳኖስ ። (E44r^b) ወሀቦ፡ ኃይለ²⁰፡ ይኩን፡
 ማ(D42r^b)የ፡ ሕይወት፡ አሜን ። ማየ፡ ቅ(C36r^a)ዱሰ²¹፡ ማየ፡ መንጽሔ፡ ሕፅብተ፡ ርስሐት፡
 (A20r^a) አሜን ። ለዝንቱ²²፡ ማይ፡ ጸግዎ²³፡ ሀብተ²⁴፡ ጽድቅ፡ ወሀብተ²⁵፡ ሰላም²⁶፡ አሜን_b ።
 ወፈኑ፡ ላዕለ፡ ዝ፡ ማይ፡ መዓዛ፡ (G21r^b) መንፈስ፡ ቅዱስ ። ከዐው፡ ዲቤሁ፡ አሜን ።
 ጸግዎ፡ ለዝንቱ፡ ማይ፡ ከመ አል(C36r^b)ቦ፡ ዘይትኃባዕ፡ ውስቴቱ፡ መንፈስ፡ ርኩስ ።
 ወኢ(B76v^b)ይባዕ²⁷፡ ምስለ፡ እለ፡ ይጠመቁ ። (E44v^a) አሜን ። ወኢመናፍስተ²⁸፡ ቀትር²⁹ ።
 አሜን³⁰ ። ወኢመናፍስተ³¹፡ ሠር(F43v^a)ክ ። አሜን ። ወኢመናፍስተ³²፡ ሌሊት³³ ።
 ወኢመናፍስተ³⁴፡ አየ(D42v^a)ር ። አሜን ። ወኢመናፍስተ³⁵፡ ዘይትኃባ(H33v^a)ዕ፡ ውስተ፡
 ማይ ። አሜን³⁶ ። (C36v^a) ወኢመናፍስተ³⁷፡ ጋኔን፡ ዘመትሕተ፡ ምድር፡
 አር(G21v^a)ሕቆሙ³⁸፡ አሜን ። ወንስቶሙ³⁹፡ ለመናፍስተ፡ ርኩሳን ። አሜን ። በኃይልከ⁴⁰፡
 ወበኒ(A20r^b)ሩትከ፡ አግርር ። ለወበመስቀልከ፡ (E44v^b) ክቡር፡ ወይኩኑ⁴¹፡ ቅጥቁጣኔ⁴² ።
 በትእምርተ፡ መስቀልከ⁴³፡ (B77r^a) ወበቅ(C36v^b)ዱስ፡ ስም(F43v^b)ከ ።
 ዘኪያሁ፡ ናስተበቀኑዕ፡ ዘምሉዕ፡ ስብሐት⁴⁴ (sic ስብሐተ) ። ግሩም፡ ወስቡሕ፡ ዘይሴባሕ፡
 በሰ(D42v^b)ማይ፡ ወበምድር ። ዘይሁብ፡ መድኃኒተ፡ ለድውያን⁴⁵ ። ዘየእምር⁴⁶፡ ዘጎለፈ፡
 ወዘይመጽእ⁴⁷ ። ያእምር፡ ኩ(G21v^b)ሎ⁴⁸ ። እምቅድመ፡ ሕሊና፡ ኩሎ፡ ይፈትን ። ፣ ከመ፡
 ቀመር፡ ለሰማይ፡ ዘሰቀ(E45r^a)ሎ⁴⁹ ። (C37r^a) ለኩሉ⁵⁰፡ ይሁብ⁵¹፡ ፍትወቶ⁵²፡ ዘእምፈቃዱ ።
 እስመ፡ ያፈቅሮሙ⁵³፡ (F44r^a) ልእለ፡ ይፀመድዎ፡ በጽድቅ ። ወለእለ፡ ያፈቅሮሙ፡ ለእለ⁵⁴፡
 ይኔስሐ⁵⁵፡ ወይገብኡ⁵⁶ ። ወያፈቅሮሙ፡ ለእ(B77r^b)ለ፡ ኃደጉ፡ ዘቀዳሚ፡ ዕባይሙ⁵⁷ ።
 ንስሐሁ፡ ለሰብእ፡ ኢ(A20v^a)ገቢእ⁵⁸፡ (D43r^a) ወያፈቅሮሙ፡ ለ(C37r^b)እለ፡ ይጠመቁ ።
 ለዓለመ፡ ዓለም ። አሜን ።

G | ⁵³ አፍቀሮሙ፡ EFG | ⁵⁴ d-d om. γG | ⁵⁵ ያነሥኡ፡ B; ይነስሐ፡ C; ይነሥኡ፡ G; ለሰብእ፡ add. H | ⁵⁶
 ወኢይገብኡ፡ D; ወኢገብኡ፡ EF | ⁵⁷ e-e om. G | ⁵⁸ ኢአግብኡ፡ (sic) D.

[43] እግዚአ : ስማዕ : ጸሎተኝ ። ወአእትት¹ : ሕማ(G22r^a)መ² : (E45r^b) እምነፍስነ³ ። አእትት⁴ : ጎዘነ : እምልብነ ። ወአድኅነነ : እም(F44r^b)አንብዕ ። ወአስተፍስሐነ : በዝናማት : ወፍሬ⁵ : በረከት ። ወአጽንኦሙ : ለጳጳሳት : ወለነገሥት ። አግርር : (C37v^a) ፀሮ(B77v^a)ሙ ። አሜን ። ንስእለከ : እግዚአ : ትረስዮ⁶ : ለዝንቱ : ማይ : ይኩን : ማየ⁷ : ሕይወት : ለማየ : ትፍሥሕት ። አሜ(D43r^b)ን^a ⁸ ። ወማየ⁹ : ልቡና : አሜን ። ማየ : ሰላም¹⁰ : ለሕዝብ(E45v^a)ከ : ፣ ለሕይወት : ወ(G22r^b)መድኅኒት¹¹ : ለዓለመ : ዓለም ። አሜን ።

[44] ይ(H33v^b)ዲ¹ : ስግ(F44v^a)(C37v^b)ዱ : ለእግዚአብሔር : በስፉሕ : ልብ ። ወያንብር : (A20v^b) ካህን : ፣ እዴሁ : ላዕለ : ርእሶሙ² : ወይብል ። በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ³ : ዓእ : (B77v^b) መንፈስ : ርኩስ : ዘተኅድር : ውስተ : ርእሱ : ለእገሌ⁴ ። ይስማዕከ⁵ : ናዝራዊ : ታዕካህ⁶ : ብርሃነ (D43v^a) እሳት : ለነደ : (C38r^a) እሳት^a ⁷ ። ከክምርልዮስ⁸ : ሰይ(E45v^b)ፈ : እሳት : ነደ⁹ : ፀባዖት¹⁰ : በሊሕ : ሰይፈ :

[43] ¹ ወአትሕት : B; ሕሊና : ነኪረ : add. G | ² ወሕማመነ : (sic) G; እምልብነ : add. γ | ³ ወእምነፍስነ : γ | ⁴ ወአእትት : G | ⁵ ወፍሬያተ : G | ⁶ ትረስዮሙ : B | ⁷ om. AD | ⁸ a-a om. G | ⁹ ማየ : B | ¹⁰ አሜን : om. α | ¹¹ ወለመድኅኒት : ወለሕይወት : tra. ε.

[44] ¹ ይባል : ዲያቆን : Bε | ² ላዕለ : ርእሶሙ : እደዊሁ : tra. and ban. D | ³ ጳ : አምላክ : add. G | ⁴ ለተክለ : ሃይማኖት : D | ⁵ ይማዕከ : C | ⁶ ታእካዊ : BG | a-a om. BCD | ⁸ ክምርልዮስ : C; ክምርልዮስ : EF; ክምልዮጉስ : G | ⁹ om. AG | ¹⁰ በጸባዖት : G | ¹¹ ሚካኤል : B; ተክለ : ሃይማኖት : D | ¹² ለዝንቱ : FG | ¹³ ወትኅዝኖ : (sic) A; ወትኅዝኖሙ : (sic) D | ¹⁴ በማይ : BEF | ¹⁵ om. β | ¹⁶ om. AEF | ¹⁷ ወትኅዝኖ : G | ¹⁸ om. AFG | ¹⁹ ዘበዕከ : add. G | ²⁰ ዘታዕብዓ : E; om. and ላዕለ : ዝንቱ : ማይ : add. G | ²¹ ዓይነት : (sic) D; ዓይነ : F; ወዘነደርከ : ላዕሌሁ : add. G | ²² በንዋም : C; በነዋመ : G | ²³ በሐኬት : G | ²⁴ አይነጽራ : C | ²⁵ om. H | ²⁶ እግዚአን : G; ላዕለ : add. γ | ²⁷ ያውጽዕ : BEF | ²⁸ በስመ : D; ዘስሙ : G | ²⁹ ዛይአልሳዳይ : B; ዘአልሳዳይ : EF; ኤልሻዳይ : G | ³⁰ ጸሎት : G | ³¹ ዘናፍር : (sic) G | ³² ጸዌን : γ; ጸዌን : add. γ | ³³ ታቲል : A; om. G | b-b om. G | ³⁵ ድርፍቃዊኤል : A; ድርፍ : D; ፀርፈታዊኤል : G | ³⁶ c-c om. γ | ³⁷ እድእደዊሁ : (sic) ditt. B; እደዊሁ : add. E | ³⁸ እደዊሁከ : (sic) E | ³⁹ ገብራን : G | ⁴⁰ ወለሐኳን : G; ግብረ : እደዊከ : add. G | ⁴¹ ሎተናዊ : F | ⁴² d-d om. G | ⁴³ om. G | ⁴⁴ ጸሎተ : A | ⁴⁵ om. A | ⁴⁶ ልብ : B; om. DH | ⁴⁷ ዳንኤል : H | ⁴⁸ አልናቴን : γB; አልናቴዮ : C | ⁴⁹ ልብዮ : C | ⁵⁰ e-e om. G | ⁵¹ አለበወኒ : B | ⁵² ወእትመሐር : B | ⁵³ ትእዛዘከ : F | ⁵⁴ om. γ; ዳንክያር : G | ⁵⁵ አንቆብያቴር : A; መንቆብያቴር : EF; መሰንቆብያቴር : G | ⁵⁶ ያብርህ : γ | ⁵⁷ ምክራብ : B | ⁵⁸ ሥጋአውያን : fus. H | ⁵⁹ በትራንጣታስ : fus. A | ⁶⁰ አተዮስ : A; አተዮስ : B; አቲዮስ : D | ⁶¹ ነበልባል : γ | ⁶² ኃይለ : add. BEF | ⁶³ ኃይለ : ነበልባሉ : add. γ | ⁶⁴ ዘይነሥእ : D | ⁶⁵ f-f om. G | ⁶⁶ ጸሎተ : B; om. EF | ⁶⁷ om. C | ⁶⁸ አውሉድል : ኖን : γ; አልውል : ኖን : G | ⁶⁹ ሕገከ : B | ⁷⁰ ብርሃነ : B | ⁷¹ አብያትር : D | ⁷² አብያታራዊ : D | ⁷³ ኢን : ኬንያ : BFG; ኢን : ኢንያ : C | ⁷⁴ ይሠዕር : B; ለኩሉ : add. A; ኩሉ : add. H | ⁷⁵ በስሙ : D | ⁷⁶ ቅዱስ : ban. C | ⁷⁷ ይሠዕር : F | ⁷⁸ ነውረ : B | ⁷⁹ መንፈስ : C; ወውስተ : ነፍስ : D | ⁸⁰ እ : add. C | ⁸¹ ርእስ : B | ⁸² ዓይነ : B | ⁸³ አድኅን : B | ⁸⁴ አድኅን : B | ⁸⁵ እምሥዒር : ABE | ⁸⁶ አድኅንነ : BCD.

ሐዲን ፡ አብ ፡ ዕቀብ ፡ (G22v^a) ርእሶ ፡ (F44v^b) ለገብርክ ፡ እገሌ¹¹ ። ቀድሶ ፡ ለዝ¹² ፡ ማይ ፡
ወትነዝጎ¹³ ፡ ርእሶ ፡ በማይ¹⁴ ፡ ወትብል¹⁵ ።

ጸሎተ¹⁶ ፡ ዓይን ።

ወትእጎዝ¹⁷ ፡ ዓይኖ ፡ እንዝ ፡ ትብል ፡ ኦ¹⁸ ፡ መንፈስ ፡ ርኩስ¹⁹ ፡ ዘትጸብዖ²⁰ ፡ (sic ዘትጸብዖን)
ለዝ ፡ (sic ለእላ) አዕይንት²¹ ፡ (sic) በንዋመ²² ፡ ሐኬት²³ ፡ ከመ ፡ ኢይኔጽራ²⁴ ፡ ላዕለ²⁵ ፡
እግዚአሙ²⁶ ፡ (sic) በጸሎት ፡ ያውስእ²⁷ ። (B78r^a) በ(C38r^b)ዝ ፡ ማይ ፡ በስሙ²⁸ ፡ ዛይ ፡
አልሳ(D43v^b)ዳይ²⁹ ፡ (A21r^a) ናርል ፡ ስሙ ፡ (E46r^a) ለልዑል ፡ ዋው ፡ ስሙ ፡ ለክርስቶስ ።

ጸሎተ³⁰ ፡ ከናፍር³¹ ።

ወ(F45r^a)ትእጎዝ ፡ ከናፍሪሁ ፡ ወትብል ፡ ፀዊል³² ፡ (G22v^b) ታቱን ፡ ታቱን³³ ፡ ጳቲ ፡ ፡ ጳቲ ፡
ጳቲ³⁴ ፡ ፅርፈቃዊኤል³⁵ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ያድጎን ።

ጸሎተ ፡ ዕዝን ።

ውስተ ፡ ምስማዓ ፡ ዕዝን ፡ ተሰጥወኒ ፡ ማዕዝን ፡ ማዕዝን ፡ ምስማኤል ፡ ግዮን ፡ ስሙ ፡
ለእግዚአብሔር ፡ ይሠሐል³⁶ ።

ጸሎት ፡ (B78r^b) ላዕለ ፡ እ(E46r^b)ድ³⁷ ።

ዮድ ፡ እደዊከ³⁸ ፡ ገብራኒ³⁹ ፡ ወለሐኳኒ⁴⁰ ፡ ቀተናዊ ፡ ሎትናዊ⁴¹ ፡ ድም(D44r^a)ናኤል ፡
ታቦራዊ ፡ (F45r^b) ፡ ግብረ ፡ እደ⁴² ፡ ጠቢብ ። ንዑ(G23r^a)ድ⁴³ ፡ (H33v^c) ስሙ ፡
ለእግዚአብሔር ፡ ይምሕር ።

ጸሎት⁴⁴ ፡ ላዕለ⁴⁵ ፡ ልብ⁴⁶ ።

ዳ(C38v^b)ን⁴⁷ ፡ እልፍናቴን⁴⁸ ፡ ልብየኒ⁴⁹ ፡ ወሥጋየኒ ፡ ተፈስሐ⁵⁰ ፡ በእግዚአብሔር ፡ ሕያው ።
አለብወኒ⁵¹ ፡ እትመሐር⁵² ፡ ትእዛዝከ⁵³ ። ዳን ፡ ክያር⁵⁴ ፡ መንቆብያቶር⁵⁵ ፡ ስሙ ፡
ለ(A21r^b)እግዚአብሔር_f ፡ ያበርህ⁵⁶ ።

ጸሎት ፡ (E46v^a) ላዕለ ፡ ምክራብ⁵⁷ ፡ (B78v^a) ሥጋ ።

አውያን⁵⁸ ፡ በትራን ፡ ጣታስ⁵⁹ ፡ አጎዝዮስ ፡ አት(F45v^a)ዮስ⁶⁰ ፡ ማስዮስ ፡ ኃይለ ፡ ነበልባሉ⁶¹ ፡
ባኤል⁶² ፡ ስሙ ፡ (G23r^b) ለእግዚአብሔር⁶³ ። (C39r^a) ዘይስእር⁶⁴ ፡ ኩሎ ፡ ከንቶ⁶⁵ ።

ጸሎት⁶⁶ ፡ ላዕለ⁶⁷ ፡ (D44r^b) አዕጋር ።

ፍኖተ ፡ ትእዛዝ ፡ ሮጽኩ ። አልሁገኤል ፡ አውሉድልኖፕ⁶⁸ ። ማጎቶት ፡ ለእገርየ ። ሕግከ⁶⁹ ፡ ብርሃን⁷⁰ ፡ ለፍኖትየ ። አግዮስ ፡ አብያቴር⁷¹ ፡ አብያታዊ⁷² ፡ ኢንኬንያ⁷³ ፡ (E46v^b) ጠቢብ ፡ ስሙ ፡ ለእግዚአብሔር ።

በስሙ ፡ ቅዱስ ፡ ይሠዐ(F45v^b)ር⁷⁴ ፡ ር(C39r^b)ኩስ ። ወበስሙ⁷⁵ ፡ ክቡር⁷⁶ ፡ ይሠዐር⁷⁷ ፡ ነውር⁷⁸ ፡ ዘየኃድር ፡ (B78v^b) ውስተ ፡ ሥጋ⁷⁹ ፡ (G23v^a) ወነፍስ ። ቀ(A21v^a)ድሶ⁸⁰ ፡ እግዚአ ፡ ለዝንቱ ፡ ማይ ። ርእሰ⁸¹ ፡ ዓይነ⁸² ፡ ሰበእ ፡ አድጎኖ⁸³ ፡ እምፀብእ ። አድጎኖ⁸⁴ ፡ እ(D44v^a)ምሥዒረ⁸⁵ ፡ በዓላት ። አድጎኖ⁸⁶ ፡ እሞት ፡ አንተ ፡ ወሀቤ ፡ ሕይወት ። ለከ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ። አሜን ። (C39v^a)

[45] ወካዕበ¹ ፡ ትብል² ፡ (E47r^a)

አምላክ ፡ ሰላም ፡ አበ ፡ ምሕረት ፡ (F46r^a) እግዚአ ፡ ኃይላት³ ። ስማዕ ፡ ስዕለተነ⁵ ። ወነጽር ፡ ላዕለ ፡ ኩልነ ። ወአጽንዕ ፡ መከደደነ ፡ ከመ ፡ ንንሣዕ ፡ ኃይለ ፡ ፈሪ(G23v^b)ሆተከ ። አስተዳልወነ⁶ ፡ ውስተ ፡ (B79r^a) አሚነ⁷ ፡ ዚአከ⁸ ። ንኩን ፡ አዕርክተ⁹ ፡ ለዕበየ¹⁰ ፡ አኩቴትከ¹¹ ። ወ(D41v^b)ኩሎሙ¹² ፡ እለ ፡ አትሐቱ ፡ ርእሶሙ ፡ ቅ(C39v^b)ድሜከ ፡ ቀፈተ ፡ ልቦሙ ፡ እንዘ ፡ ይሴፈው¹³ ፡ (sic) ሣህለ ፡ ወምህረተ ፡ ብዕለ¹⁴ ፡ (F46r^b) እን(E47r^b)ተ ፡ ትመጽእ ፡ እምነቤከ¹⁵ ። (A21v^b) እግዚእነ ፡ ወአምላክነ ፡ መሓሪ¹⁶ ፡ ወመፍቀሬ¹⁷ ፡ ሰብእ ፡ ረስዮሙ ፡ ወአጽንዖሙ ፡ (H34r^a) ወአንጽሐሙ ፡ ወዕቀቦሙ ፡ ወአስርእዮተ¹⁸ ፡ መሲሕከ¹⁹ ። ዘለከ²⁰ ፡ ምስሌሁ²⁰ ፡ ክብር ፡ ወ(G24r^a)ስብሐት ፡ (C40r^a) ለዓለመ ፡ ዓለም ። አሜን ። (D45r^a)

[46] ወዓዲ¹ ፡ ታነብብ ።

[45] ¹ om. γ | ² ወት ፡ A; | ወትብል ፡ H | ³ ኃይላን ፡ G | ⁴ ወእግዚአ ፡ ኃላት (sic) G | ⁵ ስዕለተከ ፡ C | ⁶ አስተዳሎነ ፡ B; አስተዳለውኩ ፡ C; አስተዳልወኒ ፡ D; አስተዳሎከ ፡ ለነ ፡ ε | ⁷ አሚን ፡ C | ⁸ ዚአሁ ፡ ⁹ አዕርግቲከ ፡ BEG; አእርክቲከ ፡ F | ¹⁰ ዚአሁ ፡ add. AGH; ኃይልከ ፡ G | ¹¹ አኩቴተ ፡ γG; om. C; ዚአሁ ፡ add. γ | ¹² ወኩሎ ፡ γ | ¹³ ይሴፈወ. ፡ C | ¹⁴ ብዕለከ ፡ G | ¹⁵ ንቤከ ፡ F; ኦ ፡ add. D | ¹⁶ መሓሪ ፡ (sic) B | ¹⁷ መፍቀሬ ፡ (sic) B | ¹⁸ በአስርእዮተ ፡ D | ¹⁹ ዘቦቱ ፡ add. ለከ ፡ add. G | ²⁰ ምስሌከ ፡ γB.

[46] ¹ s.l B | ² ዘሞህድ ፡ B; ወልድ ፡ add. G | ³ om. γ; አንተ ፡ G | ⁴ ተሰፈው ፡ F; ተሰፈውኩከ ፡ H | ⁵ እኤብስ ፡ B; አዓብስ ፡ C | ⁶ ስሐት ፡ G | ⁷ ከሠትከ ፡ (sic) γG | ⁸ ወተሣሃለነ ፡ G | ⁹ ንትልዋ ፡ BCD | ¹⁰ መሬታዊያን ፡ (sic) B | ¹¹ ኃሠሥነ ፡ C | ¹² ኃጢአተነ ፡ BD | ¹³ ተግባረ ፡ እደዊከ ፡ እግዚእነ ፡ tra. γ | ¹⁴ a-a om. C; ኢትመንነ ፡ add. C | ¹⁵ om, γ | ¹⁶ ወኢትግድፈነ ፡ | ¹⁷ ፈውሰነ ፡ γ | ¹⁸ በቅድሜከ ፡ F | ¹⁹ ንቤከ ፡ C | ²⁰ ንጉዮይ ፡ γE; ንጉይይ ፡ B | ²¹ b-b om. γ | ²²

። ወታኑብር⁶ ፣ መስቀለ ፣ ፫⁷ ።

ወታኑብብ⁸ ፣ ጸሎተ ፣ እግዝእትነ⁹ ፣ ማርያም¹⁰ ። አንቀጸ ፣ ብርሃን ፣ ወባርቶስ ፣ በል¹¹ ።

[48] ወይልበስ¹ ፣ ቀሲስ ፣ ልብስ ፣ ቤ(E48v^a)ተ ፣ ክርስቲያን ፣ ቀሚሰ² ፣ (G25r^a)

_aወሞጣ(A22v^a)ሕተ ፣ ወፊቃረ ፣ ወአክሊሊ³ ።

ወትሰግድ⁴ ፣ ኀበ ፣ (D46r^a) ታቦት ፣ ፫ ፣ ጊዜ ።

_bወትእኅዝ ፣ ንጹሐ ፣ ዕጣነ ፣ ወትወግር_b⁵ ።

ወትዘክር⁶ ፣ ሕያዋነ⁷ ፣ ወሙ(B80r^b)ታነ⁸ ። (F47v^b) ወትብል⁹ ፣ ሃሌ ፣ ሉያ ፣ ለአብ ፣ ሃሌ ፣ ሉያ ፣

ለወልድ¹⁰ ፣ ሃሌ ፣ ሉያ ፣ ለመንፈስ ፣ ቅዱስ ።

[49] ወትብል¹ ፣ ተወከፈኒ ፣ ጸሎትዮ ፣ ከመ ፣ ዕጣን ፣ በቅድሚካ ። (C41v^a) ስምዔኒ ፣ አምላኪያ ፣

ስእለትዮ ፣ ይስማዕከ ፣ እማዕምቅ ። (G25r^b) ተሣሃለኒ ፣ እግዚ(E48v^b)አ² ፣ በከመ ፣ ዕበዩ ፣

ሣህልከ ፣ እግዚአ ፣ ኢይትዔበየኒ³ ፣ ልብዩ ።

ጸጋ ፣ ዘአብ ፣ ወድኅሬሁ⁴ ፣ ትብል ። (F48r^a)

ወካዕበ⁵ ፣ ታስተበቀኑዕ⁶ ፣ በእንተ ፣ ሰላም ። _aወጸሎተ ፣ ሃይማኖት ።

አዐርግ ፣ ዕጣነ⁷ ። ወትብል_a⁷ ፣ እግዚእ ፣ እግዚአ ፣ እግዚአብሔር ፣ (C46v^b) አብ ፣ ለ(A22v^b)እግ

(B80v^a)ዚእ⁸ ፣ ወመድኃኒነ ፣ ኢየሱስ ፣ ክርስቶስ⁹ ። ወይፈቅድ¹⁰ ፣ ከመ ፣ ይሕየው ፣ ኩሉ ፣

ሰብእ ። ወይባዕ¹¹ ፣ ውስተ¹² ፣ (G25v^a) ዘበአማን¹³ ። አንተ ፣ እግዚእነ¹⁴ ፣ ነኃሥሥ ፣ ምሕረተ¹⁵ ፣

[48] ¹ ወበልብስ ፣ (sic) A; ወይለብስ ፣ BD; ወይልብስ ፣ E | ² om. ሃC | ³ a-a om. C | ⁴ ወይሰግድ ፣ G | ⁵ b-b om. ε
ወትወግር ፣ A; ወትግዕር ፣ B | ⁶ ወትዘክር ፣ A; ወይዘክር ፣ G; ወተዘካረ ፣ H | ⁷ ሕያዋነ ፣ H | ⁸ ወሙታን ፣ H; ወዓዲ ፣
add. G | ⁹ ወት ፣ B; ትብል ፣ H | ¹⁰ ለወልድ ፣ s.l B.

[49] ¹ ወትብ ፣ A; ወት ፣ BH | ² እግዚአ ፣ rep. D | ³ ኢይትዔበየኒ ፣ (sic) A; ኢይትዔየኒ ፣ (sic) F | ⁴ ኂሩት ፣ ዘወልድ ፣
add. ሃ | ⁴ om. ε | ⁵ ወካዕ ፣ A; om. BCEF | ⁶ ናስተበቀኑዕ ፣ ሃ; ዘኩሎ ፣ ይእኅዝ ፣ add. ሃ | ⁷ a-a om. ሃ | ⁸ እግዚእ ፣ ሃ; om.
C | ⁹ om. ሃ | ¹⁰ ወፈቅድ ፣ BF | ¹¹ ወይበውዕ ፣ ε | ¹² ዝ ፣ add. A; መንግሥተ ፣ ሰማያት ፣ add. G | ¹³ በአማን ፣ AG | ¹⁴
እግዚአ ፣ ሃ | ¹⁵ om. α | ¹⁶ om. G | ¹⁷ ነፍስ ፣ add. D | ¹⁸ ወልደ ፣ መለኮት ፣ A; ተክለ ፣ ሃይማኖት ፣ D; era. E | ¹⁹ እምነ ፣
ማእሠረ ፣ fis. BCDE | ²⁰ ወኩሎ ፣ BCD | ²¹ ሃይማኖት ፣ FG | ²² ዘለዓለም ፣ ሃ; ዘለዓለውከ ፣ B; ዘሀለውከ ፣ F | ²³
በኅቤከ ፣ add. F | ²⁴ ባቲ ፣ add. EF | ²⁵ መንፈስ ፣ ቅዱስ ፣ B | ²⁶ ወኃይል ፣ B; ላዕለ ፣ add. B | ²⁷ አምኃ ፣ ኢየሱስ ፣ A;
ፊላታኦስ ፣ B; ተክለ ፣ ሃይማኖት ፣ D | ²⁸ om. ሃ | ²⁹ ሃይማኖት ፣ እኩይ ፣ (sic) ሃG | ³⁰ ወኩሎ ፣ (sic) ሃ | ³¹ እኩይ (sic)
α.

እም(E49r^a)ኔከ¹⁶ ፡ በእንተ¹⁷ ፡ ገብርክ ፡ እገሌ¹⁸ ። ዘአትሐተ ፡ ክሣይ ፡ (F48r^b) ወተመይጠ ፡ ጎቤክ ፡ እማእሰረ¹⁹ ፡ ዲያብሎስ ። ወኩሉ²⁰ ፡ ሃይ(E49v^b)ማኖተ²¹ ፡ እ(C42r^a)ኩይ ፡ ዘመናፍቃን ፡ ወኩሉ ፡ (D46v^a) እንክ ፡ ዘዐለወ²² ፡ ባቲ²³ ። ናስተበቀኑዕ ፡ ወንስእል²⁴ ፡ ጎቤክ ፡ ኦ ፡ መፍቀሬ ፡ ሰብ(B80v^b)እ ። ፈኑ ፡ መንፈስ ፡ ቅዱስ²⁵ ፡ ወኃይለ²⁶ ፡ ለገብርክ ፡ (H34r^c) እገሌ²⁷ ፡ በዛቲ ፡ ሰዓት ። ወኩሉ²⁸ ፡ ሃይማኖተ ፡ እኩየ²⁹ ፡ ኢ(F48v^a)ውጽእ ፡ እም(G25v^b)ልቡ ። ወኩሉ³⁰ ፡ ሕሊና ፡ እኩየ³¹ ።

[50] ወካዕበ ፡ ለእመ ፡ ኦርኩሰ¹ ፡ ሥጋ(A23r^a)ሁ ፡ ምስለ ፡ (C42r^b) ዘኢየአምን² ፡ መፍትወ³ ፡ ፍትሐ⁴ ። ወረስዮ ፡ ድልወ ፡ ውስተ ፡ ሠናይ⁵ ፡ ሃይማኖ(D46v^b)ት ፡ ርቱዕ ። ዝ ፡ ውእቱ⁶ ፡ አምላክ ፡ ዘዜነወ⁷ ፡ ባቲ⁸(sic ሎቱ) ፡ ነቢያት ፡ ወሐዋርያት ፡ ወመምህራን⁹ ፡ ቤተ ፡ ክርስቲያን¹⁰ ። ለገብርክ¹¹ ፡ ጎልቆ¹² ፡ ምስ(F48v^b)ለ ፡ ሕዝብከ¹³ ፡ (B81r^a) ወአባግዓ ፡ መርዔትከ¹⁴ ። ጸግዎ¹⁵ ፡ (E49v^a) ሥርየተ ፡ ጎጢአት¹⁶ ፡ በኩሉ ፡ ዘገብ(C42v^a)ረ ፡ እምአመ ፡ ተወልደ ፡ እስክ ፡ ዛቲ ፡ ሰዓት¹⁷ ፡ በርደተ ፡ (G26r^a) መንፈስ ፡ ቅዱስ¹⁸ ። ወኢይጎፅፅ¹⁹ ፡ ወኢምንተኒ ፡ እምነ ፡ (D47r^a) ጥምቀት ፡ እንተ ፡ ነሥአ²⁰ ፡ ቀዳሚ ። ባረኮ²¹ ፡ ፣ ወቀድሶ ፡ ወአንጽሐ²² ፡ ወምልዖ ፡ እምነ ፡ ፈሪሆትክ ። ወዓቅሞ ፡ ውስተ ፡ ሥምረትክ ፡ ቅ(F49r^a)ድስት ፡ (A23r^b) ወኒሩ(C42v^b)ት²³ ፡ በስእለተ²⁴ ፡ እግዝእትነ ፡ ኩልነ ፡ ወላዲተ ፡ አምላክ ፡ ቅድስት²⁵ ፡ (E49v^b) ማርያም ። ወበኩ(B81r^b)ሎሙ²⁶ ፡ ቅዱሳኒክ ፡ በጸጋ ፡ ወሣህል ፡ በወልድክ ፡ ዋህድ²⁷ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ዘቡቱ ፡ ለክ ፡ (G26r^b) ምስሌሁ²⁸ ፡ ለመምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ። አሜን²⁹ ።

[51] ወትብል¹ ፡ አቡ(F49r^b)ነ ፡ ዘበሰ(D47r^b)ማያት ።

[50] ¹ ረኩሰ ፡ H | ² ዘኢምእመን ፡ B; ዘኢምእመናን ፡ C; ወኢምእመን ፡ D | ³ መፍትወ ፡ EF | ⁴ ፍታሕ ፡ DW | ⁵ om. γ | ⁶ ዘውእቱ ፡ DH; ወዝውእቱ ፡ F | ⁷ ዘዜነወ ፡ (sic) γ; ዘዜነው ፡ (sic) F | ⁸ om. DG; ቡቱ ፡ | ⁹ ወመምህራን ፡ γG | ¹⁰ ዘቤተ ፡ ክርስቲያናዊ ፡ γG | ¹¹ om. C; ተክለ ፡ ሃይማኖት ፡ add. D | ¹² ጎልቆ ፡ (sic) β | ¹³ ዝኩ ፡ BEF; om. G | ¹⁴ ርስትክ ፡ BDEF | ¹⁵ ወጸግዎ ፡ G | ¹⁶ ኃጢአትየ ፡ G | ¹⁷ ዕለት ፡ G | ¹⁸ ላዕሌሁ ፡ ε | ¹⁹ ወኢየጎፅፅ ፡ B | ²⁰ om. C | ²¹ ባርክ ፡ B; ዘባርክ ፡ EF | ²² ወአንጽሐ ፡ ወቀድሶ ፡ tra. EFG | ²³ ወሩትክ ፡ G | ²⁴ በስእለታ ፡ γ | ²⁵ om. α | ²⁶ ወኩሎሙ ፡ Bε | ²⁷ በዋህድ ፡ ወልድክ ፡ tra. γ | ²⁸ በል ፡ add. C | ²⁹ a-a om. C.

[51] ¹ ወድግም ፡ γ | ² ወዓ ፡ A; om. E; ዓዲ ፡ H | ³ ወትብል ፡ E | ⁴ ቅዱ ፡ E | ⁵ ቅ ፡ A; ቅዱ ፡ F | ⁶ ቅ ፡ A | ⁷ ለፍጹማን ፡ G | ⁸ om. γ | ⁹ ወካዕ ፡ γ; ወካበ ፡ B | ¹⁰ በጎቤክ ፡ | ¹¹ om. FG | ¹² ወአሐዱ ፡ B | ¹³ ወኢትረሲ ፡ add. G | ¹⁴ መጸእ ፡ FG | ¹⁵ እምነነ ፡ EF; om. G | ¹⁶ ረስየነ ፡ add. ε | ¹⁷ om. G | ¹⁸ om. G; እመከራ ፡ add. G | ¹⁹ ኢንክል ፡ pol. F | ²⁰ እምእሳት ፡ γE |

ወዓዲ² ፣ ትብል³ ፣ ቅዱስ⁴ ፣ ቅዱስ⁵ ፣ ቅዱስ⁶ ፣ አንተ ፣ መዓዛ ፣ ጥ(C43v^a)ዑም ፣ ለሰብእ ፣
ውብርሃን⁷ ።

ወትብል⁸ ፣ ወካዕብ⁹ ፣ (E50r^a) ነጋሥሥ ፣ እምነቤከ ፣¹⁰ ኦ¹¹ ፣ እግዚአ ። ወ፩¹² ፣ እምኔ(G26v^a)ነ¹³ ፣
ውስ(B81v^a)ተ ፣ መከራ ፣ ወኢንክል ፣ ወጺአ¹⁴ ፣ እምኔሃ¹⁵ ፣ በእንተ ፣ ድካምነ ። አላ¹⁶ ፣ እመከራ ፣
ረስዩ(A23v^a)ነ¹⁷ ፣ ናምስጥ ፣ እምኔሃ¹⁸ ። ከመ ፣ ንክሀል¹⁹ ፣ አጥፍኦ ፣ አሕፃ ፣(F49v^a) ጸላኢ ፣
ዘ(H34v^a)ይነድድ ፣ በእሳት²⁰ ። ወባልሐነ ፣ እምከሉ ፣ እኩይ²¹ ። በኢዩ(C43r^b)ሱስ ፣ ክርሱቶስ ፣
እግዚእነ²² ፣ (D47v^a) ዘቦቱ ፣ ለከ ፣ ምስሌሁ ፣ ወምስለ ፣ ቅዱስ ፣ መንፈሱ²³ ፣ በል ።(E50r^b)
(G26v^b)

[52] ወዓዲ¹ ፣ በእንተ² ፣ በልሳን³ ፣ በዕጣን⁴ ፣ ነአኩተከ⁵ ።

ወዓዲ⁶ ፣ አአኩቶ⁷ ፣ ለእግዚአ⁸ ፣ ጽድቅ ። (B81v^b)

ወዓዲ ፣ ይትባረክ⁹ ። ወ(F49v^b)ይባርክዎ ፣ ወበቅዱሳን¹⁰ ። ልወትጸርሕ ፣ ቫ ፣ ጊዜ¹¹ ።

ወዓዲ¹² ፣ ክብር ፣ ይእቲ ፣ ዛቲ ። ሰብሕዎ ፣ (G27r^a) ለእግዚአብሔር ፣ በ(D47v^b)ቅዱሳኑ ፣ ሃሌ ፣
ሉያ ። ጎድግ ፣ ለነ¹³ ፣ (C43v^a) አበሳነ ፣ ወጌጋዩነ ።

[53] ወተሐትብ ፣ ቫ ፣ ጊዜ ፣ ላዕለ ፣ ርእሱ ፣ ለንሱሕ ።

ወትብል ፣ አውሎጊዩስ² ፣ ጌር(E50v^a)ዮስ³ ፣ አውግያ⁴ ፣ ሳምንጦን⁵ ፣ (A23v^b) አውግዮን⁶ ። ዪወ ፣
መለኮት ፣ ያዕርፍ ፣ ዲቤከ ። አሜን ። እምይእዜስ⁷ ፣ ኢኮ(F50r^a)ንከ⁸ ፣ ርጉቀ ፣ እም ፣ ሕገ⁹ ፣

²¹ ወእምግባራቲሁ ፣ BDE; ወመከራ ፣ G | ²² ውእቱ ፣ add. BF | ²³ a-a om. γ; ቅዱስ ፣ ለዓለመ ፣ ዓለም ፣ አሜን ። add. D; ይእዜኒ ፣ ወለዓለመ ፣ ዓለም ፣ አሜን ። add. F.

[52] ¹ om. C; ጸሎት ፣ add. C | ² om. γ | ³ በለሰን ፣ C | ⁴ ዕጣን ፣ C; ወዕጣን ፣ D; ወበዕጣን ፣ G | ⁵ om. F | ⁶ om. α | ⁷ አአኩተከ ፣ BCE | ⁸ ለእግዚአ ፣ D | ⁹ ወዓዲ ፣ add. γ | ¹⁰ ወበቅዱሳኑ ፣ C | ¹¹ a-a om. D | ¹² ወዓ ፣ γ | ¹³ እግዚአ ፣ add. BCEG.

[53] ¹ ወተሐትብ ፣ EF | ² አውሎጊዩስ ፣ A; አውሎጊስ ፣ D; አውሎጊዮስ ፣ F; አውሎግዮስ ፣ G | ³ ጌርሎስ ፣ ዮስ ፣ fis. A; om. D; ጌርሎስዮስ ፣ H | ⁴ አግያስ ፣ B; አውሎግያ ፣ C; አውሎጊያ ፣ D; አግያስ ፣ EF | ⁵ ማንጦን ፣ B; ሳምን ፣ ጦን ፣ C; ማንጦስ ፣ EF; ሳምጦን ፣ H | ⁶ አግዮን ፣ B; አግዮስ ፣ EF; om. G; ማንጦን ፣ add. G | ⁷ ዮም ፣ add. γ | ⁸ ኢኮንኩ ፣ B; ኢንክል ፣ D | ⁹ om. D; እምሕዝብ ፣ G | ¹⁰ ከመ ፣ add. FG | ¹¹ ይዕቀብከ ፣ rep. B.

እግዚአብሔር¹⁰ ። እግዚአብሔር ፡ ይዕቀብከ¹¹ ፡ (B82r^a) እምኩሉ ፡ እ(C43v^b)ኩይ ። አሜን ።
(G27r^b)

[54] ወዓዲ ፡ ትጠምዕ¹ ፡ መለያልይሁ² ።

ወትብል ፡ ተመላክ³ ፡ ወዓዕ⁴ ፡ መንፈስ⁵ ፡ ር(D48r^a)ኩስ⁶ ፡ ሰይጣን ፡ መንፈስ ፡ ጋኔን ። መንፈስ ፡
ደዌ ፡ ወድቀት ። አምሕለክ ፡ ከመ ፡ ት(E50v^b)ዓእ ። ወወጺአከ⁷ ፡ ከመ ፡ ኢትግባዕ ፡ ዳግመ⁸ ።
አምህለክ ፡ በስሙ ፡ (G30v^b) ለእግዚአብሔር⁹ ፡ (F50r^b) በሙራኤል¹⁰ ፡ በምናቴ(C44r^a)ር¹¹ ፡
በአብያቴር¹² ። እም¹³ ፡ እገሌ¹⁴ ፡ ዓዕ ፡ አንተ ፡ መንፈስ ፡ (A24r^a) ሰይጣን¹⁵ ፡ አስሐቲ ።
አምህለክ ፡ በአክስ¹⁶ ፡ አሜስ ፡ ፣ ኢየሱስ ፡ ክርስቶስ¹⁷ ፡ አሊክ¹⁸ ፡ ኤንክ¹⁹ ፡ አርናክ ፡ አሜስ ፡
ክርስቶስ ፡ አዮን²⁰ ፡ (F53v^b) ፒኩ ፡ ጌሎን²¹ ፡ ኤሎ ፡ ኤስ²² ፡ ኤቅ ፡ ፒስ ፡ ኪሮስ²³ ፡ በስመ ፡
ሥሉስ ፡ ቅ(E54v^b)ዱስ ፡ ፍቱሐ ፡ ኩን ፡ (D48r^b) እገሌ²⁴ ። እማ(H34v^b)ዕሠረ ፡ ጌጋይ ፡ (B85r^b)
(G31r^a) ለዓለመ ፡ ዓለም ፡ አሜን ።

[55] ብፁዕ¹ ፡ ውእ(C44r^b)ቱ ፡ ዘይጽሕፎ² ። ብፁዕ ፡ ውእቱ ፡ ዘያነብዕ³ ። ብፁዕ ፡ ውእቱ ፡
ዘያነብሮ⁴ ፡ ውስተ ፡ ቤቱ ። ብፁዕ ፡ ውእቱ ፡ ዘይትናዘዝ⁵ ፡ በዝንቱ⁶ ፡ ጸሎት ። ብፁዕ ፡ ውእቱ ፡
ዘዩዓቅቦ ፡ ለዝንቱ ፡ ቀኖና ። ኅሩይ⁷ ፡ ውእቱ ፡ በቅድመ ፡ እግዚአብሔር ።

[54]¹ ተጠምዕ ፡ B; ትጠመቅ ፡ CD | ² መለያልይሁ ፡ BE; መለያልያቲሁ ፡ C | ³ om. D | ⁴ ውዓዕ ፡ A; እም ፡ አባሲ ፡ add. D; እምነ ፡ እገሌ ፡ add. F | ⁵ መንፈስ ፡ G | ⁶ om. G | ⁷ ወጺአከ ፡ ጎ; ወወጺአከሂ ፡ B | ⁸ ወዳግመ ፡ D; om. C | ⁹ ለእግዚአ ፡ ጎE; በስሙ ፡ add. G | ¹⁰ ሙራኤል ፡ add. G | ¹¹ በምናቴር ፡ B; ወምናቴር ፡ C; ወበምናቴር ፡ H | ¹² ወበአብያቴር ፡ A; ዓእ ፡ add. G | ¹³ እምነ ፡ ጎ; እምነ ፡ G | ¹⁴ አምሐ ፡ ኢየሱስ ፡ A; om. H; መንክር ፡ ግብሩ ፡ add. H | ¹⁵ om. and ርኩስ ፡ add. C | ¹⁶ በአክስ ፡ CF; በአክሰሶ ፡ EG | ¹⁷ ክርስቶስ ፡ ኢየሱስ ፡ tra. ጎ | ¹⁸ አሊክ ፡ AEGH | ¹⁹ om. D; ኤንክ ፡ G | ²⁰ አዮን ፡ BEG; አዮስ ፡ C; ዐጹን ፡ F | ²¹ ጌሎን ፡ G | ²² ኤክኤክ ፡ F | ²³ ክሮስ ፡ B | ²⁴ ወልደ ፡ መለኮት ፡ A; om. C; ገብረ ፡ እግዚአብሔር ፡ ተክለ ፡ ሃይማኖት ፡ D; ማኅኤል ፡ H.

[55]¹ ብፁዕ ፡ A | ² ዘይጽሕፍ ፡ B; om G | ³ ዘያነብብ ፡ B | ⁴ ዘያነብር ፡ B | ⁵ ዘይትሔረም ፡ G | ⁶ a-a om. A | ⁷ ዕሩይ ፡ ጎ GH | ⁸ ዘያጣዑ ፡ ጎ | ⁹ ዘተሀበለ ፡ add. G | ¹⁰ ተናገረ ፡ (sic) ጎ | ¹¹ ዘኢይደሉ ፡ G | ¹² b-b om. FG | ¹³ ዘኢይደለ ፡ (sic) F | ¹⁴ ሶበ ፡ ተጠምቀ ፡ ወተነስሐ ፡ (sic) tra. D | ¹⁵ ድኒን ፡ A | ¹⁶ አምላክ ፡ (sic) add. B | ¹⁷ ዘየሐብሮ ፡ B; የሀብሮ ፡ EF; የሐጽሮ ፡ G | ¹⁸ ትግባዕ ፡ D | ¹⁹ አፍን ፡ B; ወአፍትን ፡ C | ²⁰ ርእሰክ ፡ ለካህን ፡ tra. A | ²¹ ዘያፈቅር ፡ F | ²² om. G | ²³ ሰብእ ፡ add. G | ²⁴ ወይከውን ፡ add. G | ²⁵ ንብረቶ ፡ D; ንብረቱ ፡ G.

እመሂ ፡ ዘያጥዑ⁸ ። (F54r^a) እመሂ ፡ መጠንቁለ ። እመሂ ፡ ዘማዊ ፡ ወሐ(A24r^b)ሳዊ ፡ እመሂ ።
 (E55r^a) ሀያዲ ፡ ወሰራቂ ፡ ብ(C44v^a)እሴ ፡ ደም ፡ ወ(B85v^a)ጉ(G31r^a)ሕላዌ ። ወእመሂ⁹ ፡
 ዘተናገረ¹⁰ ፡ ዘኢይደልዎ¹¹ ፡ ለክር(D48v^a)ሰቲያን ። ወእመሂ ፡ በልዐ ፡ ወሰትዮ ፡ ዘኢይደልዎ ፡
 ለክርሰቲያን ። ^bወእመሂ ፡ ለብሰ ፡ ወተናገረ ፡ ቃለ ፡ ጽርፈት¹² ፡ ዘኢይደልዎ¹³ ፡ ለክርሰቲያን ፡ ፈ
 ሶበ ፡ ተነስሐ ፡ ወተጠምቀ¹⁴ ፡ በሕገ ፡ ቀኖኖ ፡ ድጉን¹⁵ ፡ ውእቲ¹⁶ ፡ እም(C44v^b)ኩነኔ ።
 ወእንተሰ ፡ ለቡ ፡ ወአፍቅር ፡ ዘንተ ፡ ሕገ ። ኩሉ ፡ ሰብእ ፡ ዘይገብ(F54r^b)ሮ¹⁷ ፡ ዘገበርከ ።
 ኢ(E55r^b) (G31v^a)ትጎባዕ¹⁸ ፡ (B85v^b) አፍትን¹⁹ ፡ ፈ ለካህን ፡ ርእሰከ²⁰ ። እምኩሉ ፡ ያፈቅር²¹ ፡
 እግዚአብሔር ፡ ኃጥእ²² ፡ ሶ(D48v^b)በ ፡ ይትነሣሕ²³ ። በዝንቱ ፡ ሕግ²⁴ ፡ [ይኩን ፡] ንብረትከ²⁵ ፡
 ለዓለመ ፡ ዓለም ። (A24v^a) አሜን ።

[56] ወይብል¹ ፡ ካህን ፡ (C45r^a) አንቢሮ² ፡ እዴሁ ፡ ላዕለ³ ፡ ርእሱ ፡ ለዘይጠመቅ⁴ ።
 እግዚአ⁵ ፡ ዘኢኃደገ⁶ ፡ ፩⁷ ፡ ከመ ፡ ይትመከር⁸ ፡ በዘይፈደፍድ ፡ እምኃይሉ ። አላ ፡
 ወሀብ(G31v^b)ከነ ፡ ከመ ፡ ንፃዕ ፡ እመከራ ። ወንክህል ፡ ፀዊረ⁹ ። አድጎ(F54v^a)ነ¹⁰ ፡
 አ(B86r^a)ምላክነ ፡ እ(E55v^a)መከራ ፡ ዕፁብ ። ዘኢይትክህል ፡ ለወጺእ ፡ እምኔ(D49r^a)ሃ¹¹ ።
 ወባልሐነ ፡ እመከራ ፡ እኩይ ፡ በኢየሱስ ፡ ክርስቶስ ፡ (C45r^b) እግዚእነ ። ዘበቱ ፡ ለከ ፡
 ምስሌሁ¹² ፡ በል ።

[57] ይዲ ፡ ስግዱ ፡ (G32r^a) ለእግዚአብሔር ፡ በፍርሃት ፡ ወበረዓድ ።
 ወይስግዱ ፡ በዘይትክህሎሙ¹ ። እምሂ ፡ ፫ ፡ ጊዜ ፡ ወእመሂ ፡ ፲ወ፮ ፡ ጊዜ ፡ እስከ ፡ ፳² ፡ ወ፴ ፡
 ፳³ ፡ ፸⁴ ፡ እስከ ፡ ፻⁵ ፡ (A24v^b) ወ፲፻⁶ ፡ ወ፻፻ ፡ በከመ⁷ ፡ (H34v^c) ጽንኦሙ ። ወይስግ(F54v^b)ዱ⁸ ፡
 በፍርሃ(B86r^b)ት⁹ ፡ ወበአንብዕ ።
 ወዓዲ ፡ (D49r^b) (C45v^a) (E55v^b) ይዲ¹⁰ ፡ ተንሥኡ ፡ ለጸሎት ።
 ሕዝ ፡ ^aእግዚአ ፡ ተሣሃለነ ።

[56] ¹ ወይ ፡ A; ወይበል ፡ C | ² አንብሮ ፡ AB; አንቢሮ ፡ DE; አብሮ ፡ H | ³ ላዕሌሁ ፡ C; ዲበ ፡ ε | ⁴ ለዘይጠባሕ ፡ (sic) BEF; ለዘይኔስሕ ፡ G | ⁵ እግዚእ ፡ D | ⁶ ወኢኃደገ ፡ E; ኢኃደገ ፡ G | ⁷ አሐደ ፡ B | ⁸ ዘይትመከር ፡ H | ⁹ ጸዊራ ፡ (sic) B | ¹⁰ ወአድጎነነ ፡ G | ¹¹ እምኔሁ ፡ G | ¹² om. γ.

[57] ¹ በዘተክህሎሙ ፡ γC | ² ፳፻ ፡ ወ፵ ፡ E | ³ ወ፳ ፡ B | ⁴ ወ፸ ፡ | ⁵ om. εB | ⁶ ሸኸ ፡ B; ወእስከ ፡ ሺህ ፡ C; ወሸሕ ፡ D; ሺሕ ፡ E | ⁷ om. A | ⁸ ይስግዱ ፡ γ | ⁹ ወበረዓድ ፡ G | ¹⁰ ይብል ፡ B; ዲያቆን ፡ D | ¹¹ a-a om. C.

ይካ ፡ ሰላም ፡ (G32r^b) ለኩልክሙ ።

ሕዝ ፡ ምስለ ፡ መንፈስከ¹¹ ። አቡነ ፡ ዘበሰማያት ፡ ወጸሎተ ፡ ሃይማኖት ።

[58] በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ልጅ ፡ አምላክ¹ ። ስምዑ ፡ ዘንተ ፡ ኩልክሙ² ። ሑረተክሙ³ ፡ በአኩቲተ⁴ ፡ እግዚአብሔር⁵ ፡ ይኩን ። ኢታጽርኡ ፡ ጸሎተ ፡ ኩሎ ፡ ጊዜ ። ዘትጸልኡ ፡ ለርእስክሙ⁶ ፡ ኢትግ(F55r^a)ቦሩ ፡ ለቢጽክ(B86v^a)ሙ ። (G32v^a) (C45v^b) በዕለተ ፡ ሰንበት ፡ ኢትግቦሩ ፡ ግብ(E56r^a)ረ ፡ ዘእንበለ ፡ ስብሐተ⁷ ፡ እግዚአብሔር⁸ ። (D49v^a) ወጸሎተ ፡ ግቦሩ ፡ ምስለ ፡ ብእሲትክሙ⁹ ። በዕለተ ፡ ሰንበት ፡ ወበበዓላተ¹⁰ ፡ ወልድ¹¹ ፡ ወበበዓላተ¹² ፡ ማርያም ፡ ወገብርኤል ፡ ወበዓለ ፡¹³ ፡ ሐዋርያት ፡ (G32v^b) ኢትትራከብ¹⁴ ። ለብወ¹⁵ ፡ ዘይቤ ፡ ዳዊት¹⁶ ፡ መሥዋዕ(C46r^a)ተ ፡ ዘበእንተ ፡ ኅጢአት ፡ ኢሠመርኩ ። ሥጋክ ፡ አንጽሕ ፡ (F55r^b) ሊተ ። ፀ(B86v^b)ሶበ ፡ ስሕተ ፡ መንገለ ፡ ንስሐ ፡ ምርሐ¹⁷ ።

ላዕለ ፡ ካህን ፡ ወመነኮስ ፡ ኢ(D49v^b)ትጽርፍ ። ለእመ ፡ ጸረፈ¹⁸ (E56r^b) ውጉዝ ፡ ውእቱ ። ላዕለ ፡ ሥዩማን ፡ ወሊቃውንት¹⁹ ፡ ኢትጽርፍ ። ወኢትሐድ ፡ ትእዛዙ²⁰ ። እስመ ፡ እግዚአብሔር ፡ ሢሞሙ ፡ ወአልሐቆሙ ። ወኩሉ ፡ (A25r^b) (G33r^a) ዘይሠየም ፡ እስከ ፡ ኩ(C46r^b)ፋሌ ፡ (sic ኩፋሌ?) ኅብስት ፡ እምነበ ፡ እግዚአብሔር ፡ ሢመቱ ። ኢትሐዳ²¹ ፡ ትእዛዙ²² ፡ መምህርክሙ²³ ። ዕ(B87r^a)ቀቡ ፡ ወአፍቅሩ ፡ (F55v^a) ትእዛዙ ፡ አቡክሙ²⁴ ። በበይናቲክሙ ፡ ፀ በ(D50r^a)መንፈስ ፡ ሑሩ²⁵ ። ፀ ቢጸክሙ²⁶ ፡ አፍቅሩ²⁷ ። ዘይልህቀክሙ ፡ (E56v^a) አክብሩ ። ንዋየ ፡ ባዕድ ፡ ኢትነጽሩ²⁸ ። ኢትትናገሩ ፡ በከ²⁹ ፡ ምስለ ፡ አንስት ፡ ባሕቲታ³⁰ ። (G33r^b) ኢትንበሩ³¹ ፡ ማዕደ³² ፡ ዓቢየ ። ሶበ ፡ (C46v^a) ትኔጽሩ ፡ ኢትትፈስሑ³³ ።

[58] ¹ a-a om. β | ² ኩሉ ፡ (sic) B; ኩሎ ፡ F | ³ ሑረተክሙ ፡ (sic) γ | ⁴ በአኩቲት ፡ C | ⁵ እግዚአ ፡ (sic) C | ⁶ ለነፍስክሙ ፡ B | ⁷ ስብሐት ፡ C | ⁸ om. C; ወስብሐተ ፡ add. D | ⁹ ቢጽክሙ ፡ G | ¹⁰ ወበዕለተ ፡ C; ወበዓላተ ፡ D | ¹¹ b-b om. Bε | ¹² ወበዕለተ ፡ C; ወበዓላተ ፡ F | ¹³ ወበዕለተ ፡ C; ወበዓለ ፡ F | ወበበዓላተ ፡ γ | ¹⁴ ኢትትዋሰቡ ፡ ε | ¹⁵ ለብወ ፡ (sic) γε | ¹⁶ ዳዊት ፡ AE; ነቢይ ፡ add. G | ¹⁷ አብዖ ፡ γ | ¹⁸ ወሶበ ፡ ስሕተ ፡ ምርሐ ፡ መንገለ ፡ ንስሐ ፡ tra. Bε | ¹⁹ ጸረፍክ ፡ FG | ²⁰ ትእዛዙ ፡ BC; ለሐዋርያት ፡ add. G | ²¹ ኢሐዳ ፡ (sic) A; ኢትሂድ ፡ BEF | ²² እግዚአብሔር ፡ ወትእዛዙ ፡ add. G | ²³ መምህርክሙ ፡ γ; መምህርክ ፡ EF | ²⁴ c-c om. G | ²⁵ ሑሩ ፡ በመንፈስ ። | ²⁶ ቢጽክሙ ፡ (sic) BC | ²⁷ አፍቅሩ ፡ ቢጸክሙ ። tra. G | ²⁸ ኢትነጽሩ ፡ γH | ²⁹ om. γC; በከመ ፡ D; ብከ ፡ E; በከንቱ ፡ F | ³⁰ ባሕቲታን ፡ G | ³¹ ኢትግቦሩ ፡ C; ኢይግቦሩ ፡ G | ³² ባዕደ ፡ γG | ³³ ኢትትፈስሑ ፡ (sic) γE | ³⁴ ገበርኩ ፡ (sic) γ | ³⁵ om. C | ³⁶ በምግባረ ፡ β | ³⁷ ሠናያት ፡ EF | ³⁸ d-d om. γ; ቅንዑ ፡ ለምግባረ ፡ ሠናይ ። tra. | ³⁹ ኩኑ ፡ የዋሃን ፡ tra. γ | ⁴⁰ ወኩኑ ፡ ጠቢባን ፡ tra. γ.

አላ ፡ ባርኩ³⁴ ፡ ገጸክሙ³⁵ ። ፍ ፡ ለምግባ(H35r^a)ረ³⁶ ፡ ሠናይ³⁷ ፡ ተቅንዎ ። ወተዐቀቡ³⁸ ፡ እም ፡ እኩይ ። ፍ ፡ የዋ(B87r^b)ሃነ ፡ ኩኑ³⁹ ፡ (F55v^b) ከመ ፡ ርግብ ። ፍ ፡ ወጠቢባነ ፡ ኩኑ⁴⁰ ፡ ከመ ፡ ንህብ ። አብዝኑ ፡ ጸመ ፡ ወጸሎተ ፡ ወምጽዋተ ፡ ፍቅረ ፡ ወትዕግሥተ ። (G33v^a) ዝ ፡ ኩ(A25v^a)ሉ ፡ ትእ(E56v^b)ዛዝ ፡ ዘእንበለ ፡ ፍቅር ፡ ከንቱ ፡ ውእቱ ። (D50r^b)

[59] ፍ ፡ ኩሎ ፡ (C46v^b) ዘትገብሩ ፡ ተማከሩ¹ ። ዘእንበለ ፡ ምክር ፡ ኢትግብሩ ። ፍ ፡ ኩሉ ፡ ሑረትክሙ² ፡ በአከሙቱተ ፡ እግዚአብሔር ፡ ይኩን ። ለብዑ³ ፡ ዘንተ⁴ ፡ ትእዛዘ⁵ ። ኢታውጽኡ⁶ ፡ ስመ ፡ እኩየ⁷ ፡ (B87v^a) ለቢጽክ(F56r^a)ሙ⁸ ። ኢታስተቁጥዑ⁹ ፡ ውሉደክሙ¹⁰ ። (G33v^b) ሐጉለ¹¹ ፡ ኢትኩኑ ። ኢታንብሩ ፡ ቂመ ፡ ውስተ ፡ ልብክሙ ። ዘያነብር ፡ ቂመ¹² ፡ ውስ(C47r^a)ተ ፡ ልቡ ፡ (E57r^a) ሞተ¹³ ፡ ለይሙት ። ወይ ፡ ሎቱ ፡ አሌ ፡ ሎቱ ። ማኅደሩ ፡ ምስለ¹⁴ ፡ ሰዶም ፡ ወገሞራ¹⁵ ። እምቅድመ ፡ ይዕርብ ፡ ፀሐይ ፡ አቀሩሩ¹⁶ ፡ መዓተክሙ ። (D50v^a) ኢትክሥቱ ፡ ኅጢአተ ፡ ካህን ፡ ወዲያቆን¹⁷ ። እስመ ፡ ዘይከሥት ፡ ኅጢአ(F56r^b)ተ ፡ ካህን ፡ ወዲያ(A25v^b)ቆን¹⁸ ፡ ደፈሮ¹⁹ ፡ (G34r^a) ለእግዚአብ(B87v^b)ሔር ፡ ፍ ፡ ለንጉሥ ፡ ዓቢይ²⁰ ። ወአጽለሞ²¹ ፡ ለፀሐይ ። ኢይትኃደግ ፡ (C47r^b) ሎቱ ፡ ኅጢአቱ ፡ በሰማይ ፡ ወበምድር ። ማኅደሩ²² ፡ ውስተ ፡ (E57r^b) ገዝም ። ኢታርኩስዎሙ ፡ ለመነኮሳት ። እስመ ፡ ዘያረኩስዎሙ ፡ ለመነኮሳት ፡ አርኩሶሙ ፡ ለመላእክት²³ ። ውጽእ²⁴ ፡ ውእቱ²⁵ ፡ እምሕረተ²⁶ ፡ እግዚአ(D50v^b)ብሔ(F56v^a)ር ።

ተዓቀቡ ፡ እምስሕተት ። እመኒ ፡ እወ ፡ እወ ፡ ወእመኒ ፡ አልቦ ፡ አልቦ ። ኢትም(B88r^a)ሐሉ ፡ በሐሰት ። ኢ(G34r^b)ትግም(C47v^a)ፀ ፡ ፍትሐ²⁷ ። ቶቱፀ ፡ ፍትሐ²⁸ ። ድውየ ፡ ወሙቁሐ ፡

[59] ¹ ኩሎ ፡ ዘትገብሩ ፡ ተማከሩ ። rep. A | ² ኩሉ ፡ ሑረትክሙ ፡ γ | ³ ለብዑ ፡ (sic) α | ⁴ ዝንቱ ፡ (sic) B | ⁵ ትእዛዝ ፡ B (sic) B | ⁶ ወኢታውጽኡ ፡ G | ⁷ ለእመ ፡ እኩየ ፡ (sic) AB | ⁸ ወኢታውጽኡ ፡ ስመ ፡ rep. G | ⁹ ኢታስተቁጥዕ ፡ (sic) F | ¹⁰ ለውሉደክሙ ፡ BCD | ¹¹ ውሉደ ፡ ኅጉል ፡ F; ወኅጉላነ ፡ G | ¹² ወበቀለ ፡ add. D | ¹³ ሞት ፡ B | ¹⁴ ከመ ፡ F | ¹⁵ om. BC | ¹⁶ አቀሩሩ ፡ B | ¹⁷ ደፈሮ ፡ add. F | ¹⁸ a-a om. BH | ¹⁹ ደሪሮ ፡ γ; ይፈርሆ ፡ D; አስቆረሮ ፡ F; ያስቆረሮ ፡ G | ²⁰ ለዓቢይ ፡ ንጉሥ ፡ tra. G | ²¹ ወአጽለሞ ፡ (sic) A | ²² ማኅደሩኒ ፡ G | ²³ ለመነኮሳት ፡ (sic) γ | ²⁴ om. C; ውጽኣን ፡ G | ²⁵ ወውእቱ ፡ C; እሙንቱ ፡ G | ²⁶ እምሕረት ፡ B | ²⁷ ፍትሐ (sic) A | ²⁸ ኢትምህሉ ፡ በሐሰት ፡ ኢትግምፀ ፡ ፍትሐ ። ርቱዓ ፡ ፍትሐ ። tra. γ; f-f om. ε | ²⁹ ወኢትሐሰው ፡ (sic) α | ³⁰ በቢጽክሙ ፡ AD; ቢጸክሙ ፡ H | ³¹ om. B | ³² ባዕደ ፡ B | ³³ ኩኑ ፡ A; ኩን ፡ H; አላ ፡ add. ε | ³⁴ ከማክሙ ፡ γ | ³⁵ ኢትኩኑ ፡ γ | ³⁶ ለአናግድ ፡ G | ³⁷ ዕለት ፡ B | ³⁸ ኢይእኅዝ ፡ AB; ኢይትአኅዝ ፡ C | ³⁹ መሥገርተ ፡ B | ⁴⁰ ይትዓገሥ ፡ B | ⁴¹ አብደ ፡ BC; አቦየ ፡ D; ከመ ፡ አብድ ፡ ε | ⁴² om. BCEF | ⁴³ ትረክቡ ፡ BE; ወትረክቡ ፡ C; ኢትረክቡ ፡ F; ሣህለ ፡ add. G | ⁴⁴ ያፈቅር ፡ G | ⁴⁵ ተዓቀቡ ፡ γ; ወተጠመቁ ፡ G | ⁴⁶ ወያድኅነክሙ ፡ B | ⁴⁷ ሰላም ፡ A; ሰላም ፡ H.

ሐውጹ። ። ኢትሥር(A26r^a)ቁ። ። ወኢትሐሰወ.²⁹ ፣ (sic) ለቢጽክሙ.³⁰ ። ወኢትኩኑ ፣ ስምዐ ፣
 (E57v^a) በሐሰት ። ለእመ ፣ ሐርክሙ ፣ ብሔረ³¹ ፣ ባዕድ³² ፣ ኢትኩኑ³³ ፣ ከማሆሙ.³⁴ ። ኩኑ³⁵ ፣
 ከማ(H35r^b)ክሙ ። ኢትክልዑ ፣ መሥ(F55v^b)ዋዕተ ፣ ለእንግ(D51r^a)ዳ³⁶ ፣ አሐተ ፣ ዕለተ³⁷ ።
 ፍርሀ ፣ ሞተ ። ወአብዝኑ ፣ ትእግሥተ ። ያፍ ፣ ሶበ ፣ (C47v^b)(G34v^a) ይሰርር ፣ ኢይእንዝ³⁸ ፣
 መሥ(B88r^b)ገርት³⁹ ፣ ወሰብእኒ ፣ ሶበ ፣ ይትዔገሥ⁴⁰ ፣ በልሳኑ ፣ ኢይለክፎ ፣ ኅጢአት ።

ተመሰሉ ፣ አብዳ⁴¹ ፣ ከመ⁴² ፣ ትርከቡ⁴³ ፣ መንግሥተ ። ወልደ ፣ እግዚአብሔር ይፈቱ⁴⁴ ፣
 ንስ(E57v^b)ሐ ። ተጠመቁ⁴⁵ ፣ በዝንቱ ፣ ሕግ ፣ እስመ ፣ እግዚአብሔር ፣ መሓሪ ፣ ው(F57r^a)እቱ ።
 እግዚአብሔር ፣ ምስለ ፣ ኩልክሙ ። ወይትመሐፀና ፣(A26r^b) ለ(G34v^b)ነፍስ(C48v^b)ክሙ ።
 በንግደትክሙ ፣ ወበእትወትክሙ ፣ (B88v^a) እግዚአብሔር ፣ ይዕ(D51r^b)ቀብክሙ ፣ እምግባረ ፣
 ሰይጣን ። ወያድኅንክሙ⁴⁶ ፣ በምሕረቱ ። ሰላሙ⁴⁷ ፣ ለአብ ፣ ወወልድ ፣ ወመንፈስ ፣ ቅዱስ ፣
 ያዕርፍ ፣ ላዕሌክሙ ። ለዓለመ ፣ ዓለም ። አሜን ። (E58r^a)

[60] ወዓዲ¹ ፣ ትብል² ፣ አው(F57r^b)ኪያል³ ፣ ኪሩብያል⁴ ፣ አቅንትያል⁵ ፣ አማኑኤል ፣ ነዋ ፣
 በግዑ ፣ ለእግዚአብሔር ፣ ዘየ(C48r^b)አትት ፣ ኅጢአተ ፣ ዓለም⁶ ። (G35r^a) ኤ(B88v^b)ሎሄ ፣
 ኤሎሄ⁷ ፣ ኤልማስ⁸ ፣ ሰበቅታኒ ፣ አኸያ⁹ ፣ ሸራኅያ ።

አምላኪያ ፣ ኢየሱስ ፣ ክርስቶስ ፣ ባርክ ፣ ዘንተ ፣ ማየ ። ወዘንተ ፣ ዘይተ ። ወዘንተ ፣ መስቀለ ።
 (A26v^a) ወዘንተ¹⁰ ፣ (D51v^a) ቡራኬ¹¹ ። ወዘንተ¹² ፣ ጸሎተ ። ወአስተብቀኅተ ። ባርክ ፣ በየማንክ ፣
 ቅድስት ፣ ዘንተ ፣ ፣ ግናየ¹³ ፣ (E58r^b) ወቀኖና¹⁴ ፣ ወዘንተ ፣ አ(F57v^a)ስማተ ። ባርክ¹⁵ ፣ ዘንተ¹⁶ ፣
 ካህን¹⁷ ። ባርክ ፣ (C48v^a) እግዚእ ፣ አምላክነ ፣ ኄር ፣ (B89r^a) መሓሪ ። ፣ እግዚእ ፣ እግዚአ ፣
 እግዚአብ(G35r^b)ሔር¹⁹ ፣ ባርክ ፣ ወደምስስ ፣ ጌጋዮ ፣ ለገብርከ²⁰ ። መሓሪ ፣ አንተ ፣ ወለክ ፣

[60] ¹ ወካዕበ ፣ ε | ² በል ፣ γ | ³ አውኪል ፣ C; አኪያል ፣ H | ⁴ ኪሩብያል ፣ H | ⁵ አቅንትያል ፣ BFG | ⁶ om. BE; ሕዝብ ፣
 C | ⁷ ኢሎሚ ፣ B; om. ε | ⁸ ኤሎማ ፣ C; አልማስ ፣ D | ⁹ ኪያሕያ ፣ A; ኢያሕያ ፣ DEF | ¹⁰ om. γE | ¹¹ FG | ¹² om. F | ¹³
 ግናይ ፣ (sic) γ | ¹⁴ ቀኖና ፣ ወግናየ ፣ F | ¹⁵ ወባርክ ፣ D | ¹⁶ ወዘንተ ፣ C | ¹⁷ ካህን ፣ (sic) B | ¹⁸ om. ABGH | ¹⁹
 እግዚአብሔር ፣ እግዚእ ፣ እግዚአ ፣ tra. BH | ²⁰ ወልደ ፣ መለኮት ፣ A; ሚካኤል ፣ BH; om. C; err. EF; ገብረ ፣
 ሥላሴ ፣ G | ²¹ om. γ; ወባርክ ፣ G | ²² om. γG; ክርስቶስ ፣ add. γG | ²³ ለገብርከ ፣ add. G | ²⁴ ዝሩያል ፣ γ; ማራያል ፣ D;
 om. G | ²⁵ ለሜሎስ ፣ C | ²⁶ ሰዋላም ፣ A; ለዊላም ፣ F | ²⁷ ዘፈታሕክሙ ፣ ²⁸ ማዕሥረ ፣ γEF | ²⁹ አምኃ ፣ ኢየሱስ ፣ A;
 om. BCε; ተክለ ፣ ሃይማኖት ፣ D; ወልደ ፣ ሚካኤል ፣ H.

ነዓርግ ፡ ስባሌ ። ባርክ²¹ ፡ ኢየሱስ ፡ ኢየሱስ ፡ ኢየሱስ²² ፡ (H35r^c) አበሳሁ²³ ፡ ደም(D51v^b)ሰስ ፡
 ኦ ፡ ክርስቶስ ፡ ኦ ፡ ክርስቶስ ፡ ኦ ፡ ክርስቶስ ። ማሩያል²⁴ ፡ ምናቴር ፡ አብያቴር ፡ ሜሎስ²⁵ ፡
 ሰዋላም²⁶ ። ዘፈታሕከ²⁷ ፡ (C48v^b) ማዕሠረ²⁸ ፡ ጌ(F57v^b)(E58v^a)ጋዮሙ ፡ ለ(A26v^b)አዳም ፡
 ወለ(B89r^b)ሌዋን ፡ ፍ(G35v^a)ታሕ ፡ ጌጋዮ ፡ ለገብርከ²⁹ ፡ በዋህድ ፡ ወልድከ ፡ ለዓለመ ፡ ዓለም ።
 አሜን ።

[61] ይዲ¹ ፡ ስግዳ ፡ ለእግዚአብሔር ፡ በፍርሃት² ።

ይካ³ ፡ ጸሎተ⁴ ፡ ንስሐ ፡ ዓቢይ⁵ ። እግዚአብሔር ፡ አኃይ ፡ ኩሉ ፡ ዓለም⁶ ። ብሔተ ፡ (D52r^a) ፣
 ስም ፡ ወሥልጣን⁷ ። ለቀዳማዊ ፡ ዘእንበለ ፡ ተፍጻሜት⁸ ። ዘትነብር ፡ መልዕልተ ፡ አርያም ።
 ወመንበረ ፡ ስብሐቲክ ፡ ዘኢይተረጎም ። ወልብሰትከ⁹ ፡ አፍሐም ። ወመንጠላዕትክ ፡ እሳት¹⁰ ፡
 ግሩም ። ዘፈታሕከ ፡ እምነነ¹¹ ፡ ማዕሠረ ፡ ኅጢአት ፡ ለወልድከ ፡ በሕ(A27r^a)ማሙ ።
 ዘይቤሎሙ ፡ ለአርዳኢሁ ፡ በቃሉ ፡ ዘመንክር ፡ ጣዕሙ ፡ ለእለ ፡ ኃይማሙ ፡ ኅጢአተ ፡ ለሰብእ ፡
 ይትኃይግ ፡ ሎሙ ። ወለእለ ፡ ኢኃይማሙ ፡ ኅጢአት ፡ ኢይትኃይግ ፡ ሎሙ ።

በእንተ¹² ፡ (D52r^b) ፣ ኩሉ ፡ ናንቅዓዱ ፡ ኅቤክ ፡ ወናስተበቀሳከ¹³ ። በእንተ ፡ ኩሉ ፡ ነፍሰ ፡
 ክርስቲያን ፡ ነባቢ ፡ ወተናጋሪ ። ወበእንተ ፡ ኩሎሙ ፡ አበዊነ ፡ ወአኃዊነ ፡ እለሂ¹⁴ ፡ ኖሙ ፡
 ወእለሂ ፡ ሀለዉ ፡ ወፈለሱ¹⁵ ፡ እምዝንቱ ፡ ዓለም ፡ ኃላፊ ፡ ዘይበሊ ፡ ወይማስን¹⁶ ። ወበእንተ ፡

[61] ¹ ይዲያቆን ፡ (sic) A | ² om. BCDF | ³ ወይብል ፡ ካህን ፡ BEF | ⁴ ጸሎት ፡ (sic) B | ⁵ ፍትሐት ፡ add. γ | ⁶ om. γC | ⁷
 ሥልጣን ፡ ወስም ፡ tra. α | ⁸ እስከ ፡ ተፍጻሜቱ ፡ F | ⁹ ዘልብሰትክ ፡ D | ¹⁰ ዘእሳት ፡ D | ¹¹ ኩሎ ፡ D | ¹² በእንተዝ ፡ D |
¹³ b-b om. D; ንስሐከ ፡ ወናንቅዓዱ ፡ ኦ ፡ መሓሪ ፡ add. D | ¹⁴ እለሂ ፡ D | ¹⁵ ፈለሱ ፡ D | ¹⁶ c-c om. D | ¹⁷ ዲያቆናት ፡
 D | ¹⁸ ቅድስት ፡ add. D | ¹⁹ ሕዝብክ ፡ ወእነፍስ ፡ ገብርክ ፡ ተክለ ፡ ሃይማኖት ፡ add. D | ²⁰ ማዕሠረ ፡ A | ²¹ ማዕሠረ ፡
 D | ²² አሰሪ ፡ A; ገባሪ ፡ D | ²³ እምነነ ፡ add. D | ²⁴ መናግተ ፡ (sic) A | ²⁵ ወኢትትሐከይ ፡ A; ጸዊረ ፡ ክበደ ፡ አበሳህ ፡
 add. D | ²⁶ ለተግባረክ ፡ D | ²⁷ መሓሪ ፡ D | ²⁸ ወልደ ፡ መለኮት ፡ A; ተክለ ፡ ኃይማኖት ፡ D; ሚካኤል ፡ H | ²⁹ ወአፉክ ፡
 A | ³⁰ ወበግዝረቱ ፡ add. D | ³¹ በሕማሙ ፡ ወበሰቅለቱ ፡ ለፍቁርክ ፡ add. D | ³² በትንሣኤክ ፡ (sic) D | ³³ ለዋህድክ ፡ D |
³⁴ እምትካት ፡ add. D | ³⁵ ሎሙ ፡ D | ³⁶ ኃጣውኢሆሙ ፡ add. D | ³⁷ ዘገብሩ ፡ D | ³⁸ አዉ ፡ (sic) A | ³⁹ ወበኢያእምሮ ፡
 D | ⁴⁰ በምግባር ፡ D | ⁴¹ አዉ ፡ (sic) A | ⁴² ልብ ፡ add. D | ⁴³ አዉ ፡ (sic) A | ⁴⁴ ወበተከብሮ ፡ D | ⁴⁵ አዉ ፡ (sic) A | ⁴⁶
 እወ ፡ add. D | ⁴⁷ ፍታሕ ፡ D | ⁴⁸ ወአግዕዝ ፡ D | ⁴⁹ እማዕሰረ ፡ D | ⁵⁰ ለገብርክ ፡ ተክለ ፡ ሃይማኖት ፡ D | ⁵¹ ወበአፈ ፡
 ዘአየ ፡ አነ ፡ ገብርክ ፡ ተክለ ፡ ሃይማኖት ፡ ኃጥእ ፡ ወድኩም ፡ add. D | ⁵² በአፈ ፡ D | ⁵³ በእንተ ፡ ኖኅ ፡ ወሴም ፡ add.
 D | ⁵⁴ በአፈ ፡ D | ⁵⁵ በአፈ ፡ D | ⁵⁶ በአፈ ፡ D | ⁵⁷ በአፈ ፡ D | ⁵⁸ በአፈ ፡ D | ⁵⁹ በአፈ ፡ D | a-a om. β; በእንተ ፡ ኢሳይያስ ፡
 ዘተመጠወ ፡ ቀሩርባነ ፡ *** ወለክ ፡ ይደሉ ፡ ክብር ፡ ወስብሐት ፡ ወአኩሎት ፡ ወስግደት ፡ ኦ ፡ ሥሉስ ፡ ቅዱስ ፡
 አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወላዕሌነ ፡ ይኩን ፡ ሃህል ፡ ወምሕረት ፡ ይእዜነ ፡ ወዘልፈነ ፡ ወለዓለመ ፡
 ዓለም ፡ አሜን ፡ ለይኩን ፡ ለይኩን ፡ add. D.

ኩሎሙ ፡ ካህናቲክ ፡ እለ ፡ ይሴብሐክ ፡ በዜማ ፡ ጥዑም ፡ ከመ ፡ ቃለ ፡ አርጋኖን ፡ አንዛሪ ።
ወበእ(A27v^a)ንተ ፡ ኩሎሙ ፡ ዲያቆናቲክ¹⁷ ፡ እለ ፡ ተልዕኩ ፡ ወአቅለሉ ፡ ክነፊሆሙ ፡
ዘመንፈስ ፡ ከመ ፡ ንስር ፡ ሰራሪ ። ወበእንተ ፡ ኩ(H35v^a)ሎሙ ፡ ሕዝብክ ፡ እድ ፡ ወአንስት ፡
አእሩግ ፡ ወሕፃናት ፡ እለ ፡ ቆሙ ፡ ውስተ ፡ ቤተ (D52v^a) ክርስቲያን ፡ ቅድስት ። ቅድመ ፡
ምሥዋዒክ¹⁸ ፡ ኃጣውአ ፡ ዘያስተሰሪ ።

አ ፡ እግዚአ ፡ ፍትሐነ ። ወአግዕዘነ¹⁹ ፡ ለኩልነ ፡ እምኩሉ ፡ ማዕሠረ²⁰ ፡ ኅጢአት ። ዘአስሐተነ ፡
አሥጋሪ ። ወብትክ ፡ እምኔነ ፡ መሣግረ²¹ ፡ ዘአስተዳለወ ፡ አሥጋሪ²² ። ወአስስል²³ ፡ መናስግተ²⁴
ዘገብረ ፡ ከሃሊ ። ወአልስጎ ፡ ኅም(D52v^b)ዘ ፡ ዘከዓወ ፡ ቀታሊ ። ወኢትትሐየይ ፡²⁵ ፡ ተግባረ²⁶ ፡
እደዊክ ። አ ፡ ፈጣሪ ፡ ወኢትትኃሥሥ ፡ አበሳ ፡ ልሕኩተክ ። አ ፡ ገባሪ²⁷ ፡ አ ፡ እግዚአ ፡ ምስለ ፡
ነፍሰ ፡ ገብርከ²⁸ ። ረስየነ ፡ ለኩልነ ፡ ፍቱሐነ ፡ ወግዑዛነ ፡ ለአግብርቲክ ፡ ወአዕማቲክ ፡ በአፈ ፡
መንፈስ ፡ ቅዱስ ፡ ማኅየዊ ፡ ወበአፉክ²⁹ ፡ ኄር ፡ ሰማያዊ ፡ ወበአፈ ፡ ወልድክ ፡ እግዚእነ ፡
ኢየሱስ ፡ ክርስ(D53r^a)ቶስ ፡ ቃል ፡ ቀዳማዊ ። በስብከቱ ፡ ወበምጽአቱ ፡ ለዋህድክ ። በልደቱ³⁰ ፡
ለበኩርከ³¹ ። በትንሣኤሁ³² ፡ ወበዕርገቱ ፡ ለወልድከ³³ ። በንብረቱ ፡ በየማንክ ። ወበበዓቱ ፡
ውስተ ፡ ህላዌክ ። ኅበ ፡ ኢተፈልጠ³⁴ ፡ እምኔክ ። ወበዳግም ፡ ምጽአቱ ፡ (A27v^b) ምስለ ፡
ኩሎሙ ፡ ኃይለ ፡ ሰማያት ። በሥጋሁ ፡ ወበደሙ ። በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡
ረሰያ ፡ ማኅደረ ፡ ስሙ ። በቀራንዮ ፡ መካነ ፡ መስቀሉ ። ወበጎልጎታ ፡ መቃብ(D53r^b)ሩ ።
ወበኢየሩሳሌም ፡ ሀገሩ ። ወበደብረ ፡ ጽ(H35v^b)ዮን ፡ ደብሩ ። ወበደብረ ፡ ዘይት ፡ ማኅደሩ ።
ወበደብረ ፡ ታቦር ፡ ደብረ ፡ ምሥጢሩ ። ወበደብረ ፡ ሲና ፡ ምሥዋሩ ። ወበኢየሩሳሌም ፡ እንተ ፡
ላዕሉ ፡ እግረ ፡ አንስርት ፡ በጸሐታ ፡ ኢይክሉ ።

ስረይ ፡ ለነ³⁵ ፡ እግዚአ³⁶ ፡ ለሕዝብክ ፡ ዘገበርነ³⁷ ፡ በአእምሮ ፡ አው³⁸ ፡ በኢያእምሮ³⁹ ።
በገቢር⁴⁰ ፡ አው⁴¹ ፡ በሐልዮ⁴² ፡ ወበተናግሮ ፡ በ(A28r^a)ፈቃድ ፡ አው⁴³ ፡ በተኃይሎ ፡ በአገብሮ⁴⁴ ፡
አው⁴⁵ ፡ ወበተሰውሮ ፡ በድካም ፡ (D53v^a) አው ፡ ወበተዝጎሮ ፡ ወበተከብሮ ። ስረይ ፡ ለነ⁴⁶ ፡
እግዚአ ፡ ለሕዝብክ ፡ ለአግብርቲክ ። ፍትሐነ⁴⁷ ፡ ወአግዕዘነ⁴⁸ ፡ እምኩሉ⁴⁹ ፡ ኅጢአት ፡
ወመርገም ። ወሊተኒ ፡ ስረይ ፡ ለኃጥእ ፡ ወለድኩም⁵⁰ ፡ በአፉሃ ፡ ለእግዝእትነ ፡ ማርያም ፡
መንፈሳዊት ፡ ምዕናም⁵¹ ። ወዓዲ ፡ በእንተ⁵² ፡ አዳም ፡ አበ ፡ ኩሉ ፡ ዓለም ። ወበአፈ ፡ ሴት ፡
ውኔኖስ ፡ ወኔኖክ ፡ ወኖኅ ፡ እለ ፡ አሥመሩክ ፡ እምቅድም⁵³ ። በአፈ⁵⁴ ፡ መልክ ፡ (D52v^b)
ጼዴቅ ፡ ወኢዮብ ። በአፈ⁵⁵ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ። በአፈ⁵⁶ ፡ ሙሴ ፡ ወአሮን ።

በአፈ.⁵⁷ ፣ ዳዊ(A28r^b)ት ፣ ነቢይ ፣ ወናታን ። በአፈ.⁵⁸ ፣ ኤልያስ ፣ ቀናዒ ። ወበአፈ ፣ ኤልሣዕ ። ለትእዛዘ ፣ ሊቁ ፣ ሰማዒ.⁵⁹ ።

[62] እባርከከ¹ ፣ እግዚእየ ፣ ወአ(C49r^a)ምላኪየ ። ወፀወንዮ ፣ ረዳእየ ፣ ወተስፋዮ² ፣ ወመ(G35v^b)ድ(F58r^a)ኃኒየ ። (B89v^a) ወብከ ፣ ጸናዕኩ ፣ (E58v^b) በውስተ³ ፣ ከርሠ ፣ እምየ ። አጽንዐኒ⁴ ፣ በነቢብከ ። ፍኖተ ፣ ዓመዓ ፣ አርጎቅ⁵ ፣ እምኔየ ። ወበሕግከ ፣ ተሣሃለኒ⁶ ፣ ለገብርከ ። አያስ⁷ ፣ አያባዖስ⁸ ፣ አያት አሰድ⁹ ፣ ድኢስ ፣ አያዖስ¹⁰ ፣ አያት(D56r^a)ኤል¹¹ ፣ አያግአስ¹² ፣ ጥዑመ ፣ ስም ፣ ኢየሱስ ፣ ክርስቶስ ። ዘኢትፈቅድ ፣ ሞቶ ፣ ለኃጥእ ። መሐ(C49r^b)ረነ¹³ ፣ እግዚእነ¹⁴ ። ወ(H35v^c)ሰረይ ፣ ኅጢአተነ¹⁵ ። (G36r^a) ዘ(F58r^b)ገበርነ ፣ በፈቃድነ ። በአእም(B89v^b)ሮትነ¹⁶ ፣ ወ(A28v^a)በኢያእ (E59r^a)ምሮትነ¹⁷ ። ኢትፍድየነ ፣ በከመ ፣ ምግባሪነ ። በምሕረትከ ፣ ፍትሐነ ፣ እማእሰረ¹⁸ ፣ ዲያብሎስ ፣ እምደነስ¹⁹ ፣ ወእመሐላ²⁰ ፣ በሐሰት ፣ ወመርገም²¹ ። አ ፣ እግዚእነ²² ፣ በእንተ ፣ ስምከ ፣ ቅዱስ²³ ፣ ፍትሐ²⁴ ፣ ለገብርከ²⁵ ። ኅድግ ፣ ሎቱ²⁶ ፣ ብዝኃ²⁷ ፣ ጌጋዩ²⁸ ፣ ወአበሳሁ²⁹ ፣ ለገብርከ³⁰ ። ለከመ ፣ ወሀብኮሙ ፣ ለካህናት ፣ ይእስፋ ፣ ወይፍትሐ ፣ ኩሎ ፣ ማእሰረ ፣ ኅጢአት ። ወከማሁ ፣ ይኩኑ ፣ ፍቱሐ ፣ እገሌ³¹ ፣ (F58v^a) በሰማ(D56r^b)ይ³² ፣ ወበም(C49v^a)ድር ፣ ለዓለመ ፣ ዓለም ። አሜን ። (G36r^b)

[63] ወዓዲ¹ ፣ ትጸርሕ² ፣ ፫ ፣ ጊዜ ። ወድኅሬሁ³ ፣ ትብል⁴ ፣ ሀብ⁵ ፣ እግዚእ⁶ ፣ አሰበ ፣ ሰማያዊ ፣ ለዘይትናዘዝ ፣ በዝንቱ ፣ መጽሐፍ ። ሀብ⁷ ፣ እግዚእ⁸ ፣ (F58v^b) ሣህለ⁹ ፣ ወምሕረተ¹⁰ ፣ ወሥርዮተ ፣

[62] ¹ ወእባር ፣ A; ወእባርከከ ፣ H; ዳዊት ፣ add. γ | ² ተስፋዮ ፣ B | ³ ውስተ ፣ BD | ⁴ አጽናዕኩ ፣ BCD | ⁵ አርኃቀ ፣ B; ጸላእከ ፣ G | ⁶ ተሣሃለሙ ፣ B | ⁷ አያዖስ ፣ add. BF; አያስ ፣ አያቅኤስ ፣ add. G | ⁸ አያብአስ ፣ B; አያብዖስ ፣ F; አብዖስ ፣ G | ⁹ አያትአስ ፣ B; አያት ፣ አሰድድኤል ፣ H | ¹⁰ om. BE; አኢያስ ፣ D | ¹¹ ኢያቶኤል ፣ B; ኢያቅኤል ፣ G | ¹² አያግዖስ ፣ γ; ኢያግእስ ፣ C; ኢያግዖስ ፣ G | ¹³ መሐረኒ ፣ BEF | ¹⁴ እግዚእየ ፣ BEG | ¹⁵ ኃጢአቶ ፣ (sic) B; ኃጢአትየ ፣ ε | ¹⁶ om. C | ¹⁷ ወኢያእምሮትነ ፣ BE | ¹⁸ እማሰረ ፣ (sic) BEF | ¹⁹ እምነ ፣ ደነስ ፣ F | ²⁰ መሐላ ፣ (sic) C | ²¹ ወእመርገም ፣ BEF | ²² እግዚእ ፣ BCEF | ²³ om. α | ²⁴ ፍታሕ ፣ H | ²⁵ add. አምኃ ፣ ኢየሱስ ፣ A; ሚካኤል ፣ B; ተክለ ፣ ሃይማኖት ፣ D; ገበረ ፣ ሥላሴ ፣ G; ወልደ ፣ ሚካኤል ፣ H | ²⁶ ለነ ፣ BEF | ²⁷ ብዙኃ ፣ BF; om. C | ²⁸ ጌጋዮ ፣ CE | ²⁹ om. C | ³⁰ add. አምኃ ፣ ኢየሱስ ፣ A; ወልደ ፣ ሚካኤል ፣ H | ³¹ a-a om. γ | ³² በሰማያት ፣ BE.

[63] ¹ om. C | ² ወትጸርሕ ፣ C | ³ ወድኅረ ፣ B; om. | ⁴ ወትብል ፣ C | ⁵ ኅበ ፣ (sic) BE; ሀበነ ፣ (sic) H | ⁶ እግዚእ ፣ B; እግዚአብሔር ፣ EG | ⁷ ኅበ ፣ (sic) BE; ሀብ ፣ F; ኅበነ ፣ G | ⁸ እግዚእ ፣ B | ⁹ ሣህለከ ፣ G | ¹⁰ ወምሕረተከ ፣ G | ¹¹ om. γ | ¹² እግዚአብሔር ፣ add. G | ¹³ ዝንቱ ፣ γ | ¹⁴ ዝንቱ ፣ add. G | ¹⁵ መስቀል ፣ BEFH | ¹⁶ om. β; ወድካመ ፣ add. β; ወምንዳቤ ፣ add. D | ¹⁷ om. γ | ¹⁸ ሞተ ፣ B; እሞት ፣ C | ¹⁹ እምዕለት ፣ BF | ²⁰ a-a om. C | ²¹ ወምሰዓታተ ፣ (sic) B;

ኅጢአት ። አ¹¹ ፣ እግዚ(G36v^a)አ¹² ፣ በኃይለ ፣ ዛቲ¹³ ፣ (B90r^b) (C49v^b) ጸሎት ፣ (A28v^b)
 ወበኃይለ¹⁴ ፣ (D56v^a) መስቀል¹⁵ ፣ ጽን(E59v^a)ዕት ፣ አርሕቅ ፣ እምነ ፣ ኩሎ ፣ ሐዘነ ፣
 ወሐማመ¹⁶ ፣ ወደዌ ፣ ኅጢአት ። አድኅነ ፣ እግዚአ¹⁷ ፣ እሞተ¹⁸ ፣ ልግብት ። ወእምዕለት¹⁹ ፣
 እኪት²⁰ ፣ ወእምሰዓታተ²¹ ፣ መንሱት ። ወአሰስል ፣ እምነ ፣ ሞግ ፣ ወምንዳቤ ፣ ወዓዕረ²² ።
 ወአድኅነ ፣ እምተቀንዮ²³ ፣ ጸላኢ²⁴ ። ወእም(C50r^a)ግባራተ²⁵ ፣ እኪት²⁶ ። አድኅነ²⁷ ፣
 እ(F59r^b)ምኅዘን ፣ ወትካዝ²⁸ ። ተሣሃለገ²⁹ ፣ (G36v^b) ወተወከፍ³⁰ ፣ (B90v^a) ጸሎተነ ፣ ወንስሐነ ።
 በከመ ፣ ተወከፍ(D56v^b)ከ³¹ ፣ ንስሐሁ ፣ ለዳዊት ። እ(E59v^b)ምድኅረ ፣ ድቀቱ³² ፣ መሐርኮ³³ ።
 መሐረነ ፣ ኦ ፣ ሊቅነ ፣ አመነ³⁴ ፣ በምሕረትክ ። መኑ ፣ ተኃፍረ ፣ ዘተ(A29r^a)ወከለ ፣ ኪያክ ።
 (G37r^a) ወመኑ ፣ ተኃጎለ³⁵ ፣ ዘተፀወነ³⁶ ፣ ብከ³⁷ ። ወመኑ ፣ ተገድፈ³⁸ ፣ ዘተሰፈወከ³⁹ ። ለመኑ⁴⁰ ፣
 (C50r^b) ተጸመምከ⁴¹ ፣ ለዘጸወ-ፀ⁴² ፣ ስመከ⁴³ ። ወለመኑ⁴⁴ ፣ ኢያርጎውክ ፣ ዘጎድጎ(F59r^a)ደ⁴⁵ ፣
 (B90v^b) ጥኅተክ ። ፫ እስመ ፣ አንተ ፣ ርቱዕ ፣ ንጉሥ⁴⁶ ፣ ፍትሐ ፣ ለነዳይ ፣ ኢታደሉ⁴⁷ ።
 ንስእለክ ፣ ትምሐረነ ፣ ወንጸውዓ(D57r^a)ክ ፣ በ(E60r^a)ርትዕት ፣ ሃይማ(H36r^a)ኖት ፣ ዘእንበለ ፣
 ኑፋቄ ። ሚጠነ ፣ ኅቤክ ፣ ሚጠተ⁴⁸ ፣ መንፈስ⁴⁹ ፣ ቅዱስ ፣ ለዓለመ ፣ ዓለም ፣ (G37r^b) አሜን ።

[64] ይዲ ፣ ፫ በፈረ(C50v^a)ሃ² ፣ እግዚአብሔር ፣ ቁሙ³ ።

፫ ወዩዓትብ⁴ ፣ ካህን⁵ ፣ ማዩ ፣ ፫ ፣ ጊዜ⁶ ፣ በትእምርተ ፣ መስቀል ። ወይብል ፣ ፩ ፣ አብ ፣ (A29r^b)
 ቅዱስ ። ፩ ፣ (B91r^a) ወልድ ፣ (F59v^a) ቅዱስ ። ፩ ፣ ውእቱ ፣ መንፈስ ፣ ቅዱስ ። ለዓለመ ፣ ዓለም ።
 አሜን ።

[65] ወድግም¹ ፣ ዘጀወጀ² ። ለሰብሕዎ ፣ ለእግዚአብሔር³ ።

ወእምሰዓተ ፣ G | ²² ወዓዕር ፣ F | ²³ እምተቃንዮ ፣ γG | ²⁴ ለጸላኢ ፣ G | ²⁵ ወእምግባራቲሁ ፣ BCFG; ወምግባራ ፣ E | ²⁶
 om. Cε | ²⁷ om. FG | ²⁸ ወተካዝ ፣ (sic) γG | ²⁹ ወተሣሃለነ ፣ γG | ³⁰ ወትከፍል ፣ BE; ወክፍለነ ፣ F | ³¹ ተወከፍኮ ፣ C | ³²
 እምድቀቱ ፣ γ | ³³ መሀረክ ፣ B | ³⁴ አመ ፣ (sic) BEF | ³⁵ om. B | ³⁶ om. BEFG; ዘጸወነ ፣ (sic) C; ዘተወከለ ፣ add. BEFG |
³⁷ ኪያክ ፣ BEFG | ³⁸ ዘተገድፈ ፣ C | ³⁹ ዘተሰፈወ ፣ γEF; ብክ ፣ add. γ | ⁴⁰ ወለመኑ ፣ G | ⁴¹ ዘተጸመምክ ፣ C | ⁴²
 ዘተጸውዐ ፣ AD; ዘጸውዓክ ፣ BEF | ⁴³ om. BCFG | ⁴⁴ ወመኑ ፣ (sic) C | ⁴⁵ ለዘጎድጎደ ፣ C; ለዘእንጎድጎደ ፣ (sic) FG
 | ⁴⁶ om. γ | ⁴⁷ እስመ ፣ አንተ ፣ ርቱዕ ፣ ፍትሐ ፣ ለነዳይ ፣ ንጉሥ ፣ ኢታደሉ ። tra. A | ⁴⁸ ሚጠቶ ፣ A; ሚጠነ ፣ B | ⁴⁹
 መንፈሳዊት ፣ G.

[64] ¹ ይ ፣ A | ² በፍርሃት ፣ G | ³ ቁሙ ፣ በፍርሃተ ፣ እግዚአብሔር ። tra. G | ⁴ ዩዓትብ ፣ B; ወዩዓትብ ፣ H | ⁵ om. BEF;
 ይካ ፣ G | ⁶ ወዩዓትብ ፣ ካህን ፣ ፫ ፣ ጊዜ ፣ ማዩ ፣ tra. BEF | ⁷ ወይብል ፣ G.

ወዓዲ⁴ ፣ ጸሎተ ፣ ሃይማኖት⁵ ።

ወምህላ⁶ ።

አ⁷ ፣ አቃውላ ፣ መንንዎ ፣ ለፍትወተ ፣ (E60r^b) ዝ ፣ ዓ(C50v^b)ለም ። ኢ(G37v^a)ታፍቅሩ ፣ ወርቀ ፣
ወኢብሩረ⁸ ። (D57r^b) ፣ ለኢለወርቅ ፣ ሜጡ⁹ ። ለኢለባዕዳን ፣ ንዋይ ፣ ኢታፍቅሩ¹⁰ ።
መንንዎ ፣ ለዝንቱ ፣ ዓለም ። ንብረቱኒ ፣ ወፍትወቱኒ ፣ ኃላፊ ፣ ውእቱ ።

ንበል¹¹ ፣ ኩልነ ፣ እግዚአ ፣ ተሣሃለነ ። ወለዓለምሰ ፣ ኢት(B91r^b)ትምዓነ¹² ። ስረይ ፣ ለነ ፣ እግዚአ ፣
(F59v^b) ወአናሕሲ ፣ ፍ አበሳነ ፣ ወጌጋየነ¹³ ። አይቱኑ¹⁴ ፣ ንጉይይ¹⁵ ፣ እምቅድ(C51r^a)መ ፣
(A29v^a) ገጽከ¹⁶ ። ለሞት¹⁷ ፣ ወለሕይወት ፣ ሥልጣን ፣ ቦቱ¹⁸ ።

[66] ወንበል¹ ፣ ኩልነ ፣ እግ(E60v^a)ዚ(G37v^b)አ² ፣ ተሣሃለነ³ ። ወኢትመጥወነ⁴ ፣ ለኅጢአተነ⁵ ።
(sic) ንትመሐለል⁶ ፣ ወንስእለከ ። አይቱኑ ፣ ነሐውር⁷ ፣ እመንፈስ(D57v^a)ከ ። ወአይቱኑ ፣
ንጉይይ⁸ ፣ እምቅድመ ፣ ገጽከ ። ወእ(B91v^a)መኒ⁹ ፣ ነሣእነ ፣ ክንፈ ፣ ከመ ፣ ንስር ፣ ወሣረርነ ፣
(F60r^a) ውስተ ፣ (C51r^b) ልበ ፣ ባሕር ፣ ህየኒ ፣ እዴከ ፣ (H36r^b) ትመርሐነ ። ወታነብረነ ፣ የማንከ ።
ዘኢትፈቅድ ፣ ፍ ለኃጥእ ፣ ሞቶ¹⁰ ። (G38r^a) አላ ፣ ሚጦቶ ፣ ወግብዓቶ ። ተግባረ ፣ እ(E60v^b)ደዊከ ፣
(A29v^b) ኢትትኃየይ¹¹ ።

[67] ወዓዲ¹ ፣ እስኩኪ ፣ ሀልዩ ፣ ለሊክሙ ፣ ጾም ፣ ወጸሎተ² ፣ (sic ወጸሎት ፣) ያድጎን³ ፣
እምሲአል ፣ ወእምዕቶነ ፣ እሳት ። ኃጥእ ፣ ወዐማዒ⁴ ፣ ውስተ ፣ መንሱት ፣ ይበጽሕ⁵ ። (B91v^b)

[65] ¹ ወትድግም ፣ AD; ወትድግም ፣ G | ² ዘም፻፶ ፣ B; ፻፶ ፣ C; ዘ፻፶ ፣ E; ፱ወ፻፶ ፣ G | a-a om. β | ⁴ ወዓዲተ ፣ (sic) A | ⁵
በል ፣ C | ⁶ ወምህላለ ፣ B; ወምሕልላ ፣ C; ወምህላላ ፣ E | ⁷ om. B | ⁸ ወብሩረ ፣ D | ⁹ om. γ | ¹⁰ c-c om. β; ኢትግብሩ ፣ γ |
¹¹ ወንብል ፣ DEF | ¹² ኢትትምዓነ ፣ D | ¹³ ጌጋየነ ፣ ወአበሳነ ፣ tra. γB | ¹⁴ አይቱኑ ፣ γ | ¹⁵ ንጉይይ ፣ (sic) γ; ንጉይይ ፣
(sic) B | ¹⁶ om. EF | ¹⁷ ሞት ፣ EF | ¹⁸ እግዚአብሔር ፣ አምላክነ ፣ add. γ.

[66] ¹ ንበል ፣ γBC | ² om. G | ³ ወዓዲ ፣ add. G | ⁴ om. ε; ተሣሃለነ ፣ add. G | ⁵ ለኃጢአትነ ፣ ε | ⁶ ወንትመሃለል ፣ F | ⁷
አሐውር ፣ D | ⁸ ንጉይይ ፣ A; ንጉይይ ፣ B | እጉይይ | DH | ⁹ እመኒ ፣ C | ¹⁰ ሞቶ ፣ ለኃጥእ ፣ G | ¹¹ ኢትትሃየየነ ፣ CEF.

[67] ¹ om. β | ² ሃይማኖት ፣ add. γ | ³ ታድጎን ፣ Bε | ⁴ ወአባሲ ፣ ε | ⁵ ኢይብጻሕ ፣ E; ይበጽሑ ፣ G | ⁶ ወለየውሐን ፣ B;
ለየሞሃንስ ፣ CG | ⁷ ይበርህ ፣ ገጽሙ ፣ tra. CG | ⁸ በምዕር ፣ add. G | ⁹ a-a om. G; ይቤ ፣ እግዚአብሔር ፣ ለአርዳኢሁ ፣
add. G | ¹⁰ ይሴባሕ ፣ ወይትዓኩት ፣ tra. α | ¹¹ አረማዌ ፣ ወአይሁዳዌ ፣ tra. DEF | ¹² ወኩሎ ፣ B | ¹³ om. γG | ¹⁴ ስመ ፣
G | ¹⁵ እግዚአብሔር ፣ G | ¹⁶ ዘለዓለም ፣ G | ¹⁷ ቃሉ ፣ ወርቱዕ ፣ ኩሉ ፣ D | ¹⁸ ለእግዚአብሔር ፣ ፍናዊሁ ፣ tra. BCE | ¹⁹
ለዘሂ ፣ FG | ²⁰ መሐርክዎ ፣ FG | ²¹ ወዘሂ ፣ ተሣሃልክዎ ፣ G | ²² ወለዘፈቀድኩ ፣ add. G | ²³ እስመ ፣ ኩሉ ፣ F | ²⁴
መንፈስ ፣ ዚአየ ፣ እምሕሮ ፣ ውእቱ ፣ ወእሣላሎ ። tra. A | ²⁵ ሣህልየ ፣ BCF | ²⁶ ኢይክል ፣ FG.

ለየዋሃን⁶ ፣ (D57v^b) ፣ ገጽጡ ፣ (C51v^a) ይበርህ⁷ ። (F60r^b) ሰማይ ፣ ወምድር⁸ ፣ የጎልፍ ፣
 ለወቃልየሰ ፣ ኢየጎልፍ⁹ ። (G38r^b) ፣ ይትአኩት ፣ ወይሴባሕ¹⁰ ፣ ስሙ ፣ ለክርስቶስ ። ወዓዲ ፣
 ኢፈለጠ ፣ ወኢሴለየ ፣ ፣ አረ(E61r^a)ማዌ ፣ ወአይሁዳዊ¹¹ ። ወኩሉ¹² ፣ ዘአምን¹³ ፣ ዘጸውዐ ፣ ስሞ¹⁴ ፣
 ለክርስቶስ¹⁵ ፣ ይድጎን ። ወይረክብ ፣ ሕይወተ¹⁶ ፣ እስመ¹⁷ ፣ ጽድቅ ፣ ፣ ፍናዊሁ ፣ (C51v^b)
 ለእግዚአብሔር¹⁸ ። ወይቤሎ ፣ ለሙ(A30r^a) (B92r^a)ሴ¹⁹ ፣ ለዘመሐርክዎ²⁰ ፣ እም(F60v^a)ሕሮ ።
 ወለዘፈቀድኩ²¹ ፣ እሣሃሎ²² ። (G38v^a) እም ፣ ኩሉ²³ ፣ ፣ መንፈስ ፣ ዚአየ ፣ ውእቱ ፣ እሣሃሎ ፣
 ወእምሕሮ²⁴ ። (D58r^a) ይቤ ፣ እግዚአብሔር ፣ ሣህልየሰ²⁵ ፣ ኢይከልዕ²⁶ ።

[68] ወትብል¹ ፣ አቡነ ፣ ዘበሰማያት ፣ ቪ ፣ ጊዜ ። (E61r^b)

ወትወጸርጎ ፣ ህ² ፣ ጊዜ ፣ ወትብል ፣ ጸሎተ ፣ ሃይማኖት ።

ነአምን ፣ (C52r^a) በ፩³ ፣ እግዚአብሔር⁴ ፣ ዘበአማን⁵ ፣ ዘኢተወልደ ። አቡሁ ፣ ለእግዚእነ ፣ (B92r^b)
 ወ(G38v^b)መድኃኒነ ፣ ኢየሱስ ፣ ክር(F60v^b)ሰቶስ ፣ አኃዜ ፣ ኩሉ ፣ ለወፈጣሬ⁶ ፣ ኩሉ⁷ ፣ ኮነ ።
 ወእጠመቅ ፣ በዋህድ ፣ ወልድክ ፣ ኢየሱስ ፣ ክርስቶስ ፣ ዘተወልደ ፣ እምቅድ(H36r^c)መ⁸ ፣ ዓለም ፣
 በሥም(A30r^b)ረቱ ። ዘቡቱ⁹ ፣ ኩሉ ፣ ኮነ ፣ ዘበሰማይኒ ፣ ወዘበምድርኒ¹⁰ ። ዘ(E61v^a)ያስተርኢ¹¹ ፣
 ወዘ(C52r^b)ኢያስተርኢ ። ዘወረደ ፣ እምሰማያት ። ወበ(G39r^a)ደኃሪ ፣ መዋ(D58r^b)ዕል ።
 ተሰብአ ፣ (B92v^a) እማርያም ፣ እምቅድስት ፣ ድንግል ። ወተወልደ ፣ በንጽሕ ። ወፈጸመ ፣
 (F61r^a) ሕገ ፣ አቡሁ ። ወተሰቅለ ፣ በእንቲአነ ፣ በመዋዕለ¹² ፣ ጲላጦስ ፣ ጴንጤናዊ¹³ ። ወሞተ¹⁴ ፣
 ወነበረ ፣ ለዲበ ፣ ምድር ፣ ሠሉስ ፣ መዋዕለ¹⁵ ። ወተንሥአ ፣ በሣልስት ፣ ዕለት¹⁶ ። ወዓርገ¹⁷ ፣
 በስብሐት ፣ ወነበረ ፣ (C52v^a) በየማነ ፣ አቡሁ¹⁸ ፣ ወካዕበ ፣ ይመጽእ ፣ (G39r^b) በደኃሪ ፣
 መ(E61v^b)ዋዕል ፣ ይኩንን ፣ (B92v^b) ሕያዋነ ፣ ወሙታነ ። ወአልቦ ፣ ማኅለ(A30v^a)ቅት ፣
 ለመንግሥቱ ።

[68] ¹ ወዓዲ ፣ ትብል ፣ G | ² ፩ ፣ Bε | ³ om. AC | ⁴ በእግዚአብሔር ፣ γG | ⁵ በአማን ፣ D | ⁶ ወገጣሬ ፣ ε | ⁷ a-a om. AC | ⁸
 ይትፈጠር ፣ G | ⁹ ወዘቡቱ ፣ B | ¹⁰ ወበምድርኒ ፣ A | ¹¹ ዘይፊኢ ፣ BDE | ¹² መዋዕለ ፣ B | ¹³ ሐመ ፣ add. G | ¹⁴
 ወተቀብረ ፣ add. G | ¹⁵ b-b om. G | ¹⁶ om. A | ¹⁷ ውስተ ፣ ሰማያት ፣ add. G | ¹⁸ አብ ፣ B; om. H | ¹⁹ ዓዲ ፣ γE | ²⁰
 ይጠመቅ ፣ C; አዋመቀ ፣ E; ተጠምቀ ፣ G | ²¹ om. G | ²² om. G | ²³ ወልድ ፣ C; ወወልድ ፣ G | ²⁴ መንፈሳውያን ፣ F | ²⁵
 ተፈነው ፣ (sic) F | ²⁶ om. C | ²⁷ ወእምድረ ፣ C; om. E; ወድኅረ ፣ F | ²⁸ እንተ ፣ ለስርየተ ፣ ኃጢአት ፣ እንተ ፣
 ለሐዋርያት ፣ tra. γ.

ወዓዲ¹⁹ ፣ (F61r^b) እጠመቅ²⁰ ፣ በመንፈስ ፣ ቅዱስ ፣ ዘወጽአ ፣ እም ፣ ኅበ²¹ ፣ አብ ። ወጸንግ²² ፣ በወልድ²³ ። በላዕለ ፣ ቅዱሳን²⁴ ፣ አበው ፣ ቀደምት ፣ ወካ(D58v^a)ዕበ ፣ ተፈነወ²⁵ ፣ ላዕለ²⁶ ፣ ሐዋርያት ፣ በእግዚእነ ፣ ኢየሱስ ፣ ክርስቶስ ። ወእምድኅረ²⁷ ፣ ሐዋርያት ፣ (G39v^a) ተውኅበ ፣ ለም(C52v^b)እመኖን ፣ በቅድስት ፣ ቤተ ፣ ክር(B93r^a)ሰቲያን ፣ እንተ²⁸ ፣ ሐዋርያት ፣ ለስር(E62r^a)የተ ፣ ኅጢአት ። ወለመንግ(F61v^a)ሥተ ፣ ሰማያት ፣ ወለኢይወት ፣ ዘይመጽእ ፣ ለዓለመ ፣ ዓለም ። አሜን ።

[69] ^aወታሉብስ¹ ፣ (sic ወተዐትት ፣) ልብስ ።

ወትክዑ² ፣ ገማየ ፣ (A30v^b) ላዕሌሁ³ ፣ ፫ ፣ ጊዜ ።

^bወትብል ፣ አጠምቀከ⁴ _{ab} ፣ በስመ ፣ አብ ፣ ወወልድ ፣ ወመንፈስ ፣ (G39v^b) ቅዱስ ፣ በቅድስት ፣ (D58v^b) ሥላሴ⁵ ፣ ለስርየተ ፣ ኅጢአት⁶ ።

[70] ወትነሥእ¹ ፣ ዘይተ² ። ወ(C53r^a)ት(B93r^b)ቀብዖ ፣ ገጸ ፣ ልቦ³ ፣ ወመታክፍቲሁ ፣ ወእንግድዓሁ⁴ ፣ ወእደዊሁ⁵ ፣ ወመለያልይሁ⁶ ። (F61v^b) (E62r^b) ወትብል⁷ ፣ ቡሩክ ፣ እግዚአብሔር ፣ አብ ፣ አኅዜ ፣ ኩሉ ፣ ዓለም ። አሜን⁸ ። ወቡሩክ ፣ ወልድ ፣ ዋህድ⁹ ፣ (G40r^a) ኢየሱስ ፣ ክርስቶስ ። አሜን ። ወ(H36v^a)ቡሩክ ፣ ^aመንፈስ ፣ ቅዱስ¹⁰ ፣ ጳራቅሊጦስ ፣ ክብር ፣ ወስብሐት ፣ ለዓለመ ፣ ዓለም ። አሜን ።

[71] ወታሉብስ¹ ፣ ልብስ² ። ወይ(A31r^a)ትነሥእ³ ፣ ወያድንን⁴ ፣ ርእሶ ። ወ(B93v^a)ትብል⁵ ፣ (C53r^b) ላ(D59r^a)ዕሌሁ ፣ ዘንተ ፣ ጸሎተ ።

[69]¹ ወተዓቀብ ፣ (sic) B; ወትእብ ፣ (sic) G | ² ወትክልዕ ፣ (sic) A; ወከአው ፣ (sic) G | ³ ማየ ፣ ላዕሌሁ ፣ tra. A | ⁴ a-a om. C; b-b om. | ⁵ እንዘ ፣ አእምን ፣ እክህደክ ፣ ሰይጣን ፣ add. | ⁶ ኅጢአትክሙ ፣ EF.

[70]¹ ወታነሥእ ፣ γ; ወንሥእ ፣ G | ² በእዴክ ፣ G | ³ ወልቦ ፣ B; ወአልቦ ፣ (sic) E; om. FG | ⁴ ወእንግዳሁ ፣ (sic) γBC | ወእንግዳሁ ፣ (sic) D | ⁵ om. α | ⁶ om. D | ⁷ ወበል ፣ G | ⁸ om. CF | ⁹ እግዚእ ፣ add. G | ¹⁰ a-a om. BC.

[71]¹ err. A; ወታሉብስ ፣ G | ² ልብስ ፣ H | ³ ወይንሥእ ፣ (sic) C | ⁴ ወያድኅን ፣ (sic) BH | ⁵ ወይብል ፣ BCE | ⁶ ተክለ ፣ ሃይማኖት ፣ add. D; ወልድ ፣ ሚካኤል ፣ H | ⁷ a-a om. γ | ⁸ ውእቱ ፣ C | ⁹ ማዕረግ ፣ (sic) BEF | ¹⁰ ለገብርክ ፣ γ | ¹¹ በሰማያት ፣ B | ¹² om. α; እገሌ ፣ | ¹³ b-b om. D; አባሲ ፣ H | ¹⁴ ወበአፈ ፣ CF | ¹⁵ om. A | ¹⁶ ወልድ ፣ add. A | ¹⁷ አሜን ፣ B; om. Dε.

እግዚእ ፡ እግዚአብሔር ፡ ወልድ ፡ (F62r^a) ሞህድ ፡ ትብጻሕ ፡ ጸሎትዮ ፡
 ቅ(E62v^a)ድሜክ ፡ ጽ(G40r^b)ርሐ ፡ መቅደስከ ። አብርሃ ፡ ገጸክ ፡ ላዕለ ፡ ገብርከ⁶ ። ፍትሐ ፡
 እማዕሰረ ፡ ለገጠአት ። ወፍትሐ ፡ እማዕሰረ⁷ ፡ ዲያብሎስ ። እስመ ፡ አንተ⁸ ፡ ማዕምረ⁹ ፡ ልብ ።
 መሓሪ ፡ አምላክ ፡ ኩሉ ፡ ረስዮ ፡ ለእገሌ¹⁰ ይኩን ፡ ፍቱሐ ፡ በሰማይ¹¹ ፡ (B93v^b)
 ወ(C53v^a)በምድር ፡ በአፈ ፡ ዚአየ ፡ ኃጥእ¹² ፡ ወአባሲ¹³ ፡ በአፈ¹⁴ ፡ አብ¹⁵ ፡ ወወልድ¹⁶ ፡ (G40v^a)
 ወመንፈስ ፡ ቅዱስ ። አሜን ፡ (F62r^b) ወአሜን¹⁷ ።

[72] ወትብል ፡ እግዚእ¹ ፡ እግዚአብሔር² ፡ (E62v^b) ለወልድ ፡ ሞህድ ፡ ቃለ ፡ እግዚአብሔር³ ፡
 ዘመጽአ ፡ ው(D59r^b)ስተ ፡ ዓለም ፡ ከመ ፡ (A31r^b) ይጸውእ⁴ ፡ ኃጥአን⁵ ፡ ለንስሐ ። ዘኢይፈቅድ⁶ ፡
 ለኃጥእ ፡ ሞቶ ፡ አላ ፡ ግ(C53b^b)ብአቶ ፡ ወሕይወቶ ። ዘይቤ ፡ ለእመ ፡ (B94r^a) አበሰ ፡ እኑክ ፡
 ኅድግ ፡ ሎቱ ፡ ሰብዓ⁷ ፡ በበሰብዕ⁸ ፡ በአሐቲ ፡ (G40v^b) ዕለት ። ወተመይጦ ፡ ኅቤክ ፡ እንዘ ፡
 ይብል ፡ አባ ፡ ስረይ ፡ ሊተ⁹ ። አንተ ፡ ይእዜ(F62v^a)ኒ¹⁰ ፡ እግዚአ¹¹ ፡ ነጽር¹² ፡ ዲበ¹³ ፡
 አትሐትን¹⁴ ፡ ቅድሜክ ፡ ንሕነ ፡ (C54r^a) አግብርቲክ ፡ (E63r^a) ኃጥአን¹⁵ ። ስድድ ፡
 እምላዕሌኔ¹⁶ ፡ ኩሎ ፡ ሕሊና ፡ እኩዮ¹⁷ ፡ እምአልባሲን ። ወጸግዎ¹⁸ ፡ ለገብርከ¹⁹ ። ወስረይ²⁰ ፡
 (G41r^a) ዕበዩ²¹ ። ወፍትሐ²² ፡ (B94r^b) እምጽልመት²³ ፡ ከመ ፡ ይነጽር²⁴ ፡ ኅበ ፡ ክብረ ፡ ዕበዩ ፡
 ሰብሐቲክ ።

ጸግወነ ፡ እግዚአ²⁵ ፡ ጽሑቅ²⁶ ፡ ወን(A31v^a)ስሐ ። ወፍትሐ²⁷ ፡ እምነ²⁸ ፡ ኃግውኢን²⁹ ፡
 ወስሕተ(F62v^b)ተን³⁰ ። ወኢት(C54r^b)ኅድገነ ፡ እንከ ፡ ንቅበጽ³¹ ፡ (H36v^b) አግብ(G41r^b)ርቲክ ።

[72] ¹ እግዚእ ፡ ε; መሐረን ፡ add. G | ² አምላክ ፡ add. BCFG | ³ a-a om. D | ⁴ ይመጽአ ፡ AG; ይሚጥ ፡ H | ⁵ ኃጥአን ፡
 (sic) B | ⁶ ዘኢይፈቅድ ፡ B | ⁷ ሰብዓ ፡ EF | ⁸ በበስምዓ ፡ B; በበስዕ ፡ C | ⁹ ሎሙ ፡ F | ¹⁰ ስረይ ፡ add. BCEF | ¹¹ ስረይ ፡
 add. G | ¹² ወነጽር ፡ G | ¹³ ኅበ ፡ G | ¹⁴ አትሐቲ ፡ C; አፍተነ ፡ G | ¹⁵ ኃጥአ ፡ B | ¹⁶ b-b om. G | ¹⁷ አእትት ፡ add. G | ¹⁸
 ጸግዎሙ ፡ G | ¹⁹ ለአግብርቲክ ፡ BE | ²⁰ ኃጠአቶ ፡ Cε | ²¹ ወእበዩ ፡ B; ወዕበዩሙ ፡ G; እበዩ ፡ H | ²² ወፍትሐሙ ፡ G |
²³ እምጽልመተ ፡ ዲያብሎስ ፡ BCF; ዘዲያብሎስ ፡ G | ²⁴ ይነጽር ፡ G | ²⁵ om. C | ²⁶ ጽሑቅ ፡ A; ጸሕቀ ፡ C | ²⁷
 ወፍትወተ ፡ α | ²⁸ እም ፡ CGH | ²⁹ ኃጠአትነ ፡ ε | ³⁰ ወስሕተትነ ፡ B; om. C | ³¹ ኢንቅብጽ ፡ ተስፋ ፡ C; ተስፋነ ፡
 ንኩን ፡ አግዓዝያነ ፡ add. G | ³² አግዓዝያነ ፡ EF; om. G | ³³ ኃጠአትነ ፡ FG; አንጽሐነ ፡ add. C | ³⁴ om. CFG;
 ወአቅርባነ ፡ add. FG | ³⁵ ለሰይጣን ፡ C | ³⁶ om. F | ³⁷ ሚጦተ ፡ BCEF | ³⁸ በአሚን ፡ B; አሚነ ፡ C | ³⁹ ሥርየተ ፡ (sic) G |
⁴⁰ om. E | ⁴¹ በፈሪሆተክ ፡ B; ወፈሪሆተክ ፡ C | ⁴² ይእዜ ፡ C | ⁴³ ጽኑዓነ ፡ B; ንጽሐነ ፡ FG; ወጽኑዓነ ፡ add. F | ⁴⁴
 በረድኤትክ ፡ Bε | ⁴⁵ ወኩሉ ፡ BE | ⁴⁶ ፀር ፡ FG | ⁴⁷ ወሚጦነ ፡ G | ⁴⁸ ንዕመን ፡ (sic) α | ⁴⁹ በገድለ ፡ B | ⁵⁰ ወዳግመ ፡ add.
 BC | ⁵¹ ንምጻእ ፡ G | ⁵² om. C | ⁵³ ፍኖት ፡ ABG; ወፍኖት ፡ C | ⁵⁴ om. FG; ንኩን ፡ add. G | ⁵⁵ om. γ | ⁵⁶ ድኅኑ ፡ BE | ⁵⁷
 om. γ | ⁵⁸ om. BC | ⁵⁹ c-c om. C.

አግዕዝ³² ፡ እምኩሉ ፡ ኃግውኢን³³ ። (E63r^b) ወአቅድመን³⁴ ፡ ወሥመር ፡ ብነ ። ወባልሐን ፡ እመሣግሪሁ ፡ ለ(B94v^a)ዲያብሎስ³⁵ ። ሚጠነ ፡ ኅቤከ³⁶ ፡ ሚጠቶ³⁷ ፡ በአሚን³⁸ ፡ ዚአከ ፡ ሥርዓተ³⁹ ፡ በቅኔ ፡ ሠናይ ። አንጽሐን ፡ እምኩሉ⁴⁰ ፡ ርኩስ ። ፍትሐን ፡ እምኩሉ ፡ ደነስ ፡ እኩይ ። ደም(C50r^a)ሰስ ፡ ርስሐተ ፡ አበሳነ ። ወባልሐን ፡ (G41v^a) በፈሪሐትከ⁴¹ ። እም(F63r^a)ይእዜ⁴² ፡ ንኩን ፡ ጽሩዓን⁴³ ፡ በረድኤትከ⁴⁴ ። ወኩሎ⁴⁵ ፡ ኃይለ ፡ ፀርን⁴⁶ ፡ ሚጠሙ⁴⁷ ፡ ከመ ፡ ንማዕ⁴⁸ ፡ በገድል⁴⁹ ፡ ዳግመ⁵⁰ ። (A31v^b) (B94v^b) ወንምጻእ⁵¹ ፡ ካዕበ ፡ ውስተ⁵² ፡ ፍኖተ⁵³ ፡ ተቀ(E63v^a)ንዮ ፡ ለአምላክነ ። ጥልቁነ ፡ ምስለ⁵⁴ ፡ መስተጋድላን ፡ ጥዩቃን ። ወምስለ ፡ እለ⁵⁵ ፡ አ(C54v^b)ንጽሐ ፡ ወድህኑ⁵⁶ ፡ በሥምረተ ፡ አቡከ ፡ ኄር⁵⁷ ፡ (G41v^b) ሰማያዊ⁵⁸ ፡ ወመንፈስ ፡ ቅዱስ ፡ ማኅየዊ ፡ ዘዕሩይ ፡ ምስሌከ⁵⁹ ። ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ። (F63v^a) አሜን ።

[73] ወድኅረ¹ ፡ ጸሎተ ፡ ንስሐ ።

እግዚእ² ፡ እግዚአ ፡ እግዚአ(B95r^a)ብሔር ፡ ኢየሱስ ፡ ክርስቶስ³ ፡ ለዘበተከ⁴ ፡ እምኔነ ፡ ማዕሠረ ፡ ኅጢአተን⁵ ፡ (G42r^a) በሕማሙ ፡ ለወልዱ⁶ ፡ መድ(E63v^b)ኃኒነ ፡ ኢየሱስ ፡ ክርስ(C55r^a)ቶሎ⁷ ፡ ማኅየዊ ። ወይሱጥ⁸ ፡ ምሕረተ ፡ በፈቃዱ ። ይፌ(A32r^a)ኑ⁹ ፡ ፍ ላዕሌነ ፡ ሣህሎ¹⁰ ። ወይረስየነ ፡ ድኑናን¹¹ ፡ በኩሉ¹² ፡ ፈቃደ ፡ ሕሊናሆሙ¹³ ፡ ለቀሲሳን¹⁴ ። ወንትቄደስ¹⁵ ፡ በነፍስነ ፡ ወሥጋነ ። ወንርሐቅ ፡ (B98v^a) እምትምይ(D60r^b)ንተ¹⁶ ፡ ጸላዲ ፡ ር(G46v^a)ኩስ ። ለወንኩን ፡ ጽሩዓነ ፡ በገድል ፡ ሠናይ¹⁷ ። ንልጽቃ¹⁸ ፡ ለጽድቅ¹⁹ ። ወንጥግም²⁰ ፡ ፍሬሃ²¹ ። ዘይቤ ፡ (C55r^b) ዳዊ(E66v^b)ት ፡ ብፁዕ ፡ ብእሲ ፡ ዘኢሐረ ፡ በምክረ ፡ ረሢዓን ። ወይከውን²² ፡ ከመ ፡ ዕዕ ፡ እንተ ፡ (F66v^b) ትክልት ፡ ኅበ ፡ (G46v^b)ሙሐዘ ፡ ማይ ። እንተ ፡ ትሁብ ፡ ፍሬሃ ፡ በበጊዜሃ ። ፍ ወቆጽላኒ ፡ ኢይትነገፍ²³ ። ፍ ወከማ(H36v^c)ሁ²⁴ ፡ ረስየነ²⁵ ፡ አትክልተ²⁶ ፡ ጽድቅ ። ወነሁብ ፡

[73] ¹ ወድኅረሁ ፡ CH | ² om. G | ³ አብ ፡ add. γ | ⁴ ወዘበተከ ፡ F | ⁵ ኃጢአተን ፡ BF | ⁶ ለወልድ ፡ E | ⁷ a-a om. C | ⁸ ወይሠወጥ ፡ G | ⁹ ይፈኑ ፡ C; ወይፈኑ ፡ G | ¹⁰ ሣህሎ ፡ ላዕሌነ ፡ FG | ¹¹ ድልዋነ ፡ G | ¹² ለኩሉ ፡ α | ¹³ ለጠቢባን ፡ add. G | ¹⁴ ወቀሲሳን ፡ G | ¹⁵ ወንትቀደስ ፡ ε; ወንቀድስ ፡ C | ¹⁶ እምትምይንት ፡ A | ¹⁷ a-a om. F | ¹⁸ ንጽሕት ፡ G | ¹⁹ በጽድቅ ፡ CG | ²⁰ ወጥአም ፡ H | ²¹ እምፍሬሃ ፡ Cε | ²² ይኩን ፡ C | ²³ ወኢይትነገፍ ፡ ቆጽላ ፡ tra. BDE | ²⁴ ከማሁ ፡ D | ²⁵ ወረስየነ ፡ ከማሁ ፡ tra. C | ²⁶ ትክልተ ፡ BD; ትውክልተ ፡ CG | ²⁷ ወበበጂ ፡ D; በበጂ ፡ G | ²⁸ መሠረተ ፡ γF | ²⁹ om. G | ³⁰ ሐዲሳቲሆሙ ፡ A; ወዳዲሆን ፡ G; ሐዳሳቲሆሙ ፡ H | ³¹ በቃለ ፡ ካህናት ፡ (sic) γ; F; ለካህናት ፡ G | ³² ትእስሩ ፡ ወትፍትሁ ፡ ኩሎ ፡ ኃጢአት ፡ tra. γ; ወፍትሐ ፡ D | ³³ ዘከማ ፡ (sic) D | ³⁴ ወእምኩሎሙ ፡ add. G | ³⁵ ወጥጥላቂ ፡ እምጥላቂ ፡ C; ጠላቂ ፡ G | ³⁶ ወመናግቲሁ ፡ γB; መናግቲሁ ፡ G | ³⁷ om. γ; ወእበ ፡ add. γ | ³⁸ ጥህድ ፡ (sic) γ | ³⁹ b-b om. C.

ፍሬ ፡ ህየንተ ፡ (B98v^b) ፩ ፡ ፴ ፡ ወ፰ ፡ ፻ ፡ በ፻²⁷ ፡ መስፈርተ²⁸ ፡ ምዕላዳ²⁹ ፡ (C55v^a) ሰይፍ ፡
ሐዲሆን³⁰ (sic ሐዲሳቲሆን) ።

ዘይቤሎ(A32r^b)ሙ ፡ (G47r^a) በቃሉ ፡ ለካህናት³¹ ፡ ፒኩሎ ፡ ኅጢአተ ፡ ትእስሩ ፡ ወትፍትሐ³² ፡
(D60v^a) ዘከማየ³³ ፡ ወሀብኩክሙ ፡ (F67r^a) መንፈስ ፡ ቅዱስ ። ፍትሐሙ ፡ እግዚአ ፡ (E67r^a)
ለሕዝብስ ፡ በቃልስ ፡ ማኅየዊ ። ወአንጽሐሙ ፡ እምኩሉ ፡ መሐላ ፡ ወመርገም³⁴ ፡
ወእምጥላቂ³⁵ ፡ ወተዓ(G47r^b)ድዎ ፡ ጽሑፍ ፡ ወ(C55v^b)እመናግቲሁ³⁶ ፡ ለጸላዒ ። ፍትሐሙ ፡
(B99r^a) ወአድኅኖሙ³⁷ ፡ በዋህድ³⁸ ፡ ወልድከ ፡ ለግለሙ ፡ ግለም³⁹ ። አሜን ።

[74] ወዓዲ¹ ፡ ታስተበቀኑ² ፡ ሰላም³ ።

ወድኅሬሁ⁴ ፡ ታስተበቀኑ ፡ በእንተ ፡ ማኅበር⁵ ።

ወዓዲ ፡ ዘ፻ ፡ ለተሣላሊ ፡ እግዚአ ፡ በከመ ፡ ዕባየ ፡ ሣህልከ⁶ ። ወትጸርሕ⁷ ፡ ፫⁸ ፡ ጊዜ ።

ወትዔዝዞ⁹ ፡ ያብ(E67r^b)እ¹⁰ ፡ መባዕ¹¹ ፡ ለቤተ ፡ ክርስቲያን ። (A32v^a) መብልዐ¹² ፡ ወመስቴ¹³ ።

ዘእ(G47v^b)ንበለ¹⁴ ፡ በ(B99r^b)ግዕድ ፡ ኢይግበር¹⁵ ። ለእመ ፡ ኮነ ፡ ነዳ(C56r^a)የ¹⁶ ፡ ሮያብዕ ፡
በተክህሎ ። ወለእመ ፡ ኃጥአ ፡ በግዕ¹⁷ ፡ ያብዕ¹⁸ ፡ አግሌ ፡ (D61v^a) ዘምስለ ፡ ፒንጽሕ ፡ ዶርሆ¹⁹ ፡
ዘኢለከፎ²⁰ ፡ አንስት²¹ ።

[75] ወድኅሬሁ¹ ፡ ታስተበቀኑ² ፡ በእንተ ፡ እለ ፡ ያበውፀ ፡ መብዐ³ ።

[74]¹ om. BCD; ወትብል ፡ FG; ሰላም ፡ ለኩልክሙ ፡ ወካዕበ ፡ add. G | ² ወታስተበ ፡ B; ወታስተበቀኑ ፡ CD; ወካዕበ ፡
ናስተበቀኑ ፡ ዘኩሎ ፡ ይእኅዝ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚአ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ንስእል ፡
ወነኃሥሥ ፡ እስከ ፡ ተፍጻሜቱ ፡ በል ። add. FG | ³ om. FG | ⁴ ወካዕበ ፡ BCDE | ⁵ a-a om FG | ⁶ b-b om. β | ⁷ ትጸርሕ ፡
EF | ⁸ ፴ ፡ BEF | ⁹ ወትዔዝዝ ፡ AGH; ለንሱሕ ፡ add. D | ¹⁰ ያበውኡ ፡ F; ያብኡ ፡ G | ¹¹ መብዐ ፡ B; መባዕ ፡ F | ¹²
ዘእንበለ ፡ G | ¹³ መስቴ ፡ G; ለነዳያን ፡ ወለምስኪናን ፡ add. G | ¹⁴ ወዘእንበለ ፡ G | ¹⁵ ኢትግበር ፡ BF; ምስሐ ፡ add. D |
¹⁶ ነዳይ ፡ γF | ¹⁷ በግዕ ፡ | ¹⁸ c-c om. Dε | ¹⁹ ዶርሆ ፡ ንጽሕ ፡ tra. α | ²⁰ ዘኢለከፈ ፡ FG | አንስተ ፡ FG.

[75]¹ ወዓ ፡ (sic) γ; ወካዕበ ፡ D | ² ያስተበቀኑ ፡ C; ናስተበቀኑ ፡ DEF | ³ a-a om. β | ⁴ በል ፡ G | ⁵ ፫ ፡ C; ፳ ፳ ፡ H | ⁶ b-b
om. β | ⁷ om. α | ⁸ c-c om. γ; እግዚአ ፡ እግዚአ ፡ አኃይ ፡ ግለም ፡ አንተ ፡ ውእቱ ፡ ዘትፌውስ ፡ ነፍስነ ፡ ወሥዓን ።
እስመ ፡ አንተ ፡ ትቤ ፡ በአፈ ፡ ወልድከ ፡ ዋህድ ፡ እግዚአነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘትቤ(D61v^b)ሎ ፡
ለአቡነ ፡ ጴጥሮስ ። አንተ ፡ ኩኩሕ ፡ ወዲበ ፡ ዛቲ ፡ ኩኩሕ ፡ አሐንፃ ፡ ለቤተ ፡ ክርስቲያን ። ወኢይክልዎ ፡
አናቅጸ ፡ ሲኦል ፡ አማሰኖታ ። ወለከ ፡ እኅብከ ፡ መራኅተ ፡ ዘመንግሥተ ፡ ሰማያት ፡ ዘአሰርከ ፡ በምድር ፡ ይኩን ፡
ፍቱሐ ፡ በሰማያት ። (sic ዘአሰርከ ፡ በምድር ፡ ይኩን ፡ እሱረ ፡ በሰማያት ፡ ወዘፈታሕከ ፡ በምድር ፡ ይኩን ፡ ፍቱሐ ፡
በሰማያት ።) ወይእይኒ ፡ ይኩኑ ፡ ፍቱሐነ ፡ ወግዑዛነ ፡ አግብርቲከ ፡ ወአዕማቲከ ፡ አበውየ ፡ ወአኃውየ ፡ እምአፋሁ ፡

ገቢአከ⁴ ፣ ወትጸርሕ ፣ ፺⁵ ፣ ጊዜ ፣ ስእግዚአ ፣ መሐረካ⁶ ።

ወድኅሬሁ⁷ ፣ ጸ(G48r^a)ሎተ ፣ ንስሐ ፣ ኦአንተ ፣ ውእቱ ፣ ዘትፌውስ ፣ ነፍስነ ፣ ወሥጋኑ⁸ ።

[76] ¹ ወትኤዝዞ² ፣ በምግባረ ፣ (C56r^b) ሠናይ ።

ወሥራፅ³ ፣ ሎቱ ፣ (B99v^a) መሥዋዕተ ። ካልዕ ፣ ካህን⁴ ፣ ኢይሥራፅ⁵ ፣ በውእቱ ፣ ዕለት⁶ ፣

ዘኢተጠምቀ⁷ ፣ (sic ዘኢያጥመቀ) ለውእቱ ፣ መካን⁸ ። (D63r^b) ወትሁቦ⁹ ፣

እምሥ(E67v^a)ጢር¹⁰ ፣ ቅዱስ ። ወት(G48r^b)ስእሞ ፣ በስእመተ¹¹ ፣ (F67v^b) ሰላ(A32v^b)ም ።

ወተሐውር ፣ ምስሌሁ ፣ ከመ ፣ ትናዝዝ¹² ፣ በሕ(H37r^a)ገ ፣ መጻሕፍት ፣ እስከ ፣ ሠሉስ¹³ ፣

ዕለት¹⁴ ።

ለመንፈስ ፣ (D62r^a) ቅዱስ ፣ ወእም ፣ አፈ ፣ ዚአየ ፣ አነ ፣ ገብርክ ፣ ኃጥእ ፣ ወአባሲ ። እግዚአብሔር ፣ አምላክነ ፣
ዘተአትት ፣ ኃጢአተ ፣ ዓለም ፣ ተወከፍ ፣ ንስሐሆሙ ፣ ለእሉ ፣ አግብርቲክ ፣ ወአስርቅ ፣ ላዕሌሆሙ ፣ ብርሃነ ፣
ሕይወት ፣ ዘለዓለም ። ወስረይ ፣ ሎሙ ፣ ኃጣውኢሆሙ ፣ እስመ ፣ ኄር ፣ አንተ ፣ ወመፍቀሬ ፣ ሰብእ ።
እግዚአብሔር ፣ አምላክነ ፣ መሓሪ ፣ ወመስተሣህል ፣ ርኑቀ ፣ መዓት ፣ ወብዙኃ ፣ ምሕረት ። ወጻድቅ ፣ ዘበአማን ።
ወለእመ ፣ አበስነ ፣ እግዚአ ፣ እመሂ ፣ (D62r^b) በቃልነ ፣ ወእመሂ ፣ በምግባርነ ፣ ወእመሂ ፣ በሕሊናነ ፣ ኅድግ ፣
ወስረይ ፣ ወአንሐሲ ። (sic) እግዚአብሔር ፣ አምላክነ ፣ ረስዩነ ፣ ፍቱሐነ ። ተዘከር ፣ እግዚአ ፣ ለአብ ፣ ክቡር ፣ ሊቀ ፣
ጳጳስነ ፣ አባ ፣ ዕገሌ ። ወብፁፅ ፣ ጳጳስ ፣ አባ ፣ ዕገሌ ፣ ተዘከር ፣ እግዚአ ፣ ሊቃነ ፣ ጳጳሳት ፣ ጳጳሳት ፣ ኤጲስ ፣ ቆጶሳት ፣
ቀሳውስት ፣ ወዲያቆናት ፣ አናጉንስጢስ ፣ ወመዘምራን ፣ ዕድ ፣ ወአንስት ፣ አዕሩግ ፣ ወሕፃናት ፣ ወኩሎሙ ፣
ሕዝ(D62v^a)በ ፣ ክርስቲያን ፣ አጽንዖሙ ፣ በሃይማኖተ ፣ ክርስቶስ ፣ አምላክነ ፣ ዕቀቦሙ ፣ ዓመታተ ፣ ብዙኃ ፣
ወመዋዕለ ፣ ነዋኃ ፣ በጽድቅ ፣ ወበሰላም ። ተዘከር ፣ እግዚአ ፣ ለንጉሥነ ፣ ዕገሌ ። ወፍትሐ ፣ እማዕሠረ ፣ ኃጢአት ፣
ዘገብረ ፣ በአእምሮ ፣ ወነኢያእምሮ ። አግርር ፣ ፀሮ ፣ ወጻላእቶ ፣ ታሕተ ፣ እገሪሁ ፣ ፍጡነ ፣ ተዘከሮሙ ፣ እግዚአ ፣
ወፍትሐሙ ፣ ለእለ ፣ ኖሙ ፣ በሃይማኖ(D62v^b)ት ። ወደምር ፣ ነፍሳቲሆሙ ፣ ውስተ ፣ ሕጽነ ፣ አብርሃም ፣ ይስሐቅ ፣
ወያዕቆብ ፣ ወለነኒ ፣ አድኅነነ ፣ እምኩሉ ፣ አበሳ ፣ ወመርገም ፣ ወእምኩሉ ፣ ግዝት ፣ ወእምኩሉ ፣ መሀላ ፣ በሐሰት ፣
ወእምተደምሮ ፣ ምስለ ፣ አላዊያን (sic አላውያን) ፣ ወአረማዊያን (sic ወአረማውያን) ። ጸግወነ ፣ እግዚአ ፣ ጥበበ ፣
ወልቡና ፣ ወአእምሮ ። ከመ ፣ ንርሐቅ ፣ ወንገዮይ ፣ (sic) እምኩሉ ፣ ምግባረ ፣ እኩይ ፣ (D63r^a) ዘያሜክር ። ሀበነ ፣
ንግበር ፣ ሥምረተክ ፣ በኩሉ ፣ ጊዜ ። ወጸሐፍ ፣ አስማቲሆሙ ፣ ውስተ ፣ መጽሐፈ ፣ ሕይወት ፣ በመንግሥትክ ፣
ሰማያዊት ፣ ምስለ ፣ ኩሎሙ ፣ ቅዱሳን ፣ ወሰማዕት ፣ በኢየሱስ ፣ ክርስቶስ ፣ እግዚእነ ። ዘቦቱ ፣ ለክ ፣ ምስሌሁ ፣
ወምስለ ፣ ቅዱስ ፣ መንፈስ ፣ ስብሐት ፣ ወእኒዝ ፣ ይእዜኒ ፣ ወዘልፈኒ ፣ ወለዓለመ ፣ ዓለም ። አሜን ፣ add. D.

[76] ¹ ወካዕ ፣ (sic) add. γ | ² ትኤዝዝ ፣ ACGH | ³ ወሥራፅ ፣ D | ባሕቲቲቲ ፣ add. D | ⁴ ካህናት ፣ C | ⁵ om. CD | ⁶ አላህ ፣
(sic) BE; ላህ ፣ (sic) F; om. G; ሕግ ፣ add. BFG | ⁷ ዘኢታጠምቅ ፣ (sic) C | ⁸ a-a om. β | ⁹ ወትሁቦሙ ፣ (sic) B;
ወትሁቦሙ ፣ (sic) D; ወትውህቦሙ ፣ (sic) FG | ¹⁰ ምሥጢር ፣ EF | ¹¹ ስእመተ ፣ EF | ¹² ትናዝዝ ፣ CF | ¹³ ፫ ፣ C | ¹⁴
om. G.

[77] ተፈጸመ¹ ፣ ሕገ ፣ ቀኖና ፣ ዳግመ² ፣ (C56v^a) ክርስትና ። እመሂ³ ፣ ክርስቲያናዊ ፣ ወአረማዊ⁴ ፣ ወእመሂ⁵ ፣ ካህን⁶ ፣ ወዲያቆ(B99v^b)ን ፣ እመሂ ፣ መነኮስ⁷ ፣ ወመሃይምን⁸ ፣ (G48v^a) ወእመሂ ፣ ንኡስ⁹ ፣ ዘክህደ ፣ ፈ ዘዓለወ ፣ ለዘኢኮነ¹⁰ ፣ ሎቲ¹¹ ፣ ሕገ ፣ እግዚአብሔር ፣ ለእመ ፣ ተመይ(F68r^a)ጠ ፣ ውስተ ፣ ንስሐ ፣ የሀብዎ¹² ፣ ጸመ ፣ ሿ ፣ መዓልተ ፣ ሿ ፣ ሌሊተ¹³ ፣ ከመ ፣ (D63v^a) ዓቢይ ፣ ጸም ፣ እስ(C56v^b)ከ (G48v^b) የዓርብ ፣ ፀሐይ ። ወይትዓቀብ¹⁴ ፣ (E67v^b) እመቃስማት¹⁵ ፣ ሙብልዕ ፣ ወመስቲ ። ወሰጊድ¹⁶ ፣ በበጃ¹⁷ ፣ ወዘተክህሎሙ¹⁸ ።

[78] እም(A33r^a)ድኅረ¹ ፣ ፈጸመ ፣ ጸመ² ፣ ያግብዕዎ³ ፣ (B100r^a) ኅብ ፣ ውእቲ ፣ ሕገ ፣ እግዚአብሔር ። እመሂ ፣ ሌሊተ⁴ ፣ መዓልተ⁵ ፣ ሠርክ ፣ ወነግሀ ፣ ዘስሐተ ፣ (F68r^b) ክርስቲያናዊ ፣ ፈ ይግባዕ ፣ ኅብ ፣ ውእቲ ፣ ሕግ⁶ ። ለወይ(C57r^a)ኩን ፣ ንብረቲ ፣ በዝንቲ⁷ ፣ ሕግ⁸ ፣ እስክ ፣ ፀዓተ ፣ ነፍሱ ። ለዓለመ ፣ ዓለም ፣ አ(D63v^b)ሜን ።

[79] ይቤሉ¹ ፣ ሐዋርያት ፣ እመሂ ፣ ጸድ(G49r^a)ቅ ፣ ወእመሂ ፣ ብዙኅ² ፣ ኅጢአት³ ፣ ሶብ ፣ ተመይጠ ፣ በዝንቲ⁴ ፣ ሕግ ፣ ኢኮነ ፣ ርሐቀ ፣ እምሕረተ⁵ ፣ እግዚአብሔር ። ወዐደወ ፣ እም(B100r^b) (E68r^a)ት ፣ ውስተ ፣ ሕይወት ። ወኮነ ፣ ጠ(C57r^b)ቢብ ፣ ወኬንያ ፣ ወመድኃኒሃ⁶ ፣ ለነፍሱ ። ወይነ(F68v^a)ጽሕ ፣ ከመ ፣ ዘሐሊብ⁷ ፣ ፀዓዳ⁸ ። ወከመ⁹ ፣ (A33r^b) ፈ ዘዕለት ፣ ተወልደ ፣ ሕፃን¹⁰ ። ወይወርስ ፣ ሕይወተ ፣ ዘለዓለመ ፣ ዓለም¹¹ ። አሜን ። ወይ(D64r^a)ትፊሣክ ፣ በመንግሥተ ፣ ሰማያት¹² ፣ ምስለ ፣ እለ ፣ አንጽሑ ፣ ነፍሶሙ ፣ እምክንያተ(G49r^b)ዝ¹³ ፣ ዓለም¹⁴ ። (D64v^a).

[77] ¹ ወተፈጸመ ፣ F | ² ቀኖና ፣ add. G | ³ ወእመሂ ፣ D | ⁴ አረማዊ ፣ D | ⁵ እመሂ ፣ C; om. G | ⁶ ወካህን ፣ G | ⁷ መነኮሳት ፣ γ | ⁸ ወመሃይምናን ፣ γ | ⁹ ንዑስ ፣ ክርስቲያን ፣ G | ¹⁰ ዘኢኮነ ፣ ዘዓለወ ፣ tra. CF | ¹¹ ሎቲ ፣ add. γ | ¹³ ሿ ፣ መዓልተ ፣ ወሌሊተ ፣ γ | ¹⁴ ወተዓቀብ ፣ BE | ¹⁵ እመቃስምተ ፣ C | ¹⁶ ወሰጊድት ፣ C; ወይሰግድ ፣ G | ¹⁷ ፫፫ ፣ A; በበጃ ፣ | ¹⁸ om. γ.

[78] ¹ ወእምድኅረ ፣ F | ² om. γ | ³ ያብእዎ ፣ H | ⁴ በሌሊት ፣ A; ሌሊት ፣ D | ⁵ በመዓልት ፣ A; ወመዓልት ፣ B | ⁶ ኅብ ፣ ውእቲ ፣ ሕግ ፣ ይግባዕ ፣ tra. γ | ⁷ በውእቲ ፣ C | ⁸ a-a om. Dε.

[79] ¹ ወይቤሉ ፣ CDG | ² ብዙኃ ፣ ε | ³ ኃጢአቲ ፣ C; ኃጥእ ፣ G | ⁴ በዝ ፣ BEF | ⁵ እመንግሥተ ፣ C | ⁶ መድኃኒታ ፣ BEG; መድኃኒተ ፣ C | ⁷ ሐሊብ ፣ CEF | ⁸ om. β | ⁹ ወዘከመ ፣ EF | ¹⁰ ዘተወልደ ፣ ሕፃን ፣ ዕለት ፣ tra. ε | ¹¹ om. CEF | ¹² ሰማይ ፣ C | ¹³ ምክንያተዝ ፣ γ | ¹⁴ አሜን ፣ add. D.

[80] ወበዕለተ¹ ፡ ሕጉሰ ፡ በዘይ(H37r^b)ትገበር² ፡ ጥም(C57v^a)ቀት³ ።
 በወርጎ⁴ ፡ መስከረም ፡ እም፩⁵ ፡ እም፯⁶ ፡ (B100v^a) እም፰⁷ ፡ እም፱⁸ ፡ እም፲⁹ ፡ እም፲ወ፯¹⁰ ፡
 እም፲ወ፳¹¹ ፡ እም፳ወ፳¹² ፡ እም፳ወ፴¹³ ።
 በወርጎ¹⁴ ፡ ጥ(F68v^b)ቅምት ፡ እም፳¹⁵ ፡ እም፲¹⁶ ፡ እም፲ወ፩¹⁷ ፡ እም፳ወ፩¹⁸ ፡ እም፳፱¹⁹ ።
 በወርጎ²⁰ ፡ ጎዳር²¹ ፡ (E68r^b) እም፳²² ፡ እም፳ወ፳²³ ፡ እም፳ወ፳²⁴ ።
 በወርጎ²⁵ ፡ ታጎሣሥ ፡ እም፲ወ፳²⁶ ፡ እም፲ወ፳²⁷ ፡ እም፲ወ፳²⁸ ፡ እም፳ወ፳²⁹ ፡ እም፳³⁰ ። (D64r^b)
 በወርጎ³¹ ፡ ጥር ፡ እም(A33v^a)፫³² ፡ እም፲ወ፳³³ ፡ እም፳³⁴ ፡
 በወርጎ³⁵ ፡ የካቲት ፡ እም፳³⁶ ፡ እም፳³⁷ ፡ እም፳³⁸ ፡ እ(G49v^a)ም፲ወ፳³⁹ ።
 በወርጎ⁴⁰ ፡ መጋቢት ፡ እም፳⁴¹ ፡ እም፳⁴² ፡ እም፳ወ፩⁴³ ፡ እም፳ወ፳⁴⁴ ፡ እም፳ወ፳⁴⁵ ።
 በወርጎ⁴⁶ ፡ ሚ(C57v^b)ያዝያ ፡ እም፩⁴⁷ ፡ እም፳⁴⁸ ፡ (B100v^b) እም፲(F69r^a)ወ፰⁴⁹ ፡ እም፲ወ፳⁵⁰ ፡
 እም፳ወ፰⁵¹ ፡ እም፳ወ፳⁵² ።
 በወርጎ⁵³ ፡ ግንቦት ፡ እም፫⁵⁴ ፡ እም፲፫⁵⁵ ፡ እም፲ወ፳⁵⁶ ፡ እም፲ወ፳⁵⁷ ፡ እም፳፳⁵⁸ ።
 በወርጎ⁵⁹ ፡ ሰኔ⁶⁰ ፡ እም፳⁶¹ ፡ እም፳⁶² ፡ እም፳ወ፩⁶³ ፡ እም፳፳⁶⁴ ።
 በወርጎ⁶⁵ ፡ ሐምሌ ፡ እም፳⁶⁶ ፡ እም፳ ፡ ፯⁶⁷ ፡ እም፲ወ፳⁶⁸ ፡ እም፳ወ፩⁶⁹ ፡ እም፳ወ፳⁷⁰ ።

[80] ¹ ዕለተ ፡ γ; ወዕለተ ፡ G; ዘይትጎብብ ፡ add. D | ² ወበዘይጎብር ፡ D; ዘይትገበር ፡ G | ³ ጥምቀተ ፡ F | ⁴ በወ ፡ AC | ⁵ ዘ፩ ፡ B; በ፩ ፡ C; ጊዜ ፡ add. BEF | ⁶ ዘ፯ ፡ BE; በ፯ ፡ C; om. FG | ⁷ ዘ፰ ፡ BEG; በ፰ ፡ C | ⁸ ዘ፱ ፡ Be; በ፱ ፡ C; | ⁹ om. γ; ዘ፲ ፡ BG | ¹⁰ በ፲፯ ፡ C; ዘ፲፯ ፡ F; om. G | ¹¹ ዘ፲፯ ፡ BEG; በ፲፯ ፡ C; om. F | ¹² ዘ፳፯ ፡ Be; በ፳፯ ፡ C | ¹³ ዘ፳፱ ፡ Be; በ፳፱ ፡ C | ¹⁴ በወር ፡ γC | ¹⁵ ፯ ፡ BCF; ዘ፯ ፡ G | ¹⁶ ዘ፲ ፡ B; om. C; ወዘ፲ ፡ G | ¹⁷ ዘ፲፩ ፡ Bγ; በ፲፩ ፡ C | ¹⁸ ዘ፳፩ ፡ Bγ; በ፳፩ ፡ C | ¹⁹ ዘ፳፱ ፡ Bγ; በ፳፱ ፡ C; እም፳ ፡ add. D | ²⁰ በወር ፡ A; om. C; ዘወርጎ ፡ F | ²¹ ሐዳር ፡ D | ²² ዘ፯ ፡ BE; በ፯ ፡ C | ²³ ዘ፳፱ ፡ BEF; በ፳፱ ፡ C | ²⁴ ዘ፳፯ ፡ BEF; በ፳፯ ፡ C | ²⁵ በወር ፡ A; om. C | ²⁶ ዘ፲፪ ፡ BEF; በ፲፪ ፡ C | ²⁷ ዘ፲፬ ፡ Be; በ፲፬ ፡ C | ²⁸ ዘ፲፱ ፡ Be; በ፲፱ ፡ C | ²⁹ om. BG; በ፳፱ ፡ C; ዘ፳ወ፳ ፡ EF | ³⁰ እመ፳ ፡ A; በ፳ ፡ C; ዘ፳ ፡ G | ³¹ በወር ፡ A | ³² ዘ፫ ፡ Be; በ፫ ፡ C | ³³ ዘ፲፯ ፡ Be; በ፲፯ ፡ C; om. D | ³⁴ ዘ፳ ፡ Be; በ፳ ፡ C | ³⁵ በወር ፡ A; om. C | ³⁶ በ፱ ፡ C; om. G | ³⁷ በ፩ ፡ C | ³⁸ በ፱ ፡ C | ³⁹ በ፲፬ ፡ C | ⁴⁰ በወር ፡ A | ⁴¹ በ፬ ፡ C | ⁴² በ፱ ፡ C; እም፳ ፡ add. BCEG | ⁴³ በ፳፩ ፡ C | ⁴⁴ በ፳፱ ፡ C | ⁴⁵ በ፳፱ ፡ C | ⁴⁶ በወር ፡ A | ⁴⁷ በ፩ ፡ C; እም፳ ፡ add. D | ⁴⁸ በ፯ ፡ C; ዘ፲ ፡ add. B | ⁴⁹ ዘ፲፰ ፡ Be; በ፲፰ ፡ C | ⁵⁰ ዘ፲፱ ፡ Be; በ፲፱ ፡ C; ዘ፳፯ ፡ add. BCFG | ⁵¹ om. BCFG | ⁵² ዘ፳፱ ፡ BF; በ፳፱ ፡ C | ⁵³ በወር ፡ A | ⁵⁴ በ፫ ፡ C | ⁵⁵ om. γ; ዘ፲፫ ፡ add. B; በ፲፱ ፡ (sic) add. C | ⁵⁶ ዘ፲፯ ፡ BEF; በ፲፯ ፡ C | ⁵⁷ ዘ፲፱ ፡ BEF; በ፲፱ ፡ C | ⁵⁸ om. γ; ዘ፳፩ ፡ Be; በ፳፩ ፡ C; እም፳ወ፰ ፡ add.γ | ⁵⁹ በወር ፡ A; om. C | ⁶⁰ በሰኔ ፡ C | ⁶¹ በ፩ ፡ C | ⁶² በ፳ ፡ C; om. H | ⁶³ በ፳፩ ፡ C | ⁶⁴ በ፳፯ ፡ C | ⁶⁵ በወ ፡ (sic) A; om. C | ⁶⁶ ፪ ፡ C | ⁶⁷ እም፯ ፡ B; በ፯ ፡ C | ⁶⁸ om. γ; በ፲፯ ፡ C; እም፲ወ፰ ፡ add. γ | ⁶⁹ በ፳፩ ፡ C | ⁷⁰ በ፳፱ ፡ C | ⁷¹ በወ ፡ A; om. C | ⁷² በካሐሴ ፡ C | ⁷³ በ፩ ፡ C | ⁷⁴ ወ፫ ፡ γ | ⁷⁵ ወ፬ ፡ γ | ⁷⁶ በ፲፩ ፡ C | ⁷⁷ በ፲፪ ፡ C | ⁷⁸ ፳፩ ፡ BC | ⁷⁹ ፳፱ ፡ BC | ⁸⁰ በጳጉሜን ፡ CH | ⁸¹ በ፫ ፡ C | ⁸² ግብራ ፡ F; ይግብር ፡ G | ⁸³ ምሕለላ ፡ B; ወምህላላ ፡ C | ⁸⁴ ወጥምቀት ፡ CD; ጥምቀተ ፡ F | ⁸⁵ ከመዝ ፡ add. D | ⁸⁶ om. ABC | ⁸⁷ ገጹሐ ፡ ε | ⁸⁸ በሰማይ ፡ CEF | ⁸⁹ ወበምድር ፡ DEF.

በወርጎ⁷¹ ፣ ነሐሴ⁷² ፣ እም(D64v^a)፩⁷³ ፣ እም፫⁷⁴ ፣ እም፬⁷⁵ ፣ እም፲ወ(G49v^b)፩⁷⁶ ፣ እም፲ወ፪⁷⁷ ፣
እም፫ወ፮⁷⁸ ፣ እም፫ወ፴⁷⁹ ።

ጳጉሜ⁸⁰ ፣ እም፫⁸¹ ፣ (A33v^b)

በእሳንቱ ፣ ዕለታት ፣ ግበሩ⁸² ፣ ሠናዖተ ፣ ምሕላ⁸³ ፣ (C58r^a) ወንሰሐ ፣ ጸሎተ ፣ ወጥምቀተ⁸⁴ ።
ዘይ(F69r^b)ገብር⁸⁵ ፣ ብ(B101r^a)ፁዕ ፣ ውእቱ ። ይትኃደግ ፣ (E68v^a) ሎቱ⁸⁶ ፣ ኅጢአቱ ።
ወይከውን ፣ ፍሡሐ⁸⁷ ፣ በሰማያት⁸⁸ ፣ ወምድር⁸⁹ ።

[81] ይቤሉ¹ ፣ ሐዋርያት ፣ ነሣእነ ፣ ለክሙ ፣ ዘንተ² ፣ ቀኖና ፣ (H37r^c) እምእግዚአብሔር³ ።
ዘይቤ⁴ ፣ እግዚአብሔር ፣ (D64v^b) ፣ ፣ ዘንተ ፣ ዘዩዓቅብ⁵ ፣ ወይገብር⁶ ፣ ኢይሬእያ ፣ ፣
ለሞ(G50r^a)ት⁷ ፣ (C58r^b) ወለደይን⁸ ። እምዝ ፣ ሕግ ፣ ዘለአክነ⁹ ፣ ወሠራዕነ ፣ ንሕነ ፣
ዘአውሐደሂ¹⁰ ፣ ወዘወሰከሂ¹¹ ፣ ውጉ(F69v^a)ዘ ፣ ለይኩን ፣ አሜን ። ተፈጸመት ። (A34r^a) (B101r^b)
(C58v^a) (D65r^a) (E68v^b) (H37v^a) (G50r^b) (H37v^a).

[81] ¹ om. BEF | ² እግዚአብሔር ፣ ዘንተ ፣ add. BE | ³ om. BF; ዘእግዚአብሔር ፣ FG | ⁴ ወይቤ ፣ F; ዘይቤሎ ፣ G | ⁵
ዘዩዓቅብ ፣ ዘንተ ፣ tra. | ⁶ ይገብር ፣ (sic) BE; ሕግ ፣ add. G | ⁷ ለሞተ ፣ (sic) E; ለሞቱ ፣ F | ⁸ ለደይን ፣ B; ደይን ፣ E;
ዘደይን ፣ G | ⁹ ዘላዕካዕነ ፣ B; ዘለካዕነ ፣ FG | ¹⁰ ወዘአወሀደሂ ፣ B; ዘአውኃደነ ፣ C; ዘውሀደሂ ፣ F; ዘአውኃደነሂ ፣ H | ¹¹
ዘወሰከሂ ፣ AEG; ወዘወሰከ ፣ C; ወዘወሰከነሂ ፣ H | ¹² om. C | ¹³ ተፈጸመ ፣ B; ወተፈጸመ ፣ D.

CHAPTER FIVE: ENGLISH TRANSLATION

[1] In the name of the Father, and the Son, and the Holy Spirit One God; the canon⁸⁹ of Mäṣḥafä Qedär, settled by scholars⁹⁰ about [one] who has denied his faith or defiled his flesh⁹¹ [through making sexual intercourse] with an unbeliever,⁹² either male or female or monk or nun.⁹³

[2] You will fill the water in new jar.⁹⁴ And you shall add oil three times in the form of the cross on it [water]. And the priest shall put on the church's clothes: robe, chasuble, girdle, and mitre.⁹⁵ And you have to offer the Incense.⁹⁶ And you shall say the 'Prayer of Thanksgiving': "We give thanks to the doer of good things up to the end." And spell out, 'Our Father', 'The Greeting of

⁸⁹ The word "canon" is derived from the Greek word kanon, which means "reed, rod, or ruler." With the definition of canon defined by online dictionary of <https://www.definitions.net/definition/Canon>. The reading as; "a collection of books accepted as holy scripture especially the books of the Bible recognized by any Christian church as genuine and inspired". It was used to describe a ruler or a measure. Although the term "canon" is not widely used by every Orthodox follower, it has long been used to define the church's laws. Additionally, the definition of Canon law is the body of codified laws governing the affairs of a Christian church. However, it is more related the introduction reading of abridge *recension* of MQ "ዘሠርዑ ፡ ነቢያት ፡ ወሐዋርያት ፡ ፻፲፯ ወጃ ፡ ርቱዓነ ፡ ሃይማኖት ።" ('Prepared by prophets, apostles, and 318 true church fathers').

⁹⁰ Most of the Ethiopian Orthodox Priests when they read any spiritual text and the word 'Fathers' totally they addressed it to the 318 scholars gathered at Nicaea. See, MacCoull, vol. 4, 2000: 147.

⁹¹ Cf. Lev. 18: 20, 30. Lev. 19: 31.

⁹² EMM1496 142r^b of MQ states that, the prayer book has been prepared not only for these types of sins but also for all the sins that St. Basil spoke in his canon. The reading goes as: "...እኮ ፡ ዘገብረ ፡ ዘንተ ፡ ባሕቲቱ ፡ አላ ፡ ካልአንኒ ፡ እምባይት ፡ ኃጣውእ ፡ ዘገብረ ፡ በከመ ፡ ነገረ ፡ ባስልዮስ ፡ በቀኖኖሁ ።" ('... Not only for a man who committed this sin. But according to Basil in his canon, for a person who was committed from major sins too').

⁹³ The first recension did not say, "whether male or female or monk or nun". Cf. EMM1,1496:142r^b, see, index one.

⁹⁴ In one of the short *recensions* of MQ, the water supply should be a pit, not a jar. The reading is as follows. "... ወያምጽዑ ፡ ፬ ፡ ኮራ ፡ ማይ ፡ ወይክረዩ ፡ ምድረ ፡ እስከ ፡ ይበጽሕ ፡ ብረኪሆሙ ፡ ወያብዕዎሙ ፡ እስከ ፡ ውስጥ ፡ ይቁሙ ። ..." ('...And they provide four jars of water, and dig a hole as deep as the height of their knees, and get them [baptizees] stood in it...') (EMML 591 20v^b). In the other text, EMM1 782 of MQ, it is mentioned as a variant reading "... በንዋየ ፡ ልሕኩት ፡ ሐዲስ ፡" instead of "በኮራ ፡ ሐዲስ".

⁹⁵ Cf. Exod 28: 3.

⁹⁶ Cf. Rev. 8: 1- 4; Exod. 25: 6, 30: 1-9, 31: 8-11, 37: 29; Lev. 2:15; Num. 7: 14- 68; 1Sam. 2: 28; 2Chr. 13: 11. Burning incense is one of the Sacramental services in the Orthodox Church. It should be prepared ahead of services. For example, "ወይኅረይ ፡ ዕጣነ ፡ ወያንብር ፡ ውስተ ፡ ሙዳየ ፡ ዕጣን ።" ('He shall choose the incense and put it in

Gabrel’, and ‘The Creed’. And again, spell out ‘The prayer of the Covenant’ in God Who helped us.

[3] And Again, you will add [the oil], saying; The Father, the Son and the Holy Spirit, Amen. One flesh, one holy Son is one divine. And Holy Spirit is one, one kingdom truly exists.

While adding the oil, say ‘love and peace shall be added on this water.’ And Let it erase his guilt of your servant *Egäle*.⁹⁷ *Ta’os*,⁹⁸ forgive him, Amen. *Mənater* forgive, Amen. Abəyater forgive. Amen.

The righteous Spirit Parakletos,⁹⁹ as you came down upon the Apostles, come down on this water to forgive your servant [the person] *Egäle*, through your only-begotten Son through whom to You with him and with the Holy Spirit be glory and dominion, ever and forever, Amen.

[4] The first *Zema*¹⁰⁰ Hallelujah to the Father, Hallelujah to the Son and Hallelujah to the Holy Spirit. O! Lord, the Father of the oppressed, we beseech you for sake of Your servant. Forgive his sin in this order even though he was pushed and remained away from Your order. Now he has come back to Your order. He has confessed his sin before you. Forgive his sins for Your name's sake. As You forgave the bandit, forgive him, *Egäle*.

the incense box’) (The Liturgy of EOTC, 2010: 27). See, Incense, rite of: EMLL 701, EMLL 8211, EMLL 8117, EMLL, 926-2; EMLL963, EMLL 9611.

⁹⁷ In EOTC text tradition, the word *Egäle* (*such a man*) is used to represent for any name. Priests when the time to perform the rite with menshinig they called the baptismal name of the confessor person. Even it is practiced on the gosple

⁹⁸The English translation is addressed to the bird’s name-peacock. Thus, perhaps, Jesus symbolized as a peacock. The Pre-Greek origin; possibly from an Oriental source, perhaps from Dravidian (compare Tamil தேபைகை (tōkai, “tail (of a peacock)”) or a Turkic source (compare Turkish tavuk (“hen”)). Cognates include Latin *pāvus*, *pāvō*, and perhaps Hebrew תַּוּק (tawwās), Aramaic תַּוּסָא (tawsā), Arabic tawūs.

Cf. <https://en.wiktionary.org/wiki/%CF%84%CE%B1%CF%8E%CF%82> 4/29/2021.

⁹⁹ The Greek word παράκλητος, mostly Holy Bible used as an adjective for Holy Spirit or Paraklitos are “Comforter” “Helper”.

¹⁰⁰ A chant/ melody prepared by St. Yared.

[5] The deacon shall say,¹⁰¹ stand up and prepare your heart.

The people will say, Lord have mercy upon us.

The priest shall say, peace be to you all.

The people will say, with your Spirit.

And again, grace of the Father, godliness of the Son, unity of the Holy Spirit, love of the prophets, the apostles, the righteous, the martyrs, the ancient Fathers, the human, and the angels of Christ be with you. Amen. May God give us his mercy and forgive our sin. Amen.

[6] The priest shall say in each of the three words.

The deacon Lord have mercy on us.

Say so Halle Luya for each word upto *Tau*¹⁰².

And again the priest shall offer [the incense], and shall say, one is holy Father. Amen. Halle Luya to the Son. Amen. Halle Luya, One is the Holy Spirit, Amen.

And again, Hear my sought, O God.¹⁰³ Have mercy upon me, O God, according to thy lovingkindness.¹⁰⁴ Lord, You have been gracious to your land.¹⁰⁵ Be pleased, O Lord, to deliver me.¹⁰⁶ Be pleased, O Lord, the word of my mouth.¹⁰⁷ And grant me your law.¹⁰⁸ Make you word sure to Your servant.¹⁰⁹ Remove from me the way of lying.¹¹⁰ Let your loving-kindness and your

¹⁰¹ All the witnesses of MSS in this study wrote the word **ደዲ** in abbreviation instead of “**ደበል ፡ ዲያቆን ፡ ፡**” (‘Let the Deacon say’). Therefore, in addition to what is written in other abbreviations, it should be said, “**ደካ**” (‘Let the priest say’) and “**ደሕ**” (‘Let the people say. This type of writing is especially common in liturgy and mystery books.

¹⁰² Cf. Psa. 118/119: 169. There is a Psalm breaking difference between Ge’ez and the English version beginning with Psalm 10. Thus, in this dissertation, I put the Ge’ez Psalm number first and next the English Psalm number with the slash punctuation mark. It is mentioned too on part of the Biblical abbreviations.

¹⁰³ Cf. Ps. 62:1: 1.

¹⁰⁴ Cf. Ps. 50:1: 1.

¹⁰⁵ Cf. Ps. 84/85: 1.

¹⁰⁶ Cf. Ps. 39/40: 13.

¹⁰⁷ Cf. Ps. 118/119: 108, it has no an equivalent translation with Ethiopic version. The MKJV version reading goes as: “I pray You, Take, the free-will offerings of my mouth, O Lord”.

¹⁰⁸ Cf. Ps. 118/119: 29.

¹⁰⁹ Cf. Ps. 118/119: 38.

truth always watch over me.¹¹¹ Do not remember the sins of my youth and my rebellings.¹¹² Lord, your mercy shall follow me all the days of my life.¹¹³

[7] And again, you shall say in a low voice, O God, in accordance to your lovingkindness,¹¹⁴ one hundred times. There is no man who does not sin. Forgive us our transgression.¹¹⁵ You are merciful God, exalted above the heavens and [You are] free from sin. And We will offer You praise, forever ever. Amen.

[8] Again, we give thanks to You for prisnoers and for *Bällösan*.

Again, blessed be my Lord God. And they shall he be praised.

And again, say three hundred times, Lord, have mercy upon us.

[9] Again, worship the Lord with fear.

The priest shall lay down his hand over the head of the confessor, and shall say, gracious Lord our God, look upon Your people that are penitent, and according to Your great mercy have mercy upon them, and according to the multitude of Your compassion blot out their iniquity, cover them and keep them from all evil, and redeem their souls in peace, forgive their former works. Join them with your holy church: through the grace and compassion of Your only-begotten Son our Lord and our God and our Savior Jesus Christ, through whom to You with Him and with the Holy Spirit he glory and dominion, both now and ever and world without end. Amen.

[10] The deacon shall say, stand up.

The people shall say, Lord have mercy upon us.

¹¹⁰ Cf. Ps. 118/119: 29.

¹¹¹ Cf. Ps. 39/40: 11.

¹¹² Cf. Ps. 24/ 25:11.

¹¹³ Cf. Ps. 22/23:23.

¹¹⁴ Cf. Ps. 50/51: 1.

¹¹⁵ Debbt- something owed, i.e. (figuratively) a due; morally, a fault:--debt. (MKJV, Mt. 6:12).

And again, the priest shall say the Creed. I believe in the Father, and the Son, and the Holy Spirit, the inseparable trinity, He does not get aged, destructed, inclined and spoiled, and He is a union in existence, invisible through eyes, cannot be grabbed with hands, unimaginable by heart, and He lives above the height; inscrutable, the great King, surprisingly indescribable, Glory be upon You, forever and ever, Amen.

[11] And again, Psalm 50/51:¹¹⁶ Have mercy upon me, O God, according to your lovingkindness;¹¹⁷ Ps. 6: O Lord, rebuke me not in your anger;¹¹⁸

Ps. 15/16: Watch over me, O God: for in You do I put my trust;¹¹⁹

Ps. 24/25: To You, O Lord, do I lift up my soul;¹²⁰

Ps. 29/30: I will praise You, O Lord; for You have lifted me up;¹²¹

Ps. 31/32: Blessed are¹²² they whose transgression [is] forgiven;¹²³

Ps. 34/35: O Lord, with those who strive with me;¹²⁴

Ps. 38/39: I said, I will take heed to my ways;¹²⁵

¹¹⁶ The entire paragraph is written with the first reading of the chapter and the opening number of the chapter, and it is considered as an abbreviated order. This is done to shorten the writing time and avoid wastage of writing parchments. However, the reading is detailed in a book that was approved by the EOTCs' Council of Scholars. See. 3.5.3. In addition to this, there is a rift between the Geez and the English version of the Psalms of David, beginning with chapter ten.

¹¹⁷ Cf. Ps. 52/51: 1.

¹¹⁸ Cf. Ps.6: 1.

¹¹⁹ Cf. Ps. 16: 1.

¹²⁰ Cf. Ps. 24/25: 1.

¹²¹ Cf. Ps. 29/30: 1.

¹²² The English version wrote it in singular form. The reading goes as: "Blessed is he whose transgression is forgiven". In Hebrew, the word blessed is defined as happy; "*esher eh'-sher*" happiness; only in masculine plural construction as interjection, how happy!--blessed, happy. See IOTA, MKJV, apps.

¹²³ Cf. Ps. 31/32: 1.

¹²⁴ Cf. Ps. 34/35: 1.

¹²⁵ Cf. Ps. 38/39: 1. The English version of MKJV has been read as "I said, I will take heed to my ways,". The word ways is written inside of the Ethiopic word "Mouth".. "*derek deh'-rek-a* road (as trodden); figuratively, a course of life or mode of action, often adverb:--along, away, because of, + by, conversation, custom, (east-)ward, journey,

Ps. 75/76: In Judah is God known;¹²⁶

Ps. 102/103: My soul will bless the Lord;¹²⁷

Ps. 115/116: I love the Lord, because He hears;¹²⁸

Ps. 115/116: I believed;¹²⁹

Ps. 117/118: O give thanks to the Lord; for [He is] good.¹³⁰

[12] After you have lay down your hand over his head, [say] ‘For all forgive him. The Lord of the heaven and the earth forgive your servant such a person (*Egäle*). Forgive him *Awəlogəson*, *Məkradəyon*, *Awrəga’el* earth. *Akopaya*, *sərdə’el* the name of God, who is the helper of Angels without flesh. Likewise, set your servant in this statute of canon.

Hano, Hano, Hano.

Ḥəzqə’el, Ḥəzqə’el, Ḥəzqə’el.

Ayo, Ayo, Ayo.

Yakir, Yakir, Yakir.

Rafon, Rafon, Rafon.

Rakon, Rakon. Rakon.

Forgive him his abundant sin.

Bäpis, pis.

Mäləyo, Mäləyo, Mäləyo.

Kərəstos, Kərəstos, Kərəstos.

Eros, Eros, Eros.

manner, passenger, through, toward, (high-) (path-)way(-side), whither(-soever).” See more Ps. 38/39: 1 of MKJV IOTA Strong’s Numbers description.

¹²⁶ Cf. Ps. 75/76: 1.

¹²⁷ Cf. Ps. 102/103: 1. The English version of MKJV wrote it in the form of command form of tens. “Bless the Lord, O my soul”.

¹²⁸ Cf. Ps. 115/116: 1.

¹²⁹ Cf. Ps: 115/116: 10.

¹³⁰ Cf. Ps. 117/118 :1,

Tenbran, Tenbran, Tenbran.

Akafə'el, forgive in all place.

Säqəlqəlayanos, Qlilqəlyanos.

Let anyone who believes in this name be saved. *Ešä särk, Adonay, Bərhana'el Amanu'el*. The ordination of Bishopness, is the canon law of Monks and priests. This word is *Bätrəkewos*, forgive by *Kuba'el* [forgive *Bäkuba'el*], forgive by *Arnael Dəba'el* [forgive *Bä'arnae'l Bädəba'el?*], and forgive by *Amanuel*. Forgive by *Aləyos* [forgive *Bä'aləyos*].

You are the Purifier of the trespass, on the secret earth, on the pure earth, on the holy earth, in the wide sky, in the foggy sky, in the beautiful sky, in the Sälilhom,¹³¹ in the lower sky, that though the Father is [as] a garment, the Son is [as] woof [weaver's] and Holy Spirit is [as] beam [of weaver].¹³²

Forgive him your servant such a person (*Egäle*). Parakletos the God of heaven, Purifyer of the trespass forgive for all. Amen. Lord, restore again the sinners who are examined by the law of this canon. Those who sow in tears shall reap in joy.¹³³ Let give the good remission. Amen. Rend the trespass of your servant the person who baptized by this water.

[13] Poul- Timothy¹³⁴

Even as I begged you to remain at Ephesus, when I was going to Macedonia, that you might charge some that they teach no other doctrine, nor to give heed to fables and endless genealogies (which provide doubts rather than the] nurture of God in faith). But the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned, from which some, having swerved, have turned aside to foolish talking, desiring to be teachers of the law, neither understanding what they say nor that which they affirm. But we know that the law [is] good if a man uses it lawfully, knowing this, that the law [is] not made for a righteous one, but for

¹³¹ The name of the river, cf. Isa. 8: 6, John 9:7.

¹³² Cf, The liturgy of Ethiopian Orthodox Church. *The anaphora of St, Mary*, 2010: 184.

¹³³ Cf. 126: 5.

¹³⁴ An abbreviated readings instead of the Epistle of St. Paul to Timothy (1Tim. 1:3- 17).

sinners,¹³⁵ for seducers, for outsiders from righteousness, and for unholy,¹³⁶ for murderers of fathers and murderers of mothers, for murderers of a person, for fornicators, for persons who are having sex with their friends' wives,¹³⁷ swearers falsely, for perjurers, and anything else that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who strengthened me, because He counted me faithful, putting [me] into the ministry- the [one] who before was a blasphemer and a persecutor and insolent. But I obtained mercy, because being ignorant, I did [it] in unbelief. [And] the grace of our Lord was exceedingly abundant, with faith and love in Christ Jesus. Faithful [is] the Word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. But for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, as a pattern to those being about to believe on Him to life everlasting. Now to the King eternal, immortal, invisible, [the] only wise God, [be] honor and glory forever and ever. Amen.

[14] The first epistle of St. Peter.¹³⁸

Likewise, younger ones, be subject to older ones. You all learned to humble yourself.¹³⁹ For God resists proud ones, but He honors those who humble themselves.¹⁴⁰ Be humbled under the

¹³⁵ The phrase "... for the lawless and disobedient ..." is omitted from the MKJV reading of the first epistle of St. Paul. Cf. 1Tim. 1: 9.

¹³⁶ There is no an equivalent reading except some of phrases with the MKJV reading of the first epistle of St. Paul. Cf. 1Tim. 1: 9- 10. "... *for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for homosexuals, for slave-traders, for liars, for perjurers, and anything else that is contrary to sound doctrine,*

¹³⁷ The reading "... for persons who are having sex with their friends' wives..." is added on MQ of the first epistle of St. Paul. Cf. 1Tim. 1: 9.

¹³⁸ Cf. 1Pet. 5: 5- 7.

¹³⁹ MKJV reading of the epistle added the following reading: "and all being subject to one another. Put on humility".

¹⁴⁰ The variant reading goes as: "He gives grace to the humble". Cf. 1Pet. 5: 5.

mighty hand of God, so that He may exalt you in due time, casting all your anxiety onto Him, for He cares for you. And after this, be wise.¹⁴¹

[15] The Act.¹⁴²

This is that which was spoken by the prophet Joel:¹⁴³ And it shall be after this days,¹⁴⁴ says God, I will pour out of My Spirit upon all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And again, in those days I will pour out My Spirit upon My slaves and My slaves' women,¹⁴⁵ and they shall prophesy. And I will give wonders in the heaven above, and miracles on the earth below, blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before that great and glorious Day of the Lord. And it shall be [that] everyone who shall call upon the name of the Lord shall be saved.

[16] And again, The Psalm of David 41/42; as the hart pants.¹⁴⁶

Ps. 48/49; Hear this, all you peoples.¹⁴⁷

Ps. 56/57; Be merciful to me, O God, be merciful to me.¹⁴⁸

Ps. 107/108; My heart is fixed...¹⁴⁹

Ps. 109/110; The Lord said to my Lord...¹⁵⁰

Ps. 111/112; Praise, O servants of the Lord.¹⁵¹

¹⁴¹ The sentence “And after this, be wise.” Is added on MQ reading of the Epistle of St. Peter.

¹⁴² Cf. Act 2: 16- 21.

¹⁴³ Cf. Joel 2: 28.

¹⁴⁴ The reading of MKJV goes as: “...in the last days ...”. Cf. Act 2: 17.

¹⁴⁵ The Ethiopic has its own representative description for each men slaves and women slaves. These are, አግባርት (*Agbart*) means men slaves and አዕማት ፣ (*A'amat*).means women slaves.

¹⁴⁶ Cf. Ps. 41/42: 1.

¹⁴⁷ Cf. Ps. 49/49: 1.

¹⁴⁸ Cf. Ps. 56/57: 1.

¹⁴⁹ Cf. Ps. 107/108: 1.

¹⁵⁰ Cf. Ps. 109/110: 1.

¹⁵¹ Cf. Ps. 112/113: 1.

Ps. 131/132; Remember him.¹⁵²

Ps. 123/124; If it had not been the Lord who was on our side...¹⁵³

Ps. 127; Except the Lord build the house...¹⁵⁴

PS. 132/133; Behold, how good...¹⁵⁵

Ps. 134; Behold, bless Him...

Ps. 141/142; I cried to the Lord with my voice.

Ps. 142/143: Hear my righteousness.¹⁵⁶

PS. 144; Blessed be the my Lord.¹⁵⁷

Ps. 148/149; Praise ye the Lord. Sing unto the Lord a new song.¹⁵⁸

Praise God in his saints.¹⁵⁹

And again, The Prayer of our Lady Mary.¹⁶⁰

[17] A little that a righteous [is] better than the riches of many wicked.¹⁶¹ The Lord knows the way of the righteous.¹⁶² The Lord upholds the righteous.¹⁶³ O Lord, be not far from me.¹⁶⁴ Mercy embraces them who trust in the Lord.¹⁶⁵ Rest in the Lord, and wait patiently for him.¹⁶⁶ [Those

¹⁵² Cf. Ps. 131/132: 1

¹⁵³ Cf. Ps. 123/124: 1

¹⁵⁴ Cf. Ps. 127: 1

¹⁵⁵ Cf. Ps. 132/133: 1.

¹⁵⁶ Cf. Ps. 142/143: 1. And MKJV used the word “my prayer” instead of “my righteousness”.

¹⁵⁷ Cf. Ps. 144: 1

¹⁵⁸ Cf. Ps. 148/149: 1.

¹⁵⁹ Cf. Ps. 150: 1 But MKJV used the word “sanctuary” instead of “Saints”, the reading goes as; “Praise God in his sanctuary”.

¹⁶⁰ Cf. Luk. 1: 46-55.

¹⁶¹ Cf. Ps. 36/37: 16.

¹⁶² Cf. Ps. 1: 6.

¹⁶³ Cf. Ps. 36/37: 17.

¹⁶⁴ Cf. Ps. 21/22: 34/35: 22, 37/38: 21.

¹⁶⁵ Cf. Ps. 31/32: 10.

¹⁶⁶ Cf. Ps. 36/37: 7.

that wait upon the Lord,] they shall inherit the earth.¹⁶⁷ The step of a [good] man is ordered by the Lord.¹⁶⁸ The Lord will not leave him in His hand.¹⁶⁹ He shall deliver them from the hand of the sinners, and save them, because they trust in Him.¹⁷⁰ Be pleased, O Lord, to deliver me.¹⁷¹ I will fear no evil: for You [are] with me.¹⁷² Hear the voice of my prayer. My Lord God Cast me not off. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.¹⁷³ Hear my prayer, O Lord. Deliver me out of the mire.¹⁷⁴ He heard me and answered me. Blessed is the man who trusts in the name of the Lord. You know my righteousness. Let Your loving-kindness and Your truth always watch over me.¹⁷⁵ Say it up to the end.¹⁷⁶

And again, Psalm of David 13/14: 1; The fool has said in his heart, [there is] no God.¹⁷⁷ Unto thee will I cry, O Lord my rock; be not silent to me.¹⁷⁸ Judge me, O God, and plead my cause...¹⁷⁹ Give ear, O my people, to my law.¹⁸⁰ Bow down Your ear, O Lord, hear me.¹⁸¹

¹⁶⁷ Cf. Ps. 36/37: 9. In all witnesses except D, the following reading is missed, “እለሰ ፡ ይትኤገስዎ ፡ ለእግዚአብሔር ፡ እመንቱ ፡ ...” (‘Those that wait upon the Lord,’), with out this reading the above one has no completed idea. See. [17: 6] on critical apparatus part. In addition Cf. መጽሐፈ ፡ ጥምቀት ፡ መጽሐፈ ፡ ተክሊል ፡ መጽሐፈ ፡ ቄደር ፡ ወመጽሐፈ ቀንዲል ፡ ፡ 1993 ፡ 198.

¹⁶⁸ Cf. Ps. 36/37: 23. There is deferences of a variant reading with the singular and plural form. The MKJV reading goes as: “The steps of a good man are ordered by the Lord”.

¹⁶⁹ Cf. Ps. 36/37: 37.

¹⁷⁰ Cf. Ps. 36/37: 40.

¹⁷¹ Cf. Ps. 39/40: 13.

¹⁷² Cf. Ps. 22/23: 4.

¹⁷³ Cf. Ps. 38/39: 1.

¹⁷⁴ Cf. Ps. 68/69: 14.

¹⁷⁵ Cf. Ps. 39/40: 11.

¹⁷⁶ This paragraph is titled as “መዝሙር ፡ ዘዳዊት ፡ እስትጉቡእ” in the published version of MQ. (Composed from The Psalm of David). Cf. መጽሐፈ ፡ ጥምቀት ፡ መጽሐፈ ፡ ተክሊል ፡ መጽሐፈ ፡ ቄደር ፡ ወመጽሐፈ ቀንዲል ፡ ፡ Tənsa’e Zägubā’e, 1993: 198.

¹⁷⁷ Cf. Ps. 14: 1.

¹⁷⁸ Cf. Ps. 27/28: 1.

¹⁷⁹ Cf. Ps. 42/43: 1.

[Collected from the Psalm of David]

You shall establish Your faithfulness in the heavens.¹⁸² Let my prayer come before.¹⁸³ God is greatly to be feared in the assembly of the saints.¹⁸⁴ For I have said, Mercy shall be built up forever.¹⁸⁵ Lord, why do You cast off my prayer? With my mouth will I make known thy faithfulness to all generations.¹⁸⁶ Bow down Your ear to me; [hear] my speech.¹⁸⁷ [As for] me, I will behold Your face in righteousness: I shall be satisfied with Your image.¹⁸⁸ My God, my God, attend to me, why have You forsaken me? You [are] my God from my mother's belly.¹⁸⁹ Mine eyes have seen Your righteousness. Draw me not away with men that work iniquity, which speak peace to their neighbours, but mischief is in their hearts.¹⁹⁰ Be merciful to me, O God, be merciful to me: for my soul trusts in You.¹⁹¹ Feed them also, and lift them up forever.¹⁹² And let the whole earth be filled with his glory; Amen, and Amen.¹⁹³

[18] Ps. 9/10; I will praise thee, O Lord, with my whole heart.¹⁹⁴

Ps. 32/33; Rejoice in the Lord, O You, righteous.¹⁹⁵

Ps. 58/59; Deliver me from mine enemies, O my God.¹⁹⁶

¹⁸⁰ Cf. Ps. 77/78: 1.

¹⁸¹ Cf. Ps. 85/86: 1.

¹⁸² Cf. Ps. 88/89: 2.

¹⁸³ Cf. Ps. 87/88:2.

¹⁸⁴ Cf. Ps. 88/89: 7.

¹⁸⁵ Cf. Ps. 88/89: 1.

¹⁸⁶ Cf. Ps. 88/89: 1.

¹⁸⁷ Cf. Ps. 16/17: 6.

¹⁸⁸ Cf. Ps. 16/17: 14.

¹⁸⁹ Cf. Ps. 21/22: 10.

¹⁹⁰ Cf. Ps. 27/28: 3.

¹⁹¹ Cf. Ps. 56/57: 1.

¹⁹² Cf. Ps. 27/28: 9.

¹⁹³ Cf. Ps. 71/72: 19.

¹⁹⁴ Cf. Ps. 9: 1.

¹⁹⁵ Cf. Ps. 32/33: 1.

¹⁹⁶ Cf. Ps. 58/59: 1.

Ps. 59/60; O God, You have cast us off, You have scattered us.¹⁹⁷

Ps. 65/66; Make a joyful noise unto God, all the earth.¹⁹⁸

Ps. 67/68; Let God arise, let his enemies be scattered.¹⁹⁹

Ps. 72/73; Truly God is good to Israel.²⁰⁰

Ps. 80/81; Sing aloud to God our strength²⁰¹

Ps. 99/100; Make a joyful noise to the Lord, all you lands.²⁰²

Ps. 101/102; Hear my prayer, O Lord.²⁰³

Ps. 104/105; O Give thanks to the Lord; call on his name.²⁰⁴

Ps. 105/106; Who can utter the mighty acts of the Lord?²⁰⁵

The Prayer of Hanna, mother of Samuel.

And pray the *Alefupto Tau*.²⁰⁶

[19] The deacon shall say, stand up.

The people shall say, Lord have mercy upon us.

The priest shall say, peace be to you all.

The people will say, with your Spirit.

The Prayer of the Gospel, God, Lord.

[20] Prayer before the Gospel, [*Məsbak*]

Ps. 67/68; Let command in Your strength.²⁰⁷

¹⁹⁷ Cf. Ps. 59/60: 1.

¹⁹⁸ Cf. Ps. 65/66: 1.

¹⁹⁹ Cf. Ps. 67/68: 1.

²⁰⁰ Cf. Ps. 72/73: 1.

²⁰¹ Cf. Ps. 80/81: 1.

²⁰² Cf. Ps. 99/100:1.

²⁰³ Cf. Ps. 101/102:1.

²⁰⁴ Cf. Ps. 104/105: 1.

²⁰⁵ Cf. Ps. 105/106: 2.

²⁰⁶ Cf. Ps. 118/119: 1- 176.

²⁰⁷ Cf. Ps. 67/68: 28. This part is performed by the Deacon with melody called *Məsbak*.

Ps. 50/51; And my sin is ever before me.²⁰⁸

The Gospel of St. Luke, 187 [15]

And He spoke this parable to them, saying, What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness and go after that which is lost until he finds it? And when he has found [it], he lays [it] on his shoulder, rejoicing on [it]. And he calls together [his] friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost. I say to you that likewise joy shall be in Heaven over one sinner who repents, more than over ninety-nine just persons who need no repentance. And what woman having ten drachmas, if she loses one drachma, does she not light a lamp and sweep the house, and seek carefully until she finds [it] ? And when she has found [it], she calls [her] friends and her neighbors together, saying, Rejoice with me, for I have found the drachma which I had lost. Likewise I say to you, there is joy before the angels of God over one sinner who repents.²⁰⁹

[21] And again, let us beseech the Almighty Lord, the Father of the Lord our Savior Jesus Christ, on behalf of those who bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, thank-offering, a memorial, whether much or little, in secret or openly, and of those who wish to give and have not wherewith to give, that He accept their ready mind, that He vouchsafe to them the heavenly kingdom. Power over all works of blessing belongs to the Lord our God.

The Deacon shall say, pray for them who bring an oblation.

The people shall say, Lord have mercy upon us.

[The priest shall say] Lord our God who are Almighty, we pray to You and beseech You for them that bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank-offering, a memorial, whether much or little, in secret or openly, and have not wherewith to give. Your acceptance of their ready mind grant You unto every one: let the recompense of

²⁰⁸ Cf. Ps. 50/51: 3.

²⁰⁹ Cf. The Gosples of St. Luke, 15: 3-10.

blessing be a portion to all of them: through your only-begotten Son, through whom to You with Him... Say.

[22] And again after this you will say, in the name of the Father, of the Son, and of the Holy Spirit One God. O my Master Jesus Christ, You accomplished the law of Circumcision,²¹⁰ the law of Baptism,²¹¹ the law of Humanity,²¹² the law of marriage,²¹³ the law of sorrow and of death,²¹⁴ the law of a human, the law of resurrection [as Your Father], by Your death, You have prevailed the death.²¹⁵ Give me victory over Satan. By your resurrection, You have saved Adam and his children. I, Your servant, trust in Your law. I trust in Your Birth. I trust in Your Circumcision. I believe in You. O Lord, as You changed the water into wine, turn for me this water to blot out the sin of Your servant such a person (*Egäle*). I believe in Your sorrow. I believe in Your resurrection. I believe in Your ascendance. I believe in all You have done. I believe in Your childhood. You are a deacon. You are a God preist. You are God, a teacher, an archbishop, a prophet. You are an apostle, an ark, a cross, a sheep for offering. You are a bread and a cup. You are prayer and you are the receiver of the prayer. You, receive my prayer and my supplication, my diligence and my faith.

Do not avenge your servant because of the multitude of my sin. Pardon me, the sinner. And forgive me as You have forgiven the bandit in a twinkling.²¹⁶ Likewise, have mercy on me, Your servant. Lord, I believe in You, for You are gracious who do not delight in the death of the sinner.²¹⁷ I confess my sins to such a person (*Egäle*) you have appointed him by Your law. My sins are a lot, innumerable. It is more abundant than my hair and sand of the sea. You the

²¹⁰ Cf. Luke 2: 21- 39.

²¹¹ Cf. Matt. 3: 13- 17.

²¹² Cf. John 1: 1- 14.

²¹³ Cf. John 2: 1- 11.

²¹⁴ Cf. Isa 53: 1- 9, Matt 26- 27, Mark 14- 15, Luke 22- 23, John 18- 19, 1Pet. 2: 21- 24.

²¹⁵ Cf. Rev. 5: 5.

²¹⁶ Luke 23: 39- 43.

²¹⁷ Cf. Ezek 18: 32.

righteous, have mercy on me by the prayer of Archangel Michael and the prayer of Melchizedek. I plead You to forgive my sins in your mercy, and in Gabriel who brought your Incarnation, in your mother Mary, in your Flesh and Blood, in your strong covenant. Everything is easy for you, and You can. I plead in Your existence and in Your dominion. Forgive my sin Your servant forever and ever. Amen.

[23] The Prayer of the Gospel.

The priest shall say, Holy for holies, God be with you.

The people shall say, and with your spirit.

The deacon shall say, stand up for prayer.

The people shall say, have mercy upon us.

The priest shall say, peace be to you all.

The people shall say, and with your spirit.

Meditate the Creed nine times.

The deacon shall say, stand up for prayer.

The people shall say, have mercy upon us.

The priest shall say, peace be to you all.

The people shall say, and with your spirit.

[24] Before the Gospel, [*Məsbak*]

[Psalm] 87/88; I have cried in my day and the night is before me.²¹⁸

The Gospel of St. Mark,²¹⁹

And coming up one of the scribes heard them [reasoning],²²⁰ knowing that He had answered them well, he asked Him, Which is [the] first commandment of all? And Jesus answered him, The first of all the commandments [is], Hear, O Israel, [the] Lord our God is one Lord; and you

²¹⁸ Cf. Ps. 87/88: 1. The MKJV reading deffer from The Ethiopic version and the reading goes as: “I have cried day and night before”.

²¹⁹ Cf. Mark 12: 28- 31.

²²⁰ The word “reasoning: is missed on MQ reading.

shall love [the] Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. This [is] the first commandment. And [the] second [is] like this: You shall love your neighbor as yourself. There is no other commandment greater than these.

[25] And again, Prayer for the Christian catechumens.

And again, we make our supplication to the almighty God, the Father of our Lord and our Saviour Jesus Christ; We looked up for our congregation, keep and bless this. And let He shall give all to the congregation. Let it be according to Your will and His godliness. And our Lord God is almighty.

[The Deacon Shall say] Pray for our congregation to be clean.

The people shall say, Lord, have mercy upon us.

[The priest shall say] And bless our congregation to be clean before You. Lord our God, for You are the righteous, the lover of a sinner when he repents. Forgive us for our many sins.

The priest shall say, Lord our God Almighty, we pray and beseech You, and we looked up to You. Keep and bless our congregation. You hold it all, give work to our congregation that we can work for our congregation according to your holy will. The other one to give for our congregation to being the house of prayer, the house of holiness and to the house of blessing.

[26] Again after this, in all time (year) give. Rise up, Lord, and let your enemies be scattered; and let those who hate You flee before You.²²¹ But let your people be blessed with blessings thousand thousands and ten thousand times ten thousand, doing your will at all times, through the only- begotten Son throu\$ whom to you with him and with the Holy Spirit be glory and dominion, both now and ever and world without end. Amen.²²²

[27] The deacon shall say, stand up for prayer.

The people shall say, have mercy upon us.

The priest shall say, peace be to you all.

²²¹ Cf. Num, 10: 35.

²²² Cf. The liturgy of Ethiopian Orthodox Church. The anaphora of St, Mary, 2010: 62.

The people shall say, and with your spirit.

Before the Gospel, [*Məsbak*],

Psalm of David 50/51; Have mercy upon me, O God, according to Your loving-kindness.²²³

Psalm 19/20; May the Lord hear you in the day of trouble.²²⁴

... for You [are] my Rock and my Fortress.²²⁵

The gospel of St. Matthew 37 [5]²²⁶

Again, you have heard that it has been said to the ancients, you shall not swear falsely, but you shall perform your oaths to the Lord. But I say to you, do not swear at all! Not by Heaven, because it is God's throne; not by the earth, for it is the footstool of His feet; not by Jerusalem, because it is [the] city of the great King; nor shall you swear by your head, because you cannot make one hair white or black. But let your word be, Yes, yes; No, no. For whatever is more than these come from evil. You have heard that it was said, an eye for an eye, and a tooth for a tooth. But I say to you, Do not resist evil. But whoever shall strike you on your right cheek, turn the other to him also. And to him desiring to sue you, and to take away your tunic, let him have [your] coat also. And whoever shall compel you to go a mile, go with him two. Give to him who asks of you, and you shall not turn away from him who would borrow from you. You have heard that it was said; You shall love your neighbor and hate your enemy. But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you and persecute you, so that you may become sons of your Father in Heaven.

[28] Prayer for Archbishops.

And again we beseech the almighty God the Father of our Lord and Savior Jesus Christ, for our blessed archbishop *Egāle* that You may truly preserve him to us for many years and in peaceful days to fulfil the work of priesthood which You have committed to him, together with all the bishops, priests and deacons, and all the entire congregation of the one holy universal church;

²²³ Cf. Ps. 50/51: 1.

²²⁴ Cf. Ps. 19/20: 1.

²²⁵ Cf. Ps. 70/71: 3.

²²⁶ Cf. Matt. 5: 33- 48.

and the prayer which he makes on our behalf and on behalf of all Your people do You accept from Your altar the height of the heaven in a sweet savor. All his enemies, do You subdue and bruise under his feet quickly. And yourself do You preserve in righteousness and peace. And glory, dominion, both now and ever and world without end, Amen.

[29] And again say, glory be to the Father, Glory be to the Son and glory be to the Holy Spirit ever and forever, Amen. Today and in all the time, we will offer to Him the glory ever and forever. And you shall cry [say] three times.

And again you shall say Our Father and the Creed.

And you shall say, the Prayer of the Gospel. And again before the Gospel,

Psalm of David 50/51; Wash me completely from my iniquity, and cleanse me from my sin.²²⁷

The Gospel of St. Luke 218 [18].

And a certain ruler asked Him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said to him, Why do you call Me good? None [is] good except One, God. You know the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, honor your father and your mother. And he said, I have kept all these from my youth up. And when Jesus heard these things, He said to him, Yet you lack one thing. Sell all that you have and distribute to [the] poor, and you shall have treasure in Heaven. And come, follow Me. And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, He said, How hardly those having riches shall enter into the kingdom of God! For it is easier [for] a camel to go through a needle's eye than for a rich one to enter into the kingdom of God.

[30] Prayer for those who are fallen asleep.

And again we beseech the almighty God the Father of our Lord and Savior Jesus Christ. Lord of the livings, The life of the dead, the helper of the poor, the cleanser of sinners [You] cut off the life of the deceased. You broke Satan's shackles and gave the life to human for his relationship.

²²⁷ Cf. Ps. 50/51: 2.

We pray and beseech to You the immortal forever and ever. The treasure of life is in You. [We pray] for who are fallen asleep. And [we pray] for who rested in the faith for Archbishops the fathers who preceded us, priests, deacons, agnostics, singers, monks, children, widows, and orphans. [we pray] for the soul of Your servant *Egäle*, and for the soul of all who are alive in this place which You called by truth and righteousness from among the people. And Let rest them in the green place where there is water of rest,²²⁸ in to bosom of Abraham, Isaac, and of Jacob,²²⁹ in the garden of delight with the soul of Your servant *Egäle*.

We pray and beseech You almighty for souls of your servants those who fallen asleep who rest in faith. [we pray] for the soul of Your servant *Egäle*, and for the soul of all who are alive in this place which You called by truth and righteousness from among the people. And Let rest them in the green place where there is water of rest, in to bosom of Abraham, Isaac, and of Jacob, in the garden of delight with the soul of Your servant *Egäle* with the leader [Angel] of [in] light. Add their soul with Your Saints in Your everlasting tabernacle. And on the day of resurrection let raise their dead bodies. Give hope of the Kingdom of Heaven, according to your infallible Holy and Blessed Word, for there is no death, but the migration on your servants. In human law, if they have done something wrong and trespass in secret forgive them. You give them the freedom without restraint to pass their souls, even if they were on the earth for an hour. Send a comforting and reassuring Spirit to their family. Let cheer up them in Christ. through your only-begotten Son through whom to You with Him and with the Holy Spirit be glory and dominion, both now and at all time and forever, Amen.

[31] After this you shall say by laying your hand over the Catechumens.

Listen you *Egäle* [such a person]: Do not be afraid of me. And do not hide your sins, reveal. I am as earthly as you, for my sins are many; tell me; it is better for you to tell me here [In this world] willingly, but if you hide [your sins] from me in this world, you will have a terrible day when the Lord of all the creation come in glory. When men and angels are gathered together, you will

²²⁸ Cf. Ps. 23: 2.

²²⁹ Cf. Luke 16: 22, Matt 22: 31.

confess all your sins without your permission. You had better tell me here [in this world] as our Lord has commanded you. He who confesses his sins here [in this world] will be saved from condemnation. He who hides his sins is prepared for condemnation. Ask and know: I told you: pay attention. God just loves from all [good deeds] when sinner repents. Listen to what our Lord said in the gospel, there will be greater joy in heaven for one sinner than from ninety-nine righteous. And again, forgive your friend's sins, and you stop sinning. And again, He who believes in me has eternal life.²³⁰ The word of the Gospel says, Heaven and earth shall pass away, but my words shall not pass away.²³¹

[32] And again, let him confess [his sin], which he has hidden.²³²

I admitted my first sin. I returned through this canonical system. Lord, forgive my sin, for you are merciful. Which does not smoke as wood? Who does not sin as a human being? However, you are merciful and forgiving. Forgive me according to your goodness, for there is no servant who lives without error and without sin. There is no God without mercy. All is easy in You. And all things are possible to You. Forgive my sin, to Your servant, forever and ever. Amen.

[33] The priest shall pray over the head of the confessor;

O God the Lord, You are one Who has owned everything, and has given us the authority over the Holy Church. And You have said to the blessed Apostles, "Whatever you shall bind on earth shall occur, having been bound in heaven; and whatever you shall loose on earth shall occur, having been loosed in heaven".²³³ Now Our God, You are merciful, Good, righteous and the only pure. You have no pleasure in the death of the sinner, but he should return from [his ways], and

²³⁰ John 11: 26.

²³¹ Cf. Matt. 24: 35, Mark 13: 31, Luke 21: 33.

²³² The purpose of such a command is to enable the repentant one to live happily ever after without having to worry about the consequences of his actions. But if he kept his sins secret, he could be more anxious and afraid. If can be studied by psychologists, the researcher believes that it can solve many social problems.

²³³ Cf. Matt. 18: 18.

to be saved.²³⁴ Lord, You are merciful and plenteous in mercy. Forsake your servant from condemnation [from sins], anathemas, and false swearing. Let him become free from [his sin] without conviction. Before all let him there be no evil. Lord, me too your servant the sick and weak one would have given the power, according to Your power and Your gift with Your favour I forgive [him]. And I reconciled [him], that he should be without alienation in Holy Spirit. And again cleanse and sanctify his soul and flesh from all impiety. You are worthy, to receive glory. Glory be to the Father, and the Son, and to the Holy Spirit. Amen.

[34] You will say three times, just saying with adding oil on the water, Blessed be the Lord, Almighty Father, our God. And blessed be the only Son, our Lord and our Saviour Jesus Christ and blessed be the Holy Spirit, the Paraclete. Amen. Bless this water and this oil to cleanse the defiled, to drive out demons, to forgive sins, and to heal the sick. Bless, sanctify, and make the form of the cross by your right [hand], through your only-begotten Son forever and ever.

And again, three hundred time [say] “*Kiryalyəson*”.

And again, *Mästäbq^{wəc}* nine collections.²³⁵

And again say, “We beseech glorifying Him”.

And again say, “To the God of mercy”.

²³⁴ Cf. Ezek 18: 23.

²³⁵ Cf. Mäzmurä Dawit, Endalikachew, 2010: 574- 594. The following Supplications are clearly mentioned In MQ. መስተበቀኤ፡ በእንተ ፡ ንዑሰ ፡ ክርስቲያን ፡ (Supplication for the Christian catechumens), መስተበቀኤ፡ በእንተ ፡ ማኅበር ፡ (Supplication for our Congregation), መስተበቀኤ፡ በእንተ ፡ ጳጳሳት ፡ (Supplication for the Bishops), ጸሎት ፡ በእንተ ፡ እለ ፡ ኖሙ ፡ (Prayer for the departed), መስተበቀኤ፡ በእንተ ፡ ሰላም (Supplication about the peace), መስተበቀኤ፡ በእንተ ፡ እለ ፡ ያበውዑ ፡ መብዓ (Supplication for them who bring an oblation), መስተበቀኤ፡ በእንተ ፡ ዱያን ፡ (Supplication for Patients). The Ethiopian Orthodox Church has additional Supplications, These are; መስተበቀኤ፡ በእንተ ፡ ኩሉ ፡ ግብር ፡ (Supplication for all work), መስተበቀኤ፡ በእንተ ፡ እለ ፡ ይነግዱ ፡ (Supplication for መስተበቀኤ፡ በእንተ ፡ ዝናማት ፡ (Supplication for መስተበቀኤ፡ በእንተ ፡ ፍሬ ፡ ምድር ፡ (Supplication for መስተበቀኤ፡ በእንተ ፡ ማያተ ፡ አፍላግ ፡ (Supplication for መስተበቀኤ፡ በእንተ ፡ ንጉሥ ፡ (Supplication for King).

[35] This is the canon God gave to Peter when He [Jesus] ascended to heaven where the time of the clouds became ready. And while the Angels descended to welcome Him, He was alone.

He said ‘Peter my lover, for I love you, and for I have bestowed my kingdom to you, I am with you just as the Father is with me. Accept this canon and medicine so that one does not perish in vain and because of the Sabbath. When the person who did not keep the day of my rest and my resurrection,²³⁶ the murderer, the adulterer, the wrongdoer in all; when he is returned and repented, and then after he has completed his punishment, you shall give to him [this rite]. And do not reveal it to anyone.

[36] Before all you shall to say, be put the water in the Church, Make shine my way by Your holy name. Lord, overshadow and pour the grace and truth on this water. Heal it to be a medicine for a sick [person] by sin. We send You glory, for You are a righteous, pure and lives forever and ever.

At this time, the catechumen shall come into the Church with tears, and let worship until weary. And he shall say, I will worship to the Father, and the Son, and to the Holy Spirit, the ruler of soul and flesh. Lord, forgive me and have mercy on me.

And you shall ascend the Incense.

And you shall say, Our Father three times.

[The deacon shall say] worship the Lord with fear and trembling.

The Priest shall say, peace be to you all.

The Repentances shall say, and you with your Spirit.

The priest shall bless the East and West, the North and South. And he [the priest] shall say to You, O God, we thank You, the doer of good things, the Lover of humankind; show Your mercy upon us. And dwell among us. O Lord, by Your favour fill peace in our heart. And draw us to You. The Lover of humankind: keep us clean. O *Sänkörison*, Keep us clean and the performers

²³⁶ Cf. Exod. 20: 8 and 11, 31: 14, Lev. 19: 30, Deut. 5: 12, Neh. 13: 18 and 22, Isa. 56: 2, 4 and 6, 58: 13, Jer. 17: 22, 24 and 27, Ezek. 20: 12- 24, 44: 24, Matt. 12: 5,

of Your commandments. O the Lover of humankind, do not make us idle and let us not be cruel like the bandit [who was crucified on your] left and insulted you. O the Lover of humankind: but make us humble. Be pleased on us, like the bandit who was crucified on your right side, and as he participated with your cup of death. When he said to You “Remember me in Your mercy”, You opened for him the treasure of Your mercy. And just like him, Lord, open for me the treasure of Your mercy. Remember me in Your mercy with those who drank the cup of death, and with those who bear Your yoke of Cross. O Lord *Sänkorison*, make me free from the bond of the hunter devil through Your great mercy. Make for me the sign of goodness. And save me from the prey devil of the desert.²³⁷

[37] The man who is rebellious the son of corruption said to Paul, ‘Lord, do not go along with the fault of mine, your servant. Train me to escape in secret from the evil works of arrows. And give me Your servant a present of ornament of Your salvation. Do not return me to my sin. Lord, command among one of Your Angels to care me and the enemy not to follow me at all times, lest touch me the unclean [spirit] who is an adversary of the righteousness. O Lord, the lover of humankind, You are the God who shut up the depths marvelously and sealed the frightening by your blessed name. Your kingdom is marvelous. Look upon Your clay and the work of Your hand.

[38] *Räḥarəḥəyon Mäkəradəyon* Jesus of the Nazareth,²³⁸ the Bee celestial.²³⁹ *Tanbran, Qəwəman, Yon*,²⁴⁰ Hide tYour face from my sin.²⁴¹ O the Lover of humankind: count me in greatness of Your mercy with known and few believers by Your calling of mercy.²⁴² O the Lover of humankind: absolve me from the bond of sin. The Star of patience, give me heart

²³⁷ The MQ used the word **ጸደነታሕ** (Ṣidonätäḥ) Instead of **ጸደነት** (Ṣedänät). See, Leslau, 1987: 548, Kidan-wäld, 1948: 752.

²³⁸ Cf. Matt 2: 23.

²³⁹ This one is the sentence among many animals just Jesus symbolized as a Bee.

²⁴⁰ Some of witnesses are listed it as *Qəwəmanyon*, See on critical apparatus part of this dissertation [38: 2].

²⁴¹ Cf. Ps. 50/51: 9.

²⁴² Cf. Matt. 7: 14, 20: 16.

[understanding] and pureness.²⁴³ Amen. Make me to give thanks to your name. Lord, absolve Your servant through Your only begotten son, forever and ever. Amen.

[39] You, who are standing, bow down your heads.

The priest shall say, God our Lord, You are the one who gave the great station to the priest to absolve the bondage of all sin from your people. You said to them, Whatever you shall bind on earth shall occur, having been bound in Heaven; and whatever You shall loose on earth shall occur, having been loosed in Heaven.²⁴⁴ Lord, You are merciful and righteous, who do not seek the death of the sinner, but seek return and come in to repentance. O our Lord and God, Transcend their hearts in the good fear of You. Make them free from the bond of devil the evil. Make them ready for thanksgiving. Get the grace that comes out of Your house. And overshadow Your kindness and mercy upon them. And set your abundance on grace on their head. They lowered their necks and heads to You. Look at the shoulders of their hearts to lower themselves to You. Give them purity to keep what is in the law through the revelation of Your Messiah, For You are a sweet name and a perfect grace. Forgive the deep trespass of Your people, and have mercy. In Your name, I forgave Your people, that they might be sanctified in soul and body. Forgive them and absolve them from the bond of the satan. Absolve them in Your word, forever and ever.

[40] The deacon shall say, worship.

The priest shall say, You are the Father of Your only begotten our Lord Jesus Christ. My God, I hoped in You. You are my hope. You know what doesn't benefit me. Don't leave us, that we may not perish in vain, nor sin any more; for we are deceived. Keep us from falling into sin. You Holy, make us holy. And make us accept your gratitude of Your glory, through Your only begotten, forever and ever. Amen. Glory be to the Father, and glory be to the Son and glory be to Holy Spirit. Now, at all time and always. Amen. We thanks for Your name, forever and ever.

²⁴³ 1Kgs. 3: 9.

²⁴⁴ Cf. Matt. 10: 1-42, 18: 18

[41] The Liturgy.

The prayer on the water. And breath on the water three times.

Holy, holy, holy, Lord, we will lift up our eyes to You. And we will lift up our mind into the high palace. Lord, we beseech You. God, protect us from our entire, who made the heavens,²⁴⁵ the earth, and everything in them, one who firmly established the earth on the waters, one who gathered the waters to store them, one who bound the sea, and one who shut up the fountain.²⁴⁶ He is One who is feared and trembled by everyone because of the sound of his words and his great name.

Lord, bless this water. The mountains are established by Your strength.²⁴⁷ You break the heads of the dragons in the waters. You divide the fountain and the flood.²⁴⁸ Lord, You gave the way of the river. The waters saw You, O God, the waters saw You; they were afraid; the depths also were troubled.²⁴⁹ You saw the Eritrean Sea. She stopped because she was afraid of you. You brought Israel through Moses.²⁵⁰ You baptized them all.²⁵¹ You ordered the solid rock, and the water flowed for Your people.²⁵²

You changed the bitter water into sweet.²⁵³ You Lord, You brought [Israel] with Joshua the son of Nun into the rivers that flowed in terribly.²⁵⁴ Who can stand in front of You? You are one who received the sacrifice of Elijah with water by fire descended from heaven.²⁵⁵ Thirdly, You

²⁴⁵ Cf. Gen. 1: 1.

²⁴⁶ Cf. Gen. 1: 2, 6 and 7.

²⁴⁷ Cf. Ps 64/65: 6. The book of Qadr refers to the mountain because of the similarity of the word "you have established", but the reading should be related to Psalm 73(74): 13, which is about for sea and the power of God.

²⁴⁸ Cf. Ps. 73/74: 14 and 15.

²⁴⁹ Cf, Ps. 76/77: 16.

²⁵⁰ Cf. Exod. 14: 16,

²⁵¹ Cf. 1Cor.. 10: 2.

²⁵² Cf. Exod. 17: 6-7, Isa. 48: 21, 1Cor 10:4.

²⁵³ Cf. Exod. 15: 23.

²⁵⁴ Cf. Josh. 3: 8.

²⁵⁵ Cf. 1Kgs. 18: 34- 38.

showed Elisha the life of being born from water. You cleansed the Syrian Naaman in the waters of the Jordan.²⁵⁶ You can do all. You are Omnipotent. Bless this water. Make those who are baptized in it become holy, forever.

[42] You shall cry nine times, and say Our Father and the Creed.

Forgive for all, ease and give mercy. And next, you shall say, Lord, our God, God of the mighty, the God who does all, the King of the host of the heaven; look. The God who dwells on the Cherubs look and visit Your creature. Give this water the grace of Jordan, greatness and the power of heaven. And let the Holy Spirit come down to this water. Amen. Give it the blessing of Jordan. Give it power to become a water of life. Amen. A holy water, a water that washes away abomination. Amen. Give to this water the wealth of righteous and the wealth of peace. Amen. And send to this water the savour of Holy Spirit. Pour on it. Amen.

Grant to this water [power], so that no evil spirits may lie within it, or shall enter into baptizees [confessors]. Amen. Whether spirits of the noontime, Amen. Whether spirits of evening, Amen. Whether spirits of night, Amen. Whether spirits of air, Amen. Whether spirits which can enter into the water, Amen. Remove whether the spirits of devil those are under the earth. Amen. Destroy the filthy spirits. Amen. Govern them [filthy spirits] in Your will and power, and by Your honourable cross, let them be wounded, by the sign of Your cross and in your holy name.

We beseech Him, full of praise. He is praised and to be feared, praised in heaven and earth. [It is] He who gives salvation for those who are sick. He knows the past and the future, He knows all. He examines all before conscience. He is one who stretched out the heavens as a curtain.²⁵⁷ He gives all what they need from His will, for He loves those who serve Him righteously, for He loves those who confess and return, for He loves those who have left their first foolishness. Remorselessness is the reason for a man to be penalized. And He loves the baptized, forever and ever. Amen.

²⁵⁶ Cf. 2Kgs. 5:9- 14.

²⁵⁷ Cf. Isa. 40: 22.

[43] Hear our prayer, put away sickness from our soul. Remove grief from our heart. Save us from tears. Make us happy by the rains and by the fruit of the blessing. Maintain the bishops and the kings. And let their enemies be governed, Amen. Lord, we beseech You to make this water the water of life and the water of happiness. Amen. And the water of heart, the water of peace, for life and salvation of Your people, forever and ever. Amen.

[44] The Deacon shall say, Worship to Lord with all your heart.

The priest shall lay his hand upon their heads, and says:

In the name of the Father, and the Son and the Holy Spirit, come out filthy spirit who dwells in such a person. May the Nazareth²⁵⁸ whose hall is [made from] light of fire and flame of fire hear you. *Kākəmrəlayos*, a flaming sword, a flame of *Ṣāba^cot*,²⁵⁹ the sharp sword of iron keep his head of Your servant Egäle, and bless this water. Sprinkle his head with water, and you will say:

The prayer over eye:

You shall take hold his eye saying, [Come out] O unclean spirit, who fighting through laziness of sleeping, they bear not to look up to their Lord, and to answer in prayer. By this water, in His name *Zay*,²⁶⁰ *Elsaday*,²⁶¹ *Narəl*, His name of the greatest. *Waw*²⁶² is the name of Christ.

²⁵⁸ Cf. Matt. 2: 23.

²⁵⁹ The MKJV used the word “Hosts” instade of “Sabaoth”. Which were used by KJV, Cf. Rom. 9: 29.

²⁶⁰ The word “zay” (in Hebrew reading *Zayin*) [ז] is the 7th letter of the Hebrew alphabet. See. <https://www.wordhelp.com/scrabble/word/zay/>. In Ethiopic Psalm of Daved the word *Zay* transalted as “ዛይ ፡ ብሂል ፡ ዝከር ፡ እግዚአብሔር ፡ ፡” (*‘Zay means God is Remembered’*). Cf. Mäzmurä- Dawit, 2010, 266. Kidanä-Wäld, 1948: 417,

²⁶¹ The word טע (teat) is often coupled with the word לא (mighty, strong) creating the phrase אל טע (el shaddai) literally meaning the “mighty teat,” hence we can see the translator's reluctance to literally translate this phrase in this manner and instead using the more sanitized “God Almighty.” <https://www.ancient-hebrew.org/studies-words/meaning-of-el-shaddai.htm>. 5/14/2021.

Mostly this word is read as *Elšaday*, which means Almighty. Cf. Gen. 17: 1- “I am the Almighty God; walk before me, and be perfect”. In addition, “submissions from Ethiopia agree the name Elshaday means "almighty god".” See. <https://www.names.org/n/elshaday/about>.

²⁶² The word “Waw” (in Hebrew reading *Vav*) [ו] is the 6th letter of the Hebrew alphabet. See. <https://www.wordhelp.com/scrabble/word/zay/>. In Ethiopic Psalm of Daved the word *Waw* transalted as “ዎው ፡

Prayer on Lips:

You shall take hold his lips saying: *šāwil, Tatun, Tatun, pati, pati, pati, šərfāqawəʿel*. The name of Lord will save.

Prayer on Ere:

As soon as He hear of me, He shall respond me. *Maʿəzən, Maʿəzən, Maʿəzən, Məsmaʿel, Gəyon.*²⁶³ The name of Lord will forgive.

Prayer on Hand:

Your hands have made me and fashioned me,²⁶⁴ *Qätānawi, Lotənawi, Dəmnaʿel, Taborawi*, the work of wise hand. The marvelous name of Lord will forgive.

Prayer on Heart:

Dan, Elfənaten, my heart and my flesh rejoice in the living God.

give me understanding to learn Your commandment. *Dan, Kəyar [Dankəyar?], Mänqobəyator [Mäntobəyator?]*. The name Lord will lighten.

Prayer on Navel:

Awəyan, Bātran, Tatas, Aḥəzəyos, Atəyos, Masəyos, the power of the flame, *Baʿel*. The name of the Lord will takes away all vanity.

Prayer on Feet:

I will run the way of Your commandment.²⁶⁵ *Alhuhaʿel, Awlədələnon [Awlədənon]*, [Your word] the lump for my feet, and a light to my path.²⁶⁶ *Agəyos, Abəyater, Abəyatawi, Inkenəya*. The name of God makes one wise.

In His Holy name, let destroye reproach. In His honorable name let destroye reproach, which dwells in flesh and soul. Lord, bless this water eye of man's head. Save him from striving. Keep

ወላዳ ፡ ቀዳሴ ፡ እግዚአብሔር ፡ ፤ ("Waw means God is One"). Cf. Mäzmurä- Dawit, 2010, 265. Kidanä-Wäld, 1948: 382,

²⁶³ In Ethiopia, the word "Gəyo" is another name of river Nile.

²⁶⁴ Cf. Ps. 118/119: 73.

²⁶⁵ Cf. Ps. 118/119: 32.

²⁶⁶ Cf. Ps. 118/ Ps 119:105

him from destroying of holyday. Save him from death, for You are giver of life. Glory to You forever and ever. Amen.

[45] And again [you] shall say:

The God of peace, the Father of mercy, the Lord of powers leasen our request. Look on us all. Order our steps whereby we must be get the power of fear You. Prepare us Your in faith, to be the lover of Your greatness of glory, and all who are bow in front of You their head and the shoulder pieces of their heart and hoping Your forgiveness and mercy that come from from You. Our Lord and God, merciful and the lover of mankind, let be them strong, clean them, keep them through the revelation of Your Son. Thanks and praise for You with Him forever and ever. Amen.

[46] And again shall [you] read:

My Lord and my God Jesus Christ is the only begotten for His Father. You my God, I wait on You. You know what I need. Do not let me sin before You again, for I am deceived and for my transgressions and my sins are many. Confess our faults before You for Your people. Have Mercy upon us, Do not let us follow the desires of our heart. We deed a sin for we are earthy. Our Lord, forgive upon us. We are the works of Your hands. Do not leave us; do not neglect us, for we are deceived and for we are sinners. Don't leave us, for we have returned to you. Heal our souls, for we have sinned before You.

And we don't have refuge beside You. If we ascend to heaven, you are there. And if we go down to the earth, you are there. Lord blesses us. Lord purifies us. Lord, who can be found without sin as a human being? Lord, You are the only one who is pure. Sanctify us for your name's sake. You sanctify, You bless. And let all my enemies be ashamed and sore vexed: let them be turned back and brought to confusion that devise on Your servant such a person, for You can do it all. Glory and honour be to You forever and ever. Amen.

[47] You shall say ninety times *Keriyalayson*. And next, three times shall cry.

And next Our Father, And the Creed,

And next, burn a holy lamp.

And you shall add oil.

And you shall put three crosses.

And you shall read the Prayer of St. Mary, Anqäšä- Bərhan.

And Barətos.²⁶⁷

[48] And the priest shall put on church's cloth of robe, chasuble, girdle, and mitre.

And you shall prostrate three times to the Ark,²⁶⁸

And you shall take an Incense and you shall put [to Censer],

And you shall remember the living and to the dead,

And you shall say, *Halle Luya* to the Father,²⁶⁹ *Halle Luya* to the Son and *Halle Luya* to the Holy Spirit.

[49] And you shall say, let my prayer be set forth before You as incense.²⁷⁰ Hear my prayer, O Lord. Hear you from the depth. Have mercy upon me, O God, according to the multitude of Your mercies. Lord, my heart is not haughty.²⁷¹

And next you shall say, *Šägga Zä'b* (Gracious of the Father).

And again to say supplication for peace (Mästäbq^{wə}ə bə'əntä sälam).

The Creed.

²⁶⁷ መጽሐፍ ፡ ባርዕስ ፡ (*Mäṣhafä- Barətos*): According to the text's introduction, it is the prayer of the Virgin Mary for Thomas when the apostle Matthias was imprisoned in the place of Barətos for preaching the gospel. It is a text that is the main reason for the difference between a short and a long recensions of MQ. See, Index one. CF, EMMML, 31: 116, EMMML, 1203: 2; EMMML, 1334: 2. EMMML, 1427: 1.

²⁶⁸ Cf. Exod. 25: 10, 22, Num. 7 ፡ 89, Josh 3: 3- 17.

²⁶⁹ According to Markos, 2021: 127, ሃሌ ፡ ሉያ ፡ (Halle Luya), the root words for 'Hallelujah' are 'Halle'le'' (ሃሌ) and 'Jah' (ያህ); the meaning is 'call, cry, sing, speak ... to the almighty'. "And after these things I heard a great voice of much people in heaven, saying, Hallelujah; Salvation, and glory, and honour, and power, unto the Lord our God:" NIV, (Rev 19 ፡ 1, 3, 4, 6).

²⁷⁰ Cf. Ps 140/141: 2.

²⁷¹ Cf. Ps. 130/131: 1.

Make incense, and shall say, Master, Lord God, You are the Father of our Lord and Saviour Jesus Christ, Who wants everyone to live and to enter real life. You our Lord, we need your forgiveness for Your servant *Egäle*, who lowering his shoulders. He brought again to You from the bondage of the devil, from the worst of heretical religions, and now from all acts of rebellion way. We beseech and pray to You, O the Lover humankind. At this time, send the Holy Spirit and the power to Your servant *Egäle*. Get rid of all bad religion and all bad conscience from his heart.

[50] And again, if he defiled his flesh with an unbeliever, you must absolve him. And make him fit for a firm religion. This is the God, the prophets, apostles, and teachers preached to whom. Count it with Your flock of sheep and Your people. Give him forgiveness for all the sins he has committed since he was born by the descent of the Holy Spirit. May not minimize it by any means than from the baptism he took earlier. Bless him, sanctify him, purify him and fill him from Your fearness. By the intercession of St. Mary, the Mother of God, in the prayers of all the saints and by the grace and mercy of our Lord Jesus Christ ratify him in your holy and best will, through whom to You with Him and with the Holy Spirit be glory and dominion, both now and ever and ever, Amen.

[51] And you shall say, Our Father.

And again, you shall say, Holy, Holy, Holy, You are a sweet savour and light for human.

And shall say, and again we need from You O Lord. One of us is in a tribulation, from which we cannot escape because of our weakness, therefore, make us to escape from this tribulation. And save us from all evil that we can to destroy the bow of enemy that burning by fire. And save us from all evil, through whom to You with Him and with the Holy Spirit be glory and dominion, both now and ever and world without end, Amen.

[52] And again, we give thanks, in language and by incense.

And again, I praise to the Lord of righteousness.

And again, [God] be praised. And those praise him in saints. And you shall cry three times.

And again, this honour [have all his saints].²⁷² Praise the Lord in His saints. Halle Luya, and forgive us our debts and trespasses.

[53] You shall make a sign of cross over the head of the confessor.

And you shall say, *Awəlogson, geryos, Awgəya, saməton, Awgəya*. The salt of divine set upon you. Amen. From now on, you are not far from the law of Lord. May God save you from all evils, Amen.

[54] And again, you shall anoint his joints.

And say, O satan the spirit of evil, go and come out. The spirit of disease fell. I adjure you that to come out and do not return for second time. I adjure you in the name of God, in *Mura'el*, in *Mənatər, Abəyater*. You the spirit of satan deceiver come out from such a person. I adjure in *Akəs, Ames, Jesus Christ, Alik, Enək, Arənak, Ames, Christ, Ayon, Piku, Gelon, Elo, Es, Eq, Pis, Kiros* in the name of holy Trinity be absolve [you] Egäle from the bond of trespass, forever and ever.

[55] Blessed is he who writes [this text], blessed is he who reads, blessed is he that keepeth in his house, and blessed is he who confesses this prayer, Blessed is he who keeps this canon, he is elected before God.²⁷³

If he is an idolater, a sorcerer, a fornicator and a liar, a robber and a thief, a bloodthirsty man, a deceiver, if a person eats, drinks unkindly to a Christian, or speaks blasphemy word unkindly to a Christian, he is saved from condemnation when he repents and is baptized, but you, understand. And love this law. What you do is what everyone else does.²⁷⁴ Do not hide,²⁷⁵ show yourself to

²⁷² Cf. Ps. 149: 9.

²⁷³ It is very important expression for not those who are lead their live by doing book making (purchements, hand writeing and dicoratin) and by selling for the followers and clergy men in EOTC.

²⁷⁴ This is part of the priest's psychological support for the repentant. This kind of treatment is more discusses in Pastoral Theology and Psycho-Religious courses.

²⁷⁵ Cf. Prov. 26: 26.

the priest. Above all things, God loves when a sinner repents. Let your life be by this law, forever and ever.

[56] The priest let shall say with lay his hands on the head of the baptized [person],²⁷⁶
Lord, You did not leave one [of us] to be tempted by the strong, but you made us come out of trouble, able to carry. Our God, Save us from trouble that we cannot escape. In our Lord Jesus Christ, preserve us from the evil trouble, say, through whom to You with him.

[57] The deacon shall say, worship the Lord with fear.

Worship as much as they can, if it is 3 times, or 16 times, or until 20 times, or 30 times, or 60 times, or 70 times, or 100 times, or 1,000 times, or as much as the can. They shall worship with fear and tears.

And again, the Deacon shall say, stand up to pray.

The people shall say, Lord have mercy on us.

The priest shall say, peace be to you all.

The people shall say, and with your spirit.

Our Father, And the Creed,

[58] In the name of The Father and the Son and the Holy Spirit, one God. Hear this, all of you, let your way of life be with thanksgiving to Lord. Never stop praying in all time. Do not do to your friends what you hate. Do not work on the Sabbath, except thanksgiving of God. Pray with your wife. Do not meet [sexually] on the Sabbath, the Feasts of the Son, the Feasts of Mary, the Feasts of Gabriel, the Feasts of the Apostles. Think about what David said, "I did not desire the sin offering; Make clean to me your flesh".²⁷⁷ [If any one errs] guide him to repentance.²⁷⁸

²⁷⁶ Prayer with laying of hand on the head is not limited to the ordination; during baptism, repentance and healing is also possible. See the texts, *The Function of the Laying on of Hands in the New Testament*, by Tipei, J. F. (2000), *Healing by the laying on of hands*, by Grad, B. (1970) and *Diekmann, G. (1974)*. Cf. 1Tim. 4: 14, Acts 8: 17.

²⁷⁷ Cf. Ps. 39/40: 6.

²⁷⁸ Cf. James 5: 19.

Do not insult on priests and monks, and do not violate their orders, for God has made them ruler and exalted them. Even if someone appointed to break bread, his appointment is with God. Do not disobey your teachers' command. Obey your father's command and love it. Go in the Spirit to one another. Love your friend. Respect the person who is greater than you. Don't look at someone else's [money] wealth. Do not talk nonsense when a woman is lonely. Do not sit at a big meal, Do not rejoice when you see it, but rebuke your face. Be zealous for good works. Beware of evil. Be gentle like a dove.²⁷⁹ Be wise like a bee. Increase fasting, prayer, almsgiving, love, and patience. All this is useless without love.

[59] Consult everything you do. Do not do without advice. May your walk [of life] be with praise of God. Consider this command; do not slander your friend. Do not irritate your children. Do not be a child of perdition. Do not harbor resentment in your heart. He who harbors resentment in his heart surely let him die, alas, his tabernacle is with Sodom and Gomorrah. Cool your anger before the sun goes down. Do not expose the sins of priests and deacons. The person who expose the sin of priest and deacon, for he has rebelled against the great king God, for he has darkened the sun. His sins in heaven and on earth will not be forgiven. His tabernacle is in the hell. Do not defile the monks; they defiled the monks who defiled the angels. He is out of God's mercy.

Beware of mistakes. Let your word be, Yes, yes; No, no:²⁸⁰ Do not swear falsely. Do not be prejudiced in justice, Judge correctly. Visit the sick and imprisoned. Do not steal; Do not lie to your friend. And do not testify falsely. If you go abroad, do not be like them, be like yourself.²⁸¹ Do not forbid a day's sacrifice for a guest. Fear the death, and Increase the patience. When a bird flies, it does not catch a trap, likewise, sin does not affect a person when he is patient with his

²⁷⁹ Cf. Matt 10: 16.

²⁸⁰ Cf. Matt. 5: 37.

²⁸¹ This expression helps to protect one's identity and culture wherever people go. On the other direction, some of the MQ witnesses presented in this study have contradicted reading on this view. Their reading is as follows: "If you go abroad, do not be like yourself, be like them". See, EMLL 3020, 26r^b and EMLL 4023, 35r^b. This expression implies that people need to respect and preserve the culture of others in order to live wisely, wherever they go.

tongue. Look like a madman to get the kingdom [of the Lord]. The Son of God wants [us to] repent. Be baptized in this law, for God is merciful. God be with you all. May it protect your soul. May God protect you from the work of Satan as you go and return. Save you with His mercy. May the peace of the Father, the Son, and the Holy Spirit rest upon you, forever and ever, Amen.

[60] And again, you shall say, *Awəkiyal, Kirubəyal, Aqnətəyal, Amanu'el*. Behold the Lamb of God, which taketh away the sin of the world.²⁸² *Elohe, Elohe, Eləmas, Səbāqətani,*²⁸³ *Aḳəya, Šəraḳəya.*

My God, Jesus Christ, bless this water, this oil, this cross, this blessing, this prayer and these beseeches. Bless by Your holy right hand this thanksgiving, this canon, these names. Bless this priest. Lord our God, [you are] Good merciful Bless. Master Lord God, bless and blot out his trespass of Your servant. You are merciful, and we send you glory. Jesus, Jesus, Jesus Bless. Let blot out his trespass. O Christ, O Christ, O Christ. *Maruḳal, Mənatər, Abəyatər, Melos, Səwalam.* You [Lord] untied the bondage of sin of Adam and Eve let untie the trespass of your servant, through Your only begotten Son, forever and ever, Amen.

[61] The Deacon shall say, worship to God in fear.

The great Prayer of repentant,²⁸⁴ God who holds the whole world, You have a nema and a power, You are without beginning the last, You are dwelles over high. And Your throne of thanksgiving is indescribable. Your cover is charcoal. Your veil is a terrifying fire. You absolved us from the bondage of sin by Your Son's Suffering. He told his disciples in his wonderful words of

²⁸² Cf. John 1: 29.

²⁸³ *Elohe, Elohe, Eləmas, Səbāqətani* these words are known when Jesus crucified and crying on the cross. Cf. Matt 27: 46.

²⁸⁴ Cf. EMMML, 1152: 14, 16, 22; EMMML, 1178: 88v, 105r; EMMML, 1349: 1.

sweetness, “Whatever you shall bind for men shall be bound: and whatever you shall loose, shall be loosed”²⁸⁵.

We look forward to You and beseech You about everything, and for sake of the speaker soul of Christian. We beseech for all our fathers and brothers who have moved from this transient, aging, and perishable world to those who have fallen asleep and are living. We beseech You about all priests who praise You with a song that is vibrating and pleasant, like the sound of an organ, and we beseech You about all Deacon who are to lighten their spiritual wings like an eagle and sent [forth in Church]. And we beseech You about all the people men and women, the elders and children, who are standing in the Holy Church, in front of Your altar for which makes forgiveness of sins.

O Lord absolve us, free us from all the bondage of sin of the deceiver. Break the trap that Satan has set on us. Remove the lock made by the maker. Eliminate the poison spilled by the killer. Do not forsake the works of Your own hands. O creator, do not search the trespass of Your earthen vessel. O Maker, O Lord, [be with] the soul of Your servant. Absolve us all men and women Your servants through the mouth of Holy Spirit of the living, and the mouth of good Heavenly [Father], and the mouth of Your Son our Lord Jesus Christ the first Word, His preaching, and His arrival of the only begotten, and the birth of Your first [Son], His resurrection, and His ascending of Your Son, and His seating to Your right, His returning to His former being without separating from You, and through His second coming with all Saints and power of heavens. In His Flesh and Blood, in the Holy Church, which is His abode of His name, in Calvary the place of His Cross, in Golgotha His tomb, in Jerusalem His country, in mount of His Mountain, in mount of Olives of His dwelling, in the mount of Tabor the mountain of His mysterious, in Mount Sinai, which is a hiding place, In Jerusalem, where the eagle's legs would not reach.

Forgive your people, O Lord, for the sins, which we have committed, knowingly or unknowingly, by deeds or thinking or thoughts, by will or by coercion, by forcefully or by

²⁸⁵ Cf. Matt. 18: 18.

concealment, by fatigue or by pride and integrity. Lord, forgive us Your servant people. Free us from all sin and curse. Forgive me too the sinner and the weak in the mouth of our Lady Mary, a place of spiritual weaving. And again, in Adam, the father of the whole world. In the mouth of Seth, Enos, Enoch and Noah who were rejoiced in earlier. And in the mouth of Melchisedec and Job, in the mouth of Abraham, Isaac and Jacob, in the mouth of prophet David and Nathan, in the mouth of the jealous Elijah, By the mouth of Elisha, who heard the words of the Master.

[62] I thank You my Lord and my God, my high tower, my strength, my hope and my deliverer. When I was in my mother's womb, I established in You. Remove from me the way of lying: and grant me Your servant, Your law graciously.²⁸⁶ *Ayas, Ayaba'os, Ayat, Asäd, Dä'is, Ayayas, Iyatä 'el, Ayagä'as*, Jesus Christ the sweet name. You are not that enjoys death of the sinner. Our Lord, have mercy on us, and forgive our sin which we have committed, knowingly or unknowingly. Do not reward us according to our work. Absolve us in Your mercy from the bond of devil, and from the abomination, from swearing falsely and a curse. O our Lord, for the sake of Your name absolve Your servant, forgive his multitudeness of sin and trespass. According to You gave to priests to absolve all the bond of sin, and then, such a person let free free in heaven and earth, forever and ever, Amen.

[63] And again, you shall cry, three times, and next, shall say, Lord give a Heavenly reward to the one who confesses in this book. Lord, give mercies, forgivenesses and the remission of sin. O Lord, in the power of this prayer, and the power of Your strong cross take away from us all sorrow, disease and pain. Save us from sudden death, the evil day and the hour of destruction. Remove from us fatigue, problem and sorrow. And save us from submission to the enemy and from evil work. Save us from sadness and grief. Forgive us, and accept our prayers and our repentance as You have received David's repentance. You forgave him after he fell. O our Master have mercy upon us, we trust In Your loving-kindness. Who trustworthy on You, ashamed of You? Who is closer to You and disappears? Who threw, hoped of You? Who called Your name

²⁸⁶ Cf. Ps. 118/119: 29.

and kept silent? Who knocked on your door and you didn't open it? We call you to have mercy on us in true religion undoubtedly, for You are an impartial judge, even of the poor. Turn us in turning of Holy Spirit, forever and ever. Amen.

[64] The Deacon shall say, stand up with the fearness of God.

The priest shall make a sign of cross over the water three times. And shall say, Father is one, Son is one, and Holy Spirit is one, forever and ever. Amen.

[65] Read Psalm 150, Praise the Lord.²⁸⁷

And again, the Creed and *Məhəlla*.

O my brothers, ignore the desires of this world. Do not love gold or silver or gold sales. Do not love other money. Ignore this world, for its possessions and its desires are passing away.

We all shall say, Lord have mercy upon us. Do not be angry onus forever, Lord, forgive us, and decrease our sin and trespass. Where shall we go from Your face? He has authority over death and life.

[66] And we all shall say, Lord have mercy upon us. Do not give us [over to] our sins. We will do atonement and we will beseech You. Where shall we go from Your Spirit? or where shall we flee from Your presence? If we take the wings of the Eagle and dwell in the furthest parts of the sea; even there shall Your hand lead me, and Your right hand shall hold me.²⁸⁸ You do not want the death of the sinner, but his return and entry. Do not neglect the work of Your hands.

[67] And again, please think about how much fasting and prayer can save from hell and from Furnace. The sinner and the rebel will be reaching to the destruction. The meeks face will be shine. Heaven and earth shall pass away: but my words shall not pass away.²⁸⁹ Glorify and praise be to the name of Christ. And again He did not separtae the Jewish from pagans, All who calls the name of Christ, will be saved. He will find a life, for the way of God is righteousness. For he

²⁸⁷ Cf. Ps. 147: 1.

²⁸⁸ Cf. Ps. 138/139: 7- 10.

²⁸⁹ Cf. Mark 13: 31, Luke 21: 33.

said to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.²⁹⁰ And God said, 'I do not deny my mercy'.

[68] And you shall say Our Father, three times.

And you shall cry nine times, and you shall say The Creed.

We truly believe in unbegotten God, the Father of our Lord and Savior Jesus Christ, who created all things.

I will baptize in the name of Jesus Christ, Your only begotten Son, who was born before the world, the visible and invisible everything in Him, in Heaven and on earth, descended from Heaven in the last days, He became a man from the Blessed Virgin Mary, He born purely. He obeyed His Father's law. He crucified for us in the time of Pontius Pilate, He died and remained on earth [in the tomb] for three days, He rose on the third day, [He] ascended into heaven in glory, and sat at His father's right hand. And again, He will come in the last days to judge the livings and the dead. There is no end to His kingdom.

And again, I am baptized by the Holy Spirit, who comes from the Father, Persevere in the Son and on former holy fathers. And again, He was sent to the apostles by our Lord Jesus Christ. He is given to the believers after the Apostles through the Holy Church to remission the sin, for the Kingdom of Heaven and the life to come, forever and ever. Amen.

[69] You take off his clothes.

You shall pour water on him three times.

And you shall say, I baptize you in the name of Father and the Son and the Holy Spirit. In Holy Trinity to remission of sin.

[70] And you shall take the oil. And you shall anoint his face, his heart, his shoulders, his chest, his arms, and his joints. And you shall say, God the Father who holds the whole world is blessed.

²⁹⁰ Cf. Rom. 9: 15.

Amen. And, The only Son Jesus Christ is blessed. Amen. And, Parakletos Holy Spirit is blessed. Amen. Honor and glory [to be Him] forever and ever. Amen.

[71] You shall wear his cloth. Let him rise and humble his head. You shall say this prayer.

Lord, Master God the Son the only, let my prayer comes before You in Your hall of Temple: shine Your face on Your servant. Absolve him from the bond of sin, Absolve him from the bond of devil, for you know the heart. Merciful, God of all, let absolve Egäle in heaven and earth, through my mouth of a sinner and a transgressor and through the mouth of the Father and the Son and the Holy Spirit. Amen ane Amen.

[72] And you shall say, Lord, God the Son, the word of God, [You] came into the world to call sinners to repentance. He do not want the death of the sinner, but his return and entry. He said, If your brother sins against you, forgive him seventy times seven in a day, for he come back to you saying, Abba, forgive me. You now, Look at us who have humbled ourselves before You. We Your servants are sinners. Send out all the evil conscience from our heart. Give [it] to your servant. Forgive his rebellion. Free him from darkness to see the glory of your praise.

Lord, give us diligence and repentance. And absolve us from our sins and mistakes. Do not let your servants despair. Free us from all our sins. Make us first and be happy on us. Save us from the snare of the devil. Return us to You, which is a system returning with trust in good governance. Cleanse us from all unclean things. Absolve us from all evil impurity. Destroy our trespass of defilement. Save us by Your fearness, Let us be strong with your help from now on. Bring them all forces of our enemy to win in the battle again. And again to come to the way of serving for our God. Count us with the famous fighters and with those who are purify and save themselves by the will of Your Heavenly good Father and Holy Spirit, who lives and is equal to you. Now, always and forever ever. Amen.

[73] After this, The prayer of penitence.

Master Lord God Jesus Christ, through the suffering of His Son, our Savior and life Jesus Christ, He broke all the bonds of our sin. Pour mercy on his will. Let He send his mercy to us. Make us saved by the all willingness of consciences of priests. Let us be sanctified in soul and flesh. Let us turn away from the immoral work of the impure enemy. Let us persevere in good fight. Let us follow the righteousness, let us taste its fruit. According to the sayings of David, “Blessed [is] the man who has not walked in the counsel of the ungodly.²⁹¹ And he shall be like a tree planted by the rivulets of water, that brings forth its fruit in his season; his leaf also shall not wither.²⁹² Just like that, make us a plant of righteousness, instead of one fruit, to produce 30, 60, 100 fruits for His new additional measurement.

He [Jesus] said in His word to priests, like Me, I have given to you the Holy Spirit to absolve the bond of all sins. Lord, absolve them Your people in Your healing word. Clean them from every curse, transgress, defilement, boast of the written [law] and from engine of war of enemy. Absolve and save them through Your only begotten Son, forever and ever. Amen.

[74] And again, you shall beseech [about] peace.

And next, you shall beseech about congregation.

And again, from Psalm of David, 50 [51], Have mercy upon me, O God, according to thy lovingkindness.²⁹³ You shall cry three times.

Command him to provide food and drink for the church. Do not prepare except for sheep. If it is poor, offer it as much as he possible.²⁹⁴ If you do not find a sheep, offer a goat with a chicken of untouched by female [hen].

[75] After this, you shall beseech about those who bring an oblation.

²⁹¹ Cf. Ps. 1: 1.

²⁹² Cf. Ps. 1: 3.

²⁹³ Cf. Ps. 50/51: 1.

²⁹⁴ The fact that there was a teaching in the EOTC that allows baptizees to give gifts based on their financial capacity and willingness. It shows that there was a strong tradition of spending money in Ethiopian Christian community. This needs a strong studies to develop the economical culture based on indigenous teachings.

And shall return and cry 90 times “Lord, have mercy upon us”.

And after this, The prayer of penitence, You are the one who heals the wounds of our souls and body.

[76] You shall command to live in good deeds.

Prepare Offering about him,²⁹⁵ Do not work for another priest who was not baptized on that day, in that place. You shall give him from Holy Communion. And you shall kiss him in kissing of peace. And you shall go with him to advise him with books of law until three days.

[77] The canon law of second baptism is fulfilled. If he is a Christian or a pagan, a priest or a Deacon, a monk or a believer, even a catechumen who rejects God's law and accepts what is not his, if repents, [they priests] give him a fast for 40 days and 40 nights as a lent until the going down of the sun. Keep him from non-fasting foods. A prostration in each 30 and as they can.

[78] Bring him into this law of the Lord as soon as he has finished fasting. If a Christian goes astray day or night, morning or evening, let him enter into this law. And live by this law as well. let him live in this law as long as the exit of his soul, forever and ever. Amen.

[79] The apostles say that even he is righteous and committed many sins, he was not far from God's mercy when he was restored to this law. He passed from death to life. He became wise, wise, and protector for his soul. He will be pure as white milk. And He will be like a baby born today. He will inherit eternal life. Amen. He will rejoice in heaven with those who purify their souls from the reasonableness [useless] of this world.

[80] The law of the day on which the baptism takes place is,

In month of September on 1, 7, 8, 9, 10, 16, 17, 27 and 29.

In month of October, 7, 10, 11, 21 and 24.

²⁹⁵ It is a liturgical performing of to prepare the sacrament of Eucharist and to give the Holy Communion to the baptizees.

In month of November, 7, 24 and 27.

In month of December, 12, 14, 19, 24 and 30.

In month of January, 3, 17 and 20.

In month of February, 4, 5, 9, and 14.

In month of March, 4, 9, 21, 24 and 29.

In month of April, 1, 7, 18, 19, 28 and 29.

In the month of May, 3, 13, 17, 19 and 25.

In the month of June, 5, 20, 25 and 27.

In the month of July, 5, 20, 25 and 27.

In the month of August, 2, 5, 7, 17, 25 and 29.

In the month of Pagumen, 3.

Perform in those days, good supplication, prayers, repentance, and baptism. Blessed is the man who does this. His sins will be forgiven in heaven and on earth. He will be happy in Heaven and earth.

[81] The Apostles said, we took this canon from God to you. And God said “the person who keeps this [canon] and [the man] that does it shall not see the death and the condemnation. And if [any man] who shall takes away and shall adds from this law we sent and established, let he be excommunicated. Amen. it is finished.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The ultimate goal of this study was to reconstruct the Gə'əz text of Mäshafä Qedär using Neo-Lachmannian method. The book contains a prayer text performed by the priests in the Ethiopian Orthodox Täwähdo Church to baptize the confessor one who was denied his/her faith and one who was defiled his/her flesh by sexual intercourse with unbelievers, and to make return them to their former Christianity life. There is no definitive information on when this text was written or when it was started to use in the EOTC or ECOC. It was first written in Gə'əz in the 16th century. The witness EMMML 1496 is a text that is presumed to have been written or translated by ፲፭፻፳፭ ሄንባዓሙ (አጪ.ጌእንባዓሙ) of Däbrä- Libanos.

However, MacCoull claims that the Coptic Church had a book with the same name in the 14th century written in Gə'əz. According to MacCoull's study, there is a manuscript entitled "*Fusal* or *Salatal- Qidr*" that has been dated to the Coptic Church in 1372. (Conermann, 2015: 519, Daniel, 2010: 270, Tsuji, 2017: 215, Getatchew and Macomber, 1982: 28, MacCoull, 2000: 146 and Swanson, 2013: 178).

It's worth noting that MQ is available in three versions: short, medium, and long. To completely comprehend the entire image of the text, a decision needs to be taken on which *recension* is more complete and appropriate to reconstruct a text nearly to the original one. The researcher found that the medium *recension* was appropriate for the critical edition and annotated translation to undertake in this study.

As a result, I chose eight witnesses, with the medium *recension*, from among the different versions of MQ that were available to me based on their readability (visibility) and uniformity in material presentation. These witnesses were picked primarily because, during my initial reading, I discovered that these eight versions have similar text but with different variant readings. The

selected MSS are EMML 2169, EMML 3020, EMML 6774, EMML 4023, EMML 4927, EMML 5536, EMML 3484 and EMML 4955.

As it is mentioned above, the main objective of this study was to provide a critical edition and annotated translation on the eight MSS of MQ with the medium *recension*. As a result, this research presents the findings of the critical edition and annotated translation of the aforementioned text utilizing the Neo-Lachmannian method. When doing this, based on the specific objectives set in the chapter one, all the accessible data provided by the MS tradition of the literary work are compiled. For instance, collecting, describing and collating the existing copies of MQ, establishing the stemma *codicum based on the* archetype error, emending the text based on the established stemma *codicum*, and translating the reconstructed text into English with annotation.

In addition, since the text was not organized into appropriate sections and chapters, I have divided it into eighty one sections, according to the concept each contains, to ease the works of edition and translation. I did this because the structure of the text is likely to be deviated from the content of liturgical reading and performing.

As can be seen from the common innovations in 3.9, all families share a number of monogenetic errors, which might be used to prove that they all descended from the same ancestor, represented by the Greek letter. There is no MS to be rejected (*codex descriptus*) as well as no existent witness (*antigraph*) from which one or more exemplars are drawn, indicating a closed tradition free of contamination. The genealogical tree, which depicts the text's vertical transmission, is divided into two families, which creates a bipartite stemma, and these, in turn, produces the rest sub families.

The hypothetical relationships of these families (α and β) and subfamilies (γ , δ and ϵ) to their ancestor may be written as: $\Omega = (\alpha (\gamma[A + H] + [D]) + \beta (\delta[B + C] + \epsilon[E + F + G]))$, and the emendation procedure followed this *stemmatic* formula.

6.2 Conclusion

The following conclusions can be drawn from the study's overall overview:

- From the religious point of view, for centuries, Ethiopian Orthodox Christians have used the MQ to obtain the penance sacramental service, to cleanse themselves of defilement, to turn from evil, to be reconciled to the Creator, and to have a stable spiritual life. They have been still using it.
- I have noticed that, if Ethiopian Orthodox Christian suffers psychological harm because of sin, that they can receive psychological care because the readings in the MQ are full of psychological treatments. So far, I have found that Ethiopians have had a psychological service since ancient times, but no study has been conducted based on this text.
- From the sociological point of view, the main thing I found in the content of the MQ is to create a better social life in a community because, if anyone repents, crime can become less by the abandonment of evil thinking and acts. As a result, the teaching of MQ can contribute to get a healthy society. However, I found that there was no research to prevent and reduce crime based on the MQ.
- The book is translated from Arabic into Gə'əz, but there is no clear evidence that indicates when and by whom it was translated. It is the opinion of many scholars that ፎጅ ሳኔባዎም (አጨጌአንባቆም) of Däbrä- Libanos of Ethiopia, was the translator of MQ.
- MQ is preserved in three *recensions*: short, medium, and long. Some of the major questions that were raised under the sub-title 'statement of the problem' are; how and why this difference occurred? Which *recension* is the closest one to the original of MQ? Nevertheless, these questions require independent research, but as a first solution, I did the critical edition on one of the medium *recension* because the short *recension* contains textual flaws that would make the critical edition insufficient. In a similar spirit, the long *recension* is improper since it has an imbedded text, Mäṣḥafä Barətos, making critical edition impossible.

- As a result, MQ has historical, religious, and social psychological significances with a number of philological characteristics. As a result, I believe that foreign scholars will now understand the content of this text and prepare themselves for further research based on the English translation.

6.3 Recommendations

We can make the following recommendations based on the study's overall findings:

- ☛ The text of MQ has the same name and purpose for/in EOTC, but it has different versions and contents, so it needs to be studied not only individually but also as a group and as a large project to find out why this is so.
- ☛ It is very well known, that short texts are ancient and close to the original texts. Accordingly, the MQ, coded EMLL 5 or EMLL 1496 (digitized twice)²⁹⁶ is dated the 16th century. It is stated in the catalogue of Macomber (1975: 8) in the name of ‘Gädlä’Abba Nob’, and it was preserved in Institute of Ethiopian Studies, Addis Ababa, coded with a manuscript number MS. 377, but now a days, it is not yet known where it is. It is important to get its address and preserve from the point of its ancient heritage of our country Ethiopia. I believe that it will provide a better solution to any disagreement over the MQ texts.
- ☛ Scholars and researchers in the fields of theology and social sciences, such as psychology, have to study this text, for it helps them as an important evidence for their students, to teach through the indigenous knowledge.
- ☛ The text of MQ has a wide range of advice and views on building a moral generation and crime prevention if it is translated from Gə‘əz into other languages and accessible to the public.

²⁹⁶ See, catalogue of EMLL 5 or EMLL 1496, prepared by Macomber and with its manuscript description ‘Parchment, 20 x 14 cm., ff. 144, cols. 2 ((ff. 1-56, 97-143) and 1 col. (ff. 58- 96)), 16 to 22 lines (ff. 1-139) and 41 to 43 lines (ff. 140-143), early 16th c’.

- I believe that if the Coptic and Ethiopian theologians had a research center to study in Ethiopia, Egypt, and East Africa, it would greatly increase the study of philology.
- It is necessary to create collaboration research center to study this and similar texts, which are preserved in both churches of EOTC and ECOC. If the Coptic and Ethiopian philologists have a research center to study different texts in Ethiopic, Coptic, and Arabic, it would greatly increase the study of philology.

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የኢየሱስ ክርስቶስ ቅዱስ ወንጌል ። ከቀድሞ አባቶች ጀምሮ ሲወርድ ሲወራረድ የመጣው
ንባብና ትርጓሜው (አንድምታ) ።** ኢየሱስ አበባ ትንሣኤ ዘጉባኤ ማተሚያ ቤት Wängel
Qəddus Zä-Əgziʾənä Wä-Mädhaninä Iyyäsus Krəstos. Yä Getaččən Yä-Mädhanitaččən
Yä-Iyyäsus Krəstos Qəddus Wängel. Käqädmo Abbatočč Jämməro Siwärd Siwärrääd
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1.2 Manuscripts

°Anqäṣä Nəssəḥa (**አንቀጾ ፣ ንስሐ**): EMLL 1189, EMLL 1334, EMLL 1453.

Däbrä Libanos (**ደብረ ፣ ሊባኖስ ፣**): EMLL 1527, f133r^b.

Däbrä Libanos (**ደብረ ፣ ሊባኖስ ፣**) (Monastery): list of the first 17 abbots: EMLL 2136: 17v; list of the first 39 abbots: EMLL, 2333: 19.

Dərsanä Qəḍus Mika'el (**ድርሳነ ፣ ቅዱስ ፣ ሚካኤል ፣**), EMLL 3516, 3529, 3546, 3589, 3591.

Dərsanä Qəḍus Gäbr'el (**ድርሳነ ፣ ቅዱስ ፣ ገብርኤል ፣**): EMLL 3527 and 3986.

Gädlä °Abāw Qəddusan (**ገድለ ፣ አበው ፣ ቅዱሳን ፣**), EMLL 1648.

Gädlä °Adam wäḤewan (**ገድለ ፣ አዳም ፣ ወሔዋን ፣**): EMLL 3979.

Gädlä Bäräläam wä-Yewasef (**ገድለ ፣ በረለአም ፣ ወዩዋሴፍ ፣**): EMLL 745.

Gädlä Ḥawarəyat (**ገድለ ፣ ሐዋርያት ፣**): EMLL 1767 .

Şəlotä Nəssəḥa (**ጸሎተ ፣ ንስሐ ፣**), EMLL, 1152, EMLL, 1178, EMLL, 13149.

Şəlotä- Ak^{wo}tet (**ጸሎተ ፣ አኩቴት ፣**): EMLL, 1102, EMLL, 1132, EMLL, 1139, EMLL, 1147, EMLL, 1150, EMLL, 1152, EMLL, 1198, EMLL, 1203.

Mäşḥafä Baḥərəy (**መጽሐፈ ፣ ባርሕይ ፣**): EMLL, 3007 and EMLL 3264.

Mäşḥafä Barətos (**መጽሐፈ ፣ ባርቶስ ፣**): EMLL, 31, EMLL, 1203, EMLL, 1334, EMLL, 1427.

Mäşḥafä Dorho (**መጽሐፈ ፣ ዶርሆ ፣**): EMLL 1179, 1318 and EMLL 2338.

Mäşḥafä Hədar (**መጽሐፈ ፣ ጎዳር ፣**) (Kəbrä haymanot): EMLL 2145 and 2149, listed as the title of MS.: 2054-v 1.

Mäşḥafä Nuzaze (**መጽሐፈ ፣ ኑዛይ ፣**): EMLL 1699, EMLL 1744, EMLL 3139, EMLL 3184, EMLL 3264 EMLL 3280, EMLL 3319, EMLL 3444.

Mäşḥafä Qändil (**መጽሐፈ ፣ ቀንዲል ፣**): EMLL 1146.

Mäṣḥafä Qedär (መጽሐፈ ፡ ቁደር ፡): EMMML 5 or 1496, (digitized twice) MS. 377, EMMML 528, EMMML 591, EMMML 1307, EMMML 625 or EAP/1/52, EMMML 978, EMMML 1146, EMMML 1307 EMMML 591 (digitized twice) /EAP286/1/1/7, or , EMMML 1496/5, MS. 377, EMMML 1941, EMMML 1991, EMMML 2193, EMMML 2223, EMMML 2551, EMMML 2629, EMMML 2676, EMMML 2853, EMMML 3264, EMMML 3597, EMMML 4190, EMMML 4271, EMMML 4430, EMMML 4793, EAP/1/52, EMMML 48, EMMML 595, EMMML 669, EMMML 1453/ 1460, EMMML 2169, EMMML 2667, EMMML 3020, EMMML 3483, EMMML 4023, EMMML 4880, EMMML 4927, EMMML 4955, EMMML 5200, EMMML 5366, EMMML 5536, EMMML 6774, EAP254/1/64, EMMML 31, EMMML 573, EMMML 1039 /MS 36, EMMML 1203, EMMML 1334, EMMML 1744, EMMML 7991, EMMML 7992.

Mäṣḥafä Şähay (መጽሐፈ ፡ ፀሐይ ፡): EMMML 7625 18th c BC Amsalu Tefera (2011, 259)

Mäṣḥafä krəstənnä (መጽሐፈ ፡ ክርስትና) or Mäṣḥafä Ṭəmḳät (መጽሐፈ ፡ ጥምቀት ፡): EMMML 1106, 1147, 1150, 1455, 1475, 3020.

Mäṣḥafä Ziq (መጽሐፈ ፡ ዚቅ ፡): EMMML 2236, EMMML 2284.

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Şälotä- Eṭan (ጸሎተ ፡ ዕጣን ፡): EMMML 701, EMMML 8211, EMMML 8117, EMMML, 926-2; EMMML963, EMMML 9611.

Şälotä- Nəssəha (ጸሎተ ፡ ንስሐ) ፡ EMMML1152, EMMML 1178, EMMML1349.

2. Glossary

- **Ancestor** = the source from which one or more MSS, whether extant or not, were copied; occasionally reserved for lost sources alone.
- **Apparatus Criticus** = also 'Critical Apparatus' is a list of variant readings and their manuscript sources placed beneath the constituted text, arranged in a sequential order.
- **Archetype** = the extant or postulated MS at the top of a stemma, from which the other witnesses in that stemma are hypothesized to be derived, common ancestor of the extant MSS.
- **Arke** = a collection of short rhythmic hymns found at the end of the lives of saints.
- **Autograph** = an authorized, original copy of a work produced by the author himself or someone he commissioned to write (the antonym of *apograph*).
- **Banalization** = the act of substituting words by a more familiar or easier form, when copying (the antonym of Polarization).
- **Bipartite stemma** = the family tree split into two branches in contrast to tripartite, quadripartite etc.
- **Closed tradition/recension** = a *recension* free of contamination in which no manuscript is copied from more than one source; therefore, all variants can be accounted for within that tradition/*recension*.
- **Codex** = sheets of papyrus or vellum folded and sewn together the forerunner of the modern book.
- **Codex descriptus** = a codex copied from an extant witness, and it could be discarded from the stemma as it contains additional errors and offers no new information for the reconstruction of the archetype.
- **Codex optimus** = the codex considered the best, more complete and correct.
- **Codex unicus** = a single extant witness (text).
- **Codex vetustissimus/antiquissimus** = the most ancient codex.
- **Codices plurimi** = the text shared by the majority of the witnesses.

- **Codicology** = the study of the layout of a handwritten page and makeup of an ancient book.
- **Collation** = the process of a careful comparison of the available witnesses and list their differences.
- **Colophon** = an endnote of a MS, usually presenting facts relating to its production.
- **Common Error Method** = a genealogical- reconstructive method that is based on the insight that two/more manuscripts are related only if they have at least one significant error in common.
- **Conjectural emendation (*divinatio*)** = a process in which the editor attempts to restore damaged or unattainable parts of the text through emendation when none of the available alternatives makes sense.
- **Conjecture** = also known as, ‘shared innovation’ is a variant appeared in two or more witnesses.
- **Contamination** = the inclusion of readings from different sources while actually copying a text.
- **Critical Edition** = an edition that takes into account all the witnesses of the same text.
- **Critical Text** = the reconstructed text based on a systematic evaluation of variants based on either a best MS or a genealogical reconstruction of the archetype.
- **Descendant** = a MS copied from another, and its descent could be established using the genealogical- reconstructive method.
- **Desinit** = the closing phrase of a liturgical text in a Manuscript (the antonym of incipit).
- **Dittography** = reduplication of a syllable, word, or phrase what ought to be written once, the antonym of the *haplography*.
- **Elininatio codium descriptorum** = an elimination of the entire MS (Codex descriptus) from the stemma when it is derived from an extant MS, and it contains no new information useful for the reconstruction.
- **Emendatio** = ‘Emendation’, refers to the process of reconstructing an original reading based upon the extant witnesses.

- **Family** = two or more MSS related by a descent, and having similar features, it can be distinguished from the group of MSS.
- **Folio** = leaf or sheet of a paper or vellum with recto and verso.
- **Hagiography** = refers to the literature about the lives and legends of Saints or Martyrs (cf. *Gädl* and *Vita*).
- **Hyparchetype/Sub-archetype** = a source (extant or non-extant) in the stemma from which a family of MSS is descended, and it can be represented as intermediary nodes in the stemma (occurring beneath the archetype, which occupies the stemma's vertex) from which lines branch.
- **Incipit** = the opening phrase of a liturgical text in a Manuscript (the antonym of *desinit*)
- **Marginalia** = marginal notes of all kind.
- **Metathesis** = an erroneous transposition of syllables in a word.
- **Negative apparatus** = an apparatus that only lists the witnesses that contain readings differing from the constituted text and not the MSS on which the constituted text is based.
- **Open tradition** = a *recension* in which some exemplars in the stemma have lines converging on them because of a contamination from exemplars outside the tradition modeled in the stemma.
- **Paleography** = the study of ancient scripts, especially their form and development.
- **Polarization** = the act of substituting words with their antonyms, when copying (the antonym of *Banalization*).
- **Polygenetic error** = an error that can be easily innovated by various copyists, but it has not an important role for constructing the stemma *codicum*.
- **Recensio (Recension)** = different versions of a work, and it may arise due to either conscious changes to the source or scribal corruption, emendation, interpolation and even conflation over centuries or millennia.
- **Recto** = the obverse (flesh) side of a folio, the right side of a page on an open book (the opposite of Verso).

- **Shared innovation** = vide Conjuncture.
- **Sic** = written in brackets after a word to indicate that what precedes it is wrongly spelled from the original source.
- ***Siglum* (Pl. *Sigla*)** = code given to a MS.
- ***Stemma codicum*** = also known as, ‘Genealogical tree’, is a graphic representation that shows the relationships of the surviving witnesses based on their common innovation/s.
- ***Stemmatology*** = also called ‘*Stemmatics*’, is a more scientific approach to textual criticism.
- ***Supra lineam*** = word/s added above the line by the scribe or somebody else, after skipped in copying.
- **Text Transmission** = the process by which a text was transmitted over the years by repeated copies, all of which go back to a single source.
- **Textual criticism** = a systematic and comprehensive survey of textual variants of the available MSS in reconstructing a text, i.e., for a work conducted for the production of a critical text either of the hypothetical archetype or of the best surviving witness.
- **Textual family** = a group of MSS that are related in that they are copied from the same or similar ancestor.
- **Textual history** = the practice of determining the text’s genesis and transmission along with the circumstances surrounding its reproduction.
- **Transposition** = a copying error involving an exchange in the position of two or more letters within a word
- **Variant reading** = any difference between two or more witnesses of the same text.
- **Verso** = the hair side of a folio, the left side of a page on an open book (the opposite of Recto).
- **Vita** = is a Latin term that could have an equivalent meaning to ‘Hagiography’ and ‘Gädl
- **Witnesses** = the extant or surviving MSS of a work.

Zjkbcdj

3 Appendices

Appendix One:

One of MS reading from Long Recension (with out any addition)

EMML 1334

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዳ ፡ አምላክ ፡ ቀኖኖ ፡ መጽሐፈ ፡ ቁደር ፡
ዘአንበሩ መምሕራን ፡ በእንተ ፡ ዘክህደ ፡ ሃይማኖቶ ፡ አው ፡ ዘአርክሱስ ፡ ሥጋሁ ፡ ምስሉ ፡
ዘአምላኦን ። አው ፡ ተባዕተ ፡ አው ፡ አንስተ ፡ አው ፡ መክብሩ ፡ ወመክብሩት ።

ወትመልዕ ፡ ማየ ፡ በኮራ ፡ ሐዲስ ፡ ወትወዲ ፡ ላዕሊሁ ፡ ዘይተ ፡ ፫ ጊዜ ፡ በአምላክ ፡ ማዕተብ ፡
ወይሉብስ ፡ ቀሲስ ፡ ልብስ ፡ ቤተ ፡ ክርስቲያን ፡ ቀሚስ ፡ ወሞግሕተ ፡ ወፈቃረ ፡ ወአክሊሊ ፡
ወያዕርግ ፡ ዕማኑ ፡ ወይብል ፡ ጸሎተ ፡ አክሱት ፡ ነአኩቶ ፡ ለገባሬ ፡ ሠናያት ፡ እስከ ፡
ተፍጻሚቱ ፡ ወድግም ፡ አቡነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል ፡ ወጸሎተ ፡ ሃይማኖት ፡
ወድግም ፡ ከዲያን ። በእግዚአብሔር ፡ ለዘረድአነ ።

ወዳዲ ፡ ትወዲ ፡ እንዘ ፡ ትብል ፡ ወዳዲ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሚን ።
ወአሐቲ ፡ ሥጋ ፡ ጅወልድ ፡ ቅዱስ ፡ አሐቲ መለኮት ፡ ወጅወላቲ ፡ መንፈስ ፡ ቅዱስ ፡ አሐቲ ፡
መንግሥት ። አሚን ፡ ህልው ፡ ፍቅር ወሰላም ፡ ደሰወጥ ፡ ላዕሊ ዝ ፡ ማይ ፡ ወይኩን ሰጣጢ ፡
አበሳሁ ፡ ለገብርክ ፡ እገሌ ፡ ስረይ ፡ ሎቲ ፡ ታላስ ፡ አሚን ። ስረይ ምናቲር ፡ አሚን ። ስረይ ፡
አብያቲር ፡ አሚን ። ጳራቅሊመስ ፡ መንፈስ ፡ ጽድቅ ፡ ዘወረደክ ፡ ላዕሊ ፡ ሐዋርያት ፡ ረድ ፡ ላዕሊ
ዝ ፡ ማይ ፡ ከመ ፡ ትሰረይ ፡ ጊጋዮ ፡ ለገብርክ ፡ በጅ ወልድክ ፡ ዘቦቲ ፡ ለክ ፡ ምስሊሁ ፡ ወምስሉ ፡
ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዝ ፡ ደእዚኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሚን ።

ቀዳሚ ፡ ዜማ ፡ ሃሌ ፡ ሉያ ፡ ለአብ ፡ ሃሌ ፡ ሉያ ፡ ለወልድ ፡ ሃሌ ፡ ሉያ ፡ ወለመንፈስ ፡ ቅዱስ ፡
አበ ፡ ግፉዓን ፡ እግዚእ ፡ ናስተብቅላክ ፡ በእንተ ፡ እገሌ ፡ ገብርክ ፡ አናሕሲ ፡ ሎቲ ፡ ጊጋዮ ፡
ለዘንቲ ፡ ሥርዓትክ ፡ በጅእንዘ ፡ ግፉዕ ፡ ወውጽእ ፡ ክበረ ፡ እምትእዛዘክ ፡ ናሁ ፡ ተመዩጠ ፡
በሥርዓትክ ፡ ወአምነ ፡ ጊጋዮ ፡ ቅድሚክ ፡ ስረይ ፡ ሎቲ ፡ ኃጢአቶ ፡ በእንተ ፡ ስምክ ፡ ዘሰረይክ ፡
ሊፈያታዊ ፡ ከማሁ ፡ ስረይ ፡ ለገብርክ ፡

ተንሥኡ ፡ ወአንቅሑ ፡ ልበክሙ ፡ ደዲ እግዚእ ፡ ተሳለሰ ። ሰላም ፡ ለኩልክሙ ። ደሕምስሉ ፡
መንፈስክ ። ወካዕበ ፡ ጸጋ ፡ ዘአብ ፡ ኒሩት ዘወልድ ፡ ስታፌ ፡ ዘመንፈስ ፡ ቅዱስ ፡ ተፋቅሮ ፡

ዘብያት ፡ ወሐዋርያት ፡ ዘጸድቃን ፡ ወሰማዕታት ፡ ዘእቦው ፡ ቀደምት ፡ ዘሰብእ ፡ ወመላእክት ፡
ዘክርሰቶስ ፡ የሀሉ ፡ ምስላ ፡ ከሩልክሙ ፡ አሚን ። እግዚአብሔር ፡ የሀበነ ፡ ምሕረቶ ፡ ወይሥረይ ፡
ኃጢአትን ። አሚን ።

ይበል ፡ ካህን ፡ አሌፍ ፡ በበ፫ ቃላት ። እግዚአብሔር ፡ መሐረን ፡ ሃሌ ፡ ሉያ ፡ በበቃሉ ፡ እስከ ፡ ታው ፡
ከመዝ ፡ በል ። ወካዕበ ፡ ይዕጥን ፡ ቀሲስ ፡ ወይበል ፡ ጀኦብ ፡ ቅዱስ ፡ ሃሌ ፡ ሉያ ፡ ለወልድ ፡
ቅዱስ ፡ አሚን ፡ ሃሌ ፡ ሉያ ፡ ለመንፈስ ፡ ቅዱስ ፡ አሚን ። ወዓዲ ፡ ስምዓኒ ፡ አምላኪያ ፡
ስዕለትዮ ። ተግላሲ ፡ እግዚአብሔር ፡ በከመ ፡ ዕብዮ ፡ ግህልክ ፡ ተግላሲ ፡ እግዚአብሔር ፡ ምድረክ ።
ሥመር ፡ እግዚአብሔር ፡ ከመ ፡ ታድኻኒ ፡ ሥመር ፡ እግዚአብሔር ፡ ቃለ ፡ አፋዮ ። ወበሕግክ ፡ ተግላሲ ።
ወአጽኃኒ ፡ በአቢብክ ፡ ፍኖተ ፡ ዓመፃ ፡ አርሕቅ ፡ እምነዮ ፡ ምሕረትክ ፡ ወጽድቅክ ፡ ዘልፈ ፡
ይርከዩኒ ፡ ኃጢአትዮ ፡ ዘበንዕሰዮ ፡ ወዕበድዮ ፡ ኢትዝክር ፡ ሊተ ፡ እግዚአብሔር ፡ ምሕረትክ ፡
ይትልወኒ ፡ በከሩል ፡ መዋዕለ ፡ ሕይወትዮ ።

ወዓዲ ፡ ትብል ፡ በለሆግስ ፡ እግዚአብሔር ፡ በምሕረትክ ፡ ፻ ጊዜ ፡ አልቦ ፡ ሰብእ ፡ ዘኢይኡብስሰረይ ፡
ለነ ፡ ጊጋኖን ፡ አንተ ፡ መሐሪ ፡ ወልዑል ፡ እምሰማያት ፡ ወንጹሕ ፡ እምኃጢአት ፡ ወለክ ፡
ናቂርብ ፡ አክቲተ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ወዓዲ ፡ ንሲብሐክ ፡ በእንተ ፡ መቄሐን ፡ ወበእንተ ፡ በለሰን ። ወዓዲ ፡ እግዚአብሔር ፡
ይትባረክ ፡ ወይባርክዎ ። ወዓዲ ፡ እግዚአብሔር ፡ መሐረን ፡ ፫ ጊዜ ፡

ወዓዲ ፡ ስጦታ ፡ ለእግዚአብሔር ። ያንበር ፡ ያንበር ፡ ዕደጋ ፡ ላዕለ ፡ ርእሱ ፡ ለንስሐ ፡ ወይብል ፡
፡ እግዚአብሔር ፡ አምላክክ ፡ ጎር ፡ ነጽር ፡ እለ ፡ ውሱተ ፡ ንስሐ ፡ ሀለው ። ተግላሎሙ ፡ በከመ ፡
ዕብዮ ፡ ግህልክ ፡ ወበከመ ፡ ብዙኃ ፡ ምሕረትክ ፡ ደምስስ ፡ ኃጢአቶሙ ፡ ከድኖሙ ፡ ወዕቀቦሙ ፡
እምከሩል ፡ እኩይ ፡ ወቢዙ ፡ በሰላም ነፍሳቲሆሙ ፡ አፃረክ ፡ ዘቀዳሚ ምግባርሙ ፡ ደምርሙ ፡
በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ በሞገሱ ፡ ወበምሕረቱ ፡ አብእ ፡ በ፩ ወልድክ ፡ ዘቦቲ ፡ ለከ
ምስሊህ ፡ ወምስላ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወመለኮት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ይዲ ፡ ተንሥሎ ፡ ሕእግዚአብሔር ፡ ተግላሲ ። ካ ፡ ጸሎተ ፡ ሃይማኖት ፡ አአምን ፡ በአብ ፡ ወወልድ ፡
ወመንፈስ ፡ ቅዱስ ፡ ሥሉስ ፡ ዘኢይትሊለይ ፡ ዘኢይበሊ ፡ ወኢይማስን ፡ ዘኢይጸንን ፡
ወኢይቄንቶን ፡ ኅቡረ ፡ ህላዌ ፡ ዘኢይትረኦይ ፡ በአዕይንት ፡ ወዘኢይትአኃዝ ፡ በአዕዳው ፡

ወዘኢይትኃለይ ፡ በአልባብ ፡ ዘዲበ ፡ ልዑል ፡ ወምጡቅ የኃድር ፡ ሕሊና ፡ ዘኢይክል ፡
ጠይቆቶ ፡ ንጉሥ ፡ ዓቢይ ፡ ለገር ፡ የዓፅብ ፡ መድምም ፡ ለከ ፡ ስብሐት ፡ ለዓለመ ፡ ዓለም ፡
አሚን ።

ወዓዲ ፡ መዘመር ፡ ዘገተገላሊ ፡ ለግዚእ ፡ በከመ ፡ ዕባዩ ፡ ግህልክ ። ዘገ ለግዚእ ፡ በመዓትከ ፡
አትቅስፈኒ ። ዘገወጅ ዕቅብኒ ፡ ለግዚእ ፡ ለሰመ ፡ ከገዘ ፡ ተወክልኩ ፡ ዘገወጅ ግዚክ ፡ ለግዚእ ፡
አንቃዕዲኩ ፡ ነፍሰዩ ፡ አምላኪዩ ። ዘገወገ አክሱተክ ፡ ለግዚእ ፡ ለሰመ ፡ ተወክቶክ ። ዘገወጅ
ብፁዓን ፡ ለአለ ፡ ተኃድገ ፡ ሎሙ ፡ ኃጢአቶሙ ። ዘገወገ ግፍያሙ ፡ ለግዚእ ። ዘገወጅ ዕባ ፡
አዓቅብ ፡ አፋዩ ። ዘገወጅ ተዓውቀ ለግዚእብሔር ፡ በይዑዳ ። ዘገወጅ ትባርኮ ፡ ነፍሰዩ ። ዘገወጅ
አፍቀርኩ ፡ ለሰመ ፡ ሰምዓኒ ፡ ለግዚእብሔር ። ዘገወጅ አመንኩ ። ዘገወጅ ግዛዩ ፡ ለግዚእብሔር ፡
ለሰመ ፡ ጎር ።

አንቢረከ ፡ ለዴክ ፡ ላዕለ ፡ ርእሱ ፡ ለሱሉ ፡ ሥረይ ፡ ሎቲ ፡ አምላክ ፡ ሰማይ ፡ ወምድር ፡
መሐሮ ፡ ለገብርክ ፡ ስረይ ፡ ሎቲ ፡ አውሎግሶን ፡ ምክራድዮን ፡ አውርጋኤል ፡ ምድር ።
አኮፕያ ፡ ሰርድኤል ፡ ሰመ ፡ ለግዚእብሔር ፡ ወወላቲ ፡ ሰውቆሙ ፡ ለመላእክት ፡ ዘእንበለ ፡
ሥጋ ፡ ከግሁ ፡ አቅጥ ፡ ለገብርክ ፡ ለገሌ ፡ በሥርዓተ ፡ ቀኖና ፡ ሐኖ ፡ ሐኖ ፡ ሐኖ ፡ ሕዝቅኤል ፡
ሕዝቅኤል ፡ ሕዝቅኤል ። አዮ ፡ አዮ ፡ አዮ ፡ ነያ ፡ ነያ ፡ ነያ ። ያኪር ፡ ያኪር ፡ ያኪር ፡ ራፎን ፡
ራኮን ፡ ራኮን ፡ ራኮን ፡ ሥረይ ፡ ሎቲ ፡ ጊጋዮ ፡ ዝንዝንተ ፡ ወምልዕተ ፡ በጸሰ ፡ በጸሰ ፡ መልዮ ፡
መልዮ ፡ መልዮ ፡ ክርስቶስ ፡ ክርስቶስ ፡ ክርስቶስ ፡ ኤሮስ ፡ ኤሮስ ፡ ኤሮስ ፡ ተንብራን ፡
ተንብራን ፡ ተንብራን ፡ አፍካኤል ፡ ስረይ ፡ በሱሉ ፡ መካን ፡ ሰቅልቅልያኖስ ፡ ቂልቅልያኖስ ፡
በዝ ፡ ሰምከ ፡ ዘአምን ፡ ይድኃን ። ዕፁ ፡ ሰርክ ፡ አዶናይ ፡ ብርሃናኤል ፡ አማኑኤል ፡ ሚመተ ፡
ጵጵስና ፡ ዘቀኖና ። ዘካዎናት ፡ ወመክሳት ፡ ወዘመሃይምናን ፡ ዝቃል በትርኪዮስ ፡ ስረይ ፡
በበአርናኤል ። በድርባኤል ፡ ስረይ ፡ ወበአማኑኤል ፡ ስረይ ፡ በበአልዮስ ፡ ስረይ ፡ መንጽሔ ፡
ጊጋይ ፡ በኅብዕት ፡ ምድር ፡ በንጽሕት ፡ ምድር ፡ በቅድስት ፡ ምድር ፡ በሰፍሕት ፡ ምድር ፡
በደሙስ ፡ ሰማይ በምሐር ፡ ሰማይ ፡ በሰሊህም ፡ ወበተሳታይ ፡ ሰማይ ፡ እንዝ ፡ ሰፍሐ ፡ አብ ፡
ወፋዕሙ ፡ ወልድ ፡ ወመስቲታ ፡ መንፈስ ፡ ቅዱስ ፡ ስረይ ፡ ሎቲ ፡ ለገብርክ ፡ አምላክ ፡ ሰማይ ፡
ጸራቅሊጦስ ፡ መንጽሔ ፡ ወፋዕሙ ፡ ወልድ ፡ ወመስቲታ ፡ መንፈስ ፡ ቅዱስ ፡ ስረይ ፡ ሎቲ ፡
ለገብርክ ። አምላክ ፡ ሰማይ ፡ ጸራቅሊጦስ ፡ መንጽሔ ፡ ጊጋይ ፡ ስረይ ፡ ለሱሉ ። ሚጥ ፡

እግዚእ ፡ ኃዮአን ፡ እለ ይትሐተቱ ፡ በሕገ ፡ ቀቲ ፡ ቀኖና ፡ እለ ፡ ይዘርኡ ፡ በአንብዕ ፡ ወበሐረጊት ፡
የአርፍ ፡ ጸጉ ፡ ሥርየተ ፡ ሠናየ ፡ አሚን ። በዝ ፡ ማይ ፡ ዘይጠመቅ ፡ ስጥጥ ፡ ጊጋዮ ፡ ለዓለመ ፡
ዓለም ፡ አሚን ።

እውሉስ ፡ ጢሞቴዎስ ፡ ወከመ ፡ አስተብቋፊኩክ ፡ ትንበር ፡ ኢፌሶን ፡ ወዘኢያስተርኢ ፡ አምላክ
ዘለዓለም ፡ እስከ ፡ ይብል ።

ዘኢጥሮስ ፡ ወከሞሁ ፡ አንትሙኒ ፡ ወራዙት ፡ ለእለ ፡ ይልሕቁክሙ ፡ ተኩሃኑ ፡ አበቡ ፡ እንከ ፡
ወአንብቡ ፡ ልበክሙ ፡ እስከ ፡ ኀበ ፡ ይብል ።

ግብረ ፡ ሐዋርያት ፡ ዝወእቱ ፡ ዘይቤ ፡ ኢዩኤል ፡ አቢይ ፡ ወይከውን ፡ እምድኅረ ፡ መዋዕል ፡
ይቤ ፡ እግዚአብሔር ፡ እሰውጥ ፡ እምነ ፡ መንፈስየ ፡ ዲበ ፡ ከሉ ፡ ዘንፍስ ፡ ወይትኒበየ ፡
ደቂቅክሙ ፡ ወአዋልዲክሙ ፡ ወወረዙቲክሙ ፡ ራእየ ይራእየ ፡ ወሊቃውንቲክሙ ፡ ሕልመ ፡
የሐልሙ ፡ ወዓዲ ፡ ይቤ ፡ ላዕለ ፡ አግብርትየ ፡ ወአዕማትየ ፡ እሰውጥ ፡ እምነ ፡ መንፈስየ ፡
ወእሁብ ፡ ትእምርተ ፡ እምሰማይ ፡ በላዕለ ፡ ወበምድር ፡ በታሕቱ ፡ ደም ፡ ወእሳት ፡ ወጢስ ፡
ፀሐይኒ ፡ ይጸልም ፡ ወወርኅኒ ፡ ደመ ፡ ይከውን ፡ ዘእንበለ ፡ ትብጻሕ ፡ ዕለተ ፡ እግዚአብሔር ፡
ዓቢይ ፡ ወግርምት ፡ ወከሉ ፡ ዘጸውዓ ፡ ስመ ፡ እግዚአብሔር ፡ ይድኃን ።

ወዓዲ ፡ ዘግፌ ከመ ፡ ያፈቅር ፡ ዘግፌ ስምዑ ፡ ዘንተ ፡ ዘ፻፯ ተግለኒ ፡ ዘ፻፯ ጥቡዕ ፡ ልብየ ፡ ዘ፻፱
ይቤሎ ፡ እግዚእ ፡ ለእግዚእየ ፡ ንበር ፡ ዘ፻፲፪ ፡ ሰብሕዎ ፡ አግብርተሁ ፡ ለእግዚአብሔር ። ፻፵፩
ተከከሮ ፡ ፻፳፫ ሰባ ፡ አኮ ፡ ፻፳፯ እመ ፡ እግዚአብሔር ፡ ኢሐንሄ ፡ ቤተ ፡ ፻፵፪ ናሁ ፡ ሠናይ ፡ ፻፵፫
ናሁ ፡ ይባርክዎ ፡ ፻፶፩ ቃልየ ፡ ኀበ ፡ እግዚአብሔር ፡ ፻፶፫ ይትባረክ ፡ እግዚአብሔር ፡
አምላኪየ ፡ ፻፱፻ ሰብሕዎ ፡ ለእግዚአብሔር ፡ ሰብሐተ ፡ ሐዲስ ። ሰብሕዎ ፡ ለእግዚአብሔር ፡
በቅዱሳኑ ።

ወዓዲ ፡ ጸሎተ ፡ እግዚእትኅ ። ወዓዲ ታዓብዮ ፡ ነፍስየ ። ይኒይስ ፡ ኅዳጥ ፡ ዘበጽድቅ ፡
እምብዙኃት ፡ ብዕለ ፡ ኃዮአን ። የእምር ፡ እግዚአብሔር ፡ ፍኖቶሙ ፡ ለጸድቃን ፡ ያጸንዖሙ ፡
እግዚአብሔር ፡ ለጸድቃን ፡ እግዚእ ፡ አምላኪየ ፡ ኢትርኃቅ ፡ እምኒየ ፡ እለሰ ፡ ይትዊከል
በእግዚአብሔር ፡ ግህል ፡ ይሚግዘሙ ፡ ግዜ ፡ ለእግዚአብሔር ፡ ወተጸመዶ ፡ እሙንቱ ፡
ይወርስዋ ፡ ለምድር ። እምኀበ ፡ እግዚአብሔር ፡ ይጸንዕ ፡ ሐረቱ ፡ ለሰብእ ፡ ወኢየኃድኅ ፡

ለግዚአብሔር ፡ ውስተ ፡ እዲሁ ፡ ወያግጮሙ ፡ እምእደ ፡ ኃጥኣን ። ወያድኅኖሙ ፡ እስመ ፡
 ተወክሉቦቱ ፡ ሥመር ፡ እግዚእ ፡ ከመ ፡ ታድኅኅ ። ወኢይፈርሆ ፡ ለእኩይ ፡ እስመ ፡ አንተ ፡
 ምስሌ ፡ እስመ ፡ ከያክ ፡ ተወክልኩ ፡ እግዚእ ። አንተ ፡ ስምኅ ፡ እግዚእ ፡ አምላኪያ ። አንተ ፡
 ኢትግድፈኒ ፡ እግዚእ ፡ አምላኪያ ። ኢትርኃቅ ፡ እምኒያ ፡ ዕቢ ፡ ዓዓቅብ አፋየ ፡ ከመ ፡
 ኢይሲሐት ፡ በልሳዥ ። ሶባ ፡ ይትቃወሙኒ ፡ ኃጥኣን ፡ ቅድሚያ ። ወስምኅ ፡ ቃለ ፡ ስለላትየ ፡
 ወአውጽኣኒ ፡ እምአዘቅተ ፡ ጎርትምና ። ስምኅኣኒ ፡ ወተመይጠኒ ፡ ብፁዕ ፡ ብእሲ ፡ ዘስመ ፡
 ለግዚአብሔር ፡ ትወክልቱ ፡ ለሊከ ፡ እግዚእ ፡ ተአምር ፡ ጽድቅየ ። ምሕረትከ ፡ ወጽድቅከ ፡
 ዘልፈ ፡ ይርከባኒ ፡ እስከ ፡ ተፍጻሚቱ ።

ወዓዘ፲፫ ይብል ፡ አብድ ፡ በልቡ ፡ አልቦ ፡ ለግዚአብሔር ፡ ዘ፳፯ ኅዚከ ፡ እግዚእ ፡ ጸራኅኩ ፡
 አምላኪያ ፡ ኢትጸመመኒ ። ዘ፳፱ ፍታሕ ፡ ሊተ ፡ እግዚእ ፡ ወተበቀል ፡ በቀልየ ፡ ዘ፳፯ ቃልየ ፡
 ኅዘ ፡ ለግዚአብሔር ፡ ጸራኅኩ ዘ፳፯ አጽምዑ ፡ ሕዝብየ ፡ ሕግየ ፡ ዘ፹ ወፎ አጽምዕ ፡ እግዚእ ፡
 እዝክ ፡ ኅዚየ ፡ ወስምኅ ። በሰማይ ፡ ጸንን ፡ ጽድቅከ ፡ ለትባዕ ፡ ጸሎትየ ፡ ቅድሚከ ፡
 ለግዚአብሔር ፡ ስቡሕ ፡ በምክረ ፡ ቅዱሳን ። እስመ ፡ ትቤ ፡ ለዓለም ፡ አሐንጽ ፡ ምሕረተ ፡
 ለምንት ፡ እግዚእ ፡ ትገድፍ ፡ ጸሎትየ ፡ ወእዚኑ ፡ ጽድቅከ ፡ በአፋየ ፡ ለትውልደ ፡ ትውልድ ፡
 አጽምዕ ፡ እግዚእ ፡ ጸሎትየ ፡ ወእጸግብ ፡ በርእየ ፡ ስቤሐቲከ ፡ አምላኪያ ፡ አምላኪያ ፡ ነጽረኒ ፡
 ወለምንት ፡ ኃደገኒ ። እምከርሳ ፡ እምየ ፡ አንተ ፡ አምላኪያ ። አዕይንትኖኒ ፡ ርእያ ፡ ጽድቅከ ፡
 ኢትግድፈኒ ፡ ምስሌ ፡ ዝርተ ፡ ዓመግ ። እለ ይትናገሩ ፡ ሰላመ ፡ ምስሌ ፡ በጸሙ ። ተግለኒ ፡
 እግዚእ ፡ ተግለኒ ። እስመ ፡ ከያክ ፡ ተወክልኩ ። (እስመ ፡ ከያክ ፡ ተወክሉት ፡ ነፍሰየ ፡
 ጎትመቱ) ረአዮሙ ፡ ወዓልዕሎሙ ፡ እስከ ፡ ለዓለም ፡ ወይምላዕ ፡ ስብሐቲሁ ፡ ከሎ ፡ ምድረ ፡
 ለይኩን ፡ ለይኩን ።

ዘ፱ እገኒ ፡ ለከ ፡ እግዚእ ፡ በከሎ ፡ ልብየ ፡ ፵፱ ተፈሰሐ ፡ ጸድቃን ፡ በእግዚአብሔር ፡ ፶፮
 አድኅኒ ፡ እግዚእ ፡ እምእርየ ፡ ፶፱ እግዚእ ፡ ገደፍክ ፡ ወኅሎትክ ። ፳፭ ዮብቡ ፡
 ለእግዚአብሔር ፡ በከሎ ፡ ምድር ። ፳፮ ይትጎላ ፡ ወይዘረው ፡ ፀሩ ። ፹፪ ጥቀ ፡ ጎር ፡
 እግዚአብሔር ። ፺ ወ፱ ዮብቡ ፡ ለእግዚአብሔር ፡ በከሎ ፡ ምድር ። ፻፩ ስምኅ ፡ እግዚእ ፡
 ጸሎትየ ። ፻፩ ግድ ፡ ለእግዚአብሔር ፡ ወአውዑ ፡ ስሞ ። ፻፭ መኑ ፡ ይጎዢ ፡ ኃይለ ፡
 እግዚአብሔር ። ጸሎተ ፡ ሐና ፡ እመ ፡ ሳሙኤል ። ወአሌፍ ፡ እስከ ፡ ታው ፡ ድግም ።

ይዲ ተንሥኡ ፡ ካሠን ፡ እግዚያ ፡ ተሞላላ ፡ ይሕምሰላ ፡ መንፈሰስ ፡ ይሕ ፡ ጸሎተ ፡ ወንጌል ።
እግዚአብሔር ፡ እግዚያ ኢየሱስ ፡ አምላክ ፡ ዘትብሉሎሙ ፡ ለአርዳኢክ ፡ ቅዱሳን ፡
ወሊሐዋርያቲክ ፡ ንጹሐን ፡ እስመ ፡ ብዙኃን ፡ ክብያት ፡ ወጻድቃን ፡ ፈተው ፡ ይርእዩ ፡
አንትሙ ፡ ዘትሬእዩ ፡ ወኢርእዩ ፡ ወፈተው ፡ ይስምዑ ፡ አንትሙ ፡ ዘትሰምዑ ፡ ወኢሰሙ ፡
ወለክሙሰ ፡ ብፁዓት ፡ አዕይንትክሙ ፡ እለ ፡ ርእያ ፡ ወአዕብደክሙ እለ ፡ ሰምዓ ። ወከሞሃሆሙ ፡
ካዕበ ፡ ለሃኒ ፡ ርስዩን ፡ ድልዋን ፡ ንሰማዕ ፡ ወንግዘር ፡ ቃለ ፡ ወንጌልክ ፡ ቅዱስ ፡ በጸሎቶሙ ፡
ለቅዱሳን ።

ተዘክር ፡ ካዕበ ፡ እግዚያ ፡ ለእለ ፡ አውሥኡን ፡ ከመ ፡ ንዘክሮሙ ፡ ጊዜ ፡ ጽሎተን ፡
ወአስተብቀኖተን ፡ እንተ ፡ ነኃሥሥ ፡ እምክብክ ፡ እ ፡ እግዚአብሔር ፡ አምላክ ፡ ለእለ ፡
ቀደሙን ፡ ሃዩመ ፡ አዕርፎሙ ፡ ወሉዳያሃኒ ፡ ፍጡን ፡ ፈውሶሙ ፡ እስመ ፡ አንተ ፡ ውእቱ ፡
ሕይወተ ፡ ከሩልን ፡ ወተሰፋ ፡ ከሩልን ፡ ወባላሔ ፡ ወመንሥኤ ፡ ከሩልን ፡ ወለክ ፡ ንፈኑ ፡ አኩቲተ ፡
እሰክ ፡ አርያም ፡ ለዓለመ ፡ ዓለም ።

ወዓዲ ፡ ቅድመ ፡ ወንጌል ፡ ፳፯ አዘዘ ፡ እግዚያ ፡ በኃይልክ ። ፯ ወኃጢአትኖኒ ፡ ቅድሚያ ፡
ውእቱ ፡ በከሩሉ ፡ ጊዜ ፡

ወዓዲ ፡ ዘሉቃስ ፡ ፻፹፯ ፡ ወመሳላ ፡ ሎሙ ወይቢሎሙ ፡ እንዘ ፡ ይብል ፡ እመኒቦ ፡ እምኒክሙ ፡
አኮኑ ፡ የሐድግ ፡ ፲፱፻፲ ወሱተ ፡ ገዳም ፡ ወየሐውር ፡ ይኅሥሥ ፡ እንተ ፡ ተገድፈቶ ፡ እስመ ፡
ወእምከመ ፡ ርከባ ፡ ይፀውራ ፡ ዲበ ፡ መትከፍቱ ፡ ይትፈግሕ ፡ ባቲ ፡ ወይጼውዕ ፡ አዕርክቲሁ ፡
ወጎሮ ፡ ወይቢሎሙ ፡ ተፈሥሐ ፡ ሊተ ፡ እስመ ፡ ርከባከ ፡ በግዕዝ ፡ እንተ ፡ ተገድፈተኒ ፡
እብለከሙ ፡ ከሞሁ ፡ ይከውን ፡ ፍሰሐ ፡ በእንተ ፡ ፩ኃዋእ ፡ ዘይኒሲሕ ፡ ፈድፋድ ፡ እም፲፱፻፲
ጻድቃን ፡ እለ ፡ ይፈቅድዎ ፡ ለንሲሕ ፡ ወለእመኒ ፡ ብእሲት ፡ ባቲ ፡ ዓሥሩ ፡ ጠፋልሐተ ፡
አግሙስ ፡ ወለእመ ፡ ተገድፈታ ፡ አሐቲ ፡ ጠፋልሐት ፡ እምኒሆን ፡ አኮኑ ፡ ተሐቱ ፡ ማኅቶተ ፡
ወትፈንቅል ፡ ከሩሎዘውስተ ፡ ቢታ ፡ ወታሐውክ ፡ አስተሐሚማ ፡ እስክ ፡ ትረክብ ። ወእምከመ ፡
ርከባት ፡ ትጼውዕ ፡ አዕርክቲሃ ፡ ወጎራ ። ወትብሎን ፡ ተፈሰሐ ፡ ሊተ ፡ እስመ ፡ ርከባከ ፡
ገመሰዩ ፡ እንተ ፡ ተገድፈተኒ ። እብለከሙ ፡ ከሞሁ ፡ ይከውን ፡ ፍሰሐ ፡ በቅድመ ፡ መላእክተ ፡
እግዚአብሔር በእንተ ፡ ፩ኃዋእ ፡ ዘይኒሲሕ ።

ወካዕ ናስተብቀሱ፡ በል፡ እስከ፡ ተፍጻሚቱ፡ ወትብል፡ እምድርኅሬኑ።

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ኦሊቅዮ፡ ኢየሱስ፡ ክርስቶስ፡ ዘፈጸምከ፡ ሕገ፡ ቀሩጽረት፡ ወሕገ፡ ጥምቀት፡ ወሕገ፡ ከብካብ፡ ወሕገ፡ ሕግም፡ ወሞት፡ ወሕገ፡ ሰብእ፡ ወሕገ፡ ትንግሌ፡ ከመ፡ አቡከ፡ በሞትከ፡ ሞዕቱ፡ ለሞት፡ ኅበኒ፡ እግዚአብሔር፡ መዋላ፡ ላዕለ፡ ሰይጣን፡ ወበትንግሌከ፡ ቢዘውተሙ፡ ለአዳም፡ ወለደቂቁ። በሕዝብ፡ እትአመን፡ ገብርከ፡ በልደትከ፡ እትአመን፡ በግዝረትከ፡ እትአመን። በዘረሰይኮ፡ ለማይ፡ ወይነ፡ ረሲ፡ ሊተ፡ እግዚአብሔር፡ ዘንተ፡ ማየ፡ ይደምስሰ፡ ኃጢአትዮ፡ ለዓመትከ፡ በሕመም፡ አእምን፡ በዕርገትከ፡ አእምን፡ በከሩሉ፡ ግብርከ፡ አእምን፡ በዘኮንከ፡ ኅዝ፡ አእምን። ዲያቆን፡ አንተ፡ አምላክ፡ ወቀሲስአንተ፡ አምላክ፡ መምሕር፡ ወጳጳስ፡ ክብይ፡ ወሐዋርያ፡ ታቦት፡ ወመስቀል፡ በግዕ፡ ለመሥዋዕት፡ ኅብስት፡ ወጽዋዕ፡ አንተ፡ ጸሎት፡ ወተወካፊ፡ ጸሎት፡ ተወከፍ፡ አንተ፡ ጸሎትዮ፡ ጸሕቅዮ፡ ወአሚኖትዮ። ኢትትብቀል፡ ብዙኃ፡ ኃጢአትዮ፡ ለገብርከ፡ አመንከ፡ ብከ፡ እግዚአብሔር፡ እስመ፡ መሐሪ፡ አንተ፡ ዘኢትፈቅድ፡ ሊኃዋእ፡ መሐሪኒ፡ ከሠትኩ፡ ሊተ፡ ኃጢአትዮ፡ ለእገሌ፡ ቀሲስ፡ ዘግምከ፡ በከመ፡ ሕዝብ፡ ኃጢአትዮ፡ ብዙኃ፡ ዘአልቦ፡ ኑልቀሩ፡ ይብዘህ፡ እምስእርትዮ፡ ወእምኖህ፡ ባሕር፡ መሐሪኒ፡ አንተ፡ ጽደቅ፡ በጸሎቱ፡ ለሚካኤል፡ ሊቀ፡ መላእክት፡ ወበጸሎቱ፡ ለመልክ፡ ጼዴቅ፡ ተማኅጸንከ፡ በምሕረትከ፡ ወበገብርኤል፡ አብሳሬ፡ ትስብእትከ። በማርያም፡ እምከ፡ በሥጋከ፡ ወበደምከ፡ ወጽኑዕ፡ ከኛንከ፡ ትሰረይ፡ ኃጢአትዮ፡ ከሩሉ፡ ቀሊል፡ በክብርከ፡ ወይትከሃለከ፡ ተማኅተ፡ በህላዌከ፡ ወምኩናኒከ፡ ስረይ፡ ኃጢአትዮ፡ ለገብርከ፡ ለዓለመ፡ ዓለም። አሚን።

ይሕጸሎተ፡ ወንጌል። ጸሎተ፡ ይሕ፡ ቅዱስ፡ ለቅዱስ እግዚአብሔር፡ ምስለ፡ ከሩልከሙ፡ ዓዲ፡ ምስለ፡ መንፈስከ። ይዲ፡ ተንሥኡ፡ ይሕ፡ እግዚአብሔር፡ ይካ፡ ሰላም፡ ለከሩልከሙ። ይሕ፡ ምስለ፡ መንፈስከ።

ወትጸርኅ፡ ቫጊዚ፡ ወጸሎተ፡ ሃይማኖት፡ ይዲ፡ ተንሥኡ፡ ይሕ፡ እግዚአብሔር፡ ተግላላ፡ ይካ፡ ሰላም፡ ለከሩልከሙ፡ ይሕ፡ ምስለ፡ መንፈስከ።

ወንጌል፡ ዘማቲዎስ ፳፮፡ ወመጽአ፡ ክብሁ፡ ለጸሐፊ፡ ሰሚያ፡ ከመ፡ ተኃሥሥም፡ ወይቢሎ፡ ዓይኑ፡ ትእዛዝ፡ እምከሩሉ፡ ቀዳሚት፡ ዘተዓቢ፡ ወአውሥኡ፡ እግዚአብሔር፡ ኢየሱስ፡ ወይቢሎ፡

ዛቲ፣ ትእዛዝ፣ ቀዳሚት፣ ስማዕ፣ እስራኤል፣ እግዚአብሔር፣ አምላካዝ፣ በሱሉ፣ ልብስ፣
ወበሱሉ፣ ህሊናክ፣ ወበሱሉ፣ ኃይልክ፣ ወዛቲ፣ ይእቲ፣ ቀዳሚት፣ ትእዛዝ፣ ወካልዕታሂ፣
እንተ፣ ትመስል፣ አፍቅር፣ ቢጸክ፣ ከመ ነፍሰክ፣ እምዕላንቲ፣ በዓላት፣ ዘዩዓቢ፣ አልቦ ።

ጸሎት፣ በእንተ፣ ንዑሰ፣ ክርስቲያን ። ወካዕበ፣ ናስተቀቀዕ፣ ዘሱሉ፣ ይእንዝ፣
እግዚአብሔር፣ አብ፣ ለእግዚእ፣ ወመድኃኒን ። ናንቀዳዳ፣ ኅዚክ፣ በእንተ፣ ማኅበረን፣
ወዕቀብ፣ ወባርክ፣ ዛተኒ፣ ወሱሉ፣ ማኅበረ፣ የሁብ፣ ይኩን፣ በከመ፣ ፈቃድክ፣ ወኒሩት፣
ዘሱሉ፣ ይእንዝ፣ እግዚአብሔር፣ አምላካዝ ።

ጸሎት፣ በእንተ፣ ማኅበረን፣ ይኩን፣ ንጹሐ ። ይበል፣ እግዚእ፣ ተግላላ፣ ወባርኮ፣ ማኅበረን፣
ይኩን፣ ንጹሐ፣ በቅድሚክ፣ እግዚእ፣ አምላካዝ፣ ዘታፈቅር፣ ኃየእ፣ ሶበ፣ ይትኒሳሕ፣ ብዙኃ
ጊጋይን፣ መሐረን ።

ጸል፣ እግዚአብሔር፣ አምላካዝ፣ ዘሱሉ፣ ትእንዝ፣ ንሰለሰክ፣ ወናስተቀቀዳክ፣ ናንቀዳዳ፣
ኅዚክ፣ ማኅበረን፣ ዕቀብ፣ ወባርክ፣ ዘንተ፣ ሱሉ፣ ትእንዝ፣ ማኅበረን፣ ይኩን፣ በከመ፣
ፈቃድክ፣ ቅዱስ፣ ኅዝ ንገበር፣ ግብረ፣ ማኅበረን፣ ወካልዕተኒ፣ ማኅበረን፣ ቤተ፣ ጸሎት፣
ቤተ፣ ንጽሕ፣ ወቤተ፣ በረከት ። ተሁብ፣ ካዕበ፣ እምድኅራሁ፣ በሱሉ፣ መዋዕል፣ ጸጉ ።
ተንሥእ፣ እግዚእ፣ አምላካዝ፣ ወይዘረው፣ ፀርክ፣ ወይጉዩዩ፣ ሱሉ፣ እምቅድመ፣ ንጽክ፣
እለ፣ ይጸልኡ፣ ቅዱስ፣ ወበሩክ፣ ስመክ፣ ወእዝብከሰ፣ ይኩኑ፣ ቡሩካን፣ በበረከተ፣ አእላፈ
አዕላፋት፣ ወትእልፊተ፣ አእላፋት፣ ዘቦቲ፣ ለክ፣ ምስሊሁ፣ ወምስለ፣ ቅዱስ፣ መንፈስ፣
ስብሐት፣ ወእኒዝ፣ ይእዚኒ፣ ወዘልፈኒ፣ ወለዓለመ፣ ዓለም ።

ይዲያ፣ ተንሥኡ ። ሕ፣ እግዚእ ። ካዎን ሰላም ። ሕ፣ ምስለ ።

ቅድመ፣ ወንጌል ። እምኃ ተግላላ፣ እግዚእ፣ በከመ፣ ዕበዩ፣ ግህልክ፣ እም፲ወዘ ይሰማዕክ፣
እግዚአብሔር፣ በዕለተ፣ ምንዳዚክ፣ እስመ፣ ኃይልዩ፣ ወፀወጽ፣ አንተ ። ዐ ወንጌል ዘማርቆስ
ዐወ፯ ወካዕበ፣ ስማዕከመ፣ ከመ፣ ተብህለ፣ ለቀደምትከመ፣ ኢትሐሉ፣ ወአግብዕ፣ ወባኒቲ፣
መሐላከመ፣ ለእግዚአብሔር፣ ወአንሰ እብለከመ፣ ኢትምሐሉ፣ ግሙራ፣ ኢበሰማይ፣
እስመ፣ መንበሩ፣ ለእግዚአብሔር፣ ወእቲ፣ ወኢበምድር፣ እስመ፣ መከደደ፣ እገራሁ፣
ለእግዚአብሔር፣ ወኢበኢዩሩሳሌም፣ እስመ፣ ሀገሩ፣ ለንጉሥ፣ ፀቢይ፣ ወኢበርእስከመ፣

አሎት : በእንተ : እለ : ኖሎ :: እምድህረ : እግዚአ : ሕያዋን : ትብል :: ወካዕበ : ላዕለ : ንዑሳ : ክርስቲያን :

አንቢረክ : እዴክ : ላዕሊው :: ስማዕ : አንተ : እገሌ : ወኢትኅፍረኒ : ወኢትኅባዕ : ኃጢአተክ : ክሥት : አሃረ : ከማው : መሬታዊ : ሱባለ : ዘይገብር : ኃጢአተ : እገብር : እስመ : ብዙኅ : ኃጢአትዩ :: ንግረኒ : ወይኒይሳክ : በዝዩ : ትንግር : በፈቃድክ : በዝዩ : ዘኃባዕክ : ሀለው : ለክ : ግርምት : ዕለት : አመ : ይመጽእ : በሱባኤት : እግዚአ : ከሩሎ : ፍጥረት : አመ : ይትጋብኡ : ሱባለ : ወመላእክት : ከሩሎ : ጊጋዩክ : ዘእንበለ : ፈቃድክ : ታኅብብ : ይኒይሳክ : ትንግር : በከመ : አዘዘክ : እግዚአብሔር : በዝዩ : ዘአምነ : ጊጋዩ : ይድኅን : እምከሩኒ : ዘኃብዖ : ድልው : ለከሩኒ : ዑቅ : ወጠይቅ : አንሱ : ነገርኩክ : አንተ : ለቡ :: እግዚአብሔርሱ : ያፈቅር : እምከሩሎ : ኃጥእ : ሳባ : ይኒሱሕ : ስምዕ : ዘይቢ : እግዚእነ : በወንጌል : ይከውን : ዐቢያ : ፍሰሐ : በሰማያት : በእንተ : ጅኃጥእ : ዘይኒሱሕ : እምገወዘ ጸድቃን :: ወዳዲ : ይትፈሰሑ : ከሩሎሙ : መላእክት : በእንተ : ጅኃጥእ :: ወካዕበ : ይቢ : ዘአምነ : ወተጠምቀ : ይድኅን : ኅድጉ : አበሳ : ለቢጽክሙ : ወአበሳክሙ : ወካዕበ : ይቢ : ዘየአምን : ብዩ : ቦ : ሕይወት : ዘለዓለም : ሰማይ : ወምድር : የኃልፍ : (ወቃልየሱ : አያሐልፍ :) ይቢ : ቃለ : ወንጌል : ቅዳሳ ::

ይንግር ጊጋዩ : ዘኃብዖ : ቀዳሚ : ጊጋዩ : ወተመዩጥኩ : ለሥርዓተ : ዛቲ : ቀኖና : ስረይ : ሊተ : እግዚአ : ኃጢአትዩ : እስመ : መሐሪ : አንተ : መኑ : ዕፅ : ዘኢይጠይሱ : ወመኑ : ሱባለ : ዘኢይኡብሱ : ወአንተሱ : እግዚአ : መሐሪ : ወመስተግህል : መሐረኒ : በብዝኃ : ግህልክ : አልቦ : ገብር : ዘእንበለ : አበሳ : ወኃጢአት : ወአልቦ : አምላክ : ዘእንበለ : ምሕረት :: ወከሩሎ : ቀሊል : በክቢክ : ወከሩሎ : ይትከሀለክ : ሥረይ : ሊተ : ኃጢአትዩ : ለገብርክ : ለዓለመ : ዓለም : አሚን ::

ወይጸሊ : ቀሲስ : ላዕለ : ርእሱ : ለንሱሕ : እግዚአብሔር : እግዚእ : እግዚእ : አኃዜ : ከሩሎ : አንተ : ወእቲ : ዘወሀብከ : ሥልጣኑ : ለቤተ : ክርስቲያን : ቅድስት : አንተ : ላዕለ : ብፁዓን : ሐዋርያት : ዘትቢሎሙ : ዘአሰርክሙ : በምድር : ይኩን : እሠረ : በሰማያት :: ወዘፈታሕክሙ : በምድር : ፍቲሐ : በሰማያት : ዘአንተ : ይእዜ : አምላክነ : መሐሪ : ኅር : ወጸድቅ : ወንጹሕ : ባሕቲትክ : ዘኢትፈቅድ : ሞቶ : ሊኃጥእ : አላ : ይትመዩጥ : ወይሕዩው : አንተ : እግዚእ : መሐሪ : ወብዝኃ : ምሕረት : ኅድግ : ለገብርክ : እምቁሙቲ : ወእምግዘቲ :

ወለመሐለ : እምኒሁ : ዘእንበለ : ኅኒስ : ወይኩን : ዘእንበለ : ደይን : ወዘእንበለ : እኪት :
በቀዳሚ : ትበሰሩሉ : ወአካ : እግዚእ : ሕሙም : ወድውይ : ገብርክ : በከመ : ሥልጣንክ :
ወሁብትክ : በሥምረትክ : ሃሂእየ : ኃይለ : ጎደጉ : ወአናሕሰይኩ : በመንፈስ : ቅዱስ : ለዝንቲ :
ውጉዝ : ከመ : ይኩን : ዘእንበለ : ኅኒስ : በሰሩሉ : ዘላዕሊሁ : አበሳ : ወዳዲ : ወዘንተ : አንጽሑ :
ወቀድሶ : ለኅፍሱ : ወሊሥጋሁ (ወሥጋሁ :) እምሰሩሉ እኩይ : ጥልቀ : ኃጢአት : እስመ : ለከ :
ይደሉ : ስብሐት : ለአብ : ወወልድ : ወመንፈስ : ቅዱስ : ለዓለመ : ዓለም : አሚን ።

ወትጸርሕ : ቫጊዚ : ወትወዲ : ላዕለ : ማይ : ዘይተ : እንዘ : ትብል : ቡሩክ : እግዚአብሔር :
አብ : አጋዚ : ሰሩሉ : ወልድ : ወመንፈስ : ቅዱስ : አሚን ። ባርታ : ለዝንቲ : ማይ : ወለዝንቲ :
ዘይት : ከመ : ይኩን : መንጽሑ : ርሲሐት : ወሰዳዴ አጋንንት : ወመስተሥርየ : ኃጢአት :
ወፈዋሲ : ዱያን : ባርክ ወቀድስ : ወዕተብ : በዮማክ : በጅ ወልድክ : ለዓለመ : ዓለም ።

፫፻ ኪርያላይሶን ። ወካዕበ : መስተብቅሖ : ፱ ጸዋትው ። ወካዕበ : ናስተብቅሖ : ዘሰሩሉ :
ይእኅዝ : እግዚአብሔር : አብ : ለእግዚእ : ወመድኃኒን : ኢየሱስ : ክርስቶስ : በእንተ : ዱያን ።
ንበል : ሰሩሉ ። አብጽሑሙ : ወውስተ : ዘመድኅን : መርሶ : አወፊ : ለሰብእሙ : በኅሲሐ :
ወበሐኒት : እንዘ : ይትፈሲሐ : ወያስተፈሲሐ ።

ወካዕ : ንበል : በእንተ : ነዳያን : ሕዝብክ : ወበእንተ : ሰሩሉሙ : እለ : ይሲፈውክ : ግበር :
ምስሌን : በከመ : ምሕረትክ : ወሲሲ : ልበን : በመለኮተ : ትምህርት : ወበሉብም : ዘልምክኪ ።
ወካ : ናስተብቅሖ : በል በእንተ : ፍሬ : ምድር : በእንተ : ነዳያን : ሕዝብክ : ወበእንተ :
ሰሩሉሙ : እለ : ይጸውፀ : ቅዱስ : ወቡሩክ : ስመክ ።

ወናስተብቅሖ : በእንተ : ማያተ : አፍላግ ።

ንበ : በእንተ : ነዳያን : ሕዝብክ : ወበእንተ : ሰሩሉሙ : እለ : ይጸውፀ : ቅዱስ : ወቡሩክ :
ስመክ ። ናስተብቅሖ : በእንተ : መፍቀሬ : እግዚአብሔር : በል : እስከ : ይትፈጸም : ሀዐ :
ሲሕተት : ይዕቀብ : ልቡና : ዘሃይማኖት : ርትዕት : ውስተ : ስነ : አምልኮት ። ወካዕ
ናስተብቅሖ : አምላክ : ዘመናፍሱት : በል ። ወካ : ናስተብቅሖ : በል : አግብርቲሁ : ንዑስ :
ክርስቲያን ። ጸልዩ : በጊዚ : መፍትሔ : ሕጽብተ : ዳግም : ልደት : ለሰርየተ : ኃጢአት :
ማኅፈደ : መንፈስ : ቅዱስ : ረስዮሙ : በክርስቶስ ። ወካዕ : ናስተብቅሖ : በል እስከ : ይትፈጸ

በእንተ ፡ ሰላም ። ወካ ፡ ናስተብቀኝ ፡ እንዘ ፡ ነአገራቶ ፡ ወካ ፡ ናስተብቀኝ ፡ ለአምላክ ፡ ምሕረት ፡ በል ።

ቀቲ ፡ ቀኖና ፡ ዘወሀቦ ፡ እግዚአብሔር ፡ ለጴጥሮስ ፡ አመ ፡ የዓርግ ፡ ሰማየ ፡ ኅዝ ፡ ተደለው ፡ ደመናተ ፡ አፍራስ ፡ ጊዜ ፡ ወረዳ ፡ መላእክት ፡ ለቀጠላ ፡ እንተ ፡ ባሕቲቱ ፡ ደቡተ ፡ ወደባሎ ፡ ጴጥሮስ ፡ ፍቁርያ ፡ እስመ ፡ አፍቀርኩክ ፡ ወከፈልኩክ ፡ መንግሥትዮ ፡ ከመ ፡ አብ ፡ ምስሌየ ፡ ንግድ ፡ ዘንተ ፡ ቀኖና ፡ መደኃኒተ ፡ ሰብእ ፡ ከመ ፡ ኢይትኃጉል ፡ ሰብእ ፡ በበክ ፡ ምክንያተ ፡ ሰንበት ፡ ዘቀተለ ፡ ነፍሰ ፡ ዘዘመወ ፡ በሰራ ፡ ዘሰራተ ዘኢያብዓለ ፡ በይእቲ ፡ ዕለት ፡ ትንግሌ ፡ እረፍትዮ ፡ ሰብ ፡ ተመይጠ ፡ ወጉበአ ፡ ለንስሐ ፡ እምድጎረ ፡ ጥንቁቅ ፡ ተመጥዎ ፡ ወኢትኅሥት ፡ ለሰራ ፡ በእንተ ፡ ዘመት ፡ ማበሰረድ ፡ ወበፍ ዝብጠት ፡ በኅዕድ ፡ ወአዊመ ፡ በኅብስት ፡ መግይ ፡ ዘእንበለ ፡ ጊወ ፡ በበጃ ወበተፍጽሚተ ፡ ፫ ዕለት ፡ ወ፫ መዓልት ፡ በእንበዕ ፡ ብዙኅ ፡ ዘእንበለ ፡ ንጥም ፡ በቀዊም ፡ ወኢይቅረብ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘእንለ ፡ ይፈጽም ፡ ከግሁ ፡ ግዘር ፡ ወለካልዓት ፡ ስሕተት ፡ ፪ ዕለት በሌሊት ፡ በቀዊም ፡ ወበሰረድ ፡ በበ፫፫ ጊዜ ፡ ዘመሰለ አንበዕ ፡ ወለእመቦ ይሁብ ፡ ምጽዋተ ። ዘኢይነጽሕ ወኢይነጽር ፡ ንስቲተ ፡ አንስተ በዘመት ፡ ወኢይሰምዕ ፡ ቃሎ ፡ በሉኖሳስ ፡ ይኩን ፡ ወኢይነብብ ፡ ሕሡመ ፡ ዘእንበለ ፡ ቅዱስ ፡ ቅዱስ ፡ ቅዱስ ፡ ወዩሐውጽ ፡ ኅዙኅ ፡ ወድወዩ ፡ ሙቁሐ ፡ ዕበረ ፡ ወእንለ ፡ ማውታ ፡ ወሰራ ፡ ሐረቱ ፡ በትፋገዝ ፡ ኢይንግል ዕደ ፡ ወኢይነም ፡ ውስተ ፡ ሡናይ ፡ ምድቃስ ፡ አላ ፡ ውስተ ፡ ሐመድ ።

እ ጴጥሮስ ፡ ንግል ፡ ዘንተ ፡ ዕቀብ ፡ ማኅፀንተክ ፡ ወእንበር ፡ ውስተ ፡ መዝገብ ፡ ኅቡአ ፡ በማኅተመ ፡ አረር ፡ ጽኑዕ ፡ ወኢትኅሥት ፡ ዘእንበለ ፡ ማእምር ፡ ካህን ፡ በአተ ፡ አንሰ ፡ ነገርኩክ ፡ ዕቀብ ፡ ማኅፀንተክ ፡ ወንግር ፡ ለሰብእ ፡ ከመ ፡ ይፍርሁ ፡ ሰንበተ ። ንግል ፡ ማኅፀንተክ ፡ እስመ ሚምኩክ ፡ ዐቃቤ ፡ ነፍሳት ፡ ዘኢያክበረ ፡ ሰንበተ ፡ ኢይረእያ ፡ ለሕይወትዮ ፡ ዘአክበረ ፡ ለሰራ ፡ ሰንበትዮ ፡ ይወርስ ፡ ሕይወተ ፡ ዘለዓለም ፡ ወኢይዕጥማ ፡ ለሞት ፡

እ ጴጥሮስ ፡ አንተ ፡ ኩከራሕ ፡ ወዲበ ፡ ቀቲ ፡ ኩከራሕ ፡ ወአሐንግ ፡ ለቤተ ፡ ክርስቲያንዮ ፡ ወኢይክልዋ ፡ አናቅ ፡ ሲኦል ፡ እሀብክ ፡ መራኅተ ፡ ዘመንግሥተ ፡ ሰማያት ። ዘአሠረክ ፡ አንተ ፡ በምድር ፡ ኢይፈትሕ ፡ አነ ፡ በሰማያት ። ወዘፈታሕ ፡ አንተ ፡ በምድር ፡ እፈትሕ ፡ አነ ፡ በሰማያት ፡ ኅቡረ ፡ ህላዌ ፡ ምክርዮ ፡ ምስሌክ ፡ እስክ ፡ ለዓለም ፡ አሚን ።

መቅደመ ፡ ከሩሎ ፡ ትብል ፡ እንዘ ፡ ታኅብብ ፡ በማይ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ አብርሀ
እግዚእ ፡ ፍኖተክ ፡ ዘእየ ፡ በስምክ ፡ ቅዱስ ፡ ጸጋ ፡ ወጽድቅ ፡ ጸልል ፡ ወታዕው ፡ እግዚእ ፡ ላዕለ ፡
ዝ ፡ ማይ ፡ ፈውሶ ፡ ከመ ፡ ይኩን ፡ መድኃኒተ ፡ ዘሕመም ፡ በኃጢአት ፡ እስመ ፡ አንተ ፡
ጸድቅ ፡ ወንጹሕ ፡ ወሕያው ፡ ለክ ፡ ንጌኑ ፡ ስብሐተ ፡ ለዓለመ ፡ ዓለም ።

ውእተ ፡ ጊዜ ፡ ይባዕ ፡ ንኡስ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘምስለ ፡ አንብዕ ፡ ወይሳገድ ፡
እስከ ፤ ይደክም ፡ ወይብል ፡ እሳገድ ፡ ለአብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ መላኪ ፡ ሥጋ ፡
ወሃፍስ ፡ ስረይ ፡ ሊተ ፡ እግዚእ ወመሐረኒ ። ወታዕርግ ፡ ፅግኑ ፡ ወትብል ፡ አቡነ ፡ ዘበሰማያት ፡
፫ጊዜ ፡ ስዎዱ ፡ ለእግዚእ በሐር ፡ በፍርሃት ፡ ወበረዓድ ።

ይ ፡ ካህ ፡ ለሱልክመ ፡ ወይብሉ ፡ ንሱሐን ፡ ምስለ ፡ መንፈስክ ። ወይዳክ ፡ ካህን ፡ ምሥራቅ ፡
ወምዕራብ ፡ ወይብል ፡ ነእኩተክ ፡ እግዚእ ፡ ገባሬ ፡ ሠናያት ፡ እመፍቅሬ ፡ እኃለ ፡ እመሕያው ፡
አርኢ ፡ ምሕረተክ ላዕሊን ፡ ወንበር ፡ ምስሊን ፡ ማዕከሊን ። እ እግዚእ ፡ በሥምረትክ ፡ ምላዕ ፡
ውስተ ፡ አልባበኒ ፡ ለሱልክ ፡ ሰላም ፡ ወሲሐኸ ፡ መንገሊክ ፡ እመፍቅሬ ፡ ስብእ ፡ ረሰኛ ፡ ንጹሐ
እ ላንኩረሳን ፡ ወገባርያን ፡ ትእዛዙክ ፡ እመፍቅሬ ፡ እኃለ ፡ እመሕያው ፡ ኢትረሰኛ ፡ ጽፍያን ፡
ወኢንኩን ፡ ግፉዓ ፡ ከመ ፡ ፈያታዊ ፡ ዘፀጋም ፡ ወከመ ፡ ዘጸረፈ ፡ ላዕሊክ ፡ እመፍቅሬ ፡ ስብእ ፡
አላ ፡ ረሰኛ ፡ ንኩን ፡ ትሑታኒ ፡ ሥመር ፡ ብኑ ፡ በከመ ፡ ሠመርኮ ፡ ለፈያታዊ ፡ ዘየማን ፡ ከመ ፡
ዘአምን ፡ ወተሳተፈ ፡ ጽዋዓ ፡ ሞትክ ፡ ወሰባ ፡ ይባላክ ፡ ተዘከረኒ ፡ በምሕረትክ ፡ ወአርኃውክ ፡
ሎቲ ፡ መዘዘዘ ፡ ምሕረትክ ፡ ተዘከረኒ ፡ እግዚእ ፡ በምሕረትክ ፡ ምስለ ፡ እለ ፡ ሰትፍ ፡ ጽዋዓ ፡
ሞትክ ፡ ወዖሩ ፡ አርዑተ ፡ መስቀልክ ፡ እ እግዚእ ፡ ሰንኩረሳን ፡ ፍትሐኒ ፡ እማዕሠረ ፡
ዲያብሎስ ፡ አስጋሪ ፡ በዕቡም ምሕረትክ ፡ ግዘር ፡ ምስሊን ፡ ትእምርቶ ፡ ለሠናይ ፡ ወአድኅኒ ፡
እምጺዋዊ ፡ ወእድነታሕ ። ዘይባሎ ፡ ለጳውሎስ ፡ ብእሲ ፡ ዓማጺ ፡ ወልደ ፡ ጎርትምና ፡
ኢትሐር ፡ እግዚእ ፡ ምስለ ፡ ስሕተትፍ ፡ ለገብርክ ፡ ወልደ ፡ መለኮት ፡ ወአሰልጥኒ ፡ ከመ ፡
አምሱዮ ፡ ተሰዊርኖ ፡ እምግባራቲሁ ፡ ለእኩይ ፡ አሕፃ ፡ ወአሰርግወኒ ፡ ጌራ ፡ መድኃኒትክ ፡
ሊተ ፡ ለገብርክ ፡ ኢትሰደኒ ፡ ወስተ ፡ ኃጢአት ፡ አሐር ፡ አዘዞ ፡ እግዚእ ፡ ለመላእክቲክ
ይትኖለወኒ ፡ ከመ ፡ ከሩሎ ፡ ጊዜ ፡ ከመ ፡ ኢይዴግኒ ፡ ጸላኢ ፡ ወኢይልክፈኒ ፡ ርኩስ ፡
ዘይትቃረኒ ፡ ለጽድቅ ፡ እ እግዚእ ፡ መፍቅሬ ፡ አኃለ ፡ እመሕያው ፡ ዘአዎክ ፡ ቀላያተ ፡
ወሐተምክ ፡ ግሩመ ፡ ወውእተኒ ፡ በስቡሕ ፡ ስምክ ፡ መንክር ፡ መንግሥትክ ፡ ርኢ ፡ ፍጥረተ ፡

ልሕሰተኛ ፡ ወተግባር ፡ እዴክ ፡ ረኃርጎሞን ፡ መኮራድሞን ፡ ኢየሱስ ፡ ናዘራዊ ፡ ንዑብ ፡ ሰማያዊ ፡ ታኅብራን ፡ ቅዱሳን ፡ ሚጥ ፡ ገሸክ ፡ እምኃጢአትዮ ፡ እ መፍቀሬ ፡ እገላ ፡ እመሕያው ፡ ግልቁኒ ፡ ምስለ ፡ ምእመናን ፡ ጥዩቃን ፡ ሕዳማን ፡ በጽዋዔ ፡ ምሕረትክ ፡ እ መፍቀሬ ፡ ሰበእ ፡ ፍትሐኒ ፡ እግላሰረ ፡ ኃጢአት ፡ ሀበኒ ፡ ልቡና ፡ ወንጽሕና ፡ ኮከበ ፡ ጽንዕ ፡ አሚን ፡ ረስዩኒ ፡ ከመ ፡ አቋርብ ፡ ስብሐተ ፡ ለሰምክ ፡ ፍትሐ ፡ እግዚእ ፡ ለገብርክ ፡ ፡ በዋሕድ ፡ ወልድክ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

እለ ፡ ትቅዱሙ ፡ አትሐቱ ፡ ርእሰክሙ ። ይኸው ፡ እግዚአብሔር ፡ እግዚእን ፡ አኃዜ ፡ ከሉ ፡ ዓለም ፡ አንተ ፡ ውላቱ ፡ ዘወሀብኩሙ ፡ ለከፍት ፡ ዐቢያ ፡ ሚሙተ ፡ ከመ ፡ ይእሱሩ ፡ ወይፍትሐ ፡ እምሕዝብክ ፡ ከሉ ፡ ግላሰረ ፡ ኃጢአት ፡ ወትብሎሙ ፡ ከሉ ፡ ዘአሠርክሙ ፡ በምድር ፡ ይኩን ፡ እሠረ ፡ በሰማያት ፡ ወዘፈታሕክሙ ፡ በምድር ፡ ይኩን ፡ ፍቱሐ ፡ በሰማያት ፡ አንተ ፡ እግዚእ ፡ ይእዜኒ ፡ መሐሪ ፡ ወጻድቅ ፡ ዘኢትፈቅድ ፡ ሞቶ ፡ ለኃጥእ ፡ አላ ፡ ይትመዩጥ ፡ ወይግባዕ ፡ ውስተ ፡ ንስሐ ፡ እእግዚእን ፡ ወእምላክክ ፡ ሐድፍ ፡ ልቦሙ ፡ በፈረሆትክ ፡ ሠናይ ፡ ወረሰዮሙ ፡ ፍቱሐ ፡ እግላሰረው ፡ ለዲያብሎስ እኩይ ። ወረሰዮሙ ፡ ይኩኑ ፡ ድልዋን ፡ ለውዳሲክ ፡ ወይንሥሉ ፡ ጸጋ ፡ ዘይወጽእ ፡ እምቤትክ ፡ ወጸልል ፡ ዲቢሆሙ ፡ ግሃልክ ፡ ወምሕረትክ ፡ ወብዕለ ፡ ጸጋክ ፡ አንበር ፡ ርእሶሙ ፡ ወክሳዶሙ ፡ ርኢ ቀረተ ፡ ልቦሙ ፡ ያድጎኑ ፡ ጎዚክ ፡ ወጸግዎሙ ፡ ንጽሕና ፡ ዘበሕግ ፡ ይዕቅቡ ፡ በአስተርእዮተ ፡ መሢሕክ ፡ እሰመ ፡ አንተ ፡ ሰምክ ፡ ጥዑም ፡ ወጸጋ ፡ ፍጹም ፡ ሥረይ ፡ ሎሙ ፡ ለሕዝብክ ፡ ጥልቀተ ፡ ጊጋዮሙ ፡ ወአናሕሲ ፡ እሰመ ፡ አን ፡ ሰረይኩ ፡ ለሕዝብክ ፡ ይኩኑ ፡ ቅዱሳን ፡ በነፍስ ፡ ወሥጋ ፡ በሰመክ ፡ ቅዱስ ፡ ሰረይ ፡ ሎሙ ፡ ወአግዕዳሙ ፡ እግዕዳሙ ፡ ለሰይጣን ፡ ፍትሔሙ ፡ በቃልክ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ይዲያ ፡ ስግዳ ። ወይካ ፡ እግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለዋህድ ፡ ወልድክ ፡ አቡሁ ፡ አንተ ፡ እምላኪያ ፡ ከያክ ፡ ተሰፈውኩ ፡ አንተ ፡ ተሰፋያ ፡ ወአንተ ፡ ተእምር ፡ ዘይደልወኒ ፡ ከመ ፡ ሰሐትያን ፡ ንሕን ፡ ኢትጎድጎኒ ፡ ንጥፋዕ ፡ በከንቱ ፡ ወኢነአብስ ፤ ዳግመ ፡ ዕቅደን ፡ ከመ ፡ ኢንግባዕ ፡ ውስተ ፡ ኃጢአት ፡ ርኩስ ፡ ቅዱስ ፡ አንተ ፡ ቀድሰኝ ፡ ወረሰዩን ፡ ንትወከፍ ፡ ዕባዩ ፡ ስብሐቲክ ። በጌ ወልድክ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ። ስብሐት ፡ ለአብ ፡ ስብሐት ፡ ለወልድ ፡ ስብሐት ፡ ለመንፈስ ፡ ቅዱስ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ። ለሰምክ ፡ ንሰብሕ ፡ ለዓለመ ፡ ዓለም ።

ወኢመናናስተ ሰርክ ፡ አሚን ። ወኢመናናስተ ፡ ለሊት ፡ ወኢመናናስተ ፡ አየር ፡ አሚን ።
ወኢመናናስተ ፡ ዘይትጋባዕ ፡ ውስተ ፡ ማይ ፡ ወኢመናናስተ ፡ ጋኒን ፡ ዘመትሕተ ፡ ምድር ፡
አርፍቆሙ ፡ አሚን ። ንስቶሙ ፡ ለመናናስት ፡ ርኩሳን ፡ አሚን ። በጋይልክ ፡ ወቡኒሩትክ ፡
አግርር ፡ ወበመስቀልክ ፡ ክቡር ፡ ወይኩኑ ፡ ቅጥቱማክ ፡ በትእምርተ ፡ መስቀልክ ፡ ወበቅዱስ ፡
ስምክ ፡ ዘከያሁ ፡ ናስተብቁዕ ፡ ዘምሉዕ ፡ ስብሐት ፡ ግሩም ፡ ወስቡሕ ፡ ዘይሲባሕ ፡ በሰማይ ፡
ወበምድር ፡ ዘይሁብ ፡ መድኃኒተ ፡ ለዱያን ፡ የአምር ፡ ዘጋለፈ ፡ ወይመጽእ ፡ የአምር ፡ ከሎ ፡
እምቅድመ ፡ ሕሊና ፡ ከሎ ፡ ይፈትን ፡ ከመ ፡ ቀመር ፡ ለሰማይ ፡ ዘሰቀሎ ፡ ለከሎ ፡ ይሁብ ፡
ናትወቱ ፡ ዘእምፈቃዱ ፡ እስመ ፡ ያፈቅሮሙ ፡ ለእለ ፡ ይጸመድዎ ፡ በጽድቅ ፡ ወለእለ ፡
ያፈቅሮሙ ፡ ለእለ ፡ ይኒሱሐ ፡ ወኢይገብእ ፡ ወያፈቅሮሙ ፡ ለእለ ፡ ኃደጉ ፡ ዘቀዳሚ ፡
ዕበዶሙ ፡ ንስሐሁ ፡ ለሰብእ ፡ ኢይገብእ ፡ ወያፈቅሮሙ ፡ ለእለ ፡ ይጠመቁ ፡ ለዓለመ ፡ ዓለም ፡
አሚን ።

እግዚእ ፡ ስማዕ ፡ ጸሎተን ፡ ወአእትት ፡ ሕማመ ፡ አልብነ ፡ ወእምነናስነ ፡ አሚን ። አእትት ፡
ኀዘነ ፡ እምልብነ ፡ ወአድኅነ ፡ እምአንበዕ ፡ ወአስተናሱሐነ ፡ በዘናማት ፡ ወፍሬ ፡ በረከት ፡
ወአጽንዖሙ ፡ ለጳጳሳት ፡ ወለነገሥት ፡ አግርር ፡ ፀሮሙ ፡ አሚን ፡ ንስእለክ ፡ እግዚእ ፡ ትረስዮ ፡
ለዘንቱ ፡ ማይ ፡ ይኩን ፡ ማየ ፡ ሕይወት ፡ ወማየ ፡ ትፍሥሕት ፡ አሚን ። ወማየ ፡ ልቡና ፡
አሚን ። ማየ ፡ ሰላም ፡ ለሕዝብክ ፡ ለሕይወት ፡ ወመድኃኒት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ዲ ፡ ስግዳ ፡ ለእግዚአብሔር ፡ በስፉሕ ፡ ልብ ፡ ወያንብር ፡ ካዎን ፡ ካዎን ፡ እዴሁ ፡ ላዕለ ፡
ርእሶሙ ፡ ወይብል ፡ በሰመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ሃእ ፡ መንፈስ ፡ ርኩስ ፡
ዘተጋድር ፡ ውስተ ፡ ርእሱ ፡ ለአመትክ ።

ይሰማዕክ ፡ ናዘራዊ ፡ ታዕካህ ፡ ብርሃን ፡ እሳት ፡ ከከምርልዮስ ፡ ሰይፈ ፡ እሳት ፡ ነደ ፡ እሳት ፡
ፀባዖት ፡ በሊሕ ፡ ሰይፈ ፡ ሕዋን ፡ ኦብ ፡ ዕቀብ ፡ ርእሶ ፡ ለገብርክ ፡ ቀድሶ ፡ ለዘ ፡ ማይ ፡
ወትገዙኖ ፡ ርእሶ ፡ በማይ ፡ ወያንብር ፡ ዓይን ፡ ወትእኅዘ ፡ ዓይኖ ፡ እንዘ ፡ ትብል ፡ መንፈስ ፡
ርኩስ ፡ ዘትጽብዖ ፡ ለዘ ፡ አዕይንት ፡ በንዎመ ፡ ሐኪት ፡ ከመ ፡ ኢይኒጽር ፡ ላዕለ ፡ እግዚአብሔር ፡
ላዕለ ፡ በጸሎት ፡ ያወሰእ ፡ በዘ ፡ ማይ ፡ በሰመ ፡ ዘይ ፡ አል ፡ ሰዳይ ፡ ናርል ፡ ስሙ ፡ ለልዑል ፡
ዋው ፡ ስሙ ፡ ለክርስቶስ ።

ጸሎተ ፡ ከፍፍር ፡ ወትእህዝ ፡ ከፍፍሪዎ ፡ ወትብል ፡ ጸዊን ፡ ጸዊን ፡ ታቲን ፡ ታቲን ፡ ጳቲ ፡ ጳቲ ፡ ጳቲ ፡ ድርፈቃውኤል ፡ ስሙ ፡ ለእግዚአብሔር ፡ ያድኅን ።

ጸሎት ፡ ላዕለ ፡ እድ ፡ ዮድ ፡ እደዊከ ፡ ገብራኒ ፡ ወሊሐኳኒ ፡ ቀተናዊ ፡ ሎትናዊ ፡ ድምናኤል ፡ ታቦራዊ ፡ ግብረ ፡ እደ ፡ ጠቢብ ፡ ንዑድ ፡ ስሙ ፡ ለእግዚአብሔር ፡ ይምሕር ።

ጸሎተ ፡ ልብ ፡ ዳን ፡ አልናቲን ፡ ልብዩኒ ፡ ወሥጋዩኒ ፡ ተፈሰሐ ፡ በእግዚአብሔር ፡ ሕያው ፡ አሉበወኒ ፡ እትመሐር ፡ ትእዛዝከ ፡ ዳን ፡ እንባቆብ ፡ ያቶር ፡ ስሙ ፡ ለእግዚአብሔር ፡ ያብርህ ።

ጸሎት ፡ ላዕለ ፡ ምክራብ ፡ ሥጋ ፡ አውያን ፡ በትራንግቃስ ፡ አኅዝዮስ ፡ አተዮስ ፡ ማስዮስ ፡ ኃይለ ፡ ክልላሉ ፡ በኤል ፡ ስሙ ፡ ለእግዚአብሔር ፡ ኃይለ ፡ ክልላሉ ፡ ዘይሰእር ፡ ከሎ ፡ ከንቶ ።

ጸሎት ፡ ላዕለ ፡ አዕጋር ፡ ፍኖተ ፡ ትእዛዝከ ፡ ሮጽኩ ፡ አልሀሃኤል ፡ አውሉድል ፡ ኖን ፡ ማኅቶት ፡ ለእግርዮ ፡ ሕዝከ ፡ ብርሃን ፡ ለፍኖትዮ ፡ አዎዮ ፡ አብያቲር ፡ አብያቲር ፡ አብያታዊ ፡ አንኪንያ ፡ ጠቢብ ፡ ስሙ ፡ ለእግዚአብሔር ። በሰሙ ፡ ቅዱስ ፡ ይሰዓር ፡ ለከሎ ፡ ርከሶ ፡ ወበሰሙ ፡ ከቡር ፡ ይሠዓር ፡ ነውር ፡ ዘዩኃድር ፡ ውስተ ፡ ሥጋ ፡ ወነፍስ ፡ ቀድሶ ፡ እግዚአ ፡ ለዝንቱ ፡ ማይ ፡ ርእሰ ፡ ዓይነ ፡ ሰበእ ፡ አድኅኖ ፡ እምጽብዕ ፡ አድኅን ፡ እምሥኒረ ፡ በዓላት ፡ አድኅኖ ፡ እሞት ፡ አንተ ፡ ወሀቢ ፡ ሕይወት ለከ ፡ ስብሐት ፡ ለዓለሙ ፡ ዓለም ፡ አሚን ።

ወትብ ፡ እምላክ ፡ ሰላም ፡ አበ ፡ ምሕረት ፡ እግዚአ ፡ ኃይላት ፡ ስማዕ ፡ ስዕሉተን ፡ ወነጽር ፡ ላዕለ ፡ ከሎ ፡ ወአጽንዕ ፡ መከደድን ፡ ከሙ ፡ ንግዕ ፡ ኃይለ ፡ ፈረሆትከ ፡ አስተዳልወን ፡ ውስተ ፡ አሚን ፡ ዚአሁ ። ንኩን ፡ አዕርኩተ ፡ ለዕበድ ፡ ዚአሁ ፡ አኩቲተከ ፡ ወከሎ ፡ እለ ፡ አትሐቱ ፡ ርእሶሙ ፡ ቅድሚከ ፡ ቀፈተ ፡ ልቦሙ ፡ እንዘ ፡ ይሰፈው ፡ ግህለ ፡ ወምህረተ ፡ ብዕለ ፡ አንተ ፡ እንተ ፡ ትመጽእ ፡ እምክቢከ ፡ እግዚአን ፡ ወአምላካክ ፡ መሐሪ ፡ ወመፍቀሬ ፡ ስብእ ፡ ርስዮሙ ፡ ወአጽንዖሙ ፡ ወአንሐሙ ፡ ወዕቀቦሙ ፡ ወአስርእዮተ ፡ መኒሐከ ፡ ዘለከ ፡ ምስሊከ ፡ ክብር ፡ ወስብሐት ፡ ለዓለሙ ፡ ዓለም ፡ አሚን ።

እንዘ ፡ ታኑቡብ ፡ እግዚአን ፡ ወአምላኪዮ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘዋህድ ፡ ለአቡሁ ፡ አንተ ፡ እምላኪዮ ፡ ከያከ ፡ ተሰፈውኩ ፡ ወአንተ ፡ ተአምር ፡ ዘይደልወኒ ፡ አትኅድገኒ ፡ እኡብስ ፡ ቅድሚከ ፡ እስሙ ፡ ሰሐቲ ፡ አን ፡ ወበዙኃ ፡ ጊጋይዮ ፡ ወእከይዮ ፡ ለአክብከ ፡ ከሙትን ፡ ቅድሚከ ፡

ሰሐተተን ፡ መሐረን ፡ ወኢታብዓን ፡ ንትልዎ ፡ ለፍትወተ ፡ ልብን ፡ እስመ ፡ መሬታውያን ፡
ንሕን ፡ ነጋሥሥ ፡ ኃጢአተ ፡ ተግሃል ፡ ላዕሌን ፡ ተግባረ ፡ እደዊክ ፡ እግዚእን ፡ ንሕን ፡
ኢታማሰን ፡ ወኢትትሐዮን ፡ ፡ እስመ ፡ ሰሐትያን ፡ ንሕን ፡ ኢትግድፈን ፡ ወአባሰያን ፡ እስመ ፡
ኅዚክ ፡ ተመዋጥን ፡ ፈውስ ፡ ነፍሱን ፡ እስመ ፡ አበሰን ፡ ቅድሚክ ፡ ወአልብን ፡ ኅዝ ፡ ንጉይይ ፡
ዘእንበለ ፡ ኅዚክ ፡ እመኒ ፡ ዓረግን ፡ ውስተ ፡ ሰማይ ፡ ህዩኒ ፡ አንተ ፡ እግዚእ ፡ ባርከን ፡ እግዚእ ፡
ቀድሰን ፡ እግዚእ ፡ መኑ ፡ ይትረከብ ፡ ዘእንበለ ፡ ኃጢአት ፡ ሰብእ ፡ ወንጹሕ ፡ አንተ ፡ ባሕቲትክ ፡
እግዚእ ፡ በእንተ ፡ ስምክ ፡ ቅዱስ ፡ አንተ ፡ ቀድሰ ፡ ወባርክ ፡ ወይትጋፈሩ ፡ ወይኅሠሩ ፡
ረስዮሙ ፡ እለ ፡ የጋሥሥዋ ፡ ለነፍሱዮ ፡ ይግብኡ ፡ ሆሙ ፡ (3020 ድኅሬሆሙ) ፡ ወይትጋፈሩ ፡
እለ ፡ መከሩ ፡ እኩዮ ፡ ላዕለ ፡ አመትክ ፡ ፡ እስመ ፡ ለኾሉ ፡ ፡ ይትከሰሰክ ፡ ወላክ ፡ ሰብሐት ፡
እስክ ፡ ለዓለሙ ፡ ዓለም ፡ አሚን ።

ወትብል ፡ ፫ ጊዜ ፡ ከርያላይሶን ፡ ወድኅሬሁ ፡ ፫ ጊዜ ፡ ተጸርኅ ፡ ወድኅሬሁ ፡ አቡን ፡ ዘበሰማያት ፡
ወሰላሙ ፡ ገብርኢል ፡ ወጸሎተ ፡ ሃይማኖት ፡ ወድኅሬሁ ፡ ተሐቱ ፡ ማኅቶተ ፡ ቅዱስ ፡ ወትወዲ ፡
ዘይተ ፡ ወታኅብር ፡ መስቀለ ፡ ፫ ፡ ወታኅብብ ፡ ጸሎተ ፡ እግዚእን ፡ ማርያም ፡ እስክ ፡
ይትፈጸም ፡ ውዳሴ ፡ ዘሰሉሥ ፡ እስክ ፡ ይትፈጸም ፡ አንቀጸ ፡ ብርሃን ፡ ማዕርገ ፡ ሕይወት ፡
ወማኅደረ ፡ መለኮት ፡ በል ፡

በሰመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ አሐዲ ፡ አምላክ ፡ ቀቲ ፡ ጸሎት ፡ ዘእግዚእን ፡
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘጸለዮት ፡ ቀቲ ፡ በውስተ ፡ ሀገረ ፡ ባርቶስ ፡ ወተፈትሐ ፡ ኾሉ ፡
ሐዋውንት ፡ ወአድኃኑቶ ፡ ለማትያስ ፡ ረድእ ፡ ወአምኑ ፡ ሰብእ ፡ ሀገር ፡ ጸሎታ ፡ ወበረከታ ፡
የሁ ፡ ምስለ ፡ ገብራ ፡ ወሉበእሱቱ ፡ አሚን ።

ይቤ ፡ እግዚእን ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ለላዕላኒሁ ፡ ንጹሐን ፡ ወለኦርዳኢሁ ፡
ቅዱሳን ፡ ውኒራን ፡ በእንተ ፡ ቀቲ ፡ ጸሎት ፡ ከመ ፡ አልቦ ፡ ዘአምራ ፡ ኢመላእክት ፡ ወኢሊታን ፡
መላእክት ፡ ኢሱራፊል ፡ ወኢከሩቤል ፡ ወኢጃለም ፡ ሠራዊተ ፡ ሰማያት ፡ አላ ፡ አብ ፡
ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ጃአምላክ ፡ አን ፡ ስምዮ ፡ አልፋ ፡ ወአ ፡ ቀዳሚ ፡ ፍኅያት ፡
ወሰመ ፡ አቡዮ ፡ አላአ ፡ ወውለቱ ፡ ፍጻሜ ፡ ወሰመ ፡ መንፈስ ፡ ቅዱስ ፡ አራድያል ፡ ወንሕን ፡ ጃ
መለኮት ፡ ወጃኅብረት ፡ ወጃሥምረት ፡ ወካዕበ ፡ አን ፡ አጢይቀኪ ፡ አማርያም ፡ ወላዲተዮ ፡
ከመ ፡ ተትወከፈ ፡ ግብረ ፡ ዓቢያ ፡ ወትኅሥሒ ፡ ውስተ ፡ ዝንቱ ፡ ጸሎት ፡ ወኮን ፡ ሶብ ፡ ስምዓት ፡

እግዚአብሔር ማርያም ፡ ዘንተ ፡ እምወልድ ፡ ፍቅር ፡ ቆመጽ ፡ ቅድመ ፡ እገሪሃ ፡ ወኃሠሠት ፡
 ጎበ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እስከ ፡ አድኃኑቶ ፡ ለማትያስ ፡ እሞቅሕ ፡ ወተፈትሐ ፡
 ከሱ ፡ ሐዘውንት ፡ ዘውስተ ፡ ሀገር ፡ ወአምኑ ፡ ባቲ ፡ ወሰፍሐት ፡ እደዊሃ ፡ መንገድ ፡ ምሥራቅ ፡
 ወአንቃዕደወት ፡ ወስተ ፡ ሰማይ ፡ መንገድ ፡ ፍቅር ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወጠነት ፡ በዝንቲ ፡
 ጸሎት ፡ እንዘ ፡ ትበል ከመዘ ፡ እጸርኅ ፡ ጎበከ ፡ እእግዚእየ ፡ ወአምላኪየ ፡ ወንጉሥየ ፡
 ወወልድየ ፡ ወመድኃኒየ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አነ ፡ እምከ ፡ ማርያም ፡ ወአነ ፡ ማርያም ፡ ስምየ ፡
 አነ ፡ ወላዲትከ ፡ ሕይወተ ፡ ከሱ ፡ ዓለም ፡ አስተባብሳከ ፡ የም ፡ ወእስከላከ ፡ ወአንግግግ ፡
 እምኒከ ፡ ከመ ፡ ትሰማዕ ፡ ቃለ ፡ ስለላትየ ፡ ወትፈኑ ፡ ሊተ ፡ ኃይለ ፡ መላእክት ፡ ሱራፊል ፡
 ወከሩቤል ፡ ወከሱሙ ፡ ሠራዊተ ፡ ሰማያት ፡ ከመ ፡ ይፈጽሙ ፡ ከሱ ፡ በውስተ ፡ ልብየ ፡
 ወስከላትየ ፡ ወከሱ ፡ ዘእፈቅድ ፡ እምኒሞሙ ፡ እምከሱ ፡ እስመ ፡ አንተ ፡ ረዳለየ ፡ ተሰፋየ ፡
 ላዕሊከ ፡ ትውክልትየ ፡ አድናይ ፡ ወልድየ ፡ ወፍቅርየ ፡ ለይትፈቅት ፡ ዕብን ፡ ወይምሐው ፡
 ሐዲን ፡ የም ፡ ወይትረኃው ፡ አናቅጸ ፡ ዕፅዋን ፡ ፍጡነ ፡ ይሰሰሉ ፡ ኃይላተ ፡ ጽልመት ፡
 ወይእትት ፡ ሥልጣኖሙ ፡ እምከሱ ፡ መኮናት ፡ ዘተክበት ፡ ወስቲታ ፡ ዛቲ ፡ ጸሎት ፡
 ወእፈትሕ ፡ አፋየ ፡ ጊዜ ፡ ጽበሕ ፡ ወእብል ፡ ሰላም ፡ ለአብ ፡ ጎር ፡ ዘመዘኒ ፡ ላዕለ ፡ እደ ፡ ሊቀ ፡
 መላእክት ፡ ገብርኤል ፡ ንጹሕ ፡ ሰላም ፡ ለመንበር ፡ ከሩባዊ ፡ ዘይነበር ፡ ላዕሊሁ ፡ ብሉየ ፡
 መዋዕል ፡ ሰላም ፡ ለአስማት ፡ ዓበይት ፡ ፳ አስማቲሁ ፡ ለአብ ፡ ጎር ፡ ወውለቆሙ ፡ እሉ ፡
 አልፋ ፡ አልፋ ፡ አልፋ ፡ ፯ጊዜ ፡ ኢያ ፡ ኢያ ፡ ኢያ ፯ጊዜ ፡ በል ፡ ሂዳ ፡ ፯ ጊዜ ፡ በል ፡ የዳ ፡ ፯
 ጊዜ ፡ በል ፡ ዑዳ ፡ ፯ጊዜ ፡ በል ፡ አዳ ፡ ፯ጊዜ ፡ በል ፡ ዳልዳ ፡ ሐሪ ፡ ዳኒ ፡ ለውላዲ ፡ ኮባ ፡ አልፋ ፡
 ኒ ፡ የዲሐራ ፡ የልዳ ፡ ኡሃዲ ፡ የልዲ ፡ ንድለከኒ ፡ ህህዳዲ ።

ሰላም ፡ ለመንጠላዕት ፡ ዓበይ ፡ ወምሥዋር ፡ ዘከዳን ፡ ዲበ ፡ መርጠል ። ሰላም ፡ ለመላእክት ፡
 እለ ፡ ይቀውሙ ፡ ወትረ ፡ በቀዳሚ ፡ ግብር ፡ ወጽኦ ፡ እምጎበ ፡ አብ ፡ በእንተ ፡ ድንግል ፡ ፈንዋ ፡
 ለገብርኤል ፡ ወአዘዘ ፡ ከመ ፡ ይብላ ፡ ወልደ ፡ እግዚአብሔር ፡ ሐር ፡ ይመጽእ ፡ ላዕሊከ ፡ ። ፡

ሰላም ፡ ለከ ፡ እመ ፡ ክርስቶስ ፡ ንግሥት ፡ ዘበአማን ፡ ሰላም ፡ ለድንግልና ፡ ዘኢይሠሉቆ ።
 ሰላም ፡ ዘእምኑ ፡ ባቲ ፡ አብ ፡ ለወልዱ ፡ ሰላም ፡ ለመንበር ፡ ስቡሕ ፡ ዘክበረ ፡ ዲቢሁ ፡ በየማነ ፡
 አብ ። ሰላም ፡ ለዘአጽኑ ፡ ርእሶ ፡ ጎበየ ፡ ዲበ ፡ ዕፅ ፡ መስቀል ፡ ወይቤ ፡ ሐራ ፡ ኦ እምየ ፡
 በሰላም ።

ሰላም ፡ ለአዕይንት ፡ ለሌ ፡ አእመሩ ፡ ንዝ ፡ የቀንስ ። ወይቢሎ ፡ ንጎላ ፡ ለ የቀንስ ፡ ለእምየ ፡
ንዝ ፡ ማኅደርከ ። ሰላም ፡ ለአጥባት ፡ ዘጠበወ ፡ ሐሊቢ ፡ እምአጥባትየ ፡ ሰላም ፡ ለአዕዳው ፡ ለሌ ፡
ሌሐኪሁ ፡ ለአዳም ፡

ሰላም ፡ ለአእጋር ፡ ለሌ ፡ ሐራ ፡ ውስተ ፡ ገንት ፡ ሰላም ፡ ለቃለ ፡ እግዚአብሔር ፡ ኦብ ፡ ዘበአማን ፡
ኢየሱስ ፡ ክርስቶስ ። ሰላም ፡ ለዘይቢላኒ ፡ ሰአሊ ፡ ዘኢትፈቅዲ ፡ እወላዲትየ ፡ ወተመነይኪ ፡
ላዕለ ፡ ዘኃሪይኪ ፡ ውስተ ፡ ዝንቱ ፡ ጸሎት ፡ ከመ ፡ ባቲ ፡ ይትፈወሱ ፡ እምደዌ ፡ ወሕማም ፡
ዕፁባት ፡ ለከሩሉ ፡ ዘቦቱ ፡ ሃይማኖት ፡ ጽኑዓ ። ወትሚመሙ ፡ ለሲሐታን ፡ እለያገረዌ ፡
ወትመርሐሙ ፡ ውስተ ፤ ፍኖተ ፡ ሕይወት ። ወባቲ ፡ ትፈትሕ ፡ ለሌ ፡ እኅባን ፡ ወእሁራን ፡
በማዕሠረ ፡ ሰይማን ፡ ወትባልሐ ፡ ምንዳኹ ፡ ወእለ ፡ ውስተ ፡ መዋቅሕት ። ወከሩሉ ፡ ዘውስተ ፡
አጸባ ፡ ወጥውታን ፡ ይሰስል ፡ እምላዕሊሆሙ ፡ በጊዜ ፡ ትትዝብ ፡ ዲቢሆሙ ፡ ዛቲ ፡ ጸሎት ፡
ዘንተ ፡ ትቢ ፡ ድንግል ፡ ንጽሕት ፡ ወተመይጠት ፡ መንገል ፡ የማና ፡ ወፀጋማ ፡ ወሶባ ፡ ርእየቶ ፡
ለገብርኤል ፡ መልአክ ፡ እንዘ ፡ ይቀውም ፡ በሥልጣኑ ፡ ፍጥረተ ፡ መላእክት ፡ ወሶቢሃ ፡
ደንገጸት ፡ ጥቅ ፡ ወይቢላ ፡ መልአክ ፡ ኢትፍርሂ ፡ አማርያም ፡ አነ ፡ ወእቱ ፡ ገብርኤል ፡ ጸዋሬ ፡
መላእክት ፡ እምንዝ ፡ ንዝ ፡ ኦብ ፡ ንዚኪ ፡ እምቅድመ ፡ ትሉዲዮ ፡ ለፍቄር ፡ ወልድኪ ፡ ነዋ ፡
መጸእኩ ፡ ንዚኪ ፡ ከመእፈጽም ፡ ስእለትኪ ፡ ወትቢሎ ፡ ድንግል ፡ ማርያም ፡ ለ ሊቅየ ፡ መኑ ፡
ውእቱ ፡ ዘውስተ ፡ እደጋው ፡ በትረ ፡ ዘወርቅ ፡ ወይቢላ ፡ ውእቱ ፡ ሊቅ ፡ ለመላእክት ፡ ሚካኤል ፡
ወአውሥአቶ ፡ በቃል ፡ ጥዑም ፡ ወትቢሎ ፡ አነ ፡ እስእለክ ፡ አሚካኤል ፡ ወአምሀለክ ፡ በኃይለ ፡
ወልድየ ፡ ፍቄር ፡ ዘጸገወክ ፡ ሥልጣኑ ፡ ዲቢ ፡ ከሩሉ ፡ መላእክቱ ፡ ወወሁበክ ፡ (((sic ወወሀበክ))
በትረ ፡ ሚመተ ፡ ሰማያውያን ፡ ወነሥአ ፡ በትረ ፡ እምገባሬ ፡ እኪት ፡ ዘውእቱ ፡ ሰይማን ፡
ወወሀበ ፡ ኪያሃ ፡ ወአዘዘክ ፡ ከመ ፡ ታሰስል ፡ እመኒሁ ፡ ከብፈ ፡ ወሚመተ ፡ ወአውደቆ ፡ ታሕተ ፡
መትሕተ ፡ ታሕቲት ፡ ኪያሁ ፡ ወከሩሉ ፡ ሠራዊቱ ። ወረሰየ ፡ ውስቱትክ ፡ መዘገበ ፡ ማህል ፡
ወተራኅርኖ ፡ ከመ ፡ ታስተብቄዕ ፡ ንዚሁ ፡ በእንተ ፡ ከሩሉ ፡ ፍጥረት ፡ ወረሰየ ፡ ስመክ ፡ ስመዓ ፡
ወሰውቅ ፡ በሰማይ ፡ ወበምድር ። ወፈጽም ፡ ሊተ ፡ ከሩሎ ፡ ትኅዘየ ፡ በዛቲ ፡ ተናገርኩ ፡ በአፋየ ፡
ወአንተ ፡ ካዕበ ፡ ለ ገብርኤል ፡ ጸዋሬ ፡ ዜና ፡ ንዚየ ፡ በልደተ ፡ ፍቄር ፡ ወልድየ ፡ ወአነ ፡ ሶባ ፡
ርኢኩ ፡ ፈራህኩ ፡ ወይቢ ፡ እፎ ፡ ይከውኅኒ ፡ ዝንቱ ፡ እንዘ ፡ ኢየአምር ፡ ብእሲ ፡ ወሶባ ፡
ሰማዕክ ፡ ሃገርየ ፡ ወአእመርክ ፡ ከመ ፡ አነ ፡ ፈራኅኩ ፡ ደገምክ ፡ ወትቢላኒ ፡ ኢትፍርሂ ፡
ማርያም ፡ ወናሁ ፡ ኤልሳቤጥኒ ፡ እንተ ፡ እምአዘማድኪ ፡ ጸንሰት ፡ በርሰዓቲሃ ፡ ዝንቱ ፡ ማድስ ፡

ወርኅ ፡ ለእንተ ፡ ይብልዋ ፡ መኮን ፡ እስመ ፡ አልቦ ፡ ዘይሰለኛ ፡ ለእግዚአብሔር ፡ ወበጊዜሃ ፡ ተንግልኩ ፡ ሐርከ ፡ ዓይነ ፡ ከርም ፡ ወሶባ ፡ ርኢነዋ ፡ ለኢልሳቤጥ ፡ ጸንሰት ፡ አመንኩ ፡ በቃልከ ፡ ወከማሁ ፡ ካዕባ ፡ አምሀለከ ፡ ወእሱበከከ ፡ ከመ ፡ ትፈጽም ፡ ሊተ ፡ ከሮሎ ፡ ዘኃሠሥኩ ።

አምሀለከ ፡ ለ ወልድኖ ፡ ፍቁርኖ ፡ የም ፡ በልደትከ ፡ መንከር ፡ በ፲ ቃላት ፡ ዘጸብከከ ፡ በውሱተ ፡ ማኅርኖ ፡ ወሶባ ፡ ወለድኩከ ፡ በቤተ ፡ ልሂም ፡ (ልሔም ፡) ወውለቶሙ ፡ እስመ ፡ ኦብ ፡ ቡሩክ ፡ ወልድ ፡ ዋህድ ፡ መንፈስ ፡ ቅዱስ ፡ ማኅደዊ ፡ አምላክ ፡ በ፭ ቅንዋት ፡ እለ ፡ ቀገውዎሙ ፡ ውሱተ ፡ ሥጋከ ፡ በዲባ ፡ ዕፀ ፡ መሰቀል ፡ ወዘንቱ ፡ አስማቲሁ ፡ ከመዘ ፡ ይብል ፡ ሳዶር ፡ አላዶር ፡ ዳናት ፡ አዲራ ፡ ሮዳስ ፡ አነ ፡ አምሀለከ ፡ በ፩ እንሰሳ ፡ እለ ፡ እንበለ ፡ ሥጋ ፡ እለ ፡ ይፀውሩ ፡ መንበረከ ፡ ወዕበይከ ፡ ወዘአስማቲሁሙ ፡ አልፋ ፡ ለውን ፡ ቁና ፡ ዓደር ፡ ከመ ፡ ትፈኑ ፡ ፲ወጀ ፡ ሠራዊተ ፡ መላእክት ፡ ይቀውሙ ፡ ምስሊኖ ፡ እስከ ፡ ይፈጽሙ ፡ ዘውሱተ ፡ ልብዩ ፡ ወስለለተ ፡ ከፍፍርኖ ።

አምሳለከ ፡ በ፫ አስማት ፡ ኅበዓን ፡ ዘውቶሙ ፡ ዳስ ፡ ዳስ ፡ መራራ ፡ ወአነ ፡ ኢየሩሳሌም(ብ)ከሙ ፡ ትሐሩ ፡ እስከ ፡ ትፈጽሙ ፡ ዘውሱተ ፡ ልብዩ ፡ አምሀለከሙ ፡ ለ ከዋክብት ፡ ወአንቲኒ ፡ ቢዝ ፡ ኮከብ ፡ ጽባሕ ፡ በስምከ ፡ ዓቢይ ፡ ወኅበ-ዕ ፡ ወዘውለቱ ፡ ሱፋር ፡ ወበጥያቄ ፡ ኃይላተ ፡ ልዑላን ፡ እለ ፡ የሐውሩ ፡ ፩ ምስሊከ ፡ ዘውለቶሙ ፡ አስማቲከ ፡ ሳኮር ፡ መራድያል ፡ መራድያል ፡ አፍአል ፡ አግዳል ፡ አፍትያል ፡ አምሀለከሙ ፡ የም ፡ ወእሱበከከሙ ፡ ኢትሐሩ ፡ እስከ ፡ ትፈጽሙ ፡ ዘውሱተ ፡ ልብዩ ፡ ወከሮሎ ፡ ስለለትኖ ፡ አምሀለከ ፡ ለ እሙቅ ፡ ኮከብ ፡ ምስት ፡ በጥዩቅ ፡ በአይ ፡ ስም ፡ ዘለከ ፡ ወውለቱ ፡ ሱሪኪያል ፡ ወበኃይላት ፡ እለ ፡ የሐውሩ ፡ ምስሊከ ፡ ወዘንቱ ፡ አስማቲሁሙ ፡ አርአምያል ፡ አቅጥአል ፡ አርሰአል ፡ አምሀለከ ፡ ወእሱበከከ ፡ ኢትትፈለጥ ፡ እምኒኖ ፡ እስከ ፡ ትፈጽም ፡ ትኅዜ ፡ ልብዩ ፡ ወልሳጽ ፡ ወስለለትኖ ፡ አምሀለከ ፡ ለ ፀሐይ ፡ ዓቢይ ፡ በጥዩቅ ፡ ስምከ ፡ ወበሥልጣን ፡ ዘለከ ፡ ወበከሮሎ ፡ ኃይልከ ፡ ዘመሀከ ፡ አምላክ ፡ ዘፈጠረከ ፡ በዘንቱ ፡ ብርሃን ፡ ዓቢይ ፡ ወዘንቱ ፡ አስማት ፡ ኃይለ ፡ ልዑላን ፡ ሱፋርያል ፡ ፋርድያል ፡ መድኅያል ፡ ሰራ(ጸ)ራል ፡ ሙድያል ፡ እሱበከከ ፡ ወአምሀለከ ፡ ኢትሐሩ ፡ እስከ ፡ ትፈጽም ፡ ሊተ ፡ ትኅዝዩ ፡ ዘኃሠሥኩ ።

አምሀለከ ፡ ለ ፀሐይ ፡ ወወርኅ ፡ ዘየሐቱ ፡ በሊሊት ፡ እሱበከከ ፡ ወአምሀለከ ፡ በአስማቲከ ፡ ወበኃይልከ ፡ እለ ፡ ውክላን ፡ ብከ ፡ እምክ ፡ እግዚአብሔር ፡ ወበተአዝዞትከ ፡ ወበዑደታቲከ ፡

ወበአቅማሪከ፡ ወአምሀለከ፡ በስሙ፡ ዓቢይ፡ ዘጽሑፍ፡ ወአያኃድገከሙ፡ ኢአንተ፡
ወአኃያላቲከ፡ ኢትሑሩ፡ እስከ፡ ትፈትሙ፡ ከሩሎ፡ ጸሕቅዮ፡ ዘእጽሕቅ፡ ባቲ፡ አምሀለከሙ፡
እፀሐይ፡ ወወርኅ፡ ወከሩሎ፡ ኃይለ፡ ሰማያት፡ እለ፡ የሐውሩ፡ ምስሊክሙ፡ ይቁሙ፡ ፀሐይ፡
በመንፈቅ፡ መዓልት፡ ወወርኅኒ፡ በመንፈቅ፡ ለሊት፡ እስከ፡ ይትፈጸም፡ ሊተ፡ ኃሚሃትዮ፡
ወከሩሎ፡ ዘውስተ፡ ሕሊናዮ፡ በዛቲ፡ ሰዓት፡ ወይሕዳው፡ ለገብርከ፡ እምከሩሎ፡ ሞገሁ፡
ወሕማሙ፡ ዘአፍአ፡ ወውስጥ፡ ወይኅድር፡ ጸጋ፡ መንፈስ፡ ቅዱስ፡ ላዕሊሁ፡ ለዓመትከ፡
ሃብተ፡ ኢየሱስ ።

ወሶባ፡ ዓረግሙ፡ ኀዘ፡ አብ፡ ወተስእልከሙ፡ ወይቢለከሙ፡ ለምንት፡ ኅንደይከሙ፡
ወአያፍጠንከሙ፡ ለበጸሕ፡ ኀዘ፡ ቅኒከሙ፡ ዘትትረዓዩ፡ በልዎ፡ እስሙ፡ ንግሥት ወላዲተ፡
አምላክ፡ ፈጣሪ፡ ይእቲ፡ ሰልአተጥ፡ ወሶባ፡ አምሀለተኅ፡ በስምከ፡ ዓቢይ፡ ወመፍርህ፡
ወግሩም፡ ዘአይደፈር፡ ወካልዓተኒ፡ እስከ፡ ሶባ፡ ፈጸመ፡ ላቲ፡ ዘኃሠሠት፡ እ ሰማይ ቀዳሚት፡
ዘፈጠራ ወልድ፡ ሞህድ፡ በጥበቡ፡ ከሙ፡ ተኃሥሚ፡ ምስሊዮ፡ ወከሩሎሙ፡ መላእክት፡ እለ፡
ይቀውሙ፡ ወስቲትከ፡ ከሙ፡ ትፈጽሚ፡ ዘኃሠሥኩ፡ ዮም ። አምሀለከ፡ እ ሰማይ፡
ዳግሚት፡ በጥቆ፡ አዶናይ፡ ወልድ፡ ፍቁር፡ ወበጥያቄ፡ ዘፈጠረከ፡ በቃሉ፡ ቀዳማይ፡ ከሙ፡
ተኃሥሚ፡ ምስሊዮ፡ ለፍጻሚ፡ ከሩሎ፡ ስእለትዮ፡ አምሀለከ፡ እ፡ ሰማይ፡ ማልሳይ፡ ዘፈጠረከ፡
ወጸንበርከ፡ መንበረ፡ ስብሐቲሁ፡ ወስቲትከ፡ ወጸበረ፡ ዲቢሁ፡ አምሀለከ፡ በስሙ፡ ዓቢይ፡
ወበመንበሩ፡ ክቡር፡ ከሙ፡ ትፈጽም፡ ለጸ፡ ዘኃሠሥኩ ።

ወዘንተ፡ ትቢ፡ ድንግል፡ ንጽሕት ። ወካእበ፡ አልዓለት፡ ንጸሬሃ፡ ወርእየት፡ ሰማየ፡ ወሃዋ፡
ተርኅወ፡ ወሃጸረቶ፡ ለፍቁር፡ ወልዳ፡ ይነበር፡ ወስተ፡ አርያም፡ በዮማነ፡ አብ፡
ወተመይጠት፡ ወርእየት፡ ቅድሚሃ፡ አዕባን፡ ተሰጥቱ፡ ወከሩሎ፡ ኃይለ፡ ሰማያት፡ አስተርአዩ፡
ላቲ፡ ካል፡ እምድኅረ፡ ካል፡ እምታሕተ፡ መንበሩ፡ ለፍቁር፡ ወልዳ፡ ወሶባ፡ ርእየቶሙ፡
ለከሩሎሙ፡ አስተብቀኅት፡ ኀዘ፡ ሞህድ፡ ወልዳ፡ ወበገዚሃ፡ ተመስወ፡ ሐጊን፡ ወኮነ፡ ከሙ፡
ማይ፡ ወተርኅወ፡ አንቀጽ፡ ጸፋጽኸ፡ መናስጥተ፡ ሞት፡ ወተከሥተ፡ መቃብራት፡ ወወጽአ፡
ምውታን፡ ወደንገ፡ አጋንንት፡ ወገቶ፡ ወአንቀልቀለት፡ ምድር፡ ፫ጊዜ፡ ይምነ፡ ወጽግሙ፡
ወወረዱ፡ እምሰማይ፡ 1 ወጀተዓይነ፡ መላእክት፡ ወሠራዊቶሙ፡ ሊቃውንቲሆሙ፡ ይተልው ።

ወትቢ ፡ ድንግል ፡ አዶናይ ፡ አማኑኤል ፡ ማሲያስ ፡ አምላኪያ ፡ ሃን ፡ ኅቢያ ፡ ፍጡን ፡ እስከ ፡
ትፈጽም ፡ ዘውስተ ፡ ልብዩ ፡ በእንተ ፡ ዘይፀውር ፡ ዘንተ ፡ ጸሎት ፡ አዕትት ፡ እምኒሁ ፡ ከሎ ፡
ደዌ ፡ ወሳዕረ ፡ ወሕማመ ፡ ወሞግ ፡ ወከሎ ፡ ጸብዓ ፡ ጸላዒ ፡ ዘይትቃረኖ ፡ አሚን ። ወሐድሶ ፡
ሥጋሁ ፡ ዳግመ ፡ ወስረይ ፡ ከሎ ፡ ኃግውኢሁ ፡ ከመ ፡ ዕለት ፡ እንተ ፡ ባቲ ፡ ተወልደ ፡
ወይሰሰሉ ፡ እምኒሁ ፡ ከሎ ፡ መናፍስተ ፡ ርከሳን ፡ ጸሞግ ፡ ወይትመዋጥ ፡ እመኒሁ ፡ ከሎ ፡ ፩፩
ኅብ ፡ መካኩ ፡ በኃይል ፡ ዝንቱ ፡ ጸሎት ፡ አሚን ። ቅዱስ ፡ ቅዱስ ፡ እግዚአብሔር ፡ ጸባያት ፡
ፍጹም ፡ ምሉዕ ፡ ሰማያተ ፡ ወምድረ ፡ ቅድሳተ ፡ ስብሐቲከ ።

ሚካኤል ፡ በደማኑ ፡ ወገብርኤል ፡ በፀጋሙ ፡ ፋፋኤል ፡ ቅድሚሁ ፡ ወሱርያል ፡ ድኅሬሁ ፡
ሰዳክያል ፡ ይገብር ፡ ድኅሬሁ ፡ አክሊለ ፡ ወሰላትያል ፡ ያቲርብ ፡ ስብሐተ ፡ ለእግዚአብሔር ፡
ወአክብቲተ ፡ ወአናንያሁ ፡ ምስሊሁ ፡ ወአነ ፡ ማርያም ፡ ጸራኅኩ ፡ ኅቢክሙ ፡ ዮም ፡ አነ ፡
ማሪሃም ፡ አስቀኑዕ ፡ ኅቢክሙ ፡ ወሊኃይልክሙ ፡ ብርሃናዊያን ፡ ምስለ ፡ ሰዳክያል ፡ መልአከ ፡
ምሕረት ፡ ትኅሥሁ ፡ ምስሊያ ፡ ከመ ፡ ይፈውስ ፡ እግዚእ ፡ እምከሎ ፡ ደዌሁ ፡ ዘአፍአ ፡
ወውስት ፡ ወሐድሶ ፡ በኃይል ፡ ወሰረይ ፡ ከሎ ፡ ኃግውኢሁ ፡ ዘተአምር ፡ አእግዚእ ፡ ለእመ
ኮነ ፡ ትፈቅድ ፡ ከመ ፡ ትጉኑዲ ፡ ላዕሊሁ ፡ ዝንቱ ፡ ደዌ ፡ ለቀኑዲቲ ፡ ወሉሥጽቲ ፡ ሁብ ፡
ሎቲ ፡ ለርስተ ፡ መክፈልት ፡ ምስለ ፡ ከሎሙ ፡ ቅዱሳኒከ ፡ ወፈኑ ፡ ሎቲ ፡ ረድኤተ ፡
እምሰማይ ፡ መላእክተ ፡ መንፈሳውያን ፡ ከመ ፡ ያብጽሕዎ ፡ ኅቢከ ፡ ዘእንባለ ፡ ጸማ ፡ ወትረከቦ ፡
ምሕረትከ ፡ ሰማያዊት ፡ በዝ ፡ ዓለም ፡ ወበዘይመጽእ ፡ እስመ ፡ ለከ ፡ ስብሐት ፡ ወኃይል ፡
ወሰረድ ፡ ወማናይ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

እምህለክሙ ፡ ዮም ፡ ፳፬ ካገናተ ፡ ሰማይ ፡ በበአሰማቲክሙ ፡ ዘውላቶሙ ፡ አክያል ፡
ፋኑኤል ፡ ቅርትያል ፡ ዳርትያል ፡ እልያል ፡ ዘርትያል ፡ ኢልያል ፡ ቲታያል ፡ ዩልያል ፡
ክርትያል ፡ ልብትያል ፡ ሚታኤል ፡ ሚራኤል ፡ አክሲፋኤል ፡ አውክቲያል ፡ አውንዋል ፡
ወበ፳፬ ክክሊላት ፡ ዘዲቦ ፡ አርእሱቲክሙ ፡ ዝውላቲ ፡ አሰማቲሆሙ ፡ አኒኤል ፡ ዋቲርና ፡
ኡማስ ፡ ቲራስ ፡ አርናስ ፡ ዘሪከ ፡ እብጣ ፡ ትርሞን ፡ ያኒስከ ፡ ሚሰላንኮሰማቲር ፡ ናስኪብ ፡
ክርስቲያን ፡ ኡናር ፡ በርኪ ፡ ራሱቲዮን ፡ ዳክያስ ፡ አርንያስ ፡ ጥራስ ፡ ቢናስ ፡ አብጻሎን ፡
እንስኮ ፡ ወበማዕጠንታት ፡ ዘውስተ ፡ እደዊክሙ ፡ ዘውላቲ ፡ አሰማቲሆሙ ፡ ሙድሙ ፡ ጣስ ፡
ሙት ፡ ከታና ፡ ሊአን ፡ ኪና ፡ አራደ ፡ አጽሶ ፡ ሰርዲ ፡ ከሊን ፡ ኡሱራን ፡ ማሪአከ ፡ ዋርከ ፡

ወረዲአክ፡ አድማላል፡ ከፍላል፡ ቶራን፡ ስርኒ፡ ማራክ፡ ለሰንኮ፡ ሰናእምኖን፡ ደውረ፡ አምሀለክሙ፡ ከመ፡ ትምጽኡ፡ ወትዕትቡ፡ ላዕል፡ ማይ፡ ወዲበ፡ ዝንቱ፡ ዘይት፡ በእደዊክሙ፡ ብሩሃት፡ ኢትሑሩ፡ እስከ፡ ትፈጽሙ፡ ዘኃሥሥኩ፡ ቡዝ፡ እግዚአብሔር፡ አኃሥሥ፡ ቡዝከሙ፡ ዓዲ፡ በእንተ፡ ሠናይ፡ ግብር፡ አምሀለክሙ፡ በስሙ፡ ዘበአማን፡ ለወልድየ፡ ፍቅር፡ ወበጥዩቅ፡ ፮ መንጠላዕት፡ እለ፡ ያንጠልዑ፡ ለኡብ፡ ዘኢያስተርኢ።

አምሀለክሙ፡ እ ፮ መንጠላዕት፡ እለ ትቀውሙ፡ ጎዝ፡ ፮ መንጠዊዕ፡ ወአስማቲሆሙ፡ ከመዝ፡ ውለቱ፡ በርያሚያል፡ ማስድምያል፡ አርምያል፡ አርናምያል፡ እርድያል፡ አውያል፡ አልብክሙ፡ መባህተ፡ ከመ ኢትሑሩ፡ እስከ፡ ትፈጽሙ፡ ዘውስተ፡ ልብዩ፡ ወሕሊናየ፡ ዘአኃሥሥ፡ እምኒክሙ።

አምሀለክሙ፡ እ ፬ እንሰሳ፡ እለ፡ እንበለ፡ ሥጋ፡ ጸዋርያን፡ መንበሩ፡ ለእግዚአብሔር፡ ዐቢይ፡ እለ ፯ ክፍላሆሙ፡ ምሉዓን፡ አዕይንት፡ እምከራሂ፡ በ፪ ይከድኑ፡ ገጸሙ፡ ወበ፪ ይከድኑ፡ እግሮሙ፡ ወበ፪ ክፍላሆሙ፡ ይሰሩ፡ ወይጸርሑ፡ በስብሐት፡ መዓልተ፡ ወሊሊተ፡ ወኢያጸርዑ፡ እምቅዳሲ፡ ወኢአሐተሂ፡ ሰንተ። አምሀለክሙ፡ ለ፮ መላእክት፡ እለ ኮኑ፡ ይጸልሉ፡ ላዕሊየ፡ ጊዜ፡ ሀሎ፡ ፍቅር፡ ውስተ፡ ከርስዩ፡ ወዘአስማቲሆሙ፡ ያኡብ፡ ፋኦም፡ ፋያም። አምሀለክሙ፡ እ ፫ መላእክት፡ እለ ኮኑ፡ ይጸልሉ፡ ዲበ፡ ወልድየ፡ ፍቅር፡ እንዘ፡ ሀሎ፡ ውስተ፡ ጎል፡ ጎዝ፡ አንበርክም፡ ውስቲታ፡ በቤተልሔም፡ ወዝንቱ፡ አስማቲሆሙ፡ ማርዳር፡ መትዋይይ፡ አራድያል። አምሀለክሙ፡ ፫ መላእክት፡ እለ ኮንክሙ፡ ተዓቅቡ፡ ሥጋሁ፡ ለወልዳ፡ ዋህዳ፡ ለኡብ፡ ጊዜ፡ ኮኑ፡ ይሰኩብ፡ ውስተ፡ መቃብር፡ ወዘአስማቲሆሙ፡ ረውር፡ ፋሩል፡ ፍርክትኩ።

እሱብከክሙ፡ ወአምሀለክሙ፡ በዕባዩ፡ ለኡብ፡ ዘኢይትረኩብ። ወበኩብሩ፡ ለወልድ፡ ዘኢይጢዩቅ። ወበጸጋሁ፡ ለመንፈስ፡ ቅዳሳ፡ ዘይወጽእ፡ እምኡብ፡ ወይንሥእ፡ እምወልድ፡ ወአልብክሙ፡ መባሕተ፡ ከመ፡ ትቁሙ፡ ውስተ፡ መኮንክሙ፡ እስከ፡ ትመጽኡ፡ ጎዝዩ፡ ከሩልክሙ፡ በኃይልክሙ፡ ወትፈጽሙ፡ ሊተ፡ ጸሕቅዩ፡ ወከሩሎ፡ ዘአኃሥሥ፡ እምኒክሙ፡ እምሠናያት።

አምሀለክሙ : አርክዩ : ኮኩብ : ዘሠረቀ : ሶባ : ወለድነዎ : ለፍቁር : ወልደዮ : አነ : እኢዝዘክ :
ከመ : ትሥርቅ : ውስተ : ገሉ : ለዘይጸውር : ዘንተ : ጸሎት : ወከሎ : መካነ : ጎዘ : ትትጎብ :
ውስተታ : ወከሎ : ዘአንበቡ : ላዕሊሁ : ይጥዮዮ : እምኒሁ : መናፍስተ : ርኩሳን : ጊዜ :
ይርአዩ : ብርሃክ : ዓቢያ :: ወከሎ : ዘይትቀባዕ : እምዘንቲ : ዘንተ : (sic ዘይት ?) አው :
ዘሰትዮ : እምዘንቲ : ማይ : አው : ዘተሐፀበ : እምኒሃ : አሚን :: ወሊሕ : ፍኖቶ : ወይእትት :
እመኒሁ : ጽልመት : አሚን ::

ወሶባ : ትቢ : ማርያም : ድንግል : ንጽሕት : ወአድለቅሉቀት ምድር : ቫ ጊዜ : ወፈርሃት :
በጽሑ : መላእክት : ሰማያውያን :: ወይቢሉ : ዘንተ : አሚን : ከመዝ :: እ አምላክ : ፈንዎ :
ለሚካኤል : ሊቀ መላእክት : ከመ : ይትፈጽም : ላቲ : ዘኃሠሠት ::

ወአውዓ እግዚእ : እምሰማይ : በቃል : መዓርዒር : እንዘ : ይብል : የዓክለክ : እ ወላዲትዮ :
እስመ : ምድር : ርእደት : ወገጽሐት : ጸሎትኪ : ጎዘያ : ጎዘ : መንበረ : አቡዮ : አኃዜ : ከሎ :
ወከሎ : ዘሰአልኪዮ : በጎዚሁ : ውለቲ : ይፈጽም : ለኪ : ሡናዮ : በፍስሐ : ወሶባ : ሰምዓት :
ማርያም : ዘንተላ ቃል : አስተጋብአት : ሕሊናሃ : ቫ ሰአት : ወተደመት : ወአርመመት :
ወአንበበት : አሐተሂ : ቃል : ወእምድኅረ : ዘንቲ : ነቅሐት : ወከልሀት : በልዑል : ቃል :
እንዘ : ትብል : ሱሐል : ሱሐል : አብርሀ : ላዕሊያ : የም : ወአልሊኒ : እስክ : ይትፈጽሙ :
ሊተ : ከሎ : ዘኃሠሥኪ : ወበጊዜሃ : መጽኡ : ጎዚሃ : ከሎ : ኃይላተ : ሰማያት : ሚካኤል :
ወጉብርኤል : ፍፋኤል : ወሱርያል : ሰዓክያል : ወሰላትያል : ወአናንያል : ኔ ሊቃን : መላእክት :
ዓበይት :: ወይቢልም : ሰላም : ለኪ : እ ንግሥተ : ከሎ : አንስት : እለ : ከሎ : አለም : ከሎ :
ዘኃሠሥኪ : ንፍጽም : ለኪ : እ እስመ : ጸሎትኪ : ፍጽምት : ወውክፍት : ወገባሪት : ጥቆ ::

ወይእቲ : ትቢሎሙ : እፈቅድ : ከመ : ትትጎንጎሡ : ላዕሊያ : እስክ : እደግም : ዘንተ : ጸሎት :
ወእብል : ሰላም : ለክ : እ ሚካኤል : መልአክ : ሰላም : ወምሕረት :: ሰላም : ለ : (sic ለክ) እ
ጉብርኤል : ዜናዊ : ለንጉሠ : ዓለም :: ሰላም : ለክ : እ ፍፋኤል : መስተፍሥሔ : አልባብ :
የዋህ : ውኒር : መልአክ :: ሰላም : ለክ : እ ሱርያል : በዓለ : ቀርን : ዓቢይ : ፍሡሕ : ማዕከል :
መላእክት :: ሰላም : ለክ : እ ሰዓክያል : ናዚ : ጎዘናን :: ሰላም : ለኪ : (sic ለክ) እ አናንያል :
ዘያቂርብ : ጸሎተ : ቅዱሳን : ቅድመ : እግዚአብሔር : ምስለ : ቼወ፬ ካህናተ : ሰማይ :
ብርሃናዊያን :: ሰላም : ለክ : እ ሰራትያል : ዘየዓቅብ : ነፍሰ : ጸድቃን : መዓቅብ : አጋንንት :

እለ : ያደነገው : ነፍሰ ። ሰላም : ለከ : እ ሕርጋያል : ወአጎማሲያል ። ሰላም : ለከ : እ
አፍዳምያል ። ሰላም : ለከ : እ አሰራም : ወዘዳኤል ። ሰላም : ለከ : እ ሱሩክ : ወምንሱክ ።
ሰላም : ለከ : እ ጎብርያኖስ : ከሩቤል : ዳቢይ ። ሰላም : ለከ : እ አፍናንያል ። ሰላም : ለከ : እ
ተዋል ። ሰላም : ለከ : እ አብትርዋል ።

ሰላም : ለከ : እ ወልድዮ : ፍቱር : ብርሃን : ዘበአማን ። ሰላም : ለከ : ንግሥቶ : ወአምላኪዮ ።
ሰላም : ለከ : እ ማሲያስ : ዘአበረ : ውሱተ : ማጎሻዮ : ወጠበወ : ሀሊበ : እምአጥባትዮ : ከመ :
ይፈጽም : ከሎ : ትሱበእተ : ዘእንበለ : ኃጢአት : ባሕቲታ : ውእቲሰ : ዘይሲሲ : ለከሎ :
ዘሥጋ : በብዘጋ : ጎሩቱ ። ሰላም : ለከሎ : ዘይመጽእ : ጎቢዮ : እ መላእክት : በፍሲክ : ዳቢይ :
ውእተ : ጊዜ : በጽሐ : ጎቢዮ : ከሎ : ኃይለ : ሰማያት : ወከሎሙ : መላእክት :
መንፈሳዊያን : ወከሎሙ : እለ ያአውዱ : መንበር : ለልዑል : ወበጊዜሃ : ቆሙ : ምስሊሃ :
ሶበ : ፈጸመት : ጸሎታ : ወከሎ : ዘኃሠሠት : ወተመጽት : ወትብሎሙ : ከመዘ : በኃይለ :
ወልድዮ : ፍቱር : ትብጽሐ : ውሱተ : ከሎ : መካን : ጎቢ : ዘትትጎብበ : ቀቲ : ጸሎት :
ወትዕትብ : ዲበ : ማይ : ወበዘይት : ዘይጸልዮ : ላዕሊሠ : በከሎ : አጽናፈ : ምድር ።

ወይቤሎ : ከሎሙ : ለይኩን : ከመዘ : እ ትምክህተ : ከሎን : አንስት : እለ : በከሎ : ዓለም :
በእ : ኃይለ : ወልድኪ : ፍቱር : እግዚእን : ወአምላክን : ወመድኃኒን : ኢየሱስ : ክርስቶስ :
ወትብሎሙ : ድንግል : ከመዘ : ወእስከ : ፍጻሜ : መዋዕል : ከሎ : ጊዜ : ጎቢ : ተገብት : ቀቲ :
ጸሎት : ዲበ : ማይ : ወይክዳው : ላዕለ : ሥጋሁ : ወይቀባዕ : እምዘንቱ : ቅብዕ : ቅዱስ :
ምልሐ : አስይፍትክሙ : ዘእሳት : ወይሲድዱ : መናፍስተ : ርኩሳን : ወደዌ : ዕፁበ :
እምላዕለ : ሥጋሁ : ወእምከሎ : አባላቲሁ : ለገብርክ : ለዘተሐጸበ : እምሠላ : በዘንቱ : ማይ :
በከሎ : መካን : ወበከሎ : አዝማን : ወይሲሲሎ : እምከሎ : መካን : ዘይትጎብበ : ቀቲ : ጸሎት :
ወይሲድዱ : ወይኩን : ከመ : ጸበል : ዘቅድመ : ገጸ : ነፍሰ : በኃይለ : አብያር : አብራቅ :
ራግራዳ ።

እምሀለክሙ : ዮም : አንትሙ : ከልክሙ : እ አስማት : ጎብአን : እለ : ውሱተ : መንጠላእቲ :
ለአብ : ከመ : ትምጽኦ : ጎቢዮ : ውሱተ : ከሎ : መካን : ዘሀለውኩ : ቀቲ : ወትፈጽሙ :
ከሎ : ስእለትዮ : ዘኃሠሥኩ : በጎቢ : እግዚአብሔር : ወአኃሥሥ : በጎቢክሙ : ዓዲ :
እምግባር : ሠናይ : ወትረ ፤ ወአልብክሙ : መባሕተክሙ : ትትሐዩዮ : ጸሕቅዮ : ፈጽሙ :

ሊተ : ወለሰሩሉ : ዘዘጸሊ : በዛቲ : ጸሎት : ለምሥራቅ : ፀሐይ : ወለሰከ : ምዕራቢ : በከሉ : አጽናፈ : ዓለም : ለምጽግናተ : መላእክት : ለሉትቀውሙ : ውስተ : አየር ።

ንዑ : ጎደላ : የም : ወግዘሩ : ፈውሰ : ለጸዋሪግ ፤ ከሩሉ : ዘአንበብ : ላዕሊሁ : ወለሰሩሉ : ዘተሐጽበ : በዘንቲ : ማይ : ወበሃይማኖት : ወለዕጽኑ : ካዕበ : አምሀለከሙ : የም : ለ ምጽግናተ : መላእክት : ለለውከላን : ቡቲ : ከሙ : ትትረላዩ : ለምከሩሉ : ገጽ ። ወይመጽአ : መላእክት : ለምአርያሙ : ወይበጽሐ : ጎደላ : ማይ : ጸሎት : ወትረ : ወይገብሩ : ዘኃሥሥከ : ለምግብረ : ሠናይ : ወትረ : ንዑ : ጎደላ : ለ ከሩቤል : ለለውስተ : አርያም : ወሐውጽ : ስለለትዩ : ወግዘሩ : ፈውሰ : ለዘያጠምቀኒ : በዘንቲ : ማይ : ወዕትቀባ : ለምዘንቲ : ቅብዕ ።

ንዑ : ጎደላ : ለ መላእክት : ለለ : ትቀውሙ : ውስተ : ማዕዘን : ዓለም : ወዘ : አስማቲክሙ : ፈራትያል : ፍርፋይ : ፍንዋል : ፍንንያል : ለጸርሐ : ጎደላ : የም : ከሙ : ትምጽአ : ከሩልከሙ : ጎደላ : ማይ : ወፈጽሙ : ስለለትዩ : ወግዘሩ : ፈውሰ ።

አምሀለከሙ : ለ መላእክት : ለለ : ትቀውሙ : ዲበ : ሁመግብተ : ጎሳት : ወዘአሰማቲክሙ : ዲድያል : አፍድያል : መራድያል : አራድያል : ከሙ ትምጽአ : ጎደላ : የም : ወትቁሙ : ምሰሊዩ : ለሰከ : ትፈጽሙ : ከሩሉ : ስለለትዩ : ወትትፈውስ : ለምደዌሃ : ዘአፍአ : ወውስጥ ።

አምሀለከሙ : ለ ከሩቤል : ዘተዓቅብ : ዓይነ : ማየ : ዘውስተ : ገንት : ከሙ : ኢይስተይ : ወኢመኑሂ : ከሙ : ትብጻሕ : ጎደላ : ጸሎት : ወትግዘር : ፈውሰ : ወተራድአ : ለምግብረ : ሠናይ : ወሐድሶ : ለጎፍስ : ወምጋሁ : ዳግሙ : ወምረይ : ከሩሉ : ኃግውአሁ : ወይከን : ከሙ : ዕለት : ለንተ : ባቲ : ተወልደ : ወሶበ : ተፈጸመ : ለሉ : ሁቃላት : ለምአፋሃ : ለማርያም : ድንግል : ገጽሐት : መጽአ : ጎደላ : ለግዚእ : ኢየሱስ : ነገሱቶሱ : ወምሰሊሁ : ህጻን አዕላፋት : ወትዕልፊተ : አዕላፋት : መላእክት : በዓቢ : ስብሐት : ዘኢይተረጎም : ወሶበ : ርእየቶ : ትቤ : ቡሩክ : ወላቲ : ስምክ : ወሠናይ : ምጽአትክ : ጎደላ : የም : ለ ንጉሥ : ወአምላኪዩ : ዘኃደርክ : ወልድዩ : ውስተ : ከርሥዩ : ሁአውርኃ : ወኛ ዕለተ ።

ወአውሥአ : ለግዚእ : ወይቢላ : ለ ማርያም : ወላዲትዩ : አማን : ለብሊኪ : ከሙ : ከሩሉ : ዘሰአሊኪ : በዲበ : ምድር : ወይትፈጸም : ለሰሩሉ : ዘይተሉ : ዘንተ : ጸሎተ ። ወለሰሩሉ : ዘይሰለል : በስምዩ : ወበስምኪ : ለፈጽም : ሎቲ : ስለለቶ : ለሰሩሉ : ዘሰአሊኪ : በዲበ : ምድር :

ይትገበር ፡ ሎቲ ፡ በሰማይ ፡ ወይንግሊ ፡ እኩዳ ፡ ኢጋንንት ፡ ዘመትሕተ ፡ ምድር ፡ ወይጥዩዩ ፡
 እምኒሁ ፡ ሶባ ፡ ሰምዑ ፡ ቃለ ፡ ቀቲ ፡ መጽሐፍ ፡ ወይዘርዘሩ ፡ ከመ ፡ ጢስ ፡ ዘቅድመ ፡ ገጸ ፡
 ሄሱ ፡ ወሰሩ ፡ ኃይለ ፡ ጽልመት ፡ ይትመሰው ፡ ከመ ፡ ሰምዕ ፡ ዘቅድመ ፡ ገጸ ፡ እሳት ፡ ጎብ ፡
 መካን ፡ ዘትትገብብ ፡ ባቲ ፡ ቀቲ ፡ ጸሎት ፡ ወመካን ፡ ዘሐለወ ፡ ባቲ ፡ በሰምዩ ፡ ወስመ ፡ አቡዩ ፡
 ወስምኪ ፡ አነ ፡ አጋድር ፡ ውስቲታ ፡ ለሰሙን ፡ ወመላእክትዩ ፡ ይመጽኡ ፡ ጎቢሁ ፡ ከሩሎ ፡
 ዕለተ ፡ ወይሰግዱ ፡ ለሥዕልዩ ፡ ወለሥዕልኪ ፡ ወአነ ፡ አሰምዕ ፡ ለኪ ፡ እ ማርያም ፡ እምዩ ፡
 ከመከሩ ፡ ዘጋረዩኪ ፡ አነ ፡ እገብር ፡ ለኪ ፡ ወከመ ፡ አነ ፡ ኃረይኩኪ ፡ ወጋረርኩ ፡ ውስተ ፡
 ከርሥኪ ፡ ወአነ ፡ እፈጽም ፡ ከሩሎ ፡ ስእለተኪ ፡ ወመካን ፡ ዘሀለወት ፡ ቀቲ ፡ ጸሎት ፡ ይጎድር ፡
 ውስቲታ ፡ በረከትዩ ፡ ወየሀሉ ፡ ጸጋዩ ፡ ወሰላምዩ ፡ ወፍቅርዩ ፡ ወይኩን ፡ ጽጋባ ፡ ወሠምረ ፡
 ወፍግን ፡ ወትረ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ ወይኩኑ ፡ መላእክትዩ ፡ ከመ ፡ ይዕቀብምሙ ፡
 ለሰሩ ፡ ፍናዊሁ ፡ ወትረ ፡ ወሰሩ ፡ መካን ፡ ጎብ ፡ ትትገብብ ፡ ቀቲ ፡ ጸሎት ፡ ኢይክህል ፡ በጸህ ፡
 ጎቢሁ ፡ መንፈስ ፡ ርኩስ ፡ ወኢይክህል ፡ መሃሊ ፡ ተቃውሞቶ ፡ ለዓለም ፡ ሰምዩ ፡ ወስመ ፡ አቡዩ ፡
 ወስመ ፡ መንፈስ ፡ ቅዱስ ፡ በሰምኪ ፡ ጎዱር ፡ ውስቲታ ፡ ወይንዳ ፡ ወሰሩ ፡ ዘይጽሕፋ ፡
 ወያንባባ ፡ ወይተረጉማ ፡ ወይሰምዓ ፡ ወያጠርያ ፡ ወይትዊከፋ ፡ በአሚን ፡ ወበልብ ፡ ንጹሕ ፡
 ወአነ ፡ እፈኑ ፡ ሚካኤልሃ ፡ ወገብርኤልሃ ፡ ይትለክኩ ፡ መካን ፡ ጎብ ፡ ሀለወት ፡ ቀቲ ፡ ጸሎት ፡
 እስመ ፡ አፋኪ ፡ ክባ ፡ እ ማርያም ፡ እምዩ ፡ ከመ ፡ ከሩሎ ፡ ዘእምነ ፡ በጸሎት ፡ ወሐተምክዋ ፡
 በእዴዩ ፡ አዚዝ ፡ ወበመስቀልዩ ፡ ማኅዩዊ ፡ ወበዝራዕትዩ ፡ ልዑል ወአነ ፡ እሰም ፡ ለኪ ፡ እ
 ማርያም ፡ እምዩ ፡ ከመ ፡ ከሩሎ ፡ ዘእምነ ፡ በቀቲ ፡ ጸሎት ፡ አነ ፡ አሰምዖ ፡ ወእትዊከፍ ፡ ስእለቶ ፡
 ሶባ ፡ ጸርጋ ፡ ጎቢዩ ፡ በጽኑዕ ፡ ሃይማኖት ፡ ወሰሩ ፡ ዘደወዩ ፡ ወሰአለኒ ፡ በዝንቲ ፡ ጸሎት ፡ አነ ፡
 አፈውሶ ፡ ወሰኒጋድያን ፡ እተልምሙ ፡ ወእመይጠሙ ፡ ጎብ ፡ ማኅደረሆሙ ፡ በሰላም ፡ ወእለ ፡
 እሠራን ፡ በመዋቅሕት ፡ አነ ፡ እፈትሐሙ ፡ ሶባ ፡ አንበቡ ፡ ዘንተ ፡ ጸሎተ ፡ ዲባ ፡ ማይ ፡
 ወቅብዕ ፡ ወንዝኑ ፡ ላዕለ ፡ ዘቦቲ ፡ መንፈስ ፡ ርኩስ ፡ የሐዩ ፡ እመኒ ፡ እምውሉደ ፡ አዳም ፡ አው ፡
 እንሰሳ ፡ ወሰሩ ፡ ዘይፀውር ፡ ዘንተ ፡ ጸሎተ ፡ ኢይክህሉ ፡ ጸራዊ ፡ ሰይጣን ፡ ወሥራይ ፡
 ወኢይጉድአ ፡ ዓይነ ፡ እኩይ ፡ ለሰሩ ፡ ድውይ ፡ ዘያንብብ ፡ ዘንተ ፡ ጸሎተ ፡ ለእመ ፡ ኮነ ፡
 በሕይወት ፡ አነ ፡ አነሥሕ ፡ ፈጠኑ ፡ ወለእመ ፡ ኮነ ፡ ለሞት ፡ እሬሲ ፡ መላእክተ ፡ ብርሃን ፡
 ወሰሩ ፡ ዘያንብብ ፡ ወትረ ፡ በአሚን ፡ አነ ፡ እባርክ ፡ ማኅደረሆሙ ፡ ወገራውሂሆሙ ፡
 ወአዝርዕቲሆሙ ፡ አበዝኅ ፡ ሎሙ ፡ እስሙ ፡ አልቦ ፡ ዘይመስለኪ ፡

እማርያም ፡ ኢበሰማይ ፡ ወአበምድር ፡ እብላኪ ፡ ከመ ፡ ከሱሎም ፡ ሕሙማን ፡ እፈውሶም ፡
ወለአለ ፡ አእቀጽዎም ፡ እምኒሁ ፡ በኃይለ ፡ ዘንቱ ፡ ጸሎት ፡ ወአሐድሶም ፡ ዳግመ ፡ ጥዩቀ ፡
ከመዕለት ፡ እንተ ባቲ ተወልደ ፡ ወከሱ ፡ ዘይጽርኅ ፡ ንዚያ ፡ ወይስለሲ ፡ በጸሎትኪ ፡
ወበስለሉትኪ ፡ ወበሃገርኪ ፡ ጥዑም ፡ አነ ፡ አሰምዖ ፡ ዘንተ ፡ ደቢ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ሎቱ ፡ ስብሐት ፡ ወለወላዲቱ ፡ ድንግል ፡ ወወሀበ ፡ ሰላም ፡ ወዐርገ ፡ ውስተ ፡
ሰማያት ፡ በዓቢይ ፡ ስብሐት ፡ ሎቱ ፡ አኩቲት ፡ ወትረ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወይልብስ ፡ ቀሲስ ፡ ልብስ ፡ ቤተ ፡ ክርስቲያን ፡ ቀሲስ ፡ ወሞግሕት ፡ ወፈቃር ፡ ወአክሊል ፡
ወትሰገድ ፡ ንዘ ፡ ታቦት ፡ ቫጊዚ ፡ ንጹሕ ፡ ዕግኑ ፡ ወትወግር ፡ ወትዝር ፡ ሕያዋን ፡ ወሙታን ፡
ወትብል ፡ ሃሌ ፡ ሉያ ፡ ለአብ ፡ ሃሌ ፡ ሉያ ፡ ለወልድ ፡ ሃሌ ፡ ሉያ ፡ ለመንፈስ ፡ ቅዱስ ።

ወትብል ፡ ተወከፈኒ ፡ ጸሎትዮ ፡ ከመ ፡ ዕግን ፡ በቅድሚኸ ። ስምዔን ፡ አምላኪያ ፡ ስለሉትዮ ፤
ወይሰማዕክ ፡ እግዚአብሔር ፡ ተገኝሲ ፡ እግዚእ ፡ በከመ ፡ ዕባዩ ፡ ግህልክ ። እግዚእ ፡ ኢትዓዛኒ ፡
ልብዩ ፡ ጸጋ ፡ ዘአብ ፡ ኅሩት ፡ ዘወልድ ፡

ወድኅራሁ ፡ ትብል ። ወካዕ ናስተብቀሁዕ ፡ ዘከሱ ፡ ደእኅዝ ፡ በእንተ ፡ ሰላም ፡ እግዚእ ፡
እግዚእ ፡ እግዚአብሔር ፡ አብ ፡ ለእግዚእ ፡ ወመድኃኒን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወይፈቅድ ፡
ከመ ፡ ደሕዩው ፡ ከሱ ፡ ስብእ ፡ ወይባእ ፡ ውስተ ፡ ዘበማን ፡ አንተ ፡ እግዚእ ፡ ነኝሥሥ ፡
እምኒክ ፡ በእንተ ፡ ከብርክ ። ዘአትሐተ ፡ ከሳዶ ፡ ወተመይጠ ፡ ንዚክ ፡ እምነ ፡ ማዕወረ ፡
ዲያብሎስ ፡ ወከሱ ፡ ሃይማኖት ፡ እኩይ ፡ ዘመናፍቃን ፡ ወከሱ ፡ እንከ ፡ ዘዓለውክ ፡ ባቲ ፡
ናስተብቀሁዕ ፡ ወንስእል ፡ በንዚክ ፡ እመናቅሬ ፡ ስብ ፡ ፈኑ ፡ መንፈስ ፡ ቅዱስ ፡ ወኃይለ ፡ ላለ ፡
ገብርክ ፡ በዛቲ ፡ ሰዓት ፡ ወከሱ ፡ ሃይማኖት ፡ እኩይ ፡ አውጽእ ፡ እምልቡ ፡ ወካዕበ ፡ ለእመ ፡
አርኩስ ፡ ሥጋሁ ፡ ምስለ ፡ ዘእምእመናን ፡ መናትው ፡ ፍትሐ ፡ ወረሰዮ ፡ ድልወ ፡ ውስተ ፡
ሠናይ ፡ ሃይማኖት ፡ ርቱዕ ፡ ዝውቱ ፡ አምላክ ፡ ዘዚኑው ፡ ባቲ ፡ ክብያት ፡ ወሐዋርያት ፡
ወመምህራን ፡ ዘቤተ ፡ ክርስቲያን ፡ ለአመትክ ፡ ግልቆ ፡ ምስለ ፡ ሕዝብክ ፡ ወአባዮን ፡
መርዒትክ ፡ ጸግዎ ፡ ስርዮተ ፡ ኃጢአት ፡ በከሱ ፡ ዘገብረ ፡ እምአመ ፡ ተወልደ ፡ እስከ ፡ ቀቲ ፡
ሰዓት ፡ በርደተ ፡ መንፈስ ፡ ቅዱስ ፡ ወኢይኅዕዕ ፡ ወእምንተኒ ፡ እምነ ፡ ጥምቀት ፡ እንተ ፡
ነሥእ ፡ ቀዳሚ ፡ ባረኮ ፡ ወቀደሶ ፡ ወአንጽሐ ፡ ወምልዖ ፡ እምነ ፡ ፈረሃትክ ፡ ወዓቅዎ ፡ ውስተ ፡
ሥምረትክ ፡ ቅድስት ፡ ወኅረት ፡ በስእላታ ፡ እግዚአብሔር ፡ ከሱ ፡ ወላዲተ ፡ አምላክ ፡ ማርያም ፡

ወበኩሉም፡ ቅዱሳኒክ፡ በጸጋ፡ ወግህል፡ በወልድክ፡ ሞህ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ዘቦቱ፡ ለከ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐት፡ ወእኒዝ፡ ይእዘኒ፡ ወዘልፈኒ፡
ወለዓለም፡ ዓለም፡ አሚን።

ወድ፡ አቡነ፡ ዘበሰማያት፡ ወዳዲ ትብል፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ አንተ፡ መዓዛ፡ ጥዑም፡
ለሱበእ፡ ወብርሃን፡ ወካዕበ ነጋሥሥ፡ እምግብክ፡ እእግዚእ፡ ወጅ እምኒነ፡ ውስተ፡ መከራ፡
ወኢንክል፡ ወጸኢ፡ እምኒሃ፡ በእንተ፡ ድካምነ፡ አላ፡ እመከራ፡ ረሰዩ፡ ናምሱጥ፡ እምኒሃ፡
ከመ፡ ንክህል፡ አጥፍኦ፡ አሕፃ፡ ጸላኢ፡ ዘይነድድ፡ እምእሳት፡ ወባልሐነ፡ እምኩሉ፡ እኩይ፡
በኢየሱስ፡ ክርስቶስ፡ እግዚእነ፡ ዘቦቱ፡ ለከ፡ በል።

ወዳዲ በእንተ፡ በለሰን፡ በዕጣን፡ ነእኩተክ፡ አእኩቶ፡ ለእግዚእ፡ ጽድቅ፡ ወዳዲ፡ ይትባረክ፡
ወዳዲ፡ ወይባርክም፡ ወበቅዱሳን፡ ወትጸርሕ፡ ቩ፡ ጊዜ፡ ወዳዲ ክብር፡ ይእቲ፡ ዛቲ፡ ስብሐም፡
ለእግዚአብሔር፡ በቅዱሳኑ፡ ሃሌ፡ ሉያ፡ ጎድግ፡ ለነ፡ አበሳነ፡ ወጊጋዩን።

ወዳዲ ቩጊዜ፡ ላዕለ፡ ርእሱ፡ ለንሱሕ፡ ወትብል፡ አውሎጊይስ፡ ጊርዮስ፡ ዮስ፡ አወግያ፡
ሰምንጠን፡ አውግዥን፡ ግወ፡ መለኮት፡ ይዕርፍ፡ ዲቢክ፡ ዮም፡ እምይእዚሰ፡ ኢኮንክ፡ ርኅቀ፡
እምሕገ፡ እግዚአብሔር። እግዚአብሔር፡ ይዕቀብከ፡ እምኩሉ፡ እኩይ፡ አሚን።

ወጸሎተ፡ ዳዲ ትጠምዕ፡ መለያልዩሁ፡ ወትብል፡ ተመላህ፡ ወግዕ፡ መንፈስ፡ ርክስ፡
ሰይጣን፡ መንፈስ፡ ጋኒን፡ መንፈስ፡ ደዌ፡ ወድቀት፡ እምሕለክ፡ ከመ፡ ትግእ፡ ወወጸኢክ፡
ከመ፡ ኢትግዛዕ፡ ዳግመ፡ አምህለክ፡ በስሙ፡ ለእግዚእ፡ በሙራኤል፡ ወበምናቲር፡
ወበአብያቲር፡ እምክ፡ እገሌ፡ ግዕ፡ አንተ፡ መንፈስ፡ ሰይጣን፡ አሰሐቲ፡ አምህለክ፡ በእክስ፡
አሚስ፡ ክርስቶስ፡ ኢየሱስ፡ አሊክ፡ ኤንክ፡ አርናክ፡ አሚስ፡ ክርስቶስ፡ አዮን፡ ጊኩ፡ ጊሎን፡
አሎ፡ አስ፡ ኤቅ፡ ጊስ፡ ከጊርስ፡ በስመ፡ ስሉሥ፡ ቅዱስ፡ ፍቲሐ፡ ከን፡ ወልደ፡ መለኮት፡
እምዕሠረ፡ ጊጋይ፡ ለዓለም፡ ዓለም፡ አሚን።

ብጹዕ፡ ወእቲ፡ ዘይጽሕፎ፡ ብጹዕ፡ ወእቲ፡ ዘያንበዕ፡ ብጹዕ ወእቲ፡ ዘያንበዕ፡ ውስተ፡
ቤቲ፡ ብጹዕ፡ ወእቲ፡ ዘይትናዘዝ፡ በዝንቲ፡ ጸሎት፡ ብጹዕ፡ ወእቲ፡ ዘየግቅዕ፡ ለዝንቲ፡
ቀኖና፡ ጎሩይ፡ ወእቲ፡ በቅድመ፡ እግዚአብሔር፡ እመሂ፡ ዘያጣዑ፡ እመሂ፡ መጠንቁል፡
እመሂ፡ ዘማዌ፡ ወሐሳዊ፡ እመሂ፡ ሐያዲ፡ ወሠራቂ፡ ብእሲ፡ ደም፡ ወጉሕላዊ፡ ወእመሂ፡

ዘተናገረ ፡ ዘኢይደልዎ ፡ ለቤተ ፡ ክርስቲያን ፡ ወእመሂ ፡ በልዓ ፡ ወሰትዮ ፡ ዘኢይደልዎ ፡ ለቤተ ፡ ክርስቲያን ፡ ወእመሂ ፡ ለብሰ ፡ ወተናገረ ፡ ቃለ ፡ ጽርፈት ፡ ዘኢይደልዎ ፡ ለቤተ ፡ ክርስቲያን ፡ ሶባ ፡ ተኅሲሐ ፡ ወተጠምቀ ፡ በሕገ ፡ ቀኖኖ ፡ ድኅን ፡ ውላቱ ፡ እምክሩኄ ። ወአንተሰ ፡ ለቡ ። ወአፍቅር ፡ ዘንተ ፡ ሕገ ፡ ከሉ ፡ ሰብእ ፡ ዘይገብዮ ዘገበርከ ፡ ኢትኅዓዕ ፡ አፍትን ፡ ርእሰከ ፡ ለካህን ፡ እምክሩ ፡ ያፈቅር ፡ እግዚአብሔር ፡ ኃየእ ፡ ሶባ ፡ ይትኅሳሕ ፡ በዘንቱ ፡ ሕግ ፡ ንብረትከ ፡ ለዕለመ ፡ ዓለም ፡ አሚን ።

ወያንበር ካህን ፡ እደ ፡ ላዕለ ፡ ርእሱ ፡ ለዘይጠመቅ ፡ እግዚእ ፡ ዘኢኃደገ ፡ ፩ ከመ ፡ ይትመከር ፡ በዘይፈደፍድ ፡ እምኃይሉ ፡ አላ ፡ ወሁብከ ፡ ከመ ፡ ንጻእ ፡ ንግዕ ፡ እመከራ ፡ ወንክህል ፡ ጸዊረ ። አድኅኅ ፡ እምላክከ ፡ እመከራ ፡ ዕውብ ፡ ዘኢይትከህል ፡ ለወጸእ ፡ እምኒከ ፡ ወወልሐከ ፡ እመከራ ፡ እኩይ ፡ በአዳሱ ፡ ክርስቶስ ፡ እግዚእን ። ዘበቱ ፡ ለከ ፡ በል ፤

ይዲ ስግዳ ፡ ለእግዚአብሔር ፡ በፍርሃት ፡ ወበረዓድ ፡ ወይስግዳ ፡ በዘተክህሉሙ ፡ እምሂ ፡ ፫፻፲፱ ፡ ወእመሂ ፡ ፫፻፲፱ ፡ ጸገዚ እስከ ፡ ፳፻፲፱ ፡ ጸገዚ እስከ ፡ ፻፲፱ ፡ ወ፻፲፱ ፡ ጸገዚ ፡ ጸንዖሙ ፡ ይስግዳ ፡ በፍርሃት ፡ ወበአንበዕ ።

ወዓዲ ፡ ይዲ ፡ ተንሥኡ ። ይሕ እግዚእ ፡ ተግሰሰ ። ይካህ ሰላም ፡ ይሕ ምስለ ፡ መንፈስከ ። አቡን ፡ ዘበሰማያት ፡ ወጸሎተ ፡ ሃይማኖት ።

በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩ አምላክ ፡ ስምዑ ፡ ዘንተ ፡ ከሉልከሙ ፡ በአኩቲተ ፡ እግዚአብሔር ፡ ይኩን ፡ ኢታጽርዑ ፡ ጸሎተ ፡ ከሉ ፡ ጊዜ ፡ ዘትጸልዑ ፡ ለርእሰከሙ ፡ አትግበሩ ፡ ለቤከሙ ፡ በዕለተ ፡ ሰንበት ፡ ወበበዓላተ ፡ ወልድ ፡ ወበበዓላተ ፡ ማርያም ፡ ወበበዓላተ ፡ ማርያም ፡ ወገበርኤል ፡ ወበበዓላተ ፡ ሐዋርያት ፡ አትትራክቡ ፡ ለብው ፡ ዘይቤ ፡ በዳዊት ፡ መሥዋዕተ ፡ ዘበእንተ ፡ ኃጢአት ፡ ኢሠመርኩ ። ሥጋከ ፡ አንጽሕ ፡ ሊተ ፡ ወሶባ ፡ ስሕተ ፡ መንገል ፡ ንስሐ ፡ አብእ ፡ ላዕለ ፡ ካህን ፡ ወመክሰ ፡ ኢትጽርፍ ፡ ለእመ ፡ ጸረፈ ፡ ውጉዝ ፡ ውላቱ ፡ ላዕለ ፡ ሥዳማን ፡ ወሊቃውንት ፡ ኢትጽርፍ ፡ ወኢትሐድ ፡ ትእዛሙ ። እስመ ፡ እግዚአብሔር ፡ ሂሞሙ ፡ ወአልሐቆሙ ፡ ወከሉ ፡ ዘይሠዳም ፡ እስከ ፡ ከሉ ፡ ኅብስት ፡ እምክሰ ፡ እግዚአብሔር ፡ ሂሞቱ ፡ ኢትሐዲዱ ትእዛዝ ፡ ዕቀቡ ፡ ወአፍቅሩ ፡ ትእዛዝ ፡

አቡክሙ : በበይናቲክሙ : በመንፈስ : ሐሩ : በጸክሙ : አፍቅሩ : ዘይልህቀክሙ : አክብሩ :
ንዋየ : ባዕድ : ኢትኒጽሩ ። ብከ : አትትናገሩ : ምስለ : አንስት : ባሕቲታ ።

ኢትንበሩ : ማዕደ : ማዕደ : ሰባ : ትኒጽሩ : ኢትትፈሲሐ : አላ : ገበርኩ : ገጸክሙ : ለምግባረ :
ሠናይ : ቅንዑ ። ተዓቀቡ ለምግባረ : ሠናይ : እም : እኩይ : የዋሃን : ኩኑ : ከመ : ርግብ :
ወኩኑ : መቢባን : ከመ : ንሁብ ። አብዝኑ : ጸመ : ወጸሎተ : ወምጽዋተ : ፈቅረ : ወትእግሥተ :
ዝከሉ : ትእዛዝ : ዘእንበለ : ፍቅር : ከንቱ : ወ-እቱ : ከሉ : ዘትገብሩ : ተማከሩ ። ዘእንበለ :
ፍቅር : ምክር : ኢትግበሩ ። ከሉ : ሐረትክሙ : በአከሙተ : እግዚአብሔር : ይኩን ። ለቡው
ዘንተ : ትእዛዝ : ኢታውጽኡ : ስመ : እኩየ : ለቢጽክሙ : ኢታሰተቄጥፁ : ወሉይክሙ :
ወሉይ : ሐትል : ኢትኩኑ : ኢታንበሩ : ቂመ : ወሰተ : ልብክሙ : ዘያንበር : ቂመ : ወሰተ :
ልቡ : ሞተ : ለይሙት : ወይ : ሎቱ : አሌ : ሎቱ : ማኅደሩ : ምስለ : ሰዶም : እምቅድመ :
ይዕርብ : ፀሐይ : አቀሩሩ : መዓትክሙ : ኢትከሥቱ : ኃጢአተ : ካህን : ወዲያቆን : እስመ :
ዘይከሥት : ኃጢአተ : ካህን : ወዲያቆን : ደፈሮ : ለእግዚአብሔር : ለንጉሥ : ማዕይ :
ወአጽለሞ : ለፀሐይ : ኢይትኃደግ : ሎቱ : ኃጢአቱ : በሰማይ : ወበምድር : ማኅደሩ : ወሰተ :
ገዥም ።

ኢታርኩስምሙ : ለመክሳት : እስመ : ዘያረከስምሙ : ለመክሳት : አርኩሶሙ : ለመክሳት :
ወጽእ : ወ-እቱ : እምሕረተ : እግዚአብሔር : ተዓቀቡ : እምሰሕተት : እመኒ : እወ : እወ :
ወእመኒ : አልቦ : አልቦ : ኢትግምፁ : ፍትሐ : ርቱዓ : ፍትሐ : ኢትምሐሉ : በሐሰት :
ድውዳ : ወሙቄሐ : ሐውጹ : ኢትሥርቄ : ወኢተሐሰው : በቢጽክሙ : ወኢትኩኑ : ስምዓ :
በሐሰት : ለእመ : ሐርክሙ : ብሔረ : ባዕድ : ኩኑ : ከግሃሙ : ኢትኩኑ : ከግክሙ :
ኢትክልዑ : መሥዋዕተ : ለእንግዳ : አሐተ : ዕለተ : ፍርሀ : ሞተ : ወአብዝኑ : ትእግሥተ :
ያፍ : ሰባ : ይሰርር : ኢይእኅዝ : መሥግርት : ወሰብእኒ : ሰባ ይትኒገሥ : በልሳኑ : ኢይለከፎ :
ኃጢአት ።

ተመሰሉ : አብዳን : ከመ : ትርክቡ : መንግሥተ : ወልደ : እግዚአብሔር : ይፈቱ : ንስሐ :
ተዓቀቡ : በዝንቱ : ሕግ : እስመ : እግዚአብሔር : መሐሪ : ወ-እቱ ። እግዚአብሔር : ምስለ :
ከሉልክሙ : ወይትመኃዳ : ለነፍስክሙ : በንግደትክሙ : ወበእትወትክሙ : እግዚአብሔር :

ይዕቅብከሙ : እምግባረ : ሰይጣን : ወያድጎንከሙ : በምሕረቱ : ሰላም : አብ : ወወልድ :
ወመንፈስ : ይዕርፍ : ላዕሊከሙ : ለዓለም : ዓለም : አሚን ።

ወዓዲ : ትብል : አውኪያል : ኪሩብያል : አንቅንትያል : አማኑኤል : ሃዋ : በግዑ :
ለእግዚአብሔር : ዘዩንትት : ኃጢአተ : ዓለም ። ኤሎሂ : ኤሎሂ : ሰበቅታኒ : ኢያሕያ :
ሸራሕያ : አምላኪያ : ኢየሱስ : ክርስቶስ : ባርክ : ዘንተ : ማየ : ወዘንተ : ዘይተ : ወዘንተ :
መስቀለ : ቡራኪ : ወዘንተ : ጸሎተ : ወአስተብቀኑያተ : ባርክ : በዩማንክ : ቅድስት : ዘንተ :
ግዳሃ : ወቀኖኖ : ወዘንተ : አስማተ : ባርክ : ወዘንተ : ካዎን : ባርክ : እግዚአ : አምላክን : ጎር :
መሐሪ : እግዚአ : እግዚአብሔር : ባርክ : ወደምስስ : ጊጋዮ : ለገብርክ : መሐሪ : አንተ :
ወለክ : ሃድግ : ሰባሔ : ኢየሱስ : ክርስቶስ : አበሳሁ : ደምስስ : እ ክርስቶስ : እ ክርስቶስ : እ
ክርስቶስ : ማሩያል : ምናቲር : አብያቲር : ሚሎስ : ሰዋላም : ዘፈታሕክ : ማዕሥረ : ጊጋሎም :
ለአዳም : ወሊሔዋን : ፍታሕ : ጊጋያ : ለዓመትክ : በዋህድ : ወልድክ : ለዓለም : ዓለም :
አሚን ።

ይዲያ : ስግዳ : ለእግዚአብሔር : በፍርሃት ። ካዎን ጸሎተ : ንስሐ ። ዘሐዋርያት :
እግዚአብሔር : አሐዜ : ከሱ : ብሔተ : ሥልጣን : ወስም : ቀዳማዊ : ዘእንበለ : ጥንት
ወደኃራዊ : ዘእንበለ : ተፍጻሚት : ዘትንብር : መልዕልተ : አርያም : ወመንበረ : ስብሐቲክ :
ዘኢይተረገጡም : ወልብስክ : አፍሐም : ወመንጠላዕት : እሳት : ግድም : ዘፈታሕክ : እምነን :
ማዕሥረ : ኃጢአት : ለወልድክ : በእማሙ : ዘይቢሎሙ : ለአርዳኢሁ : በቃሉ : ዘመንክር :
ጣዕሙ : ለእለ : ኃደግሙ : ለሱብእ : ኃጢአተ : ይትኃደግ : ሎሙ : ወለእለ : ኢኃደግሙ :
ኃጢአቶ : ኃጢአት : ኢይትኃደግ : ሎሙ ። በእንተ : ከሱ : ናንቅዳዳ : ንዚክ :
ወናስተብቀኑንክ : በእንተ : ከሱ : ነፍስ : ክርስቲያን : ሃብ። ወተናጋሪ : ወበእንተ : ከሎሙ :
አበዊን : ወአኃዊን : እለሂ : ኖሙ : ወእለሂ : ሀለው : ወፈለሱ : እምዘንቱ : ዓለም : ኃላፊ :
ዘይባሊ : ወይማሰን : ወበእንተ : ከሎሙ : ካዎናቲክ : እለ : ይሲብሐክ : በዚማ : ጥዑም :
ከመ : ቃለ : አርጋኖን : አንጻሪ : ወንእንተ : ከሎሙ : ዲያቆናቲክ : እለ : ተልዕኩ : ወአቅሉ :
ክፍሎም : ዘመንፈስ : ከመ : ንስር : ሰራሪ : ወበእንተ : ከሎሙ : ሕዝብክ : እድ : ወአንስት :
አእሩግ : ወሕዳናት : እለ : ቆሙ : ውስተ : ቤተ : ክርስቲያን : ቅድስት : ቅድመ : ምሥሞዲክ :
ቅዱስ : ኃጣውአ : ዘያስተርኢ : እ እግዚአ : ፍትሐን : ወአግዕዝን : ለከሱ : እምከሱ : ማዕሥረ :

ኃጢአት ፡ ዘአሰሐተነ ፡ አሰጋሪ ፡ ወብትክ ፡ እምኒነ ፡ መግባሪ ፡ ዘአስተዳለወ ፡ አሰሪ ፡ ወአሰሰል ፡
 መናግነተ ፡ ዘገብረ ፡ ጉሕሊ ፡ ወአልሰሐ ፡ ጎምዘ ፡ ዘሰደወ ፡ ቀታሊ ፡ ኢትሐክይ ፡ ተግባሪ ፡
 እደዊክ ፡ ለፈጣሪ ፡ ወኢትትኃሠሥ ፡ አበሳ ፡ ልሕሱተክ ፡ ለገባሪ ፡ ለእግዚአብሔር ፡ ምስላ ፡ ነፍሱ ፡
 ገብርክ ፡ ረሰዩ ፡ ለሱሉ ፡ ፍቱሐነ ፡ ወግዑዳ ፡ ለአግብርቲክ ፡ ወአሰግቲክ ፡ በአፈ ፡ መንፈስ ፡
 ቅዱስ ፡ ማኅዳዊ ፡ ወአፋክ ፡ ኒር ፡ ሰማያዊ ፡ ወበአፈ ፡ ወልድክ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
 ቃል ፡ ቀዳማዊ ፡ በሱብኩቱ ፡ ወበምጽአቱ ፡ ለዋህድክ ፡ በልድቱ ፡ ወበጥምቀቱ ፡ ለበሱርክ ፡
 በትንሣኤሁ ፡ ወበዕርገቱ ፡ ለወልድክ ፡ በንብረቱ ፡ በሰማንክ ፡ ወበዳንቱ ፡ ወሱተ ፡ ህላዊክ ፡ ነገ ፡
 ኢትፈልጥ ፡ እምትትኅት ፡ ወበዳግም ፡ ምጽአቱ ፡ ምስላ ፡ ከሱሉ ፡ ኃይላ ፡ ሰማያት ፡
 በሥጋሁ ፡ ወደሙ ፡ በቅድስት ፡ ቤተ ፡ ክርስቲያን ፡ እንተ ፡ ረሰዶ ፡ ማኅደረ ፡ ስሙ ፡ በቀራንዮ ፡
 መካከ ፡ መስቀሉ ፡ ወበጉልጎታ ፡ መታብሩ ፡ ወበኢየሩሳሌም ፡ ሀገሩ ፡ ወበደብረ ፡ ዘይት ፡
 ማኅደሩ ፡ ወበደብረ ፡ ታዐር ፡ ደብረ ፡ ምሥጢሩ ፡ ወበደብረ ፡ ሲና ፡ ምሥዋሩ ፡
 ወበኢየሩሳሌም ፡ እንተ ፡ ላዕሊ ፡ እግረ ፡ አንስርት ፡ በጸሐታ ፡ ኢይክሉ ፡ ስረይ ፡ ለነ ፡ እግዚአ
 ለሕዝብክ ፡ ዘገብርክ ፡ በኢያሌምሮ ፡ አዉ ፡ በአሌምሮ ፡ በገቢር ፡ አዉ ፡ በሐልዮ ፡ ወበተናግሮ ፡
 በፈቃድ ፡ አዉ ፡ በኃይሎ ፡ በአገብሮ ፡ አዉ ፡ በድካም ፡ አዉ ፡ ወበተዘኅሮ ፡ ወበተኩብሮ ፡
 ስረይ ፡ ለነ ፡ እግዚአ ፡ ለሕዝብክ ፡ ለአግብርቲክ ፡ ወለአሰግቲክ ፡ ፍትሐነ ፡ ወአግዕዳነ ፡
 እምከሱ ፡ ኃጢአት ፡ ወመርገም ፡ ወሊተኒ ፡ ስረይ ፡ ለኃዋላ ፡ ወልድክም ፡ ገብርክ ፡
 በአፋሃ ፡ ለአግብርቲክ ፡ ማርያም ፡ መንፈሳዊት ፡ ምዕናም ፡ ወዳዲ ፡ በእንተ ፡ አዳም ፡ አበ ፡
 ከሱሉ ፡ ዓለም ፡ ወበአፈ ፡ ሲት ፡ ወኒኖስ ፡ ወኒኖክ ፡ ወኖሳ ፡ እለ ፡ አሥመሩክ ፡ እምቅድም ፡
 በአፈ ፡ መልክ ፡ ጼዴቅ ፡ ወኢዮብ ፡ በአፈ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያዕቆብ ፡ በአፈ ፡ ሙሴ ፡
 ወአሮን ፡ በአፈ ፡ ዳዊት ፡ ወናታን ፡ በአፈ ፡ ኤልያስ ፡ ቀናኢ ፡ ወበአፈ ፡ ኤልሳዕ ፡ ለትእዛዝ ፡
 ሊቁ ፡ ሰማዒ ፡

ወእባርክ ፡ እግዚእየ ፡ ወአምላኪየ ፡ ወፀወዳድ ፡ ረዳእየ ፡ ወተሰፋየ ፡ ወመድኃኒየ ፡ ወብክ ፡
 ጸናዕኩ ፡ በወሱተ ፡ ከርሠ ፡ እምየ ፡ አጽንዓኒ ፡ በገቢብክ ፡ ፍኖተ ፡ ዓመግ ፡ አርሳቅ ፡ እምኒየ ፡
 ወበሕዝብክ ፡ ተግባሪ ፡ ለገብርክ ፡ አያስ ፡ አያባዳስ ፡ አያትአሰድ ፡ ድኢስ ፡ አያያስ ፡ ኢያትኤል ፡
 አያግለስ ፡ ጥዑመ ፡ ስም ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘኢትፈቅድ ፡ ሞቶ ፡ ለኃዋላ ፡ መሐረን ፡
 እግዚእነ ፡ ወስረይ ፡ ኃጢአተነ ፡ ዘገብርክ ፡ በፈቃድነ ፡ በአሌምሮትነ ፡ ወበኢያሌምሮትነ ፡
 ኢትፍድዮነ ፡ በከመ ፡ ምግባሪነ ፡ በምሕረትክ ፡ ፍትሐነ ፡ እማእሠረ ፡ ዲያብሎስ ፡ እምደነስ ፡

ወእመሐላ ፡ በሐሰት ፡ ወመርገም ፡ እ እግዚእ ፡ በእንተ ፡ ስምክ ፡ ፍትሐ ፡ ለዓመትክ ፡ ጎድግ ፡ ሊተ ፡ ብዝኃ ፡ ጊጋይዩ ፡ ወአበሳዩ ፡ ለገብርክ ፡ ፡ በሰማይ ፡ ወበምድር ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ወዓዲ ትጸርሳ ፡ ቪ ጊዜ ፡ ወድጎረዎ ፡ ትብል ፡ ሀብ ፡ እግዚእ ፡ አሰበ ፡ ሰማያዊ ፡ ለዘይትናዘዝ ፡ በዝንቱ ፡ ዛቲ ፡ ጸሎት ፡ ሀብ ፡ እግዚእ ፡ ጎህለ ፡ ወምሕረተ ፡ ወስርዮተ ፡ ኃጢአት ። እግዚእ ፡ በዝንቱ ፡ ጸሎት ፡ ወበኃይለ ፡ መስቀልክ ፡ ጽንዕት ፡ አርሕቅ ፡ እምነ ፡ ከሎ ፡ ኃዘን ፡ ወሕማመ ፡ ወድካመ ፡ ወደዊ ፡ ኃጢአት ፡ አድጎነ ፡ እግዚእ ፡ እሞተ ፡ ግብት ፡ ወእም ዕለት ፡ እኪት ፡ ወእም ፡ ሰንታተ ፡ መንሱት ። ወአሰሰል ፡ እምነ ፡ ግግ ፡ ወምንዳቤ ፡ ወግዕረ ፡ ወአድጎነ ፡ እምተቃንዮ ፡ ጸላኢ ፡ ወእምግባረቲሁ ፡ እኪት ፡ አድጎነ ፡ እምዝን ፡ ወተወከዝ ፡ ወተግለሰ ፡ ወተወከፍ ፡ ጸሎተን ፡ ወንስሐን ፡ በክመ ፡ ተወከፍክ ፡ ንስሐሁ ፡ ለዳዊት ፡ እምድጎረ ፡ ድቀቱ ፡ መሐርኮ ፡ መሐረን ፡ እ ሊቅን ፡ አመን ፡ በምሕረትክ ፡ መኑ ፡ ተሐፍረ ፡ ዘተወከለ ፡ ከያክ ፡ ወመኑ ፡ ተሐጉለ ፡ ዘተፀወን ፡ ብክ ፡ ወመኑ ፡ ተገድፈ ፡ ዘተሰፈወክ ፡ ለመኑ ፡ ዘተጸመምክ ፡ ዘአውዓ ፡ ስመክ ፡ ወለመኑ ፡ አያርኃውክ ፡ ዘጉድጉደ ፡ ግጎተክ ። እስመ ፡ እንተ ፡ ርቱዕ ፡ ንጉሥ ፡ ዘኢታደሉ ፡ ፍትሐ ፡ ለዳይ ፡ ወለግዕል ። ንስእለክ ፡ ትምሕረን ፡ ወንጸወዓክ ፡ በርትዕት ፡ ሃይማኖት ፡ ዘእንበለ ፡ ኑፋቱ ፡ ሚጠን ፡ ጎዚክ ፡ ሚጠን ፡ መንፈስ ፡ ቅዱስ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ወዓዲ ፡ በፈሪሃ ፡ እግዚአብሔር ፡ ቁሙ ፡ ወዳንትብ ፡ ካህን ፡ ማየ ፡ በትእምርተ ፡ መስቀል ፡ ወይብል ፡ ሸአብ ፡ ቅዱስ ፡ ሸወልድ ፡ ቅዱስ ፡ ሸውእቱ ፡ መንፈስ ፡ ቅዱስ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ወትድግም ፡ ዘ፻፶ ስብሐዎ ፡ ለእግዚአብሔር ። ወዓዲ ፡ ወጸሎተ ፡ ሃይማኖት ፡ ወምህላ ። እ አኃውዩ ፡ መንንዎ ፡ ለፍትወተ ፡ ዝዓለም ፡ ኢታፍቅሩ ፡ ወርቀ ፡ ወኢብሩረ ፡ ወኢለወርቅ ግጠ፡ ወኢለግዕዳን ፡ ንዋይ ፡ ኢትግበሩ ፡ መንንዎ ፡ ለዝንቱ ፡ ዓለም ፡ ንብረቲኒ ፡ ወፍትወቲኒ ፡ ኃላፊ ፡ ወእቱ ፡ ንበል ፡ ከሎ ፡ እግዚእ ፡ ተግለሰ ፡ ወለዓለምሰ ፡ ኢትትምዓን ። ስረይ ፡ ለን ፡ እግዚእ ፡ ወአናሕሲ ፡ ጊጋዩን ፡ ወአበሳዩ ፡ አይቱ ፡ ንጉይይ ፡ እምቅድመ ፡ ገጽክ ፡ ለሞት ፡ ወለሕይወት ፡ ሥልጣን ፡ ቦቱ ፡ እግዚአብሔር ፡ አምላክክ ።

ወንበል ፡ ስርዳነ ፡ ለግዚእ ፡ ተግዳለን ፡ ወዳዲ ፡ ተግዳለን ፡ ለግዚእ ፡ ተግዳለን ፡ ወኢትመጥወን ፡
ለኃጢአትን ፡ ንትመሐለል ፡ ወንስላላስ ፡ አይቲኑ ፡ ነሐውር ፡ ለመንፈስስ ፡ ወአይቲኑ ፡
ንጉይይ ፡ ለምቅድመ ፡ ገጽስ ። ወእመኒ ፡ ነገሉን ፡ ነንፈ ፡ ስመ ፡ ንስር ፡ ወግረርን ፡ ውስተ ፡
ልበ ፡ ባሕር ፡ ህዩኒ ፡ ለዴስ ፡ ትመርሐኒ ፡ ወየግዳስ ፡ ታኑበርኒ ፡ ዘኢትፈቅድ ፡ ለኃጥእ ፡ ሞቶ ፡
አላ ፡ ሚጠቶ ፡ ወግብዓቶ ፡ ተግባር ፡ ለደዊስ ፡ ኢትትሐየይ ፡ ወዳዲ ፡ ለስኩኪ ፡ ሐልዩ ፡
ለሊክሙ ፡ ጸም ፡ ወጸሎተ ፡ ሃይማኖት ፡ ያድኅን ፡ ለምሲኦል ፡ ወእምዕቶን ፡ ለሳት ፡ ኃጥእ ፡
ወዳማዒ ፡ ውስተ ፡ መንስት ፡ ይበጽሕ ፡ ለየግዳስ ፡ ገጽሙ ፡ ይበርህ ፡ ሰማይ ፡ ወምድር ፡
የኃልፍ ፡ ወቃልየሰ ፡ ኢየኃልፍ ፡ ይሲባሕ ፡ ወይትግዳስት ፡ ስሙ ፡ ለክርስቶስ ።

ወዳዲ ፡ ኢፈለጠ ፡ ወኢሊለዩ ፡ አረማዊ ፡ ወአይሁዳዊ ፡ ወክሩሉ ፡ ዘጸውዓ ፡ ስሞ ፡ ለክርስቶስ ፡
ይድኅን ፡ ወይረክብ ፡ ሕይወተ ፡ ለስመ ፡ ጽድቅ ፡ ፍናዊሁ ፡ ለእግዚአብሔር ፡ ወይባሎ ፡
ለሙሴ ፡ ለዘመሐርክም ፡ ለምሕሮ ፡ ወለዘፈቀድኩ ፡ ለግዳሎ ። ለምክሩሉ ፡ መንፈስ ፡ ዘአየ ፡
ለምሕሮ ፡ ውላቲ ፡ ወእግዳሎ ፡ ይባ ፡ ለግዚአብሔር ፡ ግህልየሰ ፡ ኢይክልዕ ።

ወትበል ፡ አቡን ፡ ዘበሰማያት ፡ ቫጊዚ ፡ ወተወጸርኅ ፡ ቫጊዚ ፡ ወትበል ፡ ጸሎተ ፡ ሃይማኖት ፡
ነአምን ፡ በ፩ በእግዚአብሔር ፡ በአማን ፡ ዘኢተወልደ ፡ አቡሁ ፡ ለእግዚእን ፡ ወመድኃኒን ፡
ኢየሱስ ፡ ክርስቶስ ፡ አግዚ ፡ ስርሉ ፡ ኮን ፡ ወፈጣሬ ፡ ስርሉ ፡ ዘቦቲ ፡ ስርሉ ፡ ኮን ፡ ወእጠመቅ ፡
በዋህድ ፡ ወለድክ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘተወልደ ፡ ለምቅድመ ፡ ዓለም ፡ በሥምረቲ ፡ ዘቦቲ ፡
ስርሉ ፡ ኮን ፡ ዘበሰማይኒ ፡ ወበምድርኒ ፡ ዘይሬኢ ፡ ወዘኢያስተርኢ ፡ ዘወረደ ፡ ለምሰማያት ፡
ወበደኃሪ ፡ መዋዕል ፡ ተሰብእ ፡ ለማርያም ፡ ለምቅድስት ፡ ድንግል ፡ ወተወልደ ፡ በንጽሕ ፡
ወፈጸመ ፡ ሕገ ፡ አቡሁ ፡ ወተሰቅለ ፡ በእንቲእን ፡ በመዋዕል ፡ ጳጳሳስ ፡ ጴጌጤናዊ ፡ ወክበረ ፡
ዳብ ፡ ምድር ፡ ሠሉስ ፡ መዋዕል ። ወተንሥእ ፡ በግልሰት ፡ ዕለት ወዳርገ ፡ በሰብሐት ፡ ወክበረ ፡
በየማን ፡ አቡሁ ። ወካዕበ ፡ ይመጽእ ፡ በደኃሪ ፡ መዋዕል ፡ ይከግን ፡ ሕያዋን ፡ ወሙታን ፡
ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥቲ ።

ወዳዲ ለጠመቅ ፡ በመንፈስ ፡ ቅዱስ ፡ ዘመጽእ ፡ ለምክብ ፡ አብ ፡ ወጸንዓ ፡ በወልድ ፡ በላዕለ ፡
ቅዱሳን ፡ አበው ፡ ቀደምት ፡ ወካዕበ ፡ ተፈነወ ፡ ላዕለ ፡ ሐዋርያት ፡ በእግዚእን ፡ ለግዚእን ፡
ኢየሱስ ፡ ክርስቶስ ፡ ወእምድኅረ ፡ ሐዋርያት ፡ ተውህበ ፡ ለምእመናን ፡ በቅድስት ፡ ቤተ ፡

ክርስቲያን ፡ እንተ ፡ ሐዋርያት ፡ ለስርዓተ ፡ ኃጢአት ፡ ወለመንግሥተ ፡ ሰማያት ፡ ወሊሕይወት ፡
ዘይመጽእ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ወታሉበስ ፡ ልብስ ፡ ወትክልው ፡ ላዕሊው ፡ ማየ ፡ ላዕሊው ፡ ፫ ጊዜ ፡ ወትብል ፡ አጠምቀክ ፡
እገሌ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ በቅድስት ፡ ሥላሴ ፡ ለስርዓተ ፡ ኃጢአት ፡
ወትንሥእ ፡ ዘይተ ፡ ወትቅብዖ ፡ ገጸ ፡ ወአልቦ ፡ ወመታክፍቲሁ ፡ ወእንግዳሁ ፡ ወእደዊሁ ፡
ወመለያልይሁ ፡ ወትብል ፡ ቡሩክ ፡ እግዚአብሔር ፡ አብ ፡ አኃዜ ፡ ከሩሉ ፡ ዓለም ፡ አሚን ።
ወቡሩክ ፡ ወልድ ፡ ዋህድ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አሚን ። ወቡሩክ ፡ መንፈስ ፡ ቅዱስ ፡
ጳራቅሊጦስ ፡ ክብር ፡ ወስብሐት ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ወታሉበስ ፡ ልብስ ፡ ወያድንን ፡ ርእሶ ፡ ወይብል ላዕሊው ፡ ዘንተ ፡ ጸሎተ ፡ እግዚአብሔር ፡
እግዚአብሔር ፡ ወልድ ፡ ዋህድ ፡ ትብጻሕ ፡ ጸሎትዮ ፡ ቅድሚክ ፡ ጽርኃ ፡ መቅደስክ ፡ አብርሀ ፡
ገጸክ ፡ ላዕለ ፡ ገብርክ ፡ ፍትሖ ፡ እማዕሠረ ፡ ዲያብሎስ ። እስመ ፡ እንተ ፡ ማዕምረ ፡ ልብ ፡
መሐሪ ፡ አምላክ ፡ ከሩሉ ፡ ረስዮ ፡ ይኩን ፡ ፍቲሖ ፡ በሰማይ ፡ ወጭድር ፡ በአፈ ፡ ዚአየ ፡ ኃዮእ ፡
ወአባሲ ፡ በአፈ ፡ ወልድ ፡ ወመንፈስ ፡ ቅዱስ ። አሚን ፡ ወአሚን ። ወስረይ ኃጢአታ ፡
ለዓመትክ ፡ ወሊተ ፡ ለኃዮእ ፡ ገብርክ ፡ ወልድ ፡

ወትብል ፡ እግዚአብሔር ፡ እግዚአብሔር ፡ ወልድ ፡ ዋህድ ፡ ቃለ ፡ እግዚአብሔር ፡ ዘመጽእ ፡ ወስተ ፡
ዓለም ፡ ከመ ፡ ይጸውዕ ፡ ኃዮእን ፡ ለንስሐ ፡ ዘኢይፈቅድ ፡ ለኃዮእ ፡ ሞቶ ፡ አላ ፡ ግብአቶ ፡
ወሕይወቶ ። ዘይቤ ፡ ለእመ ፡ አበሰ ፡ እኩክ ፡ ኅድግ ፡ ሎቲ ፡ ሰብእ ፡ በበሰብእ ፡ በአሐቲ ፡ ዕለት ፡
ወተመይጠ ፡ ኅዚክ ፡ እንዘ ፡ ይብል ፡ አባ ፡ ስረይ ፡ ሊተ ፡ እንተ ፡ ይእዚኒ ፡ እግዚአብሔር ፡
ዲበ ፡ አትሐትን ፡ ቅድሚክ ፡ ንሕን ፡ አግብርቲክ ፡ ኃዮእን ፡ ስድድ ፡ እምላዕሊን ፡ ከሩሎ ፡
ሕሊና ፡ እኩዮ ፡ እምአልባበን ፡ ወጸግም ፡ ለገብርክ ፡ ወስረይ ፡ ወዕበይ ፡ ወፍትሖ ፡
እምጽልመተ ፡ ዲያብሎስ ፡ ከመ ፡ ይነጽር ፡ ኅዘ ፡ ክብረ ፡ ዕበዩ ፡ ሰብሐቲክ ፡ ጸግወን ፡ እግዚአብሔር ፡
ጽሐቅ ፡ ወንስሐ ፡ ወፍትወተ ፡ እምን ፡ ኃግወ-ኢን ፡ ወስሐተትን ፡ ወኢትኅድግን ፡ እንክ ፡
ንቅበጽ ፡ አግብርቲክ ፡ አግዕዝን ፡ እምከሩሎ ፡ ኃግወ-ኢን ፡ ወኢቅድመን ፡ ወሥመር ፡ ብን ፡
ወባልሐን ፡ እመግሪሁ ፡ ለዲያብሎስ ፡ ሚጠን ፡ ኅዚክ ፡ ሚጠት ፡ በአሚን ፡ ዚእክ ፡ ሥርዐተ ፡
በቅኒ ፡ ሠናይ ፡ አንጽሐን ፡ እምከሩሎ ፡ ርኩስ ፡ ፍትሖ ፡ እምከሩሎ ፡ ደነስ ፡ እኩይ ፡ ደምስስ ፡
ርስሐተ ፡ አበሳን ፡ ወባልሐን ፡ በፈሪሆትክ ፡ እምይእዚ ፡ ንኩን ፡ ጽሩዓን ፡ በፈሪሆትክ ፡ ወከሩሎ ፡

ኃይለ : ፀርን : ሚሙ : ከመ : ንማዕ : በገድል : ዳግመ : ወንምጻእ : ካዕበ : ውስተ : ፍኖተ : ተቀዥ : ለአምላክነ : ኖልቁነ : ምስለ : መስተጋድላን : ጥዩቃን : ወምስለ : ለለ : አንጽሑ : ወድኅነ : በሥምረተ : አቡከ : ኒር : ሰማያዊ : ወመንፈስ : ቅዱስ : ማሐዊ : ዘዕሩይ : ምስለከ : ይእዘኒ : ወዘልፈኒ : ወለዓለመ : ዓለም : አሚን ።

ወድኅሬሁ : እግዚእ : እግዚእ : እግዚእብሔር : ኢየሱስ : ክርስቶስ : አብ : ዘበተከ : እምነነ : ማዕሠረ : ኃጢአትነ : በሕማሙ : ለወልዱ : መድኃኒነ : ኢየሱስ : ክርስቶስ : ማሐዊ : ወይሱጥ : ምሕረተ : ፈቃዱ : ይፈኑ : ላዕሊነ : ግህሎ : ወይረስኛ : ድኑኑነ : በከሩሉ : ፈቃድ : ሕሊናሆሙ : ለቀሲሳን : ወንትቀደስ : በነፍስነ : ወሥጋነ : ወንርኃቅ : እምትምይንት : ጸላዒ : ርከስ ። ወንከነ : ጽኑዓነ : በገድል : ሠናይ : ንልጽቃ : ለጽድቅ : ወንጥዓም : ፍሬሃ ። ዘይቤ : ዳዊት : ብፁዕ : በእሲ : ዘኢሖረ : በምክረ : ረሲዓን : ወይከውን : ከመ : ዕዕ : እንተ : ትክልት : ንበ : ሙሐዘ : ማይ : እንተ : ትሁብ : ፍሬሃ : በበጊዜሃ : ወቆጽላኒ : ኢይትነገፍ ። ወከምሁ : ረስኛ : አትክልተ : ጸድቅ : ወነሁብ : ፍሬ : ህዩንተ : ፩፱ ወ፳፻ በ፱ መስፈርተ : ምዕላዱ : ሐዲሳቲሆሙ : ዘይቤሎሙ : በቃለ : ካህናት : ትእስሩ : ወትፍትሑ : ከሩሉ : ኃጢአት : ዘከማዩ : ወሁበከነሙ : መንፈስ : ቅዱስ : ፍትሐሙ : እግዚእ : ለሕዝብከ : በቃልከ : ማሐዊ : ወአንጽሐሙ : እምከሩሉ : መሀላ : ወመርገም : ወእምጥንቋሌ : ወተዓድዎ : ጸሐፍ : ወእመናግንቲሁ : ለጸላዒ : ፍትሐሙ : ወአድኅኖሙ : በዋህድ : ወልድከ : ለዓለመ ዓለም : አሚን ።

ወካዕበ : ታስተቀኅዕ : ሰላም : ወድኅሬሁ : ታስተቀኅዕ : በእንተ : ማኅበር : ወዳዲ ዘ፻ ተግለሲ : እግዚእ : በከመ : ዕበዩ : ግህልከ : ወትጸርኅ : ፫ጊዜ : ወትኢዝዝ : ያብዕ : መባዕ : ለቤተ : ክርስቲያን : መብልዓ : ወመስቲ : ዘእንበለ : በግዕ : ኢይግዘር : ለእመ : ኮነ : ነዳይ : ያብዕ : በተክህሎ : ወለእመ : ኃዩአ : በግዕ : ያብዕ : አጣሌ : ዘምስለ : ዶርሆ : ንጹሕ : ዘኢሊከፍ : አንስት ።

ወድኅሬሁ : ታስተቀኅዕ : በእንተ : ለለ : ያበውዑ : ሙብዓ : ገቢዓከ : ወትጸርኅ : ፫ጊዜ : እግዚእ : መሐረን : ወድኅሬሁ : ወጸሎተ : ንስሐ ።

ወክዕ ትኢዝዞ፡ በምግባር ፡ ሠናይ ፡ ወሥራዕ ፡ ሎቲ ፡ መሥዋዕተ ፡ ካልዕ ፡ ካህን ፡ ኢይሥራዕ ፡
በውእቲ ፡ ዕለት ፡ በኢተጠምቀ ፡ በውእቲ ፡ መካን ፡ ወትህብ ፡ እምሥጢር ፡ ቅዱስ ፡ ወትስዕም ፡
በስዕመተ ፡ ሰላም ፡ ወተሐውር ፡ ምስሊሁ ፡ ከመ ፡ ትናዝዝ ፡ በሕገ ፡ መጻሕፍት ፡ እስከ ፡ ሠሉስ ፡
ዕለት ።

ተፈጸመ ፡ ሕገ ፡ ቀኖና ፡ ዳግመ ፡ ክርስትና ፡ እመሂ ፡ ክርስቲያናዊ ፡ ወአረማዊ ። ወእመሂ ፡
ካህን ፡ ወዲያቆን ፡ እመሂ ፡ መካከስ ፡ ወመሃይምን ። ወእመሂ ፡ ንኡስ ፡ ዘክህደ ፡ ዘዓለወ ፡
ዘኢኮነ ፡ ሎቲ ፡ ሕገ ፡ እግዚአብሔር ፡ ለእመ ፡ ተመይጠ ፡ ውስተ ፡ ንስሐ ፡ የሁበዎ ፡ ሎቲ ፡
ጸመ ፡ ጃመዓልተ ፡ ወጃ ለሊተ ፡ ከመ ፡ ዓቢይ ፡ ጸም ፡ እስከ ፡ የዓርብ ፡ ፀሐይ ፡ ወይትግቀብ ፡
እመቃስማት ፡ መብልዕ ፡ ወመስቲ ፡ ወሰጊድ ፡ በበጃ ከመ ፡ ወዘተክህሎመ ።

እምድጎር ፡ ፈጸመ ፡ ያግብዕዎ ፡ ጎበ ፡ ውእቲ ፡ ሕገ ፡ እግዚአብሔር ፡ እመሂ ፡ ለሊት ፡
ወእመሂ ፡ መዓልት ፡ ሠርከ ፡ ወጎዝ ፡ ዘስሐተ ፡ ክርስቲያናዊ ፡ ጎበ ፡ ውእቲ ሕግ ፡ ይግባዕ ፡
ወይኩን ፡ ንብረቲ ፡ በዝንቲ ፡ ሕግ ፡ እስከ ፡ ፀንተ ፡ ነፍሱ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ይብሉ ፡ ሐዋርያት ፡ እመሂ ፡ ጸድቅ ፡ ወእመሂ ፡ ብዙኅ ፡ ኃጢአት ፡ ሶባ ፡ ተመይጠ ፡ በዝንቲ ፡
ሕግ ፡ ኢኮነ ፡ ርሑቀ ፡ እምሕረተ ፡ እግዚአብሔር ፡ ወዓደወ ፡ እሞት ፡ ውስተ ፡ ሕይወት ፡
ወኮነ ፡ ጠቢብ ፡ ወኪንያ ፡ ወመድኃኒያ ፡ ለነፍሱ ፡ ወይንጽሕ ፡ ከመ ፡ ዘሐሊብ ፡ ፀዓዓ ፡ ወከመ ፡
ዘዕለት ፡ ተወልደ ፡ ሕግን ፡ ወይወርስ ፡ ሕይወተ ፡ ዘለዓለመ ፡ ዓለም ፡ አሚን ። ወይትፈጎሕ ፡
በመንግሥተ ፡ ሰማያት ፡ ምስሊ ፡ እለ ፡ አንጽሑ ፡ ነፍሶሙ ፡ እምክንያተዝ ፡ ዓለም ።

ዕለተ ፡ ሕጉስ ፡ በዘይትገበር ፡ ጥምቀት ። በወርኃ መስከረም ፡ እም፩ እም፯ ፡ እም፰ ፡ እም፱ ፡
እም፲ወ፮ ፡ እም፲ወ፯ ፡ እም፳፯ ፡ እም፳፱ ። በወርኃ ጥቅምት ፡ እም፯ ፡ እም፲ ፡ እም፲ወ፩ ፡
እም፳፩ ፡ እም፳፪ ፡ እም፴ ። በወርኃ ኅዳር ፡ እም፯ ፡ እም፳፪ ፡ እምጽጊ ። በወርኃ ታኅሣሥ ፡
እም፲፪ ፡ እም፲፩ ፡ እም፲፱ ፡ እም፳፱ ፡ እም ፡ ፴ ። በወርኃ ጥር ፡ እም፫ እም፲፯ ፡ እም፳ ። በወርኃ
ኖቬትት ፡ እም፩ ፡ እም፭ ፡ እም፱ ፡ እም፲፩ ። በወርኃ መጋቢት ፡ እም፩ ፡ እም፱ ፡ እም፳ እም፳፩ ፡
እም፳፪ ፡ እም፳፱ ። በወርኃ ሚያዝያ ፡ እም፩ ፡ እም፯ ፡ እም፲፰ ፡ እም፲፱ ፡ እም፳፰ ፡ እም፳፱ ።
በወርኃ ግንቦት ፡ እም፫ ፡ እም፲፪ ፡ እም፲፯ ፡ እም፲ወ፱ ፡ እም፳ወ፰ ። በወርኃ ሰኔ ፡ እም፭ ፡ እም፳ ፡
እም፳፭ ፡ እም፳፯ ። በወርኃ ሐምሌ ፡ እም፶ ፡ እም፭ ፡ እም፯ ፡ እም፲፱ እም፳ወ፭ ፡ እም፳ወ፱ ።

በወርኃካሐሲ : እምጅ : እም፫ : እም፬ : እም፭ : እም፮ : እም፯ : እም፳፭ : እም፳፮ : እም፳፱ :: ጳጉሚ :
እም፫ :: በእሳንቱ : ዕለታት : ግበሩ : ሠናያተ : ምህላ : ወንሲሐ : ጸሎት : ወጥምቀት :
ዘይገብር : ብፁዕ : ውእቱ : ይትኃደግ : ኃጢአቱ : ወይከውን : ፍሠሐ : በሰማያት :
ወበምድር ::

ይቢሉ : ሐዋርያት : ሃገእነ : ብከሙ : ዘንተ : ቀኖና : እምእግዚአብሔር : ዘይቢ :
እግዚአብሔር : ዘንተ : ዘኖናትብ : ወይገብር : ኢይሬእያ : ለሞት : ወለደይን : እምዘ : ሕግ :
ዘለዓለም : ወሠራዕነ : ንእነ : ዘእውሐድሃሺ : ዘወሰነሃሺ : ውጉዘ : ለይከውን : አሚን :: ተፈጸመት :

Appendix Two:

2.1 MS reading from *Short Recension* (with out edition)

EMML 05 or EMML 1496

በስመ : አብ : ወወልድ : ወመንፈስ : ቅስ : አሐዳ : አምላክ ። ቀኖኖ ዘእንበሩ : መምህራን :
ቤተ : ክርስቲያን : በእንተ : ዘክሳይ : ሃይማኖቱ : አው : ዘአርኩስ : ሥጋሁ : ምስለ :
ዘኢሉማእመን : ተባዕተ : አው : አንስተ : አኮ : ዘገብረ : ዘንተ : ባሕቲቱ : አላ : ካልአንኒ :
እምሳበይት : ኃጣውእ : ዘገብረ : በከመ : ሃገረ : ባስልዮስ : በቀኖኖሁ ።

ትመልእ : ማየ : በኮራ : ኅዲስ : ወትወዲ : ዘይተ : ፫ : ጊዜ : በእምሳለ : ማዕተብ ። ወይብል :
ካወን : ቡሩክ : እግዚአብሔር : ወትወዲ : ዕጣን ። ይካ : ሰላም : ለከሩልክመ። ይሕዝብ :
ምስለ : መንፈስከ ። ወትብል : ጸሎተ : አኩተት : ይዲ : ኅሙ : ወአስተብቀሁ ።

ወትብል : ወትብል : እግዚአብሔር : ዘተወከ : ቀሩርባን : አቤል : ጸድቅ : ወመሥዕተ : ኖሳ :
ወብርሃም ። ወዕጣን : አሮን : ወዘክርያስ ። ተወከፍ : ኅዚክ : ዘንተ : ዕጣን : እምነ : እደዊን :
ወለኒ : ሊኃጥእን : ጼን : ዕጣን : ለሰርዮተ : ኃጣውኢን : ምስለ : ከሩሉ : ሕዝብከ : እስመ :
ቡሩክ : አንተ : ወምሉአ : ስብሐት : ስምከ : ቅዱስ : አአንብ : ወወልድ : ወመንፈስ : ቅዱስ :
ይእዚኒ : ንስእለከ : እንገሥት : ተዘከር : ሰላመ : ቤተ : ክርስቲያንከ : አሐቲ : ባሕታዊት :
ቅድስት : ጉባኤ ።

ወእምዝ : ይብለ : ዲያቆን : ጸልዩ ። ይሕ : ከርያላይሶን : ይካ ተዘከሮ : እግዚአ : ለአቡን : ይዲ
ጸልዩ : በእንተ : ሊቅን : ይሕ እግዚአ : ተገሠሰን : ተዘከር : እግዚአ : ማኅበረን ። ይዲ : በእንተ :
ማኅበረን : ይሕ : እግዚአ : ተገሠሰን ። ይካ ጸግዎሙ : ከመ : ይክኑ ።

ወትብል : ቅዱስ : ጸባኦት : ፍጹም ። ወትብል : አቡን : ወእምዝ : ተኅርግ : ወትብል : ኅዚክ :
እግዚአ : አንተ : ዕድሜን : አዕይንቲን ። ንስእለከ : እግዚአ : አስተብቀኅክ : ከመ : ትፋሕ :
እዲከ : ጽንዕት : ምስለ : ምሕረት : ወያማንከ : ዘምስለ : ግሠል ። ወይባርክ : ላዕለ : ዝንቱ :
ቤተ ። በዝዩ ይባርክ : ላዕለ : ግብርክ ። እገሌ ። ወላዕለ : ዝንቱ : ላእክ : ዘይትላእክ : ለዕበይክ :
ወምላእ : ላዕሌን : ለከሩልን : እምላዕለ : እምኃይለ : መንፈስ : ቅዱስ ። ወተወከፍ : ለን : መፀዛ :
ዝንቱ : ዕጣን : ዘፍቀርብ : ለከ : በዝንቱ : ቤት : ለስምከ : ቅዱስ : እው : እግዚአ : ንስእለከ :
ወናስተብቀኅክ : ከመ : ትፈኑ : መንፈስከ : ቅዱስ : ዲባ : ዝንቱ : ገብርክ ። እገሌ : ወዲባ :

እምኒከሙ ፡ ዘሰሉተ ፡ እምጽድቅ ፡ ወዐዘሚጠ ፡ ወአእመሩ ፡ ከሙ ፡ ተመይጠ ፡ እምነ ፡ ጊጋዩ ፡
አድኃነ ፡ ርእሶ ፡ እምነ ፡ ሞት ፡ ወከደኖን ፡ ሉበዙኃን ፡ ኃጣውአው ፡

ግብረ ፡ ሐዋርያት ፡ ወይእዚኒ ፡ ነሥሐ ፡ ወተመዩጠ ፡ ይደምስስ ፡ ለከሙ ፡ ኃጣውአከሙ ፡
ወይምጸእ ፡ ግህል ፡ እምቅድመ ፡ ገጹ ፡ ለእግዚአብሔር ፡ ወይፈንዎ ፡ ለከሙ ፡ ለአያሱስ ፡
ክርስቶስ ፡ ዘአቅደመ ፡ ቀበኢ ፡ ዘኪያው ፡ ይሲፎ ፡ ሰማያት ፡ ወምድር ፡ እስከ ፡ አመ ፡
ያስተርእት ፡ ከሎ ፡ በከሙ ፡ ክበበ ፡ እግዚአብሔር ፡ በአፈ ፡ ክብያቲው ፡ ቅዱሳን ፡ እለ ፡
እምዓለም ።

ወብል ፡ ቅዱስ ፡ ወጽሎተ ፡ ወንጌል ። ወቅድመ ፡ ወንጌል ፡ ፳፩ ኃጣኣትዩ ፡ ዘወንጌልዩ ፡ ካዕበ ፡
ዘ፫፳፬ ፡ እመሰ ፡ ኃጣኣትኑ ፡ ትትግቱበ ፡

ወንጌል ፡ ዘሉቃስ ፡ ወመሰለ ፡ ሎሙ ፡ ከመዘ ፡ ወይቢሎሙ ፡ ዘንተ ፡ ምሰሌ ፡ አምሳለ ፡ እንዘ ፡
ይብል ፡ እስመ ፡ ቦ ፡ እምኒከሙ ፡ ብእሓዱ ፡ ብእሲ ፡ እምኒከሙ ፡ ዘዐ ፡ እምእተ ፡ አግዑ ፡
ወተገፎ ፡ አሐዱ ፡ እምኒሆሙ ፡ አኮኑ ፡ ዩሐድግ ፡ ተሰዓ ፡ ወተሰዑቱ ፡ ወተሰዑተ ፡ ገዳም ፡
ወዩሐውር ፡ ጎበ ፡ ዘተገድፎ ፡ እስከ ፡ ይረክብ ፡ ወእምከመ ፡ ረከቦ ፡ ይጸውሮ ፡ ዲበ ፡
መታክፍቲው ፡ እንዘ ፡ ይትፈግሕ ፡ ወበጸሐ ፡ ቤቶ ፡ ይጸውዕ ፡ አዕርክቲው ፡ ወአግዋሪው ፡
ወይብሎሙ ፡ ተፈሲሐ ፡ ሊተ ፡ እስመ ፡ ረከብኩ ፡ በግዕዩ ፡ እንተ ፡ ተገድፈተኒ ። እብለከሙ ፡
ከመዘ ፡ ይከውን ፡ ዓቢዩ ፡ ትፍሥሕት ፡ በሰማያት ፡ በበይነ ፡ አሐዱ ፡ ኃጥእ ፡ ዘይኒሲሕ ፡
ፈድፋድ ፡ እምተሰዐ ፡ ወተሰዑቱ ፡ ጸድቃን ፡ እለ ፡ አይጽህቅዎ ፡ በንሲሐ ፡ ወእመኒ ፡ ባቲ ፡
ብእሲት ፡ ዓሥሩ ፡ ጠፋልሕተ ፡ አግሙስ ፡ ለእመ ፡ ተገድፈታ ፡ አሐቲ ፡ ጠፋልሕተ ። አኮኑ ፡
ታሐቱ ፡ ማኅቶተ ፡ ወተሀውከ ፡ ወትፈንቅል ፡ ከሎ ፡ ዘውሰተ ፡ ቤታ ፡ ወተኃሥሥ ፡ እስከ ፡
ትረክብ ። ወእምከመ ፡ ትጸውዕ ፡ አዕርክቲሃ ፡ ወኅራ ፡ ወትብሎን ፡ ተፈሲሐ ፡ ሊተ ፡ እስመ ፡
ረከብኩ ፡ ገመሰዩ ፡ እንተ ፡ ተገድፈተኒ ። እብለከሙ ፡ ከሞሁ ፡ ይከውን ፡ ፍሲሐ ፡ በሰማያት ፡
በእንተ ፡ አሐዱ ፡ ኃጥእ ፡ ዘይኒሲሕ ።

ወብል ፡ በልሐሰስ ፡ ርሐቅ ፡ መዓት ፡ ወበዙሐ ፡ ምሕረት ፡ ወጸድቅ ፡ በአማን ፡ ተወከፍ ፡
ሰሉተን ፡ ወአሰተብቅዶተን ፡ ወተወከፍ ፡ ትሕትናን ፡ ወንሲሐን ፡ ወግኖያቲን ፡ ጎበ ፡ ታቦትከ ፡
ቅድስት ፡ ሰማያዊት ፡ ዘእንበለ ፡ ደክስ ፡ ወዘእንበለውረ ። ርስዩን ፡ ድልዋን ፡ ለሰሚዐ ፡ ቃለ ፡
ወንጌልከ ፡ ቅዱስ ፡ ወዐቂበ ፡ ትእዛዝከ ፡ ወስምዐከ ። ወባርከ ፡ ከመነሥብ ፡ ፍሬ ፡ ህዩንተ ፡ ወጳ
ወጳ ወ፫ በአያሱስ ፡ ክርስቶስ ፡ እግዚእ ። ተዘከር ፡ እግዚእ ፡ ድውያን ፡ ሕዝበከ ፡ ሐውጸሙ ፡

በምሕረት ፡ ወጥህል ፡ ወረውሶሙ ። ተሰክር ፡ እግዚያ ፡ አባዊን ፡ ወአኃዊን ፡ እለ ፡ አባ ፡ ጎብ ፡ ጎብ ፡ ጎብ ፡ አግብአሙ ፡ ጎብ ፡ መጋድረሻሙ ፡ በዳኅና ፡ ወበሰላም ። ተሰክር ፡ እግዚያ ፡ ዘርእ ፡ ወፍሬ ፡ ገራውሀ ፡ አብዙኖሙ ፡ ወባርኮሙ ፡ ተሰክር ፡ እግዚያ ፡ ርደተ ፡ ዝናማት ፡ ወማያተ ፡ አፍላግ ፡ በርኮሙ ። ተሰክር ፡ እግዚያ ፡ መድኃኒተ ፡ ቤተ ፡ ክርስቲያን ፡ ቅድስት ፡ ዘዚአብ ፡ ወከሎ ፡ ባሕውርተ ፡ አባዊን ፡ ርቱዓን ፡ ሃይማኖት ።

ተሰክር ፡ እግዚያ ፡ መድኃኒተ ፡ ሰብእ ፡ ወእንሰሳ ፡ ተሰክር ፡ እግዚያ ፡ ለእገሌ ፡ ንጉሥ ፡ ዕቅብ ፡ በሰላም ፡ ወጠዒና ። ተሰክር ፡ እግዚያ ፡ አባዊን ፡ ወአኃዊን ፡ እለኖሙ ፡ ወአዕረፉ ፡ በሃይማኖት ፡ ርትዕት ። ተሰክር ፡ እግዚያ ፡ እለ ፡ አቅረቡ ፡ ለከ ፡ ዘንተ ፡ ቀርባን ፡ ወለእለሂ ፡ አቅረቡ ፡ በእንተአሆሙ ፡ ወለእለሂ ፡ አምጽኦ ፡ ዘንተ ፡ እምጎቤሆሙ ፡ ዕሥቆሙ ፡ ለከሎሙ ፡ ዕረተ ፡ በሰማያት ፡ ተሰክር ፡ እግዚያ ፡ ሂውዋን ፡ ወአግብአሙ ፡ በሰላም ፡ ውስተ ፡ አብያተሆሙ ፡ ተሰክር ፡ እግዚያ ፡ ጥውቃን ፡ በጎዘን ፡ ወዕፁባን ።

ተሰክር ፡ እግዚያ ፡ ንኡስ ፡ ክርስቲያን ፡ ሕዝብከ ፡ መሐሮሙ ፡ ወአጽንዖሙ ፡ በሃይማኖትከ ፡ ወከሎ ፡ አምልኮ ፡ ጣዖት ፡ አርጎቅ ፡ እምሂሆሙ ፡ እምልቦሙ ፡ ሕዝብከ ፡ ወፍርሃተ ፡ ትእዛዝከ ፡ ወጽድቀከ ፡ ወሥርዓተከ ፡ ወሥርዓተከ ፡ ቅድስተ ፡ ወአጽንዕ ፡ ውውስተ ፡ ልቦሙ ፡ ሀቦሙ ፡ ከሙ ፡ ያእምሩ ፡ ኃይለ ፡ ቃል ፡ ዘተማህሩ ፡ ወበጊዜ ፡ መፍትሔ ፡ ረስዮሙ ፡ ድልዋን ፡ ለልደት ፡ ሐዲስ ፡ ለሥርዓተ ፡ ኃይለ ፡ ቃል ፡ ወአስተዳልዖሙ ፡ ለታቦተ ፡ በመንፈስ ፡ ቅዱስ ፡ በጸጋ ፡ ወጥህል ፡ ወፍቅረ ፡ ሰብእ ፡ ዘበወልድከ ፡ ጥህድ ፡ እግዚያ ፡ ወአምላክ ፡ ወመድኃኒን ፡ አጸሰሰ ፡ ክርስቶስ ። ዘቦቲ ፡ ለከ ፡ ስብሐት ፡ ወከብር ፡ ወዕበይ ፡ ምስለ ፡ መንፈስ ፡ ቅዱስ ፡ ማኅዩዊ ፡ ዘዕሩይ ፡ ምስሊክ ፡ ይእዚኒ ፡ ወለዓለሙ ፡ ዓለም ፡ አሚን ።

ወትብል ፡ ወታሰተቀላ ፡ በዝግጁ ፡ ገደግጁ ፡ ወአሎተ ፡ ሃይማኖት ፡ ወድኅራሁ ፡ ትዊጥን ፡ በዘንቲ ፡ ጸሎት ፡ እግዚያብሔር ፡ አቡሁ ፡ ለእግዚያ ፡ አያሱስ ፡ ክርስቶስ ፡ ዘይፈቅድ ፡ ከመይሕዳው ፡ ከሎ ሰብእ ፡ ወይባእ ፡ ጎብ ፡ አእምሮ ፡ እግዚያብሔር ፡ ዘበአማን ፡ አንተ ፡ እግዚያ ፡ አያሱስ ፡ ነጋሥ ፡ በጎቤከ ፡ በእንተ ፡ ገብርከ ፡ እገሌ ፡ ዘአትሐተ ፡ ርእሶ ፡ ጎቤከ ፡ ወተመይጠ ፡ ጎቤከ ፡ እምነ ፡ ማእሰ ፡ ዲያብሎስ ፡ ወከሎ ፡ ሃይማኖተ ፡ እኩይ ፡ ዘመናፍቃን ፡ ወከሎ ፡ ዘጸወዓከ ፡ ባቲ ፡ ናስተቀላኅከ ፡ ወንስሊል ፡ ጎቤከ ፡ እ ፡ መፍቀሬ ፡ ሰበእ ፡ ፈኑ ፡ መንፈስ ፡ ንይሊከ ፡ ላዕለ ፡ ገብርከ ፡ እገሌ ፡ በዛቲ ፡ ሰዓት ፡ ሃይማኖተ ፡ እኩይ ፡ አውጽእ ፡

እምልቡ ፡ ወሰሩሎ ፡ ሕሊና ፡ እኩዮ ፡ አው ፡ ለእመ ፡ አርከሙ ፡ ካዕበ ፡ ለእመ ፡ አርከሙ ፡ ሥጋሁ ፡ ምስለ ፡ ዘኢዘማዊት ፡ ነት ፡ ማእምንት ፡ ፍተሕ ፡ ወረሰዮ ፡ ደልወ ፡ ከመይዋዳ ፡ ውስተ ፡ ሃይማኖት ፡ ርቱዐ ፡ ወዚነው ፡ ቦቱ ፡ በእንቲአሁ ፡ ክብያት ፡ ወሐዋርያት ፡ ወመምርህራኝ ፡ ቤተ ፡ ክርስቲያን ፡ ለገብርክ ፡ እገሌ ፡ ፍልቆ ፡ ምስለ ፡ ጎዝብክ ፡ አዋገዐ ፡ መርዒተክ ፡ ጸግም ፡ ስርዮተ ፡ ኃጢአት ፡ ወሰሩሎ ፡ ዘገብረ ፡ እምአተ ፡ ተወልደ ፡ እስከ ፡ ዛቲ ፡ ሰነተ ፡ በርደተ ፡ መንፈስ ፡ ቅዱስ ፡ ወኢይጎጽጽ ፡ ምንተኒ ፡ እምጥምቀት ፡ እንተ ፡ እንተ ፡ ክስኦ ፡ ቀዳሚ ፡ ወእንጽሖ ፡ ወቀድሶ ፡ ወምላእ ፡ እምነ ፡ ፍርሃተክ ፡ ወእቅሞ ፡ ውስተ ፡ ምስጢሩክ ፡ ቅድስት ፡ ወውኒርት ፡ በስእለተ ፡ እግዚአቲህ ፡ ወላዲተ ፡ አምላ ማርያምያም ፡ ቅድስት ፡ ወሰሩሎሙ ፡ ቅዱሰኒክ ፡ በጸጋ ፡ ወበግህል ፡ ዘወልድክ ፡ ዋሕድ ፡ እግዚእነ ፡ ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዘ ፡ ደእዚኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሚን ።

ወእምድጎራሁ ፡ ዘንተ ፡ ጸሎተ ፡ ወካዕበ ፡ ነጎሥሥ ፡ በክብር ፡ እግዚእ ፡ አምላክነ ፡ ከመ ፡ ኢታብእነ ፡ ወኢኢኃዱ ፡ እምኒነ ፡ ውስተ ፡ መከራ ፡ ዘኢንክል ፡ ወእኦ ፡ እምኒሃ ፡ በእተ ፡ ድካመነ ፡ አላ ፡ ለበመከራ ። ሀበነ ፡ ከመ ፡ ናምሱጥ ፡ እምኒሃ ፡ ከመ ፡ ንክሃል ፡ አምሱጥ ፡ አጎሃ ፡ ጸላኢ ፡ ዘይነድድ ፡ ከመ ፡ እሳት ፡ ወባልሐነ ፡ እምሰሩሎ ፡ እኩይ ፡ ወእምግራቲሁ ፡ በኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ዘውላቱ ፡ ዘቦቱ ፡ ለከ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዘ ፡ ደእዚኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ።

ይዲ ፡ አትሕቱ ፡ ወያንብር ፡ ካህን ፡ እዴሁ ፡ ላዕሊሁ ፡ ወይብል ፡ እወ ፡ እግዚእ ፡ ዘኢጎደገ ፡ ወኢኦሐደ ፡ ከመ ፡ ይትመካር ፡ በዘይፈደፍ ፡ እምጎይሎ ፡ አላ ፡ ሀበነ ፡ ለአግብርቲክ ፡ ወለገብርኩ ። እገሌ ፡ ከመ ፡ ንጸእ ፡ እመከራ ። ወንክህል ፡ ጸዋረ ፡ አርዑተክ ፡ ቀሊል ፡ ወአድጎነ ፡ እምሰሩሎ ፡ እግዚእ ፡ እምሰሩሎ ፡ መከራ ፡ ዕፁብ ፡ በኢይትክህል ፡ ለወእኦ ፡ እምኒሃ ፡ ወባልሐነ ፡ እምሰሩሎ ፡ ምግባረ ፡ እኩይ ፡ በኢየሱስ ፡ ክርስቶስ ፡ እግዚእነ ፡ ውላቱ ፡ ስብሐት ፡ ሎቱ ፡ እስከ ፡ ለዓለመ ፡ ዓለም ፡ አሚን ።

ይዲያ ፡ ቁሙ ፡ በፍርሃት ፡ ወትብል ፡ ወጸሎተ ፡ ንስሐ ፡ እግዚእ ፡ አኃዚ ፡ ሰሩሎ ። ወሰሩሎ ፡ ሕዝብክ ፡ ፍትሖሙ ፡ ወዘንተ ፡ ብሂሎ ፡ ይመይጥ ፡ ገጸ ፡ ወያዕትብሙ ፡ ቪኒዚ ፡ ወይዚከር ፡ አስማተ ፡ ምውታን ፡ ወይፈጽም ፡ ትብል ፡ ከርያ ፡ ላይሶን ፡ ወቪኒዚ ፡ ይዲ ፡ በፍርሃተ ፡

እግዚአብሔር ፡ ቁሙ ፡ ካዕባ ፡ የዓትብ ፡ ማየ ፡ ቫ ጊዜ ፡ በትእምርተ ፡ መስቀል ፡ ወይብል ፡
አሐዳ ፡ አብ ፡ ቅዱስ ፡ ወትብል ፡ ክብር ፡ ይእቲ ፡ ጸርኑ ፡ ጎዓናት ፡ እንዘ ፡ ይብሉ ፡ ውስተ ፡
ጽልሙት ፡ ክርን ፡ ርአኑ ፡ ብርሃን ፡ ንዑ ፡ ንስግድ ፡ ሎቲ ፡ ወእምዝ ፡ ያእትት ፡ ልብሰ ፡ ወትዑ ፡
ላዕሊሁ ፡ ማየ ፡ ቫ ጊዜ ፡ ወትብል አጥመቀክ ፡ እገሌ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡
ቅዱስ ፡ ወትጎሥእ ፡ ዘይት ፡ ወትቀብእ ፡ ገጸ ፡ ወልቦ ፡ ወመታክፍቲሁ ፡ ወእንግድዓሁ ፡
ወእዊሁ ፡ ወትብል ፡ ቡሩክ ፡ እግዚአብሔር ፡ አብ ፡ አሜን ።

ወታሉብሶ ፡ ልብሶ ፡ ወያደን ፡ ርእሶ ። ወይብል ፡ ካህን ፡ ላዕሊሁ ፡ ዘንተ ፡ ጸሎት ።
እግዚአብሔር ፡ አምላክ ፡ ዋሕድ ፡ ቃለ ፡ እግዚአብሔር ፡ አብ ፡ ዘመጸእከ ፡ ውስተ ፡ ዓለም ።
ከመ ፡ ትጻውዕ ፡ ኃጥአን ፡ ለነሲሐ ፡ ዘአይፈቅድ ፡ ሞቶ ፡ ሊኃጥእ ፡ አላ ፡ ግብአቶ ፡ ወሐወቶ
ዘይቢ ፡ ለእመ ፡ አበሰ ፡ እኑክ ፡ ስብፀ ፡ በበሰሉ ፡ በእኑቲ ፡ ዕለት ፡ ወተመይጠ ፡ ንቢከ ፡ እንዘ ፡
ይብል ፡ ስረይ ፡ ሊተ ፡ አንተ ፡ ይእዚኒ ፡ እግዚአ ፡ ነጽር ፡ ዲበ ፡ አትኃትጎ ፡ ንቢከ ፡ ንኅነ ፡
አጥብርቲክ ፡ ኃጥአን ፡ ወስድድ ፡ ከሎ ፡ ሐሊና ፡ እኩይ ፡ እምልበክ ፡ ወጸግዎ ፡ ለገብርክ ፡
ወስረይ ፡ ኃጠአቶ ፡ ከሎ ፡ እኩይ ፡ ወፍትሐ ፡ እምጽልሙተ ፡ ዲያብሎስ ፡ ከመ ፡ ይነጽር ፡
ንብ ፡ ክብር ፡ ወዕበየ ፡ ስብሐቲክ ፡ ወጸግወን ፡ እግዚአ ፡ በጽኒቅ ፡ ንስሐ ፡ ወፍትወተ ፡ እምነ ፡
ኃግወአኑ ፡ ዘላዕሊን ፡ እምስኑተተን ፡ ወዓመጥኒ ፡ ወኢትኅድግ ፡ እንከ ፡ ንቅብጽ ፡ አላ ፡ ግዕዝ ፡
እዕዘን ፡ እምነ ፡ ከሎ ፡ ኃግጥኢን ፡ ወእቅመን ፡ ምቅንአት ፡ እምድቀተን ፡ ወሥመር ፡ ብነ ፡
በኅይልክ ፡ ወባልሐን ፡ እመጥገራሁ ፡ ለዲያብሎስ ፡ መሂጠተ ፡ ዘበአማን ፡ ሥርዓተ ፡ በቅኒ ፡
ሠናይ ፡ ወእንጽሐን ፡ እምከሎ ፡ ሐሊና ፡ ርኩስ ፡ ወፍትሐን ፡ እምከሎ ፡ ደነስ ፡ ወእኩይ ፡
ወያምስስ ፡ ርስሐተን ፡ ወባልሐን ፡ በፈሪሆተክ ፡ ከመ ፡ እምይእዚ ፡ ንኩን ፡ ጽኑዓን ፡ በረድኤተክ ፡
ወከሎ ፡ ኃይለ ፡ ጸርን ፡ ሚጠሙ ፡ ከመ ፡ ንባእ ፡ በገድል ። ዳግመ ፡ ንባእ ፡ ወንምጸእ ፡ ካዕባ ፡
ውስተ ፡ ተቀንዮ ፡ ለከርስቶስ ፡ ወኖልቁን ፡ ምስተጋድላን ፡ ጥዑያን ፡ ወምስለ ፡ እለ ፡ ድኅነ ፡
በሥምረተ ፡ አቡክ ፡ ኒር ፡ ወመንፈስክ ፡ ቅዱስ ፡ ዘዕሩይ ፡ ምስሊክ ፡ ይእዚኒ ፡ ወዘልፈኒ ፡
ወለዓለመ ፡ ዓለም ፡ አሜን ።

ወያንብር እዴሁ ፡ ላዕሊሁ ፡ ካህን ፡ በዝንቲ ፡ ጸሎት ፡ ወይብል ፡ ነጎሥሥ ፡ በንቢክ ፡ እኩብ ፡
ቅዱስ ፡ መፍቀሬ ፡ አታብአን ፡ ውስተ ፡ ወኢኃይል ፡ በቃልን ፡ ከሎ ፡ ነገረ ፡ እኩይ ፡ ይእመ ፡
አድኅነን ፡ እምከሎ ፡ ምግባረ ፡ ምግረ ፡ ፀመግ ፡ ወእምሐልዮተ ፡ ወእ ቃ ፡ ወእቅኒሃ ፡ ወእም
ታቲሃ ። ወለጸላኢሁ ፡ ያሚከኒን ፡ አብጥሎ ፡ እምኒን ፡ ወእርኅቆ ፡ እምላዕሊን ፡ ወገሥጽ ፡

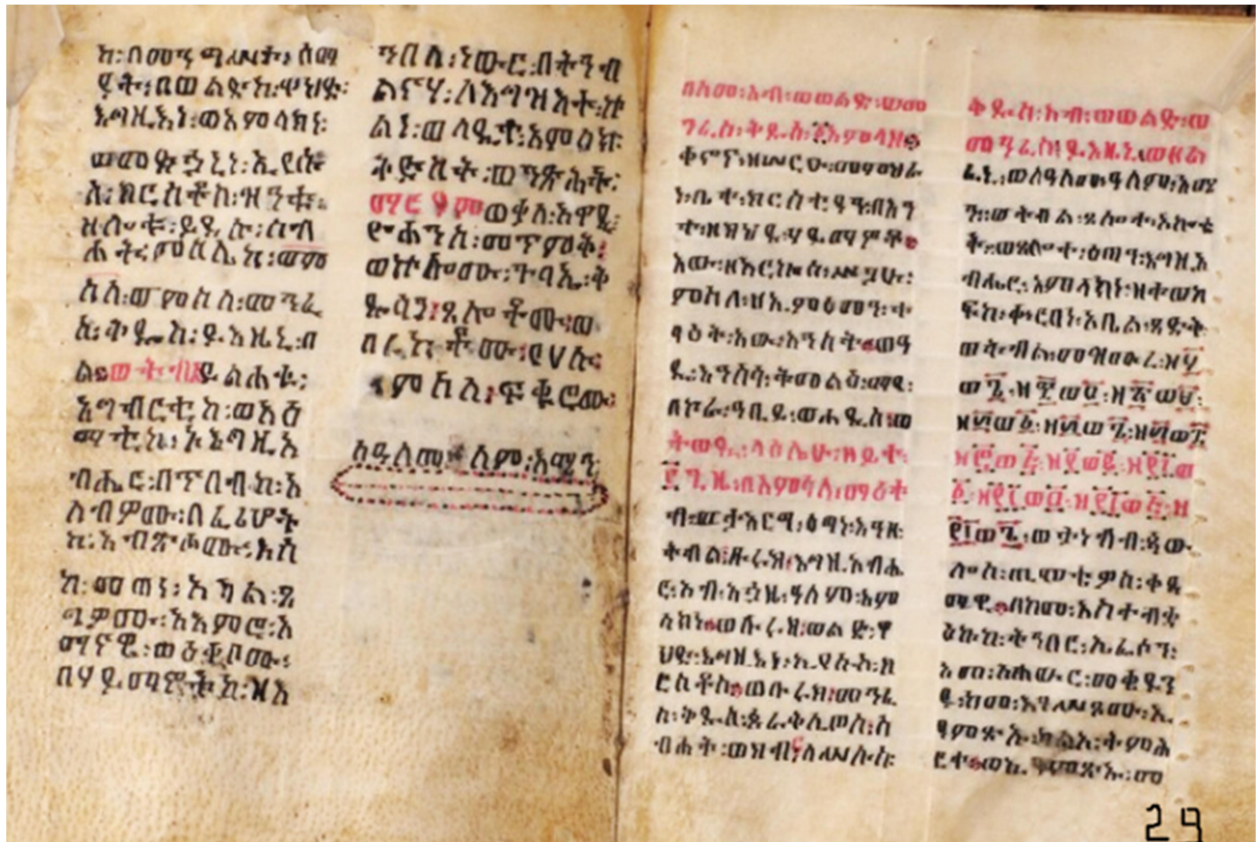
ሁከታቲታ ፡ ወሚኖ ፡ ወሥልጣኖ ፡ ወሰድድ ፡ ለምኒነ ፡ ከሎ ፡ ሕሊና ፡ ለንተ ፡ ተኅሰዘነ ፡
ወሱተ ፡ ኃጢአት ፡ ማገላ ፡ ለሃፍሰነ ፡ ወሊሥጋነ ፡ ወአርኅቅ ፡ ለምኒነ ፡ ከሎ ፡ ምክረ ፡ ሰብእ ፡
እኩያን ፡ ወኅፅረ ፡ በከሎ ፡ ጊዜ ፡ በየማንክ ፡ ጽኑፅ ፡ ወማሕዳዊ ፡ ለሰመ ፡ ለንተ ፡ ረዳኢነ ፡
ወአወንን ፡ ወብከ ፡ ይትራጎሕ ፡ ልበኒ ፡ በጸጋ ፡ ወጎህል ፡ ዘወልድከ ፡ ዋኅድ ፡ ለግዚእነ ፡
ወመድኃኒነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘለከ ፡ ወሎቲ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ሰብሐት ፡ ወእኒዝ ፡
ይእዚኒ ፡ ወዘልፈኒ ፡ ወለዓለም ፡ ዓለም ፡ ለሚን ።

ወትብል ፡ ፍትሐት ፡ ዘወልድ ፡ ወትኢዝዞ ፡ ከመ ፡ ኢይግባእ ፡ ወሱተ ፡ ኃጢአት ፡ በከመ ፡
እዘዘ ፡ ለግዚእብሔር ፡ ወትሁቦ ፡ ሰላመ ፡ ወትባርኮ ፡ ወትሚጥዎ ፡ ለምስጢር ፡ ቅዱስ ፡
ወትኢዝዞ ፡ ጸመ ፡ ግ ፡ ማዓልተ ፡ ወትብል ፡ ለሥላሴ ፡ ጸሎተ ፡ ቡራኪ ።

ወለዝ ለንቲ ፡ መጽሐፍ ፡ ሰመይዎ ፡ ሊቃውንት ፡ መጽሐፈ ፡ ቀድሮ ፡ ወይቤልዎ ፡ ቅዱስ ፡
ባሰልዮስ ፡ ቀድሮ ፡ ብሂል ፡ በነገሮሙ ፡ ዘተውህበ ፡ ለምክሰ ፡ ለግዚእብሔር ፡ መንጽሔ ፡ አበሳ ፡
ወኃጢአት ፡ ወለእመቦ ፡ ዘተገበረ ፡ ዘንተ ፡ ምዕራተ ፡ ብዝሕተ ፡ ይበርህ ፡ ገጹ ፡ ለምፀካይ ፡
ወይመልእ ፡ ለዕሊሁ ፡ መንፈስ ፡ ቅዱስ ፡ ወይከውን ፡ ከመ ፡ ዕለት ፡ ለንተ ፡ ባቲ ፡ ተወልደ ፡
በቅዱስ ፡ ዮርዳኖስ ፡ ወለግዚእነ ፡ ሎቲ ፡ ሰብሐት ፡ ለኢየሱስ ፡ ክርስቶስ ፡ ወለአቡሁ ፡ ኒር ፡
ወመንፈስ ፡ ቅዱስ ፡ ወኖልቁ ፡ ከሎ ፡ ዘፈጠረ ፡ በሰማይ ፡ ወበምድር ፡ በታሕቲ ፡ ወላዕሊነ ፡
ይኩን ፡ ጎህሎ ፡ ወምሕረቲ ፡ ለሰከ ፡ ለዓለመ ፡ ዓለም ፡ ለሚን ። ወአሚን ፡ ለይኩን ፡ ለይኩን ።

2.2 MS-2 Short Recension

From British Library, EAP254/1/52, Title: "Māshafā Krestennat "The Book of the Baptism", [19thC. Digitized by: Hamburg University



ሐያም ተፈጠረ፡ ስምዖን ገረ፡
ዘዮረ፡ ጥፋ፡ በዘገባ ስሐቶ፡
ወደመጽሐ፡ ተሐላላላዎ
ደጌዳ፡ ግ፡ ለገንግዚ ከብሐ
ር፡ ዘበሃዊ ለግ፡ ጥ፡ ዳወማ
ሳለቶ፡ ስ፡ ስ፡ ጥ፡ ስ፡ ስ፡
ፋ፡ ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሠዮዮ፡ ግ፡ ስ፡ ስ፡ ስ፡
ፍ፡ ጥ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ወግ፡ ስ፡ ስ፡ ስ፡ ስ፡
ዘግ፡ ስ፡ ስ፡ ስ፡ ስ፡
ደ፡ ስ፡ ስ፡ ስ፡ ስ፡
ከ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡

ለጳጥ ጳጳ፡ ወ ለጳጳ ስሐ
ጥ፡ ወ ለጳጳ ስ፡ ጳ፡ ወ
ሰ፡ ወ ጳ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ጥ፡ ወ ስ፡ ስ፡ ስ፡
ወ ለፋ፡ ተፈ፡ ተ፡ ስ፡ ስ፡
ወ ነ፡ ሳ፡ ስ፡ ስ፡ ስ፡
ፋ፡ ስ፡ ወ ዘ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ከ፡ ስ፡ ስ፡ ስ፡ ስ፡
ወ፡ ጥ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ዘ፡ ስ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
ወ፡ ጥ፡ ስ፡ ስ፡ ስ፡
ለጳጳ ጳ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡

ለመልሰኛ ጳጳ፡ ጳ፡ ጳ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ክ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሠ፡ ስ፡ ስ፡ ስ፡ ስ፡
ሰ፡ ስ፡ ስ፡ ስ፡ ስ፡
ጥ፡ ስ፡ ስ፡ ስ፡ ስ፡
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እባባ ሰው ገደረቶ
እኩቲ እምነት ከከከ
የኃድግ ሃወጢት ውስ
ት ገደም ወይ ሆኖ
ሮ ጎበዝ ተገደረቶ እስ
ከ። ይረዘገው እምነት
ረዘገ። ከሚገጥሙት
ክሙድ ስሙ ያዳውራ
ዲብ መተከሎቶ ወ
ዲት ራሳቸው ገደረቶ
በ። ይገደሙት ሰው
ቶ ያደውሉ እከርነት
ሁው ገደረቶ ወይ ሆኖ
መተከሎ ሁሉ ለገደ
እሰሙ ረዘገ። ሰው
ት የእግረት ተገደረ
ተ ረደብ ለእሰሙ ስሙ
ሁ ያደውሉ ሁሉ ለገደ
በሰማግቲ በእግረት

ኃግ እ። ዘደረሰሉ እም
ኃግ ወይ ገደረቶ ስሙ
ረት ያደውሉ ሰው ስሙ
እምነት ገደረቶ ስሙ
ውር። ጠፋ ለሁሉ ወይ ሆኖ
ሁው ገደረቶ ስሙ
ጠፋ ለሁሉ ስሙ ተሰ
ቲ። ሰው ገደረቶ ስሙ
ውስጥ ስሙ ያደውሉ
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ው ገደረቶ ስሙ ስሙ

መ። መሰሉ ስሙ ስሙ
እብሎ ስሙ ስሙ
ኃግ እ። ዘደረሰሉ እም
ወደ ገደረቶ ተሰሙ
ተ። ያደውሉ ወደ ገደ
ራሁ ሰው ስሙ ስሙ
መግሰሎ ስሙ ስሙ
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